

ISIPHO SIKATHIXO

ESISONGELWEYO



Anisikelele. . .

Kwasoloko kulungile ukuza eNdlwini yeNkosi, kodwa ngcono kakhulu, kubonakala ngathi, kwezi, yiKrismesi noNyaka oMtsha kunye neentsuku zokuphumla. Kubonakala kungathi zinentsikelelo encinci ekhethekileyo eseleyo kuthi. Kwaye njengokuba thina. . . Kubi nje kakhulu singakwazi ukuba nale mvakalelo yeKrismesi ngalo lonke ixesha. Abantu bakuwangawangisele, kwaye bathi, “iNkosi ikusikelele.” Oko kulungile. Ndithanda loo nto inye malunga neKrismesi.

Ngoku, bendisiva umnyhadala wokuLinda usasazwa, ndiyakholwa, ukwenzela ubusuku bangoMgqibelo olandelayo. INkosi ithandile, ndiya kuzama ukuba lapha ngoko, kumnyhadala wokuLinda, kwaye ndifake ixesha lam, ukuba iNkosi ithandile, ukubanceda ndithethe kancinci ngomxholo othile ngobusuku bangoMgqibelo olandelayo. Kwaye ngentsasa yangeCawe, kakade, sisikolo sethu seCawe esiqhelekileyo. Kwaye ngobusuku bangeCawe yinkonzo yokuvangela. Ngoku. . . [UMzalwana uNeville uthi, “Ukuhlanjwa kweenyawo, ngobusuku beCawe elandelayo, kananjalo.”—Mhl.] Ehe. UMthendeleko, ukuhlanjwa kweenyawo, ngobusuku beCawe elandelayo. Kunjalo oko. Indlela elungileyo yokuqalisa uNyaka oMtsha, kulungile, kukuthabatha umthendeleko, sibe nokuhlanjwa kweenyawo.

Ngoku, ndifuna ukwenza esi sibhengezo, ukuba ndicela ukuba lo ngomncinci, umhlangano ovaliweyo, ofana, nje kubelusi kunye nabelusi abanxulumeneyo bomnquba, amathenjwa kunye namadikoni alo mnquba. Ndinga ukuba kulungile kuthi ukuba sihlangele kunye, kube kanye ethubeni, kwaye sibe luhlobo lokufumanisa indlela iNkosi esikhokela ngayo. Kwaye ngamaxesha amaninzi kukho izinto ezincinci ezivelayo, njengeZibhalo ezo unokuzifumana, ezo eziya kuba nzima. Kwaye ukuba asi. . . Sifuna into enye, sithethe into enye, kuyo yonke indawo. Kwaye sifuna ukuhlangana ndawonye.

Kwaye ndifuna nina belusi kunye nabanxulumeneyo: Kakade, uMzalwana uNeville, lowo oya kuba; noMzalwana uDon Ruddell phezulu apha, omnye wabanxulumeneyo bethu; noMzalwana uGraham Snelling e-Utica; uMzalwana uStricker apha, imishinari yethu; kunye nedi. . . abazalwana abo abangabelusi, uMzalwana. . . abahlukeneyo apha; uMzalwana uParnell; kwaye niyazi ukuba bangoobani abanxulumeneyo

apha; uMzalwana uJunior Jackson, ovela ezantsi eNew Albany; kwaye ngoko a—abamadikoni kunye namathenjwa.

Ndinixelela loo nto endinqwenela ukuba niyenze. Kule veke izayo, zifumaneleni isiqwengana esincinci sephepha, nize nibhale khona phaya i—iingcinga okanye i... Ndingathi, eZibhalweni, okanye umsebenzi othile lowo ekufuneka uwenzile, lowo usenokungawazi.

² Njengokuba umthenjwa eya kuthi, “Nje uyintoni umsebenzi wam ukuba lo mba uyavela?” “Uyintoni umsebenzi wam, njengedikoni, ukuba lo mba uyavela?” Kwaye umalusi usenokuthi, “Kweli Lizwi, *apha*, ndiyabona apho bekufanele ukuba kube *ngunje-na-nje*, kwaye a—andiYiqondi nje ngendlela esiYifundisa ngayo. Kwaye ubeke oko phantsi eSibhalweni, na njalo njalo.” Ngoko niwanikezele onke, kuMzalwana uWood, ukuba unganako, kuba uhlala ebumelwaneni bam. Kwaye kwakamsinya wakuba ubhale eyakho, kwaye nje ngokukhawuleza kangangoko unokuba nako, ndiya kuyixabisa lonto, ukuze ndibe nokuyikhangelela eZibhalweni.

Kwaye siya kuba noku. Hayi... Kwakungenguwo umhlangano ka wonke wonke ngoku. Wona nje ngowabelusi, nowalo mnquba, namadikoni nabathenjwa bomnquba. Kwaye oko kuyakuza ngoko nangoko, nje kwakamsinyane kangangokuba sinokubangenisa. Ngoko siya kubhengeza ubusuku apho kungekho—kungekho mihlangano iqhubekayo apha, kwaye ngoko siya—siya kukukhathalela oko ngoko.

³ Ndinga ukuba kuya kuba yinto elungileyo, Mzalwana uNeville, ukuba abo bazalwana, nonke nina belusi, na njalo njalo, ukuze sibe nokuhlangana kunye. Ngaloo ndlela singaba nokuthetha into enye, kuyo yonke indawo, uyabona, siyazi. Kwaye ngoko oko kuya kushicilelwa, kananjalo, imibuzo yethu neempendulo zethu ziya kushicilelwa, kwaye ngamnye abe nokufumana iteyiphu, ukuze nibe nokwazi, nizidlale kwakho, ukuba kukho nantoni na, nawuphi na umbuzo ovelayo, oko kusenokuba yinzuzo ebandleni. Okanye umntu othile uya kuthi, “Ke, *oku*.” Siya kubuyela emva kwaye sibone ukuba yintoni na eseteyiphini, yathi. Sinazo iteyiphu zalo olo hlobo, kakade. Kwaye ngoku sinamathenjwa amatsha, ndicinga, kulo nyaka, kunye—kunye namadikoni athile amatsha, na njalo njalo, kwaye singathanda ukuba sibayalele koko.

⁴ Kwaye lo mzalwana mncinci, lowo ngomnye wabazalwana bethu abasuka phezulu apha eSellersburg, uMzalwana uWillard Crase, ngokuqinisekileyo mfumaneleni umyalezo wawo, ukuba niyathanda, ngokuba nje usemtsha eNkosini. Kwaye—kwaye ukuba aba bafo baselula, ndicinga, bangaba nokuzimaseka, niya bona ukuba ndithetha ntoni na, nje bayazi indlela yokubambelela. Kwaye imibuzo emincinci iyafika engqondweni yabo. Endaweni yokubaleka ngebebe elithile, masihlangane

kunye kwaye—kwaye sibone ukuba lonto imalunga nantoni na. Emva koko xana thina . . . imihlangano yethu, emikhulu yethu, imihlangano yokuzimanya, xana amabandla ezimanya kunye, njengokuba besinjalo kule ntlangano yokugqibela, emva koko si—siya kwazi ngoko ukuba masithabathe ntoni na, kunye nento emasiyithethe, nje into emasiyenze. Sonke sifuna ukuthetha ulwimi olunye, ke siya kuqonda.

⁵ Ngoku, enye into endiya kuthanda ukuyithetha. Njengokuba uMzalwana uNeville ekuthethe kakuhle kakhulu oko, sininqwenelela okungcono kwezi ndaba zimnandi zexesha lekrisimesi ngeli xesha lo—lobudlelwane kwezintsuku zokuphumla, na njalo njalo.

⁶ Kwaye ngoko ndifuna ukuthabatha eli xesha ukuvakalisa, kumntu ngamnye wenu, indlela endinombulelo ngayo kuni, ngamakhadi enu eKrisimesi nezipho, kunye nezinto ezo eziye zamkelwa endlwini yethu. Ngokuqinisekileyo ndiya nibulela, ngentliziyo yam yonke. Ziye zasenzela okulungileyo ngokuqinisekileyo, ngale ntsasa. Xana . . . Ndine nkwenkwe encinci, encinci ngokwaneleyo nangoko iluhlobo lokufuna umthi weKrisimesi, kwaye besinawo egumbini. Kwaye ngale ntsasa, ndiye ngaphantsi phaya, ndafumana izipho eziliqela ezivela ebandleni lam apha, kunye nakubahlobo bam ezivela jikelele kwiindawo ezahlukeneyo, ezo ezithe zangena, zilele phantsi komthi. Kwaye andinawo amazwi okuvakalisa kuni lonto ndi . . . indlela endizixabise ngayo zonke ngazinye. Kwaye wanga uThixo weZulu anganisikelela ngokutyebileyo, ngumthandazo wam. Kwaye ngoku . . .

⁷ Kwaye thina, niyazi ukuba kuya kuba njani na, asikwazi ukuthumela izipho kwakho, ngokuba nje andinakuba nako ukwenza loo mali ingako, uyazi. Nde—ndenza ikhulu leedola ngeveki, kwaye ndinosapho olukhulu, kunye nezihlobo ezimalunga nezigidi ezilishumi, kwaye ngokuqinisekileyo kuya kuba luhlobo olunzima ukuba ndizijikeleze. Kodwa si—sinombulelo kuni kunye neengcinga zenu. Kwaye ndiqinisekile ukuba niyaqonda.

⁸ Ngoku musani ukulibala obu—obu busuku boNyaka oMtsha ozayo. Owu, ndikhumbula umnyhadala wokuLinda wokuqala endakha ndabanawo apha kulo mnquba. Andiqikeleli ukuba kukho nabani na apha owukhumbulayo. Kodwa obo yayibubusuku obunye iNkosi eyathi yakhupha ukuqina okuninzi kumalusi wenu. Ke, sikhangele phambili kwixesha elimnandi ngoko.

⁹ Kwaye ngoku, kanye nje ngaphambi kokuba sithandaze, ndingathanda ukufunda iSibhalo sesifundo ngobu busuku.

¹⁰ Kwaye ndiye ndaba nohlobo lwengxoxo mpikiswano kunye nam namhlanje. Ndi—ndiye ndabhengeza ukuba ndiya kuthetha kwi, ngobu busuku, ukuba ndithe ndafika

apha, *Sibone Inkwenkwezi Yakhe Empuma, Kwaye Sizile Ukuba SiMnqule*. Oko kuluhlobo oluvakala luqhelekile kum. Kwaye umhlobo wethu olungileyo, uMzalwana uSothmann apha, o... omnye wamathenjwa ebandla, bendiye ndambuza. Kwaye wathi, “Ndinayo iteyiphu yawo, Mzalwana uBranham. Wawushumayela, ndaweni ithile.” Kwaye umhlobo wethu oxabisekileyo, uMzalwana uLeo Mercier apha, inkwenkwe yeteyiphu, yathi, “Ewe, malunga nezihlandlo ezintlanu.” Ke, nda—ndawutshintsha nje kancinci. Kwaye endaweni yokushumayela ngo*Sibone Inkwenkwezi Yakhe Empuma*, ndifuna ukuthetha ngomxholo, ngobu busuku, we: *ISipho SikaThixo Esisongelweyo*.

¹¹ Kwaye ngoku ndiza kufunda kwiVangeli kaMateyu oNgcwele, i—isahluko se-2, ukwenzela ufundo lweSibhalo, isahluko se-2 sikaMateyu oNgcwele.

Ngoku xana uYesu wazalwa eBhetelehem yelakwaYuda emihleni kaHerode ukumkani, yabonani, kwafika izazi zivela empuma zisiya eYerusalem,

Zisithi, Uphi na lowo uzelweyo uKumkani wamaYuda? kuba sibone inkwenkwezi yakhe empuma, kwaye sizile ukuza kumnqula.

Xana uHerode ukumkani... ezivile ezi zinto, wakhathazeka, nayo yonke iYerusalem kunye naye.

Kwaye xana wabahlanganisa bonke ababingeleli abakhulu kunye nababhali babantu ndawonye, wafunisisa... kubo ukuba uKristu ubeya kuzalelwa phi na.

Kwaye bathi kuye, EBhetelehem yelakwaYuda: kuba kubhaliwe njalo ngomprofeti kwathiwa,

Kwaye nawe Bhetelehem, emhlabeni wakwaYuda, akunguye nakanye omncinane phakathi kwabalawuli bakwaYuda: kuba kuwe kuya kuphuma iRhuluneli, leyo iya kubalawula abantu bam amaSirayeli.

Ngoko uHerode, xana wazibizela bucala izazi, waqondisisa kakuhle kuzo ukuba leliphu na ixesha inkwenkwezi eyabonakala ngalo.

Kwaye wazithumela eBhetelehem, waza wathi, Hambani niye nicokisise ukuphanda ngomntwana oselula; kwaye xana nithe namfumana, zisani... ilizwi kwakho, ndiziseleni ilizwi kwakho, ukuze nam ndiye kumnqula kananjalo.

Xana zimvile ukumkani, zahamba; kwaye, bonani, inkwenkwezi, leyo ezayibonayo empuma, yahamba phambi kwazo, de yaya kuma phezu kwalapho umtwana oselula wayekho.

Xana zayibonayo inkwenkwezi, zavuya ngovuyo olukhulu ngokugqithisileyo.

Kwaye xana zangenayo endlwini, zambona umntwana oselula noMariya umama wakhe, kwaye zawa phantsi, zaza zaqubuda: . . . xana sele zivule ubutyebi bazo, kwaye zanikela kuye izipho; zegolide, . . . intlaka emhlophe, kunye nemore.

Kwaye ekubeni zihlatyelwe nguThixo ephupheni ukuba zingabuyi ziye kuHerode, zemka ukuya elizweni lazo ngenye indlela.

¹² Ngoku ndifuna ukuthabatha itekisi ukuphuma phaya, ngobu busuku. Okanye, hayi ukusuka phaya, kodwa ukuphuma kwa kwibali elinye, kuLuka oNgewele 2:7.

Kwaye wazala—wazala unyana wakhe wamazibulo, waza wamsongela ngelaphu lokujijela iidyokhwe, waza wambeka emkhumbini wesitali; ngokuba kwakungekho gumbi endlwini yabahambi.

¹³ Makhe siqubudeni iintloko zethu ngoku ukwenzela ilizwi lomthandazo.

¹⁴ Thixo oNgewele noneNceba, Lowo owasinika esona Sipho sikhulu eso eli hlabathi lakha lazi ngaso, iNkosi uYesu Kristu, siza kuWe ngokuthobekileyo ngobu busuku, ekunikeni umbulelo, kwaye sivakalisa ukusuka kumntu wethu wangaphakathi ukunqula okunzulu kwentliziyo yethu kuWe ngenxa yesi Sipho simangalisayo, asinanto sinokuyinika ukubuyisela. Kwaye kwakukuncinci kakhulu oko Owakucelayo, nje, “Yizani kuM, nonke nina nibulalekayo kwaye nisindwayo ngumthwalo, kwaye Ndiya kuthabatha imithwalo yenu kunye nezono zenu, ndize ndinikhulule.” Owu, okunjani ukutshintshiselana! Akakho namnye unokwenza oko ngaphandle Kwakho, Bawo wethu, kwaye siyaKubulela ngokuba Ukwenzile oko ngenxa yethu. Kwaye singamangqina Akho kule yure ukuba Uthabathe imithwalo yethu kunye nezono, waze wasinika uvuyo noxolo, endaweni yoko. Indlela esinombulelo ngayo, Nkosi, ngalana angaphakathi, amava obuKristu, iKrimesi ezintliziweni zethu! Siyavuya kakhulu ngenxa yoku. Siyavuya kakhulu ukwazi ukuba siphila kumhla wokugqibela, xana sibona imiqondiso isiza kwakho njengokuba kwakunjalo ngaloo mhla, yokusondela Kwakhe. Sithoba iintliziyo zethu kuBukho Bakho, Owu Wena Omkhulu Ohloniphekileyo. Vumela uMoya Wakho ulawule ngamandla ongamileyo entliziweni yethu, ebomini bethu. Kwaye usomeleze, ukusuka ngaphakathi kuphumele ngaphandle, ukuze sibe ngabakhonzi Bakho, kule yure inkulu nemnyama leyo ihlabathi lijongene nayo ngoku.

¹⁵ Sinikela olu fundo lweLizwi Lakho, Nkosi, kuWe, ngenxa yale njongo inye, yokuba, ukuphuma Koku, uMoya oyiNgcwele ubenokuzisa kunye umxholo lowo oya kwanela, ngobu busuku,

njengoMyalezo weKrisimesi kubantu Bakho abo abalindileyo. Kwaye silindele kuWe. Nkosi yalusa imilebe eya kuthetha, kunye neendlebe ezo eziya kuva. Kwaye xhobisa, kwaye ubeke uBomi kuMazwi lawo aya kuphuma, ukuze asizise elwazini olungcono lweNkosi uYesu. Kuba sikucela eGameni Lakhe. Amen.

¹⁶ Ndibhale phantsi iZibhalo ezininzi apha ukubhekisela kuzo, na njalo njalo. Bendimangalisiwe, izolo, njengokuba bendisiva oko. Ndachola iphepha, kwaye apho kukho, loo nto ibizwa lihlabathi lezorhwebo ngokuba, “yiKrisimesi echumileyo,” apho kwakukho imali eninzi echithiweyo ngeli xesha kunokuba yakha yachithwa kwemininzi, iminyaka emininzi, ukusukela emva kudala kwemininzi iminyaka eyadlulayo. Kwaye ukuba izihlwele zihlanganisene eYerusalem, kwaye nendlela ekuye kwabakho ixesha elincinci loxolo phakathi kwama-Arabhu kunye namaYuda, nokuba babaluhlobo lokuthoba imvakalelo yabo, ukuvumela a—abahambi ngezonzulo bangene esixekweni kwakho, ngeli xesha le—leKrisimesi.

¹⁷ Bendisoloko ndizibuza ukuba kutheni esi sixeko sakha senyulwa, iBhetelehem.

¹⁸ Njengoko loo maqela ebecula nje kwimizuzwana embalwa edlulileyo, u—umfo omncinci nenkosikazi yakhe, nabantwana. Kwaye phaya bendimangalisiwe, ndibukele intombazana encinci, indlela ebegcina ngayo ixesha nako oku, uhlobo oluthile lohadi lomtya olo awaye ludlala. Kwaye nendlela la mfo mncinci nangoko nje ebeselusana, kuphela, kodwa nangoko ebegcina ixesha nje kunye ne...okanye athabathe koluhadi. Ndinga ukuba ibibizwa ukuba luhadi. Ngoku, kwaye ngoko ndi . . .

¹⁹ Ndinga ngeBhetelehem, kwaye kwakutheni ukuze inyulwe ukuba ibe yindawo yokuzalelwa koKumkani wookumkani? Kwaye, uyazi, iBhetelehem yindawo encinci, idolophu encinci kakhulu. Bendisoloko ndizibuza ukuba kutheni uThixo engazange onyule indawo yenkolo ngakumbi ngenxa yoko, ukwenzela esi siganeko sikhulu, esifana neShiloh. IShiloh yayiyindawo yokuqala intente, ityeya eyamiswayo, emveni kokuba yawela iYordane. Okanye iGiligali, esinye isixeko esikhulu senkolo; okanye iZiyoni, entabeni, esinye isixeko esikhulu senkolo; okanye nkqu nekomkhulu lebhongo, laseYerusalem, nazo zonke izilumko neengcwele zayo kuso sonke isigaba. Kutheni engazange uThixo onyule iYerusalem?

²⁰ Kutheni Wonyula iBhetelehem? Mhlawumbi kwabonakala ngokungathi Waye senokunyula indawo ethile, esinye sezixeko ezinkulu zokwesabela, eso esasiya kumkhosela uNyana Wakhe ukuba kuthe kwavela inkathazo ethile. Iindawo zokusabela ezinjengeRamoti yasegilyadi. Leyo yayiyindawo enkulu yokusabela eyathi yakhiwa, ukwenzela abantu babenokubaleka bangene kwezi nqaba. IKadeshe yayisesinye isixeko esikhulu sokusabela. iHebroni, esinye isixeko esikhulu sokusabela.

21 Kutheni uThixo wachonga encinci iBhetelehem, kwaye ngoko engazange anyule ezi zixeko zinkulu ngakumbi? Kwaye zazinamagama amakhulu kakhulu, kunye nemvelaphi yokomoya ngakumbi.

22 Kodwa, uyazi, uThixo unendlela yokwenza izinto, nje eYiyeYakhe indlela malunga nezinto. Ndiyavuya kakhulu Enayo. Yabona? Ngamanye amaxesha Uthabatha izinto ezingenayo imvelaphi yokomoya, okanye ezingenayo nayiphi na imvelaphi konke konke. Kwaye yiloo nto EnguThixo; Yena unokuthabatha into ethile leyo ingento, aze enze into ethile ukuphuma kuyo. Kwaye, leyo, yiloo nto emenza Yena abe nguThixo. Yiloo nto esenza ukuba siMthande. Yiloo nto esenza thina bantu bangamahlwempu siMxabise, ngokuba nkqu nangona thina, mahlwempu, singenamvelaphi, nangoko uThixo unako ukwenza izinto ezinkulu ngathi ukuba Uthe wasibeka phantsi kolawulo Lwakhe.

23 UYoshuwa, kakade, yayingulowo owathabatha abantwana bakwaSirayeli wabawelisa, waza wabohlulela imihlaba. Kwaye esi sizwe sakwaYuda sanikwa esi sabelo apho iBhetelehem ikhoyo, eso singasentla kwembombo yasemantla yophondo lakwaYuda, umcu omncinci lowo oluhlobo olubaleka luphume njenge siqithi esincinci esinxulumeneyo nomhlaba. Kwaye kule ndawo, eli phondo, eli phondo likhulu, lilizwe lengqolowa elisemantla, apho ibhanti lengqolowa lalikhlo, apho babevelisa khona ingqolowa eninzi kunye nerhasi.

24 Kwaye omnye woonyana bakaKalebhi wasimisa waza wasiseka esi sixeko. USalmoni yayiligama lakhe, waye ngomnye woonyana bakaKalebhi. Ukuba ufuna ukukukhangela oko, nditsiba phezu kwezininzi zezi Zibhalo, kodwa ndibona abanye babazalwana bezibeka phantsi. KweyokuQala yeziKronike 2:15-...Kananjalo, uya kusifumana kuMateyu 1:5. Kwaye apho bona, wasimisa waza wasiseka esi sixeko sikhulu, eso eyayisisixeko esincinci, kodwa sikhulu ngenxa yezinto ezinkulu ezo eziye zenzeka kwesi sixeko.

25 Njengokuba bendihlala ndisithi, akulilo ibandla elikhulu; nguThixo omkhulu esebandleni. Akuyiyo enkulu, intaba engcwele; nguMoya oyiNgcwele omkhulu lowo owawusentabeni. Akuyiyo indoda engcwele; nguMoya oyiNgcwele ukwindoda. Yabona?

26 Leyo yindlela esi sixeko esasiyiyo. Sasisincinci ngesimo, kwaye singakumbi entlanjeni, kwaye sasingabukeki kakhulu. Abemi baso babe linani elincinci, kwaye basenjalo nangoku namhlanje. Kodwa kwakungenxa yokuba uThixo waye esinyulile ukuze enze into ethile. Yiloo nto endiyithandayo, into ethile leyo uThixo ayinyulayo. Akunamsebenzi nokuba ikhangeleka njani na, ebantwini, nje okoko uThixo eyinyulile.

²⁷ URahabhi ihenyukazi, lowo sonke esiqheleneyo naye, yena ekubeni waye yi—yintombazana eselula leyo eyayithunyelwe esitratweni ngutata ongumhedeni nomama, abo abambeka esitratweni ngenxa yokuba wayemhle, kwaye wayeya kubazisela ingeniso, ngokuhenyuza. Kwaye nangoko, ezantsi ngaphakathi kwale ntombazana iziphethe kakubi leyo eyathunyelwa esitratweni, yayivile ukuba kwakukho uThixo Lowo owaye wuphendula umthandazo. Kwaye ithuba lokuqala elo eyalifumanayo, lokwamkela loo Thixo okanye ukuMenzela into ethile, yayenza lonto. Kwaye uThixo wabuconganga ubomi bayo, waza wasindisa utata wayo nomama, kunye nosapho lwayo. Wathandana nenjengele kumkhosi wakwaSirayeli, sifumana oko kwimbali, waza watshata lenjengele. Kwaye ukuthandana kwabo kwakumangalisa. Kwaye ekugqibeleni bazinza baza bahlala eBhetelehem.

²⁸ Kwaye ngale njengele wazisa ehlabathini u—unyana, unyana we—we—we... Andikwazi kucinga ngegama lenjengele kanye ngoku, bendizama ukuba. Bendinga ukuba bendinalo igama layo phantsi apha, kodwa andinalo. Ndinegama lonyana wayo, kodwa kwakungunyana kaRahabhi kule njengele. Igama lakhe lalinguSalmoni. Hayi uSolomoni lowo owakha itempile, unyana kaDavide. Kodwa, omnye, uSalmoni, kwaye lo Salmoni wazala unyana ogama lakhe elalinguBhohazi. Kwaye uBhohazi, owu, sonke siqhelene neloo bali limangalisayo likaBhohazi kunye noRute.

²⁹ Ngoku, uyabona, eli henyukazi laliyiNtlanga, kwaye lalingumakhulu wamandulo weNkosi yethu uYesu. Kwaye kananjalo xana—xana uBhohazi, umzukulwana wakhe, wavela waza watshata noRute umMowabhikazi, naye kananjalo watshata kwiNtlanga. Ntoleyo yamenza uYesu kananjalo abe yinxalenye yeNtlanga, ngokokuthetha kwasemhlabeni. Ngoko xana bamzalayo umntwana wabo, igama lakhe lalingu-Obhedi. Kwaye u-Obhedi waba nonyana, laza igama lakhe laba nguYese. Kwaye uYese waba nonyana ogama lakhe lalinguDavide. Konke oku kwenzeke eBhetelehem encinci. Ingaba yintoni lonto? Ummombo weNkosi uYesu, Imvelaphi yakhe leyo amadoda amakhulu okomoya ayengayinzanga, okanye abo ababizwa ngokuba ngamadoda okomoya.

³⁰ Kwaye kwaku kuloo mihlaba minye leyo uSamuweli umprofeti awamthambisayo kuyo uDavide ukuba abe ngukumkani phezu koSirayeli, kanye apha eBhetelehem. Kwaye ngoDavide kwavela uNyana omkhulu, “Wena Nyana kaDavide,” uNyana lowo owazalelwa kwisitali esincinci ngaphaya ecaleni kwenduli, ngakwicala langasentshona lesixeko. Kwakuphaya kuloo nduli apho iiNgelosi zikaThixo zacula ingoma yazo yokuqala.

³¹ Igama elithi Bhetelehem, masiliqhekeze. B-e-t-h uthetha “indlu.” U-E-l uthetha “uThixo.” U-E-l-h-a-m uthetha

“Isonka.” “Indlu yeSonka sikaThixo.” Indlela ekwakufaneleke ngayo ngoko ukuba iSonka soBomi siphume eBhetelehem, “Indlu yeSonka sikaThixo.” Owu! Libali elihle.

³² Kusenokuba nje kwakusele kusemveni kobumnyama kancinci, kwaye ilanga laselitshonile. Iinkwenkwezi mhlawumbi sele ziphumile, kwaye ukukhanya kwakumalunga neeyure ezimbini kuhambile. Njengokuba i-esile elincinci lalibeke ezalo ezincinci, ezidiniweyo iinyawo phezulu ngasemva kwenduli, ngasentshona yeBhetelehem, njengokuba lalikhangele apho libeke khona iimpupha zalo ezincinci, ngokuba umthwalo walo wawuxabisekile. Kwaye uYosefu waye elikhokela ngokuthantamisayo, njengokuba abancinci abathathu beqalisa ukunyuka induli, okanye behambe imini yonke, besiza bevela ezantsi eNazaretha. Kwaye wayelindele ukuba ngumama nangaliphi na ixesha, sele kudlule ixesha elifanelekileyo, mhlawumbi.

³³ Kodwa zonke izinto zamiselwa ngexa elingaphambili nguThixo, oko kusebenziselana kunye kokulungileyo kwabo baMthandayo. Kwakumiselwe nguThixo ukuba kubekho ukumkani ongenantliziyi ngaloo mhla, uHerode onxanelwe igazi. UThixo wayesazi malunga noko. UThixo wayesazi malunga neerhafu, nendlela lo rhulumente ukhohlakeleyo owaye ngenazo iingcinga zenceba kulo mama ulusizana lowo nje owaye malunga nokulungela ukuzala unyana wakhe wamazibulo, nje kwiintsuku ezimbalwa. Kodwa wayalela, ukuba, “Bonke kufuneka beye kwindawo yabo yokuzalwa, kwaye bahlawule iirhafu. Akunamsebenzi nokuba yeyiphi imeko akuyo, umelwe kukuba eze, nakanjani na.” UThixo wayesazi konke malunga noko. Wazazi zonke izinto ngexa elingaphambili. Kwaye Yena—Yena wazi zonke izinto, yabona, kwaye Wenza yonke into isebenzele kunye kokulungileyo.

³⁴ Abancinci abathathu babengenzi kuxambula malunga noko, njengokuba babenyuka induli. Ekugqibeleni, emveni kokuncwina okuninzi, i-esile elincinci, ndiya babona njengokuba beya kuma encotsheni yenduli; apho i... benyuka bevela kwicala langasentshona, bevela eNazaretha, besiza ngapha. Kwaye emveni kokuba beyinyukile induli, ukuze bajonge ezantsi entlanjeni apho iBhetelehem encinci ilele khona. Iitotshi ezininzi zazivutha. Abantu abaninzi babehlanganisene bevela kuyo yonke iGalili, ukuba beze endaweni yabo yokuzalwa phaya eBhetelehem, nakulo lonke iphondo, ukuze bahlawuliswe irhafu ngurhulumente wamaRoma. Kungakhathaliseki nokuba zeziphi na iimeko, babesasazwe endleleni, abagulayo nabasweleyo, kunye nabalaliswe emandlalweni, oneqhenqa, onomhlaza, o—o—o—olihlwempu, isiqhwala, okhubazekileyo, imfama. Bonke kwafuneka ukuba beze, ngokuba yayingumyalelo karhulumente. Kwaye uHerode waye semva kwalonto, kwaye kunyanzelekile

ukuba yenziwe.

³⁵ Kwaye njengokuba iqela lethu elincinci limisa encotsheni yenduli, kumele ukuba kwakukho ilitye elikhulu lilele phaya. Kwaye ndiya mbona uYosefu emphakamisa, ngokuthantamisayo, ezingalweni zakhe, kwaye emnceda ukuhla kwimeyile encinci, waza—waza wamhlalisa phezulu ecaleni kwelitye. Kwaye imeyile encinci yancwina ngenxa yokuphefumla kwayo. Kwaye njengokuba uYosefu ngoko ehamba amanyathelo ambalwa ukuya phambili, wakhangelela ezantsi eBhetelehem encinci, kwaye wabona izitrato zixinene, kunye nokugquma, kunye nethotshi zivutha ezitratweni, kunye nokukhaza kwabantu. Kwaye babele eziyadini kunye nasezintendelezweni, kwaye konke ngaphandle kwamasango esixeko. Kumele ukuba ibingumbono othile!

³⁶ UYosefu kumele ukuba wathetha into ethile elolu hlobo. “Mariya, sthandwa, nje cinga. Nje ngaphaya kwesixeko, ngakwicala langasentla, kulapho uRute umMowabhikazi wabhikica khona ngaphaya emasimini kaBhohazi. Ngaphaya, nje ngaphaya koko, phezulu ngaphezu kwentaba ngaphaya, kulapho uDavide, ngesilingi sakhe, walalisa khona ingonyama emhlabeni, waza watsala imvu emlonyeni wayo. Kusenokuba kwakuphaya, kulapho uYoshuwa wayemi apha nekrele lakhe elibengezelayo, igorha elingenaloyiko labantu bakowethu, waza wayahlula imihlaba, kwaye wasinika eli lifa isizwe sakwaYuda, sona eso, sthandwa, esingumnombo kuso.” Kwaye ezintweni ezahlukeneyo, zokuba indlela ekumele ukuba waye mcacisela ngayo ukuba yintoni eyenzekayo.

³⁷ Kwaye ngoko ukungeva sandi ngasemva kwakhe, umele ukuba wajika wakhangelela, ukubona ukuba waye sahleli phezu kwelitye na. Kwaye xana wajikayo, waza wabona ubuso bakhe obuhle bubhekiswe ezibhakabhakeni, kwakungasekho mfuneko yokuba abuze kwakhona, ngokuba ukubonakalisa kweNkwenkwezi kwakukhangele emva ngamehlo akhe. Wazi ukuba waye jenge Into ethile.

³⁸ Kwaye wajonga kuye, waza wathi, “Yosefu, uye wayiqaphela iNkwenkwezi ejingileyo ngaphaya?”

³⁹ Kwaye xana wakhangelayo, kwaye okumangalisayo, uthi, “Andikhange ndiYiqaphela ngaphambili, sthandwa.”

⁴⁰ “Ke, Ibisoloko isilandela kusukela oko ilanga litshonile. BendiYikhangele. Imele ukuba inento ethile eyithethayo, kuba ndineyona mvakalelo imangalisayo.”

⁴¹ Uyazi, uThixo wenza izinto ezilolo hlobo, ngamanye amaxesha, kubantu Bakhe, usibonisa ukuKhanya, okanye ngandlela ithile ukuze sibe nokwazi ukuba Ukufuphi kwaye Usembonisweni. Akunamsebenzi nokuba ihlabathi liya kuthetha lithini na okanye lenze ntoni na, Usekho, kwaye

yonke into iya kulunga. Yena nje lonto ubuya ayingqinele, ngoMoya oyiNgcwele, ukuze sibe nemvakalelo Yayo.

⁴² Kwaye uYosefu usenokuba wathetha into ethile ngolu hlobo. “Mariya, uyazi intoni? Andizange ndonwabe kakhulu kangaka ebomini bam bonke. Xana, bendiqhutywa ndijikeleziswa ngurhulumente wamaRoma, kodwa nangoko andizange ndonwabe kakhulu kangaka njengokuba ndinjalo kanye ngoku, kwaye andazi ukuba kungokuba kutheni na. Kubonakala ngokungathi kukho ubungcwele phezu kwesixeko esincinci, ngobu busuku, apho sasihamba hamba khona xana sasingamakhwenkwe namantombazana, emva kwiminyaka yethu yokufikisa kunye nobudala besikolo.”

⁴³ Kude lee eMpuma, nakumakhulu amaninzi eemayile kude ukusuka phaya, iZazi zazisele zisendleleni yazo. Zaziyibonile iNkwenkwezi Yakhe, kwaye zazisiya kunqula iPasile encinci yeSipho sikaThixo leyo Awayeyithumela ehlabathini.

⁴⁴ Nje okwethutyana ukusukela ngoko, kwaye ihlabathi laliya kwamkela esona Sipho salo sikhulu kakhulu eso elakha lasamkela, iPasile encinci isongelwe. Encinci, eyokuqala iPasile yeKrisimesi leyo eyakha yasongelwa, kulo lonke ihlabathi, uThixo waYisongela. Ndifuna ukugqobhoza ndingene kwingcinga yam, ndize nditsho oku. Eyona nto inkulu kakhulu eyakha yasongelwa enyameni yomntu yayisongelwe kuYo. UThixo ngoKwakhe wazisongela NgoKukoKwakhe kwipasile yeKrisimesi waza waYithumela kwihlabathi.

⁴⁵ Kwakutheni ukuze baYale? Kutheni bengazange baYibone? Kwakutheni ukuze baYale? Kutheni lento babengaYifuni? Ikwa seso sizathu sinye sokuba bangaYifuni ngobu busuku. Ayizange yanikezelwa kubo ngokwesithethe eso ababeqhelene naso sokunikezelwa kwezipho. Eso sisizathu sokuba Yaliwe nangoku, ngobu busuku, kungenxa yokuba Ayinikezelwanga ebantwini ngokwesithethe eso abaqhelene naso sokwamkelwa kwezipho.

⁴⁶ Kodwa uThixo wasongela eyiYeYakhe iPasile. Unelungelo lokuyenza lonto, UnguLowo oYinikayo. Unelungelo lokuYisonga nangayiphi na indlela Afuna ukuYisonga ngayo. Akwenzi nawuphi na umahluko ukuba injani na, Unelungelo lokuyenza lonto ngokuba nguYe Lowo unika i—iSipho.

⁴⁷ Enye into, isizathu saso yayisesi, njengokuba kwakunjalo ngoko, ke njengokuba yayingesosithethe kubo sokuba baSamkele ngendlela eSasisongelwe ngayo. Babelindele into ethile, isipho esizayo, eso esasiya kuhla ngeenqwelo zokulwa zamahashe, neNgelosi ekhaphayo eqhuba amahashe omlilo. Kodwa xana Safika njengoSana oluncinci oluzalelwe emkhumbini, babengazi kwaphela ukuba iSibhalo sathi, “Ndiya kulinika eli hlabathi umqondiso omkhulu.”

48 Bacela umqondiso, ngenye imini. Wathi, “Ndiya kuninika wona. Uya kuba ngumqondiso omkhulu. Uya kuba ngumqondiso lowo oya kuhlala uhleli kuzo zonke izigaba. Intombi enyulu iya kumitha ize izale uMntwana, uNyana, kwaye baya kubiza iGama Lakhe ‘U-Emanuweli.’ Lowo ngumqondiso omkhulu. Eso siSipho eso endiya kusinika.” Kodwa Asizange size ngendlela ababesilindele ngaYo, kwaye baSala.

49 Ke kunjalo ngobu busuku, mzalwana wam. ISipho sikaThixo asizange size ngendlela abantu ababefuna ukuba size ngaYo, kwaye ke baSalile. AbaSifuni. Basifuna ukuba Sisongelwe kuhlobo lwempahla leyo abafuna ukuba Sisongwe ngayo. Babefuna ubukhazikhazi kuSo. Bafuna into ethile enentyatyambo, into ethile enevumba elimnandi, into ethile emenyazelayo, into ethile leyo iyeyodidi. Kodwa uThixo akaSithumeli ngalo lonke ixesha ngolo hlobo. USithumela emandleni, ngendlela Yena afuna ukuSithumela ngayo.

50 Enye into, Saziswa ngamahlwempu. UMariya, kunye noMarta—noMarta, gxebe, okanye...UMariya noYosefu babengabantu abangamahlwempu kakhulu. Babengabalimi basemaphandleni. Kwaye ngenxa yokuba Sasiziswe ngamahlwempu, abazange baSifuna.

51 Ke kunjalo namhlanje. Xana esi Sipho sikhulu seBandla, uMoya oyiNgcwele, siwela phezu kwamahlwempu nabathobekileyo, izityebi aziSifuni. Azifuni kuzithoba. BaSifuna ngokodidi, kodwa abaSifuni ngendlela uThixo aSithumela ngayo. Abantu abaninzi bafuna ukwamkela uMoya oyiNgcwele, kodwa—kodwa bafuna ukuWufumana ngendlela abaWufuna ngayo. Kodwa, owu, ndivuya kakhulu ukuba awunakuze uyenze ngaloo ndlela. Umelwe kukuyenza ngendlela uThixo aWuthumela ngayo kuwe, kwaye sizithobeni ngokwethu ukuze siWamkele.

52 Sasingasongelwanga ngeelineni ezicikizekileyo. Sasisongelwe ngamalaphu okujijela iidyokhwe. Ntoleyo, ndifundisiwe ukuba kwa yona lonto leyo uYesu waye songelwe kuyo, uKristu, yayiyimpahla eyayisuswe emva kwedyokhwe yenkomo, leyo eyayijinga esitalini. Waye songelwe ngamalaphu okujijela iidyokhwe, yayi yi—yi...apho babe beka khona i...idlavu balijijele edyokhweni yenkomo, ukuze liyigcine ekubeni ingahlikihli idyungudyungu kuyo xana itsalayo. Bona, babengenampahla ukwenzela Yena. Kwaye bona...Owu, xana ndicingayo ngako oko, lonto iphantse yaphula intliziyo yam; kungekho zimpahla zika-Emanuweli, uMdali wamaZulu nomhlaba. Kwaye kungekho zimpahla zokuba Anxibe, kwaye kwafuneka ukuba asongelwe ngedlavu elo elalisebenza entanyeni yenkomo. Owu, onjani wona umqondiso ukubamkhulu!

53 Ufanele ukuba ube nomtsalane ngokwenene ebantwini.

UYehova omncinci, elila njengosana. UThixo, enziwe inyama, kwiPasile. UThixo, Ogqubuthela yonke indawo nexesha, owayekho ngaphambi kokuba kubekho ihlabathi, okanye inkwenkwezi, okanye imolekyuli, wazisongela ngoKwakhe kwiPasile encinci waza walaliswa emkhumbini; esitalini, apho umgquba weenkomo kunye nezimvu, nezinto; phezulu ngaphaya kweso sitali, nakulo mkhumbi mncinci, phezu kwengca eyomileyo okanye ihabile. UYehova wayelele phaya, elila njengosana. Ungakhe uyicinge nje lonto?

⁵⁴ Ngokuba, izityebi zazingafuni kwanto ilolo hlobo. Oko bekuya kungcolisa ezizezabo iingcinga, nantoni na ethobeke kangako. Kwaye ibiya kuziswa yintombazana, intombazana encinci eyayithathelwa ingqalelo njengomlimi wasemaphandleni, ebumelwaneni bayo, u—umbaxi; nangomchweli lowo mhlawumbi obaziyo oo-ABC bakhe. Kwaye babenokuthini ukukha bavelise nantoni na leyo eyayinokutsala umnqweno okanye ukwanelisa amehlo abadumileyo? Babenokuthini na ukuvelisa into ethile leyo inokukholisa okanye yanelise izityebi, abantu abacinga ngezinto eziphakamileyo, okanye amahlelo omhla wabo? Babe cekisiwe, ngokupheleleyo.

⁵⁵ Hayi kuphela ngaloo mhla, kodwa kulo mhla, kananjalo. BayaSala, ngokupheleleyo. Asizanga sisongelwe ngendlela abaSifuna ngayo. Bafuna uku—ukuSilahla, bathi, “Akukho nto kuSo.” Ke izityebi namahlelo ayasala eso Siph. Babengenanto yakwenza naSo. Ngokuba? Kutheni beya kwenza into elolo hlobo? Sasinga songelwanga ngesithethe seemvumo nkolo zabo. Esp sisizathu sokuba, namhlanje, sokuba abasifuni iSiph sikaThixo. Le United States ayimfuni uThixo. Ezi cawe azimfuni uThixo. Zifuna uSanta Claus. Zifuna into ethile enobukhazikhazi kunye nemibala ebomvu, ne—ne—ne—neqaqambileyo, into ekhazimlayo. Bayayala iNyaniso yeVangeli, yaMandla novuko lukaKristu Yesu. Ayisayi kusongelwa neemvumo nkolo zabo. Awukwazi kumsongela uKristu kwimvumo nkolo.

⁵⁶ Bendiphulaphule, ngale ntsasa, njengokuba bendisihla ndisiya kumama, kwakusasa, ndavula unomathotholo. Kwaye i—icawe yayicaphula okanye isithi i. . . loo nto ibizwa ngokuba, yiMvumo nkolo yaBapostile. Ayikho into enjalo.

⁵⁷ Ekuphela kwemvumo nkolo yabapostile abakha bayazi ukuba banayo, ifunyanwa kwiZenzo 2:38, “Guqukani, nonke ngabanye, kwaye nibhaptizwe eGameni likaYesu Kristu, ukwenzela uxolelo lwezono zenu. Niya kwamkela isipho soMoya oyiNgcwele.” Leyo kukuphela kwemvumo nkolo endakha ndayibona, eBhayibhileni, abakha bayisebenzisa.

⁵⁸ Le enye yimvumo nkolo eyenziwe ngumntu. Kwaye awunakuze umsongele uKristu kwimvumo nkolo yamaRhabe,

okanye kwimvumo nkolo yamaBhaptizi, okanye kwimvumo nkolo yamaKatolika, okanye kwimvumo nkolo yamaPentekoste. Ekuphela kwento inye leyo uKristu ayakusongelwa kuyo, kwaye leyo yintliziyo yakho, hayi imvumo nkolo yakho. Ufuna intliziyo yakho. Unenqaba yokulawula phaya leyo Athanda ukusebenza kunye nawe, akuzise eBomini obunguNaphakade. Yena nje akayi kwamkela; kwaye awukwazi ukuMsongela kwiimvumo nkolo. Wawungekhe ngoko; awunako ngoku. Awunakuze ube nako ukuyenza lonto.

⁵⁹ Ke, babengenako ukuSamkela, ngokuba babecinga ngakumbi ngeemvumo nkolo zabo kunokuba babesenza ngeSipho.

⁶⁰ Leyo yindlela ekuyiyo namhlanje. Abantu abanako ukwamkela ukuthetha ngeelwimi, ecaweni yabo. Kuyakonakalisa imvumo nkolo yabo. Abanako ukwamkela impiliso eNgcwele, ubhaptizo loMoya oyiNgcwele, kunye nezinkulu kangako iiMfundiso zobuvangeli zeBhayibhile, iiNyaniso zabapostile. Ngokuba? Ngokuba imvumo nkolo yabo iyaZigweba. Owu, indlela ekububuyatha ngayo, ukuthabatha iphepha iPasile esongelwe ngalo uze ulahle iSipho. Njengesidenge, sithabatha ibhokisi size silamkele, silahle isipho kude. Leyo yindlela icawe eyiyo, nabantu abenza ngayo namhlanje, baya libala ukuba iSipho sikaThixo sibuBomi obunguNaphakade ngaye uYesu Kristu. Waliwe namhlanje njengokuba Waye njalo ngoko. Ngobu busuku beKrisimesi, Waliwe nje kangangokuba Waye njalo ngobusuku bokuqala beKrisimesi. Abanakuyenza lonto, ngokuba ihlazisa iimvumo nkolo zabo. Konke ukwehla kuzo zonke izigaba, siye saba nalonto inye.

⁶¹ Akumangalisi ukuba kwakungekho gumbi kuYe endlwini yabahambi. Hayi. Sasingasongelwanga kakuhle; Sasingasongwanga, ngephepha lodidi kuSo. Sasisongelwe njengeSipho, njengeSipho esivela kuThixo, esithunyelwe sivela kuThixo, uThixo lowo ababengazi kwanto ngaye. Babanga ukuba bayamazi. Kwaye babanga ukuba babefuna Yena. Kodwa Akezanga ngendlela ababecinga ukuba Uya kuza ngayo, ngokwemvumo nkolo zabo, kwaye babengenako ukusamkela iSipho sikaThixo. Wayesongelwe ngokwahlukileyo. Wayesongelwe njengosana. Wazalelwa emkhumbini. Waphuma kubantu abangamahlwempu. Waphuma kwigquba la “bayibaxayo,” ke babengathini na ukwamkela into ethile elolo hlobo? Akumangalisi ukuba kwakungekho ndawo ukwenzela Yena endlwini yabahambi.

⁶² Akukho ndawo ukwenzela Yena, nangoko, ezicaweni. BaMkhuphile. Abakholelwa kuSo. Baya kuthi, “Mayisuke iNto enjalo! Kukuyibaxa. Asifuni nto yakwenza naYo. Ichasene neemfundiso zoobawo bethu, iimfundiso zale cawe, iimfundiso zemvumo nkolo zethu zoobawo bethu.” Ke ngoko, uKristu

waliwe kanye namhlanje njengokuba Waye njalo emva phaya. Akukho ndawo, ngobu busuku, ezicaweni zethu ezilungileyo, kwiicawe zethu ezinkulu, kwiicawe zethu ezintle. Akukho ndawo kumaqela ethu enkolo, namhlanje, yomhlangano woMoya oyiNgcwele. AbaWufuni. Wona, Ubenza bajongelwe phantsi emehlweni wabantu bodidi belizwe. Kubenza bajongelwe phantsi ukucinga ukuba baya zithoba ukwehla beze esibingelelweni, ukuba balile nokulinda phaya bade bazaliswe ngaMandla avela eNyangweni, ukuze bavuke phaya ebutsheni boBomi; ukuba bavumele abafazi baziyeke iinwele zabo zikhule, baze benze njengokuba abafazi bemelwe kukuba benze ngako; nokwenza amadoda alahle imidiza yawo, kwaye ayeke ukusela kwawo, kwaye aphanthe iintsapho zawo kakuhle. Inzima kakhulu kubo. Ke babambelela kwimvumo nkolo yabo, yecawe yabo, endaweni yokwamkela iSipho sikaThixo, iSipho sikaThixo seKrisimesi.

⁶³ Kuya kuba ngcono ukuba babe nemvumo nkolo kunokuba babe neSipho, ngcono babe nephepha kunokuba neSipho. Bafuna iphepha, ngokuqinisekileyo, into ethile leyo inobukhazikhazi yonke, benze ingxolo eninzi malunga nalonto. Kodwa iSipho sokwenene eso esingaphakathi kuso, abaSifuni. Yabona?

⁶⁴ Wayesongelwe, ngoko, kwilaphu elimdaka, ilaphu lokujijela iidyokhwe. Kwaye Usongelwe, namhlanje, kwa kuloo nto inye, ntoleyo abayibiza ngokuba, “ngumqengqeleki ongwele, abayixayo, igquba leziphambusi.” Sisongelwe elaphini lokujijela iidyokhwe, kwaye ihlabathi aliSifuni. Owu! Ndiyavuya kakhulu ukuliphakamisa elo laphu lisuke. Ndikhangele ukuba yintoni ebekiweyo ngaphantsi kwalo: UBomi obunguNaphakade, uThixo, enziwe inyama waza wahlala phakathi kwethu.

⁶⁵ Hayi, babengaMfuni. Lonto yayiphazamisana namaqela abo ezenkolo.

⁶⁶ UkuSamkele, namhlanje, Siya phazamisana nabo. Owu, ukuba umntu othile uya kuphakama ecaweni, aze aqalise ukukhwaza, okanye ukudumisa uThixo, okanye umntu othile athi, “Amen,” njengeliqela labalungiseleli apha, into ethile, okanye esihlweleni, ngokukhawuleza umncedisi uya kubakhokelela emnyango. Kwaye ukuba ubunegama lakho encwadini, lona liya kususwa ngokukhawuleza. Yabona? UThixo akanalo i—ithuba.

⁶⁷ Ukuba uMongameli onyuliweyo, uKennedy, angasityelela esi sixeko apha, iiflegi ziya—ziya kubhabha, kwaye u—ubukhazikhazi buya kubhabha, kwaye i—kwaye iikhaphethi ziya kuqengqwa, kwaye—kwaye okunjalo ukwamkeleka o—ongazange wakubona. Ntoleyo, oko kulungile ukuba bafuna ukwenza oko. UnguMongameli onyuliweyo wase-United States. Kodwa ukuba uthe weza, ba—bangakwenza konke

oko, kwaye baya kumnika okona kwamkeleka kukhulu kakhulu, kwaye cinga, ukuba, “Wazithoba ukuza kwesinjalo isixeko esincinci esinjengeJeffersonville, e-Indiana, xana iNew York kunye nezixeko ezinkulu zimbiza, kuyo yonke indawo, nje okomzuzwana wexesha, ukuba bathethe naye.” Ukuba ubenokuza eJeffersonville, kwisixeko esihluphekileyo esifana nesethu, indlela ababeya kunxiba ngayo, loo nto esiyibiza ngokuba, “yinja.” Kwaye bebeya kwenza yonke into, kwaye—kwaye banxibise izitrato, kwaye—kwaye benze yonke into ukumenzela ukwamkeleka. Oko konke kulungile, ukuba ungunopolitiko. Oko konke kulungile.

⁶⁸ Kodwa uYesu angeza ekwimo yovuko lwaMandla Akhe, angeza ekuMoya oyiNgewele, kwaye angabonisa imiqondiso kunye nezimanga, kwaye lonke iphephandaba liya kuMgxeke. Abantu baya kuWubiza ngokuba, “ngabaqengqeleki abangwele.” Baya kuthi, “Abantu baphambene.” Akumangalisi ukuba sinesiqhushumbisi se-athom sinagama lethu libhaliwe kuso. Ukwala inceba, akukho nto iseleyo ngaphandle komgwebo. Owu, abasayi kuSamkela. Babengekhe ngoko. Abangekhe ngoku.

⁶⁹ Kutheni bengazange bayenze? Nje ndifuna ukubuza, kutheni bengazange banike, bamkele iSipho sikaThixo seKrisimesi? Kutheni bengayenzanga lonto, baya yenza? Ukuba eso nje ibisisipho eso ababeya kukhangela kuso, kwaye saSifanelekile kuluntu lwabo, Lonto ibiya kube ilungile. Ukuba olwethu. . .

⁷⁰ Ukuba lenkolo yoMoya oyiNgewele ibiya kufaneleka kuluntu lwanamhlanje, bebeya kuLuthabatha. Ke, kutheni bengaluthabathi, ngoko? Ngokuba bacinga ngakumbi ngoluntu lwabo kunokuba besenza ngoKristu. Oko yinyani.

Uthi, “Uthetha lukhuni kakhulu malunga naYe.”

⁷¹ Ndiya Mxhasa. UyiNkosi yam. Ndine. . . Ndi—ndi—ndingumkhonzi Wakhe. Ndinelungelo lokukhwaza ngokuchasene nento enjalo ntoleyo ingalunganga. Kunjalo oko. Kwaye amaKristu aya kukholwa oko, kwaye ayakwazi oko, kwaye aya kwamkela oko, kwaye ayazi ukuba yiNyaniso.

⁷² Sasiyintoni na isizathu sokuba bangayamkeli le Pasile isongiweyo? Babesazi ukuba yintoni eyayingaphakathi kuYo, kwaye babengaYifuni.

⁷³ Eso sisizathu sokuba iicawe kunye nabantu, namhlanje, noorhulumente bamazwe, bengayi kusamkela iSipho sikaThixo seKrisimesi, kungokuba bayayazi loo nto ikuSo. AbaYifuni. Siya kwenza abafazi benze ngokwahlukileyo. Siya kwenza amadoda enze ngokwahlukileyo. Kuya kufuneka ukuba uthwale igama lo “yibaxayo.” Kuya kufuneka ukuba uthabathe indlela kunye nabambalwa beNkosi abadeliweyo. Kuya kufuneka ukuba ucoce ubomi bakho. Kuya kufuneka ukuba uyeke inkohlakalo yakho. Kuya kufuneka ukuba uyeke ukwenza okungalunganga,

ukuqhatha, ukuba, ukuxoka, ukukrexeza. Kuya kufuneka ukuba uziyeke ezi zinto. Kwaye abantu abaSifuni. Nangona besenokwazi ukuba Silungile, kodwa abaSifuni. Sizisa iNyaniso eninzi kakhulu kubo. Sityhila izono zabo, ke ngoko abaSifuni, abafuni kwanto yakwenza naSo. “Hlalani kude kuSo.”

⁷⁴ Leyo yindlela ekwakuyiyo ngaloo mhla. Babeyazi loo nto eyayisongelwe kuSo, ke bathi, “MaYibe kude.”

⁷⁵ AbaSifuni. Ikwa yinto efanayo, namhlanje, abazange baSifuna. Kwaye abamfuni uMoya oyiNgcwele, namhlanje, kungenxa yokuba bayayazi loo nto isongelweyo kuWo. Bangabukela u—umntu esamkela uMoya oyiNgcwele. Bema phandle phaya baze babone ukuba laa mfazi, mhlawumbi ephantsi kangangoko enokuba nako, de nkqu nezinja kube nzima ukukhangela kuye; kwaye babone loo mfazi enyuka ezela kweso sibengelelo, engumntu omtsha; ukubona loo mfazi ecoca ubomi bakhe, aphume aze aziphathe njengenenekazi. Babone lowo ubalekela kumaqela emidlalo yamakhasi, atshaye iipakethe ezine okanye ezintlanu zemidiza ngosuku, ahlale esezirhoxweni, inxila eliqhelekileyo lesirhoxo; kwaye bayazi, ukuba bakhe bamkela esi SiphosikaThixo, Sisongelwe kwiPasile ebizwa ngokuba nguYesu Kristu, Siya konakalisa yonke intwana yolonwabo lwabo lwehlabathi, kuba Akayi kukumela oko. Senza into ethile kubo, Siguqula abantu. Abantu abafuni kuguqulwa. Bona, “Ndiyeke.”

⁷⁶ Lonto indikhumbuza laa ndoda yayinedemoni. Ukuba, uYesu waya ngaphaya eGadara, kwaye kwakukho indoda ngaphaya, eyayinamawaka amabini eedemoni kuyo. Kwaye bathi, “Kutheni ungenzi. . . Yintoni enam naWe? Kutheni Usiza apha? Shiya imihlaba yethu. AsiKufuni apha.” Babefuna ukuba bashiywe. Abantu baziva ngcono, ekhaya, kunye needemoni, kunokuba besenza kunye noYesu. Ke bathi, “Hamba uphume emhlabeni wethu, asiKufuni ngapha.”

⁷⁷ UMkhosi olusizana, yayinguye kuphela lowo—lowo owaye funa uncedo. Usoloko esiza kwabo abamfunayo. Uza kwabo baMdingayo. Ke, waye nguye kuphela owancedwayo. Ndahlala ndicinga, xana ndifika eZulwini, ndifuna ukubona ukuba bungakanani—bungakanani ubunzima bobungqina bakhe abunikileyo kubafuyi beehagu ngaphaya eGadara. Ke, ukuba babuya kubaxabisa umhlambi weehagu, babengafuni kwamvuselelo.

⁷⁸ Ukuba siya kubaxabisa nantoni na abantu, abafuni kwanto yakwenza naSo. Yiloo ndlela ekuyiyo namhlanje, ukuba Iyakukuxabisa amatheko akho emidlalo yemali, amaxesha amnandi, amacuba akho, iziqhulo zakho ezimdaka, konke ukungcola kunye nezinto zehlabathi. Isizathu sokuba bangaSifuni, Siya kubaxabisa into ethile, igama lakho elikhulu loluntu elinobukhazikhazi obuninzi kulo.

⁷⁹ Kodwa Siya kukunika igama elibhaliweyo eNcwadini yoBomi yeMvana, leyo ingaphelelwayo. Ke, thabatha olwakho ukhetho. Ungumtu onokuzikhethela. Owu! Yamkelani iSipho sikaThixo seKrismesi, ngowam—ngowam umthandazo ngenxa yenu. Ewe.

⁸⁰ AbaSifuni, ngokuba Senza into ethile kubo. Okanye, ingaba urhulumente? Urhulumente waye ngaMfuni. UHerode waye ngaMfuni. Hayi, mhlekazi. Ngokuba kutheni? Wayeya kuguqula inkqubo yakhe.

⁸¹ Kwaye urhulumente akaMfuni, namhlanje. Bekufanele ukuba sisizwe samaKristu.

⁸² Ngokuba, i-UN ayiMfuni. Baya kuyithabatha yonke enye imbono ehlabathini ngaphandle kweYakhe. Abangekhe benze umthandazo. Akukho mthandazo kwezo ntlangano. Bangena nje phaya kwaye “inja itya inja,” njengokuba intetho yakudala ivakalisa ukusuka esitalatweni. Abamfuni uKristu. Kuya kufuneka ukuba Aguqule iinkqubo zabo, ke ngoko abamfuni. Abazange bamfune ngoko. Abamfuni ngoko.

⁸³ Iicawe azizange zaMfuna, ngokuba Waye ngavumelani neemvumo nkolo zazo. Wabaxelela ukuba babe, wathi, “Sizukulwana ndini samarhamba, zindonga ndini ziqatywe mhlophe.” Wababiza ngayo yonke into leyo bekunokufundiswa ngayo. Waxelela uHerode wakudala, wathi, “Hambani niye kuxelela laa mpungutye.” Kwaye yintoni engcolileyo kunempungutye? Yintoni enuka ngakumbi kwaye eyona iphantsi kunempungutye endala engcolileyo? UYesu wathi, “Yiloo nto ayiyo.” Ke, Wa—Wa—Waye biza okumnyama “mnyama,” nokumhlophe “mhlophe.” Wa—Wa—Waye biza okungalunganga “okungalunganga,” kwaye okulungileyo “okulungileyo.” Ke, babengakufuni oko.

⁸⁴ Iicawe namhlanje azimfuni umalusi ozaliswe nguMoya oyiNgcwele, lowo uya kuyibilisa ngenene, aze anixelele loo nto ilungileyo kunye nengalunganga. Abayifuni lonto. Baya kumgxotha, kanye ngokukhawuleza. Ibhodi yamadikoni ihlanganisane kunye imkhulule, ifumane omnye, ize ithethe ngeemvumo nkolo zabo.

⁸⁵ Mzalwana, andazi mvumo nkolo ngaphandle koKristu, okanye mthetho ngaphandle kothando, kwaye akukho ncwadi ngaphandle kweBhayibhile. Yiloo nto esiyidingayo. Yiloo nto kanye iicawe eziyidingayo.

⁸⁶ Kodwa a—a—abantu abasifuni Sona. Ke, baye benza ibandla lasongelwa kangako kula mahlelo de bathabathe ibhodi yamathenjwa okanye ibhodi yamadikoni baze bajike umalusi olungileyo nangayiphi na indlela abafuna ngayo. Kodwa abanako ukumjika uThixo, leyo yinto enye eqinisekileyo. UThixo uya kuhlala enguThixo. Abasayi kumaMkela. Bamkela

ezabo—ezabo izihlobo kunye nabezopolitiko babo, na njalo njalo, kodwa abasayi kumamkela uKristu.

⁸⁷ Kuya kuba ngcono ukuba babe noSanta Claus, nangaliphi na ixesha. Ihlabathi liye lathabatha ulawulo. USanta Claus uthabathe ulawulo. Ke, uyazi, abantwana abancinci abazi nkqu nokuba iKrismesi ithetha ntoni na.

⁸⁸ Abayazi ukuba iPasika ithetha ntoni na, ngu—ngumvundla omcinci wePasika, uhlobo oluthile lomvundla, okanye inkukhu encinci enombala olubhelu, okanye into ethile. Yintoni uThixo, novuko, abaxulumene ngayo nenkukhu, eyona ntaka imdaka kakhulu ikhoyo? Yintoni na engcole ngakumbi kunenkukhu? Kwaye ba—bayibeka phaya, ize ithabathe indawo kaKristu.

⁸⁹ Yiyiphi na enye intsomi engaphezu koSanta Claus? Zange kwabakho into enjalo. Baxelela abantwana ubuxoki, niya kuphendula ngoMhla woMgwebo.

⁹⁰ Akumangalisi abantu bengazi ukuba benze ntoni na. Aba . . . A—abayifuni nje into yokwenene. Baya kuthabatha nantoni na eyokuzenzela, kodwa abayifuni into yokwenene. Abazifuni izipho zikaThixo. Owu, bethu! Ngokuqinisekileyo. Abamfuni uYesu, leyo iyenye into.

⁹¹ Ndibhale phantsi apha, isizathu esinye sokuba bangaMfuni, kungokuba xana Wangenayo etempileni yabo, waza Wafumana ukungcola kwabo etempileni, Wazibhukuqa itafile waza Wabakhuphela ngaphandle abananisi bemali. Wayicoca.

⁹² Kwaye ukuba bangakhe bavumele uMoya oyiNgcwele ungene kwenye yezi cawe zinkulu apha, Uya kuyicoca. Ke, abakwazi ukuMamkela, uyabona. Uya kubenza ukuba bayeke ukungcakaza, ubenze bayeke ukwenza loo matheko e-rock-and-roll.

⁹³ Ukubeka umfanekiso wabo ephapheni, njengebeatniks, njengomshumayeli wamaWisile owenzayo apha ezantsi eHoward Park, eClaksville. Ndinomzalwana ohleli apha ngoku, ukuba akazange amkame iinwele zakhe zihle kuye. Nayiphi na indoda, umkhonzi kaThixo, ebeka umfanekiso wakhe ephapheni, abe netheko lebeatnik lento ebandleni. UJohn Wesley ukuba ubekwazi oko, ubeya kuguquka engcwabeni lakhe. Ngokuba? Bamala uKristu lowo uJohn Wesley wayemazi, kunjalo, kwaye bamkela ibeatnik. Bafumene inkolo yebeatnik. Bafumene abantwana bebeatnik, utata webeatnik, umama webeatnik, uMongameli webeatnik, kwaye nje ukuqhubeka nokuya phambili, kwaye ke nje nokuqhubela phambili. Owu, elinjani lona ihlazo! Ngokuba? Bakwalile okwenene.

⁹⁴ UThixo wathi Uya kubanikela kulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki baze bagwetywe ngabo. UThixo wathi uya kuyenza lonto. Wala okulungileyo, kunyanzeleka ukuba uthabathe okungalunganga. Ayikho enye indlela. Wala ukuya ekunene, kunyanzeleka ukuba uye ekhohlo,

uye kwenye ethile indlela ngaphandle kwasekunene. Ke, awukwazi ukuya kokulungileyo nokungalunganga ngaxesha linye. Xana besala uMoya oyiNgcwele, bala uKristu, bala inkqubo kaThixo, bala umthunywa, bala yonke into. Ke, ke ngoko, bashiywe ezonweni zabo. Akukho nto iseleyo ngoko ngaphandle komgwebo. Mzalwana uBen, kunjalo oko. Nje, oko kunjalo kanye, bane—baye bamala uKristu. Bayalile inkqubo Yakhe. Bawalile uMoya Wakhe. Uzamile, amashumi amahlanu eminyaka, ukuba uMoya oyiNgcwele ubushihla eMelika. BaWalile, iminyaka engamashumi amahlanu. Kwaye ngobu busuku imnyama ngakumbi kwaye inethunzi kakhulu kunokuba yakha yabanjalo.

⁹⁵ Kwaye nkqu naphezu kwabo Wabawelayo, ekuqalekeni, abantwana babo baye bayenza umbutho baze bayenza ihlelo, kwaye bayingenisa emibuthweni, de bala kwaloo Thixo lowo ooyise bamamkelayo. Amen. Emva koko, babanga ukuba “bangamapentekoste.” Owu, hayi. Akuyenzi imazi yehagu ihashe, ngokuhlala eshedini. Hayi, ngokwenene. Akumenzi umntu olilungu lecawe yobuPentekoste ukuba abe nguKristu, umBhaptizi, umRhabe, nantoni na eyenye. Usengumoni nangoko ade aguquke. Kwaye xana sele eguqukile, uzelwe ngokutsha, uMoya kaThixo, waza waguqulwa kwakho. Kwaye wamkele uKristu, kwaye uMoya oyiNgcwele wangena waza wamenza isidalwa esitsha, indalo entsha.

⁹⁶ Ngoko, baSala ngoko. BayaSala ngoku. Uya kubhukuqa iitafile zabo zemali. Uya kubhukuqa ibhodi yabo yabathenjwa, eyabo—eyabo ibhodi yomalusi. Ba—babengekhe, Ubeya... Bebeya kufumana ibhodi, kulungile. Owu, onjani umahluko ebeziya kuba nguwo ukuba Ufika ezicaweni namhlanje, kodwa Akanako ukungena.

⁹⁷ SaMfumana, ngobunye ubusuku, kwesisigaba sebandla, ekhutshelwe ngaphandle ngeLileLakhe ibandla; emi emnyango, enkqonkqoza, ezama ukubuyela ngaphakathi kwakho. UBawo onenceba! Emva kokuba ekhatyelwe ngaphandle, ngaBangaBakhe abantu, ezama ukubuyela ebandleni Lakhe kwakho! Wathi, “NdinguLowo uhamba phakathi kweZiphatho zeZibane eziSixhenxe zeGolide.” Kwaye kwisigaba sokugqibela sebandla, nanku apho Wayekho, ngaphandle. BaMkhabela ngaphandle. Malunga naphi na? Kwesi sigaba saseLawodike. Emile kwakhona, ezama ukubuyela ngaphakathi kwakho, koNgoWakhe umnyango, kweLileLakhe ibandla. Enjani yona into ukuba lusizi! Lowo ngomnye weyona mifanekiso ilusizi leyo iBhayibhile iyizobayo, ingaba seso sahluko se-2 seSityhilelo, se-3, gxebe, iza njani lonto ukuba, uKristu akhutshelwe ngaphandle!

⁹⁸ Kukho enye into elusizi. Ndinga ngelinye lawona Mazwi alusizi lawo uYesu awakha wawathetha, yayikuxana Waye sithi, “Bawo, Ndiya zingcalisa ngoKwam, ukuze babe

nokungcwaliswa.” Ngamanye amazwi, Waye nelungelo. Waye yindoda. Waye nelungelo lokuba nekhaya. Wayenelungelo lokuba nosapho. Wayeyindoda, indoda kanye njengokuba unjalo, okanye ndinjalo, engumntu kangangoko ebudodeni Bakhe njengoko sasinjalo. Waye enelungelo kulonto. Kodwa Wayeqeqesha amadoda alishumi elinambini lawo ayeyakuthabatha iVangeli ukuya kulo lonke ihlabathi, ke Wazingcwalisa ngoKwakhe ngenxa yawo. “Ndiya zingcwalisa ngoKwam, ngenxa yabo.” ISipho sikaThixo, uKuzingcina engcwalisiwe.

⁹⁹ Owu, zipho zikaThixo, nina bantu ababanga ukuba niye nawamkela uMoya Wakhe, zigcineni ningcwalisiwe. Ewe. Zigcineni kude kwizinto zehlabathi, yibani ngabangcwalisiweyo. Owu!

¹⁰⁰ Ngubani owayewazi ukuba yayiyintoni le ikule Pasile yeSipho? Ingaba kukho nawuphi na umntu owakha wafumanisa ukuba yintoni na eyayikuYo? Ndivuya kakhulu ukuba babekho. Ngubani owaye Yazi? YayiyiNto efihliweyo, iLite elaliweyo, kodwa kwakukho umntu othile owafumanisayo ukuba yintoni eyayikuYo. Ndivuya kakhulu.

¹⁰¹ Ndiyathanda ukufumanisa izinto, aninjalo? Ndiyathanda ukomba amagontsi ndiwapolishe, ndibone ukuba yintoni—yintoni ekuwo, ndiwabeke phambi kwesiXhobo sokuvavanya.

¹⁰² Wabekwa phambi kwesiXhobo sokuvavanya, kananjalo, eKhalvari. Wayelikhulu leepesenti. Ngokuqinisekileyo. Waye eyeyona Golide inkulu kakhulu abakha bayifumana, eyona Dayimani ixabisa kakhulu eyakha—eyakha. I—iBhayibhile yathi, “UbuKumkani beZulu bufana nomntu lowo uthenga idayimani. Kwaye xana wafumana leYo inkulu, wathengisa zonke ezinye zakhe, kwaye nje ukuze anikele kuYo, ukuba aYithenge.” Uyeyona Dayimani inobunzima kakhulu leyo eyakha yakhutshwa eluthulini lomhlaba, eyona Golide inkulu kakhulu eyakha yakhutshwa emhlabeni. UsiSacholo, iSacholo saseZulwini, iDayimani enkulu.

¹⁰³ Xana idayimani enkulu ifunyenwe eMzantsi Afrika. Ndakhe ndadlula kwi—kwimigodi yedayimani emikhulu eKimberly. Kwaye bathabatha ezo dayimani, baze ngoko xana bezikhuphile eluthulini, zikrwada, emva koko bazixoze. Kwaye isizathu sokuba bazixoze, bazisike, kukubonakalisa izikhanyisi. Basuse izizikhanyisi kuko oko, isisindo sako oko, sibonisa ukuba bobungakanani na ubunzima obukhoyo kuloo dayimani. Ukuba ayinawo umlilo omninzi kunye nokubengezela, akuyiyo idayimani engako, kodwa xana ine...yiglasi; kodwa xana kuyidayimani yokwenene, idayimani yokwenene enesisindo, iya kubonakalisa kwaye ibonise imibala eyahlukeneyo.

¹⁰⁴ Yiloo nto Yena awaye yiyo. Waye yiDayimani. “Kwaye Wahlatywa ngenxa yezikreko zethu. Watyunyuzwa ngenxa

yobugwenxa bethu. Ubetho loxolo lwethu lwalu phezu Kwakhe, kwaye ngemivumbo Yakhe saphiliswa.” Owu, loo mitha yothando lukaThixo nokuKhanya kubonakala kusuka kuYe: aMandla empiliso, uthando, uvuko. UThixo waMlimaza, waza waMtyumza, kwaye waMnqunqa, waza waMsika, ngekrele lamaRoma kunye ne—kunye ne—nesabhokhwe samaRoma, ade amacala Akhe akrazuka. Kwaye iGazi liphala liphuma emqolo Wakhe, kwaye liphezu kwentloko Yakhe, nokuhla entshebeni Yakhe, nokuya kuphuma ezinyaweni Zakhe. Owu! Yintoni Awaye yenza? Wayebonakalisa uthando. Wawola umnqamlezo! Endaweni yothambileyo, umqamelo oneentsiba; isitali sengca. Endaweni yencinci, epinki ingubo yokunxiba; ilaphu lokujijela iidyokhwe.

¹⁰⁵ Owu, mzalwana, ingaba uya bubona ukuba buyintoni na ubunzulu bothando? Ndandithetha, nabantu abathile ekhayeni lam, ngobunye ubusuku. Akukho mntu unokuze aphazamise indlela olunzulu ngayo uthando lukaThixo. Oko, “Owu, uthando lukaThixo, lutyebe kangakanani, lusulungeke kangakanani!” Laa mqolo wokugqibela, okanye, umqolo wokuqala, ndiyakholwa ukuba nguwo, wafunyanwa eludongeni lweziko lwabaphambeneyo:

... nge, thina nge-inki sizalise ulwandle,
 Kwaye izibhakabhaka bebenziwe
 ngesikhumba;
 Zonke izikhondo emhlabeni zilusiba,
 Kwaye wonke umntu engumbhali
 ngokomsebenzi;
 Ukubhala uthando lukaThixo Ngentla
 Bekuya kufinca ulwandle lome;
 Okanye umqulu osongwayo ubungayi
 kuluqulatha luphela,
 Nangona woluliwe ukusuka esibhakabhakeni
 ukuya esibhakabhakeni?

¹⁰⁶ Cinga ngezikhondo zamakhuni ezo ezithe zabakho emhlabeni, kusenziwa iintsiba zokubhala. Kunye namawaka ezigidi zabantu, zingababhali ngokomsebenzi. Ukubhala oonobumba abancinci abahlanu, l-o-v-e thando, ndithetha oonobumba abancinci abane, “love,” uthando lukaThixo, bekuya kufinca iilwandle zome. Xana, izahlulo ezine kwezintlanu zomhlaba zisemanzini. Kwaye ndema ngaphaya, kwiMount Palomar, ndaza ndakhangela ngeso sixhobo sokujonga, ndanokubona ikhulu kunye namashumi amabini ezigidi zeminyaka yesithuba sokukhanya. Okanye umqulu osongwayo ubungena kuluqulatha luphela, nangona woluliwe ukusuka esibhakabhakeni ukuya esibhakabhakeni?

¹⁰⁷ Uthando lukaThixo. Indlela uThixo awaZityhila ngayo, waza weza, iPasile yeKrisimesi, yayibekwe phezu kwengca. Into yokuqala Awayenayo, yayikukucinezela entlokweni Yakhe

encinci, yayiyingca, kunye nesimdaka isiqwenga selaphu lokujijela iidyokhwe liMsongele. Into yokugqibela Awaye nayo yayisisithsaba sameva, kunye nedlavu elimdaka lisongelwe phezu kwamehlo Akhe; waza wabethwa entloko, besithi, “Ukuba Ungumprofeti, sixelele ngubani na oKubethileyo,” waza emva koko wabethelelwa emnqamlezweni. Uthando, lwafikelela! Xana AbangaBakhe abatwana bekhalela iGazi Lakhe, Wakhwaza, “Bawo, baxolele, abayazi nkqu nalento bayenzayo.” Olo luthando.

¹⁰⁸ Icawe ayikufuni Oko. Bafuna imvumo nkolo. Sidinga uthando. Ibandla liyafa, ngeemvumo nkolo. Linokuphila kuphela ngothando, ngokuba uthando lubuBomi obunguNaphakade. Uthando loyisa zonke izinto. Uthando ngawona mandla makhulu akhoyo. Hayi, babengaMfuni, ngokuba babesazi ukuba yintoni eyayi kwiSipho.

¹⁰⁹ Kodwa abanye babo babenaSo sityhiliwe kubo, sasiyintoni—sasiyintoni esi Sipho, yayiyintoni na eyayikuSo. Abanye babo bakhangelela kuSo. Ndiyakholwa, abokuqala ukukhangelela kuloo Pasile yeKrisimesi, uyazi ukuba yayingoobani na? Ndiyakholwa, yayiziNgelosi. IiNgelosi zaSazi. Sasityhiliwe kuzo. ZaziSazi, ngokuba zaphuma ecaleni kwenduli.

¹¹⁰ Mhlawumbi, uMariya omncinci ehleli phezulu phaya, ediniwe, enothuli. Inkwenkwe elusizana endala engumalusi yeza, inuka njengezimvu, yabona laa mama mncinci ohleli phaya, ngobo busuku, babuthetha into ethile. Kanye njengabantu namhlanje bebona ukuba kukho into ethile elungiselela ukwenzeka. Ngamaxesha amangalisayo, abantu abazi ukuba bajikele kweyiphi indlela. Mhlawumbi inkwenkwe engumalusi endala yafika yaze yabona laa mama mncinci. Into ethile yambetha. Yathi, “Ndinamanzi apholileyo apha kule ntsuba. Ubungafuna nje isiselo?” Kwaye usapho oluncinci lwayibulela, umama omncinci owayeya kuba ngumama ethabatha isiselo samanzi.

¹¹¹ Mhlawumbi lowo yayingomnye wabelusi abancinci ababelele phaya kulaa nduli ngobo busuku, xana ezantsi esitalini, apho uSana oluncinci lwalukhala khona. Owu, ngoko, ihlabathi, kwakungekho ndawo Yakhe. Akukho mntu owaye Mfunu. Kodwa kwangelo xesha linye, umalusi ukuphuma endulini, iiNgelosi zehla kwaye zaqalisa ukucula ingoma yokuqala, “Namhlanje, emzini kaDavide, uzelwe kuni, uKristu uMsindisi.” Sasityhiliwe.

¹¹² Leyo kukuphela kwendlela nawuphi na umntu ehlabathini aya kukha azi ukuba yintoni na ekulaa Pasile. Simelwe kukuba sityhilwe kuwe. Uya kuSala, uthi Silu—Silu silubaxo; kodwa xana ufumana isityhilelo, uya kuSifuna. Uya kuvula. Kwaye uThixo uya kungena adle nawe, nawe kunye naYe, xana sele ukulungele ukuluvula ucango, umvumele Angene. Laa

Pasili incinci inkqonkqoza entliziyweni yakho, esona Siphosikhulu kakhulu seKrisimesi esakha sanikwa, eSokuqala neSona sikhulu kakhulu. Laa Pasile incinci, enkqonkqoza entliziyweni yomntu, “Ndiya kungena kwaye ndidle.” Awunakuze uSazi side Sityhilwe kuwe. Xana Sityhiliwe kuwe, ngoko uya kuhamba uye kuSizingela.

113 Xana ubona ukuba Sibubomi, kwaye ekuphela kwendlela yoBomi, xana ubona ukuba icawe yakho yomile kwaye ifile, xana ubona ukuba okwakho—okwakho ukuxhawula isandla nomalusi, okanye utshize ukuphuma ekufafazeni kwetyiwa, akunanto yakwenza naSo, ngoko uya kuhamba ukuya kwenza uphando.

114 Xana ulele emandlalweni, usifa, kwaye ugqirha esithi, “Akusekho nto iseleyo ukwenzela wena. Uya kube ufile emizuzwini embalwa.” Uya kufuna ukukhangela kuloo Pasile ngoko. Khangela kuYo, ngobu busuku, kuba Siya kujikwa sisuswe kuwe ngoko. IBhayibhile yathi, “Ukuba uthe waNdala ngemihla yokuphila kwakho okuhle, njengokuba unjalo ngoku; xana intlekele ifika, Ndiya kukuhleka kuphela.” Ke kungcono uphande iPasile ngobu busuku.

115 Ingaba Oku konke kumalunga nantoni na? IziKhanyiso, iziKhanyiso ezingcwele ziphuma eZulwini, zinemifanekiso ethatyathiweyo, imiqondiso emikhulu, nokucalula, amandla, ukuthetha ngeelwimi, ukutolika, ukuxela izinto ezo ezizayo kwangaphambili, amandla eVangeli, impiliso yabagulayo, ukuthabatha umhlaza nokubaphilisa, amehlo amfamekileyo evuleka, zonke ezi ntlobo zezinto. Ingaba Ezo zinto zonke zimalunga nantoni na?

116 “Ngokuba, ligquba labaqengqeleki abangcwele.” Lumka! Elaa laphu lokujijela iidyokwe, kusenokuba lilo.

117 Ke wenza njalo noBhileham. Wayecinga ukuba uThixo wayengenakubaqalekisa njani abantu abafana noSirayeli? Kodwa wasilela ukukubona oko. Wakhangela kwilaphu lokujijela iidyokhwe, endaweni yokuba abone uLwalwa olubethiweyo kunye neNyoka yoBhedu leyo eyayihamba phambi kwabo, ukwenza isicamagushelo.

118 Ke kunjalo namhlanje, endaweni yokubona aMandla oMoya oyiNgcwele esenza imiqondiso Yakhe kaMesiya, kunye nezimanga phakathi kwabantu, njengokuba Wathembisayo ukuba Uya kuzenza ngemihla yokugqibela. Njengokuba Wathi, “Njengokuba kwakunjalo ngemihla kaLothe, ke kuya kuba njalo ekufikeni koNyana womntu,” xana Waqalisayo ukwenza loo miqondiso nezimanga phakathi kwabantu, ezibonakalisa ngoKwakhe ephila. Ingaba yintoni leYo? Phakathi kwamahlwempu nabathobekileyo, abantu abangamahlwempu.

Baya kuYibiza ngokuba “lubaxo,” baYikhuphele ngaphandle. Kungcono wenze uphando ngaphambi kokuba ibe kude kakhulu kuwe. Ewe.

¹¹⁹ Aba belusi banukayo, abantu babengayi kuba nabo ngokulula apho bakhoyo. Babelala phandle phaya kwaye balale nezo zimvu, nakwezo phaletshi zinye abazenzileyo, kwaye kwakumhlaba omnye, gxebe, kwaye—kwaye bezikhathalela de, bona, wawunokubajoya kanye njengezimvu ezizayo.

¹²⁰ Nabani na uyazi ukuba umalusi walusa izimvu, ulala kanye phantsi emnyangweni kunye nezimvu, ulala kanye phantsi phakathi kwazo. UYesu wathi, “Ndim umnyango kubuhlanti bezimvu.” Ndandisoloko ndizibuza ukuba oko kwakunjani, de ndabe ndikuMazwe aNgcwele. . . okanye aseMpuma, gxebe. Ndaze ndafumanisa ukuba indlela umalusi azifaka ngayo izimvu ngaphakathi, emva koko aze alale phantsi, emnyango. Izimvu azikwazi ukuphuma ngaphandle kokuba zinqumleze phezu kwakhe. Ingcuka ayinakungena ngaphandle kokuba inqumleze phezu kwakhe. Ungumnyango.

¹²¹ Ndiyavuya kuba uYesu walala emnyangweni wentliziyo yethu. Asinako ukuphuma, okanye ukwenza nantoni na, ngaphandle kokuba Ayazi, okanye akukho nto inokungena ngaphandle kokuba Ayazi. Ke Uya kuyenza yonke into isebenzele kunye ekulungeni kwabo baMthandayo. Lonto imelwe kukuba isenze sikhale kwaye sikhwaze, size sidumise uThixo, kwaye sithi, “Siya mbulela uThixo ngoMsindisi, u—uMalusi lwoye uya kulala emnyangweni wentliziyo yethu, aze asilumkise xana nantoni na isiza, siyilungele.” Ewe.

¹²² Kude ukunqumleza ilizwe yayi ngabathile abathobekileyo, izazi. Zazibizwa ngokuba ziZazi zenkwenkwezi, “abakhangeli beenkwenkwezi.” Xana ndandiseMpuma, kungekudala kwixesha elidlulileyo, zisahlala ngaloo ndlela inye. Baloluhlupheke kakhulu, uhlobo lwabantu. Bahamba bebathathu. Bahlala kanye esitratweni. UBilly kunye nam, phaya e-Indiya. Emva phaya kulapho bavela khona, e-Indiya. Ngoku, zathi, “Siyibonile iNkwenkwezi Yakhe eMpuma.” ZaziseMpuma xana zazibona iNkwenkwezi. IYerusalem ingasentshona, ke iPalestina yayingasentshona ya—yase-Indiya. Ke zabona iNkwenkwezi Yakhe ngelithuba zaziseMpuma, zaza zeza ukuza kuMnqula.

¹²³ Ngoku, ezi Zazi, azikhe zihlale phantsi ncam. Zona nje zichopha ezithendeni zazo. Kwaye zihlala phaya ixesha lonke lasemini. Ngexesha lasebusuku, zinenqaba enkulu. Zinyukela phezulu phaya zize zihlale kule nqaba. Zibasa imililo, kwaye zithethe malunga namazwe, ukuwa kwezikumkani, kunye no—kunye nokuncipha kwemibuso. Kwaye zi—zinqula uThixo omnye oyinyani. Kunjalo oko. Zinga—zingamakholwa. ZingamaMohammedi. Ngokwenene, ziphuma kumaMedi

namaPeresi, emva phaya ngemihla kaDaniyeli. Kwaye zingabo abo...

¹²⁴ Kwaye uPetros wathi, kwiZenzo 10:35, ukuba “wabona ukuba uThixo akangomkethi wabuso bamntu okanye isizwe, kodwa Yena...bonke kuzo zonke izizwe abo baya kuthi bamoYike,” kwaye nawuphi na umntu oya kumoyika uThixo. Khangela kwezo Zazi ngaphaya, zibona iNkwenkwezi esiSipho sikaThixo, zaza zaYiqaphela phambi kwababingeleli etempileni eYerusalem, phakathi kwabantu benkolo. Ewe, mhlekazi. Amen.

¹²⁵ IZazi, ndiya zibona zihleli zingqonge laa mlilo ungwele, ngobunye ubusuku. (Ingaba sinalo nje ixesha elincinci? Ehe.) Zihleli zingqonge loo mlilo ungwele, zithetha, emveni koko zaziya kunyuka. Owu, zazifundisisa imizimba yasezulwini. Zaziqhelene kakuhle nayo yonke. Yonke intshukumo, zazisazi malunga nayo. Ke ngobunye ubusuku, ngelithuba zazihleli phaya, mhlawumbi zicula amaculo, kwaye zaziya kunyukela kule nto inkulu, kwaye zifundisise. Zazisazi yonke inkwenkwezi, apho ihlala khona. Ziyazi ngegama, kuba zazifundisisa imizimba yasezulwini. Kwaye akumangalisi ukuba Ongaziwayo phakathi kwaloo mzimba wasezulwini wazishukumisa. “Ke,” zazibuza, “ngubani lo Mfo omtsha phezulu apha?” Owu, bethu! “Kukho into ethile entsha leyo yenzekileyo, Ingamandla angaphezu kwemvelo.” Oko, yintoni na eyazibizela kuko? Zabuyela emva eSibhalweni.

¹²⁶ Ngoku, zazisazi ngeZibhalo, kuba uDaniyeli waye yinkosi yazo. Niyakwazi oko; isahluko se-2 sikaDaniyeli, sisixelela ukuba wenziwa waba yinkosi phezulu kwazo, ke wazifundisa. Akuthandabuzeki, ngobunye ubusuku, zazihleli phaya, zifunda eZibhalweni, ngayo, “Kwaye uDaniyeli wathi yena ‘wazibona zonke ezi zikumkani,’ de ekugqibeleni zaba yiloo nto ezaba yiyo, ngazinye, amaMedi namaPerezi nokuhla de zangena eRoma. Kwaye ngoko ekugqibeleni ‘wabona iLitye elaqhekezwa entabeni, ngaphandle kwezandla.’” Kwaye zathi, “Kumele kube malunga neloo xesha.” Ngoko zakhumbula uqeqesho lwasemva phaya, ngaphambi kweloo xesha, kude emva phaya ngemihla yohambo luka—lukaSirayeli, xana zenyukayo zeva uBhileham esithi, xana wabona uSirayeli, wathi, “Kuya kuvela iNkwenkwezi ukuphuma kwaYakobi.” Amen. Kumele ukuba kwakumalunga neloo xesha, xana zazicinga malunga nezo zinto, ukuba uNdwendwe olutsha lwabonakala.

¹²⁷ Ngokwesiqhelo kuxana ugcina ingqondo yakho kuKristu ukuze Eze kuwe. Ngokuqhelekileyo—ngokuqhelekileyo kungamaxesha xana ucinga malunga naYe, xana Abonakalayo. Uyazi, xana ucinga malunga nokuba ungene, usenza into ethile elungileyo, kuxana Esiza kuwe, ukuze akuncede.

¹²⁸ Kwaye kufanele ukuba bekumalunga neloo xesha, kwaye zi—zimelwe kukuba zakhangele phezulu kwaye zabona

oluNdwendwe lutsha. Lwaqalisa ukuzikhokela ukubhekisa ngaseNtshona. Ngokukhawuleza zaqalisa ukuhamba zabhekisa entshona, lwazikhokelela ukuhla ukunqumleza umlambo iTigris, ukwehla kuzo iintlango, ngaphaya kweentaba, ukwehla konke ukunqumleza kumanzi aqukuqelayo, owu, bethu, ukuya phambili, naphambili. Zazisazi ukuba into ethile yayisenzeka, kwakukhona into engaphezu kwamandla emvelo eyenzekileyo.

¹²⁹ Kwaye kuphi apho zeza khona? Zathi, “Ngokuqinisekileyo, ukuba esi sisiprofeto sikaDaniyele, eso sixeko sikhulu saseYerusalem, ikomkhulu labantu benkolo beso sizwe bonke baya kube bekungele ukwamkela uKumkani wabo. Bayakwazi ukuba konke kumalunga nantoni na, xana sifikayo phaya. Asiqondi, ngokwethu, nangona. Nje sizi Zazi, amahlwempu, abantu abathobekileyo. Kodwa, besikhangela into ethile, kwaye sibona into ethile ivela phakathi kwethu, leyo incinci yamandla angaphezu kwemvelo.” Owu, bethu! Zazilungele. Haleluya! Zaphuma, amadoda athobekileyo, ukuya kufumana uMthunywa Nkwenkwezi kaThixo. Zaziya kulandela iNkwenkwezi Mthunywa kaThixo de zifike ekuKhanyeni okugqibeleleyo. Owu!

¹³⁰ ISityhilelo, 20, iSityhilelo 1:20, sathetha oko, “iNkwenkwezi zala mabandla.” Into esimelwe kukuyenza namhlanje kukuba sifumane oko kuKhanya kweNkwenkwezi, amen, leyo ibonakalisa ubuQaqawuli Bakhe. Leyo ibonakalisa Amandla Akhe. Leyo ibonakalisa ubuThixo Bakhe. Kwaye silandele oko de sifumane oko kuKhanya kugqibeleleyo. “Gcina ukukhokela okubhekisa ngasentshona, lusaqhubeka. Sikhokelele koko kuKhanya kugqibeleleyo.” Owu, nje zahlala ziqhubeka, kungenamsebenzi nokuba ixabiso liyintoni na; phezu kweentaba, ezantsi ukudlula emahlathini, kuyo yonke enye indawo.

¹³¹ Kwaye ekugqibeleni zafika eYerusalem. Kwaye kwakamsinyane nje zakuba zifikile kweli hlelo likhulu lecawe, iNkwenkwezi yazishiya. Akuqhelekanga. Zacinga, “Imelwe kukuba ibe lapha.” Ke, ukuhla nokunyuka ezixekweni, zahamba, zicula, zikhwaza, kuzo zonke ipaseji, ukuhla ngezitrato. “Uphi na Yena, Lowo uzelweyo uKumkani wamaYuda? Siyibonile iNkwenkwezi Yakhe eMpuma, kwaye sizile ukuza kuMnqula. Uphi Yena?”

¹³² Akuqhelekanga, babengenayo impendulo, kanye kwangawabo amaqela. Owu, bethu! Ndingaphantse ndithethe ngeelwimi ngoku. Babengenayo impendulo. Babengenayo impendulo ngoko. Abakabinayo nangoku. Abazi. Izazi azizange zimfumane uYesu kwiqela labo lenkolo. ZaMfumana ngaphandle kweqela labo lezenkolo. Kwaye amadoda azizilumko namhlanje, azizilumko entliziyweni, akaYifumani kula mahlelo makhulu. Akazi kwanto malunga naYo. Abanayo impendulo. “Yintoni yonke le mpiliso iNgewele, iqhubekayo?”

bathi. “Yintoni emalunga nayo yonke lento, iilwimi, nokutolika, neziprofeto, *noku*, i...imiqondiso kaMesiya? Owu, Obo bubuvuvu. Akukho nto kuko Oko. Musani...Akukho nto kuko Oko.” Yabona? Abanayo impendulo. Babengenayo ngoko. Abakabi nayo nangoku.

¹³³ Kodwa Yenza into enye, Yaqalisa ukubenza ukuba baphengulule. Ndinginga ukuba uMzalwana wethu uduPlessis uluhlobo lokukuthabatha oko kanye ngoku.

¹³⁴ Zibuyele umva. Iintombi ezinyulu ezileleyo zibuyele umva ukuya kuthenga i-Oli ethile. Kodwa kuxana Wafikayo, ngelithuba babehambile ukuya kuYifuna. Ke sisondele kangakanani ngoku, xana sibona ezi cawe zinkulu zibuyela umva, zisithi, “Ke, mhlawumbi sishiye into ethile. Kungcono siYifumane”? Abanakuze baYifumane. Nje khumbulani oko. Abasokuze, abangekhe baYifumane. Bafile. Kwaye bafile, kwaye bafile, kwaye kuphelele apho. Abanakuze beze eBomini. Nje khumbulani, ndithetha eGameni leNkosi. Kwaye Oku kuseteyiphini. Ewe, mhlekazi. Abanakuze, abasoze beze eBomini. Bagqibile. Ke naso isizathu sokuba ndingabinamdlala kwezo nkqubo. Ndinomdlala kwinto enye, ekuqhushumbiseni ngamandla kangangoko ndinako, kuye “nabani na othandayo.” Hayi ukuvusa ihlelo, kodwa ukubuyisela uYesu Kristu. Ewe, mhlekazi. Nakanye kwihlelo! Lichasene noThixo; lahlala linjalo, liya kuhlala linjalo; libopha uThixo ngaphandle, lala yonke into ekhoyo leyo inobuthixo. Liya ku, alinakuze lize eBomini. Ke, ayahlukanga nale Krismesi, yayiyiKrismesi yokuqala. Ikwa yinto efanayo. Ezo Zazi zinyuka zisihla esixekweni, “Uphi Yena? Uphi Yena?” Owu, bethu!

¹³⁵ Makhe nje ndime apha umzuzu. Ndinomboniso bhanyabhanya. Andinawo apha ngoku. Ugqirha othile unawo, uGqirha uDilly, u—u—ugqirha ongumfazi lowo owaphiliswayo emhlanganweni wam. Kwaye uneteyiphu ngoku, ebizwa ngokuba yi*Mizuzu Emithathu De Kube Sezinzulwini Zobusuku*, kwaye xana safumana loo maYuda efika esizweni sawo ngaphaya ngoku, kanye ngoku ePalestina, ntoleyo eyathetha ngayo iNkosi, ukuba aya kuyenza. Ngaphambi kokuBuya kwaYo kwesibini, aya kuyenza.

¹³⁶ Umzalwana apha, ngenye imini, esiya kwaSirayeli, wabuza umbuzo, “Ingaba ndingaya ngaphaya?” Kwaye amala. USirayeli uya kuza njengesizwe, hayi umntu ngamnye. “Isizwe siya kuzalwa.” Uya kuza njengesizwe.

¹³⁷ Kodwa, khangela, loo maYuda alusizana ezantsi phaya e-Iran nakwiindawo ezahlukeneyo. Niyifundile lonto kulindixesha i*Life*. Ayengafuni ukukhwela kwezo nqwelomoya. Abazange babonwe kwenye. Ayelima ngamakhuba akudala ekhuni kunye nezinto. Athi...Ngokuba, urabhi waphumela phandle phaya, waza wathi, “Yimani umzuzu nje. Akazange na umprofeti wethu

asixelele, ukuba, xana sibuyela umva elizweni lakowethu, siya kuhamba ‘ngamaphiko okhozi?’” Owu, bethu! Owu! Kwaye eza aza angena kwiinqwelomoya zakwa TWA, zaphakama.

¹³⁸ Umprofeti wayengazi ukuba zazihamba ngeenjini. Zazibonakala kanye njengamakhozi amakhulu, kwaye zaya kude emoyeni njengokhozi, ke umprofeti wathi, “Xana nibuya...” Oko kwakuseminyakeni engamakhulu angamashumi amabini anesihlanu eyadlulayo. Owu Thixo! Kumashumi amabini amakhulu anesihlanu eminyaka eyadlulayo, xana ayethinjiwe ngamaRoma, aza asasazeka kwimimoya yehlabathi. Wathi, “Aya ku... Andiyi kuwalibala. Ndiya kuwabuyisela kwakho. Kodwa Ndiya kumfamekisa amehlo awo, ke, iiNtlanga, Ndibe nokuthabatha abantu ukuphuma phaya, ngenxa yeGama laM, ndibeke iGama laM kuzo. Xana loo mhla uphelele, Ndiya kuwaqokelela kwakho. Kwaye xana ebuyela emakhayeni awo, aya kufika ngolu hlobo lwezinto.” Kwaye u-Isaya wazibona ziphakama, zisiza zinqumleza. Wathi, “Kumaphiko amakhozi.”

¹³⁹ Laa rabhi mdala wema phandle phaya, waza wathi, “Umprofeti wethu wathi siya kuya ekhaya, esiphelweni sexesha, ‘ngamaphiko okhozi.’” Bakhwela kwinqwelomoya.

¹⁴⁰ Kwaye xana ehlayo phaya, ethwele abadala, iimfama neziqhwala, phezu kwamagxa awo, ehamba nabo, baba nodliwano ndlebe kunye nawo. Ndinalo kanye eteyiphini. Bathi, “Ingaba nize ekhaya, kwilizwe lakowenu, ukuze nifele apha elizweni lakowenu?”

Athi, “Hayi. Size kubona uMesiya.”

¹⁴¹ Owu, mzalwana, yintoni ingxaki? Kwaye icawe yabo ayinayo impendulo. Yintoni ingxaki? Sikwixesha lesiphelo, mzalwana, xana iZibane zangokuhlwa zikhanya, aMandla oMoya oyiNgcwele abuyele eBandleni kwakho, ngokufanayo njengokuba Ayenjalo ekuqalekeni. Umprofeti wathi, “Kuya kubakho ukuKhanya ngelixa langokuhlwa.” Icawe ayazi ukuba kutheni na behlanganisana phaya. Abanayo impendulo. Isiqhushumbisi se-atom sinempendulo yabo, ngaphaya, nangona. Ngokuqinisekileyo sinayo. Kodwa sikwixesha langokuhlwa, iiyure zamva kunaloo nto esiyicingayo. Ngokuqinisekileyo.

¹⁴² Ezi Zazi, ukunyuka nokwehla esitratweni, babengenayo impendulo. “Yintoni eyenzekayo? Yintoni eyenzekayo?” Ekugqibeleni, sifumanisa ukuba zaqalisa ukulandela Oku. Xana Zafikayo ngaphaya, azizange zayifumana—azizange zayifumana impendulo esixekweni, kwiindawo zabo zenkolo. Hayi, kananjalo abanayo ngoku. Bathini? EYerusalem, babengazi kwanto—kwanto malunga nomqondiso wamandla angaphezu kwemvelo.

“Loluphi uhlobo lomqondiso wamandla angaphezu kwendalo enithetha ngawo?”

¹⁴³ “Owu, sabona iNkwenkwezi xana sasisemva eMpuma. SayiLandela.”

¹⁴⁴ “Iphi apho Ikhoyo? AndiYiboni. Ke, asazi kwanto malunga Noko.” Yayizalisekisa ngokuchanekileyo iSibhalo.

¹⁴⁵ Kodwa babengenayo impendulo kumaqela abo enkolo. Abanayo namhlanje. “Yintoni oku kuthetha ngeelwimi? Leliphi na eli gquba labantu elivukayo, eliphilisa abagulayo, kwaye lisenza yonke le mimangaliso nezinto, kunye nokukhwaza, nokukhala, nalo lonke olu hlobo lwezinto?” Livakala njengokuba benzayo eBhayibhileni emva phaya. “Ah, ubuvuvu. Akukho nto kuLo.”

¹⁴⁶ Abazi kwanto malunga namandla angaphezu kwemvelo. Ngokuba? Nantsi isiza. Abayi kuyilandela iNkwenkwezi yokuKhanya, iNkwenkwezi yokuKhanya, ikhampasi kaThixo yokuya koko kuKhanya kugqibeleleyo. Owu! “Ukukhokelela ngaseNtshona, kusaqhubeka, sikhokelele koko kuKhanya kugqibeleleyo, Owu Nkwenkwezi yaseBhetelehem.” Sayibonile iNkwenkwezi Yakhe apha eNtshona. Nje loluphi na uhlobo lweNkwenkwezi? INkwenkwezi yebandla Lakhe, uMoya oyiNgcwele, uhamba ebantwini. Siyibonile iNkwenkwezi Yakhe, kwaye sizile ukuze siMnqule. Amen. Oko yiloo nto ekuyiyo, amadoda azizilumko, abafazi abazizilumko, abathobekileyo entliziyweni. Siyibonile iNkwenkwezi Yakhe, kwaye sizile ukuze siMnqule.

¹⁴⁷ Owu, babengazi kwanto malunga nezo zinto zamandla angaphezu kwemvelo. Babengazi nto malunga neziKhanyiso kunye nezinto. Bona, abazi kwanto malunga naYo. Yabashukumisa. Ngokuqinisekileyo. Yinto efanayo namhlanje. Babengazi kwanto malunga naYo, nangona. Amaqela onqulo ebengazi kwanto. Kananjalo abazi nantoni na malunga naYo namhlanje.

Qaphela. Ndiya kuthanda oku. Owu! Oku yiloo nto ilungileyo.

¹⁴⁸ Okoko—okoko nje zazikulo mimango yobuhlelo, iNkwenkwezi ayizange yabonakala kuzo. Yacima, emasangweni aseYerusalemi, yaze yahlala icimile. Mzalwana! Yahlala icimile, okoko nje zazihamba kuyo yonke lomimango yobuhlelo. “Uphi Yena? Ngokuqinisekileyo nina belusi nimelwe kukuba nazi into ethile malunga naYe. Imalunga nantoni na yonke Lento, nina booRabhi kunye nani babingeleli? Kwaye nina, nina maWisile, maBhaptizi, maRhabe, maKatolika, nani zicawe zakudala ezilolo hlobo, ngokuqinisekileyo ninayo impendulo yaYo. Uphi Yena?” Owu, bethu! Yabona? Babengazi kwanto malunga naYo. Kwaye abo ababephaya, bahlala ebumnyameni bawo de

baphuma kuwo. Kwaye kwakamsinyane nje zakuba ziphumile esixekweni, phaya kwakumi iNkwenkwezi kwakho. Uzuko!

¹⁴⁹ “Phumani kuye, bantu baM,” itsho iNkosi. “Phumani eBhabhiloni, indideko. Phumani kwimvumo nkolo zenu nakwizinto zenu zezimbo. Ndiya kunamkela,” itsho iNkosi. “Musani ukuchukumisa izinto zabo ezingahlambulukanga,” amatheko abo e-beatnik ecaweni, nemidlalo yamakhasi, nazo zonke ezinye iintlobo zezinto, kunye nemijuxuzo.

¹⁵⁰ Apha kungekudala kwixesha elidlulileyo, umama wam wandibiza, wathi, “Bill, yihla uze apha kancinci.” Ndinga ukuba uhleli apha enkonzweni, ndaweni ithile, ngobu busuku. Ndehla. Ndathi, “Yintoni ingxaki?” Bandibiza ezantsi phaya. Kwaye apha yayiyicawe enkulu yamaWisile phezulu apha e-Indiana, yayinetheko le-rock-and-roll kuyo. Kwaye baba nodliwanondlebe nomalusi. Wathi, “Lixesha elide kakhulu icawe yamaWisile yabulibala ubugcisa obuhle be rock-and-roll.” Ephethwe ngumtyholi! Akazi kwanto malunga noThixo. Akazi ngakumbi malunga noThixo kunokuba uNoqhakankcu esazi malunga nobusuku baseYiphutha. Bona nje...hayi ngaphezu kokuba umvundla ubunokwenza malunga nezihlangu zekhephu. Xana, ufika kwindawo apho ekuphela kwento oyaziyo, nje yimfundiso yezakwalizwi, imvumo nkolo ethile eyenziwe ngumntu.

¹⁵¹ Xana aMandla oMoya oyiNgcwele engena, uyamamkela umprofeti kaThixo. Wamkela iSiphi sikaThixo soMoya oyiNgcwele, uze ubone ukuba yengakanani na i-rock-and-roll onokuba nayo ecaweni. Ubuyele emva kwiVangeli leyo uJohn Wesley awayishumayelayo, uze ubone ukuba ingakanani na onokuba nayo kuyo. Niphumile kwiindlela ezihanjwa kakhulu; buyelani kuJohn Smith, okanye amaBhaptizi, buyelani kuMartin Luther. Kodwa yintoni lonto? Abazi kwanto malunga ngamandla angaphezu kwendalo namhlanje. Kwaye oko kunjalo. Icawe yamaWisile ayazi kwanto malunga nempiliso eNgcwele.

¹⁵² Xana uJohn wayemi phaya, eshumayela impiliso eNgcwele, abathile becawe ephakamileyo yaseNgilane beza kwaye bahlekisa ngaye, bakhulula impungutye, kunye negquba lezinja zokuzingela. Walatha umnwe wakhe ebusweni bakhe, wathi, “Ilanga alisayi kutshona entlokweni yakho, izihlandlo ezintathu, de undibize ukuba ndikuthandazele.” Wafa ngoloo rhatya, ebiza uJohn ukuba eze kumthandazela.

¹⁵³ Kutheni icawe yamaWisile ingakubuyiseli Oko kuyo kwakhona? Kutheni injalo? Ngokuba ifile. Kunjalo! Niyoyika ukukhangela kulaa Pasile, kuba Iya kutyhila izono zenu. Ndiyanibiza, maWisile, ukuba nikhangele emva kwiPasile kwakho. Ndiyanibiza, maBhaptizi, ukuba nikhangele emva kwiPasile kwakhona. Kunye nani, maRhabe nabo bonke! Nina

maPentekoste, maKatolika nabo bonke, khangelani emva kwiSipho sikaThixo seKrismesi ngoku. Khangelani emva kwiSipho. Lahlani ibhokisi, kwaye nithabathe iSipho. Uh-huh. Sukani kubukhazikhazi bukaSanta Claus. Buyelani kwiSipho sikaThixo. Buyelani kuMoya oyiNgcwele. Owu, ndiyazi ukuba Siya kutyhila izinto ezininzi, kodwa oko yiloo nto eniyisweleyo, ukucocwa, ukucocwa ngokucokisekileyo. Ndiyazi ukuba oko kulukhuni kakhulu, mawethu, kodwa simelwe kukuba sibe naSo. SiliLizwi likaThixo. Ewe, mhlekazi. Silungile kuwe. Kunjalo! Owu, ewe!

¹⁵⁴ Zona, zazisazi ukuba kwakukho into ethile engalunganga xana zafikayo kweso sixeko, kwaye ukuKhanya kwacima. Nje kwakamsinyane zakuba zizimanye neli hlelo, ukuKhanya kwacima. “Yintoni ingxaki?” Zaqalisa ukukhwaza, “Uphi Yena? Uphi Yena? Ngokuqinisekileyo ndiya kuSifumana apha. Eli lihlelo elidala, libe lapha ixesha elide. Likomkhulu lamahlelo, iSixeko saseVatican. Ke, ngokuqinisekileyo, ndimelwe kuku—ndimelwe kukuMfumana apha. Uphi Yena? Uphi Yena, uKristu lowo owathi ‘Waye kwanguye izolo, namhlanje, nangonaphakade?’ Uphi Yena, Lowo owathi, ‘Kuya kubakho ukuKhanya ngelixa langokuhlwa?’ Uphi Lowo owathi, ‘Imisebenzi leyo eNdiyenzayo, niya kuyenza nani?’ Uphi Yena? Uphi Yena?” Kwaye ukuKhanya nje kwahlala kucimile. Xana zaphumayo kuloo nto, zaphumela ngaphandle kwesixeko, phaya ukuKhanya kwabonakala kwakho.

Kuya kubakho ukuKhanya ngelixa langokuhlwa,
 Indlela yoZuko niya kuyifumana ngokuqinisekileyo;
 Kuloo ndlela yamanzi, kukuKhanya namhlanje,
 Singewatywe ngeGama elixabisekileyo likaYesu.
 Abatsha nabadala, guqukani ezonweni zenu zonke,
 UMoya oyiNgcwele ngokuqinisekileyo uya kungena ngaphakathi;
 IZikhanyisi zangokuhlwa zifikile,
 Kuyinyaniso ukuba uThixo noKristu baNye.

¹⁵⁵ Ewe, mzalwana. Ewe, mhlekazi. Guquka kuzo zonke izono zakho. UMoya oyiNgcwele, iSipho sikaThixo, ngokuqinisekileyo siya kungena ngaphakathi. Usemnyango. [UMzalwana uBranham unkqonkqoza epulpitini ngokuqhubekayo—Mhl.] Esithi, “Ndivumele Ndingene ngaphakathi. Ukuba uya kuNdivumela ndingene, Ndiya kudla nawe. Ndiya kutyhila ezi zinto kuwe. Ndiya kukubonisa amandla angaphezu kwemvelo. Ndiya kuphilisa ukugula kwakho. Ndiya—Ndiya kukukhathalela ngazo zonke ezi zinto, ukuba nje uya

kuNdivumela ndingene.”

¹⁵⁶ IPasile yeSipho sikaThixo, isongelwe kwimo, namhlanje, yoMoya oyiNgewe. Sasisongelwe, ngoko, saza sabizwa ngokuba nguNyana kaThixo. IPasile yeSipho sikaThixo nje yathatyathwa yaza yasongelwa, kwakho, yaza yathunyelwa kwakho. Amen. Yayisongelwe kuNyana kaThixo, ngoko. Isongelwe koonyana bakaThixo, namhlanje, ababizwa ngokuba liBandla. Kunjalo oko. IPasile yeSipho sikaThixo, isongelwe, ebantwini. Kwaye baya Sala, namhlanje, kanye njengokuba basalayo ngoko. “Ukuba babize uMninindlu, ‘uBhelezabhule,’ umvumisi, ngokuba Waye nokucalula iingcinga, wobeka phi na yena ukwenza kuni? Babiza uMninindlu...” Owu, bethu! Masifumaniseni.

¹⁵⁷ Ehe, iZazi, zaSamkela. Zazingamahlwempu kwaye zithobekile, kwaye zazibone ukuKhanya okungaqhelekanga.

¹⁵⁸ Enye into endifuna ukuyichaphazela kanye apha. Kwaye xana zakubona oku kuKhanya, azizange zivuye! IBhayibhile yathi, “Zavuya ngovuyo olukhulu olugqithiseleyo.” Owu, ndiyacinga ukuba zakhwaza kancinci, ingaba awucingi njalo? Nje ndicinga njalo. Ke, xana zabonayo ukuba zazi nguloo mbutho mdala ixesha elide emva phaya, zizama ukufumana into ethile, kwakungekho nto phaya, xana zaphumela ngaphandle kwesango, zabona okwaa kuKhanya koMoya oyiNgcwele kwakho kubengezela ngaphaya, laa Nkwenkwezi yoZuko itsala ukuhla phezu kwazo, zavuya kakhulu, zaba novuyo olukhulu ngokugqithiseleyo.

¹⁵⁹ Owu, yintoni umntu ayenzayo xana bevuye kakhulu? Yintoni na oyenzayo kumdlalo webhola xana bevuye kakhulu? Owu, uyakhwaza, “Hurrah-hurrah! Bhimityi-bham! Wenze kakuhle kakhulu. Ha-ha! Ho-ho!” Yabona?

¹⁶⁰ Kwaye xana ufumana u “vuyo olukhulu ngokugqithiseleyo,” kwaye ukhwaze, “Uzuko! Haleluya! Mayibongwe iNkosi!” Kunjalo oko, uvuyo olukhulu ngokugqithiseleyo! “Nantso iNkwenkwezi. Sikhokele! Owu, sisuse kule mibutho, kwaye usikhokelele koko kuKhanya kugqibeleleyo. Ukukhokela okubhekise eNtshona, kusaqhubeka, sikhokelele ekuKhanyeni Kwakho okugqibeleleyo.” Nje qhubeka. INkwenkwezi yayiya kukhokelela ekuKhanyeni. Ekugqibeleni, Yahlala phezu koMntwana.

¹⁶¹ Xana zona... [Indawo engenanto eteyiphini—Mhl.] Kwaye nje imizuzu embalwa. Kulungile. Kulungile.

¹⁶² Wazityhila ngoKwakhe kubalobi abangamahlwempu. Waye tyhiliwe. Laa Pasile, loo nto eyayingaphakathi kuYo, yatyhilwa kubalobi bentlanzi abangamahlwempu, kwabangafundanga, abangenayo imfundo. Wazityhila ngoKwakhe kubantu ababengakwazi nokubhala igama elilelabo. Babengenakuba ngumdikoni, okanye—okanye

enye into ethile ebandleni. Babengekhe babe koko. Babengafundanga ngolona hlobo! Owu, bethu! Babebabi! Ke Wazityhila ngoKwakhe kubo, kwabangafunwayo, abo ababe khutshelwe ngaphandle. Wazityhila ngoKwakhe kubo, kwabangathandwayo. Wayethandeka kwabo babengathandwa. Kwabagulayo, babeswele impiliso. Babekulungele ukukhangela kwiPasile, ukuze babone ukuba kuthini malunga naYo. Wazityhila ngoKwakhe kubo. Nakwaba lambileyo, Wabondla ngezonka nangeentlanzi. Owu, singahlala, ndinezinto ezininzi ezibhaliweyo phantsi ngako oko, kodwa kufuneka sikutsibile oko. Yabona? Wazityhila ngoKwakhe kubo bonke abo bantu, abangathandekiyo. Xana kwakungekho bani ubafunayo, bebabiza “ababaxi,” Wazityhila ngoKwakhe kubo. “Ndiyavuya kakhulu ukuba ndibe nokuthi ndingomnye wabo.” Ewe, mhlekazi! Abangathandwayo, abangafunwayo, abagulayo kunye naba sweleyo, abalambileyo; Wazityhila ngoKwakhe. Ewe.

¹⁶³ Bendinga ngomnye umntu olambileyo. Ngenye imini, kwakukho indoda enentliziyo elambileyo egama linguPawulos, uSawule ngoko. Wayesindleleni yakhe eya eDamasko, elambile. Wayengazi ukuba enze ntoni na. Waye funa ukwenzela uThixo into ethile. UkuKhanya kwambanekela ngeenxa zonke, “Sawule, Sawule, uNditshutshisela ntoni na?” Wazityhila ngoKwakhe kuPawulos owaye nentliziyo elambileyo.

¹⁶⁴ Kumfazi owayedume kakubi, kuBharabhas ogwetyiweyo, Wazityhila ngoKwakhe. Kunjalo oko, kwindoda enentliziyo elambileyo, kumfazi owayedume kakubi, kubo bonke abo ababekhutshelwe ngaphandle. Ndinga ngalaa mfazi ungadumanga. Nje okomzuzwana kuye, ndiyacela ndinyamezeleni nje umzuzu.

¹⁶⁵ USimoni, umFarisi eBhayibhileni, owu, wayefuna—wayefuna ukwazi esi Siphu, kanajalo. Kodwa wayefuna ukuSazi ngenxa yentando eyiyeyakhe yokuzingca, iinjongo ezizezakhe zokuzingca. UmFarisi, ke yintoni awayenzayo? Waba nesidlo esikhulu. Waye cinga ukuba angenza ukuhlekisa okuthile. IBhayibhile, ibali leVangeli, lisinika lona. Likhangele nje umzuzu ngoku, phambi kokuba sivale. Phaya wathi, “Uyakufumana uYesu eze.” Ngokuba, andicingi ukuba laa mFarisi ngokwenene wayemthanda uYesu, kuba waye ngenanto ibadibanisayo. Waye ngumFarisi omdala olukhuni, kwaye wayemthiyile uYesu. Ke wacinga ukuba uya kuMsa ngaphaya, aze adlale amaqhinga okudlala ambalwa kuYe, abone ukuba ngenene Waye ngumprofeti na, okanye hayi.

¹⁶⁶ Ke bathumela baza baMcela ukuba eze. Isigidimi seza, saze sabaleka. Mhlawumbi sinothuli, nayo yonke into, senyukela phezulu phandle phaya. Kwaye sema ngakwicala lika... Yesu mhlawumbi waye philisa abantu, kwaye eqhubela

phambili. Waye diniwe. Mhlawumbi yayinguPetros lowo owathi, “Awunako ukuMbona namhlanje.”

167 Wathi, “Kodwa, mnumzana, inkosi yam nguRabhi uSimoni. Ungomalusi webandla elikhulu ezantsi apha kwaYuda. Ngokuba, wena...Yena, umeme iNkosi yakho ukuba ize, imbone. Owu, owu, owu, elingakanani—elingakanani ukuba likhulu igama elo Aya kuba nalo. Yabona? Kuya kufuneka umbone.”

168 “Ke,” wathi, “Ndiya kukunyusa, kwaye sibone loo nto Ayithethayo.” Kwaye ke watyhudisa kwisihlwele. Kwaye ilanga lalimalunga nokutshona. UYesu, ediniwe kwaye ebulalekile. Kwaye naku kusiza esi sigidimi sincinci. Kwaye sona, endaweni yokuba...

169 KuBukho bukaKristu! Owu, ndandihlala ndizibuza ukuba yayiyintoni ingxaki ngeso sigidimi. Yayiyintoni ephosakeleyo ngaso? Simi kufuphi kangako kuYesu, saze nagoko sabe sinomyalezo ovela kumFarisi, “Inkosi yam ifuna ukuba Uze, uyibone. Uyazi yintoni? Inetheko ezantsi apha. Ufuna ukuba Uze, ube lundwendwe olubekekileyo.”

170 Owu, ndinqwenela ukuba ndandithabathe loo myalezo, ekubeni ndisondele kangako kuYe, aninjalo? Ndandingayi kuba nangcinga malunga noko laa mFarisi wayithethayo. Ngendawa phantsi ezinyaweni Zakhe, ndathi, “Owu Nkosi Yesu, yiba nenceba kum, mna moni.” Ndiyakholwa ukuba ngendakuthetha oko, aninjalo? Indlela esathi sema ngayo kobo bufuphi kuYesu, kwaye nangoko sala inywheba yokucela uxolelo lwezono zaso. Kwaye kobo bufuphi kuYe! Hayi, sasinento eninzi kakhulu engqondweni yaso. Sasingumkhonzi. Kwafuneka ukuba sicelele umFarisi.

171 Kwaye uYesu, uYesu olusizana, nangoko ediniwe kwaye ebulalekile, kwaye esazi ukuba Waye deliwe kwaye ethiyiwe nguye, Wanqwala eYakhe intloko, “Ndiya kubakho.” Xana Esithi Uya kubakho, Uya kubakho. Musa ukuba nexhala. Uya kubakho. Akukho nto iya kuMnqanda.

172 Ke xana bafikayo ezantsi phaya, ngaloo mini, kwaye baxhela onke amathole abo atyetyisiweyo, kwaye bakhupha yonke iwayini yabo entsha nayo yonke into. Kwaye abantu abangamahlwempu babengavunyelwanga ukuba beze apho babekho. Owu, xana besosa loo nyama yenkomo ngaphandle, nezinto, elinjani lona ivumba! Abo bantu bahluphekileyo bemi phandle phaya, kwaye nje imilomo yabo ivuza izinkcwe. Babengenako ukungena ngaphakathi. Hayi, mhlekazi. Nangoko, oko nje kwakungenxa yabantu abadumileyo kuphela. Kwaye ke ngoko bemi ngaphandle. Kwaye babenazo zonke ezi diliya kunye nezinto, konke kwi—kwixesha kanye lokudubula, okanye lenzaliseko yeediliya. Kwaye elo vumba limnandi leediliya,

uyazi, xana zimnandi, nayo yonke into. Waye newayini zakhe ezintsha nayo yonke into.

¹⁷³ Kwaye ndahlala ndizibuza ukuba uYesu wangena njani phaya ngaphandle kokuba aqatshelwe. Uyazi, ke, xana nabani na kumazwe aseMpuma ekumemile ukuba uze endlwini yakhe, uyazi bangabantu abakhulu bokubuka iindwendwe. Ngoku, abantu ngaloo mihla, xana bahambayo, babenxiba iimbadada. Kwaye xana bakwenzayo oko, niyeva malunga nokuhlanjwa kweenyawo.

¹⁷⁴ Yiloo nto esiyenzayo apha, kwisikhumbuzo. Lowo yayingumyalelo.

¹⁷⁵ Xana umntu othile ekucela ukuba uze endlwini yabo, bekuya kuba yinto ethile elolu hlobo. Babeya kukubulisa emnyango. Kwaye ngoko babenento ababeyibiza ngokuba, “ngowona msebenzi uphantsi,” kubo bonke abantu. Abanye babo babeqhuba iinqwelo zamahashe. Abanye babo bepheka. Kwaye abanye babo, abapheki, uyazi. Kwaye abanye babo, abangcamli. Kwaye, kodwa eyona ndoda ihlawulwa umvuzo ophantsi kuyo yonke indlu, yayingumntu ohlamba iinyawo. Nje wayengumhlambi nyawo.

¹⁷⁶ Kwaye, cinga, iNkosi yam yayiyingumntu ohlamba iinyawo. Kwaye ngoko sicinga into ethile, sicinga ukuba singumntu othile. Khangela kuYe ehamba iinyawo zabafundi, abalobi, abalobi abamdaka, abelusi bezimvu na njalo njalo, wahlamba iinyawo zabo.

¹⁷⁷ Kwaye, apha, laa mntu uhlamba iinyawo. Xana ufika emnyango, babeya—babeya kuhlamba iinyawo zakho, ngokuba uthuli nezinto zihleli emilenzeni yakho, kwaye—kwaye apho wawuhamba khona, uyazi, ukwehla kwiindlela ezinophuli apho amahashe kunye nezilwanyana zazikho, uyazi. Kwaye zazisenza ivumba, kuwe wonke. Kwaye ngoko elaa langa, uyazi, lalise ntanyeni yakho yonke. Kwaye eloo langa lasePalestina, lalatha imitha yalo ethe ngqo, lishushu ngenene. Kwaye ke xana besiza emnyango, babekhupha unyawo lwabo. Babeya kuhlamba iinyawo zabo. Baze ngoko babeke—babeke iimbadada zabo phezulu; bazicoce, kwaye bazibeke phezulu. Kwaye babanxibise iperi encinnci yezihlangu zasendlwini, njengezincinci . . . abafazi abazinxibayo namhlanje kwizihlangu zegumbi lokulala, uyazi, into ethile elolo hlobo, babanxibise. Kwaye emva koko bahlambe iinyawo zabo.

Kwaye emva koko babeya kuba netawuli phezu kwegxalaba lakhe. Kwaye ngoko loo nto awayeya kuyenza, wayeya kusula uthuli ebusweni bakhe.

¹⁷⁸ Kwaye athabathe isiqholo samafutha ispikenard. Owu, yazizinto ezinexabiso elikhulu abantu abazizityebi ababezisebenzisa. Ukumkanikazi waseZantsi wazisa esithile saso waza wasinika uSolomoni, senziwe ukuphuma e-apileni

phezulu eMpuma. Njengentyatyambo, intyatyambo encinci ye-apile, kwaye safunyanwa ukusuka phaya. Sixabisa kakhulu.

179 Kwaye bathabatha eso siqholo ispikenard, baze basibeke konke phezu kobuso babo. Amafutha alolo hlobo, kuba iintamo zabo zazitshile, kunye nento. Bathabathe itawuli kwaye bawosule onke asuke, ngolo hlobo. Kwaye ngoko babe—babehlaziyekile.

180 Ngoku, leyo yinto yokuqala, umntu ohlamba iinyawo waye bafumana aze abalungise ngolo hlobo. Kakade, babengenakuziva befuna ukungena endlwini yomntu, apho ezo ezinkulu iragi ezenziwe ngamaPeresi, na njalo njalo, ngolo hlobo, benuka njengalapho bebekhona esitalini, kunye—kunye—kunye namadyungudiyungu welanga ebusweni babo bonke. Babehlaziyekile.

181 Ngoko xana bengena ngaphakathi, babe hlangana omnye nomnye. Kwaye xana bakwenzayo, basoloko besamkela undwendwe olubekekileyo, apho ukuba wawamkelekile, babexhawula isandla sabo ngolu *hlobo*, Mzalwana u-Ed. Babeya kuxhawula isandla sabo, ngolu *hlobo*. Baze ngoko babeke ezabo. . . Beme ngeenyawo, nje umzuzu, ndiya kunibonisa into ethile. Babebawola ngeengalo zabo. [UMzalwana uBranham uyabonisa, kwaye umbambatha uMzalwana u-Ed amatyeli amane—Umhleli.] Ngolo *hlobo*, ngoko batshintshe izandla. [UMzalwana uBranham kwakho umbambatha uMzalwana u-Ed kane.] Kwaye yiloo ndlela ababesenza ngayo.

182 Olo yayilulwamkelo. Ngoko wawungumzalwana. Wawuziva kamnandi. Iinyawo zakho zazihlanjewe. Wa—wawuthanjiswe yonke indawo.

183 Kwaye ngoko into elandelayo awayenzayo, babesangana omnye nomnye entanyeni. Kwaye oko kwabenza bamkeleka. Loo nto yokugqibela yaba lolo lwango lokwamkela.

184 Khumbula uYudas wanika uYesu olwaa lwango lokwamkela? Wathi, “Kutheni ukwenzile oko, sihlobo?” Yabona? Wayeyazi intliziyo yakhe.

185 Ke babesenza omnye nomnye amkeleke. Wawungaziva ngokungathi ungangena nothuli konke phezu kwakho, nela vumba lidala linuka konke ebusweni bakho nasemilenzeni, kunye nezinto. Laa ngubo indala ijinga phantsi, ichola uthuli njengokuba uhamba, xana wawuhamba. Babengaziva ngokungathi bangakwenza, ukungena ngaphakathi. Kodwa xana nonke nanihlaziyekile, kwaye ngoko xana enyukayo, kunye nondwendwe lwakho olubekekileyo. . . Wawulundwendwe olubekekileyo lwembeko, kwaye ngoko xana esiza aze akwamkele, aze akunike ukwanga entanyeni, ngokuba, wawungumzalwana ngoko. “Ngena ngaphakathi. Yiya kwisibandisi, uzifumanele iqebegwana elihlohliweyo, nantoni na.” Wa—wawamkelekile ngoko. Wawamkelwe ngaphakathi.

¹⁸⁶ Kodwa uYesu ingaba wangena njani apha ngaphandle kwako konke oko ekubeni kungenziwanga kuYe? Yabona? Wayehleli ngaphaya ekoneni, ngeenyawo ezimdaka, engamkelekanga. Mhlawumbi, umFarisi wayethetha malunga nento ethile eyenye, uyazi. Akazange amqaphele uYesu engena.

¹⁸⁷ Yiloo nto eyingxaki ezicaweni namhlanje, iicawe ezininzi kakhulu zethu zobuFarisi. AMandla kaThixo ayangena, kwaye aziWaqapheli. Yabona? Ubeya kuthanda ukwenza into ethile, kodwa Akakhe enziwe amkeleke.

¹⁸⁸ Kwaye nanko apho wayekho, ngaphaya, mhlawumbi ethetha iziqhulo, kwaye enexesha elimnandi noMalusi uRabhi u*Nje-na-nanje* kunye noRabhi u*Nje-na-nje*, ngaphaya. Abazange bamqaphele uYesu.

¹⁸⁹ Kwaye Umelwe kukuba wanyebelezela wangena waza wahlala phantsi ndaweni ithile, ngaphaya ekoneni. NdiyaMbona phaya ngeenyawo Zakhe ezimdaka, intamo inamadyungudyungu, kungekho kwanga kokwamkelwa. Owu, ingaba oko akukwenzi uzive kakubi, uYesu ngeenyawo ezimdaka? BaMbiza, ngaphaya, “UYesu! UYesu!” Wathi, “UYesu ngeenyawo ezimdaka, ehleli ekoneni.” Owu Thixo, oko kunokuba njalo njani na? Akukho nawuphi na umntu owaMhoyayo.

¹⁹⁰ Kodwa ihenyukazi elincinci, (owu, bethu) umfazi odume kakubi, kwenzeka ukuba adlule, mhlawumbi yena—mhlawumbi yena waye. . . Akukho mntu esixekweni. Wonke umntu wayeye kwesi sidlo, bonke abantu abadumileyo, ke ishishini lakhe laliphantsi. Ke, wafumanisa. “Yintoni yonke le iphezulu apha, kule, phezulu apha endlwini yomFarisi, malunga?” Ke waya phezulu phaya, kwaye mhlawumbi ukukhangela ngethanda locingo, ekhangela macala onke. “Owu, bethu!” Kwenzeka wakhangela ngaphaya ekoneni. WaMbona ehleli ngaphaya, ngentloko Yakhe ejonge phantsi, iinyawo ezimdaka, intamo enamadyungudyungu, engamkelekanga, kungekho nawuphi na umntu oMhoyileyo.

¹⁹¹ Kodwa yayityhiliwe kuye. Owu, ndiyambona ehlikihla amehlo, akhe, “Ingaba lowo nguYe? Leyo yilaa Ndoda inye leyo eyaconga umfazi kanye onjengam, ngaxesha lithile, xana waye rhuqelwe ngaphandle lelala bandla, kwaye laliya kumxuluba ngamatye kuse ekufeni. Kwaye Wathi, ‘Mfazi, baphi na abamangaleli bakho?’ Lowo kumele ukuba nguYe.” Yabona? Ukholo luza ngokuva, kwaye kwakutyhiliwe kuye ukuba lowo yayinguYe.

¹⁹² Wathi, “Kodwa, khangela, Akamkelekanga. Uneenyawo ezimdaka. Yintoni endinokuyenza malunga noko? Ndingumfazi, kwaye ukuba kunokwenzeka ndingene phakathi phaya kwaye ndithethe into ethile, ngokuba, baya ku—baya kundiphosa phandle phaya phezu kwaloo mivalo. Ngoku, ndingu—

ndingumfazi odume kakubi, kwaye U—Ubeya kwazi ukuba ndandidume kakubi. Ubeya kwazi ukuba ndingumfazi oziphethe kakubi, ke yintoni na endingayenza malunga nalonto?”

¹⁹³ Ndiyambona ejika, ejikeleza, esithi, “Owu, kufuneka ndenze into ethile. Akamkelekanga. Kodwa Into ethile ityhila kum ukuba leyo kukuphela kwendlela leyo endiya kukha ndibe noBomi ngayo.” Nantso ke. Owu, mzalwana. “Ndifuna ukubona ukuba yintoni na ekuloo Pasile. Ndiyazi ukuba kukho Into ethile phaya leyo eya kuxolela izono zam. Nangona ndilihenyukazi, nangona ndingendawo, ndifuna ukujonga kuloo Pasile yeKrismesi. Ndiyazi ukuba kukho Into ethile phaya ngenxa yam.”

¹⁹⁴ Kukho Into ethile ngenxa yomntu wonke. Kunjalo oko, sihlobo esingumoni. Kukho Into ethile ngenxa yomngcakazi. Kukho Into ethile ngenxa yexoki. Kukho Into ethile ngenxa yomntu wonke. Kukho Into ethile kule Pasile yeKrismesi, ukwenzela wena. Musa ukuYilahlela ecaleni. Indlela umFarisi, isidenge sesiyatha, sathabatha ubukhazikhazi kwaye salahla lee iSipho! Enjani yona into ukuba lusizi!

Nanku Esiza. Uhleli ngaphaya.

¹⁹⁵ Kwaye lo mfazi mncinci ulusizana, mhlawumbi waya ezantsi endlwini apho ahlala khona, wanyuka kwizinyuko ezindala ezitswinayo phezulu phaya. Wathabatha ikawusi yakhe, okanye into ethile eyene kwaye wafumana imali ethile. Wathi, “Owu, yintoni endinokuyenza? Ngoku yima umzuzu, kungcono ndikubuyisele oku, ngokuba Uya kwazi ukuba ndi—ndingumfazi odume kakubi. Kodwa kukuphela kwethemba lam, kukuphela kwento endinokuyenza. Andimenywanga kwesa sidlo, kodwa nangoko ndimelwe kukuba ndifike kuYe.”

¹⁹⁶ Owu, ndinqwenela ukuba abantu babenokukubona oko ngobu busuku. Fika kuYe, okanye utshabalale. Ngowuphi umahluko ewenzayo, ubizwa “ngomqengqeleki ongcwele,” okanye ulahlelwe ngaphandle, okanye ngowuphi na umahluko? Fika kuYe. Fika kuYe, elo kukuphela kwethemba lakho.

¹⁹⁷ Wehla, wathabatha oku. Ndibona omnye, abo bafu bamaYuda ezantsi phaya, esithi ishishini libe libi, ehleli emva phaya, ebalala imali yakhe. Wonke umntu eye esidlweni, nayo yonke into. Lo mfazi wangena ngaphakathi. “Ke, yintoni oyenzayo phakathi apha?” Wagalela le denariyo yaseRoma phezu kwendawo yokubala imali, malunga namashumi amathathu amaqhosha ayo. “Ah-ha! Yintoni oyifunayo, nenekazi?” Yabona, oko kwenza umahluko. Wambona loo nto awayeyiyo; kodwa xana wambona ukuba unemali ethile, nanko umahluko. Yabona? Elo lihlabathi, namhlanje. Unemali, ungumntu obalulekileyo. Ukuba awunayo, awu—awuyonto. “Owu, lowo ngumahluko. Yintoni oyifunayo?”

198 “Ndi—ndifuna esingcono, esona singcono isiqholo samafutha isipikenard eso unaso. Oku kukuphela kwendinako. Makhe ndiyibale, ngamaqhosa angamashumi amathathu. Phaya bekungamashumi amane.”

“Owu, ewe, leyo iya kuthenga le bhotile kanye apha, esona silungileyo.”

“Ndiya sifuna.”

“Uthetha ukuba ufuna ukuthenga amafutha?”

“Ndiyawafuna. Ndifuna laa bhotile yonke.” Yiloo nto kuphela awayenayo.

199 Leyo yiloo nto ekufuneka uyenzile, mzalwana. Ikuxabisa sonke isono onaso. Ixabisa yonke into. Kodwa kulungele ukuyinikela.

200 Ke wanyebelezela ukuya elucingweni. Ndiya mbona ekhangele phaya. WaMbona ehleli phaya, nangoko engekachukunyiswa. Kwaye umalusi ongumFarisi ngaphaya nangoko esathetha iziqhulo zakhe ezingcolileyo kunye nezinto, ngaphaya kunye nabo bonke abanye, eqhubela phambili, ethetha malunga nento enkulu ethile ndaweni ethile, engazi, engaqtshelwanga kweyethu—kweyethu exabisekileyo iNkosi. Wathi, “Ndingangena njani phakathi?” Ke ngoku ndimbona enyebilezela lula ngenene, efika phezulu apho Akhoyo ngolo hlobo. Kwaye wakhangele phezulu kuYe. Ndiyambona ngeenyembezi zisihla ebusweni bakhe, kwaye amehlo akhe amakhulu amdaka ekhangele phezulu kuYe ngolo hlobo. Waza waqhaqha ibhotile, wayaphula kwaphuma isiqholo, wasigalela ezinyaweni Zakhe. Wayengayi kumvumela uYesu ukuba ahlale ngeenyawo ezimdaka.

Uthi, “Bendingekehe kananjalo.”

201 Kutheni ungenzi into ethile malunga nayo ngoko? Unelona gama libi kakhulu elikhoyo elizweni namhlanje, “umqengqeleki ongcwele, umbaxi wenkolo.” Kutheni ungenzi into ethile malunga nayo? Vuka uthi, “Ndiya kuthabatha indlela kunye nabambalwa abadelliweyo beNkosi. Ndikulungele ukwamkela loo Pasile.”

202 Wagalela amafutha ezinyaweni Zakhe. Igumbi liphela lazaliswa livumba elimnandi ngawo. Ayexabisa kakhulu.

203 Akukho nto ilunge kakhulu ukwenzela uYesu. Mnike okungcono kwakho. Mnike yonke into onayo. Ubomi bakho, umphefumlo wakho, ubuqu bakho, ixesha lakho, konke oko unako, kunikele kuYe.

204 Kwaye kwenzeka ukuba akhangele. Wayemi phaya. Owu, bethu! Wagalela la mafutha kweYakhe—kweYakhe intloko. Ngoko waza wafikelela ezinyaweni Zakhe, waza waqalisa. Owu! Wa—waphakamisa iinyawo Zakhe, waza wakhangele, zazimdaka. Waye engenanto. Ngoko yena—yena wacinga

malunga nezono zakhe, waza wathi, “Ngokuqinisekileyo, Yena, Uya—Uya kundigweba.” Ke xana wabeka amafutha phezu kwentamo Yakhe, waza wawahlkihla, ngoko wehla phaya waza wabamba iinyawo Zakhe.

²⁰⁵ Kwaye wawa phantsi. Waqalisa ukulila, “Owu, ndingoyena moni, ukuma phambi kwale Ndoda. Ndingoyena moni.” Waza wakhangelana phezu, kwaye awakhe amakhulu, amehlo amahle. Wacinga, “U—Uya umalunga nokundikhabela ngaphandle kweli gumbi.” Kodwa, Akazange washukuma. Wahlala nje wamkhangelana. Owu, ndiyakuthanda oko. Wahlala nje wamkhangelana. “Owu, Uyayazi intliziyo yam. NdingaMva kanye ngoku efunda kanye ukuhla engqondweni yam. Uyazi ukuba andilunganga. Ndiyayazi lonto, Nkosi, kodwa andinakumelana nokuKubona ngeenyawo ezimdaka. Andikwazi nje ukumelana nalonto. Ukukuphela kwethemba lam. Andikwazi ukumelana nalonto.” Anjani wona ukubamahle amanzi eenyawo Zakhe, owu, iinyembezi zenguquko! Owu! Owu! UmFarisi omdala wayengenakuze ayenze into elolo hlobo. Amanzi, iinyembezi zibaleka ukuhla ezidleleni zakhe.

²⁰⁶ Kwaye waqalisa ukuzihlikihla, kwaye, “*encamisa, encamisa,*” *encamisa* iinyawo Zakhe. Owu, KwakuyiNkosi yakhe! *Encamisa* iinyawo zaYo. Waye ngenayo—waye ngenayo itawuli yokuzomisa ngayo. Ke ndiyaqikelela ukuba imisongo yeenwele zakhe, awaye eyenzile, phezu kwentloko yakhe, kunokuba yawa ukwehla, yanqumleza. Wathabatha iinwele zakhe, waqalisa uku—ukusula iinyawo zaYo ngazo, *ncamisa*, kwaye ezincamisa iinyawo zaYo. “Nkosi, Uyazi, *ncamisa*, Nkosi, Uyazi ndi—ndingumoni, ndi—ndikuthiyile ukuba lapha phambi Kwakho ngolu hlobo, kodwa andinako ukumelana nokuKubona ngeenyawo ezimdaka.” Owu, bethu! UYesu ngeenyawo ezimdaka, engamkelekanga, kungekho kwangiwa entanyeni, yena nkqu waye *ncamisa* iinyawo Zakhe. “Nkosi! *Ncamisa, ncamisa, ncamisa,* Owu Nkosi! Owu Nkosi, ndi—ndi—ndingumoni, *ncamisa, ncamisa,* Uyazi ukuba ndinguye, Nkosi.”

²⁰⁷ Kwaye malunga neloo xesha, umFarisi omdala wajika. “Huh!” Wathi, “Ngoku khangelani ngaphaya. Khangelani ngaphaya. Olo luhlobo lweqela olo olunoKo kubizwa uMoya oyiNgcwele.” Yabona? Abakatshintshi. “Khangeleni ukuba Wona yintoni na. Khangelani ukuba luhlobo olonjani lwabantu Anxulumana nabo. Nithetha malunga nalaa Moya oyiNgcwele, kunye nempiliso eNgcwele, iyintoni Lonto? Inkunkuma yedolophu.”

²⁰⁸ Ngokuqinisekileyo, abo ngabo Ityhiliweyo kubo. Wayeyazi loo nto eyayikulaa Pasile. Wayesazi elona xesha kunalo naliphi na ixesha awaye nokukha alifumane naphi na . . . Waye ngenakuze ehle aye kumFarisi, wayeya kumkhabela ngaphandle kwebandla; hayi kwinqanaba labo loluntu. Kodwa kwakukho uLuntu lomoni. Ndiyavuya kakhulu ngako oko. Kukho indawo

apho umoni anokuza khona. Kukho iFutha laseGiliyadi, liya kwenza abalimeleyo baphile. WayeLifumene. Wayefuna ukwazi eso Siph, kwaye wayesanga iinyawo Zakhe.

209 UmFarisi omdala wathi, “Ah-ah! Yizani apha, makhwenkwe. Huh! Uh! Nanko umProfeti wenu. Yabona? Ukuba Waye elulo naluphi na uhlobo lomProfeti, Ubeya kwazi ukuba loluphi na uhlobo lomfazi lowo uhlamba iinyawo Zakhe. Khangelani phaya. Thethani malunga nokuyibaxa? Lonto ihlazisa indlu yam.”

210 UYesu akazange athethe negama, nje wema waza wabukela umfazi. Ke emveni kwethuba . . . Wazi ukuba uyintoni umcimbi owawucingwa ngumFarisi, ke Waphakama.

211 Laa mfazi, ndiyambona, “Owu! Owu, nali—nali ixesha lam. U—U—U, Uya—Uya kundigweba. Uya—Uya—Uya kundilahlela ngaphandle kwale ndlu.” NdiMbona ephakama, ejonga ngolo *hlobo*. Uziva kakuhle kakhulu ngoku; iinyawo Zakhe zihlanjwe ngeenyembezi. Owu Thixo, thabatha ezam. Iinyawo Zakhe zazihlanjwe ngeenyembezi zenguquko, intliziyo enyanisileyo. Nangona wayeziphethe kakubi, njengokuba waye njalo, eli kukuphela kwexesha awakha ngalo waba semthonjeni waye nokuhlanjwa acoceke. Phaya, yena uhleli phaya. Ebusweni, Ndiyambona ngeenyembezi ziphuma ngamandla zisihla ebusweni bakhe ngolo hlobo, kwaye zingcolisekile konke. Imisongo yeenwele zakhe yonke iwile ukuhla, kwaye izele zinyembezi nokungcola okusuka ezinyaweni Zakhe. Wayemi phaya, ezibuza, “Yintoni eya kwenzeka? Uya kundilahlela ngaphandle. Uya kubenza ukuba bandifake entolongweni ngokungena apha.”

212 Waphakama, ngolo *hlobo*. Wathi, “Simoni, NdineLizwi lokutsho kuwe. UNdimemele endlwini yakho. Kwaye xana ndingenayo, awuzange uNdinike nawaphi na amanzi ukwenzela iinyawo zaM. Ngendizihlambile eZize zaM, kodwa awuzange uNdinike amanzi.” Owu Thixo! “Awuzange uNdinike amafutha, ukuze ndithambise intamo yaM ngawo, xana yayisitsha. Awukwenzanga oko, Simoni. Kananjalo awuzange waNdanga waza wenza ukuNdamkela. Kodwa lo mfazi, uye wazihlamba iinyawo zaM ngeenyembezi zakhe. Kwaye uzincamisile iinyawo zaM, kwaye akaphezanga ukuyenza lonto okoko engenile apha. Ndinezinto ezimbalwa ngokuchasene nawe, Simoni. Kodwa yena . . .” (WayengumProfeti, okanye hayi?) “Ndithi kuye, izono zakhe ezininzi zixolelwe.” Owu Thixo!

213 Yayiyintoni na Lonto? Wafumana loo nto eyayikuloo Pasile yeSiph. Wafumana ukuba kwakukho uthando. Wafumana ukuba kwakukho ukuxolelwa. Waye kubonile Oko. Owu, indlela awasibona ngayo eso Siph esixabisekileyo sikaThixo sisebenza kuye! Indlela ekumele ukuba samenza waziva ngayo xana

wabona ukuba eso Sipho sikaThixo sadluliselwa kuye! Izone zakhe zazixolelwe.

²¹⁴ Indlela ekumele ukuba uBharabhas waziva ngayo ngaloo mini! Niyamazi uBharabhas, ibali. UBharabhas seso saphuli mthetho eso esabanjwayo, saza safakwa ezantsi entolongweni, sasiya kufa ngentsasa elandelayo. Wayelisela. Waye sisaphuli mthetho. Waye ngumbulali. Waye sisihange. Kwaye ubusuku bonke waye hamba enyuka nokwehla kuloo ntolongo, etsala iinwele zakhe, kuba, ngentsasa elandelayo wayesiya emnqamlezweni, isohlwayo sakomkhulu. Wayeya kufa. Indlela amaphupa amabi adlulayo phezu kwakhe ngobo busuku! Indlela le awaye ngakwazi ukuphumla ngayo!

²¹⁵ Kwaye ngentsasa elandelayo, akukho sidlo sakusasa okanye nantoni na, esazi ukuba igazi lakhe liya kukhutshelwa phandle njengaphakathi kweengcuka. Ngequbuliso, weva amatyathanga erhaxaza. [UMzalwana uBranham ulinganisa amajoni amatshayo—Mhl.] Kukunyathela ngamandla kwamajoni. Naku kufika amane okanye amahlanu, kwaye mhlawumbi u—umkhosi omkhulu wamaqela amajoni amaRoma, imikhonto ibengezela, wenyukela phaya. Umgcini ntolongo omkhulu wajija izitshixo, waza wathi, “Phuma, Bharabhas.”

“Owu, musa ukundibulala! Yiba nenceba!”

“Bharabhas, akukho nto iphosakeleyo. Ukhululekile.”

“Nditheni?”

“Ukhululekile.”

“Kuze njani ukuba ndikhululeke?”

²¹⁶ Umntu othile walatha phezulu *ngalaa* ndlela. Loo nto inokuba yathetha ntoni na kuBharabhas, xana wabona iSipho sithabatha indawo yakhe ekufeni. Ndaziva ngaloo ndlela inye, iSipho sikaThixo sathabatha indawo yam ekufeni. Indlela, elaa sela lifayo emnqamlezweni, libethelelwe phezulu phaya:

Isela elifayo lavuya ukubona

Laa Mthombo ngomhla walo;

Phaya nam, nakubeni ndikhohlakele njengalo,
Ndizihlambe zonke izono zam. (Ewe.)

Okoko ngokholo ndawubonayo loo Mjelo,
(wawutyhiliwe kum,)

Amanxeba akho aqukuqelayo ewubonelela,
Uthando oluhlangulayo lube ngumxholo wam,
Kwaye luya kuba nguwo ndide ndife. (Kunjalo oko. Owu!)

²¹⁷ Ekuvaleni, ndisenokuthetha oku. Namhlanje, iKrisimesi ithetha ibhokisi yecuba iCamels, ibhokisi yeViceroy, ibhotile ye-Four Roses okanye iSeagram, isongelwe kwiphapha elihle likaSanta Claus. Kodwa nangoko basa sala iSipho sikaThixo seKrisimesi. Basasala iSipho Sakhe seKrisimesi. AbaSifuni.

218 NdiyaSifuna. Ndiyavuya kuba ndaSamkela. Owu Imanuweli, uThixo wenziwa inyama waza wahlala phakathi kwethu, waliwe kwaye ugwetyiwe, ukuhla kuzo zonke izigaba, kwaye inceba Yakhe yongeziwe namhlanje kuyo yonke intliziyo leyo iya kumaMkela.

Makhe sithobiseni iintloko zethu nje okomzuzwana.

219 Ndiyazibuza, ngobu busuku, kwesi sakhiwo, ngelixesha leKrismesi, kwisikhumbuzo esiphantse sibe ngamawaka amabini eminyaka eyadlulayo, xana uThixo wanikela ngesiSipho sokuqala seKrismesi. Ndiyazibuza, ngobu busuku, ukuba ungathanda ukujonga ngaphakathi kulaa Pasile kwaye ubone, moni, ukuba akakho na uMntu othile phaya Okuthandayo, uMntu othile Owakufelayo, uMntu othile owanikela ubomi Bakhe ngenxa yakho? Ingaba ubuya kuthanda, ngobu busuku, ukususa ilaphu lokujijela iidyokhwe lisuke kuYe, elaa laphu limdaka elo baMbiza ngalo, “umbaxi nomqengqeleki ongcewele,” uzisongele wena kulo, uze uthabathe indlela nabadeliweyo beNkosi abambalwa?

220 Ukuba usesakhiweni, ngobu busuku, uthanda ukuba ukhunjulwe emthandazweni, ubungasiphakamisa nje isandla sakho, yithi, “Ngobu busuku beKrismesi, ndifuna ukwamkela iSipho sikaThixo seKrismesi, iSipho sikaThixo sokwenyani seKrismesi”? UThixo akusikelele, nenekazi. UThixo akusikelele, ntombazanana. UThixo akusikelele, dade. UThixo akusikelele. UThixo akusikelele nenekazi eliselula phaya. Ehe. Ingaba kungabakho abanye ngakumbi, abathanda ukukhunjulwa emthandazweni? “Nkosi...” UThixo akusikelele, mzalwana wam.

221 Umntu othile ongomnye, “Nkosi, ndiya kuthabatha indlela. Andisokuze ndikubone Uhleli ngeenyawo ezimdaka, kananjalo. Andisoze ndime... Ndiya kuzimanya kunye nabo. Ndiya kuza kanye ebuKumkanini bukaThixo. Ndiya—ndiya kuba ngomnye wabo badeliweyo. Hlala nam, Nkosi. Yiza, yiya ekhaya kunye nam, ngobu busuku. Ndiya kukuhlamba konke ukungcola eGameni Lakho. Uzihlambile izono zam, Nkosi, makhe ndiphile uBomi, hayi ngendlela endenza ngayo ngoku; ndingcolisa eLakho. Ndi—ndiya Kungcolisa, yonke imihla, ndibeka ngakumbi phezu Kwakho. Ndivumele ndihambe, ngobu busuku, Nkosi, kwaye kunye neenyembezi zam zenguquko, ngoku ndiza ngokuthobekileyo ezinyaweni zomnqamlezo, ukukwaMkela njengoMsindisi wam.” Ingaba ukho omnye phambi kokuba sithandaze? Nje phakamisa isandla sakho. Kulungile.

222 Nkosi exabisekileyo, sizisa kuWe, ngobu busuku, kukhangeleka ngokungathi bekungabafazi abambalwa, ngobu busuku, Nkosi, abo abaphakamise isandla sabo. Mhlawumbi nabo kananjalo bangakhangelela phantsi... Abanye

babo ngamantombazana aselula, nje akwiminyaka yeshumi elivisayo, abo baphakamise izandla zabo. Bona, bathetha oko, Nkosi. Aba—abafuni kugwetywa kunye nehlabathi. Bafuna ukuKwamkela ngoku, ngeli xesha leKrismesi, ukuze bakhangele kwiPasile kaThixo, baze bamkele uBomi obunguNaphakade. Siphe oko, Nkosi, nje ngoku, ukuba Uya kubavulela uxolelo lwezono zabo, ukuba Uya kubavulela iThende endlwini kaDavide, elo livulelwe isono kunye nokungcola, apho aboni banyhalwe khona phantsi kwesikhukula, balahlakelwe lilo lonke ibala labo letyala. Siphe oko, Nkosi. Yiya ekhaya kunye nabo, kwaye uhlale nabo, ngobu busuku, Nkosi. Yenza ubomi, ngenxa yabo, loo nto ekumele ukuba bube yiyo, Nkosi. Siphe oko.

²²³ Philisa abagulayo nabaxhwalekileyo phakathi kwethu. UluNcedo lwabangenakuzinceda. UnguLowo, Nkosi, Unokwenza apho abanye bengena ukwenza. UluBabalo oluhlala luhleli. UsiSipho sikaThixo. Kwaye siKukholwa ngokuthobekileyo, Nkosi. Silandela iNkwenkwezi yoMhla, silandela ukuKhanya kude Kusikhokelele koko kuKhanya kugqibeleleyo, iSipho sikaThixo, UBomi obunguNaphakade, ngobhaptizo loMoya. Siphe oko, Nkosi. Ndibanikela kuWe ngoku. EGameni likaYesu Kristu, thabatha imiphefumlo yabo ngobu busuku, kwaye uyihlambe eGazini elingqombela laseKhalvari. Kuba sikucela oko eGameni likaYesu. Amen.

Nkosi, hlala kunye nam.

[UMzalwana uBranham ungqumshela
uHlala Kunye Nam—Mhl.] . . .silele
ukundithuzela;

Ebomini, ekufeni, Owu Nkosi, hlala kunye
nam.

²²⁴ Ingaba niyaMthanda ngentliziyo yenu yonke? Kwakhona, ngenxa yexesha lakudala, “NdiyaMthanda, ndiyaMthanda ngokuba Wandithanda kuqala.” Wonke umntu ngoku.

NdiyaMthanda
Ngokuba Wa . . .

Masiphakamiseleni izandla zethu kuYe.

Kwaye wathenga usindiso lwam
Emthini waseKhalvari.

²²⁵ Ngoku, ndifuna ukuba uxhawule izandla kunye nomntu ongaphambili, nangasemva, nasecaleni kwakho, ngoku.

NdiyaMthanda, ndiyaMthanda
Ngokuba Wandithanda kuqala
Kwaye wathenga usindiso lwam
EKhalvari . . .

²²⁶ Bonke abo abamkele iSipho seKrismesi sikaThixo, phakamisani izandla zenu ngoku.

NdiyaMthanda, ndiyaMthanda
 Ngokuba Wandithanda kuqala
 Kwaye wathenga usindiso lwam
 Emthini waseKhalvari.

²²⁷ Ingaba niyaMthanda? Ingaba Akamangalisi na? Kulungile,
 ngelithuba simayo ngoku:

Thabatha iGama likaYesu kunye nawe,
 Mntwana wosizi kunye noyeha;
 Liya kukunika uvuyo kunye nentuthuzelo,
 Lithabathe naphi na apho uya khona.

Gama elixabisekileyo, Owu limnandi
 kangakanani! (Owu limnandi kangakanani!)
 Ithemba lomhlaba kunye novuyo lweZulu;
 Gama elixabisekileyo, (Gama elixabisekileyo!)
 Owu limnandi kangakanani!
 Ithemba emhlabeni kunye novuyo lweZulu.

Ngokucotha ngoku:

Thabatha iGama likaYesu kunye nawe,
 NjengoKhaka kuzo zonke izibatha;
 Xana izilingo... (Yintoni oyenzayo xana
 izilingo ziqokelelana?)... qokelelana,
 Nje phefumla elaa Gama liNgcwele
 emthandazweni.

Gama elixabisekileyo, (Gama elixabisekileyo!)
 Owu limnandi kangakanani! (Owu limnandi
 kangakanani!)
 Ithemba lomhlaba kunye novuyo lweZulu;
 Gama elixabisekileyo, (Gama elixabisekileyo!)
 Owu limnandi kangakanani!
 Ithemba emhlabeni kunye novuyo lweZulu.
 EGameni likaYesu . . .

Masithobiseni iintloko zethu ngoku kwaye siculeni.

. . . ziya qubuda,
 Ziwe ngobuso ezinyaweni Zakhe,
 UKumkani wookumkani eZulwini . . .

UTHixo anisikelele, Mzalwana. 

60-1225 Isipho SikaThixo Esisongelweyo
e-Branham Tabernacle
e-Jeffersonville, e-Indiana U.S.A.

XHOSA

©2026 VGR, ALL RIGHTS RESERVED

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

Ilungelo lombhali elilelakhe lokushicilela

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

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

VOICE OF GOD RECORDINGS

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

www.branham.org