

IMITHOMBO EVUZAYO



Nkosi, ngiyakholwa; Nkosi, ngiyakholwa,
Konke kungenzeka; Nkosi, ngiyakholwa.

² Asibe silokhu simile umzuzwana nje futhi sikhothamise amakhanda ethu. Nkosi Jesu, sizama ngendlela yethu yokuzithoba, ukuzwakalisa kuWe, ngokucula leli, ukuthi siyakholwa. Futhi siyakhuleka, Nkosi, ukuthi manje, ukuthi Uzoqhubeka usihlephulela iSinkwa sokuPhila, usipha lokho esikudingayo, okuphuma eZwini laKho. Ngokuba sikucela eGameni likaJesu. Amen.

³ Ningahlala phansi. Ngqiqinisekile impela, uma besingafanele sikwenze, uma bengingasho izwi elenele konke manje lika “amen,” ukuthi izibusiso zikaNkulunkulu ezinobukhosi bezingabe zilokhu ziphumula phezu kwalezizethameli.

⁴ Ngihlale kulokhu ukusa futhi ngalalelisisisa enkonzweni, ngazithokozela izimfakazo, izindlela ezehlukene umuntu ngamunye anazo zokuba bazizwakalise. Nokuzwa izifiki, umfowethu oyiBaptisti lapha ofikela ukuzoxolisa ngokucabanga lokho ngokungalungile kancane. Ngakho ngi—ngimthokozela ngempela umuntu, umuntu ongaba ngumuntu ngokwenele, noma—noma umnumzane ohloniphekile ngokwenele, futhi, uma ecabanga ukuthi wenze iphutha. Akaxolisanga kimi ngqo, bekungesimi abexolisa kuye, bekunguNkulunkulu. Ngakho ngi—ngiyakuthokozela lokho, niyabo. UNkulunkulu ambusise umfowethu, nomfowabo ongumvangeli.

⁵ He, lowomBaptisti, niyazi, ngake ngakhonza ebandleni leBaptisti uqobo lwami. Ngangiyilunga leMissionary Baptist Church. Uma ngifika phakathi kwabantu, ngiyazi ukuthi uzizwa unjani. Ngezwa ngendlela efanayo, nje ngigcwele into ethize enga—engangingayazi.

⁶ Ngiyasikhumbula isehlakalo sami sokuqala sokubona ipentecostal, kwakuseDowagiac, eMichigan...ngiyaxolisa, ngangikade ngiseDowagiac ngisohambweni lokuyodoba, futhi ngangehla ngivela eDowagiac, ngiya ezansi ukuyongena eIndiana. Futhi ngakho ngibone amagama, ka “Jesu” kuzo zonke izimoto nezinto, futhi ngalalela izinkonzo zabo ngalolosuku. Futhi ngosuku olulandelayo bangicela ukuba ngize emsamo, ukuba ngisho amazwi ambalwa, futhi ngakwenza. Futhi ngi... Bangibuza ukuthi ngangisonta kuliphi isonto, futhi ngabatshela ukuthi ngangiyiBaptisti.

⁷ Futhi ngalobobusuku babenendoda yekhaladi endala yayizoshumayela, futhi ifanele ukuthi yayilapha isingene emashumini ayisishiyagalombili, futhi iphumela emsamo. Umfo omdala, babecishe bamhole impela ephuma. Waye, embethe

elinye lalawomabhantshi amade obufundisi, ukhololo wevelveti, futhi nje indingilizi encane yezinwele eziwuboya obumhlophe zizungeze eceleni. Ngase ngicabanga, “Onke lawa indoda lapha nosiyazi bezenkolo, indoda enkulu, ukuthi bebengayidedela kanjani lenkonzo inikezwe umfo onjalo na? Awu, indoda endala ifanele ngabe isesihlalweni ndawondawo, ihlezi phansi.”

⁸ Babekade beshumayela ngalolosuku ngalokho uJesu ayekwenzile lapha emhlabeni. Futhi, kodwa ithatha, yathatha indikimba yayo, ngikholwa ukuthi yayikuJobe. . . :7, 20, ngeke ngaqiniseka ukuthi yilowo umBhalo. Nokho, yilesi isicaphuno, noma enye ingxenye yaso, “Wawukuphi lapho Ngibeka izisekelo zomhlaba, lapho izinkanyezi zokusa zahlabelela ndawonye, zomdadodana kaNkulunkulu amemeza ngokujabula na?” Futhi yakhuluma ngalokho okwakuqhubeka eZulwini, ngenkathi babekade bekhuluma ngalokho okwakukade kuqhubeka emhlabeni.

⁹ Futhi ndawondawo, cishe emizuzwini emihlanu emva kokuba yayikade ikhuluma, yona, uMoya weNkosi wathelaka kuyo, futhi yagxuma yaya phezulu le kwiphansi lendlu yase ishaysana izithende zayo ndawonye. He, yayiningi kakhulu impela indawo, kwakukhona cishe impela uhhafu kulomsamo; futhi yahamba isuka ihamba ngezinyawo, yathi, “Aninayo nje indawo eyenele phezulu lapha ukuba ngishumaye.”

¹⁰ Awu, ngangithi angibe neminyaka engamashumi amabili ubudala ngaleyonkathi. Ngacabanga, “Uma—uma lokho kuzokwenza lokho ngaleyondoda endala, kuyongenzelani mina na?” Ngakho niyabo?

¹¹ Ngenxa yokugcina yonke into nje ihleleke impela kubafowethu abasha, ukuthi sibemukela ngempela enhlanganyelweni yethu. Ngibona, ngiyakholwa bake baphatha umprihi ohlezi lapha, ngiyacabanga; kusobala, engumIrishi, abantu bakithi bayiKatolika. Futhi ngakho bekunabanye futhi abathi ababe babili, iBaptisti nabehlukene. Ningahle ukuba nithe ukudideka kancane, esikhashaneni esedlule. Ngiqaphele ukuthi akukho namunye wabazalwane okhulume ngakho, kodwa ngicabange ukuthi ngizozama ukuqondisa. Ngenkathi uMfowethu Shakarian. . . Emva kokuba isikhulumi esikahle lapha sesigcwele kakhulu injabulo, yokwazi ukuthi ukuFika kweNkosi sekusondele kakhulu impela, u—ukhulume ngolimi olungaziwa, kithi. Futhi sinabahumushi onikeza incazo. Okungukuthi, umBhalo uthi, “Uma engekho ohumushayo, khona-ke mabathule.” Kodwa uma—uma bekhuluma ngezilimi bese-ke bekuhumusha, kuba yisiprofetho. Ngakho ukudideka okuncane kwa—kwabo bobabili ngasikhathi sinye. Manje, lokho bekungesikho nokuncu ukudidana, niyabo; ngoba, omunye wabo ubenikeza incazo, omunye ubeprofetha. Niyabo? Ngakho lokho yi. . .

¹² Ngicabange ukuthi ngizodedela abazalwane bakithi baqonde, uma bengaqondanga, ngoba omunye wabo ngokuyikho ubenikeza... Niqaphelile ngemikhawulo yezikhathi zomunye ngamunye na? Nomunye ubegwalisiwe kakhulu nje, qobo lwakhe, ukuthi uMoya kaNkulunkulu ubuprofetha ngoyedwa; uhumusha, omunye ubenikeza incazo. Ukuze kucace, ukuthi ni... asi... Ngezinye izikhathi, emqondweni wemvelo... Njengomfowethu oligugu nje onikeza ukuxolisa kulokhu ukusa. Kuthi ukudida kancane kumuntu ongaqondi. Kodwa kulabo abaphakathi, izingwazi ezindala zempi ebeziphakathi, ngani, siyakuqonda lokho, ukuthi lezizinto ziyini. Ngakho ngicabange nje ukuthi ngizosho into ethize ngakho, uma bekulungile.

¹³ Manje, ngi—ngiyazi lena akuyona indawo yokusho lokhu. Kodwa ngokuthi wonke umuntu ubexoxa izinto ezincane, ngi... Niyazi, lowomfo wathi, indoda yekhaladi endala yathi, “aninayo indawo eyenele ukuba ngishumayele.” Aninaso *isikhathi* esenele sokuba ngishumayele. [Ibandla lishaya ihlombe—Umhl.] Kuthe ukukhulumela futhi.

¹⁴ Indoda yathi ngoluny’usuku, yathi, “Umfundisi wakhuphuka, wayekade engumelusi ebandleni iminyaka engamashumi amabili. Futhi wayehlala njalo eshumayela nje imizuzu engamashumi amathathu ngqo njalo ngeSonto ekuseni ebandleni lakhe.” Futhi yathi, “NgaleliSonto ekuseni, ushumayele amahora amathathu.”

¹⁵ Futhi ngakho ibhodi yamadikoni yambizela phakathi, yase ithi, “Melusi, sikuthokozela ngempela.” Yathi, “Siyazi njalo ukuthi—ukuthi umela iBhayibheli namalungelo aLo.” Yase ithike, “Futhi njalo uyasiqondisa ukuze sizizwe simsulwa futhi sihlanzekile phambi kukaNkulunkulu. Futhi sikuthokozela ngempela, futhi sikholwa ukuthi uyinceku kaNkulunkulu. Futhi siwuthokozele ngempela lowomlayezo kulokhu ukusa. Kodwa,” yathi, “kunento eyodwa nje esifuna ukukubuzwa ngayo.” Yathi, “Sikuqophele isikhathi, njengebhodi yamadikoni.” Yathi, “Njalo ngeSono ekuseni uba nje yimizuzu engamashumi amathathu ngqo, futhi namhlanje ube ngamahora amathathu.” Yathi, “Manje, khumbula, siwuthokozela wonke nomnci wawo. Ubuqinisile.” Benza umfo omdala azizwe ekahle, niyazi.

¹⁶ Wathi, “Awu, bazalwane, ngizonitshela ukuthi kukanjani.” Wathi, “Njalo ekuseni uma ngiya e... Ngibizelwa epulpiti,” wathi, “Ngifaka elilodwa lalawomaswidi amancane amaLife Savers emlonyeni wami,” wathi, “futhi ngivele nje ngilimunyunge.” Futhi wathi, “Uma iswidi iLife Saver seliphelile,” wathi, “lithatha nje imizuzu engamashumi amathathu,” wayesethi, “bese-ke ngiyeka ukushumayela.” Wathi, “Niyazi, kulokhu ukusa, ngicabange ukuthi ngithe ukweqa isikhathi. Ngaliphimisa, bengenkinobho emlonyeni wami.” [Ibandla liyahleka—Umhl.]

¹⁷ Angizukufaka lutho, ngakho sithemba ukuthi asizitholi izinkinobho ephaketheni lethu. Kodwa si . . . Ngithemba ukuthi lokho akuzwakalanga kungokuthuka okungcwele lapha. Kodwa nje ngi . . . Niyazi, ngisho noNkulunkulu unamancoko, niyazi.

¹⁸ Ngakho sibonga kakhulu ukuba lapha futhi sibe nalesisikhathi senhlanganyelo, na—nalenhlanhla enkulu ukuhlephula iSinkwa sokuPhila kanye futhi, ngendlela yami uqobo encane elula. Ngiyazi, njengosiyazi bezenkolo, njengaleyondoda ekhulume lapha izolo ebusuku evela eNgilandi; he, ngiyakuzonda ukusukuma emva komuntu onjalo, nemfundo yami yebanga lesihlanu. Kodwa ngithemba ukuthi uNkulunkulu uzonihumushela incazelo enhliziyweni yami. Niyabo? Uma amazwi ami engalungile; izinhloso zami, ngi—ngiyethemba, zinjalo.

¹⁹ Manje asifunde emBhalweni. Abaningi benu bayathanda ukulandela. Futhi ngizofunda kulokhu ukusa, okwemizuzwana embalwa nje, eNcwadini kaJeremiya, umprofethi, isahluko 2, futhi ngizoqala manje ngevesi 1.

Lase lifika kimi izwi leNKOSI, lithi,

Hamba umemeze ezindlebeni zeJerusalema, uthi, isho kanje iNKOSI; Ngikukhumbulela, umusa wobusha bakho, nothando lokukotiza kwakho, nokungilandela kwakho ehlane, nezwe elingatshalwanga.

UIsrayeli wayeyingcwele kuyo iNKOSI, nolibo lwezithelo zayo, bonke abamdlayo bayaku . . . necala; okubi kuyakubehlela, isho iNKOSI.

Zwanini izwi leNKOSI, O ninandlu kaJakobe, nani-minden iyonke yendlu kaIsrayeli:

Isho kanje iNKOSI, Ububi buni oyihlo ababufumene kimi, baze badeda kude nami, futhi balandela okuyize, futhi baba-yize na?

Abashongo ukuthi, Iphi iNKOSI eyasikhuphula ezweni laseGibhithe, futhi yasihola ehlane, ezweni logwadule nelemigodi, ezweni elomileyo, nelamathunzi okufa, ezweni elingadatshulwanga-muntu, na . . . kungahlali-muntu khona na?

Ngangingenisa ezweni elivundileyo, ukuba nidle izithelo zalo nokuhle kwalo; kepha lapho seningenile, nalingcolisa, izwe lami, nenza ifa lami laba-yisinengiso.

Nabapristi abashongo ukuthi, Iphi iNKOSI? Nabaphethe umthetho babengangazi: nabalusi baphambuka kimi, nabaprofethi baprofetha ngoBali, futhi balandela okungenakusiza.

Ngakho-ke ngiyakuphikisana nani, isho iNKOSI, ngiphikisane nabantwana babantwana benu.

Ngokuba . . . kulelizwe zaseKitimi, futhi nibone; naseKedari, futhi niqonde kahle lokho, futhi nibone uma yake yaba-khona into enjengalena.

Isizwe sike senana ngawonkulunkulu babo, abangesibo onkulunkulu na? kepha abantu bami benanile udumo lwabo ngokungenakusiza.

Mangalani, O mazulu, ngalokhu, futhi nithuthumele, . . . chitheke impela, isho iNkosi.

Ngokuba abantu bami benzile okubi okubili; bangishiyile umthombo wamanzi aphilileyo, futhi bazigumbele imithombo, imithombo evuzayo, amanzi angenakuhlala kuyo.

²⁰ INkosi mayenezele izibusiso zaYo ekufundweni kwamaZwi aYo. Futhi ngithanda uku—ukuthatha indikimba yalokho, njengokuthi, *Imithombo Evuzayo*.

²¹ Uma, ekufundeni lomBhalo kulokhu ukusa; okungukuthi, wonke umBhalo unikezwa ngokuphefumulelwa. Futhi siza eNdlini yeNkosi sizoqondiswa nangokuqonda. Futhi ngezinye izikhathi ukuthi sibona i . . . noma yiyiphi into encane endleleni.

²² Njengalendoda yezempi, esikhashaneni esedlule, ibikhuluma kithi futhi ithi ezinye izinto ezithize, ukuthi mhlampe mhlawumbe kwelinye izwe elithize kunomcibisholo othize imizayli, noma—noma into efanalalowomqondo, futhi sifanele sithole okuthize ukuphikisana nalokho e—emaswini okuphamba ezempi.

²³ Awu, into efanayo ingena ebandleni, ukuya esifundeni somfundisi lapho indoda ishumayela khona, noma uma ingumvangeli ensimini. Uma ibona izibhelu, nento ethile eqalayo nje, ihamba, ebunganeni bayo kumbe noma ngabe kuyini; yileydoda, uma iyinceku kaNkulunkulu, ukuvimbela leyonto ibe kude kakhulu emiqondweni yabantu ukuthi bayodeda kuyo. Futhi asifuni lokho ukuba kwenzeke, ukuba thina singene ezindaweni ezinjengaleyo.

²⁴ Manje, ngesikhathi sikaJeremiya lapha, isiprofetho sakhe, kwase kukade kuthe akube yiminyaka engamashumi ayisithupha selokhu kwafa u—uIsaya—Isaya. Futhi base bebe neminyaka ethi ayibe ngamashumi ayisithupha bengenaye umprofethi omkhulu. Kwakukhona uHabakuki nabanye babaprofethi abancane abangabancane, kodwa uIsaya wayengumprofethi wokugecina omkhulu. Nabantu babekade, ngalesisikhathi, babengenamuntu wokubabiza baphume. Babeshushumbile. Nokho, babengabantu bakaNkulunkulu, babeshushumbe bangena kulesisimo manje e—esibathola bekuso, njengoba uJeremiya weza ukuzoprofetha kubo. NoJeremiya futhi waye . . . Waprofetha ngaphambi kokudingiswa, kanti futhi waya ekudingisweni nabo.

²⁵ Bese kuthi-ke, kusobala, uDanyeli ufika emva kukaJeremiya. NoDanyeli washo ukuthi wayenokuqonda okuningi, ngomBhalo, weminyaka engamashumi ayisikhombisa ukuthi babezoba lapho.

²⁶ Kusobala, kwakukhona omuny'umprofethi phakathi kwabo, owayefuna ukwenza lelijoka, lapho elibeka phezu kwentamo yakhe, ukuthi kuyoba yinto encane, ukuthi, "Phakathi kweminyaka emibili, awu, uNkulunkulu wayezobabuyisa bonke," kodwa uJeremiya wayazi okwehlukile kulokho. Futhi siyazi ukuthi kwenzekani kumprofethi owaprofetha ngokungesikho, wafa ngawo lowonyaka. Ngakho uNkulunkulu akamvumelanga ame.

²⁷ Futhi manje siyaqaphela futhi izimo zabantu ngalolosuku. Manje anginifiseli ukuba ningangiqondi kahle (a—angihlosile) kulokhu engizokusho lapha, eminye imiBhalo namanothi amancane.

²⁸ Kwakuvame ukuthi ngingadingeki ukuba—ukuba ngibhale phansi imiBhalo yami nezinto. Kodwa emva kokuba sengedlule emashumini amabili-nanhlano okwesibili, awu, a—angisakhumbuli njengoba ngangivame ukukhumbula, ngakho ngibhala phansi umBhalo nokuthi ukwazi, kulokho, lapho engiya khona. Bese-ke kuba yisikhathi esiningi kakhulu ngikhulekela abagulayo, kanjalonjalo, futhi ngiphume futhi sengihambile, anginaso isikhathi sokuthi ngempela ngitadishe njengoba ngifanele ngenze.

²⁹ Manje, kodwa lomprofethi omkhulu walolusuku, wayenguJeremiya, futhi wayethi akabe yinto ethize emisise okuka-Amose nabaningi babanye abaprofethi abavukayo. Washukuma ngenkathi ebone izimo zesizwe. Manje kwakunezindawo . . .

³⁰ Ngesinye isikhathi uma ukhuluma ngesizwe, sona singahle sicabange ukuthi sibonisa i—iqembu elithize. Akusikho lokho. Yisithombe sonke sesizwe. Futhi siyathola, namhlanje, sona impela simo so—sokuqhathanisa namhlanje njengoba kwakunjalo ngezinsuku zikaJeremiya, ukuthi isizwe uqobo lwaso, ngakho konke, singene kukho, ngokufana nakho, ukukhonza izithombe; uhlobo olunjalo, ngingathi, sidedile kuNkulunkulu. Futhi ngokwenza lokho, kube ngubuthakathaka bepulpiti. Ngoba, ukuba ipulpiti belihlale laqonda, futhi lineZwi likaNkulunkulu, uNkulunkulu ubezoba kuwo wonke amabandla njengoba Ehamba phakathi kwethu lapha. Kodwa bahole basuka kulokho. Naleyo yinto engi—engifuna ukukhuluma ngayo kulokhu ukusa. Futhi manje sithola ukuthi lokho kuqinisile uqobo kuyo yonke iminyaka.

³¹ Ngikholwa ukuthi kwakunguAmose, njengoba ngike ngakhomba kuye esikhashaneni esedlule, ukuthi wathi waye "ngesuye umprofethi, kanjalo nandodana yomprofethi." Kodwa

washo, ukuthi, “Uma ingonyama ibhonga, ubani ongayikwesaba na?”

³² Futhi uma noma ubani owake wezwa ingonyama yangempela ibhonga ehlane, lezi enizizwa ezibiyelweni ngapha zisuke zikhalisa okwekati nje. Kodwa uma eyodwa ibhonga ehlane, yonke into iyalalela. Ngike ngalala emenweni, ukuba ngizizingele. Futhi iyinkosi yezilwane, futhi, uma leyongonyama ibhonga, ngisho namabhungane ayayeka ukumpompoloza, yonke into iyayeka. I—izimpungushe nezi—nezimpisi ziklabalasa, nezinye izilwane, nokunswininiza kwezimfene nezinkawu, amabhungane, kungal’khuni ukuba uzizwe ucabanga; kodwa ebangeni ake kubhonge ingonyama, futhi onke amabhungane ayoyeka ukumpompoloza. Niyabo, yonk’into iyayesaba. Nokho, kunezinto eziningi ezingayibulala, kodwa yaziwa njengenkosi phakathi kwezilwane.

³³ Wathi, “Uma ingonyama ibhonga, ubani ongayikwesaba na?” Wathi, “Manje-ke uNkulunkulu ukhulumile, ubani ongayikuprofetha na?”

³⁴ Nalokho ngukuthi, ngiyacabanga, isimo sihlangebezana naleyonselelo futhi namhlanje. UNkulunkulu ukhulumile. Niyabo? Futhi sibona isandla esiloba odongeni, ngakho kulula kabi ukuprofetha nokubona ukuthi sisesikhathini sokuphela.

³⁵ Futhi sibona uNkulunkulu, kuzo zonke izigaba zamahlelo, kusukela le ebuKatolikeni, kuwo wonke amabandla amaprotestane, oBhuda namanye, kusukela eNdiya, nanoma yini okunye. Ubizela abantu baKhe ndawonye, ebabuthela ndawonye. Futhi ngi—ngijabula kakhulu ngalokho, ukubona lolusuku luza. Manje si...Wu—wusuku olukhulu, enye yezinhlanhla ezinkulu kunazo zonke.

³⁶ Lokho, ukuba ngangingakwenza, ukuba ngangazi ngaphambi kokuba kubekhona izwe, ngenkathi siseyimiphefumulo ingxenye kaNkulunkulu, ukuthi siyiyo, ngokuba sasinaYe ngaphambi kwezisekelo zezwe. Ngoba, sinye kuphela isimo sokuPhila okuPhakade, nalowo nguNkulunkulu. Futhi siyingxenye yaKhe. Sasingekho kangako ukuthi sasizokwazi futhi—futhi sicabange, futhi sibe nokuba ngumuntu; kodwa sasisemicabangweni yaKhe yalokho esasiyikho, ngaphambi kokusekelwa kwezwe. Ngoba, siyingxenye yaKhe, njengendodana yami iyingxenye yami, nami ngiyingxenye kababa wami, kanjalonjalo. Singamadodana namadodakazi kaNkulunkulu, ngokwazi phambili kwaKhe.

³⁷ Nasemuva lapho, ukuba ngangazi njengoba ngazi manje, futhi ngakwazi ukubuka lonke ibanga lesikhathi, futhi Wayeyothi kimi, “Yisiphi isikhathi ofuna ukuphila kuso na?” Ngangiyosho lesisikhathi khona manje, ngaphambidlana nje ko—kokuphela komlando wezwe, nokufika koMbuso kaNkulunkulu ukuba usungulwe emhlabeni. Ngicabanga ukuthi

yisikhathi esiyinkazimulo kakhulu kunayo yonke iminyaka, sikhona manje.

³⁸ Siyathola lapha ukuthi uIsrayeli uthweswa icala ngumprofethi, ngenkathi uNkulunkulu wayesemgobile futhi wamthumela, bathweswa icala lezono ezimbili ezinkulu. Futhi sifuna ukukhuluma ngalezozinto ezimbili ababezenzile. Futhi, kusukela kulokho, sifuna ukuphumelela ngakho. Manje, babefulathele uNkulunkulu, uMthombo wamanzi aphilileyo, futhi babezigumbele imithombo. Babefulathele into uNkulunkulu ayebanike yona, futhi babezigumbele into ethize ababezenzele yona. Nalemithombo yokuzigumbela, niaqaphela, ayenayo, yayephuliwe futhi yayivuza.

³⁹ Manje, umthombo ovuzayo wokuzigumbela ungeke wawabamba amanzi. Uyovuzza. Ngakhuliswa eplazini, futhi ngiyazi ukuthi uyini umthombo omdala wokuzigumbela, nobunzima esinabo ngawo.

⁴⁰ Nalomthombo ovuzayo wokuzigumbela uyi—yisithombe esihle impela, ngiyacabanga, salolusuku, ukuthi nxa (okwethu) zonke izinto esizame ukuzenza, ukuhlanganisa indoda ndawonye, ukuhlanganisa abantu ndawonye, ukuhlanganisa amabandla ndawonye, sekuphenduke njalo kwaba sezingeni lemizamo yezihlakaniphi. Sizame ukwenza onke amaMethodisti abe yiBaptisti, nangapha nangapha, namahlelo ehlukene. Nalolo kwakungesilo uhlelo lukaNkulunkulu, kwase kuqaleni nje.

⁴¹ UNkulunkulu unendawo eyodwa kuphela yokuhlanganela. Washo laphaya eNcwadini kaEkosodosi, ukuthi, “Ngikhethe indawo yokubeka iGama laMi, naleyo yiyona-ndawo kuphela eNgiyohlangana khona nabantu.” Futhi Wayekhethe indawo yokubeka iGama laKhe. Futhi lapho Abeka khona iGama laKhe, yilapho Ahlangana khona noIsrayeli. Unendawo Ahlangana khona nebandla laKhe namhlanje, futhi Wakhetha leloGama, naleloGama nguJesu Kristu. Futhi yilapho Ahlangana khona nekhohla leqiniso, uma likuJesu Kristu. Yilapho uNkulunkulu akhetha khona ukubeka iGama laKhe.

Wena uthi, “iGama likaNkulunkulu?”

⁴² Wathi, “Ngeza ngeGama likaBaba waMi.” Ngakho yilapho uNkulunkulu abeka khona iGama laKhe, kwakukuKristu. Futhi kuKristu yilapho sonke esihlangana khona phansi kweGazi eliphalele, futhi lapho sibe neyangempela, inhlanganyelo yeqiniso.

⁴³ UNkulunkulu wenza uhlelo lwaKhe ekuqaleni, ensimini yase-Edene, lapho indawo Ayohlangana khona nomuntu, nalokho kwakungekho phezu kokuqonda kwezihlakaniphi; ukuba kwakunjalo, uEva wayesemgqeni impela nohlelo lwaKhe. Kodwa siyazi ukuthi ukwemukela kwakhe umqondo wokuhlakanipha kukaSathane, “Impela, uNkulunkulu akayikukwenza,” kodwa uNkulunkulu wathi Wayezokwenza!

Futhi ngakho ngakho-ke Wakhetha indawo yokuhlangwa, futhi kwakungeGazi, futhi hhayi ngomqondo wokuhlakanipha.

⁴⁴ Ngakho sishaya umoya kuphela, kodwa nje kuyimvelo yomuntu ukuthi—ukuthi abantu bayozama ukwe—ukwenza lokho. Ukuba besinesikhathi, besingakuhlaziya kube yizicucu eziningi, kodwa angiyifuni leyonkinobho. Ngakho sizozama nje ukukwenza kube lula ngakho konke okungenzeka, “imithombo yokuzigumbela evuzayo.” Futhi sithola ukuthi ngokoqobo kwe—kwenzekile futhi, kuyiso impela isithombe sonyaka wethu esiphila kuwo, sakho konke ukuzama kwethu.

⁴⁵ Futhi kungesikho ukubukela phansi kuyo yonke imizamo ukuthi noma yiyiphi inceku kaNkulunkulu, ephatha ngisho iGama likaJesu Kristu. Ifanele ihlonishwe ngisho nangokuphatha iGama laKhe ngenhlonipho yokuzithoba nenhlonipho. Nezinqubo ezinkulu zobuvangeli obunqamule umhlaba, kanjalonjalo, kulezizinsuku zokugcina, ngiyacabanga, noma kunjalo asisoze sakwazi ukuthola abantu babenhliziyonye size sibafake phansi kweGazi likaJesu Kristu. Leyo yindawo kuphela esiyoba nokuphepha njalonjalo kuyo.

⁴⁶ Omunye wangibiza kungekudala, phezulu evela eMpumalanga, futhi wathi, “Mfowethu Branham, ngizwa ukuthi usuthuthele e—eArizona, futhi wakha i—indawo lapho lapho ukuthi kunokuphepha.” Futhi njengoba nazi ukuthi uMlayezo ufika kanjani, neNkosi yangitshela ukuthi kwakuzokwenzekani eAlaska, nokuthi kwakuzoba kanjani ezansi kudabula eCalifornia, futhi kube ngaleyondlela nje. Bathi, “Manje uma lokho kuzamazama, nayo yonke into, iphi indawo ephephile na?”

⁴⁷ Ngathi, “Yinye indawo ephephile engaziyo ngayo. Leyo ikuKristu. Ngokuba labo abakuKristu, bayaku...” Yiyona kuphela engiyaziyo.

⁴⁸ Manje uJeremiya wayebizwa, futhi ngokuthi, “umprofethi okhala izinyembezi.” Futhi ngoba, ngiyakholwa, lokho kwenza lomprofethi akhale izinyembezi—akhale izinyembezi, ngiqonde ukusho njalo, kwakungenxa yokuthi yena engumprofethi (neZwi leNkosi liza konjalo) futhi ebona abantu belandela amasiko abo, futhi bacabanga ukuthi babeqinisile, futhi akukho-ndlela nhlobo yokubaphendula.

⁴⁹ Ngokuba, babeya ngqo ekudingisweni, ngoba siyazi ukuthi uvuna okutshalayo, kungakhathaleki ukuthi ungubani, ukuthi uyini. Futhi thina njengesizwe sivune... noma esikutshalile, njalo, futhi sifanele sivune. Ngikhuluma kusasa, iNkosi ithanda, ntambama, ngokuthi *Izinhlungu Zokuzala*; futhi ngi—futhi ngithinta lokho phakathi lapho, ukuthi ngeke sazedlulela nalutho. Sifanele sivune esikutshalayo.

⁵⁰ Futhi uma uNkulunkulu engasidedela sizedlulele nempendukezelo yethu yobuKristu namhlanje,

nokuphendukezela abantu kulezizinto ethiwa ngubuKristu, njengoba uMfowethu Moore ake asho, “Uyobophezeleka ngokwesimilo ukuvusa iSodoma neGomora, futhi axolise ngokubashisa abaqede.” Kunjalo, ngoba uNkulunkulu usalokhu elungile. Nalapho ukungabi nabulungiswa kufike khona; ku-kufanele ebungcweleni baKhe neZwi laKhe ukuthi Wenza abantu bavune abakutshalayo, futhi sizodingeka senze lokho.

⁵¹ Manje qaphelani babeMshiyile, uMthombo wamanzi amaningi aphilileyo, futhi babezigumbele imithombo yokuzigumbela.

⁵² Manje kungahle kube nomuntu-mumbe lapha ongeqonde ukuthi umthombo wokuzigumbela uyini. Umthombo wokuzigumbela uyithangwe elenziwe ngumuntu ozama ukuthatha indawo yesiphethu. Kuyinto egujwe ngumuntu-mumbe. Futhi bangaki owaziyo ukuthi umthombo wokuzigumbela uyini na? Kuhle. Kulungile, inqwaba yabantu basemaphandleni lapha kulokhu ukusa. Ngakho ba... Ngiyawukhumbula umthombo omdala wokuzigumbela endaweni, ukuthi wawubukeka unjani, futhi ngangesaba njalo ukuphuza entweni. Kwakuyi-yithangwe elenziwe ngumuntu. Futhi lingeke neze kwethenjelwa kulo. Ungeke wethembela emthonjeni wokuzigumbela.

⁵³ Manje noma yini eyenziwa ngumuntu ngokwejwayelekile ayiyinhle kakhulu. Kodwa nje njenge—ngeNkosi yahlela isikhathi e—e—ekujikelezeni kwaso, nomhlaba uphenduka; minyaka yonke, njalo uma unqamula, nsuku zonke, mahora onke, nelanga lishona, futhi akwehluleki neze. Kodwa wona impela amawashi amahle kunawo onke esingawathola, ayohluleka imizuzu eminingi esikhathini esiyinyanga, akungabazeki. Kodwa, niyabo, yonk'into uNkulunkulu ayenzayo iphelele, nalokho okwenziwa ngumuntu akuphelele. Pho kungani nemukele okwenziwa ngumuntu, kanti ungaba nakho ukuphelela na?

⁵⁴ Bengihlala njalo ngikusho lokho ngathi thina bantu bePentecostal. Niyabo, siyazi, futhi asi—asiphumile ohlelweni kusobala, lukaNkulunkulu, asikholwa; kodwa futhi siyazi ukuthi phakathi kwethu sinabantu abazama ukuzifanisa nomunye umfo. Lokho ngubuntu nje. Bayozama ukwenza lokho. Bakwenza eBhayibhelini, “Omunye, ‘NgingokaPawulu,’ ‘NgingokaSila,’” kanjalo njalo. Kodwa, bona, bazama ukuzifanisa nokwenziwa ngomunye’umuntu noma akwenzayo.

⁵⁵ Kodwa kungani ningemukela ukuzifanisa nomunye’umuntu kwamanga, zibe izibhakabhaka zigwele into yangoqobo, kanti “isithembiso ngesenu nesabantwana benu na”? Kungani singemukela into eyayehlukile na? Kungani singaphakamisa isivumokholo noma umbhedesho, kanti iBhayibheli liyiZwi likaNkulunkulu elimsulwa na? Kungani sizame ukwenezela kulo

noma sisuse kulo, kanti iNkosi uJesu yathi eSambulweni 22:18, “Oyosusa iZwi elilodwa kuLo, noma enezele izwi elilodwa kuLo, isabelo sakhe siyosuswa eNcwadini yokuPhila?”

⁵⁶ Kanti uNkulunkulu kuqala wabeka isintu emhlabeni, Wabatshela baphila ngeZwi laKhe. Manje iZwi likaNkulunkulu linjengeketango, nedlula ninqamula esihogweni ngaLo; futhi iketango lalo lihle kakhulu kuphela ekuxhumaneni kwalo okubuthakathaka ukwedlula konke, noNkulunkulu usifuna sigcine lonke iZwi laLo. Manje lokho kwakungokokuqala kweBhayibheli; ukwephula iZwi elilodwa nje, kwasithi dlwa isintu ebumnyameni bokufa.

⁵⁷ UJesu wafika phakathi neBhayibheli, futhi Washo ukuthi, “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngamaZwi onke.” Hhayi nje ingxenywe yamaZwi, noma amashumi ayisishiyagalolunye-nesishiyagalolunye ekhulwini; kepha onke amaZwi, njengoba nje wayenjalo uEva noAdamu.

⁵⁸ Futhi ekugcineni kweBhayibheli, iSambulo 22:18, Washo ukuthi, “Oyosusa iZwi kuLeli, noma enezele izwi elilodwa kuLo!”

⁵⁹ Ngakho sidingelani ukujovela phakathi Lapha imibono yomunye umuntu ngezinto, kanti lona nguMbono kaNkulunkulu uQobo ngakho na? Sifuna ukuthatha Akusho. Kanti futhi kulotshiwe, “Onke amazwi omuntu awabe amanga, nawaMi abe yiQiniso.”

⁶⁰ Kwakuyileyo indaba ngalomprofethi. Ngezinsuku zikaJeremiya, wayengumprofethi, wayeneZwi leNkosi. Nalomfo wayezama ukujovela into ethize kuLo, manje ngeke kwethenjelwa kuyo. Futhi ngifanisa lamathangwe manje nalezizingqubo esizame ukuzithatha, nokuthatha indawo yeZwi likaNkulunkulu lasekuqaleni.

⁶¹ Ngokuba, akukho lutho olungathatha indawo yaLo. NguNkulunkulu. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu.” Futhi amaHeberu 13:8 athi, “Nguyena izolo, namuhla, naphakade.” Singaphucula kanjani sisuke kuLokho na? Kuzofanele kube yiQiniso. Uhlala efana njalo. Ufana kuyo yonke imigomo.

⁶² Yingalesosizathu niLijabulela, nina maBaptisti namaMethodisti, neKatolika namaPresbyterian, kanjalonjalo, nijabulela loboBukhona. Ndawondawo, kuwe, wemukele uNkulunkulu. Mhlawumbe ngesinye isikhathi ngendlela yokuhlakanipha, mhlawumbe uzwe Amandla kaNkulunkulu, futhi uyinceku kaNkulunkulu; kodwa uma ngempela ungeza ungene kuNkulunkulu, futhi uyiqonde indawo yakho kuYe, njengendodana noma indodakazi kaNkulunkulu, yilokho okuletha lokho kuxhuhuma okukhulu kuwe, uNkulunkulu ahlose ukuba ube nakho.

⁶³ Manje siyaqaphela kuMarku oNgcwele, isahluko 16, uJesu akashongo ukuthi, “Hambani niye ezweni lonke, futhi—futhi—futhi nifundise.” Wathi, “Hambani nishumayele iVangeli.” Nishumayele iVangeli, ngukuthi, nibonakalisa Amandla kaMoya oNgcwele! “Hambani niye ezweni lonke, futhi nibonakalise Amandla kaMoya oNgcwele.”

⁶⁴ Ngikhuluma nomfowethu, omunye wabaxhasi e... umhlangano wami eNdiya, eBombay lapho, ezansi eNingizimu Afrika nezindawo ezehlukene, lapho izithunywa zenkolo zaziKufundise njengezwi noma njengomqondo wezihlakaniphi. Kodwa ngoluny’usuku emhlanganweni, ngenkathi uMoya oNgcwele wehla, qobo lwaWo, futhi wasindisa izinkulungwane ezingamashumi amathathu zabomdabu boblankethe ekubizelweni ealtare okukodwa, futhi khona enkundleni efanayo lapho ababemi khona. Abesifazane bemi lapho, ababekade benqunu cishe impela nje njengoba babenjalo ngenkathi befika ezweni, futhi ngawo impela lowomzuzu abaphakamisa ngawo izandla zabo ukuba bemukele uKristu. . .

⁶⁵ NoMoya oNgcwele wehlela phezu kwendawo futhi waphilisa abantu abayizinkulungwane ezingamashumi amabili-nanhlanu ngesikhathi esisodwa, besuka ezihlalweni ezinamasondo, imibhede eyizinhlaka nezinhlaka. Imeya yedolobha yaba nami, ngosuku olulandelayo, sibuka lemithwalo yamaveni ehla ngomgwaqo.

⁶⁶ Labo besifazane bemi lapho, benqunu, bengazi ukuthi babenqunu. Kodwa kwathi nje uMoya oNgcwele ungashaya kubo, basonga izingalo zabo ukuba basuke bahambe ebukhoneni besilisa sakubo.

⁶⁷ Futhi ngiyamangala ukuthi kukanjani ukuthi thina eMelika sizibiza ngesizwe samaKristu, naseBukhoneni bukaNkulunkulu; futhi njalo ngonyaka thina, abesifazane bakithi, bahhundula eziningi. Futhi benifanele nembathe eziningi. Nokuningi kukaKristu enikwembathayo, yilapho niyoba nomningi unembeza wezimo zenu uqobo. Ngesinye isikhathi ngibona indlela abantu abaziphatha ngayo emgwaqeni, ngiyamangala ukuthi ngabe ngempela nje kusile yini kahle engqondweni. Kubonakala sengathi abaqondi ukuthi uma benza lokho, abakwenzayo, bazenza bona uqobo isicupho sikadeveli, nokuthumela imiphefumulo esihogweni. Kunjalo. Kodwa izwe lisekonakaleni njengoba lalinjalo ngezinsuku zikaJeremiya.

⁶⁸ Manje sibuyele emthonjeni wokuzigumbela. Manje, lomthombo wokuzigumbela ngeke kwethenjelwa kuwo ngoba ungeke wazigcwalisa wona. Futhi uzofanele wethembele ezimvuleni zendawo ukuba ziwugcwalise, izimvula zendawo noma izimvuselelo zendawo, ukuba nemvuselelo encane *lapha* nemvuselelo encane *laphaya*, kumbe nokunjalo, ukuba

kuwugcwalise swi. Ngakho ngeke kwethenjelwa kuwo. Ungeke wazigcwalisa wona. Unokungeneli, kuwo uqobo. Ungeke wakwenza. Futhi uzofanele wethembele ezimvuleni, ukuwugcwalisa.

⁶⁹ Manje-ke ake siqaphele lapho u—uthola khona imvula yawo, lapho othola khona amanzi awo, umthombo wokuzigumbela. Yehla ivela phezulu esicongweni sezinqolobane, emashede, lapho konke ukungcola uthuli olukuphephulayo phezulu lapho, kugezekela emvuleni ngqo, futhi kwehlele ngqo emthonjeni wokuzigumbela, ithangwe elenziwe ngumuntu. Uphenduka cishe impela ube njengomgodi wokungcolile. Futhi igeza kusuka esicongweni senqolobane lapho zonke izilwane, kwephunga emagekeni ezinqolobane, kanjalonjalo, bese kwehlela phansi. Nomoya uphephula e—uthuli nezinto enqolobaneni, bese kuthi-ke imvula yendawo ifike bese ikugeza, imvula, ikususe.

⁷⁰ Bese kuthi-ke amanzi athwalwe ngomkhombe owenziwe ngumuntu edlule epayipini elenziwe ngumuntu, aye ethangweni elenziwe ngumuntu. Bese kuthi-ke uma esefika lapho, asengcolile, angcole kakhulu ngangokuthi uzofanele ubeke indwangu eyisisefo kuwo, kungenjalo ubungeke uwaphuze. Manje, niyabo, kugezeka kusuka ophahleni, ngomkhombe owenziwe ngumuntu, ipayipi elenziwe ngumuntu, ayongena ethangweni elenziwe ngumuntu. Bese kuthi-ke wona nesisefo esenziwe ngumuntu phezulu phezu kwawo, ukubona ukuthi ezinye zezilokazana nezinto azingeni.

⁷¹ Manje, manje siyaqaphela, kulezizinsuku ezimbalwa emva kokuba amanzi ehlezi lapho, kulokhu ukuhlela okwenziwe ngumuntu, noma ithangwe. Ngiyaxolisa. Ngiyaxolisa. Kulungile. Emva kokuba seku—emva kokuba sekugezekile, kuzozonke izinhlobo zamasayense ezenkolo nezinto sezizezeke zangena kuwo; manje sifike sithole ukuthi, uma ehlala lapho izinsuku ezimbalwa, aba ngami ndawonye.

⁷² Futhi noma ubani uyazi, emlandwini webandla, ngenkathi uNkulunkulu ethumela into ethize, umlayezo, futhi uba ngofreshi uvela kuNkulunkulu, khona-ke emva ko—kokuphila kwalowomqambi (kumbe noma kungaba yini, nimbiza ngomguquli, kumbe noma ngabe yini enifuna ukuyisho ngakho), emva kokufa kwakhe, khona-ke bathola inqubo esetshenziwe bese benza inhlangano. Futhi kuthi nje bangenza inhlangano kulokho, ifa khona lapho. Ayivuki neze futhi. Ikwenzile ngaso sonke isikhathi, emuva, kuyothi ngqu emuva.

⁷³ Ekunakeni lompristi oyiKatolika ehlezi lapha; ngenkathi uNkulunkulu ehlela ibandla...noma, hhayi ukulihlela, uNkulunkulu akazange ahlele ibandla. Akekho kulolohlobo lomsebenzi. Usekuzaleni, hhayi inhlangano, ngakho ngenkathi uNkulunkulu eqalisa ibandla ngoSuku lwePhentekoste. Kwase

kuthi-ke ekugcineni ezansi eNayisiya, eRoma, balihlela, futhi yilapho elalahla khona Amandla alo.

⁷⁴ Manje-ke sehlela enguqukweni yamaLuthela, futhi kwakuyinto enkulu. IZwi likaNkulunkulu lanikwa, “Abalungileyo bazakuphila ngokukholwa.” Futhi ngenkathi benza, esikhundleni sokucosha, bonke ndawonye, bonke bendawonye futhi bemasha beya phambili, benza ibandla lamaLuthela, bezahlukanisa naleliqembu, lase liyafa-ke.

⁷⁵ Kwase kuthi uNkulunkulu wavusa uJohn Wesley, nokungcweliswa, umlayezo womsebenzi wesibili womusa, futhi kwakuyinto eyisimangaliso. Kodwa emva kukaWesley noAsbury, balihlela, lafa.

⁷⁶ Bese-ke kuqubuka amaPentecostal nokubuyiselwa kweziphiso. Ayenza kahle, kwenzekani na? Alihlela futhi lafa. Khona impela nje.

⁷⁷ Manje phakathi kwakho konke lokhu, uNkulunkulu usalokhu ebiza insali kubo bonke balezozizukulwane. Impela Usakwenza. Futhi yisikhathi sethu sokuphuma, sokubuthana ndawonye. Futhi yilokho engikucabangayo, oSomaBhizinisi beFull Gospel ubambe iqhaza elikhulu ngokubhidliza lezizindonga, nokusho ukuthi, “Akukho-mehluko kithi. Asihlangane ndawonye futhi sikhonze uNkulunkulu phansi komgomo owodwa, hhayi phansi kwenzelano.” Ukuba bekuyinhlango, bengizosuka kulomsamo khona manje. Angizihlanganisi ngalutho nayo.

⁷⁸ Okuyikho, kuzofanele kube yinhlanganyelo, futhi hhayi inhlanganyelo yesivumokholo esithize. Kodwa inhlanganyelo kuKristu, ngamandla okuvuka kwaKhe, yileyo nto eletha ukuPhila. Iletha ukuzalwa.

⁷⁹ Futhi ngaphambi kokuba ukuzala kukwazi ukufika, siyaqonda ukuthi kuzofanele kube ngukufa ngaphambi kokuzala. Nokuzala kungamahlaphahlapha, angikhathali ukuthi hlobo luni lokuzala okuyilo. Uma kusehhokweni lezingulube, noma—noma ngabe kukuphi, kungamahlaphahlapha. Futhi kunjalo nokuZalwa okusha, kukwenza wenze izinto ngokwejwayelekile obungeke ucabange ukuthi uyozenza. Kodwa uma usulungele ukufa kuwe uqobo, khona-ke uzalwa ngokusha, isidalwa esisha kuKristu uJesu, bese-ke izinto, zivuleka nge nokuphila kuba ngukubona okusha kuwe, ngoba sewemukele uMuntu kaJesu Kristu, futhi hhayi isichasiselo esithize esibonwa ngokucabanga nje noma isivumokholo esithize.

⁸⁰ Noma, ngisho naseZwini elilotshiwe, Lizofanele liphiliswe nguMoya oNgewe. Akunandaba ukuthi unesayense eningi kangakanani yezenkolo, ilele lapho ifile. Bengingaba nokolo ogcwala isandla; uze ungene ekuqhubekeni lapho ongaphiliswa khona, ukolo awusoze waphila. Futhi ungaba neziqo

zobudokotela, iPh., LL., noma yini oyifisayo; kodwa uze uMoya oNgewele ufike phezu kwalokho futhi ukuphilise kuwe, njengesehlakalo esiqondene nawe noNkulunkulu, khona-ke ukolo awusizi lutho. Uyafunda kuyize.

⁸¹ NjengaleliNgisi lasho ngobunye ubusuku lapha, ngamangala kakhulu ngalokho. Konke ukufunda elalinakho, njengoPawulu, ladingeka likhohlwe konke elalikhwazi, ukuze lifumane uKristu, lenza izinto elalicabanga ukuthi lalingeke lizenze.

⁸² Kodwa yileyo ndlela uNkulunkulu enza ngayo, Uyasehlisa enqubweni yethu yemfundo. Kungesikho ukuthi sengathi ngizama ukwesekela ukungazi, kodwa ngizama ukunitshela umehluko. Imfundo ingeke neze yaletha ukuPhila. Kuthatha uMoya kaNkulunkulu ukuletha ukuPhila, nalokho kuPhila akufanele nje kuvele emvuselelweni yokuhlakanipha. Kuzofanele kuvele eBhayibhelini, imvuselelo yeZwi, naleloZwi liyilo izolo, namuhla, naphakade. Futhi uma Lehla namhlanje, futhi liphilisa, uthola imiphumela efanayo owayenzayo eZenzweni 2. Impela. Belihlala njalo linjalo, futhi liyohlala njalo linjalo, ngoba nguMoya kaNkulunkulu owenza izimo zendawo zishintshe.

⁸³ Kuthatha ukushintsha kwesimo sendawo ukwenza izinto. Yingalesosizathu nina besilisa nihlala njalo nifundiswa, “Lethani abantwana benu lapha.” Awu, impela lokho kunjalo. Ngijabulile ukubona indodakazi yami, uRebekah, engena futhi ehlala phansi, emizuzwini embalwa nje edlule. Abanye benu bangibonile ngiqhweba ngeso owesifazane, bekuyindodakazi yami, ngakho iyangena yase ihlala phansi. Ngifuna yemukele umbhaphathizo kaMoya, futhi yingakho ilapha emhlanganweni. Yileyo-ke inhloso yakho. Kuthatha isimo sendawo.

⁸⁴ NjengoDokotela Bosworth omdala wayevame ukuthi, “Ungathatha iqanda lesikhukhukazi bese ulifaka phansi komdlwane, liyochamsela ichwane.” Ngani na? Ngoba yiqanda futhi linesimo esikahle sendawo.

⁸⁵ Angikhathali uma uyiMethodisti, iBaptisti, iPresbyterian; esimweni esikahle sendawo, iyochamsela umntwana kaNkulunkulu ozelwe ngokusha. Yisimo sendawo esikwenzayo, akunandaba ukuthi unacisi lini lehlelo elichaza uhlobo onalo.

⁸⁶ Ngangivame ukwelusa izinkomo. Ngangiqaphela umphathi weplazi uma sizenyusela ehlathini, ziphuma e—ziphuma ezindaweni zokuziphakela ezansi emaplazini ezinkomo, bese sizibeka ehlathini. Wayema lapho futhi abhekisise lapho zedlula esangweni, othangweni lokushushumbisa. Wayengazinaki neze kakhulu kangako izimpawu, ngoba kwakukhona zonke izinhlobo zezimpawu ezazedlula lapho. Kodwa yinye into ayeyiqaphela, icici elichaza uhlobo lwegazi. Kwakufanele kube yiHereford yoqobo kungenjalo yayingenakuqhubekela kulelohlati, ngoba yiHereford Association edlisa kulelohlati.

Ifanele ibe necici elichaza uhlobo lwegazi, ukugcina uhlobo lokuzalana lukahle.

⁸⁷ Futhi ngicabanga ukuthi yileyondlela okuyoba ngayo ngoSuku lokwaHlulela. Akazukungibuza ukuthi ngangiyiMethodisti, iBaptisti, iPentecostal, noma iPresbyterian, kodwa Uzofuna icici lohlobo lweGazi. “Nxa Ngibona iGazi Ngodlula kini.” Yileyonto.

⁸⁸ Ngakho sithola ukuthi lemithombo yokuzigumbela, emva kokuba isithe ukuhlala izungeze isikhashana, iba yi... iba ngamanzi amile futhi ayilungile. Futhi kuba-ke, futhi, kuba yikhaya lamaxoxo nezibankwa nezinyoka nezilokazana namagciwane, nanoma yini okunye, ngoba yisimo samanzi amile aphusheleke kuwo. Ungathini nje, kugezeka kusuka ophahleni lwenqolobane, noma kusuka endlini esondele enqolobaneni, kumbe noma yikuphi ukungcola okungabakhona, nhloboni yezilokazana namagciwane, nayo yonke into, egezeka ingene kulomthombo wokuzigumbela na?

⁸⁹ Manje, yisibonelo esiphelele sanoma yiluphi uhlobo lwenqubo eyenziwe ngumuntu. Uyisehluleki, kwasekuqaleni nje. Yingalesosizathu edinga uMsindisi. Wayengenakuzisindisa yena, angenze lutho ngakho. Ulahlekile, kwasekuqaleni nje. Uzalwa ezweni, enesono, ufika ezweni ekhuluma amanga. Ungumqambimanga, ukuqala nje, ngakho kungenzeka kanjani ezweni ukuba azenzele noma yini na? Ingakwenza kanjani indoda engcwele na?

⁹⁰ Akukho-ndoda engcwele. Akukho-bandla elingcwele. NguMoya oNgcwele! Hhayi ibandla elingcwele, abantu abangcwele; nguMoya oNgcwele phakathi kwabantu, kuyilokho-ke. Amen. Hhayi intaba engcwele lapho uPetru nabo bama khona; intaba yayingengcwele. Kodwa nguNkulunkulu ongcwele, entabeni, owayenza yangcwele. Akusuye umuntu ongcwele; nguMoya oNgcwele usetshenziswa kulowomuntu, okukwenza kube ngcwele. Hhayi umuntu; kodwa uMuntu kaMoya oNgcwele! Akusuye umuntu; ngoba, engumuntu nje, “ozelwe esonweni, wabunjwa ebubini, ufika ezweni ekhuluma amanga.”

⁹¹ Noma yiyiphi inqubo eyenziwe ngumuntu iyomgcina ngqo kulokho; uyophuphuthekisa into kohlakaniphileyo, amehlo ohlakaniphile, ukuthi bayacabanga, “Ngingowebandla, igama lami lisencwadini. Ngenze *lokhu*. Ubaba wami wayeyi *lokhu*, kanjalonjalo.” Lokho kuzwakala kahle; okungukuthi, kunjalo, akukho okungashiwo okumelene nakho. Kodwa noma kunjalo, mngani, uJesu wathi, “Uma umuntu engazalwa ngokusha, angebone ngisho,” *ukubona*, lapho, akusho khona ukuthi ubona ngamehlo akhe, kodwa, “*aqonde* uMbuso weZulu.” Uze uzalwe phakathi!

⁹² Ubengakwenza kanjani lomvangeli oyiBaptisti, yayingakwenza kanjani leyondoda eyama lapho yase igxeka yase ihlekisa ngaKho na? Niyabo, akukho lutho kuyo olwalungaze ngisho luKwemukele; kodwa uNkulunkulu wadingeka akwenze, niyabo. UNkulunkulu wayipha uMoya oNgcwele. Wabonakalisa ukuthi lokhu kwakungesikho ukuzenzisa, leli yiZwi. Ikuzwa kuphela emqondweni wesikole, futhi bazama ukuthatha zonke i-izibusiso zikaNkulunkulu bese bekubeka osukwini olwedlula.

⁹³ Umshumayeli oyiBaptisti osemncane, lapha kungekudala, ehlezi ekhona khona lapha kulokhu ukusa; futhi weza kimi, wayesethi, “Mfowethu Branham, yinye into oyenzayo engalungile.”

Ngathi, “Ngisize.”

⁹⁴ Wayesethi, “Wena u, ngicabanga ukuthi uqotho nomuntu olungileyo, kodwa . . .”

Ngathi, “Ngiyabonga, mnumzane.”

Wathi, “Kodwa yinye into oyenzayo engalungile.”

Ngathi, “Ngithemba ukuthi iNkosi ithola into eyodwa nje engalungile.”

⁹⁵ Wayesethi, “Awu, kukhona . . . Yilokhu okwenzayo okungalungile.” Wathi, “Uzama ukuveza ezweni inkonzo yabaphostoli, futhi,” wathi, “inkonzo yabaphostoli yaphela kanye nabaphostoli.”

⁹⁶ Ngathi, “NjengeBaptisti kwiBaptisti, ngithanda ukukubuza umbuzo.”

Wathi, “Ini?”

⁹⁷ Ngathi, “Uyakholwa ukuthi iZwi likaNkulunkulu liphefumulelwe, konke nokuncane kwalo na?”

Wathi, “Ngani, impela.”

⁹⁸ Ngathi, “Manje-ke, Wathi, ‘Ungenezeli izwi elilodwa, noma uthathe eliLodwa.’ Ngokuba,” ngathi manje-ke, “Ngizokutshengisa lapho isiBusiso sabaphostoli sifika khona phezu kwabantu, ngesithembiso sikaNkulunkulu, manje ngitshengise isithembiso sikaNkulunkulu nokuthi sasuka nini kubantu. Uyabo, uma ungeke wakuveza lokho eZwini, khona-ke—khona-ke khohlwa yikho, uyabo,” ngathi, “ngoba Sisaqhubeka.”

⁹⁹ Akazange asho lutho imizuzu embalwa. Futhi ngakho ngathi, “Awu, manje-ke, mfowethu, ngithanda ukukubuza lokhu. UPetru wethula umlayezo wabaphostoli, ngoSuku lwePhentekoste. Futhi sonke siyazi lokho kuqinisile, ngokuba wayenezihluthulelo kuwo umbuso, uJesu ayemnike zona. Futhi manje bhekisisa ukuthi wathini. Wathi, ‘Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu

kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, nesabo bonke okude, bonke iNkosi uNkulunkulu wethu eyakubabiza.’ Manje-ke uma kunendawo lapho Akukhipha khona, manje-ke kwenzekani emazwini kaPetru ngoSuku lwePhentekoste na?’ Niyabo? Qhabo, akukaze kuphele!

Wundlu elifayo elithandekayo, iGazi laKho
 eliligugu
 Alisoze laphela Amandla alo,
 Lize lithi lonke iBandla likaNkulunkulu
 elihlengiwe
 Lisindiswe, ukuba lingabe lisona.
 Bese-ke kwelobukhosi, iculo elimnandi
 kakhulu,
 Ngiyocula Amandla aKho okusindisa,
 Uma lolu olushwashwazayo bandla, ulimi
 olungingizayo
 Lulala luthule ethuneni.

¹⁰⁰ Nkulunkulu ngisize ukuba ngikukholwe Lokho futhi ngibambelele kuKho, nathi sonke, futhi sime ngaKho, ngoba KuyiQiniso leVangeli! Yebo, mnumzane.

¹⁰¹ Indoda ehlakaniphile ayifanele neze ibuke lezizinto. Futhi yazi ukuthi ngeke zisebenze. Azikaze zisebenze. Inkolo ehleliwe nesehlakalo esihleliwe akusoze kwasebenza eBukhloneni bukaNkulunkulu. Kufanele kufike, kumsulwa, kuvela kuNkulunkulu. Ayikaze isetshenziswe nguNkulunkulu, akukho sikhathi kwesedlule uNkulunkulu ake asebenzisa khona inqubo enjalo. Manje nina, o, nithola amalunga nezinto ezinjalo. Kodwa ngiqonde imbewu kaNkulunkulu yangoqobo, isiBusiso njengesehla ngoSuku lwePhentekoste, asifiki neze ngenhlangano; sifika ngokuzalwa, ngokuzalwa okusha.

¹⁰² Simenywa ukuba sithathe uIsrayeli abe—abe yisibonelo, akade beyiso. Qaphelani, “BaMshiyile, umthombo wabo ohlinzekiweyo, futhi wayezigumbele imithombo yokuzigumbela.” Ungathini nje i—i—into, uma indoda isemthonjeni ophethuzayo, iphuza, bese-ke ifuna ukuzenzela umthombo wokuzigumbela, niyabo, ukuphuza kuwo na? Manje yilokho umprofethi akusho, yilokho iZwi likaNkulunkulu elakusho. Yilokho uNkulunkulu akusho kumprofethi. “NiNgishiyile futhi—futhi naNgiyeka, umthombo wamanzi amaningi aphilileyo; futhi wazigumbela imithombo yokuzigumbela, ephukile, futhi iyavuzwa.”

¹⁰³ Niyabo, into ethize, babefuna into ethize ababengayilawula, noma ukutshengisa ababekwenzile. Lobo ngu—lobo ngubuwula benkolo ehleliwe. Izama njalo, bazofanele babe nento ethize kuyo qobo lwabo. Bazofanele babenazo zonke lezizinqubo

nemiphakathi, nezinto, “Futhi sengingowa *le* manje.” Esikhundleni nje sokuba ngabantwana bakaNkulunkulu abathobile, bafuna into abangazibonisa bona uqobo. Esikhundleni sokudedela uNkulunkulu akwenze ngendlela yaKhe, babefuna ukukwenza ngendlela yabo. Futhi yingaleyondlela izinqubo ethole ngayo ibandla namhlanje. Hhayi...Inqubo ngayinye, omunye ukufuna nga *le* ndlela, omunye ukufuna nga *leyo* ndlela. Uma uyiMethodisti, ufanele ube yikho nga *le* ndlela. IBaptisti, nga *le* ndlela. IPresbyterian, iKatolika, noma yikuphi okunye, banezinqubo zabo. Akumelenwe ngalutho nalokho, kodwa lokho akusikho engikhuluma ngakho.

¹⁰⁴ Umuntu ufuna indlela yakhe yokukwenza, noNkulunkulu unendlela yaKhe yokukwenza. Futhi Wathi, “Nibambebele endleleni yenu, umthombo wokuzigumbela ovuzayo; futhi aniyikwemukela indlela yaMi, indlela yokuPhila.”

¹⁰⁵ Naleyo yinto efanayo njengoba injalo namuhla. Ayikehluki nje nakancu. Cabangani ukuthi kungubuwula obunjani bendoda ishiya umthombo ophethuzayo wamanzi acwebile ahlanzekile ephuphuma, bese-ke ifuna ukuya emthonjeni wokuzigumbela ovuzayo izenzele yona, bese izigumbela umthombo wokuzigumbela, naleyomfucumfucu epezulu esicongweni senqolobane igezekela kuwo, bese-ke iphuza kulowo. Lapho impela kunokungalungile ngokwengqondo kulowomuntu.

¹⁰⁶ Futhi nxa indoda iyonamathela e—emqondweni wobufundisi ngomBhalo, esikhundleni sokwemukela uMoya oNgcwele oqinisekisa umBhalo futhi uWenze ube yiwo ngempela kuwe, kukhona okungalungile ngokomoya kulowomuntu. Kunjalo impela. Impela, uMoya oNgcwele! Ngamunye unokuhumusha kweBhayibheli labo, enicabanga ukuthi kulungile. UNkulunkulu akaludingi usizo lwenu. UNkulunkulu akakudingi ukuhumusha kwenu.

¹⁰⁷ UNkulunkulu ungumhumushi waKhe Yena. UNkulunkulu wenza ukuhumusha ngendlela A—indlela Athi Uyokwenza ngayo. INkosi yathi ekuqaleni, “makube khona ukukhanya,” futhi kwabakhona ukukhanya. Lokho akudingi kuhunyushwa. Yilokho uNkulunkulu akwenzayo. Wathi “intombi iyokhulelwa,” yakhulelwa. Lokho akudingi noma yikuphi ukuhunyushwa. Wathi Wayezo “thulula uMoya waKhe phezu kwayo yonke inyama,” Wakwenza. Akudingi noma yikuphi ukuhunyushwa. UNkulunkulu uhumusha iZwi laKhe uQobo ngokuLiqinisekisa, nokuLibonakalisa, nokuLifakazela.

¹⁰⁸ Wayefakazelwa kanjalo-ke umprofethi ukuthi ungokaNkulunkulu. Wathi, “Uma ekhona phakathi kwenu, ongowomoya noma umprofethi, Mina iNkosi Ngiyakuzazisa kuye ngemibono, ngikhulume kuye ngamaphupho. Futhi

uma akushoyo kufezeka, khona-ke mesabeni; kodwa uma kungafezeki, ningakwenzi.”

¹⁰⁹ Leyo yinto efanayo nxa uNkulunkulu ekhuluma iZwi laKhe, nendoda ithi, “IZwi liyi*Lokhu*,” futhi kwenzeka ngaleyondlela, khona-ke nguNkulunkulu ekwenza.

¹¹⁰ Kodwa uma ethi, “Kunga *le* ndlela, nezinsuku azisekho,” kungani kuthatha yonke i. . . Ufinyelelisa isinkwa sokulamba, esandleni sakhe, siye kubantwana, bese bephucwa sona; bese bona bebulawa yindlala. Kungani nifune ukuphuza emthonjeni wokuzigumbela ube lomthombo ophethuzayo ubulapho na?

¹¹¹ Uyini umthombo wokuPhila manje na? Yini umthombo wokuPhila, umthombo waManzi amaningi aphilileyo na? Umthombo ophethuzayo, sizokufanisa naWo.

¹¹² Manje ngifuna niqaphele umehluko phakathi komthombo wokuzigumbela nomthombo wamanzi aphilileyo; umthombo ophethuzayo, nomthombo omdala wokuzigumbela ovuzayo phandle lapho ugcelele izilokazana, izibankwa, amaxoxo, amagciwane, nanoma yini okunye, niyabo.

¹¹³ Futhi nanku umthombo ophethuzayo. Manje bhekisisani lokhu. Uzondla wona. Awudingi ukuba uthole noma yiziphi izinqubo ezinkulu futhi ungenise inqwaba yemali kuwo. Awudingi ukuba ujoyinise inqwaba yamalunga. Wondla amalunga awo, ngoMoya wokuPhila okuwo, usebenza.

¹¹⁴ Qaphelani amanzi avela kuwo, afreshi, acwebile futhi ahlanzekile. Hhayi umthombo wokuzigumbela, into ethize emile ehlohlwe imibhalo ngamashumi amane, imiqondo ehlukene engamashumi amahlanu, ithi, “*Lokhu* kulungile, na *lokho* kulungile, na *lo* mqondo,” futhi bavote futhi babize, futhi lapho benza, bese kuthi-ke benze ihlelo ngakho. Ucwebile futhi uhlanzekile, iZwi likaNkulunkulu elimsulwa, livela esandleni sikaNkulunkulu. Ngumthombo ophethuzayo wangempela.

¹¹⁵ Qaphelani, imfihlo yamandla awo iphakathi kwawo uqobo. Umuntu angewathole. Uhlobo oluthize lomfutho, phansi kwawo, owenza ufuqele phezulu.

¹¹⁶ Ngiyakhumbula ngenkathi mina, ngangivame uku, ngangingumqaphi wesiqiwu sezinyamazane sikahulumeni waseIndiana. Ngangivame ukwedlula ngakhona, eHarrison County, umthombo othize, isiphethu. Sasilokhu njalo siphuphuma. Futhi nje, o, kwakubukeka sengathi kwakuyinto ejabule kunazo zonke. Noma ngabe iqhwa lalisemhlabathini, uayisi, wawuyiqeqeba lamakhaza, ukuthi kwakubanda kangakanani, sasisalokhu siphuphuma; lapho iziziba ezindala namathangwe okwenziwe ngumuntu, kunamaxoxo nayo yonke into, kwakuphandle lapho kuba yiqeqeba lamakhaza ngaphezulu, kuqinile.

¹¹⁷ Nalokho kukhombisa ukuthi noma yiliphi ihlelo, ngokusilalelwa okuncane nguMoya noma ukushintsha okuncane kwesimo sendawo, liyoba yiqeqeba lamakhaza ngaphezulu. Kodwa umthombo ophethuzayo kaNkulunkulu, Nguye—Nguyena izolo, namuhla, naphakade, ugcina zonke izinto ziphuphuma kuwo futhi zishoveka ziphume kuwo. Futhi akukho nakunye phakathi lapho, okokuqala nje. Nanoma yini okungena kuwo, uyokufuqa kuphume endleleni.

¹¹⁸ Leyonto yayiphuphuma iya phezulu kanjalo, ngase ngithi, ngahlala phansi lapho ngoluny'usuku, ngacabanga, “Ngikholwa ukuthi ngizokhuluma kulesosiphethu, okomzuzwana nje.” Ngakhumula isigqoko sami, ngase ngithi, “Yini ujabule kangaka na? Uphuphumelani kangaka na? Mhlawumbe yingoba izinyamazane amadiye ziphuza kuwe, kanye ngasikhathi.”

Ukuba wawungakhuluma, wawungathi, “Qhabo.”

Ngathi, “Mhlawumbe yingoba ngexa yokuthi ngiphuza kuwe.”

“Qhabo, lokho akusikho.”

¹¹⁹ Ngathi, “Awu, yini ekwenza ucwebe kangaka, uhlanzeke kangaka na? Ngakho yini—yini leyo ephuphumayo, ekwenza uphuphume, ugcwale injabulo ngaso sonke isikhathi, futhi ayikho into engakwenza iqegeba lamakhaza ngaphezulu na? Utsazela phezulu emoyeni, futhi akukho lutho; amanzi ahlanzekile.”

¹²⁰ Ukuba wawungakhuluma kimi, niyazi ukuthi lowomthombo wawungathini? Wawungathi, “Mfowethu Branham, akusimina engiphuphumayo, yinto ethize esemva kwami, engiphuphumisayo.” Futhi yileyondlela okungayo. Lelo yigama elingaphusile, kodwa niyazi ukuthi ngiqonde ukuthini.

¹²¹ Futhi yileyondlela okungayo ngesehlakalo sokuzalwa ngokusha. Ungeke wakuqakatha. Ngu—ngumthombo wamanzi phakathi kwakho, uphuphumela ekuPhileni okungunaphakade. Niyabo, kukhona okuthize ngakho, ongazihlanganise ngalutho nakho. Amathangwe enziwe ngumuntu angaba yiqeqeba lamakhaza, nabo benxusa imvuselelo nayo yonke into; kodwa umuntu ophansi kwalowoMthombo, ehlala kulowoMthombo, yimini nobusuku! Qhabo, awudingi ukulindela izimvula zendawo nezimvuselelo zendawo. Ugcwele Wona. “Ngiyakumnika umthombo wokuPhila, kuye, uphuphuma.” Kunento ethize kuWo, lowo ufreshi nsuku zonke, ucwebile futhi uhlanzekile. YiZwi likaNkulunkulu elimsulwa enhliziyweni yakho nasemlonyeni, liziqinisekisa Lona, lizikhulumela Lona. Angikhathali noma liyana, noma ngabe liyakhithika, ukuthi hlobo luni lwesimo sezulu, usalokhu ujabule ngoba uMoya oNgcwele uphakathi lapho uphuphuma. Ngamandla aphihlakele. Qaphelani. O, imfihlo yawo iphakathi kwawo.

¹²² Uzinikezela wona, ngesihle, kulowo oyophuza futhi asebenzise into yawo. Manje awukhethi, uthi, “Awu, manje ngizodingeka nje ngiye ebandleni leMethodisti ngoba ngiyiMethodisti, okwemvuselelo. Ngizodingeka ngiye *ngapha*, kodwa (uma) ngidingeka ngiye kumaPentecostal ngoba ngingumvuseleli wamaPentecostal.” Ngiyakutshela, uma uthola lowomthombo waManzi uphethuza, lowoMthombo, uma uphuza ngapho, akukho mehluko, unika noma yini efika yedlule. Uyavuma ukunikeza ithemba lokuPhila kwiKatolika, kwiProtestane, kwiJuda, kumphikiNkulunkulu, kumbe noma ngabe yini. Ngempela, ngempela uNento ethize kuwe, ekwenzayo.

¹²³ Niqaphela eny'into ngawo, awudingi ukuwuphampa. Awudingi ukuwudonsa, futhi uwuphampe. Ngibone okuningi kakhulu kwalokho kuze kungigulise, kuphampa into ethize; kudlalwa inqwathshana yomnyuziki, nokugxuma phansi-phezulu, noma—noma inqwathshana enkulu yencwajana efundwayo phandle edolobheni, namasayini amakhulukazi, “Indoda yehora.”

¹²⁴ Yinye kuphela iNdoda yehora, naleyo nguJesu Kristu, Onguyena izolo, namuhla, naphakade. Sinye kuphela isiThunywa esivela kuNkulunkulu, naleso—naleso nguJesu Kristu. Yebo, mnumzane.

¹²⁵ Awudingi ukuba uphampe Lona, noma uWudonsele phansi. Noma, hhayi, awudingi uWujoyine. UyaWuthatha nje, ngesihle. Amen. “NginguMthombo waManzi aphilileyo; uNgishiyile, ukuba uhambe futhi uzenzele amathangwe athize.” Manje awudingi ukuba uWuphampe, uWuphampe, uWudonse, futhi uWujoyine, uWumbe, lutho olunye. Ufanele nje uthathe kuWo, ngesihle.

¹²⁶ Awudingi noma yiyiphi isayense yezenkolo eyenziwe ngumuntu ibe yindwangu yesisefo, futhi, ukukutshela ukuthi yini edlula kuWo, ukuthi Wenzeni. Lutho. Isayense ethize yezenkolo eyenziwe ngumuntu yenqubo ethize yezemfundo, inkolo yokuzenzisa ku *lokhu*, ku *lokhu*, noma umthombo othize wokuzigumbela wenqubo yezenkolo; awuwudingi. Awudingeki ukuba ube lapho. Ubeka indwangu kuLowo, Uyoyijikijela iyothi ngqu phezulu emoyeni. Awuhlangene ngalutho nayo. Uyazondla! UngaMandla kaNkulunkulu ephethuzela ekuPhileni. Kungani indoda ingashiya into enjengaLeyo, ukuba ijoyine enqubweni, kungaphezu kokuba bengingasho. Awudingi noma yiziphi izindwangu zezisefo. Awuyidingi. Awudingi ukuba njalo, awudingi ukwethembela ezimvuleni zendawo ekugcwalisweni kwawo. Ugcwele ngaso sonke isikhathi. Amen.

¹²⁷ Indoda, ngiwezwa ethi, “Ngiphansi nje ezibini namhlanje.” O, he!

128 O, ngiyajabula ukuba ngophila eBukhloneni bukaNkulunkulu, noma ngabe izinto zihamba kahle noma azihambi kahle. UngukuPhila kwami. Amen. UngukuPhila kwethu. UngukuPhila, ukuPhila okuchichimayo. Yebo, mnumzane. Futhi—futhi bukani ukuthi Usenzelani. Amandla aWo nokucweba kuphakathi kwaWo uqobo. Awudingi kwetha okuvela emthonjeni wokuzigumbela kumbe noma yiyiphi enye inqubo.

129 Omunye uthi, “Awu, yini ikhadi lakho lokuhlanganyela na? Ake sibone uma uyiBaptisti elungileyo. Ngizobona uma unalo ikhadi. Noma—noma, iPentecostal elungileyo, uma ungokaMunye, okaMbili, okaMthathu, noma—noma yini enye.” Niyabo, Awudingi nayikuphi ukwethiwa. Uhlala njalo uhamba. Ya.

130 Niyazi, ngangivame ukuba nalomthombo omdala wokuzigumbela, ngangifanele ngithele amanzi phansi lapho bese ngetha ngetha ngetha, ngalephampu eyisimunci endala, ukuba ngiwakhiphe lapho; niyazi, ngithele amanzi amaningi kuwo, futhi nje kutheleke isixheke sezilokazana nezinto phakathi, ukumpompa izilokazana nezinto. Lokho kuthi nje akube yindlela ezinye zalezizimvuselelo zezinqubo eyiyo.

131 Kodwa, akabongwe uNkulunkulu, “KunoMthombo ogcwaliswe yiGazi, lapho izoni zibhukuda khona phansi kwethantala!” Awenzi amalunga ebandla; wenza amaKristu ngabo uma beza kulowoMthombo.

132 Kungani ungashiya uMthombo wamanzi amaningi aphilileyo, ukuba uphuze emgodini wokungcolile onjengalowo na?

133 Akukho kuphampa; amandla aWo aphakathi kwawo uqobo. Awudingi ukwethiwa, yebo, mnumzane, ngokuba (qobo lwaWo) ukuPhila kwaWo uQobo kukuWo uqobo. Yileyondlela imbewu kaNkulunkulu engayo enhliziyweni yomuntu. UkuPhila kukaNkulunkulu kuphakathi komuntu ngamunye, hhayi ebandleni. Kuwe, kukuwe, nguwe onembewana yokuPhila kuwe.

134 Ukunambitha okukodwa nje kwaWo kuyenelisa kuzo zonke izinhlobo zabefundisi benkolo. Buza umpristi wamaKatolika, buza iBaptisti, noma ngabe yini. Ukunambithwa okukodwa nje kwalamanzi aphethuzayo amakhulu afreshi, ngiyakutshela, ayenelisa ukuthi UyiQiniso. Umphefumulo wakho olambile, empeleni, ayenelisa kowomileyo, empeleni. Manje uma ungomi. . . LomBaptisti omncane, wayengomi, kwasekuqaleni nje; kodwa ngenkathi oma, amanzi anambitheka kamnandi kabi. Kunjalo, kodwa ufanele wome, “ukoma okubusisiweyo,” njengoba uJesu akubiza lokho. “Nibusisiwe nxa nilamba futhi nomela ukulunga, ngokuba niyakusuthiswa.” NoJesu wakusho

lokho, mngani. Yebo, mnumzane, UnguMthombo obusisiweyo kowomile.

¹³⁵ Kungani noma ubani afune ukuWushintshanisa ngexhaphozi na? Ungathanda kanjani ukushintshanisa umthombo ophethuzayo ngamanzi exhaphozi, agcwele izilokazana nokonakele kwazo zonke izinhlobo zezichasiselo ezibonwa ngokucabanga nje ezenziwe ngumuntu, uNkulunkulu athi, “Ukwenezela okukodwa eZwini laKhe, noma ukususa elilodwa lamaZwi aKhe, isabelo sakhe siyakususwa eNcwadini yokuPhila”?

¹³⁶ Futhi ngenkathi uNkulunkulu ethembisa ukuthi Wayezoqinisekisa leliZwi kuzo zonke izizukulwane, “Ngokuba isithembiso ngesenu nesabantwana benu, nesabo okude, bonke iNkosi uNkulunkulu wethu eyakubabiza,” ungaphampelani kwenye iphampu yenqubo eyonakele iminyaka, ivela kwenye imana endala na? Mhlawumbe imana yayilungile, akukho okumelene nayo, ngezinsuku zikaMartin Luther, ngezinsuku za *lokhu* nezinsuku za *lokho*, nabanye abaguquli, akukho lutho ngakho; kodwa leyo yimana eyehla kudala.

¹³⁷ Uma siqaphela eBhayibhelini, ukuthi babefanele bayicoshe nsuku zonke. Babefanele bathole entsha. Emva kokuba isibe ndadlana, yayibola. Ingeke yabola ngaphandle kokuba ihlakazeke. Izofanele ibe negciwane ibakteriya kuyo, noma into ethize u—ukuyenza ibole. Siyazi lokho kunjalo.

¹³⁸ Futhi zinjalo izinqubo! Emva kokuba ilele lapho isuka kwenkulu imvuselelo iya kwenye, futhi ithola ukonakala futhi igcwale izilokazana, futhi njengomthombo wokuzigumbela ogcwele onoshobishobi, njengoba sasivame ukukubiza kunjalo, izilokazana ezindadlana ezazishobiza phakathi lapho.

¹³⁹ Futhi yileyo indlela ngeshlakalo sabantu abaningi kakhulu namhlanje. Ba—bagcwele nje onoshobishobi, beshobiza besuka komunye beya komunye, nomunye kuya komunye, bexoxa izinganekwane engenaQiniso kuyo nhlobo. Kunjalo, beshobiza bephuma komunye beya komunye. “NgangiyiMethodisti; ngajoyina iBaptisti. ngangiyiKatolika; ngaya ukuyoba *yilokhu*. Ngaya ukuyoba *yilokho*.” Ngonoshobishobi nje.

¹⁴⁰ O, khohlwani yiyo yonke into, futhi wozani eMthonjeni, (Amen!), uMthombo ophethuzayo, uBukhona bukaKristu obuphila njalonjalo! NgiMkholwa ukuthi unguMthombo wokuPhila ongenakuqedwa. Ngenkathi uthola okuningi kuYe, uthola ukuba freshi kakhulu, futhi ngokuthola ukubanda kakhulu, futhi uthola ukuba ngcono kakhulu, futhi unambitheka kamnandi kakhulu. Kade ngiMkhonza manje sekuyiminyaka engamashumi amathathu-nantathu, futhi usuku nosuku kusalokhu kukhula kuba mnandi kakhulu kunoma bekunjalo kuthangi. Angikaze ngi...Wathi awusoze

woma uma siphuza kulawaManzi. Qaphelani ukuthi Makhulu kangakanani. O!

¹⁴¹ UIsrayeli wenza njengoba abaningi benza namhlanje, bashiya umthombo wamanzi amaningi aphilileyo, ukuba bazigumbele imithombo yokuzigumbela.

¹⁴² Manje ukukhuluma ngomusa okomzuzwana nje, ukuthi uyini umusa kaNkulunkulu. Sinemithetho nemithetho yedolobha, “Futhi uma ungakaleki uze ufike kulesisigaba . . . Nginobhoko lokukala lwenkolo; uma ungakaleki nje uze ufike kulokho, ufanele, ungeke ungene,” kanjalonjalo. Kodwa uNkulunkulu usisindisa ngomusa, hhayi ngobhoko lokukala. Niyabo? Kodwa uNkulunkulu, sikhuluma ngomusa manje, ukuthi nje lokhu kwenzeka kanjani ukuthi kwenzeke, uphuza kuYe. Kulolubhoko lokukala . . .

¹⁴³ Ukukhonona, uIsrayeli okhononayo. Bhekisisani, Wathi, “Futhi Ngobuyeye nginihambele.” Qaphelani emBhalweni. Qaphelani, Uzobavivinya, ukubuya abahambele. UIsrayeli okhononayo, oLwandle oluBomvu, wamenywa ukuba aMlandele adabule emanzini amile aseGibhithe, ukuba abe ngabantu abakhululekile. Babeyisigqila. Bamenyelwa ukuba beze nganeno ukuba babe ngabantu abakhululekile, naYe. Baphuma badabula oLwandle oluFile, uLwandle oluFile; uLwandle oluBomvu, njalo, baphuma badabula kulokho, ukuba bayongena ehlane, ukuba balethe ukwehlukana phakathi kwabo nabazifanisa nabo bezama ukuzifanisa nakho, ngaphandle kokusoka.

¹⁴⁴ O, yilokho okwabangela inkathazo. Bonke babhubha khona entandweni . . . noma khona—khona olwandle, uFaro nempi yakhe. Babone izidalwa ezingabantu zihamba ngaMandla angaphezu kwemvelo, ngakho bayabuya ngakhona futhi bazama ukuzifanisa nalokho, ngaphandle kokubandakanywa esibusisweni. Futhi ngenkathi benza, babhubha. Ngukuqhathanisa kwenyama.

¹⁴⁵ Indoda ezama ukwenza lokho, izama ukuzifanisa nanye into, khona-ke yenza ukuqhathanisa kwenyama komKristu wangempela.

¹⁴⁶ Umfowethu oyiNdiya lapho uyakwazi lokho. Yenyukela ngaseBombay futhi uzobona abantu lapho, amaHindu kanjalonjalo, elele phezu kwezipikili phezu kwe . . . ehamba phezu kweglasi futhi—futhi ehamba emlilweni, ukukhombisa angakwenza, nezinto njenge . . . Lokho ngukuzifanisa nomunye umuntu okuningi kwenyama komunye umuntu emuva emenweni lapho, wenza lokho emhlatshelweni kankulunkulu wakhe.

¹⁴⁷ Siyakuthola lokho phakathi kwayo yonke impilo yezenkolo, ukuzifanisa nabanye abantu okuningi kwenyama, umuntu mumbe ezama ukufana nomunye. Sinye kuphela isibonelo ofanele ube njengaso, lokho ngukufana noJesu Kristu,

OwayeyiZwi. Bese kuthi-ke uma iZwi likaNkulunkulu lifika kuwe, liyoba yindlela efanayo.

¹⁴⁸ Kodwa uNkulunkulu wabaholela ngqo ezweni elithenjisiwe, noma kanjani. Bathola, futhi, onke amathangwe, ngenkathi beqala ukudabula ehlane ohambweni lwabo manje, emva kokuba base behlukanile, bathola ukuthi onke amathangwe ayesomile, kubo.

¹⁴⁹ Futhi uzothola into efanayo, mfowethu, uma uqala loluhambo oluya eZweni elithenjisiwe. Uzothola iminyango ivaliwe. Njengoba kwasho lowomshumayeli omncane, oyiSheshi, kumbe noma ngabe wayeyini, futhi, into yokuqala niyazi, ibandla lakhe lamxosha. Niyabo, inqobo nje uma wayenabaningi abemukela uMoya oNgcwele, lokho kwakungukuphela kwakho.

¹⁵⁰ Futhi si . . . noIsrayeli wathola into efanayo, njengezibonelo, ohambweni lwabo beya ezweni elithenjisiwe. Amathangwe onke ayomile. Ya, uhambo lwabo ekulaleleni iZwi laKhe elithenjisiwe, uhambo lwabo, emathangweni, bathola komile. Manje bathola ithangwe—amathangwe kwakungenakwethenjelwa kuwo, kwenzelwe ngohambo.

¹⁵¹ Futhi uma uzohamba uhambo ekulaleleni iZwi likaNkulunkulu, nokuzama ukujoyina *lokhu* nokujoyina *lokho*, uzothola ukuthi akukho-thangwe ezweni elizoLesekela. Alikho nhlobo. Wena ungumuntu ngamunye. UNkulunkulu ukuhola ngendlela nje Afuna ukukuhola ngayo. Manje-ke, sithole into efanayo namhlanje, futhi onke amathangwe ome nkwe.

¹⁵² Kodwa isithembiso, zihlala njalo ziqinisile, kuNkulunkulu Oyosigcina isithembiso saKhe kubantu baKhe. Wethembisa ukubanika konke ababekudinga, ngakho Wakwenza lokho. Phakathi kwangenalutho, amathangwe omile, kucabangeni nje; noIsrayeli okhonondayo, ogwadule, ohambweni lwabo! Wabiza inceku-mholi waKhe, umprofethi uMose, phandle eceleni, wayesevula nge umthombo wamanzi aphilileyo, ngeDwala elishayiwe, ukuze abantwana baKhe abakholwayo bangabhubhi.

¹⁵³ Ngalolosuku, lokho kukhuluma ngomusa, kimi. Singabangafanele. Indlela esenze ngayo, indlela esiphile ngayo, singabangafanele.

¹⁵⁴ Kodwa uNkulunkulu, ngalolusuku, njengakhona lapha kulokhu ukusa, bukani, kwiMethodisti, iBaptisti, iPresbyterian, iKatolika, nawo onke, Uvule nge uMthombo. AmaHeberu 13 ayakufakazisa lokhu, ukuthi Nguyena izolo, namuhla, naphakade. Ngakho kwe—kwenza kube yiqiniso, uJohane 3:16, “Ngokuba uNkulunkulu walithanda izwe kangaka, Waze wanikela ngeNdodana yaKhe ezelwe yodwa, ukuba yilowo nalowo okholwa yiYo angabhubhi, kepha abe nokuPhila okungunaphakade.”

155 Futhi kwaphakanyiswa ngesizathu esimbaxambili, ngoba abantu babekhonona futhi bona, futhi babelunywa yizinyoka futhi babefa; nangokuthethelelwa kwabo kwezono zabo, nokuphiliswa kokugula kwabo.

156 Futhi yilowoMthombo ofanayo ovulelwe thina namhlanje, kwenzelwa insindiso yethu nokuphiliswa kwethu, ukuphiliswa komzimba. “Ngokuba Nguyena izolo, namuhla, naphakade.”

157 Futhi ngenkathi iDwala elashaywa ngeZwi likaNkulunkulu elithenjisiweyo, lase liyaliwe, Laliphophoza amanzi acwebile ahlanzekile; hhayi—hhayi amile, hhayi onakele, kodwa uBukhona bukaNkulunkulu uQobo. Amanzi acwebile, futhi asindisa bonke abaphuza. Manje siyazi ukuthi lokho kuqinisile, ngoba siyakufunda eTestamenteni eLidala, njengomfanekiso.

158 Manje, wawungadingi ukuba uwadonse, uwaphampe, uwajoyine, uyongena ekholiji ukuba ufunde ukuthi asetshenziswa kanjani. Bayokutshela ukuthi asetshenziswa kanjani lapho, niyabo, “O, awu, wena, uma wemukele uMoya oNgcwele, siyakukholwa lokho, kodwa ukuze u—ukwenze nga *le ndlela*.”

159 Kodwa, niyabo, akukho kulawulwa kwawo. Awusebenzisi uMoya oNgcwele; uMoya oNgcwele usebenzisa wena, niyabo. Niyabo, aninjalo, anizukusebenzisa uMoya oNgcwele; uMoya oNgcwele uthole wena. Isiphiwo asisiyo into oyithathayo, njengommese, bese ulola ipensela ngawo. Kungukuzinikela kwakho uqobo kuNkulunkulu, nokuzikhipha wena endleleni ukuze uMoya oNgcwele ukwazi ukukusebenzisa.

160 Qaphelani, babengadingi neze ukuba bawaphampe noma bawadonse, noma babengadingeki neze ukuba babuze, “Manje siwasebenzisa kanjani lamanzi na?” Ngoba, babazi ukuthi asetshenziswa kanjani. Babomile. Babazi ukuthi kwenziwani ngawo.

161 Futhi ukanjalo owesilisa noma owesifazane, ini, kungakhathaleki ukuthi sivumokholo sini noma ihlelo asonta kulo. Uma omele uNkulunkulu, akadingeki ukubaleka abuyele ekholiji, njengoba kwenze lomfowethu waseSheshi, noma umfowethu waseBrithani, izolo ebusuku, udingeka abuyele emuva futhi axhumane kanjani, ebandleni laseSheshi, ukuthi ufanele asisebenzise kanjani lesisiphiwo esikhulu anaso, ekhuluma ngezilimi, nokuthi ufanele akwenze kanjani *lokhu*. Bebungamkhahlela bamkhiphe, okokuqala nje. Niyabo? Wayomile, ngakho uNkulunkulu wavele wamgcwalisa nje. Yilokho kuphela okukhona kukho. Ngukoma, bese-ke Egcwalisa nje.

162 Awudingi-kuba nayikuphi ukulawula, umuntu othize akutshele ukuthi yenzani ngakho. UNkulunkulu uholo umuntu ngamunye nge—ngendlela Afuna wenze ngayo. Ungu—ngumuntu ngamunye, qobo lwakho. Uyingxenye kaNkulunkulu.

Akukho-muntu ongathatha indawo yakho. Futhi akukho-ndlela yokuba uze uye kumuntu-mumbe, bese uthi manje, ngizofanele “ngenze *lokhu* ngakho,” noma ngifanele “ngenze *lokho* ngakho.” Qhabo, mnumzane. UNkulunkulu ukusebenzisa ngendlela a—Afuna ngayo. Uma womile, wazi ngokwenele ukuphuza.

¹⁶³ Futhi uma womile kulokhu ukusa, phuza kuWo, yilokho kuphela ofanele ukwenze. UNkulunkulu wayehlinzeke indlela yokoma kwabo, abantwana abomile ukuba bahlanganye ngesihle kuYe uqobo. Futhi uNkulunkulu uhlinzeke indlela yawo wonke owesilisa nowesifazane kulokhu ukusa, olambile nowomayo. Mhlampe kunabantu abahlezi lapha, abangakaze basindiswe. Kunabantu abahlezi lapha oseduze kokusindiswa.

¹⁶⁴ Kunabantu lapha, abahlezi lapha njengamalunga ebandla, nifuna ukwenza okulungileyo, kodwa niphuza ethangweni. Abasoze banitshela lamaQiniso.

¹⁶⁵ Into kuphela, ukuza, ngukuthatha isithembiso sikaNkulunkulu bese uza kulowoMthombo, khona-ke Uyocima ukoma. “Ophuza kuloMthombo akasophinde ome futhi.”

¹⁶⁶ Qaphelani manje ukuthi Wabakhulula kanjani—kanjani abaKhe—abaKhe abemukela lamanzi, ngomusa, futhi hhayi ngenqubo noma umthombo wokuzigumbela wemfundo. Uqinisekisa iZwi laKhe, ngumthombo onikeza ukuPhila. Bangaki phakathi lapha owaziyo ukuthi wemukele ukuPhila uma uthathe leloZwi namanzi aKhe, owaziyo nje ukuthi wemukele ukuPhila na? [Ibandla lithi, “Amen.”—Umhl.]

¹⁶⁷ Asithathe, awu, isibonelo nje, esinye nje isibonelo, noma ezimbili, ngizobe-ke sengivala emzuzwaneni nje. Ngi—ngifanele ngibe naleyonkinobho ndawo ndawo. Kodwa qaphelani. Ngilokhu ngikhuluma nje, kodwa angiqondile ukukwenza. Bukani, ake sithathe isibonelo, abantu abathi ababe babili nje.

¹⁶⁸ Ake sithathe owesifazane emthonjeni wokuzigumbela kaJakobe, umthombo ogujiwe. Lapho wayehlezi lapho. Yilokho kuphela owesifazane ayekwazi, kwakuyilomthombo wokuzigumbela lapho eza khona ukuzokha amanzi. Futhi ngale ngasemthonjeni wathola, endaweni encane ebonakala yonke s’khathi sinye lapho, iNdoda ihlezi lapho, umJuda. Futhi yena wayengumSamariya, ngumuzi waseSikari. Futhi sithola ukuthi leNdoda, lomJuda, wakhuluma iZwi elingejwayelekile kulona wesifazane, wathi, “Ngiphuzise.”

¹⁶⁹ Wathi manje, “Sinokwehlukana. Aku—akukuhle kuWe ukuba ungibuze umbuzo onjalo; Wena ungumJuda, nami ngingumSamariya.”

¹⁷⁰ Wathi, “Kodwa ukuba bewazi ukuthi Ubani obukhuluma kuye, ubuyocela kiMi amanzi, futhi beNgiyokunika amanzi amaningi ongadingi ukuba uze kulomthombo wokuzigumbela ukuba uwaphuze; kube umthombo wamanzi ephuphuma kuwe.”

Qaphelani ngenkathi ethola ukuthi lokhu kwafakazeleka ukuthi kuyiQiniso!

¹⁷¹ Manje, kuqala, noma yiyiphi indoda yayingakusho lokho. Kodwa wathi, “Wena uthi kukhulekwa eJerusalema, futhi thina sikhuleka kulentaba.”

¹⁷² Wathi, “Insindiso ingeyamaJuda. Siyazi ukuthi yini esiyikholwayo. Kodwa,” wathi, “ake Ngikutshele into eyodwa,” ngamazwi anjengalokhu. “hhayi kulentaba, noma eJerusalema. Isikhathi siyeza lapho umuntu eyokhuleka kuNkulunkulu ngoMoya nangeQiniso, ngokuba uBaba ufuna abanjalo.” Wathi, “Hamba ulande indoda yakho uze lapha.” Bhekisisani, lapha kwakufakazela. Lapha kukhombisa ukuthi mthombo muni ayekuwo. Wathi, “Hamba ulande indoda yakho uze lapha.”

Wathi, “Anginandoda.”

¹⁷³ Wathi, “Usho iqiniso.” Niyabo, kwakubukeka sengathi kwakungukuphambanisa okusobala kulokho Ayembuze khona, wayesethi, “Hamba ulande indoda yakho.”

Wathi, “Anginandoda.”

¹⁷⁴ Wathi, “Usho iqiniso.” Wathi, “Ngoba ubunayisihlanu, nale ohlala nayo manje ayisiyo eyakho.”

¹⁷⁵ Bhekisisani lowo wesifazane, kwehluke kangakanani kubapristi bangalolosuku! Abapristi bangalolosuku babone leyonto efanayo yenzeka, base bethi, “Lelo yidemoni, ukufunda umcabango, noma—noma uBelzabule.” Niyabo, behluleka ukubona iZwi lithembisa lokho.

¹⁷⁶ Kodwa lowo wesifazane omncane wayewufunde kangcono kakhulu emBhalweni kunoma yimuphi wabapristi. Wathi, “Nkosi, ngiyabona ukuthi ungumprofethi Wena. Kade singenaye noyedwa iminyaka engamakhulu amane, selokhu kwaba kuMalaki. Kodwa,” wathi, “besimbhekile oyedwa, futhi siyazi ukhona Oyedwa ozayo, uMesiya. Futhi uma Efika, lokhu kuyoba yikho Ayokwenza.”

UJesu wathi, “NginguYe.” Amen.

¹⁷⁷ Niqaphelile, washiya ibhakede lakhe emthonjeni wokuzigumbela kaJakobe, wagijimela ezansi emzini; esegcwele umthombo ophethuzayo! Wayekubonile kuqinisekiswa ngokupheleleyo, futhi WayeyilowoMthombo wokuPhila. Ake ngimethule kini. Wawushiya lowo; ngenkathi Efakazeleka ukuthi uyiZwi lokuPhila. Wawushiya; futhi wayesetholile ukuthi iDwala elifanayo, elashaywa ehlane, lafakazelwa ukuthi lase likhona ngaleyonkathi.

¹⁷⁸ Ake ngisho, lowoNkulunkulu ofanayo owayekhona ezinsukwini ezedlulayo, esikhuluma kakhulu ngaye, Ukhona lapha manje; hhayi ngokuqonda okuthize kwesayense yezenkolo, kodwa ngolwazi oluqondene nomuntu lokuqinisekisa kwaKhe ukuthi Wayezowuthulula ngalolu izinsuku zokugcina,

uMoya oNgcwele phezu kwebandla laKhe. Akasuye u “Ngangikhona.” Uselokhu engu “NGIKHONA,” inkathi yamanje, njalo.

¹⁷⁹ Kwase kuthi umthombo wokuzigumbela walahlekelwa ukunambitheka kwawo. Futhi wenzenjalo wonk’umuntu oke awele emandleni kaNkulunkulu, ngombhaphathizo kaMoya oNgcwele, izinqubo zamahlelo zilahlekelwa ngukunambitheka kwazo. Anisakufuni okwalawo maxoxo amile, nezibankwa, nezilokazana, kanjalonjalo. Niphuza eMthonjeni ofreshi nocwebile, iZwi likaNkulunkulu, lifreshi mahora onke emphefumulweni wakho. Liyafana njengamanje, nxa iZwi selifakazekile ukuthi liyiQiniso, nambitha futhi ubone ukuthi aliqinisile yini.

¹⁸⁰ Nakuba umthombo wokuzigumbela wawuwusebenzile umthombo wawo, wasisebenzisa isikhathi sawo kahle; kodwa, niyabo, uMthombo wokuPhila wawulapho, akusesiwo umthombo kaJakobe, okokuphuza komoya. Ababekucabanga, uma babephuze kulowomthombo, ngani, kwakuyoba kahle; kodwa manje uMthombo wokuPhila qobo lwaWo wawuhlezi lapho.

¹⁸¹ Manje asizidingi izinqubo nezinhlangano esasinazo. Sesisesikhathini sokuphela. NoNkulunkulu wethembisa, ngalesisikhathi sokuphela, izinto Ayezozenza. Futhi sikubona kugcwalisekile, eZwini. Sizwa indoda yamandla ezempi, isukuma, futhi ivevezela, futhi ithi, ba, “Ikhona into ethize ezokwenzeka.” Siyawuzwa uMoya oNgcwele usexwayisa ukuthi ikhona into ethize ezokwenzeka. Sibona yonk’into imi ngomumo. Manje-ke, shiyani leyonqubo futhi nize eMthonjeni. Yebo, mnumzane.

¹⁸² Uyisebenzile inhloso yawo, kodwa manje wayebhekene ubuso nobuso noMthombo uqobo lwaWo.

¹⁸³ KuJohane 7:37-38, uJesu washo ngezinsuku zokugcina ngomkhosi wedokodo (Wathini na?), “Uma umuntu omile, makeze kiMi, futhi aphuze.” Kuso impela isigejane sosiyazi bezenkolo! “Uma umuntu omile, makeze kiMi, futhi aphuze. Ngokuba imiBhalo ushilo, kwingaphakathi lobuyena impela kuyakuphuphuma imifula yaManzi aphilayo.”

¹⁸⁴ Nanko uMthombo ophilayo. Lowo nguMthombo abantu abawushiyile namhlanje. Ngesivumokholo, bashiye uMthombo waManzi aphilayo. Ake nginethule kuYe. Yena, kimi. . . Futhi ngiyavala.

¹⁸⁵ Yena, kimi, uyilowoMthombo owasindisa impilo kaHagari, nomntwana, ngenkathi babefa ehlane.

¹⁸⁶ Ngikholwa ukuthi UyileloDwala, kuIsaya 32, UyileloDwala ezweni eliyethileyo. Ungumpheme ngesikhathi sesiphepho.

187 UZakariya 13, UnguMthombo ovulekile eNdlini kaDavide, wenzelwa isono. NgiMkholwa ukuthi uyilokho. Anikholwa na? [Ibandla lithi, “Amen.”—Umhl.]

188 EmaHubweni 36:9, Ungumthombo wokuPhila kaDavide. UngaManzi kaDavide athule, namadlelo aluhlaza. UngaManzi ngasemfudlaneni, kaDavide.

189 KuGenesisi 17, Uyibele elincelisayo lika-Abrahama, uEl Shadayi. Kodwa ngenkathi ukuphila kwakungasekho kuye, usalokhu . . . UNkulunkulu washo.

190 “Umuntu oneminyaka eyikhulu ubudala, lento iyoba kanjani na? Sengigugile, umkami usegugile, lezizinto zingaba kanjani na?”

191 Wathi, “Ngingu El Shadayi.” Manje, *uEl* ngu “u,” no—no*Shadayi* yi “bele,” noShadayi ngubuningi, okuchaza ukuthi “NginguNkulunkulu onamabele.”

192 Njengengane etetemayo futhi iyagula, namandla ayo engasekho kuyo, incika esifubeni sikamama futhi incelele ukuba ibuye ithole amandla ayo. Impela. Akusikho kuphela . . . Uma incela, ayibe isatetema. Ebeleni likanina, iyeneliseka ngenkathi isathola amandla ayo.

193 Futhi noma yiyiphi indoda eyothatha isithembiso sikaNkulunkulu enhliziyweni yayo, ukuthi “Isithembiso ngesenu, nesabantwana benu, esabo okude, bonke iNkosi uNkulunkulu wethu eyakubabiza,” bese ulala ngqo wencike kulokho bese uncela ubuyisele amandla akho. Mntwana otetemayo, kukholwe! Kungokwamakholwa.

194 Kwimbongi eyikholwa, ngingacabanga ngamaculo amaningi izimbongi ezasitholela wona. Kwakukhona eyodwa yazo eyake yasho ngesinye isikhathi, U . . .

KunoMthombo ogwaliswe yiGazi,
Elimuncwe emithanjeni ka Imanuweli,
Lapho izoni zibhukuda ngaphansi
kwethantala,
Kusuka lonke ibala lazo lecala.
Lelosela elifayo lajabula ukubona
LowoMthombo osukwini lwalo;
Lapho mina angithi, nakuba ngimubi njengalo,
Ngigezwe zonke izono zami.
Futhi selokhu kwasukela lapho ngokukholwa
ngawubona lowomfudlana
Ovezwa yizilonda zaKho ezigelezayo,
Uthando oluhlengayo beluyindikimba yami,
Futhi luyoba yiyo ngize ngife.

195 Kimi, UngaManzi amaningi eZwi okweHlukanisa, akwehlukana nayo yonke into ephambene neZwi laKhe. Lowo nguMthombo engiMkholwa ukuthi uyiwo. Yebo,

mnumzane. Lokho, LingaManzi amaningi angehlukana nemiThombo yokuzigumbela eyenziwe ngumuntu, ngaya eMthonjeni waManzi aphilileyo. O, mngani, ngingavele nje. . . Nje ungaqhubeka uqhubeka, nezinto a—Ayizo kithi! UnguAlfa, uOmega. UngukuQala, UngukuPhela. UnguYe owayekhona, okhona, nozayo. UyiMpande neNzalo kaDavide. UyiNkanyezi yoKusa. Ungowami Wonke kukho konke.

¹⁹⁶ Futhi, mfowethu, dadewethu, uma ubungakabi nayo i—i. . .Kade nje uphuza kulelithangwe elincane elenziwe ngumuntu, yonke impilo yakho, kungni kulokhu ukusa ungashiyi lelothangwe bese uza kuloMthombo na?

¹⁹⁷ Asikhothamisa amakhanda ethu okomzuzwana nje. Namakhanda enu ethotheme. . .[Udade uqala ukucula ngoluny'ulimi. Akuqoshwanga eteyipini. Omunye unikeza incazo—Umhl.] . . ngowami umbono, ukubizela ealtare. Bangaki manje na?

¹⁹⁸ Bengi—benginovalo ngakho konke, bengi—benginihlalisa isikhathi eside kakhulu, kwangenza nganqamula umlayezo wami waba yizicucu. Kodwa ngikholwa ukuthi uMoya oNgcwele ufuna nithole engikufondile. Bukani, akukho okusemqoka kakhulu kulolusuku kunokulungisana noNkulunkulu; niyabo, amadina ethu, noma ngabe kuyini, noma yini. INkosi ilapha. Manje, ngikuzwile lokho kuphela cishe kanye empilweni yami, kuze kube yilesisikhathi.

¹⁹⁹ Manje kanjani. . .nonke lapha, hhayi ukuthi “bangaki.” Nonke lapha ofuna ukuphuza kuLowo, sukuma nje umzuzu nje, okomkhuleko nje. UNkulunkulu anibusise. INkosi inibusise.

²⁰⁰ Manje bangaki phakathi lapha, o—omi ekhona manje, ongasho, ngesandla esiphakeme *kanje*, “Nkulunkulu, hamba phezu kwami, ngigcwalise nje, mangiphuze kuloMthombo. Futhi angenzanga nje okulungileyo, kodwa ngi—ngifuna Wena ungithethelele ngakho. Ngifuna Wena uhlanze izono zami. Futhi makuthi—kuthi—kuthi mina, kusukela kulolusuku, nje. . .”? Bukani nje! He!

KunoMthombo ogcwaliswe yiGazi,
Elimuncwe emithanjeni ka Imanuweli,
Nezoni zabhukuda ngaphansi kwethantala,
Kusuka onke amabala azo ecala.

Kusuka onke amabala azo ecala,
Kusuka onke amabala azo ecala;
Nezoni zabhukuda ngaphansi kwethantala,
Kusuka onke amabala azo ecala.

²⁰¹ Manje lokho, wena oyikholwa elingumKristu, wemukele uKristu njengoMsindisi oqondene nawe, kodwa awuka. . . Manje uma ungakakwenzi, lowo nguMthombo. Okuyiwona kuphela engazi ngaWo yilowoMthombo ovela emithanjeni kaImanuveli. Manje, futhi uma abaningi benu lapha. . .

202 Kufana nje njengoba ngangikhuluma ngobunye ubusuku ngalolukhozi oluncane luhamba egcekeni lenqolobane namachwane. Futhi lwalungakaze lwazi lutho olunye kodwa amachwane, kodwa lwalwazi ukuthi kwakukhona okuthize ngalo okwakwehlukile emachwaneni. Kwase kuthi-ke umama walo uza ukuzoluzingela, wayesekhala kakhulu ngaphezulu. Kwakulubizo lokhozi. Niyabo, lwalufanele lube wukhozi, kwasekuqaleni, kungenjalo lwalungeke neze lukuqonde lokho kubizwa. Niyabo, lu . . .

203 Kuzofanele kube nento ethize lapho, emilile, kungenjalo ingeke neze yaveza ukuPhila. Futhi uma iMbewu, iZwi likaNkulunkulu, ikuwe, uMoya oNgcwele ulapha manje ukumilisa lelo bese uLiletha ebumpeleni kuwe.

204 Bangaki phakathi lapha ongakawemukeli umbhaphathizo kaMoya oNgcwele, ningaziphakamisa izandla zenu na? Macala onke, ndawo zonke, ukuba gotho ngempela nje, uma ungakawemukeli uMoya oNgcwele, futhi ungathanda, phakamisa isandla sakho. Noma ngabe ukuphi, sigcine siphakeme nje isandla sakho, umzuzwana nje.

205 Manje ngifuna, nina enimi macala onke futhi nibabuka, ngifuna umuntu othize ukuba ubeke izandla zakho phezu kwabo.

206 Ngikholwa njengamanje ukuthi uMoya oNgcwele uzonigewalisa nonke wena oWufunayo. Manje ningacabangi ngokudla phandle lapho ehhotelana elingenaweta. Asicabange ngalokhu uKudla lapha. Yikho Lokhu. Lokhu ngukuPhila. Niyabo, lokhu ngukuPhila.

207 Manje jikani ngqo, ngamunye wenu, bese nibeka izandla phezu komunye nomunye. “Futhi babeka izandla zabo phezu kwabo!” Manje ngifuna ukhulekele lowomuntu isandla sakho . . .

208 Manje ningacabangi ngokuphuma. Ningacabangi ngalutho olunye. Cabangani nje, khona manje, uMoya oNgcwele ulapha ukugcwalisa umuntu ngamunye. Vula nge inhliziyi yakho, chithela ngaphandle onke amanzi omthombo wokuzigumbela, bese uthi, “O Mthombo wokuPhila, ngena kimi. Ngigcwalise, O Nkosi Nkulunkulu, ngokulunga kwaKho nesihawu.”

209 Nkosi Jesu, lowoMthombo ongenakuqedwa! Ngiyakhuleka, Nkulunkulu, ukuthi Uzobagcwalisa bonke ngamunye. Kwangathi uMoya oNgcwele ungehlela lapha. Ngiyakhuleka, Nkulunkulu, ukuthi sizokhohlwa konke nganoma yini enye; ukuthi uMoya oNgcwele wehlele phakathi kwethu, njengamanje, futhi uzosipha lawoManzi amaningi okuPhila, ngesihle, ngokuvela ndawo zonke. Sipe khona, O Nkulunkulu. Ngenkathi uku—ukuqhubeka komkhuleko neculo, kuhlangua thaqa ndawonye, Nkosi, ukwazi ukuthi nguBukhona baKho, uBukhona baKho bobuNkulunkulu, sifuna ukuza

eMthonjeni. Sifuna owangempela, umbhaphathizo wangoqobo ngoMoya oNgcwele. Nkosi, lababantu bakhulekela Wona. Ngikhulekela ukuthi, wona lomzuzwana ngqo manje, ukuthi bazogcwaliswa ngalokhu ukulunga kukaNkulunkulu. Siphe khona, O Nkulunkulu. Yizwa umkhuleko wabantwana baKho. Kwangathi Ungeza phezu kobukhona babo, kwangathi Amandla kaNkulunkulu, noMoya oNgcwele, ungashwibeka phezu kwabo. Siphe khona, Nkulunkulu.

²¹⁰ O siKubonga kangaka ngokuhlunyeleliswa, ngoBukhona bukaNkulunkulu waseZulwini onamandla, emi phakathi kwethu! Ngalo lelihora lemini, Nkosi, sondle! Nkosi, sifuna ukudla okuvela etafuleni laKho. Sondle, Nkosi, njengamanje. Sondle ngoMoya oNgcwele, ezimpilweni zethu. Imiphefumulo yethu egagadekile elambile yomile. Njengoba Ushilo ekuhunyushweni kweculo, “Kuyothulula amanzi phezu komhlabathi ogagadekile.” Makwenzeke, Nkosi. Makuthi amaZwi aKho abonakaliswe ezinhliziyweni zabantwana baKho, “Amanzi amaningi phezu kowomile, umhlabathi ogagadekile.” Nkulunkulu waPhakade, yizwa umkhuleko wezinceku zaKho, futhi siphe lesosiBusiso. Amen.

O, ngiyamthand'uJe- . . .

²¹¹ Qhubekani nje nokuMdumisa manje. Tholani, uMoya oNgcwele ulapha. Uma ningaMemukeli, yiphutha lenu.

Ngiyamthand'uJesu,

“UyaNgithanda kunalaba na?”

. . .thand'uJesu,

Ngoba Wang'thanda kuqala.

O, ngiyamthand'u . . . (Akadunyiswe uNkulunkulu!)

O, ngiyamthand'u . . . (Ukuba-ke Ubengafika nje . . . ? . . . -ment?)

O, ngiyamthand'uJesu,

Ngoba Wang'thanda kuqala.

Angisoze ngaMshiya,

Angisoze ngaMshiya,

Angisoze ngaMshiya,

Ngoba Wang'thanda kuqala.

Uyisimangaliso, isimangaliso, uJesu kimi, Umluleki, iNkosi yokuThula, uNkulunkulu onaMandla nguYe;

O, uyangisindisa, uyangigcina kuso sonke isono nehlaho,

Isimangaliso nguMhlengi wami, alidunyiswe elaKhe . . .

²¹² Asilicile kuYe manje!

Uyisimangaliso, isimangaliso, uJesu kimi,
 UMLuleki, iNkosi yokuThula, uNkulunkulu
 onaMandla nguYe;
 O, uyangisindisa, uyangigcina kuso sonke
 isono nehlaho,
 Isimangaliso nguMhlengi wami, alidunywiswe
 iGama laKhe!

²¹³ Bonke abezwa lokho, thanini “amen.” [Ibandla lithi, “Amen.”—Umhl.] O, haleluya! Ngibona abanye abantu bedabula beza manje, ngoMoya oNgcwele.

Ngangilahlekile, manje sengitholiwe,
 ngikhululekile ekulahlweni,
 UJesu unikeza inkululeko nensindiso egcwele;
 Uyangisindisa, uyangigcina kuso sonke isono
 nehlaho,
 Isimangaliso nguMhlengi wami,
 alidunywiswe . . .

Asiphakamise izandla zethu manje futhi ngempela si
 pra- . . .

O, isimangaliso, isimangaliso, uJesu kimi,
 UMLuleki, iNkosi yokuThula, uNkulunkulu
 onaMandla nguYe;
 O, uyangisindisa, uyangigcina kuso sonke
 isono nehlaho,
 Isimangaliso nguMhlengi wami, alidunywiswe
 iGama laKhe.

²¹⁴ NiyaMthanda na? [Ibandla lithi, “Amen!”—Umhl.] O, isimangaliso! Awudunywiswe lowoMthombo ogcwaliswe yiGazi, lapho izoni zisusa khona konke ukwesaba komuntu, konke ukulahlwa, nje ukhululekile kuYe. Haleluya! O, he, lokho kumangalisa ngempela!

²¹⁵ Manje sisacula lelo futhi, masithi sitedele yonke iMethodisti, iBaptisti, iKatolika, iPresbyterian, ukuthi kuyini, sisacula leli, “Isimangaliso, uJesu kimi,” asijike nje bese sixhawulana nomunye nomunye, nje sibe nokuxubana okuhle okudala. Niyazi, mina, yilokho engikuthandayo. Wozani, asilicule manje lapho sikwenza.

O, isimangaliso, isimangaliso, uJesu kimi,

²¹⁶ [UMfowethu Demos Shakarian ukhuluma kuMfowethu Branham, “Mfowethu Branham, nginezwi ngoMongameli uJohnson, uphuthunywiswe esibhedlela enokuhlaselwa yinhliziyo, futhi mhlawumbe besifanele simkhulekele nesizwe sakithi.” Abazalwane bayakuxoxa. Omunye uthi, “Asilinde umzuzu.”—Umhl.]

Isimangaliso, uJesu uyiso, (kunjalo)
 O, uMLuleki, iNkosi yokuThula,

²¹⁷ [UMfowethu Shakarian futhi ukhuluma kuMfowethu Branham, “Ngiyaxolisa, ngiyaxolisa futhi, uyafuna ukwehla umzuzu nje?” UMfowethu Earl Prickett uholo ibandla ekuculeni, *Isimangaliso*. Akuqoshwanga eteyipini. Ibandla licula elithi *KunoMfula WokuPhila*. Okunye ukunqashwa eteyipini—Umhl.]

IBhayibheli lathi, “Khulekelani labo abakhulu.”

²¹⁸ Baba wethu waseZulwini, simi esidingweni esinentshisekelo ngomholi wesizwe sakithi, uMongameli wakithi. Angahle angakwazi neze lokhu, Nkosi, kodwa Wena uyakwazi. Ngikhulekela uMfowethu Johnson, njengoba ezisho ukuthi uyikholwa kuWe. Futhi, Baba, ukuhlaselwa yinhliziyi, siyaqonda, kumshayile. Ngiyakhuleka, Nkulunkulu, sindisa impilo yakhe. Sise—sesikhathini esiyingozi khona manje, empeleni. Futhi makuthi uMoya waKho ufike phezu kwakhe, Nkosi. Futhi khona manje, esibhedlela kumbe noma yikuphi lapho angabakhona, futhi makuthi uMoya waKho wehlele kulesosiBhedlela iWalter Reed futhi uthinte umzimba wakhe, usindisa impilo yakhe. Nkosi, indoda iphansi kwengcindezi, ingcindezi enkulu edlula leyo esiyiqondayo. Ngakho siyakhuleka, Nkulunkulu, njengamakholwa nanjengengxenye yalesisizwe, sikhulekela umholi wethu, ukuthi Uzomupha ukweluleka kokuphila, kulelihora elikhulu, eGameni likaJesu Kristu. Amen.



IMITHOMBO EVUZAYO ZUL65-0123

(Broken Cisterns)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo ekuseni, ngoJanuwari 23, ngo 1965, wenzelwa ukudla kwasekuseni kweFull Gospel Business Men's Fellowship International eRamada Inn ePhoenix, eArizona, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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