


# AMAHEBHERE, ISAHLUKO SESITHATHU

 Molweni kusasa nje, zihlobo. Yinyhweba ukuba lapha ngale ntsasa kwinkonzo yeNkosi. Kwaye siyathemba kwaye sithembe ukuba nexesha eliminandi.

<sup>2</sup> Bendisemva nje kwi... esasiqhele ukubiza i-ofisi yamadikoni, apho izishicileli zilapho ngoku, kwaye bendithetha nje kunye neliselitsha inenekazi kunye nonina emva phaya, abasuka phezulu eJoliet, Illinois. Kwaye bendisacinga nje ngomphumela onjani wobabalo lukaThixo lantombazana enguwo. Abaninzi bethu apha bayayazi yona. Ili—inxila, omnye woluqatseleyo uhlobo. Kwaye andizange ndibenalo ibali ngokucacileyo kum kude kube yile ntsasa, kwabanjani xana wemkayo eqongeni. INkosi yayityhilile kuyo konke oko kwakungalunganga nokwakuzakwenzeka. Yaze yemka eqongeni, intywizisa kwaye ivuya ngokuba uThixo wayeyisindisile kwi—ingwaba lwenxila. Kwaye yena... Inenekazi laya kuye laqalisa ukuntywizisa, kuba intombi yalo, ndiyakholwa yayiyiyo, yayilikhoboka leziyobisi. Kwaye niyazi, ngobabalo lukaThixo, lantombi yabizwa (ndiyakholwa, yayibubusuku obulandelayo, uRosella, wabizwa?), yaze intombi, ukusuka kwiziyobisi, yaphiliswa. Kwaye yona kunye nomyeni wayo bashumayela iVangeli. Kwaye—kwaye—kwaye ukubona elincinci elithandekayo inenekazi njengoRosella, nokuba nje odumileyo! Kwaye ngoku yena, uhlonipeke kakhulu, une... uva ubizo entliziyweni yakhe. Kodwa, ekwazini iBhayibhile malunga nabashumayeli abangabafazi, yabona, uyayazi ukuba iyinto engenye. Kwaye uThixo umkhokelela ezintolongweni kunye nezinto, ukuze anike ubungqina.

<sup>3</sup> Kuyamangalisa nje u—u—ukwazi, ukufuna intando kaThixo. Ngamanye amaxesha sinemvakalelo, kodwa sifuna ukuyisa la mvakalelo ezindaweni; ukuba akuqapheli, umtyholi uyakuthabatha lamvakalelo aze ayigqwethele kwinto ethile. Kodwa oko nje sihlala eBhayibhileni, ngoko silungile, niyabona, sihamba kakuhle kunye nentando yeNkosi.

<sup>4</sup> Kwaye ngoko ndikholwa ukuba—ukuba uRosella ekugqibeleni uyakujikela ekubeni kumadlelo obumishinari ndaweni ithile, ngokuba iMelika ayifuni Vangeli.

Niyakwazi oko. Singasuke nje sikuvume oko, okokuba, ababantu be Anglo-Saxon bagqityiwe. Yilonto yonke. Akusekho Vangeli eyakuthi iMelika iyamkele. Owu, ufumana okumbalwa okushiyekileyo, manqapha-nqapha. Kodwa, nje ngokuba

iVangeli, iphelile. Kwaye akunakho nokushumayela kubo, akunakuthetha kubo. Abayi kukholwa kwanto. Yabona? Baneembono zabo nje zentloko ezilukhuni, kwaye bazinzile.

Kwaye izinto ezilandelayo ngesi sizwe ngumgwebo. Sizakuba nawo sona, naso. Ingaba ngalo uxinzelelo. Ingaba ngokwesiqhushumbisi se atom. Ingaba ngokwesibetho esikhulu, isifo okanye into ethile, kodwa, sona sikulungele. Uyeza. Amawaka aphindwe ngamawaka ayakuwa.

<sup>5</sup> Sigqithile, izolo, uMzalwana uZabel kunye nam, kwi... kunye noMzalwana uWood, ukungena ukusuka ezantsi eKentucky, apho besilapho iintsuku ezintathu, saza segqitha kwiprojekthi yezindlu. uMzalwana uZabel wathi, “Akukho...” Ndilibe. “Namnye wabo bantu, kulaprojekthi, oyayo nakweyiphi icawa.”

<sup>6</sup> Uyababuza malunga nayo. “Kulungile, sinomabonwakude wethu. Leyo yindlela esifumana ngayo intuthuzelo.” Yabona? Eso sisimilo seMelika. Yabona? “Sinomabonwakude. Sinemali eninzi. Sineemoto ezintle, sinezindlu ezintle. Sifuna ntoni ngeNkosi? Asikundangi oKuya.” Eso sisimilo.

<sup>7</sup> Malunga nekuphela kwayo inkolo nentsindiso esinayo, nothando, luphakathi kwabantu benene abanobuthixo. Niyazi, iBhayibhile yathi oko kuyakwenzeka. [IBandla lithi, “Amen.”—Mhl.] Uh-huh. Nina bafundi beBhayibhile, ndinivile nikhwaza “Amen,” nawe mshumayeli emva phaya. Oko, oko kulungile. Uthando luyakuba kude kakhulu, kwimihla yokugqibela; okuphela kwalo uthando obeluyakushiyeke, luyakuba phakathi kwabantu abangaBanyulwa bakaThixo. “Utata uyakuchasana nomama, nomama achasane notata, nabantwana bachasane nabazali, kunye nabohlukeneyo bechasane omnye nomnye.” Kwaye ekuphela kwalo uthando oluyakushiyeke, iyakuba ngabaya baNyulwa kuphela, kuphela abaNyuliweyo. Igama “baNyulwa” phaya liphuma kwigama “Nyuliweyo,” abantu bakaThixo abanyuliweyo.

<sup>8</sup> Kwaye xana uRosella wayendicaphulela ibali egumbini, ngexesha eligqithileyo, bendicinga nje, okokuba, ngoba busuku, wathi into ethile yenzeka. Kunye nendlela eyatsho, ngayo, konke ukwehla ngobomi bakhe, xana wayeyakuba le, elikhuphe nje amehlo inxila, lingenakho, kungekho Alcohols Anonymous, oogqirha abane bamncama, kungekho nto inokwenziwa, nendlela, ukusukela kweliya kanye kweliya ithuba, into ethile yenzeka.

<sup>9</sup> Ngoku akasenamehlo aqwanyazayo. Uyathandeka, umfazi osemntsha omhle wobudala buyiminyaka engamashumi amathathu anesithathu, kwaye uyakugqitha malunga namashumi amabini anesibini; nje indlela uThixo awamenzela ngayo oko Wakwenzayo, kunye nendlela akhangeleka hlukileyo. Kwaye, kodwa ndathi, “Rosella, ngaphambi kokusekwa

kwehlabathi, uThixo walimisela ela thuba.” Ewe, mhlekazi. Yabona? Kulungile. Kwaye xana omncinci omdala uBilly Paul emva phaya, uphi apho akhoyo, ebetyhalela ekhupha amakhadi okuthandazelwa ebantwini ngoba busuku, olungako ukubaluncinci ulwazi ebenalo lokuba ngubani obemnika ikhadi lokuthandazelwa.

Ayimangalisi, Rosella?

[UDade Rosella Griffith uthi, “Mzalwana uBranham, andazi nokuba ibandla lingathandaza ukuba uThixo uyakusikhokela, indlela ebomelele ngayo Yena.”—Mhl.]

Amen. INkosi ikusikelele, Rosella. Ndiqinisekile siyakukwenza oko. Ufuna ibandla lithandazele ukuba uThixo amkhokele. Oko kuku, landela isandla Sakhe esingaguqukiyo. Owu, kulungile oko.

<sup>10</sup> Ndibe nesindululo esibi kakhulu esibekwe phambi kwam, ngale ntsasa. Simalunga nothile, ophindwe kaninzi waphindwa kaninzi usozigidi oziphindiweyo ofuna ukuvelisa apha eLouisville, Kentucky, kwaye andakhele umnquba wezigidi ezintlanu zeedola. Kodwa into ethile ezantsi entliziyweni yam yathi, “Yibambe, akungomalusi.” Yabona? Ke, ngoko, imali yezigidi ezintlanu eyakubekwa. Ngoku ukufanela uye kurhulumente, ukuhlawulela igrangqa kunye nentoni efana naleya, kodwa ufuna ukuyibeka kumnquba ukwenzela iNkosi. Kodwa ndiyathemba ukuba iya kwisicaka sikaThixo esiyaku. . . kunye nethile inkonzo kuThixo. Kodwa, zizigidi ezintlanu zeedola ebekiweyo ngoku. Cinga ngoko, onjani umnquba eyakuwenza.

Yabona indlela eyokozela ngayo ukukhangeleka, Rosella? Kodwa kukho into ethile ezantsi *apha* etsho ngokwahlukileyo. Yabona? Yabona? Into ethile ezantsi *apha*.

<sup>11</sup> Sifika kulo mncinci, umnquba omdala, nina basemzini. Ke, lena ingaba yindawo ehombisekileyo apha ekujikeleni, akuqondi, ukuba abantu bafune ukwakha le ndawo baze bayenze. Kodwa lena yindlela esiyithanda ngayo. Yabona, lena yindlela esiyithanda ngayo. Izitulo ezidala ebesihleli kuzo phaya, yayi—yizizitulo ezidala zemvelo zisuka emnqubeni apha, zagqitha kwimpuphuma zadadela phezulu.

<sup>12</sup> IBhayibhile yam ivulekile ngolwa hlobo epulpitini. Yancamathela esilingini yaza yabuyela ezantsi kunye neLizwi kuYo, “Mna Nkosi ndiyityalile. Ndiyakuyinkcenkceshela imini nobusuku hleze othile ayinyothule esandleni saM.” Indlela esabhexa ngayo ukunqumla ngaphezulu kwayo ngesikhitshana, *apha*. Kwaye weza kanye emva ezantsi, izitulo zisiya kanye ngasemva kwindawo yazo. Konke okwafuneka bakwenze kukuzikhuhla uze uqhubeke. Yabona? Yabona? Ke oku yindlela nje esithanda ngayo, apho ingabantu abaqhelekileyo, indawo eqhelekileyo, kunye neNkosi emangalisayo. Amen.

<sup>13</sup> Ngoku, namhlanje, sinokuthile, siyaqalisa nje ukugqithela kucwambu, niyazi, emva ko—kobisi luthatyathiwe, kwaye nje ucwambu. Kwaye khumbulani, kuthabatha ubisi ukuvelisa ucwambu, niyazi. U—ucwambu kokuqulathwe lubusi.

<sup>14</sup> Ke sibe sikweso-1, ese-2, kwaye siyaphela kwese-3, size siqalise kwisahluko sesi-4 sezukileyo iNcwadi yamaHebhere. Kwaye, owu, iimfundiso zaleNcwadi! Singahlala kunye naYo, kumqolo omnye, iinyanga izintathu, kwaye nje sibonise ukuba iBhayibhile yonke ibopheleleke kuwo wonke umqolo weBhayibhile. Nakhe nakucinga oko? Akukho namnye umqolo eninokubeka umnwe wenu kuwo, kuphela oko, ngobabalo noncedo lukaMoya oyiNgcwele, esinokuthi sibophelele iGenesis ukuya kwiSityihilelo kanye kuYo.

<sup>15</sup> Akukho suntswana limbi lokubhaliweyo okubhalwe naphina okunokwenza oko. Kwaye ngokwezibalo, nejografi, kuyo yonke indlela, akukho Ncwadi eBhayibhileni ebhalwe njengeBhayibhile. . . Akukho ncwadi ehlabathini, Ndithetha, ebhalwe njengeBhayibhile. Akukho nto. Amanani eBhayibhile agqibelele kwimvumelwano; kwanezahluko, neziphumlisi, nento yonke, igqibelele. Akukho ncwadi yimbi; ubungenakho ukufunda isahluko kuyo ngaphandle ngokuyiphixanisa. Kodwa akukho nakunye ukuphixana kwiBhayibhile yonke. Kwaye yabhalwa ngabaninzi, abaninzi, abaninzi abantu; namakhulu, namakhulu, namakhulu eminyaka ukwahlukana phakathi, kungekho kwazi nasuntswana linye. . . Omnye waYibhala *apha*, nomnye waYibhala *apha*, nomnye waYibhala *ngapha*. Xana Yonke yayibunjwe ngokuhlangeneyo, Yenza iBhayibhile kaThixo. Kwaye akukho nanye engquzulana nenye, kwaye, hayi, hayi izibalo, iijografi. Nayiphi into yeBhayibhile, yonke into, ngokwamanani, yonke into ibaleka ngokugqibeleleyo ngokudibeneyo. Oko akuphefumlelwanga, andiyazi, yintoni oyakuyibiza phefumlelweyo? Ndivuya kakhulu ngesikelelekileyo, endala iBhayibhile.

<sup>16</sup> Abanye babo bathi, “Ingaba ungumKatolika? mProtestanti?”

Ndathi, “Namnye wabo. Ndikholelwa iBhayibhile.” Injalo lonto. Ndiyayikholelwa iBhayibhile, kwaye ndiyavuya kuba sisenikululeko yokushumayela Yona kwesi sizwe. Owu, Iyamangalisa.

<sup>17</sup> Ngoku sizakufundisisa kuYo. Kwaye ngoku siyakutyhila kwiNcwadi yamaHebhere size siqalise ngesahluko sesi-3. Kwaye sishiye kumqolo we-15. Kwaye ngoku nina nonke. . .

<sup>18</sup> Ndibone umntu eqwalasela, ngethuba eligqithileyo, xana ndachola iiglaso zam zokufunda. Asikuko ukuba amehlo am mabi, kodwa ndigqithe kumashumi amane eminyaka ubudala. Ndingayifunda, kanye *apha*, nje ngokuqhelekileyo, kodwa ndingayifunda ngcono ngeeglaso zamehlo. Kwaye bandenzele

ipere yeeglasu zokufunda endifuna ukuzisebenzisa, ngokuba ndingafunda ngcono nangokukhawuleza. Kwaye oko koko endizifumanele kona. Ngoku kwi . . .

<sup>19</sup> Kuqala, sifuna invelaphi encinci, kuba kungabakho abathile abahambeleyo phakathi kwethu, abangakhange bachole indawo yokuqala yeNcwadi yamaHebhere.

<sup>20</sup> Ingaba unguNkskz. Cox, uhleli kanye apha ekupheleni? Kuhle, ndivuya ngokuqinisekileyo ukubona yena. Nje phambi kokuba ndiqale, njengobungqina kubabalo lukaThixo. Apha ibingumfazi enomhlaza otya ususa ubuso bakhe. Lowo ngumama kaDade Wood. Kwaye ndandiseMichigan kunye noGene kunye noLeo, kunye nabo, bethatha ushicilelo. Kwaye endleleni egodukayo, umfazi wanditsalela, okanye ndamtsalela. Wathi, “Yiya ekuthandazeni kwamsinyane ukwenzela uNkskz. Cox umama kaNkskz. Wood, kuba umhlaza udla ubuso bakhe ubususa.” Uggqibile ukuya kwicala leliso nokuhlela ethanjeni, mtyibilizi kwicala lobuso bakhe, kwaye nje ukusasazeka. Ugqirha othile wenza into ethile enye kubo, nje wabenza bamandundu, waze wayisasaza yona; wafaka uhlobo oluthile lweyeza kubo.

<sup>21</sup> Kwaye bamzisa ukusuka ezantsi eCampbellsville, Kentucky, ukunyukela e . . .okanye, ndiyakholwa, Acton, Kentucky, phezulu ukuya e—eLouisville, ukwenzela unyango.

<sup>22</sup> Kwaye ke uNkskz. Wood, ityeli lokuqala endakhe ndambona ngalo wayekrazukile. Ngokuba, kakade, ngowakhe—wakhe—wakhe umama, kwaye ngokuqinisekileyo ebeyakuziva ekrazukile. Ndaya egumbini ndaza ndamthandazela, ngentembelo yokuba uThixo wathi Uyakuphendula umthandazo. Kwaze emva kweentsuku ezimbalwa, wayephumile. Kwaye nankuya ehleli ngoku. Ngolumangalisayo nje ubabalo, indlela Amenzele ngalo.

<sup>23</sup> Ungema? Andifuni kukwenza i—i—isidlangalala . . .Kuphi, kuphi apho wawukhona umhlaza? Kwi—kwicala lobuso, jonga phaya, *kwela* cala lobuso bakhe, ukuhla ukujikela *apha*, kwithambo lesidlele, ukunyukela ekujikeleni elisweni lakhe. Kwaye uThixo wamphilisa. Akamangalisi Yena?

<sup>24</sup> Bangaphi ababelapha kwiCawa egqithileyo ukubona oko iNkosi eyakwenzayo ngombono? Indoda, kokubini ikhubazeke umzimba kwaye ingaboni, ihleli kanye apha kwisitulo samavili. Kwaye into ethile yandikhathaza xana la ndoda indala ihleli phaya yathi, “Mzalwana uBranham . . .” Ndiyakholwa yayingulomzalwana kanye apha. Yathi, “Yenzela umfazi wam into ekwanye.” Unomfazi apha okhubazeke umzimba. Intliziyo yam yanyibilika nje. Ndingwenela . . .Bendinganikeza nangantoni ehlabathini ukuba ndinganakho, kodwa asiyo . . . ayilelanga emandleni am. Kodwa ilele emandleni am nawenu, ukuthandaza ukuba uThixo ayenze. Unomfazi okhubazeke

ngomzimba, isandla sifile, unyawo lufile, likhangeleka njalo. Kwaye le ndoda yayimandundu kakhulu kunaye umfazi, kuba wayenakho ukuma kwaye enakho ukuhamba kancinci, kodwa le ndoda yayingenakho nokwenza oko. Kwaye yona . . . Ubuchopho, umthambo luvo wokuxhathisa wawumkile. OoMayo, iqela labanye, babemncamile. Kwaye umKatolika wamthumela apha, ugqirha womKatolika; kwaye inkwenkwe yakhe ngumpristi eSaint Meinrad's ezantsi eJasper, Indiana. Kodwa oko kukubeka amatye esiseko ukwenzela imvuselelo ezayo, ezantsi phaya.

<sup>25</sup> Kwaye xana yavukayo, yathi, "Kodwa andinakho. . ." Yajonga, yathi, "Ewe, ndinakho." Yayicinga yayingenakho ukubona, niyazi. Kwaye wajonga phezulu, kwaze kwenzeka nje aphakamisele phezulu intloko yakhe, kwaze phaya wayenakho ukuhamba kwaye abone; wahla phakathi kwezitulo, ngokwakhe. Kwaye babengamaRhabe. Wayengowesithethe. Kwaye thetha . . . Ucinga ukuba kuphela ngamaPentekoste okanye abantu bobuNgcwele abanakho ukukhwaza; uyaphazama. Ngokuqinisekileyo banakho ukwenza ukhwazo oluthile xana bebona into ethile njengaleya isenzeka; bangana omnye nomnye kwaye bekhwaza. Waphumela kanye ngaphandle ukwehla emanyathelweni, etyhala isitulo sakho samavili; ehamba, kunye nomthambo luvo wokuxhathisa uphuma entlokweni yakhe. Cinga lonto. Ehamba njengoko wena okanye mna bendiyakuhamba. Owu, Uyamangalisa.

<sup>26</sup> Ngoku, UPawulos wabhala iNcwadi yamaHebhere. Kwaye koku kubhalela amaHebhere, wabhala Yona. Kwaye ngaphambi kokuba abhale ezi Ncwadi, siyafumanisa . . . Ngoku, siyahamba . . . Eli ligumbi lokufundisa lesikolo seCawa, kwaye ndiyakuzama ukuqaphela kwaye ndingathabathi thuba lide. Kwaye emva koko siyakuba neenkonz, ukuqhubeka nazo ngobu busuku, iNkosi ithandile. Ngoku, eNcwadini yamaHebhere nazo zonke iiLeta zikaPawulos . . .

<sup>27</sup> Yayingubani uPawulos? WayengumHebhere othembekileyo, isifundiswa, umfundisi omkhulu weTestamente Endala. Kwaye wayefundiswe ngomnye wamadoda angcono omhla wakhe. Umntu othile ndixelele yayingubani igama lakhe. UGamaliyeli, omnye wabakhulu abafundisi bomhla wakhe. Kwaye uPawulos wayehleli ezinyaweni zikaGamaliyeli.

<sup>28</sup> Kukho into ethile malunga ne . . . apho uya khona, yintoni ibandla ohamba kulo, kwaye ngubani umfundisi okufundisayo. Ingaba ubukwazi oko? I—into ethile kuyo. Ngoko ke sifanele sifune okona kungcono esinokufumana, sibe sifumana okona kungcono; hayi ngokuba kuyonwabeleka nanjalo njalo, kodwa imfundiso yenene yeBhayibhile.

<sup>29</sup> Jonga, ngelinye ixesha xana uSirayeli wayephumele entlango kunye nemikhosi yakhe, kwaye babekuhambo lweentsuku ezisixhenxe, baphelelwa ngamanzi. Kwaye

babemalunga nokutshabalala, bathi, “Owu, ukuba bekukho umprofeti kufutshane!”

<sup>30</sup> Kwaye omnye wabo wathi, “Sinaye ezantsi apha, u-Elisha. Wayegalela amanzi ezandleni zika Eliya.” Yabona amaqabane akhe? Ngamanye amazwi, “Nanku u-Elisha owayenobuqabane no Eliya. ILizwi leNkosi likunye naye.” Niyayifumana? Wayefundiswe kakuhle. Kwaye wathi, “Ulapha. Masihle size sibuzise kuye, ngokuba umfundisi wakhe yayingu Eliya, kwaye unemfundiso ka Eliya kuye.” Yabona onjani umahluko owenzayo? Ngokuqinisekileyo. Sifuna ukufundiswa.

<sup>31</sup> Ke, uPawulos wayenemfundiso kaGamaliyeli. Kwaye uGamaliyeli wayeyilandoda ebalulekileyo eyenza ukhetho, ekubeni esisifundiswa yena buqu, okokuba xana konke oku kuqhubeka kwaqalisayo kwebandla langaphambili, wathi, “Masingabeki zandla zethu kokuya, bazalwana. Ukuba asiyokaThixo, ayiyikuba nto, kakade. Kodwa ukuba yekaThixo, kwaye silwa nayo, siyakuzifumana sisilwa noThixo.” Yabona, wayenemfundiso elungileyo.

<sup>32</sup> UPawulos wayephuma phantsi kwale ndoda, kwaye wayesazi ukuba uPawulos wayengumfundisi omkhulu. Ke, ngenye imini, enyanisekile entliziyweni yakhe, etshutshisa iBandla, esehla esiya kubabamba.

<sup>33</sup> Ngoku masithathe esinye isigaba esincinci kuPawulos, njengoko sifumana imvelaphi yethu.

<sup>34</sup> Xana uJudas wawayo, ngesigqitho, ngokuthanda imali kunye nendumasi yobomi, wawa ukusuka kubabalo waza waza endaweni yakhe. Kwaye abafundi bathi, “Kufuneka kubekho ishumi elinambini.” Laze ibandla, kunye naso sonke isidima salo, ukukubonisa liyintoni ibandla; kunye naso sonke isidima salo nawo onke amandla alo, lisezizigidi zeemayile ukusilela, kubungcono balo. Bathi, “Sifanele sikhangele, omnye phakathi kwethu, oyakuthabatha indawo yakhe.” Kwaye bakhetha, ngokwenza amaqashiso, uMatiyas. UMateyas, ndiyakholwa, okanye uMatiyas. UMatiyas, ndiyakholwa nguye. Kwaye naninina bamkethayo baze bambeka kunye neshumi elinambini, kunye neshumi elinanye, ntoleyo eyenza ishumi elinambini, akazange enze nenye into. Elo kuphela kwexesha igama lakhe elakhe lakhankanywa eZibhalweni. Elo yayilibandla lisenza ukhetho lwalo.

<sup>35</sup> Ngoku, bacinga, “Ulinenene.” Akukho ntandabuzo. “Uyindoda elungileyo. Usisifundiswa. Uchubekile. Ufundile. Ungumntu omangalisayo. Uyakuthabatha indawo kaJudas aze abe ngomnye wethu.”

<sup>36</sup> Kodwa, niyazi, uThixo ngamanye amaxesha wenza enye ye...kuluvo lwethu, enye yolungabhadlanga ukhetho. Ngoku, uThixo wabona omncinci ompumlo igobileyo umJuda, nje ozele ngumsindo njengoko wayenokubanakho, kunye nomlomo wakhe

ubhekiswe ecaleni, “Ndiyakwehla, ndibambe wonke ngamnye wabo. Ndiya—ndiyakubaphosa ejele. Ndiyakwenza *oku*.” Lowa yayilukhetho lukaThixo.

Abanye babo bathabatha isifundiswa kunye nechule. Olo lukhetho lwebandla.

<sup>37</sup> Yabona, akumazi ngubani lowa usesiguqweni. Akumazi ngubani lowa ungqina kuye, ejele okanye naphina apho ikhona. Ingakhangeleka ngathi ngumlwi, iindlebe zakhe zaphukile, amehlo akhe atsaleke ulusu, kwaye kodwa akwazi ngubani lowa. Uphosa nje iqashiso lakho, kuko konke, mnike iLizwi. UThixo uthabatha ukhetho.

<sup>38</sup> Kwaye uThixo ukhetha lona mncinci unomsindo kakhulu umYuda, okanye wakhetha yena, gxebe. Endleleni yakhe ezantsi, “Ndiyakwehla ndize ndibafumane. Ndiya—ndiyakubabonisa oko ndinokwenza ngolwahlobo,” kwaye uThixo wamkxahlela nje phantsi.

UThixo wathi, “Olo lukhetho lwaM, kanye phaya.”

<sup>39</sup> Ibingayi kuba bubuvuvu obuya, ebandleni? “Kutheni, utshutshisa ibandla. Uyindoda esenyameni.” Kodwa uThixo wayesazi oko kwakungaphakathi kwendoda. Yabona oko ndikutshoyo?

<sup>40</sup> Ke, uPawulos waba namava. Bangaphi abakhohlwayo amava aza ngengququko? Ngokuqinisekileyo. Ukuba ebengenjalo, bendiya kuyithandabuza inguquko. Iguquko izisa amava. Kwaye akunakuyibalela nakweyiphi into ngoku. Ngamanye amaxesha ingaba kukukhwaza. Ngamanye amaxesha ingaba kukuthetha ngeelwimi. Ngamanye amaxesha ingaba kukuntywizisa. Ngamanye amaxesha ingaba kukuncwina. Akuyazi ukuba yintoni, ke sukuzama ukuyibalela. Ngokuba, wonke umntu kuni ubonakalisile ukubangoyiphosileyo kuwo, nina maWisile, nani maBhaptizi, nani maNazarete, namaPentekoste.

<sup>41</sup> Ndibabonile abantu bekhwaza nje ngamandla njengoko benakho ukukhwaza, baze babe igolide emazinyweni akho, ukuba banakho. Ewe, mhlekazi. Ndibabonile abantu bethetha ngeelwimi njengokuphokoka kwe-ertyisi kwisikhumba senkomo esomileyo, kwaye—kwaye ngokunyaniseka kokulunga, kunye nokuhlafuna icuba kwicala lomlomo, baze basike umqala wakho ukuba banakho ukuyenza. Injalo lonto. Ke zona ezo zinto azi. . . Akukho bungqina bokokuba ungabubonakalisa, kuphela ngobomi umntu abuphilayo. “Ngesiqhamo sabo, niyakubazi.”

<sup>42</sup> Ke, konke kuxhomekeke kuThixo. Yena wenza ukhetho. Uhlanganisa izinto kunye, kwaye leyo yindlela eyiyo. Ke ukuba ubomi benu buthelekiseka neziqhamo zeBhayibhile, ninoqulunqo olulungileyo noko. Ukuba umoya wenu ungqinelana noMoya Wakhe, okokuba ningoonyana neentombi zikaThixo, ni. . .Bonke ububi buwile, kwaye yonke into iye yabantsha, kwaye nihlala kuthando, kwaye ninoxolo, nobabalo,



nanjalo njalo, niyasondela kancinci ebuKumkanini ngoko. Ngokuba, uBomi obukuni buvelisa olwahlobo lobomi. Yabona?

<sup>43</sup> Ukuba nithi, “Owu, haleluya, ndithethe ngeelwimi. Haleluya!” Oko akuthethi kwanto. Oko akuthethi nokuncinci ngaphezulu kunokuba uphuma apha uze udlale isandi sekaratara okanye into ethile. Oko akuthethi nanye into. Ungafanelana uthethe ngeelwimi, ungafanelana ukhwaza, kwaye ubaleke unyuka-usehla phakathi kwezitulo, uze ukhale iinyembezi de ngathi ubuchuba amatswele, oko akuthethi nanye into, hayi nanye into, ngaphandle kokuba ubomi bemihla yonke buxhasa nje ngokuqinisekileyo, buhlala naLo.

<sup>44</sup> Ngoku, ukuba wenza ezi zinto, kunye nobabomi, “amen,” oko, oko kuhle. Oko kulungile. Kodwa ungazenza ezo zinto ngaphandleni kokuba nabo oba bomi.

<sup>45</sup> Ke ngoko, hayi ukukhwaza, hayi nanto njengaleya ibubungqina. UYesu wathi, “Ngesiqhamo sabo, niyakubazi bona.” Kwaye isiqhamo soMoya asikokuthetha ngeelwimi. Eso ayisosiqhamo sikaMoya. Ukukhwazi ayisosiqhamo sikaMoya. Ukuntywizisa ayisiso esi siqhamo sikaMoya. Kodwa, uthando, uvuyo, uxolo, ukuzeka kade umsindo, ubulungisa, ububele, ukholo, ubulali, ukuzeyisa, ezo ziziqhamo zikaMoya. Yabona? Oko koko iziqhamo zikaMoya zikuko. Kulungile.

<sup>46</sup> Ngoku, isizathu sinazo ezi zinto, bathanda ukwenza imibutho, niyabona. “Ke, siyakubanawo. Makasikelelwe uThixo, bonke bakholelwa ngendlela esenza ngayo, siyakuya *ngale* ndlela. Bonke abakholwa ngokufana esenza ngako, siyakuya *ngale* ndlela.” Kodwa uThixo funa bonke bahambe *Ngale* ndlela, ukunyukela phezulu.

<sup>47</sup> Ngoku, uPawulos, emveni kokuba nala mava, emva koko wacinga ukuba lawo yayingamava amangalisayo. Ngoku, indlela. . . Masi—masi—masicaphule lamava kancikane. UPawulos wayesindleleni yakhe eya eDamasko, ukuya kubamba abantu abathile ezantsi phaya, kuba iVangeli yayisasazekile ezantsi phaya. *iVangeli* ithetha “iindaba ezilungileyo.” Kwaye zasasazeka ezantsi phaya, kwaye abantu abaninzi babevuka, bezele luthando, novuyo, kwaye bethanda iNkosi uYesu. Kwaye Lasasazeka ezantsi ngala ndlela. Ke, uPawulos wafumana iileta ezithile ezisuka kumbingeleli omkhulu. Wathi, “Ndiyakwehla, ndize ndibabambe bona, wonke umntu.”

<sup>48</sup> Ke wazithabathela ibutho elincinci labalindi, abalindi betempile, amasoldati, ukwehlela ezantsi ngendlela wemka. Ngelixa babesahamba besehla ngendlela, kwaye yena nje konke esazi azakwenza, konke ngesiquphe, into ethile yenzeka. Konke ngesiquphe, kwabakho ukuKhanya okukhulu phambi kwakhe, ukuKhanya okukhulu. Ngoku, Kona kwakhanya njengelanga. Leyo yinto engaqhelekanga ukwenzeka.

UkuKhanya kwakhanya kangangokuba yena nje, amehlo akhe aphuma, phantse. Waza wawela emhlabeni. Kwaye u—ulele phantsi emhlabeni, waza wakhangelela phezulu.

<sup>49</sup> Kwakukho mhlawumbi ishumi okanye ishumi elinesihlanu lamadoda kunye naye. Ingaba nanye yalo madoda abona okwa kuKhanya? Hayi, mhlekazi. UPawulos wakubona Kona. Kwakungenzelwanga wona amadoda ukuba akubone Kona. Ke, abanye abantu banakho ukubona izinto, apho, abanye bengenakho. Yabona? Ke, uPawulos wakubona okwa kuKhanya, kangangokuba Kona kwamphanyaza. Wayengenakho ukubona, iintsuku eziliqela, Kwakukokungako ukuba kokwenene kuye. Kwaye akazange abenakho ukubona iqela . . .

Kamva, xa wabhala iileta, amehlo akhe ayemkhathaza kakubi kakhulu kusukela kokuya, wade wabhala ngamagama amakhulu. Wathi, “Ekubeni ndanibhalelayo ngamagama amakhulu.” Kwakunzima ukubona.

<sup>50</sup> Wayesetologweni, kwaye wacela iNkosi ukuba imphilise kuyo. Kwaye wayibongoza Yona amatyeli amathathu. Kodwa yintoni eyakutshoyo iNkosi? “Ubabalo lwam lukwanele, Pawulos.”

<sup>51</sup> UPawulos wathi, “Ngoko ndiyakuzukisa kubulwelwe bam.” Ngokuba, wathi, “Hleze bendiyakuphakanyiselwa ngaphezulu kweSityhilelo, kwathunyelwa kum umthunywa womtyholi, uviko enyameni, olwandintlithayo.” Wayeyakuba ngcono okwethutyana, kuze emva koko iqhubeka kwakhona.

*Ukuntlitha* kuthetha “isithonga emva kwesithonga.” Njengenqanawa elwandle, niyayazi, amaza ayayintlitha, yabona, isithonga emva kwesithonga.

Kwaye ebesaya, ebesaya kuba ngcono, kuze emva koko abenalo kakhona; emva koko abe ngcono, abe nalo kwakhona. Wathi, “Nkosi, yintoni ingxaki, Ungakususi oku kum?”

<sup>52</sup> Wathi, “Ubabalo lwam lukwanele, Pawulos. Qhubekeka nje.” Iyakuqhubeka . . .

<sup>53</sup> Wathi, “Ngoku, ukuba—ukuba nje bendigqibelele, kwaye yonke into igqibelele,” wathi, “ngoko xana ndaqhubekayo, owu, bendiyakukhukhumala ndize ndithi, ‘Yabona, akukho nto ingalunganga nam. INkosi indikhathalele, mzalwana. Haleluya!’” Ngoko unobulungisa obubobakho.

<sup>54</sup> UThixo ufanele akunike into ethile encinci, kanye emveni kwethuba, ngahlobo luthile ukukwenza ube nobulali kancinci, uyazi. Kulungile oko. Ngohlobo lokukwenza uqonde ukuba Yena nguMphathi. Owu, akamangalisi na Yena? Ewe, mhlekazi, uzuko nje!

<sup>55</sup> Ke, yena, uPawulos, ngoko, kutheni, emva kokuba nala makhulu amava . . .

<sup>56</sup> Ngoku, ukuba oko ibiyakuba ngumntu othile namhlanje, bebeyakuthi, “Owu, sikelela uThixo, haleluya. Nkwenkwe, iNkosi indenzele into ethile! Uzuko kuThixo!” Kodwa hayi uPawulos; wayesisifundiswa seBhayibhile.

<sup>57</sup> Lawa mava kufuneka angqinelane neLizwi likaThixo. Ewe, mhlekazi. Ukuba yonke ngokuhlangeneyo ayiqhagamshelwanga eBhayibhileni. . . Hayi nje ukujonga *ngapha*, uthi, “Owu, ewe, nantsi kanye apha. Makasikelelwe uThixo, ndiyifumene Yona.” Huh-uh. Leyo asiyondlela aYinekeza ngayo uThixo.

<sup>58</sup> Ifanele ibe yiBhayibhile yonke, yonke yaYo. Kuba, unga. . . Abangakholwayo ukuba uThixo ukhona basebenzisa leBhayibhile ukwenzela indawo yabo yokuxoxa. Kodwa bayakuthabatha iSibhalo esincinci *apha*, batyhile baze bafumane okunye okuncinci *ngapha*, bazame ukuyenza inxibelelane, kwaye zizihloko ezibini ezahlukileyo, konke konke. Ke, kufanele wenze iSibhalo sithelekiseke kunye neSibhalo.

<sup>59</sup> Njengoko u-Isaya wathi, isahluko sama-28, “Ifanele ibe ngumca phezu komgca, umgca phezu komgca; okuncinci apha, okuncinci phaya.” “Bambelela koko kulungileyo.” Yabona, nantsiya indlela eza ngaYo: umgca phezu komgca, iLizwi phezu kweLizwi, iSibhalo phezu kweSibhalo. Yonke ifanele iqulunqane ngokudibeneyo. Yilonto, ndicinga, kwezi zifundo njengoko sinazo ngoku, yinto enkulu ebandleni, ngokuba izizisa kwindawo apho zonke iZibhalo zinxibelelana kunye. Kwaye amava ethu afanele anxibelelane kunye nesa Sibhalo. Owu, nantsi! Ukuba awenzi njalo, ngoko ayilunganga.

<sup>60</sup> Kwaye indlela endihambe ngayo iminyaka, ndingazi kwakuyintoni okwaKukhanya okwathi kwakhahlela phantsi uPawulos. Xana, ihlabathi langaphandle, iZibhalo. . . Abantu, abashumayeli bazama ukundixelela, “Okuya kwakukokukamtyholi. Kutheni, uyakuba ngumvumisi. Uyakuba ngowemimoya. Sukubhanxa ngokuYa, Billy. Into ethile engalunganga nokuYa. Sukukwenza okuya, nkwenkwe. Okuya akulunganga. Lowa ngumtyholi. Ke, nkwenkwe, uyakuba ngoqhelekileyo umvumisi. Uyakuba ngowemimoya ukuba wenza oko. Owu, konke okuya kokukamtyholi. Oko—oko akulunganga.” Kodwa xana. . . Ndandingafuni ukushumayela okuya.

<sup>61</sup> Kodwa njengoko esendleleni ezantsi ukuya eDamasko, uPawulos wayengafuni ukuyishumayela, de wafumanisa okokuba yayilungile okanye hayi. Ke wehlela e-Arabhiya okweminyaka emithathu waza wafundisisa iSibhalo. Ah! Xana waphumayo, wathi, “Ngoko yivuthulule isuke kum.”

<sup>62</sup> Wayesazi ukuba kufanele ajongane nabaFarisi. Wayefanele ajongane nabaSadusi. Wayefanele ajongane nehlabathi, kunye nehlabathi leeNtlanga. Kwaye ke uPawulos, leBhayibhile ibhaliwe, leNcwadi yamaHebhere, ibhalelwe esa sizathu.

Ushukumisa loo maHebhere, kwaye ethabatha la Testamente Indala aze aYibonakalise ngapha kwiTestamente Entsha. “Lona nguThixo,” wathi, “apha Yiyo, kubo—kubo bonke abaprofeti nento yonke.” Ukuqalela emva phaya ekuqalekeni, isahluko soku-1 sibe naso, “Kuba uThixo kumaxesha amandulo, emva kakhulu kumaxesha akudala, ngeendlela ezininzi, wathetha koobawo ngabo abaprofeti.” Leyo yindlela uThixo awawuzisa ngayo umyalezo Wakhe, uvavanywe nge Urim Thummim. “Kodwa kulomhla uthethe kuthi ngoNyana Wakhe, uYesu Kristu,” evavanywe ngeBhayibhile Yakhe. Nantso ke.

<sup>63</sup> Ke lamava elithi ihlabathi, “Owu, yingqondo. Kutheni, akukho mntu...” Xana laNgelosi yabonakalayo, okwaKukhanya ezantsi apha emlanjeni, xana ndashumayela imvuselelo yam yokuqala apha ekujikeleni, sabhaptiza bonke abo bantu... Ndiyakholwa, Mzalwana uFleeman, ungabe ubusenokuba se... Andiyazi nokuba wawulapha ngoko okanye hayi. Bangaphi ababelapha xana u—xana uKukhanya kwabonakala emlanjeni? Ingaba nabani komadala apha? Ewe, abanye babo. Xana Kona, ezantsi apha emlanjeni.

<sup>64</sup> Kwaye bathi, “yayiyinkohliso yamehlo.” Abaninzi bethu babemile, bejonge kuKo, kwaye apha Kwehlela ezantsi. Kwaze emva kweminyaka kamva, uThixo wakuqondakalisa Kona ngeliso lobuxhakaxhaka lekhamera. Yinyaniso.

<sup>65</sup> “Ke, iyi—iyintsomi ethile, iyinto ethile e—e...?” Hayi, mhlekazi. Siyithabathela kanye apha eBhayibhileni kwaye sinibonise. YiNkosi uYesu ekwanye. Wenza into ekwanye. Isenzo Sakhe sikwasinye. Amandla Akhe akwamanye.

<sup>66</sup> Jonga, kwiCawa egqithileyo, apha. Ngaphesheya, ndingqengqe ebhedini yam, zange ndabona indoda ebomini bam. Yaphuma yathi, “Kukho indoda emnqubeni, kwaye ingwevu, inentloko emnyama, iba ngwevu. Iyimfama, kwaye ayikwazi kuhamba. Ikwisitulo samavili. Indoda entloko imnyama yamthumela; ugqirha, uGqr. Ackerman, indoda entloko imnyama, indoda engumKatolika. Yathumela indoda, ihleli kanya *phaya*. Kwaye ITSHO INKOSI,” yavuka, yahamba yaphuma kunye nokubona kwayo nayo yonke into. Yintoni eyakwenzayo? Nantsi iNgelosi ekwanye. EkwaNye eyakhahlela phantsi uPawulos, endleleni eya ezantsi eDamasko, iphila eBandleni laYo kunye nabantu baYo namhlanje. SiSibhalo singqinelana neSibhalo. Leyo yindlela ekufuneka ibe yiyo.

Owu, *sinabadikidiki*. Siyafika koko, emva kwethuba.

<sup>67</sup> Owu, sifumana into enzulu phambi kwethu, ukuba singafika nje kuyo, namhlanje nangobu busuku. Ngoku iyaqalisa nje ukungena kumanzi anzulu. Apho u... .

<sup>68</sup> Uyayazi, xana ndandiyinkwenkwe encinci, ndandiqhele ukuba nechibi elincinci phandle ngasemva kwindawo, kwaye bendisiya kuya phaya. Kwaye sonke thina bantwanana

abancinci besiya kungena, sihamba ze; sibancinci, malunga nesithandathu, isixhenxe iminyaka ubudala. Kwaye si... Amanzi akangakaya ubunzulu. Yayingekho ngaphezulu kunendawo yokuzibhuqabhuqa yehagu. Kwaye ndandineqongana lokukhwela phaya. Bendiya kubonisa ndingaziphosa emanzini; ndibambe impumlo yam, ndiphaxaze ndiye *ngolwahlobo*. Kwaye isiswana sam besiyakubetha udaka, niyazi, kwaye beliyakubhabhela kuyo yonke indawo. Ndaxelela utata wam ndiyakwazi ukuqubha.

<sup>69</sup> Wandithatha wandisa emva phaya ngenye imini. Wathi, “Ndifuna ukukubona uqubha.” Ndatsibela phaya, niyazi; ndakhulula iimpahla zam, isihlahla esincinci somcikwana; ndabaleka ukwehla, ndabetha amanzi. Ndaqalisa ukuphaxuza, udaka lubhabha yonke indlela. Kwaye uPop wayehleli kumbobho womjelo. Wahhala phaya waze wandibukela imizuzu embalwa. Wathi, “Phuma kulomngxunya wamanzi, uze uzihlambe, uze ugoduke.” Yabona?

<sup>70</sup> Kulungile, oko nje kumalunga nendlela, abanye bethu abazibiza amaKristu. Sirhubuluza eludakeni. Injalo lonto. Oko nje u-ankilwe, “NdingumWisile. NdingumPentekoste. NdingumRhabe. Ndinobungqina; ndiwufumene Wona.” Urhubuluza edakeni.

<sup>71</sup> Ngenye imini ndandikunye nomalume. Ndaqhubeka ndimxelela... Wayemalunga neshumi elinesihlanu, ishumi elinesithandathu ubudala. Sasisemlanjeni. Ndathi, “Malume uLark, ndiyakwazi ukuqubha.” Kwaye ndandihleli kumva wesikhitshana, niyazi, ndiziva kamnandi nakhuselekileyo. Wathabatha nje isibhexo wandityhalela ngaphandle, kumanzi amalunga neshumi leenyawo. Kwakwahlukile ngoko; konke ukuphaxuza, ukukhala, owakhe wakuva ebomini bakho.

<sup>72</sup> Ngenye imini utyhalelwa ngaphandle, kungcono wazi apho umi khona. Ewe, mhlekazi. Ukuba uyamazi Yena, uyakuba... Ngcono umazi Yena. Injalo lonto.

Kodwa ngoku siya emanzini anzulu, amanzi anzulu, apho iyakwenza utshone ukuba u—ukuba akulunganga, ophila kamnandi umKristu.

<sup>73</sup> Qaphela iLizwi. UPawulos, kuqala wafumanisa oko. Wabuyela emva kwiTestamente Endala, kwaye wafumanisa oku. Wabona la mava akhe, ngokuqinisekileyo. “Ngoku yintoni Leyo eyandikhahlela phantsi?”

<sup>74</sup> YayikukuKhanya, ukuKhanya okukhulu kumi phaya, kukhanya njengelanga, kumi phambi kobuso bakhe. Wathi, “Sawule, Sawule, uNditshutshisela ntoni na?”

<sup>75</sup> Wathi, “Nkosi, Ungubani na Wena lo ndimtshutshisayo?”

<sup>76</sup> Wathi, “NdinguYesu.”

77 “Ndandicinga Wayne eyi—yindoda, enesandla esinenxeba, ababanga ukuba iyavela emihlanganweni ngoku, inamanxeba ezikhonkwane ezandleni zaYo nasentlokweni yaYo.” Hayi, hayi; hayi *la* mzimba, hayi *kulamzimba*. Yabona? Ngoku Yena ukukuKhanya. USawule. . .

78 Xana Yena wayelapha emhlabeni, Wathi, “Ndisuka kuThixo. Ndibuyela kuThixo.”

79 Wayne eyiNgelosi eyakhokela abantwana bakaSirayeli koku kuKhanya, ukugqitha entlango. Wabuyela emva kokwakuKhanya kunye. Kwaye uPawulos wakubona Kona, kuphuma kwiTestamente Endala. Wathi, “NdinguYesu, iNgelosi yoMnqophiso.”

80 Kwaye Waba yinyama, ukuze asihlangule. “Akathabathanga isimo seeNgelosi,” sifumanisile kwizahluko ezigqithileyo, esizifundayo. “Akazange wathabatha isimo seeNgelosi, kodwa wayeyiMbewu ka Abraham,” ukuze Abenokwaziwa, okokuze abantu babenakho *ukubona* uThixo. Amen.

Ngoku Uthi, “Ndiyakubuyela koKuya.”

81 Kwaye xana uPawulos wabona oKuya, wathi, “Ngokuqinisekileyo, okuya kwakunguYe. YayinguYe.”

82 UPetros waba namava ngobunye ubusuku ngelixa wayethandaza. Okwa kuKhanya kunye kwangena esakhiweni, kwavula iingcango phambi kwakhe, kwaze kwaphuma ukuya ezitratweni. Kwaye uPetros wacinga wayephupha; wayethanjiswe kakhulu. Wayengazi okwakwenzekile. Wathi, “Ingaba ndisandula kuvuka? Kodwa ndilapha ngaphandle ezitratweni.”

83 Kwaye wehla waya ezantsi kwindlu kaYohane Marko. Yaze intombi encinci yavula ucango, elithile inenekazi elincinci phaya, babesemhlanganweni womthandazo. Umntu othile wayenkqonkqoza emnyango. Yavula umnyango. “Owu,” yathi, “nanku uPetros kanye ngoku. Nithandazela yena ukuba aphume entolongweni. INkosi imkhulule.”

84 “Owu,” bathi, “qhubeka.”

“Owu Nkosi, mkhulule!”

85 “Kutheni,” yathi, “umi emnyango, enkqonkqoza.”

UPetros waqhubeka nje engongoza, “Ndivuleleni.”

86 “Owu,” yathi, “nguPetros.” Ngayo lo mihla, basenayo, intsimbi encinci efakwayo. Isivalo esincinci apha, usiphakamisela ngasemva uze ujonge ngaphandle, yabona. Ngaphambi kokuba ungenise undwendwe lwakho, kufanele wazi ngubani onkqonkqozayo emnyangweni wakho. Kuba, babenabakhuthuzi; ukuba uvula umnyango, babeyakukubulala.

87 Ke, bavula umnyango. Wathi, “NguPetros.”

<sup>88</sup> Bathi, “Owu! Owu, bethu, ufile. Esiya sisithunywa sakhe sime phaya. Yabona? Ugqibile ukungena kumzimba wakhe wozuko, niyazi, umzimba welizwi.”

<sup>89</sup> Khumbulani indlela esiyithathe ngayo Yona, iDayimani enkulu, indlela Yona ebonisa ukuKhanya, indlela Yona yabuyela emva kokuya? I... “Lomnquba wasemhlabeni uyachithwa, sinomnye osele ulindle.”

Kwaye bacinga uPetros sele wafayo, lo mzimba mdala uwile, kwaye bazakuwungcwaba kwiintsuku ezimbalwa, wayengene kwingelosi yakhe, okanye owakhe wozu... Hayi umzimba wozuko, kodwa umzimba welizwi, umzimba osele ulungisiwe. Awunakuxhawula zandla zakho. Awunazandla zokuxhawula, ngolwa hlobo, kodwa ukumfanekiso womntu. “Wehla, waza wankqonkqoza emnyango.”

<sup>90</sup> Yathi, “Hayi. NguPetros. Umi phaya.” Wavula umnyango waze wangena. Nankuya. Ngoku, uPetros wayehlangulwe ngako okukuKhanya.

<sup>91</sup> Ngoku, indlela ekwanye elathi eliya langaphambili... awathi uPawulos, kwiBandla langaphambili, wabona okwakuKhanya kukaThixo okwabengezela kuPawulos, iNto ekwanye yehlile. Ngoku, abantu banokutsho nantonina, oko akuyenzi ibe yelungileyo. Kodwa xana uThixo eqondakalisa nantoni na, umsebenzi waYo uyayiqondakalisa Yona. Ngoko, ikhamera iyayiqondakalisa Yona. Kwaye yonke into esithi thina... ethe iNkosi yayenza, ibe ngokuqinisekileyo, iqondakalisiwe ngokungenakuphikiseka okokuba NguThixo, ngeZibhalo, ngokwenza kwaYo, ngamava. Kodwa abasayi kuphulaphula.

<sup>92</sup> Jonga apha kulomnquba. Ngoku, khumbulani, niyakwazi oku. Asirhaleli zihlele. Asinandawo yokuzibeka, kakade. Kodwa, jongani. Umhlangano woluhlobo, apho besihlangana kunye ukwenzela oku, kufanele kutsala iZixeko zeFalls. Kodwa bafile. Bafile ngokuqinisekileyo. Banamehlo kodwa ababoni.

Uthi, wena, “Kutheni, Mzalwana uBranham, abasayi kuya kugqirha baze benze amehlo abo alungiswe?” Akanakho ukulungisa olwahlobo lokubona.

<sup>93</sup> UYesu wathi, “Ukuba benindazile Mna, ngeniwazile nomhla waM.” Wathi, “Nina baFarisi bazimfama. Ninakho ukucalula izibhakabhaka, kodwa imiqondiso yexesha, aninakho ukuyicalula.”

<sup>94</sup> Ingaba oko kugqitha ngaphaya kwentloko zenu? Phulaphulani. Jongani kwimiqondiso esiphila kuyo apha. Ngoku, asiyiyo nje ethile... Mna, ngokwam, ndingumntu nje, hayi kwa nomshumayeli, ukuthetha malunga naye. Andinamfundo, oko ihlabathi elikubiza, “umshumayeli.” Kwaye nje singabantu abahluphekileyo. Jonga esakhiweni esikuso.

Jonga ezakhiweni zenkonzo, ngale ntsasa. Kodwa jonga apho uThixo akhoyo. Nantso into.

<sup>95</sup> Ke uMwabhi emile phaya kubo bonke ubunewu-newu bakhe nobuhle bakhe, kodwa kwakukho uSirayeli ezintendeni. Kodwa wayephi uThixo? Kwakukho igquba labaqengqeleki abangwele ezantsi phaya, lisenza yonke into eyayikho eyayingalunganga. Kodwa uBhalam, owabo—owabo ubhishopu, wasilela ukubona iLiwa elibethiweyo, laNyoka yoBhedu, laNtsika yoMlilo. Amehlo akhe ayemfamekile. Wayengenakho ukuyibona Yona. Wathi, “Bayakucingela nje oKuya.” Kodwa Wayephaya.

<sup>96</sup> Makasikelelwe uThixo, owu, Yena ulapha! uThixo ulapha, kwaye Yena wenza into ekwanye awathi Yena wayenza. Kwaye Yena uyatha-. . .Sithelekisa iSibhalo ngeSibhalo. UThixo akazange wazizoba Yena into ethile enkulu, emhlabeni, kodwa Yena wasoloko ehlala phakathi kwabaqhelekileyo nabathobekileyo abantu. Kwaye nanku apha ngale ntsasa, esenza into ekwanye. ISibhalo siyaYingqinela. Ikhamera iyaYingqinela. Ngoku, oko, isizathu endibhekisele kulamfanekiso, asikukuba ndiphaya. Ndi—ndingumoni nje, osindiswe ngobabalo, njengoko ninjalo. Kodwa endizama ukukutsho, koku, BuBukhona Bakhe kunye nathi. Leyo yeyona nto. Ke, ukuba Yena wandenza u—u-Elisha ongenwe ngaphakathi, ukuba beningenalo ukholo lokuyikholelwa, ibingasokuze inenzele nakunye okulungileyo.

“Weza kwaBakhe Yena, Abakhe Yena abaMamnkela.”

<sup>97</sup> Eso sisizathu, apha esixekweni namhlanje. Kutheni, ndingaqalisa imvuselelo apha, kwesinye esikhulu isakhiwo okanye into ethile, ubungasokuze ufumane abantu abaninzi bokuyikholelwa. Bona sokuze nje. Abanakho. Umhla wabo ugqityiwe.

<sup>98</sup> Esi sifundo sikwasinye, ngale ntsasa, e-Afrika, mhlawumbi besiyakovelisa amawaka alishumi, okuncinci, amawaka alishumi emiphefumlo eze kuKristu; apho kunokubakho umoni omnye ohleli apha ngale ntsasa, okanye into ethile, owileyo othile. Abaninzi babo bagutyungelwe baze bagutyungelwa, de ibe igqityiwe. Yilonto kuphela.

<sup>99</sup> Kodwa esizama ukukutsho, koku, iSibhalo singqinelana neSibhalo. Ngoku, akukhathaliseki makhulu kangakanani amava, ngaphandle angqamana neSibhalo, awalunganga.

I-Urim Thummim, akukhathaliseki wayelunge kangakanani umprofeti, ukuba wayethethile zaze zona izikhanyiso azadanyaza kwi Urim Thummim, yayingalunganga. Lihle kangakanani iphupha, ukuba alidanyazanga kwi Urim Thummim, lalingalunganga.

Xana obabubingeleli baphelayo, uThixo ubeka iBhayibhile Yakhe phezulu. UPawulos wathi, “Ukuba iNgelosi esuka



eZulwini iyakuza,” amaGalati 1:8, “ize ishumayele nayiphi enye ivangeli kunaleyo esele yashunyayelwayo kuni, mayisengelwe phantsi.”

<sup>100</sup> INgelosi esuka eZulwini yathi kuYohane umtyhili, eyayinguThixo Buqu, “Mna Yesu ndithume iNgelosi yaM ukuba ingqine, okanye ibonise ezi zinto.” Wathi, “Ukuba nawuphi umntu uyakongeza ilizwi kuYo, okanye asuse iLizwi elinye kuYo, okukwakunye kuyakususwa kwiNcwadi yoBomi, okukokwakhe.” *Lena* yiYo, iBhayibhile.

<sup>101</sup> Ngoko ke, la mava kunye nezi zinto esinazo ukuba zenzeke apha, ukuba ebengangqinelwanga liLizwi likaThixo, ebeyakuba ngangalunganga; andikhathali nokuba bekuyakwenzeka ntoni, ibiyakuba yengalunganga. Ke ingokweSibhalo, ngokuqinisekileyo yiNyaniso. Owu, ndivuya kakhulu ndililungu loMzimba omkhulu kaKristu.

<sup>102</sup> Ngoku, masihambeni ngoku, siya ezantsi kwisifundo. Ngoku, siphele ngapha apho wathi, “Ekubeni ngoko singqongiwe . . .” hayi . . . Ndiyaxolisa. Oko kuko, bendicaphula isahluko sesi-12. Bendifunda sona, kodwa andikhange ndisifundisise. Ndi . . .

<sup>103</sup> UMzalwana uNorman, ehleli ekhayeni lam phaya, kwaye uyayazi ukuba ndifike nje izolo, kwaye abazalwana bayayazi, ezantsi phaya, ndisandula kufika. Kuphela kwexesha endibe nalo lokufunda iSibhalo, ibikukuhlala kanye apha, imizuzu embalwa egqithileyo. Injalo lonto. Musa ukuSifundisisa, ndiye ndalinda nje uMoya oyiNgcwele ukuba aSinikeze njengoko Afuna ngako. Uyayazi apho umntu akhoyo—akhoyo, ofanele asifumane Sona. Ke ukuba ndinento ethile eyenziweyo engqondweni yam endizakuyitsho, ngoko ayilunganga. Kodwa ukuba ndivumela nje Yena ayenze, UyakuSithabatha kanye ngqo endaweni apho Sisesakhona. Yabona? “Musani ukuxhalela eniyakukutsho, kuba Asinini abathethayo, NguYihlo ohleli ngaphakathi kuni. Nguye othethayo.”

<sup>104</sup> Ngoku, isahluko sokugqibela, isahluko esigqithileyo, sikuvile oku, okokuba “Siyakusinda njani, ukuba sihilizela olu sindiso lukhulu; Elaqala lashunyayelwa kuthi yiNkosi uYesu, kwaye Yena kunye nabo bamvayo Yena?” Izinto ezikwazinye awathi uYesu wazenza, ukubonakalisa, izinto ezikwazinye njengezenzeka apha: iNgelosi ekwanye kaThixo, imisebenzi ekwaminye, ubungqina obukwabunye, into yonke ekwanye, yonke into, iVangeli ekwanye, kanye kunye neLizwi. “Ukuba oko kwakufundiswe yiNkosi, emva koko kwaqiniselwa ngabafundi Bakhe esibavileyo,” uPawulos ekubeni ekwamnye, “siyakusinda njani, ukuba sihilizela olungako usindiso?”

<sup>105</sup> Ngoku, uPawulos wayekutsho oko kwisihlwele sakhe samaHebhere. Ngoku, babengenaziteyiphu zokushicilela, namhlanje, njengoko sinayo apha. Kodwa babenababhali

ababehleli phaya, beLithathela phantsi njengoko uPawulos wayeLishumayela.

Kwaye oko koko Likuko kanye apha. SiyaLifumana ngeeteyiphu ezishicilelayo, kwaye ezi teyiphu ziya ngaphaya kwehlabathi, yabona, ukubonisa ukuba LiyiNyaniso. Inkolo yethu ayikho selizeni, ngokwenene InguYesu Kristu ovukileyo, into ekwanye. Ngoku akufuneki singaLihoyi.

<sup>106</sup> Ngoku, sukumka nje ebandleni, namhlanje, uze uthi, “Ke, ndiyakonwabela ukuya ezantsi phaya. Ndiyakuthanda ukucula, kwaye abantu banobuhlobo kulo ela bandla lincinci lidala.” Sukuyenza lonto.

<sup>107</sup> Mzalwana, yenza intliziyo yakho ibe lidangatye, uthi, “Apha, ndifanele ndenze into ethile malunga noku. Ndifanele ndiphume ndize ndibone ukuba ndingafumana umntu othile asindiswe.”

<sup>108</sup> Kwaye sukuphuma, usithi, “Makasikelwe uThixo, ukuba akuguquki, uzakutshabala.” Hayi.

Yiya kuyo ngobunono. “Yiba sisilumko njengenyoka, ube ngongenabungozi njengehobe.” Yabona, leyo yindlela yokwenza. Sondela emntwini, ukuba ukhulisa iinkukhu, thetha malunga neenkukhu, kuye, okwethutyana. Yabona? Kuze emva koko, into yokuqala oyaziyo, uyakube uthetha malunga neNkosi. Ukuba ngumfama, thetha malunga nefama yakhe.

<sup>109</sup> Ukuba uthengisa iinqwelo mafutha, thetha malunga neeqwelo mafutha zakhe, okwethutyana, “Ezinjani ukuba zintle iimoto onazo,” kunye nanjalo njalo. Yabona?

<sup>110</sup> De ubambise uMoya, xana uBawo esithi, “Ngoku lixesha lokusondela kuye malunga nomphefumlo wakhe.”

<sup>111</sup> Ungayigqibezela, yabona, “Leya yimoto entle. Uyazi ezothutho, namhlanje, ziye zaba yinto enkulu. Owu, indlela izizwe zisondezwe esinye kwesinye; kunye nezixeko zesizwe sethu, zisondeziwe esinye kwesinye. Izihlobo nomama bangahambelana. Niyazi, yinto emangalisayo ukuba nenqwelo mafutha njengozithengisayo.”

<sup>112</sup> “Ewe, mhlekazi. Ngokuqinisekileyo injalo. Uh-huh.” Uyazi, empakuza kumdiza wakhe isiga, okanye nantoni na eyiyo. “Ehe, zona, zona zizimoto ezilungileyo.”

<sup>113</sup> “Ingaba wakhe wacinga okokuba yintoni oomadala ababeyakuyicinga ukuba bebenokubona into efana naleyo?” Qhubeka nje ngolwahlobo, uyazi.

Emva kwethuba, yithi, “Ewe, ehe, ngokuqinisekileyo kuko.”

<sup>114</sup> “Uyazi, enye into eyenzayo, izisa njengoko sinayo, njengakwimvuselelo. Abantu banokuza ukunqumla isizwe, ngokukhawuleza ukuya kwimvuselelo.” Yabona, uvula indlela, lonke ixesha, uyazi.

115 Ukuba uva Into ethile iminxa indlela, yima kanye phaya, yiya ngapha. Njengogqirha wathi, ePhoenix, wathi, “Nkosi, zalisa umlomo wam ngamazwi alungileyo, kwaye undikrwece xa ndithethe ngokwaneleyo.” Uyabona? Ehe. “Ndikrwece xana ndithethe ngokwaneleyo.”

116 Ngoku, qaphela ngoku, sizakuqalisa kwisahluko se-15, okanye umqolo we-15 wesahluko sesi-3, ngokusondeleyo ngoku.

*Ekubeni kusithiwa, Namhla ukuba nithe... naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu, njengasengcaphukisweni.*

117 Ngoku qaphela uPawulos ethetha apha. Ngoku kwathiwa, “Namhlanje, emva kwexesha elide.” Sizakufika kuyo emva kwethuba, okokuba, “Namhlanje, ixesha elide kakhulu.” Ukuza kwisahluko esilandelayo, “Emva kwexesha elide kakhulu.”

*... kusithiwa, Namhla ukuba nithe... naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu, njengakumhla wengcaphukiso, xana bamcaphukisayo uThixo.*

118 Ngoku masifunde ivesi elandelayo.

*Kuba abathile, xana bavayo, bacaphukisa: . . .*

Ngoku yintoni athetha malunga nayo? IVangeli.

*... phofu ingengabo bonke abaphumayo eYiphutha ngoMoses.*

*Kodwa yayingobani Awakruquka ngabo iminyaka emashumi mane? Yayingengabo na abo bonayo, bazidumbu zawayo entlanga?*

119 Masime apha umzuzu. *Ingcaphukiso*, “xana bacaphukisa.” Ngoku Yintoni uThixo awayenzayo? Ngoku uPawulos uzama ukuthetha. Yintoni Yona eyabakhokela yabakhupha eYiphutha? Ingaba yayinguMoses? Hayi. UMoses wayesisixhobo senyama.

120 Ngoku sinemvelaphi apha. Sifuna ukuba selulwe ngoku. Xana sibetha le ndawo ezantsi apha, kwimizuzu embalwa, niya—niyakuyibona.

121 Ngoku, uThixo waba nabantu Bakhe bengaphumlanga. Babesezantsi eYiphutha. Babephumile endaweni elungileyo yabo. Babephumile kumhlaba wabo. Babengabasemzini nabaphambukeli, kwaye uThixo wayezakubakhupha kulandawo babevallelwe kuyo, e—eYiphutha, abase kumhlaba wabo.

122 Uhlobo lwanamhlanje; asiphumlanga. Apha ayithabathi into ende. Amakhwenkwe anezandla ezityebileyo edlala amabhastile, amantombazana amancinci kunye nonodoli, edlala; into yokuqala oyaziyo, uba neenwele ezingwevu, kwaye ube nemibimbi. Kukho into engalunga apha. Eli asilokhaya.

Sisendaweni engalunganga. Yilonto sisithi singabaphambukeli nabahambi. Into ethile yenzekile.

<sup>123</sup> Inenekazi elincinci lithethile, ngale ntsasa egumbini, malunga nendlela abantu abalihlekayo, ngelinye ixesha. Ndathi, “Kodwa, dade, sthandwa, akungowabo abo bantu.” Singabantu abahlukileyo.

<sup>124</sup> Intombi yam encinci yathi, “Tata, amantombazana *athile-thile* enze izinto *ezithile-thile* abazenzileyo.”

<sup>125</sup> Ndathi, “Kodwa, jonga, sthandwa,” banalamarekhodi ka Elvis Presley, ndathi, “Andisayi kuwafuna endlwini yam.”

<sup>126</sup> Yathi, “Kodwa, tata, bangalungile amantombazana amancinci.”

<sup>127</sup> Ndathi, “Bangabe banjalo. Andinanto yakutsho ngokuchasene nokuya. Kodwa kukho into enye, sahlukile. Sahlukile. Hayi ekubeni sifuna ukuba ngabahlukileyo, kodwa uMoya ongaphakathi kwethu uphumile kokuya. Ungowelinye ilizwe.”

<sup>128</sup> Xana ndisiya e-Afrika, andikwazi kuzilungelelanisa kwezabo—zabo—zabo iindlela zokuphila. Abanxibi nazinye iimpahla. Baze. Kwaye bachola into ebolileyo, enempethu kuyo, bayitye yona, nakanjani; akwenzi namnye umahluko. Yabona?

<sup>129</sup> Kwaye oku kwahlukile. Niyazi, ngelinye ixesha, sonke sasinjalo, kodwa impucuko isizisile yaze yasenza sahluka.

Kwaye inguquko ikuphindaphindile oko ngezigidi. Asifuni zinto zibolileyo zebahlathi kwakhona. UKristu usenze saba ngamaKristu; njengempucuko yasenza sacoceka. Kwaye qaphela, hayi kuphela oko, kodwa sichaza ukuba singabaphambukeli nabahambi. Asingobalo ihlabathi. Ngoko, akufuni nto yakwenza kunye nehlabathi. Kwaye ezo zinto zigqithile.

<sup>130</sup> Ngoku, uSirayeli wayesezantsi eYiphutha. BabengengomaYiphutha. AmaYiphutha, yayilihlazo ukuba umYiphutha abeke izandla zakhe kwimvu. Kwaye uSirayeli yayingabelusi bezimvu. Kwaye indlela eyayinokuba yamfumana ngayo uMoses, emveni kokuba sonke isidima sokuba ngumYiphutha, umkhulisi zinkomo.

Ingaba uqaphele oko waktshoyo uFaro kuYosefu, kunye nanjalo njalo? “Ilisikizi.” Wathi, “Abantu bakho ngabelusi bezimvu.” Kwaye kwa nomYiphutha wayenganakho kwa ukubeka izandla zakhe kumalusi zimvu. Wayengumntu owahlukileyo.

<sup>131</sup> Kwaye yilondlela iyiyo ngomKristu, namhlanje, xana ezelwe ngokutsha. Asikuko...Kukungcola kuye ukuzibandakanya apho abantu baselayo baze baxele iziqhubo ezingcolileyo, nabafazi beze. Kwaye yonke...I, ibu—ibubumdaka. Owu, mayisikelelwe iNkosi! Singabaphambukeli apha. Singabahambi

apha. Umoya uye waguqulwa, kwaye sikhangelela iSixeko apho abafazi benganxibi ezimfutshane. Sikhangele iSixeko apho bengenazo iibhari zebhiya. Sikhangelela iSixeko apho kuhlala ubulungisa. Ke, singabaphambukeli.

<sup>132</sup> Ke, uThixo wehla ngomqulu omkhulu woMlilo, njengeSangqa, wahlela ezantsi kwityholo waza waqalisa ukutyhila isiqu Sakhe kuMoses, kuqala. UMoses wathi . . .

Niyazi indlela esithe sanesifundo ngobunye ubusuku, indlela xana uYesu wayelapha emhlabeni, Wathi, “Kulungile, ngaphambi kokuba wayekho uMoses, NDINGUYE.” Lowo yayinguYesu kwityholo elivuthayo, kwiNtsika yoMlilo. NguYesu namhlanje, okwamnye.

Kwaye Wazityhila Yena buqu kwiNtsika yoMlilo, waza uMoses wafumana amava. Uyehla uya eYiphutha. Ushumayela iVangeli, iindaba ezilungileyo, kwaye imiqondiso nemimangaliso yamlandela. Niyayifumana? Into ekwanye namhlanje.

<sup>133</sup> Hayi kuphela oko, kodwa xana wona lomaHebhere aphumayo, ahamba ekuKhanyeni, ayekhokelwa yiNtsika yoMlilo ekwanye. Kwaye iBhayibhile yathi, “Sanukumhenda uThixo.”

<sup>134</sup> Qaphela oku. Mandiyifunde.

*Ekubeni kusithiwa, Namhla ukuba nithe . . . naliva ilizwi lakhe, musani ukuzenza lukhuni iintliziyo zenu, (ilizwi lakhe lithetha ezintliziweni zenu.) njengasengcaphukisweni. (Xana bamcaphukisayo Yena.)*

Phulaphula.

*Kuba abathile, xana bavayo, bacaphukisa: . . .*

<sup>135</sup> Bangaphi abayaziyo ukuba amaSirayeli amcaphukisa uThixo ngokungakholwa kwawo? Ambombozela, wona, ngokupheleleyo. UThixo wahamba waya kanye phaya. Kwaye xana afumana konke . . . Into yokuqala, angena engxakini.

Apha yayiyiNtsika yoMlilo phezu kwabo. Andiyazi nokuba bonke baYibona, okanye hayi. Ngokuncinci, uMoses waYibona. Kwaye Yayiphezu kwabo, kwaye baYibukela. Kwaye xana behlayo . . . Yithi ukuba bebengaYibonanga, andiyazi nokuba benzayo okanye hayi. Yahamba phambi kwabo. IBhayibhile yathi Yayiphaya.

<sup>136</sup> Ithi, “Inkwenkwezi yahamba phambi kwamadoda azizazi.” Akukho mntu waYibonayo kuphela ngamadoda azizazi. Yagqitha ngaphaya kwazo zonke indawo zokuqaphela izibhakabhaka. Babegcina ixesha ngeenkwenkwezi. Akukho namnye waYibonayo kuphela ngamadoda azizazi. Yayiyeyabo ukuYibona, kwaye amadoda azizazi yayingawo iNkwenkwezi eyayithunyelwe kuwo.

<sup>137</sup> Kwaye iNtsika yoMlilo yayithunyelwe kuMoses, kwaye uMoses wayethunyelwe kubantwana bakaSirayeli. Kwaye babefanele ukulandela uMoses. Babenakho ukumbona uMoses, kwaye uMoses wakubona ukuKhanya.

Bahamba. Ngoko babesimka. Kwaye njengoko babephuma, bafika kuLwandle oluBomvu. Kwaye, owu, ba—babeyibonile yonke loo miqondiso nemimangaliso nezinto zisenzeka ngelixa babesezantsi ku—kumhlaba omdala waseYiphutha, kodwa xana baphumayo phaya kuhambo lwabo, besandula ukugugulwa baze bakhutshwa. Emva koko, into yokuqala oyaziyo, bangena engxakini.

<sup>138</sup> UThixo uyakuthanda ukukufaka engxakini. Uyakuthanda ukubeka ingxaki ezantsi aze abone yintoni ozakuyenza malunga nayo. Ke Yena wamisa nje uLwandle oluBomvu, kwaye into yokuqala uyayazi, wabasa kanye ngaphandle kule ndawo, emva koko wathumela uFaro emva kwabo. Yabona indlela uThixo athanda ukuyenza ngayo? Uyakuthanda ukubonakalisa amandla Akhe nothando. UnguThixo, kwaye Uyakuthanda nje ukubonisa wena uNgubani Yena. Amen.

Kwaye ingxaki yayo yile, namhlanje, abantu bathi, “Owu, yona lo mihla yegqitha.” Hayi. Angathini uThixo ukudandalazisa isiqu Sakhe, xana ufundiswe into enjalo njengaleya? Kodwa uThixo uyakuthanda ukubonakalalisa isiqu Sakhe.

<sup>139</sup> Naku kusiza abantwana bakaSirayeli, behamba ekuKhanyeni. UMoses, ehamba phambi kwabo. Nabaya bephaya. “Besiza. Lena yindlela. UThixo uyabiza. Siyahamba siyaphuma. Siya kwilizwe lesithembiso.”

“Owu, haleluya!” Naba babelapha bonke, bekhwaza, kwaye bexhuma xhuma, kwaye benexesha elimnandi, niyazi. Kwaze into yokuqala oyaziyo, bajonga ngasemva baze bathi, “Owu, yintoni olwa thuli?”

<sup>140</sup> Omnye wabo wakhwela phezulu endulini, wathi, “Owu, owu! Yho, yho! Ngumkhosi kaFaro.”

<sup>141</sup> Wathi uThixo, “Yintoni nisoyika kangaka? Ingaba anikholelwanga na koko Ndikwenzileyo ezantsi phaya? Yintoni nikhathazeke kangaka? Kutheni nindicaphukisa na Mna?”

<sup>142</sup> Xana bafika ezantsi phaya, uMoses waphuma waza wangxengxeza kuThixo. UThixo wavula nje uLwandle oluBomvu baze bahamba banqumla; wavalela utshaba ngaphakathi. Leyo yindlela uThixo ayenza ngayo. Sukoyika. Sukuthabatheka. Sukuxhamazela. Uyamcaphukisa uThixo.

<sup>143</sup> Emva koko yintoni awayenzayo? Ikhangeleka ngathi, “Kulungile, sinesilingo esinye esikhulu; makabongwe uThixo, siqabele ngaphaya kwaso. Asisayi kuba nasimbi. Sisendleleni yethu ukuya kwilizwe lesithembiso.” Kwaye Wabakhokelela

ngqo entlango, apho kwakungekho manzi. Ungafane ucinge? UThixo, naBakhe—naBakhe abangcwalisiweyo, abantu abangcwele, wabakhokela kanye kulo mgibe; emva koko wabakhupha kula mgibe, waze wabakhokela kanye apha apho kungekho manzi. Xana Wayenakho ukubathabatha ngendlela apho kwakukho amanzi. Kutheni, Wayenakho nje ukwenza umlambo, yonke indlela, ukuba Wayefuna. Wayenokwaphula yonke intaba ibe luvuyo, itsitsa amanzi iinyawo ezingamashumi amahlanu emoyeni, ukuba Wayefuna. Ngokuqinisekileyo, Wayenakho. Kodwa ukuba Wakwenza oko, ibiyakuba lula kakhulu. Owu, ndiyayithanda! Malisikelelwe iGama leNkosi.

<sup>144</sup> “Kutheni uThixo wavumela *oku* kwenzekile, Mzalwana uBranham? Kutheni uThixo wakwenza . . .?”

UThixo uyakwenza oko. Myeke Yena. Qhubeka nje. Lowo ngumsebenzi kaThixo. “Imizila yeenyawo zamalungisa zilawulwa yiNkosi.” Ewe, mhlekazi. Yintoni umahluko ewenzayo?

<sup>145</sup> “Ndilahlekelwe yimali yam yonke, Mzalwana uBranham.” Kuhle, sikelela uThixo, nakanjani.

<sup>146</sup> “Owu, ndenze *oku*, kwaye *oku* kwenzekile, isaqhwithi sibhudle samkisa indlu yam.”

<sup>147</sup> Sikelela uThixo, nakanjani. “iNkosi iyanika, iNkosi ithabathile, malibongwe iGama leNkosi.” Qhubeka nje uhamba. Yonke iluzuko lukaThixo. UThixo uyayazi into Ayenzayo.

Abanye begqitha ngamanzi, abanye begqitha  
ngempuphuma,  
Abanye begqitha ngezilingo ezinzulu, kodwa  
bonke begqitha ngeGazi.

<sup>148</sup> Leyo yindlela Abakholeka ngayo. Injalo lonto. Owu, bethu! Ndiziva nje ndingema ndikhwaze. Leyo yindlela Akhokelela ngayo abantwana bakhe abathandekayo. Owu, unganakho nje ukuva ngokuvakalelwa . . .? Ngoku, andiyopsychologist, kodwa unganakho nje ukuva ngokuvakalelwa lowa uthandekayo uMoya ngoku udada phezu kwesakhiwo? Kungathini ukuba amehlo akho ebeya kuvuleka kanye ngoku, uze ujonge koko kumileyo emacaleni ezi ndonga, ukunyuka-no-kwehla phakathi kwezi zitulo?

<sup>149</sup> Omdala u-Elisha, ngenye intsasa, xana la nkwenkwe yayimfameke kangangokuba yayinokubanakho, yathi, “Jonga kumaSiriya ezantsi phaya.”

Wathi, “Kodwa kukho abaninzi abanathi.”

Yathi, “Andiboni mntu.”

Wathi, “Nkosi, vula amehlo alankwenkwe.”

150 Wabhekabheka ecaleni lala mprofeti mdala, konke ukujikela phaya, iintaba zazivutha, kwaye amahashe oMlilo, neenqwelo zokulwa zoMlilo. Wayenelisekile ngoko.

151 Wathi, “Siyakuphuma nje sibabethe ngobumfama.” Babenako ukubona kwabo kugqibelele nje ngoko bakhe banjalo, kodwa babemfamekile kuye. Wathi, “Nifuna u-Eliya?”

Bathi, “Ewe.”

152 Wathi, “Yizani, ndiyakunibonisa apho akhoyo.” Kwaye lowo yayinguye, ebakhokela. Babengayazi.

153 Leyo yindlela eyiyo namhlanje. UKristu ulapha. UMoya oyiNgcwele ulapha, usenza izinto ezikwazinye Abe esoloko ezenza, kwaye ihlabathi limfamekile kuWo. Abawazi Wona. “Owu, a—andazi malunga naWo. Umalusi wam. . .” Owu, usizi lwenthololo zabantu! Yabona endithetha kona? Bamfamekile kuWo. Abawazi Wona. UThixo uyakhokela.

154 Ngoku, bayenyuka, ngeNtlango yeSono, kwakungekho manzi phaya. UThixo wabanako nje konke kubonelelwe. Owu, kwaye bafumana isadunge samanzi, bathi, “Ngawo lana.” Kwaye babengenakho kwa ukuwangcamla. Owu, ayemabi. Bethu, ma—mabi kakhulu kunesalfure elikhulu leepesenti. Yabona, kanye nje ngamaqanda abolileyo, niyazi. “Owu, bethu! Imbi kakhulu.” Yayiyityhefu. Ngoku, ibizwa iNtlango yeSono. Eliqela imithi yamasundu ikhula phaya, kunye nomthombo apho lamasundu ayekhula khona. Emva koko wathi uMoses, “Musani. . .”

155 Wathi uThixo, “Kutheni besenza nje? Kutheni besenza nje? Kutheni beNdicaphukisa? Ke, ukuba ndakwenza *okuya* emva phaya, akukho nto ethile ndingayenza na malunga nale meko?”

156 Ukuba Yena wakukhupha kwesinye isimo sokugula, akanakho na Yena ukukukhupha kwesinye? Wakukhupha kwingxaki enye, akanakho na Yena ukukukhupha kwenye? Sikelela uThixo! Wandikhupha esonweni, Angandikhupha engcwabeni. Yena nguThixo. Mahluko mni ewenzayo? Qhubeka nje, gcina amehlo akho kuYe.

157 Wathi, “Ukuba Ndivale uLwandle oluBomvu ngasemva, ndaza ndantywilisela amaYiphutha, aNdinakwenza nto malunga nala manzi? Yintoni le nindicaphukisela malunga nayo? Owu, ukungakholwa kwenu! Nindenza Mna ndicaphuke, ngenxa yokungakholwa kwenu.”

158 Ngoku igama apha liyasetyenziswa, “Isono,” ukucaphukisa. Ukwenza. . . Isizathu basenzayo, zange bakholwe. Abazange baphume baza bafike ekudlaleni amadayisi, ngoku, kunye nezinto ngokufana nokuya. Abazange bayabule kunye nomfazi womnye umntu, baze bamke bayokuthetha ubuxoki. Oko asikuko ababekwenza. Kodwa, oko asisosono, into yokuqala.

159 Ukuphila ekukrexezeni ayisosono. Ukutshaya, ukuhlafuna, ukusela, ukungcakaza, ukuqalekisa, ukuthuka, njalo njalo, oko



ayisosono. Ezo zizibonakaliso zokungakholwa. Uyakwenza oko ngokuba ungongakholwayo. Ukuba ulikholwa, akukwenzi oko. Eso sisizathu uYesu wathi, “Lowo uthi awave aMazwi aM *akholve* kuLowo waNdithumayo, unoBomi obungunaphakade.” Hayi *othi* uyakholwa, kodwa okholwayo ngenene! Nantso ke. Oko kususa bonke ubungqina bakho bakuqala. Yabona? Ngoku, nako ke apho ukhoyo.

Hayi, “Lowo uwevayo aMazwi aM aze akhwaze.” Hayi, “Lowo uthi aweve aMazwi aM aze athethe ngeelwimi.” Hayi, “Lowo uthi aweve aMazwi aM aze abe negazi esandleni sakhe okanye ebusweni bakhe,” okanye nantoni engaphezulu. Asiyiyo.

“Lowo uthi aweve aMazwi aM aze akholwe kuLowo waNdithumayo, unoBomi obunguNaphakade, kwaye akasayi eMgwebeni, kodwa udlulile ekufeni wangena eBomini.”

<sup>160</sup> Yintoni isono? Ukungakholwa. Into encinci ingavuka, endaweni yokuya eSibhalweni uze ufumanise okokuba iyiNyaniso okanye hayi, “Owu,” uthi, “Ndi. . . Naw! Yabona, phaya, qhubekaka. Ndiyakuqhubeka ndingumRhabe njengokuba ndinguye, yabona.” Qhubeka, mfama, kwaye ucahukisa uThixo.

<sup>161</sup> Xana uThixo esenza nto ethile, Ulindele isizwe siyixhakamfula Yona. Kodwa, endaweni yoko, “Niyazi, kulungile, andiyazi malunga naYo.” Yabona? Ulindele abantu ukuba bayifumane Yona. Ukuba ukhathala ngokwaneleyo, hlala phantsi kunye neSibhalo. Sifunde Sonke kwaye usiphengulule Sona, ngasemva nangaphambili, uze ubone ukuba Senzekile, ukuba siqikelelwe ukuba senzeke, kunye nanjalo njalo. Emva koko uYakusifumana. Amen.

<sup>162</sup> Ngoku qaphela.

*Ekubeni kusi. . . Namhla ukuba nithe. . . naliva ilizwi lakhe, musani ukuyenza lukhuni intliziyo yenu, njengasengcaphukisweni, xana uThixo wacatshukiswa ngabo, niyabona.*

*Kuba abathile, xana bevayo, beva ivangeli uMoses wayeyishumayela, bacaphukisa: phofu ingengabo bonke abaphumayo eYiphutha ngoMoses.*

<sup>163</sup> Bangaphi abayaziyo bangaphi abantu abasindiswayo kwelagquba lemvelo elaphumayo? Bangaphi? [Umntu othile uthi, “Babini.”—Mhl.] Babini, injalo. Bangaphi abawaziyo amagama abo? [“Khalebhu noYoshuwa.”] Injalo lonto. UKhalebhu noYoshuwa, kuphela kwesibini, kwizigidi ezimbini ezinento.

<sup>164</sup> Phulaphulani koku. “Kodwa yena. . .” Umqolo we-17 ngoku.

*Yayingoobani na ke awakruquka ngabo iminyaka emashumi mane, ngenxa yokungakholwa. Yayingengabo na abo bonayo, abangakholwanga...?*

<sup>165</sup> Thabatha isichazi magama uze ufumanise sithetha ntoni isono. Thabatha isichazi magama seBhayibhile. Kukungakholwa. *Ukungakholwa* si “sono.” “Lowo ungakholwayo usele egwetyiwe,” UYohane oNgcwele 4, yabona, “selegwetyiwe.”

*... abazidumbu zawayo entlango?*

*Kwaye wafungela oobani na ke ukuba abayi kungena ekuphumleni kwakhe, ...*

<sup>166</sup> Ukungakholwa kwakho! Owu, indlela endingasokuze ndifike ngayo kwisahluko sam. Kodwa, jonga, oko koko kuyingxaki kunye nesi sizwe, namhlanje. Imiqondiso nemimangaliso inqumle ngesi sizwe. Yintoni abayenzayo? Baqhubeka benikela umhlana wabo kuLo. Kwaye Wathi, “Ndiyafunga Andisayi kubavumela bangene kwiLizwe abaqalise ukuya kulo.”

<sup>167</sup> Yintoni ingxaki nala mabandla makhulu namhlanje? Ukungakholwa kwawo kumcaphukisile uThixo. Haleluya! Unakho ukumvusele abantwana u-Abraham kula matye. Wazama ukunikeza iVangeli kubo, baze bazenza lukhuni iintliziyo zabo. Bazona abanquli bomntu, kwaye benza amahlelo amancinci, “Kwaye sikholwa *yile* kwaye akukho nto yimbi,” waze uThixo akabinakho ukuhamba. Kuphi apho bakhoyo namhlanje? Bahleli emacaleni.

<sup>168</sup> Elincinci elikaThixo, elinyanisekileyo iqela liyahamba kakuhle, nemiqondiso nezimanga. Yena ubabeka eluvavanyweni. “Wonke unyana ozayo kuThixo kufanele avavanywe kwaye alingwe kuqala,” uqeqesho lomntwana.

<sup>169</sup> Into yokuqala encinci eyenzekayo, “Owu, ke, mhlawumbi akukho nto kuYo, kakade.” Ungumntwana ongumgqakhwe, kwaye ungengomntwana kaThixo.

<sup>170</sup> Kuba umntwana kaThixo yiMbewu ka Abraham, obiza ezo zinto zazingekhoyo, njengokungathi zazikhona, “UThixo watsho njalo,” kwaye nje baqhubeka ukuhamba. Amen. Akukhathaliseki kuthiwani, okanye nantoni eyahlukileyo, baqhubeka behamba, nakanjani. “UThixo watsho njalo.”

<sup>171</sup> Amashumi amabini anesihlanu eminyaka walindela olwa sana, akukhathaliseki kwakuchasene kanjani. Kwaye wazahlula kubo abo bangakholwayo, amen, ukuze abe nokukholwa. Owu, bethu! Ndiziva ndingonenkolo.

Yicinge. Kufuneka uzahlule kulamigaqo yehlabathi, “Aha, yona lo mihla yemimangaliso yegqitha. Akukho nto injalo ngaLeya. Olo lubaxo.” Zahlule.

172 IBhayibhile yathi, “Phumani phakathi kwabo, nize nizahlule, itsho iNkosi, kwaye Ndiyakunamnkela.” Imangalisa kanjani! “Ndiyakunamnkela,” emveni kokuba nizahlule. “Niyakuba ngabantwana baM, Ndiyakuba nguThixo wenu.” Zahluleni, sanukuzimanya nabangakholwayo. Injalo lonto.

173 Umfana uyatshata, atshate intombi ethile engakholwayo; okanye intombi esentsha itshata inkwenkwe engakholwayo. Sukuyenza lonto. Andikhathali intle kangakanani, kwaye—kwaye, okanye intombi intle kangakanani, kunye nawaphi loo mehlo makhulu anawo; ayakubhanga onke ngenye yezi mini. Kodwa, mzalwana, umphefumlo wakho uyakuphila ngonaphakade. Lumka ngoko ukwenzayo. Asilokholwa lenene intombi, okanye yona inkwenkwe ikholwa lenene, sukuzimanya ngolwahlobo. Hlalela kude kwenjeya. Iyakukwenzela ingxaki edleleni.

174 Ngoku phulaphulani, umqolo we-17.

*Kodwa . . . yayingobani . . . wakruquka ngabo  
iminyaka emashumi mane? yabingengabo na abo  
bonayo, bazidumbu zawayo entlango?*

*. . . wafungela banina ke ukuba abayi kungena  
ekuphumleni kwakhe, . . .*

175 Baqalisa ukuphuma, kodwa, babona imimangaliso, kodwa zange bafike kwilizwe lesithembiso. Nje inani elikhethiweyo, lababini, langena kwilizwe lesithembiso.

176 Ngoku yintoni ayenzayo uPawulos? Uthetha kumaKristu ngoku, “Sanukuvumela le Vangeli ikwanye, eyashunyayelwa emva ngaphaya, ngemiqondiso nezimanga, kunye neNtsika yoMlilo yabakhokela; xana ezi zinto zisenzeka kwakhona, sanukuwela ecaleni kwendlela, ngokungakholwa, ukuya entandabuzweni, kuba izidumbu zabo zawela entlango.”

177 Ngoku siyangena, ngokukhawuleza ngoku. Qaphelisisani.

*. . . kodwa kwabo abangazange baluphile?*

*Ke siyabona ukuba babengenakungena ngenxa  
yokungakholwa.*

Wakhe wakubiza isono, wakubiza ukungakholwa kwityeli elilandelayo. *Ukungakholwa* si “sono.” “Abazange bangena, ngenxa yokungakholwa kwabo.”

178 Bambona la mprofeti, uMoses. Bakubona awakwenzayo, bakubona awakuthethayo. YayiyiNyaniso, lonke ixesha, yaqhubeka, iNyaniso. LeNtsika yoMlilo ibiyakubonakala phambi kwabo. Bayibukela Yona. Bayibona Yona.

179 UPawulos, ezama ukufumana, kamva, ukufika ezantsi apha, amava awayenawo. Yabona? Ezama ukungqamanisa amava, wawazekelisa kwiTestamente Endala. Wathi, “Ngoku singena kwinto entsha, kwesi sigaba sitsha, ngoYesu Kristu. Amaxesha

akudala, iNkosi yabonakala kubo ngabaprofeti, kodwa ngoku UngoNyana Wakhe, uYesu.” Yabona? Kwaye waqalisa ukuzekelisa amava waze wababonisa oko kwakusenzeka, indlela imiqondiso nezimanga, nayo yonke into, noko kubhaliweyo.

<sup>180</sup> Ngoku wathi, “Abazange bangena, ngenxa yokungakholwa kwabo.” Abazange bakholwe.

<sup>181</sup> “Kodwa ngoku, thina, sihambela kwisigaba, kwaye sanukuyenza lukhuni intliziyo yenu. Sanukwenza ngokufana nokuba benza, ngemihla yengcaphukiso, xana bacaphukisa uThixo.” Bayenza njani? Hayi ngokuphila ngokuziphatha kakubi. Mandikugudisele oku ezantsi kuni.

<sup>182</sup> Nithi, “Mzalwana uBranham, ndiyaya ebandleni.” Kulungile konke oko. “Andizange ndaxoka ebomini bam.” Kulungile oko. “Andizange ndeba. Andizange ndenza *oku, okuya*, okanye *okunye*.” Oko kuhle kakhulu. Oko konke kulungile. Kodwa, oko futhi akusosono.

<sup>183</sup> Isono kuxa uThixo ebonisa isiqu Sakhe uze ungasikholelwa Sona, Akuyi kuphalaphula kuSo.

<sup>184</sup> “Owu,” uthi, “ibandla lam alikufundisi Okuya.” Okoko nje iBhayibhile iYifundisa, kwaye uThixo eyibonakalisa Yona, leyo yinto.

Ngoku qaphelani nje ithutyana. Ngoku sizakuqalisa ngoku kwinto eyiyenene, enzulu ngenene. Ngoku, bekani ingqondo zenu ezingxotyeni zempahla zenu de niphumele ngaphandle.

<sup>185</sup> Qaphelani ngoku ngokwenene.

*Masoyike ngoko, hleze, kuthi ekubeni kusasele idinga lokungena kokwakhe . . .*

*Yakhe, yena, izimela bizo zakhe ngoku. Intoni?*

*. . . kubekho bani kuni ungathi asilele kulo.*

<sup>186</sup> Ngoku, uPawulos uzama ukubaxelela, kwisahluko esiqithileyo, malunga nazo zonke ezi zinto. Kodwa ngoku uzama ukubaxelela iyintoni Yona.

Owu, ingaba sinalo ixesha? Ndi . . . Mhlawumbi kungcono silinde de kube ngobu busuku. Kuba semva kwexesha, kwaye sizakuba nomgca wokuthandazela. Mhlawumbi kungcono siyibambe ngobu busuku, kuba lena izele ngenene zizakha mzimba, izakha mzimba zomoya. Ndinokuninzi kokwenza, kwaye ndixakekile ngale mva kwemini. “Masi . . .”

*masoyike ngoko, hleze, kuthi ekubeni kusasele indinga . . .*

<sup>187</sup> Ngoku, ingaba babenesithembiso ngelizwe lesithembiso, ezantsi eYiphutha? Kwaye, xana, uThixo wehlayo, ukuyakwenza isithembiso sibe ngokwenene. Kutheni, uThixo waxelela u-Abraham, amakhulu namakhulu eminyaka ngaphambili, ukuba Wayezakuyenza. YayingokweSibhalo.

188 UYosefu wathi, “Sanukuwasusa amathambo am apha nide niye kwelalizwe lesithembiso nize nindingwabe phezulu phaya kunye noobawo.” Kuba, wayelwazi ukuba uvuko lwalusiza, xana uYesu wavuka kwabafileyo, kuba wayekwazi oko uYobhi wakutshoyo. Yabona?

189 Ngamnye wabo abaprofeti wayekwazi nje athe omnye umprofeti wakutsho, kwaye besazi ukuba uMoya wabo wawumnye. Kwaye babelindile. Owu, mzalwana! Owu, oko kufanele kusishukumisa kusikhuphe kwimeko yethu yobuhlabathi. Babenamehlo abo, hayi koko abantu babekutsho, kodwa oko bona abo baprofeti bakutshoyo. Ngamnye kubo wayelindile.

190 U-Abraham wathi, “Ndingwabeni kanye apha apho uYobhi wayengcwatyelwe khona.” Wathi, “Sara, ndizakuthenga isiqwengana somhlaba. Sizakungcwatyelwa kanye apha.”

191 U-Isake wayengumprofeti, emveni kukatata wakhe. Wathi, “Phulaphulani. Sanukundingwabela naphina indawo engenye, hayi apha ezantsi eYiphutha, kodwa ndiseni emva kwilizwe lesithembiso. Ndingwabeleni kanye apha.”

192 UYakobi wafa ngaphandle kwelizwe lesithembiso, kodwa wathi kunyana wakhe, owayengumprofeti, wathi, “Uyayazi, ngobunye ubusuku iNgelosi yandichukumisa ecaleni. Ndibe ndiqhwalela kususela ngoko. Yiza, beka isandla sakho...” Owu, inceba! “Nyana wam ongumprofeti, ndimdala kwaye ndiyimfama. Kodwa beka isandla sakho esingeweke, ekubeni ungumprofeti wane buqu, sibeke kwindawo apho iNgelosi yaba nesandla Sayo, kwaye ufunge kuThixo weZulu ukuba akusayi kundingwabela ezantsi apha.”

193 Malisikelelwe... Uyasibona isityhilelo somoya seLizwi? Kutheni, isiqingatha sabo, phantse amashumi asithoba eepesenti, ayengayazi into awayethetha malunga nayo. Kodwa wayeyazi into awayethetha malunga nayo. “Beka isandla sobuprofeti sakho kule ndawo apho iNgelosi yabeka isandla saYo. Ndakhe ndamkhulu, indoda emzimba ugweleyo, elomeleleyo igwala. Kodwa, Yona yandichukumisa, kwaye kusukela ngoko ndibe ndiyindoda ejingxelayo. Kodwa ndibe ndiyinkosana kusukela ndajingxela. Kusukela ndaguqula indlela yam yokuhamba, ndibe ndiyinkosana.” Ewe. “Beka isandla sakho apha. Funga ngoThixo weZulu, akusayi kundingwabela apha.” Kutheni? Akukho bani wayaziyo into awayethetha malunga nayo. UYosefu wayazi. Wathi, “Ndithabathele ngaphaya uze undigwabela kwela lizwe lesithembiso.” Phaya kulapho lalikhona. Ngokuqinisekileyo.

194 Xana uYosefu wafayo, iminyaka kamva, wathi, “Ningandingwabeli ezantsi apha. Kodwa jongani emathanjeni am xa nigqithayo, kuba ngenye imini niyakuphuma apha. Kwaye xana nihamba, thabathani amathambo am nihambe nawo.”

195 Nantso ke. Liyeke ihlabathi litsho oko lifuna ukukutsho, kwaye lenze oko lifuna ukukwenza. Malisikelelwe iGama leNkosi. Ndingcine ndikuKristu, ukuba ndibizwa nantoni na, umbaxi, okanye umqengqeleki ongcewele. Ngenye imini Uyakufika, kwaye abo bakuKristu uThixo Uyakuza nabo, xana eFika. Iyonke iyeyomoya, iNyaniso etyhiliweyo ilele kanye phaya, kwaye kuthabatha ingqondo kamoya ukuyibamba Yona. Phumlani kokuya, ekuhambeni kwemini. Yicingeni. Kwa nokuba akunadinala, cinga ngayo.

196 Kwaye ngobu busuku, siyakuya eLuphumlweni Lwakhe, olwashiywayo, size sibone oko esi sithembiso sikuko namhlanje. Yintoni lento namhlanje? Ukuba uThixo akanayo Yona apha eBhayibhileni, aze aYibonakalise, Ilapha kanye ngoku, ngoko ndingumprofeti wobuxoki. Lonto ichaneke ngqo. Kodwa Ilapha. Yintoni olu Phumlo?

197 Wathi:

*Ngoku, maso...yike, hleze, kuthi ekubeni kusasele idinga lokungena ekuphumleni nje ngohlobo abenza ngalo,...*

198 Kwaye Ifanele ibe sisithembiso esikwasinye. Ifanele ibe luphumlo olukwalunye. Ifanele ibe nguThixo okwamnye. Ifanele ibe yimiqondiso ekwaminye. Ifanele ibe yinto ekwanye. Kodwa masiphumle. Ngoku Yintoni? Yanga iNkosi ingasinika, ngobu busuku.

Ngelixa sithobisa iintloko zethu.

199 Nkosi esikelelekileyo, kuphela nguNaphakade oyakutyhila lento inkulu esithi ngoku sabelane ngayo. Encinci. . .

Ngabaninzi abamiselwe ugwetyo. Njengoko Wena utshilo eNcwadini kaYuda, okokuba, “Amadoda, akudala amiselwa ugwebo kwangaphambili, ayakuthabatha ubabalo lukaThixo wethu aluguqulele eburheletyweni.” Kwaye abaninzi namhlanje bashumayela iVangeli, ubabalo lukaThixo, baLujikela kwigumgedle lokwenza imali, benamabandla amakhulu kunye nabona baninzi kwizikolo zeCawa, bethabatha ubabalo lukaThixo baze baluguqulele eburheletyweni. Kwaye ihlabathi limfamekile, kwaye liqhubeka njengeehagu ezimfamekileyo. Abaqondi.

200 Owu Thixo, vula ingqiqo kuthi. Yenza ingqiqo yethu ingabinjengabantwana belihlabathi. Kuba Wena utshilo eLizwini Lakho, okokuba, “Abantwana beli hlabathi balumkile kunabantwana bokuKhanya.” Ekuqalekeni kwakunjalo, “abantwana bakaKayin” babangabakhulu ocwephetshe beenzululwazi. Baba ngabafundisi-ntsapho abakhulu. Baba ngabasebenzi bezixhobo. Babekwinqubekeko, benenkolo kakhulu, kodwa babegwetyiwe kwaye bantywiliselwa emgwebeni. Kwaye izidumbu zabo zadada emanzini, nemiphefumlo yabo yaya esihogweni.

<sup>201</sup> Kwaye uYesu wemka waza wathetha nabo, xana Wafayo. “Waza waya esihogweni washumayela kwimiphefumlo eyayisentolongweni, engazange yaguquka ekuzekeni kade komsindo, kwimhla kaNowa,” sitsho iSibhalo. Kwaye uThixo, njengoko Wemayo emhlabeni, Wathi, “Njengoko kwabanjalo ngemihla kaNowa, kuyakubanjalo ekuzeni koNyana womntu.”

<sup>202</sup> Kodwa siyaqaphela, “umlibo ngoko kaSete,” abantu abathobekileyo, amadoda enene kaThixo, hayi ukwazi kakhulu kwezinto zehlabathi, bengakhathalele izinto zehlabathi, kodwa bebekele ecaleni wonke umthwalo baza bakholelwa uThixo, baza baba ngabaprofeti namadoda amakhulu ebuKumkanini. Ngelixa abanye, elinye ihlabathi elinenkolo, labahleka, lenza intlekisa ngabo. Kodwa iyure yafika xana iimpuphuma nomgweba zafika.

<sup>203</sup> Ke kwabanjalo ekufikeni koYesu Kristu. Indlela abahleka nabenza intlekisa ngaYe, ngelixa babeneenkolo zabo neecawa zabo ezinkulu. Kodwa benza intlekisa ngeKhwezi Lokusa, baze bamhleka Yena. Kodwa noko bangena emgwebeni. Kwaye xana babalekayo baze baya eYerusalem, apho badla abantwana abangababo, ngenxa yendlala, Kwaye igazi labo laququqela laphumela kumasango estrato xana batshisa umzi kunye netempile, yaze imiphefumlo yabo yaya esihogweni.

<sup>204</sup> Nkosi, naku silapha kwakhona, kwisithathu. Eli lixesha lobomi. Isithathu linani lobomi. Kwaye naku silapha, silungele uXhwilo.

IBandla liyahamba; ihlabathi elikhulu lenzululwazi; amabandla namhlanje ahleli ezele ngamakholwa akrokrayo. Amashumi amawaka kunye namagama awo encwadini, ewe, izigidi, kwaye ziyayihleka iVangeli, kwaye zithi, Oko, “Abafundanga. Abazi.”

Mhlawumbi kunjalo, Nkosi, kodwa esisilela ngako kwimfundo, Ubonelela ngoko kubabalo ngokuthumela iNgelosi Yakho yokuKhanya, ngokubonakalisa amandla Akhe, ngokuqiniseka aMazwi kwabo nangamahlwempu kwaye bengafundanga njengoko sinjalo. Kodwa siyakuthanda Wena ngako oku, ngokuba lubabalo lukaThixo oluyenzileyo, kwaye siyayazi ukuba sazalwa. Kwaye asithandeki, konke konke. Singabangathandekiyo kakhulu. Kodwa Wena, ngobabalo, ufikelelise ezantsi isandla Sakhosenceba waza wavula amehlo ethu, njengoko uYesu wathandazayo ngenxa yethu; njengoko uEliya wenzayo ngoGehazi, njengoko wajonga ukuze abone okumngqongileyo. Kwaye namhlanje amehlo ethu avulekile, kwaye sibona izinto zikaThixo, kwaye siyayazi sihamba ekupheleni kwexesha; xana imihla yabantu beNtlanga imalunga nokugqitywa, kwaye Uyakuthabatha abantu ukwenzela iGama Lakhe. Masibandakanyeke phaya, Nkosi, ngokuthobekileyo siyacela. Siyathandaza ukuba Uyakusipha oko.

<sup>205</sup> Sisikelele. Sikelela esi sihlewele sincinci ngale ntsasa. Senziwe ngazo zonke iintlobo ezahlukileyo zeenkolo kunye nenkolelo, kodwa babeke ecaleni namhlanje, Thixo. Kwaye banga bangajonga ngqo ngaseKhalvari, bathi, “Thixo, ndibumbe undenze. Ndinje nge...” Umprofeti watsho ukuba wahla waya endlwini yombumbi, ukuze aqhekezwe aphindwe abunjwe. Sibumbe usenze sifane nohlobo ayakuthi uThixo afune sibe lulo. Akukhathaliseki nokuba kungafuneka sibe yimethi yokunyathela eNdlwini yeNkosi. Ndingaxolela ukuba yimethi yasemnyango kunokuba ndihlale ezintentseni kunye nabangendawo. Siphe yona, Nkosi. Sisikelele nje ngoku, kwaye usigcine sithobekile. Yenza iintliziyo zethu zivuleke, iingcinga zethu zicace, kwizinto zikaThixo, kuba siyicela eGameni likaKristu.

<sup>206</sup> Neentloko zethu ziqutyudiwe, andazi ukuba umntu othile angafuna ukukhunjulwa kwilizwi lomthandazo, ukwenzela intsindiso yomphefumlo wakho? Ungaphakamisa isandla sakho, kwaye nje umoni? UThixo akusikelele, mfo omtsha. Umntu othile ongomnye? UThixo akusikelele, emva phaya, mhlekazi. UThixo akusikelele, nenekazi. Umntu othile ongomnye ongathanda ukukhunjulwa nje emthandazweni ngoku, ukwenzela umphefumlo wakho? UThixo akusikelele, mhlekazi, kunye nesandla sakho phezulu. Kwaye uThixo akusikelele, nawe apha. Iyamangalisa. Ingaba ukhona omnye, nje ngaphambi kokuvala? Ndiva ngokuvakalelwa uyakubakhona. UThixo akusikelele, emva phaya, mhlekazi, emva.

<sup>207</sup> Yithi, ngoku jonga, ndifuna ukucela into ethile. Andifuni nicinge konke konke ngokuba ngulo mnquba mncinci. Andifuni nicinge ngokuba ngaba bantu. Kwaye uThixo onenebana, ningacingi kungokuba iNgelosi yeNkosi yaba nomfanekiso Wayo wathatyathwa kunye nam, kwaye ndi... kwaye—kwaye into ethile yokuya, ukwenza okuya. Owu Thixo! Ukuba ndivakalelwa ngala ndlela, ngoko, mzalwana, ndifuneka ndibe sesiguqweni endaweni yokucela wena. Kodwa ndiyakutsho oku, nditsho oku kuphela ngeSibhalo, okokuba niyakubona ukuba lena yiNyaniso. Ukuba ndiyitshilo Yona, kwaye kuko konke obekukhona kuyo, ndaqhubeka ngokufana nawuphi umshumayeli okanye into ethile eyenye, okanye enye eyenye, kuhle, ngoko, ibiyakwahluka. Kodwa niyayibona into, uThixo ubuyela kanye emva jikelele aze abonise ukuba iyiNyaniso. Yabona? Oko koko okuYenze inene, nguThixo eYibonakalisa. Kwaye ngoko, hayi kuphela okuya, kodwa iLizwi Lakhe litsho ukuba Uyakuyenza. Nanku Uyayenza.

<sup>208</sup> Ngoku ukuba akukho kwelungileyo, intliziyo yakho ayilunganga noThixo, ungaphakamisa nje isandla sakho? UThi, “Ndithandazele.” Kulungile, kanye apho ukhoyo. Malunga nesibhozo okanye ishumi lezandla zibe ziphezulu, zifuna inceba ukwenzela umphefumlo wabo. Ngelixa niqubudise



iintloko zenu, ngoku thandazani. Khumbulani, ningabo bafanele baguquke. Ndiyanicelela nje, okokuba uThixo uyakubanenceba. Kodwa eso sisiguqo, uThixo unizise kwindawo engcingeni yenu; eso sisiguqo. Siyakholwa ekuzeni esiguqweni, ngokuqinisekileyo, kodwa oko aku—aku... Kulungile konke. Kodwa isiguqo sakho senene kulapho uThixo ahlangani nawe khona. Kwaye uhlangene nawe kanye apho uhleli khona. Eso sisiguqo sakho.

<sup>209</sup> Ngoku yithi, “Thixo, yiba nenceba kum, umoni. Kwaye ukusukela ngalo mhla ukuqhubeka, ukuba Uyakundinceda, ndiyakuphilela Wena. Ndiya—ndiyakukukhonza Wena. Andikhathali nokuba ubani uthini, ndiyaphuma, ngale ntsasa. Ndiyathandaza kanye apha, kwaye Wena thabatha lomoya mdala unekratshi usuke kum. Wena thabatha lomsindo umke kum. Ndiyazi andinakwenza ngolwahlobo kwaye ndibe ndilungile kuThixo. Kwaye ndinentiyo entliziyweni yam. Ndinomona. Ndinolunya. Ndinoku, *okuya*. Kukhuphe, Thixo. Andifuni kuba njeya. Ndenze ndilunge, kwaye ndithobeke, kwaye ndibenobulali. Ndenze ndibenobubele. Ndenze onjalo umntu ndibenokuzuzela abanye kuWe. Ndenze ndenzele Wena into ethile ukubonisa imibulelo ebomini bam.” Lowo ngumthandazo omawuthandaze ngoku, ngelixa sithandaza ngokudibeniyoyi.

<sup>210</sup> Bawo waseZulwini, bangaBakho. Baziziqhamo zomMyalezo ngale ntsasa. Baphakamise isandla sabo. Into ethile ibenze bakwenza oko. Bona—bona basingle phantsi imithetho yodotso lomhlaba xana bephakamise izandla zabo. Bekukho umoya kubo owenze isigqibo. Baphakamise izandla zabo, ukuba bamnkele uMdali Obenzileyo.

<sup>211</sup> Ngoku, Bawo waseZulwini, ndiyathandaza ukuba Uyakubasikelele, kwaye unikeze kubo uBomi obunguNaphakade, kanye ngoku. Akukho nto endinokuyenza; ukubabizela ngasesiguqweni, ukubabeka kwigumbi elongezelelweyo, ukwenza wonke umsebenzi. I—ithabatha Wena ukuyenza, Nkosi. Asinakwenza ngakumbi kunokushumayela iLizwi. Uthe, “Ukholo luza ngokuva, ukuva iLizwi, iLizwi likaThixo.” Ngoku, sishumayele iLizwi, kwaye baphakamise izandla zabo, zokokuba bayaLikholelwa. Ngoku banike bona uBomi obunguNaphakade, kuba Uthembisile Uyakuyenza. Ukuba bebenyanisekile ekuphakamiseni izandla zabo, bayakuphuma kwesi sakhiwo ngale ntsasa, olungileyo, onobulali, othobekileyo umKristu, ngokuba Uyithembisile. Kwaye aMazwi Akho awanakusilela. Ndiyicela eGameni likaYesu Kristu. Amen.

Ngoku ndiqaphele, ndilindile kwaye ndilangazelela,  
Esa siSixeko sikhazimlayo, uYohane wasibona sisehla.

KwesaSixeko sikhazimlayo . . .

Nqula ngoku.

. . . iSixeko esimhlophe ngokweperile,  
Ndinebhotwe, ugwali kunye nesithsaba;  
Ngoku ndiqaphele, ndilindile kwaye  
ndilangazelela,  
Esa Sixeko sikhazimlayo, uYohane wasibona  
sisehla.

<sup>212</sup> Animthandi nje Yena? Umyalezo uphelile, ngoku. Olu lunqulo. Asizi ebandleni nje ukuva umyalezo. Siza ukuza kunqula. Nje libala ngomntu osecaleni kwakho. Nqula nje Yena. Owu, intle kanjani! Intle kanjani! Mxelele nje Yena kweyakho. . . Akudingeki umxelele ngokungxola. Mxelele nje Yena entliziyweni yakho, “Ndiyakuthanda Wena, Nkosi. Ndixolele isono sam.” Owu, bethu!

. . . iSixeko esimhlophe ngokweperile,  
Ndinebhotwe, ugwali kunye nesithsaba;  
Ngoku ndiqaphele, ndilindile kwaye  
ndilangazelela,  
Esa Sixeko simhlophe, uYohane wasibona  
sisehla.

<sup>213</sup> Bawo wethu Thixo, samnkele. Silindile, njengoko siphulaphule eLizwini, silangazelela. “Intliziyiyo zethu zinxanelwe Wena, njengebhada litsalela kumfula wamanzi. Umphefumlo wethu unxanelwe Wena, Owu Thixo.” Silangazelela kwaye silindile, silindele la yure yokuba xana uYesu eyakuza, silindele kwixesha esiyakumenyelwa ngalo esibhakabhakeni. Hayi ukuma phambi koMgwebi emgwebeni; usele ugqithile. Sifile kwizinto zehlabathi, saze sangena kuKristu, kwaye wathabatha isigwebo sethu. UnguMmeli wethu ngoku, kwisihlalo sobulungisa. Osikelelweyo uMmeli wethu, wokuba, kuvumo lwethu, Ungxengxezela ityala lethu de siyazi ukuba asifanelekanga. Njengothandekayo udade omdala ngale ntsasa, wathi kubungqina bakhe, kwaye efaka iipeni zakhe, “Kusukela ndisiza apha ndifunde ukuba asibobungcwele bam, bubungcwele bukaThixo.”

<sup>214</sup> Ngenyaniso, Nkosi, sifundisa abantu, akukho nto ilungileyo emntwini, nanye into. “Yintoni umntu lento Umkhathalele kangaka?” Kodwa lubabalo lukaThixo olubonakele kuthi. Kwaye sithembele kuphela kwizidima Zakhe, hayi kwezethu. Kwaye siinqula Yena, Oyena uNgcwele uThixo, ngobubele Bakhe, ukusibandakanya kuBukumkani Bakhe obukhulu, kwiicebo Lakhe elikhulu. Siyakwamnkela Wena kwiintliziyiyo zethu, ngokholo. Kwaye ngobabalo, siyakholwa ukuba Uyayinikeza kuthi ukwenzela uzuko lukaThixo, ngenxa yenkonzo kaThixo.

<sup>215</sup> Ngoku, Nkosi, philisa abagulayo njengoko benyuka besiza kuthandazelwa, ngale ntsasa. Banike olwa vuyo, abathi

balangazelele ukuphila. Benze bayazi ukuba lena incinci, incinane inkxwalekho ibe ibekwe phezu kwabo, lixesha nje elincinci lokuvavanywa. UThixo wazi konke malunga nalo. Uyenzile ukuze abone yintoni eniya kuyenza malunga nayo. Indlela uThixo...Banga bangaphumela kanye phaya baze babange la msebenzi ogqityiweyo! Wanga Wena...Banga bangangakucaphukisi Wena, ngokubalekela *apha naphaya, nangaphakathi nangaphandle*, “Kulungile, andiyazi *lena, leya*.”

<sup>216</sup> Nkosi, banga bangathabatha isigqibo esithe ngqo, bathi, “Nkosi, YayinguWe owandisindisayo. YayinguWe owendanzela ezi zinto. Ndiyakukholelwa Wena, kwaye ndithembele kuWe, namhlanje.” Kwaye ndiyathandaza ukuba Uyakunikeza oku ebantwini, eGameni likaKristu Amen.



*AMAHEBHERE, ISAHLUKO SESITHATHU* XHO57-0901M  
(Hebrews, Chapter Three)

IMIQULU YENCWADI YAMAHEBHERE

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