


# KUNGANI KUBE

## YIBETLEHEMA ELINCANE NA?

 Kungabukeka kuhlekisa, kulokhu ukusa, ukuba ngifake ijazi lami emsamo, kodwa ngijabule kakhulu uku—ukubonisa ngalelojazi elihle ibandla elingipha lona. Ngibone uMfowethu Neville phezulu lapha ngolunye usuku, egqoke leyesudu enhle, imenela kahle kabi, ngase ngicabanga, awu, yayibukeka kahle kabi, nebandla likhuluma ngayo, ngacabanga, “Ngizovele nje ngigqoke ijazi lami laphaya kulendawana.” Nje ngi. . .

<sup>2</sup> Niyazi, ngikholwa ukuthi asikhuli neze. Njalo si. . . Futhi angifuni ukukhula. Uthini ngalokho, Mfowethu Luther na? Qhabo, angifuni neze ukukhula. Sifuna nje ukuhlala njalo singabantwana.

<sup>3</sup> [UMfowethu Neville uthi, “Mfowethu Branham, bengicabanga ukuthi ubunaleyo yezevatho zalaba abefundisi abasezingeni eliphezulu. Ngithe nje jeqe, ikhona lesi lami, futhi ngacabanga ukuthi mhlawumbe ubugqoke ingubo eshaya phansi.” UMfowethu Branham nebandla bayahleka—Umhl.] Ukuthokozela lelojazi elihle.

<sup>4</sup> Awu, ngizothi li—li. . . bengilidinga, kabikabi, futhi lihle ukwedlula onke engake ngaba nawo. Futhi ngilijabulela ngempela. Futhi uMfowethu Roy Roberson, angazi noma ukhona yini kulokhu ukusa noma qha. Ube nokuthize ekukhethweni kwalo. Futhi kube ngukukhetha okuhle ngempela, futhi si—sithokoza ngempela, ngempela ukuba nalo.

<sup>5</sup> Futhi ngakho sithokoza ngempela ukubuyela endlini kaNkulunkulu ophilayo, kulokhu ukusa, nokujabulela lezizikhathi ezimnandi ze—zenhlanganyelo sizungeze iZwi laKhe eliyigugu.

<sup>6</sup> Futhi sekumasinya manje ukuthi, iNkosi ithanda, ngifanele ngiye phesheya kwezilwandle. Ngigagele nikubonile kwiPhimbo loSomaBhizinisi, ukuthi ngiyasuka ngiya phesheya kwezilwandle, ngalenyanga ezayo. Futhi sizobe sinxusa yonke imikhuleko yabantu, ukuthi bazosikhulekela sisahambile. Kungukuthi, ngokubonakalayo, ukuthi phesheya kwezilwandle imihlangano yami ubonakala ungcono, ngoba uthatha kangcono lapho. EMelika. . .

<sup>7</sup> Bengitshela uMfowethu Mercier, ukuthi ngalalela i. . . Wanginika isidlala marekhode, kuqala, futhi sasinamarekhode kuso, amanye ezintshumayelo zami. Ngazi-ke, uma umuntu eke

wangilalela, kuyofanele kube ngumusa kaNkulunkulu kubo, ngoba ngangicabanga ukuthi ngingaba ngconywana.

<sup>8</sup> Uyakuteyipa lokho, futhi. O—o—okuncane... Ungayisika uyikhiphe leyongxenywe. Niyabo? Noma, ubambe isithupha sakhe wasibhekisa phansi, ngiqagele lokho ngukunqamula.

<sup>9</sup> Kodwa ngi—ngiyanitshela, ngamangala kabi. Ngi... Ukushumayela okuphansi kunakho konke engake ngakuzwa empilweni yami, kwakungokwami, kunjalo e—e—erekhodini. Ngi... Kwangenza ngaguliswa yimizwa kabi, angikwazanga ngisho ukudla idina lami. Ngagula, ngasuka etafuleni, angikwazanga ukulala ngalobo busuku.

<sup>10</sup> Ngase ngehla ngiyongena eKentucky, noMfowethu Wood izolo. Sengibuya, ngathi, “Mfowethu Woods, angiboni ukuthi ngize ngimthole kanjani umuntu ukuba eze futhi angizwe ngikhuluma. Kungokuphansi kabi—kabi, ngiziphinda nje. Futhi, o, kulahleke imithetho emayelana nokukhulunywa nokubhalwa kolimi, nokhefana no ngqi, aku—akukho.” Ngivele nje... Angazi. Ngathi, “Kwangikhuthaza ngendlela eyodwa, ukwazi ukuthi kufanele kube nguNkulunkulu, kungenjalo akukho—muntu obengeza nhlobo.” Kunjalo.

<sup>11</sup> Ngakho ngangikhuluma kuMfowethu Collins. Ngiyethemba ukhona endlini. Futhi ngakho ngathi kuye. Uza neno, ngangimthela ngakho. Ngathi, “Mfowethu Collins, ngempela ngi...” Ngathi, “Sengicishe impela ngisondele eminyakeni engamashumi amathathu ubudala, njengomshumayeli, futhi ngempela bengifanele ngazi ukuthi yini intshumayelo.” Ngathi, “Leyo ngephansi ukwedlula zonke engake ngazizwa.”

<sup>12</sup> Futhi u—ungumfundisi wamaMethodisti, nomfowabo uyindoda ngempela ehlelweni lamaMethodisti. Futhi wathi, “Awu,” wathi, “Ngizokutshela, Mfowethu Branham,” wathi, “okhefane no ngqi ne—nemisho yakho kungahle kungapheli kahle, nezinto ezinjalo, kodwa,” wathi, “sewake wacabanga ngalowomfo owashumayela ngoSuku lwePentekoste, owayengakwazi ngisho ukusayina igama—igama lakhe uqobo na? Igama lakhe kwakunguPetru.” Wathi, “Ngibona sengathi kwakungabekiwe nje kahle okhefane no ngqi.”

<sup>13</sup> Futhi, kodwa, niyabo, ukuthi yini eyenza umuntu abeke amehlo akhe kulokho, nilalela kulokhu ukusakaza kwemisakazo, futhi lokho kubhalwe kwakhishwa, niyabo. Futhi ba—bayakwazi ukukubhala bakukhiphe futhi bakufake okhefane no ngqi, nezinto, ngoba bayakufunda.

<sup>14</sup> Ngama noCharles Fuller, eshumayela emva komkhombe ocishe ube *ngako* kungumsamo wakhe. Nayoyonke into ayeyisho, wayeyifunda phansi nje, eyokuqala, eyesibili, eyesithathu, eyesine, kanjalo, waze wakukhipha kahle

konke, futhi wakubeka ngesikhathi. Konke kwakuhlungiwe, kuhlungwe ngumsakazo, yonke into.

<sup>15</sup> Ngoba, nanoBilly Graham, ngiyibonile eyakhe, kanjalonjalo, lapho abavele bame lapho nje futhi bakhulume lokho, nje bakufunde nje basheshise ngendlela abangakufunda ngayo, futhi sekulunge konke, ngakho ngiqagele wawungabathola okhefane nongqi.

<sup>16</sup> Kodwa inkathazo ngami, nganginkwazi ngisho nokukufunda. Ngakho, futhi uma ngangikubhalile, ngineqiniso nganginkwazi ukukufunda. Ngakho—ngakho ngumusa omangalisayo, akusiwo yini, ukubona ukuthi Angasenzelani na? [Ibandla lithi, “Amen.”—Umhl.] Kodwa ngiyabonga ukuqala phakathi manje, ukuqeda lonyaka omdala, ukuqala unyaka omusha.

<sup>17</sup> Ngangilalele umugqa womkhuleko, futhi ngempela angeneliswanga nangumugqa womkhuleko, nawo, ukulalela lokho. Kungokokuqala kimi ukuba ngize ngizizwe mina uqobo kubuya kanjalo, oko—okomlayezo, futhi ngamangala ngempela. Imigqa yomkhuleko awuhanjiswa kahle. Qhabo. Ngicabanga ukuthi kuzofezeka, ukuthi, emva kwesikhashana, kuzoba kanjalo ukuthi wonke umuntu uzofanele azi yonke into ngayo, ngaphambi kokuba bazokholwa. Futhi kuqale, kuqala unyaka, ngifuna ukukushintsha lokho. Futhi nje ngiqale umugqa womkhuleko noma yikuphi lapho uNkulunkulu ekhuluma kimi, “Lomuntu uphumile emgqeni,” noma kukhona okungalungile. Ngiyoma naye, ngidedele bonke abanye bedlule. I. . . Isizathu, anedluli ngokwenele kanjalo. Niyabo? Abantu bayazi ukuthi bakuphi, nokuthi bangobani, nokuthi benzeni. Kodwa bathola into engekho emgqeni kahle nje noNkulunkulu, yilesosikhathi sokumisa lowo, uthi, “Nguye lo.” Niyabo? Ngakho ngiyacabanga, mhlawumbe, kubekhona isichibiyelo esenziweyo, Mfowethu Leo, selokhu ngabezwa. Futhi ngethemba ukuthi uNkulunkulu uzosisiza onyakeni ozayo.

<sup>18</sup> Manje, ngikholwa ukuthi kulobubusuku banezinkonzo lapha etabernakele. Futhi ngizoba senhla lapha ku 62, noMfowethu Ruddell, kulobubusuku. Ngiqonda ukuthi bazoba nenkonzo yomlindo lapha. NoMfowethu Ruddell wayengicele ukuba ngibe naleyonkonzo yomlindo, kodwa ngicabanga ukuthi mhlawumbe ngizobuyela etabernakele okwalobo busuku, ngoba bengihlala njalo ngizama ukuba setabernakele usuku ngaphambi koNyaka oMusha. Futhi bengifuna ukubuyela ezansi lapha nabazalwane lapha. Ngakho ngithe ukuxegisa kancane, futhi ngizoba noMfowethu Ruddell kulobubusuku, phandle e 62, e 62 Club endala esiphendulwe yaba yi—yisonto. Bese kuthi-ke ngoLwesithathu ebusuku sizobuyela lapha enkonzweni yomlindo. Bese kuthi-ke, ngoLwesine, sisuke siye eChicago, bese

kuthi-ke kuqhubeke njalo njalo, siye ePhiladelphia, bese kuthi-ke kube phesheya kwezilwandle.

<sup>19</sup> Futhi kulokhu ukusa, asifuni ukunihlalisa isikhathi eside kakhulu, ngoba, kungukuthi, sinezingxoxiswano, nezinkonzo ziyaqhubeka.

<sup>20</sup> Futhi, ake nisho, selokhu kwaba yinkonzo yomkhuleko edlule lapha, o, ngibonga kakhulu ngemiphumela eyavelayo iphuma enkonzweni eyedlule yomkhuleko. Kwaba yinto enhle ngempela iNkosi yethu engayenza uma abantu baYo bebuthana ndawonye. “Labo aba. . . abayobiza iGama leNkosi, bazihlanganise ndawonye,” ngikholwa ukuthi yindlela okungayo, “bese—bese bekhuleka, khona-ke uNkulunkulu uyokuzwa eseZulwini.”

<sup>21</sup> Ngakho asikhothamise amakhanda ethu, okomzuzwana nje manje, njengoba sibheka kuYe ukuba asinike ukuphefumulelwa okudingekayo ngaloMlayezo.

<sup>22</sup> Nkosi, Wena ubuyisiphephelo sethu namandla kuzo zonke izizukulwane. Okhokho bethu, phambi kwethu, bethemba Wena, abaze bajabha. Bakholwa eGameni laKho eliNgcwele, futhi balethwa njengezinkanyiso ezikhanyayo. Futhi sibheka kubo, njengoba imbongi ishilo, amanyathelo aphezu kwezihlabathi zesikhathi. “Ukwehlukana kwethu kushiya amanyathelo ezihlabathini zesikhathi.” Manje-ke siyabona ukuthi labo abethemba Wena, njalo, ngaphandle kokuba bake behluleke nakanye, baphuma kahle. Nakuba bedlula emanzini amaningi ajulile ne—nezivivinyo ezinkulu nokuhlushwa, kodwa nokho, ekupheleni, Wawubakhipha njalo “bengaphezu kwabanqobi,” ngoba yiZwi laKho elithenjisiwe ukuthi Uyokwenza lokhu.

<sup>23</sup> Futhi sizokhuleka, namhlanje, ukuthi Uzobusisa lelibandla elincane. Busisa umelusi walo, umfowethu olungileyo, uMfowethu Neville, nomndeni wakhe. Sicela ukuthi Uzoba naye nje kulonyaka ozayo, futhi uzomgcoba kakhulu ngokuthe xaxa, futhi—futhi umbusise ngandlela zonke. Qinisa impilo yomndeni wakhe, abantwanyana abakhulayo. Gcina uMfowethu Neville enamandla futhi ephilile.

<sup>24</sup> Futhi busisa lelibandla nawo onke amalunga elokulo. Ibhodi yabaphatheli, ukuthi sibathanda kanjani njengamadoda kaNkulunkulu angamaqhawe ngempela; nebhodi yabadikoni, nabo futhi bayizinceku zaKho ezingamaqhawe. Nabo bonke abantu abeza lapha, siyabonga ngabo, Nkosi. Kwenza inhliziyoyami ibe yinhle nje ukwazi ukuthi lesisiziba esidala esincane nesiqinti sokhula simi ekhoneni, eminyakeni eminingi eyedlula, senziwe saba yindlu ephethe ilambu lokukhanyisela eMbusweni kaNkulunkulu. Futhi ngiyakhuleka, Nkulunkulu, ukuthi izoma uJesu aze afike. Kwangathi imiphefumulo eminingi emikhulu okade ulapha, Nkosi, ungavela ngaloloSuku, igezwe eGazini leWundlu. Siphe khona.

<sup>25</sup> Futhi njengoba sivula leliZwi laKho elibusisiwe, kulokhu ukusa, Nkosi, ngokupheqa amakhasi ukuba sifunde kuLo indikimba, futhi siyazi ukuthi Wena wedwa unganikeza ingqikithi. Futhi siyakhuleka, Nkulunkulu, ukuthi Uzogcoba iZwi laKho. Kwangathi Lingaqonda ngqo ezinhliziyweni zabantu ukuthi lizobenzela okuhle. Yenza amakholwa kwabangakholwa. Futhi uqinise amaKristu. Futhi uphilise abagulayo. Bese uqunga isibindi kwabadangele. Futhi uthole udumo luye kuWe uqobo. Ukuze senze lokhu, Nkosi, soka izindebe ezizokhuluma nezindlebe ezizokuzwa. Ngokuba sikucela eGameni likaJesu. Amen.

<sup>26</sup> Ukumemezela indikimba encane eyehlele enhliziyweni yami, selokhu kube yiSonto eledlule. Bengikhuluma ngezazi ziza uku—ukuzobona uJesu, iNkanyezi ezayilandela zivela eMpumalanga ziya eNtshonalanga. Ngisafundisisa lokho, ngazithela emBhalweni. Angabe ngisakwazi-ke ukuba lapha ngosuku ngaphambi kukaKhisimuzi, ngenxa yenkonzo yasejele, kanjalonjalo, ebengifanele ngibe kuyo. Ngicabange ukuthi ngizokhuluma namhlanje ngendaba ethi: *Kungani kube yiBetlehem Encane na?*

<sup>27</sup> Ngifuna ukufunda eNcwadini kaMikaya, umprofethi, omunye wabaprofethi abancane, isahluko 5 nevesi 2. Kufundeka kanje.

*Kepha wena, Betlehema Efratha, omncane ukuba ube-phakathi kwabaizinkulungwane kwaJuda, kepha ngiyakuphunyelwa ngovela kuwe umbusi...ozoba ngumbusi kwaIsrayeli; okuvela kwakhe kusukela endulo, ezinsukwini zaphakade.*

<sup>28</sup> Bekunechashaza emBhalweni lapho, isizathu ngingakwazanga ukubona kahle ukuthi igama belithini, ngesikhathi.

<sup>29</sup> Kuzo zonke izindawo esePalastine. Naphakathi lapho kunemizi eminingi kakhulu emikhulu, nezifunda zayo, imizi ebonakala yaziwa kakhulu impela eqenjini lezindaba zezwe zomlando, neqiniswe kangcono, imizi emikhulu kuneminye. Kungani uNkulunkulu efanele akhethe iBetlehem encane ukuba ibe yindawo yokuzalwa kweNdodana yaKhe na? Miningi emikhulu kuneminye. Futhi, isibonelo nje, iqembu lezindaba zezwe zaseJerusalema, iJerusalema eziqhenyayo, ikomkhulu lalo lonke. Futhi lingelinye lemizi ebanzi kunayo yonke asePalastine. Futhi manje-ke siyamangala ukuthi kungani uNkulunkulu aqoke lowomuzi omncanyana waseBetlehem, ukuba ube yindawo yokuzalwa kweNdodana yaKhe.

<sup>30</sup> Kodwa njengoba umbhalo uthi, “Lokho uNkulunkulu anquma ukukwenza, kuyokwenziwa.” Futhi kukhona, uNkulunkulu wakwazi phakade ukuba kube ngaleyondlela, kungenjalo kwakungeke neze kube ngaleyondlela. Futhi lapho

umBhalo uyasho, esahlukweni 15 seZenzo, ukuthi, “Akukho lutho olwenzeka ngengozi nje.” UNkulunkulu wayazi konke. Akwenzekanga nje ukuba kwenzeke ngaleyondlela. Kwakuyikho nje, ukuthi, uNkulunkulu wakwenza ngaleyondlela.

<sup>31</sup> Bese kuthi-ke uma thina, emiqondweni yethu emincane enokuphela, siqale ukucabanga ngakho, “Kwakungani iNkosi enkulu yaseZulwini ikhethe indawo encane njengaleyo, esikhundleni sekomkhulu na? Esikhundleni samanye. . .”

<sup>32</sup> Ngisho, kwakukhona izindawo eziningi ezazinesizinda sokomoya esikhulu kunalokho okwenziwa yiBetlehema. Isibonelo nje, ezinye zezindawo njengeShilo. IShilo yayiyindawo yokukhonzela yasendulo kaIsrayeli, lapho ababeza khona bonke, unyaka nonyaka, ku. . .lendawo enkulu lapho umphongolo weNkosi wawumise khona. Futhi siyamangala-ke ukuthi kungani, ke, Angazalelwa eShilo na?

<sup>33</sup> Manje-ke kwakukhona iGiligali, enye indawo enkulu yokomoya yokukhonzela. Kungani uNkulunkulu engamVumelanga ukuba azalelwe-ke eGiligali na?

<sup>34</sup> Futhi kwakukhona omunye, iZiyoni. IZiyoni yayisesiqongweni sentaba. Futhi siyamangala ukuthi kungani uJesu engazalelwanga-ke eZiyoni, ngoba bekuwuphawu olukhulu lomlando walapho iNkosi ebusise khona abantu baYo eminyakeni.

<sup>35</sup> Futhi kubukeka sengathi mhlawumbe Wayeyokhetha iZiyoni, noma iGiligali, noma-noma iShilo, noma enye yezinye izindawo ezinkulu lapho okwakukade kukhona izibusiso ezinkulu nezifundiso ezinkulu.

<sup>36</sup> Futhi kwakukhona eminye imizi emikhulu, njengeHebroni nje. Leyo kwakuyindawo yomuntu owayefuna umuzi wokuphephela indawo yokuphepha. Kwakukhona iRamotigileyadi, futhi, enye indawo yokuphepha lapho abantu ababekwazi ukuza khona, eyayiyomfanela impela ukuba azalelwe kuyo.

<sup>37</sup> Futhi mhlawumbe, ukuba ngangingakucabanga, ngangiyomletha ngale eKadeshi-barineya, ngokuba sasilapho isihlalo sokwahlulela, nendawo yokuphephela. Mhlampe ngangiyomletha ngale kulelozwe libe yindawo yokuzalwa kwaKhe, noma mhlawumbe sasiyokhetha eminye yeminye imizi.

<sup>38</sup> Kodwa, niyazi, ngijabula kakhulu ukuthi ngisho nje nezinto ezincane ezingabalulekile eBhayibhelini zichaza okukhulu kakhulu. Ngikholwa ukuthi kwakunguJesu owasho lokhu, ukuthi, “Niyedlula, futhi nenze izindaba zomthetho ezisinda kakhulu kunezinye,” njalo, “kodwa nizedlule ngaphezulu izinto ezincane.” Futhi ngezinye izikhathi yizinto ezincane ebamba izinto ezinkulu zizihlanganise ndawonye. Kodwa, konke kukho konke, amazinyo amasondo amakhulu liphenduka ngayo impela

nje indlela uNkulunkulu awagcobela ukuba abize ngayo, aphenduka lapha. Akusoze kwabakhona nelilodwa eligeja indawo yalo. UNkulunkulu waze phakade zonke izinto, futhi lifanele lishaye kuleyondawo impela nje.

<sup>39</sup> Futhi uma sithola ukukholwa okunjalo, futhi siqale ukucabanga ngokuthi, “Ubani osemva kwakho konke lokhu na? Yisiphi isiphethu esikhulu esiphendula lendlela yokuphatha enkulu kaNkulunkulu na?” Sithola ukuthi nguMoya oNgcwele. Engashiyiwe ezandleni zabantu ukuba benze izinto; kodwa ezandleni zikaMoya oNgcwele. Futhi Uyisiphethu esikhulu, ukuthi, uma Engathola onke amathuluzi, liyosebenza ngokuphelele nje futhi lisigcine ngqo isikhathi sikaNkulunkulu.

<sup>40</sup> Manjena-ke siyakubona lokho, futhi siyamangala emqondweni wethu, ke, njengoba sibuka izinto ezinkulu nokuthi besingaba nazo kanjani. Manjena-ke kusinika induduzo eningi kakhulu, namhlanje, ukucabanga ukuthi, mhlawumbe, uma siyiqembu elincane labantu, mhlawumbe uma singabalulekile, ezweni nasemabandleni amahlelo amakhulukazi. Nokho, uNkulunkulu usebenzisa lezo ezincane, izinto ezilulana, ngesinye isikhathi.

<sup>41</sup> Ngokuba kulotshiwe futhi emiBhalweni, “Ungesabi, mhlambi omncane, kuthandeka kuYihlo ukuninika uMbuso.” Induduzo enje pho! Ngiyazi, ukuthi, ngokuqiniseke impela nje njengoba uJesus adingeka ukuthi azaelwe eBetlehem encane, kanjalo nomhlambi omncane kuyoba yilowo uBaba ayowunika uMbuso, ngoba kulotshiwe. Nawowonke umBhalo unikezwa ngokuphefumulelwa, nemiBhalo ingephulwe. Ifanele igcwaliseke. Ngakho kusinika lelothemba, ukwazi ukuthi—ukuthi kuyoba ngumhlambi omncane oyokwemukela uMbuso, umhlambi omncane othembekile wamakholwa. Ngethemba ukuba ngomunye walabo, umhlambi, noma ukuba kulowomhlambi omncane, bengifanele ngisho njalo.

<sup>42</sup> Manjena-ke siyayazi indaba, iningi lethu sonke liyejwayele indaba ukuthi uIsrayeli wangena kanjani ePalastine ngesithembiso sikaNkulunkulu. Futhi siyazi ukuthi uJoshuwa omkhulu kwaba nguye owahlukanisela isizwe ngasinye isabelo sazo.

<sup>43</sup> Futhi kungukuthi, impela, ukuba besinesikhathi esisukela manje cishe kuze kube elesithupha nqo kulobubusuku, ukuba sihlale ngqo kulendaba, ukulayinisa lezizinto ngokwehlukana, ukuba sithole incazelo yangempela kuzo; okungukuthi, asinaso, cishe nje amashumi amathathu, imizuzu engamashumi amane. Ngakho sizofanele sishaye nje amaphuzu aphakeme, sethemba ukuthi uMoya oNgcwele, kinina bafundi beBhayibheli, uzokubeka konke okwakho enhliziyweni yenu, lapho siqhubeka.

<sup>44</sup> Benazi yini ukuthi lezozabelo, ukuthi uJoshuwa wazaba kanjani ePalastine, wanikwa ngokuphefumulelwa na?

Nalab'omama bamaHeberu balab'okhokho, ngenkathi kuvela ingane, ebuhlungwini bakhe bokusikwa, ukuba abelethe umntwana, wayesho igama layo impela indawo lapho lab'okhokho ababezozinza khona futhi babekhona ngezinsuku zokugcina.

<sup>45</sup> Ukhuluma ngokuphefumulelwa, leliBhayibheli liphefumulelwe. Akunandaba ukuthi kuncane kangakanani, nje wonke umBhalo omncane unento egqame kabi emBhalweni, e—esithombeni esikhulu. Konke okwayo, lonke—lonke iZwi liphefumulelwe, futhi kulokho kulenga indawo eyisiphetho semiphefumulo, ngokuba yiZwi loNgafiyo noNkulunkulu oPhakade.

<sup>46</sup> Futhi ngisho lab'omama, ngenkathi umntwana esazalwa futhi wayesho iphimbo labo, bebabeka ezindaweni eziyizonazona abayoba kuzo ezweni lesethembiso, eminyakeni engamakhulu kamuva. NoJoshuwa, engakwazi lokho, kepha nokho ngokuphefumulelwa okufanayo wababeka khona impela lapho ababezoba khona.

<sup>47</sup> Futhi uJoshuwa, elehlukanisa, ehlukanisa isabelo sikaJuda. Uma uzoqaphela ebalazweni, ngokomumo wezwe isentshonalanga nje yePlain Sea, amamayela ambalwa eningizimu yeJerusalema, ikomkhulu. Futhi ngenkathi uJuda ethola isiqephu sayo, noma isiqephu sakhe, njalo, ezweni, isifundazwe sakhe, sizokubiza kanjalo, kuyamangalisa, kodwa lomuzi omncane wawungaphathwa nhlobo, iBetlehema. Nokho yayilapho, ngenxa yokuthi uAbrahama... Ngikholwa ukuthi kwakunguRebeka owambelwa kuleyondawo. Kodwa kungahle ukuba kwakuyisigodi esincane nje sohlobo oluthile, ngoba, uma ufunda uJoshuwa 5, uzothola ukuthi kwakukhona imizi emikhulu eyikhulu neshumi nanhlanu phansi kokubusa kukaJuda, ngaphandle kwezigodi namadolobhana; imizi eyikhulu neshumi-nanhlanu, ephathwayo. Futhi, mhlawumbe, ngenkathi lehlukani, ukuthi iBetlehema lalincane kakhulu, mhlawumbe nje i—indlu encane noma ezimbili, aliphathwanga ngisho nasefeni. Manjena-ke siyathola ukuthi alizange empeleni lize laziwe...

<sup>48</sup> Loyo owaliqambayo kwakuyindodana kaKalebi, indodana kaKalebi, egama layo kwakunguSalima, futhi waliqamba. IBhayibheli lathi wayengubaba walo, okusho okuthi wayengumqambi weBetlehema. Ngamanye amazwi, kungahle ukuba wangena lapho futhi waqala uhlobo oluthize lwamabhizinisi, nezentengiso, nokuhweba, kanjalonjalo, lokho okwalikhulisa. Futhi kamuva sizothola ukuthi isizathu sangempela salo, ukuthi amazwe onke labanomona ngalesosiqephu sezwe, elingasenyakatho, nangasempumalanga, futhi lithe ukutshekela kancane ngaseningizimu, kuleyohlhlo. Futhi lalingelivunde kakhulu



kunawo onke asePalestine. Kwakuyi—yimfunda yombila nemfunda kakolo. Futhi kwakunezinkulu izingadi zomnqumo, nokunye nokunye, kuyo, kulesosiqephu seBetlehema, noma iPalestine, ukuphela kwesifundazwe sikaJuda.

<sup>49</sup> Futhi siyathola ukuthi futhi laba yikhaya lesifebe uRahabi. Ngenkathi uIsrayeli esewele weqa umncele woMfula iJordani, wangena ePalestine, siyayazi indaba kaRahabi isifebe. Ake simfanekise kulokhu ukusa imizuzu embalwa manje, njenge—ngentombi, owesifazane osemcane omuhle oshwa lakhe elithize empilweni lamphoqela khona, engumhedeni, wayephoqeelwe empilweni ayeyiphila. Futhi izikhathi eziningi abantu bayaphoqeelwa empilweni abayiphilayo.

<sup>50</sup> Ngangisemajele ngobunye ubusuku, ukubona indoda eyayithatha isigwebo. Futhi nga—ngayibamba ngesandla, futhi ngakhuluma nayo. Futhi ngathi, “Wawungayenza kanjani into enjengaleyo na?” Futhi ingibambe ngesandla, yaqala ukukhuluma. Futhi yayiphoqiwe kulokhu eyayikwenza. Ngathi, “Ngenxa yokuthi wakuvumela lokho ukuthi kukuphoqele kulokho. Awufanele ukukwenza lokho. Wena, akukho ndoda efanale iphuze.” Ngathi, “Nginokugula kwemizwa, qobo lwami. Kodwa akukho sidingo *salokho*.”

<sup>51</sup> Nalo wesifazane osemcane, emva kokuba esebe nokuzwa kwakhe kokuqala ngoIsrayeli, nangoNkulunkulu Owayengu—nguNkulunkulu ophendula umkhuleko; hhayi kuphela uNkulunkulu okukhulekwa kuye, kodwa uNkulunkulu owaphendulayo; ngenkathi ezwa ukuthi kwakukhona uNkulunkulu wezimangaliso, Owayekwazi ukwenza izimangaliso, Owomisa izilwandle, futhi wanisa izinkwa zivela emazulwini, inhliziyo yakhe iqala ukuthuthumela. Futhi lapho ethola umlayezo wokuqala kubashumayeli ababili abawelayo, ngokushesha wawemukela ngenhliziyo yakhe yonke. Futhi kwakukhona intambo ebomvu eboshelwe efasteleni lakhe, ibe yisivikelo sendlu yakubo, ngoba wayemukele umlayezo.

<sup>52</sup> Ngingahle ngenezele lapha. Benazi yini ukuthi wayefanekisa iBandla labeZizwe na? WayengoweZizwe. Futhi wayeyisifanekiso seBandla labeZizwe, ngenkathi bezwa uMlayezo. Sonke sasingaphandle, ebufebeni bokomoya, sihlobonga ngokomoya simelene noNkulunkulu waseZulwini, kuzozonke izinhlobo zezinto, zonke izinhlobo zamahlelo nezinkolo. Kodwa ngenkathi sizwa ukuthi kwakukhona uNkulunkulu olokhu esaphila, ongenza izimangaliso, ngokushesha semukela uMlayezo.

<sup>53</sup> Lapho kwabhecwa iGazi leNkosi uJesu, elenza intambo ebomvu. Futhi ukuvimbela ukuba ngingangeni ekuhlaziyeni, niyazi ukuthi wayilengisa kanjani efasteleni lakhe, phambi kwabantu. IGazi lavezwa obala phambi kwabantu. Yileyondlela iGazi okufanele livezwe ngayo obala, phambi kwabantu, lilenga

ngaphandle kodonga; ukukhombisa ukuthi, ngaphakathi, kukhona okwakwenzekile. Yileyondlela ikholwa leqiniso elingayo kuKristu kulokhu ukusa. Ngaphandle ngukuvezwa obala kweGazi leNkosi uJesu, ukukhombisa ukuthi kukhona okwenzeka ngaphakathi.

<sup>54</sup> Futhi ngalokhu, uNkulunkulu wabuka phansi ngenkathi kwehla ulaka namacilongo aqala ukubethwa, uNkulunkulu wayibona leyontambo ebomvu ilenga lapho njengesikhumbuzo. Kwakuhlala njalo kuMthokozisa ukwedlula eGazini. “Nxa Ngibona iGazi Ngiyakudlula kini.” WaLibona. Futhi nxa ukuzamazama, uMoya oNgcwele ungqangqazelisa umhlaba futhi uzamazamisa lezozindonga ziwa, ezingamafidi angamashumi amabili ubugqinsi, akukho nalinye idwala elawa lapho okwakulenga khona leyontambo. Kukhombisa ukuvikela kukaNkulunkulu weqiniso ekholweni leqiniso, akunandaba ukuthi ukusiphi isimo uma Ekuthola, uma nje uzoyemukela leyontambo ebomvu. Iphothana neBhayibheli lonke.

<sup>55</sup> Manje-ke siyambona ngenkathi engeniswa njengomunye wamaIsrayeli. Wathandana nendoda eyayiyinduna nenkosana kwaJuda. Yayiyinduna yezimpi zakwaIsrayeli. Igama layo kwakungu Salimoni, njengenkosini nje, uSolomoni. Futhi wayeyinduna, futhi yena wangena kakhulu kwezothando nalenduna, eyayiyinkosana yakwaJuda. Futhi ekugcineni wayigana. Futhi lapho ifa selabelwe amaIsrayeli, yena nendoda yakhe ethandekayo bakha eBetlehema.

<sup>56</sup> Manje niqala ukukubona kuvuleka, anikakuboni na? [Ibandla lithi, “Amen.”—Umhl.] Niyabo? Kuqala ukuvuleka, njengoba sikubona lokho eBetlehema ayakhe kulo, engumlobokazi wabeZizwe, kumJuda. Ngani na? Ngoba wakholelwa kuNkulunkulu owenza izimanga. Futhi njengoba, bukani ukuthi uvela kukuphi, evela endlini yokuba negama elibi, lobufebe. Ngokuphenduka kwakhe, nangokukholwa kwakhe okungehlulekiyo kuNkulunkulu, kwamkhipha endlini yesifebe, kwamuyisa ekhaya elihle eBetlehema. Umehluko onje pho!

<sup>57</sup> Yileyondlela okusenza ngayo sonke. Sisuka endlini yokungakhohla, nezingxaki, nezenzo zesimilo esibi, nakho konke; siye endaweni, indawo kuKristu, enhle kunazo zonke. Sisuka kokuhlekekayo siye kokuphakeme kakhulu, yilowo umehluko okuwenzayo ngokuphenduka kwethu. Futhi niki nabona na? Wagana inkosana yendlu yakwaJuda, induna. Leyonduna yayimele uKristu, Wazithathela uMlobokazi wabeZizwe. Esuka kokuphansi kunakho konke kokuphansi kunakho konke, waya enhlokweni nendawo enhle ukwedlula zonke ezweni, njengoba sizongena kukho kamuva eMlayezweni wethu, ukufakazisa ukuthi kwakuyiwo akukho okunye okwakungabakhona ngaphandle kwalokho. Bangumfanekiso weBandla labeZizwe.

<sup>58</sup> Futhi siyathola ukuthi babenekhaya elithandekayo eBetlehema, njengoba uSalimoni waye—wayelakhile, futhi lalizoba yindawo enkulu, nemihlaba evundile. Futhi kuhle kanjani ukucabanga ngalelozwe likakolo elikhulu lapho, ukuthi lalizoba yindawo yesinkwa sezwe. Futhi yiqiniso. Akumangalisi uJesu; kwafanele azalelwe lapho, ngoba WayeyiSinkwa sokuPhila. Yilapho sonke isizwe esiza khona ukuzofuna ukolo wabo, zonke izizwe ziza khona ukuzofuna ummbila wazo, ngokuba kwakuseBetlehema elalinaleyomihlaba evundile. Futhi niyabo, intwanyana encane, ukuthi nje, “O, kwakuyisifundazwe sikakolo,” nokho lokho kwakuchaza okuthize. Futhi niyabona ukuthi inkosana yabeZizwe yenza kanjani, noma lenkosana yamaJuda ithatha umlobokazi wayo wabeZizwe imbuyisela phezulu eBetlehema, ibe yindawo yokuzinza, indawo yokwakha, lapho okwakunenala yesinkwa.

<sup>59</sup> Siyathola, ngalokhu kwezothando okukhulu nokulalela okukhulu ekukholweni, ngesifebe uRahabi, wazala indodana kuSalimoni, negama layo kwakunguBowazi. Futhi sonke siyayazi enye indaba enkulu ebophela kulokhu ukuxhumana lapha manje. NoBowazi wazalelwa eBetlehema, kuSalimoni nesifebe uRahabi.

<sup>60</sup> Futhi si...sithola ukuthi, sekuyiminyaka kamuva, emva kokuba uNawomi eseshiye izwe futhi wawela ukuyogogobala nabakwaMowabi, futhi lapho sebe, kabi sebempheathe, kabi. Futhi wayesephumile enhlanganyelweni nawo onke amanye amakholwa, futhi wazihlanganisa nesimo sokuhlubuka, kwelinye izwe, phakathi kwabany’abantu. Ngokunye, wayeshiye iBandla elikholwayo leqiniso, ukuba aphume ayongena ezweni okwesikhashana, ukujoyina elinye ibandla lezenhlaliswano, elalikholelwa kunoma yini nje kuyobe kulungile. Phakathi lapho, walahlekelwa ngumyeni wakhe.

<sup>61</sup> Futhi akudingi ukuthi ngezikhathi zonke kube ngukufa ngokwenyama. Ungahle ulahlekelwe nguye ekufeni kokomoya, noma ulahlekelwe ngumkakho. Kungcono ume emihlabathini emihle. Bekungcono uhlale lapho owazi khona ukuthi usibekelwe yiGazi, kungakhathaleki ukuthi bonke abanye ubukeka kanjani, ukuthi bakhulu kangakanani, ukuthi banemibhoshongo emikhulu emihle kanjani phezu kwamasondo abo, noma ukuthi izinsimbi ezinkulu zikhala kanjani. Kungcono uhlale lapho iGazi lisibekela khona izono zabantu. Ungahle ulahlekelwe ngomunye komunye. Futhi, ngaphezu kwakho konke, unahle ulahlekelwe yiNkosi uJesu, futhi uvallelwe ngaphandle.

<sup>62</sup> Futhi siyathola, manjena-ke, ukuthi emva kokuba amadodana akhe isishonile, walahlekelwa yiwo omabili, futhi wabuyela emuva ngoba kwakungekho-moya wemvuselelo emzini, ngesikhathi.

<sup>63</sup> O, bengingathanda kanjani ukuphumula lapha imizuzu embalwa. Bengingathanda kanjani ukukucosha khona lapha futhi nginikhombise! Kungakhathaleki ukuthi mangaki awamabandla abuyele emuva, hlala ngaphansi kweGazi. Yileyondelela yokuhlala. Ngaphakathi noma ngaphandle, phezulu noma phansi, kuwugqinsi noma kuwucwephe, noma kungaba kuphi, hlala ngaphansi kweGazi. Kodwa, uNawomi, wacabanga ukuthi kungaba-ngcono ukuwela bese ejoyina elinye iqembu, ngoba babenezinkathazo. Isinkwa—isinkwa sokomoya sasingekho lapho. Futhi, kodwa uNkulunkulu uzobuyele asibuyisele, “Ngiyobuyisela, isho iNkosi.” Hlala ensimini lapho Esivela khona.

<sup>64</sup> Ngakho sithola ukuthi uqala ukulangazelela ukubuyela emuva, ngoba bezwa ukuthi kwakunemvuselelo enkulu eyayithe chithe. Futhi uma niqaphela, uNawomi wabuya nge “nkathi yonyaka webhali,” iBhayibheli lasho, ngesikhathi nje sokuvuna. Ngamany’amazwi, ngenkathi kukhona imvuselelo enkulu eyayiqhubeka, uma sikusebenzisa ngokomoya, wabuya nje ngaleyonkathi yonyaka. Kungasasele lutho; wayengenalutho.

<sup>65</sup> Futhi u Orpa, omunye wabafazi bamadodana akhe, lapho esezobona ayefanele anikele ngakho, engumfanekiso webandla lesimanje. “Uma ngizodingeka ukuba ngiwelele lapho, ngizofanele ngisuke emidansweni yami. Ngizodingeka ngisuke esikhathini sami esikhulu, nemibuthano yami yezehlalakahle.” Wavele wakhala izinyembezi-ke, wase anga uninazala, wase ebuyela emuva.

<sup>66</sup> Kodwa nasi isithombe esihle. Kwakukhona oyedwa ogama linguRuthe, enaye, omunye umalokazana, okungumfanekiso, futhi, woMlobokazi wabeZizwe; owanga uninazala, wayesethi, “Ngizoshiya konke. Ngihamba nawe. Abantu bakho mababe ngabantu bami. UNkulunkulu wakho makabe nguNkulunkulu wami. Nomaphi la ufela khona, ngofela khona. Lapho umbelwa khona, ngiyombelwa khona.” Yilokho-ke. Yilokho uNkulunkulu akufunayo, akusuye othiyeka emnceleni, phakathi nendawo; kodwa uqobo, ukuzinikela okugcwele eMbusweni kaNkulunkulu. Wamanga.

<sup>67</sup> Futhi ngakho uNawomi wathi, ukuba amthen’amandla, wathi, “Kungcono ubuyele kubantu bakini. Sengimdala, futhi akusekho-madodana kimi.” Nomthetho wawungukuthi, ukuthi wayefanele alinde indodana. Wayesethi, “Manje-ke, awasekho kimi. Futhi uma bengingaba nendoda, futhi ngibe nendodana, ubuyobe usumdala kakhulu ukuba uyigane, ngakho vele nje ubuyele kubantu bakini.”

<sup>68</sup> Kodwa uRuthe wathi, “Angizukubuyela emuva.” Ukukholwa, kwagxila, kwashona emhlabathini! Ukukholwa okuphelele kwase kungene enhliziyweni kaRuthe. Wathi,

“Ngihamba nawe ngqo.” Futhi wanamathela kuye, wabambeleva kuye. “Ngizoba lapho okhona.” Ngiyakuthanda lokho.

<sup>69</sup> Futhi siyayazi indaba lapho iqhubeka, ukuthi loBowazi omkhulu, owayeyinkosi yokuvuna, wayesekuvuneni ngesikhathi, futhi wayeyisihlobo esisondele kuNawomi. Futhi ngenkathi ethola uRuthe phandle lapho emishini encane, ekhothoza, bonke utshani obuncane obomile ayengabucosha, obabunokolo kubo, wabambeleva kubo, ngokuba kwakunguphila. UBowazi, eyinkosi yokuvuna, wayala ukuba abavuni bakhe bawise okungagcwala isandla ngasikhathi, benzele yena. Futhi wayekucosha, futhi ngokujabula. Futhi wahluba kwaba yiphinifa elikhulu eligcwele wona, ngalolosuku. Futhi lapho uBowazi, inkosi yokuvuna, ephuma futhi wambuka uRuthe, futhi wabona ukwethembeka kwakhe, wathandana naye.

<sup>70</sup> Bhekisisani uBowazi umele uKristu. Wayekuphi na? EBetlehema. Wayeza kuphi uRuthe na? EBetlehema. Wayekhothoza kuphi na? EBetlehema. Niyakubona konke lokho kubaluleka kokomoya kulokhu lapha, nesendlalelo salesisigcawu esikhulu esenzekayo na? UNkulunkulu, esazi ekuqaleni!

<sup>71</sup> Futhi uqala ukubuza kuninazala, ukuthi kufanele enzeni. Futhi, ekugcineni, uRuthe wagana uBowazi. OweZizwe wagana inkosana, futhi, kwaJuda, futhi wazenza futhi wakha eBetlehema.

“O, wena, Betlehema elincane, awusiye omncinyane phakathi kwayo yonke imizi emikhulu yase—sePalastine na? Kodwa kwamthokozisa uNkulunkulu, Okwazi kwakhe nokuqhubeka kwakungokwasendulo, kusukela ekuqaleni, ukuba iNdodana yaKhe izalwe lapho.”

<sup>72</sup> Wazi izinto zonke. Futhi Ukusebenza kube kahle nje. Nalapho uRuthe wagana uBowazi. Futhi ngenkathi uRuthe noBowazi eganwa... Ukuba besinesikhathi ukuba singene endabeni enkulu lapho, engenye yezigcawu zothando ezinkulu ukwedlula zonke zayo yonke iminyaka, ngenkathi uRuthe noBowazi beganana. Futhi niyakhumbula na?

Ake sime nje umzuzu lapha. Kuhle kakhulu nje ukuthi singakwedlula!

<sup>73</sup> URuthe wayengoweZizwe. Wayengenafa neJuda, njengathi nje thina beZizwe sasingenafa. Ngakho, uNawomi kwakunguye empeleni owayefanele adle ifa. Ngakho, wayelahle lonke ifa lakhe lasekuqaleni. Konke okwezimpahla zakhe kwakudayiswe endalini phambi kwabantu bonke. Ngakho-ke, waba njalo, wayekade exoshiwe, futhi wamuka.

<sup>74</sup> Manje ngenkathi ebuya, kwakukhona umuntu oyedwa kuphela owayengaze akwazi ukuhlenga ukulahlekelwa kwakhe

efeni, lowo kwakuyisihlobo somndeni esisondelene naye ngqo. NoBowazi wayekwazi lokhu, ngakho wadingeka ukuthi asebenze ngenye indlela ukuze akwazi ukuthola lentombazane yabeZizwe ibe ngumfazi. Futhi wayedingeka ukuba enzeni na? Wayefanele athenge konke okwefa likaNawomi, ukuze angene kulelifa, uRuthe ayeyingxenye yefa likaNawomi. Futhi umuntu kuphela owayengalithenga wayezodingeka ukuba abe ngumuntu owayeyisihlobo segazi, isihlobo somndeni esisondelene. Lowo kwakungumthetho wokuhlenga.

<sup>75</sup> Nendlela kuphela uKristu ayeyoze akwazi ngayo ukuthenga ifa likaIsrayeli ohlubukileyo, wayezoba yisiHlobo somndeni. Indlela kuphela uNkulunkulu ayengakwazi ngayo ukuhlenga isintu, uNkulunkulu uqobo lwaKhe wayedingeka ukuthi enziwe inyama. NoJesu wayenguNkulunkulu enziwe isihlobo segazi. esintwini. WayenguEmanuweli. Uba yisihlobo segazi. Akazethwesanga isimo seziNgelosi, kodwa isimo senceku eyageza izinyawo, futhi yaphila. Nezimpungushe zazinemigodi, nezinyoni zezulu zazinezidleke, kodwa Wayengenayo ngisho indawo yokucamelisa ikhanda laKhe. Uyadla, Wayephuza, Wa—Wayekhala, Wayehleka, njengabanye abantu nje. Futhi wayenguNkulunkulu, hhayi umprofethi. WayenguNkulunkulu, ngoba Wadingeka ukuba abe yisihlobo segazi ukuze ahlenge isintu esilahlekile. Ngakho, uBowazi, kulomfanekiso omkhulu, eBetlehema; bukani lapho lesisiHlobo somndeni esazalelwa khona esintwini, sasifanele.

<sup>76</sup> Kwase kuthi-ke ngenkathi loBowazi omkhulu ehlanga, wayefanele enze ukukhombisa phambi kwabantu bonke ukuthi wayesekuhlenga konke okwefa lakhe elalahlekayo. Ngakho waya esangweni laseBetlehema, lowomuzi omncane futhi, futhi wabiza amalunga omuzi, futhi wawazisa ukuthi ngalolosuku wayethenge yonke into eyayi. . . UNawomi ayelahlekelwe yiyo. Yonke into ayeyilahlile, wayithenga wayibuyisa. Futhi wakhapha isicathulo sakhe wayesesiphosa phezulu phambi kwabantu, njengesibonakaliso. “Uma kukhona noma ubani onanoma yisiphi isizathu sokusho okuthize, akakusho manje. Ngokuba lesi yisikhumbuzo, ukuthi ngihlenge yonke into ayelahlekelwe yiyo.”

<sup>77</sup> O, malibongwe iGama leNkosi! Futhi ngenkathi kufika isiHlobo sethu somndeni, uJesu waseNazaretha, ezalelwe eBetlehema. Wama esiqongweni saseGolgotha, wase eMphakamisa phakathi kwamaZulu nomhlaba, njengesikhumbuzo ukuthi Wayehlenge yonke into isintu esasilahlekelwe yiyo ekuweni. Abantu bangakwedelela kanjani ukuphilisa ngokukaNkulunkulu namandla okuvuka kweNkosi uJesu, ngenkathi isibonakaliso esiphambi kwabantu bonke senziwa eKalvari, ukuthi, “Ngisihlenge sonke isintu, nayo yonke into abake balahlekelwa yiyo”? Wahlanga umphefumulo wethu, wahlanga umzimba wethu, wahlanga yonke into esalahlekelwa

yiyo ekuweni. UMhlengi wethu oyisiHlobo somndeni wafika futhi wenziwa inyama, futhi wakha phakathi kwethu, wase enikela phezulu isibonakaliso, wayesethi, “Kufeziwe.” Yini efeziwe na? Yonke into ifeziwe. Siyahamba nje siyongena efeni lethu ngqo. Njengoba izinsuku ziqhubeka, sihamba sisondelela futhi sisondelela.

<sup>78</sup> UBowazi noNawomi... Emva kokuba eseganiwe sekuyisikhashana, bazala indodana, eyenezela abanye futhi ozalweni, futhi lowo kwakunguObede. Futhi naye wazala indodana yakhe, eyayinguJese. NoJese wayenabafana abayisishiyagalombili.

<sup>79</sup> Futhi kwakungumprofethi omkhulu uSamweli oweza nophiso lwamafutha, umprofethi omkhulu owaya kuJese, wayesethi, “UNkulunkulu ukhethe omunye wabafana bakho ukuba abuse futhi akhonze abantu baMi.” Futhi kwakungaphandle kwingemuva ledlelo, eyadini elincane lomelusi wezimvu, lapho khona omncane, obomvana, umfana obukeka ezacile walethwa, uDavide, omdala kuya komncane kunabobonke. NoSamuweli wathulula amafutha okugcoba phezu kwakhe, bekhona bonke abafowabo nabo abama ngakuye, futhi bafakazisa ukuthi uNkulunkulu wayemgcobe ukuba abe yinkosi. Kwakukuphi lokho na? EBetlehema. Udumo kuNkulunkulu kweliPhezulu! Akumangalisi, iBetlehema, lapho agcotshwa khona abe yinkosi.

<sup>80</sup> Futhi kwakuseBetlehema, lapho uDavide azalelwa khona. NeNdodana yakhe enkulu kakhulu, uJesu, yaba njalo nayo, yadingeka ukuthi izalwe eBetlehema, ngoba bangokunithwe kwasondelana kakhulu kanjalo, phakathi kwababili, uYise neNdodana. Akusikho kuphela ukuthi leNdodana enkulu yayiyiNdodana kuphela, YayiyiMpande neNzalo kaDavide. Yayikhona ngisho nangaphambi kukaDavide. Iyoba khona emva kukaDavide. Yayikhona kuze kube-phakade, kusukela kuze kube phakade, kuqhubeke. Kodwa ngokwenyama, nazo zonke izinto ezizogcwaliseka, YayiyiNdodana kaDavide. Yayizozalwa eminyakeni kamuva kuleBetlehema efanayo, lomuzi omncane oshiyiwe.

<sup>81</sup> Kodwa ngaso sonke isikhathi, phakathi lapho, niyaqaphela na? Kukhona ukusebenza enkulu, imfihlakalo enamandla okungekho namunye owayebonakala eqonda. Leyo yinto efanayo eyiyo eBetlehema kaNkulunkulu namhlanje. Kukhona i—isibonakaliso semfihlakalo esebenzayo okubonakala kungekho-muntu oyiqondayo. Kuyinto eyeqa phezu kwamakhanda abantu. Ababonakali bekuthola, akumangalisi ukuthi kwenziwe yini, noma kushiwo yini. Nengxenyeye eyimfihlakalo yezinto eyenziwe, abantu bayabuka, bathi, “O, awu, ngiqagele kulungile,” futhi baqhubeke. Kodwa abakuqondi. Abakwazi ukukubamba. Abakwazi ukukubamba

ngqi. Yilokho uNkulunkulu ayekwenza eBetlehema eJuda. Uyasebenza, zonke lezizinto ezincane zikhuphuka, ukuba zifinyelele enhlokweni eyodwa enkulu.

<sup>82</sup> U Davide, o, ngenkathi eyinkosi egcotshiwe, njengo—ngomfanyana, wayebukeka ebomvana. Kodwa kufanele ukuthi wayekade enento ethize kuye eyayibukeka iyiyo ngempela kuNkulunkulu. Lapho, emncanyana, omncane kunabo bonke emndenini. Bonke abany’abafana, amadoda amahle amakhulukazi, ayengabukeka kahle ezevathweni zawo, nomqhele ekhanda lawo. Kodwa uNkulunkulu wakhombisa ukuthi Ubheka kukuphi; hhayi ukubonakala kwangaphandle, kodwa ingaphakathi lomuntu. Wabheka enhliziyweni yakhe. Futhi Wayazi ukuthi kwakukhonani enhliziyweni kaDavide, akunandaba ukuthi umqhele wawubukeka kanjani kuye. Wayazi ukuthi WayeMtholela umuntu owayengumuntu wenhliziyo yaKhe uQobo. Okungukuthi, uDavide wayezoba ngumuntu wenhliziyo yaKhe uQobo. Yingakho Athela amafutha okugcoba, noma wawathela kuDavide. Okungukuthi, igama elithi *Davide* kusho ukuthi “othandiweyo.”

<sup>83</sup> Futhi kwafanekiswa kahle kuJesu, OThandiweyo, iminyaka kamuva; iNdodana kaDavide, Eyayizofika ukugcwalisa zonke izinto ezazithenjisiwe. Lomuzi omncane waseBetlehema yilapho lokhu okwenzeke khona. Futhi kwakuphezu kwalawomagquma afanayo amancane aseJudiya lapho uDavide ayekade elusela khona izimvu zakhe, iminyakeni eminingi kamuva, ukuthi iziNgelosi zacula ukhisimuzi wazo wokuqala emagqumeni aseJudiya, zengame iBetlehema. Ukhisimuzi wokuqala, “Nizalelwe, emzini kaDavide, uKristu iNkosi.” IziNgelosi kuqala zenza ukubonakala kwazo, ukucula, kwakungekho eJerusalema, ibandla elikhulu; kanjalo kwakungekho eGiligali; noma kwakungekho eShilo, lapho ababenokukhonza kwenkolo yobuhlelo ngaso sonke isikhathi. Kodwa kwakuseBetlehema elincane, lapho uMoya kaNkulunkulu wawukade uhamba ngendlela eyimfihlakalo, uveza into ethize. Kwakulapho.

<sup>84</sup> Kwakulapho lapho uKristu wayekade eze khona. Kwakulapho. Kwakukhona impela kulowomuzi omncane ofanayo, neNkosi izarwa, ukuthi umama, intombi, wazala indodana yakhe eyizibulo. Wakhoselisa, futhi waba yindlu enqabeni yawo encane, iNkosi yamakhosi noMbusi wombusi. Lapho okungesikhona kuphela lapho uSamuweli afika khona ukuzothela amafutha okugcoba, kodwa uNkulunkulu wathela phezu kwaYo, naphezu kwezwe, uKristu iNkosi. IziNgelosi zamemezela ukufika kwaKhe, futhi zacula kubelusi bezimvu emmangweni, ezalandela uDavide inkosi, iminyaka ngaphambili. Niyayibona imfihlakalo kaNkulunkulu, ukuthi inkulu kangakanani na?



<sup>85</sup> Wazalelwa kulemfunda kakolo enkulu, okungukuthi, nxa kumila ukolo, imigomo eyisisekelo sokuphila. Futhi WayeyiSinkwa sokuPhila. “NgiyiSinkwa sokuPhila. Odlu inyama yaMi aphuze iGazi laMi unokuPhila okuPhakade, futhi akasoze afa noma angene ekulahlweni, kodwa wedlulile ekufeni wangena ekuPhileni.”

<sup>86</sup> IBetlehema. Igama elithi beth-el. B-e-t-h, beth, ukuthi beth egameni lesiGriki, lisho “indlu.” E-l kumele uElohim, isifinco salo. Elohim kusho u “Nkulunkulu.” B-e-t-h, beth; E-l, E-l nguElohim, onguNkulunkulu, iNdlu kaNkulunkulu, lapho iSinkwa sokuPhila sibekwe khona. E-l, h-e-m, liqedele, buyisa u l wakho futhi no e, kusho “ulofu wesinkwa,” ngesiHeberu, El-hem. E-l nguNkulunkulu, Elohim. B-e-t-h yisinkwa, noma b-t-h yi . . . b-e-t-h yi “ndlu.” E-l nguElohim, isifinco. Bese u E-l-he-m yi “sinkwa.” Wayeyini na? INdlu yeSinkwa sikaNkulunkulu. “INdlu yeSinkwa sikaNkulunkulu.” INdlu, beth; Elohim, uNkulunkulu; El-he-m, isinkwa. “Indlu yeSinkwa sikaNkulunkulu,” kusho iBetlehema.

<sup>87</sup> Yikuphi lapho Ayengazalelwa khona noma yikuphi ngaphandle kwalokho na? Kodwa kwafihlwa kumuntu wonke ngaphandle kwalowomprofethi. Wathi, “Uyakuvela eBetlehema.” Babebheke eJerusalema. Babebheke kubobonke oShilo abakhulu. Babebheke ndawo zonke. Kodwa Uvela eBetlehema, ngoba yayiyiNdlu yesiNkwa sikaNkulunkulu sokuPhila. Ungubhaskidi wesinkwa sikaNkulunkulu, ezweni. Wayelapho, wazalelwa eBetlehema. Ayikho enye indawo ayengazalelwa kuyo.

<sup>88</sup> Kwakungabakhona izinto ezinkulu eziningi, njengoba bengitadisha ngaleliviki ngemikhakha yokomoya ehlukeni kulokho, ukuthi kungani Efanele azalelwe eBetlehema. Ngenkathi ngishaya lezizindawo ezimbalwa, uMoya oNgcwele wavele wangihlwatha. Futhi ngathi, “O Nkulunkulu, lokho kwenele. Sengiyakubona manje.”

<sup>89</sup> Wayengenakuzalelwa kunoma yiyiphi enye indawo kepha kwaseBetlehema. Kwakuyindawo yesinkwa sesizwe. Kwakuyisinkwa sayoyonke indlu kaIsrayeli, sivela lapho. Futhi WayeyiSinkwa sokuPhila esehla sivela eZulwini, iMana yokomoya; ifanele ivele eBetlehema, ulayini wesinkwa, indawo lapho isinkwa sibekwe khona. IBetlehema, ukubhakwa kwesinkwa. Manje uJesu eyiSinkwa sokuPhila, “Umuntu angasidla,” Wathi, “futhi angafi neze.”

<sup>90</sup> Esinye isehlakalo esikhulu engingekhohlwe ukusibiza, sasingamhla uDavide esesikhathini sakhe esibi kunazo zonke, ngenkathi engumhambuma. Wayesevele egcotshiwe. Wayazi ukuthi wayezoba yini. Wayezoba yinkosi, uNkulunkulu washo njalo. Kepha nokho wazondwa. Wayemi phakathi kwemililo emibili emikhulu ejulile. *Lapha* kwakungamaFilisti, ngasecaleni

elilodwa, esemva kwakhe; *lapha* kwakunguSawulu, ngakwelinye icala. Futhi wayengumuntu ongenasizwe.

<sup>91</sup> Njengoba nje iBandla limi namhlanje, iBandla likaNkulunkulu eliphilayo leqiniso, elingenahlelo kumbe noma yini enye. Limi lodwa. Kodwa, nokho, Libe nogcobo oluthelwa phezu kwaLo. Liyazi ukuthi Liyini.

<sup>92</sup> Kungake kuze kufezeke kanjani ezweni, uDeveli macala omabili, eqhuba uDavide na? Wayefune isiphephelo, ezingqabeni ehlane nasemigedeni, ezama ukucasha, enebutho elincane lamaqhawe athembekile, abambalwa nje abakholwayo njengaye. Kodwa lawomadoda amkholwa uNkulunkulu, ukuthi leyo kwakuzoba yinkosi.

<sup>93</sup> Kunjalo namakholwa, namhlanje, elicashile, kuzindawo ngezindawo, kepha nokho ayazi ukuthi Ubani ozofika abe yiNkosi. Angikhathali ukuthi ngubani ozoba nguMongameli. Siyazi ukuthi Uyeza. Futhi kubonakala kuqhele kakhulu kunoma kwake kwenzeka, lapho isayense izama ukubusa ngokweqile, ithi, “Bangakha umuntu. Bangenza *lokhu*. Futhi bangathatha unogwaja, bese bethatha impova bese benza omunye unogwaja, kanjalonjalo,” bezama ukufakazisa ukuthi iZwi likaNkulunkulu alinjalo. Nokho, kukhona abantu abamkholwayo uNkulunkulu, oma ngokufanele nje njengoba babelokhu bekwenza. Akundaba ukuthi kufikani noma kuhambani, basalokhu bemkholwa uNkulunkulu. UNkulunkulu uqinisile. Babambelela ezandleni zikaNkulunkulu ezingaguqukiyo. Phakathi kwempi, phakathi kwezinyembezi, phakathi kokugula nokufa, nayoyonke into, basalokhu bebambelele esandleni sikaNkulunkulu esingaguqukiyo. Bayazi ukuthi UyiNkosi ezayo.

<sup>94</sup> Abantu, namhlanje, bayahleka futhi bahlekise ngabo, futhi bababize ngaba “gingiqi abangwele,” bababize ngayo yonke into abayifunayo. Kodwa lawomaqhawe kaNkulunkulu limi lethembekile emsebenzini wokugada. Bangababiza nge “qembu eliphilisayo,” ungababiza ngesi “gejane sezinhlanya,” kumbe noma yikuphi okufisayo. Babambelela kuleyoNkosi. Bayazi ukuthi Izongena embusweni. Nakuba bethatha iGama laYo ngeze, futhi babhuqe futhi bahlekise, babize abantu abaMkholwayo ngokuthi, “yizilahlwa, isigejane somabuya,” lokho akubakhathazi nakancane. Bahlala ngokwethembeka emsebenzini wokugada.

<sup>95</sup> Lawomaqhawe elalinoDavide, lalihlala eduze kwakhe ngqo. Uma kukhuphuka umFilisti, kwakudingeka lilwe. Noma ngabe kwakungubani, ayenqakwa, macala onke. UDavide bandla, emqondweni wakhe, edideke konke; wacabanga, “Kungenzeka kanjani, Nkosi na?”

<sup>96</sup> Niyazi, abaholi ngezinye izikhathi bedlula ezintweni ibandla elingazi ukuthi badlula kukuphi. Uma ucabanga ngezithembiso

uNkulunkulu azenzile, pho kungani kungafezeki na? Abalitshe ni ibandla labo, ababatshe li abantu abahambisana nabo, kodwa kunezingxaki eziningi enhliziyweni yomholi wangempela.

<sup>97</sup> UDavide ehlezi lapho, umphimbo wakhe—wakhe umshisa. Kwakuphakathi nehlobo. AmaFilisti lase lithole ithuba ngalokho kwehlukana phakathi kukaDavide noSawulu. NoSawulu efuna uDavide, ndawo zonke, namaFilisti, futhi, bese-ke kuba ngamaFilisti efuna amaIsrayeli. Ukhuluma ngesikhathi sokudideka? Kuthi nje akube njengoba kunjalo manje. UDavide ehambe wayokhosela kulendawo encane, kulompheme omncane, ndawo zonke ayefika kuzo, izinqaba ezincane ayengabamelela kuzo. Wase ekhuphukela entabeni, ngalelo elishisayo, iphakathi nehlobo, lapho ukushisa kwakukukhulu kakhulu, umphimbo wakhe woma nkwe, nezingxaki nokwesaba enhliziyweni yakhe, futhi emangala, “O Nkulunkulu, kungenzeka kanjani na? Wathela lawomafutha phezu kwami, hhayi ngoba ngazikhethe mina, kodwa ngakhethwa nguWe. Wangibizelani ekweluseni izimvu, ngaleya, wase ungitshela ukuthi Unginika lokhu, ukuba ngikhonze abantu baKho, futhi lapha Usungifake phakathi kwemililo, ndawo zonke na?” Lokho kwakukhuluma enhliziyweni yakhe.

<sup>98</sup> Wahlala phezu kwegquma, wase ebheka ezansi. Futhi lapho amaFilisti ayengenile ase efaka amasosha enqabeni khona impela eBetleheima, ikhaya lakhe elincane. Kwase kuthi, umuzi wakhe omncane wawusungaphansi kokulawula kukahulumeni wesitha. Akusikho lokho kuphela, kodwa indlu kayise uqobo, indlu kaJese, yayiphansi kobugqila kumaFilisti. Sasilapho isizwe sakhe uqobo, ibandla lakhe uqobo, limelene naye. *Lapha* kwakuyisitha ayelwa naso. *Lapha* ngabantu bebandla ayelwa nabo. Hhayi ngoba wayekufuna, kodwa ngoba waphoqeka ukuthi akwenze.

<sup>99</sup> Izikhathi eziningi siyaphoqeka ukwenza izinto futhi sisho izinto esingafuni ukuzisho, umholi kamoya wangempela, kodwa uyaphoqeka ukuthi akwenze. Ufanele athathe uhlangothi lwakhe futhi akhombise ubunjalo bakhe. “Ngizothatha indlela nabayingcosana abadelelekile beNkosi,” kwasho umlobi-maculo.

<sup>100</sup> Ngakho wayelapho, ngalolosuku olushisayo, akungabazeki, eya emuva naphambili, futhi ebuka ezansi ukwedlula kulesosigodi eside, esicishe sibe ngamamayela angamashumi amabili-nanhlana ezansi lapho, nasemuva. Yayilapho indlu kayise uqobo, e—ebugqilini kumaFilisti. Kwakukhona uSawulu, ngaphesheya nje ngaleya. I...Futhi nakhu kufika *lona*, ehlezi maphakathi ngqo, niyabo, ukuba acheme. Ebona isikhathi esikhulu ukuthi uIsrayeli wayesebhidlike wonke, ibandla labhidlikela emahlelweni ehlukeni, njengoba singasho njalo. Lapha kwakumi uDavide emuva *lapha*, engazi

uzokwenzenjani, kepha nokho azi ukuthi kuye kwakuhlezi ugcobo. [Akuqoshwanga eteyipini—Umhl.] Babazi ukuthi ugcobo lwalulapho. Babazi ukuthi uDavide wayezoba yinkosi. Haleluya!

<sup>101</sup> Siyazi ukuthi Ubani ozoba yiNkosi. Akunandaba ukuthi ubani ozoba nguMongameli. Ngiyazi ukuthi Ubani ozoba yiNkosi. Uzoba yiNkosi. Ngiyazi ukuthi kuthatha into ethize, ukuma, kodwa Nkulunkulu ngisize ukuba ngivale amehlo ami emahlelweni nakho konke okunye. Ngibuke ngalokho kubona kukamoya, ngaleya, ukuthi UyiNkosi ezayo. Ngizokhonza Yena. Uma kungukufa, mangife. Uma kungumndeni wami, kungabathandekayo bami, uma kuyihlelo lami, kuyiyona yanke into, mangikhonze Yena. Ngiyohlala kuYe. Lelo ngamaqhawe kaNkulunkulu, njengoba kwakunjalo ngoDavide. Babebeke izandla zabo enkembeni yabo, behamba, noma ngasiphi isikhathi. Yileyondlela amaqhawe kaNkulunkulu ahamba ngayo, emi ngomumo.

<sup>102</sup> Isitha sithi, “Uzofanele uphuze kancane, ukuba ube nobudlelwane.”

<sup>103</sup> “Angizithinti izinto zakho ezingahlanzekile.” Amen. Naso isitha. Nanto iqhawe lalo.

<sup>104</sup> “O, ungeyilahle leyonto endala yomgingqiki ongcwele oyikholwayo na?”

<sup>105</sup> “Ngizomkholwa uNkulunkulu. Ngizoma ngeqiniso.” Nakho lapho okhona. Nanto amaqhawe.

“O, usho ukuthi...Ayikho into ethiwa ngukuphilisa ngokukaNkulunkulu.”

“Yilokho okucabangayo. Ngazi kangcono.” Niyabo?

<sup>106</sup> “Ayikho into ethiwa ngumbhaphathizo kaMoya oNgcwele. Lezonsuku selwedlulela phambili.”

<sup>107</sup> “Yilokho enikucabangayo. Sengivele ngiWemukelile. Usudlulelwe yisikhathi kakhulu ukuthi ungitshela noma yini ngaWo.”

<sup>108</sup> Babazi ukuthi ugcobo lwalukulowomfo omdadlana owayebukeka ebomvana. Babazi ukuthi wayezoba yinkosi.

<sup>109</sup> Kodwa uDavide, emqondweni wakhe uqobo, wayexakekile. Sengathi ngiyabona. Ake sithi ukumbhekisisa umzuzu. Ubuyela emuva phandle lapho futhi uhlala phansi. Ubuka ezansi lapho futhi uyacabanga, “Umuzi wakithi uqobo othandekayo, iBetlehem, awuwubheke laphaya: lapho khona izinto ezinkulu zikaNkulunkulu yenzeke khona; lapho ubaba kababa kababa wami azalelwa khona, lapho ukhulu-khulu—khulu-khulu-khulu, ngaleya, wakusho kuye, ngesikhathi sokuzalwa kukaJuda, osizwe ngivela kuso mina, lapho ngaleya kulele into ethize engaphezu kwemvelo. Wayisho indawo yabo. Nalapho

uJoshuwa wabeka leyondodana, kuye ngqo... Futhi kusukela lapho kuvele zonke lezizinto lapha. Kufanele kube njalo. Ngangingumelusi wezimvu, futhi Wena wathela amafutha phezu kwekhanda lami. Wathi ngiyoba yinkosi. NgiyaKukholwa. Amen.”

<sup>110</sup> Usebuyela emuva-ke futhi ubuka ezansi lapho, futhi uyacabanga, “Awu, le ezansi ngaleya emzini wakithi omncane, lapho engazalelwa khona, leloqembu elincane lapho enganginalo, ngalezozinsuku zakudala ezimnandi.”

<sup>111</sup> Bekungcono ukuba amaMethodisti abebuke emuva ezinsukwini zawo ezindala ezimnandi, ngenkathi esemalwa futhi ekude maphakathi, ezindlini zesikole ezincane phandle lapha eMelika, ewela phansi kwaMandla kaNkulunkulu, futhi bewathela ngamanzi ebusweni. Bekungangcono kinina maBaptisti ukuba nibuke emuva lapho eniphuma khona, nani, nabobonke abanye babo. Wena, Pentecostal, ubuke emuva lapho ovela khona. Kunjalo.

<sup>112</sup> Ekushiseni kwempi lapha, uDavide uqala ukucabanga. “O, ngisabukhumbula lobo busuku ngilele phandle ngaleya kulowommango. Ngiyakhumbula ngenkathi ngibhekisisa lezozinkanyezi, ukuthi zazihamba kanjani, phezu ngaleya, nokuthi uNkulunkulu wakhuluma kanjani enhliziyweni yami yomfana omncane. Ngisakhumbula ngenkathi ngingena kanjalo kuMoya, ngoluny’usuku, ngibuka amafu namadlelo al’hlaza anomthunzi, ngaze ngamemeza kakhulu, eMoyeni, futhi ngahlabelela:

*INKOSI ingumalusi wami; angiyikuswela.*

*Yebo, noma ngihamba esigodini samathunzi lokufa, angiyikwesaba okubi: ngokuba wena unami...”*

<sup>113</sup> O, he! Wayelapha, khona impela emihlathini yokufa, ngayo leyonkathi, macala omabili. “Yebo, noma ngihamba esigodini sethunzi lokufa! Lezozinsuku ezindala ezimnandi, ngenkathi uMoya usenami, ngenkathi uNkulunkulu esenami! Ngahlabelela izindumiso zaKhe. NgangiMjabulela.

<sup>114</sup> “Ngiyakhumbula ngesinye isikhathi, kukhuphuka ibhubesi elidadlana, ngokunye ukusa, futhi labamba eyodwa yezimvu zami. NoMoya kaNkulunkulu wehlela kimi, ngase ngiphuma ngase ngilidumela ngase ngilinquma izicucu. Ngiyakukhumbula lokho kukhululwa. O, ngisakukhumbula lokho kuhlwa, ngaphambi nje kokuba ilanga lishone, kungena ibhere futhi lathatha eyodwa, futhi ngalibulala. Lokho kukhululwa okukhulu!

<sup>115</sup> “Ngiyakhumbula ngenkathi ngihlabelela izindumiso zaKhe, ezinsukwini zami zobungane, ngenkathi ngiselusa izimvu zami. O Nkulunkulu, ngibuyisele kuleyondawo. Ngibuyisele othandweni lwami lwakuqala. Ngibuyisele emuva, futhi

ungibuyisele induku yami yezimvu. Ngibuyisele umhlambi wami wezimvu. Mangibe ngedwa, ngibuyele lapho, ukuba ngiKukhonze.”

<sup>116</sup> Ukuthi, ngesinye isikhathi sicabanga lokho. Kodwa sisekushiseni kwempi. Kuzofanele kubekhona into eyenziwayo. Sake saba ngabafana, kanye. Sesingamadoda asekhulile manje. Ukulwa kuyaqhubeka. Ngiyakhumbula ngenkathi imvuthu yesaha ibila, kwiphansi lendlu, nabantu bekhala kakhulu futhi bememeza. Futhi wawungeke ufike kuleyondawo, noma yikuphi lapha, ngabantu. Kodwa akusesiyo leyondlela namhlanje. Impi iyalwa. O! Akusesuye uWilliam Branham, umshumayeli umfana omncane, akasesuye. Kufanele kubekhona okumezayo. Yebo, mnumzane. Kuzofanele kubekhona into ehlukile. Yiso isikhathi. Impi iyalwa. Ukushisa kuyaqhubeka. Isikhathi sokuba bakhululwe, abantu, wonke ofunyanwa elotshiwe eNcwadini. Manje isikhathi sesifikile.

<sup>117</sup> UDavide, nazo zonke izingxaki zakhe, eya emuva naphambili, futhi ecabanga. “O, lolusuku olushisayo! Wewu! O, kushisa kakhulu! O, uSawulu angahle eze *ngapha*, amaFilisti *ngapha*! Izimpi, zizungezile, ndawo zonke. Futhi silapha, sihlezi emlonyeni womgede. Kepha, nokho, amafutha okugcoba ekimi. Kungenzeka kanjani na? O Nkulunkulu, kungenzeka kanjani na? O, ngifisa sengathi bengingathola amanzi.” Khonake umqondo wakhe ubuyela emuva, ukuya le ezansi lapho ngasemasangweni aseBetlehema. Kwakukhona umthombo. Lapho nje kwakungekho-manzi ayenjengalawomanzi.

<sup>118</sup> Niyazi, iPalastine inamanzi amabi. Banamanzi awububi. Futhi banawo ngisho nasemkhuhlaneni kamalaleveva ovelavela njalo nezinto, kuwo. Nenqwaba yawo ngamanzi anomcako, angakubulala.

<sup>119</sup> Kodwa iBetlehema lingukuvuza kwamanzi esifundazwe, futhi. Kwakungekho-manzi ayenjengoba iBetlehema lalinawo. UDavide wayevamise ukucabanga, “Ngenkathi ngithatha izimvu zami futhi ngiqale ukuphuma akuseni. Ngangiya ngakulwomthombo ngifike ngiphuze. O, aphole kanjani, futhi amnandi kanjani, futhi ayekuqeda kanjani ukoma!”

<sup>120</sup> Manje umphimbo wakhe usuyasha, nokho, egcotshiwe. “O, uma bengingaphuza amanzi!” Manje amaqhawe akhe... Wayesememeza kakhulu, ekupheleni kwakhe ithemba, “O, uma kungabakhona ongilethela amanzi futhi kulowomthombo omdala ngaleya eBetlehema!” O, emva kokuphupha ngazozonke izinsuku zakhe zasebunganeni nokunqoba, nokumbona endaweni lapho ehlezi khona phakathi kwemililo, wamemeza kakhulu, “O, ongake angilethele amanzi aseBetlehema!”

<sup>121</sup> Manje, amaqhawe akhe ayengeke akwazi ukuhumusha ukucabanga kwakhe, kodwa, mfowethu, ayemthanda ngakho konke lokho ayenakho kuwo. Esincane sezifiso zakhe

kwakungumyalo kuwo. Amathathu emaqhaweni akhe anamandla ahosha izinkemba zawo, aphuma athi nyelele ekamu, futhi acaba indlela yawo, amamayela angamashumi amabili-nanhlanu. U Davide, ekuhambeni kwabo, akungabazeki wamangala, “Akuphi na? Enzeni na? Ayephi na? Ngabe abe azi nje ukuthi afaka impilo yawo engozini na?” Asemihlathini yokufa ngqo, ngomugqa ongamayela angamashumi amabili-nanhlanu, elele ekuqamekeleni ndawo zonke. Nezinkemba zimenyezela, nezihlangu ziqhuma. Kodwa indoda yawo, umfowabo ayekholwa ukuthi uyoba yinkosi, wayefisa ukuphuza.

<sup>122</sup> O, mfowethu, angazi ukuthi amaqhawe namhlanje ayavuma yini ukuqaba indlela yawo adlule ekugcineni umthetho ngamehlo nje, ukungabaza nokungakholwa, ukuba ahlumeleleke eBukhloneni beNkosi, izifiso zaYo na? “Esincane sezifiso zaKho; uma kuyiAfrika, iIndiya, uma kungukudabula emgwaqeni, noma ngabe kukuphi. Esincane sezifiso zaKho, Nkosi, ngumyalo wami. Ukufa akusho lutho kimi. Ukuthandwa ngabantu? He! Engiyikho, engiyoba yikho, akusho lutho, Nkosi. Kungukugwalisa izifiso zaKho.” Lawo ngamaqhawe elimi eceleni kwaKhe. “Uma bengibiza ngom ‘ginqiki ongwele,’ uma igama lami lihlanjalazwa, uma bengikhahlela emigwaqeni, lokho akunandaba. Isifiso saKho singumyalo wami.” Lelo yisosha langempela.

<sup>123</sup> Enzani na? Alwa efuna indlela yawo yokwedlula, aze afika kulowomthombo. Acwilisa ibhakede lamanzi awakhipha. Futhi nanka ebuya, elwa, ecaba indlela yawo ngakwesokudla nesokunxele, aze afika ebukhloneni bukaDavide. Athi, “Nanka thatha, nkosi yami.” O, he! Ini? Umuntu owayedunyaziwe. Umuntu owayezondwa yibandla. Umuntu owayezondwa yinkosi. Umuntu owayezondwa ngamaFilisti. Umuntu owayezondwa ndawo zonke, cishe. Kodwa iqembu elincane elamlandelayo, babazi ukuthi wayeyinkosi ezayo.

<sup>124</sup> Namhlanje, ngiyanazi. Sihlabelela amaculo amakhulu. Sakha amasonto amakhulu. Sinamahubo amakhulu nakho konke. Sidumisa kuYe, kanjalo. Kodwa uJesu wathi, “Ezinhliziyweni zenu nikude naMi, ngokuba nifundisa isiFundiso imiyalo yabantu.” Ake uMoya oNgwele ungene futhi wenze okuthize ebandleni, ekhombisa uBukhona bukaJesu Kristu, bayokukhahlela uphume ngomnyango. “NiNgikhonza ngeze. Bayakhonza, kodwa nikwenza ngeze, nifundisa isiFundiso esingamasiko abantu.”

<sup>125</sup> Kodwa nanto amaqhawe aMkhollowayo. Nanto amaqhawe ama ngaKulo, nokuqonda kukamoya, njengaseBetlehema ngaleya. Niyabo? Impela, kwakukuyilo.

<sup>126</sup> U Davide ucosha lelibhakede lamanzi. Uyawabuka. NeBhayibheli lathi wawathululela emhlabathini, wathi, “Nkosi,

makube kude nami ukuba ngiphuze lokho, ngoba lawa, awami. . . Amaqhawe aKho afake impilo yawo engozini, ukuba aye ngaleya nokuba angilethele lamanzi. Yigazi lamadoda. Ngeke ngakwenza.” Nalamanzi amnandi afake izimpilo zawo engozini, futhi bafohla emigqeni yezitha, ukuba aye ngale futhi awathole, uDavide wawathululela emhlabathini, njengomnikelo wokuzithandela eNkosini. Kwakungesikho okuncane. Kuphela kwakugwalisa imiBhalo.

<sup>127</sup> Ngoba, nakuba uJesu, eBetlehema, eyiSinkwa sokuPhila, UngaManzi okuPhila futhi. Impela, yiwo. Futhi Wenzani na? Wamelwa kanye kanye kuDavide namaqhawe, ngoba WayeyiNkosi, futhi Wayeyiqhawe Elafika lafohla emigqeni yesitha. Amen. Wanqoba ukufa, isihogo, nethuna, wathulula iGazi laKhe uQobo, ukuze kugcwaliseke uJohane 3:16.

*Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa, ukuba yilowo nalowo okholwa yiyo angabhubhi, kodwa abe-nokuphila okuphakade.*

<sup>128</sup> Ukuthi, Akanikezi amanzi ayemele, kodwa WayengaManzi; ukubhubha, abantu ababhubhayo ukuze babe nokuPhila. Wakwenza kanjani na? NgeGazi laKhe uQobo, ngokuLithulula. EngaLophisi; leyo yingozi. WaLithulula, ngesihle, eKalvari, emva kokuba esefohle kuyoyonke imigqa yesitha, wase ethulula iGazi lokuPhila kwaKhe, ukuze abe ngubhaskidi wesinkwa ezweni.

NoMthombo wawugcwaliswe ngeGazi,  
Limuncwe emithanjeni kaImanuveli,  
Lapho izoni zibhukuda ngaphansi  
kwethantala,  
Zasusa onke amabala azo ecala.

<sup>129</sup> Yingakho Azalelwa eBetlehema. Yingakho Wayedingeka ukuba eze, ngoba kwakuyisizinda sesinkwa, iSinkwa sokuPhila. Kwakuyisizinda samanzi. Kuyini na? AManzi okuPhila. Futhi kuJesu kwakuyikho kokubili, iSinkwa sokuPhila naManzi okuPhila, ngakho-ke Wayefanele afike futhi azalelwe eBetlehema.

“Wena, Betlehema laseJudiya, awusiye yini omncinyane kubobonke ababusi abakhulu na? Ungojwayelekile nje, umshumayeli omncane. Ungumfo omncane nje, kodwa kuwe kuyovela uMbusi ongowasendulo, osukela kuze kube-phakade kuya ekubeni kuze kube-phakade. Ukuza kwaKhe osekushiwo ngaphambili bekwenzeka kusukela nininini, nasekusukeleni kuze kube-phakade kuya ekubeni kuze kube-phakade.”

<sup>130</sup> Yingakho Azalelwa eBetlehema laseJudiya. Lamkhulisa. Futhi, mfowethu, indawo Afuna ukukhuliswa kuyo namhlanje isesiqwini sakho uqobo, inhliziyo yakho uqobo, ukuze Akwazi



ukuveza obala, ekuwe, aManzi okuPhila, kubantu ababhuhayo, neSinkwa sokuPhila, kubantu ababulawa yindlala. UyiSinkwa naManzi okuPhila, okuyizinto ezimbili ezifunekayo ekuphileni komuntu, yiSinkwa naManzi. Kwethenjisiwe, impela.

<sup>131</sup> Asikhothamise amakhanda ethu nje umzuzwana. Futhi ekwenzeni njalo, ngifuna ninginakisise. Nike naba seBetlehema, kulokhu ukusa na? Uma ningakaze nibe seBetlehema . . .

<sup>132</sup> Lalibizwa ngeEfrata lase—laseBetlehema, futhi, iEfrati laseBetlehema. Ukuthi Efrati kusho “impande,” livela egameni h-e-m-p. *Hemp* kusho “impande.” Nesifunda esidala sasendulo lapho sasibizwa ngeEfrati, okusho ukuthi, “kungukuqala kokuphila.” UKristu wathi, “Uma nihlala kiMi! NginguMvini futhi nina ningamagatsha.” UyiMpande yakho konke ukuPhila.

<sup>133</sup> Uma ningakaze nize eBetlehema, iEfrati laseBetlehema, wozani kulokhu ukusa. Futhi niMemukele njengoMsindisi wenu, futhi Uzonithethelela izono zenu. Ningaziphakamisela izandla zenu kuYe na? Futhi nithi, “Nkosi Nkulunkulu, ngihawukele manje. Mina manje, lapha, ngiza kuJesu, ngayo yonke inhliziyoyami. Ngiza eBetlehema laKho, aManzi neSinkwa sokuPhila. Manje ngiyaMemukela ngengoMsindisi oqondene nami.” INkosi ikubusise, mfo osemncane emuva lapho. INkosi ikubusise. UNkulunkulu akubusise, mntwana.

<sup>134</sup> Ngabe ukhona omunye na? Thana, “Manje ngiyeza; anginalutho ezingalweni zami. Ngiyama, ngomile. Umphimbo wami womile. Ngiyamangala ukuthi ngingayaphi futhi ngithole ukuPhila kwangempela. Ngiyamangala. Ngijoyine amabandla.” UNkulunkulu akubusise, dadewethu. “Ngijoyine amabandla, ngenze konke engaziyo ukuthi kwenziwa kanjani, Mfowethu Branham, kodwa angikaze nokho ngithinte lowomthombo wangempela onikeza ukuPhila. ‘Manje ngiyeza, Nkosi, ukuba ngiKwemukele.’” Ulapha ngenxa yakho. Ungasiphakamisa nje isandla sakho na? Uthi, “Yimina, Nkosi. Yimina engimile, nengidingayo.”

INkosi inibusise, sisakhuleka.

<sup>135</sup> O Nkosi Nkulunkulu, loMlayezo othe ukwephuka kancane olethwe uvela emiBhalweni, nokho, kuzo zonke izifanekiso Osibeke lapho, mhlawumbe. “Ufihliwe emehlweni abahlakaniphile nabanokuqonda, futhi wembulwa ezinganeni zona eziyofunda.” Ukuthi laba kanjani leloBetlehema elincane, elincinyane kunayo yonke! Wakusho kanjani umprofethi lokho na? “Awumncinyane kubobonke ababusi na?” Kodwa kwamthokozisa kakhulu uNkulunkulu ukuletha, evela kuleyondawo encane engabalulekile, uMbusi kaIsrayeli. INkosi uNkulunkulu, ephuma eqenjini elincane labantu ogezwe yintambo ebomvu yeGazi leNkosi uJesu, Uyoveza, ngaleloqembu, ndawondawo, Nkosi, ukunqamula lelizwe, uKristu futhi, oyobusa zonke izizwe ngentonga yensimbi.

<sup>136</sup> Ngikhuleka kuWe, Baba Nkulunkulu, ukuthi Uzoba nomusa kulowo nalowo wethu esikhona manje, futhi kwangathi singeza eBetlehema laKho. “O wozani, nonke nina-bathembekileyo,” kade sihlabelela, “wozani eBetlehema.” Nkosi, mababone ukuthi akusikho ukuya emzini omncane, ngaleya, okwake kwaba sesifanekisweni. Kodwa baye entweni yangempela, uJesu Kristu, iSinkwa sikaNkulunkulu naManzi okuPhila.

<sup>137</sup> Laba abaphakamisa izandla zabo, bemukele eMbusweni waKho, njengamanje, Nkosi. Ngokuba kungokukholwa kwabo ukuthi bameMukele. Kungokukholwa ukuba baphakamise izandla zabo. Futhi kungokukholwa engikholwa ukuthi Uyabemukela. Bagcine, Nkosi, eBetlehema, lapho abangasoze baduka noma basuke bahambe njengoNawomi. Kodwa kwangathi, uma isikhathi siba l’khuni, kwangathi bangahlala ngqo eBetlehema. Kuzobangcono, emva kwesikhashana. Siphe khona, Nkosi.

<sup>138</sup> Manje ngikhulekela ukuthi Uzoba nomusa kulabo abagulayo nabahluphekile. Kukhona labo lapha, Nkosi, abadinga ukuthinta kokuphilisa kwaKho. O Nkosi, Walibuyisela iBetlehema kuyoyonke inkazimulo yalo yakuqala. Walibuyisela ngesikhathi sokucindezeleka, ngenkathi ligula. Walibuyisa ngqo wabuyisa noNawomi ngenkathi yebhali. Namanje, Baba, sikhulekela ukuthi Uzoletha wonke uNawomi, nawo wonke umuntu ophakathi lapha, osekudingeni. Ngiyakhuleka, Nkulunkulu. O Nkosi, sekuyinkathi yebhali nje. Ulofu omkhulu webhali owabonwayo, wehla egqumeni, uyongena ekamu lesitha. Ngiyakhuleka, Nkulunkulu, ukuthi Uzongenisa leyondawo yokuphanyeka ibhali elikhulu kulendlu manje, nokuthi Sikwazi ukuba ukubuyisana eku—kuguleni kwabantu, kanjalo nesono. Futhi uphilise wonke umuntu osebukhoneni bobuNkulunkulu.

<sup>139</sup> Ngiyezwa nje, Nkosi, mhlawumbe kungukuzwa kobuntu okuqondene nami, kodwa ngiyezwa ukuthi Useduzane, ukusondela kwaKho manje phakathi lapha. Ngiyakholelwa ukuthi Ulapha. Futhi angikusho lokhu ngenxa yabantu; Wena Owazi inhliziyoyomuntu. Ngiyakhuleka, Nkosi, ukuthi ngandlela-thize bazowubamba umbono, ngalokhu ukusa, njengalawomaqhawe. Lowo nguSomandla waKho omkhulu, aMandla aKho amakhulu, ubuKhona baKho obukhulu. Wena, Oyikho, iNdodana kaNkulunkulu, iNkosi, Ogotshiweyo, ukuthi Uphakathi kwethu! BazoButhi shazi, emiphefumulweni yabo, futhi baphilise ezinhluphekweni zabo. Ngikhuleka lomkhuleko, njengoba ngiwubeka kubo, eGameni likaJesu Kristu, iNdodana yaKho. Amen.

<sup>140</sup> Ngiyamkholwa uNkulunkulu, onke amaZwi aKhe, ngikholwa ukuthi yonke ingxenye yeZwi laKhe iphefumulelwe ngokwaPhezulu. Ngikholwa ngokuthi Akasuye o

“Nganginguye,” kodwa ungu “NGINGUYE,” uBukhona obuphila njalonzalo. Ngiyakukholwa lokho, khona manje, phakathi kwabantu lapha.

<sup>141</sup> Wena ophakamise isandla sakho, zitholele ibandla. “Ubhaphathizwe, iGama likaJesu Kristu, ubiza uNkulunkulu, ugeza izono zakho,” ukholwa ukuthi ukuFika kwaKhe masinya kukhona, futhi. Uzobonakala, ekuFikeni kwaKhe kwesibili.

<sup>142</sup> Ngiyakholwa futhi ukuthi uBukhona baKhe bulapha ukuphilisa abagulayo, ukusindisa labo abadingayo. Awudingeke ukuba udingeke ukuba ukhulekelwe ngamunye-ngamunye nje. Ngikufakazisile lokho, ngobunye ubusuku, kubantu, ukuthi nje ngangifuna ukubakhombisa ukuthi kwakwenzekeni.

<sup>143</sup> Bekukhona insizwa ethize, ehlezi, engibukayo khona manje, osekunezinsuku yalala embhedeni. Umphimbo wayo owawuvuvuke kabi ngangokuthi yayingasakwazi ngisho ukudla noma lutho. Umkhuhlane wayo wawuphakeme kakhulu le. Futhi yayitshela uyise nonina, “Thumelani, nithole uMfowethu Branham eze azongikhulekela.” Futhi ngandlelathize babengafuni ukungikhathaza, ngoba ngangixinekile. Futhi Into ethize nje yangiholela ukuba ngiye ekhaya labo.

<sup>144</sup> Sahlezi lapho, bazama ukulethela insizwa upuleti, lineqanda elithambe ngempela nenye into ethize, nobhontshisi othize ucutshiwe. Futhi yayizama ukugwinya. Yayilokhu ikuxovaxova, ithathe u—umunwe bese ikucuba. Amazinyo ayo onke ayevuvukile ngaphandle, nobomvu buphuma kuwo. Futhi—futhi izama ukukucuba, *kanjalo*, futhi, ngomunwe wayo, futhi izama ukukwehlisa emphinjeni wayo kanjalo. Futhi yathi ukudla noma kabili, futhi ayikwazanga ukuqhubeka; yakufuqa kwabuya.

<sup>145</sup> Ngangihlezi lapho, ngaphandle komkhuleko. Kukhona into-nje ethize encane, ongeke wathshela umuntu ukuthi kwenzekani. Qhobo. Ngathi, “Nkosi, Nkosi, sekusondele ekupheleni konyaka manje. Kukhona okuzayo, into ethize entsha. Ngivumele, Nkosi. Ngabe yikho lokhu na? Ngabe yikho lokhu na?” Futhi kwathi nje masinya ngingasho lokho, futhi ngiyasho manje, enhliziyweni yami manje, “Ngiyazi ukuthi Ikhona lapha,” insizwa yelula isandla, yadla futhi, yaphinda yadla, yadla futhi, yadla futhi, futhi yalishaya yalivala lonke ipuleti layo, yase ingena emotweni yayo yasuka yahamba.

<sup>146</sup> O, InguNkulunkulu, niyabo, uBukhona baYo, uBukhona baYo. Angi . . . KuYivumela ibekhona nje.

<sup>147</sup> Ngoluny’usuku ngenkathi bethathe lesi sokugcina, nesithombe okuyisona esigcinileyo. Ngenkathi ngiYibona imi lapho, ngasibuka. Ngacabanga, “Awu, ngike ngayibona iNgelosi yeNkosi kulezo, futhi ngiyazi sasisihle kabi.” Kodwa lapho Isithathe lesi. Kwathi-ke cishe ngelesithathu ekuseni, Yangivusa yase ingitshela ukuthi kwakuzoba yini, futhi yangichazela

konke, nokuthi kukanjani ngezikhali nakho konke, futhi yangikhombisa izinto engangingakaze ngizibone. Ngahamba ngayosilanda, futhi kwakulapho. Ngangingakaze ngikubone ngaphambili. O, kwaletsa ukuzwa okumnandi kanjani kimi, induduzo, ukwazi ukuthi Ikhona.

<sup>148</sup> Ilapha, ubuKhona baYo nje. NoBukhona beNkosi babulapho ukuphilisa abagulayo. UBukhona beNkosi bulapha ukuphilisa abagulayo. UBukhona beNkosi bulapha ukuletha ukhlabeka ezonini. UBukhona beNkosi buphakathi kwabantu baYo, futhi IyiBetleheba likaNkulunkulu, ligewele iSinkwa naManzi. Ngijabula kakhulu (anjabuli nina na?) ukuthi sinendawo esiza kuyo, ukuba sidle futhi sihlale kuze kube-phakade.

<sup>149</sup> Manje iNkosi inibusise. Unakho ofuna ukukusho, mfowethu na? [UMfowethu Neville uthi, “Qhabo.”—Umhl.]

Asime ngezinyawo zethu, umzuzwana nje. Iculo lethu elidala lokusikhipha, “Hamba neGema likaJesu.”

<sup>150</sup> Bangaki abathanda iNkosi na? Asinibone niphakamisa izandla zenu zibheke phezulu, manje, izandla zenu zisaphakeme. Manje zehliseni bese uxhawula omunye omi eduze kwakho. Uthi, “UNkulunkulu akubusise, sihambi. UNkulunkulu akubusise.” Kanjalo-ke, bese kuba macala onke. Kulungile. Lokho kungokokuthi nje ukuze nazane omunye nomunye. Kulungile.

<sup>151</sup> Manje asibheke ngqo ngasamazulwini futhi sicule leliculo manje.

Hamba neGama likaJesu,  
Mntwana wosizi nowokudabuka;  
Liyakukunika injabulo nenduduzo,  
Lithathe noma uyaphi.

Gama eliligugu (Gama eliligugu), O limnandi kangaka!

Themba lomhlaba nokwethaba kweZulu;  
Gama eliligugu (Gama eliligugu), O limndani kangaka!

Themba lomhlaba nokwethaba kweZulu.

Manje khumbulani . . .



*KUNGANI KUBE YIBETLEHEMA ELINCANE NA? ZUL58-1228*  
(Why Little Bethlehem?)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo Disemba 28, 1958, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 2004 ngabe:

ZULU

©2004 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE  
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE  
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)

## Inothisi yelungelo langokomthetho

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

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)