


Ukwenziwa Oonyana

Isiqendu II

 Kuba sithoba iintloko zethu ngokuhlwanje njengebandla, njengeqela lababiziweyo bakhutshwa, abantu abakholwayo apha ngokuhlwanje ukuze sifundise iLizwi laKho, lisibeka ngokwendawo zethu eMzimbeni, ukuze sibe kuloo ndawo singabayo, nalapho sinokusebenza ngokufanelekileyo kunye njengamalungu oMzimba kaKristu.

² Kwaye ngoku kubizwa kuthi ukuba siye kuThixo ngokukhawuleza. Kwaye ngamnye kuthi Bawo uyayicinga loo nto, ukuba bekuyakuthini ukuba ibiyintombazanana yethu leya, indlela iintliziyo zethu ebeziyakuvutha zibe buhlungu ngayo ngaphakathi kwethu, kwaye besiyakuthanda ukucela amabandla ukuba enze umthandazo ngokukhawuleza. Kwaye intliziyo yotata othile iyavutha, ibuhlungu. Nkosi, wanga loo Mntu mkhulu woMoya oyiNgewele angeza khona ngoku kuloo ntliziyo yaloo tata. Asuse sonke isithunzi sokuthandabuza, nabo bonke ubuhlungu, amenze ukuba azi ukuba Wena unguThixo kwaye akukho sifo esinokumelana noBukho baKho xa umyalelo waKho oNgewele uthe waqhutywa libandla laKho nabantu baKho.

³ Kwaye njengokuba iveki yonke, sithandaza, ukusukela kwiCawe ephelileyo ndiye ndacinga ngezi ndlela okanye ezi ndlela zomthandazo. Asinasixhobo sisiso olo hlobo ngendlela elikhangelana ngayo ihlabathi, kodwa esi silinge sincinane sokudubula siyabulala xa sithe sabanjwa ngeminwe yokholo. Owu Nkosi, yanga imithandazo yethu ingafika ekhaya, ukuze okuya kufa kuphaya ngaphesheya kujinga phezu kwala mntwana, kwanga kungachithwachithwa; ubumnyama, bube mnyama bumka ecaleni kwala bhedi yolwa sana, olwa sana okanye umntwana, intombazana encinane. Kwaye kwanga ukuKhanya okukhulu koBukho bukaThixo bungakhanya phezu kwakhe. Wanga angabuya kweso sibhedlele, engumntwana ophilileyo.

⁴ Thixo, siyazi ukuba apha nje ngaphesheya komlambo abo sibathandayo balindle, kwaye kububuqaqawuli. Kodwa siyabathanda abantwana bethu. Kwaye siyathandaza, Nkosi, ukuze uzuko lwaKhe, ukuze Ugcine ubomi bala mntwana. Thina, njengebandla laKho, sikhalmela oko kufa, sisithi, “Yima bhuxe phaya ngaphesheya. Awunako ukumthabatha loo mntwana, ngokuba siyabubanga ubomi bakhe ngenxa yobukumkani bukaThixo.” Siphe ezi zinto, Nkosi, ukuze ziye ngqo kuphawu njengokuba sizikhombisile, eGameni likaYesu Kristu, uMsindisi wethu. Amen.

⁵ Siyakholwa? Andiyazi into ebendinokuyenza ukuba bendingenguye uMkristu. Bendingasayi kufuna nje ukuba sahlala. Akukho ndinokuyiphilela, kukuzama nje ukuba abanye basindiswe, yiyona nto ingcono ndiyaziyo.

⁶ Ngoku, ngokuhlwanje sifuna ukuqalisa isandlalelo esincinane sesifundo sethu sangaphambili. Kwaye ndizakuzama ukufunda, ngokuba, isahluko sisonke, ukuba ndinokuba nako ngokuhlwanje. Ukuze kusasa ngeCawe kuyakufuneka ndityhale kokubini kusasa ngeCawe nangokuhlwa, ukuba oko kulungile, ukuzama ukungena kulo mboniso woko ndifuna ibandla likubone. Owu, kuyamangalisa ukufumana indawo yakho! Kwaye akukho mntu unako ukwenza nantoni na ngaphandle kokuba ube uyayazi ngokupheleleyo into oyenzayo.

⁷ Bekunokuthini ukuba ubusiya ku...wenziwa uqhaqho, ukuze kubekho ugqirha oselula osandula ukuphuma esikolweni oyakuthi...engazange enze qhaqho ngaphambili. Abe, eselula emhle, iinwele zakhe zichazwe zamtyibilizi, abe enxibe kakuhle, ngokucockileyo, nayo yonke into. Aze athi, "Ndizilolile iimela, ndizibilisile ukukhupha iintsholongwane zonke izixhobo nezinto ezinjalo." Kodwa uyakuziva ngendlela ethile engaqhelekanga malunga naloo nto. Ndingakhetha ukuba ndibe nogqirha omdala owakhe wangena kuqhaqho amathuba amaninzi ngaphambili, ngaphambi kokuba ndifune ukusikwa. Ndi—ndifuna ukwazi ukuba ayingomntu nje usandula ukuphuma esikolweni, ndifuna umntu onamava.

⁸ Kwaye Oyena ungcono ngamava ndimaziyo, sinokubiza kuye ngokuhlwanje, nguMoya oyiNgcwele. UnguGqirha omkhulu kaThixo noMfundisi omkhulu.

⁹ Kwaye njengesandlalelo soMyalezo wam wangokuhlwa nje, sisasukela kwintshumayelo yangeCawe, kuba kunjalo... Bamala uSamweli kunye neLizwi leNkosi; baze bamkela uSawule, unyana kaKishe; baze bamala uSamweli, owayemele uMoya oyiNgcwele, ngokuba wayethetha kuphela njengoko uMoya wayemkhokela ukuba athethe. Waze wathi xa ebabiza ukuba bayikhangele loo nto, wathi, "Khumbulani, zange ndithethe nto eGameni leNkosi ingeyiyo eyathi iNkosi yayenza ukuba yenzeke. Andizange ndihambe ngokuziphatha kakubi phambi kwenu. Kwaye akukho namnye unokundibeka ityala ngenxa yesono."

Njengokuba uYesu wathi, "Ngubani na onokuNdigweba ngenxa yesono?" 'Yabona?

¹⁰ Waze watsho kwakhona, ukuthi, "Andizanga kuni ukuza kungqiba imali nezinto ezinjalo. Andithathanga nto kuni. Kodwa yonke into endiyithethileyo ibiyelungele nina, kuba ndizise kuni okuvela emlonyeni weNkosi."

¹¹ Bonke abantu bangqina, “Yinyaniso leyo. Yonke loo nto yinyaniso, kodwa nangoko sifuna ukuba nokumkani. Sifuna ukuba njengehlabathi liphela.”

¹² Ngoku, ngokuhlwanje, iSibhalo sethu siyayahlula iNcwadi yama-Efese, yiNcwadi kaYoshuwa yeTestamente eNtsha. Yahlula ibeke ngondiliseko abo “beyisayo.” Ngoku, isandlalelo nje semizuzu embalwa, ukuze sifike endaweni phambi kokuba siqalise ukufunda, siqala ngomqolo we-3. Ngoku, sifumanise ukuba kwiCawe epheleleyo ngokuhlwa u...uThixo kwiTestamente eNdala wamenzela isithembiso uSirayeli selizwe lokuphumla, ngokuba baba ngabasemzini nababhaduli. Kwaye babekwilizwe elalingelolabo, waze uThixo wabe ebathembise ngo-Abraham ukuba abe ngowasemzini, kuba imbewu yakhe iyakuba kwelasemzini kumakhulu amane eminyaka kubantu bolunye uhlanga, iphathwe kakubi, kodwa kuyakuthi ngesandla esomeleleyo Abakhuphe abase kwilizwe elilungileyo elaliyakubaleka ubisi nobusi.

¹³ Kwaye, ngoku, lathi lakusondela ixesha lesithembiso, uThixo wavelisa umntu othile ukuze abazise kwelo lizwe. Bangaphi apha kweli gumbi lokufundela ngokuhlwanje abaziyo ukuba wayengubani lowo...abaziyo ukuba yayingubani na? UMosisi. Qaphela, owona, owona wona mzekelo waLowo wethu owathi wanikelwa ukuze asizise kwiLizwe ledinga, uKristu. Ngoku sinedinga, kuba idinga lethu lelokuPhumla komoya, ngelithuba, okwabo yayikukuphumla kwenyama. Ngoko babesiza kwilizwe ababenokuthi, “Lilizwe lethu eli, asisengabo ababhaduli sizinzile ngoku, lilizwe lethu eli, apha siphumle. Sizakutyala ingqolowa yethu, izidiliya zethu, saye siyakudla kwizidiliya zethu. Ukuze xa sithe sadlula, sizishiyele abantwana bethu.”

¹⁴ Owu, indlela esinokuthi singene kwelo lizwe labo, imithetho yelifa, njengoNahomi noRute, noBhohazi. Sibuyise yonke loo nto. Indlela awayethi ngayo umzalwana kwaSirayeli, indlela ekufuneke ngayo a...nantoni na awayelahlekwe yiyo imelwe kukuhlangulwa ngumntu ongowabo. Owu, indlela entle ngayo! Kungathatha iiveki ngeeveki ngeeveki ngeeveki, asinakuze sisishiye esi sahluko ukungena kuyo. Singahlanganisa iBhayibhile iphela kanye kule ndawo, kanye kwesi sahluko sinye.

¹⁵ Kwaye, owu, ndiyakuthanda nje ukuLifundisisa. Sasidla ngokuLithabatha, silithabathe unyaka onesiqingatha, singaze siyishiye iNcwadi. Sihlale nje kunye naYo.

¹⁶ Ngoku, kodwa, ingayinto enkulu kakhulu ukuba elo lifa, indlela yokwakuyiyo ukuba ilifa kwelo zwe kwakungekho mntu ungomnye ngaphandle komntu osisihlobo esisondeleyo owayenako ukukhulula elo lifa. Ngoku, mandifake intwanana yomqondiso apha endakhe ndayichaphazela ngobuya busuku,

kuni boomama. Bangaphi apha abakhe bathandazela abo babathandayo, abalahlekileyo? Kulungile. Nantso ke kwakhona, 'yabona, "Ilifa lenu." 'Yabona?

¹⁷ UPawulosi waxelela umRoma, wathi, "Kholwa kwiNkosi uYesu Kristu, uyakusindiswa wena nendlu yakho." Ukuba unokholo olwaneleyo lwesiqu sakho lokusindiswa, yiba nokholo olwaneleyo, akunamsebenzi nokuba inxaxhe kangakanani loo nkwenkwe, okanye loo ntombazana, bayakusindiswa nakanjani na. UThixo, ngandlela ithile! Ukuba Unyanzeleke ukuba abawise ngomqolo, bengqengqe apho esibhedlele, besifa, bayakusindiswa. UThixo wayithembisa loo nto. Ilifa! Owu! "Kwaye bayakubakho," watsho u-Isaya, "nayo yonke inzala yabo ikunye nabo. Abasayi kwenzakalisa bengatshabalalisi kuyo yonke intaba yaM engwele, itsho iNkosi."

¹⁸ Owu, ndinendawana apha endithemba ukuba ndingafikelela kuyo ngokuhlwanje, ukwenzela nina. Iyanditshisa nje entliziyweni yam, ukoko ukubuyela kuloo nto.

¹⁹ Kodwa ngoku, masiye phambili. Kwaye niqaphele ukuba uMosisi, la menzi wemimangaliso mkhulu wathi wehlisa uSirayeli ukuza kumngenisa kwelo lizwe, wabanyusela phezulu kwilizwe ledinga, kodwa akazange abanike ilifa labo? Akazange abanike ilifa labo; wabakhokelela elizweni, kodwa uYoshuwa wabahlulela ilizwe abantu. Ingaba kunjalo? Kwaye uKristu walinyusa ibandla elinyusela kwindawo apho kwathi okukokwabo kwenzelwa bona, bakunikwa, iYordane nje yokuwelwa, kodwa uMoya oyiNgcwele nguYe Ohlalisa ibandla kondiliseko. UYoshuwa wanamhlanje ubeka ibandla kulungelelwano lwalo, enika umntu ngamnye, izipho, iindawo, indawo eyeyakhe. Kwaye Yena uLizwi likaThixo lithetha ngomntu ongaphakathi athe uKristu wamsindisa, uMoya oyiNgcwele. Ngoku niyakufumana okungako kwayo? Ngoku sifikelela kwiNcwadi yama-Efese. Ngoku ngendlela enye, ulibeka ngokwendawo zalo ibandla apho bangabakhona. Ngoku, uYoshuwa wababeka ngeendawo kwilizwe lokwenyama. Ngoku uMoya oyiNgcwele ulibeka ngokwendawo ibandla, ngokwendawo zalo, emhlabeni, ukuze lona, iindawo ezizezabo, ilifa labo.

²⁰ Ngoku, into yokuqala kuqala apha, incwadi yakhe uyibhekisa, "UPawulos." Onguyena, sizakufumanisa emva komzuzwana ukuba yonke le mfihlelo yatyhilwa kuye, hayi kw-iziko lemfundo, hayi ngesifundiswa sezakwalizwi, kodwa yatyhilwa ngokuNgcwele ngoMoya oyiNgcwele awathi uThixo wawunika uPawulos. Esazi ukuba imfihlakalo kaThixo, wathi, eyayifihliwe kusukela ekusekweni kwehlabathi, ithe yatyhilwa kuye ngoMoya oyiNgcwele. Kwaye uMoya oyiNgcwele phakathi kwabantu wawuhlalisa umntu ngamnye ngolungelelwano, ulihlalisa ngokwendawo zalo ibandla.

²¹ Ngoku, into yokuqala uPawulosi waqala apha ukuxelela abantu, ukuba bathathe...Khumbula, oku kuya ebandleni, akuyi kongaphandle. Yimfihlakalo ingokuntsonkotha kuye, engenakuze aqonde, idlula ngaphaya kwentloko yakhe, akazi kwanto ngayo kunokuba enokuba nento ayaziyo. Kodwa, kwibandla, bubusi eliweni, luvuyo olungathethekiyo, sisiqiniseko esisikelelekileyo, yi-ankile yomphefumlo, lithemba lethu nexhadi lethu, liLiwa laPhakade, owu, yinto yonke elungileyo. Kuba amazulu nomhlaba ayakudlula, kodwa iLizwi likaThixo alinakuze lidlule.

²² Kodwa umntu ongaphandle kweKanana akazi nto ngaloo nto, usazulazula. Anditsho ukuba akangomntu ulungileyo, andithethi loo nto. Anditsho ukuthi nendoda eseseYiphutha ayiyondoda ilungileyo, kodwa yona, ide ibe ize kweli cala lokuba nezi zinto, nokuba nezinto...

²³ Kwaye into onayo, leyo, idinga elanikwa ibandla asililizwe lasenyameni, koko lilizwe lasemoyeni, ngokuba sisibingeleli esibukumkani, isizwe esingcwele. Ngoko kwesi sibingeleli sibukumkani, isizwe esingcwele, abantu ababodwa, ababiziweyo bakhutshwa, abanyuliweyo, abakhethiweyo, babekelwa bucala, ukuze lonke ihlabathi libe lifile ngaphandle. Kwaye sikhokelwa nguMoya. Oonyana neentombi zikaThixo zikhokelwa nguMoya kaThixo; hayi ngumntu, koko nguMoya.

²⁴ Bonke beseluthandweni, yonke loo nto ibayinyanda enye ngoku. Oku kuzanywe ukufundiswa ngako ngamathuba amaninzi, kwaye akuthandabuzeki ukuba ingcali zezakwalizwi ezinkulu zaye zangena nzulu kunokuba ndinokuba nako. Kodwa into endifuna ukuzama ukukubonisa yona yile, kukuba umntu okuKristu, onoMoya oyiNgcwele, anganyamezela umntu ngeli thuba esenza ophasakeleyo, ukuba nomonde, abe nobubele, azondelele. Uyathandeka, uthobekile, unyanisekile, uzaliswe nguMoya, akanguye ongenathemba, uhlala njalo ethembile. Ungumntu owahlukileyo.

²⁵ Akangomntu othi, "Sasikade sinayo loo nto. Ukuba sathi sakhwaza, sasinawo, thina maWisile. Owu, ngethuba sasikhwaza, sasikulo iLizwe." Ilungile loo nto, oko kulungile, ndiyakholwa yiloo nto nam.

²⁶ Ukuze owakwaMoya eze ethetha ngeelwimi, bona "Babenawo; wonke umntu othetha ngeelwimi wayenawo." Ndiyakholwa yiloo nto, nam. Kodwa sifumanisa ukuba abaninzi babengekabi naWo, uyabona. 'Yabona? Ngoku ba...

²⁷ Ngoku siza kule mfihlelo inkulu ifihliweyo ebifihliwe ukusukela ekusekweni kwehlabathi ngoku ityhilwa ngemihla yokugqibela koonyana bakaThixo. Niyakholwa ukuba yinyaniso leyo, ukuba oonyana bakaThixo bayakubonakalaliswa? Ngaphambi kokuba siye naphina,

masityhile ngaphaya kumaRoma isahluko se-8 okomzuzu nje, mandinifundele into. Nibone ukuba oku kuza kulento ndithetha ngayo apha na. Ngoku sizakufumana amaRoma 8, umqolo we-19 we-wesahluko se-8 samaRoma.

Kuba ukulangazelela... kwendalo kulinde ukutyhileka koonyana bakaThixo.

²⁸ Ukulangazelela okukhulu, indalo yonke ilindele ukubonakalaliswa. 'Yabona, ukubonakalaliswa! Kukuthini ukubonakalaliswa? Kukwaziswa!

²⁹ Ihlabathi lilonke. Ama-Mohammed ngaphesheya ngaphaya, alangazelela loo nto. Konke jikelele, indawo yonke, bakhangele yona. "Baphi aba bantu?" Besina... Sasinomoya ovuthuza ngamandla, sabaneendudumo nemibane, saba ne-oli negazi, sibe nazo zonke iintlobo zezinto; kodwa siyasilela ukuva ela Lizwi lincinane lizolileyo latsala umprofeti, waze wazigquma ngengubo waphuma, wathi, "Ndilapha, Nkosi." 'Yabona?

³⁰ Ngoku indalo yonke iyancwina ilindele ukubonakalaliswa koonyana bakaThixo. Ngoku, uPawulosi uza kuthi kuqala abeke ibandla ngokuchanekileyo apho limelwe kukuba khona. Ngoku ukufumana nje isandlalelo, masifunde kwakhona.

UPawulosi, umpostile kaYesu Kristu ngokuthanda kukaThixo, ubhalela abangcwele (ngabo "bangwalisiweyo abo") abase-Efese, a... abakholwayo kuKristu Yesu;

³¹ Ngoku, ukuze eli gumbi lokufundela lingayilibali, singena njani kuKristu? Ingaba sijoyina inkonzo ukuze singene kuKristu? Ingaba senza isivumo ukuze singene kuKristu? Ingaba siyantywiliselwa emanzini ukuze singene kuKristu? Singena njani kuKristu? 1 Korinte, isahluko se-12, "Kuba kungaMoya mnye," mnye, unobumba omkhulu M-o-y-a, ntoleyo ithetha uMoya oyiNgcwele, "sibhaptizelwe kwiLizwe ledinga elinye sonke."

³² Kweli Lizwe ledinga, yonke into iyeyethu kwilizwe ledinga. Uyayibona, Mzalwana Collins? 'Yabona, yonke into ekwiLizwe ledinga! Ngethuba uSirayeli wawelela ngaphaya kwale Yordane, wangena kwiLizwe ledinga, walwa yonke into!

³³ Ngoku khumbula, kweli Lizwe ledinga, oko akuthethi kuthi unyangekile ekuguleni, oko akuthethi kuthi unyangekile kwiinkathazo. Kodwa kukucacisa oku, (Owu, mayingene nzulu le), kuthetha oku, ukuba kukokwakho! Phakama nje ukuthabathe! 'Yabona? Ngethuba...

³⁴ Kwaye, khumbula, indlela ekukuphela kwayo awathi uSirayeli walahlekelwa yindoda ngayo, kuxa isono sathi sangena enkampini. Yiloo ndlela kuphela esinokuze silahlekwe ngayo lu-luloyiso, kukuthi isono singene enkampini, into

engundonakele kwindawo ethile. Ngethuba u-Akan weba umlinganiso nesa sambatho saseBhabheloni, isono sasisenkampini, laza idabi laqhuba ngendlela engeyiyo.

³⁵ Ndinike eli—eli bandla ngokuhlwanje, eli qela labantu, ngokugqibeleleyo, ngokugqibeleleyo kwisithembiso sikaThixo, linoMoya oyiNgcwele, lihamba kuMoya, ndimema undikho nakusiphina isifo okanye nayiphina imbandezelo, okanye nantoni na ekhoyo, wonke uJoe Lewis okhoyo kweli lizwe, nako konke ukungakholelwa kuThixo kwakhe, nabo bonke abangakholwayo abakhoyo ukuba bazise nasiphi na isifo okanye imbandezelo kulo mnyango, kwaye bayakuphuma apha bephile ngokupheleleyo. Ewe, mhlekazi. UThixo wabeka idinga, sisono kuphela sokungakholwa esinokwenza ukuba lingenzeki. Ngoku sizakuhla sifikelele ekubeni siyintoni na esi sono sincinane, emva komzuzwana, ngoku.

. . .kuKristu Yesu:

Athi, Makube lubabalo kuni, noxolo oluvela kuThixo uBawo wethu, ne . . .Nkosi yethu uYesu Kristu.

Makabongwe uThixo uYise weNkosi yethu uYesu Kristu, lowo wasisikelelayo ngeentsikelelo zonke zoMoya kwezasamazulwini iindawo, sikuKristu—sikuKristu:

³⁶ Xa sikuKristu, sineentsikelelo zomoya. Ngaphandle koKristu, sa sinokuvakalelwa. KuKristu sinentsikelelo enethemba. Hayi ukhohlo lokuzenzisa, hayi ukuzenzisa, hayi ukwenza ngathi. Kodwa okoko nje uzama ukuthi ukwiLizwe ledinga, ube ungekho kulo, izono zakho ziyakukufumana. Kwaye, into yokuqala uyazi, uyakuzifumana unemibimbi uze—uze wonke, njengokuba siyibiza ehlabathini, ubhideke. Uyakufumanisa ukuba awunayo lento uthetha ngayo. Kodwa xa ukuKristu Yesu, Wakuthembisa uxolo lwaseZulwini, iintsikelelo zaseZulwini, uMoya waseZulwini, yonke into yeyakho. Ukwilizwe ledinga kwaye yeyakho ngokupheleleyo yonke into. Amen. Intle kangakanani! Owu, masifunde.

Njengokuba wathi wasinyula . . .

³⁷ Ngoku, naku apho ibandla likhubeka khona kakubi kangaka.

Njengokuba wathi ngaphambi kokusekwa kwehlabathi, wasinyulela kuye . . .(SikuBani?) kuKristu!

³⁸ Sifumanisa ukuba ngoku phaya emva kwi—kwiGenesis nakwiZityhilelo, iZityhilelo 17:8, ukuba Yena wasinyula sikuKristu ngaphambi kokusekwa kwehlabathi. Ngoku, ihlabathi . . .Mandifunde le ilandelayo.

. . .ngaphambi kokusekwa kwehlabathi, wasinyulela kuye, ukuba sibe ngcwele, singabi nasiphako phambi kwakhe . . .

Othe ngokusithanda wasimisela ngenxa engaphambili...

³⁹ Ngoku ndifuna ukuma kwelo gama lo “kunyulwa ngenxa engaphambili.” Ngoku, *ukumiselwa ngenxa engaphambili* akuthethi kuthi, “ndizakunyula uMzalwana uNeville, ndize Ndi—Ndi—Ndi—Ndi—Ndingamnyuli uMzalwana uBeeler.” Asiyilonto. Kukwazi kwangaphambili kukaThixo owathi wazi ukuba nguwuphi na oyakulunga inguwuphi na ongayi kulunga. Ngoko, ngokwazi kwangaphambili, uThixo esazi into Awayezakuyenza, Wamisela ngenxa engaphambili ngolwazi lwaKhe lwangaphambili ukuba azenze zonke izinto zisebenziselane okulungileyo kwabo bamthandayo uThixo, ukuze Yena, kwisigaba esiyakuza, abize zonke ezo zinto zihlangane kulowo Mnye, onguKristu Yesu.

⁴⁰ Makhe ndinizobele umfanekiso omncinane apha. Ulungile. Sibuyela emva, ndiyakholwa ukuba ndikhe ndathetha kancinane ngayo ngobunye ubusuku obuya, okanye ndayichaphazela, kwiGenesis, isahluko so-1, 1:26, ngethuba uThixo walibiza iGama laKhe, “Nkosi Thixo,” likwigama lika-El, Elah, Elohim, elithetha “Lowo ukho kuye ngokwaKhe.” Kwakungekho nto yimbi yayikho Ingenguye. Kwakungekho moya, kwakungekho kukhanya, kwakungekho zinkwenkwezi, kwakungekho hlabathi, kwakungekho kwanto iyenye. YayinguThixo, inguThixo ke kuphela, u-El, Elah, Elohim. Ngoku, Wayenza loo nto.

⁴¹ Ngaphakathi kuloo nto kwakukho iimpawu ezazithetha ukuba Yena waye... Ngaphakathi kulo El, Elah, Elohim kwakukho uphawu okanye i... Uyazi ukuba yintoni *uphawu*, okanye mandiyithethe ngolu hlobo, yayi “sisimo.” Oko kukuze umfo omncinane abe nokuyifumana, kwaye ndingomnye wabafo abancinane abafanelwe ukuba bayifumane ngolo hlobo. Ngaphakathi kuYe kwakukho isimo sokuba nguYise, kodwa Yena ukho ngokwakhe, akukho nanto kuYe anokuba nguYise ngayo. Kwaye, ngoku, ezantsi ngaphakathi kwaloo nto kwakukho enye into, yokuba WayenguThixo; kwaye uthixo yinto yokunqulwa; kodwa Yena wayekho kuye ngokwakhe u-El, Elah, Elah, Elohim, ngoko kwakungekho nto yakuMnqula. Ngaphakathi koko, WayenguMsindisi, kwaye kwakungekho nto ilahlekileyo imelwe kukusindiswa. ‘Yabona? Ngaphakathi koko, WayenguMphilisi, ‘yabona, kodwa kwakungekho nto igulayo inokuphiliswa, okanye kungekho nto inokuze igule. Ngoku niyawubona lo mfanekiso? Ngoko iimpawu zaKhe, isimo saKhe savelisa oko kukhoyo namhlanje.

⁴² Abanye abantu bathi, “Ke, kwakutheni ukuze uThixo angayimisi kwasekuqalekeni?” “Ungumntu onengcwangu onentliziyo ekhohlakeleyo,” watsho uJoe Lewis, lowa wagweba uJoe, okanye uJack Coe, ‘yabona. Wathi, “Ungumntu onengcwangu onentliziyo ekhohlakeleyo. Akukho nto

injengoThixo. Ukuba bekukho into elolo hlobo, Ebeya ku. . .” Owu, mna. . . waMbiza nje ngazo zonke iintlobo zamagama, ’yabona. Kodwa kungenxa nje yokuba unokuba unolwazi oluninzi *apha* phezulu, kodwa akananto *apha* ezantsi.

⁴³ Ngoku, nako, nako apho ikhoyo. ’Yabona? Eli Lizwi liyayithetha apha, kwaye Yena uyifihlile. Kwaye ezi mfihlelo bezifihliwe ngoku, ukhumbule, iBhayibhile ithe, “Ukusukela ekusekweni kwehlabathi, zilinde ukubonakalaliswa koonyana bakaThixo,” ukuze bazibonakalalise kwibandla. Owu, bethu! Niyayifumana?

⁴⁴ Ngoku ndiyema ngebali lam okomzuzwana nje, okanye ndizakuzisa. . . Ndizakuya kwingcinga yam elandelayo ukuze ndifumane oku. Ngoku khumbula, kuzo zonke izigaba zikaMosisi, konke emva ukuphumela kwizigaba zabaprofeti, emva ukuphumela kuzo zonke izigaba, baye balinda kude kufike le mihla yokugqibela ukuze zibonakalaliswe ezi zinto, ngokweSibhalo. Injalo loo nto, ukuze ibe nokutyhilwa koonyana bakaThixo. Ngoba? Ukusukela ekulahlekeni. . . kude kube njengepyramid, njengokuba benditshilo, kuye kusakheka ngokusondela, nokusondela, nokusondela.

⁴⁵ Njengokuba ndikhe ndenza le ntetha, kwaye ndathi, uThixo wenza iBhayibhile ezintathu. Eyokuqala, WaYibeka esibhakabhakeni, i-zodiac. Nakha nayibona i-zodiac? Yintoni umfanekiso wokuqala kwizodiac? Yintombi eseyintombi. Yintoni umfanekiso wokugqibela kwizodiac? Yi-Leo ingonyama. Weza okokuqala kwintombi eseyintombi, Uyeza okwesibini njengeNgonyama yesizwe sakwaYuda. ’Yabona?

⁴⁶ Wenza eyesibini kwiipyramid, kudala ngemihla ka-Enoki, ngethuba babesenza iipyramid. Kwaye babezilinganisa. Andiyiqondi. Kodwa kwiimfazwe, apho babesihla baguqe ngamadolo abo ithuba elide, baze babenokuyilinganisa umgama wemfazwe. Uyazi ukuba balinganisa phi ngoku? Ngaphakathi kwigumbi lokumkani kanye. Kwaye njengokuba iphiramid yayinyuka. . . asinakuze sibe nokuyakha, ngayo yonke into esinayo namhlanje. Asinakuba nakuyakha.

⁴⁷ Yakhiwe yanyuka *kanje*, ukuya kwincopho. Ukuze ilitye eliphezulu. . . ilitye lentloko alizange libe nakufunyanwa. Abazange babeke siciko ngaphezu kwepyramid. Andazi nokuba niyayazi na okanye hayi, ipyramid enkulu yaseYiphutha, ayizange ibe nelitye langaphezulu kuyo. Ngoba? Iilitye lentloko laliwa, uKristu, iLitye leNtloko, ’yabona, waliwa.

⁴⁸ Njengokuba sikhula ukusuka kwisigaba samaLuthere, isigaba samaBhaptizi, isigaba samaWisile, isigaba sakwaMoya, sifikelele kanye ekuthwesweni kweLitye ngoku, ’yabona, silindele silangazelela ukuthweswa kweLitye ukuba kuhle, isakhiwo sigqityiwe. Anizange nifunde eSibhalweni, “Iilitye

lentloko laliwa”? Kakade, siyayiqonda loo nto ukuba yayithetha ngetempile kaSolomon. “Kodwa iLitye elaliwayo laba yiNtloko yembombo.” Kwaye ndikuthetha oku ukunenzela nje u—u—u—umfanekiso.

⁴⁹ Ngoku, kwaye eBhayibhileni, siphila kumhla wokugqibela, incopho yepyrmaid, iintlanzi ezinqamlezeneyo zesigaba sikanonkala kwizodiac, kwithuba lokuza kweLeo ingonyama, ekuthwesweni kwelitye, nakwimihla yokubonakalaliswa koonyana bakaThixo, eBhayibhileni, 'yabona. 'Yabona apho sikhoyo? Sisekupheleni kwexesha kanye.

⁵⁰ Bangaphi abebefunda iphepha kule veki, into uKrushchv nabo abathe bayithetha? Owu, sele belungile; sinjalo nathi. Amen. Sesilungile! Kulungile, 'yabona. Owu, eli—eli—elinjani ilungelo, ngonjani umhla! Ukuba aMakristu anganokuwuqonda lo mhla siphila kuwo. Bethu!

⁵¹ Ucinga ukuba? Umbhali wale Ncwadi, owayibonayo; waze wayibona into eyakuba yiyo ibonakalaliswe kwimihla yokugqibela, belindile bencwina ukuze aboonyana bakaThixo bavele kwimihla yokugqibela, benamandla kaMoya oyiNgcwele ekupheleni kwesigaba, ukuze batyhile izinto ezifihlakeleyo ukusukela ekusekweni kwehlabathi, bazizise.

⁵² Ngoku masibuyele emva e “kusekweni kwehlabathi” kwakhona, ukuze sifumane isityhilelo, sibone ukuba sinyanisile na okanye hayi. Ndiyathemba ukuba andizenzi ohlambelayo ngokumbiza uThixo, “Tata,” kodwa ndifuna ukuyibeka ngendlela yokuze nibe nokuqonda. UTata! UTata wayefuna ukuba nabantwana, ngoko Wenza ntoni? Wathi, “Makubekho iiNgelosi.” Zaze zaMngqonga. Owu, ilunge kakhulu loo nto. ZaMdumisa, ngoko Waba nguThixo, iimpawu. Khumbula, wayengu El (E-L), Elah, Elohim, okho ngokwakhe, kungekho nto ingenguYe. Into yokuqala eyathi yathi gqi ziiNgelosi. Ngoko, iiNgelosi kwakungekho nto iyenye zinokuyenza ngaphandle kokudumisa. Zazingenakulahleka. Ngoko, zazingenakugula, zazizidalwa ezingenakonakala. Ngoko, Wayengenako ukubonakalalisa amandla aKhe okuphilisa, Wayengenako ukubonakalalisa usindiso lwaKhe. Ke ngoko, ngaphambili, ngoku masi . . .

⁵³ Ngoko emva koko, Wathi, “Siyakwenza into ethile enokuphatheka.” Ngoko Wenza umhlaba. Waze wathi akuba Ewenzile umhlaba, Wenza zonke izidalwa zasemhlabeni, Waze wenza umntu. Yonke into eyavela emhlabeni; iqalela kwi—kwisele elincinane okanye unojubalala, into ethile uhlobo lwenyama edada emanzini, waqala apho, ukuya . . . ukusukela apho ukuya kwisele, ntoleyo ikolona didi luphantsi lobomi esinokulufumana, batsho, lisele. Olona didi luphezulu lobomi esinokulufumana ngumntu. Ukusuka eseleni yaqala ukuya kwicikilise, ukusuka kwicikilise ukunyuka nokunyuka

nokunyuka, kwaye lonke ixesha uMoya oyiNgewele waqala uku “whuuush,” ukuphefumla, ubomi bakho kwakhona; “whuush,” ubomi obukhulwana. Kwaye into yokuqala, kwavela into ethile ekumfanekiselo kaThixo, yayingumntu lowo. Akukho nto yakhe yakho, ingazange ibekho, ingasokuze idalwe kwakhona, nantoni na engaphezulu emntwini, ngoba umntu ukumfanekiselo kaThixo. 'Yabona? Agoko umntu. . .

⁵⁴ Wathi Akwenza umntu waKhe wokuqala. Ngoku, ekwenzeni kwaKhe iiNgelosi zaKhe. . . Wenza umntu, “Wabadala bayindoda nenkazana,” konke kukwimo enye. Wayekuko kokubini indoda nomfazi okobufazi nokobudoda. Ekwenzeni kwaKhe u-Adam waze wamfaka enyameni. . . Khumbula kwiGenesis 1, Wamenza umntu wayindoda nomfazi. Kwaye kwiGenesis 2, kwakungekho mntu wokusebenza umhlaba, umntu wenyama. Kwakungekho mntu unokuthabatha nantoni na asebenze umhlaba, kodwa wayekho umntu owayengumfanekiselo waKhe. “Kwaye uThixo ungu. . . [Ibandla lithi, “Moya”—Mhl.] Kunjalo. 'Yabona? Wamenza umntu wokuqala, “oyindoda nomfazi Wabadala.” Ngoku, ngethuba Wayesenza umntu wokuqala!

⁵⁵ Ngoku, khumbula, yonke loo nto Wayenza engqondweni yaKhe. Kwaye ngokuhlwa ngeCawe ndikhe ndangena kuloo nto. I—ilizwi liyingcinga ibonakalalisiwe. UThixo wacinga indlela Awayenokuba nguThixo ngayo, indlela Awayenokunqulwa ngayo, indlela Awayenokuba nguMphilisi ngayo, indlela Awayenokuba nguMsindisi ngayo; kwaye kwathi nje ukuba Athethe iLizwi, kwakugqibekile ngonaphakade. Owu, ukuba abanyana bakaThixo bangafumana nje ukulibamba iLizwi ngolwahlobo. Xa uThixo ethetha iLizwi, kugqibekile! Ngokupheleleyo! Kusenokuba walinda. . . Ngokwenzululwazi yamaxesha ithi, okanye nangokwenzululwazi ngezakudala nako konke, babanga ukuba mhlawumbi ihlabathi lalinezigidi ngezigidi. Andazi, inokuba lalikhwizigidi eziphindwe kathathu zeminyaka. Andazi ukuba yayilithigidi elide kangakanani na. UThixo akakho xesheni. Akanawo nomzuzu omnye wexesha kunokuba Wathi wakuthetha. UsenguThixo. Akukho xesha kuYe.

⁵⁶ Andizange ndiyazi loo nto ngolo hlobo kwade kwangobunye ubusuku, okanye ngenye intsasa, gxebe. Ungunaphakade, akukho zolo, akukho mso, konke kungoku. Wakha waliqaphela igama u-“NDINGUYE”? Hayi “Ndandinguye” okanye “Ndiyakuba nguye.” UnguNaphakade, “NDINGUYE!” 'Yabona, “NDINGUYE,” njalo!

⁵⁷ Ngoku, kodwa wayefuna ukubeka ezi zinto kwixesha. Kwafanela ukuba enze into ethile eyakunqula, ngoko iimpawu zaKhe zavelisa oku. Waze Wenza umntu. Ngoko, kuloo mntu, wakhangeleka elilolo. Ngoko, ngoku, ukubonakalisa ngoku ingqondo yaKhe ephangaleleyo, into Awayenayo ngumfanekiso

kaKristu neBandla, Wathabatha ingelilo elinye isuntsu lodongwe wenza umfazi, koko Wathabatha ecaleni lika-Adam ubambo; waze wathabatha kumoya ka-Adam, ongowobufazi, wawufaka kolu bambo. Xa ubona indoda isenza njengosisi, ukho undonakele. Naxa ubona umfazi efuna ukwenza ngokwendoda, ukho undonakele. 'Yabona, ikho into ephosakeleyo. Bayimimoya emibini eyahlukileyo ngokupheleleyo. Kodwa bebobabini, benza iqela elinye, "abo babini bamntu mnye." Ngoko Wenza umfazi nendoda, kwaye babengayi kuze baluphale, bangafi, bangabi ngwevu, bengenakuze. Badla, basela, balala, kanye njengokuba sisenza, kodwa babengasazi ukuba siyintoni na isono.

⁵⁸ Ngoku ndizakudlula kanye kule ndawo ukwenzela esinye isifundo ngelinye ixesha, kwimbewu yenyoka. Ntoleyo, bacela ukuba ndiyibize ibuye. Kodwa makhe ndibone umntu ozayo andibonise into eyahlukileyo. Nantso into endifuna ukuyazi, 'yabona.

⁵⁹ Ngoku, kodwa ngoko emva koku, sithi isono sakungena, yintoni eyenzekayo?

⁶⁰ Phaya ngaphesheya phezulu, ngaphezulu, kwisigidi, sezigidi ezilishumi zemayile, kukho isithuba *esingaka* ubukhulu, kwaye loo ndawo luthando olugqibeleleyo lwe-agapao. Ngalo lonke ixesha usenza inyathelo elibheka *ngapha*, luya lucutheka nge-intshi. Kwaye uyazi ukuba luyakuba lincinci kangakanani na ngethuba lufika emhlabeni. Sisithunzi sesithunzi sezithunzi. Nantso into onayo, nantso into endinayo, isithunzi sesithunzi sezithunzi zothando lomoya.

⁶¹ Kukho into ekuwe kum, kukho into kumfazi ngamnye olapha odluleyo kumashumi amabini, kukho into kwindoda nganye elapha edlulileyo kumashumi amabini, eyakuhlala ilangazelela ukubakho. Uneminyaka nje emihlanu, ukusuka kwishumi elinesihlanu ukuya kumashumi amabini. Emva kwamashumi amabini uyaqalisa ukufa. Kodwa, ukusuka kwishumi elinesihlanu, usengumntu ophakathi kobuntu obudala nobuntwana ngelo xesha. Ukuze ke ukhule ude ube namashumi amabini. Ukuze emva kwamashumi amabini, owu, uthi, "Ndifana nje nendoda." Uyayithetha nje loo nto kodwa awuyiyo. Uyafa kwaye uyavutha uphele, nokuba wenza ntoni na. UThixo wakwenza ukuba ufikelele kobo budala, kodwa ngoko uzakufa. Ngoku kwenzeka ntoni? Ngoku uyaqalisa ukufa, kodwa apha ngaphakathi kukho into ethile ekuwe ethi, "Ndifuna ukuba neshumi elinesibhozo kwakhona."

⁶² Ngoku ndifuna ukukubuza into. Bekunokuthini ukuba wawuzelwe kwiminyaka engamakhulu amahlanu adlulayo, waze wahlala uneshumi elinesibhozo kwade kwanamhlanje? Ubungayi kuba yinto yamandulo, unezombono zakumakhulu amahlanu eminyaka eyadlulayo! Ngaphambi kokuba oobawo

ababengabahambi bathi beza apha, ube ulinenekazi eliselula unolohlobo lwembono. Ngoba, bekunokuba ngcono ukuba ube ubuhambile wabheka phambili wamdala wahlala ke loo makhulu mahlanu eminyaka. 'Yabona, ukho undonakele.

⁶³ Uthi, "Ke, kulungile ngoku ndiziva ndonwabile kakhulu, Mzalwana uBranham. Owu, ndi—ndi—ndineshumi elinesibhozo, ndineshumi elinesithandathu, ndiziva ndonwabile." Sthandwa, mandikuxelele into. Wazi njani ukuba umama wakho uyaphila ngalo mzuzu, ukuba akekho apha kule nkonzo? Wazi njani ukuba isithandwa sakho somfana asibulawanga kule mizuzu imbalwa idlulileyo, okanye isithandwa sakho sentombazana? Wazi njani ukuba kusasa awuyi kuba sisidumbu endlwini yakho? Wazi njani ukuba uyakuphuma kule nkonzo ngokuhlwanje uphila? Kukungaqiniseki okunjalo. Akukho nto iqinisekileyo. Ukuba uneshumi elinesihlanu, ishumi elinesibini, ishumi elinethoba, amashumi asixhenxe, okanye amashumi alithoba, kukho... yonke into ayiqinisekanga. Awazi ukuba umi phi na. Kodwa nangoko unqwenela ukubuyela emva kwishumi elinesihlanu, ishumi elinesibhozo. Yintoni ekwenza wenze loo nto?

⁶⁴ Ngoku, ukuba unokubuyela emva kwishumi elinesibhozo uhlale unjalo, ungaze ugule ungaze u...kungafanela ukuba ube nabanye abantu onabo, ngokuba bangakhula ngaphezu kwakho, 'yabona. Abantu bangaqhubela phambili kwezinye izigaba ube yinto yakudala ke wena. Ungaphoxeka ngakumbi kunokuba ubuyakuba njalo xa ubuguge kunye nabo. Kodwa kukho into ethile ekubizela ukuba ube lapho. Yiloo agapoa uthando lobuthixo oluncinane, esaa sithunzana sincinane sikwenza... Into ethile engentla apha.

⁶⁵ Ngoku, ngobunye ubusuku, okanye ngenye intsasa, ngentsimbi yesixhenxe, ngethuba uMoya oyiNgcwele, ngokulunga kwaKhe nobabalo lwaKhe wandithabatha kulo mzimba, ndiyakholwa, ndiyakholwa. Ewe okanye hayi, anditsho, wandingenisa kwelo lizwe ndabona abo bantu, kwaye bonke babebatsha. Kwaye ndabona abona bantu bahle ndakhe ndababona ebomini bam. Waze Wathi kum, "Abanye babo babenamashumi alithoba eminyaka ubudala. Bangabantu owabaguqulayo. Akumangalisi ukuba babe bayakhwaza, 'Mzalwana wam! Mzalwana wam!'"

⁶⁶ Ngoku, ngumzimba wezulu lowo, ukuze xa sifayo sibe asibi yinto engabonakaliyo, siba ngumzimba—Ukuba singanjalo, mntu ngamnye sife, ukuba isiqhushumbisi se-atom singasidubula ngalo mzuzu, kwimizuzu emihlanu ukusuka ngoku singabe sibambana izandla omnye nomnye sisangana, sikhwaza siqhubela phambili, sizukisa uThixo! Ewe, mhlekazi. Kwaye uMzalwana noDade Spencer abahleli apha, ndiyaqikelela ukuba sesona sibini sidala silapha, bayakuba neshumi elinesibhozo, namashumi amabini eminyaka ubudala.

UMzalwana uNeville angaba yinkwenkwe nje eselula, kwaye mna ndingangumntwana oselula nje. Kwaye sonke nje singa... YiNyaniso echanekileyo le. "Ukuba lo mnquba wokuhlala wasemhlabeni uthe wachithwa, sinawo osele ulungile ulindle."

⁶⁷ Xa usana oluncinane lusiwa kunina, ngozalo lwemvelo, umzinjana walo uyashukushukuma nje nemilenze ixhumaxhuma, njalo njalo. Uxolo ngale ngcaciso, kuni bafazi baselula. Kodwa, xa lusenza njalo, lunezihlunu zobomi zixhuzula. Kodwa lwakufika emhlabeni, into yokuqala, lufumana umphefumlo, kwaye kukho umzimba ongowomoya wendalo oyakuthi ungene kolo sana ngoko nangoko. Luyeke nje, luyakuthabatha intlokwana yalo luvunduze kwibele likanina liqale ukuncanca. Ukuba alwenzanga njalo, ubisi alunakuhla nokuhla.

⁶⁸ Wakha waliqaphela ithole xa lizalwa, lithi... nje ukuba libe nokufumana amandla awaneleyo ukuze lime ngemilenze yalo? Ngubani olixelelayo? Lihamba nje lijikeleze unina, liqale ukuvunduzisa lijikeleza liqale ukuncanca. Owu, ewe!

⁶⁹ Kuba, xa uthe lo mzimba wasemhlabeni weziswa apha, kukho umzimba ongowomoya osele uwulungele. Kwaye nje ukuba lo... Owu, haleluya! "Kwaye ukuba lo mnquba wasemhlabeni wokuhlala uthe wachithwa, ukho olindleleyo phaya ngaphesheya." Kanye nje ukuba sithi cakatha siphuma kulo, sithi cakatha singena kulowa; lowo ungasayi kufuna siselo sibandayo samanzi, ungaswele kusela manzi; lo ungadliyo, ayenziwanga ngathuli lomhlaba. Kodwa iyinene kanye, kwaye inokuchukumisa ive ibambe ne nezandla, luthando nje nayo yonke into igqibelele. Kwaye loo mzimba ulinde phaya ngaphesheya. Uyinxalenye yalo. Mithathu iyonke.

⁷⁰ Uqala uBomi obunguNaphakade bakho kanye apha esibingelelweni. Naku apho kuqala khona inguNaphakade. Owu! Uqala uBomi obunguNaphakade kanye apha. Ngoko uzelwe ngokutsha, njengonyana kaThixo. Ukuze xa usifa, uqalise... Xa ukufa kwakho kukufikela kulo mzimba ize intliziyo iyeke ukubetha, athi amavili obomi obubhubhayo aqalise ukuma ngxi, esa sithunzi sincinane esasithunzi sesithunzi, ngomzuzwana omnye siba sisithunzi sesithunzi, ukuze into elandelayo ibe sisithunzi, ukuze ngokulandelayo ibe kukuvuleka okuncinane, ukuze ngokulandelayo ibe ngumfula, ukuze ngokulandelayo ibe ngumlambo, ngokulandelayo ibe lulwandle, ukuze emva komzuzwana ube umi phambi kwabo ubathandayo bemi ngaphesheya, benxibe ingubo zomzimba wezulu, nibe niyazana, nithandana, nibuyele ekubeni ngamadoda asematsha nabafazi abasebatsha kwakhona. Injalo kanye. Ulinda apho kude kufike ukuza kweNkosi uYesu. Kwaye ngenye imini loo mzimba ungcwalisiweyo waKhe...

Ngoku khumbula, lo ngumzimba wezulu, asingomzimba ungewalisiweyo, ngumzimba wezulu. Kwaye ngenye imini loo mzimba wezulu uyakulishiya iZulu kunye noYesu.

⁷¹ “Ngokuba oku ndiyakutsho kuni,” amaTesalonika eSibini, isahluko se-5 okanye amaTesalonika okuQala, isahluko se-5, enye okanye enye kwezo, “ndiyakutsho kuni, andithandi ukuba ningazi, bazalwana, ngokubhekiselele kwabalele ukufa, ukuze ningabi buhlungu, njengabanye abangenathemba bona. Kuba ukuba siyakholwa ukuba uKristu wafa wabuya wavuka kwakhona ngomhla wesithathu, ngokunjalo nabo baleleyo bekuKristu uThixo uyakuza nabo kunye naYe. Kuba oku siyakutsho kuni ngemithetho yeNkosi, ukuba thina basaseleyo besidla ubomi ekufikeni kweNkosi, asisayi kubaphangela okanye sibathintele” (elona gama lingcono) “asisayi kubathintela abo baleleyo. Kuba ixilongo leNkosi liyakukhala, bathi abafele kuKristu bavuke kuqala.” Le mizimba yezulu ihle inxibe eyomhlaba, imizimba engwalisiweyo. “Size thina sisadla ubomi siyakuba sisekho siguqulwe ngomzuzwana, ngokuqhwanayaza kweliso, sixwilwe kunye nabo, siye kuyikhawulela iNkosi emoyeni.”

⁷² “Andisayi kusela kwisiqhamo somdiliya ndingasayi kudla kwakhona de Ndisidle sisitsha kunye nani eBukumkanini bukaBawo waM,” iSidlo sangokuhlwa soMsitho. Kwisithuba seminyaka emithathu enesiqingatha umchasi-kristu agqibezela ngaso ulawulo lwakhe, ihlabathi lonke liyatshatyalaliswa, amaJuda ayabizwa akhutshwe, uYosefu uzazisa kwiiNtlanga, okanye kumaYuda. Khumbula, ngethuba uYosefu wayezazisa kubazalwana bakhe, kwakungekho nomnye oweNtlanga okhoyo. Ngethuba wathumelayo . . . Niyalazi elo bali. UYosefu, umzekelo ogqibeleleyo kaKristu, ngandlela zonke. Kwaye ngethuba uYosefu wathumelayo kubazalwana bakhe, baze behla beza, waze wakhangelela wabona uBenjamin omncinane, waze wababona belapho waze . . . Bathi, “Kutheni, lo mfo! Si—singe singambulalanga umzalwana wethu, uYosefu.” AmaYuda ebona ukuba enza impazamo; ngoku ngethuba uKristu, xa Ezazisa Yena kuwo. Kwaye uYosefu wayezaliswe ngolona hlobo, kwafuneka ukuba alile, ngokufutshane, ngoko wayikhupha inkosikazi yakhe nabantwana bakhe, nabo bonke abalindi nayo yonke enye into, wabathumela ebhotwe. Kunjalo kanye. Waze phambi kwamaYuda ewodwa, wathi, “NdinguYosefu, umzalwana wenu. Ndingumzalwana wenu.” Baze ke bawa phantsi baqala ukungcangcazela, besithi, “Ngoku siyazi ukuba sizakufunyanwa, ngokuba sambulalayo umntakwethu. Sithe simbulele umntakwethu, ngoku nanku engulo kumkani mkhulu.”

⁷³ Wathi, “UThixo wakwenza ngenjongo oko, ukuze kusinde ubomi.” Naso kanye isizathu sokuba uThixo abe wakwenza oko, ukuze kusindiswe thina ziNtlanga. Kodwa iiNtlanga

zazisebhotwe. Haleluya! Aliwe ngabantwakwabo, uYosefu, Wathabatha uMtshakazi; kwaye uMtshakazi wayeyiNtlanga, hayi iJuda. Kulungile.

⁷⁴ Ngoku, niyaphi ngoku? Emva kokuba sambathe lo mzimba ungcwalisiweyo, nesosigaba sikhulu sexesha siyakuza; xa lo mzimba ungcwalisiweyo, lo mzimba wezulu wenziwe wangumzimba ongcwalisiweyo. Niyayifumana lento ndiyithethayo ngoku? Ngoko ndiyakuba nokuhamba ndiwelele ngaphaya ndithi, “Mzalwana Neville!” Mandininike ingcaciso encinane. Ndithi, “Mzalwana Humes, masinyuke siye kuTata kusasanje.” UnguThixo. SiyaMazi ngoku, UnguMsindisi, UnguMphilisi.

⁷⁵ Akuzange kubekho nto injengokudalwa kwesono. Loo nto ayivakalanga kamnandi, akunjalo? Isono asiyiyo indalo. Hayi, mhlekazi! Isono yinto egqwethiweyo. Mnye kuphela uMdali, nguThixo lowo. Isono bubulungisa bugqwethiwe. Yintoni ukrexezo? Bubulungisa bugqwethiwe. Yintoni ubuxoki? Yinyaniso ingabekwanga ngendlela. Ngokuqinisekileyo. Yintoni igama eliqalekisayo? Yintsikelelo kaThixo igqwethiwe yenziwa igama eliqalekisayo kuThixo, endaweni yentsikelelo. Isono asiyondalo. Isono bubugqwetha. Ngoko, uSathana wayengenakudala sono, wagqwetha kuphela oko uThixo wakudalayo. Injalo kanye loo nto. Ukufa yinguqulelo yobomi nje kuphela.

⁷⁶ Ngoku qaphela oku, qaphelaoku. Ngoko ndiyakuhamba, kwaye ndiyakuthi, “Mzalwana Humes, masithi mna nawe, Mzalwana uBeeller nabanye baba bazalwana, sizakunyuka siye kuTata, uThixo. Ukuze, ndithi, masithathe uhambo oluncinane. Nina bafana nanizithanda iintaba ngethuba nani. . . .”

“Ewe, sasizithanda ngokuqinisekileyo.”

⁷⁷ “Owu, kukho iqela lezigidi zeemayile zazo phaya ngaphesheya kwelo lizwe litsha. Hambani ninyuke niphume, nijikeleze phezu kwazo.”

⁷⁸ “Ndimelwe kukuba...?. . .ilanga usuku ngalunye, nyukelani ngentla. Ndiyakuniva. Besathetha, ndiyakuva.” Isaya 66. Kunjalo.

⁷⁹ Kwaye uyazi, ndihamba ndiphumela apho, sisonke sihambe siphumele nje apho isithuba seminyaka engamakhulu amahlanu, uhambo nje oluncinane, izigidi, oku akwenzi mahluko, 'yabona. Kwaye ngoku—ngoku lonto ivakala njengempambano, kodwa iyinyaniso. 'Yabona, iyinyaniso, ngokuba akukho xesha, linguNaphakade. Kwaye ndakuphuma ndiye apho, ndihamba ndisihla ndiphumela apho, kwaye uyazi ngubani e—e—endihlangana naye apho phandle? Ndithi, “Kulungile, ukuba asingoDade uGeorge Bruce! Ngoba, uDade George, lithuba elide ndakugqibelayo ukukubona.” Ukhangeleka kanye ngendlela ohleli uuyiyo. 'Yabona? Abe

mhlawumbi eneshumi lezigidi leminyaka ubudala, kodwa esemtsha njengoko wayekhe wanjalo. Uyakube ekrwempa othile emqolo, ndize ndikhangele apho, yingwe-nkala, yingonyama.

Ndithi, “Unjani ngale ntsasa, ngwe-nkala?”

⁸⁰ “Mawu,” njengentshontsho lekati. “Owu, bendiphaya ezantsi ndithetha nabanye oodade ngakwezantatyambo zinkulu ziphaya ezantsi, sihleli apho ezantsi isithuba esimalunga namakhulu amahlanu eminyaka, ‘yabona, sizibukele.’ Ngoku, loo nto ikhangeleka njengempambano, kodwa iyinyaniso. Injalo kanye. Yiloo ndlela uThixo awayefuna kube yiyo.

⁸¹ Kwalunga, ayisikelele intliziyo yakho, Dade Georgie. Akukho ngozi inokufika, akukho nto konke. Ukuze ngethuba langorhatya sinyuke siye encotsheni yentaba, size sithi, “Owu Tata, Thixo, ndandilahlekile. Owu, ndandikhe ndakwidaka lesono, Tata, Thixo, Waze wena wandisindisa.”

⁸² Ngoba, abantu abazama ukucacisa oko baphambana. Kulungile, laa ndoda yabhala esa sicutshulwa sika “*Owu Thando LukaThixo*,” owayebethelelwe kwidonga leziko labagula ngengqondo, owazama ukucacisa uthando lukaThixo. Indlela Awathi wehla ngayo ukuza kusindisa aboni, nendlela Awathi wenza ngayo, uthando lwaKhe oluhlayo ukuza kusindisa mna nawe. Uthetha ngokudumisa, iiNgelosi azazinto nto ngako! Ukudumisa, iNgelosi yazi kuphela... Ima apho iqhwabe iimpiko ziye emva naphambili, izijikelezise, “Haleluya! Haleluya!” Kodwa, owu, yiba nenceba! Kwakufikelela ekwazini ukuba ndandilahlekile ndibe ngoku ndifunyenwe, ndandifile, ndiyaphila kwakhona! Owu Thixo, ndandisisono, ndandiludaka, kwaye ndandisezantsi emgxobhozweni!

⁸³ Nantsi eyona nto ingcono bunokukunika yona ubomi. Wakhe wehlela phaya ezantsi kulaa ndawo yokulahla inkunkuma yakwaColgate? Yeyona ndawo inukayo ndakhe ndaya kuyo. Loo msi mdala undenza ndigule nje ndakuva ivumba lawo. Ungqengqe apho kuloo msi mdala wonke, ukruquke, nje ngaphakathi ukuphumela ngaphandle, emva kokusela ikastroyile. ‘Yabona, ugula nje kangangoko unokuba nako! Amabuzi ebaleka phezu kwakho wonke, ezama ukukudla. Kwaye kokungcono kobomi oko. Aze umntu othile ehle akuchole akukhuphe. Ube umdala ungako ungenakuzinceda. Aze akuchole akukhuphe akuguqule ube yinkwenkwe eneshumi elinesibhozo leminyaka, akuhlalise phezulu encotsheni yentaba, ekudubuleni kanye kobomi, bethu, umphefumlo ohlaziyekileyo womoya ngolo hlobo, isiselo esilungileyo samanzi abandayo. Ingaba ungafuna ukuphindela

apho kuloo ndawo yokulahla inkunkuma kwakhona? Angekhe, angekhe, angekhe, angekhe ubuyele kuloo ndawo yokulahla inkunkuma kwakhona.

⁸⁴ Ngoku, kuthetha loo nto ke, sihlobo. Yiloo nto laa mbono, okanye okwakutshintshwa, nokuba yayiyintoni na, ndizakuthi ngumbono. Ndithi umbono, kuba ndiyoyika loo nto ingakhathaza umntu othile ukuthi kukutshintshwa, nantso into ekwakuyiyo. Ngoku, nako apho xa uThixo . . . into uThixo awayenzayo ukuzisa oonyana neentombi kuYe. Ngoku, bangobani aba bantu? Bathini ukuze ba . . . Benza ntoni aba bantu ukuze balingwane koku? Bakwenza njani oku? UThixo, ekuqalekeni, ngaphambi kokuba kube kwenziwa iNgelosi . . . Bangaphi abaziyo ukuba Yena akanasiphelo?

⁸⁵ Ngoku, nina bazalwana bamatriniti, andifuni kunikhathaza, kodwa ningathini eGameni leLizwi likaThixo elilungileyo ukuba nibeke uYesu abe ngumntu owahlukileyo kuThixo ngokwaKhe? Ukuba uYesu wayenokuthatha omnye umntu amenze ukuba ehle ayokufa, ukuze azokuhlanguka lo mntu apha, Angaba ububume obungenabulungisa. Inye kuphela indlela uThixo awayenokuyenza ngayo, yayikukuthabatha loo ndawo ngokwaKhe! Kwaye uThixo wabayinyama ukuze Abe nokungcamla iintlungu zokufa, ukuze athabathe ulwamvila lokufa alisuse kuthi, ukuze sibe sihlangulwe nguYe ngokwaKhe. Naso isizathu sokuba Abe unqulwa ngolu hlobo. UYesu wayeyindoda ngokuqinisekileyo Wayenjalo. Wayeyindoda, n-d-o-d-a, ezelwe nguMariya intombi eseyintombi. Kodwa uMoya owawukuYe wawunguThixo ngokungenamlinganiselo, kuYe kwakuhleli iNzaliseko yobuThixo ngokomzimba. WayekuJehovah-Jireh, wayenguJehovah-rapha, WayenguJehova-Manase, WanguJehovah, iKhakha lethu, iNgweletshetshe yethu, uMphilisi wethu; wayengu-Alfa, u-Omega, iSiqalo neSiphelo; wayengowokuQala, owoGqibela; wayenguLowo Wayekho, Lowo Ukhoyo, naLowo Uzayo; iNgcambu neNzala kaDavide, iKhwezi loKusa, ngoba, Wayekuko konke kubo bonke. KuYe kwakuhleli iNzaliseko yobuThixo ngokomzimba!

⁸⁶ Kwaye ukufa kwakuhleli kunolwamvila, ukuze kubahlabe abantu, “Aha,” uMtyholi utsho, “Ndikufumene, ngoba undiphulaphule. Ndizakukuhlaba, ndikufake engwabeni. Ela gazi legusha alinakukunceda kwanto, ligazi nje lesilwanyana.” Kodwa uThixo, ebulumkweni baKhe, wazi ukuba kuyakubakho iMvana eyakuza, eyaxhelwa ukusukela ekusekweni kwehlabathi. Ewe, mhlekazi. Kwaye bona . . . Walindela ixesha, ukuzaliseka kwexesha ukuba kufike.

⁸⁷ Kodwa ngenye imini ngethuba le Mvana yezayo, le Ndoda, uSathana waba sisidenge nokuba sisidenge. Wakhangela ngakuYo, wathi, “Ukuba UnguNyana kaThixo yenza oku. Ukuba unguNyana kaThixo, yenza ummangaliso ukuze

ndikubone Uwenza. MandiKubone uwenza. Aha, ndizakukugquma ngengubo ebusweni baKho, ndiKubethe. Ukuba Ungumprofeti sixelele ukuba Ubethwe ngubani na.” Mh! “Andinako, andikholwa ukuba unguloo Mfo. Ukuba unguYe, sixelele ngokuphandle ukuba unguYe njani na.” ’Yabona, zonke izinto ezinjalo. “Owu, sixelele ukuba unguYe!” Akazange awuvule umlomo waKhe. Owu, owu, ingaba Wenza nje indlela yokumbambisa ngoko!

⁸⁸ Waphunguza wakhangela kubafundi bakhe, waze wathi, “Ndingathetha noBawo waM aze ANdithumele ishumi elinesibini lemikhosi yeeNgelosi.” UPilato akazange ayive loo nto, uyazi.

⁸⁹ “Ukuba unguYe! Ukuba unguYe. Owu, lo ayinguYe. Ngoba, Mkhangele nanko esopha. Heyi, abanye kuni majoni makaye ngaphaya amtshicele ebusweni baKhe.” Atshica, aMphoxa, axhwitha izandla zazala zindevu zisuka ebusweni kuYe. “Owu akanguYe! Hayi, asinguYe lowo! Ndizakulufaka lutshone ulwamvila lwam kuYe, mfo. NdizakuMfumana phaya phezulu. Ndikufumene ngoku!”

⁹⁰ Wathi Akukhwaza okokugqibela, “Eli! Eli! Thixo waM Thixo waM!” Yayingumntu lowo. “Undishiya ngani na?”

⁹¹ Esitiyeni saseGetsemane, intambiso yaMshiya, uyazi, Wayemelwe kukufa njengomoni. Wafa engumoni, uyayazi loo nto; ingezozono zaKhe, koko izezam nezakho. Nako apho uthando lungena khona, indlela Awathatha ngayo ezam! Owu, haleluya, indlela Awathatha ngayo ezam!

⁹² Kwaye Wayelapho, Wayengenakuwuvula umlomo waKhe. Ulwamvila lwathi, “Uyazi, ndiyakholwa ukuba yayiyindoda nje ekrelekrele leya. Akazange azalwe yintombi eseyintombi, kuba ulwamvila lwam ndilufake lwatshona kuYe.”

⁹³ Naku ke esiza, waluntywilisela ulwamvila lwakhe kuYe, kodwa elo yayilithuba elingelilo, mfo! Lasuka lwatsalwa ulwamvila lwakhe lwaphuma ngoko. Akasenukhlabi kwakhona ukusukela ngoko, washiya ulwamvila lwakhe apho. Wavuka ngomhla wesithathu, wathi, “NdinguLowo wayefile, ndaye ndidla ubomi kwakhona, ndaye ndiphila ngonaphakade, Ndinazo izitshixo zokufa nezelafileyo.” Ewe, mhlekazi. Wasilela ukuMbona ukuba wayengubani na. “Kwaye ngenxa yokuba ndisidla ubomi, niyakudla ubomi nani. Akukabonakali. . .”

⁹⁴ Ngenye imini, iintsuku ezintathu okanye ezine emva koko, emva kokuba Wenjukela kuBawo, wayebuyele emva, baze abanye bathi, “Owu, U. . . U—unokuba sisiphorho. Kunokuba kukho into ethile esisiphorho malunga nalaa Mfo. Kwaye thina. . . EbeniMbona. Nibone umbono.”

“Hayi, ebenguYesu ngenene.”

⁹⁵ UTomas wathi, “Mandibone izandla zaKhe nayo yonke into, ndiyakunixeleva ukuba kunjalo.”

⁹⁶ Wathi yena, “NdiM lo.” Wathi, “Ingaba ninayo intlanzi nesonka apha? Ndiziseleni iqebengwana.” Baze bazisa kuYe iqebengwana, Waze wema apha walidla. Wathi, “Ngoku, ingaba umoya uyadla njengokuba ndisidla Mna? Ingaba uMoya unenyama namathambo njengokuba ndinawo Mna?” ‘Yabona? Wathi, “NdinguYe ndikuko oko.”

⁹⁷ Waze uPawulos wathi, “Akyk abonakali kanye kanye uhlobo lomzimba esiyakuba nawo, kodwa siyazi ukuba siyakuba nomzimba ofana nowaKhe.” Intoni? Ingaba Wayekhe wanomzimba-lizwi? Ewe, mhlekazi! Ngethuba Wayesifa iBhayibhile itshilo ukuthi “Yena,” osisimelabizo somntu kwakhona, “Wehla waya kwelabafileyo washumayela kwimiphefumlo esentolongweni.” Haleluya! Wehla njani ukuya apho waze Wakwenza njani oko? Wayenazo izimvo zokuchukumisa, Wayenazo izimvo zokuva, Wayenazo izimvo zentetho, Washumayela ngolo hlobo lunye lomzimba ndababona bekuyo abo bangcwalisiweyo ngoba busuku. Washumayela kwimiphefumlo eyayisesihogweni, eyayingazange iguquke ngethuba lokunyamezela imihla kaNowa.

⁹⁸ Kodwa wathi Akuvuka ngentsasa yePasika, kwakungenakwenzeka ukuba lo mzimba ubone ukubola, kuba uDavide umprofeti wakubona kwangaphambili oko, “Andisayi kuwushiya umphefumlo waKhe kwelafileyo, Ndingayi kuMnikela OyiNgewele waM ekuboneni ukubola. Ngaphezu koko inyama yaM iyakuphumla inethemba, ngokuba Akayi kuwushiya uMphefumlo wam kwelabafileyo, ndaye ndingayi kuMshiya OyiNgewele waM ekuboneni ukubola.” Kwaye ngeyure ezingamashumi asixhenxe anesibini ngaphambi kokuba ukubola kungene, lo mzimba-lizwi, lo mzimba wehlayo waya kushumayela kwimiphefumlo eyayisekukhonkxweni, eyayingazanga iguquke ngokulindela kwemihla kaNowa, wavuka kwakhona, yaye ukunokala kwambatha ukungonakali, waze Wema Wadla, waze Wasixelela ukuba Yena uyiloo Ndoda. Haleluya!

⁹⁹ Yiloo ndlela esiyakuMbona eyiyo, Mzalwana Evans. Kungelothuba Ayakuthi ahlale etroneni kaDavide. Haleluya! Kungoko siyakunyuka sisihla, ndiyakuthabatha uhambo kunye nawe siye ngaphaya kwentaba isigidi seminyaka, ‘yabona, iintsuku nje ezimbalwa, imizuzu nje embalwa, siyakunqumla apho, sihlale jikelele ngaphaya.

¹⁰⁰ Kwaye kuza ixesha lokudla, uyazi, into yokuqala uyazi, Dade Woods wathi...Ndathi, “Dade Woods, kulungile, ubukade uphi lonke eli xesha? Andikhangela ndikubone isithuba...kukhangeleka ngathi kumalunga nemizuzu elishumi elinesihlanu.”

“Owu, ngamawaka amabini eminyaka eyadlulayo leyo, Mzalwana Branham.”

¹⁰¹ “Aha. Uziva njani?” Owu, kakade awunakuziva ngolunye uhlobo bubumnandi bodwa.

¹⁰² “Yithi, yizani apha, bafana, ndizakunibonisa into, bazalwana, bazalwana bam abathandekayo. Nanku umthombo wamanzi apha, awona angcono nakha nawasela. Kwaye, owu, siyakufumana amanzi amnandi abandayo. Ndiyakunyuka ndiye apho phezulu ndifumane isicumba esikhulu sediliya, size sihlale siphantsi sonke apho sisidle.” Akusayi kumangalisa oko? Kuyiloo nto kanye. Yiyo kanye.

¹⁰³ Sikufumene njani oku? Sikwazi njani? UThixo, ngaphambi kokusekwa kwehlabathi, wasimisela ngenxa engaphambili! Obani? Abo bakwiLizwe ledinga.

...wasimisela ngenxa engaphambili, ukuba senziwe oonyana kuye ngokwakhe ngoYesu Kristu... ngokwenkolelo yokuthanda kwakhe,

ukusa kudumo lozuko lwaKhe... (ukuze siMdumise njengokuba Watshoyo. Nantso into Awayeyiyo, uThixo, sifuna ukuMdumisa)... kudunyiswe uzuko lobabalo lwakhe, awasibabala ngalo sikuye Othandiweyo; kuKristu siyamkelwa.

Esinaye sikuye inkululeko ngokuhlawulelwa ngeGazi lakhe, ukuxolelwa ke kwez-i-p-h-o-s-o...

¹⁰⁴ Ndimelwe kukuba ndibuyele emva ekwenziweni oonyana, kodwa ndifuna ukuma kwi “ziphoso” apha umzuzu nje. “Iziphoso,” niyiqaphele loo nto? Uyazi ukuba uThixo akaamgweba umoni ngokona? Umgweba ngenxa yokuba engumoni. Ukuba umoni utshaya umdiza Akamgwebi ngenxa yaloo nto; ungumoni, nakanjani na. ‘Yabona? ‘Yabona? Akanazono konke, umoni akanazo. Ungumoni nje kuphela, ‘yabona, akanazono konke. Kodwa nina ninesono, nina ningaMakristu. Niyaqaphela ukuba apha uthetha ngeBandla. Ukuligcina lithe ngqo. ‘Yabona? ‘Yabona? “Ukuxolelwa kwezono,” z-o-n-o. Siyona. Kodwa umoni ungumoni nje kuphela, uThixo akamxoleli.

¹⁰⁵ Ngoku, uthi, “Kulungile, waphuma apha wayakudubula umntu. Uzakwenzani ke ngaloo nto?” Loo nto asiyongxaki yam konke. Andingomhlaziyi, ndingumshumayeli. Umthetho nguwo oyakukhathalela loo nto, bangabahlaziyi. Banjalo... “Ke,” uthi, “ukrexezile.” Oko, oko—oko kuxhomekeke emthethweni. Oko kuphakathi kwakhe nomthetho. Mna—mna—mna—mna andingomhlaziyi, andibahlaziyi abantu. Ndifuna ukuba ndibenze baguquke. Ndingumshumayeli, ‘yabona, umsebenzi wam kukumzisa kuThixo. Ukuba wonile, yingxaki yakhe leyo,

ungumoni. UThixo uyamgweba kungangatho obuphakama. Ungumoni indawo yokuqala, ugwetywe kwasekuqaleni. Akakhange afike nakungangatho wokuqala, a—akukho ndawo akuyo. Ungumoni indawo yokuqala. Akanazo kwazono, ungumoni.

¹⁰⁶ Awunakuhamba uphume uthi, “*Okungaka bubusuku oku kungaka kungabibobusuku.*” Hayi, bubusuku bonke, bubusuku nje bonke. Nantso into uThixo awayithethayo. Injalo loo nto, ungumoni nje, kuphelele apho. “Ngoku, wenze oku, *oku kungaka kububusuku, oku kububusuku obukhanyayo kanye kule ndawo.*” Ndiyazi, kodwa kububusuku konke, kuphelele apho. ‘Yabona?’

¹⁰⁷ Andinakuthi, “*Oku kungaka bubusuku obukhanyayo kule ndawo.*” Hayi, kukukhanya kukonke oku, ‘yabona, kukukhanya nje, awunakutsho ukuba kungakanani na. ‘Yabona? Kodwa ukuba kulichaphaza elimnyama *koku*, ngoko kukho ubumnyama kuko.

¹⁰⁸ Ngoko “izono,” z-o-n-o, sinoxolelo lwezono zethu nge (ntoni?) Gazi laKhe, iGazi elinexabiso.

. . . *ngokobutyebi bobabalo lwakhe . . .*

¹⁰⁹ Sizilibala njani? Ngokuba sifanelekile, senze into ethile ukuze izono zethu zibe nokuxolelwa? Ngantoni yaKhe?

. . . *ubabalo;*

¹¹⁰ Owu, bethu! Akukho nto ndiza nayo ezandleni zam, Nkosi. Akukho nto ndandinokuyenza, akukho nento endandinokuyenza. Khangela! Wandimisela ngenxa engaphambili, Wandibiza, Wandinyula. Asindimi owaMnyulayo. NguYe owandinyulayo, Wankunyula, Wasinyula sisonke. Asisithi esaMnyulayo. UYesu wathi, “Anizange niNdinyule, Ndim owanyula nina.” Wathi, “Akukho mntu unokuza kuM engathanga uBawo waM amtsale kuqala, kwaye bonke aNdinike bona uBawo bayakuza kuM. Kwaye akukho namnye kubo ulahlekileyo, ingenguye unyana wotshabalalo, ukuze kuzaliseke i—iSibhalo.” Uyabona? Wathi, “Kodwa bonke aNdinike bona uBawo bayakuza kuM.”

¹¹¹ Owu, ndiyashiywa lixsha, akunjalo? Kwaye andikaphumeli kulento. Andikaqali nokuqala kule. Mandigxabhagxabhise, kufanele ndifike kwinto ethile kanye apha ngokukhawuleza okukhulu ngoku, kwaye masikhawulezise. Mandibuyele emva kokokwenziwa oonyana umzuzu nje. Owu, ningandixolela oko—okomzuzu nje? Masifumane le ndawo apha, abanye baba bantu basuka kude le eGeorgia abalapha bezele oku kuhlwa kuphela, isikelelwe intliziyo yabo. Ngoku, mzalwana waseGeorgia, nowaseTexas nokuba kuphi na apho uvela khona, phulaphula kulo mqolo we-5. Make sibambelele kuwo imizuzu embalwa.

Othe ngokusithanda wasimisela—wasimisela . . .

112 Lithetha ntoni igama “wasimisela”, igama “wasimisela”? Lithetha into esiya ekubeni yiyo, siyimiselwa. “Ndiya emthonjeni. Ndiya esitulweni.” Humes, uyayifumana loo nto? “Ndiya edesikeni.”

Ngoku, *Wasimisela ngenxa engaphambili, ukuba senziwe oonyana kuye ngokwakhe ngoYesu Kristu, ngokwenkolelo yokuthanda kwakhe,*

113 Ngokuthanda okungakanani? Yayikukuthanda kukabani, kukulunga kukabani? OkukokwaKhe. Ngokokuthanda kokulunga kwaKhe ngokokuThanda okukokwaKhe!

114 Ngoku, yintoni “ukwenziwa unyana”? Ngoku mandifumane le ndawo ngoku, andazi nokuba... andiyi kuba naxesha lakuyigqiba le ndawo, kodwa ndizakuyibetha. Ukuze ukuba kukho umbuzo, ningandibuza emva koku kancinane ngexesha elithile kumyalezo, into ethile. Phulaphula. Ukwenziwa kwakho unyana asikokuzalwa kwakho. Ukwenziwa kwakho kukubekwa kwakho endaweni. Ngethuba wawuzalwa ngokutsha, uYohane 1:17, ndiyakholwa, xa sizalwa ngoMoya kaThixo, singoonyana bakaThixo. Kodwa sasimiselwe ngenxa engaphambili. Ngoku nantsi into endizama ukuyizisa kuni, eyeyabanyana bomhla wokugqibela, uyabona. Ukuba... Yabona. Sasimiselwe ngenxa engaphambili e (kumiselweni) kwenziweni oonyana.

115 Ngoku, naku ke silapha. Ngoku, nantsi into ebahlupha kancinane abakwaMoya. Bathi, “Ndizelwe ngokutsha! Mayibongwe iNkosi, ndinawo uMoya oyiNgcwele!” Kulungile. Ungumntwana kaThixo. Yinyani leyo. Kodwa nangoko asiyilonto ndithetha ngayo leyo. Yabona, wawumiselwe ngenxa engaphambili ukuze wenziwe unyana. Ukwenziwa unyana, kukubekwa konyana.

116 Ndisondele kakhulu kulento, kuba uBecky undixelele ukuba ndiyasondele kakhulu kuyo, anindiva apho emva. Ndisondele...

117 Yabona, umntwana. Bangaphi abayaziyo imithetho yokubangwa kwiTestamente eNdala? Kakade, niye nayijonga. Unyana wayezalwa. Ndiyakholwa ukuba ndinayo entshumayelweni. Iyintoni leya, Jene, uyayikhumbula? Isekhasethini. Owu, yayiyintoni leya? Nda—nda—nda—ndayichukumisa. Owu, ndiyifumene, *Mveni Yena. Mveni Yena*, ukubangwa kwenziwe oonyana abantwana.

118 Ngoku, kwiTestamente eNdala, xa—xa umntwana wayezalwa kusapho oluthile, wayengumntwana ngeli xesha azalwayo, ngokuba wayezelwe ngabazali bakhe, wayengunyana wolosapho nendlalifa yento zonke. Ngoku, kodwa lo nyana wayekhuliswa ngabahlohli. KumaGalati, isahluko se-5, umqolo we-17 ukuya kuma-25. Kulungile.

Wayekhuliswa ngabahlohli, abakhulisi, abafundisi. Ngoku, ngokomzekelo, ukuba bendizalelwe unyana, uthi, ndinguyise no . . .

¹¹⁹ Kwaye naso isizathu sokuba i-King James, bangaphi bakhe bayicinga ukuba ifundeka ngendlela engaqhelekanga kakhulu kwiNguqulelo iKing James, isithi, “Endlwini zininzi indawo zokuhlala”? Indlu, indawo zokuhlala ezininzi. ‘Yabona? Eneneni, kwimihla eyaguqulelwa ngayo iBhayibhile uKumkani uJames, *indlu yayi “bubukumkani.” “Ebukumkanini bukaBawo waM zininzi izakhiwo.”* Hayi endlwini, koko Wayebizwa ngokuba nguYise wobobukumkani. Babeyiqhuba ngokweBhayibhile mpela, eBhayibhileni ilolohlobo.

¹²⁰ Xa uyise wayenefama enkulukazi yewaka lee-akile, okanye into eyenye, wayeneqela labantu abahlala *ngapha*. Wayeqasha abancedisi abahlala *ngapha* ukuba baluse iigusha, wayenabanye *ngapha* ukuba baluse inkomo, wayenabanye *ngapha* ababenyuka ulundi oluphakamileyo phaya phezulu kumakhulu eemayile, kwaye wayenabanye *ngapha* abalusa ibhokhwe, aze abe nabanye abalusa iimeyile ne—nezinto ezahlukeneyo. Wa—wayenokubukumkani obukhulu nje. Aze akhwele kwi-esile lakhe elincinane aphilise esiya kuye ngamnye abone ukuba baqhuba njani na, ukuchetywa kweegusha nayo yonke into elolo hlobo. Wayengenalo ixesha . . .

¹²¹ Aninakundiva xa ndisimka kule ndawo. Ndi—ndizakuzama ukuhlala apha emva. Niyandiva kakuhle ngoku, apha? Khangela.

¹²² Wayephalisa emke, emke, ezama u—ukuhoya o—o—obakhe ubukumkani. Ngoko ufuna . . . Unyana uzakubayindlalifa yento yonke anayo. Uyindlalifa.

¹²³ Kwaye xa sizalelwa eBukumkanini bukaThixo, ngoYesu Kristu, sizindlalifa zeZulu, indlalifa kunye noYesu, ngokuba Wathabatha indawo yethu. Waba sithi (isono), ukuze sibe nguYe (ubulungisa) ‘Yabona? Waba ndim ukuze ndibe nguYe mna, ‘yabona, indlalifa kunye naye. Kulungile, ngoku yikhumbuleni loo nto, umntu ngamnye kuni.

¹²⁴ Ngoku, khumbula, uThixo wakumisela ngenxa engaphambili, ngokwazi kwakhe kwenxa engaphambili, ukuba wawusiza kuleNto. Wonke umntu uyayiqonda, phakamisa isandla sakho, ‘yabona. UThixo, ngokwazi kwakhe kwenxa engaphambili, wakumisela ngenxa engaphambili ukuba uze kwiLizwe ledinga. Yintoni iLizwe ledinga kuMkristu namhlanje? Phakamisa isandla sakho ukuba uyalazi. “Idinga likuni nakubantwana benu, nakubo bonke abakude. Kwaye kuthi kuyakuthi ngemihla yokugqibela, utsho uThixo, Ndiwuthulule uMoya waM phezu kwayo yonke inyama, oonyana benu neentombi zenu.” Kwaye u-Isaya 28:18,

“Ummiselo mawube phezu kommiselo, umgca phezu komgca; intwana apha, intwana phaya. Bambelela koko kulungileyo. Kuba ngemilebe ethintithayo nangalwimi zimbi Ndiyakuthetha kwaba bantu. Nantsi indawo yokuphumla, (u—ukuPhumla) ilizwe lesabatha eNdathi bayakungena kulo. Kwaye, ngenxa yako konke oku, abazange baphulaphule, koko banikina iintloko zabo bemka, abavuma kuYiva.” ’Yabona? Ngokuchanekileyo.

¹²⁵ Yintoni na? Ngokuchanekileyo njengabo bantu baphuma yonke indlela yokusuka eKanana, okanye eYiphutha, yonke indlela yokuphumela entlango, baze bazakufika ngokusondeleyo, ngokusondele kakhulu ukude babe nokungcamla idiliya eziphuma kwelo lizwe. Mzalwana, apho, bafuna ndiyikhuphe phaya emva loo nto, loo nto kumaHebhere 6. Ndingayenza njani loo nto? Wona angamakholwa asemideni, akanakuze awele! Akanakuwelela ngaphesheya. Watsho uYesu.

Bathi, “Oobawo bethu badla imana entlango.”

¹²⁶ Waza uYesu wathi, “Bona, bonke ngabanye, bafile.” Loo nto, yayahlula. Bonke, bonke ngabanye, bafile. Injalo loo nto. Wathi, “Ke Mna ndisiSonka soBomi esihla sivela kuThixo eZulwini. Umntu odla esi Sonka, akasayi kufa. Injalo loo nto. Ewe, mhlekazi, unoBomi obunguNaphakade ukuba udle Oku. NdingulooMthi woBomi wasemyezeni wase-Eden.”

¹²⁷ Ngoku, ’yabona, aba bantu benyuka basondela kakhulu! ’Yabona, ukuba uyaqaphela kumaHebhere 6, singabuyelanga emva koko, kodwa kumaHebhere 6, “Aba bantu bakhe baba ngamadlelana, basondela kakhulu, baze bangcamla kwisipho saseZulwini.” Bahlala bangqonga, bayibona impiliso isenziwa, bababona abantu bekumandla kaThixo, babona ubomi butshintshiwe, kodwa abasayi kubeka sandla kuBo. Hayi, mhlekazi. Hayi, mhlekazi. “Bangcamla amandla elizwe elizakuza; kwaye ukuba bazama ukuzihlaziyela enguqukweni kwakhona, ekubeni—ekubeni beziphethelelele uNyana kaThixo ngokutsha, balibalela iGazi lomnqophiso abangcwalisa li . . .”

¹²⁸ “Ndingowebandla elikholelwa kungcwaliso.” Intle nje loo nto njengokuba iqhubeka, kodwa awubheki phambili ngokwaneleyo. ’Yabona? Ewe, mhlekazi. Intlango yabangcwalisa. Ewe, ngokwenene. Babene—nenyoka yobhedu ne—nesibingelelo sobhedu, nayo yonke into apho phandle, ungcwaliso, kodwa bangena ePalestina ukuze baphumle. Akuzange . . .

¹²⁹ Khangela ngaphaya kumaHebhere 4, akazange athi, “Olunye uPhumlo?” UThixo wadala umhla wesixhenxe wabanika ukuphumla ngomhla wesixhenxe. Kwenye indawo wathetha ngomhla wokuphumla, “kwaye namhlanje

kuDavide.” Waze Wabanika okunye ukuPhumla, “Yizani kuM nonke nina babulalekayo basindwayo ngumthwalo, Ndiyakuninika ukuPhumla.” Ngenani ekuPhumleni! Kuba lowo ungeneyo koku kuPhumla uphumle kwimisebenzi yethu njengokuba uThixo wenzayo kweyaKhe ngesabatha. Ngokuqinisekileyo. Nantso isabatha yakho, ukuPhumla. Nako ukuPhumla kwakho kwenene kweli Lizwe ledinga.

¹³⁰ UMoya oyiNgcwele ulidinga labantu. Bayakuthini ke ngoko ukufuna abashumayeli abafundileyo naba zizifundiswa abayakuvumela ukuba banxibe ibhulukhwe ezimfutshane bachebe iinwele, baqabe iziqabi zemilebe, aze amadoda adlale amaqashiso asele utywala esenza iziqhulo, aqhubele ngolo hlobo, azibize ngokuba ngamalungu ebandla? Ngoba, bayakuthabatha into ethile elolo hlobo baze bale ukukhokela koMoya oyiNgcwele! Ngoba, iBhayibhile ithe iLizwi likaThixo libukhali kunekrele elintlangothi mbini elihlaba lahlule ithambo, likwangumcaluli wengcingane zentliziyo. Ewe, kwa ingcingane zengqondo!

¹³¹ Kwaye ukuba sithanda ihlabathi okanye izinto zehlabathi, uthando lukaThixo alukho nokubakho kuthi. “Baninzi ababiziweyo, bambalwa abanyuliweyo; kuba limxinwa isango icuthene nendlela eya eBomini, bambalwa ke abalifumanayo. Baninzi abaya kuza kuM ngaloo mini bahlala eBukumkanini,” watsho uYesu, “no-Abraham u-Isake noYakobi. Ke bona abantwana bobukumkani bayakulahlelwa ngaphandle, baze bathi, ‘Nkosi, sasingathanga senza oku eGameni laKho? Asizange sishumayele? Asizange sibe ngooGqirha u*Sibani-bani* noMfundisi u*Sibani-bani*?’ Andizange ndinazi. Mkani kuM, nina benzi bobugqwethwa, Andizange ndinazi. Asingabo bonke abathi, ‘Nkosi, Nkosi,’ abayakungena. Koko ngulowo ukwenzayo ukuThanda kukaBawo waM oseZulwini, nguye lowo oyakungena.”

¹³² Nantso ke, ukungena kwiLizwe ledinga. Singena kanjani kulo? Simiselwe lona ngenxa engaphambili, iBandla, ngokwazi kwenxa engaphambili kukaThixo, limiselwe ngenxa engaphambili (kwintoni?) ekunikweni kwaKhe imbeko, ngobabalo lwaKhe, ukusa kuzuko, nokuzukiswa kukaThixo. UTata, uhleli phaya emva ekuqalekeni, ekho ngokwaKhe, kungekho nto iMngqongileyo, wayefuna ukuba kubekho into enokumnqula, ngoko Wamisela ngenxa engaphambili wanyula ngenxa engaphambili ibandla, kwangaphambi kokusekwa kwehlabathi, wawabeka amagama wabo eNcwadini yoBomi yeMvana, ngethuba...yaxhelwa ngaphambi kokusekwa kwehlabathi, ukuze babenokucela kuzuko lwaKhe nakudumo lwaKhe ekupheleni kwexesha, xa eyakuhlanganisela zonke izinto kwiNdoda enye, uKristu Yesu. Who! Who! Uzako! Yiloo nto. Yiyo nje...Kwaye yiyo kanye apho, mzalwana wam, dade. Ungaze usuke kuloo Nto.

133 UThixo, ngonyulo lwaKhe lobabalo, wakubiza. Uthixo ngonyulo lwaKhe lobabalo, wakungwalisa. UThixo, ngonyulo lwaKhe lobabalo namandla aKhe, wakubhaptiza wakubeka kweli lizwe lokuPhumla. Abo bangeneyo koku kuPhumla baphezile ukulahleka kwabo. Baphumle kwimisebenzi yabo njengokuba uThixo wenzayo kweyaKhe. Banovuyo olungathethekiyo, bezaliswe bubungwele! UMthi woBomi utyatyambile kubo. Banokunyamezela, ukuthobeka, ukulunga, ukholo olwenziwe ngumonde, ukholo, ubulali, ububele, njalo njalo. UMthi woBomi uyatyatyamba kubo ngokuba ithemba labo limiliselwe kuKristu Yesu, ubungqina bukaMoya oyiNgcwele engqina ngemiqondiso nezimanga ilandela amakholwa. “Nantsi imiqondiso eyakulandelana nabo bakholwayo.” Kwaye okoko nje, baphilisa abagulayo, bakhupha iidemoni, bathetha ngeelwimi, babona imibono. Ba...Kwaye bahamba noThixo, bathetha noThixo. Akukho demoni inokubashukumisa, baqinile, bekhangele...?... Bezilibala izinto esezahlula, baxunela kumvuzo wobizo lwaphezulu olukuKristu Yesu. Nabo ke. Nabo ke. Nalo iBandla.

134 Bangene njani apho? Awunakuthi, “Kulungile, Nkosi, Uyazi, ngenye imini ndaqalisa ukutshaya umdiza, ndaze ndawa, ndaze ndacinga ukuba ndi...” Owu, hayi, hayi, hayi, hayi.

135 Bamiselwe ngenxa engaphambili! Wasibiza saze sathi sakuMlandela kulapho sathi, “Thixo, silahlekile singengcwele. Asizange sibenayo nasengqondweni eyokuba sizisindise. Sasiyimvelo yehagu, sasizihagu indawo yokuqala.”

136 Ungaphuma uye kwihoko yehagu ukhangele kwimazi endala, uthi, “Ngoku, khangela apha, ntombi endala, ndifuna ukukuxelela into. Asiyonto ilungileyo kuwe ukuba usele amanzi amdaka.”

137 Ingathi, “Hoyi—hoyi.” ’Yabona? Ngoku, yiloo nto kanye esinokuba sinayo malunga nokuzisindisa. Injalo ngokuchanekileyo.

138 Uthi, “Nenekazi, awumelwe kukuba unxibe impahla elolo hlobo, umelwe kukunxiba ngokundilekileyo. Umelwe kukwenza *oku*. Awumelwe kukuya e...Awumelwe kukuba ube nezipati zamakhasi. Awumelwe kukuba utshaye imidiza. Awumelwe kukukwenza *oku*. Mnumzana, awufanelwe kukuba uphathe loo *nto*.”

139 Athi, “Hoyi-Hoyi. NdingoweHoyi-hoyi.” Aha. “Hoyi,” kukangako nje abakwaziyo. “Ke, ndizakukubonisa ukuba ndilunge kanye njengokuba unjalo nawe. Hoyi-hoyi!” ’Yabona, bayayala inkokelo yoMoya oyiNgcwele, kuba iBhayibhile ithe ukuba uthanda ihlabathi okanye izinto zehlabathi, uthando lukaThixo alukho nokubakho kuwe.

¹⁴⁰ Yintoni ebenza ukuba babengababodwa? Nisisizwe esingwele. Nenze ntoni? Ningene niphuma kwelo lizwe. Ningaphesheya kwelinye iLizwe. Niye njani apho? LiLizwe ledinga elo. Hlobo luni lwedinga? “Kuyakuthi ngemihla yokugqibela, utsho uThixo, Ndiwuthulule uMoya waM phezu kwayo yonke inyama.” Sabhaptizelwa kweli Lizwe ledinga ngaMoya mnye. Amen. Si bazalwana noodade, haleluya, ngobunyulu bentliziyo, hayi umona, hayi ubutshaba, nantoni na! Andikhathali nokuba umzalwana uyalahleka, nokuba wenze ntoni na, uyakumlanda.

¹⁴¹ Ndakhe ndalanda umzalwana kungekudala kwixesha elidlulileyo, obephume ecaleni. Umfo oselula wathi, wathi, “Yiyeke laa ndlavini ihambe. Yishiye yodwa.”

¹⁴² Ndathi, “Ukuba ndithe ndafikelela kuloo ndawo yokuba intliziyo yam ingaphumeli kumzalwana wam, ngoko lixesha lokuba ndiye esibingelelweni, ngokuba ndiwile elubabalweni.” Ndathi, “Ndiyakuya okoko nje esenomphumlo emzimbeni wakhe, kwaye ndiyakumbamba kwindawo ethile endleleni.” Ewe, mhlekazi. Ndambamba, haleluya ndambuyisela. Ewe, mhlekazi. Ubuyele ebuhlanti ngokuhuselekileyo ngoku. Ewe, mhlekazi. Ngewayelahleke kanye njengokuba linjalo ihlabathi.

¹⁴³ Kwithutyana elidlulileyo xa ndabona la mfazana ulusizana ehleli phaya, nonothimba wandibiza, wathi, “Ngoba, umelwe kukuthintelwa ukuba angaqhubeli phambili.” Wathi, “Uyaphambana nje, ulahlekwe yingqondo.” Yena—yena, bambeka ehotele. Bafika.

Ndathi, “Kulungile.”

¹⁴⁴ Wathi, unothimba wathi, “Ngoba, Billy!” Ndimazi kakuhle ngenene, kwaye ndandimazi ukusukela oko ndandingumntwana. Wathi, “Ukuba kukho into ethile endinokuyenza ndingayenza ukukunceda.”

Ndathi, “Kulungile.”

Wathi, “Ungamnceda wena?”

Ndathi, “Hayi, kodwa Yena anganako.” Ndathi, “Mziseni kum.”

¹⁴⁵ Ngoko bamzisa apho phandle. Kwaze kwathi akumka emzuzwini odlulileyo, wabe eseluxolweni. Yintoni na? Sathumela umthandazo ukuba umlande. Amen! Wayenjalo. . .

¹⁴⁶ Bathi, “Ingaba ufuna ukufumana ugqirha?” Bathi kumyeni wakhe, “Ufuna ukufumana ugqirha?”

¹⁴⁷ Wathi, “Ugqirha akanakumenzela nto.” Kwaye injalo loo nto. Uphambene; ugqirha akanakumenzela nto.

Wathi, “Ithemba lethu ekuphela kwalo lelokuba sifike phaya.”

Waze wathi, “Billy, andiyiqondi lento.”

Ndathi, “Andilindelanga ukuba uyiqonde, ’yabona. Andilindelanga ukuba uyiqonde.”

¹⁴⁸ Kodwa, owu, bethu, nam andiyiqondi oku kwam! Hayi. Kodwa, mzalwana, uThixo oseZulwini...Ndandingekho, ndiphaya ngaphesheya ngaxesha lithile, iNto ethile yandilandela. Amen! Kwakungekho ngenxa yokuba ndandifuna ukuza, kodwa, hayi, iNto ethile yandilandela. Ngokuba ngaphambi kokusekwa kwehlabathi, uThixo wasimisela ngenxa engaphambili, haleluya, ngokuba sibengabaKhe, ukwenzela ukuhlonelwa nozuko lwaKhe. Phulaphula! Abo Wabazi kwangaphambili, Unantoni? Wababiza. Ingaba kunjalo? Ingaba Wakubiza wena? Ewe! Wakubizela ntoni Yena? Wakwazi kwangaphambili. Abo Wabazi kwangaphambili, Wababiza; abo Wababizayo, Wabangcwalisa. Ingaba kunjalo? Ukuze abo Wabangcwalisayo, Ubazukisile! Amen! Yiloo nto eyathethwa yiBhayibhile. Abo Wabazi kwangaphambili Wababiza. Kwisizukulwana ngasinye! Abo Wababizayo, Usele ebazukisile. Intoni? Mandifunde iSibhalo apha. Kulungile.

*Wabamisela ukwenziwa oonyana kuye ngoYesu
Kristu, ngokwenkolelo yokuthanda kwaKhe. . .*

Ukuze kudunyiswe uzuko lwakhe. . .

¹⁴⁹ Owu, niyayifumana? Ukudunyiswa kozuko lwaKhe! Ukuze abe nokuhlala apho kumaphakade aPhakade ayakuvela, baze abantwana baKhe bakhwaze, “Abba, Bawo! Abba, Bawo!”

¹⁵⁰ Kwaye iiNgelosi zithi, “Yintoni le bathetha ngayo? Yintoni le bathetha ngayo?”

¹⁵¹ Ibonakaliswe kakuhle kakhulu kunyana wolahleko. “Ndandilahlekile.” “Ngunyana wam lo. Wayelahlekile ngoku ufunyenwe. Wayefile, kwaye uyaphila kwakhona. Zisani ithole elityetyisiweyo, eyona ngubo ingcono, umsesane niwufake emnweni wakhe. Ke masi. . .” Akumangalisi amakhwezi okusa ayeduma kunye, oonyana bakaThixo bekhwaza luvuyo, xa babebona icebo losindiso, uThixo ebeka igama lakho eNcwadini ngaphambi kokusekwa kwehlabathi.

¹⁵² Ngoku uthi, “UCalvin wayekhohlelwa kwinto elolo hlobo.” Andikhohlelwa kuCalvin. UCalvin wayengumbulali. UCalvin wabulala indoda ngenxa yokuba yayibhaptizela eGameni likaYesu. Wayeyindlavini, wayeswele inguquko, ngokwakhe. Ewe, mhlekazi. Kodwa into awayithethayo, malunga nezinye zezi zinto awakuthethayo, kwakuyinyani. Musa. . . kodwa into a. . . Isenzo sakhe, indoda eyabulala umntu ngenxa yento elolo hlobo, yinto emanyumnyezi leyo, isisono. Kulungile.

Awasibalala ngaso si. . .

153 Owu, yima, andifikelelanga koko “kwenziwa oonyana,” ndifikelele? Ndishiywe lixesha kakhulu? Masibone ukuba ithini na iwotshi apha phezulu, sinexesha elingakanani na. Kulungile. Ewe, masi—masithabathe nje imizuzu elishumi ngenxa yaba bantu bavela kude olu hlobo. Khangela. Khangela.

154 “Ukwenziwa oonyana,” mandinibonise ukuba kutheni na kusenziwa loo nto nje ngoku. Uyise unobukumkani obukhulu, ukhwela ihashe ejikeleza. Ngoku unonyana amzalelweyo. Owu, uvuya olo hlobo! (nguThixo ke lowo.) Ngoko niyazi ukuba wenza ntoni loo tata? Ufumana umkhulisi ongoyena ungcono, umhlohli. Uyazi ukuba yintoni umhlohli, aniyazi? Umfundisintsapho. Ufumana oyena ungcono umfundisi apho. Ufumana oyena ungcono umfundisi apho anokumfumana kulo lonke ilizwe. (Ke ngoko siyeza, phulaphula.) Aze afumane oyena mfundisi-ntsapho ungcono anokumfumana. Akafumani nje indlavini, ufuna inkwenkwe eyeyakhe ibe ngumfo wenene.

155 Awufuni kuba abantwana bakho babe lolu hlobo? Ngokuqinisekileyo, okungcono onokubanika bona! Ewe, mhlekazi. Ngoko ukuba umntu wemvelo ucinga loo nto, ucinga ukuba uThixo ucinga ntoni ngabaKhe abantwana? Oyena ungcono Anokumfumana kanye anokumfumana.

156 Ngoko, ufuna indoda eyakunyaniseka. Ngoko, akathathi ndoda... akafuni ndoda iyakuthi, “Ngoko, khangela, ndi—ndi... nguMfana, ungenza nantoni na ofuna ukuyenza, sithandwa.” “Owu, ewe, tata, aha, uqhuba kakuhle, uyinkwenkwe elungileyo.” Ambambazele kancinane emqolo amnike iwonga. Hayi, hayi. Loo mfo angaxothwa kwangoku. Ngokuqinisekileyo. Ufuna indoda eyakuba nenyano. Ukuba loo nkwenkwe iza kakuhle, imxelele. Ukuba ayenzi njalo, imxelele ukuba yintoni na undonakele.

157 Kwaye ukuba utata wasemhlabeni wacinga loo nto... Awungefuni indoda ethembekileyo, umfundisi ntsapho abe ngonyanisekileyo malunga nabantwana bakho? Ngokuqinisekileyo. Ke, ucinga ukuba uThixo ucinga ntoni? Kwaye Uyazi; asazi thina, Yena uyazi. Sinesiphelo, asinakuba nakwazi. Kodwa Yena akanasiphelo kwaye uyazi.

158 Ngoko, uyazi ukuba wenzani uBawo wakho? Akazange athi, “Ndizakufumana uphapha othile ukuze aluse abantwana baM.” Engazange Athi, “Ndizakufumana ibhishophu.” Hayi, hayi. Akazange ayenze loo nto, kuba Wayesazi ukuba uphapha uyakuphosisa, ngokunjalo nobhishophu. Yabona? Akazange athi, “Ndizakufumana umveleli jikelele ukuba aluse amabandla aM.” Hayi, hayi.

159 Wafumana uMoya oyiNgcwele. YayinguMhlohli waKhe, aha, ukuba akhulise abantwana baKhe. Kulungile. Ngoko ubunokwazi njani wena ukuba uMoya oyiNgcwele uyazi?

Uthetha ngemilebe yomntu. Wazi njani ngoko ukuba Uchaza inyaniso? Xa ubona uMoya oyiNgcwele uthetha ngemilebe ethetha iNyaniso echanekileyo ngalo lonke ixesha, ixela kwangaphambili kuze kwenzeke ngokuchanekileyo kanye, njengokuba uSamuweli watshoyo, ngoko uyazi ukuba yiNyaniso leyo. Yenzeka ngokuchanekileyo. Ngokuba uThixo uthe, “Ukuba uthe wathetha ukuze into ayithethileyo ingenzeki, musani ukumva, kuba Andinaye. Kodwa ukuba yenzekile, ke, mveni, kuba ndiNaye.” ’Yabona? Nantso ke. Nantso indlela Enza ngayo.

¹⁶⁰ Ngoku, Uyahamba ejikeleza ngoko. Ngoku, ucinga laa Mhlohli uyakuthini ukuba Umelwe kukuba enyuke aye kuBawo? Athi, “Abakho—Abakho abantwana baqhuba kakubi kakhulu. NdiyaKuxelela, laa mfana waKho, yena, mh, uyindlavini. Ungunojikeleza esithubeni, andizange ndimbone umfo ololo hlobo! Owu, Uyayazi into ayenzayo? Nalantombi yaKho! Owu, howu, Andazi into Oyakuyenza ngayo. Mh. Ke, Uyazi yintoni? Ikhangeleka ngathi...Iziqabe yonke njengalamantombazana aphaya ngaphesheya, amaFilisti. Ewe, Mhlekazi, ifuna ukwenza njengokuba esenza.”

“Intombi yam?”

¹⁶¹ “Ewe, intombi yakho.” Yiloo nto uMoya oyiNgcwele amelwe kukuyithetha ngebandla namhlanje. Akumangalisi ukuba sibe asinakuba namvuselelo. ’Yabona? Ngoku, yinyaniso leyo.

“Uthini ngonyana waKho, haa? Yinto enye.”

“Intoni?”

¹⁶² “Ke, Uyayazi into obuhlala Uyithetha ukuba ezo gusha zimelwe kukwaluswa zidle apha kokuya kuDla kweegusha kulapha phezulu. Ewe, Uyazi ukuba wenze ntoni? Uziqhube wehla nazo waya kula mfumba wokhula. Wazithabatha nje wazisa apho wazishiya apho kula ngxingwa, waziyeka zangqengqa jikelele kula mfumba wokhula, zisidla imingcunube emidala, kwaye ziluszizana azinako nokuba nokuphuma apho.” Ngoobhishophu abo, abalungiseleli abawakhanyelayo aMandla ako. “Ke, NdiKuxelela iNyaniso, Andizange ndilibone iqela elinjalo leegusha eziphakuphaku ebomini baM.” Akayithandi loo nto. Hayi. “Kwaye Uyazi ukuba yintoni? Ezaa nkomo zilapha phezulu, uyazi U—Ubaxelele ukuba bazondle nga—ngala lusini iphaya phezulu, Uyazi, ukuze zityebe?”

“Ewe.”

“Uyazi ukuba uzinike ntoni na?”

“Hayi.”

¹⁶³ Oluya khula ludala. Ewe. Uzenze ukuba zijoyine imibutho nayo yonke into. Awuzange uyibone into enjalo ebomini baKho. Awuzange uyibone into enjalo kubomi baKho bonke.

Awuzange ukubone okunjalo ebomini baKho. Uyazi into ayenzayo? Uhamba phaya phandle etshaya isaga esikhulu, esifuye emva. Unenkosikazi yakhe ikunye naye, inxibe ibhulukhwe ezimfutshane kanye njengokuba esenza amaFilisti phaya phandle. Ewe.” Lolohlobo lomyalezo uMoya oyiNgcwele amelwe ukulisa malunga nebandla namhlanje. Ngoku, ucinga ntoni ngaloo nto?

164 Kukwenziwa oonyana oko. Yintoni Yena... Awayenzayo? Wasimisela kwangenxa engaphambili e—ekwenziweni oonyana. Wasinika uMoya oyiNgcwele; kodwa, yima umzuzwana, ukwenziwa oonyana, yiloo nto esithetha ngayo. Ukwenziwa oonyana!

165 “Ke, Uyazi ukuba wenza ntoni? Ubhishophu weza ngenye imini, wasixelela. Wayenenkonzo encinane yempiliso phaya emazantsi, waze wafika ubhishophu. Umfo othile, kweza umzalwana apho ethandazela abagulayo. Waze wathi, ‘Pheza ukwenza loo nto!’”

“Owu, owu, ewe, tata ubhishophu, ndiza kuyenza loo nto.’

“Musa ukusebenzisana naloo nto.’

“Owu, hayi, hayi, tata ubhishophu, ngokuqinisekileyo andingekhe.’

166 “Ndaze ke Mna ndafika ndamxelela iNyaniso ephuma eLizwini laKho. ‘Yabona, yiyo Le. Ndimfundela imithetho yaKho kanye kanye amelwe kukuyenza kwaye akayiphulaphuli. Wathi, ‘Owu, loo nto yayiyeyesinye isigaba sexesha, omnye unyana wexesha elilelinye. Loo nto ayithethi mna.’” Nantso ke. Oko, ngoku oko yiNyaniso, sihlobo. Ngoku awuboni ukuba likuphose phi ibandla ukubekwa kwalo, kutheni singenamvuselelo nje, kutheni singenazo ezi zinto ziqhubeka? Ilele apho ke.

167 UYoshuwa wathi, “Gadi, ndikufuna ukuba... kanye apha kule ndawo ukubekwa kwakho ngokweplani, indawo yakho ilapha, kanye apha. Ngena apha, Gadi, uhlale apha. Benjamin, yihla uye ngapha kanye wena. Ke ngoku nina nonke emideni yamaFilisti.” Waze uYoshuwa wabuya, naba bonke bengaphesheya kumaFilisti, benemivuyo yokunxwala emikhulu, bexhentsa nje ngolo hlobo, babe bonke abafazi beziqabile, bexhentsa bejikeleza benethuba elimnandi. Waze uYoshuwa wakrwempa intloko yakhe, wathi, “Ngoku yintoni?” Ngoku yiloo nto kanye eyenzekayo; asingabo bonke, makubulelwe kuThixo, asingabo bonke, kodwa ngabaninzi kakhulu. Kulungile.

168 Ngoku yintoni eyenzekayo ngoko? Nantso ke into eyenzekayo. Awucingi ukuba laa Ndoda, uMoya oyiNgcwele, ubanentloni phambi koBawo xa kumelwe kukuba Athethe loo nto? Owu, bethu! “Nda—nda—ndamxelela, kodwa a—a—akavuma ukuYimamela. Ndamxelela loo nto, ndathi

makayifunde apho eNewadini. Ndandino—ndinomlungiseleli omncinane owezayo wambonisa ukuba uYesu Kristu isekwanguye izolo, namhla, nangonaphakade. Kwaye Uyazi yintoni? Wavumela omnye wa—wavumela omnye wabalusi beebhokhwe ukuba eze ngapha amxelele ukuba loo nto yayisesinye isigaba sexesha. 'Yabona? Waze wanuka kakubi kakhulu akufika ngapho, livumba lebhokhwe, Uyazi, isaga, nezinye Uyazi, njalo njalo, unuka kakubi akufika ngaphesheya apha. 'Yabona? Kodwa ndiyaKuxelela, la malusi weebhokhwe waba nemixhaka emininzi ejinga kuye, kuba, ndiyakuKuxelela, ukuba Ungalibhala igama lakhe ephepheni, kungathabatha (inkcazo ngobomi bakhe emfihlweni) ingathatha isiqingatha sephepha elikhulu ukwenza nje zidanga zakhe. Ewe, Mhlekazi, bayamthanda kakhulu ngaphaya elizweni, kodwa, ndiyaKuxelela, akakwazi ke kona ukondla izimvu. Nantso nje into. Akafuni nje ukuNdiphulaphula," Utsho uMoya oyiNgewe. "Ndizamile ukumxelela ukuba Wena nguwe izolo, namhla, nangonaphakade, kodwa yena—yena akafuni nje ukuyenza loo nto. Lelona gwala likhulu Ndakhe ndalibona ebomini baM. Ewe. Kwaye ibandla limenze umveleli jikelele, ubhishophu, njalo njalo. Bonke abantu bayamphulaphula. Ukuze ke Uyazi yintoni? Bathatha abo...banento endala phaya ezantsi abayibiza ngokuba ngu'mabonwakude.' Uvulela intwanana endala elolo hlobo, baze—baze abo bafazi beze baqhubele phambili, zonke iintlobo zokunxiba okungagqikanga. Kwaye, Uyazi, ezininzi zeentombi zaKho ziyinxaxinxa-..."

"Owu, ngokuqinisekileyo akunjalo!" 'Yabona?

¹⁶⁹ Athi, "Ewe, zinjalo. Ewe, ziyayenza loo nto. Mh. Abanye babo balilela imvuselelo, Bawo, abanye babo bayayifuna ngenene. Abanye babo bahamba emgceci ngenene, abanye babo bemi kanye ngokwenyaniso kwela Lizwi kangangoko benokuba nako. Abanye, Andiyazi into emandiyenze, ba—bakude lee ngaphandle. Uyazi into abayenzayo abanye abo? Bahlekisa ngabo, besithi, 'Baligquba lamageza.'"

"Ke, loo iNdenza ndizive buhlungu kakhulu."

¹⁷⁰ Kodwa ngoku masiwutshintshe umfanekiso. Ngoku uBawo, unyana waKhe uyinkwenkwe elungileyo. UYise wayo njalo—njalo, unguMhlohli, uMoya oyiNgewe. Ukweliphi icala uMoya oyiNgewe, Uthe, "Ndizakuhamba," uMhlohli utshilo, "Ndi..."

¹⁷¹ Umntwana uthe, "Ndiyakuhamba kunye naWe. Ndiyakuhamba kunye naWe."

"Owu, iinduli ziphakame ngokoyikekayo, nyana."

¹⁷² Ndiyakuhamba kunye naWe. Ndithembele kuWe. Ukuba ndiyaqala ukudinwa, uyakusinyusa asiphakamise isandla sam andibambe."

“Kodwa kukho iingonyama phaya phezulu endulini!”

173 “Akunamsebenzi okoko nje Ukho, akwenzi nomncinane umahluko. Ndihamba kanye kunye naWe.”

“Kukho iinkathazo phaya phezulu, ngamadwala amtyibilizi.”

174 “Andikhathali, okoko nje Usibambile isandla sam, ndiyakuhamba kunye naWe. Ndiyakuhamba kunye naWe.”

“Owu, uyazi yintoni uTata wakho wayedla ngokuyenza loo nto, 'yabona. Yinto elungileyo leyo. Ewe, mhlekazi.”

175 Ufike encotsheni yenduli phaya. “Owu,” Uthe, “Uyazi yintoni, Bawo? Unyana wakho ufana neceba lesikhuni somthi. Ugqibelele, kanye njengaWe. Lonke iLizwi Olithethayo, uthi, ‘amen’ kuLo. Ndi—Ndimenze watyhila ngaphaya eBhayibhileni ngenye imini, yaze Yathi, ‘uYesu Kristu nguye izolo, namhla, nangonaphakade.’ Uyazi into awayithethayo? Wakhwaza waxhoma izandla zakhe emoyeni wathi, ‘Haleluya! Amen!’ Owu! Kwaye uyazi Ithe apha, e—eLizwini laKho, Uyazi, apho Wena uthe, ‘imisebenzi, lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye?’”

176 “Ewe, Ndiyakhumbula ndimbhalela loo Nto unyana waM. Ewe, Ndiyakhumbula ndibhala loo Nto.”

177 “Owu, uthe akuyibona loo nto, wakhwaza nje waxhuma enyuka esihla, ekhwaza, ‘Haleluya, Nkosi. Thabatha lonke ihlabathi lisuke kum. Ndenze ndibe njengaLo!’ Ewe, Mhlelele. Nazo zonke ezi zinto uzenzile!”

178 “Owu,” uBawo ukuthethile oko, “Ndi—Ndiyavuya ngenxa yaloo nyana. Ngunyana olungileyo lowo. Kulungile. Mphose iliso iminyakana embalwa, ubone indlela a—ubone indlela aqhuba ngayo, nendlela aqhubela phambili ngayo.” Emva komzuzwana neminyaka idlule. “Uqhuba njani?”

179 “Owu, bethu, ukhula ngakumbi elubabalweni! Owu, bethu! Unje... Uhlasele amatyholo. NdiyaKuxelela, u—unyanisekile... Ngoba, uthabatha ezo zimvu, unako ukuzikhathalela kanye—kanye njengokuba Usenza. Akangeke azinike ingca yolwandle. Akangeke azinike ukhula. Xa zithe zeza, zisithi, ‘sifuna ukujoyina ibandla’; uthi, ‘Valani umlomo, aniswelanga loo nto! Hayi, mhlekazi. Nantsi into into eniswele yona, “Guqukani nibhaptizwe, ngabanye, eGameni likaYesu Kristu, ukuze nixolelwe izono zenu. Niyakwamkela isiipho soMoya oyiNgewe.”’ Ewe, Mhlelele, nantso awayithethayo.”

“Owu, uthetha loo nto ngenene?”

“Ewe, Mhlelele, uyayithetha ngokuqinisekileyo.”

“Kulungile, yiloo ndlela kanye eNdayibhala ngayo.”

“Yiloo ndlela kanye aLithetha ngayo.”

Mh! Ewe, Mhlelele.

180 “Omnye wabo uthe, ‘Lindani kwisixeko iYerusalem nide nambathiswe amandla avela enyangweni. Ukusukela ekubeni uMoya oyiNgcwele uthe wehla phezu kwenu, nibe ngamangqina aM eYerusalem, eJudeya naseSamariya, kuse nasekupheleni kwehlabathi.’ Uthe akufunda oko, wakhwaza, ‘Haleluya, nantso into eniyisweleyo!’ Uyazi yintoni ayenzayo? Uyelela nje apho bade baLifumane, kuphelele apho, ahlale kunye nabo.

181 “Kwaye ukuba bayaqala ukuxambulisanana, uthi, ‘Whowu, whowu, whowu, yimani umzuzu, yimani umzuzu nje. Yindlela eziqhuba ngayo iibhokhwe leyo, hayi izimvu. ‘Yabona? ‘Yabona?’ Owu, ngamanye amaxesha zibabukhathazeka nguye, kodwa ukuba ubuzimbambazela emqolo kancinane, athi, ‘yimani umzuzu, shh, shh, shh. Kulungile.’ Uyazi ngenene indlela yokulawula izimvu. Ewe, Mhlekezazi, Ndiyakuxelela.

182 “Uyazi yintoni? Ndibone uBhishophu omkhulu u*Sibani-bani* emxelela ukuba ‘akanakuza kule dolophu azokuqhuba inkonzo.’ Kodwa, Uyazi, ndibe buMkhokela, ndathi, ‘Wiya nakanjani na.’ ‘Yabona? ‘Wabize abuye la makhasethi, kwaye ungakhe uwayeke aphume.’ Siyile nangoko! Awelela ngaphaya kwezidolophu zilapha, wathi, ‘Ke, asiyi kuxhasa- . . .’

183 “Kwaye Uyazi, uMtyholi wehla waya apho, wathi, ‘Ndiyakufungisa andiyi kumvumela angene kulaa dolophu.’” Ndathi, ‘Awunakuyenza loo nto. Ukuba Ndimxelele ukuba aye, uyakuya. Ndiyakufungisa angaya.’ ‘Hayi, hayi, hayi, hayi, hayi, ndizakumxelela. Ndizakuhla ndithi, “Ngoku, zonke izithunywa zam, hlanganisanani nonke. Anifuni nto ngolwahlobo ludala lokuyibaxa luphaya ezantsi, konke okwala mpiliso iNgcwele indala nalaa nto yoMoya oyiNgcwele wakudala. Loo nto yadlula kudala kunye nabapostile kwiminyaka eyadlulayo. Niyazi ukuba loo nto ayilunganga, phaya kudala.” Ezama ukubanika ukhula oludala, nayo yonke into elolo hlobo. Ba . . .

184 “Kodwa, Uyazi yintoni, uye wehla waya apho nakanjani na. Wehla waya kanye apho waqalisa ukuphosa ilusini, ukusuka . . . kwaye Uyazi yintoni, eza zimvu zaqalisa ukudla, ziyatyeba kangangoko zinokuba nako. Ewe, Mhlekezazi, Ngeli thuba banempiliso neenkonzo nee—Uyazi, abanye babafa abaselula baqala. Kuba babonile ukuba banemfumba yesikhotha esifana naloo lusini. Uyazi ukuba bayenze ntoni na? Ibilunge kangangokuba babaleke baya kubamelwane, bathi, ‘thabathani Le! Thabathani Le! Bantwana basakhulayo, zilungiseleleni . . .? . . . Ewe, Mhlekezazi, njengale ilapha. Nantsi apho Ikhoyo. Ilapha apho Ikhoyo, ‘yabona. Guqukani nje, nonke ngabanye, nibhaptizwe eGameni likaYesu, ‘yabona, niyawufumana uMoya oyiNgcwele. Ngowalowo uthandayo, makeze, makeze apha azokubona into eyathethwa yiBhayibhile.’ ‘Yabona? Kwaye banethuba elimnandi nje phaya ezantsi.’”

185 “Owu, nguNyana wam lowo! Yinkwenkwe yaM. Kulungile, Ucinga ukuba ukhule ngokwaneleyo?”

186 “Ewe. Ngokuqinisekileyo kunjalo,” watsho uMoya oyiNgcwele. “Ndinikile ukuvavanywa. Mfo, Ndimlinge *ngale* ndlela, ndamzama *ngaleya* indlela. Ndimjule emva, wagula, ndambeka phantsi. Ndamgqusha, ndamyeka umtyholi enze yonke into kuye anokuyenza, wabuya wabuyela kanye apha phezulu kwakhona. Wabuya esekwangulowa. Yabona, wavuka kwakhona. Ndamenza wagula. Ndenze *oku*. Ndamjula esibhedlele. Ndamthabatha ndamkhupha apho ndenza *oku*, ndenza *okuya*. Ndajika inkosikazi yakhe imchase, ndajika abamelwane bakhe bamchase, ndajika yonke into. Loo nto ayenzanga nomncinane umahluko. Wathi, ‘Nokuba Uyandibulala, ndisaya kuMthemba.’ Ndibulele usapho lwakhe. Ndithabathe *oku*, ndenze *oku*, ndenza *oku*, ndenza *oku*, ndenza *okuya nokunye*. Nangoko wema ngokugqibeleleyo, ‘Nokuba Uyandibulala, ndisaya kuMthemba! Ungowam!’”

187 “Owu! Kulungile, ndiyakholwa ukuba Simelwe ukuba simbizele kwindawo ethile kwindawo encinane ethile ekhethekileyo sibe netheko lokwenza unyana.”

188 Ngoku, xa uyise, kwiTestamente eNdala eqonda ukuba loo nyana wayefikelele ebudaleni, kwaye endilisekile ukuze afikelele ekwenziweni unyana. Ekwenziweni! Bazalwa bengabantwana, kodwa, xa bengonyana ngoko nangoko. Kodwa abayiyo nantoni na eyenye ngaphandle kokuba ngabantwana nje, unyana nje oqhelekileyo, bade babe bakhulile babonise ukuba bayintoni na. Ngoko, umbizela ngaphandle ngoko.

189 Ngoku naku ke, bandla. Senilungile? Ngoku sekusemva kwexesha kancinane, wonke umntu makalume umnwe wakhe, tsikilani umphefumlo wenu, intliziyo yenu yomelele, okomzuzu nje. Yabona? Ngoku sizakulibeka ngeendawo ibandla. Ngoku xa ibandla lithe lafika endaweni, Uthi, “Manase, wena ungowangapha. Efrayim, wena ngapha.”

190 Aze amthabathe abakhuphele kwindawo ethile, nguyise owenza oko, aze ambeke kwindawo ephakamileyo ngolu hlobo, aze abe netheko, baze bonke badibane. Aze athi, “Ndifuna wonke umntu azi ukuba lo ngumntwana wam, ndiyambanga unyana wam. Kwaye ndifuna wonke umntu azi, ukusukela ngoku, ukuba igama lakhe... Ndiyamnxa, ingubo ekhethekileyo. Kwaye ndifuna nazi ukuba nazi ukuba igama lakhe lilunge kwitshekhhi nayiphi na njengegama lam. Ungumntwana wam, ndimenza unyana ndimbangela kusapho lwam, nangona ebengunyana wam ukusukela ekuzalweni. Ukusukela ekwamkeleni kwakhe uMoya oyiNgcwele, ubesoloko engunyana waM. Kodwa ngoku ndizakumbeka ngokwendawo yakhe egunyeni. Akugxothileyo kugxothiwe, akuqeshayo kuqeshiwe.

¹⁹¹ “Kwaye inene, inene, Ndithi kuni, ukuba uthe kulo mthi, ukuba uthe kule ntaba, ‘Suka,’ ungathandabuzi entliziyweni yakho, koko ukholwe ukuba oko ukuthethileyo kuyakwenzeka, uyakukwamkela oko ukuthethileyo.” Yabona? Nantso ke; nantso ke. ‘Yabona? “Ungunyana waM.” Bangaphi abaziyo ukuba ukwenziwa unyana, ukuba i...babembanga unyana emva kokuba ezibonakalalisile ukuba u...Wonke umntu owakhe wayifunda iBhayibhile, ukubekwa konyana.

¹⁹² Ngoku, uThixo wenza kwaloo nto inye kuNyana waKhe xa Wamthabathayo uYesu wamsa phezu kweNtaba yotshintsho. Wathabatha uPetros, uYakobi noYohane wabenyusa, ngamangqina amathathu asemhlabeni lawo. Kwakukho uYesu uMoses no-Eliya, noThixo, phaya phezu kwentaba. Bema apho phezu kwentaba. Kwaye, into yokuqala uyazi, bakhangelela, waze uYesu wangcwaliswa phambi kwabo. Ingaba kunjalo? Bangaphi abaziyo ukuba siSibhalo eso? Wenza ntoni Yena? Wa—WaMnxibisa ingubo yokungonakali. Waze wathi, “Ingubo zakhe zakhanya njengelanga.” Ingaba kunjalo? Laze ilifu labagubungela. UPetros noYohane nabanye, bawa ngobuso babo. Bakhangelela, nako kumi uMosisi no-Eliya, bethetha naYe. Kwaye uMosisi wayese wafayo, wangcwatywa kwingcwaba elingaphawulwanga isithuba seminyaka engamakhulu asibhozo. Kwaye no-Eliya wayekhwele kwinqwelo ukuya eZulwini, kumakhulu amahlanu eminyaka ngaphambi koko. Whowhu! Kodwa babeselapho! Babelapho bethetha naYe. ‘Yabona, Wayemthabathe uYesu wamnyusa waya kubabona, ukuya kubona ukuba kwakumalunga nantoni na, ‘yabona apho, aMbonise ezi zinto. Baze bathetha naYe, banengxoxo kunye naYe.

¹⁹³ Kwaza kwathi nje ukuba uPetros akhangele phaya emva kwakhona nokuzukiswa kukaYesu sekumkile, babona uYesu yedwa, laze iZwi laphuma elifini, lathi, “Lo nguNyana waM oyintanda, mveni Yena! IGama lakhe lilunge kanye njengelaM ngoku. Mveni Yena!” Nantso ke, ukwenziwa unyana, okanye oonyana ababekwe ngeendawo.

¹⁹⁴ Ngoku, nako apho uThixo azama ukuba ibandla lakwaMoya leNcwadi yama-Efese libekhona. ‘Yabona? Ingaba, ingaba niyayiqonda? Simelwe ukuba sivale ngenxa yokuba kuba semva kwexesha kakhulu, ‘yabona, abantwana bayozela. Kwaye ndifuna ukuhla apha ndiye kulo mqolo ulapha kanye, kodwa andinakuyenza loo nto, ukuya—ukuya kumqolo we-13, ‘yabona, indawo yokugqibela, “natywinwa ngaye uMoya oyiNgcwele wedinga.” Siyakuyifumana ngeCawe loo nto, ‘yabona. Khangela. Ngoku, njani, yintoni esifakayo thina, nendlela esithi sigcinwe ngayo yileNto.

¹⁹⁵ Kodwa ngoku uku“beka ngeendawo,” wenziwa njani? Uyazalwa okokuqala uzalelwa eBukumkanini ngoMoya oyiNgcwele. Bangaphi abayaziyo loo nto? Kulungile.

Ngokulandelayo, umiselwa ngenxa engaphambili entweni? Kukwenziwa unyana. Yintoni loo nto? Umiselwe ngenxa engaphambili ekubekweni ngendawo.

¹⁹⁶ Owu, Dade Scott, ndiyakholwa ukuba nguye lo, uhleli apha. Asinguwe lowa ubuphaya phezulu ekhaya namhlanje? Kukho imfundiso ejikelezayo kwindawo ethile ehlabathini, kwindawo ezahlukeneyo zehlabathi, ndakhe ndayiva, kaninzi, yokuba uYesu ulapha emhlabeni, ejikeleza eze emzimbeni, Uyangena akwenze *oku*. Bubuxoki obo! uMoya oyiNgcwele wakhe ulapha, kwaye Yena uzama ukubeka ngendawo iBandla lakhe, ukuze angenise iBandla laKhe kulungelelwano, alibeke kwiLizwe ledinga, koko abanakungena... ukuze zonke iintshaba zigxothelwe ngaphandle.

¹⁹⁷ UManase akanakuthabatha umhlaba wakhe. Andinakuba nankonzo yempiliso xa isiqingatha si... xa i... Ndakuphuma phaya ndaya kushumayela ubhaptizo eGameni likaYesu Kristu, baze—baze abazalwana bobutriniti bathi, “Owu, unguYesu Yedwa omdala.” Kwaye andinakuphila ndiye ngapha ndibe nempiliso eNgcwele xa isiqingatha sabo sisithi, “Ukuphiliswa okungcwele kulungile,” kwaye abaninzi babo bayayivuyela imimangaliso yeNkosi bathi, “Kulungile, ndiyakholwa kuMzalwana uBranham umprofethi, kodwa mandikuxelele into. Okoko uMoya uphezu kwakhe, abe ecalula, usisicaka seNkosi. Kodwa iMfundiso yakhe ibolile, Ayilunganga.” Ngubani owakhe weva ngombolo onjalo? Kuphakathi kokuba ibe yekaThixo okanye ingabi yokaThixo. Kunjalo. Kuphakathi kokuba ibe yekaThixo iyonke okanye akukho ndawo iyekaThixo kuyo. Nantso indlela ekuyiyo. Kodwa uyakuthini ukuba nako? UManase akafuni kugcina umhlaba wakhe, u-Efrayim akafuni kugcina umhlaba wakhe, uGadi akafuni kugcina umhlaba wakhe, uBenjamin akafuni kugcina umhlaba wakhe, bonke babaleka apha phandle kunye namaFilisti, babe bexubene bonke. Sizakubekwa njani ngeendawo zethu? Kodwa sizelwe ngoMoya oyiNgcwele, sonke ngabanye. Ingaba kunjalo? Sizalelwe ntoni ke? Simiselwe ngenxa engaphambili... Ukuze emva kokuba sizelwe, simiselwe ngenxa engaphambili ekwenziweni oonyana, ukuba sibekwe ngeendawo eMzimbeni kaKristu. Uyabona ukuba ndithetha ukuthini na?

¹⁹⁸ Yintoni uMzimba kaKristu? Abanye ngabapostile, abanye ngabaprofeti, abanye ngabafundisi, abanye ngabavangeli, abanye ngabapostile. Ingaba kunjalo? Sibizelwe apho. Abanye banezipho zeelwimi, ukucaciswa kweelwimi, ubulumko, ulwazi, imimangaliso, imisebenzi yamandla, zonke ezi zinto zahlukeneyo zezipho. Ke ngoku benze ntoni? Basebenzile ngokuncinane. Yintoni? Bayenza iqhubeka nje ngokulula njengantoni na nje. Omnye uyaphakama, athethe ngeelwimi, omnye ahambele phambili, ethetha, [UMzalwana uBranham

ulinganisa isandi sokungandiliseki nendideko—Mhl.] Yinto enye. Umshumayeli uyakube esashumayela, ebizela ngaphambili, aze umntu othile aphakame, athethe ngeelwimi kuze “Haleluya, uzuko kuThixo.” Ukuba—Ukuba umshumayeli kwenzekile ukuba aqhube nomyalezo wakhe, ethanjisiwe, baze abantu bathi, “ungumkreqi omdala.” ’Yabona, kungenxa yokuba abafundiswanga.

¹⁹⁹ IBhayibhile yathi uMoya wabaprofeti uyabalulamela abaprofeti. UThixo akangowesiphithiphithi. Xa ndimile apha, okanye umlungiseleli apha ephantsi kwentambiso kaThixo. Akunamsebenzi nokuba ufuna ukuthetha ngeelwimi kangakanani na, kufuneka uthule ade uThixo agqibe apha. Ukuze ukuba uthetha ngeelwimi, ayinakuba kukuphinda nje iSibhalo, kuba uThixo wathi musani ukusebenzisa imilebelele engeyanto. Kodwa ngumyalezo othe ngqo oya kumntu othile. N dibuze ngaxesha lithile, ubeke umnwe wakho kwindawo enye apho uMoya oyiNgcwele wakhe, phantsi kocalulo, waxelela umntu, waphindaphinda iSibhalo esiphinda kwakhona. Wabaxelela into eyayingundonakele kubo nento abathe bayenza, nento abamelwe kukuyenza okanye into emelwe kukwehla, okanye into elolo hlobo. Ingaba kunjalo?

²⁰⁰ Kunjalo ukuthetha ngeelwimi nokucacisa! Ukuba kukho umntu omnye ebandleni othetha ngeelwimi, aze omnye acacise oko, mayithethe oku. Makaphakame uMzalwana uNeville athethe ngeelwimi, aze lo mzalwana ulapha anike ingcaciso, athi, “Xeleta le ndoda ukuba izolo ibiye yaphuma yenza into ethile engalunganga ebingamelwe kuyenza. Ngoku ugqirha uyixelele izolo ukuba inomhlaza. Hamba uye kulungisa loo nto, ubuyele apha ulungisane noThixo.”

Loo ndoda ithi, “Ngenene, yinyaniso leyo.” Ngoko uThixo unani.

²⁰¹ Kodwa sizakuyenza njani ngale ndlela? ’Yabona? Kukuthi nje [UMzalwana uBranha ulinganisa isandi sokungalungelelani nokudideka—Mhl.] nanjani na, akukho kubekwa ngeendawo konke. Ngoku loo nto... ’Yabona ama-Efese, azama... ’Yabona, bayayiphosa loo nto. ’Yabona, indlela abayiphosa ngayo? Simiselwe ngenxa engaphambili ekwenziweni oonyana! Ngoku bangaphi abayiqondayo into endithetha yona, phakamisa isandla sakho. Ukwenziwa unyana! Sizelelwe kuMoya kaThixo, ngokuqinisekileyo, sawamkela uMoya oyiNgcwele, sakhwaza, “Abha, Bawo! Haleluya! Uzuko kuThixo!” Si, injalo loo nto, singabantwana, kodwa akukho ndawo sinokuya kuyo. Asinakuwabetha amaFilisti.

²⁰² Khangela kuBilly Graham emi phaya ngaphesheya. NalamMohammed esithi, “Yiqondakalise leNto.”

²⁰³ Khangela kuJack Coe emi phaya ezantsi phesheya. Abe laa mntu ungakholwayo kubukho bukaThixo, laa mntu weBandla

likaKristu ebambana izandla nomntu ongakholwayo bubukho bukaThixo phaya phandle, bebambana izandla ke. Emelwe ukuba unguMkristu, abambane izandla nomtyholi onjengoJoe Lewis, umcingi ngokukhululekileyo wade waqalekisa noThixo wathi “akuzange kubekho nto injengoThixo, nakanjani na, indawo yokuqala nezinto” nezinto ezinjalo ebandleni bezibiza ngokuba liBandla likaKristu, bebambana izandla naye, baze bathabathe icala ngokuchasene noMzalwana uJack Coe. Siyakuthini ukuba nento esiyenzayo? Babe abakwaMoya, abaninzi babo, bemchasile; ngeli thuba, nomshumayeli buqu kwilizwe lethu amelwe kukuma ajongane naye, athi, “Thixo, hlisa aMandla aKho.” ‘Yabona, nantso ke, apho ingenako ukubekwa ngendawo khona.

²⁰⁴ U-Efrayim akavumi kuhlala. Omnye wabo uwelela apha, sifumana uManase ewelela ngapha, athi, “Owu, bethu, iNkosi indinike intsimi entle yengqolowa!” Nako ke kusiza omnye ngapha, uGadi, athi, “Ke, ngoku, yima umzuzu. Ndimelwe kukuba ndivelise irhasi, kodwa ndizakufuna ingqolowa nam. Haleluya!” Uyabona? Awunayo kwanto yokwenza nengqolowa; fumana irhasi, yirhasi esisabelo sakho ukuba uyivelise. Awumelwe kuba ngumalusi weegusha ngeli thuba umelwe kukuba ngumalusi weenkomo. UThixo ufuna ukulibeka ngeendawo ibandla. Kodwa wonke umntu kubo ufuna ukwenza kwa into enye. “Haleluya!” Kwaye awunakubaxelela nento ngaloo nto. Hayi, hayi. Basenalaa mvelo yobubhokhwe, “Mhe, mhe, mhe, mhe, mhe, mhe.” ‘Yabona, awunakubaxela. Kunjalo. Owu, asiyonyaniso leyo? Kwaye awunakulibeka ngendawo ibandla. ‘Yabona?

²⁰⁵ Ibandla limelwe kukuba limiselwe ngenxa engaphambili ekwenziweni oonyana abantwana, xa indoda... UThixo angayithatha indoda ayenze unyana kuye kusapho, ayinike into ethile. Koko, kuqala, zama oko ubone ukuba akulunganga na. IBhayibhile ithe wucikidenini umoya. Le ndoda izama ukubanga into ethile, yicikide ubone ukuba inyanisile na. Ukuba inyanisile, hamba kunye nayo. Ngoko uthi, “Nkosi, sithumele into ethile eyenye.” Hlala uhambela phambili, ‘yabona, hlala nje uhambela phambili ade loo mfo athabathe indawo yakhe. Ngoko uyakulibona ibandla likaThixo liqala ukufumana indawo yalo. Ngoko kulapho amaFilisti ayakuthi abuye umva khona. Iibhulukhwe ezimfutshane ziyakusuka, iinwele ziyakukhula zihle, ubuso buhlanjwe; imidiza iyakulahleka. Kunjalo. Xa ibandla liqala ukungena kwindawo yalo yaMandla, xa sinoHananiya noSafira, nabambalwa babo. Ewe, mhlekazi. Uyakubona xa ela Bandla lingwele limi kunye emandleni aKhe, libekwe ngokwendawo yalo njengoonyana bakaThixo, lenziwe oonyana usapho lukaThixo, iBandla elinamandla limi apho kuzuko lwalo. Owu, nantso into Abuyela yona.

206 'Yabona ukuba sikude kangakanani na emgceni, bazalwana? Aninako ukudibana nangeSibhalo. Kwaye nawuphina umntu, nawuphina umntu ongenakulubona ubhaptizo lwamanzi eBhayibhileni, eGameni likaYesu Kristu, uphakathi kokuba uyimfama okanye ukho undonakele ngokwasengqondweni. Injalo loo nto. Kwaye nako apho ukhoyo umlo omkhulu.

207 Ndi—Ndiyakuxelela nawuphina umntu oyakundizisela nasiphi na iSibhalo apho kwakhe kwakho umntu owabhaptizwa nangaliphi na elinye igama ngaphandle kweGama likaYesu Kristu, kwibandla elitsha. Okanye, ukuba wabhaptizwa nangaluphi na olunye uhlobo, kwanyanzeleka ukuba aphinde abhaptizwe kwakhona eGameni likaYesu Kristu, ukuze afumane uMoya oyiNgcwele. Yiza undibonise. Ayikho into enjalo. Akukho myalelo unjalo. Ngethuba uYesu wathi ngaphaya, "Hambani ngoko, niye kuzenza abafundi zonke iintlanga, nibabhaptiza eGameni loYise, Nyana, noMoya oyiNgcwele." UYise, Nyana, kwanoMoya oyiNgcwele, akukho nanye eligama kwezo nto, akukho nanye kuzo. UPetros wajika, kanye kwiintsuku ezilishumi emva koko, wathi, "Guqukani, nibhaptizwe, nonke ngabanye, eGameni likaYesu Kristu, ukuze nixolelwe izono." Nakuyo yonke indawo eBhayibhileni.

208 Ukuze apha kube kwakukho abathile ababebhaptizwe phaya ezantsi, ngendlela eyenye, nguYohane, bebhaptizelwe nje enguqukweni. UPawulos wathi, "Nimelwe kukuba nibhaptizwe kwakhona. Nimelwe kukuza kwakhona."

209 "Owu, kodwa sibhaptizwe yindoda enkulu engcwele, uYohane. Nguye owabhaptiza uYesu."

210 "Kulungile, yiVangelile. Lo nguMoya kaThixo oze ukuze utyhilwe kum. Ndingumpostile weNkosi, kwaye ukuba iNgelosi evela eZulwini ithe yafika yashumayela into eyenye..."

211 Mandiyifunde loo nto. IBhayibhile ithe, "Ukuba inge..." UPawulos wathi, "Ukuba iNgelosi evela eZulwini ithethe nantoni na eyenye," ubhishophu omkhulu, uphapha, umveleli, nokuba uyintoni na, "ukuba ushumayela nayiphina into eyenye ngaphandle kwaLe bendiyishumayela kuni, makaqalekiswe." Akukho... Asinasiko linjengelo. Hayi, mhlekazi. Uthi nje... uthi Akukho nto injalo. Wena, thina... ukuze—ukuze, 'yabona, kutheni ukuba abantu bangayiboni nje loo nto? Kutheni ukuba abantu ba—bangabi nako, bangabi nakukholwa? [Umntu othile ebandleni uthi, "kukumiselwa ngenxa engaphambili"—Mhl.] 'Yabona? Kukho umntu oyichanileyo apho, Gene. "Ukumiselwa ngenxa engaphambili," ngokuchanekileyo. Ngoba? "Konke andiNikileyo uBawo kuyakuza" (yintoni?) "Kuyakuza kuM." Ichaneke kanjani! "Konke andiNike kona uBawo kuyakuza, kuyakuza kuM." Yintoni undonakele kum, ukuba ndizame ukufumanisa into apha? Yiyo le. Kulungile.

212 Mandifunde nje le vesi ukuze ke ndinixelele oko uPawulos, izinto ezi... Kwalo Myalezo mnye bendiwushumayela izolo, nantsi into awayithethayo uPawulos ngokumiselwa ngenxa engaphambili, ngobhaptizo lwamanzi eGameni likaYesu, ubhaptizo loMoya oyiNgcwele, ukubekwa ebandleni, njalo njalo. Nantsi into awayithethayo.

Ndimangalisiwe (exelela amaGalati) kukuba niphambuke kamsinya kangaka kulowo wanibizayo... ngobabalo lukaKristu...

Ndineentloni kakhulu nini, ngamanye amazwi, ukuba nivumele umntu othile angene anijije nimke kuloo Nto, niye kwindaba ezilungileyo ezizimbi:

Ezingezizo nokuba zizo ezinye; koko kukho abathile banikhathazayo, abathandayo ukuzigqwetha iindaba ezilungileyo zikaKristu, ukuzigqwetha iindaba ezilungileyo zikaKristu.

213 Kodwa khangela. Ngoku, khumbula, yayinguPawulos owanyanzela wonke umntu owayengazange abhaptizwe eGameni likaYesu Kristu, ukuba eze abhaptizwe kwakhona eGameni likaYesu Kristu. Bangaphi abayaziyo loo nto ukuba yinyani? Bangaphi abaziyo ukuba yayinguPawulosi owathi ezi mfihlelo zazifihlwe ukusukela ekusekweni kwehlabathi, zaze zatyhilwa kuye, ngenxa yokuba sasimiselwe ngenxa engaphambili ukuba ngoonyana, ukuze, siye ekwenziweni oonyana. YayinguPawulos. Khangela apha into awayithethayo.

Ke hokuba sisuke thina aba, nokokuba sisuke sisithunywa sazezulwini sanishumayeza iindaba ezilungileyo ezinxamnye nezo sanishumayezayo, masisingelwe phantsi.

214 Musa ukuthi nje, “Andivumelani nawe, mnumzana.” Makaqalekiswe nje. Makhe ndiyifunde le vesi ilandelayo.

Njengokuba bese sitshilo, ndiyaphinda, ndithi nangoku, Ukuba ubani unishumayeza iindaba ezilungileyo ezinxamnye nezo nazamkelayo, makasingelwe phantsi.

215 Injalo loo nto. Ngoku, mzalwana, dade, ukuba yayinguThixo ngenye imini, kwaye ndi—ndikuthetha oku ngethemba lokuba akukho ngokungabi nantlonipho, owandithathayo ukuba ndiye kubona oko kuncinane... Ngoku, ndiba nomdla kakhulu; andiqondi ukuba ngonondla kakhulu, ndiyasikeleleka ekushumayeleni. Ndilahlekwa yingqondo ndinigcine apha nide ndiyazi ukuba niyozela nidiniwe. Kodwa, owu, ndi... Ukuba u—ukuba unokwazi nje indlela endifuna ngayo ukuba nibe phaya ngaphesheya! 'Yabona? Kwaye xa, ngathuba lithile ndiyakuthetha oku kwakhona, xa nda... ngethuba Wathi... Ndathi, “Kuyakwenza...”

Wathi, “Ungathanda ukubona isiphelo soku?”

²¹⁶ Ndaze ndakhangela emva ndazibona ndingqengqe apho ebhedini. Ngokuqinisekileyo nindaze ithuba elide kakhulu ukuze nazi oko—oko—oko ndinixelela kona kuyiNyaniso. Ndifuna ukunibuza into, njengokuba uSamuweli watshoyo phambi kokuba bathambise uSawule, ndakhe ndanixelela into eGameni leNkosi ingeyiyo inyani? Ingaba kunjalo? Yahlala iyinNyaniso njalo. Ingaba ndakhe ndangqiba imali kuni nantoni na elolo hlobo? Hayi, 'yabona, andizange. Ingaba ndakhe ndenza nantoni na engekuko ukuzama ngokona kungcono kwam ukunikhokelela kuKristu? Ngokuchanekileyo.

²¹⁷ Ngoku bafuna ukuthi ndingumntu ofunda ingqondo, uyazi, umntu osebenza ngokubona ngokunzulu ngezimvo. Kakade, ezi zinto zimelwe kukuvela, iBhayibhile ithe ziyakubakho. Njengokuba uYambres noYanes bamchasayo uMosisi, benza phantse into enye naleyo wayenzayo uMosisi, de kwafikelela kumboniso wamandla. Injalo loo nto. Kodwa khumbula, uYambres noYanes babengakwazi ukuphilisa. Babengakwazi kuphilisa. Babenako ukuzisa izibetho, kodwa bangabi nakuzisusa. 'Yabona? Kulungile. Ngoku, nguThixo onguMphilisi. ILizwi likaThixo lihleli liyiNyaniso.

²¹⁸ Ndizame ukunyaniseka kuni, ndizame ukunixelela iNyaniso. Ndizamile—Ndizamile... isithuba esimalunga namashumi amathathu eminyaka, ndiye ndema kule pulpit, ndisihla ndinyuka, isithuba samashumi amathathu ananye eminyaka, kwaye ngamini ithile ndingangemka ndiye eBuqaqawulini. Ndisecaleni kwale pulpit. Kwakukho inkosikazi, intombi, utata, abazalwana, bonke bangewatywa ngamnye ngaphaya, izihlobo ezithandekayo. Ndazikhangela iibhokisi zabo zomngcwabo neentyatyambo zibekwa apha. Kwaye ndiyazi ukuba ngenye imini neyam iyakuba njalo, ngokwayo. Ngoku, yinyaniso leyo. Kodwa ngokunyanisekileyo, ngokusuka entliziyweni yam yonke, ndinixelela ngentliziyo yam yonke, ndiyakholwa ndishumayele kuni iVangeli yenyano yeNkosi uYesu Kristu. Ndiyakholwa ukuba nimelwe kukubhaptizwa, nonke ngabanye, eGameni likaYesu Kristu, namkele ubhaptizo loMoya oyiNgcwele. Kwaye nanini na nisenza oko, kuyakunizisela uvuyo, uxolo, ukuzeka umsindo, ukulunga, ukuthobeka, ubulali, ukunyamezela, ukholo.

²¹⁹ Kwaye ngenye imini, into eyenzekayo kum ngaloo ntsasa, andiyazi. Andikabi nakuba nakuyithetha ukuba ndandilapha emzimbeni wam na ndabona umbono nje, okanye ndandithatyathiwe ndasuswa apha, ndasiwa ngaphaya. Andazi, andinakutsho. Inye into endiyaziyo, kukuba nda—ndandihleli ndikoyika ukufa, laa ndawo incinane yolwamvila. Kodwa ndingoyiki ukuba uYesu akangezi azokundilanda ngoku, ndandingayoyiki loo nto, kakade nda—ndandingayoyiki

loo nto; kodwa kuba ndohlangana nawe nje ube yinkungu endala endanda emoyeni. Kodwa ndiyabona ngoku. Xa ndandibona abo bantu, babeyinene.

²²⁰ Ukuba kwakhe kwakho indoda eyayimele ubuPentekoste yayingumpostile oyinene yayinguF.F. Bosworth, engwele, enenyaniso, iVangeli yenene, 'yabona, yayinguBosworth. Kwaye ndathi xa ndandibambe iingalo zakhe, ndaze ndakhwaza, "Bawo, Bawo, iinqwelo zokulwa zakwaSirayeli nabamahashe azo."

²²¹ Wathi, "Nyana, hlala entsimini." Wathi, "Thumela abanye baba bafo baselula kumasimi asemzini, ukuba unako, ngaphambi kokuba ukuyibaxa okuninzi kufike phaya. Bathabathe abaloo Vangeli iyinene unayo, nyana." Wathi, "Ulungiselelo lwakho alukaqali eneneni kwinto oluyakuba yiyo." Wathi, "unguBranham omtsha kraca." Wathi, "Usemntsha, nyana."

Ndathi, "Mzalwana Bosworth, ndinamashumi amane anesibhozo ubudala."

²²² Wathi, "Awukaqalisi." Wathi, "Musa ukuvumela aba bashumayeli baselula bakwamoya bafike phaya phesheya nokuninzi kwemfeketho, netyhefu nento enjalo, baze bafumane a—abasemagunyeni nalo lonke ela lizwe lichasene naYo ngaphambi kokuba ufike phaya." Wathi, "Qhubela phambili Mzalwana Branham, hamba naloo Vangeli unayo." Wathi, "Ndi—Ndiyakholwa ukuba ungumpostile okanye umprofeti weNkosi uThixo wethu."

²²³ Ndamjonga, ndamangela ezingalweni zam. Ndathi, "Mzalwana Bosworth, ndifuna ukukubuzisa umbuzo. Leliphi elona xesha lolonwabo we...ithuba lakho...kuyo yonke iminyaka owakhe washumayela ngayo?"

Wathi, "Kungoku kanye, Mzalwana Branham."

Ndathi, "Uyazi ukuba uyafa?"

Wathi, "Andinakufa."

Ndathi, "Kutheni...Kutheni ukuba uthi leli xesha owakhe wonwaba ngalo?"

²²⁴ Kwakukho umnyango omncinane. Wathi, "Ndingqengqeqe apha ubuso bam bukhangele kulaa mnyango. Nangawuphi umzuzu, Lowo ndamthandayo, naLowo ndamshumayeleyo ndammela, kuko konke oku...ubomi bam, Uzakungena ngalaa mnyango esiza kum, kwaye ndiyakuhamba naYe." Ndamkhangela, ndacinga, nda—ndandijonge ngendlela eyenye ebendinokujonga ngayo ku-Abraham, u-Isake okanye uYakobi.

²²⁵ Ndambamba isandla, ndathi, "Mzalwana Bosworth, thina sobabini sikhoholwa kuThixo omnye, sikhoholwa kwinto enye. Ngobabalo lukaThixo ndiyakushumayela ude umphefumlo wokugqibela uwushiye umzimba wam. Ndiyakuhlala

ndinyanisekile kuThixo njengoko ndaziyo ukuba ndihlale ngako. Andisayi kwenzelelela ngeVangeli nakweliphi na icala okanye indawo. Ndiyakuhlala ndinyanisekile kangangoko ndaziyo ukuba ndingahlala njani na. Mzalwana Bosworth, ndiyakuhlangana nawe kwiLizwe elingcono apho ungasayi kuba mncinci. . . okanye ungasayi kuba mdala kwakhona, ube mtsha.”

226 Wathi, “Uyakubalapho, Mzalwana Branham, musa ukukhathazeka.”

227 Kwaye iyure yonke ngaphambi koko, iiyure ezimbini phambi kokuba afe. . . malunga nenyanga ezimbini emva koko, ndandicinga ukuba ufa ngoko, inkosikazi yam yangena yambona (wayehlala eyixabise ngolona hlobo), waze uNkosk. Bosworth. Kwathi malunga neeyure ezimbini wayengqengqile, elele ubuthongo. Wavuka, wakhangela, waze waxhuma ebhedini yakhe. Wathi, “Mama, ke, andisakuboni isithuba seminyaka emininzi! Tata! Mzalwana uJim, kuba,” masibone, wawungomnye wabantu endabaguqulela eNkosini, eJolet, e-Illinois.” Wayesele efe malunga namashumi amahlanu eminyaka. ‘Yabona? Ewe! Wathi, “UnguDade *Usibani-bani*. Ewe, ndakukhokelela eNkosini kwi—kwinkonzo yaseWinnipeg. Ewe. Kuba, nanku uDade *Usibani-bani*. Andizange ndibone. . . Ewe, ‘yabona, weza eNkosini kwindawo *ethile-thile*.” Kwaye isithuba seeyure ezimbini zilandelelana wabambana izandla nabo wabakhokelela eNkosini. Wahamba waphindela endaweni yakhe, wangqengqa, wajongisa amehlo akhe emacaleni, kwaba kuphelile. Ingaba uMzalwana F.F. Bosworth wangena kwelo Lizwe wathi uYesu wenza ukuba ndilibone ngobunye ubusuku? Ukuba kunjalo, ulapho eyindoda esentsha ngokuhlwanje. UThixo awuphumze umphefumlo wakhe. Kwaye ndanga ndingaphila ngokunyaniseka kangako ukuze ndibe nokungena kwelo Lizwe. Kwaye ndanga ndingasesona sinyanisekileyo i—isicaka sikaKristu!

228 Ndineentloni ngobomi bam. Ndineentloni. Ndi—ndi—ndi. . . Ukuba ndonile phambi kwenu, ni—nimelwe ukuza kum nindixelele. ‘Yabona? Ndizama ukuphila ngokunyanisekileyo kuyo yonke into uThixo athe wavumela ukuba ndiyenze ngobabalo lwaKhe. ‘Yabona? ‘Yabona? Kodwa, khangelani, zihlobo, ndinobutyala kuni bokuba ukuba nazi into ethile engalunganga ngobomi bam, nize nizokundixelela. Kwaye, khangela, ndinobutyala kuni bokuba ndime apha ndishumayeleye iVangeli yenyano. Ndinobutyala kuni, ngokuba ndilindele ukunibona nonke ngabanye ubuso benu, ningamadoda asematsha nabafazi, apha ngaphesheya kwela khusele. Kungumphefumlo omnye nje phakathi kwendawo okuyo ngoku nalapho. Ngoku, injalo loo nto. Ikho.

229 Kwaye wanga uThixo wobabalo lonke, uThixo weZulu, kungengakuhlambela, kodwa ngentlonipho, “uTata,” ngaloo


mini inkulu xa siyakube sisiziswa apha kwakhona sifumane imizimba yethu yasemhlabeni kwakhona, ukuze sibe nokusela, ukudla iidiliya neziqhamo zomhlaba. “Bayakwakha izindlu ukuze kungabikho mntu ungomnye uzihlalayo. Bayakutyala iidiliya kungabikho mntu ungomnye unokudla kuzo.” ’Yabona? Indoda ityala isidiliya, unyana wayo asithabathe, aze unyana asithabathe, nowakhe. Kodwa akunjalo kule meko; uyakusityala ahlale apho. ’Yabona, injalo loo nto. Siyakubalapho ngonaphakade. Kwaye kwanga, kwelo Lizwe, ndanga ndinganibona nonke ngabanye.

²³⁰ Kwaye ndiyazi ukuba ndithetha apha ndibhekisa nakubalungiseleli bama-triniti. Kwaye, mzalwana wam, andithethi kuthi—andikuthetheli ukuze ndivise ubuhlungu oku. Ndingum-triniti, okwam, ndiyakholwa kwi-triniti, iimpawu ezintathu zikaThixo (uYise, Nyana, noMoya oyiNgcwele), kodwa hayi ooThixo abathathu. ’Yabona? Ndiyakholwa ukuba kukho izibonakaliso, ngokupheleleyo, ndiyenza ngentliziyo yam yonke loo nto, “Yise, Nyana, noMoya oyiNgcwele,” kodwa azingabo ooThixo abathathu. Zezithathu nje izibona-...okanye zezezikhundla ezithathu zikaThixo. UThixo wakhe wahlala kubuYise ngaxesha lithile, kubuNyana, kwaye ngoku nguMoya oyiNgcwele. IsekwanguThixo omnye kwizikhundla ezithathu. Kwaye babene. . .

²³¹ Kwaye uYise, Nyana, noMoya oyiNgcwele, asililo iGama likaThixo elo. UThixo uneGama elinye, kwaye iGama laKhe nguYesu. IBhayibhile ithe, “Yonke imizalwane eseZulwini ibizwe ngoYesu, nemizalwane esemhlabeni ibizwa ngoYesu.” Injalo loo nto. Ngoko uThixo wayeneGama elinye, iGama lobuntu. Waye. . . negama elinguJehovah-jireh, Jehovah-rapha, ezo yayizizihlonipho zaKhe zobungcwele. Kodwa WayeneGama elinye, uYesu! Kwaye nguYe lowo.

²³² Kwaye eneneni, bazalwana bam, ukuba anivumelani nam, khumbulani, ndi—ndi—ndiyakuhlangana nani phaya ngaphesheya, nakanjani. ’Yabona? Ndi—Ndiyakubalapho kunye nani. UThixo anisikelele. Kwaye ndiyanithanda.

²³³ Kwaye ndifuna ukuba ibandla likhumbule ngoku, kusasa ngeCawe siyakuthabathela apha kwaye ndiyakuzama ukuba ndinganigcini ithuba elide kude kudlule intsimbi yesibini, ukuze nibe nenkonzo yasemvakwemini, ukuba singaba nokuba nako, kwaye ukuba ndiqhube kakuhle njengokuba ndenzile ngokuhlwanje, licala leyeshumi. Niyandixolela? Zihlobo, asinaxesha lininzi lishiyekileyo, zithandwa. Ndi—Ndinibiza ngokuba “zithandwa” ngokuba nizizo. Ni—Nizizithandwa zam. Niyazi yintoni? Mandi. . . Nasi iSibhalo sifika. UPawulos wathi, “Ndiyanikhweletela (iBandla lakhe) ngekhwele likathixo ngokuba ndinendisile.” Ngoko nizizo, ifumaneka apho. Yiyo leyo. “Kuba ndinendisile, ndinendisele kuKristu, njengentombi eseyintombi enyulu.”

²³⁴ Ngoku, ukuba yayiyinyaniso leyo ngoko ngalaa mini, wathi (bona, abo bantu bathi kum), bathi, “UYesu uyakuza kuwe, kwaye nguwe oyakusisa kuYe thina,” intombi eseyintombi enyulu. “Bagwetywe ngokweLizwi owalishumayelayo kubo.” Kwaye, khangela, ukuba ndishumayela kuni kanye loo nto uPawulos wayishumayelayo kwelakhe ibandla, ukuba iqela lakhe liyangena nelethu liyakungena, ukuba sikwanaloo nto inye. Amen. Masithobe iintloko zethu ngoku ngeli thuba sithi, “UThixo anisikelele.” 

UKWENZIWA OONYANA, Isiqendu I Iphepha 1
Ama-Efese Angqamana NoYoshuwa, inani lekhasethi 60-0515E
Meyi 15, 1960, Ngorhatya NgeCawe

UKWENZIWA OONYANA, Isiqendu II Iphepha 29
Oonyana BakaThixo Bebonakalalisiwe, inani lekhasethi 60-0518
Meyi 18, 1960, Ngorhatya NgoLwesithathu

UKWENZIWA OONYANA, Isiqendu III Iphepha 77
Indawo KuKristu, inani lekhasethi 60-0522M
Meyi 22, 1960, Kusasa NgeCawe

UKWENZIWA OONYANA, Isiqendu IV Iphepha 123
Ukwenziwa Oonyana, inani lekhasethi 60-0522E
Meyi 22, 1960, Ngorhatya NgeCawe

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