


# Uqobo

 Ndinovuyo kakhulu ukuba lapha kusanje ndive le mvuselelo, ngelithuba kanye ndiza eqongeni. Ndicela uxolo ngokufika emva kwexesha, kungenxa yabagulayo phaya ngasemva, neemoto, ezibuzezezigulana, kwa—kwaze kwafuneka ukuba ndithabathe abo bangabanga nakungena (uyabona?) phambi kokuba ndibe nokungena.

Ngoku, ingaba laa dade uno—umfo omncinane, angabuyela apha ngale njikalanga. Ndifuna ukushumayela kwakhona ngorhatyanje, ukuba iNkosi ithandle. Ukuba akanako ukubuyela olo sikelelo ngoko (ekubeni ndime ithuba elide kangaka ngelixesha), kulungile, mxeleleni ukuba—angaluzisa ngoko olo sana. Kodwa ukuba unako ukubuyango—ngoko—ngokuhlwanje, kuyakuba kokona kungcono kuthi. Kodwa nokuba yiyiphi na afuna ukuyenza; nokuba ithetha ntoni na. Kuba, ukuba akanakuba nakuzi, sizakumzisa ngoko lo mncinane ukuze asikelelwe. Kwaye ngoku, bonke aba... Ngelithuba ndisathethayo, ukuba ufuna ukuza ngoku a—iyakuba lixesha kanye ngoku... .

Ngoku, ngokuhlwanje kukho okubaluleke kakhulu... . Ndi—ndifuna ukuthetha ngengongoma, umyalezo wesiprofetho ka *Mhleleli, Ingaba Lixesha Na Eli?* Ngoko, ukuba iNkosi ithandle, ndifuna ukuthetha ngaloo ngongoma ngokuhlwanje: *Ingaba Lixesha Na Eli, Mhleleli?*—okanye *Mhleleli, Ingaba Lixesha Na Eli?* gxebe. Ukuze ke, ndifuna ukuthabatha eli thuba phambi kwebandla, lona... . Zininzi izinto ezenzekileyo kwezintso zibalwa zidlulileyo ezikhombisa kwi—kwinto ethile enkulu endingayiqondiyo. Kodwa si—sihlala njalo... . Iindlela zikaThixo zingaphaya kokuqondwa ngumntu, ngoko simelwe nje kukuhamba ngokholo. Ukuba nabani na wayenokumcacisa uThixo, ngoko bekungasayi kuba safuneka nganto ukuba nokholo, ngokuba u—uyazi ngoko. Kodwa sihlala nje ngokholo.

Ke kusanje ndicinge ukuba ndibe nenkonzo nje eqhelekileyo yokuvangela, ngokuba... . Ndibe buziyika iingcinga zam emva kokuba ndihlile ndafika ndabona abangaka abemi ngeenyawo, kube kukudala kangaka belindle. Ke ngoko, ngokuhlwanje, mhlawumbi ka—ncinane apha, ukuze ndiqhubele phambili noku, oko ndifuna ukukuthetha.

Inye into endingathanda ukuyazisa, ngelithuba abaninzi basahlalangeneyo—nihlangene nibaninzi, yinto endiyen—ndakubaleka ukuyazisa ngeziveki zibalwa zidlulileyo; yeyokuba, imithandazo yenu iphendulwe malunga netyala lerhafu ebendinalo norhulumente. Lilungisiwe. Kwaye ke si... .

Li—liphelile ngoku. Njengokuba abaninzi benu beqonda, ukuba into ebebe bambene nam ngayo zezitshekhi bezibhalelwe iimvuselelo; nangoko, bazama ukuthi ibizezam phaya baze bafuna ukundidla amakhulu amathathu amawaka anento eedollar ngenxa yokuba beziyinto eyeyam. Kwaye bezingeyiyo; bezizezmvuselelo. Kwaye ibandla liyazi ngaloo nto; nonke niyazi ngaloo nto.

Ukuze okokugqibela, bafikelela ekukubekeni oko... (Ndizakuninika inkcazelwana yoko kuqhubekileyo.) Bebesondele malunga neminyaka emithathu ukuya kwemihlanu (kusondele kwemihlanu, ndiyaqikelela), etyaleni, kunyukwa kusihliwa, nesimilo, nayo yonke into. Kodwa ndinombulelo kakhulu ngokuba ababanga nakufumana nto ngokuchasene nam, ukuze babe nokundibeka ityala ngenxa yayo. Ngoko akhange kubekho kwanto yakubekwa tyala, bathe nje kuphela, kokwam nje—kukungazi kwam nje, ndiyaqikela. Kodwa ekungazini kangako ngomthetho, baye bandzizela iitshekhi; ndize ndizisayine, ndibeke igama lam kuzo, ndizifake kwiphulo lemvuselelo. Kodwa ke, okoko nje ndibeke igama lam kuzo, ibizezam. Uyabona? Akunamsebenzi... Kwathiwa. “Yinto elunge kakhulu leyo kuwe ukuba—ngoloo hlobo, kodwa ibizezakho, waze wanikela ngazo ebandleni. Kodwa nje ukuba ubeke igama lakho kuzo, ibizezakho; akunamsebenzi nokuba bezijoliswe enini na, bezibhalwe zabhekiswa kuwe.” Ngoko, ukuba bezibhalwe u—umntu ebebhale apho u “isipho somntu,” ngekulungile; kodwa bezibhalwe *William Branham* (‘yabona?); ndaze ndathi ndakubeka igama lam kuzo, ya—yayiloo nto ebange oko; ibiyiloo nto iyonke. Ngoko zazize... Kwaze ekugqibeleni ngomthandazo... .

Kwaye kungekudala kakhulu kwixesha elidlulileyo ke, uyazi, bathe—ndabona umbono wendoda enkulu, emnyama, emdaka bumsi, engqombela, enoqweqwe, (ngathi yingwenya) ishukuma isiza ngakum ineminwe yentsimbi. Ndandinemela enye encinane, kanjalo, yabe kubhalwe kuyo *Urhulumente Wezizwe Ezimanyeneyo*. Andakwazi kunceda nto ke, andaba nakuzinceda; yaze iNkosi yafika kuloo ndawo, yaba iyoyiswa ke. Kwaye niyakhumbula ndinixelela oko kudala kakhulu,

Baze banikezela ngokubonelela ngenye imini. Igqwetha lam ke, uMnu. Orbison oseNew Albany, no Ice & Miller e-Indianapolis kwityala lerhafu banditsalela umnxeba bandixelela ukuba, “Yihla.” Ndaze ndehla, uMzalwana uRoberson, nam, nenkosikazi yam, namatrustee ebandla eli, sisonke ke; sehla, baze basixelela ukuba ukuba bathe—urhulumente ulungele ukubonelela.

Ndaze ndathi, “Ndi—ukuba bendinetyala layo nantoni na, ndiyakubahlawula.” Kodwa nde—ndenza konke eninako, kodwa,” ndathi, “Andinatyala laloo nto.” Ndaze ke ndathi, ndi—ndi—li... Ngokunyanisekileyo, uThixo uyazi. Kutheni ke

bengandibeki ityala nje ukuba ndinobutyala?” Ndathi, “Bebeneminyaka emihlanu yokuba bazame ukwenza njalo, kodwa ababanga na nto banokukwenza ngayo oko.” Ngoko ndathi, “Hayi, andi—andi kude kube kufunyanisiwe ukuba ndinetyala laloo nto andinakuyihlawula.”

Ke ngoko, igqwetha landingenisa, laze lathetha nam, lathi, “Ngoku, singalivavanya eli tyala. Urhulumente uzakulivavanya.” Laze lathi, “Xa ke besenza njalo, inye into abanokuyifumanisa ngokuchasene nawe kukuba wa . . .”

Into enda—into . . . Yindlela endayenza ngayo; andizange nje . . . Andazi nto ngogcino-zincwadi, ngoko ndasuka ndayenza nje ngendlela endandicinga ukuba iyenyanisekileyo. Kwaye ke ayi—ayizange ivalelwe ngegama lam; yayivalelwa ngegama lebandla njalo, imvuselelo, njalo njalo. ‘Yabona? Ngoko kwakunge nto ndinokuyenza ngaloo nto.

Ndaze . . . Wathi, “Kulungile, bakulungele ukubonelela ngeshumi elinesihlanu lamawaka eedollar, kunye nesohlwayo seshumi lamawaka eedollar”; zabe ke indleko zegqwetha zilishumi elinesihlanu lamawaka. Oko kwandidibanisela amashumi amane amawaka. Kwaye ke ngoku, bafuna amahlanu ngaphezulu, ndicinga ukuba ngawo ngoku, ndaze ndaya . . . ndathi, “Ndingawafumana phi ehlabathini amashumi amane amawaka eedollar?” Ndathi, “Uyayazi incwadi yam yebhanki apha, ibetha malunga nekhulu leedollar mhlawumbi nangaphantsi.” Ndathi, “Ndingawafumana phi amashumi amane amawaka eedollar anento?” Ndaze ndathi, “Andinanto yongeziweyo ke; andinayo nje konke. Kuphelele apho.”

Laze lathi, “Mnu. Branham,” lathi, “nantsi into ekuyiyo: Ukuba sithe salivavanya ityala,” lathi, “akukho mathandabuzo koko singaloyisa ityala.” Wathi, “Kodwa naku ngo—i . . . Singaloyisa, ngokuba nantsi into endizakuyenza. Bazakubanga yonke into eyeyakho, ngokuba wasayina igama lakho kuyo. Bakubanga ukuba yeyakho ke, nangona yayibhankishwe ngegama lephulo lemvuselelo, inkonzo, iMvuselelo kaBranham, yaze yalibandla.”

Kwaye akukho nexesha elinye abakhe bafumanisa nesenti endakhe ndayichithela isiqu sam. Yinyaniso leyo; uThixo uyazi! Kukho amadoda ahleli apha kanye ngoku, abesoloko enam lonke ixesha. Akuzange kubekho nesenti enye endakhe ndayichithela kwisiqu sam. YayiyeyoBukumkani bukaThixo iyonke, yonke indawo, yonke itshekhi, yonke into eyenye.

Kodwa ‘yabona loo nto? Kodwa loo nto ayinamsebenzi. Yayi—Nda—yayifanele ukuba yeyam kuqala ukuze ke, ibe yeyebandla, eyemvuselelo. Kwaye ke banendlela abayenza ngayo, uyazi, zonke iintlobo zokuphepha abanokuzenza. Ke ngoko ndathi, “Kulungile, andi—andingekhe nje ndiyenze loo nto.”

Ndaze ndathi, “Kulungile, ukuba siyaloyisa ityala ngoloo hlobo, ngokuba ndi—ndizakuzithabatha njengezipho zobuntu ke. (‘Yabona?’) Ndizakuzithabatha, ngorhulumente, izipho zobuntu.” Laze lathi, “Ukuze, xa ndithe ndenza oko, ngaphezulu kakhulu kwishumi lamawaka eedollar liyakuba lilifa; ke ngoko, uyakuba ungene kanye kuyo kwakhona, baze bakubambe eminye iminyaka emihlanu bezikhangelisisa zonke.”

‘Yabona? Xa ubhala itshekhi, idlula kwindlu yokuyipasisa; bayifote, umfanekiso waloo tshekhi. Kakade, ndandinazo zonke ezoo tshekhi nam, ezathi zadlula.

Ngoko bathi, “Kulapho bathi bakufumane khona kwakhona.” Laze lathi, “Enye into, Mnu. Branham, ukuba uthe wabizelwa kurhulumente, ngolo hlobo, phantsi kophando, akunamsebenzi nokuba wakhe wenza ntoni na, emehlweni abantu aba ungonamaqhinga.” ‘Yabona? Kuphelele koko.

Khangela laa mlungiseleli mncinane womBhaptizi apha ezantsi eMississippi. Laa mfo mncinane...Kukho umfazi owathi yena wangena wamenza into embi. Yaze laa ndoda yezisa ubungqina busuka kuloo lonke eli lizwe nakuyo yonke indawo (wayengekho kwasesixekweni isithuba seentsuku ngaphambi koloo suku, okanye usuku olusemva koko), kangangokuba laa jaji yajika yafuna ukuba ibe yiloo ndoda ebambisa laa mfazi ngenxa yehlazo. Yathi yona, “Myekeni ahambe.”

Yaze yathi loo nto yakubekwa kuvavanyo lokwakhelwa umkhanyo apha elizweni, uyazi ukuba kwenzeka ntoni na? Amashumi asixhenxe anesihlanu ekhulwini abantu baseMelika athi, “Kungaqhuma kubasiwe.” Loo mfo mncinane ulusizi ke (engenatyala kanye njengokuba bendinokuba njalo okanye nabani na) uyakubulaleka phantsi kwaloo nto yonke imihla yakhe, ngelithuba angazange abe nanto yakwenza konke naloo nto.

Ndakhe ndaziva ndibuhlungu, okomzuzwana, ukucinga ukuba ndibeke ubomi bam eBukumkanini bukaThixo ukuzama ukuba (‘yabona) bantu nihlawule iirhafu zenu, nenze nezinto ezinjalo, nenze okulungileyo, ndenze abanamaqhinga babe ngamadoda alungileyo, ukuze ndibekwe ngokungathi ndingonamaqhinga okwam.

Ndacinga, “Ndenze ntoni bethu ehlabathini?” Kwaze ke kwafika kum, ndaze ndajonga eBhayibhileni. Ndoda nganye eBhayibhileni, akukho mnqakathi, kwababenezikhundla zokomoya, ukuba uSathana wayengenakubafumana ngokuziphatha kakubi okanye enye into, urhulumente wababamba. Ungabuyela kanye emva naphi na apho ufuna khona, konke ukuhla—uMoses, uDanilyeli, abantwana bamaHebhere, uYohane umBhaptizi, uYesu Kristu (wafa

ngurhulumente—isoahlwayo esiyintloko)’ uPawulos, uPetros, uYakobi oMkhulu, uYakobi oMncinane, bonke ngabanye bafa phantsi korhulumente, ngokuba kunjalo, uburhulumente ngabunye busisihla—sishlalo sikaSathana. Watsho uYesu; iBhayibhile iyayichaza loo nto. ‘Yabona?’

Wonke urhulumente ulawulwa ngumtyholi. Uyeza urhulumente oya kulawulwa nguKristu; kodwa ngoko kuyakube kukwiminyaka eliwaka yophumlo iMillenium. Kodwa lo—ezi zirhulumente zangoku, akunamsebenzi nokuba sicinga ukuba zihle kangakanani na, kodwa emva kuzo zo—zonganyelwe nguSathana. “Ezi zikumkani,” watsho, “zezam; ndenza ngazo nakuphi na endikunqwenelayo. Ndiyakukunika zona, ukuba uyakuqubuda kum.”

UYesu wathi, “Suka umke, Sathana! Uyakunqula iNkosi, ukhonze Yona yodwa.”

Ndaze ndatyhafa (inkoskazi yam indiphulaphule); ndagoduka ndaze ndathi, “Hayi, mhlekazi! Ndi—ukuba bendinetyala laloo nto, bendiyakuyihlawula. Andinatyala laloo nto, kwaye andizukuyihlawula kuphela ke. Injalo loo nto.” Ndathi, “Ndingayihlawula njani phofu?”

Ngoko ndagoduka ndathi, “Meda, bahlambe ubuso abantwana, zilungise impahla zabo; ndiyemka.” Ndathi, “Abasokuze babenako no...Yonke into, igqwethekile nje.” Ndaze ndathi, “Ndenze ntoni? Ndixelele!” Ndaze ndathi, “Ukanti, ibe ndim amashumi amane amawaka eedoller? Whowu! Awuyiqondi ukuba ithetha ntoni na loonto kum!” Wangena ke njengokuba umfazi omncinane olungileyo ebeyakwenza, wathi...ndathi, “Ndiyemka!”

Wathi, “Ucinga ukuba loo nto iyakwenza kulunge? Sowukhe wayithandazela phofu?”

Ndacinga, “Kulungile, mhlawumbi kungcono ndithandaze kwakhona.” Ndaphinda ndangena kwakhona, kwaze kwakhangeleka ngokungathi Undinike iSibhalo. Sihlala sifuna ukukhangela kwiSibhalo njalo, oko wakwenzayo uThixo ngaloo nto. Uyabona?

Ngenye imini kwabuzwa kuYe, uyazi, bezama—bezama ukuMtyhola kurhulumente; bathi, “Ingaba kulungile kuthi maJuda akhululekileyo ukuhlawula umrhumo okanye irhafu kuKhesare?”

Wathi, “Ninayo ipeni?” Wathi, “Ngumfanekiso kabani lo ukuyo?”

Bathi, “NgokaKhesare.”

Wathi, “Ngoko nikelani kuKhesare izinto zikaKhesare, nakuThixo izinto zikaThixo.”

Ndaze ndacinga ngaloo nto; ndandibuyele ngaphaya eBhayibhileni kwakhona ndayifunda. Ndacinga, “Ngenene,

Nkosi, yinyaniso leyo! Kodwa le asiyokaKhesare; ibiyeYakho, ibingeyokaKhesare. Ukuba ibiyeyam, kwaye ngendi—ndiyakunyanzeleka ukuba ndihlawule iirhafu ezithe chatha okanye enye into, ngeyiyinto eyahlukileyo ke leyo. Ukuba ibiyekaKhesare, kodwa le—le yeYakho. ('Yabona?) Kwaye ibi—ibingeyokaKhesare indawo yokuqala.”

Uyazi, Uhlala enempendulo njalo eliZwini. Ndafunda ndaqhubela phambilana, waze Wathi, “Uthi, Simon, awuna—awuna gwegwe lokuloba engxoweni yakho? ('Yabona?) Uhlala uphethe igwegwana lokuloba ncingo. Kwaye bendisandula ukuvalela kusasanje kwibhanki yentlanzi phaya ezantsi e—emlanjeni, uyazi.” Wathi, “Yena—ndivalele, kwaye umgcini-mali ngokuqinisekileyo uyakukukhupha oko anako. Yihla nje wena uliphose igwegwe emlanjeni; ukuze wakufika phezulu elunxwemeni ke, uvule umlomo wakhe (yabona?), kwaye uyaku—uyakuyikhupha ingqekembe. Masingabakhubekisi. Musa ukubakhubekisa. ('Yabona?) Yiya kuyihlawula, Simon; luye iyakuba yeyaM nawe.”

Ndacinga, “Yinyaniso, Thixo, unazo iibhanki zentlanzi nayo yonke enye into apha elizweni jikelele. Andiyazi ukuba ingenziwa njani na.”

Kodwa sehla; ndinabo abazalwana kanye apha enkonzweni, abandimelayo. Ndawufaka umbhalo, ndawafumana amashumi amane amawaka eedollar, ndayihlawula ndayigqiba. Ndagoduka; ndandifuna ukuqonda indlela endayibhala ngayo itshekhi ukuba bangabuya babuyele kum kwakhona na. Ndathi, “Oku kuthetha ukuthi ndikhululekile kuzo zonke iirhafu.” . . . . oyakugunyazisa loo nto, uyakuba sengxakini ngokuqinisekileyo emva koko.

Ndahhlala ndiyitsalela umnxeba njalo ibhanki ukuze ndibone ukuba bayakuyenza na loo nto, kwaze ekugqibeleni uBob wandixelela; wathi, “Billy bayenzile.”

Ndaze ndangena ndajikelisa ingalo ngaphaya kwenkosikazi yam; ndathi, “Sthandwa, ndikhululekile!”

Kumnandi njani ukukhululeka. Kwaye ukuze ndiyihlawule kwakhona ngoku (bayenza lula kakhululu kum), ndingayihlawula ngamawaka amane eedollar ngonyaka. Ngoku, andi—andinakuba salova kwakhona, zihlobo; ndinyanzelekile ukuba ndiphume ndiyokusebenza. Ngoko ndi—ndi. . . Kundithabatha iminyaka elishumi ukuyihlawula kwaye—ukuba—ukuba i—uYesu akakabuyi. Kuthi ke xa oko, xa Ebuya, onke amatyala sele ehlawulwe ngoko phofu, oko kungaphandle kwamathandabuzo uyabona. Ke ngoko—ke ngoko ndiyathemba ukuba nonke, ndi. . .

Imithandazo yenu (kwaye ngokuhlwanje ndizakuqhubela phambili nento nje encinane elolo hlobo), kodwa imithandazo

yenu yiyo endincedileyo. Ndiyabulela kakhulu. UThixo anisikelele. Akunamsebenzi nokuba sakube siphi na, andinakuze ndiyilibale loo nto.

Ngokuhlwanje, ukuba iNkosi ithandle, ndifuna ukuchaza ezinye zezinto eziphathekayo endizaziyo, uqiniseke ngokuza. Ngoku khumbula, *Bahlekazi, Kuxesha Nini Na?*

Ngoku, sizakuthi...ndiyakholwa ukuba banocwangeciso oluzeleyo lwayo yonke i—le veki—nangokuhlwa ngoMvulo zii—ziinkonzo namhlanje, nangokuhlwanje, nangoMvulo. Ngokuhlwa ngoMvulo yinkonzo yomlindo. Kwaye—kwaye ngoko, oko kuninika uLwesibini, umhla woNyaka oMtsha, ukuba uyakube ungaphandle kwesixeko, ungapuyela ekhaya. Kwaye siyakuba nabalungiseleli abachubekileyo apha ngoku beze kuloo nkonzo—si—i—iqela elikhulu lezithethi ezichubekileyo. Wonke ke umntu uyakube ethetha ngokuphumzana kude kube sezinzulwini zobusuku; ngamanye amaxesha ke bathabatha uMthendeleko (ukuba uselubalweni, andazi nokuba baza kwenza njalo na kweli tyeli) kanye njengokuba...Apho bakrankxalaza khona behewula, bekhwaza, bedubula, besela, beqhubela phambili, sithabatha uMthendeleko (Amen!), siwuqale uNyaka oMtsha kanye ngoMthendeleko.

Ngoku, niyamenywa nonke, kwaye ndiyakholwa ukuba niya—uThixo wamazulu uyakunipha ithuba lokuba nihlale ukuba ninako.

Ngoku, phambi kokuba sisondele eLizwini, ndifuna ukuthetha oku kananjalo, ukuba ndiyalibulela ngenene eli bandla, amalungu alo, ngale suti intle yempahla nindithengele yona. Enkosi kakhulu. Ithetha lukhulu kangako kum: onke amakhadi enu nezinye izinto kuyo yonke i—nge—ngesithuba seKrisimesi, nezipho enizithumele usapho lwam; kwaye owu, ndi—bezingenakubaleka kum, neendawo ezincinane ezingenakuchukumisa indawo esentliziyiyweni yam. Akukho nto ibinokwenza njengazo, ukwazi ukuba zivela kuni.

Kwaye ke, abanye babo bandithumele ezinye zeziphu zabo zeKrisimesi ziyimali, abanye babo bathumela... Abanjengomnye umzalwana ondithumele incwadana efakwa engxoweni ne—athe wayenza inegama lam kuyo; nesipelitana oye ujonge ngaphaya kwaso, esinoMthandazo weNkosi; kwaye owu, izinto ezinjalo, isuka nje—siba nobutyebi nje. Inkosikazi kunye nam, nabantwana sifuna ukuthi kuni enkosi kakhulu. Lincinane kakhulu, kodwa ndizakuthetha oku (eli lelona lizwi likhulu ndicinga ukuba umntu unokulithetha): “UThixo anisikelele.” Akukho nto inokuba nobukhulu kunoko.

Ngoku, ukuze kwaba bazalwana balapha ebandleni bathe bandithengela laa mpu, ndi—ndiyinxibile isuti yam, kodwa a—andikwazanga ukuza nompu enkonzweni. Kodwa ibi...

Bangatsho babenento endijongwe kakubi ngayo ngoko, akunjalo? Ngoko ndi—ndi—ndiyanibulela ngenene, bazalwana bam. Kwaye bendizakuwafunda amagama abo kwelincinane . . . Kodwa omnye wabo bazalwana ebenyukile izolo; wathi, Owu, unga—unga—ungandibuleli, Mzalwana uBranham, kungalikhupha lonke uvuyo kuloo nto oko.” ’Yabona?

Ngoko ndacinga, “Mhlawumbi bonke bangacinga into enye.” Kodwa ndinalo igama lakho; balichwethezile. Ndiyakuhlala ndilikhumbula, iNkosi ke inisikelele ngokukhulu.

Kwaye uyazi into endiphumlayo kuyo, ndiyehla ndiye kwelaa gumbi lisezantsi, ndihlale apho, ndiphile kuphele. Ndakuba namanxeba kangako ndingabi nakuya phambili kwakhona, ndize ndicinge ngohambo lokuya kuzingela endinokulithabatha kwindawo ethile, okanye kwindawo ethile yokuya kuloba. Ndiyayivuyela loo nto. UThixo anisikelele.

Ngoku, asingethobi iintloko zethu okomzuzwana njengokuba sisondele eLizwini! Ndiqinisekile ukuba kukho izicelelo apha kusanje ezininzi kakhulu ukuba zingabalwa ngokunje, ngoko ingaba, lo gama sithobe iintloko zethu, isicelo sakho esikhethekileyo, ukuba ungasibeka nje entliziyweni yakho, uphakamise nje izandla zakho, uthi, “Thixo, uyayazi into endingingayo ngoku.”

Nkosi Yesu, Ubona sonke isandla; kwaye Uyazi ukuba yintoni esemva kwaso. Emazantsi ngaphantsi kweso sandla kukho isicelo. Kwaye siyeza ngoku, ngokuhlonipha sinyukela kwiTrone kaThixo Ophilileyo, loo perile inkulu imhlophe yolulekileyo yanqamleza kwisithuba sexesha, apho uYehova uThixo ahleli ngaphakathi khona, neGazi Kristu liphezu kwesibingelelo. Kwaye sithetha siphumelisa kweloo Gazi ngaLowo wathi, “Celani kuBawo nantoni na eGameni laM; niyakuyinikwa.” Awungekhe Uve, Thixo, kusanje uphendule izicelo zabo? Ndiwubeka kunye nowabo umthandazo wam namhlanje ukuze Usiphe oko.

Nazi iitshefu zilele apha, Nkosi, ukuze abagulayo nababambekileyo. . . Kwaye sifundiswe ukuba eBhayibhileni bathabatha besusa kuPawulos oNgwele iitshefu nemibhinqo; zaze zabekwa phezu kwabagulayo, yathi imimoya engcolileyo yaphuma kubo, nezifo zemka. Kwaye Bawo, njengokuba besisazi ixesha elide, kwaye ngokuqinisekileyo siyazi, ukuba asinguye uPawulos oNgwele; kodwa nakoko, siva ukuba yayingenguye uPawulos oNgwele, yayinguKristu owayengaphakathi kuye. Kwaye isenguWe izolo, namhla, nangonaphakade ngokweSibhalo.

Ngoku, aba bantu, Nkosi, bayakholwa ukuba xa sicela uThixo, sithabathe ezi tshefu, sizibeke phezu kwabagulayo babo, bayakuphila. Ndiyathandaza ukuba kube njalo, Nkosi.



Xa ezi tshefu zibekwe phezu kwabagulayo...Njengokuba kwatshiwoyo, ngaxesha lithile uSirayeli emi kumgca womsebenzi, esiya kwilizwe elithenjisiweyo, laze uLwandle oluBomvu lwabanqamlela kanye kwindlela yomsebenzi; kodwa uThixo wakhangela phantsi ngaphaya kwaloo Ntsika yoMlilo ngamehlo anomsindo; lwaze oloo lwandle loyika, lwaze lwawabuyisa umva amaza alo, amanzi alo; waze uSirayeli wawela kumhlaba owomileyo ukuya kwilizwe elithenjisiweyo.

Ngoku, Nkosi, namhlanje khangela ngaphaya kweGazi likaYesu. Kwaye Uyasibona esi senzo sokholo sisenzayo apha kusasanje; kwaye wanga uSathana angoyika afuduke. Kwaye wanga ngamnye waba bahambi bakhoyo, nalowo ngamnye ziyakuthi ezi tshefu zibekwe phezu kwakhe, banganga—indlela ivulwe, isifo sisuwe; kwaye banganga hambela phambili baye kwilizwe ledinga, bekhokelwa nguMoya oyiNgcwele, iNtsika yoMlilo. Siphe oko, Nkosi.

Ngoku, sikelela ezi nkonzo, amazwi, okuqulethweyo, ukufundwa; wanga ke uMoya oyiNgcwele angalithabatha iLizwi kusasanje alahlulahlulele kamnandi elowo nalowo kuthi, Nkosi, njengokuba sikhulela kufutshane kwinto enkulu, emangalisayo, esingaziyo ukuba yintoni na. Iintliziyo zethu zishukunywise ngokungaqhelekanga, Nkosi, kwaye siyathandaza ngoku njengokuba sisondele ngentlonipho kuWe neLizwi laKho ukuze Usitolikele intsingiselo yalo. Kuba oku sikucela eGameni likaYesu. Amen.

Ngoku, ngokuhlwanje, ningalilibali *I—i—Ixesha, Kuxesha Nini Na?*

Ke ngoku, kusasanje ndinqwenela ukuntyhilela (nina ninazo iiBhayibhile okanye niyiphawule, ukuba ningathanda njalo)—eZibhalweni, apho sifuna ukuthetha khona imizuzwana embalwa, ifumaneka kwiNcwadi yeZenzo. Sisenokufunda iindawo ezimbini okanye ezintathu: IZenzo 26:15 okokuqala, IZenzo isahluko sama-25 umqolo we-15, okokuqala. Size sifune ukufunda kwiZenzo 23:11; kwaye usenokongeza ngesi (ukuba uyathanda ukuze, ngenene andiyikuba naxesha lakusifunda) amaFiliphi 1:20. Zimalunga nesiganeko esinye zonke, amazwi amanye.

Ngoku, kwiNcwadi yeZenzo 26:15, si—ifundeka ngoluhlobo:

*Ndathi ke mna, Ungubani na, Nkosi? Yathi ke yona, Mna ndinguYesu omtshutshisayo.*

*...vuka, ume ngeenyawo; kuba Ndibonakele kuwe ngenxa yoku, ukuba ndikumise ube ngumkhonzi nengqina lezi zinto uzibonileyo, nendiya kubonakala kuwe ngazo;*

*Ndikunyothula ebantwini, naseziNtlangeni, . . . endikuthuma kuzo ngokunje;*

*Ukuba uvule amehlo abo, ukuze babuye ebumnyameni, beze ebumhlotsheni; babuye egunyeni likaSathana, beze kuThixo; ukuze bamkele uxolelo lwezono, nelifa phakathi kwabangwalisiweyo, ngokukholwa kum.*

*Ekuthe koko Ku...mkani Agripa, andaba nguye ongawululameliyo umbono wasamazulwini:*

*Ndesuka ndababikela abaseDamasko kuqala, nabaseYerusalem, nakulo lonke ilizwe lakwaYuda, nakuzo—nakuzo iintlanga, ukuba baguquke babuye kuThixo, benze imisebenzi efanele inguquko.*

IZenzo 23 umqolo we-11 kwakhona:

*Ke kaloku ngobo busuku iNkosi yema ngakuye, yathi, Yomelela, Pawulos; kuba...njengokuba waqononondisa izinto eYerusalem, kwangokunjalo umelwe kukuthi ungqine naseRoma.*

Wanga uThixo angongeza iintsikelelo zaKhe ezingcwele ekufundweni kweli Lizwi liNgcwele, linenceba kakhulu lilapha phambi kwethu.

Ngoku, ndakhe ndeva indoda ithetha—kungenjalo yayifundisa kungekudala kwixesha elidlulileyo yasebenzisa igama u“absolute” ke [uqobo—Mguq.]. Ndaze ndacinga, “Ligama elilunge kakhulu eliya; ndikhe ndilive lisetyenziswa amaxesha amaninzi kakhulu.” U-*Absolute*. Li...

Ndaxhangela kwisichazi-magama, esikaWebster. Ngokuka Webster, koko “kugqibelele ngokwako; kungaphele ndawo ngamandla ako, ngokuphambili, sisiqiniseko.” Kwaye *isiqiniseko* singu “amen”; kuphelele apho. *Uqobo*, luko—lukoko “kungaphele ndawo ngamandla,” igama u-*uqobo*. Ku—kugqibelele ngokwako. Kuphelele konke apho; kuphelisa imbambano. Ndaze ndacinga, “Yinto enobuqaqawuli leyo; ligama elimangalisayo elo.”

Ke ngoku, *igama* ilizwi li “yingcinga ibonakalalisiwe.” Kuqala, limelwe kukuba yingcinga, lize ke libe lilizwi; ngokuba awuwathethi amazwi akho ngaphandle kwengcinga.

Xa sithetha ngeelwimi asinangcinga; nguThixo ethabatha iingcinga; zingcinga zikaThixo zisebenzisa imilebe yethu. Awucingi okanye uyazi into oyithethayo xa uthetha ngeelwimi, ukuba kukuthetha okuphefumlelweyo. Xa ucacisa awuyazi into oyithethayo; uyithetha nje, kuphelele apho. 'Yabona? NguThixo lowo. Nokuprofetha, awusebenzisi iingcinga ezizezakho; nguThixo, kuba uthetha izinto obungekhe ngokuqhelekileyo ucinge ngokuzithetha. 'Yabona?

Kodwa igama u-*uqobo* lusisiqiniseko; kwaye ngoko, ndicinga ukuba wonke umntu umelwe kukuba naso isiqiniseko. Kwaye nayiphi na into enkulu ekwakhe

kwaphunyelelwa ekuyizuzeni, kwakukho uqobo oluyixhasileyo. Akunamsebenzi nokuba ibiyintoni na, ibinoqobo oluyixhasileyo. Kwaye wonke umntu khon'ukuze abe nokuphumelela ukuvelisa into umelwe kukuba abe noqobo kuqala. Yeyona ndawo kubuyelwa kuyo ke leyo ekugqibeleni *koku*, *okunye*, ukuya kuphumela *kokunye*, ude ufikelele kolo qobo, okanye u-“amen,” okanye isiqiniseko soko u. . . Umelwe ube nokuthile obopheleleke kuko, ngamanye amazwi. Yindawo eyeyokugqibela yesibonda sokubophelela, ukuya kuyo yonke impumelelo. Ikho kwindawo ethile, inganokubhijela iphumele kwizinto ezininzi, ide ifikelele kweso sibonda sokubambelela; kodwa lowo ngu “amen” kuko konke. Imele ukubakho into enjalo. Awunako ukuhamba uqhubele phambili ebomini ngaphandle kwayo.

Wena—ngethuba wawutshata, kwafuneka kubekho okuthile okusebenzayo engqondweni yakho, wade wafikelela kuloo ndawo yokubambelela. Olo ke isenokuba yayiluthando kwinkosikazi yakho okanye umyeni wakho. Kulungile, isenokuba ayintlanga njengenkosikazi kaJohn; okanye yona, kulungile—ayikuko—*oku*, *okuya*, kodwa kukho nto ithile ngayo ethi—iyakuchukumisa. U—u—uthi, “Angangabi mhle njengomnye,” okanye, “indoda ingangabi nomkhitha njengenye”; kodwa kumele kubekho uqobo apho lokuba loo mntu wahlukile. Nako ke apho ubambelela khona. Ukuba oko akukho ke, kungcono ningatshati, eso sibonda sokubambelela, olo qobo.

Singacinga ngabaninzi ababenoqobo eBhayibhileni. Owu, indlela esinokukhe sibathathe ngayo ngomsinga walaa Bhayibhile, sibe lapha iiveki ezimbini zonke ukusuka ngoku, sibe singekachukumisi nditsho umphezulu, ukuba sigacinga ngamaqobo aseBhayibhileni. Ngokomzekelo, mandibize nje libe linye okanye abe mabini, ndiwashunqulele nje.

Khangela uYobhi. Ngoku, wayenalo uQobo. Yonke into yasuka ayalunga kulaa ndoda, indoda elilungisa. Ngoku, asifanelekanga konke ukuthi wayengelolungisa, ngokuba uThixo wathi wayelilo. Kwakungekho mntu ufana noYobhi ehlabathini. Wayegqibelele ebusweni bukaThixo; kwaye wayeyazi loo nto, ngokuba wayeneSiqiniseko; wayenalo uQobo.

Ngethuba yonke into yayihamba kakubi, kwavela ukugula, abahlobo bakhe inokuba bathi, “Ngoku, nako ke, Yobhi, oko kubonisa ukuba uyona; wenza okuphosakeleyo.” Baze ke, behla oobhishophu (babebabiza ngokuba ngabathuthuzeli bakaYobhi), baze endaweni yokumthuthuzela, ababona nto yimbi ngaphandle kwesono ebomini bakhe; ngokuba uThixo wasebenza ngaye ngohlobo Awenza ngalo.

Abantwana bakhe babulawa; i—imfuyo yakhe yatshiswa; yo—yonke into yahamba kakubi, nkqu nobomi bakhe

babusengozini, ehleli phezu kwemfumba yothuthu, ezele ukusuka kwincopho yentloko yakhe ukuya kuma kwiintende zenyawo zakhe ngamathumba. Waze nditsho nalowo uthandekayo, umlingane wakhe oyintanda, unina wabo bantwana, wathi “Umelwe kukuba umqalekise uThixo ufe ukufa.” Kodwa phakathi kwako konke oko uYobhi wayenoqobo!

Owu, ngamaxesha okugula ukuba besinokuzibophelela kolo Qobo. UYobhi wayesazi ukuba wayenze umyalelo kaYehova, kwaye wayenokholo koko wakwenzayo, ngokuba uYehova wayebiza kona. Ukuba nje sinokwenza loo nto! UYehova wayebiza idini elitshisiweyo ngenxa yesono sakhe. Kwaye uYobhi, engenzeleli siqu sakhe sodwa, koko nabantwana bakhe, wayelenzile idini elitshisiweyo, yayiyiloo nto kuphela ke awayefuna yona uThixo.

Owu, usenokuthi, “Ndingwenela ukuba abe Ebefuna oko kuphela namhlanje.”

Kokungaphantsi koko, ukhlo nje eLizwini laKhe. Ukuze u—ukuba unokulenza iLizwi laKhe libe luQobo lwakho, unganako—nasiphi na isithembiso esiNgcwele eBhayibhileni, ungawubophelela kuso umphefumlo wakho. Kungabi namsebenzi nokuba amaza athwaxa kangakanani na ekungqongile, uhlala ubophelelekile. UQobo olulolwakho.

Wabambelela kuLo ke, bathi ke abathuthuzeli bakhe bakuthi, “Wonile,” wayesazi ukuba akakhange. Wayelilungisa, ngokuba wayewenzile uMyalelo kaYehova. Kwathi ke okwakhe—konke. . . Indoda yangena yathi, “Abantwana bakho bafile”, kwangena enye yathi, “Iinkamela zakho zitshe zonke, kwaye kuhle umlilo uvela ezulwini. . .”

Khangela indlela ababexambula ngayo abathuthumbisi bakhe, “Uyabona? Umllilo uhle ezulwini. Ngoku, Yobhi, oko kubonakalisa. . .”

“Akukho nto kuyibonakalisayo!”

“Ngoku, Ngengababethanga abantwana bakho, Yobhi; uyindoda elilungisa.”

Kodwa uYobhi wathi, “Ndiyazi ukuba ndenze oko kulungileyo.” Wahhlala ebambebele nangoko; kwakukho okuthile awayenokukuqhuba kungene nzulu. Nantso ke. Wayekwamkele; wayenze kanye oko uThixo wamxelela kona ukuba akwenze; kwaye wayeqiniseke ngokupheleleyo. Kwalunga!

Ngoku, wathi akufika kuloo ndawo apho olo Qobo lwalubambebele khona, ngoku waqala ukuluva ucingo luqina apho lwalusiba yekeyeke khona, lusiya lusomelela. Kodwa lwaqalisa ukutsaleka luqine, waze uMoya wehla phezu kwakhe; waphakama ke, engumprofethi, waze wathi, “Ndiyazi

ukuba uMhlawuleli wam uhleli!” Amen! ‘Yabona? Wabamba waziqiniseka kuQobo lwakhe; wayefikelele kunxibelelwano. Wazi ukuba wayenze oko kufanelekileyo, kwaye ngenye imini kuyakufuneka aLutsale. “Ndiyazi ukuba uMhlawuleli wam uhleli, kwaye ngemihla yokugqibela Umi phezu kwalomhlaba. Nangona emva kokuba iimpethu ziwudlavule lo mzimba, noko ndisenyameni yam ndiyakuMbona uThixo.” Wazi ngoko; lwaze uQobo lwakhe lwaxhathisa.

U-Abraham, wayenalo uqobo, esihla evela eBhabhiloni, ukusuka kwinqabana kwi-ephumela eShinare, nokuphumela apho wayengumphambukeli khona noyise, kwaye mhlawumbi wayengumlimi. Kodwa ngenye imini, emva phaya emahlathini kwindawo ethile mhlawumbi esikha amaqunube, okanye-okanye esiya kubulala isilwanyana ukuze azifumanele inyama, kwaye kwindawo ethile apho phakathi, uThixo wathetha naye xa wayenamashumi asixhenxe anesihlanu eminyaka ubudala.

Yena ke wayenawo—yena nenkosikazi yakhe, uSarah, yena enamashumi amathandathu anesihlanu bengenamntwana—bengenamntwana, babengenabo kwa bantwana. Ngoko, uThixo wamxelela, “Uyakufumana umntwana ngoSarah, kodwa ukuze kwenzekwe oku, umelwe kukuba uzahlule.”

Amadinga kaThixo ahlala esekelwe kwimiqathango. Kufuneka uthi ngokuqinisekileyo... Akunamsebenzi nokuba uqiniseke ngokubhaliweyo kangakanani na ngedinga, lihlala liphantsi kwemiqathango njalo. Besinokukhe sime apha siphanye kwesaa Sibhalo, siphinda-phinde, isithuba seeyure, sibone, ukuba umqathango nguwona unolutho oluthethayo. Ungaqiniseka ngokubhaliweyo kangangoko ufuna, koko liphantsi kwemiqathango ngedinga, ngokonyulo lwakwangaphambili, njalo njalo.

Qaphela! Ngoku u-Abraham, wakholwa kuThixo, kwaze oko kwabalelwa ebulungiseni kuye. Ngoku, yinto e-eyoyikeka kangakanani ukuhlangana ne-nehlabathi eliphucukileyo, indoda enamashumi asixhenxe anesihlanu eminyaka ubudala enomfazi onamashumi amathandathu anesihlanu (babe babehlala kunye ukususela besesisibini sabatsha, kuba wayengudade wabo ngokufutshane) ke ngoku wayezakuba nomntwana ngaye. Kodwa wanalo uQobo. Kwakungekho nto izakumshukumisa.

Kwaze kwathi, ngenyanga yokuqala akwenzeka, uQobo lwakhe lwabambelela, ngokuba wayesazi ukuba wayethethile noThixo. Inyanga yesibini, unyaka wesibini, iminyaka elishumi, kwaze kwathi kumashumi amabini anesihlanu eminyaka emva koko, xa yena wayenekhulu uSara enamashumi alithoba, uQobo lwakhe lwalusabambebele.

IBhayibhile ke yathi, xa kwakufundwa ingxelo yemisebenzi yakhe, yathi, “U-Abraham akazange athingaze

kwidinga likaThixo ngokungakholwa, wesuka womelela, ezukisa uThixo.” Ngoba? Wakhe wacinga ukuba kwakungoba? Wayeqinisekile, ethembile, kwaye inye kuphela into awayemelwe kukuyenza kukuzahlula kubantu bakowabo. Kwaye uThixo akazange amsikelele wade wabe wenze njalo. Wathabatha utata wakhe; utata lowo wasweleka. Wathabatha uLothe; kwaze wathi—emva kokuba uLothe wazahlulayo ku-Abraham, ngoko weza kuye uThixo, wathi, “Ngoku, hamba-hamba kulo ilizwe.” Ukuthobela, idinga phantsi kwemiqathango, kuhleli kuhamba noThixo, neLizwi laKhe.

Ngoku, khangela e...Masithathe uMoses. UMoses, e—isicaka esingumprofethi esasibaleka, awathi uThixo wasikhulisa wasifundisa kwibhotwe likaFaro, waze—waze uMoses noko kuqeqeshwa kwezakwalizwi kwaye wa—indoda yokuqala, wayibulala. Kwathi kwingxabano encinane yokuqala eyafikayo uMoses woyikela ukufa. Ngoba? Wayengenalo uQobo; awayenako kuphela—bubungqina bukamama wakhe bokuzalwa kwakhe.

Wayengumntwana osisimanga; wayenelizwi likamama wakhe ngaloo nto. Wayeneencwadi ezisongwayo awathi uThixo (mhlawumbi ephepheni kwindawo ethile babebhalile, bewaphatha behamba nawo)—awathi uThixo wayeza kubavelela abantwana baKhe. Wayesazi ukuba ngoko kwakulixesha njengokuba sisazi ngoku. Siyazi ukuba kukho into ethile ezakwenzeka.

Ngoku, uMoses wayesazi ukuba kwakulixesha ngoko, esazi nokuba wayenyulelwe loo nto; kodwa akazange abe nalo uQobo. 'Yabona. Kwaze ngenye imini emva ngaphaya entlango, xa wayelahlakwe ngumbono, uThixo wavela kuye kwityholo elivuthayo wathi, “Moses, Ndizibonile iimbandezelo zabantu bam; Ndikuvile ukuncwina kwabo nokulila ngenxa yabo babaphatha kalukhuni bebohlwaya; kwaye Ndilikhumbule idinga laM. Ndihlile ke ndize kubahlangula; ngoku, yihla uye eYiphutha.” Owu, nkosi!

Wathi—uMoses ekhalaza, wathi, “Andikwazi kuthetha kakuhle; eyam—intlangulo yam ayiphucukanga kakhulu; abasayi kundikholelwa!”

Wathi, “Yintoni le isesandleni sakho?”

Wathi, “Yintonga!”

Wathi, “Yiphose phantsi!” Yajika yaba yinyoka. Wathi, “Yibambe uyithabathe ngomsila!” Yajika kwakhona yaba yintonga. Wayemnika isiqinisekiso, ukumngqinela. Xa uThixo enika uQobo, Unika ukungqinelwa kolo Qobo, njalo.

Ngoko, uMoses, ngethuba wayelapho ezantsi, waze waphosa phantsi intonga yakhe phambi kwabakhafuli noFaro (abakhafuli beza baphosa ezabo iintonga nabo), uMoses

akazange abaleke athi, “Owu, kulungile, bendiphosisa, bendi—ibi yintonga elula nje yomlingo kwaye mhlawumbi bendiphosisa.” Kodwa wazi; wayeqinisekile ukuba wayehlangene noThixo; wema ke wazola. Masithi wayenze kanye oko uThixo wayemxelele kona ukuba akwenze; ngokunjalo noYobhi wayenze kanye oko uThixo wayemxelele kona ukuba akwenze; uMoses wayelandele imiyalelo yaKhe. Waze wema wazola wakhangela ubuqaqawuli bukaThixo!”

UMoses wayebopheleleke kuQobo lwakhe, umyalelo wakhe, waze ke wema wazola. Wathi akwenza njalo, inyoka yakhe yaziginya zonke ezinye iinyoka. 'Yabona? Wayebopheleleke kolo Qobo. UThixo wathi, “Xa ubakhulula abaa bantwana, niyakuNdingula kule ntaba kwakhona.”

Kwaye indlela oluthi utshaba ngayo yonke indlela elinokuba nako ngayo luzame ukukususa umke kolo Qobo. Kanye nje ukuba baphume eYiphutha, baxinaniseleka entanyeni yo—yoLwandle oluBomvu—izintaba macala omabini. Baphumela engxingweni nalo uLwandle oluBomvu— akukho ndlela yakubalekela ngaphaya kweenduli, akukho ndlela *kweli* cala, nomkhosi kaFaro uyeza *kweli* cala. Enjani yona indawo ekunokumiwa kuyo! 'Yabona indlela umtyholi athi ngayo akufake kwindawo apho ungaziyo ukuba mawenze ntoni na? Kodwa khumbula, ukuba ubopheleleke kolo Qobo, luxhathisile. UMoses wayesazi ukuba uThixo wamthembisa ukuba “Niyakunqula kule ntaba ekubakhupheni kwakho. Kwaye Ndihlile ngesandla sakho ukuza kubahlangula ndibabeke ngaphaya kwelinye ilizwe.” Wahhala kanye naloo nto, waze uThixo wathumela umoya wasempuma wawaphathekisa emka amanzi aphuma kumazantsi olwandle, baze bahamba bawela kumhlaba owomileyo. UQobo!

Indlela ebesinokuthi singene ngayo eZibhalweni: UDaniyeli, uQobo lwakhe; uShadreki, uMesheki, no—Abednigo, uQobo lwabo; uDavide, uQobo lwakhe. Bonke—uQobo!

UPawulos wayenalo naye, lo sifunda ngaye. Wayenobizo olumiliselwe kanye kuKristu, yayiluQobo lwakhe ke olo. Naso isizathu sokuba abe wayengoyiki ukuba uyakuthetha ntoni na u-Agripa. Emi apho (kwaye u-Agripa wayengumYuda, njengokuba sisazi)—ke ngoko xa—xa emi phambi kwaba kumkani nokunjalo, uThixo wayesele emxelele kwangaphambili ukuba uyakuma apho. Ngoko wayenalo uQobo, ngoko wayexela kanye umbono wasamazulwini. Wathi, “Andiyo...andibanganguye ongawululameliyo. Ndandi—andizange ndingawuqondi; andizange ndangabi nambeko.” Koko wabambelela waza akabi ngongalulameliyo; waqhuba kwada kwangumzuzu wokugqibela, kuba yayiluQobo. Kwaye nabuphi na ubomi obumiliselwe kanye kuKristu, luQobo lwakho olo.

Ngoku, ukususela oko wahlangana naYe ubuso ngobuso kwindlela eya eDamasko, oko kwaba—kwathetha lukhulu kangako kuPawulos. Ngoku khumbula, wayesisifundiswa ngaphambili; wayeyinkunkqele kwiZibhalo, kodwa wayengenandawo yakubambelela ngaphandle kweSanhedrin eyayinokumxhasa, ne—nesidanga esivela ku—kutitshala omkhulu. Wayeyindoda ebalulekileyo emsebenzini wakhe, kodwa wayewexuwexuka. Inye into awayenayo, uqobo lwakhe lwalomelele kangangokuba wawomelele umbutho wakhe; koko kuphela ukomelela awayenokuba nako. Wayesebenza ngokunyaniseka ke kuloo nto, ethatha amaKristu, ewakhonkxa, esenza isidubedube ngabo, wade waxuluba uStefano.

Ndinga ukuba emva koko ebomini bakhe, isizathu sokuba aye eYerusalem, wathi umprofethi akumxelela, “Musa ukunyuka, Pawulos, kuba ulindelwe yimixokelelwano nayintolongo,” . . .

Waze wathi uPawulos, “Ndiyayazi loo nto; kodwa andiyi nje eYerusalem njengengqina, kodwa ndiya phaya; kwaye ndilungele ukufa ngenxa kaYesu Kristu,” kuba wayeyazi into awayeyenzile, umnqweno wakhe ikukubutywina ngelilelakhe igazi ubungqina bakhe—afe ebulawelwa ukholo, ngokuba wabulala omnye wabakaThixo abafele ukholo.

Ke ngoku, wayesendleleni yakhe eya eDamasko nayo yonke imfundo yakhe (wayehleli phantsi kwaloo titshala mkhulu, uGamaliyeli, nendlela awayefundiswe ngayo yonke inkolo yobuYuda) kuko konke oko ke ke wayethingaza, wabe engenabo ubuganga bokuzenza izinto ezithile. Kwaze kwathi ngesiqophe, kwakho uKukhanya, nokugquma, mhlawumbi, nokududuma, waze wabethwa, wawa emhlabeni. Wathi ke—wathi akujonga phezulu, kwakho uKukhanya okubengezelayo okwawamfamekisayo amehlo akhe. Yayiyinto engaqhelekanga kanjani ke leyo!

Akukho mntu wumbi wakubonayo oko kuKhanya, nguSawule yedwa. Kwaku—kwakuyinene kangako kuye, Kwade kwawamfamekisa amehlo akhe; wayengaboni, emfameke ngokupheleleyo yiNtsika yoMlilo imbanekela kanye ebusweni. Waze weva iLizwi lisithi, “Sawule, Sawule, uNditshutshisela ni na?”

Wathi, “Nkosi, UnguBani na?”

Wathi, “NdinguYesu; wenzakala ukhaba iimviko nje. Vuka ngoku, uye eDamasko; kuyakubakho khona apho oyakuthunyelwa kuwe.”

Ngoko, wathi akuvuka apho (kwakukho ke othile, umprofethi, ezantsi esixekweni owabona umbono, ngethuba awayethandaza, waze weza), uHananiya weza wangena kuSawule, wambeka izandla, waphiliswa ke ngempiliso



eNgewele. Wavuka ngoko, wabhaptizwa, ehamba esusa izono, ebiza eGameni leNkosi; ngoko ke waba noQobo. Akazange aphinde abe kwangulowa emva koko. Wahamba ngqo esiya kwinkonzo nenkonzo, kwindawo nendawo, ezama ukwakha oko wayezame ukukudiliza.

Indlela isizwe, indlela ilizwe lobuKristu eliswele ngayo oloQobo kusanje. Abo bathanda izithethe nemigaqo bazamile uku— ngemfundiso yabantu, ukulikhupha iLizwi likaThixo ekubeni lilo izolo, namhlanje, nangonaphakade. Baswele uQobo, amava okuhlangana kwindlela yaseDamasko, noThixo Ophilileyo Ophilisa abagulayo, avuse abafileyo, akhuphe iidemoni— olwenene uQobo.

UPawulos wayesazi ukuba kukho okuthile okwenzekileyo; kwakungekho mntu unokukususa oko kuye. Wayengenamsebenzi nenye into; wayebophelekile, kwakuphela ke. Akunamsebenzi nokuba kuza ntoni na, wayesazi ukuba ubophelekile—ubomi obumiselwe kanye kuKristu! Owu, ubomi awayekade ebuphila yayibubomi obahlukileyo.

Ngoku khumbula, wayekade eyindoda yenkolo kakhulu. Ke kwabanye benu bantu balapha ngale ntsasa (kwaye ndiyazi ukuba niyaqonda ukuba elikhasethi liyenziwa, liyakudlala kuso sonke isizwe esiphantsi kwamazulu, jikelele, ehlabathini jikelele); abanye benu bantu balapha ke, bakhoyo; nabanye benu apho ngaphandle apho amakhasethi ayakudlalwa khona kwezinye izizwe ngetoliki (linikelwa kwiintlanga zase-Afrika, emva phaya kooNoqhakancu, na—na phakathi—konke jikelele): nakuni ke zinkokeli zezenkolo nina ninemfumndo nje yeBhayibhile (niyifumene ivelwe ngokwezembali mhlawumbi ninako ukucacisa zonke ezi zinto) kodwa, ukuba aninalo uQobo, ningenawo a—amava (ukuba ke loo mava u—ubanga ukuba unawo enza ukuba uphike ukuba lizwi ngalinye loku aliyonyaniso kangako ebandleni namhlanje njengokuba lalihleli Linjalo), uthembele kwisidanga sakho iBachelor of Art, okanye nokuba sesiphi na onaso; ukuba uthembele kwiingcinga zombutho wakho (eziyakuthi, “Iintsuku zemimangaliso zedlula; kwaye asisenayo impiliso engcwele; nobhaptizo lukaMoya oyiNgcwele olunjengokuba balwamkelayo ngomhla wePentekoste asilolwabantu banamhlanje”); ukuba koko kuphela onako, mzalwana wam othandekayo, dade, uswele amava endlela yaseDamasko!

Uswela okuhlangana naloThixo uPhilileyo apho u—ingabi yingcinga nje eyimfihlo esengqondweni kuwe, hayi ukungcangcazela okuthile, okanye uhlobo oluthile lokuziva, kodwa ukufundiswa namava okukhoyo kwenene... Kwa laa Yesu wayehamba kwelaseGalili uyaphila namhlanje eyakuhlala ephila oko, kwaye isenguYe izolo namhlanje,

nangonaphakade—uluQobo, ukuze kungameli kuba uthathe nto yathethwa nangubani na, uyazi ngokwakho, hayi ukuvakalelwa okuthile.

Kwaye ukuba ukuvakalelwa obe nako—ukuba umntu othile (kusenokuba ibikukuvakalelwa kwenene kweBhayibhile)—abe umntu othile ezama ukukucacisa kumke kuwe, esithi ezo zinto zazingomnye umhla othile, lumka! Yinyaniso, lumka! Kodwa ikho indlela yokwazi. Yilinge ngeLizwi; Lilo eyona Plani!

Ukuba indlu iyenyuka ngendlela echasene neplani, umakhi wekontraki uyakuwidiliza ayakhe ngokutsha. Kodwa imelwe kukuya ngokweplani.

Akunamsebenzi nokuba amava akho ayini na ngoko; ukuba kukho into ngaphakathi kuwe ekuxelela ukuba iBhayibhile ayinyanisanga, laa mandla kaThixo, abapostile, abaprofethi, abafundisi, abalusi, nezipho zikaMoya aziyonto inye kanye njengokuba Zazinjalo ngethuba Wayephepheza ngabapostile ngePentekoste, kukho undonakele kwisiqiniseko sakho; inokuba sibambelele kwimfundiso yobuhlelo, endaweni yeBhayibhile kaThixo, ngelithuba Wayesithi, “Kokubini amazulu nehlabathi ayakudlula, kodwa iLizwi laM aliyikusilela.”

Khangela ukuba siyintoni na iSiqiniseko sakho. Ungaqiniseka mpela ukuba unobudlelane obububo nomlungiseleli; kwaye usenokuqiniseka ukuba unobudlelane ngenene nomveleli wesithili; kwaye usenokuqiniseka ukuba unobudlelane nobhishophu, okanye enye indoda enkulu ebandleni lakho; kodwa ukuba aku—iSiqiniseko sakho asinguye uYesu Kristu. . . “Kuba Ndiyakulubeka phezu kolu lwalwa uQobo lwaM, namasango elabafileyo akayi kuLeyisa”—isityhilelo somoya sokuba Yena Ungubani na nokwazi. Kulungile!

Owu, ngoku, wakuba njengoPawulos, ube noQobo olunye awayenalo. . . Ubomi obumiliselwe uKristu bubomi obahlukileyo kunobo wake wanabo ngaphambili; kwaye busenokuba bubomi benkolo ngokukhulu owabuphilayo.

Owu, ndakhe ndabeva abantu besithi, “Ngoku, bangabekolo kakhulu.” Oko akunayo nento enye yokwenza nalo! Ndikhe ndabona abaninzi abangabekolo, abazinikele kakhulu, ngamaxsha amaninzi benyaniseke ngaphezu kokuba bebanga ukuba banjalo abantu abangaMakristu namhlanje.

Xa umama enokuthabatha usana lwakhe, oluncinane olutyebileyo (lunokuba *ngaka* ukuba lude) aluphose emlonyeni wengwenya, ngokuthanda isithixo sakhe, ndiyamangaliswa ukuba bunyaniseke kangakanani na uBukristu. Xa indoda inokuzingcungcuthekisa ngeyona ndlela, ibe nokufaka iwaka lezinto ezihlabayo enyameni yayo, ngolo hlobo (zijinga zizele amanzi, ziyitsalela phantsi kanje), ihambe inqumle idangatye

lomlilo, ukusuka apha ukuya phaya ekupheleni kwalaa mnquba (isiya iphinde ibuye, ube wona umhlophe ukuba shushu, ubaswe ngolo hlobo,) ngenxa yokunikela kwisithixo sayo (isithixo apho esinamehlo ebhastile kuso nezinto ezinjalo), Ndiyamangaliswa ukuba buphi na uBukristu. Ngoko musa ukucinga *ngokunyaniseka*; ukunyaniseka asiyyona nto. Ukunyaniseka kulungile ukuba kubekwe kwinto eyiyo.

Njengogqirha enikisa ngeyeza, angakunika incindi eyityhefu, ngokunyaniseka; abe angakunika incidi ebulala ngokucutha, ngokunyaniseka; usenokuwufumana uzaliswe ngokuphosakeleyo umgqaliselo wakho, ube nokuliseka ngokunyaniseka, kodwa loo nto ayibusindisi ubomi bakho. 'Yabona? Hayi, mhlekazi! Umelwe kukuba uyazi into oyenzayo. Kwaye nantoni na echasene neLizwi likaThixo, andikhathali nokuba yintoni na nokuba inexesha elide kangakanani na ikhona, iseyinto ephosakeleyo nangoko.

UPetros wabanika Umngqaliselo ongunaNaphakade ngomhla wePentekoste. Wathi, "Guqukani nonke ngabanye, nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono zenu, niyakwamkela isipho soMoya oyiNgcwele; kuba lo mgqaliselo uya kuni, nakubantwna benu, nakwabo bakude le, esukuba iNkosi uThixo wethu iyakubabiza." Injalo loo nto! NguMgqaliselo onguNaphakade.

Ngoku, unyela-ngamathe othile womxubi wamayeza angathabatha loo nto akubulale. 'Yabona? Ngokuqinisekileyo! Uyazi, ityhefu esemgqaliselweni iba yengangokuba, ityhefe intsholongwane, kwaye u—ugqirha uyazi ukuba yengakanani na enako—onokumelana nayo umzimba wakho. Ukuba ufake ityhefu kakhulu, ingakubulala. Kwaye ukuba alinayo ngokwaneleyo, ngoko lingenza ntoni? Akunakukunceda nto ukusela eloo yeza. Uyayazi into onokumelana nayo umzimba wakho.

Ngoku, kwaye nantso indlela oyiyo umgqaliselo kaThixo. Akunamsebenzi nokuba utsho kangakanani na omnye umntu ukuba kumelwe kukwenziwa *ngale* ndlela okanye *laa* ndlela, musa ukukholwa yiloo nto. Xa ulandela iLizwi kanye gama ngalinye, yiyo leyo. Injalo loo nto! Bambelela kuLo.

Ngoku, sinazo ii—abo bathi umelwe kukuba utshizwe. Banabo abo bathi umelwe kukusebenzisa izihloko zoYise, Nyana, noMoya oyiNgcwele; akukho zinto zinjalo eBhayibhileni, akukho ndawo injalo apho nabani na eBhayibhileni wakhe wabhaptizwa nangayiphi na enye indlela ngaphandle kweGama likaYesu Kristu. Ngumgaqo nje lowo owongezelwa liBanda lobuKatolika laseRoma waze waqhubekelela phambili ngezithethe. (Sizakuyibetha ngokuhlwanje loo ndawo.)

Kodwa qaphela, ngoko phakathi kwayo yonke loo nto, umgqaliselo usekho. Yiloo nto sinabantwana abangaka abagulayo nje, kungokuba abaphulaphuli into awayithethayo uGqirha. UQobo, xa ubopheleleke kuLo, kuphelele; LiLizwi likaThixo elo; Alinakusilela. Ubomi obumiliselwe kuKristu, benkolo ngokukhulu, kodwa bungamiliselwanga Kristu; ngabaninzi kakhulu kuthi abanaloo nto namhlanje.

Xa uthe ke wafumana obu bomi bumiliseleke kuKristu, bukwenza wenze izinto obungenakuzenza ngesiqhelo. Bukwenza wenze ngendlela obungenakwenza ngayo esiqhelweni. Andithethi ukuba wenze izinto ezisileyo; ndithetha ukwenza into ukuMoya, into ethile eyinene, into eyephathekayo. Kwaye xa ubona umntu esenza into esileyo, uyabona nje ukuba uyazenzisa. Bazama nje ukulinganisa apho kukho khona into eyinene.

Xa ubona idollar yobuxoki, khumbula kukho idollar eyiyo eyenziwe ngokukotshwa kuyo. 'Yabona? Xa ubona eyenziwe ngobuxoki, ngenene isisithunzi senye into eyeyenene; yinto e—eyinene ekotshwe kuyo.

Qaphela, bukwenza wenze izinto obungenakuzenza esiqhelweni. Owu, yi—yinto ethile... Uqinisekile, uqiniseke ngenene ngaloo nto xa unesiSiqiniseko; uqinisekile ngaloo nto. Awuthabathi into ethile e—engamava omnye umntu. Kungeso sizathu uBukristu bubenjengabantwana abancinane eBhayibhileni kungekuko (uxolo)—abantwana abancinane esikolweni nje. Bazama ukukopa omnye komnye; ukuze ukuba loo mfo uyiphosile, ibe iphosakele yonke loo nto. 'Yabona? Libe liyiphosile lonke eloo qela. Owu, bethu, musa ukukopa; hlangana naYe ngokwakho.

Umhlobo wam olungileyo, lo umi apha emva, ungowakudala—ungunyana womhlobo wam, umhlobo wobomi bonke, uJim Poole omncinane. Ke, utata wakhe nam sasi—sasikhula kunye esikolweni, kwaye owu, umfo olunge njani. UJim omncinane kunye nam sizingisa njalo ukuthandazela ukuba uJim omkhulu abe nguMkristu, ikholwa lokwenene. UJim omncinane kunye nam besincokola izolo ngendawo esiye simfumane kuyo uThixo ematyholweni siMbone endalweni. Nako apho uMfumana khona, ngokuba UnguMdali, kwaye Ukwindalo Yakhe.

Kwaye ndiyakhumbula, uJim kunye nam sasidla ngokuya—ukuya—sifuna ukuya kuzingela. Kwaye kuthi kwakufika ukuhlwa, ke, sasiye sihle, sithabathe iibhayisikili zethu, sikhwele sihle ngesi strato (sisoyikela ukufa ukudlula emangwabeni emva kokuba sekumnyama), sihle, sizifunele i—cone ye ayiskrim.

UJim wayethanda ukuya echibini. Ngoku, sasi ngamakhwenkwe nje amancinane aneshumi leminyaka, ishumi

elinesibini, ishumi eilinesine ubudala. Kwaye, ke, uJim wayethanda ukuhlala nje afunde iincwadi zamabali okuzingela nokuthiyela. Ndandiye ndihlale phantsi ndicinge ('yabona) nge...Ke ngoku, amanye amakhwenkwe andibone. Ndize ndibone idlokodlokwana elibundlu kwindawo ethile, kwaye ndandidla ngokuthi, "Mfo, ingantle njani laa ndlwana ukuba ube nayo ezintabeni. Ndandisoloko ndiphupha ngokuba ngenye imini ndiyakuba netyotyombe lendlu ezintabeni, neqela elikhulu lezinja zomkhondo, ne-nemipu. Ndandidla ngokucinga, "Ukuba nje ndingane-30-30 kwelinye lexesha lam... " Ndinge, "Ndinganawo njani bethu umpu we-30-30?" Kuthe ngenye imini, ndimile, ndikhangele eludongeni, ndibona apho eminye yeyona mipu ingcono inokufunyanwa, ndacinga, "UBabalo oluMangalisayo!" Ndandicinga, "Ndizakuziqeqeshela ukudubula, ndidubule ngokukuko. Ukuze ke, mhlawumbi ngaxesha lithile—ndithabathe uhambo lokuzingela ndingene ezintabeni, kubekho umzingeli olungileyo othile onokuhamba nam ukuze ndibe bu (kakade angafuna ukukhusela ubomi bakhe mhlawumbi kwibhere ehlaselayo; engaqaqinisekanga kwaphela, indoda ethile esisityebi)—ihambe nam, ukwenzela ukuhamba nje nayo, ndibe bunogada. Mhlawumbi ngenye imini ndakuze ndibe nokuya kuzingela e-Afrika njengonogada womntu. Ukuba nje ndinokuziqeqesha. Yiloo nto kuphela endinokuyenza kukuziqeqesha nje. Yiloo nto kuphela endinokuyenza kukuziqeqesha ndibe yeyiyo, inkcani yomdubuli. "Owu," ndaze ndacinga, "Thixo, yicinge nje, Undivumele ndazingela kwihlabathi lonke. Into engummangaliso njani!"

UJim wayedla ngokuhlala afunde incwadi.

Ndize ndithi, "Jim..."

Athi, "Ndi—ndi—ndiyathanda ukufunda ngako."

Ndithi, "Jim, yinto eyenziwa ngomnye umntu leyo; ndifuna ukuyenza ngokwam mna; ndifuna amava la!" Ndakufika kuKristu andizange ndibe nakuthabatha amava omnye umntu; ndawafuna ngokwam.

Ndikhumbula ngethuba ndafunda i-*Lone Star Ranger* kaZane Grey. Ndaqwenga yamibini okanye mithathu imitshayelo kaMama, ndiphalisa ndijikeleza endlwini ndigqabadula, ngethuba ndiphezu kweliashe lamaxokixoki lomtshayelo. Nda—ndafunda ibali lonogada oyinkwenkwezi eyodwa, nendlela awezisa ngayo ubulungisa kwiBig Bend.

Ndaze ndaphinda ndafunda ibali elingeyonyaniso lika-Edgar Rice Burrough lika*Tarzan neeNkawu*. Umama weyenengubo endala yofele, ufele lwenja yolwandle okanye into enjalo awayeyiphiwe nguNkosk. Wathen kwezizakutshiswa. Yayiphaya kwigumbi lakhe, ndaze nda—nda—ndayikhupha nje loo ngubo. (Umama wayeselesazi ukuba

ayimkanga yaphuma namoya.) Ndayikhupha ke, ndayisika phakathi, ndazenzela isuti kaTarzan, ndahlala phezulu emthini. Nda—ndahlala isiqingatha sexesha lam emthini, phaya phandle kulesuti kaTarzan. Ngokuba ndandibone oko wakwenzayo, ndandifuna ukukwenza oku kwam.

Kodwa ngenye imini ngobabalo lukaThixo ndafumanana neyona Ncwadi, iBhayibhile. Ingoma yam nebali lam ibe ngu: “Ukufana noYesu; emhlabeni ndilangazelela ukufana naYe.” Andifuni kuba yibhishophu, okanye i—okanye umfo othile omkhulu ebandleni, ipopu ethile, okanye umpriste othile. Ndifuna ukufana noYesu.

UQobo, lukwenza ube ngowahlukileyo. Kukho okuthile malunga nalo ngokufunda iLizwi laKhe no...Into ethile entliziyweni yam yokulangazelela ukufana naYe. Uqinisekile ...Kunjenge...

UQobo kongumKristu—uQobo kuMkristu lunjenge... Njenge—njenge—ankile kwinqanawe. Ewe, u—umelwe kukuba nesiqiniseko. Ukuba ke uKristu usiSiqiniseko sakho, unjenge—ankile ukuze xa u...Ulwandle lundlongondlongo kakhulu, ibe inqanawe iphantse yalungela ukuzika, ube wena—ithemba ekuphela kwalo ikukugxumeka i—ankile. Ukuze ke, ukuba inqanawe iyaxhuzuxhuzula (‘yabona?’), ukuba—i—ankile iyakuyibamba inqanawe. Uyazi, sineculo (Ndiyililibala igama lombhali ngoku, kodwa...): *I-Ankile Yam Ibambelele*.

Njengenkwenkwe encinane (njengokuba sidla ngokucinga kumaxesha amaninzi) ibhabhisa i—kite, wawungenakubona nto konke, kodwa yona yabe iwubambile umtya. Yaze indoda yadlula apho yathi, “Wenzani, Kwedini?”

Yathi, “Ndibhabhisa i—kite yam.”

Yathi, “Yintoni le isesandleni kuwe?”

Yathi, “Ngumtya!”

Ithi, “Iphi i—kite?” Ithi, “Andiyiboni. Ke, wazi njani ukuba ubhabhisa i—kite?”

Yathi, “Ndiyayiva, iyaxhuzuxhuzula.” ‘Yabona? Ekupheleni kwalaa mtya kwakukho uqobo. Ngendlela yayo encinane, laa kite yayiluqobo kuyo, ngoko yayinokuthi yayibhabhisa i—kite; nangona yayingenakuyibona, kodwa kwakukho into eyibambileyo eyayibambelele! Yiloo ndlela umntu, akuzalwa ngokutsha ngoMoya oyiNgewele, uneNto ethile ene—ankile phaya ngaphesheya; zonke iinkqwithelo azimshukumisi. Uyazi ukuba ukhuselekile; ubambelele kwi—ankile. Kulungile!

Ngoku, ukuba sikwixolo lethu elincinci, sidada sinqumla umsinga wobomi...Njengokuba umbhali wezibongo watshoyo ukuthi:

“Ubomi asilophupha lize!”  
 Nomphefumlo ufile owozelayo,  
 Nezinto azikoko zingathi zikuko.  
 Ubomi buyinene! Baye ubomi buzondelele!  
 Kwaye ingcwaba labo asiyonjongo yabo;  
 “Kuba uluthuli, uyakubuyela eluthulini,”  
 Oko kwakungathethwa ngomphefumlo.

Owu, ndicinga ukuba intle kakhulu loo nto. Ngoku, nguLongfellow owabhala loo *Ndumiso yoBomi*. 'Yabona?

Ngethuba ndiwela umsinga wobomi,  
 Kumzalwana otyhafileyo wenzakala,  
 Akubona, wovuseleleka kwakho. ('Yabona?)

Ngoku, sikhwele, sidada kumsinga wobomi; ke uKristu, kwinqanawa ephezu koqhwithelo lwexesha. . . Xa iinkqwithelo zisiba nzima zisiya zisiba mnyama jikelele, ndivuyiswa kukuba ne-Ankile ebambelele ngaphaya kwekhuselelo ngaphesheya, kwenye indawo; nokufa ngokwako akunakuba nakukuxhuzula usuke kuYo. Ubopheleleke kwiSiqiniseko sakho.

UKristu uyi-Ankile yethu. Uyintoni ke Yena? UliLizwi.

*Ekuqakeni ube ekho uLizwi, uLizwi wayekuThixo, uLizwi wayenguThixo.*

*ULizwi waba yinyama, wahlala phakathi kwethu, . . .*

Ngoko xa sisazi ukuba izezenzo zethu zihamba kanye neLizwi, siyazi ukuba imfundiso yethu ikunye neLizwi kanye (singongezi nto okanye singanciphisi nto, iliLizwi kuphela); kwaye sifumana iziphumo ezinye (nezabo babebambelele kwiLizwi elinye) bephila ebomini bethu, ngoko i-ankile yakho ibambelele. UBomi bukaKristu buyaveliswa kwakhona phantse ngendlela yokungenwa kuwe kanye njengokuba babunjalo kuKristu, ngokuba yayinguThixo ekuKristu elixolelanisa naYe ngokwakhe ihlabathi. . . Kwaye uyambona uThixo kwisiqu sakho ebambelele kwisiseko esiphezu kweLizwi, kanye ngalaa ndlela wenza ngayo uYesu, ube ububona uBomi baKhe. . .

“Imisebenzi eNdiyenzayo niyakuyenza nani. Lowo ukholwayo (hayi lowo *uzenza okholwayo*, lowo *ucinga ukuba uyakholwa*, koko lowo ukholwayo)—lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye yena.” Ngoba? Ugxunyekwe nge-ankile kwakwiLiwa elinye. Yayiyintoni iLiwa? LiLizwi, njalo! Umiliselwe apho.

YiNkwenkwezi yangeNtla yakho xa ulahleke eLwandle. Uyazi, sineenkwenkwezi ezininzi, kodwa inye kuphela inkwenkwezi yenene, kwaye ayishukumi; yiNkwenkwezi yangeNtla leyo, kuba ihleli esizikithini somhlaba.

Akunamsebenzi nokuba ungemva na, phezulu, nokuba uphi na, laa Nkwenkwezi yaseNtla iyinto enye oko. LiyiNkwenkwezi yakho yangeNtla.

Ngoku, uyabona? Zininzi iinkwenkwezi ezishukumayo zisuke kwindawo ziye kwenye. Kodwa ukuba ukwi—uselwandle, ngoba, nawuphi na umatiloshe uyazi, okanye nawuphi na umzingeli ojikeleza ematyholweni, uyazi ukuba iNkwenkwezi yakho yaseNtla yi—yindawo yakho; kuphelele apha. Ngoko, injenge—nge—ngekhampasi kuwe. Ikhampasi yakho ayisayi kukhomba kuMars, kungenjalo uJupiter, okanye kwenye indawo; iyakukhomba kwiNkwenkwezi yaseNtla. Ngoba? Sisiqiniseko sakho eso.

Owu bethu! Qaphela, isiqiniseko sakho. Owu, ndiza kuthetha into; ndiva nje ifika. Qaphela! (Ndiziva ndikholwe ngenene ngelixesha, ngokuba esi sisiqinisekiso.) Qaphela! Ikhampasi yakho ikhomba kuphela kwiNkwenkwezi yaseNtla. Yiloo ndawo kuphela enokukhomba kuyo. Ukuba yikhampasi eyiyo iyakubetha kwiNkwenkwezi yaseNtla lonke ixesha. Ingaba kunjalo? Ngoko ukuba unoMoya oyiNgcwele, Unokukhomba kuphela eLizwini! Awungeke ukhombe kwihlelo; Awungeke ukhombe kumgaqo; Awungeke ukhombe kude kwindawo ethile; Uyakukhomba ngqo eLizwini! (Ndiziva ndinganga khwaza!)

Qaphela, yi—yinto ethile engaphakathi komntu, engongozayo, xa ubona iNkwenkwezi yakho imi phaya phesheya, uYesu Kristu, iLizwi. Kwaye uyabona ukuba uMoya ongaphakathi kuwe awuyikuYivumela ishukume ukuya ekunene okanye ekhohlo. NguYe kuphela onako... Weza kuthabatha izinto zikaThixo ukuze abonise ngazo, azibonakalalise.

NoYesu wathi, “Uyakwenza kanye izinto eNdizithethayo. Uyakunithilela izinto ezizayo (anibonise ngaphambi kwexesha, phambi kokuba zifike apha. ‘Yabona?’). Uyakuthabatha izinto ezizezaM anibonise zona. Ukuze ke, Uyakunibonisa izinto ezizayo.” (UYohane 15)

Siyabona ukuba Uyazibonisa ezi zinto; Azithabathe izinto ezizezikaThixo aze anibonise zona; aze Atyhile izinto kuni awazithethayo uYesu. Qaphela, Uyakuyenza icace loo nto. (Yibeke kanye phaya ekoneni ngokuhlwanje, kuba yiloo nto esiyakuyisebenzisa emzuzwaneni nje.) Siqinisekisa, siyenza loo nto ibe yinene (‘yabona?’), ukuze ke wazi ukuba u—iNkwenkwezi yakho yangeNtla, eliLizwi kuye nawuphi na uMkristu... Nantoni na echasene neLizwi... .

Khangela! Mandikuxelele into. Phulaphulisisa oku. Esi sisityhilelo esiNgcwele ngokupheleleyo sikaThixo, intando yaKhe, nokuza kukaKristu; nayo yonke into ilapha kanye kuleNcwadi igqityiwe. Kwaye ukuba nantoni na ikutsalela



ngaphandle kwaloo Nto, yilahle kude loo khampasi, kuba ingumgaqo nje kuphela; kuphela ili—iliphepha nje kuphela oliphethe engxoweni yakho, unalo lijinga kwigumbi lakho, lifreyimishiwe; lingumgaqo! Mfo, fumana iKhampasi ekubeka eLizwini! Amen!

Uyaqaphela, xa la mava afumana uPawulos, wehlela eYiphutha nase-Arabhiya kwindawo ethile wafunda iminyaka emithathu. Uzuko! Whu-u! Kwakufuneka aqiniseke. Waze akubona, akuthi uMoya oyiNgcwele amkhokele igama negama, waba nokubhala laa Ncwadi yamaHebhere abonise laa maYuda. Ngokuqinisekileyo! Ngoba? Wayemiliselwe phakathi; laa Khampasi kaMoya oyiNgcwele yambeka kanye kwiNkwenkwezi yaseNtla.

Ngoku, ukuba unento ekutsalela ecaleni kuYo, kungcono uyiyeke. Injalo loo nto! Yona...?..Iyakuhomba eLizwini laKhe eLizwini laKhe kuphela ke, ngokuba uMoya oyiNgcwele weza kubonisa okanye ukungqinela isithembiso sikaThixo. Akukho mgaqo unokuyenza loo nto; akukho mbutho unokuyenza; akukho magunya nantoni na eyenye enokuyenza, nguMoya oyiNgcwele kuphela ngeLizwi; kwaye Yena uyiNtsohi yobomi.

Ngoku, ungathabatha ukhozo lwengqolowa, ukhozo oluhle lwengqolowa, kodwa alinakwe—kwenza nto; lufile ide intsobi yobomi ingene kulo, ukuze ke luvelise iinkozo ezininzi zengqolowa. UKristu ke ubobo Bomi, olo Qobo. Ukuba ingqolowa ayinalo olo Qobo kuyo, ayinakuze ivuke. Ukuba ingqolowa ayinalo olo Qobo, nokuba ingantle kangakanani na ngaphandle, kodwa ayingeke iphile, ngokuba akukho nto kuyo inokuphila ngayo. Kodwa yakufumana olo Qobo, ingakhanga ebusweni bakhe wonke umgxeki ithi, “Ndiyakuvuka kwakhona.” Ngoba? Ngokuba inalo uQobo. Lukuyo; imelwe kukuvuka kwakhona.”

Kwaye xa li...“Ukuba nithe nahla kuM, naMazwi aM ahlala kuni, ngoko celani enisukuba nikuthanda.” Lolo Qobo ke olo. Kodwa ukuba unemigaqo nayo yonke enye into idityaniswe kulo...Awunakuwaxuba amafutha namanzi. Ungawathabatha nje uwahlule nangaluphi na uhlobo ofuna ngalo; akanakuze axubane, ngokuba ngamachiza amabini ahlukkeneyo. Kwaye awunakwenza ukuba imfundiso neBhayibhile, echasene neBhayibhile, zixubane. Awunakwenza ihlelo nonqulo oluzelwe ngokukhululekileyo—okanye usindiso oluzelwe ngokukhululekileyo zixubane, kuba ngokuqinisekileyo, uThixo usebenza kuphela...Ndizakuyithetha nakanjani na.

UThixo akayaphuli inkqubo yaKhe. Akangeke aphule, kuba Akanasiphelo. Kwaye ndiyaqonda niyazi, ndi— oku kuya phambi kwabantu abaninzi. Yabona? Kodwa uThixo

akanakuyaphula inkqubo yaKhe. Akangeke enze into ethile ngenye imini, aze ayitshintshe enze enye into, athi Uphosisile ngaloo mini.

UTHixo akasebenzi ngamaqela amadoda; uThixo usebenza ngomntu omnye, ngokuba abantu banezimvo ezahlukileyo; wakhiwe ngokwahlukileyo ngemveli. Kwaye uThixo umelwe kukuyithabatha loo ndoda, ayibotyeze nje, ayikhuphe tu kwisiqu esisesayo, ade Ayifake kwimveli yaKhe; ukuze ke uThixo asebenze ngaloo mntu.

Khangele konke ukuhla ngezigaba zexesha, uNowa noMoses, abaprofethi, abazange babe ngababini babo ngexesha elinye—mnye, qho konke ukuhla ngezigaba zexesha. Ngoko ke, ukuba uthi, “Kwinginginya yesiqhu kukho ukhuseleko” . . . Kukhangele!

Njengokuba bendishumayela apha emnqubeni kungekudala, kwakukho u-Ahabhi; kuze kubekho uYehoshafati. Kwaye babenyuka besiya eRamoti yaseGiliyadi ukuya kuthyala. . . Ngokwesiseko babelungisa; umhlaba wawungowabo. Kwaye u—utshaba, ama-Asiriya phaya phezulu ayezalisa izisu zabantwana bawo ngengqolowa eyayimele ukudliwa ngamaSirayeli—umhlaba abawuphiwe nguThixo. Ngoko ngokwesiseko kwakubonakala kulungile. “Hamba nam, sinyuke siye phaya, kwaye siyakubathyala baphume kulaa mhlaba.” Ngoko, loo nto yavakala ilunge kakhulu; ngokwesiseko yayilungile, kodwa kungokweemeko.

UYehoshafati, eyindoda elungileyo, wathi, “Kodwa akumelanga sibuze eNkosini?”

Kakade, u-Ahabhi, laa mkreqi, wathi, “Kulungile, ngokuqinisekileyo” (ikholwa lasemdeni, uyazi). Wathi, “Owu ngokuqinisekileyo, bendimelwe kukuyicinga loo nto. Ndinamakhulu amane abaprofethi bamaHebhere—amakhulu amane wabo endiwondlayo, ndiyabalusa. Bangabona bangcono elizweni. Siza kubanyusa.”

Kwaye bebonke behlangene ngamxhelo mnye bathi, “Hamba unyuke; iNkosi inawe.” Ngokwesiseko babenyanisile, kodwa babengalubambanga olwa Qobo.

Ngoko wathi akuthi, “Akukho wumbi na?” . . .

Wathi, “Ewe, ukho omnye, kodwa ndimthiyile.” Wathi, “Usolelo ethetha okubi ngam (‘yabona?’), esolelo esithi. . .”

Wayenokuthini ukuprofetha okulungileyo, ngethuba lonke iLizwi. . .? U-Eliya, owayengaphambi kwakhe, wathi ku-Ahabhi, “Izinja ziyakulixhapha igazi lakho.” Ngoku, wayenokuthini loo mprofethi ungqinelweyo ukuthetha nantoni na eyayingeyontando kaThixo? Nendlela ezaziya kuthi ngayo izinja zindle u-Izebehele, buze ubulongwe bube phezulu

kwamasimi, ukuze bangabi nakuthi, “Naku apho alele khona u-Izebhele.” Xa kukho isiqalekiso esinjalo emntwini, angathini nabani na ukusikelela?

Yiloo ndlela ekuyiyo namhlanje. Angathini umntu ukusikelela ezi zinto ziya zibemkisa abantu kuThixo ngalo lonke ixesha? Inye kuphela into enokwenziwa. Nokuba unokuma wedwa, qalekisa loo nto eGameni leNkosi uhlale noko, xa uqinisekile. . .

Kwaye uthi, “Ke, Mzalwana uBranham, ubenza bakuthiye abantu.”

UThixo uza kundithanda. Si—siSiqiniseko sam eso. Andinakwayama ngengalo yenyama, umelwe kukwayama ngeLizwi, into athe yenze uThixo.

Wayesazi njani uMikaya ukuba wayenyanisile? Walinda; wabona umbono. Babona umbono nabo, kodwa umbono lowo wawungathelekiseki neLizwi. Nanamhlanje iseyinto enye. UMikaya wawuthelekisa neLizwi umbono wakhe, waze ke wabona ukuba yena neLizwi babehlangene. Namhlanje ukuba umbono wakho uchasene neLiwi, wuyeke, kuba usisiqiniseko esingesiso. ISiqiniseko sikaMikaya sasihlangene kanye neLizwi, ngoko waba nokuma athi, “Yena. . .”—into awayithethayo wa—wayikholelwa. Bathi bakummonxoxa emlonyeni bathi, “Udlule ngayiphi na indlela uMoya kaThixo?” Wathi, “Uyakufumanisa wakuba uhleli kwintolongo engaphakathi.” Kunjalo.

Wathi, “Ndakubuya ndinoxolo. . .Fakani le ndoda kwintolongo engaphakathi, ukuze xa ndibuya ndinoxolo,” watsho u-Ahabhi, “ndizakumlungisa lo mfo.”

“Owu ngoku, Mikaya, uzakuthini? Intloko yakho izakunqunyulwa akubuya!”

UMikaya wema apho engagungqi tu njengokuba wenzayo uStefano (Amen!), elungele kanye njengokuba iNkosi yam yahambayo ukuya emnqamlezweni, ngokulula kanye njengokuba uDanyeli wayayo emhadini wengonyama, okanye uShareki, uMisheki, u-Abhednigo bayayo kwiziko lomlilo. Nokuqinisekileyo! Wema apho wathi, “Ukuba uthe wabuya oku kokubuya. . .” Ngoba? Wayeqinisekile. . .“Ukuba uthe wabuya oku kokubuya, uThixo akakhange athethe nam. Uze uyingqumle ke intloko yam.”

WayeneSiqiniseko. Wazi ukuba iKhampasi yakhe, eyayimkhokelele kulo mbono, yayingqamene kanye neNkwenkwezi yaseNtla. Ewe, mhlekazi! I-ankile yakhe yabambelela. Ewe, iLizwi kwaye Lona kuphela. . .

Ukuba iSiqiniseko sakho, ukuba uneSiqiniseko ebomini bakho. . .

Kwakukho ixesha apho, uyazi, imithetho yokuziphatha kakuhle yayinesiqiseko. Andilikhumbuli igama lalaa mfazi, kodwa isizwe sonke sathembela kwinto eyathethwa ngulaa mfazi. (Ndiyalilibala igama lakhe. Bendibhala into apha; andalikhumbula igama lalaa mfazi, ukuba laliyintoni na.) Kodwa apha kwiminyaka embalwa edlulileyo kwakufuneka be...Lo mfazi, into awayeyithetha...Ukuba wayesithi sebenzisa imela kwisandla sasekhohlo, kwaku—kwakuphelele apho; yayisisiqiniseko eso. Waye—wayeyimpundo yako konke. Kwaye ukuba wawubeka ifolokhwe kwisandla sasekhohlo, ngoko wawuphosisile ngenene. Yayingubani igama lakhe? [Ibandla liyaphendula, “Ngu-Emily Post”—Mhl.] Oo, lilo elo, ngokuqinisekileyo. Ewe, nguye lowo.

Ngoku, wawu—wawuqinisekile—kwaye waye—wayesisiqineko somthetho wokuziphatha kakuhle. Kumele kube njalo. Njenge, owu, zininzi esizifumanayo ezinjalo. Kodwa sifumanisa ukuba ngoku imkile. Udla ngendlela ofuna ngayo. Ewe, mhlekazi! Kulungile! Kodwa oko yayisisiqiniseko somthetho wokuziphatha kakuhle. Wawunyanzelekile ukuba wenze ngolo hlobo.

Kwakukho ixesha apho u-Adolf Hitler wayesisiqiniseko seJamani. Nantoni na awayeyithetha...Wayesithi akuthi, “Xhuma!” babexhuma; athi akuthi, “Bulala!” babebulala. Izigidi zamaJuda, wanikina intloko yakhe. Uyayibona into eyenzeka kolo hlobo lwesiqiniseko? Lwakhangeleka njengamandla, kodwa lalichasene neLizwi.

“Wazi njani ukuba lalichasene neLizwi?”

UThixo wathi...Yayingengo Bhileham owazama ukujongela phantsi uSirayeli ukuze amqalekise, wathi, “Ndimbona enjengophondo-lunye. Zinobulungisa iintente zakho. Lowo ukuqalakisayo uyakuqalekiswa; lowo ukusikelelayo uyakusikelelwa.”

Kukhangeleka ngathi uHitler ngewayibonayo loo nto. Kukhangeleka ngathi laa makholwa amaJamani ngewayibonayo loo nto. 'Yabona? Eso siqiniseko... Ngokuqinisekileyo sichasene nelaa Lizwi...Uyazi, njengokuba kutshiwo, “Umntu—uThixo wenza umntu, kodwa umntu wenza amakhoboka”—omnye ezama ukulawula phezu komnye. SinoMlawuli omnye, nguThixo ke lowo.

Kodwa uHitler wayesisiqiniseko seJamani. Yikhangele namhlanje. Ngoku, 'yabona into eyenzekayo? Yayisisiqiniseko esiphosakeleyo. Ngoba? Sasichasene neLizwi! Kwaye ngoku, uyabona apho loo nto yonke yaya khona? Lihlazo.

Kwaye ukuba isiqiniseko sakho sikumbutho othile, okanye ekuvakalelweni okuthile, okanye enye into ngaphandle koBuntu bukaYesu Kristu, uyakufikelela kwicandelo elikwalinye lehlazo, ibe lelibi ngaphezulu kuphela. 'Yabona?

Ukuba isiqiniseko sakho asingoKristu, nguye kuphela iNtsika yobomi boluntu; kwaye uKristu uliLizwi, hayi icawe yakho, ilizwi lakho, elona Lizwi. 'Yabona? "Ndiyakulakhela phezu kolu Qobo iBandla laM"—phezu koKristu, iLizwi.

Kwakukho ithuba apho uMussolini wayesisiqiniseko saseRome. Andazi, inokuba bendike ndafunda isicatshulwa, kungenjalo kungenzeka ukuba bendikufunde encwadini, okanye kukho umntu ondixelele oko; kodwa xa umntu othile wayevavanywa nguMussolini waye—wayeza—wayefuna ukungenisa iRome kwezokubaleka—kwezembaleki. Kwaye kwakukade kukho umfanekiso oqingqiweyo omkhulu wakhe omi phaya malunga nezembaleki. Yinto elungileyo leyo! iGreece yaba nayo loo mbono kwiminyaka emininzi eyadlulayo. IRome yayisoloko izama ukuba nayo. Iimbaleki yinto elungileyo, kodwa-kodwa—iimbaleki, kodwa-kodwa khumbula, loo nto ayinakuthabatha indawo kaKristu. Akunamsebenzi nokuba womelele kangakanani na, oko akunanto yakwenza naloo nto. Yena ungamandla ewonke.

Kwaye uyayibona into awazama ukuyakhela kuyo iRome? Kwaye wazama ukuyakhela kwinto yesiqiniseko iRome; ukuba yayinguye eso siqiniseko. Kwaye bathi ngenye imini eyakhe—inqwelo yakhe—umqhubi wakhe waba phambi kwexesha ngomzuzu omnye, waze wamdubula. Wathi, "Andikhange ndithi yiba lapha ngomzuzu omnye phambi kweyethoba; ndithe yiba lapha ngeyethoba!"—ngempakamo! wamdubula. 'Yabona? "Andikufuni apha ngomzuzu omnye ngaphambili; ndikufuna apha ngeyethoba!" 'Yabona? Khangela sesinjani isiqiniseko awazama ukuzenza sona. Kodwa uyayibona into eyenzekayo?

Niyakhumbula (abaninzi kuni apha, amakhwahla, uRoy Slaughter mhlawumbi, nokuya emva phaya)—niyakhumbula ezantsi phaya phesheya xa ndanixelela ngesiprofetho? Ngenye imini phaya ezantsi kwiSakhiwo i-Odd Fellow, ngaphambi kokuba sibe seza apha, ndathi, "UMussolini uyakufikelwa sisiphelo esiluhlazo." Ndathi, "Ukuhlasela kwakhe kokuqala, uyakuya e-Ethiopia; ize i-Ethiopia iwe ezinyaweni zakhe, kodwa uyakufikelela kwisiphelo sakhe, kungabikho mntu uyakumnceda; kwaye eyakungcwatywa lihlazo." Nankuya.

Ndathi, "kukho ii-ism ezintathu ezavelayo, ubuNazi, ubufasi, nobukomanisi." Ndathi, "Ezo ism ziyakujikela ekubeni zibe yiyo ibenye; iyakuba bubukomanisi. Khangelani! Ubukomanisi buyakuyitshisa iRome." 'Yabona? Ze niyikhangele! Busisixhobo ezandleni zikaThixo. Bacinga ukuba bachasene noThixo, babe besebenzela kuloo nto kanye lonke ixesha, bengayazi. Ubasebenzisa nje njengo nopopi, isixhobo esithile esandleni saKhe, njengokuba wenzayo ngoNebhukadnetsare nabanye abaninzi.

Ngoku qaphela! 'Yabona? Ngoku, kwakukho ixesha apho uFaro wayesisiqiniseko seYiphutha, kodwa khangela ukuba iphi na ngoku. 'Yabona? Iyasilela yonke. Owu, luhlobo olungelulo, ngoko ziyasilela njalo. Ziziqiniseko ezenziwe ngabantu. Awunakuthabatha isiqiniseko esenziwe ngumntu, andikhathali nokuba ngu—ngumongameli, nokuba ngumbhukuqi, nokuba ngukumkani, nokuba libandla, nokuba ngumbutho, nokuba ngumgaqo nayiphi na kwezo zinto ziyakutshabalala, kanye njengazo zonke iziqiniseko zolo hlobo kuzo zonke izigaba zexesha.

Singakhangela emva...Khangela emva! Khangela kumadoda awathemba abalawuli; khangela kumadoda awathemba ababhukuqi; khangela kumadoda awakhela amathemba awo kwezo ntlobo zeziqiniseko; *ukhangele ukuba aphi na namhlanje!*

Ngoku, makhe siziguqule sijonge amadoda awabeka amathemba awo eBhayibhileni, phezu kweLizwi likaThixo aLibamba lasiSiqiniseko; khangela apho akhoyo ngoku.

UPawulos ukunika ingxelo encinane ngabo kumaHebhere isahluko se-11: into abayenzayo, indlela abeyisa ngayo izikumkani, benza ubulungisa, nezinto ezinjalo; baze bazulazula ngeengaga zegusha neengaga zebhokhwe, elalingabafanele ihlabathi, belinde ebuqaqawulini oloVuko lukhulu. 'Yabona? Kulungile! Kuba bona...Abanye babo abazange—abazange bayifumane le mimangaliso, kodwa bayinikela imizimba yabo nangoko, bekhangele phambili kolo Vuko. Ukufinca ubomi babo, abazange bakukhathalele; bafuna ukuqhubela phambili bazenze idini, khon'ukuze bafumane olo Vuko; kwaye nantso ke into abayenzayo.

Ngoku, iziqiniseko... Sithetha... UQobo... Uyazi, iNkundla yethu ePhakamileyo isisiqiniseko. Isisiqiniseko, iyi—iyinto yokugqibela kwiingxoxo kwesi sizwe. Injalo loo nto. Isigqibo sabo sisiqiniseko, kwiNkundla yethu ePhakamileyo. Injalo loo nto. Owu, ndiyazi ukuba ngamanye amaxesha asiyithandi, kodwa i—isisiqiniseko nakanjani na. Ewe, mhlekazi. Bekunokuthini ukuba besingenayo loo nto, bekuyakuba yini? Kodwa loo nto sisiqiniseko. Ngokuqinisekileyo isiso. Ngoba? Siso—isizwe sethu sibopheleleke kuloo nto.

Xa iNkundla ePhakamileyo isenza isigqibo sayo sokugqibela, kuphelele apho; akukho...Uyakuyaphi emva koko? Uzakulandela isigqibo sayo, kuphelele apho; unyanzelekile. Ililizwi lokugqibela; ingu "amen."

Ungalivavanya kwiinkundla zasekhaya esixekweni; ungalivavanya kumantyi, uphinde uye kweyomdibaniso—kuzo zonke iintlobo zeenkundla; kodwa sakufika kwiNkundla ePhakamileyo, kuphelele apho. Injalo loo nto. Ngamanye

amaxesha asithandi uku—sithi, “Ke, andisithandi isigqibo sayo,” kodwa uzuke uzame ukubaleka kuso kube kanye. Sisiqiniseko sesi sizwe eso. Kwaye bekuyakuba njani ukuba besingenaso? Ewe.

Simelwe kukuba nesiqiniseko. Wonke umntu kufuneka abenaso. Unaso. Kodwa into endizama ukukuxelela yona, kukusekela apho ndikubonise ukuba ziyintoni na iziqiniseko zakho.

Ngoku, iNkundla ePhakamileyo isisiqiniseko sesizwe. Yinto yokugqibela kuyo nayiphi na intlobo yokuxambulisana. Iyakulungisa. Into eyithethileyo, yeyona yona.

Kukho isiqiniseko kumdlalo webhola. Ngusompempe ke lowo. Owu, ewe! Ngamanye amaxesha asisithandi isigqibo sakhe naye, kodwa si—sisiso nakanjani na. Usompempe, isigqibo sakhe lilizwi lokugqibela. Injalo loo nto. Akunamsebenzi nokuba bathini na abanye; ukuba uthi linqaku, linqaku ke. Injalo loo nto! Ngokuqinisekileyo. Akunamsebenzi nokuba bathini na abanye, oko akunanto yakwenza noko. Kwaye makhe siyicinge nje... Ukuba nina... (Andiyi emidlalweni yebhola, kodwa kwenzekile ukuba ndiyibhale loo nto.) U—usompempe, usisiqiniseko kumdlalo webhola.

Omnye wabo uthi, “Ibilingaku eliya!”

Omnye athi, “Ulixoki!”

Lo athi, “Loo nto *ayinjalo*; kumelwe kukuba *nje*.”

Usompempe ethe, “Linqaku!”

‘Yabona? Bonke abanye bahlala phantsi. Iyabanewinisa abanye babo. Kodwa ndiyaqikelela bangam’hewula”, emazantsi ezintliziyweni zabo nokunjalo, kodwa li”nqaku” nakanjani na. Ngoba? Nguye ilizwi lokugqibela.

Umntu wokuqala obholishayo uthe, “Uyazi ukuba, idlule leya!”

Omnye athi, “Uyazi ukuba yintoni... ”

Aze athi yena, “Linqaku!” Kuphelile ngaloo nto. “Cwaka ke ngoko, hamba phindela endaweni yakho.”

Bekunokuthini ukuba bekungekho sompempe kumdlalo webhola? Bethu, ungaqikelela ukuba ibiyakuba luhlobo olunjani na lomdlalo olo? Omnye kubo angathi, “Ibilingaku!”

Omnye athethe *le*.

Omnye athethe *leya*.

Omnye athi, “Ulixoki!”

Bangaxambulisana babe besilwa. Ukuze ube nomdlalo webhola, umelwe kukuba ube nesiqiniseko. Kwaye uyaphuma nje, kungakhathaliseki nokuba awumfuni okanye kutheni na, yena—nguye isiqiniseko nakanjani na. Nguye isiqiniseko; ilizwi

lakhe lilo elokugqibela. Akunamsebenzi nokuba uthini na ngaloo nto, ilolo hlobo. Ngoku, ukuba bebengenzi njalo, loo mdlalo uphela ungasisiphithiphithi. Ingaba kunjalo?

Ngesiyintoni isizwe ukuba ibingekho inkudla yomdibaniso? Ukuba bekungekho Nkundla iPhakamileyo kwesi sizwe, besiya kuhamba njani—besiya kuyaphi? Isizwe besiyakuba sebugxwayibeni.

Ukuba bekungekho so—ukuba bekungekho sompempe kumdlalo webhola, ubuyakuphelela—ubungenakwenza nelinge lokuqala lokujula, kungabangakho mntu ukuxambulisayo. Kubekho umntu oma phaya mhlawumbi i—ingene ngenene kwesaa sazinge, aze omnye umfo lo athi, “Owu, hayi! Hayi, hayi, hayi! Ayenzanga njalo!” niqale ke ngoko. Ibhola yokuqala ejuliweyo, bangaxoxisana ngayo. Omnye ethe, “Linqaku eliya!”

Bangathi, “Ibingelonqaku!”

‘Yabona? Nimelwe kukuba nomntu othile oxhomekeke kuye loo mdlalo, ngusompempe ke lowo. Xa esithi, “Linqaku!” linqaku. Ukuba uthi, “Ingene ibhola!” ingene ke. Nantoni na ayithethayo, iyenzeka. Nantso ke! Kwaye ukuba beningenakwenza njalo, beningenakuba namdlalo.

Makhe ndinibonise esinye isiqiniseko. Sisibane esibomvu ke eso, isibane esibomvu. Xa sisithi, “Yima!” sithetha ukuthi yima! Ukuba usitsibile, uyakuyihlawulela loo nto. Kodwa ukuba esi sixeko besingenazo izibane apha phandle, izibane ezimisayo, ibiyakuba luhlobo luni lwedolophu? Imelwe kukuba nesiqiniseko. Andikhathali nokuba lithini na ipolisa okanye omnye umntu omi phaya; beza mva bona.

Ukuba umntu unokuqondakalalisa ukuba ugqithe kwisibane esiluhlaza, andikhathali nokuba lithini na ipolisa, liyaphosisa. Xa sithe isibane, “Hamba!” oko kuthetha ukuba hamba. Sisiqiniseko eso. Ungayiqondakalisa loo nto, isibane sithe, “Hamba!” Igosa kusengenzeka ukuba belimi ndaweni ithile, usibonda wedolophu naye kungenzeka, abe kwindawo ethile, oko akwenzi nomncinci umahluko. Ukuba unaso isiqinisekiso sokuba ibingu “hamba,” uyahamba; ukuze ukuba umntu othile uyakungquba, lityala lakhe. Ungayiqondakalalisa loo nto. Injalo loo nto. Singayiqondakalalisa into esithetha ngayo. Injalo loo nto.

Ngoku, bekunokuthini ukuba bekungekho sibane sibomvu? Othile angafika kwindlela enqamlezayo, ku...Khangela nje ukuba kungayintoni na. Omnye athi, “Heyi, suka endleleni; ndingxamile. Ndisukela emsebenzini; ndidliwe lixesha ngoku. Ndiyawela ngoku.”

Omnye athi, “Ucinga nje ukuba kunjalo kuwe, ngokuba ndim owelayo, ngokuba bendifike kuqala apha.” Kwaye ngathi ndiyambona umfazi ephuma elungisa iinwele zakhe.



Ngekuyini ukuba besingenasibane sibomvu?  
Bekuyikubakho ingxinano yezithuthi!

Nanko undonakele emabandleni. 'Yabona? Injalo loo nto. Naso isizathu sokuba sibe nenje ingxinano yobuhlelo. Injalo kanye loo nto. Akukho mntu ufika ndawo, bemile, bayaxambulisana.

Nasi iSibane sikaThixo. Xa Sisithi, "Hamba!" hamba. Xa Sisithi, "Yima! Uhambe ngokwaneleyo!" ngoko yima. Injalo loo nto. Nantso indawo esisekelwe kuyo, Lona, elaa Lizwi, hayi oko kwathethwa liqela elithile lamadoda okanye okwathethwa lelinye iqela lamadoda.

UYesu wathi, "Nantsi imiqondiso eyakulandelana nabo bakholwayo." Masihambe! "Hambani niye kulo lonke ihlabathi, nishumayele iiNdaba ezilungileyo kuyo yonke indalo."

Uyazi, ilunge injalo imfundo, kodwa uYesu akazange abize yona. Injalo loo nto. Zilunge zinjalo iinkonzo, izakhiwo, Akazange afune zona. Zilunge zinjalo izibhedlele... Thina—amabandla akha izibhedlele. Ilungile loo nto, siyayivuyela loo nto, kodwa Akazange afune oko.

Wathi kwiBandla, "Shumayelani iVangeli." Kwaye iVangeli ayizanga ngaLizwi kuphela, koko ngamandla nezibonakaliso zeLizwi. UPawulos watsho. Ngoko hambani niye kubonakalalisa iVangeli. Owu, madoda! Ukuba nje bekunjalo...

Owu, thina namhlanje siphila kwixesha apho sinabona bangcono sakhe sanabo oogqirha. Sinawona angcono sakhe sawasebenzisa amayeza. Niyayazi loo nto. Kwaye siyawakhahlela loo madoda; siyawathandazela. Ndenza njalo mna, kwaye ndiyathemba ukuba nani nenza njalo. Loo madoda, wona athi ngengqiqo yawo okanye ukuchukumisa... Anezimvo ezimbini anokusebenza ngazo, kukubona, nokuchukumisa, baze—nokuva. Basebenza ngesandi sentliziyo, okanye u—ukulichukumisa igqithi okanye into enjalo, okanye imbonakalo yento ethile abayibonayo, ukusasazeka kwesifo, okanye—okanye into ethile esebusweni egqume ubuso okanye umzimba kwindawo ethile. Bona—basebenza ngokwezo zinto ('yabona?'), ngokuba zizo... Bazama ukuthabatha amayeza, alingene nje ukuba asibulale, aze angakubulali wena, ne—nezinto ezinjalo. Abangekhe... Ngumsebenzi wabo lowo wokusebenza ngezo zinto. Kwaye siyawuvuyela; ulunge kakhulu.

Kodwa, sinabona gqirha bangcono, awona mayeza angcono, ezona zibhedlele zingcono, nezona zifo zininzi sakhe sanazo. Sinokungakholwa okukhulu kunoko sakhe sanako. Ewe, mhlekazi! Injalo kanye.

Abalungiseleli baziqokelele, banamahlelo amakhulu, bengenisa nantoni na, nokunjalo (nantoni na nje beyenza ilungu lebandla); bayizuzela kwiziko lemfundo elithile, njengenkuku yomatshini (babaqandusele nje ngo—ngomatshini obakhupha nje lula), kwaye ngamanye amaxesha bengazi nto ngoThixo kunokuba uNoqhakancu esazi ngesithwalandwe saseYiphutha. Babakhuphe nje ngolo hlobo, ukuze i. . . Nantso ke. 'Yabona?

Owu, Into esiswele yona kumabandla ethu yindoda enoQobo! Into esiyisweleyo kwibandla laseWisile, kwibandla laseBhaptizi, kwibandla lakwaMoya, kwibandla laseRhabe luQobo—indoda yakwaThixo eyakuma ibopheleleke eLizwini nakuKristu, ize izise elo bandla kwimeko yokuba lungu ngalinye lihambe ngemeko yeli Lizwi, libona elo Lizwi libonakalalisiwe, lilandelwa, “Nantsi imiqondiso eyakulandelana nabo bakholwayo, kwihlabathi lonke.”

Bathi, “Loo nto yaphuthiswa.”

UYesu wathi, “Hambani niye kulo lonke ihlabathi; nishumayele iVangeli kuyo yonke indalo.”

Asikafikeleli kulo lonke ihlabathi, sisekude kakhulu ke kuyo yonke indalo. Ixesha elingakanani? Kulo lonke ihlabathi. Kubani? Yonke indalo. Kuyakwenzeka ntoni? “Nantsi imiqondiso eyakulandelana nabo bakholwayo: EGameni laM bayakukhupha iidemon; bayakuthetha ngeelwimi ezintsha; ukuba bathe baphatha inyoka okanye basela into ebulalayo, ayiyikukha ibenzakalise; bayakubeka izandla phezu kwemilwelwe, iyakuphila.”

Nalo uQobo lubambebelele apho, iLizwi, iNkwenkwezi yaseNtla, loo khampasi ihlala kanye naLo. Yiloo nto esiswele yona.

Kodwa sisuke saphuma sakha amaziko emfundo, sabenza umbutho abantu, sangenisa amalungu, saxambulisana namaBhaptizi (ngokuba engakholwa ngendlela esikholwa ngayo) namaWisile (ngokuba engenzi ngale indlela); saze saqandusela kwaphuma elikhulwana iziko lemfundo, sakha nenkulwana inkonzo, ezona zihlalo zigqunywe ngokungcono, nolukhulwana uhadi, njalo njalo, nesihlwele esinxibe ngcono; banosodolophu nawo wonke umntu ebandleni; kwaye sinantoni ke? Inqumba yokufa, exhomekeke kuqobo lwehlelo! Ukufa! Owu, makube le!

Ukuba ndifa ndisemkhondweni wam, iSiqiniseko sam nguYesu Kristu; ndikholwa kuloo Nto. Ukuba wonke umntu uyaphuma. . . Umntu othile wathi—UGqirha Davis wathi kum, “Billy, ukuba ushumayela into enjalo, uyakuyishumayela kwimiqadi yenkonzo.”

Ndathi, “Ndiyakube ndishumayela iLizwi likaThixo kwezopali ngoko, kuba uThixo unako ukumvelisela abantwana u-Abraham kwezi zibonda.” Kunjalo! ILizwi likaThixo liyinyaniso!

Wathi, “Ucinga ukuba bazakukukholelwa?”

Ndathi, “Asiloxanduva lwam elo. Elam uxanduva kukuhlala ndinyanisekile kwelaa Lizwi.” Injalo loo nto.

Wathi, “Ucinga ukuba ungahlangabezana nehlabathi elifunde ngoluhlobo ngemfundiso yenkolo ye—yempiliso engcwele?”

Ndathi, “Asiyompiliso iNgcwele yam, lidinga laKhe. NguYe owanika umyalelo.”

Owu, kwaye ndikhumbula xa wathi Wehla phaya ezantsi ekokuya kuKhanya kukhulu, ndimi phaya emazantsi omlambo, ngowe-1933, ngoJuni, xa wathi, “Njengokuba—njengokuba uYohane umBhaptizi wayethunywe ukuza kwandulela ukuza kokuqala kukaKristu, Ndikuthuma noMyalezo kwihlabathi ukuya kwandulela uKuza kwesibini kukaKristu.” Kwaye kwihlabathi jikelele uyile xa imililo yemvuselo yakhiwe isithuba seshumi elinesine leminyaka phantse phezu kwayo yonke intaba. Impiliso eNgcwele kwisizwe ngasinye, namandla, nokubuyiselwa, ukuze ngoku, ndiyakholwa ukuba ulindele ukuchatha laa ncopho yokugqibela phaya phesheya, ukufikisa ukholo oluyakuxwilela iBandla eBuqaqawulini; kwaye Lihleli kwiMiyalezo! Sisekupheleni ngenene. Sithethile ngalo nayo yonke into, kodwa loo nto ifike phezu kwethu ngoku. Baveni! Ewe, mhlekazi! Nguye lo! Injalo loo nto!

Isibane esibomvu, njengokuba benditshilo, siyaliphelisa ityala! Kuphelele apho. Isibane esibomvu siyakuxelela ukuba kuhamba bani na. Akunamsebenzi nokuba nabani ongomnye uthini na, koko kuthethwa sisibane esibomvu okuthethayo. Ngenene ningafumana ingxinano yezithuthi ukuba anikhathali, ukuba anisikhathaleli isibane esibomvu. Kumele kubekho into eluqobo. Ewe, mhlekazi!

Kanye njengokuba kunjalo kwiBandla, kumele ukuba kubekho uQobo. Kubantu abasebandleni, umelwe kukuba nolwakho uqobo. Kodwa namhlanje bandla ngalinye linolwalo uqobo. 'Yabona? Abazami ku. . .

“Thina maBhaptizi sikholwa *oku!*”

“Thina maWisile sikholwa *oku!*”

“Thina maRhabe sikholwa *oku!*”

Thina benkonzo yoMoya sikholwa *oku!*

Ilungile loo nto, kodwa kutheni ningaLithathi lonke nje? Yintoni engekho mgceni kulo Lilonke?

“Thina maBhaptizi sikholelwa ekuntywiliseleni.”

Ilungile loo nto. Nithini ngobhaptizo loMoya oyiNgcwele, ngoku? Nithini ngokuthetha ngeelwimi? Nithini ngeziphopho zempiliso? Nithini ngeziphofetho?

“Owu, hayi! Asikholwa; ezo—ezo yayizezesinye isigaba sexesha.” Owu, mfo!

Nina bakwaMoya, nithi, “Kulungile, sikholelwa ekuthethweni kweelwimi njengobungqina.”

Ngokuqinisekileyo, ukuthetha ngeelwimi kulungile, kodwa nangoko ayikabi bobona bungqina obo. Baninzi abantu abathetha ngeelwimi (yinyaniso leyo), babe ke bekude kangangokuba benokuba kude. Usathana angalinganisa nasiphi na isiphopho esikhoyo, nasiphi na isiphopho esiseBhayibhileni.

UPawulos wathi, “Ndingafanelana ndithetha ngeelwimi zabantu nezeZithunywa zeZulu; nokuba ndinganikela ngomzimba wam ukuba utshiswe njengedini; nokuba ndingathengisa ngempahla yam iphela yondle amahlwempu, nokuba ndinganokholo lokususa iintaba; nokuba ndiye kwiziko lemfundo ndafunda lonke ulwazi olunokufundwa, andikabi nto yalutho.”

BuBuntu bukaKristu. UKristu! MaMkele; kwaye awunakuMamkela ngaphandle kokwamkela iLizwi laKhe. ILizwi limelwe kukufika kuqala; ukuze uBomi bungene ngaphakathi kwelo Lizwi bubonakalalise elo Lizwi.

Akazange athi uYesu, “Ukuba aNdiyenzi imisebenzi kaBawo waM, ngoko musani ukukholwa Ndim”? YayiliLizwi likaThixo libonakalaliswa. UThixo wayekuKristu, exolelanisa, eZiqondakalisa kwihlabathi, into Awayeyiyo. Olo yayi—yayiluQobo olo. YayiluQobo olunguNaphakade apho.

Ngoko uthi, “Ingaba loo nto inguNaphakade, Mzalwana uBranham?” Yayinguye! “Ngoku uthini ngonamhlanje.”

UYesu wathi, “Lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye”—uQobo olukwalunye. Kulungile!

Ngamnye unoqobo olulolwakhe. Owu, madoda! Kunjengokuba kwakunjalo kanye ngemihla yaBagwebi: wonke umntu wayesenza oko kwakulunge kwawakhe amehlo. Ngemihla yaBagwebi wonke umntu wayenolwakhe—wayenoqobo olulolwakhe. Wayesenza kanye oko wayefuna ukukwenza, kwaye kuyiloo ndlela ngoku. Wonke umntu esenza okulunge kwawakhe amehlo.

Ngoku, uyasazi isizathu sokuba babe benza loo nto kuBagwebi? Oku kusenokukothusa kancinane. Kodwa isizahtu sokuba babe benza njalo kuBagwebi, kungokuba

babengenamprofethi ngaloo mihla linokuza kuye iLizwi leNkosi, ngoko wonke umntu wayenokwenza awayefuna ukukwenza kwawakhe amehlo.

Kwaye kanye yilento yenzeke namhlanje. Asinabaprofethi kulemihla yamahlelo, kodwa uThixo usithembisile ngaye. 'Yabona, 'yabona? Watsho. Kwimihla yokugqibela Uyakuma athumele u—Eliya afike kwakhona, uyakubuyisela iintliziyi zabantwana emva kukholo looyise—emva kwiPentekoste yasekuqaleni. Niyazi ukuba Wakuthetha oko!

Kwaye ndiyazi ukuba niyakubhekiselela, njengokuba wenzayo phaya kuYohane (ngaphaya kwi—nakuMateyu isahluko se-11 umqolo we-6, ndiyakholwa kwakulapho) xa bathi, "Ucinga ukuba yayingubani na le ndoda, lo Yahane?"

Wathi, "Ukuba niyakukwamkela, lo ngulowo kwakuthethwa ngaye, 'Yabonani, Ndithuma umthunywa waM phambi kwaM.' NguMalaki 3, hayi uMalaki 4. Kodwa khumbula, ukuba yayinguMalaki 4 lowo, ngoko iLizwi lasilela, ngokuba Wathi kodwa kanye ngelixesha ihlabathi lonke liyakuvutha, aze amalungisa aphume ahambe phezu kothuthu lwabangendawo. Hayikhona! Musani ukuxubanisa, bazalwana; yenzeni Ithethe kanye oko Ikuthethayo. Injalo loo nto. Wathembisa ngaloo nto kwimihla yokugqibela, kwaye iyakubaphakathi kanye.

Khumbula, ngethuba laBagwebi, wonke umntu wenza ngendlela awayefuna ngayo. Kwakungekho ndoda, akukho ndoda yayinokulenza iLizwi liphile. Kwakungekho mprofethi. ILizwi leNkosi liza kumprofethi njalo (injalo loo nto), kwaye uhlala ethiyiwe njalo. Liqela elincinane kuphela elimthandayo! Kwaye... 'Yabona? Kodwa ndithetha ukuthi, kwahlala kukho loo nto oko.

UThixo akayitshintshi inkqubo yaKhe; Akanakuba nguThixo. Ukuba uThixo ukhe wathetha okanye wenza nantoni na, Umelwe kukwenza into enye kwixa elilandelayo. Kwakufika loo ngxwabangxwaba, ukuba Akenzanga ngetyeli lesibini njengokuba Ebenzile kwityeli lokuqala, Wenze ngokuphosakeleyo kwixa lakuqala. Ngubani ke oyakutyhola uThixo ngokwenza isiphoso? Ungubani ukuba ungabeka isono kuThixo? Yiloo nto eyathethwa nguYesu: "Ngubani kuni onokundohlwaya ngesono?"

Yintoni isono? Kukungakholwa. "Lowo ungakholwayo uselegwetyiwe."

"Ngubani kuni onokuNdibonisa ukuba Andizalisekisanga yonke into uMesiya abezakuyenza?" 'Yabona? Akukho mntu wathetha nelizwi eli. Wathi; uMesiya wayengumProfethi, yaye Wabonakalalisa ukuba Wayeyiloo nto. Babengazange babenamprofethi amakhulu eminyaka, ukusukela kuMalaki, yanguYe lo ke evela efika. Wayesisimanga ebantwini

esisikhubekiso kwiicawe zabo, kuba Wathi, “Yabona Ndibeke eZiyon, iLitye lembombo, oyiNtanda, olingiweyo, owu, ilitye lesikhubekiso. (Ewe!) Kodwa lowo ukholwayo kuYe akayi kudaniswa.” Injalo loo nto. YayinguYe lowo. Bona ke... Kanyekanye wazalisekisa iSibhalo. Kodwa abo babekholwa kuYe babenoQobo.

UMarta omncinane, akubona uLazaro ephuma engcwabeni, waMazi ukuba wayengubani na. Nditsho kwangaphambi kokuba Akwenze oko, wayenalo uqobo lokwazi, “Ndiyakholwa ukuba UnguNyana kaThixo lowo uzayo ehlabathini. Nangoku, nangona umntakwethu efile, thetha nje ilizwi; uThixo uyakulenza.” Amen! Wayeqiniseke ngenene. Injalo loo nto. Wathi A...Wakuthetha oko, yaye wayenyanise entliziyweni yakhe.

Wathi, “Nimngcwabe phi na?”

Wathi, “Yiza ubone.”

Wema Yena apho enombono, kuba Wathi, “Andenzi nto ade uBawo aNdibonise kuqala” (UYohane oNgcwele 5:19).

WaMndulula wemka—wemka kwindlu yakuloLazaro. Bamthumelela ukuba azokuthandaza. Wayesazi ukuba uLazaro wayezakufa; kwaze kwathi emva kwexesha elilingeneyo, Wathi, “Umhlobo wethu uLazaro ulele.”

Bathi, “Wosinda!”

Wathi, “Ufile; yaye ngenxa yenu Ndiyavuya ukuba kube beNdingekho.” (Babeyakuhlala bemcela ukuba amthandazele.) Ngoko wabuyela khona, wathi, “Kodwa Ndiyaya ukuya kumvusa.” Owu, bethu! Hayi “Ndzakuya Ndibohe eNdinokuyenza,” “Ndiyaya ukuba ukuya kumvusa.” Ngoba? “UBawo sele eNdibonise kade emandikwenze.”

Wehla waya engcwabeni. Kwakumi uMntu apho; kwakumi uThixo esenyameni, owayesenokuthi kwilitye, “Nyibilika!” libe lalinokunyibilika; kodwa Wathi kwabo bafazi, abafazana abalusizi, abafazi abaselula abancinane, wathi, “Lisuseni ilitye!”

Umelwe kukwenza okuthile nawe. 'Yabona? Baze baliqengqa ilitye; yabagulisa ke loo nto, wayenganuki ngako. Wayemi apho Yena. Owu, madoda! Ingathi ndiyaMbona elolula olophahlana lushwabeneyo (kuba iBhayibhile ithe akukho buhle bakuba siMnqwenele; Wayengakhangeleki kangako. 'Yabona?).

Kanye njengoDavide. Wakhethwa njengokumkani eseyintwana egadalala. 'Yabona? Bonke abo bafo bakhulu bathi, “Akayikufaneleka xa ethwele isithsaba entloko?”

“Thatha lo nyana ungomdala,” watsho uYese.

USamweli wathi, “UThixo umalile.” Wezisa oonyana bakhe bebonke.

Wathi, “Awusenawumbi?”

“Sinaye omnye, kodwa akanakukhangeleka njengakumkani. Ngoba, uyinto nje encinane, emagxa anyukileyo, umfo okhangeleka egadalala.”

“Yiya kumlanda!” Kwaze kwathi nje ukuba eze ehamba phambi kwaloo mprofethi, uMoya wamhlela. Wabaleka naloo oli wayigalela entloko kuye, wathi, “Nanku ukumkani wenu.” Nantso ke! Ewe, mhlekazi!

NoYesu wema apho enamagxa anyukileyo, mhlawumbi, esiba ngwevu Engekabikho ngaphezu kwamashumi amathathu eminyaka ubudala. (IBhayibhile ithe Usenokuba wayekhangeleka ngathi unamashumi amane.) AmaYuda athi, “Wena uyindoda engadlulanga—engadlulanga kumashumi amane eminyaka, ube usithi wambona u-Abraham?”

Wathi, “Engekabikho u-Abraham, Ndikho.” Madoda, owu, madoda! UYohane oNgewe 6.

Size ke sifumanise ukuba, Wema ngase ngewabeni apho. Wayesazi ukuba umelwe kukuba Afumane laa mbono, wayesazi ukuba kumele ukuba njalo. “Lisuseni mlitye!” Wayenuka, esongelwe ngempahla yengcwaba, efe iintsuku ezine; impumlo yakhe yayisele iwele phakathi, kwithuba elide kangako.

Nanko ke Emi apho; wawolula umzinjana waKhe, “Ndim uVuko noBomi! Lowo ukholwayo kuM; nokuba ubethe wafa, uyakudla ubomi.” Ndixelele umntu owayenokuma enze intetho enjalo! “Lowo ukholwayo kuM akasayi kufa! Uyakholwa na koku?”

Wathi, “Ewe, Nkosi!” Nangona Wayemalele, kwakubonakala njalo, akuba embizile, Akazange aye, wabiza kwakhona; Akazange aye. Kodwa nanku esithi, “Ndiyazi ukuba Wena unguKristu lowo uzayo ehlabathini.”

Wathi, “Lazaro, phuma!” Yaze indoda eyayife iintsuku ezine zonke...Ngoba? Intoni? UKristu wayeneSiqiniseko. Wayewubonile umbono; wawungenakusilela. Injalo loo nto. Wawungenakusilela! Wayeqiniseke ngenene.

NoMarta wayeqiniseke ngenene! Ukuba wayenokuMenza ukuze amqonde ukuba uyakholwa yiloo nto Ayiyo, wayenokuyifumana into ayicelayo! Kunjalo! Nabo ke, iSiqiniseko; sasibopheleleke kwiLizwi; kwakuphela oko.

Wonke umntu namhlanje wenza ngendlela eyeyakhe ayibona ilungile, ngokuba akukho mprofethi.

Khangela ngemihla yaBagwebi. Yikhangele! Ngemihla apho (ndiyakholwa ukuba yayingu-Eliya okanye u-Elisha, omnye. Ewe!) Olwa sana lwalufile... U—umfazi womShuneme, wenza...

U-Eliya wayeyindoda yakwaThixo yaloo mhla, hayi nje umfundisi ochubekileyo. Ngoba, wayengumfo omdala owayejikeleza. Wawu...Esuke nje eze—angene emnyango kuwe namhlanje ungamxotha. Isizwe sonke sasimthiyile. U-Izebhele nabo bonke babemthiyile, ngokuba yena—yena wayehleli kwiNdlu yeeNgwevu wenza bonke abanye abafazi benze njengokuba esenza; baze bonke balinganisa yena; waze—waze u-Ahabhi wajikeka—intloko yakhe yajikwa ligunya lakhe. Asiyiphosanga kakhulu loo nto namhlanje, kuphantse kwafana; nantso—nantso ke. Babebaluleke ngako konke—babemhlophe bonke.

Kodwa laa mfazana mdala womShuneme (hayi umShuneme kodwa omncinane—ewe, ndiyakholwa ukuba wayengumShuneme), wathi akufika wawabona amandla awayeku-Eliya, wathi, “Ndiyaqonda ukuba uyindoda engcwele.” Wathi akuba umntwana elele apho efile, wathi, “Bopha i-esile ungakhe ume!” Wenyuka waya apho... Wayesazi...Kwaye ndiyayithanda loo nto, indlela aweza ngayo; wayenaso isiqiniseko, isibonda sokubambelela sakhe.

U-Eliya wathi, “Nankuya esiza laa mShunemekazi. Usebuhlungwini, kodwa andazi ukuba kwenzeka ntoni na.” (‘Yabona, uThixo akazibonisi yonke into izicaka zaKhe, kuphela iba koko Afuna zikwazi.) Ngoko wathi, “Intliziyo yakhe ibuhlungu, kodwa andazi.” Wathi, “Baleka, ufumanise, Gehazi, ubone ukuba konakele phi na.”

Wathi, “Ingaba uphilile na? Uphilile na umyeni wakho? Uphilile na unyana wakho?”

Mkhangele. Owu, bethu! Yiyo le. Wathi, “Siphilile.” Ngoba? Wayefikelele kwisiqiniseko. “Siphilile.” Waze waguqa...Wawa ezinyaweni zakhe, waze uGehazi wamvusa. Loo nto ayifanelekile phambi kwe—kwenkosi yakhe, wamvusa; waze waqala ukumxelela.

Ngoku, wayengenasiqiniseko ngoku. Wayesazi ukuba wayenawo amandla ngenxa yombono awayenawo wokumnika umntwana, kodwa ngoku, wayenokwenza ntoni? Wathabatha intonga yakhe wehla wangena kweloo gumbi, wayibeka—wavala iingcango, wakhupha wonke omnye umntu. Wenyuka esihla apha endlwini. Wayenaso isiqiniseko sokuba ukuba nje angahlangana naSo. Waya emva naphambili, wenyuka esihla apho endlwini. Owu, bethu! Kwathi ngqo kwakho into emfikelayo; wazilalisa phezu kosana, waphakama kwakhona, emwa. U—usana lwaba bushukuma, lwafudumala. Waphakama waya emva naphambili. Wayengazanga anxibelelane ngokukuko neSiqiniseko. “Yintoni, Nkosi? Yintoni Oyakuthi mandiyenze?”

Ngaphandle kwamathandabuzo waguquka, wabona umbono: laa nkwenkwe incinane ibaleka idlala, itsiba



intambo, into ethile okanye elolo hlobo—idlala. Waziphosa phezu kosana; wabeka impumlo yakhe phezu kwempumlo yalo, imilebe yakhe phezu kwemilebe yalo; aza aMandla kaThixo aluvusela ebomini usana. Yintoni na? Isiqiniseko saloo mfazi yayingumprofethi; iSiqiniseko somprofethi yayinguThixo. Kwaye kokubini kuhlange neLizwi, “Ndim uVuko noBomi, amandla kaThixo, uMdali.”...?...Lwavuka kwakhona, usana.

Ngokuqinisekileyo! Isizathu sokuba abe wonke umntu wenza ngendlela yakhe, kungokuba babengenamprofethi elinokuza kuye iLizwi leNkosi. ILizwi nabaprofethi laliswelekile ngaloo mhla.

Owu, ndikhe ndayibona le nto ekuguqukeni kwam, kulomhla siphila kuwo. Ndivuya kakhulu ukuba uThixo abe wandibamba ngaphambi kokuba yandibamba inkonzo. Ngendingongakholwayo ngokupheleleyo (ewe, mhlekazi!), ndi—yonke le nkungu yembutyulela naye wonke umntu. “Kulungile, wela uzokujoyina kuthi. Ukuba ke awenzi njalo, kulungile, ungathabatha incwadi yakho uhambe uyokujoyina kwabanye.” Owu!

“Awunakuzisa incwadi yakho kubudlelane bethu?”

Ndikholwa ukuba inye incwadi; kuxa uKristu ebhala igama lakho kwiNcwadi yoBomi yeMvana. Yileyo kuphela elikuyo.

Xa ndibona onke amahlelo...Imvelaphi yethu singama-Irish, awayengamaKatolika ekuqalekeni, ndaze ndabona ukuba loo nto yayonakele ibolile. Ndehla ndaya kwihlelo lenkonzo ethile apha esixekweni; bathi, “Owu, sithi indlela, inyaniso, ukukhanya; sinayo yonke.”

Ndehla ndaya kwenye eNew Albany. “Owu, bethu! Aba bafo abayazi into abathetha ngayo.”

AmaKatolika athi, “Niyiphosile nonke.”

Ndacinga, “Owu, bethu!”

Ndandidlala nenkwenkwe encinane yomRhabe, ndaze ndacinga—umRhabe omncinane waseJamani; ndawela ndaya ndathi, “Uyihamba phi inkonzo?”

“Ndiyihamba *kulaa* nkonzo.”

Ndehla, ndafumanisa ukuba babesithi bayindlela. Ndehla ndaya kwaMzalwana uDale, kwiBhaptizi i-Emmanuel, okanye iBhaptizi yokuQala; bathi, “Yindlela *le*.”

Ndaze ndawela ndaya kwinkonzo yama-Irish, bathi, “Kodwa *nantsi* indlela.”

“Owu, bethu! Ndidideke mpela; andiyazi into emandiyenze kodwa ndifuna ukulungisa!” Ndandingayazi emandiyenze,

kwaye ndandingazi ukuba ndingaguquka njani na. Ndabhala ileta. Ndacinga, “Ndikhe ndaMbona ematyholweni.” NdaMbhalela ileta; ndathi:

Mhlekezzi Obekekileyo, ndiyazi ukuba Udlula usihla ngale ndlela ilapha, kuba bendihleli apha ndizingela oonomatse. Ndiyazi ukuba Uyeza ngapha, kwaye ndiyazi ukuba Ulapha. NdiyaKufuna . . . Ndifuna ukuKuxelela into . . .

Ndacinga, “Ngoku, yima umzuzu nje. A—andizange ndabona mntu andizange. . . Ndifuna ukuthetha naye; ndi—ndifuna ukuthetha naye. Ndi—ndifuna ukuthetha naYe.” Ndacinga, “Ke ngoku, andazi ukuba ndingayenza njani na loo nto.”

Ndaphuma phandle ndangena eshedini ndaguqa phantsi, amanzi, kumanzi imoto encinane endala imi apho idlakadlaka. Ndaze ndathi, “Ndiyakholwa ukuba ndakhe ndabona umfanekiso. . . Ndiyakholwa ukuba bayaziphakamisa izandla zabo *ngoluhlobo*,” ndaze ndaguqa. Ndathi, “Ngoku, ndizakuthini?” Ndathi, “Kukho indlela othile omelwe kukuyenza ngayo le nto, kwaye andiyazi. Ndiyazi ukuba kukho indlela yokuyingena yonke into, kwaye andazi. . .”

Ndathi (ndaziphakamisa izandla zam *ngoluhlobo*)—ndathi, “Mhlekezzi Obekekileyo, ndinqwenela ukuba Uze uthethe nam umzuzwana. Ndifuna ukuKuxelela ukuba ndimbi kanganani na.” (Ndaziphakamisa *ngoluhlobo* izandla zam.) Ndamamela. Abantu babesithi. . . UThixo uthethile nam, kwaye ndandisazi ukuba Wayethetha, kuba ndandiMvile ngokuya ndandingumntwana, endixelela ukuba ndingaseli nezinto ezinjalo. Akazange andiphendule.

Ndathi, “Mhlawumbi kumelwe ukuba ndiziphakamise *kanje* izandla zam.” Ngoko ndathi, “Mhlekezzi Obekekileyo, a—andazi nje ukuba yenziwa njani na le nto, kodwa ndi—ndiyathemba ukuba Uya. . . Ungandincea?”

Kwaye umshumayeli ngamnye endixelela ukuba ndijoyine kubo, ndime ndithi bayamthabatha uYesu Kristu, kwaye bayakholwa kuYesu ukuba unguNyana kaThixo. Iidemoni ziyakholwa nazo yiloo nto, ngoko ndacinga, “Ndi—ndimelwe kukuba ndibe nento engcono kunaleyo.” Ngoko ndandihleli *ngoluhlobo*.

Ndandifunde apho uPetros noYohane babedlula kwisango ekuthiwa Lihle, kwaye kwakukho umntu osisiqhwalala ukususela esizalweni sikanina. Wathi, “Igolide nesilivere andinayo, kodwa oko ndinako. . .” Owu, Ndazi ukuba ndandingenayo loo nto.

Ngoko ndandizama uku—ukufumanisa ukuba kwenziwa njani na; ndandingazi ukuba kuthandazwa njani na. Ndazilungisa izandla zam; ndaze ndangqengqa *kanje*. Kakade, uSathana wafika apho ngoko, wathi, “Uyabona? Ulinde ithuba elide kakhulu. Sowunamashumi amabini onke eminyaka ubudala; akusekho mfuneko yokuba uzame ngoku. Kuphelile...”

Ndaze ke ngoko ndaba buhlungu kakhulu ndaqala ukulila. Ke ngoko, ndathi ndakuba buhlungu ngenene, ndathi, “Ndizakuthetha. Ukuba Wena awuthethi nam, ndizakuthetha naWe mna nakanjani na.” Ngoko nda—ndathi, “Andilunganga; ndineentloni ngesiqu sam! Mnu. Thixo, ndiyazi ukuba uyakundiva ndaweni ithile. Uyandiva, ndaye ndineentloni ngesiqu sam. Ndineentloni ngokuba ndiKutshikilele!”

Malunga neloo thuba ndakhangela phezulu, kwakho ukuziva okungaqhelekanga okuphezu kwam. Nako kufika ukuKhanya kuhamba endlwini kwenza umnqamlezo, onjeya; lathi iZwi endingazange ndaliva ebomini bam, lathetha. Ndakhangela kuWo, ndibanda ndonke nje, ndindindisholo, ndisoyika. Andizange ndikwazi ukushukuma. Ndema, ndakhangela kuWo; waze Wemka.

Ndathi, “Mhlekezi, a—andilwazi ulwimi lwaKho.” Ndathi, “Ukuba Awukwazi ukuthetha olwam, ke mna—ke mna andilwazi olwaKho...Kwaye ukuba Uyandixolela, ndiyazi ukuba ndimelwe kukubalelwa kuloo mnqamlezo ulapho. Kwaye ukuba—kwaye ukuba Uyakundixolela, buya nje uthethe ngolwimi lwaKho. Ndiyakuqonda ngaloo nto, ukuba Awukwazi ukuthetha ulwimi lwam.” Ndathi, “Yenza nje ukuba Uze kwakhona.”

Nguwo Lowo ke kwakhona. Owu, ukuba ndim! Kuloo nto ndaba neSiqiniseko. Amen! Ewe, mhlekezi! Ndeva ngathi ku—kususwe umthwalo wamashumi amane eetoni emagxeni am. Ndehla ngaloo ndlela, ndingawuchukumisi nokuwuchumisa umhlaba.

Umama wathi, “Billy, uyaphatshuzela.”

Ndathi, “Hayi, Mama, andiyazi into eyenzekileyo.”

Kwakukho umgaqo kaloliwe apho ngasemva; ndehla ngaloo mgaqo ndixhuma emoyeni kakhulu kangangoko ndandinokuba nako. Ndandingazi ukuba ndingakuphungula njani na ukuvakalelwa kwam. Owu, ukuba ndandiyazi indlela yokukhwaza! Ndandikhwaza, koko ngendlela eyeyam. Uyabona?

Yintoni na? Ndandiwumilisele umphefumlo wam kwiThafa lokuPhumla. Kwalunga konke; yayisiSiqiniseko sam eso. Kulapho ndafumana khona into, hayi intsomi nje, imbono ethile. Ndandithethile nalaa Ndoda. Ndandithethile nalaa

Ndoda yandixelela ukuba ndingaseli, okanye nditshaye, okanye ndenze nantoni na yokuzingcolisa—ngokwabafazi nokunjalo; ukuba xa ndithe ndamdala kuyakubakho umsebenzi endiyakuwenza. Ndandinxibelelene naYo, hayi inkonzo; ndandinxibelelene naYo—Yona! Ewe, mhlekazi! YayiyiYo.

Njengomfo apha ezantsi eKiwani okanye i—wayethetha kungekudala kwithuba elidlulileyo... Kanye emva kweMfazwe yokuQala yeHlabathi (uMzalwani uFunk lo umi phaya, elijoni)—wayesithi waye... (Kokuncinane—okuvakala kuhlekisa. Asiyondawo yokuqhula, kodwa nantsi into awayithethayo. Wayelapha eNew Albany.) Wathi, “UKapteni wasithatha wasikhupha, wathi, ‘Ela lizwe lonke phaya lityelwe ama-Japs. Ngomso, Bafana, siyangena; siyakuwathabatha.’ Wathi, ‘Khumbulani, Bafana, baninzi kuthi abemi apha namhlanje abangasayi kuba phaya ngomso. Abasayi kubalapha ngomso; siyangena, kusasa xa kusayo.’ Wathi, ‘Ngoku, mntu ngamnye makadibane nonqulo lwakhe.’”

Lo mfo wathi, “Ndandingenalo ke unqulo.” Waze wathi, “Ndathi...” Wathi, “Ndema apho, baze bonke ngabanye...” Wathi, “Naku kusiza umfundisi womkhosi, waya *ngapha*, umProtestanti waya *ngapha*, nomJuda waya *ngapha*, umKatolika waya *ngaphaya* nomfundisi womkhosi wabo.” Wathi, “Ndema apho.”

Waze wathi, “U—umphathi owongameleyo wathi kum, wathi, ‘Mfo, kungcono udibane nonqulo lwakho.’”

Wathi, “Ndathi andinalo.”

Wathi, “Kungcono uzifumanele, kuba uzakuludinga kungekudala; ndiqinisekile.”

Kwaze kwathi malunga nelo xesha, wabona iqela lidlula laye lalingamaKatolika. Uthi wahamba waya ngapho wathi kumpriste, “Ingaba ungandinika unqulo?”

Waze wathi, “Yiza!”

Wathi, “Wangena wandenza umKatolika.” (Apho ke eNew Albany kwakukho ooJohn Howard neqela lamaKatolika asebukhosini ehleli apho, uyazi, ngethuba lo mfo wayebalisa le nto.) Waze wathi—wathi, “Kolu suku luzayo ekuhlaseleni...” Wayethetha ngaloo nto, owu, indlela ekwakuyiyo wathi (ungumfo omkhulu, uyazi)—waza wathi bahlangana. Babe behlaba ngeemela, bekhala, besika, bexabela. Wathi imigca yajijeka, baze bajikelana. Ama-japs abenza ukuba bangene phakathi, ngolo hlobo, loo mipu yoomatshini abadala ibhodla macala onke—ukuhlasela kokujongana.

Wathi, “Ngqo, ndema *ngoluhlobo*...” Ndaze ndathi, “Into yonke, izikhalo nokuqhubeka, wawungenako nokuziva.” Wathi, “Kukho igazi.” Wathi, “Ndakhangela, yabe iligazi

lam!” Ndathi, “Khangela *apha*. Kwakukho inxeba ecaleni kum.” Wathi, “Yayiligazi lam elo.” Wathi, “Nda... Uyazi, nda...nda...nda...”

Kwaye eneneni...Kwaye, mhlobo ongumKatolika, ndikuthethela nje u—ukonwaba ngoku. Kodwa owenene, umKatolika wobukumkani wathi—wathi, “Ingaba wamenza u-‘Ah Mariya’”

Wathi, “Hayi, mhlekazi!” Wathi, “Yayiligazi *lam* elo. Ndandingafuni oonobhala. Ndathi, ‘Ndifuna ukuthetha neNdoda eyintloko.’” Wathi, “Yayi—yayiligazi lam elo.”

Kwaye ndiyacinga ukuba kuphantse ukuba yiloo ndlela. Ewe, mhlekazi! Kuhamba ngoloo hlobo. Kumele ukuba sibe nesibonda sokubambelela, iSiqiniseko.

“Ndandingenaxesha likanobhala waKhe,” wathi, “ndandifuna ukuthetha naYe.”

Yiloo nto kanye ke, mzalwana. Xa umntu esiza kuKristu, awufuni kuthabatha lizwi lomshumayeli othile, ilizwi likanobhala othile, into eyenye. Nina maProtestanti, musani ukuthatha *oku*, okanye *okuya*; yiyani kweso Siqiniseko nide nibe nimiliselwe ngozalo olutsha, ukuzalwa ngokutsha nizaliswe ngoMoya oyiNgeweze, kwaye niyibone iBhayibhile ibonakalaliswa ekuzithobeni naseluthandweni kubomi benu. Owu, ngoko ke naso iSiqiniseko. Ewe, mhlekazi!

Ndifunde eLizwini apho AliLizwi khona. Yathi inkonzo yamaJamani yakuthi, “Kulolu *hlobo*,” aze amaWisile, namaBhaptizi, namaKatolika...Kodwa ndafunda eLizwini apho Wathi, “Ndiyakulakhela phezu kolu lwalwa iBandla laM, namasango elabafileyo akasayi kuLeyisa.”

Phulaphula ngoku, xa sivala. Ngoku, umProtestanti uthi... Ngoku, umKatolika uthi Walakhela phezu koPetros. “Wena unguPetros, kwaye phezu kolu lwalwa...” Hayi, Akazange! Ukuba kwakunjalo, kungaba lawa kwangoko. Balakhela phezu komntu. Wenza ntoni Yena?

AmaProtestanti athi Walakhela phezu kwaKhe buqu. Hayi! Akazange enze njalo! Akazange alakhele phezu kwaKhe buqu. Wenza ntoni Yena?

“Kwenzeka ntoni—Bathi ndingubani, Mna, Nyana womntu, abantu?”

Ke abanye bathi, “Ungu-Eliya, noMoses.”

Wathi, “Ke *nina* nithini?”

UPetros wathi, “Wena unguKristu, uNyana kaThixo Ophilileyo.”

Wakhangele amazwi ngoku. “Unoyolo wena, Simon, nyana kaYona; oku akukutyhilelwanga yinyama negazi

(akukufundanga kumpriste othile; akukufundanga kwiziko lemfundo elithile), koko nguBawo waM oseZulwini okutyhilileyo kuwe. Kwaye ndiyakulakhela phezu kolu lwalwa (isityhilelo sokomoya seLizwi), iBandla laM, namasango elabafileyo akasayi kuLoyisa.”

Ndacinga, “Nkosi, nantso ke.” Ndafunda ngaphaya kwiNcwadi yeZityhilelo, isahluko sama-21—isahluko sama-22, apho Wathi, “Nabani na (yinto epheleleyo le)—nabani na oyakuhlomela into kuYo; nabani na oyakususa into kuYo (akhanyele ukuba Injalo), okanye nabani na oyakuzama ukuYenza ibe ngcono kancinane, aYilungelelanisele umhla; nabani na oyakongeza okanye asuse, kulowo kuyakususwa, isabelo sakhe, aphume kwiNcwadi yoBomi.”

Ndathi, “Ngoko yiloo nto kuphela endiyisweleyo, Nkosi, kukukholwa kule *Nto*. Kwaye kule *Nto*, la mqamlezo uphaya ngaphesheya, uKristu weza.” Ihlala igqibelele njalo, lizwi ngalinye Awalithethayo. Thabatha iNcwadi *kwesi* sandla, ezembali *kwesi* isandla, ingqinelana kanye njalo ukuhla, kanye ngokugqibeleleyo. Ndaze ndathi, “Ngoko, Nkosi, ndamkele!” Ndaze ndathi ndakwenza njalo, ndamamkela uKristu, uMoya oyiNgcwele, entliziyweni yam, iSiqiniseko sam. Ayizange ibe ndim.

Ndandigula ngaxesha lithile ngethuba eyam—ndalahlekelwa yinkosikazi yam; ndalahlekelwa lusana lwam; owu, ndalahlekelwa ngutata, ndalahlekelwa ngumntakwethu, ndaze ndalahlekelwa ngudade wenkosikazi. Wabe uBilly engqengqile, esifa, kwaye—kwaye ndaphantsa ukuhamba... Ndandinyuka ngendlela ndilila ndisiya engcwabeni layo (iyiyo nosana, lwabe usana lwayo lusezingalweni zayo)—ndisiya engcwabeni. Ndandihamba ndinyuka; uMnu. Isler (wayedla ngokuza apha adlale, uyazi, i-Senator yase-Indiana, wayenyuka ngendlela. Wema, waze wabaleka waphuma phaya wabeka iingalo zakhe ngaphaya kwam (kwakusemva kwezikhukula zowe-37); wathi, “Uyaphi, Billy? Phaya phezulu?”

Ndaze ndathi, “Ewe!”

Wathi, “Uyakwenza ntoni phaya phezulu?”

Ndathi, “Ndiyakuphulaphula ihobe elidala.” Ndathi, “Ndihlala phaya phantsi ecaleni kwengcwaba losana nelenkosikazi. Ihobe elidala liyehla apho, lize lithethe nam.”

“Owu,” watsho, “Billy!”

Ndathi, “Ewe! Ndiva ukusebeza kwamasebe xa liwudlala. Lindidlalela umculo, Mnu. Isler.”

Wathi, “Lidlala hlobo luni lomculo?”

Ndathi,

Kukho ilizwe phesheya komlambo  
 Abalibiza ngokuthi lelimnandi naphakade  
 Sifikelela kuphela ngelungelo lokholo kolo  
 nxweme;  
 Ngabanye ngabanye sifumana ilungelo,  
 Lokuhlala apho nabangafiyo.  
 Xa ngenye imini bayakubethela mna nawe ezo  
 ntsimbi zegolide.

Wathi, “Billy, ndifuna ukukubuza into.” Wathi, “Uthetha ntoni uKristu kuwe ngoku? Uthetha ntoni uKristu kuwe?”

Ndathi, “UbuBomi bam, Konke okwam. Ukuko konke endinako, Mnu. Isler. U—uLuqobo lwento kum; Ukuko konke endinokubambelela kuko.”

Ngoba? Kwakunokwenzeka into.

Phezu kolu lwalwa . . .

Wathi, “Ndakhe ndakubona umi apha ekoneni ushumayela ngokungathi uzakuwa phantsi ufe. Ndakubona zonke iiyure zobusuku, unyuka usihla usenza ubizo lwabagulayo. Ukuze emva kokuba Ethabathe eyakho inkosikazi nolwakho usana, usaMkhonza?”

Ndathi, “Ukuba Uyandibulala, nangoko ndisayakuMthanda.”

Ngoba? I-Ankile yam ibambelele ngaphaya kwekhuselo; ndandineSiqiniseko. Ndazibophelela kwiLizwi laKhe, kwaye iLizwi laKhe lalixhathisile. NguYe iSiqiniseko sam. Ndafumanisa ukuba zonke ezinye izinto zingasilela, kodwa uKristu akangeke asilele.

Icawe yamaKatolika inayo i-pope njengesiqiniseko sayo; amaProtestanti anoobhishophu bawo, nemigaqo yawo, nabongameli-jikelele bawo, kodwa mna, njengoPawulos . . .

Uluphethe usiba lwakho? Bhala phantsi into ethile! Kwi . . . uPawulos wathi kwiZenzo isahluko sama-20 kwivesi yama-24, “Akukho nanye indigungqisayo kwezi zinto.”

Owu, banganayo imigaqo yabo; ninganayo nantoni na enifuna ukuba nayo, kodwa ezo zinto azindigungqisi mna!

Ndiwumilisele kwithafa lokuphumla  
 umphefumlo wam,  
 Ukuze ndidade kwiilwandle ezilwayo  
 (andisanazi apho nikhoyo, *ngapha*,  
*ngaphaya*.) kwakhona;  
 Uqhwithelo lolwandle lungatshayela phezu  
 kwenzulu elwayo, (Konke  
 kungabhukuqeka)  
 Kodwa kuYesu ndikhuseleke ngonaphakade.

Ewe! Akukho nanye kwezi zinto endigungqisayo, ngokuba ndibopheleleke kwi-Ankile.

“Owu, oko ndathi ndahlangana naYe,” uPawulos watsho, “kulaa ndlela, ndihleli ndibopheleleke kwi-Ankile. Wandijika; Wandiqalisa emva ngendlela elungileyo.” Niyakhumbula, uPawulos wayengowombutho naye (owona mkhulu elizweni), kodwa wabopheleleka kwesona Siqiniseko.

Phulaphula! Ndifuna ukukuxelela into. Wayenenjongo ngokusindisa mna; Wayenenjongo ngokusindisa wena. Ndizimisele, ngokwentando yaKhe, ukuba ndiyenze, ndingongezi kuYo okanye ndisuse kuYo (iZityihilelo 22:19, ukuba ufuna ukukubhala oko). Kulungile! Nabani na othe wasusa...Ndizimisele (Ndilungisela ukulishiya ibandla, kwaye niyayazi loo nto), kwaye ngokunjalo ndizimisele ukuhlala neVangeli okoko nje ndisaphila, ngoncedo lukaThixo.

Khumbula! Nalu ubabalo. Kwakukho izigidi ezasisifa ngethuba Wayesindisa mna. Ndandingubani ukuze Asindise mna? Wayenenjongo ngokundisindisa, kwaye ndizimisele ukuyiphumeza lo njongo. Andikhathali; isenokuba sisiphelo sam mhlawumbi kufutshane nje ngoku, kodwa nokuba siyintoni na, ndisambebele. Andizange ndayitshintsha.

UMnu. Isler wathi kum ngaloo mini, enyuka ngendlela; wathi, “Billy, kuyo yonke le nkathazo ubulugcinile ukholo lwakho?”

Ndathi, “Hayi, mhlekazi, lulo ebelundigcile.” ’Yabona, ’yabona? I-Ankile yam yabambebele. Injalo loo nto. Andizange ndilugcine; lwandigcina. Andinako ukulugcina; akukho ndlela yokwenza oko kum, koko luyandigcina. Nantso ke.

Waba nenjongo ngokundisindisa. Kwakukho izigidi ezisesonweni ekuzeni kwam kuYe, kodwa Wasindisa mna. Wayenenjongo ngokwenza njalo. Ukufa kukaKristu kwakusiSiqiniseko kuloyiko lwako.

Ukufa kukaKristu kwawulungisa umbuzo. Yathi laa nyosi yokufa yakuMhlaba yalubethelela olwa lwamvila...Uyazi, inyosi—isinambuzane esinolwamvila, ukuba ithe yalubethelela olwa lwamvila lwangena—nzulu ngokwaneleyo, xa itsala imka, ilutsala luphume kuyo ulwamvila. Ukufa kwakukade kunolwamvila.

Ukufa kwakukade kunolwamvila, kwaze ngenye imini xa kwathi—enyukela eKalvari, ukukhubeka kuloo matye, igazi liphala phezu kwamatye...Lathi lakuwuchatha umhlaba eKalvari, ekuyeni eGolgotha, umva waloo mnqamlezo wawurhuqa imitshitha enegazi yalowo mncinane, umzimba oshwabenyayo uhamba, umatsha udlula apho (baye bembetha ngesabhokhwe beMtyumza njengokuba Wayenyuka induli); kodwa WayeneSiqiniseko. Wayezazi apho emi khona, kuba iLizwi likaThixo lathi ngoDavide, “Andisayi kumyekela oyiNgcwele waM ekuboneni ukubola; aNdiyi kuwushiya kwelabafileyo umphefumlo waKhe.”



Wayesazi ukuba ukubola kungena ngamashumi asixhenxe anesibini eeyure; Wathi, “Yidilizeni le tempile, Mna ndiyakuyivusa kwakhona ngentsuku ezintathu.” WayeneSiqiniseko!

Nanko Enyuka induli nezigaqa zezinyeliso, nokuthsicelwa ngamajoni anxilayo, awabeka ingubo ebusweni baKhe, ambetha entloko, athi, “Ungumprofethi, sixelele ngubani okubethileyo!” Nguye lowo enyuka eselusizini nasehlazweni ukuba—iimpahla zaKhe zihlutyiwe kuYe, elidela ihlazo, ejinga emnqamlezweni phambi kwabantu, eze; esifa kwihlazo lamaRoma phantsi kwesigwebo esiyintloko sikarhulumente, iNdoda eyayingenzanga nto.

Ibali elincinane ngaxesha lithile lakhe lathi uMariya waseMagadala wabaleka waphuma wathi, “Wenze ntoni Lo? Uphilise abantu benu abagulayo, wavusa abafileyo, wezisa ukukhululeka kwabo banako—ekuthinjweni. Wenze ntoni Lo?”

Waze umbingeleli wammonxoxa emlonyeni, lade latsaza igazi, wathi, “Uzakumamela yena okanye umbingeleli omkhulu wakho?” Owu, elo hlabathi lobuhlelo; lisisiqalekiso sako konke. Injalo loo nto. Nantso ke.

Baze baMqhuba ke. Kodwa kwathi xa Enyuka ezirhuqa . . . Usathana wahlala eyithandabuza loo nto, ukuba Yena waye koko Wayekuko. Wathi, “Ukuba unguNyana kaThixo, jika la matye abe sisonka. Ubanga ukuba uyakwazi ukwenza imimangaliso. Ukuba unguNyana kaThixo, wayalele la matye ukuba ajike abe sisonka.”

Loo sathana mdala mnye uyaphila nanamhlanje. Injalo loo nto. “Ukuba ungumphilisi wobungewe, nanku uJohn *Sibani-bani* omdala ehleli phaya engxingweni; ndiyazi ukuba usisiqhwala; mphilise!” Awazi ukuba isekwa ngulaa sathana mnye?

UYesu wathi, “Ndenza kuphela . . .” Khangela! Wedlula kwichibi laseBhethesayida, kukho amakhulu alele apho, iziqhwala, imfama, abangakwazi kuhamba, nemilwelwe, waya kwindoda eyayikwazi ukuhamba. Yayikwazi ukujikeleza; inokuba yayinengxaki yokuqina kwamalungu. Nokuba yayiyintoni na, yayomile (yayinayo loo nto amashumi amathathu anesibhozo eminyaka). Yathi, “Ndithi xa ndingenayo echibini, kubekho umntu ongena phambi kwam.” Yayikwazi ukuhamba. Wabashiya bonke belele apho, waya nje kuleyo kanye, wayiphilisa. Ngoba?

Wathi wayesazi ukuba yayikulo meko. Ngoko ke bathi kuYe, baMncina bakuMfumana (uYohane oNgcwele 5); Wathi, “Inene, inene ndithi kuni, uNyana akanakwenza nto ngokwaKhe, kuphela koko abona uYise ekwenza . . .” Naso iSiqiniseko saKhe. Isesiso eso iSiqiniseko.

Ndimi phaya ngaphesheya eFinland ngalaa mini, laa nkwenkwena ilele phaya, ndahamba ndayijikeleza ilele apho ifile (seyife isiqingatha seyure. Niyifundile encwadini)... Ndaqalisa ukuhamba ndisimka; kwakho into ebeka izandla. Ndaguquka; ndacinga, “Ibiyintoni leyo?” Ndaze ndakhangela kwakhona. Ndacinga, “Yima umzuzu nje!” Ndakhangela apha ngemva ke iphephe elihleli nje leBhayibhile, “Kwaye kuya kwenzeka, ukuba inkwenkwana encinane emalunga neminyaka elithoba... Iyakube ibulewe yimoto. Kuyakubakho ukuthi rhwelele okude kohlaza olungapheliyo, kuthe gqi amatye apho; imoto iyakube imi ngaphaya kwendlela, iboxokile. Iyakube inxibe iikawusi ezingathi zinde, zinyuke kakhulu, iinwele zichetywe zamfutshane; amehlo ayo amancinane erhoxile; amathambo emzimbeni wayo ayakube aphukile.”

Ndakhangela; ndacinga, “Owu, Thixo!”

Ndathi, “Yimani nizole nonke!” (Usibonda wedolophu elapho.) Ndathi, “Ukuba laa nkwenkwe ayimanga ngenyawo zayo kwimizuzu emibini ukusukela ngoku, ndingumprofethi wobuxoki. Niphalise nindigxothe ndiphume eFinland.” Ngokuqinisekileyo! “Kodwa ukuba yenze njalo, nimelwe kukubunikela kuKristu ubomi benu.” Injalo loo nto. Bema bazola.

Ndathi, “Bawo waseZulwini, phaya ngaphesheya kolwandle, kwiminyaka emibini edlulileyo, Wathi le nkwenkwana iyakube ilele apha...”

Kwakukho uMzalwana uMoore noMzalwana uLindsay, babe bona bekhangele kuloo nto. Kwaye kwindawo yonke, baye babeyibhalile eBhayibhileni; namawaka eeBhayibhile kulo lonke ilizwe ayenayo ibhalwe kuwo. Yintoni na? SiSiqiniseko.

UBawo wayebonise oko kuyakuqhubeka. Akukho loyiko konke xa umi apho—iSiqiniseko. Eneneni, iyakuvuka.

Kanye apho eFinland, apho athi amawaka abantu eza qho ngobusuku (kwade kwafanela ukuba bakhutshwe abanye ukuze babe—bahlaliswe; bakhutshwe kungeniswe omnye umntu), apho wema na... Bonke aba—abantu bandithanda; kwaye babebone iimpiliso zisenziwa, kodwa kwakukho inkwenkwe ilele apho ifile. Yayiyintoni ke iSiqiniseko? Ngumbono lowo. “Ndenza oko athi uBawo kwenze. Lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye.” Naso ke iSiqiniseko sakho.

Ndathi, “Kufa, awusenakuyibamba kwakhona; uThixo uthethile! Buya; yinikezele!” Yavuka loo nkwenkwana yaphunguza njalo; abantu bawo isiqaqqa nayo yonke into.

Nantsiya, ibhalwe phaya yasayinwa ngusodolophu wesixeko, ngumntu osegunyeni lokusayina izinto zoluntu. Injalo loo nto! Yintoni na? SiSiqiniseko. UYesu Kristu

usekwanguye izolo, namhla, nangonaphakade. Ukuba lowo ayisekwangulaa Thixo wemisa umfazi waseNayin ekunye ne—ekungcwabeni unyana wakhe.

Xa umntu efile ngaloo mihla, babebafaka engcwabeni kwangoko; babengabayeki balale apho; babebafaka engcwabeni. Nanko ke kwaloo Yesu Kristu inguye izolo, namhla, nangonaphakade. Ewe!

Khangela phaya ezantsi eMexico ngethuba lathi elaa nenekazi (abanye kuni bangqengqe apha—bahleli apha), kwaye olwa sana (ugqirha wasayina ingxelo; ibhaliwe kwi-Christian Business Man), olwa sana lwasweleka ngaloo ntsasa ngentsimbi yethoba, ngoku ke kwakungentsimbi yeshumi ngobo busuku. Loo mfazi mncinane ke wayengavumi kuthuthuzeleka. UBilly wayemi apho, unyana wam, ezama ukumbuyisela umva, kwaye wayethe...Ke, bona, ndiyaqikelela, babenamadikoni amalunga namakhulu amabini emi apho; yena ke wakhwela wedlula ngaphaya kwawo. Kubusuku obungaphambi kobo, laa mfama yayamkele ukubona kwayo; kwaye lo mfazi wayeyazi loo nto. (Yena wayengumKatolika.) Kodwa ekugqibeleni, ndathi, “Yiya, Mzalwana uMoore, umthandazele, ngokuba olwa sana...” Yayisina, igalela ngamandla, babemi apho ukusukela kusasa kakhulu ngaloo ntsasa (phaya phandle kweloo bala likhulu lenkunzi). Ndaze ndathi...(Ndingeniseni ngokundihlisa ngesemva ngentambo kuloo ndawo, ndilapho nje ubusuku obuthathu.) Ndema apho, ndathi, “Njengokuba ndandisithi...” (ndishumayela) ndaze ndajonga; ndabona usana kanye apha phambi kwam, usanana lomMexico, lungenamazinyo, luhleli nje apho, lundihleka—kanye apha phambi kwam. Ndathi, “Yima umzuzu nje, Mzalwana Moore, yiza naye apha.” Owu, iSiqiniseko!

Amadikoni avula indlela; nanko esiza. Wawa phantsi wathi, “Padre, Padre!”

Ndathi, “Phakama!”

NoMzalwana u-Espinoza wathi, “Phakama (wamxelela ngeSpanish).” Waphakama wema kuloo ndawo.

Ndathi, “Bawo waseZulwini, ndimi apha kule mvula...”

Umfazi omncinane omhle omalunga namashumi amabini anesithathu eminyaka ubudala, into elolo hlobo, iinwele zijingela phantsi, ubuswana bakhe bukhangele phezulu kanjeya, inkangeleko emehlweni akhe—ikukulindela; wayeyibonile laa ndoda eyayiyimfama ngokupheleleyo isithuba esimalunga namashumi amane eminyaka, amehlo ayo evuleka engongeneni. Wayesazi ukuba ukuba uThixo unokuvula amehlo angaboniyo, Wayenokuluphilisa usana lwakhe. Naloo ke lulele apho, into encinane eqinileyo ilele phantsi kwengubo

ngolo hlobo, yaye imanzi tixi. Wayemi apho intsasa yonke naloo njikalanga ngokunjalo. Nako ke kumalunga neyeshumi elinanye—eyeshumi ngobo busuku, into elolo hlobo, ethe qhiwu olo sana (niwubonile laa mhlathi kwi-Christian Business Man's) apho, ebambe olo sana ngolo hlobo.

Ndathi, “Bawo waseZulwini, andikwazi ukuba kuthetha ntoni na oku. Ndisisicaka saKho nje kuphela, kodwa ndilubone lumi phaya olwa sana; beluphilile. Ndibeka izandla zam phezu kwalo eGameni leNkosi uYesu.”

Lwathi, “Waa!” Lwaqala ukulila. Unina waluxhiphula usana waqala ukukhala, nabantu baqalisa ukukhala bephuma apha, abafazi bequleka, nezinto ezinjalo. Ndathi, “Ningathethi nto ngaloo nto. Thumelani umthunywa noloo sana—kunye naloo mama, aye kulaa gqirha, aze asayine ingxelo yokuba usana belufile. Belufe yi-pneumonia isifo sengqele kwintsasa engaphambi koko lwaze—okanye ngaloo ntsasa ngentsimbi yethoba.” Sayifumana ke ingxelo esayiniweyo ngugqirha; olo sana lwaluqinisekiswe ukuba lufile kwi-ofisi kagqirha ngaloo ntsasa, waze unina walufunqula ejikeleza nalo imini yonke. Yayiyintoni na? ISiqiniseko!

Sasiyintoni? Wazi ukuba ukuba uThixo anganokuvula amehlo, ngoba, uThixo wayenokubavusa abafileyo; kuba isekwanguYe izolo, namhla, nangonaphakade! Ndandingaqinisekanga; ndandingazi ndade ndabona. Ndathi ke ndakulubona usana, lwaba siSiqiniseko. Ngokuqinisekileyo kunjalo! Yayisiso esoo. Ukufa kumelwe ukuwanikezela amxhoba ako.

Wahamba apha uNyana kaThixo; laa nyosi yokufa yaqala ukubhubhuzelela ngakuYe. “Ehe, angaba ngumprofethi kanjani! Angathini ukuma apho avume—kutshicwe ebusweni bakhe? Angathini ukuma apho abayeke badlale ngaye angenzi nto ngaloo nto! Asingo Imanuweli lowa! Yindoda nje eqhelekileyo leya. Khangela ezaa zikhohlela zokunxila ziphuma kulaa majoni anxilayo. Khangela ukopha kobuso bakhe!”

Usathana wathi, “Ndizakumfumana. Ndizakumfumana.” Nanko esiza njengenyosi, ulwamvila lokufa, ebhubhuzela eMjikeleza. Kodwa mzalwana, yathi nje loo nyosi ukuba ilimilisele ulwamvila lwayo kulaa Imanuweli, ukuphuma kwayo, yalahlekelwa lulwamvila lwayo, nokufa ngokwako.

Akumangalisi ukuba uPawulos wathi emva koko waba nokukujonga ebusweni athi, “Owu, kufa, luphi na ulwamvila lwakho; ngcwaba, luphi na uloyiso lwakho? Makubulelwe kuThixo, lowo usinika uloyiso.” Ukufa kukaKristu kwaba siSiqiniseko kuye wonke umntu owayekoyika.

Intliziyo yam ithi, “amen” kulo lonke iLizwi eliseNcwadini yaKhe. (Ndiyavala, ngokuqiniseke mpela ngoku. Ndinyanzelekile ukuba ndiyisuse ndiyiyeke le ndawo. 'Yabona?')

Kungoko ke ndisazi nje ukuba uMoya oyiNgcwele uyiKhampasi yam endikhokelayo. NguYe ondenza ukuba ndiliqonde eli Lizwi ukuba liyinyaniso; usiSiqiniseko sam, ukukukhanya kweLanga kum; UbuBomi bam; uyi-Ankile yam! Xa kusenzeka iinkathazo, uyiNkwenkwezi yam yangeNtla. Xa ndilahlekile, uMoya oyiNgcwele uyiKhampasi yam endibuyisela endaweni kwakhona.

Amahlelo afana nezinye iinkwenkwezi; akhukuliseka kunye nehlabathi. Ezinye iinkwenkwezi zishukuma njengokuba ihlabathi lishukuma, kodwa hayi iNkwenkwezi yangeNtla. Ihlabathi lingashukumela apho lithanda khona, kodwa ihlala imi ngxi. Owu, mzalwana...?..iNkwenkwezi yaNgentla ibambelele. Ezinye ziyajikajika; ungazibona apha naphaya, nakuyo yonke indawo. Kuyiloo ndlela kwiinkonzo zamahlelo. Kodwa uKristu siSiqiniseko. UnguLowo unokubeka ithemba kuye. Xa athe amahlelo akujija uphela, khangela nje kwiNkwenkwezi yangeNtla. uMoya oyiNgcwele uyiKhampasi yakho.

Uhlala enyaniseke njalo kwiLizwi laKhe. Bathi bakundixelela ukuba ezi zinto azinakwenzeka kumhla wangoku onje, ndazi ukuba—ukuba aku—ukuba akukho Thixo, ngoko phila, udle, usele, wonwabe. Ukuba ukho uThixo, masiMkhonze. Kwaye ndiphile de yangumhla Athe wenza yonke into, ukuya nasekuvuseni abafileyo ngethuba Awayelepha emhlabeni. Kwaye siyazi ngezinqinisekiso zoluncwadi ukuba oko kuyinyaniso. Ewe, mhlekazi! Nguye iSiqiniseko sam.

Ngoku, Menze ukuba abe siSiqiniseko sakho. Thabatha ngexesha—ngexesha le ngxaki yam, Uhlala esiSiqiniseko. Ngoku, khangela, ngobabalo lukaThixo... (Ngoku, kungcono nje ndivale. Liyaphela ixesha. Kulungile khangela apha, bendicinga ukuba yintsimbi yeshumi elinanye entloko; kanti li-12:30.)

Zihlobo, imini yonke, ubusuku bonke, wonke unyaka, nakulo lonke iNaphakade asingeke sithethe ngaso. Musa ukuzama ukusiqikelela. Awunakuba nako. Akukho ndlela yakusiqikelela. Uthi wena, “Mzalwana uBranham, ukuba—ukuba wena...”

Andazi nto; ndiyakholwa kuphela; ndiyakuyeka ukuzama ukuba nento endiyenzayo malunga noku; ndiyakukholelwa nje kuphela. Kuphelele apho. 'Yabona? "Asikoko balekayo, okanye othandayo, nguThixo owenzela inceba." 'Yabona? Akuyi ngamisebenzi, kungobabalo. 'Yabona? Ndiyakukholelwa nje kuphela. UThixo u... KukuYe ukwenza konke okuseleyo kuko. Yikholwe nje kuphela. Sebenza phezu kwaloo nto.

Eli culo lidumileyo, ndakhe ndabeva belidlala—belicula apha okanye kwindawo ethile:

Owu, uthando lukaThixo, lutyebe lusulungekile!  
 Alunakufikelelwa lomelele!  
 Luyakuhlala naphakade,  
 . . . iingoma zabangcwele neengelosi.

Xa umntu ngokwezibalo azama ukuqhekeqhekeza, okanye azame ukubonisa ngemfundo yakhe, iyakukuphambanisa. Awunakuyenza loo nto. Musa ukuzama ukwenza loo nto. Musa ukuzama ukuyiqikelela; uThixo ungaphaya kokuqikelelwa. Musa ukumqikelela uThixo, kholwa kuphela kuThixo. Nantso i—nantso imfihlelo. Musa ukuyiqikelela, yikholwe nje kuphela. Andinako ukukuxelela ukuba ithetha ntoni na; andinakukuxelela ukuba yenziwa kanjani. Ndazi nje, ndiyayikholelwa kuphela; kuphelele apho.

Kanye njengokuba, xa uthembise into ethile umntwana omncinci, uyakholwa yiloo nto. Umelwe kukuligcina ilizwi lakho. Ungumntwana kaThixo. Yena uyaligcina iLizwi laKhe; Likholwe nje ngokulula. Musa ukothuswa nto; hlala nje kuloo ndawo. UThixo wakhe wayenza ngaxesha lithile, Umelwe kukuyenza kwakhona. Ukuba Akayenzi, Uyakukuxelela ukuba kutheni na Engenakuyenza nje. Kwaye kunjalo. Ngoku, hlala nje naloo nto.

Niyayazi, laa vesi inye phaya. . . Ndiyakholwa ukuba umzalwana wethu *lowa* (ebebhaptizwa phezolo) uyalicula elo culo, *Owu, uThando lukaThixo*. Bandixelela ukuba laa vesi, le ndawo yalo, yafunyanwa inamathiselwe eludongeni lwesibhedlele sabagula ngenqondo, apho yathi:

Ukuba ulwandle lungazala yi-inki,  
 Nokuba isibhakabhaka besenziwe ngephepha;  
 Kuthi konke okuhlumayo kube lusiba,  
 Athi wonke umntu abe ngumbhali ngomsebenzi.  
 Ukubhala uthando lukaThixo ophezulu  
 Kungalomisa qoko ulwandle,  
 Kungenjalo esongwayo ingakuthwala konke na,  
 Seyolulwe kwisibhakabhaka kuse kwesinye.

Yicinge nje, ngelithuba malunga nesithathu kwisine sehlabathi ingamanzi. Khangela nje ulwelo-moya, nomongo-moya okwimpepho, ulophu nezinto ezinjalo. 'Yabona? Ukuba konke ukunyakama bekuyi-inki, kwaye ucinge ngezigididi zezigididi, nezigididi ngazithathu, nangazithathu zeziqu zengca ebeziyakuba ziintsiba. Uze ucinge ngezigi zezigididi zabantu abathi babasemhlabeni babe bonke ngabanye bengababhali ngokomsebenzi. Ukunkxuza ezoo ntsiba elwandle kuzanywe ukuqikelela uthando lukaThixo kungalomisa qoko ulwandle; kungenjalo incwadi esongwayo inganako na ukukuphatha konke, noko yolulwe ukusuka kwiNaphakade ukuya kwiNaphakade.

Musa ukuyiqikelela; awungekhe. Uyakulahlekwa yingqondo yakho uzama ukuyiqikelela; yikholwe nje kuphela. Yenza Yena abe siSiqiniseko sakho! Hlala kuloo ndawo; uxolo olumnandi namava ongayikuze uwalibale, zibethelele kuloo nto, kwaye i-Ankile yakho iyakuxhathisa ngaphakathi ngaphaya kwekhuselo. Masithobe iintloko zethu.

Umkhulu kangakanani Wena! Umkhulu kangakanani Wena! Bangaphi apha iintloko zenu zithotyawe kusakanje... Kusondela ixesha loNyaka oMtsha ngoku; kwaye beningabokholo kakhulu (kwaye ilungile loo nto, ndiyayithanda, nonke ngabanye. Ndiyakholwa ukuba uThixo naye uyayithanda), kodwa ube eneneni ungakhange ube nawo loo mava oQobo, loo nto yokuba awuzenzisi nje elukholweni, ubungaqikeleli nje, kodwa kukho into ekuphenduleyo. Waze ke wabona ubomi bakho butshintsha ukususela kwelo xesha, nalo lonke iLizwi likaThixo, lonke idinga lichatshazelwe ngo "Amen." Ngoko ke ubambebele kuQobo, kuba uyakhumbula, Wathi, "Izulu nomhlaba liyakudlula, kodwa iLizwi laM aliyikusilela." Awukafikeleli kuloo ndawo apho unokuthi "Amen" kulo lonke iLizwi, ukuba lichasene nemfundiso yakho, lichasene nehlelo lakho; kodwa ufuna ukufikelela kuloo ndawo njengoMoses, njengabo bonke (babengenakuyenza loo nto bade babamba olo Qobo), ube ulufuna ebomini bakho kusakanje, awunakukubonisa nje oko ngokuphakamisela izandla zakho kuThixo. UThixo akusikelele. Kulungile, mhlekazi. Kuso sonke isakhiwo.

Bawo oneNceba, ndiyazi ukuba ngathuba lithile simelwe kukwahlukana. Kumelwe kukubakho ithuba ngoko xa siyakushiya elihlabathi. Asazi ukuba xesha nini na elo, kwaye akwenzi mahluko ungako. Ukuba ixesha lethu liphelile, ngoko ke sifuna ukuza. Injongo yethu yokuhlala apha kukukhonza Wena.

Kwaye ukususela kwindlela eya entshabalalweni ngenye imini, njengokuba uPawulos wayekwindlela eya eDamasko ukuya kudlakaza iBandla, ukuKhanya kwamphandla. Kwaye owu, Thixo, oko kuKhanya kwamlandela kuba Kwakungu Kristu. Waze wabambelela apho kuQobo okwathi nokufa ngokwako, waba nokuhleka ebusweni bako, athi, "Makubulelwe kuThixo, Osinika uloyiso ngoYesu Kristu."

Waba luQobo lwenene kuloo Mpostile. Wawungu... Wawungu-Amen kuye, kwisivakalisi ngasinye. Waba yiNkwenkwezi yobomi bakhe, isibonda sokuKhokela. Waba yiKhampasi yokumkhokela kwiinkqwithelo zemvela. Waba siSityhilelo; Waba nguMbono; Waba ngaMathemba akhe, uSindiso lwakhe. Kwade kwathi nakwiyure yokufa, wakwazi ukuba uyakuko, nangoko WawusesiSiqiniseko sakhe.

WawusiSiqiniseko sikaDaniyeli. WawusiSiqiniseko sabo bonke abaprofethi. Phakathi kokwahluka kwamahlelo, neenkathazo zemihla yabo, nabaFarisi nabaSadusi, nangoko kwakukho amadoda awaKuthabatha njengeSiqiniseko sawo.

Nanamhlanje, Nkosi, amadoda nabafazi anemfesane, anothando, ne—neentliziyo ezophayo, Nkosi, ezifuna amava okwenene okwazi uThixo, nokuba ne—nengqiniseko ngoqobo, mhlawumbi konke abantu abathe bakwazi ngaphambili, Nkosi, ibikukujoyina inkonzo. Kwaye siyaqonda, njengokuba ndizame ngokunyaniseka, ukuba ndingabi ngowahlukayo (Uyayazi intliziyo yam), kodwa ndibaxelela ukuba awunakulijoyina iBandla, ujoyina indawo yokuzigcisa yabahambi, ubuWisile, ubuBhaptizi, ubuKatolika, nobuPentekoste iindawo zokuzigcinisa; kodwa uyazalelwa kwiBandla—iBandla elinguMzimba oyimfihlelo kaKristu, nibe ngamalungu oMzimba waKhe, ninezipho zikaMoya ukwenza uMzimba waKhe omkhulu ushukume usebenza namandla.

Thixo, yiloo nto ebezithetha yona ezi zandla ngale ntsasa xa beziphakama. “Ndibeke endaweni, owu, Nkosi. Ndithabathe, ndibumbe, ndenze; yenza indawo yam ebomini ibe lolunjani uQobo, ibopheleleke kuKristu, ukuze ndingacingi ngenye into koko ibe lolo Qobo.” Siphe oko, Nkosi. Basikelele. Philisa abagulayo nabaxhwalekileyo. Sindisa abalahlekileyo.

Ngoku, Nkosi, siyazi ukuba kuqhelekile ukubizela esiguqweni esibingelelweni abantu, kodwa ide yasisithethe kuthi. Kwaye ngalentsasa xa neziguqo zizele na—nabantwana na—nabo bonke... Kodwa, Nkosi, ngandlela ithile Uthethile nabo; bathe baziphakamisa izandla zabo. Benze—benze njengoko ibisisigqibo. Bafuna ukuthi, ba—ba—bafuna into eyinene; kwaye ndinikezela ngomthandazo ngenxa yabo. Mphe oko ngamnye, Nkosi.

Yiba nathi ngoku, uxolela isono sethu, uphilise abagulayo kuthi, usinike loo nkululo siyisweleyo.

Kwaye, Nkosi, ngaphezu kwezinto zonke, sanga asingelibali namhlanje ukuba sibopheleleke kuQobo, iNkwenkwezi yaseNtla yethu, kwiKalvari, kuKristu, kwaye noMoya oyiNgewele uthabatha aMazwi kaThixo uwenza ukuba abonakalaliswe ngenene kuthi ngokuphilisa abagulayo, usibonisa imibono, uvusa abafuleyo, usenza kanye oko Wathembisa ukukwenza.

Kwaye langa eli bandla naba bantu, benxalenye yoMzimba kaKristu bahlangene apha kusanenje, bangaphila njengokuba uYesu wathi makuphilwe: “Niyityuwa yehlabathi nina.” Yaye bangangayityuwa kangako, bade abahlala phakathi kwabo banxanwe. Ityuwa idala unxano, kwaye ityuwa isindisa



kuphela nje ukuba ihlangane nento. Ndaye ndiyathandaza, Thixo, ukuba Ubaphe oku aba bantu, ukuze babe ngabazuzi bemiphefumlo nabo.

Sikelela umlungiseleli wethu, uMzalwana uNeville, esi sicaka sithobekileyo, Nkosi, simi kwindawo yaso yokusebenza ngokona kuthobeka, njengelungu loMzimba kaKristu, sizama ngokona kungcono kwaso ukulandela yonke into Oyakusixelela yona ukuba siyenze.

Sikelela ama-trustee, loo madoda ema nam ngenceba kweli likhulu, ixesha lobumnyama bendiphumela kulo. Yima kunye neBandla, elithe lathandaza kunye nam lema nam ngamaxesha enkathazo. Nkosi, ndiyabathanda, kwaye ndinikezela umthandazo wam ukuze bakhangele kuWe, Nkosi. Banga bangakhangele kude kwesi sicaka sibhubhayo sodongwe; bangangakhangele kuYe, Lowo unoLwazi lonke, Okhoyo... Kwaye siyazi, Nkosi, ukuba thina sinesiphelo. Akunamsebenzi nokuba singubani ni na, sisengababhuhayo. Kodwa asingomthunywa, koko nguMyalezo. Siphe oko, Nkosi. Nako apho sikhomba khona kuYesu Kristu, uNyana kaThixo. Siphe ukuba abe yinene kangako kumntu wonke apha namhlanje, nakubantwana abancinane buqu, ukuze abe siSiqiniseko sebandla liphela. Sikucela eGameni likaYesu. Amen.

NdiyaMthanda, ndiyaMthanda ,  
Kuba Wandithanda kuqala,  
Wathenga usindiso lwam  
EKalvar'emthini.

Ngoku, ngelithuba siphindayo ukulicula, bamba isandla kumntu ophambi kwakho, emva kwakho, ecaleni kwakho; wonke nje umntu makabambe isandla ngoku. Ningahlala phantsi njalo; nijike nje nibambe izandla ukuba ninako. 'Yabona?

NdiyaMthanda, ndiyaMthanda ,  
Kuba Wandithanda kuqala,  
Wathenga usindiso lwam  
EKalvar'emthini.

Basandula kuvakalisa uMthendeleko ongoMvulo ngokuhlwa ezinzulwini zobusuku. Masiphakamise izandla zethu ngoku siMculele. Bangaphi—bangaphi abazivela—ESisiqiniseko senu? ILizwi, Yena uliLizwi. Niyakholwa yiloo nto? UliLizwi, ukuze uMoya oyiNgewele antshulise eloo Lizwi ukwenza okwa kuKhanya ukuba kuphile kuwe, kukokweLizwi, ukungqinelwa kweLizwi. Beka iLizwi entliziyweni yakho; vumela uMoya oyiNgewele angene, uze ulikhangele iLizwi lihamba. Kholwa, yiba ngothobekileyo; musa ukulangazelela ukuba nguthile omkhulu; yiba ngongabalulekanga, ukuze uThixo abe nokukwenza uthile. 'Yabona? Kulungile. Yenza loo nto ngoku.

Wonke umntu oMthandayo makathi, “Amen!” [Ibandla liyaphendula, “Amen!”—Mhl.] Uyazi ukuba lithetha ukuthini igama u*Amen*? “Makube njalo.” Amen! Kunjalo.

Masithi, “Haleluya!” [Ibandla liyaphendula, “Haleluya!”—Mhl.] Uyazi ukuba kuthetha ntoni oko? “Makabongwe uThixo wethu!”

Ngethuba bendiseJamani kungekudala kwixa elidlulileyo, ndaphakama ndema phambi kwabantu abamalunga namashumi amathathu okanye amane amawaka ngaloo mini, ndathi, “Kuyamangalisa ukuba nina bantu baseJamani ningabi nakuyiva intetho.” Ndathi, “Xa bendisihlela apha namhlanje, kukhoinja endikhonkothe ngesiNgesi. Injalo loo nto.” Ndathi, “Ibingenangxaki konke. Kwabe kukho intaka ehleli phaya, yona yandiculela ngesiNgesi. Ndehla ngestrato, umama othile ephethe usana engalweni yakhe, xa bendingena phaya emva ngasemva.” Ndathi, “Usana olo belulila ngesiNgesi. Yintoni undonakele kuni bantu?” Injalo loo nto. Owu, ukuba ningajonga nje jikelele, Ukuyo yonke indawo, Akakho? Ngokuqinisekileyo Ukho.

Ngoku, masiphakamise nje izandla zethu, sivale amehlo ethu, sicule, lo gama sibiza umlungiseleli ukuba aze kusindulula. Masiphakame kuqala. Wonke umntu nime ngenyawo zenu. Wonke umntu, niyaMthanda, kwakhona ngoku? Yithani, “Amen!” Kwaye uyazi, igama u*Haleluya* liyinto enye kuzo zonke iintlobo zeelwimi? Yiya kungena kumahlathi ooNoqhakancu ase-Afrika; u*Haleluya* ukwaligama elinye. Haleluya! Uphantse ukumel’ukuba sisikhahlelo soBukristu, akakufanelanga? Haleluya! Elo gama lithetha ukuthi “makabongwe uThixo wethu.” Kwaye Ukufanele kona, Akakufanelanga? UnguMsindisi wam ngokupheleleyo; unguYesu Kristu ngokupheleleyo, uNyana kaThixo, kum. Ngokupheleleyo isekwanguye izolo, namhlanje, nangonaphakade kum. Ingaba Ulolo hlobo kuwe?

NdiyaMthanda, ndiyaMthanda,  
Kuba Wandithanda kuqala,  
Wathenga usindiso lwam  
EKalvar’emthini.



*Uqobo, Umq. 6 Inani 3*  
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