

NAMHLANJE ESI SIBHALO

SIZALISEKILE



Ningakhe nime njalo, ukuba ninakho, logama sithobisa iintloko zethu ukuba sifumane ilizwi lomthandazo.

Bawo Othandekayo waseZulwini, silivuyela kakhulu eli, lilelinye ithuba lokuzisa eziNdaba ziLungileyo, zikaYesu Kristu. SiyaKubulela ngokuba isenguYe izolo, namhla, nangonaphakade. SiyaKubulela ngaba bantu baphume bahlanganisana apha ngelixesha lemozulu ebanda kangaka, babe besonothakazelelo olukhulu, bekhangele, bekhohwa ukuba sakunikwa into enkulu engaqhelekanga evela kuThixo. Siza sinelothemba, Nkosi, kuyo yonke imihlangano. SiyaKubulela nangeenkonzozaphezolo elinye phaya kwiTabanekile. SiyaKubulela ngenkonzo ebilapha phezolo, nangenkonzo yanamhlanje kwiTabanekile. Sikhangele phambili koko Uyakusipha kona ngokuhlwanje.

Bawo siyazi ukuba nabanina onako ukushukumisa izandla zakhe anganakho ukutyhila amaphepha eBhayibhile, kodwa Mnye kuphela Onokuyenza ibe yinene, iphile nguWe. Bawo sikhangele kuWe ukuba wenze oko kusihlwanje. Sisikelele ngandlela zonke. Iintliziyo zethu zizaliswe luvuyo xa sibona ukusondela kwexesha apho siyakubonana naYe ubuso ngobuso—Lowo samthandayo samphilela yonke leminyaka. Baninzi abathe baguqulwa Nkosi. Siyaqonda ukuba kukho umkhosi omkhulu, amashumi amane mhlawumbi amahlanu, abazakubhaptizwa eGameni LaKho kusasa ngenxa yenkonzo yaphezolo. Owu Thixo, nceda, wandise, siyathandaza, de yonke iMbewu ka Thixo eyanyulwa kwangaphambili ibe iKubonile ukuKhanya kweVangeli yangena ebuhlanti.

Siyakucela ngokuhlwanje ukuba usifihle emva kweLizwi, usimfamekise kwizinto zehlabathi ukuze sibone uYesu. Kwanga phakathi kwethu ngokuhlwanje kungenzeka okwase Ntabeni yoTshintsho ukuze singaboni mntu ingenguye uYesu kuphela. Sikucela ngeGama laKhe sicelela uzuko lwaKhe, nokungqinelwa kweVangeli yaKhe. Amen. Ningahlala phantsi.

Ndizakukhe ndiguqulele umboko okanye le desika kancinci ize ngecala, ukuba kuyakulunga, ndikwazi ukuvela macala omabini esihlwele esi. Ndiyacinga ukuba ndinganako ukuzimisa kakuhle ezi-makrofoni. Umzuzwana nje, kuzakulunga.

Sibulisa silapha kwihlobo ephakathi ngokuhlwanje izihlobo zethu ezise Arizona, eCalifornia, eTexas, nakwiMelika jikelele ngonxibelelwano lwemfonomfono. Iya—iya kwisizwe sonke

(lenkonzo ngokuhlwanje) ngoqhakamshelwano lomnxeba. Siyathemba ke ukuba uThixo uyakusisikelela.

Niyandiva apho emva ngasekunxele kwe—kweholo? Kulungile, ke bazakuqondisa ngoku ukuba ezintambo zemfonomfono zisebenza kakuhle na.

Wonwabile wonk'umntu ngokuhlwanje? O, kulungile, kweli cala? Amen. Ndiyavuya ukubona ukuba nihleli kakuhle nonke. Ngoku ke ngokuhlwa ngomso ukuba izihlwele zisanda, kuyakubakho enye ifoni e—ikho ngokuhlwanje, ndiyacinga abanye baphaya ezantsi kwiTabanekile. Kusasa ngomso inkonzo ayukuvakala phaya kwi-Tabanekile, kobe kukho umntu weentyantyambo oyobe ehombisa inkonzo elungiselela umtshato wasemva kwemini ngomso. Bayitshintshile ke inkonzo yakusasa iyakuba kwiNkonzo kaMzalwana u-Ruddle (eliney lamadlanelane ethu) phezulu apha kulo mgaqo mkhulu Kwa-62. Seyazisiwe? Yazisiwe. Ukuba ke ithe yaphuphuma abanye sakubehlisa sithumele omnye umfundisi baye kuMzalwana uJunior Jackson e Clarksville. Isizathu sokuba ibekwa Mzalwana uRuddle, kukuba kukufutshane apha, yaye singa-sicinge ukuba ningayifumana lula. Sophinda ke sibonelele nangolunye uhlobo. Niqiniseke ngokuzifaka zonke ezaa mbaptizo ngomso, ndiyathemba ukuba kuyakubakho elinye ikhulu nokuba mabini ongezelekayo kolubhaptizo lwangomso.

Ngoku ke . . . ngokuhlwa ngomso, andiye ndithande kwazisa nantonina ozakuthetha ngayo kwangaphambi kwexesha, kodwa ke ngobunye ubusuku okanye imini enkonzweni, ndifuna ukuthetha nge—ngengongoma ethi: *Ngubanina lo Melkitsedeke?* Ngoba yi-Yingongoma endicinga ukuba siphila kwixesha lokuba, ezizityhilelo ebeziyimibuzo mandulo, kuzo zonke izigaba ukuba “Ngubani lo Mfo?” Yaye ndiyakholwa ukuba uThixo unayo impendulo yokuba waYengubani. Abanye bathe bububingeleli abanye bathi yikumkani, abanye . . . kodwa kumele ibekho . . . kusekho umbuzo nje, kumele ukuba ibekho impendulo eyiyo yalombuzo. Ayinakuba ngumbozo ingakhange ibe yimpendulo kuqala.

Ngoku, siyathemba ukuba uThixo wosipha intsikelelo ngokuhlwanje eLizwini laKhe sisalifunda.

Nibene . . . uBilly undixelele ukuba nibe nentsebenziswano entle nabantu abebelapha kulandawo yokupaka iimoto, amapolisa nento yonke. Nithi roqo, yinto elunge kakhulu leyo.

Sinethemba lexesha (mhlawumbi kutshanje) apho sakuthi mhlawumbi size nentente apha esixekweni siyigxumeke apha ngaphandle kwibala lebhola, apho sinokuhlala ixesha elide okanye ibe yimvuselelo yeveki ezintathu nokuba zine, iqhubeke. Apha siqala nje ukwazana, kufuneke sindululane ngoxolo kwakhona. Ndingathanda ukukhe ndize ndihlale utyelelo olude, ngelinye ixesha apho unokuhlala ukuze kungafuneki

uvale ngobusukwana obunye okanye obubini, kodwa uhlale nje ufundise imini nobusuku, imini nobusuku njalonzalo. Mhlawumbi abanye bakhe bagoduke bayokupha iinkuku, basenge iimazi zenkomo, babuye kwiveki ezayo, siqhubeke nenkonzo. Ndi-Ndiyayithanda loo nto. INkosi ke ibe nani.

Ngoku, phambi kokuba ndihambe, mhlawumbi kusasa ngeCawe okanye ngokuhlwa ngeCawe okanye enye (kwenye yezinkonzo), Ndiyazi ukuba nilinde ukuva uMyalezo ngeNyaniso malunga *noMtshato noQhawulomtshato*, nto leyo iyenye yezona nkathazo zinkulu zalomhla. Yaye ndi . . . ndiqiniseke njengokuba ndime apha, ndiyakholwa ukuba impendulo eyinene iseLizwini lika Thixo, yaye ndiyakholwa yile . . . yile bendithembise ukuyibuyela.

Ngoku masithi, ngokwazi . . . ngokwazi kwam, ndifuna khendifumane enye inkonzo apha eJeffersonville ngeCawe yePasika; ibe nenkonzo—yokuphuma kwelanga ngeCawe yePasika, ke sakuyazisa kwangethuba, sizame, mhlawumbi singafumana iholo ukuba kuyenzeka, mhlawumbi nenye indawo, ngeCawe-okanye size ngoMgqibelo neCawe. Ndize ndindize ukuza, ndiphinde ndiphume, kuba ixesha selikufutshane . . . kufuneka ndiqondisise nesicwangciso endinaso nomnye wa—wa—wa—wabaecwangcisi—hambo bam eCalifornia. Ukuze kwangoko emva koko, kufuneke ndihle ndiye e-Afrika. Ze sinxibelelane ke nisithandazele kananjalo.

Ngoku, ngokuhlwanje ndinqwenela ukuba niqwalasele isicatshulwa seLizwi likaThixo esifumaneka kwisahluko sesine sikaLuka Ongcwele—isahluko sesine ivesi yeshumi elinesithandathu, siqala kuyo. NguYesu othethayo: *Namhlanje eli Lizwi lizalisekile ezindlebeni zenu.*

Ngoku ke, sifuna ukukhupha isigqibo apha sokuba iLizwi likaThixo linguNdoqo. Ngoku ke, sinako sonke ukuqikelela izinto eziyimfuneko, kodwa kuthatha ubuqu bondoqo ukwenza into isebenze. Singabuqikelela ubuxhakaxhaka bematshini (inqwelomafutha) kodwa ikhona eyona nto yenza ukuba amavili asebenze ashukume.

Ngoku ke, uYesu wabuyela e—eNazarete apho wayekhulele khona. Emazantsi kwezi Zibhalo sifumanisa ukuba bathi, “Sivile ukuba wenze *oku noku* eKapernahum, make sikubone ngoku uyenza apha kwelakowenu.”

UYesu wathi, “Umprofethi akafumani mbeko kowabo.” Kakade, sukube iyindawo akhulele kuyo abantu bonke bekwazi. Kwakhona apho Wayenegama elibi indawo yokuqala ngokuba Engenayise walapha emhlabeni. Babembiza ngokuba ungumgqakhwe womntwana—kuba uMariya wamitha engekamtshati, ngokusemthethweni uYosefu. Kodwa oko akunjalo; siyazi ukuba akunjalo.

Kwesi Sibhalo ke, into etsalele amehlo am apha, yinto esanda kwenzeka kutshanje ePhoenix, e-Arizona. Kwakukumhla wokugqibele wenkonzo endandizakuthetha kwiNgqungquthela yeZizwe ngeZizwe yooSomashishini be-Full Gospel. Kwakukho ke kulomhlangano olindwendwe kunye nathi uBhishophu wamaKatolika, ngoweCandelo lamaKaledi lenkonzo yabaPostile bamaKatolika—uMfundisi oMkhulu uJohn S. Stanley, oyi-O.S.D. Ungubhishophu omkhulu ophethe zonke iiBhishophu zamaKatolika kwiZizwe Ezimanyeneyo zeMelika. Kuthe kanti likhadi lakhe eline—elinedilesi yakhe eli.

Waye ke endwendwele kwabo Somashishini bangaMakristu, ndandihlangene naye apho kusuku olungaphambili. Ndathi xa ndandithetha ngokuhlwa ngoMgqibelo, ndiyakholwa kwakungoko-okanye kusasa ngoMgqibelo ngesidlo sakusasa, ndathi ndithetha nje wabe endithe ntsho. Ndacinga, “laa ndoda ayingqinelani tu nayo yonke into endiyithethayo.” Yaye—uyazi, wawu—wawunokumbona nje, wayemana eyinyusa eyihlisa intloko yakhe, kodwa ke ndandingayazi eyona nto yayimsebenza kanyekanye.

Kwathi emva kwemini ngeCawe ndakuphakama ndizakuthetha iNgongoma *ngokuLunywa*—apho uYesu wathi, njengomfazi xa aza kuzala, uyaxhalaba ziintlungu. Apho ndandiza kuthetha *ngokuLunywa* (njengengongoma), ndisithi ihlabathi liyalunywa ngoku. Ezindala kufuneka ziphuthisiwe ukuze kuzalwe ezintsha njengokuba imbewu kufuneka ife ibole ukuze ivelise ubomi obutsha. Nangendlela elantlithwa ngayo kukulunywa ihlabathi ngeMfazwe yoKuqala yeHlabathi. Lafumana iintlungu ezoyikekayo, kuba babenetyhefu yomoya nezinto ezinjalo ezazinokuphantse zitshabalalise ihlabathi liphela. Kwaze ngeMfazwe yeSibini yeHlabathi labethwa yintlungu ethe nyi, babeneziqhushumbisi-zakhiwo nesiqhushumbisi se-atom. Alinako ukumelana nokunye ukulunywa. Banezizixhobo ziziintolo zichukunyiswa bekude namhlanje, imfazwe nje enye iyakulijula esibhakabhakeni, kuba liyakuzalwa, kubekho umhlaba omtsha. IBhayibhile ithe uyakubakho.

Phantsi koMyalezo womprofethi wonke uSirayeli wayelunywa kuba aba baprofethi babevela emva kokuba izifundiwa zezakwalizwi namadoda enkonzo seyiguqule inkonzo yabaliqumrhu. Athi ke akuvela loo mprofethi no-ITSHO INKOSI [UYEHOVA—Mguq.], azigungqise zilunywe iinkonzo. Ekugqibeleni yalunywa de yazala uNyana weNdaba eziLungileyo, OwayeliLizwi ngokwaLo lenziwe inyama.

Ngoko ngenene ibandla liyalunywa kwakho ngokuhlwanje lizakuzala uNyana-uNyana kaThixo abuye kwakhona. Zonke iinzululwazi zelizwi zethu, iinkqubo zethu, namahlelo ethu onke abole bhutyu kanye apha phantsi kwethu. Sisekulunyweni njalo, yaye uMyalezo ovela kuThixo usoloko ulenza lilunywe ngakumbi

ibandla. Kodwa kamva uyakuzalwa ngumtshakazi, oyakuvelisa uYesu Kristu kuMtshakazi waKhe.

Ndisacinga njalo ukuba lendoda yayingavumelani nam kangako, ndakuphakama ndizakuthetha lo Myalezo, ndatyhila iBhayibhile yam ndifuna iphepha, unkosikazi esanda kundipha iBhayibhile entsha yeKrisimesi. Eyam iBhayibhile yayinemyaka emalunga nelishumi elinesihlanu ubudala, seyiyinto elidlakadlaka. Amaphepha qho ukuba ndiyivula abhabhe aphume, kodwa ke ndisazi kakuhle apho ndinokusifumana khona sonke isiBhalo, ndandifunde gqitha kuloo Bhayibhile. Ndandisand'ukuthatha le intsha kuba enye le yayivukuvuku ukuba ndiye ngayo enkonzweni.

Ndathi xa ndiqala ukutyhila kuYohane Ongcwele, apho sasifumaneka khona eso siBhalo, ndaqalisa ukufunda kwisahluko seshumi elinesithandathu, nako ingekho levesi ndiyifunayo! Ndacinga, "Sisimanga." Ndaphinda ndatyhila; yayingekabikho. UMzalwana uJack Moore waseShreveport, eLouisiana, umhlobo wam omkhulu, echophe apho. Ndathi, "Mzalwan'uJack, ayifumaneki kuYohane 16 na?" Wathi, "Ewe."

Laa mpriste womRoma wasuka esitulweni sakhe, malunga nekhulu labefundisi ababehleli apho eqongeni, wasondela kum, egaxele zonke ezozambatho zakhe nezinxibo neminqamlezo nezinto ezinjalo, wasondela kum, wathi, "Nyana, ungangxami. UThixo uzakusebenza ngoku."

Ndandicinga ke ngoko, "IBhishophu yomRoma itsho kum!"

Wathi, "Yifunde kule yarn iNcwadi."

Ndasifunda esoSibhalo kuloo Ncwadi yakhe, ndathatha umongo-ntetho warn ndaqhuba, ndashumayela intshumayelo yam.

Emva koko, ndakugqiba, waphakama ndakumka waphakama wathi, "Inye into ezakwenzeka. Emva koku, ibandla kufuneka liphume kulemfungumfungu likuyo, okanye thina siphume kulemfithimfitshi ikuyo inkonzo." Ngoko, enye kwezo zinto.

Ndi-xa ndandigoduka (ndisihla ukuya eTucson) ngolo rhatya, abantwana bekhalela iqebengwana, ndemisa ukuze ndilithenge kwenye itafilana. Wathi unkosikazi, "Bill, azange ndingonwabi ebomini bam ngendlela ebendingayo ndakukubona ufathula kulaa Bhayibhile." Wathi, "Ibingakuhluphi wena?"

Ndathi, "Hayi" Ndathi, "Bendiyazi ukuba ikho kwaphaya, intenayo abalifakanga elaa phepha. Yimposiso nje yoshicilelo."

Wathi yena, "Ukucinga nje ukuba laa Bhayibhile uyifumene kum! Kwasuka kwangathi wonke amehlo ajonge kum."

Ndathi mna, “Ubungena kuyinceda loo nto. Yimposiso nje yoshicilelo aph’eBhayibhileni.” Ndathi, “Abazange balifake elaa phepha.”

Ndaze, ndakhe ndayijonga kwakhona. Ngokucace gca, ntonje isahluko se-16, indawana yayo, iminwe nje emithathu ukusuka ezantsi, kweliya cala lesahluko se-17 ikwayilonto, njengokuba iyiBhayibhile entsha lamaphepha mabini ancamathele nca, kanti ndifunda kwisahluko-17 endaweni ye-16.

“Oo,” Ndathi, “Kulungile. Sikho isizathu sokuba yenzeke.”

Kanye ngokucace njengokuba unokuliva naliphina ilizwi kwafika iLizwi kum lathi, “Wangena eNazarete apho wayekhulele khona, wangena endlwini yesikhungu ngokwesiko laKhe, Umpriste wamnika iSibhalo ukuba afunde, Wafunda u-Isaya-61. Wathi akugqiba ukusifunda iSibhalo, Wahlala phantsi, wayibuyisela iBhayibhile, iNcwadi kumfundisi, wahlala phantsi. Amehlo ebandla lonke ayenamathele kuYe, *kwaphuma amazwi amnandi emlonjeni waKhe* Wathi, ‘Namhlanje esi Sibhalo Sizalisekile.’”

“Namhlanje esi siBhalo sizalisekile.” Sichanekile isiBhalo! Ukuba uyayiqaphela le nto, ku-Isaya-61:1-2 kulapho Yayifunda khona iNkosi yethu-ku-Isaya-61:1-2. Kodwa yayeka phakathi kwivesi yesibini ka-Isaya 61; Yapheza kulendawo ithi, “UMoya weNkosi uphezu kwam ukuba ndishumayele umnyaka owamkelekileyo.” Wema. Ngoba? Inxeye leya, ukuzisa umgwebo, kwakungeko kweloxesha lokuza kwaKhe kokuqala kona, kokokuza kwaKhe kwesibini! Yabona, kwakungachaphazeleki apho; azikhe ziphazame iZibhalo. Zisoloko zigqibelele. UYesu waphela kanye apho siphela khona iSibhalo; kuba yiloo nto kanye eyayizakungqinelwa ngomhla waKhe.

Ngoku, okwaa kuza kokuqala.. Ngokuza kwesibini uyakuzisa umgwebo ehlabathini, ingekuko ngeliya xesha. Wayezokushumayela “umnyaka owamkelekileyo”.

Qaphela, uMesiya emi eqongeni ukuze aZingqine ngeLizwi lesithembiso laloo mini. Into engaqhelekanga kangako, uMesiya emi phambi kwebandla! Khawujonge lamazwi amnandi, xa athi apha, “Ukushumayela umnyaka owamkelekileyo.”

Umnyaka owamkelekileyo, njengokuba sisazi sonke njengabafundi beBhayibhile, yayingumnyaka wentlokoma iJubilee; ngexesha onke amakhoboka namabanjwa... njengokuba babengamabanjwa babenikela ngoonyana ukuhlawula ityala, okanye iintombi ukuhlawula ityala, babe ngamakhonkxwa ke. Nokuba babenaxesha elingakananina ekubotshweni okanye besamelwe kukuhlala apho ixesha elingakananina, wakufika umnyaka weJubilee, lakukhala ixilongo, wonke umntu wayekhululeka ukuba uyafuna. Wayekhululekile, buphelile ubukhoboka kuye.

Kodwa ukuba wawunqwenela ukuhlala ulikhoboka, wawusihliswa usiwe etempileni, bakumise ngasemgubasini wetempile bathathe inyatyhoba bakugqobhoze umthunja endlebeni. Emva koko ke uyikhonze inkosi yakho yasebukhobokeni yonke imihla yakho.

Ngumzekelo omhle kanjani weVangeli kaYesu Kristu. Yakushunyayelwa, ngexesha elamkelekileyo, ixesha leJubilee wonke umntu, nokuba ngubanina, umbala njanina, ungoweliphina ihlelo, uhambe kangakananina esonweni, uhlutshwa yintonina, ungakhululeka wakuva—ixilongo leVangeli kaThixo lidanduluka! Ukhululekile! Kodwa ukuba uwunikela umva uMyalezo wale ukuWuva, qaphela ke, ugqozwe endlebeni ngenyatyhoba. Oko kukuthi, uwudlule umda phakathi kwenceba nomgwebo soze uphinde uzive kwakhona iiNdaba eziLungileyo! Awunakuqhubela phambili, kumele ubelikhoboka laloo nkqubo uphantsi kwayo imihla yakho yonke, ukuba uwalile ukuwuva umnyaka owamkelekileyo.

Ngoku, inxenye le yesisibhalo, njengoko besenditshilo yayingadingi mpendulo, kuba loMesiya uzayo, kwixesha langoku, kuyakube kuxa Azisa umgwebo.

Ngoku, babenokungaMboni njani ukuba wayenguBanina aba bantu? Bayiphosa njani? Yenzeka njani kwinto eyayicaciswe kangaka yabonakaliswa? Bamphosa njani ukuMbona xa wa... Elo Lizwi! Khawuyicinge! “Namhlanje esi Sibhalo sizalisekile emehlweni enu!”

Kwakusitsho bani?—UTHixo ngokwaKhe, Oyitoliki yeLizwi laKhe ngokwakhe, “Namhlanje esi Sibhalo sizalisekile.” UMesiya, ngokwaKhe, emi phambi kwebandla efunda ilizwi eBhayibhileni elisingisele kuYe, aphinde athi, “Namhlanje esiSibhalo sizalisekile,” nangoko babe bakuphosa ukuyibona.

Usizi olungakanani xa yayinokwenzeka, kodwa yenzeka. Yenzeka amaxesha amaninzi. Yayinokwenzeka njani? Kakade, ngoluhlobo yenzeka ngalo nakwamanye amaxesha, ngokukholelwa ingcaciso yomntu yeLizwi. Yabangwa yintoni loo nto. Laa makholwa kulaa mihla (abizwa ngokuba ngamakholwa) babethatha indlela asitolika ngayo iSibhalo umpriste. Ngoko uYesu, yena engelolungu lasikhumdlala okanye loo mibutho yabo, Wagxothwa ekuhlanganyeleni nabo. Ngoko ke babengambandakanyi nabo, ngokuba Wayengafani nabo. UBuntu bukaYesu Kristu babugqibelele ngokokokude kungabikho mntu wayenokukuphosa ukubona ukuba wayenguNyana kaThixo, kuba wayesiSibonakaliso esipheleleyo seSibhalo esasibhalwe ngaYe! Indlela apha nawuphina uMkristu aziwa ngayo—xa ubomi bakhe bukhombisa izinto kanye ezifanele ukwenziwa nguMkristu.

Xa wayenokuma apho athi, “Namhlanje esi asibhalo sizalisekile phambi kwamehlo enu.” Kubalulekile! Kucace kanjani, kodwa abantu babengenakukuqonda. Ngoba? Kuba babethatha indlela yokutolika yomfundisi othile ababemamela. Ke, imbali iyaziphinda njalonjalo, yaye iSibhalo sinentsingiselo embaxa kwanesityhilelo esimbaxa.

Kuba njengokuba kwathiwa eBhayibhileni, “Ndambiza eYiphutha uNyana Wam” (kuthethwa ngoYesu). Ngqamanisa loo ndawo ke uyakufumanisa ukuba ikwasingisele nakuYakobi—iSibhalo esinye. UYesu yayinguNyana waKhe omkhulu. UYakobi yayingunyana waKhe awamkhupha eYiphutha, apho inguqulelo ka-Scofield ikhomba yona nezinye izikhombisintsingiselo, kuba siSibhalo eyayisingisele kuso, ngoko sasinempendulo edibeneyo. Impendulo kaYakobi okhutshiweyo noYesu Okhutshiweyo.

Nanamhlanje kunjalo! Ngenxa yokuba sikulo mbhodamo sikuwo abantu baphoswa kukubona iNyaniso kaThixo, ngokuba zininzi iindlela ezenziwe ngabantu zokutolika iLizwi likaThixo! UThixo akafuni toliki yaLizwi laKhe! UYitoliki yaKhe yena ngokwaKhe!

Wathi uThixo ekuqaleni, “Makubekho ukukhanya,” kwabakho ukukhanya. Loo nto ayidingi kutolikwa.

Wathi, “Intombi iyakumitha,” yamitha. Loo nto ayifuni kutolikwa.

Xa—Indlela atolika ngayo iLizwi laKhe uThixo kuxa elingqinela ebonisa ukuba Linjalo. Yingcaciso yaKhe ke leyo, ngokulenza ukuba lenzeke. Yiloo nto ke ukutolika kukaThixo, xa esenza ukuba lenzeke iLizwi laKhe; Uyakutolikela.

Njengokuba-ukuba azange kubekho kukhanya Aze Athi, “Makubekho ukukhanya,” kwabakho; loo nto ayifuni ngcaciso yamntu. Kodwa sifumanisa iinkqubo ezenziwe ngabantu zixutywe nayo. Ukuba wenza loo nto u—uyikhupha emgceci. Oko kwaba njalo.

Kodwa ndisacinga indlela enokuba yayisothusa ngayo. Khawucinge nje! UMesiya! Basilela njani ekuMboneni?—Kuba kwa-ezo nkokeli zabo zazifanelwe kukuba ziMazi, zazifanele ukuba zazifunda iSibhalo kangangoko, zazifanele ukuba zazisiqonda iSibhalo, zaziyidelela leNdoda zathi, “Ungumntwana ongumgqakhwe o—indawo yokuqala.” Asinakuyikholelwa loo nto. Yiminyaka emva koko asiyikholelwa loo nto, singayifela into yokuba sithi unguNyana Owazalwa yintombi! Kuyakwenzeka ngenye imini ukuba kwa-ezi zinto sibona uYehova ezenza namhlanje, abantu bemihla ezayo ukuba iyakubakho, bayakufela le nto sithetha ngayo namhlanje! Kuyakunyanzeleka nenze njalo lakuqala iphawu lerhamncwa, ningavunyelwa ukuba niyishumayele ngalendlela iVangeli.

Mhla elaa bhunga likhulu leenkonzo selihlangene, nangona selilungele inkonzo yehlabathi kungoku, kwakunyanzeleka ukuba ubungqina bakho ubutywine ngobomi bakho kule nto. Kufuneka uyikholwe ngoku. Ukuba abaa bapriste babeMgxeka bangavuka, awunakuMgxeka.

Kodwa uthi, “Ukuba ndandikho, ngendenza *oku noku*.”

Hayi yayingengomhla wakho lowo, nasi esakho isigaba! Lixesha lakho eli.

Uthi, “Owu, ukuba eBelapha . . .

Ithi iBhayibhile nguYe izolo, namhla, nangonaphakade— isenguYe, ngoko ke Ulapha. Kodwa Ulapha . . . Njengoko ihlabathi liphucuke laba likhulu lanemfundo engcono, Ulapha ekwimo kaMoya, abangenakuyibulala okanye bayise ekufeni. Wafa kwaba kanye, Akanakuphinda Afe kwakhona. Kwafuneka Enziwe inyama ukuze uThixo Afe esenyameni ngenxa yesono. Kodwa ngeli ixesha Akanakuze Afe; NguMoya Oyingewe.

Ngoku, xa sinokucinga nje ukuba babenezinto ezinjalo ababeMchase ngazo. Enye into Wayengajoyini nalinye kuloo maqumrhu abo. Uyabona ke, kwaloo nto yaMenza umntu ombi. Wayengawangeneli loo—loo maqumrhu abo, engangeneli nobo bupriste babo, engafuni nanto ngawo. Ngaphandle kwaloo nto ke, Wayezama ukrazula into ababeyakhile!

Wangena etempileni. SiMbiza ngoba wayeyindoda elungileyo; Kunjalo, kodwa ngamaxesha amaninzi asikuqondi into okuyiyo *ukuthobeka*. WayeyiNdoda enemfesane, kodwa ngelinye ixesha siyakuphosa ukuqonda ukuba *imfesane* yintonina. Uvelwano lobuntu *asiyomfesane*, *imfesane* yona kukwenza ukuthanda kukaThixo. Wadlula kwichibi lase Bhethesayida, kwisango, kwakulele abantu, izihlwele zabo. *Izihlwele* asilo nani lithile, kwakulele izihlwele— iziqhwala, iimfama, abangakwazi kuhamba, imilwelwe. Wayesoloko enemfesane ngabantu, waya kumntu wamnye, owayengaqhwaleli, engeyomfama, ekwazi ukuhamba, engengomlwelwe. Mhlawumbi yayingumntu oneenkathazwana zokuqhina, okanye isifana nje sendawo ethile eyomileyo; wayenaso iminyaka engamashumi amathathu anesibhozo yonke. Sasingazukumkhathaza, singazukumbulala. Wayengqengqe elukhukweni.

Wathi, “Uyafuna na ukuphila?”

Yathi lendoda, “Andinamntu wakundifaka emanzini, ndithi ndisaya, ke, kusuke omnye angene kuqala kunam.”

Yabona, wayekwazi ukuhamba, wayebona, enako ukujikeleza, wayebuthathaka nje.

Wathi uYesu kuye, “Vuka! Thabatha ukhuko lwakho ugoduke!” Wancinwa ke uYesu ngaloo nto. Kuba khumbula iSibhalo sathi . . .

Yiyo loo nto. Ukuba Ebenokufika apha eJeffersonville ngokuhlwanje Enze isenzo esifana neso, bebenokuthetha ngaYe kwakhona. Kodwa khumbula waYezokwenza into enye -intando kaThixo. Oko ke kufumaneka kuYohane 5:19, uyakuyifumana impendulo. Wathi, “Inene, inene ndithi kuni, uNyana akanakwenzanto ngoKwakhe, kuphela yiloo nto abone uYise eyenza, uNyana ayenzayo.”

Ngoku, babefanele kukuqonda ukuba yayikukungqinelwa kwesiprofetho sikaMoses: “Kuba iNkosi uThixo wenu iyakunivelisela umprofethi onjengaM nje.”

Uyakuqaphela ke akuyibona loo ndoda Wathi...uYesu wayesazi ukuba yayikuloo meko iminyaka emininzi. Yena ke enguMprofethi, Wayibona loo ndoda ikuloo meko, Waphakamisa isandla—Wathubeleza evula indlela phakathi kwabo bantu, wazicutha phakathi kweso sihlwele, Wafumana yona kanye loo ndoda. Wadlula iziqhwala, abangakwazi kuhamba, iimfama, nemilwelwe, kodwa yindoda eyayizele yimfesane, *imfesane* ke kukwenza ukuthanda kukaThixo.

Ngoku, siMfumana engenakubajoyina, Wayengenanto yakwenza kumahlelo abo, Wayengumlahlelwa-phandle. Wangena...Ngaphandle kokuba wangena etempile ngalaa mini inye. INdoda yangena apho yayifumana indlu kaThixo ingcoliseke phantse ngoluhlobo ilulo namhlanje. Babethenga, bethengisa, betshintsha imali, wazibhukuqa iitafile zababetshintshisa ngemali, wathabatha iintambo waziluka wababetha abatshintshisa ngemali wabagxotha etempileni wabajamela ngomsindo! Wathi, “Kubhaliwe (Haleluya!), Indlu kaBawo yindlu yokuthandaza nina ke niyenze umqolomba wezihange! Naye ngezithethe zenu niyenze into engento imithetho kaThixo.”

Owu, eloqela linjalo lalinokukholwa kuYe? Hayi, Mhlekaazi! Babequbhe okwehagu kwelodaka lemibutho nokungcola kwaloo mini de bangumkhenkce yinkqubo yolwazi de ababinakukuva ukuphepheza kwaMandla kaThixo onamanda Onke. Yiloo nto laa mfazana wachukumisa nje ingubo Yakhe waphiliswa, laze ijoni elinxilayo lanokuMtshicela ebusweni alabona sidima! Kuxhomekeke ekubeni uYivela kanjanina; kuxhomekeke ekubeni ukhangela ntoni na. Xa usiya enkonzweni kuxhomekeka ekubeni ufuna ntoni na.

Ngoku, siMbona emi apho. Ngaphandle kwamathandabuzo abantu base bemyalile—beyale—umpriste eyale abantu, “Uza apha kule Sabatha izayo, akufika, ningammameli ngoku. Ningangena nihlale apha, kodwa ningayihoyi into ayithethayo, kuba akangoweliqela lethu. Ngumgxothwa. Akanalo ikhadi lomanyano; akanalo nati—natikiti lahlelo. Akanayo nanto injalo tu.”

“UYintoni?”

“Yenye indlavini yenkwenkwe, eyazalelwa apha ngezantsi ngobugqakhwe emzini womchweli—unina wamitha bengekatshati, bazama ukufihla loo nto ngento enkulu engewe. Thina siyazi ukuba uMesiya akufika Uyakhula ngemijelo yeZulu aye kumbingeleli omkhulu athi ‘Ndimlo, Kayafa.’”

Kodwa sifumanisa ukuba Azange ayenze ngolohlobo, kuba kwakungabhalwanga ngolohlobo eLizwini! Yayisisithethe esenziwe ngabantu esabangela ukuba bakholelwe loo nto. ILizwi lathi uYakuza kanye ngale ndlela Weza ngayo. Wayemi apho, efunda eLizwi esithi kubo, “Namhlanje esi Sibhalo sizalisekile emehlweni enu,” nangoko bakuphosa ukuMbona okanye ukuMqonda, ngalaa ndlela benza ngayo nakweminye imihla yamandulo.

UNowa ngewathetha kwaloo nto mhla wangena enqanaweni lavalala ucango. UMoses ngewaphakama wayivula laafestile yayiphezulu enqanaweni, walijonga ibandla (ukhumbule, nguThixo owavala ucango) yaye ngewathi, “Namhlanje esi Sibhalo sizalisekile emehlweni enu!” Kodwa kwakungasekho xesha kubo ngoko. Wabashumayeza ikhulu elinamashumi amabini eminyaka ezama ukubangenisa kuloo nqanawa wayeyakhile, ebaxelela ukuba iSibhalo sithe ITSHO INKOSI izakuna invula! Kodwa, balibazisa. UNowa ke yena wayenokutsho lula ukuthi—“Namhlanje esiSibhalo namhlanje sizalisekile!”

UMoses kwangalaa mini Yehla ngayo iNtsika yoMlilo phezu kweNtaba yeSinayi yangqinela ubungqina bakhe, wayenokuthi uMoses, “Namhlanje esiSibhalo sizalisekile.”

UMoses, uyazi, wayeyindoda ebizwe nguThixo, umprofethi. Yaye ngesha awayebizwa, engumprofethi, kwakufuneka ukuba abenamava wamandla angaphezu kwendalo ukuze abe ngumprofethi. Kwakufuneka ahlangani noThixo ubuso ngobuso athethe naYe. Kwakhona enye into, into ayithethileyo yenzeke kungenjalo akukho namnye owayezakumkholelwa. Ngoko, ke akukho mntu unalungelo lakuzibiza *ngolohlobo* de abe ubonene noThixo Buqu kweliya cala lentlangano, ndaweni ithile, apho abonene khona noThixo ngokwaKhe! Bonke abaphiki abangakhohlwayo ehlabathini abanakuba nakuyihlasela isuke kuye; ube ekho, eyazi ukuba yenzekile. Wonke uMkristu kufuneka enaloo mava phambi kokuba abe nento yokuthetha ngokuba nguMkristu, amava angawakho!

Ndikhe ndathetha nomtshana warn, kwixeshana nje elidlulileyo inkwenkwana yomKatolika [UmRoma.—Mguq.], owathi, “Malum’uBill, ndigqobhe ndiphuma, ndisiya ndawo zonke ndizama kufumana nto!” Ubusuku nobusuku phambi kokuba iqale lentlanganiso ibisoloko ilila, ebusuku ephupha amaphupha okungena, ebaleka esiza esiguqweni (xa kushunyayelwa) evuma izono ukuba ebengekho ndleleni.

Ndathi “Melvin, nokuba uzame ukuyaphina, nokuba zingaphina iinkonzo ozijoyinileyo, nokuba bangaphi na oo‘Mariya Ongwele’ obacengelezileyo, okanye zingaphina iintsikelelo ozifumana ebantwini, kumelwe uzalwe ngokutsha ngoMoya kaThixo! Yiloo nto kuphela enokwanelisa intliziyo yomntu.”

Ndi—Ndiyazi ukuba banento abayimisayo namhlanje endaweni yokuzalwa ngokutsha—babambana izandla nomshumayeli abhale igama lakho encwadini. Kodwa, zihlobo, sisithethe nje eso! AsiyoNyaniso yeBhayibhile! Ukuba ibiyiyo iZenzo zabaPostile esahlukweni sesibini ngesifundeka ngoluhlobo: “Wakuzaliseka umhla wePentekoste, umfundisi waphuma wabaxhawula izandla abantu.”

Kodwa ithi: “Wakuzaliseka umhla wePentekoste (ekumiselweni kwebandla), kwaphuma isandi eZulwini njengomoya ovuthuza ngamandla, sayizalisa yonke indlu abebekuyo!”

Yindlela aweza ngayo uMoya Oyingcwele ekuqaleni, ikwayindlela aza ngayo oko ukusukela ngoko! UnguThixo waye Akaguquki.

Ngoku, iyabakhubekisa abantu. Bathi, “Yayiyinto yomnye umhla.” Ke, IkwaNguye izolo, namhla, nangonaphakade. Lonke ixesha elakhe ibandla lamkela ngalo uMoya Oyingcwele, soloko Esiza ngolohlobo weza ngalo ekuqaleni, phantsi komgqaliselo omnye, Izenzo 2:38. Ayizange iguquke; ingasokuze iguquke.

Njengomgqaliselo kagqirha kwisifo, ukuba ubhala umgqaliselo wesifo (ngugqirha owenza oko), awuthathe awunike unyelangamathe nje, womxubi-mayeza, ze yena afake isixubi esininzi, libabuthathaka lingabi nakukunceda. Ukuba ufake ityhefu egqithileyo, liyakubulala. Kufuneka ibhalwe kanye ngokomyalelo kagqirha.

Umgqaliselo kagqirha ke wokuba singamamkela njanina uMoya Oyingcwele siwunikiwe nguGqirha uSimon Petrosi ngomhla wePentekoste. Ndizakunikani umgqaliselo: “Guqukani nonke ngabanye nibhaptizwe eGameni likaYesu Kristu, ukuze nixolelwe izono, namkeliswe isipho sikaMoya Oyingcwele, kuba umgqaliselo uya kwabo basekude le nakubo bonke esukuba iNkosi uThixo wethu iyakubabiza.” Umgqaliselo Ongunaphakade.

UMoses wayesele enawo amava akhe. Wehla wangena elizweni waxelela abantu, “Ndihlange neNtsika yoMlilo. IBisetyholweni elivuthayo, Waze Wathi mandinixelele, ‘NDINGUYE ENDINGUYE. Yihla, Ndiyakuba nawe. Thatha lentonga isesandleni sakho uyiphakamise phezu kweYiphutha; nantonina oyicelayo, iyakwenziwa.”

Ke-e, ngokuqinisekileyo umbingeleli othile wathi, “Yimfeketho!”

Kodwa bakubona ubunyaniso benene buse—busenzeka, zange babenakumelana nabo kwakhona. Bazi ukuba uthunywe nguThixo.

Ngoko ukuba uMoses wakungqinela oko ukuba kuyiNyaniso, ngoko uThixo unyanzelekile, ukuba yiNyaniso leyo, ukulibonakalisa nokulingqinela ilizwi laloo ndoda, Inyaniso! Kunjalo.

Ukuba uYesu Kristu wema apho wafunda ngalaa mini, “Namhlanje eliLizwi lizalisekile phambi kwenu,” UThixo unyanzelekile ukuba alenze elaa Lizwi lenzeke!

Simi apha ngokuhlwanje sisithi uYesu Kristu ikwaNguye izolo, namhlanje, nangunaphakade! UThixo unyanzelekile ukuba ayiqondakalise loo nto ukuba injalo, ngokuba liLizwi laKhe! Ngoku, idala ntoni?—kuthatha ukholo nokukholwa kuYe. Kuthatha ukholo nokukholelwa iLizwi laKhe ukuba liyiNyaniso.

Qaphela into eyenzeka mhla uMoses wakhupha abantwana nabo bonke abamlandelayo. Abangazange balandele basala eYiphutha, kodwa abo balandela uMoses, ukuphuma kwabo kuLwandle oluBomvu baza baphuma bangena entlango, uThixo wehla phezu kweNtaba yeSinayi. Laa Ntsika yoMlilo yayivuthisa yonke intaba, kwathetha iLizwi liphuma apho, waza uThixo wanika iMithetho eLishumi! UMoses ngewaphuma wahamba phambi kwabantu wathi, “Namhlanje esiSibhalo Ebendixelela sona njengomprofethi waKhe siyazaliseka! Namhlanje, bendixelele ukuba uThixo wahlangana nam phaya phezulu kwityholo elivuthayo eyiNtsika yoMlilo, Wathi, ‘Oku ko...kuyakuba ngumqondiso. Uyakubuya ubazise kulendawo abantu kwakhona.’ Nangoku Nanko uThixo kulaa Ntsika yoMlilo bendixelelele ukuba wayekuyo, Undanda apha phesheya phezu kwentaba. Namhlanje esisiprofetho sizalisekile. Nanku, Ukho uzokungqinela ukuba izinto endizithethileyo yiNyaniso.”

Thixo sinike amanye amadoda anjalo, athembekileyo anyanisekileyo athetha iNyaniso, de uThixo Onamandla Onke abenokulingqinela ukuba liseyinene iLizwi laKhe! IseNguye izolo, namhlanje nangunaphakade. Angathini ukungalenzi? Ubethembise ukulenza.

UYoshuwa ngewathetha kwaloo nto, mhla wabuyela kwaKadesh-Bhaniya apho babehambe umhlaba omde entlango. Babelithandabuza ilizwe ukuba liloluhlobo lelizwe uThixo wayethembise ukuba liyakuba lilo, kodwa uThixo wayebaxelele ukuba liyakuba ngumhlaba omhle; libaleka ubisi nobusi. UYoshuwa noKalebhi yayingabo kuphela isibini esasikholwa kwelaa shumi lalishiyekile. Bathi ukubuya kwabo babanobungqina; babenesicumba seediliya esasinokuphathwa kuphela ngamadoda amabini awomeleleyo.

UYoshuwa noKalebhi ngebemayo kanye ngoko bathi, “Namhlanje esi Sibhalo sizalisekile! Nabu ubungqina bokuba lilizwe elilungileyo. Ngokuqinisekileyo. Ngoba? Nabo ubungqina bokuba lilizwe elilungileyo. Nake nazifumana phi izinto ezinjengezo eYiphutha? Kwakungekho zindawo zinjalo. Kodwa namhlanje esi Sibhalo sizalisekile.”

Wayesenokutsho kwa—loo nto mhla waprofetha esithi iindonga zeJeriko ziya kuwa emva kokuba bezijikeleze izihlandlo ezisixhenxe—iintsuku ezisixhenxe, kasixhenxe ngemini. Baze bathi bakuyijikeleza okokugqibela, zawa iindonga! UYoshuwa wayenokuphakama athi “Namhlanje, uMphathi-Mkhosi kaYehova wemikhosi owandixelela kwiiveki eziphelileyo ukuba kuyakwenzeka ngoluhlobo, namhlanje esiSibhalo sizalisekile! Naziya iindonga ziwe bhuma phantsi. Yizani, masiyokuyithatha; yeyethu.”

Namhlanje esiSibhalo sizalisekile. Kuyamangalisa, indoda yakwaThixo eyamela ezona zinto zizizo.

USirayeli, emlanjeni sebelithathile ilizwe, bewela. Bazakukwenza kanjani? Yinyanga ka-Epreli; izikhukula ziyehla ngokuba ikhephu liyanyibilika eJudeya. Owu, ngumphathi mkhosi ongenamava-wabonakala ngolohlobo uThixo xa enokuzisa abantu abehlise ngenyanga ka-Epreli ngexesha apha unxweme lweJordane lwaluzele lubheke phaya kunangaphambili.

Ngamanye amaxesha . . . Ndisenokupheza kulendawo ukuba bendinexesha ndininike icetyana nje. Ngamanye amaxesha ingathi kanti uhleli phantsi phaya unomhlaza okanye unesifo. Ucinga, “Kutheni ukuba ibe ndim ndinguMkristu, ukuba ndibe nje? Kungokuba kutheni ukuba ibe ndim ohleli oluhlobo ukuba ndinguMkristu?”

Maxa wambi uThixo uzenza izinto zibemnyama kangangokuba ungabi nakubona, jikelele, okanye naphina, aze abuye akwenzele indlela yokuphuma, ukuze uthi, “Namhlanje esiSibhalo sizalisekile, Ebethembise ukusenza.”

Wabayekela abantwana bamaHebhere bayakungena ngqo ezikweni lomlilo, Bathi, “UThixo wethu unako ukusihlangula ezikweni lomlilo, kodwa noko, asisayikuqubuda kumfanekiso wenu.” Ukuphuma kwabo apho babenevumba lomlilo kubo—bengenavumba lamlilo kubo, gxebe, babesenokuma bathi, “Namhlanje esiSibhalo sizalisekile!”

Ngexesha uDanyeli wayephuma emhadini wengonyama wayesenokuthetha kwa-loo nto.

UYohane uMbaptizi emva kwama-400 eminyaka yokufundiswa kwenkqubo yocengecelo yenkolo . . . Akumangalisi ukuba elaa bandla lalikulaa ndideko ngelaa xesha. Akuvela entlango, iYordane, wayesenokuma apho phezu konxweme,

njengoko wenzayo, athi, “Namhlanje esiSibhalo (uIsaya 40) sizalisekile!”

Ndlela le ndinokukhe ndime apha ndinixelele endakuxelelwa ngulaa mpriste mdala. Wathi, “Nyana, akuwugqibanga laaMyalezo.”

Ndathi, “Yithi cwaka.”

Wathi, “Uthethuk’uba lamaPentekoste akayiboni laa nto?”

Ndathi, “Hayi.”

Wathi, “Ndiyayibona” Engumpriste womRoma futhi. Wathi, “Kutheni ubungaqhubeki nje?”

Ndathi, “Yithi cwaka.”

Wathi, “UZuko kuThixo, ndiyayibona!”

Kwathi malunga nelo xesha uMoya Oyingcwele wahlela udade wabo owayehleli phaya phakathi kwabantu, waphakama wathetha ngeelwimi ezingaziwayo watolika kwalaa nto mna nompriste sasithetha ngayo eqongeni! Ibandla lonke, yonke loo ndawo yanxakama! Yaqhubeka yakutsho kwindibano ka-Oral Roberts kule veki iphelileyo, okanye kwengaphaya, ingundabamlonyeni womhlangano. Ukuba laa mpriste phantsi...koMoya Oyingcwele watyhila ngomfazi ophaya (udade wabo, ndiyakholwa yayinguye) into eyayisenzeka eqongeni watyhila laa nto, ntoleyo esasiyifihla.

Iyure esiphila kuyo, “Namhlanje esiSibhalo sizalisekile! Namhlanje izikhanyiso zangokuhlwa ziphumile, siyoyiswa kukuyibona.

Qaphela, uYohane wathi, “Namhlanje, ndililizwi lodanduluka entlango, njengoko watshoyo u-Isaya umprofethi. Yilungiseni indlela yeNkosi!”

Babengamqondi; bathi, “Oo, unguYesu—” “unguKristu,” gxebe.

Wathi, “AndingoKristu.” Wathi, “Andifanelekile nokukhulula umtya wezihlangu zaKhe, kodwa,” wathi, “Umi phakathi kwenu ndaweni ithile!” Kuba wayeqinisekile ukuba wayemele ukuba lapho. Wayefanele ukuba lapho ngemihla yakhe kuba uThixo wayemxelele ukuba uzokwazisa uMesiya.

Ngenye imini kwehla kweza Mfana uthile, waze wabona kunjengokuKhanya phezu kwaKhe (uMqondiso) wakhwaza, “Nantso iMvana kaThixo. Namhlanje esiSibhalo sizalisekile phambi kwenu!”

Qinisekileyo, ngomhla wePentekoste, ndlela le uPetrosi waphakama ngayo wacaphula isibhalo ku-Yoweli 2:38, ngexesha bonke babehleka—abaa bantu. Bengekwazi kuthetha ulwimi olulolwabo; beshishiza nto yimbi. Ithi iBhayibhile “iilwimi ezabekayo.” *Ezabekayo* lulwimi olwahlulahluliweyo,

olungathethi nto, kukushishiza nje, kubalekwa kujikelezwa njengegquba labantu abanxilileyo.

Baze bonke bathi, “Aba bantu banxilile; bajongeni. Jongani lendlela benza ngayo—nje laa madoda nabafazi... Abanalucwangco,” kusitsho elaa qela labakhonzi balaa mihla.

UPetrosi wema phakathi kwabo, wathi, “Madoda bazalwana, nina nihleli eYerusalem nakwela kwaYuda, makwazeke kuni ukuba aba abanxilile njengokuba nicinga, iselilixa lesithathu nje lemini, ntonje oku koko kwathethwayo ngomprofethi uYoweli: ‘Kuyakuthi ngemihla yokugqibela, ndiwuthulule uMoya waM phezu kwayo yonke inyama.’ Namhlanje esi Sibhalo sasizalisekile.” Ngokuqinisekileyo.

ULuther wafika kanye ngexesha. UWesile wafika ngexesha kanye. IPentekoste [iinkonzo zikaMoya—Mguq.] yafika kanye ngexesha. Akukho nto ingekho lungcwangweni.

Ngoku ndiyakucela khe ujonge esi sigaba nexesha esiphila kulo ngoku neLizwi elithenjisiweyo lanamhlanje. Ukuba emva phaya mandulo abantu babanakho ukuthi, “Namhlanje esiSibhalo..., Namhlanje esiSibhalo...” ... ngoku esanamhlanje iSibhalo? Kuthenjisiwe ntoni kulo mhla? SIME PHI THINA! Siphila eyiphi iyure, ngexesha iwotshi ibetha, iwotshi yezenzululwazi, imizuzu imithathu phambi kwenzulu zobusuku?

Ihlabathi lineenzingo; ibandla liselukhukweni lokungcola. Akukho mntu waziyo ukuba bemi phina. Xesha liphi lemini! Kuthiweni ngeSibhalo sanamhlanje?

Iimeko zebandla—iimeko zebandla namhlanje... ehlabathini, ezopolitiko, inkqubo yehlabathi, ibole kangangoko inokubola. Andingompolitiki; ndinguMkristu, andinamsebenzi nakuthetha ngezombuso, kodwa ndifuna nje ukuthi kubole macala omabini...

Ndavota kwakanye; ndivotela uKristu. Andinakungaphumeleli. USathana wavotela ukundichasa, yena uKristu wandivotela. Kwaxhomekeka ekubeni ivoti yam ndiyiphosa kweliphina icala. Ndiyavuya kuba ndayifaka kuYe. Ihlabathi lingathetha nantonina eliyufunayo, ndisakholwa ukuba isenguYe izolo, namhla, nangonaphakade! Uzakuyibonakalisa. Ngokuqinisekileyo Uzakuyenza. Ngokuqinisekileyo.

Ukwanda kobuthsothsi—ukungakwazi kuziphatha. Khanijonge isizwe sethu, esasiyintyatyambo yehlabathi. Ne-demokrasi eyazalwa phaya mandulo ekuPhakanyisweni koMaziphathe —sasayinwa iSigqibo soMaziphathe, sorhulumente wedemokrasi, nobawomkhulu bethu, nezinto abazenzayo. Sasinesizwe esikhulu, kodwa ngoku siyabola, siyawohlaka, siyagungqa, siyanikezela, kuzanywa ukurhafiswa abantu kufumaneke imali ithunyelwe pheshey’apha kuthengwa

ubuhlobo kutshaba. Bajike bayijule ebusweni kuthi kwakhona. Imfazwe yokuqala yehlabathi, imfazwe yesibini yehlabathi, sisaya phambili kweyesithathu. Ngokuqinisekileyo. Ezopolitiko zibolile, zingcolile—zibole ukuya kuma ezantsi. Kanyekanye le nto ithethwa nguMateyu 24, ukuba iyakwenzeka. “Isizwe siyakuvukelana nesizwe, nobukumkani buvukelane nobukumkani.” Zonke ezo zinto ziyakwenzeka. Masikhangele ke ngoku!

Kwalunga ke, qaphela okunye: ukwanda kophando-nzululwazi. Ngoku, ngaxesha lithile... utatomkhulu wayesiya kubona umhakhulu ekhwele inqwelo yeenkabi. Ngoku yinqwelomoya iJethi okanye usomajukujuku—osiwa emajukujukwini. Yinto enkulu. Kanjani... Ngubani owakuthethayo oku? UDaniyeli 12:4 wathi, “Ulwazi luyakwanda ngemihla yokugqibela.” Sibona iyure esiphila kuyo.

Qaphela ngoku iimeko zehlabathi, imeko yenzululwazi. Niqaphele kwakhona kwinkqubo yethu yemfundo—ngoku ningazami ukukuphika oku, ndinazo izicatshulwa zamaphephandaba, zifundisa ezothando ebunkonzweni bethu—ezikolweni zethu ulutsha lwethu lufundiswa ukwazana kwendoda nomfazi ukubona ukuba lingalunga na ehlabathini! Ewe mhlekazi.

Kunjani ngobupriste bethu? Ngokuhlwanje ndifumene isiqendwana ephapheni, phaya eLos Angeles, eCalifornia, apho iqela labefundisi bakwaLizwi (amaBhaptizi namaRhabe) bezisa amadoda alalanayo nabo bayenza loo ntloni, besithi bazama ukuwazisa kuThixo, ngoku eso isesinye seziqalekiso zaleyure—ubuSodom! Bade babanjwa nangumthetho.

Ngoku ke siphikanye? Inkqubo yethu yonke ibole bhutyu ukusukela kanye phantsi kwethu. Ndiqaphele ukuba ulalwano lwabesini esinye kulo lonke elaseMelika lwande ngamashumi amabini okanye amathathu ekhulwini kulonyaka uphelileyo. Yicinge nje loo nto! Indoda yendele kwindoda, kanye njengokuba babesenza eSodom.

Ukwanda kolwaphulomthetho, ubuthsothsi. Siphila eyiphi iyure? Namhlanje eliLizwi lesiprofetho lizalisekile.

Ihlabathi lezenkolo, ibandla ngokwalo, ibandla, ibandla elikhutshiweyo (ekuthiwa likhutshiwe), isigaba sokugqibela sebandla, isigaba sebandla lakwaMoya—liphi? LiseLawodike kanye njengoko satshoyo isiBhalo.

Namhlanje bayekelele. Abafazi babo banxibe ngokungagqibekanga, amadoda abo a... yinto emanyumnyezi! Abanye babo batshate kathathu nakane, bekwibhunga lamadikoni nezinto ezinjalo. Bayekelele bangenisa ukungcola, ngokuba benze amaqumru athabatha inxaxheba kwezehlabathi. Yaye namhlanje banezakhiwo ezingcono kunangaphambili. Kwenye indawo omnye wabo wakha

iholo ya-yezigidi ezingamashumi amahlanu ee-dollar, izigidi ezingamashumi amahlanu ee-dollar! AmaPentekoste! Yayikade isiba lapha ezantsi ekujikeleni kuleminyaka ingamashumi amabini idlulileyo bebetha ugwali. Bathi, “Si...ngokuba...” ISibhalo sithi kwiSityhilelo isahluko sesi-3. Uthi ndisityebi, “Ndisisityebi, ndihleli njengokumkanikazi, andiswele nto.” “Ube ungazi ukuba uludwayinge, ulusizana, ulihlwempu uhamba ze, uyimfama”—ube ungazi! Namhlaje esi Sibhalo sizalisekile emehlweni enu. Amen!

U-Amen uthetha ukuthi makube njalo. Andizenzeli amen, ntonje ndithetha ukuthi ndiyayikholelwa ukuba yiNyaniso. Namhlanje esi Sibhalo sizalisekile.

Ibandla lakwaMoya likwimeko yaseLawodike. Owu, basaxhuma bekhwaza baqhubeke wakukhaliswa umculo. Wakuyeka umculo—okanye umbhaqanga i-beatnik abanye babetha wona bawubize ngokuba ngowobuKristu—kuthi wakuyeka, lonke uzuko lumkile.

Ukuba kukudumisa uThiko kokwenene, akukho milozi yaneleyo namandla aneleyo ehlabathi okukumisa! Xa ngokwenene kuvela kuThixo, akunyuswa ngamculo; kuthabatha ukuhla kukaMoya Oyingcwele kaThixo; NguYe okwenzayo. Sebayilibala kudala loo nto, ngokuba isipho sikaMoya Oyingcwele bayascalula—besithi obona bungqina kukuthetha ngeelwimi, ibe ndakhe ndaziva iidemoni namagqwirha ethetha ngeelwimi!

UMoya Oyingcwele uliLizwi likaThixo elikuwe lizibonakalisa ngokwamkela elaa Lizwi. Ngaphandle koko ayinakuba nguMoya Oyingcwele. Ukuba ithi inguMoya Oyingcwele iphike igama libe linye kulaa Bhayibhile, ayinakuba ngoMoya Oyingcwele. Naabo ubungqina nokuba uyakholwa na okanye hayi.

Qaphela, omnye umqondiso omkhulu. AmaJuda asemhlabeni wawo, isizwe esisesawo, imali yawo, lilungu leZizwe Ezimanyeneyo, anemikhosi yawo; banento yonke. Asemhlabeni wawo awathi uYesu, “Wufundi umzekeliso kuwo umkhiwane.” Nangaya, ephindele kanye esizweni sawo. Namhlanje esiSibhalo sizalisekile.

AMajuda asemhlabeni wawo—Namhlanje esi Sibhalo sizalisekile. Isigaba sebandla laseLawodike—Namhlanje esiSibhalo (uMateyu 24) sizalisekile. Ihlabathi lisekonakaleni (into yonke), izizwe zivukelana nezizwe, iinyikima kwindawo ngeendawo, iinqwithelo ezinkulu zisihla zishukumisa isizwe njalonzalo, iintlekele kwindawo zonke—Namhlanje esiSibhalo sizalisekile.

Ngoku, siyifumane imeko yehlabathi. Sibona inkonzo eyanyuliweyo—iqumrhu, amahlelo, siyabona apho akhoyo. Siyazibona apho zikhoyo izizwe. Siyabona ukuba namhlanje ezi

zithembiso zizalisekile. Ngoku! Kuyakubakho kule mini imbewu yoqobo, iMbewu yoBuKumkani ka-Abraham. Yiloo nto kanye ayakuba yiyo, uMtshakazi woBukumkani woNyana wedinga woBukumkani. Njengokuba bendithetha phezolo, ayisayikuba yimbewu yemveli, iyakuba yiMbewu yo moya. Kuyakubakho uMtshakazi ongowomoya oyakuveliswa, oyakuba yiMbewu yoBukumkani yokholo loBukumkani loonyana boBukumkani baka-Abraham. Uya kuthi gqi ngemihla yokugqibela, yaye ixesha nendawo lidinga Alinikiweyo ngokuka Malaki 4: (iSibhalo). Kuyakubakho uMyalezo oyakushukumisa iintliziyi zabantu uziphindisele kanye kooyise abaPostile kwakhona.

Kuzakavela phakathi kwethu onamandla ka-Eliya—oyakufika; indoda yentlango eyakuphuma ibe noMyalezo oyakubuyela ngqo eLizwini kwakhona. Yile yure siphila kuyo ke leyo.

Ngoku ke jonga ke. Ngoku, ndiyanibuza ngayo leyure, nina bantu babelapha eJeffersville ngo-1933, okwaa kuKhanya kunamandla kwehla phaya emlanjeni xa ndandibhaptiza amakhulu amahlanu eGameni likaYesu Kristu (ndiyinkwenkwe enamalunga namashumi amabini eminyaka), Kwathini, Jeffersonville? Yayiyintoni, phaya emazantsi estatalo i-Spring apho *i-Courier Journal* (ndiyacinga ukuba yayiyi *Louisville Herald*) yakhupha umhlathi owayakungena phakathi kwiBhunga loShicilelo, wayakutsho naseCanada. UGqirha uLee Vayle wawusika kwiphephandaba laseCanada ngo-1933!

Xa ndandibhaptiza umntu weshumi elinesixhenxe phantsi kobu Bungqina (niyalazi ibali lonke), ndathi ndimi apho ndibhaptiza lomntu weshumi elinesixhenxe, kwehla uKhanyiso luphuma eZulwini, lubengezela Lusihla phezulu apho kungathi yinkwenkwezi ehla eZulwini. NeLizwi lathi, “Njengoko uYohane uMbaptizi wayethunywe ukwandulela ukuza kokuqala kukaKristu, uMyalezo wakho uyakuzakuzela ukuza kwaKhe kwesibini kulo lonke ihlabathi!” Namhlanje esiSiBhalo sizalisekile! Enkosi, Nkosi.

Namhlanje...uThixo uthembisile. Kwenzeke ntoni? Namhlanje Uligqibe lonke ihlabathi. Yaye ngexesha uThixo awehla ngalo wathi (ndiseyinkwenkwana) etyholweni elivuthayo okanye ityholo ezants'apha lisitsha yiNtsika yoMlilo—phezul'apha kumhlaba ka-Wathens phezu kwenduli ye-Utica Pike ndithutha amanzi esikroxo sotywala. Niyabazi ubunyaniso bayo.

Wathi, “Ungaze utshaye, okanye usele, okanye uwungcolise umzimba wakho, kuba kukho umsebenzi oyakuwenza wakuba mdala”

Ndingqinela oko ukuba kuyiNyaniso ndakubona! Yaye uThixo, njengoko Wenzayo kuMoses, wathetha phambi

kwebandla ezantsi phaya wathi, “YINYANISO LE!” Namhlanje esiSibhalo sizalisekile phakathi kwethu!

Jonga into aWayithethayo ngocalulo nokuba luyakwenzeka njanina, kuqalela ekubabekene izandla ukuya ekwazini imfihlelo yeentliziyi. Namhlanje esiSibhalo sizalisekile phambi kwala wethu amehlo! Laa madinga ayebekiwe.

Qaphela, onke lamadinga angqinelwe azalisekiswa nguThixo Wedinga. Jonga nje, kujinga eWashington D.C. ngokuhlwanje, umfanekiso weNgelosi yeNkosi. Njengoko uGeorge J. Lacy, intloko yeQumrhu leZizwe Ezimanyeneyo leZophando lonyatheliso lweencwadi zika rhulumente weZizwe Ezimanyeneyo zeMelika, wawuphononongayo eHouston, eTexas wathi, “Oku kuphela koBumi obungaphaya kwendalo obakha bafotwa ehlabathi lonke.” Umelwe kukwazi; nguye onolwazi ehlabathini lonke ngaloo nto.

Qaphela, Ijinga njengeNyaniso, iseYilaa Ntsika yoMlilo yakhokela uSirayeli phaya entlango. Siyibona Ikwaziyo namhlanje—kwa-oluya hlobo lunye loBukho obathi gqi ukuphuma eYiphutha! UNguBani? Namhlanje esiSibhalo sizalisekile. Niyawazi uMyalezo Awawuthethayo.

Jongani umbono waseTucson kwiminyaka emithathu edlulileyo. Xa ndandime phaya emgceeni, xa kwinyaka emihlanu kwangaphambili koko Wathi, “Mhla isixeko siyakuthi siqhubeke similisele esaa sibonda phambi kwelaa sango, zijike ubhekise entshona.” Abantakwethu balapha kwitabanekile abakhoyo aba—ngeloxesha bayayazi. Kunjalo.

Namini uMnu. Gojne nabanye wayelapha begxumeka laa nocanda. ndathi kwinkosikazi, “Ikho into ethethwa yile nto.”

Wathi, “Yintoni?”

Ndaze, ndangena ndajonga kwincwadana yam; nantso! Ngentsasa elandelayo ngentsimbi yeshumi, ndihleli egumbini lam malunga nentsimbi yeshumi, INgelosi yeNkosi yehla Yathi, “Yiya eTucson. Uyakuba semantlampuma eTucson kuyakufika iiNgelosi ezisixhenxe ziliqela eliyakuwushukumisa wonke umhlaba okujikelezileyo.” Yathi, “Uyakuyixelelwa apho.”

Bangaphi abakukhumbulayo oko apha, kude le phambi kokuba yenzeke? Kukho amadoda ahleli apha kanye kwesi sakhiwo ngokuhlwanje awayemi kanye apho ukwenzeka kwa loo nto, yathi Amatywina Asixhenxe emfihlelo efihliweyo yeBhayibhile iphela ayakutyhilwa azalisekise iSityhilelo 10, ukuba kuMyalezo weSithunywa seSixhenxe ezi zinto ziyakwenzeka! Namhlanje esiSibhalo sizalisekile phambi kwamehlo ethu. Namhlanje esiSibhalo sizalisekile.

Kulonyaka uphelileyo ndime kwakuloo ndawo (uMnu. Wood lo ekunye nam), sinyuka induli eku—kuhlobo oluthile lwezila malunga nokugula kwenkosikazi yakhe, uMoya Oyingcewele

wathi, “Thabatha ilitye eliphaya phantsi, ulijule phezulu emoyeni; xa lihlayo uthi, ‘ITSHO INKOSI!’ Kuyakubakho umgwebo oyakuntlitha ihlabathi. Mxelele ukuba uyakusibona isandla sikaThixo kwiiyure ezimbalwa nje ezizayo.”

Ndamxelela uMnu. Wood (okhoyo ngokuhlwanje) ndiyaqikelela malunga nesibhozo okanye ishumi lamadoda—okanye ishumi elinesihlanu lalilapho ngelo xesha, ukwenzeka kwayo, kusasa, apho iNkosi yehla ngesaqhwithe yaqhekeza intaba eyayisijikelezile, yanqumla iintloko zemithi, yenza izithonga ezithathu yathi, “Umgwebo ubhekisa ngakunxweme lwasentshona.”

Iintsuku ezimbini emva koko i-Alaska yaphantse yatshona phantsi komhlaba! Ukususela ngoko emazantsi nasemantla onxweme ukubhodla komgwebo kaThixo kulaa “mboniso womoya!”

Kukho iKhuselo leNtsimbi, kukho iKhuselo leNgcongolo, kukwakho noMdiyadiya weSono! Impucuko ihambe nelanga; ngokunjalo neVangeli. Ivela empumalanga yabheka entshona njengoko lihambayo ilanga, ngoku Ikunxweme lwasentshona. Ayinakubheka phambili kunoku, ukuba Iyaqhubeka Iyakuba seMpuma kwakhona.

Umprofethi wathi, “Kuyakubakho imini engayikubizwa ngokuba yimini okanye ubusuku.”—imini embi yosizi imvula enkulu nenkungu, apho kwanele nje—ukwazi ukujoyina inkonzo nokubhala igama lakho encwadini. Kodwa kuyakubakho ukukhanya ngexa langokuhlwa. Namhlanje esiSibhalo sizalisekile!

Kwala S-U-N ilanga uphuma empumalanga ikwangulaa S-U-N utshona entshona. Yaye kwala nyana S-O-N kaThixo weza eMpumalanga Wazingqinela njengoThixo ebonakaliswe esenyameni kwala S-O-N nyana kaThixo kwicala laseNtshona uzibonakalisa kwibandla ngokuhlwanje—ikwaNguye izolo, namhla, nangonaphakade! Ukukhanya kwangokuhlwa koNyana kufikile. Namhlanje esiSibhalo sizalisekile phambi kwethu.

Simalunga phi thina kwesi sigaba sika-Abraham? Sipi kwelixesha likhulu sime kulo, kwiyure enkulu esiyiphilayo? Yonke imibono izalisekile. Uthini ngomlungiselelana osisihlobo sethu apha, ibandla esidlelana nalo elingudade (uJunior Jackson), weza ngobunye ubusuku (kum ndilapha) wathi, “Ndiphuphe iphupha, Mzalwan’uBranham, elindihluphayo. Ndibone bonke abazalwana behlanganisene phezu kwenduli.” Wathi, “Phezu kwale nduli ubusifundisa ngoonobumba abebekhaliwe, bekhangeleka njengoonobumba abakrolwe lixesha edwaleni. Wakugqiba loo nto, yonke lonto igqityiwe, wasixelela, wathi, ‘Sondelani’, saze sahlanganisana sonke.” Wathi, “Uye wafika ndaweni ithile kwanga ufumene, bumgqalana wabetha intloko yale ncophotshana i-pyramid

yavuleka. Yaze yakuvuleka,” wathi, “ilitye le-granite lingenambhalo kulo. Waze wasixelela ukuba sijonge phakathi kulo. Naze nonke na—sonke saqala ukujonga.” Wathi, “Ndajika intloko yam, ndakuqaphela uhamba ubheka ngasentshona, ngokungxama okukhulu, usiya ekutshoneni kwelanga.” Bangaphi abalikhumbulayo?

Ndema apho umzuzwana de uMoya Oyingwele walityhila. Ndathi, “IBhayibhile iphela, ngangoku kutyhiliweyo ebantwini ngogwebelo, ungcwaliso, nobhaptizo loMoya Oyingwele, ubhaptizo eGameni likaYesu, nazo zonke ezi zinto zityhiliwe, kodwa kukho iimfihlelo ezifihlwe ngaphakathi, ngokuba iBhayibhile itywinwe ngaMatywina Asixhenxe. Kufuneka ndiye apho ukuze ndiyifumane.”

Ngalaa ntsasa mhla ezaaNgelosi zisixhenxe zisihla zawudubulisa umhlaba, amatye abhabha macala onke, iNgelosi ezisixhenxe zema apho zathi, “Phindela eJeffersonville apho uvela khona, kuba aMatywina Asixhenxe emfihlelo ezisixhenxe azakuvulwa.

Naku namhlanje siyayiqonda *iMbewu yeNyoka*; kwintsuku ezimbalwa, uThixo ethandile, siyakukuqonda okuchanekileyo koMtshato noQhawulomtshato nazo zonke ezi zinto azivulileyo uThixo, Tywina ngalinye, imfihlelo, ukususela ekusekweni kwehlabathi, saye siye saxhamla uBukho bentsikelelo yaKhe. Yinyaniso leyo. Namhlanje esi Sibhalo . . .

Iphephandaba *iLife* likhuphe inqaku, “Inqaba yesangqa sokukhanya kunyuka esibhakabhakeni phezu kweTucson nePhoenix”—kanye ngalaa ndlela ndandinixelele ngayo malunga nonyaka phambi kokuba yenzeke, okokuba liyakuba likwi—njengo nxantathu. Umfanekiso uxhonywe phaya ezantsi enkonzweni. Nina balithathileyo elaa phepha linawo. Yiyo leyo kanye. Bathi lingamashumi amabini anesixhenxe emayile umphakamo namashumi amathathu emayile ukuya emacaleni. Abakayazi tu into ebisenzeka. Livele ngokuyimfihlelo lemka ngokuyimfihlelo.

Waye uMzalwana uSothman, uMzalwana uGene Norman nam simi apho, isithathu njengengqina, njengoko kwakunjalo phaya phantsi kwentaba—uPetrosi, uYakobi noYohane. Banika ubungqina bema apho bayibona isenzeka, bayibona isenziwa! Naloo lilenga esibhakabhakeni kude ngangokuba kungabikho kufuma, kungabikho kunyakama, kungekho nto inokwenza i—inkungu. Lalinokuza njani apho? YayiziiNgelosi zikaThixo ziphindela emva, emva koMyalezo wazo. Namhlanje esi siprofetho sizalisekile phakathi kwethu! Namhlanje esi Sibhalo sesizalisekile.

Jonga. Amatywina asixhenxe sevuliwe, iinqwithelo ezibheka elunxwemeni lwaseNtshona. Ngoku, ungayiphosi njengoko

benzayo emva phaya. Ngoku, make sihoye nje kancinci lo mhla wethu.

Sithini iSibhalo ngonamhlanje nexesha esiphila kulo? UYesu ethetha...andinakuba naxesha lakuzithatha zonke, kodwa ndifuna ukuthatha le phambi kokuba sivale. UYesu wathi kuLuka isahluko seshumi elinesixhenxe, ivesi yamashumi amathathu—uYesu Kristu uLizwi ngokwaKhe (uyayikholwa loo nto?)—uYesu Kristu, uLizwi ngokwaKhe enziwe inyama, wathetha waxela into eliyakuba yiyo iLizwe ngexesha lokugqibela, into oyakuba yiyo umqondiso wokuphela kwehlabathi. Wabaxelela ukuba isizwe siyakuvukelana nesizwe, kodwa Wathi, “Njengokuba kwakunjalo ngemihla yeSodom, kuyakuba njalo ngomhla atyhileka ngawo uNyana woMntu.”

Ngoku ngexesha esiza emhlabeni uYesu, weza ngegama looNyana abathathu: UNyana wontu (onguMprofethi), uNyana kaThixo, noNyana kaDavide. Wahlala apha emhlabeni, Akazange athi WayenguNyana kaThixo. Wathi, “NdinguNyana womntu.” UYehova ngokwakhe wambiza uHezekile ebaprofethini, “Nyana womntu,” ngokuba wayeze kuzalisekisa iSibhalo njengomprofethi! UMoses wathi, “INKosi uThixo wenu uyakunivelisela uMprofethi ofana nam.” Naso isizathu esenza ukuba angabi nguNyana kaThixo ngoko, ngokuba wayenguNyana womntu! ILizwi leza kumprofethi kuba wayeliLizwi liphelele! UNyana womntu, uMprofethi Omkhulu, ingengo Mprofethi Mkhulu, kodwa uMprofethi uThixo! Inzaliseko yeNtlokobuthixo ngokomzimba yayikuYe, ngoko ke wayenguNyana womntu.

Ngoko iminyaka engamawaka amabini ebesazeka kuthi njengoNyana kaThixo, uMoya. Yaye kwiMillenium [iwaka leminyaka yophumlo—Mguq.] uyakuba nguNyana kaDavide, phezu kweTrone. Siyazi sonke loo nto, thina sikholwayo siSibhalo.

Ngoku uYesu wathi kanye ekupheleni kwesigaba sebandla eli siphila kulo, uNyana womntu uyakutyhilwa kwakhona ngendlela efanayo njengokuba kwakunjalo eSodom. Jonga nje indlela ayibeka ngayo ngokwezembali. Wathi, “Njengokuba kwakunjalo ngemihla, kuqala, kaNowa, indlela ababesidla ngayo, besela, besenda, besendisa.” Waze ngasekugqibeleni weza kuNyana womntu eSodom. Kuba phaya wayesebenza ngamaYuda. Apha eSodom usebenza ngeeNtlanga. Phaya wabarhaxisa bemka namanzi bonke emgwebeni. Apha ziiNtlanga, Wazitshisa zonke ngomhla weSodom. Kunjalo; ihlabathi leeNtlanga walitshisa phayaa.

Kanye kuyakuba njalo xa uNyana womntu etyhileka. Ayisengomanzi, kodwa iyakuba ngumlilo kweli xesha. UYesu wafunda kuleGenesis isahluko samashumi amabini anesithathu sifunda kuyo, mhla wayefunda ngeSodom.

Ngoku siyayivuma imeko ekuthethwe ngayo ye—ye—meko yehlabathi yeSodom, ubuSodom i—imo yeSodom. Sonke ngabanye sakuthi “Amen” kuloo nto; kuba siyayikholwa loo nto. Kulungile, imo yebandla yaseLawodike, ibandla lemveli, siyakuthi “Amen” sonke kuloo nto, siyamkele imiqondiso yazo. Siyazi ukuba wonke umqondiso ophaya; ibandla laseLawodike, siyayazi loo nto. Siyalazi ihlabathi ukuba likwimo yeSodom. Kunjalo? Siyakwamkela oko. Kodwa sithini ngoMqondiso ka-Abraham, lo wayelindele unyana wakhe wedinga? Yayingomnye. Khumbula, babeneSodom emva phaya; babenesithunywa sabo. U-Abraham naye wayeneSithunywa kuye. U-Abraham wayelinde imihla ngemihla elinde—phantse into eyayingenako ukuba yenzeke—uSarah, enamashumi alithoba yena ikhulu. Ngokwedinga likaThixo wayesalindile. Phakathi kwako konke ukugxekwa wayesalinde unyana. Linjalo nekhoholwa lokwenene lisalinde uNyana wedinga ukuba abuye.

Qaphela, phambi kokuba unyana afike, kwakukho umqondiso awawunikwayo. Awusayikutyhilwa kanjalo noMqondiso wokuza koNyana kwiMbewu yoBukumkani ka-Abraham elinde uNyana woBukumkani, kanye njengokuba kwakunjalo kubawo u-Abraham kunyana wenyana? Akunjalo? Watsho njalo uYesu apha kuLuka Ongcwele 17:30, phambi kokuba lifike ixesha, ukuba uNyana woMntu uyakutyhilwa njengokuba Wayenzile ngemihla yaseSodom, phambi kokutshatyalaliswa kweSodom. Ngoku, sijonge uMqondiso.

Ngoku ke masithathe...? iimeko njengoko zazinjalo eSodom. Bangena eSodom bonke, ihlabathi. Ndiyacinga ukuba omnye wabalawuli bemiboniso-bhanyabhanya ubefake umfanekiso kutshanje, kwafuneka ndiwubone; yayiyiSodom. Ukuba ukhe wawubona, yaye akukho nto iyenye, yilaa nto; uwuqwalasele. Yayingumfanekiso omhle weMelika namhlanje—iHolly Wood, kanyekanye, uhlobo olunye lokunxiba neento zonke, izinto ababezenza ngoko, iimbutho ezinkulu zobunxila nayo yonke enye into—iqumrhu labantu benkolo, ekuthiwa bayakhoholwa.

Qaphela, neSodom yayinengqina. Yayingumfo ekuthi nguLothe owayengunyana womntakobo Abraham. Ngoku, u-Abraham akazange ahlele eSodom. Yena neqela lakhe—wayeneqela elikhulu elalinaye, elalilingene ukulwa malunga neshumi elinesibini loo kumkani nemikhosi yabo; ngoko ke wayeneqela elikhulu elalinaye. Wayehleli phandle phaya phantsi komthi wom-oki ngenye imini ngexa yonke into yayingahambi kakuhle kuye; kungekho mntu okanye nto yakwenza naye, kodwa wayesabambelele kwelaa dinga. Jonga ngoku, kufutshane, phambi kokuba sivale. Esahleli apho, kwehla amadoda amathathu ehamba esiya kuye. Amabini kuwo ehla angena eSodom abashumayeza iNdaba eziLungileyo abaphumayo—uLothe. Kulungile? Kodwa Enye yahlala no-

Abraham. Qaphela, Le yahlala no-Abraham yayinguThixo uQobo; esinye isibini esi yayiziNgelosi ezizizithunywa.

Ngoku, ezantsi eSodom azange zenze mimangaliso, zababetha ngobumfama nje, yaye ukushunyayelwa kweVangeli kudla ngokubabetha ngobumfama.

Ngoku kujonge ukwenzeka kwalaa mini. Kukho ibandla lemveli. Qho iba zizithathu (njengoko bendisitsho phezolo) uThixo umelwa ngolohlobo. Kwakukho amaSodom, amaLothe nama-Abraham. Kukuloo meko inye ngokuhlwanje, ihlabathi lihleli kanye ngolohlobo!

Makhe ndinibuze into. Sijonge kulo mzekelo ngoku. U-Abraham wayibiza le Ndonda yayithetha naye ngokuthi, *Elohim*. Igama lesiHebhere u-*Elohim* uthetha Owanele konke, Lowo uNgunaphakade—*Elohim*, uThixo uQobo.

Ekuqalekeni...kwiGenesis isahluko sokuqala sithi, “Ekuqalekeni, uThixo...” Thatha igama lesiHebhere apho—igama lesiGrike gxebe, “Ekuqalekeni u-*Elohim* wadala amazulu nehlabathi.”

Nanku, kwiGenesis, malunga namashumi amabini apha... Wathi...?. Iqala malunga namashumi amabini... Waze walibiza igama lale Ndoda ngokuthi *Elohim*. Wayenzela ntoni loo nto? NguThixo emelwe esenyameni yomntu, Lo wahlala phantsi no-Abraham wadla inyama neqebengwana, esela ubisi, wadla isonka—uThixo ngokwaKhe—wanyamalala kanye apho phambi ko Abraham! Kodwa wamnika uMqondiso. Qaphela, uMqondiso wawungowokuba Weza ngomva ententeni. Yaye khumbula, u-Abraham, wayengu-*Abram* igama lakhe intsukwana ezimbalwa phambi koko, uSarah wayengu-*Sarra* phambi koko, u-S-a-r-r-a waze waba nguS-a-r-a-h no-A-b-r-a-m waba ngu-A-b-r-a-h-a-m. U-*Abraham* uthetha uyise wezizwe.

Ngoku, khawukujongele kufutshane oku, sizokubona ukudweliswa kwaleyure siyiphilayo ngoku, njengoko uYesu wathi masikhangele oludweliso. Siyibone yonke ukuba ilungile; ngoko masibone iMbewu yoBukumkani, loluphi udweliso abafanele ukuba kulo.

Ngoku le Ndoda yathi, “Abraham, uphi umkakho, uSarah?”

U-Abraham wathi, “Usententeni, emva kwaKho.”

Ngoku Yayingazange imbene ngaphambili. Yayisazi njani ukuba igama lakhe lalingu-Abraham? Yayisazi njani ukuba igama lomfazi lalingu-S-a-r-a-h? “Abraham, uphi umkakho, uSarah?”

Wathi, “Usententeni, emva Kwakho.”

Yaze yathi, “Ndi (Ndi, isimela bizo somntu)—Ndiyakukundwendwela ngokwedinga. Inkosikazi yakho

izakumnfumana laamntwana. UNdithembe ngokwaneleyo, ngoku Ndiyakuyenza ukuba yenzeke.”

Waze uSarah ententeni ingemva (wabavela, okanye wabeva nokuba niyibiza njani na), emamele okungaphaya kwentente, waze wathi—wahleka mpela wathi, “Ngoku, mna umfazi owaluphele njengam, ndizonwabise nenkosi yam emdala okwakhe, ephaya kwikhulu leminyaka ubudala! Kutheni, oku akwenzekanga iminyaka emininzi-ninzi.”

Yaye iNdoda, M-A-N indoda ihleli apho isitya isenyameni yomntu, isela isitya njengendoda eqhelekileyo inothuli empahleni Yayo, inothuli nasezinyaweni Zayo waze u-Abraham waluhlamba walususa—uThixo, uQobo, Wabhekabheka wathi, “Uhlekele ntoni uSarah, phaya emva ententeni, esithi?” Yayasazi, inokucalula iingcinga zikaSarah ententeni emva kwayo. Akunjalo?

Ngoku, iMbewu yoBukumkani ka-Abraham ukuza kwayo emhlabeni, Yabonisa Mqondiso mni? (uNyana womntu.) U-Simon waya kuye ngenye imini, esiziswa ngu-Andreyu. Wathi, “Igama lakho ungu-Simon; ungunyana kaYona.” Watsho... Yabona, yamenza ikholwa loo nto.

U-Filiphu wehla wafumana uNataniyeli; wabuya wathi, “Yiza ubone iNdoda esi—siYifumeneyo: UYesu waseNazarete, unyana kaYosefu.”

Wathi, “Ngoku yima umzuzwana. Kukho nto ilungileyo ingavela kokwakuzicingela?”

Wathi, “Yiza ubone.”

Ngoko u-Filiphu akufika Phambi koYesu no-Nataniyeli, uYesu wamgqala wathi, “Nanko, uMsirayeli inyaniso ekungekho nkohliso kuye.”

Wathi, “Rabi, undazi nini na?”

Wathi, “Engekakubizi uFiliphu, uphantsi komthi, Ndakubona”

Wathi, “Rabi, wena unguNyana kaThixo! UnguKumkani kaSirayeli!”

Ngexesha laa mfazana wayesequleni, kulaa meko yakhe yokuziphatha kakubi; wathi gqi (into engumbonwana ocace oluhlobo) eze kukha amanzi; uYesu wayethume abadisipile bakhe ukuya kuthenga “izixhaso.” Wathi akufika ezokukha amanzi, Wathi, “Ndiphathele ndisele, mfazi.”

Wathi yena, “Akukho sikweni ukuba uthethe loo nto. Sinocalucalulo apha. Ngoku, nina maJuda aninanto yakwenza nathi maSamariya; asinanto yakwenza nani nathi.”

Wathi, “Kodwa mfazi, ukuba ubusazi ukuba nguBani na lo uthetha naye, ngewucela kuM isiselo. Bendiyakukunika amanzi ongayikuza kuwakha apha.”

Wayibona imeko awayekuyo, ukuba yayinjanina. Wathi, “Hamba uyokubiza indoda yakho uze apha.”

Wathi yena, “Andinandoda.”

Wathi, “Uthethe inyaniso. Ubunawo emahlanu, nale uhlala nayo ngoku asiyo yakho.”

Wathi yena, “Mhle kazi ndiyaqika ukuba ungumprofethi! Siyazi ukuba xa athe weza uMesiya uyakusibonisa ezi zinto!”

U-Yesu wathi, “Ndinguye.”

Ngelolizwi wabaleka wangena esixekweni wathi, “Yizani nibone uMntu ondixelele izinto endizenzileyo. Asinguye kanye na uMesiya?”

Jonga, Wakwenza oko phambi kwamaJuda namaSamariya kodwa hayi phambi kweeNtlanga. Iintlanga, thina aba, sasingabahedeni ngaloo mihla (ezinye izizwe) sityatha intonga emqolo, sikhonza izithixo; sasingakhangele Mesiya. Uvela kuphela kwabo baMkhangelayo, yaye sifanele sibe siyaMkhangela! Kodwa abo babanga ukuba bayaMkhangela, ibandla ngokwalo, bakubona oko kusenziwa, bathi, “Ungumtyholi; ungumvumisi, unguBhelezabhule!”

UYesu wathi esosono bayakusixolelwa ngokuba Wayengekafi, kodwa wathi ngenye imini uMoya oyiNgcwele uyakuza enze kwale nto, yaye ukuthetha igama elinye nje eliMchasileyo awusayikuxolelwa. Ngulo mhla sikuwo apho iLizwi lonke liyakube selidityanisiwe. Ukuthetha ilizwi lokuMchasa libe linye, akusayikuxolelwa kweliphakade kwanakwiphakade elizayo.

Leyo yayiMbewu yoBukumkani ka-Abraham. Nalapha yilaa Mbewu yoBukumkani ka Abraham (eza ngokuzazisa kwalaa Ndoda ihleli apho no-Abraham) izokuqondakalisa kwalo Thixo uthe uthembise kulomhla, njengoko kwakunjalo ngomhla weSodom, kuyakuba njalo ekuzeni koNyana womntu, xeshikweni ayakuzityhila njengoNyana womntu! Amen! Yile mini apho esiSibhalo sizakuzaliseka khona.

Sijonge oludweliso sikulo namhlanje. Lijonge ibandla apho likhoyo uNyana kaThixo. . . Jonga lemini yosizi; uzijonge zonke iziprofetho. Ngoku into engummangaliso—kumele zifike iindwendwe zethu ngoku, ukuba udweliso luzakufana nolwaseSodom.

Zeza zizithathu—amadoda amathathu abalulekileyo athunyw eZulwini, siyakukwamkela oko—mathathu; Enye yahlala no-Abraham. Aqala khona onke, kodwa Enye yahlala no-Abraham amanye abheka ezantsi eSodom. Ngaba kunjalo? U-Abraham owaba negama elitshintshiweyo, lalingu Abram laze langu Abraham. Yinyaniso? Akukho nexesha elinye ekwakhe kwezembali—inkonzo yehlabathi yanomvangeli oya kuyo onegama eligqibela ngo-h-a-m de kube yile mini, uBilly G-

r-a-h-a-m. Kunjalo? G-r-a-h-a-m - oonobumba abathandathu. U-A-b-r-a-h-a-m ungonobumba abasixhenxe, kodwa G-r-a-h-a-m ngonobumba abathandathu, into ethetha ukuthi yindoda yehlabathi. Yabona?

Bona into ephume phaya namhlanje zezizithunywa ziphuma eZulwini. Kukho mntu apha ehlabathini othi inguquko ayishumayele ngokucace njengoBilly Graham? Kukho indoda eyakhe yabasebenza abantu njengoBilly Graham? Azange kubekho ndoda elizweni lonke. OoBilly Sunday nabanye babelapha eMelika, kodwa uBilly Graham waziwa ehlabathni jikelele. Bona apho abiza khona—ubakhupha eSodom! Yaye wahlulelene nohamba kunye nebandla lakwaMoya-u—Oral Roberts.

Lona ke iqela Elinyuliweyo? Bafanele ukuba naMqondiso onjani? Bafanele ukuba nantoni. Haleluya! “Kuyakubakho ukuKhanya ngexesha langokuhlwa.” Namhlanje esi Sibhalo sizalisekile. Namhlanje idinga likaThixo lizalisekile. Siyayazi loo nto ukuba yiNyaniso. Ulapha ngokuhlwanje njengoko wayenjenjalo ngoko.

Ngoku, ukuyishumayela. . .njengokuba bendisanda kutsho emzuzwini nje, ukuba ushumayela nantonina eyiVangeli, ngoko unyanzelekile uThixo ukuba ayingqinele. Yinyani leyo? Ngoku ke ukuba kunjalo, uThixo Lo wabhala iLizwi, uThixo Lo wenza isiprofetho, uThixo Lo unguThixo weLizwi; makeze aqondakalise ukuba UsenguThixo.

Njengoko u-Eliya wenyuka intaba ejongile—u-Elisha wahamba emjongile u-Eliya, wathi, “Ndifuna okuphindwe kabini,” Yaze ingubo eyayiku Eliya yawela phezu ko Elisha. Wehla waphinda loo ngubo wawubetha umlambo wathi, “Uphi na Thixo kaEliya?” Yaze laa nto inye yayisenzeka ku Eliya yenzeka naku Elisha. Futhi kwalaa Vangeli inye, kwalaa mandla manye, kwalaa Nyana womntu mnye ibinguye izolo, nguye namhlanje, iyakuba nguye naphakade! KumaHebhere 13:8. Uyayikholwa?

Ngoku, ndiyanicela. Andinakuba nguYe, kodwa Ulapha. Thina sisiphatho nje. Abanye benu bantu bagulayo apho nababambekileyo (enaziyo ukuba andinazi, uThixo ngoku makhe, ukuba ndinokuzithoba ngokwaneleyo. . .), thandazani nicele uThixo.

Andiqondi ukuba kukho amakhadi wokuthandazelwa kulendlu, akhona? Hayi, andi. . .asikhuphi makhadi akuthandazela. Siyakuba nayo inkonzo yomthadazo—okanye yempiliso yabagulayo enkonzweni. Kodwa uthandeze, ukuba azange sabonana ngaphambili tu. Yabona. . .Niyandazi, Jeffersonville! Andifuni bantu base Jeffersonville benze loo nto; ndifuna abantu abavela kwenye indawo kude. Sibone ukuba

uThixo usatyhila na. Sibone ukuba uThixo isenguYe na izolo, namhla, nangonaphakade.

Yenza njengokuba laa mfazi mncinci wenzayo. Wagqitha, wathi, “Ndiyayikholwa leNdoda.” Wayenethombo legazi wathi, “Ukuba ndinokuchukumisa umqukumbelo wengubo Yakhe ndiyakholwa liyakuphiliswa.” Kulungile? Ngenxa yokholo lwakhe ngaloo mini iSibhalo sazaliseka. Wazibopha iintliziyi zabaphukelwe ziintliziyi, “Ndabaphilisa abagulayo neziqhwalala.” Akuchukumisa ingubo Yakhe wahamba wahlala phantsi, Waphunguza wathi, “Ngubani oNdichukumisileyo?”

Wayenokwazi njani kwesaa sihlwele sikhulu sabantu (ngokuqinisekileyo ngokuphindwe kangamashumi amathathu kunabalapha ngokuhlwanje, amawaka abantu)—wayesazi njani? Wathi, “Ngubani oNdichukumisileyo?” Akazange afane akuthethe nje oko. Watsho kuba yayiNyaniso leyo. Waze Wathi, “Ngubani lo uNdichukumisileyo?” Waphunguza wajonga ngqo wayibona loo ntokazi apho yayihleli khona okanye imile (nokuba yeyiphina imeko awayekuyo—wayixelela ukuba ithombo layo legazi laliphelile. YayinguYesu lowo izolo, NguYe namhlanje.

Niyakholwa yiloo nto? Andikwazi; nguThixo okwaziyo. Kodwa uneetlungu ezikuhluphayo ecaleni. Kunjalo kanye. Uhleli apho uzithandazela. Awundazi? Yima ngenyawo ukuba kunjalo. Andikwazi. Le ndoda ilapha kanye ekoneni, lo mfana. Nawe unomqala obuhlungu. Kunjalo. Uyawuthandezela; kukho into ekuhluphayo engqondweni. Kufuneka uphumile wayishiya lenkonzo, ngokuba ungumfundisi. Kukho izibhambathiso ekufuneka uzigcinile. Kunjalo kanye. Uyakholwa ukuba uThixo uyakwazi ukuba ungubani na? Mfundisi. Mnumzan’uSmith, ngoku ungasoduka uphile, uYesu Kristu ukuphilisile. Phindela enkonzweni yakho; Umqala wakho awusayi kukukhathaza. Uchukumise bani?

Le ndoda ihleli emva apha iyabulaleka. Unethumba kulomphunga wasekunxele. Akazi—akasuki apha. Ubusenza emgodini. Kunjalo. Akundazi tu; ukuba kunjalo shukumisa isandla. Eli thumba likumphunga wasekunxele, ulinde uqhaqho ngoku. Akunjalo? Awuveli apha uvela ngaphandle kwaledolophu. Uvela eVirginia. Kunjalo. Uyakholwa ukuba uThixo uyakwazi ukuba ungubani na? Mnu. Mitchell (kunjalo), goduka uphile. UYesu Kristu uyakuphilisa. Yibuzeni lendoda; zange ndayibona ebomini bam. Ubehleli phaya ethandaza. Namhlanje esi Sibhalo . . .

Kukho elinenekazi liphaya ngemva emva kwam, njengokuba uSarah wayesententeni. Lithandazela intombi yalo. Yima ngenyawo. Intombi ayikho apha; ikude. Intombi yakho i . . . untonye nelaxesha laa mfazi waya kuYesu wayenentombi eyayihlaselwa kakubi yidemon. Umfazi u—intombazana inomoya ongolileyo. Ayikho apha, ivela—uvela eMantla


Carolina. UYakholwa yiloo nto ibe loo nto iyiNyaniso, Asiyiyo? Nkosikazi. Orders, ungagoduka. Ukuba uyakholwa ngentliziyo yakho yonke uyakuyifumana intombi yakho njengoko yafunyanwayo mhla uYesu Kristu wathi kuyakubanjalo kwimihla eyadlulayo.

Namhlanje esi Sibhalo—umqondiso waseSodom, umqondiso weMbewu-yoQobo, umqondiso webandla lemveli—namhlanje esi Sibhalo sizalisekile phakathi kwenu! Niyayikholwa? Ungamamkela ngoku njengoMsindisi noMphilisi wakho! Yimani ngenyawo nonke ngabanye nithi, “Ndiyayamkela impiliso yam; NdiyaMamkela njengoMsindisi wam, ndiyaMamkela njengoKumkani wam.” Yimani ngenyawo ngabanye.

Namhlanje... Phulaphulani zihlobo. Wasifunda iSibhalo, wayibuyisela kumpriste iBhayibhile, ithi, onke amehlo abantu ayenamathele kuYe. Wabakhangela wathi, “Namhlanje esi Sibhalo sizalisekile.”

Ndisifundile iSibhalo, neshumi elinesibini lonke nangaphezulu lobungqina bokuba siphila kumhla wokugqibela, isizukulwana esiyakumbona uYesu Kristu xa ebuyela emhlabeni. Yaye ndithi kuni ngokuhlwanje kwakhona, namhlanje esi Sibhalo sizalisekile emehlweni enu!

Nina niseTucson, nina niseCalifornia, nina niseNew York, kolunxibelelawno lweminxeba, namhlanje esi Sibhalo sizalisekile nibona! Masigcobe sivuye kunene, ngokuba uMsitho weMvana usondele, uMtshakazi waYo—uMtshakazi waKhe uZilungisile!

Masiphakamiseni izandla zethu siMnike uzuko, nonke bantu. UThixo anisikelele. 

NAMHLANJE ESI SIBHALO SIZALISEKILE XHO65-0219
(This Day This Scripture Is Fulfilled)

Lo Myalezo ka Mzalwana William Marrion Branham, waqala ukushunyayelwa ngesiNgesi ngorhatya ngoLwesihlanu, umhla we-19 kuFebhali, ngowe-1965, Parkview Junior High School, eJeffersonville, Indiana, U.S.A., wathatyathwa kwisishicileli-mazwi waze wabhalwa ngesiNgesi ungafinyezwanga. Le nguqulelo yesiXhosa ibhalwe yaze yapapashwa yi Voice Of God Recordings.

XHOSA

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