


USUKU LOKUNQOBA

 Ningahlala phansi uma nithanda. Futhi ngifuna ukuzwakalisa ukubonga kwami kuNkulunkulu, ngenhlanhla yokuba lapha nokuhlangana nezakhamizi zakithi zoMbuso kaNkulunkulu. Ngenkathi nina bantu nisabuthene phandle lapha, kulokhu ukusa, kulelikhaya likamfowethu, uku—ukuba nenhlanganyelo ethize ndawonye, kuthi ukungikhumbuzo ngeBandla lasekuqaleni. Indlela ubuKristu obaqala ukuqala ngayo, kwakungukuthi, iBhayibheli lathi, “Kwakungukusuka endlini uye endlini. Bahlangana futhi bahlephula isinkwa ngobunye benhliziyo.” Futhi yilokho esifuna ukuba nakho kulokhu ukusa, ngenkathi siselapha, ngubunye benhliziyo, inhloso eyodwa.

² Into eyodwa—eyodwa esizama ukuyizuzo ngempumelelo, futhi, lokho ngukuthi, ukufeza icebo likaNkulunkulu ngezimpilo zethu, ngenkathi siselapha emhlabeni. Futhi mhlasi, mhlawumbe, uNkulunkulu, iminyaka eminingi eyizinkulungwane edlule, kodwa uNguye, ngobuhlakani baKhe obungenasiphelo, wayazi ukuthi siyoba lapha kulokhu ukusa, futhi siyoba semuva lapha kulenkangala, noma—noma ugwadule lapha, esakhiwani esincane. Wakwazi lokho izinkulungwane zeminyaka edlule.

³ Manje, sihlalane nabanye babangane bethu abebezangapha kulokhu ukusa bevela eTucson, umndeni wakwaStricker. Futhi kade benesiphehli-mandla ukuba singahambi kahle emotweni yabo. Siqoqe lokho ebesingakuthola, ukuba letha, inenekazi lapha na—abantwana. Futhi bayeza, ngemuva kwesikhathi kancane, uma bengakwazi ukulungisa isiphehli-mandla sabo. Bekungezinye izimpambano-mgqwaqo ezincane phandle lapha. Angazi ukuthi bekukuphi. Kodwa siyajabula ukuba lapha.

⁴ Futhi manje, uMfowethu Isaacson lapha, futhi asazani impela, kungengaphezu nje kokwazi ukuthi singabafowethu kuKristu. Futhi sike saba nezikhathi zenhlanganyelo ndawonye. Futhi ngikholwa ukuthi umhlangano wethu wokuqala wawuse...phezulu ePhoenix, eminyakeni edlule. Futhi uma umkakhe ekhona, bengingamazi. Manje, yileyo ndlela esijwayelana kahle ngayo, ukwazi ukuthi ngubani umkakhe, noma umndeni wakhe.

⁵ Ngingena ngihlangane nomunye wabazalwane bethu abangamakhaladi emi emnyango, umfo okahle kakhulu ngokuxhawulana, niyazi, kukwenze uthi ukuzizwa sengathi wemukelwe nje kahle kakhulu, niyazi, ukungena, no—nokuba

phakathi kwalesi sixuku esinjengalesi kulokhu ukusa, futhi kunginika inhlanhla.

⁶ Futhi manje, ngibe nenhlanhla yokukhuluma ezindaweni eziningi eziminyene, lapho bekuyoba mhlawumbe izinkulungwane ziphindwe kazinkulungwane zabantu zibuthana. Kodwa mina... Izinkumbulo zenkonzo yami ziyizikhathi ezinjengalezi, lapho mhlawumbe kunedazini, noma amabili, ehlezi ndawonye, kubonakala sengathi uNkulunkulu usebenzana ngokusondele nabantu. Ngicabanga ukuthi sizizwa sijwayelene kakhulu, futhi—futhi njengoba sihlanganele embuthanweni omncane. Kubonakala sengathi lapho iZwi likaNkulunkulu liphakeme kakhulu—kakhulu kithi, yilapho thina, Wathi, “Nomaphi lapho kubuthene ababili noma abathathu eGameni laMi, Ngikhona lapho phakathi kwabo.”

⁷ Izolo ebusuku, eduze naphakathi kwamabili, bengihlangene nje no...ekhaya lapho bekukhona indoda nomkayo, nentombazanyana, ibilahlekelwa ingqondo yayo, phezu kodaba oluncane obelwenzekile. Futhi ngenkathi sisa... sibuthane ndawonye, nje inenekazi eliselisha nami, phakathi ekamelweni, ngoba izinto ebezidingeka zishiwo, lokho bekungukuthi, bengingaqoka ukuba sibe ndawonye. Futhi nakho kwafika lokhu kuKhanya, leNgelosi yeNkosi, futhi yahlanganyela khona ngqo ngale lapho besikhona, ibonisa ukuthi—ukuthi uNkulunkulu uyasigcina isethembiso saKhe.

⁸ Futhi izolo, lapho bekukhona insizwa eneminyaka engamashumi amabili nambili ubudala, yomndeni ovelele kakhulu, ube nokuvuvukala okubuhlungu entanyeni, nokuvuvukala okubuhlungu entanyeni bekuwele kuye. Futhi abaningi benu nina enibadala niyazi ukuthi kuyini, ikakhulukazi kowesilisa. Abesilisa, ngempela kuvele nje kucishe kubabulale. Futhi lomfana, izinsuku eziningana, khona ngqo emavikini amabili, ubekade ephethwe imvifa eyikhulu nanhlanu. Manje, niyazi ukuthi lokho kusesimweni sikanhlangothi lapho. Futhi odokotela base bevele nje bephelelwe yikho konke ababenakho, ngomjovo owuzifozonke nakho konke, ukugadla kuleyo mfiva ukwenzela lesi sifo esithelelanayo. Kodwa kwabonakala sengathi awubanga namthelela. Kodwa esikhathini somzuzu owodwa phambi kukaNkulunkulu, yonke inhlayiya yemfiva yashiya insizwa. Yasukuma, kahle. Futhi nje kukhombisa ukuthi uMuntu omkhulu nguKristu.

⁹ Yilokho silapha, kulokhu ukusa kulelikhaya, ngukukhonza uKristu, kulolusuku lwesabatha.

¹⁰ Ngiye ngabheka phambili ngesikhathi sokufika lapha, ukuhlangana nomfowethu oyigugu, nani bantu. Ngemukele okweshumi kwenu lokho umfowethu angithumele khona, izikhathi eziningi, kulokhu kubuthana okuncane phandle

lapha. Nemicebo enjengaleyo, ngibamba ngokungcwele kakhulu kimi uqobo, ngoba ngiyazi ukuthi ngifanele ngiphendule ngelinye ilanga kusukela lapho kuvela khona lapho. Futhi ngempela ngifuna ukuthakasela, ngiyathakasela, futhi ngifuna ukuzwakalisa ukubonga kwami ngokwethembeka kwenu bantu, nga—ngalomcabango eniwezile, ngazi ukuthi okweshumi onakho. Nokuhlangana ezindlini ezinjengalena futhi, nokho, nifuna lokho okuncane enifanele nikwenze, ulwazi lwenu olwedlula lonke, ekusekeleni i—inkonzo. Khona-ke, kusukela lapho kuqhubeke, ngifanele ngibe nesibopho ngakho. Futhi ngifuna ukuba ngumphathi olungile eNkosini yethu, futhi lapho ngifanele ngiphendule ngaloloSuku, ngalokho esikwenzile emhlabeni.

¹¹ Manje, kukhona into eyodwa, emuva lapha asifanele sikhathazwe kakhulu kakhulu ngokubhonga kokuhamba kwezimoto eziningi, futhi lokho kuhle.

¹² Futhi ngakho-ke manje, kulukhuni nje ukwazi ukuthi kushiwo kanjani lokhu, kodwa ngifisa sengathi besibambe imvuselelo emuva lapha, lapho sinezinsuku eziningana zayo. Ngoba, lendlela, uyangena nje bese uthi, “Sanibonani? Ngiyajabula ukuhlangana nani,” futhi ukhulume imizuzwana embalwa ngeNkosi, futhi usuhambile futhi. Ngifanele ngibe seTucson ligamenxe elokuqala. Futhi lokho kukanjani... Siyahlangana nje lapha kanjalo, futhi sixhawulane, bese sithi, “Sawubona? Ngiyajabula ukuthi ngihlangane nani,” futhi usuke uhambe.

¹³ Kodwa, niyazi, ngicabanga ngoSuku lapho sizohlangana khona lapho singeke sathi sala kahle. Ngeke sathi, “Kumnandi ukukubona. Ngithemba ukuthi uzophinda ubuye.” Lapho, siyobala lapha mhlawumbe amahora awathi awabe mabili ndawonye. Lapho singakwazi, singahle sihlale phansi futhi sikhulume iminyaka eyisigidi, uma kukhona into enjengesikhathi, futhi asizuku—asizukuba nesikhathi esincane kunaleso lapho sihlezi phansi. Niyabo? YiPhakade nje. Akukho—akukho kuphela kuso. Futhi ukucabanga ngesikhathi ukuthi sesisiphelele, futhi kanjalo, futhi lapho siyohamba sehle phakathi kwemihubhe yasepharadesi elikhulu likaNkulunkulu, futhi iziNgelosi zicula amahubo.

¹⁴ Futhi—futhi manje yisikhathi lapho sifanele si—silwe, ukuba siinqobe impi, nokunqoba izinto zezwe.

¹⁵ Futhi Lapho, awu, akuyikubakhona ukulwa Lapho. Umkhuleko wokugcina uzokwenziwa; abasayikudingeka ukuba babe nemihlangano yemikhuleko. Akuyikubakhona indawo yokuba abantu basindiswe. Akuyikubakhona ukugula ukuba kuphulukiswe. Futhi kuyoba nje into eyodwa enkulu ekhazimulayo.

¹⁶ Futhi yini thina njengezidalwa ezingabantu, kulokhu ukusa, yini—yini ebesingayethembisa na? Yini ebesingayibheka kunoma yini ebiyoba yinhle kakhulu kunokubheka kuleso sithembiso saleso sikhathi. Niyabo?

¹⁷ Sicabanga ngelapha. Ngibheka ukuguquka kweminyaka, kusukela ezinganeni ezincane ezincelayo emathangeni omama bazo, kubafanyana besikole, amantombazane ayinjejana nabafana, bese kuba abaphakathi nendima yempilo, bese kuba omdala. Niyabo? Futhi u—umfana wesikole, ngonyaka odlule wayesethangeni likamama wakhe, ingane encelayo. Niyabo? Futhi umfana oyinjejana ungene esikoleni nje ngonyaka odlule, ngokusobala. Futhi ophakathi nendima yempilo wayeyinjejana. Bese kuba osekhulile ngeminyaka. Nje. . . O! Niyabo? Kufana nomswakama ondiza ungene emhlabeni futhi unyamalale. USolomoni wathi, ngikholwa ukuthi kwakunguye, “Kufana nembali. Ivuka, bese iyanqunywa, futhi iphele.” Futhi si—sifuna ukwenza inzuzo ngesikhathi esikhona lapha ngaso.

¹⁸ Ngakho manje asikhulume kuYe, manje, sisakhothamisa amakhanda ethu ngomkhuleko.

¹⁹ Futhi uma kuba khona noma ubani lapha ongathanda ukukhunjulwa emkhulekweni, isibonelo nje, njengokugula, noma ukuswela, uma nje uzokwazisa kuNkulunkulu enhliziyweni yakho, uthi, “Manje, Nkosi, sengingenile, uku—ukucela kulesi sinxuso.” Futhi uma nje ubunga, ukuze ngazi, uhlobo lwe, uma nje ubungaphakamisa isandla sakho phezulu, futhi nje, kanjalo, uthi, “Ngikhumbule.” INkosi ikubusise ngokucebile.

²⁰ Nkulunkulu Mninimandla onke, Owabumba amazulu nomhlaba, ngeZwi laKho, sibuthanele lapha kulokhu ukusa ukukhuluma ngaleliziwi, nangoMkhulu OyiZwi.

²¹ SiyaKubonga ngalenhlanhla enkulu yokubuya kwingemuva logwadule. Kwakulapho ngolunye usuku lapho isihlahla esivuthayo saheha ukunaka komprofethi obalekayo. Futhi lapho wayalwa kabusha, futhi wathunywa, owaba ngumkhululi omkhulu wabantu balolo suku, befa likaNkulunkulu elalisebugqileni. O Nkulunkulu omkhulu, ungeze yini kwingemuva logwadule kulokhu ukusa nathi na? Njengoba sazi, Usezifundeni-bhishobhi ezinkulu, nasemhlabeni jikelele, kodwa sazi ukuthi UnguNkulunkulu ongenasiphelo, futhi akukho ndawo encane kakhulu. Noma, akukho ndawo, noma kungakhathaleki ukuthi sisakazeke kahle kangakanani ebusweni bomhlaba, noma kunjalo Usezindaweni zonke, ungaba kuyo yonke indawo ngazo zonke izikhathi. SiyaKubonga ngalokhu.

²² Futhi kulombuthano kulokhu ukusa, siyaKubonga ngomfowethu na—nalomhlambi wakhe omncane lapha, nangesibindi sabo nokwethembeka eMbangeleni kaNkulunkulu

emhlabeni namuhla, futhi sicela izibusiso zaKho phezu kwabo. Futhi kwangathi, inqobo nje uma kukhona inhliziyu elangazelela uKristu, kwangathi njalo kungabakhona isithunywa ndawo ndawo ukupha, silethe uMlayezo enhliziyweni elambileyo.

²³ Futhi siyakhuleka, Baba waseZulwini, ngesidingo salabo bantu ophakamisa izandla zabo manje. Uyazi ukuthi yini ebishaya ngaphansi kwesandla sabo, ngasenhliziyweni yabo. Bebenesidingo. Uma kungukugula, Nkosi. (Wena Owathatha uPaul Sharritt okukhulunywe nje ngaye udaba amahora edlule nje, ngenkathi wayelele phakathi kokufa nokuphila, enemfiva edlangayo ukuthi yonke isayensi yezokwelapha ayikwazanga ukuyimisa, futhi nokho izwi elilodwa elincane lomkhuleko lamisa imfiva ngokushesha; UnguJehova uNkulunkulu), bonisa ukuthi Umelwe kahle impela nje, futhi njengoba uphatheka nje namuhla, lapha kwingemuva logwadule, njengoba Wawunjalo ezinsukwini zikaMose kwingemuva logwadule lapho.

²⁴ SiyaKubonga, ngoba ngiyazi ukuthi Uzowuzwa umkhuleko. Futhi siza kuWe ngokuthobeka okukhulu nobuqotho obukhulu, sazi ukuthi kuyoba yiphutha ukuKucela izinto esizicabangayo nje engqondweni yethu. Sifuna ukuba nesizotha futhi siqiniseke ngempela, lokho yilokho esikucelayo, sifanele sikukholwe, futhi—futhi—futhi sazi ukuthi kuyintando kaNkulunkulu ukusinika khona, ngoba sikuxazululile ezinhliziyweni zethu, ngakho konke esikwaziyo, Nkosi.

²⁵ Ngakho-ke, ngikhulekela ukuthi Uzophulukisa wonke umuntu ogulayo olapha kulokhu ukusa. Sindisa wonke umuntu olahlekile. Siphe khona. Kwangathi into ethize ingashiwo noma yenziwe namuhla, lokho okuzobabangela, endaweni abahlezi kuyo, noma bemi ngasezindongeni, noma ngabe yikuphi lapho okungahle kube khona, ukuthi ukukholwa okubambelelisa okwehange kukaNkulunkulu kuzongena ezinhliziyweni zabo futhi lokho kuzokuxazulula, manje nokokugcina. Siphe khona, Baba.

²⁶ Busisa umfowethu osivumele ukuba sibe nekhaya lapha senzele inkonzo.

²⁷ Manje khuluma nathi ngeZwi laKho, ngenxa yokuthi yingakho silapha, Nkosi. Sithanda ukuhlanganyela omunye nomunye, kodwa nokho nguWe esimfunayo, Nkosi. Singaphuma ngaphansi kwezihlahla ndawo ndawo futhi sihlale phansi futhi sixoxisane. Kodwa, lapha, sibuthanele ukuze sithole umusa kuWe. Ungehlange nathi manje, Nkosi na? Sivule isihlalo enhliziyweni yethu, ukuthi Uzobekwa esihlalweni sobukhosi namhlanje, ukuba ukhulume kithi, futhi usitshela ngezidingo esinazo, nothando lwaKho lubonakaliswe kithi njengoba sizwakalisa uthando lwethu kuWe. Lokhu sikucela eGameni likaJesu Kristu. Amen.

²⁸ Lapho, uma kukhona umuntu emuva phakathi lapho, ofuna ukuhlala phansi, ngibona ezinye izihlalo lapha, ukuthi ningabuthana, futhi nifuna ukunethezeka kakhulu.

²⁹ Manje, lezi zikhathi esiphila kuzo yizikhathi ezinkulukazi. Futhi izolo, ngenkathi ngisacabanga ngalokho ebengizokusho namhlanje, ngazi ukuthi bengilangazelele ukuza ngehlele lapha, futhi ngingathini uma sengifike ezansi, umhlangano omncane womkhuleko na? Futhi ngicele iNkosi ukuba ingisize. Futhi—futhi ngicoshe amanothi ambalwa emBhalweni lapha, engingathanda ukuwazwakalisa kini bantu kulokhu ukusa, ngenkathi sisalindele izibusiso zeNkosi.

³⁰ Futhi siyakhuleka manje ukuthi uzovula inhliziyo yakho futhi uqonde okuncinyana, ukungqongqotha okuncane okunyenezayo kukaKristu enhliziyweni. Khumbula, wena, uma ungesilo ikholwa, futhi ungakaze wamukele uKristu namanje, lokhu kuzoba yinto enkulu kunazo zonke eyake yenzeka kuwe, sizobuthanela kulelikhaya kulokhu ukusa, ukuthi uma lokho kungqongqotha kuza enhliziyweni yakho. Uma uzokwamukela, kungumnyango wokuPhila. Ukukwala kungokufa. Futhi yingakho silapha kulokhu ukusa, ukukhombisa kini ukuthi kukhona umnyango ovuliwe kulo lonke ikholwa elingakholwa.

³¹ Manje ngifuna ukufunda encwadini yeSambulo sikaJesu Kristu, isahluko 15. Ngifuna ukufunda ingxenye, amavesi amane okuqala esahluko se 15 sencwadi yeSambulo.

Ngabona esinye isibonakaliso ezulwini, esikhulu nesimangalisayo, izingelosi eziyisikhombisa zine... izinhlupho eziyisikhombisa zokugcina; ngokuba kwaphelaliswa ngazo ulaka lukaNkulunkulu.

Ngabona kungathi ulwandle lwengilazi luxubene nomlilo: nabavela ekunqobeni isilo, nomfanekiso waso, nophawu lwaso, nesibalo segama laso, sama ngaselwandle lwengilazi, bene...amahabhu kaNkulunkulu.

Bahlabelela igama likaMose inceku kaNkulunkulu, negama leWundlu, bethi, Mikhulu iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu Mninimandla onke; zilungile ziqinisile izindlela zakho, wena Nkosi yezizwe;

Ngubani ongayikwesaba, O Nkosi, adumise igama lakho na? ngokuba wena wedwa ningcwele: nezizwe zonke ziyakuza zikhuleke phambi kwakho; ngokuba izenzo zakho zokulunga zibonakalisiwe.

³² Futhi uma iNkosi ithanda, ngithanda ukuthatha indikimba kulokho, ukuyibiza ngeV-day [V-day kusho usuku lokuNqoba—Umhumushi], *USuku LokuNqoba*, njengoba sibonisa lokho ngophawu, ukunqoba okuphelele.

³³ Laba bantu, ukuthi esahlukweni esi...sanda kusifunda, babesanda kunqoba nje. Ngicabanga ukuthi igama *ukunqoba* yigama elikhulu olwimini lwesiNgisi. Kusho ukuthi use—usehlulile isitha, futhi unqobile, futhi ungumnqobi onokunqoba. Futhi sicula amaculo futhi sihalalise ngokunqoba. Futhi lapha sithola ukuthi kwakukhona into ethize, laba bantu babefike kulolu lwandle lwengilazi, luxubene nomlilo. Futhi babethole ukunqoba phezu kwesilo, phezu komfanekiso waso, phezu kophawu, nesibalo segama laso. Zonke lezi zinto, babekade benqobile phezu kwazo, futhi babengabanqobi bemi ngakolunye uhlangothi, olwandle lwengilazi luxubene nomlilo, becula amaculo okudumisa kuNkulunkulu uMninimandla onke.

³⁴ Manje, ukukhuluma ngokunqoba nezinsuku ze-V, nokunye nokunye, kusibuyisela emuva emcabangweni wempi, uma sicabanga ngeV-day. Ngoba, maduzane nje, eminyakeni embalwa edlule, siza o—o—osukwini esalubiza ngeV-day, lwempi, lapho banqoba phezu kwesitha. Futhi kubi kakhulu ukuthi sifanele sikucabange, kodwa izwe limantiswe ngegazi lomuntu njalo kusukela egazini lika-Abela olungileyo.

³⁵ Igazi lomuntu lokuqala ukuba lishaye umhlaba lalingelika-Abela olungileyo. Futhi yena, isizathu sokuba wayefanele achithe igazi lakhe, kwakungenxa yokuthi wayekade elungisene noNkulunkulu. Futhi uNkulunkulu wayeyamukele inhlawulo yakhe—yakhe ayenayo, ngokukholwa wayenikele kuNkulunkulu, leliwundlu.

³⁶ Futhi umfowabo onomhawu, enomhawu ngaye, wabulala u-Abela olungileyo. Futhi leso sizathu esifanayo si, kuthi asi, sibangele ukuchitheka kwalo lonke igazi lomuntu ebusweni bomhlaba. Futhi umhlaba omdala ngokuqinisekile umantiswe yilo, labo bonke emhlabeni jikelele, igazi lomuntu. Thina...Kunesizathu salokho. Kukhona isizathu esithize ukuthi bebeyoba, ukuthi leli gazi lomuntu lachitheka. Futhi sithola ukuthi isizathu sokuqala sasingenxa yomhawu, ukuthi—ukuthi uKayini wayenomhawu ngo-Abela ngenxa yokuthi uNkulunkulu wamukela umhlatsshelo ka-Abela. Futhi amaHeberu 11 asitshela ukuthi—ukuthi—ukuthi, “U-Abela wanikela kuNkulunkulu umhlatsshelo omuhle kakhulu kakhulu kunokaKayini, futhi uNkulunkulu efakaza ngakho.” Futhi uKayini, kusobala, enomhawu ngalokhu, ngoba umhlatsshelo wakhe wawenqatshiwe, futhi oka-Abela wemukelwa. Futhi u-Abela wenza lokhu ngokukholwa. IBhayibheli lasho ukuthi wenza lokhu “ngokukholwa.”

³⁷ Ebona ukuthi—ukuthi, abafana ababili bezama ukuthola umusa kuNkulunkulu, ukuba babuyele emuva, ngoba bayazi ukuthi babesanda kufika ensimini yokuPhila. Futhi babewile, ngakolunye uhlangothi, ngesiphambeko sabazali babo, babebenze izisulu zokufa; njengoba nathi sonke simile, kulokhu ukusa, izisulu zokufa. Futhi babefuna ukwazi ukuthi kubuyelwa

kanjani emuva ungene kuleyo ndawo lapho babengathola khona ukuPhila futhi. Futhi, ngokwenza njalo, ba—babezama ukuthola umusa kuNkulunkulu.

³⁸ Futhi uKayini wanikela ngomhlatsshelo omuhle wezimbali nezithelo zensimu, noma ngabe yini ayibeka phezu kwe-altare.

³⁹ Kodwa u-Abela, ngesambulo sokomoya, wembula kuye ukuthi kwakungesiso isithelo sensimu esabangela ukufa. “Kwakuyigazi elabangela ukufa.” Ngakho, waphindisela ngokunikela ngegazi lesibambiso esingenacala, futhi uNkulunkulu wawamukela. Futhi lokho bekuyisihlawulelo sikaNkulunkulu sezono zethu, kusukela ngalo kanye lolosuku. Ayikho enye indlela, ngoba ukuba Wayemukele kunoma yisiphi esinye isisekelo, khona-ke ngabe sasiyodingeka size kulezo zisekelo, kube yiso, ukuthola umusa kuNkulunkulu. Kodwa uNkulunkulu wamukela kuphela igazi elingenacala lento engenacala. Niyabo?

⁴⁰ Futhi ngakho-ke, uma ubuhle nezindawo ezinkulu bekungaba ukwamukelwa kukaNkulunkulu, namhlanje besiy... Besiyozibuza, “Ngabe Uzobuya kwingemuva logwadule, aze kulelikhaya elincane elihlezi lapha ngasemzileni wesitimela na? Ubezobuya lapha futhi ahlange nathi na?” Kodwa ukuba bekuyisifunda-bhishobhi esikhulu, noma ubuhle lobo—lobo uKayini anikela ngabo, ngani, besiyothola ukuthi besiyobe sikhuluma kithi nje, nasemoyeni.

⁴¹ Kodwa uNkulunkulu weza ngesisekelo segazi elachitheka. Ngakho, akunandaba, namuhla, ukuthi sibancane kangakanani, ukuthi sihlupheke kangakanani, noma ukuthi besingathanda kangakanani ukuba, sinikele kuNkulunkulu indawo enkudlwana, kodwa uNkulunkulu ubengewuvume, kungengaphezulu kokuba Ezokwenza manje, ngoba siza ngesisekelo seGazi elichithekile leSibambiso esingenacala, onguKristu efela thina zoni.

⁴² Manje, isizathu sokuthi leliGazi liye lachithwa, yingenxa yokuthi, ngiyakholwa, ukuthi umuntu ufuna uku... UNkulunkulu umema umuntu ukuba abuke, kepha umuntu ufuna uku—ukuzibonisa yena uqobo. Umuntu ufuna ukubuka lokho uNkulunkulu azama ukumkhombisa khona, esisekelweni somqondo wakhe—wakhe uqobo ngakho. Niyabo? UNkulunkulu uzama ukubonisa umuntu into ethize, kepha umuntu ufuna ukukwamukela phezu kwalokho a... indlela akubheka ngayo.

⁴³ Kodwa kufana nanoma ubani ofuna ukukhombisa isenzakalo. Kuzodingeka kube nesizathu sokubonisa lesi senzakalo. Kukhona... Uma uthi, “Buka ngaleya entabeni,” manje kukhona okuthize lapho eshaye ukunaka kwakho, ukuthi uzama ukungicela ukuba ngibuke kuleyo ntaba. Niyabo? Noma, “Buka lesi sihlahla,” niyabo, kukhona okuthize ngaleso sihlahla wena ofuna ngiyibone.

⁴⁴ Manje, uNkulunkulu uzama ukuthola indoda ukuba ibuke kuleso sibambiso esingenacala ukuze ibuyele emuva. Futhi indoda ifuna ukuSibuka ngendlela engeyayo. Ayifuni ukubona ukuthi yini uNkulunkulu azama ukuyikhombisa yona, kulesi sibambiso esingenacala. Ngakho-ke, yilokho okwabangela inkathazo. Khona-ke, lapho indoda yenza, njengoba kwakunjalo, icosha izingilazi, ukubuka ngazo ebangeni elide, ukubona lokho uNkulunkulu azama ukuyikhombisa khona, iyahluleka ukuqondisa izingilazi zayo ngokuyikho.

⁴⁵ Lapha emgwaqweni, kungekudala, ngivela ohambweni phezulu ezintabeni, othile wathi, “Nakhu, thatha lezi zingilazi futhi ubuke *ngalapha* entweni ethize.” Awu, ngacosha izingilazi. Ngabona ezintathu noma izinto ezine ezahlukenene. Manje, niyabo, ngazi ukuthi kwakukhona okuthize okungalungile ngalokho. Niyabo? Manje, lenyamazane i-antelope imi ensimini, lapho kwakubonakala kunezintathu noma ezine zazo zimi ndawonye. Manje, okwakuyikho, inyamazane i-antelope ngokuphelele nje yayiyinyamazane i-antelope eyodwa kuphela. Ingilazi yayilungile. Kodwa engangingeka ngikwenze, kwakungukudonsa lesi siqondiso ngize ngithole zonke zontathu izinyamazane ama-antelope ibe ngeyodwa, futhi kwenza inyamazane i-antelope eyodwa. Niyabo? Bese kuthi-ke lokho . . . Niyabo, ngemuva kwami, ngazi ukuthi kwakukhona i . . . ukuba kube inyamazane i-antelope eyodwa, ngoba lokho yilokho engangitshelwe khona. Kodwa ukucosha ingilazi futhi ngibuke ngayo, ngabona, ngithi, izinyamazane ama-antelope amathathu eme lapho. Awu, ingilazi yayingaqondisiwe. Ngi—ngifanele ngiqondise leyo ngilazi emuva, ngize ngifinyelele endaweni lapho ngibona khona inyamazane i-antelope eyodwa. Futhi khona-ke ingilazi iyisondeza ngokwanele kimi ngize ngikwazi ukubona ukuthi ibukeka kanjani.

⁴⁶ Manje, uNkulunkulu usinika iBhayibheli. Manje, iBhayibheli liyiZwi, futhi iZwi linguNkulunkulu. Ngakho-ke, lokho yizipopolo zethu. Lezo yizingilazi zethu. Kodwa, khona-ke, lapho sihamba ekubukeni eBhayibhelini, futhi sibona ezine noma eziyisihlanu izindlela ezahlukenene, awu, sidinga ukuqondiswa, niyabo. Futhi si—sidinga ukungenisa into endaweni lapho sibona khona inhloso enesizotha eyodwa kaNkulunkulu.

⁴⁷ Kodwa umuntu ufuna ukuqala inhlango, agijime *ngalendlela*. Nomunye ufuna enye, “Awu, ngiyazi. Ngicabanga ukuthi ngingaba ngumfo omkhulu kunaye, ngakho ngizoqala *ngapha*. Sizofundisa abafana bethu kangcono, futhi sizokwenza *lokhu* nokunye nokunye.” Niyabo? Bayehluleka ukuqondisa ingilazi. UNkulunkulu ufuna babone into eyodwa, futhi lelo yiGazi elingenacala elachithekela izono zabo. Lokho yikho ncamashi. Leyo yinto yangempela, akunandaba. Asiyidingi inhlango. Angimelene nalutho nabo, kuphela bona . . .

umonakalo abawenzayo, ukudonsela abantu ngaphandle bese behlukanisa ubuzalwane nezinto.

⁴⁸ Kodwa kuphela sidinga ukubheka entweni eyodwa kuphela, futhi leso yiSibambiso sethu. Kunjalo. Futhi leso Sibambiso nguJesu Kristu.

⁴⁹ Futhi-ke namhlanje niyabona ukuthi sisonteki kanjani ezinhlangothini. Futhi bathi, “AmaMethodisti anemvuselelo. Kusobala, lokho akuqondile amaBaptisti. Lawo ngamaMethodisti. Futhi *laba* banemvuselelo, kanjalonjalo.” Futhi ba—banqumela omunye umfo ngaphandle, sonke isikhathi. Kodwa asifuni ukukubona ngaleyo ndlela.

⁵⁰ Sifuna ukulokhu siqhubeka sidonsa leso siqondiso size sithole ukuthi kunoNkulunkulu oyedwa. Uma ubona abathathu babo phandle lapho, kungcono uqondise ingilazi kangconywa. Niyabo? U—ubona into engesiyi. Ngakho kungcono ukungenise, futhi uthole ukuthi kunoNkulunkulu oyedwa phezu kwethu sonke, futhi UnguNkulunkulu wohlanga lwesintu.

⁵¹ Futhi uma enguNkulunkulu, kuphela, Ukhathalele sonke isidalwa esingumuntu, ngoba yindalo yaKhe. Futhi Ukhathalele abantwana. Ukhathalele asebegugile nabasendimeni yempilo. Ukukhathalele i—ibala lethu, nomhlophe, onsundu, omnyama, o—ophuzi, amabala ehlukehlukehene ezikhumba zethu ezweni esivela kulo kanye nokhokho wethu. Ukhathalele thina sonke. Akakhathalele amaJuda, wodwa, noma u—noma uhlanga oluphuzi, uhlanga olumnyama, uhlanga olumhlophe, noma ngabe kuyini.

⁵² Ukhathalele lonke uhlanga lwesintu, futhi uzama ukuthola uhlanga lwesintu ukuba luqondise iZwi laKhe lehlele entweni eyodwa, futhi uthi, “KunoNkulunkulu oyedwa, nokuthi uNkulunkulu unika iSibambiso esingenacala, ngokuza; eba, Yena uqobo, uMuntu, ukuze asuse isono, ukusindisa lonke uhlanga lwesintu.” UJohane umprofethi wachasisa kahle kakhulu, “Bheka iWundlu likaNkulunkulu, elisusa isono sezwe,” noma ubani. Yonke inkinga yesono ixazululwa khona lapho kuleso Sibambiso esisodwa esingenacala.

⁵³ Kodwa uma umuntu eqala ukubamba izipopolo zikaNkulunkulu lapha, u—uqala uku... Ubuka izinto eziningi kakhulu zemvelo, uyehluleka ukubona ukusetshenziswa kokomoya iZwi elikunikezayo.

⁵⁴ Manje, niyabo, lokho ngenye yezinto ezinkulu umuntu azenzayo uma ezama ukubuka, ngoba ubuka njengoKayini owabuka ngezizingilazi. Wabuka u—ukuzusa ngempumelelo komuntu siqu. UKayini wacabanga, “Manje, uma ngingasusa u-Abela endleleni, khona-ke yimi kuphela. Khona-ke, niyabo, lapho, omunye umfo usephumile endleleni.” Yilokho umuntu azame ukukwenza, ezansi eminyakeni, uzama ukususa omunye umfo endleleni.

55 Lapho, ubefanele azame ukungenisa omunye umfo endleleni kanye naye, futhi—futhi abe ngumzalwane, niyabo; esikhundleni sokuzama ukuthi, “O, lelo qembu elincane, bahhale basuke nje. Futhi lokhu *kungapha*, o, awu, bona bayilokhu, noma *lokho*.” Niyabo? Asifanele senze lokho. Sifanele sizame ukuletha yonke into ibe sesithombeni esisodwa—sodwa esiqinile, futhi lowo nguJesu Kristu.

56 Inenekazi eliselincane, izolo ebusuku, engxoxiswaneni, lithe...Kodwa lona lithe...Indodakazi kamfundisi kade inohlobo oluthize lodaba oluncane lomathandana, futhi—futhi belilahlekelwe ingqondo yalo ngakho. Lihambile, ukuhlakazeka. Owesifazane esemusha omuhle kakhulu, futhi cishe iminyaka engamashumi amabili nantathu ubudala.

57 Futhi ngenkathi eseyintombazanyana, cishe eneshumi nambili, wayeseChicago. Futhi ehlezi emhlanganweni... Noma, u-Elgin, kwakunguye. Futhi ehlezi emhlanganweni, uMoya oNgcwele waphuma ngezethameli futhi wayibiza, ukuthi yayingubani, waseyethi, “Unenhliziyi ebubulayo. Udokotela uthi awukwazi ukuphila kuze kufike eminyakeni eyishumi nanhlanu ubudala. Kodwa, ISHO KANJE INKOSI, uphulukisiwe.” Futhi ayikaze ngisho—ayikaze ngisho izwe inkathazo yenhliziyi, kusukela lapho.

58 Futhi izolo ebusuku ibe nohlobo olwehlukile lwenkathazo yenhliziyi. Bekungeyokomoya, inkathazo yenhliziyi. Isithandwa sakhe sibalekile futhi sashada omunye owesifazane. Futhi, nokho, ubesesemathandweni. Futhi lomfana esho ukuthi wayesemathandweni, nokho, enowesifazane, futhi owakhe “ubaba ukubangelile.”

59 Ngathi, “O, umbhedo. Ubengadingekile ukuba ashade nenye intombazane. Ukwenze ngoba wehlulekile ukuba nohlobo olufanele lothando ngawe.” Kunjalo impela.

60 Kodwa, niyabo, ixakanisekile yonke kulokho, intombazane ihlezi lapho i—igobile kanjalo, okufana nakho. Futhi yathi, “O, ngiyazi ukuthi uJohnny uyangithanda. Ngiyazi.” Niyabo? Yilokho kuphela eyayingakubona. Yayiphila kulelozwe elilodwa elincanyana, iyodwa, yayizibumbele yona uqobo phakathi lapho.

61 Futhi ngabamba isandla sayo. Ngathi, “Ngilalele.” Futhi iNkosi yabonisa umbono, niyabo, ukuthi yayazi ukuthi angazi lutho ngakho, ukuthi kwakukhona okwenzekile, okunye ukuvumelana phakathi kwabo. Futhi lapho lokho kushiwo, khona-ke lokho kwayishaya ngokukhulu ukushesha. Ngathi, “Manje, ngenkathi usengaphandle lapho, bheka eKalvari. Lapho, uyaphuma lapha futhi waqala ukuzama ukuphuza, futhi indodakazi yomfundisi, indodakazi yomfundisi wePentecostal, futhi wenza izinto ozenzayo, uzama uminzisa lolo sizi; leyo ndoda, nomuntu othize ongakhathaleli ukushaya komunwe

wabo ngawe.” Ngathi. “Buka ngaley aKalvari, ntombazane. Yileyo ndlela kuphela yokubuyela emuva.”

⁶² Sifanele siziqondise thina uqobo, kuze kube, noma ngabe siyaphila noma siyafa, siyacwila noma siyaminza, yiKalvari, uKristu. Yileyonto uNkulunkulu afuna sibuyele kuyo.

⁶³ Futhi amadoda, ekuqondisweni kweZwi likaNkulunkulu, esikhundleni sokuLihlanganisa ndawonye futhi uLenze lisho into eyodwa uNkulunkulu aLenza liyisho, sibuka ohlangothini lwemvelo. Ngakho-ke, ku-ku, umuntu enza lokho, uzibeka endaweni ayisusayo nje emva kokuba into seyethuliwe. “Nanti ithuba ukuthi thina, thina qembu elincane, singakwenza *lokhu*, futhi singakwazi. . . Singeke sazihlanganisa ngalutho nabo bonke abanye.” Futhi—futhi lokho, niyabo, leyo yinto yokuqala ethulwayo; esikhundleni sokuqondisa phakathi, ukwazi ukuthi nguthando lobuzalwane esifanele sibe nalo ngomunye nomunye, no-nokuqondana omunye nomunye, nokuthandana omunye nomunye, nokukhonza omunye nomunye. Bahlambalaza indoda ngenxa yezingubo zayo ezigqokayo, noma—noma imfundo enayo, noma ibala lesikhumba sayo, noma i—noma into enjalo. Noma okwakhe. . . Futhi lokho, ngakho-ke, kwehlukhanisa abantu, futhi indoda ilandela emva kwalokho.

⁶⁴ Akumniki neze umuntu wangaphakathi ithuba lokuba asebenze. Manje, si—siyisidalwa esikathathu: umphefumulo, umzimba, nomoya. Manje, kodwa uma umqondo wemvelo. . . Amandla omoya amabili asebenza ngaphakathi kuwe ngumqondo wakho nowakho—nomoya wakho. Niyabo? Manje, umqondo wokwemvelo, ololongwe kakhulu, uzozama ukuzuzana ngempumelelo okuthile ngokuhlakanipha kwayo. Niyabo? Futhi ngenkathi yenza lokho, yona kanye into lapho yenza lokho, iziphonsa iqhele kumuntu womoya ongaphakathi kuyo. Futhi nakho okubangela inkathazo, khona lapho, niyabo, uzama ukukuveza yena ngaphakathi kwakhe uqobo.

⁶⁵ Njengoba ngikhulumile lapha, kungekudala, ngikhulwa ukuthi kwakusetabernakele, ukuthi, “UNkulunkulu mkhulu kakhulu, Engaba lula kakhulu.”

⁶⁶ Manje, niyabo, uma siba bakhulu, singeke saba lula. Niyabo? Thina, sazi kakhulu kakhulu. Futhi si—sifanele, “O, kufanele nje kube *ngalendlela*, indlela esiKusho ngayo, noma aKunjalo, nhlobo.” Niyabo? Awu, ngaleyondlela, sigeja uNkulunkulu.

⁶⁷ Kodwa uma umuntu engakwazi nje, indoda enkulu, angavele nje abe mkhulu futhi abe mkhulu, futhi elokhu eqhubeka eba mkhulu, ubeyokwenzenjani na? Ubeyobuya nje ngqo futhi ukuba azithobe kakhulu, futhi abe lula kakhulu, abantu baze bahambe phezu ngaphezu kwakhe futhi engakwazi, niyabo, umuntu omkhulu ophakathi kwabo.

⁶⁸ Nje into efanayo nesiyenzayo. Thina, sikala i-elekthroni, sihlukhanisa i-athomu, futhi sithumela u—umlayezo enyangeni,

futhi sihambe phezu kotshani obujwayelekile esingazi lutho ngabo. Kunjalo. Imbali encane, akekho ongachaza noma athole ukuphila okuzifihle kuleyombewana phansi emhlabathini, ukuveza imbali ngonyaka olandelayo. Idlebe elijwayelekile lotshani, bonke ososayensi emhlabeni abakwazanga ukwenza idletshana elilodwa lotshani, hhayi idlebe elilodwa. Niyabo? Awukwazi ukukwenza, ngoba liphethe impilo. Futhi ngakho-ke, niyabo, thina . . .

⁶⁹ Kuye kwashiwo, “Iziwula zihamba ngezicathulo ezinezipikili lapho iziNgelosi zesaba khona ukunyathela.” Futhi lokho kuyiqiniso ngempela. Sihamba phezu kwezinto ezilula. Sihamba phezu kukaNkulunkulu.

⁷⁰ Sihamba phezu kwe—kwembali i-orchid, sifuna imbali idaisy. Manje, yilokho, niyabo, ukuhamba phezu kwembali i-orchid. Futhi uma nje sizenze lula, sifinyelele phansi. Akekho ongabhaka ngisho . . .

⁷¹ Lowo mvini phandle lapho, yini na? UNkulunkulu. Kuyini na? Ngumlotha wentaba-mlilo, nokuphila kuyo. Phenduka, bhaka kude, kukhona isihlahla esinamandla esimi lapho, isihlahla sikakotini, ngiyakholwa. Kuyini na? Ngumlotha wentaba-mlilo, onohlobo oluhlukile lokuphila kulo. *Lolu* hlobo lokuphila, lwenza i—lwenza isihlahla. *Lolo* hlobo lokuphila, lwenza umvini. Niyabo?

⁷² Futhi siyini thina na? Umlotha wentaba-mlilo, onokuphila kuwo. Yini eyasenza saba yilokho esiyikho na? Besingeke nje sibe ngaphezu kwalokho, kodwa uNkulunkulu wabeka ukuPhila okuPhakade kithi, bese-ke siba yizikhonzi zikaNkulunkulu. Bese-ke, siya—siyabukela, siqondise iZwi khona-ke kuNkulunkulu.

⁷³ Kodwa umuntu akalokothi anikeze umuntu ongaphakathi ithuba lokuchaza ukuthi yini elungile, ngakho-ke yilokho okubangela inkathazo. Qaphelani. Sithola ukuthi, uma engakwenzi, khona-ke kwenzakalani na? Sithola ukuthi ulaka lwakhe, njengoKayini, wasukuma, niyabo, ngokukhulu ukushesha. Wayenomhawu. Wayengamthandi uNkulunkulu, ukunikela okwakhe, ukwamukela okaKayini . . . umhlatshelo ka-Abela esikhundleni sowakhe. Wayefuna ukuhamba, naye. Wayefuna umhlatshelo wakhe uqobo. Wayefuna indlela yakhe uqobo, niyabo, esikhundleni sokuza ku-Abela, futhi athi, “O, mfowethu, ngijabule kakhulu ngokuthi uNkulunkulu wamukele. Manje sinendlela, esaziyo ukuthi uJehova uyayamukela lendlela, ngoba Uyifakazisile ngokwemukela umhlatshelo wakho.” Bekungeke yini lokho kube yinto ukuba—ukuba yenziwe na? Kodwa esikhundleni salokho, waba nomhawu.

⁷⁴ Manje, aniboni yini leyonto efanayo namhlanje emadodeni na? [Ibandla lithi, “Amen.”—Umhl.] Niyabo? Yindlela yakhe nje,

niyabo, manje, esikhundleni sokwamukela indlela uNkulunkulu ayiqinisekisa ukuthi iyiQiniso.

⁷⁵ Indlela uNkulunkulu qobo lwaKhe ahamba ngayo enkundleni, futhi ethi, “*Lokhu* yikho. Lezi zibonakaliso ziyobalandela abakholwayo. Ngiyakuba nani, ngibe kini. Isikhashana, futhi izwe lingabe lisaNgibona; nokho niyoNgibona nina, ngokuba Ngiyakuba nani, ngibe kini.” Niyabo, izwe, nina... “Izwe aliyikuNgibona, kepha nina niyongibona.” Niyabo, “UKayini akayi kuNgibona, kodwa uyoNgibona, u-Abela.” Niyabo? Ngoba, kuyi—kuyinto efanayo.

⁷⁶ Futhi esikhundleni sokuza futhi uthi, “Awu, kuyamangalisa. Sibona uNkulunkulu phakathi kwabantu, esebenza. Masenze lokho”? Qhobo, mnumzane. Ngesivumokholo, into efanayo, nomhobho, njalo, nangomhawu, into efanayo uKayini anayo, udinga igazi lomfowabo. Uzama ukumsula asuke endleleni, amsuse. “Abayilutho kuphela isigejane sabagingqiki abangcwele. Bancane.” Niyabo? Uyazi ukuthi ngisho ukuthini. Yilokho okuqala inkathazo. Yilapho okuqala khona inkinga. Yilapho izifungo ezephuliwe zikhona. Yilapho ubudlelwane obuphukile buhlukana khona. Yileyonto ebhidliza amakhaya. Yileyonto eqala u—ukuhamba kwesondo libheke esahlukanisweni. Yiyona kanye into ebhidliza inhlanganyelo.

⁷⁷ Yileyonto eyabhidliza inhlanganyelo e-Edene, yingenxa yokuthi u-Eva wehluleka ukugcina isiqondiso, sokubuka kwakhe eZwini likaNkulunkulu, futhi walalela ukuzindla kwesitha. Niyabo? Niyabo? Ukuba nje wahlala ngqo no, “UNkulunkulu washo kanjalo. Lokho kuyakuxazulula. UNkulunkulu washo kanjalo,” kodwa akafunanga ukwenza lokho. Niyabo? Washintsha isiqondiso sengilazi yakhe, futhi waqala ukubona, esikhundleni sokuba yindlela eyodwa nje, kwaba khona izindlela ezimbili. Niyabo? Wabona, “Awu, manje, mhlawumbe lendoda ingahle ukuba iqinisile. Mhlawumbe iqinisile. Manje, siyazi ukuthi uNkulunkulu uqinisile, futhi mhlawumbe yona iqinisile. Lokhu nje kukhanya kakhulu kulokho uNkulunkulu akushilo.” Niyabona lapho na?

⁷⁸ Kukhona into efanayo eyenzekayo namhlanje, ncamashi ngqo emuva endawaneni efanayo. Niyabo? Niyabo? Niyayibona imiqondo emibili. Kukhona owodwa kuphela. Akukho sivumokholo. YiZwi, iZwi likaNkulunkulu, inhlolo kaNkulunkulu, icebo likaNkulunkulu. Onke amanye amacebo awalungile.

⁷⁹ Lokho, no-Eva wenza lento embi, futhi yingalesosizathu namhlanje ukuthi uNkulunkulu, eZwini laKhe, engalokothi avumele abesifazane ukuba babe abefundisi. Niyabo? Akuvunyelwe nje eZwini.

⁸⁰ Kulokhu ukusa, ekhaya lakithi, besikhuluma, futhi sihlezi etafuleni lesidlo sasekuseni, kusesekuseni. Besifuna ukuqala,

ngakho sifika lapha ngesikhathi, bese sibuyela kolunye usuku lokubonana. Ngakho, thina, ngathi. . . Besikhuluma etafuleni. Futhi—futhi besikhuluma mayelana, igama liyaqhamuka, ngeziNgelosi. Umfanyana wami, uJoseph, ehlezi lapho, usho okuthile mayelana neziNgelosi. Futhi uthe, “Manje, babayi,” uthe, “iziNgelosi. . .”

Ngathi, “UNkulunkulu ungumuntu.”

“Kodwa,” wathi, “i—iziNgelosi singabesifazane.”

Ngathi, “Ayikho into enjalo.” Niyabo? Wathi. . .

⁸¹ “Awu, Zine. . .” USara, indodakazi yami, ithe, “Kodwa, babayi,” ithe, “lapho, zona, zigqoke iziketi.” Wathi, “Zona, zingabesifazane.”

Ngathi, “Lokho ngukuthi, esinye isazi sokusebenza kwengqondo sadweba lesi sithombe.”

⁸² Abazange bazibone, eBhayibhelini, iNgelosi ibizwa ngo “yena owesifazane.” Yayingu “yena owesilisa,” njalo, yena owesilisa, yena owesilisa, yena owesilisa, hhayi—hhayi “yena owesifazane.” Ayikho into enjengeNgelosi ingowesifazane. Akukaze kube khona, eBhayibhelini. Futhi akukho, eBandleni likaNkulunkulu ophilayo. Ayikho into enjengesithunywa sowesifazane. *Ingelosi* yi “sithunywa.” Ngakho, uNkulunkulu akalokothi akuvumele.

⁸³ Ngoba, iBhayibheli lithi, “U-Adamu wabunjwa kuqala, kwase kuba u-Eva. Futhi u-Adamu akakhohliswanga, kepha owesifazane ekhohlisiwe waphambuka.” Niyabo? Ngakho-ke, yena owesifazane. . . Wathi, uPawulu wathi, “Angimvumeli owesifazane ukuba afundise, noma abe negunya, kodwa ukuba athule, njengoba kusho u—umthetho.”

⁸⁴ Manje, kulokho, niyabo, manje, manje, njengamaqembu ethu ePentecostal, umthombo walokho. Niyabo? Lokho abakwenzayo, bathola isiqondiso, “Awu, manje, lapha, nangu owesifazane ongashumayela njengombani.” Awu, akukho kungabaza, nhlobo. Ngokuphelele. Ngezwa abanye abefundisi besifazane, abangashumayela, ukuthi amadoda abengekwazi ngisho nokuma ethunzini lokwenza lokho, kodwa lokho akuhlanganise nakancinci nalokho okulungile; niyabo, akanalutho.

⁸⁵ UPawulu wathi, “Uma omunye ekhuluma ngezilimi futhi kungekho ohumushayo, khona-ke makathule.”

Uthi, “Angikwazi ukuthula.”

⁸⁶ Kodwa iBhayibheli lathi ungakwazi, niyabo, ngakho-ke kuyilokho. Niyabo? Kufanele kwenziwe ngokuhleleka, kubekwe ngokuhleleka, kubekwe endaweni yakho, futhi lapho kuhlale njalo kusendaweni yakho.

⁸⁷ Niyabo, lapho, uyaphuma ekuqondisweni. Lokho kubangela imizwa enzima, umhobholo, nokunye nokunye. Esikhundleni

sokuziqondisa thina uqobo sibuyele eZwini, siziqondisa thina uqobo siphume, futhi sibone, “Awu, mabenze lokho abakubonayo.” Niyabo, kanjalo, ngendlela nje, khona-ke. Kulungile.

⁸⁸ Manje, sithola ukuthi kuhlukanisa ubudlelwano bamakhaya. Kuhlukanisa ubudlelwano bamabandla. Kuhlukanisa ubudlelwano bezizwe, leyonto efanayo.

⁸⁹ Izizwe zifuna ukubona ngendlela yazo. IJalimane ifuna ukubona ngendlela yabo, yodwa. IRashiya ifuna ukubona ngendlela yabo, yodwa. IMelika ifuna ukubona ngendlela yayo, yodwa. Niyabo? Bese-ke, niyabo, yilokho-ke. Ngumoya wezizwe. Uwuthola nomaphi lapho uya khona, uthola umoya wobuzwe. Ngangena, futhi banezindlela ezahlukene. Kuxaka kakhulu. Ukuba benginesikhathi, beningathanda nje ukweqa ngidlule ezinye izizwe futhi nginikhombise.

⁹⁰ Uma ungena, uya eJalimane, uthola umoya wezempi. Yonke into ingeyezempi. Kumele ume ngokuqondile, uhambe ngokuqondile, usike amakhona akho, nakho konke. Kungokwezempi.

⁹¹ Ungena eFransi, uthola umoya wokuziphatha okubi: abesifazane nje, newayini, nophuzo oludakayo, ne—nezinto ezinjalo. Niyabo?

⁹² Ungena eFinland, uthola umoya wobuqotho, okuthi akufane, konke kuthembekile. “Sifanele sikhokhele konke.” Niyabo? Kufanele kwenziwe. Kufanele kube ngaleyo ndlela nje. Kungakhathaleki ukuthi bafanele basebenze kanzima kangakanani, ziyini izindleko, kufanele kube ngaleyo ndlela.

⁹³ Ungena eMelika, uthola omkhulu u, “Ha, ha, ha, ha, ha!” Yilokho okuyikho. Ya. Lowo ngumoya waseMelika. Othile uxoxa ihlaya elingcolile emsakazweni, futhi wonke umuntu uyalihleka. U-Ernie Ford, noma—noma omunye wabo, ekhuluma amahlaya abanawo, niyazi, ndawo zonke, u-Arthur Godfrey nalelo qembu elinjalo, niyabo, lowo u—lowo umoya waseMelika. Ukuthola ngaleyo ndlela.

⁹⁴ Bese kuthi-ke leyo mimoya iba nomhawu ngomunye umoya. Futhi yenzani na? Ibangela impi. Kunjalo.

⁹⁵ Manje, niyabo, zonke izizwe silawulwa nguSathane. IBhayibheli lasho njalo. Ungunkulunkulu wezizwe. USathane wathatha uJesu wamenyusa, esiqongweni sentaba, wayesethi. . . waMkhombisa yonke imibuso owawusezweni, yonke imibuso, ngomuzwana wesikhathi. Wathi, “Lena ngeyami. Ngenza nanoma yini engiyifunayo ngayo.” Wathi, “Ngizoyedlulisela kuWe, uma Uzokhuleka kimi.”

⁹⁶ UJesu wathi, “Suka emva kwaMi, Sathane.” Wayazi ukuthi Uzoba yindlalifa yawo esikhathini seminyaka eyiNkulungwane.

Niyabo? Ngakho, Wayengadingekile ukuba akhothamele kuye. Wayazi ukuthi kwakuzoba . . .

⁹⁷ Manje, lapho uNkulunkulu ebuya futhi, futhi ethatha, enza uMbuso waKhe lapha, niyabo, ngeke kwaba khona izinhlobo ezahlukene zomoya: umoya waseJalimane, nomoya waseFransi, no—umoya waseNorway, nomoya waseMelika. Ngeke kwaba njalo. Kuyoba uMoya owodwa, amen, uMoya kaNkulunkulu, ephila kuzo zonke izinhliziyi. Kunjalo. Futhi kuyoba nefulegi elilodwa, isizwe esisodwa, abantu ababodwa, ubuzalwane, ubuBaba bukaNkulunkulu, nobuzalwane bamadoda. Ubudodana! Yebo.

⁹⁸ Khona-ke sithola ukuthi, ngoba abantu benza lokhu, futhi—futhi babangela lokhu kuqophisana okukhulu, nokunye nokunye. . . Manje, niyabo, inqobo nje uma uSathane esawulawula, kuzoba khona izimpi nezinkathazo, nempi. UJesu wathi, kuJohane oNgcwele. . . uMathewu oNgcwele 24, wathi, “Niyozwa ngezimpi, namahemuhemu ezimpi, nezimpi, nempi.” Ngani na? Isizathu, inkosana yomhlaba, uSathane, amandla ezizwe. . . Kunomoya wezwe *lapha*, umoya wezwe *lapha*. Ngodeveli. Abakwazi ukuhambisana omunye nomunye. Niyabo?

⁹⁹ Wake wathatha isigejane ezweni lase-Eskimo enhla lapho, lapho esihamba khona ngesihlibhi sezinja, enyakatho ye-Alaska, nasenhla le ngaseNorthwestern Territory na? Ngenkathi u—umkhaphi lapho wayebophele lezi zinja, ezibizwa ngama Huskies. . . Futhi ubopha eyodwa *lapha*, neyodwa ngaphandle *lapho*, neyodwa *ngapha*.

Ngathi, “Ukwenzela ini lokho na?”

¹⁰⁰ Wathi, “Zigcwele kakhulu udeveli, ziyobulalana.” Niyabo? Nje—nje ibulale, yilokho kuphela ezikucabangayo.

¹⁰¹ Awu, lowo ngu—lowo ngudeveli, niyabo. Ungumbulali. Yena, yena nje, isizwe nje. . . Ngisho odeveli belwa nodeveli. Niyabo? Bavele balwe omunye nomunye nje.

Kodwa, uNkulunkulu wonke uluthando, niyabo, ngakho-ke awukwazi ukwenza lutho kodwa ukuthandana.

¹⁰² Ngakho-ke, niyabo, sonke isimiso sisekeleke ngqo emuva futhi kuleyo mimoya, kanye qho emuva ekuqaleni. UGenesisise uyisahluko sembewu, futhi uveza konke, khona-ke, esinakho emhlabeni namuhla.

¹⁰³ Manje sinezimpi nokunqoba, ukunqoba okukhulu. Isizwe esisodwa sizongena futhi sishaye phansi esinye, sithi, “Udumo! Sinqobile. Sibabhaxabulile.” Bese—bese kuthi-ke, into yokuqala niyazi, bayoba abangane futhi baxhawulane, futhi babe nokuhwebelana omunye nomunye.

¹⁰⁴ Futhi emva kwesikhashana, ngomunye umbusi, noma enye inkosi izongena, noma omunye umbusi, olunye uhlelo. Futhi, into

yokuqala niyazi, nampa, abazukulu babo sebebuyile nezibhamu, belwa, futhi. “Izimpi, namahemuhemu ezimpi.” Futhi lona omunye ozogijima phezu komunye, “Manje uzongikhonza, uyazi. Ngingumnqobi, futhi wena u—futhi wena ungophumayo.” Nokunye nokunye. Wena nje. . .

¹⁰⁵ Njengoba ngake ngezwa ukuphawula, “UNkulunkulu wenza umuntu, nomuntu wenza izigqila.” UNkulunkulu akamenzanga umuntu ukuba abuse phezu komunye nomunye. UNkulunkulu wenza umuntu ukuba babe yizelamane, kunjalo, ukuba babe yizelamane, hhayi ukubusa phezu komunye nomunye. Akukho hlanga oluphakeme, akukho sizwe esiphakeme, akukho lwimi oluphakeme. Sinolwimi olulodwa, olwaseZulwini. Niyabo? Kunjalo. Sinobufowethu obunye: lobo ngumuntu. Lowo yindoda, kungakhathaleki ukuthi ingubani.

¹⁰⁶ Kungani kumele silwe futhi sibulalane na? Kodwa bayakwenza. Khona-ke ngesinye isikhathi, isizwe esihle, noma isizwe esinenqubo kuso, sizama ukwenza kahle, nokulwela amalungelo aso, khona-ke isizwe esibi sizongena phezu kwaso. Bese kuthi-ke lapha bayongamela, futhi *lesi* sizwe sibe *yilesa*. Bese kuthi-ke emuva naphambili, kushintshana nje, emuva naphambili.

¹⁰⁷ Izizwe ziye zaba nokuningi, ukunqoba okuningi okukhulu kukazwelonke abakuzamile, njengoba bezamile ukulwela ukukhululeka kwabo, nalokho abakubambile kungokwabo—kwabo. Futhi bana—banani na? Inqobo nje uma uSathane esabalawula, bazoqhubeka nokulwa. Kodwa bazuze ukunqoba okuningi okukhulu, ukunqoba okukhulu. Singabuyela emuva, kusukela khona kanye ekuqaleni, futhi sibonise lapho isizwe sibuse phezu kwesizwe, nomgubho wokunqoba okukhulu, nokunye nokunye.

¹⁰⁸ Njengokuthi, eMpini yokuQala yoMhlaba, ngenkathi sasineMpi yokuQala yoMhlaba, lapho eziningi zezizwe zihlangana ndawonye futhi zahlanganela ezinkundleni eJalimane. Futhi lapho iBelgium kanye nezehlukene zezizwe zazilwa ngaphansi kwamafulegi ahlukene, okwakubizwa ngeMpi yoMhlaba yokuQala. Manje ngi. . .

¹⁰⁹ Kunabafowethu ababili abahlezi lapha, noma abathathu, mhlawumbe abane benu, ongakukhumbula lokho. Ngiyakukhumbula. Nginamashumi amahlanu nane.

¹¹⁰ Futhi ngiyakhumbula, njengomfanyana, cishe isishiyagalolunye, isishiyagalombili noma iminyaka eyisishiyagalolunye ubudala, ngo 1914. Ake sibone, isishiyagalolunye, ishumi, ishumi nanye, ishumi nambili, ishumi nantathu, ishumi nane. Ngangineminyaka emihlanu ubudala ngenkathi iqubuka. Ngiyakhumbula lapho bethi kwakuzoba nempi. Futhi ubabayi wami wayethi akabe namashumi amabili nambili, futhi babedingeka bamthumele empini. O,

ngangingakwazi ukucabanga ngalokho, bethumela ubabayi wami empini. Uza wenyuka ngomgwaqo. Wayesenqoleni yesipilingi. Futhi wayene...Futhi wayekade ehlele esitolo, esasingamamayela amaningana ngezansi kwethu, futhi wayenesaka likabhontshisi phezu kwalapho. Thina...Futhi ngakho ngathi...ngacsha ubhontshisi. Ngacabanga, “Uma labo beza futhi baqale noma yiyiphi impi, ngizobashaya ngalelisaka likabhontshisi uma beza.” Niyabo? Manje, kwakukhona i...Nje umcabango wempi, ubabayi wami efanele aye empini!

¹¹¹ Awu, i—icilongo lakhala, futhi—futhi u “Thenga izibopho zakho,” nokunye nokunye.

¹¹² Futhi njengoba sonke sikukhumbula, “Sizowela futhi sibe naleMpi yoMhlaba, futhi sizoyixazulula. Khona-ke bazohlala.” Bahlela lokho abakubiza ngokuthi iNhlango yeZizwe. “Bese kuthi-ke kuzoba nokuthula, ukuthula okuPhakade. Yilokho kuphela. Akusayikubakhona impi.”

¹¹³ Eminyakeni engamashumi amabili kuphela nje, sabuyela emuva ngqo kuyo futhi, njengoba kushisa nje kunanininini, kwenye impi yomhlaba. Niyabo? Izimpi! Ngani na? Ngumhobholo, umhawu. Niyabo? Kwathi nje uKaiser Wilhelm angashiya iJalimane, khona-ke omunye umfo wangena, ogama lingu-Adolf Hitler, ongowase-Austria, futhi wahlakaza zonke izingqondo zalabo bantu, okuphefumulelwe yidemoni, ukuthi kungabhaxabula umhlaba. Futhi, bona, futhi nakho lapho wawukhona. Niyabo? Ngudeveli emelene nodeveli, futhi, niyabo, kanjalo. Futhi izikhonzi ezingenacala zalezo zizwe, ukuthi, ziholelana empini, empini, empini. Futhi kube nje ngaleyo ndlela, sonke isikhathi.

¹¹⁴ Manje, manje, sithola ukuthi, khona-ke, into elandelayo niyazi, enye impi iyavumbuka. Manje, futhi, izwe lonke liye empini futhi, namathuluzi angcono, nezindiza ezingcono, namabhomu amakhudlwana. Futhi balwa, futhi bopha, futhi bafa, futhi babulawa yindlala, futhi baqandiswa amakhaza, nakho konke okunye. Impi, impi, impi!

¹¹⁵ Khona-ke nakho kufika usuku, lolo esilubiza, i V-day. Lapho yilapho engidonse khona lendikimba, leyo V-day, uSuku lokuNqoba. Lolo kwakulusuku okungukuthi banqoba ngalo, futhi lapho a—amabutho anqoba khona amanye amabutho, i V-day. Manje, kwakukhona iD-day, bese kuthi-ke kwaba khona i V-day. I D-day yilapho abangena khona ukuyolwa. I V-day yilapho ukuthula kwasayinwa khona, lapho iJalimane nazo zonke ezinye izizwe ezihlangene ngokuvumelana nazo zonke zaphonsa ithawula kwe—kwe—kwezinye izizwe.

¹¹⁶ Futhi senzani na? NgeV-day, sacula amaculo. Samemeza kakhulu. Saphonsa izigqoko zethu emoyeni. Sadubula izibhamu emoyeni. Sakhala. Sashaya amakhwelo. Sashaya

izigubhu. Thina, sadlala umnyuziki. Thina, sashayana emhlane. Kwakuyini na? Kwakungukunqoba. O, sibe nokunqoba. Kanjani lezi... Ngani, sazizwela, “Sizuzile. Sizuzile.” Amafulegi aphakama, namacilongo akhala, futhi, o, isikhathi esinje pho esabanaso! “Ukunqoba, ukunqoba, ukunqoba! Sizuzile.”

¹¹⁷ Futhi kwakuyinto enkulu. Kwaletha ukuthula e—ezizweni zamaKristu, nokubizwa kanjalo. Futhi saba nesikhathi esincane sokuphefumula. Abanye babafana ababephila, babuya ekhaya nokunye nokunye. Kodwa, eziningi ezinkulu, lezo zinsuku, kuye kwaba, eziningi zazo, nezimpi ezinkulu.

¹¹⁸ Kodwa, niyazi, yonke indawo lapho kubekhona lolohlobo lwempi eyaliwa, kuye kwaba nabantu bakaNkulunkulu abakhulwayo futhi abaye baba nezinsuku ze-V ezinkulu eziningi, futhi. O, yebo! Kube khona zihlangothi zombili, lapho ingilazi iqondisiwe futhi yaya ohlangothini lwemvelo, nezinsuku ze-V; kanti futhi lapho iqonde iZwini emBhalweni, iletha enye i V-day ngezinye izikhathi.

¹¹⁹ Sibe neziningi zalezo zimpi ezinkulu silwa nesitha sethu. Futhi uNkulunkulu uye waba namadoda amakhulu phandle lapha emi ngaphambili, eye yakwazi uku—ukubamba, ngoMoya kaNkulunkulu, imicabango yabantu, wayiphonsela eMbusweni kaNkulunkulu ngaphesheya, futhi waphuma engonqobile.

¹²⁰ Siyayilwa nsuku zonke. Wonke umKristu ulwa impi, nsuku zonke. Sisempini njengamanje, iqhubeka njalonjalo ngaphakathi kithi, phakathi kokulungile nokungalungile. “SingaKwamukela na? Siyakwenzenjani na? Singakhothama ezweni na? Singawudela lomcabango esinawo na?”

¹²¹ Futhi uma siKubona, siKuqondise. Kuthathe kusukela kuGenesisise kuya eSambulweni. Ungu ISHO KANJE INKOSI, isikhathi ngasinye, ezansi ngqo ukudlula lapho. Asikwazi ukuKudela. Asikwazi ukuxegisa nabo bonke abanye. Asikwazi nje ukukwenza. Sifanele sihlale lapha. Yilokho kuphela. Kungenandaba ukuthi sikhulu kangakanani isitha, nokuthi mingakanani imishini esinayo ukumelana nathi, nokuthi zingakanani izinhlangano, nokuthi kungakanani okwalokhu, lokho, noma okunye. Thina, nokho, sidonse lesi siqondiso, seZwi likaNkulunkulu, size sithole ukuthi kukhona into eyodwa, futhi lelo yiGazi likaJesu Kristu. Futhi Unguye izolo, namuhla, naphakade.

¹²² Ngakho-ke, akwenzi mehluko okushiwo omunye umuntu. Bathi, “Izinsuku zezimangaliso sezedlule. Ayikho into okuthiwa ukuphulukisa ngokukaNkulunkulu. Awukho umbhaphathizo kaMoya oNgcwele. Futhi umbhaphathizo eGameni likaJesu Kristu, lowo wawungowabafundi kuphela.” Futhi zonke lezizinto, bazama ukungaqondisi kukho. Noma kunjalo, kuqonda ngqo emuva eZwini, futhi akekho ongathi akukho lapho. Kunjalo.

123 Ngakho-ke, sisempini. Namaqhawe kaNkulunkulu ebelokhu enempi.

124 Futhi nina, bandla elincane, khumbulani emuva lapha, uyingxenye yalokho kuhlangana. Niyidlanzana lamabutho emuva lapha. Ukuthi, niyazi ukuthi liyini idlanzana lamabutho. Nimele, ngokuba yinxenye yalo lapha. Ngakho, niyidlanzana lamabutho emuva lapha, endaweni, uku—ukuphakamisa amabhanela, ukwenza lokho okulungile, ukuba nilokhu nisasho ukuthi uJesu Kristu uyilona themba kuphela lezwe; hhayi ibandla leMethodisti, ibandla leBaptisti, umqondo wePresbyterian, iKatolika, noma iJuda, noma kungahle kube yini; uhlanga, isizwe sesigodi sinye, noma ibala. Lokho akusikho. NguJesu Kristu. Niyabo? NguYe. UngukuNqoba kwethu. NguYe. UyiNduna eNkulu womnyakazo. Lesi yiziyalo zaKhe. Sifanele sifeze iziyalo. Ungake uze kanjani . . .

125 Abanye benu bafana basebenza empini. Ungake uze kanjani . . . Induna inikeza umyalelo, futhi uyajika futhi wenze okuthile ngokuhlehla, ngani, uyomoshela lonke ibutho. Kunjalo. Uzoliphonsa esiphithiphithini. Ufanele ufeze iziyalo. Indlela kuphela ongakwenza ngayo, ngukuyiqondisa, bese ubona inhloso, ukuthi kumayelana nani. Kulungile.

126 Sike saba nezimpi eziningi ezinkulu, izimpi zangokomoya. Eziningi ezinkulu izinsuku ze-V iBandla elike laba nazo; Ngiquonde iBandla, uMzimba kaKristu. Angikhulumi ngenqubo yenhlangano manje. Ngikhuluma ngoMzimba kaKristu. UMzimba wamakholwa, ezansi kwehle ngeminyaka, ube nezinsuku ezingi ze-V.

127 Sikhuluma ngakho, kade sinezimpi eziningi, izimpi namahemuhemu ezimpi, nezinsuku ze-V, nezinsuku ze-V, nezinsuku ze-V. Futhi ekugcineni kuyophelela phakathi empini enkulu yase-Amagedoni. Lokho kobe kungukuphela kwakho. Lapho efika empini yase-Amagedoni, lokho kuyoxazulula yonke into. Ngaphambi nje kwesikathi seminyaka eyiNkulungwane enkulu, i-Amagedoni ingeyokukhuculula umhlaba. Uyazingwelisa wona uqobo ngokuqhuma kwe-athomu, nomlotha wentaba-mlilo nezinto icwilisa leligazi elimantisile lamadoda naphezu komhlaba, nesono nobugebengu. Ucwila ngaphansi komhlaba, nokububula kwentaba-mlilo kuphume futhi, bese kuvuselela kabusha futhi kuhlanze umhlaba ukwenzela isikhathi seminyaka eyiNkulungwane. Uhlanza iBandla laKhe, ngaleso sikhathi, ukuze abantu bahlale lapha. Amen. Ngi—ngithi, ngiyakuthanda lokho. Yebo, mnumzane. Kuza isikhathi lapho kuyoba kuhle kakhulu.

128 Manje, izinsuku ezinkulu ze-V, sicabanga ngesikhathi. Ake sibuyele emuva nje. Sinemizuzu embalwa manje ukucabanga ngamanye amaqhawe. Ake sibuyele emuva bese sicabange ngomunye we. . . . Singaya emuva le. Kodwa ake sibuyele emuva

nje kude njengoMose. UMose wayenesikhathi lapho wehlela empini enkulu, ngoba ibandla, kulo uqobo, lase likade likhohlwe ukunqoba.

¹²⁹ Yileyo indaba ngebandla namhlanje. Sesikhohlwe isikhathi eside kakhulu ukuthi uJesu Kristu unguye izolo, namuhla, naphakade. Sikhohliwe ukuthi uNkulunkulu unguMphulukisi, angenza abagulayo basinde. Sikhohliwe ukuthi umbhaphathizo kaMoya oNgcwele wathululelwa phezu kwabafundi, futhi waphiwa kusukela esizukulwaneni kuya esizukulwaneni, kunoma ubani, noma ubani ongeza. Sikukhohliwe lokho, eside, esikhathini eside esidlule.

¹³⁰ No-Israyeli wayekhohlwe kanjalo. Babanelisekile ezansi eGibhithe, base-ke beba yizigqila.

¹³¹ Futhi manje nakhu kwakukhona uMose owehla, ngaphakathi kodaba lakhe lobuhlakani, kuya ekuzuzeni ngempumelelo kobuhlakani, ukuzama ukuba, futhi ngaphansi kombutho wezempi, ukukhipha u-Israyeli, futhi wehluleka ukukwenza.

¹³² Kodwa nje iZwi elivela kuNkulunkulu, ngemuva kogwadule, kwabilisa yonke into futhi. Kwenzakalani kuMose na? Waqondisa izingilazi zakhe. Injongo kaNkulunkulu kuphela kwakungesikhona ukushada lentombi enhle emnyama engumTopiya emuva lapho, no-nokuhlala phansi futhi abe nabantwana, no-nokukhulisa izimvu zomkhwe wakhe. Kodwa ukuthunywa kwakhe kwaku-kwakungukukhulula abantwana bakaNkulunkulu, baphume kulobo bugqila. Lokho kwakungukuthunywa kwakhe. Yilokho azalelwa khona.

¹³³ Futhi ngamunye wethu uzalelwa okuthile. Thina nje asibekwangwa lapha ngalutho. Leyontaba ayizange neze yenzeke phandle lapho ukuba ibe khona nje. Leso sihlahla sabekwa lapho ngenhloso. Konke kungenhloso. Kufanele kufezekise. Futhi silapha ngenhloso. Mhlawumbe ingukufakaza kumuntu oyedwa futhi ubathole besindisiwe, futhi ngaphandle kwalokho kungahle kufike umshumayeli ozothumela imiphefumulo eyisigidi kuKristu.

¹³⁴ Bukani ukuphenduka kukaDwight Moody, nabanengi balabo. Niyabo? Owesifazane omdadlana nje, kanye ne... Owesifazane omdadlana nje owashayo enomlayezo enhliziyweni yakhe, ukwenzela uNkulunkulu okuthile, futhi waqasha isitebele samahashi esidala, wase ethola umfundisi ukuba ehle futhi ashumaye. Futhi akukho muntu ngaphandle komfana omdadlana, nezinwele zabo zilengela phansi entanyeni yakhe, futhi efake amasaspenda kababayi wakhe, wehlela lapho futhi waguqa phansi e-altare ngalobo busuku. UDwight Moody, othumele imiphefumulo eyingxenywe yesigidi kuJesu Kristu. Niyabo? Lowo wesifazane wayenento ethize ukuba ayenze.

Uyi. . . Kwakungokwenhloso. Wenziwa owesifazane owashayo, ngenhloso.

¹³⁵ Ungabukeli phansi lapho uNkulunkulu akubeke khona. Kodwa, feza injongo yakho. Kuza usuku olukhulu lokunqoba, ngolunye lwalezi zinsuku, lapho impi isiphelile.

¹³⁶ Manje, qaphelani. UMose, wehla, ngemva kokuqondisa izingilazi zakhe futhi wabona ukuthi kwakuluhlelo lukaNkulunkulu, lokho ayezokwenza. Wehla. Walwa kanzima. Waba nezimpi eziningi ezinkulu. Kodwa enye yezinkulu zakhe, ezama izimpi, ngingathanda uku—ukukuletha. Lapho, ayezuze ngempumelelo, ngokubonisa izibonakaliso nezimangaliso, ngezinto ezahlukene uNkulunkulu ayembonise zona, ukukhuluma iZwi futhi libe ngeliphathekayo futhi lenzeke.

¹³⁷ Into efanayo esinayo namhlanje, khuluma iZwi phezu kwabagulayo, [UMfowethu uBranham ushaya umunwe wakhe—Umhl.] futhi uLibone liphulukisa, futhi lenze lezi ezinye izinto iZwi likaNkulunkulu elizikhulumile ngezindebe zomuntu. “Thani kulentaba, ‘Nqukuleka,’ futhi ungangabazi, kepha ukholwe ukuthi okushilo kuzofezeka, ungaba nakho okushilo.” UJesu washo njalo. Manje, siyakukholwa lokho, futhi sibambelele kukho, futhi sikuthathe, futhi sikukholwe.

¹³⁸ Futhi manje, uMose wayenze lokho. Futhi wehlela lapho, noNkulunkulu wayefakazisile ukuba naye. Kodwa emva kokuba esemqoqile, uNkulunkulu. . .

¹³⁹ Kubonakala sengathi, impilo yobuKristu, uma umfo engaxilile ngokuphelele kuKristu, impilo yobuKristu, kubonakala sengathi, ibamba ukudumazeka okuningi kakhulu. Kodwa lezo zindumalo zi—ziyintando kaNkulunkulu yobuNkulunkulu eyenzekalela thina. Manje, akubonakali sengathi kuyoba yilokho, kodwa yindlela kaNkulunkulu yokwenza izinto. Usivumela sishaye umfula, ukuba abone ukuthi siyokwenzani.

¹⁴⁰ UMose wahola abantwana bakwa-Israyeli ngqo endleleni yomsebenzi, futhi ibutho likaFaro ngemuva kwakhe, nothuli lubila e—emadodeni ayingxenyeye yesigidi emabuthweni. Futhi lapha kwakukhona amaJuda ayizigidi ezimbili angakwazi ukuzisiza engenalutho, emi lapho, amadoda, abesifazane, abantwana, nokunye nokunye. Futhi uLwandle oluBomvu lwalumnqumile. Ulwandle olufile lwalumnqumile. Yena. . . Akukho ndawo ukuya kuyo. Niyabo? Kodwa uMose wayeneV-day lapho ekhuleke waqeda khona. Wahamba futhi waqala ukukhala kakhulu eNkosini.

¹⁴¹ Futhi iNkosi yathi, “Kungani ukhala kiMi na? Ngikuthume ukuba ukwenze. Khuluma kubantwana, ukuba baqhubeke emgqeni womsebenzi.” Amen. Nakho lapho okhona. “Ungakhali kiMi. Uthunyelwe ukuwelisa laba bantu ngaphesheya. Nje

khuluma kubo, ukuba baye phambili, hlala ngqo endleleni yomsebenzi.” Amen.

¹⁴² Isibindi esingaka pho obekufanele kube yiso kumuntu ogulayo! Isibindi esingaka pho obekufanele kube yiso kumhlabuku! Ziphendule, bese uqala emuva. Hlala emgqeni womsebenzi. Kungumsebenzi kaNkulunkulu ukuvula iziLwandle eziBomvu. Ngumsebenzi kaNkulunkulu. Uvele ukhulume nje futhi uqhubekele phambili. Yilokho kuphela ofanele ukwenze.

¹⁴³ Futhi uMose, lolosuku olukhulu lwe-V, lwalusolwandle ezansi lapho. O, i V-day enje pho kaMose, nangabantwana bakwa-Israyeli owalalela iphimbo likamprofethi wabo, lapho bekhuluma futhi baqhubekele phambili. UMose wathi, “Angikaze ngi...Nizibonile izimangaliso eziyishumi kakade, futhi namanje nisangabaza.” Futhi waqala ukuhamba wabheka ngasolwandle, ephethe leyonduku esandleni sakhe. Futhi uNkulunkulu wathumela wangenisa umoya omkhulu phezu kobusuku futhi waphephetha lolo lwandle lusuka ohlangothini olulodwa kuya kolunye, futhi bawela emhlabathini owomileyo, i V-day.

¹⁴⁴ Bukani lapha. Bema, ngisho nombhalo wethu namhlanje ushilo, ukuthi, “Bema futhi bacula iculo likaMose, olwandle lwengilazi oluxubene nomlilo.” Niyabo? Niyabo? Bacula. Futhi uMose, lapho ewela, futhi wayengazi ukuthi ufanele enzeni. Futhi wafika ngaphesheya...Nakhu kufika ibutho likaFaro, lizama ukulingisa izinto ayezenza. Ukuzifanisa nomunye kokwenyama! Futhi kwenzakalani na? Ulwandle lwawela ngaphakathi futhi lwabaminzisa, bonke. Futhi wabona abacindezeli abafile.

¹⁴⁵ UMiriyamu wabamba isigujana itamborini futhi wehlela osebeni, eshaya lesi sigujana itamborini. Namadodakazi akwa-Israyeli amlandela, ekhamuluka, futhi eshaya izigujana amatamborini, futhi esina. NoMose wacula eMoyeni. Uma lokho kungesiwo umhlangano wesikhathi sakudala kaMoya oNgcwele, angikaze ngiwubone owodwa. [Akuqoshwanga eteyipini—Umh.]

¹⁴⁶ “LamaGibhithe owabukayo namhlanje, awusophinde uwabona futhi.” Amen. Usuku olunje pho! Konke sekuphelile.

¹⁴⁷ Ngelinye ilanga kuyofika enye i V-day yomKristu, futhi. Kunjalo.

¹⁴⁸ Qaphelani, uJoshuwa waba neV-day emfuleni, naye. UJoshuwa waba neV-day eJeriko. Ngokuqinisekile waba nalo. Lapho ayekade ewele khona, waba neV-day, okokuqala, emfuleni. Nango lapho ekhona ngenyanga ka-Ephreli, mhlasimbe imayela ngaphesheya, iJordani lalikhona, ngoba phezulu esiqongweni sezintaba phezulu lapho, kuneqhwa elincibilikayo. Futhi kuwo wonke amathafa, umfula wawusabalele.

149 Futhi akungabazeki isitha sasiyothi, “Manje, uNkulunkulu ngempela ungu—nguJenene, Akanjalo na? Uholo ibutho laKhe phezulu lapha ngqo esikhathini sasentwasahlobo, lapho umfula usekudlangeni kwawo, lapho kuyisikhathi esibi kakhulu sokuwela, bese kuthi-ke ahole ibutho laKhe phezulu lapha, futhi abahole ukuba bawele.” Qhabo.

150 UNkulunkulu uvumela ukudumazeka kwenzeke, ukukhombisa ukunqoba. O, uma kuphela singabona lokho! Niyabo? Beniyo bona kuphela ukuthi lezizinto ezibonakala sengathi zikungcwaba kakhulu, futhi zikucasula, ziyizivivinyo. Ziyizinto, ukuba ume unganyakazi, uqondise izingilazi zakho eZwini likaNkulunkulu. Futhi ukhulume iZwi, bese kuthi-ke uqhubekele phambili nje. Yilokho kuphela lapho okukwenzayo.

151 Sifika esikhathini, sithi, “Nkulunkulu, angazi ukuthi ngenzeni. Ngime ngokumelene nakho.”

152 Khuluma izwi, “Nkosi, ngiyakholwa.” Futhi nje uqale uhambe uqhubeke. UNkulunkulu uyaluvula ulwandle. Qhubeka nje nokuhamba. Niyabo?

153 Manje, siyathola ukuthi uJoshuwa, ngaso lesi sikhathi, wakhuleka. Futhi iNkosi yamtshele lokho okwakuzokwenzeka. Futhi waba neV-day. Wanqoba. Khona-ke, lapho enqoba umfula futhi wafinyelela ngaphesheya, wenzani na? Wabeka umphongolo...

154 Okungukuthi, iZwi lalisemphongolweni. Wabeka lokho kuqala. Khona-ke abahlabeleli, nokunye nokunye, kweza ngemva kwawo. Kodwa umphongolo wahamba ngaphambili, kuqala.

155 Ngenkathi u-Israyeli eya empini, into yokuqala eyahamba ngaphambili kwakungabahlabeleli. Futhi abahlabeleli bahamba ngaphambili, behlabelela. Base befutha amacilongo, kanjalo njalo. Khona-ke umphongolo wenyuka. Khona-ke, lapho umphongolo usunyukile, khona-ke base bebefa umphongolo phansi, ne—nempi yaqala.

156 Qaphelani. Kodwa manje, kulokhu, ngenkathi uJoshuwa ethathe iZwi kuqala, futhi wabeka iZwi kuqala, wawela phansi.

157 Futhi uNkulunkulu wayemtshelile, “Njengoba NganginoMose, kanjalo Ngizoba nawe. Ngeke Ngakwehlulekisa. Ngizoba nawe. Akukho muntu ozoma phambi kwakho, zonke izinsuku zokuphila kwakho. Ngizoba lapho ngqo. Ungesabi ukuthi kuzokwenzakalani. Ngizoba lapho ngqo.” Khona-ke ini, ngokuthunywanga okunjengalokho, yini uJoshuwa ayengayenza ngaphandle kokubeka iZwi kuqala na? Amen. Nakho lapho okhona. Nokuthunywanga okuvela kuNkulunkulu, beka iZwi kuqala. Futhi kwalethe i V-day. O, ifanele ifike. Yilokho kuphela.

158 Wabeka iZwi kuqala, futhi kwenzakalani na? Umphongolo wehla kuqala, emanzini. Lapho sekwenzekile, ulwandle lwavuleka, umfula, njalo, futhi bawela.

159 Khona-ke kuzokwenzani emva kokuba esefika ngaphesheya na? Yini into elandelayo ezokwenzeka, lapho esefika ngaphesheya lapho ngakolunye uhlangothi na? Khona-ke uthola ukuthi, bonke babiyelwe ngaphakathi, ngenxa yokwesaba yena lapho eza nganeno.

160 Kodwa wahlangana neNduna eNkulu, ngolunye usuku. Futhi waba nenye i V-day. Wamtshele khona kanye afanele akwenze, nezindonga zaseJeriko zafumbeka phansi. Ngabe uzokwenza kanjani na?

161 Indoda yangokwemvelo ibuka ngengilazi lapho, ithi, “Manje, lapha, Ungilethe ngapha, futhi ngilapha. Buka abamelene nathi. Ngani, bonke bangaphakathi, nezindwayimane zabo. Uma singake sisondele eduzane nalodonga, maye kithi! Banamadwala abekwe phakathi lapho, izindwayimane zabo ezinkulu. Banemikhonto. Babeneminsalo. Banakho konke kubekwe phakathi lapho. Futhi bavele nje . . .”

Kodwa, niyabo, uJoshuwa wabeka uNkulunkulu kuqala. Futhi ngenkathi enza . . .

162 Akusikho ukuthi uzofika kanjani lapho. Lokho kukuNkulunkulu. Yiba ulokhu uqhubeka nokuhamba nje, ulandele iZwi.

163 Wathi, “Mashani nizungeze, izinsuku eziyisikhombisa. Futhi ngosuku lwesikhombisa, mashani kasikhombisa. Ngo . . . Ngomzungelezo wokugcina, bethani icilongo.” Indawo kaNkulunkulu, ukuqhelisa imvelo. Futhi eyangokomoya yangena, nezindonga zawa. Futhi bahamba benyuka ngqo base bethatha into. Yebo, mnumzane. UNkulunkulu waba neV-day ngaleyonkathi.

164 UAbrahama waba neV-day, emva kokuba esethenjisiwe isikhathi eside kangaka kulomntwana, uNkulunkulu emlinga ngenxa yothando lwakhe nokwethembeka kwakhe; kithina esiynzalo yakhe, uma simkholwa uNkulunkulu.

165 Futhi u-Abrahama waba neV-day. Yayinini na? Usuku ashiya ngalo izwe lasemathafeni aseShinari na? Hhayi kahlehle. Wawela, kunjalo, i-Ewufrathe, wase efika ngakulolu olunye uhlangothi, ukuba agongobale. Lolo kwakulusuku oluhle. Lokho kwakuseluhlobo lwe . . .

166 Kodwa usuku lwakhe lwe-V olukhulu lwaluphezulu eNtabeni iJireh, ngenkathi esefinyelele lapho ngalolo suku, lapho uNkulunkulu emnika ukuhlolwa kokugcina. Ngenkathi, waba nendodana yakhe eyodwa qho. Wathi, “Manje, Abrahama, yithathe uyenyusele lapho kuleyo ntaba, futhi unikele ngayo okomhlatshele. Ngikwenze waba nguyise wezizwe. Nansi into

onayo kuphela, ukukwenza ‘uyise wezizwe,’ ingalendodana. Ngifuna uyibulale.” O, niyakubona na? “Bhubhisa konke. Bhubhisa yona kanye injongo. Nakhu lapho ukhona, Abrahama, usuthi awube neminyaka eyikhulu neshumi nane, ishumi nanhlanu ubudala manje. Futhi ulindele ingane iminyaka engamashumi amabili nanhlanu. Futhi manje umfana useneminyaka eyishumi nanhlanu noma ishumi nesithupha ubudala. Futhi ngifuna wena ukuba umenyuse futhi umbulale, ukuze ngikwazi ukukwenza uyise wezizwe.” O, he! Yebo.

167 U-Abrahama akazange anyakaze. Akakaze, akakaze atatazele eZwini likaNkulunkulu. Wathi, “Yebo, Nkosi. Nakhu ngiyahamba.” Wacosha izinkuni, wase ethatha u-Isaka emenyusela ngqo esicongweni segquma, khona kanye nje ngentobeko. Ngani na? Wabeka umyalo kaNkulunkulu kuqala. Uzoba kanjani nguyise wezizwe, lapho enendodana eyodwa kuphela, futhi esengaphezu kweminyaka eyikhulu ubudala manje na? Wakwenza kanjani na? Ngoba, lokhu, wathi, “Mina...” Waqonda ukuthi uma uNkulunkulu wayekwazi ukumnika u-Isaka, njengomunye kwabafileyo, Wayengakwazi futhi ukumvusa kwabafileyo futhi.

168 Manje, bangani, uNkulunkulu osivusile ezintweni zezwe nenkohlakalo yalo mhlaba, Akakwazi yini kakhulu kakhulu ukusinika ukuPhila okuPhakade futhi asibeke eZweni lapho kungekho khona ukufa na? Niyabo? Sibheka lezi zivivinyo ezincane, futhi sicabanga ukuthi ziyizinto ezithize. Ngani, aziyilutho kodwa izikhathi ezincane zokuhlola. Niyabo? UNkulunkulu wavivinya uAbrahama, kodwa lapho esethole khona usuku lwakhe lwe-V ngenkathi ekhuphukela lapho ngentobeko eZwini.

169 Njengalokhu besho namhlanje, “Ngiyazi.” Ngezwa umfundisi esikhashaneni esidlule, efunda iZenzo 2:38, kodwa wageja, niyabo. Wathi, “Futhi uPetru wathi bafanele babhaphathizwe, khona-ke—khona-ke bayokwamukela uMoya oNgewele,” wahluleka ukuLifunda lonke. Ngani? Niyabo, izinhlangano zalwa neNto efanayo. Manje, niyawuthola umqondo na? Niyabo? Ukwenzelani lokho na? Yini eyenza weqe lezozinTo na?

170 Uma iBhayibheli lisho loKho, ukuLifunda phansi ngendlela eLiKusho ngayo, futhi usho into efanayo iBhayibheli eliyishoyo. Yilapho unesiqondiso sakho sibuyeke kahle, niyabo, sabuyela kulokho iZwi elikushoyo.

171 Manje, sithola ukuthi, bona, uthola eyakho—yakho... uphumile ekuqondiseni lapho.

172 Manje, uAbrahama wayekade esiqondise kahle isiqondiso sakhe, ngoba uNkulunkulu wathi, “Ngizokwenza uyise wezizwe,” ngenkathi eneminyaka engamashumi ayisikhombisa nanhlanu ubudala, noSara enamashumi ayisithupha nanhlanu.

173 Futhi wamkholwa uNkulunkulu. Yena, wenzani na? Wabeka isiqondiso sakhe kulokho u-ISHO KANJE INKOSI ayeyikho. Yebo, mnumzane. Futhi wahamba waqonda ngqo nalokho, lokho u-ISHO KANJE INKOSI ayeyikho. Usuku nosuku, wahamba. Unyaka nonyaka, wahamba, evuma, “Noma yini ephambene naLokho, ya—yayingalungile. Qhabo, mnumzane. Kwakufanele kube ngaLeyo ndlela. UNkulunkulu washo njalo.”

174 Ngicabanga ezinye zezitha zakhe zihambahamba, zithi, “Yise wezizwe, usunabantwana abangaki manje na?”

175 “Akwenzi mehluko ukuthi kanjani enginakho manje. Nginguyise wezizwe. Yilokho kuphela.”

“Wazi kanjani na?”

176 “UNkulunkulu washo njalo. Lokho kuyakuxazulula. Yilokho kuphela okukhona kukho. UNkulunkulu wakusho, futhi lokho kuyakuxazulula.”

177 Ngakho nakho kuhamba uAbrahama. Futhi ekugcineni wafika kulokho kanye. . . khona-ke, niyabo, ethembeke kakhulu; ethembeke kakhulu, ukuhlolwa okuningi. Niyabo? Ngakho Wambuyisela emuva ngqo.

178 Manje, khumbula. Ngenkathi. . . uNkulunkulu ukubale njengolungele uma ube nokuvivinywa. Manje, ungakwehlulekisi lokhu, ukuba uthole lokhu. Uma unokuvivinywa noma ukuhlolwa, kubonisa ukuthi umusa kaNkulunkulu utholile, uthole umusa kuNkulunkulu, futhi uNkulunkulu ukholwa ukuthi uzokumela ukuhlolwa.

Khumbula, Wenza into efanayo ngoJobe.

179 USathane wathi, “O, yebo, ngibone uJobe ezansi lapho.” Wathi, “Aka. . .”

180 UNkulunkulu wathi, “Uyinceku ephelele. Akekho emhlabeni ofana naye. Akekho ofana noJobe. Ungumuntu ophelele. Manje, yena, ungeyaMi—ungukuzigqaja kwaMi nenjabulo.”

181 USathane wathi, “O, impela. Uthola konke akucelayo.” Wathi, “Ngivumele ngibenaye kanye.” Futhi wathi, “Mina, ngizomenza aKuthuke ebusweni baKho kanye.” Wathi, “Ngizomenza aKuthuke.”

182 UNkulunkulu wathi, “Usezandleni zakho, kepha ungathathi impilo yakhe.” Niyabo? UNkulunkulu wayemethembile uJobe. Amen.

183 Lapho kubonakala sengathi konke kuhambe kabi, uNkulunkulu ukunika ukuvivinywa. Uyakwethemba. Akadingeki ukuba akutotose. Awusona isitshalo esikhuliswe ngokushesha, esibhasteliwe. UngumKristu wangempela. UNkulunkulu uyakuhlola, abone ukuthi uzokwenzani ngakho.

Amen. Akumangalisi uPetru athi, “Lezi zivivinyo zomlilo, ngani, zibale njengenjabulo. Zi—ziligugu kakhulu kuwe kunegolide.”

¹⁸⁴ Futhi izikhathi eziningi siyanqikaza, “O, awu, uma nje ngi. . .” Awu, lokho, awu, lokho yinto ethile uNkulunkulu akunika yona, ukunqoba. U—U—Uyazi ukuthi uzokwenza. Yena, U—Ubeka ithemba laKhe kuwe.

¹⁸⁵ Futhi wamkholwa u-Abrahama. . . U-Abrahama wakholwa nguNkulunkulu, njalo. Futhi uNkulunkulu wathi, akungabazeki, watshela uSathane, “Ngingafakazisa nje kuwe, uyaNgithanda.” Wathi, “Ngi. . . Ukholwa yilesi sithembiso, ngoba ngimtshele lokho.” Ngakho wathatha indodana yakhe uqobo waya phezulu, esiqongweni sentaba, wabopha izandla zayo ngemuva kwayo, ukuthi, usuku uNkulunkulu asho ngalo.

¹⁸⁶ U-Isaka omncane waba nokusola, niyazi. Wathi, uGenesis 22, wathi—wathi, “Baba?”

Wathi, “Ngilapha, ndodana yami.”

¹⁸⁷ Wathi, “Nazi izinkuni, futhi nanti i—i—i-altare, nakho konke. Kepha—kepha—kepha liphi iwundlu,” niyabo, “lo—lo—u—umhlatshele na?” Uqala ukuzizwa ethi ukuba yinqaba. “Yini, konke lokhu kumayelana nani na? Thina, sishiye okuthile.”

¹⁸⁸ Akwenzi nayimuphi umehluko ukuthi ucabanga ukuthi ushiye okuthile. Ushiye inhlanganyelo yakho konke okunye. “Awu, umele ube nekhadi lakho lamaphathi. Umele wenze *lokhu*. Umele uphuze kancanyana. Ushiyile.” Awushiyanga lutho. Qhubeka, ulalele iZwi. Niyabo? Yilokho kuphela, lalela iZwi nje. Awushiyanga lutho. Lalalela iZwi nje.

¹⁸⁹ Wathi, “UNkulunkulu wathi, ‘Menyusele lapha,’ futhi uyo—uyo. . . Yenjukela lapha esiqongweni sentaba. Ngifanele ngenze okuthile. Uma ngifika lapho, ngizokwenza.”

¹⁹⁰ Ngakho wenyukela lapho, wase ebopha izandla zakhe, futhi wambeka phezu kwe-altare, *kanjalo*. U-Isaka omncane akazange akhononde; ethobile, niyabo, isifanekiso sikaKristu. Khona-ke lapho ehosha ummese emgodleni wawo, futhi wadonsela izinwele zakhe emuva zasuka ebusweni bakhe, ukuba athathe impilo yakhe, lolo kwakuyi V-day ka-Abrahama; o, he, lapho yena, esehlolwe kwaze kwafika kulowo mkhawulo impela, wendodana yakhe eyodwa qho.

¹⁹¹ Manje, uma nje ungowomoya, yisa lokho ekuhlolweni, lapho uNkulunkulu anikela ngeyaKhe uQobo, niyabo, i V-day, Ayeyithanda. UNkulunkulu waluthanda kangaka uhlanga luka-Adamu oluwile! Sizofinyelela kulokho kancanyanyana.

¹⁹² Qaphelani, i V-day, i V-day ka-Abrahama lwaluseNtabeni iJireh, lapho iNkosi yamhlinzeka khona ngomhlatshele esikhundleni sendodana yakhe. Uthando, niyabo, uthando. Ngalolo suku, u-Abrahama wafakazisa kuNkulunkulu, ngaphandle kwethunzi lokungabaza, ukwethembeka kwakhe.

U-Abrahama wafakazisa kuNkulunkulu, ukukholwa kwakhe kuYe, ngokuba wathi, “Ngathola lomfana lapho sengineminyaka eyikhulu ubudala, ngokukholwa yisithembiso. Futhi Wangitshela ukuthi nganginguyise wezizwe. Uma Engicela ukuba ngithathe impilo yakhe, uNkulunkulu unamandla okumvusa kwabafileyo.” Whewu! He, o, he! Lokho bekufanele kwenze iPresbyterian imemeze, bekungeke na? Niyabo? “Wa—Wa—Wanginika kanjani isithembiso, futhi Wa—Wa—Wangibonisa manje u—ubufakazi balokhu. Amen. Yena, Wakufakazisa kimi, ukuthi Uyaligcina iZwi laKhe.”

¹⁹³ Awu, Wasitholaphi na? Ngaphuma kuluphi uhlobo lwenyovanyova na? Hlobo luni owaphuma kulo na? Iphi imicabango yethu kulokhu ukusa na? Uzifakazise ukuthi uyini phakathi kwethu na? Akukho kungabaza ngakho. Amen. Futhi usuku lwethu—lwethu lwe-V luqinisekile. Simele sibe nakho. Niyabo? Ukufakazisile.

¹⁹⁴ U-Abrahama uthi, “Wakufakazisa kimi. Ngangingenamntwana. Ngangi—ngangiyikhehla. Ngangingazali, futhi isibeletho somkami sasifile. Futhi sasi. . .Wayenamashumi ayisithupha nanhlanu, futhi nganginamashumi ayisikhombisa nanhlanu, kodwa uNkulunkulu wathi, ‘Ngizokunika ingane ngaye.’ Lokho kwakuxazulula. Yilokho kuphela okwakukhona kukho.” U-Abrahama uthi, “Ngakukholwa.”

¹⁹⁵ Khona-ke uNkulunkulu wamphonsa eminyakeni engamashumi amabili nanhlanu yokuvininywa. Akuzange kusho-nto ku-Abrahama. Waphuma enamandla kunalokho ayeyikho endaweni yokuqala, esalokhu edumisa uNkulunkulu. Akungabazeki, uNkulunkulu wabheka phansi wayesethi, “Inceku enje pho!”

Wathi, uSathane wathi, “O, yebo.”

Wathi, “Yena . . .”

¹⁹⁶ “Kodwa ngizo—ngizofakazisa ukuthi uyaNgithanda. Menyusele lapho, esiqongweni segquma, bhuhisa bona kanye ubufakazi obubonakalayo. Menyusele lapho.”

Futhi u-Abrahama wakhuphukela ukuyokwenza. Kunjalo.

¹⁹⁷ Futhi u-Abrahama, lapho eseqale ukuthatha impilo yomntwana wakhe, uMoya oNgcwele wabamba isandla sakhe, wathi, “Abrahama, Bamba isandla sakho. Ngiyazi uyaNgithanda.” Amen.

¹⁹⁸ Lolo uhlobo lomuntu engifuna ukuba yilo, ngithande uNkulunkulu kungakhathaleki ukuthi kwenzakalani. “Bamba isandla sakho” Ngikunikeza isivivinyo, lapho ngisho simelene nokucabanga kwakho uqobo. Kodwa, inqobo nje uma iZwi lisho njalo, kwenze, noma kanjani. Niyabo?

199 “Bamba isandla sakho. Ngiyazi ukuthi uyaNgithanda, ngoba awukaze ngisho uNgigodlele indodana yakho okungukuphela kwayo.” Wathi, “Isibusiso, ngizokubusisa,” wathi, “inzalo yakhe iyakumelana nesango lesitha, futhi iyonqoba.” O, he! Wakwenza, naye.

200 Ngemva kwesikhashana, sizothola leyo “nzalo ka-Abrahama” lapho. Kulungile. Lokho okwenze . . .

201 Ukungabaza kwase kusukile ku-Abrahama. Lapho ezwa iZwi langempela, ukungabaza kwasuka. Lapho ebone uNkulunkulu eqinisekisa iZwi, ukungabaza kwasuka. Uthando lwathatha indawo yalo. “Ngiyazi uyaNgithanda, Abrahama. AwuNgingabazi nakanci. Kungenandaba ukuthi wadingeka ukuba ulinde isikhathi eside kangakanani, wawuselokhu uNgikholwa. Ngakucela ukuba ubhubhise ubufakazi obubonakalayo eNgangikunike bona. Ngikunika ubufakazi obubonakalayo, ngakho-ke ngakucela ukuba ububhubhise. Futhi uyaNgithanda kahle kakhulu, ugcina iZwi laMi kungakhathaleki ukuthi liyini.” Amen. Lolo kwakuyi V-day yangempela kaNkulunkulu. Niyabo?

202 UJakobe waba neV-day ngesinye isikhathi. Wayesaba ukuphindela kumfowabo, ngoba wayenze okubi. Kodwa, nokho, uMoya oNgcwele waqala ukumxwayisa, enhliziyweni yakhe, “Buyela ezweni lakini lapho uvela khona. Uvela ezweni lakini. Wenze okubi ngalapho, manje ngikuthumela emuva.” Futhi lapho esondela, wafika . . . Kusobala, ngokuqinisekile.

203 Yilokho udeveli asilandelela kakhulu ngakho. Niyabo? Yilokho udeveli akulandelela kakhulu uMlobokazi, iBandla, ngakho, okwamanje, sekusondela kwiV-day. Kunjalo. Usondela eduzane ngempela. Yilapho isitha senza khona okubi kakhulu kwaso, ukushintsha umzila. IBhayibheli lathi, “Maye kuwe mhlaba, ngoba udeveli unjengengonyama ebhongayo, ngezinsuku zokugcina, ezulazulayo, idla ekutholayo,” niyabo. “Maye kubo”; ukuhlupheka nezinto kuyokwenzeka. Bambelela kuLo ngqo. Ungalokothi unyakaze, kwesokudla noma kwesokunxele. Hlala ngqo naleloZwi. UNkulunkulu washo njalo. Lokho kuyakwenza.

204 UJakobe, elangazelela enhliziyweni yakhe, konke kwakubonakala sengathi akulungile. Wayefuna ukubuyela ekhaya. UMoya oNgcwele wawumhola. Wayekade enze isithembiso kuNkulunkulu. Wayedingeka aye eBetheli, ukuba akhokhe lezi zishumi nokunjalo. Futhi lapha, endleleni yakhe ebuyayo, uthola ukuthi u-Esawu, isitha sakhe esingumfowabo, sa—sasingaphesheya nje komfula, simlindele, nebutho. Ngakho, uJakobe wayeyigwala, nokho wayenezibusiso zikaNkulunkulu. UNkulunkulu wayemthembise ukumbusisa. Wayenobuzibulo. Amen.

205 Hlobo luni lweBandla namhlanje, ngombhaphathizo kaMoya oNgcwele, ngesithembiso seZwi likaNkulunkulu ukukuqinisekisa, ngoba wena uba yingxenyeye yaleloZwi, ubuzibulo.

206 NoJakobe wayenobuzibulo. Amen. Waye...Umfowabo akazange abe nandaba nabo. Futhi wayenobuzibulo, ngoba umfowabo wabuthengisela yena ngenxa yengxovangxova yesitshulu.

Futhi kanjalo nezwe lebandla namuhla lidayise ngobuzibulo balo.

207 Futhi sibonga uNkulunkulu, sinaBo. Yebo. SinaBo. Yini esikhathazeka ngayo ngokuhlangana kwamabandla, neNhlangothi yeZizwe, nazo zonke lezi ezinye izinto, inqobo nje uma unobuzibulo na?

208 Ibandla elidinga ukukwenza, ngukwenza njengoJakobe, ukhuleke uze uthole i V-day. Futhi, kunjalo, uJakobe waba nephathi yokulwa ngokubambana ngezandla. Wabambana ngezandla ubusuku bonke gulukunqu, neNkosi, kodwa wathi, “Angiyikukuvumela nje ukuba Uhambe kuze kuba ngithola lokhu kunqoba.” Kwase kuthi-ke ngokukhanya kwelanga, ngokunye ukusa, waba neV-day. Akahambanga ngokufanayo, futhi. Kodwa, kuloluhlangothi, wayengelikhulu kakhulu, eliqinile, ilungu lebandla elesabekayo. Kodwa, ngakolunye uhlangothi, wayengomncane, umprihi oqhugelayo, noma inkosana, njalo; encane, inkosana eqhugelayo, enesibindi esanele ukulwa nebutho lonke.

U-Esawu wathi, “Ngizokunika ibutho.”

Wathi, “Angilidingi.” Wayekade eneV-day.

209 Asizidingi izinhlangano zabo. Asizidingi izinto zabo—zabo zalelizwe. Asidingi okwabo... ukuba sihambisane nezinto zezwe. Sibe neV-day. Sabambana ngezandla usuku lonke, noma ubusuku obubodwa.

210 O, ngikhumbula kanjani ukubambana ngezandla, lapho—lapho ngangifanele ngife kimi uqobo. Kodwa nakho kufika i V-day, lapho ngingqoba, khona-ke iZwi likaNkulunkulu liba ngeliqinisile. Ibandla leBaptisti, kimi, lalingaphezu kwanoma iyiphi enye inhlangano. Kunjalo. Ngaba neV-day. IZwi likaNkulunkulu liqinisile.

UDkt. Davis wathi, “Ngani, uzoba ngumgingqiki ongcwele.”

Ngathi, “Umgingqiki ongcwele, noma hhayi umgingqiki ongcwele!”

211 Phezulu, ezansi lapho eGreen’s Mill, ngahlala ubusuku bonke ngisemkhulekweni, kwaze kwaba leyoNgelosi ingena lapho ngalokho kusa, lokho kuKhanya. Yathi...Ini? Ngangizama ukuxosha yona kanye into uNkulunkulu angipha yona ukuba ngilwe ngayo, imibono, lapho wayengitshela

ukuthi Kwakungokukadeveli. Khona-ke Yeza, ingitshela, ukuba ngibhekisele emuva emiBhalweni, “Abashongo yini into efanayo ngeNdodana kaNkulunkulu, nokunye nokunye na?” Ngaba neV-day. Akusekho okunye kwalokho kimi. Ngathathela emasimini, futhi ngazungeza ngazungeza umhlaba. I V-day!

²¹² Niyabo, uJakobe waba nale V-day. Wabambana ngezandla, ubusuku bonke. Kodwa lapho kuqala ukusa, kwakuyi V-day yakhe.

²¹³ Konke lokhu ukunqoba okukhulu nezinto! Uthola ukukhuluma ngalezizinto, akukho ndawo yokuma, ngabe ikhona na? Konke lokhu kunqoba okukhulu kwakukahle. Sikuthakasela konke. Konke kwakungukunqoba okukhulu. Ukunqoba okukhulu kwezimpi, nokunqoba okukhulu kwezimpi zokomoya, nokunye nokunye, kwakukuhle kakhulu. Kodwa, qaphelani, akukho neyodwa yazo ehlala isikhathi eside. Niyabo? Sinokunqoba okukhulu, okwesikhashana. Manje, thina nje. . .

²¹⁴ Sithola ukuthi lapha, kungekudala, lapho sasiye khona empini neJapane. Ngani, ngi—ngi. . . Ekhaya elingelethu uqobo, kwakukhona igajethi encanyana. Omuntu othile wayesinikeze encanyanyana, o, ubucwebe obuncane obushibhile, niyazi, okuncane njengonodoli. Futhi kwakukhona kuwo, “Kwenziwe eJapane.” Lomfo wakuphonsa phansi futhi wakuphula. Niyabo? Futhi ungahle uthi, “Kwenziwe eJapane,” bayokuphonsela ngaphandle. Noma, baya esitolo sikasheleni, isigejane soRicky, niyazi. Akusikho. . . Abantu abangamahlongandlebe bayangena lapho, isitolo sikasheleni, ukuba nje bazenze abahlakaniphile, niyabo, bayangena futhi bathole izinto zaseJapane. Babefuna ubonisa ukuthembeka kwabo esizweni.

²¹⁵ Kuthiwani kuNkulunkulu na? Bahleke ebusweni baKhe na? Niyabo? Ukuba kwakulula kangaka ukugijimela esitolo sosheleni bese unqongqoza ngale kwikhawunta, nezinto ezifana nalokho, ngoba babe nonodoli abancane nobucwebe obuncane obushibhile, nezinto, lezo ezenziwe ngaphandle. . . okwenziwe eJapane, ngoba babesempini nayo; kuthiwani ngokubhema owayi, nokuphuza, ukuqamba amanga, ukweba, nezinto ezinjalo, niyabo, embuthweni wangempela kaNkulunkulu na? Niyabo? Bafuna ukwethembeka. Kuthiwani ngathi sithembekile na? Uma baya ejele ngokwenza lokho, kwenze mehluko muni, bafuna ukwethembeka esizweni, efulegini na? Kodwa umKristu uyesaba, ngesinye isikhathi, ukukhuluma kuzwakale. Niyabo? Yingaleso sizathu sidinga amanye amaV-day, lapho unganqotshwa khona wena uqobo. Niyabo? Vumela uNkulunkulu akunqobe ngamandla aKhe othando.

²¹⁶ Konke lokhu kunqoba okukhulu kwakungukunqoba kwesikhashana. Ngisho, kuMose, u-Israyeli waphindela ngqo ebugqilini futhi. Njalo, ngaphakathi nangaphandle,

ngaphakathi nangaphandle, siyakuthola. Amaqhawe amaningi aqhubeka alwa, futhi afa. Namanje basakwenza ezimpini, ekuqondiseni kwemvelo kwengilazi. Bayakwenza kokomoya. Amaqhawe ayalwa futhi afe. Singaya kanjani phansi. Nginomugqa ogcwele wawo obhalwe phansi lapha, njengoDanyeli, nabantwana bamaHeberu, nalabo banqobi abakhulu emuva lapho abazuza ukunqoba.

²¹⁷ Kodwa bona, njalo njalo, ekugcineni bafika entweni ebizwa ngokufa, yabathatha, niyabo, kungakhathaleki. Baqhubekela phambili ngqo, niyabo, besalokhu belwa, befa; belwa, befa; bezuza ukunqoba, befa; bezuza ukunqoba, befa.

²¹⁸ Kodwa, niyabo, emva kwakho konke, umuntu wayengenziwanga ukuba afe. Umuntu wenziwa ukuba aphile. Futhi akunandaba ukuthi kungakanani ukuzuza ngempumelelo okukhulu akwenza, waqhubeka wafa, ngokufanayo nje. Futhi saya ethuneni, bamngcwaba, futhi lokho kwakuxazulula. Baphawula ithuna lakhe ngetshe lethuna phandle lapho, negumbi lethuna lakhe, futhi lokho—lokho kwakungukuphela kwakho. Ukufa kwamgwinya. LowoMose omkhulu, uJoshuwa omkhulu, abaprofethi abakhulu beBhayibheli, cishe bonke, ngaphandle cishe ababili noma abathathu, siyazi lapho amathuna abo ekhona, lapho akhonjwa khona. Ukufa kwabagwinya futhi kwabaqhubekisa phambili. Niyabo?

²¹⁹ Kodwa ngolunye usuku, kwafika impi, kufika iQhawe eliKhulu lehla, uJesu Kristu, iNdodana kaNkulunkulu. Futhi kwakukhona iPhasika. Lolo kwakuyi V-day yangempela, emva kokuba uJesu wayeselwile futhi wanqoba. Walwa nazo zonke izitha esasikhona ukuba alwe naso.

²²⁰ Into yokuqala, ngenkathi Ezalwa, Wazalwa enegama elingcolile, kwasekuqaleni, phakathi kwabantu, njengoMntwana owazalwa ngaphandle komshado. Walwa Yena uqobo ngqo waqhubeka wadlula kulokho. “UMariya, enalengane ngoJoseph, ngaphandle kokushada.” Uza phakathi kwabantwana abasebancane, enegama. Kodwa, enhliziyweni yaKhe, Wayazi ukuthi WayeyiNdodana kaNkulunkulu. Niyabo? Walwa wadlula kulokho.

²²¹ Ufika osukwini lapho Eyokwenza khona isinqumo saKhe salokho Ayokwenza, emva kokuba Esemukele uMoya oNgcwele.

²²² Ufika osukwini lapho uSathane aMnyusela khona entabeni, wase eMkhombisa yonke imibuso yezwe, wayesethi, “NgizoKubeka inkosi manje. Wena uthi UyiNdodana kaNkulunkulu, futhi Unamandla. NgizoKwenza umbusi wazo zonke izizwe,” nje lokho umphikukristu azama ukuba yikho namuhla. Kodwa kwakukhona i V-day. Walwa ngqo wadlula kukho. Wathi, “Uma UyiNdodana kaNkulunkulu. . .”

²²³ Nakho kufika isikhathi lapho Aposelwa inselele ngeZwi. “Uma UyiNdodana kaNkulunkulu, yala lawa matshe abe

yisinkwa.” Niyabo? “Futhi Ulambile, manje adle.” Niyabo? “Uma UyiNdodana kaNkulunkulu, Ungakwenza lokho.” Wayengakwenza. Kunjalo. Kodwa kwakudingeka kube neV-day. Wazuza ukunqoba phezu kwaleso silingo. Niyabo? Wazuza i . . .

224 Wathi, “Manje Ungaba nguMuntu omkhulu. UngaZibonisa, ukuthi Ungubani.” WaMthatha, eliphakeme, ithempeli, wathi, “Ziwise. NgizoKucaphunela umBhalo, Kulotshiwe, ‘Uyaleza iziNgelosi phezu kwaKho, funa nanganoma yisiphi sikhathi unyawo lwaKho Luqhuzuke etsheni, futhi ziKuthwale.” Buka lowo siyazi wezenkolo uSathane anguye. Niyabo?

225 “Suka emva kwaMi, Sathane,” kuza iZwi. Kwakuyi V-day. Ufika kuyo yonke iV-day.

226 Wenyukela phambi kukamkhwekazi ka—kaPetru elele lapho, ebanjwe imfiva. Imfiva yayidlanga emzimbeni wakhe. Babedinga inkonzo. Uya ngale futhi uthinta isandla sakhe. Ukugula kwakungeke kume ebukhoneni baKhe. Impela qhabo.

227 Khona-ke Ufika endaweni lapho kwakukhona khona ukufa e—emndenini. Nakho kufika endaweni lapho indoda ebizwa ngoLazaru, umngane waKhe, wayesefile futhi wangawatshwa, futhi elele ethuneni, futhi enuka, cishe usuku lwesine. Umzimba wonakala ngezinsuku ezintathu, niyabo, amahora angamashumi ayisikhombisa nambili, ukonakala. Futhi nakho kufika indawo lapho ukuphila nokufa kwabhekwana nakho. Nangu Elapha, ukuPhila; nakho ukufa, okuthathe umngane waKhe; kwelamanqamu. Waphuma waya ethuneni, wase edonsa lawo mahlombe amancane emuva, wathi, “Lazaru, phuma.” O, he! LeloZwi laphuma. KwakuyiZwi likaNkulunkulu. Ukuphila kwagxumela kukho futhi. Emuva kufika isisulu, sivela ngaphesheya ngale, ndawo ndawo, siya ekuphileni futhi. Impela. Wazuza ukunqoba. Kunjalo.

228 Ukugula, isilingo, konke okungaba khona, Walwa wadlula kukho konke nokunci kwakho. I V-day! Kunjalo impela.

229 Khona-ke kufika esikhathini kulapho umhlaba wonke wawulele emathunzini, izindawo zamathunzi okufa; yonke indoda, wonke umuntu, wonke umprofethi, wonke umuntu omkhulu, wonke lamaqhawe amakhulu Ayewathumele. Onke alala emuva lapho. Nakho kulele u-Abrahama, u-Isaka, uJakobe, uJosepha, bonke belele ethuneni emuva ngaleya, bekhola; abusekho ubufakazi obubonakalayo kunokuthi nje, “iZwi likaNkulunkulu lashi njalo. UNkulunkulu washo njalo.”

230 Bukani uJobe lapho wayelwa kanzima kakhulu. Umkakhe, ngisho umkakhe, isithandwa sakhe, wathi owesilisa, “Ngisho ukuphefumula kwakhe sekube ngokungavamile kimi,” nokunye nokunye. Waye . . .

231 Isikhathi esinje pho indoda eyabanaso, izilingo! Futhi ngisho noBelzar nabo bonke, wathi, ngisho no-Elihu, wazama ukumsola, nezinto ezinjalo. Kodwa wayazi wahlala neZwi.

232 Futhi umkakhe uyeza wayesethi, “Jobe, ubukeka udabukisa na?” Wathi, “Kungani ungathuki uNkulunkulu futhi ufe ukufa.”

233 Wathi, “Ukhulumisa okowesifazane oyisiwula.” E-hhe! O, he! Iqhawe elinje pho!

Ngisho noJesu wabhekisela kuye, “Awukuzwanga ukubekezela kukaJobe na?”

234 UJobe wehlela ekubusweni. U-Abrahama wehlela ekubusweni. Yebo, mnumzane. U-Isaka wehlela ekubusweni. U-Josepha wehlela ekubusweni.

235 U-Josepha wathi, “Ningangimbeli ezansi lapha, noma kunjalo. Ngimbeleni phezulu lapha, niyabo, ngimbeleni lapha kanye nobaba bami. Ngimbeleni ngendlela abambelwa ngayo, iZwi, ithafa abambelwa kulo, indawo abambelwa kuyo.”

236 Lokho yinto efanayo kimi. Yingaleso sizathu ngifuna ukumbelwa eGameni likaJesu. “Ngokuba labo abakuKristu uNkulunkulu uzoletsha naYe,” niyabo.

237 Ngakho-ke sithola ukuthi, kuqhubeke futhi kuqhubeke futhi kuqhubeke, kwahamba amaqhawe, amaqhawe, amaqhawe. Futhi nakhu kufika isikhathi lapho iNduna eNkulu, eyayibathumele... Futhi babewele ensimini yempi, abanqobi abakhulu. Bafika kuma V-day abo, futhi bazuza ukunqoba phezu kwesitha. Futhi ngisho...

238 U-Joshuwa, ene... wayebe, ngesinye isikhathi, wamisa ilanga ngezwi lakhe uqobo, futhi alizange likhanye. Futhi ilanga alizange lishone amahora angamashumi amabili nane. IBhayibheli lathi, “Akukaze kube khona umuntu, ngaphambilini kwalokho noma ngemuva, owake wayala ilanga ukuba lime, ukuthi uNkulunkulu walalela iphimbo lomuntu.”

239 Ngani na? Niyabo, wayenesitha sonke sinkanisile. Niyabo? Zazinjalo. Zazinkanise yonke indawo, yonke indawo. Wayedingeka azizingele futhi azibulale. Yilokho kuphela okwakukukho, ngoba lokho kwakungukuthunywa kwakhe. Futhi wayazi, uma kuke kwaze kwafika isikhathi sasebusuku, babeyoba nesikhathi sokuphinde bavive futhi bahlangane ndawonye, futhi wayezolahlekelwa ngamadoda amaningi. Ngakho wathi, “Ngidinga isikhathi. Ngidinga ukukhanya. Langa, yima.” Amen. O Nkulunkulu. UNkulunkulu walalela izwi lomuntu futhi wamisa ilanga. Lahlala endaweni yalo efanayo amahora angamashumi amane, kwaze kwaba yilapho elwa khona, wasiphula bonke abesitha futhi wabehlisa. Abakwazanga... Akabanikanga isikhathi sokuwiva futhi. Wayelokhu eqhubekela phambili.

240 Futhi, nokho, u-Joshuwa elele phansi ekuphileni kwakhe, ulele othulini lomhlaba.

241 Kodwa lapho, leNkosana enkulu ifika, uKristu, Lowo uDanyeli ambonayo...

242 Lelo qhawe elikhulu, uDanyeli, phakathi kwazo zonke izinkathazo nezinto ezinjalo, nokukhulu...Lapho, ukube besinesikhathi, besizobhekisela kuye. Noma kunjalo, walala othulini lomhlaba. Wathi, “Uyakulala endlini yakho ngalolosuku, kodwa, Danyeli, uyoma futhi.”

243 Manje, isithembiso esasinikezwe yena, kuwo wonke lamaqhawe, kuze kuba, ekugcineni, isikhathi siyafika, nehora elibalulekile, ukuthi kumele kukhokhelwe. UJesu wayefikile emhlabeni. Wayenqobile zonke izifo. Wanqoba konke. Manje Ufanele anqobe ithuna.

244 Wayenqobe ukufa. Ukufa kwakungenakuhlala eBukhoneni baKhe. Akakaze ngisho ashumayele emngcwabeni. Qhabo, mnumzane. Umfelokazi waseNayini uphuma nendodana yakhe, kanjalo. Wakumisa, wayivusa. O, he! Yebo, mnumzane. Wabonisa ukuthi Wayenamandla phezu kokufa.

245 Manje kukhona ezinye izitha ezimbili: leso yithuna ngaphandle ngaphesheya, nesihogo; ihayidese, ithuna. Ngakho ngalolo suku lapho Efa efe kakhulu kwaze kwathi ilanga layeka ukukhanya, nomhlaba—mhlaba waba nokuquleka kwemizwa, amadwala akhameka aphuma emagqumeni, nezinto ezinjalo, Wafa. Wehlela esihogweni. Wanqoba ukufa. Wanqoba isihogo. Ngokusa kwePhasika Wanqoba ithuna. Amen.

246 Ukhuluma ngeV-day ephelele, iV-day yangempela na? Wabakhiphela ngaphandle! Futhi hhayi lokho kuphela, kodwa, ngenkathi Ephuma ethuneni, Waletha abathunjwa ababekade belapho. IBhayibheli lathi, “Wathumba abathunjiweyo.” Ukhuphuka evela ethuneni, Eza nabo, onke lawo maqhawe ngaphandle ngaleya. Anazi yini ukuthi lokho kwakuyisikhathi esikhulu phezulu lapho ngalolo suku, ngenkathi be—ngenkathi bengena kulowo Mbuso, he, bangena eMbusweni kaNkulunkulu, waletha abangewele abathunjiwe baphuma lapho! Wayengukunqoba okuphelele, ukunqoba okuphelele. Wakhapha onke amaqhawe afile. Wakhapha u-Abrahama, u-Isaka, uJakobe, uJobe, bonke abanye, wabakhapha ethuneni kanye naYe.

247 Wathumba. Niyabo, Ufika emhlabeni, Wathumba ukufa. Wathumba isihogo. Wathumba ithuna. Wathumba konke. Futhi manje Uyavuka, amen, nabangewele baKhe benaYe.

248 “Manje Wakhuphukela kweliPhezulu futhi wapha abantu izipho.” Kwakuyini na? Izinkemba, wabeka izinkemba esandleni sabo, iZwi, niyabo, ukunqoba. O, he! Ubanika izinkemba, (zokwenzani na?) iZwi, ukunqoba ini na? Ukugula, isono, izinkolelo—ze, ububi, ukuletha zonke izidalwa eziphilayo ezifuna ukuphila, ukuletha bonke ekuqondeni, ukuthi, “Ngoba Ngiphila, nani niyaphila futhi.”

249 Sinokulwa kokukholwa. Masilwe okuhle...Ukuqedela ukunqoba kwethu, ngokuba ukunqoba kwethu okuphelele

kulungile. Kuqinisekile. Kufanele kube njalo. Sinolibo lokuqala lakho. Sinobufakazi obubonakalayo bakho enhliziyweni yethu manje, ngoba sesivele sesiyedlulile impi yokuqala. Sikwazile ukunqoba, ngokuKholwa kukaJesu Kristu. Sibe neV-day.

²⁵⁰ Ngiyakhumbula ezansi lapho, lokho kuthi akube ishumi nqo ngobunye ubusuku, noma lapho ngangisezansi lapho kulelogaraji elincane elidala, ngikhuleka, “Nkulunkulu, ngibulale noma ngisindise.” Ngaya emabandleni. Bangifuna ngenyuke futhi ngixhawulane nomshumayeli.

Ngathi, “Ngifuna okungaphezu kwalokho.” Niyabo?

²⁵¹ Khona-ke kulelo garaji ngalobo busuku, ngenkathi ngithi, “Nkulunkulu, angikwazi ukuqhubekela phambili. Ngi-ngizofa.” Futhi ngenkathi ngilapho kuleso esidala, isakhiwo esimanzi, namadolo ami... Ngangiguqe esakeni elidala lotshani, nezandla zami ziphakeme, ngithi, “Nkulunkulu, angazi ukuthi kukhulunywa kanjani, Mnumzane.” Ngangifuna ukuMbhalela incwadi iletha, ukuba ngiMncele ukuba angithethelele. Ngangingazi ukuthi kukhulekwa kanjani. “Ngifuna ukuthethelelwa.”

²⁵² Ngathembisa lokho ngenkathi ngifa embhedeni. Futhi Wangivumela... Ngenkathi udokotela esengidelile, inhliziyoyami yayishaya kuphela kashumi nesikhombisa emzuzwini. Futhi niyazi ukuthi lokho kwakunensa kangakanani. Wathi, “Uyafa,” futhi ngakuzwa. Watshela ubabayi wami, futhi wadonsa amakhethezi nxazonke kimi. Futhi lapho kulelo gumbi, ngalelo hora, ngibona labo J abakhulu befika nxazonke; lelokhethini lalingizungezile, *kanjalo*. Ngezwa lowo mhlengikazi ekhala, wathi, “Akukho lutho kodwa umntwanyana,” niyabo, “futhi nangu uyahamba.” Isidambisa zinhlungu somgogodla sasiputshukile futhi sangena enhliziyweni yami. Niyabo? Yayishaya nje kashumi nesikhombisa ngomzuzu.

²⁵³ Ngenkathi ngifika ekhaya, ngadingeka ngifakazise lokho, ukuthi nga-ngangimthanda uNkulunkulu. Futhi nga-ngangehlela lapho kulowomhlabathi. Ngathi, “A—angazi ukuthi kukhulekwa kanjani.” Futhi nga-ngangiluma isithupha sami. Ngacabanga, “Mhlawumbe... Ngibone izithombe. Ngizogoqa izandla zami *kanje*, ngihlanganise iminwe yami ndawonye.” Ngathi, “Mnumzane Othandekayo, ngingathanda ukukhuluma naWe.” Ngangilalela. Ngathi, “AngiKuzwa.” Ngathi, “Ngigoqe izandla zami ngokungesikho. Mhlawumbe bengingafanele ngenze *kanje*.” Ngifaka ezami... Ngathi, “Mnumzane Othandekayo, ngi... Jesu Kristu, ngingathanda ukukhuluma kuWe.” Ngathi, “Mnumzane, angiKuzwa. Ngiphendule. Ngizwe abanye abantu bethi, ‘UNkulunkulu wakhuluma kimi.’ Manje ngifuna ukukhuluma naWe ngalokhu. Ngethembisa Wena ukuthi ngiyokwenza. Ngifuna ukukhuluma ngakho. Ngiyacela Ungeza futhi ukhulume kimi, Mnumzane na?” Ngacabanga, “Qhabo,

angizibambile izandla zami ngokuyikho, noma Ubeyosho okuthize.” Ngangingazi ukuthi kwenziwa kanjani. Ngingakaze ngikhuleke empilweni yami. Ngangingazi ukuthi ngimele ngenzeni; lomkhukhu omncane omdala.

²⁵⁴ Ngolunye usuku, khona-ke, ngacabanga lokhu. Ngacabanga, “NgokwemiBhalo, njengoba ngikuzwile kufundwa, WayenguMuntu. Futhi uma WayenguMuntu, Uyaqonda njengoMuntu.” Kunjalo. “Futhi khona-ke angazi noma Uyangizwa.”

²⁵⁵ Udeveli wathi, “Ngani, usuvele wone kakhulu usuku lwakho lomusa. Akusophinde. Niyabo, kade udelela kakhulu, kuze kuba Angeke asakuthethelela.”

²⁵⁶ Ngathi, “Angikukholwa lokho. Angikukholwa nje. Ngikholwa ukuthi Uyokhuluma kimi.”

²⁵⁷ Ngathi, “Mnumzane, angazi noma ngenza iphutha, uma ngingazigoqile izandla zami kahle, noma ngabe yikuphi, Wena—Wena ngithethelele ngakho. Kodwa ngifuna ukukhuluma kuWe.” Ngathi, “Ngiyishinga eliphansi kunabo bonke ezweni.” Ngathi, “Mina, ngenze zonke lezizinto, futhi—futhi ngabaleka kuWe, nakho konke,” nqaqhubeka ngikhuluma kanjalo.

²⁵⁸ Futhi into yokuqala niyazi, ngenkathi ngisakhuluma, ngaleya kwegumbi kuza ukuKhanya okuncane, futhi kwawelela ngaleya kodonga, futhi kwase kubumba isiphambano sokuKhanya, lokho kuKhanya, futhi kuqala ukukhuluma ngolwimi. Angikaze, angikaze ngizwe ngento enjengokukhuluma ngezilimi; angikaze ngisho ngifunde iBhayibheli; ngangifuna uJakobe 5:14 kuGenesis. Ngangibuka phezu lapho, futhi ngabona lokho kuKhanya, futhi kwakukhuluma uhlobo oluthile lolwimi. Khona-ke Kwahamba.

²⁵⁹ Futhi ngathi, “Mnumzane,” ngathi, “A—a—angazi lutho ngalempilo yobuKristu.” Ngathi, “Uma—uma ngabe lowo bekunguWe ukhuluma kimi, angikwazi ukuqonda ulwimi lwaKho, Mnumzane. Kodwa uma Uzokhuluma... Futhi uma Ungakwazi ukukhuluma ulwimi lwami, niyabo, futhi a—angiluqondi olwaKho, kodwa singakwazi ukuzwana kanje: uma Uzobuya nje lapho futhi, lokho kuyoba uphawu phakathi kwami naWe, ukuthi Uyangithethelela.”

²⁶⁰ Nakho Kwakukhona futhi. O, ukhuluma ngeV-day na? Ngaba nolulodwa, yebo, i V-day yangempela na? Nakho Kwakukhona futhi, kukhuluma ngendlela efanayo. Futhi ngaba neV-day. O, he!

²⁶¹ Futhi kusukela ngaleso sikhathi, uma Ebeka iZwi esandleni sami, ngilwile ukuzuza umklomelo, ukugwedla ezilwandle ezinegazi.

²⁶² Sonke sinokunqoba. Silwe sadlula ekunqobeni okuningi. Futhi ukunqoba okukhulu kuyeza maduzane nje, khona lapha

eduze. Usuku lwethu oluphelele lwe-V luzoba seduzane, lapho iNdodana kaNkulunkulu iyakudabula izibhakabhaka, futhi imemeza kakhulu ngePhimbo leNgelosi enkulu, futhi Iyobuya futhi. Futhi amathuna ayakuvuleka, nabafileyo bayakuphuma.

²⁶³ Ngicabanga ukuthi udlala amateyipu ami ezansi lapha, ombono engisanda kuba nawo, noma ukuguqulwa, noma ngabe kwakuyini, egumbini; futhi ngenyukela lapho futhi ngabona labo bantu, ngokufanayo nje njengoba nginibona, leliBhayibheli libekwe livulekile lapha phambi kwami. Futhi uNkulunkulu uyazi ukuthi lelo yiqiniso. Niyabo? Lapho kwakukhona, abasha, befana nje, futhi kufana.

²⁶⁴ Njengoba nonke nike naba semihlanganweni, futhi niyaqonda, leyo mibono. Nike nawubona owodwa wehluleka na? Qhabo, mnumzane. Maduzane nje Wangithumela ngaphandle lapha kokukodwa, wangitshela okwenzekile. Nina nonke, nonke, niyazi ngakho. Kwahamba kahle. Nakho ngqo lapho kwakukhona, ncamashi nje. Akwehluleki neze.

²⁶⁵ Futhi ngiyanitshela, njengeqembu elincane lamaKristu lihleli lapha kulokhu ukusa, bambelelani esandleni sikaNkulunkulu esingaguqukiyo. Nike naba nokunqoba kwesikhashana. Kodwa kuza i V-day yangempela, ngokuphelele, lapho uJesu eyakufika khona.

²⁶⁶ “Necilongo liyakukhala; abafileyo kuKristu bayakuvuka.” Futhi uma ungenalo lelo themba ngaphakathi kuwe, ungavumeli lolu sika ludlule ngaphandle kokukuthola.

²⁶⁷ Ngezwa into ethize encane, esikhashaneni esedlule, ngithanda ukuphinda. Kuvela ku, ngiyakholwa, kwakunguBilly Sunday owenza ukuphawula. Kwakukhona umfana owayenze ubugebengu. Angazi noma nake nakuzwa yini, noma qhabo. Wenza ubugebengu. Bamphonsa ejele, wayezo. . . Wayephakathi. Ngakho waba nokuthethwa kwecala. Futhi—futhi ijaji lathi. . .

²⁶⁸ Futhi umsizi wejaji waphuma. Bathi, “Sithola umfana enecala ngobugebengu. Futhi thina, umsizi wejaji,” wathi, “sicela impilo yakhe.”

²⁶⁹ Futhi ijaji lathi, “Ngi—ngikugweba ukuba ufe, ulengiswe ngentambo, kuze kuba impilo yakho efayo isihambile. Futhi uNkulunkulu abe nomusa emphefumulweni wakho.”

²⁷⁰ Nomfana wathathwa wayiswa etilongweni, futhi wafakwa etilongweni elingaphakathi, ukuze ahlale lapho kuze kube yisikhathi ayezofa ngaso.

²⁷¹ Futhi abangane beza ejajini, base bethi, “Jaji, sasiza ukukhetha wena edolobheni. Siyacela, siyacela, ungavumeli lowomfo afe kanjalo.”

²⁷² Ngisanda kufika nje ngivela eTexas, ngenye, into ethize efana naleyo. Insizwa nentombi, futhi uNkulunkulu wasindisa izimpilo zabo. Babezofa, cishe izinsuku ezintathu noma

ezine emva kwalokho. Ngiqagele nonke nilibonile iphepha, wawukanye nami ngaphesheya lapho, ukuthi basindisa izimpilo zabo.

273 Ngakho bacela, futhi bacela, futhi bacela, abantu, ukuthi angakwenzi. Ngakho emva kwesikhashana, kumbusi wezwe. . .

274 Umama, ngaphandle komnyango, ngolunye usuku, wawela phansi emnyango, *kanjalo*, futhi wakhala ukuba angene.

275 Futhi ekugcineni umuntu uyangena, wathi, “Unina walowo mfana, mbusi, u—ungaphandle lapho. Ufuna ukukubona.”

Futhi umbusi wathi, “Mngenise.”

276 Futhi owesifazane, ngokuthobeka, wagaqa ngezandla nangezinyawo zakhe, wenyukela kumbusi, futhi wabamba izicathulo zakhe, wathi, “Mnumzane, lowo ngumntwana wami. Ungambulali. Ungambulali. Nguye kuphela enginaye. Ungambulali.” Wathi, “Ubengaqondile ukwenza lokho. Mnike nje udilika jele. Kodwa ungathathi ukuphila kwakhe, mbusi.”

Umbusi wathi, “Awu, ngizokwehla ngiyombona.”

Wathi, “Kulungile.”

277 Ngakho umbusi wehlela ewadini lapho ayekhona, futhi bangena. Umfana wayefuna ukuba nokuzidla. Wathi, “Kukhona ofuna ukukubona.”

278 Futhi umbusi wangena, wathi, “Nsizwa, ngingathanda ukukhuluma kuwe.” Waba nokuzidla ngempela, nje ehlezi phansi, efaswe wonke, wayengeke asho lutho. Wathi, “Nsizwa, ngifuna wena ukhulume kimi. Ngifuna ukukhuluma kuwe.” Futhi umfana wenza nje sengathi akamzwanga ngisho. Futhi wathi, “Nsizwa, ngingakusiza uma ungangivumela.”

279 Wathi, “Phuma lapha. Angifuni kuzwa lutho ozolusho.”

Wathi, “Awu, ndodana. . .”

280 Wathi, “Thula. Awuboni yini ukuthi nginowethuka na? Angifuni kuzwa igama elilodwa ozolisho.”

Wathi, “Awu, ngiza. . .”

Wathi, “Phuma kuleligunjana.”

Ngakho waphuma. Bavala iminyango.

281 Ngakho ngenkathi ehamba ephindela emuva, umfo, i—iphoyisa ewadini, emnyango, lathi, “Ungumuntu oyisiwula kunabo bonke.”

Wathi, “Ubani lowo muntu ongahlahlile ekhanda, empeleni na?”

Lathi, “Lowo bekungumbusi wezwe.”

282 Wathi, “Qhabo, hhayi umbusi. Umuntu kuphela ongangixolela, futhi ngimxoshe egunjaneni lami. Umuntu

kuphela ongasayina ukuxolelwa kwami, futhi ngimxoshile egunjaneni.”

Lapho umbusi esephumulile, wathi, “Wenze ukukhetha kwakhe.”

²⁸³ Ngakho, into yokucina umfana ayisho, lapho befaka isifihlabuso esimnyama ebusweni bakhe, ukuba bamlengise, lapho sebedonse intambo phezulu yaqina, bafaka isifihlabuso phezu kwakhe, wathi, “Kucabange. Umbusi wama egunjaneni lami futhi ngabe wangixolela ukuba angimalanga.”

²⁸⁴ Sazi kanjani, kulokhu ukusa, ukuthi uMbusi akamile ngasegunjaneni lethu kulokhu ukusa na? UngaMali, uma ungakaze wemukele ukuxolelwa okuvela kuYe. Hhayi uMbusi kuphela, kepha iNkosi, Yena yedwa Ongakuxolela, Angahle ukuba ume ngakulelo gunjana elincane obukade uhlala kulo isikhathi eside. Kungani ungaMvumeli nje angene, uma ungakaze—ungakaze ukwenze, uma ungakaze wenze ukuzinikela okuphelele kuYe na?

²⁸⁵ Ngelinye ilanga, uzothola ukuthi lendlela encane ethobekile, ongahle ucabange ukuthi iyisigejane nje sokungabi nangqondo, isigejane sabantu abangazi ukuthi bakhuluma ngani, uzothola ukuthi, uMbusi ulapha kulokhu ukusa. Uma unesidingo, uma usegunjaneni elincane lokugula, awukwazi ukuphuma, uMbusi ulapha. UMbusi womhlaba, Ulungile, futhi Uzokukhipha. Uyafika. Wasayina ukuxolelwa kwakho. Ufuna nje ukukunika khona, kulokhu ukusa. Ungakwali.

Asikhothamise amakhanda ethu umzuzu nje.

²⁸⁶ Uma ufuna ukunqoba kwangempela manje, nekhandla lakho likhothame, kungani ungazinikeli futhi uvumele uMbusi wezwe, makuthi uMbusi asayine ukuxolelwa kwakho kulokhu ukusa na? Uselungele ukukukhipha; akukhiphe esonweni, akukhiphe ekungakholweni, akukhiphe ekuguleni, akukhiphe kwinoma yini oyifunayo. Kwenze sisakhuleka.

Manje khuleka ngendlela engeyakho. Khuluma naYe. Niyabo?

²⁸⁷ Ujele ngabe ukhulumile nombusi. Lokho bekungeke kusize ngalutho. Niyabo? Umfana wayefanele akhulume kumbusi. Niyabo?

²⁸⁸ Ufanele ukhulume noMbusi. Uma ugula, khuluma kuYe. Uma wonile futhi wenza okungalungile, khuluma kuYe. Unokuxolelwa kwakho.

²⁸⁹ Baba waseZulwini, sinokubonga. Futhi mina, Nkosi, nginesikweletu kakhulu kuWe. Ayikho indlela engingasikhokha ngayo isikweletu sesono sami. Ngangisegunjaneni ngelinye ilanga, ngoba ngazalelwa kulelogunjana. Ngangazi ukuthi—ukuthi inkululeko yayisho ukuthini. Futhi intengo yayinkulu kakhulu, ngangingakwazi ukuyikhokha. Kodwa

ngijabula kakhulu ukuthi, ngosuku Owangivakashela ngalo egunjaneni lami, ngakuqonda, ukuthi kwakunguYe kuphela owayengaxolela. Indlela kuphela engangiyoke ngikhululeke ngayo, futhi ngibe nokunqoba, ukunqoba okuphelele, kwakungukwamukela ukuxolelwa oWawungisayinele khona. Futhi namhlanje ngikhululekile.

²⁹⁰ Ngijabule kakhulu, Nkosi. Ngivakashela ngisuka etilongweni ngiya etilongweni, ngisuka kulabo abanomshado ongahambi kahle, labo abagulayo nababanjwe imfiva, labo abagulayo futhi besetilongweni, labo abanesono futhi besetilongweni, labo okhungathekile, nokungabaza, futhi osetilongweni. Ngihamba ngisuka egunjaneni ngiya egunjaneni, ngibatshela, uMbusi uyeza ngqo, exolela wonk'umuntu, ekhipha wonke umuntu.

²⁹¹ Baba, Uyayazi inhliziyi yabantu lapha namhlanje. Kwangathi lolu kungaba i V-day, usuku oluphelele lwe-V. Kwangathi lolu kungaba usuku ukuthi lapho wonk'umuntu, iNkosi, namuhla, ezomukela ukunqoba. Siphe khona, Nkosi.

²⁹² Kwangathi wonke umuntu ogulayo aphulukiswe, okulesi sakhiwo namhlanje.

²⁹³ Kwangathi lelingemuva logwadule lube yisikhathi ukuthi lapho iPhimbo likaNkulunkulu lizokhuluma ngo-ngomlilo ovuthayo wokukholwa. O Nkulunkulu, lowo mlilo omncane ovutha lapho, wokukholwa, lelothemba elincane elivuthayo, kwangathi iPhimbo likaNkulunkulu lingakhuluma ngalokho, kuso sonke isiboshwa kulokhu ukusa, futhi lithi, “Ngizile namhlanje ukuba ngizokukhulula.” Kungaba khona umfana noma intombazane, indoda noma owesifazane, lapha, Nkosi, ongakwazi Wena njengoMsindisi wabo, kwangathi leloPhimbo elincane likhulume, lokho kukholwa okuncane, iPhimbo likhuluma manje futhi lithi, “Yebo, ngiyakholwa ukuthi uNkulunkulu ukhona. Ngiyakholwa ukuthi Uyikho konke abathi Uyikho.” Futhi, Nkosi, makuthi lokho kukholwa okuncane kubakhulule njengamanje. Siphe khona, Nkosi.

²⁹⁴ Babusise. Busisa uMfowethu Isaacson lapha, Nkosi. Siyayithanda lensizwa nomkayo, abantwana bayo abancane. Busisa ibandla elincane, O Nkulunkulu. Ukuthi, sibajabulela kakhulu, sijabula kakhulu ukubona ukuthi banophahla phezu kwekhanda labo lapha, nendawo phakathi lapha. Ulunge kakhulu kubona, Nkosi. Futhi sinokubonga kakhulu kuWe. Kwangathi bengahlala njalo bethobekile futhi bemnene, eBukhoneni bukaNkulunkulu.

²⁹⁵ Busisa lesi sihambi esangweni lethu. Busisa isivakashi, Nkosi. Sikhulekela ukuthi Uzoba nabo. Futhi uma bengakaze bemukele lokhu kunqoba okuphelele, kuze kufike lapho bengasho khona u “amen” kulo lonke iZwi uNkulunkulu alikhulumayo, khona-ke, Nkosi, kwangathi ukukholwa kwabo

kulokhu ukusa, okungukuthi banakho kuWe, bagcizelele lonke iZwi ngo “amen.” Siphe khona, Nkosi.

²⁹⁶ Sibusise ndawonye. Khulula abagulayo, nabahluphekile. Zitholele inkazimulo kuWe uqobo.

²⁹⁷ Futhi, Nkulunkulu othandekayo, kwangathi singangakhathazeka manje emva kwalokhu, futhi sikhumbule ukuthi lezi zivivinyo nezinto ezifikela kithi, zenziwa kuphela ngoba uNkulunkulu uyasithanda. Usinikeza zona, ngoba Uyasethemba. Uyakholwa ukuthi sizo. . . ukuthi sinokukholwa nothando ngaYe, ukuthi siyokwazi ukuba siqobe. Uzokubheka. Futhi kwangathi singangakhathazeka futhi—futhi sikhohiseke ngakho. Kwangathi nje singahamba senyukele lapho futhi sikhulume iZwi, futhi sihambe siqhubekele phambili. Izilwandle zizovuleka. Izinsuku ze-V zizofika. Siphe khona, Nkosi. Futhi kwangathi lolu lungaba ngolunye lwezinsuku ezinkulu ze-V zesikhathi sethu. Sibusise size siphinde sibonane ndawonye futhi, eGameni likaJesu Kristu. Amen.

²⁹⁸ Ngifuna ukusho lokhu, ngaphambi nje kokuba ngidingeke ukuba ngihambe. Nginehora nengxenyane manje, ukufinyelela eTucson. Ngukushayela okuthe ukuba kuncane. Kodwa ngifuna ukusho lokhu, ukuthi ngikuthokozele ngempela ukuba lapha futhi ngizizwele lokhu—lokhu kukholwa eninakho. Ningalinge neze niqhele kulokho. Makuthi lowo mlilo omncane uqhubeke uvutha futhi uvutha. Futhi khumbulani, uNkulunkulu ukhuluma kuleyo mililo emincane.

²⁹⁹ Mfowethu Isaacson, a—angazi ukuthi kuzwakaliswa kanjani, ukuthi ngibonga kanjani, ukuthi ukwazile ukuza wenyukele lapha futhi—futhi ubambe i—iqembu ndawonye. Kwangathi uNkulunkulu, mfowethu, angakunika amandla okuqina ukuba uqhubeke. Nakini bantu ofikela ukuzozwa, kwangathi uNkulunkulu angahlale enipha amandla okuqina, amandla okuqina obuNkulunkulu, ukuba anigcine niqhubeka. Manje uma. . .

³⁰⁰ Ngigagele ninokukhulula okuncane okusemthethweni emizuzwaneni embalwa, indlela, Mfowethu Isaacson. Ngizobuyisela inkonzo kuye.

³⁰¹ Futhi uma kukhona noma ubani wenu lapha, lowo obe, lowo obefundisisa ngombhaphathizo wamanzi eGameni lika “Jesu Kristu” esikhundleni seziqo zika “Baba, iNdodana, uMoya oNgcwele,” umelusi wethu omncane lapha, ulapha ulungele, angajabula ukwenza lokho, ukuphatha inkonzo yombhaphathizo. Uma kukhona nanoma yiziphi izinkinga enhliziyweni yakho, ungathanda ukuba akhuleke kanye nawe, ulapha ngqo ukukwenza. Futhi mina. . . kungengaphezulu ukuthi ngiyamazi, futhi—futhi ngahlangana naye, futhi ngihlale naye, nezinto, okahle, omnene, umoya womKristu omncane

otholakala kumfowethu omncane. Futhi—futhi ngiqinisekile ukuthi uNkulunkulu uyawuzwa omkhuleko enjengalowo.

³⁰² Kwakuvamise ukuba nendoda endala eyayihlala ezweni lakithi, ebizwa ngoHay. Wayeyindoda enkulu endala. Wayengu...Ngaso sonke isikhathi wonke umuntu... Wayethobekile futhi emnene. Kodwa, futhi abanye babo bacabanga ukuthi wayengumuntu ongahlahlile ekhanda wenkolo nje noma into ethize. Kodwa, niyazi, lapho noma ubani ethola ukugula, babebiza uBabayi Hay omdala ukuba eze abakhulekele. Wayengesiyena umuntu ongahlahlile ekhanda nhlolo khona-ke. Wayengumuntu wangempela nje. Futhi lelo sosha elidala...

³⁰³ Umphikinkolo wayehlala esiqongweni segquma lapho, wayenepulazi. Wayengumngane kababayi wami. Ubaba wami wayephuza. Nginamahloni ukukusho. Kodwa, iqiniso yiqiniso, niyazi.

IBhayibheli lingenye into ekhuluma iQiniso. Niyabo?

³⁰⁴ Manje, sinencwadi ebizwa ngomlando; yathi uGeorge Washington akazange akhulume amanga. Ngiyakungabaza lokho. Ngiyakungabaza lokho. Yebo, mnumzane. Ngi... A—a—angi—ngikukholwa lokho. Umntwanyana engeza akhuphuke... “Uzalelwe esonweni, wabunjwa ebubini, ufika emhlabeni ukhuluma amanga,” kusho iBhayibheli. Ngakho-ke ngi—ngiyalingabaza lelo phuzu lomlando kaGeorge Washington. Kodwa lisho kuphela uhlangothi oluhle lwendoda.

³⁰⁵ IBhayibheli likhuluma ngezinhlangothi zombili zamadoda. ULoti wayeyindoda elungile ezansi eSodoma. “Izono zomuzi zawuphazamisa umphefumulo waKhe olungileyo.” Kodwa Alihlulekanga ukusho ukuthi wayehlala nendodakazi yakhe uqobo futhi yaba nomntwana, noma kunjalo, niyabo. Likhuluma ngezinhlangothi zombili zakho. Ngakho sifanele sikhulume ngezinhlangothi zombili.

³⁰⁶ Ubaba wami, ephuza, wayegijima nalomphikinkolo. Futhi wayehleka lendoda endala. Wayehlala njalo ehlekisa ngayo. “Papa Hay omdala,” simbiza ngo, “Babayi Hay,” indingilizi encane nje yezinwele. Wayengumshumayeli omdala. Futhi babefuna imvuza ngesinye isikhathi. Izitshalo zabo zonke zazisha. Futhi bafika ebandleni elincane, elingaphezulu kwaleli, elibizwa ngeLittle Opossum Kingdom, emuva lapho eKentucky. Futhi ngenkathi bekhuphukela lapho, bathi wathi...

³⁰⁷ Yena, uBabayi Hay, wayenesisho. Wayaye athi, “Wena othandekayo, busisa umphefumulo wami.” Omncane, umfo othobekile, wayegibela ihhashi elidala, umshumayeli omdala wesifunda. Futhi babemkhokhela mhlawumbe ngobhaskidi ogcwele wamathanga omisiwe, niyazi, futhi noma yini enye ababenayo, niyazi, futhi nogrisi othile noma into ethile. Ukuthi, niyazi, leyo yindlela ababekhokhela ngayo abashumayeli

besifunda abadala. Abaningi benu bantu lapha niyabakhumbula abashumayeli abadala besifunda saseEastern.

³⁰⁸ Futhi ngolunye usuku izitshalo konke zazisha. Futhi uBabayi Hay omdala wathi, “Awu, wena othandekayo, busisa umphefumulo wami.” Emva kokuba esebe nenkonzo encane njengale. Wathi, “Uma noma ubani kini nonke efuna ukuhlala futhi akhulekele imvula, ukuthi uNkulunkulu uzosindisa izitshalo zenu,” wathi, “hlala nami.” Futhi ibandla lonke lahlala naye ngqo.

³⁰⁹ UPapa, ngaphandle, kwawela, umfo osemusha nje, wakhumula isihlalo sehhashi lakhe, wasibeka—wasibeka ngaphansi kwendlu yokukhonzela, ngoba wayazi ukuthi lalizokuna.

³¹⁰ Leyondoda endala yehla e-altare. Ayizange ize iguqe ngamadolo ayo ngisho. Yathi, cishe ihora emva kwalokho, yezwa umsindo. Yaqalaza. Ifu elimnyama laliza linqamula igquma. Nanto lapho elalikhona. Niyabo?

³¹¹ Umphikinkolo, phakathi komngane kababa owahlekisa ngomshumayeli omdala, ngenkathi efa, badingeka bambambele embhedeni. Waba nemfiva ehambayo esenzini. Ingingi lenu bantu phandle lapha mhlasimbe belingeke lazi ukuthi kwakuyini. O, kuyinto esabekayo. Futhi walwa nodeveli amahora ngamahora, izinsuku ezintathu noma ezine. Wayethi, “Charlie, Charlie.” Lowo kwakungubaba wami. Wathi, “Ungamvemeli angithole. Ungamvemeli angithole. Awumboni ehlezi lapho ohlangothini lwalowo mbhede lapho, enalowo maketango emzungezile na? Ungamvemeli ukuba angibophe ngawo. O!” Wamemeza. Futhi babembamba, amadoda amane noma amahlanu embambe embhedeni, ngaphambi kokuba alungele ukufa.

³¹² Emuva eKentucky, babe namaphegi amadala ngasohlangothini lodonga lapho babelengisa khona izimpahla zabo zokugqoka. Ukhona noma ubani owake wabona indlu enjalo, lapho bebeka khona amaphegi na?

³¹³ Futhi wayenebhantshi lemvula lakhe elindala lilenga phezulu lapho. Wathi, “Charlie, kunephayinti likagologo ephaketheni lami. Hamba, uwunike abantwanyana bami.”

³¹⁴ Futhi umkakhe, umKristu, phandle ekhishini, wakhala, ephaka isidlo sasemini. Wathi, “Angikwazanga ukwenza lokho.”

³¹⁵ Futhi bambambela embhedeni waze wafa, elwa nodeveli basuke kuye.

³¹⁶ Lapho uBabayi Hay omdala, lowo ayemhleka, lapho eselungele ukufa, cishe amashumi ayisishiyagalombili nanhlanu, amashumi ayisishiyagalolunye ubudala, waya kolala. Futhi bonke abantwana bangena babuthana. Abazukulu babazukulu babazukulu bakhe asebekhulile babuthana

ngasembhedeni. Wavuka. Wayenamadevu amhlophe, niyazi, indingilizi encane yezinwele ezimhlophe izungeze ikhanda lakhe. Lokho . . . Phezu kwekhanda lakhe, impandla. Waphulula amadevu akhe, wathi, “Wena othandekayo, busisa umphefumulo wami.” Wathi, “Nonke benicabanga ukuthi uBabayi Hay omdala usefile, akunjalo na?” Wathi, “Awu, angeke ngife.” Wathi, “Ngafa eminyakeni eyedlule.” Wathi, “Ngizohlanguka nje neNkosi uJesu.” Wathi, “O, kuhle kakhulu!” Wathi, “Nonke nina, bantwana bami, buthanani nizungeze umbhede.” Wathatha, kusukela komdala kunabo bonke kuya komncane kunabo bonke, ngesandla, futhi wababusa.

³¹⁷ Khona-ke wathi kubafana bakhe ababili abadala kunabo bonke, wathi, “Ngivuseni.” Futhi bamvusa embhedeni. Wayengakwazi ukuphakamisa isandla sakhe. Wayebuthaka kakhulu.

³¹⁸ Wathi komunye umfana wakhe, wathi, “Phakamisa isandla sami.” Waphakamisa izandla zakhe, *kanjalo*.

³¹⁹ Wathi, “Usuku lwenjabulo, usuku lwenjabulo, lapho uJesu ehlanza esusa izono zami. Wangifundisa indlela yokubuka nokukhuleka, futhi ngaphila ngithokoza nsuku zonke.” Wakhothamisa ikhanda lakhe futhi wayesehambile.

Awu, sizofanele sifinyelele kwenye yalezi ziphetho.

³²⁰ Ngiyajabula ukuthi ninencane, indoda ethobeke kanje phakathi kwenu, eninokwethemba kuyo. Ikhulweni; uNkulunkulu uzonzela izimangaliso, phakathi kwenu.

³²¹ Futhi ngifuna ukucela lelibandla elincane okuthize ngami. Ngikhulekeleni, nizokwenza na? Ngingomunye wabafowenu, futhi. Angikho nani ngaso sonke isikhathi; ngifuna ukuba khona. Nithola amatheyipu nezinto ngaphakathi lapha. Futhi ngiphandle lapha enkundleni enkulu yempi. Lesi ngesinye isikhundla somsebenzi lapho sibheke khona ukuFika kweNkosi. Ngikhulekeleni, ngoba ngiyidinga ngempela imikhuleko yenu. Ngencike kuyo, izikhathi eziningi, lapho ngishaya izindawo ezinzima, ikakhulukazi emasimini amazwe angaphandle.

³²² Futhi kukhona izinyanga bathakathi, nakho konke, izinkulungwane ziphindwe kazinkulungwane zimi lapho, zikuphonsela inselele, futhi uhamba uphumele lapho, wedwa, o, kungcono wazi ukuthi ukhuluma ngani. O, he! Lapho, bangenisa noma yini. Bangafanisa nje noma yini uNkulunkulu anayo, cishe impela. Bangakwazi. Njengo Jane noJambre nje, bangafanisa noma yini uNkulunkulu anayo lapha.

³²³ Khona-ke ngiyakhumbula, ngicabanga ngelincane, iqembu elithembekile. “Sikhathi sini, sosuku na?” Emuva le kwingemuva logwadule lapho, ekuphumeni, kwendawo encane endala ebizwa ngeSierra Vista, niyabo, umhlangano omncane womkhuleko uqhubeka cishe lesi sikhathi. Niyabo? Emuva le, ngale ngakolunye uhlangothi lwentaba, phezulu lapho

kuleyokhempu endala yenkomazi, endaweni ethize enjengaleyo, bayakhuleka.

³²⁴ Khona-ke ngiyaphuma, ngithi, “Ngisibekelwe ngomkhuleko. Sathane, ungeke wenze lutho kimi. Ngiza eGameni leNkosi uJesu.” Niyabo, okuthile kuyenzeka.

³²⁵ Ngikhulekeleni. Nizokwenza lokho manje, nonke na? [Ibandla lithi, “Amen.”—Umhl.] Amen.

Mfowethu Isaacson, woza lapha.

³²⁶ Uyazi, ngifisa sengathi ngi—ngingahlala ngapha, futhi ngiye ekhaya kanye nani nonke futhi ngidle isidlo sasemini. Ngithathe isikhathi eside. Futhi ngiyazi ukuthi nina madoda nicabanga ukuthi ninompheki odlula bonke ezweni. Akungabazeki kodwa lokho eninakho. Niyabo? Futhi ngokuqinisekile bengiyothanda ukwenza lokho. Kodwa a—angikwazi ukukwenza namhlanje. Nonke niyakuqonda lokho, anikuqondi na? Nina, niyaqonda, ukuthi angikwazi ukukwenza khona manje. Ngisebunzimeni obukhulu ngokwedlulele lapha, ngalesi sikhathi samanje. Ngifuna ukuza ngehle futhi ngibe nenhlanganyelo encane nani. Ngifuna ukubuya futhi, futhi, ngibuye futhi ngibe nani. UNkulunkulu anibusise.

³²⁷ Manje, Mfowethu Isaacson, thatha izintambo, noma ngabe yini iNkosi efuna ukuba uyenze.


³²⁸ Manje, uma kukhona noma ubani kini ongathanda ukuza lapha, ongakaze azinikezele kuJesu Kristu, futhi ufuna ukuza lapha futhi ume lapha kulokhu ukusa, khona ngqo eceleni kwaleli pulpiti, lapho uMfowethu Isaacson nami simi khona, futhi ufuna ukukhulekelwa, ufuna thina sikhuleke ukuthi uNkulunkulu uzokusindisa, uzoza manje na? Futhi, wena, uzoba nokunqoba okuphelele namuhla. Uma uzo . . .

³²⁹ Uma kukhona noma ubani kini ohlubukile futhi waqhela kuNkulunkulu, futhi awazi—awazi, ulahlekelwe yileyonhlanganyelo, njengalelo nenekazi elincane izolo ebusuku. O, ubumnyama bubuthana lapho ubaleka kuNkulunkulu. Usemgwaqweni onodaka. Ubophezelekile ukuba uhluleke. Futhi uma ungenakho lokho kunqoba lokho obufanele ube nakho, ungeze, futhi na? Lokho ngukunqoba okuphelele. Lolu kungaba i V-day yakho, ngazo zonke izinto zomhlaba.

³³⁰ Wena uthi, “Ngike ngaba nezivivinyo eziningi kakhulu, Mfowethu Branham. Ngisanda kuhudulwa ngisuka ensikeni ngiya esigxotsheni.” Anginitshelanga nje ukuthi lowo nguNkulunkulu, ngoba Wakwethemba na? Ungeke uMehlulekise, uzokwenza na? Kungenzeka ukuba uwile. Kungenzeka ukuba wenze iphutha. Kodwa ungeke uMehlulekise, uzokwenza na? Uzovuka futhi, njengesosha langempela, ubambe iNkemba, futhi uphinde uze ngaphambili. Singajabula ukwenza lokho. Impela.

³³¹ Futhi uma kungenjalo, uMfowethu Isaacson uzoqhubeka ukunikhulumela khona-ke.

³³² Uma nizongixolela manje, futhi ngingakwazi ukuhamba, ngibuyele eTucson. Ngizobuya ngizonibona futhi, iNkosi ithanda. UNkulunkulu anibusise. Nizongikhulekela manje na? [Ibandla lithi, “Amen.”—Umhl.]

³³³ Khumbulani, umnqobi ophelele, futhi beka isiqondiso sakho kuJesu Kristu. Unguye izolo, namuhla, naphakade. Futhi ngolunye usuku, neso lakho elilodwa libuka, Uzofika evela esibhakabhakeni ngeNhlokomo, iPhimbo leNgelosi enkulu. Abafe kuKristu bayakuvuka. Nalemizimba efayo iyokwembatha ukungafi, futhi siyohamba ukuba sibe naYe kuze kube phakade. Kuze kube yileso sikhathi, qaphelani futhi nikhuleke. UNkulunkulu anibusise. 

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