


ENYE YAMADODA ANESIHLUKU

KUNAWO ONKE EMZINI

 Mfowethu Carlson, nezimenywa ezihloniphekile, Mfowethu David duPlessis, noMfowethu Roy Weed, Mfowethu Mattsson-Boze, nabo bonke, siyajabula ukuba lapha kulokhu ukusa ukuba, enkonzweni yeNkosi.

² Futhi nje ngizizwa ngigcwele kulokhu ukusa ukuzwa zonke lezi zimfakazo ezimangalisayo, ngibhekisise ukuthi ziba kanjani kubantu. Bengizwa ubufakazi bohulwa utshwala futhi ngibhekisisa uRosella ehlezi lapho, ukubona ukuthi kwaba nomthelela muni kuye; ngibhekisisa lomfowethu oyiBaptisti lapha, isiprofetho sakhe uNkulunkulu amnika sona ukuthi kwakuza ukushanela esizweni sonke, ngikubhekisise kwenza phezu kwabantu, ngizwa uMoya oNgcwele ukhuluma ngezilimi futhi uhumusha, futhi usitshela ukuthi sisekupheleni ngqo, ukhona lapha manje, nokuthi uNkulunkulu umnika kanjani lowomlayezo, wase-ke emletha ngqo kuwo.

³ Niyabo, ukuthi nje kanjani ukuthi uma nje besingaqalaza futhi sibone ukuthi uNkulunkulu uhamba kanjani, futhi enza nje lokho Athi Uyokwenza, ukuthi sifanele sivuke kanjani, futhi khumbulani, akusikho esikhathini esizayo, kumanje, qhubekani nokuhamba nje, khona manje, nje—nje nilokhu nihamba.

⁴ Futhi nizwe uMfowethu David lapho, ngineqiniso ukuthi nizozwa izinto ezinkulu kulentambama emhlanganweni wantambama, njengoba uMfowethu duPlessis . . . ebengikhuluma ngaye ngobunye ubusuku emsamo, kwase kuthi-ke izolo ebusuku ulapho-ke, khona lapho, bengingenalwazi ukuthi ubezoza, kodwa bekulokhu kuyinhlanganyelo enhle kakhulu noMfowethu David nami, kuloluhambo lwezwe nenkonzo kulolusuku lokugcina.

⁵ Nomkhandlu waseChicago, lapha, ube nomoya omuhle kakhulu kimi, futhi izikhathi eziningi ngibe lapha kulenhlanganyelo, ngiyakuthakasela ngaso sonke isikhathi. Njalo uma ngikhuluma ngokuya eChicago, ngani, uBilly noLeo, nabo bonke bagxuma ngenjabulo nje, bona nje, bayathanda ukufika eChicago. Bavele bathi, “Sizizwa sikahle kakhulu ngaseChicago, ngandlela thize.” Ngakho, sijabule kakhulu.

⁶ Bengicabanga lapha emizuzwaneni embalwa edlule ngowangempela, umngane wami wasebukhosini, uMfowethu Roy Weed. Ngiyamkhumbula emi ngakimi ngehora lesidingo ngenkathi ngiqala ukuqala ensimini, nokuthi wama kanjani

ngakimi ngenkathi engadingekile, kodwa, uNkulunkulu nje, ebuhleni benhliziyo yakhe wama nami ngqo.

⁷ Futhi njalo lapho ngicabanga nge-Assemblies of God, noma—noma ngihlangana nomunye umfowethu, mhlawumbe, ukuthi ngicabanga ukuthi wenza okuthile okwakungesikho nje lokho ayefanele akwenze, futhi ngiqagele ucabanga okufanayo ngami, kodwa ngihlale ngicabanga ngoRoy Weed. Niyabo, ngicabanga ukuthi lapho ukuthi si...Wabeka ihlombe lakhe endaweni futhi wama nami ehoreni lokuthi, ngenkathi mina, kwakufanele kube nesinqumo esenziwayo, ngoba ngenze isinqumo phezu kwezwi lami elithenjisiwe, uMfowethu Roy wacabanga ukuthi mhlawumbe phambi kwabazalwane bakhe kungahle kuphose ihlazo noma okuthize, khona-ke uMfowethu Roy wama nami ngqo emsamo; angisoze ngamkhohlwa.

⁸ Manje-ke ngiyacabanga manje ukuthi mina, a, iNkosi ingisizile ukuba ngibe nabangane, yonke into, Ngingahle ngibone omunye umngane engingamsiza kanjalo futhi, ngikhumbula lapho engivela khona futhi. Ngicabanga ukuthi sonke besifanele sikwenze lokho, sikhumbule indawo esagwedwa kuyo.

⁹ Manje, asinaso isikhathi esanele lapha kimi ukuba ngishumayele, siyakwazi lokho, ngoba ngimude kakhulu kukho. Futhi bengicabanga nje, ngifisa sengathi abanye babafowethu bebengavele nje bahlale phezulu lapho, niyazi, ukuze kuthi lapho ngifika phezulu lapho, nginganikeza ubufakazi nje futhi—futhi ngihlale phansi. Kodwa manje, kungishiyela isikhathi sokufunda umBhalo, ngiyacabanga, ukuphuma. Ngeke...asifuni ukuhlala isikhathi eside kuneshumi nanye, uma singakwazi ukukwenza, ngoba ngicabanga ukuthi lesi yisikhathi; uMfowethu Carlson unomusa kakhulu.

¹⁰ UBilly uhlezi lapha elungisa lomphimbo futhi engihleka, ngoba usalokhu engacabangi ukuthi ngingashumayela intshumayelo yemizuzu engamashumi amathathu, ngehle emsamo. Kodwa, uhlala njalo ngihleka, ngoba wathi, “Babayi, ngiyazi,” wathi, “manje, ngihlangane nawe phandle lapho kulobubusuku, uthe imizuzu engamashumi amathathu, kodwa ngibhekisise imizuzu engamashumi amathathu,” wathi, “ubungakaqali ngenkathi kufika imizuzu engamashumi amathathu.”

¹¹ Ngendlela yokufunda umBhalo, ukuze singene kukho ngqo...Futhi lokho kwamukela okumangalisayo enanginika khona nina bantu, angisoze ngakukhohlwa lokho, ngeke, angisoze. Futhi ngi—nginganenzela noma yini.

¹² Ngezinye izikhathi mina...Manje, lokhu kuthi nje ukuba kithi bahlobo basekhaya lapha, njengoba sikusho ezansi eningizimu. Ngezinye izikhathi niyangizwa ngisika, futhi ngempela, ngiya ekhaya futhi ngihlale phansi, futhi ngezinye

izikhathi ngicoshe enye yalawomateyipu, bese ngithi, “Impela, angikushongo lokho. Impela, bengingeke ngakusho lokho.” Futhi—futhi khona-ke ngiyacabanga, “Awu, engikushilo, ngikushilo. Futhi beku—bekungaphansi kokuphefumulelwa, ngokwazi kwami, ukuphefumulelwa, ngakho angilokothi ngibe namahloni ngakho.” Futhi a—angiqondile neze ukulimaza noma ubani, uma lokho bekungaba yinhloso yami—yami, khona-ke impokophelo yami ayilungile, niyabo. Ngi—ngivele nje. . . ngi—ngingeke. . . ukwenza lokho.

¹³ Kodwa ngezinye izikhathi ngivuka lapho, ngicabange, “Ngizofunda indikimba. . .” Nginezindikimba cishe ezinhlanu lapha ebengizokhuluma ngazo kulokhu ukusa, niyabo, futhi ngi—ngithe, “Awu manje, uma nginemizuzu engamashumi amathathu, ngizokhuluma ngalokhu; uma nginemizuzu engamashumi amabili, ngizokhuluma ngalokhu; nginehora nengxenyane, ngizokhuluma ngalokhu.”

¹⁴ Futhi ngakho nginendikimba yami yemizuzu engamashumi amathathu lapha kulokhu ukusa. Kusobala, ngiyakholelwa ekwandisweni, niyazi, kodwa isikhathi asiside ngokwenele impela, ngakho, kodwa asiphenye, uma ningathanda ukukwenza, ngale eNcwadini kaLuka oNgcwele, isahluko 7 nevesi 40:

UJesu waphendula wathi kuye, Simoni, kukhona engifuna ukukusho kuwe. Wayesethi, Mfundisi, yisho.

¹⁵ Ngokwazi ukuthi uhlelo lwePA lubi kakhulu, futhi ngicabanga ukuthi niyangizwa emuva ngemuva manje kahle na? Umfowethu lapha, ohlezi lapha, ubenokubukeka okukhathazekile ebusweni bakhe, ngoba okwakhe. . . ngambhekisisa futhi ngamdabukela, futhi ngabhekisisa ukuthi leloculo limcoshe kanjani esikhashaneni esedlule, lowodade obecula, nokuthi kanjani ukuthi kukhona umusa, siyakukholwa lokho, umusa omangalisayo kaKristu.

¹⁶ Futhi ngicabange ukuthi mhlawumbe ukuthi kulokhu ukusa sizokhuluma ngendaba ezoba ngukuthi, mhlawumbe, kafushane nje, uhlobo lomdlalo wasesiteji omncane, okufana kakhulu, kokuthi *Enye Yamadoda Anesihluku Kunawo Onke Emzini*. Manje, leyo yindikimba impela ukuba uyithathe esidlweni sasekuseni samadoda angosomabhezini. Kodwa mhlawumbe abanye abantu abazi nje ukuthi indoda enesihluku ngempela iyini, ngakho si—singathanda ukukhuluma ngayo.

¹⁷ Kufanele ukuthi ilanga lalishona ngenkathi isithunywa sifika. Kwakube wusuku olukhulu, noJesu wayekade ekhulekela abagulayo, eshumayela, futhi, o, abantu babuthana nje ukuba babambelele eZwini elilodwa Alisho. Ngangiyothanda ukuba ngibe lapho. Bengihlala ngizibuza ukuthi kwakuyoba kanjani ngenkathi ngiMuzwa elula izingalo zakhe, futhi uthi, “Zanini kiMi, nonke nina enikhatheleyo nenisindwayo.” Mhlawumbe

angisoze ngaphila ngisho ukuba ngibone usuku lapho becosha lokho kungqangqazela ukuzwa ukuthi Kuzwakala kanjani, khona-ke ngingasazi isiHeberu, bengingeke ngikwazi ukukubamba ngqi. Kodwa ngiyethemba loloSuku ukuMuzwa ethi, “Wenze kahle, nceku yaMi enhle nethembekile.”

¹⁸ Nezixuku zaziyaluza, futhi abanengi babengakhulekelwanga, futhi babemangala ukuthi Wayezoba kuphi ngosuku olulandelayo, ngoba babengazi usuku olulodwa kolunye ukuthi Wayeyoba kuphi, uMoya uyoMthatha.

¹⁹ Futhi abafundi babekhandlekile beyimvuthu ngenxa yokufuqela emuva abantu, futhi bethi, “Uma—uma nje ungeke ucindezele, hlonipha ngokuzithoba nje, neNkosi yethu izofika kuwe ngokushesha nje Ingakwenza.”

²⁰ Futhi lesisigijimi senyuka, futhi kufanele ukuthi sakhuluma ku, ake sithi, uFiliphu, futhi kufanele ukuthi sathi, “Ngino—nomlayezo wenkosi yakho. Ngivela kusomabhizinisi, futhi ngifanele ngiyise lomlayezo kuye.”

²¹ NoFiliphu ngahle ukuba washo into ethile enjengale: “INKosi yethu—yethu ikhandlekile impela, mnumzane, ngoba Ibimatasatasa usuku lonke. Sifakazile ngamehlo ethu izimangaliso ezinkulu nezibonakaliso uNkulunkulu azenze ngaYe.”

²² Kodwa isithunywa sasingakhathalele nokuthi izimangaliso zaziyini, wayekhathalele kuphela lokho inkosi yakhe eyayimthume ukuba akusho. Ekugcineni, uFiliphu, engumnumzane ohloniphekile ongumKristu, waluka indlela yakhe nesigijimi, waze wangena eBukhoni beNkosi, futhi wathi, “Lensizwa inomlayezo ovela kwelinye idolobha, lapho okukhona khona umuntu omkhulu o...ufuna ukukhuluma naWe ngenkosi yakhe.”

Futhi ngiyawabona akhathale, amehlo akhandlekile eNkosi yethu ngenkathi Iphenduka futhi yathi, “Ubufunani, ukuthini na?”

Bengihlale ngicabanga, “Ukuba-ke bengiyoba yilesosigijimi na?”

²³ Kodwa sathi, “Inkosi yami ikuhloniphile: Inedili elikhulu, futhi ifuna wena ube yisimenywa sayo esikhethekile kulelidili. Futhi singathanda ukuba usethembise ukuthi uzohlangana nathi ngosuku *oluwukuthi-nokuthi*. Ngu,” mhlawumbe, “udaba lwaminyaka yonke, futhi—futhi kuwo wonke amadoda, ukhethe wena ukuba uze.”

²⁴ Niyazi, ngikholwa ukuthi ukuba ngangikade ngimi lapho ngisondele kangako eNkosini uJesu, ngangiyokhohlwa yikho konke ngalokho uSimoni ayengitshela ukuba ngikusho. Into yokuqala engangingayisho, kungukuthi, “Nkosi, yiba nomusa kimi, isoni.”

²⁵ Kodwa yileyo ndlela abaningi bethu abathola ngayo, sizwa ukuthi umsebenzi wethu wansuku zonke nalokho umsebenzi wethu okubizayo kubaluleke kakhulu kunanoma yini enye. Futhi ngiyakholwa, uma sike sibe seBukhloneni bukaNkulunkulu, isithunzi sethu sasemhlabeni, esihambisana nabo basemhlabeni, umlayezo wethu, noma umsebenzi wethu ufanele ube ngowokugcina, asikhiphele ukuvuma kwethu kuYe.

²⁶ O, bengingathanda ukuba ngawela phansi ezinyaweni zaKhe lapho, futhi ngathi, “Nginomlayezo ovela enkosini yami, kodwa kuqala nginomlayezo, nami: Ngihawukele, O Nkulunkulu, ngiyisoni. Futhi ngiyazi ukuthi Wena uyiNdodana kaNkulunkulu, futhi bengililangazelele lelithuba, futhi manje ngiguqe lapha ezinyaweni zaKhe, yiba nomusa kimi.”

²⁷ Kodwa yena, njengabangingi babantu abasha namhlanje, wayezinye izinto engqondweni yakhe. Futhi wayefuna ukususa umlayezo, futhi wayekhathele, nemilenze yakhe yayijulukile ngenxa yokugijima, futhi, ukuba afike lapho, ngoba wayengazi ukuthi iNkosi yayizoba kuphi ngosuku olulandelayo, ngakho waYivalela ekhloneni endaweni ethize, ukuze akwazi ukukhuluma naYo.

²⁸ Ngifuna niqaphele i—isimo sokuziphatha uJesu asithathile ngendoda. Akukho kungabaza ngaphandle kwalokho Akubuka kulelobhungu netshitshi lesimanje lalolosuku ngezinhlonipho, futhi wayazi ukuthi mhlawumbe ufanele acele ukuthethelelwa kwezono zakhe. Kodwa lokho makube njalo, Yena, lonke uhlelo lwaKhe olukhulu, Wayengenalo uhlelo lwasemhlabeni njengoba ngazi ngalo, kodwa nje ukwenza intando kaNkulunkulu kuwo wonke umnyakazo Awenza, engazi ngempela ukuthi uBaba wayezoMbiza kuphi ngosuku olulandelayo, kodwa wayezimisele futhi elungele ukuhamba, kulo lonke uhlelo lwaKhe olumatasatasa nakho konke lokho Ayedingeka akwenze, Wayesalokhu ephendulela amehlo aKhe akhathele kulesisigijimi, wathi, “Hamba, utshele inkosi yakho ukuthi Ngizoba lapho.”

²⁹ Manje, akungabazeki enhliziyweni yami, futhi ngiyakholelwa kwabangingi bethu namhlanje, kodwa ukuthi uJesu wayazi lokho Ayebekelwe khona ngenkathi Efika lapho, ngoba Wayeyazi imfihlo yenhliziyo yomuntu. Futhi Wayazi ukuthi kwakukhona into ethize emkhonweni kaSimoni, ngokuba umuntu, umFarisi, wayengaba kanjani nayiyiphi inhlanganyelo, futhi afune ukubona uJesu, Ayemzonda na? AbaFarisi babengahlanganise lutho noJesu.

³⁰ Futhi lapho ubona abantu ukuthi, kanjalo, ukuthi, abantu bezwe ofuna ukunibizela phandle ndawondawo ephathini, aniyise ephathini kaKhisimusi, abanye benu maKristu enisebenzela iNkosi, nokwakho, ufanele usebenze lapha ukuze uthole ukuphila kwakho kwansuku zonke, lapho uzwa

ubasi wakho, ophuzayo, obhemayo, okhuluma amahlaya angcolile phakathi kwabantu, lapho ekumema edilini elithize, unento ethize emkhonweni wakhe. Ubumnyama nokukhanya akuhlanganyeli ndawonye.

³¹ Lapho ubona intombazanyana ethi ayibe neminyaka emihlanu ubudala izulazula nogogo, kukhona okungalungile. Niyabo? Manje, kuphakathi kokuthi iyisilwane esifuywayo sikagogo, noma ugogo unesaka elincane likaswidi ndawondawo. Kunomehluko omkhulu kakhulu onyakeni wabo, intombazanyana ifuna ukukhuluma ngonodoli, kanjalonjalo, futhi ugogo ungowesifazane osekhulile, unenye into angakhuluma ngayo. Ngakho niyabo, intombazanyana, njengoba besingasho, inekhadi phezulu emkhonweni ndawondawo. Kunento ethize ayizulazulela ngakugogo.

³² Futhi lapho izwe lizama ukukumbambatha ehloambe futhi lithi, “Ungeza nje *ngapha* na?” noma okuthize, kukhona okungalungile ndawondawo.

³³ NoJesu wazi ngenkathi loSimoni, umFarisi, eMmemela edilini lesidlo, kwakukhona okungalungile ndawondawo, nokho kukho konke lokho, Wayevuma ukuhamba. U . . . Uyohlala njalo eza lapho Emenywe khona, kungakhathaleki ukuthi yisiphi isimo nalokho Akwaziyo ukuthi kuzokwenzeka, Mmeme, Uzoba lapho. Yebo, ungathembela kulokho.

³⁴ Manje, wathi, ngenkathi isikhathi sesisondele salelidili elikhulu . . . Sengathi ngiyabona ngibona lomFarisi, owayecele. Kwakungekho sigaba sabantu esimaphakathi nendawo ngalezozinsuku, njengase mhlampe eNdiya nangakhona manje, lowo ngempela ngabampofu nabacebile. Labo abacebe ngempela *bacebile*, nalabo abampofu, bampofu kakhulu, abekho abantu bezinga elimaphakathi nendawo. Futhi abacebile babenayo yonke imali, abampofu babengenayo. Futhi ngesinye isikhathi, lapho lababantu abacebile bengenza idili, *ngempela* benza idili langempela.

³⁵ Ngakho njengoba isikhathi, usuku olumisiwe, lusondela, akungabazeki ukuthi uSimoni wakubeka ngesikhathi ukuthi lapho amagilebhisi akhe onke ayeyobe esevuthiwe, futhi kuyobakhona i—iphunga elithandekayo nxazonke endaweni yezivini ezinkulu ezigcwele amagilebhisi avuthiwe, izinyosi zibubula. Futhi babebulala amawundlu abo akhuluphalisiweyo futhi babenezoso. Futhi babekwazi ngempela ukukhipha amawayini ekhethelo, futhi bawendlale egcekeni elingaphambili, futhi bameme izimenywa zabo ezicebile, futhi ngempela babenesikhathi *sangempela*, kodwa abampofu babengakwazi ngisho nokungena ngaphakathi kwesango.

³⁶ Kwase kuthi-ke lapho usuku selufikile, nedili lonke selilungile, futhi bona . . . izilwane zabulawa, nemigodi yokosa

inyama yayishunqa inyama enongwe kahle, amasosi amnandi phezu kwayo. Sengathi ngiyabona abampofu bedlula, bekhotha izindebe zabo.

³⁷ Manje-ke ukuza kwelinye lalamadili, wawufanele umenywe, isimemo. Bese kuthi-ke lapho ufika, ngani, bahlala njalo, bona... wawufanele wemukeleke lapho ufika. Ngenkathi... Omunye wayelapho ukuba ahlangeane nawe ukuthatha isimemo sakho—sakho, futhi babenawe phansi, owayefanele ukuba lapho, futhi “Lona ngu*S'bani-bani*,” futhi acime igama lakho, futhi, “usefikile.”

³⁸ Futhi—futhi ngiyakhumbula, njengoba ngangitadisha ukuthi babebungaza kanjani ngalezozinsuku eMpumalanga, abantu, uhambo lwabo kuphela kwakuphakathi kokuthi ngenqola, noma ngokushayela ihhashi, noma—noma ngokuhamba ngezinyawo. Abacebile babengagibela ikalishi, noma inqola, abanye babegibela emhlane wesilwane, nabanye bahambe ngezinyawo.

³⁹ Futhi ngenkathi uhamba, ngani, babenengubo ekhululekile, into ethile efana nengubo ende, ilenga ikhululeke, futhi ngaphansi kwaleyongubo babenengubo yangaphansi. Ngoba ukuhamba, kanjalonjalo, ingubo ende ekhululekile... Khona-ke lapho ufika endlini yesivakashi, lapho umenyiwe... .

⁴⁰ Niyezwa lapho ibandla, nokho, siyakwenza ebandleni lethu, sigcina ukugezana iziNyawo. Manje, bathi kungokwesiko, kodwa nokho ku—kungumyalo. Bathi bakwenza ngaleyonkathi njengesiko, futhi bakwenza, kodwa uJesu wakushiya njengesibonelo, bese kuthi-ke uma Akwenza, kungumyalo. Ngakho-ke thina, nxa... .

⁴¹ Indoda ekhokhelwa kancane kunabo bonke emsebenzini yayiyilowo ababembiza ngomuntu ogezana izinyawo, ngempela wayeyinsila yenkosi nje, wenza i—imali encane kunanoma yimuphi wabo, ngoba ekhaya kuphela wayegeza izinyawo zezimenywa lapho zingena.

⁴² Khona-ke ngicabanga ngeNkosi yethu! Ngezinye izikhathi sicabanga ukuthi *singumuntu othize*, ngenkathi uNkulunkulu waseZulwini eguqula indawo ayidlalayo yaKhe isuka kuNkulunkulu ibe ngumuntu, futhi Wathatha isikhundla, hhayi esenkosi, kodwa insila yenkosi egeza izinyawo ukugeza izinyawo zabafundi baKhe, nokuzesula ngethawula Ayezibophe ngalo. Khona-ke uma singenakho ukuhlonishwa okukhulu kunakho konke lapho sizobungazwa, noma, sizobungazwa! Sifanele sinakwe yiwo wonke umuntu. Khona-ke ngicabanga ngeNkosi yethu, ukuthi Isinikeza kanjani isibonelo sokuthatha indawo ephansi kunazo zonke eyayikhona, ukugeza izinyawo zezimenywa.

⁴³ Futhi manje, izinyawo zabo zangcola lapho behamba, ngoba babenezimbadada, into efana nezimbadada zamaRoma

azigqokayo namhlanje, ezazithathwa njengezicathulo zabo, bese kuthi-ke futhi, phezu kwezitho zabo, ngokuba ingubo yangaphansi yaphakama. Futhi lapho i—ingubo ende ishwibeka emikhondweni emincane ekhuphukela phezu kwezintaba . . .

⁴⁴ Babengenazo izindlela ezibanzi njengoba sinazo namhlanje, izilwane zazihamba lemizila nazo, amakameli, neminyuzi, amahhashi, nezindlela ezehlukene zokuhamba. Futhi ngasemgwaqeni kuba nothuli, ne—nephunga elibi othulini.

⁴⁵ Futhi lapho behamba kuloluthuli, leyongubo ende ishanela othulini yacosha ukungcola. Futhi ngenkathi bejuluka, okungukuthi ukushisa kwelanga lasePalestine kushisa kakhulu, nomjuluko wabo waba, banamfuka, naleliphunga lehhashi, nezilwane ngasemgwaqeni, zacosha loluthuli futhi lwafika kubo, ba—babenuka kabi, ngenxa yokuthi babehamba, naloluthuli lunamathela kubo.

⁴⁶ Khona-ke lapho umeme isimenywa ekhaya lakho, into yokuqala eyenzekayo ukwenza lesisimenywa semukeleke, emva kwesimemo, kuqala babefanele bamenywe, bese kuthi-ke, ngaphambi kokuba bazizwe besekhaya ngempela, babefanele balungiselwe lokho.

⁴⁷ Ngifisa kuphela ukuba benginesikhathi ukuzwakalisa okusenhliziyweni yami ngathi lapho sinemvuselelo. SiyaMmema, kodwa ngiyamangala ukuthi siyaMnakekela yini lapho Efika, noma ngabe siMsunduzela eceleni na?

⁴⁸ Khona-ke i—insila yenkosi egezana izinyawo, njengoba bengingambiza kanjalo, lapho indoda ifika emnyango leyo indoda yokuqala eyayihlangana nayo, ngoba ya—yayi, yayinganuki kahle, uthuli kuyo yonke. Ngakho into yokuqala abayenza kwakungukukhumula izimbadada zayo, bayigeze izinyawo nemilenze, bese-ke bethatha izimbadada zayo bese beyimisa, bese beyinika ipheya elincane lento ethile efana nehliphasi, indwangu encane eyayiyibeka phezu kwezinyawo zayo ukuba ihambe phezu kwamahle, amaragi avela kwamanye amazwe alelikhaya labantu abacebile.

⁴⁹ Kwase kuthi-ke into elandelayo abayenza, emva kwensila yenkosi egeza izinyawo, khona-ke yafinyelela phezulu phezu kwetafulana lasodongweni futhi yathola amakha. Futhi ngezinye izikhathi lokhu kubiza kakhulu, kakhulu. Nesimenywa selula izandla zaso, yayisithela amakha esandleni saso, yagezisisa izandla zaso, khona-ke yayigcoba entanyeni yaso, yageza ubuso baso nentshebe yaso, yase-ke ithatha i—ithawula, iyakusula, futhi ngezinye izikhathi intamo yazo yayivutha.

⁵⁰ Nalamakha athize ayenziwe ngeyasebukhosini, ebizayo (abantu abacebile babenayo) inhlaka. Basho ukuthi okunye kwakho kwakungukuthi ngisho okunye kwalokho njengeNdlovukazi yaseSheba eyalethwa kuSolomoni. Itholakala

le phezulu ezintabeni, kuyivelakancane kakhulu, bayenza ngomqumbe omncane wembali, iba yi-apula. Futhi bafanele bakhwele baye phezulu, futhi kuyivelakancane kakhulu ukwenza lamakha ukuthi abantu abacebile baseyibenzisa uku—ukugcoba izimenywa zabo lapho zingena.

⁵¹ Bese kuthi-ke, babethatha ithawula base besula ubuso baso, nentamo yaso khona-ke yayizizwa ipholile, nezinyawo zaso zazihlanzekile, futhi sasiphumule. Sasizizwa sifana kakhulu nokuhlangana nomninindlu. Khona-ke saya egumbini elilandelayo, futhi ubani owayemi lapho, ngaphandle komninindlu.

⁵² Khona-ke kwaku... Babehlangana nabo (Sukuma umzuzu nje, Mfowethu.) into ethize kanje: Ngenkathi isivakashi singena, manje, sasingeke sizizwe sibonana nomninindlu uma sasi, izinyawo zaso zazingcolile, nomzimba waso wawunuka i, unuka njengezilwane eziwele umzila, nezinyawo zaso zonke zibuhlungu futhi zinothuli, nentamo yaso ivutha. Sasiyokwenza, emva kokuba sesigizekile, futhi—futhi sasi, ukunuka kwase kuphelile kuso, futhi i, sasifakwe amakha futhi sihlanzekile, sasiyohlangana nomphathi.

⁵³ Bese kuthi-ke babebeka izandla zabo, bese bembambathana *kanje*. Bese kuthi-ke lapho sebekwenzile, babingelelana ngokwangana macala omabili entanyeni, niyabo, ngakho-ke ba (Sukuma umzuzu.), *kanje*, bangana macala omabili entamo. (Ngithetheleleni. Bengifanele ngabe ngedlule kukho konke ukubonakaliswa.) Bese kuthi-ke emva kokuba sesigeziwe futhi safakwa amakha, intamo yaso ingenalo uthuli kuso, hhayi ngephunga lomquba, kodwa amakha aso ayefakiwe lapho, khona-ke i, sazizwa sifreshi, ukuze o—lowo owayesimemile uyozizwa *ekhululekile* ukuba asange entanyeni.

⁵⁴ Bese kuthi-ke ngenkathi esanga, ukwanga kwakungukwemukelwa: “Ngena, yonke into, zenze ube sekhaya nje,” ngenkathi esanga futhi esibingelela, “ngena, yonke into ingeyakho, ungomunye wethu manje, izinyawo zakho zigeziwe, futhi u—ufakwe amakha, futhi walungisiswa, futhi manje sengikwange ngakwamukela, manje, ngena nje ekhaya lami, futhi nje uye efrijini futhi uthole okudliwayo, ulale phansi, wenze noma yini oyifisayo, usekhaya nje manje, ngoba Ngikwenze wemukeleka.”

⁵⁵ Yake yaMedlula kanjani leyonsila yenkosi egeza izinyawo na? Ngifisa sengathi ngabe ngangilapho, ngi—ngi—bengiyobe ngiMbhekile. Ngangiyoba nesitsha esikhethekile samanzi esilungele Yena. Ngangiyothanda ukuhlangana naYe. Angazi, kufanele ukuthi kukhona okwenzeka, yayi—yayingekho lapho, yaMgeja. Futhi akukho-muntu owaMmanga, akukho-muntu owaMgeza, akukho-muntu owaMlungisisa, akukho-muntu

owaMenza wamukeleka, kodwa Uyafika noma kanjani, ngoba Wayemenyiwe.

⁵⁶ Ngiyamangala, ngezinye izikhathi lapho siMmema, ngabe sicabanga ngalezozinto na? Menze amukeleke, ungabi namahloni ngaYe. Lapho nje Efika enhliziyweni yakho, Mkhonze. “Nkosi, woza enhliziyweni yami,” khona-ke lapho Efika, ngabe unamahloni, ngoba umi ebukhoneni bomunye umuntu na? Lapho uzwa omunye ethatha iGama laKhe eliyigugu ngeze, ingabe unamahloni ukwenyuka bese uthi, “Ungakwenzi lokho, lokho kungilimaza kabi kakhulu, Leyo yiNkosi yami, ngukuthi uthatha iGama laYo ngeze.” Ngiyazibuza lapho ngempela siyaMemukela na? Ngethemba ukuthi siyakwenza.

⁵⁷ Baningi kakhulu namhlanje, abazoMmemela edolobheni ukwenzela imvuselelo, futhi khona-ke Angafika, futhi khona-ke bathi nje, “O, yedlula leyonto, akukho lutho kuyo.” SiyaMcela, kodwa asiMenzi neze emukeleke. Ngezinye izikhathi, mhlawumbe, sicabanga ukuthi Ubeyosho into ethize ebiyophambana nenkolelo yethu.

⁵⁸ Kungani uSimoni wayengakwenzanga na? Kungani wayengenandaba naYe na? BaMgeja kanjani na? Kodwa nakho Uhlezi ngale ekhoneni, njengembali yasodongeni nje, elaKhe eliyigugu, ikhanda elincane lilenga, wonke umuntu edlula. O, babekhathalele izindaba, nomelusi wayelapho, futhi babenemibuthano yabo yokuzijabulisa nokuxoxa kwabo, kodwa kuthiwani ngoJesu bandla na? Ngani, Wayengemukelekile, Yena . . . akukho-muntu . . . Ngani, A—Akazange ngisho agezwe izinyawo zaKhe. Kwakukhona ukunuka, Wayengathandeki, Wayengamukelekile.

⁵⁹ Futhi ngiyamangala, ngezinye izikhathi, ngale enkulu, indlela ehle esiyibiza ngobungcwele, ubumnandi, ngiyamangala uma izimpilo, ngezinye izikhathi, ukuthi sethula abantu akuMenzi nje abe ngongamukelekile kancane, futhi, ngenxa yesimilo sethu, ukuthi asiphili nje kahle, uhlobo olukahle lomuntu ukuMmela, buyisela emuva, futhi uhlehle, futhi ube ntekenteke ngalendlela nangaleyondlela. Uma Efike endlini yethu, besifanele sibonge, lesoSihambi saseGalile.

⁶⁰ Kodwa Wayelapho, ehlezi ngale ekhoneni, nokho eshiya uhlelo lwaKhe olumatasatasa, futhi Wayekhona lapho ngesikhathi. UJesu akehluleki neze esikhathini esinqunyelwe ukubonana, Uzigcina zonke, ungathembela kulokho. Lapho Enza isikhathi sokubonana, Ulapho ukusigewalisa.

⁶¹ Futhi kunesikhathi esisodwa esinqunyelwe ukubonana ukuthi sonke sizoma, ngoba Usenze nathi sonke, lokho kusekwaHlulelweni. Uzoba lapho, nawe ukhona futhi, sonke sizoma lapho.

⁶² Kodwa lapha Wayengale ekhoneni. Lapho ngicabanga ngakho ngezinye izikhathi kwenza inhliziyoyami izizwe

ixakile, ngiyacabanga, “UJesu, ehlezi ekhoni, nezinyawo ezingcolile.” Njengoba umFulentshi embiza ngo: J sus. UJ sus onezinyawo ezingcolile. Kuzwakala kungukuthuka okungcwele, kodwa yileyo Ayeyiyo, yileyo ababeMshiye ngayo, yileyo abamvumela ukuba ahlale ngayo: nezinyawo ezingcolile. Isivakashi esihloniphekile, esifanele ukuba yiso, futhi babematasatasa *kakhulu* ngezenzo zabo, uJesu waze wahlala nezinyawo ezingcolile. Angazi noma asikhathalele kangako yini namhlanje ekuboneni ukuthi iqembu lethu likhula libe likhulu kunelinye, ukuthi asiMshiye ebekwe ngendlela efanayo. Kodwa uJesu, enezinyawo ezingcolile, engamukelekile.

⁶³ Kwakukhona owesifazane omncane kulelodobha owayeziphilisa ngendlela embi kabi, wayengowesifazane we—welambu elibomvu, i, ubufebe, niyaqonda. Futhi mhlampe wayeseleyithi kancane ngalokho kusa engena emgwaqeni. Futhi wabala udenariyu wakhe omncane wamaRoma ayewonga, mhlawumbe ukuba azithengele ingubo engcono ngoluny’usuku. Futhi indlela ayenza ngayo imali yayiwudumo olubi.

⁶⁴ Wayenegama elibi phakathi kwabantu, nokho ake sicabange ukuthi wayengowesifazane osemusha nje owayekade ekhishelwe emgwaqeni, hhayi ngoba wayeyihlongandlebe, mhlawumbe, kodwa ngoba wayenabazali abangamahlongandlebe, abazamanga ukumnakekela. Yingalesosizathu abaningi babo besemgwaqeni namhlanje: Akusibo obentsha, ngubuhlongandlebe babazali.

⁶⁵ Bengizwa kulokhu ukusa ngenkathi ngiphuma ekamelweni lami, ukuthi abantwana abancane abahlanu babhubhile eChicago izolo ebusuku emlilweni, ngoba umama ushiye itshitshi elincane ukuba libheke, nendlu yasha yangqongqa, yashisa abantwana bakhe, ephumele ephathini ndawondawo.

⁶⁶ Unkosikazi nami besidlula sehla ngomgwaqo izolo, futhi sabona cishe abantwana abancane abane behlezi emotweni, nentombazanyana endala kunazo zonke yayingakevi eminyakeni eyisikhombisa ubudala, inengane encane esancela. Omunye wabafana abancane ubefuna ukuhamba noMama wakhe, naye uphume emotweni, futhi wokhela usikilidi, futhi wagaklaza umnyango, wathi, “Hlalani lapho,” futhi washo waya ezansi nedolobha, wangena ebhareneni. Nomntwana oneminyaka eyisikhombisa ubudala, ezitaladini zaseChicago, umgwaqo ophithizelayo ngempela, iLincoln esemazansi, futhi lapho ihlezi lapho kuleyomoto nengane encane, ingane encane encelayo, nalowomoya uvunguza kanzima ngacishe ngabulawa amakhaza, qobo lwami. Angazi, ngezinye izikhathi ngicabanga ukuthi yiphutha lomzali.

⁶⁷ Mhlawumbe lentombazanyana yakhuliswa ekhaya elinjalo, futhi yayikade idedelwe emgwaqeni. Yayinomama okhulekayo,

njengoba lomfowethu ohlulwa uphuzo wayenaye, izinto zingahle zehluka, wathi unina wayemkhulekele.

⁶⁸ Ake ngisho lokhu: Ngenkathi umRoma ephenduka, UPawulu... ujele waseFilipi, ezansi eFilipi, wathi, “Ngingenzenjani ukuba ngisindiswe na?” Iningi lethu beliyomtshela ukuthi yini okumele angakwenzi: ayeke ukuphuza, ayeke ukweba, ayeke ukuqamba amanga, ayeke ukubhema. Kodwa lowo bekungesiwo umbuzo wakhe, “Ngifanele *ngenzenjani* na?”

UPawulu wathi, “Kholwa eNkosini uJesu Kristu, khona-ke wena nendlu yakho niyakusindiswa.”

⁶⁹ Uthi, “Lapho umuntu esindiswa, ngabe lokho kuyayisindisa indlu yakhe na?” Qhabo, kodwa uma enokukholwa okwenele ukuba asindiswe yena uqobo, unokukholwa okwenele ukuthi indlu yakhe izosindiswa nayo, ukukholwa okufanayo okwamsindisayo. Yilokho lowomama akucabanga, ethuneni kudala, kodwa imikhuleko yakhe yaphendulwa nje.

⁷⁰ Umama oyihlongandlebe nobaba oyihlongandlebe wenza umntwana oyihlongandlebe. Mhlawumbe, ake sithi, lelinenekazi elincane lalinyise nonina ababengalikhathalele, futhi langena emgwaqeni esixukwini esingafanele. Ngenkathi lenza, waba yisilahlwa, akukho-muntu owalikhathalela.

⁷¹ Lomshumayeli omncane ohlezi lapha, ethatha lelinothi phansi manje, ngenkathi engitshela, ukuthi wayenamakhona cishe angamashumi amane lapha eChicago ayeshumayela kuwo, noma wathumela abantu ukuba bashumayele kuwo, uNkulunkulu ambusise lowomfana. Siphe leyomihlangano emidala yasemgwaqeni, uzifaka kanjalo-ke lezidakwa nezinto. Abanye bethu baphakama kakhulu futhi bahlakaniphe ukuba baphinde bame ekhoni, behlele emijondolo. UJesu wathi, “Hambani ezintangweni, nasemigwaqeni emikhulu, ndawo zonke, nibacindezele; ihora seliseduze.”

⁷² Kodwa kanjani, mhlampe, ngalezozinsuku babengenaye oyedwa esitaladini, ezansi lapho edolobheni lakubo. Kodwa uyaphuma, emva kokukhiya umnyango, futhi ehla kancane, izinyathelo ezitsegazayo emuva emhubheni, futhi ephuma, wazilungisisa ukuba ahlangele nomphakathi, futhi, ukuze athole enye imali usuku lonke, ngendlela yakhe yokuziphilisa. Futhi into exakile yayingukuthi, kwakungekho-muntu emgwaqeni, wonke umuntu wayebonakala engathi uhambile. Ngakho lapho edlula ehla ngomgwaqo, ngani, wazibuza, “Hlobo luni lweholide na? Yini engalungile na? Abantu bonke bahambile ngesizathu esithize.”

⁷³ Futhi wezwa iphunga elimnandi lalelowundlu elosiwe liza emoyeni, futhi mhlawumbe wayengadlanga izinsuku ezimbalwa, ezama ukonga enye yemali yakhe ukuze azitholele ingubo yakhe ebukeka ihloniphekile. Wezwa lelophunga elimnandi, wayesethi,

“O, umuntu othile ufanele abe ne—nedili liqhubeka.” Futhi walilandela waze wasondela. Futhi ngaphandle kwemigoqo yendlu enkulu, enhle uSimoni ayehlala kuyo, lapho okukhona, umkhosi wawuqhubeka, abantu abampofu babemi lapho, *behogela*, bephfumula ephungeni elimnandi futhi bekhotha izindebe zabo. Nesicebi sasiphakathi lapho, siphuza iwayini, futhi silungiselela idina labo.

⁷⁴ Nalona wesifazane omncane wafuqa indlela yakhe wedlula, futhi lapho bembona eza, kusobala babebuyela emuva, ngoba wayeyisimilo esibi. Futhi ekugcineni wenyuka, waze walunguza ngaphakathi kwezinsimbi, ukubona ukuthi angathola yini u—umbono walokho, okwakunikeza lelophunga elimnandi elenelisayo, ukuyobuka umgodini wokosa inyama ukubona ukuthi iwundlu laloswe kanjani, futhi nje acabange ukuthi ngesinye isikhathi empilweni yakhe angahle ahlale phansi ekudleni okuhloniphekile. Futhi mhlawumbe wathatha izinwele zakhe ezinhle futhi wazilungisa zonke, niyazi, ngoba wayephandle emgwaqeni.

⁷⁵ Futhi lapho eqalaza nxazonke ezethamelini, wabona uSimoni umFarisi emi phezulu lapho, nezinkulumbo zakhe phambi kwezicukuthwane zomuzi, nangu uDokotela, Ph.D., LL.D. Jones, nomelusi, futhi nangu abambisene naye, futhi nazi zonke izicukuthwane ezivela emadolobheni ehlukenene, zimi lapho, niyazi, *ezangempela* nezinesizotha.

⁷⁶ Wacabanga, “O, bukani lokho, ukuthi abacebile banakho kanjani konke!” Eqalaza, wacabanga, “Awu, ngizokutshela, ku. . .bahlale bemema, kusobala, i, izinga labo uqobo, futhi asikaze sibe nethuba.”

⁷⁷ Kodwa emva kwesikhashana amehlo akhe awela ekhoneni, nakho kuhlezi omncane, uMuntu onganakiwe. Futhi wayekwazi ukusho ukuthi uthuli lwalukuYe, “Awu, Wangena kanjani lapho na? Ngiyamangala ukuthi ubani lowo.” Wayegebise ikhanda laKhe, kungekho-muntu owayeMnakile nhlobo. Wacabanga, “Awu, ngiyamangala ukuthi Uze wangena kanjani. Ngani, Ufanele ukuthi ungene ngesinyelela ngaphandle kokumenywa. Izinyawo zaKhe azigezwanga, ubuyena baKhe—baKhe—baKhe, ubuso baKhe abulungisisiwe. Akukho-muntu oMnakayo nhlobo. Ngiyazibuza ukuthi kungani.”

⁷⁸ Futhi lapho ebuka, Waphakamisa ikhanda laKhe, amehlo akhe abamba awaKhe. Niyazi lapho lokho kuke kwenzeka, *kukhona* okwenzekayo. WaMbheka ebusweni, wathi, “Angikaze ngibone noma ubani *obukeka* kanjalo nje. Ngiyamangala ukuthi kungaba nguBani Lowo. Ngiyazibuza!” Futhi mhlawumbe, omunye umuntu emi eduze. Wathi, “Kungani leyoNdoda ihlezi lapho na?”

Awu, nangu omunye wa, amalunga ebandla likaSimoni ekhuphuka nje, ngakho angahle ukuba wathi. . .

“Kungani kuyilokho . . .?”

“O, awuqondi na? Sizoba nokuzijabulisa, namhlanje, ngaye. USimoni, inkosi yethu, ummemile lapha. Uyazi ukuthi ubani lowo na?”

“Qhabo. Ngiyazibuza.”

“O, lowo yilowomprofethi waseGalile, obizwa ngoJesu waseNazaretha.”

Futhi ngenkathi leloGama lishaya enhliziyweni yalesosifebe esincane, wathi, “UJesu waseNazaretha na?”

“Yebo.”

⁷⁹ Futhi wabuka emuva ekhoneni, futhi nango Ehlezi, futhi wathi, “O, ukucabanga ukuthi Umenyiwe, futhi Akalungisisiwe, kanjalo nezinyawo zaKhe azizezwanga! Ngiyakhumbula ukuthi bangitshela ukuthi owesifazane wayedakwe emgwaqeni, noma, wahudulelwa emgwaqeni ngenxa yobufebe, ukuba akhandwe ngamatshe njengoba bengi—ngingaba njalo, futhi Uyamthethelela zonke izono zakhe. Uma kuphela bengingaMenzela okuthile, mhlawumbe Ubezongithethelela izono zami. Kodwa ngingenzani na? Angikwazi ngisho nokungena emasangweni. Uma kuphela bengingafinyelela kuYe, bengingathanda ukuMcela ukuba anghithethelele.”

⁸⁰ Ngakho wacabanga, “Akagcotshiwe, kanjalo Akageziwe, kungenjalo Akenziwanga wamukeleka. Ukuba kuphela bengingathola ukunaka kwaKhe, bengingaMenza amukeleke. Uma kuphela Ubengakhuluma nami, bengiyoMenza amukeleke.”

⁸¹ Ngakho-ke uyajika, futhi uthi nyelele wehla ngomgwaqo, wehla, wenyuka ngezincane, izitebhisi ezitsegezayo ngemuva. Wacabanga ngento ethize, wafinyelela phansi esokisini lakhe elide ayelikhiyelile, futhi wacasha lezizinhlamvu zesiliva zamaRoma, futhi wacabanga, “O, ngeke ngakwenza lokhu. Uma ngihamba ngiyothenga le-alabasta, ngani, Ubezokwazi impela ukuthi ngiyithole kanjani leyomali, ngoba bangitshela ukuthi UnguMesiya, futhi ngiyakukholwa, futhi uma EnguMesiya, Uzokwazi ukuthi ngiwuhlobo olungalungile lomuntu.”

⁸² Wayesethatha imali wayeseqala ukuyibuyisela ebhokisini, kodwa Into ethize yathi, “Leli yithuba lakho, ungahle ungaphinde ulithole futhi.”

⁸³ Ngakho kuyisifundo: Ungalokothi ufulathele leloithuba lokuqala ongake uze uhlangane naYe. Akunandaba ukuthi intengo iyini, ukuthi ufanele uvume kangakanani ukuthi unephutha, kwenze manje, ngoba kuzokwaziwa ekwaHlulelweni noma kanjani.

⁸⁴ Wathatha isiliva elincane ayelonga, wathi, “Kodwa yilokhu kuphela enginakho, kodwa kwenza mehluko muni, inqobo nje uma ngingafinyelela kuYe!”

⁸⁵ Wehla ngomgwaqo, futhi uqathaka esitolo samakha, futhi nakhu kuphuma lona ukuthi, wayengeke asuke aye edilini, kusobala, ngoba wayecabanga ukuthi wayezolahlekelwa ukudayisa ndawondawo. Niyazi, lowo owathi, “Kusiza ngani, uma sishiya uJosefa e—emgodini lapha na? Asimthengise, sithole imali ngakho.”

⁸⁶ Waphuma, wangqongqotha kwikhawunta, futhi waphuma futhi wabona ukuthi kwakuyini, waqala ukubuyela emuva, kodwa wathulula lodenariyu wamaRoma e...O, impela, imali, noma ubani angangena manje. Wayengamfuni endaweni yakhe yebhizinisi, waze wathola ukuthi wayenemali, khonake ngenkathi esenemali, o, awu, lokho kwehlukile, niyabo, “Ufunani na?”

⁸⁷ “Ngifuna okwedlula konke onakho. Ngifuna, hhayi nje ibhokisi le-alabhasta elejwayelekile lalokho *kokugcoba*, ngifuna okukwedlula konke onakho ekhawunteni. Kungokomcimbi okhethekile.” Yilokho ofanele ukunike uJesus. Thatha ithuba lakho lokuqala ukufika kuYe, futhi uMnike okwakho okukwedlula konke. Mnike inhliziyo yakho, Mnike konke onakho, ngokuba Angahle angaphinde adlule ngalendlela futhi, asenze konke esingakwenza kuYe sisengakwazi.

⁸⁸ Ufaka ibhokisi le-alabhasta ekhwapheni lakhe, bese ekhuphuka ngomgwaqo, futhi uza ezintanjeni, futhi kwakukhona uJesus enezinyawo ezingcolile, esalokhu ehlezi, kungekho-muntu oMnakayo, wacabanga, “Ngingangena kanjani na?”

⁸⁹ Emva...Emizuzwini embalwa nje ngaphambi kokuba kwenziwe konke ukushayisana izingilazi, namnandi, amawayini amahle kanokusho ephuziwe, nakho konke, kufanele ukuthi wayeyibonile insila yenkosi egezana izinyawo yayingasekho, ngakho wangena ngesinyelela, wathi nyelele ngemuva. Niyazi, kukhona okuthize ngakho, uma uke wathola ukuMbheka, uyokwenza noma yini ukufinyelela kuYe, angikhathali ukuthi kuyini. Ufanele uthi nyelele ngaphansi kwengemuva lethende kumbe noma yini, uyokwenza okuthize ukufika kuYe, uma Eke wakubuka emehlweni, futhi ungabona ukuthi UnguBani.

⁹⁰ Futhi ungena ngesinyelela endleleni engemuva, futhi uthi nyelele edabula esixukwini, gcina noma ubani...ngoba wayenjalo, wayenegama elibi. Ngani, uSimoni wayeyomphosa ngale kothango, ngakho, kodwa wayezimisele, akunandaba, wayezokwenza umzamo noma kanjani.

⁹¹ Ngezinye izikhathi ibandla lingahle licabange uma wehlela phakathi kwalesi sigejane sabagingqiki abangcwele, ukuthi uzothola ukuphoswa ngaphandle komnyango. Awu, kwenza mehluko muni na? Inqobo nje uma ufika kuJesus, leyo yinto esemqoka, leyo yinto esemqoka.

⁹² Wehla wazungeza uhlangothi, ngasohlangothini lodonga, futhi nangu Wayehlezi lapho ikhanda laKhe libheke phansi, izinwele zaKhe zinothuli, nobuso baKhe—baKhe bonke bunothuli, intshebe yaKhe inothuli, izinyawo zaKhe efake izimbadada zaKhe zokuhamba ezindala, izitho zaKhe zinothuli futhi zinuka. Sengiyambona ewela ezinyaweni zaKhe. Ufika ngendlela efanele, wawa phansi ezinyaweni zaKhe.

⁹³ WaMbuka phezulu, wesaba, wacabanga, “Kuthiwani—kuthiwani uma E—kuthiwani uma Ethi, ‘Ungubani na? Wenzani lapha na?’” Kodwa ngiyaMbona nje efinyelela onyaweni lwaKhe. Wayazi ukuthi wayezozela.

⁹⁴ Wathi, “O, uma E—uma Engibuka futhi azi ukuthi ngiyisifebe!” Uyakwazi noma kanjani. “Kodwa ngithanda ukuMenzela okuthile. Ngingathanda ukuMkhombisa ukuthakasela kwami, ngoba ngikhulwa ukuthi UnguNkulunkulu. Futhi ngifuna ukukhombisa okuthize, ukubonga okuthile.”

⁹⁵ Futhi ngenkathi eMbuka phezulu, futhi Wabheka, wayazi ukuthi wayesezinyaweni zikaJesu, izinyembezi ezinkulu ziqala ukugingqika zehla ezihlathini zakhe. WaMmbambatha ezinyaweni. Wayesezinyaweni zeNkosi yakhe. Uqala ukumbambatha izinyawo zaKhe, nezinyembezi ezinkulu zokuphenduka ziqala ukugingqika zehla, zifafazeka ezinyaweni zaKhe. Wayebonga kakhulu ukuba sezinyaweni zaKhe.

⁹⁶ Futhi wabuka, nezinyawo zaKhe zase zimanzi izinyembezi zakhe, wayekhala izinyembezi nekhandla lakhe libheke phansi, amagoda akhe—akhe amahle kufanele ukuthi ayeweke phansi nxazonke *kanje*, wayengenathawula, nezingubo zakhe zazingcole kakhulu, mhlasi, ukuba ageze ezaKhe, noma, asule izinyawo zaKhe, ngakho wavele nje wathatha izinwele zakhe wayeseqala ukugeza izinyawo zaKhe, futhi *mncwa*, *mncwa* anga izinyawo zaKhe; wayenokubonga. O, besifanele sizizwe ngendlela efanayo kanjani! Hhayi iyembe elithile elihlohliwe.

⁹⁷ Inqwaba yodadewethu bePentecostal babeyodingeka bame ngekhandla labo ukuba benze lokho, sebezigundile izinwele zabo. Kodwa izinwele zakhe, wayegeza izinyawo zaKhe, ezanga. O, wayesezinyaweni zeNkosi yakhe, anga izinyawo zaYo.

⁹⁸ Futhi emva kwesikhashana uSimoni waphenduka wayesebuka, “*Mm!*” He, ubuso bakhe budiniwe, futhi... “Manje, bukani ukuthi yini esendlini yami! Ngimeme lomgingqiki ongcwele lapha, futhi bukani ukuthi yini, izinga lakhe—lakhe uqobo liza, nazo izinyoni zohlobo olulodwa.” Basenawo lowomqondo ofanayo, ngijabula kakhulu.

⁹⁹ Ngifuna...ngithanda ukuba nezinyembezi zokugeza... Amanzi amahle kanje pho: izinyembezi zokuphenduka zigeza izinyawo zikaJesu, izinyembezi zigingqika ezihlathini

zowesifazane onegama elibi, egeza izinyawo zikaJesu. Amanzi amnandi kunawo onke Ake, izinyawo zaKhe zake zagezwa ngazo, izinyembezi zokuphenduka ziqathakela ezinyaweni zikaJesu.

¹⁰⁰ Lentombi enhle ihlezi lapho. USimoni waphenduka, unyenyeza ehlelweni lenkolo yakhe, wathi, “Uyabo? Lokho kukhombisa ukuthi ungumprofethi onjani. Uma leyondoda yayingumprofethi, ibiyokwazi ukuthi hlobo luni lowesifazane olwalugeza izinyawo zaYo.” Wena mzenzisi omdala! Nicabanga ukuthi Wayengakwazi na? Wathi, “Uyabo, nganitshela ukuthi wayengesuye umprofethi.”

¹⁰¹ Niyabo, babenombono ongowabo uqobo ngenkolo, babenombono ongowabo uqobo ngoNkulunkulu, kodwa kwakuqhele ngamamayela ayisigidi entweni yangempela. Yileyondlela namhlanje: “Sinezivumokholo esizenzele thina nemicabango yethu ngakho. Inqobo nje uma siyiMethodisti, iBaptisti, iPresbyterian, noma iPentecostal, kulungile.” Kodwa kimina, ngizothatha izinyembezi zokuphenduka. Thatha impilo yami nakho konke enginakho, ukusiza ukugeza lelogama elingcolile lomgingqiki ongcwele lisuke kuleyoNkosi uJesu yangempela, leyoNdodana kaNkulunkulu yeqiniso. Ucatshangwa namuhla njengohlanya oluthize, ukufunda ingqondo, noma omunye umuntu ophazamiseke ngokwengqondo.

¹⁰² Mangithi empilweni yami, ngithulule hhayi izinyembezi zami kuphela kodwa inhliziyi yami, nakho konke okukimi, yimani futhi nizame ukuphila lokho okulungileyo ngomusa waKhe, ngingaxegisi neze kuleloVangeli elihle, lowoMoya oNgcwele owangisindisa. Libize noma ngani ofuna ukulibiza ngayo, kimi, LinguJesu. Nezwe liMvumela ahlale nezinyawo ezingcolile, enegama elingcolile njengo *mgingqiki ongcwele*, umuntu othize onomqondo wobuhlongandlebe, noma into ethize yilona hlobo kuphela Analo, yilokho abakucabangayo.

¹⁰³ USimoni, ebomvu ebusweni, “Ha! Bukani lapha, besinalomgingqiki ongcwele lapha ukuba sibe nokunye, besicabanga ukuthi sizoba nokuzijabulisa okuthile kuye, bengingafakazisa ukuthi ubengesuye umprofethi. Uzibiza ngo *mprofethi*, ungumfundi ofunda ingqondo kuphela. Ukhwelwe ngudeveli kuphela, ungumbhuli. Futhi lokho kufakazisa iphuzu lami, nango, ehlezi lapho ekhoni, nenhlobo yakhe uqobo inaye. Futhi lapho lona wesifazane onegama elibi, emi lapho, egeza izinyawo zaKhe.”

¹⁰⁴ Mhlawumbe insila yenkosi egezana izinyawo yayalwa ukuba ingagezi izinyawo zaKhe, ukuze nje babe nokubukisa okuthile ngaYe. Inqwaba yabantu iza emihlanganweni yethu ukuzohleka nje, bacabange ukuthi bangabukisa ngaYe. Uyayazi inhliziyi yakho, uyoma phambi kwaKhe ngolunye usuku, soni.

¹⁰⁵ Lapha maduze nje iqembu labantu libuthene ngemuva, abefundisi abangabafundi, futhi njalo lapho ngiqala ukushumayela, babethi, “Haleluya, ayibongwe iNkosi, haleluya,” bengazi ukuthi lowoNkulunkulu ofanayo abahlekisa ngaye, uyoba nguMahluleli wabo ngoluny’usuku. Kunjalo.

¹⁰⁶ Kodwa waqhubeka, akunandaba ukuthi uSimoni wathini. Manje, uSimoni elungisa umphimbo wakhe, futhi ebomvu ebusweni, nentukuthelo yakhe elungileyo yavuka, futhi wayeselungele ukuqhuma, wabamba ukunaka kwabo bonke abantu, lapho ephenduka futhi eziqondisa, “*Mm!*” UmFarisi ozishaya olungile, umzenzisi, ilunga lebandla, lesi yisixhwanguxhwangu esinesihluku ukwedlula zonke engazi ngaso, ngumzenzisi omdala oyisiqhaza. Unesihluku ukwedlula zonke izifebe namabhungu namatshitshi angowaka akhona ezweni, uyoxosha abantu kude noNkulunkulu kunayo yonke enye into, yonke indawo yotshwala ekhona emgwaqeni.

¹⁰⁷ Nango Ehlezi lapho. Futhi khona-ke esukuma, futhi uthathe ibhokisi le-alabhasta, futhi uzama ukulihlephula. Unokwethuka manje, ngoba lapho ebheka phezulu, Umbuka ngqo. Ungakhathazeki, Ukubhekile, nawe, Uyakubuka khona manje. Siyabuzwa nje uBukhona baKhe obuhlabayo. Wayenokwethuka, wazama uku—ukushaya ingaphezulu lisuke, wawele nje wahlephula ingaphezulu, futhi wawele nje walithela phezu kwekhanda laKhe, waqala ukuMgcoba.

¹⁰⁸ O, sonke isixuku sibuka, “Yebo, buka lapho. Nango, asikaze simqaphele ngaphambilini, uhlezi ekhoneni, isifebe singakuye.”

¹⁰⁹ Ngiyamuzwa uSimoni ethi, “Nginitshelile na? E-hhe. Nango umprofethi wenu, nango—nango yena. Niyabo? Ubeyokwazi ukuthi hlobo luni lwesixuku ayezihlanganisa naso.”

¹¹⁰ O, kukangaki nginakho lokho kuphoswa ebusweni bami! “Mfowethu Branham, uma lesosiphiwo besingesikaNkulunkulu, ubungeke ube nalesosigejane samaPentecostal.” Yibo abakwemukelayo, yibo abakukholwayo.

¹¹¹ Ngoluny’usuku ngangikhuluma nendoda evela ebandleni leMethodisti, ifikela ukuzozibhalela incwadi efundwayo ngokuphulukisa ngokukaNkulunkulu, yathi, “Awuzi ngani ebandleni leMethodisti na?”

Ngathi, “Awungimemi ngani na?” Ngathi . . .

Yathi, “Ngingumelusi.”

Ngathi, “Awu, thola abadikoni bakho, nesigungu sakho ndawonye, negosa lakho lesifundazwe, nabo bonke ndawonye, futhi ubone ukuthi bazongimema yini.”

Yathi, “O, bebengeke bakwenze, Mfowethu Branham.”

Ngathi, “Yilokho engikucabangile.”

Yathi, “Into kuphela abangamelana ngayo nawe ukuthi uyiPentecostal, washiya ibandla leBaptisti futhi waba yiPentecostal.”

¹¹² Ngathi, “Yilowo olemukelayo.” Kunjalo. Yilabo abavuma ukwesula izinyawo ezingcolile zikaJesu, bamele iGama likaJesu, ukuthukwa.

¹¹³ “Lapho, ukuba ubengumprofethi, ubeyoqonda ukuthi hlobo luni lomuntu azihlanganisa nalo.”

¹¹⁴ Ngakho manje uyesaba lapho ebona wonke umuntu, kufika konke ukuthula, futhi wonke umuntu umile uyabuka. Ngiyababona abesifazane benhlangano yomphakathi, niyazi, nalezozibuko ziphume *kanje*, niyazi, zonke izicukuthwane zimile, zibuka, niyazi, zilule izintamo zazo. UJesu engabanakile, Ubhekisisa ukuthi ubani oMkhonzayo. Akakhathali ukuthi mangaki ama-Ph.D. onawo, noma i-LL. D, Akakhathali ukuthi ibandla lakho lingelayiphi inhlangano yomphakathi edolobheni, Ufuna ukuthola umuntu othile ozoMkhonza.

¹¹⁵ Noma ngabe bamhlophe noma bamnyama, baphuzi, bansundu, bampofu noma bacebile, bayisigqila noma bakhululekile, owesilisa noma owesifazane, Ufuna umuntu othize ozoMkhonza. Use... Imbangela yaKhe iyadinga namhlanje, idinga ukugezwa. Akakhathali ukuthi zingaki izinhlangano esinazo, mangaki amadoda amakhulu esiwakhulisayo, ukuthi sakha izikole ezingaki, Ufuna umuntu othize ozoMkhonza, umuntu othize ozophila impilo, umuntu othize ozofakaza ngokuba noMoya oNgwele, ukuphila impilo engaphezu kokuthukwa, kunjalo, umuntu othize ukuba aphile impilo engaveza. Futhi bakhuluma ngoJesu, bese beveza uJesu. Omunye ozosiza ukugeza ukungcola egameni lePhentekoste.

¹¹⁶ Owesifazane wayesaba, wacabanga, “O, manje ngenzeni na?” Mhlawumbe, futhi siyaMbona-ke... Ukuba Ubeyonyakazisa uzwane olulodwa, ubeyogxuma futhi aphume lapho, *kanjalo*. Kodwa Akazange, Wavele nje wabambelela wathula ngokuphelele futhi wambhekisisa, Wayebhekisisa nje ukuthi wayenzani.

¹¹⁷ Manje, lapho kufika ukuthula, uyamangala, “Kwenzekeni manje na?” Futhi ubheka phezulu, “Yini Azoyisho na?” NgiyaMbona esukuma, Uyasukuma. Ukwiphansi, izinwele zakhe ezinhle zonke zehlile zizungeze ubuso bakhe, izinyembezi zinqamuke zehla ngemishwe ebusweni bakhe, amehlo akhe amakhulukazi ayebheke phezulu kuYe, “O, ngabe Uzongiphonsa ngaphandle na? Uzoyenzelani lenkonzo na? O, bengifuna nje ukuyenza, ngoba ngi-ngiyazi Uthethelela owesifazane onjengami ngesinye isikhathi. Futhi ngiyazi UnguNkulunkulu, futhi-futhi uma nje bengingenza okuthize! Futhi ngoba ngikwenzile, o, ngiyesaba ukuthi kuzokwenzekani.”

118 Uyasukuma, Uyaqalaza, Wathi, “Simoni, kukhona eNgifuna ukukusho kuwe.” O, haleluya! “Kukhona engifuna ukukusho kuwe. UNgimemile lapha njengesiVakashi sakho, futhi Ngishiye izimvuselelo zaMi ukuba ngize ngibe isiVakashi sakho. Ngashiye labo abebekhala futhi beNgcenga ukuba ngihlale, ukuba ngize ngibe isiVakashi sakho ngoba uNgimemile. Ngishiye labo abebelambile futhi bomile, ukuba ngize kuwe. Futhi bengilapha ngesikhathi nje,” njengoba Enjalo kulolu izinsuku zokugcina, “Bengilapha ngesikhathi esifanele nje, kodwa ngenkathi Ngifika, akekho ogeze izinyawo zaMi, bebengathandi. Futhi khona-ke bekungekho-muntu ogcobe ikhanda laMi, bekungekho-muntu obeyo—uku—ukugcoba ikhanda laMi, noku, nentamo yaMi, nokusula ubuso baMi, ukuze Ngibukeke kubantu.

119 “Futhi, Simoni, ngenkathi ngingena emnyango, ubungamile lapho ukuba uNgange ungemukele. Ubungamile lapho, Simoni, ubukhathalele kakhulu uhlelo lokwakha olusha nezinye izinto onazo ziqhubeka, ubukhathalele kakhulu ekutholeni amalunga amaningi enhlanganweni yenu. Ubungekho lapho ukuba uNgange. Ubumahloni ngaMi phambi kwalesisixuku, ubungekho lapho uku—ukuNgenza ngemukeleke, ukuNganga enhliziyweni yakho, ukuNgenza ngemukeleke. Kodwa selokhu ngi...lona wesifazane engenile,” (Wayazi ukuthi wayengubani. Manje, kuthiwani ngomProfethi na?) “uzange njalonjalo izinyawo zaMi, akayekanga, kepha wange, wanga, wanga izinyawo zaMi. AwuNginikanga amanzi okugeza izinyawo zaMi ngawo, kodwa yena uzigeze ngezinyembezi zakhe. AwuNginikanga noma yikuphi *okokugcoba*, kodwa ubelokhu eNgigcoba selokhu Ngibe phakathi lapha. Futhi ngiyazi ungowesifazane wohlobo olungalungile, kodwa ngithi kuwe...” O, Wamthethisa kanjani uSimoni, waliwa kanjani!

120 Manje Uphendukela kuye, namehlo aKhe abaneka kuye. Futhi, o, ake ngizwe lokhu, lokhu makube—makube yilokhu Akusho kimi ngoSuku: “Nguwe oNgimemile, nina malungu ebandla, niNgimemile, kodwa aniNgenzanga ngemukeleke. Anizizezanga izinyawo zaMi, aniNginikanga lutho ukuba Ngizihlanze ngalo, aniNginikanga ithuba lokukhuluma ngani, nezinye izinto ukuba ngizenze. Beningeke nikwenze, ngoba beninahloni ngaMi. NiNgivumela ngihlale ekhoni nezinyawo ezingcolile, kodwa lona wesifazane ugeze njalo njalo izinyawo zaMi ngezinyembezi zamehlo akhe, lawomanzi amahle ayingilazi okuphenduka, wazesula ngezinwele zekhanda lakhe. Ngiqinisile Ngithi kini, izono zakhe, ebezingi, uthethelelwe zonke.”

121 Yilokho engifuna Yena ukuba akusho kimi: “Izono zakho, ebezingi, uthethelelwe zonke.” Angifuni ukuba ngohlakaniphile, angifuni ukuba ngowanoma yimuphi us’*bani-bani*, ngakho bathi, “Wayengowa *lokhu*,” Ngifuna

nje ukuthatha impilo yami futhi ngigeze izinyawo zaKhe, engikushiyele. NgaloloSuku, ngifuna ukuMuzwa ethi, “Izono zakho, ezaziziningi, zonke zithethelelwe.”

Asikhothamise amakhanda ethu umzuzu nje.

¹²² Sikulokhu ukudla kwasekuseni kulokhu ukusa, izimenywa ezimenyiwe, noJesu ulapha, ekubongeni amehlo ayahlengezela, amaduku asula amehlo. Kuyini na? NguJésus esimweni sikaMoya oNgcwele.

¹²³ O, Simoni, noma owesifazane omncane noma owesilisa ongakaze aMamukele, awukwenzi ngani manje na? Leli yithuba lakho. Sisakhuleka, ukuphi wena na? Uyakubona, Uyayazi inhliziyi yakho. Ngenkathi onke amehlo esavaliwe, namakhanda ekhothome, lomzuzwana omkhulu, bangaki phakathi lapha ongaMazi ongathanda nje ukuthi, “Nkosi Jesu, ngingathanda ukugeza izinyawo zaKho kulokhu ukusa ngokuphenduka kwami.” [Akuqoshwanga eteyipini—Umhl.] Ufuna ukuphakamisa isandla sakho ngokukhulu ukushesha, bese uthi, “Ngikhulekele, Mfowethu Branham?”

UNkulunkulu akubusise, uNkulunkulu akubusise. UNkulunkulu akubusise, akubusise. Abanye bangaphakamisa isandla sakho, bathi . . . UNkulunkulu akubusise. UNkulunkulu akubusise, wena, wena.

¹²⁴ Abanye emuva ngakwesokudla sami, phakamisa isandla sakho ngesinyelele, uthi, “Jésus, O Jésus, Wena uyiniNkosi yami! Ngike ngama izikhathi eziningi ngenkathi ngingamahloni ngaWe. Ngibezwile abantu besebenzisa iGama laKho ngeze, ngi—ngibe ngisho namahloni ukusho noma yini ngakho, ngiyaxolisa ngenza lokho, Jésus. Ngiyaphenduka, Ungengemukele na?” Uzosiphakamisa isandla sakho, uthi, “Ngikhumbule, Mfowethu Branham,” njengoba ukhuleka na?

¹²⁵ Emuva ngakwesokudla sami, ngale ezethamelini, ngiyazibona izandla zenu. UNkulunkulu akubusise. UNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise, Dadewethu. UNkulunkulu akubusise, Mfowethu. UNkulunkulu akubusise, Dadewethu. UNkulunkulu akubusise, omunye. UNkulunkulu akubusise, Mfowethu. UNkulunkulu akubusise, Mfowethu. Bangabakhona abanye futhi na? Phakamisani izandla zenu nje, bese nizehlisa.

Khona ngqo phambi kwami manje, uNkulunkulu akubusise. UNkulunkulu akubusise. “Jésus!” UNkulunkulu akubusise, yebo, mnumzane. UNkulunkulu akubusise. UNkulunkulu akubusise.

¹²⁶ Ngakwesokunxele sami, uNkulunkulu akubusise, mnumzane. UNkulunkulu akubusise. INkosi ikubusise, Dadewethu. UNkulunkulu akubusise, emuva le ngemuva lapho. UNkulunkulu akubusise, ya, ngiyakubona, ngapho cishe impela emva kwethunzi lapho, kodwa uNkulunkulu

uyakubona. UNkulunkulu akubusise. Kuso sonke isakhiwo: “Jésus, namhlanje ekuseni ngiphendukile.”

¹²⁷ Bangaki kini malungu ebandla manje na? Emva kokuba izoni cishe ezingamashumi amathathu noma amashumi amane seziphakamise izandla zazo, kanjani ngani malungu ebandla enibe nethuba phambi kwabanye ukubiza iGama likaJesu, kodwa waba namahloni, futhi waphendula ikhanda lakho, futhi wahamba na? Sikhuluma ngokuphulukisa ngokukaNkulunkulu noma amandla aKhe, unamahloni kancanyana nje ukuthi, “NgiyiPentecostal.” Wena uthi, “Jésus, ngaKuvumela wahlala lapho futhi, kodwa angeke ngiphinde ngikwenze. Ngiphendukile, mangigeze izinyawo zakho, Jésus.”

¹²⁸ Makuthi ilunga lebandla liphakamise isandla salo ebelinamahloni, futhi . . . UNkulunkulu anibusise. UNkulunkulu abusise . . . Lokho ngukuvuma kwangempela. UNkulunkulu akubusise, lokho kuhle. UNkulunkulu akubusise. UNkulunkulu akubusise. Yebo, yebo. UNkulunkulu akubusise. UNkulunkulu anibusise, nxazonke. Malungu, yebo, uNkulunkulu anibusise. “Ngedlule ithuba. Nganginamahloni, kwakungubasi wami, noma kwakungumakhelwane wami, futhi—futhi basho izinto ezimbi ngomhlangano, kodwa angishongo lutho, ngavele ngathula ngaqhubeka. Kodwa kusukela kulokhu kuqhubeka, ngeke ngikwenze, ngizomela iGama likaJesu, ngizokwenza. Jésus, ngifuna uku . . . ngifuna Wena ungithathe kulokhu ukusa, ngifuna Wena, ungitshela ukuthi ngithethelelwe.” Lokho kuhle. UNkulunkulu abe nani.

Sisakhothamise amakhanda ethu, futhi ngifuna niphenduke enhliziyweni yenu:

. . . kwebala elilodwa elimnyama,
KuWe, oGazi laKhe lingahlanza ibala
ngalinye,
O Wundlu likaNkulunkulu, ngiyeza! Ngiyeza!
Njengoba nginjalo, Wena uzo . . .

Akasoze akwala.

. . . mukela;
Sizokwamukela . . .

Izono zethu eziningi zithethelelwe zonke.

. . . hlanza, mukela;
Ngoba ngiyathembisa ngiyakholwa,
O Wundlu . . . Nkulunkulu, ngiyeza! Ngiyeza!

[UMfowethu Branham uyahamisha—Umhl.]

¹²⁹ Jésus, abaningi phakathi lapha kulokhu ukusa ubonile ukuthi baKuhlalisile, baKudlula, kodwa abasayikukwenza, Nkosi, bangabe besakwenza, bazoyikhumbula lendawo yokudlela encane kuleligumbi lesikole, uJésus wedlulile. Bathembisa ukuthi bebeyokholwa, bebefuna ukukhunjulwa

emkhulekweni. Baphakamisele izandla zabo ngakuNkulunkulu, bethi “Ngi—ngi—ngiyakholwa manje, ngiyazinikela, Nkosi. Sengi—ngiqedile ngempilo yokungakholwa, ngiza njengenceku yaKho manje.”

¹³⁰ Abantu abaningi, ngibone ngisho abefundisi bephakamisa izandla zabo, ukuthi bebenamahloni ngamathuba ababenawo ukufakaza, izinto abazenzile, amalungu ebandla, kodwa nokho bayaqhugela. Sithethelele sonke lesosono, Nkosi. Sithethelele ngakho, ukuthi singasuka lapha sibe ngumuntu ongcono, sazi ukuthi . . .

¹³¹ SiKumemile ezansi lapha kulokhu ukusa, siKumemile, woza, eChicago kulomhlangano kanye nathi. Ubusuku nobusuku, usuku nosuku, sibona isandla saKho esikhulu sihamba phakathi kwethu, siyazi ukuthi nguWe. Futhi sibonga kakhulu, Nkosi, si—siyaKwemukela nje, siyaKubonga nje ngazo zonke izinhliziyi zethu.

¹³² Siyakhuleka manje ukuthi Uzobusisa lababantu. Kwangathi bangathatha ibandla elihle lasekhaya ndawondawo, ibandla elithize elihle leFull Gospel, babe yizinceku zaKho futhi baphilele Wena kuze kube yiloloSuku lapho sibonana khona futhi. Singahle singaphinde sibonane kwesinye isidlo sasekuseni, kodwa sizo—sizohlangana ngobunye uBusuku eSidlweni sakusihlwa, iSidlo sakusihlwa soMshado.

¹³³ Ngiyakhuleka, Nkulunkulu, kuze kube yilesosikhathi, ukuthi umusa kaNkulunkulu uzosinika amandla anele nobufakazi bokudumisa uNkulunkulu wethu, nokuMphilela futhi ungalokothi ube namahloni ngaYe, ngokuba ngethula lababantu kuWe, eGameni likaJesu Kristu, mina uqobo nginabo, Nkosi. Ngizethula mina njengenkonz, ngilapha, Nkosi, emva kokuba sengibanxusele, thatha izimpilo zethu ndawonye, mazisetshenziselwe indwangu yokusula, Nkosi, ukwenzela izinyawo zaKho, indwangu yezinyawo nje, noma yini, Nkosi, noma yini. Akunandaba ukuthi abantu bathini ngathi, masiphile, futhi siphilele uJesu, ogeze izinhliziyi zethu kulokhu ukusa ngokuthethelelwa kwezono zethu. Siyakucela, eGameni likaJesu. Amen.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wathanda kuqala . . . (Ukusho
ngenhliziyi yakho yonke na?)
Wang'thengel'insindiso
Emthini waseKalvari.

Asiphakamise izandla zethu manje futhi silicile.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'thengel'insindiso
Emthini waseKalvari.

¹³⁴ Manje, ake sithi nje, ngobumnandi benhlanganyelo, siphenduke ngqo, sise, silicule futhi, bese uxhawulana nomuntu ongakuwe, uthi, “Sawubona, sakhamuzi sakithi soMbuso.”

¹³⁵ Labobantu abaphakamise izandla zenu, qinisekani ukuthi nixhawula omunye umuntu, uthi, “Bengingomunye ophakamise isandla sami. Ngingaya ebandleni lakho na?” Noma bameme uma bekutshela lokho, kwenze.

¹³⁶ Thola omunye umfundisi omuhle ozokubhaphathiza enhlanganyelweni yamakholwa, futhi lapho uNkulunkulu uzokubhaphathiza ngoMoya oNgcwele. Masiphilele Yena zonke izinsuku zethu, kungenandaba ukuthi inani liyini, asinandaba, siyaphoxeka, noma ngabe yini ngakho, phila nje leyompilo efanele futhi uphilele uJesu.

Ng’yaMthanda, (uNkulunkulu akubusise,
Joseph.) Ng’yaMthanda
Ngoba Wang’thanda kuqala
Wang’thengel’insindiso
Emthini waseKalvari.

Bonke lowo okusho ngempela, phakamisa isandla sakho manje.

Ng’yaMthanda, ng’yaMthanda
Ngoba Wang’thanda kuqala
Wang’thengel’insindiso
Emthini waseKalvari. 🕊

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ZULU

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Inothisi yelungelo langokomthetho

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

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