


IMBEWU AYILIDLI

IFA KANYE NEKHOBA

 Asibe silokhu simile umzuzwana womkhuleko. Asikhothamise amakhanda ethu.

² Nkulunkulu othandekayo, lokhu sikuthatha ngokuthi kuyinhlanhla enkulu, kulobubusuku, ukuba lapha phezu kwalomkhosi, ukuletha uKristu ophilayo ezweni elifayo nesizukulwane esifayo.

³ Besingacela, Nkosi, ukuthi Ubungagcoba amazwi ethu nemizamo yethu, ukuthi awazukubuyela-ze kuWe, kodwa kwangathi angakufeza lokho ahloselwe khona.

⁴ Siza wonke owesilisa, owesifazane, umfana, noma intombazane, lapha kulobubusuku, odingayo. Futhi, Baba, siyazi sonke singabadingayo. Futhi uma sesisuka, kulobubusuku, kwangathi singezwa ezinhliziyweni zethu njengalabo ababevela e-Emawuse, emva kwe...babezibonele ukuvuka kukaKristu, bethi, “Izinhliziyo zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni na?” Siphe khona, Nkosi.

⁵ Philisa abagulayo nabahluphekile. Kwangathi kungebebikho noma yimuphi obuthakathaka phakathi kwethu emva kwenkonzo kulobubusuku. Futhi phezu kwezinto zonke, kwangathi kungebekhona noyedwa ongakholwayo oshiywayo, Nkosi. Kwangathi bonke bangakholwa ekuPhileni okuPhakade, ngokuba leyo yinhloso yethu yokubuthana lapha.

⁶ Lezizibusiso sizicela ekuhlonishweni koMbuso kaNkulunkulu, eGameni likaJesu Kristu, iNdodana kaNkulunkulu. Amen.

Ningahlala phansi.

⁷ Kuhle, kulobubusuku, ukubuyela lapha. Futhi ngiyabona sinabambalwa abami bezungezile, futhi ngicabanga ukuthi a— amafoni asevuliwe manje, emadolobheni amaningi ehlukene esizweni sonke; eSan Francisco, eTucson, enhla empumalanga. Futhi thina, ngotelefoni, sithumela imikhonzo kubo. Sisehholo lapha kulobubusuku. Nehholo elikhulu ligewele phama, nezikhala zezihlalo; nangasezindongeni, kumi kugewele abantu. Futhi siyaqonda ukuthi kusasa ebusuku sizozama ukuvula olunye uhlangothi lapha, ejimini, bese sithola ihholo elithe xaxa elizonakekela mhlawumbe ezinye futhi izinkulungwane zabantu ezithi azibe mbili. Ngakho sithemba lokho, kusasa ebusuku. Uma ligewaliswa kulobubusuku, ubusuku bokuqala, ngani,

sikholwa ukuthi kuzobakukhulu kakhulu kusasa ebusuku. Futhi ngiyabona bafake izihlalo ezengeziwe, nayo yonke into, futhi, kulobubusuku.

⁸ Sinamathemba amakhulu; kuqala, ukuFika kweNkosi uJesu; okulandelayo, ukusindiswa kwe . . . emiphefumulweni elahlekile engaMemukela kulobubusuku futhi ilungele ukuFika kwaKhe uma Ebonakala.

⁹ Ngifuna ukunikela ukubingelela okukhethekile futhi ngemukele onke lamadoda akahle emsamo, engiqondayo ukuthi amaningi awo ngabefundisi. Athi awabe yikhulu, noma ngaphezulu, ehlezi emsamo, futhi sibonga ngempela ukuthi alapha.

¹⁰ Kini nonke bantu, noma ngabe nikuphi, ezingxenyeni ezehlukene zesizwe . . . Futhi ngiyaqonda ukuthi abanye balapha abavela ngaphesheya kolwandle, phesheya kwezilwandle. Ngakho siyanibonga ukuba nibe lapha ukujabulela lenhlanganyelo nathi, esinamathemba ukuthi uNkulunkulu uzosiphakha khona ngesikhathi salomhlango.

¹¹ Kubonakala sengathi, ukuthi selokhu ngicabange ngokubuya ngalezizinsuku ezimbalwa zomhlango, ukuthi inhliziyo yami uqobo ibinevuso ngokuxakile ngokuzizwela okukhulu ukuthi into ethize nje isizocishe yenzeke. Angazi nje ukuthi iyini, kodwa ngithemba ukuthi yisambulo esikhulu esivela kuNkulunkulu, esizo—zosilungiselela futhi sisenze sibe yizakhamizi ezingcono zoMbuso waKhe sisahamba kulelizwe elimnyama lesona nokungakhulwa.

¹² Lenkundla kulobubusuku, yona impela lendawana, ingiphathele into enkulu. Selokhu ngazi ukuthi bakha lelihholo lesikole lapha, bengifuna ukuba nenkonzo kulendawo. Ngibonga kakhulu ebhodini yesikole nakulabo ngomusa abasivumele sibe nayo.

Kwakuphezu kwalendawana, okuthi akube ndawondawo impela lapho lesisakhiwo simi khona kulobubusuku, ukuthi into enkulu yenzeke eminyakeni ethile engamashumi amathathu eyedlula, kuyo impela lenkundla efanayo. Kwakungelutho kodwa insimu yensikane yomshanelo ngalesosikhathi. Futhi ngangihlala endlini encane nje ngaleya kwalapha, cishe amayadi angamakhulu amabili. Ngangikhathazeke kakhulu ngalezozinsuku ngokusindiswa kukababa wami nomama. Okungukuthi, bobabili sebashona kulobubusuku. Futhi ikakhulukazi, ngalolosuku, ngangikhathazeke ngobaba wami. Ngiyakhumbula, ngangilele egosini lasendlini. Kwakufudumele, isikhathi sasehlobo.

¹³ Lokhu kubhaliwe, ngiyakhulwa, encwadini encane ethiwa *uJesu Kristu OnguYena Izolo, Namuhla, NaPhakade*, noma kuphakathi kokuthi kwakusencwadini encane ethiwa *Angibanga Ngongawulaleliyo UMbono waseZulwini*.

¹⁴ Futhi ngilele egosini lasendlini, khonamanjalo ngavuswa, nomthwalo ufika enhliziyweni yami ngobaba wami. Njengoba, abanangi benu bantu lapha bedolobha babemazi ubaba wami. Ngicabanga ukuthi wayeyindoda enkulu, nakuba wayeyisoni. Futhi, kodwa wayenomkhuba omubi, engazama ukulwa naleyonto kanzima impela, unyaka, okungukuthi, ephuza. Nangalobobusuku wayephuza. Ngase ngivuka nginomthwalo omkhulu enhliziyweni yami ngaye. Futhi nje ngifake amaphijama ami, ngashutheka ibhulukwe lami, iyembe lami lephijama lasala ligqokiwe; ngazulazula phandle kulensimu yensikane yomshanelo, ukuya nje lapho okuthi akube yilapho lena emi khona manje, ngase ngiguqa phansi ukuba ngikhulekele ubaba wami.

¹⁵ Futhi ngenkathi ngisakhuleka futhi ngicela uNkulunkulu ukuba amsindise futhi a—angamyekeli afe eyisoni, ukuthi ngangimthanda; futhi ngenkathi ngisesemkhulekweni, ngasukuma ukuba ngibheke phezulu ngasempumalanga kwalapha, futhi kwabakhona umbono. Futhi omi phezulu kwami nje, abanangi benu uyawazi umbono, kwakuyiNkosi uJesu.

¹⁶ Manje, angingenwa ngukukhohliseka, ngokwazi kwami. Kodwa imibono ingeyangempela. Futhi nakho kumi iNkosi uJesu, okokuqala ukuba ngike ngize ngiMbone embonweni walolohlobo. Wayethi nje akabe, o, mhlampe amafidi ayishumi ngaphezu kwekhanda lami, emi maphakathi nomoya, nolunye unyawo nje luthatha isinyathelo. Wayembethe ingubo emhlophe, insephe ukuzungeza uhlangothi lwayo. Wayenezinwele ezehele emahlombe aKhe. Wayebukeka ethi akabe, uMuntu othi akabe yilokho iBhayibheli elathi Wayeyikho, cishe amashumi amathathu. Kodwa, emncane, uMfo owakheke wazaca, emncane impela, ebukeya sengathi Wayengeke asinda ngaphezu kwamaphawondi ayikhulu namashumi amathathu.

¹⁷ Ngase ngibuka, futhi ngacabanga ukuthi kwakukhona into ethize, ukuthi ngingahle ngibe nephutha. Ngakho nga—ngahlkihla amehlo ami ngase—ngase ngibuka phezulu futhi. Futhi Wayesengathi umi lukeke, sengathi umdwebho wohlangothi lobuso baKhe. Nokubukeka kobuso baKhe, ebengihlala njalo ngibubona emibonweni, bebunjengekhanda likaHofmann likaKristu enamashumi amathathu. Yingalesosizathu nginawo lowo endlini yami, encwadini yami efundwayo, nomaphi lapho engingawubeka khona lowo, ngoba yileyondlela okwakubukeka ngayo, kakhulu kanjalo. Kuphela, Wayebukeka emncane.

¹⁸ Futhi njengoba ngangimBuka phezulu, ngacabanga, “Impela angibuki yona iNkosi yami imi lapho.” Futhi ngangithi ukuthi, ngingathi, ngalendlela, futhi mhlawumbe khona impela lapho *lokhu*, phansi kwalapho lelipulpiti elikhona manje. Ndawondawo, kwakukuyo ngqo lendawo eseduze, maphakathi, ngomudwa osuka endingilizini lapho engimi khona, ngokubala ngokwazi kwami konke, phakathi kwamayadi angamashumi

amane noma amashumi amahlanu andawondawo ngapha kulesisigodi lapha, lendingilizizi.

¹⁹ Ngase ngibuka phezulu, futhi Wayemi lapho. Ngase ngiluma umunwe wami, ukubona ukuthi ngabe ngangilele yini. Niyazi ukuthi nikanjani... Nje kubonakala sengathi kwakungeke kwabanjalo. Futhi nje ngangisemncane eNkosini ngaleyonkathi, cishe izinyanga eziyisithupha ngangikade ngishumayela. Ngaluma umunwe wami. Ngathatha insikane yomshanelo ngase ngiyephula. Futhi abaningi benu bantu enakhe ezweni, niyazi ukuthi luyini lolothi lokuvungula oluncane, njengalo, lusensikaneni yomshanelo. Ngigqala ukuhlafuna lokho. Ngase ngithi, “Ku—kungeke kwenzeka. Ngiyaphupha. Nanto ikhaya lami. Nango ubaba, umama, nabantwana lapho. Naso isiziba esidala sendlu yezitini esasivame ukuma ezansi lapha, lapho engangivame ukuzingela khona amadada, cishe nje amayadi angamakhulu amabili ngaleya kwalokhu. Futhi lapha ngimi ensimini; kuzofanele kube njalo.”

²⁰ Ngakhahlela emhlabathini, ngagxoba izinyawo zami kancanyana, ngase nginikina ikhanda lami, ngase—ngase ngikhama izandla zami, ngabuka phezulu futhi; ngabuka le, ngabuka futhi, futhi Wayelapho, emi lapho. Nomoya waqala ukuvunguza, ngase ngibona insikane yomshanelo ivunguza. Futhi ngenkathi uqala ukuvunguza, izingubo zaKhe zaphetheheka kanye nawo. Njengezingubo zenekwe kulayini, iqala uku—ukuphephuka. Wayemi lapho. Ngakubuka.

²¹ Ngase ngicabanga, “Uma nje bengingahle ngithole ukubuka ubuso baKhe!” Futhi Wayeqaphele empumalanga, *kanjena* nje. Wayeqaphele yona, ngokucuthile. Ngase nginyakaza, ukuba ngijikele ngapha, ukuba ngibukisise ubuso baKhe. Futhi ngangisalokhu ngingakwazi ukuMbonisisa kahle. Izandla zaKhe zazingaphambili kuYe, ethe ukufihleka lapho engangimi khona.

²² Ngaphinde ngazungeza. Ngase ngishaya isikhwehlela, into enjengale, ngathi, “mm,” ukubona ukuthi ngangingamheha yini ukuba Anginake. Kodwa Akazange anyakaze.

²³ Ngase-ke ngicabanga, “Mhlawumbe ngizoMbiza.” Ngenkathi ngithi, “Jesu,” Waphendula ikhanda laKhe. Futhi ngenkathi Engibuka, Wavele nje weneka izingalo zaKhe. Yilokho kuphela engikukhumbulayo. Ngokuba, cishe impela emini, ngangilele phandle ngqo lapha ndawondawo lapho lendawo isikhona manje, ensimini; iyembe lami lephijama limanzi lonke, linezinyembezi, lapho engangikade ngikhala khona. Futhi ngangiqulekile.

Ubuso baKhe babunyezimilo okungekho-ngcwati eya—eyayingazidweba noma izipende. Zazingenakukwenza. Wayebukeka njengoMuntu okwakungathi, uma wawungaMbuka, Wayefuna ukukhala enozwelo, nenhlonipho enokuzithoba; futhi nokho enamandla enele ukuthi, uma

wayengakhuluma, ayengagumbuqela izwe. Nezimilo zazingeke neze zabanjwa yingcweti.

²⁴ Futhi angizange ngazi kuze kube yilolusuku ukuthi lokho kwakuchaza ukuthini. Kodwa ngilapha kulobubusuku, emva kweminyaka engamashumi amathathu, ngimi ehholo elinikelwe manje enkonzweni kaNkulunkulu uSomandla. Futhi mina, nje i—ilunga nje, ngempela, nje i—ilunga lendawo e—ebandleni leBaptisti lapha, uRoy Davis ayengumelusi ngesikhathi. Futhi manje sengimi lapha nendawo iminyene, kuzo impela izinkundla ezifanayo, ne...kulokho engikucabangayo, ngukuthenga kweGazi likaJesu Kristu qobo lwaKhe, ezandleni zami, ukuletha loMlayezo weNkosi wezinsuku ezine.

²⁵ Cishe ezinyangeni eziyisithupha nje emva kwalokho, ngaba nombhaphathizo wami wokuqala ezansi lapha emfuleni, ngenkathi ukuKhanya kwehlela ngqo lapha eMgwaqeni uSpring. Abaningi bantu ningahle nifune ukwehla futhi nikubuke, eMgwaqeni uSpring namanzi, khona ngqo kwingaphambili lomfula. Futhi yilapho iNgilosi yeNkosi yabonakala khona emphakathini, kuqala, futhi ngelesibili nqo, ngenye intambama. NePhimbo lavela kukho, lathi, “NjengoJohane umBhaphathizo wathunyelwa ukwandulela ukufika kokuqala kukaKristu, uMlayezo wakho uzokwandulela ukuFika kwesibili.”

²⁶ Lokhu sekuyiminyaka engamashumi amathathu kamuva, futhi ngisalokhu ngilapha, kulobubusuku, ngimemezela lowoMlayezo. Futhi Uhambe umhlaba jikelele, futhi ngiyajabula ukubuyela edolobheni lasekhaya lami, kulobubusuku, ukumela leNkosi uJesu Kristu engisalokhu ngiyithanda ngayo yonke inhliziyoyami. Usuku nosuku Ukhula esalokhu eba mnandi kunoma Ubenjalo kuthangi. Angikaze ngishintshe nakancane eMfundisweni yami. Into yokuqala engaqala ngayo, ngisalokhu ngikhohwa yinto efanayo kulobubusuku. Nguyenena izolo, namuhla, naphakade. Manje nginoMlayezo engibophezelekile ngawo.

²⁷ Ngenkathi uMlayezo uqala ukuphuma, wawungukuthi, kusobala, wonk’umuntu; wayekhulekela abagulayo, izibonakaliso ezinkulu, izimanga, nezimangaliso. Owaqalayo, ikakhulukazi kubantu bePentecostal, imvuselelo yomhlaba jikelele yemikhankaso yokuphilisa eyashanela izwe. Iminyaka eyishumi nanhlanu gulukunqu kube nezimvuselelo kuwo onke amagquma elikhona, ngiyethemba, imililo yemvuselelo ivutha. Ngokwangempela izigidi zemukele uKristu njengoMsindisi wazo, ngalokho kuthunywa okukodwa. Lokho kwafaka ugqozi, kusukela lapho, kuya kuOral Roberts, kanjalonjalo, futhi kuqhubeka njalonjalo, lapho ijikeleza.

²⁸ Kamuva, ibandla lamaPentecostal lilele ekuncipheni kwalo okufike, njengoba lalinjalo ngaleyonkathi. Izinhloso

zami nesifiso, kulobubusuku, ngukuphaphamisa lelobandla, futhi, ekuFikeni kweNkosi uJesu osekuseduze. Ngizofanele ngilikhuze. Ngizofanele ngikhuze isono nanganoma yiyiphi indlela esikuyo. Angikuqondisile kunoma yiliphi ihlelo likanoma ubani. NginoMlayezo.

²⁹ Manje, kul'khuni ukungena ebandleni ukuba uxhaswe, njengoba kwakunjalo nje ngeNkosi yethu uJesu, ngoba nguYe; akusimi. Kodwa njengoba Ashumayela ekuqaleni, futhi waphilisa abagulayo, wavusa abafileyo, futhi wahlambulula abanochoko, futhi wakhipha amademoni, wonk'umuntu wayeMfuna. Kodwa nakho kufika isikhathi lapho okukhona uMlayezo ohlala njalo ulandela zonke izibonakaliso, ngoba isibonakaliso sinephimbo.

³⁰ Kodwa ngenkathi Ehlala phansi ngoluny'usuku, wayesethi, "Mina noBaba waMi siMunye," lokho kwakungaphezu kokuthi babengakumela. Kwaku, futhi, ngenkathi Ethu, "Uma ningadli inyama yeNododana yomuntu futhi niphuze iGazi laYo, aninakuPhila kini."

³¹ "Kanjani na?" Ngani, odokotela nabantu abacabanga kahle babeyothi, "LoMuntu uyindlabantu, ezama ukunidlisa inyama yaKhe futhi niphuze iGazi laKhe." Akazange akuchaze. Wavele wakusho nje.

³² Futhi kulobubusuku ningahle nizwe izinto, nangomhlangano, okusanda kushiwo nje. Singahle singakwazi ukuchaza. Kodwa, khumbulani, uJesu Kristu nguyena izolo, namuhla, naphakade. Siyakukholwa.

³³ Manje, asinaso isikhathi sokukhuluma kakhulu, ngoba sinezikhathi ezithize ukuqala lapha nezikhathi ezithize zokuphuma. Futhi sifuna ukuhlonipha ibhodi yesikole esibekele lezizikhathi, futhi sizokwenza konke esingakwenza ukuzihlonipha.

³⁴ Khumbulani, noma ngasiphi isikhathi isoni esifuna ukuza ngaso kuKristu, kuphela okufanele ukwenze ngukwenyuka ngqo, noma ngabe ngiyashumayela, ngiyacula, noma ngabe kuyini, futhi unikele impilo yakho kuKristu ngayo leyonkathi, ume esihlalweni sakho. Yilokho esikukhonele lapha, ukukusiza.

³⁵ Ngifuna ukuxoxa noMfowethu Vayle, uMfowethu Rober... Borders, nabazalwane lapha. Uma... Angazi noma bebengeke yini babenakho, ebandleni, ntambama, noma ngokunye ukusa, noma okuthize, inkonzo yeziyalo kulabo abafuna umbhaphathizo kaMoya oNgcwele. Kungalunga lokho, nina bazalwane na? UMfowethu Neville nani nonke ningafika lapho, noMfowethu Capps. Uma noma ubani efuna ukuyalwa embhaphathizweni kaMoya oNgcwele, anizi ngani etabernakele... Yikuphi obekungaba kuhle ukwedlula konke, ikuseni noma intambama na?

36 [Omunye uthi, “Ikuseni.”—Umhl.] Ikuseni, cishe ngeleshumi nqo? Cishe ngeleshumi nqo lasekuseni.

37 Uma ninombuzo eMfundisweni, uma ninombuzo ngoMlayezo, uma ni—uma nifuna ukuba...anikaze nithole ukukhonziwa, siqu senu, nifuna ukukhulekelwa, kumbe noma yini enifuna ukuyazi ngalezozindlela, yini ningavele nithi nje shelele nehlele lapho ngeleshumi nqo ekuseni bese nibona lamadoda. Azoba ngeyodwa noma ngaphezulu awo lapho ukuyala, ukukhulekela abagulayo, ukuphendula imibuzo. Njengendoda yeqembu labantu emsebenzini othile nje, awu, i... Yanini kuwo nje, futhi azokujabulela ukunisiza noma ngayiphi indlela anganisiza ngayo.

38 Manje, ngaphambi nje kokuba sisondele eZwini, sifuna ukusondela kuMqalisi weZwi futhi. Ningahle nidle kakhulu; ningahle niphuze kakhulu; ningahle nihleke kakhulu; ningahle nihambe kakhulu; kodwa anisoze nakhuleka kakhulu. “Ngithanda ukuthi nga indoda ikhuleka ndawo zonke, iphakamisa izandla ezingcwele ingenakungabaza noma ulaka.”

Asikhuleke.

39 Jesu othandekayo, Mqalisi weZwi lokuPhila, futhi Wena uyileloZwi, manje sisondele kuWe ngesizotha emva kokuchazwa kombono. Ukuthi, Nkulunkulu, Uyangifakazela ukuthi lokho kuqinisele. Nkosi Jesu, ngikhulekela ukuthi Uzogcoba amazwi kulobubusuku ekuzweni kwayo yonke indlebe ephansi komsindo wobuNkulunkulu. Futhi uma bebakhona abanye lapha, noma belalele phakathi, phandle esizweni sonke, uma bengakazilungiseli futhi balungela ngalelihora ukuhlangabezana nenselelo yehora, uMlayezo ovela kuNkulunkulu, ukuphenduka nokuzilungiselela, ngokuba uMbuso kaNkulunkulu uyasondele. Sikhulekela ukuthi kuzoba njalo, kulobubusuku, ngabo, ukuthi bazohlangabezana nalenselelo yehora.

40 O Nkulunkulu, ngingakhulekela usizo, ngazi isibopho nokuthi sichaza ukuthini, nokuthi yini engifanele ngiyiphendule ngoSuku lokwaHlulelwa, ngakho konke engikusho lapha nanoma yikuphi. Ngisize ukuba ngibe nobuqotho ngqo, Nkosi, ngakho konke lokho engikwenzayo noma engikushoyo eZwini laKho, ukuze kuthale isithelo. Ngokuba, njengoba ukuthuma kwaKho kwakungukuthi, “LeliZwi malingasuki emlonyeni wakho; kodwa uzindle ngalo, imini nobusuku, ukuze ugcine ukwenza konke okulotshwe emthethweni. Futhi manje-ke uyakwenza izindlela zakho ziphumelele, futhi manje-ke uyakuba nempumelelo enhle. Angikuyalanga yini. Qina futhi ume isibindi kakhulu, ngokuba iNkosi uNkulunkulu wakho inawe noma ngabe uyaphi.” Nkosi Jesu, kwenze kube njalo, kulobubusuku. Sikhuleka eGameni likaJesu. Amen.

⁴¹ NgoLwesihlanu nangoMgqibelo, kusukela ngeleshumi kuya kweleshumi nambili, etabernakele eMgwaqeni u 8 noPenn, kuyoba neziyalo, izimpendulo emfundisweni, imikhuleko yabagulayo, nokunye. Yehlani ngqo uma ninanoma yimuphi umbuzo, noma yini eniyidingayo. Kuzoba namadoda lapho uku— ukukuphatha. INkosi inibusise.

⁴² Manje, okwalenkonzo yokuvula kulobubusuku, ngeke ngenza lutho kodwa ukuyivula ngqo eMlayezweni wethu. Yilokho esikukhonele lapha, futhi manje kuyilokho engikubuyelayo.

Futhi ngeSonto ekuseni, iNkosi ithanda, ngifuna ukuhlangabezana naleyonselelo enkulu yosuku, ngo *Mshado NeSahlukaniso*.

⁴³ Manje, kwabaseGalathiya 4:27, ngifisa ukufunda lamaZwi, 4:27 kuya kwelama 31, nalo.

Ngokuba kulotshiwe ukuthi, Thokoza, wena-nyumba ongazaliyo; mpompoloza, wena ongenamihelo: ngokuba abantwana boyisikhwebu baningi kunabakhe onendoda.

Manje thina bazalwane, njengoIsaka, singabantwana besithembiso.

Kepha njengakulesosikhathi owazalwa ngokwenyama wazingela owazalwa ngokoMoya, kunjalo-ke namanje.

Kodwa umbhalo uthini na? Uthi xosha isigqilakazi nendodana yaso: ngokuba indodana yesigqilakazi ayisoze yalidla ifa kanye nendodana yokhululekileyo.

Ngakho-ke, bazalwane, asisibo abantwana besigqilakazi, kodwa singabokhululekileyo.

⁴⁴ INkosi ayenezele izibusiso zaYo ekufundweni kweZwi laYo. Manje, ngiyakholwa lapha ukuthi ngithatha indikimba efana nale, eyinqaba kakhulu, engejwayelekile. Kodwa ngeziny'izikhathi sithola uNkulunkulu kulezo'nqaba, amahora angejwayelekile, izindlela ezingejwayelekile, izinto ezingejwayelekile, ngoba uNkulunkulu akejwayelekile. Nalabo abaMkhonza ngempela ngokuvula enhliziyweni yabo, baMkhonza ngendlela engejwayelekile, ezintweni noma izindlela zezwe. Lendikimba ibizwa ngokuthi: *IMbewu AyiLidli Ifa Kanye NeKhoba*.

⁴⁵ UPawulu lapha ukhuluma ngembewu yangempela yamadodana ka-Abrahama amabili. UPawulu, ngokujabula, uzifaka yena endaweni yokuzalwa ngowesifazane okhululekileyo.

⁴⁶ Manje, siyazi ukuthi uAbrahama wayenamadodana amabili, ngabesifazane ababili abehlukene. UNkulunkulu wamnika isithembiso ngoSara, ngaye uSara, njalo, ukuthi kwakuzoba neNdodana ezalwayo, nangaleNdodana izwe lalizobusiswa. Zonke izizwe zazizobusiswa ngaleNdodana. Futhi ngokuvamile

kuyakholwakala, ikakhulukazi phakathi kwamaJuda, ukuthi lona kwakungulsaka, kodwa kwakungesuye. LeNdodana ethenjisiwe ka-Abrahama nguJesu, futhi Ungowesithembiso seNzalo yobuKhosi, ka-Abrahama. Kodwa uAbrahama enamadodana amabili . . .

⁴⁷ Eyodwa, ngo—ngoHagari, owayeyincekukazi yomkakhe; ethandekayo, enhle, incekekukazi yaseGibhithe uAbrahama ayeyicoshe ezansi eGibhithe ibe ngeyakhe owesifazane, ukuba ibe ngowakhe owesifazane. . . incekekukazi yomkakhe. NoSara, ecabanga ukuthi uNkulunkulu wayengezukulwazi ukugcina ezesithembiso saKhe sibe ngesiqinisele, watshela uAbrahama ukuba athathe uHagari, incekekukazi yakhe, futhi aganwe nguye, (okungukuthi, isithembu sasisemthethweni ngalezozinsuku) nokuthi azale umntwana; futhi yingaleyondlela uNkulunkulu abanayo kuplanwe ngayo, ukuthi wayezoba nomntwana kuphela ngoHagari. Kodwa siyathola ukuthi lokho kwakungenjalo.

⁴⁸ Manje siyaqonda, futhi, ukuthi uNkulunkulu upheleliswa ezithathwini. Manje, uNkulunkulu u “pheleliswa” kokuthathu. “Umusa” yisihlanu. *Isikhombisa* nguku “qeda,” njengezwe.

UNkulunkulu upheleliswa kuBaba, iNdodana, uMoya oNgcwele. Lokho ngukuphelela kobuNkulunkulu. Konke uNkulunkulu oyedwa, ezibonakalisweni ezintathu, zezingxeny e ezintathu ezingehlukaniseki zesikhundla esisodwa, noma izikhundla ezintathu ebuNkulunkulwini boyedwa.

⁴⁹ Manje, kukhona futhi okuthathu ekupheleleni, kwezinyathelo zomusa, kulo iBandla; ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele. Okuhlanganisa ukuZalwa okuSha, njengokuzalwa kwemvelo nje kufanekiswa yikho. Okungukuthi, owesifazane ezala umntwana, into yokuqala ephumayo amanzi, igazi, bese-ke kuba ukuphila.

IBhayibheli lathi, kuJohane wokuQala 5:7, noma 7:5, ngikholwa ukuthi nguye, owathi, “Bathathu abafakazayo eZulwini; uYise, iZwi,” okwabe kuyiNdodana, “noMoya oNgcwele; laba abathathu baMunye. Bathathu abafakaza emhlabeni;” iZwi, “amanzi, igazi, noMoya. Amanzi, igazi, noMoya; laba abathathu bavumelana entweni yinye.”

⁵⁰ Manje, uYise, iNdodana, noMoya oNgcwele, baMunye. Ungeke waba noYise ngaphandle kokuba neNdodana; ungeke waba neNdodana ngaphandle kokuba noMoya oNgcwele. Kodwa ungalungisiswa ngaphandle kokungcweliswa; ungangcweliswa ngaphandle kokuba ugwaliswe ngoMoya oNgcwele. Sikufakazisile lokho ngokuhleleka kwemvelo.

⁵¹ Manje, nabaningi benu, mhlawumbe, ngingahle ngixake kini. Futhi a—anginamfundo; ngiqinisekile senivele niyaqonda. Kodwa ngifundisa ngezifanekiso, njengoba okwemvelo kufanekisa okomoya.

⁵² Manje, siyabona ukuthi kukhona abathathu ekupheleleni. UNkulunkulu upheleliswa ezithathwini, manje. Nalokho kwakungukuthi, ekupheleleni kwenzalo ka-Abrahama, kwakunguIshmayeli, uIsaka, uJesu. UIshmayeli evela kowesifazane oyisigqilakazi, uIsaka evela kowesifazane okhululekileyo, futhi bobabili ngocansi; kodwa uKristu Jesu evela entombini, kungekho-cansi.

⁵³ Lapha, i “Nzalo,” eyodwa, iNzalo eyodwa; hhayi izinzalo, kodwa iNzalo eyodwa. Lezi ezinye zazingesiyo inzalo ka-Abrahama, ngoba i “Nzalo” ka-Abrahama yayiyiNzalo yakhe yokukholwa uNkulunkulu ayekhuluma ngayo, hhayi inzalo yakhe yemvelo. Ngoba, emva kokuba uSara esefile, uAbrahama waganwa ngomunye wesifazane futhi waba namadodana ayisikhombisa, ngaphandle kwamadodakazi. Ngakho kwakungeke kwaba yizinzalo zika-Abrahama, kwakuyi “Nzalo,” ka-Abrahama eyodwa. Naleyo kwakuyiNzalo ka-Abrahama yokukholwa, ikhomba eNzalweni yobuKhosi eyayizofika ngokukholwa kuka-Abrahama; hhayi ukuphila kuka-Abrahama kwemvelo, kodwa ukuphila kokomoya kuka-Abrahama; owathatha yonke into ephambene neZwi likaNkulunkulu futhi wayibiza sengathi yayingenjalo, futhi wamkholwa uNkulunkulu; kungekho-themba, wakholelwa ethembeni. YileyoNzalo yangempela esikhuluma ngayo.

⁵⁴ Lapha sethulelwa isithombe. O! Inzalo yaqala, inzalo yesithembiso, yaqala ngokungatshazwa kancane, ukungatshazwa kwesithembiso sasekuqaleni. Niyabona ukuthi iqala kanjani phansi, ngokungabaza esithembisweni sasekuqaleni. UNkulunkulu wethembisa uAbrahama, ngoSara, ukuba nalomntwana. Kodwa manje bhekisisani, inzalo yokuqala ka-Abrahama ngowesifazane oyisigqilakazi ifika ngoSara engabaza ukuthi lokhu kwakungenzeka, ngoba wayesemdala futhi esedlulile eminyakeni yokuzala.

⁵⁵ Manje liqala kanjalo-ke ibandla. Lihlala liqala kanjalo-ke. Uqala phansi ekugcineni. Awuqali ngaphezulu. Indoda izama ukukhwela eladini, izama ukufinyelela ngaphezulu kuqala, iyokwephuka intamo yayo. Ufanele uqale futhi wakhe uye phezulu kulokho.

Futhi lapha sithola ukuqala kwesithembiso sikaNkulunkulu sibonakaliswa, olungatshazwe kancane, uhlelo oluphazanyisiwe lukaNkulunkulu.

⁵⁶ Leyo yindlela efanayo isono esiqala ngayo ensimini yase-Edene. Kwaqala kanjalo-ke ukufa ngesono, kwakungenkathi iZwi elilodwa likaNkulunkulu lahlanekezelwa noma lingatshazwa. Ungeke wangabaza noma ulibeke endaweni engesiyo iZwi elilodwa likaNkulunkulu, lowo ngu ISHO KANJE INKOSI, ngoba lonke eleZwi Lalo malibe njalo.

⁵⁷ Futhi lapha uSara, ngisho nakulowo isithembiso (uSara engowesifazane, okuyisifanekiso sebandla), wanikeza ukungabaza ohlelweni lwasekuqaleni lweZwi likaNkulunkulu elithenjisiwe, wayesethi, “Wena, Abrahama, myeni wami, zithathele lencekukazi enhle, bese uhlala nayo, bese uba ngumyeni kuyo. NoNkulunkulu uzonikeza lembewu yesithembiso ngayo, futhi ngizomthatha umntwana.” Niyabo, edlula nje inhlansana eyodwa encane, kwaguqula lonke uhlelo.

Ngakho-ke, sifanele silithathe lonke iZwi likaNkulunkulu njengo ISHO KANJE INKOSI. Lonke iZwi likaNkulunkulu liqinisile.

⁵⁸ Lapha inzalo iyaqala-ke esithembisweni, esingatshazwe kancane. USaka eyinzalo yowesifazane okhululekileyo nothenjisiwe, wazala, njengoba uPawulu wayezama ukuchaza lapha kwabaseGalathiya, wazala eyemvelo, inzalo ethenjisiwe. Futhi uyaqhubeka ukuba asho lapha ukuthi a—abantwana besigqilakazi bangelidle ifa kanye nabantwana bowesifazane okhululekileyo, ngoba bangabemikhakha emibili ehlukene.

⁵⁹ Futhi, lokho kuqinisile, ongakholwa angelidle ifa kanye nokholwayo. Ayikho indlela, nhlobo. Ilapho-ke inkathazo namhlanje. Ungeke wenza inkukhu yehlelo ikholwe kanye nokhozi. Ungeke nje wakwenza. Ifika lapho-ke inkathazo. Uzofanele ulikholwe lonke iZwi likaNkulunkulu. Uvele nje... Anisizo izindlalifa ndawonye. Kanjalo ningeke na—najoyinana nalo; ningeke nakwenza. Ufanele ube wukhozi noma inkukhu.

⁶⁰ Yayingenakulidla ifa kanye noIshmayeli, inzalo yesigqilakazi, ye...ngenxa yokungabaza. USara wangabaza iZwi likaNkulunkulu, ukuthi uNkulunkulu wayekwazi ukuLigcina. Qaphelani uAbrahama! Niyabona ukuthi ngakhela kuphi kokwangeSonto ekuseni. UAbrahama akalingabazanga. USara walingabaza; waba nguye. Kwakungesuye uAdamu owangabaza; kwakunguEva owangabaza. Ngakho, manje-ke, sizothola okunye okuningi ngalabo njengoba sikucosha ngeSonto ekuseni.

⁶¹ Kanjalo angeke nowokomoya abe...owemvelo adle ifa kanye nowokomoya. Kanjalo nabantwana bakaIshmayeli bangelidle ifa kanye na—kanye nabantwana bakaIsaka, nanjengoba owenyama angedle ifa kanye nowokomoya.

⁶² Ibandla lokwemvelo; iBandla lokomoya. Kunebandla lokwemvelo laba besifazane lapha abalifanekisayo; kanti kuneBandla lokomoya, futhi. Ngakho, ibandla lokwemvelo neBandla lokomoya lingelidle ifa ndawonye. Angamabili ehlukene, izikhathi ezhlukene; amabili ehlukene, abantu abehlukene; phansi kokubili okwehlukene, izivumelwano ezhlukene.

⁶³ Yingakho uHlwitho lwehlukile, futhi luzoba ngolweNzalo yobukhosi ka-Abrahama kuphela. Lungeke lwafika ngeyemvelo,

inzalo yenyama yebandla. Kuzofanele kube yiNzalo yobukhosi yeZwi likaNkulunkulu, ngoAbrahama, iNzalo yobukhosi. Yingakho uHlwitho luzofanele lube kuqala.

Isizathu, khumbulani, “Thina esisekhona sisasele asiyikubandulela, sibavimbele labo abaleleyo. Ngokuba icilongo likaNkulunkulu liyakukhala, abafileyo kuKristu bayakuvuka kuqala. Thina esisekhona sisasele siyakuhlwithwa kanye nabo, ndawonye, futhi sihlangabeze iNkosi emoyeni.” Qaphelani, kanti futhi kulotshiwe, “Nabasele abafileyo kabaphila, iminyaka eyinkulungwane.”

⁶⁴ Ngakho-ke, lapho, abayikuba ngabadla ifa ndawonye. Abayikuba soHlwithweni ndawonye. Kukhona ngokoqobo ibandla lokwemvelo, neBandla lokomoya; ibandla lokwenyama, iBandla lokomoya. Manje-ke, niyabo, lapha akukho . . .

⁶⁵ Akukho kwaHlulelwa kweyobukhosi, yokomoya, iNzalo emiselwe ngaphambili ka-Abrahama, ngokuba bamiselwe ngaphambili ekuPhileni okuPhakade. Bemukele uMhlatsshelo kaNkulunkulu ohlinzekiweyo; nalowoMhlatsshelo, owabe unguKristu, iZwi.

“Kanjalo manje akusekho ukulahlwa.” UJohane oNgcwele 5:24, uma nifuna umBhalo. “Kanjalo manje akusekho ukulahlwa kwabakuKristu Jesu,” kwabaseRoma 8:1, “bengahambi ngokwenyama, kodwa ngokoMoya,” kwabaseRoma 5:24, “Ozwa iZwi laMi,” igama lapho lithi, “aqonde.” Noma yisiphi isidakwa, noma yini enye into, ingaLizwa futhi isuke ihambe. “Kodwa ozwa iZwi laMi, oqonda iZwi laMi, akholwe NgoNgithumileyo, unokuPhila okungunaphakade, futhi akayikuya ekwaHlulelweni; kodwa wedlulile ekufeni wangena ekuPhileni.” Yebo, mnumzane.

Lowo lemfihlakalo enkulu kaNkulunkulu eyaziswe kuye, uyaqonda, ukuthi uNkulunkulu wayekanjani kuKristu enza ukuba izwe libuyisane naYe, ukuthi Yena noBaba babeMunye kanjani, ukuthi zaba kanjani izimfihlakalo ezinkulu zokugcwalisa kukaNkulunkulu ethatha futhi eziletha Yena uqobo, wabonakaliswa onyakeni wezidalwa ezingabantu, nasohlobweni lwezidalwa ezingabantu, nasesixukwini sezidalwa ezingabantu; ukwenza iZwi laKhe libonakaliswe osukwini, ekuphumeni kwelanga kwangasempumalanga, nokwenza into efanayo njengelanga lishona entshonalanga, ukuba Azenze abonakaliswe eBandleni elinguMlobokazi, iZwi libonakaliswa. Niyabo? Liyokwenza, nalo. “Oqondayo,” lokho ngukuthi, “ukwazi, lokho kwembuliwe kuye, ngaYe oNgithumile, unokuPhila okungunaphakade, futhi akayikuya ekwaHlulelweni; kodwa wedlulile ekufeni wangena ekuPhileni.”

⁶⁶ Inzalo yokwemvelo kuphela yayingumthwali weyokomoya, iNzalo. Njengohlanga, intshakaza, nekhoba. Sedlulile kulokho

ngaphambili, komunye uMlayezo, kodwa ngithanda ukukuveza kungakabonwa nguwonkewonke kancane, kukho, noma ngibuyele kukho futhi umzuzu nje.

⁶⁷ Manje lapha kunezigaba ezintathu zembewu, kusikhombisa isithombe sangeqiniso, izigaba ezintathu zembewu yokwemvelo emhlabeni. Njengembewu itshalwa, iveza uhlanga, idlebe elincane livela kulo; bese kuba intshakaza, bese impova ilenga kulokho; bese-ke kuba ikhoba; bese-ke kuba imbewu futhi.

⁶⁸ Bhekisisani lezigaba zalomfanekiso ophelele lapha, nokuthi kusebenza kanjani ncamashi ngesifanekiso, ngoba uNkulunkulu unguMqalisi wayo yonke imvelo. Ngakho-ke imvelo ingehluleke njengoba uNkulunkulu engehluleke, ngoba Waba nguYe Owabeka into esimweni sayo enzela—enzela thina ukuba sibuke yona nokuba sibone.

⁶⁹ Qaphelani uHagari, uhlanga, okwakungukuqala kweNzalo ivumbuka. Manje, yayingabukeki ngalutho ifana neNzalo. Kwakuwuhlanga, ngoba wayeyisigqilakazi, engekho esithembisweni nhlobo; akuhlangene ngalutho neZwi, nje isithuthi seNzalo.

⁷⁰ Qaphelani uSara, intshakaza eyayinempova, lesosizwe samaJuda savuswa kuye. Kusukela, siphuma kuSara, wazala uIsaka; ngoIsaka, wazala uJakobe; uJakobe wazala okhokho; nangokhokho, wazala isizwe.

⁷¹ UMariya, ukukholwa kwentombi, kwaveza eyangeqiniso, iNzalo-Zwi kamoya yenziwe inyama. Niyabo?

Abesifazane abathathu, abesifazane abathathu leNzalo eyathwalwa ngabo. Omunye wabo empeleni kwakungukuphinga, phansi kwesithembu; owesibili kwakungowesifazane okhululekileyo; nowesithathu wayengenalo nhlobo udaba lwezocansi, kodwa ngokukholwa walikholwa iZwi likaNkulunkulu. UHagari, uSara, bobabili uSara noHagari, kwakuwucansi; kodwa uMariya wayeyintombi, ngamandla eZwi likaNkulunkulu elithenjisiwe. Lokho kunjalo.

⁷² Uhlanga, uHagari (abafazi ababili), bangabaza isithembiso, kodwa bhekisisani ukuthi lokho kwazalani. Ngenkathi uHagari, umfazi wesibili ka-Abrahama, ngokoqobo nje okwakungumfazi oyisancinza, kodwa wazala indoda, kodwa (nhloboni yendoda ayeyiyo na?) iBhayibheli lathi wayeyi “ndoda yasendle.” Wayephila ngomnsalo wakhe, futhi akukho-muntu owayengamqoba. Wayengathambiseki, engaphenduleki, engazaleki ngokusha. Wayengenakuthanjiswa. Wayeyindoda yasendle, ngoba wayengowokuphambene neZwi likaNkulunkulu.

Futhi noma yini ephambene; noma yimuphi umshumayeli, noma yiliphi ilunga nje, noma yiliphi ibandla, eliphambene neZwi likaNkulunkulu; liyozala esasendle, isigejane seziphingi

seHollywood yokwezwe, futhi singeke sahlala neZwi elimsulwa, ngoba asibaliwe ngisho nasesithembisweni. Qhabo.

⁷³ USara, umfazi wangempela wesithembiso, eyintshakaza, wazala umnumzane ohloniphekile. Ngokwenanela, wazala isizwe esithenjisiwe esakhonza uNkulunkulu. [Akuqoshwanga eteyipini—Umhl.]

Kodwa, uMariya, kungesilo-nhlobo ucansi, kodwa walikholwa iZwi elithenjisiwe; ngenkathi eyintombi, engazi-ndoda. NeNgelosi yeNkosi yahlangabezana naye, yathi, “E, Mariya, wena obusisiwe phakathi kwabesifazane, ngokuba uNkulunkulu unawe.”

⁷⁴ Wayesethi, “Zizokwenzeka kanjani lezizinto na?” I... Washo.

⁷⁵ INgelosi yathi, “UMoya oNgcwele uzakukusibekela.”

⁷⁶ Kwakungakaze kwenziwe kuyo yonke iminyaka, kodwa uMariya wamkholwa uNkulunkulu. Wayesethi, “Bheka incekekazi yeNkosi.” Walikholwa iZwi.

Uzoba nakho kanjani na? Wayazi ukuthi uHagari waba nengane ngesifiso socansi, noAbrahama; noSara waba nengane ngesifiso socansi, noAbrahama, abantwana besithembiso; isigqilakazi nowesifazane okhululekileyo. Kodwa lapha ucelwa ukuba akholwe. Lokho kungumnikelo ekukholweni okwakukuAbrahama, owakholwa ngokungenakwenzeka, “Inqobo nje uma uNkulunkulu athi kunjalo, lokho kukwenza kube ngokuqinisileyo.”

⁷⁷ Wamkholwa uNkulunkulu, akazange abuze. Wathi, “Bheka incekekazi yeNkosi. Akunandaba ukuthi kungakanani ukugxekwa engizofanele ngikuthwale ezweni, makube kimi njengokusho kweZwi laKho.” Nakho kufika iNzalo yangokoqobo.

⁷⁸ USara wayengenakukwenza, ngoba kwakuwucansi. Kunjalo. Futhi kanjalo noSara wayengeke, ngoba kwakuwucansi.

Kanjalo nebandla lingeke, phansi kobuhlelo obubodwa benkolo! Kuthatha inkolelo yentombi eZwini likaNkulunkulu ukwenza isithembiso, ukuzala abantwana. Ubuhlelo obubodwa benkolo abusoze bazala iBandla elizelwe ngokusha. Bungeke bakwenza. Buyozala into ethize eyisibambiso. Buyozala okunye, into ethize eLilingisayo, into ethize ezama ukuba njengaLo.

Kodwa elangokoqobo, iBandla likaNkulunkulu elizelwe ngokusha likholwa iZwi likaNkulunkulu ebusweni banoma yini, kungakhathaleki ukuthi kuyini, ngoba limsulwa. Kungesithembiso sikaNkulunkulu lezizinto ezifika ngaso.

⁷⁹ UMariya, oweqiniso, wathi, nge...-ngaphandle kocansi, wathi, “Makube kimi njengokusho kweZwi laKho. Bheka incekekazi yaKho!”

Wayesezala. Wazalani na? Hhayi indoda yasendle; hhayi isizwe. Kodwa wazala iZwi, uNkulunkulu uqobo lwaKhe wabonakaliswa enyameni; amen, iNzalo kaNkulunkulu yangeqiniso eyabonakalisa sonke isithembiso uNkulunkulu asenza eBhayibhelini; ngaphandle kwaKhe, akukho-muntu ongaphila ngaphandle kwaKhe.

⁸⁰ Wayeyinzalo yangeqiniso, wayengale kwekho-... wayeyikhoba elathela uHlamvu. Manje, abanye ababili kwakungabathwali bokuPhila, kuphela njengembewu yokwemvelo. UMariya... Manje, khumbulani, ngithe abanye ababili... Manje, uMariya, ningamenzi uNkulunkulu, njengoba abanye abantu ezama ukumenza. Wayengesuye unkulunkulu. Qhabo, mnumzane. Wayengumthwali kuphela weNzalo, njengoba bonke abanye babo wayenjalo; kodwa, njengokukholwa eZwini, kuletha okuningi emfanekisweni wangempela.

⁸¹ Kufana njengombila uvuthwa, noma ukolo. Kuphuma, uhlanga; bese kuphuma, impova; bese kuphuma, ikhoba. Kodwa uma ucabanga, lelakhoba, uma ungabhekisizi, liyobukeka lifana ncamashi nje njengokolo wangempela. Kodwa uma livulwa, ukolo wangempela ungaphekathi. Lingumthwali kuphela, futhi.

⁸² Ngakho, niyabo, uMariya, kungesikho ngocansi, kodwa ngokukholwa; into ethize efana naYo ncamashi. UMariya wayengesiyo leyoNzalo. UMariya wayengumthwali weNzalo.

Wayengeyangokoqobo, iNzalo yokukholwa, ngoba iZwi likaNkulunkulu lingokukholwa Akunika uAbrahama. Futhi ngokukholwa kuphela okungaveza lokho uNkulunkulu athi Uyokwenza; ukukholwa eZwini laKhe.

⁸³ Qaphelani ukuthi kufana kanjani kakhulu njengeNto yangempela, uMariya wayenjalo, kodwa njengekhoba. Ikhoba lisingatha imbewu kulo uqobo futhi liyivikele, futhi liyikhulise ize izimele yodwa, ivuthwe. Wenzajalo nalonyaka webandla wesithathu (wePhentekoste) wavuthwa, ubambe loluHlamvu sekuze kwaba yisikhathi sokuvula ikhoba. UMariya, engunina kaKristu, umchamuseli nje.

Wayengegazi likaMariya; Wayengegazi leJuda; Wayengegazi loweZizwe. WayeyiGazi likaNkulunkulu. UNkulunkulu wadala leliGazi. Kwakungeke kwaba wucansi. WayengeJuda engengoweZizwe.

⁸⁴ Ingane ayisilo nechashaza elilodwa legazi likanina. Igazi livela kubaba. Siyazi umbala obomvu ezinhlayiyeni zegazi usesiliseni.

Njengenkukhu, ingazalela iqanda, isikhukhukazi singalizalela; kodwa uma singakaze sibe nenyoni yeduna, iqhude, asisoze sachamusela. Alizaleki, nakuba libukeka lifana ncamashi neqanda elinokuzaleka langempela. Yonke imvelo yalo ibukeka ifana, kodwa alinakuphila kulo.

⁸⁵ Yingaleyondlela ngabantu abazisho uKristu. Abaningi babo babukeka njengamaKristu, bazama ukuziphathisa okwamaKristu; kodwa ufanele ube noKristu kwingaphakathi lakho, okuyiZwi elibonakalisiweyo, kungenjalo alisoze lavuthwela kumKristu wangempela okholwa yiBhayibheli. Liyohlala njalo liba yinto ethize yehlelo. Lingeke laphila, ngoba akukho kuPhila kulo, ukuba liphile.

Iqanda lingeke lachamusela, libolela khona esidlekeni, uma lingazange libe ne—nenyoni yeduna.

⁸⁶ Njengamalunga ebandla nje. Ungawatotosa futhi uwabize, uwenze abadikoni nayo yonke enye into, kodwa ayo... unesidleke esigcwele amaqanda abolile ngaphandle uma ekhwelaniswe noMata. Kunjalo.

⁸⁷ Umthwali, ikhoba, layikhulisa. Kunjalo. Manje-ke lona, lokho ngukuthi, imbewu uqobo lwayo, izofanele ilishiye ikhoba, noma ikhoba lizofanele liyishiye imbewu, ukufinyelelisa imbewu ebukhoneni belanga, ukuze ivuthwe. Konke kusesifanekisweni, siyabona.

⁸⁸ Niyabona lapha manje ukuthi usondele kangakanani, ibandla lalolu izinsuku zokugcina, lithola ukubukeka lifana neNzalo uqobo lwaYo. Bukani ukuthi lelihlelo lePhentekoste elivuke ngezinsuku zokugcina, futhi sizokuchaza kamuvanyana, niyabo, ukuthi zisondelana kanjani kakhulu ukubukeka njengeNzalo nje ncamashi.

Uma ikhoba livela liphuma ohlamvini lukakolo... noma idlebe likakolo, emva kokuba impova isiwela phakathi lapho esigabeni sesibili, futhi yaveza isigaba sesithathu okuyi—yi—yikhoba. Nokuthi lokho kukanjani... Uma ungesuye umhlolisisi onsondele ngempela, awusoze wakwazi ukusho kodwa ukuthi lolo wuhlamvu lwangempela lukakolo phakathi lapho. Uma lolohlamvu lokuqala oluncane luvela, lubukeka njengohlamvu, kodwa hlala phansi bese uluvula futhi uzothola ukuthi akukho-hlamvu lapho nhlobo. Yikhoba kuphela, umthwali wohlamvu. Manje, uhlamvu luvela kulokho. Kodwa khumbulani, akusekho okunye emva kwalelokhoba.

Khumbulani, yayingasekho enye futhi iNzalo ethenjisiwe ngowesifazane, nomaphi, emva kukaMariya. Futhi akusekho-mahlelo amanye athenjiswa emva kwePhentekoste. WuHlwitho noMlobokazi evela lapho, iNzalo, iZwi libonakaliswa futhi.

⁸⁹ Qaphelani, niyabona ukuthi kubukeka kusondele kanjani. UMathewu wathi, uMathewu oNgcwele 24:24, washo, ukuthi, “Imimoya emibili ngezinsuku zokugcina,” umoya webandla wabantu bebandla, noMoya woMlobokazi wabantu boMlobokazi, “iyosondelana kakhulu uyoze udukise nabaKhethiweyo uma kungenzeka.” Usondele kangako-ke.

⁹⁰ Bukani ukuthi wedlule kanjani ohlangeni. Manje qaphelani, sizofanekisa into ethize lapha.

ULuther, onyakeni webandla, wokuveza iNzalo-Mlobokazi, yayifana eMoyeni. UHlamvu olulodwa nje oluncane lweMbewu, uLuther wama waphumela kukho, lokho kwakungukulungisiswa ngokukholwa. Wayeyiso impela isifanekiso sikaHagari, uhlanga.

Qaphelani, uWesley wayeyisifanekiso sikaSara, owaseFiladelfiya, unyaka wothando owaveza intshakaza. Lokho onyakeni kaWesley, kwakunezithunywa zenkolo eziningi kunoma yimuphi omunye unyaka esibe nawo, unyaka omkhulu wezithunywa zenkolo zangasekhathi sikaJohn Wesley.

⁹¹ Kodwa iPhentekoste yayimele uMariya. UMariya, isigaba sokugcina saYo, manje, wayengesiyo iNzalo. Nokho, ukuPhila kweNzalo kwakukuye, kodwa Yayingakavuthwa nokho. Ngizizwa ngigcwala inkolo ngempela. Abaningi bathola inzalo, kodwa, niyabo, Yayingakavuthwa nokho. Yayilapho, kodwa Yayingakavuthwa.

Kunjalo nangonyaka wethu wePentecostal esiphila kuwo! Kuzofanele kuvele i—iZwi likaNkulunkulu eliphakathi impela, elingesilo elehlelo, elingaphandle kwalezozindawo zamazinga alelohlelo.

⁹² ULuther waya ehlabeni nezwi lakhe lokuqala, “Abalungileyo bazakuphila ngokukholwa.” UWesley wayenamazwi amabili, “ukungcweliswa,” umsebenzi wesibili oqinisekayo womusa. IPhentekoste yayinezwi lesithathu, “ukubuyiselwa kweziphwi.” Kodwa iNzalo yonke izofanele ivele! Niyabona ukuthi bahlele kanjani ezwini elilodwa, nelinye izwi, nelinye izwi na?

Kodwa kuzofanele kube neNto ethize engeke yahlelwa; kuyikho konke okokuPhila okuphakathi lapho, kuzofanele kuziveze Khona uqobo futhi kuMlobokazi. Kungeke kusabakhona eminye futhi iminyaka yebandla emva kwalo. Sisekupheleni, bafowethu nodadewethu. Silapha. Sesifikile. Akabongwe uNkulunkulu! Amen. Manje, siyabona lezizinto ziqinisile nje ngakho konke eziyikho.

⁹³ Sisalokhu siqaphela, ke, uma yena eyintshakaza, noma . . . uWesley eyintshakaza; iPhentekoste-ke iyikhoba, okuyisigaba esilandelayo sokuvela koHlamvu. Kodwa, mfowethu, dade, uhlanga alusilo uHlamvu, kanjalo nentshakaza ayisilo uHlamvu, kanjalo nekhoba alisilo uHlamvu; nokho, njalo uma luvuthwa, lubukeka lufana kakhulu noHlamvu.

⁹⁴ Uhlanga alubukeki lufana nohlamvu. Manje-ke kuvelani na? Intshakaza, isigaxa esincane; sibukeka sifana kakhulu nohlamvu kunoma i—kunoma kwenza idlebe. Yini evelayo elandelayo na? Ikhoba; libamba uhlamvu, likhulisa uhlamvu.

⁹⁵ Manje bukani emuva lapha esithembisweni uNkulunkulu asenza kuAbrahama, se “Nzalo yakho,” ekhuluma ngokomoya.

Noma yimuphi wethu siyakwazi lokho. Wayekhuluma ngoKristu, hhayi uSaka; ngeNzalo yakhe yokukholwa.

⁹⁶ Qaphelani, owokuqala kwakungesigqilakazi, akubukekanga kufana nanoma yini njengesithembiso. UNkulunkulu akadingi kulihoxisela-muntu iZwi laKhe. UNkulunkulu washo ukuthi lalizofika kanjani, futhi yileyo ndlela eliyofika ngayo. Kodwa, uSara, engomele ibandla, isifanekiso sebandla, ku (yena) wathola lapho, ukuthi wathi, “Awu, ngikholwa ukuthi lokhu kungokuyisimanga esivelayo kakhudlwana. Angikwazi nje ngisho ukukholelwa kulokho, ngakho hamba ulande uHagari bese umthatha abe ngumfazi.” Niyabo, lapho, lolohlanga lwalungabukeki lufana ngesithembiso, nhlobo.

Kodwa ngenkathi uSara ephuma, manje, lokho kwakubukeka kukuhlanyana. Kubukeka kufana kakhulu ngakho konke impela njengesithembiso lapho, kodwa noma kunjalo kwakungesiso isithembiso sangokoqobo. Ngoba, uIsrayeli, kuSaka, wehluleka futhi waphika iNzalo yangokoqobo ngenkathi Ivela. Haleluya! (Ningaxhuxhumi; ningabaleki. Lokho ngeke kunilimaze.) Waphika iNzalo, waYibethela, futhi waYilengisa esiphambanweni!

⁹⁷ Njengoba nje kwasho uPawulu lapha, “Ayizange yini inzalo yo—yowesifazane okhululekileyo...noma isigqilakazi ihluphe iNzalo yowesifazane okhululekileyo na?”

Futhi kanjalo nenzalo yehlelo ihlupha uHlamvu lwangokoqobo. Kuzofanele njalo kube ngaleyondlela. Aziyikuba yizindlalifa ndawonye. Azihambisani ndawonye. Ziyizithembiso ezimbili ezehlukene uqobo, izikhathi ezimbili ezehlukene, abantu ababili abehlukene, ngakho konke. Omunye nguMlobokazi, nomunye yibandla. Akukho kuqhathaniseka, nhlobo, nabo.

⁹⁸ Kodwa basalokhu bengesiyo iNzalo ethenjiswa ukufika. Kanjalo noSara wayengesiyo, kanjalo kwakunge...Futhi kanjalo noHagari wayengesiyo, kanjalo noSara wayengesiyo, noma—noma kanjalo noMariya wayengesiyo, abe yiNzalo.

UMariya wayengesiyo iNzalo. Wayengumthwali weNzalo, kodwa wayeyikhulisile, wayikhipha esizalweni sakhe. Njengekhoba nje, lakhhipha esizalweni salo iMbewu yangempela, kodwa ikhoba alisiyo iMbewu. Kuphela i...Lisondele kakhulu eMbewini. Lisingatheka lizungeze iMbewu.

Emuva le ohlangeni, ukuphila kuhlakazeka nohlanga lonke. Futhi uma sekufika empoveni, kuqoqelwa phansi kusondele kakhulu. Kodwa uma sekufika ekhobeni, kuphansi ngqo lapho njengembewu, futhi kukubumbe kucishe kufane impela nembewu.

UJesu wasitshela ukuthi kuyoba njani ngosuku lokugcina, “Usondelane kakhulu udukise nabaKhethiweyo uma kungenzeka,” kodwa manje-ke iMbewu ivela iphuma lapho.

Nekhoba, ukuPhila kuyasuka ekhobeni. Nekhoba lingumthwali, futhi yilokho impela nje amahlelo ethu elibe yikho, umthwali; uLuther, uWesley, amaPentecostal. Futhi manje sekuyisikhathi seMbewu sokuba ivele. Qaphelani, qaphelani, nje . . .

⁹⁹ Wayengesiyo iNzalo. UMariya wayengesiyo. Ikhoba nje, intshakaza, nohlanga, abathwali bengxenye yeZwi, hhayi lonke iZwi! ULuther wayenokulungisiswa; uWesley wayenokungcweliswa; amaPentecostal ayenokubuyiselwa kwezephiwo. Kodwa ngenkathi iZwi lifika . . .

Manje, babekwazi ukuveza lokho, ukuthi, ukulungisiswa kuyomsindisa umuntu. Niyakukholwa lokho na? Impela, kwakungumthwali weZwi, ngokufanayo nje njengoba ngikholwa ukuthi uhlanga luyingxene kakolo. Impela, luyiyo, kodwa lungumthwali. Alusikho ukuPhila.

Manje-ke nakhu kufika ukungcweliswa. Bangaki okholelwa ekungcwelisweni na? Niyalikholwa iBhayibheli, nifanele. Impela. Ngakho kusalokhu kungesikho lokho; kufana kakhudlwana; lokho ngamanye futhi amazwi amabili.

Kodwa manje-ke kufika iPhentekoste, ukubuyiselwa kwezephiwo. Ukukhuluma ngezilimi, bakubiza ngobufakazi bokuqala obubonakalayo bukaMoya oNgcwele. Ukukhuluma ngezilimi, lapho, babiza lokho ngobufakazi bokuqala obubonakalayo, obaleta (ini?) ikhoba, kodwa bahlela.

Kodwa uma ufikela ukuzothi, “Mina noBaba waMi siMunye,” nalezi ezinye izinto, khona-ke ikhoba lihlubeka kuYo. Kodwa elangempela, iBandla elinguMlobokazi langokoqobo liyozala lonke iZwi likaNkulunkulu, ekugcwaleni kwaLo nasekuqineni kwaLo, ngokuba Nguyena izolo, namuhla, naphakade.

Qaphelani, ezizalweni zikaMariya kwakuyiNzalo.

¹⁰⁰ Kodwa ngenkathi iNzalo ibelethwa, Yathi, “Ngiza ukwenza intando yaLowo oNgithumileyo. Mina noBaba waMi siMunye. Uma Ngingenzi imisebenzi yaKhe, ningaNgikholwa.” Nanso iNzalo yayilapho. “Ubani kini ongaNgilahla ngokungakholwa na? IBhayibheli elithembise ukuthi Ngiyokwenza, Ngikwenzile. UNkulunkulu ukuqinisile lokho ngaMi,” Yasho. “Ubani ongaNgitshela manje?” Niyabo?

Kodwa, i—iNzalo kuMariya, ikhoba, yayisondele ekubeni yiLeyo, kodwa kwakungesiyo. Yayiselokhu isesizalweni.

¹⁰¹ Qaphelani, nasonyakeni wePentecostal. Ngonyaka wamaLuthela, ngonyaka kaWesley, bekuyinto efanayo ngalonyaka wePentecostal.

Manje qaphelani. Kodwa ekuvulweni kweziMpawu eziyisiKhombisa, iZambulo 10, iZwi eligcwele lizozalelwa ekubonakalisweni futhi, futhi liqinisekiswe nguMoya kaNkulunkulu, ekuqineni okugcwele njengoba Lalinjalo

ngenkathi Elapha emhlabeni; libonakaliswa ngendlela efanayo, lenza izinto ezifanayo Elazenza ngenkathi Lilapha emhlabeni. Amen! AmaHeberu 13:8, athi, “UJesu Kristu nguyena izolo, namuhla, naphakade.”

KuLuka oNgcwele 17:30, uJesu wathi, “Ngezinsuku zokugcina, njengoba kwakunjalo ngezinsuku zaseSodoma, lapho iNdodana yomuntu iyobe izembula Yona uqobo futhi, kuyoba yinto efanayo.”

¹⁰² Izwe lisesimweni seSodoma. Nebandla lingene eSodoma, naso, njengoLoti nomkakhe.

Futhi ngithi kuneBandla eliKhethiwe ndawondawo kulelizwe, elihosheleka ngaphandle nelihlale eceleni lisuka kulezozinto, nokubonakaliswa kukaNkulunkulu kuhehe ukunaka kwaLo. Sisezinsukwini zokugcina.

¹⁰³ Ikhoba selinikele ukuQina kwalo eMbewini. Liphume lahamba; beliyikhoba elihle, kodwa lisisebenzile isikhathi salo. Niyabo, yiZwi Mlobokazi leZwi Myeni!

¹⁰⁴ Inzalo yemvelo ka-Abrahama, kaIsaka, noJakobe, ne... Noma, inzalo yokwemvelo, njalo, kaIshmayeli, inzalo yemvelo kaIsaka, kanjalonjalo, yadingeka iye emhlabathini, ukuze i-ikhiphe lena enye, ikhiphe uJesu.

Futhi yenze kanjalo zonke lezi ezinye, izimbewu izofanele yome... ngiqonde ukuthi, amakhoba lizofanele lome, nempova izofanele yome, nayo yonke into ife, ukuze iNzalo ikwazi ukuziveza Yona uqobo. Yileyondlela ebiyiyo kuyo yonke iminyaka.

¹⁰⁵ Amahlelo belingabathwali bengxenye yaYo, ingxenye eyiZwi, ngokuba ibifihliwe kubaguquli abahlakaniphile, noma i... yanamekwa uphawu yasuka kubo, kuze kubonakale unyaka weziNkozi. IBhayibheli lasho njalo. Yebo, mnumzane. Isizathu, sithenjiswa lokho kuMalaki 4. Impela, sinjalo.

“UYifihlile emehlweni abahlakaniphileyo nabanokuqonda.”

¹⁰⁶ Njengoba sisanda kuqeda nje iNcwadi yeZambulo, sithola ukuthi zonke, zonke zontathu zalezozithunywa zalezo zidalwa ezaphuma; ngasinye samfanela kahle nje uLuther, ngasinye sahlalisa esinye esihlalweni kahle nje, okuyinkabi nezilwane ezehlukene zeBhayibheli; zaphuma zisekulungisisweni, ukungcweliswa, ngisho nakumaPentecostal. Kodwa esesine kwakuwukhozi, kunjalo, nangalowonyaka uNkulunkulu waLivusa. Ngakho kuzofanele kuphume ngalowonyaka ukuba kube ngokuyikho, yebo, mnumzane, isithembiso sokhozi sigwaliswa sika—sikaMalaki 4.

¹⁰⁷ UJesu wayengesuye okaMariya, kodwa wafika ngoMariya, njengokuPhila ngekhuba.

108 Manje, abaningi benu bafowethu abakahle abangamaKatolika lapha, noma odade, kulobubusuku, mhlawumbe bacabanga ukuthi uMariya wayengu “mama kaNkulunkulu,” njengoba nithi wayenguye. Wayengaba kanjani ngumama kaNkulunkulu, futhi uNkulunkulu wayengenasiqalo futhi engenasiphelo na? Niyabo? Kwakungubani uBaba kaNkulunkulu, ke, uma wayengumama na? Niyabo?

WayenguMdali wakhe, futhi yena wayengesuye umdali waKhe. Wadala, qobo lwaKhe, esizalweni sikaMariya, hhayi okudaliweyo kwakhe uqobo. KwakunguYe, owadala, qobo lwaKhe. Wayengesuye owakhe, kodwa yena wayengowaKhe. Kunjalo. IBhayibheli liyasifundisa, ukuthi, “Konke kwenziwa nguYe,” niyabo, “futhi akukho okwenziwa kodwa lokho okwenziwa nguYe.” Ngakho Wayengakwenza kanjani... Wayengaba kanjani nomama, abe WayenguNkulunkulu qobo lwaKhe na?

109 Manje siyabona lapha isambulo seqiniso sesifanekiso seqiniso. Nampo abesifazane abathathu ngabathwali besifazane benzalo yemvelo, kuze kube ngevuthwela kuJesu. Ukuthi wayengeke kanjani uIshmayeli aba yiyo, ngoba wazalwa, ngempela, kulokho ebesingakucabanga namhlanje ngokuthi, ngaphandle kokushada, ngoba wayeyindodana yesigqilakazi. Bese-ke kufika othe ukufana kakhudlwana naYe, njengoJesu, ophumayo nguIsaka; kodwa kwakuselokhu kungesiyo, ngoba yazalwa ngokocansi phakathi kukaSara noAbrahama. Kodwa kwase-ke kufika uMariya, ngokuzala kwentombi, waveza uJesu Kristu. Kunjalo. UNkulunkulu, iZwi, lenziwe inyama.

110 Manje bukani. Kwakukhona abesifazane abathathu. Nampo abesifazane abathathu befanekiswe lapha, amabandla. Abesifazane njalo ufanekisa amabandla. Okuchaza ukuthi, iminyaka emithathu yamahlelo, abathwali, abafanele futhi bafe futhi bome nkwe, njengoba kwenza ikhoba nje kanjalonjalo, ukunikeza indawo iMbewu. IMbewu ingeke yalunga, ingeke yavuthwa, njalo, kuze kuthi ikhoba, uhlanga, namaqabunga, sekome konke. Kunjalo. Kumunca onke namancu amanzi okuPhila, kukho, kuphume; amen; konke okwakuyikho, yilokho, kuhlangele nokunye.

111 Angeke akwenza! Manje sekuyisikhathi seMbewu, noma isikhathi soMlobokazi. Amakhoba afile. Amakhoba ome nkwe. Isikhathi seZwi eliyintombi, engathintiwe. Yintombi, khumbulani, isikhathi seZwi eliyintombi. Uma ubungaLifaka ezandleni zehlelo, ngempela Aliyikuba yintombi; Liyoba ngeliphethwe yindoda, ngesikhathi ufinyelela kuLo. Kodwa iBandla likaNkulunkulu alithintwa yihlelo. Haleluya! LiyiZwi likaNkulunkulu elizalwa yintombi libonakaliswa, uJesu Kristu nguyena izolo, namuhla, naphakade. Haleluya! Kanjani, kumangalisa kanjani! NgiyaLithanda. NgiyaLikhohla. Ngiyazi ukuthi LiyiQiniso. Aliyikuthintwa. Akuyikubakhona

kuphathwa yindoda kwehlelo ekuZaleni kwentombi koMlobokazi. Qhabo, mnumzane! U—uyalwa nguNkulunkulu ukuba aphume entweni enjengaleyo. “Ningathinti okungcolile kwabo, nibe ngamanqe.”

¹¹² Kuyangikhumbuza nje. Njengoba ngangivela ePhoenix ngoluny’usuku, ngiza eTucson, ngivela emhlanganweni, uMoya kaNkulunkulu wanginakisa into ethize; njengoba unkosikazi nami sasihambisana, sixoxa, nabantwana babelele ngemuva emotweni, isikhathi sesihambile. Wanginakisa uklebe, ngase ngiwubhekisisa lowoklebe kancanyana ngase ngiwutadisha. Uyiso impela isifanekiso sebandla namhlanje.

¹¹³ Manje, uklebe, njengoba sonke sazi, ulahlekelwe yinkomba yawo yokudalwa kwawo kwasekuqaleni. Kunjalo impela. Wake wafanana nokhozi, umfowabo omkhulu kakhulu; uklebe wayenguye. Kodwa manje akasandizeli ezibhakabhakeni, ukuzingela imana yakhe yasezulwini, kodwa usethambile. Akasandizeli ezibhakabhakeni. Ugcogcoma phansi, njengenqe; uhlala phezu kwesigxobo sikatelefonti; uhamb’ugcogcoma, uzingela onogwaja abafile. Uklebe awenzelwanga ukwenza lokho. Qhabo, wenzelwa ukuba ufanane nokhozi.

Manje, lokho kufana nebandla nje. Lenziwa ukuba lifanane nokhozi. Lifanele lithathe indawo kwezasemaZulwini. Kodwa, esikhundleni salokho, selithambile. Alisandizeli kwelingaziwa, kwesilunjhaza. Qhabo, mnumzane. Lethembele ezindleleni zalo zesimanje, zokuzithathela, zemfundo, nesayense yezenkolo, ehlelweni elithile elenziwe ngumuntu; lifuna isigejane sonogwaja abafile, ababole uhhafu, enye into ethize ebinabo. Kunjalo. Lihambal’gcogcoma phansi manje, niyabo, kunjalo, uklebe. Niyabo, yilokho okushoyo.

Ukhozi alukashintshi nakancu. Luhlala luwukhozi.

¹¹⁴ Awujubalali ungene ezibhakabhakeni, uklebe awujubalali, awusakwenzi, ukubamba imana yawo eseyintsha phezulu lapho, kodwa uthembela kulokho ongakuthola osekuvele kufile. Uklebe akul’khuni ukuba u. . .uthi ufanele ukwehlela phansi. Kodwa bhekisisa uklebe omdala namhlanje. Yehlani ngomgwaqo, nibona izintambo zikatelefonti zihlezi zigcwele oklebe, ubone ukuthi ungayithola yini into ethize—into ethize ebulewe, enye into ethize ebolile. Usube njalo awunawo amaphiko enele ukundiza. Uyi. . .Into yokuqala niyazi, uyoba phansi, ngakho konke, uboshelwe phansi ngoba usuthambile. Awukusebenzisi ukuqina kwawo, awusakwenzi, uNkulunkulu awupha khona.

¹¹⁵ Inkomba yawo ekhethekile yayingukuba untwezele ezibhakabhakeni bese ubhekisisa phansi uvela ngaphansi, kodwa manje wehlela phansi ngaphansi futhi awukwazi ngisho nokubuka phezulu. Ingqondo yawo iwubeke konogwaja abafile, ukuthola ukuthi yini ongayithola emgwaqeni; iqaqa

elithize, inyamazane iophozamu, noma into ethize egayiswe ngomuny'umuntu. Awusilo ukhozi, kodwa uyinto ethize efana nalo.

Njengebandla nje lethembele ekudleni kwalo kwemfundo kanjalonjalo, ukudla kwemihla yonke okufile okwafa eminyakeni eyadlula, ngoLuther, noWesley, namaPentecostal, futhi osekwashona, lwakudla. Libuka emuva esivumwenikholo esithize esenziwe ngumuntu; esikhundleni sokundizela phezulu kwezasemaZulwini zeZwi, lapho, "Konke kungenzeka kwabakholwayo."

¹¹⁶ Usuthathe imikhuba kaheshane. Lezozinto ezifile kwashiyelwa amanqe, izwe. Izimfundo nokunye nokunye okunjalo, kwashiyelwa izwe, hhayi iBandla. Uthambe kakhulu awu...Awusemahhadlahhadla. Awukwazi ukwenyukela kwezasemaZulwini ezimahhadlahhadla, lapho, "Konke kungenzeka kwabakholwayo."

Uhlala uqhuyame, bese uthi, "Awu, uDokotela uS'bani-bani washo okuthize...Ihlelo lami aliLikholwa ngaleyondlela." O, wena klebe ophendukezelwe, uyesaba ukubhobokela phezu kwezithembiso zikaNkulunkulu!

Wena uthi, "Awu, izinsuku zezimangaliso selwedlule."

¹¹⁷ Nithambile. Niyesaba ukuthatha amaphiko enu bese nindizela ngaleya. Futhi ngabe senithambe kakhulu ukuba nibe nomhlangano womkhuleko na? Ngabe senifike endaweni esenesaba khona ukuhlala ngaphezu kwemizuzu eyishumi ealtare na?

¹¹⁸ Uhamb'ugcogcoma njengenqe, udla okufile isibhucu phansi! Yebo, mnumzane. Uthambe kakhulu ukuthatha ezingaleya ezimahhadlahhadla, awusakwenzi. Ugcogcoma njengenqe, futhi udla ukudla kwamanqe. Uyilokho-ke. Kunjalo. Kuze kuthi, usuqala ukubukeka njengenqe. Wenza njengenqe. Awusesuye ngisho noklebe kunalutho. Usufana kakhulu nenqe kunoma unguklebe. Uklebe ufanele ukuntweza; hhayi ukuthi uhlale epalini likatelefonti futhi ubhekisise unogwaja ofile, bese kuthi-ke wehlele lapho bese uqhamuka wehla wenyuka nomgwaqo njengenqe. Niyabo?

¹¹⁹ Lokho sekuthi nje akube yindlela ibandla elinayo namhlanje. "Kusizani ukwenyukela Lapho futhi ngihamb'engintweza, ngibe ngingabathola onogwaja lapha na?" Kodwa bafile. Babolile. Bonakele. Ngesinye isikhathi, babelungile; yayinjalo nemfundiso yamaLuthela, uWesley, namaPentecostal. Nidlelani njengenqe na? Kwakukhona imana entsha eyayehla njalo ebusuku, ivela kwezasemazulwini, yabantwana bakwaIsrayeli lapho behamba; noma yini eyayisale ngayizolo yayonakala. Sasivame ukuthi, emaphandleni, "yase inonoshobishobi kuyo." Kunabaningi kakhulu babo onoshobishobi ezehlakalweni zethu namhlanje, izinkolo zethu,

sethembele kulokho okwashiwo ngomuny'umuntu, okwashiwo ngomuny'umuntu, futhi, "Isithembiso ngesomunye unyaka othize."

¹²⁰ Indoda ifika kimi kungekudala, umshumayeli oyiBaptisti, enhla lapho endlini yami, yase ithi, "Uyazi," yathi, "Ngi-ngifuna nje ukukuqondisa entweni ethize."

Ngathi, "Ini?"

Yathi, "Uzama ukufundisa iMfundiso yobuphostoli ngale kulonyaka." Yathi, "Unyaka wobuphostoli sewanqamuka."

¹²¹ Ngathi, "Nini?" Niyabo? "Ngizokutshela ukuthi iqala nini, wena ungitshele ukuthi yanqamuka nini." Ngathi, "Uyalikholwa iZwi na?"

Yathi, "Ngiyalikholwa."

¹²² Ngathi, "Kulungile. Manje, ngoSuku lwePhentekoste, uyakholwa ukuthi kungenkathi unyaka wobuphostoli uqala na?"

Yathi, "Ngiyakholwa."

¹²³ Ngathi, "Manje-ke, isikhulumi, uMphostoli uPetru, washo lamazwi."

Futhi khumbula, uJesu wathi, "Oyosusa iZwi elilodwa kuLeli, noma enezele izwi elilodwa kuLo, isabelo sakhe siyosuswa eNcwadini yokuPhila," lowo ngumshumayeli noma omuny'umuntu onegama labo eNcwadini.

Ngathi, "UPetru wathi, 'Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwesono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, esabo bonke abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.' Kwaphuma nini-ke na? Bekuhlala njalo kuphakathi."

Yisigejane soglebe esiphenduke saba ngoheshane, futhi sihamb'esigcogcoma kwesinye isidumbu esithize esifile, omunye unyaka othize owabulawela bona. Kunjalo. Hhayi imana eseyintsha evela emaZulwini, akusesiyo. AbaYifuni. Aba... Abakwazi ukuba nomhlangotho womkhuleko. Akusizo izinkozi, kwase kuqaleni nje; bathambile, abasiwo amahhadlahhadla; uhamb'egcogcoma nje.

¹²⁴ Linjalo nehlelo lethu lesimanje, lethembele emfundweni kwenye isayense yezenkolo eyenziwe ngumuntu, ukuchaza ichezukise zonke leziZinto, futhi bayakwemukela lokho. Abayikulithatha iZwi elathi, "UJesu Kristu nguyena izolo, namuhla, naphakade." Abayikumthatha uMalaki 4. Futhi akayikuzithatha zonke lezi ezinye izithembiso ezimayelana nalolusuku, futhi washo ukuthi ukanjani unyaka webandla. Ukuthi washo kanjani umprofethi ukuthi, "Kuyakuba

ngukuKhanya ngesikhathi sokuhlwa,” abalithathi Leli. Bafuna ukuhamba begcogcoma kulokho inhlango ethize yamaPentecostal eyakubulala, eminyakeni eyikhulu eyedlula, bedla imana ebole uhhafu. Kunjalo. Ayilungile.

¹²⁵ Qaphelani, ibandla lingelokwenyama kakhulu, lizondla ngesibhucu sezwe, izinto ezifile zezwe, njengoba kwenza inqe nje. Ezombusazwe zebandla, abamvumeli uMoya oNgcwele athume indoda ebandleni; bazofanele babe nezombusazwe futhi babone ukuthi ihlelo lizoyemukela yini noma qha. Kunjalo. Bafana nezwe. Bagqoka njengezwe. Babukeka njengezwe. Benza njengezwe. Bangamanqe, njengezwe. Bayavilapha, bathambile, abaxegisayo. Yilokho kuphela okukukho.

Senake nalubona ukhozi luxegisa na? Qhabo, mnumzane. Akukho-kuxegisa kulo. Kanjalo nomKristu wangokoqobo akakwenzi. Akathambile. Uyozingela aze aKuthole. Amen. Yebo, mnumzane. Uyoyithola Inyama yakhe. Ufuna iMana eseyintsha. Uyokwehlela lapho futhi ambe aze aYithole. Uyondizela phezulu kakhulu phezulu kakhulu. Uma kungekho kulesisigodi, uyophakamela phezudlwana. Uma ukhuphuka kakhulu, yilapho ungabona khona kakhulu. Ngakho yisikhathi sezinkozi zalolusuku ukuba zithole ukuba zindizele phezulu kakhulu, zimbe ezithembisweni zikaNkulunkulu, hhayi ukuba ziphile ngokudla kwamanqe okubulawe eminyakeni eyadlula; phumani kukho.

¹²⁶ Ezombusazwe, kuvotelwa ukungenisa futhi kuvotelwa ukukhishwa, besho *lokhu*, *lokho*, noma *okunye*, noMoya oNgcwele awusenayo indlela yokudlula ebandleni kunalutho. Akusekho-mihlangano yomkhuleko, akusekho ukuzwa ubuhlungu ngoNkulunkulu ukugcwalisa iZwi laKhe! Akusekho ukukholwa ukuthi iZwi liseyilo izolo, namuhla, naphakade! Bavele nje behlise okwamanqe, banehlelo, bafake igama labo encwadini; base bevilapha futhi bathamba, bese ehlala emuva lapho benamela olunye uhlobo lwesibhucu esifile. Futhi, manjeka, obekufanele ngabe okungenani wuklebe ongumfowabo ofanana nokhozi, umprofethi owaletsa iZwi leqiniso futhi waLibonakalisa.

¹²⁷ Wethembele kwebole uhhafu, isayense yezenkolo eyenziwe ngumuntu. Uyitholaphi na? Kwelinye ishadi lohlelo elenziwe ngumuntu lukaSonto sikole, omunye umfundisi wemfundo ambulalele lona emuva kwelinye ikholiji, umtshela ukuthi, “Izinsuku zezimangaliso selwedlule. Yayingekho into ethiwa ngumbhaphathizo kaMoya oNgcwele. Konke Lokhu ngumbhedo.” Uqonde ukungitshela ukuthi ukhozi luyodla lokho na? Lwalungeke lukwenze. Qhabo, mnumzane.

¹²⁸ Kanjalo nomKristu akayikudla leso izibhucu ezifile ezimfundisweni ezindala zamahlelo nezinto. Bafuna iZwi likaNkulunkulu, eliselisha, isithembiso sehora. UNkulunkulu

wethembisa onogwaja ngezinsuku zikaLuther. Wethembisa ezinye izinto ngezinsuku zabanye. Kodwa manje Usithembise uKudla okugcwele okusuthisayo, Uhlu lokudla okuzodliwa ngokulandelana kwezitsha ezigcwele eziyisikhombisa, ngokuba zonke iziMpawu eziyisiKhombisa zivuliwe, nayo yonke into ilungele iZwi likaNkulunkulu, kulabo abangemukela! . . . ? . . .

¹²⁹ Oklebe begcogcoma njengoheshane. O, he! Kucabangeni, kubucayi kanjani, kungani—kungani ihora linjalo. Njengoba nje uklebe kade alahlekelwa yinkomba yakhe njengoklebe, kanjalo nebandla kade lalahlekelwa yinkomba yalo njengomncane (inyoni) umfowabo wokhozi, abaprofethi bakaNkulunkulu.

Kwake kwaba ngumthwali wezwi leqiniso, ukulungisiswa; bese-ke kuba ngumthwali wokungcweliswa; bese-ke kuba ngumthwali wombhaphathizo kaMoya oNgcwele, ukubuyiselwa kweziphwiwo. Kodwa manje-ke uma Eqhubeka futhi elokhu ebuyela emuva, uzama ukudla into ethize, imana evela koluny'usuku, ibolile. Ayilungile.

Ukhozi lwangokoqobo lwalolusuku luyazi ukuthi lokho kwakuqinisele. Kodwa sinalokho, kuhlangele nokunye, uJesu Kristu aze abonakaliswe ekugcwaleni kwamandla aKhe, njengoba Athembisa ukuba kube njalo ngalolusuku lokucina.

¹³⁰ Manje seliyikhoba elomile. Seledlule; UMoya kaNkulunkulu uledlulile, yiqiniso. Futhi alizukuba, alizukulidla ifa kanye neNzalo-Zwi eqinisekisiwe. Impela alizukulidla. Alizukuba sekuHlwithweni. Liyoba yilunga lebandla, lingahle livuke ekuvukeni kwesibili, lehlulelwe ngalokho elikuzwileyo.

Uma ulapha kulobubusuku, futhi nje uyilunga lebandla, kuzoba yini ukwahlulelwa kwakho, lapho sonke sizodingeka sime lapho futhi sifakaze ukuthi walizwa iQiniso na? Uyabo?

Alisandizeli kwesiluhlaza, kwelingaziwa, kokungaphezu kwemvelo, lapho aMandla nokuphakama, nezithembiso zeZwi likaNkulunkulu eliPhakade kwenziwa kwenzeke, “konke kwabakholwayo.” Aliyikukukholwa Lokho, lasho. Liwela emuva ngqo entanjeni katelefoni, lase lithi, “Inlelo lami lithi onogwaja ulungile.” Nakuba benezimpethu kubo, kodwa, nokho, “Balungile,” niyabo. Lethembela kulokho.

¹³¹ Iphentekoste injengodadewabo oyinqe lehlelo, lihlezi manje kwezibanzi “izihlalo zomkhandlu wokungamesabi uNkulunkulu,” impela, lilalele ezalo zezwe, izinhloko zezombusazwe zilondla ngokudla kwamanqe konogwaja abafile, bento ethize eseyadlula, eminyakeni engamashumi amahlanu edlule. Yilesa isimo sebandla lamaPentecostal. O, he!

¹³² Njengoba nje uSara wazama ukuletha isithembiso sokungaphezu kwemvelo ngo—ngoHagari okhethwe ngumuntu ngokwakhe, lenzenjalo nebandla, lizama ukuletha imvuselelo. Abavangeli bakithi abakhulu emazweni onke namhlanje, “Imvuselelo esikhathini sethu! Imvuselelo esikhathini sethu!

Nonke nina maMethodisti, maBaptisti, maPentecostal, nonke hlanganani.” Ningaba kanjani nemvuselelo yeMana eseyintsha kwendala, efile, eyenziwe inqe...?...Ungaba kanjani nayo, imvuselelo ngesikhathi sethu na?

Imvuselelo iyoba ncane kakhulu abasoze bazi ukuthi yake yenzeka.

¹³³ AmaPentecostal athi, “O, kuzobakhona into enkulu eyenzekayo.”

Iyenzeka, futhi abayazi. Niyabo, yilokho-ke. Niyabo? Yebo, mnumzane. “Ngokuba lapho okukhona isiDumbu, kulapho izinkozi ziyobuthana khona,” kuqiniseke impela nje njengezwe. Niyabo? Yilokho Elakusho. Yini isiDumbu na? IZwi. UyiZwi, isiDumbu, uKristu! “UKristu kini,” onguyena izolo, namuhla, naphakade. Liqinise kanjani nje!

¹³⁴ USara, ezama ukuthola izithembiso zonke zigwalisekile, niyabo, kwenkulu...njengebandla namhlanje, “imvuselelo enkulu esikhathini sethu,” (ngani na?) ngesithembiso esiphendukezelwe. Nizokwenza kanjani, abe uNkulunkulu engazange ayibusise inhlango na?

Akazange ayisebenzise inhlango. Ngenkathi umlayezo uphuma, futhi bahlela, yafela khona lapho. Ngiphosela inselelo noma yimuphi usomlando ukuba angikhombise lapho yake yaphinda yavuka khona. Yafela khona lapho futhi yahlala khona lapho. UNkulunkulu wavele nje waqhubekela phambili ngqo ephuma kulowomthwali, wangena komunye; waqhubekela phambili ngqo ephuma kumLuthela, wangena kwiMethodisti; waqhubekela phambili ngqo ephuma kwiMethodisti, wangena kumaPentecostal; manje Useqhubekela phambili ngqo ephuma kumaPentecostal, wangena eNzalweni.

¹³⁵ Ngoba, kuzofanele kube yiNzalo. Ungeke wayehlula imvelo. Akukho, akukho lutho olunye lapho ukuba lwenzeke kodwa iNzalo, ngakho iNzalo iyoziveza Yona uqobo. Nguyena izolo, namuhla, naphakade; iNsika yoMlilo efanayo, ikhombisa izibanakaliso ezifanayo, aMandla afanayo, uNkulunkulu ofanayo, izimangaliso ezifanayo, into efanayo, yaqinisekisa iZwi neBhayibheli, khona impela nje. Nguyena izolo, namuhla, naphakade. Uyahola, kulobubusuku. UNkulunkulu asisize ukuba siLibone futhi siLikholwe! Impela!

¹³⁶ Niyabo, uSara, ibandla, uHagari okhethwe ngumuntu ngokwakhe. Akusebenzanga. Kwasebenza na? Qhobo. Iqembu lakhe elikhethwe ngumuntu ngokwakhe aliyikusebenza namhlanje, nalo. Odokotela, noPh.D., noL.L.D, abakwenzi. Bonke abathwali bayehluleka.

ULuther wehluleka, njengoba kwenza uHagari. Wenzani uHagari na? UHagari wanikela ngendodana yakhe esifubeni somunye wesifazane (kunjalo na?), ukuba akhulise umntanakhe. UHagari wenza lokho; wanikela ngendodana yakhe, indodana

yakhe eyodwa zwi, esifubeni somunye wesifazane (hhayi unina), ukuba ayikhulise. Leyo yinto efanayo eyenziwa nguLuther ngenkathi enikela ngendodana yakhe, ukulungisiswa, ehlelweni ukuba lidlale ngayo, kunjalo impela, ukuba liyikhulise.

¹³⁷ UWesley wehluleka ngendlela efanayo njengoba kwenza uSara, engabaza ukuZala okungaphezu kwemvelo kungumbhaphathizo kaMoya oNgcwele, njengoba uSara enza emthini we oki. Ngenkathi uWesley ethulwa kokungaphezu kwemvelo, ngenkathi unyaka wePentecostal ufika noWesley wethulwa ekukhulumeni ngezilimi nakho konke Lokhu, bahleka futhi bahlekisa ngaKho. Nonke nina church of Christ, nani, enibizwa kunjalo, nani maBaptisti, namaPresbyterian, nonke, nabhekisa ikhala lenu phezulu, kuKho, nase nisuka kuKho. Kunjalo. Wenzani, Wesley na? Wathengisa ngomntanakho enhlanganweni, futhi yafa futhi yabhubha. Kunjalo impela.

¹³⁸ Kodwa, iZwi, iZwi leqiniso laqhubekela phambili ngqo. Alihlalanga kuleyonhlangano. Laqhubekela phambili ngqo langena ephentekoste, lase lihamba nokunye okuningi. Kwase kuyiNdodana esivuthwe kakhulu, njengeNzalo eyawela esizalweni; futhi, emva kwesikhashana, Yaqala emgogodleni, bese-ke kuba ngukuba namaphaphu, futhi yaba nekhanda nezinyawo.

Futhi, emva kwesikhashana, Ifika endaweni lapho Eyazalwa khona. Kunjalo. Ngakho, livuthwe kunjalo-ke iBandla, indlela efanayo.

¹³⁹ UWesley wangabaza impela nje njengoba kwenza uSara emthini. Wathi...Ngenkathi iNgelosi yeNkosi, iNdoda, egqokise oko...Noma, iNgelosi, uNkulunkulu, kwakunguye, qobo lwaKhe. UElohim, wayegqokise okwendoda, wama lapho enothuli ezingutsheni zaKhe, futhi wathi Wayenikeze isithembiso; emva kokuba uSara wayeseneminyaka engamashumi ayisishiyagalolunye ubudala, noAbrahama enekhulu.

NoSara wahlekela ngaphakathi, wayesethi, “Lokhu kungenzeka kanjani, kube kanti uAbrahama nami besingasenabo naye, awu, kade singasenabo njengabantu abasha, ubudlelwane bomndeni, mhlawumbe sekuyiminyaka engamashumi amabili.” Wayesecishe abe neminyaka eyikhulu ubudala. Wathi, “Mina, ngibe nenjabulo nenkosi yami, mina sengimdala, nayo isindala, futhi na? Nomgudu wayo wokuphila usufile, nesizalo sami sesome nkwe. Ibele lami alisekho; imithambo yobisi ayisekho. Ngingaba nakho kanjani na?”

¹⁴⁰ UNkulunkulu wathi, “Ngikwethembisile. Uyeza, noma kanjani!”

¹⁴¹ Wenzenjalo noWesley. “Singabemukela kanjani bekhuluma ngezilimi, nokuphilisa kukaNkulunkulu, nezinto. Akusikho okwethu ngalolusuku.”

¹⁴² UNkulunkulu wathi, “Ngethembisa, ‘Ngezinsuku zokugcina Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama.’” Wethembisa ukukwenza, futhi Waqhubeka futhi ukwenzile, noma kanjani. Nebandla lamaWeseli, nabobonke odadewabo balo abancane abayimpova, bamaBaptisti, amaPresbyterian, nechurch of Christ, namaNazaretha, iPilgrim Holiness, neUnited Brethren, nani, yafa ngqo nakho. NeBandla laqhubeka.

Manje yenzani iPhentekoste na? Iyahlela, njengekhoba nje. Yenze into efanayo. Yazihlela yahlangana ndawonye, yazifaka yona njengekhoba. Kunjalo.

¹⁴³ IPhentekoste yayinjengoMariya. [Akuqoshwanga eteyipini—Umhl.]... umkhosi wephentekoste, bukani ukuthi uMariya wenzani. Yini engalungile eyenziwa nguMariya na? Emkhosini wephentekoste, ngesinye isikhathi, wabhekana nesigejane sezikhulu, abapristi. Ngenkathi, iNdodana yakhe, engaYitholi ndawo. Wayesebuyela emuva, uhambo lwezinsuku ezintathu.

WayeYishiyile. Njengebandla lesimanje namhlanje, cishe okuthathu kuphindaphindwa ngokuhlanu, noma amashumi amabili-nanhlanu, ibandla lishiyile, cishe eminyakeni engamashumi amahlanu eyedlula, noma amashumi ayisikhombisa-nanhlanu.

¹⁴⁴ WaYishiya emkhosini wephentekoste. UMariya wabuyela enhla noJosefa, izinsuku ezintathu, eYifuna. Wayekade eYifuna; akangaYithola.

WaYithola. Watholani na? WaYithola ethempelini, ixoxa iZwi likaNkulunkulu nabapristi. Futhi phambi kwalabobapristi ngqo, labo abanesithunzi, uMariya wehlisa ikhethini. Wenza yona impela into ayengafanele ayenze.

Nimbiza ngo, “Nkulunkulu; umama kaNkulunkulu na?” Umama wayefanele abe nokuhlakanipha okukhulu kunendodana yakhe.

Wayesethi, “Uyihlo nami besiKufuna ngezinyembezi, imini nobusuku.” He! “Uyihlo nami,” ezisho ukuthi ukuzalwa kwakungesikho okungaphezu kwemvelo, ukuthi uJosefa wayenguyise kaJesu. Wakuphika ukuzalwa kokuphezu kwemvelo.

IPhentekoste yathatha ukukhuluma ngezilimi. Baphika ukuZala kweZwi. Yilokho impela eyakwenzayo. Izothatha okungaka kwaLo, kodwa ayiyikulithatha lonke elaLo. Yaphika ukuZala kweZwi, njengoba nje kwenza uMariya. Kodwa, bhekisisani, azisayikubakhona izinhlangano emva kwaLokhu.

¹⁴⁵ Bhekisisani iZwi qobo lwaLo, nokho, eneminyaka eyishumi nambili ubudala, into encane nje ncu emuva ekhobeni, Wathi, “Anazi yini ukuthi kumelwe Ngibe semsebenzini kaBaba waMi na?” IZwi laqondisa ibandla, khona lapho.

146 “Uzenzela ini zonke lezizinto na? Uyazi ungeke wakwenza *lokhu*. Sizovala iminyango yethu; asizukukuvumela ungene.”

147 “Ngokuba anazi yini ukuthi kumelwe ukuba Ngibe semsebenzini kaBaba wami na?” Niyabo? Impela, impela, okungaphezu kwemvelo okuqiniseleyo!

148 Wahunga, wavele nje waMbiza ngokuthi uyindodana kaJosefa, umuntu nje. Noma, iPhentekoste eyakwenzayo, yavele nje yaMbiza ngokuthi ungo “munye wabathathu.” Whewu! Ngiyazi lokho kuyalimaza, “omunye wabathathu.” Kodwa Wayeyikho konke okuthathu, koYedwa. Wayengesuye omunye wabathathu. Kodwa iPentecostal, “O, yebo, UyiNdodana kaBaba, kaMoya oNgcwele, manje-ke . . .” O, he!

Kodwa elangempela, iZwi leqiniso likhuluma kuzwakale ngqo, lase lithi, “Abasibo abathathu babo. Munye wabo.” [Akuqoshwanga eteyipini—Umhl.] Amen. Anilazi iZwi likaNkulunkulu na? Ningalenzi libe ngabathathu babo; kodwa oYedwa.

149 Qaphelani, akasayikubakhona umthwali, amabandla angomama, amahlelo, emva kwalelikhoba elingumthwali.

150 Ngoba, emva kwekhoba, akusekho okunye, akusekho lutho olusele ngaleyonkathi kodwa uHlamvu nje. Kunjalo na? Kuzofanele kube uHlamvu. Kuzofanele kube wuhlobo olufanayo olwangenamahlabathini, uJesu Kristu nguyena izolo, namuhla, naphakade, uMoya ufika phezu koMlobokazi ukwenza izinto ezifanayo Azenza. Niyabo? Kungukuphinda ukuvezwa futhi koHlamvu.

151 IZwi, nokho liselincane, Lazikhulumela, “Futhi anazi yini ukuthi kumelwe ukuba Ngibe semsebenzini kaBaba waMi na?” He!

152 Nanso imfihlo yoMlayezo manje, impela nje, “umsebenzi kaBaba.” Yini umsebenzi kaBaba na?

Ubungake ucabange ukuthi wawuyini umsebenzi kaBaba, kuYe na? Ukugcwalisa okwashiwo nguIsaya, “Intombi iyokhulelwa.” Agcwalise lokho uIsaya, akusho futhi, “Unyonga luyakutshekula njengendluzele,” nazo zonke lezizinto ziyokwenzeka. Njengoba uMose athi, “INkosi uNkulunkulu wenu iyakuvusa umProfethi, phakathi kwenu, onjengami.” Kwakungumsebenzi kaBaba, ukugcwalisa leloZwi.

Awu, uma lokho kwehla ngalezozinhlanga, zalabo besifazane bemvelo; kuthiwani-ke ngalezizinhlanga zalaba bokomoya, abesifazane bebandla na? Amabandla kuchaza abesifazane, *abesifazane* kuchaza “amabandla,” njalo. Kunjalo na?

Manje-ke kuyini manje na? “Simelwe sibe semsebenzini kaBaba,” uKolo wawuyobuye umemeze, uHlamvu. Yebo, mnumzane. Ufanele wenzeni na? Uqinisekise uMalaki 4,

uqinisekise uLuka 17:30, uqinisekise amaHeberu 13:8, uqinisekise uJohane oNgcwele 14:12, uqinisekise konke okweZwi laKhe. Uqinisekise amaHeberu, ngiqonde... iZambulo, isahluko 10, zokuvulwa kweziMpawu eziyisiKhombisa, nezimfihlakalo zikaNkulunkulu; ngisho nasenzalweni yenyoka, nakho konke, kuyobonakaliswa; umshado nesahlukaniso nazo zonke lezi ezinye izimfihlakalo obekufihliwe phansi kwezinsika zayo yonke leminyaka, kosiyazi bezenkolo kanjalonjalo, kodwa manje sekuyihora. Lowo ngumsebenzi kaBaba.

Nicabanga ukuthi bebengaKwemukela na? Bafuna ukuba nesithunzi, futhi bathi, "Ihlelo lethu alisifundisi Lokho." Kodwa iBhayibheli liyasifundisa. Kunjalo.

¹⁵³ UNkulunkulu uLiqinisekisa ukuthi liyiqiniso. Impela, Ligwalisa lonyaka, lapho iziMpawu eziyisiKhombisa. Noma, nje kufakazisa ukuthi amahlelo belingabathwali nje, lowo ngomunye womsebenzi kaBaba, ukufakazisa. Nomsebenzi kaBaba manje ngukunikhombisa ukuthi lawomahlelo akusiwo awaKhe. Ayizingqubo ezenziwe ngumuntu eziphika iZwi. Kunjalo. Qaphelani.

Wena uthi, "Awu, uMariya, intom- . . . intombi enkulu!"

¹⁵⁴ Esiphambanweni, Akazange ambize ngo, "mama." Wambiza ngo "mame," umthwali, hhayi umama. Niyabo? Qiniso, wayengumthwali weZwi, kodwa wayengesilo iZwi. NguYe owayeyiZwi. O, yebo.

¹⁵⁵ Qaphelani, futhi, akabandakanywanga ekuvukeni kanye naYe. Wafa wabuye wavuka, ngoba WayeyiZwi. Yena wayengumthwali nje. Wafa, futhi usalokhu esethuneni. Kunjalo. Ngakho, wayengumthwali nje, hhayi umama waKhe, hhayi uNkulunkulu. Wayengumthwali nje njengoba amabandla eyibo. Kunjalo. Kukhombisa ukuthi wayengumthwali nje, hhayi iZwi.

¹⁵⁶ Asivale ngokusho lokhu. O, boklebe bePentecostal, nihamba nigcogcoma njengamanqe, nihlanganyela nezwe njengoba nje bonke abanye enza, "benesimo sokumesaba uNkulunkulu, benele ukudukisa nabaKhethiweyo uma kungenzeka, kodwa aMandla akho bewaphika," njengoba kusho umprofethi lapha. Isibonelo esiphelele salokho iZwi likaNkulunkulu elathi kuyoba yikho ngezinsuku zokugcina, unyaka webandla laseLawodikeya, "elihamba-ze, eliphuphuthekile, elokuhawukelwa, elimpofu, elilusizi, kanti kalazi; lizisho ukuthi likhulu futhi licebile, 'kalisweli lutho.'" Futhi alazi ukuthi selishintshe ekubeni nguklebe, umfowabo ofananayo kumprofethi, ukugcina iZwi likaNkulunkulu liqondile; selijike laba yinqe, futhi londla abantu balo ngonogwaja bobufundisi abafile. Impela kunjalo. Phaphamani! He, nikulindele kanjani ukuba nibandakanywe, noma izindlalifa nezinkozi, uma izinto ezinjengalokho kulelihora elikhulu lapho uHlwitho seluseduze.

¹⁵⁷ O, mKristu, o, kholwa, uma ubulikhholwa elibandlululayo, qhubeka nokwethamela imihlangano okwesikhashanyana nje (uzokwenza na?), sinento ethize lapha engikholwa ukuthi iNkosi ifuna niyazi.

Sekuleyithi; angisakwazi ukuba ngibe ngisaqhubeka. Ngifanele ngivale, futhi mhlawumbe ngiqede kusasa ebusuku. Kodwa, bukani, asikhothamise amakhanda ethu umzuzwana nje.

¹⁵⁸ Angifuni niqaphele ukuthi ukukhulunywa okunjani kolimi engikusebenzisayo, kodwa ngifuna ninake nje umzuzu kulokho engikushilo. Kusobala ngokwenele ukuba nikwazi ukukuqonda, ngiqinisekile, uma nifisa ukukuqonda. Uma nilapha kulobubusuku, futhi ningenaso lesisehlakalo. . .

Angisho. . . Wena uthi, “Ngisine eMoyeni, ngagxuma macala onke.” Ya, oklebe benza into efanayo, njengamagwababa nje namanqe. Angiceli khona lokho.

Nidlela kukuphi na? Nikutholaphi ukudla kwenu okukhethwe ngohlelo kwemihla ngemihla na? Nizondla kuphi, ngeZwi likaNkulunkulu noma isibhucu esithize esidala esikade sisetshenziswa emuva ngaleya, iminyaka ngeminyaka eyadlula na? Ngabe isehlakalo senu, ngisho nakulobubusuku, ngento ethize enayicosha eminyakeni emingi eyadlula; noma ngabe iseyintsha futhi intsha kulobubusuku, iMana entsha esanda kwehla nje ivela eZulwini, futhi nondla umphefumulo wenu ngaYo, nibheke ikusasa ukuba nithole enye into enhle nengcono na? Uma ningengaleyondlela, manje amakhanda enu ekhotheme namehlo enu ecimezile, nezinhliziyo zenu zikhotheme, zibuze lombuzo oqotho. Futhi hhayi kimi, kodwa kuNkulunkulu, ungasiphakamisa isandla sakho ngobufakazi, bokusho lokhu, “Nkulunkulu, beka izimiselo zomphefumulo wami nomoya wami, ukuze ngizondle kuphela ngeZwi likaNkulunkulu.” Ungasiphakamisa nje isandla sakho, uthi. . . UNkulunkulu akubusise. UNkulunkulu akubusise.

¹⁵⁹ Angazi nje ngempela ukuthi bangaki ophakathi lapha, okhona, kulobubusuku. Ngingumehluleli ohluleka kabi impela ngesixuku, kodwa ngingathi okungenani okwesithathu, noma ngaphezulu, abaphakamise izandla zabo, ukuthi bafuna imiphefumulo ebekelwe izimiselo. Asikhumbule emkhulekweni manje njengoba sikhothamisa amakhanda ethu.

¹⁶⁰ Nkulunkulu othandekayo, ngibophezeleke kuphela ngokusho iZwi. Nangalemifanekiso emincane elula, izifanekiso ezincane, abantu uyabona ukuthi lowo akazukulidla ifa kanye nomunye. Futhi siyazi ukuthi ngezinsuku zokugcina kuzoba nabantu ozohlwithelwa phezulu emaZulwini, nabanye babo bazoba lapha ngenkathi uJesu efika. Futhi sibheke Yena ukuba afike ngisho nakulobubusuku.

¹⁶¹ Futhi ngicabanga ngamashumi amathathu, cishe amashumi amathathu noma iminyaka engamashumi amathathu-nantathu eyadlula, ngaguqa lapha mhlawumbe ngalesisikhathi sobusuku, kuya lapha ligamenxe elesishiyagalolunye noma eleshumi nqo, ngikhulekela ubaba owayelahlekile. Kulobubusuku, Nkosi, ngikhulekela obaba abanangi, omama abanangi, nabafowethu nodadewethu. Ungebe nesihawu, Nkulunkulu othandekayo na? Sekuleyithi kakhulu manje ngobaba wami ukwenza noma yini ngakho; usedlulele ngaleya kwemincele yalokhu ukuphila. Futhi masinya, Nkosi, sonke sizokwedlula leyondlela. Mina, futhi, ngifanele ngihambe leyondlela. Wonke owesilisa nowesifazane, umfana noma intombazane, phakathi lapha, uzofanele ahambe leyondlela. Futhi siyoziphendulela ngalokho esikwenzayo ngeZwi likaNkulunkulu.

¹⁶² Kwabonakala kancane kanjani ngaleyondoda, ebusweni bukaDavide, ngenkathi imfela ngamathe! Bayocabanga kancane kanjani labobantu, abafela ngamathe uJesu iZwi, uma Esebuya futhi, nalabo abaMgwazayo. Bayozizwa kancane kanjani abantu abebengasuka lapha futhi babone ngisho ne...ngisho hhayi kuphela emagameni athize amakhulu esiGreki, kanjalonjalo, kodwa emvelweni esobala esifundisa uNkulunkulu uMdali; ingababona abathwali beZwi, futhi ibone iZwi uqobo lwaLo, futhi yazi ihora esiphila kulo, nesikhathi sokuvuna sesilapha.

¹⁶³ Nkulunkulu othandekayo, masingaLifulatheli, ngobuwula obuthize bezwe, kodwa masithi kulobubusuku siMemukele ngayo yonke inhliziyi yethu. Nkosi, dala kimi umoya omuhle, uMoya wokuPhila, ukuze ngikholwe ngamaZwi aKho onke, futhi ngemukele uJesu iZwi, ongyena izolo, namuhla, naphakade, futhi ngikholwe namhlanje engxenyeni eyabelwe lonyaka. Siphe khona, Nkosi. Ngikucela eGameni likaJesu.

¹⁶⁴ Futhi manje ngizocela ngamunye wenu, njengoba nilapha futhi nicabanga ngalokhu, ngobuqotho ngempela. Asinabandla lokuba nilijoyine. Sinechibi phansi lapho ukuba nibhaphathizelwe kulo, “Abanangi abakholwayo wabhaphathizwa,” uma ungakaze ubhaphathizwe namanje ngombhaphathizo wamaKristu. Lokho akusho ukufafazwa, ukuthelwa; lokho kusho ngokucwiliswa. Hhayi esiqwini sikaYise, iNdodana, uMoya oNgewe, kodwa eGameni lika “Jesu Kristu,” njengebandla lonke elabhaphathizwa, kwaze kwaba yibandla eliKatolika ngo 303 lethula onkulunkulu abathathu nezimo ezintathu zombhaphathizo, eziqwini zikamthathu emunye. Uma ubungakabi nalokho namanje, kusasa ekuseni ngeleshumi nqo kunezingubo ezinde nezinto ezinilindele phansi lapho.

¹⁶⁵ Ningeze futhi nijoyinane noJesu Kristu, hhayi nathi. Asinalo ibandla ngisho nalapha ukuninakekela. Yanini kunoma yiliphi ibandla enifuna ukuya kulo, noma ngabe nivelaphi, kodwa, sizani, likholweni leliZwi. Niyalikholwa na? Thanini, “Amen.”

[Ibandla lithi, “Amen.”—Umhl.] UNkulunkulu anibusise. Kwangathi ningenza . . .

¹⁶⁶ Kukhona noma yini esinganisiza ngayo, silapha ukuba siyenze.

¹⁶⁷ Manje, ngiyazi kunabagulayo lapha. Isikhathi sethu sesisukile kithi, kulobubusuku, somugqa womkhuleko. Mhlawumbe sizosithola, nokho. Ngifuna ngamunye wenu angenzele okuthize. Nihlezi nisondele eduze komunye; beka izandla zakho phezu kwalowomuntu.

Futhi akungabazeki ubeka isandla sakho phezu kokhozi, mhlawumbe ukhozi obeludla ukudla okuthize kwenqe ndawondawo; lwaguliswa yikho. Azisakufuni. Zifuna ukuphuma kukho. Sezikhathele zidiniwe yikho. Zihlezi lapha kulobubusuku futhi ziyabona ukuthi yini ngempela engadliwa yizinkozi, iZwi, futhi zinoKristu ophilayo ophila phakathi kwazo, ezikhombisa Yena uqobo ephila, onguyena izolo, namuhla, naphakade. Azifuni ukuba ngezidla ifa kanye namakhoba; azoshiswa. Zonke izinhlanga nezinto kuzoshiswa. Inhlanganisela izela ukushaya uKolo iwukhiphe. Nifuna ukuba nguKolo.

¹⁶⁸ Kunabanye babo ogulayo, abanye babo bagula ngokomzimba. Ngifuna ukhuleke, khozi. Khulekela umfowenu, dade khozi lapho, njengoba ngikukhulekela lapha. Kwangathi uMoya kaNkulunkulu ungafika phezu kwakho.

¹⁶⁹ Khumbulani, nginipha uKudla kokhozi, isithembiso sikaNkulunkulu. Ubiza abaprofethi baKhe nge, “zinkozi.” Uzibiza Yena uqobo ngo “Khozi,” UnguJehova Khozi. Futhi ngenkathi izandla zenu nisazibeke phezu komunye nomunye, bakhulekeleni.

¹⁷⁰ Baba wethu waseZulwini, iZwi laKho lasho, ukuthunywa kokugcina Okunika iBandla laKho, kwakungukuthi, “Hambani niye ezweni lonke, futhi nishumayele iVangeli,” iziyalo zomuntu wonke, “okholwayo abhaphathizwe uyakusindiswa; ongakholwayo uyakulahlwa. Lezizibonakaliso ziyakubalandela abakholwayo; ngeGama laMi bayakukhipha amademoni; bayakukhuluma ngezilimi ezintsha; uma bephuza okubulalayo, akusoze kwaba nangozi; uma bephatha izinyoka, azisoze zaba nangozi; futhi uma bebeka izandla zabo phezu kwabagulayo, bayosinda.”

O Jehova Khozi, yondla abancinyane baKho kulobubusuku ngaleloZwi, Nkosi. Bayadinga. Yilokho kudla okukhethiwe ngohlelo abakudingayo. Yilokho abakudingayo, ukwazi ukuthi kuyini uKudla, ukuthi u ISHO KANJE INKOSI uyini.

¹⁷¹ Wethembisa, uma bebeke izandla zabo phezu komunye nomunye, ukuthi bayosinda. O Nkosi Nkulunkulu, susa konke ukungabaza nemiqondo yamanqe kithi manje. Futhi sizondla ngesizotha ngoKudla koKhozi, kweZwi likaNkulunkulu.

172 Makuthi bonke omoya abangcolile abakulababantu, bonke omoya bokungabaza, bonke omoya bokwesaba, konke ukubambelela kwehlelo, yonke imikhuba, konke ukugula, zonke izifo eziphakathi kwabantu, zisuke. EGameni likaJesu Kristu, kwangathi kungaphuma kuleliqembu labantu. Futhi kwangathi bangakhululeka kusukela kulelihora kuqhubeke, ukuthi bangadla uKudla koKhozi esikholwa ukuthi Uzosithumelela khona lonke iviki, Nkosi, wephula uvula lezozimpawu futhi usikhombisa lezozimfihlakalo ebifihliwe selokhu kwasekelwa umhlaba, njengoba Wethembisile. BangabaKho, Baba. EGameni likaJesu Kristu. Amen.

173 Wonke lowo okholwayo nowemukelayo, yima ngezinyawo zakho, uthi, “Ngiyakholwa. Ngiyemukela. Ukuthi uNkulunkulu angethembise khona, ngiyakwemukela.” [Ibandla lisukuma ngephimbo lokwemukela—Umhl.]

INkosi inibusise. Lokho kuyamangalisa. Wonke umuntu emile! Lokho kuhle.

Indlela, *Ng'yaMthanda*. Asicule lelihubo kuYe-ke, “Ng'yaMthanda, ng'yaMthanda ngoba Wang'thanda kuqala.” Sonke kanyekanye manje.

Ng'yaMthanda, (uma nimthanda,
asiphakamise izandla zethu) ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

174 O, Akamangalisi na? [Ibandla lithi, “Amen.”—Umhl.] Asixhawulane omunye nomunye. Mfowethu, khozi, jika nje, dade, xhawulanani, njengoba silicula.

Ng'yaMthanda, . . .

Mfowethu, khozi! Mfowethu, khozi! Mfowethu, khozi, ukhonzisa iZwi! Charlie, unjani? UNkulunkulu akubusise, mfowethu. Ngiyajabula ukukubona! UNkulunkulu akubusise, mfowethu. UNkulunkulu akubusise, mfowethu, khozi. UNkulunkulu akubusise.

Emthini waseKalvari.

Asiphakamise izandla zethu futhi kuYe.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wang'thanda kuqala . . . (futhi
Wakwenza ukhozi)
Wang'thengel'insindiso
Emthini waseKalvari.


175 Uyokwazi kanjani, izwe liyokwazi kanjani ukuthi niyamthanda uJesu na? Nxa sithandana. Likanjalo-ke izwe . . . Niyabo, uNkulunkulu uyakubona ukukholwa kwenu; izwe liyakubona ukwenza kwenu. Thandanani manje. Yibani nomusa omunye komunye. Xoxisanani. Bekezelelanani.

Futhi noma yiziphi iziyalo eziqhubekela phambili esingazinikeza, umbhaphathizo, ukufuna uMoya oNgcwele... Asinamakamelo lapha ukwenzela lokho kuwo, niyaqonda. Ukubizela ealtare, uma uNkulunkulu ekukholekisile ukuthi Lokhu kuqinisile, ukuthi uJesu Kristu nguyena izolo, namuhla, naphakade, futhi ufuna ukujoyinana naYe, hamba futhi ubhaphathizwe eGameni laKhe, kusasa. Kuzoba namadoda lapho ukuniyala. Noma yini esingayenza ukunisiza, sizoyenza.

Ng'yaMthanda, ng'yaMthanda

Nina enikotelefoni manje, eTucson, ngale eCalifornia, enhla le eMpumalanga, phakamisani izandla zenu, phandle le...?... Mdumiseni!

Wang'thengel'insindiso

Ubani ozosikhipha? [UMfowethu Branham ukhuluma nomunye emsamo—Umhl.] Manje, kuze kube kusasa ebusuku, nginika wena Mfowethu Neville, umelusi wethu. 

IMBEWU AYILIDL IFA KANYE NEKHOB ZUL65-0218
(The Seed Is Not Heir With The Shuck)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesine kusihlwa, ngo Febuwari 18, ngo 1965, eParkview Junior High School eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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