UXwilo

. . . Yuma. Lilungelo elilunge kakhulu ukufumana esi simemo sokuba ndibuyele apha kwakhona. Saba nexesha elimnandi kwixesha elidlulileyo apha, kwaze ke nda—ndathi ndakuqonda ukuba ndizakubuyela apha kwakhona, yandenza ukuba ndizive ndivuya kakhulu loo nto. Ukuva ubungqina bala mazwi amnandi aphuma ebantwini, kwaye kwenza ube buvuseleleka kancinane.

2 UBilly undixelele ukuba umzalwana ovela eLas Vegas ebefuna inkonzo phaya kwisigqeba esiphaya, kufuneka ukuba ndimbone kamsinya emva kokuba inkonzo iphumile. Sinalo ixesha, utsho, esinokuthi siyinyebelezise phaya kuJanyuwari phambi kwenkonzo yasePhoenix ('yabona?) ukuza e—eLas Vegas. Ngoko sasoloko sifuna ukuya phaya. Ndiyakholwa ukuba uMzalwana u-Art Wilson wayekade ephaya kwixesha elide eladlulayo, okanye kusenokwenzeka ukuba usephaya. Kwaye wa—wandicela ukuba ndiye, inguye noDade uWilson. Ndaze andalifumana ithuba, ngoko mhlawumbi eli iyakuba lilo ithuba endinokuya ngalo.

3 Ningabonana noBilly Paul okanye uMzalwana uRoy Borders—ndiyacinga ukuba ukho apha ndaweni ithile. Kukho umntu othe uMzalwana uRoy ebekho—uMzalwana uPearry, uLee, okanye nawuphi na kubo, bayakuba nakho ukunixelela, ukuze babeke nje imihla esiya kuza ngayo.

4 Ngoku, ndibone abalungiseleli abaninzi apha emzuzwini odlulileyo endinovuyo kakhulu ukuhlangana nabazalwana bam. Ndinqwenela ukuba ndibe bendinexesha . . . ndihambe nani ndiye ekhaya, kuba ndiyazi ukuba ninokona kupheka kukuko kweli lizwe. Ilungile loo nto. Kwaye ndi . . .

5 UMzalwana uPearry ngenene ufumene zambini kuye ngokuhlwanje. Unamanqaku amabini ngokuchasene naye ngoku: elinye lawo kukuqhawula laa mboko ungene phaya. U—Unetyala ngaloo nto, Mzalwana uPearry. Andicingi ukuba ngenene ubunetyala, kodwa wena . . . "Bekukho umntu ozama ukuthetha." Ibihlekisa ke loo nto.

6 Ke ngoko, wabe waphuma phaya phandle ethetha; wathi, "Nithi . . ." Uxelela uMzalwana uCollins okanye omnye kubo, wathi, "Isidlo sangokuhlwa besimnandi, kodwa," wathi, "ndiyakuxelela," wathi, "laa ndoda inokuba ingumntu ongumSpaniard, okanye into enjalo, okanye umMexican. Ibiyeyona pepile ibabayo ndakha ndayingcamla leya!" Eqhubeka ngoloo hlobo; wabe ethetha nompheki oyintloko.

Wathi yena, "Ndingumpheki oyintloko."

7 YiTexas leyo kuwe. Siyakumlungisa apha e-Arizona emva komzuzwana asiyi kwenza njalo ukuba uthe wahlala kunye nathi—elapha?

8 Kumnandi ngenene ukuba lapha. Kwaye ndiyaqikelela ukuba ezo zinto azivakali njengeziqhulo, kodwa zizonwabiso nje. Ntoleyo iNkosi ngokwaYo yayinako ukonwabisa, uyazi. Yathi, "UHerode . . . Hamba uyokuyixelela laa mpungutye. ('Yabona?) Namhlanje ndiyazikhupha—andisazikhuphi iidemoni . . . Ndenziwe ndagqibelela." Ngoko ukuba yaYinjalo—inokonwabisa, ngoba, nathi akuyi kusenzakalisa, andicingi njalo, ukukwenza kanye emzuzwini.

9 Ke ngoku, ku—kubusemva kwexesha. Kwaye ndidla ndi—ndishumayela malunga neeyure ezine. Ngoko ndisazi ububele bomzalwana nodade besisahluko, sizakuyinqumlela loo ndlela ngokuhlwanje. Kwaye Ewe, ndimxelele uTerry, ndathi . . . Wathi, "Iyintoni . . . Sifake ikhasethi leeyure ezimbini?"

10 Ndathi, "Hayi, Terry; esi si—sisidlo." Ndathi, "Kuyakuba malunga namashumi amathathu, amashumi amane emizuzu, ndithetha ebantwini e—ngento ethile e . . . Ndizamile nangoko xesha ngalinye, ndisazi ukuba . . . "

11 Ngoku ndandiseyinkwenkwana, mna—abantu babesiza kuphulaphula ngokuba ndandingu—ngumfana womshumayeli, umfo osemncinane nje, umfo. Babeye bathi, "Kulungile, uBilly Branham . . . " Uyazi, ndingumntwana nje, ndandingazi nto—ndiphumile esikolweni ndingenayo nemfundo. Babeye baze kuphulaphula la mazwi am aphukileyo, nesi Singesi saseKentucky. Nabo—nabo babeye—oo-*hits*, noo-*haintes,* noo-*totes nokuqhubeka.* Njengakwenye yezi nkonzo apha kungekudala kwixesha elidlulileyo bathi, "Sizakuphakama sonke sicule uMhobe weSizwe."

12 Ndaphakama ndathi, "Ngenxa yekhaya lam elidala eKentucky kude." Yayiseso kuphela isizwe endandisazi ngaso, ngoko ke yayinguMhobe weSizwe ngokokwam ukwazi.

13 Ngoko ke ngoku, emva kokuba uthe waba mdala noko, ngoba thina—uyangena, kufanele ukuba ube nento ethe chatha kunoko. Uyabona, sizakuthabatha . . . UPawulos wayithetha loo nto, "Ngoko bendingumntwana, bendithetha njengomntwana ndicamanga njengomntwana." Wenza njengomntwana, kodwa ekubeni usiya ukhula, uyaqala ke—ukusukela ekwenzeni amanyathelo akho ambalwa okucathula nokuwa, uze uvuke uzame kwakhona. Uze u—emva kwethutyana ufika ekubeni ube nako ukuhamba ngokuthe ngqo. Nantso ke into ebesifanelwe kukuyenza njengamajoni omnqamlezo; ngoku lixesha lokuhamba ngokuthe ngqo sihle kanye ngendlela ephakamileyo eya ebuqaqawulini.

14 Ndiyakholwa ukuba siphila ekupheliswen kwamaxesha embali yehlabathi. Ndiyakholwa ngokupheleleyo ukuba ukuza

kweNkosi kusondele mhlawumbi kunokuba sicinga. Ngoku ke, okwemizuzu nje engamashumi amathathu okanye into enjalo, ndingathanda ukutsalela umdla wenu kwiSibhalo endithanda ukusisebenzisa njenge—njengengongoma ndize ndi—ndibhekiselele kwezinye apha. Ndi . . . Ndihleli ekhaya ngenye imini, ndandicinga ngale ngcinga. Ndaze ndacinga, "Kulungile, andazi, ndithetha ngokusukela kuso sonke esi Sibhalo, ndizakuthabatha inxenye yaso ukuze ndenzele ezi nkonzo zincinane njengale sinayo ngokuhlwanje." Ndifuna ukuthetha into ibenye ngeli thuba nisatyhila ngaphaya kwiiNdumiso eyoku—eyoku-1, iNdumiso yama-27, ndifuna sifunde imiqolo yokuqala emihlanu.

15 Ndingathanda ukuthetha oku ngokubhekiselele kuMadoda angooSomashishini—aMadoda angooSomashishi bezigqeba ze-Full Gospel. UMzalwana wam uPearry wayethetha ngeencwadi nangokunjalo, neencwadi ezintsha abanazo. Bangaphi abakhumbulayo xa sa—ndinalo ikhasethi ela— elalishunyayelwe ngaphaya ePhoenix, kwenye yeengqungquthela elithi *Bahlekazi, Kuxesha Nini Na?* Ngoku, yayikukuqaleka kwencwadi leyo ke oko (uyabona?) xa kwathi—xa kwathi kwenzeka oko.

16 Kuninzi kakhulu ukungqinelwa okukokomoya kweli Lizwi libhaliweyo likaThixo lale yure lento ethile engenakusondela kuthi ngoku. Sisuka nje—iyinene kakhulu ngoku. 'Yabona, izinto oye uthi . . . Kunokumangalisa kuwe nokukwazisa nje ukuba—ukuba yintoni na eqhubekayo. Abaninzi kuni ziindwendwe mhlawumbi bayawava la madoda aphakama apha enze—enze ezi ntetho malunga noMyalezo weyure le njalo njalo. Into abathetha yona, kukuba uThixo wayethembisile ngawo esenzela le yure, ukuba Wathembisa ukuba Uyakwenza ntoni na, kwaye siyaMbona ngokweSibhalo engqinela kanye loo nto Wayethe Uyakuyenza ngendlela efanayo. Yaxelwa kwangaphambili, yachaneka ngokuthe ngqo, ngokugqibeleleyo xesha ngalinye, ngokuba nguThixo oyithethayo.

17 Ukuba umntu, andikhathali nokuba ungubani na, angazama ukwenza ukuxela kwangaphambili okulolu hlobo . . . Linye ithuba kumathuba alishumi lezigidi ukuba umntu ukuxelele ukuba into ethile iyakwenzeka, ingathi—inokwenzeka ngexesha elithile, linye kumashumi ezigidi. Ukuze ke indawo eyakwenzeka kuyo ingalithuba elinye kwamalunga namakhulu ezigidi. Ukuze ke, ixesha eyakwenzeka ngalo, iqhubekele phambili naphambili. Nendlela eyakwenzeka ngayo nokuba iyakwenzeka njani na njalo njalo, yinto engaphaya kokuqikelelwa. Xa siyibona isenzeka ngokugqibeleleyo xesha ngalinye, ngoko sukube inguThixo. Ukuba . . . Siye ke sityhile emva eZibhalweni—ingabonakala iyinto engaqhelekanga kuthi, kodwa sityhila emva eZibhalweni ngaphandle kokwazi ukuba masijonge phi

na, uze uMoya oyiNgcwele avelise aze alibeke nje lonke iLizwi lihlangane, lenze umfanekiso apho wokusibonisa kanye iyure esiphila kuyo. Sitshintsha izigaba zexesha.

18 Si—Sisengxingweni. Kulula xa umntu ejika ekoneni—kumakhi wezitena—xa ejika ikona eqalisa . . . Wonke umntu ubeka izitena phezu komgca omnye, njengokuqala kwehlelo elithile lize liqale ukuqhubeka lisihla ngomgca, sukube kulungile; kodwa uthi wakufika kwezi ndawo zijikayo apho kufanele ukuba ujike ngenye indlela . . . Ngoku, uThixo akakhi ludonga; Wakha indlu. 'Yabona? Kwaye ke zininzi iindawo ezicetyiweyo nezijikayo Azixele kwangaphambili apha eBhayibhileni. Zizindawo ezijikayo ke . . . Nabani na angazama ukwenza indawo ejikayo, kodwa kufanele ukuba ibe ngokubhalwe kwiplani. Ukuba ayinjalo, ifanelwe kukuchithwa iwe kwakhona.

19 Ngoku si—siyamdumisa uThixo ngokulunga kwaKhe nobudlelane nani bethu, neengcango ezivulekileyo ethe iNkosi yasipha zona. Kwaye ngenxa yala Madoda angooSomashishini . . . Bendisoloko ndizamela ukuba ndi—bendingakholelwa ekubeni . . . Ndiyakholwa ngabantu abasemahlelweni, kodwa andinathuba laneleyo lakubavuselela abamahlelo, ngokuba ngamnye kubo uzibiyela ngocingo, ukuze . . .

20 Kwaye kufana nanjengokuba . . . Ndiyakholwa ukuba yayisisaci esincinane sikaMzalwana uDavid, esithetha ngokuba wayefuye amadada, waze ke wazala umlambo lathi idada ngalinye, uyazi, elalifuna ubudlelane nelinye kwaye ke enganako ukwenza loo nto ngenxa yokuba ayebiyelwe. Kodwa athi amanzi akunyuka kangaka, asuka awadadisa amadada aphuma ehokweni. Ngoko ndi—ndiyacinga ukuba yiloo nto esimelwe kukuyenza. Kukuthi nje . . . Amanzi ayenyuka (uyabona?), ngoko ke sinako ukuphuma ehokweni size—size sibe nobudlelane omnye nomnye, uyazi, sibe nothando lwenene lukaKristu entliziyweni yethu.

21 Kwaye la Madoda angooSomashishini beFull Gospel asoloko—ekukuphumzeka kum, ngokuba ngamathuba amaninzi ndinabazalwana, abazalwana abalungileyo, abakhoyo, ndiyaqikelela, kwihlelo ngalinye endakha ndahlangana nalo, kumaPresbhithari, amaLuthere, amaBhaptizi, namaPentekoste, ne—zonke iindidi zamaPentekoste, iBandla likaThixo, amaNazarene, amaPilgrim Holiness, ngabazalwana abalungileyo kuyo yonke indawo . . . Kodwa ngamaxesha amaninzi abanako ukundifaka phakathi kwabo, ngokuba . . . 'Yabona? Hayi ngokuthi abakukholelwa, kodwa 'yabona, loo nto ingabasika bemke kwihlelo labo. Xa bathe benza oko ke, kakade oko—oko kwenza loo nto.

22 Apha kungekudala kwithuba elidlulileyo kwakukho umzalwana womWisile oweza kum. Andizi kulibiza igama

lakhe, indoda elungileyo. Wayebhala amagqabantshintshi ngeMpiliso eNgcwele waza weza kum esizela okuthile—ukuxoxa okuthile. Sahlala phantsi sancokola okomzuzwana. Waze wathi, "Inye into esiyichasileyo kuwe, ujikeleza kunye naba bakwaMoya lonke ixesha."

Ndathi, "Ngoko yenzani ukuba iBandla lenu lamaWisile liyixhase; ndizakuza ke."

Yangumahluko ke ngoku. 'Yabona? Wa—wathi, "Ke, kakade a—andiyonkonzo yamaWisile; ndingongena kuyo nje."

23 Ndathi, "Nantso ke!" 'Yabona? "Ngabo—abakwaMoya ngabo abaluvulayo ucango lwabo." 'Yabona? "Ngabo ke endiya kubo." Kwaye bonke abaya kuluvula ucango, ngoba, sikulungele ukungena. NjengakwiSityhilelo isahluko se-3 Wathi, "Ndimi emnyango ndinkqonkqoza. Ukuba umntu uyakuluvula ucango, ndiyakungena ndidle." YayinguYesu ke lowo. Ndandisoloko ndisazi ukuba yayinguKristu lowo. Kwaye Yena uliLizwi. Injalo loo nto! Yena uliLizwi.

24 Ngoko ke aMadoda angooSomashishi beFull Gospel basoloko beyindawo yokuphumla esinokuhlangana kuyo. Akukho mabandla akuxhasayo oko. Wona ngokupheleleyo, abantu bamabandla, kwaye siyahlangana sibe nobudlelane ehlabathini liphela, jikelele, kwindawo yonke.

25 Kwaye ndincedisile ukumisela ezininzi, ezininzi, izahluko ezininzi kwihlabathi liphela zaMadoda angooSomashishini beFull Gospel. Ndinombulelo kakhulu ngelo thuba ndalinikwayo. Apho aMadoda angooSomashishini ayakuthi axhase, ukuze zonke iinkonzo, zona—zona zifune ukuza nakanjani na. Kodwa ke ukuba . . . Andifuni ukuze ndibe nokuze ndizame ukutsala nabani na ndimkhuphe kwinkonzo yakhe. Hlala nje kanye apho kanye enkonzweni yakho uvelise ukuKhanya kuthi saa. 'Yabona? Yiba nguMkristu wenene; umlungiseleli wakho uyakukubukela. Owenene, othembekileyo, oyingcwele eyiyo, nabani na okholwa kuThixo uyakumthanda umntu onjalo. Ewe!

26 Ngoku, ndiyambulela lo mzalwana kunye nenkosikazi yakhe besi sigqeba ngeli thuba. Kwaye sanga esi sigqeba singakhula—zanga iintsikelelo zikaThixo zingaphumla phezu kwaso, sibe sisixhobo ezandleni zikaThixo sokusindisa amakhulu ngamakhulu abantu phambi kokubuya kweNkosi. Nazo zonke ke ezinye izahluko—okanye abameli bazo abalapha bevela kwizahluko . . .

27 ENcwadini yeNdumiso . . . Ngoku, ndifuna ukuthetha nge—ngengongoma engaqhelekanga ngenene ngokuhlwanje okomzuzwana nje. Ndinazo iZibhalo zibhalwe phantsi apha, kwaye—kwaye ndicinge ukuba oko . . . Ngokuhlwanje bendizakuthetha ngento eyahlukileyo, kodwa ndiyabona ukuba ixesha liyemka, ngoba, bendingafuni kuhlala kuloo nto

ixesha elide, ngoko ndizakuzama nje ukutyhila ngapha ndifumane esinye iSibhalo. Ndifuna ukuthetha ngengongoma *yo-Xwilo*. 'Yabona?

28 Ngoku, siyakholwa ukuba kuyakubakho uxwilo. Onke aMakristu ayayikholelwa loo nto, abafundi beBhayibhile bayakholwa ukuba kuyakubakho uxwilo.

29 Ke ngoku, ukufunda ukwenzela—ukwenzela isandlalelo, sifunda kwiNdumiso yama-25—Ndicela uxolo—INdumiso yama-27, imiqolo 1-5.

> *NguYEHOVA umkhanyiseli wam nomsindisi wam; ndiyakoyika bani na? nguYEHOVA inqaba yobomi bam; ndiyakunkwantya ngabani na?*
>
> *Bakusondela kum abenzi, bobubi ukuba badle inyama yam, bakuza ababandezeli bam neentshaba zam kum, bakhubeka bawa bona.*
>
> *Bendingafanelana ndirhawulwe ngumkhosi, isuka ingoyiki intliziyo yam: bendingafanelana ndiphakanyelwe yimfazwe, ndisuka ndithembe noko.*
>
> *Ndicele nto-nye kuYEHOVA, ndifuna yona; Ukuba ndihlale endlwini kaYEHOVA yonke imihla yobomi bam, ndibone ubuhle bukaYEHOVA, ndipicothe etempileni yakhe.*
>
> *Ngokuba undigusha emnqubeni wakhe ngemini yobubi; undisithelisa esitheni lentente yakhe; undimisa . . . eweni.*

Yanga iNkosi ingongeza iintsikelelo zaYo koko kufundwa kweLizwi laYo.

30 Ngoku namhlanje, ekuthetheni ngale ngongoma . . . Kwaye ngoku, abanye kuni basenokwahluka nge—ngeendlela endizithathayo, kodwa bangaphi apha abakholwayo ukuba iBhayibhile ifundisa ukuba kuyakubakho uxwilo lweBandla? (ewe, mhlekazi! Injalo loo nto! . . . ? . . .), ukuthatyathwa kwebandla limke. Nokuba ngumBhaptizi, umPresbhithari, okanye nokuba ungubani na, owakwaMoya, kuyakubakho ukuthatyathwa kumkiswe.

31 Kwaye ndicinga ukuba ekuthetheni andi—andizami nje ukufumana ndithethe apha into ethile endicinga ukuba iyakubavuyisa abantu. Andizange ndibe natyala lakwenza loo nto. Ndifuna ukunyuka ndize apha ndithethe into endivayo ukuba ndikhokelelwa ukuba ndiyithethe, endicinga ukuba iyakuninceda, yinto ethile eyakuqhubela phambili amava akho noThixo ukuba unguMkristu, ukuba ke awungoMkristu, ikwenze ubeneentloni ngesiqu sakho kangangokuba ube nguMkristu. Nantso ke injongo ebendisoloko ndizama ukuzingqamanisa nayo iingcinga zam njengokuba iNkosi ibindikhokela.

32 Ngoku, siyayalwa, njengokuba imfundiso yoku ngemihla yokugqibela iyakugxekwa. Ukuba niyathanda . . . Masiyifunde nje okomzuzwana. Kuphaya ku-II Petros isahluko se-3. Masifunde nje okomzuzwana apha, isahluko se-3 nevesi ye-3 neyesi-4. Masibone ukuba ayinjalo na.

> *Nikwazi nje oku kuqala, ukuba kuyakuza ngemihla yokugqibela abagxeki, behamba ngokwezabo iinkanuko,*
>
> *Besithi, Liphi na kaloku idinga lokuza kwakhe? . . . kuba kuseloko oobawo balalayo ukufa, izinto zonke zahlala zihleli zinjengokwasekuqalekeni kwendalo.*
>
> *Kuba oku kufihlakele kubo ngokuthanda kwabo, ukuba izulu laye likho kwakudala, nomhlaba uvele emanzini, umi ngamanzi—umi ngamanzi:*
>
> *Elathi ngezo zinto ihlabathi . . . langoko, lantywiliselwa ngamanzi, latshabalala:*

33 Ngoku, siyabona ukuba isizathu sale ngongoma sokuba ibe ikhanyiswe kangaka, kungokuba umprofethi apha wayesithi ngemihla yokugqibela aba bagxeki bayakuza bethetha ezi zinto. 'Yabona? Ixelwe kwangaphambili. Isizathu sokuba abantu baqhube ngolu hlobo benza ngalo namhlanje . . . Ngoba, ngokuqinisekileyo sukube uyilindele, ngokuba iBhayibhile yatsho: "Ngemihla yokugqibela bayakuba ngabazithandayo, abakratshi, abathandi beziyolo kunokuba bathande uThixo, abanyelisi, abancethezi, abangenakuzeyisa, abangenakuthanda kulunga, benokumila kokuhlonela uThixo ukanti bayawakhanyela amandla ako; kwabo ke khwebuka." Singanako ukujonga ukulinganiswa kweNyaniso? Ngokuqinisekileyo!

34 Wathi uMoses akuhla angene eYiphutha ukuya kukhulula abantwana bakaSirayeli ephethe kuphela intonga esandleni sakhe njengobungqina, enoThixo weZulu omxhasayo, wenza imimangaliso. Kwavela abalinganisi emva kwakhe besenza kwa into enye nale wayenzayo. 'Yabona? Ngoku, beza ngokwesibini emva kokuba ekwenzile okokuqala. Baze ke bafike, ngokuba babebukela oko wayekwenzile, belinganisa into eyeyokuqala. Siyayifumana loo nto. Ke ngoku, uthi, "Kulungile, leyo yayiyimihla kaMoses." Kodwa kwa iSibhalo esinye sithi bayakuza kwakhona ngemihla yokugqibela, "Njengokuba uYanes noYambres bamchasayo uMoses, ayakwenza ngokunjalo la madoda anengqondo ezingenakucikideka ngakwiNyaniso." 'Yabona? Ukulinganisa, zonke iindlela zezinto zokuphazamisa abantu.

35 Ukuze ke, ukuba olu xwilo olu luza kwenzeka . . . Kwaye nantoni na uThixo anayo engqamene neLizwi laKhe, kusoloko

kubakho into ezayo ukuza kuphazamisana nayo ukuba banokuba nako ukwenza njalo. Yi—Yi—Yinjongo kaSathana ukwenza loo nto.

36 Njengokuba umzalwana obekula nkonzo yayiphaya eLas Vegas wathi, "USathana," wathi, "ihlabathi lalibubukumkani bakhe ne—nekomkhulu lakhe liphaya." Ndiyazi ukuba uSathana unguthixo welihlabathi. Sizwe ngasinye esiphantsi kweZulu silawulwa nguye. Injalo kanye loo nto! Eli hlabathi lelikaSathana. Kodwa uYesu uyakulithabatha. Wayekhe waMnika ngenye imini, waze Walala; kodwa Wathi—kuba Wayesazi ukuba Uyakuba yindlalifa yalo kumaxesha ayakuza.

37 Abagxeki, makhe sithathe imizuzwana embalwa kwelo gama linye nje phambi kokuba siqhubele phambili. Abagxeki . . . Ndandifunda iphepha malunga neveki ezimbini ezidlulileyo eTuscon ukuba amadoda athile amaNgesi aseNgilani enza intetho—yayikwisihloko sephepha—ukuba ukubethelelwa kweNkosi yethu uYesu Kristu yayiyinkohliso nje ephakathi koPilato noYesu, ngokuba Wayezele ukwenza i—ukuZenza nje ukuba abe nguthile. Kwaye akukho ndlela sinokuyichitha ngayo loo nto kubo, ngokuba zonke izinto zikaThixo ziyakwamkelwa ngokholo. Kufanelwe sizikholelwe. Ngoku, waqhubela phambili enika ingcaciso ukuba kunokwenziwa njani na oko.

38 Apha kungekudala kwesa sizwe sikhulu, eLondon, eNgilane gxebe, apho laJohn Wesley noCharles nabaninzi babo bashumayeli bakhulu beentsuku zamandulo, uSpurgeon nabanye bashumayela iVangeli kwiindawo zentengiso yesikhotha nakuyo yonke indawo, baze bawala umyalezo womhla wabo bajonge ke ukuba bayintoni na kulo mhla. Kulapho bakhoyo ooMzalwana uWilliams nabanye ngokuhlwanje. Lelinye lawona mazwe aphantsi ahlazekileyo ehlabathini. Ndikhe ndaya ehlabathini lonke, kodwa andazi nto ingumgqwakhe kangange—nge—ngeNgilane. Iyi . . . UBilly Graham wathetha kwaloo nto. Ngoba, kwanyanzeleka ukuba ayithabathe inkosikazi yakhe imke kwiindawo zokuphumla ezityalwe ingca, indlela i—i—iinkqubo ze—phakathi kwamadoda nabafazi ezaziqhubeka ngokuphandle kwiipaki. Ngethuba endandiphaya andizange ndayibona into enokwaphula intliziyo yomntu kwakhona ngaphezu kwento eyayiqhubeka eNgilane, eyayithe yanethuba ngaxesha lithile lokukhokela ihlabathi lonke kuhlaziyo. Kubonakalisa nje ukuba inganokuwa kangakanani na.

39 Kodwa uyabona into eyenza loo nto, umyalezo owaphumayo ngoko, abantu abangamaNgesi bazama ukubambelela kuloo myalezo mnye besenzela unamhlanje. Oko akunakusebenza namhlanje. Akungekhe kusebenze.

40 Kungenzeka njani . . . Kwakunokuthini ukuba uMoses wayezise umyalezo kaNowa, "Sizakwakha inqanawe sidade

sihle ngeNayile?" Ngewawungazange usebenze. Ngokunjalo nomyalezo kaYesu wawungenakusebenza ngoMoses. Ngokunjalo nomyalezo kaWesley wawungenakusebenza kuLuther okanye umyalezo kaLuther ngokutshintshiselana. Kwaye namhlanje, thina—olokugqibela uhlaziyo lwethu olukhulu yayibubuPentekoste. Kwaye namhlanje siyahamba simka koko, kwaye umyalezo wobuPentekoste awunakuxubana nalo, ngokuba ngomnye umhla lo. LiLizwi likaThixo lilonke, kodwa liyakheka. Njengeenyawo, iingalo, ukuya unyuka, lenza uMtshakazi oyakuxwilwa. 'Yabona, Ali—Alibasusi ndaweni aba bantu baphaya emva; baphilela umyalezo wabo. Bonke bayakuphuma abo babekuMtshakazi. Bubomi nje bunyuka ngesithombo sengqolowa. Buyayishiya ingqolowa—ixolo, kodwa ingqolowa iyazibumba, njengokhozo lwengqolowa elawa emhlabeni.

41 Apha kungekudala kwixesha elidlulileyo ndandifunda incwadi eyayibhalwe ngumgxeki othile womJamani; wathi, "Kubo bonke—kubo bonke ababaxi bezinto abakhoyo ehlabathini, uWilliam Branham ugqwesile kubo bonke." Wathi, "Ngoba, akukho nto inguye koko u . . . Ungu—Ungumntu onemilingo. Uyazenza ezi zinto . . ." 'Yabona, loo ndoda ke ingazi . . .

42 Kwaze ke, loo ndoda yayingumgxeki. Yayingakholwa nokukholwa kuThixo. Yathi, "UThixo owayenokuhlala ngeZigaba zobuMnyama, asonge izandla zakhe phezu kwesisu sakhe, ahleke iqela laMakristu angoomama, ibe ifanele ukuba ngabakhe abafundi—oomama benabantwana abancinane nezinto ezinjalo ayeke iingonyama zibadle zibagqibe angakhe ashukumise nesandla." Uyayibona ingqondo yemveli, apho imfundo nezinto ezinjalo zingenakusibamba khona isityhilelo? Olwaa khozo lwengqolowa kwakufanele ukuba liwe emhlabeni.

43 Kanye njengokuba uYesu kwakufanele ukuba awe aphinde avuke kwakhona, lenza ngokunjalo nebandla lePentekoste ukufanela ukuba liwe. Kwakufanele ukuba lingene emhlabeni, ngezo Zigaba zobuMnyama. Nayiphina ingqolowa ethe—naluphina ukhozo oluthe lwangena emhlabeni, kufanele ukuba luhlale kwixesha lobumnyama ukuze likhule. Kodwa laqala ukuntshula kuMartin Luther. Laphumela kuWesley, lenyukela laphuma kwiPentekoste; ngoku liye kungena—liyokufika kukhozo. Ke ngoku, iinkqubo zobuhlelo abathi bazishiya, zingamadiza. Kuphela oko. Izakutshiswa, inkqubo yobuhlelo. Kodwa ukhozo lokwenene lwengqolowa olwaphuma kulo ngalunye kuloo mahlaziyo liyakuthatyathelwa kuMtshakazi. Loo nto iyonke iyakwenza uMtshakazi.

44 Ngoku, sifumanisa ukuba phaya eNgilane babelinganisa ukubethelelwa kungekudala kwixesha elidlulileyo, iqela labo

bantu, ezo zinde—abantwana abaneenwele ezinde nezinto ezinjalo bekhwaza—bebiza uYesu "tata-owu" nayo yonke loo nto. Elinjalo ihlazo . . .

45 Ngoku, uthi, "KuseLondon, eNgilane apho." Khangela into eyayisephepheni kule veki iphelileyo apha eMelika. Ugqirha omkhulu othile wobungcwele ovela kwisikolo esilungileyo wathi u—ukubethelelwa yayiyintsomi nje, wathi uYesu wayezama nje ukuZenza abe lolo hlobo, wathi Wayesele isiyobisi i-mandrake, nezinto ezinjalo . . . Sifumanisa ukuba kwiGenesis kulapho kuthethwa ngaso khona. Lukhula olufana nomya okanye into enjalo. Lufumaneka kumacala aseMpuma phaya. Uthi ke wakulusela, lukwenza ulale, mhlawumbi ube—ube njengofileyo, uphele, yonke into mhlawumbi iintsuku ezimbini okanye ezintathu ngexesha.

46 Wathi ke xa baMnika iviniga nenyongo, kusengenzeka ukuba oko yayisiyobisi i-mandrake. Baze bathi bakwenza njalo, baMnika sona; waze Wahamba Wehla wangathi ufile. BaMbeka engcwabeni, baMfaka, baze baMbeka apho. Kwathi ke emva kweentsuku ezimbini okanye ezintathu, ngokuqinisekileyo, babuyela apho Wabe evukile kwakhona, sele engumqabaqaba. Wathi, Waya e-India waze wafela khona ukufa okuqhelekileyo. Ezama ukwenza inkolo ibe yintsomi. Indawo yokuqala, loo mgxeki . . . Yintoni undonakele ebantwini? 'Yabona? Kungenxa yalo mhla siphila kuwo, abagxeki ('yabona?) umhla wokuzalisekisa isiprofetho.

47 UThixo walabela iLizwi laKhe kuso ngasinye isigaba. Kwaye sigaba ngasinye sexesha kwakufanele ukuba sibonakalalise oko. Kwaye ngokunjalo wanyula kwangaphambili amadoda eso sigaba ukuza kuzalisekisa elo Lizwi. Xesha ngalinye Awathi walabela iLizwi laKhe, Wabela indoda kulo. Wathi xa Esabela ixesha likaMoses, wabela uMoses kulo. Wathi xa Esabela ixesha loNyana kaThixo ukuba azalwe, Wabela Yena kulo. Sigaba ngasinye Wasabela amadoda aKhe, anyulwe kwangaphambili. Njengokuba yatshoyo iBhayibhile, akukho nto . . . Ukuba uThixo ungongenasiphelo, onamandla onke, ongamandla onke, okwindawo zonke ngamaxesha onke, onobulumko bonke, ngoba, Wazazi zonke izinto ukusukela ekuqalekeni. Ngoko ke Wayesazi . . . akukho nto ingekho kulungelelwano; sithi nje esicinga ukuba kunjalo . . . ? . . . yonke into iyaqhubeka . . .

48 Khangela emva eLizwini laKhe ubone ukuba Wenza ntoni na, ukuze ke sibe nokuqonda.

49 Ngoku, cinga nje. Indawo yokuqala, ukuba laa mlungiseleli wayenokucinga, ngethuba ababefaka laa viniga nenyongo emlonyeni waKhe, Wayitshica wayikhupha. Akazange ayisele indawo yokuqala. 'Yabona? Ngabagxeki nje abavelayo. Enye into, kwakutheni ukuze lo Yesu waseNazarethe, kwakutheni ukuze ubomi baKhe bungqamane nesiprofetho ngasinye

seTestamente eNdala? Kwakunokwenzeka njani. Kwakungenakwenzeka ngaphandle kokuba kwakumiselwe kwangaphambili nguThixo. Ubomi baKhe balingana sonke isiprofetho seTestamente eNdala. Enye into, ukuba abo bafundi bamenza ngathi uyiloo nto, kwakutheni ukuze ngamnye kubo afe njengobulawelwe ukholo? Wade noPetros wathi, "Yijikeni niyijongise ezantsi intloko yam; andifanelwe kufa njengaYe." Indlela . . . Abamthabatha ngayo u-Andreya bamjika bamjongisa ecaleni emnqamlezweni. Bonke ngabanye babutywina ubungqina babo ngelabo igazi. Babekholwa nguYe, beMthanda, banikela ngobomi babo ngenxa yaKhe. Ukuba Wayengumzenzisi, babenokuyenza njani into enjalo? 'Yabona, ukuchaphazela okukokomoya, abantu abakufumani.

50 Nantsi indoda enkulu apha kungekudala kwixesha elidlulileyo, uRabi othile omkhulu, owabhala ukuba uMoses ekuweleni kwakhe kuLwandle oluBomvu, wathi, "Yayingengomanzi wenene; amanzi akazange abe ludonga." Wathi, "Into eyenzekayo, phaya ekupheleni koLwandle oluFileyo, kwakukho iqela leengcongolo, waze wawela emanzini—kwiingcongolo, kwiingcongolo zamanzi. Kungekho manzi apho, iliqela nje leengcongolo, unxweme lwe—lweengcongolo abadlula kulo." Kwaye isifundisi esininzi sayikholelwa loo nto; sathi—sayamkela loo nto.

51 Apha kungekudala kwathi kwakunyuka lo somajuku-juku wokuqala, wabuya wathi akazange abone kwanto ngoThixo. Yaze loo nto yajika nditsho nabefundisi. Babecinga ukuba uThixo uhlala phaya phezulu kwindawo ethile kwikhulu elinamashumi amahlanu eemayile umphakamo. Ngoba, owu, kungathini . . . Imfundo nobulumko beli hlabathi yenze ibandla ukuba libe yimfungu-mfungu. Apho . . . Kuthi . . .

52 Imfundo, nenkqubo yemfundo, inzululwazi, nempucuko zezikasathana. Yimpucuko kasathana. Itsho iBhayibhile. Kwaye impucuko yethu ezayo ayisayi kuba nanto yakwenza nale mpucuko ngokupheleleyo. Asiyonto idibanayo nayo ngokupheleleyo. Iyakuba yimpucuko eyahlukileyo. Kule mpucuko nale nzululwazi yehlabathi sinayo . . . Okukhona sifumana inzululwazi kokukhona singena ekufeni, nakwezinye izinto, imigibe yokubulala, nayo yonke enye into. Kulaa mpucuko intsha akusayi kubakho kufa, nakugula, nabuhlungu, nalusizi okanye intlungu. 'Yabona? Akusayi kubakho nanye into apho. Ngoko le mpucuko iyakutshatyalaliswa ngokuba iyekasathana.

53 Sifumanisa ukuba kwiGenesis 4 ngabantu bakaKayin abaqala impucuko, besakha iidolophu, nezixeko, njalo-njalo, nezixhobo zomculo, baze bakwinzululwazi. Baye ke besimka ngokumka abantu kuThixo, kodwa bengamakholwa. Kodwa kwathi kwakufika abantu bakaSete, baqala ukungena—ukubiza eGameni leNkosi. Aha, uthetha nge . . . ? . . .

54 Andikho apha ukuza kukhathaza nabani na, okanye ukuthetha ngankonzo ithile. Kwaye ukuba ulapha ungowale nkonzo, andikuthetheli ukuze ndikuhluphe oku, kuba baninzi kakhulu abantu abalungileyo apha njengokuba benjalo nakwezinye iinkonzo. Kodwa ndandifunda eShrevport kule veki iphelileyo apho ibandla lamaKatolika lalenze intetho. Kwaye siyabona ukuba kuphi na apho bayakuhlangana khona bonke ngoku kwibhunga elikhulu leenkonzo njalo-njalo kanye bezalisekisa oko yathi iBhayibhile bayakukwenza. Ngokuchanekileyo kanye . . .

55 Ngoku, sifumanisa ukuba bathi, "Ngoba, iBhayibhile, i—amanye wamaProtestanti afuna ukubambelela kulaa Bhayibhile. Ngoba," bathi, "iBhayibhile akukho nto iyiyo yiNcwadi nje, yincwadi yembali yebandla, kwaye abazange babenaYo eLuncwadini kwade kwangama-250 eminyaka edlulileyo. Bekusoloko kukho ibandla." Bathi, "Yayilibandla hayi iBhayibhile, kwaye iBhayibhile iyimbali nje yokuba lenza ntoni na ibandla." Bubuxoki obunobuqili obunjani obo. Ngoba, kudala sinayo iBhayibhile isithuba samawaka amathathu eminyaka. ITestamente eNdala yabhalwa eSibhalweni kumakhulu ngamakhulu eminyaka phambi kokuza kukaKristu. Bubuqili nje bento kasathana obo.

56 Kwaye sifumanisa ukuba kulo mhla xa kukho oku kugxeka kukhulu nokuhlekisa ngeBhayibhile nokuzama ukuYityhala iphume . . . UThixo umelwe kukuligweba ibandla ngento ethile. Akangebi unobulungisa . . . Abanakuhla ngesi sitrato bandibambe bathi ndiqhube ngesantya samashumi amathathu eemayile ngeyure kumgama wamashumi amabini eemayile ngaphandle kokuba kukho into apho endixelela ukuba ndivunyelwe kuphela ukuba ndihambe ngamashumi amabini eemayile. Kumelwe ukuba ibekho. Kwaye uThixo uzakuligweba ibandla—uzakubagweba abantu ngenye imini. Siyayazi loo nto. Kukho umgwebo ozayo. Ngoko ukuba Uzakugweba ngebandla lamaKatolika, kungeliphi ibandla lamaKatolika? Ukuba Uzakuligweba ngebandla lamaWisile, amaBhaptizi alahlekile ke. Ukuba Uzakuligweba ngobunye, abobubini balahlekile. 'Yabona? Uzakuligweba ngantoni ke Yena? Wathi Uzakuligweba ngoKristu, kwaye uKristu uliLizwi. Ngoko liLizwi likaThixo uThixo ayakuligweba. "Ekuqalekeni ube ekho uLizwi, uLizwi wayekuThixo, uLizwi wayenguThixo. ULizwi waba yinyama wahlala phakathi kwethu . . . Inguye izolo, namhla, nangonaphakade." 'Yabona? Ngoko uyakuligweba ngeLizwi laKhe.

57 Kwaye ngoku, sifumanisa ukuba kulo mhla ngoku bazama ukuyityhala iBhayibhile iphume, bamkele ibandla . . . IBhayibhile, abayifuni—libandla—ngoko bangenza naluphi na uhlobo lomgaqo okanye nantoni na eyenye bahambe ngayo.

58 Ngoba, njengokuba bendithetha ngobunye ubusuku eShrevport kwezi—kubudlelane xa babexhela ixhwane ledini, kwakufanele ukuba kungabikho gwele phakathi kwabo ezo ntsuku zisixhenxe ziphela. Kungabikho gwele, kungabikho sonka sinegwele. Yonke into kwakufanele ingabi nagwele. Oko kwakumele iZigaba eziSixhenxe zeBandla esiya kuzifumana apha encwadini. Kwaye akukho gwele xa—into exutywe nayo. Ke sixube imigaqo, namahlelo, nayo yonke into neLizwi sibe sisaLibiza ngokuthi liLizwi. Akusayi kubakho gwele kwintsuku ezisixhenxe ziphela. Kwaye nento edliwa namhlanje, musani ukuyigcinela ingomso, yitshiseni ngomlilo phambi kokuba kuse, kuba kuyakubakho umyalezo omtsha oyakuza nento entsha.

59 ’Yabona, ukuzama ukuwulondoloza. Kodwa leyo yasoloko iyimbono yebandla. Imvuselelo iyaqhubeka, into yokuqala nje uyazi, kwisithuba seminyaka emithathu bayaqala ukwenza ihlelo ngayo. Ihlelo liqala umbutho. Kodwa ukhe waqaphela, oku kudala kutshayela isithuba samashumi amabini eminyaka ngoku, kwaye akukho mbutho. Kwaye awusayi kuze ubekho! Sisiphelo esi. Ingqolowa ibuyele ekubeni yingqolowa kwakhona. Ingqolowa ibuyele kukhozo lwayo. Ikhasi libuye umva lemka kuyo. Kwaye ingqolowa imelwe kukuhlala elitheni lelanga ukuze ivuthwe.

60 Akuyonto imangalisayo ukuba kungekudala kuNxweme lwaseMpuma, kubekho ubumnyama obukhulu. Abazange babuqonde. ITexas ifumene ubumnyama kule veki iphelileyo. Abakuqondi. Aniqondi ukuba ngumqondiso lowo? Anazi ukuba izizwe ziyaphuka? USirayeli usemhlabeni wakhe, kwaye le miqondiso ibonakalisa ukuba sisekupheleni! Ngexesha elinye neliya lobumnyama, anazi ukuba oko kungumqondiso wokuba umprofethi watsho—“Kuyakubakho ukuKhanya ngexa langokuhlwa,” ukuba kuyakubakho ukuKhanya okuyakufika ngexa langokuhlwa xa kuyakube kukho iminyama nezinto ezinjalo eziqhubeka njengokuba zinjalo ngoku. Khangela nje indlela ekwaba mnyama ngayo.

61 UPopu wayesandula ukuwelela ngapha. Niyakhumbula phaya emnqubeni xa bathi—ninawo amakhasethi—ndiyaqonda ukuba nonke nawathatha—indlela eyathi iNkosi yabonisa ngayo ngaloo mini phaya emnqubeni kanye into ezazizakuba yiyo ezo zigaba zeBandla nendlela eziya kuba ngayo. Ndazizoba phaya ebhodini phezulu, izigaba zebandla ezi nizibonayo apha zizotywe encwadini. Kwaye ukuba uMoya oyiNgcwele akazange ehle kwiNtsika yoMlilo enkulu waya kanye phaya eludongeni wazizoba ngokwaKhe abantu abangamakhulu amathathu okanye amane behleli apho bebukele. Kanye ngeli thuba upopu wayeqala kweli cala, inyanga kwenzeka ukuba ibe mnyama, baze bathabatha

umfanekiso, ngendlela efanayo nale yayizotywe ngayo phaya eqongeni. Ngoku, wenza uhambo lwakhe lokuza ngapha okwe-*13,* wahamba amanyathelo ali-*13* wanikezela ngomthendeleko kwabali-*13*, kwisizwe esilinani le-*13,* kukho iminyama ke evela kwindawo zonke. Aniboni ukuba siphi na? Sisekupheleni.

62 "Kuyakuvela abagxeki ngemihla yokugqibela, besithi, 'Akukho mahluko kwixesha kunokuba kwakunjalo, kunexesha abathi oobawo bethu balala.'" Kodwa xa nithe nabona ezi zinto ziqalisa ukwenzeka, phakamisani iintloko zenu; nizilungiselele; kukho into enokwenzeka nanini na. UKristu ubuyela iBandla laKhe.

63 Ngoku, abayikholwa loo nto, ngokuba iyinto—Iyinto . . . Bona—bona . . . Abaziqondi ukuba ngabo kanye abazalisekisa iZibhalo. Abantu abaqondi ngenene ekwenzeni ezi zinto nasekuthetheni ezi zinto ukuba bazalisekisa iZibhalo. Indlela awayengakuqondi ngayo uKayafa umbingeleli omkhulu nabo bonke abo babingeleli ngaloo mhla babegxeka behlekisa ngaYe—babengazi ukuba kwalo Thixo babecula ngaye, "Thixo wam, Thixo wam, uNdishiyeleni na (iNdumiso yama-22), izandla zaM neenyawo zaM, bazigqobhoza . . ." Beyicula loo nto ezantsi eTempileni Wabe Yena esifa phaya phandle emnqamlezweni, babengaqondi nakancinane ukuba babesenza ntoni na. NoYesu wathandaza, "Bawo, baxolele. Abakwazi abakwenzayo." Ngokuba ngeliphandle babexelwe kwangaphambili ziZibhalo ukuba bayakuba ziimfama.

64 Ubusazi ukuba amaProtestanti namaKatolika ebandleni axelwe kwangaphambili ngemihla yokugqibela ukuba ayakuba zimfama, yinto enye kuzo zonke iZibhalo, wabe uKristu engaphandle ezama ukungena? "Ngokuba uthi ndisisityebi andiswele nto, ube ungazi ukuba ulusizana, ulihlwempu, uludwayinge, uhamba ze, uyimfama, ube ungazi!" ISityhilelo 3. Nantso ke, kubuyelwe ebumfameni kwakhona, kuphuthwaphuthwa phezu kwezinto zikaThixo njengokungathi—azithethi nto kubo, begxeka behlekisa ngazo; yinto eyathethwa yiBhayibhile leyo.

65 Kodwa kwiBandla, uMtshakazi, uxwilo lusisityhilelo saKhe. Lutyhiliwe kuye, ukuba isityhilelo, uMtshakazi wenene kaKristu uyakuba elindele isityhilelo soxwilo.

66 Ngoku, lusisityhilelo, kuba isityhilelo lukholo. Awunako ukuba nesityhilelo ngaphandle kokuba lube lukholo. Ukholo lusisityhilelo, ngokuba yinto ethile etyhiliweyo kuwe. Ukholo sisityhilelo. Ukholo yinto ethile ethe yatyhilwa kuwe njengokuba kwakunjalo ku-Abraham, owayenako ukubiza nantoni na echasene noko wayekutyhilelwe njengenganjalongo. Ngoku ukholo . . . Yiloo nto ukholo, sisityhilelo sikaThixo. IBandla lakhelwe phezu kwesityhilelo, umzimba wonke uphela.

67 Apha kwiveki ezimbalwa ezidlulileyo ndandithetha kumfundisi olungileyo wamaBhaptizi. Wayeze kuxoxa nam. Wathi, "Ndiyakuthanda wena njengomntu, kodwa," wathi, "ubhidekile nje."

Ndathi, "Ngoko ke ndiyathandaza ukuba undincede . . ." Ngoku wathi . . . "Ngesibhalo."

Wathi, "Asinakuba nako, Mzalwana uBranham, ukuba sizidibanise izinto singekabeki ilizwi phezu kwelizwi naphezu kwelizwi kanye ngesiGrike njalo-njalo."

68 Ndathi, "Owu, mhlekazi, wazi ngcono kunoko." Ndathi, "Nditsho nakwiBhunga leNicene, phaya kudala ngolo hlobo, kumakhulu amathathu eminyaka ukusukela ekufeni kukaKristu, babesaxambulisana ngokuba sesiphi na isifundiswa sesiGrike esinyanisileyo. Awunakubanako . . . Sisityhilelo. Yonke into iyiloo nto . . ."

Wathi, "Andinakusamkela isityhilelo."

Ndathi, "Ngoko ke ungamamkela njani uKristu?"

Wathi, "Ngoba, iBhayibhile yathi, 'Lowo ukholwayo ku—ku—kuYesu Kristu unobomi obunguNaphakade.'"

69 Ndathi, "Yinyaniso leyo. Kwakhona ithi akukho mntu unokumbiza uYesu ngokuthi nguKristu kungengaso isityhilelo sikaMoya oyiNgcwele omtyhilele loo nto." 'Yabona? Nantso ke, ibuyela emva kwakhona, ibuyela emva kwakhona kwisityhilelo. Kufanele ukuba lutyhilwe.

70 EBhayibhileni . . . UKayin no-Abheli babengenayo iBhayibhile abanokuyifunda, kodwa kwatyhilwa ku-Abheli ngokholo, olusisityhilelo. U-Abheli wanikela kuThixo umnikelo owamkelekileyo kunokaKayin, awathi uThixo wangqina ukuba wayelilungisa. Xa uYesu wabuzayo apha kuMateyu 16:17 ne-18 . . . Asinathuba lakuyifunda, kodwa ukuba uyafuna ungayibhala phantsi. Wathi, "Bathi ndingubani na Mna, Nyana womntu, abantu?"

Omnye wabo wathi. "UnguMoses, u-Eliya, okanye omnye."

Wathi, "Ke nithi Ndingubani na Mna nina?"

71 Wathi, "Wena unguKristu, uNyana kaThixo Ophilileyo."

72 Wathi, "Unoyolo, Simon, nyana kaYona, kuba inyama negazi azikutyhilelanga oku; uBawo waM oseZulwini nguye okutyhilileyo oku kuwe. Phezu kolu lwalwa (isityhilelo sokomoya sokuba unguBani na uThixo, unguBani na uYesu, kwaye Yena usisityhilelo sikaThixo, uThixo enziwe inyama waza watyhilwa kwihlabathi. Waye esehlabathini; uThixo wayekuKristu elixolelanisa naye ngokwaKhe ihlabathi, etyhila ukuba uThixo ungubani na esemzimbeni ongowenyama.) . . ." "Wena unguye uKristu, Ongumthanjiswa, uNyana kaThixo."

73 Wathi, “Inyama negazi azikutyhilanga oku kuwe, koko nguBawo waM oseZulwini okutyhilileyo oku kuwe. Phezu kolu lwalwa, Ndiyakwakhela iBandla laM (isityhilelo seLizwi likwisigaba saLo)—Ndiyakwakhela iBandla lam namasango elabafileyo akanakuloyisa.”

74 INcwadi yeSityhilelo yiNcwadi yokugqibela yeBhayibhile. Itywiniwe kwabangakholwayo. Phaya iBhayibhile ithi kwisahluko sama-22, “Oyakuthi asuse ilizwi elinye kuYo okanye ongeze iLizwi elinye kuYo, Ndiyakusisusa isabelo sakhe eNcwadini yoBomi.” Siyaqonda ukuba ngoko Yanikelwa ngokupheleleyo kumakholwa. Kwaye sivula iNcwadi yeSityhilelo ityhile ukuba unguBani na uMbhali wale Ncwadi iyonke (umelwe kukuba ajongwe njengo-Alfa no-Omega, ukusukela kwiGenesis ukuya kwiSityhilelo, uYesu Kristu usekwanguye kanye njengokuba enjalo kuyo yonke), ize ityhile yonke imfihlelo yaKhe iphela ngaYe necebo laKhe ngezigaba zebandla laKhe eziyakuza, yaze ke yatywinwa apho ngaMatywina aSixhenxe.

75 Ngoku, iNcwadi yabhalwa, kodwa ke khumbula, Yayitywiniwe ngaMatywina aSixhenxe. La Matywina aSixhenxe ayengazukuvulwa, iSityhilelo 10, kude kube sekuvakaliseni kwesithunywa sokugqibela sasemhlabeni, iSityhilelo 10:7. ’Yabona? “Ke ngemihla yokuvakaliswa koMyalezo wesokugqibela isithunywa, isithunywa sesixhenxe, imfihlakalo kaThixo iyakuzaliseka kweso sigaba.” Oko . . . Kwaye eso sisigaba esiphila kuso.

76 Siyazi sonke ukuba siphila kwisigaba saseLawodike. Akusayi kuze kubekho esinye iSigaba ngaphandle kwaso; akunakwenzeka. Ngoko siphila kwiSigaba saseLawodike, kwaye la Matywina aSixhenxe ayebambe loo Ncwadi ayimfihlelo ebantwini, amelwe kukuvulwa ngaloo mhla. Yiloo nto Awayithembisayo. Ngoku, akusayi kuze kubeyenye into engaphandle kweLizwi, ngokuba awunakongeza eLizwini okanye ususe eLizwini. Kufanele ukuba lihlale njalo liliLizwi. Kodwa isityhilelo sizakutyhila iNyaniso yoKo. Ukuba iYintoni na, ukwenza ukuba Kungqamane neSibhalo sisonke. Aze ke uThixo angqinele oko ukuba kuyiNyaniso.

77 ’Yabona, uThixo akaswele toliki. UyiToliki yaKhe ngokwakhe. NguYe ozitolikelayo ngokwenza ukuba izinto zenzeke Athe ziyakwenzeka. Njengokuba ekuqalekeni Wathi, “Makube ukukhanya!” kwabakho ukukhanya. Loo nto ayiswele kucaciswa. Yayingqinelwe.

78 Ngoku, Wathembisa izinto ezithile kulo mhla wokugqibela eSibhalweni. Ngoba, nazo zisenzeka. Yiloo ndlela uYesu awayenguNyana kaThixo ngayo. Wathembisa ukuba uyakuMthumela. Xa Wayelapha emhlabeni ngemihla yaKhe abantu bengakholwa kuYe, Wathi, “Ziphengululeni iZibhalo,

kuba kuZo niba ninoBomi obunguNaphakade; zibe Zona Zingqina ngaM. Ukuba Andiyenzi imisebenzi kaBawo waM, musani ukukholwa ndiM. Kodwa ukuba anikholwa ndiM, kholwani yiyo imisebenzi eNdiyenzayo; kuba yona iyangqina ukuba ndinguBani na."

79 Ngoko ke, ngesigaba sikaWesley imisebenzi awayenzayo yamngqinela ukuba wayengubani na. Ngesigaba sikaLuther ngohlaziyo, ngoba, ngokuqinisekileyo yangqina ukuba wayengubani na. Ngemihla yabakwaMoya, ukubuyiselwa kwakhona kwezipho, ukubuyiselwa kwezipho, ukuthetha ngeelwimi, ukukhupha iidemoni, nezipho, ngoba yangqina. Kwakungekho kuqhula ngaloo nto.

80 Abantu bathi kwakuvela okokuqala . . . Ndafunda iincwadi zezembali zePentekoste. Bathi, "Ayinakuhlala xesha lide; iyakuvutha iphele." Isavutha nangoku. Ngoba? Kungokuba awunako ukuyicima. UThixo wathi iyakubakho. Yiloo nxalenye yeLizwi, kwaye ungenako konke ukuyicima . . . Ukuze ke xa uMtshakazi ebizwa ekhutshwa, uzakuyicima njani loo nto? Sisityhilelo sokubonakalaliswa kweLizwi lenziwe layinene. Kwaye siphila kuloo mhla ke. Makabongwe uThixo! Isityhilelo semfihlelo yesiqu saKhe.

81 Ngoku, uxwilo lukukuphela, oluxwilo sithetha ngalo loloMtshakazi kuphela. Khumbula, iBhayibhile yathi, "Ke abafileyo abaseleyo ababuyanga bavuka iminyaka eliwaka." Olu xwilo lukhulu . . . Ukuba akukho xwilo zihlobo, singaba siphi? Siyakwenza ntoni? Siphila kwesiphi isigaba? Sinesiphi isithembiso? Luzakubakho uxwilo. IBhayibhile ithi luyakubakho; kwaye luyakuba lolwabaNyuliweyo kuphela, iNenekazi eliNyuliweyo, uMtshakazi kulo mhla okhutshiweyo, iBandla.

82 Kwa igama u-*ibandla* lithetha "abakhutshiweyo." Kwaye uMoses wakhupha isizwe esikhupha kwisizwe, uMoya oyiNgcwele ukhupha uMtshakazi ebandleni. IBandla liphuma ebandleni, ngamalungu avela kwihlelo ngalinye enza uMtshakazi, uMthi woMtshakazi, ikhona e—ekhasethini, uMthi woMtshakazi [Ilizwi Elithethi Weyo, Umq. 3 Inani 15—Mhl.]. UMtshakazi obiziweyo . . . Nguye ke lowo othi uMthi woMtshakazi ube—uMtshakazi, gxebe, ngulowo uyakuba kolo xwilo, nguye kuphela, akukho nto yimbi nguMtshakazi kuphela, onyuliweyo waziwa kwangaphambili nguThixo ukusukela ekuqalekeni, okufuze uBawo ufuzo ngokwasemoyeni.

Makhe ndime apha umzuzu nje, u . . . Ndiziva ndithe rhoqo ukuba nexhala ndicinga ukuba ndizakunibambezela—ndizakunibambezela kakhulu.

83 Kodwa qaphelani; khangela! Mntu ngamnye kuni bethu, niyazi ukuba kwiminyaka phambi kokuba ube uzelwe

wawukutata wakho njengento elufuzo? Injalo loo nto! Imbewu yokhozo lobomi lwalukutata wakho, luphuma koyindoda, hayi kokungumfazi. 'Yabona? Ongumfazi uthwala iqanda, umhlaba wokufukamela, kodwa lona ukhozo lobomi luvela ko . . .

84 Ngoku, ungathi utata wam okanye unyana wam lo uhleli apha. Ngethuba endandineshumi elinesithandathu leminyaka ubudala, unyana wam wayekum. Ndandingamazi, kodwa wayekho. Ngoku, ngenxa yomhlaba wokufukamela, ngeqhina elingcwele lomtshato, waba ngumfanekiselo wam. Ndiyamazi; ndinako ukuba nobudlelane naye. Wafika kanye ngexesha elilixesha elililo.

85 Ngoku, nawe wawunjalo . . . Ukuba unoBomi obunguNaphakade, wawuyi—kuThixo ngaphambi kokuba ibe kwakunokubakho ihlabathi. Wawuyinxalenye, unyana kaThixo, ubunjani bukaThixo. Wayesazi kwa nesigaba esi oyakuza ngaso. Wakunyula kwangaphambili ekunyulela eso sigaba ukuba ufumane loo ndawo, akukho mntu ke unokuyithabatha . . . andikhathali nokuba bangaphi na abalinganisi nezinto ezinjalo, unyanzelekile ukuba ubekho, ngokuba Wazi ukuba uyakubakho. Ngoku, wenziwe wabonakalaliswa; ngoku unako ukuba nobudlelane naYe, nantso ke into Ayifunayo. Ulangazelela ubudlelane, ukuba anqulwe. Kodwa e—ukuba ubomi bakho babungahlelanga bububunjani obukuThixo, ungumlinganisi nje woBukristu. 'Yabona? Kuyakubakho izigidi zezigidi ngezigidi zabo abayakuba ngabalinganisi boBukristu.

86 Intetho endakha ndayenza kutshanje. Ndandikhangele uMzalwana Demos Shakarrian phaya ngethuba babene—besenza iinkomo zibe ngamabhastile, ndajonga kwezo tyhubi zokuvavanya nezinto ezinjalo ezazithathwa zingeniswa ngogqirha ndizikhangele ezo zinto.

87 Koko kuphuma enkunzini kukho into ekwisigidi yeenkozo zobomi eziphuma kwinkunzi ngexesha elinye. Kubekho into ebetha kwisigidi yamaqanda ephuma kwimazi nge—ngexesha. Kodwa uyazi ukuba kuwo wonke loo makhozo mancinane obomi ajikelezayo, isigidi sawo, lunye kuphela olimiselwe ukuba lube nobomi, kwaye linye neqanda elichumileyo? Olu khozo lobomi luncinane luyakukhasa ludlula wonke amanye amakhozo amancinane, liye ngqo phezu kokhozo oluncinane lobomi olufana kanye nalo, luyokufika phezu kwalo lufike ngapha lufumane iqanda elityebileyo lurhubuluze lungene kulo. Ukuze ke ngoko onke amanye afe. Ngoba, uthetha ngozalo yintombi, ngoba, alusiso nesiqingatha ngokuba ngummangaliso—njengokuba lunjalo uzalo lwenyama, indlela olunyulwe kwangaphambili ngayo, lunyulwe kwangaphambili nguThixo.

88 Ngoku, ekuqalekeni, emva phaya, kwiminyaka emininzi phambi kokuba libe laqala ixesha, wena, ukuba unguMkristu ozelwe ngokutsha ngokuhlwanje, wawukuThixo ngoko, uBawo wakho. Kungoko xa wawungena kobu bomi waze wavuma uBukristu, yonke into ihamba kakubi, wawungamangaliswa ukuba kutheni kunjenje noku kunje. Ukuba . . . Wawumangaliswa yiloo nto. Kodwa ngenye imini kwabakho into ethi thaa kuwe. Yayiyintoni? Yayibubomi obabuphaya ezantsi ukusukela ekuqalekeni. Kwaye ukuba . . . ? . . .

89 Ibalana lam elincinane ngokhozi olwafumana—unina walo efumana ukhozi. Naka nandiva ndishumayela ngaloo nto, indlela ekwathi ngayo ukhozi oluncinane lwaqanduselwa kwihoko yeenkukhu. Kodwa lwathi . . . Imikhwa yalo yokuzama ukudla nazo—neenkukhu, ukhozi oluncinane lalingakwazi ukumelana naloo nto, ngokuba lalingelontshontsho indawo yokuqala, kodwa lalisehokweni yamantshontsho lilandela amantshontsho. Kodwa laliye ligrumbe kwindlu eliphempe nezinto ezinjalo, ke ukhozi oluncinane lalungakwazi ukuyimela loo nto. Kodwa ngalo lonke ixesha esasiye sikokoze ngalo nezinto ezinjalo, onke amantshontsho amancinane ayesiya, nalo ke lalisiya.

90 Kodwa ngenye imini unina wazi ukuba wayebeke amaqanda amabini, lingelinyanga. Kwakufanele ukuba kukho elinye kwindawo ethile. Wahamba ke waya kulizingela. Ebhabha ejikeleza, ejika-jika, wade ekugqibeleni wayokutsho phezu kwaloo ndlu yeenkukhu, walufumana usana lwakhe. Waza wakhala elikhwaza. Yayililizwi elaliqondayo ukuba elo yiyonanto ililinganayo. Nantso into elalizingela yona. 'Yabona? Laqonda ke ngoko ukuba lalingelontshontsho; lalilukhozi. Nantso ke indlela yoMkristu wonke ozelwe ngokutsha. Uthi wakufika, andikhathali nokuba mangaphi na amahlelo oye wawajoyina, mangaphi na amagama othe wabeka igama lakho encwadini nezinto ezinjalo, lithi lakufika ela Lizwi likaThixo lokwenene lingqinelweyo lenziwa layinyaniso phambi kwakho, ngolo hlobo, uyaziqonda ukuba ulikhozi kanye kuloo ndawo. Ngokuba konke ukukokoza kwezikhukukazi, joyina lento, ujoyine *leya* uhambe *ngale* ndlela na*ngale* ndlela, yimfitshimfitshi leyo. Kukongezelela okuphandle eLizwini.

91 Xa ukhozo lobomi luye lwangena esizalweni so—songumfazi, aluthabathi . . . Awubi—awubi lukhozo lobomi lomntu usuka kutata wakho, ukuze into elandelayo ube lukhozo lobomi olusuka enjeni, uphinde ube lukhozo lobomi elisuka kwikati, uphinde usuke kwinkukhu; konke kwakukukhozo lobomi olulolomntu. Kwaye uMzimba kaYesu Kristu, uMtshakazi, uyakuba yinxalenye yoMzimba waKhe oyakuthi . . . Yena wayeliLizwi, kwaye uMtshakazi kuyakunyanzeleka ukuba abe liLizwi, iLizwi longezelelwe kwiLizwi longezelelwe kwiLizwi. UkuGwetyelwa kukaLuther,

uNgcwaliso kukaWesley, noBhaptizo loMoya oyiNgcwele lwamaPentekoste, ukubuyiswa kwezipho, nako konke okunye kuhamba kunye. Kufanele ukuba ibe liLizwi phezu kweLizwi, ukhozo lobomi phezu kokhozo lobomi, ubomi phezu kobomi, ukuza kuvelisa isimo esizeleyo soMtshakazi weNkosi uYesu Kristu.

92 Ngoku niyakhumbula, wawububunjani. Ngoku ke nantsi into, emva kokuba sizifumanisile ezi zinto, ukuba uKristu uzela uMtshakazi waKhe, ngoku singena kanjani kuloo Mtshakazi? Ngoku, ngumbuzo ke lowo. Abaninzi bathi, "Joyina ihlelo lethu." Omnye kubo afune uhlobo oluthile lobhaptizo. Omnye ufuna ukwenza *oku* okanye *okuya*. Omnye uthe kufuneka ukuba uthethe ngeelwimi kungenjalo akuwufumananga; omnye wathi akufuneki uthethe ngalwimi. Lo uthi kufanele uxhentse ukuMoya. Athi *lo* kufanele ukhwaze. *Lo* unokuziva. Kulungile ke, kodwa konke kusaphosakele. Ingathini indoda e—okanye umfazi, okanye umntwana kaThixo ozelwe ngoMoya kaThixo ukukhanyela iLizwi likaThixo, ngelithuba uThixo ngokwaKhe alitolikayo athi, "Lilo eli. Ndalithembisa; nali ke," elibonisa licace njengokuba linokuba nako. Ngoba, babanjiwe ukuba bangaliboni. 'Yabona? Wayenokuthini uKristu ukukhanyela iLizwi elilelaKhe? Ukuba uKristu ukuwe, akangekhe akhanyele iLizwi elilelaKhe.

93 Ngoko ke singena njani kulo Mzimba? I Korinte 12, "Sabhaptizelwa ngaMoya mnye kulo Mzimba," ngobhaptizo loMoya oyiNgcwele olunye. Oko ke. . . Ukuba ufuna ukukubhala, kwa I Korinte 12: 13: "Saye sibhaptizwe ngaMoya mnye. . . " Kwaye uMoya ubuBomi bukaKristu (ingaba kunjalo?), buBomi bukaKristu. Kwaye ubomi bayo nayiphi na imbewu—ntoleyo Yena wayeyiMbewu eliLizwi—ephilisa imbewu. Niyayifumana? Ukuba oko—ukuba obo bomi busembewini nolubhaptizo lukaMoya oyiNgcwele luze phezu kwabo, kunyanzelekile ukuba kuvelise imbewu yobomi.

94 Njengokuba ndakhe ndanixelela apha ePhoenix, kungekudala ndandithetha noMzalwana uJohn Sharriat. Kwaye ndandiphaya, waze wandibonisa umthi, wesitras. Wathi—wakhulisa imithi emininzi yeziqhamo zesitras. Waze wandibonisa omnye umthi owawuneendidi ezisibhozo okanye ezilithoba ezahlukeneyo zesiqhamo kuwo. Ndaze ndathi, "Mzalwana uSharriat, luhlobo luni lomthi oluya?"

Wathi, "Ngumthi we-orenji."

Ndathi, "Kutheni kukho ilamuni, netanjarin, netanjelo, nediliya kuwo nje?"

Wathi, "Zonke ziziqhamo zasebusika; zimiliselwe."

"Oo," Ndathi, "Ndiyabona. Ngoku, kulo nyaka uzayo uyakuba nama-orenji wodwa."

95 "Kodwa, owu, hayi, mthi ngamnye uyakuvelisa okwawo—isebe ngalinye liyakuvelisa isiqhamo salo." Abaninzi kuni balimi beziqhamo bayayazi loo nto kulo mfula weziqhamo zesitras; liyakuvelisa okohlobo lwalo.

96 Ukuba ubeka isebe lelamuni emthini we-orenji, liyakuvelisa ilamuni, ngokuba luhlobo lobomi besiqhamo sesitras. Kodwa uyakuvelisa isiqhamo sasekuqaleni. Nantso ke into esiyenzileyo. Similisele, sathabatha safaka imigaqo nezinto ezinjalo, samilisela kwindawo nganye apha. Angathini uMwisile ukuvelisa nantoni na ingengomntwana wobuWisile? Lingathini ihlelo naliphi na ukuvelisa enye into ingengomntwana wehlelo?

97 Kodwa laa mthi ukuba uthe wavelisa isebe lakuqala lawo, uyakuvelisa ama-orenji. Ke ngoko ukuba uThixo uthe wenza nantoni na eBandleni, iyakuba yeyasekuqaleni phaya emva eLizwini kwakhona ngokuchanekileyo. Ifanele ukuba ibenjalo, kuba ubomi busemthini, kwaye buvelisa okohlobo lwawo.

98 Ngoku, sakufumanisa . . . Ngoku ukuba elaa bandla likhulu liye lehla kuzo zonke izigaba livelisa isiqhamo salo, kwaye njengokuba amasebe eyeka athenwa asuka kulo. KuYohane oNgcwele 15 . . . Awuzange uthenwe umdiliya usuke ngoku, Wathena amasebe wawasusa, wawajeca wawasusa, ngokuba ayengavelisi kwasiqhamo. Kwaye—kwaye thina . . .

99 UYesu ufuna isiqhamo se—esisesaKhe. Inkosikazi yakhe imelwe kukuvelisa uhlobo lwabantwana Alulo. Ukuba ke ngoko abavelisi bantwana, bantwana boMtshakazi, abantwana beLizwi, ngoko ke ngabantwana behlelo abo. Ngoko uthando lwakhe lokuqala lolwehlabathi nehlelo, ubuyele emva koko. Ngoko abanakuvelisa obokwenene, obububo, ubuKristu bokuzalwa ngokutsha, kuba akukho nto apho inokuze iveliswe.

100 Kanye njengokuba, unokuthabatha isebe lelamuni ulincamathisele apho phakathi; luyakuvelisa ilamuni, kodwa alinakuvelisa i-orenji, ngokuba lalingekho ekuqalekeni. Kodwa ukuba lwalunyulwe kwasekuqalekeni, lulwazi lwakwangaphambili lukaThixo olwalumiselayo, lwazalwa, lifanele ukuba livelise i-orenji; alinakuvelisa enye into.

101 Nantso ke indlela ngeBandla likaThixo Ophilileyo. Yakufika iyure, wonke umntu . . . Ukuba uThixo uthe wenza into, wonke umntu uba sele eyibambile ibhola ebaleka. 'Yabona? Kwasoloko kuyiloo ndlela. Ndandifunda ibali kwimbali kaMartin Luther kungekudala kwixesha elidlulileyo. Yayisithi kwakungenzimanga ukukholelwa ukuba uMartin Luther wayenokumelana nebandla lamaKatolika aphumelele; kodwa ithi eyonanto imangalisayo, kukuba waba nako ukuyiphakamisela ngentla intloko yakhe ekubaxweni

kwezinto okwakulandela imvuselelo yakhe wabe yena esemi ngqo kungcwaliso lwakhe. 'Yabona? Yinto yonke, ukulinganiswa nayo yonke into isihla . . .

102 Khangela kuNkosk. Semple McPherson, u-Aimee Semple McPherson, lo wayenale tempile phaya. Wonke umshumayeli olinenekazi waba naloo maphiko wabamba iBhayibhile ngendlela efanayo, kanye—kanye ukulinganisa okukokwenyama. Abakwazi ukuba babe yinto abayiyo. Yiloo nto ke amabandla angakwaziyo ukuba yiyo. Ungenza nje ukuba ibandla elithile libe nento ethile eyenye esixekweni, elinye ibandla alikwazi ukuma lide nalo libe nayo. 'Yabona? Akenzi nto iyeyawo kwaphela ngoku. ILizwi likaThixo lilelakuqala. LiLizwi, kwaye Lifanele ukuba livelise okukokwaLo—Uluhlobo lwaLo ngexesha elifanelekileyo, linyuliwe, lamiselwa kwangaphambili nguThixo uBawo.

103 Ngoku, singena njani ke eBandleni eli? Sabhaptizwa ngaMoya mnye sibhaptizelwa kulo Mzimba mnye, uMzimba kaKristu onguMtshakazi, iLizwi. Sibhaptizelwe apho ngoMoya oyiNgcwele.

104 Ngoku, masiqaphele ukuba singaba sikwimihla yokugqibela na okanye hayi. Ngoku, sifumanisa ukuba xa sityhila emva kwiGenesis, malunga, owu, malunga nesahluko se-5—ungatyhila kananjalo kuLuka—ufumanise ukuba u-Enoki wayengowesixhenxe ukusuka kuNowa. U-Enoki . . . Ingena apho kanye ke imbewu yenyoka, kuba ukuba uKayin wayengunyana ka-Abheli, ngoko ke wayengowesibhozo. 'Yabona? Kodwa akukho ndawo eBhayibhileni apho yatshoyo ukuthi uKayin wayengunyana ka-Abheli—okanye uKayin—okanye uKayin wayengunyana ka-Adam, ngokuba iBhayibhile yathi wayengowongendawo. U-Adam wayengenguye ongendawo. 'Yabona? Yena wayengowongendawo.

105 Ngoku, sifumana apha ukuba u-Enoki wayengowesixhenxe ukusuka kuNowa oko kwakungumzekeliso wezigaba ezisixhenxe zebandla. Ngoku, onke amanye la mathandathu amadoda ayephambi kwakhe afa, kodwa u-Enoki watshintshwa, u-Enoki waxwilwa, ongowosixhenxe, ebonisa ukuba siSigaba seSixhenxe seBandla esifumana uxwilo. Ngoku, akukho mathandabuzo ukuba sikwiSigaba seSixhenxe seBandla. Siyayazi sonke loo nto.

106 Ngoku, siSigaba seSixhenxe seBandla esifumana uxwilo. Onke amanye la amathandathu afa. Kodwa u-Enoki watshintshwa ngokuba akazange afunyanwe; uThixo wamthabatha. Kodwa u-Enoki waxwilwa, wayengumfuziselo kubo bonke abo bafayo, kodwa u—uMtshakazi wexa lokuphela uyakubizwa akhutshwe (uxwilo, ngaphandle kokufa) —uyakubizwa akhutshwe kwiSigaba seSixhenxe seBandla. Ntoleyo ithetha ukuthi ngoku siphethe ubungqina beso sigaba. Owu, nkosi! Masiyimbe nzulu kanye ngoku. 'Yabona?

107 Ngoku, nangu kwakhona omnye umzekelo weZigaba eziSixhenxe zeBandla, ukwiSityhilelo 10:7 wokuba imfihlelo enkulu yeNcwadi yayizakuconjululwa kuMyalezo wesithunywa sesixhenxe.

108 Ngoku, kukho uMthunywa phezu kwazo zonke ezi, kubekho ke nomthunywa osemhlabeni. Igama lesiNgesi u*ngelosi* lithetha "umthunywa." Kwaye ngoMyalezo wesithunywa sesixhenxe, xa siyakube sisenza okwaso—sivakalisa ulungiselelo lwaso, xa siqalisa ukuvakalisa ulungiselelo lwaso, hayi kanye xa siqalayo . . . UYesu wathi Akuqala, Waqala ngokuphilisa abagulayo nabaxhwalekileyo. "Kwaye owu, laa Rabi mkhulu, Ungumprofethi!" Kwaye wonke umntu wayeMfuna ebandleni lakhe, kodwa wathi Akuhlala phantsi ngenye imini athi, "Mna noBawo waM siBanye," yaba kokwahlukileyo oko. Yaba kokwahlukileyo. Yaba kokwahlukileyo. "Kwaye ngaphandle kokuba niyidle inyama yoNyana womntu nilisele iGazi laKhe, aninaBomi kuni." "Ngoba, usisithunzela esitya igazi labantu." 'Yabona, 'yabona? Yaba ngumahluko lowo. Akazange ayicacise. Babesele bekubonile ukuqondakalaliswa, ukungqinelwa kweLizwi likaThixo lomhla waKhe lenziwe layinene laqondakalaliswa kubo ukuba WayenguMthunywa lowo weso sigaba. Kwaye kwakungafanelanga ukuba Acacise nto.

109 Abo badisipile nabo mhlawumbi babengenako ukukucacisa, kodwa bakukholwa nokuba babekwazi na ukukucacisa okanye hayi. Bahlala nje bathula bakholwa kuko. Babenokuyixela njani eyokuba babeyakudla inyama yaKhe basele iGazi laKhe? Ngoba, babenganako ukwenza oko, kodwa bakukholelwa, ngokuba babenyulelwe kwangaphambili. UYesu wathi Wabanyula kwangaphambi kokusekwa kwehlabathi. 'Yabona? Bakukholelwa oko. Nokuba babekwazi ukukucacisa na okanye hayi, bakholwa nangoko.

110 Ngoku, khangela! Ngoku, kwiSigaba seSixhenxe sebandla xa umthunywa wesixhenxe eqalisa ukuvakalisa, iimfihlakalo zikaThixo zazizakwaziswa kanye ngoko. AMatywina abathi abahlaziyi . . . Ukuba babenexesha . . . ULuther akazange aphile thuba lide ngokwaneleyo, akazange enze njalo noWesley, izigaba zange zihlale xesha lide ngokwaneleyo. Aba bahlaziyi, babenomyalezo wabo waloo mhla, baza abantu bawubamba bawenza ihlelo. Yintoni ke leyo?

111 Awungeke uyidlule nganto indalo. Indalo isoloko ingqina. UThixo uhamba njengokuqhubeka kwendalo. Kufanele kubenjalo. Njengelanga, ilanga liphuma kusasa; lulusana oluncinane oluzelweyo. Libuthathaka, alinabashushu buninzi kulo. Ngentsimbi yeshumi, liphuma kwisikolo semfundo ephakamileyo. Ekuqineni kwemini, lingena ebomini. Ngentsimbi yesithathu emva kwemini, liyaguga. Ngentsimbi

yesihlanu, liyafa, lidala, libuthathaka kwakhona, libuyela emva engcwabeni. Ingaba sisiphelo salo eso? Liyabuya liphume kwakhona ngentsasa elandelayo. 'Yabona?

112 Khangela kwimithi indlela ethwala ngayo amagqabi, yonke into eyenzayo. Ngoku, sifumana ukuba amagqabi ayawa emithini, aphinde abuyele. I. . . Yintoni? Ubomi buyehla buye ezingcanjini zomthi. Ingaba sisiphelo sabo eso? Buyabuyela kwakhona ngentwasahlobo elandelayo nobomi obutsha.

113 Ngoku, khangela amabandla, indlela athe enza ngayo kwa into enye kuhlaziyo. Aphuma. Olo khozo lwengqolowa lwaluwe emhlabeni lwafa kwiZigaba zoBumnyama zentshutshiso. Lwangena emhlabeni. Kwanyanzeleka ukuba lufe. Nawuphi na umntu ongowomoya angayibona loo nto. Ingathanga imbewu ife ibole, ihlala iyodwa. Kwaye kwafanela ukuba ingene emhlabeni phantsi kweSigaba soBumnyama. Yalala apho, yabola, yaza yaphuma kumagqabi amancinane amabini eBandla lobuLuthere. Kwaphuma kwibandla lamaLuthere amanye amagqabi amabini angamanye, ooZwinglly nabanye. Kuloo nto ke kwaphuma inquma, elalinguJohn Wesley, umvangeli omkhulu wesigaba sakhe. Lawela emva kwakhona. Kwathi emva koko kwavela isigaba senkohliso, esaa sigaba sakwaMoya. Olwaa khozo, lwengqolowa, oluya. . .

114 Nabani na apha owakhe walima ingqolowa? Uzuyijonge ingqolowa. Wakuyijonga. . . Ukuba uphume phaya wathi "Ndinengqolowa." Ukhangeleka ngokungathi unengqolowa apho; uze uyivule uyijongele kufutshane kanye, awukubinangqolowa konke. Unekhasi nje. Akazange asiyale uYesu ukuba kuMateyu 24:22—24, ukuba ngemihla yokugqibela imimoya emibini iyakusondelelana kakhulu ide ilahlekise nabanyuliweyo bengqolowa ngokwayo ukuba bekunokwenzeka. 'Yabona? Ngoku khangela, lisisiphatho.

115 Ngoku, uBomi obenyuka ngoLuther bubo obenza uWesley. UBomi obaphuma kuWesley bubo obenza iPentekoste. UBomi obuphuma kwiPentekoste bubo obenza ingqolowa. Kodwa bona basisiphatho. 'Yabona? Obona Bomi buyenyuka ngaloo ndawo. UMyalezo uyaphumela, kodwa uya ubheka phambili ekubeni yingqolowa. Naso isizathu sokuba ingqolowa iphume ize ivelise yonke into kuxwilo apha phezulu encotsheni. UMtshakazi ngokwakhe uphuma kwisigaba ngasinye, kodwa udiza lobuhlelo luyafa, lome lufe.

116 Ukhe waqaphela kwezi ntsuku zokugqibela indlela eliqala ngayo ukuzitsala limka? Xa laa ngqolowa iqala ukukhula, ngoko i—ikhasi liyaqala ukumka kuyo. Khangela phaya emva ngethuba la ngqolowa incinane wawuyijongile. Uyitsale uyivule ngolu hlobo ukhangele ngaphakathi kuyo ubone; bafumana ithuphana lengqolowa liphaya phakathi.

Kwakunokufuneka uthathe iglasi yokujonga enamandla wamashumi amathathu ukuze ukhangele kuyo apho ubone ukuba kukho iphepha elincinane lengqolowa apho. 'Yabona? Kodwa lusemva phakathi apho, luyaqala ukukhula. Ngoku, ikhasi kufanele ukuba lubekho ukuze lukhusele yona luyinike ithuba lokukhula iphume. Kodwa ngoko wakuqalisa ukukhula umyalezo uqale ukusasazeka, ngoko ikhasi liyaqala ukuzibuyisa umva lumke kuyo. Ubomi ke bona buphume ukusuka ekhasini bungene engqoloweni. Bubheka phambili. Nantso indlela esiyiyo isigaba ngasinye. Sisuka nje—asingeke nje siyicokise indalo; si . . . NguThixo ke lowo eqhubela phambili, indlela Azenza ngayo izinto. Ke ngoku, naso isigaba esiphila kuso kanye ngoku, iSigaba seSixhenxe seBandla.

117 Ngoku, sonke sifanele ukubonakalaliswa kukhozo lwengqolowa ekupheleni. Kweza esinye . . . Ngoku, ukuba uthabatha uLuka isahluko se-17 nomqolo wama-30, Wathi, "Njengokuba kwakunjalo ngemihla yaseSodom, kuyakuba njalo ekubuyeni koNyana womntu, xa uNyana womntu eqala ukuZityhila." Kukuthini ukutyhila? Kukwenza isityhilelo saKhe sokuba Uyintoni na kulo mhla, sityhiliwe sityhilelwe abantu, iLizwi elenziwe labonakalaliswa lalo mhla, lityhilwe ebantwini ngokubonakalalisa koMoya oyiNgcwele, kusenza uYesu aphile phakathi kwethu.

118 Kwaye khumbula, Yena wayemelwe apho eNdodeni, iNdoda. Wathi, "Njengokuba kwakunjalo." Ngoku, Wayefunda kwale Bhayibhile inye siyifundayo, iGenesis. Ngoku, siqaphela ukuba kweso sahluko seGenesis apho uYesu wayethetha sona . . . Sifumanisa ukuba apho wathi Eze ngomva kuloo ntente, uSara esententeni ngaphakathi, Wathi—Wabuza umbuzo. Kwaye yena akazange akholwe yinto eyayizakwenzeka ukuba yayinokwenzeka. Wathi, "Ngoku, Abraham, ndizakukutyelela ngokwexesha lobomi." . . . ? . . . Waze uSara esententeni wahleka ngenxa yaloo nto. Wathi, "Uhlekele ntoni uSara phaya ententeni, esithi, 'Zingathini na ukuba nokubakho ezi zinto?'" UYesu wathembisa, kwaye yayinguYe lowo; u-Abraham wambiza ngokuba nguYe, u-*Elohim,* onamandla Onke. YayinguYe lowo.

119 Ngoku, iBhayibhile ixela kwangaphambili ukuba oko kuyakubuya kubekho kwakhona ngomhla wokugqibela. UYesu watsho. Ke xa nibona ezi zinto ziqala ukwenzeka, zenikhumbule, xa kuqala oku ukwenzeka ngolo hlobo, ngoko kuyakube—nazi ukuba ixesha lisondele lisemnyango.

120 Khangela kwihlabathi ngokwalo. Khangela kwihlabathi, yiSodom ukuba kwakukhe kwakho iSodom. Khangela abantu, bagqwetheke ngokunjani kona ukugqwetheka. Iingqondo zabo zigqwethekile. Abazi ukuba kukuthini na ukuziphatha kakuhle okuqhelekileyo. Khangela indlela ekwaliwana ngayo,

abesini esinye abalalanayo, nayo yonke enye into. Khangela kubafazi bethu, kokunjani kona ukundweba okwenziweyo. Khangela koku kundweba kokungabi nakuziphatha, ukuziphatha kakubi phakathi kwabafazi bethu, ingekuko kwabethu kuphela . . . Uthi, "NgamaWisile lawo." NgabakwaMoya ngokunjalo. Yiloo nto iyonke.

121 Khangela kumadoda ethu; ayajikeleza . . . Endaweni yeLizwi likaThixo, isithethe esincinane sehlelo babambelela kuso endaweni yokuza baphume bakubona uThixo eZenza ukuba aziwe ngokugqibeleleyo. Azimfama, akanako ukuyibona loo nto. Akangeze abe nokuyibona.

Ngoku, khangela into eyenzekayo apha, ngoku sikhawulezisayo. Ndiyacinga ukuba ela nenekazi lifuna ukuba siphume; ndilibona lishukumisa izandla zalo, into ethile yokungathi lifuna ukuba siphume, ngoko kungcono ukuba sikhawulezise.

122 Ke ngoku, qaphela u-Enoki, umzekeliso weBandla. Ngokunjalo uzekelisiwe kwiSigaba seSixhenxe seBandla. Ungayicinga loo nto? ISigaba seSixhenxe seBandla . . . Qaphela, ekuvakalisweni kwe . . .

123 Bangaphi abakholwayo ukuba zibe sixhenxe izithunywa zezisixhenxe . . . ? Owu, siyayikholelwa loo nto sonke ukuba siyayikholelwa iBhayibhile. Ukuba asiyikholelwa iBhayibhile, kakade ('yabona?) asiyikholelwa loo nto. Kodwa zibekhona . . .

124 Ngoku, siphila kwiSigaba seSixhenxe seBandla. Kwaye xa iBhayibhile yathi esi Sigaba seSixhenxe seBandla . . . Xa isithunywa seSigaba seSixhenxe seBandla siyakuqala ukuvakalisa uMyalezo waso, yathi iimfihlelo zezinto zonke ezazijijiwe zagqwethwa kwesi sigaba sonke ziyakutyhilwa ngeloo xesha. Naku ke sibona uNyana womntu esiza phakathi kwabantu baKhe esenza kanye ngokuchanekileyo, engqinela uMyalezo waKhe njengoko Wathi Uyakwenza njalo. Apha sifumanisa oku kwisigaba sokugqibela.

125 Ngoku . . . Nemilindo esixhenxe, njengemilindo esixhenxe, omnye wafika . . . Akazange afike ngomlindo wokuqala, owesibini, owesithathu, owesine, koko wafika ngowesixhenxe. Yayingu-Enoki lowo, owesixhenxe, owathi watshintshwa, uNowa ke, engumzekeliso wamasalela amaJuda, ufanelwe ukuba aqulathwe aweliselwe ngaphaya.

126 Ngoku, kumaxesha eBhayibhile—xa sithetha ngemilindo—kwaye ubusuku babungahlulwanga baziiyure ngamaxesha eBhayibhile. (Ngoku phulaphulisisa, kakade ndizakukhawulezisa ngoku ngokuba bayalifuna eli gumbi.) Hayi, iBhayibhile yayingahlulahlulwanga—okanye ubusuku babungahlulahlulwanga baziyure ngexesha leBhayibhile; babahlulwahlulwe ngemilindo.

127 Kwakukho imilindo emithathu. Ngoku, umlindo wokuqala wawuqala nge—ukusuka nge—9:00 kude kube yeye-12:00; umlindo wesibini wawuqala ngeye-12:00 ukuya kweye-3:00, umlindo wesithathu wobusuku wawubalwa ukusukela kweye-3:00 ukuya kweye-6:00. Ngoku, sinayo imithathu, izithathu ezithathu, ntoleyo ithetha ithoba, inani elingagqibelelanga. Ngoko sibuyela emva kwisixhenxe ukwenzela uxwilo, oluyakuthi luqhubeke ndiyakholwa phakathi kweye-6:00 neye-7:00 intsimbi—okanye eye-6:00 neye-9:00 intsimbi ngentsasa ethile. Ngokuba ixilongo leNkosi liyakuvakala . . .

> Ngalo ntsasa ikhanyayo ingenamafu xa
> abafileyo abakuKristu bayakuvuka,
> Babelane ngobuqaqawuli bovuko lwaKhe;
> Xa abanyulwa baKhe bayakuhlanganisana
> ekhaya ngaphaya kwesibhakabhaka,
> Xa bayakube bebizwa, ndoba lapho.

128 Igama u-*xwilo* eBhayibhileni alisetyenziswanga nokusetyenziswa. Silifaka nje elo gama apha. IBhayibhile yathi, "Kuyakuba kukuthatyathwa, ukuthatyathwa kunyuswe." Sifunda apha kwa—II Tesalonika okanye I Tesalonika kukubo, indlela oluyakwenzeka ngayo olu xwilo lukhulu luyakuthi luqhubeke ngemihla yokugqibela. Phulaphula apha. Sizakuqalisa apha ngevesi ye-13.

> *. . . Andithandi ukuba ningazi . . . bazalwana, mayela nabalele ukufa, ukuze ningabi buhlungu njengabanye abangenathemba bona.*
>
> *Kuba xa sikholwa . . . ukuba uYesu wafa wabuya wavuka, kwangokunjalo naye . . . uThixo woza nabo abalele ukufa ngaye uYesu kunye naye.*
>
> *Kuba . . . oku siyakutsho kuni ngeLizwi leNkosi ukuthi, thina babudlayo ubomi bayakube besekho ekufikeni kweNkosi asisayi kubaphangela . . .* (okanye elo gama *lokuphangela* lithetha *"ukubalela."*) *. . . abalele ukufa.*
>
> *Ngokuba iNkosi ngokwayo iyakuhla . . .* (Ngoku, phulaphulisisa.) . . .
>
> *. . . iNkosi ngokwayo iyakuhla* emazulwini *inendanduluko, inelizwi lesiphatha-zithunywa, ine . . . inexilongo likaThixo: baze abafele kuKristu bavuke kuqala:*

129 Ngoku, ndifuna ukuba uqaphele into enkulu eyenzekayo apha ngoku. Musa ukuphoswa koku. 'Yabona? Ngoku qaphela, iLizwi lithi apha kwa-II BaseTesalonika kukho izinto ezintathu . . . Qaphela, ukusukela kumqolo we-13 ukuya kowe-16 zintathu izinto ezimelwe kukwenzeka phambi kokuba iNkosi ngokwaYo ibonakale. (Ngokukhawuleza ngoku ukuze

sibe nokuvala. 'Yabona?) Into yokuqala eyenzekayo, qaphela: yindanduluko, ilizwi, ixilongo. Masiyifunde ngoku sibone ukuba injalo na. 'Yabona?

> *Kuba iNkosi ngokwayo*. . . (ivesi ye-16) . . . *iyakuhla emazulwini inendanduluko, nelizwi lesiphathazithunywa, ne*. . . *nexilongo likaThixo:*. . .

130 Zintathu izinto ezenzekayo, ilizwi—indanduluko, ilizwi, ixilongo, kufanele ukuba zenzeke phambi kokuba uYesu avele. Ngoku, *indanduluko*. UYesu uzenza zonke ezo zinto zintathu Akuba—Akuba—Akuba—ekuhleni kwaKhe. I"ndanduluko," yintoni i"ndanduluko"? NguMyalezo oqala uphume, iSonka esiphilileyo soBomi sivelisa uMtshakazi.

131 Ngoku, uThixo unendlela yokwenza izinto, kwaye Akawutshintshi umthetho waKhe. Akawuguqguquli owaKhe. . . UnguThixo ongaguqguqukiyo. Ku-Amos 3:7 Wathi Akanakwenza nto emhlabeni ade abe kuqala Uyityhilile kwabangabaKhe abakhonzi abaprofethi. Kwaye uqiniseke kanye njengokuba Wakuthembisayo oko, Uyakukwenza.

132 Ngoku, siphumele kuzo zonke izigaba zebandla, kodwa sithenjisiwe ukuba ngemihla yokugqibela ngokukaMalaki 4 ukuba kuyakubakho ukubuyiswa kwakhona, umprofethi elizweni. Injalo loo nto! Qaphela ubume bakhe ukuba buyakuba njani na. Buyakuba. . . Owu, yena. . . UThixo usebenzisa loo moya amatyeli amahlanu: kwabakanye ku-Eliya, ku-Elisha, noYohane umBhaptizi, wakhupha iBandla, namasalela amaJuda; amatyeli amahlanu, ubabalo, J-e-s-u-s, f-a-i-t-h, ukholo kwaye linani lobabalo elo. 'Yabona? Kulungile.

133 Ngoku khumbula, uMyalezo wathenjiswa. Kwaye xa zonke iimfihlakalo ziyakuba zifumbile ngenxa yeqela labezakwalizwi, kuyakuthabatha u—umprofethi ovela ngqo kuThixo ukuze ayityhile. Kwaye yiloo nto kanye Athembise ukuyenza. 'Yabona?

134 Ngoku khumbula, iLizwi leNkosi liza kumprofethi, hayi kwisifundiswa sezakwalizwi, kumprofethi. Nguye osisipili seLizwi likaThixo. Akanakuthetha nto; akanakuthetha iingcinga ezizezakhe; uthetha kuphela oko uThixo akutyhilayo. Kwanomprofethi uBhileham wathi akulinga ukuze athengiswe—athengise ilungelo lakhe; wathi, "Angathini umprofethi ukuthetha nayiphi na into ingeyiyo athe uThixo wayibeka emlonyeni wakhe?" Yinto eyenziwa nguThixo. Awunakuthetha enye into. Kwaye uzelwe ulolohlobo.

135 Kanye njengokuba ungenako. . . Ukuba ubunokuthi, "Andi—andikwazi ukuwavula amehlo am," ngelithuba ujongileyo. 'Yabona? Uyakwazi. Uthi awunakufikelela ngesandla sakho ngelithuba unako. 'Yabona? Awunako ukuba yinja ngelithuba ungumntu. 'Yabona? Wenziwe ngolo hlobo

kuphela, kwaye uThixo uhleli esenza—kuzo zonke izigaba ngo—Isaya, uYeremiya, no—nabo bonke—u-Eliya, nakuzo zonke izigaba ezadlulayo, apho iqela labezakwalizwi babethabatha yonke into bayenze umxube, Wayethumela umprofethi, amvelise engamkhuphi ndawo. Wayengabi nguye nowaziphi na ezinye iimeko, athethe iLizwi laKhe, abizwe emke apha, eyindoda engqabavu yeNyaniso kaThixo.

136 Kwaye kuhleli kunjalo . . . Indlela owawunokumqonda ngayo, Wathi, "Ukuba kukho phakathi kwenu umntu ongomoya nokuba ngumprofethi . . ." Ngoku umprofethi . . . Kukho into efana nesipho sokuprofetha ebandleni, kodwa umprofethi unyulwa kwangaphambili amiselwe kwangaphambili emiselwe loo yure. 'Yabona? Ewe, mhlekazi!

137 Ngoku, ukuba isiprofetho siphumile, ababini okanye abathathu kufanele ukuba bahlale bagwebe ukuba injalo na loo nto okanye hayi phambi kokuba ibandla libe nokuyamkela. Kodwa akukho mntu ubekwe ngaphambili kunomprofethi, kuba waye—wayeliLizwi likaThixo ngokupheleleyo. WayeleloLizwi kwisigaba sakhe. Wabona uThixo ebonakalalisiwe . . .

138 Ngoku, ukuba uThixo uthembise ukuba uyakusithumela kwakhona ngemihla yokugqibela ukuze azise laa Mtshakazi emkhupha kweso siphithiphithi sezakwalizwi, aze . . . Inye kuphela indlela ekunokwenziwa ngayo oko. Akunakuze kwenziwe oko . . . Ibandla alinako ukumamkela uKristu. Thina . . . Abantu bakwaMoya, asinako ukuthwala lo Myalezo siwuqhubele phambili ibandla likule meko likuyo namhlanje. Singawuthwala siwuqhubele phambili njani kule meko bakuyo namhlanje, ngethuba wonke umntu echasene nomnye, nayo yonke enye into, baye bezizifundiswa kangako? Owu, nkos'enenceba. Sisiphithiphithi. Sele lingene kanye kumahlelo. Kwaye nangeliphi na ixesha, ndiyabacela abezembali—ukuba—ukuba bathethe ngokwahlukileyo. Xesha ngalinye apho umyalezo wathi waphuma emhlabeni waze wawenza ukuba ube ngumbutho, wafa kanye kuloo ndawo. NabakwaMoya benze kanye loo nto inye njengabanye aba . . . AbakwaMoya abaphumayo . . .

139 Nina ma-Assemblies of God, ngethuba ooyihlo noomama benu abakhulu baphumayo kulaa mahlelo phaya emva kweBhunga likaWonke-wonke, bekhwaza bedumisa uThixo bethetha ngokuchaseneyo nezo zinto; naye nibuyele emva kanye njengenja ibuyela emhlanzweni wayo nehagu ibuyela ekuzityikatyikeni eludakeni nenza kwa into enye kunoko bakwenzayo; ngoku nibe seningabecawe kangangokuba niyazivalela izibilini zemfesane, kwaye kufanele ngoku ukuba nibe namakhadi obudlelane phambi kokuba nibe nokuzibandakanya oku nani.

140 Nani bobunye, uThixo waninika umyalezo ololohlobo, kwaye endaweni yokuba nihambele phambili nihlale nje nithobekile nibheke phambili, kwenzeka into yokuba niyekelele nizibumbe. Kwaye niphi nonke ngoku? Nikwikhonkco elinye. Kunjalo kanye! Kwaye uMoya kaThixo uqhubela phambili. "Mna Nkosi Ndiyakutyala; Ndiyakunkcenkceshela oko imini nobusuku hleze kubekho oyakuthi . . . "

141 Wazimisela kwangaphambili ezi zinto ukuba zibe njalo, kwaye Unyanzelekile ukuba akuthumele oku. Into yokuqala eyafikayo xa Eqala ukuhla evela eZulwini, kukho indanduluko! Iyintoni ke? InguMyalezo wokuhlanganisa abantu. UMyalezo uzaku qala. Ngoku, "Ixesha lokulungiswa kwezibane. Vukani nilungise izibane zenu." Yayingowuphi umlindo lowo? Ngowesixhenxe, hayi owesithandathu, owesixhenxe. "Nanko uMyeni esiza. Vukani nilungise izibane zenu." Baze ke benza njalo. Abanye kubo bafumanisa ukuba babengenayo na oli ezibaneni zabo. 'Yabona? Kodwa lixesha lokulungiswa kwezibane eli. Lixesha likaMalaki 4 apho ufika khona . . . NguLuka 17. Ngu—ngu-Isaya . . . Zonke ezo ziprofeto kukuze zibe nako—zibe nokubekwa ngolungelelwano ngokupheleleyo zisenzelwa le mini eZibhalweni, sizibona ziphila kanye kuloo ndawo. Akukho . . .

142 Uyazibona ezi zinto zisenzeka, Mzalwana wam othandekayo, Dade, apho uThixo eZulwini aziyo ukuba ndingafela kanye kweli qonga ngoku, ungakhe—ungakhe ujikele nje umzuzwana. Ndi . . . Kunjalo . . . Kuyamangalisa. Wakubona uThixo evela eZulwini, eme phambi kwamaqela amadoda, eme apho, aZicacise kanye njengoko Wakhe wenza . . . Ibe iyiNyaniso leyo, nale Bhayibhile ivuliwe. 'Yabona? Silapha ke!

143 Kwaye inkqubo yamahlelo ifile. Iphelile. Ayinakuze ivuke kwakhona. Iya ekutshisweni. Nantso into oyenzayo ngomququ wentsimi. Yibaleke. Ngena kuKristu. Musa ukuthi, "NdingowaseWisile!"; "NdingowaseBhaptizi!"; "NdingowakwaMoya!" Ngena kuKristu wena. Kwaye ukuba ukuKristu, akukho lizwi libhaliweyo apha lolikholwayo kuphela. Andikhathali nokuba ngubani na ongomnye othini na. Aze uThixo ayenze loo nto ibonakalaliswe, kuba wena . . . Uthi Akugalela uMoya phezu kweLizwi, kwenzeka ntoni? Kufana kanye nokugalela amanzi nakweyiphi na imbewu. Iyakuphila. Kwaye iyakuvelisa okohlobo lwayo.

144 Uthi, "Ndinalo ubhaptizo lukaMoya oyiNgcwele." Oko akuthethi kuthi usindisiwe, akusondelanga nokusondela oko.

145 Khangela apha, ungumntu onxa-ntathu. Unguye . . . ngaphakathi le ntwana incinane apha ngumphefumlo;

elandelayo ke ibe ngumoya; elandelayo ke ibe ngumzimba. Ngoku, unezimvo ezintlanu kulo mzimba zokuhlangana nekhaya lakho lasemhlabeni. Azinxibelelananga nokunye okuya. Unezimvo ezintlanu zomoya apha, uthando nesazela nezinye izinto ezinjalo. Kodwa apha kulapho uphila khona. Yiloo nto oyiyo.

146 Akazange uYesu athi imvula ina kwabangamalungisa nabangemalungisa? Ungabeka ukhula apha phandle, ubeke nengqolowa phaya, ugalele amanzi kuzo, uzigcine ziphantsi kwezichumiso nezinto ezinjalo, azisayi kuthi zombini ziphile kwangalo manzi? Ngokuqinisekileyo! Kodwa yintoni na ke? Enye kuzo iyakuvelisa ukhula, kuba yiloo nto kuphela eyiyo. Ukhula luyakuphakamisa izandla zalo lukhwaze kanye njengengqolowa.

147 Ayitsho iBhayibhile ukuba ngemihla yokugqibela kuyakuza ookristu bobuxoki, hayi ooYesu bobuxoki ngoku, ookristu bobuxoki, abathanjiswa, abathanjiswe ngokobuxoki malunga neLizwi. Bethanjisiwe ngokwamahlelo kodwa hayi ngokweLizwi, kuba iLizwi liyakuZingqinela. Aliswele nto iyenye; LiyakuZingqinela. Kwaye kuyakuvela abathanjiswa bobuxoki. Ninalo ikhasethi lam malunga naloo nto. Kwaye oko kuthanjiswa . . . Owu, ukuba unokubiza abemnye uthi, "Owu wena—ingaba unguYesu?", "Owu, ngokuqinisekileyo akunjalo!" Abanakumelana naloo nto. Kodwa kusakufikelela ekuthini, "Owu uzuko, ndinayo intambiso . . ." Kwaye yintambiso yenene.

148 Khumbula, uKayafa wayenayo naye waprofetha. Ngokunjalo noBhileham wayenayo waprofetha, kodwa wayengenanto yakwenza noku kungaphakathi. Ngaphandle kokuba ibe yayiyimbewu kaThixo, ufuzo lwaKhe ukusukela ekuqalekeni, unyulwe kwangaphambili, kuphelile ngawe. Andikhathali nokuba ukhwaza kangakanani na, uthetha ngeelwimi, ubaleka, ukhwaza; loo nto ayinanto yakwenza noko. Ukhula lunokukhwaza kanye njengokuba nabani na enokukhwaza kubo. Ndakhe ndababona abahedeni bephakama, bekhwaza, bethetha ngeelwimi, baze—baze basele igazi ngeqokobhe lentloko yomntu, bethandaza kusathana. 'Yabona? Ngoko awuswele nakunye kokokuziva nezinto ezinjalo; zilibale. Yintliziyo yakho kwela Lizwi, kwaye linguKristu. Lingenise apho ngaphakathi, ulikhangele LiZibonakalisa kanye njengokuba Lityhileka njengayo nayiphi na enye imbewu liZibonakalisa liZiqondakalisa kweso sigaba Liphila kuso.

149 ULuther wayengenakuvelisa nto yayingamagatyana kuphela. Abanye aba babezakuvelisa ezinye ezi izinto. Sikwisigaba sengqolowa ngoku. AmaLuthere, amaLuthere okwenene kwafanela ukuba aveliswe uLuther wokwenene.

AbakwaMoya bokwenene kwafanela ukuba bavelise ubuPentekoste bokwenene. Kuphela oko. Kodwa sidlule kweso sigaba siqhubela phambili.

150 Niyazi ukuba icawe yamaKatolika yaqala ngobuPentekoste? Kwaye ukuba ibandla lakwaMoya belinokuhlala amawaka amabini eminyaka, beliyakuba kwimeko embi kunento amaKatolika ayiyo ngoku. Injalo kanye loo nto! Ngoku, oko ndikutsho kubazalwana bam noodade bethu endibathandayo, kwaye uThixo uyayazi loo nto. Kodwa khumbulani, zihlobo, kufanele ukuba ndihlangane nani ngaphaya ngaphesheya emgwebeni. Kwaye kusenokuba akukudanga oko. Kufanela ukuba ndingqinele oko kuyiNyaniso.

151 Ndathi ndakuya phaya ezinkonzweni ndihamba nani ndithandazela abagulayo, kwakulungile, kodwa ndathi ndakuza noMyalezo. . . Ukuba nawuphi na umyalezo uyaphuma, ukuba ungumyalezo wenyaniso, ukuba uyinyaniso, imimangaliso yenene kaThixo, uze ubambelele apho kwelo hlelo, ubokwazi ukuba awungokaThixo, kuba loo nto sele yazisiwe. UYesu waphuma waphilisa abagulayo ukuze abe nokutsala amehlo abantu, kwaze kwalandela uMyalezo waKhe. Injalo loo nto! Kufanele ube nento azakuyingenisa uThixo. Wenza nje. . . IMpiliso eNgcwele ikukuthi. . . Imimangaliso enjalo yeyokutsala amehlo abantu. Eyona ntliziyo yayo nguMyalezo. Nantso ke. Koko kusuka apha ngaphakathi. Uzama nje ukuba abantu bamthande khon'ukuze bahlale baMphulaphule. 'Yabona? Kuba apha phakathi kwabo kukho bathile bamiselwe kwangaphambili ukuya eBomini. Kwaye abanye ukhozo—ingqolowa eyawa emhlabeni, zaze iintaka zayichola. Abanye bawa phakathi kwemithana enameva, abanye ne—bangena kumhlaba olungisiweyo kumhlaba osele ulungisiwe, baza bavelisa.

152 Hayi, ukuthi. . . Into yokuqala yindanduluko—okanye into yokuqala lixilongo ne—okanye ilizwi—indanduluko, kuze ilizwi, nexilongo ke. Indanduluko, umthunywa elungisa abantu ukuba bahlale belungile. Eyesibini lilizwi lovuko. Ilizwi elinye neliya, ilizwi elikhulu uYohane oNgcwele 11:38 neyama-44 elabiza uLazaro waphuma engcwabeni. Liqokelela uMtshakazi, ngovuko kwabafileyo ('yabona?), ukuze baxwilwe nabo. Ngoku, zikhangele ezo zinto zintathu zisenzeka.

153 Into elandelayo yintoni? Yayilixilongo. Ilizwi—indanduluko, ilizwi, ixilongo. Ngoku, into yesithathu lixilongo, elihleli njalo kwiSidlo saMaxilongo elokubiza abantu beze esidlweni; kwaye eso siyakuba sisidlo sangokuhlwa soMtshakazi, isidlo sangokuhlwa seMvana noMtshakazi esibhakabhakeni.

154 'Yabona, izinto zokuqala ezifikayo nguMyalezo waKhe wokubiza uMtshakazi ahlangane. Into elandelayo luvuko

loMtshakazi oleleyo, lo—lo wafayo phaya kudala kwezinye izigaba. Benyuswa kunye, kuze ixilongo, isidlo sasemazulwini—esibhakabhakeni. Ngoba, yi—yiloo nto eyenzekayo, zihlobo.

155 Silapho kanye sesilungile ngoku. Inye into, iBandla eliphumayo limelwe kukungqengqa elangeni ukuze livuthwe. Ukuhlanganisana okukhulu kuyakubakho emva komzuzwana. Ingqolowa—ziyakutshiswa, iindiza, kodwa ingqolowa iyakuhlanganiselwa kuvimba. 'Yabona?

156 Aningobantu bazimfama. Ni—Ningabantu abanengqiqo, kwaye ukuba bendime apha ndathetha ezo zinto ngekratshi . . . Ndizithetha ngokuba zibuBomi, ngokuba ndinoxanduva oluvela kuThixo ukuba ndikuthethe oko. Kwaye kufanele ndikuthethe. Kwaye uMyalezo wam . . . Lonke ixesha ndandisazi phantsi kwempiliso nezinto ezinjalo, yayikukutsala nje umdla wabantu, kusazeka ukuba uMyalezo uyeza. Nguwo ke lo.

157 Laa Matywina aSixhenxe atyhiliwe ke, ezo mfihlelo zibonakalalisa ezo zinto ukuba zizo ezenzekayo. Ndandingazazi, kodwa kukho emi apha ngoku eyayime kunye nam ngethuba nonke nandivayo ndishumayela laa myalezo, *Bahlekazi, Ingaba Kuxesha Nini Na?* Kwaye ngaloo ntsasa kanye apho kwathi kuyakwenzeka khona, kwakumi apho iiNgelosi ezisixhenxe ezivela eZulwini kanye, kwathi ke xa zinyuka, kwakho olwaa qhwithelo lwazithatha lwazinyusa, thina simile, sizijongile njengokuba zimka, inzululwazi yawuthabatha umfanekiso walo kuzo zonke izizwe, ezantsi ukuya eMexico. Kwaye apho ngethuba endandimi apho ndibukele . . .

158 Ngenye imini ndathi ndakuqalisa ukushumayela ezi zigaba zisixhenxe zebandla, ndaze ndatsalela umnxeba uJack Moore, isifundiswa sezakwalizwi esikhulu; ndathi, "Jack, ngubani lo Mntu umi phaya, 'Kukho Ofana noNyana womntu omi apho, enenwele ezimhlophe njengoboya bezimvu.'" Ndathi, "WayeyiNdoda eselula; Angathini ukuba neenwele ezimhlophe njengoboya?"

159 Wathi, "Mzalwana uBranham, yayingumzimba waKhe wozuko lowo." Yangaqondakali kakuhle ke loo nto. Kodwa ndathi ndakungena egumbini ndaqala ukuthandaza, Wandazisa ukuba yayiyintoni na.

160 'Yabona, ndibe soloko ndishumayela ngokuba WayenobuNgangamsha, engeyondoda nje; WayenguThixo ebonakaliswe esenyameni, uThixo, iSibonakaliso soThixo wothando, iZibonakaliso ezikhulu zihlile zabonakalaliswa apha ehlabathini izezikaThixo. UYesu wayeluthando lukaThixo, olwathi lwakha umzimba awathi uYehova ngokwaKhe waphila kuwo. Wayeyinzaliseko yobuThixo

ngokomzimba. Into awayeyiyo uThixo, Wayibonakalalisa ngaloo mzimba. Loo mzimba kwafanela ukuba ufe ukuze Abe nokuhlamba uMtshakazi ngeLakhe—ngelilaKhe—ngeGazi laKhe.

161 Kwaye qaphela, akahlanjangwa kwaba kuphela uMtshakazi, waxolelwa, koko ugwetyelwe. 'Yabona? Wakhe wazama ukufumana igama *ugwebelo* ubone ukuba lithetha ntoni na? Ngoku ngokomzekelo, ukuba uMzalwana uGreen uve ukuba bendisela, bendisenza izinto ezimbi, waze wafumanisa ukuba bendingazenzanga, ngoko eze, athi, "Ndiyakuxolela, Mzalwana uBranham."

162 "Uyandixolela? Andizange ndiyenze loo nto. Undixolela malunga nantoni?" 'Yabona? Kodwa ukuba ndinetyala, ngoko ke ndinokuxolelwa, kodwa andikabi lolungisa, ngokuba bendilenzile. Kodwa igama *ugwebelo* kukuthi "kufana nokuba ubungayenzanga konke"—ugwetyelwe. Ukuze ke iGazi likaYesu Kristu lisihlambulule ngolo hlobo kwisono, kangangokuba sibekwe kwincwadi kaThixo yokulibala. Nguye kuphela Onokuyenza loo nto. Thina asingekhe. Sinako ukuxolela, kodwa singalibali.

163 Ndinganako ukukuxolela, kodwa ndiyakuhlala ndikhumbula ukuba wenza into ezimbi. Ngoko ke awulolungisa, uxolelwe. Kodwa emehlweni kaThixo uMtshakazi ugwetyelwe. Akazange ayenze loo nto indawo yokuqala. Amen. Umi apho etshate noNyana kaThixo olunge kanye, akazange one indawo yokuqala. Ngoba? Wayemiselwe kwangaphambili; Wazifumana ebambeke koku. Ngoku ke Wathi akuva iNyaniso waphuma, iGazi laMhlambulula. Kwaye Umi apho elunge kanye. 'Yabona? Unguye . . . Akukho sono kuYe nakanye.

164 Ngoko ke, uMyalezo ubiza uMtshakazi umhlanganise. 'Yabona? Indanduluko nexilongo. Kwangentsasa enye ngendanduluko yelizwi elikhulu Wakhwaza ngaloo ndanduluko, laze—laze ilizwi lavusa uLazaro. Ngelizwi elikhulu Wakhwaza, "Lazaro, phuma." 'Yabona? Ke ilizwi liyavusa—livusa uMtshakazi oleleyo, abafi abaleleyo.

165 Lize ixilongo ekuvakalisweni kwexilongo, lithi lakwenza njalo, liyabiza . . . Lalisoloko ixilongo libizela uSirayeli eSidlweni saMaxilongo ('yabona?), sona eso yayisisidlo sePentekoste, isidlo esikhulu esibhakabhakeni neSidlo saMaxilongo . . . Ke ngoku, ixilongo laliphelisa ukuhlanganiswa, ukubizelwa esidlweni. Ngoku ke oko si—sisidlo sangokuhlwa seMvana esibhakabhakeni (ngoku, qaphela,)—ukuhlanganiswa ndawonye kuMtshakazi, iSidlo saMaxilongo, iSidlo sangokuhlwa soMtshato.

Sisibone sikwimizekeliso. Ngoku, khangela nje okomzuzwana phambi kokuba sivale.

166 Qaphela, sikubone kukwimizekeliso. Ngoku, ukuba ufuna ukufunda kuMateyu 18:16 ithi, bathathu abangqinayo. 'Yabona? KoNgcwele—I Yohane 5:7 njalo-njalo . . . Isithathu sihleli silingqina. Ingaba kunjalo? Sisiqinisekiso, into ethile eyinyani. Ngamangqina amathathu angqinayo . . . "Ngomlomo wamangqina amabini mhlawumbi amathathu malimiswe lonke ilizwi."

167 Ngoku qaphela, sibe nawo amangqina amathathu. Isithathu lingqina. Ngoku, sesinawo amaxwilo amathathu kwiTestamente eNdala (ubuyazi loo nto?) njengamangqina. Ngoku khangela! U-Enoki wayengomnye; u-Eliya wayengomnye naye; noYesu wayengoMnye. UYesu, eliLitye lembombo ngoku, Waba lingqina. 'Yabona, yayinguYe iLitye lembombo phakathi kweNdala neNtsha iTestamente, kuba kwafuneka ukuba Afe kuqala aze ke axwilwe. Wafa, wabuyela ebomini, wahamba ejikeleza apha kunye nathi, waze wathatyathwa wenyuswa ngoxwilo; ngokuba WayeliLitye lembombo elalidibanisa ezo zinto zimbini kunye. Emva kovuko lwaKhe noxwilo (khangela!), emva kokuba Wayenzayo loo nto eqondakalisa ukuba iyiTestamente eNdala apha . . . Siyazi sonke ukuba u-Enoki watshintshwa. Siyazi ukuba u-Eliya wathatyathwa wenyuswa ngoqhwithelo (injalo loo nto?) ekwinqwelo yomlilo. NoYesu wafa, wangcwatywa, wavuka kwakhona waphila apha emhlabeni waze ke waxwilwa, iLitye lembombo. Naso isithathu ukuze banike ubungqina. Ingaba kunjalo?

168 Ngoku, sele lukhona uxwilo olunye oludlulileyo. Ubuyazi loo nto. Makhe—Makhe sibone ukuba asinakufunda na ngokukhawuleza okukhulu. Masifumane uMateyu isahluko sama-27, size sifumane, malunga, nevesi yama-45 kaMateyu isahluko sama-27. Masibone ukuba asinakukufumana na oko ngokukhawuleza okukhulu size sibone ukuba asinakufumana intwana na yoku enokusinceda ngokukhawuleza okukhulu—27 neyama-45 ndiyakholwa ukuba ndizibhalile apha. Masifunde.

> *Kuthe ke kuthabathele kwilixa lesithandathu, kwada kwesa kwilixa lesithoba kwehla ubumnyama phezu kwawo wonke umhlaba . . .*
>
> *Ke kaloku malunga nelixa lesithoba wadanduluka uYesu ngezwi elikhulu, esithi, Eli! Eli! Lama, sabakathani! Oko kukuthi, Thixo wam, Thixo wam! . . . Undishiye ngani na?*
>
> *Inxenye ke yababemi khona, yakuva, yathi, . . . Lo mntu ubiza . . . u-Eliya.*
>
> *Wesuka wagidima kwa oko omnye kubo, wathabatha imfunxa, wayizalisa ngeviniga, wayifaka engcongolweni wamseza.*

Bathe ke bona abanye . . . khawuyeke, sibone ukuba u-Eliya uzakumsindisa na.

Uthe ke uYesu, ephinde wadanduluka . . . ngezwi elikhulu . . . (Ilizwi elikhulu, ilizwi elikhulu, khangela, uYesu xa wayesifa wakhala ngelizwi elikhulu.) . . . *wawukhupha umoya wakhe.*

Lasuka, ikhuselo, lengcwele lakrazuka kubini lithabathela phezulu lada lesa phantsi; umhlaba wanyikima, namawa acandeka;

Namangcwaba avuleka; zathi izidumbu ezininzi zabangcwele ababelele zavuka;

baphuma emangcwabeni emveni kokuvuba kwakhe, bangena kuwo umzi ongcwele, babonakala kuninzi.

169 Uxwilo olunye ludlule. Mathathu awenzeke kwiTestamente eNdala elungisa kubo lowo iLizwi leNkosi lafika kuye. 'Yabona? ILizwi leNkosi leza ku-Enoki. ILizwi leNkosi leza ku-Eliya. Wayengumprofethi. 'Yabona? ILizwi leNkosi lalinguYesu. 'Yabona?

170 Khangela kwiTestamente eNdala, abangcwele beTestamente eNdala ngoku ekwenzekeni kolu xwilo lokuqala. Qaphela apha kwivesi yama-50: ilizwi lakhe elikhulu lavusa abangcwele beTestamente eNdala kanye njengokuba iLizwi lakhe elikhulu lamvusayo uYesu—okanye lamvusayo uLazaro. 'Yabona? Ilizwi elikhulu lavusa. Kwaye olwesibini luzaliseka kwa-II BaseTesalonika isahluko se-4. Makhe sifunde—sifunde . . . Sisandula ukukufunda oko kwimizuzu embalwa edlulileyo. 'Yabona? "Andithandi ukuba ningazi, bazalwana, mayela nabalele ukufa, ukuze ningabi buhlungu, njenga . . ." Oko kukwa-I BaseTesalonika 4:12-18. Oko—Oko kuyakuba luxwilo lwesibini. Uxwilo lwesibini luyakuba kukuthatyathwa koMtshakazi.

171 Abangcwele beTestamente eNdala bayakuhlala phambi kwaKhe, kwiparadesi eyemkayo. Kwaye abangcwele beTestamente eNdala benyuka ngelizwi elikhulu laKhe Akuba ekhwaza ewunikela umoya. Ngokuba kutheni? Idini, intethelelo yabo ngenxa yezono zabo nababelinde yona . . . Bekholwa ukuba loo Mvana igqibeleleyo iyeza, babenikezela ngexhwane. Waze wathi ekufeni kwakhe wawunikezela umoya, Wakhwaza ngeLizwi elikhulu, baze abangcwele beTestamente eNdala bavuka. Khangela indanduluko nelizwi apha, yinto enye ekubuyeni kwaKhe. 'Yabona? Wawunikela umoya, waze wathi Akwenza njalo idini laba ligqibelele, yesuka iparadesi yakhupha yonke into; abangcwele beTestamente eNdala babuyela emhlabeni kwakhona, bahambahamba emhlabeni, bangena kunye naYe ekuxwilweni kwaKhe.

172 UDavide wathi ngaphaya, “Phakamisani, iintloko zenu, masango aphakade, niziphakamise.”

173 Wathimba intimbo wabapha izipho abantu. Ngethuba abangcwele beTestamente eNdala babengena kunye naYe, bathi, “Ngubani na lo Kumkani wozuko?”

174 “YiNkosi yozuko, eligorha emfazweni—igorha emfazweni.” Nabo bengena, bematsha. UYesu wathimba intimbo. Nanko Esiza nabangcwele beTestamente eNdala, baze—baze bangena kumasango amatsha phaya phezulu, bathi, “Ziphakamiseni, niziphakamise minyango yaphakade, niziphakamise, angene lo Kumkani wozuko.”

ILizwi liphuma ngaphakathi, lathi, “Ngubani na lo Kumkani wozuko?”

175 “YiNkosi, igorha emfazweni.” Amasango abhabha avuleka. Waza uYesu uMoyisi wathimba intimbo abo bakholwayo kuYe, laza iLizwi leza kubo. Apho abangcwele beTestamente eNdala babelele belindile. Wathimba intimbo, wenyukela enyangweni, wathabatha abangcwele beTestamente eNdala wangena. Lunye uxwilo esele ludlule.

176 Uxwilo olulandelayo oluyakwenzeka lukwaba-II BaseTesalonika ileleBandla, uMtshakazi, oyakuvuswa axwilelwe ebuqaqawulini. “Thina badla ubomi bayakuba besekho (ngumzimba lo usaseleyo emhlabeni lowo) asiyi kubaphangela okanye sibathintele abo baleleyo; kuba ixilongo likaThixo liyakuvakala kuqala, baze abafele kuKristu bavuke. (’Yabona?) Size thina sidla ubomi sisaseleyo sixwilwe kunye nabo.”

177 Ngenye imini ndandimi ekoneni yesitrato, ndaye nda—ndandimi phezu—ndandimi ekoneni yesitrato ndikhangele uMhla wokuphuma koMkhosi. Wathi wakunyuka, unyuka ngesitrato, ndandimi apho nonyana wam omncinane uJoseph. Nango usiza—okokuqala yayizinqwelo ezinkulu zemfazwe zidlula, iinqwelo ezindala ezincinane. Emva koko kwavela iinqwelo zamaShaerman ezintsha zemfazwe neenkanunu ezinkulu zinomlomo omkhulu wokudubula ne—u—umlomo omkhulu ovulekileyo kuzo njalo-njalo. Emva koko kwavela amajoni, i—i—noomama abaphethe iinkwenkwezi zegolide. Kwaza kwavela indebe e—ukuhla . . . Kwehla njalo ke kweza indebe, kwaye phambi kwayo kwakukho ingcwaba elilelejoni elingaziwayo; kwaye kwakumi i—ijoni limi apho, ligade kwelo ngcwaba. Kwakume inqwelo yaselwandle kwelinye icala, nomatiloshe kwelinye icala. Kwakukho ke nombhalo owenziwe kwelinye, kwakho umama kwelinye icala ophethe inkwenkwezi yegolide. Wayelahlekelwe ngunyana wakhe. Kwakukho inkosikazi eselula ithokombise intloko yayo phezu kwetafile ilila, nenkwenkwe encinci edlakadlaka yayihleli apho ecaleni, iinyembezi zisihla ngezidlele, yayilahlekelwe

nguyise. Ndacinga, "Lolunjani lona usizi, ndema apha ndajonga, ndababona—amajoni ambalwa ashiyekileyo, ematsha esihla eshwabene emadala, ngolohlobo, enxibe impahla yawo efanayo, kodwa ezibonakalisa ngokuzingca, ngenxa yokuba engama-Amerika."

178 Ndacinga, "Owu, Thixo wam, ngenye imini kuyakubakho udubulo oluvela eZulwini, abafileyo abakuKristu bayakuvuka kuqala. Abo bangcwele beTestamente eNdala phaya emva, abalinde okokudubula, bayakuphuma apho kuqala bangene eluvukweni siyakungena kanye emgceni, sibe sibheka emazulwini; le mizimba midala inokonakala, iyakuguqulwa yenziwe ifane nomzimba waKhe wozuko. Iyakuba—iyakuba kokunjani kona ukuvela ukuya ngasemazulwini 'ngolunye lwezintsuku' ngeloxesha loxwilo lusondeleyo;" owu, sibonakalisa ngokuzingca iGazi likaYesu Kristu lisezifubeni zethu, uMyalezo kaThixo kwiyure ababephila kuyo. Yiloo yure esijonge kuyo, mzalwana.

179 Khangela (xa sivala ngoku), uvuko lwesibini, onke—olokuqala ludlule. Olwesibini lusondele khona ngoku, luzakufika—lusondele kakhulu ngoku.

180 Ngoku, olwesithathu ngalaa mangqina mabini eSityhilelo 11:11 ne-12 wona lawo angala abuyela kunye noMoya kaKristu ukuza kungqina kumaJuda njengokuba wenzayo uYosefu kubazalwana bakhe. Kwaye niyazikhumbula izidumbu zawoo zalala esitratweni iintsuku ezintathu ezinesiqingatha; waze ke umoya wobomi wangena kuyo aza axwilwa, enyuselwa eZulwini. Nango ke amaxwilo akho amathathu weTestamente eNtsha. Mathathu amaxwilo kwiTestamente eNdala, wonke edlula.

181 Ngoku, sesilungile, silindele amaxwilo—uxwilo lwabangcwele. Kuthethiwe ngalo kwaye luyakwenzeka.

182 Xa uThixo ethetha nantoni na, lonke izulu nomhlaba liyakudlula, kodwa iLizwi alingekhe lisilele. Xa uThixo wathi phaya emva kwiGenesis 1, Wathi, "Makubekho ukukhanya." . . . Kusenokuba kwaba ngamakhulu eminyaka phambi kokuba kubekho ukukhanya. Wathi, "Makubekho umthi wepampiri; kubekho umthi wom-oki; makubekho intlango; makubekho intaba; makubekho *oku*." Wakuthetha oko. Uyabona? Kwaye okoko nje kuphumile emlonyeni waKhe kuliLizwi, kufanele ukuba kubonakalaliswe. Kunyanzelekile ukuba kubekho. Xa . . .

183 Ukuze ke ngenye imini Ababize abakhuphe abantu bakhe, Wathetha ngendoda ke eyayibizwa ngokuba nguMoses ngeNtsika yoMlilo, ukuKhanya, okungcwele, osulungekileyo uMlilo. UMoses ke wayengenako . . . Abantu babengenakumkholelwa uMoses, ngoko Wathi, "Bakhuphe beze kule ntaba."

184 Ngaloo ntsasa intaba yayizele ngumlilo, kubaneka, neendudumo, ngolohlobo, baze abantu bathi, "Makangathethi uThixo; makuthethe uMoses ('Yabona?), hleze sitshabalale."

185 UThixo wathi, "Andisayi kuthetha nabo kwakhona ngolu hlobo, kodwa Ndiyakubavelisa umprofethi. Kwaye Ndiyakuthetha ngaye, ukuba oko akuthethileyo kuyenzeka nize nimve, ngokuba Ndi—Ndinaye." Ngoku, Wakuthetha oko. Wathi kuyakwenzeka.

186 Khangela kumprofethi u-Isaya emi apho, indoda, indoda enobulumko, indoda eyayifundiswe kakuhle ngukumkani, kuba wayehlala no-Uziya ukumkani, owayeyindoda ebalulekileyo. Wazama ukuthatha indawo yomshumayeli ngethuba elithile wangena, wabethwa ngeqhenqa. Yiloo nto kanye endayixelela aMadoda angooSomashishini. Musa ukuzama ukuthatha indawo yomshumayeli. Hayi, mhlekazi! Hlala kanye apho ukhoyo. 'Yabona? Yenza umsebenzi, uThixo athe wawubeka—wakuxelela wona. Ukuba ungumnwe, awunakuze ube yindlebe. Ukuba uyindlebe, awunakuze ube yimpumlo, impumlo okanye iliso. 'Yabona? Hlala kwindawo yakho.

187 Nawuva laa myalezo ngenye imini wawuselusasazweni. *Ukuzama Ukwenzela Into UThixo*. UDavide wayengukumkani, bonke abantu bekhwaza benxakama bekhwaza ukuba kulungile oko, kodwa akazange anxibelelane nomprofethi kaThixo. Waze umntu wafa, yaze yonakala yonke loo nto. Musa ukuzama ukumenzela inceba uThixo. Linda kude kube kukubiza kukaThixo. Kuyeke kuze ngendlela yaKhe yokukwenza. "Ndizakuqalisa le nto inkulu, ndizakwenza *oku*." Lumka, mzalwana.

188 Ngoku, uDavide wayesazi ngcono kunoko, uNatan wayekho ngaloo mhla. Wayengazange axelelwe nokuxelelwa ngaloo nto. 'Yabona? Waxelela abathetheli bamakhulu nabamawaka. Bonke abantu bakhwaza benxakama bexhentsa be. . .?. . .Babenako konke ukuziva bengamakholwa, kodwa oku kwakungekho mgceni naselulungelelweni lweLizwi likaThixo, kwasilela ke. Nantoni na eyenye engangqamananga nolungelelwano lweLizwi likaThixo iyakusilela. LiLizwi likaThixo kuphela eliyakuhlala ngonaphakade. "Izulu nehlabathi liyakudlula kodwa iLizwi laM alinako."

189 Qaphela u-Isaya, laa ndodana isisilumko yayimi apho. Kwathi ngequbuliso uMoya wamhlela. Akazange abe nakuthetha enye into, wayengumprofethi. Wathi, "Yabona, intombi iyakumitha. Sizalelwe uNyana—sizalelwe uMntwana, siphiwe uNyana. IGama laKhe kuyakuthiwa nguMthetheleli, yiNkosana yoxolo, uThixo oliGorha, uSonini Nanini. Kukuphela kwaKhe. . .ukuThethela kuyakuba sesixhantini saKhe. . .?. . .Ubukumkani baKhe abuyi kuba nasiphelo."

Yayinokuyithetha njani ngengqondo yayo laa ndoda eyokuba intombi ingamitha? Wonke umntu wayehleli elindele loo nto. Yayisele ithethiwe; yayingu-ITSHO INKOSI. Kwakunyanzelekile ukuba yenzeke, kuba yayiliLizwi likaThixo elifanayo nokuba lalinjalo kwiGenesis apho Watyala khona imbewu phantsi kolwandle, ngethuba kwakusenyanyeni, ingamanzi phezu kwenzonzobila. 'Yabona, kwakunyanzelekile ukuba yenzeke.

190 Kwaye ngenye imini kumakhulu asibhozo eminyaka emva koko isizalo sentombi sathwala iMbewu kaThixo, iMbewu edaliweyo. Yazala uNyana. Kwaloo Nyana mnye wema apho ngenye imini waze Wathi, "Lazaro, phuma." Yaza indoda eyayisele ifile iintsuku ezine ibolile, impumlo yayo iwile, yanuka; yaphuma. Wathi, "Musani ukumangaliswa, koku kuba iyeza iyure (amen!) apho bayakuthi abalele emangcwabeni balive iLizwi loNyana kaThixo." Ngoko sele ithethiwe; kunyanzelekile ukuba ifike. Kuyakubakho uxwilo.

191 Owu, bethu! Ndikhumbula umyalezo wam wokugqibela eCalifornia apho ndandicinga ukuba andinakuphinda ndibuyele kwakhona, apho ndathi ndaxela kwangaphambili ukuba iLos Angeles iyakutshona ngaphantsi kolwandle. Kwaye ITSHO INKOSI, kuyakwenzeka! Iphelile; ikhukulisiwe; igqibekile. Ngeyiphi iyure? Andazi ukuba kuyakuba nini na, kodwa iyakweyela. Kanye emva kwezo nyikima zinkulu ziyakuqala ukuyixhuzula ziyijikele.

192 Zenikhumbule, abaninzi kuni madoda ayemi apho, elaa litye ngalaa mini xa iNgelosi yathi yehla apho kwaze okwa kuKhanya noMlilo wehla uvela eZulwini laze ilitye ngethuba endandimi apho, amatye ajuleka esuka entabeni, esiwa macala onke apho. Yaze yadubula kathathu ngamandla; ndathi, "Umgwebo uzakubetha uNxweme lwaseNtshona." Kwiintsuku ezimbini emva koko i-Alaska yaphantsa ukweyela.

193 Khumbula, loo Thixo mnye wathetha oko, wathi i-Los Angeles igwetyiwe. Kwaye kuphelile ngayo. Andazi ukuba kuyakuba nini na; andinakukuxelela.

194 Ndandingazi nokuba ndayithetha loo nto. Kodwa lo mzalwana ulapha ndiyakholwa yayinguye . . . Hayi, omnye wabakwaMosely, ndiyakholwa, wandifumana esitratweni phaya phandle. Ndandingazi ukuba kwakuyintoni na ndade ndakhangela emva. Ndaza ndajonga emva eSibhalweni, uYesu wathi, "Kapernahum, Kapernahum, kufuthi kangakanani na . . . Wena uziphakamisele (gxebe) eZulwini uyakuthotyelwa phantsi kwelabafileyo, kuba imisebenzi emikhulu eyenziwa kuwe ukuba—yayenziwe eSodom ngeyisemile nanamhlanje." Kwaze malunga emva kwekhulu elinamashumi amahlanu leminyaka ukusukela apho—iSodom yayisele isemhlabeni—ke iKapernhum iphantsi kwamanzi nayo namhlanje.

195 Kwaye kwaloo Moya kaThixo mnye wathetha zonke ezo zinto wazenza zonke ezo zinto, Wathi apho, "Owu, sixeko, iKapernahum, ozibiza ngegama leengelosi, Los Angeles. Indlela oziphakamisele ngayo eZulwini. (Uyeyona ngcambu nesihlalo sikaSathana. 'Yabona?) Uziphakamisile."

196 Abashumayeli, ilingcwaba kubo. Amadoda alungileyo aya phaya afe njengeempuku. Kokunjani ukungcola.

197 "Wena uzibiza ngegama leengelosi, ukuba imisebenzi yamandla yayenziwe eSodom eyenziwe kuwe, ngeyisemi nanamhlanje. Kodwa iyure yakho ifikile." Khangela nje ubone. Ukuba akwenzekanga, ndingumprofethi wobuxoki. 'Yabona? Yiyo leya, imi phaya.

198 Ndiyakhumbula ngobo busuku . . . Phambi kokuba ndibone oko, ndabona umboniso wangaphambili woMtshakazi. Ndandimi apho ndaza ndabona inenekazi elincinane elihle linxibe ngokufanelekileyo nezinto ezinjalo limatsha lidlula. Kwakukho Othile emi ngakum embonweni, ndaza ndabona ndathi, "Umboniso wangaphambili woMtshakazi." NdaMbona edlula. Beza ngakweli cala bajikela.

199 Ndaze ndaliva lisiza; i—ibandla linyuka livela kwelinye icala. Kwavela ibandla lase-Asia. Owu, uthetha ngokungcola. Nako kusiza ibandla lase-Europe. Owu, bethu! Ndaze ndeva umculo werock 'n roll usiza; lowo ke yayinguNkosz. Melika, ibandla. Kwaye lalingenayo kwampahla. Lalinamaphepha, into enjengemaphepha-ndaba, engwevu, liyibambe phambi kwalo, lingqungqela irock 'n roll—uNkosz. Melika olibandla.

200 Ndema apho phambi kwaKhe. Ndacinga, "Owu, Thixo, njengomlungiseleli, ukuba yeyona nto ingcono sasinokuyenza le, owu, owu!" Uyazi indlela onokuziva ngayo. Ndaze ndacinga, "Thixo ndifihle; ukuba nje ndinokumka kule ndawo. Ukuba konke esakwenzayo, kube mhlawumbi yile nto esayivelisayo, ukuba koko . . ."

201 Kwaze kwathi bakudlula abo bafazi, bonke besenza zonke indlela zomngqungqo nokunjalo, benenwele ezimfutshane, beziqabe ubuso. Bathi bakudlula ngolo hlobo, bebefanele ukuba bazintombi esezizintombi kuKristu . . . Wathi akudlula ngolo hlobo . . . Ndayiguqula intloko yam, uyazi ngolu hlobo . . . Bebambe nje phambi kwam; kwakunjalo—ilihlazo, umva wabo. Babehamba ngolo hlobo.

202 Ndaze ndayiguqula intloko yam ndilila kanjalo. Ndathi . . . Andi—Andinakumelana naloo nto ndawo, Abe emi apho, mna ndisazi ukuba ndingumlungiseleli webandla ibe iyiloo nto endaMvelisela yona. Ndathi, "Owu, Thixo, andinakuyijonga le nto. Mandife. Mandi—Mandiphele ndingabikho," ngoloo hlobo.

203 Kwathi nje ukuba liphume—thuba ngalinye kuvela elinye lawo, ayeye aphume ngendawo ethile angabikho, ndive nje

isandi sawo njengokuba esimka. Ndaze ndeva into efana *noPhambili Majoni aMakristu.* Ndakhangela, nako kuvela elo qela lamantombazana amancinane angcwele kanye njengokuba ayenjalo, onke enxibe kakuhle, iinwele zawo zijinga ukuza kufika emqolo kuwo, egudile, ecocekile, ematsha ngokwesingqi seVangeli. WayeliLizwi. Kwakhangeleka ngokungathi wayemnye kwisizwe ngasinye. Ndakhangela ke njengokuba babedlula, ndababona bedlula. Endaweni yokuba behle, baqalisa ukunyuka. Ndaze ndaqaphela omnye wabo ezama, ababini okanye abathathu kubo bezama—bephuma emgceni; ndakhwaza, "Hlalani emgceni!" Waza umbono wandishiya, ndabe ke ndimi kweli gumbi ndikhwaza, "Hlalani emgceni!" Emgceni lowo . . .

204 Ndiyamangaliswa ingaba mhlawumbi sele kudlule? Ingaba uMtshakazi sele ebiziwe? Ingaba yiloo nto esikuyo namhlanje? Ufanele ukuba abunjwe enziwe ngokomfanekiselo kaKristu, uKristu ke uliLizwi. Yiloo nto ke kuphela. 'Yabona, ulapho, eLizwini, ulungile . . . 'Yabona, akunakubakho nanye into enokongezwa. Awunakuba ngu—ngumfazi o—esinye isandla sifane nendoda esinye isandla sibe neenzipho ezifana nenja; kufanele ukuba ngokugqibeleleyo ube liLizwi leNkosi, njengokuba Yena eliLizwi. Umtshakazi uyinxalenye yoMyeni. Umfazi uyinxalenye yomyeni wakhe, kuba uthatyathwe kumyeni. U-Eva wayeyinxalenye ka-Adam esuka ecaleni lakhe. Ngokunjalo unjalo uMtshakazi, engathathwanga ehlelweni, koko ethathwe esifubeni seLizwi likaThixo lalo mhla.

205 Uxwilo:

Ixilongo leNkosi liyakuvakala;
Abafele kuKristu bayakuvuka,
Babelane ngozuko lovuko lwaKhe;
Xa abanyuliweyo bayakuhlanganisana
ekhaya ngaphaya kwesibhakabhaka,
Xa bayakube bebizwa ngaphesheya . . .
(Masizame sonke ukuba lapho, zihlobo.)

206 UThixo anisikelele. Kuthethiwe; kunyanzelekile ukuba kwenzeke. Luyakubakho! Kwaye bantu bancinane, akukho mntu ukufunayo ukufa; akukho uku—ukufunayo ukulahleka. Mandinixelele, nokuba wenza ntoni na, andikhathali nokuba uyihamba kakuhle icawe nokuba uthembeke kanganani na ebandleni . . . Ilungile loo nto; akukho nto ichasene naloo nto; ufanelwe kukuya enkonzweni. Yenze loo nto; qhubela phambili usiya enkonzweni, kodwa nantoni na ekuyiyo, zilahle kude izithethe uhambele phambili ungene kuKristu; kuba liyakuvakala ngolunye lwezintsuku, kwaye uyakuba ubambeke kuphawu lwerhamncwa lukuwe ube ungazi ukuba luyintoni lide libe liphelile ixesha. Injalo kanye loo nto!

207 UThixo akusikelele. Ndicela uxolo ngokunibambezela. Kwaye khumbula, ndibagcine ixesha elide; injalo loo nto. Kwaye lo mnikelo beniwuthabathela mna, ntoleyo ndingayiceliyo ukuba niyenze, Mzalwana . . . Ngokwam . . . Luncedo olo. Wuthabatheni nihlawule lehotele i—ixesha elingaphezulu esilihleliyo, kuba ndilithabathile. Bendinezinto ezimbalwa apha. Ndinesithuba sesibhozo okanye ishumi lamanye amaphepha athetha ngoxwilo apha, kodwa ndi—andi—andibanga naxesha lakuwafaka.

208 UThixo anisikelele! Niyayithanda iNkosi uYesu? Masikhe sime sizole umzuzwana nje ngoku, ngokuzolileyo, ngentlonipho. Nikukhumbule oko ndikuthethileyo. Khumbula, sikwiiyure zokugqibela. Ezi . . . ?

Izizwe ziyaphuka;
uSirayeli uyavuka;
Imiqondiso eyaxelwa yiBhayibhile:
Iintlungu zeNtlanga zibaliwe zizele zinkathazo.
Buyani, okanye Nimke, kukuni.

Usuku lwentlangulo lusondele;
Intliziyo ebantwini ziyema kukoyika.

Zaliswani nguMoya
Izibane zenu zikhanye,
Khangelani phezulu, intlangulo yenu isondele.
(Niyayazi loo nto?)

Abaprofethi bobuxoki bayaxoka;
Bakhanyela iNyaniso kaThixo; (Siyazi ukuba yinyaniso yonke leyo, akunjalo?)
. . . . . .

NdiyaMthanda, ndiyaMthanda,
Ngokuba Wandithanda kuqala,
Wathenga usindiso lwam
EKalvari emthini.

209 Bangaphi abaMthandayo ngenene, phakamisa isandla sakho. Ngoku, ndifuna ukuba nithi ngoku sisaliculayo kwakhona, nibambane izandla nomntu okufutshane, nithi, "UThixo akusikelele, mhambi!" Singabahambi asingabo, umhambi ngumntu wasemzini?

NdiyaMthanda, (Nantso ke, nangaphaya kwetafile.) ndiyaMthanda,
Ngokuba Wandithanda kuqala,
Wathenga usindiso lwam
Ekalvari emthini.

210 Ufuna ukulufumana uxwilo? Bangaphi abanomdla ekufumaneni uxwilo, yithi, "Thixo, ndifuna ukulufumana ngentliziyo yam yonke."

Bambelela Kwisandla Esingaguqukiyo SikaThixo. Niyalazi elo culo? Niyalazi, Dade? *UBambelela Kwisandla Esingaguqukiyo sikaThixo*. Andazi ukuba li . . . Liphi na . . . ? . . . Liphi . . . Hee?

Bambelela kwisandla sikaThixo esingaguqukiyo!
Bambelela kwisandla sikaThixo esingaguqukiyo!
Yakha amathemba akho kwizinto ezingunaphakade,
Bambelela kwisandla esingaguqukiyo sikaThixo!

Niyalithanda?

Lakufezeka uhambo lwethu,
Ukuba ubunyanisekile kuThixo,
Lihle liyakhanya ikhaya lakho ebuqaqawulini,
Oyakuthi umphefumlo wakho ogcobileyo ulibone!

Bambelela kwisandla esingaguqukiyo sikaThixo!
Bambelela kwisandla esingaguqukiyo sikaThixo!
Yakhela amathemba akho kwizinto ezingunaphakade,
Bambelela kwisandla esingaguqukiyo sikaThixo!

Ndifuna ukuba uthobe intloko yakho okomzuzwana ngoku.

Musa ukulangazelela ubutyebi beli hlabathi obungamampunge,
Obonakala ngokukhawuleza okungaka,
Funa ubutyebi basezulwini,
Obungasayi kudlula!

Bambelela kwisandla esingaguqukiyo sikaThixo!
Bambelela kwisandla esingaguqukiyo sikaThixo!
Yakhela amathemba akho kwizinto ezingunaphakade,
Bambelela kwisandla esingaguqukiyo sikaThixo.

211 Ngoku iintloko zenu zithotyiwe ninoku engqondweni, nisazi ukuba sithobe iintloko zethu sizijongise eluthulini apho sasivela khona, ngenye imini sakubuyela khona; usazi ukuba unomphefumlo apho ngaphakathi omelwe kukuphendula kuThixo . . . Kwaye ukuba uziva ukuba awululungelanga olo xwilo, ukuba lunokuba ngokuhlwa nje, ungafuna ukuba ukhunjulwe emthandazweni, phakamisa nje isandla sakho. Asinayo indawo yokubizela ngaphambili. Isiguqo sakho yintliziyo yakho phofu. Phakamisa isandla sakho. UThixo akusikelele wena, nawe. Bethu! "Ndiziva ndingakulungelanga, Mzalwana uBranham. Ndi—Ndi—Ngenene ndi—ndifuna ukuba nguMkristu. Ndizamile ukuba nguye, kodwa kusoloko kukho into ethile esilelayo. Ndi—Ndiyazi ukuba ndi—andikho kanye kwindawo endimelwe ukuba kuyo. Yiba nenceba kum, Thixo.

Ndiyasiphakamisa isandla sam, yiba nenceba kum." Ngoku, zimalunga namashumi amabini okanye amathathu izandla esele ziphakamile kweli qela lincinane. Kukho ezinye eziphakamayo.

212 Thixo Othandekayo, Uyazi ukuba yintoni na esemva kwesandla ezantsi entliziyweni. Ndiyathandaza, Thixo othandekayo . . . Inye kuphela into endinoxanduva lwayo, kukuthetha iNyaniso kuphela. Kwaye Thixo othandekayo, bafuna ukusindiswa. Bafuna ukuba ngenene . . . Aba—Abafuni nje into ethile evakalayo, ukuzenzisa okuthile, inkqubo ethile yobuhlelo, imfundiso ethile, umgaqo othile owongezelelweyo. Bayaqonda, Bawo, ukuba kuthabatha iLizwi elisulungekileyo elungangxengwanga likaThixo. Yonke enye into iyakudlula, namazulu nehlabathi, kodwa Alingekhe. Kwaye ukuba sileloLizwi, ihlabathi liyakudlula limke phantsi kwethu, kodwa asinakuze sidlule thina, ngokuba silelo Lizwi, uMtshakazi woMyeni.

213 Ndithandazela ngamnye kubo, ukuba Ubaphe, Bawo, njengomthandazo wam onyanisekileyo . . . Kwaye ndixolele, Bawo, ngokuba ndibe nemihlali ngokuhlwanje, ndixhuma kude kube semva kwexesha, ndize—ndibe ngongcangcazelayo, ndithetha amazwi aphukileyo nanqunqiweyo. Ngandlela ithile, Moya oyiNgcwele omkhulu, wacukuceze uwahlanganise ngendlela eyeyaKho eNgcwele. Uwafake ezintliziyweni zabantu ngokusuka entliziyweni yam nangesizathu nenjongo ebekungayo entliziyweni yam ngawo. Awunakukwenza oko, Nkosi. Usindise abo banokusindiswa ubatsalele kuWe, Nkosi. Kwaye sanga singayilungela loo yure yokuxwila isondeleyo. Ngokuba sikucela eGameni likaYesu. Amen.

UThixo anisikelele. Ngoku umongameli we—wenkomfa.

UXwilo, Umq. 4 Inani 1
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Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi Mgqibelo ngorhatya umhla we-4 kuDisemba, 1965, eRamada Inn, eYuma, e-Arizona, eMelika, wathatyathwa kwisishicilelimazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-1995 ngabe:

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