


# ITYWINA LIKATHIXO

 ...?...luhlobo nje lodidi lwakudala olo esasidla ngokuba nalo kwiminyaka emininzi eyadlulayo, kwaye sinombulelo kakhulu ngalo. Kwaye ndiyakubulela oku kucula kongezelelweyo, konke ukucula, kunye nala akhethekileyo. “Xana ndihambe imayile yokugqibela yendlela, ndiphumle ekupheleni kosuku.” Kulapho, mhlawumbi, bendihleli nje apha, xana bebelicula, ndijonge ngaphandle kwaye ndibona ilanga njengokuba litshona; iintaka zonke ziculela phantsi nangokuthambileyo, konke kumalunga nokuphelileyo ngoku kwaye ziye ekuphumleni, ngomso kusasa zivukele kusuku olutsha.

<sup>2</sup> Kwaye yiloo ndlela kuyiyo nangobomi; iintsuku zokusebenza ngokukhawuleza ziyedlula, size singqengqe phantsi phezu komondlalo wethu. Ndiyakuthanda ukuthetha kuYe ngaloo mini, nje ukuthetha kuYe, ndiqokelele iingubo zam zindingqonge, ndize ndingene kweli gumbi, ndisazi oku, njengoko uPawulos oNgcwele wakudala watshoyo, “NdiMazi eMandleni ovuko Lwakhe,” ukuze, xana Abizayo ukusuka phakathi kwabafileyo, ndiyakubizwa ndiphume kunye nabo. “Ukumazi Yena eMandleni ovuko Lwakhe.” NdingaMazi ngelizwi okanye ngesenzo, kodwa ukuMazi eMandleni wovuko Lwakhe.

<sup>3</sup> Elo lelinye lama—lamathemba ethu amakhulu ngokuhlwanje, kwaye ekuphela kwethemba elo esinalo, luko... olo vuko lukhulu lweNkosi yethu uYesu; kwaye nesandulela luvuko lwethu lokuqala sinalo ngoku, ukusuka ekufeni ukuya eBomini, ngokuba noBomi obunguNaphakade ngoYesu Kristu.

<sup>4</sup> Silindile, kunye nokulinda okuzukileyo, kwayo yonke imvelo, kude kube yiloo mini aya kuthi Abuye okwesibini, evela eZulwini, Lowo uThixo aya kumthumela ngexesha elifanelekileyo. Kwaye ngoko le mizimba inokufa, leyo esincwinayo kuyo ngoku, iya kwembatha ukungafi, “Kwaye siyakuguqulwa kwaye senziwe sifane nomzimba OngoWakhe wozuko, kuba siyakuMbona njengoko Anjalo.”

Ngoko isono kunye nosizi, isono nokufa kweli hlabathi lobumnyama kuya kupheza,  
Kolu lawulo luzukileyo kunye noYesu lweminyaka eliwaka yoxolo.

<sup>5</sup> Iintaka zilindele oko. Imithi ilindele oko. Yonke indalo iyagoba kwaye iyalila, ilindele elo xesha, incwinela ukuba yombeswe.

<sup>6</sup> Intombazana yam encinci, kwithutyana elidlulileyo, yandibuza umbuzo. Yathi, “Tata, wawukhangeleka njani lo

mhlaba xana uThixo sele egqibile ukuwenza?”

<sup>7</sup> Ndathi, “Wawumhle, sthandwa. Wawumhle.” Kwaye ndathi, “Ngenye imini uya kuba njalo kwakhona, xana isiqalekiso sele sisusiwe. Kwaye ngoko siya . . . Uyakuba njengokuba wawunjalo ekuqalekeni, iparadesi enkulu kaThixo.”

<sup>8</sup> Ngoku, ukungena ngqo emsebenzini. Bendisacinga ngoku, ubusuku bokuqala . . . Obu bubusuku besithathu bemvuselelo yethu encinci. Kwaye asikhangela sibenalalo iphulo lempiliso. Kukuziphumza nje, ukuvakalisa nje iimvakalelo zethu, nokufundisa iVangeli ngendlela yodidi lwakudala; kwa iVangeli enye leyo endayifundisayo apha, emininzi, kwiminyaka emininzi eyadlulayo, ayiguqukanga nakancinci. Kunjalo oko, nje iVangeli ekwanye, hayi nentwana yokuhlaziya okanye yokuyigudisa; iVangeli enye nje.

<sup>9</sup> Emaphandleni kwiinkonzo, ekubeni singelohlelo, kwisiseko zokuzinza kwiihlo kunye namahlelo amaninzi ohlukeneyo abantu abahlangana kunye, ubaluhlobo oluthile lokuzibamba kwiMfundiso; zonke ngaphandle kwempiliso eNgcwele, kwaye, kakade, ukwamkelwa kweNkosi uYesu. Kodwa xana ukwikhaya lakho, njengakwinkonzo yasekhaya apha, uziva ngokungathi ungakhulula nje ikhola yakho, kwaye ngokulula nje ushumayeke kanye oko ucinga ukuba kulungile, kwaye yiloo nto ke.

<sup>10</sup> Kwaye ngamaxesha amaninzi, apha, sibane, ngamaxesha amaninzi, abantu abavumelani. Asinakulindela ukuba wonke umntu avumelane nathi kwiiMfundiso zebandla kunye nezinto ezo esinazo. Kodwa sisenokuba yinto enye, njengokuba umalusi wenu ebeshumayela, kodwa usezakuba ngumzalwana wam nangoko. Musani ukungakuhoyi oko. Kwaye wonke umntu ujonge izinto ngeendlela ezahlukeneyo.

<sup>11</sup> Kwaye kule veki, ndibona ukuba kufuneka ndirhoxise iveki eCanada, ngenxa yoqhwithela lwekhephu, ngokuba, oko kundinika inyhweba yokuba ndize apha, emnqubeni, ukwenzela imvuselelo yobusuku obumbalwa, endayithembisayo xana ndandihamba. Kwaye ndiyendayinikela, ukuba bekungekho . . . “hayi inkonzo yempiliso; nje ukushumayela iVangeli.” Nje . . . Kwaye ngoku, ndifumene, ndiyendacinga ukuba mhlawumbi singathabatha ubusuku obumbalwa kwiZigaba eziSixhenxe zeBandla. Kuba ngenene ndiyakholwa ukuba siphila kwisigaba sokugqibela sebandla, umhla wokugqibela, kanye phambi koKuzi kweNkosi uYesu.

<sup>12</sup> Ndisoloko ndizama ukuzilinganisela, inkonzo encinci apha, naphi na apho bendithetha khona, ngokuba iNkosi yeZulu elungileyo indinike intwana encinane yolungiselelo nam, kwicala lamandla angaphezu kwendalo, njengoko nikuqonda oko. Kwaye abantu babambelela elizwini lakho, kwaye—kwaye ke ndi—ndimelwe kukuba ndilumke kakhulu ukuba zeziphi iingxelo endizenzayo. Kuba, ukuba uMoya oyiNgcwele unike

la mandla ombono nokucalula, ntoleyo ingathandabuzekiyo, kwaye bakuva uthetha, baziva ngokungathi unokuqonda okuthile kwale nto uthetha malunga nayo, okanye uThixo akanakuze asikelele isiphoso aze asithumele ngaphandle ngolo hlobo. Yabona? Ke ngoko kufuneka ulumke kakhulu, kwaye ukulinganisele ekukhanyeni kweLizwi, ngalo lonke ixesha. Kwaye kuloo nto, ukuba ndenza impazamo, ndiyathandaza Thixo ndixolele, kuba andizimisele ukwenjenjalo. Kwaye ndi...

<sup>13</sup> Kwaye nangaliphi na ixesha, ekufundiseni, kwaye ngakumbi kwezi zifundo zinzulu ezo sikuzo ngoku, kwaye kubusuku obuqithileyo ku *Phawu Lwerhamncwa*, kunye nemixholo elolo hlobo, kwaye ngobubusuku nge *Tywina LikaThixo*, uphawu lukaThixo, na njalo njalo ngolo hlobo, Ndiziva ukuba mhlawumbi, ndisenokuba nabaninzi abayakuba luhlobo lokungavumelani noku, naloo nto endiyifundisayo ngako oko. Kodwa ndizama ukukwenza kanye njengoko... ndingakwalathi Oko kulo naliphi na ibandla, naliphi na ihlelo, okanye nakwabaphi na abantu, hayi konke konke. UThixo uyakwazi oko. Kanye ekuKhanyeni oko endiyibona ikuko, yiloo ndlela endiyithetha ngayo.

<sup>14</sup> Kwaye akukho bandla elibiza iGama leNkosi uYesu kodwa elo endilithandayo. Lowo asingomntu lowo onokuthi abize iGama Lakhe, okanye abe nayiphi na intlonipho kuYe, kodwa abo endiya kuya ekufeni kwam ukubenzela nantoni na. Kunjalo oko. Akunamsebenzi nokuba loluphi uphawu lonqulo abalombetheyo, nokuba ngamaWisile, amaBhaptizi, amaKatolika, nokuba ingaba yintoni na, oko bekungayi kuthetha kwanto kum, kunjalo oko, okoko nje benembeko kwiNkosi yam.

<sup>15</sup> Kodwa, ngoku, kukho isiKhokelo. Kwaye ngoku ibandla ngalinye lifundisa, mhlawumbi, yintoni imfundiso yabo yezakwalizwi yelabandla, bekholwa ukuba isekelwe phezu kwesiKhokelo. Ke, ngoku, amaxesha amaninzi, ekuboneni ezo zinto, ukuba akuyiyo nje indlela endisifunda ngayo isiKhokelo, ke ngoko ndinelungelo ebandleni lam lokubeka oko ndicinga ukuba kulungile.

<sup>16</sup> Apha kwixesha elidlulileyo, umakhi... Ndandise Milltown, kwibandla lamaBhaptizi aseMilltown, apho sasine mvuselelo. Kwaye uMzalwana uWright nani nonke, ndiyaqikelela, niyamkhumbula uMarion Lee. [UMzalwana uGeorge Wright uthi, "Amen."—Mhl.] Kwaye wayekhathazeke kakhulu malunga nento ethile endayifundisayo ngobhaptizo lwamanzi. Ke, wagoduka, kwaye wayekhathazekile malunga naloo nto. Kwaye waye engumakhi.

<sup>17</sup> Ngobo busuku waphupha iphupha. INkosi yambonisa ukuba waye esakha indlu, kwaye wayeza kufaka ifestile ephumele

ngaphandle eludongeni kuyo. Ke endaweni yokufaka ifestile yangaphandle eludongeni kuyo, wabeka nje ivaranda, wathi, “Oko kuya kulunga.” Ke xana umninindlu efika, wathi, “Yidilize kude kuse kwisiseko; ubuye uqalise kwakhona.”

<sup>18</sup> Ke wayefundiswe into ethile eyahlukileyo ukusuka kuleyo iBhayibhile yayifundisayo, ke wathi, “Ndisenokuthi nje ndiyichithe phantsi isiseko ndize ndibuye ndiyakhe kwakhona.” Ndagoduka naye ngobo busuku, sahlala ubusuku bonke endlwini yakhe. Ke ngoko thina . . .

<sup>19</sup> Oko yinyani. Kufuneka ibekiwe. Kwaye, ndifundise ngala manqaku, andinguye umfundisi. Kodwa kulonto endiyaziyo ngaYo, ndithanda ukuYicacisa kwabanye, nokuba nobudlelane ngeLizwi, ngeli lixa uMoya oyiNgcwele eYenza ibe yinene entliziyweni yethu. Kwaye ngoko sinexesha elimnandi ekuyenzeni lonto.

<sup>20</sup> Kwaye nje sibe nohlobo lokumphumza umalusi wethu othandekayo apha, uMzalwana uNeville. Ukuba kukho abasemzini emasangweni ethu; lendoda, *apha*, ngumalusi wethu, uMzalwana uNeville, indoda yakwaThixo, isicaka senene seNkosi uYesu Kristu. Andikutsho oko ngokuba ehleli apha. Ndiya kutsho naxa angekhoyo, okanye naphina, ubesoloko engaloo ndlela okoko ndamaziyo. WayengumWisile ngokungqongqo, kwaye ndandingumBhaptizi ongqongqo, kodwa sasingabazalwana kunye, kwaye ke sobabini saguqukela ekubeni ngabaqengqeleki abangcwele. Kulungile, akunjalo, mzalwana? Amen. [UMzalwana uNeville uthi, “Amen. Haleluya!”—Mhl.] Ke simi kumhlaba ofanayo.

<sup>21</sup> Ke, thina, sinexesha elimangalisayo kule ndlela, “Nje ukuba nobudlelwane omnye nomnye, ngelilixa iGazi likaYesu Kristu, uNyana kaThixo, lisihlambulula kuko konke ukungalungisi.” Ke sinexesha elimnandi, kwaye ngokuqinisekileyo sibaxabisile abasemzini abakumasango ethu, ngokuhlwanje, apha.

<sup>22</sup> Imvuselelo yethu encinci, ndiyaqikelela ukuba niyazibuza ukuba kutheni ingazange yabhengezwa. Ke, bekulixesha nje elincinane lentlokoma kwinkonzo yethu apha, kwaye naso isizathu mhlawumbi mhlawumbi . . . Andazi ukuba yeyiphi indlela uMoya oyiNgcwele uyakukhokela ngayo, kodwa mhlawumbi ngobunye ubusuku, phambi kokuba sivale apha, singaba nenkonzo yempiliso, ukuba iNkosi ithandile. Kwaye ke ndiyathemba ukuba Uyakusipha oko.

<sup>23</sup> Ndimelwe kukuba ndibuyele eKhanada ngoku, ukuqhubela phambili iimvuselelo. Kwaye njengoko sonke sisazi, sinoluhlu olunzima kakhulu, oluzaliswe kanye ukuya kutsho kumhla wexesha lokuya phesheya kwezilwandle. Kwaye amalungiselelo sele enziwe, ukuqalisa eThekwini, eMzantsi . . . eJohannesburg, eMzantsi Afrika, ngeyoMsintsi, malunga nomhla wesithathu. Kwaye ngoko siqhubele phambili ukusuka phaya ukuya

eThekwini; nokuya e-Indiya; nasePalestina; naseLuxenburg; kunye neFrankfurt; naseTransjordan; kwaye nakuyo yonke indawo phaya. Sibuyele ekhaya xana iNkosi isikhokelela ekubuyeni, xana Isixelela ukuba sibuye. Ngoko balungisa olunye uhambo oluya eNew Zealand nase-Australia, nakuyo yonke indawo ukuhla phaya; nokuya ngaphaya ngasempuma, nokuya eJapan, kunye naloo mazwe phaya.

<sup>24</sup> Ndiziva ukuba amaninzi kakhulu amabandla kulendawo apha, apho abantu, owu, bethu, nje baluhlobo lokuguqukela, onnye komnye, kwaye, ngoko, amawakawaka abantu abakaze nkqu beve nokuya ngoYesu kwa ityeli lokuqala. Kwaye ke ndiziva ukuba... Kukuphila kwam, ngokobuqu, ngumsebenzi wam wokuba ndibasele uMyalezo, ngokona kungcono ndikwaziyo. Kwaye ngoku njengokuba ndi...

<sup>25</sup> Makhe ndikutsho kwakhona ngoku, kuba, kuhleli ngoku apha, amaWisile, amaBhaptizi, amaKatolika, amaPresbhithari, AmaPentekoste, iPilgrim Holiness, iNazarene, bahleli kanye apha, kwaye yiloo nto esenziwe sabayiyo... Ndiyakholwa ukuba yiloo ndlela eliyakuba yiyo iZulu, uhlobo loku, lonke iqela lethu lihleli phaya.

<sup>26</sup> Kwaye ngoku kule miyalezo, enjengalo *UPhawu LweRhaMncwa*, kwaye namhlanje xana kukho ukudideka okungako... Ingaba nikuqondile oko, kubusuku obugqithileyo? Ukuba nenjenjalo, yithini, "Amen." [IBandla lithi, "Amen."—Mhl.] Ngoku siyakuthetha ngokuhlwanje ngophawu lukaThixo, okanye, *ITywina LikaThixo*. Ngoku siyaqonda...

<sup>27</sup> Ngoku, andizami nje ukushumayela ngokuphuma kwiiBhayibhile ezimbini; enye ininzi. Kodwa ndinenye yazo apha ngenjongo yemibhalo esemazantsi emincinci, na njalo njalo, yokubhekisela, ukuba umntu othile anganokubuzisa umbuzo. Kwaye ngoku, ngomso ngokuhlwa, ukuba iNkosi ithandile, emva kwentshumayelo...

<sup>28</sup> Ubusuku bokuqala, kwi *Zigaba eziSixhenxe zeBandla* sibone apho sasikhona, sise, ngokwendawo, kumhla lowo esiphila kuwo.

<sup>29</sup> Kubusuku obugqithileyo, ngesona saphulimthetho sikhulu sikhoyo ehlabathini, *UPhawu Lwerhamncwa*.

<sup>30</sup> Kwaye, ngokuhlwanje, kweyona ntsikelelo enkulu ikhoyo ehlabathini, *ITywina LikaThixo*.

<sup>31</sup> Ngomso ngokuhlwa, ndiya kukunika ithuba lokuba nindidubule, ngoku. Ngomso ngokuhlwa yimibuzo, ngezinto eningaziqondiyo ngokubhekisele kulonto bekushunyayelwe ngayo. Niye nabangamanene namanenekazi ngokwaneleyo, okanye umKristu ngokwaneleyo, ndingathi, ngokuzola kwenu ngexesha leenkonzozo. Ndifuna ukuba nibhale, ngomso ngokuhlwa xana nisiza enkonzweni, kwaye nize nje kwangoko kangangoko nazingako, kuba kuyakufuneka ukuba ndifike

kwangethuba ukuze ndifunde ndize ndibenohlobo lokuphendula kwakhona, ukuba uthini na umbuzo wakho malunga neSibhalo.

Ngoko kusasa ngeCawe sisikolo seCawe ngokuqhelekileyo.

<sup>32</sup> NgeCawe ngokuhlwa, mhlawumbi ngokuhlwa ngeCawe, yinkonzo yobhaptizo. Kukho abantu abathile abaza kubhaptizwa. Kwaye ngoko ngobusuku bangeCawe, mhlawumbi siyaku, mhlawumbi sibe nomyalezo weVangeli okanye inkonzo yempiliso. Siyakubona nantoni na iNkosi eyakusikhokelela kuyo kobo busuku, ngobusuku beCawe, umyalezo koko.

<sup>33</sup> Ngoku sifumana, ngaphambi kokuba sisondele koku, ukuba, “Akukho mntu eZulwini, kungekho mntu owayesemhlabeni, okanye kungekho mntu ophantsi komhlaba, owayefanele ukuthabatha iNcwadi, okanye ukuYinqika, okanye ukukhulula amaTywina ayo.” “Akukho mntu!” UYohane wakubona oko kwiSityhilelo. Kwaye sifundisa iZityhilelo ngoku. “Kwaye uYohane walila. Kodwa kwakho iMvana leyo eyaxhelwayo, ukusuka kwasekusekweni kwehlabathi; Yayifanele ukuza ize iyithabathe iNcwadi esandleni sokunene saLowo uhleliyo phezu kweTrone, nokunqika iNcwadi, nokukhulula amaTywina ayo.” Kwaye loo Mvana, kakade, yayinguYesu Kristu, uNyana kaThixo. Kwaye ngoku ukuba nguYe kuphela Lowo ofanelekileyo...

<sup>34</sup> Wakha waphila nathi apha ngaxesha lithile, emhlabeni, ekwimo yoMntu. UThixo wayephila kuNyana Wakhe, uKristu Yesu, njengoThixo Mntu.

<sup>35</sup> Kwaye Wabuyela eBuqaqawulini, eshiya eli Lizwi, “Kuselithutyana ihlabathi lingabi saNdibona kwakhona. Ukanti, nina niya kuNdibona, kuba Ndiyakuba nani, nkqu nakuni, kude kube sekupheleni kwehlabathi.” UBUqu bukaMoya oyiNgcwele, uThixo, ebuya ekwimo Yena... uYesu wathi, “Ndaphuma kuThixo; Ndibuyela kuThixo.” Waphuma kwinguNaphakade, wehlela ezantsi kwixesha; waphuma kwixesha, wabuyela kwinguNaphakade.

<sup>36</sup> Kwaye ihlabathi aliMazanga. “Ube esehlabathini, ihlabathi labakho ngaYe, kwaye ihlabathi aliMazanga. Kodwa bonke abamaMkelayo, bona... Wabanika igunya lokuba babe ngoonyana bakaThixo.”

<sup>37</sup> Kwaye, ngoku, ngoku uYesu Kristu unathi, “Kuselithutyana lize ihlabathi lingabi saNdibona, ukanti nina niyakuNdibona.” Ngoku kuyakubakho ihlabathi elo elingayikuMbona, kwaye kuyakubakho *nina* abo nibonayo. “Kuba Ndi,” u*Ndi* usisimelabizo somntu, “Ndiya kuba nani, nkqu nakuni, kude kube sekupheleni kwehlabathi. Kwaye *nina*,” ikholwa, “niyakuNdibona kude kuse ekupheleni kwehlabathi.”

<sup>38</sup> AmaHebhere 13:8, athi, “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.” Mkhangele Yena emandleni Akhe, kwa iNkosi uYesu omnye, uthando olunye, kwa izimanga

ezinye, kwaloo miqondiso minye leyo yaMlandelayo, ihamba kanye ukuhla. UkuMzimba oyimfihlelo ngoku, uMzimba wabo bavukileyo, ukusuka esonweni ukuya eBomini. Uphila ngaphakathi kubo.

<sup>39</sup> UThixo eBuqaqawulini Bakhe obukhulu, uThixo owongamileyo, evela kwiNtsika yoMlilo, ekungekho mntu unokuyichukumisa, ukuhla nokuya kwimo yenyama yomntu apho wayenokuchukumisa, kodwa Wayezelwe yintombi enyulu. Ngoko, phandle phaya, enikela ubomi Bakhe ukuba bubethelelwe, ukuze ahlambulule umntu onesono, kwaye ukuze Uphile kanye phakathi kwabantu. Olunjani lona uthando uThixo analo ngomntu, ukuba Wazityhila ngoKwakhe wehla, ukwenza indlela ecocekileyo Anokuthi aphile kwaye athande phakathi kwamadoda nabafazi. Intle. Ewe. Lowo nguBawo wethu.

<sup>40</sup> Sanga singathetha kuYe nje ngoku, iMbhangi yeNcwadi, phambi kokuba sityhile amaphepha.

<sup>41</sup> Bawo wethu waseZulwini onobubele, siza kuWe, ngokuhlwanje, ngendlela leyo eyathenjiswa kuthi, “Ukuba nithe naNdicela nantoni na eGameni laM, leyo Ndiya kuyenza.” Ke asinabo ubulungisa, asinanto leyo esinokuyinikela, kuphela siza eGameni leNkosi uYesu, sisazi ukuba Wathembisa ukuba uyakuva ngeli Gama.

<sup>42</sup> Ngoko siYakucela, sisazi ukuba sinako apha, phantsi koqwalaselo ngokuhlwanje, eminye yeyona mixholo ibalaseleyo yosuku, *ITywina LikaThixo*. Bawo, siyathandaza, Nkosi, sisazi ukuba eli qela lincinane labantu elihlanganiseneyo apha, ukuba ndinganokubakhokela ngokungekuko, Ndiyakunika ingxelo ngayo ngoMhla woMgwebo. Kwaye ngobusuku obugqithileyo, ngo, *Phawu Lwerhamncwa*. Owu Bawo, siyathandaza ukuba Uyakukhokela kwaye uwalathise loo Mazwi. Langa Lingangabuyi lilambatha, kodwa langa Lingakufeza oko laLikucetyelwe xana labhalwaYo eNcwadini.

<sup>43</sup> Kwaye ngoku yiza, OyiNgwele, thabatha iLizwi likaThixo kanye ukuphuma eBhayibhileni, Lithethe ngemilebe yomntu ofayo, kwiindlebe zabantu abafayo, kwaye waluse kokubini ukuthetha nokuva, ukuze sibe nokufezekisa into ethile ngokukuhlanganisana ndawonye, ngokuhlwanje, sisazi ukuba kusenokubakho abathile apha, ukuba ihlabathi lithe lema omnye unyaka, abayi kuba ngabantu emhlabeni.

<sup>44</sup> Kwaye ngoku sisendlwini yezilungiso, endlwini kaThixo, apho kumelwe ukuba sikumele ukulungiswa. Kwaye wanga uMoya oyiNgwele ungandilungisa, kwaye avale umlomo wam, njengoko Wenzayo emlonyeni weengonyama, ngoDanilyeli. Kwaye Uyayazi intliziyo yam, ukuba ndingathetha ilizwi elinye ndathetha ilizwi ngokuchaseneyo okanye ngaphakathi kwam. Wanga uMoya oyiNgwele angakhulula iLizwi ngalinye. Nje

ndime njengesitya esingenanto; kwaye wanga Angathetha iLizwi likaThixo, ngokuhlwanje, kuba iintliziyo zethu ezilambileyo zilangazelela ukuva ukusuka kuYe. Kwaye wanga Yena, Owabhala iBhayibhile, yiza kwaye uYitolike kwizicaka Zakho ezithobekileyo apha. Sikucela eGameni likaYesu. Amen.

<sup>45</sup> Ngoku ukwenzela nje ukusekela okuncinci, ukuqalisa kanye ngokuhlwanje, nge, *Tywina LikaThixo*.

<sup>46</sup> Musa ukulibala, ngomso ngokuhlwa, sifuna ukuba ufumane umbuzo wakho. Kwaye uwubhale ngokucacileyo, uze uwubeke apha phezulu eqongeni, kwangoko, okanye epulpitini, kwangoko kangangoko unokuba nako. Ngoku lo mxholo omkhulu obesinawo kubusuku obugqithileyo. . .

<sup>47</sup> Ngobusuku bokuqala, ngaphambi kobugqithileyo, yayiliBandla kunye nesigaba sebandla, indlela leyo esambona ngayo uYesu emi phakathi kweZiphatho zezibane eziSixhenxe zeGolide, ekhangeleka njengelitye leyaspisi kunye nesardiyo, isiqalo kunye nesiphelo, uRubheni noBhenjamini. Bona iziphatho zezibane ezisixhenxe, okanye iziphatho zezibane ezisixhenxe zimile, nomnyama phezu kwazo, njengomnqophiso, nendlela Awathi wabonakala ngayo. Kwaye iZwi Lakhe yayiliZwi lamanzi amaninzi, kokubini uKristu neBandla, bethetha kunye; ngombhinqo wegolide obhijelwe malunga nenxalenye yesifuba seBandla, wogqumile, ubambile, iVangeli ibambe ubulungisa bukaKristu phezu kweBandla. Limi phezu kwesiseko sobhedu, umgwebo oNgcwele; UThixo wathulula umgwebo Wakhe oNgcwele phezu koKristu, kwaye Weva ubunzima, ongenatyala ngenxa yabanetyala.

<sup>48</sup> Ngoko, ukubona indlela elaqala ngayo ngebandla lase-Efese; ngoko isigaba sesibini sebandla; isigaba sesithathu sebandla; isigaba sesine sebandla, ishumi elinesihlanu lamakhulu eminyaka wezigaba zobumnyama; nokuphuma ukuya kwiSigaba samaLuthere; kunye neSigaba saseFiladelfiya; nokuhla njalo ukuya kwiSigaba saseLawodike, isigaba sokugqibela.

<sup>49</sup> Ukubona kwiTestamente eNdala, indlela ezazekeliswa ngayo ngokugqibeleleyo ekuqalekeni, kuSolomon, ukwehla njalo ukuya kutsho kwixesha lika-Ahabhi, isigaba sobumnyama. Kwaye safumanisa, njengoJezebhele, u-Ahabhi, umshumayeli womda, okanye indoda eyayidikidiki. Kanye njengamalungu amaninzi adikidiki ecawa namhlanje, abantu, abadikidiki; basecaweni namhlanje, ngomso unokubalindela naphi na; besenzelela, beyekelela, behamba nehlabathi, nangoko bezibiza ngokuba bangamaKristu. Kwaye u-Ahabhi, kuloo meko, wawela kumfazi omncinane omhle, nangona wayengendawo njengabo bonke bephuma. Waze wamtshata, waza wazisa unqulo zithixo kuSirayeli, kanye ngelona xesha limnyama likaSirayeli, isigaba sobumnyama. Ngoku, sifumanisa



ukuba baphuma phaya benesiphatho sobhedu, kwaye baqhubela phambili bephuma, kwaye ekugqibeleni baba dikidiki, ukwehla wade uThixo wabatsica ukuphuma emlonyeni Wakhe waza wamkela iiNtlanga.

<sup>50</sup> Kwaye ngoku sifumanisa ukuba baqalisa ukususela kwesokuqala, i-iBandla lase-Efese, ekuqalekeni, kwisigaba sebandla; isigaba sebandla esilandelayo saqalisa ukuphola kwaye saba dikidiki; saqhubeka sangena, kwaye, isigaba sobumnyama. Kwaye njenga-njengaloo mhla, u-Ahabhi watshata umnquli zithixo, uJezebhele, waza wazisa unqulo zithixo kwaSirayeli; ngoko ubuProtestanti batshata ubuRoma, ubuKatolika, kwaye bazisa unqulo zithixo ebandleni. Baphuma ngoMartin Luther; ukwehla ukuya kuJohn Wesley; badlulela kumaPentekoste; kwaye ukuphuma ngaphakathi ukuya ngaphandle, batsicwa ukusuka emlonyeni kaThixo; kwaye uThixo ubuyela kumaYuda kwakhona, kanye nje ngokugqibeleleyo.

<sup>51</sup> Ngoku, ndiyazi ndi... Uthi, ngoku, ndingumzekelisi. Kunjalo oko. Kuba, nda-ndazi nto nye, ukuba ndihamba ndibhekise esithunzini sam kwaye ndibone ukuba isithunzi sam sikhangeleka njani na, Ndinokuqonda okuthile kwendlela endikhangeleka ngayo; nokuba ndisisilo esimilenze mine, okanye intaka enentsiba, okanye nokuba yintoni na, iyakwenza isithunzi.

<sup>52</sup> Kwaye iTestamente eNdala yayisithunzi seNtsha. Sikufumene oko kubusuku obugqithileyo, kwiSityhilelo 12, umfazi enomthetho phantsi kweenyawo zakhe, inyanga nelanga entlokweni yakhe, kwaye umfuziselo. Indlela, zonke ezo zinto, amaHebhere isahluko se-11 ayasixelela, zonke zaziyimizekeliso nezithunzi. Ndiyakholwa, amaHebhere 12, athi, "Ekubeni singqongwe lilifu elingakanana lamangqina, makhe sibubekele bucala bonke ubunzima, kunye nesono eso esinokusirhawula ngokusisulu, ukuze silubaleke ngomonde ugqatso olubekwe phambi kwethu." Ngoku, sizibonile ezo zinto. Ngoko ngokuhlwa okudlulileyo. . .

<sup>53</sup> Siyesayichola emva apha, ukufumanisa, okanye-okanye, ngokuhlwa bangaphambi kobokugqibela. Siyesafumanisa ngoko, ukuba, ibandla lokuqala, liyelaqala njani na, lamiselwa laza laqalisa ngoMhla wePentekoste, apho uMoya oyiNgcwele wathululelwa phezu kwamakholwa. Kwaye sakubona ukwenza kwala makholwa, nendlela Awenza ngayo phezu kwabo, kunye naloo nto abayenzayo, kunye nemiqondiso nezimanga ezo ezazibalandela.

<sup>54</sup> Ngoko sifumana, ekuvaleni kweso sigaba sebandla, malunga namakhulu amathathu eminyaka, Bavusa uqhekeko phakathi kwabo, ekuthiwa, "yimfundiso ya-yamaNikolawo." Ngoko sifumanisa ukuba, kwakuyi "misebenzi," indawo yokuqala.

Kwisigaba sebandla esilandelayo, kwaba yi “mfundiso.”

Kwaye ngoko yaba yi “ntshutshiso,” kwixesha lesigaba sobumnyama.

<sup>55</sup> Ngoko yaphumela kwelinye icala, ngapha, kwaye safumanisa ukuba laqanduselwa kanye kunye neecawa zobuProtestanti ezo ezaphuma kulo.

<sup>56</sup> Ngoko sibuyela emva kwakhona ngoko size sifumanise indlela bonke ubudikidiki obulapha ngayo ekupheleni kwesigaba, kweli cala, indlela leyo konke ekuye kwaphola ngayo. Kanye njengokuba yenzayo phantsi kwamaYuda, ke yenjenjalo phantsi kweeNtlanga; ukuphola njengoko sihamba *ngale* ndlela, isithunzi, sifiphele.

<sup>57</sup> Kanye njengokuba sasinjalo, ngemihla kaWesley, kwaye siyesakuzisa oko kubusuku obugqithileyo, kunye noLuther. Enjani yona ukuba nkulu imvuselelo ebe ninayo, kodwa, kumjikelo olandelayo, yaqalisa ukuphola. Kumjikelo olandelayo, yaphola ngakumbi. Kwaye ngoku ligquba nje lemvumo nkolo nezimo. Yiloo nto kuphela ekhoyo ekulo. Yabona? Kwaye yiloo ndlela ebekuyiyo ngalo lonke ixesha. Ke ngoko sikufundisile oko.

<sup>58</sup> Ngoku, ngenyameko ngoku, phulaphulani, ke ukuze niqiniseke ukuba niyakhumbula. Andibagwebi abantu abantu abangamaKatolika, kwaye andibagwebi kwanabantu abangamaProtestanti, kuba ngokuphuma kubo bobabini nakubo bonke kuphuma iMbewu kaThixo, ngokonyulo. Abo abamiselwe kuBomi baya kukubona Oko baze bahambe kuKo. Abo abangayikubona, bahamba ebumnyameni. Oko kuxhomekeke kuThixo. UThixo uyakwenza oko. Wafunga waza wathembisa u-Abraham ukuba Uya kumsindisa yena kunye neMbewu yakhe. Ngoku, ukuba uneMbewu ka-Abraham, unoBomi obunguNaphakade, kuphelele apho, kwaye uyindlalifa ngokwedinga. Kwaye oko konke kungobabalo nangokonyulo lukaThixo.

<sup>59</sup> Ngoku qaphela, koku apha. Kwaye mna nje ngamanye amaxesha. . . mhlawumbi ukuba ndithe ndashumayela kakhulu, okanye ndafundisa kakhulu. Kube yiminyaka. Lo ngumhlangano wokuqala wokufundisa endithe ndabanawo, malunga neminyaka esibhozo. Kwaye nje ngowona mncinci, mhlawumbi onomhlwa kancinci kuwo, ezindaweni. Nangaliphi na ixesha ni—ni. . . Ndebuzeni nawuphi na umbuzo enisukuba ninqwenela ukuwubuza; niyibeke eqongeni, okanye epulpitini, kwaye ndiyakuvuya ukuyifumana.

<sup>60</sup> Ngoku qaphela. Kodwa konke oko endikwaziyo ngaLo, andizange ndaKufunda ngomntu, nangasikolo sabefundisi. Ndathandaza ndade ndaba nesityhilelo saLo, kwaye kwafuneka ukuba sikuthelekise neLizwi likaThixo.

<sup>61</sup> KwiTestamente eNdala, babeneendlela ezintathu zokwazi umyalezo. Indlela yokuqala ababeya kufumanisa ngayo, bekuya kube mhlawumbi kubhaliwe emthethweni; into elandelayo bekuba ngumprofeti; okanye into elandelayo kwabayi-Urim Tumim. Ngoku nawuphi na umfundisi uyazi ukuba bekuyintoni na i-Urim Tumim. Yayi ku—kukhanya oko okwakudanyaza phezu kwesigcina sifuba sika-Aron, leyo ababehlala beyixhome etempileni. Ngoku, ukuba umprofeti wayethe waprofeta, kwaye ukuKhanya kuze kungadanyazi kwi-Urim Tumim, oko kwakuphosakele. Leyo kwakuyimpendulo kaThixo eNgwele, “Oko kwakuphosakele.” Ngoko ukuba bona... Ukuba umphuphi ubethe waphupha iphupha, kwaye laza aladanyaza kwi-Urim Tumim, laliphosakele.

<sup>62</sup> Ngoku, i-Urim Tumim yapheliswa, ngaloo ndlela, kodwa *Le yi-Urim Thumim kaThixo ngoku, iBhayibhile*. Ukuba umprofeti, okanye umphuphi, okanye nokuba uyintoni na, okanye umfundisi, akazange asekele ukuqikelela kwakhe kanye ku-ITSHO INKOSI, andikukholwa oko, yabona. Kumele ukuba kuphume kanye *Apha*, ukususela kwiGenesis ukuya kwiSityhilelo, hayi nje kwindawo enye. Kumele ukuba kuphume kuyo yonke iBhayibhile kuze kuYibophe kunye ndawonye ngokuchanekileyo. Ewe, mhlekazi. Kumele ukuba kuhambisane nayo Yonke iphela, kwaye kuYihlanganise yonke ndawonye. Ukuba awenzi njalo, usenokuthabatha into ibenye uze uthi oko leyo yintlambululo miphefumlo, uze ushumayele ubuKatolika kanye ukuphuma eBhayibhileni. Kodwa kufuneka ukuba ihambisane ngokupheleleyo ukusuka kwiGenesis ukuya kwiSityhilelo, ukwenza umfanekiso ucape. Kunjalo oko.

<sup>63</sup> Kwaye uMoya oyiNgwele nguLowo Okuphuhlisele lo mfanekiso, ukuba nje ubunokuMvumela ukuba akwenze oko. Uya kukukhokelela kuko konke ukuKhanya. IBhayibhile yatsho njalo. UYesu wathi Uyakuyenza lonto.

<sup>64</sup> Ngoku qaphela njengoko... Kwakhona, ngoku, sifumana lonto bayenzileyo phaya. Ngoko, emva kwethutyana, baba nemfundiso. Bafumana intshutshiso. Baphumela ngaphandle.

<sup>65</sup> Kwaye ngoko siye safumanisa, ukuba ngalo mhla ngoku, ukuba iBhayibhile yaxela kwangaphambili ukuba kuya kubakho ixesha apho abantu baya kwamkela uphawu, kunye nophawu lwerhamncwa.

<sup>66</sup> Ngalo lonke ixesha kwakubakho into ethile encinci ebhabhayo elizweni, wonke umntu wathi, “Olo luphawu lwerhamncwa.” Xana endala... Ndandisandula nje ukumiselwa kwicawa yaseBhaptizi, xana ndevayo malunga neN.R.A. Ke, wonke umntu wathi, “Olo luphawu lwerhamncwa.” Kwaye ngoko yonke into yaqalisa kunye, “Luphawu lwerhamncwa.”

<sup>67</sup> Kwaye ngoku bathi, “Nantso iRashiya isihla, ubukomanisi, buluphawu lwerhamncwa.” Kodwa, bubuxoki. Abululo uphawu

Iwerhamncwa. IBhayibhile iyaxela ukuba luyintoni na uphawu lwerhamncwa. Uphawu lwerhamncwa asilolizwe elikhulu elichaseneyo nonqulo elivukayo ngolo hlobo. UbuKomanisi abuyiyo iRashiya; ubukomanisi bungumoya. Buyiyo yonke... Akumele—akumele ukuba sibenexhala malunga neRashiya.

<sup>68</sup> Okwethu ukubola kuko okusibulalayo. UbuKomanisi buhamba kanye phakathi kweecawa zethu nayo yonke enye into, niyayazi loo nto, ezikolweni zethu, emakhayeni ethu, kuyo yonke indawo, kwisizwe sethu. Iyonke into idliwe zimpethu. I-robin ekrola i-apile ayilenzakalisi; ngumbungu osembindini lowo olonakalisayo i-apile. Nantso into ekuyiyo, kukubola nje okuphakathi kwethu. Sihamba, sizibiza ngokuba singamaKristu, kwaye siziphatha njengehlabathi, size sinxibe okwehlabathi, size sibe ngamadlelane nehlabathi, kwaye size sizibize...Ihlabathi likruqukile yinto enjalo. Kwaye hayi kuphela ihlabathi, uninzi lwamaKristu lunjalo, kananjalo. Ewe.

<sup>69</sup> Ndihlala ndisithi, “Thixo nceda umhla xana abantu baya kuba yile nto bamelwe kukuba yiyo. Ukuba ndandichasene naYe, bendiya kuthi ndichasene naYe, bendiya kuba ngochaseneyo naYe kuyo yonke into endingaba yiyo.” Kodwa ndingoWakhe, kwaye ndiyaMthanda, ndaye ndiyakholwa kuYe. Kwaye—kwaye ubomi bam busezandleni Zakhe, ukwenza nantoni na Afuna ukuyenza, ngokuba ndiyakholwa ukuba ubuKristu buyiNyaniso. Kunjalo oko. Ndiyakholwa ukuba buyiNyaniso.

<sup>70</sup> Ekuhambeni ehlabathini, nokujonga kwimibutho eyahlukeneyo, na njalo njalo, bonke abaseki bayo bafile kwaye balele engcwabeni, kwaye banezakwalizwi. Oko kumalunga nje nokuhamba kwebandla lobuKristu nako oko, nangona.

<sup>71</sup> “Kodwa abo bamaziyo uThixo wabo baya kwenza imisebenzi emihle.” Kwaye aMandla kaYesu Kristu ovukileyo aphila emntwini. Kunjalo oko. Akafanga; Uvukile. “Ndiyakuba nani, ndibe kuni, kwaye izinto ezo endizenzayo Mna niyakuzenza nani ngokunjalo.” Ewe, mhlekazi.

<sup>72</sup> Ngoko ihlabathi likhangela phandle kwaye lithi, “Impambano.” Niyibonile apho siyithathe khona kubusuku obugqithileyo, ngoncedo lukaThixo.

<sup>73</sup> Ngoku, sifumanisa ukuba into yokuqala leyo eyathi yavuka ukubumba nasiphi na isimo serhamncwa, konke konke, okanye...*Irhamncwa* lithetha a “mandla.” Siyesaya kuyo yonke imizekeliso nayo yonke into, kubusuku obugqithileyo, ukungqina ukuba irhamncwa yayingamandla. Kwaye lona alizange liphume eRashiya. Laphuma eRoma. Kunjalo oko. Lalivela eRoma.

<sup>74</sup> Kwaye yayingelo—yayingelo qela lamadoda. Yayingengombutho wezopolitiko. Yayiliziko lezenkolo. Yayilibandla elo “lihleli phezu kweenduli ezisixhenxe,” ngendoda enye eyayilawula phezu kwalo lonke ihlabathi,

phakathi phaya. Kuchanekile kanye. Kwaye sifumanisa ukuba yayingumfazi, kwaye wamfanekisa kanye ngokucacileyo. Ndingathabathanga okwam ukutolika; nje ndifunda iBhayibhile. Ukuba, ayikho enye indawo ehlabathini, asikho esinye isixeko ehlabathini, esilawula phezu kwawo wonke umhlaba. Kuzo zonke izizwe, olo lucwe lobuRoma lwaphuma njengakwiinzwane ezilishumi zombono kaDaniyele, kwaye sifumanisa ukuba eso yayisiSixeko saseVatican.

<sup>75</sup> Ubuncinane liqela lamaKatolika athembekileyo abehleli apha kubusuku obugqithileyo. Bayebahlala ngokuzolileyo baza baphulaphula. Banyanisekile. Balambile.

<sup>76</sup> Ngoku, awunako nje ukuphikisana nompristi. Akasayi kuphikisana, kuba, umpristi, “Ukuba icawa ithetha nantoni na eyahlukileyo ukusuka kule Bhayibhile, icawa ilungile.” Kum, iBhayibhile yiyo elungileyo kwaye icawa iphosakele. Yabona? Awunako ukuphikisana nabo. Bona, une... Akukho ndlela yakuxambulisa. Akukho ndlela yakuxoxa okanye ingxoxo mpikiswano. Ngokuba, bayayikholwa, “Loo nto ethethwa yicawa, yiyo leyo! Yiyo leyo, loo nto icawa eyitshoyo, akunamsebenzi nokuba iBhayibhile ithini na. Yiloo nto icawa eyitshoyo!” Bakholwa icawa. Thina sikholwa iBhayibhile.

<sup>77</sup> Ngoku sifumanisa ukuba wabizwa... Ibandla lalingumfazi. Kwaye wayebizwa ngokuba ngosicaba, ligama elikrwada le “HENYUKAZI,” kwaye ngoko wayengu “MAMA WAMAHENYUKAZI.” Kwaye sifumanisa ukuba ibandla lobuKatolika yayilibandla lokuqala lokuba ngumama. Uyiloo nto kanye awayethe wayeyiyo. Ulibandla lokuqala elakha lenziwa umbutho. Kuxana uThixo wakha wabumba unqulo, yayilibandla lobuKatolika. Umbutho wokuqala owakha wasekwa ehlabathini, wenkolo yobuKristu, ibandla lobuKatolika. Ngoku...

<sup>78</sup> Kwaye ngoko, ekugqibeleni, waye “NGUMAMA WAMAHENYUKAZI.” Wazala icawa, emva kwakhe, kuba babengenakuba ngamakhwenkwe, kwafuneka ukuba babe ngamantombazana, kwaye sifumanisa ukuba ibandla lobuProtestanti liyimveliso yebandla lobuKatolika. Ngokuphengulula iZibhalo, kwaye sikhangele kwincwadi yembali yenu, siyabona ukuba ibandla lamaProtestanti liyimveliso. Kwaye amaProtestanti akanakukhwaza amaKatolika, ngokuba, omabini, uthi banga “MAHENYUKAZI” kunye “NEHENYUKAZI.” Oko kusicaba, kodwa oko ngu-ITSHO INKOSI. Kunjalo oko.

<sup>79</sup> Khangela, ngoko wathi, “Makhe si,” e-United States, bathi, “masenzeni umfanekiso werhamncwa.” Ukuba irhamncwa lalingamandla, kwaye amandla yayingumbutho; hayi ukuthabatha ulwazi nje lwengqondo ngoku. Elo liLizwi likaThixo. Umbutho wecawa yamaKatolika wazihlanganisa

kunye ngokwawo kwaye wenza isi-...isivumelwano. Kwaye bamisela, lonto abayibiza ngokuba, ngoo “tata bokuqala” kunye, baza baliseka ibandla lamaKatolika, kwaye benza i—i—i—isiko, kunye noko bakukholwayo kunye noko baya kukufundisa, inkolelo yendawo zonke. Kwaye bayinyanzelisa ebantwini, ngesohlwayo.

<sup>80</sup> Kwaye ngoko xana uMartin Luther waphumayo, ebona uMoya kaThixo umkhokelela ngaphandle, endaweni yokuba abayeke abantu bahlale bekhululekile, waseka icawa, umfanekiso ofaniswe nerhamncwa, amandla ezopolitiko afaniswe nalo. Endaweni yokuvumela abantu bahambe njengoko uThixo ebanika ukuKhanya, bazenza umbutho phantsi koqeqesho, kwaye kwafuneka ukuba bahlale kolo qeqesho.

<sup>81</sup> UThixo waphuma kanye wangena kwibandla lamaWisile. AmaWisile abanemvuselelo eyatshayela ihlabathi; uMoya oyiNgcwele ekunye nabo, efundisa ungcwaliseko. Kwaye into yokuqala niyazi, xana bakwenzayo oko, ngoko bahlanganisa ibandla, benza umfanekiso werhamncwa, kunjalo oko, ezopolitiko, amandla ahleliweyo, ukubophelela abantu bakaThixo kwimvumo nkolo, endaweni yokukhululeka ukuba banqale kwaye bahambe ekuKhanyeni njengoko ukuKhanya kwakuthiwe saa endleleni yabo.

<sup>82</sup> Bababuyisela emva, kweso sigaba. Oko yayikukuKhanya okulungileyo kwaphaya, Oko yayikukuKhanya kwe—kwebandla lasePergamo.

<sup>83</sup> Kodwa kuthini malunga nebandla laseFiladelfiya? Oko kokunye ukukhanya. Kodwa, uyabona, kungenamsebenzi nokuba babehlele kangakanani na, uThixo waphumela kanye *kwesi* sigaba sebandla, nakanjani na, wathumela indoda ngaphandle, egama linguJohn Wesley. ULuther akazange ayilandele, kuba wayengayikholwa. Wayesele ezihlelile emva *apha*.

<sup>84</sup> Waze uJohn Wesley wenza umbutho ngokuqinileyo, waze wafika kwindawo, yayilixesha lokuba *esi* sigaba sebandla singene. UThixo wathumela iqela lamaPentekoste; aphuma apha enobhaptizo loMoya oyiNgcwele. Owu, amaWisile athi, “Uh-oh. Huh! Asinako ukuhamba nako Oko. Huh-uh! Asikholelwa kulonto. Owu, hayi.” Ngokuba? *Oku* kukukhanya ababehamba ngako, *apha*; *naku ke* ukukhanya kwangapha ngoko.

<sup>85</sup> Sihamba sibhekise phambili ekutshoneni kwelanga. Khumbulani loo nto umprofeti wayitshoyo? “Kuyakuba yimini leyo eyakuba namafu, kungabi bubusuku okanye imini, kodwa ngokuhlwa kuyakubakho ukuKhanya.” UkuKhanya okwakha kwakhanya kwilizwe lasempuma kumaYuda, empuma (amaYuda ngabantu basempuma), Kukhanya phezu kweeNtlanga; kwa oko kuKhanya kunye, uMoya oyiNgcwele

omnye, ngemihla yokugqibela ngapha, kwa ubhaptizo loMoya olufanayo. Siyesehla kuzo zonke ezi zigaba ukuphumela apha, apho ingekokuKhanya okanye ixesha elimnyama, kodwa elinamafu, usuku oludakumbileyo; kodwa kanye *apha*, njengokuba ukuKhanya kwakhanya kanye ngendlela efanayo naleyo kwenzeka ngayo phaya.

<sup>86</sup> Yiyo lonto, “Ekhangeleka okwelitye leyaspisi nesardiyo; u-Alfa, u-Omega, iSiqalo neSiphelo; Lowo WaYekho, UkhoYo, Oya Kuza; iNgambu neNzala kaDavide; iKhwezi loKusa.” Nantso apho ikhoyo. [Indawo engenanto eteyiphini—Mhl.] Ndiyathemba niyakubona oko.

<sup>87</sup> Kwaye, khumbulani, ukuba sifumene, ngaphandle kwempazamo nanye, ukuba uphawu lwerhamncwa luphawu lowexuko, oko kukuthi, amalungu ebandla axhomekeke enkonzweni yawo endaweni yokuhamba ekuKhanyeni. Bacekisa ukuKhanya, kwaye akukho nto iseleyo ngaphandle kobumnyama. Kunjalo oko, kokubini amaKatolika namaProtestanti. Kwakukho “irhamncwa, ihenyukazi,” kwaye lali “namahenyukazi” eentombi. Kwaye ezi ntombi zamahenyukazi, xana zavelayo, yayizintombi ezinyulu ezavela ekuKhanyeni kwaloo mhla, kwaye zazenza umbutho zazisa abantu ezantsi apha, ukubuyela emva apha, bebenza uhlobo olunye lwento leyo iRoma eyayiyiyo ekuqalekeni. IBhayibhile yatsho njalo. “Irhamncwa; kunye nomfanekiso werhamncwa; unobumba wegama lalo,” na njalo njalo.

<sup>88</sup> Indlela esiyesahamba kuyo yonke into, kubusuku obugqithileyo, kwaye iBhayibhile ngokucacileyo...hayi ulwazi lwengqondo lomntu othile. Kodwa iBhayibhile iyibeke ngokuphandle, ukuba eza ntloko zisixhenxe, irhamncwa elineempondo ezilishumi [Indawo engenanto eteyiphini—Mhl.] elivela eRoma, laliphaya eRoma, kwaye lali “ngulowo wayekhona, ongekhoyo; nokhoyo, nongekhoyo,” upopu emva komnye, omnye upopu emva komnye, kwaye baya kuya entshabalalweni. Kwaye sifumanisa ukuba kwa laa mfazi mdala mnye wazala amantombazana athile. Ayezintombi ezinyulu ekuqalekeni, zahamba koko kuKhanya zazinako. Kwaye ngoko zaqalisa ukwenza njengamahenyukazi, kwaye zabuyela emva kanye zisenza kwa into efanayo naleyo umama wazo awayenzayo. Ngokuchanekileyo. Ngokuchanekileyo.

<sup>89</sup> Makhe ndinixelele into ethile, bafazi. Phulaphulani. Nisenokungabi nathemba kangako kum ngoku, xana ndizibethayo ezi zinto. Kwaye oko ayikokuba ndinivise kabuhlungu; kukuba ndinicede. Kodwa xana ubona abantu, iinkonzo namhlanje, bevumela abafazi babo...Ngoku, ndi—ndiyakuya emadodeni, ngokunjalo. Kodwa bevumela abafazi babo ukuba benze ngale ndlela benza ngayo namhlanje, nabo bebanga ubuKristu! Andinibeki tyala bafazi; ndiyakwenjenjalo, emva kobubusuku. Kodwa, khangela, andi—andinibeki tyala

bafazi ngoku. Kodwa, dade wethu, uninzi lwaba befundisi besikolo sakwalizwi phezulu apha, okanye abefundisi bamangwaba, okanye nokuba yintoni oyibiza ngayo, ukusuka phezulu apha ndaweni ithile, kukunivumela nje kuphela ukuba nihambe kulo nkohliso. IBhayibhile yathi babezimfama, bekhokela iimfama. Yinyani leyo.

<sup>90</sup> Ngoku, noYesu, ekubona oku, kwaye esazi ukuba ezinye zezo nkonzo zamaProtestanti ziyakuhamba kanye ngokuthe ngqo ukuya kwisango lokuKhanya, zize zijike zimke. UYesu, kuMateyu 24:24, wathi oko kuyakuba *njalo*, umchaskristu uyakusondela *kakhulu* njengaLowo wenene, kuye ubeyakulahlekisa nabo beNyuliweyo, ukuba bekunokwenzeka.

<sup>91</sup> Ngoku, yabona, ubuRoma, ubuKatolika, owu, buye babetha abanye benu maProtestanti entloko. Kodwa, indoda enobabalo oluncinane malunga naye, kancinane . . . isazi kancinci malunga neBhayibhile, uya kubaleka aze ahambe. Kunjalo oko. Umtsalane wayo umnyama kuye; uyazi ukuba akukho nto kuloo nto, yonke loo nto leyo abayifundisayo. Akukho Sibhalo kuyo; ngoku kwaye ngoko, bayabetha kancinane nje.

<sup>92</sup> Obona buxoki bukhulu bakha baxelwa, babuneNyaniso eninzi kubo. Kunjalo oko. Kwaye obokuqala, uSathana wabuthetha ku-Eva, wathetha iNyaniso eninzi. Kodwa waba nento engathi, emazantsi ayo, wayenobuxoki obo obamgwebayo, kwaye wonakalisa sonke isizukulwana, indalo iphela. Kunjalo oko.

<sup>93</sup> Kufuneka ukuba ukujonge oko. Kumele ukuba kuzise iNyaniso *apha* neNyaniso *apha*, iNyaniso *apha* neNyaniso *phaya*. Yonke indawana yayo, iNyaniso; ilungelelana ngokufanayo, yonke indlela.

<sup>94</sup> Kwaye ngoko bangathini abantu ukuba balibone ibandla lokuqala emva phaya likhanyiswe ngeso siphatho sesibane, kwaye ngoko ng*apha* babone kwa into efanayo naleyo eyenzekayo emva phaya, kwaye iLizwi likaThixo lisithi iyakuba njalo “UYesu Kristu isekwanguye izolo, namhlanje nangonaphakade.” Kwaye bayale? Ibonisa ukuba bakucekisile ukuKhanya, kwaye bahamba ebumnyameni; yilonto kuphela eseleyo.

<sup>95</sup> Yinyaniso, mzalwana wam. Andikutsho oko ukuze ndibe ngolumkileyo. UThixo uyakwazi oko. Uyayazi intliziyo yam. Ndinolungiselelo, kwaye nokuninzi okuphambi kwam okwangoku. Kwaye ndisazi ukuba ngenye imini, kwiSihlalo sokuGweba, ndiyakuphendula ngenxa yezi zinto. Kunjalo kanye oko. Ndingafunyanwa ndingummangaleli wobuxoki, umfundisi wobuxoki, ngoko uThixo uya kundigweba. Kunjalo oko. Kodwa ukuba ndiyayazi iNyaniso yezi zinto, kwaye ndize ndinganixeleli, Uyakundigweba ngoko, ngokuqinisekileyo ngokwaneleyo.



<sup>96</sup> Wathi kumlindi, “Khangela! Ukuba uthe wasilela ukulumkisa, ngoko Ndiya—Ndiya kukubiza esandleni sakho. Kodwa ukuba uthe wabalumkisa, baza baqhubela phambili, baya kufela esonweni sabo, kodwa andiyi kukubiza oko esandleni sakho. Uya kuba ngokhululekileyo.”

<sup>97</sup> Ke sifuna ukulumka ukuba sazi ukuba yintoni iNyaniso, ngokweBhayibhile. Kwaye nendlela eso sigaba esaqala ngayo, kunye nento abayenzayo, kwaye namhlanje nokubona ibandla lamaProtestanti lisezantsi kanye ngokuchanekileyo.

<sup>98</sup> Khangela apha. Kwakufudula kunjalo, kwixesha lakudala elidlulileyo, nani bantu bobungcwele, kwakuphosakele kuni bafazi ukuba nichebe iinwele zenu. Kwenzeka ntoni kanye malunga noko? xana iBhayibhile yathi ukuba u... ukuba nawuphina umfazi ucheba iinwele zakhe, umyeni wakhe unelungelo lokumnika uqhawulo mtshato. Yimfundiso ecacileyo, kodwa leyo yiBhayibhile.

<sup>99</sup> Kwaye nina bafazi, niphumela ngaphandle apha nichebe iyadi yenu, ninxibe i-avarolo, kunye neengubo zamadoda. Kwaye iBhayibhile yathi, uThixo uSomandla wathi, “Umfazi lowo oya kunxiba ingubo eyenzelwe indoda, lisikizi, nokungcola emehlweni kaThixo.” Kwaye niyakwenza oko.

<sup>100</sup> Kwaye nitshaya imidiza, niya kwimijuxuzo nemiboniso, nibe nangoko nisengabenkonzo. Nibonisa ukuba nithabathe uhlobo oluthile lwento ethile; aniphawulwanga eZulwini, uMoya oyiNgcwele. Emva kwethutyana siyakungena koko, kwaye ndinibonise okwahlukileyo kunoko. Ngoku, leyo nje yinto encinci.

<sup>101</sup> Kwaye nina madoda, niya enkonzweni, nisihla ngezitalato nifake icuba emilonyeni yenu, njenge—ngenkatyana yenkomo yaseTexas, engenampondo. Kwaye nifumane... andikuthethi oko ukwenzela isiqhulo. Andikholelwa ekwenzeni iziqhulo epulpitini. Ndikutsho oko kuba kuyiNyaniso. Behla ngesitalato, kwaye baya kuhlala ezindaweni, baxoke, babe, baqhathane omnye nomnye, namadikoni kwibhodi yebandla.

<sup>102</sup> Behle baye ezicaweni badlale le midlalo midala yamadayisi, leyo akuyonto ehlabathini ngaphandle kweqhelekileyo, ilotho ephantsi. Kunjalo oko. Kwaye niyakwenza oko, kwaye ngoko nikhwaze malunga nomlawuli womngcakazo. Nibabi nje kangangoko, emabandleni enu, nina maWisile, maBhaptizi, namaPentekoste, nokuba ungubani na lowo okwenzayo oko. Kunjalo oko. Kwaye niyazi ukuba yinyaniso leyo. Kodwa yintoni oko? Nifumbela kanye emva njengomama wenu emva ngaphaya. Ngokuchanekileyo into efanayo, kwaye imbiza ayinakubiza iketile ngokuba imnyama. Kwaye kukho loo moya wezinto.

<sup>103</sup> Kodwa andiyonto ngokuchaseneyo nabantu bamaKatolika. Andiyonto nxamnye namaWisile, okanye amaBhaptizi, okanye amaPresbhithari. UThixo unabantu, iiMbewu zika-Abraham,

phandle phaya. Ayikokuchasana nabantu. Kumalunga necawa zabo, bezenza umbutho phaya, baze banqule icawa endaweni kaThixo. Owu, nina maProtestanti anifuni ukukukholwa oko, kodwa niyakwenza oko, nakanjani na. Ndiya kuthi, “Ingaba ungomKristu?”

<sup>104</sup> Ke, apha kungekudala kwixesha elidlulileyo, uMzalwana uBosworth wabuza intombazana, wathi, “Ingaba ungomKristu?”

<sup>105</sup> Yathi, “UmKristu? Ndiya kukwenza uqonde, nditshisa ikhandlela busuku ngabunye!”

<sup>106</sup> Ke, ngoku nina maProtestanti nicinga ukuba leyo yinto ethile? “Ingaba ungomKristu?” “Ndiya kukwenza uqonde, ndingumWisile,” okanye “umBhaptizi.” Ke, oko akuthethi kwanto ngaphandle kokuba niphumile nemka kumhla wobabalo, ngokwenu, kum; kunjalo oko, ukuba oko kukuphela kwento eniyiyo, umWisile nje okanye umBhaptizi. Ukuba awungomKristu kuloo Wisile, okanye iBhaptizi, okanye ibandla leKatolika, ulahlekile. Kunjalo oko. Ke nalo kanye ngokuchanekileyo uphawu lwakho.

<sup>107</sup> Omabini lamaphawu angawomoya. Ngoku ndiya kukungqinela oko kuwe ngeBhayibhile. Omabini amaphawu angamaphawu okomoya.

<sup>108</sup> Abantu abaninzi bacinga ukuba, “Baya kujikeleza kwaye bavanjwe ngento ethile ebunzini labo, kwaye uvanjwe ngento ethile esandleni sakho.” Sifumanise ukuba, kubusuku obugqithileyo, ukuba obo yayibubuxoki. Ewe, mhlekazi. Oko akulunganga. Luphawu lokomoya. I—ifihliwe nje kangangoko. Kwaye, khangela, amaxesha amaninzi. . .

<sup>109</sup> Ngoku ndiyazi ukuba oku kunga xhwitha iintsiba ezininzi, kwaye ku—ku—kubonakala kulukhuni. Kodwa oko—oko kuya kungqalisa ukuba thina nje. . .size sinike uThixo ithuba elincinane. Andi—andifuni ukuba krwada, kodwa ndi—ndizama nje ukuthetha inyaniso, ngentliziyo yam yonke.

<sup>110</sup> Xana uYesu Kristu walibona elaa bandla lamaProtestanti lisiwa ukusuka kwelo bandla lamaKatolika ngaphaya, kwaye laphuma laza labuyela kanye ngokuthe ngqo emva, baza babuyela kwakhona kanye ngale ndlela abenza ngayo, Wathi, “Umoya uyakuba kufutshane kangangoko, ude ulahlekise nabo boNyuliweyo. . .”

<sup>111</sup> Ingaba nakha naqaphela, bahlobo abangamaKristu, ukuba umchasikristu, oluphawu lwerhamncwa, umchasikristu. . .? Nabani na uyakwazi oko. Umchasikristu ululo, olo luphawu lwakhe, lunga. . .lamandla akhe, kwaye niyabona, irhamncwa ngamandla. Kukho amandla ecawa yamaKatolika. Kukho amandla ecawa yamaWisile.

112 Ndaya, apha kungekudala kwixesha elidlulileyo, kwine elilunge kakhulu. Ukuba andiphazami, uhleli kanye apha enkonzweni ngokuhlwanje. Kwaye u-Edith Wright omncinane nabanye beza enkonzweni kanye phezulu apha, akungawo namashumi amabini eemayile ukusuka kule ndawo. Kwaye, thina, abantu...Ndandishumayela nje iVangeli yosindiso. Kwafuneka sikhwele phezu kweenqwelo mafutha ukuze sifike kwindawo. Kwaye ngobo busuku, umalusi wanditsalela umxeba ngokuthe ngqo, wathi, “Ndiyaxolisa ukukuxelela, Mfundisi. UBrancham. Kodwa bandixelela ukuba kukho abantu abagulayo abaya phaya, kwaye indoda yethu yesithili yangena yathi, ‘Ayikho impiliso eNgwele kwibandla lamaWisile.’ Ke kuya kufuneka ukuba uye eqongeni, uzindulule, kwaye ulishiye ibandla.” Kunjalo oko.

113 Ngokuba? Amandla ebandla lamaWisile. Lawo ngamandla erhamncwa. Ibandla lamaBhaptizi likwanjalo; amaCampbellite, namaLuthere, nabo bonke abanye, namaPentekoste, babi nje kangangoko. Kunjalo oko. Ndakha ndanabantu bamaPentekoste...Ne-Assemblies of God baye bangena kwibhunga leenkonzo zehlabathi, ezi li-li...Baye nje bazinxibelelanisa kanye phezulu apha, kanye nomdala “umama” wehenyukazi. Ke wonke umbutho wecawa uze uvela eRoma. Nankuya umama wayo. Kwaye andinguye ongcewele woSuku-Langasemva, okanye iMvula-Yangaphambili, okanye nokuba yintoni oyibiza ngayo. Andifuni... Andiyiyo loo nto.

114 Kodwa ndithetha oku, ukuba amadoda nabafazi bamelwe kukuba bakhululeke kuKristu Yesu, ukuba bahambe ekuKhanyeni. Kwaye lonke ibandla limelwe kukuba libe yinto enye. Yinyaniso leyo.

115 Ngoku, qaphela oku, indlela iBhayibhile...Ekufumana ngayo oko. Ukuba umbutho, khumbulani, kulapho ilele khona, kanye phaya. Kwaye sifumanisa ukuba, ukuba xana ibandla lamaKatolika laqalisayo emva phaya, bafumana yokhaptizo lomgunyathi abaphuma nalo, ukutshiza endaweni yokubhaptiza. Akukho nasinye iSibhalo eBhayibhileni esithetha ngaloo nto. Kwaye kungekuphela nje kwako oko, kodwa uMoya oyiNgcewele, kunye nobhaptizo lwamanzi, nezimo, nezimela gama, nayo yonke enye into, nje ukwenza intlekisa ukuphuma kwinto yokwenene. Kwaye akukho mlungiseleli elizweni, onokundibonisa indawo enye apho oko kwakha kwenziwa khona kwibandla lokuqala. Kunjalo oko. Akukho oko eBhayibhileni. Kodwa baphuma nako oko, kwaye siyaqubuda kanye kuko. Niyabona apho kanye sibuyela khona ngokunjalo?

116 Kwaye namhlanje niyazibuza ukuba kutheni singenamvuselelo. Nantso into oko okuyiyo, mzalwana. Into esiyiswelelo namhlanje yelungileyo, yexesha lakudala, imvuselelo kaPawulos oNgcewele, noMoya oyiNgcewele

weBhayibhile ubuyele elizweni kwakhona. Yiloo nto kanye esiyisweleyo. Ngoku. . .

<sup>117</sup> Kwaye bathabathe “uphawu lwerhamncwa,” okanye “unobumba wegama lalo,” elo abalenzele umfanekiso. Umfanekiso yayingumbutho kanye njengebandla lamaKatolika. Balenza umbutho baza balenza umfanekiso webandla lamaKatolika. Ingaba ibandla lamaWisile lingumfanekiso walo; ibandla lamaBhaptizi, ibandla lamaRhabe, ibandla lamaPentekoste, ibandla lobuNgcwele, iPilgrim Holiness, i-United Brethren? Wonke ubani lowo owenza umbutho, wathabatha umzekelo kanye phaya. Akuzange oko kubekho kwiBhayibhile kaThixo. Kunjalo oko. Imibutho; ukuzenza umbutho!

<sup>118</sup> UThixo uyinkokheli. Kubuyisele oko emva kangangoko ufuna ngako. Khangela uSirayeli, ephuma ezweni laseYiphutha.

<sup>119</sup> Kwaye onke loo maMowabhi emi phezulu phaya, ngokwesiseko, benikela amadini; izibingelelo ezisixhenxe, ezisixhenxe zi. . . izimvu ezisixhenxe, ezithetha ngokuza kukaKristu; iinkomo ezisixhenxe, umnikelo ohlambulukileyo. Kanye phaya, umprofeti wakhe omkhulu emi phandle phaya, uBhileham, ukuze aqalekise uSirayeli. Kwaye phaya yayinguSirayeli. . . Phaya yayinguMowabhi, isizwe esikhulu. Phaya yayingama-Amori nabo bonke, isizwe esikhulu, bezihlanganisile bazenza umbutho ndawonye njengesizwe.

<sup>120</sup> Kwaye uSirayeli wayethe saa phandle phaya emathafeni enegquba leentente. Babenga “bahambi nabasemzini, befuna iSixeko esiya kuza,” ngokungqongqo bengamahlelo ngamahlelo. Kwaye yintoni abayenzayo? Babe nemiqondiso nezimanga ezazibalandela. Aba babengenjalo; kwaye babe nomona ngabo. Bona babeyimimoya.

<sup>121</sup> UThixo uthabatha umntu Wakhe, kodwa hayi umoya wakhe. Wamthabatha u-Eliya, waza umoya wakhe weza phezu ko-Elisha, kumakhulu aliqela eminyaka kamva, weza phezu koYohane umBhaptizi, waxelwa kwangaphambili kwakhona kumhla wokugqibela.

<sup>122</sup> Umtyholi uthabatha umlinganiswa wakhe, kodwa hayi umoya wakhe. Kwaloo mfundisi mnye wezenkolo lowo owamgweba uYesu Kristu ngenxa yemimangaliso nemiqondiso nezimanga Zakhe, waza wahluka kuYe ngeSibhalo, wayephantsi ngokwaneleyo ukuba eze kuMxelela malunga nako oko. Kwaloo moya mnye uphila kanye ukuhla kumfundisi wecawa namhlanje. . . ? . . . omiselwe nguThixo ukuba angene kuloo mgwebo. Yiloo nto eyathethwa yiBhayibhile. “Amadoda amandulo, amiselwa ngenxa engaphambili kulo olugwebo, ukulujikela ubabalo lweNkosi yethu eburheletyweni.” Oko kuchaneke kanye. KuYuda, owesi-3—owesi 3 umqolo ka—kaYuda, ungakufumana oko. Kunjalo oko.

123 Qaphela zonke ezo zinto ziyangqina phaya, ukuba kukho uphawu lwerhamncwa. Kulapho lona lukhoyo. Ke xana ubaleka ujikeleza apha usithi, “Ke, ndiya kunibosa ukuba luza nini uphawu lwerhamncwa,” lumka ukuba ingabi kanti sele ulufumene. Kwaye abo banalo ke, bayakohlwaywa emlilweni onesalfure, othululwe kwindebe yengqumbo kaThixo, ukuze bangcungcuthekiswe imini nobusuku, kuse ephakadeni lasemaphakadeni. Yinto engqongqo. Ngoku uyakusinda njani na?

124 Kuyakubakho ixesha, elizayo kanye ngoku. Qaphela, kwaye kuloo mbutho uhambayo. . . Ngoku makhe ndininike ingcebiso encinci apha. Kuloo mbutho uhambayo ukuhla ngolo hlobo, kuza ixesha apho kuya kufuneka ukuba nibe kulo mbutho okanye aninokwazi ukuthenga okanye ukuthengisa; okanye nibe nolo phawu lowexuko, uphawu lwecawa. Kuya kufuneka ukuba nibe ngabombutho othile okanye aninokwazi ukuthenga okanye ukuthengisa.

125 Kwaye, phulaphulani, kuni nina bantu bayaziyo ukuba iyintoni iNyaniso. Andithi sukani ecaweni yenu. Andithethi nto ngokuchasene neyakho. . . malunga nawe okanye malunga namalungu akho. Ndithetha malunga nekomkhulu, emva ngaphaya xana bathi bahlela lento, kwaye bayenza, “Siya kwenza *oku*. Siya kwenza *okuya*.” Kwaye babeka loo mthetho wentsimbi wokulawula. Kwaye uThixo wawukrazula wabaziziqwenga, waza walithabatha iBandla Lakhe kanye walikhupha kuwo; wahlala ekwenza oko.

126 Khangela kuhambo labantwana bakaSirayeli. Babasa umlilo. Bahlala ubusuku ngabunye. INtsika yoMlilo yayindanda phezu kwabo. Kwaye andikhathali nokuba yayileliphi na ixesha lemini okanye ubusuku bekuxana la Ntsika yoMlilo yahambayo, ukuvuthelwa kwamaxilongo uSirayeli wayethwala intente aze emke. Ukuba bekusezinzulwini zobusuku, ngentsimbi yesibini emva kwemini, nokuba kwakunini na, babethwala intente baze balandele iNtsika yoMlilo. Ingaba oko kunjalo? Babelandela uMlilo.

127 Ke, xana uMartin Luther wabona uMlilo kaThixo uphuma, uMartin Luther waphuma, elandela uMlilo ephuma kubuKatolika. Kodwa wakhela phantsi kwaphaya waza wenza umbutho wecawa yakhe, kwaye akazange akwazi ukuya phambili.

128 UMlilo waphuma kanye waya phambili, waza uWesley waWubona, waza wemka waWulandela. Kunjalo oko. UMlilo kaThixo wamshiya uLuther ehleli. Ngoko, into yokuqala uyazi, uWesley wakha phantsi kwaWo, ibandla likaWisile lamaWisile.

129 Kwaze kwafika u-Alexander Campbell, uJohn Smith neBhaptizi, na njalo njalo ngolo hlobo, noMoody, nayo yonke loo nto. Ngoko, into yokuqala uyazi, baqalisa ukuba nesiko, nokuba

ngabomthetho, babanda, xana abaprofeti bakudala bafayo, na njalo njalo. Eli gquba litsha liza lingenanto ngaphandle kwemfundo yesikolo sabefundisi, kwaye ngoko, into yokuqala uyazi, izandla zafikelela kwipie kwaye zayonakalisa.

<sup>130</sup> Waze uMoya oyiNgcwele waphuma, namaPentekoste aYibona baza bemka; kulungile, baqhubela phambili baphuma, bemka ukusuka kumaWisile namaBhaptizi, na njalo njalo. Ngoku into ekhohlakeleyo yako oko, kodwa ukuzalisekisa iLizwi likaThixo, amaPentekoste aye azenza umbutho, kwaye nje bayabanda benesithethe njengabanye bonke. Kodwa, khangela, akusayi kuze kubekho esinye isigaba sebandla. Isigaba sokugqibela siSigaba seBandla laseLawodike, elingeshushu elingabandiyo. Nje elimalunga nenkolo eyaneleyo, xana umculo udlala, ukujuxuza ukunyuka nokuhla kwipaseji, baze ngoko bahlale phantsi, ugoduke uye ekhaya uze uthethe ngommelwane wakho.

<sup>131</sup> Into esiyidingayo namhlanje ludidi lwakudala, uMoya oyiNgcwele, ongumlilo othunyelwe nguThixo, imvuselelo leyo eya kukwenza ulale kubuso bakho kwaye ulile, imini nobusuku, kwaye ulile nokubhomboloza, kwaye uqhubele phambili, ngenxa yezono zehlabathi. Siya kungena kulonto. Kunjalo oko.

<sup>132</sup> Kodwa nabo apho bakhoyo. Kulapho kanye sifike khona, ubudikidiki. UThixo wathi, “Iyandigulisa nje esiswini saM! Ndiyakukutsica nje ukusuka emlonyeni Wam.” Elo libandla, ibandla lamaProtestanti, laliwe. Ibandla lamaProtestanti laliwe; ukusuka kwiPentekoste ukuya kuLuther, yonke indawana yaLo. ILizwi likaThixo litsho njalo.

<sup>133</sup> Kodwa ukuphuma kwibandla ngalinye lawo, Uthabathe aboNyuliwe. Uthabathe iMbewu ukuphuma kulo ngalinye, ukuphuma kumaWisile, amaBhaptizi, amaRhabe, amaLuthere, kuwo wonke phaya, amaKatolika, nabo bonke. Uthabathe amasalela, wathabatha abantu wabakhupha.

<sup>134</sup> Apha kungekudala kwixesha elidlulileyo, inenekazi elincinane lilele kanye apha eLouisville, lingumKatolika, lisifa. Ndaya ngaphaya. Waza umpristi wathi, “Ubuuvuvu, kwinto enjalo!”

Kwaye umyeni wakhe wathi, “Yima ecaleni. Mvumele angene.”

<sup>135</sup> Ndangena phaya. Kwaye loo mfazi wayefanele ukuba ufile ngentsasa elandelayo. Ngelilixa ndimthandazelayo, kwavela umbono, waza wathi, “ITSHO INKOSI.” Kunjalo oko. Ngentsasa elandelayo. . . Ndamxelela ukuba ziyakuba ngaphi iiyure zokuba kwenzeke oko, kanye nje ngokuchanekileyo, xana aya kuya ekhaya ephilile. Bayihleka, bagculele. Kwaye kwangalo yure uMoya oyiNgcwele wathetha, wagoduka engumfazi ophilileyo, kwaye uphilile namhlanje. WayengumKatolika. BabengamaKatolika. YayingamaKatolika.

<sup>136</sup> Xana usamkela ukuKhanya... KwiTestamente eNdala... Makhe ndinibonise uhlobo ngoku. Phulaphulani ngenyameko, ngoko ndiya kuya ngqo kumxholo wam. Khangela, kwiTestamente eNdala, xana ikhoboka laliphantsi kobukhoboka, kwaye ngoko wayene... Wayethengwe ngaphaya, ngexabiso. Wayefanele ukuba akhonze loo nkosi de kube ngunyaka wentlokoma. Kwaye xana unyaka wentlokoma ufika, kwakukho ixilongo elihlokomiswayo.

<sup>137</sup> Kwaye xana ikhoboka laliphandle phaya, lona kunye nabantwana balo, kunye nomfazi kunye nabo bonke belinde ukubuyela kwilizwe lakudala lakowabo, babengqusha emasimini, kwaye umqhubi ebabetha, *ngale* ndlela  *nangala* ndlela, kwaye ngoko xana umbingeleli wentlokoma ethe wadlula, ehlokomisa ixilongo, kwaye loo mbingeleli ahlokomise ixilongo, yaza loo ndoda, yaliva ixilongo, yayinokuwisa igaba layo, yayinokuyeka nantoni na leyo eyayiyenza, ijonge ebusweni bomqhubi, kwaye lithi, "Awusayi kundibetha kwakhona, ndikhululekile," ihambe kanye ngoko igoduke. Ngokuba? Kukho ukuhlokoniyiswa kwentlokoma, xana besiva isandi.

<sup>138</sup> Kwaye leyo yiVangeli, intlokoma, ukuba ukhululekile esonweni. Ukhululekile kuyo yonke le mikhwa imdaka nezinto ezo ihlabathi lizivelisileyo apha egameni lenkolo, phantsi kwako kokubini amaProtestanti nobuKatolika, phantsi kophawu lwerhamncwa. Kunjalo oko. Ukhululekile.

<sup>139</sup> Akuyomfuneko ukuba ubelilo. Kodwa emva koko ukuba loo ndoda yalile ukwamkela oko, ngoko loo ndoda yayithatyathwa ukusuka phaya isiwe kwindawo yesibingelelo sebandla, ize ibe nophawu olubekwa kuyo, igqojozwe umngxuma endlebeni yayo. Kwaye yayi sisicaka kuloo nkosi okoko nje isadla ubomi.

<sup>140</sup> Kwaye uyala ukwamkela ukuKhanya kweVangeli xana Ishunyayelwa ngaMandla oMoya oyiNgcwele, ngeBhayibhile, ungazitywinela kwindawo yakho enguNaphakade. Amen.

<sup>141</sup> Ngoku khangela, into enye kwakhona encinci, ukuba niyakundixolela ngokwenza loo ngxelo kwimizuzwana embalwa edlulileyo, malunga—malunga nendoda. Kodwa, khangelani apha, "Balahlekise nabo beNyuliweyo..."

<sup>142</sup> Ngoku, besibetha amaLuthere, amaBhaptizi, na njalo njalo, namaKatolika, ngoku makhe ndihle ndize kuni bantu bobungcwele umzuzu nje. Yabona? Ndiyakholwa kubungcwele. Kufuneka ube ngcwele. "Ngaphandle kobungcwele akukho mntu uya kumbona uThixo." Hayi obam ubungcwele; ubungcwele Bakhe. Kwaye akukho nto endinako ukuyenza malunga nalonto; yilonto Andenzele yona. Andimanga ngokwam, kuba andinako, ungakhe nkqu uzame nokuba nabuphi na. Andizami ukwe—ukwenjenjalo.

"Ingaba uzama ukubambelela, Mzalwana uBranham?" Hayi, mhlekazi.

143 Ndiyayekelela nje, ndize ndiMvumela ukuba Abambelele. Kunjalo oko. NguYe Obambeleleyo. Hlala nje ufile, yiloo nto kuphela ekufuneka uyenzile. Zigcine nje ufile, Uyakubambelela. Ubesele ebambelele kakade. Wabambelela phaya wade Wathi, “Kugqityiwe.” Oko kwayigqiba lonto. UThixo usivumela ukuba senze kanye into efanayo. Kugqityiwe.

144 Kodwa, bantu bobungcwele, nina maNazarene namaPilgrim Holiness ngoku, khumbulani. Phantsi kwamandla nokuphuma kwibandla likaWesley, okanye ibandla lamaWisile, xana lazenza umbutho, nina bantu bobungcwele bathandekayo naphuma, nathi, “Siya kuqhubeka nobungcwele.” Oko kwakulungile. Nasigcina nje eso sigaba, esa Sigaba saseFiladelfiya, sade safika kwesaseLawodike. Kodwa xana ubhaptizo loMoya oyiNgcwele lufika, nemiqondiso yabuyela kwakhona ebandleni, nakubiza oko “umtyholi.” Ngokuba bathetha ngeelwimi kwaye bekhohlwa kwezi zinto, nathi, “Lonto yayingekamtyholi.” Kwaye xana nakwenzayo oko, namnyelisa uMoya oyiNgcwele.

145 Ndingatsho njani kwisandla sam, “Ukuba andikuswele nganto”? Ukuba kukho abefundisi, kukho ukuthetha ngeelwimi. Ukuba kukho abashumayeli bendaba ezilungileyo, kukho kanaanjalo nezibabalo zempiliso. Lungatsho njani na unyawo kwiliso ukuthi, “Andikuswele nganto”? Yabona? Wena, ukuba ungumntwana ozelwe nguThixo, uhamba uze wamkele yonke into uThixo athe ilungile. Uyakuhamba kanye ekuKhanyeni.

146 Xana yayilixesha lokuba iBandla lihambe, uLuther wahamba. Xana kufika kwixesha lokuba iBandla lishukumise isandla saLo, uWesley washukumisa isandla. Xana kufika kwixesha lokuba iBandla lithethe, iPentekoste yeza embonisweni. Kunjalo oko. Kodwa, ngoku, qaphela.

147 Uthi, “Kunye nomzekeliso?” Uthi, “Ingaba ukho umzekelo wako oko?” Ewe, mhlekazi.

148 Uyaqaphela ukuba uYuda Sikariyoti, umchasikristu wokwenene, wayeyindoda enenkolo kakhulu? Ingaba ubukhe wakuqaphela oko? Babenentembelo enkulu kakhulu kuye, abazalwana, wada waba ngunogxowa webandla.

149 Kwaye uYuda Sikariyoti wagwetyelwa ngokholo, ekholwa kwiNkosi uYesu Kristu.

150 Wangcwaliswa ngeLizwi. AmaHebhere, 17:17...Ndithetha ukuthi, uYohane oNgcwele 17:17, “Bangewalise, Bawo, ngayo iNyaniso; ILizwi Lakho liyiNyaniso.” Kwaye Yena wayeliLizwi.

151 Kwaye babenikwe amandla okuphuma baze bashumayele iVangeli, nokukhupha iidemon, nokuphilisa abagulayo. UYuda Sikariyoti, uMateyu 10, wakhankanywa phakathi kwabo. Kwaye baphuma baza bazikhupha iidemoni, baza bashumayela iVangeli ngendlela yokuba de aboni baguquke kwaye iidemoni zemka. Kwaye babuya bevuya kwaye bekhwaza, benexesha elimnadi, njengomncinci, umhlangano wenkampu yobungcwele.



Kwaye uYuda wayekunye nabo kanye. Oko kuchanekile kanye, kanye kunye nabo.

<sup>152</sup> Kodwa xana kufika ixesha lePentekoste, uYuda wabonakalisa ubunjani bakhe.

<sup>153</sup> Kulapho ibandla lobungwele labonakalisa ubunjani balo, kanye phaya, kwaye bajikeleza kanye baza bamkhanyela kwa uMoya oyiNgewele lowo owayebakhokelela emanzini anzulu, bajika kanye bajikeleza baza baMkhanyela.

<sup>154</sup> Ndiyazi ukuba banokuninzi ukubax-... Andinguye umPentekoste. Andizange ndibe ngowombutho wamaPentekoste, andizange. Ndaye ndema kwibolorho. AndingomPentekoste, umWisile, umBhaptizi. NdingumKristu nje weBhayibhile. Kuphelele apho. Ndikholwa koko iLizwi likutshoyo. Kwaye andinako ukusikhanyela isibabalo sokuthetha ngeelwimi; ukuba ndenjenjalo, ndiyakukhanyela imfundiso kunye nazo zonke ezinye izibabalo eziphenjeleleweyo. Kunjalo oko. Andizange ndivumelane nabazalwana bamaPentekoste kwi “siqinisekiso kuphela,” sokuthetha ngeelwimi. Andikwenzi oko. Ngoku, oko kulungile, ukuba bakukholwa ngalo ndlela. Lowo ngumsebenzi wabo, yabona, kodwa oko kulungile nje ngokugqibeleleyo. Ndi... UPawulos wathi, “Bendiyakuthanda ukuba nonke nithethe ngeelwimi.” Ndingathanda ukubona wonke ubani ukuba asondele kangako kuThixo.

<sup>155</sup> Banezinto ezininzi zokuzenzela, neenkolelo ezininzi zenkohliso. Baye baphumele phandle phaya, amaxesha amaninzi, kwaye benze ngokungathi babenoMoya oyiNgewele, kwaye batsho into ethile leyo eyayingekuko ukuthetha ngeelwimi. Ubomi babo bangqina ukuba yayiyintoni na. Kodwa bekuhlala kukho inqaku lokwenene loqobo ebeliqhubeka nje ngokufanayo, ngalo lonke ixesha.

<sup>156</sup> Ke, kutheni umtyholi engazange akhuphele ngaphandle umntu onondeleyo kuye, ukutya kwehlungulu? Ngokuqinisekileyo, uyakwenjenjalo, ukuzama ukuthintela. Waphosa kwaloo nto inye kwabobungwele. Waphosa kwaloo nto inye kumaWisile. Waphosa kwaloo nto inye ngomhla kaLuther. Kwaye ukwaphosa lonto ifanayo namhlanje. Kwaye phantsi kwamandla ezibabalo, empiliso eNgewele nokucalula, ukwaphosa kwa lonto inye.

<sup>157</sup> Kodwa sithetha ntoni kuni isothuso, ukuba unganokuthetha intetha yentaka? Iintaka zithi, “Xana ndibona isothuso, elo litikiti lokutya. Awona ma-apile agqwesileyo akhoyo, akwindawo kanye apho zonke iintonga zilele khona kwaye nezothuso zimisiwe.” Kunjalo oko.

<sup>158</sup> Kodwa uyawubona indlela laa moya othe wahamba ngayo wenyukela kanye apha. Kwaye uYesu wakhangelela wawubona kwangaphambili ngaloo ibandla lamaKatolika,

liphuma. Wathi, “Musani ukubiza mntu ngokuba ngutata. Musani ukusebenzisa uphindaphindo olungento, zonke ezi zinto.” Waphuma waze wathi, “Ngoku lumkani, umchasikristu uyakusondela kakhulu ade abe nokulahlekisa nabo beNyuliweyo ukuba kunokwenzeka.”

<sup>159</sup> Khangela, mzalwana, zingaphi iintombi ezinyulu ezaya kuhlangabeza iNkosi? Ishumi. Zonke yayizintombi ezinyulu. Kuthetha ukuthini *ukungcwalisa?* “Unyulu, ungwele, intombi eseyintombi.” Ishumi lazo yayizintombi ezinyulu. Ezintlanu zazingenayo i-Oli ezibaneni zazo. Ezintlanu zazine-Oli ezibaneni zazo. *Ezi* ezintlanu zazingcwele kanye kangangoko kwaye kuzintombi ezinyulu njengokuba *ezi* zazinjalo. Kodwa ingaba *i-Oli* imele ntoni na, eBhayibhileni, apho siyithabathe khona kubusuku obugqithileyo, kubusuku obungaphambili? UMoya, “uMoya oyiNgcwele.” Bazicoca baza bahlala phaya, kodwa babesoyika baza bema umva ukusuka kuMthombo lowo owawugalela i-Oli. Yabona, bazihlanganisa bazenza umbutho baze bagqiba, kwaye nabo ke apho bakhoyo, badikidiki. Kulapho isigaba sebandla saya khona.

<sup>160</sup> Ngoku, ngoku siza kuphawu lukaThixo. Ndinamashumi amathathu emizuzu, iNkosi ithandile. Ngoku ndifuna ukuba nityhile kunye nam, kuqala, size sifumanise indlela olubaluleke ngayo, olu phawu lukaThixo.

<sup>161</sup> Khumbulani ukuba luyintoni na uphawu lwerhamncwa; hayi ubukomanisi. Uphawu lwerhamncwa luvela eRoma, kwihlabathi liphela; ubuKatolika, kunye nobuProtestanti buzimanye nalo, unqulo olwenziwe umbutho. Kwaye bayakuzihlanganisa iicawa de icawa nganye iqubude kuloo nto, inkonzo yethu yamahlelo ngamahlelo ikhatyelwe ecaleni. Kunjalo oko.

<sup>162</sup> ISityhilelo isahluko se-9 ngoku. Makhe sifunde ngenyameko kakhulu apha okwemizuzwana embalwa, ukuba uThixo uthandile, size sibone lonto Ayitshiloyo eLizwini Lakhe. Ngoku... [Indawo engenanto eteyiphini—Mhl.]... ye—yeSityhilelo, nomqolo we-4. Phulaphulani koku.

*Kwaye zaziya lewe zona (xana zibona izibetho zithululiwe) ukuba zize zingonakalisi ingca okanye imithi... nanye into eluhlaza, nawuphi na umthi; kodwa... abo bantu bangenalo itywina likaThixo emabunzini abo.*

<sup>163</sup> Xana izibetho zazifika, ekuphela kwento eyayikhuselwe yayingabo ababetywinelwe eBukumkanini bukaThixo. Olu luphando lomgwebo, xana abantu... Kwaye ukuba uThixo uyakundinceda, kwimizuzu embalwa siyakukungqina oko ngeLizwi leNkosi, ukuba eli lixesha lokutywinwa kwendawo. Kwaye abo baLucekisayo, akukho nto iseleyo ngaphandle kwesohlwayo esingunaphakade.

164 Ngoku siya kuya ngaphaya kwiTestamente eNdala. Kwaye makhe sizeni ngapha, ukuba niyathanda, kwiNcwadi kaHezekile, ukuba niyathanda, kwaye makhe sifunde ithutyana kuHezekile 9. Ngoku, ngoncedo lukaThixo ngoku, wanga Angasineda. Kwaye sizinze ngoku ukwenzela imfundiso, nje imizuzu engamashumi amathathu elandelayo, ukuba uThixo uthandle. Ngoku oku kuphathelele, niya kuphawula, uHezekile 9, oku kuphathelele. . .

165 Into yokugqala esimelwe kukuyilungisa ngoku, liyintoni iTywina likaThixo? [Indawo engenanto eteyiphini—Mhl.] Ingaba awucingi ukuba oko kuya kuba yimfuneko? [Ibandla lithi, “Amen.”] Ingaba iBhayibhile iliLizwi elaneleyo kuni? [“Amen.”] Ngoku ndiyazi ukuba nikufumene oko, abo abathi, “Ukugcina umhla wesabatha,” kodwa akukho nesuntswana elinye leSibhalo ukuxhasa oko, kwiTestamente eNtsha. Makhe sifumanise ukuba liyintoni na iTywina likaThixo, kakade. Tyhilani kumaEfese 4:30, 4:30, neso-1:13. Kuphawuleni phantsi. Abase-Efese 4:30 bathi:

. . . *Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi natywinwa ngaye kude kube yimini yentlawulelo yenu.*

166 Ngoku, kuthetha ntoni na *ukutywina*? Ukutywina lu “phawu lokugqityiweyo.” Ingaba kunjalo oko?

167 Ke, ingaba wakha wambona uloliwe elayisha inqwelo mafutha? Uya kuphuma kwaye uya kubeka kangaka *apha*, nakangaka *apha*. Umhloli uyakuza, akhangele ngaphakathi; kwaye ukuba *le igexile* kancinci, iyashukuma, “Hayi. Andiyi kwitwina. Kufuneka ukuba uyikhulule uze ubuyeyenze kwakhona.” Into elandelayo, uya kuzama ukuyilayisha kwakhona; uya kubeka le kakubi. Kufike umhloli, “Ayilunganga. Buya uyenze kwakhona.”

168 Kwaye oko yilonto uThixo ebeyenza ngebandla Lakhe ixesha elide. Uya kulayisha, kwaye uya eZulwini; uthabatha yonke into kunye nawe. Imidlalo yakho yamakhasi, huh, nayo yonke enye into onokuyilayisha ebandleni, uzama ukuyithabatha kunye nawe. UThixo uyayigweba nje lonto; ayikakulungeli ukutywinwa.

169 Kodwa xana uThixo ebona umntu, otyumkileyo, umoya owaphukileyo, onyanisekileyo entliziweni, ezantsi esiguqweni, UThixo uvala ucango lwehlabathi kuye, aze amtywinele phaya ngobhaptizo loMoya oyiNgcwele, kwaye oko kuhlala ade uYesu abuye; hayi ukusuka kwenye imvuselelo ukuya kwenye, kodwa, “kude kube yimini yentlawulelo yakho.”

170 Xana elo bhokisi lenqwelo mafutha, ucango, luvaliwe, laze itywina likarhulumente labekwa kulo, alunakuphinde luvulwe de lufike kwindawo eliya kulo.

171 Kwaye wonke umntu ozelwe ngokutsha waze watywinelwa ebuKumkanini bukaThixo, akasenawo umnqweno wehlabathi de kube yimini uYesu Kristu ayakumthabathela ebuKumkanini. Ke ukuba unenkathazo, kwaye usithi unoMoya oyiNgcwele; nokuba ungowebandla lamaWisile, ibandla lamaBhaptizi, ibandla lamaPentekoste; nokuba uyewakhwaza, wathetha ngeelwimi; wabhaptizelwa phambili, nasemva, watshizwa; ukuba usenenkathazo zolo hlobo, kungcono ubuye kwaye ukhangele kumthwalo. Kunjalo oko. Uthabatha okuninzi kakhulu kunye nawe; uyekelele kakhulu, uyashukuma. UThixo akayi kukutywina oko ngalo ndlela.

172 Xana ukhozo lwengqolowa luwela emhlabeni, akunamsebenzi... Ukuba olo khozo lwengqolowa luyafa, alunako ukuvelisa ukhula, ukusindisa umphefumlo walo. Ukhozo lwengqolowa luyakuvelisa ukhozo lwengqolowa, ngokuqiniseke nje ngayo nantoni na. Kwaye ukuba sihlwayelwe ngeMbewu engenakonakala kaThixo, ingathini ukuba Ivelise nantoni na ngaphandle kobomi boBomi bukaKristu?

173 UMoya oyiNgcwele ukhokela iBandla, uLikhokela kuMandla ovuko lukaYesu Kristu, kwaye utywinwe kude kube yimini yentlawulelo. Leyo yiBhayibhile. "Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi natywinwa ngaye kude kube yimini yentlawulelo." Abase-Efese 4:30.

174 Ngoku, nangaphambi kokuba uMoya oyiNgcwele wakha wafika, watywinwa nangaphambi kokuba isigaba seNtlanga siqalise. Watywinelwa phantsi kwezo ziphatho zezibane zegolide, saba nelungelo, lokuba silifumane, emva phaya phantsi kweso sigaba.

175 Waqhubeka eabhanxa ukwehla njalo ko-Abraham, u-Isake, uYakobi, uDavide, kwaye konke ukuhla kwisigaba sobumnyama ababenaso ngemihla ka-Ahabhi, ukuhla njalo, koSolomon, njalo njalo, kwade kwafika kuloo meko yobudikidiki. Kodwa kanye phambi kokuba Avale eso sigaba sexesha phaya, Wanika amandla amakhulu oMoya oyiNgcwele kumaYuda kuphela, "Musani ukuhamba ngendlela yeeNtlanga, kodwa yiyani kwizimvu ezilahlekileyo zikaSirayeli." Ingaba kunjalo oko? "Weza kwaBakhe, baza aBakhe abamaMkela."

176 "Kodwa bonke abamaMkelayo, Wabanika aMandla wokuba babeyinzala kaThixo." Wathi, "Ndibanika uBomi obunguNaphakade." UBomi obunguNaphakade buvela kwigama lesiGrike elithi "Zoe." IZoe boba Bomi. IZoe buBomi bukaThixo. Kwaye ukuba uBomi bukaThixo buphila kuwe, buvelisa ubomi bokuhlonela uthixo kanye ngokuqinisekileyo njengoko ndimi kweli qonga. Kwaye umntu onaBo, akanakuphinda atshabalale njengokuba uThixo engenako ukutshabalala, ngokuba uThixo ekulo mntu. Amen. "Lowo uwevayo aMazwi aM, aze akholwe kuloWo

waNdithumayo, unoBomi obungunaphakade, akayi kuza ekugwetyweni; kodwa unoBomi obungunaphakade.” “Lowo uyidlayo inyama yaM aze alisele iGazi laM, ndiya kumvusa ngomhla wokugqibela.” Elo liLizwi Lakhe. Enjani yona intuthuzelo kwikhohla! Kwaye onjani wona umgwebo kwabo bacekisileyo ukuhamba ekuKhanyeni!

177 Kubashushu, akunjalo? Kulungile, Kulungile kuni. Qaphela, bona ukuba oku yinyani na. Mzalwana, singakuthabatha, iSibhalo emva kweSibhalo, iveki emva kweveki, iveki emva kweveki, size sihlale koku, njalo... umxholo omnye, unyaka wonke, nangoko singawukhuphanga eBhayibhileni, iyonke, kwaye kanye kwinto enye.

178 Ngoku kwisiqalo nje esincinci apha, sibuyela emva kwaye sifumanise ukuba ukwala ubhaptizo loMoya oyiNgcwele kuthetha ntoni kuni, kwakuthetha ntoni kubo ngaloo mhla.

179 Ngoku, kuHezekile isahluko se-9, umprofeti wayebona iYerusalem. Ngoku khumbulani, sithetha ngelaa xesha phaya, amaYuda, kanye nje phambi kwesiphelo sabo.

180 Ngoku sikwiiNtlanga, kwisiphelo sazo. Ngoku siya kwiMinyaka eyinkulungwana. Konke kulungile.

181 Kodwa ngoku khangela apha, sigqibezela amaYuda ngoku. Umprofeti wakubona kwangaphambili oko. Oku kuselikhulu leminyaka, malunga namakhulu asibhozo eminyaka, phambi kokufika kweNkosi, kwaye oko kwaprofetswa ngumprofeti. Ngoku phulaphulani ngenyameko ngelilixa sifundayo.

*Wadanduluka kananjalo ezindlebeni zam ngezwi elikhulu, esithi, Bangela abo banolawulo phezu kwesixeko ukuba basondele kufuphi, kwaye ndoda nganye inesixhobo sokubulala, okanye isixhobo sokutshabalalisa esandleni sayo.*

182 Ngoku qwalasela ngenyameko ngoku njengokuba sifunda.

*Kwaye, bonani, amadoda amathandathu evela ukusuka... kwisango eliphezulu, elibheke entla, kwaye ndoda nganye inesixhobo sokubulala esandleni sayo; kwaye indoda phakathi kwawo, yambethe iingubo ezimhlophe, yombethe ilinen, inophondo lwe inki yombhali kwicala layo: baze bahamba... kwaye bema phambi, ecaleni kwesibingelelo sobhedu.*

*Kwaye ubuqaqawuli beNkosi uThixo kaSirayeli benyukela phezulu ukusuka kwikerubhi, obebuphezu kwayo, ukuya esandeni sendlu. Kwaye wakhwaza kwindoda eyombethe ilinen emhlophe, ebinophondo lwe inki yombhali kwicala layo; (Phulaphulani.)*

*Waza uYehova wathi kuyo, Canda embindini wesixeko, kuwo umbindi weYerusalem, (isiphelo seYerusalem), uze ubeke uphawu emabunzini amadoda*

*lawo ancwinayo no...kukhalela...amasikizi...  
enziweyo phakathi kwaso.*

*Waza ngoko kwabanye wathi endlebeni yam,  
Hambani...emva kwabo kuso isixeko, nixabele:  
kwaye ningavumi ukuba iliso lenu liconge, lungabi...  
nalusizi:*

*Bulalani bonke abadala nabaselula, kokubini  
impelesi,...nabantwana abancinci, kunye nabafazi:  
kodwa ningasondeli kuye nabani na lowo kuye...  
uphawu; waza waqalisa endaweni engcwele. Kwaye...  
baqalisa kumanyange abantu abo babephambi kwendlu.*

<sup>183</sup> Ngoku khangela umprofeti ekuMoya, enyuselwe ebuQaqawulini. Wathi uThixo, “Ndiya kunibonisa ukuba yeyiphi indlela endiya kuyilungisa ngayo le nto namaYuda, ngaphambi kokuba ndize kwiiNtlanga.” Fundani umqolo, okanye isahluko esiphambi kwawo. Ngoku, xana efika phaya, wathi, “Ndabona...” Okokuqala, wabona isono esixekweni, ngendlela angazange wasibona ngayo ngaphambili, waza wabona neYerusalem. Ngoku khumbulani, yayimiselwe kumaYuda kuphela, hayi kwiiNtlanga; umYuda, nekomkhulu lawo, iYerusalem. Kanye njengobusuku obugqithileyo, besinayo imiselwe kumaProtestanti; ngoku, ngokuhlwanje, ikumaYuda. Wathi, “Dlulani phakathi kwesixeko.” Nako kufika amadoda ephethe izixhobo zokubulala esandleni sawo, ephuma ukuya kubulala yonke into ekwisixeko. Wathi, “Ngoku nje kubambe oko, umzuzu nje.”

<sup>184</sup> Kwaye phaya kwaphuma iNdoda enxibe ezimhlophe. Makhe sime nje umzuzu. “Inxibe ezimhlophe,” ubulungisa, ubungcwele. “Inxibe ezimhlophe,” Eyayinophondo lwe inki ecaleni kuYo. Wathi, “Dlula phakathi kwesixeko kuqala, phambi kokuba bafike, kwaye ubeke uphawu emabunzini, uphawu phezu kwebunzi le ndoda nganye, umfazi, inkwenkwe, nentombi, ephakathi kwesixeko, abo bancwinayo balile ngenxa yesikizi elo elithe lenziwa esixekweni, ngenxa yezono zabantu.” Beka uphawu phezu kwabo!

<sup>185</sup> Kwaye ngoko, emva kokuba Ephumile waphawula, Wabuya waze wathi, “Kwenziwe.”

<sup>186</sup> Ngoko ke Wathumela amadoda, wathi, “Hambani, nize ningacongi kwanto, kodwa nibulale ngokupheleleyo yonke into engenalo olo phawu kuyo.”

<sup>187</sup> Khangela apha, mzalwana. Loo Mphawuli wayengeyiyo enye into ngaphandle koMoya oyiNgcwele.

<sup>188</sup> Kwaye qaphela, ukuba Angeza eJeffersonville, ngokuhlwanje, kuMnquba kaBranham, okanye nawuphi na ongomnye umnquba osesixekweni, okanye kulo naliphi na elingelinye ibandla, ngubani na Obeyakulubeka uphawu kuye, abo bebenyaniseke kangangoko kwaye benyanisekile phambi

koThixo abo bakhalayo kwaye balile, baze bathandaza imini nobusuku, ngenxa yesono sesixeko?

<sup>189</sup> Ebeya kwenza Ntoni kubashumayeli abo bavumela abafazi babo baphumele phandle benxibe iimpahla zokuhlamba, kwaye bazolule kwiibhulukhwe ezimfutshane, baze benyuke besihla ngezitalato; kwaye bacule ekwayaleni, baze baziqabe kwaye baziphathe njengooJezebhele. Kwaye xana... Amadoda phandle phaya, etshaya, aze asele, kwaye aqhubele phambili, aze angcakaze, nayo yonke enye into! Kwaye benza ngokungathi babengenankathalo malunga noko; besiya kwisidlo sangokuhlwa esikhulu senkukhu, okanye itheko ndaweni ithile. Bahlale ekhaya ngoLwesithathu ebusuku baze babukele umabonakude, endaweni yokuya kumhlangano womthandazo. Ngexesha lasehlotyeni, bavale inkonzo, kungabikho zinkonzo. Wayeya Kutywina ntoni?

<sup>190</sup> Into esiyidingayo, ngokuhlwanje, kokuninzi kobubuvangeli baseHollywood bunyathelelekileyo! Kwaye udidi lwakudala, lwemvuselelo ethunyelwe nguThixo, amadoda kunye nabafazi abehlela esiguqweni! Kwaye kuyekeni oku kuxhalana ngezandla, nokuphakamisela izandla phezulu, nize nibatshize, nibabhaptize ngobuso bubheke phambili, nangasemva, nazo zonke ezi ezinye izimo ezincinci nee-isms. Nize nehlele kokwenene, otyumkileyo, umoya owaphukileyo, apho isono sikhoyo. Kuxubanise oko kunye, kwaye siqalise okodidi lwakudala ukulila, komntwana osanda kuzalwa. Amen. Olo luhlobo oluthi lufumane uMoya oyiNgcwele. Kunjalo oko.

<sup>191</sup> Akunamsebenzi nokuba bangamaWisile, amaBhaptizi, okanye amaKatolika, okanye nokuba bayintoni na! Xana befika phambi kweso siguqo baze balile, imini nobusuku, "Owu Nkosi Thixo, khangela kwizono zesi sixeko! Intliziyo yam ayikwazi ukuphumla! Andikwazi kuphumla, Nkosi, ukuzibona ezi zinto ziqhubela phambili. Owu Thixo, yenza into ethile! Sithumelele imvuselelo yodidi lwakudala," ukumda wokuba ufumane uMoya oyiNgcwele ngoko, mzalwana! . . . ? . . .

<sup>192</sup> Kodwa ukuba unyukela phaya ngenxa yokuba uye watsibela phezulu naphantsi, okanye ngenxa yokuba uye waxhentsa nomculo, okanye ngokuba wenze into ethile eyenye; waza wahamba ujikeleza uvuthamelene, kwaye ungenankathalo, kwaye ubenomsindo, aze axambule, uze uzibandakanye necawa, kwaye utsiba ukusuka endaweni ukuya kwenye; oko kubonisa ukuba awuzange ufumane nto kwasekuqaleni.

<sup>193</sup> Mzalwana, elo, elo liyeza elilungileyo elinamandla, kodwa liyakukulungisa ngokuqinisekileyo. Kunjalo oko. Ewe, mhlekazi. Liya kunikhupha, kungekho namnye obuthakathaka phakathi kwenu.

<sup>194</sup> NjengoMoses. Ndingathanda ukujonga kwitasi yakhe yamayeza, ubungekhe wenjenjalo? Waye nabantu abazizigidi

ezimbini phandle phaya. Ingaba ungathanda ukubona kwitasi kaMoses yamayeza, lonto awayenayo? Onke loo madoda amadala, namakhulu abantwana abancinci bezalwa busuku ngabunye, nabantu abaziziqhwala, kunye nabantu abagulayo. Kwaye xana waphumayo, kumashumi amane eminyaka, kwakungekho nkqu namnye—namnye utyhafileyo phakathi kwabo. Beningekhe abanye benu boogqirha, abahleli apha ngokuhlwanje, nithande ukubona kwitasi yakhe yamayeza?

<sup>195</sup> Makhe sijonge kuyo kwaye sibone ukuba iyintoni na. Ngoku khangela emva. Siya kufumanisa. “NdiyiNkosi leyo ekuphilisayo.” Yiyo leyo. Amen. Yiloo nto eyayiyiyo. “NdiyiNkosi leyo ekuphilisayo.” Uthi kuyakubakho umntwana oyakuzalwa. “NdiyiNkosi leyo ikuphilisayo.” Unenyumoniya. “NdiyiNkosi leyo ikuphilisayo.” Nguwo kuphela ummiselo awayenokuwunikela. Lowo yayikukuphela kwawudingayo. Lowo yayikukuphela kwalowo wayenawo. Yiloo nto uThixo awayemlungiselele yona.

Kakade, namhlanje, “Owu, asikholwa kuloo Nto. Hayi, oko . . .”

<sup>196</sup> UThixo akaguquki. Uyafana. Ukuba lo moya, uqhubela phambili ngendlela abantu abenza ngayo namhlanje, phantsi kwegama lobuKristu, wamenza uThixo wagula esiswini Sakhe emva phaya, yayi “lisikizi” ukuba abantu bakwenze oko, kuselisikizi nanamhlanje. “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.” Owu, ndiziva ndingowenkolo.

<sup>197</sup> Qaphela, “Yiya apha,” Watsho, “Udlule phakathi kwesixeko kwaye Ubeke uphawu phezu kwabancwinayo nabakhalayo ngenxa yamasikizi enziwayo esixekweni.” Kwaye ngoko Wathi, “Emva kokuba Wenze oko,” Wakhulula la madoda apethe izixhobo zokubulala, aza aphuma kwaye abulala yonke into.

<sup>198</sup> Ngoku, mbhali mbali, okomzuzwana nje. UYesu weza esenyameni; UThixo, wazibonakalalisa esenyameni. “UThixo wayekuKristu, elixolelanisa naye ihlabathi ngoKwakhe.” Kwaye xana Efika enyameni, Wayejikeleza efundisa. BaMbiza, “uBhelezabhule; unyumisi.” Bahlekisa ngaYe, ngokuzalwa Kwakhe, nayo yonke enye into; baMala, baMkhuphela ngaphandle.

<sup>199</sup> Wathi, “Nabani na othe wathetha nxamnye noNyana woMntu, woxolelwa, kodwa nabani na othe wathetha ngokuchaseneyo noMoya oyiNgewe, akasayi kuxolelwa yena, kweli hlabathi nakwelo eliyakuza.”

<sup>200</sup> Wabizela amaYuda ambalwa ndawonye. Akazange aye kwiiNtlanga. Waya kumaYuda. Wayethunyelwe kumaYuda; yayingesiso isigaba sexesha leNtlanga. Ikhandlela lokugqibela lalivutha kwisigaba samaYuda, kwaye Waya phaya. Kwaye kwabakho abantu abambalwa abo abaMamkelayo, ababiziweyo bakhutshwa.



201 Kanye ngokuchanekileyo njengokuba kunjalo namhlanje. Kanye njengokuba uMoya oyiNgcwele ethetha ephuma kuYesu Kristu, ubabizela ngaphandle ngoko; ke ngokunjalo uMoya oyiNgcwele uthetha ukuphuma kuYesu Kristu, ubizela ngaphandle, namhlanje.

202 Bawakholwa amandla angaphezu kwendalo. Bakhangela kwiNkokheli yabo. BaMkhangela. Bamazi ukuba WayenguKumkani wabaprofeti. Babesazi nokuba nantoni na Awayeyiyo. Oko Wakuthethayo, uThixo wakungqina waza wathi oko yayiyiNyaniso leyo. Babesazi ukuba babeneNyaniso. Babesazi ukuba nguBani abamkholwayo, baza baqhubeka kunye noYesu.

203 Ngoko baMbethelela emnqamlezweni. Wathi, “Bawo, baxolele, abayazi nkqu nalento abayenzayo.”

204 Kodwa xana uMhla wePentekoste wawuzalisekile, kwakukho igquba labancinci, abantu abalilayo, belila beqhubela phambili. “Kwaye xana uMhla wePentekoste uzalisekile...”

205 Ngequbuliso kweza umbingeleli phezulu endleleni, enebhokisi yomthendeleko, ibhokisi yomthendeleko, wathi, “Khotha ulwimi lwakho ngoku, kwaye ndiya kusela iwayini”? Obunjani bona ubuvuvu! Phezulu endleleni kweza umshumayeli womProtestanti, waze wathi, “Siyakuthabatha isandla sokunene sobudlelwane, kwaye sithabathe iinyanga ezintandathu zesithintelo”? Huh! Ubuvuvu! “Ndiya kunitshiza. Ndiya kunibhaptiza. Ndiyakunithabatha ngale ndlela, ndiningenise ebandleni, ndininike isandla sokunene sobudlelwane”? Ubuvuvu!

206 “Kodwa xana uMhla wePentekoste uzalisekile, kwaza ngequbuliso kweza ukusuka eZulwini isandi esinjengesomoya ovuthuza ngamandla, waza waYizalisa yonke indlu apho babehleli khona. Iilwimi ezabekayo zahlala phezulu kwabo, ezinjengomlilo.” Baqalisa ukundembazela, nokugxandazela, nokuvuza izincwe, nokutsica, baze baqhubela phambili.

207 Uthi, “Hayi!” Ndiyakukungqinela ngeBhayibhile. Ewe, mhlekazi. “Ufuna ukundixelela ukuba yiloo nto abayenzayo?” Yiloo nto iBhayibhile eyayitshoyo.

208 Ingaba benisazi ukuba u-Isaya waprofeta? Makhe ndinifundele into encinane ukuphuma ku-Isaya apha, umzuzu nje. U-Isaya, isahluko sama-28, kwaye siqalise kumqolo we-8.

*Kuba zonke izithebe zizele ngumhlanzo (Ethetha ngalo mhla.) nokungcola, ke kude kungabikho ndawo ihlambulukileyo. (Mzalwana, ukuba oko yayingengomfanekiso wamaYuda!)*

*Ngubani aya kumfundisa ulwazi? kwaye ngubani na aya kumenza ukuba ayiqonde imfundiso? (Sithetha*

malunga neMfundiso, ngokuhlwanje.) . . . ngabo balunyulweyo ebisini, kwaye ngabo basusiweyo emabeleni.

*Kuba ummiselo umele ube phezu kommiselo, ummiselo phezu kommiselo; umgca phezu komgca, umgca phezu komgca; . . .* (Nantso indlela iVangeli eza ngayo, ukusuka kwiGenesis ukuya kwiSityhilelo.)

*Kuba ngeemilebe ethintithayo nangolunye ulwimi Ndiya kuthetha kwaba bantu.*

. . . kwaye *olu luphumlo*, uxolo olo eNdathi kufanele lufike. Kwaye kuko konke oko abayi kuva, kodwa bayakusuka bahambe, behlunguzela intloko zabo.

<sup>209</sup> Nantso ke. Yiloo nto Awayitshoyo. Elo yayingelilo ilizwi lam; elo liLizwi Lakhe. Litshintshe Lona, ukuba unako. Alinako ukuguqulwa. Wathi, “Ummiselo phezu kommiselo; umgca phezu komgca; intwana apha naphaya intwana.” Yonke iVangeli kufuneka ikhutshiwe.

<sup>210</sup> IVangeli epheleleyo imelwe kukuqala apha, kwaye baYishumayela. Kwaye xana bakwenzayo oko, aMandla woMoya oyiNgcwele eza.

<sup>211</sup> Kwaye loo maYuda ahlekisa ngoYesu, kodwa ahleka, athi, “Ha-ha-ha! La madoda anxile yiwayini entsha.” Ayitywina indawo yesiphelo sawo enguNaphakade. Bathi, “Kutheni le nto sibeva ngolwimi lwethu, imisebenzi emangalisayo leyo abayithethayo? Kutheni, la madoda anxile yiwayini entsha. Ha-ha!” Baye bahlekisa kwaye bahleka.

<sup>212</sup> Kwaye uPetros, laa mqengqeleki ongcwele mncinane, umshumayeli weqongana lokukhwela, bembekela phandle iqongana lokukhwela, waze watsibela phezu kwalo, wathi, “Nina bantu belakwaYuda, nakuni abo bahleliyo eYerusalem, makhe oku kwazeke kuni, kwaye phulaphulani izwi lam. Kodwa oku ko—oku kokuya okwathethwayo ngomprofeti uYoweli. La madoda akanxilanga yiwayini entsha, njengoko niba kunjalo, kuba kuselilixa lesithathu lemini. Kodwa oku Kokuya.” Wabalathisa emva eBhayibhileni. Ndihlala ndisithi, “Ukuba oku asikuko Okuya, ndiyakugcina oku de Okuya kufike, ukuba kukho nantoni na eyahlukileyo.” Kulungile. Wathi, “Oku kokuya kwathethwayo ngomprofeti uYoweli. Kuya kwenzeka ngemihla yokugqibela,” iminyaka engamawaka amabini yokugqibela.

<sup>213</sup> Amawaka amabini okuqala, watshabalalisa ihlabathi ngamanzi. Amawaka amabini esibini, uKristu weza. Kwiminyaka engamawaka amabini yokugqibela, “Ndiya kumthulula uMoya Wam.” Haleluya! Hayi “Ndiyakufundisa abanye abashumayeli kwaye ndithumele abanye ababingeleli phandle.”

214 “Kodwa ndiya kumthulula uMoya waM ukusuka eNyangweni; oonyana neentombi zenu ziya kuprofeta; phezu kwezicaka nezicakakazi zaM Ndiyakuthulula uMoya waM, kwaye bayakuprofeta. Ndiya kubonisa imiqondiso emazulwini phezulu, nasezantsi emhlabeni.” Yiloo nto eyayi yiyo. Olo yayilumiselo.

215 Kwaye loo maYuda ahleka kwaye enza intlekisa, aze athi, “Banxile yiyayini entsha.” Oko kwatywina indawo yesiphelo sabo.

216 Ngo A.D. 96, ekufikeni kukaTito, esihla evela kummandla, iYerusalem yangqingwa yimikhosi. Kwaye uyazi ukuba kwenzeke ntoni? Loo maYuda athi, “Ngoku siya kubuyela endlwini yeNkosi.”

217 Kodwa abo ababelunyukisiwe baza bazaliswa ngoMoya oyiNgcwele . . .

218 Njengoko uJosephus wathi, “Abo bantu abaluhlobo lwamazim, ababesoloko besitya umzimba walo Yesu waseNazarete.” Wathi, “Bawufihla umzimba Wakhe, kwaye bebesoloko besidla kuwo,” (Babesidla umthendeleko.) wathi ukuba “bona, elo gquba emva phaya, ezo ziphambusi.”

219 Ingaba benisazi ukuba abo bantu emva phaya babebizwa “ngesiphambusi”? Niyakwazi oko? Niyasazi ukuba yintoni *isiphambusi*? Ngumntu lowo “uphambeneyo.” Ehe. Khangela kuPawulos oNgcwele.

220 Ngoku, nina bantu, nina—nina maBhaptizi niyathanda ukuthi, “UPawulos oNgcwele, owu, ndiyamkholwa.” Nina maKatolika nithi, “Owu, uPawulos oNgcwele,” nize nincamise iinyawo zakhe ezimbini okanye ezintathu, loo mifanekiso iqingqiweyo ingaphaya eRoma. “UPawulos oNgcwele! Ewe, mhlekazi!”

221 Khangela into eyathethwa nguPawulos oNgcwele xana wayephambi ko-Agripa. Wathi, “Ngendlela abayibiza isiphambusa,” umqengqeleki ongcwele, “leyo yindlela endimnqula ngayo uThixo.” Amen.

222 Bendiyakuthanda ukuba ngendandibanise izandla kunye naye; ndandiyakuthi, “Ndikholwa kwalonto, Pawulos! Haleluya! Ewe, mhlekazi, into efanayo! Iminyaka engamakhulu alishumi elinethoba idlullie, Pawulos. Ndisakholwa kwaloo nto inye!” Ndisenawo uMoya oyiNgcwele; imiqondiso eminye, izimanga ezifanayo, yonke into nje ngokufanayo; nangoku zisaqhubela phambili, kwaloo Moya oyiNgcwele mnye, ndisatywiniwe kude kube (nini?) umhla wentlawulelo.

223 “Le Vangeli iya kushunyayelwa . . .” Intoni? “IVangeli!” Yintoni iVangeli? Hayi “iLizwi kuphela.” UPawulos wathi, “IVangeli yeza kuthi, hayi ngeLizwi kuphela, kodwa ngaMandla nokubonakaliswa koMoya oyiNgcwele kweza iVangeli.”

224 UPawulos wathi, “Andizange ndize nemfundo yeseminari ethile, ndiza ndisenza amagama amakhulu eentyatyambo, ukuze usindiso lwenu lusekwe phezu kwamazwi azindumbisa nemilebe ebangela ukuchwayita, kunye nenkolo ethile okanye imvumo nkolo yabapostile, okanye into elolo hlobo. Andizange ndize kuni ngolo hlobo. Kodwa ndeza kuni ndisazi into enye kuphela, aMandla wovuko lukaYesu Kristu, kunye nembonakaliso yoMoya oyiNgewele.” Haleluya! Thixo sinike abanye ooPawulos abo abangazukuxambulisana namntu, kodwa Bayibeke phandle phaya...?... ngaphandle kokunxiba iiglavu ezithile zeseminari. Amen. Itywina likaThixo! Amen.

225 Ngoku, lingakanani ixesha esinalo? Lininzi, asinjalo? [Ibandla lithi, “Amen.”—Mhl.] Yiloo nto kanye ebendiyicinga. Kulungile. Ngomso nguMgqibelo, akukho namnye kuni ongasebenziyo. Konke kulungile. Konke kulungile. Khumbulani, nje i—imizuzu nje embalwa.

226 Thandazani! Qaphela, mzalwana, eli lixesha elinyanisekileyo. Eli lixesha apho kufuneka sithathe uluhlu lwezinto. Andimanga apha ndisenza umdlalo womhleki. Ukuba bendinjalo, bendiya kuya esiguqweni ndize ndiguquke. Ndisenokuba ndenza njengomhleki kwabanye benu, kodwa andizimisele ukuba njalo. Ndenza ngokusa okuncinci, kanye ethubeni; andinako ukukunceda oko. Into ethile endifikelayo, indenza ndiziphathe ngolo hlobo, ke andinakuyinceda loo nto. Kodwa entliziyweni yam, mzalwana, ndiyaYikholwa ngentliziyo yam yonke. Kangangamashumi amabini aneminye iminyaka emalunga noko bendikushumayela Oku ngale pulpiti, kwihlabathi jikelele, kwaye uThixo waYingqinela ngemiqondiso nezimanga. Amen. “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.” Ewe.

227 Ngoku wathi, “Babangele ukuba beze ngaphambili benezixhobo.” Bakwalile ukwamkela olwaphawu. Kwaye waphuma, waza uTito wazingqinga iindonga zeYerusalem, baza babalekela esixekweni; babalambisa kanye phaya, bade babilisa abantwana bomnye nomnye baze babadla. Batya amaxolo omthini, nengca yomhlaba. Kwaye ngoko xana ekugqibeleni kwafuneka banikezele...UTito, xana wangenayo eYerusalem, watshabalalisa ngokupheleleyo yonke into eyayiphaya, wabulala abafazi, abantwana, iintsana, ababingeleli, nayo yonke enye into, waze wasitshisa isixeko.

228 Kwaye uYesu wathi, “Kuya kufika ixesha apho kungasayi kubakho nalitye elinye eliseleyo.”

229 Wathi, “Khangela kwihlobo yethu enkulu yonqulo. Mzalwana, singamaBhaptizi, okanye amaWisile, okanye amaPentekoste, okanye nantoni na.”

Wathi, “Akusayi kubakho nalinye ilitye eliseleyo phezu kwelinye.”

<sup>230</sup> Ebonisa ukuba “UThixo akahlali zindlwini zenziwe ngezandla.” UThixo uhlala ezintliziyweni zabantu. “Kuba umzimba Uze uNdilungisele wona.” UMoya oyiNgcwele akahlali endlwini. Uhlala entliziyweni. Leyo yitempile. “Anazi na ukuba nizitempile zikaThixo ophilileyo?” Amen. Yakha itempile, yakha icawa, lonke ukholo lwakho lwakhiwe malunga netempile yakho okanye icawa yakho, isithixo sokhuni, uthabatha uphawu lwerhamncwa kwaye ungakwazi oko. Kunjalo oko. Undanda kunye nokuchitha lonke ixesha lakho, abashumayeli, ukuxhasa umbutho wakho, nokuya kanye ngqo esihogweni kunye nalo kangangoko banganako ukuya.

<sup>231</sup> Ndiyanixelela, mzalwana, lixesha lokuba madoda vukani nishumayeke iVangeli ngaMandla woMoya oyiNgcwele, xana kuyo yonke indawo, makhe sibize amaWisile, amaBhaptizi, amaRhabe, amaKatolika, nabo bonke, emnqamlezweni kaYesu Kristu.

<sup>232</sup> Ngoku, uthi, umalusi omdala ubephatha ubusi, abubeke phezu kolwalwa. Xana imvu egulayo ithe yakhotha, ibiphila.

<sup>233</sup> Mzalwana, ndinengxowa yonke yomalusi ezeleyo bubo apha, ngokuhlwanje. Kwaye ndiyakubugalela phezu koLwalwa, uKristu Yesu, ukuze izimvu ezigulayo zibenokubukhotha zize ziphile. Kunjalo oko. Mzalwana, phulaphula, andizukububeka nakweyiphi na icawa. Ayibubo bayo nayiphi na icawa. Bobuka Kristu. Oko kuchanekile kanye.

<sup>234</sup> Esesikweni! “Owu, ewe, sikholwa kuKristu.” Imisebenzi yakho ingqina lonto oyikholwayo.

<sup>235</sup> UYesu wathi, “Le miqondiso,” i-y-a, oo l kabini, “iya kulandela abo bakholwayo, kude kuse ekupheleni kwephakade eli. Kwaye eGameni laM baya kukhupha iidemoni, bathethe ngeelwimi ezintsha; nokuba bathe baphatha inyoka ngezandla, okanye basela into ebulalayo, ayisayi kukha ibenzakalise.” Ukuba bathe babeka izandla phezu kwemilwelwe, iyakuphila.” Yiloo nto eyathethwa nguYesu. Lawo ngaMazwi okugqibela awayo ukuphuma emilebeni Yakhe. Waza Wathatyathelwa phezulu eZulwini.

<sup>236</sup> Kwaye abantu abaphumayo, bekhola kwaye beshumayela impiliso eNgcwele, kunye namandla kaThixo, ihlabathi libabiza ngokuba “baphambene.” Kwaye iBhayibhile yathi, “Ukuba bathe babiza uMninindlu ‘uBhelezebhule,’ bobekaphi na ke ukubabiza bona, abafundi Bakhe?”

<sup>237</sup> Bagwetywa, nabaya apho babelele khona, bonke bafa nje kanye. Kodwa uJosephus wathi, “Abo bantu...ba abo—abo bantu baluhlobo lwamaKristu, baye bemka ukusuka eYerusalem ukuya kwelakwaYuda, baze basinda kuyo yonke le ngqumbo.” Ngoku lawo yayingamaYuda, isiphelo samaYuda.

<sup>238</sup> Ngokukhawuleza ngoku, ukwenzela imizuzu embalwa elandelayo, makhe sigqibe ngeeNtlanga, kanye

ngokukhawuleza. Masityhileni ngaphaya kwiSityhilelo isahluko se-7, apho siyakugqiba khona isigaba sexesha leeNtlanga. Sibone ukuba oku kulungile okanye hayi. Oko bekulapho umprofeti kaHezekile 9 waprofeta khona ukuphela *kweso* sigaba; ngoku apha nguMoya oyiNgcwele eprofeta ngesiphelo *sesi* sigaba. Phulaphulisisa ngenyameko ngoku njengokuba ndifunda ngononophelo.

*Kwaye emva kwezi zinto . . .*

<sup>239</sup> ISityhilelo 7 ngoku, “Emva kwezi zinto ndabona iingelosi ezine . . .” Abo yayingabakhweli bamahashe abaphumayo, kwisahluko se-6, nendlela abaphuma ngayo; ihashe eliluthuthu, nehashe elimnyama, nehashe elibomvu, na njalo njalo, ntoleyo, abo bakhweli babekhwele elizweni ixesha elide.

*. . .Ndabona izithunywa zezulu ezine zimi kwiimbombo zone zomhlaba, zibambe imimoya yomine . . . ukuze ingabhudli phezu komhlaba, naphezu kolwandle, nakuwuphi na umthi.*

<sup>240</sup> Ngoku khangela umbono athe wawubona kuqala. “Ndabona izithunywa ezine zimi kwiimbombo zone,” iindawo ezine kumhlaba jikelele, isithunywa, sibambe imimoya yomine. *Iingelosi* nga “bathunywa.” IBhayibhile yatsho njalo. *Kwaye imimoya* “zimfazwe neembambano.” Zazibambe imimoya emine, apha, . . .? . . . Ngoku khangela, umqolo 2.

*Ndaze ndabona esinye isithunywa sezulu sinyuka siphuma empumalanga, sine (t-y-w-i-n-a, umsebenzi ogqityiweyo, ngamanye amazwi) . . . sinetywina likaThixo ophilileyo: saza sadanduluka ngezwi elikhulu kwi . . . zithunywa, . . . ezazinikwe ukuba ziwonakalise umhlaba kunye nolwandle,*

*Sisithi, musani ukuWonakalisa umhlaba, nolwandle, okanye . . . imithi, de sibatywine abakhonzi boThixo wethu emabunzini abo.*

<sup>241</sup> Khangela, ndiya kufunda ukuhla.

*Kwaye ndaliva inani labo . . . batywiniweyo: kwaye kwatywinwa i—i . . . kwatywinwa ikhulu elinamashumi amane anesine lamawaka we . . . wesizwe sa—sa . . . wesizwe sabantwana bakaSirayeli.*

<sup>242</sup> “Kwisizwe sikaYuda, ishumi elinababini . . .” nokuhla njalo, kunye “noBhenjamin,” kunye “noGadi,” kunye “noRubhen,” ukuhla njalo ukuya ku “Zabulon,” kwaye ukwehla njalo ukuya kwizizwe ezilishumi elinesibini, esiphelweni somqolo we-8. *Kwaye ishumi elinesibini uliphindaphinde ngeshumi elinesibini yintoni?* [Ibandla lithi, “Ikhulu elinamashumi amane anesine.”—Mhl.] Ikhulu elinamashumi amane anesine. “Ikhulu elinamanci mane anesine lamawaka,” lawo onke amaYuda. Ngoku, khangela.

*Ndaza emva koku ndakhangela, kwaye, bonani, isihlwele esikhulu, ebekungekho namnye unako ukusibala, siphuma kuyo yonke imizalwane, neelwimi, nezizwe, . . .*

243 Babevela phi bona? Uyabona, siyawabona apho akhoyo loo maYuda ekupheleni; kwaye xana izithunywa zanikwayo ukuba ziphume ziye kutshabalalisa, wathi apha, babonwa kwaye “babanjwa.” Kodwa babevela phi aba bona, ukuphuma kuyo yonke imizalwane, neelwimi, nezizwe? Babonakala endaweni.

*. . . nabantu, neelwimi, bema phambi kweMvana, nangaphambili. . . zazinxityisiwe. . . iMvana, bembeswe ngenqubo ezimhlophe, namasundu esandleni sabo;*

244 UMtshakazi, uMtshakazi weeNtlanga sele watywinwa apha. Khangela.

*Zaza zadanduluka ngezwi elikhulu, zisithi, Usindiso kuye uThixo wethu lowo uhleliyo phezu kwetrone, nakuyo iMvana.*

*Kwaye—kwaye. . . iingelosi ezo ebezimi zingqongile malunga netrone, . . . amadoda amakhulu, . . . izinto ezine eziphilileyo, . . . zawa ngobuso bazo phambi kwetrone, zaza zanqula uThixo,*

*Zisithi, . . . (Phulaphula, ukuba oku akuvakali njengomhlangano woMoya oyiNgcwele!) Ii-. . . Ntsikelelo, amen, uzuko, . . . ubulumko, . . . nemibulelo, . . . nembeko, . . . amandla, . . . namandla, makube kuye uThixo wethu ngonaphakade kanaphakade. Amen.*

245 Loo nto ayivakali njengohlobo oluthile lwenkonzo yesithethe yokuphumelela, kum. Oko kuvakala njengodidi lwakudala, lokuthululwa kukaMoya oyiNgcwele, kum. Abo bantu bakha bakwindawo ethile; bayazi ukuba mabathini xana bebona iMvana ihleli eTroneni.

*Yaza enye yamadoda amakhulu. . . yathi kum, Ngobani na aba. . . abo bathiwe wambu ngeengubo ezimhlophe? kwaye bavelaphi bona?*

246 Ngoku uwazile onke amaYuda, kodwa aba bavela phi bona, “yonke imizalwane, neelwimi, nezizwe”? Khangela.

*Ndaza ndathi kuyo, Mhlekezazi, nguwe owaziyo. (UYohane wathi, “Andazi nje.”) Yaza yathi kum, . . .*

247 Aba ngabo babenaLa, ndiyaqikelela. Konke kulungile.

*. . . Aba ngabo baphuma embandezelweni enkulu, (bebizwa “ngabaqengqeleki abangcwele,” kusenziwa intlekisa ngabo, betshutshiswa, behlekwa) . . . baphuma embandezelweni enkulu, baza bazihlamba iingubo zabo, baza bazenza mhlophe egazini leMvana. (Khangela!)*

. . . baphambi kwetrone kaThixo, . . .

248 Uhlala phi umfazi? Uhlala phi ukumkanikazi? Lowo nguMtshakazi, uMtshakazi weNtlanga.

. . . kwaye bamkhonza imini nobusuku etempileni: . . .

249 Umfazi wam uyandikhonza endlwini, imini nobusuku. Yabona? Lowo nguMtshakazi kaYesu; lowo nguMtshakazi weNtlanga.

. . . nabo abo bahleliyo phezu kwetrone baya kuhlala phakathi kwabo.

Abasayi kubuya balambe kwakhona, . . .

250 Haleluya! Iintsuku zokusebenza ziphelile. Ke, siphosene nokutya okuninzi, kodwa asingekhe siphose nokunye Phaya. Amen.

251 Ndiyazi olusizana wam, omncinci, umama omdala uhleli apha ngokuhlwanje. Kwaye ndakha ndambona ephakama esuka etafileni. Sasinekofu kunye nesonka esidala. Wayeyigalela kuso, agalele neswekile ngaphezulu. Kwaye akukho ngokwaneleyo ukuqhubeka; abantwana babeyakulila, aze aphakame ahambe. Kodwa asinakuze sikwenze oko Phaya! Utata wam omdala walala ezingalweni zam, ngaphaya kwesitalato, ngaphaya, waza wafa, elambile.

252 Kodwa asisayi kuphinda sikwenze oko kwakhona. Haleluya! Hayi, mhlekazi. Akusayi kulanjwa kwakhona.

Abasayi kuphinda balambe kwakhona, bengayi kunxanwa . . . nelanga aliya kukhanya kubo, . . .

Kuba iMvana leyo isesazulwini setrone iya kubondla, kwaye iya kubakhokelela emithonjeni ephilileyo yamanzi: aze uThixo azosule . . . zonke iinyembezi emehlweni abo.

253 Basenokulila kancinane baqhubele phambili, xana uMoya oyiNgcwele efika. Kodwa uThixo uya kuzesula zonke iinyembezi emehlweni enu.

254 Khangela, wabona “iingelosi ezine zimi kwiimbombo zone, zibambe imimoya yomine.” Ngokukhawuleza ngoku. Ixesha lam liphelile, kodwa makhe ndizise eli nqaku kuni, ngaphambi kokuba ndivale. Khangela, wabona iingelosi ezine. Wakubona ukuvalwa kwebandla lobuYuda, indlela awababona besiza ngayo, kwabona abo, besiza nezixhobo zakhe zokubulala, loo mkhosi.

255 Ngoku khangela. Loluphi uhlobo lophawu iBandla likaMoya oyiNgcwele olwalamkelayo, ukwenzela uphawu emabunzini abo? Yayingumqodiso wokomoya. UMoya oyiNgcwele wabaphawula. Ingaba oko kunjalo? Akazange abamvambe nganto entlokweni yabo, ingaba Wenjenjalo? Hayi.



<sup>256</sup> Abazange bagwetywe lilizwe elithile elichasene nonqulo. Bagwetywa ngababo. Yabona ukuba ndithetha ntoni na? IBandla lokwenene likaThixo ophilileyo liyakugwetywa ngamaKatolika namaProtestanti, kuba bayakumanyana kunye. Sele bekunye njengamntu mnye, njengomama nentombi.

<sup>257</sup> Kodwa aba, *apha*, babengenjalo. Ngoko, khangela into Awayenzayo. Wathi, “Beka uphawu emabunzini abo.” Yayiluhlobo luni lophawu olo? Ndiya kunifundela yona, iZenzo 2. “Bonke babemxhelo mnye ndaweni nye. Kwaza ngequbuliso kwavakala isandi, iNgelosi iphuma eZulwini.”

Uthi, “INgelosi yayisisandi?”

<sup>258</sup> Yayiyintoni na, yintoni eyahamba phambi koDavide, xana weva ukuvuthuza kwamagqabi, amagqabi owomthi wequnube, ngobo busuku xana wayesoyika nje ukuphuma aye? “Weva isandi esiphuma eZulwini esinjengeso moya ovuthuza ngamandla,” uThixo ehamba phambi kwabo.

<sup>259</sup> “Kwaza ngequbuliso kwabonakala kubo uMoya oyiNgcwele naMandla.” Bahamba baphumela ezitalatweni, bexhumaxhuma nokutsiba, kwaye bethetha ngeelwimi, nokuthintitha kwemilebe, kwaye bekhwaza, kwaye besenza njengonxibilileyo, kwaye wonke umntu evuya nje nokudumisa iNkosi uThixo. Ingaba oko akunjalo?

<sup>260</sup> Yiloo ndlela uThixo enza ngayo xana Ethumela aMandla Akhe ezantsi nobhaptizo loMoya oyiNgcwele. Waza Wangena kanye phaya, waza uMyalezo wahamba! Haleluya! Kwaye bakhwaza baze bakhala, baze bathetha ngeelwimi, kwaye baphumela phandle phaya. Kwaye olo yayiluphawu uThixo awalubekayo phezu kwabantu. Ingaba kulungile oko? UThixo wabeka uphawu, kwaye olo luhlobo lophawu uThixo aya kulubeka ebantwini Bakhe namhlanje. Kwa eloo Tywina linye likaThixo olo lahambayo phezu kwabo ngoko, phantsi kobhaptizo loMoya oyiNgcwele, yayiliTywina likaThixo.

<sup>261</sup> Ndifuna ukunibuza into ethile, bandla. IBhayibhile ithi lona uphawu lukaThixo, ngaloo mhla, yayilubhaptizo loMoya oyiNgcwele. ITywina elo elalise bantwini, ukubenza bahluke kwabanye, yayilubhaptizo loMoya oyiNgcwele. Kunjalo oko? ITestamente eNtsha yatsho, kwabase-Efese 4:30, ukuba uMoya oyiNgcwele uliTywina likaThixo, kubantu ngemihla yokugqibela, ukuya kwindawo yakho yesiphelo sangoNaphakade. Kunjalo oko? Ngoko uMoya oyiNgcwele wayenyanisile.

<sup>262</sup> Ngoku, saba nesigaba samaWisile, saba nesigaba samaBhaptizi, saba nogwetyelo, saba nongwaliso. Saba nazo zonke ezi zinto, ukuza njalo.

<sup>263</sup> Kwaye kanye malunga namashumi amane eminyaka eyadlulayo, ubhaptizo loMoya oyiNgcwele lwafundwa okokuqala e-United States. Kunjalo oko? Malunga namashumi

amane eminyaka eyadlulayo, xana abantu baqalisayo ukwamkela . . .

264 Ngoku, babedla ngokuwubiza ngokuba ngumsebenzi wesibini oqinisekileyo wobabalo, ungcwaliso. “Ungcwaliso,” lulungile.

265 Isitya kufuneka kuqala sithatyathwe, sicholwe. Sonke sizele ludaka. Sigwetyelwe, ngenxa yokuba u—umntu usicholile.

266 Into elandelayo, simelwe kukuba si—sicocwe size sikhutshwe. Igama elithi *ngcwaliso* lithetha “ukucocwa, waza wabekelwa bucala ukwenzela inkonzo.” Kodwa “wabekelwa bucala *ukwenzela inkonzo*” akuthethi ukuba *ukwintsebenzo*.

267 Kwaye ngoko uYesu wathi, “Ninoyolo nina xana nilambela nokunxanelwa ubulungisa, kuba niya kuhluthiswa.” Yabona, uMoya oyiNgcwele weza kwelingcwalisiweyo, elenene, lenyani, ikholwa elingcwalisiweyo. Kwaye imiqondiso nezimanga zaqalisa ukuzibonakalisa nje sakuba eso sitya singcwalisiwe salunga, kwaye uMoya oyiNgcwele ungena kuso. Yabona ukuba ndithetha ntoni na?

268 Awunakukhupha oli kuloo bhotile ngaphandle kokuba kukho i-oli phaya, akunamsebenzi nokuba icoceke kangakanani na ibhotile. Awunako ukuzisa ukuthetha ngeelwimi, nempiliso eNgcwele, naMandla kaThixo, ukuphuma kwinto ekungekho nto kuyo. UMoya oyiNgcwele kwafuneka ukuba aziswe, ngoko.

269 Khangela, malunga namashumi amane eminyaka eyadlulayo. . . Makhe sicinge emva. Sikhangele, ngenxa zonke. . . Jonga ngokusondeleyo. Kwabakho umlawuli omkhulu owaphumayo, iMfazwe yeHlabathi yokuQala; okokuqala kuyo yonke imbali yehlabathi, imfazwe yehlabathi. Wayeqale phi na? Kanye ngqo eJamani. Kwenzeka ntoni? Umnqa, akukho mntu waziyo, kude kube namhlanje, ukuba yema njani na. Akukho mntu waziyo. Funda *UkuHla KweMfazwe YeHlabathi*. Yonke imiqulu, ndiyifundile. Akukho namnye umntu. . . Ekuphela kwento abayaziyo, kwabakho umyalelo owaphumayo, “Nikezelani!” Akukho mntu waziyo ukuba ngubani owawunikayo. Ngokuba?

270 Owu Thixo! Niya kundibiza “umqengqeleki ongcwele,” nakanjani na, ke ndingasuka nje sendisenza ngokweemvakalelo zam. Khangela! Indlela endinombulelo ngayo yokuba uMoya oyiNgcwele ube lapha eqongeni, ukuze utyhile.

271 Qaphela. Khangela. Baphuma, wonke umoya usiza ehlabathini, izixhobo zalemihla, ukutshabalalisa yonke into ngokupheleleyo kwimfazwe yehlabathi. Kodwa, ngequbuliso, yema. ISityhilelo isahluko se-7, satsho, “Ndabona iiNgelosi ezine zisihla nezixhobo zazo zokubulala. Kwaye phaya kwaphuma indoda ivela empumalanga, eneTywina likaThixo ophilileyo, yathi, ‘Bambani imimoya yomine.’”

272 “Yibambeni,” ngokuba? AmaYuda akakabikho endaweni elungileyo okwangoku. Uzuko! AmaYuda akakho ndaweni eyiyo, leyo yikhalenda kaThixo. Wabaxelela apho baya kuba bemi khona ngaphaya, Wathi, “Xana nibona umthi womkhiwane uvelisa amasebe, yazini ukuba ixesha likufuphi.” Kwaye xana nibona amaYuda ebuyela ePalestina, yazini ukuba ixesha likufuphi. “Esi sizukulwana asisayi kudlula zide zonke izinto zizaliseke.” Kwaye, mzalwana, kule minyaka isixhenxe yokugqibela sisihlandlo sokuqala sokuba iflegi yamaYuda yakha yaphaphazela, kwiminyaka engamawaka amabini, phezu kweYerusalem; ewe, amakhulu angamashumi amabini anesihlanu eminyaka. Amen. AmaYuda ayengekho kanye apho yayinokwenziwa khona, kodwa Wathi, “Bambani! Bambani!”

273 Ngokuba, ngokuba “bambani”? Khangela, kwakusekho iiNtlanga ezithile okwangoko, phakathi kwesigaba sikaWesley nesigaba sePentekoste, ezazifanele ukuba zingene. Phambi kokuba iPentekoste ingene kwiSigaba seBandla laseLawodike, kwakukho “ucango oluvulekileyo” lumiswe phambi kwebandla; ucango oluvulekileyo, ukuya, “Nabani na aya kumvumela ukuba eze aze asele eMthonjeni wamanzi oBomi ngesisa.” Ucango oluvulekileyo, lumiswe. Owu, bethu!

Kwaye Wathi, “Yibambeni!” Ngokuba?

274 UYesu wathi, “Indoda yaphuma yaze yasebenza. Kwaye nenye indoda yaphuma, kwenye iyure, nayo yasebenza. Neny indoda yaphuma yaza yasebenza. Kwaye nenye indoda yaphuma ngelixa leshumi elinanye. Kwaye xana imisayo ngelixa leshumi elinanye, wabanika bonke ngabanye isabelo esifanayo, ilixa leshumi elinanye.”

Bamangala ukuba kungokuba. “Kutheni ekwenza, ufumene owelixa leshumi elinanye, bonke ngabanye bengena?”

275 AbakaMartin Luther abo basebenza, bahamba phantsi kwesigaba sexesha likaLuther, bafela elubabalweni! ...?... abanye, amaWisile akhwazayo, lawo afela phantsi kwesigaba sikaWesley, afela elubabalweni. Siphila kwesinye isigaba, hayi emva phaya. Apha! Umama wayedla ngokuhamba ngenqwelo yeenkomo, saza sahamba ngemodeli ye-V-8 Ford, ephantse yahamba okwenqwelo ntaka. Kunjalo oko. Siphila kwisigaba esahlukileyo, ngokupheleleyo. Kwaye siphila kwisigaba sexeshsha esahlukileyo. Siphila kumhla wokubuyiselwa kwaMandla kaThixo, kwaye kanye apha sibona aMandla kaThixo njengokuba benzayo ekuqalekeni. Siphila kwesinye isigaba. Musani ukukhangela emva phaya kuWesley, amaWisile, nabo bonke abo, amaBhaptizi, namaRhabe. Khangelani apha kuYesu Kristu, iMbhangi noMgqibebelisi woKholo lweBhayibhile. Haleluya!

276 Ngoku Mkhangele, wathi, “Yibambeni,” kude kube (yintoni?) abantu beyure yeshumi elinanye babe nokungena,

ubizo lokugqibela lweNtlanga. Umama wasebenza *phaya*; utata kunye nabo basebenza *apha*; umakhulu wasebenza emva *phaya*. Esi sisigaba sethu, iyure yeshumi elinanye. Laa Mfazwe yeHlabathi yema ngenyanga yeshumi elinanye enyakeni, ngomhla weshumi elinanye enyangeni, ngeyure yeshumi elinanye emini, kwaye ngomzuzu weshumi elinanye kwiyure; ukuze abantu beyure yeshumi elinanye bangene, (yintoni?) bamkele kwa olo bhaptizo loMoya oyiNgcwele olo abalufumanayo emva *apha* ekuqaleni, ukubuyisela aMandla novuko lweNkosi uYesu Kristu, imiqondiso kunye nezimanga ezifanayo.

<sup>277</sup> Ingaba yintoni leyo? Iimfazwe ziyazamazama *apha*, ziyazamazama *phaya*, ziyazamazama *apha*, ziyazamazama *phaya*, zizama uku. . . Iziqhushumbisi ze-athom nayo yonke enye into zakhiwe, kodwa abanako ukukwenza oko. Abanakukwenza oko ade amaYuda afumane utyelelo lobhaptizo loMoya oyiNgcwele. INGelosi yathi, “Yibambeni, side sibatywine abakhonzi,” hayi uMtshakazi. IiNtlanga azizange zibe ngumkhonzi; singoonyana neentombi. Abo ngabakhonzi, amaYuda. U-Abraham wayengumkhonzi kaThixo. Haleluya! Ngoku, amawaka aphindwe ngamawaka aphindwa ngamawaka wamaYuda. UThixo wayenza lukhuni intliziyo kaFaro, ukuze abaqhubele ePalestina. UThixo wayenza lukhuni intliziyo kaHitler, intliziyo kaMussolini, intliziyo kaStalin. Ubaqhuba ngamandla, ukuya ePalestina, engayazi into ayenzayo, esebenza kanye ezandleni zikaThixo.

<sup>278</sup> Loo makhulu anamashumi amane anesine amawaka aya kuma ngaphaya. Kwaye ngolunye lwezi ntsuku, othile oNgcwele, ongwele, umprofeti othanjisiweyo kaThixo uyakuya ngaphaya enemiqondiso nezimanga. Loo maYuda aya kuthi, “Yiloo nto ebendiyifuna.” Ewe, mhlekazi. Kwaye uThixo uyakubhaptiza ikhulu elinamashumi amane anesine lamawaka amaYuda.

<sup>279</sup> Kwaye uXwilo luyakufika; isigaba seNtlanga siya kupheza. Isiqhushumbisi se-athom siyakuqhushumba kwaye silithabathe ihlabathi. Kwaye iBandla leNtlanga liya kuxwilelwa phezulu, ukuze lime phaya kuBukho bukaThixo. “Ngoobani aba abo benyuka bephuma kwimbandezelo enkulu? Behlambe iingubo zabo eGazini leMvana. Baphambi koThixo, ngaphandle kwebala.” Amen.

<sup>280</sup> Uphawu lwerhamncwa, umanyano; iicawe, ubuKatolika, zonke zibotshelwe ndawonye, ukuya kungena kwisiphithiphithi. Intsalela, uMtshakazi kaMoya oyiNgcwele.

<sup>281</sup> Kwaye abantu namhlanje abo bahleka ukuthetha ngeelwimi, abo abayihlekayo impiliso eNgcwele, abo abasihlekayo isiprofeto, abo abahleka ukuzibonakalisa koMoya; kwaye kwaloo moya mnye wawulawula loo maYuda emva apha, abo benyelisa uMoya oyiNgcwele emva phaya, baza bafa phantsi

komgwebo oNgcwele. Le United States ibotshelelwe kumgwebo oNgcwele, phantsi kwaMandla oMoya oyiNgcwele. Bagwebile, baze bahlekisa, bajika, baza basibiza “abaqengqeleki abangcwele” nayo yonke enye into. Kodwa iyure ilapha, xana uThixo eya kuthulula umgwebo Wakhe oNgcwele. Amen.

<sup>282</sup> Lungelani. [Indawo engenanto eteyiphini—Mhl.]...?... Ekuphela kwendawo ekhuselekileyo ekhoyo namhlanje kukuKristu Yesu. UThixo anisikelele. Ukuba awukho phakathi, phikelela ude ungene. “Abo bakuKristu Yesu uThixo uya kubazisa kunye Naye ekuBuyeni kwesibini.”

<sup>283</sup> Ngaphandle kweTywina likaThixo, elulubhaptizo loMoya oyiNgcwele, umanyano lowexuko luphawu lwerhamncwa. Lowo ngu-ITSHO INKOSI. Yabona ukuba ndithetha ntoni na? Kodwa aba befundisi bezenkolo bazama ukulubeka phezu kobukomanisi, xana bengaluqondi ukuba lusebenza kanye phakathi kwabo. Wathi, “Baya kuba ngabakhokeli beemfama abakwazimfama.” Wathi, “Baya kuba namehlo, kodwa bangabi nakubona.” Wathi, “Nina, ngezithethe zenu, nithetha imfundiso yabantu, nisenza imiyalelo yabantu, nisenza imiyalelo kaThixo into engento.”

<sup>284</sup> Niya kuwahleka amaKatolika ngokumisela ikhathekizim yawo, kwaye amadoda enu aya kanye phezulu apha ukuya kwinkomfa ethile okanye into ethile, aze enze isigqibo sokuba angayamkela impiliso eNgcwele kusini na, okanye ubhaptizo loMoya, nezi zinto. Kwaye bayaLugweba kwaye baLukhanye. Nize ngoko nihleke amaKatolika. Aninalo ilungelo lokuhleka amaKatolika. Kuba, ukuba waye “LIHENYUKAZI,” IBhayibhile yathi nili “HENYUKAZI,” kulo kanye olomanyano.

<sup>285</sup> “Phumani phakathi kwalo, bantu baM! Yibani ngabohlukileyo,” utsho uThixo, “kwaye Ndiya kunamkelela kuM.” Kunjalo oko.

<sup>286</sup> Owu, kutheni lo Mnquba kaBranham ungenako ukuphuma kumbimbi wethu? Ndifuna ukwazi ukuba nina bantu basekuhlaleni apha niyayikholwa na le Vangeli. Kwaye Ishunyayelwe, kwaye niYibonile, imiqondiso nezimanga, yaze yaqinisekiswa. Nayo yonke into iNkosi eyayithethayo, yenzekile. Ngoko, yintoni ingxaki kulendawo apha, xana ndisiva ukuba kukho iingxabano phakathi kwenu, xana ndisiva ukuba kukho imbambano? Ndifuna ukuba nibhale ukuba yintoni ingxaki ngani, yintoni esentliziweni yenu, nize niyibeke kweliqonga lepulpiti, ngomso ngokuhlwa.

<sup>287</sup> Ndifuna ukubona ukuba kutheni eli bandla lingenako ukuthwalwa ngaMandla kaThixo, kunye nobhaptizo loMoya oyiNgcwele, ngemiqondiso nezimanga. Yintoni ingxaki? Umalusi wenu uyakukholwa Oko. Niya Kukholwa nani. Ke, yintoni le ingalunganga apha? Kukho into engalunganga. Le kufanele kube yindlu yokukhanya kwehlabathi. Le kufanele

kube yindawo apho aMandla kaThixo, kunye nokukhala nokulila, nokufuna uThixo, kufanele ukuba kuqhubela phambili, imini nobusuku. Kutheni singenakumfumana?

<sup>288</sup> “Ndiya kwenjenjalo, kodwa nina aningekhe,” watsho uYesu. “Aninako ukwenjenjalo. Yizani nizithengele kuM.”

<sup>289</sup> “Ndiyazi ukuba nithi,” Wathi, “u ‘tyebile, awuswele kwanto,’” ethetha kumabandla. Wathi, “Uthi, ‘Ndisisityebi, kwaye andiswele nto. Singowona mbutho mkhulu ngakumbi.’ Kwaye awazi ukuba uludwayinge, ulihlwempu, ulusizana, uyimfama, kwaye uhamba ze, kwaye awukwazi oko.” Ukuba umntu ukuloo ngxaki kwaye ekwazi oko, ubeya kuzinceda. Kodwa, xana ungaloo ndlela, “uze ungayazi lonto!” Kwaye uKristu wathi iicawe ngalo mhla ziyakuba ngaloo ndlela, kwaye aziyi kuyazi loo nto.

<sup>290</sup> Tsweba umntu wakho wokomoya, othandekayo wam, mzalwana othandekayo. Tsweba umphefumlo wakho, njengoko kwakunjalo, ngomthandazo, uze uthi, “Nkosi Yesu, ndihlole. Makhe ndithabathe uluhlu lwezinto ngokuhlwanje, phambi kokuba ndilale, ndize ndifumanise ukuba yintoni ingxaki ngam. Ndahlala ndizixela minyaka le, kwaye andiziboni ezi zinto ezo uYesu awazitshoyo. Ukuba Uyakuba nam, kwaye ezi zinto ziyakuqhubela phambili, andiziboni. Yintoni ingxaki, Nkosi Yesu?”

<sup>291</sup> Nyaniseka. Nyaniseka. Yihla uze uthethe kuYe, njengobuso nobuso nomzalwana. Uya kukutyhila. Uya kukuxelela. Wukrazule umphefumlo wakho kubini, uze uwubeke phandle phaya. Yithi, “Nkosi Yesu, ukuba kundibiza usapho lwam, ukuba kundibiza ubomi bam, ukuba kundibiza umsebenzi wam, ukuba kundibiza ubulungu bam, ukuba kundibiza isidima sam esixekweni, ndiya kuthabatha indlela kunye nabadelliweyo abambalwa beNkosi.”

<sup>292</sup> Ngoku khumbulani, uYesu wathi, “Limxinwa isango, icuthene nendlela, kwaye bambalwa abo abaya kulifumana. Kuba iphangalele indlela leyo esa entshabalalweni;” Isigidi ngaphezulu ngo-54, “Libanzi isango elo likhokelela kwitshabalalo, kwaye baninzi ke abo bangena ngalo.” Kunjalo oko. “Lowo othe walahlekelwa bubomi bakhe ngenxa yaM wobufumana yena. Lowo uthanda uyise, nonina, nodade, nomzalwana, okanye nantoni na, kangcono kunaM, akafanele ukubizwa ngokuba ungowam. Wobeka isandla sakhe ekhubeni aze aqale abhekise phambili, nkqu abuye abheke ngasemva, akalifanele ixesha.” Mzalwana!

<sup>293</sup> Ngolunye lwezi ntsuku, intshumayelo yokugqibela yeVangeli ethanjiswe nguMoya oyiNgewele iyakushunyayelwa. Ngolunye lwezi ntsuku, umpu wokugqibela uya kudubula. Ngolunye lwezi ntsuku, iculo lokugqibela liya kuculwa. Ngolunye lwezi ntsuku, umthandazo wokugqibela uya kuthandazwa.

Ngolunye lwezi ntsuku, iingcango zomnquba ziya kuvalwa okokugqibela, iBhayibhile iyakuvalwa epulpitini. Kwaye uyakuma kuBukho bukaThixo, ukunika ingxelo ngenxa yoko ukuvileyo ngokuhlwanje. Kuyakuthini ngoko? Kuyakuthini ngoko? Xana iNcwadi enkulu ivuliwe, kuyakuthini ngoko? Xana ngokuhlwanje kusiza kwirekhodi, kuthini ngoko? Owu, njengoko iculo lisitsho:

Kuthini ngoko?  
Xana iNcwadi enkulu ivuliwe, kuthini ngoko?  
Xana abo bamalilieyo uMsindisi namhlanje,  
Baya kucelwa ukuba banike isizathu—Kuthini  
ngoko?

<sup>294</sup> Umsebenzi wakho wema endleleni yakho. Abazali bakho bema endleleni yakho. Umhlobo wakho oyinkwenkwe wema endleleni yakho. Umhlobo wakho oyintombazana wema endleleni. Icawe yakho yema endleleni.

Kuthini ngoko? Kuthini ngoko?  
Xana iNcwadi enkulu ivuliwe, kuthini ngoko?  
Xana abo bawalayo lo Myalezo ngokuhlwanje,  
Uyaku, kucelwa ukuba unike isizathu—  
Kuthini ngoko?

<sup>295</sup> Uya kwenza ntoni malunga noko? Uyalazi ukuba luyintoni na uphawu lwerhamncwa. Uyalazi ukuba luyintoni na iTywina likaThixo. Kuxhomekeke kuwe.

Yanga iNkosi inganisikelela, ngelithuba siphakamayo.

<sup>296</sup> Bawo waseZulwini onobubele, makhe iinceba Zakho neentsikelelo zibe phezu kwabantu. Makhe uMoya Wakho ushukume. Kwaye makhe uMoya Wakho oyiNgcwele atyhale ukuhla phezu kwaba bantu, kwaye ubanike, Nkosi, ubhaptizo loMoya. Yanga yonke indoda nomfazi, inkwenkwe nentombazana, abalapha, banga bangathwalwa kangangoko ngokuhlwanje, nguMoya oyiNgcwele, ukuba baya kuthi, “Thixo, thabatha konke endinako. Thabatha konke oko endikuko. Kodwa, ndivumele ndiKukhonze, Nkosi yam. Ndiya kubeka yonke into bucala. Ndiya kuzincama. Ndiyakuncama ikratshi. Ndiyakuncama icawe. Ndiya kuncama yonke into.”

<sup>297</sup> Hayi ukuba kuya kufuneka ukuba baphume ecaweni yabo, Nkosi, kodwa kufuneka bephumile kwimeko leyo abaphila phakathi kwayo. Owu Thixo, thumela amaWisile abuyele ecaweni yawo, ekumlilo, ukushumayela iVangeli; thumela amaBhaptizi emva, uthumele amaCampbellites emva, uthumele amaKatolika emva. Nkosi Thixo, thumela umntu ophuma kuMnquba kaBranham apha, ukubuyela kumnquba apha, ngobulali, umoya othobekileyo, lowo oyakuphuma uze uthethe, kwaye athande, aze azame ukwenza abantu ukuba babemxhelo mnye kwakhona, ukuze uMoya oyiNgcwele ungene ngaphakathi

kwaye usebenzise abantu. Thumela imiqondiso emikhulu kunye nezimanga. Thambisa lonke ikholwa. Xolela sonke isono.

<sup>298</sup> Owu Thixo, siyibona imiqondiso ibonakala. Sibona umthi womkhiwane uhlumisa amagqabi. Siyazi ukuba ixesha likufuphi. Sibona eso siqhushumbisi silele ngaphaya ezandleni zaloo ndoda leyo oWawuthe yakunikwa ukulitshabalalisa ihlabathi.

<sup>299</sup> Owu Thixo, singathini ukuphinda sikucekise kwakhona? Singakwenza njani oko? Xana, sisiva iVangeli Yakho esikelelekileyo ivakala ngokucacileyo kangako; sisiva uMoya oyiNgcwele eshukuma; sibona uMoya oyiNgcwele enika imiqondiso nezimanga; ephilisa abagulayo, evula amehlo amfamekileyo, ebuyisela ubomi kwabafuleyo; izimanga ezinkulu nemiqondiso; iVangeli ishunyayelwa ngabantu abangafundanga, abantu abagenalwazi, ishunyayelwe phantsi kwaMandla nokubonakalalisa koMoya oyiNgcwele; imiqondiso nezimanga zilandela ibandla. Kukangakanani ke!


<sup>300</sup> Wathi, “Ukuba benimazile uMoses, beniya kuwazi umhla waM.” Haleluya! Ke kunjalo namhlanje, Nkosi. Babona zonke iintlobo zemiqondiso, yeemfazwe neenkathazo, nayo yonke into. Makhe batyhile bewabuyisa umva amaphepha eBhayibhile endala ethandekayo, baze babone ukuba siphilile na isibonda semayile. Sisekupheleni kwesigaba.

<sup>301</sup> Owu Thixo, hambisa uMoya Wakho phezu kwaba bantu. Kwaye njengokuba besuka apha, ngokuhlwanje, wanga uMoya oyiNgcwele angahamba nabo.

<sup>302</sup> Kwaye ngokuhlwa kwangomso, Nkosi, xana sisihla size kwesi siguqo sikhulu silungiselela ukusinikeza, sithandazela ukuba iziguqo zigutyungelwe zizale, amagumbi okuthandazela ayakuzala.

<sup>303</sup> Kwaye yanga, ngentsasa yangeCawe, Nkosi, nobusuku bangeCawe, siya kube sibhaptiza abantu apha ngokweLizwi likaThixo. Kwaye wanga uMoya oyiNgcwele angawela phezu kwaloo manzi, aze enze imiqondiso emikhulu nezimanga. Siphe oko, Bawo.

<sup>304</sup> Sikelela umalusi wethu othandekayo apha. Sikelela amalungu. Sikelela nabasemzini abase sangweni lethu. Sanga singagoduka ngokuhlwanje size sicamange ngezi zinto entliziyweni yethu; buyani ngokuhlwa ngomso, nivuya, nizisa kunye nathi izithungu. Sikucela eGameni likaYesu Kristu. Amen.

<sup>305</sup> INkosi uYesu Kristu isikelele ngamnye wenu. Xhawulanani ngezandla omnye komnye. Buyani ngomso ngokuhlwa, nizise isicelo senu nento eniyifunayo, nize niyibeke epulpitini. Wanga uThixo angasoloko enithambisa, abe nani! Amen. UThixo anisikelele. 



54-0514 ITywina LikaThixo  
e-Branham Tabernacle  
e-Jeffersonville, e-Indiana U.S.A.

XHOSA

©2024 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)

## Ilungelo lombhali elilelakhe lokushicilela

Onke amalungelo agciniwe. Le ncwadi ingaprintwa kwiprinta yasendlini ukwenzela ukuba isentyenziswe okanye kunikezwe ngayo, ngaphandle kwentlawulo, njengesixhobo sokukhawulezisa iVangelli kaYesu Kristu. Le ncwadi ayinakuthengiswa, yenziwe kwakhona ngesixa esikhulu, ifakwe kwi website, igcinwe kwindawo apho inokukhutshwa khona, itolikelwe kwezinye iilwimi, okanye isetyenziselwe ukurhwebesha imali ngaphandle kwemvume echaziweyo ngombalo ephuma eVoice Of God Recordings®.

Ngeechukacha ezithe vetshe okanye malunga nezinye izinto eziphathekayo, nceda qhagamshela:

VOICE OF GOD RECORDINGS

P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.

[www.branham.org](http://www.branham.org)