

IMbewu AyiyoNdlalifa

Ndawonye NeKhasi



Masime njalo okomzuzwana sithandaze. Masigobe iintloko zethu.

² Thixo Othandekayo, sikuthabatha njengecham elikhulu, ngokuhlwanje, ukuba lapha kwesi siganeko ukuzisa uKristu ophilileyo kwiLizwe elifayo nesizukulwana esifayo.

³ Sithanda ukukucela, Nkosi, ukuba Uthambise aMazwi ethu nemizamo yethu, ukuze angabi nakubuyela kuWe elambatha, koko anganga zalisekisa oko ebejoliswe kuko.

⁴ Nceda yonke indoda, umfazi, inkwenkwe okanye intombazana elapha ngokuhlwanje, esweleyo. Kwaye, Bawo, siyazi ukuba siswele sisonke. Kwaye xa simnka, ngokuhlwanje, sanga singeva ezintliziweni zethu zinjengabo babevela e-Emawusi, emva kokuba... babefumene ubungqina bokuvuka kukaKristu, besithi, “Bezingavuthi na ngaphakathi kwethu iintliziyo zethu ekuthetheni kwaKhe nathi endleleni?” Siphe oko, Nkosi.

⁵ Philisa abagulayo nababambekileyo. Kwanga akungebikho ubuthathaka phakathi kwethu emva kwenkonzo yangokuhlwanje. Kwaye ngaphezu kwento zonke, kwanga akungebikho namnye ongongakholwayo oshiyekileyo, Nkosi. Banga bonke bangakholwa basinge kuBomi obunguNaphakade, kuba leyo yinjongo yethu yokuhlanganisana kwethu apha.

⁶ Ezi ntsikelelo sizicelela ukuhlonitshwa koBukumkani bukaThixo, eGameni likaYesu Kristu, uNyana kaThixo. Amen.

Ningahlala phantsi.

⁷ Kumnandi, ngokuhlwanje, ukubuya sibe lapha. Kwaye ndiyabona ukuba sinaba mbalwa abemileyo jikelele, kwaye ndiyacinga ukuba i—iminxeba ivuliwe ngoku, iya kwizixeko ezininzi ezahlukeneyo kuso sonke esi sizwe; eSan Francisco, eTuscon, emantla empuma. Kwaye thina, ngomnxeba, sithumela imibuliso kubo. Sikwiholo enkulu apha ngokuhlwanje. Kwaye umphakathi weholo uzele, nemigca ephakathi kwezitulo; najikelele ezindongeni, kumi abantu kuzele. Kwaye siyaqonda ukuba ngomso ngokuhlwa sizakuzama ukuvula apha phezulu kwelinye icala, ukuya ngakwiholo yokuthamba, size sifumane indawo ephakathi enkulu eholweni eyakuthabatha mhlawumbi amanye amawaka ambalwa abantu. Ngoko sineloo themba, ngokuhlwa ngomso. Ukuba ithe yazala ngokuhlwanje, kubusuku bokuqala, kuba,

siyakholwa ukuba iyakuba nkulu kunoko ngokuhlwa ngomso. Kwaye ndiyabona ukuba bafake izitulo ezininzi ngokungaphezulu, nayo yonke into, kananjalo, ngokuhlwanje.

⁸ Siphantsi kokulindela okukhulu; kuqala, uKuza kweNkosi uYesu; ngokulandelayo, usindiso lwe...lwemiphefumlo elahlekileyo eyakuMamnkela ngokuhlwanje ize ilungele uKuza kwakhe xa Ayakuvela.

⁹ Ndifuna ukubhekisa umbuliso otyumbayo ndamnkele onke la madoda alungileyo aseqongeni, endiqondayo ukuba amaninzi awo angabalungiseleli. Amakhulu ambalwa, okanye angaphezulu, ahleli eqongeni, kwaye ngokuqinisekileyo sinombulelo ngokuba abe lapha.

¹⁰ Kuni nonke bantu, nokuba niphi na, kwindawo ezahlukeneyo zesi sizwe...Kwaye ndiyaqonda ukuba abanye balapha bevela ngaphesheya kolwandle. Pheheya kolwandle, ngoko sinovuyo ngobukho benu ukuza konwabela obu budlelane kunye nathi, esiphantsi kothakazelelo lokuba uThixo uyakusipha bona kule nkonzo.

¹¹ Kukhangeleka ngathi, ukuba ukusukela ekubeni ndacinga ukubuya nezi ntsuku zimbawo zenkonzo, ukuba eyam intliziyo buqu ibihleli ixhalabe ngokungaqhelekanga inokuziva okukhulu kokuba into ethile sele izakwenzeka. Andazi ukuba iyintoni na, kodwa ndiyathemba ukuba sisityhilelo esikhulu esisuka kuThixo, esiyaku—esiyakusilungisa isenze sibe ngabemi abangcono boBukumkani baKhe ngeli thuba sisahamba kwihlabathi elimnyama lesono nokungakholwa.

¹² Lo mhlaba ngokuhlwanje, le ndawo kanye, iqulethe into ebalulekileyo kum. Ukusukela ndaziyo ukuba bakha eli holo likhulu lesikolo apha, bendihleli ndifuna ukuba nenkonzo kule ndawo. Ndinombulelo kakhulu kwibhodi yesikolo nakwabo bathe ngobubele basivumela ukuba silifumane.

Kwakukule ndawo, kanye malunga kwindawo ethile apha apho simi khona esi sakhiwo ngokuhlwanje, apho kwathi kwenzeka khona into ethile enkulu kumashumi amathathu eminyaka eyadlulayo, kanye kwakulo mhlaba. Kwakungekho nto kwakuyiyo koko ikukushinyana kotyani bemitshayelo lonke ixesha. Kwaye ndandihlala kwindlu encinane elapha nje ngaphesheya, malunga namakhulu amabini eeyadi. Ndandinxhala kakhulu ngaloo mihla malunga nosindiso lukatata nomama wam. Abathi, bobabini babe abasekho ngokuhlwanje. Kwaye ingakumbi, ngaloo mini, ndandihlupheka malunga notata. Ndiyakhumbula, ukuba ndandilele kwigumbi eliseverandini. Kwakushushu, ililixa lasehlotyeni.

¹³ Oku kubhaliwe, ndiyakholwa, kwincwadi encinane ebizwa ngokuba *UYesu Kristu IsekwanguYe Izolo, Namhlanje,*

NangoNaphakade, kanye nokuba kwakwincwadi encinane ebizwa ngokuba *Andibanga Nguye Ongawuthobeliyo Umbono WaseMazulwini*.

¹⁴ Kwaye ndandingqengqe apho everandini, kwaze kwathi ngesiquphe ndothuswa, kwabe kukho umthwalo ofika entliziyweni yam malunga notata. Njengokuba abantu abaninzi kuni apha kwesi sixeko bayamazi utata wam. Ndinginga ukuba wayeyindoda ebalulekileyo nakubeni wayengumoni. Kwaye, kodwa wayenomkhwa ombi, endathi ndazama ukulwa nayo loo nto kangangoko ndandinokuba nako, ngalo lonke ixesha, lowo, kukusela. Kwaye ngobo busuku wayesela. Ndaze ndavuka ndinomthwalo omkhulu entliziyweni yam ngaye. Ndinxibe nje impahla yam yokulala, ndatsala ndafaka ibhulukhwe yam, ihempe yam yokulala ishiyeke ndiyinxibile; ndajikeleza phaya phandle phakathi kobo tyani bomtshayelo bushinyeneyo, ukuya nje malunga apho kumi le nto ngoku, ndaze ndaguqa phantsi ukuze ndithandazele utata.

¹⁵ Ndathi ngethuba ndandithandaza ndicela uThixo ukuba amsindise aze anga—angamyeki afe engumoni, kuba ndandimthanda; ndathi ngethuba ndandisemthandazweni, ndeva kufuneki ndikhangele phezulu ngasempuma ukusuka apha, kwaye kwafika umbono. Kumi nje malunga ngasentla kum, abaninzi benu bayawazi loo mbono, YayiyiNkosi uYesu.

¹⁶ Ngoku, andingomntu ukoyikayo ukubona izinto ezingekhoyo nokubakho, njengokuba ndisazi. Kodwa imibono iyinene. Kwakumi apho iNkosi uYesu, ityeli lokuqala ndakhe ndaMbona embonweni ololo hlobo. Wayemalunga nje, owu, ngokuphandle neenyawo ezilishumi entla kwentloko yam, emi phakathi emoyeni, unyawo olunye luthabatha nje inyathelo. Wayenxibe ingubo emhlophe, inomsondo womqkumbelo ecaleni kuyo. Wayeneenwele ezibetha emagxeni kuYe. Wakhangeleka ngokungathi, yiNdoda emalunga noko iBhayibhile yathi Wayekuko, malunga namashumi amathathu. Kodwa, emncinane, uMfo owakhiwe ngokunciphileyo, emncinane kakhulu, wakhangeleka ngokungathi Anganobunzima obungaphezu kwekhulu elinamashumi amathathu eeponti.

¹⁷ Ndajonga, ndaze ndacinga ukuba kukho into ethile, ukuba ndisenokuba ndiyaphazama. Ngoko nda—ndatyikitya amehlo am nda—ndakhangela phezulu kwakhona. Kwaye emi ebuza ngecala, kungathi bubuso baKhe buze ngecala. Unokukhangeleka kobuso baKhe, endahlala ndibubona emibonweni, bukhangeleka ngokwentloko kaKristu kumashumi amathathu kaHofmann. Naso isizathu sokuba ndibe ndinawo endlwini yam, kwizinto endizifundayo, naphi

na apho ndinokuwuxhoma khona, ngokuba yiyo leyo indlela awayekhangeleka ngayo, ngokusondele kakhulu kuloo ndlela. Kuphela, Wakhangeleka emncinci.

¹⁸ Ndathi ndijonge kuYe apho phezulu, ndacinga, “Ngokuqinisekileyo andikhangelanga kwiNkosi yam imi phaya.” Kwaye ndandibu, ndingathi, ndimi *kanje* okanye mhlawumbi apho kukho khona *oku*, ngaphantsi apho ikhoyo le pulpiti ngoku. Kwindawo ethile, kwakukwesi sithuba kanye, ngaphakathi, kwisazinge sale ndawo ndimi kuyo, ngokungcono endinokulinganisa ngako, phakathi kwamashumi amane okanye amahlanu eeyadi endawo ethile jikelele kule ngingqi ilapha, kwesi sangqa.

¹⁹ Ndaza ndajonga phezulu, kwaye Wayemi apho. Ndaze ndaluma umnwe wam, ukuze ndibone ukuba ndandingalelanga na. Uyazi indlela oye...Kukhangeleka nje ngokungathi akunakuba njalo. Ndandisemtsha nje eNkosini, ngoko, kumalunga nenyanga ezintandathu ndishumayela. Ndaluma umnwe wam. Ndathabatha ingca yomtshayelo ndayinqothula. Kwaye abaninzi benu bantu bahlala kweli lizwe, niyazi ukuba luyintoni na olo khuni lokuvungula, into enjalo, oluyiyo kutyani bomtshayelo. Ndaqala ukuhlafuna loo nto. Ndaze ndathi, “A—akunakuba kuyenzeka oku. Ndiyaphupha. Naliya ikhaya lam. Nankuya utata, umama, nabantwana phaya. Nantsiya indlu endala yezitena elichibi endandidla ngokuma kuyo apha ezantsi, apho ndandidla ngokuzingela khona amadada, malunga nje namakhulu amabini eeyadi ngaphesheya kwale ndawo. Naku ke ndimi apha entsimini; kunyanzelekile ukuba kube kuyenzeka.”

²⁰ Ndakhabalaza emhlabeni, ndangqisha ngeenyawo zam kancinane, ndaze ndashukumisa intloko, nda—ndahlikihla izandla zam, ndakhangela phezulu kwakhona; ndajonga kude, ndajonga kwakhona, yabe inguYe lowo, emi apho. Waze umoya waqala ukuphepheza, ndaze ndabona utyani bomtshayelo busimnka nomoya. Wathi wakuqala ukuphepheza, ingubo zaKhe zaphepheza kunye nawo. Njengempahla ijinga ecingweni, zaqala uku—ukuphepheza. Wayemi apho. Ndakhangela kuloo nto.

²¹ Ndaze ndacinga, “Ukuba nje ndingakhe ndijonge ebusweni buYe!” Kwaye Wayekhangele ngasempuma, kanye *ngolu* hlobo. Wayekhangele khona, ngokuthe nkqi. Ndaze ndashukuma, ukuba ndijikele, ukuze ndibe nokukhangela kufutshane ubuso baKhe. Nangoko ndandingekabi nakuMbona ngokucace mpela. Izandla zaKhe wayezibeke ngaphambi kwaKhe, gxebe, ezifihlile kuloo ndawo ndandimi kuyo.

²² Ndahamba ndajikela kwakhona. Ndaze ndathinta isikhohlela, into elolo hlobo, ndathi, “hum,” ukubona ukuba ndandingenakutsala umdla waKhe na. Kodwa Akazange ashukume.

²³ Ndaze ndacinga, “Mhlawumbi ndiyakuMbiza.” Ndathi ndakuthi, “Yesu,” Wayijika intloko yaKhe. Ndaze ndathi ndakukhangela kuYe, Waphakamisa nje iingalo zaKhe wazivula. Nako kuphela endikukhumbulayo. Kuba, malunga nokusondela kokuthi qheke ukusa, ndandilele apho kanye apha phandle kwindawo ethile apho le ndawo ikhoyo ngoku, entsimini; ihempe yam yokulala imanzi yonke, ziinyembezi, apho ndandilile khona. Ndaze ndaphelwa kukwazi.

Ubuso baKhe babunzimo ekungekho mzobi unakho— unakho ukuzibhala okanye azizobe. Babengenakuyenza loo nto. Wakhangeleka njengeNdoda ekunokuthi, ukuba ungaYijonga, Yayifuna ukulila yinceba, nentlonipho enentlonelo; abe nangoko enegunya elaneleyo ngokokude, abe angathetha, libe lingaphethuka ihlabathi. Kwaye ezo zimo zazingenakuze zibe nakubanjwa ngumzobi.

²⁴ Kwaye andizange ndazi kude kube namhlanje ukuba kwakuthetha ntoni na oko. Kodwa naku ndilapha ngokuhlwanje, emva kwamashumi amathathu emithathu eminyaka, ndimi kule holo inkulu inikezelweyo ngoku kumsebenzi kaThixo Onamandla onke. Kwaye mna, ndi—ndililungu nje, eneneni, u—umdala webandla lasekhaya kwi—kwibandla laseBhaptizi elilapha, apho uRoy Davis wayengumlungiseleli khona ngelo xesha. Kwaye ndimi apha khona ngoku le ndawo izele, kanye kwakuloo mihlaba, ndine...koko ndikucingayo, ngabathengwe ngeGazi likaYesu Kristu ngokwaKhe, ezandleni zam, ukuze ndizise lo Myalezo weentsuku ezine weNkosi.

²⁵ Malunga nje neenyanga ezintandathu emva koko, ndaba nobhaptizo lwam lokuqala apha ezantsi emlanjeni, apho ukuKhanya kwehla khona kanye apha kwiSitrato iSpring. Abaninzi benu bantu basenokufuna ukuhla baye kuwujonga, kwiSitrato iSpring namanzi, kanye elunxwemeni lomlambo. Kwaye kulapho apho iNgelosi yeNkosi yavela khona ekuhleni, okokuqala, kwaye ngentsimbi yesibini, ngenye injikalanga. Laze iZwi laphuma kuyo, lathi, “Njengokuba uYohane uMbaptizi wayethunywe ukuza kwandulela ukuza kokuqala kukaKristu, uMyalezo wakho uyakwandulela uKuzi kwesibini.”

²⁶ Kungamashumi amathathu eminyaka emva koko ngoku, kwaye naku ndisekho, ngokuhlwanje, ndibabaza loo Myalezo. Kwaye ehlabathini jikelele Uyile, ndaye ndiyavuya ukuba ndibe ndibuyele kwidolophu yakuthi, ngokuhlwanje, ukuza kumela le Nkosi uYesu Kristu ndisayithanda ngentliziyo yam yonke. Suku ngalunye Uya esiba mnandi kunokuba Ebenjalo kusuku olungaphambili. Andizange nditshintshe nangezanyana elisisisekelo esidukileyo elinye kwiMfundiso yam. Into yokuqala endaqala ngayo, ndisakholwa kwaloo nto inye ngokuhlwanje. Isekwanguye izolo, namhlanje, nangonaphakade. Ngoku ndinoMyalezo endinoxanduva ngawo.

²⁷ Xa uMyalezo waqalayo ukuphuma, yayinguwo, kakade, wonke umntu; wayethandazela abagulayo, imiqondiso emikhulu, izimanga, nemimangaliso. Kwaqala loo nto, ingakumbi kubantu benkonzo kaMoya, imvuselelo yehlabathi lonke yeenkonzo zempiliso eyatshayela ihlabathi. Isithuba seshumi elinesihlanu leminyaka epheleleyo bekukho iimvuselelo kuyo yonke induli ekhoyo, ndiyaqikelela, imililo yemvuselelo ivutha. Eneneni zizigidi ezamamkelayo uKristu njengoMsindisi wazo, ngaloo myalelo mnye. Loo nto yaphembelela, ukusuka apho, ukuya ku-Oral Roberts, njalo njalo, nokuya phambili uye phambili, kwaye wajikeleza yonke indawo.

²⁸ Emva koko, ibandla lakwaMoya lilele kwindawo yalo yokufa, njengokuba lalinjalo ngoko. Iinjongo zam nomnqweno, ngokuhlwanje, kukuvusa elo bandla, kwakhona, livuselwe eKuzeni kweNkosi uYesu okusondeleyo. Ndimelwe kukulikhamela. Ndimelwe kukukhalimela isono nangayiphi na indlela esiyiyo. Andithethi kuthi kwimvaba yakhe nabani na. NdinoMyalezo.

²⁹ Ngoku, kunzima ukungena ebandleni ukwenzela ukuba ufumane inkxaso, kanye njengokuba kwakunjalo kwiNkosi yethu uYesu, kuba Nguye; asindim. Kodwa njengokuba Washumayelayo ekuqaleni, waphilisa abagulayo, wavusa abafileyo, wahlumbulula abaneqhenqa, wakhupha imimoya engcolileyo, wonke umntu waMfuna. Kodwa kwafika ixesha apho kwakukho khona uMyalezo ohlala ulandela umqondiso wonke, ngokuba umqondiso unezwi.

³⁰ Kodwa xa Wehlayo ngenye imini, waza wathi, “Mna noBawo waM siBanye,” loo nto yayingaphezu kokuba babe nokuyimela. Kwakunjalo, kananjalo, wathi Akuthi, “Ningathanga niyidle inyama yoNyana woMntu nilisele iGazi laKhe, aninaBomi kuni.”

³¹ “Njani?” Ngokuba, oogqirha nabantu abacinga kakuhle ngebathi, “Le ndoda iligongqongqo labantu, izama ukuba inenze nidle inyama nisele iGazi layo.” Akazange ayicacise. Wayithetha nje.

³² Kwaye ngokuhlwanje nisenokuziva ezi zinto, nakuyo yonke le nkonzo, zithethiwe nje. Sisenokungabi nako ukuzicacisa. Kodwa, khumbula, uYesu Kristu isekwanguye izolo, namhlanje, nanganaphakade. Siyakholwa yiloo nto.

³³ Ngoku, asifuni kuba naxesha lakuthetha kakhulu, ngokuba sinamaxesha athile okuqalisa apha namaxesha athile okuphuma. Kwaye sifuna ukuhlonipha ibhodi yesi sikolo ethe yasibekela la maxesha, kwaye siyakwenza konke esinako ukuwagcina.

³⁴ Khumbula, naxesha nini na umoni efuna ukuza kuKristu, inye into omelwe kukuyenza kukuphakama, nokuba

ndiyashumayela na, ndiyacula, nokuba yintoni na, unikele ubomi bakho kuKristu kanye ngoko, ume kuloo ndawo uhleli kuyo. Sizele loo nto, ukuza kukunceda.

³⁵ Ndifuna ukuthetha noMzalwana uVayle, uMzalwana uRober-...Borders, nabanye abazalwana aba balapha. Ukuba...Ingaba abanakuba nakho na, ebandleni, ngale njikalanga, okanye ngentsasa ethile, okanye ngaxesha lithile, ukwenza inkonzo yomyalelo kwabo bafuna ubhaptizo loMoya oyiNgcwele. Ingaba ingalunga loo nto, bazalwana? Mzalwana Neville nani nonke ningafikelela apho, noMzalwana uCapps. Ukuba nabani na ufuna ukuyalelwa ngobhaptizo loMoya oyiNgcwele, kutheni ningezi eMnqubeni nje...Kokuphi okunokuba ngcono, kukusasa okanye emva kwemini?

³⁶ [Kukho umntu othi, "Kusasa."] Kusasa, malunga nentsimbi yeshumi? Malunga nentsimbi yeshumi kusasa.

³⁷ Ukuba unombuzo ngeMfundiso, ukuba nombuzo ngoMyalezo, ukuba u—ukuba ufuna ukuba...awuzange ulungiselelwe, wena buqu, ufuna ukuthandazelwa, okanye nantoni ofuna ukuyazi kwizinto ezilolo hlobo, kutheni unganyebelezeli uhle nje uye apho ngentsimbi yeshumi kusasa ubonane nala madoda. Kuyakubakho omnye okanye nangaphezulu wabo apho ukuze akuyalele, athandazele abagulayo, aphenzule imibuzo kanye njengendoda enye emele loo nto. Fumana nje bona, kwaye bayakuvuyela ukukunceda nangayiphi na indlela abanokuba nayo.

³⁸ Ngoku, phambi nje kokuba sisondele eLizwini, sifuna ukusondela kuMbhali weLizwi kwakhona. Usenokudla kakhulu; usenokusela kakhulu; usenokuhleka kakhulu; usenokuhamba kakhulu; kodwa awunakuze ube nako ukuthandaza kakhulu. "Ndinga amadoda angathandaza ezindaweni zonke, ephakamise izandla ezingcwele engenantandabuzo okanye ngqumbo."

Masithandaze.

³⁹ Yesu Othandekayo, Mbhali weLizwi loBomi, kwaye Wena uliLizwi, sisondele ngokuhloniphekileyo kuWe emva kokucacisa ngombono. Ukuze, Thixo, Undingqinele ukuba yinyaniso leyo. Nkosi Yesu, ndiyathandaza ukuba Ube nokuthambisa amazwi ngokuhlwanje ekuveni kwayo yonke indlebe ephantsi kwesandi esiNgcwele. Kwaye ukuba kukho bathile apha, okanye abaphulaphuleyo, kwisizwe sonke, ukuba abakakulungeli bezilungiselele ngeli lixa ukuhlangani nesimemo seli lixa, uMyalezo ovela kuThixo, ukuze baguquke babe ngaba sele belungele, uBukumkani bukaThixo obusondelayo. Siyathandaza ukuba kube njalo, ngokuhlwanje, kubo, ukuze babe nokuhlangani nesimemo sale yure.

⁴⁰ Owu Thixo, ndinga ndingathandazela uncedo, ndisazi ngoxanduva noko lukuthethayo, noko ndimelwe kukukuphendula ngaloo Mhla woMgwebu, ngako konke endikuthetha apha nakwenye indawo. Ndincele ukuba ndinyaniseke mpela, Nkosi, ngako konke endikwenzayo okanye endikuthethayo eLizwini laKho, ukuze libe nokuthwala isiqhamo. Kuba, njengokuba wawunjalo umyalelo waKho, “Malingesuki eli Lizwi emlonyeni wakho; koko camanga ngalo, imini nobusuku, ukuze ube nokugcina wenze konke okubhalwe emthethweni. Ukuze ngoko ube nokuzenza zibe nempumelelo iindlela zakho, ke ngoko uyakuba nempumelelo elungileyo. Andikuyalelanga na Mna. Yomelela ukhaliphe, kuba iNkosi uThixo wakho inawe naphi na apho sukuba usiya khona.” Nkosi Yesu, yenza kube njalo, ngokuhlwanje. Sithandaza eGameni likaYesu. Amen.

⁴¹ NgoLwesihlanu nangoMgqibelo, ukusuka ngeyeshumi ukuya kweyeshumi elinesibini eMnqubeni kwese-8 neSitrato iPenn, kuyakubakho iimfundiso, iimpendulo kwiMfundiso, imithandazo yabagulayo, nezinye izinto. Yihla uye kanye apho ukuba unambuzo uthile, okanye nantoni na oyisweleyo. Kuyakuba kukho indoda apho e-eyakuphatha loo mcimbi. INkosi ikusikelele.

⁴² Ngoku, ukwenzela le nkonzo yokuvula ngokuhlwanje, andinanto ndinokuyenza koko kukuyivulela kuMyalezo wethu. Sizele loo nto apha, ibe ngoku yiloo nto endibuyele yona.

Ke kusasa ngeCawe, iNkosi ithandle, ndifuna ukuhlangabezana nesimemo esikhulu salo mhla, malunga *Nomtshato Noqhawulo-Mtshato*.

⁴³ Ngoku, kumaGalati 4:27, ndinqwenela ukufunda la Mazwi, 4:27 ukuya kweyama-31, ibandakanyiwe.

Kuba kubhaliwe kwathiwa, Yiba nemihlali, ludlolo lungazaliyo; gqabhuka umemelele, wena ungenanimba: ngokuba baninzi abantwana besishiywa ngaphezu kwabo nendoda.

Thina ke, bazalwana, ngokuka-Isake, singabantwana bedinga.

Kusuke kwanjengokuba wayesithi oko owazalwa ngokwenyama amtshutshise owazalwa ngokoMoya, kwabanjalo nakaloku.

Sithini na ke sona iSibhalo? Sithi likhuphele ngaphandle ikhobokazana nonyana walo: kuba unyana wekhobokazana akasayi kuba ndlalifa kunye nonyana wokhululekileyo.

Ngoko, bazalwana, asingabantwana bekhobokazana thina, singabawokhululekileyo.

⁴⁴ INkosi yongeze iintsikelelo zaYo ekufundweni kweLizwi laYo. Ngoku, ndiyakholwa apha ukuba ndakuthatha umxholo onje, ongowodwa kakhulu, ongaqhelekanga. Kodwa ngamanye amaxesha sifumana uThixo kwezo zinto zizezi zodwa, amaxa angaqhelekanga, iindlela ezingaqhelekanga, izinto ezingaqhelekanga, ngokuba uThixo akaqhelekanga. Kwaye abo ngenene baMkhonzayo ngokusuka entliziyweni yabo, baMkhonza ngendlela engaqhelekanga, kwizinto okanye iindlela zehlabathi. Umxholo ubizwa ngokuthi: *IMbewu AyiyoNdlalifa Ndawonye NeKhasi*.

⁴⁵ UPawulos apha eneneni uthetha ngembewu yonyana baka-Abraham ababini. UPawulos, ngovuyo, uzibeka endaweni yokuzalwa ngumfazi okhululekileyo.

⁴⁶ Ngoku, siyazi ukuba u-Abraham wayenoonyana ababini, ngabafazi ababini abahlukeneyo. UThixo wamnika idinga ngoSara, ngokuphuma kuSara, gxebe, ukuba kuyakubakho uNyana oyakuzalwa, ukuze ngalo Nyana ihlabathi lisikelelwe. Zonke izizwe ziyakusikelelwa ngalo Nyana. Kwaye yinto ekukholelwa lula, ingakumbi phakathi kwamaJuda kuyo, ukuba lo yayingu-Isake, kodwa kwakungenjalo. Lo Nyana wedinga ka-Abraham nguYesu, kwaye Yena ungoweMbewu yoBukumkani yedinga, lika-Abraham. Kodwa u-Abraham enoonyana ababini. . .

⁴⁷ Omnye, ngo—ngoHagare, owayesisicakazana senkosikazi yakhe; othandekayo, omhle, isicakazana somYiphutha awathi u-Abraham wasichola ezantsi eYiphutha esicholela yena, ukuze sibe sesakhe. . .sibe sisicaka kwinkosikazi yakhe. Kwaye uSara, ecinga ukuba uThixo akanakuba nakho ukuligcina ngokunyanisekileyo lonke idinga laKhe, waxelela u-Abraham ukuba athabathe uHagare, isicakazana sakhe, aze atshate yena, (ntoleyo, ukutshata abaninzi kwakuvumelekile ngaloo mihla) ukuze azale umntwana; kwaye yayiyiloo ndlela uThixo awayecele ngayo, ukuze abe nomntwana kuphela ngoHagare. Kodwa sifumanisa ukuba oko kwakungenjalo.

⁴⁸ Ngoku siyaqonda, kanaanjalo, ukuba uThixo ugqityeleliswa kwizithathu. Ngoku, uThixo u “gqibelele” *kwisithathu*. “Ubabalo” *sisihlanu*. *Isixhenxe* “kukuphelela,” njengehlabathi.

UThixo ugqibelele kuYise, Nyana, Moya oyiNgewele. Nantso ingqibelelo yeNzaliseko yobuthixo. Konke nguThixo omnye, esekuzibonakaliseni kathathu, kwezibonakaliso ezithathu zesikhundla esinye, okanye izikhundla ezithathu zikwiNzaliseko yobuthixo enye.

⁴⁹ Ngoku, kukho kanaanjalo isithathu kwingqibelelo, esisesezinyathelo zobabalo, kwiBandla; ugwetyelo, ungcwaliso, ubhaptizo loMoya oyiNgewele. Oko kuqulethwe kuZalo

Olutsha, kanye njengokuba uzalo lwasenyameni luzekeliswe yiloo nto. Olukukuthi, umfazi xa ezala umntwana, into yokuqala ephumayo ngamanzi, igazi, kulandele ubomi.

IBhayibhile yathi, kuYohane wokuQala 5:7, okanye 7:5, ndiyakholwa kulapho, yatsho ukuthi, “Bathathu abangqinayo eZulwini; nguYise, uLizwi,” owayenguNyana, “noMoya oyiNgcwele; aba Bathathu banye. Ngoko bathathu abo bangqinayo emhlabeni;” iLizwi, “amanzi, igazi, noMoya. Amanzi, igazi, noMoya; aba bathathu *basingise* ntweninye.”

⁵⁰ Ngoku, uYise, Nyana, noMoya oyiNgcwele, Banye. Awunakuba naye uYise ngaphandle kokuba ube noNyana; awunakuba noNyana ngaphandle kokuba ube noMoya oyiNgcwele. Kodwa ungagwetyelwa ngaphandle kokuba ube ungcalisiwe; ungancwaliswa ngaphandle kokuba ube uzaliswe ngoMoya oyiNgcwele. Siye sakuqondakalisa oko ngokuqhubeka kwendalo.

⁵¹ Ngoku, kwaye abaninzi benu, mhlawumbi, ndisenokuba ndingowasemzini kuni. Kwaye a—andinamfundo; ngokuqinisekileyo senindiqonda. Kodwa ndifundisa ngemizekeliso, njengokuba okwasenyameni kuzekelisa okomoya.

⁵² Ngoku, sibona ukuba bathathu kwingqibelelo. UThixo ugqibelela kwizithathu, ngoku. Kwaye oko kwakukuthi, ingqibelelo yembewu ka-Abraham, kwakungu-Ishmayeli, ubu-Isake, uYesu. U-Ishmayeli ephuma kwikhobokazana, u-Isake ephuma kumfazi okhululekileyo, kwaye bobabini beze ngokwazana kwendoda nomfazi; kodwa uKristu Yesu evela kwintombi engazani nandoda, kungekho kwazana kwandoda namfazi.

⁵³ Apha, i “Mbewu,” inye, iMbewu enye, hayi iiMbewu, koko iMbewu enye. Abanye aba babengeyombewu ka-Abraham, ngokuba i “Mbewu” ka-Abraham yayiyiMbewu yakhe yokholo awayethetha ngayo uThixo, hayi imbewu yakhe ngokwasenyameni. Ngokuba, emveni kokufa kukaSara, u-Abraham watshata omnye umfazi waze noonyana abasixhenxe ngaphandle kweentombi. Ngoko yayingenakuba ziimbewu zika-Abraham, yayiyi “Mbewu” ka-Abraham, inye. Kwaye leyo yayiMbewu yokholo ka-Abraham, ikhomba kwiMbewu yoBukumkani eyayizakuza ngokholo luka-Abraham; hayi ubomi benyama buka-Abraham, koko ubomi bomoya buka-Abraham; owathabatha yonke into echasene neLizwi likaThixo wayibiza ngokungathi yayingekho, waze wakholwa kuThixo; kungekho themba, wakholwa ngethemba. Nantso iMbewu yenene esithetha ngayo.

⁵⁴ Apha simisele ngomfanekiso. Owu! Imbewu yaqala, imbewu yedinga, yaqala ngentandabuzo encinane,

intandabuzo yedinga lakuqala. 'Yabona indlela eyaqala phantsi ngayo, kwintandabuzo kwidinga lakuqala. UThixo wathembisa u-Abraham, ngoSara, ukuba uyakumfumana loo mntwana. Kodwa ngoku khangela, imbewu yokuqala ka-Abraham ngekhubokazana yeza ngokuthandabuza kukaSara ukuba oku kunokwenzeka, ngokuba wayemdala edlule exesheni lokuzala.

⁵⁵ Ngoku nantso indlela eliqala ngayo ibandla. Nantso indlela elahlala liqala ngayo. Uqala emazantsi. Awuqali emantla. Indoda ezama ukukhwela elelini, ize izame ukufika phezulu kuqala, iyakuyaphula intamo yayo. Umelwe kukuqala uze wakhe unyuka ukuya apho.

Naku ke sifumana ukuqala kwedinga likaThixo libonakaliswa, ngentandabuzo encinane, eyaphazamisa inkqubo kaThixo.

⁵⁶ Leyo yindlela enye esathi saqala ngayo isono emyezweni wase-Eden. Yindlela ukufa ekwaqala ngayo ngesono, kwakuxa ilizwi elinye likaThixo lathi laqondwa ngendlela engeyiyo okanye lathandatyuzwa. Awunako ukuthandabuza okanye ulibeke kwindawo engeyoyalo iLizwi elinye likaThixo, lowo nguITSHO INKOSI, kuba Limelwe kukuba lonke iLizwi libe njalo.

⁵⁷ Ke apha uSara, kwalo lalisiya kuye idinga (uSara engumfazi, ongumzekeliso webandla), wanikeza ngentandabuzo kwinkqubo yakuqala yeLizwi ledinga likaThixo, waze wathi, "Wena, Abraham, myeni wam, thabathela kuwe esi sicakazana sihle, uhlale naso, ube ngumyeni kuso. Kwaye uThixo uyakukunika le mbewu yedinga ngaso, ndize ndimthabathe loo mntwana." 'Yabona, ukutsiba nje igama elincinane elisisisekelo esidukileyo kwaguqula inkqubo iyonke.

Ngoko ke, simelwe kukuthabatha lonke iLizwi likaThixo njengoITSHO INKOSI. Lonke iLizwi likaThixo liyinyaniso.

⁵⁸ Naku imbewu iqala ngoko ngedinga, ngokuthandabuza kancinane. U-Isake eyimbewu yomfazi okhululekileyo obekwe ngedinga, wavelisa, njengokuba uPawulos ezama ukucacisa apha kumaGalati, wavelisa okwasenyameni, imbewu yedinga. Uqhubela phambili athi apha a—abantwana bekhobokazana abanakuba yindlalifa nabantwana bomfazi okhululekileyo, ngokuba bangabendidi ezahlukeneyo ezimbini.

⁵⁹ Kwaye, yinyaniso leyo, ongakholwayo akanakuba yindlalifa ndawonye nokholwayo. Akukho ndlela yoko, konke. Nantso apho inkathazo ikhoyo namhlanje. Awunakwenza inkuku yemvaba yehlelo ikholwe kunye nokhozi. Awunakuyenza nje loo nto. Nantso apho inkathazo ingena khona. Umelwe kukukholelwa lonke iLizwi likaThixo. Usuka nje... Anizondlalifa ndawonye. Ungasokuze—ungasokuze

ujoyine kulo; awunakuyenza loo nto. Umelwe kukuba ube lukhozi kungenjalo inkuku.

⁶⁰ Yayingenakuba yindlalifa kunye no-Ishmayeli, imbewu yekhobokazana, yo...ngenxa yentandabuzo. USara wathandabuza iLizwi likaThixo, ukuba uThixo wayenako ukuLigcina. Qaphela u-Abraham! Uyabona ukuba ndakha phezu kwantoni ukwenzela intsasa yangeCawe. U-Abraham akazange alithandabuze. USara walithandabuza; nguye owenza oko. Yayingengo-Adam owathandabuzayo; yayingu-Eva owathandabuzayo. Ngoko ke, ngoko, sizakufumanisa okuthe chatha malunga noko njengokuba siya kukuchola ngentsasa yangeCawa.

⁶¹ Kananjalo akanakuthi owomoya abe...owenyama abe yindlalifa ndawonye nowomoya. Kanye njengokuba abantwana baka-Ishmayeli bengenakuba ndlalifa ndawonye—nabantwana baka-Isake, kwaye kanye njengokuba owenyama engenakuba yindlalifa ndawonye nowomoya.

⁶² Ibandla lokwenyama; Ibandla lokomoya. Nalo ibandla lokwenyama ababezekelisa lona abo bafazi apha. Kwaye kukho iBandla lokomoya, kananjalo. Ngoko, ibandla lokwenyama neBandla lokomoya akanakuba ziindlalifa ndawonye. Bakokubini okwahlukeneyo, ngamaxesha ahlukeneyo; ngababini abahlukeneyo, abantu abahlukeneyo; abaphantsi kokwahlukeneyo, iminqophiso eyahlukeneyo.

⁶³ Kungoko uXwilo lwahlukile, kwaye luyakuba lolweMbewu yoBukumkani ka-Abraham kuphela. Alunakuba lolwasenyameni, olwembewu yebandla lwasengqondweni. Luyakunyanzeleka ukuba lube lolweMbewu yobukumkani yeLizwi likaThixo, ngo-Abraham, iMbewu yobukumkani. Kungoko uXwilo lumelwe kukuba lufike kuqala.

Kuba, khumbula, “Thina bayakuba besidla ubomi sisekho asisayi kubaphangela, asisayi kubaphangela abo balele ukufa. Kuba ixilongo likaThixo liyakukhala, abafele kuKristu bavuke kuqala. Size thina badla ubomi bayakuba besekho sixwilelwe emoyeni kunye nabo, ndawonye, sihlangabeze iNkosi emoyeni.” Qaphela, kwakhona kubhaliwe, “Abafileyo abaseleyo ababuyanga badle bomi, isithuba sewaka leminyaka.”

⁶⁴ Ngoko ke, apho, bayakuba ziindlalifa ndawonye. Abasayi kubakho kuXwilo ndawonye. Nalo ngokupheleleyo ibandla ngokwasenyameni, neBandla ngokwasemoyeni; ibandla ngokwasengqondweni, iBandla ngokwasemoyeni. Ngoko, 'yabona, apha akukho . . .

⁶⁵ Akukho kuGwetywa kwabobukumkani, bomoya, iMbewu enyulwe ngenxa engaphambili ka-Abraham, kuba bamiselwe ngenxa engaphambili uBomi obunguNaphakade. Bamnkele iDini elamnkelekileyo nekubonelelwe ngalo nguThixo; kwaye elo Dini, lelinguKristu, iLizwi.

“Ke ngoko ngoku akukho kugwetywa.” UYohane oNgcwele 5:24, ukuba uyasifuna eso Sibhalo. “Ngoko ke ngoku akukho kugwetywa kwabo bakuKristu uYesu,” amaRoma 8:1, “abangahambiyo ngokwenyama, koko ngokoMoya,” kumaRoma 5:24, “Lowo *ulivayo* iLizwi laM,” ilizwi apho lithetha, “uliqondayo,” naliphi na inxila nantoni na eyenye, ingaLiva ihambe imnke. “Kodwa lowo uLivayo iLizwi laM, uliqondayo iLizwi laM, akholwe kuLowo waNdithumayo, unoBomi obungunaphakade, akezi ekuGwetyweni; koko uphume ekufeni wangena eBomini.” Ewe, mhlekazi.

Lowo uthe le mfihlelo inkulu kaThixo yazisiweyo, wayiqonda, indlela awathi ngayo uThixo wabe wayekuKristu elixolelanisa naye ngokwaKhe ihlabathi, nendlela Yena noYise ababeBanye ngayo, nendlela ezathi ngayo iimfihlelo ezinkulu zokuzaliseka kukaThixo ethabatha eZizisa, ezibonakalisa kwisigaba sexesha soluntu, nakumsinga woluntu, nasekuhambeni noluntu; ukwenza iLizwi laKhe libonakale ngaloo mhla, ekuphumeni kwelanga empuma, uza kwenza kwaloo nto inye injengokuba ilanga litshona entshona, ukuZibonakalisa kwiBandla loMtshakazi, iLizwi libonakalalisiwe. 'Yabona? Kuyakwenzeka, kananjalo. “Lowo uliqondayo,” oko kukuthi, “kukwazi, oko kutyhiliweyo kuye, kwaKhe lowo waNdithumayo, unoBomi obungunaphakade, akasayi kuza eMgwebeni; udlule ekufeni wangena eBomini.”

⁶⁶ Imbewu yasenyameni yayisisiphatho nje seyasemoyeni, iMbewu. Njengesiqu, inquma, nekhasi. Sakhe sangena kuloo nto ngaphambili, komnye uMyalezo, kodwa ndingathanda ukuqoma kuyo kancinane, kuyo, okanye ndibuyele emva kuyo kwakhona okomzuzu nje.

⁶⁷ Ngoku apha kukho amanyathelo amathathu embewu, asibona umfanekiso oyinene, amanyathelo amathathu embewu yasenyameni emhlabeni. Njengokuba ityaliwe imbewu ivelise isiqu, isithombo esincinanana siphuma kuyo; kulandele isiqu, umungu undanda phezu kwaloo nto; kuze ke kulandele ikhasi; kuze kube kuyimbewu kwakhona.

⁶⁸ Khangela kula manyathelo alo mzekeliso ugqibeleleyo ulapha, nendlela osebenza ngayo ngokuchanekileyo ngomzekelo, kuba uThixo ungumenzi wendalo. Ngoko ke indalo ayinakusilela njengokuba uThixo engenakusilela, ngokuba Yena yayinguYe Lowo wayibeka kwimeko yayo ukuze—ukuze thina sikhangele kuyo sibone.

⁶⁹ Qaphela uHagare, isiqu, esasisesokuqala ekuqalekeni kweMbewu ikhula. Ngoku, yayingakhangeleki nangaluphi na uhlobo injengeMbewu. Yayisisiqu, ngokuba wayelikhobokazana, engekho kwidinga konke; engenanto yakwenza neLizwi, esisithuthi nje seMbewu.

⁷⁰ Qaphela uSara, inquma elalinomungu, esasizwe samaJuda sakhula sivela kuye. Sisuka, siphuma kuSara, seziza u-Isake, kwavela uYakobi; uYakobi wavelisa oomawokhulu; kwathi ngoomawokhulu kwavela isizwe.

⁷¹ UMariya, ukholo lwentombi engazani nandoda, lwavelisa eyenene, iMbewu yeLizwi yomoya yenziwe inyama. 'Yabona?

Abafazi abathathu, abafazi abathathu eyathi le Mbewu yathwalwa ngabo. Omnye wabo eneneni wayengumkrexezi, ephantsi komtshato woninzi; owesibini wayengumfazi okhululekileyo; owesithathu wayengazange abe nakwazana kwendoda nomfazi ngokupheleleyo, kodwa ngokholo wakholelwa iLizwi likaThixo, uHagare, uSara, bobabini uSara noHagare, babengokwazana kwendoda nomfazi; kodwa uMariya wayeyintombi engazananga nandoda, kwakungamandla eLizwi ledinga likaThixo. Injalo loo nto.

⁷² Isithombo, uHagare (amakhosikazi amabini) alithandabuza idinga, kodwa khangela ukuba oko kwavelisa ntoni na. Xa uHagare, umfazi wesibini ka-Abraham, owayengumfazi olishweshwe ngokupheleleyo, kodwa wazala indoda, kodwa (yayiluhlobo luni lwendoda?) IBhayibhile ithe wayeyindoda "engwanyalala." Yayiphila ngesaphetha, kwaye akukho ndoda yayinokuyoyisa. Yayingenakwenziwa ithambe, yengenakugquka, yengenakuzalwa ngokutsha. Yayingenakwenziwa ithambe yayiyindoda engwalala, ngokuba yayize ngokuchasene neLizwi likaThixo.

Kwaye nantoni na echaseneyo; nawuphi na umshumayeli, naliphi na ilungu nje, naliphi na ibandla, elichasene neLizwi likaThixo; liyakuvelisa into eyeyasendle, iqela labakrexezikazi beHollywood yasehlabathini, kwaye alinakuhlala neLizwi elingakrexezwanga, ngokuba alibalwanga nokubalwa kwidinga. Hayi.

⁷³ USara, umfazi wenene wedinga, esisiqu, wazala inene lendoda. Ngokubuyisela, wavelisa idinga kwisizwe esakhonza uThixo. [Yindawo esisikhewu le ekhasethini—Mhl.]

Kodwa, uMariya, ngaphandle kokwazana kwendoda nomfazi konke, kodwa wakholwa kwiLizwi ledinga; xa wayeyintombi eseyintombi, engazananga nandoda. INgelosi yeNkosi yahlangana naye, yathi, "Vuya, Mariya, usikelelwe wena phakathi kwabafazi, kuba uThixo unawe."

⁷⁴ Waze yena wathi, "Ziyakuthini na ukubakho ezi zinto?" Yathi... Watsho yena.

⁷⁵ INgelosi yathi, "UMoya oyiNgcwele uyakukusibekela."

⁷⁶ Yayingazange yenziwe loo nto kuzo zonke izigaba zexesha, kodwa uMariya wakholwa kuThixo. Waze wathi, "Nanko umkhonzazana weNkosi." Wakholwa liLizwi.

Uyakuthini ukumfumana? Wayesazi ukuba laa Hagare waba nosana ngenkanuko yokwazana kwendoda nomfazi, no-Abraham; waze uSara waba nosana ngenkanuko yokwazana kwendoda nomfazi, no-Abraham, abantwana bedinga; ikhobokazana nomfazi okhululekileyo. Kodwa apha ucelwa ukuba akholwe. Elo yayiligalelo kukholo olwaluku-Abraham, owakholwa izinto ezingenakwenzeka, “Okoko nje uThixo ethe injalo, oko kuyenza ibe yinene.”

⁷⁷ Wakholwa kuThixo, engazange abuze. Wathi, “Nanko umkhonzazana weNkosi. Akunamsebenzi nokuba kungakanani na ukugxekwa endimelwe kukukuthwala kuvela ehlabathini, makwenzeke kum ngokweLizwi laKho.” Nako kuvela iMbewu eyinene.

⁷⁸ USara wayengenakuyenza loo nto, ngokuba kwakungokwazana kwendoda nomfazi. Injalo loo nto. Kwaye wayengenakuba nako noSara, ngokuba kwakungokwazana kwendoda nomfazi.

Alinakuba nako nebandla, phantsi kwenkqubo yezifundiswa! Kuthabatha ukholo olunyulu kwiLizwi likaThixo ukwenza idinga, ukuze kuzalwe abantwana. Okwenkqubo yemfundo akungeze kuvelise Bandla lizelwe ngokutsha. Akunakuyenza loo nto. Kuyakuvelisa into ethile ebambeleyo. Kuyakuvelisa, into ethile elinganisa Lona, into ethile ezama ukuba njengaLo.

Kodwa elenene, iBandla elizelwe ngokutsha likaThixo liyakholwa kwiLizwi likaThixo phambi kwayo nantoni na, kungenamsebenzi nokuba iyintoni na, ngokuba lelingangxengwanga. Kungedinga likaThixo ukuba ezi zinto zize.

⁷⁹ UMariya, oyinene, wathi, nge...-phandle kokwazana kwendoda nomfazi, wathi, “Makwenzeke kum ngokweLizwi laKho. Nanko umkhonzazana waKho!”

Waze wazala. Wazala ntoni? Hayi indoda engwanyalala; hayi isizwe. Koko wazala iLizwi, uThixo ngokwakhe ebonakalaliswe esenyameni; amen, iMbewu eyinyaniso kaThixo eyabonakalalisa lonke idinga awathi walenza uThixo eBhayibhileni; ngaphandle kwaKhe, akukho mntu unokuphila ngaphandle kwaKhe.

⁸⁰ Yena wayeyimbewu eyinyaniso, wayengaphaya koku-... wayelikhasi elavelisa uKhozo. Ngoku, ezinye eziya zibini iziphatho zoBomi, zaziymbewu nje yokwenyama. UMariya... Ngoku, khumbula, ndithe esinye esiya isibini...Ngoku, uMariya, musa ukumenza uThixo, njengokuba abantu abathile bezama ukumenza. Wayengengothixo. Hayi, mhlekazi. Wayesisiphatho nje

seMbewu, njengokuba abanye abo babenjalo; kodwa, njengokholo kwiLizwi, luelisa okuthe chatha komfanekiselo oyinene.

⁸¹ Njengokuba ukhozo lukhula, okanye ingqolowa iyaphuma. Isiqu; ngoko ize inyuke, umungu; ize ivele, ikhasi. Kodwa xa ucinga, elo khoba, ukuba awuthanga ugade, luyakukhangeleka ngokuchanekileyo kanye njengengqolowa yenene. Kodwa lakuba livuliwe, ingqolowa yenene ingaphakathi. Lisisiphatho nje, kwakhona.

⁸² Ngoko, uyabona, uMariya, kungengakuhlangana kwandoda namfazi, kodwa ngokholo; into efana naLo ngokuchanekileyo. UMariya wayengeyiyo loo Mbewu. UMariya wayesisiphatho seMbewu.

NguYe owayeyinene, iMbewu yokholo ngokuba iLizwi likaThixo lungokokholo awathi Walinikela ku-Abraham. Kwaye lukholo kuphela olunokuelisa oko uThixo athe Uyakukwenza; ukholo kwiLizwi laKhe.

⁸³ Qaphela indlela awayefana ngokusondele ngayo kwiNto eyinene, uMariya wayenjalo, kodwa enjengekhoba. Ikhasi liqulatha imbewu ngaphakathi kulo liyikhusele, luze luyinakekele ide ibe nokuzimela yodwa, ikhulile. Senze ngokunjalo esi sigaba sexesha sesithathu sebandla (sobuPentekoste) sikhulile, sibambe olu Khozo kude kufike ixesha lokuba ikhasi livule. UMariya, engumama kaKristu, indawo nje yokufukamisela.

Yena wayengelogazi likaMariya; Wangelogazi lamJuda; Wayengelogazi leNtlanga. WayeliGazi likaThixo. UThixo walidala eli Gazi. Kwakungenakuba ngokwazana kwendoda nomfazi. WayengengomJuda engeyoNtlanga.

⁸⁴ Usana alililo nechaphaza legazi likanina. Igazi livela kuyise. Siyazi ukuba isibumbi-gazi sikwindoda.

Njengenkuku, ingalibeka iqanda, isikhukukazi singalibeka; kodwa ukuba asikhange sihlangane nentaka eyinkunzi, umqhagi, alisayi kuqanduselwa. Alichunyiswanga, nakubeni likhangeleka ngokuchanekileyo njengeqanda lenene elichunyisiweyo. Konke ukumila kwalo kukhangeleka kuyinto enye, kodwa alinabomi ngaphakathi kulo.

⁸⁵ Nantso indlela ekuyiyo kubantu ababanga uKristu. Abaninzi babo bakhangeleka ngokwaMakristu, bazama ukwenza njengaMakristu; kodwa umelwe kukuba ube noKristu kwingaphakathi lakho, oliLizwi libonakalalisiwe, kungenjalo akasayi kukhulela ekubeni nguMkristu wenene okholwa iBhayibhile. Kuyakuhlala njalo kuyinto ethile yobuhlelo. Alinakuphila, ngokuba akukho Bomi ngaphakathi kulo, elinokuphila ngabo.

Iqanda alinakuqandusela, libolela ehokweni, ukuba ayikhange ihlangane ne—nentaka eyinkunzi.

⁸⁶ Kanye njengamalungu ebandla. Ungawateketisa uwabize, uwenze amadikoni nayo yonke enye into, kodwa ayakuthi... uba nendlwana ezele ngamaqanda abolileyo ngaphandle kokuba babe bahlangene noMlingane. Injalo loo nto.

⁸⁷ Isiphatho, ikhasi, luyinakekele. Injalo loo nto. Ngoko yona, yiyo, imbewu ngokwayo, emelwe kukushiya ikhasi, kungenjalo ikhasi limelwe kukuyishiya imbewu, ukuze imbewu ibe selangeni, ukuze ibe nokuvuthwa. Konke kungomzekelo, siyabona.

⁸⁸ 'Yabona apha ngoku indlela elikufutshane ngayo, ibandla lale mihla yokugqibela, liya ekukhangelekeni kanye njengeMbewu ngokwaYo. Khangela indlela elithe ngayo eli hlelo lenkonzo kaMoya lithe lavela ngale mihla yokugqibela, kwaye siyakulicacisa kancinane emva koku, 'yabona, indlela abasondele ngayo ekukhangelekeni kanye ngokuchanekileyo njengeMbewu.

Xa ikhasi liphuma kukhozo lwengqolowa...okanye isithombo sengqolowa, emva kokuba umungu uwele ngaphakathi apho kwisigaba sesibini, ukuze uvelise isigaba sesithathu, esili—li—likhasi. Nendlela ekuthi ngayo lona... Ukuba awungomntu ujonga ngokucokisisa kakhulu, awunakuba nakho ukuqaphela koko ungathi olo lukhozo lwenene lwengqolowa lungaphakathi apho. Xa olo khozo luncinane lokuqala luvela, lukhangeleka kanye ngokokhozo, kodwa hlala phantsi uluvule kwaye uyakufumanisa ukuba akukho khozo apho konke. Likhoba kuphela, isiphatho sokhozo. Ngoku, ukhozo luvela kuloo nto. Kodwa khumbula, alusekho nto emva kwelo khoba.

Khumbula, kwakungasekho Mbewu iza ngomfazi ithenjisiweyo, naphi na, emva koMariya. Kwaye ngoko akusekho mvaba zamahlelo zithenjisiweyo emva kwePentekoste. LuXwilo noMtshakazi oluzayo ukusuka apho, iMbewu, iLizwi libonakalalisiwe kwakhona.

⁸⁹ Qaphela, uyabona ukuba ikhangeleka isondele kangakanani na. UMateyu wathi, uMateyu oNgcwele 24:24 watsho, ukuthi, "Le mimoya mibini ngemihla yokugqibela," ibandla lomoya lwebandla lwabantu, noMtshakazi woMoya womtshakazi wabantu, "bayakusondelelana kangangokuba kuyakulahlekiseka nabaNyuliweyo ukuba bekunokwenzeka." Isondele kangako ke.

⁹⁰ Khangela iphume kwisithombo sesiqu. Ngoku qaphela, sizakuzekelisa into ethile apha.

ULuther, kwisigaba sebandla, sokuzisa iMbewu yoMtshakazi, wayesekwakumoya omnye. Kanye njengokhozo

oluncinane lweMbewu, uLuther wema geqe, olo ke yayilugwetyelo ngokholo. Wayengumzekelo kaHagare kanye, isiqu.

Qaphela, uWesley wayengumzekelo kaSara, amaFiladelfi, isigaba sexesha sothando esathi savelisa inquma. Sona isigaba sexesha sikaWesley, kwakukho abaseki mabandla abaninzi kunaso nasiphi na esinye isigaba esakhe sanaso, isigaba esikhulu sabaseki mabandla sexesha likaJohn Wesley.

⁹¹ Kodwa esakwaMoya simele uMariya. UMariya, isigaba sexesha sokugqibela saLo, ngoku, wayengeyiyo iMbewu. Nakubeni, uBomi beMbewu babungaphakathi kuye, kodwa Yayingekakhuli. Ndiziva ndikholiwe kakhulu. Yayingekakhuli ngoko. Yayikho, kodwa Ingekakhuli.

Kunjalo ngesigaba sexesha sethu sakwaMoya esiphila kuso! Kumele ukuba kuvele i—iLizwi likaThixo elikuso, lingabi nabuhlelo, ngaphaya kwemilinganiselo yobuhlelo.

⁹² ULuther waya kungena emquqwini neLizwi lakhe lokuqala, “Ilungisa liyakuphila ngokholo.” UWesley wayenamagama amabini, “ungewaliso,” umsebenzi oqinisekileyo wesibini wobabalo. Inkonzo kaMoya yaba nelizwi lesithathu, “ukubuyiselwa kwezipho.” Kodwa iMbewu iphela imelwe kukuvela! 'Yabona indlela abathi benza ngayo ubuhlelo phezu kwelizwi elinye, kunye nelinye ilizwi, kunye nelinye iLizwi?

Kodwa kumele ukuba kubekho iNto ethile engenakwenziwa hlelo; kukuphelela kuBomi obungaphakathi apho, obumelwe kukuZivelisa kwakhona kuMtshakazi. Akusenakubakho zigaba zaxesha zizezinye zebandla emva kwezi. Sisekupheleni, bazalwana noodade. Silapha. Sifikile. Makubulelwe kuThixo! Amen. Ngoku, siyazibona ezi zinto ziyinyaniso nje kanye njengokuba zinokuba njalo.

⁹³ Nangoko siyaqaphela, ngoko, ukuba yena elinquma, okanye... UWesley elinquma; inkonzo kaMoya ilikhasi, ntoleyo isisigaba sexesha elilandelayo sokuza koKhozo. Kodwa, mzalwana, dade, isiqu asilulo uKhozo, kananjalo nenquma aliloKhozo, nekhasi lingelilo uKhozo; nakubeni, xesha ngalinye likhula, liya likhangeleka ngoko Khozo.

⁹⁴ Isiqu asikhangeleki ngoko khozo. Ngoko kuvela ntoni? Inquma, umdumba omncinane; likhangeleka ngokusondeleyo kukhozo kunokuba yi—kunokuba isithombo sinjalo. Yintoni evela ngokulandelayo? Likhasi; libamba ukhozo, linakekela ukhozo.

⁹⁵ Ngoku khangela apha emva kwidinga likaThixo awalenzela u-Abraham, le “Mbewu yakho,” ethetha ngokomoya. Nabani na kuthi uyayazi loo nto. Wayethetha ngoKristu, hayi u-Isake; ngembewu yakhe yoKholo.

⁹⁶ Qaphela, eyokuqala yayingekhobokazana, yayingakhangeleki ngokwedinga. UThixo akamelanga ukulijika iLizwi laKhe ngenxa yakhe nawuphi na umntu. UThixo wathi iyakufika ngaloo ndlela, kwaye yindlela eyakufika ngayo. Kodwa, uSara, engomele ibandla, umzekelo webandla, lona (yena) wafumanisa apho, ukuba wathi, “Kulungile, ndiyakholwa ukuba oku kungummangaliswana kakhulu. Andinako nje ukukholelwa kuloo nto, ngoko hamba uthabathe uHagare uze umenze inkosikazi.” ’Yabona, apho, eso siqu sasingakhangeleki ngokwedinga, konke.

Kodwa xa uSara wathi wavela, ngoku, loo nto yakhangeleka iyelunge kakhulu. Ikhangeleka ngokupheleleyo ngokwedinga apho, kodwa nangoko yayingelodinga lililo. Ngokuba, uSirayeli, u-Isake, wasilela wayikhanyela iMbewu eyiyo ekufikeni kwaYo. Haleluya! (Ningothuki; ningabaleki. Oko akusayi kunenzakalisa.) Wayikhanyela iMbewu, waYibethelela, waMxhoma emnqamlezweni!

⁹⁷ Kanye njengokuba uPawulos ethe apha, “Ayithanga i—imbewu yo—yokhululekileyo...okanye ikhobokazana liyitshutshise iMbewu yokhululekileyo?”

Kwaye yenza njalo imbewu yehlelo ukutshutshisa uKhozo olululo. Kwahlala kufikelela ekubeni njalo. Abasayi kuba ziindlalifa ndawonye. Abanxulumenanga ndawonye. Bangamadinga amabini awahlukeneyo ngokupheleleyo, ngamaxesha amabini ahlukeneyo, ngabantu ababini abahlukeneyo, ngokupheleleyo. Omnye nguMtshakazi, aze omnye abe libandla. Akukho kuthelekiseka, konke, kubo.

⁹⁸ Kodwa nangoko abayiyo iMbewu ebekwe ngedinga ukuba iyakuza. Wayengeyiyo noSara, engeyiyo...Kwaye wayengeyiyo noHagare, engeyiyo noSara, kungenjalo—kungenjalo noMariya, wayengeyoMbewu.

UMariya wayengeyiyo iMbewu. Wayesisiphatho seMbewu, kodwa wayekhathalele nje, wayizisa iphuma esizalweni sakhe. Kanye njengekhasi, wezisa ngokuphuma kwisizalo salo iMbewu yenene, kodwa ikhasi aliyiyo iMbewu. Lithi nje... Libusondela kwiMbewu. Liquelethe lajikeleza iMbewu.

Emva phaya esiqwini, ubomi babuthe saa kuso sonke isiqu. Kwaze kwathi kwakufika kumungu, bahlangana ezantsi busondela. Kodwa bathi bakufika kwikhasi, kulapho ezantsi kanye ngokwembewu, buze bubumbeke phantse ngokwembewu.

UYesu wasixelela ukuba kuyakwenzeka ntoni na ngomhla wokugqibela, “Liyakusondela kangangokuba lilahlekise nabaNyuliweyo ukuba bekunokwenzeka,” kodwa iMbewu ivela kuloo nto. Kwaye ikhasi uBomi buyalishiya ikhasi. Kube ikhasi lisisiphatho, kwaye yiloo nto ngokuchanekileyo

amahlelo ethu ebeyiyo, isiphatho; uLuther, uWesley, ezakwaMoya. Ke ngoku lixesha leMbewu ukuba ivele. Qaphela, qaphela, nje. . .

⁹⁹ Yena wayengeyoMbewu. UMariya wayengeyiyo. Likhasi nje, inquma, nesiqu, esiphethe inxenye yeLizwi, ingeloLizwi lilonke! ULuther wayenogwetyelo; uWesley wayenongcwaliso; ezakwaMoya zazinokubuyiselwa kwezipho. Kodwa kwathi xa iLizwi lifika. . .

Ngoku, babenakho ukuyivelisa loo nto, kuba, ungcwaliso luyakumsindisa umntu. Niyakholwa yiloo nto? Ngokuqinisekileyo, lalisisiphatho seLizwi, into enye kunokuba ndikholwa ukuba isiqu siyinxalenye yengqolowa. Ngokuqinisekileyo, siyiyo, kodwa sisiphatho. Asibubo uBomi.

Ngoko kwafika ungcwaliso. Bangaphi abakholwayo kungcwaliso? Niyakholwa yiBhayibhile, nimelwe kukwenza njalo. Ngokuqinisekileyo. Ukanti asiyiyo leyo; ifana ngokuthe chatha; ngamazwi amabini alandelayo.

Kodwa ngoko kwafika eyokoMoya, ukubuyiselwa kwezipho. Ukuthetha ngeelwimi, bakubiza oko njengobona bungqina bukaMoya oyiNgewele. Ukuthetha ngeelwimi, apho, bakubiza ngokuba bobona bungqina, obathi bavelisa (ntoni?) ikhasi, kodwa bathi bazenza ihlelo.

Kodwa wakufika ekuthini, “Mna noBawo waM siBanye,” nazo zonke ezinye ezi izinto, ngoko ikhasi labuya umva kuYo. Kodwa elenene, iBandla elinguMtshakazi liyakovelisa iLizwi likaThixo lilonke, kwinzaliseko yaLo kwiMfihlelo, kuba isekwanguYe izolo, namhlanje, nangoNaphakade.

Qaphela, kwizizalo zikaMariya kwakukho iMbewu.

¹⁰⁰ Kodwa kwathi xa iMbewu yazalwayo, Yathi, “Ndizele ukwenza ukuthanda kwaLowo waNdithumayo. Mna noBawo waM siBanye. Ukuba andiyenzi imisebenzi yaKhe, musani ukukholwa ndiM.” Yayiyiyo leyo iMbewu. “Ngubani kuni onokuNdigweba ngokungakholwa? Oko iBhayibhile yathembisa ukuba Ndiyakukwenza, Ndiyakwenza. UThixo ukungqinisisile ngaM,” Watsho. “Ngubani onokuNdixelela ngoku?” ‘Yabona?

Kodwa, i—iMbewu ekuMariya, ikhasi, yayisondele ekubeni yiloo Nto, kodwa yayingeyiyo. Yayisesesizalweni.

¹⁰¹ Qaphela, kwaye kwisigaba sexesha lakwaMoya. Kuphuma kwisigaba sexesha sikaLuther, kuphuma kwisigaba sexesha sobuWisile, kuhleli kuyinto enye ukuphumela kwesi sigaba sexesha sakwaMoya.

Ngoku qaphela. Kodwa ekuvulweni kwaMatywinwa aSixhenxe, iZityihlelo 10, iLizwi elizeleyo liyakuzalelwa ekubonakalalisweni kwakhona, lingqinelwe ngoMoya kaThixo,

ekuzalisekeni kwamandla njengokuba laLinjalo ngethuba Wayelapha emhlabeni; libonakalaliswe ngendlela enye, lisenza kwa ezo zinto Lazenzayo xa Lalilapha emhlabeni. Amen. AmaHebhere 13:8, athe, “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.”

KuLuka oNgcwele 17:30, uYesu wathi, “Ngemihla yokugqibela, njengokuba kwakunjalo ngemihla yeSodom, xa uNyana womntu ayakube eZityhila kwakhona, kuyakuba yinto enye.”

¹⁰² Ihlabathi likwimo yeSodom. Kwaye ibandla liyokungena eSodom, nalo, njengoLothe nenkosikazi yakhe.

Kwaye ndiyatsho ukuthi kukho iBandla elinyuliweyo kwindawo ethile kweli hlabathi, elitsalela ngaphandle lize lime bucala kwezo zinto, kwaye ukubonakalalisa kukaThixo kutsale umdla waLo. Sikwimihla yokugqibela.

¹⁰³ Ikhasi linikezele ngaMandla alo kwiMbewu. Iphumile; ibilikhasi elilungileyo, kodwa liphelelwe lixesha lalo. 'Yabona, nguMtshakazi-Lizwi woMyeni-Lizwi!

¹⁰⁴ Imbewu yenyama ka-Abraham, ka-Isake, noYakobi, no... Okanye imbewu yenyama, gxebe, ka-Ishmayeli, imbewu yemvelo ka-Isake, njalo njalo, kwafanela ukuba iye kungena emhlabeni, ukuze i—ibe nokuvelisa enye le, ivelise uYesu.

Kwaye zenze njalo nezinye ezi, iimbewu zimelwe kukoma... Ndithetha, amakhasi amelwe kukoma, nomungu wembewu umelwe kukoma, nayo yonke enye into iyafa, ukuze iMbewu ibe nokuZivelisa. Nantso indlela ebekuyiyo kwisigaba ngasinye sexesha.

¹⁰⁵ Amahlelo ebeziziphatho zenxenye yaLo, inxenye eliLizwi, kuba ibifihliwe kubahlaziyi abalumkileyo, okanye i... itywinwe yafihlakala kubo, sade isigaba sexesha saMakhozi savela. IBhayibhile yatsho. Ewe, mhlekazi. Kuba, sithenjisiwe loo nto kuMalaki 4. Ngokuchanekileyo, sithenjisiwe.

“ULifihlile kumehlo ezilumko neengqondi.”

¹⁰⁶ Njengokuba sisandula ukuphuma kwiNcwadi yeZityhilelo, sifumanisa ukuba ngasinye, zozithathu ezo zithunywa zezo zilo zavelayo; esinye salingana ukuba nguLuther kanye nje, esinye sahlala kwenye kanye nje ngokulungileyo, esiyinkomo nezilwanyana ezahlukileyo zeBhayibhile; zaphuma kugwetyelo, kungcwaliso, nokuya kungena kwezakwaMoya. Kodwa esesine yayilukhozi, injalo loo nto, ukuphumela kweso sigaba sexesha uThixo waLuvelisa. Ngoko imelwe kukuthi iphume kweso sigaba sexesha ukuze ibe yinene, ewe, mhlekazi, idinga lokhozi lizaliseka lika—likaMalaki 4.

¹⁰⁷ UYesu wayengengokaMariya, kodwa weza ngoMariya, njengoBomi buphuma kwikhasi.

¹⁰⁸ Ngoku, abaninzi benu bazalwana bamaKatolika balungileyo apha, okanye boodade ngokuhlwanje, basenokuba bacinga ukuba uMariya wayengu “nina kaThixo,” njengokuba nisithi wayenguye. Wayengathini ukuba ngunina kaThixo, abe uThixo engenasiqalo nasiphelo? 'Yabona? Yayingubani uYise kaThixo, ngoku, ukuba yena wayengunina? 'Yabona?

Wayengumdali wakhe, kwaye yena umfazi wayengomdali waKhe. Nguye owadalayo, ngokwaKhe, esizalweni sikaMariya, hayi indalo eyeyomfazi. YayinguYe, owadalayo, ngokwaKhe. Wayengengowakhe, kodwa umfazi wayengowaKhe. Injalo loo nto. IBhayibhile iyasifundisa, ukuba, “Zonke izinto zenziwa nguYe,” 'yabona, “kwaye akukho nto yenziwayo ingenziwanga nguYe.” Ngoko kwakunokuthini ukuba Yena...Wayenokuthini ukuba abe nonina, ngeli thuba WayenguThixo ngokwaKhe?

¹⁰⁹ Ngoku sibona apha isityhilelo senyaniso somzekelo wenyaniso. Bathathu abafazi abaziziphatho zembewu ngokwenyama, yade yakhulela kuYesu. Wayenokubakho njani ku-Ishamyeli, ngokuba wazalwa, ngenene, kwinto esinokuyicinga namhlanje, ngaphandle kweqhina lomtshato, ngokuba wayengunyana wekhobokazana. Ngoku waye efana naYe ngokuthe chatha, efana noYesu, oweza ngo-Isake; kodwa nangoko yayingenguye, ngokuba wayezelwe ngokuhlangana kwendoda nomfazi phakathi koSara no-Abraham. Kodwa ngoko emva koko kweza uMariya, ngozalo lwentombi eseyintombi, wavelisa uYesu Kristu. Injalo loo nto. UThixo, uLizwi, enziwe inyama.

¹¹⁰ Ngoku khangela. Kwakukho abafazi abathathu. Kwakukho abafazi abathathu abazekeliswe apha, amabandla. Abafazi bahlala njalo bezekelisa amabandla. Bathetha, izigaba zexesha ezithathu zobuhlelo, iziphatho, zona zimelwe kukuthi kananjalo zife zome, kanye njengokuba ikhasi nokunjalo kansenza, ukunika ithuba iMbewu. IMbewu ayinakulunga, ayinakuvuthwa, gxebe, lide ikhasi, isiqu, namagqabi, zibe zonke zomile. Injalo loo nto. Imfifitha yonke intwana yoBomi, ekuzo, iphume; amen; yonke into ezaziyiyo, iyiyo, ngokudityanisiweyo.

¹¹¹ Azinakwenza nto! Ngoku lixesha leMbewu, okanye ixesha loMtshakazi. Amakhasi afile. Amakhasi omike. Lixesha leLizwi lentombi engazananga nandoda...[Yindawo esisikhewu le ekhasethini—Mhl.]...engachukunyiswanga. Yintombi engazananga nandoda, khumbula, lixesha leLizwi lentombi engazananga nandoda. Ukuba ungaLibeka ezandleni zehlelo, ngokuqinisekileyo Alinakuba yintombi engazananga nandoda; liyakuba libanjwe ngabantu, ngexesha ufika kuLo. Kodwa iBandla likaThixo alichukunyiswanga hlelo. Haleluya! LiLizwi likaThixo elizelwe ngentombi eseyintombi

libonakalalisiwe, uYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade. Haleluya! Kunjani, kunjani ukumangalisa! NdiyaLithanda. Ndiyakholwa liLo. Ndiyazi ukuba LiyiNyaniso. Alisayi kuchukunywisa. Akusayi kubakho kuphatha kwabuhlelo ekuZalweni kwentombi eseyintombi yoMtshakazi. Hayi, mhlekazi! Yena—yena uyalelwe nguThixo ukuba aphume kwinto enjalo. “Ningazichukumisi izinto zabo ezingcolileyo, nibe ngamaxhalanga.”

¹¹² Oko kundikhumbuza nje. Njengokuba bendiphuma ePhoenix ngenye imini, ndisiza eTucson, ndivela enkonzweni, uMoya kaThixo watsalela umdla wam kwinto ethile; njengokuba inkosikazi kunye nam sasihamba, sincokola, abantwana ke babelele ngemva emotweni, kusihlwa. Watsalela umdla wam kukhetsha, ndaze ndajonga ukhetsha kancinane ndamfundisisa. Uluhlobo kanye lwebandla namhlanje.

¹¹³ Ngoku, ukhetsha, njengokuba sisazi sonke, ulahlekelwe kukuzazi kwendalo yakhe yakuqala. Injalo kanye loo nto. Ngaxesha lithile wayefana nokhozi, umntakwabo omkhulu; ukhetsha wayenjalo. Kodwa ngoku akabhabhi esibhakabhakeni kwakhona, ukuya kuzingela imana yasezulwini, kodwa uye wathamba. Akasabhabhi emazulwini kwakhona. Uxhuma-xhuma emhlabeni, ngokwexhalanga; ahlale phezu kwesibonda semfono-mfono; axhuma-xhume nje, ezingela imivundla efileyo. Ukhetsha wayengenzelwanga kwenza loo nto. Hayi, wayenzelwe ukufana nokhozi.

Ngoku, oko kufana nje nebandla. Lenziwa lafana nokhozi limelwe kukuba seMazulwini. Kodwa endaweni yaloo nto, lisuke lathamba. Alibhabhi liye kungena kokungaziwayo kwakhona, kwesiluhlaza. Hayi, mhlekazi. Lixhomekeke kwiindlela zalo zangoku, zokubanga, zemfundo, zemfundo yezakwalizwi, kwihlelo elithile elenziwe ngumntu; likhangela iqela lemivundla efileyo, evundileyo, into ethile elalinayo. Injalo loo nto. Lixhuma-xhuma lijikeleza esithubeni ngoku, uyabona, injalo loo nto, ukhetsha. 'Yabona, nantso into exelayo.

Ukhozi alukaguquki nakancinane. Luhlala lulukhozi.

¹¹⁴ Akabhabhi angene nzulu emazulwini, ukhetsha akenzi njalo, kwakhona, ukuya kubamba imana esentsha apho phezulu, koko uxhomekeka kuloo nto anokuyifumana sele ifile. Ukhetsha akayazi indlela yokwenza; bathi umelwe kukuba ehle eze emhlabeni. Kodwa khangela ukhetshe omdala namhlanje. Yihla nje ngendlela, uyakubona iingcingo zemfono-mfono zizele ngokhetsha, 'yabona ukuba unokufumana into ethile—into ethile ebuleweyo, into ethile ebolileyo. Unako ngokokude abe neempiko ezilingene ukubhabha. Yena . . . Into yokuqala uyazi, uyakuba phezu komhlaba, ngokupheleleyo, abetheleleke ngokuba usuke wathamba. Akawasebenzisi amandla akhe, kwakhona, awamnika wona uThixo.

115 Indawo eyiyo amele ukuba kuyo yayikukundanda emazulwini akhangele ezantsi esuka emazantsi, kodwa ngoku uyehla abe sezantsi angakwazi nokukhangela phezulu. Ingqondo yakhe uyibeke kwimivundla efileyo, ukufumanisa ukuba angafumana ntoni na endleleni; iqaqa elithile, i-opossum [Isilwanyana saseMelika esiqutha umntwana waso kwisingxobo.—Mguq.] okanye into ethile etshayiswe ngumntu othile. Akalokhozi, kodwa uyinto ethile efana nalo.

Kanye njengokuba ibandla lixhomekeke ngokudla kwalo kwimifundo nezinto ezinjalo, ukudla okufileyo okwafa kwiminyaka eyadlulayo, ngoLuther, noWesley, laze lahambela Phambili, lakudla. Likhangele emva lijonge imfundiso ethile eyenziwe ngumntu; endaweni yokubhabha liye phezulu eMazulwini lifumane iLizwi, apho, “Zonke izinto zinokwenzeka kwabo bakholwayo.”

116 Lithabathe imikhwa yezangxa. Ezo zinto zifileyo zashiyelwa amaxhalanga, ihlabathi. Iimfundo nezinto ezinjalo, zazishiyelwe ihlabathi, hayi iBandla. Lenziwe ngokuze linga... Alisekho gadalala ngoku. Alinakufikelela phezulu kuMazulu agadalala, apho, “Zonke izinto zinokwenzeka kubo abakholwayo.”

Lihlala emva, lithi, “Ke, uGqirha u*Zibani-bani* wathetha okuthile... Ihlelo lam alikholelwa kuLo ngaloo ndlela.” Owu, khethsha ndini ogqwethiweyo uyoyika ukuphumela phezu kwamadinga kaThixo!

Uthi, “Ke, iintsuku zemimangaliso zidlule.”

117 Uthambile. Uyoyika ukuthabatha iimpiko zakho ubhabhe uwelele ngaphesheya. Kwaye uthe wangothambe kakhulu ukuba ube nokuya kwinkonzo yomthandazo? Ingaba ufikelele kwindawo apho woyika khona ukuhlala imizuzu elishumi esiguqweni?

118 Uxhuma-xhuma ujikeleza ngokwesangxa, usidla inyama ebolileyo efileyo emhlabeni! Ewe, mhlekazi. Uthambe kakhulu ukuba angamelana namangaphesheya agadalala, kwakhona. Uxhuma-xhuma ngokwexhalanga, adle ukudla kwamaxhalanga. Nantsi into ekuyiyo. Injalo loo nto. Ngokokude, aqalise ukukhangeleka njengexhalanga. Akasengokhetsha kunokuba enokuba yiyo nantoni na. Ufana ngokuthe chatha nexhalanga kunokhetsha. Ukhethsha umelwe kukuba uyandisa; hayi ahlale phezu kwesibonda semfonomfono akhangele umvundla ofileyo, aze adle axhume anyuke esihla ngendlela ngokwexhalanga. 'Yabona?

119 Loo nto ibufana nendlela ibandla eliyiyo namhlanje. “Kunceda ntoni ukunyuka ndiye phaya Phezulu ndindande ndijikeleze, xa ndinokufumana imivundla apha?” Kodwa ifile. Ibolile. Ingcolisekile. Ngaxesha lithile, yayilungile; yayinjalo nemfundiso yobuLuthere, ubuWisile, nabakwaMoya. Kutheni

usidla njengexhalanga nje? Kwakukho imana entsha eyayisiwa busuku ngabunye, iphuma emazulwini, kusenzelwa abantwana bakaSirayeli eluhambeni lwabo; nantoni na eyayishiyekile yayingcolisekile. Sasidla ngokuthi, apha elizweni, “inoonjubalala.” Baninzi abo nojubalala kumava ethu namhlanje, iinkolo zethu zixhomekeke kwinto eyathethwa ngumntu othile, into eyathethwa ngumntu othile, kwaye, “Idinga lelesinye isigaba sexesha.”

¹²⁰ Kukho indoda eyeza kum kungekudala kwixesha elidlulileyo, umshumayeli womBhaptizi, phaya phezulu endlwini yam, wathi, “Uyazi,” wathi, “ndi—ndifuna ukukulungisa nje kwinto ethile.”

Ndathi, “Yintoni?”

Yathi, “Uzama ukufundisa iMfundiso yobupostile ngapha kwesi sigaba sexesha.” Yathi, “Isigaba sexesha labapostile saphela.”

¹²¹ Ndathi, “Nini?” ’Yabona? “Ndizakukuxelela ukuba saqala nini na, ukuze wena undixelele ukuba saphela nini na.” Ndathi, “Uyakholwa liLizwi?”

Yathi, “Ndiyakholwa.”

¹²² Ndathi, “Kulungile. Ngoku, ngoMhla wePentekoste, uyakholwa ukuba kulapho saqala khona isigaba sexesha sobupostile?”

Yathi, “Ndiyakholwa.”

¹²³ Ndathi, “Ngoko, isithethi, umPostile uPetros, wathetha la mazwi.”

Kwaye khumbula, uYesu wathi, “Nabani na oyakususa iGama libe linye kule Nto, okanye ongeze kuYo, isabelo sakhe siyakususwa eNcwadini yoBomi.” Ngumshumayeli lowo okanye umntu othile onegama lakhe eNcwadini.

Ndathi “UPetros wathi, ‘Guqukani, nonke ngabanye, nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono, namnkele isipho soMoya oyiNgcwele. Kuba idinga likuni, nakubantwana benu, nakubo bonke abakude, esukuba iNkosi uThixo wethu iyakubabiza.’ Sapheza nini ke ngoko? Sasoloko sikhona.”

Ligquba lookhetsha elijike lazizangxa, lixhuma-xhuma lijikeleza phezu kwesidumbu esithile esifileyo, sesinye isigaba sexesha esabaxhelelayo. Kunjalo. Asiyomana isentsha ivela eMazulwini, kwakhona. AbaYifuni. Aba... Abanakuba nankonzo yamthandazo. Hayi amakhozi, indawo yokuqala; bathambile, abagadalalanga; baxhuma-xhuma nje bejikeleza.

¹²⁴ Linjalo ihlelo lethu langoku, lixhomekeke emfundweni, kwimfundo yezakwalizwi eyenziwe ngumntu, ukuba icacise zonke ezi Zinto zimnke, kwaye bayayamnkela loo nto. Abasayi

kulithabatha iLizwi elathi, “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.” Abayi kumthabatha uMalaki 4. Kwaye abasayi kuwathabatha onke amanye la amadinga asingisele kulo mhla achaza ukuba siyakuba njani na isigaba sexesha sebandla. Indlela awathi ngayo umprofeti, “Kuyakubakho ukuKhanya ngexa langokuhlwa,” abakuthabathi Oku. Bafuna ukuxhuma bejikeleza kwinto eyaxhelwa ngumbutho othile wakwaMoya, kwikhulu leminyaka eyadlulayo, besidla imana evundileyo. Injalo loo nto. Ayilunganga.

¹²⁵ Qaphela, ibandla lilele ngqondo kangako, lizondla ngenyama ebolileyo yehlabathi, izinto ezifileyo zehlabathi, kanye njengokuba sisenza isangxa. Ezombuso zebandla, abawuvumeli uMoya oyiNgcwele uthumele indoda ebandleni; banyanzelekile ukuba babe nezopolitiko babone ukuba ihlelo labo liyakumamnkela na okanye hayi. Injalo loo nto. Bafana nehlabathi. Banxiba njengehlabathi. Bakhangeleka njengehlabathi. Benza njengehlabathi. Bazizangxa, njengehlabathi. Bayonqena, bathambile, bangabenzeleleli. Nantso kuphela into ekuyiyo. [UMzalwana uBranham unqonkqoza epulpitini kane—Mhl.]

Wakhe walubona ukhozi lusenzelelela? Hayi, mhlekazi. Akukho kwenzelelela kulo. Akenzi njalo noMkristu onguye. Akathambanga. Uyakuzingela ade aLifumane. Amen. Ewe, mhlekazi. Uyakufumana uKudla kwakhe. Ufuna iMana esentsha. Uyakhula aye apho embe ade aYifumane. Uyakubhabha abheke phezulu naphezulu. Ukuba ayikho emfuleni, uyakunyukela phezulwana. Okukhona usiya phezulu, kokukhona usiya uba nokubona. Ngoko lixesha lokuba amakhozi anamhlanje aye ebhahlela phezulu, ambe kumadinga kaThixo, angaphili ngokudla kwezangxa okwaxhelwa kwiminyaka eyadlulayo; phumani kuko.

¹²⁶ Ezopolitiko, ukuvotela nokuvotela ukhuphe, zithetha *oku*, *okuya*, okanye *okunye*, kwaye uMoya oyiNgcwele akasenamvume yakuhamba ebandleni ngokupheleleyo. Akusekho zinkonzo zamthandazo, akusekho kumhlupha nganto uThixo ukuze azalisekise iLizwi laKhe! Akusekho kukholelwa kwelo Lizwi ukuba lisekwalilo izolo, namhlanje, nangonaphakade! Balenza nje lihle libe sisangxa, babe nehlelo, babhale igama labo encwadini, babe ngabonqenayo bathambe, bahlale phantsi phaya babimbilize uhlobo oluthile lwenyama ebolileyo efileyo. Kwaye, ngoko, bamelwe kukuba eneneni bangukhetsha ofana nomntakwabo olukhozi, umprofeti owezisa iLizwi lenyaniso waLibonakalalisa.

¹²⁷ Bathembele kwinto evundileyo, yemfundo yezakwalizwi eyenziwe ngabantu. Uyifumana phi? Kwiphepha lenkqubo yesikolo seCawe elithile elenziwe ngumntu, umhlohli othile wamxhelela yona kudala kwiziko lemfundo elithile, wamxelela

ukuba, “Tintsuku zemimangaliso zidlule. Akukho nto injengobhaptizo loMoya oyiNgcwele. Yonke le Nto yimfitshimfitshi.” Undixelela ukuba ukhozi lungadla loo nto? Alunakuyenza loo nto. Hayi, mhlekazi.

¹²⁸ NoMkristu akangekhe adle inyama ezibolileyo ezivela kwiimfundiso ezindala zobuhlelo nezinto ezinjalo. Bafuna iLizwi likaThixo, liselitsha, idinga lale yure. UThixo wathembisa ngemivundla ngemihla kaLuther. Wathembisa ngezinye izinto ngemihla yabanye. Kodwa ngoku usithembise ngoKudla okupheleleyo, uLudwe lwesixhenxe lokudla okupheleleyo, kuba onke aMatywina aSixhenxe avuliwe, kwaye yonke into ilungele iLizwi likaThixo, kwabo banokwamnkela!...?...

¹²⁹ Ookhetsha baxhuma-xhuma ngokwezangxa. Owu, bethu! Yicinge loo nto, yeyoyikeka kangakanani, kutheni—kutheni lelo lixa. Kanye njengokuba ukhetsha walahlekelwa kudala kukuzimilisa okukakhetsha, ngokunjalo ibandla kudala lalahlekelwa kukuzimilisa njenge (intaka) umninawa wokhozi abaprofeti bakaThixo.

Lalike lasisiphatho selizwi lenyaniso, ugwetyelo; laza lasisiphatho songcwaliso; ngoko laba sisiphatho sobhaptizo loMoya oyiNgcwele, ukubuyiselwa kwezipho. Kodwa ngoko xa Ehambela phambili liyaqhuba ukubuyela emva, lizama ukudla into ethile, imana yomhla ongomnye, ibolile. Ayilunganga.

Ukhozi lwenene lwalo mhla liyazi ukuba loo nto yayilungile. Kodwa sinaloo nto, nokongeziweyo, ade uYesu Kristu abonakalaliswe ekuzalisekeni kwamandla aKhe, njengokuba Wathembisa ukuba kuyakubanjalo ngomhla wokugqibela.

¹³⁰ Ngoku lilikhasi elomileyo. Udlule; UMoya kaThixo udlule kulo, yinyaniso leyo. Kwaye alingekhe, alisayi kuba yindlalifa ndawonye nembewu—Lizwi engqinelweyo. Ngokuqinisekileyo alinakuba yiyo. Alisayi kubakho kuXwilo. Liyakuba lilungu lebandla, lisenokuvuka kuvuko lwesibini, ligwetywe ngoko lakuvayo.

Ukuba ulapha ngokuhlwanje, ulilungu nje lebandla, uyakuba yintoni umgwebo wakho, xa sisonke simi apho ukuze singqine ukuba wayiva iNyaniso? 'Yabona?

Alisabhabhi lingene kwesiluhlaza, siye kutsho kwesingaziwayo, kumandla angaphezu kwendalo, apho kukho aMandla nemiphakamo, namadinga eLizwi elinguNaphakade likaThixo lisenzeka, “zonke izinto kwabo bakholwayo.” Alisayi kuyikholwa loo Nto, latsho. Liwela kwaphezu kocingo lwemfono-mfono, lithi, “Ihlelo lam lithi imivundla ilungile.” Nangona inempethu nje kuyo, kodwa, nangoko, “Ilungile,” 'yabona. Lixhomekeke kuloo nto.

¹³¹ Inkonzo kaMoya ifana nodade wayo wesangxa sobuhlelo, ihleli ngoku kweli khulu “icebo labangendawo,” ngokuqinisekileyo, liphulaphule okwalo kwehlabathi, iintloko zezopolitiko zilondla ngokudla kwezangxa kwemivundla efileyo, kwento ethile eyadlulayo, kumashumi amahlanu eminyaka eyadlulayo. Nantso imeko yebandla lakwaMoya. Owu, bethu!

¹³² Kanye njengokua uSara wazama ukuzisa idinga lamandla angaphezu kwendalo ngo—ngoHagare okhonjwe ngomnwe, ngokunjalo ibandla, lizama ukuzisa imvuselelo. Abavangeli bethu abakhulu kuwo wonke amazwe namhlanje, “Imvuselelo ngexesha lethu! Imvuselelo ngexesha lethu! Nonke nina maWisile, maBhaptizi, akwaMoya, hlanganani nonke.” Singathini ukuba nemvuselelo yeMana esentsha phezu kwesidala, esifileyo, isangxa...?...Singathini ukuba nayo, imvuselelo ngexesha lethu?

Imvuselelo iyakuba yencinane kangangokuba bangayazi ukuba ikhe yenzeka.

¹³³ Abenkonzo kaMoya bathi, “Owu, kuzakubakho into enkulu eyakwenzeka.”

Iyenzeka, kwaye abayazi. 'Yabona, nantso ke. 'Yabona? Ewe, mhlekazi. “Kuba apho sukuba sikhona iSidumbu, ayakuhlanganisana khona amakhozi, kanye ngokuqiniseke njengokuba linjalo ihlabathi. 'Yabona? Nantso into Eyayithethayo. Yintoni iSidumbu? LiLizwi. Yena uliLizwi, iSidumbu, uKristu! “UKristu engaphakathi kuwe,” isekwanguye izolo, namhlanje, nangonaphakade. Yinyaniso enjani Leyo!

¹³⁴ USara, ezama ukwenza onke amadinga azaliseke, uyabona, ngenkulu...njengebandla namhlanje, “imvuselelo enkulu ngexesha lethu,” (ngantoni?) ngedinga eligqwethiweyo. Niyakuyenza njani loo nto, xa uThixo engazange asikelele mbutho?

Akazange asebenzise mbutho. Xa umyalezo waphumayo, baze bawenza umbutho, wafa kanye kuloo ndawo. Ndimema nawuphi na umntu wezembali ukuba andibonise apho wakhe wavuka khona kwakhona. Wafa kanye kuloo ndawo wahlala apho kuloo ndawo. UThixo wahamba nje kanye waphuma kweso siphatho, waya kungena kwesinye; kanye ngaphandle kobuLuthere, wangena kubuWisile; kanye ngaphandle kobuWisile, waya kungena kwezakwaMoya; ngoku Uhambile waphuma kanye kwezakwaMoya, ukuya kungena eMbewini.

¹³⁵ Ngokuba, imelwe kukuba ibe yiMbewu. Awunakuyidlula nganto indalo. Akukho nto, nantoni na eyenye apho eyakwenzeka ukuba kwenzeka ingeyiyo iMbewu, ngoko iMbewu iyakuZivelisa. Isekwanguye izolo, namhlanje,

nangonaphakade; kwa iNtsika yoMlilo enye, ibonakalisa imiqondiso eminye, aMandla amanye, uThixo okwamnye, imiqondiso ekwaminye, into enye, ingqinela iLizwi neBhayibhile, ngokuchaneke kanye. Isekwanguye izolo, namhlanje, nangonaphakade. Uyakhokela, ngokuhlwanje. Thixo sincede siYibone size siYikholelwe! Ngokuqinisekileyo!

¹³⁶ 'Yabona, uSara ibandla, latyumba uHagare. Oko akuzange kusebenze. Ingaba kwasebenza? Hayi. Iqela lalo elikhonjwe ngeminwe alisayi kusebenza namhlanje, kananjalo. Oogqirha, neeP.h.D., nee L.L.D., azisebenzi. Zonke iziphatho ziyasilela.

ULuther wasilela, njengokuba wenzayo uHagare. Wenza ntoni uHagare? UHagare wanikela unyana wakhe kwisifuba somnye umfazi (ingaba kunjalo?), ukuze akhulise umntwana wakhe. UHagare wenza loo nto; wanikela unyana wakhe, unyana wakhe ekuphela kwakhe, kwisifuba somnye umfazi (ingengonina wakhe), ukuba amkhulise. Ikwayiloo nto inye awayenzayo uLuther ukunikela ngonyana wakhe, ugwetyelo, alunikele ngaphaya kwihlelo ukuba lidlale ngalo, injalo kanye loo nto, ukuze limkhulise.

¹³⁷ UWesley wasilela kanye ngendlela enye awasilela ngayo uSara, ukuthandabuza uZalo lwamandla angaphezu kwendalo ukuba lulubhaptizo loMoya oyiNgcwele, njengokuba uSara wenzayo kulaa mthi wom-oki. Xa uWesley wangeniswa kokwamandla angaphezu kwendalo, xa isigaba sexesha senkonzo kaMoya sangenayo waza uWesley wangeniswa ekuthetheni ngeelwimi nako konke Oku, bahleka bahlekisa ngaloo Nto. Nonke nina bandla likaKristu, nani, nibizwa njalo, nani maBhaptizi, namaPresbhithari, ninonke ngabanye, nenyusa impumlo yenu, kuLo, naze nemnka kuLo. Kunjalo. Nenza ntoni, Wesley? Nathengisa ngomntwana wenu embuthweni, waze wafa watshabalala. Injalo kanye loo nto.

¹³⁸ Kodwa, iLizwi, iLizwi lenyaniso laqhubela phambili. Alizange lime kuloo mbutho. Lahamba labheka phambili kwekaMoya, lathabathela okuthe chatha kulo. LalinguNyana othe chatha ngokukhula, njengeMbewu eyawa yangena esizalweni, kwaye, emva kwethutyana, Yaqala emqolo, yaze yaya ekubeni nemiphunga, yaze yanentloko neenyawo.

Kwaye, emva kwethutyana, Yafikelela kwindawo yokuba Izalwe. Injalo loo nto. Ngoko, nantso indlela iBandla elakhula ngayo, ikwayindlela enye.

¹³⁹ UWesley wathandabuza kanye njengokuba uSara wenzayo kulaa mthi. Wathi...Xa iNgelosi yeNkosi, indoda, inxibe njenge...Okanye, iNgelosi, uThixo, yayinguye, ngokwaKhe. U-Elohim, enxibe njengendoda, emi apho enothuli ezimpahleni zaKhe, waze watsho ukuthi wayenedinga awalikhuphayo; emva kokuba uSara wayenamashumi alithoba eminyaka, no-Abraham enekhulu.

NoSara wahleka mpela, wathi, “Ingakho njani le nto, ngeli thuba u-Abraham kunye sasinalo, ke, asizange ukusukela ekubeni sasingabantu abatsha, ubuhlobo bosapho, mhlawumbi amashumi amabini eminyaka.” Wayesondele ekhulwini ubudala. Wathi, “Mna, ndizonwabise nenkosi yam, mna ndimdala, nayo indala, kanaanalo? Kwaye umsinga wayo wobomi ufile, nesizalo sam somile. Amabele am aphelele; imithambo yobisi iphelelwe. Ndinganalo njani?”

¹⁴⁰ UThixo wathi, “Ndikuthembise lona. Luyeza, nakanjani na!”

¹⁴¹ Wenza njalo noWesley. “Singathini ukwamnkela ukuthetha ngeelwimi, nempiliso eNgcwele, nezinto ezinjalo. Asikokwethu ngalo mhla.”

¹⁴² UThixo wathi, “Ndithembisile, ‘Ngemihla yokugqibela ndiyakuwuthulula uMoya waM phezu kwayo yonke inyama.’” Wathembisa ukwenza oko, waze Waqhubela phambili wakwenza, nakanjani na. [Yindawo esisikhewu le ekhasethini—Mhl.] Kwaye ibandla lobuWisile, nabo bonke oodade balo abancinane bomungu, bamaBhaptizi, amaRhabe, nebandla likaKristu, amaNazarene, aboHambo lobuNgcwele, naBazalwana boManyano, nezizezinye, zafa kunye nalo. Kwaye iBandla laqhubela phambili.

Ngoku yenza ntoni eyakwaMoya? Iyazimanya, kanye njengekhasi. Yenze kwa into enye. Yazimanya yazibumba, yazifaka kwikhasi. Injalo loo nto.

¹⁴³ EyoMoya yayinjengoMariya. [Yindawo esisikhewu le ekhasethini—Mhl.]... isidlo sepentekoste, khangela into eyenziwa nguMariya. Yintoni ephosakeleyo eyenziwa nguMariya? Kwisidlo sePentekoste, ngaxesha lithile, wayejongene neqela labahloniphekileyo, ababingeleli. Ngethuba, uNyana wakhe, wayengenakuMfumana naphi na. Waze wabuyela emva, uhambo lweentsuku ezintathu.

WayeMshiyile. Njengebandla langoku namhlanje, malunga nesithathu esiphindwe kahlanu, okanye amashumi amabini anesihlanu, ibandla liyishiyelele, malunga namashumi amahlanu eminyaka eyadlulayo, okanye amashumi asixhenxe anesihlanu.

¹⁴⁴ LiMshiye kwisidlo sepentekoste. UMariya wabuyela emva phezulu noYosefu, iintsuku ezintathu, bekhangela Yena. Wayekhangela Yena; engenakuMfumana.

WaMfumana. Wafumana ntoni? Wafumana Yena etempileni, exoxa iLizwi likaThixo kunye nababingeleli. Kwaye kanye phambi kwabo babingeleli, abo bantu bahloniphekileyo, uMariya wathoba umdiya-diya. Wenza kanye le nto ngewayengayenzanga.

Wazibiza, “UTHixo; unina kaThixo”? Unina umelwe kukuba nobulumko obuthe chatha kunonyana wakhe.

Waze wathi, “Uyihlo kunye nam besiKufuna sineenyembezi imini nobusuku.” Hee! “Uyihlo kunye nam,” ebanga ukuba olo zalo yayingelulo olwamandla angaphezu kwendalo, esithi uYosefu wayenguyise kaYesu. Wakhanyela uzalo lwamandla angaphezu kwendalo.

Inkonzo kaMoya yathatha ukuthetha ngeelwimi. Balukhanyela uZalo lweLizwi. Nantso kanye into eyayenzayo. Iyakuthabatha okungaka kwaLo, kodwa ayisayi kuLithatha lilonke. Yakhanyela uZalo lweLizwi, kanye njengokuba wenzayo uMariya. Kodwa, khangela, akusayi kuba sabakho mibutho iyeminye emva kwale Nto.

¹⁴⁵ Khangela iLizwi ngokwaLo, kodwa, eneminyaka elishumi elinesibini, eyinto nje encinane kakhulu isesemva ekhasini, Wathi, “Anazi na ukuba ndimelwe ukuba semcimbini kaBawo waM?” ILizwi lalungisa ibandla, kanye kuloo ndawo.

¹⁴⁶ “Wenza ntoni ngazo zonke ezi zinto? Uyazi ukuba awunakukwenza oku. Sizakuzivala iingcango zethu; asisayi kukuvumela ungene.”

¹⁴⁷ “Kuba anazi ukuba ndimelwe kukuba semcimbini kaBawo?” Yabona? Ngokuqinisekileyo, ngokuqinisekileyo, okwamandla angaphezu kwendalo kwenyaniso!

¹⁴⁸ Ethabathekile, wayebanga nje ukuba Yena wayengunyana kaYosefu, indoda nje eqhelekileyo. Okanye, into eyayenzayo iPentekoste, kukuMbanga ukuba u “ngomnye kwabathathu.” Whowu! Ndiyazi ukuba oko kuyakhubekisa, “omnye wabathathu.” Kodwa Wayesiso sonke eso sithathu, sikoMnye. Kodwa abeyakwaMoya, “Owu, ewe, Yena unguNyana kaYise, kaMoya oyiNgewele, ngoko . . . Owu, bethu!

Kodwa elenene, iLizwi lenyaniso lithetha nje likhuphe, lathi, “Abangabathathu babo. Mnye kubo.” [Yindawo esisikhewu le ekhasethini—Mhl.] Amen. Niyalazi iLizwi likaThixo? Lenza bangabi bathathu; koko abeMnye.

¹⁴⁹ Qaphela, akusayi kubakho ziphatho kwakhona, zinkonzo zingoomama, amahlelo, emva kwesi siphatho sekhasi.

¹⁵⁰ Ngokuba, emva kwekhasi, akusekho nto, akukho nto ishiyekileyo ngoko koko luKhozo kuphela. Ingaba kunjalo? Kumelwe ukuba ibe luKhozo. Lumelwe kukuba ibe kwalu hlobo olunye noluya lwangena emhlabeni. UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade, uMoya uhla phezu koMtshakazi ukuze wenze kwa izinto ezinye nezo Wazenzayo. Yabona? Kukuvelisa kwakhona koKhozo.

¹⁵¹ ILizwi, nakuba laliselula, laZithethela, “Kwaye anazi na ukuba ndimelwe kukuba semcimbini kaBawo waM?” Hee!

¹⁵² Nantso ke imfihlelo yoMyalezo ngoku, ngokuchaneke kanye, “imicimbi kaBawo.” Yayiyintoni imicimbi kaBawo?

Ungacinga ukuba yayiyintoni na imicimbi kaBawo, kuYe? Kukuzalisekisa oko wakuthethayo u-Isaya, “Intombi iyakumitha.” Kukuzalisekisa u-Isaya, owathi kwakhona, “Isiqhwala siyakuxhuma ngokwexhama,” nazo zonke ezi zinto ziyakwenzeka. Njengokuba uMoses wathi, “INkosi uThixo iyakunivelisela uMprofeti, phakathi kwenu, onjengam nje.” Yayiyimicimbi kaBawo leyo, ukuzalisekisa ela Lizwi.

Ke, ukuba oko kwehla kwaphumela kwindiza, zabo bafazi basenyameni; kuyakwenzeka ntoni ngezi ndiza zoku kwasemoyeni, abafazi abalibandla? Amabandla athetha abafazi, *abafazi* bathetha “amabandla,” gxebe. Ingaba kunjalo?

Ngoko kuyintoni ngoku? “Simelwe kukuba semicimbini kaBawo,” INgqolowa imelwe kukukhwaza, uKhozo. Ewe, mhlekazi. Imelwe kukwenza ntoni? Kukungqinela uMalaki 4, ukungqinela uLuka 17:30, ukungqinela amaHebhere 13:8, ukungqinela uYohane oNgcwele 14:12, ukungqinela lonke iLizwi laKhe. Ukungqinela amaHebhere, ndithetha... IZityihilelo, isahluko se-10, sokuvulwa kwaMatywinwa aSixhenxe, neemfihlelo zikaThixo; nkqu imbewu yenyoka, nako konke, iyakubonakalaliswa; umtshato noqhawulo-mtshato nazo zonke ezinye ezi mfihlelo ebezihleli zifihlwe phantsi kweentsika yonke le minyaka, kwizifundiswa zezakwalizwi nokunjalo, kodwa lingoku ilixa. Nanko umcimbi kaBawo.

Ucinga ukuba babenokuLamnkela? Bafuna ukuba nesidima, bathi, “Ihlelo lethu alisifundisi loo Nto.” Kodwa iBhayibhile iyanifundisa. Injalo loo nto.

¹⁵³ UThixo uyaYingqinela ukuba iyinyaniso. Ngokuqinisekileyo, iYiyo izalisekisa esi sigaba sexesha, apho kukho aMatywina aSixhenxe khona. Okanye, iqondakalisa nje ukuba amahlelo ebeziziphatho nje, ngomnye umcimbi kaBawo lowo, ukuqondakalisa. Kwaye imicimbi kaBawo ngoku kukunibonisa ukuba loo mahlelo akangowaKhe. Azinkqubo ezenziwe ngabantu ezikhanyela iLizwi. Kulungile. Qaphela.

Uthi, “Ke, uMariya, into... intombi engazananga nandoda ebalulekileyo!”

¹⁵⁴ Emnqamlezweni, Akazange ambize ngokuthi, “mama.” Wambiza ngokuthi, “mfazi,” isiphatho, hayi mama. Yabona? Ngenyaniso, wayesisiphatho seLizwi, kodwa wayengelilo iLizwi. Yayinguye iLizwi. Owu, ewe.

¹⁵⁵ Qaphela, kananjalo, akazange abandakanyeke eluvukweni kunye naYe. Wafa wabuya wavuka, kuba Yena wayeliLizwi. Umfazi yena wayesisiphatho nje. Wafa, kwaye usesengwabeni. Injalo loo nto. Ngoko yena wayesisiphatho

nje, hayi unina waKhe, hayi uThixo. Wayesisiphatho nje njengokuba enjalo amabandla. Injalo loo nto. Oko kubonakalisa ukuba wayesisiphatho nje, hayi iLizwi.

¹⁵⁶ Masivale ngokuthetha oku. Owu, bookhetsha bakwaMoya, abaxhuma-xhuma bejikeleza ngokwamaxhalanga, bethabatha inxaxheba kwizinto zehlabathi kanye njengokuba bonke besenza, “benokumila kokuhlonela uthixo, okwanele ukude kulahlekise nabaNyuliweyo ukuba bekunokwenzeka, kodwa bewakhanyela aMandla ako,” njengokuba esitsho umprofeti apha. Umzekelo ogqibeleleyo ngoko lathi iLizwi likaThixo kuyakubakho ngemihla yokugqibela, kwisigaba sebandla laseLawodike, “uze, uyimfama, ulusizana, ulihlwempu, uludwayinge, ube ungakwazi oko; libanga ukuba likhulu lisisityebi, ‘andiswele nto.’” Libe lingazi ukuba litshintshile ekubeni ngukhetsha, umntakwabo ofana nomprofeti, ukuze ligcine iLizwi likaThixo lithe ngqo; lijikele ekubeni lixhalanga, laze londla abantu balo ngemivundla efileyo yeemfundiso zamaziko emfundo yezakwalizwi. Ngokuchanekileyo kunjalo. Vukani! Bethu, ningathini ukulindela ukubandakanywa, okanye ukuba zindlalifa kunye namakhozi, xa kukho izinto ezinjengezo ngeli lixa libalulekileyo ngethuba uXwilo lusondele.

¹⁵⁷ Owu, Mkristu, owu, kholwa ukuba ubulikhholwa ngokuyinxenye, qhubela phambili usiza ezinkonzweni okwethutyana (awunakwenza njalo?), sinento ethile apha endikholelwa ukuba iNkosi ifuna ukuba uyazi.

Limnkile ixesha; andisenakuqhubela phambili. Ndimelwe kukuba ndivale, ukuze mhlawumbi ndigqibezele ngomso ngokuhlwa. Kodwa, khangela, masigobe iintloko zethu okomzuzwana.

¹⁵⁸ Andifuni ukuba uqaphele ukuba ndisebenzisa oluphi na ubizo-magama, kodwa ndifuna ukuba uqaphele ujonge nje umzuzu koko ndikuthethileyo. Kucace ngokwaneleyo ngoku ude ube nokukuqonda, ndiqinisekile, ukuba unqwenela ukwenza njalo. Ukuba ulapha ngokuhlwanje, ube ungenawo la mava . . .

Anditsho . . . Wena uthi, “Ndikhe ndaxhentsha kuMoya, ndaxhuma ndajikeleza konke.” Ewe, ookhetsha benza kwaloo inye, kanye njengoonomyayi nezangxa. Andiyibuzi loo nto.

Udla ntoni? Ukufumana phi ukudla kwakho kwemihla ngemihla? Wondliwa phi, ngokusuka kwiLizwi likaThixo okanye kwinyama ebolileyo endala ethile eyayisetyenziswe phaya ngaphesheya, kwiminyaka ngeminyaka eyadlulayo? Ingaba amava akho, nangokuhlwanje, amento ethile owayichola kwiminyaka emininzi eyadlulayo; okanye ingaba isentsha ibe intsha ngokuhlwanje, iMana entsha esandul’ukuwa eZulwini, ube wondla umphefumlo wakho

ngaYo, ukhangele enye into elungileyo nengcono ngomso? Ukuba awululo olo hlobo, ngoku iintloko zenu zigotywiwe namehlo enu evaliwe, neentliziyo zenu zithotywiwe, zibuze loo mbuzo unyanisekileyo. Ube ungabhekisi kum, koko kuThixo, ungasiphakamisa isandla sakho njengobungqina, bokuthi, “Thixo, wulungise umphefumlo wam noMoya wam, ukuze ndibe nokudla kuphela kwiLizwi likaThixo.” Ungasiphakamisa nje isandla sakho, uthi... UThixo akusikelele. UThixo akusikelele.

¹⁵⁹ Andazi nje ngokuchanekileyo ukuba bangaphi na abalapha ngaphakathi abakhoyo, ngokuhlwanje. Andikwazi mpela ukuqikelela isihlwele, kodwa ndingathi ubuncinane sisinye kwisithathu, okanye nangaphezulu, abaphakamise izandla zabo, kuba bafuna ukulungiselwa imiphefumlo. Masibakhumbule emthandazweni ngoku sisagoba iintloko zethu.

¹⁶⁰ Thixo Othandekayo, ndinoxanduva kuphela lokuthetha iLizwi. Kwaye ngale mizekeliswana ilula, imizekelo emincinane, abantu bayabona ukuba umntu akasayi kuba yindlalifa nomnye. Kwaye siyazi ukuba ngemihla yokugqibela kuyakubakho abayakuxwilelwa eMazulwini, kwaye abanye babo bayakuba lapha ekubuyeni kukaYesu. Kwaye sikhangele kuYe ukuba angabuya nangokuhlwanje.

¹⁶¹ Ndinga ngamashumi amathathu, malunga namashumi amathathu anesithathu eminyaka eyadlulayo, ndiguqe apha mhlawumbi ngeli xesha ebusuku, ukuya malunga necala leyesithoba okanye intsimbi yeshumi entloko, ndithandazela utata owayelahlekile. Ngokuhlwanje, Nkosi, ndithandazela abaninzi ootata, oomama abaninzi, abazalwana noodade. Awungekhe Ube nenceba, Thixo Othandekayo? Limnke kakhulu ixesha ngoku lokuba utata wam enze nantoni na ngaloo nto; udlule ngaphaya kwemida yobu bomi. Kwaye kwakutsha, Nkosi, siyakube sihamba sonke sidlula ngaloo ndlela. Nam, kananjalo, ndimelwe kukuhamba ngaloo ndlela yonke indoda nomfazi, inkwenkwe okanye intombazana, elapha, imelwe kukuhamba ngaloo ndlela. Kwaye siyakumelwa kukuphendula ngoko sikwenzayo ngeLizwi likaThixo.

¹⁶² Yakhangeleka incinane njani laa ndoda, ebusweni bukaDavide, yakuba itshicela kuye! Bayakucinga kancinane kanjani abo bantu, bade batshicela uYesu iLizwi xa Ebuya kwakhona nabo baMhlabayo. Bayakuziva bebancinane njani abantu abathi banokuhamba besuka apha baze babonane... kungekuko ukuphela kumagama athile amakhulu esiGrike, njalo njalo, kodwa kwimvelo ecacileyo esifundisa uThixo umdali; sibe nokuzibona iziphatho zeLizwi, size sibone iLizwi ngokwaLo, sazi neyure esiphila kuyo, nelixa lesivuno ukuba lifikile.

163 Thixo Othandekayo, masingalini keli umva, ngenxa yobudenge obuthile behlabathi, koko masithi ngokuhlwanje simaMnkele ngayo yonke intliziyo yethu. Nkosi, dala ngaphakathi kum umoya olungileyo, uMoya woBomi, ukuze ndibe nokukholwa konke aMazwi aKho, ndamnkele uYesu iLizwi, isekwanguye izolo, namhlanje, nangonaphakade, ndize ndikholwe namhlanje kuloo nxalenye yabelwe esi sigaba sexesha. Ndiphe oko, Nkosi. Ndikucela eGameni likaYesu.

164 Ke ngoku ndizakubuza umntu ngamnye kuni, njengokuba nilapha nicinga ngale nto, ngokunyaniseke ngenene. Asinalo ibandla omelwe kukulijoyina. Sinalo iqula phaya ezantsi esibhaptiza kulo, “Bonke abakholwayo babhaptizwa,” ukuba awukabhaptizwa ngobhaptizo loBukristu. Oko akuthethi kutshizwa, ukugalelwa; oko kuthetha ukuntywiliselwa. Hayi kwizihlonipho uYise, Nyana, Moya oyiNgewele, koko eGameni lika “Yesu Kristu,” njengokuba ibandla liphela labhaptizwayo, lade ibandla lobuKatolika ngowe-303 langenisa oothixo abathathu nenkqubo ezintathu zobhaptizo, kwizihlonipho zobuTriniti. Ukuba awukayifumani loo nto, kusasa ngomso ngentsimbi yeshumi kuyakubakho iingubo nezinto ezinjalo ezikulindeleyo phaya ezantsi.

165 Awunakuza ujoyine kuYesu Kristu, hayi thina. Asinabandla nalapha elinokukukhathalela. Yiya nakuliphi na ibandla ofuna ukuya kulo, nokuba uvela phi na, kodwa, uncede, ukholwe kweli Lizwi. Niyakholwa lilo? Yithani, “Amen.” [Ibandla, “Amen.”—Mhl.] UThixo anisikelele. Ningangenza...

166 Ukuba kukho nantoni na esinokukunceda ngayo sikho ukuze siyenze.

167 Ngoku, ndiyazi ukuba kukho abagulayo. Ixesha lethu lisishiyile, ngokuhlwanje, lomgca wokuthandazela. Mhlawumbi siyakulifumana, phofu. Ndifuna ukuba mntu ngamnye kuni andenzele into ethile. Uhleli kufutshane nomntu othile; beka izandla ngaphaya kuloo mntu.

Uze ungathandabuzi ubeke isandla sakho phezu kokhozi, mhlawumbi ukhozi ebelisidla ukudla okuthile kwesangxa kwindawo ethile; laza laguliswa kuko. Abasakufuni kwakhona. Bafuna ukuphuma kuko. Bayagula bediniwe kuko. Bahleli apha ngokuhlwanje bebona oko eneneni amakhozi amelwe kukukudla, iLizwi, benoKristu ophilileyo ephila phakathi kwabo, eZibonakalisa ephilile, isekwanguye izolo, namhlanje, nangonaphakade. Abafuni kuba ziindlalifa ndawonye namakhasi; wona azakutshiswa. Zonke iingwitshi nezinto ezinjalo ziyakutshiswa. Umanyano luyeza ukuza kubhula iNgqolowa iphume. Ufuna ukuba yingqolowa.

168 Kukho kubo abathile abagulayo, abanye babo bagula ngokwasemzimbeni. Ndifuna ukuba uthandaze, khozi.

Thandazela umzalwana wakho, udade lowo ulukhozi, njengokuba ndinithandazela apha. Wanga uMoya kaThixo ungehla phezu kwenu.

¹⁶⁹ Khumbulani, ndininika uKudla koKhozi, idinga likaThixo. Ubabiza abaprofeti baKhe ngokuba, “ngamakhozi.” Yena uZibiza ngokuba uluKhozi, UnguYehova uKhozi. Kwaye ngeli thuba nibekene izandla, bathandazeleni.

¹⁷⁰ Bawo wethu waseZulwini, iLizwi laKho lithe, umyalelo wokugqibela Owawunika iBandla laKho, wawukukuthi, “Hambani niye kulo lonke ihlabathi nishumayele iVangeli, “imithetho kawonke-wonke,” lowo ukholiweyo wabhaptizwa uyakusindiswa; lowo ungakholwayo uyakugwetywa. Nantsi imiqondiso eyakulandelana nabo bakholiweyo; eGameni laM bayakukhupha iidemoni; bayakuthetha ngeelwimi ezintsha; ukuba bathe basela into ebulalayo, ayisayi kubenzakalisa; ukuba bathe baphatha iinyoka, azisayi kubenzakalisa; kwaye ukuba bathe babeka izandla phezu kwabagulayo, bayakuphila.”

Owu Yehova Khozi, yondla amantshontsho aKho ngokuhlwanje ngelo Lizwi, Nkosi. Aswele. Nalo udidi lokudla aswele lona. Nantso into abayisweleyo, kukwazi ukuba kuyini na uKudla, ukuba uyintoni na uITSHO INKOSI.

¹⁷¹ Wathembisa, ukuba ukuba babeke izandla zabo omnye komnye, bayakuphila. Owu Nkosi Thixo, thabatha ususe onke amathandabuzo neembono zesangxa zimnke kuthi ngoku. Kwaye sidla ngokundilisekileyo uKudla koKhozi, kweLizwi likaThixo.

¹⁷² Mawuthi wonke umoya ongolileyo okwaba bantu, wonke umoya wentandabuzo, wonke umoya woloyiko, wonke umoya wokubambelela kubuhlelo, wonke umkhwa, sonke isifo, zonke izifo eziphakathi kwaba bantu, zimke. eGameni likaYesu, zanga zingaphuma kweli qela labantu. Banga bangakhululeka ukusukela ngelilixa ukuya phambili, ukuze babe nokudla uKudla koKhozi esikholelwa ukuba Usithumela kona kuyo yonke le veki, Nkosi, uqhahqa kuvuleke loo Matywinwa usibonisa ezo mfihlelo bezifihliwe ukusukela ekusekweni kwehlabathi, njengokuba Wathembisayo. Bangabakho, Bawo. eGameni likaYesu Kristu. Amen.

¹⁷³ Bonke abakholwayo, bamnkele, yimani ngeenyawo zenu, nithi, “Ndiyakholwa. Ndiyamnkela. Oko uThixo wandibekela kona ngedinga, ndiyakwamnkela.” [Ibandla liyaphakama ngezwi lokwamnkela—Mhl.]

INkosi inisikelele. Kuyamangalisa oko. Wonke umntu umile! Intle loo nto.

Isingqi, *NdiyaMthanda*. MasiMculele eli culo ngoko, “NdiyaMthanda, ndiyaMthanda ngokuba Wandithanda kuqala.” Sonke ngoku.NdiyaMthanda, (ukuba uyamthanda, masiphakamise izandla zethu)

NdiyaMthanda kuba Wandithanda kuqala
Wathenga usindiso lwam
EKalvari emthini.

¹⁷⁴ Owu, Akamangalisi? [Ibandla lithi, “Amen.”—Mhl.]
Masibambane izandla omnye nomnye. Mzalwana, Khozi, jika,
dade, bamba isandla, njengokuba sicula.

NdiyaMthanda, . . .

Mzalwana, khozi! Mzalwana, khozi! Mzalwana, khozi,
elilungiselela iLizwi! Charlie, unjani? UThixo akusikelele,
mzalwana. Ndiyavuya ukukubona! UThixo akusikelele,
mzalwana. UThixo akusikelele, mzalwana, khozi. UThixo
akusikelele.

EKalvari emthini.

Masizophakamisele kuYe izandla zethu kwaKhona.

NdiyaMthanda, NdiyaMthanda
Ngokuba Wandithanda kuqala . . . (kwaye
Wakwenza ukhozi)
Wathenga usindiso lwam
EKalvari emthini.

¹⁷⁵ Uyakwazi njani, liyakwazi njani ihlabathi ukuba
uyamthanda uYesu? Xa sithi sithandane. Nantso indlela
ihlabathi. . . 'Yabona, uThixo uyalubona ukholo lwakho;
ihlabathi libona isenzo sakho. Thandanani ngoku. Yibani
nobubele omnye komnye. Thethani omnye nomnye.
Nyamezelanani.

Nemiyalelo ethe chatha esinokuyinika, ubhaptizo, ukufuna
uMoya oyiNgcwele. . . Asisenamagumbi apha esinokwenzela
loo nto, niyaqonda. Ukubizela ngaphambili, ukuba uThixo
uthe wathetha nawe ukuba le Nto iyinyaniso, yokuba uYesu
Kristu isekwanguye izolo, namhlanje, nangonaphakade, ube
ufuna ukuhlangana naYe, yiya uye kubhaptizwa eGameni
laKhe, ngomso. Kuyakubakho amadoda apho ayakukuyalela.
Nantoni na esinokuyenza ukukunceda, siyakuyenza.

NdiyaMthanda, ndiyaMthanda

Nina bakwiimfono-mfono ngoku, eTucson, ngaphaya
eCalifornia, ukunyuka ukuya eMpuma, phakamisani izandla
zenu, phaya kude e. . . ? . . . Mdumiseni!

Wathenga usindiso lwam

Ngubani ozakusindulula? [UMzalwana Branham uthetha
nomntu othile eqongeni—Mhl.] Ngoku, kude kube ngokuhlwa
ngomso, ndizakunikezela kuMzalwana uNeville,
umlungiseleli wethu.



IMbewu AyiyoNdlalifa Ndawonye NeKhasi, Umq. 8 Inani 4
(The Seed Is Not Heir With The Shuck, Vol. 6 No. 4R)

Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi ngeCawe kusasa umhla we-18 kuFebhali, ngowe-1965, eholweni eParkview Junior High, eJeffersonville, e-Indiana, eMelika, wathatyathwa kwisishicileli-mazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-1999 ngabe:

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