


AMANZI ASOLOKO

EKHONA ASUKA ELIWENI

 Sinombulelo ngale ntsasa ngoBukho beNkosi uThixo, oko bekuyakuqala iinkonzo zakuqala ngokusinika umyalezo, okokuba—okokuba sifanele “siphulaphule, sihlonele” phambi Kwakhe, okokuba Unento afuna ukuyithetha kuthi. Ndiqinisekile ukuba Uyakukwenza oko Akuthembisileyo. Uhlala eligcina iLizwi Lakhe. Kwaye ke sinombulelo ngokuhlanganisana kunye, siphila, kwaye kweli cala likaNaphakade ngale ntsasa, nokuba sibe nako ukuyinqula iNkosi kwakhona, nokuhlanganisana ndawonye kwaye sive kuYo. Ezo zizizathu zokuba sihlangane, kungenxa yale njongo kanye.

² Ngoku, ndifane notyhobozayo kuMzalwana Neville, ngokungalindelekanga, namhlanje, ngenxa yephupha elithile ebendinalo. Oko...Ndiyakholelwa ku...ndi...emaphupheni. Ndiyakholwa ukuba uThixo usebenza ngabantu ngamaphupha. Kwaye ndibe nephupha elingaqhelekanga kakhulu, kubusuku obungaphambili. Okokuba, ndandihamba ecaleni kwenduli, induli ethile, ndisiya kwindawo yokutyela apho ndandiza kuba nesidlo sam—sam samalanga. Ndaye ndaqaphela ukuba, njengoko ndandisondele kuloo ndawo, babedlala umculo, i-okhestra yayidlala umculo, ngeevayolini, kwaye besonwabisa abantu ngelixa babesitya. Kwaye kwakukho into malunga nayo endingayithandiyo, ke ndayidlula nje loo nto. Ndaze ndadibana nomntu onyuka induli. Ndaza ndajonga, kwaye abantu abaninzi babenyuka induli beza kule ndawo yokutyela. Kodwa ndasuka ndemka kubo, ndajika umva ngasekunene, okanye, ngasekhohlo.

³ Kwaye ngandlela ithile, ezantsi entlanjeni, ndandiwubona umnquba. Ndeva ilizwi lomntu othile, lisithi, “Dibana noMzalwana uBranham kwindawo ethile-ethile yokuwela. Uyehla endulini phaya phezulu. Kwaye umxelele into enje-na-nje.” Ndaze ndakhawuleza ukuyofika kule ndawo yokuwela.

⁴ Kwaye xa umntu wayenyuka weza, yayinguMzalwana uNeville enxibe isuti yakhe entsundu, wakhangeleka kanye njengoko ekhangeleka ehleli phaya kusasanje. Kwaye wathi, “Mzalwana uBranham, ukuba uzakuba sesixekweni,” wathi, “iya kuba yi—yinto elungileyo ukuba uhle, ngokuba uMzalwana uHank...” Ngoku, ekuphela kwakhe endimaziyo, uMzalwana uHank, nguMzalwana uHenry Carlson, esimbiza ngokuba nguHank. Wathi, “Unokucinga ukuba yinto engaqhelekanga ukuba awuzange undwendwele umnquba ngakumbi ukuba

uza kuba kufutshane nedolophu, okanye ngasesixekweni kangangeentsuku ezimbalwa.” Ndavuka.

⁵ Kwaye, ngelo xesha, ndaziva ndingaqhelekanga. Andizange ndifune ukuphazamisa ngelo xesha leveki, ndade ndabuza uMzalwana uNeville ukuba akanayo na into ekhethekileyo ngale ntsasa, ukwenzela ibandla. Ngoko wayenobubele, njengamaxesha onke, wathi, “Yehla uze.” Ke, sizile nje. Ndimtsalele umnxeba emva kwemini yayizolo, ndaze ndangena ngale ntsasa, kungalindelekanga nakubani kuthi.

⁶ Ngoku ndiyakhohla ukuba iyakuba yinto elungileyo, kuqala, kum nje ukuba ndi—ndinicacisele izinto ezithile. Ndi, cingela ukuba, ndingumntu ongaqhelekanga kakhulu kubantu abaninzi. Kwaye ndingongaqhelekanga kwisiqu sam, kananjalo. Ngokuba, ndizama ukulandela ukhokelo loMoya oyiNgcwele, ngokusondeleyo kangangoko ndinokuba nako. Kwaye oko kusenza sibe ngabangaqhelekanga, yabona. Senza izinto thina esi—esihlala ngenene phantsi size sibuze simangaliswe ngamanye amaxesha, “Kutheni ndenze into enje? Ndiyenze njani into enje?” Kwaye kanye ngoko nangoko usenokucinga ukuba wenze kanye le nto ubungamele uyenze. Kodwa ukuba nje ubuyakuba nomonde, kwaye ube nokholo, kwaye uqinisekile ukuba uThixo ukukhokele ukuba uyenze, uya kufumanisa ukuba isebenza ngokuchanekileyo. Yabona? Kwaye amaxesha amaninzi siyayifumana loo nto. Kwaye ndiyayazi ukuba uMzalwana uNeville uyifumene loo nto, ngamaxesha amaninzi. Kwaye iinkokeli kunye nabantu bokomoya bayayiqonda loo nto.

⁷ Ibe ilixesha elide ebomini bam ukuba...Ngeliphandle, kusukela ndandiseyinkwenkwe, andizange ndive ngokuvakalelwa yeyona nkokhelo yokuba ndifanele ndihlale e—eJeffersonville. Bekusoloko kuyinto enobunzima, kum ukuba ndizame ukuhlala apha. Indawo yokuqala, imozulu ayivumelani nam kakubi. Enye into, kubonakala kukho ukudakumba komoya.

⁸ Ukuba ubuyela emva uze ukhangele ndaweni ithile apha, ukuba ayizange itshatyalaliswe ngexesha lempuphuma, kukho ileta ethetha ngaloo nto, endandinayo, xa ndaqala ukubizelwa kulungiselelo, ndaqalisa ukumka. Kwaye uMzalwana uGeorge DeArk kunye nam...

⁹ Kwaye umama kaMzalwana uGraham Snelling, uMzalwana uHawkins ophethe isikhululo sokutha ipetroli eNew Albany, kwaye abaninzi abantu, bahlangana nam ngaphandle kwendawo encinane yokuhlanganela ukuthandaza ngapha. Kwaye batsho nokutsho, ukuba bendiya kuhlala, babeza kuncitsha abantwana babo etafileni, u—ukwakha umnquba, ukuze kungafuneki ukuba bathwalwe besuka kwenye indawo baye kwenye indawo.

¹⁰ Xana ndakuva laa mama mncinane, enosana olubambebele ngesandla kunye nolunye engalweni, esithi angavuma ukuncitsha abantwana bakhe etafileni, ukuze bakhe indawo apho banokuhlala kwaye banqule, kwaba yinto engaphezulu kakhulu kum ukuba ndimelane nayo. Ke mna noMzalwana uGeorge sahlanganisana saza sagqiba kwelokuba siza kuhlala size sakhe umnquba.

¹¹ Kwaye xa umnquba wawusakhiwa, wawuhlala ukhangeleka... Ngentsasa endawunikezela ngayo umnquba, kwafika umbono, obhaliweyo kwaye ukwilitye lembombo phaya, xana uMoya oyiNgewele wathi kum, “Lona asingomnquba wakho.” Yabona? Ndaze ndabuza ukuba uphi na umnquba wam, Waze Wandihlalisa phantsi kwezibhakabhaka eziqaqambileyo eziluhlaza. Emva koko Wathi, “Yenza umsebenzi womvangeli,” nanjalo njalo, njengoko nisazi. Ibhaliwe nasezincwadini.

¹² Zonke ezo zinto zidibene. Kwaye ngenye imini xa ndandicheba iyadi phaya phezulu apho uMzalwana Wood ahlala khona ngoku, kwaye umama-zala wam ehlala khona phaya ngelo xesha; ndahlala kwisitebhisi esingasemva, inyathelo elidala lekhonkrithi, endathi ndakhele umama-zala le ndawo incinci. Kwaye wayengumcini wenkonzo ngelo xesha, eyikhathalele. Kwaze nje ngokucacileyo njengokuba nabani na wayenokuthetha, iLizwi lathetha nam, lathi, “Andinakuze ndikusikelele okoko uhlala apha. Kuya kufuneka uzahlule ebantwini bakho nakule ndawo.” Ke, mna, kwandiqwenga nje ndaba ngamasuntsu, isithuba esingangeveki okanye ngaphezulu.

¹³ Ngokuqhubekayo, ngalo lonke ixesha, Into ethile indilumkisile, “Hamba, hamba. Yiya ngasentshona. Qhubeka uye ngasentshona.” Ewe, mna... Ihlala indikhathaza. Kwaye kubonakala ngathi lonke ixesha... .

¹⁴ Ngoku, bendiyenze yacaca engqondweni yam ukuba kule veki bendibhabha ndisiya eTucson, apho bendiza kuqesha khona indawo, ndibe phaya ngobu busika; ukubeka abantwana esikolweni, ukuqala ngoSeptemba. Bendinayo indawo. Kwakukho nendawo endayinikwayo phaya. Kodwa kukho into ethi... . Kwaye—kwaye ukuba ndihambile... .

¹⁵ Enye into endifuna ukuyithetha. Nje phambi kokuba sakhe le ndlu ilapha phezulu, indawo yokuhlala umfundisi, apho ikhoyo ngoku, andizange ndifune ukwakha phaya. Umama womfazi wam ebemdala. Wada walila ngayo, Wathi, “Andikwazi nje ukumshiya umama apha, ndisazi ukuba mdala, kwaye usenokungakhathalelwa.” Ke, ndakuqonda oko. Ndiyaqonda. Ngunina ke lowo, kwaye ekuphela kukamama awakhe wabanaye, okanye aya kuba naye. Ke, ndakuqonda oko. Ke nda—ndathandaza eNkosini, ndathi, “Nkosi, ekubeni ndingayithandi le ndawo,” Ndathi, “ndenze ndaneliseke. Ndiyakuya naphi na

apho Ufuna ndiye khona, ukusuka naphina. Kodwa andifuni kuyenza buhlungu inkosikazi yam, ukuba ndimsuse apha, ndiye kwilizwe lasemzini apho angazi mntu. Kwaye ke ndihamba lonke ixesha, nakanjani na. Ndenze nje ndoneliseke ukuba lapha kunye naye.”

¹⁶ Kwaye ngoku, xana unina ethatyathiwe, kwaye undulukile waya eBuqaqawulini, emva koko naku kusiza isidingo kwakhona, yabona, ngoku ukuya phambili. Andazi ukuba mandenze ntoni.

¹⁷ Kwaze kwathi ngenye imini xana le mfundiso baqala ngayo abazalwana apha, Ndema epulpitini ukugqibela kwam ukuba lapha ndanixelela ukuba andisayi kuba sedlelweni okoko okuya kusenzeka. Ke, abazalwana ngobubele bakulungisa konke oko. Yonke ilungisiwe. Kwiiyure ezingamashumi amabini anesine, yayisele iphelile.

¹⁸ Ngoku oko kuvula idlelo kwakhona kum. Andazi ukuba mandenze ntoni. Andazi ukuba mandibheke ngaphi. Ndicele umbono eNkosini. Ndamcela Yena ukuba andixelele ukuba ndenze ntoni. Kodwa Uvele andiyeke ndihlale.

¹⁹ Ngoku, phezolo xa ndibakhupha bonke abantwana, umfazi wam nabo bonke, endlwini, ndazibophelela kwiNkosi uThixo. Ndaze ndathi kwiNkosi uThixo, “Ukuba Uyakundisikelela kwindlela endihamba ngayo, ndiyaKukhonza. Kodwa kuya kufuneka undibonise indawo emandiye kuyo, nendlela yokuya ngayo, nemandikwenze.” Ke, ndazinikezela eNkosini. Kunye—kunye nobulungiseleli nako konke, ndayinikela eNkosini. Ndaze ndathi, “Naphi na apho Uvulayo, nantoni na Oyenzayo, ndiya kuhamba ngaloo ndlela. Ude Wena wenze indlela, ndizakuqhubeka nje ndinjalo ude Wenze indlela.” Kwaye Ndamcela ukuba ayenze icace ukuze ndingakhohliswa ngoko, kuba ndiyakholwa ngenene sisekunqumlezeni kweendlela kwento ezakwenzeka.

²⁰ Ndiyive iprofetwa ngale ntsasa apha nguMzalwana uNeville, okanye eyinikeza apho ndiyazileyo ukuba ibi—ibisisiprofeto awayebhekiselela kuso. Ngoku, ngoko ke, ndithandazile ngani nonke, kwaye ndidinga ukuba nonke nindithandazele, ukuze uMoya oyiNgcwele andikhokelele kanye apho ndimelwe kukuya khona, into emandiyenze, ukuze ndingenzi mpazamo.

²¹ Uyabona, amaxesha amaninzi, abantu bacinga ukuba isipho sesiprofeto, ukuba uThixo utsho nje “Ndiza kukuthatha kanye *apha*, ndikuhlalise ezantsi *apha*. Ngoku uya kanye ng*apha*.” Kwaye Akakuxeleli zonke ezo zinto. Ukuba Wenzile, ngoko luluphi ukholo oloyisayo obunalo? Yabona? Yabona, wena, Uyakuvumela ukuba ume wedwa ngaphezu kwakhe nabani na ongomnye. Yabona? Nonke ningeza kum nibuze izinto ezithile, kwaye Akazange asilele okwangoku kodwa Ukuninika impendulo. Injalo lonto. Ewe. Kodwa ndingabuza izinto kuYe

ukwenzela mna, kwaye ngamaxesha amaninzi Usuka nje andiyekele, yabona, andiyeke ndiye phambili ndingene kuyo.

²² Ndinezinto ngoku ekufuneka ndzisombulule ngokwam, nezigqibo ekumele ndizenze. Kwaye le yeyona ibaluleke kangaka, de ndingabinako kanye ukuyenza ndide ndiqiniseke ukuba nguYe lo uthetha nam. Kwaye ndi—ndi... Akayi kundinika umbono. Uvele andiyeke. Ke ndihleli nje njengenkedama, ngathi, ngale ntsasa, a—andazi ukuba mandibheke ngaphi. Ke, ndiyinikele kwiNkosi.

²³ Nda—ndaziva ngathi ngoko, ekuphupheni okuya, ndifanele ndibuyele apha emnqubeni kwaye ndincede uMzalwana uNeville kude kubekho enye into eyenzekayo nje apha endleleni. Ngoko, ndiya kuba khona.

²⁴ Ndimbuzile uMzalwana uNeville kwimizuzu embalwa edlulileyo, “Laliqhuba njani ibandla?”

Uye wathi, “Kakuhle.”

²⁵ Kwaye ngoko ndivile ukuba nisenazo izipho ezizezomoya nezinto ezinjalo phakathi kwenu, ezisebenzayo, izipho zesiprofeto, no—nokuthetha ngeelwimi, nokutolikwa kweelwimi, ebesisandula ukukuva kwimizuzwana embalwa edlulileyo. Kwaye ezo zinto ziyakha ebandleni, kwaye kakhulu.

²⁶ Kodwa ndiye ndacinga, mhlawumbi ngokuhlwanje ndinokuthi, ukuba uMzalwana uNeville... Ukuba uMoya oyiNgcwele akasikhokeleli kwenye into eyahlukileyo, ngokuhlwanje ndingathanda ukuba ne... Nina nonke, ngaphambi kokuba nihambe ngale ntsasa, nibhale umbuzo niwubeke apha, umbuzo othile engqondweni yenu, ukuze sibe nokufumanisa ukuba ibandla licinga ntoni na. Leyo yindlela abelusi abanokufumanisa ngayo nje oko kusezintliziyweni zabantu. Kwaye ngamnye kuni enombuzo, wubhaleni niwubeke phezulu apha. Ukuba awunaso isiqwenga sephepha u—ukuze uyifumane ngale ntsasa, ngoko yibhale ngokuhlwanje, kwangethuba. Ke, ndingathanda ukuba nexesha elininzi kangangoko ndinokuba nako, kuyo, ukuba ndijonge kuyo kwaye ndiniphendule ngokweSibhalo.

²⁷ Ngoko ukuba iNkosi ithandile, ukuba kukuthanda kukaThixo, ndenze intetho apha kungekudala kwixesha elidlulileyo, endingathanda ukuthetha nani ngaMatywina asixhenxe okugqibela e... eSityhilelo. Ngoku ukuba thina... Andikwazanga ukufikelela kuwo onke loo Matywina kulo nyaka, kuba ithatha kwisahluko sesi-6 seSityhilelo, ukuya kutsho kwi—ukuya kutsho kwisahluko se-19, ukuphumela kuloo Matywina. Kodwa awokuqala amathathu okanye amane awo anokuphendulwa ngobusuku, ndiyacinga, iTywina ngalinye libubusuku.

²⁸ Ngoku, ukuba siyaqonda, yabona, apho sima khona kanye kuloo Ncwadi yeSityhilelo, apho iBandla lathatyathelwa

phezulu lasiwa eBuqaqawulini, ize ke intsalela yayo isebenze ngamaYuda, hayi neBandla konke konke. Isebenza nesizwe samaYuda. Ngoko ke simelwe kukuhla, sisuka kuXwilo lweBandla, sithabathe. . . Siyabona apha ukuba kwenzeka ntoni na ngaloo Matywina, nexesha leBandla leeNtlanga. IBandla ekubeni lingasekho; kunye nohlanga lwakwaSirayeli, liyawa libuyise uSirayeli ukususela kwixesha athe wemka nalo, ukuya kutsho kwixesha langoku; kunye noMesiya ozayo, xana baya kumamkela uMesiya.

²⁹ Ngoku niyayifumana? IBandla lithatyathelwa phezulu. UThixo wasebenza ngeBandla kuqala, iZigaba zeBandla. Sayithatha loo nto. Ngoko iBandla lithatyathelwa phezulu eBuqaqawulini. Emveni koko uMoya oyiNgcwele ubuyele emva ufumane uSirayeli, njengesizwe. Kwaye ikuzisa ukuhla ukuza kuthi kutsho apha, ngelixa iSidlo sangokuhlwa soMtshato siqhubeka, kuze emva koko Babuyiselwe kwakhona ekupheleni kwelo xesha. Ndiya kuyiphakamisa ibhodi yam, ndize ndibenako ukuyizoba kwaye ndiyifundise, xana ixesha lifikile. Ngoko iNkosi ibuya noMtshakazi, kwaye uSirayeli uyaMbona. Kwaye, owu, elinjani lona ixesha eliya kuba lilo!

³⁰ Ngoku, ngaphambi kokuba sibe nokudibanisa ngokuchanekileyo oku, kukho isifundo esikhulu esisisikhubekiso kubafundi ngezenkolo nabaninzi, nabafundisi ukuhla kwisigaba sexesha, nabantu beBandla likaKristu nabo beza ukuza kuva oku, oko zi, Iiveki Ezingamashumi Asixhenxe zikaDaniyeli. Sinayo. . . Asinakuqhubela phambili kwiSityhilelo side sibophe uMtshakazi noSirayeli kunye naMashumi Asixhenxe Eveki zikaDaniyeli. Kwaye mhlawumbi, ukuba uThixo uthe wathanda, ukuze ukuba Uthe wathetha nam kwixesha elizayo, ukuthetha ngezinye zezi Veki zingaMashumi Asixhenxe. . . okanye, hayi Iiveki Ezingamashumi Asixhenxe, kodwa aMatywina asixhenxe okugqibela. Ukuze ngeCawe elandelayo, ndiyakuzama ukuthabatha iiVeki Ezingamashumi Asixhenxe zikaDaniyeli, kwiCawe ezayo, iNkosi ithandile. Kuze emva koko iyakuvula imihlaba ngoko, ukuba Uyakusikhokela, siqale kwabanye. Ke, siza kufumanisa ukususela ngoko ukuya phambili.

³¹ UMzalwana uNeville kunye nam sizakusebenza kunye kule nto, nokwenza konke esinako ukuze kuxhamle abantu.

³² Ngoku, ukubuyela umva sihlandlo ngasinye, sithandazela abagulayo, sihlala sivuya ukwenza oko. Kwaye mhlawumbi ndiya kuyenza yonke inkonzo, ukuba abantu bayagula, ukubathandazela.

³³ Andisanqweneli kuba nako ukucalula. Yabona, ngoku nantsi into eyenzekileyo. Ndizamile. Kwaye ndiyayazi ukuba ndenze izinto ezingalunganga; kodwa ndizamile ukuphila ngokusondele ngokwaneleyo kuThixo, lonke ixesha, kuThixo, yiloo ndlela

le mibono ibiyakuza, indlela ibiyakwenzeka ngayo. Nkqu nabantu baya kulahlekelwa zizinto, baze banditsalele umnxeba, bandicele ukuba ndiye kuthandaza eNkosini, ndibuze ukuba iphi na. Njengokuba uYese waphulukana neemeyile, kwaye amakhwenkwe ehla aya kufuna umprofeti, kwaye wabaxelela apho iimeyile sele zagoduka khona. Nanjalo njalo, oko kulungile ngokugqibeleleyo. Kodwa ifumana okuninzi kuyo, abaninzi kangako abantu. . . Hayi nje kwindawo efana nale; lihlabathi jikelele, yabona. Ke isuka nje ibe, indigcine ndikrazukile, kwaye ke ikugcina kanye emphethweni ngalo lonke ixesha, yade yafika kwindawo. . .

³⁴ Kwaye yiloo nto eyabangela ukuba abazalwana baqalise imfundiso, yokuba ndandiyiNkosi uYesu Kristu isenyameni. Kwaye siyazi ukuba loo nto ingalukrazula nje uLungiselelo lonke lube ziziqwenga, izise ungcikivo phezu koKristu nayo yonke into. Yabona? Ke naso isizathu sokuba ndibangcazelise kakhulu, ukuze ndiyiyekise kwangoko, ndibazise ukuba oko kwakungekuko okukaThixo, kwakuphuma kumtyholi. Yabona? Kwaye bangabantu abalungileyo. Kwaye yabonisa ukuba abo bantu bazelwe ngokutsha ngoMoya kaThixo, ngokuba, xana bayibona iNyaniso ngeSibhalo, babuyela kuThixo, ngokuchanekileyo, yabona, ngoko nangoko. Ke, loo nto yayibonisa ukuba yayinguSathana owayezama ukwenza into ethile ngabantu; bonke babengabantu abanobuthixo, abantu abangamaKristu.

³⁵ Kwaye yenza abaninzi babo bathi kum, “Mzalwana uBranham, sinentembelo engakumbi kuwe ngoku kunokuba sasikhe saba nayo.”

³⁶ Ngokuba uyabona, intoni, ngesipho athe uThixo wandinika sona, ndandinokwenza ntoni na ngaloo nto? Nokusiphosela isizwe ezinyaweni zam, okanye, abantu. Oko sikubiza ngokuba *sisizwe*, akuyiyo “ikosmos” apha phandle, i—into enganaxabiso nanjalo njalo. Ndithetha amaKristu, ikholwa lokwenyani, olo lucwambu lwe. . . Sithetha ngesizwe, sishumayela nga “bantu abazelwe ngokutsha,” yilo nto sithetha ngayo, isizwe. Ayinguye wonke umntu olapha ngaphandle, ubunyhukunyuku kakhulu nobumdaka esibuphilayo ehlabathini, oko nje—oko nje luthuli lomhlaba olubuyela umva. Ndithetha ngamaKristu azelwe ngokutsha, abantu abangaMakristu enene.

³⁷ Ndilindele indoda ukuba ixhumele kum kwakhona malunga nento ethile. Umntu othile uze kum kungekudala, wathi, “Kwa ingcamango kanye, yokuba uKristu atshice emhlabeni, ngamathe Akhe, aze enze ikeyiki kwaye ayiqabe emehlweni omntu.” Wathi, “Obunjani ubunyhukunyuku, ubumdaka obabububo, ukuba Yena atsice, ngamathe Wakhe aphuma emlonyeni Wakhe! Indlela ekwakungacocekanga ngayo, ukutshica emhlabeni, nokwenza amaqebengwana odaka nokubeka phezu kwamehlo omntu.”

Ndathi, “Kodwa wabuya ebona.” Yabona, yiyo leyo.

³⁸ Kwaye kwaloo ndoda inye! Bavula inkampu yabanqunu phaya phezulu ngakwindawo yam, uyazi, iqula yokuqubha. Kwaye—kwaye laa ndoda inetikiti lokuba ngamnye kubantwana bayo ehle aye phaya aye kuqubha kwelo qula. Kwaye yena nenkosikazi yakhe bayaya, nabo, kwela qula. Uxolo, bodade bam. Kodwa apho abo bafazi balapho bequbha khona, malunga nekhulu labo, okanye amabini, yonke imihla; abafazi, bonke oba bunyhukunyhuku nezinto, abafazi namhlanje, behlamba kuloo manzi, oba bunyhukunyhuku nokungcola emilonyeni yabo, baze bakuginye bakutsice. Ndifuna nje ukuba atsibele phezu kwam, yabona.

³⁹ Bathi, “Ukuba—ukuba uKristu ebephila namhlanje, ngebamenze Abanjwe ngenxa yaloo nto ingacocekanga.”

⁴⁰ Malunga naphi *nokuya*? Ndiqinisekile ukuba uyayibamba le nto ndiyithethayo. Bangena kanye kwela qula, kwaye abaninzi babo banezifo, igcushuwa, ubhobhozo, nayo yonke enye into, kanye apho. Kwaye ukuyitsica nje ngomlomo wakho, nayo yonke into enjalo, nokuhlamba apho ngaphakathi ngolo hlobo. Kwaye oko kucekile, kakade?

⁴¹ Ke, owu, bethu, ngalo mhla siphila kuwo, mzalwana, dade! Lixesha loKuza kweNkosi! Kwaye iBandla linethemba elinye, kwaye elo kuKuza kweNkosi.

⁴² Kulungile, andinako ukuzinqanda ezo zinto; akukho mfuneko. IBhayibhile ixele kwangaphambili ukuba ziya kuba lapha. Andikwazi ukuzinqanda. Kodwa ndifuna ukuba ilizwi lam lishicilelwe eZulwini, ukuba ndandichasene nayo, xa ixesha loMgwebo lifikile. Ndandichasene nayo.

⁴³ Ndisakholelwa ukuba le Bhayibhile iliLizwi likaThixo. Ngoko akukho nto iyenye ehlabathini, echasene naYo, enokuze iYimise. Kodwa le Bhayibhile apha, le yiNyaniso, eli liLizwi likaThixo. Ke ngoku makhe sitsale ezethu—ezethu—ezethu iiseyile, size si ankile okwethutyana kunxweme oluzolileyo lweZibuko loKuphumla iinqanawa. Kwaye—kwaye singahamba ngesikhephe ngomso ndaweni ithile, kodwa masi ankile nje ngoku size simamele eLizwini likaBawo wethu waseZulwini njengoko Ebeya kuthetha nathi ngeLizwi Lakhe, siyathemba, namhlanje.

⁴⁴ Kwaye ngokuhlwanje, ngoku, lungisa nawuphina umbuzo omncinci onawo malunga nawo. Ngoku, hayi into eza kuvisa kabuhlungu umntu. Ukuba wenza oko, yiloo nto... Andiyikuwuphendula lowo, indawo yokuqala, yabona. Kodwa wena, *into-engenye*, yithi, “Ke, ngoku, ukuba ndenza into ethile, ngaba uThixo uthi masenze oku?” Okanye, uyazi, imibuzo emincinci entliziyweni yakho. Okanye, “Sineziphopho ezibaleka kunye nathi, Mzalwana uBranham, kwaye ingaba kufuneka sizisebenzise *ngale* ndlela okanye *ngaleya* ndlela? Okanye,

kufuneka senze ntoni?” Into endinokuniphendulela yona emva eSibhalweni, uyabona. Bhala into encinci. Ndingavuya. Kwaye ukuba akukho nanye, ngoko ndiza kuthabatha isifundo sohlobo oluthile, ndize ndishumayeke kuni ngobu busuku, iNkosi ithandle. Le yiCawe, kwaye ndiye. . .

⁴⁵ KwiCawe ephelileyo ndiqalise ukuya kuMzalwana uCable. Ndaza ndeva lentsimbi yecawe ikhala, ndavele ndenyuka ndisehla eyadini. Andikhange ndikwazi ukumelana nayo. Kwakuphelele apho. Ndinivile, ke ndi—ndi—ndiye ndafanele ndehle ndize.

⁴⁶ Ke ngoku masithobe nje iintloko zethu ngoku size sithethe noMenzi wethu, kwaye ngoko ngelizwi lomthandazo. Ngaba kukho umntu onesicelo esikhethekileyo? Phakamisa nje izandla zakho, vele uthi, “Ndi. . .” Yazise nje. UThixo uyayazi into esentliziyweni yakho. Ngoku gcina isicelo sakho engqondweni yakho.

⁴⁷ Thixo Ongoyena uNgcwele, Wena owadala aMazulu nomhlaba ngeLizwi lomlomo Wakho, ngeengcinga zengqondo Yakho, siza kuBukho Bakho, ngoYesu Kristu, iNkosi yethu, ukuza kuKubulela ngako konke Osenzele kona. Kwaye sinombulelo kakhulu kuWe, Nkosi, ngale ntsasa, ukwazi apho simi khona, ukwazi indawo esikuyo ngale ntsasa, nembali yexesha, nekamva elizayo. Sisazi namhlanje, ukuba ngobabalo lukaThixo, ukuba siye sahlanjwa eGazini leKhalvari, ukuba sizilungiselele, sinokholo ezintliziyweni zethu, ukuhlangana naYe ukuba Unokuza namhlanje. Kufuneka sithi, “Ewe, yiza, Nkosi Yesu.”

⁴⁸ Kwaye sibona isono sifumba, kude kukhangeleke ngathi ihlabathi liyagxadazela phantsi kwefuthe lesono. Indlela ukusela nokungcakaza, nokuzicinsa ngotywala, nobuze, kwaye, Owu Thixo, ukungcola, nobumdaka nodaka lwabantu. Kwaye indlela bona, ukuba banokuqonda nje, Nkosi! Ingaba abo bantu, abanxiba ngolo hlobo kwezo mpahla zincinane zingenabuthixo, baze baphumele phaya estratweni, ingaba bayaqonda ukuba abayonto ngaphandle kwezinzambuzane nothuli, ukuba mhlawumbi kwenye iveki izinzambuzane ziya kube zisitya la mzimba abawuzukisa kangako? Ingaba bayaqonda na ukuba umkhothululi uyakuwudla, kwaye umphefumlo wabo uya kuba phaya kuNaphakadeni ngaphandle koThixo, ngaphandle koKristu, ngaphandle kwethemba, utshona kunxunguphalo olunzulu, ukuba utshatyalaliswe kuphele ngokulula eKuzeni Kwakhe? Owu Thixo, siphe amazwi o—okulumkisa, ukuze sibe nokulumkisa wonke umphefumlo ngale ngozi oza kuyo.

⁴⁹ Yiba nathi namhlanje. Siphe “amazwi obulumko,” njengoko uSolomon wakhe watsho kwiNtshumayeli, ukuba siya kuba “ngabakhi abalumkileyo,” ukuba siya kuba “ngabelusi beli bandla.” Kwaye siyathandaza, Nkosi, ukuba njengoko sifuna

amazwi esinokuwatsho, ukuba aya kuba—aya kuba yimisebenzi yobugcisa enokuthi ibambe intliziyo eswele kakhulu apha ngale ntsasa.

⁵⁰ Asizanga sabuthana phantsi kolu phahla lushushu namhlanje, nje ukuze sibonwe, kodwa size apha ngenxa yokuba siKuthanda, nangenxa yokuba siqwenela ukuva kuWe. UsiSithandwa sethu esisithandayo, kwaye siqwenela ukuva amaZwi avela kuWe. Sinombulelo ngoko sele sikuvile. Kuya kuhlala ixesha elide nathi. Ngoku siphe isabelo Osiphathele sona namhlanje, njengokuba silindele ngakumbi kuWe. Sikucela eGameni likaYesu, nangenxa Yakhe. Amen.

⁵¹ Ngoku kunjalo... [Udade uthetha ngeelwimi, umzalwana uyatolika—Mhl.]

⁵² Sinombulelo ngezi ndumiso zisukakuMoya, ziyasixelela kwaye ziyasilumkisa ukuba sijonge aMazwi okuba mhlawumbi uMoya oyiNgcwele aza kuwathetha kuthi namhlanje. Kwaye asazi nje into Asigcinele yona, kodwa siyazi ukuba kufanele ukuba kubekho into ethile Aza kuyivelisa. Mhlawumbi umbuzo usengqondweni yakho, wokuba Yena uyakuwuphendula phaya. Unokuyithetha ngawo uMyalezo ngale ntsasa. Angayithetha ngokuhlwanje enkonzweni. Yena, kwindawo ethile namhlanje, Uzama uku, kukhangeleka ngathi, ulumkisa umntu othile ukuba awabambe aMazwi.

⁵³ Ngoku ukutyhila kwiLizwi elibhaliweyo, masiye ngaphaya kwiNcwadi ye-Eksodus, ukwenzela isifundo seSikolo seCawe.

⁵⁴ Ngaba unayo inkonzo yobhaptizo? [UMzalwana uNeville uthi, “Hayi, hayi kude kube yintsimbi yesithandathu ngoku ngokuhlwa.”—Mhl.] Hayi. Inkonzo yobhaptizo ngentsimbi yesithandathu ngale mvakwemini.

⁵⁵ Makhe siye kwisahluko se-17 se-Eksodus, kwaye siqale nge—ngomqolo we-5, ndiyakholwa, eye-5 neye-6 imiqolo yesahluko se-17 se-Eksodus.

Wathi uYEHOVA kuMoses, Gqithela phambi kwabantu, uthabathe amadoda amakhulu akwaSirayeli abe nawe; nentonga yakho owabetha ngayo umlambo, yiphathe esandleni sakho, uhambe.

Yabona, ndiya kuma phambi kwakho...phezu kweliwa eHorebhe; kwaye...uya kulibetha iliwa, kwaye phaya kuphume amanzi kulo, ukuze basele abantu. Wenjenjalo ke uMoses phambi kwamadoda amakhulu akwaSirayeli.

⁵⁶ Ngoku ukuba ndingakubiza oku ngesicatshulwa esincinci seSikolo seCawe, Ndingathanda ukuthatha oku njengomxholo wesifundo sakusasanje, *Amanzi Asoloko Ekhona Asuka Eliweni.*

⁵⁷ Siyazi ukuba uSirayeli ebesoloko engumzekelo wembali yebandla. Kuba, uSirayeli babengabantu bakaThixo bada

baphuma eYiputa, kwaye ke baba libandla likaThixo ngokuba bahlulwa kulo lonke ihlabathi.

⁵⁸ Kwaye xa sahluliwe kwihlabathi liphela, ngoko siba libandla. Kodwa okoko sibophelelekile nehlabathi liphela, ngoko asikho ebandleni. Ngoku ndiyathemba ukuba loo nto ingena nzulu ngenene, iyayibamba indawo yayo. Yabona, asilobandla side sahlulwe ehlabathini. Sizahlule, siphumeni phakathi kwabantu abayinqambi, singasebenzisani nabo, kwaye singadlalani nabo ngezono zabo. Musani ukuzibophelela edyokhweni nabangakholwayo, kodwa zahluleni kwizinto zehlabathi.

⁵⁹ Kwaye xana uSirayeli wayeseYiputa, babengabantu bakaThixo. Ngoko xa babizelwa ngaphandle, okanye baba nemfuduko, baphuma, ngoko babizwa ngokuba libandla, kuba kwakungoko bazahlulayo kwihlabathi liphela.

⁶⁰ Kwaye kwa igama elithi *ibandla* lithetha “ubizelwe ngaphandle.” *Eksodus*, “phumani.” Ngamnye wethu, njengamaKristu, uye waba nemfuduko ebomini bethu. Sasinexesha apho sasibizelwe ngaphandle phakathi kwabalingane bethu, sabizwa sakhutshwa phakathi kwabantu esakhe sadlelana nabo, saze saba ngabantu abahlukileyo, ukuhamba nabantu abahlukileyo abaziphatha ngendlela eyahlukileyo nabathetha ngendlela eyahlukileyo. Yayiyimfuduko ebomini bethu.

⁶¹ Umzekelo omhle kakhulu uSirayeli awasinika wona, xana uThixo wababizayo wabakhupha. Baba nemfuduko, kwaye baphuma phakathi kwa—kwabantu bomhlaba, kwaye baba sisizwe esahlukileyo, kuThixo, abantu abangaqhelekanga. Bahamba phantsi kwethunzi lesihlalo senceba. Baphila kwaye bahamba ngakwiNtsika yoMlilo enkulu. Waza uThixo wabakhupha eYiputa, Wabazisa kwilizwe awayelithemisile.

⁶² Kwaye, kule mfuduko, banikwa inkokeli yokomoya, inkokeli, eyayinguMoses, umprofeti omkhulu othanjisiweyo owayeyi—indoda ebalulekileyo. Wayeyindoda enobuthixo, wazalwa eyindoda enobuthixo. UThixo wambiza ekunina, kwa ngaphambi kwelo xesha; UThixo wammisela ngaphambi kokusekwa kwehlabathi, ukuba abe yinkokeli kweso sizukulwana, ukuba azise le mfuduko ebantwini.

⁶³ Apha kwixesha elithile eladlulayo, ndathetha nabantwana abancinane apha emnqubeni, ndaba nentshumayelo encinane yabo; ndabaxelela, okanye ndanika umzekeliso omncinane wendlela uYokebhede, indlela awathandaza ngayo, yena no-Amram, uyise kaMoses, malunga nokwenza into emalunga nokuhlangula abantu. Waze u-Amram wabona umbono kaThixo emi, okanye iNgelosi, yalathe ngasemantla, yaze yamxelela into eyayiyakwenzeka. Kwaye uMoses omncinane wazalwa. Kwaye zange bayoyika imithetho yokumkani, nazigrogriso. Babesazi

ukuba uThixo wayenesandla Sakhe phezu koMoses, kwaze oko kwayigqiba. Injalo lonto. Akukhathaliseki nokuba utheni na ukumkani, nokuba ihlabathi lezopolitiko lithini, nokuba yintoni enye into ethethwayo, babesazi ukuba uThixo wayenesandla Sakhe kuMoses. Ke babengoyiki ukumkhulula, kanye phakathi kweengwenya; xa zonke zazityebe nje kubantwana abancinane bamaHebhere, apho babebondle khona phaya kwiingwenya. Kwaye nangoko uMoses wafakwa kanye kwityeya encinci waze wathunyelwa kanye phakathi kweengwenya, kanye phakathi kwazo. Ngokuba, babengoyiki nto, babesazi ukuba uThixo wayenesandla Sakhe kuMoses.

⁶⁴ Ke, ngoku, ukuba besinokwazi nje laa nto inye, yokuba iNkokheli yethu enkulu, uMoya oyiNgcwele, uThixo umthumile Yena, kwaye UyiNkokheli yethu, kwaye akunamsebenzi nokuba lithini na ihlabathi, kwaye bakuhleka kangakanani kwaye bahlekisa ngawe, silandela iNkokheli yethu! UThixo wathumela uMoya oyiNgcwele ukuba abe nguMkhokeli wethu. Yabona? “Liselilifutshane ixesha lize ihlabathi lingabi saNdibona. Ukanti nina niya kuNdibona, ngokuba Ndiyakuba nani, ndibe kuni, kude kube sekupheliweni kwehlabathi.” Ke, iNkokheli yethu enkulu inathi, uMoya oyiNgcwele. Ngoku kufuneka silandele le Nkokheli kwaye senze kanye njengoko Ithe masenze. Kwaye leNkokheli ayisayi kususisa endleleni, Iyakusigcina kanye kwindlela yeSibhalo ngalo lonke ixesha. Kodwa Ayisayikuze iye kwicala *elinye* ngenxa yento ethile, nakweli cala ukwenzela into ethile. Iyakuhlala kanye ngqo kwindlela yeZibhalo.

⁶⁵ Kwaye uMoses wayenendlela awayeza kumthabatha uSirayeli, aze alandele ngoko kanye enqumla uLwandle oluBomvu, kanye ngaphesheya kweYordan, ukuya kungena kanye kwilizwe ledinga, kanye ukuphuma ukunqumla entlango. YayingengoMoses owaphuma emgceni. YayingengoThixo owaphuma emgceni. Yayingabantu abaphuma emgceni, ababangela inkathazo. Ke, makhe sicinge ngezi zinto ngoku. (Uxolo.)

⁶⁶ UMoses, njengenkokheli ethanjisiweyo. Ekugqibeleni, xana wayebonisile ebantwini, ngemiqondiso nezimanga, eyayinokwenziwa nguThixo yedwa, wayenza le miqondiso nezimanga phambi kwamadoda amakhulu akwaSirayeli, naphambi kwamaSirayeli, bade baneliseka ukuba lo Moses wayengothanjisiweyo owayezakubakhupha kweli lizwe, ukubasa kwela lizwe lihle ababethenjiswa lona. Ngoko bathi bakubona ezi zinto zinkulu uMoses awazenzayo egameni likaThixo, bavuma ukumlandela. Kwaye wabakhupha, wabakhokelela kuLwandle oluBomvu, bawelela ngaphesheya, babekumhlaba owomileyo, nakuhambo lwasentlango, nto leyo ethetha ixesha lovavanyo.

⁶⁷ Xa umntu esamkela uKristu njengoMsindisi wakhe,

yonke into ngamava amnandi. Kodwa, ngaphambi kokuba le ndoda ingene kubhaptizo loMoya oyiNgcwele, lo mntu, kufuneka kuqala abe nenkqubo yokungcwalisa. Umele abe nexesha lovavanyo ebomini bakhe. Nonke beninayo. Wayeneli xesha lovavanyo. “Wonke unyana ozayo kuThixo, kuqala uyatyatyulwa, ohlwaywe, ohlwaywe. Kwaye ukuba asinakulumela uqeqesho, ngoko loo nto ibonisa ukuba asingobantwana bakaThixo; siyimigqakhwe, kwaye asingobantwana bakaThixo,” yatsho iBhayibhile. Kodwa ukuba sinokunyamezela isohlwayo, sisazi ukuba “zonke izinto zisebenziselana okulungileyo kwabo bamthandayo uThixo,” ngoko ke singoonyana neentombi zikaThixo, aze Yena asitywine ngoMoya oyiNgcwele kude kube yimini yentlangulo yethu. Yabona, olo luqeqesho, ubunzima, into esidlula kuyo.

Kwaye uSirayeli, njengomfuziselo wembali, kwafuneka aluthabathe olu qeqesho.

⁶⁸ Ngoku, xana babesezantsi eYiphutha, kwaye uThixo wathumela uMoses. Kwaye wayolula intonga, kwabakho iintakumba neentwala emhlabeni. Wayolulela elangeni, laze latshona. Wayolulela phezu kwamanzi, aza ajika aba ligazi. Ngoba, uSirayeli wayengaphaya kwelakwaKanan... ngaphaya e—eGoshen, enexesha nje elizukileyo; ilanga alizange litshone, azizange zibabethe izibetho; ngokuba, babenexesha nje elizukileyo!

⁶⁹ Kanye njengokuba wenzayo xa wawusindiswa okokuqala. Yonke into, iintaka zazicula ngokwahlukileyo, kwaye wonke umntu wayemnandi. Kwaye, owu, bethu, yayintle kanjani yonke into xa wawusindiswa okokuqala! Kwaze kwafika ixesha lokulingwa, ukukhalinyelwa, ixesha lokungcwaliswa, uzingcwalisa kwizinto zehlabathi “siyibekile nxamnye imithwalo enokusirhawula ngokusisisulu.” Wena, ndoda, kuye kwafuneka uyeke ukutshaya kwakho, uyeke ukusela kwakho, yeka ukuya kwigumbi lepool, amatheko akho amakhasi obusuku bonke. Zonke ezo zinto, kwakufuneka uzingcwalise kuzo, ngokholo kwiGazi likaYesu Kristu. Zingcwalise! Nina bafazi kwafuneka niziyeke zikhule iinwele zenu, nizenze zibende iilokhwe zenu, kwaye nenze ngokwahlukileyo kunokuba benjalo. Ixesha lokungcwalisa! Amaxesha amaninzi babevukela baze babuyele emva; ke, asingomntwana kaThixo lowo, yabona. Umntwana kaThixo ukhangela ngqo eKhalvari, kwaye uyazi ukuba oko kwenzelwa ukulungelwa kwakhe.

⁷⁰ Ke ngoko laa nkqubo yexesha, kulapho ukuphambuka okukhulu kweza khona, kwaSirayeli. Xa eli xesha lokuxinana okukhulu, ngoko abantu baqalisa ukuwa, ukusuka kwelinye icala ukuya kwelinye. Emva koko kwincoko yabo, “Eh, siqwenela ukuba besibuyele ezantsi eYiputa. Umphefumlo wethu udimele esi sonka sinkantshunkatshu.” Ngamanye

amazwi, ukuba ndingayithatha ngokwembali ngoku, yiloo nto abayithethayo.

⁷¹ Ngoku kumhla wangoku, kuya kuba, “Owu, qho ngoLwezithathu ebusuku, umhlangano womthandazo! Rhoqo ngeCawe kusasa, ndibuyela enkonzweni! Yintoni esiyivayo? Yinto enye; umshumayeli uyaphakama ashumayele; iingoma; ukuqhubeka ukubuyela umva.” Yabona, ngoko uhamba nje njengomgca womsebenzi. Awungomnquli. Umnquli uya phaya ukuya kunqula, ukuzivakalisa phambi koThixo wakhe, ukudumisa uThixo ngokulunga Kwakhe; kulo lonke iLizwi, ubambelele kuLo.

⁷² Kanye njengomba wothando. Ukuba ubuhamba nentombazana kuba uyazi ukuba ngumsebenzi, okanye uhamba nenkwenkwe, xana wawusemtsha. “Umama ufuna ndihambe nalo mfo, kodwa andikwazi nje ukumelana naye.” Awufumani nto ekuzeni kwakhe ukukubona. Okanye, ukuba yindlela efanayo malunga nentombazana kwinkwenkwe, okanye inkwenkwe kwintombazana. Hamba naye, uyakudika; umama ufuna uhambe naye kuba luhlobo lwentombazana aluthandayo umama. Yabona, iyakudika; akukho mba wathando. Kodwa awukhathali, awufuni ukucoca, awufuni ukuya kumbona. Kwaye yi...Ngokuba, yinto eyoyikekayo. Kwaye xa eza kukubona, bethu, unqwenela nje ukuba angakhawulezisa, agoduke.

⁷³ Leyo yindlela ekwanye eyiyo xa wena, “Kutheni eshumayela ixesha elide kangaka? Kuthekani ngazo zonke *ezi* zinto, nayo yonke into?” Yabona, anikho luthandweni.

⁷⁴ Kodwa xa ubambelela ngenene kulo lonke iLizwi, njengokuba uMoya ebenilumkisile ngale ntsasa, yabona, “Ukubambelela kulo lonke iLizwi.” Isenokuba yile nto Ebethetha ngayo kuni. Ukubambelela! BuBomi obunguNaphakade, lonke iLizwi likaThixo. Kuluvuyo ukuya enkonzweni, phantsi kwayo nayiphi na imeko. Nokuba kushushu, kuyabanda, akukhathali, nokuba abantu bayaxambulisana, bayabhomboloza, nantoni na abayenzayo, kuseluvuyo ukuva iLizwi leNkosi. Ngoko useluthandweni ngoko noKristu, yabona, uyakuthanda ukuya enkonzweni.

⁷⁵ “Ke, sithandwa, nantsi intsasa yangeCawe kwakhona, Ndicinga ukuba kufuneka sihlambe abantwana kwaye sehlele phaya. Owu, kuyadika!” Yabona, awukho seluthandweni.

⁷⁶ Kodwa ukuba useluthandweni ngokwenene, awukwazi ukulinda de kufike intsasa yangeCawe, kufuneka nje uye ezantsi apho kunye nabo. Kwaye sifumana, kwaye sihambe... Abantu bakaThixo, abakudiki. Kutheni, banga—bangabazalwana noodade. Njengoko ndandidla ngokuthi, “Uba ngqindilili njengemolasi yeZimba ngentsasa ebandayo.” A—ayibaleki, ihlala kunye, uyazi, ibambelela ngokuqinileyo. Ngoku,

leyo yintetho ekrwada, kodwa i—i—izama ukunazisa oko ndibhekisele kuko, uyabona. Ninamathelana kunye. Kwaye okukhona kuya kubanda, kokukhona bencamathela. Leyo yindlela ekumele ukuba kube njalo nathi. Okona kubanda . . .

Xana abahlobo basemhlabeni beshiya,
Namathela ngakumbi kuYe!

⁷⁷ Kwaye into esiyithandayo, omnye komnye, ayikuba singumntu othile; kodwa nguKristu okomnye nakomnye, esimthandayo, uyabona. NguThixo osebuntwini bethu, esimthandayo. Ngoku siyakuthanda ukuba kunye. Sasidla ngokucula iculo elidala:

Lisikelelekile iqhina elibophayo
Iintliziyo zethu kuthando lobuKristu;
Ubudlelwane bengqondo ezalanayo
Ifana naleyo Ingentla. (Yabona?)

Ubudlelwane beengqondo ezizalanayo
Ifana naleyo ingeNtla.

Phambi kweTrone kaBawo,
Sithulula imithandaza yethu edakumbileyo;
Uloyiko lwethu, amathemba ethu, iinjongo
zethu zinye,

Iintuthuzelo zethu kunye namaxhala ethu.

⁷⁸ Yabona? Ewe mhlekazi! Xana omnye efumene intsikelelo, sonke siyavuya ngayo. Xa omnye edakumbile, siyadakumba kunye naye. Si—sifuna ukuba sonke. Ngoku yile ndlela esifanele sibe yiyo.

⁷⁹ Kwaye yile ndlela uSirayeli wayefanele ukuba yiyo. Kodwa kuba ngumthwalo, “Owu, esi sonka sinkatshunkatshu!” Isonka seeNgelosi, “Ewe, sikhathalele ntoni ngesi sonka sinkatshunkatshu? Imiphefumlo yethu iyayicekisa le nto! Kwaye yonke into ayilunganga. Kwaye—kwaye le mana yakudala ehlala isiwa ebusuku, kuba, singathanda ukufumana ikonofile ngcono neliki ephuma eYiputa.” Uyabona, iintliziyo zabo zazingekalulungeli uhambo.

⁸⁰ Kwaye xa indoda okanye umfazi eqala ukukhalaza ngokuya ecaweni, bayadinwa kukuya ecaweni, abakalulungeli uhambo. Injalo lonto. Kukho into engalunganga ndaweni ithile.

⁸¹ Owu, xa umthanda uThixo, kwaye ucinga ukuba uya eZulwini, kwaye nonke nihamba kunye:

Obunjani ubudlelane, olunjani uvuyo
oluNgcwele,
Ukwayama ngengalo yaphakade;
Owu, olunjani uxolo olusikelelekileyo neNkosi
yam ikufuphi kangaka,
Ukwayama ngengalo Yakhe engunaphakade.

Yintoni i . . . Siwacula loo maculo.

Sabelana ngeengxaki zethu ezifanayo,
 Imithwalo yethu efanayo uyayithwala;
 Kwaye kusoloko kuqukuqelela ngomnye
 Inyembezi zovelwano.

Xa sisahlukana,
 Isenza sibe buhlungu ngaphakathi;
 Kodwa sisaya kube sihlangene entliziyweni,
 Kwaye sinethemba lokuhlangana kwakhona
 kolandelayo umhlangano womthandazo.
 (Ewe, mhlekazi, sisahlangene entliziyweni!)

⁸² Ngoku ulungiselela uhambo, yabona, ulungele ukuya kwiLizwe ledinga. Amaxesha ovavanyo, kukho umhlaba onobungozi; intlango, amaxesha ovavanyo.

⁸³ USirayeli, ngexesha lakhe lovavanyo, waxambulisa kwaye waxambulisa, nokucekisa isonka. Kwaye babefuna ukubuyela eYiputa.

⁸⁴ Kwaye ke baqalisa ukukhalazela inkokeli yabo. Owu, babesoyika ukuba uyabalahlekisa; emva kokuba ezibonakalisile ukuba uyinkokeli, kwaye uThixo wabonakalalisa ukuba wayeyinkokeli. “Ewe, mhlawumbi siye senza ngokubaxa kancinane. Kwaye—kwaye mhlawumbi siye saphuma ecaleni, konke ngonyawo olungalunganga,” okanye, into elolo hlobo, yabona, babethetha ngokuchasene noThixo nangokuchasene noMoses, uThixo nenkokheli Yakhe.

⁸⁵ Ngoku xa sifika kwindawo, sisithi, “Andazi nokuba iLizwi lithetha *Oku*, okanye hayi,” kwaye, “Andazi malunga noMoya oyiNgcwele; Ndiyathandabuza kancinci ngako Oko. Ndiyabazi abanye abangayiqondiyo.” Ke, hamba uye eYiputa. Yabona?

⁸⁶ Kodwa ukuba ngokwenene uzimisele ukuhlala endleleni, hlala kanye nale Nkokheli, uMoya oyiNgcwele, hlala kanye neLizwi. Kwaye ukuba uhlala noMoya, Uyakugcina eLizwini. Injalo lonto. Iyakuthabatha ikuhlise kanye ngomgca, umendo weLizwi. Kwaye musani ukuYoyika. Ayizukwenzakalisa nto, Iya kukunceda nje ukuba wonzakele. Iyakuphilisa wonke umenzakalo, uMoya oyiNgcwele uyakwenza.

⁸⁷ Ngoku sifumanisa ukuba, ngale ndlela, emva kokuba befike ngolu hlobo, bafika kwindawo yaseHorebhe. Kwaye H-o-r-e-b, eHorebhe, ngoko siyafumanisa...Masilicazulule ela gama. Kulapho ke—igama i*Horebhe* lithetha i “ndawo eyomileyo” okanye i “ntlango.”

⁸⁸ Kwaye xa siphuma ebudlelwaneni omnye nomnye ebandleni, nangaphandle kobudlelwane noMoya oyiNgcwele, isizisa kwindawo eyomileyo, entlango, akukho nto iphilayo, yonke into inameva kuyo. Yabona, i—intlango, intwana encinci yomthi wetolofiya kunye nela meva kuwo. Ubusazi ukuba yintoni leya? Ligqatyana elixabisekileyo elithambileyo elingakhange lifumane amanzi, lizibophe laqina de libe limeva.

Kwaye xa ubona umntu onjalo, mhlawumbi ngumphefumlo oxabisekileyo obunokuthi unkcenkceshelwe kakuhle, ibiyakuba ligqabi elithambileyo okanye into ethile. Kodwa endaweni yoko, iyaziqoshela ide ibe limeva, ibetha yonke nje into, uyazi, ukufumana impazamo. Inye kuphela into efunekayo ngamanzi nje. Kuko konke. Ifuna nje ifuna nje i—imvuselelo, okanye ukwaphuka, ukuhlaziyeka okuvela eNkosini. Iyaku—iyakucombulula isiqu sayo esincinci, ukuba nje unokuyibeka emanzini.

⁸⁹ Kodwa, kulapho abo bahlala kuloo ndawo kufuneka babandezeleke ngeemeko zaloo ndawo. Kwaye abo banqwenela ukuhlala kwela hlobo lesimo somoya, apho yonke into ibethayo nje kwaye ixambula, kunye nokuxambulisana nokuxhalaba ngolo hlobo, ke, uyakuphila nje phantsi kwaloo moya, kuphelele apho. Kodwa akuyomfuneko ukuba sihlale phaya, akuyomfuneko ukuba sihlale phaya.

⁹⁰ Ngoku, le Horebhe yaba yindawo apho uThixo watyhafiswayo ngabantu, ngokuba bebebhadule kule ndawo baza bangena kule meko. Kwaye Wabazisa kanye ngakuyo, ngokuba babengafuni ukuhamba endleleni. Baphuma kwi—indlela enkulu, baphuma baya ngale ndlela isecaleni. Kwaye yabangela ukuba uThixo enze into eyoyikekayo. Yena... Yabangela uThixo ukuba enze uMoses athabathe intonga yomgwebo awayelugwebe ngayo uhlanga, alibethe iLiwa, ukuba livelise amanzi.

⁹¹ Ngoku, kukho isifundo esihle apha ukuba nje sinokusifumana, yabona. Kwaye ngenxa yokuba siphuma kwimeko entle, kwaye sibotshelwa lihlabathi, nezinto, ibangela uThixo athabathe imigwebo yehlabathi aze ambethe uNyana Wakhe ngayo, eKhalvari, ukuze sihambe sikhululekile. Niyayibona le nto ndiyithethayo?

⁹² Ngoku, ukuze aba bantu basiwe emanzini, emva kokuba befike ngaphaya, lo mhlaba womileyo wenziwa iKhalvari. Kwaye phaya uThixo wamxelela uMoses, Wathi, “Thabatha intonga namadoda amakhulu, uphume, kwaye Ndiya kuma phezu kweLiwa phambi kwakho.” Kwaye eli Liwa lalinguKristu. Kwaye uMoses, ngentonga awazisa ngayo umgwebo phezu kohlanga lwakwaSirayeli, wathabatha kwaloo ntonga waza wabatha imigwebo kaThixo phezu kweLiwa. Yabona? Wathabatha izonzo zabantu phezu kwale ntonga. Ntoleyo, ngewayebethe abantu. Endaweni yokubetha abantu, wabetha iLiwa. Laze iLiwa, ngomsebenzi kaThixo, lezisa usindiso, lazisa amanzi kubantu abatshabalalayo. Lazisa ubomi kubantu abafayo. Kwaye yiloo nto uThixo awayenzayo ngokuthabatha intonga Yakhe—Yakhe yokugweba, waze wajijela izono zam nezono zakho kule ntonga; xa ibifanele ukusibetha, kodwa yabetha uKristu; ukuba kuphume kuYe *amanzi*, okuthetha ukuthi “Umoya,” uMoya oyiNgcwele waphuma kuYe, ukuze

asinike uBomi. Ngoku sinoBomi obunguNaphakade. Ngoku, elaLiwa lalinguKristu. Ngoku sifuna ukuqaphela.

⁹³ Ndibone imizobo emininzi yobungqondi beliLiwa. Ndibone omnye weyona ibalulekileyo, kungekudala kwixesha elidlulileyo, kwada kwabalapho kwakukho i—ilitye elincinane elilele phezu kwenduli. Kwaye—kwaye uMoses wayemelwe kukuba walibetha eli litye, kwaye uSirayeli wayelapho ezantsi khona phaya kunye nekomityi yeti, ukuzifumanela isiselo kokutshiza kuncinci okwawa kuphuma kweli litye. Ngoku olu luluvo nje lomntu othile.

⁹⁴ Kodwa xana eli Liwa lavelisa amanzi aLo, kwakukho abantu abangaphezu kwezigidi ezibini, ngaphandle kweenkomo, iinkamela, nayo yonke enye into eyayisela kwiibhafu zamanzi asuka kuLo. Yayingumsinga ophuphumayo apho!

⁹⁵ Leyo yindlela abazama ngayo ukwenza uKristu, uMoya oyiNgcwele namhlanje. “Kukufefa nje okuncinci.” Yabona, ngokwaneleyo nje ukwenza ukuba ukholwe ukuba ukho uThixo. Hayi.

⁹⁶ Yintabalala yaManzi! Wathi uDavide, “Indebe yam iyaphalala!” Kukuphuphuma nje koMoya oyiNgcwele.

⁹⁷ Abantu bayaWoyika. Abanye abantu bathi, “Ke, ndiyoyika nje kancinci ukuba ndiyakwenza *oku* okanye *okuya*, okanye ukuba kuyenzeka ndingene nzulu kakhulu. Ndingakubonisa umntu ohambe kancinci kakhulu.” Kodwa ungaze ukhombe kulowa ongahambanga ngokwaneleyo. Yabona? Ewe, malunga naphi ngabo bangazange baye kude ngokwaneleyo?

⁹⁸ Ngoku, siye saba nabantu abangene enyameni, baza bemka ngonyawo olungalunganga. Kwaye—kwaye ingenguye uThixo, kodwa abantu bafumana...Ngenxa yobunkokeli obungalunganga, nanjalo njalo, babasusa kunyawo olungalunganga, baza bangena ekubaxeni. Kwaye ngoko lonke ihlabathi, umtyholi uyabakhomba, “Jonga okuya! Jonga okuya!”

⁹⁹ Ke, mandime ngale ntsasa ndikhombe emva kula mashumi ezigidi ngokuphindaphinda angazange aqalise nokuqalisa. Malunga naphi nabo? Yabona, jonga kwimeko yabo. Jonga umfo ofana no Eichmann namhlanje, nolona luphakamileyo... Bathi, “Amapentekoste akanasimilo kwaye abahloniphekanga, kwaye abafundanga,” njalo njalo ngolo hlobo. Jonga ku Eichmann, omnye wawona madoda afundileyo kakhulu ehlabathini. Kwaye wabulala, izigidi ezintandathu zabantwana nabafazi namadoda, izigidi ezintandathu zemiphefumlo. Awufuni ukukhomba kumntu onjeya.

¹⁰⁰ Kodwa umfo omncinci ongakwazi ukufunda, kunzima, abize mhlawumbi igama elithile leBhayibhile ngokungalunganga, kwaye, okanye mhlawumbi uthethe into okanye enze into ngokungalunganga, okanye enze impazamo ethile,

amaphephandaba afuna ukuyibhala kuyo yonke indawo, athi, “Abafanelanga ukuthenjwa.”

¹⁰¹ Ngoko ukuba oko akunakuthenjwa, kutheni ingabi yimfundo, izinto neengqondi abanazo namhlanje? Jonga ku Adolf Hitler. Jonga kubuchopho behlabathi namhlanje. Jonga kuzo. Intetho yakudala ithi, “Isosi yemazi yerhanisi ikwa yeyenkunzi lerhanisi.”

¹⁰² Into ekufuneka uyenzile kukukwazi, ngoMoya oyiNgcwele, ukwahlula okulungileyo nokubi, nokuthabatha okulungileyo nokubi.

¹⁰³ Ngoku, sifumanisa ukuba le Khalvari ababenayo, kwaye amanzi obomi ampompozelela abantu.

¹⁰⁴ Ngoku, abanye abantu banayo ezintliziyweni nasezingqondweni zabo, ukuba onke amaSirayeli asela, kwaye azithwala iinkamela, abopha iintambo kumahashe awo, nanjalo njalo, baze bathabatha abantwana babo bahamba baya kungena ndaweni ithile ingenye, baze balishiya iLitye apho, litshiza. Akulunganga oko.

¹⁰⁵ Ela Liwa lalibalandela, kwaye la manzi abalandela. Ngoku kwabaseKorinte bokuQala, isahluko se-10, ndiyakholwa, nomqolo we-11, ningayifumana, ukuba “Ela Liwa lalilandela uSirayeli.” Naphina apho baya khona kususela kuloo mini, iLiwa lahamba nabo, namanzi abalandela.

¹⁰⁶ Onjani umfuziselo omhle, kwaye u—ukubamba okuhle kunye ne-ankile yekholwa namhlanje, elaziyo ukuba elaLiwa elakha labethwa, laa Manzi akhe aphuma eKhalvari, ahamba nathi naphi na apho sikhoyo! Owu, bethu! Asikokubuyela emva kwindawo ethile, uze uthi, “Ke, besinawo aManzi usuku olu phambi kwayizolo, ngaphaya.” SinaManzi namhlanje, kanye apha, ngokuba elaLiwa lalinguKristu! Kwaye uKristu ukwanguye izolo, namhlanje, nanganaphakade.

¹⁰⁷ Yabona, elaLiwa lilandele uSirayeli. Abazange balilandele iLiwa, kodwa iLiwa labalandela. Amen. USirayeli wahamba uhambo lwakhe. Inye kuphela into ababenayo amabayenze, oko kukuthi, gcina indlela ethe tye, kanye ukuya ngqo kwilizwe ledinga. Laza iLitye namanzi zabalandela.

. . . *iLiwa libalandela*: . . .

KwabaseKorinte Bokuqala ikuxelela njalo, isahluko se-10. Konke kulungile.

. . . *ela Liwa lalinguKristu*.

¹⁰⁸ UThixo wathabatha imigwebo yabantu wayibeka phezu koKristu, waMbetha. Ingaba uqaphele, kwakukho imfanta eLiwani, ukusukela ngoko? ILiwa lalinemfanta kulo, apho uMoses wabetha khona. Kwaye uKristu waba nemfanta, xana Wabethwayo, “Uhlatywe ngenxa yezikrezo zethu, kwaye

ngemivumbo Yakhe saphiliswa.” Kobo Bomi kuphuma aManzi oBomi esiwonwabelayo kakhulu namhlanje!

¹⁰⁹ Ngoku, ukuze sifumane obu Bomi, khumbula, uBomi bukaKristu buhleli neBandla. Haleluya! Owu, ukuba sinoku ankila iingcinga zethu phaya kwimizuzu elishumi elandelayo! UKristu akalishiyi iBandla. “Ndiya kuba nani okoko, kude kube sekupheleni kwehlabathi.” Ngabantu abamshiyayo uKristu, hayi uKristu ebashiya abantu. Abantu bayaLishiya, ngokungakholwa kwabo. Bayamshiya uKristu, hayi uKristu ebashiya abantu.

¹¹⁰ USirayeli wawushiya umsinga, hayi umsinga owashiya uSirayeli. Yabona? Kuba, iBhayibhile ngokucacileyo itsho ukuthi, “ILiwa namanzi alandela uSirayeli.” Abalandela! Naphi na apho babesiya khona, Laya, nayo.

¹¹¹ Owu, ndingathanda, ngale ntsasa, ukuba besinexesha, ukutyhila ngaphaya kwisahluko so-1 sikaYoshuwa, apho Wathi, “Naphina apho intende zenyawo zenu ziyakunyathela khona, ndininikile. Naphi na apho sukuba usiya khona, uYehova uThixo wakho unawe. Ungamoyiki namphi mntu. Yiba nesibindi! Naphi na apho unyathela khona, ndilapho kunye nawe, nokuba kuphi na.” UThixo ehamba noYoshuwa!

¹¹² Kwaloo Thixo mnye uhamba neBandla Lakhe ngale ntsasa. Masisele kulo Mthombo gaphaya. Naphi na apho unyathela khona, kulapho uThixo ayakuba kanye nawe, ukunkcenkceshela kwaye akunike uBomi. “Ndiya kuhlala ndinawe, kude kube sekupheleni kwesigaba.” UKristu ukwanguye izolo, namhlanje, nangonaphakade. Imithetho kaThixo.

¹¹³ Ngoku uthi, “Ngoko, Mzalwana uBranham, kutheni ukuze singazenzi izinto ngoko esimelwe kukuzenza? Kwenzeka njani ukuba izipho zethu nezinto ebandleni zingafiki kumbala wazo, apho kufanele ukuba zibekho? Kwenzeka njani ukuba ibandla lethu lingaphakamisi liye kwindawo elifanele ukuba kuyo?” Abantu, ngexesha lovavanyo, bayawa njengoko wenzayo uSirayeli. Bacinga ukuba uThixo ubashiyile.

¹¹⁴ Kodwa, khumbula, iLiwa alizange limshiye uSirayeli. USirayeli walishiya iLiwa, walibala ukuba iLiwa lalikusye nabo ngamaxesha onke. Lalilapho kanye, lahamba kunye nabo ukuya ekupheleni kwendlela. “Labalandela.” Lalingekho ngaphandle kumgama wokuthetha. Lalingekho ngaphandle kumgama wokuva. Okanye, lalingekho ngaphandle komgama wokubona.

¹¹⁵ Kwanaye uKristu akanjalo! Kunye neBandla namhlanje, Akakho ngaphandle komgama wokuthetha. Abanye benu bakreqile, benza okungalunganga, kwaye niphulukene nolo vuyo, naManzi enu omile. Usekumgama wokuthetha nawe. Uyakulandela. Uyayazi yonke intshukumo oyenzayo nayo yonke into oyenzayo. Ulangazelela ukuva umbizela Yena embonisweni.

116 Kwaye le ntshukumo inkulu yenkonzo kaMoya namhlanje, uThixo ulindele ukuba niMbizele embonisweni. Awukho ngaphandle komgama wokuthetha naYe. Nakubeni senze ububi, sonile, saza samnikela umva Yena, kwaye—kwaye senze izinto ebesingafanele ukuzenza, ukanti Unathi. UKristu wathi Uyakuba nathi.

117 IBhayibhile yathi, “Amanzi alandela abantwana bakaSirayeli.” Bakuba benxaniwe, bayazi ukuba amanzi ayekufutshane.

118 Ngoku, ezi zinto zilawulwa yimithetho. Yonke inkqubo kaThixo ibekwe ngemithetho. Ngoku siza kuthatha... Masime umzuzu.

119 Makhe sithathe ihlabathi. Liyajika, qho kwiiyure ezingamashumi amabini anesine lenza inguqu epheleleyo, igqibelele kangako, okokuba... Asizange sikwazi, ngayo yonke inzululwazi yethu, ukwenza iwotshi igcine ixesha eligqibeleleyo. Qho ngaxesha lithile ethubeni, ezona wotshi zibalaseleyo abakhe bazenza, ekuhambeni konyaka, ziya kuzuza okanye ziphulukane nemizuzu emininzi. Kodwa ihlabathi alinakuze lisilele kuphela likumzuzwana kanye ngqo. Igqibelele kangangokuba iinzululwazi namhlanje, izazi ngeenkwenkwezi zinokukuxelela, kumashumi amabini eminyaka ukusuka ngoku okanye kumashumi amahlanu eminyaka ukususela ngoku, kanye ngokuchanekileyo ilanga nenyanga ziyakudlula enye kwenye. Xana lijika isangqa salo seyure ezingamashumi amabini anesine, lize lijike ixesha lalo kwi-orbit kangangexesha elithile, aliphosi nantwana. Haleluya! Igqibelele, ngokuba isebenza ngokomthetho kaThixo.

120 Bayazi kanye xana lamsinga wolwandle uya kuphumela ngaphandle nini na, ukuya kutsho nje kumzuzu, ngokuba bayalazi ixesha lokuhla kwenyanga. Kwaye uThixo wenze yonke into ibekwe ngolungelelwano ngomthetho. Kwaye xa loo nyanga isehla, uyemka uhambe umsinga wolwandle kunye nayo. Xana loo nyanga iphumayo, nanku kusiza umsinga wolwandle kunye nayo. Kwaye bayazi ngokuchanekileyo, ngokubeka ixesha, xana la nyanga iya kuhla nini na. Bangayibeka kwikhalenda ye almanaki yeminyaka engaphambili, kwaye bakuxelele, ukuya kumzuzu, xa la msinga wolwandle uya kuqala ukwehla. Ngokuqinisekileyo, kuba leyo yindlela ephuma ngayo inyanga, kuba ibekwe ngokolungelelwano lomthetho kaThixo.

121 Ndandimile, ngenye imini, ngakwiChibi iMichigan. Ndaze ndaya ngaphaya kwiChibi iSuperior, kwindlela yam eya eCanada, laa manzi makhulu. Ndaze ndema phaya, ndaze ndacinga, “Zingaphi iimayile ukunqumla kula manzi athe nkqo apha?” Kwaze emva kokuba ndiwele iMich-..., okanye, iChibi iSuperior, bendingangena eMichigan, phantse amanzi alinganayo. Kwaye ukuya apho, ukusuka kwiChibi iSuperior

ukuya kwiChibi iMichigan, ukusuka kwiChibi iMichigan ukuya kwiChibi i-Ontario, kwaye nje . . . neHuron, nawo onke amachibi ehlangene. Zingaphi iibhiliyoni eziphindwe ngeebhiliyoni eziphindwe ngeebhiliyoni, yaye imiphanda engenakubalwa yamanzi acocekileyo ehleli kwelo chibi!

¹²² Kwaye ngaphaya eNevada, nase Arizona, eNew Mexico, eMpuma California, kulele izigidi zeehektare zomhlaba otshileyo, ibala elitshayo. Ochume kangangokuba, ukuba loo manzi anokuthi afike kulaa mhlaba, esi sizwe singanako ukondla ihlabathi, kungabikho namnye umntu olambileyo, kwaye sibe nentsalela yokuphosa elwandle. Injalo lo nto! Izigidi zeehektare ebeziya kukhula iitoni ngokuphindwe ngezigidi zeetoni zeetapile nekhaphetshu, kunye neembotyi kunye—kunye ne-lettuce, kunye neradishes kunye necelery, kunye neekomkomere, nokungaphezulu. Umhlaba ubuya kuyikhulisa, Wona nje u—ulangazelela amanzi.

¹²³ Kwaye nanga amanzi *apha* phezulu, kwaye nanku umhlaba ezantsi *apha*. Ngoku sinokuyibona, kwaye siyayazi ukuba iya kuyenza, kuba sinokuwavavanya amanzi kwaye sibone ukuba matsha, kwaye sivavanye umhlaba kwaye sibone ukuba uchumile. Ngoku, wonke umnqweno esinokuthi siwenze, awusokuze uwadibanise. Kodwa, kukho umthetho, kwaye loo mthetho ludontso lomhlaba. Ngoku, ukuba besiyakusebenza ngodontso lomhlaba, besinokunkcenkceshela yonke indawana yaloo mhlaba, sithatha amanzi emachibini size siwunkcenkceshele. Kodwa bekuya kufuneka sisebenze ngokomthetho wodontso lomhlaba. Asinakuwanqwenela ukuba aye phaya. Asinakuwakhwaza ukuba aye phaya. Asinakuwangxolela ukuba aye phaya. Kufuneka sisebenze ngokwemithetho yodontso lomhlaba, ukuze siwase phaya. UThixo ubeka yonke into emthethweni.

¹²⁴ Apha, bendicinga, andazi nokuba ndakhe ndanixelela na oku, okanye hayi. Ndandisezantsi eKentucky, ndizingela oonomatse, kunye noMzalwana uWood, malunga nonyaka odlulileyo. Kwaye thina . . . Onomatse babenqabile, saze ke saya ngaphaya kwindlu yomfo, ukuya kufumanisa ngokuzingela. Indoda yayinomhlaba weehektare eziliqela, yaye kulo mhlaba kwakukho amahlathi amaninzi. Kodwa uMzalwana Wood wandixelela, ukuba, “Indoda ayikholwa. Yona—yona ingongakholwayo.” Ke wathi ubemazi, ke yena . . . okanye uyise ubemazi, uyakuthi aye ngaphaya aze asibuzele ukuba singayifumana na imvume yokuya kuzingela.

¹²⁵ Saqhuba saya kwindawo yenene. Kwaye yona nenye indoda, bobabini bekwiminyaka yabo yamashumi asixhenxe, babehleli phantsi komthi wama-apile. Waze uMnu. Wood waya kule ndoda, waza wathi kuyo, “Ndingakwazi ukuzingela kancinci endaweni yakho?” Yaza yathi, “Kulungile,” uthe, “konke

kulungile.” Yathi, “Ungowuphi uWood? Ingaba uyinkwenkwe kaJim Wood?”

Wathi, “Ndinguye.”

¹²⁶ Yathi, “Ke, uJim omdala wayenyanisekile, nanjalo njalo.” Yathi, “Ungazingela naphi na apho ufuna khona, endaweni yam. Ndinamangako amakhulu amaninzi eehektare apha, zincede. Yehla ngezondonga, naphi na apho ufuna ukuya khona. Uzenze nje ube sekhaya.”

¹²⁷ Ndahlala emotweni, kuba ndancinga ukuba umshumayeli kunye nongakholwayo akazu kuhamba kakuhle kunye, ukuba besiza kucela inceba kumntu ongakholwayo.

¹²⁸ Ke ngoko emva kwethuba, uMzalwana Wood wathi, “Ke, ngoku, ndingaba kunye nomalusi wam? Ndinga ukuba kuya kuba kuhle ukuba ahambe naye.”

¹²⁹ Laye lajika ixhego eli ngenduku yalo, laze lathi, “Wood, ufuna ukundixelela ukuba uthobe kakhulu, ude ufuneke ube nomshumayeli kunye nawe naphi na apho uya khona?”

¹³⁰ Kwaye ukuze, ndacinga, emva koko, kungcono ndiphume emotweni. Ke ndehlika emotweni, ndaze ndathetha nenene elidala imizuzu embalwa. Kwaye wandazisa ngokukhawuleza ukuba wayengenamsebenzi kangako nabashumayeli, kuba wayecinga ukuba bathetha ngento abangazinto malunga nayo.

¹³¹ Wathi, “Banxakama nje ngento abangazi kwa nto malunga nayo. Kulungile,” wathi, “xana indoda ithetha nam, ndifuna iyazi ukuba ithetha ngantoni.” Ngoku, leyo yingqiqo elungileyo. Leyo yingqiqo elungileyo. Wathi, “Ngoku, ukuba indoda ithetha nam, Andifuni ukuba ithethe kwenye into ethile engenye, ukucingela angazi kwanto malunga nayo. Ndifuna ithethe into ethile eyaziyo into ethetha malunga nayo.” Ke, ndiyihloniphile loo nto. Ndakuhlonipha okuya kwelanene lidala.

¹³² Ndaza ke ndathi, “Eh, kakade, oko kukuthi wonke umntu unoluvo lwakhe.”

¹³³ Yaze yathi, “Kwakukho umshumayeli oweza apha kweli lizwe, kwiminyaka embalwa eyadlulayo, owaba nentlanganiso phaya e-Acton.” Yaze yathi, “Lo mshumayeli, ngobunye ubusuku, ekubeni engumhambi elizweni, wathi kwi—inenekazi elalihleli phakathi kwabaphulaphuli, ‘Unetshefu epokothweni yakho. Kwaye unguNksk. Nje-na-nje. Kwaye unodade ogulayo ngaphaya endulini apha. Igama lakhe nguNje-na-nje. Uyafa, unomhlaza esiswini.’ Yaza yathi, ‘Thatha le tshefu uyibeke phezu kodadewenu, kwaye umxelele, “ITSHO INKOSI, akayi kufa, kodwa uya kuphila.”’”

¹³⁴ Yathi, “Kwalo mfazi wayengumhlobo wethu.” Yaze yathi, “Sathathela lo mfazi le tshefu phezulu phaya, okanye, le ndoda, uh, umntu. . .” Okokuqala wathi, “Lo mfazi, inkosikazi yam kunye nam sasiphaya phezulu ngaloo ntsasa saze sathabatha,

salinda kulo mfazi. Yaye wayembi kakhulu! Oogqirha babemncamile, kwakudala. Wayembi kakhulu de kwafuneka simhambise ngeshiti, simphakamise simbeke epanini yebhedi, simbuyise. Simphethule ngeshiti, wayembi kakhulu.” Yathi, “Ngobunye ubusuku, ngaphaya, kweza ingxolo ngokungathi kukho umntu obhubhileyo.”

¹³⁵ YayinguBen lowo ngaphaya, ephethe la tshefu, eyisa phaya. Ndiyakholwa ukuba ibinguwe, andithi, Ben? [UMzalwana uBen Bryant uthi, “Amen. Amen.”—Mhl.] YayinguMzalwana uBen ngaphaya, efumana laa tshefu, kuba wathabatha umfazi wamsa ngaphaya.

¹³⁶ Yaze yathi, “Ngentsasa elandelayo, wayesitya iipayi zama-apile eziqhotsiweyo.” Yaze yathi, “Akenzi umsebenzi wakhe kuphela, kodwa wenza umsebenzi wommelwane. Wayephile qete!” Yathi, “Ngoku bendisoloko ndizibuza. Ukuba ndakhe ndambona laa mshumayeli, wayesazi ukuba wayethetha ngantoni,” yathi, “Ndi—ndingathanda ukuthetha naye.”

¹³⁷ UMzalwana uWood wajonga kum, ndaza ndajonga ngaphaya kuye. Ndimile apho, ndimdaka, kwaye ndibilile kwaye ndimdaka, bendimisa iintente emahlathini, kunye—kunye negazi likanomatse phezu kwethu. Ndaze ke ndathi, “Kulungile,” ndathi, “yi...Uthetha ukuba ungathetha nalomfo kwaye uyakuxelela ukuba uyenze njani lanto?”

Yathi, “Ewe, mhlekazi, yiloo nto ndiyithethayo.”

Ndathi, “Ke, leyo yi—leyo yinto elungileyo.”

¹³⁸ Bendisitya elinye lama-apile akhe. Abancinci abadala oonomeva babezenzela kuwo phaya, uyazi, ekwindla lonyaka, ngo-Agasti. Ngoko ndandiphethe eli apile lincinane, kwaye ndandityile kulo. Ndaze ndathi, “Li apile elihle kakhulu eliya.” Ndathi, “Unexesha elingakanani la mthi ube uphaya?”

¹³⁹ “Owu,” yathi, “Ndatyala laa mthi phaya, kumashumi amathathu okanye amashumi amane eminyaka eyadlulayo, okanye into ethile eyenye.”

¹⁴⁰ “Ewe, mnumzana.” Ndithe, “Ndingathanda nje ukukubuza umbuzo.” Ndathi, “Kanjani ehlabathini...Ndibona loo mapile ewile emthini, kwaye amagqabi awo ayavuthuluka, kwaye apha kuphela kusembindini ku-Agasti.” Ndaze ndathi, “Asikhange sibe nayo nempepho epholileyo, asizange sibe neqabaka okanye nantoni na, ukanti loo magqabi ayawa kuloo mthi. Kutheni kunjalo?”

Yathi, “Incindi iwushiyile umthi.”

“Owu,” Ndathi, “yayaphi?”

Yathi, “Phantsi ezingcanjini.”

Ndaze ndathi, “Ngoko ke izohlala ixesha elingakanani phaya ezantsi?”

Yathi, “Kude kube yintlakohlaza.”

¹⁴¹ Ndaze ndathi, “Emva koko iya kubuya inyuke, ikuvelisele amagqabi amatsha omthunzi, ama-apile amatsha ukuba uwatye.”

Yathi, “Injalo lonto. Injalo ngqo.”

¹⁴² Ndathi, “Ke, ndifuna ukukubuza into, mhlekazi. Uthetha ngaba bafu abangaziyo ukuba bathetha ngantoni.” Ndathi, “Ungandicisela ukuba bobuphi Ubukrelekrele obenza ukuba la ncindi iwushiye la mthi? Ukuba ibunokuhlala phaya ubusika bonke, umthi ubuyakufa. Ubuyakuwubulala umthi. Intsobi yobomi ikuloo ncindi.” Ndaze ndathi, “Bekuyakuwubulala umthi. Yintoni Ubukrelekrele obenza ukuba incindi iphume kuloo mthi, ihle iye ezingcanjini, ize ihlale kude kubesentlakohlaza, kuze emva koko ibuye kwakhona kwaye ize namanye ama-apile amaninzi?” Ndathi, “Beka amanzi kwi-emele kwaye uyibeke epalini, kwaye ubone ukuba, ngo-Agasti, iyakuhla iye kutshona emazantsi esithuba kwaye ibuye phezulu ngexesha lasentlakohlaza. Yabona?” Ndathi, “Kukho umthetho othile, kukho umthetho wendalo. Obunye uBukrelekrele bubeka ngolungelelwano lo mthetho. Asikukuphela oko, kodwa obu Bukrelekrele bunye kufuneka yenze la mthetho usebenze, loo nto iyise ezantsi engcanjini yomthi, ize ibuye.”

Yathi, “Andizange ndiyicinge loo nto.”

¹⁴³ Ndathi, “Unga... Ukuba ungaze ufumane uBukrelekrele obenza ukuba la ncindi isuke kulamasebe omthi, ezantsi ezingcanjini ize ibuye, buBukrelekrele obukwabunye obandixelelayo phaya ngoba busuku, ‘Hamba, beka la tshefu kumfazi.’”

Yathi, “Kwaye ungula mshumayeli?”

Ndathi, “Ewe, mhlekazi, injalo loo nto.”

¹⁴⁴ Kunyaka ophelileyo bendingaphaya (undulukile), kwaye xa umhlolokazi wakhe wayehleli evarandeni, echuba ama-apile, kwakuloo mthi. Mzalwana... Okokuqala babeza kusigxotha, babengasazi ukuba singoobani. Ndaye ndaya ndamxelela malunga nayo, okokuba sasinayo imvume evela kuye. Kwaye samxelela malunga nayo, wathi, “Wenza uvumo olupheleleyo lukaKristu ngaphambi kokuba afe.”

¹⁴⁵ Uyabona, wenza ntoni laa mthi, bubuphi uBukrelekrele obuhliselela okuya ezantsi? Ngumthetho. Ngumthetho obekwe nguThixo ngolungelelwano. Kwaye loo mthetho ngumthetho kaThixo oyakukhathelela umbu. Amen.

¹⁴⁶ Uyazi, andikhathali nokuba ukhala kangakanani na, kwaye uthi—uthi ngoku, “Ayizukwenzeka, ilanga alisayi kuphinda likhanye kweli hlobo.” Liyakukhanya, nakanjani na. Uza kutsho kangakanani, “A—A—Andizukuvumela ubusuku bufike.”

Buyakuza, nakanjani na. Kuba le nto siphila kuyo, kuthiwa lihlabathi, ilawulwa ngumthetho kaThixo.

¹⁴⁷ Ngoku, bazalwana noodade, ndifuna ukunibuza into ethile. Ngoku, ukuba sizelwe ngokutsha ngoMoya kaThixo... UThixo akanamalungu amancinane abuthathaka namakhulu awomeleleyo, UnguThixo ngokupheleleyo! Kwaye ukuba ubunoThixo kuwe ngokwaneleyo, ide Ibe sisithunzi nje, lawo ngamandla aneleyo okwenza umhlaba omtsha. Lawo ngamandla aneleyo okwenza inyanga entsha kunye nenkqubo entsha. NguThixo, kwaye yomelele! Kwaye ngoku lonke ikholwa ngaphakathi apha linoBomi obunguNaphakade, oko kukuthi, uMoya kaThixo kuwe; Amandla aneleyo ayakuvusa abafileyo, ayakuphilisa abagulayo, ayakubeka izijikelezi kwiimeko. Kodwa wena, ilawulwa ngumthetho, laa Moya ukuwe. Ningoonzana neentombi zikaThixo. Laa Moya mnye unawo kuwe, uyakukuphakamisa ngomhla wovuko.

¹⁴⁸ UYesu, xana Wayelapha emhlabeni, xana Wafayo, umphefumlo Wakhe wehlela esihogweni, “Kwaye washumayela koomoya abasentolongweni, imiphefumlo esentolongweni, engazange iguquke ekunyamezeleni kwemihla kaNowa.” Umzimba wakhe wangena engcwabeni. Kodwa ngaphambi kokuba Afe, wanikela uMoya Wakhe ezandleni zikaThixo. UMoya Wakhe waya kuThixo, umphefumlo Wakhe waya esihogweni, nomzimba Wakhe waya engcwabeni. Kwaye uYesu wavalelwa ngaphandle eluvukweni de iSibhalo sibe nokuzaliseka. Wayengenako ukubuya, kuba kwakufuneka Ahlale engcwabeni iimini ezintathu nobusuku bazo. Kodwa sakuba sizalisekile sonke iSibhalo, lo mqobo wasuswa; UMoya Wakhe wehlela emphefumlweni Wakhe, umphefumlo Wakhe emzimbeni Wakhe, waze wabuya Wavuka.

¹⁴⁹ Kwaye xana sisifa, imiphefumlo yethu iyakuya phantsi kwesibingelelo sikaThixo; apho bendinenyhweba yokubona, kwiintsasa ezimbalwa ezidlulileyo, njengoko nisazi, embonweni, apho iBhayibhile ithetha ngayo, “Umoya wethu uya kuya kuThixo Owunikayo, kwaye imizimba yethu iya kubuyela eluthulini lomhlaba.” Kodwa ngenye imini, xana iSibhalo sizalisekile, umoya wethu uya kukhululwa kuThixo, uya kuthabatha umphefumlo, nomphefumlo emzimbeni. Kwaye aMandla ayakusiphakamisa, angaphakathi kuthi kanye ngoku! Ngoku sikwiindawo zaseMazulwini. Ngoku siseMandleni ovuko.

¹⁵⁰ Ukuba bekungekho mthetho kuloo nto, oonyana neentombi zikaThixo bebeya kuzidalela ihlabathi apha phandle kwaye baye kuphila ubomi babucala kulo. UnaMandla kuwe okuyenza. Ukuba unesithunzi saMandla kaThixo kuwe, unaMandla okuyenza. UThixo unamandla onke. Yabona ukuba ndithetha ukuthini? AMandla akuwe ayakwenza, ungathetha ihlabathi libekho kwaye uhambe uyokuphila kulo. Haleluya! Nantso ke.

¹⁵¹ Oko yilonto aMandla aseBandleni ngoku, kodwa alawulwa ngumthetho. Kwaye loo mthetho asikoku “gcina imfumba yemithetho.” Ngumthetho wokholo. UYesu wathi, “Zonke izinto zinokwenzeka kwabo bakholwayo.” Kwaye ukuba unokukholwa yiyo, nantoni na uThixo aya kuwukhokelela ekuyikholelweni umphefumlo wakho, yeyakho. Indawo yonke intende yonyawo lwakho enokubekwa kuyo, ngokholo, uThixo ukunika yona. Amen! Yeyakho, unayo, ukuba ungasifumana isitshixo kulo mthetho wokholo esikuvulela yona. Uyabona ukuba ndithetha ukuthini? Loo Mandla alawulwa ngu... Ukuba ungunyana kaThixo, uyintombi kaThixo, loo nto ayikushiya. Ikunye nawe ngalo lonke ixesha. Kodwa, ukholo lwakho luyemnka kuYo, kodwa Isekhona. Haleluya!

¹⁵² Xa usindisiwe, uThixo ukunika ukholo lokuba uvuke kubumdaka bomhlaba. Ukholo lwakho luyazoyisa izinto zehlabathi. Luyintoni ukholo lwakho? Ukholo lwakho kweso senzo athe uThixo wasenza kuwe, ukukwenze unyana kaThixo. Uyabuyeka ubuxoki bakho, uyabuyeka ubusela bakho, uyakuyeka ukusela kwakho, ngokuba ukholo lwakho lukuphakamisa ngaphezu kwayo. Amen. Ukuba akuyenzi, awunalo naluphi na ukholo. “Kwaye ngokholo nisindisiwe, kwaye noko ngobabalo.”

¹⁵³ Kangangoko ukholo lwakho luya kukhululwa, akangako aMandla onokuba nawo, ngokuba kuwe kuhleli aMandla okwenza aMazulu nomhlaba. UThixo uhlala kuni, kwaye ningoonyana neentombi zikaThixo. Amen! Nantso ke. Kodwa, lukholo lwakho. UYesu wathi, “Ngokokholo lwakho, makwenzeke kuwe. Ukuba unokukholwa, zonke izinto zinokwenzeka. Inene, ndithi kuni, ukuba nithe kule ntaba, ‘Funquka,’ kwaye ungathandabuzi, kodwa kholwa ukuba oko ukuthethileyo!”

¹⁵⁴ Ngoko sifanele ukuba ngabantu abanjani na, benokholo kulo Kristu mkhulu uphilayo kuthi, eli Liwa libethiweyo elingazange lilishiye iBandla? “Ndinani yonke imihla, kude kube sekuphelisweni kwephakade,” uBukho obuhlala buhleli bomthombo omkhulu ompompozayo wosindiso naMandla athi aphuma esuka eKhalvari angena eBandleni, uBukho obuhlala buhleli boThixo ophilileyo, elikhulu eliqukuqelayo, elibethiweyo iLiwa elihamba nathi kuhambo lwethu.

¹⁵⁵ USirayeli waphulukana nokholo lwakhe. Baphuma endleleni. Baqala ukukhanuka iimbiza zenyama. Ukuba babethe bahlala nokholo, kwaye bakholelwa ukuba uThixo wayezakubasa elizweni, bekungayi kubakho nto ibathinteleyo. Babesele bezivulile iilwandle, babezibethile izibetho phezu kwentshaba zabo, babebethelele emnqamlezweni iintshaba zabo emva kwabo, kwaye bawecele elizweni, kwaye futhi ababanganakho ukuba nokholo lokuqhubekela kwidinga.

156 UYoshuwa noKalebhi babenalo olwa kholo! Bathi “Singaphezulu kokubanako ukweyisa nantoni na enokuthi ifike phambi kwethu.”

157 Leyo yingxaki nebandla. Sinako ukoyisa zonke izifo. SinaMandla kuthi. Singoonyana neentombi zikaThixo, akukho nto inokuma phambi kwethu. Inye into, Ufuna ukufumana umntu oyakuyikholelwa, oya kukholwa koko uThixo asele ekwenzele kona. Hayi thina *siya* kuba; sikuko ngoku! Kwaye ophilileyo ohlala-eKhona uMoya unathi. Amen! Nantso ke.

158 Nantso into endithetha ngayo xana bendithetha ngomxholo ngale ntsasa, *Amanzi Asoloko Ekhona Asuka Eliweni*. Amanzi asoloko ekhona aphuma eLiweni alapha ngoku, laa Manzi ahlala ekhona asuka kwela Liwa libethwe eKhalvari. Xana la Moya oyiNgcwele waphuma kuYe eKhalvari, owabuyela eBandleni ngoMhla wePentekoste, kwaloo Moya oyiNgcwele umnye ukho ngale ntsasa. Kwaye Usinika isithembiso!

159 Eso sisizathu, ndihamba phambi kwabantu abagulayo, xana Wandiyalelayo ngaphaya, ndiyayikholelwa; UThixo watsho njalo! Leyo yindlela imibono eyenzaka ngayo; UThixo wakuthembisa oko! UThixo akanakuxoka.

160 Yikholwe! Kufuneka uyikholelwe. Kufuneka kubekho into Ethile apho, vula laa nto yokudambisa, vula laa nto ukuze ungene kuyo. Into esiyidingayo namhlanje asikokuthandazela aMandla amaninzi. UnaMandla aneleyo okwenza umhlaba omtsha. Into oyidingayo lukholo lokusebenzisa loo Mandla. Into oyidingayo kukulawula oba bomi, kwaye uphile ubomi obunjalo bobuthixo, ukuze xa ucela uThixo nantoni na, uyazi! Sinentembelo kuThixo, ngaloo nto. Siyazi, ukuba siyayigcina iMithetho Yakhe, Akayi kusivimba nanto ilungileyo, ukuba sihamba naYe. UThixo uhamba nathi. Owu bethu!

161 Babenento enye kuphela yokuba bayenze. Babenento enye kuphela yokuba bayenze, kukuba, bahlale ngqo ekhondweni. Hayi ukubhadula *apha*, nokubhadula *ngaphaya*; kodwa bahlale endleleni! IBandla linento enye ekufuneka yenziwe, hlala ekhondweni! BabeneNtsika yoMlilo, ababenayo, yokuzigcina besekhondweni ngokulandela laa Ntsika yoMlilo. Yiloo nto eyabakhokelayo. Into yabo ababenokuyibona, yayiyilaa Ntsika yoMlilo. BaYibona isebenza ngoMoses, kwaye bazi ukuba wayeyinkokeli.

162 Namhlanje sinalo iLizwi. Silandela iLizwi. Kwaye siyalibona iLizwi lisebenza kumakholwa, kwaye siyazi ukuba injalo, ngoko. UThixo esebenza nathi, eqinisekisa iLizwi ngemiqondiso elandelayo! Sihlala neLizwi. ILizwi livelisa iziphumo.

163 Bahlala noMoses. Ngokuba, iNtsika yoMlilo, uMoses wayilandela loo Nto. Kwaye balandela. Xana baqalisa ukujikela uMoses, nokuxambulisa noThixo noMoses,

babhadula babheka ngapha nangapha. Iingxaki zangena. Ngokuqinisekileyo.

¹⁶⁴ Sihlala neLizwi, kwaye iLizwi livelisa imiqondiso. UYesu wathi, “Le miqondiso iya kulandelana nabo bakholwayo liLizwi.” Yabona, ihleli kunye ne . . . Hlala kunye neLizwi, iLizwi livelisa imiqondiso. Kodwa, uMoses, wenza ntoni?

¹⁶⁵ Babhadula, yaye benza ntoni? Babhadula baphuma endleleni, baza baphulukana namanzi abo.

¹⁶⁶ Ndinga ukuba yiloo nto ibandla eliyenzileyo namhlanje. Liphambukile lemka kwindlela yeSibhalo. Baye bangena kwi-isms. Baye bangena kwizinto ezincinci ekungafanele bazenze. Bakhetha izinto. Bakhetha izinto ezifana Imvumonkolo yaBapostile. Uyifumana phi loo nto eBhayibhileni? Bazamkela iikhathekizim ababezifunda. Bamkela amahlelo endaweni yamava. Bamkela ukuxhawulana izandla endaweni yamava okuzalwa ngokutsha. Bamkela ukufefa endaweni yokubhaptizwa emanzini. Bathabatha isimo esingendawo, “UYise, uNyana, noMoya oyiNgewele,” ngelixa kungekho nto injalo eBhayibhileni. IBhayibhile yathi, “EGameni likaYesu Kristu!” Inye kuphela into omawuyenze ukuba ufuna la Manzi akwa manye, buyela endleleni kwakhona. Ngena kwi . . . Akahambanga; Uselapha. Uthabatha imvumonkolo endaweni kaKristu. Ubhadula ngomsindo.

¹⁶⁷ Omnye wathi, “Ke, ndingumWisile.”

Omnye uthi, “NdingumBhaptizi.”

Oko kubonisa ukuba awungomKristu, ngoko. Thina singabakaKristu! SingaBakhe.

Uthi, “Ke, ukuba, mna, umBhaptizi?”

Ukuba yiloo nto kuphela oyiyo, ngoko awungokaKristu, ungumBhaptizi.

Uthi, “Ke, ndingumPentekoste.”

Ukuba ungumPentekoste nje ngokobuhlelo, yiloo nto kuphela oyiyo.

¹⁶⁸ Kodwa, ukuba unamava epentekoste! Kwaye iLizwi lepentekoste liyakuvelisa amava epentekoste! Landela kwaloo nto ikwanye abo bafundi bayenzayo, hlala phaya phezulu ude uzaliswe nguMoya oyiNgewele.

¹⁶⁹ Kwaye ngoko ukuba oko ukufumana chaseneyo neLizwi, laa moya ukuwe uhamba ngokuchasene noko kuthethwa liLizwi, ngoko ayingoMoya oyiNgewele. Ngumtyholi elinganisa uMoya oyiNgewele. Uyabona apho singene khona? Owu, abanye bethu bathethe ngeelwimi, siye saba nokukhwaza komoya nezinto ezinjalo, size sizikhanyele zonke ezinye ezi zinto. Sanyamezela yonke into engekho yeSibhalweni ukuba ingene ebandleni. Sifike phi namhlanje? Sibuyela kwenye intlango, umbutho

owomileyo. Senze umbutho, saze saphulukana naManzi ethu. Yiloo nto kanye eyenziwa yiPentekoste. Yathi yakuqala ukwenza umbutho, yaqalisa ukuqhekeza ubudlelane, isithi, “Ke, ngoku asiyi kunxulumana, ukuba lo mfo ukholelwa *oko*.”

¹⁷⁰ Qhubeka, uhlale naye ade afike kwiLizwi leNyaniso, ulwazi lweNyaniso. Nokuba yintoni na, yiyeke ihambe, nakanjani na. Qhubekani nje, yibani njengabazalwana.

¹⁷¹ Kodwa, owu, kwafuneka senze umbutho, size sithi, “Ke, ngenxa yokuba awungowoBunye, ngokuba ungengowoBubini, okanye woButhathu, okanye *ngolu* hlobo, asiyi kuba nabudlelane nawe.” Ngoko xa sisenza loo nto, senza ntoni? Sizibuyisela kanye entlango kwakhona. Injalo lo nto!

¹⁷² Kodwa, khumbula, xa uSirayeli wabhadula endleleni, indlela eya kwilizwe ledinga, ILiwa alibashiyanga; Lahlala kanye apho, enza njalo kwanamanzi. Unjalo uMoya oyiNgcwele, uhleli kanye phaya. Akuyomfuneko ukuba sibhadule.

¹⁷³ Ngoku, apha uThixo usifundisa into enkulu. UThixo usifundisa isifundo apha. UKristu wabethwa kwaba kanye, esinika amava epentekoste, ngaxesha lithile, ukwenzela konke. Ngoku, xana eLiwa labethwayo, Lalingafanelanga ukuba libethwe kwakhona. Labethwa kwaba kanye kuphela.

¹⁷⁴ UMoses wenza impazamo ngokuLibetha okwesibini, ebonisa ubuthathaka bokholo lwakhe kwiSicamagushelo. Kodwa xana uKristu wabethwa kwaba kanye, siyazi ukuba Akasayi kufuneka aphindwe abethwe kwakhona. Ke, wayesenza ntoni uMoses? UMoses wayeseka into entsha, ezama ukwenza into entsha.

¹⁷⁵ Kwaye leyo yindlela abefundisi bethu abenze ngayo namhlanje. Bazame ukwenza into entsha. “Siyakuzenzela i-Assemblies of God. Siyakuzenzela iBandla likaThixo lePentekoste. Siyakuzenzela iBhunga Jikelele. Siyakuzenzela *oku*, *okuya*, okanye *okunye*.” Oko asikuko oko uThixo wakwenzayo. Oko yayingelulo uluvo Lwakhe.

¹⁷⁶ UKristu wabethwa kwaba kanye. Lawo ngamava okuqala. Leyo yindlela yokuqala. NgoMhla wePentekoste, uPetros wathi, “Guqukani, nonke ngabanye, nibhaptizelwe eGameni likaYesu Kristu.”

¹⁷⁷ “Sifefa egameni lika ‘Yise, Nyana, Moya oyiNgcwele,’ sinika zonke iintlobo zemvumo-nkolo nayo yonke enye into malunga naYo.” Xa siphuma eLizwini, akumangalisi ukuba singabi nakufika ndawo. Yabona?

¹⁷⁸ UThixo usifundisa isifundo. UMoses wayengafanele athi, “Ngoku siza kuqala into entsha apha ngoku, kwaye siyakwenza umbutho kwaye siyakwenza ibandla lamaKatolika.” Leyo yinto yokuqala abayenzileyo. Hayi, emva kwexesha, “Ke, sizakuqala into entsha kuloo nto, siyakwenza amaLutere.”

Kwaze kweza ama-Tshetshi, kwaze kwalandela amaBhaptizi, nokunye okuninzi, namaCampbellites, neBandla likaKristu, nomchasi-Kristu, nazo zonke ezinye izinto. Yabona, baqalisa ukuhamba bonke, omnye emva komnye, omnye emva komnye, besenza amahlelo nemibutho. Yayingeyiyo loo nto. Uyayibona apho into abayenzayo? Bayalibetha iLiwa kwakhona, ukuqala into entsha. Asiyidingi imfundiso entsha.

¹⁷⁹ Wonke umntu eBhayibhileni wabhaptizwa eGameni likaYesu Kristu. Wonke umntu eBhayibhileni owafumana uMoya oyiNgcwele, uza ngendlela kaThixo, kanye ngale ndlela uThixo wayenza ukuba ibeyiyo. Benza kwa into ekwanye. Baba namava afanayo. Imiqondiso ekwaminye yabalandela. Kwa imisebenzi ekwaminye yabalandela. Ngoba? Babehlala ngakwiLiwa. Bafumana aManzi akwamanye.

¹⁸⁰ Kwaye, namhlanje, isizathu sokuba sibe nemvumo-nkolo ezininzi kangaka namahlelo, kungokuba siqala into entsha. Asidingi nto intsha. Buyela umva!

¹⁸¹ UMoses wayengafanelanga ukuba alibethe iLiwa kwakhona, aqalise into entsha. Wayefanele ukuthetha nabo, ngeLiwa lakuqala. Owu, ndiyathemba ukuba niyayifumana loo nto! UMoses wayefanele ukuthetha ngelakuqala, elibethiweyo iLiwa; angazami ukuLibetha kwakhona, angazami ukuqalisa into entsha, kodwa ukuthetha kwiNto endala!

¹⁸² Thixo, ndinceda! Ukuba ndithe ndafa ndilhlwempu, epulpitini, ndiyakuthetha ngeLiwa lakuqala! Ndiza kuthetha ngamava okuqala. Ndiyakuthetha ngeZibhalo zakuqala ezabanika ubhaptizo loMoya oyiNgcwele, “Guqukani, nonke ngabanye, nibhaptizelwe eGameni likaYesu Kristu, ukuze nixolelwe izono, naye niyakusamkela isipho soMoya oyiNgcwele.” Ubukho baManzi aqukuqelayo aphuma eLiweni ngamaxesha onke busenathi. Buyakuvelisa into enye. Buya kuvelisa imibono. Buya kuzisa iimpilo. Iya kuvelisa iziprofeto. Iya kuzisa yonke into abayenzayo.

¹⁸³ Xa uSirayeli wabuyela emva eZibhalweni kwakhona, kwaye babuyela endleleni, baqhubela phambili ukuya kwilizwe ledinga. Kodwa yabathabatha iminyaka engamashumi amane.

¹⁸⁴ IPentekoste ibe imalunga namashumi amane okanye amashumi amahlanu eminyaka, bebhadula entlango. Buyelani eLiweni! Lisekubonakeleni. Nantsi ke, ibhalwe kanye apha eLizwini. UMoya oyiNgcwele ulapha esenza kwaloo nto Wahlala eyenza, ngoko ke uBukho baManzi obuhlala bukhona bulapha. Buyela nje kuLo, ubuyele kweyangaphambili, eyokuqala. Yayinjani ekuqaleni?

¹⁸⁵ “Kulungile, baxhawulana izandla nomshumayeli”? Ayikho into enjalo. “Babhaptizwa egameni lika ‘Yise, Nyana, Moya oyiNgcwele’”? Ayikho into enjalo. Akukho mntu eBhayibhileni, naphi na, okanye ngaphandle, amakhulu amathathu eminyaka

ngaphandle kweBhayibhile, owakhe wabhaptizelwa egameni lika-“Yise, Nyana, Moya oyiNgcwele.” Leyo yimvumo-nkolo yobuKatolika, hayi imfundiso yeBhayibhile. Yabona?

¹⁸⁶ BabenoMoya oyiNgcwele. Le miqondiso yayilandela abo bakholwayo. Iya kuyenza kwakhona namhlanje. Ela Liwa lihlala liphila njengokuba Lahlala linjalo, elaLiwa libethiweyo!

¹⁸⁷ Masingatsho, “Ke, ngoku yiza ngapha ujoyine ibandla lethu iPentekoste, ungene kummandla wethu wePentekoste.” “Hayi, yiza ngapha ujoyine iBhaptizi, okanye iWisile, okanye iRhabe, okanye iKatolika.” Yintoni leyo? Oko kukubethwa kweLiwa kwakhona, ukuzama ukuqalisa into entsha.

¹⁸⁸ Baxecele, “Guqukani, nibhaptizelwe eGameni likaYesu Kristu,” ukuze baxolelwe izono zabo, “kwaye le miqondiso iya kulandelana nabo bakholwayo.” Ngoku nibuyele endleleni, nibuyele emva kuManzi akwa manye. Amanzi akwa manye aya kunika uhlaziyeko olufanayo. Aya kunika isibhaxabulo esifanayo kumzimba. Aya kunika amandla okucoca akwa manye. Ayakunika amandla okuphilisa akwa manye. Ayakwenza kwaloo nto inye Ayenzayo ngoko, ukuba nje siyakubuyela emva kuMoya okwa mnye.

¹⁸⁹ Ubomi emdiliyeni buya kuvelisa iidiliya. Ukuba yenzekile kunyaka ophelileyo, iya kuzisa into efanayo kulo nyaka. Ngumthetho kaThixo lowo. Umthetho kaThixo ngowokuba, ukuba lo ngumdiliya, wuyeke, uyakuvelisa iidiliya. Ungayenza izale ngaphakathi ngenye into, kodwa emva koko yiyeke kwaye iyakubuyela kwakuloo diliya kwakhona.

¹⁹⁰ Ke senze ibandla lazalela ngaphakathi ngobuPentekoste, nobuBhaptizi, nobuWisile, ngobuRhabe, kunye—kunye nobuTshetshi, nalo lonke olunye uhlobo lwe-ism. Kutheni ungayiyeki? Buyelani kuMdiliya, uyakubuyela kuMandla amanye. Amen! Amen! Ndiyayithanda lo nto.

¹⁹¹ “Qala into entsha.” Into ekwa nye siyenzile. Musa ukuzama ukubonisa igunya lethu. “UGqirha *Nje-na-nje* ngumseki webandla elikhulu i*Nje-na-nje* lika *nje-na-nje-na-nje*.” Yayingeyiyo loo nto.

¹⁹² Koko uMoses wakatshoyo, “Ndiza kubabonisa into endinokuyenza. Ndiza kuwazisa, nakanjani!” WaLibetha, akakhange aphume. Ukhwazile kwakhona, “Bonisa endinokukwenza!” UThixo waqubisana naye ngaloo nto.

¹⁹³ Musa ukucinga, ukuba wena “ubambelela nje kwihlelo elithile.” UThixo uyakuqubisana nawe ngaloo nto. Injalo kanye loo nto. Kufuneka ubuyele kulaa nto yakuqala. Buya.

¹⁹⁴ Thetha nje ebantwini. (Musa ukubaxecelela, “Yiza ujoyine ibandla lethu. Yiza utsho imvumo-nkolo yethu.”) “Buya uze uguquke, ubhaptizelwe eGameni likaYesu Kristu, ukuze uxolelwe izono zakho; kwaye uya kwamkela isiphso soMoya

oyiNgcwele, ukuba intliziyo yakho ilungile. Kwaye le miqondiso iya kulandela amakholwa. Iqela lamakholwa, le miqondiso iya kuhamba kunye nabo.” Kuba kutheni? ILiwa, iLiwa elibethiweyo naManzi Alo oBomi aphuma kanye, evelisa kwaloo nto inye Wayenzayo phaya kudala. Ayinakuyinceda nje. Owu, ewe.

¹⁹⁵ Sifuna ukubonisa, kwaye sithi, “SingamaWisile, namaBhaptizi.”

¹⁹⁶ Thetha nje kwiLiwa, Yena uhlala eKho. Musa ukuzama ukuYijoyina. Ndino “xokomezelo” ezantsi apha. Musa ukuzama ukuYijoyina. Awunako ukujoyina Oku, yinto enye eqinisekileyo. Ungajoyina iWisile, ungajoyina iBhaptizi, ungajoyina abenkonzu kaMoya, ungajoyina amaTshetshi, kodwa awunakuyijoyina Le. Hayi. Kufuneka uzaliswe Yiyo. Musa ukuYijoyina; zaliswa nje Yiyo. Kuko konke. Izaliswe yintoni? Zaliswe ngaMandla, zaliswe nguMoya, zaliswe buBomi, zaliswe luvuyo, uxolo, ukuzeka kade umsindo, ububele, ukulunga, Amandla oMoya oyiNgcwele ebomini bakho, ngokuba uBukho baphakade bukhona. Khumbula.

Kuya kufuneka ndivale kuba sekuhlwile.

¹⁹⁷ Kodwa, khumbulani, elaLiwa alizange libashiye. Ayizange ibashiye. Kwaye uKristu akanakuze asishiye; UKristu wathi, “Ndiya kuba nani, kude kube sekupheleni kwehlabathi.” Ingaba oko kunjalo? Kwaye ela Liwa lahlala nabo ukusuka eHorebhe ukuya eNebho. Lenza njalo. Ukwehla ukuya eYordane, Lalisephaya. Owu Thixo, ndifuna ukuLibona eYordane!

¹⁹⁸ UMoses, xana wayeseYordan, iLiwa lalinaye yonke loo ndlela. Kwaye waye emi apho phezulu, ejonge ezantsi kwi—kwiqela labantu ababekreqile nababemkile kuThixo. Intliziyo yakhe yayibalangazelela. Wakhangela phesheya kweYordane. Nankuya wayelapho eYordane. IYordane, yokomoya, endithetha ngayo. Kwaye nanko emi apho, ukufa kwakunyuka kumkhono wakhe. Kodwa wakhangela, lilele apho ecaleni kwakhe kwaye nako kulele iLiwa. Wasuka nje wanyathela phezu kweLiwa, zaza iiNgelosi zeza, zamthwala zemka naye.

¹⁹⁹ “Andiyi kukushiya okanye ndikuyekele.” Nokuba amaxesha abanzima kangakanani na, sibabadala kangakanani, luhlobo luni lokufa esifa ngalo, khumbula, iLiwa liyakuba phaya eYordane. Alisayi kumka okanye alisayi kushiya. Khumbulani nje oko. Ubukho baManzi aphuma kwiLiwa ngamaxesha onke buya kuba nathi kubomi bonke, naseYordane.

²⁰⁰ Masithobe iintloko zethu. [Umzalwana unikela inkuthazo—Mhl.]

²⁰¹ Ngelixa la Moya uhamba phakathi kwethu, uMoya kaThixo uhamba phakathi kwethu, ingaba kukho abo balapha ngale ntsasa abangamaziyo uKristu, kwaye aku—akusondelanga kwela Liwa, ungathethi naLo ngale ntsasa? Kodwa uyazi

ukuba Likhona. Lijonge Lisebenza kuyo yonke indawo, Mbone eshukuma ukujikeleza, libone Lishukuma phezu kwabantu. Lawo ngaManzi ahlala eKhona. Lusindiso olo. Lowo nguMoya ohambisa iindebe zabo zifike endaweni bade bangabi nakuthula kwakhona, into ethile kufanele ivele. Kwaye akumazi Yena, ungathanda ukuphakamisa isandla sakho uthi, “Ndithandazele, Mzalwana uBranham. Ngoku ndifuna ukumazi Yena. Kwaye ndifuna ukuthetha naYe, kwaye ndifuna ukumazi Yena njengenzaliseko yoMoya Wakhe. Ndifuna ukwazi ukuba Yena usecaleni kwam, lonke ixesha. Ndiyakholwa ukuba Unguye. Kodwa ndifuna ukukwazi ukuthetha. Kwaye ndinxaniwe, kwaye ndilambekele uThixo. Ndifuna ukumazi ngcono Yena”?

²⁰² UThixo akusikelele, mhlekazi. Kwaye uThixo akusikelele, mhlekazi. Nawe, mzalwana. Wena, ehe, emva phaya ngasemva. Ezantsi apha, nenekazi, ewe. Ewe, nenekazi. Siyazibona izandla zakho, kwaye uThixo uyazibona. UThixo akusikelele, mfana. UThixo akusikelele. Nawe, nenekazi. Amen. UThixo akusikelele. Akusikelele, dade. Omnye umntu ngoku, emzuzwini othe cwaka. UThixo akusikelele, emva kude phaya, mfo omncinane.

²⁰³ Yicinge. Yicinge, uBukho obuhlala buhleli baManzi asuka eLiweni, kwaloo Moya mnye; ukuba Wakhwaza phaya phandle ngomhla woMgwebo Wakhe, xa Wathabatha umgwebo wethu. Kwaye intonga yomsindo kaThixo yabetha phezu Kwakhe, kwaye izono zakho zazisongelwe kuloo ntonga, waza waMbetha, laza iGazi Lakhe namanzi aphuma kuYe. Wathi, “Bawo, ezandleni Zakhe ndiyawunikela uMoya waM.” Kwaye ngoMhla wePentekoste, Uyeza uhambe nathi kuhambo. Kwaye Usondele kakhulu ngoku.

²⁰⁴ Akungethandi ukuthi, “Ndibhadule kude nekhaya, Nkosi, ndibuyela ekhaya”? Ngeli thuba sicula oku, ukuba ungathanda ukunyuka uze esiguqweni uze wenze ukuzingwalisa kwakhona, kanaanalo, komphefumlo wakho, kuKristu? Amen.

Ndibhadulele kude noThixo, (Ndasuka endleleni.)

Ngoku ndiza ekhaya;

Umendo wo (Ukungakholwa, uyabona.) kudala ndiyinyathele,

Nkosi, ndiza ekhaya.

Ndiza ekhaya, ndiza ekhaya,

Ndingazi kuphinda ukuzulazula;

Zivule kakhulu iingalo Zakho zothando,

Ngoku, Nkosi, ndiza ekhaya.

²⁰⁵ [UMzalwana uBranham uyangqumshela Nkosi, Ndiza Ekhaya—Mhl.]

²⁰⁶ Amakhwenkwe amancinane amathathu aphuma nje, ngokukhawuleza okukhulu, iinyembezi emehlweni awo, aguqe

phantsi ecaleni kwesiguqo. Kakade, baxolelwe. Bebexolelwe kwangaphambi kokuba bashiye izihlalo zabo, xa ingqondo yabo encinci iye yagqiba. Beza nje ngaphambili baguqa apha, ukuze bazise abantu oko, basecaleni likabani na, ngale ntsasa.

²⁰⁷ Ndinga ukuba kuya kubakho abantu abadala abangathanda ukwenza oku, bangathanda nje ukuguqa, baze bathi, “Nkosi, ndi—ndiye ndabhadula kude nendlela. Ndiye ndathandabuza kakhulu, kwaye ngamanye amaxesha ndiye ndabhadula ndangena esonweni. Ngoku ndi—ndifuna ukubuya phambi kokuba kube semva kwexesha kakhulu. Thixo, ndi—ndingathanda ukuza. Ndingathanda nje ukuza kwaye ndiguqe phantsi.” Amen.

²⁰⁸ Ngoku, amantombazana amancinane amathathu ka-Arthur Beam, amalunga nomlinganiselo ofanayo, enyukile eza apha, aguqa phantsi.

²⁰⁹ Eza ngaphambili yintombazana encinci esandula ukuzifumanela ubhuti omncinci omtsha ekhaya. Ngenye imini ndandihleli nje; uNksk. Wood weza wandixelela, wathi lo dade uya esibhedlele ukuya kufumana usana. Wathi uMoya oyiNgcwele, “Hamba uyokubaxelela ukuba izakuba yinkwenkwe.” Xa yazalwayo, yayiyinkwenkwana.

²¹⁰ Kubonakala ngathi ngabantwana ngale ntsasa, abafu abancinci bephuma kwiklasi encinci kaDade Arnold, bengcwalisa ubomi babo. Isiguqo sonke, ngasekunene kwam, sizele ngabantwana abancinci.

²¹¹ Bekuya kuba kuhle ukuba besingacula iculo, isibingelelo, kwabanye abantu, abantu abadala.

Ngoku, Nkosi, ndiyeza ekhaya.

Ndiza Ekhaya . . . (. . . ? . . .)

Ndingazi kuphinda ukuzulazula;

Zivule kakhulu iingalo Zakho zothando,

Ngoku, Nkosi, ndiza ekhaya.

²¹² Masithobe iintloko zethu okomzuzwana nje, ukwenzela umthandazo, ngenxa yaba bafu bancinane.

²¹³ Bawo waseZulwini, ukuba kukho ingomso elizayo, ukuba uYesu uya kulibazisa eminye iminyaka elishumi okanye elishumi elinesihlanu, lana iyakuba ngamakhwenkwe namantombazana aya kuwuthwala lo Myalezo ukuya kwezinye izizukulwana ezizayo. Ngaphandle kwentandabuzo engqondweni yam, Nkosi, kuphela oko yonke imihla yobomi babo bayakukhumbula benyuka beze kwesi siguqo. Kwaye bangamatye anqabileyo amancinci, Nkosi. Intliziyiyo zabo ezincinci nezithambileyo zigwetyiwe ngale ntsasa. Ukungawuva nokuwuva wonke uMyalezo; nje ukuphuma egumbini, ukuva uDade wethu u-Arnold ethetha; bajikeleza esibingelelweni apha, benikela ngobomi babo obuncinane kuWe.

²¹⁴ Ngoku, Bawo, ndisandula nje ukugqiba ukuthetha ukuba kuthi kuhlala uMoya oyiNgcwele. Kwaye lo Moya oyiNgcwele, ukhoho ngalo Moya, lenza zonke izinto. Kwaye ndiyakholwa ukuba ngale yure kanye, Uyasixolela sonke isono abathe basenza. Kwaye ndiYakucela, ngalo lonke ukhoho olusentliziweni yam, ukuba Uyakubugcina ubomi babo obuncinane konke ukwehla endleleni. Ngamana bangangaze baphambuke eNdeleleni.

²¹⁵ Le yinto engaqhelekanga ngokwenene. UMoya uthe kusasanje, siza “kubona into engaqhelekanga.” Thixo, ukuba Uyekile ukusebenza nabanye, thatha abantwana abancinci. Kanjani ngale ntsasa, kubizo lwasesiguqweni, akukho namnye umntu omdala, kodwa iqela lonke labantwana abancinane liyenyuka. Kanti, ibinguMyalezo omkhulu wokuqonda okunzima, nakubantu abadala, kodwa abantwana bawubambile uMoya waWo. SiyaKubulela ngabo, Bawo. Ndibanika Wena, njengomkhonzi Wakho, njengeendebe zalo mhlango; kuba, sikhumbula ukuba uBukho obuhlala buhleli baManzi oBomi buya kumpompoza nabo logama besaphila. Banga bangaba nokhoho ngoku kwinto kanye eyenzekayo, laThixo ubakhuphe esihlalweni wabathumela apha phezulu, banga bangaba nokhoho kulaThixo yonke imihla yobomi babo. Yanga imimoya yabo emincinane ingaziswa kuWe ngomhla wokufa kwabo; ibuyiselwe emzimbeni wabo ngomhla wovuko. BangaBakho, Bawo. Sibanikela kuWe ngeGama likaYesu.

²¹⁶ Ngelixa iintloko zethu sizithobile. Ndizakucela bonke abantwana bancinci esiguqweni, abakholelwayo ukuba uYesu unguMsindisi wakho kwaye nguLowo Ukuxeleleyo, phaya emva kwisihlewele, ukuba uze apha kwaye uguqe phantsi kwesi siguqo. Uyakholwa ukuba uYesu uyakuthanda kwaye uyakuxolela izono zakho? Ndifuna nonke nime ngeenyawo nize nikhangele emva apha kubaphulaphuli. Le, yindlela onokuthi ubaxelele ngayo abantu ukuba uyakholwa ukuba uYesu uyakusindisa. Ngoku yima ngeenyawo zakho, injalo loo nto, kwaye ujonge kanye ngasemva ngabaphulaphuli. Nonke nina makhwenkwe namantombazana amancinci amthandayo uYesu, yimani nikhangele emva ebandleni apho, nonke ngabanye.

²¹⁷ Nithini nina mantombazana alapha ngaphambili? Niyakholwa? Niyamthanda uYesu? La mantombazana mancinci apha, niyamthanda uYesu ngentliziyo yenu yonke? Ninjalo? Niyamthanda? Uyamthanda, sithandwa? Yima apha, yenza abantu bayazi ukuba uyamthanda uYesu. UThixo akusikelele.

²¹⁸ Ngoku masijike *ngale* ndlela siculele aba bantu ngaphambi kokuba sihambe, “UYesu uyandithanda! Oku ndiyakwazi, iBhayibhile indixelela njalo.” Yabona? Masiphakamise nje izandla zethu njengokuba siyicula ngoku. Kulungile, masiyicile.

UYesu uyandithanda! Ndiyayazi lonto,

Kuba iBhayibhile indixelela njalo;
Abancinci ngaBakhe,
Babuthathaka . . .

219 Ngoku phakamisani izandla zenu . . . ? . . . Sonke kunye:

Ewe, uYesu uyandithanda,
Ewe, uYesu uyandithanda,
Ewe, uYesu uyandithanda,
IBhayibhile indixelela njalo.

220 Ngoku nonke niphinda emva kwam: Ndiyakholwa ukuba uYesu Kristu nguNyana kaThixo. Namhlanje, ndiyaMamkela njengoMsindisi wam. Ukusukela namhlanje, ukubheka phambili, ndiya kuMthanda kwaye ndiMkhonze. Amen.

221 [UMzalwana uBen Bryant uthi, “Mzalwana uBranham, ndinabantwana abane entliziyweni yam ngeli xesha. Unganceda ubathandazele?”—Mhl.] Ngokuqinisekileyo ndiyakuyenza, Mzalwana uBen.

222 Bawo waseZulwini, le ndoda ibona abanye abantwana abancinci besiza kuKristu, kwaye iyakhala, njengoyise, ngenxa yabantwana bayo abancinci. Kwaye uMoya ozise aba bancinane esiguqweni, wanga loo Moya mnye ungasindisa abantwana bakhe, Nkosi. Siphe oko. Sibanikela kuWe, Bawo, eGameni likaYesu Kristu.

223 Ngoku njengoko nina bafo bancinci nibuyela ezihlalweni zenu, Ndifuna wonke umntu okulo mqolo axhawule izandla aba bantwana bancinane, okanye abambambazele xa bebuyela emva. Nonke nibuyele ezihlalweni zenu, *ngale* ndlela. Kwaye wonke umntu ophaya makabambambazele nje aba bafo bancinane. Kwaye siyanithanda ngeentliziyo zethu zonke. Ningamalungu oMzimba kaKristu, kanye nje kangako kuWo njengathi sonke.

Siyamatsha ukuya eZiyon,
IZiyon entle, entle;
Siyamatsha siya phezulu eZiyon,
Eso Sixeko sihle sikaThixo.

Yizani, thina bathanda iNkosi,
Kwaye makwaziwe uvuyo lwethu,
Joyina ingoma ngesivumelwano esimnandi,
Joyina ingoma ngesivumelwano esimnandi,
Kwaye ngaloo ndlela sijikeleze iTrone,
Kwaye ngaloo ndlela sijikeleze . . .

Oko kukucula okumnandi kakhulu! Masiphakamise izandla zethu ngoku.

Siyamatsha ukuya eZiyon,
IZiyon entle, entle;
Siyamatsha siya phezulu eZiyon,
Esa Sixeko sihle sikaThixo.

Masixhawulane izandla ngoku ngelixa sicula ngoku.

Siyamatsha ukuya eZiyon,
IZiyon entle, entle;
Siyamatsha siya phezulu eZiyon,
Esa Sixeko sihle sikaThixo.

224 Ngoku masime iintloko zethu zithotywe, ngeli thuba...
Yidlale Mzalwana uTeddy, nje a...

225 Ndinezicelo apha, neetshefu njalo njalo. Zingabe sisuka phesheya kweelwandle. UBilly wayendixelela ukuba babenezihlangu ezincinci zisuka kusana oluncinane eNgilane, malunga *noba* bude, into encinci ingumlwelwe yonke. Ke ngoko besizakuthandazela okuya, nathi.

226 Kwaye ke... [UMzalwana uBen Bryant uthi, “Mzalwana uBranham, ndicela uxolo ngokugxuphuleka, kodwa thandaza ukuba, obethe imoto yethu phezolo, kumphambili wam wasekunene, thandaza ukuba okuya kuyakutyhilwa. Thandaza ukuba iNkosi iyityhile.”—Mhl.] Amen, Mzalwana Ben, ngokuqinisekileyo ndiyakuyenza loo nto. [UMzalwana uBranham uyangqumshela *Simatsha Ukuya eZiyon*.]

227 Njengoko simatsha, Nkosi, siyazi ukuba iLiwa elibethiweyo likufuphi kuthi, uBukho obuhlala buhleli baManzi asuka eLiweni buhamba neBanda. Owu Thixo onguNaphakade, khululela kuthi, ngale ntsasa, ukholo kulo Thixo okunye nathi. Ndiyazi ukuba Uyakwenza, kanye njengokuba sinokufumana inceba kuWe, ukuze Usithembe ngaYo. Ukuba ungasinika Yona ngokuyintabalala, singaYisebenzisa kakubi, Nkosi. Kodwa ukuba sifumana ubabalo kuWe, makwenzeke.

228 Umzalwana wethu uthe kukho umntu obethe imoto yakhe. Owu Thixo, siyazi ukuba indoda ayinamali yokwenza ezi zinto. Ndiyathandaza ukuba Umzise umfo phantsi kokweyiseka, okanye into ethile, abe nokuthi aguquke ekwenzeni oku, aze, athi, “Mzalwana, ndiza kuyilungisa imoto yakho, ndiyenzile.” Nceda uMzalwana uBen nabo abathandayo.

229 Apha kulele esandleni sam iitshefu nezicelo, ndinokholo kuloo Thixo. UMoses wayenokholo kula Thixo, waza waluwela ulwandle. UDaniyeli wayenokholo kula Thixo, waza wakhutshwa emhadini weengonyama. UShadraki, uMeshaki, no Abhednego, bakholwa kuYe, bawucima umlilo.

230 UPawulos wayenokholo kuYe, kwaye ngenye imini xa iinkonzo zazinzima kakhulu kwaye uPawulos wayengakwazi ukufikelela kuye wonke umntu, wathatha nje itshefu, wathi, “Ndiyakholwa ukuba uThixo unam.” Wazibeka izandla phezu kweetshefu nemibhinco, yaza yaphuma imimoya engcolileyo ebantwini, zaphuma kubo izigulo nezifo. Thixo, ndinokholo kuThixo okwa mnye. Banga ububi bungahamba. Ukugula, izifo, neembandezelo, ingemka, Nkosi.

²³¹ UsekwanguThixo omnye owathetha nam phaya ezantsi kulaa Ntsika yoMlilo, ezantsi phezu komlambo. UnguLowo unomfanekiso Wakho ujinga apha nam, edongeni. Unathi, Nkosi. Uhlala ukho, laa Ntsika yoMlilo ikwa nye. Kwaye siye sawonwabela Amanzi aphuma eLiweni yonke imihla, njengoko sijoyina kuMoya. Emva koko, Ulapha. Sithembele kuWe, Nkosi. Sinokholo kuWe. Siyakholwa ukuba Uyakusithambisa usincedede. Hayi ukwenzela uzuko lwethu, Nkosi; singafana noMoses ngoko, xana wenza into engalunganga. Sifuna ukwenza into yokuKunceda, Nkosi. Yinjongo yentliziyo yethu leyo, sincedede Wena, ukuba sinokuyenza loo nto. Sibonise, Bawo, nantoni na Ofuna ukuba siyenze.

²³² Kwaye ngoku, phezu kwesenzo sokholo, ndiyasigweba isigulo esimelwe zezi tshefu, nezi zicelo. Ziya kubashiya abantu. Ndiyayazi ukuba Uyakuyenza, Nkosi. Ndiyayikhola, entliziyweni yam, ukuba Uyakuyenza. Philisa konke ukugula okuphakathi kwethu ngale ntsasa.

²³³ Sindisa abo baphakamise izandla zabo, abathe bangathanda ukuza kwiLiwa, ukuze bafumane Amanzi. Thixo, banga bangaxanwa kakhulu namhlanje, kwanga kungakho ubomi obunetyuwa obubangqongileyo, ide ibenze banxanelwe uKristu. Siphe oko.

²³⁴ Yiba nathi ngobubusuku, Bawo. Owu Thixo, mandifumanise, ngezi zicelo, oko kusezintliziyweni zabantu. Ukuba akukho nto entliziyweni yabo, ngoko, Nkosi, Ndinike into ethile ukuba ndishumayele ezintliziyweni zabo ngokuhlwanje.


²³⁵ Sikelela uMzalwana wethu uNeville, nenkosikazi yakhe, usapho lwakhe; ibandla lethu elincinane, amathenjwa ethu, amadikoni ethu, amalungu ethu. Kwaye uMzimba Wakho kuyo yonke indawo, ube nathi, Bawo. Sinikela oku ezandleni Zakho, eGameni likaYesu Kristu.

. . . eZiyon;
Siyamatsha siya phezulu eZiyon,
ISixeko esihle sikaThixo.

Ngoku masiyicile, inene, ngenene kuYe ngoku. Yabona?

Yizani, thina bathanda iNkosi,
Kwaye makwaziwe uvuyo lwethu,
Joyina ingoma ngesivumelwano esimnandi,
Joyina ingoma ngesivumelwano esimnandi,
Kwaye ngaloo ndlela ujikeleze iTrone,
Kwaye ngaloo ndlela ujikeleze iTrone.

Ngeentliziyo zethu ezithotyweyo ngoku.

Siyamatsha ukuya eZiyon,
IZiyon entle, entle;
Siyamatsha siya phezulu eZiyon,
ISixeko esihle sikaThixo. 

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XHOSA

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