

# Isimo Somntu Ogqibeleleyo



Enkosi Mzalwana uNeville, iNkosi ikusikelele. Kumnandi ukuba lapha emnqubeni kwakhona ngale ntsasa. Ndinibulisa ngobabalo nonke kusanje. Ndiyathemba ukuba iyakuba yimini emnandi le kuthi sonke ebusweni beNkosi yethu. Ngoku ke, ndinesifundo kusanje. Ndifuna ukuya ngqo esifundweni ngokuba si...ndicinga ukuba sibalulekile, nokwenzela ukuba isihlwele singabe sihluphekile uyazi... kufuneke sikhale ixesha elide, babe abaninzi bemile. Ndizakuya ngqo esifundweni.

Ngoku ke, ngokuhlwa ndifuna ukuthetha ngengongoma ethi *ISikhokelo Sobomi Bam*. Kwaye ndiyathemba ukuba abaninzi banga...abaninzi kangangokuba benako, bakubakho ngelo xesha langokuhlwa. Nangona, ukuba unebandla lakho, siya...kakade siyafuna ukuba ubesebandleni lakho. Ngumsebenzi wakho lowo: ukuba ubelapho apho ikhoyo indawo yakho yokusebenza, ubonakalise ukukhanya kwakho.

Ngoku, sisoloko sithembile ukuba xesha ngalinye sibuyela apha sakuba nendawo enkulu kunale ikhoyo. Kodwa sifumana ubunzima malunga nalo nto, owu naphi na. Elaa Bhunga laBaphathiswa lizame yonke into ngokuqinisekileyo. Bathumela kwenye indawo; yamkelwe; bayithumele kwenye indawo suka bayithintele, bayibuyisele umva; bayayivuma ngapha, ibuye...owu, sifumana obunjani bona ubunzima. Kodwa uyazi, uSathana usoloko engumlwi wokulungileyo. Khumbula njalo, soloko engo...

Bendimangalisiwe ukuba uphi na, Anthony, (Bendingamboni...ndidibene notata wakho,) ndaza ndakhangela apha kubaphulaphuli; uthe ubuhleli phayaa. Siyakuvuyela ukuba nawe kunye notata wakho apha—uMzalwana uMilano ovela eNew York. Ndiyathemba ukuba...njengokuba ndisiya phesheya kolwandle kwakhona ngelithuba ndiyakufumana elinye “ihlumelo” eliphuma kwalapho eNew York, ukuba iNkosi ithandle.

Ngoko sinivuyela kakhulu nonke. Kulunge ngokukodwa, ukuba nibelapha. Kwaye sibe nexesha elimnandi phezolo, okanye ndingathi ndibe nalo mna Andibanga...*u-Isaya eTempileni*.

...ke kusanje sifuna ukuthetha ngengongoma, mhlawumbi sifundise gxebe, ukuba sinokuba nako, *Ukwakha Umnquba Ophilileyo...*, *Ukwakha Umnquba Ophilileyo ube yiNdawo yokuHlala koThixo Ophilileyo: INdoda Egqibeleleyo—UMnquba oPhilileyo kaThixo Ophilileyo*, apho Ahlala khona.

Ndiyakholwa ukuba banalo mculo umnandi apha, andibinathuba lakuwuva. Kwaye ngokuhlwanje ndizakuzama ukuhla ndize. Unkosikazi undixelele ngoMzalwana ekuthiwa ungu-Ungren, (Ndiyakholwa ligama lakhe elo) wasezantsi eTennessee. Ngoku, ebelapha phezolo. Andimboni kusanjanje, kodwa ndiyakholwa ukuba ukho ndaweni ithile. Ndingathanda ukumva ecula ngokuhlwanje, ukuba ndakubanako, nokuba ngu-*Down From His Glory* okanye u*How Great Thou Art*. Ndingathanda ukuwava. Bangaphi abayakuthanda ukuva uMzalwana u-Ungren ecula? Owu, ndiyawuthanda umculo omnandi. Kwaye uMeda uthe unelizwi eliphakathi, undikhumbuza uMzalwan'uBaxter lo wethu. Yimvumi naye, njengokuba sisazi sonke. Ibe ngu-*Down From His Glory* okanye u*How Great Thou Art*. Ndiyakholwa ukuba ndimbhaqile ngoku phayaa...Kuya kulunga, Mzalwan'u-Ungren, ngokuhlwa, ukuba ungabanako? Ukuba uyakuba usekhona. Uzakuhlala uyilinde le nkonzo yangokuhlwanje? Kulungile, ndiyakuxelela, kunjani ukuba si...andifuni kuxakekisa mntu, kutheni kungabi ngoko nje, ukuba unokuba nako ngexesha laMatywina aSixhenxe xa sishumayela wona, ukuba unokuza, ndingathanda ukuwushicilela, uyabona, ukuze ndiwufumane u-*How Great Thou Art* ndawonye no-*Down From His Glory* ngeloo xesha?

Owu, akumangalisi ukukhonza iNkosi? Andiyazi into ebendinokuyenza ukuba bendingengoMkristu. Kumnandi ngenene ukuba nguMkristu, ndiziva ndingase ndixhuma-xhume ndikhale ngelizwi lam lonke. Ukuba nguMkristu—fanucinge. Umiliselwe ngokupheleleyo kuKristu.

Ndiyazi ukuba ndisoloko ndiliphosa ukulibiza igama lale ndoda qho. Inokuba ngu "S.T." okanye u "T.S.," mhlawumbi into elolo hlobo. Sumner, uMzalwan'uSumner. Ndifuna ukubulela yena nenkosazana yakhe ethandekayo. Ndiyacinga ukuba ichithe malunga, kukhangeleka ngokungathi sisithuba seenyanga ezintandathu ekuchwethezeni ezi Zigaba ziSixhenxe zeBandla, ngoko ke sesiyifumene kwakhona ichwetheziwe, ilungele ukuhlolisiswa, iye ekubeni yincwadi—iZigaba eziSixhenxe zeBandla, Dad'uSumner, kuloo ndawo ukuyo, ngokuqinisekileyo uyakusivumela sikuhlawule ngaloo nto. Ibingumsebenzi omkhulu lowo. Ngoba, inkulu olwaa hlobo. Ingandithatha inyanga ezintandathu ukuba ndiyifunde ndiyigqibe, andithethi ke ngokuyisusa emakhasethini ukuze kwakhona ndiyijike ndikhuphe iindawo eziphindaphindiweyo, ndiyenze ibe yincwadi. Sizakuyilungelelisa ke siyithumele ekushicilelweni khona ngoku kuba sicinga ukuba yinto ekufuneka beyifumene khona ngoku abantu, kwaye ungayifunda. UBilly ke ebesand'ukundibonisa, ekungeneni kwam phaya emva kwimizuzu nje edlulileyo, ukuba ngoku seyilungele ukuya kumshicileli. Ngoko, Dade, iTabanekile

izakukuhlawula ngaloo nto. Andinakulindela ukuba ukwenze simahla oko. Okanye mhlawumbi ukuba sithe le ncwadi sayifumana saba nokuyenzela ixabiso, okanye into enjalo, sibe nokubeka ixabiso apho uyakuthi ube nento oyifumanayo nanini na xa beyithengisile, enye kwezo zinto. Ungathetha nje, neBhunga laBaphathiswa, aba bahleli apha abanye babo balapho phakathi bazakukubonelela malunga nayo. INkosi ikusikelele ngokulunge kakhulu.

UMzalwana noDade uKidd abadala aba bahleli apha, bakwisithuba esisondele ekhulwini (kancinci nje). Bendisand'ukuhlangana naye udade emzuzwini nje odlulileyo wathi, "Ngoko, ngokuqinisekileyo iyakuba kokokugqibela ndikubona, Mzalwan'uBilly," wathi, "Ndiyaguga mpela."

Ndathi, "Owu, hayi ke! Andithandi ukukuva usitsho." Banjengomama notata kanye. Siyabathanda uMzalwana noDade uKidd, wonke umntu uyabathanda. Kubakho into eyenzekayo kum ndakubabona bengena enkonzweni, isibini esincinane esidala esinjeya; khawucinge nje, babeshumayela iVangeli phambi kokuba ndizalwe, ndibe sendilixhego. Ewe, cinga nje, babeshumayela ndingekazalwa. Ndimlo ngoku. Ndikhe ndicinge, "Ndiyaguga ngokupheleleyo," kuze kuthi ngokucinga nje, sendilungele ukunikezela ndibone uMzalwana noDade uKidd bengena: "UZuko kuThixo!"

Ndithi, "Hayi, ndiziva ndonwabile." Ewe mhlekazi, ukubabona nje, indlela abanoku...indlela abakuphembelela ngayo iyinene. Kwakhona uqaphele ke ukuba sebephantse ukuba bobu budala bam okwesibini, babe basaqhubela phambili entsimi. Bebehleli kusanje bacela iincwadi—ukuba babe nokuthatha iincwadi baze bazithengise; befuna amakhasethi ukuze baphume bayokuloba imiphefumlo ngala makhasethi—ngoku sebesondele ekhulwini leminyaka ubudala. Ngoku, ziphi impiko zakho ezimbini ebisithetha ngazo phezolo? Ewe, ndiyaqala ukucinga ngokuba, "Ziphi ezam?" Mingaphi iminyaka yakho, Dad'uKidd? (Ngamashumi asibhozo ananye) Mingaphi iminyaka yakho, Mzalwan'uKidd? (Ngamashumi asibhozo anesibini). Ngamashumi asibhozo ananye namashumi asibhozo anesibini eminyaka ubudala, babe besazixakekisile iimpiko zabo ekusebenzeni, besaqhubela phambili.

Nantoni na engalunganga ethi iqhubeke e-Ohio aziyo ngayo uDade uKidd, uyakhala umnxeba ekhaya. Ngenye imini watsala umnxeba kwakukho usana oluncinci (oluyintombazana, ndiyakholwa yayilulo) olwazalwayo, izibilini ke zingaphandle—isinyi singaphandle koloo sana. Futhi ugqirha wayengayazi into amakayenze ngaloo nto, wayesoyika ke ukuqhuba uqhaqho. Sathandaza...[UDade uKidd ubalisa ngeso siganeko ephakathi kwabaphulaphuli—Mhl.]...waziphindisela phakathi izibilini ngoqhaqho ecinga ukuba alunakuphila; lwaze lwaphila—kungekho ndlela ngoko isuka

kwithumbu elingemva ukuba kudlule ukutya kuphume. UDad'uKidd waphinda watsala umnxeba, senza umthandazo kwakhona, kwaye ngoku lunendlela eqhelekileyo. Nguye lo ukho njengengqina, kwanogqirha ngokwakhe. Lingqina lokuba iNkosi uYesu, uMdali omkhulu... uyabona into uSathana awayezama ukuyenza? Ukunqamlela ubomi bolwaa sana. Kwaze ngoko, uyabona ngoko, ndiyakholwa ukuba eloo nenekazi labuyela, labuyela eNkosini. UDade uKidd walikhokela walibuyisela kuKristu, emva kwaloo mmangaliso mkhulu wenzeka kusana lwalo.

Ndifumene umnxeba osuka eCalifornia izolo, uMzalwanana ongumlungiseleli phaya endandinaye ukuqala kwam ukuya eCalifornia kwiminyaka eyadlulayo, umzukulwanana wakhe uzelwe enesine... isithathu semibhobho evalekileyo entliziyweni yakhe. Ndaze ndamxelela ngesa siganeko. Ndaze ndathi, "Lo Thixo ubenako ukudala omnye lo awenze ulunge, unako ngokuqinisekileyo ukuphilisa umzukulwana wakho." Mkhuthaze nje umfana. Lo mfana ke wayekho enkonzweni ukuqala kwam ukuya eCalifornia—kwisithuba seminyaka elishumi elinesibhozo eyadlulayo ngoku... lishumi elinesithandathu leminyaka eyadlulayo, seyilelo thuba—ndandiseCalifornia ke, yena ke... laa nkonzo yamphembelela ngeyona ndlela loo mfana wade wathi bakulufumana usana lwakuba luzelwe, babona ukuba kukho nto ingalunganga—lwaluluhlaza, bazama ukulutha umongo-moya nokunye, lwabe lungakhangeleki... ngokungathi luzakuphila, baze ke oogqirha ngoko balixilonga bafumanisa ukuba imibhobho emithathu yayivingcekile entliziyweni yalo—ingenamithunja kwaphela, uyabona—umnye kuphela umbhobho ompompayo, waze watsalela uyise umnxeba wathi, "Tata, tsalela uMzalwana uBranham ngokukhawuleza. Mxelele ukuba, 'Acele nje uKristu; Uyakuyenza'." Nantso ke. Owu, nkosi. Impembelelo—loo nto bayibonayo. Uyabona, le nto bekuthethwa ngayo phezolo: Into eyiyo ngexesha elililo.

Ke ngoko, sakuqhubeka sincokola singade siyokungena kwesi sifundo, sakufika nje? Bufana nje nenyhobhanyhobha ngentsasa ebandayo—bujiye kangangoko, uyazi, sinamathelele sonke. Sivuya kakhulu ukuba nobudlelane obulolo hlobo. Ewe, mhlekazi.

Ngoko ke ngoku, masizizolise ngoku singene esifundweni. Ngoku, ndiza... mhlawumbi... andazi nokuba niyayibona na la nto okanye hayi iphaya ebhodini. Mhlawumbi ndiyijike ime ngolu hlobo kwimizuzwana embalwa, ngoba, sakubanako [UMzalwana uBranham ucela ibhodi—Mhl.]

Ngoku, sisazilungiselela okuya... ndiqalisa emva kwexesha kusasanje... Hayi, hayi ndingaphambi kwexesha malunga nemizuzu elishumi elinesihlanu, futhi ke sakukhe sithathe ixesha lethu ngoku, ngokuba asifuni kungxama.

Ngoku, wakungxama, usuke uzone izinto obuzakuzithetha. Ngoku, bendiphulaphule ikhasethi ngenye imini, njengokuba bendinixelele, ndanentloni kakhulu sisiqo sam—kungekuba kungenxa yendikuthethayo, kodwa indlela endikuthetha ngayo—ndikhawulezisa kakhulu. Kukudida imithambo yentloko nje. Ndiziva kufuneke ndilinde . . .

Ndikhe ndabona ngenye imini apho bazakwakha khona umzi omkhulu wogcino lwezilwanyana, apha embindini weLouisville, uMnu. uBrown ke (ndiyakholwa) wayelapho wanikela nge-\$1,000,000 malunga naloo mzi. Hayi, ukuba bendinaso, bendisenokuphantse ndisikhuphe ukuze ndikhulule ezaa zilwanyana. Andikholelwa ekuvaleleni nayiphi na into ngolwaa hlobo. Ndise . . . ndikhe ndingene emzini wogcino-zilwanyana ndizibone ezo zilwanyanana zizintsizana ezindala—amabhere neengonyama nezinye izinto zihamba-hamba zisiya emva nangaphambili, zisentolongweni ubomi obu bazo, uyabona. Ikwenza ube buhlungu loo nto. Eyona nto ke, zithinjiwe bubulumko bomntu olumkileyo kunokuba zinjalo. Uyabona, bazibambisile ke bazifake ekuthinjweni.

Ngoku, ndicinga ngokuba, usathana uyayenza loo nto. Uthatha abantu abathandekayo, abafanele ukuhamba iindawo ezinkulu zikaThixo, amasimi, nezinto ezinjalo, amthathe amfake kwisisele sentolongo yehlelo elithile, okanye umgaqo othile, okanye enye into, ambophelele apho ke; yinto embi njani ke leyo.

Andiyithandi ke imizi yogcino-zilwanyana. Kodwa ndiziva ndiyinto efun'ukuba njengesinye sezo zilwanyana, xa nivallelwe nonke nizama ukukhululeka, uyazi, ukuze niphume kubekho into eniyenzayo.

Ngoku, phambi kokuba sisondele eLizwini, makhe sisondele kuMbhali weLizwi njengokuba sithobisa iintloko zethu, ngoku, emthandazweni.

Bawo wethu oncebisa waseZulwini, sihlanganisene eGameni leNkosi uYesu kwakhona kusanje, uNyana waKho othandekayo—uThixo esenyameni, oweza kweli hlabathi ukuze abe sisicamagushelo sezono zethu waze wafa—olilungisa—ukuze thina ngobulungisa baKhe, singengomalungisa nje sibe nokwenziwa sigqibelele sikuYe. Siza sivuma ukuba asifanelekanga, Nkosi. Akukho nanye into elungileyo kuthi. Sonke sikwisisele esinye esikhulu samabanjwa. Nokuba simi kweyiphi na imbombo, sisejele sonke. Omnye akanakumnceda omnye. Kodwa uThixo, ngenceba yaKhe engenasiphelo, wehla wazivula iingcango zesisele wasikhulula. Asisavalelekanga ngoku. Asikho kumzi wogcini-zilwanyana wehlabathi, kodwa ngoku sikhululekile; singaphandle.

Owu, ndlela le siMthanda ngayo siyaMnqula kananjalo! Yeka ukukwazi ukuhamba kumasimi amakhulu amadinga

aKhe, siwabone ebonakalalisiwe phambi kwethu ukuze ngala wethu amehlo; simbone uThixo omkhulu kaNaphakade eZityhila phambi kwethu, Ezenza abe yinene njengokuba Wenzayo kubaprofethi bakudala; sisazi le nto: ukuba baphumle beqinisekile ukuba ngamini ithile siyakubuyiselwa kwakhona ekubeni sebudlule obu bomi, eluvukweni, siye kuBomi obunguNaphakade obungasayikucima. Imizimba yethu ayisayi kuguga, saye asisayikufa. Asisayi kulamba futhi singayi kuze sibe nantswelo. Kodwa siyakhamba naYe. Sifuna ukuMva esithi, “Ngenani eluvuyweni lweNkosi yenu olwalungiselelwa nina kwakekusekweni kwehlabathi.” Kude phambi kokuba isono singene, Wayesele ewenzile amalungiselelo, njengokuba wayelungiselele u-Adam no-Eva, ukuba bangabinakuze bagule, okanye babenankathazo. Ngoku Wayelungiselele thina, kube Wayesazi kwangaphambili ukuba siyeza. Isono senza umqobo omkhulu, ngoku ke isono sisusiwe ngeGazi likaYesu. Ngoku, sisinge eZweni leDinga ngokwesithembiso sikaThixo, esingunaphakade.

Sisikelele ngoku, Bawo, njengokuba sifunda iLizwi laKho. Sifuna ukwazi ukuba kufuneka sibe ngabantu abanjani na ukuze sibe phaya. Sincede namhlanje kwesi sikolo, ukuze sibenokuba noTitshala Omkhulu—uMoya Oyingcwele oyakuhla aZityhile kuthi ngeLizwi laKhe. Ngokuba oku sikucela eGameni laKhe sikucelela uzuko lwaKhe. Amen.

Ngoku, okokuqala ndiyakuthanda ukuba sityhile kunye ku-2 Petros isahluko so-1, ndifuna ukufunda isicatshulwa seSibhalo apha ke: 2 Petros isahluko so-1. Ngoku ke kuni baneentsiba namaphepha, ndiyakholwa ndixelelwe kusanje ukuba ngamanye amaxesha, ukujika intloko ndiyibhekise kude, kwenza ikhasethi livakalele phantsi. Sukube ndingazimisele kwenza njalo konke-konke, ndiyaqikelela ke ukuba ngelinye ixesha ukuba sinokuzama ukufumana umboko ophinyelayo siwujingise entungo...Nokuba uphi na ngoko, uyakuba ulungile...uyakuba ulungile jikelele. Ibe ngumboko wokuthetha ulapha phezu kwesilingi.

Ngoku nje...logama ndisathethayo, ukuba emva kwenkonzo uyafuna, ungalukhuphela olu phahla lomfanekiso lulapha, ndinawo kwakhona uchwezeziwe apha. Ndizakuthatha isikhonkwana ndiwubeke apha ngaphambili, ukuba niyakuthanda ukuwenza ngelinye ixesha. Nifike kwangethutyana ngalenjikalanga—ukuze sibe nokuqonda.

Ngoku, sisondele ku*Matywina aSixhenxe*. Sizigqibile i*Zigaba eziSixhenxe zeBandla*, lo ke ngumyalezo ongemfundiso ehlanganisa umntu ozakuhlangukwa ngeGazi leNkosi uYesu, aze ayekuba kwesaa Sigaba seBandla—esaa Sigaba seBandla saPhakade ekupheleni kwaMatywina. Ngoku, siyazi ukuba sinaMaxilongo aSixhenxe, iZibetho eziSixhenxe,

iiNgqayi, nezinto ezinjalo, esizakungena kuzo njengokuba siqhuba nje, kodwa silinde ukuba sibe nendawo engaphezu koku ukuze babenokuhlala phantsi abantu.

Ndicinge ukuba ke oku kuyakudibana kanye apho bendilindele...bendingalindelanga kuzoba lo mfanekiso, kodwa ngenye imini ndikunye nabahlobo bam abathandekayo abakwa—Cox ezantsi eKentucky. Ndandihlile, ndacinga ukuba mhlawumbi ndakukhe ndingene usuku lube lunye kwakhona ndizingele oonomatse basemthini [squirrels—Mgq.] phambi kokuba liphele ixesha lonyaka loko. Ndandilapho ke ematyholweni nomhlobo wam, uCharlie, ndime apho, noRodney, umntakwabo, endingazange ndibone namnye unomatse. Ndiyacinga ukuba ndabothusa bemka bonke, xa ndasuka ndakhwaza phaya phezulu etyholweni. Kwakufike le nto kum ke, bafana, nawe Dad'uNellie noMargie, ngoku ndandithe kuni ndiyakunixelesa ukuyifumana kwam ngeCawe. Yiloo nto eyayifike kum ngomyalezo endandizakuthetha ngawo, wasuka wadibana ngokufanelekileyo wonke uphela. Suka, owu, ndanganga nokwenene, ukukhwaza okukuko kukaMoya ndingxola apho kuloo matyholo.

Ngoku ke, masifunde ngoku ku-2 Petros, isahluko so-1, (indimana kuso).

*“USimon Petros, umkhonzi nompostile kaYesu Kristu, ubhalela abo baluzuzileyo ukholo oluxabiso lunye nolwethu, ebulungiseni bukaThixo wethu, uMsindisi wethu uYesu Kristu.”*

Ndiyayithanda le ndlela ibekwe ngayo apha, ngokuba yonke ingongoma kusasanje isekelwe eLUKHOLWENI, uyabona. Makhe ndiyifunde kwakhona; phulaphulisisa.

*“USimon Petros, umkhonzi nompostile kaYesu Kristu, ubhalela abo baluzuzileyo ukholo oluxabiso lunye nolwethu, ebulungiseni bukaThixo wethu, uMsindisi wethu uYesu Kristu.”*

Qaphela: Uthi, “Ndiluzuzile olu kholo, ndaye oku ndikubhekisa kwaba baluzuzileyo ukholo oluthandekayo olunje.” Ndifuna... ayiyi kwabangaphandle ehlabathini; oku kubhekiswa eBandleni—kwabakuKristu.

*Uthi, Makwandiswe kuni ubabalo noxolo, ngokumazi uThixo, noYesu (Kristu,) iNkosi yethu.*

*Nibona nje ukuba amandla akhe obuThixo asiphile zonke izinto (Amandla aKhe obuThixo asiphe ZONKE izinto) ezisingise ebomini nasekuhloneleni uThixo, ngako ukumazi lowo wasibizayo ngozuko nesidima:*

*Esithe ngezo zinto, saphiwa amadinga amakhulukazi, anqabileyo: ukuze ngawo (la madinga) nibe ngamadlelane ngemvelo yobuThixo, . . .”*

Ngoku, makunyakamise kwandele mpela oko ngoku. Asishumayeli kusanje; sifundisa nje esi sifundo imvelo yobuThixo. Makhe ndiwufunde kwakhona laa mqolo we-4, ukuze ningayiphosi:

*“Esihe [thina] saphiwa... “Esihe ngezo zinto saphiwa amadinga amakhulukazi, anqabileyo, ukuze ngawo (la madinga) nibe ngamadlelane ngemvelo yobuThixo, nisinde ekonakaleni okukhoyo ehlabathini ngenkanuko.”*

Niyabona ihlabathi—sisindile kulo ngoku. Uyibhekisa eBandleni. Yiloo nto silapha nje kusanje kukuze sifumanise ukuba yintoni na indlela; ziyintoni iimfuneko zikaThixo? Akukho mntu apha kwabathanda uThixo, ungafuniyo ukuya efana noKristu ngakumbi—ngoku, ibekiwe apha—wonke uMkristu. Ndiligqala lejoni. Khangela uMzalwana noDade uKidd aba; ngokuphandle ngabona badala kwesi sakhiwo. Kodwa ukuba ndingababuza, “Uyintoni umnqweno wentliziyo yenu?” Ungakukuthi: “Kukusondela ngakumbi kuThixo.” Wakufunda ngoKristu, kukho nto ithile ngaYe inothando kakhulu, uzama ngako konke ukuba ungene kuYe kanye.

Nindixolele ngalo mzekelo: Ndathi kwinkosikazi yam apha kungekudala kakhulu (siya sisiba badala sobabini...) Ndathi kuye, ndathi, “Usandithanda ngalaa ndlela wawukade undithanda ngayo?”

Wathi, “Ngokuqinisekileyo ndiyakuthanda.”

Ndaze ndathi, “Uyazi, ndikuthanda kakhulu de ndifune ukukuthatha ndikufake ngaphakathi kum, ukuze ke sibe banye ngokupheleleyo.” Ngoku oko...kuphindaphinde ngekhulu lezigidi, uyakufumanisa ke indlela ikholwa, elite lathandana noKristu, elifuna ngayo ukungena kuYe, ngokuba luthando; apha ke Uzakusibonisa ukuba ngala madinga singathini na ukuze sibe ngabaxhamla iMvelo yobuThixo kaKristu. Le mizimba iyeyenyama—indlela esinokuba ngamadlelane ngayo.

Ndisenokuthetha into kule ndawo. Isizathu sokuba ndikholwe...Ngoku omnye ukhe wandiva kakubi kakhulu apha kungekudala kweli xesha lidlulileyo. Ndafumana incwadi evela kwiBhunga laBalungiseleli ethi ndikholelwa ukuba, sibekelwe abalingane ngokwasemphefumleni, ngoko kufanele sishiye abalingane bethu ukuba asingabo esibekelwe bona ngokwasemphefumleni, sitshate abanye esasibekelwe bona ngokwasemphefumleni. Owu nkosi! Ndathi, “Andinalo ityala lemfundiso etenxe olo hlobo.” Ndaba soloko ndiyichasile loo nto. Andikholelwa kuloo nto. Ngokuqinisekileyo akunjalo. Ndiyakholwa ukuba uThixo uyasinika abalingane. Yinyaniso leyo. Ukuze sibe nto inye omnye nomnye. Injalo loo nto, kwaye phambi kokuba indoda itshate, ifanele ukuba izicingisise ezi zinto; izifunde nzulu.



Omnye umfana wandibuza ngenye imini, wathi, “Ucinga ukuba ndinga . . . ndifanel’ukuyitshata, Mzalwana uBranham, intombi ethile-thile?”

Ndathi, “Uyifake kangakanani engqondweni?”

Wathi, “Owu he-h, ndiyayithanda.”

Ndathi, “Ngoko, ukuba awuyikuphila ngaphandle kwayo, kungcono uyitshate ke. Kodwa ukuba unokuphila ngaphandle kwayo, kungcono uyiyeke. Kodwa ukuba loo nto izakukubulala, kungcono uqhubeke utshate.” Ngoko ke into endandizama ukumxelela yona yile: kukuba ukuba uyithanda kangako . . . Ngoko, okwangoku phambi kokuba nitshate yonke into ilungile igudile, kodwa emva kokuba nitshatile, iinzima nezilingo zobomi ziyangenelela. Kungelo thuba kanye apho kufanele ukuba nithandane ngolona hlobo ngokokude niqondane. Yakukudanisa, okanye yona idaniswe nguwe, nangoko niqondane.

Kuyiloo ndlela ke nakuKristu. Uyabona, kufuneka sithandane naYe kangangoko de sithi sakucela into Aze angasiniki, loo nto ingasishukumisi nakancinane. Uyabona ngoba? Inye ke kwakho indlela yokwenza loo nto kukuba ngoxhamla kwiMvelo yaKhe yobuThixo, uyakusiqonda ke isizathu sokuba Angakuni loo nto—amadlelane ngeMvelo yaKhe yobuThixo. Khangelani apha ke: “*nisindile ekonakaleni okukhoyo ehlabathini ngenkanuko.*”—nisindile kuko. Niyayibona ukuba iyakubani. Iya kwiBandla. Abo bakuKristu banyuselwe ngentla kunezi zinto. Ongaziphakamisanga, kodwa wenyuswa nguKristu.

Kubazalwana bam noodade abantsundu abakhoyo kusasanje . . . andikwenzeli kuze ndenzakalise konke oku, kodwa ke sasisenkonzweni kwixesha eladlulayo, andazi nokuba ndakha ndayibalisa na eMnqubeni; ndayibalisa kwindawo ezininzi. Kwabakho udade ontsundu owathi, “Ndingakhe ndibe nobungqina, okanye ndingqine?”

“Ngokuqinisekileyo, Dade, qhubeka nje.”

Wathi, “Ndifuna ukubenzela uzuko lukaThixo obu bungqina.”

Wathi, “Niyazi, andiyiyo le nto bendifanele ukuba yiyo,” waze wathi, “Andiyiyo le nto ndifuna ukuba yiyo kodwa,” wathi, “inye into eqinisekileyo, andiyiyo le nto ndandikade ndiyiyo.”

Uyabona, kwakukho indawo asuke kuyo; wayenyusiwe. Sazi ngolo hlobo ukuba sidlule ekufeni sangena eBomini. Siyabheka sijonge esingqini esembiwa kuso. Uyabona, asiyiyo into esifuna ukuba yiyo; asiyiyo kwa into esifanele ukuba yiyo; kodwa inye into esinombulelo ngayo, asiyiyo into

esasikade siyiyo. Sisendleleni; yaye “nisindile ekonakaleni kwehlabathi”—nisindile koko—inkanuko nokonakala kwehlabathi. Ningentla koko.

Ngoku, lolo udidi lomntu Athetha nalo—umntu osindileyo kwezi zinto—ukonakala kwehlabathi.

*“Ewe, ngenxa yoko, nakuba niqokele ukukhuthala konke, yithini elukholweni lwenu nongezelele isidima; esidimeni ke, ukwazi;*

*Ekwazini ke, ukuzeyisa; ekuzeyiseni ke, umonde; emondeni ke, ukuhlonela uThixo;*

*Ekuhloneleni ke uThixo, ukuthanda abazalwana; ekuthandeni ke abazalwana, ukuthanda abantu bonke.”*

Ngoku, Usinike isikhokelo apha sento esimelwe kukuyenza; sazi ukuba siyakuyenza kanjani na. Ngoku, njengokuba benditshilo, sonke sizama ukusondela ngakumbi kuThixo. Yiloo nto ndilikhethele lo myalezo nje ngale ntsasa ibandla, ndisazi ukuba abantu bahamba i...Phezolo ndithe, “Bangaphi apha abavela ngaphandle kwale dolophu.” Bakwisithuba samashumi alithoba anesibhozo ekhulwini abantu abasuka ngaphandle kwedolophu. “Bangaphi abasuka kumgama wekhulu leemayile?” Kwathini, bangaphezulu, ndiyaqikelela, kumashumi asibhozo ekhulwini. “Bangaphi abalapha besuka kumgama wamakhulu amahlanu eemayile?” Kancinci ingabi sisahlulo sesithathu sabantu abebesuka ngaphezu kwekhulu...kumakhulu amahlanu eemayile ukuba kude. Khawuyicinge nje loo nto. Abantu behamba. Ngoko, abo bantu abezi ezinkonzweni nje besenzela ukubonwa. Akukho...oko ihlabathi apha phandle belinokukubona ngobuhle obungqonge le ndawo. Bangabantu abaphantsi bonke, amahlwempu. banxibe ngokuqhelekileyo. Akukho mihobe mikhulu ivela kwikwayala ethile ezenza eyeengelosi, amahadi azimpempe, neefestile ezinamabala. Kuyinto enzima kwa ukufumana isitulo eside seplanga kuyemiwa kujikelezwe emadongeni. Abazeli nto injalo, kodwa beza ngokuba ngaphakathi kwabo kukho into ethile ebona ubuhle elingabuboniyo iliso lenyama. Liliso lomoya elibalamayo ubuhle bukaKristu. Kungoko bezayo.

Ngoko, iintsuku ezininzi phambi kokuba sibe nenkonzo, ndithandaza ngokuzingisa, ndiye ematyholweni, ndiphathe engxoweni yam, ndixelele inkosikazi, “Ndisaya kuzingela oonomatse ngale ntsasa.” Ndifake usiba necwecwe lephepha engxoweni yam. Nje ukuba kukhanye ngokwaneleyo ukuba kubonakale, sendichophe ndayame ngomthi ndaweni ithile, izandla ziphezulu emoyeni, ndisithi, “Nkosi, yintoni endinokuyenza namhlanje? Yintoni Oyakundipha yona ndiphathele abantwana baKho? Ndithi ndakubhaqa nto ithile

ingathi itshisa ezantsi, kufike into enje: Xa ubukho baKhe busondela ndiye ndiqalise ukuva into engathi ikude lee mgama, into engolu hlobo:

Isibini ..... usiphinde ..... kabini ..... senza ..... isine;  
(iye isondela)

Isibini ..... usiphinde ..... kabini ..... senza ..... isine;

Isibini .... usiphinde .... kabini .... senza .... isine;

Isibini usiphinde kabini senza isine;

[UMzalwana uBranham uya enyusa isantya thuba ngalinye ephinda esi sicutshulwa sakhe sokucacisa—Mhl.]—iqhubekela phambili njalo njalo. Bubukho baKhe bungena.

Ziyekelele nje, emva komzuzwana nje ke uyakuya uphuma esiqwini sakho. Nako ufika umbono: “Yiya kwindawo ethile-thile nento ethile-thile.” Uyabona, iqala nje ngokucinga nzulu—ingqondo yakho uyibeke kuThixo, ngaphandle kwehlabathi, kude kunehlabathi phandle phaya entlango uwedwa buqalise ke ukuza: “Inye... Inye...” Ndbize—naliphi na inani okanye nantoni na, kubekho into eqala kancinane, ivakalela kude isiza. Ukuze ke ngoku iye isiza ngokukhawuleza, ngokukhawuleza. Uhlale apho uphakamise izandla zakho; ungathethi naliphi na ilizwi, uziphakamise njalo izandla zakho emoyeni. Into yokuqala nje ubuqu bakho bonke buyemkiswa. Ukuze ke ubone izinto Afuna ukuba uzazi—ekubonisa izinto ezisezakwenzeka. Ngamanye amaxesha kude kufikelele kwindawo ethile, ime ke ngoku. Ingade ibe ngumbono. Sigaleleke nje iSibhalo sigxalathelana. Ndithabathe usiba lwam ngokukhawuleza, ukuze ndingasilibali, ndisibhale. Ndisibhale, ndize ndakufika ekhaya ndisikhangele kwakhona, ndisifunde nzulu; ngamanye amaxesha, ibe yinto nje engathi ayivakali kum xa ndiyijonga kwakho, emva komzuzwana sisweso; siqalise, siqhubeke kwakhona! Ndithabathe incwadana ke enje ndiqalise ke ukusibhala phantsi ngokucokiseke kangangoko ndinako, loo nto Andixelela yona. Ndacinga, “Nkosi, ndiyehla ndiya kwiTabanekile ndizakubaxelela, ‘Yihlani nize,’ ikho into endibaphathele yona.” Yindlela eza ngayo ke leyo. Ngokuchanekileyo. Engathanga kuqala Wandinika nto, andinakuphupha nto.

Ngoko ke ngale migcana, nibona ndijonge kuyo apha; ekuqaleni kwam ke, bendingayifumananga le ndawo, ndizokuyifumana kusuku nje okanye iintsuku ezimbini ezidlulileyo phaya etyholweni.

Ngoku, aba bantu...uPetros uchaza apha indlela ekufanele ngayo sibengamadlalele ngemvelo yaKhe yobuThixo. Ngoku, mntu ngamnye kuthi uzama ukukhulela kwisimo sikaThixo.

Ngoku, emva kokuba sigqibile ngalaMatywina asiXhenxe, ngeloo xesha lokuvakaliswa kwaMatywina aSixhenxe, okanye ukukhululwa—kakade siyalazi ukuba yintoni na iTywina; kukukhululwa kolungiselelo—ukukhululwa kwaMatywina asiXhenxe. Sizakuyibona ke loo nto apha etshatini. Kukukhulula umyalezo—into etywiniyo yavalelwa.

Kule Cawe iphelileyo ndishumayeke, nge*Sitshixo*, isitshixo ke lukholo. Ukholo lulo oluphethe isitshixo, isitshixo si*Sibhalo*, nguKristu ke uCango. Ngoku ukholo luthatha ezi henjisana zincinci zeSibhalo luvulele lukhululele ubuqaqawuli nokulunga kukaThixo kuze ebantwini baKhe. Ngoku ukholo luphethe isitshixo sokuvulela sikhululele uKristu ebantwini. Luyamkhulula; lumtyhile.

Ngoku namhlanje sizakuzama ukuthabatha kwa eso sitshixo sinye ukuze sivule indlela eya ekubeni nguMkristu onesidima kwisimo sikaThixo ukuze ube nguMnquba Ophilileyo wokuhlala uThixo Ophilileyo. Khumbula, uThixo uzityhila ngendlela ezintathu. Okokuqala wazityhila ekwiNtsika yoMlilo. Oku ke kwabizwa ngokuba *Bubuyise*. Kwa loo Thixo mnye ke *wabonakalaliswa kuYesu Kristu*. Awathi wakha umzimba—wawenza lo umzimba. Okwesithathu, ngokufa kwaloo mzimba, wangwalisa i*Bandla Anokuhlala kulo*. YayinguThixo engentla kwethu; uThixo enathi; uThixo ekuthi—ekwanguThixo omnye.

Seso sizathu esenza ukuba abizwe ngokuba nguYise, uNyana, uMoya Oyingwele. Hayi oothixo abathathu—izikhundla ezithathu zikaThixo omnye. Ukuba babecingile nje ngaloo nto kwiBhunga leNicene, ngesingaphixananga olu hlobo, ngekunjalo? Kunjalo. Hayi oothixo abathathu.

Abantu abayiqondi indlela uYesu awayethetha ngayo noYise, babe Yena noYise beBanye. Ngoko, ilapho yonke le nto. Ngokuqinisekileyo iyazityhila nje, ngokuqinisekileyo, 'Yabona, akangothixo bathathu—zii—ofisi ezintathu. 'Yintoni na? NguThixo ezithobisela kwindalo yaKhe. UThixo ufuna ukunqulwa. Eli gama lithi *Thixo* lithetha *injongo yokunqula*. NguThixo ke ezama ukumisa abantu baKhe ngokokuze Afumane kubo oko waYebadalele kona.

Wayengazange akwenzele nayiphi na enye into ngaphandle kokuba ube ngunyana nentombi kaThixo. Ukuba uyiphosile loo nto, (yokuba ngunyana nentombi kaThixo) uwuphosile umgca. Ukuphosa ke...Eli gama lithi isono [S-I-N—Mguq.] lithetha *ukuphosa umgca*. Ukuphosa umgca. Ngoko, ukuba ndidubula into ethile, ndibethelele isikhonkwanana kwiyadi ezimashumi mahlanu, ndidubule, ndithabathe umpu wam ndidubule, ukuze ndisiphose nge-intshi ezine mhlawumbi ezintlanu, kwenzeke ntoni? Umpu wama udinga ukulungiswa. Kukho undonakele. Ukuba ke ndiphose ukholo kuThixo, ukuba

ndiphose ukuba nguMkristu. . . uThixo wakubeka apha ukuze ube nguMkristu, ukuba uyabaleka uphuma kwelinye icala—buya ulungiseke. Inye kuphela into enokukulungisa, kwaye siSibhalo. UMoya Oyingcwele eSibhalweni uyakulungisa. Ukubuyisela kanye kwinto omelwe kukuyidubula.

Ngoku, sizakufunda nzulu iLizwi laKhe.

UStefano wathi kwiZenzo 7 naphaya. . . Makesiyifunde loo ndawo. Ithetha ngo. . . Ngoku sithetha ngoMnquba kaThixo. Ngoku uStefano wathi—uyakuba nguMnquba Ophilileyo kaThixo Ophilileyo—uStefano wathi kwiZenzo isahluko sesi-7, ndiyakholwa ukuba kukwiZenzo 7, ukuqalela kwisithuba somqolo wama-44:

*“UMnquba wesingqino wawukobawo bethu entlango njengoko wayemisele ngako uMoses, ukuba awenze ngokomfanekiso abe wubonile;*

*Lo kanjalo bawungenisayo, benikelana ngawo oobawo bethu, benoYoshuwa ekuthinjweni kweentlanga, ezo wazigxothayo uThixo ebusweni boobawo bethu, kwada kwayimihla kaDavide;*

*Owababalwayo nguThixo, wacela ukuba amfumanele uThixo kaYakobi umnquba.*

*NguSolomon ke owamakhela indlu.*

*Noko Osenyangweni akemi zitempileni zenziwe ngazandla; njengokuba esitsho umprofethi ukuthi,*

*Izulu liyitrone yam, Ke ihlabathi sisihlalo seenyawo zam; Yindlu enjani na eniyakuyakhela mna? itsho iNkosi; Yiyiphi na yona indawo yokuphumla kwam?”*

Ngoku, eMnqubeni, kukwindawo apho siyakuphumla khona, sifumane ukuhlaziyeka, nokunjalo, njengokuphumla ekulaleni, nento enjalo. Ngoku, kuMahebhene 10, umqolo wesi-5, uPawulos uyayifaka.

*“Ngoko ke ekuzeni kwakhe ehlabathini, uthi, idini” (nguKristu ke lowo) “idini nomnikelo akuwufuni, ke kaloku undilungiselele umzimba.”*

Yintoni umnquba ke ngoku? Ngumzimba. UThixo ehleli emzimbeni.

UThixo ufuna. . . phaya phezulu, ekuhleni kwaKhe entabeni, nokuba yinkunzi yenkomo okanye inkomo ethe yayichukumisa intaba, ifanele kukubulawa. UThixo Ungcwele.

Ngorhatya lwaphezolo mzukwana ezaa ngelosi zigquma ubuso bazo—iiSerafime ezingcwele ezinobuso obungcwele ezingazi—nokukwazi ukuba sithetha ntoni na isono, nangoko kufuneka zibugqume ubuso bazo phambi koThixo—zigqume iinyawo zazo ngentobeko.

Ngoku, uThixo Ongcwele wayengenakusixolela isono. Ngoko akukho nto yayinokuyichukumisa intaba awayekuyo uThixo. Waze ke uThixo wenziwa waba yinyama wahlala phakathi kwethu kwisimo sikaYesu Kristu, uNyana waKhe—indalo yaKhe. Waze ke loo Nyana wanikela ubomi baKhe, kwaze kwaphulwa igazi likaThixo ukuze kulo kuphume Ubomi buze kuthi. Ngelo Gazi siyahlanjululwa, ukuze ngoku igazi lethu, ubomi bethu, (obeza ngokuphila ngomnqweno wokwazana kwenyama—owezisa ubomi bethu ehlabathini) iGazi likaYesu Kristu liyasihlambulula, liguqule imvelo yethu ngokuthumela phezu kwethu uMoya Oyingcwele; ukuze ke sibe kwimvelo engcwele kaThixo; sibe yindawo yokuhlala kaThixo ke.

UYesu wathi, “Ngaloo mini niyakwazi ukuba Ndikuye uBawo, noBawo ukuM; Mna ndikuni, nibe nina nikuM.” Sazi indlela le uThixo aseBandleni laKhe ngayo.

IBandla ngoku limelwe kukuba lithabatha indawo kaKristu—liqhubele phambili ulungiselelo lwaKhe. “Lowo ukholwayo kuM, imisebenzi endiyenzayo Mna uyakuyenza naye. Kusaya kuba mzuzwana, ihlabathi alisayi kubasaNdibona; ke nina niyakuNdibona ngokuba Ndiyakuba nani, ndaye Ndiyakuba kuni kuse ekuphelisweni kwehlabathi.” Nako ukuqhubela phambili umsebenzi waKhe.

Ngoku uThixo . . . IBhayibhile ithe apha uStefano wathetha ngoSolomon esakha itempile, abe ke Ongaphezu konke engahlali zitempileni zenziwe ngazandla. Kuba “IZulu liyitrone yaM, ihlabathi ke sisihlalo seenyawo zaM. Yiyiphi na ke indawo yokuphumla kwaM, kodwa Undilungiselele umzimba.” Amen! Nantso ke. “UNdilungiselele umzimba.”

UThixo uhlala kwisimo somntu; ezibonakalalisa kobo buqu—indlela egqibeleleyo yonqulo. UThixo ekuthi, singuMnquba waKhe; uThixo ebonakalisa. Owu, singahlala kuloo nto ke de uphantse ukufuthaniseleka bubushushu.

Qaphela, ukuba uThixo wasoloko, wonke amaxesha, eZibonakalisa esemntwini. YayinguThixo lo wayekuMoses, mjonge. EyiNkokeli ngokuzalwa; uKristu—kwixesha awazalwa ngalo kwabakho intshutshiso yabantwana kuzanywa ukuba kufunyanwe yena—kwakunjalo nakuKristu. Wazalwa ngeloo xesha; ngokunjalo noKristu. Wayengumniki womthetho; noKristu wayenjalo. UMoses wenyuka iMithetho, waze wehla; uKristu waya entlango iintsuku ezingamashumi amane, waze wabuya, esithi, “Nabava abasendulo, ‘Uze ungakrexezi,’ ke Mna ndithi kuni, ‘Umntu wonke okhangela umntu oyinkazana ukuze amnqwenele usele emkrexezile.’” Zonke ezi zinto zahlukeneyo zokuba uThixo eZibonakalisa.

Khangela uYosefu, owazalwa eyinkwenkwe kamoya phakathi kweqela labazalwana. Bonke babengamadoda alungileyo, bonke bangosolusapho, kodwa akufika uYosefu yena wayahlukile. Wayenokubona imibono, etolika amaphupha, waye wayethiyiwe ngabazalwana bakhe ngenxa yoko. Ngenxa yaloo msebenzi kanye wayembekele wona emhlabeni uThixo ukuba azokuwenza abazalwana bakhe bamthiyela wona, yonke ke loo nto yayikhomba emnqamlezweni. Khangela ke, wathengiswa phantse ngamashumi amathathu amaqhosa esilivere ngabantakwabo wajulelwa emhadini ukuze afe ngabantakwabo, wakhutshwa emhadini, wayakuhlala ngasekunene kukaFaro, kwaye kwakungekho mntu unokuya kuFaro, (owayelawula ihlabathi ngaloo mhla) kwakungekho mntu unokuya kuFaro engayi ngoYosefu. Akukho mntu unokuya kuThixo kuyiwa ngoKristu kuphela.

Wayesithi uYosefu xa emka ebhotwe lakhe, phambi kokuba anduluke kwakukhaliswa ixilongo, kube kho imbaleki ezihamba phambi kwakhe zikhwaza, “Gobani amadolo, uYosefu uyeza.” Nokuba wawuphi na, okanye usenza ntoni na, nokuna ubaluleke kangakanani na umsebenzi wakho, kwakufuneka uwe ngamadolo ade afike uYosefu. Kwaye lakukhala ixilongo ngolunye lwezi ntsuku, onke amadolo ayakugoba nalo lonke ulwimi luya kuvuma! Xa ayakuthi uKristu, uYosefu wethu, ashiye uZuko eze, umsebenzi wakho awusayikubaluleka ngoko. Onke amadolo ayakugoba aMvume ukuba unguNyana kaThixo. Injalo loo nto.

Owu, indlela esiMbona ngayo kuDavide. Indlela uDavide, ukumkani owaliweyo, ebhukuqwe etroneni yakhe ngabazalwana bakhe, ngowakhe unyana, wahlala phezu kweNtaba yeMinquma, wathi enyuka esiya encotsheni yeNtaba yeMinquma wakhangela ngasemva phezu kweYerusalem walila; kuba kulapho abantu bakowabo awayebasezela, ebafundisa ngoThixo, baze abantu bakowabo bamjikela bangibisela ngezinto, bamtshicela, bamenza into yokuhlekisa. Wathi akuqala ukunyuka induli, wayetshikilelwe. Owu, ndlela le kuthe ngqo ngayo noNyana kaThixo kumakhulu asibhozo eminyaka emva koko—uKumkani ochasiweyo phakathi kwabantu baKhe wahlala phezu kwentaba walila wayililela iYerusalem, njengoKumkani ochasiweyo. Yintoni na? UThixo eZibonakalisa. Kwabaa baprofethi ebonakalisa uKristu.

Kwaze kweza Lowo wayeyingqibelelo kaThixo. YayinguThixo ephakathi kwethu. Ukususela ngeloo xesha ke, uZibonakalisa kwiBandla laKhe kweli cala leKalvari. Ngoko, uyabona, sonke sizama ukuya kufika kule ndawo yokuhlala kwaKhe, uMnquba kaThixo Ophilileyo.

Ngoku kukho abantu abathile siyaqaphela apha . . . Wathi, “Okokuqala siba nokholo, isidima, ulwazi, ukuzeyisa, umonde,

ukulunga okanye ukuhlonela uThixo nokuthanda abazalwana.” Kulungile, ukuthanda abazalwana ukuze ke songezelele uthando. Makhe ndiyiphinde ndiyifunde yonke kwakhona, ukuze niqiniseke ngokuyifumana ngoku. Ngoku, sizakuqala ngevesi yesihlanu.

*“Ewe, ngenxa yoko, nakuba niqokele ukukhuthala konke, yithini elukholweni lwenu nongezelele isidima; esidimeni ke, ukwazi;*

*Ekwazini ke, ukuzeyisa; ekuzeyiseni ke, umonde; emondeni ke, ukuhlonela uThixo;*

*Ekuhloneleni ke uThixo, ukuthanda abazalwana; ekuthandeni ke abazalwana, ukuthanda abantu bonke; (Luthando ke olo)*

*Kuba xa zikhoyo ezo zinto kuni, zisanda, zinzenza ukuba ninganqeni, ningabi ngabaswele isiqhamo ekuyazini iNkosi yethu uYesu Kristu.”*

Ngoku uPetros usidwelisa into ethile apha, okokuba singafika njani na phaya.

Ngoku ndifuna ukuthetha oku: ukuba kukho abantu aban enxenye yesidima, ulwazi, ubulumko, umonde, nezinto ezinjalo, abangabangi nokubanga ukuba bangaMakristu. Ngoku nje si... Sifundisa iSikolo seCawe, kube yinyaniso leyo. Kukho abantu aban enxalenye yoku abangazenzisiyo nokuzenzisa ukuba ngathi bangaMakristu. Kodwa loo nto ayibenzi—ayinakubenza. Kufana nentaka emnyama izama ukufakela iintsiba zepikoko ezimpikweni zayo ukuze izenze ipikoko. Iyazihlazisa nje kuphela. Kungcono ukuba ihlale iyintaka emnyama. ‘Yabona? Xa athi azame ukwenza ezi zinto ngaphandle kokuba abe nguMkristu uphume ecaleni mpela kwindawo yakhe. Kunjengomthi woMthombe uzama ukuvelisa ii-apile. Awunakuyenza loo nto nangona ingumthi; kodwa awunakuwavelisa ama-apile.

Kunjenge meyile izama ukuvelisa uboya—izama ukuba yigusha ngelixesha iyimeyile. Uyabona, ayinakubavelisa uboya. Ayinakuyenza loo nto. Uboya sisipho esinikwe imvu—hayi imeyile. Ingazama ukwenza njengegusha, kodwa nangoko iseyimeyile. Ngoko uthi, “Ndinako ukutya njengegusha; ndinako ukwenza oku ngokwegusha; ndingakwenza oku njengemvu,” nokuba yintoni na onako ukuyenza, kufuneka ukuba ube yigusha ukuze ube noboya.

Makhe ndime apha umzuzu nje. Imvu ayibenzi uboya. Inabo uboya, ngenxa yokuba iyigusha. Abantu abaninzi bazama ukuthi, “Ngoko ke, ndizakuzama ukufumana ukulunga. Ndizakuzama ukwenza oku.” Musa ukwenza nayiphi na into. Hayi, awunakuyenza loo nto. Igusha ayi... ayixelwa, kulindeleke kuyo, ukuba ivelise uboya—ithwala uboya. Yenza



loo nto ngenxa yokuba iyimvu. Ke xa unguMkristu, usuka nje uvelise isiqhamo sikaMoya. Akufuneki...akufuneki usenzile. Akuwuzami kusenza. Awuzenzi into ongeyiyo. Usuke nje ube yile nto kufanele ube yiyo, ize ke izilondoloze ngokwayo.

Wakhe wabeva abantu besithi, “Ngoko ke, ndiyakuxelela, ndijoyine inkonzo; kufuneka ngenene ndikhe ndiyeke oku kuxoka.” Uzama ukuvelisa okuthile kwakhona, ngoku. Awunakuyenza loo nto, akukho mfuneko ke yokuba uzame—kanye njengokuba imeyile ingenako ukuzenza ibe noboya. Ayinakuyenza loo nto.

Okanye ixhalanga lizame ukutya nehobe—ixhalanga lizama ukuba lihobe. Ungaqikelela ihlungulu phaya phandle, lisithi, “Uyazi ndilihobe.” Libeke iintsiba zibe mbalwa kulo lithi, “Uyabona, ngoku ndikhangeleka ngathi...” ’Yabona? Lingasuka nje libe nesiqu esibi. Ngumntu ke lowo ezama ukuba yinto ethile ngoku angeyiyo. Uyabona, awunako ukuyenza loo nto.

Awunakuthi, “Ngoku, khangela, kufanele ukuba ndibe nesidima, ngoku ndizakuba nesidima. Kufanele ukuba ndiphile ngokuhlonela uThixo, ngoko mandibe nako.” Ngoba uzama nje ukuhlomela iintsiba, nangona unganako nje ukuzifumana, kodwa ke awunakuzifakela iintsiba kwintaka ezingezizo ezayo. Ayinakusebenza loo nto konke. Ibonisa nje indlela engumhanahanisi ngayo loo ntaka.

Ungaqikelela nje isangxa sifake iintsibana ezimbalwa zehobe lize sithi, “Khangelani apha, ’yabona, ndilihobe.” ’Yabona? Kutheni na siyasazi sonke ukuba sisangxa. Kuphela ke oko. Singaliqonda ukuba lihlungulu.

Ngoko, kuyiloo ndlela ukuzama ukuvelisa uBukristu. Awunakuyenza loo nto. Into yokuqala ekufuneka uyenzile kukuzalwa ngokutsha. Kufuneka ukuba uguqulwe. Wakuba uguqulwe ke, uba sisidalwa esitsha. Ngoku ke, uyalunga, ngoku. Ngoku, akufuneki uhlupheke ngeentsiba; ziza kuzikhathalela wakuba uzalwe ngokutsha. Ewe, mhlekazi.

Njengokuba bendihlala ndisitsho: Ungathabatha ihagu, uyilole, uyinxibe isinxibo esifanayo saxa kudliwayo, uyikhulule uyikhuphe; iyakuya ngqo emngxunyeni onodaka izityikatyike, ngokuba uyabona ayinakwenza nto ilungileyo. Iyihagu—yimvelo yayo leyo. Ukuzityikatyika yimvelo yayo leyo. Kufuneka utshintshe imvelo yayo kuqala, okunye konke kuzakuzikhathalela.

Ngoku, qaphela, umelwe kukuzalwa ngokutsha; oku kukuthi uguqulwe; kumelwe kubekho inguqu. Uthi, “Ke, Mzalwan’uBranham, ndiyamazi lomfazi uthile phaya; kwathini, akazange enze nanye into embi. Ungumfazi olungileyo, okanye le ndoda ‘ithile-thile’; iyindoda elungileyo.

Akukho nto ayenzayo; akakhathazi mntu.” Ayithethi nto tu loo nto. Anganguye ummelwane olungileyo, kodwa akanguye uMkristu ade abe uzelwe ngokutsha.

UYesu wathi, “Ukuba umntu akathanga azalwe ngokutsha (UYohane Ongcwele 3) akanako nokububona uBukumkani.” Ngoku oku kuthetha ukuthi—*ukubona* kuthetha *ukuqonda*. Ungakhangela nantoni na uthi, “*Andiyiboni* kakuhle;” uthetha ukuthi *awuyiqondi*.

Umntu akanakuqonda ukuba bangxolela nto na abantu. Umntu akanakuqonda ukuba kutheni na ulwimi lomntu ophilayo lutshintsha, ukuze athethe ngeelwimi. Umntu wemvelo akanakububona indlela obuza ngayo ubuqaqawuli bukaThixo phezu kwamehlo omntu, ukuze abone imibono axelele umntu ngezinto ezithile nokuba makenze ntoni na—abaxelele izinto eziseza kwenzeka, izinto ezizakubakho—njengokuba iNkosi ibisenzele njalo naphezolo oku.

Ingqondo yemvelo izama ukuyiqikelela loo nto, “Hee, wenze ntoni?” Okanye hlobo luni lobuqhingana bobuxoki alusebenzisayo? Bubuqhingana buni bemilingo obu anabo?”

Ukubona umntu ethetha ngeelwimi bathi—kubekho umntu otolikayo axelele kanye elinye ilungu lomzimba into eliyenzileyo, nento emaze lingayenzi. Uyabona, bacinga ukuba luhlobo oluthile lemilingo yobuqhingana. “Ikho into elungisiweyo phakathi kwabo.” Abanakuyiqonda. Ade loo mntu abe uzelwe ngokutsha—ngoko ke akuzalwa ngokutsha, ngoko ke usemgceni wobudlelane ngokuba usisidalwa esitsha. Okwa kukrokra kudala, kwesimo esithandabuzayo ebesiso, sifile; ngoku usisidalwa esitsha. Ngoko uyabona, akukho nto kufuneka eyongezile kokwakhe—ngoku, ngokuba kuyazongezeleleka.

Qaphela, umelwe kukuthi uzalwe ngokutsha. Wakuzalwa ngokutsha ke, awunakuzalwa ngokutsha ngaphandle kokuba ubenokholo. Kunjalo. Ngoko uyabona, apha kule tshati yam, ndinaso isiseko—ukholo sisiseko sako konke. “Kuba lungekho ukholo asinakumkholisa kakuhle uThixo: kuba lowo uzayo kuThixo umelwe kukuza ekholwa ukuba Ukho, nokuba ungumvuzi wabo bamfunayo.” Umelwe kukuba njalo. Ukuba ke ungumthandabuzi weBhayibhile, xa ulithandabuza ukuba linyanisile iLizwi, ungakhe ke mhlawumbi uhlale phaya ude ulikholwe kuqala.

Yintoni isono—kukungakholwa. Zimbini kuphela izinto ezilawula ubomi bomntu. Ezo ke ngamathandabuzo okanye ukholo—enye okanye enye. Kukho enye ekuzalisileyo ebongameleyo ubomi bakho. Kuxhomekeka nje ekubeni lungakanani na ukholo onalo, unokunyuka kangakanani na ukuya phezulu. Kodwa kuqala kufuneka ube lukholo. Makhe ndihlale kweso siseko umzuzwana.

Ngoku, ukhoho yinto ekufuneka uyikholwe. Ukhoho yintoni—*“Ukhoho kukweyiseka bubukho bezinto ezithenjweyo. . .”* Usele unayo xa unokhoho, ngokuba ityhiliwe ngokhoho. *“Ukhoho bubukho bezinto ezithenjweyo. . .”* (KuMahebhene 11) *Lububungqina*—luhlobo olunjani lobungqina?—Bubungqina obungcwele.

Ngoko ke, xa uthi, “Mzalwan’uBranham, ndiyakholwa ukuba uThixo unguMphilisi.” Ngoko, ukuba uyakholwa koko ukuze uMamkele njengoMphilisi wakho—ube ungxaki, kodwa ukholwa ngenene ukuba ngemivumbo yaKhe waphiliswa—akukho nto iyakukujika kuloo nto, yinto esele ilungisiwe. Ngoku, usenokubanalo *ithemba*—usoloko uphephela kule uphephele kuleya, kodwa xa *unokhoho* uyayazi, ngokuba lububungqina—sele unayo.

. . .Bangaphi abebemvile u-Oral Roberts kusanje—xa ebeshumayela ngale ntsasa—u-Oral Roberts? Ndimve ethetha into engathi kukho ukhoho lokuhlangulwa—ukuthandaza umthandazo wokhoho wokukhululwa. Wathi, “Yenza unxibelelwano lwakho ngokuchukumisa unomathotholo—uzenzele unxibelelwano ngokuchumisa into ethile ukuze. . .” laa ndoda ibiyenza laa nto ngokokuze inike abantu into ethile abanokubambelela kuyo ngezandla zabo—into ethile onokuthi, “Ndiyifumene ngoku, ngokuba undixelele ukuba mandichukumise unomathotholo wam. Ndiyifumene.” ’Yabona? Ngoku, kulungile oko. Kodwa ngoku ukhoho lokwenene olululo akufuneki luchukumise nanye kwezo zinto. Ngoku, andingwebi uMzalwana u-Oral, konke konke. Wenza umsebenzi omkhulu yaye uyindoda engcwele, yaye ngokuqinisekileyo ndimhloniphe kakhulu u-Oral Roberts. Kubi kakhulu ukuba singabi nabo abanye abafana naye. Kodwa into endizama ukuyithetha: kukuthi ukhoho aluswele nto. Ukhoho lukholelwa iLizwi likaThixo! Ngokuba ukhoho luza *ngokuchukumisa*—hayi khona. *“Ukhoho luza ngokuva ukuva ke [nge] lizwi likaThixo.”* Loo nto ke iyayibethelela. Yinto ekhoyo. Lona ke ukhoho (njengokuba benditshilo) alunamgama. Ukhoho lukho ngoku. Ukhoho lulapha.

Ngoku njengokuba, ukuba kukho mntu uthile—olwaa sana ngala mini. Laa mama uDade uKidd ebethetha ngaye ewayenolwaa sana lwalunezibilini ezingaphandle—lungenakuvuleka kwithumbu langasemva ukuba kuphume ukutya—ngoku, eli nenekazi, lakuva ooDade uKidd bengqina, lakholwa ukuba ukuba linganxibelelana, kananjalo ndingaluthandazela olwaa sana. . .Ngoku uyabona uThixo usiphile thina bantu. . .abanye bethu banamava okuhamba noThixo ayinene kangangokuba uThixo abe ngathi. . . kukungena nje apha uthethe noMzalwana uNeville okanye umntu othile oqhelene naye. Size thina ngamanye amaxesha sicele abo bantu ukuba basithandazele. Yinto esifanelwe

kukuyenza leyo. Ukuze, ukuba sinalo ukholo lokuba loo ndoda, loo mfazi, nokuba ngubani na lowo usithandazelayo, uthetha noThixo, luze ukholo lwethu lubambeke; luqine; kulunge konke.

Nanku, umRoma wayakukhawulela uYesu, waze wathi, “Andifanelekanga ukuba ungade ungene phantsi kophahla lwam. Andifanelekanga; ndaye andizange... andizibaleli kolo hlobo.” Kodwa wathi, “Unyana wam ugula kakhulu, Wena thetha nje ngeLizwi, unyana wam wophila.” Yayiyintoni leyo? Umgama wawungathethi nto, ngokuba uThixo ukho ezindaweni zonke. UThixo unamandla onke. Ndaweni yonke uThixo ukho, amandla onke alapho. UThixo kwakho ukwindawo zonke, loo nto imenza uThixo abekwindawo zonke—jikelele. Yabona, uThixo mkhulu ngendlela efanayo eJamani, eSwitzerland, nasezantsi e-Afrika kanye ngalo mzuzu, kwaye Ukho kanye apha. Nantso ke.

Ngoko ke ngoko wathi, “Andifanelekanga Ukuba ungade ungene phantsi kophahla lwam; thetha nje ilizwi.” Yayiyintoni leyo? Yayilolwaa kholo lwalaa mRoma. Wayikholelwa.

Waze wathi uYesu, “Hamba indlela yakho, unyana wakho uphilile.”

Wathabatha (uhambo lwentsuku ezimbini), ngosuku olulandelayo phambi kokuba afike ekhaya, wahlangana nabanye babakhonzi bakhe besiza. Baze bathi, “Unyana wakho uphilile.”

Waze loo mRoma wavuya ngolona hlobo wade wathi, “Uqale ngaliphi ilixa lemini ukuba ngcono? Xesha liphi lemini?”

Wathi, “Malunga neyure yeshumi elinanye uye waqala ukuba ngcono.”

Waze umRoma wazi ukuba yayikwa ngeloo xesha apho uYesu wathi, “Unyana wakho uphilile,” waze yena wayikholwa. Amen.

Unamandla onke, ukho kwindawo zonke, wazi into yonke, akanasiphelo—nguThixo lowo. Ngoko, xa batsala umnxeba bathi, “Thandaza!” Loo nto iyanxibelelana, luze ukholo lwakho luzise uThixo! Yinto ezisa umthandazo noThixo ndaweninye kuloo ndawo. Umthandazo, ukholo luguquka lusuka apha ukuza apha! Luyayidibanisa!

“Thetha nje iLizwi; inye nje endifuna uyenze kukuthetha iLizwi, kwaye yonke into ilungile.” Kwakungafuneki Ade abephaya. Kukuthetha nje iLizwi. Ngoba? UThixo ukwindawo zonke ngamaxesha onke. Unawo onke amandla. Unamandla kanye ngohlobo olunye ngaphantsi komhlaba njengokuba Enawo ngaphezu kwehlabathi, okanye nakuliphi na kuloo macala. “UnguThixo yaye inye into omelwe kukuyenza kuthetha nje iLizwi,” watsho.

Ukholo ke ngoku luqoshelisa konke; lukholo oluqoshelisa konke, ngoko kumelwe ube nalo ukholo ukwenza isiseko. Bonke uBukristu, yonke into oyiyo, yonke into oyakuze ube yiyo, isekelwe phezu koKUKHOLWA ELIZWINI.

Naso isizathu esenza ukuba ndikholwe eLizwini. Andinakulubeka nakuyiphi na enye into ukholo lwam. Ukuba bendiyakulubeka ecaweni, yeyiphi inkonzo ebendiyakulubeka kuyo?—iRoma, iRhabe, iWisile, iBhaptizi, ezikaMoya? Bendinokulibeka phezu kwantoni? Andazi. Ziyathandabuza zonke ziyinto yonke—baphithanisa imigaqo nento yonke—kodwa xa ndilubeka ukholo lwam eLizwini laKhe, lumiliselwe. Akukho mntu utolikayo, lilweli: ITSHO INKOSI. Ndikholelwa loo nto ke. Naso isiseko.

Ugqirhana omhle, (apha ezantsi esixekweni) umhlobo wam—UGqirha uSam Adair. Sasingamakhwenkwe kunye. Niyamazi nonke uSam. Wathi ke kum; wathi, “Bill. . .” Emva kokufika kwalaa mbono. Wamxelela ukuba makayakhe phi na indlu yakhe nokuba iyakuba njani na, (ngoku, ungaya umbuze ngelinye ixesha ukuba asiyonyaniso na leyo)—kwiminyaka emibini mhlawumbi emithathu phambi kokuba yenzeke—ndamxelela ukuba iyakuba ndawoni na, ndathi, “uyakuphantse usithathe sonke esiya sakhiwo sasesixekweni,” unangoku akukho nanye into ephakathi kwakhe nalaa ndawo, ngulaa mzi woqeqesho lokubuyisela isimo ke lowo. UGqirha Adair uyithathe yonke indawo eshiyekileyo nendawo yokuphithikeza nokuthengisa amayeza. Kukuphela ke oko.

UGqirha Adair uyizalise kanye loo ndawo—laa mbono—indawo awathi, “Ayizange ibe nakuchukunyiswa isithuba seminyaka engamashumi amabini anesihlanu; iziinkundla.”

Ndathi, “Gqirha, iNkosi ikunika yona, ngenxa yokuthobeka kwakho.”

Wathi, “Andilunganga.”

Ndathi, “Ulufudo. Uneqokobhe apha ngaphandle, uqweqwe lokuba ujonge abahlobo bakho abalapha phandle, kodwa ngaphakathi ungumfo onguye. Phuma kweloo qokobhe,” Ndathi, “UTHixo ukunikile.”

Wathi, “Andizange ndakuthandabuza, Billy, kodwa ndiyanyanzeleka ukuba ndiyithandabuze loo nto.”

Ndathi, “Hamba uye e-ofisini yakho.” Wahamba ke ngoko.

Ngentsasa elandelayo wanditsalela umnxeba wathi, “Ndigodolela ukufa.”

Ndathi, “Yintoni ingxaki yakho;” (kwakukwizithuba zikaJulayi)? Ndathi, “Yintoni ingxaki, Gqirha?”

Wathi, “Sendiyithengile laa ndawo, Billy. Bebenentlanganiso phezolo eBoston, ngoku sendiyithengile laa ndawo kusanje.”

Ndathi, “Bendikuxelele.”

Ndandiphaya ezantsi ngenye imini ndithetha naye (ngelaa xesha laa mpu wadubulela ebusweni bam). Wathi, “Ndiyixelele amawaka abantu abezayo apha loo nto, oloo hlobo nje.” Yintoni na? Ngoku, xa uThixo ethetha nantoni na, kunyanzelekile ukuba yenzeke!

Phezolo ngorhatya bekukho abahlobo ebebefikile. Bebeve laa mbono walaa nyamakazi inkulu inempondo ezimbaxa i-caribou ebinempondo ezingamashumi amane anesibini e-intshi nebhere eboya bungwevu. Andazi nokuba bangaphi na abantu abebezile phaya endlwini ukuza kuyibona. Ndathi, “Nangu umtya wokulinganisa; yiyani kuzo iimpondo.” Nayiva ixelwa phambi kokuba yenzeke. 'Yabona. Ngoba?—Xa uThixo ethetha nokuba yintoni na, kunyanzelekile ukuba yenzeke! Naso isizathu—inesiseko.

Ngoku nali icebo losindiso. Ukuze ngoku ukuba umbono waKhe wenzeke ngqo kanye njengokuba besithi bayenza (libe eli bandla lilapha liyazi loo nto) bathini ke nge Lizwi laKhe? Lona liqiniseke ngakumbi kunombono. Ukuba umbono ubungathethi iLizwi, ngoko loo mbono uphosakele. Kodwa ke liLizwi kuqala, ngokuba iLizwi linguThixo. Ngoko ke Ukwindawo zonke ngamaxesha onke. Wayithetha loo nto apha, wayenza yazaliseka ngokwenzeka eCanada. Amen. 'Yabona, Ukho kwindawo zonke ngamaxesha onke.

Kulungile, kuqala umelwe kukuthi uzalwe ngokutsha, ukuze uthi wakuba uzalwe ngokutsha, unokholo; uyalikholwa iLizwi. Ude ube uzalwe ngokutsha uyakusoloko uyixambula uyiphikisa. Ukuba nje uqhelene nezenkolo, unolwazana lobuntu lokuba umelwe kukwenza okuhle, awunakuze ubenako ukuvuma phezu kweLizwi likaThixo. Awunakuze uyenze loo nto. Umelwe kukuba uzalwe ngokutsha ke, kuvelisa ukholo.

Kulungile, emva kokuba ufumene ukholo, olu lulapha kanye—[f-a-i-t-h—Mguq.] (u-k-h-o-l-o) ukholo, ngoko ke uba kwimeko yokukhula.

Ngoku, abantu abaninzi bayenyuka baye esiguqweni, bathandaze, bathi, “Nkosi, ndixolele,” kuze kubekho amava amakhulu okungewalisa abahlelayo ukuze... ukuze babenethuba elimnandi—baphakame bekhwaza ukusuka esibingelelweni. Ubuyela emva uthi, “Makabongwe uThixo, ndilufumene.” Hayi, uqalise nje kwindawo omelwe kukuthi ukhule kuyo. Awukenzi nto konke ngoku. 'Yabona, inye into osowuyenzile kukubeka isiseko.

Ngoku, uzakwakha indlu, ugalela isiseko ke ngoko uze uthi, “Mfo, ndimfumene,” 'Yabona, unesiseko sokuba wakhele indlu yakho phezu kwaso. Ngoku kufanele ukuba wakhe indlu.

Ngoku nantso apho ingena khona le nto sizakuthetha ngayo kusanje. Kulungile, indlu; esi siseko yinto yokuqala. Yintoni isiseko soBukristu? Lukholo eLizwini likaThixo. Sisiseko sakho eso. Uyaqala ke ngoko ukukhula. Uqalise ke ukongeza kwesi siseko.

Ngoku, xa usakha indlu, usebenzisa izixhobo zokumisa nkqo nezinye izinto. UMzalwana uWood, nabanye baba bachweli balapha nabakhi bangasixelela indlela owakha ngayo indlu yakho, 'yabona; kodwa ke ndizakukuxelela indlela owakha ngayo indlu yakho yomoya, apho uThixo anokuhlala khona. Ufuna ukuhlala kuwe. Ufuna ukukwenza ube njengaYe. Ufuna ukuba ubonakaliswe—ubonakalise gxebe, ubuqu baKhe.

Uyazi ngexesha lakudala xa babesenza igolide, phambi kokuba babenesinyibilikisi sokuyitshisa iphume, babeyinkqonkqa iphume igolide, balibethe luphume udaka, intsimbi nekopolo nezinto ezinjalo ziphume, babethe njalo, bayijike ngelinye icala, bayibethe—ama-Indiya asayenza loo nto nangoku. Ukubetha igolide; abe ayayibetha. Uyayazi indlela ababesazi ngayo ukuba intsimbi iphumile, nako konke okumdaka, lude lube lonke uqweqwe luphumile kuyo? Kwakuxa lo uyibethayo enokubona umfanekiso wakhe kuyo ngoku kwesipili. Yayicocekile ibonakala ke ngokokude ivelise umbethi.

Yindlela enza ngayo ke leyo uThixo. Uyayithabatha igolide Ayifumene emhlabeni, Ayibethe ngoMoya Oyingcwele—iguqulwe, iphinde iguqulwe, iphinde iguqulwe, ayibethe Ade abe nokubona umfanekiso waKhe; kwaye yinto esifanele ukuyenza ke leyo—ukubonakalisa uNyana kaThixo. Ke ngoku sifanelwe kokuba senze umsebenzi waKhe. Wathi, "*Lowo ukholwayo kuM...*" (UYohane Ongcwele 14:7 [12]) "*Lowo ukholwayo kuM imisebenzi endiyenzayo mna uyakuyenza naye;*"

Uyaqalisa ukubonisa imisebenzi kaKristu. Kodwa kukho abaninzi kakhulu kuthi abazama ukwenza imisebenzi kaKristu phambi kokuba umfanekiso kaKristu ube ubonakalisiwe kuthi. Ngoku nantso ke inkathazo. Sifumanisa ezoo zinto zisenzeka. Niyayazi. Ndiyazazi. Sibabona aba bekhubeka apha endleleni. Sifumana inqwaba yobugoxo babashumayeli, baMakristu, efumbe ecaleni kwendlela. Kungenxa yokuba abangenanga ngendlela eyiyo kuwo.

Yiloo nto ndilapha nje ngale ntsasa—kukuze ndizame ukufundisa eli bandlana lincinane, nesiqu sam, indlela esinokuthi ngayo sibeyindawo yokuhlala koThixo Ophilileyo. Bangaphi abathanda ukuba njalo? Indawo yokuhlala kaThixo Ophilileyo.

Ngoku nantsi into esiyenzayo. Yintoni into yokuqala? Yiba nokholo uzalwe ngokutsha—kukubeka isiseko oko. Ukuze,

emva kokuba sibeke isiseko, okwesibini, wongezelela kwisiseko sakho. “Yongeza elukholweni lwakho,” uPetros utshilo apha. Yongezelela kolwakho—kuqala yiba nokholo, ukuze ke wongezelele isidima elukholweni lwakho. Ngumbandela olandelayo lo. Okokuqala galela isiseko sakho—ukholo. Ukuze elukholweni lwakho wongezelele isidima.

Ngoku, kwalo ndawo abaninzi bethu ibangqula phantsi. Ewe, Mhlekezi. Ewe, yongezelela isidima elukholweni lwakho. Oko akuthethi nje ukuphila ubomi bobunyulu, uyazi, njengomfazi okanye indoda, nokunjalo. Loo nto ayinanto yakwenza konke naleya. IBhayibhile yathi, (sifunda apha encwadini kaLuka apho yathi) “Kwaphuma amandla kuYe.” Kunjalo? Ukuba sizakufana naYe, kufuneka sibe nesidima ngoko. Kufuneka sinawo ukuze sifane naYe.

Kwiculo lokuqala endathi ndalithanda kumaculo enkonzo (elinye lawona angawona makhulu) lalithi: *Ukufana noYesu*. Ngoko, ukuba ndizakufana noYesu, kufuneka ndibe nesidima nendlela edlulayo, ukuze sikwazi ukudlulela phambili ukusuka kum ukuya ebantwini, ngokuba isidima amandla aphuma kuye aya ebantwini—isidima. Kwaye phambi kokuba uwakhuphe ke, kufanele ube nawo kuqala. Ukuba awunaso, asiyi kuphuma. Akukho nto anokuphuma kuyo.

Bekunokuthini ukuba umntu othile ebezama ukutsala isidima kuthi—itsheki ibiyakubuya isithi “akukho mali yaneleyo.” Hayi, akukho nto phaya kunokutsalwa kuyo—itsheki ibuyiselwe umva. UMntu othile ekujonge njengoMkristu aze ngomso akubone phaya phandle uqhuba njengomoni—akukho mandla sidima singako sinokutsalwa apho. Yabona, kunjalo.

Isidima sifanele ukuba sikho kuthi, ngaphandle kokuba side sibe nesidima—ngoko ke sakufumana isidima sokwenene, sinokusongezelela elukholweni lwethu. Ludonga olulandelayo lwesiseko olo.

Ngoku, okokuqala kufuneka ukuba ube nokholo. Ukholo lulodwa alunakwenza nto. Kufuneka u...uPetros uthe, “Yongezelela isidima elukholweni lwakho.” Kufuneka ukuba ube nesidima ukuze usongezelele kukholo lwakho. Ngoku ke, isenokuba isizathu sokuba ungabi naso kungokuba iinkonzo ezininzi zanamhlanje zinifundisa ukuba ningabi naso, okanye imihla yaso yedlula. “Akufanelekanga ukuba ube naso. Inye into ofanelwe kukuyenza kukujoyina icawe. Ewe, ezo ntsuku zedlula.” Isidima—nabani na uyalazi ukuba igama *isidima* lithetha ntoni na; yaye kufuneka ukuba sibenaso.

Ukuba isidima amandla aphuma kuYe ukuya kuphilisa umfazi owayegula, Ulindele kwa eso sidima eBandleni laKhe, ngokuba Wayengumzekelo wethu. Kwaye ukuba Wayenesidima sokunika abantu, Ulindele thina ukuba sibe



nesidima sokunika abantu, siyintoni ke isidima? *Isidima ngamandla—ngamandla*. Abanye kubo abakholwa nokukholwa kumandla kaThixo. Bathi, “Loo nto yedlula. Inye qha into ofanele ukuyenza kukubhalisa igama lakho encwadini. Utshizwe okanye ugalelwe, ubhaptizwe okanye nantoni na eyenye, yiloo nto kuphela ke ekufuneka uyenze.” Kodwa uPetros wathi apha. “Yongezelela isidima.”

Ngoku, uPetros uthetha ngokwakha iNdlu kaThixo, iTempile kaThixo. Uyilungiselela ukuba yenzeke—emva kokuba unaso ke isidima kufuneka—emva kokuba unokholo, kufuneka ukuba ube nesidima sikunye nalo. Kunjalo. Yiba nesidima esilingene ihlabathi lonke.

Ndake ndashumayela intshumayelo kwisithuba seminyaka engamashumi amabini eyadlulayo, ndiyaqikelela, ngoMfundisi uMnu.uNyibiba—iNyibiba, umlungiseleli. Ndiyithabatha kumxholo weLizwi apho uYesu wathi, “Khangelani iinyibiba ukuba azisonti azibulaleki kanti ke ndithi kuni, noSolomon kubunewunewu bakhe bonke wayengavathiswanga njengayo nanye kuzo.”

Khangelana nje inyibiba. Ivela ezantsi kakhulu eludakeni, kwaye mzuzu ngamnye wemini ifanele ukuba ibe ifunxa emhlabeni. Yenza ntoni ngeso sidima isifunxayo? Iyaphisa ngaso. Yenza umbono omhle kumbukeli. Izivulelela ubusi, ukuze inyosi nayo ize ifumane isabelo sayo. Ayikhalazi; inaso khon’ukuze iphise ngaso. Benokunokwenzeka ntoni ukuba inyosi ibinokukufika apho—“Akukho mali yaneleyo”—akunakubakho busi. Laa nyosana incinane ingakrwempa intloko yayo ithi, “Yinyibiba enjani na leya?”

Ukuba kukho umntu ozayo efuna usindiso ayokutsho ecaweni ekholelwa ukuba imihla yemimangaliso yedlula... Njengokuba uJack Coe wakhe wangena kwenye ivenkile yokutyela wafumana iphepha elikhulu elibhala izityo. Waqalisa ukulifunda esihla nalo “Inyama eqhotsiweyo,” nezinto ezinjalo. Wathi, “Ndizakuthatha Inyama le.”

“Oo, yayiyeyosuku oludlulileyo. Asinayo.” Unokusuka nje mhlawumbi ulibeke phantsi uphume. Kunjalo, ngokuba abananto yakutya ukuba baphelele apho. Unokusuka uye kwenye ivenkile apho banayo into etyiwayo.

Umntu ke ongowomoya—okhuluyo kufuneka enento anokuyitya. LiLizwi likaThixo ke elo. NdiLikholelwa lonke.

“UThixo ulungis’isithebe  
Sokondl’ingcwele zikaThixo,  
Ubizab’abanyulwa baKhe  
‘Yizan’okudla;’  
Ngemana yaKhe Uyondla  
’Bonelela zonk’intswelo zethu:  
Owu, kumnand’ukudla noYesu lonk’ixesha!”

Unaso, ewe, mhlekazi—iBandla linaso. IBandla likaThixo Ophilileyo lakhiwe kulo mntu ugqibeleleyo elwazini lukaKristu.

Ngoku, kufuneka ube nesidima. Ndathi ngoko, into yokuqala ukuba umntu uyathanda ukujoja iphunga. Akanamona; unalo iphunga. Phambi kokuba abe unokuphisa ngephunga, kufanele ukuba abenalo. Phambi kokuba abe nokuphisa ngobusi, kufanela ukuba abe nabo. Phambi kokuba uphise ngobuhle, kufanele ukuba ube nabo. Phambi kokuba uphise ngesidima, kufanele ukuba ube naso. Ngoko ke yongezelela kukholo lwakho isidima. Amen. Uyaqonda? Singahlala kuloo nto ixesha elide, kodwa ke ixesha lethu lingasibaleka. Ukongeza isidima elukholweni lwakho.

Ngoku, kuqala, lukholo, kuze isidima, okwesithathu, wongezelela ulwazi. Ulwazi—ngoku oku akuthethi ulwazi lwasehlabathini, ngokuba olo lububudenge kuThixo, kodwa ulwazi lokwahlula. Ukwahlula ntoni? Okubi kokulungileyo.

Wahlula njani ke ukuba unalo na ulwazi loBukristu lukunye nesidima sakho nokholo, ugweba ngokuba linyanisile na okanye liyaphosisa iLizwi. Ukuba ke unokuzibekela ecaleni zonke iimfundiso nokungakholwa kwakho—yonke into obanga ukuba uyenzile—ngoko ke unolwazi lokukholelwa ukuba uThixo akanakuxoka. “Lonke ilizwi lomntu malibe bubuxoki, elaM ke libe yiNyani.” ’Yabona, ngoku ke ufumana ulwazi. Lulwazi olungaphezu kolwazi ke olo. Akufuneki ukuba ude ube nezidanga ezine kwiziko elithile lemfundo okanye into enjalo ukuze ube nalo, ngokuba zonke ezi zimo uzinikwa nguThixo ukuba uzibeke phezu kwesiseko sokholo lwakho, ukuze ufikelele kwisimo esipheleleyo somntu ophilileyo ngokwenene kaThixo. Ewe, mhlekazi.

Yongezelela ulwazi ngokuba—ulwazi lweLizwi laKhe. Kufuneka ulikholelwe ngale ndlela. Ngokokude—kufuneka ukholwe namhlanje ukuba i—ukwamkele ukuba iintsuku zemimangaliso azidlulanga. Ulwazi lokuba into uThixo ayithethayo, uThixo unokuyenza.

U-Abraham wayikholwa loo nto, wathi eneminyaka elikhulu ubudala, akalithandabuza idinga likaThixo ngokungakholwa. Khangela nje indlela enokuba lalikhangeleka liphoxeke ngayo eloo Lizwi.

Nantsi indoda enekhulu leminyaka ilindele usana oluyakuzalwa ekhayeni layo ngumfazi onamashumi alithoba eminyaka ubudala. ’Yabona, sele ekufutshane kumashumi amahlanu edlulile—engasenakufumana bantwana. Wayehleli naye ukusukela ngexesha awayeseyintombazana eselula okanye eqalayo ukufika ebudaleni; nanko ke, indlela yakhe yobomi yaseyifile, nesizalo sikaSara sasifile, onke amathemba

sele ephelile (ngokubhekiselele kwithemba) kodwa kungekho themba, wakholelwa kwithemba, ngokuba wayenolwazi lokuba nangoko uThixo wayenako ukuyigcina yonke into Ayibeke ngedinga.

Ngoku, ukuba ulufumene lunjalo, longezelele elukholweni lwakho ke. Xa unesidima sokwenene, songezelele elukholweni lwakho. Xa unako ukuhamba uhle apha ngesitalato; uphile njengoMkristu; wenze njengoMkristu; ube nguMkristu—longezelele ke kukholo lwakho. Xa unalo ulwazi—uthi, “Ngoko, andazi ke ngoku nokuba sinenyani na iSibhalo kanye. Ngoku, nazi Izenzo 2:38—andazi ukuba ndingathini na ukuhamba ngendlela malunga nazo; Izenzo 28:19...” Kulungile ke, musa ukongezelela nto, ngokuba akukabikho nto unayo. Uzakwenza ntoni ke? Ngokuba awukabinalo ulwazi olwaneleyo lokwazi uThixo oluthi iBhayibhile ayiZiphikisi. Yishiye injalo. Sukuba sathetha nto ngayo. Yiyeke. Kodwa xa unokubona ukuba iSibhalo asiphikisani, kangangokuba unokuyitsho loo nto—unokubona nokuba ngesityhilelo sikaThixo, ukuba iLizwi liphela ziimfihlelo zibhaliwe, yaye kuphela lulwazi lukaThixo olunokuZityhila. Ngoko wakufikelela ekubeni uthi—ubeke ichaphaza kuloo lonke ilizwi likaThixo ngo “Amen,” ngoko longezelele ke elukholweni lwakho.

Owu, uya ekubeni yindoda entle elungileyo khona ngoku, ’yabona. Uyenyuka. Unantoni? Unokholo, waze wanesidima, kweza ulwazi. Uyabona indlela emakha ngayo lo mntu? Ungayibona nje akukho ndlela yakuyiphepha. Yiyo le indlela yokuya enzalisekweni yesimo sikaKristu. Ewe, mhlekazi.

Ukwahlula—wahlule ngendlela eyiyo; wahlule ukuba kukungile na nokuba akulunganga ukukholelwa iLizwi likaThixo. Wahlule ukuba kulungile na okanye akulunganga nokuba ndikhonze umgaqo na okanye ndikhonze uThixo; wahlule ukuba kulungile na okanye akulunganga: “Ndizalwe ngokutsha, okanye, ndijoyine icawe.” Uqale ke ngoku—ukwahlula ngokulungileyo. Xa umshumayeli athi, “Iintsuku zemimangaliso zedlula.” IBhayibhile ithe, “UYesu Kristu nguye izolo, namhlanje, nangonaphakade.” Ngoku, yeyiphi ozakuyikholwa? Xa usithi, “Ndizakuthatha uThixo.” Ngoku, awuyitsho loo nto ukwenzela nje ukuthi, “Ke, ndiyithatha nje kuba iphuma entliziyweni yakho, kodwa into engaphakathi kuwe—ukholo lwakho lutyhalwa lunyuswa phaya. Nantso ke. Ukholo lwakho luthi, “Ndiyazi ukuba isenguYe. Ndebellingqina lokuba isenguYe.” Akukho nto inokuyisusa kuwe. “Ndiyazi ukuba Uyinene.” Ngoko ke yongezelela oko elukholweni lwakho. Kubeke phezulu kwesiseko.

Uyenyuka ke ngoku. Uza kanye phezulu ngaseBukumkanini. Sowufike kule ndawo ngoku, kulungile.

Ngoku, into elandelayo umshumayeli azakukuxelela yona, baninzi kanaanjalo abantu abathi, “Ezi zinto uzifunda eBhayibhileni, yayizezomnye umhla. Ngoku, ndizakukuxelela ukuba kungokuba: Ngokuba asiziswele nganto ezo zinto namhlanje. Asiziswele. ’Yabona, akufunekanga okanye akufuneki sizenze ezo zinto: impiliso yobuThixo; asikwenzi ukuthetha ngelwimi enkonzweni ukwenzela ukugcina ibandla lethu lithe ngqo. Asikwenzi oku.” (Sizakufika kuloo nto; ndinaso iSibhalo sibhalwe apha ngaloo nto—ukuba sifanelwe kukuba sibe sayenza na okanye hayi.)

Ngoku, kodwa uthi, “Andazi, akufanelanga ukuba siyenze loo nto namhlanje. Inye endicinga ukuba simelwe kukuyenza: Kufanele ukuba sifunde ukuthetha kakuhle phambi kwesihlwele; kufuneka siye kwingcali yogqirha wengqondo isivavanye ingqondo yethu ibone ukuba sinako na ukuthetha ngokufanelekileyo, ukuba amaqondo ethu engqondo aphezulu ngokwaneleyo na ukuze sibe nako, nezinto ezinjalo, ngoloo hlobo; ndicinga ukuba sinelona bandla likhulu; masakheni umbutho wethu.”

Asakhi mbutho wethu. Andizelanga kwakha mbutho kusasanje apha! UKristu akazange andithume kwakha mbutho! UKristu wandithuma ukwakhela umntu ngamnye kwisimo sikaYesu Kristu ukuze babe yindlu yamandla ngeLizwi laKhe—ngeLizwi laKhe. Ukwakha umntu ngamnye ukuba afike kuloo ndawo. Hayi ukwakhela umbutho ukuba ubelihlelo elikhulu ngokuthe chatha, kodwa ukwakhela abantu ngabanye ukuba babengoonyana neentombi zikaThixo. Yileyo ke injongo.

Yongezelela elukholweni lwakho isidima; esidimeni sakho, yongezelela ulwazi. Ke, ngoku, uza endaweni.

Ngoku, bakuqala ukuthi, “Ke, akuyomfuneko ukukwamkela oko namhlanje.” Kuyafuneka ukwenzile. Kunyanzelekile. IZibhalo azinakuxoka kwaye “Asizi ngakuzicombululela,” itshilo iBhayibhile, yikhohle nje ngalendlela ibhalwe ngayo phaya. ’Yabona, kufanele ukuba ube nazo ezizinto. Indlela ke ekuphela kwayo onokuba nazo ngayo kukuba nolwazi oluzalwe eZulwini. Ulwazi oluzalwe eZulwini ke luyakunyanisisa iLizwi.

’Yabona, kufanele ukuba ukholwe—ungazenzi oyikhohlelo. Akukho nanye kwezi zinto eyokholo lokwenzelelelwa. ’Yabona, ukuba uzama ukuthi, “Ndinalo,” musa ukuba yintaka emnyama umilisele iintsiba zepikoko kuwe, kuba zizakusuka ziwe kwangoku. Azikhulanga ngendalo apho; zigxunyekwe nje apho.

Ndicinga into eyathethwa nguDavide phaya, iNdumiso 1, wathi, “Unjengomthi *omiliselwe* phezu kwemijelo yamanzi.” Uyawazi umahluko phakathi kokumiliselwa nokubekwa

nje. . . ugxunyekwe. Njengomthi omdala wom-oki; umiliselwe, uyehla ufumane indawo eyiyo yokubambelela. Intongana engene apho, awuyazi ukuba kuzakwenzeka ntoni na kuyo. Ayinazingcambu; ayinasiseko. 'Yabona? Injengaba bantu bafikayo bephuma esikolweni seZibhalo okanye into enjalo uyabona. Bengenako okwa. . . "Ngoku, Ugqirha usibani-bani undithambisele elulungiselelweni." Akwenzi mahluko nokuba ibiyintoni na leyo. UKristu ukuzalela kuyo, ngokholo lwakho. Uzelwe ngokutsha wazalelwa kuyo. Ukuze ke emva kokuba uzalelwe kuyo, ezi ke zizinto Azilindeleyo kuwe ukuba uzongezelele. Hlala uzongezelela njalo. Ngoku, sihla kanye ngomgca."

Ngoku, kuzakubakho enye into kolu lwazi esinokuthi sithethe ngayo—ulwazi lobuThixo. Ingaba iBhayibhile ilahlekwe yintsingiselo yayo na kulo mhla? Uyabona ba—baninzi abantu abakuxelela ukuba iBhayibhile ayithethi kanye oko. Ukuba uThixo undalusile, endilungisa esonweni sam; yaye ukuba ndingunyana kaThixo, Uyayenza loo nto. Ukwenza ngoloo hlobo. Ukuba wenza nantoni na ephosakeleyo, Uyakulungisa. Ukuba uThixo ukhathala kangako ke ngawe ngangokude Akwaluse, akulungise, kukangakanani ukukhathala kwaKhe ke, ngeLizwi laKhe; elingumzekelo wakho; elinguYe:

*"Ekuqaleni wayekho uLizwi, uLizwi wayekuThixo,  
uLizwi wayenguThixo.*

. . . wabayinyama wahlala phakathi kwethu."

ILizwi siSityhilelo sikaYesu Kristu; iBhayibhile yatsho njalo—uKristu utyhilwa eLizwini laKhe. Ukuba ubekwalusile xa usaphula le mithetho—Akugwebe ngenxa yoko—kungakanani ke ukwalusa Aluse ngako umthetho waKhe okugwebayo?

Siyaqhubeka siya sisiyaphambili. . . ? . . . Ungandixeleli loo nto injalo. Ndikholelwa kulwazi lokwenene lukaMoya Oyingcwele. Ulwazi lukaMoya Oyingcwele luyakuhlala lulichaphazela njalo iLizwi ngo, "Amen." Xa ufumana ezi zinto zingathi ziyaphikisana eBhayibhileni hlala phantsi uzifunde nzulu uthandaza, kanjalo; into yokuqala nje uyazi uMoya Oyingcwele uyaqala ukungenelela. Emva komzuzwana uyaqala ukuyibona ukuba iyangqinelana. Ube uyayifumana ke apho, lulwazi ke olo.

Abanye babo bathi, "Ke ngoku, iBhayibhile itshilo ukuthi nguYe izolo, namhla, nangunaphakade. Ize ithi inkonzo, "Ngendlela ethile, isenguYe." Awu. Sowaphule ithuba kanye kuloo ndawo. Ewe, mhlekazi. Hayi, mhlekazi, isenguYe. Ewe, mhlekazi. UYesu Kristu nguye izolo, namhlanje nangonaphakade. Akukho mahluko phakathi kwakhe konke. Uphila eBandleni laKhe esenza kwa into enye.

“Umzuzwana—njengokuba bendike ndacaphula emzuzwini odlulileyo—“Kuyakuba mzuzwana ihlabathi lingabi saNdibona ke nina niyakuNdibona. Kuba...” Wathi, “Ndiyakuba nani, ndibe kuni, kude kube sekuphelisweni kwehlabathi.” Waphinda kwakhona Wathi, “Imisebenzi endiyenzayo Mna, niyakuyenza nani.” Waze waphinda Wathi, “Ndiyakuba ngumdiliya; nina ke niyakuba ngamasebe.” Isebe ke liphila kuphela ngobomi obusemdiliyeni. Nantoni na esemdiliyeni ivela esebeni. Uzuko! Ngoko uKristu inguYe izolo, namhla, nanganaphakade; uvelisa uBomi beNkosi uYesu Kristu. Amen.

Ulwazi, hayi olwehlabathi—luyacinga. Naluphi na uhlobo lolwazi lwasemhlabeni lufuna izizathu. ‘Yabona, kodwa ukhoho alucingi. UThixo ukutyhilela into ethile, into ethile ezakwenzeka, yonke inzululwazi ekhoyo ehlabathini ingathi ngokuchaseneyo noko, ingathi ayinakwenzeka; uyayikholelwa nangoko.

Ewe, mhlekazi. Alufuni zizathu. IBhayibhile ithe masikulahle ukucinga izizathu. Akufuneki kube ucinga izizathu malunga nokhoho. Ukhoho alunangcinga; ukhoho luyazazi indawo elikuyo. Ukhoho luvele lwenze! Ukhoho luyabambeleva! Alunakushukuma. Akukho nto inokulushukumisa. Andikhathali nokuba yintoni na ethetha oku, nokuya, okanye okunye; ayilishukumisi nakancinane. Luhlala kanye apha. Luyalinda, lulinde, lulinde, lulinde—akukho mahluko, luhlala kanye apha.

UThixo wamxelela uNowa ukuba ezi zinto zizakwenzeka; wazikholelwa. UThixo wamxelela uMoses ukuba ezi zinto zizakwenzeka; wazikholelwa. UThixo wabaxelela abafundi ukuba izinto ezithile zazizakwenzeka—mabenyuke baye phaya kwiPentekoste bayokulinda; bahlala kanye apha. Ewe, mhlekazi.

Kulungile ke, ngoku, ulwazi—Ngoku, ingasilulo ulwazi lwehlabathi, kodwa lulwazi lwaseZulwini, ulwazi lwaseZulwini ke, xa uThixo engumthombo walo lonke ulwazi, abe uThixo eliLizwi, ngoko ukuba unolwazi lwasezulwini, uyalikholelwa iLizwi, uyicinga ngeLizwi nayiphi na into.

Eli tyala lerhafu ibandla belikulo, okanye bendikulo, enye yala madoda ngenye imini kuvavanyo oluncinane yandixelela, yathi...yathi...abafumananga nto iphosakeleyo. Baze ke baqalisa uku...ndathi, “Ke, ukuba ngoko akukho nto iphosakeleyo, kutheni ningehli nje kum?”

Yaqhubeka indixelela ngeZibhalo ezithile. Yathi, (umfo omkhulu ophakamileyo ephethe umdiza esandleni) “Mnu. Branham, ndingumfundi weBhayibhile.”

Ndathi, “Ndiyavuyiswa kukuyiva loo nto.”

Yathi, Ngoku, ndifuna ukwazi ukuba zinkolo zantoni na ezi, ubiza imali ngezi tshefu uzithumele ezindaweni; ezo nkolwana zokuthandazela iitshefu uzithumele ebantwini; ezo ziziba zithanjisiweyo nizibiza ngolo hlobo, impahla.” Yathi, “Ukuze, ubize imali ngezo zinto.”

Ndathi, “Hayi mhlekazi, azibizelwa mali.”

Yathi ke, “Ke, malunga nezi nkolo . . .”

Ndathi, “Uyibiza ngokuthi zinkolo, mhlekazi? Ubusandul’ ukundixelela kwimizuzwana nje edlulileyo ukuba ungumfundi weBhayibhile.”

Yathi, “Ndinguye.”

Ndathi, “Khawundicengezelele Izenzo 19:11.” Ulwazi—wazifaka emgibeni ngayo ngokwakhe—wazama ukuguqula ingongoma. Ndathi, “Ndicaphulele uYohane 5:14.” Wayengenakuba nako. Ndathi, “Uze ngoYakobi 5:14”—akaba nako. Ndathi, “Uyamazi . . . uYohane 3:16?” Ulwazi, ubulumko, ngokwehlabathi, kodwa kwaku . . .

Wathi, “Kodwa Mnu.Branham, uzama ukuba ulinge eli tyala ngeBhayibhile. Thina sililinga ngemithetho yelizwe.”

Ndathi, “Mhlekezi, ayisekelwanga phezu kweBhayibhile imithetho yelizwe? Ukuze ibe bubulungisa.” Amen!

Ngokuqinisekileyo, ulwazi—hayi olwehlabathi, ulwazi lokomoya lweLizwi. Ukwazi into ayithethileyo uThixo. Wenze into uThixo athe—yiyo elungileyo. Ngoko ke ukuba unako oko unako ukuzikholelwa zonke izinto, kube Uyinto enye kwizinto zonke; iLizwi lithi yinyaniso, uchaphazele lonke ngo, “Amen” kulungile; longezelele olo kukholo lwakho. Lulungile.

Ewe, ukuba kukho umntu okuxelela ukuba iBhayibhile yalahlekwa ngamandla ayo, akukho nto ifana noBhaptizo lukaMoya Oyingcwele—musa ukongezelela kuloo nto. Ayisayikusebenza. Iyakusuka iwele ecaleni. Njengokubeka udongwe edwaleni—ayinakuma. Iyakuwohloka.

Abantu bakuxelela ukuba, “IBhayibhile ayinakuthenjwa namhlanje. Lumka ke ngoku. Ungakhe uhambe . . .” Kudala uyiva loo nto lonke ixesha. Isacana esithi: “Awunakuyithemba iBhayibhile.” Ngoko, ukuba unaloo nto engqondweni yakho ungazami ukuyongeza, ngokuba ayiyikusebenza. Eso sakhiwo siphela siyakuwa kanye kuloo ndawo. Sifanele ukuba sityatyekwe nguMoya Oyingcwele—ndithetha ukuba sidityaniswe, udaka olusitywinayo; kwalaa nto inye isitywinayo ke . . . Uyayazi indlela ehlala ngayo ixesha elide ityhubhi enyityikisiweyo yaza yomiswa idla ngokuhlala ixesha elide kunendala encanyathiselwe ipetshi—ubushushu bubambelela kwipetshana endala evilini, into yokuqala uyazi lakuba nobushushwana elaa vili, libaleke ngesantanya esikhawulezayo, izakusuka inyibilike isuke.

Ewe, mhlekazi, 'Yabona? Yiloo nto kanye undonakele kubantu abaninzi namhlanje: bazama ukuncamathisela ulwazi lwabo kulwazi lwehlabathi, ngentwana yencindi yokuncamathisela yehlabathi, zithi zakufika izilingo, "Hayi, mhlawumbi bendiphosisile." Uyabona ngoko uphume umoya— uvela uphelelwe ngumoya kwimizuzwana nje embalwa. Konke ukukhwaza nokuxhuma unyuka usihla akukwenzelanga nto. Abantu bakubona usemva kwakhona ekuxoveni udaka. Kunjalo! Kodwa ukuba uhleli phaya nobushushu obaneleyo bukaMoya Oyingcwele de bukwenze ube mnye neTyhubhi. Yiyo leyo! Wena neTyhubhi niba banye! Xa uthe wahlala phaya de wathi, lonke idinga likaThixo, libe yinto enye nawe, yongezelela ke ngoko elukholweni lwakho. Ukuba awunjalo musa ukulongeza konke konke.

Uthi, "ILizwi alinakuthenjwa." Ungazami ukukongeza oko. Ukuba uthi, "Ezi zithembiso zilapha zobhaptizo loMoya Oyingcwele zazenzelwe kuphela abapostile abalishumi elinesibini," njengokuba ezinye iicawe zisitsho namhlanje. Musa ukuzama ukukongezelela oko. Kulapho zibhidlika khona iziseko zazo.

Njengoko u—Uziya ebenjalo phezolo, akubona ukuba isiseko sale ndoda wayeyithembile siyabhidlika siyaphela— ebethwe ngeqhenqa. Sasingalunganga. Ngoku, "Zezabapostile abalishumi elinesibini kuphela, abapostile abalishumi elinesibini bodwa." Ndandiphaya ezantsi kwaMzalwana uWright (ndiyacinga ukuba baphaya emva) ngobunye ubusuku, kwakukho umfundisi owayephaya. Ndandithetha— abashumayeli abane mhlawumbi abahlanu bedibene. Lo mshumayeli waphakama wathi, "Ngoku, kukho into endifuna ukunixelela yona bantu bathandekayo. Owu, ndicinga ukuba ningabantu abalungileyo."

Ndathi, (ndixelela umntu othile) "Ngulowa uhleli kanye phaya; khangela." Ngoku, uJunie Jackson, ophaya emva wayesandul'ukugqiba ukuthetha, waze wathi—(ethetha ngobabalo lukaThixo)...Owu, nkosi, wayetshiseka ehleli emlindweni. Waze waphakama phaya ezama. Esithi, "Ngoku ndifuna ukuthi uMnu. Branham, lo ulapha, ndiyanixelela, ungumchasi-kristu," waqalisa ngolo hlobo ke.

Kwalunga, abanye babashumayeli baqalisa...Ndathi, "Ngoku, yimani umzuzu nje, ningathethi nto, bazalwana. Uyedwa kuphela yena sibe thina siliqela." Ndathi, "Mvumeleni nje; uqhwaye mna." Ndandiyifuna ngamandla oku kwam, ndandingayazi emandiyenze, 'yabona.

Wathi, "UMnu. Branham ngumchasi-kristu," waqhuba ke ethetha yonke into, enaziyo ngayo...Wathi, "Ubhaptizo loMoya Oyingcwele...IBhayibhile ithi babelishumi elinesibini kuphela abalufumanayo ubhaptizo loMoya Oyingcwele.



Uthetha ngempiliso yobuThixo—kuphela ngabapostile abalishumi elinesibini ababenempiliso yobuthixo.” Wathi, “Sithetha apho ithethe khona iBhayibhile, sithule apho ithule khona.”

Ndalinda wade wakhenkceza wagqiba apho isithuba esingangesiqingatha seyure, ndaze ndathi, “Khawume umzuzwana. Sendibhale into eninzi apha,” ndathi, “ndiphe ithuba lokuphendula ezinye.” Ndathi ndakuphakama, “UMnumzana lo, uthe uthetha kuphela apho iBhayibhile—ibandla lakhe lenza njalo—liyathula apho ithuleyo—ningamangqina nonke.” “Ewe.” Ndathi, “Ngoku, uthe babelishumi elinesibini kuphela abamkela uMoya Oyingwele. IBhayibhile yam ithe yayilikhulu elinamashumi amabini kwakwisithonga sokuqala.

Amen! Lulahle phandle olo hlobo lolwazi, uyabona. Ukuba wayezama uku. . .

Ndathi, “Ngoko ndiyaqikelela ukuba uPawulos akawamkelanga uMoya Oyingwele njengokuba wathi kwenzeka.” Ndathi, “Ezantsi e—xa wathi uFiliphu wehla wayakushumayela kumaSamariya, ayebhaptizwe eGameni likaYesu kuphela; uMoya Oyingwele wawungazange uwahlele, bathumela ke babiza uPetros noYohane ukuba behle bababeka izandla, waza wabahlala uMoya Oyingwele. Ndiyakholwa yayilelo shumi linesibini kuphela.” Ndathi, “Izenzo 10;49 ngethuba uPetros wayephezu kwendlu waze wabona umbono wokuba enyuke aye kwaKorneli, wathi uPetros esawathetha la mazwi, uMoya Oyingwele wabawela ababeliva iLizwi.” Ndathi, “IBhayibhile isathetha; liphi ibandla lakho?” Liphaya emva koo “ingenzeka.” Kunjalo, ’yabona.

Ndathi, “Impiliso yobuthixo—uthe kuphela ngabapostile abalishumi elinesibini ababenempiliso yobuthixo. IBhayibhile ithe uStefano wehla waya kwaSafari wakhupha iidemoni ephilisa abagulayo, kwaza kwabakho uvuyo olukhulu kweso sixeko—abe ke wayengenguye omnye weshumi elinesibini. Wayengengompostile—Wayengumdikoni. Amen!

Ndathi, “NoPawulos wayengenguye omnye wabalishumi elinesibini ababekwigumbi eliphezulu, kwaye wayenaso isipho sempiliso.” Ndathi, “Khangela nje, izipho zempiliso ziyokutsho kumashumi amathathu eminyaka emva koko, wayeseseKorinte emisela izipho zempiliso emzimbeni.

Ngoku, oloo hlobo lolwazi ulufunda kwincwadi ethile, kungcono ululahle phandle phaya emgqomeni wenkunkuma. Yiza KOLU Lwazi—olu wathi uThixo, “IsenguYe izolo namhla nangonaphakade,” yithi, “Amen!” Ewe, mhlekazi. Ewe, mhlekazi. Hayi ishumi elinesibini, kokwakhe wonke ubani. Xa

uthe wafumana olo hlobo lokholo, xa ukholo lwakho luchaphazela indawana yonke ngokuthi “Amen,” ukuze uthi, “Kulungile,” Yongezelela oko ke.

Okwesine... (kufuneka sikhawulezise ngoku ndi...) Akusemmandi nje ukuma apha ndithethe ngale nto. Okwesine... nongezelele ukuzeyisa. Owu, nkosi. Safika ekuzeyiseni. Ngoku, uba nokholo kuqala. Kufuneka ukuba wongeze isidima elukholweni lwakho (ukuba luhlobo olululo lwesidima). Ukuze ke wongezelele ulwazi (ukuba luhlobo olululo lolwazi). Ngoku uzakongeza ukuzeyisa.

Ukuzeyisa akuthethi ukuthi: yeka ukusela utywala nalapha kulendawo. Hayi, hayi. Ukuzeyisa akuthethi kunyanga uselo-tywala. Hayi kule meko. Oku kukuzeyisa kweBhayibhile—ukuzeyisa koMoya Oyingcwele. Okuyaa kokwenkanuko yenyama nje. Kodwa sithetha ngokuzeyisa koMoya Oyingcwele. Kuthetha indlela yokuba nokulawula ulwimi lwakho—ungabi lipholopholo; indlela yokukwazi ukulawula umsindo wakho, ungabhabhazeli lonke ixesha ubani ethetha nawe ngomsindo. Owu, owu, Nkosi, abaninzi kuthi, bazakuwa singekaqali nokuqala. Asinjalo? Siphinde simangaliswe ukuba utheni na uThixo engekho eBandleni laKhe nje ukuze asebenze imimangaliso nezinto aWayekade ezenza.

Yongezelela ezi zinto. Yongeza ukuzeyisa kulo. Ukuzeyisa—ube nokuphendula ngobubele xa kuthethwa ngengqumbo kuwe. Umntu othile athi, “Gquba ndini labazenza ngcwele apho ezantsi.” Musa ukunyusa imikhono yakho, ke ngoko—hayi loo nto, kodwa thetha ngothando lobuThixo. Ukuzeyisa—ububele. Yindlela ofuna ukuba yiyo leyo?

Wakucatshukiswa, sukuphindisa ngokucaphukisa. MaKabe ngumzekelo wakho. Xa bathi, “Ukuba unguYe uNyana kaThixo, jika la matye abe zizonka.” Wayesenokuyenza loo nto, abonise ukuba WayenguThixo, kodwa Wayenokuzeyisa. Xa babembiza ngokuba ngu“Bhelezabhule,” Wathi, “Ndiyanixolela ngaloo nto.” Kunjalo? Baxhwitha izandla zazala ziindevu ebusweni baKhe, baze bathsicela ebusweni baKhe, besithi, “Yihla emnqamlezweni.”

Wathi, “Bawo baxolele, abayazi nalento bayenzayo.”

Akuba enaso isipho—Wayesazi zonke izinto kuba yayikuYe inzaliseko yobuThixo ngokomzimba. BabeMbone esenza imimangaliso ngokubaxelela abantu izinto ezibahluphayo, njalo njalo, ngolo hlobo. Babeka isiziba sajikeleza intloko yaKhe, sajijela amehlo aKhe, baze bambetha ngentonga entloko bathi, “Profetha; sixelele ukuba ubethwe ngubani na; sizakukholelwa.” Wayenokuzeyisa.

Ngoku, ukuba unako okulolo hlobo; kongeze elukholweni lwakho. Ukuba ke uyavuthelana uphuphume, ubile, ubheke phambili. Ah, ah. Awuna...Awunakuyongeza loo nto, kuba ayinakongezeleleka.

'Yabona, ayisayikudibana inqume. Awunakuze uthathe iceba le rabha, uyazi, uze ulidube ulinqumisele kwiceba lentsimbi. Alisebenzi nje kwaphela. Hayi, kufuneka ibe mvotyololo njengokuba injalo irabha, 'yabona. Ke ukhlo lwakho lwakuba lunye nokuzeyisa kwakho kusiba luhlobo olunye lokuzeyisa kukaMoya Oyingcwele Awayenako, kuyakudubeka kuqine kudibane naYe. Wongezile ke kuko.

Xa isidima sakho sifana nesidima saKhe, siyakongezeleleka kulo. Xa ulwazi lwakho lufana nolwazi lwaKhe—"Ndizele ukwenza ukuthanda kwaKho, Thixo." NgeLizwi likaYise, Woyisa onke amadimoni. Amazulu nehlabathi ayakudlula kodwa lona iLizwi angekhe. 'Yabona, xa ufikelele kuloo ntlobo yolwazi, luzakudibana luqine kukholo lwakho. Xa onohlobo olululo lokuzeyisa, njengolo Wayenalo; luyakudibana luqine. Ukuba akuthanga kanti une—unozenzele nje wabantu, onkxuzwe nje, wokholo olwanyeleyo, okanye ukuzeyisa—"Owu, ndimelwe kukuba ndimmonxoze, kodwa mandingenzi njalo mhlawumbi, ngokuba basenokulifaka ephepheni igama lam ngenxa yaloo nto." Asilolu hlobo lokuzeyisa Athetha ngalo olo. Ungazami ukongeza olo; alusayikusebenza. Kodwa xa ukwazi ukuthi ngenene ngobumnandi obusuka entliziyweni yakho uxolele wonke umntu—uthule. Uyiyeke idlule, 'yabona. Ngoko ke kuyakudibana kuqine. Ungakongeza ke oko kukholo lwakho.

Whu-u! Akumangalisi ukuba lilabalabe kangaka ibandla. Akunjalo? Hayi akumangalisi.

Xa ndithi, "Guqukani nibhaptizwe—yatsho iBhayibhile—eGameni likaYesu Kristu," aze okholwa ngqongqo kubutritini angayikholelwa loo nto athi, "Laa mchasi-kristu mdala; UliGama likaYesu; unguYesu yedwa." Qaphela ke, mfo! Andazi nto ngomsindo wakho ke ngoku.

Kutheni ungezi nje uthi, "Makhe sibonisane ngalento, Mzalwan'uBranham. Ndingathanda ukukhe ndiyive xa icaciswa." Uhle ke uzokuyiphulaphula; ize ke ngoko ibekwe ngokufanelekileyo phambi kwakho, uze uhambe ke—sizakufika kuloo nto emzuzwini nje, ekuhloneleni uThixo.

Kodwa xa u...ubhabhazela, ufune ukuzitsibela zonke izigqibo, ah-ah; asiyiyo leyo. 'Yabona? Awukabi nako ukuzeyisa kweBhayibhile, xa wenza loo nto. Uhlobo lokuphendula. Ngoko ukuba unako konke oku, ungakongezelele elukholweni lwakho.

Ukuze, emva koko, okwesine, ufuna ukongezelele umonde elukholweni lwakho. "Ukuba unalo ukholo, lusebenza

ukunyamezela,” itshilo iBhayibhile. Ngoko ke lunyamezelo. Ngoku, yinto elandelayo ke leyo ezakwakha isimo. Uyazi uThixo unezixhobo ekwakhiwa ngazo eziyinene kwisakhiwo saKhe. Niyayibona indlela esibafutshane ngayo, bazalwana? Niyabona apho sikhoyo? 'Yabona sinabo ubuqaqawuli, nemikhwazo, nokunjalo, ngenxa yokuba sinokholo; kodwa sakuhla sifike apha kwezi zinto, uThixo akanakusakhela kwesaa simo. Akanakusenza sifikelele kulaa ndawo. Sinazo nje zonke ezinye ezi izinto siyawa sityibilike nazo. Akanakulakha iBandla laKhe.

Umonde entweni? Hlobo luni lomonde? Okukuqala yiba nomonde kuThixo. Ukuba unokholo olululo lwenene, uyakuba nomonde onguwo wenene, ngokuba ukholo lusebenza umonde. Xa uThixo ethetha nokuba yintoni na, uyayikholelwa. Qwaba ke. Unomonde ngoko. “Ke, ndicele phezolo ukuba andiphilise, ndibe ndisagula kanjalo nakusasanje.” Owu, nkosi! Ngonjani umonde! UThixo waxelela u-Abraham, kanti kwiminyaka engamashumi amabini anesihlanu emva koko kwakungekho mqondiso; wayesakholwa. Wayenomonde kuThixo. Mayibe nguYe into yokuqala kuwe. Yenza Yena abe yinto elandelayo oyakudlula kuyo. Awunako ukuMdlula ngoko ke Mgcine ephambi kwakho ke. Wayetshilo, ngoku ke kuzakwenzeka. Mgcine Ephambi kwakho. Kunjalo kanye.

UNowa wayenomonde. UNowa wayenomonde wobuThixo ngenene. UThixo wathi, “Ndizakulitshabalalisa eli hlabathi ngemvula,” uNowa ke washumayela iminyaka eli-120. Umonde omninzi—kungazange kwawa nombethe lo uvela ezulwini. Kungekho nto konke. Kuqhuma uthuli ngendlela enye oko i-120 lonke leminyaka, kodwa wa—wayenomonde.

Kwakhona ke uThixo uyawuvavanya umonde wakho. Kunjalo. UThixo uyazivavanya. Emva kokuba exelele uNowa, ngoku Wathi, “Nowa, Ndifuna uhlabele mgama ungene enqanaweni. Mna ndizakuxhesha izilwanyana zingene. Ndifuna ukuba unyuke uye kwigumbi elilelona liphezulu, ngoku, ukuze ubenokulondla ngefestyle ephezulu. Ngoku, Ndifuna ukuba ungene phaya. Ndifuna ukuba uxelele aba bantu, “Ngomso oko bendikushumayela leminyaka ili-120 kuzakwenzeka.’ Kulungile, ungehla uye phaya ubaxelele.”

Yaba yintoni umqondiso wokuqala? UNowa wangena enqanaweni. Kwakungekho mvula.

UNowa wazilungiselela, wanxiba idyasi yemvula nento yonke ukuze abenako ukumana ekhangela phandle—wazilungiselela, kodwa kusuku olulandelayo, unokuba wayeselelwazisile usapho lwakhe noomolokazana bakhe nabo bonke esithi, “Owu, hayi ke, ngomso nizakubona into eningazanga nayibona, ngokuba sonke isibhakabhaka siyakubamnyama, kuyakubakho iindudumo nemibane. IKrele

elikhulu likaThixo lizakutshawuza esibhakabhakeni. Uzakuligweba eli gquba laboni belingasihoyi kuleminyaka ili-120. Zenikhangele nje.” ’Yabona, abanye ababenokholo oluphela esithubeni bengqunga kufutshane bengatsho ukuba sangena, uyazi, sisenabo nanamhlanje, uyazi.

Benyuka bayakutsho apho bathi, “Ixhego lisenokuba belinyanisile, siyakukhe sinyuke silinde iintsuku ezimbalwa nokuba silinde iyure ezimbalwa apha kusasa sibone.”

Ngengomso, endaweni yesibhakabhaka esimnyama, gqi ilanga liphuma kanye njengokuba beliqhele ukuphuma. UNowa wakhangele phandle. Wathi, “Heyi, akukho mafu!”

Laa mfo, wenyuka wathi, “Yeha-h-h, bendisazi ukuba ungomnye wabo. Ndiyakubona ukuba ujikeleza apha!”

“Hayi ke, ndixolele, Mhlekezi, ha-ha; mhlawumbi ndi . . . Ndibenemihlali nje . . . ha-ha-ha.”

Kodwa uNowa, wayenomonde. Wathi, “Ukuba ayifikanga namhlanje, izakubalapha ngomso.” Kunjalo kanye. Ngoba? UThixo utshilo.

“Wakuxelela nini loo nto, Nowa?”

“Kwi-120 leminyaka eyadlulayo. Ndisuka kude, ndilindile kuphela ke ngoku.” ’Yabona, emva komzuzu sifumanisa ukuba uThixo kude kwalapha elindele iBandla naye, kodwa lizakubakho, ungazihluphi. Uthembisile.

Kulindelwe uvuko lonke eli xesha. Luzakubakho, ungazihluphi. UThixo ulithembisile. Linda nje ngomonde. Ungalala; mhlawumbi ungake uthi qwaka phambi kokuba lwenzeke, kodwa uyakuvuka ngeloo xesha—Uthembise njalo. Le nto siyibiza ngokuthi kukuthi qwaka ekufeni, uyazi; le nto siyibiza ngokuba *kukufa*—ukungqengqa nje kancinci, okanye ukulala kuKristu. Akukho nto ikukufa kuKristu. UBomi nokufa azibikho ndaweni inye. Singathi qwaka nje. Ukuthi qwaka abahlobo bethu abangenakusibiza kuko. NguYe kuphela onokubiza. “Uyakubiza ndize ndiphendule,” watsho uYobhi. UYobhi unamawaka amane eminyaka elele ngoku. Ungahlupheki, uzakuvuka, ungahlupheki. Usalindile.

UNowa walinda; usuku lwesine lwadlula—tu imvula. Kulungile, izakwenzeka. Ndimva uNkosk. Nowa esithi, “Tata, uqinisekile phofu?”

“Musa ukuthetha oloo hlobo.” Wayenomonde, ngokuba wayenokholo. Ewe, mhlekazi. Wayenesidama. Wayenolwazi lokuba uThixo wayenyanisile. Wayenokuzeyisa. Wayengabhabhazeli athi, “Hayi ke ngoku, andiyazi eqhubekayo. Ndiphulukene nodumo lwam phaya phandle.” Hayi, hayi. “Abantu abasandikhathalelanga. Ndizakuphuma

ndiye phaya ndiqalise ngokutsha kwakhona,” Hayi, hayi. Wayenomonde. UThixo wathembisa; uThixo uyakuyenza. UThixo uyakuyenza ngokuba uThixo watsho.

Ndiyambona unyana wakhe efika esithi, “Uyazi Tata . . .” (ephumlula ngesandla kwezoo nwele zingwevu, uyazi, kwaye wayenamakhulu eminyaka ubudala, uyazi ehleli apho) wathi, “Ndiyazi ukuba ungunsolusapho omdala. Ndiyakuthanda, Tata, kodwa kungenzeka mhlawumbi kuthi kanti uphosisile nje kancinci?”

“Owu, hayi, akunjalo.”

“Ngoba?”

“UThixo wayetshilo.”

“Ke, Tata, lusuku lwesithandathu sihleli apha phezulu. Sihleli apha phezulu kulenqanawa indala yomileyo, sihleli nje apha. Igxunyeke yonke ngaphandle nangaphakathi, kukudala siyakha yonke leminyaka; yaye oko wema phaya phandle ushumayela wade wangwevu wavela nempandla ngoku nguwelo apha phezulu uzama ukuthetha u—phaya naphaya, nabantu bayahleka bayigibisela ngeetumata ezibolileyo nezinye izinto apha ecaleni. Khawuyijonge nje le nto uyenzayo. Kutheni uyazi . . .”

“Yiba nomonde, nyana.”

“Uqinisekile?”

“IZAKUNA!”

Umolokazana wakhe wathi, “Bawo, uyazi ndi . . .”

“IZAKUNA!”

Kodwa oko salindayo yonke le minyaka; besizilungiselela, kanaanalo uthe kuthi izakuna kwiveki edlulileyo. Sihleli apha ngoku, neengcango zonke zivaliwe, thina sizulazula apha ngaphakathi libe ilanga ligqatse kanye njengokuba belinjalo.”

“KODWA IZAKUNA!”

“Wazi njani?”

“UThixo utshilo.”

Ngoku wakuba uloloo hlobo, wongezelele. Kodwa ukuba awunawo ngoloo hlobo, sukuzama ukuwongeza. Awunakusebenza. Awuyikusebenza kwimpiliso, awuyikusebenza nakweyiphi na into. ‘Yabona? Kufuneka uhlanganiswe nesixhobo sesakhiwo oduyulwe naso. Kunjalo. Kufanele ukuba wongezelele. Umonde kwisithembiso sikaThixo. Ewe, mhlekazi. UNowa wayikholwa waze waba nomonde kuThixo i-120 leminyaka.

UMoses wayenomonde kuThixo. Ewe, mhlekazi, “Moses, ndisivile isikhalo sabantu baM. Iimbandezelo zabo ndizibonile. Ndiyehla ndiyakubahlangula. Ndzakuthuma wena uhle uye.”

Kwakho ukungavisisani okuthile phakathi koThixo naye, uThixo wambonisa uzuko lwaKhe. Wathi, “Ndim lo ndiyaya.” Wathi akulubona kwaba kanye uzuko lukaThixo, ‘yabona, waba nokholo.

Wathi, “Yintoni le isesandleni sakho, Moses?”

Wathi, “Yintonga.”

Wathi, “Yiphose phantsi.”

Yajika yayinyoka. Wathi, “Hayibo.”

Wathi, “Yithabathe, Moses. Ukuba ndinako ukuyijika ibe yinyoka, ndinako ukuphinda ndiyijike ndiyibuyisele kwakhona.” Amen! Ukuba uThixo unako ukundinika ubomi bemveli, Unako nokundinika uBomi bomoya! Ukuba uThixo unako ukundinika uzalo lokuqala, Unako nokundinika uZalo lwesibini! Amen! UThixo unako ukuwuphilisa lo mzimba ngempiliso yamandla akhe, Unako ukuwuvusela ebuqaqawulini baKhe ngemihla yokugqibela!

“Ndingayiphosa phantsi le ntonga; iyakujika ibe yinyoka; ndinako ukuyijika ibe yintonga kwakhona.”

“Yibambe uyithathe ngomsila” Wathoba uMoses wayibamba—nako iyintonga. Waqala ke ukongezelela ulwazi.

“Sigula yintoni isandla sakho, Moses?”

“Akukho nto sinayo.”

“Sifake esifubeni sakho.”

“Kulungile, yintoni ngoku?”—simhlophe liqhenqa.

“Owu, Nkosi, jonga isandla sam!”

“Siphindisele esifubeni sakho, Moses.” Wasiphindisela ngolo hlobo—saguquka nje safana . . .

Waqala ke ukongezelela kanjalo ngoko. Ewe, mhlekazi.

Wehla waya phaya ezantsi, okokuqala yakukungavisisani . . . wehla wayakufika phaya. Wafika apho wathi, “INkosi uThixo ithe, ‘Khulula abantu baM,’ Faro, ndifuna ukuba wazi le nto: ndize apha njengommeli kaThixo. Ndithobeke ke wena.”

UFaro wathi, “Ndithobeke? Uyandazi ukuba ndingubani? NdinguFaro. Ndithobeke wena—ikhoboka?”

Wathi, “Uzakundithobela kungenjalo utshabalale. Ungenza oyifunayo phakathi kwezo zinto.” Ngoba? Wayeyazi into awayethetha ngayo. Wayenomyalelo. Wayeyile phaya ezantsi, futhi wathetha noThixo. Wayenokholo. Wayezazi indawo akuyo.

“Ufuna ukuba mna ndithobeke wena? Khawuphum’apha!”

“Ndizakukubonisa.”

“Ndibonise umqondiso.” Waphosa intonga phantsi; yajika yayinyoka.

“Suka,” watsho. “Loo mlingwana ulula kangaka! Khawuz’apha umzuzu nje. Yizan’apha Yanes noYambres. Khaniphose iintonga zenu phantsi.” Baziphosa phantsi, zajika zaba zinyoka. Wathi, “Ngoku, wena lulana ndini lento yihla apha phantsi uze kum, umYiphutha, uFaro waseYiphutha. Yiza apha naloo milingwana yakho ilula.”—Loo mfeketho uyaziyo—ukufunda ingqondo, (Niyazi ukuba ndithetha ukuthini na. Ndiyathemba ukuba niyafunda.) Ukufunda ingqondo okanye into enjalo. “Yihla uze apha naloo nto kwakhona.” Wathi, “Awuboni, senza kanye kwa lento uyenzayo.”

Wayeyintoni uMoses? Akazange athi, “Owu, Mnu. Faro, uxolo, mhlekazi. Ndizakuba likhoboka lakho.” Hayi, mhlekazi. Wema wazola! Amen! Wahhala kanye kuloo ndawo! UThixo wathi—ngaphandle kwamathandabuzo entliziyweni yakhe. “Thula wena, kukho into endizakukubonisa yona.”

Ukuba wenze kanye le nto Ebethe yenze: kukhangeleke ngathi kukho undonakele, yima uzole. Yiba nomonde. Wathi uMoses, “Uyazi ngokuya ndabekwa phezu kwesiseko kwakukho umonde ubekwe apho nawo, ngoko ke ndizakulinda ndibone ukuba uzakwenza ntoni uThixo.”

Nazo ezo nyoka zindala, zirhubuluza zijikeleza, zivuthelana zifuthelana. Zisuka nje uyazi inyoka kaMoses yaya, “Ginyi, ginyi, ginyi,” yaziginya yaziqongqoloza zonke. Wayenomonde.

“Abo balindel’eNkosi,  
Bohlaziyek’emandleni.  
Bayakunyuka ngempiko njengokhozi.”  
(Yinyaniso leyo)  
Bagidime bangadinwa,  
Bahambe bangatyhafi . . .”

Lindela eNkosini kuphela. Yiba nomonde.

Ewe, mhlekazi. Ngoku uSirayeli wayezakukhutshwa. Kwafika ukungavisisani okukhulu walinda yena uMoses. Waze wayakutsho entlango. Luhambo nje lweentsuku ezintathu okanye ezine—zimayile ezingamashumi amane ukusuka kuloo ndawo wawela kuyo, ukunqumla ngqo ukuya kule ndawo baphinda bawela kuyo—kodwa uMoses entlango walinda iminyaka engamashumi amane. Umonde, injalo loo nto. Walinda amashumi amane eminyaka. Owu, ewe, mhlekazi.

Kube kufanele ukuba sinyamezelene, kwakhona. Ngelinye ixesha, sisuka singabi nakunyamezelana. Sicinga ukuba simelwe kukuba njengoMoses. UMoses wayenomonde



ngabantu. Khangela, yiloo nto eyamenza ukuba angaweli. Uyabona, ukuba uzama ukwenza into ethile—njengokuba ndizame ukuzisa lo myalezo phaya eMnqubeni, ukwenzela ukuba wonke olilungu kwiTabanekile abe yile nto. Kunzima ukwenza loo nto. Ndizame ukuba nomonde—ngamashumi mathathu anesithathu eminyaka ngoku. Yiba nomonde. Abafazi basazingothula iinwele (kusenjalo nangoku.) Kodwa yiba nomonde nje—yiba nomonde nje, linda. Unyanzelekile ukuba wenze njalo. Ukuba awunawo, ungakhe uzame ukwakha phezu koku kulapha ezantsi, Yiba nomonde.

Nangela xesha lithile xa elaa qela labaa bantu bangabaqhankqalazi ababenganakulinda bade bamenza uMoses ukuba enze into engeyiyo. Kodwa kwathi kwakufika ixesha lomboniso wamandla, uThixo wakruqulwa sisenzo sabo. Wathi, “Zahlule, Moses. Ndizakubabulala bonke ndiqale ngokutsha.”

Waziphosa ethubeni wathi, “Thixo, musa ukuyenza loo nto.” Ngoba? Enonyamezelo ngabantu ababegwilika kuye bemchasa.

Ingaba singabanako ukuyenza loo nto? Ukuba awunako, ungazami ukwakha phezu koku, kuba akuguquki. Yilaa ndlela okokuqala kudutyelwe ngayo koku, yindlela ekufuneka zidityaniswe ngayo zonke ziphela. Ukuba awenzanga njalo, awuyikufika kwisimo sendawo yokuhlala kukaThixo Ophilileyo. Awunamonde. Ukunyamezelana omnye nomnye.

Kulungile ke, abantwana bamaHebhere babenawo umonde. Ngokuqinisekileyo babenawo. UThixo wabathembisa—wabaxelela, “Ningaze niqubude mfanekisweni uqingqiweyo.” Kodwa baba nomonde. Bathi, “UThixo wethu unako ukusihlangula, kodwa nokuba sekutheni na asinakuqubuda mfanekisweni wakho.” Umonde—besazi oku, ukuba uThixo uyakubavusa kwakhona ngemihla yokugqibela. Obu ubomi abuthethi lukhulu olo hlobo ngaphezulu. UThixo uyakubuvusa ngemihla yokugqibela, kodwa kwisithuba sokuqubuda kumfanekiso oqingqiweyo asiyezi loo nto.

“Ngoku, sizakumnika uKhesare okukaKhesare, kodwa xa kufikelela ekubeni uKhesare aphazamisane noThixo, nguThixo ongowokuqala. UThixo wathi, “Ungaqubudi kulaa mfanekiso,” kwaye andisoze ndiyenze loo nto. UThixo wethu unako ukusihlangula, nokuba Akenzanga njalo, andisokuze ndiqubude mfanekisweni uqingqiweyo.”

Wathi, “Kulungile, naliyaa iziko lomlilo.”

“Ngoko,” watsho, “Ndiyaqikelela ukuba iyakuna kakhulu ngokuhlwanje ide ilicime,” kodwa nangoko ayizange ine. Umonde nalapho.

Ngentsasa elandelayo lakuziswa enkundleni yamatyala, wahlala phayaa uNebhukadnetsere; wathi, “Kulungile ke, makhwenkwe, senikulungele ukundikhumbula ukuba ndingukumkani wenu?”

“Ngokuqinisekilekyo, phila ngonaphakade, kumkani.”

“Ngoku ke qubudani emfanekisweni wam.”

“Hayi, asingeke!”

“Ngoko ke, nizakutsha niphele. Ningamadoda alumkileyo, ninengqondo. Nibeluncedo kakhulu kuthi. Beniyintsikelelo, kubukumkani bethu. Aniqondi ukuba andifuni kuyenza le nto, kodwa sendenze isimemezo apha, yaye kunyanzelekile ukuba senziwe. Andifuni kunijula phaya. Owu madoda, yintoni ngani kanti?”

“Ndiyazi ukuba ikhangeleka ilungile loo nto, kodwa uThixo wethu unako ukusihlangula nangoko, ‘Masibe nonyamezelo.’ Baqala ke ukuhamba kwindawo ethambekileyo yezinyathelo; bejongene,” “Ingaba kulungile? Kulungile. Sinawo umonde.” Bahamba inyathelo lalinye—Wayengeko uThixo. Amanyathelo amabini—Wayengekho. Amanyathelo amathathu... amane... amanyathelo amahlanu; bahamba njalo—nangoko. Wayengekabikho apho, baze bangena ezikweni lomlilo. Babenomonde; kodwa ke Wayelapho. Yabona, umlilo umkhulu kangangokuba wawunokubatshisa asabalakane amalungu ezandleni nasezinyaweni zabo, kwaze kwathi nje ukubetheka kwabo ezantsi emhadini, Waba khona. Babenonyamezelo.

UDaniyeli, wayenjalo naye, uDaniyeli wayenomonde. Ngokuqinisekileyo. Wayengasokuze anikezele. Hayi, Mhlekazi. Wenza nto ke?—wavula iifestile wathandaza nakanjani na—yayimfuno kaThixo leyo. Waba nonyamezelo. Walindela kuThixo, esazi ukuba uThixo wayenako ukuligcina iLizwi laKhe. Bamphosa emhadini wengonyama; bathi, “Sizakukudlisa ngeengonyama zikugqibe.”

Wathi, “Kulungile.” Wayenonyamezelo. Ngoba? “Kaloku, lonke eli xesha bendisoloko ndilindele kuThixo. Ukuba kwafanele ukuba ndilinde amanye amawaka ambalwa kwakhona, ndiyakuvuka kwakhona ngemihla yokugqibela, ngoko ke ndinomonde; ndizakulinda kuphela.”

UPawulos wayenomonde. Ngokuqinisekileyo wayenawo. Khangela into ekwafuneka yenziwe nguPawulos.

Uthetha ngonyamezelo; nithini ngabantu bePentekoste? Okoko nje babenomyalelo, “Lindani nide—lindani nide namkeliswe amandla.”

“Ixesha elingakanani?”

“Ayingombuzo konke ukuba iyakuba lithuba elingakanani na.”—bayifumana impendulo. Lindani *nide*. Benyuka

bayakutsho phaya bathi, “Kulungile, madoda, mhlawumbi emva kwemizuzu elishumi elinesihlanu ngoku uMoya Oyingcwele uyakuba phezu kwethu, size ke sibe nolungiselelo olukhulu.” Yadlula imizuzu elishumi elinesihlanu—akukho mntu. Usuku olunye lwadlula—akukho wumbi. Zambini, ntathu, zane, ntlanu, zantandathu, zasixhenxe. Abanye kubo inokuba bathi, “Heyi, anicingi ukuba mhlawumbi sesinawo?”

“Hayi, hayi, hayi, hayi.”

“Kungcono niphume, bafana.”

Watsho, uSathana, “Niyazi sesinayo le nto niyifunayo. Hambani niyokuqalisa ulungiselelo lwenu.”

“Hayi, hayi, asikabinayo, ngokuba Uthe, “Kuyakufika i . . . (into eyakwenzeka kwimihla yokugqibela). Ndiyakuthetha ngolwimi oluthintithayo nangalwimi zimbi kwaba bantu, le ke yindawo yokunyhamnyheka, oko Ndikuthethile.” (Isaya 28:19) Wathi, yiyo le. Niyakukufumana xa—niyakukwazi xa kufikile. “Siyakuwazi wakufika. Siyakuwazi—lingana elibekwe nguBawo.” Balinda iintsuku zalithoba, kwaze ngosuku lweshumi—ngoku ufikile ke; babenomonde wokulinda.

Ngoku, ukuba unolo hlobo lomonde emva kokuba uThixo ekunike isithembiso ube usibona eBhayibhileni—“Sesam,” ulinde emva koko. Ngoko ukuba unolo hlobo lomonde, wongezelele elukholweni lwakho. Uyabona indlela oya ubaphezulu ngayo ngoku? Uya unyukela phezulu apha ngoku. Kulungile. (Usiba lwewotshi nalo liya lijika, ngokunjalo.)

Kulungile, yongezelela oko kukholo lwakho, ubeke Yena phambi kwakho njalo, ukhumbula, YAYINGUYE OWATHEMBISAYO. Yayingendim, owathembisayo, yayingengomlungiseleli, owathembisayo, (uMzalwana wethu uNeville); yayingenguye nomnye umlungiseleli; yayingengompriste uthile okanye upopu; yayingengomntu wasemhlabeni; yayinguThixo, owenza isithembiso, kwaye uThixo unako ukuyigcina yonke into ayithembisileyo.

Kulungile, ukuba unolo hlobo lokholo usazi ukuba uThixo waluthembisa . . . Uthi ke, “Mzalwan’uBranham, ndiyagula, ndiswele impiliso ngeyona ndlela.” Yamkele. Isisipho osinikiweyo. Ewe, mhlekazi, ukuba unokukholwa nje, “Ke,” uthi, “ndiyakholwa.” Yilibale ke. Kuphelele apho. Iphelile. ’Yabona, yiba nomonde.

Ukuba unomonde—ukuba awunawo, uyakusibhidliza esi sakhiwo. Uyakusingquba sonke siwe phantsi; loo nto inye nje. Kufanele ukuba ubenawo. Musa ukuwongezelela, ngokuba uyakusichitha isakhiwo sakho. Ukuba awunamonde—ukuba awunasidima sokuba wongezelele elukholweni lwakho (othi unalo) ukuba ke awunalo kwakholo uze uzame ukubeka isidima phezu kwalo, siyakulwaphula ukholo lwakho luwe

phantsi. Ngoko ke uthi, “Ngoko ke ngoku, khawume umzuzu omnye. Mhlawumbi yimpazamo yonke le nangoko. Mhlawumbi uThixo akangoThixo. Mhlawumbi akukho Thixo.” ’Yabona, uyakuyaphula loo nto shwaqa kabini.

Kodwa ukuba unokholo oluyinene, beka isidima esiyinene ke, uze ngolwazi lokwenene, kuze ukuzeyisa okukuko, kulandele umonde wokwenene. Uyenyuka njalo ngomgca.

Kulungile ke, okwesihlanu, yongezelela ukuhlonela uThixo. Owu nkosi. Ukuhlonela uThixo kufanele ukongezelelwa. Kuthetha ntoni *ukuhlonela* uThixo? Ndikukhangele kwizichazi-magama ezine mhlawumbi ezihlanu ndingayifuni konke into ekuyithethayo. Ekugqibeleni, ndandiphaya ezantsi kwaMzalwana uJeffery—sakufumana kwisichazi magama. *Ukuhlonela uThixo* kuthetha *ukufana noThixo*.

Owu, nkosi. Emva kokuba unokholo, isidima, ulwazi, ukuzeyisa, umonde, ukuze ke ufane noThixo. Uthi wena, “Andinakuba nakuyenza loo nto, Mzalwan’uBranham.” Owu ewe unganako. Makhe ndikufundele nje iZibhalo zibe mbalwa umzuzwana nje—uMateyu 5:48. Sizakuthatha esi sibone ukuba sivakala kanjani na—uMateyu 5:48—sibone ke ukuba kufanele ukuba ufane noThixo na. Uyazi iBhayibhile ithi, “Ningoothixo.” Watsho uYesu. Ngoba? Zonke izinto ezikuThixo zikuni, uMateyu 5:48 “*Yibani yi...*” (uYesu ethetha kwabanoyolo) “*Ngoko yibani*” ngabaF-E-Z-E-K-I-L-E-Y-O— (Yintoni leyo “*ngabafezekileyo*, njengokuba uYihlo osemazulwini efezekile.” Sowunyuke walapha ngoku phambi kokuba wenze okuyaa. Zonke ezi zinto zifanele ukuba zongezelelwe kuqala. Size sinyuke sibelapha ke, unicelile ngoku ukuba nifezeke—nibe nokuhlonela uThixo—nibe ngonyana neentombi zikaThixo. Kulungile. Zininzi kangakanani izinto ebendinokuzithetha malunga naloo ndawo.

Masityhile encwadini yaBase-Efese 4 sifumanise kweli cala—kwiNcwadi yaBase Efese ukuba ithini na ngale nto yona, ngokuba singakwenza njani na. KwaBase-Efese isahluko se-4 siqale kwindinyana ye-12. KwaBase-Efese-4 siqale kwivesi ye-12. Kulungile, masiqale apha phezulu kumqolo we-11.

“Waza kwayena wabapha abanye ukuba babe *ngabapostile*, abanye babe *ngabaprofethi*,” (khumbula phezolo—ungazami ukuthatha umsebenzi womnye umntu) “*abanye babe ngabashumayeli beendaba ezilungileyo*, abanye babe *ngabalusi nabafundisi*;

Ukuze uThixo *asulungekiselwe umsebenzi wolungiselelo*,” (Ifundeka ngolo hlobo phofu? —Kusulungekiswa ntoni?—*Abangcwele*—Ngobani abangcwele? —Ngabangcwalisiweyo.)

Ngaba baqalele ezantsi apha. “*abangcwele basulungekiselwe umsebenzi wolungiselelo,*” (ulungiselelo lukaYesu Kristu) “*ukwakhiwa ke komzimba kaKristu;*” (ukwenzela ukwakhiwa, ukuwakha, ukwakha)

“*side thina sonke sifike kubo bonke ubunye benkolo, no[bo] kumazi okuzeleyo uNyana kaThixo, ebudodeni obupheleleyo,*” (sifike engqinisekweni, owu nkosi “*emlinganiselweni wobukhulu bokuzala kukaKristu;*”

Ukugqibelela; kuthabatha ukufana noThixo. Kufanele ukuba wongezelele kukholo lwakho, ukuhlonela uThixo. Uyabona uqale apha ezantsi ngesidima, uze uye elwazini ke, uphinde uye ekuzeyiseni, uphinde uye emondeni, ngoku usekuhloneleni uThixo—ukuhlonela uThixo. Owu, nkosi ixesha lethu liyemka, kodwa nazile ukuba *ukuhlonela* uThixo kuthetha ntoni na. Niya licula eli culo:

“Ukufana noYesu,  
Ukufana noYesu;  
Emhlabeni ndifun’ukufana naYe.  
Endlelen’obomi yonke  
’Kusuk’emhlaben’ukuy’eluzukweni,  
Ndicela kuphel’ukufana naYe.”

*Kukuhlonela uThixo ke oko.* Wathi xa wayebethwa kwelinye icala lobuso, Wajika nelinye. Xa kwakuthethwa naYe ngqwabalala, akazange acaphukise naye ngokuphendula. ’Yabona, ubuThixo. Esoloko ekhangele kwinto enye. “Ndisoloko ndisenza kuphela oko kukholisa uBawo.” Ewe, mhlekazi, njalo; kukuhlonela uThixo ke oko.

’Yabona emva kokuba sowuphumile apha, wazakufika apha, nalapha, nalapha, weza apha, weza apha; ngoku ke uza kwinzaliseko yesimo, ngoku, sonyana kaThixo. Kodwa kufanele ukuba ube nako oku, udibanise nako konke oku awunako nokuqalisa ude ube noku.

Ngoku, khumbula intaka emnyama eneentsiba zepikoko. Ungayilibali, ’yabona. Musa ukuzama ukongezelela de ube uzelwe ngokutsha ngenene, ngokuba akunakusebenza. Awunakukwenza kusebenze. Kuzakubuyela koku, okanye koku kulapha—kuzakubakho indawo okubhidlida kuyo. Kodwa xa ufika apha kwihobe lokwenene elizelwe ngokutsha, ngoko awongezeleli kwanto. Iyazongezelela kuwe; iyazizela iye inyuka.

Kulungile ke, siza ekugqibeleleni ngoku. Kulungile, okwesithandathu, masongezelele (ithe iBhayibhile apha ekongezeleleni) ukuthanda abazalwana—uthando lobuzalwana. Ngoku, yeyona ilungileyo ke leyo. Kulungile apha, eyesithandathu. (Yesixhenxe) Kulungile, ukongezelela ukuthanda abazalwana. Kulungile, ke sakufika kule,

(ukuthanda abazalwana) zibeke endaweni yakhe kuloo meko. Ngoku, uthi wena, “Umzalwana wam wonile kum,” uPetros wathi, “Ndimelwe kukumxolela?” Wathi, “Izihlandlo ezisixhenxe ngemini na?”

Wathi Yena, “Kungamashumi osixhenxe aphindwe kasixhenxe.”

Uyabona, uthando lobuzalwana. Ngoku, uyabona, ukuba umzalwana othile uphume tu emgceni, 'sukungabi namonde nguye. Hayi. Yiba nobubele kuye. Yiya nakanjani na.

Omnye ukhe wathi kungekudala kwithuba elidlulileyo, wathi, “Ungathini ukukholelwa ezi zinto ngale ndlela uzikholelwa ngayo uphinde uye e-Assemblies of God nakwaba boBunye nakuzo zonke ezi ndawo?” Ukuthanda abazalwana—ngethemba lokuba ngenye imini . . . umnyamezele, ukuzeyisa—umnyamezele; ube nolwazi lokuqonda into ayikholelwayo, ukhumbule ukuba isentliziyweni yakhe, yiloo nto kanye; sisidima ebomini bakho oyakusiyeka siphume nobubele, ukuthobeka kuye, unokholo lokuba ngenye imini uThixo uyakumngenisa. Uthando lobuzalwana—into yesixhenxe. Inye, zimbini, zintathu, zine, zintlanu, zintandathu, zisixhenxe. Zizinto ezisixhenxe.

Ngoko ke, uyeza ngoku. Into elandelayo ngoku yongezelela ukuthanda abantu bonke, luthando ke olo. Lilitye lentloko elo. Ngolunye lwezi ntsuku ebandleni . . .

Ngoku, ncedani (makwazeke apha ekhasethini . . . nokuba kuphi na andiyifundisi) njengemfundisi le nto ndizakuyithetha ngoku. Kodwa ndifuna nje ukunibonisa ukuba, ngancedo lukaThixo, ukuba ngenene iBhayibhile yokuqala awayibhalayo uThixo yayiyi-Zodiac esibhakabhakeni. [Indlela ebanzi yelanga nezijikelezi—langa eyahlulwe kali-12 ngemiqondiso—Mguq.] Iqala ngentombi eseyintombi. Igqibele nge-Leo ingonyama. Ndakufika kwiTywina leSithandathu neleSixhenxe niyakufumanisa, lathi lakuvulwa elinye kuloo matywina, uphawu lwe-Zodiac laloo ndawo yayingunonkala, intlanzi ekekeleyo. Lixesha likanonkala eli siphila kulo ngoku. Lityhiliwe. Into elandelayo ke itywina lanqikeka, latyhila i-Leo ingonyama—ukuza kwesibini kukaKristu. Uza okokuqala kwintombi eseyintombi; okwesibini ke uza eyi-Leo ingonyama. Ndizakuza nayo kwezi . . . Ngoku, andazi—nokuba sakubanalo na ixesha ngale ntsasa . . . ndiza kwenza konke endinokuba nako ukunibonisa ngezi zinyathelo zilapha kwi-Pyramid [ingqumba yaseYiphutha embombo-ntathu—Mguq.] kanye ngale ndlela—wayibhala ngayo iBhayibhile yesibini uThixo. U-Inoki wazibhala wazibeka kwi-pyramid.

Eyesithathu, (UThixo yasoloko isesithathwini ingqibelelo yakhe) waze Wazenza iLizwi laKhe ngokwaKhe. Ngoku khumbula, phaya kulaa ngqumba . . . (Ndiyaqikelela ukuba

abaninzi kuni majoni nabanye nakha naya eYiphutha.) I-pyramid ayinasiciko ngaphezulu kuyo. Ayizange yaba naso. Lashiyelwa ilitye babanayo yonke enye into, kodwa nangoko . . .

Ukuba une-dollar eliphepha apho kuwe engxoweni, khangela kuloo dollar yakho iliphepha, uyakufumanisa ukuba ngaphaya kwicala lasekunene inokhozi luphethe imbasa yaseMelika. Ithi: “ITYwina leZizwe Ezimanyeneyo.” Kwelinye icala ine-pyramid inelitye elikhulu lentloko neliso lomntu; ithi ke kweli cala, “ITYwina Elikhulu.” Ngoko, ukuba esi sisizwe esikhulu, kutheni elitywina likhulu lingabi ngamatywina aso, esizwe nje? UThixo ubenza ukuba bangqine akukhathaliseki nokuba bayaphi na.

Ndandithetha nogqirha ngaxesha lithile, wayendiphandaphanda ke ngempiliso yobuThixo. Sasimi esitalatweni. Wathi, “Mnu. Branham, uyabadida nje wena abantu.” Wathi, “Akukho mpiliso apha, ingamachiza kuphela ekhoyo.”

Kwenzeka ndaguquka ndajonga kuphawu lwakhe olwalusenqwelweni yakhe—linenyoka esesibondeni. Ndathi, “Kungcono ususe laa nto ke emotweni yakho, kuba kwa uphawu lwakho ngokwalo luyangqina ukuba uThixo nguMphilisi.” Ugqirha wokwenene uyayikholelwa loo nto. Ngabanyela ngamathe aba. Inyoka ixhonywe esibondeni—uMoses wayiphakamisa inyoka isesibondeni waza wathi, “NdinguYehova ophilisa zonke izifo zakho,” baze bakhangela kuloo nyoka ukuze bafumane impiliso yobuThixo. Kodwa basangqina ngokuchasene nayo; logama uphawu lwabo ngokwalo lungqina ngokuchaseneyo nabo!

Nasi isizwe sethu sizichaza into esiyiyo, sihlekisa ngazo ezi zinto, ngeloxesha imali yabo (imali yesi sizwe) iyalingqinela ukuba iTywina lendalo yonke nguThixo. Uyalibona elaa liso limi phaya phezulu kulaa dollar iliphepha? LiTywina elikhulu ke eliya.

Alizange labekwa phezu kwe-pyramid. Abazange babe nakuqonda. Ukuba kungoba? Iilitye lentloko laliwa, intloko—uKristu. Kodwa liyakufika ngenye imini.

Ngoku ekwakheni isidima. Ukwakha eli litye-sikhumbuzo. Ukwakha oku kuqingqiweyo. Uyabona kuqalisa ngesiseko sokholo ukusuka kwako—ibe sisidima, ulwazi, ukuzeyisa, umonde, ukuhlonela uThixo, ukuthanda abazalwana. Ngoku kwenza ntoni? Ngoku balindele ilitye lentloko eliluthando; kuba uThixo uluthando, yaye Uyalawula, kwaye Ungamandla ayo yonke into kwezi. Ewe mhlekazi. Kanye kule ndawo. Kanye kule ndawo. Yabona, ndifike phakathi kwale misebenzi yonke apha, ukuza apha kungene la maza mancinane. Yintoni na? NguMoya Oyingcwele usihla ngoKristu uMoya Oyingcwele.

UMoya Oyingwele ungentla kunako konke oku, utywina le nto ukuba idibane. Kwakhiwa ntoni na?—iBandla eligqibeleleyo ukuze ilitye lentloko lizokucika! Bekusenza ntoni kwakhona? Ibonakaliswe kwiZigaba eziSixhenxe zeBandla nezithunywwa eziSixhenxe zeBandla.

Liqale emva apha...Lasekelwa phi okokuqala iBandla? Lasekelwa phi okokuqala iBandla lePentekoste okanye likaMoya?—nguPawulos Ongcwele e-Efese. INkwenkwezi yeSigaba seBandla lase-Efese. ISigaba sesibini seBandla yayiyiSmirna—isidima. U-Irenaeus—indoda enkulu eyayiyibambile iVangeli kaPawulos. ISigaba esilandelayo seBandla sesasePergamos, yayingubani i...nguMartin indoda enkulu eyahlalayo. NguPawulos, u-Irenaeus, uMartin, ukuze eTiyatira, kweza uColumba. Khumbula, nantsi izotywe ngokuphandle apha. U-Columba. Emva ko-Columba, kwangena izigaba zobumbayama ke apho, kwalandela i-Sardesi, igama elithetha ukufa—ngu—Luther, Haleluya! Kweza ntoni? Yintoni eyalandelayo? Emva kweSardesi, u-Luther, Kweza iFiladelifiya—ukuhlonela uThixo. NguWesley—ubungwele; “Ilungisa liyakuphila ngoKholo.” watsho uLuther. Kweza ukuNgcwalisa ngoWesley. Kwafika uthando lobuzalwana ke ngoku ngeLawodike, yaye siyakholwa ukuba uMyalezo omkhulu wokuvela kwesibini kuka Eliya, kwimihla yokugqibela, uyakuwutshayela umhlaba.

Naku ke—iZigaba eziSixhenxe zeBandla, amanyathelo asixhenxe. UThixo xa esakha iBandla laKhe kunjengokwakha umntu omnye emakhela komnye—emakhela kuYe. Uzuko, amandla kaThixo esihla ephuma kuso, esitywina esidibanisa. Ngoko ke, abantu beeNkonzo zakwaMoya bawashiyile ama-Luthere, bawalibala amaWisile nezinto ezinjalo—abawazi ukuba athetha ngantoni na. Uyabona, babephila kwesi sithuba seTempile. Yilaa ndlela abantu abathile benyuka ngayo babhabelela phezulu kangaka basuke bawe. Kodwa kukho eyona ndawo iyiyo yale nto eqhubekayo ngokwenza isakhiwo. Nyukani. “Ndiyakubuyisela,” itsho iNkosi.

Niyakukhumbula oko—*UMthi WoMtshakazi?*  
Niyayikhumbula intshumayelo engo*Mthi WoMtshakazi?*  
Bawudla waphela, kodwa Yena wawuthena. Waba namasebe angamahlelo; Wawathena wawasusa. Avelisa elinye ibandla, amasebe angamahlelo; Walithena walisusa. Kodwa umphakathi walaa mthi wahlala ukhula. *Ngexa langokuhlwa kuyakubakho ukukhanya.* Kuxa ayakube esiza uKristu uMoya Oyingwele. UYesu uyehla azibeke ngokwaKhe entloko kwiBandla, uyakulivusa ke ngoko eli Bandla njengoko linguMzimba waKhe. Apha nangu umzimba, nendlela uThixo asilindele ukuba sikhule ngayo ngabanye—yindlela Alingenise kuyo iBandla laKhe ukuze likhule. Sigaba ngasinye seBandla—yonke loo nto iba liBandla elinye elikhulu.



'Yabona, aba bafo akuzange kulindelwe kubo okulindelwe kwaba. *Eli* alizange libizwe okwabizwa *kweli*. 'Yabona, kodwa kulo lonke iBandla laKhe ukunyuka yindlela enye... Walikhulisa iBandla laKhe ngendlela enye nale akhulisa ngayo abantu baKhe. Ngoku ke uPetros uthi kuqala apha: (zizinto ezisixhenxe) ukholo, isidima, ('yabona, uyenyuka) lulwazi, ukuzeyisa, umonde, ukuhlonela uThixo, nokuthanda abazalwana kuze EMVA koko ibe luthando lukaThixo; uMoya Oyingcwele. UKristu kubuntu bukaMoya Oyingcwele uhla phezu kwakho kubhaptizo oluyinene lukaMoya Oyingcwele, ube nazo zonke ezo zimo zitywinelwe kuwe, uThixo ahlale emnqubeni ke ngoko, sibizwa eso sakhiwo ngokuthi—UMnquba Ophilileyo oyindawo yokuhlala uThixo Ophilileyo.

Xa umntu enazo izinto ezilolu hlobo, uMoya Oyingcwele ke ngoko uyamhlela. Akukhathaliseki, usenokuthetha ngeelwimi, ungasilinganisa nasiphi na isipho uThixo anaso. Ungayenza loo nto, kodwa zide zibe ezi zimo zingene kuwe, usayakuwa kwisiseko esisiso sokholo. Kodwa zakukhulela kuwe ezi zimo, ube wongezelele esi kwesi, ngoko ke ulilitye-sikhumbuzo Elililo eliphilileyo. Ungumfanekiso-sithixo Ophilileyo, ohambayo.

Uyazi, abahedeni, baziwisa ngobuso phambi kwesithixo (uthixo oqikelelwayo) ngendlela eqikelelwayo, bakholelwa ukuba uThixo oqikelelwayo uyabaphendula. Bubuhedeni obo.

BubuRoma obo. Baqubuda phambi kweendidi zonke zabangcwele nento yonke. BaneNgcwele u-Cecelia, iNdlu kaThixo, nezinto ezininzi ezahlukeneyo ezifana naleyo; baguqa kwezo zinto bekhulwa kuloo nto ngokupheleleyo koko ngendlela eqikelelwayo. Ingumzekelo onjani kaThixo oyinyani Ophilileyo.

Kodwa xa thina, kungengandlela iqikelelwayo, kodwa siziwisa ngobuso phambi koThixo Ophilileyo, isidima esiphilileyo, ulwazi oluphilileyo, umonde ophilileyo, ukuhlonela uThixo okuphilileyo, amandla aphilileyo, ukusondela kuThixo Ophilileyo kumenza umntu ophilileyo abe ngumfanekiso ophilileyo—isimo sikaThixo.

Wenza ntoni ngoko? Kwa ezaa zinto wazenzayo uYesu. Ehamba ngalaa ndlela inye Wayehamba ngayo. Esenza kwa ezaa zinto Wazenzayo, ngokuba asiyonto iqikelelwayo! Kukho ubunyaniso obuyiqondakalisayo!

'Yabona into endithetha yona? 'Yabona indlela eziyiyo ezi zimo, ezi zixhobo zokwakha, zizekeliswe kunye nesithunywa seBandla, neZigaba zeBandla?

Ngoku ngolunye lwezi ntsuku siza kuwathatha ngamanye la magama siwafundisise sibonise ukuba angqinela le nto. Ihamba kunye. Ngokuqinisekileyo. 'Yabona? Owu nkosi, kumangalisa kanjani, ukubona into ekuyenzayo.

Ngoku, yindlu kaThixo ahlala kuyo ke leyo—hayi isakhiwo esinentsimbi enkulu ngaphezu kwaso nophondo olude kodwa, “undililungiselele umzimba.” Umzimba uThixo anokuhlala kuwo, uThixo anokuhamba kuwo, uThixo anokubona kuwo, uThixo anokuthetha ngawo, uThixo anokusebenza ngawo—Amen! Isikhobo sokusebenza sikaThixo esiphilileyo. UThixo ehamba ngenyawo ezimbini kuwe. Uzuko! “Inyawo zamalungisa zikhokelwa nguThixo.” UThixo ehamba ekuwe,” ngokuba nizincwadi ezibhaliweyo, ezifundwa ngabantu bonke.” Yaye ukuba uBomi obukuKristu bukuwe, uyakuthwala uBomi awabuthwalayo uKristu.

Njengokuba bendihlala ndisithi: Khupha incindi emthini wepesika, kwaye ukuba ubunokuyitshintsha ngofunxo uyifake kumthi wee-apile, umthi wee-apile ungathwala ipesika. Ngokuqinisekileyo, ungenza njalo ngenene. Akukhathaliseki ukuba amasebe akhangeleka njani na, anencindi yee-apile kuwo. Yabona, okanye nokuba ngowuphi na umthi lowo. Uthabatha ubomi kumthi wama-apile, ubukhuphe bonke, uwunike “ufunxo-fakelo ncindi,” utsale kumthi wepesika utsalele kumthi wama-apile—kwenzeka ntoni? Awusayikuze uvelise zipesika kwakhona, Hayi, Mhlekezazi. Awunako... Ukuba ubomi bomthi wepesika bungene kumthi wama-apile, gxebe, awusayi kuthwala ma-apile kwakhona. Uyakuthwala ipesika, ngokuba unobo bomi kuwo.

Xa unokuthatha thina, asiyonto leyo “liselwa nje lasendle” “kukudida nje intloko,” akukho nto isithi ke, ngokuba sonke sifile ezonweni nasebugwenxeni bethu. Sonke sikwezimeko zinje, size thina, ngokwethu, sithi abanokuziwise ngobuso, sizincame, ade uThixo athathe umbhobho waKhe wofunxo-fakelo—iGama likaYesu Kristu, (ngokuba akukho gama limbi phantsi kweZulu anokusindiswa ngalo umntu)—atshintshela uBomi bukaKristu bungene kuthi, ukuze ke sibe nolu hlobo lokholo—ukholo awayenalo uKristu. Kube ukholo lukaKristu lwalungasekelwanga kwabaa baFarasi nabaSadusi, okanye kwiimbiza zabo, iiketile, amapani, okanye kwimpahla ehlanjwayo yabo. Lwalusekelwe eLizwini likaThixo. Amen! Ngokokude uKristu abe liLizwi, ULizwi wabayinyama. Ngoko ke sakuzaliswa ngaloo mandla aKhe afunxweyo side sife kokwethu ukucinga, nokholo lwethu lube lukholo lokwenene...HALELUYA! Ngoko ke uBomi bukaKristu bufunxiwe bangena kuthi, siba zizidalwa eziphilileyo zikaThixo—indawo yokuhlala apho uMoya Oyingcwele anokuthaba athumelele khona iintsikelelo zaKhe ezikhanyayo, sikwisimo sikaKristu ke ngoko.

Wathi uYesu, “Akubhalwanga na ukuba niyakuNdigweba, nisithi NdinguNyana kaThixo na? Akubhalwanga kwathiwa ningoothixo. Awutsho kwa loo nto umthetho lo wenu? NjengoMoses, njengo-Eliya njengabaa baprofethi baphila

ngokusondele kangako kuThixo wada uThixo wasuka waZitshintshela ngaphakathi kubo, baza bathetha, kungathethi bona, koko inguThixo. “Musani ukuyicinga into eniyakuyithetha ngokuba asinini abathethayo, nguYihlo ohleli kuni; nguYe oqhuba ukuthetha.” Amazwi akhe asingowakhe ngokuba ubomi bakhe—ufile.

Ukuba uyafa ukhupha igazi emntwini. Uyasiqhola ke isidumbu. Inkathazo yale nto ke kukuba abaninzi babo abazange baqholwe. Ukuba ukhupha igazi emntwini, kuphelile ngaye. Inye into onokuyenza kukufaka elinye igazi ulibuyisele kuye. Ukuze abe nokuphila kwakhona; ubulikhuphile igazi lakhe. Ngoku ke sifaka iGazi likaYesu Kristu! Lona ke lizisa UKHOLO lukaYesu Kristu; ISIDIMA sikaYesu Kristu; ULWAZI lukaYesu Kristu; UKUZEYISA kukaYesu Kristu; UMONDE kaYesu Kristu; UKUHLONELA UTHIXO kukaYesu Kristu; UKUTHANDA ABAZALWANA kukaYesu Kristu; noTHANDO LUKATHIXO olunguYE uYesu Kristu! Uyintloko ekulawulayo! Inyawo zakho ke zisisiseko, ukhoho. Amen! Zilawulwa yintloko. Thabatha i . . . ? Nantso ke.

NANKO KE UMNTU OGQIBELELEYO KATHIXO—xa enazo ezi zimo.

Ngoko ke uThixo, ezekelisa iBandla laKhe njengoMtshakazi—umfazi. UThixo walizekelisa iBandla laKhe njengoMtshakazi, nendlela Azisa ngayo umntu ngamnye ekubeni ngunyana waKhe ukuze angene kulaa Mtshakazi. Umzisile ke kwakhona uMtshakazi emkhupha kuzo zonke ezi zigaba de Wazisa eli Bandla linye lipheleleyo ekubeni koku.

Inyawo zam ziyashukuma. Ngoba?—Ngokuba intloko yam itsho. Ngoku azinakushukuma njengesandla sam, ngokuba ziinyawo. ULuther wayengenakuzenza izinto esizenzileyo; ngokunjalo namaWisile akanako, ngokuba ayeyenye into. 'Yabona, iinyawo zishukuma kuba isitsho intloko. Intloko ke ayize ithi, “Ngoku, zinyawo, yibani zizandla. Ndlebe, wena yiba ngamehlo.” Kodwa kwisigaba ngasinye uThixo wazibeka ezi zinto eBandleni laKhe, walizekelisa ngokubonisa ukuba wonke umntu ngamnye unazo ezi—unazo ezi zimilo. Bobu “buqu” ke xa sebuphelelisiwe, buliBandla likaThixo eliyakungena kuXwilo! Kwaye obu “buqu” sebuphelelisiwe, busisicaka sikaThixo eBandleni likaThixo, esiyakungena kuXwilo. Uzuko! 'Yabona ukuba ndithetha ukuthini na? Nantso ke. Nantso ke into ezeleyo.

Kwafika indoda apha, uPawulos, ebeka isiseko. U-Ireneaus waqalisa ukugalela phezu kwaso, olandelayo ke wagalela phezu kwesi, nolandelayo wagalela phezu kwesi, olandelayo phezu kwaleya, nakuleya, naleya, ukuza de kwazakufika kwisigaba sokugqibela. Kodwa yintoni na?—ikwanguMoya

omnye. Kwa lo moya mnye wahlalayo kum uthi, “Zandla, thabathani iqebengwana.” Kwa loo moya mnye uthi, “Ziinyawo, yenzani inyathelo.” ’Yabona into endiyithethayo?

Ngoko sonke isimo sobuwena siphethwe silawulwa zezi zinto, kodwa asinakulawuleka ngokupheleleyo de sibe sinazo ngokupheleleyo ezi zimilo.

Wakhe wayiva le nto? Ngoku, makhe ndikuxelele oku ukuze uhlale unyanisekile... Uyiphulaphule ke ngoku le. ITYATHANGA LOMELELE NGENDLELA ELOMELELE NGAYO ELONA KHONKCO LALO LICEKETHEKILEYO. Akunjalo? Alomelelanga ngaphezu kweyona ndawo icekethekileyo kulo. Akukhathaliseki nokuba zakhiwe ngokuqine kangakanani na ezi, oku kwakhiweyo, ukuba kunekhokco elicekethekileyo, yiloo ndawo okuza kwaphuka kuyo. Akomelelanga ngaphezu kwaloo ndawo iyeyona icekethekileyo ke. Ngoku ukuba une... Uthi unako oku, oku, oku; awunako *oku*, laphuka apho ke. Ukuba unayo *le*, ungenayo *leya*, liyakwaphuka kanye kuloo ndawo. Ukuba *unale* ungenayo *leya*, lizakwaphuka. *Oku* kungekho *oku*, lizakwaphuka. *Oku* ungenako *oku* lizakwaphuka. ’Yabona? Awunakuba nako ke *oku* ungenako *oku*. Xa ke ngoko uzinikela ngokupheleleyo, ngoko ke uMoya Oyingwele uyagaleleka kwezi zimo. Ngoko ke unguMnquba Ophilileyo.

Abantu bayakukujonga bathi, “Ngumntu ozele isidima lowa, ulwazi, nokholwayo liLizwi, unokuzeyisa, unomonde, ukuhlonela uThixo, ukuthanda abazalwana, ezele luthando loMoya Oyingwele, ehamba-hamba nje.” Yintoni na? Sisimo abathi abantu abangakhohwayo bakusijonga bathi, “Nankuya uMkristu. Nantsiya indoda (okanye umfazi) oyaziyo into athetha ngayo. Awunakuze umbone umntu ohlonela uThixo, olunge, onjeya.”

Utywiniwe. ITywina libonakala macala omabini. Nokuba ubheka phaya na, okanye uyeza, balibona ngokufanayo itywina. Nantso ke, uyabona. Xa indoda okanye umfazi enako oku, ilitye lentloko ke liyehla limtywinele eBukumkanini bukaThixo obunguMoya Oyingwele.

Ngoko ke iLizwi, livela apha, Lizibonakalisa kuzo ngazinye ezi zimo. Zize zenze sonke esi Simo sibe nguMnquba Ophilileyo kaThixo—umzekelo ohambayo, ophilileyo woBukristu.

Into awayeyiyo uKristu, aba bantu bayiyo, ngokuba uBomi baKhe bulapha; bakuKristu, ubomi babo ke bufile bufihlwe kuKristu ngoThixo batywinelwa apho ngoMoya Oyingwele—I Korinte 12. Kunjalo. Uzibalela ekuthini onfele. Ukuze uzalwe lukhoho, ibe sisidima, nezinye izinto ezi zongezelelweyo kuwe de ube nguMfanekiso Ophilileyo kaThixo.

Ayimangalisi loo nto? Waze uThixo ke ngoko, wazisa kwakhona iZigaba eziSixhenxe zeBandla ukubonisa amanyathelo asixhenxe Athe wawazisa ukwakha umntu waKhe ngamnye ukuze abe ngumfanekiselo waKhe. WaKhe iBandla eliphilileyo ngomfanekiselo waKhe, eluvukweni ke lo Mzimba upheleleyo uyakuvuswa uhlale naYe ngonaphakade, ngokuba unguMtshakazi. Ngoko ukhupha kwisigaba ngasinye. Sonke isigaba esifikayo.

Kuninzi okulindelekileyo, uz'ukhumbule. Khumbula okuthethwe nguPawulos ngaphaya kumaHebhere 11. Makhe ndinifundele into umzuzu nje phambi kokuba sivale umzuzu nje ukuze ni...Kukwenza uzive ngendlela ethile engaqhelekanga xa ndi—qho ukuba ndikufunda oku. Ndizakuya kumaHebhere 11 ndizakuqalisa kumqolo wama-32.

*Ndisathetha ntoni na? Kuba ndingaphelelwa lixsha ndibalisa ngoGidiyon, kwanoBharaki, noSamson, noYifeta, kwanoDavide, noSamuweli, nangabo abaprofethi;*

*Abathe ngokholo beyisa izikumkani, besebenza ubulungisa, bazuzana namadinga, bavingca imilomo yeengonyama.*

*Bacima amandla omlilo, basinda kwiintlangothi zekrele, bomelela ekubeni bebeswele amandla, baba ngamagorha emfazweni, bagxotha imikhosi yabasemzini.*

*Abafazi babazuza abafileyo babo bevukile; abanye ke batyakatywa, bengalwamkelanga ukhululo, ukuze bazuzane nolona luvuko lululo. (Kude apha kanye, 'yabona. Kulungile.)*

*Bambi ke benziwa iintlekisa, batyakatywa; phezu koko baviswa imixokelelwane nentolongo;*

*Baxulutywa ngamatye; basarhwa; bahendwa; bafa kukubulawa ngekrele; bahamba ngeengubo zeequsha nangeengaga zebhokhwe, beswele, bebandezelwe, bephathwa kakubi;*

*(Elalingabafanele ihlabathi), ('Yabona, isezigweqeni uyiqaphele apho eBhayibhileni yakho) "bedinga koozintlango, noozintaba, noomiqolomba nakwimingxuma yomhlaba.*

*Aba ke bonke, nakuba babengqinelwe ngalo ukholo," (nabu: ubungqina obulungileyo ngokholo) "abazuzana nalo idinga,*

*UThixo esazelele thina ngeyona nto ilungileyo, ukuze bangenziwa bagqibelele ngaphandle kwethu."*

Niyayifumana? Abaa bantu bafayo apha kule ndawo baxhomekekile belinde thina. Ngoko eli Bandla lifanele lifike

engqibelelweni ukuze libe nokuzisa uvuko, bona ke bangaphantsi—yimiphefumlo engaphantsi kwesibingelelo, ilindele eli Bandla ukuba lifike kwingqibelelo yalo. Kodwa ekufikeni kukaKristu—neBandla laKhe, uyabona, liya lisiba lincinane lisiba kwabambalwa, (libukhali kakhulu kunokuya, kodwa njengokuba ndiwubhala nje phaya laa mnamlezo, 'yabona) lifika lifane nentloko yenaliti, lide iBandla elikwabambalwa liyokufika kwindawo yokuba ibe lulungiselelo olunye nolu lashiywa leli. Ngokuba lakubuya eli litye lentloko—linendawo ebungxowana apha eliyakuhlala ngayo kanye phaya kwi-pyramid eqhelekileyo. Ayisosiciko nje siyakuhlala sinqamleze ngaphezulu; sisangqa esincinane. Kufanele ke ukuba lihlale phaya ngaphezulu ngokuba likhusela amanzi. Ekuzeni kwalo ke, eli Bandla ke kufuneka liloliwe. Ukuze... la angamanye amatye kwi-pyramid ahleli ngokufezekileyo de ungabinako ukuhambisa incakuba [i-razor—Mguq.] phakathi kwawo—ubunzima bawo buziitoni ebekwe apho. Ukuba bawanyusa kanjani na, abazi, kodwa akhiwa. Apha phezulu ke, sakufika ke isiciko, ingqumba i-pyramid ngokwayo, uMzimba kaKristu kuyakufuneka uloliwe—hayi nje kuphela umgaqo, nemfundiso, okanye into esiphuma kuyo—kuyakufuneka ukuba ligqibelele kangako kuKristu de athi Akufika, olwa lungiselelo lulingane twatse kunye naYe. Kwandule ke ukufika uXwilo nokugoduka.

Khangela apho siphila khona ngoku—eLawodike apho ibandla isesona Sigaba sakha saba sibi seBandla esakha sakho. EBhayibhileni sifumanisa ukuba sesi Sigaba seBandla kuphela apho uThixo wayengaphandle kweBandla, enkqonkqoza, ezama ukubuyela esakhiweni saKhe. Imigaqo namahlelo aMkhuphe nakweli laKhe iBandla. “Yabonani, ndime emnyangao ndiyankqonkqoza. Ukuba ubani uthi anxanwe aluvule ucango, ndiyakungena ndidle naye.”

Naku apho Akhoyo kwesi Sigaba seBandla kancinane laye liMtyhalele phandle kwade kwalapha, baMkhuphela phandle ngokuphelelyo. Abafuni nokuva ngaye.

Ngoku, uyabona namhlanje ukuba siyaphi na. Nangoku ukuphela kweSigaba seBandla laseLawodike sekubande olu hlobo, de lona nobuKatolika, (elabuqhawula kanye kule ndawo) liyabuyela limanyana libe yicawe enkulu enye; enebhunga leenkonzo. Liyinto enye nobuKatolika.

Mnye kuphela umahluko; ukuba nje banokukudlulisa kuyo—kukudliwa komthendeleko. Yiloo nto inye kuphela esithilini enqanda amaKatolika angahlangani namaProtestanti—yindlela yokuthatha umthendeleko. ICawe yamaKatolika ithi, “Ungumzimba.” AmaProtestanti [amakholwa achasene nemfundiso yamaRoma—Mguq.] wona athi, “Uzekelisa uMzimba.”

AmaKatolika enza i-mass ngawo. I-mass kukuthi badla umthendeleko, ngethemba lokuba baxolelwe. UmProtestanti uwuthatha ngokholo, bebulela uThixo kuthungelwano ngenxa yokuba bexolelwe. UmProtestanti uthi, “*Sixolelwe.*” UmKatolika uthi, “*Siyathemba* ukuba sixolelwe. “*Yi-mass* kunye nomthendeleko.

Bawubiza ngokuba *yi-mass*; siwubiza ngokuba ngumthendeleko. I-mass kukuthemba ukuba kunjalo. *Umthendeleko* bubudlelane kukwazi ukuba kunjalo ubulela uThixo ngaloo nto. Inye kuphela into abangenakuhlangana kuyo. Bazakude badibane.

Owu, ikhangeleka iyinto entle kakhulu. Bayakumanyana ukuze baqhube...Ngoba, ithi iBhayibhile, “Eli rhamncwa lawanika ihenyukazi amandla alo.” Yabona bazihlanganisile bamanyana.

Kanye le nto iBhayibhile ithe bayakuyenza, bayayenza khona ngoku; iyaqhubeka kanye kule veki. Asikokuthi ndibachase nganto ithile abantu abangamaKatolika—ngokunjalo namaProtestanti. Nina maWisile namaBhaptizi nabaninzi benu maPentekoste, xa amabandla enu ayakube engene phakathi kwibhunga leenkonzozo; ngoku bakhe laa ndawo inkulu yendibano eNew York, yelaa bhunga leetyalike—kukwanjalo nakwiZizwe eziManyeneyo nezinye iindawo; bazama ukubuhlanganisa bonke ubuProtestanti kube ntonye.

Ngoku, amaKatolika alumke kakhulu kuloo nto azakuzisa lo Popu uJohn Paul wama-23, okanye wama-22, (nokuba yeyiphi na into ayiyo) uzama ngendlelana ethobekileyo ukuzisa lonke ukholo lobuProtestanti nokholo lobuKatolika ukuba lube lukholo olunye—ngokuchanekileyo kanye le nto iBhayibhile ithe baya kuyenza. Yiyo leyo ke. AmaProtestanti nawo awela kuloo mgibe, eginya intambo, nelobi. Ngoba? Ngoba? Ngokuba abanazo ezi zinto. Ulwazi—ilungelo leLizwi; umonde—“Abo balindel’eNkosini...” Uyabona ukuba ndithetha ukuthini na?

Njengalaa mongameli wamaWisile wathi ngenye imini ngokuya babepasisa la nto—nabani na ke uyayazi into eyaphefumlela oko—bezama ukufumana umthandazo othile wokucengcelelwa ezikolweni, befuna u...ndiyacinga ukuba yayiyincwadi yomthandazo yamaRhabe okanye into enjalo, baza abazali basitshutshisa isikolo ngokuba babengawuvumeli ukuba loo mthandazo ucengcelelwe esikolweni. Lo bhishophu womWisile wayengumfo omdala olumkileyo. Waphakama wathi, “Ayikho mgceni loo nto.” Wathi, “Ayihambi ngokomgaqo.” Wawubamba umoya malunga nayo. Wathi, “Njengasenkonzweni yethu yamaWisile...” Wathi, “Kwinkonzozo yethu yaseWisile...abaninzi babantu bethu

basoloko bethetha ngehlazo lase-Holly Wood babe ngamashumi alithoba ekhulwini abayayo ukuya kulibona nangoko kunjalo.” Yintoni undonakele? Bashiyelele *oku*. Kunjalo kanye, bashiyelele *okuya*.

Ndandithetha kanye apha kule ndlu ngenye imini ndithetha negosa lelinye lawona mabandla makhulu amaWisile akhoyo eFalls City—elinye lawona mabandla anomoya kakhulu amaWisile akhoyo eFalls City. . . ndibonisa isigaba sobuWisile esilandela emva kwesi sethu phaya—ubuPentekoste. Laze lathi, “E-St. Louis, eMissouri, benze uphando (kwiinyanga ezintathu mhlawumbi ezine ezidlulileyo) bafumanisa ukuba. . .” mhlawumbi loo ndoda ichophe apha kusanje. Yona ke, ingumakhi lo wakha apha—usilungiselela esi sakhiwo. Yi-Main Street Methodist ibandla angowalo—apho uMzalwana uLum nabanye bangabalungiseleli khona. Ngoko ke sifumanisa ukuba koloo phando ke, ndiyacinga ukuba yayingamashumi asixhenxe avisayo ekhulwini abantu baseWisile ngokophando, ubalo, lwase St. Louis lwabonisa ukuba amashumi asixhenxe ekhulwini anento ebaleka ngaphandle amaWisile ayatshaya ukuze amashumi amathandathu anesibhozo ekhulwini kubo asela iziselo ezinxilisayo—UmWisile! Eyona nto ke imangalisayo kukuba ekukhutshweni kolu phando kwaqikelelwa phakathi kwamadoda nabafazi, abafazi, yaba ngamashumi asixhenxe anento ekhulwini amalungu namashumi amahlanu ekhulwini amadoda. Bangaphezulu abafazi abatshayayo nabaselayo kunokuba enjalo amadoda. Amashumi asixhenxe ekhulwini—amashumi asixhenxe avisayo ekhulwini ukuba baninzi abafazi kunamadoda.

Ngoku, kube yini ke ukuba sinokuhla siye kwimfundiso yeBhayibhile ngokunxitywa kwebhulukhwe ezimfutshane, kuphungulwe iinwele, nezinto ezinjalo. Ngoba, kukungahloneli Thixo—abafazi ababanga ukuba bahlonela uThixo benobungcwele—imigidi yamakhasi nento yonke, amapholopholo, abaphololozu, bengenako ukulubamba ulwimi lwabo, bethetha belpofoza, bejikeleza; amadoda wona?—iipati zamakhasi, imidlalo yegalufa—ephaya phandle enxibe ngokungaphelelanga, enxibe impahlana ezindala zokungcola kukho nabafazi bejikeleza phaya.

Akumangalisi! Uyalibona elaa yelenqe lenzelwe laa mshumayeli, (umshumayeli wasezintolongweni) kusanje? Ewe mhlekazi. Andiqondi ukuba laa ndoda inetyala lokwenza laa nto. Yenze ntoni? Njengomzalwana. . . andilikhumbuli igama lakhe. Ewe, uDan Gilbert, umshumayeli wasezintolongweni. Xa laa ndoda yabaleka yangena yayakugwinta uDan apha kwinyanga ezimbalwa ezidlulileyo, ngoku umkayo uzakufumana usana. Kakade uDan ufile; abanakutsala gazi kolwa sana ngoku. Wathi uDan wamdlwengula ngoku ke ngumntwana kaDan lowa.



Andiyikholelwa loo nto kanye njengokuba ndingakholwa ukuba ihlungulu lineentsiba zehobe. Hayi, mhlekazi, ndikholelwa ukuba bubuxoki. Ndikhohlelwa ukuba uDan Gilbert wayeyindoda yakwaThixo. Ndikholelwa ukuba liyelenqe likaSathana eliya.

Njengala nto yayizanywa ukuveliswa phaya ngalaa mithandazo. Laa bhishophu womWisile walumka ngokwaneleko ukuba ayibambise. Ukuba yayiphumelele loo nto—yayiphfumlelwe nyenze into nje. Kunjalo.

Kanye njengale ngxaki yokucalucalulwa kwabantu phaya eMazantsi—yinto enye. Ndikholelwa ukuba umntu ufanele ukuba akhululeke. Ndikholelwa ukuba esi sizwe simele inkululeko. Andingxeki uMnu. Kennedy ngokuthumela umkhosi nangona ndingengom “New Dealer,” kwaye andinguye nom-Democrat, ndingenguye nom-Republican; [ngamaqela ezopolitiko aseMelika lawo—Mguq.] ndingumKristu. Kodwa andikholelwa kulaa nto. Andikholelwa ukuba abantu abantsundu bafanele ukuba bathengise ngelungelo labo lokuzalwa ngenxa yento enjeya, futhi. Kwakukho i...iqela lama-Republican...ligazi lika Abraham Lincoln elabakhululayo abaa bantu, ngokuba wayeyindoda enobuThixo. Ndingcinga ukuba nifanele ukuba nibambebele kwelaa qela ukuba niyakuvota oku kokuvota. Kodwa ndinixelela into enye, laa nkwenkwe yayingayanga nje iyele ukufuna izikolo phaya; laa nkwenkwe ingummi. IngumMelika. Yinkululeko yakhe wonk’ubani le. Ibala lomntu akufunekanga lenze mahluko. “Thina sonke...” (UThixo wathi) “zenziwe ngagazinye, zonke iintlanga.” Sibanye sonke.

Kodwa la nkwenkwe, yayilijoni; yayingumakhwekhwethe. Yalwela into elungileyo. Ibinelungelo lokuya esikolweni. Kunjalo kanye, kodwa zininzi izikolo ebinokuya kuzo. Nantso ke into. Ukuba unokuyiphanda emva, zizinto zala mahlelo alomhla wangoku eziphembelela okuya. Ngoba? Bajika iivoti zaba bantu bantsundu zisuke kubu-Republican ziye kubu-Democrat, ngokwenjenjalo ke bathengisa ngobuzibulo babo. Yinyaniso kanye leyo. UMoya Oyingcwele akekho phaya. “Makathi lowo unobulumko, makathi lowo unolwazi,” kunjalo kanye.

Kanye nje ngeli bandla, esi sigaba sikhoyo, liyazithengisa. Aniyiboni into eza kwenzeka? Andikhathali nokuba ishicilelwe na le nto, iphuma apha! Konakele ntoni? Umama ondizalayo wayedla ngokuthi, “Mnike okumfaneleyo usathana.” Kukho indoda enye eyakha yenza into yanye esezingqondweni; yayinguCastro, phaya ezantsi. Ewe mhlekazi, wavela wehla waya phaya, ama-Capital [abantu abanezimali bodwa esizweni—Mguq.] iyeyawo yonke iswekile nento yonke—ikumlinganiselo wegolide njengaseMelika. Wenza ntoni? Wazithenga zonke ezo zabelo. Wafumana imali nangayiphi na

indlela awayenokuyifumana ngayo. Waze wenza ntoni emva koko? Wayenza ngolunye uhlobo imali wayiguqula. Wayiphindisela phaya...Yiloo nto kuphela esi sizwe esinokuyenza.

Naniyivile laa nkqubo ye-*Life Line* ngenye intsasa? Ngoba, uyazi, kunjengokuthengiswa kwezabelo kwigolide. Izabelo zonke sezithathiwe, lo rhulumente ukhoyo ngoku uyichithela ntoni imali?—ngenxa yemali yerhafu abasezakuyiqokelela kwiminyaka engamashumi amane ukusukela ngoku. Uphelile. Ibiphaya kwi-*Life Line* iphuma kanye eWashington D.C., isiya esizweni jikelele. Iirhafu—bayachitha bezama ukuthenga kwamanye amazwe...Ngoba, baphisa nje ngolo hlobo. Awuboni, ukuba yiloo nto kanye baza kuyenza? 'Yabona, yintoni na? Ngoku, ukuba esi sizwe sithe sahlwempuzeka—inye kuphela into esinokuyenza kukuhlwempuzeka. Inye kuphela into esinokuyenza kukutshona. Inye kuphela into enengqondo esinokuyenza—kukutshintsha le mali isetyenziswayo. Kodwa abazukuyenza loo nto. Phantsi kolawulo lukhoyo labaphathiswa, yiCawe yamaKatolika yaseRoma eyeyayo igolide yehlabathi, into abayakuyenza ke kukuthengisa. La madoda azizityebi nezinto ezinjalo zehlabathi, njengokuba isitsho iBhayibhile, ayakwenza ntoni phambi kokuba alahlekelwe yi—nkampani yecuba yakwaBrown noWilliamson (abaninzi kubo phofu bangamaKatolika) nezi zinto zonke; bazakwenza ntoni?—bayakuyamkela loo nto bathathe imali evela eRoma, ngokwenza njalo ke sithengise ngobuzibulo baso! YiRoma esixhasayo. Ewe, mhlekazi.

Iyakusixhasa. Bafumana umthetho owaneleyo ngoku—babafumane babe baninzi abangakubo. Bawungenise kwikhabhinethi yakhe. Khangela into ecelwa nguMnu. Kennedy.

Njengokuba nakubonayo oku ngenye imini—akusekho namfuneko yakuvota kwakhona. Kunceda ntoni ukuvota? Ngelithuba bayibeka kwiphepha-ndaba babonisa esidlangalaleni, babe besala ukuthabatha amanyathelo ngaloo nto; apho bathi baqonda ukuba oomatshini kuso sonke esi sizwe babelungisiwe—ukuze banyule uMnu. Kennedy ngevoti yobuxoki. Ayitsho iBhayibhile ukuthi uyakungena ngobuqhinga? Ubuxoki.

Ngoku, andilichasanga iqela lama-Democrat—ngokunjalo neqela lama-Republican, kodwa ndizama nje ukubeka iinyaniso eziphuma eBhayibhileni. Kunceda ntoni ukuvota? Bayamazi ukuba ngubani na oza kungena phaya.

Bangaphi abalukhumbulayo olwaa sasazo lomabonwakude apho kwakukho abafazi ababini abemayo omnye wathi, “Ndizakuvotela u...” Umfazi womProtestanti wathi, “Ndizakuvotela uMnu. Kennedy.”

Bathi, “Ngoba?”

Wathi, “Ngokuba ndicinga ukuba ulumkile kunoMnu. Nixon. Uyakuba ngumongameli ongcono.”

Baze kwakhona bathi, “Lo ngumfazi womKatolika. Uzakuvotela bani?”

Wathi, “NdingumKatolika, umKatolika waseRoma, umKatolika othembekileyo.” Wathi, “Ndizakuvotela uMnu. Nixon.”

“Ngoba?”

Wathi, “Ngokuba ndicinga ukuba uMnu. Nixon angangumongameli ongcono, ngokuba uqhelene ngcono nezi zinto. Uqhelene ngokungaphezulu nobuKomanisi.” Laa mfazi wayexoka.

Ndinayo into abayibiza ngokuthi, *IZizathu Zokholo lwethu*, eyona ncwadi iphambili yamaKatolika enokuthengwa. Ithi ke kuyo apho, “Ukuba kukho umKatolika elugqatsweni omelene nomProtestanti, ukuba uMkatolika uvotele umProtestanti uyakhutshwa ebudlelaneni nebandla lamaKatolika.” Kunjalo! Ukuze ukuba kukho amaKatolika amabini afuna eso sikhundla sinye, kufuneka banyule oyena mKatolika uthembeke ngakumbi kwi “bandla elingunozala” bavotele yena.

Uyabona indlela obuyiyo ubuqhinga? Bazama ukwenza ntoni? Ukukhupha imali bethenga ntoni?—bazama ukusaphula!—kwaye benza loo nto khona ngoku, sihlwempuzekile.

Yintoni na? Kuphaya kumlinganiso wegolide, kwaye iBandla laseRoma yeyalo (izikhulu zebandla) igolide yehlabathi—ama\$168,000,000,000. Nantso ke.

Babuyisela emva kumgangatho wegolide nina ke gcinani nje amakhaya enu nezinto ezinjalo, kodwa ningabecawe yamaKatolika. Esi sizwe sesenkonzoyamaKatolika. Yonke into ithinjelwe phakathi kanye ngenxa yemali yabo le isetyenziswayo.

Ayithethi ngaloo nto iBhayibhile? Nguwo lowo umfanekiso esizobela wona iBhayibhile? Into endizama ukuyithetha, Mzalwana, namhlanje bathi, “Loo nto ke iyakwenza ukuba inkonzo ibe libandla elililo. Izakumanya ubuProtestanti.” Ikhangeleka iyinto elungileyo kwiliso lenyama, kodwa ubulumko belihlabathi bubudenge kuThixo, kwaye kwakholeka kuThixo ukuba ngobudenge bokushumayela kusindiswe abo balahlekileyo ngesikhundla sobuthixo Awathi wasimisela eBandleni laKhe ukuze alakhele iBandla phezu kwezi zimo zomoya kungabi phezu kwayo nanye into esingisele kweli hlabathi.

UPetros wathi, “Ngokuba ke nisindile ekonakaleni kwehlabathi ngenkanuko yemali, nenkanuko yamathuba okuzonwabisa, ubumnandi, ukutya, ukusela, nenkanuko esinayo, nisindile kuloo nto; ngoku ke nakhelwe ekuphileni.” “Oko ndikubhekisa eBandleni,” watsho. Nantso ke. Niyifundile? Beniyifumene? Beniyivile ngokuya besiyifunda apha kuqala? Ku-2 Petros, phulaphulani nje le nto ayithethayo apha; indlela ebhalwe ngayo kakuhle apha, indlela ayandlala ngayo. Kulungile ke mphulaphule ke ngoku njengokuba ethetha. Kulungile.

*USimon Petros, umkhonzi nompostile kaYesu Kristu, ubhalela abo baluluzileyo ukhohlo oluxabiso lunye nolwethu, ebulungiseni bukaThixo wethu, uMsindisi wethu uYesu Kristu:*

*Uthi, Makwandiswe kuni ubabalo noxolo, ngokumazi uThixo, noYesu, iNkosi yethu.*

*Nibona nje ukuba amandla akhe obuThixo asiphile zonke izinto” (Ngubani oyakuwudla ilifa umhlaba, nezinto zonke? Ngokuqinisekileyo ezisingise...ewe, kulungile.) “ezisingise ebomini nasekuhloneleni uThixo, ngako ukumazi lowo wasibizayo ngozuko nesidima.*

*Esithe ngezo zinto, saphiwa amadinga amakhulukazi, anqabileyo, ukuze ngawo nibe ngamadlelane ngemvelo jobuthixo, nisinde ekonakaleni” (Phulaphula oko) “okukhoyo ehlabathini ngenkanuko.”*

Ukukhanuka imali. Ukukhanuka izinto ezinkulu. Ukukhanuka udumo. Ezi zinto zifile kwikhohlo! Asikhathali nokuba yintente na—okanye yindlwana! Yintoni enokundibanga ukuba ndikhathale? Ukuphila okanye ukufa; ukutshona nokuba kukurhaxwa; nantsi into endinomdla kuyo: uBukumkani bukaThixo! Nokuba ndingahlala ndinalo ikhaya lam; nokuba ndingahlala ndinalo usapho lwam; nokuba ndingahlala ndinayo nokuba yintoni na; mandihlale ndinoKristu, ithemba lozuko!

Ndakhele, wena Nkosi koku. UKristu makabe yiNtloko yam. Makusebenze ngam phezu kwesiseko sokhohlo lwam esinguYe. Masithi isidima, ukwazi, ukuzeyisa, umonde, nokuhlonela uThixo, nokuthanda abazalwana kusebenze kum, Nkosi, ngumthandazo wam lowo. Andikhathali—kukuphila nokuba kukufa na; ukutshona okanye ukurhaxwa; likhona ihlelo okanye lingekho; umhlobo ekhona okanye kungekho mhlobo, makusebenze kum. Masithi isidima sikaKristu, ulwazi lwaKhe, lugaleleke ukuze ndibe nako ukufundisa abo, kuba uThixo ubeke ebandleni abapostile, abaprofethi, abafundisi,

abalusi, nabashumayeli beendaba ezilungileyo, zonke ezo zinto zisenzelwa ukusulungekiswa nokuziswa kwazo zonke ezi zimo kulo—ukuya kulaa ngqibelelo yokufika koNyana kaThixo.

Ngalinye kulamatye asisixhobo sokwakha esinye neliyaa. Eli lenziwe ngeli. Ngasinye kwezi zimo sisesikuYe, ziyagaleleka ke zihle ziphuma kuYe ziphumele kuzo zonke. Amen!

Yintsimbi yeshumi elinesibini. Kuyaphi konke? Amen!

Niyamthanda? Niyakholwa yiloo nto? Phulaphulani bantwanana. . .

UDade uKidd uthe kusanje, “Mzalwan’uBill, andazi nokuba ndakube ndikubone na kwakhona.” Loo nto iphantse ukundibulala. Ucinga ukuba uyaluphala; kunjalo. Ndithandazela ukuba uThixo abagcine noMzalwana uKidd ixesha elide. Makhe ndinixelele, asazi ukuba siya kuba kunye ixesha elingakanani na. Andazi ukuba ndiyakuba nani ixesha elingakanani na. UThixo usenokundibiza ndiphume ehlabathini. Usenokundibizela kwenye intsimi yomsebenzi. Usenokukubizela kwenye indawo. Asazi, kodwa masamkele, masingakuyeki oku kudlule phezu kwethu nje. Masikuthabathe. Kulapho eBhayibhileni. Apha izekelisa yonke enye into, kwaye ukuba nje bendinexesha lokukwenza—awunakukwenza ngemini enye, niyayazi loo nto—bendinokuyihlanganisa yonke loo nto. Khangela ukugqiba kwethu ngalaa Myalezo phaya, nayibona into eyenziwa nguMoya Oyingcwele phaya eludongeni, anizange niyibone? Bangaphi ababekhona ngoko? Wehla kanye wazoba kwa into enye—INGelosi yeNkosi.

’Yabona, iyiNyaniso. Ungavumi ukuba uphulukane nayo. Bambelelani kuyo, bantwana. Bambelelani koko. Khumbulani, yakhelani phezu kokholo lwenu: isidima, ulwazi, umonde. . .

Ngoku apha ndicinga ukuba ndinesiqwenga sephepha apha, ukuba andiliwisanga kwenye indawo ngoku bendishumayela. Nali apha kanye. (Enkosi, Mzalwana. Enkosi kakhulu.) Ukuba ufuna ukulijonga ubone ukuba kukho nto apha unokuthi ubenako—mhlawumbi uthi kanti ngumzekelo ongconwanana kunalo ulapha, ukuze ube nokukhuphela okunye koku. Ndizakuyincamathisela apha ningayijonga ke ngokuqinisekileyo niyichwetheze.

Ngoku, ndifuna ukuba niyithathe, niyifunde nzulu, niyithelekise, ukuze ke NISEBENZE ngayo. Ningayifundi nje, niyithelekise—kodwa NISEBENZE ngayo, xa sukuba nisenza njalo. Yithabatheleni kuni ngokunyanisekileyo.

Musani ukuthi, “Hayi, ndikuthandle ukuyiphulaphula.” Nam ndiyivuyele oku kwam. Kodwa ukuyiphulaphula uze

uyamkele kwahlukile. 'Yabona, 'yabona, kwahlukile. Kukho imibandela—lungelo esixhenxe ukwenza isimo sikaThixo. Kukho iZigaba eziSixhenxe zeBandla athe uThixo wazisa ngazo iBandla kulemibandela—lungelo, kwaye ke Ubenezithunywa ezisixhenxe ukwenza oko. Sisixhenxe, isixhenxe, isixhenxe. Isixhenxe linani lokuphelela likaThixo, isithathu linani lengqibelelo likaThixo. Ngoko kukho isithathu nezithathu ezisixhenxe. Ingokwezibalo oloo hlobo, ingokomoya, ngokweLizwi, ngobungqina bukaMoya Oyingcwele, yonke igqibezele le nto kunye.

Masiyifunde nzulu. Masongezelele kukholo lwethu ezi zinto, ukuze, sibe nokufikelela kwisimo esizeleyo sikaKristu—sihlanganiswe ngothando lobuThixo, ukoyika uThixo, sinokuhloniphana entliziyweni yethu, intlonipho enzulu omnye komnye, ukuthanda abazalwana noodade—kungabikho bukrwada. Kungabikho nto yimbi ibe bubunyulu bokuphila ngoMoya Oyingcwele; nihlale kunye, ube nguMkristu, uhambe ngokholo; masithi isidima sikaThixo siphepheze siphumele kuwe. Maluthi ulwazi lukaThixo kwakufika kokulungileyo nokubi... xa usathana esizisa into engesoSibhalo ngokuchanekileyo, hamba umke kuyo. Yinyaniso kanye leyo.

Ndiyaqikelela ukuba abaa bapostile abazange benze njengathi. Bajikeleza, mhlawumbi abe yindoda emazwi ambalwa de afike epulpitini. Babengena, benze into abamelwe kukuyenza, bahambe baphume. Ewe, mhlekazi, babenamandla. Babenesidima. Babengenangxoxo namntu; babezazi apho bemi khona. Kuphela ke oko, babemazi lowo bakholwa kuye. Baqhubeka njalo behamba kuMoya besenza kuphela... Kanye njengokuba ndandisitsho ngobunye ubusuku, "Ukunqwala nje okunye kancinane. Yiloo nto kuphela ekwakufanele ukuba ayenze uThixo emva koko akukho nto yayinokubemisa." Babengabuzi, bengafundi, hm-mm—owu, badinwe njengokuba sisenza, ukuba bangaenza le nto na okanye leya. Babephuma baye bayenze nakanjani na. Ukunqwala nje okunye okuncinane okuvela kuThixo. Kwakuyenza loo nto. Yiyo leyo. Ngoba? Babesazi njani ukuba kukunqwala okuvela kuThixo? Babenazo zonke ezi zimo zilapha, yonke le mibandela—lungelo, ukunqwala nje kokuqala okuncinane kukaThixo bakuthelekise nayo yonke intwana yoku neyeLizwi laKhe; babesazi ukuba yayiliLizwi likaThixo banduluke bahambe. Kungekho mfuneko yakuba bahlupheke nangayiphi na enye into. Wakuthetha uThixo, babehamba.

Siyathetha... UThixo uthetha nathi; sithi "Ngoko, sizakuqalisa. Siza kubona ukuba singanako na ukubuphila obu Bomi." Into yokuqala uyazi kubakho umntu okuhluphayo. Ngoko ngokuqinisekileyo, ngusathana lowo!

Ukuba ubunokumbona nje ezama ukwenza ukuba ndingezi kule nkonzo ngale ntsasa. Kufuneka ukuba ukhe ube nayo loo nto ngelinye ixesha. Owu Thix'onenceba, kufuneka ndilwe lonke ixesha ndikhe ndathetha ngenkonzo. Ukuba ndizakuthandazela umntu ogulayo kukho umntu ofayo engasindiswanga, kuyangena iminxeba ibe ngamashumi amathathu ngemizuzu elishumi (ukuba inganako ukukhawuleza olo hlobo,) ezama ukundibambezele kuloo nto. "Owu, Mzalwan'uBranham, kufuneka wenze oku," kodwa kukho umphefumlo osemngciphekweni.

Ngobunye ubusuku ndabizelwa kwenye indawo. Umfana...Ndandithetha naye apha ezantsi kule ndawo kuthiwa yintoni, (isupha makethi) kwiminyaka embalwa edlulileyo. Wasuka waba linxila. Ndandiyazi loo nkwenkwe, inkwenkwe entle elungileyo; kodwa yayingumoni. Waze ke unina watsala umnxeba. Ndiyacinga ukuba watsalela uDoc kwakambalwa, waze watsalele uBilly, ekugqibeleni ndawufumana loo myalezo. Ndathi ndakuwufumana loo myalezo, ngokunyaniseka nokuthembeka, andizange ndaba nawo onjalo umlo ebomini bam ukuze ndibe nokuya kufika kuloo nkwenkwe. Ndathi ndakufika, oloo sizana lomfo lalise lingasenakuba nakundazi. Yayilele phakathi apho, ingekho zingqondweni. Ithetha nje. Utata wayo ezama ukuyimbambazela esithi, "Sthandwa," loo ndoda ke imalunga namashumi amahlanu ananye eminyaka ubudala. Isithi, "Sthandwa oku," iphinde "ngqengqa uthule." Izama ukuvuka; ingalwana zakhe ezindala zibungaka ubukhulu ukujikela. Loo nkwenkwe yayinomhlaza kangangokuba kwakungekho nto iyiyo ingumhlaza nje ngokupheleleyo. Onke amalungu omzimba wayo ayenomhlaza. Nomsinga wegazi layo wawungumhlaza. Yonke into. Nantso ke izama ukuphakama ibhuda njalo.

Ndayibamba ngesandla; ndathi, "Woodrow, Woodrow, nguMzalwana uBranham lo."

Utata wayo wathi, "Awumazi, nguMzalwana uBill lo, Woodrow; nguMzalwana uBill lo."

Wathi, "Ha, ha, ha," olo hlobo nje.

Utata wakhe wajonga wathi, "Billy, ufike emva kwexesha kancinane."

Ndathi, "Akukhe kube semva kwexesha. Ulapha. Ndilwe idabi, amanye amakhwenkwe ke, amakhwenkwe angamanye, (angaboni) ayemi apho—ezinye zezizalwane zakhe. Ndathi, "Niyabona, bafana, zilungiseleleni, ngokuba niyeza kule ndawo. Kufanele ukuba nize kanye kule ndawo. Mhlawumbi ayisayi kuba ngumhlaza; isenokuba kukuba wehlelwe yinto ethile phaya endleleni ephezulu usophela ukufa, okanye into

enjalo. Kuya kunyanzeleka ukuba nifike kuyo.” Sathetha nawo. Ndandilinde ukubona into uMoya ayakuthi mandiyenze. Ndilindile.

Into yokuqala endiyaziyo, ndeva okwaa kunqwala kuncinane. “Mbeke izandla.” Ndajikela ndathi, “Thobisani iintloko zenu nonke.” Bazithobisa iintloko zabo bonke (isibini okanye isithathu sabafana ababelapho.) Ndabeka izandla zam phezu kwakhe. Ndathi, “Nkosi Thixo, mayibe nokwazi le nkwenkwe into eza kuyenza, ngokuba imelwe kukuhlangana nale nto. Iyafa. Lo sathana uyibhijele, iyahamba ke ngoko. Iziselele isiqu sayo ekufeni. Nantsi apho ikhoyo ikule meko; ndiyathandaza ukuba Ube nenceba kuyo.” Ndaze ndakuyithandazela, ngentsasa elandelayo yayichophile incokola notata wayo.

UBusty Rodgers, ngoku babenditsalele umnxeba ezantsi phaya esibhedlele kungekudalanga. Ndandiphaya ngaloo mini emva kokuba ndishumayele phaya ngaphandle eMiddletowna apho kwaphiliswa khona uGeorgie Carter omncinci—niyakhumbula nonke. Kwakulapho uMzalwana uSmith, umshumayeli womWisile wathi, “Ukuba umntu ubhaptizwe eGameni likaYesu Kristu, makaphume phantsi kwentente yam!” Ngolo hlobo nje, phaya phezu eTottensford ngokuya ndandibambe laa ndibano phaya phezulu. Owu, wandigweba ngayo yonke into onokucinga ngayo. Andizange ndithethe nelimdaka. Waqhubela phambili nje. Ndandinomyalelo. INkosi yayindibonise umbono kukho imvana phaya ezantsi ibambeke ndaweni ithile entlango. Niyawukhumbula umbono lowo ninonke. Ndiyaqikelela ukuba niyawukhumbula; niyawukhumbula?

Kulungile, ngoko ndandihamba ndinqumla entlango ndiyikhangela. Ndaya eTottensford. UMzalwana uWright lowa uyazi ukuba saya, ndandingayazi into emandiyenze. Ndathenga ibhokisana yesepha nge-dime. Ndandizakuphuma ndiye apho, ndime apho, ndishumayele kuloo ndawo. Wathi uzakunyuka aye encotsheni yenduli ukuya kurhweba. Ndahamba naye. Kwakukho icawe endala yaMabhaptizi elapho, ikhala ibhungane. Yathi iNkosi kum, “Yima apho.”

Ndathi, “Ndikhuphe apha kanye, Mzalwan’uWright,” ndaza ndema. Wenyuka ke waphinda wabuya. Ndenyuka ndaya phaya andakwazi ukuluvula ucango. Ndathi, “Nkosi, ukuba Ukho kule nto ufuna ukuba ndingene apha kule cawe, ndivulele ucango.”

Ndahlala phantsi apho ndicinga. Ndeva kukho umntu ozayo—wenyuka, wathi “uphila njani.” Wathi, “Ubufuna ukungena kule cawe?”

Ndathi, “Ewe, Mhlekazi.”



Wathi, “Ndinaso isitshixo apha.” Ndaqalisa inkonzo. Iveki yokuqala, akwabakho nto konke. Kubusuku bokuqala benkonzo—yanguMzalwana uWright nosapho lwakhe. Into yokuqala uyazi, ekupheleni kweveki babengakwazi nokuma kweso siza sabo. Nangoko loo mvana yayingekaveli. UMzalwana uHall wasindiswa ngeloo xesha—ungumlungiseleli phaya ngoku. Andizange ndibe nakuyifumana apho yayikhona le mvana. Emva kwethutyana, kwiBandla likaKristu, emazantsi enduli, apho laa ntombazana incinci ineminyaka elithoba enenyanga ezisibhozo yayingazange ishukume, ilele apho—yayilapho. Niyalazi nonke elo bali.

Ewe, Mhlekezi, ngaloo njikalanga xa uBusty Rodgers (ijoni elidala elikhulu, elomeleleyo) emi apho, ndaphuma ndaya, laye limi apho ibandla likaMzalwana uSmith ukuze lindihleke, lindenze intlekisa ngenxa yokubhaptiza eGameni likaYesu. Ndaphuma ndangena kuloo manzi anodaka aseTottensford apho kwakukho umlanjana ugquma kangangokuba unokuba nako. Kwaphuma amadikoni ambalwa ahamba nam. Ndathi, “Ndimi apha ngale njikalanga ngokumela iZibhalo eziNgcwele zikaThixo.” Ndathi, “Ndifunde eBhayibhileni apho wathi uPetros, ‘Guqukani nonke ngabanye nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono.’” Ndaguquka, ndanikela incwadi leyo kwelinye lamadikoni ndaphuma ndaya, ndathi, “Nabani na ofunayo oguqukayo ezonweni zakhe ungonokungena eze.” Ndaphuma ndaya ndangena emanzini, ndaze ndathi, “Kukhangeleka ngokungathi kum iingelosi zihleli kwigatya ngalinye lomthi,” ndangena ke.

Owu nkosi, malunga nelo xesha kanye ndase ndibhaptize bababini okanye babathathu, ibandla lakhe liphela—abo bafazi benxibe iilokhwe ezintle zesilika—bewabetha loo manzi, bekhwaza ngamazwi abo onke. Ndalibhaptiza ibandla lakhe lonke eGameni likaYesu Kristu! Niyayazi loo nto. Ndinawo umfanekiso wayo.

Nantso ke. Yayiyintoni? Ukongezelela kwisidima sakho yabona. Uyeke nje. UThixo uyayazi ukuba makayenze kanjani na. UThixo uyazi ukuba makazenze kanjani na ezi zinto ukuba zenzeke. Bangayithetha into abayifunayo. Ayenzi mahluko. Qhubeka nje uhambe.

UBusty Rodgers emi apho, akubona loo nto, wathi, “Ngoko, ndiyakholwa ngentliziyo yam iphela,” waphuma weza wangena emanzini enxibe impahla yakhe yexabiso wabhaptizwa eGameni likaYesu Kristu.

Malunga neminyaka emithathu okanye emine edlulileyo bandibiza apha ezantsi esibhedlele eNew Albany. Wayelelele apho enomhlaza; umdle wamgqiba. Oogqirha bamnika nje ukuba uyakuphila kude kube yintsasa elandelayo. Wathi, “Uyafa kanye ngoko, fika ngokukhawuleza.”

Ndehla ndaya kwelo gumbi. Ndathi ndakuya, ndimi apho ndithandaza. Wathi, “Billy, kukho umnyama wezulu ogubungele laa kona.”

Ndaguquka ndajonga. Ndathi, “Busty, ngumnqophiso. Awuzi kufa. Umnqophiso wegazi uyakusindisa.” Ndambeka izandla, ndathi, “Nkosi Thixo, ngalaa mbono uphaya ubonisa ukuba Ulapha, umnqophiso waKho ngowokuba: ngemivumbo yaKhe saphiliswa.” Ndambeka izandla nanko ke ephila. Wathunyelwa ekhayeni lakhe.

Malunga neminyaka emine ukuya kwemihlanu—malunga neminyaka emine—ndandiloba ndisihla ndinyuka ngomlambo nento yonke ndiqhubeka, umhlaza ke sowuthe waba kummizo wesisu; wawuqinile, uliqhina elikhulu elilukhuni. Oogqirha, abona bakhulu besibhedlele bamxelela ukuba babenendlela ethile yokumsebenza ngento esisinyithi enokulolula; ukuze kube nokuvuleleka ukutya kuhle ukutya okuthe chatha ngexesha. (Kwakunzima kuye ukuba afumane ukutya okwaneleyo; kwakufuneka ukuba athi chu kakhulu xa atyayo.) Waya ukuze yenziwe. Ndandingazi ukuba wayelapho.

Baze bathi bakumqhaqha, bafumanisa ukuba iyamxhuzulisa, waza waba nokufa amalungu. Wafa icala ukuyakuma ezantsi ngolu hlobo; inye kuphela into awayekwazi ukuyenza kukukhala ngokungagqibekanga. Wathabathi usiba kanje wabe eqhubeka, “Ah-h-h, ah-h-h, ah-h-h” wazama ukubhala, engangcazela esenjenje ngesona sandla sisesakhe sokubhala. Icala lakhe lasekunxele life ukuya kuma ezantsi. Isandla sakhe... “UYesu wasindisa ishumi elinethoba lamakhulu elivisayo waza akaba nakulifumana.”

Ngoko ke inkosikazi yakhe yathi, “Mzalwana uBranham, andazi ukuba uthetha ukuthini na ngalento.”

Ndathi, “Nkosk. Rodgers, into athetha yona kukuthi kwakukwishumi elinethoba lamakhulu elivisayo ukusindiswa kwakhe wabhaptizwa eGameni likaYesu phaya ezantsi. Ngoko ke yiloo nto ehlawulayo. Akoyiki ukufa.” Ndathi, “Nkosi Thixo, sindisa ubomi bakhe! Ndithandaza eGameni likaYesu ukuba Ubusindise ubomi bakhe.” Ndambeka izandla. Oko kufa komzimba kwamyeka, kwayeka nokuxhuzula, wavuka ebhedini, ngoku uphilile unika ubungqina.

Yongezelela elukholweni lwakho, isidima; wongezelele esidimeni sakho, ulwazi; elwazini lwakho, ukuzeyisa; ekuzeyiseni kwakho, umonde; kumonde wakho, ukuhlonela uThixo; ekuhloneleni uThixo kwakho, ukuthanda abazalwana; ekuthandeni kwakho abazalwana, uMoya Oyingcwele, uyakaza ke uKristu. Ngokuba kanye apha ngaphantsi kwaKhe, uMoya Oyingcwele, unguMoya kaYesu Kristu ungena eBandleni khon’ukuze ubonakalise ezo zimo.

Owu nkosi, seyingumkhono emva kweyeshumi elinesibini.

“NdiyaMthanda, ndiyaMthanda,  
Kuba Wand'thanda kuqala... (emva phaya  
ungekabi yonto)  
Watheng (Wenza ntoni?) 'usindiso lwam  
EKalvari.”

Ndiyazi njani le nto?—ngokuba Wandithanda kuqala.

“NdiyaMthanda, ndiyaMthanda,  
Kuba Wand'thanda kuqala... (naso isizathu)  
Watheng'usindiso lwam  
EKalvari.”

Ndibhambathisa kuYe kusanje ngentliziyo yam yonke ukuba ngoncedo lwaKhe nangobabalo lwaKhe, ndiyathandaza ukuba ndifune mihla yonke ndingaphezi ndide ndizive zonke ezi mfuneko ziphepheza kwesi simo sam sincinane sidala. Ndide ndibe ngumbonakalaliso kaKristu Ophilileyo, kuba Waba sisono njengam, ukuze ndibe bubulungisa bukaThixo njengaYe. Wathabatha indawo yam. Nkosi, mandithabathe eyaKhe, ngoku, ngokuba seso sizathu Awasifelayo.

Bangaphi abayakubhambathisa loo nto inye ngobabalo lukaThixo. Sizithobisile iintloko zethu ngoku siphakamise izandla zethu.

NdiyaMthanda... (ndiyayibhambathisa,  
Nkosi. Eli bandla liyayibhambathisa. Isimo  
esizeleyo sikaYesu Kristu)  
Kuba Wand'thanda kuqala,  
Watheng'usindiso lwam  
EKalvari.



*Isimo Somntu Ogqibeleleyo*, Umq. 2 Inani 6  
(*The Stature Of A Perfect Man*, Vol. 2 No. 18)

Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi ngeCawe kusasa, ngowe-14 ku-Oktobha, ngowe-1962, kuMnquba kaBranham, eJeffersonville, e-Indiana, eMelika, wathatyathwa kwisishicileli-mazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-1994 ngabe:

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