UThixo Onamandla Etyhilwe Phambi Kwethu

NdineZibhalo ezimbalwa endizibhale phantsi endiyakuthanda ukuthetha nani ngazo, kwaye ndithemba ukuba uThixo uyakuwasikelela amalinge ethu abuthathaka. Ngoku, abantu abaninzi baye bamangaliswa kukuba kuthenina singabantu abangaqhelekanga nabanengxolo oluhlobo. Uyazi, luhlobo olwahlukileyo lwe—lwengqungquthela kunokuba abantu be—beqhele ukuyibona; kwaye ngamaxhesha amaninzi yonke into iba kuhlobo olucacileyo nolomileyo. Kodwa xa sithe seza kwezingqungquthela (ekuye kwaba licham lam ngoku kwiminyaka eliqela ukusukela ukuba zaqalayo), kwaye asazi nakwazi ukuba siyakwenza ntoni na, siza nje sizinikele. Yiloo nto kuphela esaziyo ukuyenza uThixo ke enze konke okunye. Ngoko loo nto isenza ukuba sibe ngabantu abenza ngokungaqhelekanga.

Ngenye imini omnye umntu wathi, “Uyazi, nina ningabantu nje a—abangaqhelekanga.”

Ndaze ndathi, “Kulungile, ndi—ndiyaqikelela ukuba sinjalo.”

Ndaye ndikhumbula enye yezingqungquthela. Umzalwana uTroy wayendibalisela ngaxesha lithile ngomJamani omncinane owayesithi wamkela uBhaptizo loMoya oyiNgcwele. Kwathi ngosuku olulandelayo evenkileni, apho wayesebenza khona, wayesuka aphakamise izandla zakhe, adumise iNkosi, athethe ngeelwimi, aqhubeke nje kakhulu. Ekugqibeleni ke, umqeshi wasondela wathi, “Heinie, kwenzeke ntoni kuwe?”

Wathi, “Owu, ndisindisiwe.” Wathi, “Intliziyo yam iyaphuphuma nje luvuyo.”

Wathi, “Ke, unokuba ubuhlile waya kwelaa qela leenuts phaya ezantsi.” [Ukuba yi-nut kuthetha ukungabhadli—Mguq.]

Wathi, “Ewe! Uzuko kuThixo!” Wathi, “Makubulelwe iNkosi ngeenuts.” Wathi—wathi, “Ukuba ungathatha inqwelo-mafutha isihla ngendlela.” Wathi, “Uzikhuphe zonke iinuts kuyo, akukho nto uyakuba nayo ngaphandle kwemfumba ‘yobuvuvu’.” Kwaye loo nto ke—ke inobunyaniso, uyazi.

Ngenye imini eCarlifonia, ndandisihla ngesitrato eLos Angeles, ndaze ndabona indoda inombhalo esifubeni sayo kulendawo; wawusithi, “Ndisisidenge sikaKristu.” Wonke ke

umntu wayeyijongile, ndaze ndaqaphela ukuba bayajika bejonga emva kokuba idlulile. Ndacinga ukuba ndakukhe ndilandela kunye nabo. Ke e—emqolo kuyo yayisithi, "Usisidenge sikabani wena?" Ndiyaqonda ukuba sinokungaqheleki okuthile omnye komnye, uyazi. Kodwa, uyazi, ihlabathi likonjani umkhondo, kude kuthi kwakubakho into eyahlukileyo iphoxeke kakhulu, bade abantu bacinge ukuba kukho into—into eyonakeleyo. Kwaye ngokuqhelekileyo uThixo umelwe kukuthi enze into engaqhelekanga kangako ukuze abuyisele abantu eBhayibhileni kwakhona.

Ndiyaqikelela ukuba uNowa wayeluhlobo oluthile lwe—lwenut kweloo xesha lenzululwazi wayephila kulo, ngokuba babene—babenokuqondakalalisa ukuba kwakungekho manzi esibhakabhakeni. Kodwa uThixo wathi ayakuba ekho apho, ngoko uNowa eshumayela ekholelwa kuloo nto, waba yinut. Kwaye ndingaqikelela ukuba ngethuba uMoses wehlayo wangena eYiputha, wayeluhlobo oluthile lwe—lwenut kuFaro; kodwa khumbula, uFaro wayeyinut naye kuye. Ngoko babe . . . Siyayiqonda loo nto.

NoYesu ngokwakhe wayebalelwa ekuthini ngumntu onoluvo olulodwa ngokokholo. Injalo loo nto. UMartin Luther wayeyinut kwicawa yamaKatolika, noJohn Wesley wayeyinut kuma Anglican. Ngoko uyazi, lixesha lokuba kubekho enye inut; anicingi njalo? Kodwa phambi kokuba kubekho inut, uyazi, kumelwe ukuba kubekho ibolt kuqala eza kujijelwa kuyo. Ngoko uyazi, uNowa ngokuba yinut, wa . . . Thabatha inut, iyayitsala ibolt—itsala into ethile idibane ibambe okuthile kuhlangane. Ngoko uNowa waba nako ukutsala konke okwakukholwa kungene enqanaweni kuphume emgwebeni ngokuba yinut.

Sifumanisa ukuba uMoses walikhupha iBandla eYiputha ngokuba yinut. Injalo loo nto. Ndiyacinga ukuba siswele inut ngoku ukuba ikhuphe uMtshakazi ebandleni. Siswele into ethile ngoku, eyenye.

Ngoko siluhlobo lwabantu olungaqhelekanga kakhulu. Kwaye bendicinga ukuba ngokuhlwanje, ukuba iNkosi ibithandile, bendiyakuthanda ukufunda iZibhalo ezithile ezisingisele koku, ndize ndithethe nani imizuzwana embalwa, ndizame ukunibonisa ukuba kuthenina singabantu abangaqhelekanga olohlobo nje.

Masityhile eZibhalweni ngoku kumaFilipi isahluko se-2, 1 ne-8, naku-II Korinte 3:6; sifunde, njengokuba sikholwa kwiLizwi likaThixo. Ke ngoku, phambi kokuba sifunde nje, masithobe intloko zethu emthandazweni.

Bawo oyiNgcwele waseZulwini, ngenene singabantu abanecham ngokuhlwanje ukuba siphile kwesi sigaba, nokuze

sibone izinto esizibona ziqhubeka, sazi ukuba ixesha likufuphi lisondele apho uYesu ayakulanda iBandla laKhe. Owu, oko kuyazivuyisa iintliziyo zethu, Nkosi.

Kwaye njengokuba siwabuyisa umva amaphepha ngokuhlwanje, siyaKuthandaza ukuba Usinike umxholo ophuma kuletekisi; kwaye wanga uMoya oyiNgcwele angatyhila ezintliziyweni zethu izinto eziyakulunga zikholise uThixo. Ngokuba sikucela eGameni likaYesu. Amen.

Uyazi, ndiyakholwa ukuba ndizakunicela ukuba nenze into ethile. Ndi—ndihlala ndicela izinto ezingaqhelekanga, kwaye ndiyathemba ukuba andiceli nto ingaqhelekanga kakhulu. Kodwa xa sisenza umqondiso wombuso kwiflag, sima ngenyawo sonke; ukuze—ukuze iflegi idlule, siyema—nto leyo esimelwe kukuyenza; kwaye simela ukukhahlela. Masikhe sime ngenyawo zethu ngoku sisafunda iLizwi, ukuba ninako. Ama11 Korinte 3:6:

> *O . . . Senze nokusenza sakulingana ukuba ngabalungileli bomnqophiso omtsha; singabi ngabobhalo nje kodwa sibe ngabomoya; kuba ubhalo luyabulala, umoya ke udlisa ubomi.*
>
> *Kekaloku—kekaloku ukuba ulungiselelo olo lubulalayo lukroliweyo ematyeni ngobhalo lweza lunobuqaqawuli ngokokude onyana bakaSirayeli bangabi nakuqwalasela ebusweni bukaMoses, ngenxa yobuqaqawuli bobuso bakhe, ubuqaqawuli ke obebuza kubhanga;*
>
> *Lungathinina ulungiselelo lwakhe uMoya, ukungabi nobuqaqawuli obugqithisileyo?*
>
> *Kuba, ukuba ulungiselelo olugwebayo lunobuqaqawuli kokukhona luyakugqithisela ngobuqaqawuli ulungiselelo lobulungisa.*
>
> *Kuba kwanoko kwenziwe kwaba nobuqaqawuli, akwenziwanga kwaba nobuqaqawuli ngalendawo ngenxa ke yobuqaqawuli obu bona bubalaseleyo.*
>
> *Kuba xa oko bekuza kubhanga kuno—kunobuqaqawuli, kokukhona oku kuhleliyo kunobuqaqawuli.*
>
> *Sinethemba elinjalo nje ke ngoko, kokukhona singafihlisiyo ukuthetha;*
>
> *Singaxelisi uMoses yena wabeka isigqubuthelo ebusweni bakhe, ukuze abantwana bakaSirayeli bangaqwalaseli esiphelweni soko bekuza kubhanga.*
>
> *Zesuka noko zaqaqadekiswa ingqiqo zabo; kuba nanamhla sisahleli kwa eso sigqubuthelo ekulesweni kwawo umnqophiso omdala, singabhenqwanga, ntoleyo ibhangayo kuKristu.*

Kusuke kwada kwaba namhlanje, kusithi, xenikwemi kuleswa uMoses, kusuke kubekho isigqubuthelo entliziyweni yabo.

Ke xenikweni ithe ke yona yabuyela eNkosini sosuswa kuphele isigqubuthelo eso.

Hayi . . . Ngoku iNkosi ke inguye uMoya; apho ke ukhoyo uMoya weNkosi, kubakho inkululeko.

Thina ke sonke, sinobuso nje obubhenqwe isigqubuthelo, sibukhangela njengokwasesepilini ubuqaqawuli beNkosi, senziwa similise okwalo mfanekiselo, sivela ebuqaqawulini sisinge ebuqaqawulini, kwanjengokuvela eNkosini enguMoya.

NakwabaseFilipu 2, sifunda oku (Siqale ngomqolo woku–1 sifunde ukuya kumqolo we–8);

Ukuba ke ngoko kukho usizo kuKristu, ukuba kukho ukhuzo lothando, . . . Ukuba kukho ubudlelane boMoya, ukuba kukho imfesane nemfefe,

Luzaliseni uvuyo lwam, ukuze nicinge ntonye, ninaluthando lunye, ninamphefumlo mnye, nicinga . . . Nicinga ntonye:

Ningenzi nanye into ngokweyelenqe, nangoko zuko olulambathayo. Yithini ngokuthobeka kwentliziyo omnye ambalele omnye ekuthini nguyena wongamileyo kunaye.

Makangathi elowo axunele kwezakhe izinto zodwa, elowo makaxunele . . . Nakwezabanye.

Yibani nalencinga kuni wayenayo kuye uKristu uYesu;

Yena wathi, esebumeni bukaThixo, akathi ukulingana kwakhe oku noThixo kulixhoba;

Usuke wazihluba, wathabatha ubume bomkhonzi, enziwe wafana nabantu;

Wathi ngemo efunyene enjengomntu, wazithoba, wabangolulamileyo, wada wesa ekufeni, ukufake kwasemnqamlezweni.

Masithandaze. Bawo waseZulwini, eli Lizwi likhulu lifundiweyo ngokuhlwanje liphuma kwiSibhalo saKho esingcwele, Lenze ukuba libe yinene kangako ezintliziyweni zethu, ukuze siphume apha sifana nabo babevela e–Emawusi, sisithi, “Bezingavuthi na iintliziyo zethu ngaphakathi kwethu ekuthetheni kwaKhe nathi endleleni,” kuba sikucela eGameni likaYesu. Amen. (Ningahlala phantsi.)

Ngoku, yitekisi engaqhelekanga kakhulu le, kodwa ndiyacinga ukuba yefaneleke kakhulu kwesisiganeko. Bendifuna ukuthetha ngengongoma ka *Thixo Onamandla Etyhilwe Phambi Kwethu*.

Ngoku, oko kwathi kwakho umntu, kusoloko kukho entliziyweni yomntu ukulambela ukufumanisa ukuba wayevela phi na, iyintoni na isizathu sokubalapha kwakhe nokuba uyaphi na. Kuphela Mnye onokukuphendula oko; nguLowo wamzisa apha. Kwaye umntu wahlala efuna ukubona uThixo.

Emva kwiTestamente eNdala sifumanisa ukuba uThixo waZigquma kubantu abangakholwayo. UThixo unendlela engaqhelekanga kakhulu yokusebenza ngabantu. UyaZifihla kongakholwayo aZityhile kolikholwa. UThixo uyayenza loo nto. UYesu wambulela uYise ngokuba Wazifihlayo ezi zinto kwiingqondi nakwizazi wazityhilela iintsana ezifuna ukufunda. Ngoko sifumanisa ukuba uThixo akaguquguquki kwimveli yaKhe, kwaye Usoloko ewenza umsebenzi waKhe ngendlela enye. Sifumanisa ukuba kuMalaki 3, ukuba Wathi, "Mna ndinguThixo, Andiguquguquki." Ngoko Usebenza phezu kwesiseko esinye lonke ixesha.

Ngoku, sithabatha enye yezona Ncwadi zindala zeBhayibhile. Wathi uYobhi, omnye wawona madoda angamalungisa omhla wakhe, indoda egqibeleleyo emithethweni kaThixo—umkhonzi, othembekileyo, umkhonzi onentlonipho—kangangokuba uThixo wade wathi, "Akukho ufana naye ehlabathini"...Kodwa umnqweno wakhe ngaxesha lithile, yayikukubona uThixo...Wayesazi ukuba kwakukho onguThixo, kwaye waziva ukuba angathanda ukuMbona, okanye kungenjalo, aye endlwini yaKhe ankqonkqoze emnyango, athi, "Ndingathanda ukuthetha naWe," ahlale phantsi, athethe naYe, njengokuba besinokwenza thina omnye komnye. Sinako ukuqonda. Yiyo loo nto silapha kulemihlangano, apho sithi sihlangane size—size sivakalise ingcinga zethu; saye—saye siqondana ngcono sakuzithetha sizixoxe izinto omnye nomnye. Kwaye nabalungiseleli bayayenza loo nto. Kwiindidi zonke zobomi abantu bayayenza loo nto, ukuzixoxa izinto.

Kwaye uYobhi...UThixo wayeyinene kangangoko kuye, wafuna ukufumanisa ukuba akangekhe aye kunkqonkqoza kumnyango waKhe na abe—abenoku—nokuthethathethana naYe. Kodwa sifumanisa ukuba uThixo wathetha naye, koko Wayegqunyiwe. Wayegqunywe kuhlobo loqhwithelo. Waze Wamxelela uYobhi ukuba azibhinqise amanqe akhe; Wayeza kuthetha naye njengedoda. Waze wehla eseluqhwithelweni wa—wathetha noYobhi. Waze wazazisa kuYobhi ngoqhwithelo, ukanti akazange aMbone ngenene. Wayesiva nje umoya uphepheza ujikeleza emithini; neLizwi liphuma eluqhwithelweni, kodwa uThixo wayegqunywe kuqhwithelo.

Sifumanisa ezantsi e-Afrika (EMzantsi Afrika) basebenzisa igama u-*Amoyah* [Umoya—Mguq.], elithetha, "amandla angena kubonwa." La mandla angenakubonwa eseluqhwithelweni ayenelizwi elivakalayo. Lathetha noYobhi, kodwa akazange asibone isiqu saKhe; koko Wayegqunyiwe kuye ngoqhwithelo. Sifumana omnye wabaprofeti abakhulu beBhayibhile, uMoses, weTestamente eNdala, omnye wabanyulwa bakaThixo, okhethiweyo, umkhonzi owanyulwa kwangaphambili, naye wanqwenela ukuMbona. Wayekufutshane kakhulu kuYe wabona izinto ezininzi zobubukhulu baKhe, isandla esingummangaliso sihamba phambi kwakhe sisenza izinto ezazinokwenziwa nguThixo kuphela. Wanqwenela ukuMbona ngenye imini, waze uThixo wathi kuye, "Hamba uyokuma phezu kweliwa."

Wathi emi phezu kweloo liwa, uMoses waMbona edlula. Wabona umva waKhe. Waze wathi, "Wawukhangeleka njengendoda," umqolo wendoda. Ukanti akazange ambone uThixo; wabona kuphela isigqubuthelo sikaThixo.

IBhayibhile ithe, "Akukho mntu wakha wambona uThixo nangaliphina ixesha, kuphela ngulowo ikuphela koZelweyo nguYise omazisileyo." Ngoko uMoses waMbona egqunywe njengomntu.

Kwaye sifumanisa ukuba uYehova weTestamente eNdala wayenguYesu nje weTestamente eNtsha. No—noGqirha Scofield lo, sifumanisa ukuba ilizwi lakhe *lokuguquka ukusuka kwimo*, sifumana igama u-*en morphe* kwisiGrike, elithetha "okungabonakaliyo kwenziwa kwabonakala." Into engenako . . . Esaziyo ukuba ikho. Yayinokuba—ingenakubonwa, kodwa ngoko, siyazi ukuba ikho. Waze wathi Akuyiguqula imo yaKhe ka-*en morphe*, elithetha ukuthi Waguqula imo yokungaphezu kwendalo yeza kwindalo . . . waze Watshintsha kuphela isigqubuthelo saKhe.

Ngamanye amazwi, kufana nomdlalo weqonga; Wayelinganisa. Kwi—kwisiGrike xa babeye batshintshe izigqubuthelo zabo, mhlawumbi omnye adlale—umdlali omnye wayelinganisa kwizigaba eziliqela ezahlukeneyo. Nentombi yam (ekhoyo apha) . . . Bebesandula ukuba nawo kwisikolo semfundo ephakamileyo, u—umdlalo weqonga. Bathe ke—enye inkwenkwe, endandiyazi, yalinganisa malunga nendawo ezine, koko yayiye ingene emva kweqonga itshintshe i—isigqubuthelo sayo ukuze iphume ilinganise omnye umlinganiswa.

Ngoku, ukuba unokuthabatha iziprofetho zeTestamente eNdala ezisingesele kwinto awayeza kuba yiyo uMesiya, ungazithelekisa nobomi bukaYesu, kwaye uyakufumanisa ukuba wayengubanina uYesu kanye. Wayengengomntu nje uqhelekileyo; Waye nguThixo, *en morphe*. Wayetshintshe ukusuka— ukusuka kwimo engaphezu kwendalo ukuza kwimo

yomntu; kanti Waye nguThixo ebonakalaliswe esenyameni, egqutyuthelwe ngenyama yomntu, isigqubuthelo senyama. Kwaye uyikhangele iTestamente eNdala.

Ndi—ndi—ndiyazi ukuba ndithetha kubaphulaphuli abaxubileyo ngokuhlwanje abavela kwindawo ezahlukileyo zehlabathi. Kwaye silapha ukuze sifumanise: ukuba siyintonina—senzantonina? Yintoni—yintoni esiye. . . Siyaphi? Kwenzeka ntoni? Kuthetha ntoni konke oku?

Ke ngoku, sifumanisa ukuba apha kuni madoda okanye bafazi bamaJuda. . . Noorabi e—e—etempileni, ngemihla eyadlulayo, ukuba babenokuyijonga iBhayibhile, yeziprofeto, endaweni yezithethe, ngebamqondayo ukuba wayengubanina uYesu. Ngebengazanga baMbize ngokuba nguBhelezabhule; ngebengazange baMbethelele. Kodwa oko kwakufanele ukuba kwenzekile konke; yayiyinxalenye yomdlalo weqonga. Kwaye babemfanyekisiwe kulemeko.

Kunjengokuba abaninzi kuni madoda nani bafazi apha ngokuhlwanje, mhlawumbi ababobu budala bam okanye nangaphezulwana. Niyakhumbula ukuba apha eMelika kwiminyaka eyadlulayo—amaTshayina (umzalwana wam obebesandula ukumazisa apha, kuthe kwathi qatha engqondweni yam oko xa bendithetha naye), indlela ebabekade. . . Babengakwazi kuthetha siNgesi baye ke—baye ke babeqhuba amashishini okuhlamba impahla. Xa uthe waya kwishishini lakhe lokuhlamba impahla ukuya kuhlamba impahla yakho. U—usomashishini wokuhlambisa impahla womTshayina wayeye athathe itikitana alikrazule ngendlela ethile. Uze wena uthathe inxalenye yelo tikiti; yena athathe elinye icala. Kodwa xa usiza kulanda izinto ezizezakho, ezo ziqwenga zibini zephepha kwakufanele ukuba zinxibelelane. Ukuba zazinganxibelelani ngendlela eyiyo kanye (kwakungekho ndlela unokuyilinganisa ngayo, kuba yena wayenesinye isiqwenga wena ube nesinye) kwaye ukuba ibisesilinganisiweyo. . . Ngoko wawumelwe kukuba ungayifuna ebiyeyakho. Wawuyifumana ke, leyo ibiyeyakho xa uthe wanesinye isiqwenga sesivumelwano.

Kunjalo nangokuhlwanje xa sithe sanelinye icala lesivumelwano. Ngethuba uThixo wamkrazulayo uNyana waKhe kabini eKalvari, wathabatha umzimba wawenza idini, waza wathumela uMoya ukuba uhle kuthi, owawukhe waphila ngelinye ithuba njengomntu, uYesu (loo Thixo mnye ugqunyiwe ngokuhlwanje ekwimo kaMoya oyiNgcwele), ezoziqwenga zibini zimelwe kukuhlangana; ngoko uyinxalenye yesivumelwano. UThixo wakwenza oku ukuze abe nokwaziwa ngcono ngumntu, xa wathi Yena waZenza umntu.

Ndandifunda ibali kwiminyaka ethile eyadlulayo, kweli bali ke kwakusithiwa ukumkani, omkhulu obalulekileyo. . .

Ndiyalibala ukuba yayingubanina igama lakhe ngoku. Bendingacingi ngokuthetha ngeloo bali. Mhlawumbi yayiyintsomi nje, kodwa i—isikhokelela kwisigqibo esisinika imvelaphi yoku sifuna ukukuthetha.

Loo kumkani, wayengukumkani obaluleke kakhulu engumthandi omkhulu wabaphantsi kwakhe, wade ngenye imini phambi ko—komlindi nabobukumkani bakhe wathi, "Namhlanje nindibona okokugqibela kude kudlule iminyaka eminzi."

Lo mlindi namaphakathi akhe ke athi kuye, "Kumkani olungileyo, kutheni uthetha loo nto nje? Ingaba uyakwi—kwilizwe lasemzini kwindawo ethile ukuya kuba ngowasemzini?"

Wathi, "Hayi, ndizakuhlala kanye apha. Ke," wathi, "ndiza kuphumela phakathi kwabantu endibaphetheyo. Ndiza kuba ngumlimi. Ndiza kucanda iinkuni nocanda iinkuni. Ndizaku—ndizakulima umhlaba nomsebenzi womhlaba. Ndiza kuthena izidiliya kunye nabo bathena izidiliya. Ndiza kuba ngomnye wabo ukuze ndiqhelane noko bakwenzayo ngokungcono. Ndiyabathanda ke, kwaye ndifuna ukuqhelana nabo ngakumbi ngokwam. Abasayikundazi, kodwa nangoko, ndifuna ukuqhelana nabo ngaloo ndlela."

Ngentsasa elandelayo ke bathi abathunywa bakhe... Abantu bakhe bonke bambona—okanye abo babekwibhotwe lakhe—esothula isithsaba sakhe esibeka phantsi phezu kwesihlalo (itrone), ekhulula ingubo yakhe, waze wanxiba impahla zabalimi, waphuma wangena phakathi kwabantu abaphantsi.

Ngoku, kweloo bali lincinane sifumanisa ngoThixo. Bathi kukumkani, bathi, "Kumkani, siyakufuna. Siyakuthanda. Si—sifuna ukuba uhlale ungukumkani."

Kodwa wayefuna ukuba ngomnye wabo ukuze abazi ngcono, ukuze nabo bamazi ngcono, ukuba wayeyintoni na kanye. Oko kwakuza kubonisa kubo eyona nto wayeyiyo.

Yiloo nto ke awayenzayo uThixo. Wa—WaZiguqula ukusuka kwimo yokuba nguYehova uThixo ukuze abe ngomnye wethu, ukuze Ahlupheke, Angcamle ukufa, Abe nokwazi ukuba lwaluyintoni ulwamvila lokufa, asithabathele kuYe isohlwayo sokufa. Wabekela bucala esaKhe—esaKhe isithsaba nesambatho saKhe waze waba ngomnye wethu. Wahlamba inyawo kunye naba—naba—nabathobekileyo. Wahlala ezintenteni nabangamahlwempu. Walala e—ematyholweni nasezitratweni kunye nabo basweleyo. Waba ngomnye wethu ukuze Abenokusiqonda ngokungcono, nokuze siMqonde ngokungcono.

Ngoku, ndicinga kuloo nto, ukuba sifumanisa ukuba waZiguqula into Awayenzayo, ukuba uyaqaphela, Weza emagameni oonyana abathathu. Weza eGameni loNyana womntu, nakuNyana kaThixo, kuNyana kaDavide. Weza njengoNyana womntu. . . Ngoku, kuHezekile 2:3, uYehova, ngokwaKhe, wambiza uHezekile umprofeti, ngokuba ngunyana womntu. *Unyana womntu* uthetha "umprofeti." Kwanyanzeleka ukuba eze ngolohlobo ukuze azalisekise iDuteronomi 18:15, apho uMoses wathi, "INkosi uThixo wenu iyakunivelisela uMprofeti phakathi kwenu onjengam nje." Akazange aZibize ngokuthi unguNyana kaThixo. Wabhekiselela kuYe, ngokuthi uNyana womntu, ngokuba kwakunyanzelekile ukuba Eze ngokweSibhalo.

'Yabona? Kwafanela ukuba azenze ezo ziqwenga zibini zephepha elikrazulweyo, isiprofetho seTestamente eNdala nesimo saKhe buqu, ukuba zibe yinto enye kanye. Ngoko Weza enguNyana womntu, weza ekuloo mo.

Kwaye sifumanisa ukuba, emva kokufa kwaKhe, ukungcwatywa, nokuvuka weza ngomhla wePentekoste njengoNyana kaThixo—uThixo, uMoya, ekwimo, kaMoya oyiNgcwele. Yintoni ke Awayeyenza? WayeZiguqula, eZazisa ebantwini baKhe ekwimo eyahlukileyo. NjengoMoya oyiNgcwele, onguThixo, Weza ukuza kusebenza kwizigaba zebandla njengoNyana kaThixo, uMoya oyiNgcwele. Kodwa kwiMillennium Uza njengoNyana kaDavide ukuza kuhlala etroneni kaDavide—uKumkani. Wayeza kuthabatha itrone kaDavide; UseTroneni kaYise ngoku. Ngoko ke, Wathi, "Lowo weyisayo uyakuhlala Nam eTroneni yaM, njengoko ndeyisayo ndahlala eTroneni kaBawo waM." Ngoko Yena—kwiMillennium Uyakuba nguNyana kaDavide. Yintoni na? NguThixo omnye ngalo lonke ixesha etshintsha nje esaKhe—esaKhe isigqubuthelo.

Enkosikazini yam, ndingumyeni. Wakhe wakuqaphela okwathethwa ngulamfazi womSirofoni, "Nyana kaDavide, ndenzele inceba!" A. . . Ayizange iMkhathaze nokumkhathaza loo nto. Wayengenalungelo lakuMbiza ngolohlobo; wayengenabango kuYe njengoNyana kaDavide. Waye—WayenguNyana kaDavide kumaJuda. Ke ngoku, Weza. . . Kodwa wathi akuMbiza ngokuthi *Nkosi* (WayeyiNkosi yakhe), ngoko ke wakufumana oko wayekucela. Ngoku, njengokuba i. . . WayeZitshintsha nje.

Ngoku, ekhayeni lam ndingabantu abathathu abahlukileyo. Ekhayeni lam inkosikazi yam inebango kum njengomyeni. Intombi yam leya iphaya, ayinamabango kum njengomyeni; ndinguyise wayo. Umzukulwana wam omncinane lowa, ndinguyisemkhulu kuye; ngoko akanalungelo lakundibiza ngokuba ndingutata. Andingotata wakhe; ngunyana wam endinguyise. Ndinguyisemkhulu, kodwa ndiseyile ndoda inye.

NoThixo, into Ayenzayo, UyaZitshintsha ukuze abe kweso sizukulwana, ukuze Azazise kwabo bantu. Yiloo nto ke esizele ukuza kuyifumanisa ngokuhlwanje: ingaba yeyiphi indlela uThixo amelwe kukuZazisa ngayo kwaba bantu ngelixesha? Uyasiguqula isigqubuthelo saKhe; Uyakutshintsha ukwenza kwaKhe, kodwa Akasitshintshi isimilo saKhe. Akayitshintshi eyaKhe—eyaKhe imvelo; Utshintsha nje kuphela isigqubuthelo saKhe ukusuka kwesinye aye kwesinye. Loo nto uyenzela ukuZityhila ngokucace ngakumbi ebantwini, ukuze babe nokwazi ukuba Ungubani na nokuba Uyintoni na.

KumaHebhere 1 sifunda: "UThixo, wayethethile nje ngemihla yangaphambili ngendlela ezahlukeneyo kobawo bethu ngabaprofeti, ke uthethe ngalemihla yokugqibela, ngoNyana waKhe, uYesu." Ngoku, abaprofethi, uYesu wathi (ngethuba aWayelapha emhlabeni), babengoothixo. "Nibabiza ngokuba ngoothixo abo iLizwi likaThixo leza kubo, kwaye iZibhalo azinakwaphulwa," Watsho. Wathi, "Ningamgweba njani ngoko, xa AnguNyana kaThixo?" 'Yabona? ILizwi likaThixo labelwa isigaba ngasinye—ukuba Liyakuba yintoni na; noYesu wayeyinzaliseko yeziprofetho zonke. "Yayihleli kuye yonke inzaliseko yobuThixo ngokomzimba." YayikuYe.

WayenguLowo wayekuYosefu. WayenguLowo wayekuEliya. WayenguLowo wayekuMoses. WayenguLowo wayekuDavide, ukumkani ochasiweyo. Abantu abangabakhe bamala ukuba abe ngukumkani. Kwaye waphumela nga—ngaphandle kwezitiya, umfo omncinane obandezekileyo, erhuquluza ejikeleza, bengabuthandi u—uburhulumente bakhe, inkqubo yakhe; bamtshicela. Laza ijoni lakhupha ikrele lalo, lathi, "Ingaba ndingayeka laa ntloko yenja itshicele ukumkani wam?"

UDavide ke, mhlawumbi engayiqondi nento awayeyenza ngeloo xesha, kodwa wayethanjisiwe, waze wathi, "Myeke. NguThixo omxelele ukuba enze loo nto." Wenyuka waqabela endulini walilela iYerusalem, ukumkani ochasiweyo.

Niqaphela ke, kwiminyaka engamakhulu ambalwa ukusukela ngoko, uNyana kaDavide, etshicelwa ezitratweni, waye ke ephezu kwenduli (kwa loo ntaba inye) ekhangele ezantsi phezu kweYerusalem, enguKumkani ochasiweyo, walila, "Yerusalem, kufuthi kangakanani na ndithanda ukukubutha ngohlobo esithi isikhukukazi siwagubungele ngalo amantshontsho aso, naze anavuma?"

Akazange asitshintshe isimilo saKhe, kuba kumaHebhere 13:8 wathi, "IsenguYe izolo, namhlanje, nangonaphakade." UThixo wenziwa inyama khon'ukuze afele ukusihlangula esonweni. Seso sizathu AwaZiguqulela sona ukuba a—abe ngumntu.

Sibona kuYohane oNgcwele 12:20, amaGrike athi eva ngaYe. Ngoku, akukho mntu unokuthi eve ngaYe, ngaphandle kokuba intliziyo yakhe ivuthela ukuMbona. NjengoYobhi nabaprofethi bakudala, bonke babefuna ukuMbona. Ngokunjalo eliGrike leza kuMbona. Eza kuFilipu, owayengowaseBhethesayida, athi, "Mhlekazi, sifuna ukubona uYesu." AmaGrike ayefuna ukuMbona; kodwa ayengenako ukuMbona, ngokuba Wayesetempileni yobuntu baKhe. UThixo wayekuKristu elixolelanisa naye ngokwaKhe ihlabathi.

Ngoku, sifumanisa ukuba koku, la maGrike ayengenakuMbona. Kwaye qaphela ukuba kwa amazwi uYesu awawasebenzisayo emva koko; Wathi, "Lingathanga liwe emhlabeni life ikhozo lengqolowa, lihlala lilodwa." Ngamanye amazwi, ayengenako ukuMbona etshintshile ekwisigqubuthelo Awayekuso ngoko, ngokuba Wayegqunywe kwinyama yomntu. Kodwa xa olu Khozo lweNgqolowa lisiwa emhlabeni, ngoko Laliya kuvelisa zonke iintlanga. Wayethunywe kumaJuda kakade, ngeloo xesha, kodwa olu Khozo lweNgqolowa lumelwe kukuwa. UThixo ogqunywe kwinyama yomntu efihlwe kwabangakholwayo kodwa etyhilelwa abakholwayo.

UYohane 1:

> *Ekuqalekeni ube ekho uLizwi, uLizwi wayekuThixo, uLizwi wayenguThixo.*
>
> *ULizwi waba yinyama, wahlala phakathi kwethu, (saze sa*Mbona . . . *Okuphela kozelweyo nguYise,) ezele lubabalo* . . .

Ngoku, ekuqalekeni wayekho uLizwi. Ilizwi yingcinga ebonakalalisiweyo. Ekuqalekeni Wayengenguye noThixo. Ngoku, eligama lethu lesiNgesi namhlanje, *uthixo,* lithetha "Isibizo sokunqula." Kuyidida kanjani ingqondo oko. Ungamenza umntu othile abe nguthixo. Ungayenza nayiphi na into ibe nguthixo. Kodwa kwiTestamente eNdala, kwiGenesis 1, *Ekuqalekeni uThixo* . . . igama elisetyenzisiweyo, ngu-*Elohim.* U-*Elohim* uthetha "owayekho ngokwaKhe." Lingumahluko ongakanani igama u-*Elohim* kwigama lethu *uthixo*. U-*Elohim* uthetha "owayekho ngokwaKhe."

Asinakubakho ngokwethu thina. Asinakuba namandla onke, nabungangamsha bonke sibekho kwindawo zonke ngamaxesha onke, sibe nobulumnko bonke. Lo-*Elohim* ucacisa konke oko. Asinakuba yiloo nto thina. Loo mthi wenza ngawo uthixo, okanye i—okanye isakhiwo, awubangakho ngokwawo.

Ngoko uThixo, ekuqalekeni, wayebuBomi, EngonguNaphakade. KuYe kwakukho okuzingcinga, ezoo ngcinga ke zaba ngamazwi, waze uLizwi waba yinyama. UYesu wayengumhlanguli. *Ukuhlangula* "kukubuyisela." Ukuze ibe nokuyibuyisela, kumelwe kuthi kanti ikwindawo

ethile ukuze ibuyiselwe. Ngoko, asingabo bonke abantu abanokuyibona, ngokuba asingabo bonke abantu ababesekuqalekeni kwiingcinga zikaThixo. 'Yabona?

Khangela kubapriste! Bathi bakuMbona eZicacisa kanye ngeLizwi, ukuba Wayeyintoni na, bathi, "NguBhelezabhule." Oko kwakubonisa ukuba yayiyintoni na indalo yabo; kwakukwindlela yengcinga yeloo xesha laloo mhla. Kodwa lathi elaa henyukazi lincinci, Wathi wahlangana nalo ngasesangweni, walixelela—Wabonakalisa uphawu lwaKhe lukaMesiya ngokulixelela into elaliyenzile, ngoba lathi, "Mhlekazi, ndiyaqonda ukuba Wena ungumprofethi. Siyazi ukuba uMesiya uyeza; Akufika ke, Uyakusixelela zonke ezi zinto." LaliMqonda njengoMesiya, OnguMthanjiswa, ngokuba Wayehlangana noko kufunwa siSibhalo. Akuboni? Iziqwenga ezibini zephepha zazihlangana. "Siyazi ukuba xa athe wafika uMesiya . . . "

Ngoku, uThixo wayesenokufuna ukukuxuba *oku* kunye *nokuya* ukuze afumane oku kukhala kuthile kwentsimbi, njengombumbi, kodwa wathi uYesu akujika wathi, "NdinguYe lo uthetha nawe," akuzange kubekho sibonakaliso sinjalo, "UBhelezabhule." Lawushiya umphanda walo wamanzi, labaleka langena esixekweni, lathi, "Yizani, nibone uMntu ondixelele izinto endakhe ndazenza. Akangebi nguYe na lo uMesiya?" 'Yabona?

Ngoku, kwenza ntoni oku, kokubeka iSibhalo esidala kunye namava a—awayewanikwa nguYesu, kwenza ntoni? Kwenza uMesiya. Kwaye uqaphele? Ngokukhawuleza, izono zalo zaxolelwa, ngokuba lalingohlangulekayo ekuqalekeni; ngokuba lalisekucingeni kukaThixo kwasekuqaleni. Ngoko oko kwalihlangula, okanye kwalibuyisela, lakubona iSibhalo esicacisiweyo sibonakalaliswa nguYehova; ukuba Wayeyintoni na; into Ayiyo.

Ngoku, wathi uYesu akufika, ukuba Wayeze nomyalezo kaNowa, ngewawungasebenzanga; ukwakha inqanawa kudadwe kuhliwe. Ngekwakungazange kusebenze. Kodwa oko—uNowa wayeyinxalenye kaThixo. Wenza ngendlela engaqhelekanga, ngokuba wayengaqhelekanga. Nomyalezo wakhe wawungaqhelekanga, ngokuba wawuliLizwi libonakalaliswa, Wayengenakuza nomyalezo kaMoses, ngokuba nge—ngewawungasebenzanga. UMoses wayenguThixo ngokuyinxenye ebonakalalisiwe, wayeliLizwi laloo yure libonakalisiwe. Kodwa uYesu wayengenakuza noko. IBhayibhile ayizange ithi uyakuza ngolohlobo. Koko wathi Akuza ebonakalaliswe kanye kwi—kwindlela eyathi iTestamente Uyakubonakalaliswa ngayo, baze bonke abo babenokuhlanguleka bakholwa koko; ngokuba babezingcinga zikaThixo. Izibonakalaliso zaKhe ekuqalekeni zenziwa zaba yinyama kwaye zanokuhlanguleka, zabuyiselwa kuThixo.

“Bonke abaMamkelayo, Wabanika igunya lokuba babe ngonyana bakaThixo,” ngokuba babenokuhlanguleka. Babesekubonakalalisweni ukusukela ekuqalekeni.

Ukuba sinokuma apha okomzuzwana (ukuba bekunokwenzeka) sicinge ngaloo nto ngokuhlwanje, ngomyalezo waleyure, ingcinga ezibonakalalisiweyo zikaYehova . . . Phambi kokusekwa kwehlabathi, sixelelwa ukuba amagama ethu ayefakwe kwiNcwadi yoBomi yeMvana. Ngoko sinokuwabona la macala mabini, njengokuba benditshilo kuqala, ukuba kutheni na omnye engaqheleki nje komnye. Kumelwe ukuba kube lolohlobo. Kwasoloko kunjalo; bekusoloko kunjalo; kwaye kuya kuhlala kunjalo. WayenguLizwi, uLizwi ke wenziwa inyama wahlala phakathi kwethu.

Ngoku, uThixo e—emva kwimihla yeTestamente eNdala sifumanisa ukuba emva kokuba Wayevele kubantu baKhe kwiimo ezahlukileyo, WaZigquma ngaphaya kwezikhumba zamahlengezi—uThixo ezimele ngaphaya kwezikhumba zamahlengezi kwisihlalo saKhe senceba. Sifumanisa oko (indlela awathi uSolomon, xa wayenikela itempile eNkosini, zabe ezi zikhumba zamahlengezi zijinga apho, isigqubuthelo) —Indlela Awathi ngayo wangena eyiNtsika yoMlilo nanjengeLifu, wehla waya apho ngasemva waZifihla kwihlabathi elingaphandle. Kodwa ngokholo uSirayeli wayesazi ukuba Wayelapho ngemva. Babesazi ukuba Wayelapho, ngaphandle kwayo nantoni na amahlabathi abahedeni awayenokuyithetha. Wayefihliwe kongakholwayo, kodwa ikholwa, ngokholo, lalisazi ukuba Wayelapho ngemva; bafumana inceba. Kwaye Wayesesihlalweni saKhe senceba, nto leyo yayiyimfihlelo enkulu.

Uyazi, kwiTestamente eNdala ukungena ngaphaya kweso sikhumba yayikukufa. Ngoku, ukuhlala ungangeni ngaphaya kukufa. Ngoko, ukungena ebuqaqawulini baKhe yayikukufa; ngoku, ukuhlala kude ebuqaqawulini baKhe kukufa. Oko kwenzeka, kakade, ekukrazulweni kwekhuselo eKalvari, ngethuba ikhuselo lathi lakrazulwa, isigqubuthelo sakudala. Ngoku, ukuhlala ngaphandle kobukho baKhe kukufa. Ngoko, ukungena kubukho baKhe yayikukufa. ’Yabona? Kuyatshintsha-tshintsha, kwaye umele ukuba ufumanise iSibhalo ukuze ubone ukuba siphila kowuphina umhla.

Ngoku, xa lathi ikhuselo lakukrazulwa eKalvari, iSihlalo seNceba saba sekuhleni, kodwa kwenzeka ntoni? Sasijinga eKalvari, sisopha iGazi. Njengokuba babethabatha igazi unyaka nonyaka ekuhlanjululweni kwindawo eNgcwele nokutshizwa kwesihlalo senceba. Apho, uThixo, ngamandla aKhe amakhulu, abetha ngokwamandla ombane, walikrazula phakathi eloo khuselo lehlengezi lidala ukusuka phezulu ukuya ezantsi, saze iSihlalo seNceba saba sekuhleni. Eyona Mvana

yokwenene kaThixo yayijinga isekuhleni eKalvari, iSihlalo sokwenene seNceba xa wathi uThixo akuhlawula ixabiso ngokwaKhe waba ngomnye wethu, wabe eZibonakalalisile njengomntu ukuze aqhelane nathi sithi nathi siqhelane naYe.

ISihlalo seNceba sabonakalaliswa ekuhleni kuSirayeli wonke ngaloo mhla weNtlawulelo. Kodwa yeha, izithethe zooyise becawe ngaloo mhla, ngezithethe zabo, babesigqumile iSihlalo senyaniso seNceba ebantwini. Ukuba babesazile iSibhalo, siqwenga ngasinye ngesahlangana njengetikiti lamaTshayina. Isiprofetho seTestamente eNdala ngesazalisekayo, kwaye sazaliseka. Ukuba babesifundisiwe iSibhalo, ngebasibonayo iSihlalo seNceba.

Njengokuba uMoses watshoyo apha . . . Kude kwaba namhlanje begqutyuthelwe. Isigqubuthelo sisephezu kwentliziyo zabo; abasiboni. Kodwa WayenguThixo, ohluphekayo neNtlawulelo. WayesiSihlalo seNceba sokwenene simi ekuhleni.

Njengokuba sasilicula iculo;

> Mboneni! Ebonakaliswe ngokuphandle
> NguYe lowo, umeyisi onamandla,
> Sethe Walikrazula kubini ikhuselo.

'Yabona, Weza esiSihlalo seNceba, ejinga ebonakalaliswe ekuhleni kwibandla. Kodwa bona babehamba ngengcinga edumileyo . . . Ngoku, madoda nani bafazi, nezithunywa zalengqungquthela ndifuna ukuthetha oku ngaphandle kokuncoma umntu. Kodwa xa sikhangele ngokwanamhlanje ngokwento esiyizeleyo namhlanje, ndinoloyiko lokuba izithethe zoobawo, obawo benkozo, zikufihle kubantu abaninzi kakhulu oku. Njengokuba uMoya oyiNgcwele efikile kulemihla yokugqibela njengokuba waprofethwayo, nekhuselo likrazulwe, baninzi kakhulu abantu abazama ukuxhoma izithethe zabo zooyise; kungoko bengenako nje ukulubona oluvuyo lukhulu, noxolo, nezinto ibandla elinazo namhlanje. Nangoko ke zisekuhleni kwabo bakholwayo. Walifihla iLizwi, iLizwi lalomhla elithenjisiweyo.

Ngoku, izithethe zenze ikhuselo. Bathi iintsuku zemimangaliso zedlula. Kukho indoda ekhe yathetha nam, entle, inene eliphucukileyo eTucson, e-Arizona, apho ndihlala khona. Bendinenkonzo kwiRamada; besithetha ke kwiNgqungquthela yaMadoda angoSomashishini, apho iNkosi uYesu ithe yabakho yenza izinto ezinkulu. Elinene linguMkristu ke leza kum lathi (umlungiseleli wenkonzo, indoda elungileyo), laze lathi, "Mzalwana uBranham uzama ukungenisa ebantwini isigaba sabapostile," lathi, "Ngelithuba ilixa labapostile seliphelile."

Ndaze ndathi, "Ndiyakucenga, Mzalwana wam, ndibonise ukuba saphela nini na isigaba sabapostile eSibhalweni."

Ndathi, “Isigaba sabapostile saqala ngomhla wePentekoste, sasuka . . . UPetros wathi ngomhla wePentekoste, ‘Idinga likuni, nakubantwana benu, nakubo bonke abakude, esukuba iNkosi uThixo wethu eya kubabiza.’ Saphela phi ke? Ukuba uThixo usabiza, ngoko isigaba sabapostile sisaqhubeka.”

Ke ngoko, kulapho abantu bazama ukugquma amehlo abantu abaninzi kangaka, ngezithethe zabo zamadoda amakhulu, njengokuba kwakunjalo ngoko. Kwaye niyasilela ukubona ukuba kuthenina abantu bechwayite kangaka nje benemihlali ngoluhlobo. Kwaye—kwaye ezingqungquthela zezingaqhelekanga kakhulu, ziyinto engaqhelekanga kakhulu kwabanye abantu kungenxa yokuba bayabona. Bagqobhozele ngaphaya kwezi zithintelo; bagqobhozele ngaphaya kwaloo makhuselo bangena kubukho bukaThixo apho babona khona isithembiso esibonakalalisiweyo saleyure sibonakalaliswe phambi kwabantu. Babona oko uThixo wakuthembisayo.

KuYoweli 2:28, Wathembisa ukuba ngalemihla yokugqibela kuyakubakho imvula yamva eyakugaleleka phezu kwabantu ngemihla yokugqibela. Ndicinga ukuba igama lesiGrike apho ngu*kenos*, elithetha ukuthi “WaZiqongqotha,” hayi ngalendlela besinokuthetha ngayo, ngokungathi into ethile yayingaphakathi kumntu othile waze wayikhuphela, koko WaZiqongqotha. Watshintsha okwaKhe—*en morphe*. Wa—Wazitshintsha ukusuko koko Waye*kuko* ukuza koko A*kuko*. Akaze ayitshintshe imvelo yaKhe.

Kodwa ngomhla wePentekoste WaZitshintsha ekubeni nguNyana womntu waba nguNyana kaThixo. Weza, engezi *nabantu*, Weza *engaphakathi* ebantwini (’yabona?), ikwanguThixo omnye ukuza kuqhuba ulungiselelo lwaKhe lubheke phambili kwesisigaba sikhulu.

Waprofetha eBhayibhileni ukuba kuyakufika umhla ongayikuba yomini okanye busuku koko kuyakuthi ngexa langokuhlwa kukhanye. Ngoku, ilanga, ngokwezelizwe, liphuma empuma litshone entshona. Ikwalilanga elinye ngalo lonke ixesha.

Ngoku, xa uNyana (S–O–N) waZityhilayo ekuzibonakalaliseni ngeLizwi elithenjisiweyo kuSirayeli, abantu baseMpuma . . . Besinomhla wongcwalazi. Sibe nokukhanya okwaneleyo kubahlaziyi njalo njalo ukwenza iicawe namahlelo, nokuzijoyina; nokungena kuncanyiswe iintsana; kutshatiswe abadala; kungcwatywe abafileyo, njalo njalo; kuphilwe ecaweni. Kodwa ngexa langokuhlwa, “Kuyakubakho ukukhanya,” Watsho, “ngexa langokuhlwa.” Akukho Sibhalo sinokwaphulwa ke. Kwaye kwalo S–O–N waZiqongqothayo, *kenos,* ngomhla wePentekoste, wathembisa ukwenza kwa into enye ngexa langokuhlwa. ’Yabona? Kungokwesithembiso.

Dibanisa itikiti. Khangela ukuba kwenzeka ntoni na, ukhangele oko Wakuthembisayo, uze ke ubone ukuba siphi na. Yihlanganise loo nto. Ungakubona ukutyhilwa kwaLo mkhulu unamandla. Izithethe zibamfamekisile abantu kwakhona kwezi zinto zinkulu zaziprofethiweyo.

UMoses, wathi akuhla entabeni, eyayisitsha . . . Ngumzekeliso omhle kanjani lowo. UMoses wayehlile waya eYiputha waxelela ooyise benkonzo ukuba iNkosi uThixo imndwendwele eGameni likaNDINGUYE. Eloo Gama likwixesha elimiyo, hayi Ndandinguye ndiya kuba nguye, koko NDINGUYE, ohleli enguye, onguye izolo, namhla, nangonaphakade. Ulixesha elimiyo. Yena . . . Oko kuyathelekiseka namaHebhere 13:8: "UYesu Kristu, nguye izolo, namhla, nangonaphakade."

IseliLizwi eliprofethiweyo, nebandla elalimelwe kukungqamana nelo Lizwi, amava walomhla . . . "Abahlaziyi babenalo." Owu, kodwa lo ngomnye umhla. Bona ukuba siphila kowuphi na umhla!

Kanye njengokuba Wayengenakuza kwimihla Aweza ngayo emhlabeni, kwi—kwindlela awathi uMoses weza ngayo okanye aweza ngayo nawuphina kubaprofethi; kwakungaprofethwanga oko. Kwaye kulemihla yokugqibela, kuprofethwe ngokuba kuya kuza ngoluhlobo. Akunakuza kwimo yemvuselelo kaLuther; akunakuza kwimo yemvuselelo kaWesley; yiyure yokubuyiselwa. Lixesha lokuba kubuyele ekukhanyeni kwelanga kwakuqala, okokuqala.

Owu, indlela esinokukhe singene ngayo eZibhalweni ngalonto! Nina ke bafundi bakwalizwi (nokuba nivela kweyiphina indawo yehlabathi), niyazi ukuba yinyaniso leyo. Kuthenjisiwe. Yiloo nto eyenza abantu ukuba bangaqheleki oluhlobo. Yiloo nto eyenza abangaqhelekanga njengokuba nibabiza; kungokuba bona ba . . . Kuku . . . Ikhuselo livuliwe lasuka kwisithethe, bayakubona ke. Nguye izolo, namhla, nangonaphakade. Kusisi—kusisithembiso sikaThixo, kwaye asinakuchasana noko, kuba iZibhalo azinakwaphulwa.

Ewe, sifumanisa ukuba Wathembisa ukuba UyakuZiqongqothela ebantwini baKhe, kwaye ke Yena nguye izolo, namhla, ngonaphakade.

UMoses, emva kokuba wehlayo wangena eYiputha wakuxela oku, waze ke uBawo wawungqinela umyalezo wakhe ngokuhla phezu kweNtaba yeSinayi ekwiNtsika yoMlilo enye wayivuthisa intaba. Ingaba simqaphele lowo Wanikeza ngesithembiso kuye? Wamzisa kunye neLizwi. Wayenayo imithetho, nokokuze abenaloo mithetho, kwafuneka a . . .

Imithetho yayiliLizwi; iLizwi lalingekezi ebantwini. Ngoko iLizwi lisoloko lisiza kumprofethi, yena wayengumprofeti ke waloyure.

Njengokuba uYesu wayeliLizwi. UYohane wayengumprofethi, noYesu weza kuye emanzini, ngokuba iLizwi lisoloko lisiza kumprofethi ngaphandle kokusilela. ILizwi liza . . . Ngoko uMoses iLizwi leza kuye, imithetho, kwaye wayenayo.

Ngoku, ngoba, phambi kokuba iLizwi libe lanikezelwa labonakalaliswa, uMoses kwafanela ukuba abugqubuthele ubuso bakhe, kuba iLizwi lalingabonakalaliswanga ngokupheleleyo. Babesazi ukuba ikho into eyenzekileyo, kodwa babengazi ukuba yayiyintoni na (ukugquma nendudumo), bade bathi, "Makuthethe uMoses kungathethi uThixo."

UThixo ke wathi, "Kulungile, Ndiyakuyenza loo nto. Ukusukela ngoku Andisayikuvela ngoluhlobo kwakhona. Ndiyakubathumela umprofethi. Ngoko yena . . . Ndiyakuthetha ngomprofethi waM."

Ngoku, ukuba uMoses ngomthetho wemveli (njengoPawulos kuma-II Korinte apha usityhilele) kwafanela ukuba abugqubuthele ubuso bakhe ngokwemvelo, kuyakubeka phi okoMoya ukuba nobuqaqawuli nokugqutyuthelwa kongakholwayo phambi kokuba kubonakalaliswe kubo! Baya kukubiza kangakanani . . . ! UMoses wayengongaqhelekanga. Bayakunibiza ngokungakumbi kangakanani nina, nithe nagqobhozela ngaphaya kwesikhuselo, naya kungena kwiNtsika yoMlilo, naza naphuma nentsikelelo! Ngoku ke nigqutyuthelwe! Abantu abanakukubona oko. Abanakukuqonda. Ukuba okwemvelo kunobuqaqawuli, kuya kubekaphi ukuba nobuqaqawuli okungaphezu kwendalo! Ukuba okwemvelo, okwakunesiphelo, kwakunobuqaqawuli ngolohlobo, kuya kubeka oku kungenasiphelo ukubanobuqaqawuli!

Kodwa nangoku kusagqutyuthelwe. Akugqutyuthelwanga kolikholwa, koko kongakholwayo; akanakukubona. UThixo uhlala eZigquma kongakholwayo. Izithethe ziyakufihla oko. Njengokuba benzayo ngoko, benza njalo nanamhlanje. Yayisisigqubuthelo sokomoya eso sinaso ngoku, apho okwemvelo kwakugqutyuthelwe khona. Kuqondakalaliswe ngumprofethi ngeLizwi elibhaliweyo, ngoprofethayo, lowo uza neLizwi elibhaliweyo ukuze aLicacise, babesazi ukuba iLizwi lalikho, kodwa babengazi ukuba Lithetha ukuthini na; waze uMoses waLicacisa. Wathi, "Umthetho uthetha *oku,* yiloo nto ke." WaLicacisa. Kwaye phambi kokuba Licaciswe, Laligqutyuthelwe. Linjalo ke nanamhlanje, ligqutyuthelwe kubantu lide libe Lityhiliwe lacaciswa ebantwini—uThixo, uThixo onamandla onke, egqutyuthelwe esenyameni yomntu, iLizwi.

Qaphela. Ngoku, sifumanisa ukuba Lalifihliwe kongakholwayo, lityhiliwe ke kwikholwa. Qaphela. UMoses

kwafuneka ukuba angene kuleNtsika yoMlilo yedwa; kwakungekho mntu wayenokungena naye. Kwakungekho . . . Lona . . . Ithetha ntoni loo nto kuthi? Kukuthi awungeni koku ngokujoyina iqela labakwaMoya. 'Yabona? Akazange aLityhile kwiqela; WaLityhila kumntu ngamnye. Kuyilondlela nanamhlanje. Uthi, "Ndingowe—wenkonzo. Ndi—ndi ngo*woku*." Kodwa oko akusayi kusebenza. 'Yabona? Kuye nawuphina umntu ukuzama ukulandela uMoses, ukulinganisa oko yayikufa. Kunjalo ke nanamhlanje, kukufa komoya ukuzama ukulinganisa. Yiloo nto e . . .

Ngokuhlwanje sizakungena ekunyukeleni phakathi kwamaqela, ukulinganisa ngokwenyama—umntu othile azame ukukulinganisa aphile ubomi obahlukileyo; oselayo; otshayayo; abafazi baphile nayiphi na—phantse nangaluphi na uhlobo abafuna ngalo, nanjengehlabathi; bahlale ekhaya babukele umabonwakude, ne—nezinto zehlabathi, babe besazibiza ngokuba bangabakwaMoya. Bazama ukulinganisa into eyinene. Ayikaze ityhilwe kubo. Xa ithe Yatyhilwa, inobuqaqawuli nento eyakukususa oko kuwe wakungena phaya. Uba sisigqubuthelo. Aku—aku—akunakusebenza. Ukukulinganisa ke yayikukufa.

UMoses egqutyuthelwe, wayeliLizwi eliphilileyo ebantwini. Namhlanje ke, abantu abagqutyuthelweyo bakwayinto enye; bazincwadi ezibhaliweyo, ezifundwa ngabantu bonke, hayi incwadi entsha, kodwa incwadi ebhaliweyo, yabonakalaliswa. Ngabo—ngabo bakholwa liLizwi nesithembiso salo mhla ukuba uThixo uyawuphokozela uMoya waKhe phezu kwenyama yonke; nazo ke iincwadi ezibhaliweyo. Xa ke umntu ezama ukukulinganisa oko ngokwenyama, kubetha kwayena. Bubomi bakho obubonisa into oyiyo.

Kwakhe kwakho inkwenkwe; yayingene enkathazweni. Yayiyi—yayiyinkwenkwe elungileyo, koko ya—yaya enkundleni yamatyala; waze umgwebi wathi, "Ndikufumanisa unetyala. Ndimelwe kukukohlwaya ngesigwebo sobomi bakho bonke entolongweni."

Yathi, "Ndifuna ukulilinga ngokwam ityala lam." Yathi, "Ndifuna ukujonga okubhaliweyo ngam."

Wathi, "Awunako okubhaliweyo. Kokubhaliweyo kwakho oku kukugwebayo."

Kunjalo ke nanamhlanje. Isizathu sokuba inkonzo ibe ayihambelanga phambili njengokuba ibifanele, yiyo ingxelo, yeyobuxoki. Sifanele ukuba sizinikele ngokungakumbi. Simelwe kukukholelwa lonke iLizwi likaThixo. Simelwe kukufuna lide eloo Lizwi lenziwe libe yinene kuthi. 'Yabona? Yingxelo le isibambayo ukuba singangeni.

Kodwa ngelinye ixesha (ukunenza ukuba niphumele kweliqhina) kuloo nkundla inye, loo nkwenkwe yayingenamali. Yayingenakuzihlawulela. I—isohlwayo sasikude le kumawaka eedollar. Ke yayinomntakwayo omkhulu owathi wafika wayihlawulela.

Ngoku, sinaye uMzalwana wethu omkhulu, uYesu, uNyana kaThixo; kwaye Weza ukuza kusihlawulela oko, ukuba nje singalikholwa sibe nako ukungena esikhuselweni kunye naYe. Njengokuba Yena enguMoses wethu—uYesu unguMoses wethu wanamhlanje; uMoses egqutyuthe-lwe wayeliLizwi eliphilayo ebantwini. Namhlanje uYesu, egqutyuthelwe uliLizwi eliPhilayo ebantwini aba . . . UYesu eseBandleni. UMoya oyiNgcwele, uNyana kaThixo, esebantwini, etyhila iLizwi ngesithembiso salomhla, ulenza lichaneke kanye. Yinto enye ngoku!

Kwaye khumbula, uMoses wakwenza oku wabonakalalisa oku, kungekulo lonke ihlabathi, kodwa kukubantu bemfuduko—udidi olunye kuphela lwabantu. Yayingabo kuphela abaphumayo e—kwimfuduko. Namhlanje ke, uMoya oyiNgcwele, phambi kwabantu abathi, "Impiliso eNgcwele ayilunganga!" . . . Ngethuba endandithethathethana . . .

Ugqirha wandibiza ngenye imini engowenenekazi elincinci . . . Owu, zazizine okanye zizihlanu izigulana ezazilapho, zilele zikwiqondo lokufa kanye, iiyure zokunikezela, waze uMoya oyiNgcwele waziphilisa. Ugqirha ke wayebuza oko; wathi, "Ingenzeka njani le nto? Ngoba," wathi, "Ndi—ndi . . . Sisigulana sam eso."

Ndathi, "Ibisiso, kodwa ngoku ibisesikaThixo. Si—si—sesiphethwe nguye ngoku." 'Yabona?

Ngoko ke, uyabona into ekuyiyo, ukuba uThixo ubiza imfuduko yokuba siphume emva kwekhuselo lenyama elizama ukulinganisa, elizama ukujoyina inkonzo, hayi ubuWisile, ubuBhaptizi, ubuRhabe zizonke, koko iinkonzo zikaMoya. Yindima yomntu ngamnye; nguwe noThixo. Umelwe kukuthi ungene, hayi iqela lakho, hayi icawe yakho, hayi umfundisi wakho, kodwa nguwe omelwe kukungena.

Ndifuna ukuba niqonde esinye isimo sikaMoses. Wathi akuphuma, engumprofethi ke, eyindoda enkulu leyo wayeyiyo, wathi akuphuma eneLizwi, abantu babona ukuba wayetshintshiwe. Kwakukho into eyenzakayo kuye. Wathi akuphuma eneLizwi elingqinelweyo laloo yure, iMithetho, wayengumntu otshintshekileyo. Uyakuba njalo ke nawe wakuphuma uvela ngemva kwezigqubuthelo zobuntu eziyakuthi ziyihleke inkonzo enjengale, loo mntu uyakuthi akhubeke kwimpiliso eNgcwele, athi, "Iintsuku zemimangaliso zedlula."

Uphumele ngaphaya kwesigqubuthelo sobuntu apho, isigqubuthelo sesithethe, wonke umntu ke uyakwazi ukuba kukho into eyenzekileyo kuwe.

NjengoMzalwana wethu obekekileyo uJim Brown, ndiyaqikelela ukuba amaRhabe amaninzi okanye i—ayazi ukuba kukho into eyenzekileyo kuye, ngokuba u—uphumele ngaphaya kwesigqubuthelo sesithethe. Ubone into ethile ebantwini ethe yamtsala, waze waphuma ngaphaya kwesigqubuthelo. Ngoko, wena . . . Xa uthe waphuma ngaphaya kwesigqubuthelo uyakubonana ngokupheleleyo nabantu ngoko, nabo babone ukuba kukho into eyenzekileyo kuwe. ILizwi eligqutyuthelweyo kongakholwayo, kodwa libonakalaliswe ngokupheleleyo kwikholwa; uYesu Kristu, inguye izolo, namhla, naphakade.

Ngoko yayinguThixo . . . Ngaloo mihla yayinguThixo esemntwini, uNyana waKhe, uYesu Kristu. Siyakholwa yiloo nto. Ingengomprofethi nje, ingeyondoda nje iqhelekileyo, umntu nje oqhelekileyo, WayenguThixo ekuKristu, uThixo, esemntwini inzaliseko yobuThixo ngokomzimba isemntwini. UThixo, esemntwini; ngoku, nguThixo esebantwini. 'Yabona? Inzaliseko yobuThixo kaThixo ngokomzimba iseBandleni laKhe lilonke, eZibonakalisa, ezalisekisa iLizwi laKhe.

Ngoku, sifumanisa, uThixo kuzo zonke izigaba uhleli enesikhumba saLo. 'Yabona? UThixo wayefihlwe ngaphaya kwekhuselo. Oko kundikhumbuza nge—ngebalana elincinane elenzeka phaya eMazantsi. Ngoko ke, kwakukho ikhaya laMakristu. Kweli—kwelikhaya laMakristu lincinane babekholwa kuThixo, babe—babecinga ukuba—ukuba uThixo ubakhusele kuzo zonke iinkathazo; nto leyo Ayenzayo. Kwakukho ke uJunior omncinane (inkwenkwana emalunga neminyaka esixhenxe okanye esibhozo ubudala), kwaye—kwaye yayihamba isikolo seCawe iyinkwenkwe encinane elungileyo; kodwa yayisoyika xa kukho isitshingitshane, ingakumbi xa kulanyaza imibane.

Kwaye ndabalisela oku enye indoda ngenye imini, xa kwakuvele indawo apha malunga nalendoda yathi yaphiliswa, lomlungiseleli mnye wathi, "Bakwenza uthixo, Mzalwana uBranham."

Ke, wayengumgxeki, ndaze ndacinga ukuba makhe ndi—ndizame ukukususa oko kancinane, ndingakwenzi kube buhlungu, uyazi, kodwa ukuthi nje . . . Ndathi, "Ingaba kubhekele kakhulu kwiSibhalo ukuba kube njalo?" 'Yabona? Ndathi, "Hayi, akunjalo." Ndathi, "Ngokuba uYesu wababiza abaprofethi ngokuthi ngoothixo." 'Yabona? Injalo loo nto. UThixo . . .

Kwaye bathi, "Kulungile, nina nizama ukuthatha indawo kaThixo."

Ayiphumanga mgceni kakhulu loo nto; iyiloo nto kanye. Injalo kanye! UThixo ebonakalaliswe esenyameni, kanye njengokuba Wathembisayo.

Olusapho luncinane, sifumanisa ukuba . . . Ndamxelela eli bali lincinane (elithe lavela engqondweni yam ngoku), ukuba ngobunye ubusuku kwabakho isitshingitshane, waze uMama wathi kuJunior, wathi, "Ngoku, ungenyukela kwigumbi eliphezulu, Nyana, uyokulala."

Wathi, "Mama, ndiyoyika." Wathi . . .

"Akukhonto izakukwenzakalisa. Nyuka wena uyokulala."

UJunior omncinane wangqengqa apho, wabe umbane ulanyaza ujikeleza ezifestileni, wasuka umfo omncinane wakhathazeka kakhulu. Wayeye ayifake intloko yakhe phantsi kwesigqubuthelo, abe esakuva u—umbane—okanye ewubona umbane ulanyaza ezifestileni, e—ekuva ukududuma kugquma; ngoko wathi, "Mama!"

Wathi, "Ufuna ntoni, Junior?"

Wathi, "Nyuka uzokulala nam apha!"

Ngoko wenyukela phezulu, njengokuba wonke olungileyo, othembekileyo umama wayenokwenza, wenyuka, wamthabathela ezingalweni zakhe uJunior omncinane, waze wathi, "Junior, uMama unqwenela ukuthetha nawe umzuzwana."

Wathi, "Kulungile, Mama."

Wathi, "Ngoku, kufanele ugcine oku engqondweni. Sihamba inkonzo rhoqo; sifunda iBhayibhile; siyathandaza; silusapho olungaMakristu; siyakholwa kuThixo." Waze wathi, "Siyakholwa ukuba kwiinkqwithelo kuyo nantoni na eqhubekayo, uThixo ungumkhuseli wethu."

Wathi yena, "Mama, ndiyakholwa kuko konke oko, kodwa," wathi, "uthi wakusondela kakhulu laa mbane," wathi, "Ndi—ndifuna uThixo onolusu kuYe."

Ngoko ndiyacinga, asingoJunior yedwa, kodwa sonke siziva olohlobo. Sithi sakuhlangana, sakuthandazelana omnye nomnye . . . UThixo onolusu kuYe.

Kwaye sifumanisa apha ukuba uThixo waba soloko enolusu kuYe. Ngethuba uMoses waMbonayo, Wayenolusu kuYe; Wakhangeleka njengendoda. Ngethuba uThixo wayengaphaya kwesikhuselo, Wayenolusu kuYe. Kwaye uThixo, ngokuhlwanje, eBandleni laKhe ugqutyuthelwe ngaphakathi kwiBandla laKhe enesikhumba kuYe. Usekwanguloo Thixo mnye ngokuhlwanje. Siyayifumanisa loo nto.

Kodwa ngoku, njengokuba kwakunjalo, sisigqubuthelo esizibambayo izithethe. Abakwazi nje ukukholelwa ukuba uThixo angenza ukuba abantu baqhube olohlobo. 'Yabona? Kungokuba uThixo ugqutyuthelwe eseBandleni laKhe, esikhumbeni—esikhumbeni saLo. Injalo loo nto. Ufihliwe kongakholwayo, watyhilwa kwikholwa. Ewe, mhlekazi!

Ngoku, xa isigqubuthelo sabo sesithethe—se—sezithethe zamadoda amakhulu neLizwi ligqobhozele ngaphaya (owu, kakade, namhlanje) liyavela ngokupheleleyo, siyaMbona, ubuNgangamsha bugqutyuthelwe kwakhona enyameni yomntu. AmaHebhere 1 atsho, ngokunjalo kwiGenesisi 18. Niyakhumbula ukuba uThixo wayengumntu, emi apho esidla ethetha no-Abraham, waze waxela into uSara awayeyenza ententeni emva kwaKhe. NoYesu ke wathi, "Njengokuba kwakunjalo ngemihla yeSodom, kuyakuba njalo ekuzeni koNyana womntu," ubuNgangamsha bugqutyuthelwe kwakhona enyameni yomntu.

Ngoku khumbula, uYesu akazange athi, "Xa *uNyana kaThixo* etyhilwa," kuLuka isahluko se-17, ndiyakholwa, malunga nowama-20, nomqolo wama-21, kwindawo ethile malunga apho; Wathi, "Xa uNyana womntu etyhilwa," uNyana womntu ebuyele kwi—kwi—kwiBandla kwakhona, etyhilwa ebantwini, hayi uNyana kaThixo, koko uNyana womntu kwakhona, ebuyele kwiBandla laKhe kwakhona ngemihla yokugqibela. Sifumanisa ukuba Wathembisa oko kumadinga kaThixo.

Siqaphela enye into. KwiTestamente eNdala (ndinaso iSibhalo apha kwi-Ekosodus) sokuba ezo zikhumba zidala zamahlengezi . . . Zazisenza ntoni? Zazifihle ubuqaqawuli bukaThixo ebantwini—izikhumba zamahlengezi . . . Isizathu sokuba abantu bangaBuboni, kungokuba baBubanjwe sisikhumba . . . Isikhumba sasi . . . Ubuqaqawuli bukaThixo babufihlwe emva kwesikhumba. Ngoku, ubuqaqawuli bukaThixo bungaphaya kwesikhumba sakho (Injalo loo nto!), kwaye izithethe azibuboni. Bungaphakathi kwesigqubuthelo apho iLizwi laKhe lalikhona.

Okwakungaphakathi kwezo zikhumba, phaya kudala, izikhumba ezidala zamahlengezi, ekwakungekho buhle bakuba siBunqwenele? Bathi Bakwenziwa inyama bahlala phakathi kwethu, Babungekabi nabuhle bakuba siBunqwenele. Nangoku, yinto enye namhlanje. Akukho nto inokunqwenelwa kwindoda okanye umfazi, kodwa koko kufihlwe ngaphakathi apho. Nako okukuko.

"Ke," wena uthi, "La mfo ndiyamazi wayekade elinxila. Wayekade esenza *oku*." Andikhathali nokuba wayeqhele ukwenza ntoni na. Yintoni efihlwe ngaphaya kwelo fele?

Yintoni engemva apho? Yiloo nto ebalulekileyo, yiloo nto... Abantu bamfanyekisiwe; isikhumba siyabamfamekisa abantu. 'Yabona? Bathi; "Ndikhumbula laa mfazi wayekande e..."

Ndiyazi ukuba wayekade eyintoni na, kodwa uthini ke ngoku? 'Yabona? Ukuba ezo zikhumba zazikade zizezamahlengezi, kodwa ngoku, zifihle ubuqaqawuli bukaThixo, zibakhele ngaphakathi kuzo. Zazisesilwanyaneni, kodwa ngoku, zakhele ubuqaqawuli bukaThixo.

Ke nesakho isikhumba singatshintsheka ngokuhlwanje, sibe yindawo yokuhlala uThixo, uThixo ehleli ebuntwini.

Khangela, ezo zikhumba zidala zamahlengezi, sifumanisa ukuba ngaphaya—ngaphakathi kwazo kwakukho iLizwi. Kwaye ke iLizwi...Kwakukwakho nesonka esingcwele. Ityeya yayifefwa. Yayiyintoni ke? YayiyiShekinah ubuqaqawuli obabulapho.

Ngoku, iLizwi liyiMbewu, kwaye aLinakuzivelisa lide—Libethwe lilanga. Ilanga lifanele ukuba libephezu kwembewu ukuze liyenze ithwale, liyenze iphume. Yiloo ndlela kuphela ke onokulithatha ngayo iLizwi. 'Yabona? Thabatha iLizwi likaThixo ulingenise entliziyweni yakho ungene kwiShekinah yobuqaqawuli. Wakwenza njalo ke, buyakuvelisa isonka semana esinikwa kuphela abantu abakhethiweyo. Ingabo kuphela abanokuyidla, abavunyelweyo ukuba bayidle, ngabantu abanemvume nabayaziyo kuphela.

UPawulos wathi apha, "Sitshintshwa ukusuka ebuqaqawulini ukuya ebuqaqawulini." Uyabona? Ekugqibeleni kufikelela ekubeni—kubuqaqawuli bayo bakuqala. Kunjengembewu kanye yentsasa yobuqaqawuli. Imbewu yentyatyambo, iwela emhlabeni. Imbewu yengqolowa iwela emhlabeni. Yintoni into yokuqala? Iyaphuma, iba sisithombo esincinane; inyuke ibe sisithombo. Isuke ekubeni sisithombo iye ekubeni lukhozo lwakuqala.

Kulungile, yiloo nto kanye eyenziwe liBandla. Lasuka kuLuther, uWesley, kwaye ngoku, libuyele kukhozo olwalululo kuqala, libuyele emva kubuqaqawuli Balo bakuqala, libuyele emva kubuqaqawuli elalikuBo ekuqaleni. Ilanga elaphuma eMpuma ikwalilanga elibonakaliswe liyinto enye eNtshona, lisuka ebuqaqawulini ukuya ebuqaqawulini.

Laguquka ukusuka kubuhedeni ukuhla ukuya kuLuther, nokusuka kuLuther ukuhla ukuya kungena kuWesley, nokusuka kuWesley, nokusuka kuWesley ukuya kungena kwaMoya, ukunyuka nokunyuka, lusuka ebuqaqawulini ukuya ebuqaqawulini, luvelisa imana efihliweyo. Ke ngoku, ivuthiwe ukuze iMzise kwakhona njengokuba Wayenjalo ekuqaleni, ulungiselelo lwaKhe olunye, ikwanguYesu omnye, amandla amanye, uMoya oyiNgcwele omnye. IkwanguLowo wehlayo ngomhla wePentekoste unguMoya oyiNgcwele omnye

obonakalaliswe namhlanje, usuka ebuqaqawulini, ukuya ebuqaqawulini, ukuya ebuqaqawulini, ubuyele emva kwimbewu yawo yakuqala ngoBhaptizo loMoya oyiNgcwele, nemiqondiso ekwayiyo, imimangaliso eminye, ubhaptizo olunye, abantu abanye abenza ngohlobo olunye, benamandla amanye, benokuziva okunye. Ukusuka ebuqaqawulini kuye ebuqaqawulini. Ngokulandelayo ke iyakuba kukutshintsheka ukusuka kobu buqaqawuli ukuya kumzimba ofana noMzimba waKhe onobuqaqawuli apho siyakuMbona khona. U-Abraham wabona loo nto inye.

Ngoku, qaphela. Siyabona ukuba baguqulwa njani na. Ukusukela eKalvari simenyelwa ekubeni sixhamle ubuqaqawuli baKhe. Ngoku, ku-I Korinte 12, "Sibhaptizelwa eMzimbeni waKhe." NgaMoya mnye siyabhaptizwa sonke, hayi ngamanzi manye, ngaMoya mnye siyabhaptizwa sonke. Injalo loo nto. Ngoku. Ukuze, sibe yinxalenye yaKhe. (ndiyathemba ukuba andinigcini ithuba elide kakhulu. 'Yabona? Ndiyathemba ukuba andenzi njalo.)

Kodwa kufana kanye njenge-symphony edlala phaya—okanye kudlalwa umdlalo weqonga. Andazi kakhulu ngee-symphony okanye imidlalo yeqonga, kodwa ndandibukele umdlalo, ebendithetha ngawo, u-*Carmen*, ngethuba intombi yam nabanye babekuyo. Kwaye babedlala kule-symphony, kwi*Carmen*. Babedlala ke . . . Umculo wa—wa—wawudlalwa uyinto enye. Yiloo ndlela ekuyiyo xa ubhaptizelwa ngoMoya oyiNgcwele kuKristu.

Ngoku 'yabona, abaninzi kuni bakhe balifunda ibali lomqambi omkhulu waseRashiya owaqamba u*Peter and the Wolf*. Indlela a—awayedlala ngayo imizekeliso nayo yonke into. Kwaye wonke umntu olaziyo eloo bali, olifundayo ephepheni, aze ayive i-symphony [I-symphony ludidi oluthile lomculo ophezulu—Mguq.] leyo, indlela elidlala ngayo, umdlalo weqonga, ilidlala, ngoba, bazazi zonke inguqu. Basuke bajonge kulo apha bayibone inguqu. Kodwa ngoku, kwenzekahtoni kukuthi—ukuba umqambi ubhala into, size sifumanise ukuba ayidlalwanga kakuhle? Sifumanisa ukuba kukho into eyenzekileyo; kukho into esilelayo. Xa sibabona . . . Lowo uyiqambileyo—wayenza wayibhala ukuze ke, i-symphony iyidlale, ibethe kwinote engeyiyo; kukho undonakele. Umbhexeshi unike ukubonakalisa okungekuko. 'Yabona?

Nanko ke undonakele namhlanje, bazalwana bam bamaLuthere, bazalwana bam bamaBhaptizi, bazalwana bam bakwaMoya, nonke bazalwana bam bavela kumahlelo ahlukeneyo; nantso into ekuyiyo. 'Yabona? Nizama ukukhupha isingqi esabethwe kudala ngemihla kaLuther, okanye uWesley, into enjalo, xa i—eneneni iPhepha loMculo apha libonisa ukuba ngomnye umhla lo. 'Yabona, 'yabona? Asinakuphila ekukhanyeni kukuLuther; wayengumhlaziyi. Siyayivuyela

eyakhe—eyakhe inxaxheba, kodwa siyidlale sayigqiba loo ndawo. Sesingapha kwelicala lingemva leNcwadi ngoku. 'Yabona? Asingekhe—asinakuwudlala ngolohlobo.

Ngoku, inye kuphela indlela eniyakuba nokuyenza ngayo, bazalwana bam yile . . . Kuni bazalwana behlabathi (bendawo ezahlukeneyo zehlabathi, ndingathi), inye kuphela indlela yaloo nto—yombhexeshi amelwe kukuyenza. Kumelwe kukuthi angene kumoya omnye awayekuwo umqambi, ngoko ke uyifumene. Kwaye xa iBandla, i-symphony ngokwayo (apho ihlabathi lijonge le miqondiso nemimangaliso), xa iBandla, noMqambi, nombhexeshi bathe bangena kuMoya woMqambi, ngoko xa bathi, "Intsuku zemimangaliso zedlula," ayibethi kwisingqi esisiso. Kodwa xa ithe yafumana ukungquba ngendlela eyiyo nomoya onguwo wayo . . . Ungakwenza njani oko ungekabi nawo uMoya ohlileyo WAKHE uMqambi? Amen!

Ngoko xa uthi, "Iintsuku zemimangaliso azidlulanga," i-Symphony iyakhwaza, "AMEN!"

Xa sibetha, sithi, "UYesu Kristu, nguye izolo, namhlanje, nangonaphakade," i-symphony iyakhwaza, "AMEN!"

"Niyakwamkela amandla akubona ukuba uMoya oyiNgcwele uhlile phezu kwenu"; i-symphony iyakhwaza, "AMEN!" ndiwufumene." Akusekho msebenzi wakuqashela malunga noko ngoko; yonke i-symphony ihamba kanye nesingqi seliLizwi. Iyaqhubeka [Umzalwana uBranham uqhwaba izandla zakhe elinganisa ukuqhubeka okanye isandi—Mhl.] Nantso ke. Owu, yinto emangalisayo. Umbhexeshi noMqambi bamelwe kukuba babe kuMoya omnye, ngokunjalo nabaculi babekuMoya ukuze babenokuyidlala yonke. Ihlabathi ke liyamangaliswa ukuba kuqhubeka ntoni na.

Ubukomanisi, abathetha ngabo—kwaye bandikruqule ngabo—nako konke ukuxubana, nayo yonke enye into, nokwahlukahlukana . . . Owu, yiba nenceba! Okunjalo—yonke le mfeketho; ngelithuba ukuza kweNkosi sekusondele! Kukho nto ithile ibetha ngokuphosakeleyo. Ndinoloyiko lokuba umbhexeshi—ababhexeshi baphumile kuMoya woMqambi.

Xa sithe safumana loo Moya woMqambi, amandla akuseqalekeni kaThixo (ukuba yathi iBhayibhile abantu bakudala baqhutywa nguMoya oyiNgcwele ukubhala le Bhayibhile), uyakuzibona ezo ziqwenga zibini zephepha lomTshayina ziyakuhlangana kanye njengokuba iBhayibhile kaThixo nekholwa ziyakuhlangana; ngokuba bobabini bakuMoya omnye; bayinto enye bobabini. Bayahlangana kanye ngokuthe ngqo bobabini.

Into esiyisweleyo namhlanje ngababhexeshi. Injalo loo nto babuyele eLizwini kwakhona. Babuyele baLikholelwe njengokuba Latshoyo.

Ngoko uyambona uThixo, ngokwaKhe; kukutyhila oko; ngumdlalo weqonga wenziwe wayinene. Namhlanje bathi, “Kulungile, UnguThixo wezembali. Siyazi ukuba Wawela uLwandle oluBomvu. Wakwenza konke oku, kwaye wayekwi—kwiziko elivutha umlilo nabantwana bamaHebhere.” Uluncedo lwantoni uThixo wembali, ukuba akanguYe—ukuba Akasenguye namhlanje?

Umntu wahlala njalo ezukisa uThixo ngento Awayenzayo, ecinga ngento Azakuyenza, eyilibala into Ayenzayo. Kusemntwini ukwenza oko, kuyinto enye nanamhlanje, bazalwana bam; yiloo nto inye kwakhona.

Owu, bethu! Masibuyele emva sidlalise ngendlela eyiyo i-symphony, apho ihlabathi liyakuthi libone. UYesu wathi, “Ukuba Ndithe ndaphakanyiswa emhlabeni, ndiyakubatsala bonke abantu beze kuM.” Kwaye Yena nguye izolo, namhlanje, nangonaphakade.

Ababhexeshi mabangene kuMoya onguwo nabaculi kunye noMqambi, yonke into iyakulunga. Ngoko asi—akukho kuqashela ngako, sibandakanywe naYe ngoko. AmaHebhere 13:8 athi, “UnguYe izolo, namhla, nangonaphakade.”

Sibandakanywe kunye naYe kwiZenzo 2. Sibandakanywe nabo, ngobhaptizo olunye, into enye. Yonke into Awayeyiyo ngoko, nako konke Akuko, konke Awayekuko, nako konke Akuko, sikuko. Kunjalo kanye.

Kanye njengokuba ukuba ndifuna ukuba nguMmelika wenene, kumele ukuba ndibandakanywe nako konke ekuko, yonke into eyiyo. Ndimelwe kukubandakanywa nayo, ukuba ndinguMmelika wenene. Ukuba ndinguMmelika wenene, ngoko ndayakumisa phezu kwePlymouth Rock. Amen! Ndenza njalo, ukuba ndinguMmelika. Ngokunjalo nawe; wayakumisa phezu kwePlymouth Rock kunye nobawo ababengabahambi. Phezu kwePlymouth Rock, ekumiseni kwabo phaya, ndandikunye nabo; ngokunjalo nawe, wonke umntu.

Ndaphalisa kunye noPaul Revere ndehla kanye ngendlela ukuya kuyala ngotshaba. Injalo kanye loo nto. Ndehla kanye apha kuloMfula weForge, ndayiwela iDelaware enomkhenkce kunye neqela lamajoni isiqingatha sawo esasinganxibanga zihlangu. Ndathandaza ubusuku bonke kunye noGeorge Washington ngaphambi koko. Ndawela iDelaware ndinombono entliziyweni yam. SingaMamelika. Ewe, mhlekazi! Kumfula weForge, ndenza njalo ngenene.

Ndenza imibulelo kunye nokwenziwa kweMibulelo kobawo kokuqala; ndabuyisela imibulelo kuThixo. Ukuba ndinguMmelika wokwenene, ndabandakanywa kanye apho kuloo tafile. Ukuba ndinguMmelika wokwenene, ndabandakanywa ngethuba endandimi noStonewall Jackson.

Ukuba ndinguMmelika wokwenene, ndabandakanywa eBoston Tea Party (ewe, mhlekazi!) ngethuba sasisala ukuba kubekho izinto ezigungxiswa phezu kwamehlo ethu. Ngethuba—ndandinguMmelika wokwenene, ndabandakanywa apho kunye noko. Ewe, mhlekazi! Owu, bethu!

Ndayikhalisa iNtsimbi yeNkululeko ngosuku lwe-4 lokuqala likaJulayi ngowe-1776. Ndayikhalisa iNtsimbi yeNkululeko apha ndachaza ukuba sikhululekile. Ukuze ndibe nguMmelika wenene kwafuneka ukuba ndenze njalo. Ndabandakanywa kunye nayo kwihlazo lo-Vukelo, xa umzalwana wayesilwa ngokuchaseneyo. . . Ndimelwe kukulithwala ihlazo layo kanye njengokuba ndiluthwala uzuko lwayo. Ukuba ndinguMmelika, ndimelwe kukwenza njalo. Ndabandakanywa nayo. Ewe, mhlekazi!

Ndabandakanywa eGettysburg apha ezantsi, ngethuba uLincoln wenza intetho yakhe. Ewe, mhlekazi! NdandikwiSiqithi seWake, phezu kwaloo mzimba wejoni unegazi. Ndavuka kwiSiqithi iWake. EGuan, ndancedisa ukunyusa iflegi. NdinguMmelika wokwenene. Amen! Yonke into eyiyo, ndiyiyo, kwaye ndizidla ngayo. Ewe, ngokuqinisekileyo! Wonke aMamelika ebenjalo, konke ekuko, ndisekuko ukuze ndibe nguMmelika. Yonke into eyayiyiyo, ndimelwe kukuba ndibe yiyo, ngokuba ndibandakanywe nayo.

Yinto enye nokuba nguMkristu wenene. Umelwe kukubandakanywa nabo. Ndashumayela noMoses ndaba-. . . okanye kunye noNowa ndabayala abantu ngomgwebo ozayo, ukuze ndibe nguMkristu wokwenene. Ndandikunye noMoses kwityholo elitshayo; ndayibona iNtsika yoMlilo; ndabubona ubuqaqawuli baKhe. Ndandikunye noMoses phaya phezulu entlango. Ukuze ndibe nguMkristu, ndimelwe kukuba ndibandakanywe nayo yonke into uThixo awayeyiyo, ukuze ndibe nguMkristu. Ndabubona ubuqaqawuli baKhe; ndaliva izwi laKhe. Musa ukuzama ukuyicacisa isuke kum ngoku, kuba ndandikho. Ndiyayazi into endithetha ngayo. Ndakubona okwenzekayo. Ewe, mhlekazi!

NdandikuLwandle oluBomvu apho ngethuba ndabona uMoya kaThixo usihla uwahlula amanzi uwasusa kwelinye icala, kungekuko ukuphumela kwiqela lee ngcongolo, oko bazama ukuthi kuko namhlanje, kodwa ikukuwela kulwandle olumalunga nenyawo ezingamashumi alithoba. Ndawubona uMoya kaThixo. Ndahamba kunye noMoses ukuphumela kuloo mhlaba womileyo, ukuwela uLwandle oluBomvu. Ndema ngakwiNtaba yeSinayi ndakubona ukududuma nemibane isihla. Ndadla imana kunye nabo phaya. Ndasela kwelo Liwa; ndisayenza loo nto nangokuhlwanje. Ndabandakanywa kunye nababesidla imana. Ndandibandakanywe kunye nabo basela eliweni.

Ndabandakanywa kwakhona noYoshuwa xa wayevuthela ixilongo zaza iindonga zeJeriko zawa. Ndandikunye noDaniyeli emhadini wengonyama. Ndandikwiziko lomlilo kunye nabantwana bamaHebhere. Ndandisentabeni isi—kunye noEliya kwiNtaba yeKarmele.

Ndandikunye noYohane uMbhaptizi naphambi kwabo bagxeki. Ndawubona uMoya kaThixo usihla; ndaliva izwi likaThixo lisithi, "Lo nguNyana waM oyiNtanda eNdikholisiweyo kukuhlala kuye." Ewe, mhlekazi! Ngokuqinisekileyo ndabandakanywa kunye naye. Injalo kanye loo nto.

Ndabandakanywa apho engcwabeni likaLazaro ngethuba Wathi wavusa uLazaro. Ndabandakanywa kunye nomfazi owayesequleni ngethuba Wayemxelela izono zakhe. Ewe, mhlekazi! Ngokuqinisekileyo ndabandakanywa naYe ekufeni kwaKhe. Kwaye ndabandakanywa ngomhla woVuko wokuqala; ndavuka kunye naYe ekufeni. Ndibandakanywe naYe ekufeni kwaKhe.

Ndandikunye ne-120 kwiGumbi eliPhezulu. Ndabandakanywa kanye apho phezulu kunye nabo. Owu, ndi—ndiziva ndikholiwe. Amen! Owu, bethu! Ndandibandakanywe apho. Ndingomnye wabo. Ndandibandakanyiwe; ndinaloo mava manye babenawo. Ndandilapho ukwenzeka kwaloo nto, ukuze ndibe nguMkristu wokwenene.

Ndakubona ukufika komoya ovuthuza ngamandla. Ndayibona loo nto. Ndawava amandla kaThixo njengokuba ayeshukumisa. Ndandikunye nabo bathetha ngeelwimi. Ndayiva intambiso eyayilapho. Ndandikunye nabo. Ndabandakanywa kunye nabo ngethuba uMoya oyiNgcwele waqalayo ukuthetha ngeelwimi ngabo. Ndandikunye noPetros phambi kwabagxeki kwiZenzo 2, ngethuba awayeshumayela intshumayelo enkulu awathi . . . Ndandibandakanywe kunye naye. Ewe, mhlekazi!

KwiZenzo 4, bakuba behlanganisene, ndandikunye nabo ngethuba isakhiwo sathi sashukuma. Emva kwenkonzo yomthandazo, isakhiwo sazanyazanyiswa apho babehleli khona; ndabandakanywa kunye nabo apho.

Ndashumayela kunye noPawulos kwiNduli kaMars. Ewe, mhlekazi! Ndandikunye noYohane kwiSiqithi sePatmos ndaze ndakubona ukuza kwaKhe kwesibini. Ndandikunye noLuther ekuHlaziyweni. Ndandikunye noWesley, loo mphembeli waxwilwa emlilweni, ngethuba lovukelo olukhulu lwebandla lwama-Anglican; ndandikunye naye apho.

Ndilapha ngokuhlwanje ngowe-1964, ePhiladelphia, ePennsylvania, ndibandakanywe neloo qela linye, nalomava

ohlobo olunye. Ndimelwe ukuba ndibe njalo ukuze ndibe nguMkristu. Ndimelwe kukuhlala ndibandakanywe apho iLizwi likaThixo libonakalaliswe khona.

Ndibandakanywe neqela eliva uMoya kaThixo. Ndibandakanywe neqela elaziyo ukuba Utyhiliwe, elaziyo ukuba Unguye izolo, namhla, nangonaphakade, nelaziyo ukuba oku asikokubaxa; nguYesu Kristu inguye izolo, namhla, nangonaphakade. Ndibandakanywe kunye neloo qela apha ngokuhlwanje, kodwa babizwa ngokuthi liqela lababaxi, kodwa liqela lokubaxa ngokubhekiselele kwiLizwi likaThixo. Andinazintloni ngeVangeli kaYesu Kristu, ngokuba ingamandla kaThixo okusindisa abo.

Ndikunye nazo, ezoo ncwadi ziphilileyo bendithetha ngazo, zingqinelweyo, uThixo egquthuthelwe ekwimo yenyama emadodeni nasebafazini. Owu, uThixo ekokwaKhe *i-en-morphe* kwakhona eZityhilile waZenza ukuba aziwe ngabaKhe abantu ukumkani omkhulu owabeka bucala ubuqaqawuli baKhe. "Kusaya kuba mzuzwana ihlabathi lingabi saNdibona. Ndiya kugqutyuthelwa kulo, kodwa nina niya kuNdibona; ngokuba Ndiya kuba nani, ndibe kuni kude kube sekupheleni. Etshintsha ukusuka kuLuther ukuya kuWesley, nokunyuka njalo, ngokusuka ebuqaqawulini ukuya ebuqaqawulini, Mna ndisengulaa Thixo mnye u—uphindela kubuqaqawuli bakuqala." Haleluya!

Uzaphule zonke izigqubuthelo zamahlelo, zonke izithintelo zesandi. Eso sandi sithi, "Owu, kukubaxa okuyaa," Waphule wagqobhozela ngaphaya koko.

Isandi esafika siphuma apho sathi, "Owu, ababantu baphambene," Ugqobhozele ngaphaya kwezikhuselo. Ewe, Ukwenzile oko!

"Owu, awunakuyenza loo nto. Akukho nto niyiyo niliqela labazenzisi!" Ugqobhozele ngaphaya koko.

"Akukho nto injengempiliso engcwele." Ugqobhozele ngaphaya koko (owu, bethu!), kuba iLizwi laKhe lathi Uyakwenza njalo. Awunako ukuloyisa iLizwi likaThixo.

Nanko ke Emi apho, nangokuhlwanje, enguMeyisi onamandla, okoko Athe waphula sonke isigqubuthelo sobuWesile, ubuBhaptizi, ubuRhabe, nalo naluphina uhlobo lwesigqubuthelo. Usemi phakathi kwabantu baKhe ngokuhlwanje, engoyiswanga zizithethe. Bangathetha nantoni na abafuna ukuyithetha abantu, benze oko bafuna ukukwenza, nantoni na abayifunayo; uThixo waphula agqobhozele ngaphaya kweso sithinteli sesandi.

Kwaye khumbula, bandixelela ukuba xa inqwelo-moya igqobhozele ngaphaya kwesosithintelo sezandi isantya sayo asinakuthintelwa. Kwaye ndiyanixelela, bakugqobhozela

ngaphaya kwesithintelo sezithethe, zokuba "uYesu wayekho kudala kwaye Akakho ngoku," xa uthe wafumanisa ukuba Unguye izolo, namhla, nangonaphakade, akukho sithintelo soko uThixo anokukwenza khona ngoku kule ngqungquthela abonise ihlabathi eli oko likusweleyo: hayi iTheko leHlabathi, koko imvuselelo yehlabathi eyakuzaliswa ibhaptizwe ngoBukho bukaThixo oPhilileyo; *en-morphe* eZifihla kwinyama yomntu. Haleluya!

Ndiyakholwa ukuba oko kwaphule sonke isithintelo, lonke ikhuselo. Lonke ikhuselo, akukho nto inokufihla uBukho baKhe. Xa abantu belambile ezintliziyweni zabo, kukho ikhuselo esele lilindele ukwaphuka; ungaxhomekeka nje ngokupheleleyo kuloo nto. Ukrazule lonke ikhuselo ngoMoya oyiNgcwele waKhe. Kwaye Umi apha ngokuhlwanje, enguMeyisi onamandla; inguye izolo, namhla, nangonaphakade; ephilisa abagulayo; ewabhaptiza amakholwa, kanye njengokuba Wahlala esenza unguMeyisi onamandla. Iidimoni ezigwetyiweyo ziyabaleka. Ewe, mhlekazi! Zisoloko zinjalo xa Ekufuphi.

Ekuvaleni, ndingathetha oku. Kwakukho i. . .Ndafunda ibali kwiminyaka emininzi eyadlulayo ngombethi wefidyoli wakudala. Wayenefidyoli endala kwaye wayeza kuyithengisa. (Nakhe naliva eli bali amathuba amaninzi.) Kwaye babefuna ukuyithengisela into ethile. Waze wathi umthengisi, "Ngubani oya kundinika *okuthilethile*?" Ndiyakholwa ke ukuba wanikwa ubugcwabalalana obumbalwa, mhlawumbi amashumi amahlanu esenti okanye into enjalo. "Ihamba ngokokuqala, ngokwesibini. . . "

Kwesuka ngqo, indoda yaphakama phaya emva; yathi, "Umzuzu nje." Yenyuka yayithabatha. Masicinge ukuba ke wadlala oku:

> Kukho umthobo ozaliswe ligazi
> Elitsalwe kwimithambo ka-Emanuel;
> Xa aboni bethe bangena phantsi kwesosikhukula,
> Balahlekelwa ngawo onke amachaphaza abo obutyala:

Ngoko, wathi akuyibeka phantsi, kwakungekho liso lomileyo kuloo ndawo. Ngoko wathi, "Ngubani oyakuba nako ukunikezela. . . "

Omnye wathi, "Amawaka amahlanu."

"Amawaka alishumi."

Yayingenaxabiso. Ngoba? Ngu—ngumnini-fidyoli omdala owalityhilayo elona xabiso layo. Owu, mzalwana, dade,

makathi uMnini weliLizwi owaLibhalayo, uMoya oyiNgcwele omkhulu, aqabe umrhubhe waKhe ngothando awutsale unqamleze intliziyo yakho.

Kukho umthombo ozaliswe ligazi
Elitsalwe kwimithambo ka-Emanuel . . .

Uyakulibona ixabiso elizeleyo umbone uThixo otyhiliweyo ebonakala ngokucacileyo, ukuba Usenguye njengokuba Wayenjalo ekuhleni kwaKhe ngomhla wePentekoste phezu kwabantu, ngethuba Awathi *kenos* eZiqongqotha, ezikhuphela wonke kanye ngaphakathi kubo. Injalo loo nto.

Wena uthi, "Mzalwana uBranham, ndizamile. Ndazama. Ndenze *oku*, *okuy*a, *okanye okunye."*

Ngenye imini, ndandinenkonzo eCarlsbad, eNew Mexico; saze sehla saya kwindawo endala ephantsi komhlaba apho; yayiyindawo ekhangeleka isoyikeka kakhulu njengeneziporho. Sehla saya kutsho apho ezantsi; yaze i—indoda, yakuba ihlele kulendawo, ya—yazicofa zacima izibane. Kwaye owu bethu, unokuqikelela indlela ekwakumnyama ngayo! Kumnyama ka—kumnyama kangangokuba kubengathi ungabuva. Kwaye lolohlobo kanye amaxesha aya esiba lilo. Xa sibona inkonzo isilela ukuliqonda iLizwi likaThixo; xa nibona ukuba iintombi zethu zaseZiyoni ziqhuba ngoluhlobo ziqhuba ngalo; xa nibona abazalwana bethu abatshayayo, nabaselayo, na—nabenza iziqhulo ezingcolileyo, nezinto ezinjalo, babe besazama ukubamba uvumo lwabo kuKristu (owu bethu!); kumnyama; kumnyama tsiki.

Sibona umqondiso wokuza kwaKhe. Kuyakubakho . . . Kubamnyama kakhulu kakade phambi kokuba kuse. Ukuze ke iKhwezi loKusa liphume libabaze imini, nokuyivakalisa nokubonakalisa ukuba iyeza.

Qaphela! Apho phakathi, zakuba zicinyiwe, kwakukho intombazana encinane eyasuka yakhala ngelizwi layo lonke. Kwaye kukho inkwenkwe encinane eyayime apho ngakuloo mkhokeli. Yayimbonile loo mkhokeli ukucima kwakhe izibane, ngolohlobo. Loo dade mncinane wayo wayeseleza kuxhuzula. Wayekhala exhumaxhuma, "Owu, yintoni ezakwenzeka ngokulandelayo? Kwenzeke ntoni? Kwenzeke ntoni?"

Uyazi ukuba wakhwaza wathinina? Wathi, "Musa ukoyika Dade omncinane. Ikho indoda apha enako ukuzilayita izibane."

Phulaphula, Dade omncinane, usenokucinga ukuba sibancinane kwaye sikwabambalwa, kodwa musa ukoyika. Ikho iNdoda apha enako ukukhanyisa izibane; nguMoya oyiNgcwele lowo. Niyakholwa yiloo nto?

Masithobe iintloko zethu okomzuzwana. Ndicela uxolo ngokunigcina ixesha elide. Owu, Thixo omkhulu waseZulwini,

xa uZityhilayo uZisombulula, uZenza ukuba waziwe unguKumkani omkhulu woZuko, thabatha le mizekeliso mincinane ngokuhlwanje uyenze ukuba iwele emazantsi ezintliziyweni zabantu. Kwaye sanga singambona Lowo utyhiliweyo, unguLowo wehlayo wakrazula ikhuselo letempile, waze ngoko, waphumela kanye ngaphandle kwelo khuselo wehlela kanye kwizigqubuthelo zabantu kwakhona ngomhla wePentekoste obehleli emnye, etshintsha ukusuka ebuqaqawulini ukuya ebuqaqawulini.

Ke ngoku, sibuyele emva njengayo yonke indalo esebenzayo, sibuyele emva kanye kwimbewu yakuqala ukusukela kwisigaba sebandla ngasinye ukuya kwesinye. Kwaye kwesisigaba sokugqibela silapha, silapha ngokuhlwanje sibuyele emva kwinto yakuqala eyawa ngomhla wePentekoste ukuzalisekisa sonke iSibhalo, ukuKhanya ngexa langokuhlwa, kwaye, "Imisebenzi endiyenzayo Mna niyakuyenza nani," nezinto ezininzi kangako Ozithembise eLizwini laKho.

Bawo, ukuba kukho apha othile ongekaphumeli ngaphaya kwelo khuselo, okanye ukuba kukho othile olinganise nje omnye ophumeleyo kwikhuselo, mphe ubabalo ngokuhlwanje, Bawo. Banga bangambona loo Mesiya unamandla emi apha, ezele lubabalo nangamandla okuxolela. Siphe oko, Bawo.

Kwaye ngoku iintloko zethu sizithobisileyo, ingaba bakho apha . . .? Bangaphi (ngoku ndingatsho) abayakuthi, "Mzalwana uBranham, ndiyasiphakamisa isandla sam. Ndithandazele"? Yigcine njalo intloko yakho ithotyiwe uphakamise isandla sakho. "Ndifuna ukuphumela kuso sonke isikhuselo ndide ndibe nokumbona ngenene uMeyisi." UThixo akusikelele. Owu—ezo zandla! Phezulu emangqamekweni ukuya ngasekunene. UThixo anisikelele. Amangqameko angasemva. UThixo anisikelele. Nyaniseka ngenene. Ekuyeni ngasekhohlo, phakamisa isandla sakho, yithi, "Mzalwana uBranham, ndisenokuba bendinguye uMkristu iminyaka, kodwa eneneni, andikaze ndiphumele ngaphaya kwekhuselo elo. Andizange ndikwenze oko ngenene. Andinako oko, oko babenako ngoko."

Namhlanje sinabathi, "Ndisisityalo esivundiswe emgqubeni." Thabatha intyatyambo ekhuliselwe emgqubeni, umelwe kukuyimpelesa, uyibhambathe, uyitshize, uyinkcenkceshele; kodwa isityalo sakuqala esikhula phaya phandle entlango, iluhlobo olunye lwentyatyambo, ikhangeleka njengayo; ayifumani nethontsi lamanzi, kodwa akukho zinambuzane zingenayo kuyo. Ingqwabalala. Yeyokwenene . . .

Ungabuthelekisa uBukristu noko, uBukristu banamhlanje, noko babukuko ngoko? Ungaqikelela ukuba eliqela, oku

sikubiza ngokuba ngaMakristu namhlanje ehlabathini jikelele, angafana nalawo wasemva kwePentekoste, ayampeleswa, ambambazelwe, kwaye asuka kwinkonzo ukuya kwenye, kwakuthethwa into ongayithandiyo uphakame uphume? Kwaye owu, ungayiqikelela loo nto? Hayi! Yintoni undonakele? Yimveliso ephuma kwimveliso.

UMichelangelo, owadala umfanekiso oqingqiweyo kaMoses . . . Ungayifumana imveliso ephuma kwimveliso yawo ngexabiso eliphantsi kakhulu, kodwa owakuqala . . . Lo wazoba iSidlo sangokuhlwa seNkosi . . . Ndiqikelela ukuba umzobo wakuqala wawunokubetha kwizigidi zeedollar, ukuba wawunokuba nako nokuwuthenga. Andiwazi nokuba uphi na. Kodwa unako ukuthenga imveliso ephuma kwimveliso yawo ngexabiso eliphantsi elimalunga ne–$1.98. Unako.

Kuyiloo ndlela ke namhlanje. UMkristu olula, imveliso ephuma kwenye, umjoyini nje wecawe, unganako ukumthenga ngomdiza, okanye—okanye ukusela nje okuqhelekileyo. Okanye umfazi ngokucheba iinwele, ukuqaba imilebe, unganako ukumthenga nangantoni na ekwisinxibo sangoku sehlabathi, kodwa awunakho ukumchatha lowo wokwenene.

NdiMbona ebonakala ngokuzeleyo, inguye izolo, namhla, nangonaphakade. Owu, Mkristu, awufuni ukuba nguMkristu wokwenene? Ukuba kukho abangekaziphakamisi izandla zabo, ungakwenza oko ngelithuba . . . Ndiza kuthandaza nje. UThixo anisikelele. UThixo anisikelele. Owu, kulunge kakhulu oko. Khangela nje kwi . . .

Bawo wethu osezulwini, iLizwi laKho alisayi kubuyela kuWe lilambatha. WawunguLowo wakuthembisayo oko. Okwam nje kukuthetha oko Wakuthethayo. Ndiphinda nje amazwi waKho. Wathi, "Lowo ulivayo iLizwi laM akholwe kuLowo waNdithumayo unoBomi obuNgunaphakade." Wayithembisa loo nto. Kwaye, Nkosi, siyazi ukuba sinemveliso eziphuma kwimveliso namhlanje, abaninzi abathi bayakholwa ngelithuba bengakholwa; kuyazibonakalisa. Kodwa, Nkosi, kukho nabanyanisekileyo kananjalo.

Ndithandaza ukuba Uphe ngokuhlwanje apha yonke indoda nomfazi, inkwenkwe okanye intombazana, kungabi namsebenzi nokuba ngabesiphina isizwe, bangowuphi na umbala, bangabeyiphi na inkonzo . . . Owu, Thixo, bazalise. Banga bangabona isibonakaliso sokwenene saloo Yesu mnye namhlanje ephakathi kwethu, njengokuba Wayenjalo ngomhla wePentekoste ekuZityhileni kwaKhe kwesi sigaba, enguMoya oyiNgcwele. Siphe oko.

Sibona ukuba iLizwi lizalisekile, iziprofetho zisenzeka, sithelekisa namhlanje oko kubizwa ngokuba yinkonzo yehlabathi—okanye iBhunga leeNkonzo zeHlabathi, sithelekise

oko kunye nesithembiso sangePentekoste; akukho kuthelekiseka konke konke. Asinako ukuba nokuhlamba impahla yethu engcolileyo ngelotikiti.

Kodwa, Nkosi Thixo, ukuba siyakubuyela emva kuloo Mthombo, kukho inkqubo yokuhlanjululwa apho. Ngoko amava ethu neLizwi likaThixo ayakuhlangana; ngoko singakubanga okukokwethu. Siphe oko, Nkosi, ngokuhlwanje, njengokuba ndinikela aba bantu ezandleni zaKho. Siphe sonke ngabanye oko sikusweleyo, Bawo. Sikucela eGameni likaYesu. Amen.

UThixo anisekelele. Ndibulela kakhulu ngokuma, nilinde ixesha elide, kwaye ndicela uxolo ukunigcina kude kube yimizuzu elishumi emva kweyeshumi. UThixo abenani ndide ndinibone kusasa. Ndiyayibuyisela inkonzo ngoku, ndiyaqonda, kumphathi-nkqubo.

Uthixo Onamandla Etyhilwe Phambi Kwethu, Umq. 5 Inani 1
(*The Mighty God Unveiled Before Us*, Vol. 3 No. 22)

Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi ngeMvulo ngorhatya umhla wama-29 kuJuni, ngowe-1964, kaBellevue-Stratford Hotel, ePhiladelphia, ePennsylvania, eMelika, wathatyathwa kwisishicileli-mazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-1996 ngabe:

VOICE OF GOD RECORDINGS
P.O. Box 950, Jeffersonville, Indiana 47131 U.S.A.

Ilungelo lombhali elilelakhe lokushicilela

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

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

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org