


LAPHA KUKHONA OMKHULU KUNOSOLOMONI MANJE

 Asibe silokhu simile umzuzwana nje, sisafunda iZwi leNkosi. Wena obungathanda ukuvula ukufundwa komBhalo, kulobubusuku, vula kuMathewu 12, kuqale ngevesi 38.

Kwase kuphendula abathile kubabhali nabaFarisi, bathi, Mfundisi sithanda ukubona isibonakaliso esenziwa nguwe.

Kepha waphendula wathi kubo, Isizukulwane esibi nesiphingayo sifuna isibonakaliso; kepha asiyikunikwa-sibonakaliso, kuphela isibonakaliso sikaJona umprofethi:

Ngokuba njengalokho uJona wayesesiswini somkhomo izinsuku ezintathu nobusuku obuthathu; kanjalo-ke neNdodana yomuntu iyakuba-sebuthunjini bomhlaba izinsuku ezintathu nobusuku obuthathu.

Amadoda aseNineve ayakusukuma ekwahlulelweni kanye nalesisizukulwane, asilahle: ngokuba aphenduka ngokushumayela kukaJona; futhi, bhekani, kukhona lapha omkhulu kunoJona.

Inkosikazi yaseningizimu iyakusukuma ekwahlulelweni kanye nalesisizukulwane, isilahle: ngokuba yavela emikhawulweni yomhlaba izakuzwa ukuhlakanipha kukaSolomoni; futhi, bhekani, lapha kukhona omkhulu kunoSolomoni.

² Asikhothamise amakhanda ethu. Namakhanda ethu nezinhliziyi kukhothame eBukhoneni baKhe, ngabe sikhona isicelo phakathi lapha kulobubusuku, ongathanda ukuba ukhunjulwe emkhulekweni na? Uma kunjalo, vele nje uphakamise izandla zakho, futhi ubonakalise ngalokho, “Nkulunkulu, yizwa isicelo sami.” Manje khulekani buthule sisaya emkhulekweni.

³ Baba wethu WaseZulwini, sikuthatha lokhu njengezinye zezinhlanhla ezinhle kunazo zonke esinazo ngakuloluhlangothi lweNkazimulo, ngukuhlangana ekubuthaneni kwabantu abakholelwa kuWe, ukuthi kulapho esingabheka khona uBukhona baKho, ngoba kuhambisana nesithembiso saKho. Wena wathi, “Lapho kubuthene ababili noma abathathu ngeGama laMi, lapho Ngiphakathi. Futhi uma bengavumelana phezu kwanoma yiyiphi into ethize, futhi

bacele, bayokwemukela.” Nkosi, into enkulu kunazo zonke ebesingavumelana phezu kwayo, kulobubusuku, ukuthi nje Uzohlangana nathi, ukuze sibheke uBukhona baKho, siBuzwe emimoyeni yethu, futhi sazi ukuthi Wena ulapha. Futhi eBukhloneni baKho, siyezwa ukuthi singazithulula izinhliziyi zethu, ngomthandazo. Futhi njengoba sizindla ngaWe, kwangathi singawuzwa lomuzwa omkhulu wempendulo yemikhuleko yethu, njengoba sicela manje eGameni likaJesu Kristu. Amen.

Ningahlala phansi.

⁴ Ngifuna ukuthatha indaba, iNkosi ithanda, nomunye umBhalo engiwubhale ngawukhiphela lapha, okwemizuzwana embalwa nje ngaphambi kokuba siye emkhulekweni wabagulayo, phezu kwendaba ethi: *Lapha Kukhona Omkhulu KunoSolomoni Manje*.

⁵ Siyathola ekuqaleni kwethu komBhalo kulobubusuku, lapho indikimba yethu itholakala khona, ukuthi uJesu wayephendulana nabaFarisi. Wayebasola, ngenxa yokuthi babengaMqondanga. UMuntu, osiyazi bezenkolo ababekade beqeqeshiwe, bebheke phambili esikhathini sokubonakala kwaKhe, kwase kuthi-ke, ngenkathi Esefika, abaMqondanga futhi babeMbize ngokuthi, “udeveli.” Bathi inkonzo Ayenayo yayingekaDeveli, ngoba Wayekwazi ukwehlulela imicabango eyayisezinhliziyweni zabo, futhi ngalokhu babeMcabanga engolunye uhlobo lwe—lwenyangamthakathi noma omunye njengombhuli; futhi noma ubani uyazi ukuthi lokho yimimoya emibi. Bese kuthi-ke, ukubiza umsebenzi kaNkulunkulu ngokuthi, “umoya omubi,” kwakuyinhlamba.

⁶ Futhi Wayebathshelile ukuthi Wayezobathethelela ngakho, ngoba uMoya oNgcwele wawungakafiki ukuthambisa izinhliziyi zabo, noku—kubenza esimweni ukuze bakwazi ukuqonda uNkulunkulu. Babezinhliziyi zabo yayikude noNkulunkulu. Ababekwazi kuphela kwakuyisayense yezenkolo ebandayo yomthetho wabo, futhi babengakawemukeli uMoya oNgcwele. Kodwa Wathi, “Nxa uMoya oNgcwele esefikile futhi enze into efanayo, ukukhuluma ngokumelana naLowo, akuthethelelwa neze kulelizwe nazwe elizayo.”

⁷ Futhi bengicabanga njengoba bengifunda lokhu, kulentambama, futhi ngizindla ngakho, ngokuthi babe—be, omunye wabo lapha, ufika kuYe, ngendlela yokujikeleza, futhi baMcela, bathi, “Mfundisi, sithanda ukubona isibonakaliso esivela kuWe.” Ngamany’amazwi, amaJuda njalo ayefundiswa ukuba akholwe yizibonakaliso. AmaJuda afuna izibonakaliso, njalo; namaGrecki ukuhlakanipha. Futhi sithola ukuthi lamaJuda lalethembele esibonakalisweni.

⁸ Manje, u—ubufakazi obunje impela ngokumelana nalomFarisi, ukuthi yena kuthatheka ngokuthi wazi imiBhalo,

ukuthi isibonakaliso sikaMesiya, uJesu wayesevele esesenzile, namehlo akhe ayenziwe-mnyama kakhulu ngangokuthi akakwazisanga. UJesu waye, uJesu wayemnike isibonakaliso seqiniso sobuMesiya sangokomBhalo esethenjiswa emBhalweni. Kodwa wayebheke olunye uhlobo oluthize lwesibonakaliso.

⁹ Futhi lokho kumi kuyiqiniso kanjani pho ngabafundisi banamhlanje, nabantu banamhlanje. Bangabona into ethize eqine nqi futhi isemBhalweni, ethenjiswe nguNkulunkulu, yosuku. Bese kuthi-ke bangakubona Lokho, kodwa nokho babheke phambili entweni ethize, bafuna ukubona enye into, futhi bengathathi isibonakaliso sesikhathi.

¹⁰ Wake wabatshela, wathi, “Niyakwazi ukuchaza isimo sezulu uma liguqubele, libhejile. Niyothi, uma liguqubele futhi libhejile, ‘kusasa lizakuphendula,’ kanjalonjalo.” Kodwa wathi, “Niyakwazi ukuchaza izibonakaliso esimweni sezulu, kodwa, izibonakaliso zesikhathi, aniziqondi.” Ngokuba ngempela umBhalo wawushilo ukuthi loMesiya wayezoba ngumprofethi.

¹¹ Siyazi ukuthi indlela kaNkulunkulu yokwenza izinto njalo yayingukuthumela umprofethi ukuqinisekisa umlayezo waKhe. Ayikaze yehluleke neze. Ayisoze yehluleka neze. UNkulunkulu angeyiguqule indlela yaKhe. Lokho isinqumo saKhe sokuqala esiyikho, sifanele sihlale njalo singaleiyondlela. Akushoyo kuyiqiniso.

¹² UNkulunkulu akazange asebenze ngamaqembu amakhulu. Uhlala njalo esebenza ngomuntu ngamunye. Ubakhiphe kanjalo-ke abantu kwabeZizwe beGama laKhe; umuntu ngamunye nje, oyedwa lapha nalapho, ngeGama laKhe. Usebenza ngomuntu ngamunye, hhayi ngamaqembu.

¹³ Futhi sithola ukuthi isizathu sokuba bakukholwa lokhu, ukuthi umprofethi ufanele abe ngufakazi kaNkulunkulu okhonjiweyo. Ngokuba uma Esho into noma yini, futhi ifezeke; waphinde wayisho futhi, futhi ifezeke, futhi noma yini ayisho, uNkulunkulu wayiqinisekisa ukuthi iqinisile, Wayesethi-ke, “Mzweni, ngokuba Nginaye.”

¹⁴ Manje sithola ukuthi uMose, ababezisho ukuthi bakholelwa kuye, wayebatshelile ukuthi, “INKosi uNkulunkulu wenu iyakunivusela umProfethi onjengami, kuYe abantu bafanele bezwe. Nawo wonke lowo ongamkholwanga lomProfethi uyakunqunywa kubantu.”

¹⁵ Siyathola ukuthi lokho kuqinisile. “Weza kwabaKhe Uqobo; abaKhe Uqobo abaMamukelanga. Kodwa abaningi abaMamukela, labo wabapha amandla, wabanika amandla ukuba babe ngamadodana kaNkulunkulu.”

¹⁶ Ukuthi sibathola kanjani lababaFarisi bebuka ngqo, nabaSadusi, kukho impela isithembiso sikaNkulunkulu esathi Uyokwenza. Futhi babelapho, besalokhu befuna isibonakaliso,

bengazi ukuthi leso kwakuyisibonakaliso seqiniso sikaMesiya Ayezosinikeza.

¹⁷ UFiliphu wakuqonda, ngenkathi Emtshela lapho ayekhona ngakuthangi. Waqonda ukuthi lowo kwakunguMesiya, wathi, “Wena unguKristu, futhi UyiNkosi kaIsrayeli.” Futhi ngakho wa—wakwazisa lokho ngoba wanikelwa kulokho. Wanikelwa.

¹⁸ UJesu wathi, “Akekho ongeza kiMi uma uBaba waMi engamdonsi. Nakho konke uBaba aNgiphe khona kuyakuza kiMi.” Akunandaba ukuthi sizama kangakanani ukungena nganoma yiyiphi enye indlela, kufanele kube nguNkulunkulu. “Akuyi ngothandayo, noma ogijimayo, nguNkulunkulu obonisa umusa.” UNkulunkulu nguYe owenza ukukhetha. “AniNgikhethanga,” kwasho uJesu, “Nganikhetha.”

¹⁹ Futhi manje sithola ukuthi umphiki-Kristu, ngosuku lokugcina, “uyodukisa wonke lowo owakhile emhlabeni, abamagama abo engalotshwanga eNcwadini yokuPhila yeWundlu kusukela ekusekelweni kwezwe.” Igama lakho lafakwa eNcwadini kaNkulunkulu ngaphambi kokuba kuhlatshwe iWundlu. Ngenkathi kwendlalwa uhlelo lwaKhe, yonke into, wena waziswa kulolohlelo ngoba unokuPhila okuPhakade. Igama *okuPhakade*, akuzange kuqale kanjalo futhi ngeke kwaphela, futhi wena uyingxenye yokucabanga kukaNkulunkulu ngaphambi nje kokuba kuze kudalwe izwe. Yileyo ndlela kuphela ongaba nayo nokuPhila okuPhakade. Nalokho kuPhila, ukuthi Wayecabanga ngawe, ukuwe manje. Ayikho indlela yokukwehlukana. Kuphakathi lapho ukuba kuhlale.

²⁰ Qaphelani manje, lababaFarisi, nokho bengabafundisi beBhayibheli, izifundiswa ezinkulukazi zesayense yezenkolo, futhi bayitadisha iNcwadi, imini nobusuku, behluleka ukubona lesosibonakaliso sikaMesiya, futhi bezama ukuMcela isibonakaliso.

²¹ Ukuze ngiqhube into, ukunazisa ukuthi uNkulunkulu njalo unikeza isibonakaliso. Ngoba Ungaphezu kwemvelo, Usebenzana njalo nabantu ngezibonakaliso, izibonakaliso zangokomBhalo.

²² ETestamenteni eLidala, ngenkathi beno—nombuzo, omunye wayephupha iphupho, futhi kwakungekho—ngekhomprofethi lapho, babemthatha bamehlisele ethempilini, lapho ababenalokho ababekubiza nge Urimi Thumimi. Nina bafundisi beBhayibheli niyaqonda ukuthi ngisho ukuthini. Kwakuyi—yisivikelo sesifuba esasifakwa nguAroni, esasinamatshe ayishumi nambili ayemele izizwe eziyishumi nambili zakwaIsrayeli. Babesilengisa leso esigxotsheni, bese kuthi-ke uma lomprofethi, noma lomphuphi, kumbe noma ngabe kwakuyini, asho imibono yakhe noma iphupho lakhe, kungakhathaleki ukuthi lalibonakala liqinise kangakanani,

uma lezozinkanyiso ezingaphezu kwemvelo zingazange zibaneke, zenza iUrimi Thumimi kulesosivikelo sesifuba, kwakwenqantshwa. UNkulunkulu wayekwenqaba.

²³ Kufanele zibe yisibonakaliso esingaphezu kwemvelo esivela kuNkulunkulu, ukuqinisekisa. Akunandaba ukuthi kuqinise kangakanani, ukuthi kwakujule kangakanani esayenseni yezenkolo, ukuthi kwakuzwakala kukukhulu kangakanani, kusalokhu, uma isibonakaliso sikaNkulunkulu singakuqinisekisanga, kwakungenjalo, kumJuda.

²⁴ Manje, iTestamente eLidala, isivikelo sika-Aroni saqedwa, neSivumelwano esiDala.

²⁵ Kodwa eSivumelwaneni eSisha, uNkulunkulu usalokhu ehlezi nayo iUrimi Thumimi. Okungukuthi, uma umprofethi, umphuphi, usiyazi wezenkolo, kumbe noma ngabe yini, ekhulumama into ephambene neZwi, noNkulunkulu engayenaneli ngeZwi, ngiyoyishiya kanjalo, ngokuba LiyiUrimi Thumimi kaNkulunkulu. Futhi ngilikhola ngenhliziyo yami yonke, ukuthi yiZwi likaNkulunkulu.

²⁶ NoNkulunkulu uyiZwi laKhe uQobo. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu.” “Nguyena izolo, namuhla, naphakade.” Unguye, namanje. UNkulunkulu akadingi-mhumushi.

²⁷ Siyahumusha, sithi, “*Lokhu, lokhu yi lokho, na lokhu yi lokho,*” kanjalonjalo.

²⁸ UNkulunkulu akadingi-mhumushi. Ungumhumushi waKhe Yena. UNkulunkulu akadingi sihumushe iZwi laKhe. IBhayibheli, Lilotshiwe, futhi Lathi alihunyushwa ngasese. UNkulunkulu wathi, ekuqaleni, “makube-khona ukukhanya,” kwaba-khona ukukhanya. Lokho ngukuhunyushwa kwakho. UNkulunkulu wathi, “intombi iyokhulelwa,” futhi yakhulelwa. Lokho ngukuhunyushwa kwakho. Akudingi-muntu ukuba ahumushe.

²⁹ UNkulunkulu wathi, ngalolusuku, lezizinto ziyokwenzeka, futhi ziyenzeka. Akudingi-kuhunyushwa. NguNkulunkulu enza ukuhumusha kwaKhe Yena. Kuyenzeka. Akunandaba ukuthi sizama kangakanani ukuLisonta, futhi sithi, “Alisho khona *Lokhu*, futhi alisho khona *Lokho*.” Lisho khona impela, noNkulunkulu ungumhumushi waKhe Yena. UyaLiqinisa iZwi laKhe, nalokho ngukuhunyushwa kwaLo, ngoba Liyafezeka.

³⁰ Manje sithola lababafo lapho, kuMathewu isahluko 12, ivesi 38 kuya kwelama 40, futhi babeMbuza, “Mfundisi, sithanda ukubona isibonakaliso esivela kuWe.”

³¹ Futhi Wayebathethisa ngoba babengaMkhawanga, futhi babebize wona impela uMoya owawuphezu kwaKhe ngokuthi, “umoya omubi,” ekungakholweni kwabo, ngenxa yokuthi

abakwazanga ukuMkhomba phakathi kwabafundisi babo—babo basesontweni. Abakwazanga ukukhomba (okwaKhe) lapho Evela khona. Babengazi ukuthi Uvela kusiphi isikole, noma kumbe WayengumFarisi noma umSadusi; futhi wayezama njalonzalo ukudiliza izikhungo zabo ze—zesayense yezenkolo, futhi ebabiza ngesigejane se “zinyoka.” Futhi, ngani, abakwazanga ukuMkhomba noma kuphi. Futhi ngakho, “Wayevelaphi loMuntu na? Asazi ukuthi Uvela ngaphi.” Futhi abasiqondanga sona impela isibonakaliso, ukuthi WayenguMesiya, wayelapho.

³² Manje, njengalowo wesifazane omncane emthonjeni, sakhuluma ngakho ngobusuku bakuthangi. Wakuqonda, futhi kwamenzela into ethize. Nalabo abaku—kuqondayo, babeyimbewu kaNkulunkulu eyayizobizwa ngalolosuku.

³³ UNkulunkulu, futhi njalo ngazo zonke izikhathi, ubehlala njalo enikeza izipho zokomoya kubantu baKhe. Ukhonjwe kanjalo-ke futhi waziwa, ngezipho zokomoya. Futhi uma uNkulunkulu ethumela isipho sokomoya kubantu baKhe, nalesosipho sokomoya siyenqatshwa, khona-ke labo—labobantu uhamba angene ebumnyameni benxushunxushu. Ngaso sonke isikhathi, iminyaka, uma uNkulunkulu ethumela into ethize kubantu, isipho, futhi bayasala, labobantu wenqatshwa nguNkulunkulu ngoba kwenqatshwa isihawu sikaNkulunkulu.

³⁴ O, bekuyophepha kanjani pho, kulobubusuku, bekuyoba kukhulu kakhulu kangakanani kunayo yonke imipheme yamabhomu na—nazo zonke izindawo ebesingacabanga ngazo, uma lesisizwe, esibizwa ngesizwe samaKristu, besingemukela isipho sikaNkulunkulu esinikwe sona, uMoya oNgewele omkhulu uthululiwe kulezizinsuku zokugcina. Nokuthi bekunganjani uma lesisizwe besingemukela Leso, bekuyophepha kakhulu kunanoma yini abebengangena kuyo. Kodwa baSala, ngakho akusekho okusele kodwa inxushunxushu nokwahlulelwa.

³⁵ Yonke iminyaka, Wanikeza lezizipho zokomoya ezinkulu. Futhi qaphelani njalo ukufika kwesipho sokomoya, isipho seqiniso; ngifuna ukukhuluma, ngobunye ubusuku, ngokuthi “iPhimbo lesipho,” kodwa uma iNkosi ithanda. Kodwa njalo lezizipho ngokwejwayelekile zimenezelwa ngabaprofethi. Bese kuthi-ke uma ubona umprofethi esukuma enkundleni, lokho kukhombisa ukuthi ukwahlulelwa sekuseduzane. Manje kuyisibonakaliso, uma ubona umprofethi kaNkulunkulu okhonjiweyo esukuma enkundleni; ngezinsuku zikaJeremiya, ngezinsuku zikaDanyeli, ngezinsuku zika—zikaJohane umBhaphathizi, ngezinsuku zeNkosi uJesu, futhi kwehle njalo. Uma umprofethi esukuma enkundleni, kuyisikhathi ukuthi uNkulunkulu uzokhuluma iZwi laKhe. Izizwe ziyaLenqaba, bese kuthi-ke kungena inxushunxushu.

³⁶ Yileyondlela okwakungayo ekuguqukeni kweminyaka yebandla, njalo ngesikhathi, ngenkathi umlayezo wenqatshwa. NoNkulunkulu enikeza leziziphiwo nemilayezo kubantu, futhi bazala, manje-ke akusekho okusele kepha ukwahlulelwa.

³⁷ UNkulunkulu ulungile. Akazukuthumela ukwahlulela ngaphambi kokuba anikeze isihawu. Nesihawu sishiwo singakenzeki nokuthi siyofika kanjani, kodwa abantu ngokwejwayelekile uxoveke kakhulu, nasezingqondweni zabo, namaningi amacebo ehlukenene enziwe ngabantu, sebeze abaliqondi. Futhi yileyondlela okwenzeka ngayo njalo.

³⁸ Manje sithola ukuthi Wabatshela ukuthi, “Isizukulwane e—esibi nesiphingayo sifuna izibonakaliso.” Kukangaki ongakholwa ethathe ithuba lalokhu, mayelana nezibonakaliso zangakombhalo, futhi abakukholwa!

³⁹ UNkulunkulu njalo ukhuluma ngezibonakaliso. Ubekwenza njalonjalo. Uyohlala ekwenza njalonjalo. Inqobo nje uma kusekhona izwe, Uyobe elokhu ekhuluma ngezibonakaliso zikamoya. Usho kungakenzeki ukuthi ziyofika.

⁴⁰ Manje amaningi amakholwa ayakuthatha lokho, ngenkathi Ethel, “Esibi ne, noma, isizukulwane esibi nesiphingayo sifuna izibonakaliso.”

⁴¹ Bhekisani, Wayekhuluma ngesiprofetho esikabili lapha. Wayebatshela futhi ukuthi babeyisizukulwane esibi nesiphingayo; futhi ebatshela ukuthi noma yisiphi isizukulwane esibi nesiphingayo, naleso esizayo, siyokwemukela isibonakaliso. Qaphelani, Wathi, “Isizukulwane esibi nesiphingayo sifuna izibonakaliso; futhi akuyikubakho-sibonakaliso esinikwa sona, kodwa isibonakaliso sikaJona. Ngokuba njengokuba uJona wayesisiswini somkhomo, izinsuku ezintathu nobusuku obuthathu; kanjalo iNdodana yomuntu ifanele ibe sebuthunjini bomhlaba, izinsuku ezintathu nobusuku obuthathu.”

⁴² Wayethini lapha na? Wayesho, ukuthi, “Isizukulwane esibi nesiphingayo siyokwemukela isibonakaliso sokuvuka.” Futhi yimuphi omunye unyaka esike saze safika kuwo, kunayimuphi omunye kunalowo esinawo khona manje, kwesenqaba uKristu, esibi, esiphendukeyelwe, isizukulwane esiphingayo na? Futhi bonke bemukela isibonakaliso, isibonakaliso sokuvuka, ukuthi uJesu Kristu uyaphila kulobubusuku njengoba nje impela Wayelokhu enjalo. Uvukile kwabafuleyo, kuMenza onguye izolo, namuhla, naphakade. “Isizukulwane esibi nesiphingayo sifuna isibonakaliso, futhi bayosithola, nesibonakaliso sizoba yisibonakaliso sokuvuka.” Manje, kusobala, Wayekhuluma kubo, ngokuthi Wayezovuka kwabafuleyo.

⁴³ Izikhathi eziningi, umBhalo unakho kwejwayelekile, noma incazelo yawo ekabili. NjengakuMathewu 3, kwathi, “Ukuze kugcwaliseke okwasho yiNkosi ngomprofethi, ethi,

“Ngayibiza iNdodana yaMi iphume eGibhithe.” Manje uma uthathisela lokho emuva, kukuHoseya, futhi wethembisa ukuthi, “Wayibiza indodana kaNkulunkulu iphume eGibhithe,” okwabe kunguIsrayeli. UJakobe wayeyindodana kaNkulunkulu, futhi Wayibiza iphume eGibhithe. Yilapho inkomba ekuyisa khona. Kodwa, futhi, uKristu wayeyiNdodana yaKhe enkulu kunaleyo, futhi WaYibiza iphume, uIsrayeli engumfanekiso.

⁴⁴ Futhi ngakho lowo ngumfanekiso wokwenqaba uKristu, kulesosizukulwane; lona ngumfanekiso omkhulu kunawo, ngokuba lesosizukulwane esenqaba ukuvuka sasixolelwe, kodwa lesisizukulwane esihlekisa ngoMoya oNgcwele asixoleleki. Si...Mkhulu lowo onqaba uMoya oNgcwele kunalowo onqaba uJesu Kristu ngezinsuku zenyama yaKhe emhlabeni. UJesu washo njalo, “Nikhuluma okumelene neNdodana yomuntu,” ngenkathi bethi Wayengumbhuli noma omunye umoya omubi, wathi, “nikhuluma okumelene neNdodana yomuntu, niyakuthethelelwa khona. Kodwa noma ngubani okhuluma izwi elilodwa elimelene noMoya oNgcwele, abasoze bathethelelwa kulelizwe,” lokho kungukuthi, babiza ukusebenza kukaMoya oNgcwele ngokuthi kungokubi, into engcolile, uma bebona umsebenzi kaNkulunkulu wenziwa.

⁴⁵ Yebo, uJona wayengufakazi wokuvuka, njengoba wayesiswini somkhomo izinsuku ezintathu nobusuku. Abantu abaningi bazama ukugxeka uJona, futhi basho ukuthi, “O, yena, wonke umuntu, wayenguJona.” UJona wayengumprofethi. Wayehamba entandweni kaNkulunkulu ngqo. Ngenkathi ethatha lowomkhumbi ongesiwona futhi waphuma lapho, lokho kwakufanele kwenzeke, kufanele kube ngaleyondlela ukukhombisa ukuvuka kukaJesu Kristu. Wayefanele akudlale lokho, ngokufanayo nje njengoba uHagari wabekwa ngaphandle, ukuze owesifazane okhululekileyo angadli ifa nesigqilakazi. Lezizinto zazifanele zenzeke, zaziyizithunzi nemifanekiso yezinto ezizayo.

⁴⁶ Manje siyathola, Uyeza-ke uyezela, emva kokukhuluma ngoJona, futhi Ufika onyakeni kaSolomoni. Manje, sonke siyazi ukuthi unyaka kaSolomoni wawuyisikhathi seminyaka eyiNkulungwane, cishe impela, seTestamente eLidala. Kwakuyisikhathi esikhulu kunazo zonke, sazo zonke uIsrayeli ake aba nazo, sasiphansi kokubusa kukaSolomoni; akukhozimpi ukuba kukhulunywe ngazo, futhi babenesikhathi esikhulu. UNkulunkulu wapha uSolomoni, owayeyindodana kaDavide, wamupha isiphiwo sokwahlulela ngokubona okufihlakele, futhi manje wayesekwazi ukwahlulela imicabango enhliziyweni yabantu.

⁴⁷ Manje, ukuthi wayekanjani lowomHeberu lapho wayefanele akuqonde lokho! USolomoni wayene—nesiphiwo sokwahlulela ngokubona okufihlakeleyo futhi wayekwazi ukwehlulela imicabango enhliziyweni yabo, futhi babuthana

ngakuSolomoni, futhi nokho nakhu kwakumi omkhulu kunoSolomoni. NoSolomoni wayeyindodana kaDavide, kodwa wayeyindodana encane kaDavide, ngenyama; noJesu wayeyiNdodana kaDavide, ngeNzalo yesithembiso, iNzalo yobukhosi. Futhi lapha kwakukhona omkhulu kunoSolomoni emi lapho, enza into efanayo neyenziwe nguSolomoni, kuphela emkhulu kunoSolomoni, futhi bakubiza ngo “Belzabule.”

⁴⁸ Niyakubona lokho kuhumusha komBhalo na? Akumangalisi Asho lokho Akwenzayo, “Isizukulwane esibi nesiphingayo siyofuna isibonakaliso; futhi bayosithola, isibonakaliso sokuvuka.”

⁴⁹ Nasonyakeni kaSolomoni, kwakukhona imvuselelo enkulu eyayenzeka. Ngizothi ukunikweza ngokukubonakalisa ngokukwenza, ukuze nomncane akwazi ukukuqonda. Kwakukhona imvuselelo enkulu eyayiqhubeka ngezinsuku zikaSolomoni. UNkulunkulu wapha isiphiwo, nesizwe sonke sabuthana ngakuso. Wonke umuntu uza kuso. Babekholelwa kuso, ngenhliziyo yonke.

⁵⁰ Bekungeke yini lokho kube yinto eyisimangaliso uma yayenzeke phakathi kwabantu kulobubusuku, uma yonke iMelika, bonke abantu abazibiza ngamaKristu, bebengabuthana ngasesiphiweni sikaNkulunkulu ngalolu izinsuku zokugcina, ukuthululwa kukaMoya oNgcwele phezu kwabantu! Leso yisiphiwo sikaNkulunkulu ngalolusuku lokugcina, nguMoya oNgcwele. UKristu, esimweni sikaMoya, Ulapha nathi manje. Bekungebe yisimangaliso yini uma onke amabandla azisho ukuthi angamaKristu, abengabuthana ngakulesisiphiwo esikhulu uNkulunkulu asiphe sona na?

⁵¹ Kungani na? Basigudluzele kuzo zonke izinhlobo zezimfundiso ezigqamileyo nezivumokholo nemibhedesho, futhi ngeke washo ukuthi yikuphi okuyikhona khona. Yiyona impela indlela abebekwenza ngayo njalo. Kodwa uNkulunkulu wakwethembisa ukuthi kuzoqondiswa, eNzalweni, noma kanjani, ngesikhathi sokuphela.

⁵² Manje qaphelani kulokhu, sithola ukuthi bonke babuthana ngakulesosiphiwo esikhulu, noIsrayeli waqhakaza sengathi akakaze ngaphambili. Zonke izizwe zamesaba uIsrayeli; babesaba ukuza ngapho, ngoba babazi ukuthi uNkulunkulu wayenabo.

⁵³ Futhi ngiyanitshela, nikhuluma ngokuvala du ubukhomanisi nakho konke; dedelani iMelika nje ibuyele kuNkulunkulu, ibuyele esiphiweni sayo, ibuyele kuMoya oNgcwele, nabantu bazoyeka ukumpongoloza ngobukhomanisi. Sebungene kakhulu empethwini yokhula ngangokuthi ngisho namakhomanisi linezinhlalo zokuphikisana nobukhomanisi, ukuba athole ukuthi angobani. Into ifanele ibe ngaleyondlela. Kodwa ake babuye!

⁵⁴ Lapha esikhathini esingeside esedlule, eFinland. UMfowethu Lindsay, ngiyakholwa, u—ubelapha izolo ebusuku, wayenami ngenkathi kwenzeka. Umfanyana, engangimbonile embonweni lapha, wavuswa kwabafileyo, laphaya. Abanangi benu, ngiqagele, nisenakho kubhalwe eBhayibhelini lenu, lapho nginqamula esizweni, ngisho ukuthi wayeyobe enjani, lapho ayezobakhona, kanjalonjalo. Futhi wavuswa kwabafileyo, ngokweZwi leNkosi. Wayekade efe engozini yemoto. Abanangi benu bayalukhumbula udaba, futhi bemi lapho ngenkathi evuswa kwabafileyo.

⁵⁵ Ngalobobusuku, ngehlela eMessuhalli. UMfowethu Lindsay nami, noMfowethu Moore, nabanangi bendoda, bezama ukufinyelela ezansi eMessuhalli; lapho, badedela izinkulungwane eziningi kakhulu, bangidedela ukuba ngikhulume nazo, base bezikhipha futhi zikhulume nabanye abanangi. Emgwaqeni obheke ezansi, babenebanga lezindlu zasedolobheni ezine noma ezinhlanu konke livaleke ngci. Abantu babese—semgwaqeni, ukusiqapha singena siphuma. Futhi phakathi lapho, kwakukade kukhona intombazane encane ihamba ngezinduku zokuqhugela, umlenze owodwa umfishane kunomunye, yayikade iphilisiwe, nezinto eziningi zazikade zenziwe.

⁵⁶ Kwase kuthi lomfana omncane evusiwe, kwaya ezindabeni. Abanawo umculo wokuzibinya nezinto, eFinland, noma babengenawo ngaleyonkathi. Kwakukhona izindaba kuphela nezinto okwakunosizo, ababenayo emsakazweni. Futhi kwakuhambe yonke indawo kwaze kwayoshaya phansi eRashiya. Uma uhlala eRashiya, futhi kungamamayela angamashumi amane ukusuka ekhaya lakho, indawo yakho yokuzalwa, ufanele ube nencwadi eyimvume yokungena ezweni ukukhombisa ibhizinisi lakho. Futhi i—iKhethini leNsimbi lalikhona impela. . .sahamba sehlela ngqo kulo, lapho khona imishinigani wawuhlezi emgwaqeni, ngaphandle nje kwaseKuopio. Futhi ngalobobusuku, lezizindaba zazehlile, nemigwaqo yayinqwabelene izinkulungwane eziphindwe kazinkulungwane zamaRashiya.

⁵⁷ Lapha kwakukhona lawomasosha amakhomanisi, amasosha amaRashiya, efake lawomakepisi amancane ayindingilizi; nabafana abayisithupha baseFinland, khona impela emva kwaleyompi, babengakaze bakhule ngokwenele ukuba bake bashefe, babengabafana ababenobuso obuqondile; befake amabhuzu amadala amakhulu, amabhantshi amade amakhulu, behamba behla ngomgwaqo, nalezizinkemba eziyizinsabule nezinto, beqaphile ukuze ngikwazi ukudabula esixukwini, ukuba ngingene. Lapha kwakumi lawomaRashiya emi lapho. Ngenkathi ngisondela, ashaya indesheni, abamba kanjalo, nezinyembezi zehla ezihlathini zawo. Futhi ngenkathi ngedlula, adumela lawomasosha aseFinland ayesewambambatha

emhlane, ayesewagona. Noma yini eyokwenza umRashiya ambambathe umFini, iyoxazulula izimpi. Athi, “Lokhu sizokwemukela, uNkulunkulu ongavusa abafileyo.”

⁵⁸ Yileyo indaba kulobubusuku, mngane, impela. Yilokho okwawenza abe awobukhomanisi, yingoba abefundisi basesontweni wenzele phansi iZwi likaNkulunkulu. Bathathe yonke imali, futhi abanalutho lokulubuyisela esikhundleni, njengedlangala nje kumbe noma yini enye. Yilokho okungalungile ngezwe.

⁵⁹ Manje-ke sithola ukuthi ngezinsuku zikaSolomoni, bonke babebuthana ngakulesisiphiwo esikhulu uSolomoni ayenaso sivela eNkosini. Nabantu babeza behamba. Zonke izizwe zamesaba uIsrayeli. Esikhundleni sokuzama ukwenza impi nabo, baletha iminikelo yokuthula. Babengesabi, kakhulu kangako, indoda yabo, babesaba lowoNkulunkulu bonke ababesebunye naye.

⁶⁰ O, kungaba yinto enjani pho kulesisizwe, kulobubusuku, ukuba sonke besizoba sekwesabeni uNkulunkulu, ukuba sonke besizohlolapha uNkulunkulu, futhi semukele isiphiwo saKhe sikaMoya oNgewele futhi sibuthane ngakuWo, onke amabandla abhidlize izivumokholo zawo futhi aziphose ziphume ngomnyango, bese ehlela ealtare bese ehlela uMoya oNgewele aze afike ukukhomba iZwi laKhe ngosuku lokugcina!

⁶¹ Amanye awo ezama ukuthi athi, “Ngani, okwamaJuda nje ukuWuthola. Yilokho kuphela okwakuyikho kuWo.”

⁶² UPetru wathi, ngoSuku lwePentekoste, “Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukela isiphiwo sikaMoya oNgewele; ngokuba isithembiso ngesenu nesabantwana benu, esabo bonke okude, nalabo iNkosi uNkulunkulu wethu eyakubabiza.” Inqobo nje uma kusekhona iMbewu elindile emhlabathini, ukuba ibizwe, kukhona uMoya oNgewele ukuyibizela kuWo. Kunjalo. Kusafana nje.

⁶³ Kodwa siyathola, uma Ufika, Uyenqatshwa. Yingalesosizathu isizwe sifika phansi kokulahlwa. Yingalesosizathu izinto zihamba ngendlela eziyizo kulobubusuku.

⁶⁴ Futhi siyathola esikhathini sikaSolomoni, kwakungenjalo. Bonke babuthana ngakulesosiphiwo sokwahlulela ngokubona okufihlakeleyo uSolomoni ayenaso. Nezizwe zonke zamesaba uNkulunkulu. Nezindaba zasabalala zaphumela ndawo zonke, “O, nifanele nize kwaIsrayeli, uNkulunkulu wabo uvuse isiphiwo phakathi kwabo futhi bamenze inkosi. Nokuhlakanipha kwakhe ukwahlulela kwakhe kokubona okufihlakeleyo, kungaphambili le kokuqonda komuntu. Kungaphambili le. ‘Kusezindaweni zamazinga onkulunkulu phandle phakathi lapho,’ abahedeni babengasho njalo. Futhi

asiqondi ukuthi kukanjani, kodwa uNkulunkulu, uNkulunkulu wabo, uzimele Yena kwelinye lamakholwa abo. Futhi, yena, bamhlalise esihlalweni sobukhosi, futhi bonke bazomlalela.” Niyazi, izindaba azisakazekanga ngetelevishini, utelefoni, kanjalonjalo, kwakungumlomo nomlomo.

⁶⁵ Ekugcineni izindaba zathi chithi-saka zaze zayothi ngqu ezansi oGwadule lwaseSahara yonke, yonke indlela kuyongena ezweni elincane elalithiwa iSheba. Babene... Kwakuyizwe labahedeni. Babenendlovukazi encane ezansi lapho, kwakungabazeki i—inenekazi elincane elihle. Nezindaba zafika kulo, ukuthi, “UNkulunkulu wanikeza imvuselelo enkulu enhla lapho ezweni lakwaIsrayeli, nezinto ezinkulu zazenzeka. Futhi babenomuntu enhla lapho egcotshwe ngoMoya kaNkulunkulu wabo, ukuthi ngisho nokuhlakanipha kwakhe kwedlula noma yini umuntu ayengacabanga ngayo.”

⁶⁶ Niyazi, “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu.”

⁶⁷ Lokho kwashukumisa inhliziyo yalo encane. Laqala ukucabanga ngakho. Futhi manje, njengoba wonke umshungu wamakameli ufika, akungabazeki, indlovukazi encane yayingathuma amasosha ayo, bese ithi, “Ngithanda ukukhuluma nomuntu, ngasese, uma bevela kwaIsrayeli.”

⁶⁸ “Yebo, ndlovukazi, kade sisenhla kwaIsrayeli, futhi, o, kuyamangalisa. Ufanele ukubone. Akukho okunjengakho. Kungaphambili le kokucabanga komuntu. Uyazi, bonke banhliziyonye, bonke ungakulesosiphiwo impela uNkulunkulu wabo abaphe sona, futhi bonke bayasikholwa nganhliziyo yinye. O, siyinto enhle ukwedlula zonke, futhi akukho lutho olwalubamba. UNkulunkulu nje wembula yonke into. Ukuba noma yisiphi isizwe besingaqala khona lapho kuzo, ngani, uNkulunkulu wabo ubezokwembula ukuthi babeza bevelaphi, futhi—futhi babalalele unyendle ngaphambi kokuba bafike lapho. O, kwakuyimvuselelo enkulu nje iqhubeka.”

⁶⁹ Manje-ke, niyazi, indlovukazi encane iqala ukulambela ukukubona, qobo lwayo.

⁷⁰ Niyazi, kukhona okuthize ngakho, umuntu uyazi ukuthi uvela ndawondawo; futhi ulapha, akazi ukuthi yingani elapha; futhi uya ndawondawo, futhi akazi ukuthi uyaphi. Futhi yinye kuphela iNcwadi ezweni esitshelayo ukuthi wena ungubani, ukuthi uvelaphi, ukuthi uyini, nokuthi uyaphi, futhi leyo yiBhayibheli. Yilo lodwa elikutshelayo, futhi yiNcwadi kaNkulunkulu. NguNkulunkulu uqobo lwaKhe ebonakaliswa esimweni sezwi, elibizwa ngeMbewu. LeyoMbewu ohlobweni olufanele lomhlabathi iyoveza zonke izithembiso Azenza, ngoba nguNkulunkulu uqobo lwaKhe. Kodwa ifanele iniselwe ngokukholwa, ukuyenza ifezeke, njenganoma yiyiphi enye imbewu. Imbewana yokuphila ikuyo. Wayazi! Qaphelani manje.

71 Sithola ukuthi kulokhu ukwenza, indlovukazi encane iqala ukulambela nokomela uNkulunkulu. O, ukuba—ukuba iziphiwo zikaNkulunkulu kuphela bezingadala ukomela enhliziyweni yabantu, Yena, njengoba kwenza kuyo!

72 Manje siyathola, ukuze abantwana, abafu abancane, kukhona omkhulu umugqa wabo behlezi lapha nasezindaweni ezehlukene, ukuze baqonde, sizokunikeza ngohlobo olusamdlalo wasesiteji senzela bona, ukuze baqonde.

73 Manje khumbulani, yayingumhedeni. Ngakho ukuze yenze lokhu, futhi iyindlovukazi, yayifanele ithole imvume kumpristi wayo ongumhedeni, ukuze ihambe. Futhi sengathi ngiyabona ngiyibona isiya iwelela kuye futhi yenza ukukhothama kwayo, futhi ithi, “Fata ocwebileyo omkhulu *us'bani-bani*, siyazi amaIsrayeli unemvuselelo enhla laphaya, noNkulunkulu wawo uzimele Yena esimweni somuntu, ngesiphiwo esikhulu, ukuthi wazi izimfihlo zenhliziywo. Futhi bangitshela ukuthi UyiZwi, neZwi lahlulela imicabango yenhliziywo, futhi bathi sisebenza kumuntu. Ngicela imvume yakho, fata ocwebe kakhulu, ukuba ngiye enhla lapho, nokuthi ngivakashe futhi ngizibonele mina.”

74 Awu, sengathi ngiyayibona impendulo yalo ibuya. “Asinabambiswano kuleyomvuselelo,” noma lokho ngukuhunyushwa kuka '64 kwayo. Kodwa, noma kunjalo, ba—bathi, “Abasonti ehlelweni lethu. Abasibo ababantu bakithi. Asihlanganise lutho kuyo, nhlobo. Awuzukuhamba. Futhi abalutho kodwa isigejane sa—sabangahlakahlile. Bezwa zonke izinhlobo zamahemuhemu ngawo eza edabula oLwandle oluBomvu, nalolonke lolohlobo lwento, kodwa akukho lutho ngakho. *Nangu* unkulunkulu wethu omkhulu, uyabona emi ohlangothini lodonga na? Babengo *s'bani-bani* futhi izikhathi eziningi benze *ukuthi-nokuthi*.” Indlovukazi encane yahamba idikibele.

75 Kodwa, niyazi, kukhona okuthize ngakho, uma uNkulunkulu eqala ukufaka ukulamba enhliziyweni yomuntu, akukho lutho nje oluzoma endleleni yakho. Noma ngabe kukhona ubambiswano noma qha, noma kumbe kukhona noma yini, izofanele ikuthole Lokho! Njengoba ngishilo ngowesifazane omncane izolo ebusuku, engobeleselayo nobekezelayo. Niyabo, kukhona Into ekubambayo, nawe kukhona Into oyibambayo. NjengoJakobe, indodana ka—kaNkulunkulu; uJakobe, indodana kaNkulunkulu, kukhona Into ayibambayo ngobunye ubusuku, naYo yambamba; futhi akazange aYidedele waze waphumelela ukuzuzisa inhloso yakhe, wabusiwa yiYo. Leyo, leyo yinto yangempela. Futhi uma umuntu ezifanisa nanye into ethize, ayisebenzi neze kahle. Kodwa uma ungathola leyoNto ethize, naleyoNto ethize ibambe wena, kuzokwenzeka.

⁷⁶ Uma uza lapha kulobubusuku ngokuzophiliswa, futhi uvumele uMoya oNgcwele ukubambe, nawe uWubambe, uzokuthola okucelayo. Ayikho indlela yokukudedisa kuWo.

⁷⁷ Uza ukholwa ukuthi uJesu Kristu uyasindisa, futhi kukhona amandla asindisayo akubambayo, nawe uyaWubamba, uzothola ukusindiswa.

⁷⁸ Uma ukholelwa embhaphathizweni kaMoya oNgcwele, noMoya oNgcwele ukubambe, futhi Uzokubhaphathiza, nawe uWubambe; awuzukudingeka ukuba usuke esihlalweni sakho, Uzokugwalisa ngoBukhona baKhe khona lapho lapho okhona. Njengoba Enza nje, “Kwathi uPetru esakhuluma lawamazwi, uMoya oNgcwele wehlela kubo abaLizwayo.” Kukhona Into eyabambayo!

⁷⁹ Kukhona Into eyabamba lowo wesifazane omncane waseSirofenike esikhulume ngaye izolo ebusuku. Akunandaba ukuthi zingaki izithiyo ayenazo, wayesalokhu ehamba, noma kunjalo. Kukhona Into eyabamba lendlovukazi ecane esikhuluma ngayo kulobubusuku, umhedeni, owezizwe. Wayenjalo nalomSirofenike omncane, umGriki, umhedeni, umkhonzi wezithombe. Kodwa kukhona Into eyababambayo, nabo kukhona Into abayibambayo.

⁸⁰ Njalo kukhona ubunzima endleleni. USathane uphosa yonke into endleleni, angakwenza, uma ebona umnyakazo wangempela kaNkulunkulu uqalwa. Uyokwenza kuwe. Uyobeka yonke into, zonke izithiyo angazithola, endleleni yakho.

⁸¹ Khumbulani, owesifazane wayeneziningi izithiyo, kodwa ukukholwa kwakhe kwakungenazo. Ukukholwa akunazithiyo. Akukho lutho oluzokumisa, akunandaba ukuthi noma ubani uhini. Uma unalokho kubamba okuyikho kuNkulunkulu, uNkulunkulu unokubamba okuyikho kuwe; kungabakhona odokotela abangamashumi amane abami lapha bekutshela ukuthi ubufa, futhi ubungekholwe nelilodwa izwi lakho. Qhabo, mnumzane. Qhabo, mnumzane. Bekungabakhona abefundisi abangamashumi amane bemi lapha, njengamakhulu amane ka-Ahabi, amelana; uma unguMikaya futhi ubamba uNkulunkulu, uNkulunkulu ekubamba, futhi ukubona kuqinisekiswa eZwini, akukho lutho oluzokumisa. Uzoma lapho, noma kanjani, ngoba kukhona Into ekubambile.

⁸² Kwembulwe kulowo wesifazane omncane, ukuthi kwakukhona uNkulunkulu ndawondawo. Sengiyambona ehamba eyofunda leyomibhalo yamaHeberu egoqwayo futhi wayigoqa wayeseyibeka phansi ku—kujেকে; wayesehamba ebuyela kulowompristi ongumhedeni, wayesethi, “Kukhona engifuna ukukutshela khona, fata ocwebileyo. Kungahle kube njalo, izinto ozishoyo. Kodwa, buka, ugogo wami wayekhonzela lesosithombe, wafunda lelokhathekizima onalo. Ukhokho wami walifunda, umama wami walifunda, bonke abantu bakithi

balifunda, konke kumayelana nento ethize eyenzeka. Angikaze ngiwubone umnyakazo walo, namanje. Kodwa bangitshela ukuthi banento ethize enhla lapho engeyangempela, eyenzeka khona manje; hhayi umlando othize, kodwa into manje eyenzekayo.”

⁸³ “Manje buka lapha,” ubezothi, “mntanami. Uma uhamba, ngizokuxosha esontweni. Futhi awunamsebenzi, njengendlovukazi, uzimatanisa nabantu abanjengalabo.” Lowodeveli omdala ofanayo usaphila.

⁸⁴ Asikho isixuku esihle esedlula zonke ezweni, ukungena kuso, kunebandla elizelwe ngokusha lagwaliswa ngoMoya oNgewele. Angikhathali ukuthi kukuphi, uma kusemgwaqeni omncane kumbe noma kukuphi. Yisixuku esihle esedlula zonke. Yiqembu lasezulwini, qaphelani, amakholwa akholwa kuNkulunkulu.

⁸⁵ Inhliziyo yayo yayinobudushudushu obunzima, nokuba magange. Yayifuna ukubona. Yayizwile ngakho. Yayingazi lutho ngakho, kodwa yayifuna ukukubona. Futhi sengiyayizwa ithi, “Awu, ungavele nje ulesule igama lami encwadini, uma ufuna. Noma yini oyishoyo, nalezozithombe, nalezozincwadi nezinto, ngiyakubona ulokhu uqhubeka uxoxa ngento ethize, uxoxa ngento ethize. Ayinyakazi neze. Angikaze ngiwubone umnyakazo wayo namanje. Ngifuna into eyiyo ngempela,” futhi ilungiselela ukuhamba. Kubi kakhulu asisenazo ezalezozindlovukazi ezincane namhlanje! Kunjalo.

⁸⁶ Ngakho-ke sithola ukuthi manje, ukuze ihambe, yasebenzisa isu elihle kakhulu. Ngithanda wonke umuntu ukuba acabange lokhu. Manje yathi yayingazi. Yayifunde yonke imibhalo egoqwayo, ukuthola ukuthi uJehova wayeyini, ukubona indlela Ayeyisebenzile ezinsukwini ezedlulayo. “Uma lokho kunjalo, khona-ke WayezoZibandakanya nalomuntu njengoba bathi wayenjalo, khona-ke lowo kwakunguJehova. Futhi uma kwakunguJehova, futhi WayenguNkulunkulu wangeqiniso, uNkulunkulu wabaphilayo, hhayi isithombe setshe esiqoshiwe noma itshe lesikhumbuzo sesidalwa esithize esasiphila noma esingazange siphile; lona kwakungophilayo, uNkulunkulu okhona manje,” ngakho yayilungiselela ukuhamba. Manje yathi. . .

⁸⁷ Yathwala inqwaba yemali. Yathatha igolide, nemure ne, o, nhlaka, ngiyethemba, nesiliva. Futhi yayikuthwalise amakameli. Manje yasho lokhu, “Ngiyenyuka. Ngizokubuka, mina uqobo. Bese kuthi-ke uma kunjalo, ngizokwesekela; uma kungenjalo, ngeke ngizihlanganise ngalutho nakho.”

⁸⁸ Niyazi, yayingafundisa amaPentecostal into ethize. Inqwaba yawo yesekela uhlelo oluhleka futhi luhlekise ngani. Futhi nesekela uhlelo emoyeni, oluhlekisa ngezinto enikholelwa kukho. Futhi kunjalo. Yebo, mnumzane. Ngoba kuzwakala

kahle. Impela, “Kukhona indlela ebonakala iyinhle kumuntu,” kwasho uJesu.

⁸⁹ Kodwa iqapheleni, yathi, “Uma kungenjalo, khona-ke ngingabuya neziphiso zami.” Kodwa yayizozibonela, futhi ikholiseke. Yayiyifundile imibhalo egoqwayo, yayazi ukuthi uJehova wayeyini, futhi yayizobona. Uma Wayekhona, Ekhona, khona-ke Usenguye uJehova.

⁹⁰ Lokho kuhle namhlanje. UJesu Kristu uyilowo Owayekhona, futhi Uyohlala ekhona njalo. Akaguquki neze. IBhayibheli lathi “Nguyena izolo, namuhla, naphakade.”

⁹¹ Siyamthola-ke owesifazane omncane, ukhuluma ngezithiyo, khona-ke lokho ngahle ukuba kwafika emqondweni wakhe, “Khumbula, ngifanele ngingqamule ogwadule, futhi lolu wuhambo olude kakhulu.” Lulinganise, ukusuka kwaIsrayeli, ukusuka ePalastine kuyongena ezansi eSheba, ukunqamula uGwadule lwaseSahara. Kwakungathatha ikameli cishe, ngiyacabanga, umshungu wamakameli, kuwathathe izinsuku ezingamashumi ayisishiyagalolunye, izinyanga ezintathu, ehamba njalonjalo, ukuhamba esuka endaweni eyodwa kuya kwenye. Usuku oluthathu... izinyanga ezintathu, ukuhamba. Futhi cabanga nje, unqwamana nalogwadule olushisayo. Wayenalokho emqondweni wakhe, wayefanele akwenze, ukunqamula lologwadule olushisayo, yonke indlela ukwenyukela lapha, ukuthola ukuthi ngabe lona ngempela kwakunguNkulunkulu yini.

⁹² Akumangalisi uJesu athi, “Iyoma ekwahluleleni nalesizukulwane futhi isilahle.” Yayingenayo imoto yohlobo oluphambili iKadilake ene ekhondishini. Nabanye abantu lapha eDallas ngeke beze ngaphesheya kwalomgwaqo, ukuLizwa. Kunjalo. Akumangalisi iyoma ngezinsuku zokugcina! Kodwa bama ngale ndawo ndawo futhi baKugxeke, noma yikuphi okunye bayakwenza. Wathi, “Iyovela emikhawulweni yomhlaba ukuzwa ukuhlakanipha kukaSolomoni, futhi lapha kukhona omkhulu kunoSolomoni.” Qaphelani.

⁹³ Yayinalokho kubhekene nayo. Mhlawumbe yayidingeka ihambe ngasebusuku, kushisa kakhulu ogwadule. Imisebe eqonde ngqo yelanga phezu kwaloloGwadule lwaseSahara yayingakuyobula isikhumba, futhi lapho kwakudingeka mhlawumbe ihambe ngasebusuku.

⁹⁴ Eny'into, khumbulani, yayithwele inyinyitheka yiminikelo nezinto. Amadodana kaIshmayeli ayeyiviyo lamadoda agibele amahhashi. Ayengabaphangi ogwadule. Kwakuyobalula kanjani kubantwana bakaIshmayeli ukuba bangene njengozamcolo, banqume labobathenwa abancane ababili noma abathathu eyayinabo; iqembu layo elincane lamasosha, abathenwa, nezincekukazi zayo ezincane; babanqume babalahle phansi futhi babashiye belele lapho, futhi bathwale amashumi

ezinkulungwane eziphindwe kazinkulungwane zenani lobucwebecwebe, ngaphandle kwenhlaka nemure ebizayo, nezinto eyayiziletha zibe yisipho.

⁹⁵ Kodwa kukhona okuthize ngakho, uma inhliziyi yakho ihlelele ukubona uNkulunkulu, neNto ethize ikubambile, awazi-ngozi, awazi-kwehlulwa. Kukhona into ethize, uzoyithola, noma kanjani, akunandaba ukuthi bunzima buni.

⁹⁶ Impela, kubukeka kungokuhlelekile impela kubaphangi. Noma yimuphi wabo wayengeza, kodwa ayithathanga-mcabango wanoma yiyiphi ingozi.

⁹⁷ Ayiwuthathanga umcabango wokuthi ngabe ifanele ivuke ihambe, njengomuntu owesaba ukuvuka embhedeni noma umbhede owuhlaka, noma into ethize noma enye, “Angazi, niyabo, ngiyesaba ukukwenza.” Yayingenalo lolohlobo lokwesaba. Kukhona Into ethize eyayiyibambile.

⁹⁸ Futhi uma Into ethize ingasibamba, ngendlela efanayo, kukhona into ezokwenzeka. Manje, ungeke wakwenza kuze Lokho kukubambe, bekungangcono ungakuzami. Kodwa uma Lokho kukubamba, kuzokwenzeka.

⁹⁹ Qaphelani, nansi, ayizange icabange ngokuthi bangaki abaphangi owayekhona ogwadule.

¹⁰⁰ Noma, futhi, ngenkathi ifika enhla lapho, ngabe izokwemukelwa, noma qha na? Yayingeyinye ihlelo, niyazi, ngakho ngabe iyokwemukelwa, ngabe iyokwemukeleka emhlanganweni na? Yayingacelwanga ukuba ize. UMoya oNgewele wasebenza kuyo, ukuba ize, ngakho kwakunguYe Owayenza ukuhola; ngakho, ukwenelisa lowomuzwa eyayinawo, ukuthi yayikulangazelele ukwazi.

¹⁰¹ Khumbulani, yimpilo yakho. Kwakuyimpilo yayo. Unesikhathi esisodwa kuphela sokukuxazulula, futhi mhlawumbe kulobubusuku yithuba lakho lokugcina. Wala uKristu, kulobubusuku, unghale ungabi nalo elinye ithuba.

¹⁰² Futhi lelo kungahle ukuba kwakukade kuyithuba layo lokugcina. Yakuqonda lokho. Kwakungeyayo, ebandayo, isimo senkolo eyayinayo, ilungile, noma ngabe wayekhona yini ngempela uNkulunkulu ophilayo na? Yayingabonanga lutho enkolweni yakubo uqobo, kodwa yayizwile ukuthi kwakukhona Into ethize kwenye, futhi yayifundile ukuthi Wayeyini. Yayifuna ukubona. Kwakuyimpilo yayo eyayisengozini.

¹⁰³ Yimpilo yami, kulobubusuku, ngifanele ngibhekane nalokhu. Ngifanele ngize ekwaHlulelweni, kanjalo nawe ufanele uze ekwaHlulelweni. Kusifanele ukuba sihlale ezihlalweni zethu, silale emibhedeni yethu, kumbe noma ngabe sikuphi, futhi sinake lento ngokujula. Ngoba, awazi ukuthi ikhadi lakho lizokhishwa nini emgibeni kaNkulunkulu phezulu Lapho, futhi uyophendula ekwaHlulelweni. Noma

ngabe uyilunga lebandla noma ngabe awusilo, lokho akuhlanganise lutho nakho. Uzophendula, noma kanjani, futhi kungcono uqiniseke ngempela ngakho. Hlola ulwazi lwakho lwesipiliyoni noNkulunkulu, ubone uma Into ethize ngempela ikubambile, ekubuyisela kuleliZwi, kude nezivumokholo nezinqubo, kanjalonjalo. Wakwethembisa ngezinsuku zokugcina, “Kuyobakhona ukuphendulwa, futhi, kwezinhliziyi zabantwana ziye kobaba.” Futhi siyakukholwa lokho. Qaphelani, siyakuthola ngalolusuku manje.

¹⁰⁴ Futhi ayithathanga-mcabango wokwesaba noma yini eyayizoyikhathaza. Yayingacabangi ngalokho. Umqondo wawungukuthi, yayifuna ukuthola ukuthi ngabe Kwakuyikho ngempela noma qha, ngakho yahamba yanqamula ugwadule. Futhi hhayi... Yayinesikhathi esil'khuni ikwenza. Noma yini onayo...

¹⁰⁵ Yileyo inkathazo, thina maPentecostal, sinento yonke nje esinikwa yona, ngesitsha, yonke into esiyifunayo. Umelusi akafiki nje ngesikhathi, “Ngizoyishiya iAssemblies bese ngijoyina ichurch of God.” Futhi, niyazi, nje ku... sitotswa kakhulu nje siya le na le!

¹⁰⁶ Kungikhumbuzo, kwakukhona itilosi elase liyixhegu, ngesinye isikhathi, livela olwandle. Nembongi yehla, yayingakaze ilubone ulwandle; yayibhalile ngalo, kodwa ingakaze ilubone. Itilosi eseliyixhegu lahlanga nayo, lathi, “Uyaphi, muntu wami olungileyo na?”

¹⁰⁷ Yathi, “Ngiya olwandle. Ngiyimbongi. Ngibhale ngolwandle. Bengilangazelela ukuhogela amanzi anosawoti, bese ngibona amagagasi alo amakhulu anosawoti egxumagxuma ngasezinyonini zolwandle zicula, nesibhakabhaka esiluhlaza sizibonisa olwandle.”

¹⁰⁸ Itilosi eseliyixhegu laphafuza inqawe yalo kane noma kahlanu, labheka phansi, lase liyaphimisa. Lathi, “Ngazalelwa kulo, eminyakeni engamashumi ayisikhombisa eyedlula. Angiboni lutho olukhanga kangako ngalo.” Lalihlale kulo, isikhathi eside kakhulu, lwaze lwejwayeleka.

¹⁰⁹ Kunjalo nangathi, kulobubusuku. Sesihlale eBukhloneni bukaNkulunkulu, isikhathi eside, seBuze bejwayeleka kithi. Besifanele siziphaphamise thina, futhi siqonde ukuthi uJesu Kristu uyaphila futhi uvukile kwabafileyo.

¹¹⁰ Konke lokhu kwakuzoba yisipiliyoni esisha salendlovukazi encane. Yayibelesele. Yayifuna ukukubona. Impela, yayibelesele. Yadingeka ukuba ibelesele, ukuba ishiye isizwe sakubo. Yayinakho konke ukuba nesithunzi kwayo, eyayifanele ikushiye ngemuva. Kuyini konke okwenhlangano yayo yamakhadi nakho konke eyayikukho, zonke izitishi neziyingi ezithungiwe, nezinto eyayikuzo, njengendlovukazi, wonke umuntu odumileyo eyamazi na? Yayizoba yinhlekisa

kuleloqembu. Kodwa kwenza mehluko muni kuyo na? Kwakungumphfumulo wayo.

¹¹¹ Ngumphfumulo wakho. Ngumphfumulo wami. Kwenza mehluko muni kwiMethodisti, iBaptisti, iPresbyterian, noma iOneness, iTwiness, iThreenes, kumbe noma yini na? Ngumphfumulo wami okhathazekile. Ngumphfumulo wakho okhathazekile. YiZwi likaNkulunkulu eliqinisekiswa.

¹¹² Siyayithola, ayenzanga mehluko kuyo, ukuthi noma ubani wathini, kumbe ukuthi abantu bakubo abadumileyo, ukuthi abangane bayo, uma yayidingeke ukuba ishiye yonke into eyayikhona ezweni. Uma Kwakuyikho ngempela, yase ilungele ukuya kuKho. Yayizonikela ngombuso wayo, noma yini enye. Uma Kwakuyikho ngempela, yayifuna ukuthola uNkulunkulu. Kwakukhona into eyayisenzileyo yayo.

¹¹³ Siyathola, yeza inqamula ugwadule. Ekugcineni, usuku nosuku, izinsuku ezingamashumi ayisishiyagalolunye, izinyanga ezintathu, umshungu wamakameli ekugcineni wafika esangweni.

¹¹⁴ Manje, ayizi neze njengoba inqwaba yabantu yenza emihlanganweni namhlanje. Abaningi babo bayafika futhi bayothi, “A, ngiyezwa banakho, a, omunye ungitshela ukuthi bebe... Eh—he. Awu, ngizowela.” Futhi bayohlala phansi umzuzwana nje. Babhekisiseni. Nibabona ndawo zonke. Bayothi, “Izwi lokuqala alishoyo liphambene nenkolelo yami,” baphume ngomnyango, sebebambile. “Angisophinde ngibuye ukuzozwa omunye futhi.” Niyabo, abahlali nje isikhathi eside ngokwenele. Yilokho-ke.

¹¹⁵ Kuthiwani-ke ngenkathi, uJesu, ngenkathi Ehlezi phambi kwamashumi aKhe ayisikhombisa lapho, futhi Wayenamashumi ayisikhombisa futhi Wayenesixuku sonke na? WayenguMuntu omkhulu. “WayengumProfethi,” bathi, “umProfethi waseGalile.” Ngolunye usuku Wabuka phezu kwaloloqubaba olukhulu lumi luMzungezile, Wathi, “Uma ningadli inyama yeNdodana yomuntu, niphuze iGazi laYo, aninakuPhila kini.”

¹¹⁶ Wawungathini nje izinyanga zihlezi phandle lapho, zathini ngalowoMuntu na? “Ngani, Uzosenza izindlabantu. Siphuze iGazi laKhe futhi sidle inyama yaKhe na?”

¹¹⁷ Akazange akuchaze. Wayengadingekile ukuba akuchaze. Wayedingeka azithintithe lezozidlamagazi eyayiMzungezile. Esikhundleni sokutotosa futhi afake igama labo encwadini, Wayebanikina. Wayengenakho ukuphinda abasebenzise. Ngakho siyathola, Wayelapho, Wathi, “Uma...” Akazange akuchaze.

¹¹⁸ Bhekisisani, labobafundi bahlala bathula. Abazange basho lutho.

¹¹⁹ Ngiyambona udokotela futhi ngibona abaFarisi, bathi, “Niyabo, uMuntu Uphambene ingqondo. Uyahlanya, ufuna sisike umzimba waKhe manje futhi siwudle, futhi siphuze iGazi laKhe na? Indlamuntu! Awu, thina, besingeke siyenze into enjengaleyo. O, lokho ngukuhlanya. UMuntu Uphambene ingqondo.” Basuka bahamba.

¹²⁰ Wayeseqalaza labososayense bezenkolo behlezi beMzungezile, lawomashumi ayisikhombisa, Wayesethi, “Niyothini uma nibona iNdodana yomuntu yenyukela eZulwini lapho Yavela khona na?” LaboDokotela bezobuNkulunkulu beqalaza, bathi, “iNdodana yomuntu yenyukela eZulwini lapho Yavela khona na? Ngani, siyaYazi, sike saya esitebeleni lapho Yazalelwa khona. Siwubonile umbhede wengane Eyayithunduzelwa kuwo. Siyamazi umama waYo. Si...Idoba nathi. Izingela nathi. Iphumele lapha emagqumeni. Igqoka izingubo esizigqokayo, idla ukudla. NaleNdodana yomuntu, Yavelaphi na? Ivela eNazaretha. Lokhu kungaphezu kwethu.” Basuka bahamba. Wayesalokhu engaLichazi. Niyabo?

¹²¹ Wabheka, Wayeseqalaza kwabayishumi nambili, wathi, “Nani nizomuka na?”

¹²² Manje, abakwazanga nabo ukukuchaza, kodwa Into ethize yayibabambile. Niyabo, babazi! Kungaleyonkathi uPetru asho khona lawomazwi ayisikhumbuzo, “Nkosi, siwubonile umBhalo uqinisekiswa nguWe. Besingayaphi na? Siyazi ukuthi Wena unamaZwi okuPhila. Wena unguMthombo wokuPhila. Senelisiwe yiLokhu.”

¹²³ UJesu wathi, “Ngakhethe abayishumi nambili benu, nomunye wenu ungudeveli.” Niyabo, Wayengenamathambo, nokupholisha, nokutotosa, nokubambambatha emhlane, futhi ababhaphathize ngemfihlo, noma enye into ethize.

¹²⁴ Wa—WayenguNkulunkulu enziwe inyama emhlabeni. WayeyiZwi likaNkulunkulu eliqinisekisiwe. Nalabo ababelambile, bayeza. Labo ababengalambile, abezanga. Wathi, “Konke uBaba aNgiphe khona kuyoza kiMi.” Ungeza kanjani-ke ngaphandle uma Ekunikezile, kunikeziwe na?

¹²⁵ Manje qaphelani, sithola lendlovukazi encane, ekugcineni yafika. Ayilindanga nje njengoba kwenza labobantu. Abanye babo bayilandela ngokuhambisana.

¹²⁶ Njalo kukhona izigaba ezintathu zabantu; amakholwa, abazenzisi, nabangakholwayo. Ongakholwayo uyosukuma futhi asuke ahambe; umzenzisi uyoma khona lapha isikhathi eside. Bababalapho bonke bobathathu. Ongakholwayo, isixuku; umzenzisi, iqembu elajika lahamba ekugcineni. Kodwa kwakukhona ikholwa langoqobo elingakwazanga ukuLichaza; babengazi lutho ngaLo, kodwa bazi ukuthi WayeyiZwi. Lokho kwakuxazulula!

¹²⁷ Lapho sithola indlovukazi encane. Yayilethe inqwaba yokudla, eziningi izingcezu zezinkwa, nenqwaba yezinto. Yalethe amathende ayo nezinto. Yantshinga izinto zayo yazikhipha emakamelini, nezinto, phandle egcekeni, amagceke ethempeli. Futhi yagxumeka amathende ayo, futhi yayilapho ukuba ihlale ize ikholiseke ukuthi ngabe kwakulungile noma kwakungalungile.

¹²⁸ Akungabezeki, usuku nosuku, yayiyifundile leyomiBhalo. Ngesikhathi sasebusuku, mhlawumbe babedingeka ukuthi bahambe ngasebusuku. Ngesikhathi sasemini, yayihlala iqhiyame-ke phansi kwamasundu, endaweni evundile ogwadule, futhi yafunda ukuthi uJehova wayeyini, ukuthi Wayefanele ukuba yini. Manje yayisizokwazi uJehova. Uma Wayekulowomuntu, yayizokwazi ukwenza kwaKhe, yayizokwazi noma kwakuqinisile noma qha. Ngakho Yayigxile ngakho konke emBhalweni.

¹²⁹ Ayiyanga lapho bese ithi, “Manje, uma esho noma yini ehluke kunalokho okushiwo ngumpristi wami, ngizovele nje ngithathe amakameli ami bese ngisuka ngihambe.” Yayizohlala ize ikholiseke.

¹³⁰ O, uma abesilisa nabesifazane bebengenza lokho namhlanje! Bathathe umBhalo, babone uma uMoya oNgcwele ungowanamhlanje, noma qha, babone uma lezizinto esikhuluma ngazo zibikezelelwe lelihora esikulo. Kodwa yakwenza; yingalesosizathu uJesu athi igama layo alinakuphosisa... hhayi ukuthi alinakuphosisa, kodwa aliyikufa. Iyoma ngoSuku lokwaHlulelwa futhi iyilahle iDallas, iTexas. Iyoyilahla iUnited States, ngoSuku lokwaHlulelwa. Ngokuba, yavela emikhawulweni yomhlaba, ukuzozwa ukuhlakanipha kukaSolomoni; futhi, bhekani, kukhona lapha omkhulu kunoSolomoni. UJesu Kristu ovukileyo ulapha ngamandla okuvuka kwaKhe. Qaphelani.

¹³¹ Futhi yagxumeka amathende ayo. Sengathi ngiyabona ngalokho kusa, ngenxa yabantwana manje. Izinsimbi zakhala, amacilongo akhala, nesonto langena. Babenenkonzo nsuku zonke. Kucabange, babethanda ukuya enkonzweni nsuku zonke. Ngakho bona, inkonzo yaqala, sengathi ngiyayibona indlovukazi encane yaya emuva le ngemuva yase ihlala phansi. Futhi emva kwesikhashana onke amacilongo akhala, ihubo laculwa, nakho konke.

¹³² Emva kwesikhashana, uMelusi uSolomoni waphuma, wayesehlala phansi. Babemazisa kakhulu bonke abantu, ngoba babemthanda. Wayeyinceku kaNkulunkulu. Base bephuma, kwakungekho noyedwa othi, “Ha! Ukuba nje ube yi *lokhu*, ukuba nje ubesonta eqenjini lami!” Qhabo. Kwakukhona iqembu elilodwa kuphela, futhi kwaku—kwakuyibo, ngakho babelapho.

¹³³ Manje-ke siyathola, omunye uyenyuca. Nento yokuqala niyazi, uSolomoni wembula imfihlo yenhliziyo yabo. Sengathi ngiyabona indlovukazi encane yathi, “Manje awulinde kancane,” niyabo. “He, lokho kuzwakale kungokwangempela.” Olandelayo uyenyuca, kwatholakala into efanayo. O, inhliziyo yayo encane iqala ukugxuma. Yona, yamangala.

¹³⁴ Ngakho sengathi yathola ikhadi lomkhuleko, yase ilinda. Ngiyaxolisa ngalesosisho; kodwa, niyazi, ukwenza iphuzu nje, niyabo. Sengathi yathola ikhadi, yase ilinda. Ngoluny’usuku ikhadi layo labizwa, futhi iyenyuka phambi kukaMoya oNgcwele owawusebenza ngoSolomoni. NeBhayibheli lathi, “Kwakungekho lutho olwafihlwa kuSolomoni.” UMoya oNgcwele omkhulu wembula zonke izinto eyayinesidingo sokuzizwa; Wakwembula.

¹³⁵ Futhi nakhu kwakukhona uMoya oNgcwele, ukugcwala kwaWo kuJesu Kristu, wenza into efanayo; nalabobaFarisi bethi, “Sikhombise isibonakaliso. Philisa lo muntu phandle lapha. Yenza *lokhu*, futhi yisho *lokhu*. Futhi kuzoba yini *lokhu*, noma *lokho* na?” Niyabo, abaqondi nje.

¹³⁶ Lendlovukazi encane imi lapho, neBhayibheli lasho ukuthi, “Akukho okwagodlwe uSolomoni.” Wembula zonke izinto eyayinesidingo sokuzazi. Wayitshela konke ngakho.

¹³⁷ Futhi ngenkathi kwenza, ayidingekanga ukuba ithathe izwi lomuny’umuntu, yayikubhekisisile futhi yakukholwa. Yayisiphendukela ezethamelini-ke, yayisithi, “Konke engikuzwile, ngenkathi ngikuzwa, ngamangala. Kodwa konke lokho engakuzwa kunjalo, nokungaphezu kwalokho engakuzwa kunjalo.” Niyabo, kwase kuyisikhathi sayo, yayikubonile. Kwasetshenzwa kuyo. Yayazi ukuthi kwakuyikho ngempela. Yayisithi, “Mayibusiswe iNkosi uNkulunkulu Okwenze inceku yaKhe. Makubusiswe. . .”

¹³⁸ Kwakuyini na? Owesifazane omncane bandla wayehlale lapho, zonke lezozivumokholo nezithombe, futhi ngesinye isikhathi enhliziyweni yakhe elambileyo. . .Noma yiliphi ikholwa langempela lifuna ukubona uNkulunkulu esemnyakazweni. Uma Wayelokhu enguNkulunkulu, Usenguye uNkulunkulu. Futhi wabona into ethize eyayiyi ngempela, hhayi okugqokisiweyo; into yangempela engokoqobo. Wakhonza uNkulunkulu zonke izinsuku zokuphila kwakhe, ngokuba wayebone into thize eyayiyi ngempela.

¹³⁹ O, mngane, sibone okuningi kakhulu, “Joyina lesisivumokholo, leliMoslem, *lokhu*,” noma ngabe uyini, “woza ku *leli*, na *leli*, *lelo*, ne *linye*,” nazo zonke izinhlobo zamadlingozi nezinto. Ngempela izwe belifanele ngabe lilambebe kulobubusuku into ethize eyiyi ngempela, ibone into ethize yangokoqobo. Hhayi isigejane sensumansumane ethize yegazi eligobhozayo, noma abenwayanayo, noma amafutha, noma

into ethize engesikho ngisho nokomBhalo; kodwa uJesu Kristu wangempela Owethembisa ukuthi Uyophila kubantu baKhe ngalolu izinsuku zokugcina, futhi enze izinto Azenzayo, into ethize imiBhalo othi ziyokwenzeka ngalezizinsuku zokugcina.

¹⁴⁰ Zonke lezizivumokholo ezincane, “Awu, uma wazi izivumokholo zethu, uyazi.” Niyabo, ni—ni—nibuka emuva kulokho okwashiwo nguMnu. Luther, indoda edumile ngosuku lwayo. Impela. Akungaphezu kwalaba abanye balaba besifazane lapha, abaneminyaka engamashumi ayisikhombisa-nanhlano ubudala, bezama ukuba neshumi nesithupha bebuka emuva futhi bezama ukugqoka sengathi baneshumi nesithupha banqume izinwele zabo futhi bagqoke izikhindi, futhi benze. . . Noma ubani oshayelayo, ebuka ngesibuko esibukisa ngemuva, unokusakazeka. Futhi yileyo indaba ngebandla namhlanje, libuka ngesibuko esibukisa ngemuva, kulokho elaliyikho. Akumangalisi lisakazekile. Ungalokothi. . .

¹⁴¹ UPawulu wathi, “Ngijonga emgomeni wokuBizwa okukhulu, ngiya phambili. Ngihamba ngiya phambili.” Ngiyazi uMnu. Moody wayeyindoda edumile, uMnu. Wesley wayeyindoda edumile, inhlango yamaPentecostal, inhlango yamaBaptisti, zazinkulu, kodwa asijonge ekuBizweni okukhulu kuKristu. Ningabuki ngesibuko esibukisa ngemuva, eminyakeni engamashumi amane eyedlula. Bukani ukuthi kunjani kulobubusuku. Bukani okuthenjiswa ngumBhalo kulobubusuku. Wabethembisa ngalolosuku, kodwa siphila ngaphezulu lapho manje. Siyaqhubeka.

¹⁴² Ukuba-ke uWesley wayebuke emuva futhi wabonani, uLuther, niyabo? Kodwa akabukanga kokwashiwo nguLuther, wabuka kokwashiwo nguNkulunkulu. Ukuba-ke iPentecostal yabuka emuva ngakwiMethodisti na? Niyabona ukuthi naniyoba kuphi na? Nakho lapho okhona, into efanayo, nakuhlela futhi nakucindezela phansi, ngeke nisanyakaza niye ndawo. Manje uMoya kaNkulunkulu nje uyaphuma uqhubekela phambili, uLithatha uliyisa kwenye indawo.

¹⁴³ Ngaso sonke isikhathi bayakwenza, inqubo eyenziwe ngumuntu lapho othola konke kusetshenzwe kanjalo, kuyafana futhi nokuphika kukaKora, ukuthi babefuna kanjani oDathani ukuthola isigejane esikhulu sendoda bese benza inhlango phandle lapho. UNkulunkulu wathi, “Zehlukanise, Mose, nabo, futhi Ngizobagwinya lombolozu emhlabeni.” Futhi leso kwakuyisifanekiso sohambo namhlanje, futhi niyakwazi, endleni ebheke ezweni lesithembiso. Futhi nampo babelapho. Abakwazanga ukukholwa yilowomlayezo ogcotshiwe kaNkulunkulu, owawuhamba uqonde phambili, futhi babefuna ukuqala enye into bona uqobo. Kuhlala njalo kungaleyondlela.

144 Ukuhamba kukaIsrayeli okwakubudedengu kakhulu ukwedlula konke abake bakwenza, ngenkathi benqaba umusa, kuEksodusi 19, futhi bathatha umthetho. NoDathani wenza iphutha elibi kunawo onke ake awenza, ngenkathi ethi, “Baningi kakhulu abaholi phakathi lapha ngaphandle kwakho, Mose.”

145 Futhi—futhi wayekade eqinisekisiwe ukuthi wayeyiZwi likaNkulunkulu elibonakalisiweyo. Wayethathe uthuli waluphendula lwaba ngamazwe. Nayo yonke into ayekade eyishilo yayifezekile. NoNkulunkulu wayenaye. INsika yoMlilo yayiqinisekisiwe, ilanga phezu kwakhe lapho, futhi babesalokhu befuna ukuqala enye into ethize. Lokho nje ngokwenziwe ngumuntu.

146 Kungaleyondlela namhlanje. Selifike lapho-ke ibandla. Kunjalo. O, bandla likaNkulunkulu ophilayo, anifuni ukubona into eyiyi ngempela na? [Ibandla lithi, “Amen.”—Umhl.] Into ethize yangempela!

147 Indaba encane ngaphambi kokukhulekela abagulayo. Ngiyakuthanda ukuzingela. Umama wami, uyazi, u... yena...umama wakhe wayehola impesheni. WayeyiNdiya eliyiCherokee. Mina...nokuphenduka kwami akuzange kuluthathe uthando lwasehlathini. Ngiyalithanda. Yilapho obona khona uNkulunkulu. Yilapho kuqala engabona khona uNkulunkulu, kwakuphandle lapho ehlahlathini. Yilapho Ahlangana khona nathi. Yilapho Ekhuluma khona. Yilapho lezozingelosi eziyisikhombisa ezahlangana khona. Bena... ngokuthi, *Banumzane, Sikhathi Sini na?*

148 UMfowethu Borders nami ngangihlezi lapho ngoluny'usuku, ngenkathi lokho (kuma) kwehla, isivunguvungu somoya sivela emazulwini, kwaze kwaqhephula namadwala, khona impela ngaphezu kwalapho engangimi khona lapho, Akushoyo, niyabo. Futhi lapho, o, indoda amaningi, uMfowethu Sothmann phakathi lapha ndawondawo, omunye we... Terry, ngiyakholwa ngapha, wayekhona ngalesosikhathi. Nezinto, uMbona ehlane phandle lapho! Ngiyakuthanda ukuzingela. Ngiyakwenza lokho ukuba nje ngiphume, hhayi ukubulala inyamazane, kodwa nje ukuba sehlathini.

149 Ngangivamise ukuzingela nomfo enhla eNew York, enhla eNew Hampshire, njalo, wayengu—ngumzingeli onomoya omuhle. Igama lakhe kwakunguBert. WayeyiNgisi. Futhi abazali bakhe—bakhe baqamba, noma balinquma lelo, lapho ababiza ngeJefferson Notch, konke lapho, nangale eCarroll Notch, futhi balehlukanisa lelo eminyakeni yasekuqaleni. Kwakukhona ubuNdiya obuncane ngaye, futhi. Kodwa wayengomunye wabadubuli ababedlula bonke engake ngababona, nomunye wabazingeli abakahle ukwedlula bonke. Wawungadingeki neze ukuba ukhathazeke ngokuphuma futhi umzingele enhla; wayazi lapho ayekhona. Ngangivamise ukuthanda ukuzingela

inyamazane idiye enomsila omhlophe enhla lapho. Futhi ba . . . Futhi ngangenyuka njalo ekwindla futhi ngizingele.

¹⁵⁰ Wayengumzingeli okahle kakhulu, kodwa wayeyindoda enonya kunawo onke engake ngahlangana nawo empilweni yami. Wayenamehlo anjengaweqhimilili, futhi uvele nje . . . Lawo uhlobo, niyazi, njengowesifazane ezama ukupenda amehlo abo namhlanje, athi awafane naweqhimilili. Awu, empeleni wayenalohlobo lwamehlo. Futhi akubukeki njengomuntu, kimi. Futhi ngakho nga-ngangihlala njalo ngikuzonda ukumbuka. Wayebukeka enciphe kakhulu kanjalo, niyazi, ngibuke lawomehlo nganhlanye.

¹⁵¹ Futhi wayekuthanda ukungabi namusa. Futhi wayedubula izixhumo, leyo yingane encane yenyamazane idiye, ukuba nje angenze ngiphatheke kabi. Futhi wayethi, “O, mshumayeli, unjengabo bondu abanye. Unehliziyo yenkukhu. Wawuyoba ngumzingeli okahle ukuba wawungesuye umshumayeli.”

¹⁵² Ngathi, “Ngizingela imiphefumulo, Bert.” Ngase ngithi, “Unowodwa olahlekile.” Niyabo?

¹⁵³ Futhi yena, “A, hlakanipha!” Wathi, “Billy, ulungile, kodwa,” wathi, “ungakhulumi lohlobo lwento kimi.” Ngakho waye-wayezidubula lezixhumo ezincane, na—nalokho nje kungena ngiphatheke kabi kabi.

¹⁵⁴ Manje kulungile ukubulala isixhumo uma umthetho usho njalo, manje, usayizi noma ubulili, noma yikuphi nje umthetho okushoyo. Ngangingumqaphi wezinyamazane iminyaka eminingi. Kodwa buka, uAbrahama wabulala inkonyane wayeseyipha uNkulunkulu, ngakho akukho lutho ngokubulala isixhumo, uma umthetho washo. Kodwa hhayi ukuzidubula nje, uziyeke nje zilele lapho, bese uzenza isihlakaniphi ngakho; yiphutha lelo, lelo yiphutha ekukwenzeni. Ngakho nje ngikushilo lokho ukuba ngilungisise abafowethu bami abazingelayo lapha, niyabo, ukuze nikwazi ukubona engizama ukukuchaza.

¹⁵⁵ Manje qaphelani lokhu, ukuthi sithola lendoda . . . Ngeliny’ilanga ngenyukela lapho, unkosikazi nami sasindawonye. Futhi—futhi yayizenzele imfengwane encane eyayikhala futhi izwakala njengesixhumo esiyingane ikhala, niyazi ukwethuka okuncane ezikwenzayo. Awu, inqobo nje . . .

¹⁵⁶ Ngangikade ngisebenza, futhi angiqedanga ngesikhathi, emhlanganweni, futhi ngenyuka ukuba ngizingele naye. Futhi kwakukade kukhona okuninginingi ukuzingela okwenzekayo, nokokuqala isibhamu igani siyadubula, kulelozwe, lezo ezinemisila emifishane . . . Na—nanicabanga ukuthi uHoudini wayeyingcweti yemifanekiso ephunyukayo; wayeyimfundamakhwela, kubo. Nento yokuqala niyazi, zazicasha zonke. Futhi uma kukhona unyezi, zazidla ebusuku;

noma zingene phansi kwenqwaba yehlokozi noma into ethize, futhi za—zazinganyakazi.

¹⁵⁷ Manje-ke syalubona lolosuku, ngathi, “Bert, a—awuzukuyisebenzisa leyomfengwane?”

¹⁵⁸ Wathi, “A, mshumayeli, unenhliziyi yenkukhu kakhulu!” Wathi, “Hlakanipha.”

¹⁵⁹ Sasesiqala ukuphuma, sase sibeka amasemishi eyembeni lethu—lethu. Futhi sasizingela...zosingela kuze kube semini, phezulu ukuzungeza undi lwesiqongo se—sePresidential Range, bese-ke sehlukana bese sibuya sehle. Uma sithole inyamazane idiye, sasazi ukuthi iyobe ilenga kuphi, sasihamba siyidonse siyikhiphe, osukwini noma ezimbili; siyiphanyeke. Ngakho kwakukhona cishe, o, ama intshi amane eqhwa, noma ayisithupha, kanjalo, kwakuyisikhathi esihle sokubamba umkhondo. Sase siqala ukusuka, sahambisana cishe, phezulu entabeni, hhayi umkhondo, kwakungekho lutho. Inyanga ikhanya ebusuku, nenyamazane idiye... [Akuqoshwanga—Umhl.]

¹⁶⁰ UBert wayengaphambi kwami, ehola indlela, futhi ngakho ngangihambisana ngisemva kwakhe. Wayesethi nje ukuhlala phansi, *kanjalo*. Iqhwa lase lomile. Wayeseqala ukufinyelela emuva, ngangicabanga ukuthi wayezokudla isemishi futhi sasizokwehlukana nje lapho, ngoba sasiphezulu le entabeni ngaleyonkathi. Wayesefinyelela ngemuva *lapha*.

¹⁶¹ Ngase ngiqala ukuthola isemishi lami, ngase ngiqala ukuthola indawo yokubeka isibhamu sami phansi. Ngase—sengiqala ukuthola isemishi lami, ngase ngiqalaza.

¹⁶² Wakhupha lemfengwane encane. Lokho, ngacabanga, “Mfana, lelo yiqhinga elingcolile ukwenza lokho.” Ngakho wathatha lemfengwane encane, wayesengibuka kulawomehlo eqhimilili, wayesengibuka phezulu. Wafaka leyomfengwane encane emlonyeni wakhe, kanjalo. Ngase ngithi, “Bert, ungeyenze into enjengaleyo, ungayenza na?”

¹⁶³ Wathi, “O,” futhi wabetha kanjalo. Futhi, ngimangele, cishe emayadini angamashumi amahlanu ukusuka kimi, ngaphesheya nje, enkulukazi inyamazane yensikazi yasukuma. Manje, inyamazane yensikazi ngumama wenyamazane idiye. Futhi yayilapho, amehlo ayo amakhulu ansundu, nalawomadlebe acija. Niyabo, yezwa. Manje, yayingumama, niyabo, nengane yayo yayikhala. Futhi ngakho akunandaba noma ngabe zonke ezinye ziyaphuma noma qha, kwakukhona into ethize kuyo. Yayingumama.

¹⁶⁴ Ngakho uBert wabuka kanjalo, wabuye wayibetha futhi kancane impela. Naleyonyamazane idiye yaphuma yaqonda ngqo yavela obala. Manje lokho akwejwayelekile, akwejwayelekile neze, iphuma kanjalo. Futhi yayiqalaza, nekhanda elikhulu liphakeme, namehlo ayo eqalaza.

165 Emva kwesikhashana, ngenkathi umzingeli eluleka futhi wathatha isibhamu, yayimbonile umzingeli. Ngokweywayelekile ziyovele zithi phazi, futhi sezihambile, niyazi ukuthi kunjani, ngokushesha. Kodwa, niyazi, ayizange inyakaze. Yavele yama nje yase imbuka, ngohlangothi lonke, yayiphendule ikhanda layo yase ibuka. He! Ngacabanga, “Bert, ungeke wakwenza lokho.”

166 Niyabo, yayingembathi lutho. Yayingenzi ngokuzenzisa. Yayingalingisi. Yona, kwazalwa kuyo, yayingumama. Naleyongane, angikhathali noma kwakubiza impilo yayo, yayisenkathazweni, yayizama ukuthola leyongane. Yayisenkathazweni. Yayikuyo, ukuhogela umkhondo kuyo, yayingumama. Futhi yambona umzingeli. Kodwa umqondo wayo wawungekho mayelana nomzingeli, wawumayelana naleyongane esenkathazweni, lesosixhumo esincane.

167 Futhi ngakho wehlisa isivikelo kulesisibhamu iteti-o-siksi. O, wayengumnembi. Wasibeka saba yileveli lesosibhamu phansi. Nga—ngavele nje ngaphendula ikhanda lami. Angikwazanga ukukumela. A—angikwazanga ukumbheka. Ngacabanga, “Eminye nje imizuzu engangemibili, futhi uzosakaza inhliziyoyayo ethembekile iphume; izama ukuthola ingane yayo, isenkathazweni, imazi lowomzingeli ebhace khona lapho ehlathini.” Futhi wayezosakaza leyonhliziyoyayo ethembekile kuze kuyobhobokela ngale, ngaleyonhlamvu yesibhamu enezinhlwayi eziyikhulu namashumi ayisishiyagalombili phakathi lapho. Futhi nga—nga... Wayengumnembi ngempela. Wenza ileveli. Ngacabanga, “Ngeke nje ngakumela ukukubuka.” Ngafulathela.

Futhi—futhi nga—ngathi, “Nkosi, msize, ukuba angakwenzi lokho.”

168 Nga—ngadabuka kakhulu. Lowomama bandla emi lapho, ezingela ingane yakhe, futhi ngangazi ukuthi wayengakwembathi lokho. Yayingumama. Yayingabaleka, nangasiphi esinye isikhathi. Yayingeke isukume, nathi sedlula. Kodwa kwakukhona into ethize kuyo.

169 Futhi ngalinda, ngalinda, nesibhamu asizange siqhume. Awu, ngamangala, “Kwenzenjani?” Futhi ngalinda, ngase-ke ngiphenduka kancane impela. Futhi ngayibona inyamazane idiye imi qekelele lapho, yayisalokhu imbuka. Ngase ngibuka umbhobho wesibhamu, wawenza kanje. Wavele nje... wayezama ukubamba isicibo, futhi akakwazanga ukukwenza.

170 Wasilahla phansi isibhamu emhlabathini, wayeseqalaza mina, nalawomehlo amakhulu ansundu ayeshintshile. Izinyembezi zazehla ezihlathini zakhe. Wangidumela ngomlenze webhulukwe, wathi, “Billy, ngiholele kulowoJesu okhuluma ngaye.”

171 Kwakuyi—kwakuyini na? Wabona into ethize yangempela. Niyabo? Lowomama omncane wenyamazane idiye wayekuveze

obala ukwethembeka, ukwethembeka kwangempela okwenza lowomzingeli ononya lapho. . . owayenenhliziyo embi ukwedlula bonke esengake ngababona. Kwakungesiyo intshumayelo engayishumayelayo. Kwakuyilokho ayekubonile, into eyayiyiyo ngempela. Kwakungesikho okwembathisiweyo. Kwakungesikho okokukhohlisa. Lowo kwakungumama wangokoqobo efuna ingane yakhe, nalokho kwamholela kuKristu. Uyidikoni ebandleni lapho manje, umKristu oyisimangaliso, ngoba wabona into ethize eyayingesikho ukwembeswa. Kwakungesikho ukuzenzisa. Kwakungokwangempela.

¹⁷² O, mfowethu, dadewethu, uma lelibandla, uma lababantu, kulobubusuku, uma wena nami! Kukhona into ethize yangempela, hhayi ukwembeswa. Ungahle ubone okuthize ukwembeswayo, kodwa kukhona into yangokoqobo. Kukhona into ethize kumuntu emenza aphilele uNkulunkulu. Kukhona uMoya oNgewele wangokoqobo, mfowethu, ongesikho ukwembeswayo. Lapho, kuyinto yangokoqobo.

¹⁷³ Futhi bangaki phakathi lapha abangathanda ukuba ngumKristu kakhulu impela, futhi abathembeke ngempela kuKristu, ukufa, ukuhlushwa, noma yini enye, ongathanda ukuba ngumKristu kakhulu impela njengoba yayingumama kanjalo leyonyamazane idiye na? Ungathanda, ungethanda ukuba njalo na? Bengingathanda ukuba yilolohlobo lomKristu. Olufana ngisho nalowo wesifazane omncane waseSirofenike izolo ebusuku, wayeyilolohlobo lomKristu. Lendlovukazi encane esikhuluma ngayo kulobubusuku, yayiyilolohlobo lomKristu; ngenkathi ibona into ethize eyayiyiyo ngempela, yayisilungele. Nkulunkulu sisize, kulobubusuku, ukuba semukele into ethize eyiyo ngempela, uKristu.

Asikhothamise amakhanda ethu umzuzwana nje, sisakhuleka.

¹⁷⁴ Manje angazi noma, endlini, kulobubusuku, uma kukhona i. . . uma ekhona lapha, nisathule ngempela, uma ekhona lapha ongathanda, futhi ungamazi uKristu njengoMsindisi oqondene nawe, futhi uthanda ukuMazi njengoMsindisi wakho, ungasiphakamisa isandla sakho na? Oyedwa, ababili, abathathu. UNkulunkulu akubusise. UNkulunkulu akubusise. UNkulunkulu akubusise. UNkulunkulu akubusise.

¹⁷⁵ Angazi noma bakhona yini lapha kulobubusuku, ozisho ukuba ungumKristu, mhlawumbe ilunga lebandla elihle, lesigejane esikhulu sabantu, kodwa nokho uyazi phansi enhliziyweni yakho ukuthi awunabo ubuKristu enhliziyweni yakho, wazalwa kubo. Njengoba wayenjalo nje lowomama, inyamazane idiye, wazalelwa ukuba abe ngumama, wayengumama, naphi naphi. Futhi uthanda ukuba ube ngumKristu wangempela, njengoba lowomama wenyamazane

idiye wayengumama; ungasiphakamisa isandla sakho, uthi, “Ngikhulekele, Mfowethu Branham”? UNkulunkulu akubusise. UNkulunkulu akubusise. Yonke indawo, phezulu kovulande abaphezulu, ngiyasibona isandla sakho.

¹⁷⁶ Baba waseZulwini, kuncane engangikwazi, ngalolosuku lukaNovemba obandayo, ngimi lapho, iqhwa lehle laze layofika entanyeni yami, ngimanzi, ukubona leyondoda ilele lapho, ukuthi ngakhuluma kanjani nayo, ngabamba isandla sayo, ngakhala kanye nayo, kodwa ngayitshela ngeBhayibheli nakho konke. Yayisithi, “O, mhlampe uqinisile.” Kodwa ukubona ukuthi Udingeka ukuba uthumele ngapho into eyiyo ngempela ngempela, lokho kuyo impela indlela yemvelo, e—e—engakwazanga nje ukuba ingaboni ukuthi kwakukhona into eyiyo ngempela. Futhi manje isiyinceku yaKho, Nkosi.

¹⁷⁷ Manje baningi lapha kulobubusuku. Abanye babo baphakamise izandla zabo, Baba, ukuthi abakaze babe ngumKristu, futhi bafuna ukuba nguyeyi. Nkulunkulu, ungabayekeli nje babengabanye balaba, abavele bagijime nje bajoyine ibandla, noma bathathe enye inqubo nje, noma isivumokholo, noma umbhaphathizo. Kodwa makuzalwe enhliziyweni yabo, uKristu.

¹⁷⁸ Nalabo abajoyine ibandla, bona, bayafuna, Nkosi, njengowesifazane mhlampe o—omncane, indlovukazi encane ekade sikhuluma ngayo. Ya—yayilambe okuthize. Futhi—futhi banjalo, nabo, Nkosi. Futhi ngenkathi isibona into ethize eyayiyiyo ngempela, lokho kwakhomba uNkulunkulu ezidalweni ezingabantu, yayisilungele ngaleyonkathi. Futhi yathi, “Ayibusiswe iNkosi uNkulunkulu kaIsrayeli!” Yayingasafuni kwenza lutho ngezinqubo zabahedeni.

¹⁷⁹ Futhi, Baba, abaningi lapha kulobubusuku, akungabazeki, ukulesosimo esifanayo. Uma nje bengahle babone into ethize eyiyo uqobo! Futhi Wasitshela ngenkathi Ulapha ezweni, ukuthi kwakuzokwenzekani ngalolusuku. Siyatshelwa ukuthi nguWena izolo, namuhla, naphakade. Futhi siyazi ukuthi Wakhonjwa kanjani, nokuthi abafarisi behluleka kanjani ukukubona. Nkosi, amaqembu afanayo ayehluleka ukukubona, ngokuba abe ngawesonto, ukujoyina, benezinqubo ezithize zezivumokholo, kanjalonjalo. Bona, bayehluleka ukubona uMesiya, uMoya oNgwele omkhulu ukhomba Yena uqobo nabantu, njengoba wethembisa ukuthi Uyokwenza.

¹⁸⁰ Sipe, kulobubusuku, Nkosi, ukuthi ngamunye walaba uzoqonda futhi uzobona uBukhona baKho. Futhi kwangathi bungangena ezinhliziyweni zabo, indikimba, “Lapha kukhona omkhulu kunoSolomoni kulobubusuku,” lowo nguJesu Kristu, iNdodana kaNkulunkulu evukileyo, esilungele ukuza futhi iphendule, nokwenza izinhliziyiyo zibe zintsha, nokufaka kuzo ulwazi lwesipiliyoni lokuzalwa

lukaNkulunkulu. Njengalowomama wenyamazane yensikazi nje, into ayengenakwenza lutho ngayo, ngomusa kaNkulunkulu wakhethwa ukuba abe yinyamazane idiye, wakhethwa ukuba abe ngumama, nomama othembekile. Futhi Wasitshela ukuthi sa “khethwa ngaphambi kokusekelwa kwezwe.”

¹⁸¹ Ngiyakhuleka, Nkulunkulu, ukuthi Uzovumela wonke owalabo onalokho kudonsa enhliziyweni yabo, njengoba kwenza inenekazi elincane, ukuba lifumane uNkulunkulu, ukuthi kulobubusuku kuzoba yinto ethize yangempela eyenzekayo, abazoyibona, futhi baMkhonze. “Ngokuba lapha kukhona omkhulu kunoSolomoni.” Sicela eGameni likaJesu. Amen.

¹⁸² Manje ngokuhlonipha, ngokuthula, ngaphambi nje kokuba size ealtare. Ngiyacela, akungayaluzi-muntu. Hloniphani ngempela nje umzuzwana. Leli yihora lesizotha, umzuzwana wesizotha. Kwenziwa izinqumo. Abaningi baphakamise izandla zabo. Ngikholwa ukuthi beniqotho ngokujulile kulokho, ngenkathi nisho lokho.

¹⁸³ Manje, nizwile ngeBhayibheli, nizwile ngoJesu, nizwile ukuthi WayeyiNdodana kaNkulunkulu. Benifundiswa ukuthi Wavuka futhi, futhi niyafundiswa ukuthi nguYena izolo, namuhla, naphakade.

¹⁸⁴ Manje ngabe uMoya oNgcwele esikhuluma ngaye, uyilowoJesu Kristu na? Impela, Unguye. Niyabo, UnguNkulunkulu; owaziwa njengoNkulunkulu, uMoya oNgcwele. Awusuye omunye uNkulunkulu; nguNkulunkulu ofanayo. UYise, iNdodana, noMoya oNgcwele, akusibo oNkulunkulu abathathu; yizingxeny ezingathathu zikaNkulunkulu ofanayo, niyabo, uNkulunkulu ofanayo nje ezimweni ezintathu. Niyabo, ngenye indlela, izikhundla ezintathu, kanjalo, niyazi; ngenkathi Esebenza njengoYise, bese kuthi-ke njengeNdodana. NguNkulunkulu ehla, esuka kuLowo Ogenakuthintwa (ngisho nokuthinta intaba, wayefanele afe), saze sakwazi ukuMphatha enyameni.

¹⁸⁵ Futhi manje Ukuwe. Wakungcwelisa ngeGazi laKhe, ukuze Aphile kuwe. “Ngalolosuku, niyakukwazi ukuthi NgikuBaba, uBaba ukiMi; Ngikini, nani nikiMi.” Niyabo? NguNkulunkulu phezu kwethu, uNkulunkulu enathi, uNkulunkulu ekithi. Niyabo?

¹⁸⁶ Futhi lowo nguKristu, kulobubusuku, uMoya oNgcwele. Uyafana. Futhi wena u... Ungumvini, nani ningamagatsha. Ninokukholwa kuYe. Futhi uma Ezozikhomba Yena, kulobubusuku, ephakathi kwethu!

¹⁸⁷ Manje uma ubemi lapha enezibazi, leso bekuzoba yisidalwa esingumuntu, leyo yinyama. Noma ubani angazifanisa lokho; isidalwa esingumuntu singazona ubuhle. Noma, mhlawumbe, asazi ukuthi uJesu wayebukeka enjani, sithole nje u—u—umbono wengcweti yemifanekiso, injulamqondo isayikholoji

yakho, ukuthi Wayebukeka enjani; uHofmann wayenolunye uhlobo, uSallman olunye, nabanye abaningi!

Kodwa ubungaMazi kanjani na? Bekuzoba yiMpilo yaKhe.

¹⁸⁸ Ngoba, uma umuntu eme lapha nezibazi zameva esandleni sakhe, nanoma yini okunye, lowo bekuzoba ngumkhohlisi; ngoba, uma uJesu qobo lwaKhe esefika, onke amehlo ayoMbona, onke amadolo ayoguqa, nazo zonke izilimi ziyokuvuma. Impela.

¹⁸⁹ Kodwa uMoya waKhe ulapha, niyabo. Futhi uma singahle sidedele imiqondo yethu uqobo ishushumbe ingene kuYe. “Mawube kini lowomqondo owawukuKristu.” UyiZwi, neBhayibheli lathi, “IZwi likaNkulunkulu.” Okungukuthi, bangaki owaziyo ukuthi uJesu wayeyiZwi na? EBhayibhelini, amaHeberu 4, neBhayibheli lathi, “Libukhali kunenkemba esika-nhlangothi zombili, futhi Lahlulela imicabango yenhliziyoyi.” Manje, yilokho okwakukuSolomoni, (iZwi, uNkulunkulu) wayekwazi ukwahlulela umcabango wabo. Lokho kwakukuJesu, niyabo, yilokho okulapha manje, Into efanayo.

¹⁹⁰ Manje nina enikhona lapho. Angizukubiza mugqa womkhuleko, ngoba ngizokwenza ukubizela ealtare. Kungahle kubekhona abanye lapha ongakaze abe komunye wemihlangano. Angiboni-muntu endlini, engi—engimaziyo.

¹⁹¹ Omunye ubengitshela ukuthi bekuthi ababe ngamashumi amathathu izolo ebusuku, noma ngaphezulu, ababizweyo. Niyaqonda ukuthi ngesinye isikhathi owesifazane wathinta ingubo yaKhe, futhi Wajika, nento efanayo yenzekile, na—namanda aphuma kuYe, Yena iNdodana kaNkulunkulu na? Kodwa Wathi, “Emikhulu kunalo niyakuyenza, ngokuba Mina ngiya kuBaba.”

¹⁹² Manje kholwani nje futhi nibe nokukholwa, ngamunye wenu, macala onke lapha, kulemibhede eyizinhlaka, izinhlaka, noma ngabe nikuphi. Kholwani! Ningacabangi ukuthi aninathemba.

¹⁹³ Manje ukuba benginganiphilisa, bengiyokwenza, kodwa ngeke nganiphilisa. Bengingabeka izandla phezu kwenu, futhi ngihlose ukwenza lokho, kuwo wonke onalawomakhadi. Futhi bakhapha amakhadi nsuku zonke. Ngakho ngihlose ukwenzenjalo, kodwa lokho kungukuthi, lokho, lokho nje kuphawula ukuthi ngikholwa kanye nani.

¹⁹⁴ Kodwa, bukani, aniMthinti ngani nje na? IBhayibheli lathi, “UngumPristi oMkhulu,” khona manje, “onokuzwelana nobuthakathaka bethu.” Ngabe kunjalo na? Awu, uma EngumPristi oMkhulu, khona-ke Ubezokwenza ngendlela efanayo ngempela Enza ngayo ngaleyonkathi. Ubengeke na? Impela Ubeyokwenza ngendlela efanayo Enza ngayo ngaleyonkathi. Kulungile, manje Mthinteni ngokukholwa.

¹⁹⁵ Manje, Baba waseZulwini, umhlangano ungowakho. Kodwa ngifundisile kulobubusuku ngalona wesifazane omncane ebona

into ethize eyiyo ngempela, ngenkathi esebone lowomoya wokwahlulela uphezu kukaSolomoni. Futhi siqinisekile, Nkosi, ukuthi amaZwi aKho aqinisile. Wathi lokho kuyobuya futhi, njengoba kwakunjalo emihleni yaseSodoma, ngaphambi nje kokuFika; futhi Wawunguwe izolo, namuhla, naphakade. Imisebenzi Owayenzayo, nathi siyakuyenza. Futhi UngumPristi oMkhulu, kulobubusuku, onokuzwelana nobuthakathaka bethu. Sidinga okungakanani-ke okunye na?

¹⁹⁶ Ayedinga okuningi kangakanani lawomaJuda, ukubona ukuthi WayengumProfethi na? Intombi yakhulelwa, nazo zonke lezizinto, kodwa, bona, izivumokholo zabo zabaphuphuthekisa.

¹⁹⁷ Nkosi, kukhona abanye lapha abeza kanjalo, mhlawumbe abangaveli eSheba, kodwa bavele ezindaweni eziningi. Ngiyakhuleka, Nkulunkulu, ukuthi Uzozikhomba Wena uqobo kulobubusuku, ungowangempela. Bese-ke uzikhomba Wena uqobo kubo, njengokuhogela umkhondo kwalowomama kuleyonyamazane encane idiye eyenza ngalolosuku. SingabaKho, Baba. Khuluma ngathi, eGameni likaJesu. Amen.

¹⁹⁸ Manje ngifuna nibe nokukholwa futhi nikholve, ngamunye wenu, macala onke ndawo zonke. Futhi nje nikhuleke. Manje ninga... Bukani nje futhi nikholve manje, futhi nje nikholve. Niyabo, lokhu kungahle kungabi sikho, uMoya oNgewele ungahle ungathokoziswa ngukwenza lokhu. Uma Engathokoziswa, ngizobiza umugga womkhuleko. Kodwa nje manini lapha. Omunye khona lapho, ngisho noma u... Anginifuni nibe namakhadi enu omkhuleko. Nje—nje noma ubani nje—nje khulekani. Kusobala, ngeke ngazi, kodwa nje khulekani futhi nibone. Nithi nje, “Nkosi Jesu, ngiyazi ukuthi leyondoda ayingazi. Ayazi lutho ngami, kodwa ngiyazi ukuthi ngiyakholwa.”

¹⁹⁹ Ukukholwa kwenu akuzwa. Ningacindezeli manje, noma nigxume. Nigxuma nisuke kukho. Kunani ngqo. Khululeka nje futhi ukholwe. Kholwa nje manje, yiba nokukholwa. [Ebandleni, umfowethu unikeza umyalo wentshumayelo—Umhl.] Amen. Futhi hloniphani, yibani nokukholwa nje, kholwani nje. Ngezinye izikhathi ukukholwa kwenu akuzwa, ninakho futhi anikwazi. Lowo wesifazane omncane wayenakho; wayengakwazi.

²⁰⁰ Bangaki abenu owake wasibona isithombe saleyoNgelosi yeNkosi, lokho kuKhanya na? Ku, kwathwetshulwa khona lapha eTexas. Kuthwetshuliwe, kusemhlabeni jikelele manje.

²⁰¹ Kodwa ucabangani, mnumzane na? Uyakholwa, uhlezi khona lapha ekhoni na? Kubukeke sengathi ububheke ngokuba magange kakhulu. Unezinto eziningi ezingalungile kuwe. Unezifo ezelakanyanayo, izinto eziningi. Manje ngenkathi ngisho lokho, ukuzwa okuxakile kufika kuwe, akufikanga na? Uma lokho kunjalo, phakamisa isandla sakho. Manje

ngiyisihambi uqobo kuwe, angikwazi. Kunjalo. Uyakwazi lokho na? Lokho kuKhanya kuvele nje kwehlela phezu kwakho ngqo. Uyabo? Yilokho okuzwile, uhlobo lokuzwa okumnandi ngempela. BengiKubhekisisa, uyabo, kwehla ngqo.

²⁰² Manje, yebo, ulapha, ufuna ukukhulekelwa ngaphambi kokuba usuke endlini. Uma uNkulunkulu ezokwembula kimi ukuthi iyini inkathazo yakho, nawe uhlezi lapho, nami lapha, uzokukholwa ukuthi kunguNkulunkulu na? Yiqhubu eliyisibhono, enye yezinto zakho ezinkulu. Kunjalo. Kunjalo na? Uma uNkulunkulu ezongitshela ukuthi ungubani, ukuthi ungubani igama lakho, unokuxhumana okuhle naYe manje, uzongikholwa ukuthi ngingumprofethi waKhe, noma incek uyaKhe na? Ngiyaxolisa, lokho kuyisikhubekiso kwabaninginingi, niyabo. Uyakukholwa na? Igama lakho nguMnu. Sturgeon. Uma lokho kunjalo, phakamisa isandla sakho. Kukholwe, futhi uphiliswe.

²⁰³ Nanti inenekazi elincane lihlezi khona emuva lapho, elinekhanda elimnyama, khona ngaphandle lapha ezikheleni zezihlalo. Yebo, wena. Umangele ngenkathi lokho kushiwo. Manje ngaso lesisikhathi uqala ukuzwa uhlobo oluyisimanga, uyabo, into emnandi ngempela ekuzungezile. Uma noma ubani ezobuka, uma ungaKubona, kuwuhlobo olubukeka lungukuKhanya okuphuzi kwehlela phezu kwenenekazi elincane. Manje okuyinkathazo yalo, linezinhlungu zokuphathwa yikhanda okulihlupha kabi ngempela. Kunjalo. Uma lokho kunjalo, phakamisa isandla sakho kunjalo. Futhi angikaze ngilibone, empilweni yami. Lelo yiqiniso. Kunjalo. Izinhlungu zokuphathwa yikhanda kuyalihlupha, njengobuhlungu bekhanda obuhlabayo, kodwa zizokuyeka. Amen. Kukholwe. Manje i . . .

²⁰⁴ Kukhona indoda ehlezi eduze kwakho ngqo lapho, futhi ingibuka ngqo ngokukhuthazela impela, nalokho kuKhanya kuhamba kuwelela ngqo ngakuyo. Nendoda iguliswa ikhathazwa amehlo ayo. Kodwa uma izokholwa, uNkulunkulu uzowaphilisa amehlo futhi awasindise. Uyakholwa na? Kulungile. Angikaze ngikubone empilweni yami. Uyisihambi kimi.

²⁰⁵ Awusho, lowomfo omncane ohlezi eduze kwakho ngqo lapho, futhi, uphethwe yinkathazo ngekhandla lakhe. Kunjalo. Kunjalo. Angikaze ngiyibone indoda, empilweni yami. UNkulunkulu uyakwazi lokho, niyabo. Kulungile, kholwa.

²⁰⁶ Indoda ehlezi eduze kwakho ngqo, efake izibuko, ebheka ngapha. Yebo, ufake izibuko, kodwa ngempela leyo akusiyo inkathazo yakho. Unokuthize okungalungile eqolo lakho, ofuna ukuba ukhulekelelwe khona. Uma lokho kunjalo, vayiza ngesandla sakho. Kulungile.

207 Lowomfo omncane ohlezi eduze kwakho ngqo lapho, eduze kwakho impela. Ubenenqwaba yezinkathazo, leyonsizwa inazo. Yebo, mnumzane, efake uthayi obomvu, ubunenqwaba yezinkathazo emndenini wakho nezinto. Uhlobo lo, umkakho ungumuntu oguliswa yimizwa, futhi wena uguliswa wuhlobo oluthize lwengcindezelo ekhanda lakho, futhi. Lowo nguISHO KANJE INKOSI. Lelo yiqiniso. Kunjalo. Kholwa nje. Ungangabazi, kodwa kholwa.

208 Nangu owesifazane ehlezi khona emuva lapha. Awukuboni lokho kuKhanya kuhamba emuva lapho, futhi kwehlela phansi khona lapha na? Uguliswa yinkathazo yeso, nesinye sakhe. O, uzoKugeja. Nkosi Nkulunkulu, ngisize. Igama lakhe nguNkk. Chambers. Kholwa ngenhliziyo yakho yonke, Nkk. Chambers. Sukuma ume ngezinyawo zakho. Sukuma, ukuze abantu babone ukuthi ungubani. Ngiyisihambi, angikaze ngimbone empilweni yami. Ya. Sekuphelile manje. UJesu Kristu uyakuphilisa.

209 Manje uma lowo kungesuye uJesu Kristu, izolo, namuhla, naphakade, Uphi na? Ngabe Wethembisa ukukwenza na? Wonke lowo okukholwayo, phakamisa isandla sakho. Kulungile.

210 Uyafuna ukuba ngumKristu wangempela, wena ophakamise isandla sakho esikhashaneni esedlule; njengoba wayenjalo lowomama omdala wenyamazane idiye na? UMoya oNgcwele uselapha, nogcobo luphezu kwethu sonke, awenzi ngani nje indlela yakho, futhi ume khona lapha ealtare, umzuzu nje. Uma ufuna uNkulunkulu ngensindiso, ungeza lapha, futhi nje uze lapha kuleli'altare futhi ume lapha kanye nami umzuzu nje na? Sukuma. Nakho-ke. Nakhoke. UNkulunkulu akubusise. Noma ubani endlini, noma yikuphi lapho okhona, ungeza na? Nakhoke. Woza khona manje, wena ofuna ukufumana uKristu.

211 Awusoze wasondela kakhulu kuYe uze uhlangane naYe. Ulapha. Uyakhonjwa, into ethize yangempela. Ujoyine ibandla, inqwaba yenu malunga ebandla manje, nijoyine ibandla kodwa yilokho kuphela ebeninakho, nifuna ukubona into ethize yangempela. Uma lokho kungesikho impela uJesu Kristu Azikhomba eyikho!

212 Bukani lomntwana omncane eza lapha, ekhala, izinyembezi zehla ebusweni bakhe obuncane. Akumangalisi, basathambile. Abakadonselwa ezintweni zonke. Omunye ehla ngesikhala sezihlalo, omunye ngemuva, eza ehla, abantwana abancane, lapho abadala esedlule okwabo. Ningeze na? Wozani khona lapha manje futhi nime nizungeze ialtare. Nina malunga ebandla, nina bantu ofuna ukuba nolwazi lwesipiliyoni lukaKristu enhliziyweni yakho, ningeze lapha na? Uma Eyazi inhliziyoyi yakho, futhi wazi ukuthi ubungeke ukufihle, ungeze yini khona manje futhi ume lapha, ngaphambi nje kokuba siqhubekele phambili. Wozani lapha, nime lapha nenzele izwi lomkhuleko. Nizokwenza na?

213 Wozani, nikhombise, melani Yena. Nimela Yena. Uma ninamahloni ngaYe manje, Uyoba namahloni ngani lapho.

214 Khumbulani, Ulapha. UmBhalo wathi lokhu kuyokwenzeka, futhi nangu Uyazikhomba Yena uqobo elapha. Uma uyilunga lebandla, futhi ungamazi uKristu njengesipiliyoni sangempela, ungeze yini ngalesisikhathi na? Manje, angikho kakhulu kangako ekugqogqeni abantu. Into kuphela engingayisho, ngukunitshela iQiniso, futhi uma uBukhona bukaKristu, kuhlangene neZwi laKhe libonakaliswa.

215 Phezulu kuvulande ophezulu, kuwena ophakamise izandla zakho, dadewethu, mfowethu, uma ufuna ukwehla, sizolinda khona lapha. Yehlani ngqo, futhi nibuthane nizungeze ialtare, nenzele izwi lomkhuleko nje. Wazise izwe, wazise uJesu ukuthi u—ukuthi awunamahloni, ufuna ukuba ngumKristu wangempela. Ungeze yini, sisalinde umzuzwana nje noma emibili na?

216 Lunga lebandla, elisivivi, mhlubuki, ungeze yini ume kanye nabo manje na? Woza lapha futhi ume ngakhona, wena ongaka, uma ungakabi nalo ulwazi lwesipiliyoni noNkulunkulu, ukuthi uyazalwa eMbusweni kaNkulunkulu, kanjalo.

217 Yikuphi okunye ofuna ukukubona na? Khumbula, ngiyakutshela eGameni leNkosi, uma ungithatha njengenceku yaKhe, lesi yisibonakaliso sokucina ibandla eliyosibona, ngokomBhalo. Leyo kwakuyinto yokucina uAbrahama ayibone yenziwa ngaphambi kokuba kufike indodana yesithembiso. Futhi siyiNzalo ka-Abrahama yobukhosi, noJesu wethembisa iNzalo yobukhosi ukuba ibone into efanayo uAbrahama ayibonile, ngaphambi nje kokuba izwe labeZizwe lishiswe. Ungayekeleli enye into. USathane ezama ukukuthola ukuba ubuke ngale. Woza manje, kusa . . .

Kukhona uMthombo ogcwaliswe ngeGazi,
Elimuncwe emithanjeni kaImanuveli,
Lapho izoni zibhukuda ngaphansi
kwethantala,
Lisusa lonke ibala lazo lecala.
Isela elalifa lajabula ukubona
LowoMthombo ngosuku lwalo;
Nami mangibe lapho, nakuba ngenyanyeka
njengalo,
Ngigeze zonke izono zami zisuke.

218 Ungeze yini futhi ukwemukele manje na? Ngilinde umzuzwana nje, omunye umuntu angahle eze futhi ame lapha enzele umkhuleko.

219 Manje ngizocela abefundisi lapha, abazalwane, behle bese bema nami, bazungeze, sisakhuleka; nabefundisi khona lapho, onokunaka, nabanye balababantu kwenakhelene nabo, abazozabandleni lenu noma—noma okuthize, enikhathalele

i—imphefumulo eza kuKristu, futhi niyakholwa ukuthi lokhu nguJesu Kristu.

²²⁰ Manje, khumbulani, angisuye uJesu Kristu. Ngingumfowenu isoni esisindiswe ngomusa. Ngingenjogaba ninjalo. Kodwa nguJesu Kristu, uMoya oNgcwele olapha kanye nathi, ugcina iZwi laKhe. Akadingekile ukuba enze lokhu, kodwa Wethembisa ukuthi Uyokwenza. UJesu wayengadingekile ukuba aphilise abagulayo, kodwa iBhayibheli lathi, “Wakwenza, ukuze kugcwaliseke okwethenjiswa ngaYe.”

²²¹ Manje, asikhathali ukuthi phawu luni lwebandla osonta kulo; uma ukholwa ukuthi uJesu Kristu ukhona, ukholwa ukuthi kukhona ulwazi lwesipiliyoni sokuzalwa kabusha, kombhaphathizo kaMoya oNgcwele.

²²² Befundisi, yenyukani ngqo, phakathi phakathi kwalababantu lapha. Wozani nenyuke ngqo phakathi kwabo, nibeka izandla zenu phezu kwabo. Sizobenzela umkhuleko. Ngicela ibandla lethu ukuba nihloniphe ngakho konke imizuzwana embalwa. Sazi kanjani ukuthi uMoya oNgcwele uzokwenzani! Yilokho-ke, gudlukani ningene impela, zixubanise nabantu ngqo. Wozani nibazungeze ngqo, ngamunye.

²²³ Manje khumbulani, yinye kuphela into ongayenza, ngukwemukela lokho Akwethembise khona. Nibubonile ubuqiniso bokuvuka kukaKristu na?

²²⁴ Manje ngizocela ibandla uma bezoma umzuzu nje, ekuthobeni ngenhlonipho nezinhlonipho kubo. Ngamunye wenu kholwani manje. Vumani konke lokho enikwenzile, yilokho kuphela eningakwenza, bese-ke nicela uNkulunkulu ukuba anithethelele. Bese niKwemukela futhi niKukholwe. Manje wonke umuntu akakhuleke ngendlela yakho uqobo.

²²⁵ Baba wethu waseZulwini, siza kuWe, nemiphefumulo ezisolayo. Ukuthi ikanjani indaba encane, mayelana nalowomama omncane wenyamazane idiye, wagxila phansi wajula, ukuthi abantu bebefuna ukwenza into ethize, noma babone into ethize yangempela; njengendlovukazi yaseNingizimu, eyavela emikhawulweni yomhlaba, ukuzozwa ukuhlakanipha kukaSolomoni. Nomkhulu kunoSolomoni ukhona lapha, uMsindisi wesintu, uJesu Kristu waseNazaretha! Basindise, Baba. Bathethelele izono zabo. Geza imphefumulo yabo eGazini leWundlu, futhi ubaphe ulwazi lwesipiliyoni sokuzalwa ube ngumKristu. Asikho esinye isilwane akukho lutho olunye, obelungenza lokho, kodwa umama wenyamazane idiye. Yilokho ayeyikho. Sipe lololwazi lwesipiliyoni, Nkosi, manje, lolwazi lwesipiliyoni sokuzalwa ngokusha, eMbusweni kaNkulunkulu, uMoya oNgcwele uselapho. Sipe khona, Nkosi. Sipe khona, Nkosi.

²²⁶ Manje valani amehlo enu, niphakamise izandla zenu, bese nithi, yenza ukuvuma kwakho, uthi, “Jesu, manje ngiyakholwa.

Ngithathe njengoba nginje. Akusekho okunye engingakwenza. Philisa umzimba wami ogulayo. Ngithathe, Nkosi. Ngiyakholwa ukuthi Ulapha, uMoya oNgwele ulapha uzikhomba Wona uqobo. Ngisindise ngomusa waKho, Nkosi. Yikho kuphela engaziyo ukuthi kwenziwa kanjani. NgeGama likaJesu Kristu!”

Mfowethu Grant, unghola ngomkhuleko?



LAPHA KUKHONA OMKHULU KUNO SOLOMONI MANJE ZUL64-0306
(A Greater Than Solomon Is Here Now)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi uLwesihlanu kusihlwa, ngoMashi 6, 1964, eSoul's Harbor Temple, eDallas eTexas, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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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