


# INDIDA

 Ngiyabonga, bafowethu nodadewethu. Lokhu ngikuthatha ngokuthi, ngempela, inhlanhla enkulu ukuba lapha kulokhu ukusa, ukukhuluma kulezi zinceku zikaKristu, nabangani bami eVangelini, engisebenza nabo. Angikho kakhulu ukwenza inkulumo; anginalo ikhono ukwenza lokho. Futhi ngingathanda nje ukuhlanganisa indoda; futhi ngezinye izikhathi, ngaleyo ndlela, ikakhulukazi labo abanakho, ebesingakubiza ezweni, uhlobo lokuqhunsula izintamo zabo, futhi uxhasa, niyabo, omunye wemihlangano. Futhi ngingathanda ukunikeza i—isizathu seThemba engililwelayo, futhi ngivumele nina bazalwane nibone ukuthi yi—ukuthi akugcwele a—amadlingozi. Yi—yiVangeli.

<sup>2</sup> Eminyakeni eminingi edlule, lapho ngenza uhambo lwami lokuqala lokuya ePhoenix, eArizona, lapho . . .

<sup>3</sup> Bengithokozela nje ukudla kwami kwasekuseni, kulokhu ukusa, nomngani wami omuhle, uCarl Williams, ngapha ekhoni. Ngicabanga ukuthi nonke nimejwayele uMfowethu Carl Williams. Ubungasukuma nje, Mfowethu noDadewethu Williams. Ungu—ungumongameli womkhandlu wabakhulu besonto beFull Gospel Business Men ePhoenix, eArizona, njalo, noDadewethu Williams, futhi ngakho ufakazelwe ukuba ngumngane oligugu kakhulu kimi.

<sup>4</sup> Ngeviki eledlule emhlanganweni, futhi, noma emavikini amathathu edlule, ePhoenix, bengixoxa ngakho ngenkathi ngenza uhambo lwami lokuqala lokuya ePhoenix. Ngiyakhumbula, njengomfanyana, ngangibuka futhi ngifunda yonke into engangingakwazi, ngoba kwakungumbono wami, ngolunye usuku . . . Ubaba wayengumgibeli, futhi ngangifuna ukuba ikhawa. Ngangifunde amaphephabhuku athize aseNtshonalanga, futhi ngibone amabhayisikobho amaningi kakhulu, njengomfanyana. Futhi, ngakho-ke, ngimbonile ubaba wami egibela, futhi ngacabanga impela ngangisingakwazi ukugibela, nami, futhi ukulangazelela kwami kwakungukuza eNtshonalanga futhi—futhi ngibe umgibeli.

<sup>5</sup> Futhi ngangizwile ngeSuperstitious Mountain. Isizathu, iLost Dutchman, engikholwa ukuthi yimayini iLost Dutchman, engicabanga ukuthi yingane kwane.

<sup>6</sup> Futhi ngakho abantu abaningi manje, ezweni lakithi lapho, sekuba isikhathi somdlalo wokugibela, futhi wonke umuntu ugqoke amajini al'hlaza sibhakabhaka, isigqoko esikhulu. Bazama ukuphila o—onyakeni osewedlule. Baphila into ethize okwakuphilwa ngayo. Futhi ngiyazibuza ukuthi kungani benza lokho. Kukhona into ethize kubo ebona benze lokho.

<sup>7</sup> Kodwa, niyabo, ngicabanga ukuthi yileyo indaba ngomnotho wethu wamaKristu, namhlanje. Sizama ukuphila onyakeni osewedlule, okwashiwo ngumuntu othize ngomunye unyaka. Futhi lokho ngeke kusebenze kulonyaka. Kodwa kuyisimanga ukuthi bafuna umbono othize oyimfashini endala, umdanso othize wengobo, noma ikhawa elithize, okuthize, noma okunye okunjalo. Futhi leyonto yangempela kubo, lokho kwenza bona bafune ukubuyela emuva lapho, yiVangeli. Bafuna iVangeli elisha elihlotshisiwe, into ethize ehlangabezana nalolu suku, lapha amanye amahle kakhulu, namasiko amahle nezemfundo. Kodwa abalifuni iVangeli eliyimfashini endala, lapho leyonto yangempela kubo eyenza bona bafune ukubuyela emuva. Yilapho okufanele kuye khona, emuva kuLokho. Kodwa esikhundleni salokho, babuyela emuva e—entweni ethize enye. Khona-ke uma into ethize ivezwe kuNkulunkulu, kuyamangalisa kakhulu, ayejwayelekile kubo, futhi ayihambisani nokuziphatha kwabo, futhi—futhi abafuni ukuYamukela.

<sup>8</sup> Akekho obengaba nezinhlonipho ngoJohn Wesley, uSankey, uMoody, uFinney, noma uFinney, uKnox, uCalvin, noma yimuphi walawo madoda, kunanoma yimuphi wethu befundisi abathakasela amadoda kaNkulunkulu, lokho bekuyoba ngokwalawo indoda. Kodwa, niyabo, siyenyuka. Asikho kulowo nyaka. Ngamunye wabo wakhonza onyakeni owehlukile futhi esilinganisweni esihlukile. Sikhonza uNkulunkulu namhlanje ngesilinganiso esihlukile kulokho ababeyikho. Uma likhona ikusasa, kuyoba khona unyaka, kuyoba khona iVangeli lalowo nyaka, lokho kusazoqhubeka kuze kuthi yonke into iphelele kuNkulunkulu, futhi uNkulunkulu uba munye nathi.

<sup>9</sup> Manje, ngiyakhumbula ukusa engathatha ilambu elibanekayo, angikwazi ukulinda ukubona iSuperstitious Mountain. Ngadingeka ngenyukele lapho. Kodwa ilambu elibanekayo lami lalingelutho. Angibonanga lutho. Amathunzi amakhulu esipoki, nomuntu owayebulewe kuleyo ntaba, ehlwaya igolide, futhi ku—kubambe izinkoleloze eziningi, ngokweqiniso. Futhi lapho ngizame ngelambu elibanekayo lami elincane, ukuze ngibheke nxazonke, a—angikwazanga, angibonanga lutho, futhi konke kwakusabisa. Uyazi ukuthi ngenzani na? Ngahlala phansi nje ngathula kwaze kwaphuma ilanga. Lapho lelo langa, eliyinkosi yokukhanya konke, lapho seliphakamile, ilambu lami elincane elibanekayo alizange lenze lutho, kodwa zonke izipoki zasuka. Ngibonile ukuthi iSuperstitious Mountain yayingesona isipoki. Ngangikulungele ukungena kuyo, ukuba ngizitholele mina uqobo, ngoba lokho kukhanya okukhulu, ilanga, okuyiZwi elikhulunyiwe likaNkulunkulu. UNkulunkulu wathi, “Makube khona ukukhanya.” Futhi lelo yiZwi likaNkulunkulu elibonakalisiwe. Futhi lapho likhonjisiwe, zonke izipoki zasuka.

<sup>10</sup> Futhi ngicabanga ngaleyondlela namhlanje, lapho ebengingaqondwa kahle khona phakathi kwabazalwane, kwangathi ukuKhanya okukhulu, inkosi yokuKhanya... Akukho okunye ukukhanya. Akukho okwethu ukukhiqizwa kokukhanya okuyokhanya phandle lapho namhlanje. Kungakhathaleki ukuthi zingaki izinkundla zebheysbholi ezisiphosayo, ungeke ubone lutho, ufanele ubuke ngqo ebusweni bakho ukubona noma yiluphi uhlobo lokukhanya konke. Leli Langa likhipha konke, ngoba yiZwi likaNkulunkulu elibonakalisiwe. Futhi ngicabanga, lapho iZwi likaNkulunkulu elibonakalisiwe likhuphuka phezu kwezinkoleloze zethu zonke, ziyashabalala. Niyabo? Sifuna ukwazi ukuthi liyini iQiniso, yilphi ihora esiphila kulo.

<sup>11</sup> Futhi, bazalwane, sihlezi lapha, kulokhu ukusa, njengamahlelo amaningi ehlukene, simelele amahlelo ehlukene. Angicabangi ukuthi lokho kubalulekile.

<sup>12</sup> Ngangivamise ukwelusa izinkomo, enhla eColorado. Ngikhumbula isikhathi lapho ngangizo...sizoba nokuqoqa, eNtwasahlobo, siqhuba izinkomo sizenyusele eArapajo Forest. Ngihlalile lapho, kaningi ngosuku, nomlenze wami ulengela ophondweni lwesihlalo sehhashi, futhi ngibhekisise umqaphi lapho lezo zinkomo ngenkathi zihamba zadlula uthango oluyizibuko, zingayi endaweni yomuntu, zenyukele phezulu ehlathini.

<sup>13</sup> Ipulazi elikhulu ngalinye, ufaka inkomazi phakathi lapho, kufanele abenawo, ukuze akwazi ukukhiqiza ibhele lefolishi, ngiyakholwa...hhayi ibhele lefolishi, ithani lefolishi, ngicabanga ukuthi amathani amabili, enkomazini, kuncike ekutheni i—iChamber of Commerce izokuvumela ungene nokungakanani, uphawu lwakho. Ngoba, kulolu phawu naleli plazi elikhulu likhiqiza ifolishi elingaka, khona-ke ungabeka inkomazi ekudliseni phezulu lapho ehlathini. Lelo yihlathi aliqedwa yizinkomo, ngakho-ke, futhi nje lanele ukuba lizinakekele. Isizathu, wonke umuntu uzobe engena. Futhi ngiqaphelile...Kwakuyi Hereford Association eyayidlisa kulelo hlathi, kuleyo ngxenye yalo, iArapajo Forest. Futhi ngangibhekisisa umqaphi.

<sup>14</sup> Manje, thina, ezethu kwakuyigalikuni eliquqhayo elidala, iTurkey Track. ITripod yayingaphezu kwethu. UMnu. Grimes usebenza cishe namadoda ayishumi nanhlanu, wayenamakhulu amaningana emihlambi yezinkomo. Futhi thina sasinezinkomo ezimbalwa lapho, abantu engangisebenza nabo, umhlambi ongamakhulu amane noma amahlanu. Kodwa uGrimes wangena mhlawumbe eshumini nanhlanu, amakhulu ayishumi nesishiyagalombili omhlambi, kwakungumgoqo, iDiamond Bar.

<sup>15</sup> Futhi ngangibhekisisa umqaphi. Wayedingeka ame lapho futhi abale lawo mankomazi lapho ehamba edlula. Niyazi,

wayenganaki nhlobo ukuthi phawu luni olwalukuwo. Kukhona into eyodwa ayeyihlola, kwakuyicici elichaza uhlobo lwegazi endlebeni, ngoba kwakudingeka kube yiHereford erejistiwe ngaphambi kokuba zidle. Lokho kungesizathu sokugcina uhlobo lozalo. Niyabo, inkomazi yakho imele izale, inkonyane lakho kumele livele enkunzini yohlobo. Futhi ngakho-ke, emankomazini amaningi kangaka, ufanele ube nenkunzi. Futhi zonke ziyaxubana. Zonke zifanele zibe izinkomo zohlobo ezirejistiwe, zohlobo olufanayo. Ugcina elakho—elakho...umgudu wegazi usebena kahle, khona-ke, weHereford Association.

<sup>16</sup> Ngacabanga, izikhathi eziningi, “Yileyo ndlela okuyoba ngayo ekwaHlulelweni. Angeke Aqaphele ukuthi hlobo luni loqhawu esilugqokile, kepha Uzobuka lelo cici leGazi, uJesu Kristu.” Liyosebenza.

<sup>17</sup> Uma sizamile ukuzenza sonke, kulokhu ukusa, iAssemblies of God, besingeke sikwenze lokho. Sizama ukubenza iPentecostal Holiness; besingeke sikwenze lokho. Sizama ukubenza iUnited Churches; asisoze zakwenza lokho.

<sup>18</sup> Kodwa kukhona iNdawo eyodwa esingahlangana kuyo, sonke, njengamakholwa, ngaphansi kweGazi likaJesu Kristu. Futhi yileyo ndawo kuphela uNkulunkulu ake ahlangukhona nomuntu, noma ayoke ahlangukhona nomuntu, kungaphansi kweGazi likaJesu Kristu. Yilapho esinezinto ngokufanayo.

<sup>19</sup> Kamuva nje, ngangifunda lapho izithandani ezisencane zazehlukanisa, futhi kwakuyinto edabukisayo. Zona, zazihlale ndawonye iminyaka eminingana. Futhi ukungavumelani kuyafika phakathi kwazo, futhi omncane umama, inenekazi nomyeni walo, babezohlukanisa. Futhi babe...Ummeli wayengumngane wabo. Wathi, “Manje, ngaphambi, kufanele sithole umuntu phezulu lapho futhi sithengise lezizinto, futhi sithathe lokho eninakho. Uma nizoba nesahlukaniso, khona-ke nje hlukaniselanani izimpahla.” Bathi bazokwenza lokho.

<sup>20</sup> Bangena egumbini lokuhla; baqophisana, balwa, nakho konke okunye, ngalokho okwakusegumbini lokuhlala. Bangena ekamelweni lokuphumula, futhi ba—futhi benza into efanayo lapho, negumbi lokudlela, nekhishi. Ekugcineni bakhumbula, benyukela ekamelweni elisesitezi, ukuthi babenezimpahla zibekwe kude lapho. Ngakho bobabili bakhuphukela e “kamelweni elisesitezi igarret,” ngiqagele nikubiza kanjalo lapha; empumalanga, silibiza, phezulu e “kamelweni eliphezulu iatic.” Ngakho benyukela lapho futhi bakhiphapha itrangi elidala. Futhi babe nezingubo zokugqoka ezithile nezinto, lokho, ngakho babefinyelela, futhi beqophisana ngalokhu nalokho.

<sup>21</sup> Futhi emva kwesikhashana, lapho bephakamisa okuthile, bobabili bafinyelela kukho, futhi izandla zabo zabambana lapho behlwatha. Kwakuyipheya lezicathulo ezincane ezimhlophe.

Zazingeze—ingane babephiwe yona ekuhlanganeni kwabo, kodwa yayisiyashona. Lapho, bebambene ngezandla, oyedwa wayengeke athi, “kungokwami,” omunye wayengeke athi, “kungokwami.” Kwakuyinto ababenayo ndawonye. Imizuzwana embalwa nje, babukana. Oyedwa wayengeke athi okwakhe, nomuntu wayengeke athi okwakhe. Ngakho-ke, babegaxene, futhi isehlukaniso sachithwa.

<sup>22</sup> Ngifuna ukubona lokho, thina maBaptisti, nathi maMethodisti, nathi ma-Assemblies, neChurch of God, noma ngabe yini esingahle sibe yiyo. Singahle sibe nezinto zonke zehlukene, futhi konke kanjalo, lokho ngamasiko ethu asifaka kulokho. Kodwa kukhona iNto eyodwa esinayo ngokufanayo, mfowethu; uKristu, UyiZwi. Yilokho esikuzele; hhayi ukukhuluma ngemehlukano yethu, kodwa ukukhuluma ngalokho esinakho ngokufanayo, uJesu Kristu.

Manje asikhuleke.

<sup>23</sup> Baba waseZulwini, Wena unguBaba wethu, siyaKubonga, ngoba ukuthi namuhla sinamathemba okuPhila okuPhakade, ngokovuko olubusisiwe lukaJesu Kristu. Sibona iziNkanyiso zakusihlwa zikhanya. Isihlahla esashiywa yisibotho, inkasa yasidla; inkasa yasishiya, isikhonyane sasidla; futhi siyaqonda ukuthi lezi zinambuzane ziyisinambuzane esifanayo, nje kwesinye isigaba sokuphila kwaso. Futhi siyaqonda ukuthi imehluko yebandla kuseyisinambuzane esidala esifanayo samaRoma esaqala eNayisiya. Futhi lokho okushiywe ngoyedwa, omunye uyakudla. Futhi kubonakala, sengathi, namhlanje, ukuthi sisenxushunxushwini enjalo, futhi manje ukungena e—emkhandlwini omkhulu, uMkhandlu wenkolo yobuKristu yamaBandla, kubukeka sengathi ngeke kube nalutho olusalayo, amathemba alisekho.

<sup>24</sup> Kodwa, khumbulani, iZwi likaNkulunkulu elingenakwehluleka, njengoba ilanga liphuma ukukhombisa izinkoleloze phezulu, ngakho Wethembisa, “Ngiyakubuyisela,” kusho iNkosi, “yonke iminyaka eyabhujiswa inkasa, nesibotho, nokunye nokunye.” Ziyobuyiselwa kanjani futhi, futhi leso sihlahla siyophila futhi! Siyakhuleka, Baba, ukuthi Uzothumela phansi umusa, namandla ovuko kaKristu, ukuze Ubuyisele, sivusele ekukholweni okuphilayo eZwini eliphilayo lalolu suku. Sikucela eGameni likaJesu. Amen.

<sup>25</sup> Ngishe izwi kancanyana, bazalwane. Futhi ngingesiso isikhulumi, kodwa isikhathi nje sokuhlangana ndawonye, ukuthi nizobona ukuthi ngichaza ukuthini, ngilapha. Uma ningibamba ngenza noma yini engaphandle kwaleZwi nalokho okuthenjiselwe inamuhla, niyangikweleta ukuba nize kimi, niyangikweleta ukuba nize nizongitshela. Kodwa njengoba ngisho, kunento eyodwa esingavumelana phezu kwayo,

nguKristu. Sinakho ngokufanayo. Wasifela sonke. Singaphansi kwalelo Gazi.

<sup>26</sup> Manje, angikho lapha ukungenzi lutho kodwa ukuzama ukusiza ngamunye wenu muntu, ukuthi lo mphakathi uzoba indawo engcono emva kwemvuselelo, ngoba sihlanganele lenhloso. Sihlanganele lokhu, uku—ukujwayelana omunye nomunye, ukwazana kangcono, ukuba nenhlanganyelo omunye nomunye. Yingakho ngilapha kulokhu ukusa, leyo bekuyinhloso yethu yokuba nalomhlangano lapha, ukuze thina sithole ukwazana.

<sup>27</sup> Manje, siyaqonda ukuthi phakathi kwayo yonke iminyaka bekuhlale kungaleyo ndlela. Makuthi into ethize encane emangalisayo yenziwe, noma into ethize ehluKile, unesigejane sabalingisi ngokwenyama abaSilandelayo, khona-ke unazo zonke izinhlobo zezinkoleloze. Futhi kufanele kube ngaleyo ndlela nje. Yileyondlela obekufanele kube ngayo. Futhi izinto zashiwo, ngaLokho, lelo akusilo iqiniso. Siyazi bekuhlale kunjalo.

<sup>28</sup> UJesu wayefanele abe ngumntwana wesihlahla. Wayengesiye. Wayeyindlela impela iBhayibheli elaliyishilo. Lawo indoda eyeMbiza ngalokho...Wayengukubonakaliswa kweZwi likaNkulunkulu, lenziwe lacaca.

<sup>29</sup> Futhi niyaqaphela, bathi, “Abafundi baKhe beza futhi beba umzimba waKhe, bakhokhela amasosha amaRoma.” Basakukholwa lokho. Kodwa siyakholwa futhi siyazi, ngoBukhona baKhe obuphilayo manje, ukuthi Wavuka kwabafuleyo, futhi Ulapa nathi manje. Siqinisekile futhi siyakwazi lokho. Lonke izwi Alikhuluma, futhi walethembisa eminyakeni, ligcwalisiwe, uma ulibhekisisa. Akukho lutho olungakwenza, nguNkulunkulu kuphela. Siyizinceku zaKhe.

<sup>30</sup> Futhi manje ngicabangile, kulokhu ukusa, ukuthi nje ngizofunda indikimba encane eMbhaweni, futhi ngikhulume nani bazalwane nodadewethu lapha, ukuthi singahle sithi ukuba nokuhlangana ndawonye okuncane.

<sup>31</sup> Lowo moya awenzi kahle kakhulu kimi enhla lapho. Mina . . . Lapha, lapha, kulungile, vele nje ukuyeke khona manje, Mfowethu Roy, ngoba ngizohlala imizuzu embalwa.

<sup>32</sup> Eminyakeni embalwa edlule, cishe eminyakeni eyishumi nanhlanu edlule, ngangivamise ukuzingela nendoda eyayingumgundi, futhi wayengudokotela wezinyawo, okungukuthi, usika uqweqwe ezinyaweni. Niyazi, ngalezo zikhathi kwakunzima ukuhamba, kwakungekho-mali. Futhi lomgundi ongumngane wami, ngangikama izinwele zami futhi ngangine...Wayegunda izinwele zami, njalo, futhi wayenenkwethu ehlonbe. Wathi, “Billy,” wathi, “ufanele u... Ngizokufaka umuthi owuketshezi wokugeza izinwele omncane,” wathi, “unekwethu eningi kakhulu ebhantshini lakho.”

Futhi ngathi, “Kulungile, Jimmy.”

<sup>33</sup> Futhi yena ekhuluma ngokuzingela isilwane esisagqalashu, futhi wafinyelela emuva. . . Ngangingumfundisi wakhe; wayefundisa uSonto Sikole; wayengumuntu okahle. Ukuthola lokho ayecabanga ukuthi kwakuyi leLucky Tiger Shampoo, ukuba ayiphose ekhanda lami, futhi kwakuyikhabholiki asidi.

<sup>34</sup> Futhi nga—ngangigqoka ikepisi elithungiwe epulpiti lami, amaviki. Namuhla, lokho kusangikhathaza, niyabo, lelo nje elincane. . . Niyabo, ijwabu lami lekhandla lisathambile, niyabo.

<sup>35</sup> Futhi, qhabo, lokho—lokho—kulungile manje, ngoba kwakuyilobo busuku bokugcina, futhi nje ngithole ukushaqeka.

<sup>36</sup> Umkami ungithengele uphisi wezinwele ukuba ngiwugqoke. Bengingeke ngithwale isigqoko epulpiti, kungukungahloniphi kuKristu. Uma ugqoka ikepisi elincane, bathi, “Ufuna ukuba ngumbhishobhi.” Futhi kuyinkinga nje. Wangithengela wona, kodwa angizange ngibe nomuzwa ukuba ngiwugqoke. Ngifisa sengathi ngabe ngawugqoka, kodwa a—angizange. Kodwa ngiyesaba kubonakalisa okuthile, futhi, niyazi. Futhi—futhi ngizodingeka ngikuyeke kuhambe, ngiqagele.

<sup>37</sup> Futhi manje ngifuna nje ukufunda omunye umBhalo. Lapho, iZwi likaNkulunkulu alehluleki; elami liyohluleka. Kodwa ngifuna nikhumbule lokhu, ukuthi onyakeni ngamunye ukuthi. . .

<sup>38</sup> “UNkulunkulu, ekuqaleni, uyiZwi.” Wayehlale njalo eyiZwi. Futhi iZwi lingu “mcabango oveziwe.” Niyabo? Manje, ekucabangeni kwaKhe, lokho Ayenakho, uhlelo lonke, azi ukuphela kusukela ekuqaleni, Ukuzwakalisile nje emaZwini, nalawo maZwi abonakalisiwe.

<sup>39</sup> Njengelanga nje, lokho iZwi likaNkulunkulu elibonakalisiwe. Wathi, “Makube khona ukukhanya,” futhi kwabakhona ukukhanya.

<sup>40</sup> Futhi kukhona isikhathi sokuhlukaniswa. Kwakukhona isikhathi lapho uNkulunkulu ahlukana ukukhanya ebumnyameni. Uhlala njalo ekwenza lokho. Kunesikhathi lapho Ahlukanisa khona umhlabathi emhlabeni, noma amanzi. Kukhona isep- . . . Wahlukanisa uPawulu noBarnaba. Wahlukanisa uMose ngaphandle eGibhithe. Niyabo, Uhlale njalo engukwehlukana. Futhi kunezikhathi ezizayo. Abantu, umuntu ophethe lezizinkonzo, akathandi ukwenza lokho, kodwa kufanele kwenziwe. Niyabo? Kukhona isikhathi lapho abafundi babedingeka bazehlukana kubantu bakubo uqobo.

<sup>41</sup> UPawulu waphendukela kwabeZizwe, waqhela kumaJuda, ifa likaNkulunkulu. Isikhathi siyafika lapho adingeka akwenze. Bakhuluma bamelana naye; kodwa wenza lelozwi elidumile, “Angibanga ngongawulaleliyo umbono waseZulwini.”

<sup>42</sup> Futhi mangisho lento efanayo, mfowethu, niyabo, umbono wanamhlanje, niyabo, umbono wesithembiso sanamhlanje, uMoya oNgcwele e—ezweni namuhla. UNkulunkulu wethembisa ukuthi ngalolu suku Uyothululela uMoya oNgcwele phezu kwethu. Manje, ngingqamule izwe, emuva naphambili. Kube khona izibonakaliso ezimangalisayo, njengoba niqaphelile. Akukakaze nakanye lezozibonakaliso zike zehluleke. Ziyiqiniso ngokuphelele, ngoba nguNkulunkulu. Amashumi ezinkulungwane, eziphindwe kazinkulungwane, eziphindwe kazinkulungwane, futhi akukho nesisodwa sazo esingehluleka.

<sup>43</sup> Basibiza ngo “develi.” Basibiza noma ngani. Abanye usho into eyodwa nenye.

<sup>44</sup> Kepha uJesu wathi, “Uma babiza iNkosi yendlu, ngo ‘Belzabule,’ bangabiza kangakanani labo bafundi baKhe na?” Ngakho uJesu wathi, “Hlolani imiBhalo, kuYo nicabanga ukuthi ninokuPhila okuPhakade; Yiyo Efakaza ngaMi.”

<sup>45</sup> Manje, hhayi ukuthi ngeke bafakaze ngami; ngingumuntu. Kodwa uMlayezo owaphumayo, Ufakaza ngaLokho. Manje, uNkulunkulu akathumeli izimangaliso ukukhombisa nje ukuthi UnguNkulunkulu. UNkulunkulu uthumela izimangaliso ukwenza lokhu: ukumemezela okuthile. Inkonzo iphumela phambili ngezimangaliso, futhi konke . . . emva kwakho konke okwenyama nezinto eziKulandelayo.

<sup>46</sup> Njengoba ngafunda ngoMartin Luther, ngolunye usuku, wathi, “Kwakungesiyo into engaqondakali ayenga—ayengayithatha futhi aphikise ibandla lamaKatolika futhi azedlulele ngakho. Izimangaliso zikaMartin Luther, sasingukuthi, wayekwazi ukubamba ikhanda lakhe ngaphezu kwabo bonke ubuhlanya obabulandela inguquko.”

<sup>47</sup> Yilokho okumele sikwenze. Nakho kuqhubeka yonke into, futhi lokho kubeka izipoki ngaphambi kwenu bafowethu. Kodwa, khumbulani, ukuKhanya kweqiniso, lapho Kuphuma, Kususa zonke lezozipoki. Niyabo? Kwenza, kufaka izipoki amahloni. Kuyazikhombisa. Futhi ngakho-ke siyazi ukuthi lapho izimangaliso zenziwa, isixuku esixubile njalo siyahamba.

<sup>48</sup> UMose wenza izimangaliso. Futhi lapho kwaya ehlane, uKora wazama ukuthi athi, “Awu, manje, uzama ukuthi nguwe kuphela ongenza lokhu. Kunomuntu abaningi ongcwele ngaphandle kwakho.”

<sup>49</sup> Niyazi ukuthi kwenzekeni, anazi na? UNkulunkulu wathi, “Zehlukanise nje kubo.” Niyabo?

<sup>50</sup> Niyabo, sihlale njalo sinalokho. Uma okungaphezu kwemvelo kwenzekile, abalingisi bayaKulandela. Kufanele kube ngaleyo ndlela. Futhi lokho kulingisa yilokho okukulethayo, uma . . .



51 NjengoCongressman Upshaw. Umfelokazi wakhe undizile wangena, izolo ebusuku, ukuba semhlanganweni lapha. Waphulukiswa ezinkonzweni. Nonke niyaqonda. Wayehlale njalo enalesisisho, “Ngeke ube yilutho ongeyikho.” Kunjalo impela. Ngeke ube yilutho o—ongesilo.

52 Uma nje besingaba njengokuvumelana kwamaphimbo ekuhlabeleleni, besingalandela nje isigqi lapho uMqambi eKushaya, besingabona. Manje, si—siza kulo mcabango, ukuthi ihora esiphila kulo, isikhathi esikuso manje, ukuthi sesifike endawaneni lapho sibheke uNkulunkulu.

53 Lapho nina bazalwane niqala ukuqala, nina baguquli, umnyakazo wepentecostal, eminyakeni eminingi edlule, lapho ukubuyiselwa kwezifo, ukukhuluma ngezilimi, nezinto ziza ebandleni, uNkulunkulu ebuyisela iziphiwo ebandleni. Niyakhumbula, nonke naba nenguquko nani, futhi. Obaba benu bakwenza. Kwakulukhuni ukushiya iPrebysterian, iLuthela, iBaptisti, nokunye nokunye, kuleyo nguquko. AmaNazaren ayengukuqhakaza kwawo ngalezo zikhathi, kanjalo iPilgrim Holiness; benqaba umlayezo wabo. Kwenzekani kubo na? Niyabona ukuthi bakuphi namhlanje na? Manje, khumbulani, singenza into efanayo. O, ya.

54 Uma ibandla like lahlela, umlayezo uhlale uhlelwa, uya eshalofini futhi awulokothi uphinde uvuke. Manje, ningosomlando lapha; ngazi oyedwa wenu, niyabo. Futhi kunjalo. Alilokothi liphinde livuke, uma lihlela.

55 UbuKatolika kwakuyihlangano yokuqala; yabizwa, eBhayibhelini, i “sifebekazi,” babungu, “NINA WEZIFEBE,” into efanayo, izinhlangano. Niyabo ukuthi liphethela kuphi futhi, phezulu lapha eMkhandlwini wenkolo yobuKristu na?

56 Manje ngikhishelwa phandle ngenxa yalokho, phakathi kwezinhlangano. Labo bazalwane abakuqondi abakwenzayo. Akusimina; angikhishelwa ngaphandle. Bakhiphela phandle iZwi. IBhayibheli lasho, kuloNyaka waseLawodikeya, ukuthi uKristu wayengaphandle ebandleni, engqongqotha, ezama ukubuyela phakathi. Awukaze ube khona unyaka onjengalowo; ngaphandle.

57 Isizathu, angeke kusaba khona eminye iminyaka yebandla. Lona ngukuphela kwawo. ILawodikeya kwakungu nyaka wokugcina, futhi iPentekoste yilowo Nyaka waseLawodikeya, futhi siyakwazi lokho, akusayikubakho okungaphezu kwePentekoste. Kuyilokho.

58 Njengendoda. Enye, akukho sidalwa esivela kulenguqunguquko yaso, senyukela esilwaneni esiphakeme kuno—kunomuntu, ngoba umuntu usemfanekisweni kaNkulunkulu Owamdalayo. Akusoze kwabakhona into engaphezulu. Lokhu yi...IZwi lalingeke likuvumele kuqhubekele phambili, ngoba UyiZwi.

59 Futhi kanjalo ngeke iZwi likhwele ngaphezu kwanoma yimuphi uNyaka weBandla laseLawodikeya. Futhi siyababona, bonke, lapho. UJesu ngaphandle kwebandla, ezama ukubuyela emuva. Niyabo?

60 Yilokho abakwenzile kuYe ngenkathi Wayelapha, kuqala. UyiZwi. Futhi, iZwi, WayeyiZwi. Bathi, “SineZwi.” AbaFarisi bathi, “SineZwi!” Kodwa, iZwi langempela leqiniso, babeLenqaba.

61 Yingaleso sizathu uJesu athi, “Hlolani imiBhalo, Yiyo efakaza ngaMi.”

62 Namuhla, singabuka emuva bese sithi, “Babengaboni kanjani na?” Ngiyamangala uma, ngesinye isikhathi, ngeke ubuke emuva bese uthi, “*Sasi* phuphuthেকে kanjani na?” Niyabo? Niyabo? Kufanele kube ngaleyondlela, bazalwane. Kubi kakhulu, kodwa kwakufanele kube yilokho. Ungasho ukuthi “kubi kakhulu,” angikusho ngaleyo ndlela. UNkulunkulu uyazi ukuthi Wenzani. Niyabo? Aba, bona... YiZwi abalenqabayo, iZwi lenziwa labonakaliswa, isithembiso esenziwe sabonakaliswa, isithembiso salolu suku. Futhi isizathu senziwe, kungenxa yokuthi abantu baphila ekubenezeleni kokunye ukukhanya.

63 Ukuphanga okukhulu kunakho konke okwake kwenziwa, kwakuseNgilandi, kungekudala, kwenziwa ngokukhanya okungamanga, ukuphangwa kwezigididi eziyisikhombisa zamadola. Izwe alikaze lizwe ngokuphanga okunjalo, iScotland Yard bahluleka ukukubamba. Lokho kwakuwukuphanga okukhulu kunakho konke izwe elake laba nakho, kwenziwa ngokukhanya okungamanga.

64 Mangisho lokhu, bazalwane, ngothando enhliziyweni yami ngomuntu. UNkulunkulu uyakwazi lokho. Ukuphanga okukhulu kunakho konke ibandla elake laba nakho kwakungukuphanya okungamanga, futhi, ukuphila ekubenezeleni komunye unyaka. Lokho uLuther, uMartin Luther, uWesley, noma okunye okwashiwo abanye obaba bethu bePentekoste egwele. Niyabo? Lokho akunjalo namuhla. *Nasi* isithembiso sosuku, nanti iZwi. Futhi wena uthi, “Awu, uLihumushe ngokungesikho.” UNkulunkulu ungumhumushi waKhe uQobo, ngenkathi Ebonakalisa Khona.

65 Ukuba-ke batshela obaba bamaPentecostal emuva lapha, eminyakeni engamashumi amahlanu edlule, ukuthi babe neZwi lihunyushwe ngokungesikho, ayikho into ethiwa ukukhuluma ngezilimi? Abazange bame bathule ngalokho. UNkulunkulu wahumusha iZwi laKhe uQobo. UPetru washo, ngoSuku lwePentekoste, “Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, futhi niyakwamukeliswa isiphiwo sikaMoya oNgwele. Ngokuba isithembiso ngesenu, nabantwana benu, nabo bonke abakude,

ngisho nabaningi iNkosi uNkulunkulu wethu eyakubabiza.” Babengasuka kanjani kulokho na? Kuyazihumusha khona. Niyabo? Akudingi kuhunyushwa.

<sup>66</sup> Futhi, namhlanje, lonyaka esiphila kuwo manje, kukhona isiHlahla soMlobokazi esizayo. Niyabo? Qiniso, isiHlahla sifikile.

<sup>67</sup> Futhi bona, ngokushesha nje lapho behlela, ababange besakwazi ukuqhubekela phambili. Futhi kwenzekani na? Bahlela futhi baphuma kulengatsha, khona-ke ingatsha inqunyiwe. NgokukaJohane oNgcwele, isahluko 15, Uyawanquma. Akaphinde awasebenzise.

<sup>68</sup> Kodwa enhliziyweni yaleso siHlahla kuvela isithelo, khona ngqo esiqongweni saso. Lapho isiHlahla sikhule ngokugcwele, asikwazi ukuqhubeka; khona ngqo esiqongweni. Unyaka wokugcina webandla ulapha. Usukhule ngokugcwele. YisiHlahla soMlobokazi. UJesu wayenguMuthi wokuPhila kusukela ensimini yase-Edeni. Niyakukholwa lokho na? [Ibandla lithi, “Amen.”—Umhl.] WayenguMuthi wokuPhila.

<sup>69</sup> Kwakukhona isihlahla ensimini, futhi esinye sazo sasi, uma usithintile. . . Manje sinemehlukano yethu kulokho, ngakho angeke ngingene kuwo, kodwa ake sithi kwakuyisihlahla sokungalaleli. Futhi kwakuthi nje bangathinta lesi sihlahla, bonke abantu wayezofa. Futhi Babefanele bazisuse kulesi esinye isiHlahla; ngoba, uma bedla loMuthi wokuPhila, bonke babeyophila, bazi okuhle nokubi. Kunjalo. Niyakwazi lokho, njengabefundisi. Sinemibono yethu kulokho, futhi mhlawumbe singahluka ukuthi isihlahla sasiyini.

<sup>70</sup> Kodwa sonke singazi ukuthi uKristu uyilowoMuthi wokuPhila. Ngokuba, ngolunye usuku kwijubili lapho, ngenkathi bephuza futhi bejabula, uJesu washo ngaManzi, Wathi Waye “yiDwala elalisehlane”

Bathi, “Obaba bethu badla imana ehlane.”

<sup>71</sup> Futhi Wathi, “Futhi bona, bonke, bafile. Kodwa Mina ngiyiSinkwa sokuPhila, amen, lowoMuthi wokuPhila owehla uvela kuNkulunkulu uvela eZulwini. Lowo odla leli Li-. . . lesi Sinkwa, akasoze afa.” Leso yiSinkwa sokuPhila.

<sup>72</sup> Manje, ukwenza ihlaya ngakho, amaRoma aMlengisa emthini. “Uqalekisiwe olenga emthini,” ukwenza ihlaya ngeNdodana kaNkulunkulu. Wadelewa, wenqatshwa. Wavela kweliphezulu kunawo onke amaZulu, futhi uba ngophansi kunabo bonke emhlabeni. Ngenkathi Elapha, Waya emzini ophansi kunayo yonke. Indoda encane kunawo onke emzini yadingeka ukuba ibuke phansi ukuMbona; uZakewu. Wanikezwa igama eliphansi kunawo onke. Waphathwa kabi kakhulu, futhi walengiswa. . . wafa ukufa okunonya kunakho konke okwakungafiwa. Yilokho abantu abakucabanga ngaYe. Yilokho izwe elakucabanga ngaYe.

<sup>73</sup> Kodwa uNkulunkulu waMphakamisela phezulu kakhulu uze Adingeke abuke phansi ukuze abone iZulu; futhi uMnika igama elingaphezu kwamagama onke, ukuthi konke eZulwini nasemhlabeni kubizwa ngaYe. Yilokho uNkulunkulu akucabanga ngakho, niyabo. Uma singamadodana kaNkulunkulu, izingxenye ezingehlukaniseki zomcabango waKhe ngaphambi kokusekelwa komhlaba, sizocabanga okufanayo ngaYe. Futhi khumbulani, bafowethu, UyiZwi. Niyabo? UMLayezo njalo ulandela izimangaliso.

<sup>74</sup> UJesu, njengorabi omncane, lapho Eqala ukushumayela, ephulukisa abagulayo, wonke umuntu wayeMfuna ebandleni labo. Niyakwazi lokho. Kodwa lokho nje kwakuyizimangaliso, lokho Ayenakho, ukukhiqiza, Wabamba amehlo abantu. Kodwa ngelinye ilanga Wahhlala phansi futhi waqala ukukhuluma kubo, nakho kufika inkonzo ukulandela izimangaliso, khona-ke akekho owayeMfuna ngaleyonkathi. Kubi kakhulu, kodwa ku—kuyaziphinda nje. Uzoqonda kusukela lapho kuqhubeke.

<sup>75</sup> Asifunde eBhayibhelini elidala elibusisiwe lapha, kancane nje, okwengxoxo encane kulokhu ukusa, iNkosi ithanda, masifunde eNcwadini kaJoshuwa, isahluko 10, futhi siqale ngele 12, ivesi 12.

<sup>76</sup> Futhi manje sikhathi sini esiphuma ngaso lapha na? Sikhathi sini esifanele siphume ngaso lapha na? [Omunye uthi, “Asikho isikhathi esihleliwe.”—Umhl.] Asithi, awu, ngizothi kweyishumi nanhlanu, imizuzu engamashumi amabili. Ngabe lokho kuzokwanela na? Kulungile na? Kulungile, umzuzwana nje. [“Asikho isikhathi esihleliwe.”]

*UJoshuwa wayesekhuluma eNKOSINI mhla iNKOSI inikela ama-Amori phambi kwabantwana bakwaIsrayeli, yathi ebusweni bakwaIsrayeli, Langa, yima, yima eGibeyoni; nawe Nyanga, wena esigodini saseAjaloni.*

*Lase lima ilanga, nenyanga yahlala, abantu baze baziphindisela ezitheni zabo. Akulotshiwe yini lokho encwadini yoLungileyo na? Ilanga lema phakathi nomkhathi, alisheshanga ukushona kungathi usuku lonke.*

<sup>77</sup> Manje ngizothatha indikimba encane nje lapho, ngoba nginitshelile ukuthi...ngeke ngenze inkulumo, kodwa ngicabanga ukuthi niyaqonda ukuthi ngichaza ukuthini, manje. Futhi ngilapha ukubeka amahlombe ami nani, ukunisiza, ukucindezela uJesu Kristu. Kungesikho ukucindezela inhlango, kungesikho ukucindezela abantu bomhlaba; kodwa ukucindezela uJesu Kristu, OyiZwi elibonakalisiwe likaNkulunkulu, uNkulunkulu wabonakaliswa. Hhayi nje umuntu akuhumushayo; uNkulunkulu enza ukuhumusha kwaKhe uQobo, uNkulunkulu ekufakazisa ukuthi kuyini.

Uyafakazisa ukuthi Uyini. Uma abaFarisi babebonile nje lokho, ukuba nje babewufundile umBhalo lapho Usho khona lezizinto, babeyobona ukuthi uNkulunkulu wayebonakalisa iZwi laKhe ngoJesu Kristu. WayeyiZwi, futhi UseyiZwi.

<sup>78</sup> Manje lendaba ngifuna ukuthatha cishe imizuzu eyishumi nanhlanu, futhi ngizozama ukwenza ukukhuluma kwami. . . Ngenza amateyipu, njengoba nonke nizwa, amahora amathathu namane. Kodwa lokho kusendabeni, niyabo. Futhi emabandleni enu, ngizama ukwenza ukukhuluma kwami, ebusuku, cishe imizuzu engamashumi amathathu, ukuze ngikwazi ukuba nomugqa womkhuleko, futhi angeke ngikhandle abantu, bese-ke ngiyabuya. Ngiqinisekile nikuthanda kangcono lokho. Ngangivame ukuhlala amahora futhi ngingene ligamenxe eleshumi nanye neleshumi nambili, futhi manje ngiyazama futhi ngenze inkonzo yami cishe imizuzu engamashumi amane nanhlanu kuya ehoreni.

<sup>79</sup> Ngifuna ukuthatha isihloko lapha: *Indida*, igama nje, indida.

<sup>80</sup> Futhi bengingazi ukuthi bengizoba nesidlo sasekuseni. Ngokujwayelekile siyenza, kodwa ngicabange ukuthi mhlawumbe ngizokwenyuka cishe mhlawumbe ngoMgqibelo, noma into enjalo. Futhi uMfowethu Borders ungitshelile, izolo ebusuku, leyithi, ukuthi bekuzoba kulokhu ukusa, ngakho-ke ngivele ngabhala imiBhalo embalwa lapha engicabange ukuthi ngizothathisela kuyo okwemizuzu embalwa.

<sup>81</sup> Manje, *indida*, iWebster ithi “into engakholakali, kodwa iyiqiniso.” Lokho yinto okungekho noyedwa ongayichaza. Ingaphandle kwamazinga olwazi lwesintu, kepha nokho yiqiniso. Indida! Futhi manje siyathola, ukuthi uma ubungafunda ku—kumaHeberu, isahluko 11 futhi ivesi lesi 3, ukuthi lelizwe ngokwalo liyindida.

<sup>82</sup> Emavikini ambalwa edlule, emihlanganweni yethu eNew York City, ngiyaphuma ngobunye ubusuku ngivela eMorris Auditorium, futhi sasehla ngomgwaqo, indodana yami nami. Futhi sasi—sasibheka abantu, futhi nje kwakukhona izinkulungwane, futhi indoda ezezwele njengabesifazane, niyazi, lokho abakubiza ngokweluka, na—namacici, namagqabhethi bewafakile; na—nabantwana abamhlophe nabamakhaladi, niyazi ukuthi ngichaza ukuthini, amadoda nabesifazane ndawonye. Futhi—futhi bona, futhi bona. . .

<sup>83</sup> Owesifazane omdala ompofu wawela emgwaqweni, akekho owamqokula, bavele nje baqhubeka. Futhi ngamsiza ukuba athole ama—olintshi akhe, futhi ngamqokula kanjalo, into endala cishe iminyaka engamashumi ayisikhombisa ubudala. Futhi—futhi wangibuka emangele ngempela, futhi wehla ngomgwaqo.

<sup>84</sup> Ngakhuluma nomshayeli wetekisi ngakho. Wathi, “Mnumzane, uma noma ubani efika eNew York, futhi enza

sengathi banesimo sengqondo esifanele,” wathi, “siyazi ukuthi uyisihambi.” Niyabo? Wathi, “Labo bangabantu abalungile,” wathi, “kodwa bavele bangene kulokho kujika.” Wathi, “Uthatha umuntu oza lapha, akukude kuze kube ukuleso simo esifanayo. Uyangena lapha, uzama ukwenza konke.” Wathi, “Ungalala lapho futhi ufe kuleso sitaladi, ekuhlaselweni yinhliziyi, othile uzocabanga ukuthi wawudakiwe. Bebengeke neze bakuthinte; bakuyeka ulale lapho ufe.” Niyabo, abaqondile ukuba ngaleyo indlela. Kungena nje ekujikeni.

<sup>85</sup> Futhi yileyo ndlela esenza ngayo, bazalwane, empilweni yethu yebandla. Sifinyelela ekujikeni kwesivumelwano esithile, noma into ethize eyodwa, futhi lapho sihlala khona. Niyabo, sijika nabo bonke. Sijika nenhlangano yethu.

<sup>86</sup> Sijika nomphakathi wethu. Kungokwemvelo nje. Penda isitebhisi zakho zibe bomvu, bese ubuka ukuthi umakhelwane wakho wenzani. Bazokwenza, futhi. E-hhe. Omunye wodadewenu uthola uhlobo oluthize lwengubo yokugqoka, noma isigqoko, bese ubhekisisa ukuthi omakhelwane bakho benzani. Niyabo? Nguku—ngukuzifanisa. Yisikhathi sokumesha.

<sup>87</sup> Asinandaba noma ngabe amabhulukwe ethu ameshana namabhantshi ethu. Sifuna isipiliyoni sethu simeshane neZwi, niyabo, noNkulunkulu.

<sup>88</sup> Kodwa ngihamba ngehla ngomgwaqo, uBilly washo kimi, wathi, “Babayi, uNkulunkulu wazi kanjani ukuthi bonke bangobani na?”

<sup>89</sup> Ngathi, “Kulungile, ndodana, bheka phezulu ngqo ngasesibhakabhakeni.” Futhi ngathi, “Uyazibona lezo zinkanyezi ezimbili phezulu laphaya, cishe zindawonye na?”

“Yebo.”

<sup>90</sup> Ngathi, “Uma eyodwa yazo, isayense iyasitshela, uma eyodwa yazo ibingaqala iye emhlabeni, ngamamayela ayisigidi ngehora, beyingathatha izigidi zeminyaka ukufika lapha. Iqhele kangako. Kodwa nokho lezo zinkanyezi ezimbili zisondelene kunoma sinjalo enkanyezini, noma mhlawumbe sisondelene nenkanyezi kunanoma zinjalo, kithi.”

Wathi, “UNkulunkulu uze akwenze kanjani lokhu na?”

Ngathi, “Ungongenasisiphelo.” Niyabo?

<sup>91</sup> Sezwa ngesifundo esivela kuEinstein, ngalomthala nesixuku. Futhi wathi, “Uma u—umuntu engashiya umhlaba...” Enye yezinkulumo zakhe ezinkulu, ezokugcina. “Uma umuntu engashiya umhlaba ngejubane lokukhanya, lokho ngamakhulu ayisishiyagalombili ne... amamayela ayikhulu namashumi ayisishiyagalombili nesithupha enkulungwane ngomzuzwana; amamayela ayikhulu namashumi ayisishiyagalombili nesithupha ngomzuzwana, futhi

ubeyohamba ikhulu namashumi amahlanu ezigidi zokukhanya kweminyaka, ubuyofika lapho. Bese kuthi-ke bekuyomthatha ikhulu namashumi amahlanu ezigidi zokukhanya kweminyaka ukubuya.” Lokho bekungaba yizigidigidikazi zeminyaka eminingi kakhulu, ubungagijima umugqa wesishiyagalolunye ukuzungeza umhlaba futhi ungawuphuli, ekukhulumeni ngeminyaka. Niyazi ukuthi usehambe kade kangakanani emhlabeni na? Iminyaka engamashumi ayisihlanu, ngesikhathi sethu.

<sup>92</sup> Siyaphuthuma nje! Ukuba-ke intuthwane encane yaqala isuka eTucson, ukuba yenyukele lapha eBakersfield, ucabanga ukuthi ibingafika kuphi eminyakeni engamashumi amane na? Mhlawumbe ingxenye yemayela. Niyabo, kusho okuningi kuyo; kithi, bekusho ukushayela amahora ayishumi nambili; endizeni ijethi, imizuzwana embalwa nje; kuNkulunkulu, akulutho.

<sup>93</sup> UJesu ufe izolo ntambama, Wabethelwa. UPawulu ufe izolo. “Iminyaka eyinkulungwane injengosuku kuNkulunkulu,” njengoba kwakunjalo, hhayi ngisho lokho, kodwa uma ufuna ukubala isikhathi. Ngakho labo baphostoli, nezinto, bafe izolo. Thina siyaphuthuma; asinakho kodwa isikhashanyana ukuhlala lapha. Khona-ke uyacabanga, uma ubuka ePhakadeni . . .

<sup>94</sup> UEinstein, isazi sezimfihlo zokudabuka kwezinto zonke esikhulu washo, noma usosayense omkhulu wathi, ukuthi, “Kunendlela eyodwa kuphela enengqondo yokuchaza umsuka walo mhlaba, lokho kwatholakala kumaHeberu, isahluko 11 nevesi 3, ‘Ngokukholwa siyaqonda ukuthi uNkulunkulu wakha umhlaba, ngaphandle kwezinto . . .’ Wakhuluma kwaba khona.”

<sup>95</sup> Kumi kanjani ezibhakabhakeni, kungalokothi kuphume emkhondweni wakho na? Kanjani ukuthi yonke into ezulwini, nalesosixuku, uma eyodwa yalezo zinkanyezi yayingahamba . . . Ngiyazi uyaphuma ebusuku bese uthi, “Ngibone ukudubula kwenkanyezi.” Qhabo, ubone inkanyezi yesimo sezulu. Inkanyezi ayihambi. Uma leyo nkanyezi ibingahamba, besiyohamba nayo. Yonke into ezulwini isekuvumelaneni kakhulu, ibambene ndawonye.

<sup>96</sup> Kuthiwani-ke uma isintu besingaba ngaleyondlela, ukubamba ibandla ndawonye na? Ukuthi sonke besingaba sekuvumelaneni neZwi. Niyabo? Indlela eyodwa kuphela, vumela uNkulunkulu abe umhumushi waKhe uQobo, futhi siyoba njalo. Niyabo? UNkulunkulu ungumhumushi waKhe walokho.

<sup>97</sup> Manje siyathola ukuthi kulokhu kuyindida ngokusobala. Akukho kungabaza kodwa leyo enye yezindida ezinkulu. Manje, kube nezindida eziningi kakhulu, njengoba siza. Izinto, a—akukholakali, kepha nokho kuyiqiniso.

<sup>98</sup> Ngezinsuku zikaNowa, khumbulani, lalingakaze line emhlabeni. Kwakungakaze kube nento enjengemvula. Izwe

lalimile, laqonda, lilingana nje nelanga. Kwakungukungakholwa nokungalaleli okwawuphonsa ngaphandle kokuzibhekelela kwalo, kwalenza lencika emuva, futhi labangela umoya oshisayo nobandayo ukukhuphula umsokama ovela ezilwandle, futhi wenza imvula. Lalingakaze line phezu komhlaba. Futhi lapha kuphuma indoda, isho ukuthi lizokuna. Into emangalisayo, kodwa kwakuyiZwi leNkosi. O, sengiyayizwa isayense . . .

<sup>99</sup> Wena uthi, “Awu, manje, wazi kanjani ukuthi babe nesayense na?” Bakha izivivane ngalezo zinsuku. Angeke sazakha namhlanje. Qhabo. Asinayo impahla. Asinazo izinto ukuba sizakhe ngazo, futhi asinamishini yokuphakamisa lawo matshekazi phezulu lapho. Namanje kuseyimfihlakalo, ezweni. Basakha.

<sup>100</sup> UJesu wathi, “Njengoba kwakunjalo emihleni kaNowa, kuyakuba njalo ekufikeni kweNdodana yomuntu. Njengoba kwakunjalo ngalolo suku, kuyakuba njalo ekufikeni kweNdodana yomuntu.”

<sup>101</sup> Futhi, bazalwane, okwento encane engingahle ngiyicindezelele phakathi lapha umzuzwana nje. UPetru wakucaphuna, kuPetru wokuQala, wathi, “Lapho imiphefumulo eyisishiyagalombili yasindiswa ngamanzi.” Imiphefumulo eyisishiyagalombili! Uyini uMkhandlu wenkolo yobuKristu wamashumi ezigidi na? Niyabo, lokho akusindisi. YiZwi. UNkulunkulu uyasindisa. “Imiphefumulo eyisishiyagalombili yasindiswa ngamanzi, ngezinsuku zikaNowa.”

Bukani ukuthi yini eyasindiswa ezinsukwini zikaLoti.

<sup>102</sup> Bukani ukuthi kwaphelani ohambweni oludabula ehlane; ababili, uJoshuwa noKalebi. Niyabo?

<sup>103</sup> “Njengoba kwakunjalo ezinsukwini zikaNowa, kuyakuba njalo ekufikeni kweNdodana yomuntu.”

<sup>104</sup> Unyaka omkhulu wesayense! Niyabo? Futhi, akungabazeki, babengadubula izibhakabhaka bese besho, ngomshini wokupopola i-radar, futhi bathi, “Akukho manzi phezulu lapho. Avelaphi na?”

<sup>105</sup> UNkulunkulu wathi, “Ayoba khona.” Lokho kwakulungile ngokwanele. Futhi uNowa wakukholwa, futhi wasindisa abendlu yakhe.

<sup>106</sup> Khumbulani, uNkulunkulu uyabavivinya abantu baKhe abakholwa yiZwi laKhe. Lapho kukhona khona uNkulunkulu, kuhlala njalo kukhona indida, ngoba Wenza izinto ezingakholakali ekucabangeni komuntu. Benikwazi lokho na? Sonke siyakwazi lokho. Akukholwakali ekucabangeni komuntu! Futhi Uvivinya labo bantu ababikezela lendida. Ubanika izivivinyo.

<sup>107</sup> Akalokothi ashiye noma ashintshe indlela yaKhe. UNkulunkulu akalokothi aguqule inqubo yaKhe. Benikwazi



lokho, bazalwane na? Impela, niyakwenza. Akalokothi aguqule inqubo yaKhe. Uhlala njalo ekugcina kuhamba ekuqhubekeni, indlela Aqala ngayo.

<sup>108</sup> Akazange asebenzane nezwe, kuphela ngaphansi kokushumayela, ngomuntu oyedwa, uNowa. Akazange abe nabane ukuya ezansi nokubakhulula, noma inhlango, ezinsukwini zikaMose. Akakaze abe nababili emhlabeni ngesikhathi esifanayo. Ngamunye wethu sehlukile komunye nomunye, izimo zethu, ukwakheka kwethu. UNkulunkulu nje uthola ukubamba...Konke Akudingayo ngumuntu oyedwa Angakwazi ukumlawula; lesi yisibonelo saKhe. Wakwenza ngoMose. Wayehlale njalo ekwenza.

<sup>109</sup> Lapho uEliya noElisha babe semhlabeni, bobabili babengakwazi ukuhlala ngesikhathi esifanayo. Oyedwa wathathwa, omunye wathola ingubo yakhe phezu kwakhe.

<sup>110</sup> Lapho uJohane efika phezu komhlaba, WayeyiZwi elabonakaliswa likaNkulunkulu ngalelo hora. Siyakwazi lokho. WayeyiZwi likaNkulunkulu elibonakalisiwe. Ngoba kungani na? UIsaya wathi, “Kuyoba nephimbo lokhalayo ehlane.” UMalaki, umprofethi wokugcina, wathi, “Bhekani, Ngiyakuthuma isithunywa saMi phambi kobuso baMi, ukulungisela indlela phambi kwabantu.” Manje, lowo kwakungesiye uMalaki 4; lowo kwakunguMalaki 3. UJohane wayengu Eliya kaMalaki 3, hhayi uMalaki 4.

<sup>111</sup> Ngoba, ngenkathi uMalaki 4, lapho lesi siprofetho siphuma, umhlaba uzoshiswa ngokushisa okuvuthayo, nabalungileyo bahambe baphume eminyakeni eyiNkulungwane, ngaphezu komlotha. Futhi akuzange kwenzeke emihleni kaJohane.

<sup>112</sup> KuMathewu 11, sithola ukuthi ngenkathi uJohane ethumele abafundi ezansi lapho lapho...UJohane wamhlonipha uJesu ngoku—kuncane ayengakwenza, emva kokuba wayekade esevele esibonile isibonkaliso phezu kwaKhe. Futhi wathi, “NguYe. Wangitshela ehlane ukuba ngihambe ngibhaphathize emanzini, wathi, ‘Loyo Oyobona uMoya wehla futhi uhlale kuye, Uzobhaphathiza ngoMoya oNgcwele.’” Wathi wayeqinisekile ngalokho. Wabona isibonkaliso. Khona-ke emva kweso lakhe lokhozi laba nomthuqu, ezansi etilongweni, wathi, “Hambani niMbuze ukuthi UnguYe ngempela yini, noma omunye.” Lokho kwakungukwedelela iZwi.

<sup>113</sup> Kodwa uJesu wayakwazi lokho. Wamhlonipha kakhulu uJohane. Wathi, “Naphuma ukuyobonani, indoda egqoke izingubo ezithambile na? Abayiphathi inkemba. Banga izingane bese bembela abafule, basezigodlweni zamakhosi.” Wathi, “Naphuma ukuyobonani, umhlanga oqhaqhazaliswa umoya na?” Uma kwenzeka inhlango eyodwa imnikeza okungcono kunenye, noma umphakathi othize, uyohamba aye kulowo mphakathi ngoba...? Hhayi uJohane.

114 Wathi, “Nahamba ukuyobonani, umprofethi na?” Wathi, “Ngithi kini, futhi omkhulu kunomprofethi.” Wayenjalo. Wayeyisithunywa sesivumelwano. Wayeyisikhala. Wayeyitshe lekhothamo phakathi komthetho nomusa. “Naphuma ukuyobonani, umprofethi na? Futhi Ngithi kini, ongaphezu komprofethi.”

115 Wathi, “Wayengokukhanyayo kakhulu futhi ukukhanya okucwebezelayo, okwesikhashana.” Ngani? WayeyiZwi lenziwe ukukhanya. WayeyiZwi elibonakalisiwe.

116 Khona-ke ngenkathi Efika enkundleni, wathi, “Kumele nginciphe; Yena kumele akhule.” Bobabili babengenakuhlala ngesikhathi esifanayo. UJohane wadingeka ahambe; uJesu wahlala. Niyabo? Bekuhlale njalo kungaleyo ndlela.

117 UNkulunkulu wenza lokho ezinsukwini zikaNowa, futhi sithola ukuthi khona-ke lokho kwakuyizimanga. Kwakuyinto ethize, awu, kwakuyindida, ukuthi uNkulunkulu wantantisa lowo mkhumbi; lapho izwe lonke laliyendezela, namagagasi mhlawumbe emakhulu kunezintaba namhlanje. Lapho lalishwibeke kulo...Lapho lezo zinkanyezi zibuyela emuva, noma ngabe yini eyayenzekile, nalelozwe laphuma emkhondweni walo, lazishwiba laphuma lapho, nalawo magagasi amakhulu; impela wakuyindida ukuthi lowo mkhumbi omncane wamapulangwe wawungayendezela, izinsuku ezingamashumi amane nobusuku, kulokho, kulawo manzi. Kwakuyindida. Kwakuyindida, ukuthi uNkulunkulu wayengakhipha amanzi ezibhakabhakeni, lapho kwakungekho manzi phezulu lapho ukuwaletha.

118 Kodwa Angasilungisa isimo ukusenza sifanelane neZwi laKhe. Usenjalo, njengoGenesis 22, u*Jehova-Jire*, “iNkosi ingazihlinzekela Yona uqobo umhlatshele.” Niyabo? Uhlala enjalo. Leyo ngenye yezinhlanguanisela zaKhe, amagama okuhlengwa.

119 Kwakuyindida, lapho abantwana bamaHeberu babephonswe esithandweni somlilo. Kanjani ukuthi indoda amathathu ayengangena esithandweni somlilo, sishisa kakhulu ukuthi ukushisa okukhulu kwaze kwabulala amadoda ayebaphusha ebangenisa. Kodwa nokho bahlala kulokho, kuphela kwabakhulula. Yileyonto kuphela okwayenza. Niyabo? Kwabakhulula ekuboshweni ababeboshwe ngakho. Kwakuyindida.

120 Ngezinye izikhathi, ekuphileni kwethu uqobo, ukuthi indida iyaphinda. Ngezinye izikhathi ulethwa kwelamanqamu, lapho odingeka khona wenze isinqumo. Ufanele ume kuleso sinqumo, njengoba benza, futhi konke kusebenzelana kube ngokuhle. Kwenzani na? Akuzange kubalimaze. Kwabakhulula. Ngezinye izikhathi sabanjwa kuleyo ndawo. Into yokuqala esinayo, njengendoda iminza emfuleni, ufanele ukhiphe indoda emfuleni

ngaphambi kokuba ukhiphe umfula endodeni. Ya. Futhi yilokho ngezinye izikhathi indoda efanele ikwenze, ukuphuma futhi yenze ukuma kwayo, ikhiphe into. Futhi imkhiphe ngaphandle e—entweni, ukuze ikhiphe into ngaphandle kwayo.

<sup>121</sup> Yilokho abantwana bamaHeberu ababefanele bakwenze. Babedingeka baphume emlilweni, futhi uNkulunkulu wabangela indida ukuba yenzeke.

<sup>122</sup> UDavide, sibona uDavide, inganyana nje, umfana nje nendwayimane; hhayi umkhonto, inkemba. Wabekwa phezu kwezimvu, ukuba aziluse. Izwi likababa wakhe, kwakungukuthi, “nakekela lezo zimvu.” Wayengumelusi wezimvu.

<sup>123</sup> Bazalwane, lokho ngukuthi njengoba simile kulokhu ukusa. Singabelusi bezimvu. Asidingi imfundo yasekolishi. Asidingi isigejane sesayense yezenkolo. Sidinga iZwi likaBaba. Kungahle kubonakale kulula. Futhi uma ibhere noma umphangi engena futhi athole enye yezimvu zikaBaba, futhi ayithwale ngohlobo oluthize lwemfundiso egqamileyo, kuyinto encane kakhulu esibonakala sinayo. Kuyahlekwa, kodwa ku, o, kunamandla kakhulu uma uNkulunkulu engemva kwakho. Yilandele; uyibuyisele emuva!

<sup>124</sup> Wayengayithatha kanjani uDavide leyo ndwayimane futhi awise phansi ibhubesi! Ngike ngalizingela ibhubesi. He! Ngihlale phansi egqumeni lapha, ngelinye ilanga, futhi, ngiqagele, ingxenye yemayela kude. . . Niwezwile ebhavamula ngapho, kulama sekisi. Kodwa ubufanele uzwe elasendle libhonga kanye, amadwala egingqika esuka egqumeni lapho lowo mfo ebhonga khona.

<sup>125</sup> Futhi ukubona leso silwane esinolaka kanjalo, nalo mfana omncane, omncane onamahlombe aqhothile, umfo obomvana, uyahamba futhi ubulala lelo bhubesi, ngendwayimane. Lokho yindida.

<sup>126</sup> Kwakuyindida lapho indoda, neminwe engamayintshi ayishumi nane, egama linguGoliyati, iqhawe kusukela ebusheni balo, limbozwe ngezikhali; ukuthi uNkulunkulu wayithatha kanjani lendwayimane encane futhi wawisa leso—leso siqhwaya, ngenxa yokuthi wayebhikishela amabutho kaNkulunkulu. Kwakuyindida.

<sup>127</sup> Futhi uma sithatha ukuma kwethu, namhlanje, lapho umuntu ethi lezizinto ngeke zenzeke, ungaqophisani nabo. Lokho yiphutha. Ungaqophisani nabo, kodwa cosha iNkemba. Cosha lokho oku. . . Bheka lokho okufanele kube yikho kulolu usuku, lapho uNkulunkulu anikeza isithembiso saKhe sanamhlanje. Cosha *Lesi* futhi uhambe, bonke oGoliyati bazowa ngaphansi kwaSo. Kuyindida. UNkulunkulu akwenzayo namuhla kuyindida. Angakwenza kanjani Yena,

Yena, nguNkulunkulu kuphela ongenza lokho. Kulungile. Indwayimane!

<sup>128</sup> KwakunguMose owaqeqeshwa kukho konke u—ukuhlakanipha kwabaseGibhithe. Wayekwazi ukufundisa abaseGibhithe isayense, nokunye nokunye. Futhi impela kwakuyindida, ukuthi uNkulunkulu wayihlomisa kanjani leyo ndoda. Manje bukani, yonke imfundo yayo, yonke into eyayinayo, kwathatha iminyaka engamashumi amane ukuyifundisa, kwase kuthatha uNkulunkulu iminyaka engamashumi amane ukukukhipha kuyo. Niyabo? Niyabo? Khiphisa indoda emanzini ngaphambi kokuba ukhiphe amanzi endodeni. Niyabo? KwaMthatha iminyaka engamashumi amane ukukhipha kuye lokho ayekufundile. Wathola ukuthi lokho ayenakho kwakungayikukhulula uIsrayeli, futhi yilokho ayekuzalelwe. Wayengenakho ukukhetha kulokho; uNkulunkulu wambizela lokho. Futhi sithola ukuthi kwathatha iminyaka engamashumi amane ukukukhipha kuye.

<sup>129</sup> Futhi ngesinye isikhathi uma umuntu elandela ngempela imiyalo kaNkulunkulu, wenza izinto ezibonakala ziwuhlobo lwe, ngiqagele, “ingqondo,” komunye umuntu.

<sup>130</sup> UJesu wayethathwa njenge “ndoda ewuhlanya,” kodwa Wayenza khona impela uBaba aMtshela ukuba akwenze. WayeyiZwi, elibonakalisiwe. Wabizwa nge “ndoda ewuhlanya.”

<sup>131</sup> Bukani uMose nalokhu, umkakhe uZipora ehlezi phezu komnyuzi, noGereshomu enqulwini yakhe; iminyaka engamashumi ayisishiyagalombili ubudala, intshebe emhlophe ilenga okhalweni lakhe, ikhanda lakhe elinempandla licwebezela ezibhakabhakeni, nenduku egwegwile esandleni sakhe, ehlela ezansi eGibithe, ukuba alidle. Ungakucabanga nje lokho na? Bathi, “Uya kuphi, Mose na?”

“Ngehlela ezansi eGibhithe, ukulidla.”

“Wazi kanjani ukuthi uzolidla na?”

“INkosi ingitshelile ukuba ngikwenze.”

<sup>132</sup> Ukudla ibutho! Kungesilo ibutho kuphela, kodwa nesizwe. Into yakho ingukuthi, wakwenza. Leyo kwakuyindida. Kanjani, ngenduku egwegwile, waleta izahlulelo zikaNkulunkulu phezu kweGibithe; futhi wakhulula uIsrayeli, ngenduku egwegwile, hhayi ibutho noma inkemba. Kwakuyindida.

<sup>133</sup> Uma noma ubani ebengabuka ezintweni ezi—ezingakholakali, kodwa nokho ziyiqiniso, kuyindida lapho be—lapho be . . . uma bengakwenza, uma wenza lokho.

<sup>134</sup> Manje siyathola futhi, uJoshuwa, lapha, ukuthi besikhuluma ngaye, ngapha ku—kuJoshuwa 10:12, uJoshuwa.

<sup>135</sup> “Ilanga,” sithi, bayasitshela namhlanje, “yima unganyakazi. Izwe liyaphenduphenduka.” Bathi, “Uma izwe lima,

lizoqathaka. Amandla adonsela phansi awubamba endawaneni yayo.”

<sup>136</sup> Manje, bazalwane, kwenzekani na? Washo ukuba “ilanga lime.”

<sup>137</sup> Uthisha wami esikoleni, futhi—futhi efundisa iBhayibheli, wathi, “Yena, Nkulunkulu, ngokunganaki ekungazini kwakhe.” Kodwa, noma kunjalo, lama. Lokho kwakuyinto ebalulekile. Lama.

<sup>138</sup> Futhi uyasho lapha, ukuthi, “Lama cishe usuku lonke; nenyanga yalengela eAjalonni.” Ukuthi, “Ilanga lama.” Noma ngabe yini Ayimisa, angazi ukuthi Wamisani. Kodwa ngenxa yendoda ithi, “yima,” futhi ku—kulothsiwe lapha, ukuthi, “Ilanga lama.”

<sup>139</sup> Isayense iyakufakazisa lokho, ukuthi uphawu esibhakabhakeni namanje luyasho ukuthi lokho yiqiniso, ingakuqinisekisa ngophawu ezibhakabhakeni, namhlanje, ukuthi kwenzeka. Niyabo? Lokho sekuthi nje cishe—cishe iminyaka engamakhulu angamashumi amabili nanhlanu edlule, noma into ethize enjalo, iminyaka engamakhulu angamashumi amabili nesishiyagalombili edlule, mhlawumbe, ukuthi kwakwenza lokho. Akuzange, lolo phawu lwalungenasikhathi ukudonsela ezinkanyezini nezinto, nokho. Lokho nje kwaku... Lokho nje izinsuku ezimbili ezedlule, ngesikhathi sikaNkulunkulu, niyabo, kodwa nokho uphawu luyakhombisa. “Futhi lama!” Lokho yindida. Akekho ongakuqonda. Uma ilanga...

<sup>140</sup> Uma umhlaba uphenduka, khona-ke uthi, “Wamisa umhlaba.” Awu, uma Amisa umhlaba, khona-ke isayense ithi, ukuthi, “Amandla adonsela phansi, ukuphenduka, kukubambile phezulu lapho, khona-ke umhlaba wawuyoqathaka, ngokwawo.” Kodwa waqhubeka ngqo wahamba, esandleni sikaNkulunkulu. Indida. Ngani na?

O, wena uthi, “Lokho kwakusesikhathini eside esedlule.”

<sup>141</sup> Lokho kunamhlanje, uNkulunkulu ofanayo. UJesu washo, kuMathewu, hhayi uMathewu, nguMarku oNgcwele 11:22, “Uma uthi kule ntaba, ‘Nqukuleka,’ futhi ungangabazi enhliziyweni yakho, kepha ukholwe ukuthi okushilo kuzofezeka, ungaba nakho okushilo.” Lokho kungukushaya indiva imvelo, kodwa ufanele ube nenhloso nempokophelo kulokho, lokho kuxhunywe kukho. Thola eZwini uma kufanele kwenziwe, bese kuthi-ke uNkulunkulu uyakubiza ukuba ukwenze, futhi kuzokwenza. Uma wazi ukuthi kukhulunyiwe eZwini ukukwenza, futhi khona-ke uNkulunkulu ukubizele ukuba ukwenze, khona-ke kuzokwenzeka; uma inhloso yakho nempokophelo ikahle, kuNkulunkulu. Yingakho imibono yenzeka, kungani izinto zihamba ngendlela... Ufanele wazi, futhi wazi ukuthi uNkulunkulu wakwethembisa leli hora.

<sup>142</sup> “Njengoba kwakunjalo ezinsukwini zikaLoti.” Wakwethembisa ezinsukwini zokugcina, khona-ke Ubizela ukwenza lokho. Akuyona inkinga. UNkulunkulu washo njalo. Lokho kuyakuxazulula. Impela, kuyi, khona—kuyindida. Ungeke wakuchaza. Akekho umuntu ongachaza ukuthi izinto ezithile zingabikezelwa kanjani futhi zingalokothi zehluleke ukwenzeka. Kuyindida. Kodwa uNkulunkulu wathi kwenze. Wusuku. Lolu wusuku esiphila kulo.

“Ilanga lama.”

<sup>143</sup> USamsoni, kwakuyindida ukuthi wayengalibulala kanjani ibhubesi, engafake lutho ezandleni; elincane iqhashaqhasha elinekhanda elisongekile. Sep- . . . Ehlukani siwe, evela kuNkulunkulu, wayengumNaziri, ehlukenisiwe ngeZwi likaNkulunkulu. WayengumNaziri, futhi ngakho-ke wazehlukanisela iZwi. Futhi wayengenawo amahlombe awusayizi walowo mnyango lapho. Noma yimuphi umuntu onamahlombe anjalo ubengalibulala ibhubesi. Lokho bekungeke kube yisimanga, uma wayeyilowo sayizi, njengesayense noma—noma amasayense ezenkolo anamuhla, ne—nezingweti zemifanekiso zizama ukudweba isithombe sakhe. Wayengumfo omncanyanya nje, niyabo, futhi wayengeke akwazi nhlobo ukukwenza. Kodwa ngenkathi uMoya weNkosi wehlela phezu kwakhe, khona-ke wayengakwenza.

<sup>144</sup> Singase sime sodwa, singase sime njengoyedwa noma ababili, noma ngabe kuyini; uma uMoya weNkosi uzama ukuqinisekisa iZwi Alethembisa futhi wakatshela ukuba ulenze, lizokwenzeka. Liyoba yindida, futhi. Impela.

<sup>145</sup> Kwakuyindida ngenkathi lendoda yayingathatha umhlathi womnyuzi, eyawucosha ensimini. Manje, khumbulani, lezo zigqoko zamaFilisti zazicishe zibe yi-intshi ubukhulu nethusi. Cabanga ngakho. Futhi wayenomhlathi womnyuzi, ulele phandle lapho ogwadule.

<sup>146</sup> Sewake wathatha owodwa na? Ungawukhahlela ngonyawo lwakho, futhi ungasakazeka ube yizicucu eziyisigidi. Ushaye edwaleni, uvele ube wuphawuda, cishe.

<sup>147</sup> Futhi wathatha lomhlathi walomnyuzi, futhi washaya walahla phansi amaFilisti ayinkulungwane, eshaya izigqoko zawo zingene phakathi. Wabambeka kanjani umhlathi ndawonye na? Kungani ingalo yakhe ingayekanga na? Wayengakwenza kanjani, futhi lawo indoda egeqeshiwe nemikhonto na? Yindida. UNkulunkulu wenza isithembiso. Futhi lapho uNkulunkulu ekhona, izindida njalo ziyenzeka lapho uNkulunkulu ekhona. Yebo, mnumzane.

<sup>148</sup> Kwakungesiyo into engavamile ezinsukwini ukuthi ngenkathi iNkosi uAhabi wayenkosi, futhi—futhi yaseJudiya, neyakwaIsrayeli, njalo; no—noJehoshafati, indoda elungile,

inkosi yaseJudiya, yakwaJuda; futhi benza umfelandawonye lapho. Angahlangana kanjani okholwayo no—nomzenzisi!

149 Ngezinye izikhathi umuntu ungena kulolo hlobo lobucayi, namhlanje, bazihlanganise nabantu abangalikhohla iZwi, kepha nokho babophelekile kubo, ngalezo zibopho ezinjalo, baze bengabe besakwazi ukuphuma. Bayesaba ukuLemukela.

150 Ngiyasazisa esakho, isibindi somfowethu. Manje, awudingekile ukuba ube nalokho kuhunyushiwe. Niyabo? Niyabo? Uma bephika, noma bengezihlanganise ngalutho naLo, “liLisuse,” kodwa nokho uzophuma futhi uLixhase. Niyabo? Ngiyayazisa indoda enjalo lapho. Awumesabi uKhesari nomyalo, niyabo. Ya.

151 Amakhohla ehhukene nabazenzisi! Futhi uJehoshafathi wakwenza lokho ngenkathi ehlela kuAhabi, loyo osivivi, ikholwa elithiyeka emngceleni, wacabanga kakhulu ngezinto zezehlalakahle zomhlaba, nomkakhe elungise izinwele kahle, nezinto, khona-ke wenza okukaNkulunkulu. Umnika khona! Futhi siyathola ukuthi uIsrayeli wayengumfanekiso impela walesi sizwe, khona-ke; ukuthi bawela kanjani futhi bakhapha abahlala khona, futhi bahlala, futhi baba nendoda enkulu njengoDavide noSolomoni, kodwa ekugcineni kwavuka umfo ofana noAhabi.

152 Kodwa ngezinsuku zikaAhabi yilapho umprofethi afika khona enkundleni. UNkulunkulu njalo ubonakalisa iZwi laKhe.

153 Futhi siyathola, khona-ke, ukuthi lesi sizwe senze okufanayo. Siyangena, saxosha amaNdiya, futhi sahlala, futhi sibe noWashington noLincoln. Kodwa sifinyelela kuphi manje na? Kodwa uNkulunkulu usengabavusa abaprofethi. Angamvusela uAbrahama abantwana kulawa matshe, ngenkathi iZwi laKhe likudinga. UMalaki washo sizoba nakho, futhi sizoba nakho. Kuzoba lapha. Ungakhathazeki. IZwi laKhe lizogcwaliseka.

Qaphela, uMikhaya wayesezansi ezweni.

154 Futhi uAhabi, ukuba enze ukukhanya ezweni, wayenabaprofethi abangamakhulu amane bamaHeberu ezansi lapho, inhlangano enkulu yabo. Bonke wayegqoke kahle, ingubo enhle, befundile, indoda eyisifundiswa, abaprofethi bamaHeberu, manje, hhayi abahedeni. Abaprofethi bamaHeberu! UJehoshafati wenza lo mfelandawonye.

155 Ngicabanga ukuthi zonke izinto zisebenzelana ndawonye. Ukuvumelana kwamaphimbo ekuhlabeleleni kushaya isigqi nje. Niyabo?

156 Ngakho wenza umfelandawonye, ukuba banyuke, bathatha inkosi yakwaEdomi futhi baqhubeke bangene ezweni, bathatha amaSiriya, ngoba kwakubonakala kukuhle kakhulu.

157 Futhi uJehoshafati wawela embonweni, engumuntu owesaba uNkulunkulu, wathi, “Sifanele sithinte iNkosi, asifanele na?”

158 Wathi, “Kunjalo. Ngiyaxolisa, bengifanele ngicabange ngalokho. Ya, nginekholoji ezansi lapha, sinelingcono kunawo onke ezweni, eziningi kakhulu izazi. Zingasho ukuthi ‘amen’ ezinhle kunazo zonke owake wazizwa.” Niyabo?

159 Awu, uyehla futhi uyabathola. “Bakhuphule futhi mabaprofethe.” Nakhu kufika abaprofethi bonke phezulu, indoda egqoke kahle kakhulu, futhi ephucuzekile kahle, efundisiwe ngakho konke. Babesazi sonke isiGrecki sabo, isiHebheru, nakho konke. Niyabo?

160 Bayakhuphuka, futhi bonke baprofetha. Futhi babenesiprofetho esiyiso. Bathi, “Yenyuka. Yini indaba na? Lelozwe phezulu lapho lingelika Israyeli.” Futhi lelo yiqiniso. “UJoshuwa wasinika lona. UNkulunkulu wasinika lona, futhi uJoshuwa walehlukanisa. Futhi izingane zethu zilambile, futhi izisu zamaFilisti zigcwele ukolo otshalwe kulelo zwe.”

161 BabeseZwini ngempela, uma sekufika kulokho. Kodwa babonile futhi balahlekelwa yilelo zwe. Babelilahlele. Empeleni lalingesilo elabo, khona-ke, niyabo. Kodwa, ngokufanele, uma ufuna ukubuyela emuva esisekelweni, lalingelabo, futhi labo baprofethi babeqinisele.

Bathi, “Yenyuka! INkosi inani!”

162 Kodwa, niyazi, uma indoda iqinisele. . . Njengoba ngishilo izolo ebusuku ngoJosefa eyindoda elungile. Kwakukhona into ethize eyayingazwakali kahle kuJehoshafati. Wayeyindoda elungile. Wathi, “Awunaye omunye na?”

163 “Omunye, futhi sinekholoji lonke lapha na? Elihle ukuwedlula onke ezweni, abaprofethi bamaHeberu, futhi basho khona impela! Buka ukuthi basondele kanjani eZwini. Kukhona iZwi, lasho ukuthi lelizwe lingelethu. Sinelungelo lokuhamba silitathe.”

164 Kodwa uJesu watshela udeveli into efanayo, futhi wathi, “Kulotshiwe futhi.” Yilokho abehluleka ukukubona. Yilokho okwabenza abangamkholwa uJesu. Kulotshiwe futhi, “Intombi iyokhulelwa.” Niyabo, behluleka ukubona lokho.

165 Ngakho ngenkathi bethi, “Yenyuka! INkosi inawe. Izoninika ukunqoba ngoba lingelethu. Ku—kuseGameni leNkosi. Nakhu *lapha*.”

166 Kodwa akuzwakalanga kahle. UJehoshafati wathi, “Unaye omunye ongamthinta na?”

167 Wathi, “Yebo, ukhona omunye, kodwa ngiyamzonda. Inhlangotho ngeke imamukele.” Ehhe. [Akuqoshwanga eteyipini—Umhl.] “Asinalutho esingalwenza ngaye. UnguMikhaya, indodana ka-Imla.”



168 Wathi, “Inkosi mayingasho njalo,” kusho uJehoshafati. “Mlandeni.”

169 Ngakho-ke bathumela isigijimi, sathi, “Mikhaya, uyafuna ukubuyela enhlanganyelweni futhi na? Niyabo, vele usho into efanayo nayo bonke abayishoyo. Leli yithuba lakho manje. Vumelana nenhlangano, bonke, bazokubuyisa. Niyabo? Futhi uzoba senhlanganyelweni futhi ungaba nemikhankaso yakho nxazonke, ezweni, khona-ke.”

170 Wathi, “Kuphila kweNkosi uNkulunkulu, ngizosho kuphela lokho Akubeke emlonyeni wami.” Sidinga oMikhaya abathize. Wathi, “Ngizobona ukuthi uNkulunkulu uthini ngakho, kuqala, uma Efuna ngibuyele emuva futhi.” Ngakho wathi, “Nginike lobubusuku, ake ngibone ukuthi iNkosi izothini.”

171 Futhi ngalobobusuku iNkosi yamkhombisa umbono. Waqhathanisa umbono wakhe neZwi. Lokho kwakuqinisile.

172 Wathi, “Yenyuka; kodwa ngibone uIsrayeli, njengezimvu, ezihlakazekile, zingenamelusi.”

173 Ngakho-ke lowo, umprihi ophakeme, noma u—noma umholi womMkhandlu wenkolo yobuKristu, uyenyuka futhi wammukula emlonyeni, futhi wathi, “Waya ngaphi uMoya kaNkulunkulu ngenkathi Usuka kimi na?”

Wathi, “Uzobona, ngalolo suku uma usuhlezi ngaphakathi.”

Wathi, “Wayaphi na?”

174 Futhi washo ukuthi, wathi, “Ngibone uNkulunkulu ehlezi esihlalweni sobukhosi. Ngabona ibandla laseZulwini liMzungezile. Futhi lapho. . .”

175 Umprofethi kaNkulunkulu! IZwi njalo liza kumprofethi. Kungenandaba ukuthi lalibonakala lingangadumile kanjani, kuhlale kulapho. Futhi isizathu bazi ukuthi kunjalo, kukwenza kube njalo, yilokho umuntu akukhulumayo kufezeke. UNkulunkulu wakusho, khona-ke, kuyakufakazisa. Khona-ke, umprofethi akuchazi khona ukukhuluma iZwi kuphela, kodwa futhi ukubikezela, futhi umhumushi ngokukaNkulunkulu weZwi, iZwi lobuNkulunkulu lilotshiwe. “IZwi lafika kumprofethi.” Futhi *Leli* isambulo esiphelele sikaJesu Kristu. *Leli* isambulo, iBhayibheli. Lembula uJesu Kristu. Niyabo?

176 Futhi manje, ngenkathi umprofethi efika enkundleni, khona-ke futhi wayengabikezela izinto futhi kwenzeka impela ngendlela efanayo, uNkulunkulu wathi, “Khumbula, nginaye khona-ke.” Khona-ke ngenkathi wayembule iZwi, lokho abanye abaprofethi ababekushilo ngaphambi kwakhe, kuyafezeka, khona-ke babazi ukuthi lokho kwakuyiqiniso. Lokho kuseyindlela kaNkulunkulu yokukwenza. Akalokothi ashintshe indlela yaKhe. Niyabo? Khumbulani, amaqembu amakhulu—amakhulu azama ukushintsha lokho, kodwa akukwenzanga.

177 Nangu esikhuluma ngaye manje. Futhi babe nelungelo; kodwa uEliya wayetshele uAhabi. Niyabo, uIsrayeli wayemukele indoda engalungile, eyayenze lezo zinhlango, futhi wayenqabe iZwi leqiniso. Niyabo?

178 Wathi, “Ngibona uNkulunkulu, nomkhandlu wabanjwa. Futhi Wathi, ‘Ngubani esingamthola ukuba ehle futhi akhohlise uAhabi na?’” Wathi, “Umoya wamanga uyakhuphuka,” mhlasimbe uvela esihogweni, “futhi wathi, ‘ngizokwehla futhi ngingene kulabo baprofethi, futhi ngibabangele ukuba baprofethe amanga.’”

179 Abaprofethi bamaHeberu owayebuka ngqo eZwini! Niyabo? Kodwa lokho uElisha akusho kwakuphuphuthekisiwe kubo. Babecabanga ukuthi wayenguhlanya, naye. Niyabo? Kodwa ngenkathi uMikhaya ehambe ngaphansi koMoya, wabona khona impela lokho umprofethi wangempela akusho. Lelo kwakuyithuba. Yilokho okwakuyikho, ukukwenza. Futhi lawo maHeberu ayeqinisile, lapho.

180 Ngakho amaHeberu ayeqinisile kulokho ayekusho ngoJesu Kristu, niyabo, kodwa kwakungokwesithunzi sabo ababehamba kuso. Kwakungokubenyenza kolunye usuku, hhayi ukukhanya kwalolo suku. Umlando ungaziphinda futhi na? IBhayibheli lithi uyakwenza, niyabo. Manje siyathola ukuthi kwakukhona. . .

181 Kwakuyisimanga ukuthi uNkulunkulu ukhetha lona omncane, ongafundile, ongenakuxhumana nabo, ukukhombisa nokuletha labo bantu eZwini; esikhundleni saleso sikole, sekahle, ephucuzekile, indoda efundile, ehlananiphile. Wakhetha uMikhaya. Lokho yindida. Ehhe. Impela kwakuyiyo. Futhi kwenzeka nje ngayo impela indlela uMikhaya athi izokwenzeka, ngoba wayeneZwi leNkosi. Bekuhlala kungaleyo ndlela. Yebo, mnumzane.

182 UJohane uMbaphathizi wayengomunye. Niyazi, asinakho okubhaliwe okuningi lapho abaprofethi bevela khona, kanjalo njalo, indoda yokomoya. Niyabo?

183 Indoda ikhetha indoda, njengoba bathatha uMathiya, futhi ukuthatha indawo kaJuda. Asizwa okuningi kakhulu ngaye. UNkulunkulu wakhetha uPawulu. Niyabo? Niyabo? Lokho kwakungokukhetha kukaNkulunkulu, nokukhetha kwebandla. Niyabo?

184 Futhi into efanayo, indoda agcwaliswe ngoMoya, ngokuvamile indoda ezama ukubalekela into, isuke kuyo. Abafuni ukukwenza. Kodwa uNkulunkulu uyakuthatha nje, futhi uthi, “Ngizokukhombisa. Ngizokwenza ukwenze.”

185 UPawulu wazama ukubaleka. Abanye bazama ukubaleka. Abaningi bazama ukukwenza. UMose wazama ukubaleka kukho.

186 Asinakho okuningi okubhaliwe ngoJohane. Ubaba wakhe wayengumpristi. Kwakuyisiko ngalezo zinsuku ukuba indodana ilandele uyise, umsebenzi wakhe. Kodwa ngenkathi uJohane ezalwa, okuhlekisayo, okuyinqaba, ukuzalwa okumangalisayo, ngenkathi wayekhulelwe esibeleshweni sikanina. Siyayazi indaba kaZakariya, nokuthi yasho kanjani iNgelosi ukuthi umkakhe wayezokhulelwa. Futhi ngenkathi sithola ukuthi yilokho okwenzekile, izinyanga eziyisithupha, umntwana wayengakaze anyakaze.

187 Futhi uMariya wavakashelwa nguGabriyeli, futhi wakhuphukela eJudiya, ukumbingelela, ngoba uGabriyeli wamtshela ukuthi wayekhulelwe. Futhi lapho enyukela lapho, wamtshela, wathi wayezifihlile. Futhi lapho ehlangana noMariya, wagaxa uMariya futhi uqala ukumanga, njengoba abesifazane benza (abesifazane abangamaKristu ngempela, amakholwa), uqala ukumanga. Futhi wathi. . . wabona ukuthi wayemkhulu, ukuba abe ngumama, futhi wathi, “Uyazi, iNgelosi yeNkosi yangitshela ukuthi ngizoba ngumama, nami.” Futhi uMariya, uMarta. . . Ngiyaxolisa.

188 U-Elisabethe washo ukuthi wayethe ukukhathazeka. Wathi, “Ngoba, sekuyizinyanga eziyisithupha manje, nomntwana wayengakaze anyakaze.” Lokho akuvamile, niyabo. Ingane ngokuzenzekelayo, esikubiza, namhlanje, “ukufa,” niyabo, injengofile esibeleshweni sikanina. “Izinyanga eziyisithupha.” Kwamkhathaza.

189 Futhi, niyazi, uJohane wayemdala ngezinyanga eziyisithupha kunoJesu, owayengumzala wakhe wesibili. UMariya no—noElisabethe babengabazala bokuqala. Futhi khona-ke lapho sithola ukuthi uElisa- . . .

190 UMariya wabheka emuva, ubuso bakhe obusebusha, futhi wathi, “Mina, ngizoba noMntwana, nami.”

“Ngakho wena noJosefa senishadile na?”

“Qhabo, asishadile.”

“Futhi uzoba nomntwana na?”

191 “Yebo, uMoya oNgcwele uzongisibekela.” Indida! Niyabo? “UMoya oNgcwele uzongisibekela, futhi leyoNto eNgcwele izobizwa ngeNdodana kaNkulunkulu.” Wathi, “UGabriyeli wahlangana nami. Futhi ngenkathi Enza, Wathi ngizoba neNdodana, futhi ngizo ‘biza iGama laYo ngo ‘Jesu!’”

192 Futhi kwathi nje angathi, “Jesu,” uJohane omncane uqala ukuxhuma esibeleshweni sikanina. Wamukela uMoya oNgcwele. IBhayibheli lathi, “Wazalwa esibeleshweni sikanina, wayegcwele uMoya oNgcwele.” Okokuqala ukuba lelo Gama lake labizwa ngezindebe zomuntu, umntwana ofile waphila, esibeleshweni sikanina. BeKufanele kwenzeni ebandleni elizelwe ngokusha na? Lelo Gama, uJesu!

193 Wathi, “Kungani uze, lapho kufika umama weNkosi yami na? Ngokuba bheka kuthe izwi lokubingelela kwakho lingafika ezindleni zami,” walizwa iGama laKhe, “umntwana wami waxhuma esibeletweni, ngenjabulo.” Kwakuyisimanga impela. Kuyindida.

194 UJohane, efile, izinyanga eziyisithupha esibeletweni sikanina, waphila, ngeGama likaJesu Kristu, okokuqala ukuba lize likhulunywe ngezindebe zomuntu, kubonisa ukuthi umuntu ofile ubengaphila, ngeGama likaJesu Kristu. Kuseyindida! “Alikho elinye igama ngaphansi kweZulu, elinikeziwe phakathi komuntu, lapho ongasindiswa ngalo.” Indida! Yebo.

195 UJohane wayeyisimanga. Kwakubonakala sengathi wayezohamba futhi enze okayise, aye esikoleni sakhe lapho uyise aqeqeshwa khona, engumLevi. UmLevi kwakunguye kuphela owayengaba ngumpristi. Ngakho-ke uJohane wayengumLevi, ngakho-ke, ngokujwayelekile, kwakuyi—kwakuyisiko kuye ukuya esikoleni sikayise. Kodwa uNkulunkulu wayeno—nomsebenzi wakhe; kwakumele amemezele uMesiya.

196 Umsebenzi wakhe wawuyisimanga kakhulu kuye ukulandela amasiko. Ngethemba ukuthi nifunda kahle. Umsebenzi wakhe wawuyisimanga kakhulu. Wayengeke aye emasikweni abo futhi aqhubeke namasiko abo.

197 Wonke umuntu wayezobe ethi, “Manje, awucabangi ukuthi uMfowethu Jones, lapha, ungumuntu nje ukuba abe nguMesiya na? Siyazi ukuthi ufanele umemezele Yena. Awucabangi nje ukuthi uwuhlobo olukahle lwendoda na?” Bekuyoba ngomunye uMathiya.

198 Kodwa wenzani na? Wahlala ehlane. Wayengenamfundo. UJohane, njengabaningi bethu, namhlanje, wayengakwazi ukukhuluma nokusebenzisa amagama okukhuluma nokubhalwa kolimi ukuthi siyozizwakalisa ngogqozi lwethu, noma umuntu, hhayi mina uqobo, cishe iningi lethu lapha belingeke likwenze lokho. Wenzani na? Wayezodingeka aye emvelweni, ukukulinganisa, ukukhipha iphuzu lakhe. Niyabo? Lapho wayenesisho, wayezodingeka aye emvelweni. Bukani, wa—wathi, “O nina sizukulwane sezinyoka,” lokho ayekubonile, izinyoka ehlane. Wabona ukuthi yilokho ababeyikho, “Isizukulwane sezinyoka.” Manje, indoda efundile babeyoba nelinye igama, niyabo, ukuthi ayengalisebenzisa esikhundleni salokho, kodwa walizwakalisa ngokuthi “inyoka.”

199 Wathi, “Ningacabangi ukuthi, ngaphakathi kwenu, ‘ngoba singaba *lokhu*,’ ukuthi lokho kuzosho utho kuNkulunkulu; ngoba uNkulunkulu uyakwazi kulawa matshe...” Niyabo, kungesikho ukuthatha izwi lesayense yezenkolo; wayengazi lutho nganoma yiliphi ikholiji. Wayenekholiji lakhe ehlane, niyabo, ngaphambi kukaNkulunkulu. Kwakuyisimanga ukuthi uNkulunkulu wayengathatha indoda enjengaleyo, kuyindida,

esikhundleni sabo bonke abahle, abapristi abafundile owayesezikoleni. Kuyindida ngempela. UNkulunkulu njalo usebenza ngezindida, ngombono wami.

<sup>200</sup> Ukuzalwa kwentombi kwakuyindida; intombi ikhulelwe, izale uMntwana. UNkulunkulu, wenza inyama; uNkulunkulu waguqula ukusiya kwaKhe isuka—suka eMoyeni, ukuba abe nguMuntu. Umuntu uguqula...Waguqula ithende laKhe, indawo yaKhe yokuhlala indawo, netabernakele.

<sup>201</sup> Ngenkathi uJesu wayemile lapho, futhi phezu lwezigwi zaseGalile, uJohane wabheka phezulu futhi wabona uMoya kaNkulunkulu, njengejuba, wehla, nePhimbo lithi, “Lona uyiNdodana yaMi ethandekayo eNgithokozile ukuhlala kuYo.” “ENgithokozile ukuhlala kuYo,” into efanayo; isenzo ngaphambi kwensizasenzo, yilokho konke, niyabo. Niyabo? “Lo uyiNdodana yaMi ethandekayo eNgithokozile ukuhlala kuYo.” UNkulunkulu nomuntu beba munye, behlangana ndawonye ukuhlenga. Kanjani uNkulunkulu, owamboza wonke umkhathi nesikhathi, angehla futhi wazincindezelela Yena uqobo kuMuntu, ukuze Akwazi ukunambitha ukufa kwaso sonke isintu! UMDali, efa, ukusindisa indalo yaKhe.

<sup>202</sup> AmaZulu nomhlaba bangana, umuntu noNkulunkulu babamunye (indoda ingakwenza kanjani na?) lapho, ukuthi Angahlala emuntwini nenhlanganyelo. Akulutho kuphela nguNkulunkulu ezehlisa, ezama ukufika kumuntu waKhe.

<sup>203</sup> Ekuqaleni, WayenguBaba. Wayengaphezu kwakho konke. Wayeyedwa. Wayehlala yedwa, uElohim. Ngisho ngenkathi Ehlela phezu kwentaba, ngisho noma isilwane sithinte intaba, sasifanele sife. Kodwa khona-ke, “Wenziwa inyama, futhi saMthinta, saMphatha.” Wakwenza lokho ukuze achithe iGazi laKhe, iGazi lentombi; ngoba sizalwa ngesifiso socansi. Wazalwa ngokuzalwa yintombi. Wayengesilo igazi leJuda. Kanjalo Wayengesuye OweZizwe. WayenguNkulunkulu, iGazi elidaliwe. Niyabo? Igazi leJuda alisisindisi. Igazi loweZizwe alisisindisi. “IGazi likaNkulunkulu,” iBhayibheli lithi, “Iyasisindisa.” WayeyiGazi likaNkulunkulu.

<sup>204</sup> Abanye abantu basho ukuthi Waye...ukuthi, “UMariya wakhulelwa, futhi lokho kwakuyi...iqanda lalingelikaMariya; inhlayiya yegazi ivela ebulilini bowesilisa, okwakunguNkulunkulu.” Lokho yiphutha, futhi. Uma kunjalo, buka lapha. Khona-ke, ukuletha lelo qanda phansi, kwakudingeka kube nohlobo oluthize lokuvuka kwemizwa. Khona-ke yini onayo kuNkulunkulu ekwenza kuMariya na?

<sup>205</sup> Wadala kokubili iqanda neGazi. WayenguNkulunkulu. Wayengumfukameli. Wayeyisizalo esibolekiwe kuphela. Njengengcwaba elibolekiwe ukungcwatshwa kulo. Wenza konke. Niyabo, wayengenandawo ukubeka ikhanda laKhe.

Uba yisibonelo sethu, esifanele sibe yikho. Akazange acheme namuntu, kodwa wenza lokho okwakujabulisa uBaba, njalo.

<sup>206</sup> Futhi uBaba manje uhlala kithi, ngokufa kwaKhe. Wangcwelisa iBandla; lokho ngokuphelele, leliBandla, ukuhlanzeka-. . . elingahlanzekile, elingcolile. UNkulunkulu ezehlisa, esuka eNsikeni yoMlilo; kwehlele phansi ukuba enziwe umuntu; bese kuthi-ke uMoya oNgcwele kithi ngqo. Aniboni ukuthi kuyini na? UNkulunkulu ofanayo ehla ngaso sonke isikhathi, manje. UNkulunkulu ngaphezu kwethu; uNkulunkulu enathi; uNkulunkulu ekithi. Niyabo? Njenge, imicabango kaNkulunkulu; iZwi likaNkulunkulu; nokubonakaliswa kweZwi.

<sup>207</sup> Into efanayo nje, kusukela ekuqaleni, uNkulunkulu ecabanga; uBaba, Wayenguye; iNdodana, Wayenguye; uMsindisi, Wayenguye; Wayenguye uMphilisi.

<sup>208</sup> Amagama akhulunywa, futhi Kwabonakaliswa, “Intombi iyokhulelwa futhi ibelethe iNdodana; iGama laYo lizobizwa ngokuthi u-Emanuweli, Umeluleki, iNkosana yokuThula, uNkulunkulu onaMandla, uYise ongunaPhakade,” futhi kwabanjalo!

<sup>209</sup> Futhi kusukela kulokho, uyaphuma, “Ukuze Alethe amadodana amaningi kuNkulunkulu.” Yonke into nguNkulunkulu, embuliwe! UNkulunkulu phezu kwethu; uNkulunkulu enathi; uNkulunkulu ekithi. Indida, ngempela, ukuthi uNkulunkulu wayezohlala kumuntu, qobo lwaKhe. Impela.

<sup>210</sup> Wadingeka abe yilokho, ukuba afe, ukwanelisa imithetho yaKhe uQobo yokulunga. Wabikezela, futhi wathi, “Usuku odla ngalo, ngalolo suku uyakufa ngalo.” Futhi Wadingeka agewalise, kwakungekho omunye owayengakwenza kodwa Yena uqobo. Uma—uma Yena. . .

<sup>211</sup> Namhlanje, ngalolu suku, ngithanda ukuletha lokhu, kobu—buNkulunkulu bukaJesu Kristu, ngoba lowo muntu uzama ukuMenza umprofethi. Manje uma kungenzeka ukuthi kube neChristian Science ehleli lapha, angiyilimazi imizwa yenu; ngithemba ukuthi angikwenzi.

<sup>212</sup> Kodwa sizwakalisa okuningi kakhulu phezu kobufakazi. Thina maPentecostal sibeka ubufakazi bethu ekukhulumeni ngezilimi, futhi senziwe izilima kakhulu kanjani kulokho. Futhi bangaki ababo abathi, “Isithelo sikaMoya ngubufakazi,” ukuthi nenziwe izilima kabi kanjani ngalokho. Qhabo, mnumzane. Uma ukhuluma ngokukhuluma ngezilimi zingubufakazi bukaMoya oNgcwele. . . Okungukuthi, ngiyakholwa ukuthi uMoya oNgcwele ukhuluma ngezilimi. Ningangizwa kabi. Ya, kodwa uthi, “Umuntu ukhuluma ngezilimi, unoMoya oNgcwele.” Sakukholwa lokho okwesikhashana, kodwa sathola ukuthi kwakuyiphutha.

213 ULuther wathi, “Labo abathi bayakholwa.” Sithole ukuthi lokho kwakuyiphutha. UWesley wathi, “Labo abangcwelisiwe futhi bamemeza.” Sithole ukuthi lokho kwakuyiphutha. IPentekoste yathi, “Labo abakhuluma ngezilimi.” Sithole ukuthi lokho kwakuyiphutha. IChristian Science yathi, “Isithelo kaMoya ngubufakazi.” Sithola ukuthi lokho kuyiphutha.

214 Ngibabonile abathakathi nabathakathikazi bephuza igazi ngogebhezi lwekhanda lomuntu, futhi bakhulume ngezilimi; futhi babeke ipensela etafuleni bese libhala ngezilimi ezingaziwa, futhi bazihumushe. Niyabo? Manje, ungangitsheli ngalokho; umama wami ungumNdiya ingxenye, niyabo, futhi ngi—futhi ngiyazi. Ngikubonile futhi ngabhekana nakho.

215 Nokho, uNkulunkulu ukhuluma ngezilimi, kodwa lokho akusibo ubufakazi obungahluleki ukuthi unoMoya oNgcwele. Impela akusibo. Qhabo, impela. UmKristu akusikho... Ake ngi...

216 UNkulunkulu angithethelele ngokwenza lokhu. Ngizobeka uJesu ekuthethweni kwecala ngani, umzuzwana nje, uma nizongithethelela. Ngabe ngingaso leso sikhathi esingako na? Ake sibone, umzuzwana nje. [Umfowethu uthi, “Yebo, thatha isikhathi sakho.”—Umhl.] Nje yibani i... Yebo, sengi—ngidlule ngemizuzu eyishumi, kodwa ngizosheshisa futhi ngizoyeka okunye kwalokhu, niyabo. [Omunye umfowethu uthi, “Abazange bamise isikhathi.”] Ake sizame lokhu nje umzuzu, bazalwane.

217 Manje, Baba waseZulwini, ngithethelele ngalokhu. Angithandi ukukusho, kodwa kungukuthi abantu bazokwazi.

218 Ngizothatha ukuthi ngihamba ngokumelene noJesu, kulokhu ukusa, futhi ngizothi niyisigejane samaJuda, noJesu uvuke nje phezulu lapha eBakersfield. “Ake nginibizele ndawonye wena muntu futhi ngikhulume kuwe ngezithelo zikaMoya.” Bayakukholwa lokho, futhi.

219 Siyini isithelo sikaMoya na? Uthando, ukujabula, ukuthula, ukubekezela, ububele, ubuvi. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Isithelo sikaMoya, abantu abaningi bathembele kulokho.

220 Ngesinye isikhathi lowo ngudeveli. Angakulingisa lokho, ngakho konke; u cer-... angalingisa ukukhuluma ngezilimi, ngakho konke; ukuhunyushwa kwalo, ngakho konke. Noma yiziphi zalezo zipho, angazilingisa.

221 Qaphelani, “Ngiyahamba,” nango umpristi, “Ngizokhuluma nani nonke.” Manje ngithatha izinhlangothi ngokumelene noJesu, umzuzwana nje. Ngicele uNkulunkulu angithethelele, ukuze nje ngizonikhombisa engikuqondile, ukuveza iphuzu. Niyabo? Ngizothi...

222 “Banumzane abahloniphekile, ngilapha ngimele ibandla lenu, kulokhu ukusa. Ngikhuluma nani nonke. Manje, kunomfo

osemusha edolobheni lapha, oGama linguJesu, waseNazaretha. Unemfundiso engejwayelekile. Siyabazi abapristi bakithi. Manje sizodingeka sehlulele lokhu ngesithelo sikaMoya. Lokhu, umpriisti wakho, ukhokho-kakhokho-kakhokho-kakhokho-kamkhulu wakho wayengumpriisti. Washiya yonke impilo yakhe yobusha, ngezinto nonke enizijabulelayo lapho naniseyinsizwa. Wakushiya lokho, ukuze abe ngumpriisti kuNkulunkulu. Wenzani ngalokhu na? Wafunda, wenza konke ayengaba yikho, ukuba abe uhlobo olukahle lomuntu.

223 “Ubani owayemi ngakuwe lapho ubaba nomama babephikisana, futhi babezohlukanisa na? Ubani owama ngakubaba nomama, babeka izingalo omunye komunye, nomunye ngakomunye, futhi wababuyisela ndawonye na? Umpriisti wakho omdala othembekile phandle lapho. Umpriisti wakho omdala othembekile wafunda imithetho kaJehova waze wayazi ngaphakathi nangaphandle, ngaphakathi nangaphandle, ngaphakathi nangaphandle. Wadabula wonke amakhholiji. Uneziqu zobuDokotela. IZiqu zoBuciko, unazo. Une D.D., iL.L., Ph.D. Uyazi ngqo ukuthi ukhuluma ngani. Wakufunda lokho, ngenkathi wena ndoda wawugijima uzungeza. Wakufunda, ngoba ungumholi wenu.”

224 Lokho konke kunengqondo, bafowethu, uma nikhuluma ngendlela yesayense ephathelene nokusebenza kwengqondo yakho. Konke kuyawenza umqondo.

225 “Yisiphi isikole avela kuso loJesu waseNazaretha na? Akakaze abe nosuku esikoleni, njengoba sazi. Wavelaphi na? Akekho owaziyo; lapha ufika ngapha. Bheka owakho omdala, umpriisti onomusa omdala. Ngenkathi ubabayi wakho wayephelelwe yimali ngaleso sikhathi, engenamali, waya kubani na? Indoda yayinesithelo sikaMoya, umpriisti wakho omdala onomusa lowo wamboleka imali ukuze amnike okweshumi kuze kufike izitshalo zakhe.

226 “Ubani owama ngakuwe ngenkathi umama wakho ebeletha na?” Ngiyaxolisa, bodadewethu. “Futhi bacabanga ukuthi wayezofa. Ubani owabamba izandla zakhe phezu kwakhe, futhi wathandaza, ngenkathi wawuzalwa kulelizwe na? Umpriisti wakho omdala onomusa. Ngubani owakuphakamisela kuJehova, futhi wakusoka, futhi wakubamba futhi wakwenza... futhi wakunikela kuJehova na? Lowo mpriisti omdala onomusa.

227 “Futhi bukani ukuthi uJesu waseNazaretha wenzeni, ngolunye usuku. Wake wenzani ngesithelo sikaMoya na?

228 “Manje, iningi lenu ningosomabhizinisi, nina—ninamabhizinisi lapha. Wena, ningabahwebi, no—nokunye nokunye. UJehova udinga iwundlu ngenxa yezono zenu. Anikhulisi mawundlu. Ngakho-ke lokho labapristi abadala abanomusa abakwenzile, ukuze umphefumulo wenu ungalahleki na? Banabanye abathengisi ukukhuphukela



lapho ezinkantolo, benze amakheji amancane, futhi bafake amawundlu phakathi lapho; ukuthi ungathatha umholo wakho, lokho obukwenzile; hhayi owenziwe ngamawundlu, kodwa wawenza ngento ethize, ukugcina umnotho wethu uhamba. Futhi badlala...benza indawo ukuze wena, uma uthwele isono, futhi ufuna ukukhululwa ezonweni zakho. Lompristi omdala onomusa wayenendawo ongahamba ngayo ukuyothenga iwundlu. UNkulunkulu wayengadingi mali yakho; Wathi, 'iwundlu,' futhi wahamba wathenga iwundlu!

229 "Wenzani lo Jesu waseNazaretha na? Uyafika futhi ukhahlela izinto uyakhipha, futhi wazithulula, futhi wabatshela ukuthi babengu 'mhume wabaphangi.' Akukho izithelo eziningi zikaMoya lapho, ingabe sikhona na? Umpristi wakho omdala onomusa akalokothi aphelelwe amancoko. LoMfo weluka izintambo ndawonye, futhi wakhahlela amatafula phezulu, futhi wabaxosha phandle lapho, futhi wabukeka ebathukthelele. Leso akusiso isithelo sikaMoya. Umpristi wakho omdala onomusa! Ubani ozosho amagama okugcina phezu kwakho na? Umpristi wakho omdala onomusa. Ubani ozovuma, anikele umphefumulo wakho kuNkulunkulu na? Umpristi omdala onomusa. Niyabo, isithelo sikaMoya sakwenza. Futhi lowo Mfo wayengenazo!"

230 Manje wena uthi, "Mfowethu Branham!" Ngingabamba intshumayelo kulokhu, kodwa angeke.

231 Yini isithelo sikaMoya na? Ukubonakaliswa kweZwi elithenjisiwe. Ukuba nje babemile babuka, Wayengenazo lezizinto ababenazo, isithelo sikaMoya, noma yini. Kodwa iZwi elethenjiswa ngalolo suku lalibonakalisa Yena uqobo, lokho kwakunguKukhanya ngqo kwehora. Lokho kwakuyiKho, niyabo.

232 Akunandaba ukuthi unemfundo engakanani, nokuthi unomusa kangakanani, ukuthi ukhulume ngezilimi kangakanani, ukuthi unomusa kangakanani, ubumnene, nakho konke oyikho; ngaphandle uma wamukela leloZwi lehora, lapho Libonakaliswa ngaphambi kwakho, ukwesibucayi esifanayo.

233 Lokho kungahle kuzwakale kungubuluhlaza, angikuqondile ngaleyondlela, kodwa kuyiQiniso. Nje, nje Kukholweni, niyabo. Kulungile. Manje Nkulunkulu ngithethelele. Uyabona ukuthi ngiqonde ukuthini na?

234 Ubani owayenesithelo sikaMoya na? UJesu! Wathi, "Hlolani imiBhalo. Nicabanga ukuthi ba...KuYo nicabanga ukuthi ninokuPhila okuPhakade. Ifakaza ngaMi. Iyanitshela ukuthi NgiNgubani." Akazange nhlobo aphume phandle futhi athi WayeNgubani. Akazange abatshela. Futhi kungani Athola ibandla laKhe okukhulu kangako...Wathi, "Uma ningadli inyama yeNdodana yomuntu, futhi ngiphuze iGazi laYo," njengoba ngishilo izolo ebusuku, "awunakuPhila."

235 Ngani, elami, lelo bandla lathi, “LowoMfo uyahlanya. Odokotela nesayense okwakuyo...Awu, lowo Muntu ezama ukwenza amazimuzimu.” Akazange aKuchaze. Kwakuyisikhathi sabo ukuba baMale.

236 Khona-ke Wayenesigejane sabashumayeli bebambebele kuye, amakholwa athiyeka emngceleni. Wathi, “Awu, nizothini uma niNgibona ngenyukela lapho eNgivela khona na?”

237 “Evela khona na? Awu, siwubonile umbhede wengane Owazalelwa kuwo, idolobha Owazalelwa kulo. Sadoba nawe, ngaphandle lapha emagqumeni. Wena, sihamba naWe, sikhuluma naWe, futhi Uvela...? O, he, manje siyazi ukuthi Uyahlanya”

238 Kodwa olwangempela, ukhoho lwangempela alunyakazi. Labo bafundi babengenakuKuchaza, kodwa babazi ukuthi kwakukhona. Niyabo? Kufanele kube yinto ethize uNkulunkulu ayitshalile, kwakufanele kube imicabango yaKhe ngaphambi kokusekelwa kwezwe, ngenkathi Ehlela bonke abahlangiwe. Kwabase-Efesu 1:1-5, Wahlela yonke into ngaphambi kokusekelwa kwezwe, imicabango yaKhe, futhi lokhu yizingxeny ezingehlukaniseki zomcabango waKhe.

239 Bukani uJuda emi lapho, njengomfundisi wasesontweni phezulu lapha, “Yebo, ehamba ekuKhanyeni,” wayenamandla ukuphulukisa abagulayo. UMathewu 10 uyakufakazela. Wabathumela, futhi babuya bejabula, futhi amademoni ayebathobela. UJuda kanye nabo! Kunjalo. Wathi, “Ningajabuli ukuthi amademoni ayanithobela; kepha amagama enu alotshiwe eNcwadini yokuPhila yeWundlu.” UJuda wayekanye nabo. Kodwa uma sekufika ekuthatheni iZwi eligcwele likaNkulunkulu, waKwenqaba.

240 Benze njalo abantu, namhlanje! Niyabo? UJesu wathi, “Umuntu uyakuphila ngawo onke amaZwi,” hhayi nje elilodwa noma amaZwi amabili. Onke amaZwi!

241 Wena uthi, “Awu, Mfowethu Branham, ngingahamba ingxeny yeLo. Futhi angeke ngihambe...”

242 Khona-ke unomhumushi u-Eva ayenaye. Ehhe. Wathatha konke nokuncinyane kwaLo, Lahunyushwa ngokulungile, kodwa umusho omncane nje owodwa. Kumele kube ngokuncinyane konke kwaLo. Uma iBhayibheli Likusho ngaleyondlela, awuchasiselwa ngumuntu ngokwakhe. Indlela iBhayibheli elakusho ngayo. Futhi uma uNkulunkulu abangela bonke lobubuhlungu bezinhliziyo nosizi, nokufa kwezingane, nokukhala, nezimpi, nezinto, ngoba iZwi laKhe langatshazwa ngomusho owodwa, Angakubuyisela emuva kunoma yini engaphansi kwaLokho na? Kucabangisise.

243 Akaguquki. Isinqumo sakhe sokuqala sifanele sihlale siyileso sinqumo. Yingalesosizathu Esebenzana nomuntu

ngamunye, hhayi iqembu. Oyedwa! Angeke akuguqule. Awu, nginokuningi kakhulu ukuba ngikusho lapha, kodwa ngi. . .

<sup>244</sup> Ukufa kukaJesu kwakuyisimanga. Kwakuyindida. Uvuko lwaluyindida. Siyakukholwa lokho. Wonke umuntu uyazi ukuthi uvuko lwaluyindida, ukuthi uNkulunkulu waMvusa kwabafileyo.

<sup>245</sup> UkuZalwa okusha kuyindida. Kunjalo, kungaguqula ubuntu! Besingashumayela intshumayelo khona lapha kancanyana, niyabo, kuyindida kanjani, ukuthatha umuntu okholwa ngokungesikho, ongakholwayo, akahlanganise lutho naLo, futhi khona manjalo aguquke esuka ekubeni yimbuka abe ngongcwele, isifebe kuya kudadewethu. Kuyindida. Akekho ongamnika umuthi, noma umjovo, noma umthamo womuthi, noma yini enye; Kuthatha isandla sikaNkulunkulu onamandla onke, futhi lokho kuphela, ukuguqula umuntu. Awu, kuyindida, lapho umuntu ezalwe kabusha, kunjalo, indida kabusha.

<sup>246</sup> Kwakuyindida lapho uNkulunkulu akhetha abadobi abangazi lutho abayikhulu namashumi amabili, ukuthatha izindaba, iVangeli ngePhentekoste, emhlabeni wonke jikelele, esikhundleni so—soMkhandlu waseSanhedrin omkhulu owawuqeqeshiwe kukho, labo ababeqeqeshiwe futhi balinda, futhi balinda ukuthi into yenzeke. Futhi uNkulunkulu wazembula Yena uqobo esigejaneni sabadobi ababengakwazi ngisho ukubhala amagama abo uqobo ophisini wephepha. Indida, ukuthi uNkulunkulu wakhetha abanjalo, esikhundleni sokuthatha u—uMkhandlu wenkolo yobuKristu wangalolosuku, ukukwenza.

<sup>247</sup> Kuzokwenza into efanayo namhlanje. “Angamvusela uAbrahama abantwana kulawa matshe.”

<sup>248</sup> Imibono yabaprofethi ubuhlala njalo uyindida, ukuthi kanjani labo umuntu, ngokuphefumulelwa, babengabikezela izinto ezingalokothi zihluleke. Leyo yindida, kanjani ukuthi leyonto ethize engaphezu kwengqondo yomuntu, ongeke wayiqonda. Babili, unembeza nokuzwa kukanembeza okuncane; ukuthi uNkulunkulu ungena ekuzweni kukanembeza okuncane, okuyikho ngempela, nokubona kungakenzeki, kuyamkhipha futhi ubona izinto ezazisemuva le komunye unyaka, umehlisela enkathini yamanje futhi usho ikusasa, futhi akwehluleki neze, noma nini. Indida, impela! Akukholwakali, kodwa kuyiqiniso. Kwenzeka nje ncamashi. Esibone Ekwenza izolo ebusuku bekuyindida, okungakholakali esidalweni esingumuntu. Singeke sakuchaza.

<sup>249</sup> Ibandla elithize lamaBaptisti umndeni wami omncane owaya kulo, ngolunye usuku, futhi babekade bese zansi emhlanganweni eTucson. Umelusi wasukuma, engazi ukuthi umfana ohamba nendokazi yami uyilunga lapho. Futhi wathi, “Niyazi, ngisanda kufunda nje, ubaba kaMfowethu

Branham nomama bahamba bangena e—esekisini.” Futhi wathi, “Babengabalumbi, nokuthi lelo yiqhinga elincane alenzayo.” Niyabo? Ngigagele kwakuyiqhinga eliphulukisa abagulayo na? Ngiyangabaza ukuthi ubaba nomama bake bayibona isekisi. Abakaze bayibone imoto ngaze ngaba nayo. Niyabo? Abakaze bazi lutho ngayo.

<sup>250</sup> Kodwa, niyabo, udeveli uhlale njalo efanele asho. Batshele uJesu, “Benza lokhu ngoBelzebule.” Kwadingeka baphendule okuthile ebandleni labo. Kungani bengahloli imiBhalo futhi babone ukuthi Lokhu kubikezelwa namuhla. NguJesu Kristu o—onguye, izolo, njengoba Wayenjalo izolo Unjalo namuhla, futhi uzoba njalo phakade. Kodwa yilokho, niyabo, lokho nje i—indlela abazama ukuyenza, iPentekoste engafundile, imibono yomprofethi. UJesu ephila namuhla, emva kweminyaka eyizinkulungwane ezimbili, yindida, futhi. Impela yiyo.

<sup>251</sup> Manje kumele ngivale, ngoba sekuba leyithi. Niyakholelwa endideni na? [Ibandla lithi, “Amen.”—Umhl.] Impela.

<sup>252</sup> Mangisho lokhu. Ngesinye isikhathi umngane omdala ongosokhemisi, indoda endala enomusa, wathi, “Mfowethu Branham, ngizokutshela okuthize.” Wathi, “Ngi—ngiyayazi inkonzo yakho,” futhi wathi, “ngi—ngizokutshela.” Wathi, “Kungahle kuzwakale kuhlekisa. Kodwa,” wathi, “angikaze ngikusho kubantu, ngoba angeke bakukholwe. Kodwa,” wathi, “ngizokutshela khona.”

Ngathi, “Qhubeka.”

<sup>253</sup> Wathi, “Khona lapha ngqo kuleli khemisi,” wathi, “ngesikhathi sencindezelo, ngahleli lapha. Umfana wami, oseганиwe manje futhi unekhemisi kwelinye idolobha,” wathi, “wayelindele amakhasimende.” Futhi wathi, “Abantu babe. . .” Wathi, “Kwadingeka ukuba baye e. . .Niyakhumbula lapho kufanele uhambe uthole i-oda elivela esifundeni, ukuba uthole umuthi wakho. Noma ngabe yini owadingeka ube nayo, kwadingeka uhambe uthole i-oda lawo.” Wathi wabona izithandani zibhadazela emnyango, futhi wathi wabuka. “Ompofu, umama omncane, elindele, wayengakwazi ukuma; owesifazane osemusha, wayehamba nje.”

<sup>254</sup> Futhi wathi, “Insizwa yenyukela endodaneni yami, futhi yathi, ‘Ngine-oda lapha le. . .Udokotela ungithumele ezansi ukuthola i-oda, njalo, kumphatheli wesifunda lapha, uku—ukuthola umuthi othize. Umkami uwudinga kabi kabi.’ Futhi wathi, ‘Akasakwazi nje ukukumela,’ wathi, ‘ugula kakhulu. Udokotela ungitshelile, “Kuthole khona manje bese umnika khona.” Wathi, ‘Angazi noma bengingawuthola yini umuthi, bese ngimnika umuthi, futhi angahlala phansi lapha na?’ Futhi wathi, ‘Kuzongithatha amahora amabili noma amathathu, ngimi kulowo mugqa, ngaphambi kokuba ngithole i-oda lami lawo.’ Wathi, ‘Angazi noma unganginika yini umuthi manje na?’

255 “Insizwa yathi, ‘Mnumzane, ngingathanda ukwenza lokho.’ Wathi, ‘Angeke ngikwenze,’ wathi, ‘ngenxa yokuthi sino—nomthetho lapha, ukuthi, thina, yisisekelo sokukhokha bese uyathatha.’ Wathi, ‘Sifanele sibe nawo.’”

256 Futhi wathi wayehlezi emuva lapho, efunda iphepha, indoda esikhulile. Wathi, “‘Linda kancane, ndodana.’ Wabuka lowo wesifazane omncane ompofu nje ebambe kanjalo.” Ngakho wathi, “‘Hamba ugcalise lelo-oda.’ Wathi, ‘Lilethe lapha kimi.’”

257 Wathi wathatha isithako semithi nokusetshenziswa kwawo udokotela ayesinikezile, wahamba waya ngale wasigcwalisa. Wathi, “Ngasigcwalisa, futhi ngacabanga, ‘Uma engasakhokhi, kulungile; akwenzi mehluko.’”

258 Wathi, “Ngahamba ngaya ngale lapho ayekhona. Ngakuphakamisa, ukumnika wona esandleni sakhe.” Futhi wathi, “Lapho ngiwufaka esandleni sakhe,” wathi, “ngabhaka phezulu.” Wathi, “Mfowethu Branham, angazi noma uzokholwa yini lokhu noma qha.” Wathi, “Ngawubeka ezandleni zeNkosi uJesu.” Wathi, “NgiMbonile emi lapho, engibuka, neGazi ligijima lehla ngobuso baKhe, nezibazi phezu kwekhanda laKhe.” Futhi wathi, “Ngavala amehlo ami, *kanjalo*, ngathi ukudiyazela. Futhi ngezwa umyeni wakhe ethi, ‘Ukahle, Dokotela na?’” Futhi wathi, “‘Yebo.’” Wathi, “Ngabhaka emuva, futhi owesifazane wayebambe isithako semithi nokusetshenziswa kwawo.”

Wathi, “Uyakukholwa lokho na?”

259 Ngathi, “Yebo, ngiyakukholwa. ‘Enikwenzile kulaba abancinyane baMi, nikwenzile kiMi.’” Indida, ngempela!

260 Abaningi benu bafowethu lapha niyifundile imibhalo yoNgcwele... yabangcwele basezinsuku zakuqala, ukuthi iNkosi yasebenzelana nabo kanjani, indida, ukuthi izinto zenzeka kanjani. Siyakholelwa endideni. Enye ye . . .

261 UMartin oNgcwele nguye ebengizama ukucabanga ngaye. Niyabo, wayeyisosha, futhi eFransi kwayalwa ukuthi wayefanele alandele umsebenzi kababa wakhe. Kodwa njalo wayethi ukukholwa. Umama wakhe wayeyikhohla. Futhi ngolunye usuku olubandayo... Wayeyindoda ethobekile kakhulu, futhi wayehlale enika indoda ukupholisha amabhuzu ayo, nokuyigcina ibukeka kahle, njengoba isosha lifanele libenjalo. Wapholisha amabhuzu enceku yakhe. Akayanga emasikweni abo nemizamo. Wacabanga ukuthi abantu benziwa balingana.

262 Ngakho ngolunye usuku olubandayo, wayemi ngasesangweni ledolobha laseTours, lapho engena, wathi lapho kwakulele isinxibi esidala emgwaqweni. Nikufundile, akungabazeki, isikhathi esiningi. Lapho kwakulele isinxibi emgwaqweni, sibulawa amakhaza, ubusika obubanda ngempela.

Wayecela kubantu, “Woza! Ngabe—ngabe ukhona umuntu onganginika ingubo na? Ngizofa amakhaza, kulobubusuku. Angeke ngikwazi ukulala phandle kulomhlabathi kanje. Ukhona umuntu othize onganginika ibhantshi na?” Akukho-muntu. Wathi, “Ngiyacela, umuntu mumbé akabe nomusa; ndoda endala, ngiyafa. Sengisihlalile isikhathi sami. Ngenze okwami okukwedlula konke. Ningangivumeli ngife. Ngibulawa amakhaza. Umuntu-mumbé akangembese, ungangembesa na?”

<sup>263</sup> Futhi ngakho wama emuva nje, uMartin oNgcwele, ebuka. Wayengesilo ikholwa, wayengakabi umKristu ngalesosikhathi, wayengakakuMukeli. Wavele wama nje wabhekisisa. Akekho muntu owakwenzayo, lapho izixuku zedlula, abanye babo benokuningi kakhulu ukuba bakwenze. Wayenebhantshi elilodwa kuphela, futhi lelo kwakuyibhantshi lombutho. Wahosha inkemba yakhe futhi walisika, uhavu kabili, wamboza isinxibi esidala ngaso, futhi waqhubeka.

<sup>264</sup> Abantu bamhleka ehla lapho ngomgwaqo, ingxenye eyodwa yebhantshi lilenga kuye. “Yeka isosha elibukeka lihlekisa,” bathi kwakunjalo, kwahlekiswa ngaye.

<sup>265</sup> Ngalobo busuku wavuswa, ebuthongweni bakhe. Wabuka, omi eduze eceleni lombhede wakhe, futhi lapho kwakumi uJesu esongwe ngalesosiqephu sebhantshi ayesonge isinxibi ngaso. Khona-ke wazi, “Enikwenze kwabancinyane balaba bancinyane baMi.”

<sup>266</sup> Kwakuyindida, ukubizwa kwakhe. Wayeyi—wayeyisithunywa salowo nyaka. Wamela umBhalo, ngokumelene nabo bonke ububi bobuKatolika ngalolo suku. UNkulunkulu wamkhethe, futhi Wamvumela ukuba abone uKristu, ngendida.

<sup>267</sup> Bazalwane, singabona indida emva kwendida. Indida enkulu iza phambi kwethu, “Lapho iCilongo leNkosi liyokhala, futhi isikhathi asisayikubabikho; nokusa kwephula iPhakade, okukhanyayo futhi okukahle.” Lapho uvuko lufika, futhi siyohlwithwa kanyekanye, ukuhlangana naYe emoyeni, lokho kuyoba yindida yokucina, lapho siyoba naYe. Kuze kube ngaleyonkathi, masibe yizinceku ezithembekile eZwini likaNkulunkulu, okunguKristu.

Singakhuleka na?

<sup>268</sup> Baba waseZulwini, siyaKubonga, kulokhu ukusa, ngeGazi elisenza abafowethu. SiyaKubonga ngeNdodana kaNkulunkulu Eyasinika ukuphila kwaYo, ukuze sibe munye naYo kuloMbuso omkhulu phezu komhlaba, uMbuso weZulu ozokwakhiwa. “Sibheke lolo suku oluhle lweminyaka eyiNkulungwane, lapho iNkosi yethu ebusisiwe iyofika futhi ihlwithe uMlobokazi waYo olindile,” isiHlahla esincane soMlobokazi. UyilesosiHlahla esasisensimini yase-Edene; iSinkwa sokuPhila. Ukanjalo noMkaKhe isihlahla, isiHlahla soMlobokazi wezinsuku zokucina. Lapho, konke kuzamile ukuletha, kodwa amandla

amakhulu kaNkulunkulu aphundle amagatsha, ukuthi isithelo singahle sivuthwe. Siphe, Nkosi, ukuthi singabandakanywa kulokho. Siphe ukuPhila okuPhakade.

<sup>269</sup> Sinalento eyodwa ndawonye, siselapha kulelidolobha, siyalikholwa iZwi likaNkulunkulu. Siyakholelwa kuJesu Kristu. Siyakholwa ukuthi Akafanga, kepha Uyaphila. Futhi amaZwi aKhe, isithembiso sehora, manje siyabonakaliswa. Leli amahora okugcina. Lesi isibonakaliso sokugcina. UkuFika kwe Lor- . . . INdodana ethenjisiwe iseduze.

<sup>270</sup> Sibona umhlaba, ngokokuma kwezwe. Sibona izibonakaliso; ukuzamazama komhlaba ezindaweni ezehlukahlukene, izizwe zimelene nezizwe. Sibona zonke izinto ezabikezelwa. Sibona izinto ezesabekayo ezibhakabhakeni, inhliziyo yomuntu yehluleka; amasoso andizayo, nokunye nokunye, lokho abangeke bakuchaza, izahlulelo eziphenyayo ziza emhlabeni. Sibona amabhomu e-athomu elenga ngaphandle ngaleya, yonke indawo, namamizayili amakhulu angathatha ukubhubhisa okuphelele ngehora. Sibona amagesi elengela phezu kwethu lapho, anganisa imililo phansi, iphuma ezulwini, futhi ukubhubhisa umhlaba.

<sup>271</sup> Kodwa sibona uJesu, futhi, Owenza isithembiso! Futhi njengoba kushiwo, “LoJesu ofanayo, owasuswa kini, uzobuya futhi ngendlela efanayo eniMbone ngayo eya eZulwini.” Sibheke lolu Suku oluhle ukuba lufike.

<sup>272</sup> Izinhliziyo zethu, iningi lethu lapha, Nkosi, kusukela sisengabafana abancane, sibeke yonke imizamo esazi ngayo ukuthi kanjani, ukuKukhonza. Nkosi, ungavumeli amehlo ethu aphuphuthekiswe kuleli hora. Vula amehlo ami, Nkosi, ukuthi ngizobona sonke isithembiso. Kwangathi ngingakwazi ukusigcizelela ngo “amen,” lokho kunjalo, konke uNkulunkulu akuthembisile. Siphe khona, Nkosi. Siphe umhlangano omkhulu.

<sup>273</sup> Busisa laba, abafowethu nodadewethu, lapha. Abanye balaba besifazane abancane bemi lapha, amakhanda asempunga, abasebenza eku—ekunakekeleni abayeni babo, ngenkathi bephumile besebenza phandle lapho emasimini. Futhi, Nkulunkulu, Uzobavuzwa, lawo indoda elwile ukuwina umklomelo, futhi agwedla olwandle lwegazi. Njengoba sihlezi lapha kulokhu ukusa, ngokuzungeza leli tafula, sibukana omunye nomunye, nezinwele zethu ziba mpunga, futhi silwe isikhathi eside, futhi singahle singaphinde sihlangane kwesinye isidlo sasekuseni. Asazi.

<sup>274</sup> UkuFika kweNkosi kungahle kube namuhla, kungahle kube kusasa, kungahle kube ngonyaka ozayo. Asazi ukuthi kuzoba nini. Kodwa kukhona into eyodwa eqinisekile, sethenjiswa ukuthi sizohlangana eSidlweni sakusihlwa ezibhakabhakeni, futhi iNkosi iyophuma futhi isule zonke izinyembezi emehlweni ethu, futhi ithi, “Ungakhathazeki; sekuphelile konke manje.

Ngenani ezinjabulweni zeNkosi, ezilungiselelwe nina selokhu kwasekelwa umhlaba, lapho sagcots shelwa ukuba amadodana kaNkulunkulu, ngoJesu Kristu. O Baba, Nkulunkulu, siphe lokhu.

<sup>275</sup> Kwangathi izinhliziyiyo zethu zingashaya njengeyodwa. Futhi njengoba ngishilo esikhashaneni esedlule, kwizithandani ezincane ezase zizohlukanisa... Nkulunkulu, njengoba sihlukana omunye komunye lapha, sithole lento eyodwa esinayo ngokufanayo. IMethodist, iBaptisti, iUnited, iAssemblies, iChurch of God, sonke sinento eyodwa evamile, uJesu Kristu. Angeke sahlanguana njengezinhlanguana, futhi siqophisane ngalezo zivumokholo nezinto zebandla. Kodwa njengabafowethu, singahlanguana ngaphansi kweGazi loMsindisi wethu, uJesu Kristu, futhi lapho sinezinto ngokufanayo. Futhi phezu kwalomhlaba ofanayo, Nkosi, ngiza ukuhlanguana nabafowethu, umuntu ofanayo, uKholo oluyigugu. Kwangathi thina, ndawonye, kuleli viki elizayo, sisebenze ngakho konke okungaphakathi kwethu, ukubona inkazimulo kaNkulunkulu ibuyiselwe ebandleni futhi. Sinkela yonke into kuWe, nathi uqobo. EGameni likaJesu, busisa imizamo yethu. Amen.

<sup>276</sup> Busiswa, mzalwane wami. Mfowethu Roy, ngabe unezwi ukulisho na? [Akuqoshwanga eteyipini—Umhl.]...?...

<sup>277</sup> Alinakwehluleka kanjani iZwi! UJesu wayeyiZwi. Sizovumelana kulokho. [Ibandla lithi, “Amen.”—Umhl.] Ngenkathi abazali baKhe basebeMkhohliwe, futhi baMshiya ezansi emkhosini, futhi base behambe izinsuku ezintathu futhi abaMtholanga, futhi bayabuya. SaMthola ethempelini, exoxa nabapristi, futhi bamangala ngaloMntwana. Asinalo irekhodi ngaYe eya esikoleni. Kodwa, khumbulani, WayenguMfana nje, iminyaka eyishumi nambili ubudala, ethi akabe *ngaka* ukuphakama. Futhi bhekisisani inkulumo kamama.

<sup>278</sup> Manje, kungesikho ukudelela kinina bantu abangamaKatolika, uma ekhona noma ubani lapha, ombiza ngo “mama kaNkulunkulu.” Angaba kanjani umama kaNkulunkulu na? Niyabo, wayengumfukameli uNkulunkulu amsebenzisa, hhayi imot-... Mbuke yena owesifazane, uma engumama kaNkulunkulu, yena owesifazane wayenobuhlakani kakhulu kunaYe, qaphelani, lapho engumama, waMnika ukuphila, wanika uNkulunkulu ukuphila. Niyabo?

<sup>279</sup> Bukani lapha. Wathi, “Uyihlo nami besiKufuna, imini nobusuku, ngezinyembezi.” Wadumaza ubufakazi bakhe bokuqala. Wabiza uJosefa ngobaba waKhe.


<sup>280</sup> Manje bukani loMfana oneminyaka eyishumi nambili ubudala, engazi ukuthi Wayethini. WayenguMfana nje, kodwa WayeyiZwi. Niyabo? Wathi, “Beningazi yini ukuthi Ngimele ngibe kokukaBaba waMi na?” Niyalibona iZwi lilungisa iphutha na? Niyabo?



<sup>281</sup> Wayenikeza ubufakazi emva kokuba Wayesevusiwe; kwase kwedlule manje, yena owesifazane, niyabo, “Uyihlo nami besiKufuna,” ehamba impela lokho. . .Wayethe wayekhulelwe lo Mntwana ngo “Moya oNgcwele,” bese kuthi-ke ebiza “uJosefa” uyise.

<sup>282</sup> Futhi lo Mfana omncane, uMntwana oneminyaka eyishumi nambili, kungekho ukuhlakanipha nhlobo, ngani, kodwa nje uMfana oneminyaka eyishumi nambili ubudala. UBaba akazange ahlale kuYe ngaleso sikhathi; ngoba Ufika ngosuku lapho Yena aMbhaphathiza khona, “Wabona uMoya kaNkulunkulu wehlela phansi, niyabo, futhi wangena kuYe.” Kodwa, bukani, lo Mfana omncane oneminyaka eyishumi nambili ubudala, eyiZwi; Wazalwa Engogcotshiwe, niyabo, ukuba abe ogcotshiwe. Futhi lapha Waye, “Anazi yini ukuthi Ngifanele ngibe kokukaBaba waMi na?”

<sup>283</sup> Wathi, “Uyihlo nami besiKufuna.” Uma uJosefa wayenguyise waKhe, Wayeyoba naye ebhizinisini lakhe, enza iminyango nezindlu.

<sup>284</sup> Kodwa Wayesethempelini, eqondisa lezozinhlango. Niyabo? “Anazi yini ukuthi Ngifanele ngibe kokukaBaba waMi na?” Niyabona ukuthi iZwi likaNkulunkulu lalungisa kanjani lelo phutha, kulowo Mntwana! Amen. UNkulunkulu anibusise. 

*INDIDA ZUL64-0206B*  
(Paradox)

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesine ekuseni, ngo Febuwari 6, ngo 1964, wenzelwe ukudla kwasekuseni kweFull Gospel Business Men's Fellowship International eSalad Bowl Restaurant eBakersfield, eCalifornia, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2019 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE  
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE  
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)

## Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)