


# SIBONILE INKANYEZI YAKHE

## SIZE UKUKHULEKA KUYE

 Lokhu ngikuthatha ngokuthi kuyinhlahlala enkulu ukuba lapha kulokhu ukuhlwa, kulombuthano omuhle wabantu abangamaKristu, ukuba nalelithuba ukukhuluma kini ngeNkosi yethu uJesu obusisiweyo, esilapha sonke ukuba siMhloniphe, ukuMhlonipha.

<sup>2</sup> Kumnandi ukuba noMfowethu Tony noMfowethu Williams, o—omangameli ababili, bomkhandlu wezikhulu zesonto lapha e—e—eTucson kanti futhi nasePhoenix. Saba nenkonzo enhla lapho ngoMgqibelo odlule ekuseni, impela saba nesikhathi esihle lapho kuleyoRamada Inn enhla lapho. Futhi sibheke ukuba nesinye isikhathi esikhulu lapho, siqala ziyishumi nesishiyagalolunye lwalenyanga, lapho khona okuyinhlahlala yami ukuba ngibuyelele inkonzo eluliweyo. Sino, ngiyakholwa, ngubusuku obune, buqala ziyishumi nesishiyagalolunye. Futhi ngicabanga ukuthi iNgqungquthela Yamazwe ngamazwe yeBusiness Men iqala zingamashumi amabili-nambili, zingamashumi amabili-nantathu. Ngilapho zize zibe ngamashumi amabili-nambili, bese kuthi-ke ngino—nobusuku noma obubili, ngiyacabanga, e—engqungqutheleni yabo. Ngakho, lena yinhlahlala enhle kimi ukuba ngibe nethuba lokubuthana namaKristu ngasezingxenyeni ezehlukene zezwe, ukuzwakalisa umuzwa wami nothando ngakuKristu, nabo, futhi sibe nenhlanganyelo enhle sindawonye. Futhi manje ngiyaxolisa ukuthi angifikanga lapha ukuba ngijabulele lokhu ukudla okuhle engaziyo ukuthi ninakho. Kodwa ngicabanga . . .

<sup>3</sup> Kade ngiphandle lapha ezingxoxiswaneni, ngikhulekela abagulayo, futhi ngizama ukusiza omunye umuntu emgwaqeni. Naleli ngeligulayo, izwe elidala esiphila kulo, ligula kakhulu impela futhi linenkathazo. Kodwa phakathi kwakho konke lokhu, akusiyo yini into eyisimangaliso ukuthi sinaYe esingabheka phezulu kuye, phezulu kwalezizinto, sicindezele ngaphambili le kwalokhu.

<sup>4</sup> Ukuba-ke wawungekho uKhisimuzi wangempela na? Ukuba wawukade ungekho uKhisimuzi wangempela, awu, izinto ngabe azinjengoba zinjalo kulobubusuku. Ukuba wawungekho uKhisimuzi, ngabe yayungekho insindiso. Futhi manje ngokuthi sibhekene noKhisimuzi, futhi, kubi kakhulu ukuthi sesiyishintshile, incazelo yangempela yawo, ungukuzalwa kukaJesu, sekuze nje, awu, kubukeka sengathi uSanta Claus usethathe indawo kaKristu ngoKhisimuzi, nenye inganekwane

kaKris Kringle ehla ngoshimula, nesaka lamathoyizi emhlane wakhe, ovakashela umhlaba wonke ngobusuku obubodwa. Futhi angazi ukuthi nicabangani ngakho, kulungile uma nifuna ukutshela abantwana benu lokho; kodwa ngafundiswa, ngacabanga ukuthi umBhalo wathi, “Ungaqambi amanga.” Futhi manje-ke ngolunye usuku bazonibuzwa, “Ngabe lo Jesu uyinto efanayo naleyo uSanta Claus ayiyo na?” uma bethola ukuthi akukho Santa Claus. Ngakho, ngokwedlula konke ngicabanga ukuthi kwedlula konke, qobo lwami. Lowo kungahle kungabisiwo umqondo wenu. Anginitsheli ukuthi nibakhulise kanjani abantwana benu. Kodwa ngi...Uma benibamba niqamba amanga ngalokho, khona-ke bazothi ngo’lunyusuku ukuthi mhlawumbe lona Omunye ngamanga, futhi. Ngakho nje batsheleni iqiniso, iqiniso eliqondile, futhi manje-ke bazokwazi ukuthi kanjani, ukuthi uchaza ukuthini. Ngakho, akunandaba ukuthi ingaphandle libukeka kabi kanjani, nokuthi benzani phandle lapho, lokho akufanele kusikhathaze ekwenzeni uKhisimuzi ube lokho ofanele ukuba yikho. Niyabo?

<sup>5</sup> Ngicabanga ukuthi ukukhanya kukhanya okwedlula konke ebumnyameni. Ngokuya ngokubamnyama, ukukhanya kukhanya kangcono, ngezinye izikhathi ukukhanya okuncane nje. Lapho okunokukhanya khona okukhulu, akuqaphelwa. Kodwa uma kuya ngokubamnyama, lokho kukhanya okuncane kuyokhanya ngokuqina kakhulu kangako. Futhi khumbulani ukuthi akukho-bumnyama obungaba khona ebukhoneni bokukhanya. Ukukhanya kunamandla kakhulu impela kunobumnyama, kuze kuthi ngeke kwama ebukhoneni bakho. Ubumnyama bungeme uma ilanga liqala ukukhanya, ngoba ilanga likhulu kakhulu impela, ukukhanya kwelanga, ukuthi nje kucindezela ubumnyama buphume, futhi abusekho.

<sup>6</sup> Nalelizwe elimnyama, ngeliny’ilanga, lizophenduka libe ukukhanya konke. Lapho uJesu Kristu iLanga lokulunga liyofika futhi, khona-ke asisayikubanakho ubumnyama. Kuze kube yilesosikhathi, njengoba sibuka nje phandle ngesikhathi sasebusuku futhi sibona inyanga ikhanya. . .

<sup>7</sup> Inyanga nelanga yindoda nomfazi, njengokusho. Futhi ekungabikhoni kwelanga, inyanga ibonisa ukukhanya kwelanga, emhlabeni, inikeza ukukhanya okuncane, ukuthi singabona ukuthi singahambahamba kanjani ngonyezi kuze kuphume ilanga. Bese kuthi-ke ilanga nenyanga kuba kunye, ngokufanayo, ukukhanya kwelanga nonyezi konke kuyefana.

<sup>8</sup> Yilokho iBandla leNkosi uJesu Kristu elifanele ukuba yikho, libonisa ukuKhanya kwaKhe ngenkathi Engekho emhlabeni ngomzimba wenyama, iBandla lifanele libe ngukuboniswa kukaJesu Kristu kulamahora amnyama. Uma uSanta Claus nokucwebezelayo kuwo wonke umgwaqo, sifanele sidazuluke, “Ngukuzalwa kukaJesu Kristu, futhi hhayi ukuvakasha kukaNicolas oNgewe!” Siphila esikhathini esimnyama

esisabekayo, futhi yilapho izibani zethu zifanele zikhanye khona ngempela.

<sup>9</sup> Manje, singakalifundi iZwi likaNkulunkulu, ngiyamangala kulokhu, ukuthi uma sizohlonipha iZwi laKhe. Sihlonipha kanjani iZwi laKhe na? Sihlonipha iZwi laKhe ngokuLifunda bese-ke siLikholwa. Manje, sifanele siLifunde, “Ukukholwa kuvela ngokuzwa.” Bese kuthi-ke uma siLihlonipha ngokuLifunda, khona-ke siyaMhlonipha ngokukholwa lokho esikufundile.

<sup>10</sup> Ngakho manje, ukwenza ukuhlonipha kokuqala, sisafunda iZwi laKhe, asime ngezinyawo zethu ngisazofunda ingxenye yomBhalo. Simela ukuhlonishwa kokufundwa kweZwi kaKhe. Ngizofunda lapho khona engifuna ukukhuluma khona kulobubusuku, okwemizuzwana embalwa nje. Kuzosukela eNewadini kaMathewu oNgcwele, indaba kaKhisimuzi. Esahlukweni 2 sikaMathewu oNgcwele, sifunda lokhu.

*Manje uJesu esezelwe eBetlehema laseJudiya e...mihleni kaHerodi inkosi, bheka, kwafika izazi eJerusalema zivela empumalanga,*

*Zithi, Uphi lowo...ozelwe eyiNkosi yabaJuda na? ngokuba sibonile inkanyezi yakhe kwelasempumalanga, size ukukhuleka kuye.*

*UHerodi inkosi ekuzwile lokhu, wakhathazeka, neJerusalema lonke kanye naye.*

*Wabutha bonke abapristi abakhulu nababhali... isizwe, wabuza kubo ukuthi uKristu uzakuzalelwaphi.*

*Bathi kuye, EBetlehema laseJudiya: ngokuba kulotshiwe kanjalo ngo abaprofethi ukuthi,*

*Nawe-Betlehema, lizwe lakwaJuda, kawusiye omncane nakanye kubabusi bakwaJuda: ngokuba kuyakuvela kuwe uMbusi, oyakubusa abantu bami uIsrayeli.*

*Khona uHerodi, ezibizile izazi ngasese, wabuzisisa kuzo isikhathi inkanyezi ebonakele ngaso.*

<sup>11</sup> Manje asikhothamise amakhanda ethu umzuzwana nje, sisakhuluma kuMqambi waleliZwi.

<sup>12</sup> Nkulunkulu uSomandla, siyaKubonga kulobubusuku ngokusuka ezinjulweni impela zezinhliziyi zethu ngothando lukaKristu oluchithwe lwasabalala ezinhliziyweni zethu, ngalezizinsuku zokugcina, ngoMoya oNgcwele. SiyaKubonga ngenxa yokuthi sinenhlanhla yokuzibuthanela thina ndawonye futhi sikhonza Wena, futhi sinalesisiqiniseko esibusisiweyo, ukuthi, ngoluny'usuku Uzela iBandla kaKho. SiyaKubonga, ukuba ngabathwali bokuKhanya kwalonyaka, ukuba sibe lapha silungele ukubonakalisa iZwi elithenjiselwe unyaka manje esiphila kuwo, sazi ukuthi ekuqaleni Wabela iZwi

laKho walikhipha. Wazi ukuphela kusukela ekuqaleni, unyaka ngamunye, Wabela iZwi laKho kulowonyaka. Ngandlela thize, asazi ukuthi kwaze kwenzeka kanjani, kodwa kulowo ngamunye waleyominyaka, njengoba sibuka emuva phezu kweZwi laKho, futhi siyabona ukuthi kwakukhona ugcobo olufika kulowonyaka, olwagcwalisa leloZwi. Nasezinsukwini manje esiphila kuzo, kukhona iZwi elabelwe, isithembiso salonyaka. Sikholwa ukuthi uMoya oNgcwele ulapha emhlabeni manje, uzama ukuthola izinhliziyu, ukubonakalisa nokufezekisa, ngokuqinisekisa iZwi manje eliprofethelwe lolusuku nehora.

<sup>13</sup> Njengoba sibuka emuva, eminyakeni elapha emakhulwini ayishumi nesishiyagalolunye eyedlula, kwakukade kukhona iZwi elaprofethwayo kusukela eNsimini yaseEdeni, ngoMsindisi ozayo, futhi kwakukhona Oyedwa ofikayo futhi wagcwalisa lonke iZwi elaliprofethiwe. Impilo yaKhe yaqinisekisa iZwi likaNkulunkulu, ngoba WayeyiZwi. Ukugcwala kukaNkulunkulu kwakuhlala phakathi kwaKhe. Wayeyi-yiMpendulo nokuGwala kwakho konke abaprofethi ababekushilo. Futhi manje kulobubusuku silapha sisondelela, futhi, emgubhweni wosuku lwaKhe lokuzalwa.

<sup>14</sup> Futhi, Nkosi, siyadabuka kakhulu ukwazi ukuthi ngisho nesizwe sakithi bazisonge bona uqobo kolunye uhlobo lwe—lwendaba eyinganekwane yomunye umuntu owayefanele ukuba ngenye insumansumane eyinsumansumane. Kodwa, Nkosi, siyazi ukuthi ikholwa leqiniso liyazi ukuthi lokho yiphutha, futhi kwenziwe kuphela isitha, ukuthandela inqondo yabantu besuka koweqiniso noNkulunkulu ophilayo.

<sup>15</sup> Nkulunkulu, sikhulekela ukuthi uBukhona baKhe buzoba nathi kulobubusuku njengoba singena endabeni kaKhisimuzi. Futhi siphe khona, Nkosi Jesu, uma kungaba khona omunye usomabhizinisi noma owesifazane lapha e—endlini kulobubusuku, ongakaMemukeli njengoMsindisi, wabo kwangathi lobu kungaba ubusuku ukuthi inhliziyu yabo uqobo izoba ngumkhombe ozokhulisela, kulobubusuku, njengoba kwakunjalo ngaleyonkathi, uJesu onqatshiwe nodeleliwe, uMesiya kaNkulunkulu. Kwangathi bangasuka lapha, kulobubusuku, neNkanyezi yoKusa ilenga phezu kwabo, ikhanyisa indlela yabo baze bakwazi ukuwela iJordani ngoluny'usuku ngokuKhanya kwaLona. Siphe khona, Baba, ngokuba sikucela eGameni laKhe nangenkazimulo yaKhe. Amen.

Ningahlala phansi.

<sup>16</sup> Ngokwejwayelekile ukuthi ngingodonsayo kancane ekukhulumeni; angizikuzama ukushumayela kulobubusuku, ngoba ngishe izwi. Kodwa ngithanda ukunikeza umdlalo omncane wasesiteji walendaba kaKhisimuzi. Futhi akukho kungabaza, kodwa lokho eniyokuzwa izikhathi eziningi,

nalomBhalo ofanayo ufundwa, uzoza emisakazweni yenu, kumathelevishini enu, na—nasemabandleni enu, abelusi benu abakahle abathembekile benu bosomabhizinisi, nokunyenokunye, nizo—zozwa indaba kaKhisimuzi, futhi nizoxoxa indaba kaKhisimuzi, njalo.

<sup>17</sup> Futhi manje ngizothanda ukusondela kuyo ngokwehlukile kancane kunalokho engakwenza ngoMgqibelo odlule eMkhandlwini wesonto weBusiness Men wasePhoenix, ekutheni kungani uJesu wazalelwa eBetlehema. Futhi kwakungeke kube khona enye indawo Ayengazalelwa kuyo, niyabo, ngoba yakhuluma ngeGama laKhe futhi lokho Ayeyikho. Futhi sithola ukuthi kuwo wonke umBhalo, ukuthi Yena, iBetlehema, liyiNdlu yeSinkwa sikaNkulunkulu, futhi WayeyiSinkwa sikaNkulunkulu sokuPhila. Futhi kwakungekhondlela... Futhi kusinikeza ukuba sazi-ke ukuthi thina, sonke maKristu azelwe ngokusha, sizalelwa eBetlehema. UKristu uyiBetlehema likaNkulunkulu, iNdlu yaKhe yeSinkwa sokuPhila okuPhakade.

<sup>18</sup> Manje, kulobubusuku, sizosondela kuwo ngendlela ehlukile. Ngizothatha indikimba yami kulobubusuku, iNkosi ithanda, *Sibonile INkanyezi YaKhe Size UkuKhuleka KuYe*.

<sup>19</sup> Lezizazi. Sinombono lapha ukuthi, futhi siyatshelwa ngesiko, ukuthi kwakukhona izazi ezintathu, nokho asazi ukuthi lokho kuyiqiniso yini. IBhayibheli alisho ukuthi babeba “thathu.” Noma kunjalo, ngibe nenhlanhla ekukhonziseni eIndiya, lapho ezivela khona, futhi zihamba ngazintathu. Lokhu ukuthi, sisazibona. Kungekudala nje ngangise Indiya. Futhi lapha uzibona lapha zinohlobo lokuqoshama emgwaqeni nawazo, ngesikhathi sasemini, namakhanda azo eshayisene, nemishuqulo yazo, zihlezi lapho uhlobo oluthi alube yiphupho lasemini. Azihlali neze phansi ngqo, zihlala siqoshame nje. Futhi yingalesosizathu, ngiyacabanga, ukuthi sikholwa ukuthi zaziyizazi ezintathu, ngoba zihamba ngazintathu.

<sup>20</sup> Futhi zathi, “Sibonile iNkanyezi yaKhe kwelaseMpumalanga futhi size ukukhuleka kuYe.” Ngamany’amazwi, “Sibonile isibonakaliso saKhe salonyaka,” ezaziphila kuwo. Kwaprofethwa kanjalo.

<sup>21</sup> Niyabo, ngikholwa ukuthi iZwi likaNkulunkulu liPhakade, ngokuba, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama, futhi wakha phakathi kwethu.” Ngakho iZwi lingeke neze laguqulwa, LiPhakade. LinguNkulunkulu qobo lwaKhe e—esimweni sokubhalwa, yiBhayibheli, iZwi likaNkulunkulu.

<sup>22</sup> Uzofanele ahlulele ibandla ngomgomo othize. Futhi Angehlulele ngomgomo wanoma iyiphi inqubo esiyenzile, ngoba zonke izinqubo zethu zenziwe ngumuntu. Futhi

lizokwehlulelwa. Manje-ke uma—uma ubungafuna ukuphikisana futhi uthi, “Qhabo, ngikholwa ukuthi unephutha lapho, Mfowethu Branham. Ngikholwa *owethu*.” Noma omunye umfo ubengathi, “Awu, *owethu* yiwo.” Manje-ke yimuphi oqinisile, kube kukhona izinqubo ezechukile ezingamakhulu ayisishiyagalolunye nento zawo na? Ngakho uNkulunkulu ubengehlulele iBandla ngemehluko ehlukenene engamakhulu ayisishiyagalolunye nento ezinqubweni.

<sup>23</sup> Kodwa uyobakhona Oyedwa. Wathi Uyo “kwehlulela izwe ngoKristu, uJesu Kristu.” NoKristu uyiZwi, ngakho-ke siyomela ukwahlulelwa ngeZwi likaNkulunkulu.

<sup>24</sup> Manje, uNkulunkulu akenzi noma yini neze ngaphambi kokuba kuqala akhombise isibonakaliso. Akanacala lokuba ake enze noma yini kodwa kuqala—kuqala eyimemezela ngesibonakaliso saKhe.

<sup>25</sup> Nalezizazi zathi, “Sibonile iNkanyezi yaKhe kwelaseMpumalanga,” zaziseMpumalanga ngenkathi ziYibona, okwakuseBabiloni, okwakuyimpumalanga yeJerusema; futhi zaziseNtshonalanga, iminyaka emibili kamuva, zithi, “futhi size ukukhuleka kuYe.”

<sup>26</sup> Isiko lamaKristu lisenze siza enganeni encane, ilele emkhombeni, izazi. Lokho akunjalo. UmBhalo uphambene nalokho. UmBhalo uthi, “Zafika kumntwana,” hhayi ingane esancela ibele. UHerodi wabulala bonke abantwana kusukela eminyakeni emibili ubudala kwehle. Niyabo, futhi bhekisisani lapho ezazingeka khona zihambe ngekameli ukufika lapho, kuzithathe ukuqhubeka njalo iminyaka emibili ukwenza uhambo, ziza zehla zidabula, ngoMfula iTigris nangaphesheya. “Sibonile iNkanyezi yaKhe,” ngenkathi ziseMpumalanga, “futhi size entshonalanga ukukhuleka kuYe.”

<sup>27</sup> Manje qaphelani, uKhisimuzi manje usishintshile. Manje, usuku lwangempela lukaKhisimuzi, si...lolo bekungaphikiswana ngalo, ngoba asilwazi. Indlela esithatha ngayo uKhisimuzi, uma wake wawutadisha, sithatha u—umqondo webandla eliRoma Katolika wokuthi wawunini uKhisimuzi. Eqinisweni, uKristu wayengeke azalwe osukwini lukaDisemba zingamashumi amabili-nanhlanu, futhi kuhambisane nemiBhalo, ngoba kuneqhwa elingamafidi angamashumi amathathu eJudiya ngalesosikhathi, niyabo, ngakho ba...kwakungebe ngabelusi bezimvu phandle emagqumeni, kanjalokanjalo, futhi kwakuyophambana ngaleyonkathi kuyoyonke imvelo. Wafika njengemvelo.

<sup>28</sup> Ngoba, uNkulunkulu unomthetho, naleyomithetho ingeshintshwe. Ilanga liyashona, ungeke uthi, “Awu, ngeke liphume.” Liyaphuma. Ihlobo, ubusika, kanjalonjalo, yimithetho kaNkulunkulu Ayibeke ngokohlalo. Futhi yona, yonke, isebenza ngokuphelele.

<sup>29</sup> Manje, kodwa, Wazalwa mhlampe ngoAprili noma ngoMeyi, olokuqala. Ngenkathi, WayeyiWundlu, futhi yonke enye into yafakazisa ukuthi Uyoba yiWundlu. Yingalesosizathu Wazalelwa emkhombeni, endlini yokukhweza izimpahla, futhi hhayi endlini; ngoba amawundlu azalwa ngaphandle ezindlini zokukhweza izimpahla, etshanini ebomile nezinto, futhi hhayi endlini. Ngenkathi Eyiswa ekubethelweni, Waholwa wasuswa. Niyakhumbula, uyayihola imvu. Siya endlini yokuhlabela ezansi lapha, bathola imbuzi noma okuthize okuhola imvu; imvu ngeke iye yona uqobo, ifanele iholwe. Kuyoyonke indlela, Wayeyiyo, ngakho-ke emvelweni Wayefanele azalwe ngenkathi amawundlu ezalwa. Futhi lokho kungo Aprili, niyabo, lokho kungenkathi cishe Ezalwa.

<sup>30</sup> Kodwa-ke ngenkathi ubuKristu babungeniswa ebuRomeni futhi baxutshwa eNayisiya, khona-ke babenonkulunkulu welanga, uJupitha, unkulunkulu welanga waseRoma, usuku lwakhe lokuzalwa lwalungo...phakathi ku...cishe usuku lukaDisemba singamashumi amabili nanhlanu. Ngoba, isekisi lamaRoma laqala zingamashumi amabili-nanye futhi ladonsa kwaze kwaba zingamashumi amabili nanhlanu, olalungomgubho wosuku lokuzalwa lukankulunkulu welanga. Ngakho ukuhlanganisa thaqa ubuhedeni bobuRoma kuya—kuya ebuKristwini, bathi, “Asikwenze usuku lokuzalwa kweNdodana kaNkulunkulu, bese kuthi-ke sonke singavumelana ngalo.” Niyabo, bekuhlala njalo kusezinqubweni zokuxegisa eQinisweni, ngasosonke isikhathi, bekuhlala njalo kunjalo.

<sup>31</sup> Ngakho namhlanje sithola ukuthi phakathi lapho bajovele yonke into, onke amaholide ethu angcolisiwe. IPhasika lethu, akusesikho ukuvuka kukaKristu, kuwuhlobo oluthize lukanogwaja wePhasika, noma isigqoko esisha, noma—noma okuthize, noma idada elincane eliphinki; alihlanganise lutho nokuvuka kukaKristu, kungengaphezu kukaSanta Claus akahlanganise lutho ngokuzalwa kukaJesu Kristu. Kodwa yizwe! Nezwe lezohwebo linakho konke ekuphambaniseni okunjalo nengxovangxova kuze kuthi, akumangalisi, uNkulunkulu ulungile ukushisa into. Futhi Uzokwenza, Wethembisa ukuthi Uzokwenza. Futhi kuzofanele kungene kulengxovanga enqubweni...Akukho mathemba ngakho, selihambile.

<sup>32</sup> Futhi manje, kodwa ehoreni lalobubumnyama, njengoba ngishilo, esiphila kulo, namanje amaKristu afanele ukuthi akubambe phambili lokho kuKhanya, ukuthi kukhona iQiniso kuKhisimuzi, ukuthi ngukuzalwa kukaJesu Kristu, iNdodana kaNkulunkulu. Omazombezombe, umbani oyimfolongo ebumnyameni, emafini, izibhakabhaka ezithukuthele, kukhombisa ukuthi kungaba khona ukukhanya ebumnyameni. Kufakazisa ukuthi kungabakhona ukukhanya ngesikhathi sobumnyama.

<sup>33</sup> Lokhu engikhuluma ngakho kulobubusuku, kungahle kubonakale nje kuthe ukungejwayeleki kancanyana, futhi kakhulukazi ngalamanothi nemiBhalo engiyibhale lapha, engizothathisela kuyo, njengoba abaningi babo ebhala phansi imiBhalo, kanjalonjalo. Manje, kungokungejwayelekile okuncane. Kodwa, ngifuna nina njalo nikubeke lokhu emqondweni: uNkulunkulu akejwayelekile, uNkulunkulu wenza izinto ezingejwayelekile. Yileyo inkathazo ngathi namhlanje, sihlala kakhulu ezintweni ezijwayelekile, ukuthi, uma okuthize okungejwayelekile kwenzeka, khona-ke thina—thina—sonke siphumile kukho, asazi ukuthi kwenzekeni. UNkulunkulu wenza okungejwayelekile. Futhi wonke umuntu ofunda iBhayibheli njalo, uyazi ukuthi uNkulunkulu njalo wenza okungejwayelekile.

<sup>34</sup> Futhi, khumbulani, lokhu konke kulungiswe ngaphambili nguNkulunkulu qobo lwaKhe, lokhu kuzalwa kweNdodana yaKhe. Futhi ngenkathi kwakufanele kwenzeke, nokuthi kwakujanjani, nokuthi kwakunini, konke kwalungiswa ngaphambili nguNkulunkulu qobo lwaKhe.

<sup>35</sup> Nike naqaphela, kwakufanele nje kube ngalesisikhathi ngenkathi lenkosi engumbulali, uHerodi, engeyilutho kuphela umbulali, wabulala bonke labobantwana abancane, ukuze kuzogcwaliseka okwakhulunywa ngeNkosi ngumprofethi, ethi, “ERama, uRakhayeli evuna, ekhalela abantwana bakhe, futhi babengekho.” Niyabo, kwakufanele kubenenkosi engumbulali ukugcwalisa lesosiprofetho esakhulunywa eminyakeni engamakhulu aminingi ngaphambili. Kodwa, uma uNkulunkulu ekhuluma iZwi ngomprofethi waKhe, Lifanele lifezeke uma LiyiZwi likaNkulunkulu. Akunandaba ukuthi Lilibala isikhathi eside kangakanani, Lisayolokhu lizofezeka ngoba LiyiMbewu. UJesu washo ukuthi iZwi likaNkulunkulu liyiMbewu uMhlwanyeli ayihlwanyelayo. Ngakho Lifanele lithole isithelo saLo ngezinkathi zaLo zonyaka. Futhi manje lenkosi engumbulali yayifanele ibe ngalesosikhathi, ukubulala labobantwana.

<sup>36</sup> Enye into esifuna ukuyiqaphela ukuthi, nje ngaso impela lesosikhathi, ukuthi wafanele avuse ukubalwa. Futhi, ekwenzeni lokho, lokho kwaphoqa uJosefa nomkakhe (umkakhe ammiselweyo, uMariya) ukuba baphoqelege babuyele emuva eBetlehema.

<sup>37</sup> UNkulunkulu uyazi ukuthi zenziwa kanjani izinto. Uyokwenza ngisho imisebenzi yesitha iMdumise. Uma, sicabanga ngezinye izikhathi yikho konke “sifanele senze *lokhu* futhi senze *lokho*” ukwenza iwashi lishaye nje kahle. Isikhathi sikaNkulunkulu sewashi sishaya ngokuphelele, noJesu uzoba lapha ngesikhathi ngqo. Angeke abe ngemuva ngomzuzwana. Yonke into izokwenzeka nje ngayo impela indlela uNkulunkulu athi kuyokwenzeka. Ngakho, noma ngabe siyakwenza noma



ngaba asikwenzi, kuzoba lapha ngokufanayo nje, ngoba uNkulunkulu ukukhulumile, futhi kuzoba njalo.

<sup>38</sup> Manje siyathola, ukuthi ukubalwa, ukuthi loHerodi wathi bonke abantu ababezulazula besukile endaweni yabo yokuzalwa, bafanele babuyele emuva. Lokho, wacabanga ukuthi wayenza into ethize enkulu lapho, ngenkathi enza lokhu; futhi engazi ukuthi wayesebenza ncamashi ngokuvumela noJehova. Bangaki abapristi mhlawumpe abamqalekisa uHerodi ngalesosikhathi, eGameni leNkosi! Bangaki abamayo, mhlawumpe ngokuyimfihlo, futhi bathi, “O, lomRoma, onje... Uma besingambamba, besiyokwenza *ukuthi-nokuthi, nokuthi,*” bengazi ukuthi kwakusebenza impela ngokwecebo likaNkulunkulu.

<sup>39</sup> Ngezinye izikhathi, namhlanje, siqalekisa ubuKhomanisi nazo zonke lezizinto. Okungukuthi, ngiqagele, kufanele. Kodwa uma kuphela ubulazi iqiniso, kusebenza impela esandleni sikaNkulunkulu, ukwenza nje impela lokho Athi kuyokwenza. Uzofanele avuse okuthize ukususa iBabiloni emhlabeni, futhi Unethuluzi ezandleni zaKhe. Funda nje umBhalo, kulotshiwe khona lapho lokho Akusho ukuthi Uyokwenza.

<sup>40</sup> Futhi uma labobafundisi bangalolosuku babelifundile nje futhi balitadisha leloZwi, bazi ukuthi lokho kwakufanele kwenzeke.

<sup>41</sup> Manje siyaqaphela-ke ukuthi kulokhu kubalwa okukhulu, inkosi yakhipha umthetho wayo, noma umyalo wayo, ukuthi bonke abantu bazobuyela endaweni yabo yokuzalwa, kungakhathaleki. Manje, kubonakala njengento embi kabi, lowo owesifazane ompofu omncane, kuleyondawo ayekuyo, ekhulelwe, futhi kwafanele athathe lolohambo olude. Namhlanje, bekuyobalukhulu ukucabanga ukumthatha nge ambulense. Futhi wayefanele. Uma wake waba sePalestina, futhi wabona lapho ayefanele edlule khona lawo amahlimbihlimbi, amatshekazi egwadle, enyuke edlule lapho, emhlane womnyuzi omncane. Akunandaba ukuthi kwakukubi kanjani, nokuthi kwakubukeka kunonya kanjani, lowo kwakuyimiyalo yenkosi, wonke umuntu ufanele akwenze, omusha noma omdala, elungele noma emalungele, babefanele bakwenze, noma kanjani.

<sup>42</sup> Futhi ngezinye izikhathi sicabanga ukuthi, imithwalo yethu. Ngingahle ngijovele lokhu khona lapha, ukuthi, sicabanga ukuthi imithwalo yethu isinda kakhulu ngezinye izikhathi, ukuthi akukho lutho olunjengawo ezweni. Niyazi ukuthi zonke lezizinto zinhle kini na? Zonke zingezokukubumba, zikwenze. Abaprofethi nezazi wabunjwa kwingemuva logwadule, kwelishisayo, ilanga elivuthayo, bedlula ezinhluphekweni nezivivinyo, nezinhluho. Nalezizinto esinazo namhlanje, akukho lutho olwenzeka kithi okungenzekanga kwamanye amaKristu, ngaphambili. Amanye amaKristu lafanele lime

ehoreni lobumnyama njengaleli, futhi ngisho banikelwe emabhubesini abadle, ngenxa yobufakazi babo.

<sup>43</sup> Bese kuthi-ke sehla, esithunzini esincane, noma omunye umuntu esicabanga ukuthi siwuye, “Awu! Awu, ngingoka *S'bani-bani*, lelibandla elithize uyazi. Ngiyesaba ngizolettha ukuthukwa uma ngi. . .”

<sup>44</sup> Ungesabi ngobufakazi bakho ngoJesu Kristu! Yedululisa ukuKhanya kwakho! Mela izinkolelo zakho, ukuthi “UyiNdodana kaNkulunkulu. Nalobu akusibo ubusuku bokuvakasha kukaKringle, uKriss Kringle, kodwa ukuzalwa kukaJesu Kristu esikugubhayo.” Niyabo? Manje sithola lezozinto ukuthi yenziwe.

<sup>45</sup> Senake nababona ngenkathi babelungiselela ukubumba insimbi ekhencezayo, insimbi ekhencezeyo ethize edumile ukuba inqenqethe esontweni noma okuthize, okufanele kulethe ukukhala okuthize na? Niyabo, uma ushaya insimbi enqenqethayo, kuthatha ukuhleleka kwensimbi ekhencezayo ngayinye. Futhi kuthatha izinto zokwakha ezithize ukungena phakathi lapho, ithusi elingaka, insimbi engaka, nokungaka kwensimbi esahlangene namatshe, ukuya kulensimbi ekhencezayo. Uma nje kuyithusi ngqo, ngeke ikhale kahle. Ifanele ibe nazo zonke izinhlobo zezinto zokwakha ziphoswe kuyo, ukuyenza ikhale ngohlobo olukahle lokuzwakala. Nomuntu obumbile, futhi wakuphela ukubumba, wazi kahle hle ukuthi kuthathani ukuncibakalisa leyonsimbi, ukuthi kuthathani ukungena kuleyo—leyonsimbi, ukwenza leyonsimbi ekhencezayo ikhale lokho kuzwakala.

<sup>46</sup> UNkulunkulu unguMcibikalisi wethu wensimbi omkhulu. UNkulunkulu uyi. . . UyisiThando somlilo esiColisisayo esikhulu, ukuthi lapho Ezobeka lezizinto phezu kwethu, nezivivinyo, nezinhlobo nezinto, ukukubumba ndawonye, ukwenza ubufakazi bethu bukhale njengensimbi okwesikhathi esithize, nenothi elithize Afuna likhale njengensimbi lizwakale ngosuku oluthize.

<sup>47</sup> Senziwe ngokwehlukile. Sonke senziwe ngokwehlukile. Sibona ngokwehlukile. Kodwa sonke sibona into eyodwa, lowo nguJesu Kristu. AsiMbuke. Futhi indlela kuphela ongaMbona ngayo. . . Uma Ebuka ngokuphambene naleliZwi, awubuki Yena, ngokuba Lelo nguYe. Ngakho, uma ubona isivumokholo noma ubona elinye ihlelo elithize ocabangayo nje, “Ngingowalelo, nalokho kwenele.” Uma lingabuki leloZwi, khona-ke buka usuke kulo. Buka leloZwi! Futhi yilokho esikubukayo, uKristu, ukubonakaliswa kweZwi likaNkulunkulu, Ungukuqinisekiswa kweZwi likaNkulunkulu.

<sup>48</sup> Manje, zonke lezizinto ezinkulu, futhi zenzeka ezansi lapho ku—kulezizithandani ezincane, kubonakala kuxakile. Kodwa,

kwakungabonakala kuxakile kuzo, kodwa konke kwakusebenza kanyekanye kube ngokuhle.

<sup>49</sup> Manje iphupho likaJosefa, ngithanda ukukhuluma ngalelo umzuzwana nje. NginomBhalo obhalwe lapha walo. UNkulunkulu u, ngazozonke izikhathi, yonke iminyaka, khulume kubantu baKhe, futhi wazembula Yena uqobo ngamaphupho.

<sup>50</sup> Manje, amaphupho awasiso isiqiniseko. Lonke iphupho aliveli kuNkulunkulu. Manje, kunabantu abaningi onamaphupho, futhi banazo zonke izinhlobo zamaphupho. Futhi uya kolala ebusuku, futhi udle ukudla kwakusihlwa okukhulu bese uyolala, futhi ungahle uphuphe noma yini. Ungahle ube nemfiva, futhi ungahle ube nazo zonke izinhlobo zamaphupho asabisayo, kanjalonjalo, lowo akusuye uNkulunkulu. Kodwa, nokho, uNkulunkulu uyasebenzana nabantu ngamaphupho.

<sup>51</sup> Sithola uJosefa kuse eli, indodana kaJakobe, ukuthi wayengumprofethi kanjani. Nomprofethi wayewaqonda amaphupho. Manje, uma iphupho lihunyushwa, khona-ke liba ngumbono, liyisiprofetho.

<sup>52</sup> Manje sithola ukuthi ngisho nangaphambi kwalokho, inkosi uNebukadinesari, nasemuva kuDanyeli, nakukho konke emuva le, ukuthi uNkulunkulu wasebenzana nabantu ngamaphupho, amaphupho okomoya. Ngiyakholelwa kuwo. Sinawo manje. Kukangaki ngidingeka ngifakaze, amakhulu abantu obenamaphupho, futhi ngokuyikho lihunyushwe, lenzeke ngakho impela nje!

<sup>53</sup> Kodwa iphupho liwuhlobo lwe—into esanganekwane. Manje, ngesinye isikhathi phansi kokuhlolwa, ngabuzwa ngamaphupho. Futhi manje iphupho lingenkathi, siyatshelwa, usekuzweni kwakho kancane. Manje umuntu unokuzwa kokuqala, futhi kulokhu kuzwa kokuqala imizwa yakho emihlanu iyasebenza, ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa. Kodwa uma uyolala, lena emihlanu con-...imizwa ayisebenzi, bese kuthi-ke ungapha ekuzweni kancane, okuhleli kude le ukusuka kuwe, bese kuthi-ke ulaphaya, uphupha. Kodwa uma usubuya bese uyavuka... Akungabazeki, kodwa ukuthi akukho namunye umuntu, hhayi ngisho umuntu lapha, kodwa obenalo iphupho ngesinye isikhathi empilweni yakho, ukuthi usakhumbula. Manje-ke kwakukhona enye ingxenye yakho, ndawo ndawo, ukuthi uma usubuyela emizweni yakho futhi, usalikhumbula. Mhlawumbe kwakuyiminyaka edlule. Ngiyawakhumbula amaphupho engaba nawo ngisengumfanyana, ngisawakhumbula; manje-ke kubophezelekile ukuba kube into ethize, enye ingxenye yami, yayindawondawo. Manje, lokho ngamaphupho, ngakho, niyabo,

ukude le ukusuka emizweni yakho. Manje-ke uma sekubuya bese uxoxa iphupho lakho, uma lingelikaNkulunkulu. . .

<sup>54</sup> Bekungabakhona umhumushi wamaphupho. IBhayibheli lathi, “Uma ekhona phakathi kwenu, ongowomoya, umprofethi, Mina iNkosi ngiyakuzazisa Mina uqobo kuye ngamaphupho, futhi ngikhulume kuye ngemibono.”

<sup>55</sup> Manje sithola ukuthi uJosefa, indodana kaJakobe, wayeyilohlobo lwendoda. Ukuthi, babephupha amaphupho, bese-ke elihumusha. Wayekwazi ukuhumusha amaphupho, futhi wabona imibono. Konke kuyisenzo sikaMoya.

<sup>56</sup> Manje siyathola futhi, kulokhu, ukuthi uma umuntu ezalelwe ukuba ngumboni, noma abone imibono, u—u. . . ufanele ukubizelwe lokho, nguNkulunkulu.

<sup>57</sup> Qaphelani, *lapha* ngukuzwa kwakho okuncane, kwemvelo, futhi *lapha* ngukuzwa kwakho kokuqala. Manje ufanele uphume emizweni yakho, imizwa emihlanu, ungene ekulaleni, ukuba ungene ekuzweni kancane, bese-ke ubuyela kuwo. Lelo yiphupho.

<sup>58</sup> Kodwa umboni, kokubili ukuzwa kundawonye ngqo. Awuphumi kulo imizwa emihlanu, usalokhu usemizweni emihlanu, ume uqonde ngqo futhi ubuke ukuthi kwenzekani. Uyabo, awuyishiyi neze imizwa yakho. Ukhona lapho, uyazi lapho okhona nokuthi wenzani, ukhuluma amazwi akho. Manje, leso yi—yisiphiwo esimiselwe ngaphambili. “Iziphiwo nokubiza kungaphandle kokuphenduka.” Niyabo, uNkulunkulu wenza lokho. Awuyi kolala; umi namehlo omabili evulekile, ubuka ngokuqonde ngqo futhi ubona okubukayo. Niyabo? Nalokho u—umbono oyikho, ngokaNkulunkulu, kusobala.

<sup>59</sup> Siyalala namhlanje. Yileyo inkathazo ngezwe namhlanje, ngukulala. Nabantu abaningi kakhulu bayakuthanda nje ukulala. Kodwa mina, ngizosho lokhu, akukho mibhede eZulwini. Asiyikulala uma sifika eZulwini, ngoba abukho ubusuku lapho. Abukho ubusuku, ngakho awuyikudingeka ukuba ulale uma ufika eZulwini, ngoba ayikho imibhede lapho.

<sup>60</sup> Kodwa qaphelani, uma ukuzwa kwethu—kwethu, uNkulunkulu angasebenzisa yonke ingxenye yethu uma iphendukele kuYe. Yonke into esiyiyo, uma inikelwe ngokupheleleyo ezandleni zikaNkulunkulu, futhi iphendukele enkonzweni yaKhe, Angasisebenzisa ngamaphupho, Angasisebenzisa ngenkulumo, Angasisebenzisa kuyo yonke imizwa. Nayoyonke into esiyiyo, iphendukele kuNkulunkulu, khona-ke uNkulunkulu angayisebenzisa. Niyakukholwa lokho na? Niyabo, uma thina si, yonke into iphendukele kuYe, Angayisebenzisa. Uma bonke ubuthina bethu buphendukile, khona-ke amaKristu angaba nawo, kulolusuku, amaphupho okomoya angasho into ethize, angabatshela izinto zingakenzeki. Siyazi ukuthi lokho kuyiqiniso.

61 Iphupho lokomoya liyahunyushwa, lihunyushwa ngokuyikho, liyafana njengombono. Futhi yini umbono na? Umbono yisibikezelo sezehlakalo ezizayo; usho into ingakenzeki ngaphambi kokuba yenzeke. Naleyo yindlela uNkulunkulu njalo ayiqinisekisa noma ngaba yayiyiqiniso noma qha, kumbe noma ngabe indoda (lokho kwakuseTestamenteli eLidala) yayifanele ukuba ngumprofethi, eyayikusho kufezeka. Manje-ke babazi; uma lendoda isho lokhu, futhi kulokhu kuqhubeka nokufezeka njalonzalo. Manje, leyondoda ingeke nje ibenezandla zibekwe phezu kwayo, noma izanyazanyiswa, futhi inikeze i—isiphiwo; izalwa naso lesosiphiwo, sizalwa kuyo uma izalwa, ngaphambi kokuba izalwe.

62 Bukani umprofethi uSaya, waprofetha ngoJohane, iminyaka engamakhulu ayisikhombisa neshumi-nambili engakazalwa, wathi wayeyi “phimbo lomemeza ehlane.”

63 Bukani uJeremiya, ngaphambi ngisho kokuba aze akhulelwe esizalweni sikanina, eselapho nokho, uNkulunkulu wathi, “Ngakwazi, futhi ngakungcwelisa, futhi ngakubeka umprofethi ezizweni.” Niyabo? “Iziphiwo nokubiza kungaphandle kokuphenduka.”

64 Futhi ningaba kuphela, lokho kungasebenza kuphela uma ikhona into elapho yakho ukuba isebenze ngakho. Njengokuthi uma kukhona isandla esifanele sokusebenza, futhi unaso isandla esifanele, ngakho-ke asisebenzele uMbuso kaNkulunkulu. Uma unamhlo okubona, ngakho-ke bona izinto ezifanele; izindebe, iphimbo lokukhuluma, khuluma izinto ezifanele. Noma ngabe kuyini, yenza izinto ezifanele. Futhi kuphendulele konke onakho, kuNkulunkulu, enkazimulweni yaKhe.

65 Manje, sithola ukuthi isibikezelo sisho phambili izehlakalo ezizayo zingakenzeki. Njengoba kubonakala kuxakile, ukuthi uNkulunkulu usomandla washo phambili, wayesethatha inhlalakahle yeNgane, uJesu, wase eyembula ngephupho, ukuthi akwenziweni. Manje lowoNkulunkulu, ngalendlela engeyesibili, eNdonaneni yaKhe uQobo, wakwembula kuJosefa ngephupho. IBhayibheli lathi Wakwenza. Yebo, mnumzane. Manje, uJosefa wayeyindoda elungileyo, wayeyindodana kaDavide, futhi wayemiselwe uMariya.

66 Manje ngithanda ukwedlulisa lokhu, singakaqhubeki. “Ukumiselwa,” kwelaseMpumalanga, kwakufana njengomshado, ngukwethembisa. Bathi nje banga—bangamiselana, base beshadile. Ngenkathi lesosifungo esingcwele phakathi kwabo sathathwa, fundani uDuteronomi 22:23, futhi nizothola ukuthi ngenkathi lona wesifazane nowesilisa sebevumelene ukushada (nokho babengazithathi izifungo izinyanga kamuva), uma ngisho bephule lesosifungo, babenecala lokuphinga. Kunjalo. Ngenkathi bemiselene, babefana nje njengomshado. Umthetho wawungakabaniki

amalungelo ukuba bahlale ndawonye njengendoda nomfazi nokho, kodwa phambi kukaNkulunkulu, ngenkathi bethembisana, amazwi abo ayenanyekwa ngophawu eMbusweni kaNkulunkulu. Futhi, ukwephula lokho, kwakungukuphinga nje. Futhi manje uJosefa waye “miselwe” uMariya. Uma bafowethu abangabefundisi, uma beningakutadisha lokho kahle ngqo, bekunganicacisela ngaloludaba lomshado nesahlukaniso olul’khuni kangaka—kangaka nolwehlukile phakathi kwabantu namhlanje. Manje qaphelani uJosefa, indoda yakhe, engumuntu olungileyo, niyabo, manje sithola ukuthi lokho kwakungenakwepfulwa.

<sup>67</sup> Washo, kufanele ukuthi wamtshela. Lentombi-nto esencane, enhle, incekekazi esencane eyiJuda, iba... Sonke sibadala lapha, ngokubona kwami. Iba ngezoba ngumama. NoJosefa ehamba nayo, wakuqaphela lokhu, akungabazeki, emva kokuba esemiselwe yona, uthola ukuthi yayisizoba ngumama. Manje, wayengumuntu olungileyo, iBhayibheli lathi wayenguye. Ifanele ukuthi yamtshela ngobumsulwa bayo. Owesifazane othandekayo, sengiyamuzwa, njengokungathi nje kwakungaba ngukuthi, “Josefa, mngani wami othandekayo, myeni wami othandekayo, ngimsulwa kulokhu.” Futhi ufanele ukuthi wamtshela ngokuvakashelwa, naye neNgelosi enkulu kakhulu, ukuthi iNgelosi enkulu yayifikile kuye, uGabriyeli, futhi wayemvakashele ngalezizibonakaliso ezinkulu Ayemtshele ngazo, lokho okwakuzokwenzeka.

<sup>68</sup> Futhi manje-ke siyaqaphela yena, futhi, emva kokuba ebe nalokhu ukuvakashelwa, wathokoziswa kakhulu ngumlayezo weNgelosi, ngangokuthi wasubatha eyongena ezweni elinamagquma laseJudiya; evela eNazaretha, lapho ayengowmdabu khona, wasemzini waseNazaretha, odelelekile impela, umuzi omncane.

<sup>69</sup> Futhi esefike enhla lapho, umzala wakhe uElizabethhe naye wayese (sekuvele kuyizinyanga eziyisithupha) zokuba ngumama, owayebizwe ngenyumba.

<sup>70</sup> Umyeni wakhe, uZakariya, wayengumpristi ethempelini. Futhi ngoluny’usuku esazulizulisa iminikelo, okwakuyimpepho evuthayo, njalo, phezu kwemikhuleko yabantu owawushiwo ngaphandle. UGabriyeli, iNgelosi yeNkosi; manje, Wayengakabonwa, futhi ayikho into eyayike yabonwa yanoma yini engaPhezu kwemvelo, iminyaka ngeminyaka, namakhulu eminyaka. Kodwa nakhu kwakumi leyoNgelosi ngakwesokunene sealtare, futhi yamtshela ukuthi umkakhe wayezokhulelwa futhi azale umntwana, futhi wayezomqamba igama lokuthi ngu “Johane.” Futhi sonke siyayazi indaba.

<sup>71</sup> Kwase kuthi-ke ngenkathi uGabriyeli futhi, izinyanga eziyisithupha kamuva, uvakashela uMariya eNazaretha, wayesemtshela ngesehlakalo sikamzala wakhe, uElizabethhe.

Kwase kuthi-ke ngokushesha, uMariya enalemfihlo enkulu enhliziyweni yakhe, lokho okwakuzokwenzeka, washesha wakhuphukela emagqumeni ukuyobona umzala wakhe.

<sup>72</sup> Futhi ngenkathi uElizabethhe wayekade ecashile, ngoba wayengafuni ukubonakala phandle phambi kwabesilisa esimweni ayekuso, futhi wayekade ecashile izinyanga eziyisithupha. Manje, ngokwami ukuqonda umBhalo, wayekhathazekile, ingane yayingenakuphila ngalesosikhathi. Futhi kwakuyindlela ephansi kokuvamileyo ukuba ingane inganyakazi ngaphakathi, o, okungenani kwezinyanga ezintathu, noma ezine, zesikhathi. Kodwa manje kwase kuyizinyanga eziyisithupha, nengane yayingakaze inyakaze. Ngakho ngenkathi uElizabethhe noMariya bahlangana, bona, akungabazeki, bagonana, basingathana, njengabazala, futhi—futhi babejabule kakhulu ukubonana. Futhi ake sicabange nje ngokuthi bathini. Sengiyamuzwa uElizabethhe ethi kuMariya, “O, mtakwethu, ubukeka umuhle kakhulu.”

NoMariya wathi, “Uyazi, ngiyazi ukuthi uzoba ngumama.”

<sup>73</sup> “Yebo, kuthe ukungikhathaza, futhi sekuyizinyanga eziyisithupha nengane yami ayikanyakazi kuze kube yimanje.”

<sup>74</sup> “O, kodwa kukhona engifuna ukukutshela khona, angisakwazi nje ukukubamba!”

<sup>75</sup> Niyazi, kunokuthize ngakho uma nixhumana noNkulunkulu, awukwazi ukuhlala uthule ngakho. Ufanele usho okuthize nje ngakho, lokho kungukuthi, uma unokwangempela, ukuphenduka kweqiniso. Angikhathali ukuthi ukuphi, ufanele ukuzwakalise ndawondawo.

<sup>76</sup> Futhi sengiyamuzwa ethi, “Uyazi, nginokuthile engifuna ukukutshela khona. Ngizoba nengane, nami!”

<sup>77</sup> “O,” kwasho uElizabethhe, “Ngicabanga ukuthi-ke... Awusimemanga ngani emshadweni, wena noJosefa, ngenkathi ekugcineni senishada na? Ngiyazi nanimiselene, kodwa awungimemanga ngani emshadweni na?”

“O, asikashadi.”

“Futhi uzoba nengane na?”

“Yebo!”

“Awu, Mariya, a—a—impela angiqondi.”

<sup>78</sup> “Uyazi, iNgelosi yeNkosi yabonakala kimi, uGabriyeli. Kwaba nguYe owangitshela ukuthi wawuzobeletha. Kwaba nguYe owangitshelayo. Futhi Wathi uMoya oNgcwele wawuzongisibekela; naleyoNto eNgcwele eyozalwa yimi, iyoba yiNdodana kaNkulunkulu. Futhi ngiyaku ‘Yiqamba iGama lokuthi u “JESU,” ngokuba nguYe oyakusindisa abantu baKhe ezonweni zabo.”

<sup>79</sup> Futhi kungokokuqala ukuba leloGama eliyisimangaliso lake laze lakhulunywa izindebe zomuntu; uJohane omncane, efile esizalweni sikanina, wjabula ngokuxhuma, futhi wemukela uMoya oNgcwele, efile esizalweni sikanina. Uma—uma amandla okukhuluma ngeGama likaJesu Kristu eyophilisa ingane efile esizalweni sikanina, afanele ukwenzenjani ebandleni elizisho ukuthi liyinceku yaKhe, izalwa nguMoya waKhe na? Njengoba uElizabethhe wethuka kangaka, lapho ebuka uMariya, wathi, “Kanjani lokhu ukuba kuhambeke unina weNkosi yami, unina weNkosi yami na? Ngokuba kuthi izwi lokubingelela kwakho lifika ezindlebeni zami, ingane yami yaxhuma esizalweni, ngokujabula.” UJohane wazalwa, esizalweni sikanina, egcwele uMoya oNgcwele, ngeGama likaJesu Kristu! Nhloboni yengane lena efanele ukuba yiyo na?

Akungabazeki ukuthi wakubuyekeza lokhu kuJosefa.

<sup>80</sup> Manje niyabo, uJosefa, engumuntu olungileyo, wathi ukumangala, “Uyazi, manje ngiyazi uma ebanjwa ekuphingeni, into yokuqala ezokwenzeka kuye, uzokhandwa ngamatshe. Ange...”

<sup>81</sup> Bangephile ngaleyondlela. IBhayibheli lasho ukuthi, “Uma intombazane emiselwe, isemzini, futhi iphoqwe yindoda, futhi uma ingakhali, khona-ke bobabili bakhandwa ngamatshe kanyekanye, bayabulawa. Kodwa uma isemaphandleni, nasandle, futhi ikhala futhi kungekho-muntu ongahle ayizwe, indoda izofanele ibulawe, yona izophila.” Manje-ke, inhlawulo yalokho, lowo nguDuteronomi 22, lapho enginicele ukuba nifunde khona esikhashaneni esedlule.

<sup>82</sup> Manje qaphelani manje, kulokhu, sithola ukuthi wayezoba ngumama, engashadile. Ngakho, kuJosefa, kwakubonakala sengathi uMariya wayezama ukumthola ukuba abe yihawu lakhe kubahleki abahleka usulu nabaklolodayo, niyabo, uJosefa wayezoba yihawu lakhe; aqhubeke futhi amshade, noma kanjani, futhi abe yihawu lakhe, kodwa angabi yindoda kuye ebu—budlelwani bomndeni, kodwa kwakuzoba... wayezoba yi—yihawu lakhe.

<sup>83</sup> Wayefuna ukumkholwa, ngi—ngikukholwa ngempela lokho. Wayefuna ukumkholwa, kodwa indaba yakhe yayingejwayelekile kakhulu. Yayil’khuni ukuba, lelokhola, liyikholwe.

<sup>84</sup> Futhi ningixolele, madoda. Futhi kunjalo nanamhlanje! Indaba yaMandla kaMoya oNgcwele phezu komhlaba namhlanje, eBandleni, ayejwayelekile kakhulu ehlanganweni nomqondo wehlelo; sebeze bafuna ukuWakholwa, kodwa Awejwayelekile kakhulu, Afekethiswa kakhulu. Kodwa kuyiQiniso! IBhayibheli lathi kuyoba ngalendlela, futhi Nanka. Amadoda amaningi abopheke esivumwenikholo esithize, ifuna ngempela ukukukholwa Lokho, kodwa Awejwayelekile



kakhulu angeke nje cishe impela akwenze. A—a—ayazi ukuthi izokwenzenjani. Nje ise—sengxakini njengoba uJosefa wayekuyo.

<sup>85</sup> IBhayibheli lathi, “Esazindla ngalezizinto,” niyabo, wayengumuntu olungileyo, futhi wayengafuni ukuba igama lakhe uqobo lonakale; futhi nokho wayazi, uma lowo wesifazane wayengaleyondlela, ukuthi wayengenakushada naye, wayezoba ngumama ngenye indoda. “Futhi nokho,” wathi, “lowo omsulwa, owesifazane omncane, impilo yakhe ibifana nokubamsulwa njengomnduze, futhi ngifuna ukumkholwa, kodwa a—angazi ukuthi ngizokwenzenjani.”

<sup>86</sup> “Ngenkathi esacabanga ngalezizinto, wayezimisele-ke ukumlahla ngasese. Wathi, ‘Angeke ngibangele ukuphazamiseka okukhulu ngakho.’” Manje khumbulani, wayengakaze asithathe isifungo nokho, kodwa wayemiselwe. Kodwa uzomlahla ngasese. “Futhi esacabanga ngalezizinto, ‘ukumlahla ngasese,’” niyabo, kufika kokukwedlula konke kolwazi lwakhe. Niyabo, wayengumuntu olungile, futhi umuntu okahle.

<sup>87</sup> Mfowethu, dadewethu, ake ngisho lokhu. Uma ulungile, uma uqotho enhliziyweni yakho, khona-ke uNkulunkulu ubophezekile ukwembula into kuwe.

<sup>88</sup> UJosefa, umyeni wakhe, engumuntu olungile, wazindla ngezinto. Kwakungejwayelekile kakhulu, njengoba ngasho, wa—wayengakuqondisisi cishe impela lokho. “Zingaba kanjani lezizinto na?” Kodwa yena, akukho kungabaza, wahlala phansi, wakukhulekela, wakutadisha emiBhalweni. “Zingenzeka kanjani lezizinto na?” Esatadisha, iNgelosi yeNkosi yabonakala kuye, ngephupho. Wayengesuye umprofethi. Futhi kwakungekho mprofethi emhlabeni ngalezozinsuku, akekho owayengeza kuye ngo ISHO KANJE INKOSI, ngakho iNkosi yathatha indlela yesibili. Yingalesizathu uNkulunkulu wathatha inhlahlakahle yeNdodana yaKhe uQobo, kumuntu, ngephupho; futhi waYifaka eGibhithe, futhi waYikhipha wayisa; futhi waYifihla, ezazini, noma izazi zahamba ngeny’indlela. Kwakungekho mprofethi ezweni, ngakho Wathatha okwesibili, iphupho. Kodwa kwakukhona abantu owayengazalelwanga ukuba umboni, kodwa babengabantu abahle, futhi, ngenkathi bekwenza, uNkulunkulu uzivakashela ekuzweni kwazo okuncane, futhi wazeMbula.

<sup>89</sup> Uma nje uzozinikela wena uqobo kuNkulunkulu, uNkulunkulu unezindlela eziningi Angazembula Yena uqobo kini. Niyabo? Ungahle ungabisuye, unahle ungabisuye umprofethi, unahle ungabisuye uthisha, unahle ungabi uthisha kaSonto-sikole, unahle ungabisuye umshumayeli, kodwa kunezindlela uNkulunkulu angezembula Yena uqobo kini, niyabo. Noma kungahle kube ngamaphupho, kungahle

kube ngenye indlela, uma nje ungazinikela wena uqobo lwakho njengoba kwenza uJosefa.

<sup>90</sup> Akungabazeki wathi, “O Jehova oMkhulu, Nkulunkulu, ngi—ngifika ngozalo lukaDavide. Futhi ngi—ngiyindoda elungileyo; ngithemba ukuthi ngiyiyo, ngithembela kulokho Owathi kuyiQiniso. Nesami esithandekayo, isithandwa esincane lapha, enginaso, ngimiselwe sona. Mina, ukuba ngisilahle kungenjalo, ngi—nginecala lokuphinga. Futhi sizoba ngumama, futhi angisazi njengomfazi. Ziyini lezizinto, Nkosi na?”

<sup>91</sup> Niyabo, wayengesuye umprofethi, ngakho Wayengenakukhuluma kuye ngaleyondlela. Ngakho U—Uyamyeka ayolala, wayesethumela iNgelosi yeNkosi kuye, ngephupho. Amen. INgelosi yeNkosi yafika kuye, ngephupho, yayisimthinta, yayisithi, “Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakho, ngokuba Lokho akukhulelweyo kungokukaMoya oNgcwele.” Nakho lapho okhona, “Lokho okukuye, akusiyo indoda ethize, uMoya oNgcwele wenze lokhu. Owesifazane ukhulume iqiniso. Lendaba engejwayelekile, lento engejwayelekile eyenzekile, Josefa, esikudabule yakuqeda, ingekaMoya oNgcwele.”

<sup>92</sup> O, lowoNkulunkulu ofanayo usaphila kulobubusuku! Nisenakho ukuzwa kancane. Futhi nine. . . Nina maKristu, uma into ibonakala engejwayelekile kini, ukuthi niyakubona lokho, uma kusekanye neZwi impela ngqo, khona—ke uNkulunkulu angazembula izinto ezingejwayelekile ngezindlela eziningi.

<sup>93</sup> Ngakho Yatshela uJosefa, “Ndodana kaDavide, ungesabi ukumthatha uMariya, umkakho.” Khumbulani, esevele engumkakhe. “Ukumthatha uMariya, umkakho, ngokuba Lokho akukhulelweyo kungokukaMoya oNgcwele.”

<sup>94</sup> Manje, manje—ke uNkulunkulu wathumela iNgelosi yaKhe, wayesekwembula, isambulo saKhe sephupho sifika kuJosefa; wayazi, kwakungekho—mfihlakalo kulo. INgelosi yafika kuye ngephupho. Wabona iNgelosi ephusheni lakhe.

<sup>95</sup> Manje, umprofethi, noma umboni, akayi kolala, ubona iNgelosi imi lapha. Enye indoda iya kolala nje, futhi ibona iNgelosi.

<sup>96</sup> NeNgelosi yathi, “Manje, Josefa, akukho—mpicabadala, akukho—muntu lapho ongakuhumushela lona. Ngakho, Ngizokutshela ngalo. Ngizolenza libe yilo ngempela kuwe, ngoba akukho—muntu lapho ongalenza libe yilo ngempela. Manje ungesabi ukumthatha uMariya, umkakho, ngokuba Lokho akukhulelweyo kungokukaMoya oNgcwele.”

<sup>97</sup> Kwase kuthi ngenkathi uJosefa evuka ebuthongweni bakhe, o, ifanele ukuthi inhliziyo yakhe yayigcwele kanjani ukukholwa kokuzalwa okusha. Leyomfihlakalo eyayikade imkhathaza, leyonto ethize ayefuna ukuyikholwa, kodwa leyonto ethize ayenesibindi sokuyikholwa, yayingejwayelekile

kakhulu, nokho yaziswa kuye ngephupho. Ukukholwa okusha kwavumbuka empilweni yakhe. O, he! Wayenokukholwa kuNkulunkulu. Wayenokukholwa kumkakhe, ngaleyonkathi; kokubili ukukholwa kuNkulunkulu, nothando lomkakhe, nothando kulowo ayemthanda. Awusekho umbuzo, awusekho umbuzo ngakho. Wayazi ukuthi leyo kwakuyiNgelosi yeNkosi. Wayazi ukuthi uNkulunkulu wayembulile kuye umbuzo impela nje owawusemqondweni wakhe, ngakho yonke imibuzo wawungasekho.

<sup>98</sup> Futhi ngenkathi uNkulunkulu, nganoma yiyiphi indlela Afisa ukuyenza ngayo, wembula kuwe umbuzo osemqondweni wakho, akusekho ukungabaza, awusekho umbuzo ngakho. Yisambulo.

<sup>99</sup> Uma ubona into ethize lapha emBhalweni, wena uthi, “Awu, manje, ngikholwa ukuthi lokho kwakungokwabaphostoli nje. Ngikholwa ukuthi uJesu wakwenza lokho ezinsukwini ezedlulayo.”

<sup>100</sup> Kodwa iBhayibheli lathi, “Nguyena izolo, namuhla, naphakade, uJesu ofanayo nje.” Manje-ke uma lokho kubonakala kungumbuzo kini, futhi nizindla ngakho, ningeke nakwehlukhanisa, futhi nibona into yenzeka, futhi niyamangala ngayo; khona-ke iNgelosi yeNkosi, ngenye indlela, uma nizoba qotho, izoyembula kini. Bese kuthi-ke akusenambuzo, sekuyiqiniso-ke. O! Bese kuthi-ke ningadazuluka futhi nimemeze, “O, ngibonga kakhulu!”

<sup>101</sup> Sengathi ngiyabona ukuthi uJosefa wazizwa enjani ngenkathi lokho kwenzeka, konke kwaku...imfihlakalo yayisiphelile-ke. Manje-ke, futhi ngenkathi lokhu kwenziwa, wafunyanwa ethokoza, ngoba wayejabule. Manje sithola ukuthi, khona manjalo, wamshada. O, wayengesenambuzo-ke. Wazithathela uMariya, umfazi; akamazanga, njengomfazi, kwaze kwaba nguMntwana. Ejabule ngakho! Wajabula ukuba yihawu likaMariya. Wajabula ukuthwala ihlazo lakhe.

<sup>102</sup> Uma umuntu engembulelwa ukuthi uJesu Kristu nguyena izolo, namuhla, naphakade; akunandaba ukuthi ziningi kangakanani izivumokholo ezizama ukukubuyisela emuva, uyajabula ukuba yihawu. Uyakwenamela ukuba yihawu. Mabasho noma yini, unesihlangu esikhulu phezulu lapho ukushaya imicibisholo eshisayo.

<sup>103</sup> Ngicabanga ukuthi angibabangeli umsindo kakhulu phandle lapho. MabaLizwe, nabo, bafanele. Qaphelani. Yebo, mnumzane.

<sup>104</sup> Uyakwenamela ukuba yihawu. Ungudomethe, noma yini ofuna ukuba yikho, akunandaba; kwembuliwe kuwe yiNkosi. INkosi ikukhombise khona ngeZwi laYo, kuyiqiniso; yase-ke ikuqinisa kuwe, ukukwenza kuphile futhi. Wena uthi, “Nakho! He, akukho lutho oluzo...”

105 Akukho ndoda ngisho enelungelo lokushumayela iVangeli ize ukuba isibonane ubuso nobuso noNkulunkulu. Kunjalo. Akukho muntu ofanele abe sepulpiti engawemukelanga umbhaphathizo kaMoya oNgewe. UJesu wathuma abafundi baKhe, “Ningabe nisashumayela, kodwa nilinde emzini waseJerusalema nize nimbathiswe aMandla avela Phezulu.” Bhekisisani ukuthi uMoya oNgewele wenzani ngenkathi UFika. NoMoya oNgewele unguNkulunkulu.

106 UMoya oNgewele unguBaba kaJesu Kristu. UMathewu, isahluko 2 nevesi 20, uyasho ukuthi, “UMariya, umama waKhe, esemiselwe uJosefa, wafunyanwa enoMntwana kaMoya oNgewele.” UMoya oNgewele unguBaba kaJesu Kristu.

107 Futhi nxa uMoya oNgewele ufika futhi wembule iZwi, futhi uLenze liphile impela nje, khona-ke Liyisambulo kuwe, uyaLibona, Liyasombululwa, Lithenjiselwe ihora.

108 UJosefa wakubona lokho, ukuthi leso kwakuyisiprofetho sikaIsaya sigwalisekile. UIsaya 9, “Sizalelwa iNdodana, siphiwa uMntwana. Uyakuthiwa, ‘Umluleki, iNkosi yokuThula, uNkulunkulu onaMandla, uYise ongunaPhakade.’ NokoMbuso waKhe akuyikuba nokuphela.” Wamazini lowo ukuthi Uyoba ngubani, ngoba wa-wabona yonke into ngenkathi iNgelosi yeNkosi imtshela lokhu, ukuthi “Lokho akukhulelwe kungoMoya oNgewele.” “Intombi iyakukhulelwa futhi iyakuzala iNdodana.” Manje, leyo kwakuyimfihlakalo enkulu, isibonakaliso esikhulu uNkulunkulu asinikeza izwe lonke, isibonakaliso esikhulu leso Leso sasiyiNdodana yaKhe.

109 Manje, qaphelani njengoba siqhubeka manje. Angizukuthatha isikhathi eside kakhulu, ngingazami. Qaphelani uma sithola, siqhubeka, ngenkathi uJesu... Manje ngicabanga ukuthi uma... Abantwana abancane lapha bangeke, baqonde, kodwa ngifanele ngisho into ethize lapha ukuze abadala bezo...

110 Ngenkathi uKristu Jesu ebunjwa phakathi kuMariya, kungaleyonkathi ukuhlushwa kungena khona. Kunjalo. Kunjalo. Kungenkathi ukuhlushwa kwakhe kuqala.

111 Futhi kuyinto efanayo kuwe. KwabaseGalathiya 1, noma abaseGalathiya 4:19, kuyasho ukuthi, “Ngenkathi uKristu (ithemba leNkazimulo) ebunjwa, ebunjwa phakathi kuwe.” UKristu ubunjwa phakathi kuwe, uma ufa futhi uKristu uza ekuPhileni. Bhekisisani ukuhlushwa kungena, bhekisisani inkathazo iqala macala onke, bhekisisani udeveli edlubulundela, impela, nxa uKristu ebunjwa phakathi kuwe.

112 Futhi ngenkathi uKristu ebunjwa phakathi kuMariya, ngokushesha kufika umyalo wenkosi, “Nonke nina bantu!” Lapho nje e... UKristu wayeba yiNgane egcwele, eselungele ukubelethwa, ngayo leyonkathi ukuhlushwa okukhulu.

113 Manje i—ingane isibunjiwe isikhathi eside, ngokuhambisana, esizalweni. Kodwa lokhu kuza izinsuku zokugcina, lapho ukuphelelisa, lapho ukugcwala kobuNkulunkulu, lapho ukugcwala kukaKristu, kuzobonakaliswa phakathi kwabantu baKhe. Washo njalo, Wakwethembisa eZwini laKhe. Futhi ngenkathi lokho kugcwala, niyabo, kunezinto ezingejwayelekile eziqala ukwenzeka, Azethembisa. Yingalesosizathu izimpilo zethu ezinkulu zenhlaliswano nezinto zingenakukuqonda lokho, Kungubuwula kubo. Manje bhekisisani, babumba uMkhandlu wamaBandla, niyabo. Ngesikhathi nje lapho iBandla liqala ukuma ngezinyawo zaLo, lapho okungaPhezu kwemvelo kuqala ukusebenza, manje bonke bangena eqenjini, futhi manje bazozama ukumisa lezizinto. Njengoba kwakunjalo impela ngaleyonkathi.

114 Njengoba ngasho ngoMgqibelo odlule, ePhoenix, amaFilisti angenisa eBetlehema, ukuthi abantu abazukwazi ukuza, ngaphandle uma beza ngalowoMkhandlu wamaBandla. O, bayobasa emthonjeni omile wokwakhiwa; hhayi emanzini afreshi aseBetlehema, kusobala hhayi kuwo. Manje siyaqaphela.

115 Manje-ke, ngenkathi inkosi inikeza umyalo wayo, ngenkathi nje uKristu ebunjwa. Manje ake sibathathe umzuzwana nje, ake sibabhekisise, sibathwale kancanyana nje singakavali.

Sengiyambona uJosefa ethi, “Mariya, mtakwethu, leyonkosi enonya!”

116 Kodwa wayeyothi, “Lalela, s’thandwa. Khumbula, uMoya oNgcwele wangitshela ukuthi ‘IGama laKhe liyakuthiwa u “JESU,” futhi Uyobasindisa abantu baKhe ezonweni zabo,’ abantu baKhe ezonweni zabo. Manje, Josefa, s’thandwa, akunandaba ukuthi kwenzekani, nokuthi inkosi ithini, nginokukwazi. Ngingahlala phezu komnyuzi omncane. Kungamamayela amaningana phezulu ngakulezizintaba ezinamadwala, kanjalonjalo. Futhi uma sidinga usizo oluncane, kuzoba nabaningi ohambweni, ngoba akuthina sizwa umndeneni. Kunabanye abahlupheka ngento efanayo esinayo, ngakho kunabanye ngasemgwaqeni. Futhi singathi ukuhambisana nasosonke esinye isixuku lapho zenyuka igquma, futhi—futhi senyukele eBetlehema.” Ngokuba, ukusuka eNazaretha, benyuka banqamule intaba.

117 Manje sithola ukuthi ufanele ukuthi wathola imbongolo encane, futhi—futhi wayiphakela inqwathana ethe xaxa yefolishi nezinye izinhlamvu ze-othi ngalolosuku, ngoba inenekazi elincane lalithe ukuba nzima. Ngakho ulihlalisa phezu komnyuzi omncane, futhi ubeka isikhwama samanzi namabhesikidi amancane ambalwa; futhi uthola ibhongolo encane, futhi uphatha induku yakhe ngesandla.

118 Futhi basuka baqala ukwenyuka ngomgwaqo, ngale, umnyuzi omncane uyabhadazela futhi uyawa. O, anibeke lowomfo omncane ukuthi uthweleni! Bukani umthwalo wakhe, kuyini! Uthwele uKristu uya endaweni yaKhe yokuzalwa. Futhi lapha, lona wesifazane omncane ehlezi phezulu lapho, esebuhlungwini, ukuba atetiswe, ebambebele emhlwengeni womnyuzi omncane, futhi ekhuluma kuye lapho ehamba ngomgwaqo.

119 Sengiyababona, usuku lonke, babema futhi amphumuze, futhi, “S’thandwa, usu—usukhathele kakhulu na?”

120 “Qhabo, s’thandwa, ngikahle. Ngikahle. Awu, ungafuna ukugibela isikhashana na?”

“Qhabo, s’thandwa, hlala lapho.”

121 Futhi wayemehlisa embongolweni encane, futhi amphumuze isikhashana, bese emphuzisa amanzi, nesemishi elincane. Bese embuyisela phezu komnyuzi.

122 Ekugcineni, kuqala ukuba mnyama. Abahambayo ngasemgwaqeni, bakwazi kakhulu ukuhamba ngokushesha kakhulu, futhi babedlula. Futhi wayedingeka aphefumule uthuli lwabobonke abanye phezu kwamahashi nezingqola, kanjalonjalo, olwalungaba phezu kwakho. Ngoba, wayefanele ahambe kancane impela, ngenxa yesimo sakhe. Into enonya kanje pho ukuthumela lowomama enhla lapho ekulesosimo! Kodwa nje sengathi ngiyabona manje, emdlalweni omncane wasesiteji, lapho bekhuphukela esicongweni segquma. IBetlehema lingase...lithi alibe njengesigodi, futhi ngase—sentshonalanga yentaba, ye—yeBetlehema, intaba lapho umzila omncane wenyukela khona.

123 Nje sengingababona manje, emdlalweni wasesiteji engiwushoyo. Kuba-mnyama. NoJosefa uphumputha ngodondolo lwakhe, eqhubeka, lapho ethatha khona zonke izindlela ezinqamlelayo angazithatha. Lapho indlela yezinyawo izombeza khona izungeza ngalendlela, lapho inqola yayidingeka ihambe khona, awu, mhlambe ecaba indlela ukuba azame ukonga isikhathi, aphume othulini, nomkakhe omncane. Izinkanyezi ziqala ukuphuma.

124 Futhi, emva kwesikhashana, wenyukela esicongweni segquma. Futhi, noma, kanti futhi babuka ngale emzini lapho bazalelwa khona bobabili, ngale eBetlehema, izibani zedolobha. Abaningi wayelapho, izindawo yayiminyene, abantu ngaphandle, belele phansi, phandle ngasemasimini. Nombuzo, mhlampe okokuqala, kwase kushaya ingqondo kaJosefa. “Ngizokwenzenjani uma ngingenakuyithola indawo, ngoba leyoNgane ingahle izalwe kulobubusuku. Kade esikwa usuku lonke. Ngakho, manje, uma-ke leyoNgane izozalwa kulobubusuku na?”

125 Njengoba emi lapho ebheka phansi ngaphesheya kwesigodi, emangala, amehlo akhe kwenzeka abuka ngale emaceleni, wayesebona okubonakala kuxakile. Niyazi, ngokwejwayelekile kungaso impela isikhathi senkathazo, lapho izinto ezingaPhezu kwemvelo zenzeka khona. Wabheka ngale lapho futhi wabona iNkanyezi. Wayengakaze akhumbule ebona eyodwa enkulu kangaka. Yayibukeya iphansi kakhulu, futhi Yayilengela phezu kweBetlehema ngqo. Wabheka phezu, wayesejika, emva kokuba esesize uMariya wamqokola wambeka phezu kwedwala ukuba aphumule isikhashana esincane. Waphenduka ukuba athi kuye, “S’thandwa, uke waqaphela. . .” Futhi wayekwazi ngisho nokubona ukukhanya kwaYo kwawakhe amahle, amehlo amnyama, lapho ehlezi futhi ebuka, emamatheka. Wathi, “S’thandwa, ayixakile Leyo na?”

126 Wathi, “Josefa, s’thandwa, ngiyibhekisisile Leyo selokhu kushone ilanga. Kade ngibheke leyoNkanyezi. Ngandlela thize noma enye, ngizwa kuxake ngempela kulobubusuku, leyonto ethize izokwenzeka.” Awu, ngokwejwayelekile kungaleyondlela, niyazi, unalokho kuzwa okuxakile.

127 Futhi uqala ukubhekisisa iNkanyezi, noJosefa; u, umnyuzi omncane uyaphumula, uphefumula. Base bebhekisisa iNkanyezi. Yayinokwenza okuyinqaba kuYo. Ayezanga njengoba zonke ezinye izinkanyezi. Yayibonakala ingaphumuli, ihamba. Yayilindele into ethize, ibhekisise into ethize ukuba yenzeke. Manje ake sishiye izithandani zethu ezincane zihlezi lapha phezu kwalokhu, phezu kwalelidwala, umzuzu.

128 Asingene emiqondweni yethu futhi sihambe, le amakhulu amamayela, le eMpumalanga, oMegi, phezu kwelaseMpumalanga, eIndiya. Lobobusuku, njengoba kwakungumkhuba wabo, bona bonke, uma inkanyezi. . . ilanga lashona, izinkanyezi zaphuma, benyukela entabeni, bangena embhoshongweni, othi awufane nombhoshongo wokuhlola. Futhi benyukela lapho uku—ukuzokhuleka, nokutadisha. Futhi ba—babegcina isikhathi ngezinkanyezi. Futhi babetadisha izehlakalo, futhi—babenyukela lapho futhi batadisha u—ukuwa kwamandla, nokwezizwe, nokubhidlika kwe—kwe—kwezizwe, kanjalonjalo, kwemibuso. Nokuthi babenza kanjani, babecabanga ngakho futhi baxoxe ngakho. Futhi babezazi lezinkanyezi, zonke. Babezazi njengoba sazi iBhayibheli. Wonke umnyakazo ezaziwenza, wawuchaza okuthize.

129 Futhi, niyazi uNkulunkulu njalo umemezela izenzo zaKhe emazulwini ngaphambi kokuba Enze emhlabeni, noma kanjani. Abefundisi bayakwazi lokho.

130 Babelapho, bebhekisisa izinkanyezi, ngoba bayazi ukuthi noma yikuphi ukugudluka, masinyane babuye bahlole emuva ngemiBhalo ukuthola ukuthi kwakuyini. “Wena uthi, ‘ImiBhalo?’” Yebo, imiBhalo. BabengoMegi.

Kodwa babengabakaMohamede, osekuphenduke kwaba ngokukaMohamede. Ngempela babevela kumaMedeoPerisiya. Yilapho abakaMohamede bevela khona. Sonke siyakwazi lokho.

<sup>131</sup> Futhi, lalalani, babenenduna ezansi lapho. Futhi uma nifuna ukukufunda, kuku—kukuDanyeli 2:43. UDanyeli, umprofethi, wayeyinduna yabo ngenkathi besezansi eBabiloni. Kunjalo impela. UDanyeli wayengumprofethi wabo oyinduna. Futhi wabafundisa zonke izinto zikaNkulunkulu, ngoba wayeyinduna phezu kwabo. Futhi wabatshela ukuthi “kuyoba neTshe elisikwa entabeni ngeliny’ilanga,” niyakhumbula ekuxoxa, “kungengazandla. Futhi liyobhidliza imibuso yabeZizwe emhlabeni, niyabo, yonke imibuso, futhi lona qobo lwalo liyokhula futhi lisibekele umhlaba.”

<sup>132</sup> Futhi, manje, laba kwakungesibo abangakholwayo, laboMegi. Qhabo, mnumzane. Babengamakholwa. Babekholelwa kuNkulunkulu oyedwa weqiniso. Siyazi ukuthi lelo yiqiniso, iBhayibheli lasho njalo. Futhi uma nifuna ukukufunda, kufundeni eZenzweni 10:35, lapho Elathi khona “UNkulunkulu akabheki-sizwe, kodwa uhlonipha labo abaMesabayo nabenza okulungileyo.” Manje, nokho, babengekho ngqo emgqeni weQiniso, kodwa babekholwa uNkulunkulu ofanayo esimkholwayo. AbakaMohamede bakholwa uNkulunkulu ofanayo esimkholwayo.

<sup>133</sup> Ngike ngama, isikhathi esiningi, ngabona lowompristi ongokaMohamede ethatha leyonto enkulukazi lapho, futhi washaya lento yokusefa enkulukazi phandle lapho, futhi wathi, “Munye kuphela uNkulunkulu weqiniso nophilayo, noMohamede ungumprofethi waKhe.” Sikholwa ukuthi munye uNkulunkulu weqiniso nophilayo, noJesu uyiNdodana yaKhe. Niyabo? Uthi, “Makube kude noNkulunkulu eneNdodana.” Ucabanga ukuthi kwakufanele kube ngumoya, niyabo, ngakho wa—wathi, “Munye uNkulunkulu weqiniso nophilayo, noMohamede ungumprofethi waKhe.” Basakholelwa kulowoNkulunkulu oyedwa weqiniso. Abantwana bakaIshmayeli.

<sup>134</sup> Manje siyaqaphela lapho babe, njengoba laba bakaMohamede batadisha lezi, labo bakaMohamede okwamanje, bavele babiza oMegi, futhi babhekisisa lezozinkanyezi. Babasa umlilo ebusuku, kwakungumlilo ongewe. Futhi babekhonza uNkulunkulu wabo, ngalemililo engewe, njengoba bebasa ebusuku. Futhi babebhekisisa futhi bekhonza. Futhi njalo ebusuku babenyukela lapha ngokushesha nje uma ilanga selishonile, futhi babetadisha lezizinto. Njengoba nje sihlangana ndawonye ezinkomfeni futhi sitadishe iBhayibheli, neZwi ngeZwi. Futhi babeyazi yonke iminyakazo yalezo zinkanyezi.



<sup>135</sup> Futhi ngobunye ubusuku bese phezulu lapho, betadisha. Futhi akumangalisi kwakwethusa kakhulu ngenkathi isiVakashi sibonakala phakathi kwabo, isiHambi, babengakaze bayibone leyoNkanyezi ngaphambili. Abazanga ukuthi yini ngaLokhu, akumangalisi bethuka. Sengathi ngiyabona, ubusuku bonke gulukunqu baYibhekisisa. Babengazi ukuthi benzeni ngaYo. He, Yona, YayiyisiHambi. Kulowomlaza omkhulu wezinkanyezi lapho, babefumene iNkanyezi ilenga khona lapha, ukuthi YayiyisiHambi, isimanga esivelayo. Babengakaze babone noma yini enjengalokho. Ngakho, ngokushesha baqala ukumba emuva emiBhalweni ukubona ukuthi konke lokhu kumayelana nani. Kusobala, babengenakuthola lutho embhalweni wabo uqobo. Kodwa babuyele kuDanyeli, base bethola ukuthi, “Kuzofika iTshe. Inkanyezi kaJakobe iyovuka,” ukuthi babazi ukuthi kwakukhona into eyenzekayo. Bafanele ukuthi bonke baba nomkhuleko, futhi baya kolala; bexoxa ngaYo, ndawonye. Futhi kufanele ukuthi baphupha ngalobobusuku ukuthi iNkosi yamakhosi yazalwa emhlabeni.

<sup>136</sup> Ngokuba, siyatshelwa esiqeshaneni sephephandaba samaduze nje, ngoMegi lapho, ukuthi ngenkathi lezozinkanyezi ezintathu zishaya umugqa futhi zenza inkanyezi eyodwa, ukuthi uMesiya wayesesemhlabeni ngaleyonkathi. Futhi empeleni babengamaJuda enhla lapho, betadisha, bathola imfundo yabo kwisayense ephathelene nezinkanyezi. Ngakho manje-ke ngenkathi be—ngenkathi bebone lokho, bazi ukuthi uJesu wayesezelwe ndawondawo. Ukuthi babengazi ukuthi kwakukuphi, kodwa bafanele ukuthi basebedonse izinti ezomile ukuthola ukuthi benzenjani, ukuthi nje kanjani, ukuthi ubani owayezohamba. Wonke umuntu wayefuna ukuhamba, wonke umuntu. Kodwa njalo bathatha, njengoba ngishilo esikhashaneni esedlule, okuthathu ngufakazi, ukufakaza, ukuba babuye futhi babatshela uma kuyiqiniso. Ngakho benzani na? Balayisha umcebo wabo, balayisha izipho zabo, nayo yonke into, ukuba bakuyise kuYe.

<sup>137</sup> Ngiyamangala nje kulobubusuku, mfowethu, dadewethu, uma thina ngesinye isikhathi, sihlala njalo sizama ukubona ukuthi singazitholela okungakanani, kanti besifanele ukunikela ngalokho esinakho, kuKristu. Niyabo, singafundi ukuthi singaba simati kanjani, ukuthi singamehlula kanjani omunye umfo ngobuqili, kodwa kukanjani ukuthi konke esinakho singakunikela kuYe.

<sup>138</sup> “UNkulunkulu ungipha iphupho, ngingeke ngalikholwa ngisho,” ngezwa abanye abantu besho.

<sup>139</sup> “Angikholelwa ekuphiliseni kukaNkulunkulu.” Ngangikhombisa umfo ngeliny’ilanga ngakho. Wathi, “Angikhathali ukuthi bangakanani odokotela ababengasayina amagama abo, angikhathali ukuthi kungaki okushoyo, nokuthi

bekungaba yini, kumbe noma ngabe yini okunye,” wathi, “Angikukholwa! Angikukholwa!”

Ngathi, “Impela qha. Bekungesikho okwakho.”

<sup>140</sup> Ukuphilisa kukaNkulunkulu akuthunyelwanga kwabangakholwayo. Kwathunyelwa emakholweni. UKristu ukumakholwa. UMoya oNgcwele ukubo abakholwayo, kuphela; hhayi abangakholwayo, wawungahloselwe bona. Uyisikhubekiso esiyimpumputhe kubo, uyohlala njalo uba yiso, wawuhlala uyiso. Awuyi kwabangakholwayo. Ukulabo abakholwayo! Kunjalo.

<sup>141</sup> Manje sithola ukuthi lababafo, babengamakholwa, babefuna ukuthola. Balayisha yonke into ababenayo, ukuba basuke bahambe. Babefuna ukuthola ukuthi kuyini lokhu, iqiniso. Manje, babenohambo olude, ngakho bonke baphosa phakathi imicebo yabo ndawonye, na—nayo yonke into, balungiselela, negolide, amakha, nenhlaka, nanoma yini ababenayo, ukuba basuke bayofuna leNkosi. Baqala uhambo lwabo neziphazabo.

<sup>142</sup> Futhi, qaphelani, ukuthola leNkosi, bahamba ngesaseZulwini, iSibonakaliso esinikezwe nguNkulunkulu, hhayi ngesayense ethize yezenkolo yomuntu othile. BabeSibonile eZwini. Sasifanele sibe lapho, futhi balandela iSibonakaliso sazeZulwini.

<sup>143</sup> Ukuba umuntu kuphela ubengaba nesibindi ababenaso! Ukuba kuphela bebengaba noku—nokuqonda ababenakho! Uma uNkulunkulu esinikeza into ethize, uma KungumBhalo, bambelela kuWo!

<sup>144</sup> Umuntu uthi, “Ayikho into okuthiwa umbhaphathizo kaMoya oNgcwele.” Ukhona umbhaphathizo kaMoya oNgcwele! Wena uyiyi impela nje indlela Owawungayo ngoSuku lwePhentekoste, Ufika kanjalo namhlanje, ukuphilisa ngokukaNkulunkulu, aMandla kaNkulunkulu! Akekho onga unex...ongakuchaza eBhayibhelini, “Uususiwe.” Nginganikhombisa lapho uNkulunkulu eWunikeza iBandla! Ngikhombise umBhalo lapho AWususa khona na? Hhayi lapho!

<sup>145</sup> Ngokuba, “Nguyena izolo, namuhla, naphakade. Ngokuba isithembiso nge...” NoPetru wathi ngoSuku lwePhentekoste, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu, kukho ukuthethelelwa kwezono, futhi niyakwemukela isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu, nesabantwana benu, nesabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Abanengi ababelokhu bebizwa! UMoya oNgcwele ofanayo, kulobubusuku, uyafana nje njengoba Wawunjalo ngaleyonkathi, enhliziyweni eqotho. Uma kunga...Ngabe akwejwayelekile kakhulu yini kuwe ukukholwa uNkulunkulu na?

146 Njengoba uPawulu athi kuAgripha, “O, Agripha, ubungakwenza, ubungakuphika okushiwo ngabaprofethi na?”

147 Ubungakuphika okwashiwo uJesu, uqobo lwaKhe, iBhayibheli uqobo lwaLo elikukhulumayo (okunguKristu, iZwi eligcotshiweyo)? Futhi uma iZwi lihlala kuwe, khona-ke ungumuntu ogcotshwe ngeZwi. “Nihlala kiMi, neZwi laMi kini, khona-ke celani enikuthandayo, niyakwenzelwa khona.” Lowo nguKristu kini, egcoba iZwi lalonyaka, noma yimuphi unyaka ababephila kuwo. UNkulunkulu wehlukanisela iZwi laKhe—laKhe iminyaka. Futhi njalo kufika lesosikhathi, amabandla emathizethize ngakho konke, futhi uNkulunkulu ugcoba umuntu mumbé, uWuthumela phansi futhi wenza leloZwi lisebenze nje impela ngendlela Athi Lenza ngayo. Impela. Futhi kuneZwi eliprofethelwe lolusuku. UNkulunkulu ulindele ukuthola umuntu mumbé eLingesilo ukuthi alejwayelekile kakhulu kuye, ukuthi bangagcotshwa ngoMoya oNgcwele, ukufakazisa ukuthi uJesu Kristu nguyena izolo, namuhla, naphakade, ukuba ngukukhanya okukhanyayo, ukuphuphuthekisa amehlo ongakholwayo. Futhi baWuthuke, kuyoletha ubulungiswa phezu kwabo; ngokuba uMthetho kaNkulunkulu ulungile, nokwahlulela kungafika kuphela ngobulungiswa baKhe. Khona-ke Angalahla izwe, futhi alithumele elangabini lomlilo, njengoba Enza kwabaseSodoma. Manje qaphelani.

148 Manje siyathola, ohambweni, balandela iSibonakaliso esinikezwe nguNkulunkulu. Babhekisisa. Abazange bathathe izwi lanoma yimuphi umuntu. Abazange behle futhi babonisane noma yimuphi umbhishobhi, kumbé noma yini enye. UNkulunkulu wabanika iSibonakaliso. BaSibona *lapha*, SasiyiQiniso, futhi basuka baSilandela. Sahola indlela. KwabaYiso umBhalo owawusibikezele. Babazi ukuthi lokhu kwakuza, futhi bakulandela. Futhi kwakuyini na? Sengiyababona besuka, bevayiza ngokuthi salani kahle, “Siyobuya ngoluny’usuku, bazalwane, sinilethele umlayezo, ngokuba siyazi ukuthi Siqinisile.” Futhi baSilandela, behla banqamula izintaba, behla banqamula uMfula iTigris, behla badabula emathafeni, imihla namalanga, izinyanga zingena ziphuma, behamba kal’khuni, bebhekisisa leyoNkanyezi.

149 Ngesikhathi sasemini, cishe, babecambalala phansi futhi baphumule, futhi balale, baguquke, baxoxisane, “O, kufanele kumangalise uma sesifika lapho; loMsebe waseZulwini, lokhu kuKhanya kwaseZulwini, lokhu kuKhanya esikubonayo, lokhu okungaPhezu kwemvelo!”

150 Amen! Nicabanga ukuthi ngisangene na? Anginjalo. Qaphelani loMsebe waseZulwini, lokhu kuKhanya esikubhekisayo!

<sup>151</sup> Manje khumbulani, akekho omunye owaKubonayo, kwanqamula phezu kwesiboniso sezulu emva kwesiboniso sezulu, kwehla ngoMegi emva koMegi. Kodwa Kwakuthunyelelwe bona. Ngikholwa ukuthi baKubona, ngoba iBhayibheli lathi bakubona. Akekho omunye owaKubonayo.

<sup>152</sup> Akekho owabona ukuKhanya uPawulu akubonayo, Into efanayo. Kwamshaya kwamlahla phansi, endleleni enyukela eDamaseku. Kodwa Kwanikelwa uPawulu.

<sup>153</sup> Akekho owabona uMoya oNgcwele uza njengokuKhanya kuphuma eZulwini, iJuba, kodwa uJohane. Wawubona, uyafakaza. WaWubona, bonke abanye abazange. Wakwenza, ngokuba wayeKubhekile.

OMegi babeKubhekile!

<sup>154</sup> Futhi uma uKubhekile, uma usulungele ukwemukela Isipho sikaKhisimuzi sangempela, iSipho sikaKhisimuzi sangempela, iSipho esinguKristu sikaNkulunkulu, uMoya oNgcwele. Ubheke Wona, uzoWubona. UngukuKhanya kwaseZulwini okuthunyelwe phansi kuvela kuNkulunkulu, kuphuma eZulwini, ukufakaza ngoJesu Kristu.

<sup>155</sup> Manje, abathathanga-zwi lanoma yimuphi omuny'umuntu. Ngesikhathi sasemini, kwakungaphumuleki. Bathi, "O, angikwazi nje ukulinda. Angazi ukuthi sizohamba isikhathi eside kangakanani. Cishe sizoya e—eJerusalem, noma ezansi siye eMazweni aNgcwele, ePalastina, ngoba yilapho isiprofetho esithe Lona uzozalelwa khona. Ngakho sizoKuthola, masinyane kakhulu noma kamuva." Isikhathi sasebusuku siyafika nobumnyama buqala ukungena.

<sup>156</sup> Khumbulani, ukuKhanya kukhanya kuphela ebumnyameni. Yileyondlela kuphela oKuqondwa ngayo. Uma sake saphila esikhathini esimnyama, lapho umuntu nesivumokholo kuthole abantu baqhela eZwini likaNkulunkulu, sinamhlanje, lapho lamahlelo libabophe ngqi kuzo zonke izinhlobo zezinto ngaphandle kweZwi likaNkulunkulu. Ngangokuthi, bayophuphutheka ngokwenele ukuba bahambe bangene eMkhandlwini wamaBandla, izinto ezinjalo, bezixhumanisa ndawonye nazo zonke izinhlobo zabangakholwayo. Kanti, iBhayibheli lathi, "Bangahamba kanjani ababili bengavumelananga na?" Namabandla ethu engena esibumbatheni esinjengaleso! Impela, baphuphuthekile. Kodwa kungalelohora elimnyama lapho ukuKhanya okuvela khona. Kungaleyonkathi ukuKhanya okukhanya ngayo.

<sup>157</sup> Futhi baKubhekisisa. Futhi ngenkathi sekufika ubusuku, bayathokoza futhi bathi, "Qhubeka nje uholo, uholela ngasentshonalanga, usalokhu uqhubeka, siqondise usiyise kulokho kuKhanya okuphelele." Baqhubeka, behla banqamula imifula, behla badabula izithiyo zezihlabathi nandawo zonke, lapho behamba, befuna nje ukuthola lona impela iQiniso.

158 Futhi, bukani, iBetlehema lalihambisana ngqo neJudiya ukusuka lapho aba...NeJerusalema lalihambisana neBetlehema ukusuka lapho ababemi khona. Qaphelani. O, isifanekiselo esinje pho, uma ningasibamba. *Nansi* iBetlehema, neJerusalema lisenhla *lapha*. Futhi ukusuka lapho oMegi wayeza khona, babefanele bafike eJerusalema kuqala, ngaphambi kokufika eBetlehema. Niyakuthola na? Lelo elibanzi, elikhulu, elizaziyo, ikomkhulu lehlelo, (yebo, mnumzane) iJerusalema, lapho onke amahlelo ahlangu khona ndawonye. UMKhandlu omkhulu wahlangana lapho, niyazi. Ngakho ngenkathi lamadoda, afika, futhi afika kulomuzi, futhi acabanga, “Nanko! Uma noma ubani ezokwazi ngaKho, engachaza lokhu ukuKhanya okukhulu okuyimfihlakalo kithi, kukhona bonke abapristi abakhulu. Kukhona odokotela bezobuNkulunkulu, kukhona iPh.D., LL.D., nakho konke lokhu enhla lapho, bazokwazi yonke into ngaKho. O, bazalwane, iJerusalema lisekuboneni! As’ambeni, sizoba nakho.” Basuka baqhuma ngqo emigwaqeni!

“Niyaphi na?”

“Sinomlayezo omkhulu.”

“Uyini na?”

159 “Uphi Lowo ozelwe eyiNkosi yabaJuda na? Kumayelana nani lokhu ukuKhanya okuyimfihlakalo enhla lapha na? Ubani, uphi Lowo na?” Behla benyuka nemigwaqo, lezizicebi, namakameli ambesiwe, negolide namakha, enyuka edabula kuyo yonke imigwaqo, ehla edabula zonke izindlela ezinqamula phakathi kwezakhiwo, bedazuluka, “Uphi Lowo na? Uphi Lowo na? Uphi Lowo na?” Kodwa wathola ukuthi babengenayo impendulo.

160 Ukukhala okukhulu namhlanje, “UbuKhomanisi buphezu kwethu!” O, konke ukusakaza kwemisakazo, njalo kushaya ubuKhomanisi. Ningabubona ubuKhomanisi; kodwa isibonakaliso sesikhathi, anikwazi ukusibona.

161 UJesu wathi, “Ningabubona ubuso besibhakabhaka; kodwa isibonakaliso sesikhathi, anikwazi ukusibona.”

162 Njalo nikhuluma ngo “buKhomanisi! UbuKhomanisi!” Kungcono nithole ukuthi kukhona enye into ehambisana nabo.

163 Sikhathi sini esiphila kuso na? Yisiphi isibonakaliso uNkulunkulu athi Uyosibonisa ekugcineni, ngaphambi kokuba sifezeke na? Kwakuyini izinto Azisho na? UIsrayeli endaweni yakhe phesheya ngaleya, umkhiwane uzibuyisela wona futhi. Bukani yonke into impela nje ibekeke emgqeni. Nebandla lisesimweni saseLawodikeya, noJesu engaphandle, umhambuma ebandleni laKhe uqobo; njengoba nje uDavide wayesenhla phezu kweBetlehema, umhambuma esuka kubantu bakhe uqobo. Umhambuma! NoKristu, iBhayibheli lasho, ngezinsuku zokugcina, wayengumhambuma kubantu baKhe uqobo. Lapho

eSambulweni, isahluko 3, onyakeni waseLawodikeya esiphila kuwo, “UKristu ungaphandle, engqongqotha, ezama ukungena,” umhambuma kubantu baKhe uqobo.

<sup>164</sup> Kwakungaleyonkathi ukuthi lawomaqhawe adumela lezozinkemba, noDavide wakhalela ukuphuza amanzi afreshi, futhi acaba indlela yawo edabula emadodeni angamamayela ayishumi nanhlanu, ukuba amtholele amanzi okuphuza. NoDavide wawathululela phezu komhlabathi, njengomhlatshelelo, umnikelo wokuphuza.

<sup>165</sup> Yebo, amaqhawe namhlanje, uJesu ufuna ukuphuza amnandi, ephentekoste endala, amanzi afreshi. Lawa awamahlelo, amanzi amile ayagulisa kuYe. Thathani iZwi likaNkulunkulu, futhi niLihoshe, bese nicaba nidabule kuzo zonke lezizivumokholo nezinto, size sikwazi ukushaya leyondawo lapho okunamanzi afreshi aKhe; okwangempela, ukukhonza kwangeqiniso, inhliziyo yangokoqobo, lapho Angathululela khona phansi awaKhe, enze iZwi laKhe liphile ngalolusuku. Uzoba nawo. Wathi Uyo “Buyisela ukuKholwa kwabantu kubuyele kobaba; ukuKholwa kwabantwana.” UMalaki 4 usitshela ukuthi kuzofika, futhi kuzoba khona. Ningakhathazeki, kuzobakhona lapho. UNkulunkulu useshilo kanjalo, ngakho yilokho kuphela. Iwashu elikhulu lincencetha liyaqhubeka ngqo. Yebo, mnumzane. Kodwa namhlanje sibona ukuthi lezo ezinkulu, namhlanje ukuthi sibona . . .

<sup>166</sup> Kungani ubuKhomansi buza na? Kungani izwe ligwinywa lombolozu na? Kungani kungaba yiphesente elilodwa laseRashiya na? Lokho konke ngubuKhomansi. Amaphesente angamashumi ayisishiyagalolunye-nesishiyagalolunye kuselokhu kungumKristu. Iphesente elilodwa laseRashiya, lilawula wonke umhlaba, cishe impela, izwe laseMpumalanga. UbuKhomansi. Ngani na? Kungani ikwazi ukukwenza na? IBhayibheli lathi iyokwazi; Unempendulo.

<sup>167</sup> Kodwa niyabona manje sizama ukulwa *nalokhu nalokho*. Nayo impela Into uNkulunkulu ayithumelela thina ukuba siyibhekisise, asiYiboni.

<sup>168</sup> Bathatha . . . phakathi lapho, bezama ukuthola ukuthi hlobo luni lwezinkinobho abafanele balufake ezingutsheni zabo zokugqoka, nenkomfa elandelayo, ukuthi ubani ofanele ukuba yisikhulumi esikhulu, kanjalonjalo, into ethi ayifane naleyo.

<sup>169</sup> Futhi nakhu kwakukhona izazi zibhekisisa ukuKhanya kwazo kwaseZulwini, kwehla, zathi, “Uma sengifika eJerusalema, bazongitshela ukuthi kuyini lokhu kwaseZulwini, ukuKhanya okuyinkinga okungaphezu kwethu, okusiholayo.” Futhi zahamba zehla zenyuka nomgwaqo, “Uphi Lowo na? Uphi Lowo ozelwe, oyiNkosi yabaJuda na? Sabona iNkanyezi yaKhe kwelaseMpumalanga. Size ukukhuleka kuYe. Sinegolide,

amakha, sinayo yonke into yaKhe. Uphi Lowo na? Uphi Lowo na?”

<sup>170</sup> Bathi, “Uphi uBani? Ini?” Kungaleyondlela namhlanje. “O, ayikho into enjengaleyo eyenzeka namhlanje,” basho.

“O, uma ilanga lishona, sibona ukuKhanya okuyinkinga.”

“Angizange ngiKubone.”

“Bizani indoda esembhoshongweni.”

“Ulubonile noma yiluphi uhlobo lokuKhanya oluyinkinga na?”

“Ubungathini na?”

“Uyakubona noma yikuphi okuyinkinga . . .?”

<sup>171</sup> “Qhabo! Yin’indaba ngani na?” Niyabo, babengenayo impendulo.

<sup>172</sup> Abanayo namhlanje! Abazi ukuthi ziyini lezizinto, lapho abebefanele ukukwazi, lapho izinhloko ezinkulu zamabandla bezifanele zibe nokuzazi lezizinto. Kodwa uNkulunkulu njalo usebenza ngedlanzana, nelithobe kakhulu ngangokuthi kweqa ngaphezulu phezu kwabo ngqo, abakwazi. Kodwa nokho Uqwalisa iZwi laKhe kanjalo. Yilokho-ke. Sizithola thina ugqobo sesisontekile kulezizinto ezinkulukazi, futhi asikwazi ukunyakaza. (Nkulunkulu, sisike sikhululeke kulezozinto, ukuze sibone ukuthi hora lini esiphila kulo.) Uma uNkulunkulu ezosebenza ngephupho futhi, Angakwembula kuwe. Impela, Angakwenza. Siphila ezinsukwini zokugcina. Manje lalelani. O!

<sup>173</sup> Babengenayo impendulo yokuKhanya okuyimfihlakalo, babengenayo ekomkhulu. Kanjalo abanayo namhlanje. Ngakho benzani na? Babiza iZwi likaNkulunkulu. Yilowo umqondo. Bathi, “Ake sibheke eZwini likaNkulunkulu, futhi sithole ukuthi zikuphi lezizinto.” Futhi ngenkathi bebiza iZwi likaNkulunkulu, oMegi wayehlakaniphile kunenqwaba yabantu namhlanje. OMegi babona, ngokweZwi likaNkulunkulu, ukuthi babengenayo, futhi babengezukuphithola. Amen. Zathola ukuthi lowo kwakungesiwo ngisho nomuzi, leyo kwakungesiyo ngisho nendawo. Wayezozalelwa eBetlehema laseJudiya. Amen. Lelincane, elithobe kunayo yonke phakathi kwayo yonke, encane, encinyana, indawo encu, hhayi enkulu ezaziyo. Izazi zabona ngokukhulu ukushesha. IZwi likaNkulunkulu lakwembula, ukuthi babengenayo futhi babengezukuphithola, ngakho zaphuma kuleyomfucumfucu. Ukuba nje besingenza okufanayo! Zixwayisiwe ngephupho, zasuka zaphuma emfucumfucwini. Ngakho, zawushiya. Haleluya, ngazo. Zawushiya.

<sup>174</sup> Emva kokuba seziphumile kuleyo mfucumfucu, khonake okungaPhezu kwemvelo kwaphinde kwabonakala futhi. Nakho-ke. Emva kokuba sezisikwe sazuka kulezozinto. Emva kokuba seziphumile kusosonke lesosimbumbatha enhla lapho,

ziqophisana, ziphikisana, nayo yonke into, zehlela lapho lonke ikomkhulu elikhulu lalikhona, nabobonke abapristi abakhulu abaphakemeyo, nodokotela bezobuNkulunkulu, bonke behambahamba nama Ph.D. abo, nesabo esikhulu, esikhulu, befake isigqoko somshuqulu esiphakeme, babengeyikuyibona iNkanyezi, ngalokho. Behamba lokho... izinto ezinjengalokho iphuphuthekisa inqwaba yabantu; amagama amakhulu, nabantu abakhulu behambahamba.

<sup>175</sup> Inqwaba yabo yathi, “Awu, ayikho into enjengalokho. Iminyaka engamakhulu amane, asikaze sizwe ngento enjalo. Yini indaba ngalabobantu abahlanyayo na? Babuyiseleni enhla eIndiya lapho bengabakhona.”

<sup>176</sup> “Awu, ini? IZwi likaNkulunkulu, nithini ngaLelo na? Wathi, ‘Wena Betlehema laseJudiya, awusiye omncane phakathi kwabo bonke ababusi bakwaJuda na? Kodwa kuyakufika...’ O, sisendaweni engafanele,” basho. “Singeke sijoyinane nanoma iyiphi yalezizinto.”

<sup>177</sup> Ngakho, zajikisa amakameli azo futhi zasuka kulo. UNkulunkulu azibusise. Zaphuma lapho zahamba. Futhi kwathi nje zingasuka kulo, nakho ukuKhanya kwabonakala futhi. OkungaPhezu kwemvelo kuqala ukungena kuzo futhi. O, he! Ziqala ukulandela okungaPhezu kwemvelo-ke, oMegi baphuma enqubweni yabo. Ngakho emva kokuba sebephume kulokho, ukuKhanya okungaPhezu kwemvelo okuvela eZulwini kwabonakala kubo futhi.

<sup>178</sup> Inqobo nje uma uboshwe ngqi nesigejane sabangakholwayo abangazikholwa lezizinto, awusoze wakwazi, uyoba yimpumputhe nje njengelulwane. Zisikele usuke kuzo zonke izinto; uma kungumama, ubaba, udadewethu, umfowethu, ihlelo, kumbe noma ngabe kuyini. “Ongayikushiya abakhe, futhi aNgilandele, akafanele ngisho ukubizwa ngowaMi. Obeka isandla sakhe egejeni, bese eqala, futhi aphenduke ngisho ukuba abheke emuva, akakufanele ukulima ngegeja.” Mfowethu, dadewethu, ake nginitshela, kunokwangokoqobo, ukuKhanya kwamaKristu kwangeqiniso okukhanyayo kulobubusuku, kunguJesu Kristu, onguyena izolo, namuhla naphakade. Sika uqaqeke kuzo zonke izinto! Futhi UyiZwi. UyiZwi njalo. IZwi likaNkulunkulu liqinise ngokuphelele. Alichasiselwa ngumuntu ngokwakhe.

Wena uthi, “Lichaza *lokhu*.”

<sup>179</sup> Lichaza nje lokho eLikushoyo. IBhayibheli lathi, “Alichasiselwa ngumuntu ngokwakhe.” Uma Lithi, uma Lithi, “okumnyama kumnyama, nokumhlophe kumhlophe,” lokho kuyilokho nje. LingokokuGcina. LinguQobo. Futhi wonk’umuntu ozelwe nguMoya kaNkulunkulu uboshelwe kuLelo, akunandaba, akukho okuyomehlukanisa naLo.



Uboshelwe kuleloZwi, ngoba linguKristu. UKristu uyiZwi. NoKristu angeqambe amanga ngeZwi laKhe, ngokuba UyiZwi.

Wena uthe, “Awu, ngiyazi Walisho Lelo, kodwa!”

<sup>180</sup> Akekho u “kodwa” nalutho ngaLo. Wathi nje Lalingaleyondlela, futhi yilokho eLiyikho. Futhi AngeLiguqule. Angeke. Ungongaguqulekiyo. Wathi, “Kodlula amazulu nomhlaba, kepha amaZwi aMi awasoze edlula, awehluleki neze.” Liyoba khona lapho ngenkathi yaLo yonyaka. Liyoba khona, kuyoba nomuntu mumbelapho oyoLenza likhanye. Kunjalo.

<sup>181</sup> NoNkulunkulu wakhuluma leloZwi, leNdodana iyoba khona, futhi Yabakhona, ukuLenza likhanye. Kwakukhona lesosiVakashi saseZulwini; futhi babeYibhekisisa, futhi beza kuYo ngqo. Ngakho bashiya isivumokholo esidala, futhi baqala kokungaPhezu kwemvelo futhi, futhi basuka bahamba. Ukuthi bajabula kanjani! “Bona,” iBhayibheli lathi, “bathokoza ngokujabula okukhulu okwedlulele ngenkathi bebona lokho kuKhanya kufika futhi.”

<sup>182</sup> O, mfowethu, dadewethu, bekuyoba mnandi kanjani uma ngamunye wenu, uma ngamunye wethu, thina, mina, uma ngamunye wethu ubeyobeka eceleni konke lokhu okucwebezelayo kukaKhisimuzi, niyabo, ayeke konke lokhu kushintshisana ngeziphu, omunye nomunye, konke okwalombedo wezwe; futhi nje sisuse ukuziqhenya kwethu futhi sikubeke phansi, futhi sigxobe into ngaphansi konyawo, sithi, “Nkosi Jesu, ngiholele kulokho kuKhanya okuphelele.” Bhekisisa okuthize okungaPhezu kwemvelo kwenzeka. UMoya oNgcwele uyoza ngendlela engavamile. Niyabo?

<sup>183</sup> Bahamba baqhubeka, belandela okungaPhezu kwemvelo. Futhi bashiyani na? Balandela iSibonakaliso saseZulwini salolosuku, manje khumbulani, esaseZulwini, iSibonakaliso esinikezwe nguNkulunkulu. Nonke niyakholwa ukuthi lokho yiqiniso na? Leso kwakungesaseZulwini, iSibonakaliso esinikeziwe nguNkulunkulu. Balandela lesoSibonakaliso baze bathola iZwi elenziwe inyama. Niyakholwa ukuthi WayeyiZwi elenziwe inyama na? ISibonakaliso saseZulwini, esithenjiselwe lolosuku, sabaholela eZwini elenziwe inyama.

<sup>184</sup> Mfowethu, dadewethu, Uzokwenza okufanayo kulobubusuku. LesiSibonakaliso esikhulu esivela eZulwini, esinaso, uMoya oNgcwele uhlala phakathi kwethu, Silandele. Into ethize iyanyakaza enhliziyweni yenu, “Ngiyazi ngifanele ngemukele Lokho. Ngiyazi ngifanele ngenze okuningi kunokujoyina ibandla.”

<sup>185</sup> “Nginebhizinisi elihle, ngi—ngiyazi liyachuma.” Mfowethu, uyazi ukuthi ngolunye lwalezizinsuku ukuhlaselwa yinhliziyi kungahle kukuthathe ngesine ekuseni, futhi ufanele ulishiye lelobhizinisi na? Khona-ke uyaphi emva kwalokho na?

<sup>186</sup> [Akuqoshwanga eteyipini—Umhl.]... qinisekiswa enyameni yakho uqobo, ungumuntu ozelwe nguMoya oNgcwele. Ubungethande yini ukuba nalokho na? Leso bekujebe yini kube isipho sikaKhisimuzi esikhulu kunazozonke ebesingatholwa noma yimuphi umuntu na? Isipho sokuPhila okuPhakade. “UNkulunkulu walithanda izwe kangaka, Waze wanikela ngeNdodana yaKhe ezelwe yodwa, ukuba yilowo nalowo okholwa Yiyo angabhubhi, kodwa abenokuPhila okungunaPhakade.”

<sup>187</sup> “Sibonile inkanyezi yakhe kwelaseMpumalanga futhi size ukukhuleka kuYe.”

<sup>188</sup> Impucuko ihambisane nelanga, kusuka eMpumalanga, iza ngasentshonalanga. SingasoGwini lwaseNtshonalanga manje, iMpumalanga neNtshonalanga kuhlangene, ngeke sisaqhubekela phambili. Impucuko endala kunayo yonke iShayina, ibuye iyothi ngqu ngakwelinye izwe. Khumbulani, isihambile...

<sup>189</sup> Nesono sihambe nempucuko. Futhi si... Ngiyazi kul'khuni ukusho lokhu. Kodwa, mfowethu, dadewethu, ngisho nemicabango nezizindlo zenzliziyo yomuntu, umuntu ogcotshwe ngoMoya angama, futhi nikubhekisisile futhi nakubona kwabanye. Niyama futhi nibhekisise umuntu, nje nibayeke basho izwi noma amabili, ningabona khona lapho lezozilwanyanazakazana zindiza; niyabo, ba—babamba lologcobo nabo. Yonke imicabango yomuntu mibi ngokuqhubekayo. Kufana nje njengoba kwakunjalo emihleni kaNowa, uyoze udabukise ngisho noNkulunkulu ukuthi Wake wenza umuntu, Wathi, “Ngiyakumbhubhisa umuntu ebusweni bomhlaba.” Futhi sesibuyele emuva kulesosikhathi nokho, futhi. Qaphelani.

<sup>190</sup> Kodwa UneBandla elincane Afuna ukulithatha. Unezinkulungwane eziningi ezicambalele, ezilele emhlabathini; umlindo wokuqala, umlindo wesibili, owesithathu, owesine, owesihlanu, owesithupha. Nalona ngumlindo wesikhombisa. Khumbulani, lokho kungalenkathi Efika, ngomlindo wesikhombisa. Nakulowo mlindo, Wathola izintombi eziyiziwula, nezintombi ezazinamaFutha elambini lazo. Amafutha isifanekiselo sikaMoya oNgcwele. Uma ningawatholanga Lawo esibanini senu kulobubusuku, mfowethu, dadewethu, aniwathathi ngani Lawo, iSipho esikhulukazi sikaKhisimuzi sikaNkulunkulu.

<sup>191</sup> Niyazi, namhlanje sithola esikhulu, isipho esikhulu, siyasisonga, bese sithatha amadola amathathu ukuba sisisonge, sifake zonke izinhlobo zokucwebezelayo kuso. Futhi izikhathi eziningi ucabanga ukuthi yisipho esikhulu. Nowesifazane emi esitolo ngolunye usuku, bebabili, bexoxa, omunye wathi wayezothengela ubabayi wakhe... Wathi, “Ini,” exoxa nodadewabo, wathi, “uzomthengela ini ubabayi na?”

192 Wathi, “Ngizomthengela isitaki samakhadi, ne—nekhathoni likasikilidi.”

193 Wathi, “Ngimthengele owesihlanu kagologo, futhi,” wathi, “ngizowusonga.” Niyabo, okucwebezelayo ngaphandle akusikho, akumemezeli ukuthi yini engaphakathi. Niyabo?

194 Kodwa uNkulunkulu uneSipho sikaKhisimuzi sakho kulobubusuku. WaSisonga emkhombeni. Ingaphandle lalingemqoka kakhulu, kodwa, o, ingaPhakathi lingokuPhila okuPhakade. Ungesivumele yini lesisimanga esivelayo sikaMoya oNgewele sishaye impilo yakho kububusuku, futhi sikhohlele ekuKhanyeni kwaPhakade na?

Asikhothamise amakhanda ethu umzuzwana nje.

195 Ekuthuleni cwaka kwalomzuzwana, lo omncane ogenciwe, uma bengingawubiza ngomlayezo kaKhisimuzi, omunye wayo. Uma ngempela nizowukholwa ukuthi uyiqiniso, futhi beningakaze nikuthole namanje lokho kuKhanya okuPhakade, anikaze nimvumele uMoya oNgewele omkhulu uniholele kulokho kuKhanya, ningakhuluma nje manje enhliziyweni yenu, bese nithi, “Nkosi Jesu, ngifuna ukuthola lokho kuKhanya. Angikhathali ukuthi omunye umuntu uthini, yimi, yimina, ngifuna ukuthola lokho kuKhanya.” Ningaziphakamisa izandla zenu manje, nisakhothamise amakhanda enu na? Phakamisa isandla sakho, uthi, “Ngikhulekele, Mfowethu Branham, ngifuna ngeqiniso ukuthola lokho kuKhanya.” UNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise. Futhi uNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise, mnumzane. Omunye, phakamisa isandla sakho, uthi, “Ngiyafuna, ngifuna ukukwenza, ngifuna iSipho sikaKhisimuzi sikaNkulunkulu.” UNkulunkulu akubusise, mnumzane. UNkulunkulu akubusise, nenekazi. Omunye, uthi, “Ngifuna iSipho sikaKhisimuzi sikaNkulunkulu. Sithumele kimi, Nkosi, angikhathali ukuthi Siyini. Uma Sifika emkhombeni, uma Sifika endlini yokukhweza izimpahla, angikhathali ukuthi Sibukeka siyihlazo kanjani ezweni, ukuthi ngizobukeka ngiyihlazo kanjani ezweni.” Niyazi, izipho ezinkulu zikaNkulunkulu njalo zenza umuntu enze ngokuxakile.

196 Bukani uMose, usiyazi omkhulu wezenkolo, isifundiswa esikhulu sasesikoleni, kodwa ngoluny’usuku wahlangana nokuKhanya kwingemuva logwadule. Wakhumula izicathulo zakhe. Indoda eneminyaka engamashumi ayisishiyagalombili ubudala, nobuhwanqa bulenga baze bayofika ekhalweni lwakhe, wakhweza umkakhe nengane yakhe emnyuzini, wayesehlela eGibhithe. Lapho wayekade enayo yonke impi ukuba imdlele lona ngolunye usuku, futhi wehluleka; manje ubuyela emuva nenduku egwegwile nje, ehlela eGibhithe, ukuba ayokwengamela isizwe. Ngani na? Wayethole lokho kuKhanya, lokho okungaPhezu kwemvelo.

197 NaleyoNto encane esontekayo enhliziyweni yakho kulobubusuku, lokho ngokungaPhezu kwemvelo, lokho ngukuKhanya kosuku. UngeKuvumele kukuholele kuJesu Kristu, Ongakunika kuphela ukuPhila na? Ngabe ukhona oyedwa ongasiphakamisanga izandla zabo, ongathi, “Ngikhumbule, Mfowethu Branham, emkhulekweni manje”? UNkulunkulu akubusise. Omunye? Busiswa. Omunye, omunye othize? UNkulunkulu akubusise. UNkulunkulu akubusise, nsizwa. Omunye na? UNkulunkulu akubusise, mfo osemncane. Uzokwenza omunye na?

198 Uthi, “Ngifuna ukulandela, ngifuna ukulandela iNkanyezi yoKusa, uKristu. Ngifuna ukulandela futhi ngithole uJesu wami kulolusuku. Ngifuna ukudeda kukho konke lokhu lapha okucwebezelayo kukaKhisimuzi nezinto, ngoba ngoluny’usuku kuzoshiswa ngomlilo ongacimekiyo.” Nabo bonke labo abangabekezelelani nakho, bazoshiswa nakho. Izwe, isoni, siyojeziswa, bayobhubha nezwe. Abantu abathanda okwezwe bayobhubha nezwe. Futhi uma ninalo, nokho, uthando lwezwe luselokhu lukini, futhi ufuna ukuzithengisa wena uqobo ngokuphelele kulobubusuku kuJesu Kristu neZwi laKhe, phakamisa isandla sakho. Futhi manje, noma ubani ongakaphakami. UNkulunkulu akubusise. Busiswa. Ngisho lokho nje. UNkulunkulu akubusise, nenekazi.

199 Anazi, umzuzu owodwa omunye umuntu bangahle baphakamise isandla sabo. Bathi, “Kwenza mehluko muni lokho, Mfowethu Branham na?” Umehluko phakathi kokufa nokuPhila.

200 Uma lesosandla senyuke *kanjalo*, futhi ubukusho ngempela lokho, kuneNto ethize ngakuwe. Iyini na? Lokho yilokho kuKhanya engikhuluma ngakho. Lokho yilokho kuKhanya okukutshelayo. “Kade nginephutha. Kunezwe kimi. Angisalifuni. Ngizophakamisa izandla zami.” Lobo ngubufakazi.

201 Khumbulani ukuthini, niyazi ukuthi siyini isandla esiphakanyisiweyo na? Ngazozonke izilwimi phansi kweZulu, isandla esiphakanyisiwe singukuzinikela, isayini yokuzinikela. Uma niphakamisa izandla zenu, noma iyiphi impi, noma yikuphi lapho ophakamisa khona isandla sakho, kuyi–kuyisayini yokuzinikela yamazwe ngamazwe.

202 Bangaki kulobubusuku, kuso lesisicaphuno manje, ozophakamisa isandla sakho, uthi, “Nginikela konke, Nkosi. Ngiyanikela. Sengi–sengiqedile. Ngiyanikela.” UNkulunkulu akubusise. UNkulunkulu akubusise. Nakho-ke. Lokho kuhle. O, he.

203 Angazi noma umshayi wopiyano lapho angaya opiyaneni sisakhuleka.

<sup>204</sup> Baba waseZulwini, ngiyaqonda Lathi, “Abaningi abakholwayo wabhaphathizwa.” Yilokho kuphela okudingekile, Nkosi. Uma beKukholwa, kukhona okuzokwenzeka. BangabaKho, bayimiklomele yalenkonzo encane yeZwi likaNkulunkulu; uBukhona bukaJesu Kristu lapha kuleliqembu elihle labantu kulobubusuku, bebuthene phakathi lapha, lelidili elincane lesidlo. Kodwa kulobubusuku siyazi ukuthi Wena ulapha. Ngandlela thize, mhlawumbe, singahle singaKuboni nje ngamehlo ethu, kodwa siKuthintile ngomunye umuzwa wethu, umuzwa wethu wokuthinta, umuzwa wokuthinta enhliziyweni yethu, unembeza wethu. Umphefumulo wethu ukhulume kithi, wase uthi, “SiseBukhloneni bukaJesu Kristu: iSipho sikaKhisimuzi esikhulu kunazo zonke, isipho sikaKhisimuzi sangempela sokuqala esivela kuNkulunkulu siya kumuntu.”

<sup>205</sup> Futhi, nokho, kwazonke izipho esizimukele, abaningi bethu akaze asimukele lesoSipho esikhulu nokho. Siyakhuleka, Nkulunkulu, kulobubusuku njengoba bephakamisa izandla zabo, bafuna lokhu okwenele konke. Bancike ngaleyondlela, Baba. Kwangathi . . .

<sup>206</sup> Orabi bakwenzana, nabo, abaningi bothisha abakhulu balolosuku bencika ngaLeyondlela, kodwa babesaba ukuphuma futhi benze lokho kuzinikela konke ngesikhathi esisodwa, futhi baLikholve; futhi bamukele uMlayezo, nokuKhanya kwehora, iZwi eliqinisekisiwe. Babebaningi abakwenzayo.

<sup>207</sup> Nkosi, kunabaningi lapha kulobubusuku, amashumi amabili noma amashumi amathathu kuleliqembu elincane labantu. Uma ngishaye ngaphansi, noma ngaphezulu, ningithethelele. Kodwa, Nkosi Nkulunkulu, mhlawumbe abaningi kangako, abangaphezulu noma abangaphansi, uphakamise izandla zabo. Balungele ukuzinikela. Nkulunkulu, banike uJesu, banike uMoya oNgcwele ekuphileni kwabo. Kwangathi leli kungaba yihora elikhulukazi lempilo yabo. Kwangathi bangaya ekhaya kulobubusuku, njengoJosefa, bezindla ngalezizinto enhliziyweni yabo, “Ngisiphakamiseleni isandla sami na? Yini engenze ngenza lokho? Ngifike kanjani ukuba ngenze lokho na? Nokho, ngizisho ukuthi ngingumKristu iminyaka, kodwa Into ethize ingitshela ukuba ngiphakamise isandla sami.” Amalunga ebandla, ngisho nabefundisi, baphakamise izandla zabo, Nkosi. Ngikhulekela ukuthi Uzobapha lesisibusiso. Siphe khona.

<sup>208</sup> Futhi kwangathi iNgelosi yeNkosi ingafika, futhi ithi, “Ningesabi, lokhu ngukuKhanya kosuku. Lokhu ngukuKhanya kwehora. IziNkanyiso zakusihlwa ziyakhanya.” Umprofethi wathi, “Kuyakuba ngukuKhanya ngesikhathi sokuhlwa, ngaphambi nje kokuba ilanga lishone.” Futhi, Nkosi, sibona ukushona kwelanga kwesikhathi, masinya lizohlangana thaqa ePhakadeni. Siphe khona, Nkosi, ukuthi ngamunye wabo uzothola uJesu kulobubusuku. Ngokuba ngikucela eGameni laKhe. Amen.

209 Asiphakamise nje izandla zethu ngesimo sokuzinikela, *kanje*, njengoba sima ngezinyawo zethu.

210 Ngizonibuza into ethize. Nina eniphakamise izandla zenu esikhashaneni esedlule, *ngi*—*nginikhulekele*. Yilokho kuphela engaziyo ukuthi *kwenziwa kanjani*, ukukhuleka. Ngizonikholelwa. Ngikholwa ukuthi *engikucelile*, Uyangipha, ngoba Wethembisa ukuthi *Uyokwenza*. Angeqambe amanga. Angeqambe amanga. Into kuphela—into ekuvimba ukuba *kwenzeke ngokwami*. . . *kungaba ukungakholwa kwami*. Ngiyanikholelwa, ukuthi *ngempela beniqonde lokho*. Futhi uNkulunkulu *uzonipha uMoya oNgcwele*. Uzonipha Wona, isizathu niWucelile, nifuna ukwenza ukuzinikela.

211 Futhi uma nenze lokho, *ngiyanitshela ukuthi ngifuna nenzeni*. Ngifuna nithole ibandla elithize elihle elikholelwayo embhaphathizweni kaMoya oNgcwele, yanini lapho. Yanini lapho. Futhi uma nikulolohlobo lwebandla, yanini kumelusi wenu, *nimtshela, nithi*, “Ngaphakamisa izandla zami ngobunye ubusuku, emhlanganweni omncane.” Anidingi ngisho ukuba *nimtshela ukuthi kwakukuphi*. Nithi, “Ngaphakamisa izandla zami, ngifuna ukhuleke kanye nami, melusi. *Ngi—ngi—ngifuna umbhaphathizo kaMoya oNgcwele*. NgiyaWufuna. Ngifanele ngibe naWo. Ngifanele ngibe naWo, ukuze ngiphile. Ngifanele nje ngibe naWo! Ngikubonile ukuKhanya.” O, uNkulunkulu akaniphe Wona. Nizokwenza manje na?

212 Futhi manje njengoba wonke umuntu phakathi lapha, njengoba sizocula, “Ngiyanikela, nginikela konke. Konke kuKristu, uMsindisi wami, nginikela konke.” Awu, asiphakamise izandla zethu manje, futhi sivale amehlo ethu, njengoba sicula.

Nginikela konke,  
Nginikela konke,  
Konke kuWe, Msindisi wami obusisiweyo,  
Nginikela konke.

Nginikela konke,  
Nginikela konke,  
Konke kuWe, Msindisi wami obusisiweyo,  
Nginikela konke.

213 Nikusho ngempela na? Thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Manje ngifuna nenze into ethize ngokumnandi ngempela manje. Umuntu omi ngakuwe, yelulekela esandleni sabo, bese uthi, “Mfowethu, bengisho ngempela lokho. Ngikhulekele.” Asikwenze lokho, kanyekanye, kwenzeni khona manje.

[UMfowethu Branham ukhuluma kulabo abasemsamo—Umhl.] Mfowethu, bengikusho ngempela lokho. Ngikhulekele. UNkulunkulu akubusise. UNkulunkulu abusise. . . mina.

Lokho kuhle. Lokho kukahle. O, akunenzi nizizwe nikahle na? Bengisho lokho ngempela.

<sup>214</sup> Manje uma ngempela ngokuvela enhliziyweni yethu, sikusho ngempela, sinikela yonke into, intando yethu uqobo, izindlela zethu uqobo, konke esinakho, sikunikela kuKristu, asiphakamise izandla zethu futhi bese sicula.

Nginikela konke,  
Nginikela konke,  
Konke kuWe, Msindisi wami obusisiweyo,  
Nginikela konke.

<sup>215</sup> Asikhothamise amakhanda ethu manje, futhi sicule. [UMfowethu Branham uqala ukuhamisha elithi, *NgiNikela Konke—Umhl.*] Manje bekani nje umqondo wenu kuYe. “Ngi...” Nginifisela uKhisimuzi omuhle kakhulu ukwedlula bonke, ukuthi uNkulunkulu uzothumela iNkanyezi yaKhe ivela eMpumalanga, eyavuka eMpumalanga, eminyakeni engamakhulu ayishumi nesishiyagalolunye eyedlule, futhi izoniholela eZwini elenziwe inyama. [UMfowethu Branham uqhubeka nokuhamisha elithi, *NgiNikela Konke.*]

Nginikela konke,  
Nginikela (izingalo ziphakamele  
kuNkulunkulu),  
Konke kuWe, Msindisi wami obusisiweyo,  
Ngi...

UNkulunkulu akubusise, Tony.



*SIBONILE INKANYEZI YAKHE SIZE UKUKHULEKA KUYE* ZUL63-1216  
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