

KUTHENI NDICHASENE NENKOLO ENGUMBUTHO



Enkosi, Mzalwana uNeville.

Ningahlala phantsi. Okokuqala, bendixakeke kakhulu namhlanje de ndaphosa eminye iminxeba yokugula. Bekukho abanye abantu kwiimeko zabucala bokuba bathandazelwe, ebekumele ndidibane nabo. Kodwa ngoku ezinye ze... elinye lamaqela, ndiyakholwa ukuba uBilly uthe lisuka eCanada, iindawo ezimbini okanye ezintathu ezahlukeneyo. Ngoku, bangena apha, uyazi, baze bahlale ezihotele nazihotele zasandleleni rhoqo ngalo lonke ixesha. Kwaye ndiya kuhlangani, ndihlangane nabo ndibathandazele besiza bevela kuyo yonke indawo besuka kwihlabathi jikelele, kunye ne Asia, iYurophu nakuyo yonke indawo. Umhla ngomhla, xa silapha, abantu bayangena. Kukho abangcono kunamakhulu amathandathu kuluhlu, abalindile... udliwano-ndlebe labucala, kwaye ke yenza ukuba kubenzinyana. Kodwa abantu abagulayo ngenene kunye nonxunguphalo ekufuneka bathandazelwe, ngokuba, ndiyazama ukuhlangani nabo.

² Nje, ke, kusukela ndandilapho kunye nebhodi yamathenjwa, kwingxoxo encinane nebhodi yam yamathenjwa apha enkonzweni, kuye kwafuneka ukuba sidibane kwimizuzwana embalwa edlulileyo. Kwaye ngelo xesha yandilahla malunga neyure enesiqingatha, kwaye kwakukho abantu abathile ababefanele ukuba balapha ngelo xesha ukuze bathandazelwe. Ukuba balapha, ndingathanda ukubathandazela ngeli xesha. Ke, ukuba bayathanda, abo bantu bebemelwe kukuthandazelwa, ke, ukuba bayakuza ngoku ngeli thuba umdlali wepiyano, nokuba ngubani na ekunguye, uya kuza kwaye—kwaye asinike into isanduleli sandi esincinci “Umnyangi Omkhulu ngoku ukufuphi, uYesu onovelwano.” Ngoku abo bamelwe kukuthandazelwa, ukuba bayathanda, ukuba babengaphi na andazi. Kwaye nina ningabazalwana, ndiyacinga. Bazalwana, ndiye ndabandezeleka kakhulu emzimbeni wam. UYesu wathwala ngomzimba Wakhe, ubunzima, ukuze abe nguMlamleli olungileyo, ngokuba Yena enguThixo wenziwa inyama ukuze Abe nokubandezeleka. Abe nokuziva iintlungu zobulwelwe. Kwaye kungoko Weza ukuza kwenza isicamagushelo. Kwaye koku Wayalela iBandla Lakhe ukuba liqhubeke nomsebenzi Wakhe.

³ Kwaye ndi—ndiwuhlonipha kakhulu umsebenzi wezonyango, utyando nanjalo njalo, lowo—lowo ngetalente

athe uThixo wabanika yona ukuba benza izinto ezithile emzimbeni, ukutyanda nokukhupha amazinyo awonakeleyo, nanjalo njalo. Ndiyakuxabisa oko. Kodwa kuza ixesha apho bangaphezu kolwabo—kolwabo ulwazi, aba—abazi yintoni amabayenze. Yabona? Kwaye ndiyacinga, ngoko, sinelungelo eligqibeleleyo, njengoko besiya kwenza ngokwendalo, ukuba besisiya kugqirha wosapho lwethu, mhlawumbi u—ugqirha phandle emaphandleni, ugqirha othile omdala olungileyo ophethe isibane kwaye ahambe enqumla entsimini ngobusuku, ukuze akufumane, ukukunyanga. Kwaye ukuba uyasilela ukwazi, uya kuya kumntu ongaphezulu kancinane kunaye. Uya kukuthumela kwingcali. Kwaye ngoku ukuba ingcali ayazi, ndi—ndiyavuya ukuba sifumene elinye iziko, uMnyangi omkhulu.

⁴ Kwaye Akasileli, Lo akasileli, ngokuba unguMdali ngoKwakhe. Kwaye Wasenzela indlela. Ngoku, ukuba bekukho nawaphina amandla okuphilisa ngaphakathi kum okukwenza, be—bendiyakuza phaya ndiyenze. Be—bendiyakuvuya nje ukuyenza. Kodwa, njengamandla okuphilisa, andinawo, akukho mntu wumbi unamandla okuphilisa. Kodwa sithunyiwe, yabona, ukusuka kuKristu, ukuba sithandazele abagulayo, Osele ewabekile amandla okuphilisa. Yabona? Kwaye siza kuphela, njengokuba kwakunjalo, ukubhala itshekhi kuloo nto. “Kwaye nantoni na enithe nayicela kuBawo eGameni laM,” leyo yitshekhi engabhalwanga, “nantoni na eniyicela kuBawo eGameni laM, Ndoyenza.” Esinjani isithembiso! Akunakho nje ukusilela. Kwaye ndibancedile abazalwana noodade bam, ehlabathini lonke, benza ezi ntlawulo...okanye benze oku kutsala imali kule mali ingamaphepha kwiBhanki kaThixo, eGazini likaYesu Kristu. Kwaye ibe yimpumelelo kakhulu. Uhlala ehlawule, kwaye ngenxa yokuba isikhokelo ntlawulo sele siphaya, uyabona. “Wa—Wa—Wahlatywa ngenxa yezikreko zethu, ngemivumbo Yakhe saphiliswa.” Yabona, kuphelile. Kwaye siyavuya ngokuhlwanje ngokholo lwakho.

⁵ Ndiyakholwa ukuba uBilly ebendixelela ukuba omnye umzalwana uvela kude eCanada okanye kwindawo ethile. Kwaye ngaba kunjalo? Ungumzalwana waseCanada? Kwaye—usuka phi mzalwana? [Umzalwana uthi, “Kumantla nje eFort Wayne, eKendallville.”—Mhl.] Kendallville, Indiana, uvela eFort Wayne. Ndatshata eFort Wayne. Ndikhumbula kakuhle. Ndaba nemihlangano emininzi phaya eRediger Tabernacle. Ndicinga ukuba uyazi apho ikhoyo. Kwaye ndiyakhumbula, ndiseyinkwenkwana, ndihleli ezinyaweni zikaPaul Rader, eRediger Tabernacle, njengomlungiseleli osafundayo nje oselula. Uyindoda enkulu, uMzalwana uPaul wayenjalo, kwaye wayekwanjalo noMzalwana uRediger, amadoda okholo. Umphfumlo wabo uphumle ngobu busuku. Kwaye ngoku, njengoko ndandiseyinkwenkwana, ndizama ukuqhubeka koko

abakushiyayo, oko uYesu wayekushiyele iBandla Lakhe ukuhla.

⁶ Ngoku, ngalo lonke ukhohlo endinalo, ndiza kunithandazela. Kwaye a—andizi nje ngokungenacwangco. Asifuni kusondela kuyo ngolo hlobo. Hayi, akulunganga oko. Siyeza, sikhohlwa ukuba siyakukufumana oko sikucelileyo, yabona, sisazi ukuba uThixo ukuthembisile. Kwaye siza nengqiniseko ezintliziyweni zethu ukuba uKristu wenza idinga, kwaye nina bazalwana nizamile ukubeka ukukholwa kwenu esibingelelweni, nenze konke eninako, ndiza kubeka okwam kunye nokwenu ngokuhlwanje. Yabona?

⁷ Kwaye, ngoku, sinesibingelelo esikhulu esinabela ezibhakabhakeni, kwaye kweso sibingelelo kulele iDini lethu, uNyana kaThixo. Yabona? Lela Dini lohayo. UThixo akanakukhangela ngaphaya koko ngaphandle kokuLihlonipha, yabona, ngokuba LiLizwi Lakhe, “Lo nguNyana waM oyintanda, mveni Yena.”

⁸ Ndizakucela uMzalwana uNeville, umdala wethu, ukuba angeza ngaphambili nam ngoku njengoko sihamba. Ndifuna lonke ibandla...Kungathini ukuba lo yayingumntakwenu, umyeni wakho, unyana wakho, utata wakho? Ngumntu othile womntu, khumbula. Masithi, ngako konke ukunyaniseka esinako, sisondele kuThixo ngoku ngenxa yaba bazalwana.

Masithobiseni iintloko zethu.

⁹ Bawo waseZulwini onenceba, sizisa kuBukho Bakho ngoku, ngesibingelelo sobabalo, nangona sime ngakwisitulo esincinci samaplanga, njengoko kwakunjalo, apha emhlabeni, kodwa ukhohlo lwethu lunyuselwe kwisibingelelo esikhulu esivuthayo phaya ngaphesheya, apho uYesu (iVumba elimnandi phambi koThixo, iDini leGazi laseKhalvari) Oweyisa zonke izigulo, zonke izifo, ukufa, isihogo, nengcwaba, wabuya wavuka, waze wenyukela eZulwini, ukuba ahlale ngasekunene kobuNgangamsha Bakhe. Kwaye thina, ngokhohlo, siyeza, siziphakamisele phezu lapho kubabalo lukaThixo, ukuze sithi phezu kwesi sibingelelo, kuMdali omkhulu waMazulu nomhlaba, “Samkele, Nkosi, njengoko sisondele eGameni leNkosi uYesu.”

¹⁰ Naba abazalwana bethu, kwaye omnye wabo osuka phezu eFort Wayne, apha ephondweni, kwaye omnye yonke indlela ukusuka eCanada apha ezantsi, ezela lowona mzuzu ubalulekileyo. Kuphakathi kokufa nobomi, Nkosi. Nanga amadoda amabini, eselula, inkonzo eninzi eseleyo kuwo ukwenzela Wena, Nkosi, amajoni amabini, amaKristu aKukholelwayo. Kwaye utshaba ludubule utolo, kwaye elo tolo lwetyhefu libethe ndaweni ithile emzimbeni wabo, kwaye babuyile, babuyele esibhedlele sobabalo lukaThixo, ukuze baxolelwe, baphiliswe, ukuze basondele ngaphambili kwakhona, benekhaka liphakanyisiwe, besiya edabini. Beze

kujoyina amandla omthandazo kunye nathi, Nkosi. Kwaye siya kuhlanguka notshaba.

¹¹ EGameni likaYesu Kristu, bakhulule. Siyakuyalela eGameni likaYesu Kristu, bakhulule bahambe.

¹² Ngamagorha edabi. Kwaye, njengesicaka Sakho, ndiya phambili ngoku ukuze ndibeke izandla phezu kwabo, ngokholo, sikholelwa ukuba, “Le miqondiso iya kulandelana nabo bakholwayo,” yatsho iNkosi yethu, uMphathi wethu oMkhulu wedabi, “ukuba bathe babeka izandla zabo phezu kwemilwelwe, yophila.”

¹³ Oku ndikwenza eGameni likaYesu Kristu. Anga amandla okugula abophe umzimba walo mzalwana, amkhulule, eGameni likaYesu Kristu.

Amandla okugula abopha umzimba walo mzalwana, amkhulule. EGameni likaYesu Kristu, kwanga kungemka.

¹⁴ UThixo onamandla onke, uMdali waMazulu nomhlaba, uMyili woBomi obungunaphakade, noMniki waso sonke isipho esilungileyo, zisa iintsikelelo Zakho phezu kwaba sibasikeleleyo. Kwaye kubhaliwe eZibhalweni, okokuba, “Ukuba nithe kule ntaba, ‘Funquka,’ musa ukuthandabuza entliziyweni yakho, kodwa khulwa ukuba oko ukuthethileyo kuyakwenzeka, ungayifumana le nto uyithethileyo.” Ndiyakhulwa ukuba isigulo sabo simkile emzimbeni wabo. Ngoku sele kuthethiwe; ngoku makwenziwe. Amen.

¹⁵ EGameni leNkosi uYesu ndiyakhulwa ukuba ukhululekile. EGameni likaYesu Kristu ndiyakhulwa ukuba ukhululekile. Amen.

Ingaba ibandla likholelwa ngokufanayo? [Ibandla lithi, “Amen.”—Mhl.] Ngoko ke mayenziwe.

¹⁶ Ngoku, ingaba bakho abanye apha abangathanda nje ukukhunjulwa emthandazweni, ungasiphakamisa isandla sakho? Kulungile, masisondele kuYe ngoku njengokuba nibeka izandla omnye komnye phaya phandle. “Le miqondiso iya kulandelana nabo bakholwayo.”

¹⁷ Oyena Thixo ungcewele, ngokholo sibona uYesu, siyakhulwa kuYe emi ngoku. Uyaligcina iLizwi Lakhe. Kwaye Wathi, “Naphi na apho ababini nangaphezulu bahlanganisene eGameni laM, Ndiphakathi kwabo.” Ngoku, Bawo waseZulwini, makathi amandla kaThixo Onamandla onke achukumise aba bantu, Nkosi, njengoko benezandla zihlangene omnye komnye, zibekwe omnye komnye. Uthumo lokugqibela Owalthetha eBandleni, “Le miqondiso iya kulandelana nabo bakholwayo. Ukuba babeka izandla zabo phezu kwabagulayo, bayakuba njalo... baya kuphila.” Uyithembisile, kwaye siyayikholelwa. Ke ngoku yenziwe, kwaye siyaKudumisa ngayo, eGameni likaYesu Kristu. Amen.

18 Kwaye eGameni likaYesu Kristu anga amandla kaThixo angathambisa ezi tshefu kwabagulayo nabasweleyo. Kwaye njengokuba zithunyelwa kwaye zibekwa phezu kwabagulayo, yanga ingenzeka okoku bayakuphiliswa. Sifunda eBhayibhileni ukuba bathabatha kuPawulos oNgcwele, iitshefu, imibhinqo; oomoya abangcolileyo baphuma ebantwini, kwaye izifo zaphiliswa. Kwaye, Bawo, siyazi ukuba asingoPawulos oNgcwele, kodwa siyazi ukuba UsenguYesu. Kwaye siyathandaza ukuba Uyakusinika esi sicelo sozuko Lakho. Amen.

19 Andazi noba ikhona...iiteyiphu zivuliwe, okanye hayi. Ingaba zivuliwe? Ukuba akunjalo, ndingathanda ukuba bazivule ngeli xesha. Ndiyakholelwa ukuba iqhosha liphezulu. Ngoku, ndiyathemba ukuba andizukunidinisa ngobu busuku. Ndiqalisa malunga nesiqingatha seyure okanye imizuzu engamashumi amathathu anesihlanu ngaphambi kwexesha. Kwaye ndi... Sisifundo sesikolo seCawe, kwaye ndiye ndacinga ukuba mhlawumbi kungalunga ukuba bendenze oku kushicilelwe kwiteyiphu oku kusentliziweni yam. Kwaye silungiselela ukuya kwi—isigaba esitsha, umnquba omtsha, zonke zintsha.

20 Kwaye ngoku ndingathanda ukufunda ezinye zeZibhalo. Ukuba nina bantu ningathanda ukufunda kunye nam, ndifuna ukufunda ukusuka kweyokuQala kaSamuweli, isahluko se-8, kwaye sifuna ukuqalisa ngomqolo we-4 ukuya kowe-10; kwaye ke, ukonga ixesha, owe-19 ukuya kowa-20. Kwaye ndinamaphepha amaninzi eZibhalo kunye nezalathiso ezibhalwe apha, okokuba ukuba nina bantu ninosiba nepensile, okanye into ethile, iphepha, eningathanda ukubhekisa kwezi okanye nizibhale phantsi, ningazifumana, okanye, uMnu. Maguire uyakuba nayo i—i—iteyiphu.

21 Kwaye ndifuna le teyiphu inikezelwe kubalungiseleli, abazalwana bam, abalungiseleli abathe bandiqonda ngokuphosakeleleyo, ingakumbi abazalwana beenkonzo zamahlelo. Kwaye uninzi lwabo bonke ngamahlelo.

22 Kwaye umxholo wam ngobu busuku uthi: *Kutheni Ndichasene Nenkololo Engumbutho*. Kwaye ngoku ndizakufunda ukwenzela imvelaphi, okanye ufundo lweSibhalo, ukuze ndilwenze lube ngokweSibhalo ngokuqinisekileyo, Ndifuna ukufunda kuSamuweli wokuQala 8:4-10, emva koko owe-19-20. Kubaphulaphuli bam ababonakalayo, ndiyathemba ukuba xa nigoduka niya kuzibhala phantsi ezi Zibhalo nize nizifunde ngenyameko. Nakubazalwana abaza kuphulaphula iteyiphu, Ndiyathemba ukuba nani aniyi kumisa iteyiphu xa kukho into ethethwayo mhlawumbi eningayi kuvumelana nayo, kodwa niyakufuna uThixo kuyo, nibone ukuba ingokweSibhalo na. Ndinga ukuba sinetyala kuthi nakuMyalezo walo mhla.

23 Ndiyakholelwa ukuba zonke iicawa zinamaKristu kuzo,

kwaye ngokuqinisekileyo andithethi nxaanye namaKristu. Kodwa isizathu sokuba ndikwenzile endikwenzileyo, kwaye ndathetha endikuthethileyo, kungenxa yokuphefumlelwa nguMoya oyiNgcwele eLizwini.

²⁴ Ngoku makhe sifunde kuSamuweli wokuQala, isahluko se-8, ukuqala ngomqolo wesi-4, nokufunda kowe-10, equkeneyo, kuqala.

Emva koko ahlanganisana onke amadoda amakhulu akwaSirayeli, eza kuSamuweli eRama,

Athi kuye, Yabona, waluphele wena, kwaye oonyana bakho abahambi... ahambi ngendlela: simisele ngoko ukumkani wokusilawula njengeentlanga zonke.

Kodwa into ayimkholisanga uSamuweli, xana bathi, Sinike ukumkani wokusilawula. Waza wathandaza uSamuweli kuYEHova.

Wathi uYEHova kuSamuweli, Liphulaphule izwi labantu entweni yonke abayithethayo kuwe: ngokuba ingenguwe abamgibileyo, kodwa bagibe mna, ukuze ndingabi ngukumkani kubo.

Ngokwemisebenzi yonke abayenzileyo, kususela kwimini endabanyusayo eYiputa, unanamhla, bendishiyile mna, bakhonza thixo bambi, benjenjalo nakuwe.

Liphulaphule ngoko izwi labo: ukanti uqononondise kubo, kwaye ubabonise isiko lokumkani oya kubalawula.

Waze wawaxela uSamuweli onke la mazwi kaYEHova ebantwini ababecela ukumkani kuye.

²⁵ Ngoku umqolo we-19 nowa-20 yokuqokumbela.

Nakuba kunjalo abavuma abantu ukuliphulaphula ilizwi likaSamuweli; kwaye bathi, Hayi; kodwa siya kuba nokumkani phezu kwethu;

Ukuze nathi sibe njengeentlanga zonke; nokokuze asilawule ukumkani wethu, kwaye ahambe... phambi kwethu, kwaye alwe amadabi ethu.

²⁶ INkosi yongeze intsikelelo yaYo ekufundweni kwaMazwi aYo. Ngoku, njengebanga lesikolo seCawe, ndingathanda ukuthi sifuna ukuzama ukuba si—sigqale kangangoko sinako kwiLizwi.

²⁷ Kwaye siyayazi ukuba—ukuba ngamanye amaxesha izinto ziyathethwa, (kwaye namabandla athile), oko kukhubekisa umntu othile ofundiswe ngokuchasene noko bathe... bakuvayo. Umzekelo, enye indoda yandixelela ngenye imini, engumhlobo wam ohleliyo ngoku, yathi, “Xa wathi, Mzalwana uBranham, ngangoko bendinalo ukholo kuwe, nokukholwa, xa wawuthe sasingekho ‘akukho sihogo saNaphakade,’” yathi, “Ndithande

ukuwa esihlalweni sam. Ndaze ndathi, ‘Ngokuqinisekileyo indoda ayilunganga.’” Emva koko yathi, “Usivumele ukuba sime ixesha elide. Emva koko wathi, ‘Lunye kuphela uhlobo loBomi obunguNaphakade, kwaye oko kuvela kuThixo.’” Kwaye yiloo nto esiyifunayo sonke, yabona.

²⁸ Kwaye akukho Sibhalo sithi kukho isihogo esinguNaphakade. Kuba, uNaphakade akazange aqalise, akanakuze aphele. Ngoko iBhayibhile yatsho “isihogo sadalelwa umtyholi nezithunywa zakhe,” ngoko asinguNaphakade. Kwakukho ixesha apho sasingekho sona, kwaye kuya kubakho ixesha xa singekho, kwakhona. Kodwa bangohwaywa khona phaya, ngomlilo nesulfure, nangemihadi yomlilo, kade kuse ephakadeni, kodwa ekugqibeleni siyakuphela kuba isihogo asinguNaphakade. Kwaye ukuba bekukho isihogo esinguNaphakade, ubuyakufanele kukuba ube noBomi obunguNaphakade ukuze uphile esihogweni esinguNaphakade. Kwaye ukuba sasinguNaphakade, sasihleli sinjalo, kwaye wawusoloko usesihogweni kwaye uyakuhlala usesihogweni. Yabona, ngoko akukho nto injalo.

²⁹ Ke, uyabona, u*Naphakade* a “kazange abe nasiqalo okanye isiphelo.” Kwaye lunye kuphela uhlobo loBomi obunguNaphakade, kwaye oko kukuThixo, kuvela kwigama lesiGrike elithi *Zoe*, oko kuthetha “Ubomi obuboBakhe uThixo.” Kwaye xa sizalwa ngokutsha ngoMoya kaThixo, siba nguNaphakade kunye noThixo, ngokuba sinenxalenye yoBomi Bakhe, nto leyo isenza oonyana neentombi kuThixo, ngoko sinoBomi obunguNaphakade. Kwaye uBomi obukuthi, uThixo uyakuwuvusa umzimba kunye noBomi ngomhla wokugqibela, kodwa nguMoya kaThixo ongaphakathi kwethu ovukayo, ngokuba nguMoya kaKristu lowo wawukuKristu, othi udlise ubomi imizimba yethu kwaye usivuse kananjalo, kunye naYe, ukuba sihlale e—e—eLuzukweni kwaye silawule naYe.

³⁰ Ngoku emxholweni, ngoku, bendenjenile le minyaka, kwaye lo mnquba umile. Nangona, ndamiselwa kwinkonzo yeMissionary yaseBhaptizi, nguGqirha Roy E. Davis, malunga namashumi amathathu anesithathu eminyaka eyadlulayo, apha eJeffersonville. Ngoku mna, ukusukela ngoko, bendikumbutho ixeshana nje elifutshane, iinyanga ezimbalwa, kwade kwavela into ethile eyayichasene nesibhalo ebandleni, kwaye ndamxelela ukuba andinakuyenza loo nto. Kwaye ke ndandi, kakade, ndacelwa ukuba “yenza okanye kungenjalo,” kwaye ndaba kungenjalo. Ke leyo yayiyinto endiyikholelwayo, yokuba eli liLizwi likaThixo. Ndathi kwindoda eyayingu—umfundisi omkhulu, “Ukuba uyakundibonisa oko eLizwini likaThixo!”

“Kodwa kwakunjalo,” wathi, “yimfundiso yethu leyo.”

Ndathi, “Kodwa ndifuna iphume eLizwini, yabona, iLizwi likaThixo.”

³¹ Kwaye hayi ngenxa yokuba ndingengowombutho okokuba bendichasene nombutho, ngokuba ndinombulelo kubazalwana bam, endithetha kubo namhlanje, ngokuba ndinezimemo kubo, ndiyaqikelela, phantse kuwo onke amahlelo, ingakumbi kwizintlu zeFull Gospel, nakuninzi lwamanye amabandla. Ndiye ndacelwa ukuba ndize ebudlelwaneni babo kwaye ndizibandakanye nabo, kodwa ndiye ndahlala ndizimele. Ngokuba, impembelelo endinayo, andinqweneli kuyibeka phezu kweqela elinye labantu. Ndingqwenela ukubeka oko uThixo andinike kona, umthandazo wabagulayo, ukuze kuxhanyulwe ngabo bonke abantwana bakaThixo kuyo yonke intlangano. Akazange andibuze ukuba ndingathandazeli, okanye *lona* ngenxa yokuba bangabe*Nje-na-nje*, UThixo ugweba intliziyo yomntu.

³² Kwaye ngoku, ukuqala, isizathu sokuba ndingabi ngowabo kwaye ndithethe ngokuchasene noko, kukuba, okokuqala, kungenxa yokuba andikholelwa ukuba umbutho wobuKristu ungokweSibhalo. Ndiyakholwa ukuba ayihambisani nezibhalo. Kwaye nantso into endizakuzama ngayo, ngobu busuku, ndizame ngobabalo lukaThixo, ukuqondakalalisa kuni ukuba ayikho ngokwesibhalo, ongaqhelekanga ukuba nawo nawuphi na umbutho.

³³ Ngoku, indawo yokuqala, siyibiza “inkolo.” Igama elithi *inkolo* lithi “isigqubuthelo,” kuthetha ugqubuthela into. Ngoku, u-Adam wayenenkolo, kodwa ngokuqinisekileyo wayenza ngokwakhe, ngamagqabi omkhiwane, kwaye ayizange isebenze. Wenza olwakhe ulwazi ngengqondo waza wazama ukwenza indlela yokuphuncuka, ukufumana usindiso kwinto awayeyenze ngokwakhe, kwaye uThixo wayala, ukusuka ku-Adam ukuya kucwango lombutho wokugqibela. Akuzange kube njalo, kwaye ngobabalo lukaThixo siyakuqondakalisa namhlanje ngeBhayibhile. Inkolo yayisisigqubuthelo. U-Adam wazenzela isigqubuthelo ngamagqabi omkhiwane, wayenza, ngokwakhe, ukuba azame ukwenza into ngokwakhe.

³⁴ Kodwa uThixo wayefuna ukufa, isicamagushelo. Ngoku, kukho umahluko omkhulu kakhulu phakathi kwenkolo nosindiso, yabona, usindiso. Inkolo sisigqubuthelo. Yabona? Usindiso kukuZalwa, sisipho sikaThixo. Usindiso kukuZalwa, sisipho sikaThixo, kwaye asinakuzuzwa nguye nawuphi na umntu okanye naliphi na iqela labantu. Ngumntu ngamnye uThixo azisa kuye esi sipho. Kwaye ezi zipho zoBomi obunguNaphakade zamiselwa nguThixo kumntu ngamnye phambi kokuba sibe nehlabathi, ngokweZibhalo. IBhayibhile ithe, kwiSityhilelo, ukuba umchasi-kristu owayeza kuza phezu komhlaba, uya kubalahlekisa bonke abemi behlabathi, abagama angabhalwanga eNcwadini yoBomi yeMvana kwangaphambi kokusekwa kwehlabathi. Yabona? UThixo, ngokwazi Kwakhe kwangaphambili, wabona ukuba ngubani

na oya kuza kwaye ngubani ongayi kuza, UKristu wehla ukuze enze indlela yabo babeza kuza. Yabona, ukwazi abanye.

³⁵ Ukuba UnguThixo, konke konke, Umelwe kukuba ngongenasiphelo. Kwaye ukuba Akanasiphelo, Akanakuba ngongenasiphelo ngaphandle kokuba ngonamandla onke. Akanakuba ngonamandla onke ngaphandle kokuba abe kwindawo yonke. Akakwazi ukubakho kwindawo yonke ngaphandle kokwazi konke. Ngoko, uyabona, konke oko kuMenza uThixo.

³⁶ Ke, Yena wayesazi isiphelo ukususela ekuqalekeni. Wayesazi ukuba ngubani na owayeya kuthi nowayengayi, kwaye Wayesazi ukuba kwakukho abaninzi ababeya kuthi, ke Wathumela uKristu ukuba enzele intlawulelo abo babeza kuza. Ngoku, akukho nto sinokuyenza enokuthanani nayo. UYesu wathi, “Bonke andinike bona uBawo waM,” andi, ixesha elidlulileyo, “baya kuza kuM. Kwaye akukho mntu unokuza ngaphandle kokuba uBawo waM amtsale.” Yabona? Ngoku, yabona, konke kuselwazini lukaThixo.

³⁷ Uthi, “Mzalwana uBranham, ingaba ndingaphakathi?” Andazi. Ndiyathemba ukuba ndingaphakathi. Siyalusebenza usindiso lwethu ngoloyiko nangokungcangazela. Ngoku, iBandla limiselwe ngenxa engaphambili ukuhlangabezana noThixo lingenabala okanye mibimbi. Ngoku, ukuba sikwela Bandla, simiselwe ngenxa engaphambili kunye nelo Bandla. Ngoku zihlole ngeLizwi, ngoko ungakhangelela ukuba sikude kangakanani na.

³⁸ Ngoku, ngoku, ubuKristu obungumbutho abunakuze bunike eso siqinisekiso. Hayi. Abanye babo bathi, “Unyuke uze uvume ukuba uYesu unguKristu kwaye ubhaptizwe ebandleni.” Umtyholi wenza kwaloo nto inye. Uyakholwa, ngokwakhe, ukuba uYesu unguye uKristu, aze angcangcazele. Yabona, injalo loo nto.

³⁹ UThixo akazange ayalele, naphina eSibhalweni, ukuba kuze kubekho nawuphi na umbutho. Akukho ndawo eBhayibhileni yoko. U-Adam waqala omnye kwaye wasilela.

⁴⁰ Waze emva koko uNimrodi wazama ukwenza umbutho. Ukuba ungumbhali-mbali, kwaye uyayazi imbali yaseBhabheli, funda *iBhabheli Ezimbini* zikaHislop, uya kufumana ukukhanya okukhulu. Okokuba, uNimrodi, le ndoda yesono, yathabatha iBhabheli kunye nalo lonke ibandla elincinane elingudade wayo, okanye iindawo ezikufutshane, eyayingumfuziselo wo-wolusuko lokugqibela lobuKristu obukreqileyo, kwaye wenza indawo enye enkulu kwaye bonke abanye badlala. . . bayinika imbeko. Kwaye apho wakha inqaba wazama ukwenza abantu babe ngumbutho, kodwa yasilela. Yasilela. Oko kwasilela.

⁴¹ UKora, kwiNumeri 16:1, ukuba ungathanda ukufunda, uKora wazama kwaloo nto inye. Wabahlanganisa bonke abaLevi, waze wabathabatha... abanye abantu abadumileyo, umntu ophakamileyo, umntu omkhulu, indoda engcwele, bahlanganisana yena noDatan baze bathi, “Akulunganga, indoda enye izama ukuba phezu kwethu sonke.” Ke ngoko bazama ukuqalisa umbutho kunye, baze beza phambi koMoses no-Aron, athe uThixo wabanyulela umsebenzi, baze babaxelela bathathela okuninzi kakhulu phezu kwabo, okokuba ibandla lonke lalingcwele, kwaye babenelungelo lokwenza njalo... “Ebuninzini bamacebo kubakho usindiso,” kakade, bathi. Oko akusebenzi kubuKristu. Oko kusemfazweni. Qaphela, omkhulu kakhulu umahluko.

⁴² Ungathabatha iSibhalo, uze uthi, “UYudas waya wazixhoma,” kwaye “hamba uyokwenza ngokunjalo,” ukuba uyafuna, kodwa oko akuyenzi ukuba ilunge.

⁴³ UThixo wayenyule uMoses kwaye uThixo wayenyule u-Aron, kwaye yayingumyalezo waloo mini. Kwaye kungakhathaliseki nokuba elinye icala lalikhangeleka lilungile kangakanani na, lalichasene nokucinga kukaThixo. Kwaye kufuneka sivumele ukucinga kukaThixo kube kukucinga kwethu. “Mayithi igqondo eyayikuKristu ibe kuwe.” Kwaye le Bhayibhile ityhila ingqondo kaKristu. Kwaye yonke iNcwadi yeSityhilelo, ebizwa ngokuba yi-Apocalypse, siSityhilelo sikaYesu Kristu. Kwaye sinokubona indlela Ayigweba ngayo loo nto, indlela Ayithatha ngayo ayibeke kwicala elinye, kwaye siyakufika kuyo emva komzuzwana. Konke kulungile.

⁴⁴ UKora, ndiyakholwa ukuba wayenyanisekile kwisenzo sakhe. Ndiyakholelwa ukuba indoda ayizange—ayizange ibhekisilele ekungalungisini. Ndiyakholwa ukuba ibikukungazi kwendoda engazange yasibona isandla sikaThixo sishukuma kwaye sizazi iZibhalo, kwaye naso isizathu sokuba ayizise nje ekuzathuzeni.

⁴⁵ Kwaye loo nto imalunga namashumi alithoba eepesenti zengxaki namhlanje, ukuba sizama ukufaka kucwangciso lukaThixo, ukucinga kwethu. Kwaye akufuneki sicinge, konke konke. Wenza ukucinga kwethu. Sifanele sinikele ukucinga kwethu kwintando Yakhe. Uyaqonda ngoku?

⁴⁶ UKora, enentliziyo entle, wajikeleza enemfundiso yobuxoki, ebaxelela aba bazalwana, ebabonisa ngokuqinane, ukuba uThixo wayengasikelelenga uMoses kuphela, umprofeti, umthunywa, kodwa wamsikelela kuphela, kodwa, “Ibandla lonke lalingcwele,” wathi, “kwaye ngoku ibandla liphela linelungelo lokwenza *oku*, kwaye ibandla liphela linelungelo lokwenza *oko*.” Kwaye ke bafumana amadoda alungileyo, abaLevi. Ngoku, olo lukhetho lukaThixo, oluya kubizwa namhlanje, “abalungiseleli,” UmLevi ubengumlungiseleli

wetempile. UMoses akazange na ababizele oko? Kwaye, apha, akazange aye kuyo ngaphan-...ngokungenantlonelo. Wathi kubo zithabatheleni iingcedevu, nibeke umlilo ongcwele phezu kwazo, nibeke isiqhumiso kumphezulu wazo, nokuba nisitshangatshangise esi siqhumiso singcwele, esasingumthetho kaThixo. Kwaye benyuka ukuza kwenza iqela lamadoda ukuba alawule ibandla, apho uThixo wayeyalele indoda enye ukuba yenze njalo.

⁴⁷ Kwaye, bathi bakwenza oko, uMoses wawa ngobuso bakhe, kuba wayesazi ukuba uThixo wayemyalele kulo msebenzi. Wathi uThixo, “Benze bazise ezo ngcedevu apha phambi komnquba.” Kwathi, bakuqalisa ke ukuzitshangatshangisa iingcedevu zabo zizele ngumlilo, nesiqhumiso sinyuka, wathi uThixo kuMoses naku Aron, “Zahluleni kubo! Phumani phakathi kwabo!” Kuba, kamva Wababiza “aboni, abangakholwayo.”

⁴⁸ Kwaye isono kukungakholwa kwiLizwi likaThixo. Uyeba ngenxa yokuba ungakholwa. Uxoka ngenxa yokuba ungakholwa. Uyakrexeza ngenxa yokuba ungakholwa. Ukuba ubulikholwa, ubungenakuyenza loo nto. Zimbini kuphela iingubo, olo lukholo okanye ukungakholwa, ulawulwa yenye okanye yenye.

⁴⁹ Ngoku, uThixo, ekuqalekeni, wayeliLizwi, kwaye Wenziwa inyama wahlala phakathi kwethu. WayeliLizwi, Yena uliLizwi! Kwaye xa uThixo ehlala kuwe, liLizwi likaThixo elihlala kuwe, apho unokuphawula yonke into ayithethayo ngo “Amen.” Lowo nguThixo ehleli kuwe.

⁵⁰ Ngoku ukuba niyaqaphela, la madoda amsulwa ephethe iingcedevu esandleni sawo, ephethe umlilo ongcwele esandleni sawo, UThixo wawuvula umhlaba, wabaginya, wabahlula kuMoses ngokuba wazahlula uMoses kubo. Kwaye uMoses walilumkisa ibandla, “Musa ukukhohlisa ngolo hlobo lweqela. Suka kubo!” Ngoku, uyazazi iZibhalo, funda ese-16, se-17, se-18, nkqu, isahluko, kwaye uyakusifumana. “Zahlule kwaba boni, aboni abangakholwayo. Phumani phakathi kwabo, kuba bajonge entshabalalweni, nayo yonke into abanayo.” Kwaye xana be... umhlaba waba lifusi waza wawa kunye nala madoda aphethe lo mlilo ungcwele. Amadoda amsulwa aqhathwe ngumntu.

⁵¹ Kuyafana nanamhlanje! Kukho amadoda amaninzi amsulwa awela kumgibe wesithethe, ebambe iLizwi eliNgcwele esandleni sakhe, kwaye kucingelwa ukuba ushumayela ukusuka kuLo. Ndibone inkangeleko idibana nobuso bomlungiseleli kanye ngelo xesha, umlungiseleli waseWisile, wayengumlungiseleli waseWisile kude kube ngokuhlwa kwangeCawe ephelileyo. Wathi akukhangela, ndiyacinga ukuba kuthetha lukhulu kuwe, mzalwana, ukuba ngaphandle.

⁵² Ngoku, yabona, bephethe iziqhumiso, umlilo uvutha ivumba elimnandi phambi koThixo, nezo zandla zibambe oko, ukanti batshabalala bephethe ngesandla isiqhumiselo, ngenxa enokuba befuna ukwenza okuthile ekunyanisekeni, ukanti, ngokuchasene neLizwi likaThixo, bezama ukwenza umbutho. Wathi, “Uthabathela kakhulu kuwe. Ungubani wena ukuba uthi unalo lonke iLizwi likaThixo?”

⁵³ Basilela ukuqonda ukuba uMoses waye e—engumthunywa welo lixa. Yabona, wayeno ITSHO INKOSI. Kwakungekho mntu unjengaye emhlabeni. WayenoMyalezo, kwaye abantu basilela ukuWubona. Kwaye uMoses wayekunye ngqo no ITSHO INKOSI. Ngokuqinisekileyo. Konke kulungile.

⁵⁴ Ngoku sifumana into enye namhlanje, amadoda alungileyo, amadoda amakhulu, amadoda axabisekileyo ezama ukushumayela iLizwi likaThixo (esandleni sawo) ngesithethe esithile esenziwe ngabantu. Ukusika *apha*, nokusika ezantsi *apha*, nokuyenza *oku*, kwaye “yiza ujoyine ibandla kwaye utshintshe ubulungu bakho,” baze bafe ngokomoya bephethe elo Lizwi esandleni sabo! Yabona?

⁵⁵ Babengenako ukumkholelwa umthunywa kaThixo okanye uMyalezo Wakhe waloo mhla. Abazange babenakho ukuqonda kutheni uThixo omkhulu angasebenzi neqela lonke labantu, aze akubeke phezu kwendoda enye.

⁵⁶ Bangaphi babo endithethileyo nabo namhlanje, “Siyakwenza ntoni, Mzalwana uBranham? Siyazi ukuba unyanisile, kodwa siya kwenza ntoni? Umbutho uya kusikhupha, asiyi kuba nayo enye indawo esinokuya kuyo.” Ndiyabasizela; kodwa kukho iNdawo. Uthi, “Ke, besiya kufa yindlala.”

⁵⁷ Wathi uDavide, “Ndakhe ndamncinci, kwaye ngoku ndimdala, kwaye andizange ndilibone ilungisa lishiywa, nembewu yalo ingqibela isonka.”

⁵⁸ Oko kungokuchanekileyo kukwisiseko esikwasinye abathi bamala ngaso uYesu. Babebhijelekile kumahlelo abo, nababingeleli abangcwele nezakhiwo ezingcwele, namabandla angcwele neetempile ezingcwele, basilela ukumbona uThixo kwitempile Yakhe engumntu. “Wena, ungumntu, uzenza uThixo.” Yabona, babebhijeleke kakhulu! La madoda ayebhijeleke kangako ukuba uDatan kunye nabo babenyanisile. UNimrodi wayebhijeleke kangako ukuba wayenokuba nako ukuphumeza into eyayiya kubathabatha abantu ngaphezu kwengqumbo kaThixo. U-Adam wayeqinisekile ukuba xa wayegquma ubuze bakhe uThixo wayengenakububona. Awunakuyigubungela, uThixo kufuneka ayigqume. Yabona? Yabona? Inkqubo kaThixo iyayigubungela, hayi eyakho. Kwahlala kungalo ndlela, bayasilela ukubona uYesu etempileni Yakhe, uThixo ebonakalaliswe enyameni.

⁵⁹ Namhlanje kundenza ndive buhlungu xa ndibona ukuba aMazwi eBhayibhile aye agawulwa kakhulu zizithethe. Kwaye abantu abantliziyo zinyanisekileyo bema apho beva elo Lizwi, kwaye bayazi ukuba LiyiNyaniso, kodwa ababi nabuganga bakuthi bathabathe inyathelo, kuba isithethe sabo sibafundisa ngokwahlukileyo. Zihlambeni iimbiza neepani, ke, bazalwana, qhubekani. Kodwa thina, kwaye mna nendlu yam, sithatha uKristu, iLizwi. Yabona?

⁶⁰ Masithathe uYohane 3 umzuzwana nje, uNikodemo, umfundisi nomlawuli wenkonzo enkulu ebizwa ngokuba yiSanhedrin. Babezihlanganisele ndawonye, baza benza izithethe zabo. O—omnye wabaFarisi nomnye wabaSadusi, kwaye babenehlelo labo ngoko, izantlukwano zabo, kwaye ke ba...Le ndoda yayingumfundisi, umlawuli wale Sanhedrin inkulu, indoda emangalisayo ekufundiseni. Wayezazi iZibhalo, wacinga. Wayeyazi ngesithethe sabo. Ingaba uYesu akazange athi, “Niyenzile, ngezithethe zenu, nenze iMithetho kaThixo yaphanza”?

⁶¹ Yabona, ngenxa yezithethe zabo! Yintoni leya? Bebeka utoliko lwabo phezu kweLizwi, endaweni yokuLiyeka lodwa, oko Likuthethayo. Bathi Ayithethi *le* nto. Ukhe waqaphela, elo ikwalelo lizwi linye umtyholi walisebenzisayo ku-Eva, ukuqala umbutho wokuqala, yabona. “Ngokuqinisekileyo kuya kuba *ngale* ndlela. UThixo akanakuyenza loo nto, uyazi.” Yabona, yinto enye. Yinto enye namhlanje.

⁶² Ngoku siyaqaphela, lo mlawuli weza kuYesu. Into yokuqala, ngoku, weza efuna uBomi obunguNaphakade, weza kufuna usindiso. Wazi ke, indoda efana naye, engumfundisi kwaSirayeli, kodwa umfundisi wakwaSirayeli weza kwiNdoda esingenangxelo yakhe yanayo imini esikolweni. Indoda egugileyo endala, umbingeleli omdala, isilumko, yeza kuMfo oselula. Izitatanyiswa babezizo, isityebi seza kuMngqibi owayengenandawo yokulalisa intloko Yakhe, ukumbuza Yena indlela esa elusindisweni naseBomini. Indawo yokuqala, abo beSanhedrin, bavuma ngokunjalo uNikodemo, babebone into ethile kuYesu awayengenayo amanye amadoda ombutho wabo. Babona ukuba kwakukho into ethile kuYe, ngokuba wathi, “Rabhi, siyakwazi Wena. . .” “Si,” ehe, babengenakuyivuma loo nto, kuba babeyakukhutshelwa ngaphandle. Yabona? “Siyazi ukuba Wena unguMfundisi ovela kuThixo, kuba akukho mntu unako ukuzenza ezi zinto uzenzayo Wena ngaphandle kokuba uThixo unaye. Siyayazi loo nto!” Owu, bethu! Umbutho!

⁶³ Ngoku, siyaqaphela ukuba uYesu wayesisibonakalaliso sikaThixo. Ngoku, “Akukho mntu unako ukuzenza ezi zinto ngaphandle kokuba uThixo unaye.” Babesazi ukuba kwakukho into eyahlukileyo kuloo Ndoda. WayekukuKhanya kwaloo mini. WayeliNgqina likaThixo.

⁶⁴ Wenza njalo noKora wabona into enye kuMoses. Babengenayo indoda enjengoMoses ngaloo mini. Wayelingqina eliNgcwele likaThixo, laloo mhla, kumandla kaThixo. UKora neqela lakhe bayibona kuMoses. Baqonda ukuba ayinakuba nguMoses; UMoses ebengenakuvula uLwandle oluBomvu, UMoses ebengekuthumela izibetho phezu komhlaba. YayinguThixo ngoMoses, kwaye, ngenxa yokuba uThixo owayezeze Wamelwa kwingqina okanye ekukhanyeni kwemini, basilela ukuYibona. UKora wayefuna ukwenza lonke iqela lamadoda, angenise nantoni na.

⁶⁵ Yiloo nto umbutho ulungele yona, ngenisa yonke injubaqa ekhoyo, kwaye uyibize “UbuKristu.” Thumela inkwenkwe esikolweni engazi ngakumbi ngoThixo njengoko uNoqhakancu ebeya kwazi ngobusuku baseYiputa, mthumele phaya umnike imfundo umfundise ippsychology, uze umnike iPh.D., kunye nesidanga sobugqirha okanye isidanga sobugcisa, okanye into ethile okanye enye into enjalo. Kwaye umthumele ukuba aye kushumayela iVangeli, engazange asindiswe nokusindiswa, lowo uyakuhanyela ukuzala kwentombi enyulu novuko, akhanyele impiliso eNgcwele, akhanyele aMandla kaThixo, akhanyele kwa imigaqo awayifelayo uYesu, khanyela uMarko 16 ukuba waphefumlelwa, akhanyele “le miqondiso eya kulandelana nabo bakholwayo” xa uYesu wathetha aMazwi ngoKwakhe, akhanyele iZenzo 2:38, akhanyele nasiphi na esinye seziZibhalo eziphefumlelweyo. Aze azame ukuthabatha isithethe sabantu abangazi nto ngaso, anokoze ngaso. Kwaye xa ubaxelela iNyaniso kwaye ubabonisa iNyaniso, baba neentloni zokushukuma, ngenxa yombutho wabo.

⁶⁶ UKora wenza kwaloo nto. Wabona uThixo kuMoses. Wabona ukuba yayisiSithunywa sikaThixo sisebenza ngaye. Kwaye uNikodemo wabona uThixo ekuKristu, “Akukho mntu unako ukuzenza ezi zinto ngaphandle kokuba uThixo unaye.” UNikodimo wayesele ekulo mbutho, ezama ukuphuma. UKora wayephumile, ezama ukwenza omnye ukuba angene. Yayiyinto eyahlukileyo leyo. UNikodemo wayezama ukufumana usindiso, ukuphuma kwinto; wayekuyo oko eseyinkwenkwe, wayediniwe yiyo. Wayefuna ukusindiswa. Kodwa uKora wayezama ukuzenzela i—indawo apho anakuba ngodumileyo.

⁶⁷ Yindlela abayiyo abantu namhlanje. Leyo yingxaki nobuKristu, sinokulinganisa okuninzi kobuxoki. Kwaye abantu bethu bakwaMoya, uxolo ngentetho, babi ngayo, uthelekiso lwenyama! UThixo makaphakamise indoda ayinike into ethile, kwaye wonke umntu elizweni uyakuzama ukulinganisa loo mntu. Ingaba awuqondi ukuba ubulala iqela lakho? Xa udlala ibhola... “Kwaye ubabalo,” njengoko uPawulos wayetshilo, “masilubaleke ngomonde olu gqatso.” Indoda enebhola, sukuyithabatha ezandleni zayo, zama ukuyikhusela. Kodwa endaweni yoko, ngenxa yokuba engengowombutho wakho,

uzama ukuyithabatha kuyo. Enye indoda eliqhithala kakhulu, ayinako, yayinokukhubeka kwiintyatyambo ekhaphethini, uze emva koko uzame ukuYisusa kuwe. Ilungile lo nto. Ngoku, ukuthetha ngokomoya, ndithetha. Uxolo, mna... Ewe, uya kukhubeka kwinto encinane njengeZenzo 2:38, ngokuqinisekileyo uya kuwa. Ukuba ukhe wakhubeka kuMarko 16, uyakuphumelela njani? Yabona? Huh. Izifundo eziphambili kakhulu zikaKristu. Kwaye kwaloo nto yayixoxiwe kwiBhunga laseNicaea, basakhubeka kuyo emva kwayo yonke le minyaka.

⁶⁸ Ezama, uKora wayezama ukwenza umbutho, ukungena kuwo. Kwaye uNikodemo wayekuwo, ezama ukuphuma kuwo. Wamkelwa uNikodemo, waphuma. UKora watshabalala kuyo, kwimigudu yakhe, watshabalala kweyakhe imizamo. Owu, bethu!

⁶⁹ Umbutho awayekuwo uNikodemo, wawusazi ukuba uKristu wayethunywe nguThixo, watsho njalo. UNikodimo, kwisahluko se-3 apha, uyakuvuma oko, “Rabhi, siyazi ukuba unguMfundisi ovela kuThixo, kuba akukho mntu unako ukuyenza le mimangaliso uyenzayo Wena ngaphandle kokuba uThixo unaye.” Kwaye kwa elo qela linye, ngenxa yombutho wabo, laMbiza “uBhelezabhule,” ngenxa yamandla Akhe okukhupha iidemon, kwaye bathi, “Ulahlekisa abantu bethu ngeMfundiso Yakhe.” Yinto enye namhlanje. Ukukhohlisa ntoni?

⁷⁰ UYesu wathi, “Ndenza kuphela oko kumkholisayo uBawo, ndigcina aMazwi kaThixo kuphela,” ngokuba WayeliLizwi. Akukho nto wayenokuyenza ngaphandle kweLizwi.

⁷¹ Kodwa, ngenxa yombutho wabo, ngenxa yendlela yabo, babenamadoda abotshelweyo. Ezintliziyweni zabo babeyazi, kodwa umbutho wabo awuzange ubavumele ukuba bayigcine. Emva koko, ukwenza indlela yokusaba, ukugcina abantu bangawushiya umbutho (“bonke abantu bayaMlandela”), ukugcina abantu bangawushiya umbutho baze balandele iNyaniso kaThixo (nto leyo WayeyiNyaniso “Ndim iNyaniso, ukuKhanya”), ukubagcina ekulandeleni Okuya, bathi Wayelahlekisa abantu. Yicinge! Indoda, eyathi entliziyweni yayo yayisazi ukuba Yena wayenguThixo, okokuba uThixo wayekuYe (“akukho namnye unako ukuzithetha ezi zinto, nokwenza ezi zinto, ngaphandle uThixo unaye”), ukwazi oko kwaye uyithethe loo nto kwaye uyivume loo nto, uze emva koko ujike uMbize “uBhelezebhule, nomkhohlisi wabantu ulahlekisa abantu,” abantu babo, “ngeMfundiso Yakhe.” Owu, bethu!

⁷² UNikodemo wayesazi ukuba WayengumProfeti. Ngoku, lowo yayingomnye kumbutho owayemthanda ngokwaneleyo uThixo kwaye emoyika ngokwaneleyo uThixo, kwaye beqonda ngeTestamente eNdala ukuba le Ndoda yayineziqinisekiso kwaye yayiqondakalaliswa yangqinelwa, umProfeti othunyelwe evela kuThixo. Indoda, ndiyayihlonipha ukuba ithe yafika

ngobusuku, yafika apho. ingcono kakhulu kunootitshala bethu abaninzi namhlanje, abayi kuza kwaphela. Ekugqibeleni wafika uNikodemo. Ngoko, musa ukumgweba, ukuba awukafiki. UNikodemo wayesazi ukuba wayengumProfeti, ngoko wayemoyika uThixo. Wayengenakuyivumela loo Ndoda imke kuye, ukuKhanya kwaloo mhla. Akukhathaliseki Yayichasene kangakanani, kukangakanani umbutho wakhe wakutshoyo Yayichasene, wambona uThixo engqinela laa Ndoda kwaye wayesazi ukuba YayingumProfeti. Kwaye ukuba WayengumProfeti, iLizwi leNkosi liza kumprofeti, kwaye Wayeyazi into Awayethetha ngayo. Yabona? Ngoko waya kuYesu, wayefuna ukwazi indlela yokufumana usindiso. Ukuba le Ndoda ibingumProfeti, iLizwi likaThixo belinaYo, kwaye Ebeya kuyazi indlela yosindiso.

⁷³ Kodwa into awayifundayo uNikodemo koko abantu abaninzi namhlanje, bamahlelo alo mhla, bamelwe kukukufunda. Into uNikodemo awayefanele ukuba wayazi, koko abantu namhlanje babefanele ukuba bayazi, bala mahlelo. Wayengaphezu komProfeti. Weza kuYe ukuze afumane, mxelele ukuba amxelele indlela eya eBomini, noYesu ngoKwakhe wayebuBomi. Lowo unaye uNyana, unoBomi. Ke akenzanga, akafanelanga ukuza kuzama ukufunda imfundiso, kufuneka eze ukuze amkele uMntu. Yiloo nto iyiyo ngobubusuku! ILitye leMbombo eliyiNtloko liyaliwa kwakhona. Yintoni iLitye leMbombo eliyiNtloko? LiLizwi, kakade. UKristu, Yena uliLizwi.

⁷⁴ Kwakufuneka afunde okuthile. Wacinga, “Ke, ngoku, le Ndoda ingumProfeti, IngumProfeti nje.”

⁷⁵ Ke, ingaba uqaphele, uYesu akazange awuphendule umbuzo wakhe, Wasuka wamkhalimela ngobumfama bakhe. Ngaphezu komProfeti, Yena wayeliLizwi nokuKhanya okukhanyayo kweLizwi! WayenguThixo ekhanya ngesixhobo, ebonakalisa ukuba yayinguThixo oseNdodeni. WayeliLizwi. UYohane wokuQala, isahluko so-1...UYohane oNgewele, isahluko sokuqala, gxebe, uthi, “Ekuqalekeni ube ekho uLizwi, waye uLizwi ekuye uThixo, waye uLizwi enguThixo. Kwaye uLizwi waba yinyama, wahlala phakathi kwethu.” Kwaye nali iLizwi likaThixo likhanya kolu phahla luncinane lubuthathaka lweNdoda, kwaze Kwamfamekisa umbutho. Kodwa Weza kulanda abantu ngabanye. Ngaphezu komProfeti, Yena wayeliLizwi! UbuBomi. Hayi...Kwakungadingeki ukuba akufundise ngoBomi obuthile obuzayo, WayeboboBomi ngoKwakhe! WayebuBomi. WayekukuKhanya. WayebuBomi. WayebuBomi obunguNaphakade, babukuYe, kwaye nguYe kuphela onguMniki woBomi obunguNaphakade. “Lowo unaye uNyana, unoBomi.” Ngoko unayo...Awunako ukuba nje nemfundiso yeLizwi ngaYe, kufuneka ube naYe.

⁷⁶ Uthi, “Owu, abantu bahlala phantsi kwaye bafunde loo Bhayibhile kunye nawo onke amagama esiGrike, kwaye yintoni

na iinkcazelo, kunye neziphumlisi, njalo njalo.” Kwaye awazi ngakumbi ngoThixo! Yabona? Hayi! Lowo unaso—lowo unaso—i—isimo, lowo unesicwangeiso? Ngulowo unoNyana, onaYe, uMntu. Nguye Lowo unoBomi.

⁷⁷ UNikodimo wayesazi ukuba Wayesazi ngoBomi, kodwa akazange azi ukuba Yena wayebuBomi obunguNaphakade. Nantso into, iNdoda awayethetha nayo, uMthunywa, ukuKhanya kwaloo mini, ukuKhanya kwehlabathi. “Ukhanyiso ke olo lwabonakala ebumnyameni, baze ubumnyama abaKuyiqqa. Wathunyelwa kwaBakhe Yena kwaye Abakhe Yena abamaMkela.” Ngokuba? Ngokuba? Ngenxa yokuba babengumbutho, bebekwe ngokuhlamba iimbiza kunye neepani, kunye nezithethe, ukuba basilela ukubona iLizwi lenziwe inyama.

⁷⁸ Kuyaphindwa. Iphindwa kwakhona. Imbali iyaziphinda rhoqo. Ewe, wayesazi ukuba Wayenako—Wayesazi ngoBomi, kodwa uNikodemo wayengazi ukuba Yena wayebuBomi. Yiloo nto namhlanje. Abantu abaninzi kakhulu bazama ukwenza uYesu, owu, uMfundisi omkhulu, bade bazame ukuthi WayengumProfeti. Kodwa xa uzama ukuthi WayenguThixo, kugqithisile oko. Yabona? Kodwa Yena wayenguThixo, kwaye Yena unguThixo, kwaye Uyakuhlala enguThixo. Kuko konke. Ilungile lo nto.

⁷⁹ Qaphela, Akazange amxelele uNikodemo, ngoku, ekufikeni kwakhe kuYe, Akazange athi, “Ngoku, Nikodemo, ndikuhlonela kakhulu, ngokuba ungu—u—umfundisi kwaSirayeli. Ndiza kukuxelela ntoni, ukhangela uBomi obunguNaphakade, mhlawumbi kufuneka uphucule kwizifundo zakho. Akuwathethi kakuhle amagama akho.” Ubuvuvu. Okanye, “Mhlawumbi umelwe kukufuna isikhundla esiphezulu kwihlelo lakho, ukuze ube noBomi obunguNaphakade.”

⁸⁰ Yiloo nto abantu abaninzi abaye bazama ukuyenza namhlanje, uh-huh, i-ofisi ephezulu, bafuna ukusuka ku—umalusi ukuya kumphathi befundisi, okanye—okanye kubhishophu othile okanye into enjalo. Oko akunanto yakwenza noThixo kunanto.

⁸¹ Khangela into Awayenzayo phambi komntu onjalo. Wamkhalimela ngokungalazi ilixa aphila kulo, “Ufuna ukuNdixelela ukuba ungumfundisi kwaSirayeli kwaye akuziqondi ezi zinto, xana,” Wathi, “umntu emelwe azalwe ngokutsha?”

⁸² “Ngokuba,” wathi, “mna ixhego, ndingene esizalweni sikama?”

⁸³ Wathi, “Kwaye wena ungubhishophu, inkokheli yobukatolika, umphathi befundisi bephondo kwinkonzo yamaPentekoste,” okanye omnye umntu, “ngumfo omkhulu embuthweni, kwaye awusazi iSibhalo?”

“Owu, sinoMoses.”

⁸⁴ “Ukuba benimazile uMoses, ninge nindazile Mna, ngokuba nguye owathetha ngaM.” Yabona? Kodwa kungekhona ngokwezithethe zabo, umbutho wabo—wabo, oko kwakohlukile. Kodwa uMoses wathetha ngaYe, kwaye WayenguLowo uMoses wathetha ngaye, ukanti bona babengayazi. Ngoba? Bazibophelele kakhulu kwizithethe, babengayazi loo nto.

⁸⁵ Kwaye abazalwana bam abafundayo, abathabatha le teyiphu, musani ukuyicima ngoku. Umzuzu nje, masijonge le nto kanye ebusweni. Ndiyakuthanda, ungumalusi. Kwaye andizami ukuba ngowazi-konke. Ukuba ndiyayenza loo mvakalelo, ngoko cima iteyiphu undithandazele. Ndizama kuphela ukuzisa kuwe into eyiNyaniso. Musa ukuyivumela ukuba idlule kuwe.

⁸⁶ Ngoku, ndiyaluhlonipha ucwangco lwabantu, nanjalo njalo, kodwa xa usenza le mibutho... Khangela kubaFarisi, babengenakuba nanto yakwenza nabaSadusi, ngokuba abaSadusi bebengakholwa na—nakwingelosi okanye—okanye umoya, okanye uvuko, okanye nantoni na, kwaye abaFarisi babenazo zombini, kwaye babesemfazweni omnye nomnye. Ngoku uBunye bukholelwa enye into, uButhathu bukholelwa enye, kwaye amaWisile enye, kunye namaRhabe enye, kwaye nizoba imigca emincinane. Yintoni onayo? Ukwahlukana kobuzalwana. Ke, siyakuyifumana loo ndawo eBhayibhileni nje kancinane, ukuba yintoni na, kwaye yintoni athi uThixo yiyo.

⁸⁷ Ngoku, hayi, Akazange amxelele ukuba ahombise. Wayemkhalimela nje ngokungayazi eyona nto. “Ungumfundisi kwaSirayeli na, kwaye ngoku akuzazi nje ezi zinto? Ukuba bendinixelele izinto ezisemhlabeni, kwaye ungabinakho ukuziqonda...” Khawucinge nje! “Umfundisi, inqanaba eliphezulu kwicawa yaNgokwasesikweni, ubhishophu, inkulu yabefundisi, kwaye awukwazi nokuqonda isimo sobusana sezinto zendalo endikuxelela zona, uya kuziqonda njani izinto zomoya ezivela eZulwini?”

⁸⁸ Kodwa umlobi omdala owayengazi nto owayengakwazi nokubhala igama lakhe, waLiqonda, yabona, kwaye wenziwa into yebandla eYerusalem, uPetros. Yabona? Owu, “Bonke aNdinike bona uBawo, baya kuza.” Yabona? BayaLibona. BayaLikholelwa. Basebenza kuLo, besazi ukuba akukho nto iyakubabamba.

⁸⁹ Kanye njengomfama. Akukuhlanga ukubeka isiqhulo, kodwa ukwenza umzekeliso. Bathi umfama wabeka isikhukukazi, kwaye babengenamaqanda aneleyo, wabeka iqanda ledada phantsi kwaso. Xa idada elincinane laqanduselwayo, laliyeyona nto ikhangeleka ingaqhelekanga zakha zayibona ezo nkuku. Wayenobuso obude obungaqhelekanga, kwaye wahamba ekwakaza endaweni yokukokoza, kwaye—kwaye iinkukhu zonke zatya kwaye

zaxhola eshedini. Kwaye oko yayingekuko ukutya kwakhe, kanye. Ke ngenye imini isikhukukazi esidala samkhokelela ngaphandle emva kweshedi, ukuya kubamba iintethe, kwaye ngaphaya kwenduli kwakukho i—ichibi. Waze umoya wenzeka ukuba unyuke uphuma echibini, kwaye wawajojisa amanzi lawo. Yindalo yakhe nje. Inkukhu endala yathi, “Klakh, Klakh, Klakh, Klakh, buya!”

⁹⁰ Yathi, “Kwakh, kwakh, kwakh,” ngqo ukuya emanzini. Ngokuba? Wayelidada, indawo yokuqala. Kungakhathaliseki ukuba isikhukukazi sikokoza kangakanani na, wayeselidada.

⁹¹ Kwaye yiloo ndlela ekuyiyo ngomntu omiselwe ngenxa engaphambili kuBomi obunguNaphakade. Xa ebona ukuKhanya kukaThixo, akukho mibutho yaneleyo ehlabathini ukuba imkokozelisele imbuyisele kuyo. Hayi. Ngokuba? Yindalo yakhe. Usenokuba wayesitya nabo ixesha elide, kwaye esitya inkunkuma yabo kunye nentlalontle, kodwa ufika kwindawo afumene into eyahlukileyo, ngoko uyayazi. “Izimvu zaM ziyalazi iLizwi laM,” watsho uYesu, “owasemzini aziyi kumlandela.” Zisenokuba zilandela into engaqhelekanga, kodwa ezantsi kubo kukho into eyahlukileyo. Maziyive iNyaniso ngexesha elinye, kwaye zijonge. “Bonke andinike bona uBawo baya kuza.”

⁹² Ehe, Wamkhalimela ngokungazi. “Wena ungumfundisi kwaSirayeli, kwaye akuzazi nje ezi zinto? Umelwe kukuzalwa ngokutsha!” Ngoku, indoda yemvelo, ndiyafuna uku... uqaphela into apha, “Umelwe kukuzalwa ngokutsha.”

⁹³ Ngoku, ubomi bemvelo, ukuba sinobomi bemvelo, ukuze sisebenze kobu bomi bemvelo, kwizinto zendalo, kufuneka sibe nokuzalwa kwendalo. Abakuxhuzuli nje emthini kwindawo ethile, yabona, bakukhuphele ngaphandle ngandlela ithile. Bazamile, kodwa ayikhange isebenze. Kufuneka ibe luzalo oluyinyani, ukuzalwa kwendalo, ukukwenza ukuba usebenze ukuze ube nezimvo ezintlanu, hamba, uthethe, ubone, ungcamle, uve, ujojise, uve, jikeleza, njalo njalo, ngokuba ngoko ungumntu, kwaye wena—wena uphantsi kwazo zonke ezi zinto, ngokuba zingena kubomi bemvelo.

⁹⁴ Kwaye, kuzalo olunjalo, ngamanye amaxesha siba nobulumko obukhulu kubulumko behlabathi okanye kwimicimbi yehlabathi, sibe ngooMongameli kunye—kunye nezifundiswa, nabakhandi abakhulu neenzululwazi, nanjalo njalo. Kwaye nihlala nisazi, kwasekuqalekeni, yayingabantwana bakaKayin ababenolo hlobo lobulumko; hayi abakaSete, babengabelusi abathobekileyo beegusha. Kodwa abantwana bakaSete babengabantu abanobuthixo. Kodwa abantwana bakaKayin babehlala bekrelekrele, bephezulu, inzululwazi, oogqirha kunye namadoda abalulekileyo. Injalo lo nto. IBhayibhile yatsho njalo, uyazi, Oko kufundisa oko. Kwaye bengabenkolo kakhulu, kodwa batshabalala ekugqibeleni.

Siba zizilumko ngokuya esikolweni, ngokuthatha inkxaso mali yokufunda, nanjalo njalo, siba ngabalumke kakhulu, krekrekrele, kwaye singenza izinto sithethe izinto, ngamanye amaxesha sithethe ukodlula indoda ezaliswe nguMoya. Akazange athi uYesu, “Abantwana beli hlabathi balumke ngaphezu kwabantwana boBukumkani”? Ngokuqinisekileyo, kuba bona, ngobukrekrekrele babo banakho—banakho ukuthetha kwaye bogqithe kwaye bathethe ngaphezulu, baze bathabathe iZibhalo baSijije ukuze baSenze sithethe izinto eSingasithethiyo.

⁹⁵ “Owu, aSithethi loo nto ncam.” Xa indoda isitsho, mka kuyo. UThixo uyaliqaphela iLizwi Lakhe, uyazi, iBhayibhile yatsho. Libhalwe nje ngendlela Ekumele ukuba yiyo. Yabona? Ngoku, Libekwe ngendlela yokukhohlisa, okanye ukwenza izilumko zikhubeke kuLo. Lilula kakhulu, naso isizathu sokuba bakhubeke kuLo. Yabona? Konke kulungile.

⁹⁶ Bonke obu bulumko nezinto abanokuthi baziqokelele, nangoko, kodwa ziphuma...olo zalo luphuma ngaphantsi, kulo mhlaba. Luphuma emhlabeni, kwaye luchasene noMoya kaThixo. Uzalo lokuqala, ukusenza sisebenze apha, kusenxa umntu ofayo, ngenxa yesenzo sesono emyezwani, senza umntu aze emhlabeni ngomfazi. Kwaye umntu ozelwe ngumfazi unemihla embalwa, kodwa umntu ozelwe nguKristu nguNaphakade. Wathi uYobhi, “Umntu ozelwe ngumfazi imihla yakhe mifutshane, izele ziinkathazo.” Qaphela, kodwa umntu ozelwe nguKristu, umelwe kukuba azalwe Phezulu. Ngoku, kodwa umntu ozelwe emhlabeni, uba nobulumko kwaye angaphantse abe nobuqili.

⁹⁷ Khangela indlela awayelumke ngayo umtyholi, wakhohlisa wonke umbingeleli oweza emhlabeni. Ngokuqinisekileyo wenjenjalo. Wakhohlisa, usayenza nangoku. Ehe, ngokuqinisekileyo wenze njalo. Wayehlakaniphile, kodwa wahlangana nentanga yakhe, ngenye imini, Eyamoyisayo. Kwaye inye into emasiyenze kukungqengqqa nje kuYe, sele Emoyisile. Yabona?

⁹⁸ Kodwa busuka ngaphantsi, kwaye bu, obu bulumko athi umntu abuqokelele ukuze abonakalise kwaye abonise zonke ezi zinto kwakutheni ukuze umntu enze *oku* aze umntu enze *okuya*, kuchasene kwaye kunobutshaba (ingqondo yenyama) kuThixo. ISibhalo satsho njalo. Injalo. Akukhathaliseki bahlakaniphile, bangayijija-jija. Ndifuna umntu andibonise apho uThixo wakhe waba nombutho okanye wakhe wayalela omnye, kuphela koko iwugwebayo apha eBhayibhileni. Nokuba bangazama kangakanani na ukuhlakanipha, kuchasene noko! Indlela ubulumko bunokuma kwaye bukwegqithe ngokuxoxa, kwaye bukwenze uzive *okuya* ukuba mncinci ngokukuxelela ngayo, kodwa ichasene neZibhalo.

⁹⁹ Umntu othile wathi kum, “Mzalwana uBranham, kukho

into enye endinayo ngokuchasene nawe.” Wathi, “UnguYesu Kuphela.”

Ndathi, “Andinguye. Andingowawo nawuphi na umbutho.”

¹⁰⁰ Umphathi wabefundisi wephondo elithile wathumela, ngenye imini, kwaye wathi, “Kukho umntu ondixelele ukuba unguYesu Yedwa, Mzalwana uBranham.”

Ndathi, “Oko kuchasene. Akulunganga oko.”

¹⁰¹ Wathi, “Bandixelela ukuba ukholelwa kuthando lwasimahla, ukuba amadoda afanele ashiye abafazi babo azingele...” Ngoku, yabona, bubuxoki nje bomtyholi obo. Uyakwazi oko.

¹⁰² Ndathi, “Ndizichasile ngokupheleleyo ezinjalo ezingekho zibhalweni izinto! Ndikholelwa kubungwele nobunyulu. Ndiyakholwa ukuba indoda ibotshelwe kwinkosikazi yayo okoko besaphila.” Akufanele umthathe ngaphandle kokuthandaza kuqala.

¹⁰³ Kwaye uYesu Kuphela, iqela likaYesu Kuphela, akukho nto ichasene nabo, balunge kanye njengalo naliphi na iqela, kum. Kodwa babhaptiza ngokungalunganga, babhaptizela ekuzalweni ngokutsha. Ndiyakholwa ukuba sihlaziywa ngoMoya oyiNgcwele, hayi ngamanzi. Ndiyalisebenzisa iGama likaYesu Kristu elubhaptizweni, kwaye asikho esinye iSibhalo eBhayibhileni ukuxhasa... ukuyenza ibe yechaseneyo. Akubangakho mntu eBhayibhileni owakhe wabhaptizwa egameni lika “Yise, Nyana, Moya oyiNgcwele.” Ndifuna umntu aze kundibonisa indawo enye umntu omnye owabhaptizwa ngolo hlobo. Ngoko, ukuba ayihambisani nezibhalo, yeka ukuyenza!

Uthi, “Ayenzi nawuphi na umahluko.”

¹⁰⁴ Yawenza kuPawulos. Wabayalela ukuba babhaptizwe kwakhona, eGameni likaYesu Kristu, kwaye ke bamkele uMoya oyiNgcwele. Wathi ke uPawulos, “Ukuba ingelosi ivela eZulwini,” Galati 1:8, “iyeza, yafundisa naziphi na ezinye iindaba ezilungileyo,” kunokuba wayeyifundisile, “mayisingelwe phantsi.”

¹⁰⁵ Yabona, sisithethe. Ndathetha nomntu omkhulu kungekudala. Wathi, “Mzalwana uBranham, andinako. Ndiyazi ukuba Okuya kuchanekile,” wathi, “kodwa ndingenza ntoni ngaYo?”

Ndithe, “Lithobebe Lona!”

Wathi, “Kutheni, ndi—ndinewonga phakathi kwabantu bakuthi.”

¹⁰⁶ Ndathi, “Kodwa ndifuna iwonga kuThixo, ngoko thobela iLizwi Lakhe. Kuya kufuneka uthathe ukhetho lwakho, uya kukhonza uThixo okanye umntu?”

107 Kodwa bafumana umbutho wabo, babeke ezi zibhengezo kubo, balandele behle. Ixesha lokuqala elakhe lasetyenziswa lalikiwibandla lamaRoma eKatolika. Injalo lo nto. Ndifuna umntu ozakundibonisa into eyahlukileyo. Ndafunda imbali, nam, uyazi. Ke khumbula, lubhaptizo lobuKatolika olo, kwaye wonke umntu obhaptizwe ngolo hlobo ubhaptizelwa kubudlelane bamaKatolika. Ndiyakungqina phambi kokuba ubusuku buphele, ukuba iNkosi ithandle. Injalo lo nto. Eso sisizathu kufuneka ubuye.

108 Hayi uYesu Kuphela. Ngoku, maninzi amadoda alungileyo kwibandla likaYesu Kuphela. Intabalala yamadoda alungileyo e-Assemblies of God, kwiBandla likaThixo, eWisile, eBhaptizi, eRhabe, naseKatolika. Kodwa akukho namnye kuyo iBandla, akukho namnye kuyo. Kukho abantu ngokweziqu khona phaya abangabeBandla. Kodwa asililo elahlelo abanalo elenza ukuba babe liBandla, njengokuba abantu bezama ukuyenza ngolo hlobo. Ayilunganga. Umzuzu nje siyehla sikunika iSibhalo ngemizuzwana embalwa.

109 Ewe, ukuze unyakame emhlabeni, kufuneka uzalwe ngokwendalo ukuze unyakame, kwaye ukuzalwa okunjalo kuyasihlakanihisa njengoko benditshilo. Yabona? Kwaye siba ziingqondo, ubukrelekrele, ubukrelekrele bethu businika loo nto. Kodwa khumbula ukuba olo zalo, kwasekuqaleni kwalo, kuchasene. Lolwasemhlabeni kwaye luchasene neLizwi likaThixo, libubudenge kuThixo nakwicebo Lakhe, lingenalwazi ngecebo likaThixo. Ukuba kwakungenjalo, uNikodemo ngewayesazi ngaphezu kokuba uYesu wayesazi ngaLo. Yabona? “Akunguye umfundisi kwaSirayeli na?” Yabona? Yabona apho aya khona amahlelo enu, apho amadoda enu alumkileyo ahlangua kunye enze izicwangciso zawo, ahlale?

110 Makhe ndikuxelele oku. Ngalo lonke ixesha uThixo ethumela ukuKhanya emhlabeni, kwinto ethile eSibhalweni, bayabaleka kanye kanye nako. Kwaye nje ukuba imkile laa ndoda, benza umbutho ngayo. Kwaye nje ukuba benze umbutho, ndifuna ukucela nawuphina umbhali-mbali (olapha ngoku, okanye iseteyiphini) ukuba eze kundibonisa. Ngalo naliphi na ixesha laa ndoda yakhe yenza ibandla umbutho, lafela kanye apho alizange liphinde livuke. Ichasene noThixo. Ichasene neZibhalo. Ngoko ke ndiyayichasa. Nantoni na ayichasayo uThixo, ukuba uThixo ukum, ngoko ndichasene noko uThixo akuchasayo. Utshaba Lwakhe lutshaba lwam; IBandla Lakhe liBandla lam. UBomi Bakhe buBomi bam. Wanikela ngoBomi Bakhe, Waba ndim ukuze ngobabalo Lwakhe ndibe njengaYe. Yabona? Satshintsha iindawo. Waba ngumoni onjengam wandifela, endaweni yam, ukuze ndibe ngunyana kaThixo njengokuba Wayenjalo.

111 Ngoku uyabona ukuba amahlelo akho sele efikelele phi

na? (Asikaqali.) Alumkile kubulumko behlabathi kodwa afile kwiwebo likaThixo! Ngoku makhe sijonge emva, sime apha umzuzwana nje.

¹¹² U-Adam wayechasene necebo likaThixo, kuba akazange alithobebe iLizwi. Wazama ukuzenzela isigqubuthelo, inkolo. Yasilela, kwaye ibisoloko isilela, into umntu azama ukuyenza. UNimrodi wayephosile. UKora watshabalala. Babezama ukwenza ntoni? Kwenza umbutho.

¹¹³ Yaye emva koko, xa ekugqibeleni bazenza umbutho, uYesu wabafumana, befile! Wathi, “Ninamehlo kwaye aniboni. Nineendlebe kwaye aniva.” Yabona? Wathi, “Uyimfama, ukhokela iimfama. Ukuba ke imfama ikhokela imfama, azithi zombini ziwele emhadini?” Wathi, “Ungumfundisi kwaSirayeli, kwaye awukwazi nokuqonda ukuba yintoni ukuzalwa ngokutsha? Xana, ukuba benizigcine kude kuzo izithethe, kwaye nibambelele eLizwini, ngenazile ukuba ndandisiza ukuza kunika abantu uzalo olutsha. Ngeniwazile umhla waM. Ukuba benimazile uMoses, ngenindazile Mna. UMoses wathetha ngaM kwaye wathi Ndiya kuza, kwaye Ndilapha! Kwaye ukuba andenzi izinto uMoses nabaprofeti abathi ndiya kuzenza, ngoko musani ukukholwa ndiM. Ukuba aNdiyenzi imisebenzi kaThixo, ngoko musani ukuNdikholelwa. Kodwa ukuba anindikholelwa Mna, ekubeni ndiyiNdoda, kwaye ukuba aninako ukuNdikholelwa ngokuba ndiyiNdoda kwaye ndisenza imisebenzi kaThixo, kholelwani imisebenzi ngokuba ingqina into endiyenzayo.” Yabona?

¹¹⁴ Kodwa ngoko, njenganamhlanje, ukuba Wayephila emhlabeni namhlanje, i-Assemblies of God yayinokuba naye, uBunye bebuya kuba nomnye, kwaye wonke umntu ubeyakuba noYesu. Ngokuqinisekileyo, ihlelo labo lifanele ukuphatha ibhola. Yabona? Ukuba ayihambi, ke abayi. Ukwahlula ubuzalwana.

¹¹⁵ Ndikhumbula inkwenkwana egama lingu “David oMncinci.” Uyindoda, etshatileyo ngoku, ndiyaqikelela ukuba unosapho. Ndikhumbula xa wayeqala. Ndaya eSt. Louis. Ndikhe ndeva ngabashumayeli abangamakhwenkwe amancinci, ukuba ubeya kuphakama apho athi, “UYesu, inkwenkwana, wazalelwa emkhumbini. Mama, ibiyintoni eseleyo?” Kodwa hayi laa nkwenkwana. Yalahla idyasi yayo, yathabatha itekisi yashumayela. Kodwa yayiyintoni? YayinguYesu Kuphela. Uyise, uMnu. Walker, wayengokaYesu Kuphela. Ngokuba, ii-Assemblies zazingenakuyimela loo nto. Kwakufuneka bazifumanele uDavid omncinane. Ngokuba, bonke abanye kwafuneka bazifumanele uDavid omncinane. Kwaye ngaxesha lithile xa inkwenkwana yayibambe inkonzo ezantsi eFlorida, yandibiza ukuba ndihle ndiyincede. Kwaye uMzalwana uMoore kunye nam safunda amaphepha amabini ecandelo elingaphambili lephepha, engenanto ngaphandle kooDavid

abancinane, ibandla ngalinye linoDavide omncinane. Owu, ukulunga! Ngokuba, ukuba iqela labadala bakaThixo belisibonile isipho saloo mfo mncinane, ngewayetshayebele amawaka emiphefumlo eBukumkanini, yabona; mxelele ukuba alibale isithethe sakhe ngomntu nalento injeya. UThixo wayenesiphiwo ebomini bakhe, sisebenzise!

¹¹⁶ Xa impiliso eNgcwele yayimelwe okokuqala, wonke umntu wayenemvakalelo ezandleni zakhe kwaye enokujoja izifo. Kwaye, owu, bethu! Ngokuba? Kwakufuneka bayenze loo nto, umbutho wabo wawukugqatso lokungasemva. Yabona, ninemibutho yenu phambi kwecebo likaThixo, nicinga ukuba lilo. Kodwa uThixo uneBandla Lakhe liqhuba ngokufanayo, uMzimba ongaqondakaliyo. Awujoyini kuloo Nto, uyazalelwa kuYo.

¹¹⁷ Ulumkile ngobulumko behlabathi, kodwa ufile kwizicwangciso zikaThixo. Ndixelele, ke ngoko. Ndixelele, ke ngoko. Ungabaxelela kwaye uqondise kubo ukuba bayaphosisa, ngeLizwi likaThixo nesithembiso, kwaye nangoko abasayi kuyibona. Ndingahlala phantsi kanye ndithabathe iLizwi ndinibonise ukuba ihlelo alilunganga. Ndinganibonisa ukuba imigaqo eninayo namhlanje ayilunganga, yabona, le migaqo yebandla. Bonise ukuba ayilunganga, kwaye baya kuthi, “Ke, sifundiswe ukuba sikukholelwe *oku*.” Uyabona, ngokokubona kwam, ko—kokungabalulekanga, ukuba uyayazi into endiyithethayo, kokungabalulekanga. Ewe, kunjalo. Ababoni. UYesu wathi, “Ani, a—aninakho ukubona, ukuze nibe nokuza kuM nibe noBomi.”

¹¹⁸ Nankuya uNikodemo, indoda ebekekileyo, indoda enkulu, ubhishophu ebandleni lakhe, indoda engusaziwayo, ethandwa nguye wonke umntu, kwaye yeza kuYesu kwaye engazi nto ngoBomi kunokuba—kunokuba kungekhonto yenzayo. Wayengazinto kakhulu ngaBo xa uYesu wamkhalimelayo ngayo, kodwa wayenyaniseke ngokwaneleyo ukuba eze. Bonke abanye bebengayi kuza kwa ukuza. Bema kude nababingeleli abakhulu kunye noBhishophu u*Nje-na-nje* no*Nje-na-nje*. Yabona? Bema kude nabo, bathabatha izithethe zabo zabadala kunokuba bave iLizwi likaThixo.

¹¹⁹ Ngoku, unokubaxelela, abayi kuyiphulaphula. Unako nje kanye... Ungacinga... Ndifuna ukukubuza into. Andithethi oku kuhlambela. Ngoku, bazalwana baphulaphule iteyiphu, andithethi oku kuhlambela oku. Ungacinga ukuba ndiphuma apha, kwaye—kwaye iqhina emthini lingandibuza, “Kanjani ehlabathini ungajikeleza njengokuba usenza? Ndinobomi, ndiliqhina kulo mthi?” Unokungqina ukuba unabo ubomi, kodwa luhlobo olungalunganga. Ukuba ufuna ukuhambahamba, ekuphela kwendlela anokuthi ahambe ngayo, abone, angcamle, eve ngokuchukumisa, ajojise kwaye eve, ukuba ebenokuthetha aze athi kum aze abuze loo nto, ekuphela kwendlela, bekuya

kufanele ukuba azalwe kwangolo hlobo ndizalwe ngalo. Amen. Akanakuze ayiqonde ngenye indlela. Kodwa ukuba uzalwe ngendlela efanayo nam, emva koko uya kuzazi izinto endizaziyo. Amen. Owu, bethu! Ewe, mhlekazi. Awunakuxelela iqhina emthini ukuba sihamba njani kwaye sisebenze, bekuya kufuneka ifumane uhlobo lwethu lobomi ukuze iyiqonde. Kuyafana nangoMoya! Yinto enye nakuMoya, okanye awunakuYiqonda. Akukho mfuneko yokuzama ukuYiqonda yonke, yiza nje kuYe kuqala. Kuba, “Ngaphandle kokuba umntu azalwe ngokutsha, akanakububona uBukumkani,” Wathi, yiloo nto, “Buqonda.” Umelwe kukuba uzalwe ngokutsha ukuze uYazi.

¹²⁰ “Kulungile,” uthi, “Ndizelwe ngokutsha.” Kwaye ulikhanyele iLizwi? Unokuba njani? Ubomi bakho bukunika ubungqina boko, iqela lakho othe wazixokomezela kulo, iintaka ezinoboya. Yabona? Linda side sifike kwezo zinto kwimizuzu embalwa, yabona.

¹²¹ Iza ngoMoya. Ungabaxelela njani abantu izinto zoMoya abangazalwanga ngoMoya? Kufuneka uzalwe ngoMoya ukuze uqonde izinto zoMoya. I... UYesu wathi, “Umoya uvuthuza apho uthanda khona, akukwazi ukuxela ukuba uvela ngaphi na, okanye uya khona.” Yabona? Ke unjalo wonke umntu ozelwe nguMoya, abanakukuxelela. Umntu ozelwe nguMoya akathabathi ngcinga, uvumela uThixo enze ukucinga.

¹²² Ucinga ukuba ndingama eqongeni apha, ndicinge kwaye ndixelele indoda phaya emva, “Igama lakhe ngu*John Doe* kwaye uvela kwindawo *nje-na-nje*, ikwenzile *oku*. Kwaye itshate omnye umfazi emva phaya, kumashumi amabini eminyaka eyadlulayo, kwaye yayinabantwana ngalo mfazi. Kufuneka ibuyisele *le* nto, kwaye yenze *loo* nto,” ucinga, ngokucinga, ndingayenza loo nto? Akukho bulumko bunjalo kolu zalo emhlabeni ukwenzela oko. Ingaphaya koko. Kufuneka ivele Phezulu. Ngoko xa uthe wazalwa ngoMoya, Phezulu, uBomi obabukuYe Obazenzayo ezo zinto, wathi, “Imisebenzi eNdiyenzayo Mna, niyakuyenza nani.”

¹²³ Ukuzalwa kwakho kufuneka kutshintshwe. Ukhohlisiwe. Usenokuba wathetha ngeelwimi, unokuba uye waxhuma-xhuma, usenokuba wakhwaza, usenokuba uyenzile yonke *le*, *leya*, *enye*, usenokuba ube li—lilungu elithembekileyo. Wayekwanjalo uNikodemo, yabona, kodwa wayeswele uzalo. Kwaye xa ukhanyela iLizwi, uzame ukuLibeka kwenye indawo wenze into ethile kuLo, kwaye uLichithachithe ngolo hlobo, ngoko... UYesu wathi, “Le miqondiso iya kulandelana nabo bakholwayo. Hambani niye kulo lonke ihlabathi nishumayele iVangeli kuyo yonke indalo.” Okoko nje iVangeli ishunyayelwa, le miqondiso iyakulandela. Ndixelele indawo apho Wakhe wayisusa khona ebandleni. Ndibonise iSibhalo apho Wathi, wakha wathi, “Nje ixesha elide.” Wathi, “Kuwo wonke umhlaba nakwindalo yonke!”

124 Ewe, umelwe kukufumana uhlobo loBomi Awayenabo, ukuze uphile uBomi Bakhe. Kwaye xana ubona uBomi Bakhe, ngoko uyakulazi iLizwi Lakhe. Injalo lo nto. “Xana Yena,” Isimelabizo somntu, hayi ingcinga, hayi intelekelelo, hayi imvakalelo, kodwa “akufika Yena, uMoya oyiNgcwele, Uya kuzithabatha ezi zinto Ndinixelele zona, aze anityhilele, anibonise izinto ezizayo.” Olo luzalo. Obo bubungqina bokuba LiLizwi. Kwaye xa umntu esithi uNoMoya oyiNgcwele, alikhanyele iLizwi likaThixo aze aLibeke kwenye indawo, angathini uMoya oyiNgcwele ukulikhanyela iLizwi ElileLakhe? Ngoku ndibonise umbutho eLizwini. Nako ke. Yabona? Konke kulungile.

125 Ungacinga ngosomashishini. . .Ngoku nantsi indlela icawa yethu esemva ngayo. Ungacinga ngosomashishini oqale ishishini apha ezantsi, li. . .lishishini eliqhuba kakuhle ngokwenene, kwaye kufuneka afumane uncedo ngokukhawuleza, kwaye uya kwigquba lamadoda afileyo, izidumbu, kwaye uthi, “Ungaza kundisebenzela?” Abayi kuba luncedo kuye.

126 Naso isizathu sokuba umbutho ungaphinde uvuke. Yabona? Igquba labafuleyo abangakhohlwayo bahlanganisana ndawonye njengoNimrodi, njengoKora, njengokuhla kuso sonke isigaba sexesha. Kanjani. . .Akazange awusebenzise, akazange asebenzise umbutho. Akanakuyenza. Sele ingaphandle kwentando kaThixo, idlule ngaphaya koko. Ayifikeleleki, ayifikeleleki.

127 Ungaya njani kwindoda engakwaziyo ukuhamba, intloko ekhubazekileyo, isandla kunye nonyawo, uyixelele ukuba ufuna ukuba ibaleke ugqatso lweenyawo, lubalekeni ngomonde olu gqatso, bekela bucala. . .Yabona? Ingayenza njani loo nto xa indoda ingakwazi ukushukuma, ingumlwelwe? Umelwe kukukhupha kuye ubulwelwe, kuqala, emva koko angabaleka.

128 Nantso into efunwa ngumbutho, yimpiliso eNgcwele. Owu, bethu! Ndiyathemba ukuba andiyifumani. . . andivakali ndingogxekayo. Yabona, andigxeki, kodwa ukuba isikhonkwane asibethelwanga sikhupheka ngokulula. Yabona? Yiyo loo nto uMoya oyiNgcwele ungenako ukusebenzisa ihlelo. Ngokukhawuleza nje. . .

129 Khumbula, ndiyakholwa ukuba uMartin Luther wayenoMoya oyiNgcwele. Ngokuqinisekileyo. Mhlawumbi hayi kwisabelo Akuwo namhlanje, kuba Wawunganikezelwanga. Sidlule koku, nina bantu bomnquba, apha ebhodini. Kodwa wakholwa kuThixo, “ kwaye lowo ukholwayo unobomi obunguNaphakade.” Andizange ndicinge ukuba kukho umntu okholelwa okuya njengam, kude kube ngale ntsasa, ndeva uCharles Fuller njengoko bendisihla. Uyakholelwa, kananjalo, ukuba ukuzalwa ngokutsha asilobhaptizo loMoya

oyiNgcwele. Ukuzalwa ngokutsha kukuzalwa. UMoya oyiNgcwele lubhaptizo. Yabona? Konke kulungile.

¹³⁰ Ngoku sifumanisa ukuba le ndoda imelwe kukuba izalwe ngokutsha ukuze isebenze. Kulungile, ukuzalwa ngokwenyama, ngoko unobulumko behlabathi. Yaye ubulumko behlabathi buthobela umfundisi wabo wenyama. Injalo. Yiyo loo nto kanye indoda engenalo uzalo olutsha, uze uyixelele iLizwi likaThixo, bayakuthobela ubhishophu wabo, umveleli wabo okanye umbutho wabo, endaweni yeLizwi loBomi. Ngokuba? Ayazi nto yimbi ngaphandle koko. “Kutheni, uyazi, ngenye imini ndisenokuba ngumphathi wabefundisi.” Ngokuba, uNikodemo wayeyincutshe. Oko kwakungaphaya komphathi wabefundisi, oko kwakungaphaya ko-ko-ko-komalusi, oko kwakungaphaya, lowo yayingumphathi kwaSirayeli. Yabona? Ewe, kwaye wayeyindoda ebalulekileyo, engoweli qela kwaye engazi nto ngoThixo kunako konke. Yabona? Konke awayekwazi yayiyimbali ethile.

¹³¹ Yintoni anokunceda ngayo uThixo wembali ukuba akanguye namhlanje? Yintoni elungileyo kuThixo kaMoses ukuba ayinguye uThixo namhlanje? Yintoni elungileyo kuThixo onokuthi asindise umntu emnqamlezweni ongenakukwazi ukusindisa enye imeko efanayo namhlanje? Njengoko bendisoloko ndisitsho, “Yintoni enhle eyenzayo ukunika intaka yakho ye-canary imbewu kunye neevithamini ezilungileyo, ukuba imenze abe namaphiko aqinileyo, anamandla neentsiba ezintle, uze uyifake eluvalelweni?” Andiyifumani. Zama ukumxelela ngoThixo onamandla nezinto, uze umfake kumbutho ongakholelwayo nakwinto enjalo. Yabona? Iphumile yonke. Naso isizathu sokuba isilele, ifile. Awukwazi ukuyisebenzisa. UThixo akazange ayisebenzise.

¹³² Khawucinge nje, uMoya oyiNgcwele akazange enze, nangaliphi na ixesha, sebenzisa umbutho, akukho ndawo yeSibhalo okanye naphi na ngokwembali. Ukuba nabani na kule teyiphu, okanye okhoyo, unokundibonisa apho uMoya oyiNgcwele wawuthatha khona umbutho waza wenza intshukumo emhlabeni, yiza undixelele. Ndifuna undixelele incwadi yembali ephuma kuyo. Uyazi ukuba ayikho eSibhalweni, ngoko ndifuna ukuba undibonise imbali ephuma kuyo. UThixo akazange asebenzise into enjalo. Usebenzisa umntu isiqu, rhoqo.

¹³³ Kulungile, ukuzalwa ngoMoya. Ngoku, ukuzalwa ngokwenyama, kwaye ube nobulumko behlabathi, ubulumko buya kuthobela umfundisi wabo wenyama. Ukuzalwa ngoMoya kukukholwa nokuthobela imfundiso yeBhayibhile, ngoMoya oyiNgcwele. Kwaye umntu ozelwe nguMoya uyakuthobela iLizwi likaThixo nokuba sithini na nasiphi na isithethe kuye. Yiyo nje. Uzelwe ngokutsha, naso isizathu sokuba ubone. Ukuba lilungu lombutho, beka onke amathemba akho kuloo nto . . .

¹³⁴ Ngoku, anditsho ukuba abantu abakumbutho abazalwa ngokutsha. Ngoku, ndizakufika kuloo nto kwimizuzu embalwa, iNkosi ithandle. Ngokuqinisekileyo, banjalo, kodwa bangabantu ngabanye. Hayi umbutho ozalwa ngokutsha; abantu abalapho bazalwa ngokutsha. Kodwa umbutho uyamahlukanisa kuphela noThixo, yiloo nto kuphela oyenzayo: ukwahlukana. Konke kulungile. Nokuba yinyama, ihlelo lifundisa inyama, lhlala lichasene nentando kaThixo.

¹³⁵ Ukuzalwa ngokutsha kuthetha ukuba “wazalwa Phezulu.” Kwakhona kuthetha “ukusuka Phezulu.” Ndiyaqikelela ukuba niyayazi loo nto, yabona. Ukuzalwa ngokutsha kuthetha ukuba “wazalwa Phezulu.” Ngoku, uyakubona, ungayifundisa ukuba uyafuna, isichazi-magama. Yabona, ithetha “ukuzalwa okuvela Phezulu.” Ngokuba, uzalelwe *apha*, ngoku ukuze uzalwe ngokutsha kufuneka uzalwe usuka phezulu *Apha*, ukuze uzalwe ngokutsha. Ke obo Bukumkani buphakame kakhulu kunobu bukumkani, bukhulu kakhulu kunobu bukumkani, ngokokude obu bukumkani bube bubudenge kObo, kwaye Obo bubudenge koku.

¹³⁶ Njengoko bendihlala ndisitsho, mna nenkosikazi yam apha kungekudala siye saya ngaphaya ukuya kufuna ukutya, kwiinyanga ezimbalwa ezidlulileyo, saze sabona umfazi owayenxibe isiketi. Kwaye yayiyeyona nto ingaqhelekanga kakhulu esakha sayibona kwixesha elide.

¹³⁷ Ke, ngale ntsasa, andithethi oku ngokuhlambelayo, ndive omnye wemibutho emikhulu edumileyo. Kwaye mna nentombi yam sasiphulaphule unomathotholo njengoko sasiyokunikela inkonzo. Kwaye ingoma ababeyicula, enye into ethile ngo*Njena-nje*, ezinye zeengoma zodidi ezivakala kum njengabafazi ababambe umphefumlo wabo bade babe luhlaza ebusweni, emva koko ucinge ukuba kukucula oko. Oko kukutswina. Ndiyawuthanda umculo omnandi wakudala wePentekoste, ngokusuka entliziyweni yakho. Ubungekhe ukwazi ukulandela isandi sengoma, ukanti uyacula, usenza ingxolo yovuyo eNkosini. Ndinga ukuba oko kungokomoya. Ndiyayithanda. Kodwa okwa kubamba umphefumlo wakho ude ube luhlaza okwesibhakabhaka ebusweni, kwaye ufe uze ubuye, ubani... Awuzazi nokuba ucula ntoni. Ulindele ukuba omnye umntu azi njani? Yiyo leyo. UYesu wathi, “Sithetha izinto esizaziyo.” Injalo lo nto. Injalo lo nto. Into esifanele siyenze kukucula into esiyaziyo ezintliziyweni zethu, into esiyivayo.

¹³⁸ Kwaye xa begqibile, intombi yam ifunda umculo, kwaye yathi, “Mzalwana,” yathi, “yayiyeyodidi ngokwenene leyo.”

¹³⁹ Ndathi, “Ewe, kodwa bangaphi kuloo kwayara yabantu abamalunga namashumi amahlanu ocinga ukuba babenecuba ekuphefumleni kwabo? Bangaphi baloo kwayara ocinga ukuba, phezolo kubusuku bangoMgqibelo, khange basifumane isiselo

esincinci sokuzonwabisa? Bangaphi abafazi apho abaneenwele ezinqothuliweyo? Bangaphi abaziqabileyo, xa umalusi webandla wathi kwiintsuku ezimbalwa ezidlulileyo, ‘UThixo wenza ihlabathi elihle ngakumbi xa Wavelisa ipeyinti?’” Xana, siyazi ukuba kukho umfazi omnye eBhayibhileni owaqaba ubuso bakhe, kwaye uThixo wamtyisa ezinjeni. Kwaye thina, nabani na owazi nantoni na ngebandla kunye nabahedeni, uyazi ukuba ipeyinti luphawu lobuhedeni, yahlala injalo. Kwaye, nangoko, abafazi bayayenza. Kwaye amadoda ayatshaya, asele, aqhubeleka. Kwaye emi apho acule, amazwi anjalo. Siza kufika kuyo kwimizuzu embalwa kanye apha. Konke kulungile. Ukuba kwingcinga yombutho, xana, kuya kubakho ukuphoxeka kuMgwebo, ngokoluvo lwam.

¹⁴⁰ Ukuzalwa ngoMoya, kukukholwa kwaye uziphathe ngoMoya, kukuqonda nokukholwa ngentliziyo yakho ukuba uYesu unguye uKristu kwaye Eli liLizwi Lakhe, okokuba akukho mazwi wambi anokongezwa kuYo okanye asuswe kuYo ngaphandle kokuba igama lakho likhutshwe eNcwadini yoBomi. Yayiyelukhuni. Ukuba uthe wongeza into enye kuYo, kwisithethe sakho, okanye ususa into enye kuYo, ke, uKristu wathi, Yena ngoKwakhe, “Igama lakho liyakucinywa kwiNcwadi yoBomi.” Ngoku, fumana umbutho, ihlelo eBhayibhileni. Uya kubaleka ukumnka kuyo! Konke kulungile. Ingakhathaliseki inyama, imfundiso yehlelo iyangqubana neBhayibhile. Ehe. *Ukuzalwa ngokutsha* kuthetha “uZalo olutsha oluvela Phezulu; wazalwa Phezulu.” Emva koko sisebenza kwizinto zaPhezulu. Owu, bethu! Kuba NguYe esebenza eLizwini Lakhe ngawe, isebe Lakhe, kuMdiya.

¹⁴¹ Seso sizathu uYesu wathi, “Ukuba andiyenzi imisebenzi kaBawo waM, musani ukukholwa ndiM.” Owu, ngokuqinisekileyo! Wathi, “Akukho mntu unyukileyo waya eZulwini ngaphandle kwaLowo wehla evela eZulwini.” Mkhangele elungisa uNikodemo apha, xana uNikodemo... Uyazi, babecinga ukuba, Yena ekubeni enguMntu, wayengenakuba nguThixo. Kwaye Wathi, kwaye phaya Wathi, “Akukho namnye unyukileyo waya eZulwini, nguLowo yedwa wehla ephuma eZulwini, kwanoNyana womntu lo useZulwini ngoku.” Loo nto yayinzima kakhulu kuye. Angathini na Yena, uNyana womntu, ukwehla evela eZulwini, *ehle* evela eZulwini, ekwanguye lowo *wenyuka* waya eZulwini, kwaye kwaLowo umi apha phezu kwale ndlu, uthetha noNikodimo, ngoku wayeseZulwini? Ke, wayefanele ukuba wabona ukuba lowo yayinguThixo. Ukho kuzo zonke iindawo! Yabona? Kodwa yena, kwizithethe zakhe, wayengayazi loo nto. Wayengakhathali ngokomoya. Ingqondo yenyama, kwaye ayikwazanga ukuyibamba.

Uthi, “Bathi abantu Ndingubani na mna Nyana womntu?”
 “Abanye bathi, ke, ‘UnguNyana kaDavide.’”

¹⁴² Wathi, “Ngoko kwakutheni ukuze uDavide eseMoyeni aMbize ‘Nkosi,’ athi, ‘Yathi iNkosi eNkosini yam, “Hlala ngasekunene kwaM, Ndide iintshaba Zakho ndizenze isihlalo seenyawo”’?” Indlela abe Yena kokubini iNgcambu neNzala kaDavide; Wayephambi koDavide, Yena wayenguDavide, nasemva koDavide. Yabona? “UyiNgcambu neNzala kaDavide,” IBhayibhile yatsho, kokubini iNgcambu neNzala kaDavide. Angathini ukuba nguNyana Wakhe ngoko? Wayenokuba yiNkosi Yakhe njani? IBhayibhile ithi, “Ukususela ngoko abambuza nto Yena.” Ndinga ukuba yayiyinto elungileyo, nayo. Ewe, mhlekazi. Konke kulungile.

¹⁴³ Ukuzalwa ngokutsha okusuka Phezulu. Emva koko siyasebenza, sisebenza kwizinto ezivela Phezulu, kwaye, ngoBomi Bakhe obungaphakathi kuthi, obuliliLizwi Lakhe elingqinela iLizwi ngokwaLo. UMoya okuwe uliLizwi lenziwe inyama kuwe. UMoya unyamekela iLizwi, kwaye uyasebenza ekungqineleni iLizwi.

¹⁴⁴ Ngoku, uMoya awusebenzi kulo naliphi na ihlelo. Awunamda ekwenzeni umbutho, ngokuba uMoya ngokwaWo uchasene nombutho. Umbutho ukhangela izinto zehlabathi, ingqondo yehlabathi, kwaye benza iitempile ezinkulu nezinto ezikhazimlisiweyo, nemibutho emikhulu ekhazimlisiweyo, abashumayeli abahonjisiweyo, nanjalo njalo, nolona didi lubalaseleyo esixekweni. Apho, uMoya uzama ukufumana iintliziyo ezinyanisekileyo apho uMoya ungxamele ukubonakalalisa nokuqondakalisa ukuba lonke iLizwi likaThixo liyinyaniso. Ungathini, angasebenza njani uMoya embuthweni xa ekhanyela, ethabatha imigaqo endaweni yeLizwi? Awukwazi ukuyenza. Ke, uyabona, ifile. UThixo akayi kwezo ndawo ukuze afumane eLakhe, i—iqela labantu ukuba liMsebenzele, kuba sele lifile. Bangabangakholwayo eLizwini, okanye bebengayi kuba lapho. Yabona? Ngoku, sisebenza kwizinto ezivela Phezulu. Ngoku, uMoya unyamekela iLizwi. Ngoku, injalo loo nto, kuba uMoya unika iLizwi uBomi. Yabona? “Umbhalo uyabulala; uMoya unika uBomi.”

¹⁴⁵ Ngoku, bendinyuka namhlanje, ndijonge kwimithi emihle emikhulu engaphaya kwehlathi, iinduli ezinkulu, ezimdaka ngebala, zityheli, zihlala ziluhlaza zinamachokoza kuzo. Ndathi, “Uyayazi ukuba yintoni leyo?” Ndathi, “Besisandula ukuba nokufa, kwaye uThixo ubeke isipha seentyantyambo Zakhe, ezixhoma phezu kweenduli. Ziintyatyambo zomngcwabo. Ubomi bubuyele eluthulini. UThixo usandula ukungewaba zonke iimbewu Zakhe kwiintyatyambo nezinto ezinjalo, wazingcwaba kwakhona, kwaye Usandula ukudubula isipha seentyantyambo Zakhe. Ujonge phezulu emhlabeni ngenxa yokuba ziintyatyambo zomngcwabo. Kodwa xana ilanga liphuma kwakhona, loo mbewu iya kuphila kwakhona.” Amen. Konke kulungile.

146 UMoya unomdla ekungqineleni iLizwi. Kwaye ukuba namkela isithethe endaweni yeLizwi...Ngoku, uthi, “Ke, siyaLikholelwa lonke, kodwa, Mzalwana uBranham, ndiyazi asiyikholelwa *Le.*” Ngoko kanye apho kulapho umayo khona.

147 UChaplain wandixelela ngelinye ixesha ukuba yena... ukuba u—umphathi wathi, okanye ndiyakholelwa ukuba yayingumphati omkhulu, wathi, “Chaplain, yiya ngaphaya, kukho umphathi ofayo. Uye wadutyulwa ngoomatshini wompu.”

148 Waya ngaphaya, kwaye umphathi wayetsala nzima. Bantsalela ententeni yoMnqamlezo Obumvu, wathi, “Mphathi.”

149 Wajonga phezulu kokokurhoxoza igazi, waze wathi, “Ewe, mhlekazi.” Waze wathi, “Wena unguchaplain.”

“Ewe.” Wathi, “Uyafa, mphathi.”

Wathi, “Ndiyayazi.”

Wathi, “Ingaba ungumKristu?”

Wathi, “Ndandikade ndinjalo.”

150 Wathi, “Umshiye phi Yena, mphathi?” Wathi, “Uyakumfumana kanye apho ubuMshiye khona.” Kulungile.

Umpathi wathi, “Andikwazi ukucinga.”

151 Uchaplain wathi, “Kungcono wenze, awunayo kodwa malunga nemizuzu embalwa, indlela osokola ngayo.” Umlomo uvuleka, igazi liphuma emlonyeni nasezindlebeni zakhe, kwaye iimbumbulu zompu womatshini zinqumleze kuye. Wathi, “Kungcono ukhawuleze, imiphunga yakho iyagcwala.”

152 Waza umphathi waqalisa ukubhadula, elele apho njengoko wayezamazama. Uncumo lweza ebusweni bakhe, wathi, “Ndiyazi ngoku.”

Wathi, “Umshiye phi Yena? Qala kanye apho.”

153 Wathi, “Ngoku ndizilalisa phantsi ukuze ndilale.” Kulapho waMshiya khona, kulapho aMfumana khona.

154 Xa umbutho wakho ufundisa into echasene neLizwi, uMshiya kanye apho. Buyela kanye emva, ngokuba Usebenza ekungqineleni nasekwenzeni elo Lizwi libe yinyaniso. Yiloo nto uYesu wayeyiyo, esoloko esenza ukuthanda kukaYise. Yabona? Konke kulungile.

155 Ke, yabona, ukuqonda kombutho kaNikodemo kwakungathethi nto kuThixo. Ngoku, akunamsebenzi nokuba wayedumile, njengoko siyibiza njalo, embuthweni, umfundisi kwaSirayeli, konke ukufunda kwakhe nokuqonda kwakungathethi oko [uMzalwana uBranham uqhwaakraza umnwe wakhe—Mhl.] xana wema phambi kukaKristu, isohlwayo kuphela kuye. Ngoku, ndicinga ukuba bonke abantu bathi, “Uyise ongcwele, uNikodemo. Uyise ongcwele, uNikodemo. Siyaqubuda kuwe, mhlekazi.” Kodwa xana uYesu, wema phambi koThixo, Wamkhalimela ngokungazi kwakhe. Ke, uyayibona

yonke loo nto iyaphi, yilibale! Yiza, sibuyele kuThixo. Injalo lo nto. Konke kulungile.

¹⁵⁶ Nokuqonda okukhulu kukaKora kwakungathethi nto, okanye okuka-Adam, elowo ekhanyela uMyalezo kaThixo ongqinelweyo. Ngoku masimamele ngokusondeleyo ngoku, sizakungena kumanzi aphakamileyo emzuzwini. Yabona, ngamnye kubo, isizathu sokuba babe senkathazweni, uNikodemo, uKora, uNimrodi, nanjalo njalo, kungenxa yokuba abazange bamqonde umthunywa kaThixo kunye neLizwi elingqinelweyo laloo mhla. Ngoku, nabani na uyayazi loo nto. Ngoku, singahlala kuloo nto ixesha elide. Kodwa uThixo uqikelela aze atsho into ethile iyakwenzeka, umntu wenza imibutho, enze umntu abekwe ngokuchanekileyo kanye. Babekhohlelwa ukuba kwakukho uMesiya ozayo. Owu, loo maYuda, owu, bethu, ngokuqinisekileyo! Kodwa xa uYesu weza ngendlela Awenza ngayo, bathi, “Ayinakuba nguYe lowo.” Bayasilela ukuliqonda iLizwi. Ngoku, uYesu akazange eze ngokuchasene neLizwi (ingaba Weza?), kodwa Weza ngokuchasene nokutolikwa kombutho iLizwi. UMOSES akazange eze ngokuchasene neLizwi, weza ngokuchanekileyo neLizwi; kodwa uKora wasilela ukuyibona. Kwaye konke ukutyhubela kwaba njalo.

¹⁵⁷ Ngoku khangela. Lo Myalezo wemini awunakuba yinto ethi “sinayo iNyaniso kwaye sinale nto, *leyo*,” imelwe kukuxelwa kwangaphambili eLizwini Lakhe! Ukuze emva kokuba iLizwi lithe laveliswa, limelwe kukuba lingqinelwe ngokufanelekileyo ngeLizwi.

¹⁵⁸ UYesu wayengqinelwe ngokufanelekileyo nguThixo, ngeLizwi. Wathi, “Ukuba benimazile uMoses, ngeniwazi nomhla waM.” Abaprofeti bathetha kakuhle ngaYe, bonke abaprofeti bathetha into Awayeyiyo. Kwaye noko yabamfamekisa, abazange bayiqonde. Yabona? Kodwa uYesu wayenjalo... Kwaye andikwenzi...

¹⁵⁹ Ndifuna ukuthetha oku ukwenzela iteyiphu, nangenxa yenu, ngokunjalo. Yabona, umthunywa ophethe uMyalezo walo mhla!

¹⁶⁰ Ngoku, ukuba uyahamba, amaSeventh-day Adventist athi, “Simfumene, gcina nje iSabatha!” Ndibonise oko eZibhalweni. UNksk. Eddy Baker wathi wayenayo. Ndibonise yona. AmaNgqina kaYehova athi banayo. Ndibonise yona. Yabona? AmaWisile athi bayifumene. Ndibonise yona. AmaBhaptizi athi ayifumene. Ndibonise yona. Ndibonise nayiphi na imibutho. Ndiyaqondakalisa kuni ukuba ba, bonke, bangaphandle kwentando kaThixo. Ngamnye kubo ngokuchaseneyo, befundisa izithethe zabantu endaweni yeLizwi likaThixo. Andazi namnye kubo onokuzamkela izinto ezibhalwe ngenene eBhayibhileni ngendlela Eyiyo. Injalo lo nto. Kodwa xa umntu efika waze wathi, “Ndinawo uMyalezo wosuku,” umele

abonwe ngokufanelekileyo kuqala aze axelwe kwangaphambili ukuba uya kuza.

161 Xa uYohane umBhaptizi waphuma apho, bathi, “Unguye na uKristu?”

Wathi, “Andinguye.”

Wathi, “Ingaba u—u—ungu Eliya na?”

Wathi, “Andinguye.”

Wathi, “Ungubani?”

162 Wayenokuzichaza, wayenoMyalezo weyure. Wathi, “Mna ndilizwi lodandulukayo entlango, njengoko watshoyo u-Isaya umprofeti. Ngoku, ukuba ukuzalwa kwam kunye nobomi bam abuthelekiseki naloo nto, musani—musani ukundamnkelu.”

163 Xa uYesu weza, wayekwayinto enye, yinto enye. Umthunywa onoMyalezo, umelwe kukuba nguMyalezo oxelwe kwangaphambili nguThixo. Kwaye ngoko uThixo, ethetha ngalo mthunywa, ungqinela ukuba yiNyaniso. Uyayiva? Ingaba uyayiqonda? Yiqonde! Kumele kuqala ibe ngu-ITSHO INKOSI, eyaxelwa kwangaphambili. Kwaye emva koko umthunywa onoMyalezo, umelwe kukuba abe yile nto kanye wathi uThixo iyakwenzeka ngelo xesha.

164 Wayenjalo ke uMoses. Kungeso sizathu wawa ngobuso bakhe phambi koThixo, wathi, “Thixo, Wena undithumile.”

Wathi, “Zahlule kwelo qela.”

165 Yabona ukuba ndithetha ukuthini? Yahlala iyinto ejija ingqondo yomntu, yabasusa kwintando kaThixo. Ngoku khumbula, waxelwa kwangaphambili ngeLizwi Lakhe kwaye ngokufanelekileyo wangqinelwa ngeLizwi Lakhe. Ngoku uYesu wathi, “Ukuba andiyenzi imisebenzi athe... kaThixo, ngoko musani ukukholwa ndiM. Yabona, ukuba ndiyaphoswa... Khawutsho, ngubani na kuni onokuNdigweba ngenxa yesono? Ngubani na kuni onokuNdibonisa ukuba Ndingongakholwayo?”

166 UNikodimo wathi, “Siyazi ukuba Ungu... Rabhi, Uphuma kuThixo, kuba akukho mntu wayenokwenza ezo zinto ngaphandle kokuba uThixo wayenaye.” Yabona? Ngoko yabonisa ukuba Wayelikholwa.

167 Ngoku, thina saziyo imbali yebandla. Ngoku nxiba iikepusi zakho zokucinga. Akukabikho semva kwexesha, yabona, ke mamela nje ngokusondeleyo ngoku kwaye ndiza kuzama ukukhawuleza kangangoko ndinako. Ndi—ndifuna... Phulaphula ngokusondeleyo kwiteyiphu. Ngoku, nabani na owakhe wafunda imbali yebandla, uyazi ukuba ityeli lokuqala ubuKristu bakha benziwa umbutho, yayilibandla lamaRoma Katolika. Ngoku, ukuba kukho nawaphi na amaxesha phambi koko, ndifuna kubekho umntu oza nembali andibonise. Ndingumhlobo osenyongweni kaPaul Boyd, uninzi

Iwababhali bembali abadumileyo. Ndinayo kwindawo yam yokufundela phaya, *IBhunga Eligqithileyo laseNicene, iBhunga laseNicene, ooTata baseNicene*, yonke imibhalo engcwele yebandla, endiyaziyo. Iminyaka engamashumi amathathu anesithathu ndizifundile, ndazijonga. Akuzange kubekho mbutho. Inkonzo yamaKatolika ngumama wombutho. Siyazi ukuba yinyaniso leyo. Alizange ibandla libe nombutho, libe nehlelo, kwade kwaba libandla lobuKatolika. Kwaye igama *katolika* lithetha “zwelonke.” Kwaye benze inkolo yenkonzo karhulumente, baza bayenza phezu kwabo bonke ubukhosi baseRoma, kwaye yayina malunga ne—neyona ndawo ilungileyo yehlabathi yoyisiwe ngelo xesha. Yayiyicawa karhulumente, yaye abo bangayithobeliyo babebulawa. IBhunga laseNicaea, iintsuku ezilishumi elinesihlanu zedabi lamagazi, xa abaprofeti bokwenene bakaThixo, bathi bema apho phezu kwabo. . .

¹⁶⁸ Ibandla lamaKatolika, kwakutheni ukuze laqala, ngoba, siyayazi sonke, ndiyifundisile apha. Ngokwenene, u-Akwila noPrisila wayengumalusi, u-Akwila wayengumalusi we—webandla laseRoma. Xana uMoya oyiNgcwele wehlaye ngePentekoste, Wehlela phezu kwamaYuda, ephuma kuzo zonke izizwe eziphantsi kwezulu. Kodwa iintsuku ezimbalwa emva koko, uPetros waba nombono ephezu kwendlu, wokuba enyuke aye kuKorneli, umRoma, indoda elilungisa, wathandaza waza uMoya oyiNgcwele wawela phezu kwakhe. Emva kwethuba izikhulu zaqalisa ukuYamkela. U-Akwila noPrisila baya e—eRoma kwaye benza umbutho, okanye, abazange benze umbutho, kodwa babeka ngolungelelwano ibandla lokuqala laseRoma. Kwaye, xana benzayo, baba nababo—nababo abazalwana noodade.

¹⁶⁹ Kwaye uKlawudiyo, elulawulweni lwakhe, wawakhupha onke amaYuda eRoma. Kwaye kwakungelo xesha elathi ibandla lamaRoma Katolika lathi uPetros wayeseRoma. Ndibonise iSibhalo esinye apho uPetros wakhe waseRoma, okanye nayiphi na imbali ethi wayekho. Wayengazange, ngokweLizwi likaThixo, kwaye yiloo nto endiyikholelwayo. Kwaye wayenokuthini uPetros, umYuda, ukuba anyamezele ukunqula izithixo nezinto abanazo, zokunqula izithixo nezinto ezinjalo? Apho. . . Yabona? Ebeya kuchasa njani imfundiso yakhe apha? Ubuvuvu. Akukho ngaphezu koko kunokuba iProtestanti injalo. Yima, sizakufika kuyo emva kwexesha, ngokukhawuleza, iNkosi ithandile. Qaphela. Qaphela ngoku, sifumanisa ukuba kwangelo xesha ibandla lathi uPetros wayeseRoma, imbali ithi uKlawudiyo (yaye neBhayibhile ikwatsho) wayalela ukuba onke amaYuda aphume eRoma.

¹⁷⁰ Ke kaloku uPawulos, ecanda e-Efese, weza emacaleni angasentla, wabafumana aba bafundi, waye elapho phezulu etyelele u-Akwila noPrisila. Emva kokumka kwabo, bandula ke abazalwana baseRoma abakweli bandla baqalisa ukwenza

ezabo iimbono, baza bongeza unqulo-zithixo. Kwaye ke kuConstantine, nto leyo umama wakhe wayengumKristu wenene kwaye wayenethemba lokuba inkwenkwe yakhe iyakuba nguye, kodwa wayengumpolitiki. Kwaye wabona ukuba inkoliso yaseRoma, okanye inxalenye enkulu yayo, yodidi lwamahlwempu, yayisele ilwamkele usindiso ngoKristu. Kwaye ke babegalisa ukuduma kakhulu, ngokuba babehlisa uVenus kwaye bemisa uMariya, kwaye babehlisa uJupiter kwaye bemisa uPetros, nanjalo njalo—nabafundi, kwaye yayilunqulo oludumileyo kakhulu. Baye ke bengamakroti. Bona, loo maKristu ayeza kufa!

¹⁷¹ Kwaye ibandla lamaKatolika lathi, “Sasisisiqalo.” Yinyaniso kanye leyo, ibandla lamaKatolika laqala ngoMhla wePentekoste. Kodwa nantsi into eyalikhuphayo: lenza umbutho laza lafaka (ngokusuka kwiLizwi) imigaqo. Kwaye umgaqo wakamva nje, nina bantu abangaphezu kweminyaka elishumi ubudala ningayikhumbula imfundiso yamva nje: ukunyuka kukaMariya, malunga neminyaka elishumi eyadlulayo. Omnye umgaqo wongezwa ebandleni. Endaweni yeSibhalo, yimfundiso yomntu! Kwaye baya kukunika ukuqonda ngoku, bona “abakhathali nokuba sithini na iSibhalo, koko kuthethwa libandla.”

Bona, laa mbingeleli wandixelela, wathi, “UTHixo usebandleni Lakhe.”

Ndathi, “UTHixo useLizwini Lakhe.”

¹⁷² Wathi, “Ke, laa Bhayibhile yimbali nje yebandla lamaKatolika lokuqala.”

¹⁷³ Ndathi, “Ngoko ndingumKatolika wokuqala.” Ndathi, “Loo nto indenza ndibe ngumKatolika ngakumbi kunawe, ekubeni ungumbingeleli.” Yabona? Ndathi, “Ukuba kunjalo, ke ndinguye.” Ndathi, “Uyabona, ndiyakholwa kanye oko kwafundiswa ngabapostile. Ukhulwa koko umntu akutofe wakufaka kuyo.” Kwaye yiloo ndlela kanye eyahamba ngayo. Ngokuqinisekileyo, kwakunjalo. Yahamba loo nto, kanye ngala ndlela.

¹⁷⁴ Ngoku qaphela, imbali, ngoko baqala ukongeza imigaqo, imigaqo, kwaye xa uPawulos wafikayo, siyazi, ngokwembali, ukuba akazange alityelele nela bandla lokuqala, ngokuba ebengenakumelana nonqulo-zithixo. Kwaye watyelela ibandla lesibini ababelimisile, ibandla lesibini laseRoma.

¹⁷⁵ Kwaye xana elaa Bhunga laseNicaea lafikayo, apho uConstantine wabonayo ingcamango yokumanyanisa ubukumkani bakhe. Kwaloo nto inye u-Ahabhi wayenzayo ngo-Jezebhele, etshata ezantsi phaya. Yabona? Kwaye xana wabona ithuba lokubamanyanisa abantu bakhe aze enze uhlanga olukhulu olunamandla ngalo, wayecinga ukuba baya kulufumana unqulo lwabo, ngoko wabenza inkolo yecawa karhulumentu. Kwaye xana baba nela Bhunga

laseNicaea, kwaye le mibuzo yavela yokokuba kwakukho uThixo omnye, okanye abathathu; nokuba bayakubhaptiza eGameni likaYesu Kristu, okanye uYise, uNyana noMoya oyiNgcwele; yonke le eminye imibuzo iziswe ku—kumanqam khona phaya. Kwaye, xana kwenzekileyo, abanye babo baprofeti bakudala beza phaya benganxibanga nto ngaphandle kwezintu zeegusha ezithandelweyo, besidla imifuno. Kunene! Kodwa ezo ndwalutho zinkulu zazisele zisebenze ngendlela yazo enkonzweni, zabavala ngobulumko behlabathi. Kodwa babeno ITSHO INKOSI. Langena kubumnyama bobuhedeni malunga neminyaka eliwaka.

¹⁷⁶ Kodwa lagqabhuka kwakhona, ukuze lityatyambe. Injalo lo nto. AwunakuLibulala. “Ndiya kubuyisela, itsho iNkosi, yonke le minyaka idliwayo zezi zinto.”

¹⁷⁷ Loo mahlelo ongeza imfundiso. Kwaye ukwenza oku, ukongeza umgaqo, indlela ekukuphela kwayo ukuba naliphi na ibandla, ekuphela kwendlela yokuba naliphi na ihlelo lize limke eLizwini likaThixo, kukongeza imfundiso endaweni yeZibhalo ezingcwele, kukuzama ukwenza isithethe sakho okanye imfundiso yebandla lakho, nangona ichasene neZibhalo. Ngoko ungaligweba njani ibandla lobuKatolika, xa usenza kwaloo nto bayenzayo? Uyaqonda? Konke kulungile. Xana, ngoku khawucinge nje, iZibhalo azinakusilela! Imigaqo bubuxoki, indaqo yokuqala. Kwaye xa wamkela ihlelo, sele unemfundiso, ngokuba yinto eyongeziweyo. Ayikho eSibhalweni. Ayikho eSibhalweni.

¹⁷⁸ Akukho nto ifana nombutho. UYesu akazange athi, “Ndiyanithuma ukuba niye kulo lonke ihlabathi, nenze umbutho.” Hayi, mhlekazi, akukho nto injalo! Ukwenza oku, kukugatya iZibhalo ezingcwele. Xa oku kwenziwa, yatshintshwa ukusuka kwi “Bandla ngokuzalwa” ukuya kwi “bandla ngomgaqo nemvumo nkolo.” Hayi *bandla*, mandixolise; indawo yokuphumla! Uyazalelwa eBandleni, kodwa uyayijoyina indawo yokuphumla. Asilobandla lamaBhaptizi, ibandla lamaWisile, ibandla lePentekoste. Yindawo yokuphumla yamaBhaptizi, indawo yokuphumla yamaPentekoste, kunye nendawo yokuphumla yamaWisile, uyajoyina kuzo. Awukwazi kulijoyina iBandleni. Ayikho into enjalo. Uyazalelwa kuLo. UNikodimo waxelelwa oko. Ke uyabona apho ukhoyo? Owu, bethu!

¹⁷⁹ Yiyo loo nto ndichasene nayo. Hayi ngokuchasene nabantu abakuyo; inkqubo endichasene nayo. Kuba abanako. . . Omnye wabo badala okanye enye into, enye yezo nkonzo ishmayela into ethile eseBhayibhileni echasene naloo mfundiso, la mqule banawo kwela bandla, ugxothiwe kanye ngolo hlobo. Ewe, mhlekazi. Abanye babo bakhohlakele kangokuba abayi kuvumela imvuselelo ukuba ize kwelinye ibandla ngaphandle kokuba ngomnye wawabo amadoda. Kutheni, zinjalo. . .

¹⁸⁰ Umntu ngaxesha lithile wayezakunika umshumayeli... Kanye apha kweli lizwe, umshumayeli omdala omncinane omi apha ezantsi esitratweni, elila ecela inguquko, kwaye esithi, “Yiza, wamkele uKristu, uzaliswe nguMoya oyiNgcwele,” nezinto ezinjalo. Kwaye umntu othile ophuma kumbutho wePentekoste weza wanika indoda idola ezandleni zayo, kwaye kwafuneka ukuba ahambe aguquke ngenxa yokuba wakrexeza ngokuchasene nebandla lakhe. Thetha ngeKatolika! Injalo lo nto. Kwaye uyazi apho ndithetha khona, kananjalo; okanye eli bandla liyenza, nakanjani na. Konke kulungile.

¹⁸¹ Yenzani oku, nizichasa iZibhalo, xana ithe yenzeka loo nto, iyatshintshwa ke xa usongeza umgaqo kwaye ujoyine umbutho, uyamkele ngokuzenzekelayo imfundiso yakho yokuqala, kuba ayikho ngokweSibhalo, ngoko yinto eyongeziweyo. Kwaye umgaqo yinto eyongeziweyo, “thatha indawo,” ithabatha indawo yokuzalwa. Xana usamkela ihlelo, wongeze umgaqo. Kulungile. Xana oku kwenziwe, ke iguqulwe kwi “Bandla ngokuzalwa” ukuya “indawo yokuphumla ngomgaqo okanye invumo nko.” Kuba, yabona, ngumgaqo ngokwayo, ingekuko ngokweSibhalo.

¹⁸² Ngoku, uYesu akazange athi, “Hambani niye kulo lonke ihlabathi nize nenze amahlelo, hambani nihlanganise abantu kunye.” Wathi, “Hambani niye kuzenza abafundi.” Uyakholwa yiloo nto? [Ibandla lithi “Amen.”—Mhl.] Amen. Ke, uyabona, uphumile ngokupheleleyo.

¹⁸³ Mamela, jonga apha. Masiyivale kwenye into apha, qhubela into ethile ezantsi ngokuqinileyo kanye ngeli xesha. Bangaphi abanesichazi-magama sesiGrike, isichazi magama i-*Emphatic Diaglott* esisuka kumbhalo-ngqangi omdala, wesiGrike? Konke kulungile. Yifunde, fumana nasiphi na isifundiswa ofuna ukusifumana. Ngena kwithala leencwadi kwaye ufumane isichazi-magama, isichazi-magama sesiGrike. Funda iSityhilelo 17, kwaye xa ufunda apho, iKing James Version apha ithi, kwaye oku, “Wandithwala ndikuMoya; ndabona inkazana ihleli phezu kwerhamncwa elithiwe wambu ngengubo ebomvu, igewele nga—ngamagama onyeliso.” Ngoku, yiloo nto eyathethwa yiKing James. Kodwa ingcaciso yokuqala yathi:

...wandithwala ndikuwo umoya...ndabona
umfazi...ezele ngamagama anyelisayo,...

¹⁸⁴ Kukho umahluko omkhulu phakathi “amagama onyeliso” kunye na “amagama anyelisayo.” Ngoku qaphela. Sonke siyaqonda kwaye siyazi ukuba yayilibandla lamaRoma elalihleli phezu kweenduli ezisixhenxe, ukulawula amagunya ehlabathi. Kwaye lalibizwa ngokuba li “henyukazi,” kwaye lali ngu “nina wamahenyukazi.” Intoni? Yintoni ihenyukazi? Inokuba yindoda? Imele ukuba ngumfazi. Ke ukuba ingumfazi, imelwe kukuba ibe libandla; wayengunina wamahenyukazi, njengokuba wayenjalo.

Kwaye khangela, qaphela, “Kulo!” Yikeke ingene izike. “Kulo kwakukho amagama anyelisayo.” Ingaba yintoni? Ngoku, balungiseleli abalapha nakwiteyiphu, masithuleni. Yintoni loo magama anyelisayo? Wisile, Bhaptizi, Rhabe, Luthere, Pentekoste, nanjalo njalo. Amagama anyelisayo, ngokuba yimibutho, ubuhenyu kuThixo, kanye njengokuba wayenjalo.

¹⁸⁵ Kwaye bona, kuloo maqela, abantu bathi, “Ngokuba, ungumWisile, kwaye wenze *oku*. UngumPentekoste, kwaye uyakwenza *oku*. UngumRhabe, kwaye uyakwenza *oku*.” Benza yonke into kwikhalenda, uyayazi loo nto. Kwaye yintoni? Ngamagama afanele ukufana noKristu kwaye abizwe ngegama lobuKristu, kwaye ngamagama anyelisayo! Ayingomabandla. Babizwa ngobuxoki “ibandla.” Ziindawo zokuphumla! Ngoku uyabona ukuba kutheni ndichasene nombutho? Hayi abantu, inkqubo yombutho, yabona, igama, amagama anyelisayo (qaphela) eendawo zokuphumla, ezibizwa ngobuxoki amabandla. Icawa yamaWisile, iBhaptizi, iRhabe, iPentekoste, icawa yamaLuthere, Ibandla Abazalwana Abamanyeneyo, ayikho into enjalo. Loo nto ayisekelwanga zibhalweni.

¹⁸⁶ Linye kuphela iBandla, kwaye awunakuLijoyina. Uyazalelwa kuLo. Umiselwe kwangaphambili kuLo. UMzimba oyintsomi kaYesu Kristu...umzimba oyimfihlelo, gxebe, kaYesu Kristu apha emhlabeni, ngeLizwi libonakalaliswa. Oonyana neentombi zikaThixo, ababingabo bazo nanye kuzo. “Phumani phakathi kwabo,” Watsho. Ehe.

¹⁸⁷ Qaphela, ngokukhawuleza ngoku. Andifuni kunidinisa, kodwa ukuba ningandinika nje imizuzu embalwa ngoku, ndiza kuhamba ngokukhawuleza kangangoko ndinako, kodwa ndifuna ukuba uqiniseke ukuba uyifumene, ukuze ungayiphosi. Yabona?

¹⁸⁸ Khumbula, umama iRoma, kwafunyanwa kuye, ezele ngamagama anyelisayo, unina wamahenyukazi. Ngoko, ukuba bangamahenyukazi, liyintoni ihenyukazi? Yintoni ihenyukazi? Yinto enye nehenyukazi. Ngumfazi ophila ngokunganyanisekiyo kwisifungo sakhe somtshato. Kwaye naliphi na ibandla elibanga ukuba liliBandla likaKristu, lize likhanyele iLizwi likaThixo, alinyanisekanga kwisifungo salo somtshato! Emva koko likrexeza ngokongeza imfundiso, ukuhenyuza kunye nehlabathi kunye nobulumko balo, endaweni yokwamkela uKristu namandla ovuko Lwakhe ngoMoya oyiNgcwele. Kwaye ungumama wamahenyukazi enze kwaloo nto inye. Mbiza musa ukubiza iketile “uyanyinyitheka,” uyayazi; yabona, isithandathu kwenye, nesiqingatha seshumi elinesibini kwenye. Abanye baba bantu babaleka nje behlekisa ngamaKatolika, kwaye bengabento enye nabo. Wayengunina wobhaptizo lobuxoki emanzini. Ungunina wobungqina bobuxoki boMoya oyiNgcwele, kwaye ulandela kanye naye. Ngoku makhe sibone.

189 “Ingaba yinyani leyo, Mzalwana uBranham?” Yithi tu umzuzwana nje.

190 Yabona, yena ngunina wamagama anyelisayo, iindawo zokuphumla abathe abantu bazijoyina, baze bazisa ungcikivo, baphile nangayiphi na indlela, banxibe ezimfutshane, abafazi abanqothule iinwele, baziqabe, bacule kwiikwayala, batshaye imidiza, bathabatha umthendeleko, zonke iintlobo zokungcola kwehlabathi, kwaye isisikhubekiso kongakholwayo. Ingaba uTimoti akazange athethe ngawo, uMoya oyiNgcwele? Qaphela. Yabona, yena, iRoma, ngumama wabo bonke ngabanye. Yabona? Wenze kanye kumbutho wakho kanye njengokuba wakwenzayo, wafaka imigaqo endaweni yeLizwi, ngokuba iqela lamadoda layihlanganisa ndawonye, abaveleli noobhishophu nanjalo njalo bathi kufanele kube *ngolu* hlobo, kwaye yiloo nto kanye eyenzekayo eRoma. Kwaye uyazama uku, mzalwana wam ongumalusi, yamkela iLizwi likaThixo elipheleleyo, kwaye, khangela apho uyakuya khona, kanye ngaphandle komnyango! Ngoku sizakubona ukuba uThixo ukuxelele na, okanye hayi, kwimizuzu embalwa. Yabona? Konke kulungile.

191 Yabona, ingumama wabo bonke, ngokuba waba ngowokuqala ukususa imibhalo yeSibhalo kwaye wongeze imigaqo, ngokuba wala abaprofeti abathanjisiweyo ababenobomi obungqinelweyo, ngeLizwi. Ngenxa yobukrelekrele babo, amadoda alumkileyo, aBalawuli baseRoma, nanjalo njalo, ababebamkele ubuKristu, kodwa ufuna... babamkele ngendlela yabo. Yabona? Injalo lo nto. Bayifuna ngendlela yabo.

192 UNahaman wayefuna ukuliphelisa iqhenqa lakhe emanzini elizwe lakhe, wayengawathandi amanzi anodaka aseYordane. Kodwa ukuba uthe wahlukana neqhenqa lakhe, kwafuneka ukuba ahambe aye phaya eludakeni kanye njengokuba umprofeti wamxelelayo. Yabona, uThixo akahloniphi mntu.

193 Qaphela, wayelihlelo lokuqala. Khangela kwiintombi zakhe, zenze kwaloo nto inye, zongeza imvumo nkolo nemigaqo endaweni yeLizwi. Ungandixeleli; ndibonise enye engaphumi kuYo. Ndibonise umalusi onnye oyakwamkela iNyaniso, ukuze bangakugxothi kuyo, ngaphandle kokuba udume kakhulu kangangokuba, uyazi, kufuneka babambelele kuwe ngenxa yodumo lwakho okanye into ethile. Yonke ilungile.

194 Ngoku jonga kwiSityhilelo 18, okwemizuzu nje embalwa, umqolo olandelayo, kwisahluko esilandelayo, emva kokuba ISityhilelo 17 sihlolisise kwaye—kwaye sayibonisa imfihlelo yale Nkosazana iBhabhiloni. Isahluko se-17 seSityhilelo sichaza ukuba libandla elihleli phezu kweenduli ezisixhenxe, isiXeko saseVatican, elilawula bonke ookumkani bomhlaba (yiloo nto kanye eyiyo), nooMongameli nabo, nanjalo njalo. Uh-huh. Ke, kodwa ulapho, ebambe ubutyebi behlabathi lakhe esandleni

sakhe. Yiloo nto kanye. “Ngubani na onako ukulwa nayo?” Injalo lo nto. Sonke siyayazi loo nto. Kodwa kutheni unokuba ngowento edibene naye? Ngoku qaphela kwisahluko se-18, kwakwisahluko esilandelayo emva kokuba imfihlelo yakhe icacisiwe. “Uhlala endlwini kaThixo.” Ngoku, apha, ngenye imini . . .

¹⁹⁵ Zella Braitman, ingaba ulapha ngobu busuku, Zella? Wezisa, isegumbini eliphaya ngoku, *Undwendwe Lwethu lwangeCawe*, iphepha lobuKatolika. Kwaye iphepha lobuKatolika laliphendula umlungiseleli. Wathi, “Ingaba uthe, mfundisi, owenze i . . . Kwinani lamaRoma ngaphaya kweVatican, okanye ngaphezulu kwetrone kaPopu, kubhaliwe kwathiwa, ‘Vicarivs Filii Dei,’ oko kuthetha, ukuba,” kwidayosisi yamaKatolika apho, “elo li—inani lerhamncwa le Apocalypse?”

¹⁹⁶ “Ngokuba,” wathi, “ngokuqinisekileyo, kunjalo. Yiyo kanye, ichaza amakhulu amathandathu anamashumi amathandathu anesithandathu. Yiyo kanye.” Kwaye ulawulo lwesithile esiphantsi kobhishopu waseRoma luyayivuma loo nto, ukuba iyayenza. Kodwa nantsi impendulo yabo, ihlakaniphile, izele bubulumko, wathi, “Kodwa, uyazi, igama lakho ngolwimi oluthile lingapela into ekwanye.”

¹⁹⁷ Le ndoda yathi, “Elam, phantse into ekwanye kolunye ulwimi oluthile.” Walipela. Yathi, “Yabona, ndiphantse ndibe malunga namakhulu amathandathu anamashumi amathandathu anesithandathu, nam.” Yathi, “Kukho amakhulu abo.” Yathi, “Ngalo lonke ixesha kuphakama nantoni na, umntu unamakhulu amathandathu anamashumi amathandathu anesithandathu.” Kwaye yathi, “Mfundisi, ubusazi na ukuba kulwimi olunye igama lakho lingapela umchasikristu?” Yathi, “Kutheni ujonga izinto ezinjalo?” Jonga kubulumko.

¹⁹⁸ Kodwa uMoya oyiNgcwele wazi ngcono. Qaphela. Oko kusenokuba, igama lam lisenokuchaza amakhulu amathandathu anamashumi amathandathu anesithandathu, kodwa andifikeleli kuzo zonke ezinye iziqinisekiso. Andihlali phezu kwenduli. Andizithethi ezi zinto. Andiyorhuluneli, uyabona. Injalo lo nto. Ngulowo Athetha ngaye. Ke ubulumko bakho behlabathi abufikeleli ntweni, mhlekazi, injalo loo nto, kuBukho boMoya oyiNgcwele. Andizalisekisi yonke into, kodwa uyayenza. “Ehleli etempileni kaThixo, ezibonisa ukuba unguThixo, kwaye ehleli phezu kweenduli ezisixhenxe.” Andihlali kwiinduli ezisixhenxe, ukuba lipela amakhulu amathandathu anamashumi amathandathu anesithandathu. Andizalisekisi yonke into, kodwa uyayenza. Yabona, nantso ke. Yabona? Ngoko thembela nje kuMoya oyiNgcwele, “Musa ukuyicingela into oya kuyithetha, kuba ayinguwe othethayo; nguBawo.”

¹⁹⁹ Ngoko ke bungathini na ubulumko bakho nokuZalwa kwakho okutsha okuvela Phezulu ukuthelekiswa nezi zinto

zilapha emhlabeni, aba—aba bakhafuli abanamandla kuyo? Ngokuba, bayakwazi konke ukunganyaniseki okuncinci nekona. Wayenokuthini na ukuma uMoses xana walandela iMithetho kaThixo, ukuba alahle intonga yakhe yaza yajika yaba yinyoka, kwaye nako izazi zinyuka zenza kwa into ekwanye? Kodwa uMoses wema, esazi ukuba wayelilandele iLizwi likaThixo, yaze inyoka yakhe yazidla zonke ezinye. Yabona? Ngoko xana uthe wathobela kwaye wafumana . . . Wayenokuthini xa ebakhokelela kwilizwe ledinga, kwaye kwakukho uLwandle oluBomvu lubavingcela, kodwa indlela kaThixo yadlula kanye kulo. Amen. Wathi, “Yima ngxi, kwaye ulubone uZuko lukaThixo!”

²⁰⁰ Xana isendleleni yomsebenzi, yokulandela iLizwi, yima apho kwaye uyijonge ivuleka. Amen. Ndinamashumi amahlanu anesithathu eminyaka ubudala, bendiMkhonza isithuba esimalunga namashumi amathathu anesithathu eminyaka, ndinqwenela ukuba bendineshumi lezigidi leminyaka yokuMkhonza. Andizange ndiMbone esilela okwangoku, xana iLizwi Lakhe ligciniwe. Injalo lo nto.

²⁰¹ Ngoku khangela, ngokukhawuleza emva kwesono sakhe, iimfihlo zakhe zabhaqwa. Sithe sanako oko ixesha eladlula kudala, siyayazi.

²⁰² Ngoku kwisahluko esilandelayo, khangela kwiSityhilelo 18. Yanga ndingatyhila kuso umzuzu nje. Inokuba yinto entle, ayizukusithatha kuphela imizuzu embalwa nje, kwaye inokuthetha into encinci kuni. Ndiyathemba ukuba iyakwenza.

²⁰³ Ngoku siyabona apha, kwisahluko se-17, umqolo we-5:

. . . phezu kwebunzi lakhe kubhalwe igama, IMFIHLO, IBHABHELI ENKULU, UNINA WAMAHENYUKAZI, ISIKIZI LOMHLABA.

Kwaye khangela.

Ndayibona inkazana leyo (ibandla) inxila ligazi labangwele, naligazi lababulawelwa ukholo bakaYesu: . . . ndithe ndakuyibona, ndamangala ngokumangala okukhulu.

²⁰⁴ Yabona, ukumbona, wayeyinto entle kakhulu. Kwaye wayengunina wamahenyukazi, inkolo yamahenyukazi, amahlelo, kanye loo nto wayenzayo, yabona, kuba bafaka imigaqo yeemfundiso kanye njengokuba wenzayo yena. Ngoku khangela, khangela kwiSityhilelo ngoku, eso sisahluko se-17, siphela ngomqolo we-18. Ngoku khangela.

. . . emva kwezi zinto (emva kokuba imfihlelo yakhe yafunyanwa), emva kwezi zinto ndabona isithunywa sezulu sisihla siphuma ezulwini, sinegunya elikhulu; . . .

²⁰⁵ Ngoku, nanku omnye umthunywa esiza, isahluko esilandelayo, imfihlelo yakhe yafunyanwa. Ngoku, oku ngoku kukufunyanwa kwemfihlakalo yakhe kunye nemfihlakalo

yabantwana bakhe. Yabona, siyaqonda ngoku kanye ukuba yintoni eyamenza ihenyukazi: ngokuba wakrexeza ngokuchasene neLizwi likaThixo. Kwaye yiloo nto eyamenza umbutho. Wayengenakuhlala elibandla leBhayibhile aze ayamkele loo nto. Kwaye kungekho namnye umbutho ongalithabathi lonke iLizwi laLo (indlela ELibhalwe ngayo) ungaze ube libandla leBhayibhile. Kwaye akukho nanye kuyo ongaloo ndlela, endangazi nanto ngawo, namnye. Ke apho, yabona, nje ukuba enze umbutho, into ayenzayo, (ngeSibhalo nangobungqina) ufela kanye apho, uyawamkela umgaqo. Ngoku khangela, nantso into eyenzekayo.

²⁰⁶ UThixo wathumela, kwesi sahluko se-18, ingelosi enamandla, emva kokuba loo mfihlakalo yaziweyo, sisithunywa esinamandla, okanye, umthunywa. Jonga apha.

...emva kwezi zinto ndabona isithunywa sezulu sisihla, siphuma emazulwini, sinegunya elikhulu; waza umhlaba wakhanyiselwa bubuqaqawuli bakhe.

saza sakhala...ngelizwi elikhulu,...IBhabheli (isiphithiphithi) enkulu iyawa,...kwaye iye yaba likhaya leedemon,...nentolongo yawo wonke umoya ongcolileyo, kunye nentolongo yayo yonke ecocekileyo nezotho...intaka engcolileyo nethiyekileyo.

Kwaye zisele zonke iintlanga ewayinini yomsindo wombulo wayo, nookumkani bomhlaba...benze umbulo naye, nabarhwebi bomhlaba baba zizityebi ngobuninzi bokuphanza kwalo.

²⁰⁷ Khangela, kwamsinya emva kokuba imfihlelo yakhe ityhiliwe, ukuba wayengubani na, into awayeyiyo, nokuba zazingubani na iintombi zakhe, imfihlelo ibonakalisiwe, ngoko ke uThixo wathumela isithunywa, umthunywa ukuba (intoni?) abize kuphunye, “Phuma!” UMyalezo weyure!

...Phumani kuyo, bantu bam, ukuze ningabelani ngezibetho zayo...

Uya kumqalekisa. Bukela.

²⁰⁸ Phumani kuyo! UThixo wathumela ingelosi enamandla, okanye, umthunywa. Kwaye ukuKhanya kwakhe kwakungekho ekoneni, Kwasasazeka phezu komhlaba. Phumani kuyo! Intoni? Yena, kunye noodade bakhe, nabo. Ukukhanyisa umhlaba, kwaye abize abantu Bakhe baphume kuyo. Ngoku, niyazi ukuba yiNyaniso leyo. Kwathunyelwa umthunywa eZulwini, ukuba abize abantu bakaThixo baphume eBhabheli. Kwaye ukuKhanya kwakhe kwakhanyisa umhlaba, uMoya oyiNgcwele omkhulu.

²⁰⁹ Qaphela, iBhayibhile yathi, “Iyintolongo, kwaye ubambise iintaka ezithiyekileyo, ezingcolileyo.” Hayi iinkozi, ngoku, hayi, hayi, hayi, hayi. Amaxhalanga, “iintaka ezingcolileyo,

ezilizothe,” yiloo nto azivalele kuyo. Uyintolongo ezele zizo, intolongo egcweleyo. Ngantoni? “Amagama anyelisayo,” ngokuchasene neSibhalo. UTimoti wesibini 3 wathi, uMoya oyiNgcwele uthetha, “Ngemihla yokugqibela baya kumka eluKholweni banyamekele oomoya abalahlekisayo.” Kwakhona wathi, uMoya oyiNgcwele wathetha: “Ukuba ngemihla yokugqibela baya kuba ziintloko-ngqondo, beziphakamisile.” Gcwele intiyo: “Makabongwe uThixo, ungowethu, okanye awunalo igama lakho kwincwadi yethu, ulahlekile.” Hmm. Gcwele intiyo! Ngcolileyo! Hmm. Ndiyathemba ukuba andivisi kabuhlungu, ndiyathemba ukuba ndenza kakuhle. Ezithiyekileyo, iintaka ezingcolileyo, wazivalela.

²¹⁰ Khumbula, uThixo uliKhozi. Wazibiza ngokuba luKhozi. Wabiza uYakobi ngokuba lukhozi. Kwaye singamakhozana Akhe. Amen. Wabiza abaprofeti Bakhe “amakhozi.” Yaye le ngelosi yehla ukuza kutyhila nokubiza kuphunywe!

²¹¹ Njengomyalezo wam omncinci ku *UKhozi Luxhokonxa Indlwane Yalo*. Olwa khozi luncinane lwalusoloko lulandela esa sikhukukazi sidala sijikeleza esibayeni ngalo lonke ixesha, sikokoza, kodwa lalingenako ukutya laa nto sasinayo, intlalontle, nabafazi abaziqabileyo, iinwele ezinqothuliweyo, nezimfutshane. Wayengenakuyenza loo nto. Kodwa lalingazinto ngaphandle kokukokoza kwesi sikhukukazi sidala. Kodwa ngenye imini umamakhozi wamfumana. Wakhwaza, embiza aphume, wathi, “Nyana, awunguye omnye wabo. Phuma kuyo!”

Wathi, “Mama ndenzeni?”

²¹² Wathi, “Phaphazela amaphiko akho kwaye uqalise.” Umntsi wokuqala, wabetha epalini, kanye embindini wombutho. Wathi, “Nyana, kuya kufuneka uze phezulwana kunoko okanye andinakwazi ukukubamba. Kufuneka ufumane iinyawo zakho zisuke emhlabeni.” Uza kumthatha babhabhe. Wafumanisa ukuba uyakwazi ukubhabha. Weza kumbiza amkhuphe. Injalo lo nto.

²¹³ Kodwa lo Mama iBhabheli wayezibambe iqela leenkuku, amantshontsho amtyibilizi, ziqatywe, iinwele ezinqothuliweyo, bazibize “AmaKristu.” Wafumana ikheji ezele zizo. Nina bashumayeli nimi epulpitini nibayeke abo bafazi badlule naloo nto, ihlazo kuni, ukwenza ihlelo lenu libe ngaphezulu. UThixo uyakuyifuna esandleni sakho. Phuma kuyo! “Izimvu zaM ziyaliva iLizwi laM.” Intolongo yabanezotho, abanekratshi, abaqhankqalazi, abathandi beziyolo kunokuba bathande uThixo, bangathanda ukufana nehlabathi kunokufana noKristu. Xana ubona umfazi enokuziqaba okuninzi, oko kubonisa ukuba akukho nanye into ngaphakathi. Ububuxoki ngaphakathi. Injalo kanye loo nto. Ukuba umfazi... Ndakhe ndambona omnye ngenye imini, eneenwele eziluhlaza, injalo lo nto, nazo zonke ezo zinto ziluhlaza zilapho emehlweni abo.

²¹⁴ Ngoku, ukuba wena—ukuba—ukuba awuzange ube neenwele, kwaye—kwaye ufuna ukunxiba ezithile inwele, kungalunga, kodwa, nxiba ezo zikhangeleka njengomntu. Kwaye ukuba ubungenazo iinzipho kwaphela, kwaye—kwaye ufuna ukufumana iinzipho, musa ukuzenza ngathi zixotyulwe kwiimbotyi ezibizwa navy beans, fumana—fumana iinzipho zokwenene. Ukuba awunayo nanye yezi zinto, kulungile. Ukuba awunamazinyo, zifumanele amanye ukuba bayakwenzela, wafumane. Kodwa musani ukuwakhupha amazinyo akho owanikwe nguThixo ngenxa nje yokuba agoso kancinane, kwaye angamazinyo alungileyo, ukuze ufumane amanye. Musa ukujika ibala inwele zakho, okanye into ethile, kwaye ujongeke njengento ephuma eludakeni kwindawo ethile. Musa . . . Ukuba awunambala, kwaye ufuna ukuzenza ubonakale ngathi unombala othile, konke kulungile, ndiyacinga. Kodwa musa ukuzenza ukhangeleke njengo-Jezebhele, njengeshedi kwindawo ethile epeyintwayo.

²¹⁵ Kwaye nina bazalwana bamaPentekoste, niyeka abo bafazi bachebe inwele zabo, xa iBhayibhile yathi luzuko lwakhe! Kwaye ayiqhelekanga nokuba athandaze ngeenwele zakhe ngolo hlobo. Kanti ke umeke aye epulpitini ashumayele iVangeli, acule ekwayaleni, afundise isikolo seCawe. Ihlazo kuwe! Ufanele ukuba neentloni ngawe. Kutheni ndichasene nombutho? Ucinga ukuba ndingakhe ndinyamezele into enjalo? Ndiyasazi isizathu sokuba wenze njalo, mzalwana. Wazi ngcono, kodwa ukuba ungangafundisa ngokuchasene noko, uya kusiwa kwikomkhulu, kwaye baya kukugxotha. Mbonge uThixo ngenkalipho yakho ukuba uyakuyenza. Ilungile lo nto. UThixo uya kukuzukisa.

²¹⁶ Yathini le ngelosi? “Phumani kuyo!” Ewe, mhlekazi. Le ngelosi yeza emhlabeni, yeza ukuzisa ukuKhanya, yaze yakhanyisa ukuKhanya kwihlabathi jikelele. Wayesisithunywa sezulu esinamandla. Kwaye weza kuvakalisa uMyalezo ka “Phumani eBhabheli! Ningazichukumisi izinto zayo ezingcolileyo!”

²¹⁷ Ndinekheji epheleleyo ezele zizo. Wathi, “Iyintolongo yazo zonke iintaka ezinezotho.” Ehe, unentolongo ezele zizo ngoku, iBhunga leeNkonzo zeHlabathi, okanye indawo zokuphumla. Ulibambile lonke iqela ngoku, bonke bayahlangu. Waba yintolongo, kulungile, ezele ziintaka ezinezotho. Injalo lo nto. Zama ukuthetha nomnye wabo ngexesha elinye, yizame nje, nkwenkwe, balumkile kubulumko behlabathi, kodwa abazi ngakumbi ngoThixo njengomvundla ongazi ngezihlangu zekhephu. Injalo lo nto. Kuphela, yiloo nto kanye, yabona, into nje abayaziyo bubulumko obuthile abanokuthi bakubeke *oku* baze benze *okuya* phakathi phaya. Kodwa xa kufikelela ekumazini Yena? Huh! Ehe, wabanjwa ekhejini yakhe nemigaqo yakhe. Amabandla amaprotestanti aqala ngokufanayo, aba ziintombi zakhe, abangela oku ngokukhanyela iLizwi likaThixo.

Yiloo nto ayenzayo. Uyalikhanyela iLizwi. Kwaye xana wamkela enye into endaweni yeLizwi, uyaLikhanyela ngokwakho. Kwaye xana uthe wangenelela kwenye yazo, usalikhanyele iLizwi. UThixo akakufuni ngolo hlobo, akukho ndawo yaso yeSibhalo.

²¹⁸ Qaphela, le yingelosi yokuKhanya, khumbula, ingelosi yokugqibela, yingelosi kwisigaba sebandla ukuya eLawodike. Ngumthunywa waseLawodike, lowo, ungowokugqibela, ngokuba kwa eso sahluko silandelayo sisahluko se-19, esinguMtshakazi ozayo. Kwaye oku, eSibhalweni, ingelosi yokugqibela eze kuzisa ukuKhanya phambi kokuza koMtshakazi ukuya kuhlangu noKristu. YayisiSigaba seBandla laseLawodike, ngoko. Wayeyintoni umthunywa weSigaba seBandla laseLawodike? Ebizela ngaphandle eBhabheli! Khangela! Amabandla abanjwe ekhejini yakhe kunye naye, kunye nemigaqo yakhe, ekhanyela iLizwi kwaye esamnkela imigaqo. Le yingelosi yokuKhanya kwibandla laseLawodike elithe lamala uKristu neLizwi Lakhe, ngenxa yemigaqo, baMbeka ngaphandle. Kwaye Wema emnyango, enkqonkqoza, ezama ukungena. [UMzalwana uBranham unqonkqoza epulpitini—Mhl.] Yabona? Isigaba sebandla sasimalele uKristu, kwaye uKristu uliLizwi, kwaye sasilalile Lona, kwaye Yena wayengaphandle. Ekuphela kwesigaba sebandla esinaso sikaKristu engaphandle, enkqonkqoza, ezama ukungena. [UMzalwana uBranham unqonkqoza epulpitini.] Kwaye loMyalezo walengelosi, umthunywa ovela kuThixo, wawuvakalisa uMyalezo wakhe emhlabeni, uku “Phumani eBhabheli! Phumani kwimibutho!” UMoya oyiNgcwele namhlanje, ukubonakaliswa koMoya oyiNgcwele yila ngelosi izama ukubabuyisela abantu eLizwini, kuba uMoya oyiNgcwele uyakungqinela iLizwi kuphela. Awunakungqinela imigaqo, akukho bomi kuyo. Yena buBomi. Qaphela, iSigaba seBandla laseLawodike sasiMkhanyele, saMala, kwaye saMbeka ngaphandle.

²¹⁹ Qaphela, le ngelosi sisithunywa sokugqibela phambi kokuza kukaKristu kwisahluko se-19 seSityhilelo. ILizwi loMthunywa! Ukuba siyaqaphela, xa sasikhupha iLizwi laso emhlabeni, kwabakho iZwi elaphinda lavakala eZulwini, umqolo we-4, ukuba ufuna ukuyifunda, kulungile, umqolo we-4, isahluko se-19. Esi sithunywa emhlabeni sasisondele kakhulu kuThixo de, xana sathetha emhlabeni, uThixo waphinda kwaloo nto inye iphuma eZulwini. Yiyiphi loo nguqulelo yomqolo wesi-4? Ingaba ithetha ntoni? ILizwi likaThixo lithetha kubantu Bakhe ababemiselwe ngenxa engaphambili, lisithi, “Phumani kuyo!” Nje kanye into elaliyiyo iLizwi! Unabantu bonke phandle phaya, kuyo yonke iBhabheli. “Phumani kuyo, ukuze ningadlalani nayo ngezono zayo,” ewe, mhlekazi, phumani kuloo migaqo neemvumo nkolo, niye kwiLizwi elenziwe uMoya noBomi. Amen.

220 Qaphela, isahluko se-19 sesilandelayo, “Emva kwezi zinto.” Ingaba uqaphele apha kwisahluko se-19, “Emva kwezi zinto”? Qaphela intoni? Emva kwantoni? Emva koMyalezo ka “Phumani kuyo!” “Emva kwezi zinto,” qaphela, “kukukhwaza kwabangwele boMtshakazi, noMyeni, besiya kuMtshato weMvana.” Sisondele kangakanani ke ngoko, mntakwethu? Yintoni ubizo lokugqibela? “Phumani eBhabheli!”

221 Ngoku, bazalwana bam, naso isizathu sokuba ndiyichase. Ayihambisani nezibhalo. Kuyinto engaqhelekanga. Kungqiniwe ukuba bubuxoki. UThixo akakho kuyo, Akazange abekho, Akasayi kuba kho. Ngoku, anditsho ukuba akukho bantu kule mibutho, kulapho ibandla lalibunjwe khona. Kodwa, okoko uhlala kuloo nkqubo, uyinxalenye yayo.

222 Ukuba ndihlala e-United States, ndingumMelika. Okoko nje ndingummi okanye ilungu lale United States, ndiyinxalenye yayo. Ukuba ndiya eJamani kwaye ndiyabukhanyela ubulungu bam apha, okanye ubumi bam, ndithatha ubumi eJamani, AndisengomMelika, ndingumJamani. Kwaye ukuba ndiya eJapan, okanye naphina, eRashiya, ndiba ngummi walapho.

223 Kwaye xa ujoyina kunye nommi. . . nenkqubo, kwaye ube ngummi waloo nkqubo, ubonisa into oyiyo. Kwaye kule mihla yokugqibela, uThixo ubiza abantu ukuba baphume kuyo. IBhayibhile yatsho njalo, “Phumani kuyo, ukuze ningadlalani naye, ndonamkela. Musani ukuzichukumisa izinto zakhe ezingcolileyo, yabona, ndiya kunamkela. Kwaye niyakuba ngoonyana neentombi kuM, kwaye mna ndiyakuba nguThixo kuni.” Yabona?

224 Naso isizathu sokuba ndithethe ngokuchasene necawa, i—indawo yokuphumla. Andikwazi ukuyibiza ibandla. Linye kuphela iBandla, lelo liBandla loMzimba kaKristu. Kodwa ezi ndawo zokuphumla zibizwa ngokuba “ibandla,” iBhayibhile yam indixelela ukuba bangamagama anyelisayo, onke, yonke imibutho. Banyelisa ntoni? *Ukunyelisa* ku “ngokuchaseneyo,” okanye, “thetha ngokuchaseneyo.” Xa uThixo esithi, “Yiza uzalwe,” kwaye bathi, “Yiza ujoyine.” Yabona? Xa ubhaptizo loMoya luthatyathelwa indawo ngobuxoki njengesonka kwibandla lamaKatolika, ukuxhawula isandla kwibandla lamaProtestanti, kunye nemizwa kwibandla lamaPentekoste, endaweni yokuba uMntu kaKristu angene nayo yonke laa ndlu yephiramidi besinayo ngenye imini.

225 “Yongeza elukholweni lwakho, isidima,” nanjalo njalo, konke oku kuPetros wokuQala, owoku-1. . . UPetros weSibini, ndiyakholwa, isahluko so-1, apho yongezwe khona elukholweni lwenu, zonke ezi zinto, ubuthixo, nobunyulu, nobungwele, nayo yonke into, emva koko uyatywinwa ngoMoya oyiNgcwele.

226 Kodwa kufana nje nomntu. . . abantu bathi banayo le nto xa bengenayo, kuba bafundiswe ngokuxokileyo. AmaWisile

afumana imvakalelo engaqhelekanga, ayeqhele ukwenza, kwaye angcangcazele kancinane, okanye—okanye umdaniso ekuMoya. AmaPentekoste bathetha ngeelwimi, okanye—okanye wenze into ngokweemvakalelo. Ndiyazikholelwa ezo zinto, ngokuqinisekileyo, kodwa ezo zinto ngaphandle kwezi ezinye azilunganga.

²²⁷ Njengoko benditshilo ngenye imini, kufana nepikoko... okanye intaka emnyama ezama ukufaka iintsiba zepikoko kuyo, okanye ixhalanga elizama ukusebenzisa iintsiba zehobe. Zange zikhule apho, wazityhalela kuye ngokwakhe. Batyaliwe, bangamhlelo. Kodwa xa uThixo efaka nantoni na apho, yeyendalo. Uzenza uthi, “Ndiyoyine ibandla phezolo. Andisakwazi ukuhamba, andisakwazi ukusela, andinakuyenza le nto. Ndiyoyine ibandla.” Yabona, uzama ukufaka iintsiba zepikoko kwisidumbu sakho sexhalanga. Injalo lo nto. Yabona? Yabona? Umelwe uzalwe ngokutsha! Umelwe kukwamkela uKristu. Kwaye xana uthu wamkela uKristu, awukwazi ukumamkela uKristu ngaphandle kokwamkela iLizwi Lakhe, ngokuba Yena uliLizwi. Kwaye xa unokumkela kokuhlonela uthixo, uze ukukhanyele Oku, ngoko ndiyamangaliswa. Yabona? Kwaye usenekubangowawo wonke umbutho ofuna ukuba nawo kwaye ube nokumkela kokuhlonela uthixo, ube ungekabinaWo.

²²⁸ Ngoku, nako, zihlobo. Nantso ke yonke into. UThixo anisikelele. UThixo anincede. Anditsho oku ukuba ndahluke. Ndiyazicacisa. Ezi ziintsuku zokuphelisa imfazwe, andisayini isivumelwano soxolo kunye nani balungiseleli, hayi tu, Ndinga ukuba nimelwe kukuza kusayina nam; hayi kunye nam, kodwa kunye noThixo, iLizwi. Injalo lo nto. Thetha okuthethwa yiBhayibhile, Yithethe ngendlela Eyithetha ngaYo. Ngokuba iBhayibhile ithi, “Ngubani na oya kuthabatha okanye ongeze kwenye.” Kwaye uyabona, umbutho awuhambisani nezibhalo, kwaye xa ufumana umgaqo wokuqala unokubuyela emva, kuba uwela umgaqo kanye apho. Xa ubuyela kukuzalwa okutsha, ngoko uyakuhamba uye kungena eSibhalweni.

²²⁹ Kwaye ungena kwihlelo, bathi, “Ndiyazi, asikholelwa kuLe. Oobhishophu bethu kwiicawe zethu bafundisa ukuba singomnye wawona mabandla amadala. Asifundisi...” Andikhathali nokuba abafundisi ntoni na. Ukuba iBhayibhile Iyayifundisa, uMoya oyiNgcwele ukuwe uyakuzondla ngeLizwi. Akunamsebenzi nokuba indoda ichubeke kangakanani na kwaye inokuzama kangakanani na ukuYicacisa imnke, banokucacisa imnke. Umntu ongakholwayo kubukho bukathixo angayithabatha iBhayibhile amcacise uThixo kude nawe.

²³⁰ Ke ngoko, akukho mntu unelungelo lokushumayela iVangeli ngaphandle kokuba ube, njengoMoses, phaya emva kwezo ntlabathi zingcwele apho wayemi noThixo yedwa, ade umntu azalwe ngokutsha aze eme apho ubuso ngobuso noThixo, kwaye azi. Akukho mntu ungakholwayo, akukho psychology, akukho

kucacisa, akukho sifundiswa ehlabathini sinokukususa Oko kuwe. Wawuphaya xa isenzeka! Ewe, mhlekazi. Uyayazi into eyenzekayo.

²³¹ Emva koko uthi, “Ndafumana olo hlobo lwamava, kwaye ndafumana umoya kum.” Kwaye ukuba iyalikhanyela iLizwi nangayiphi na indlela, ufumene umoya ongalunganga. Uthi, “A—andikwazi ukuya kwizinto Ezinje. Ndiyazi, kodwa ibandla lethu. . .” Uh-uh, kukho umoya ongalunganga. Nalo uphawu lwakho lokuzazisa. Kayin, uphawuliwe. Ewe, mhlekazi.

²³² U-Eva wathandabuza nje iLizwi elinye elincinane; ayikuko konke awakuthethayo uThixo, iLizwi elinye elincinane, kwaye yabangela yonke intliziyo ebuhlungu nentliziyo eyaphukayo, nokufa, nesono, namadabi, nayo yonke enye into, lonke ingcwaba, yonke inqwelo yezigulana eyakha yakhala, sonke isibhedlele sakhelwa abagulayo. Ukuthandabuza kwakhe okuncinane kwelinye elincinane iLizwi likaThixo, kwabangela konke oku. Kwaye wakhutshelwa ngaphandle, xa oku kwakungasayi kufuneka kwenzeke. Uzakungena njani, uthandabuza iLizwi elinye ngaYo? Uthi, “Ndiyazi Ithetha Okuya, kodwa Yona. . .” Kuthetha kanye Okuya!

²³³ Ngoku khangela. UThixo umelwe kukugweba ihlabathi ngento ethile. Awunako ukuba nomgwebo ngaphandleni kuqala ube nomthetho. Kufuneka kubekho into, kufuneka waphule into ukuze ugwetywe. Yabona? Kwaye ke akunakubakho isigwebo, ngokuchanekileyo, ngaphandle kwesohlwayo. Ngoku, yabona, awunakuba nomthetho edolophini othi “intlawulo yeedola ezintlanu ngokugqitha isibane sibomvu,” kuze umthetho olandelayo uthi “hayi, angakhululeka.” Yabona, awunakuyenza loo nto. Ngoko akunakubakho imithetho emibini ekhoyo ngexesha elinye. Kwaye mnye umthetho, mnye uThixo, inye iNcwadi, mnye uKristu. Kuko konke. Lunye ukhoho, linye ithemba. Kuko konke. Leyo yiBhayibhile, uKristu.

²³⁴ Qaphela ngoku, koku, ukuba kuyakubakho into eyongezelelweyo kOku, kufuneka yongezwe ngumntu. Akunakuba ngaphezu. . .

²³⁵ Kwaye ukuba uThixo uya kuligweba ihlabathi ngebandla, njengokuba iKatolika isitsho, ngoko leliphu ibandla lobuKatolika Ayakuligweba ngalo? Kukho amaninzi awo; kukho enye, yaseRoma; enye, yaseGrike; kwaye, owu, kukho zonke iintlobo ezahlukeneyo. Leliphu ibandla lobuKatolika Ayakuligweba ngalo? Okanye, mhlawumbi Uyakuligweba ngamaLutere? Ke, ngoko, kwaye mhlawumbi Uyakuligweba ngamaRhabe? Yabona? Uza kwenza ntoni? Akayi kuligweba ngecawe. Uyakuligweba ngeLizwi Lakhe. Ke, ngoko, Akazange. . .

²³⁶ Yabona, Akanakuligcina iqela labantu, njengoko umbono wodade ngobunye ubusuku, uMoya oyiNgcwele wathululekela

ngaphakathi, Yangena kanye kuloo bhokisi. Ngokuqinisekileyo, akukho nto ibamba Okuya. Ngumntu isiqu. Unikelwe ukucoca ibandla, kodwa alinakuWubamba. Akukho mbutho unokuWubamba. Kuko konke. Awunakuyenza loo nto. Unayo yonke into phaya, kwaye awukwazi ukuyenza. Umbutho awukwazi ukuyenza. Kodwa ngumntu ngamnye onoMoya oyiNgcwele. Ngoku qaphela.

²³⁷ Ngoko ukuba uThixo uza kuligweba ihlabathi ngeLizwi Lakhe, ngoko ngokuqinisekileyo ULijongile waLigcina likwimeko. Okanye, ukuba Konke kukonakala, Uza kuwuzisa njani umgwebo? Yabona? Ifanele ukuba yinto. Kwaye Akazange athi, “Nabani na, ngebandla.” Wathi, “Nabanina oyakususa iLizwi elinye kuLe, okanye ongeze igama elinye kuYo, kwangokunjalo iyakukhupha (isabelo sakhe) eNcwadini yoBomi.” Ke, kum, nguThixo, iLizwi Lakhe nomgwebo. Ngoku, ukuba ndiyaligweba ndamkele iLizwi, kwaye ndibone ukuba uKristu wandifela, ngoko ke ndiya kucela uBomi Bakhe ukuba bungene kwaye bundikhokele. Kwaye ukuba uBomi Bakhe buliLizwi, kwaye Walibhala iLizwi, bungathini na uBomi Bakhe ukuba kum, ndibe mna ndibanga ukuba ndinoMoya oyiNgcwele, kwaye ndongeze iimigaqo endaweni yeLizwi? Ayinakusebenza nje. Ndingathini ukongeza ihlelo xa Echasene nalo, waze wayiqondakalisa, kwaye wayibonisa kwimbali, ukuba ngalo lonke ixesha besenza ihlelo bayafa, ngokwasemoyeni? Owu, bakhula amalungu, ngokuqinisekileyo. Injalo lo nto. Bakhulisa amalungu. Kodwa, ngokomoya, abayi ndawo. Ndibonise, undixelele embalini ukuba kukhe kwakho na ibandla. . . Emva kokuba libe ngumbutho, lafela kanye apho, uMoya oyiNgcwele walishiya. Akusekho mimangaliso nemiqondiso, kwaye laya nje ngqo kwisiphithiphithi.

²³⁸ Yiloo nto kanye eyenzekayo kwiinkonzo zethu zePentekoste. Benza kanye oko umama wabo wakwenzayo. Ekuqalekeni, baphuma, abantu abawalayo amahlelo. Ngoku, abanye benu bazalwana baphulaphule le teyiphu, abanye benu madoda amadala, niyazi ukuba kwiminyaka eyadlulayo, kumashumi amane, amashumi amahlanu eminyaka eyadlulayo, ukuba babethethe nawe malunga nombutho, ngewawuthe kukunyelisa. Kodwa namhlanje ukwinto obucinga ukuba iyanyelisa. Nina bafazi banqothula iinwele zenu niqabe ubuso benu, umama wenu wayechasene naloo nto, lowa ulungileyo—ulungileyo ungcwele wepentekoste omdala. Kwenzeka ntoni kuwe? UPawulos wathi, “Nibaleke kakuhle, nithintelwe yintoni?” Yabona? Emva phaya wawukhululekile kula nto, kodwa wawufuna ukufana nabanye.

²³⁹ Kanye into eyathethwa nguSamuweli. USirayeli wayenoKumkani, kwaye yayinguThixo lowo. Kwaye bathi, “Samuweli, uyaluphala. Senzele ukumkani, sifuna ukufana nehlabathi liphela. Sifuna ukufana nezinye izizwe. Sifuna

ukumkani ozakusisa emfazweni, sifuna ukumkani onokusilwela amadabi ethu.” Kwaye zange kumkholise uSamuweli oko.

²⁴⁰ Wathi, “Ndakhe ndathatha nto kuni? Ndakhe ndathatha imali yenu? Ndakhe ndacela inkomo okanye nantoni na kuni? Ndakhe ndacela nantoni na kuni?”

Bathi, “Hayi. Awuzange usicele nto.”

²⁴¹ Okanye athi, “Ndakhe ndathetha nantoni na kuni eGameni leNkosi engakhange yenzeke?” Ingaba oko kunjalo? Wathi, “Ngoko sanukumankela laa kumkani, kuba oko kuya kuthetha isiphithiphithi kuni.”

²⁴² Ngoku ndifuna ukunibuzisa into ethile, uMnquba kaBranham. Nilungiselela ukukhula nibe ngumnquba omkhulu ngoku. Ndingakhe ndingabikho ixeshana. Ndingaya ndaweni ithile. Kunzima ukuchaza ukuba iya kundibizela phi na iNkosi; mhlawumbi ndimnke embonisweni, mhlawumbi ukubuyela entsimini, mhlawumbi Isenokundibizela entlango. Andazi ukuba Iyakundibizela phi ade afike uYesu. Ndifuna ukunibuzisa into. Ndakhe ndanicela nto? [Ibandla lithi, “Hayi.”—Mhl.] Ndakhe ndagqiba imali kuni? [“Hayi.”] Ndakha ndanixelela nto na, kumawaka ezinto endinixelele zona eGameni leNkosi, kodwa, ayizange yenzeke? [“Amen.”] Ngoko ningaze nijoyine umbutho. Ichasene neLizwi likaThixo. Phumani kuwo ukuba ukuwo, kwaye uzahlule wamkele iLizwi leNkosi.

Masithobeni iintloko zethu.

²⁴³ Thixo omkhulu wabaprofeti, Thixo ka-Abraham, ka Isake, nokaSirayeli, yongeza isidima, Nkosi, kulo Myalezo mncinane unqunqiweyo ubusentliziyweni yam ixesha elide, ukuya kubazalwana bam. Abaninzi kwaba balapha phandle, Nkosi, banembono engalunganga ngam. Bacinga ukuba ndifuna ukwahluka. Bacinga ukuba ndizama ukuba ngowazi konke. Baxelele abantu ukuba ndiyabakhohlisa abantu, ingakumbi kwimiba enjengobhaptizo lwamanzi eGameni leNkosi uYesu, naphezu kwembewu yenyoka, ihenyukazi elikhulu, nakwezininzi zezo teyiphu ziphumileyo zingenanto kuphela yiNyaniso engakxexezwanga. Kwaye ndababuza, “Abanye benu beze kwaye bandibonise apho ndona khona, okanye ukungakholwa okanye ukutolika gwenxa iLizwi.” Kwaye akukho namnye uvelileyo. NdiyaKuthandaza, Bawo, wenze la madoda azi ukuba aphosa ilixa. Baza kulinda bashiywe lixesha kakhulu, ukuba abaqapheli. Banga, wonke umntu. . .

²⁴⁴ Nkosi, ndiqinisekile ngoku, intliziyo yam ibinokwaphuka ukuba esi Sibhalo besingeyonyani kum, xana Wathi, “Bonke aNdinike bona uBawo, baya kuza. Izimvu zaM ziyaliva iLizwi laM.” Ngoko, Nkosi, ndiyaqikelela ukuba uBukumkani ngenene bunjengokuba Watshoyo, Ndiyazi ukuba kunjalo, bufana nomntu owathabatha umnatha waya elwandle, waphosa umnatha waza watsala zonke iintlobo. Kwakukho,

ngokungathandabuzekiyo, iintlanzi ezitya okufileyo, kwakukho amafudo, izigcawu zamanzi, iinyoka, yonke into eyabanjwa ngumnatha weVangeli. Kodwa ekugqibeleni, ngokukhawuleza, i-crawfish yabuyela emanzini kwakhona, ufudo lwemka, yafutha inyoka yabuyela emngxunyeni wodaka, njengenja emhlanzweni wayo okanye ihagu emgxobhozweni wayo. Kodwa bekukho intlanzi yenene apho, Nkosi. Kwaye ndinentuthuzelo, yokwazi, ukuba kwaphambi kokuba umnatha ubawele, bazeziintlanzi ngelo xesha. Bazalwa, iintlanzi ezimiselwe kwangaphambili. Kwaye ke unjalo nomnatha weVangeli ophumela ukuya kubambisa kwiimvuselelo. Uyabazi AbangaBakho. Inye kuphela into endinoxanduva layo, Bawo, ngokokwazi kwam, kukuhlala ngokunyanisekileyo kweli Lizwi. NguWe Owenza isigqibo sokuba yeyiphi na eyeyiphi. Kwaye ndiyazi ukuba akukho ngaphezu kokuba ufudo lunokuba yintlanzi yomlambo, unokuthi umntu okanye umntu, oneendlebe ezingevayo kwiVangeli, angaze ayiqonde iNyaniso. Kuba uBawo ukubonile kwangaphambili oku, kwaye Wena uthembisile ukuba bonke Akunika bona bayakuza.

²⁴⁵ Bawo oseZulwini, ndiyaKuthandaza ukuba wonke umntu owuvayo lo Myalezo mncinci, ukuba ukuKhanya ekushunyayelwe kubo, kunye nentsingiselo endinayo entliziyweni yam ngokubhekiselele kummelwane wam, abantu Owabafelayo. . . Kwaye amadoda, amanye awo phaya phandle, Nkosi, njengakwiqela likaKora, amadoda enene, baqhutywa ngobuxoki, bephethe isiqhumiselo esingcwele esandleni sabo, kodwa batshabalala. Ngokuba, abazange basivumele ukuba singene kunye nabo isiqhumiso somlilo; unyana ka-Aron, u-Elazare, kwafuneka ayiqokelele. Benzela ibhanile isibingelelo ngezo ngqayi, ukuba ibe likhakha, lokubonisa, nokuba ibe sisikhumbuzo saloo nto yoyikekayo, ukuba uKora wazama ukwenza iqela lombutho ngokuchasene nomthunywa kaThixo. Makube lee kuthi, Nkosi. Wanga uMoya oyiNgcwele angasoloko esikhusela.

²⁴⁶ SiyaKubulela, Nkosi, ngokuba ibandla lethu elincinane, le ndawo incinane ingcwele. Kwiminyaka emininzi eyadlulayo, kumashumi amathathu eminyaka evisayo, ndaguqa echibini apha elizele lukhula nokufuma, kwaye sanikezela lo mhlaba kuWe, esi sakhiwo sincinane. Kwaye ngaphaya kulaa kona yomnquba kulela laa mbono. Oko kwenzeka ngokuchanekileyo. Usephaya. Abayi kuyidiliza, Nkosi, baya kuyenza nje. . . iyaguga, kwaye baya kuyigcina ngokubeka enye phezu kwayo. Thixo, nikeza ukuba le Vangeli yegolide ishicilelwe emaphepheni apha, Yanga ayinakuze ilishiye eli bandla lincinane ade uKristu afike. Langa lonke ilungu, lonke ilungu loMzimba kaKristu, bangene apha bevela kwisizwe sonke nakwihlabathi jikelele, wanga ngamnye kubo angamkela ukuKhanya, iVangeli, aze ahambe kuYo ngoko aze amkele uKristu.

²⁴⁷ Kwaye yanga ingaba yinyani kangangokuba aMazwi Akhe angenzeka, “Imisebenzi endiyenzayo Mna, baya kuyenza nabo. Lowo uwevayo amaZwi aM, akholwe kuLowo waNdithumayo, unoBomi obunguNaphakade.” Kwaye xana uBomi obunguNaphakade bungena, bazalwa ukusuka Phezulu, kwaye imisebenzi evela kuThixo iyazibonakalisa, ngokuba isekwabuBomi obunye obabukuYe. Ayinakwenza enye into.

²⁴⁸ Ke, Bawo, yenza eli bandla lingaze liphumlise isiphelo salo saNaphakade phezu kwemizwa, phezu kombutho, phezu kwayo nantoni na engaphantsi kukaKristu ngoKwakhe ephila kubo, engqinela iLizwi Lakhe ngabo nedinga Lakhe. Wanga, ukusuka koyena mntwana umncinci apha ngokuhlwanje, kude kube ngoyena mntu mdala, ngawafumana la mava. Kwaye yanga yonke indoda okanye umfazi, inkwenkwe okanye intombazana, oyivayo leteyiphu, kwanga kungaba njalo kubo, Nkosi, kwaye ubanike ukuqonda ukuba ndizama kuphela ukubalumkisa kwaye ndibize baphume, kuba le yure isemva kwexesha kunokuba sicinga.

²⁴⁹ Kwaye sibona iBhabeli, unina olihenyukazi, nazo zonke iintombi zayo ezihenyuzayo zihlanganisana ndawonye. Thixo, siyaqonda ukuba iSibhalo sithi umdiza ophuma entsimini yengqolowa uya kubotshwa kuqala, ube zizithungu. Baye babopha izithungu, bezibiza ngamagama anyelisayo angabhekiselelanga kubo ngenene, ayibhekiseli kwiBandla, kananjalo; ziindawo zokuphumla, hayi iicawe. Linye kuphela kuwo, Bawo, kwaye Lelo Walifelayo.

²⁵⁰ Kwaye ndiyathandaza, Bawo, njengokuba sibabona bonke ngoku bebotshelwa umlilo we atom kungekudala, Ndiyathandaza, Nkosi, ukuba Uvumele ingqolowa ihluthe kwaye ibenzima. Siphe oko, Nkosi. Sanga singakhula kwaye sikhanyise ukuKhanya, kwaye sifane noYesu, “Ukuba andenzi izinto athe uThixo Wafuna ukuba ndizenze, ngoko andinaBomi kuM. Kodwa ukuba uThixo uyathetha abonise uBomi Bakhe, ngoko Oko kuyaZithethela.” Siphe oko, Nkosi. Ndiwunikela kuWe lo Myalezo, nokuba Uwujonge Wona, uze uzise amashumi amawaka, Nkosi, okanye, bonke abantwana Bakho abamiselwa ngenxa engaphambili kwiVangeli. KuYesu Kristu, OliLizwi, eGameni Lakhe ndiyathandaza. Amen.

Ndiyathanda . . . , Ndi . . .
 Ngokuba . . . wandithanda kuqala
 Kwaye wathenga usindiso lwam
 Emthini waseKhalvari.

²⁵¹ Ndiza kubuza umbuzo. Bangaphi ngokuhlwanje kwaba baphulaphuli babonakalayo apha, bale nkonzo inkulu yabantu, okanye indlu yabantu, gxebe, kule ndawo yonqulo, abakholelwa ngentliziyo yabo yonke, ubomi bakho buhambelana nemfuno (wena) kaThixo kunye neBhayibhile, kwaye uyakholelwa ukuba,

ngokujonga ubomi bakho, kwaye ubona indlela uMoya ohamba ngayo kuwe, ukuba ukholelwa lonke iLizwi ngendlela Elibhalwe ngayo, kwaye uLigcine? UyaLikholwa? UThixo akusikelele. Wangangahlala ewugcina uMoya Wakhe phezu kwenu.

²⁵² Kwaye kumhlobo wam okwiteyiphu, ndinqwenela ukuba ubunokukhangela apha kwesi sihlwele ngokuhlwanje, Ndiyaqikelela ubuncinane amashumi alithoba eepesenti abantu abaphakamise izandla zabo, ukuba baya bakholelwa kwaye bajonga iBhayibhile, (hayi okuthethwa libandla) okuthethwa yiBhayibhile, (hayi okuthethwa yindawo yokuphumla) oko kuthethwa yiBhayibhile, kwaye babona uBomi bukaKristu bubonakala kuYo.

²⁵³ Uyazi, kwimihla yakudala ngaphambi kokuba babe nezinyibilikisi, u—umnyibilikisi wegolide wayeqhele ukuyikhanda igolide ngehamile. Ndinga ukuba nivile ngayo. Ngaphambi kokuba iye kumnyibilikisi, babeyibetha. Kwaye igolide yeyona nto inzima, inzima kunelotho. Kwaye ke ndenze ukukhangela okuncinci, kwaye unokuthatha kwintlabathi kwindawo ehlabekileyo entlango, kwaye uhlikihle isandla sakho phezu kwentlabathi, kwaye ke, “phewu,” uvuthele ngolo *hlobo*, luze uthuli nayo yonke into iya kuphaphazela imke, amatye, kodwa igolide inzima kangokuba ilala apho. Kwaye xa uchola laa golide, iqengqeleke kukungcola okuninzi de yafumbelana okuninzi. Kwaye ukutyhubela iminyaka yeentaba-mlilo njengoko yaqokelelana, yafumana udongwe nayo yonke into, imapara yentsimbi nezinye izinto ezixutywe nayo. Umkhandi ubevamise ukuthatha esi sinyamfu segolide aze asibethe aze asiguqule, kwaye asikhande aze asiguqule, wada wayibetha yonke intlenge kuyo. Kwaye uyazi ukuba wazi njani ukuba wayeyikhuphe yonke intlenge? Wayenokubona umfanekiso wakhe ubonakala kuyo.

²⁵⁴ Kwaye yiloo ndlela uThixo alenza ngayo iBandla. Ubetha wonke umgaqo, lonke ihlelo, wonke umgaqo owenziwe ngumntu, ade Abone uBomi Bakhe Bubonakala kuwe. “Ukuba andiyenzi imisebenzi kaBawo waM, musani ukukholwa ndiM.” Yabona? Ukuba oko kujoliswe kwiBandla, uBomi obabukuKristu abubonakali kuwe, musa ukuma ngxi ukuba awunamonde, isidima, zonke ezi zinto, nokuzeyisa, kunye—kunye nezinto, kunye nobuthixo, nothando lobuzalwana, nazo zonke ezi zinto zifunekayo kuni. Nokuba wenze ntoni na, akunamsebenzi nokuba ukhwaze kangakanani na, mangaphi na amabandla othe wawajoyina, zingaphi iintsiba oziqhuboshele kuwe, aziyenzi. Linda de ngenene, ngokusuka entliziyweni yakho, ube nokuxolela, de entliziyweni yakho ube nothando lobuzalwana. Nokuba batsale isandla seendevu kwelinye icala, ungajika esinye isidlele ngobumnandi, yabona, de ezo zidima, akunamsebenzi nokuba bathini na kuwe.

²⁵⁵ Xana babeka idlavu ebusweni Bakhe, baMbetha entloko,

bathi, “Ngoku, bandixelela ukuba UngumProfeti.” Ngoku wakhupha idlavu kuYe, kwaye omnye wabo ephethe intonga, wathi, “Ngubani phakathi kwethu okubethileyo Wena? Profeta usixelele, ngenye indlela, siyakukholwa Wena ukuba UngumProfeti.” Akazange awuvule umlomo Wakhe.

²⁵⁶ Xana usiva umprofeti ephakama, unazo zonke iimpendulo kubo bonke ubuqhetseba onokuthi ubuvelise, khumbula, akangomprofeti. Namhlanje kufuneka bazi yonke into, xa uya kuba nezinyo elibuhlungu kwaye xa uyakuba nesisu esibuhlungu, nayo yonke enye into, kwaye bakuxelele konke malunga naloo nto. Oku akusiyo imvelo kaThixo wethu. Khangela abaprofeti, khangela uYesu.

²⁵⁷ Khangela kuPawulos, xa wayenokubetha indoda imfameke, aze avumele umkhandi wobhedu amkhuphele ngaphandle kwelizwe, “Ndiqikelela ukuba uphelelwe ngamandla akhe okubetha ngobumfama.”

²⁵⁸ UYesu, Owayenokuvusa abafuleyo, ukanti wathi...Ijoni elinxilileyo lamtshicela ebusweni, laza lam-hock-a laza lamtsicela laza lamdlathula iindevu ebusweni Bakhe, kwaye lambetha entloko, Ebhijelwe ngedlakakadlaka, lathi, “Profeta usixelele ukuba ngubani na ukubethileyo.” Akawuvula umlomo Wakhe.

²⁵⁹ Sukubukela bonke aba basebenzi bamaqhingana. Kodwa khumbula, bayathetha kuphela, idola yomgunyathi ithetha kuphela ukuba kukho eyenyani ndaweni ithile. Xana ubona lo mbutho izinto zikhula kwaye ziphumelela, njengoko watshoyo “ubuqili buya kuphumelela esandleni sakhe,” khumbula nje, kukho iBandla likaThixo elincinane ndaweni ithile, ngenene lizaliswe nguMoya oyiNgcwele, wenene, elinyuka ileli. Musa ukujonga kumbutho omkhulu.

²⁶⁰ Leliphi ibandla elikhulu ekuthethwa ngalo eBhayibhileni kunesigaba sebandla lase-Efese? Kwaye xana uPawulos wayecanda kunxweme olungasentla lwase-Efese, esiza kweli bandla, kwakukho amadoda alishumi elinesibini kulo. Injalo lo nto. Kwaye bonke babengabantu abalungileyo, bakhwaza kwaye banexesha elimnandi, kodwa babengekawamkeli uMoya oyiNgcwele. UPawulos wathi, “Anikawufumani uMoya oyiNgcwele ukusukela oko nakholwa?”

Bathi, “Ngokuba, besingazi ukuba kukho uMoya oyiNgcwele.”

²⁶¹ Wathi, “Ngoko nabhaptizwa njani ke?” Ukuba ayikhange yenze mahluko, wathini kwelo bandla phaya?

²⁶² Bathi, “Sele sibhaptiziwe yenye yeyona ndoda ibalaseleyo yakha yema emhlabeni, UYohane umbhaptizi, owabhaptiza iNkosi yethu. Ingaba olo bhaptizo alilunganga ngokwaneleyo?”

²⁶³ Wathi, “Hayi, mhlekazi. Nimelwe kukuba nibhaptizwe kwakhona, kuba uBukumkani butywiniwe kuyo nantoni na eyenye.” Bathe ke bakukuva oko...Wathi, “UYohane wabhaptizela enguqukwini kuphela, hayi ukwenzela uxolelo lwezono, esithi kholwani kuYe lowo uzayo, oko kukuthi, kuYesu.” Kwaye bathi bakukuva oku, baphinda babhaptizwa eGameni likaYesu Kristu. Injalo lo nto. Ngokuchanekileyo. Balandela iSibhalo.

²⁶⁴ Uyazi, ekunikezelweni ngale ntsasa, UMoses walandela umfuziselo awawubonayo eZulwini, waza wamisa intente ukuze imele oko. Xana uSolomon wakha itempile, yena (wenza ntoni?) walandela umfuziselo awathi uMoses, ngentente, egcina iSibhalo emgceni.

²⁶⁵ Kwaye xana uThixo esiza eTempileni Yakhe ngemihla yokugqibela, le Tempile, uMoya oyiNgcwele, “Undilungisele umzimba,” uMoya oyiNgcwele wehla ngoMhla wePentekoste, umyalezo wawusithi, “Guqukani, nonke ngabanye, nize nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono, kwaye niya kwamkela isipho soMoya oyiNgcwele. Kuba idinga likuni nakubantwana benu, nakwabo bakude, nakwabo baninzi esukuba iNkosi uThixo wethu iya kubabiza.” Ukuba ufuna ukubiza umlungiseleli wakho ngogqirha, uGqirha uSimon Peter wabhala ummiselo, ummiselo onguNaphakade. Yiloo nto ephilisa abagulayo.

²⁶⁶ Vumela abanye baba bathengisi bamachiza bomgunyathi bazame, ngehlelo, ukuyigcwalisa ngenye indlela, naso isizathu sokuba bafumene...Uyazi, ukuba awuyongezi i...wongeza kakhulu kummiselo, unga...ityhefu eninzi, usenokusibulala isigulane sakho. Ukuba awufaki ngokwaneleyo kuyo, wena... hayi eyeyeza, ukuba awenzi njalo, ayizukusenzela nto ilungileyo isigulana sakho. Ugqirha wakho uyayazi indlela yokubhala ummiselo.

²⁶⁷ Kwaye uKristu, uMoya oyiNgcwele, unguMbhali woMmiselo, kwaye WaWubhala. Musa ukongeza kuLo okanye ukuLisusa kuLo, thabatha nje iYeza ngendlela eliyiyo. LuNyango lwazo zonke izifo. UThixo anisikelele. NiyaMthanda? Amen.

NdiyaMthanda, ndi...[Indawo engenanto
 eteyiphini—Mhl.]
 Ngokuba waNdithanda kuqala
 Kwaye wathenga usindiso lwam
 Emthini waseKhalvari.

²⁶⁸ Ngoku ngeli lixa siyingqumzelayo, ngoku jika uxhawule isandla nommelwane wakho apho. Owu, ungumhambi ngezonzqulo naye, odlulayo.

NdiyaMthanda, mna... (...?. ...oko kuhle.)
 ngokuba waNdithanda kuqala

Kwaye wathenga . . . usindiso

(Yiza ngapha kule paseji. Ewe, enkosi, mzalwana wam.)

NdiyaMthanda, ndiyaMthanda
Ngokuba waNdithanda kuqala
Kwaye wathenga usindiso lwam
Emthini waseKhalvari.

NdiyaMthanda,

Masiyicile ngoku.

NdiyaMthanda
Ngokuba waNdithanda kuqala
Kwaye wathenga usindiso lwam
Emthini waseKhalvari.

²⁶⁹ Ngoku masithobeni iintloko zethu, sivale amehlo ethu, siphakamisele izandla zethu namazwi ethu kuThixo ngoku, njengokuba ndininikela kumalusi. Siyavuya ukuba nani apha. Asilohlelo. Asinamthetho koko luthando, asinamgaqo koko uKristu, asinancwadi koko yiBhayibhile. Akukho bulungu; ubudlelwane nje ngeGazi likaYesu Kristu elisihlambululayo kuko konke ukungakholwa.


²⁷⁰ Kulungile, sonke kunye ngoku.

Ndi . . . , Ndi . . .

UThixo anisikelele. Buyani nize nisityelele kwakhona.

Ngokuba Yena wathanda kuqala . . .

Kulungile, malusi. Ulungile? UThixo akusikelele.

Kwaye . . . 

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XHOSA

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