


UKUZAMA UKWENZELA UTHIXO

INKONZO INGAKHANGE IBE

YINTANDO KATHIXO

 Bazalwana abangabalungiseleli, nani zihlobo phandle phaya, ndithi kuyinyhweba ukuba lapha ngale ntsasa. Okunjeya kona ukwaziswa, ngoba, andazi ndingakwazi kanjani ukuphila ngokufaneleyo ndizalisekise okuya.

² Kodwa ukuhlala nje phaya ndithetha, uMzalwana uNolan, andikholwa ukuba ndakhe ndahlangana ngqo nomntu (Sisonke senziwe ngokubunjwa okwahlukeneyo, kodwa ngoThixo omnye.) njengoMzalwana uJack Moore, um-hum, kuhle, ngokuqinisekileyo ebe...UMzalwana uNolan nje uthe, “Kusukela ndilapha naye...” (lowa ngumkhwenyana wakhe), kwaye indlela afunde ngayo ukumthanda nokuhlonipha ubulumko bakhe nezinto. Kwaye okuya, ndingathi “amen” kokuya. Ezininzi izinto ezintle... amaxesha ebesinawo sikunye, yena nam, noMzalwana uBrown, uMzalwana uBoutliere apha. Alungileyo amadoda kaThixo endiwathanda ngenene ngentliziyo yam yonke.

³ Kwaye ngoko ndi—ndiyabona asiyi sisiba bancinci tu, kulungile, ndicinga nje ngexesha ngoku elisijongileyo njengoko siguquka kusukela malunga namashumi amabini eminyaka eyadlulayo sinqumla iintlango, nanjalo njalo sihlange njengabafana abasebatsha. Kodwa nje ukwazi ukuba kukho iLizwe apho singasayi kwaluphala. Siyakuhlangana khona kwakhona ngenye imini.

⁴ Kubusuku obugqithileyo xa bendishiya umnquba, kwakukho inenekazi elincinci emva phaya emandlalweni, kwaye lathi, “Mzalwana Branham, kwiminyaka ayadlulayo...” Ndinga lalikhubazekile. Lathi, “Wena wandixelela...” Ndilibele kwaba yintoni ukuphawula komfazi ngoku, into efana nalena, ndiyathemba ukuba andiyicaphuli ngokuphosakeleyo. Lathi, “Okokuba oku kuxhwaleka ndinako kuyakuba kokwenjongo,” okanye into ethile, okokuba liya kuba nosana. Kwaye lalingenakho ukuqonda indlela okuya kwakuzakwenzeka ngayo abe yena ekula meko.

⁵ Nanko emile omtsha, omhle ukukhangeleka umfana, wathi, “Ndilusana awabanalo.” Wathi, “Ndilusana awabanalo.”

⁶ Kwaye ezininzi izinto zenzekile endleleni, asinalo naxesha lokuthetha sigqibe ngazo. Siyakubanalo ngaphesheya.

7 Kwaye esi sahluko saMadoda angooSomashishini, andinguye nowomnye umbutho, ndiyaqikelela njengoko nonke nisazi, kodwa ndi...Eli kuphela kweqela endiqhagamshelene nalo, ndinekhadi lobudlelwana, li...Bona abalilo ihlelo, ngamadoda nje angosomashishini. Baye baba lulutho olukhulu kum kwaye kuhlobo lolungiselelo ethe iNkosi uBawo wethu yandinika lona. Liyi...ibingekho njalo ngqo eyokuba andiwuthandi umbutho; lulungiselelo nje oluthe lwanikelwa kum, kwaye ukuba andithembakanga koluya bizo, ngoko ndiyakuba ngumntu ongathembakanga kuThixo.

8 Kwaye, ndiyacinga, nje phambi kokushiya iTucson, mhlawumbi abaninzi benu babe phaya, ngomnye umhla ndiphaya, eLos Angeles ndithetha nesa sahluko. Kwaye kwakukho...Ndiwuharika nje umbutho mhlawumbi kancinci—kancinci kalukhuni. Be—bendingabhekiselelanga ekubeni ngalaa ndlela. Ukuba ubhekiselele koko ekubeni mbi, ngoko bendiyakuba ngumhanahanisi. Akufanelanga ukwenze oko, hayi, oko nje kukulahlela nje komnye. Kodwa ndithetha malunga nomthi endithe ndawubona eyadini kaMzalwana uSharrit. Ube malunga nezintlanu iindidi zeziqhamo kuwo. Kwaye ndathi, “Andizange ndibone umthi onjeya ebomini bam.” Wawu...wawunembambusi, wawunelamuni, wawunenartyisi, itangelos, ama-orenji, yonke into ikhula emthini omnye. “Kuhle,” ndathi, “ndi—ndiqinisekile andikufumani kakuhle okuya. Hlobo luni lomthi onguwo?”

“Ngumthi we orenji.”

Ndaze ndathi, “Kuhle, laa mbambusi?”

Wathi, “Ehe.”

Nda—ndathi, “Kunjani okuya?”

Wathi, “Okuya kuxokonyezelwe.”

Ndaza ndathi, “Owu, ndiyabona.”

9 Wathi, “Zizonke zezosapho lwesitris, kwaye nawuphi umthi ongowosapho lwesitris ku...unokuxokonyezelwa.”

10 Ndathi, “Ndiyaqonda.” Ndaza ndaqalisa ukukhwaza nje kancikane, uyazi, kuba ndiphakuphaku kwaye ndinemvakalelo.

11 Ke, wathi, “Yintoni ingxaki?”

12 Ndathi, “Kulungile, bencinga nje ngokuthile.” Ndaza ndathi, “Ngoku ndifuna ukukubuza umbuzo.” Ndathi, “Ngoku, kunyaka ozayo xa izidumba ziphuma, akuyi kubakho zi orenji, tangelos, mbambusi, lamuni; zonke ziyakuba zii orenji ngokuba zikumthi we orenji, ayinjalo?”

13 Wathi, “Hayi, hayi. Hayi, isebe ngalinye lithwala okwalo.”

14 Ndathi, “Ndiyabona.”

15 Ke oko futhi kwakuvakala kamnandi kakhulu, ngokuba ndi...niyazi ndibe...kakade ndinesidanga esiphuma

eHartford kunye nazo zonke ezinye zezi dyunivesiti, niyazi. Ke—ke ndi. . . ndiqaphela *indalo*, leyo yeyona engcono idyunivesiti endakhe ndayifumana okwakalokunje, idyunivesiti yoMdali. Ke ukuba ndiqaphela okuya, ndifumana iintshumayelo zam kwindlela endibona ngayo okwenziwe yindalo.

16 Ndaza ndathi, “Kuhle, oko kundenza ndizive mnandi kakhulu ngenene.”

17 Wathi, “Yintoni ingxaki?”

18 Ndathi, “Ndingcinge nje ngokuthile.”

19 Ke, ngala mhla, bendishumayela kokuya. Ndaza ndathi, “Ngoku, niyabona, xa ibandla laqalayo ukuphuma, lali. . . wathi uYesu. . .” Ndandishumayela uYohane 15. “Mna ndinguMdiliya, nina ningamasebe. Kwaye lonke isebe elingavelisi siqhamo liyakusikwa, litshiswe.”

20 Kwaye omnye umntu wangxabalazisa intamo yam kalukhuni ngenene kokuya, wathi, “Uyabona, ndicinga xa ubuzaliswe kwabakanye nguMoya oyiNgcwele kwaye usindisiwe, uthe, ‘bebenganakumka kuyo.’”

21 “Injalo lonto.”

22 Wathi, “Yintoni malunga *nokuya*?”

23 Ndathi, “Ngoku uthetha kumxholo owahlukileyo. Úthetha malunga nokuthwala isiqhamo phaya, hayi uMdiliya; Úthetha malunga nokuthwala isiqhamo, kwayi hayi uBomi. Wathi, ‘Kuhle, wugawule nje umthi emva ke uyakukhula, uthwale isiqhamo.’”

24 Wathi. . .

25 Kwaye ndathi, “Ngoku, yabona, lo mthi, xa waqalisayo, wawungokwenene, amaKristu eBhayibhile. Emva koko kweza isebe elibizwa buLutere, Wisile, Bhaptizi, Rhabe: iilamoni nokunye.” Ndaza ndathi, “Uyabona, yahluma egameni lobuKristu, kodwa ya. . . Iphila ngokuphuma koku kwalaa Mthi, kodwa ithwala okohlobo lwawo lobuhlelo. Yabona? Kodwa,” ndathi, “ukuba lamthi we orenji uveza elinye isebe ngokwawo, liyakuthwala ama-orenji njengoko lenzayo ekuqaleni.”

26 Kwenzeka, kuhleli phezulu phaya, intloko yenkulu. . . omnye weyethu emikhulu imibutho yobuPentekoste. Andazi indlela yokwenza ukuze wonke ubani aqonde ukuba asiyombono yam yokuba—yokuba ndi—ndichasene nabo bazalwana, oodade; oko akulunganga. Andiqondwa kakhulu, kwaye andazi kutheni. Yabona? Abantu bacinga andikholwa nokukholwa ebantwini ukuba baye ecaweni. Oko kuzizigidi zeemayile ukusuka kwiNyaniso. “Kufanele sihlangane, kwaye oko kangaphezulu njengoko sibona umhla usondela.” Yabona? Kufanele sihlangane sibe yimbumba. Singangabi. . .

27 Ukuba bendihlala esixekweni kwaye bengenanto phaya kodwa i...kuhle, amanye ababandla (andifuni kubiza nelinye igama), kodwa naliphi ibandla, ukuba bakholwa nje into enye, yokuba uYesu wayengoNgcwele, konke okunye kwako kwakuphosakele, bendiyakuya kwela bandla. Ukuba andinakufumana isonka esipheleleyo, ndi—ndiya kuthatha iqhekeza. Yabona? Ndiyakuya ndiphulaphule, ndinqule iNkosi, kwaye ndimbonise Yena ukuba ndenza indawo yam. Ndifuna Yena azi ukuba ndiyaphila. Ndi—ndi...funa wonke ubani azi leliphi icala endikulo. Ndihlngana namaKristu, kwaye phaya ndinqule kwaye—kwaye ndikhonze iNkosi.

28 Kodwa kunzima kakhulu, ndi...kuqhele ukundikhathaza kakhulu, ndaza ndafumana ukuba nkqu neNkosi yethu yayingaqondwa kwizinto ezininzi. Ibiyakutsho nantoni, kwaye ba...bayiphose ukuyiqonda. Ndiyaqikelela ifanele nje ibe ngalaa ndlela. Kodwa abo balumkileyo bayakuqonda. Yabona? IBhayibhile yatsho njalo. Bayakuyibamba Yona.

29 Ke ngale ntsasa ngelixa ndisitsho oku...Ndaza ndathi, “Ngoku, ba—baphila ngako okuphuma egameni lobuKristu, kodwa bathwala uhlobo olungalunganga lwesiqhamo. Linesiqhamo sobuhlelo. Babeka into, kwaye baphile ngako okuphuma kuyo, kwaye baphile ngako kwangobo Bomi bunye.”

30 Yinto ebendizama ukuyitsho kubusuku obudlulileyo, yokuba umoya ungabhaptizelwa kulaa Moya kwaye futhi ungabi ngumKristu. Yabona? Uphila Kanye kokuphuma kuBomi obunye, kodwa iziqhamo ozithwalayo zixela into oyiyo. Yabona? Injalo lonto. Yabona? Bangayenza yonke imiqondiso, bathandazele abagulayo, baphilise abagulayo, bavule amehlo, bakhuphe iidemoni, kwaye—kwaye benza zonke ezi zinto, bephila kanye kokuphuma kuBomi obunye obuphakathi phaya, kodwa noko yilamuni. Yabona? Injalo lonto. “Iziqhamo, niyaziwa,” watsho uYesu. Kwaye de ngoko siyafumanisa... .

31 Kwaye xa ndisehla eqongeni, le nkokheli inkulu yaphakama, yathi, “Ibingabhekiselelanga koko.” Yathi, “Siyazi ukuba sonke sixokonyezelelwe.” Kuhle, oko yinyaniso yokuba sixokonyezelelwe, sikuxokonyezelelwa esiqwini, injalo lonto; kodwa hayi kuMdiliya, sixokonyezelelwe. Ke ngoko yathi... qalisa ukuba luhlobo—luhlobo lobukrwada kum kancikane.

32 Kwaye kwakukho umfo omcinci phaya, ndicinga yindumasi kamabonwakude yomntu. Igama layo nguDanny Henry, kwaye wayeyinkwenkwe yomBhaptizi. Kuhle, weza eqongeni wandiwola ngeengalo zakhe zombini, waza wathi, “Mzalwana uBranham, ndiyathemba oku aku akuvakali kuhlambela inkolo, kodwa,” wathi, “ndiyakholwa oko kungaphantse kube ngama-23 esahluko seSityhilelo.”

33 Ndaza ndathi, “Enkosi.”

34 Yaza yaqalisa ukutsho into ethile engenye yaza yaqalisa ukuthetha ngeelwimi, inkwenkwe yomBhaptizi. Kwaye xa yakwenzayo oko, kwakukho u—umfazi osuka apha eLouisiana, wayengumFrentshi, uhlobo olukhulu lobunzima bomfazi, wabhala phantsi utoliko.

35 Kuhle, emva koko kwakukho omnye umfo omtsha ehleli ngaphaya apha engumFrentshi, wabhala phantsi oko wakuthethayo. Bathelekisa imibhalo, kwaye yomibini yayiyinto enye.

36 Kwaze emva koko enkulu, entloko ilula inkwenkwe kude emva ngasemva, eClifton's Cafeteria, yeza ngaphambili. Yathi, "Mandibone loo mibhalo. Ndifuna ukubona into eyayiyiyo."

37 Kwaye bonke bobathathu babeyinto enye ngotoliko. Yayingumtoliki we U.N., itoliki yesiFrentshi. Kwaye yatsho oku:

Ngokuba ukhethe le ithe tye nemxinwa indlela, indlela enzima, ukwenza oko ngokuzikhethela.

Kodwa esinjani ukuba nozuko isigqibo osenzileyo, ngokuba yiNDLELA YAM.

Yabona? Yaza yathi . . . yaza yaqhubeka yathi ngoko:

Lena ngokwayo yileyo iyakuyenza yenzeke, kwaye yenze ize izise, iyakwenzeka, uloyiso olukhulu kuThando oluNgcwele.

38 Niyabona, okoko, nkqu kwisiFrentshi, isenzi phambi kwesihlomelo phaya kwi—kwi—kutoliko. Ke koko ndingatsho . . . uMoses, wenza ukhetho lwakhe, kwafanela enze ukhetho lwakhe. Sonke sifanele senze uketho lwethu kwaye senze okungcono esinokwenza. Kwaye uThixo . . . Ndiwuhloniphile nawuphi umyalezo wendoda ethe yawunika malunga noThixo. Ndi . . . nantoni okuyiyo, ndikuhloniphile oko ngayo yonke intliziyo yam.

39 Ngoku, ndibona omnye umzalwana omtsha esiza kwithuba eligqithileyo, uMzalwana uStringer, ndicinga usuka ezantsi eLouisiana . . . okanye eMississippi, usiphathele imifanekiso apha enithi nisibone siyibukele. YayiyeyeNgelosi yeNkosi, xa Yabonakalayo. Bangaphi abalivayo ibali? Ndiyaqikelela wonke kuni apha waliva. Nilivile eteyiphii, nanjalo njalo.

40 Ngoku, oko ndandixelelwe ngenye intsasa ngentsimbi yeshumi, ndimi egumbini lam e-Indiana. Ndaxelwa ukuba ndiyakuba seTucson, ndibe phambi kwexesha kusasa, ndiyakuba ndincothule ikhakakhaka (oko sikubiza phaya, intloko yebhokhwe) ndilususa ebhulukhweni yam. Kwaye iiNgelosi ezisixhenxe zeza zaqhushumbisa oku, waza umhlaba waqhushumba nayo yonke into engenye, kwi . . . amatye aqengqeleka esuka entabeni, zaza iiNgelosi ezisixhenxe zema phaya.

41 Ndaza ndathi, “Kuhle. . .” Ndaxelela umfazi wam, kwaye undaweni ithile ekhona ngale ntsasa, “Lungisa yonke into kuba akukho ndlela indoda enokumelana nokuya,” ndathi, “phuma kokuya. Ndiya eTucson, umsebenzi wam ugqityiwe apha emhlabeni. Ndiya eKhaya ukuya kuba neNkosi uYesu.”

42 “Kuhle,” wathi, “uqinisekile?”

43 Ndathi, “Ewe. Ehe, akukho mntu onakho—onakho ukumelana nokuya. Akukho ndlela yokuyenza.”

44 Ndashumayela nje *Izigaba ZamaBandla Asixhenxe*. Kulapho ndabiza owethu oligorha, omncinci uMzalwana uJack Moore ukuba ndinibuze malunga noku, uYesu, kwiSityhilelo 1, emi phaya eneenwele ezimhlophe nayo yonke into.

45 Ndathi, “WayeyiNdoda esentsha.” Kwaye kulapho isityhilelo seza malunga nokuya kuba yiwigi, kwaye hayi Yena; Unewigi (kwaye andibanga nakuyiqonda), ekubeni elelona Gunya liNgcwele. Kwaye abagwebi abadala baqhele ukuba yiyo kwaSirayeli, bafanele babe nentloko emhlophe. Kwaye ubumhlophe bumele ubunyulu. Kwaye abagwebi bamaNgesi de kube namhlanje, kwinkundla eziphakamileyo zaseNgilane, bathwala iwigi emhlophe xa bephuma, ngokuba akukho mthetho wumbi ongaphezu kowabo emhlabeni. Yabona? Kwaye ngabagwebi abakhulu.

46 Kwaye ndiyakhumbula ndaya phaya e-Arizona nayo yonke into, ndizama okungcono kwam u. . . Ndoyikela ukufa. Ndaya kumhlangano wasePhoenix. Kwaye khumbula, ndashumayela intshumayelo, *Bahlekazi, Xesha Liphil?* Niyakhumbula oko? Ndatsho ukuba ndibone okuya, ndathi, “Phambi kokuba yenzeke, khumbula, ITSHO INKOSI, ‘Okuthile kuza kwenzeka.’” Mhlawumbi ninazo iiteyiphil kumathala eeteyiphu enu ngoku. Kwaye phaya ndathi, “Niyakhumbula ngoku imibono engazange isilele. ‘Okuthile kuza kwenzeka.’ Khumbulani!”

47 Kwaye kwiintsuku ezimbalwa emva koko, ndaye ndisiba phakuphaku, ndaza ndacinga, “Yintoni le? Ingaba ndizakufa? Ukuba. . . Ndiyathemba iyakhawuleza ukuze ndigqithe kuyo. Andifuni kulibazisa.”

48 Kwaye ngenye intsasa iNkosi yathi, “Nyukela kumphezulu weSabino Canyon.”

49 Kwaye ndandiphezulu phaya ndiphakamise izandla zam, ndithandaza. Ndeva into ibetha isandla sam. Yayilikrele. Ngoku, ungafane ucinge indlela ubuyakuva ngayo, umi phaya wedwa kwaye nantsi imela esandleni sakho malunga *nobunganko* ubude. Ndayitsalela ezantsi ndajonga kuyo. Yayiyimela nje, enye yazo. . . kwaye ndiyayoyika imela, kakade. Kwaye yayine—yayine—inkcenkce, into ethile efana nezi mela, njengesinyithi senkcnkce okanye into ethile, itsolo kakhulu icuthekile. Inesingxobo esiyibhijeleyo *apha*, apho abaqubisani babeqhele

ukwenza, ukukhusela ekusikeni izandla zomnye, kwaye—kwaye ineperile kwindawo yokubamba apha. Yalungalelana kanye nesandla sam ngqo. Ke, ndahlikihla ubuso bam ndajonga ngasemva.

Kanye kulaa ndawo inye, ngomnye umhla, ndabona elincinci, ihobe elimhlophe lisihla. Niyakuxelela malunga nokuya kamva.

⁵⁰ Kwaye ndandibambe okuya esandleni sam, ndacinga, “Oko akuqhelekanga. Ngoku, Nkosi, ndi . . . ndishiywa zingqondo? Akukho mntu apha. Ndiziimayile ukusuka nakuwuphi umntu kwaye nali ikrele. Bendiphakamise isandla sam, kwaye livela phi?” Ndaza ndacinga, “Leyo yinto engaqhelekanga. Jonga ngoku apha, likrele.” Yabona, libethe, kwaye yayilikrele. Ndaza ndathi, “Akukho mntu apha omi apha. Ndiphezulu kumphezulu wala matye, ngcu kumphezulu wentaba.” Kwaye ubungenakho nokubona iTucson ukusuka phaya, yayikude kakhulu ezantsi.

⁵¹ Ndacinga, “Ngoku, oko yinto engaqhelekanga. Ngoku, ifanele ibe kulomango ndaweni ithile, Mntu uthile onokudala kwaye enze ikrele alibeke esandleni sam.” Ndathi, “Ingaba kwa nguThixo owadala inkunzi yegusa esenzela u-Abraham, onokudala abo nomatse,” enithe neva ngabo. Ndaza ndathi, “Nantsi into, ezintathu iindidi zezinto kuyo, kwaye ndiyibambile esandleni sam nje ngokuyinene nje nangeyiphi into engenye endinokuyibamba esandleni sam.”

⁵² Ndaza ndeva iZwi, lisithi, “Elo liKrele likaKumkani!”

⁵³ Ndaza ndacinga, “Ngoku, kuvela phi Okuya? Ibikhona phaya ematyeni ndaweni ithile.” Kwaye ndilibambile esandleni sam *ngoluyahlobo*, ndaza ndathi, “Ikrele likakumkani.” Ndaza ndabhekabheka, laze lanyamalala ikrele. Ndaza ndathi, “Ikrele likakumkani.” Oko kuku . . . bahlasela ngalo—ngalo ikrele, ndicinga oko ukuba kulungile, umkhosi okanye indlela ethile, uhlasela ngalo, uyazi. Ndaza ndathi, “Kuhle, oko koko kwakukokwalo mhlawumbi. Ithetha ukuthi mhlawumbi kufanele ndibeke izandla phezu kwaba lungiseleli, okanye okuthile okufanayo, oko, ukubenza abalungiseleli.” Ndaza emva koko nda . . .

⁵⁴ IZwi labuya lathetha kwakhona, lathi, “IKrele likaKumkani!” Hayi ikumkani; iKrele likaKumkani! Yabona?

⁵⁵ Ndacinga, “Ngoku, kungaba ndiphumile esiqwini sam, ingqondo yam imkile, okanye kukho okuthile okwenzekayo, kukho othile omi kufuphi apha ngakum.”

⁵⁶ Kwaye bazalwana, ezi zinto ziyinyaniso. Andi—andazi indlela emandinixelele ngayo, nibe nisoloko niyibona isenzeka ngala ndlela. Kwaye i . . . Andibanga nakuyiqonda. Ke . . . Yeyona ingaqhelekanga indlela yokuvakalelwa.

57 Kwaye ndema phaya. Ndacinga, “Ngoku, nokuba Ngubani lowo ubethetha nam bonke ubomi bam, kusukela ebuncincini, intwanana yosana lwenkwenkwe, umile kanye phaya, kwaye andinakho ukuMbona tu.” Ndathi “IKrele likaKumkani?” Oko kuyakuba . . . UThixo nguKumkani. “Kwaye liyintoni eli krele?”

58 “ILizwi, Libe libekiwe esandleni sakho.” Lathi, “Musa ukoyika ukufa, lulungiselelo lwakho.”

59 Owu, bethu! Ukwehla kulaa ntaba ndemka, ndilila, ndikhala, ngelizwi lam lonke, nditsiba ematyeni. Ndehla, ndaxelela umfazi wam, ndathi, “Andizukufa, yabona, lu—lu—lulungiselelo lwam.” (Ndamxelela aze noBilly Paul apha, aze athathe abantwana. Ndathi, “Ngoku, andinanto, kodwa ibandla liyakujonga ukuba nonke anilambi nezinto, kwaye ndiya—ndiyakuhlangana nani ngaphaya komda.”) Kwaye—waza yena . . . Ndathi, “Hayi, andizukufa, yinto emalunga nolungiselelo lwam.”

60 Kwiintsuku ezimbalwa emva koko ndandiphuma entlanganisweni; ndinocingo olumaphepha mathathu, lisuka ngapha apha eHouston, Texas. Kwaye laa ndoda eyandigxekayo kakubi kakhulu ngobusuku eyathi iNgelosi yeNkosi yafotwa, umfanekiso waYo ufotwa phaya eHouston, yandibiza, yathi . . . yathumela ucingo, umfazi wathi, “Ndiyazi, Mzalwana uBranham, uxakekile. Unyana wam (inkwenkwe kadade boTed Kipperman) ulindelwe kukufa ngokubulawa esitulweni.” Yathi . . . (Kungathini ukuba lowo ibinguBilly Paul?) Yathi, “Yona nentombi encinci bafanelwe bafe.” Kwaye nonke nikufundile ephepheni, kakade. Yathi, “Kuphela kwethemba esinalo lelokuba wena uze ubambe intlanganiso uhlanganise abantu.”

61 Kwaye uRaymond Hoekstra wayesendibhalele amatyeli amaninzi, kodwa niyazi, ndandicwangcicile emva komhlangano ukuya kuhambo lokuzingela kunye noMnu. McAnally nabo. Ndaza ndacinga, “Kuhle, ukuba ndibayekile bona abantwana bafa ndaza andafaka nxanxeba, andisokuze ndibenako ukuya kuzingela kwakhona.”

62 Ke ndathi, “Kulungile, ndiyakuza.” Ndeza ngaphaya eHouston, ndaba nomhlangano, kwaye kakade i . . . abazange bababulale, nje ba . . . babanika ubomi. Kwaye koko ababefuna bakwenze, nje ukubagweba ubomi. Ke oko kumalunga namashumi amabini ananye eminyaka, ndiyacinga, e—eTexas.

63 Ke ngoko, kwaye ukubuyela emva, ndenyukela entabeni kwaye ndahamba noMzalwana uFred Sothmann. Ulapha ndaweni ithile. Mzalwana Fred, undawoni? Kanye apha. UMzalwana Fred uSothmann, uMzalwana uGene Norman; ngenye imini, ngosuku lwesibini sihleli phaya, iNgelosi yeNkosi yeza kanye yehlela endaweni wayekho, yaza yaqalisa ukuchaza malunga nabantwana babo nezinto ababezenza.

64 Ndemka ndaza ndabuyela endulini. Kwaye ndandisendiyifumene ijavelina yam, kwaye ndandizama ukuleqa enye ndiyise kuMzalwana uFred. Ke ndafumana apho zazityela khona ecaleni lenduli, ndaza ndathi, “Kuhle, ngoku, ndiyakunixelela endiyakwenza, Mzalwana uFred.” Ndathi, “Ngoku, yiyani ngaphaya kwendawo kusasa.” Safika phaya ekukhanyeni kwemini, sakhwela phezulu entabeni. “Saza saya phaya ekukhanyeni kwemini, ndiyakufika ngaphaya kwelinye icala. Ngoku, andiyi kuyidubula, kodwa ukuba zibaleka kule ndlela, ndiyakudubula phambi kwazo ndizijike. Uze ukhethe enkulu.”

65 “Kulungile,” wathi.

66 Ke uMzalwana uFred waya ngaphaya. Kwaye uMzalwana uGene Norman (Andicingi uMzalwana uGene uzile, ingaba uzile?), waye—wayekwelinye icala. Abaninzi benu bayamazi uGene Norman, isihlobo esisenyongweni sabaninzi, olungileyo umzalwana. Kwaye wehlela ngasezantsi kancinci. Apho, zona iihagu, zazingekho nje apho ngalaa ntsasa. Kwaye ndandinokumbona uMzalwana uFred, ewangazelisela ngakuye, wayemalunga nemayile ukusuka kum. Ke, ndacinga, “Kungaba ziye phi?” Ndehlela kumwonyo omkhulu, ndaza ndehla, ndacinga, “Ndiyakubona ukuba ndingafumana apho zikhoyo.” Ndaqalisa. Kwaye nje kukancinci emva kokukhanya kwemini, ilanga laliquqalisa ukuphuma.

67 Ndajikela ngaphaya omkhulu umsele, owu, bethu, amakhulu amakhulu eenyawo, nje amatye amakhulu kulaa mwonyo mkhulu phaya, iindonga ezinkulu. Kwaye yayiluhlobo lokufumana... ilanga laliphuma, malunga nentsimbi yesixhenxe, ndiyaqikelela, okanye okuthile okufana noko. Ndaza ndahlala phantsi kwaye ndandijonge phaya, kwenzeka ndajonga phantsi kumlenze webhlukhwe yam kwaye naziya ezantloko zenkunzi yenkomo, nzwi. Ndaza ndathi, “Uyazi, oko kukhangeleka kungaqhelekanga. Uyazi, iNgelosi yeNkosi indixelele ndiyakuba malunga neemayile ezimashumi mane kumntla-mpuma weTucson, ndiyakube ndincothula intloko yenkunzi yenkomo ndiyisusa emlenzeni wam.” Niyayikhumbula? Ninjalo? Ewe, mhlekazi. Yabona? Ndathi, “Oko akuqhelekanga.” Ndandiyibambile.

68 Kwaye nje ngokuba ndandijonga phezulu, ndabona malunga namashumi amabini eehagu malunga neeyadi ezilikhulu ukusuka kum, ziphuma zisitya esi sincinci isityalo iphyllary kwaye zilele phantsi. Ndathi, “Ngoku, ukuba ndingafumana nje uMzalwana uFred kwaye ndimenze aye kulaa ndawo phaya, uyakuyifumana ihagu yakhe kanye phaya. Kodwa ndiyazi umalunga nemayile okanye ezimbini ukusuka kum ngoku. Ke,” ndathi, “ukuba ndinganqumla ndiwele eli lincinci iqolo ngaphandle kokuba zindibone zona, phezulu ngakulomthi wonwele phaya,” ndathi, “ukuba ndifike kweli cala, kukho

umzila wexhama oza ezantsi kweli cala, ndingabaleka ndinyukele phaya ndize ndisuke endleleni. Ndize ndixhome ipetshana elincinci apha apho ndaziyo ngowuphi kwiminwe emandiphume ngawo, kumwonyo, ndingafumana uMzalwana uFred phaya kanye ngexesha.”

⁶⁹ Ndalahla lentloko yenkunzi yenkomo phantsi, ndalibala malunga Nokuya. Ndaza ndaqalisa ukunqumla induli ngokulula kakhulu ndajonga ngasemva, zazingandiboni, ndaza ndabaleka ndehla ndabetha lomzila wexhama. Ndandinomkhulu umnqwazi omnyama ndiwunxibile. Ndaqalisa ukubaleka ndinyuka ngalomwonyo ngokukhawuleza, kwaye kwenzeka.

⁷⁰ Umhlaba wonke wangcangcazela, ndawo yonke. Amatye *angako* umlinganiselo aqengqeleka ehla, uthuli lwabhabha *ngolwa* hlobo. Ndaza ndajonga, kwaye kumi phambi kwam iiNgelosi ezisixhenxe; nje ngohlobo ekwakungalo. Ndaziva ngathi ndandimi kude le phezulu ukusuka emhlabeni. Kuqala, ndacinga umntu othile undidubule, niyazi, kunye naloo mnqwazi umnyama ndiwunxibile; ndikhangeleka ndiyihagu yejavelina, kakade, niyazi zintsundu. Ndacinga umntu othile undidubule, kanjalo i. . . ngokusondele kakhulu. Kwaye nda—ndabona ngoko into ekwakuyiyo. Kuhle, kwamsinya emva. . . Ndafumana umyalelo wam, eSibhalweni, “Amatywina Asixhenxe lawo azimfihlelo ezisixhenxe.” Yabona?

⁷¹ Umntu othile wathi kum, wathi, “Ngoku. . .” Owu, wathi, “Kuhle, ngoku, ngenye imini iNkosi mhlawumbi (ubona imibono, Mzalwana uBranham) iyakutyhila kuwe oko ezi zinto zikuko, sonke singasondela kuThixo size sibe namandla ngaphezulu kunokuba sithetha ngeelwimi nezinto.”

⁷² Ndathi, “Ayinakuba ngalaa ndlela.”

⁷³ Kakade, yabona, ndiyalikholelwa iLizwi ukuba yiNyaniso. Kwaye iBhayibhile ithe, “Nabanina oyakongeza elinye igama okanye asuse elinye iLizwi kuYo.” Kufanele ibe kweli Lizwi. Yabona? Ziimfihlelo abathe abantu bazidelela, kanye phaya kulapho kuphuma uMyalezo wam we*Mbewu yeNyoka* noKholo loqinisekiso lwekholwa.

⁷⁴ Andideleli bazalwana bam bamaRhabe phaya, kunye nabanye benu bazalwana bamaBhaptizi kwindlela eninaso isiqinisekiso. Andikutsho oku ukuze ndahluke, kodwa anibanga naso ngokukuko. Yabona? Injalo lonto. Yabona? Kodwa, ndandinaso ngokungekuko, nam. Kodwa xa iNgelosi isima isuka eZulwini kwaye ikuxelela, kwaye nantsi apha eSibhalweni, Oko yinyaniso. Yabona? Injalo lonto. Bona, Usoloko ethetha ngqo neSibhalo.

⁷⁵ Khona phaya ndayibukela de esa sangqa senyuka, saqalisa ukutshayela sinyuka, kwaye zajika zaba kukukhanya okungumnqa, njengenkungu. Kanye ngqo ngendlela. . . Bangaphi abawubonileyo umfanekiso waYo owathatyathwa

eHouston? Phantse bonke. Yabona? Kuhle, leyo nje yindlela eyayikuko. Yajika yaba yinto ekwanye, Yaqhubeka inyukela ngasentla nangasentla.

⁷⁶ Ndandibaleka kwaye ndibaleka, ndizama ukufumana uMzalwana uFred kunye nabo. Emva kwethuba, malunga nesiqingatha seyure kamva, ndaba nakho ukumbona ezantsi kude, ewangazelisa izandla zakhe; kwaye uMzalwana uGene esiza, ewangazelisa. Bazi ukuba okuthile kwenzekile. Kwaye ke ngoko ndabafumana nabo. Lowo nguMzalwana uFred ehleli kanye *phaya*.

⁷⁷ Njengoko yayinyuka, ndandingazi ukuba abahloli zibhakabhaka nezinto, ukuya kutsho eMexico, babethabatha la mfanekiso. Ulindexsha u*Life* wayithabatha njengoko Yayinyuka. Kwaye abaninzi benu...Naku apha ulindexsha u*Life* ewuthathile umfanekiso waYo. Into engumnqa apha, kwaye bathi abazi apho ivela khona; iphezulu kakhulu. Ingaphezu kwazo zonke izibhakabhaka nayo yonke into engenyene enokuba...Iphezulu kakhulu ukwenzela inkungu, ngokuba izimayile ezingamashumi amathathu ukuphakama kunye namashumi amabini anesixhenxe eemayile ukunqumleza emva kokuba iphakamile okwa kunyuka. Akukho nkqu nomfumo okanye kwanto phezulu phaya, niyabona.

⁷⁸ Kwaye bacinga ngenqwelo-moya; ke bakhangela zonke iindawo, akukho nqwelo-moya phezulu ngala mini. Yabona, bafanele, ngenxa yokushukumisa iifestile nezinto. “Akukho zinqwelo moya phezulu.” Apha ilapha kulindexsha, uyakuxelela into ekwanye. Kwaye—kwaye yemka ngokumka. Kwaye namhlanje kanye kwi...

⁷⁹ Apha ikulindexsha i*Science*, apho, bengenakho ukuyiqonda. Abazi ukuba Iyintoni na.

⁸⁰ ITucson, edyunivesithi, umhlobo wam waya ngaphaya ngenye imini kwaye wayethetha nabo malunga nayo. Wathi, “Asinakuyiqonda into...”

⁸¹ Ndathi, “Sukutsho kwanto, ayiyi kwenza kwanto. “Sukulahla iperile zakho ezihangwini.” Yabona? YeyeBandla, iya kwabaNyuliweyo, ababiziweyo. Yabona?

⁸² Kwaye ngamnye wayesiza, esithi, “Mzalwana uBranham, ndibona umfanekiso wakho apha. Ndibona *oku*. Ndi...” Niyazi injani. Kodwa okuya—okuya kude ukutshayela njengoko lo mzalwana anako apha apho i...Uxolo. [UMzalwana uBranham uthatha ifoto—Mhl.] Nantsi indlela Eyaqala ngayo, itshayela. Eneneni *lena* yayikwicala lasekunene. Kwaye nonke niyakhumbula ndathi, “INGelosi eqwalaselekayo yileyo yathetha nam, yayikwicala lasekunene,” nkqu phambi kokuba yenzeke. Niyakhumbula? Iimpiko zayo zalathe emva ngolwa *hlobo*. Ezi ngenene ziimpiko zala Ngelosi njengoko yayinyuka. Yabona, njengoko i...Ke baqalisa ukuthatha imifanekiso ngokuba

yayingumnqa kakhulu. Kodwa xa umfanekiso wokugqibela, xa Yazibumba Yona ezibhakabhakeni nanjalo njalo, lena yiyo njengoko i*Look* iyithathile apha. Niyabona indlela enyuka ngayo nje ngoko baqalisayo ukuyibona, niyabona. Kwaye nako kusiza o—owona kwaye owokugqibela umfanekiso, xa yabumbekayo.

⁸³ Abazi apho isuka khona okanye apho iye khona, abazi okwa ngoku. Inzululwazi ibhidakele malunga nayo, abazi kwenzeke ntoni. Kodwa siyazi: “Kuyakubakho imiqondiso emazulwini ngasentla.” Siyayazi. Yabona? Kwaye Wathembisa ezi zinto. Yabona? Kwaye kuphela kwento oko kwavunyelwayo ukuba kufotwe. . .

⁸⁴ Ngoku, ndiyazi ukuba sisekhaya nje bafondini apha ngale ntsasa. Ukuba ndakhe ndanenza nathabatheka ndim nina bazalwana okanye bodade nje ngowazi konke, ncedani nindixolele. Andibhekiselelanga ukuba koko. Ndimi. . . ndihleli apha ngale ntsasa ndithetha phambi kwabantu abafundileyo, abantu abachubekileyo; andi—andifundanga, andikwazi nkqu nokubiza iZibhalo zam kakuhle. Ndinesahluko endifanele ukusifunda ngale ntsasa, ndi. . . bendizakucela omnye wabazalwana apha andifundele, kuba andikwazi kwa ukubiza amagama kuso, iziKronike Zokuqala i-13, (ukuba unganakho, Mzalwana uJack, ungabe usizingela), ukwenzela isiqandwana sam. Andi—andinakho kwa ukuwabiza loo magama, ndivumela yena ayenze, kuba unakho ukuwabiza.

⁸⁵ Kwaye ndiyazi ndithetha namadoda achubekileyo. Kodwa, bazalwana, ezi zinto zenziwa ukuze ningajongi ekungafundini kwam, kodwa nikhohle ukuba ndinixelela iNyaniso. NguThixo onixelela iNyaniso. Leyo yiNyaniso. Yabona?

⁸⁶ Ngoku, kwaye xa ndithetha ngamahlelo, andithethi kuni ngokukhohlakala kwaye. . . Hayi, andibhekiselelanga kuni ukuba ningayi ecaweni. Yiyani ecaweni yenu, oko nifanele nikwenze. Kodwa nje sanukujoyina imibutho, ngokuba ngenye imini ndiyakunixelela kwaye ndiyakunibonisa ngeSibhalo, iluphawu lwerhamncwa. Kwaye niyakukhumbula nje, luphawu.

⁸⁷ Ndishumayela. . . Bendingayi kuyishumayela ebandleni likaMzalwana uJack, ebeyakundixelela, “Qhubela phambili uyenze”; kodwa ndiya emnqubeni, iyakuba malunga nesine seeyure ubude. Kwaye isihloko sam sesi, “Irhamncwa ekuqalekeni kunye nerhamncwa ekugqibeleni, ngawo umzila wenyoka.” Yabona? Ithatha malunga nesine seeyure. Ndinazo iZibhalo zam zondlaliwe. Lirhamncwa ukusuka ekuqalekeni, wayelirhamncwa emyezwani i-Eden, lirhamncwa ekungqibeleni, kwaye ubonakalisa ukuba ngumntu wenkolo kunye nehlelo (oko kwenza ihlelo); kwaye ndize kanye ngqo ngomzila wayo, ndiyiqondakalise ngeZibhalo ukuba yiyo. Andikhange ndiyazi lonto de UMoya oyiNgcwele wndinika ngenye imini phezulu phaya.

⁸⁸ Ngoku, koku, ndandiqaphele oku ngenye imini, ndimile, kwaye Into ethile yathi kum...ndijonge kuyo, ndaza ndacinga...UMzalwana uHickerson, omnye wamathenjwa am...okanye amadikoni ebandleni eJeffersonville...Ukuba andikholelwa ekuyeni ecaweni, kutheni ndinebandla? Sinazo konke ukunqumleza ilizwe, ndiqhagamshela ngobunye ubusuku, onke amakhulu amabini ezikweri zeemayile zazenzile kwenye yamabandla am.

⁸⁹ Ngoku, lo—lomfanekiso, ndandimile, ndijonge kuwo, kwaye Into ethile...Ndandimi egumbini lam. Into ethile yathi, “Yijikele ekunene.” Ndaphulaphula.

⁹⁰ Ndiyazi oko kuvakala njengomntu ophazamiseke engqondweni, kodwa, niyabona, njengoko ndatshoyo ngobunye ubusuku, zonke ezi zinkulu izinto zezezifundiswa...Ngoku, andichasenanga noko. Khumbulani, kufanele sithumele abantwana benu esikolweni kwaye bafumane imfundo nanjalo njalo, kodwa ndiyakunixelela kanye ngoku, ayiyi kubenzela nto ilungileyo kwilizwe elizayo, kuba iyakuba yenye impucuko, ngandlela yonke ikude iphakame kakhulu kunalena. Laa mpucuko ayisayi kuba nenye...Ayisayi kuba nazikolo tu kuyo, ayisayi kuba nako nakunye ukufa, akusayi kubakho sono kuyo. Lena inako konke oko; akukhathaliseki nokuba siphucuka kangakanani, okungaphezulu nokungaphezulu ukufa kuyongezeka lonke ixesha. Yabona? Leya ayiyi kuba nakufa. Kodwa ngoku kufanele sibe nesikolo, kufanele sinxibe iimpahla, thina...

⁹¹ Bendizakuthetha ngale ntsasa kwi *Eden kaSathana* (abaninzi benu baneteyiphu yayo), i-*Eden kaSathana*. Wenze omnye umyozo we Eden, kwaye amawaka amathandathu eminyaka yamthatha yena ukuwenza, nje ngoThixo wenzayo eyaKhe ekuqaleni. UThixo wenza eyaKhe i-Eden, waza uSathana wayonakalisa. Ngoku uSathana wenze eyakhe i-Eden, kwaye uThixo uzakuyitshabalalisa (injalo lonto) aze abeke eYeyaKhe.

Into ethile yathi kum, “Yijikele ekunene.”

Ndacinga, “Ndicinga ndijonge kuyo kakuhle.”

Yathi, “Yijike kakuhle.” Yabona?

⁹² Ndacinga, “Mhlawumbi elaa Zwi lithetha yijikela ngasekunene.” Kwaye xa ndayenzayo, niyabona into eyiyo: *INTloko kaKristu* ngokukaHofmann, enamashumi amathathu anesithathu. Apha, jonga apha, jonga iindevu Zakhe ezimnyama, ubuso baKhe, amehlo aKhe, impumlo yaKhe, nayo yonke into engenye. Jonga indawo ezinweleni zaKhe apha ziphuma. Kunye newigi yaKhe kunye nalawigi yeNgelosi emhlophe ukubonakalisa ukuba uMyalezo waKhe ekubeni enguThixo yiNyaniso. Umgwebi Omkhulu wehlabathi, Umgwebi Omkhulu weZulu nomhlaba. UnguThixo, ingeyiyo enye into kuphela

nguThixo. NguThixo ebonakaliswe kubume bomntu obizwa uNyana kaThixo, ntoleyo uNyana wayenguMntu. Kwaye ukuba oko akwenzi uMyalezo wethu ube ngolunye ngokuchanekileyo: walathiwe ngeSibhalo, walathiwe enkonzweni, walathiwe ngoBukho baKhe, okwanguye izolo, namhlanje, naphakade. Ngoko ke loo Matywina Asixhenxe ayiNyaniso, bazalwana. Ningangavumelani nawo, kodwa hlala nje phantsi uwafundisise ngentliziyo yakho evulekileyo ngelinye ixesha, vumela nje uMoya oyiNgcwele akukhokelele ukusuka . . .

⁹³ Apha, xa uMzalwana uJack..Ndambiza phambi kokushumayela lena ndaza ndathetha naye ngelinye ixesha malunga “Yayiyintoni iwigi emhlophe?”

⁹⁴ Wathi, “Kuhle, Mzalwana uBranham, ndiyayidandalazisa ukuba yayikobaKhe..emva kovuko lwaKhe kumzimba waKhe wozuko.” Ndandithetha noMzalwana uJack. Kwaye nako..andazi namnye ehlabathini endinokuxhomekeka kuye tu ngeemfundiso zabo kwezakwalizwi nezinto njengoko bendinokuthanda uMzalwana uJack Moore noMzalwana uVayle, njengamadoda a—anjeya, abakwalizwi ngenene abafunda zonke iintlobo zeencwadi kunye neendlela ezahlukeneyo kuyo yonke into. Kuhle, kodwa, niyabona, nkqu nokuya, kunye nomhlobo wam osenyongweni, a—a—andikhange nje ndibenokuyamkela, kwakukho into ethile phaya ebengenakho ukuyithatha.

⁹⁵ Kwaye xa yezayo, lena, ngoko ndabona into eyiyo. Apha iindevu Zakhe ezintsundu neenwele ezintsundu. Niyayibona Yona, ndiyaqikelela. Yabona? Iindevu Zakhe ezintsundu, amehlo Akhe, impumlo, yonke into, nje ngokugqibeleleyo, kwaye nkqu nendawo yeenwele zaKhe ziphuma ngaphaya kweli cala. UnguThixo! Yabona? Kwaye isenguYe izolo, namhlanje, naphakade. Kwaye lona ngulindexesha i*Look*.. okanye ulindexesha i*Life*. Ndinga le na yi..ndilibele ukuba ipapashwe nini ngoku; owu, ngoMeyi oweshumi elinesixhenxe, 1963. Kungeloxa eyaphuma ngalo, ukuba nabani uyamfuna lo lindexesha. Ngumfanekiso omnye owafumana uRockefeller kunye nowakhe—nowakhe umfazi kumva wawo. Kwaye lona ngulindexesha omtsha i*Science* yokuba “ise ngumnqa.”

⁹⁶ Ndizithethele enini ezi zinto? Okokuze ibe nokuninika ufifana lwezinto esizama ukuzithetha, zokuba uThixo wazisiwe macala emazulwini nasemhlabeni ukuba ulungile. Olu calulo, imibono, sinokuninzi ukulinganisa, sisoloko. Kodwa khumbulani, phambi kokuba kubekho umgunyathi wedola, kufanele kubekho idola yenene kuqala; kuqala kufanele ibe yidola yenene, baze emva koko benze okusuka kokuya. Nje ngokuba sasinaye noMoses wenene no Aroni wenene, emva koko sibe noYambres naYanes emva kwabo. Niyabona iyonke iza njani? Bayibonile baze emva koko bazama ukulinganisa okuya, ngelixa eneneni *inye* eyemvelo. Injalo lonto. Hayi ukutsho oko

ukuvisa kabuhlungu okanye ukudelela, okanye ukususa into ethile, kodwa nje ngokweNyaniso; ukwazi ukuba ndi. . .

⁹⁷ Ndiba yindoda endala, kwaye ndiyazi ixesha lam alilandanga. Ukuba uYesu, ulibazisile, ndiga. . . ndingahlala ithutyana; kodwa ndiyazi ukuba ngenye imini le ntliziyo izakubetha okokugqibela, kwaye ndingena kwelikhulu, elinethinzi igumbi elibizwa ukufa. Kodwa xa oko kusiza, andifuni kwanto yokujonga ngasemva, ukuzama ukuyiguqukela. Ndifuna, xa ndifika kwela xesha, ukuba ngococekileyo nonyulu ngobabalo lukaThixo. Ndifuna ukuzibhijela ngeengubo zobulungisa baKhe, xa ndingena phaya, kunye nalento entliziyweni yam: ndiyamazi Yena emandleni ovuko lwaKhe; kwaye xa ebiza Yena, ndiyakuphuma phakathi kwabafileyo ndize ndiphile kunye naYe naphakade. Kwaye yinjongo yam apha ngoku ukuzama ukufumana wonke umntu. . . hayi ukuguqula imfundo yakho yenkolo okanye kwanto, kodwa ukongeza ukholo lwakho kwisithembiso sikaThixo salo mhla.

Masithandazeni:

⁹⁸ Thixo othandekayo, singabantu abanombulelo ngale ntsasa, kodwa noko, Nkosi, siphila kwihlabathi elimnyama elithe. . . Akukho namnye wethu apha ngale ntsasa, Bawo, kuphela sesivakalelwa kuko okokuba si—sifuna ukuhamba ngokusondeleyo kuWe, sifuna okuya—okuya kuchukunyiswa nguWe ebomoni bethu okunokusenza kwaye kusenze sibelula ukuze Wena ubenakho ukusiguqula nangaliphi ixesha, sibumbe sibe ngoonyana neentombi zikaThixo. Leyo—leyo yinjongo yethu apha, Bawo, leyo—leyo kuphela kwenjongo yam endinayo kukuzama uku—ukuphila phambi kwaKho nokufumana iLizwi laKho ndize ndiLithethe kubafazi namadoda athe. . . hayi ukuba ngumntu owahlukileyo kodwa ukuzama ukuhlonipha Yena ondinike uBomi. Siphe oko, Nkosi.

⁹⁹ Kwanga kungangabikho mntu apha namhlanje. . . Okanye—okanye ukuba. . . Siqhagamshelwe ngale ntsasa, ngokunqumleze isizwe kwakona. Kwanga kungangabikho mntu esekuveni izwi lethu ngaze aye kweliya likhulu igumbi engakwazi Wena emandleni ovuko lwaKho. Ukuba kukho aboni ndaweni ithile ekunqumlezeni ilizwe, abathe. . . okanye kwesi sakiwo, eli likhulu iholo lokufundisa, ohleli apha ngale ntsasa. Ukuba kukho abo bangakwaziyo Wena, yanga olu ingaba lusuku eziyakuthi izazela zabo sishukunyiswe, zivuswe, kwaye baqonde ukuba abazi ukuba ngowuphi umzuzu esiyakubizwa ngawo okanye sibizelwe ukuphendula ngobomi bethu, ngaSentla. Kwaye ukuba igama lethu likuleya ncwadi iqinileyo, kuphelile ngathi; kodwa ukuba liseNcwadini yoBomi yeMvana, obona Bomi, ngoko sisindisiwe.

¹⁰⁰ Kwaye kunga, Nkosi, njengoko uBomi butyhutya ukusuka kwigqabi ukuya kumungu, iye kwikhasi, emva koko buye

kwikhozo, ngelixa sigqitha ngale ntsasa ukuba kukho uBomi obuthile obuya ekhozweni elilele phaya emva kwela diza, bukhuphe namhlanje, Nkosi, yanga ingalandela ukushukuma kokhozo, kuba sikucela eGameni likaYesu. Amen.

¹⁰¹ Uxolo ukuthatha ixesha elingako. Ndilibele malunga noku nkqu nokuba kwixesha likanomathotholo phandle phaya, ixesha lomnxeba.

¹⁰² Ngoku masityhileni ukwenzela isifundo sethu. Kwaye Mzalwana uJack, ingaba unayo iBhayibhile yakho? Ngelixa ndisafumana iSibhalo sam, ndiyakucela uMzalwana uJack afune esi Sibhalo ngokuba andinakho ukubiza la magama. Kulungile. IkwiZikronike zokuQala i-13. [UMzalwana uJack Moore uthi, “Isahluko sonke?”—Mhl.] Uh-huh.

[UMzalwana uJack Moore ufunda Izikronike zokuQala 13:1-14—Mhl.]

[Wacebisana uDavide nabathetheli bamawaka nabamakhulu, nayo yonke inkokheli.]

[Waza wathi uDavide kwibandla lonke lakwaSirayeli, Ukuba kulungile kuni, ukuba kuvela kuYEHOVA uThixo wethu, masithumele kubazalwana bethu emazweni onke, abaseleyo kuwo wonke umhlaba wakwaSirayeli, kunye nabo ke sithumele kubabingeleli nabaLevi abasemizini needolophu, ukuba babuthelane kuthi:]

[Masiyibuyisele kuthi kwakhona iTyeya kaThixo wethu: ngokuba a—asibuzisanga kuyo ngemihla kaSawule.]

[Lathi lonke ibandla liyakwenza njalo: ngokuba yayilungile lonto emehlweni abantu bonke.]

[Ke uDavide wawabizela ndawonye onke amaSirayeli, wathabathela eShihore yaseYiputa wada wasa ekungeneni eHamati, ukuba ayizise ityeya kaThixo ivela eKiryati-yeharim.]

[Wanyuka uDavide, namaSirayeli onke, waya eBhahala, oko kukuthi, eKiryati-yeharim, eyakwaYuda, ukuba ayinyuse apho ityeya kaThixo onguYEHOVA, ongohleli phakathi kweekerubhini, ogama lokunqulwa kwakhe.]

[Bayikhwelisa ityeya kaThixo enqwelweni entsha ukuphuma endlwini ka-Abhinadabhi: u-Uzza noAhiyo bayiqhuba—qhuba inqwelo.]

[UDavide namaSirayeli onke baqamba phambi koThixo ngamandla onke, ngeengoma, nangeehadi, nangemirhubhe, nangeengqongqo, nangmacangci, nangamaxilongo.]

[Xa bafikayo esandeni sikaKidon, u-Uzza wasa isandla sakhe ukuyibamba ityeya; ngokuba iinkomo beziyigungqisa.]

[Wavutha umsindo kaYEHOVA ku-Uzza, wambetha, nangenxa yokuba wasa isandla sakhe etyeyeni: waza wafa phambi kweNkosi.]

[Wakhathazeka uDavide, ngokuba uYEHOVA emtyhobozele ngotyhoboza u-Uzza: ngoko ke loo ndawo yabizwa iPeretse-uzza unamhla.]

[UDavide wamoyika uThixo ngaloo mini, wathi, Ndothini na ukuyizisa kum ityeya kaThixo?]

[Ke uDavide akayisa kuye ityeya emzini kaDavide, wayiphambukisela endlwini ka-Obhedi-edom waseGati.]

[Yaza yahlala ityeya kaThixo nosapho luka-Obhedi—Obhedi-edom endlwini iinyanga ezintathu. uYEHOVA wayisikelela indlu ka-Obhedi-edom, nento yonke ebenayo.]

¹⁰³ Enkosi, Mzalwana Moore, ngokundifundela iSibhalo. Ngoku, uxolo andikwazanga kukufunda okuya ngokwam, kodwa a—andikwazanga.

¹⁰⁴ Ngoku ndifuna nina nityhile kunye nam kuMarko 7:7, kwaye siyakufunda imiqolo yokuqala esixhenxe yoNgcwele uMarko isahluko sesi-7.

Kwahlanganisana kuye abaFarisi, nabathile kubabhali, abavevela eYerusalem.

Kwathi akubona abathile kubafundi bakhe besidla isonka ngokobunqambi, oko kukuthi, ngezandla ezingahlanjwanga, babafumana benetyala.

Kodwa abaFarisi, nawo onke amaYuda, ngaphandleni kokuba bahlambe izandla zabo . . . abadli, bebambe—bebambe izithethe zamanyange.

Nokuba bavela endaweni yembutho, ngaphandleni kokuba bahlambe, abadli. Zikho nezinye izinto ezithe—ezithe ba . . . abathe bazifumana ze . . . bafumana bazigcina, . . . ukuhlwanjwa kweendebe, nebhekile, kunye nazo neembiza, nezitya zobhedu, nezithebe.

Bandula abaFarisi nababhali bambuza yena, Kutheni abafundi bakho bengahambi ngokwesithethe samanyanga, lento badla isonka ngezandla ezingahlanjwanga?

Waphendula ke wathi kubo, Watyhapha u-Isaya ukuprofeta ngani bahanahanisi, njengokuba kubhaliwe kwathiwa, Aba bantu bandibeka ngemilebe, kanti intliziyo yabo ikude lee kum.

Bafumana ke bendihlonela, befundisa iimfundiso eziyimithetho yabantu.

Masithandazeni.

¹⁰⁵ Thixo othandekayo, zimasa iLizwi laKho ngoku, kwaye langa lingazuza Lona oko Libekelwe kona. Sisebenzise njengezixhobo zokuLithetha, kwaye neendlebe zethu zive kuWe, neentliziyo zethu ziLamkele. Sikucela eGameni likaYesu, ukwenzela uzuko lukaThixo. Amen.

¹⁰⁶ Ngoku, isiqendwana sam okwemizuzu embalwa sesi... ndi...

¹⁰⁷ Sikuhagamshelo lomnxeba wesizwe ngale ntsasa. Kwaye ndiyaqonda ukuba umhlobo wam olungileyo, uRoy Borders, uphulaphule, bukrazulwana malunga naphezolo. Ndilibele ukuba besikunomathotholo...okanye oluhagamshelo lwaphezolo. Roy, naphina apho ukhoyo, ukuba ungaphaya eSan Jose ebandleni phaya, okanye ezantsi ebandleni likaMzalwana uMcHughes, okanye naphina apho ukhoyo, sukoyika, mzalwana wam, yonke into iyakulunga. Zinza, wena nje... Úyakuyazisa kum, Roy; sukukhathazeka, nyana, yiba nokholo kuThixo.

¹⁰⁸ Isiqendwana sam ngale ntsasa ngu: *Ukuzama Ukwenzela UThixo Inkonzo Ingakhange Ibe Yintando KaThixo*. Ngoku, esi sisiqendwana esingaqhelekanga, kwaye ndiyathemba ukuba iNkosi iyakukutyhila oku kuthi ngoku. Khumbula, “Ukuzama ukwenzela uThixo inkonzo ingakhange ibe yintando kaThixo.” Ngoku, oko kukhangeleka ngokungaqhelekanga kakhulu. Kodwa, koku, mhlawumbi uThixo anganceda.

¹⁰⁹ Enye into endingathanda ukuyitsho ngale ntsasa, yokuba siyavuya ukuba nomhlobo wam phakathi kwethu, othandekayo kakhulu umhlobo, umfo omntsha. Abaninzi benu bantu kunomathotholo ngoku banga...okanye i... kuqhagamshelwano lomnxeba, bayazi ngubani lona. Namhlanje ngumhla wakhe wokuzalwa, amashumi asithoba anesithathu eminyaka ubudala, uMzalwana uBill Dauch ehleli apha phambi kwam, amashumi asithoba anesithathu eminyaka ubudala.

¹¹⁰ Kwiminyaka emininzi egqithileyo wathi ugqirha, “Akanakuphila.” Ndimqaphela nje yena ehleli apha ngoku. Phantsi kwentente ye oksijini, kwaye umfazi wakhe othandekayo wandibiza wathi, “Mzalwana uBranham, ukuba ulindele ukubona umhlobo wakho omdala, uBill, ephila, kungcono uze kube kanye.”

¹¹¹ Kwaye nda...Elinye lamatayari am lasikeka ecaleni, ivili lam langqubeka, ndaza ndakrazula itayari laphuma ndizama ukufika kuye. Ndandisuka nje kwi—kwi—kwisikhululo, isikhululo sokutha, kwaye ndisuka kwigumbi langasese apho ndandimise khona e-Ohio ndizama ukufika kuye, kwaye ndihamba ndabona umbono. Kwaye nako kumi uMzalwana uDauch, emi ebandleni enesandla sakhe sikhutshiwe; yaguquka,

kwaye ndabona wena usiza ngesistrato waza waxhawula isandla sam. Wathi, “Yiya kumxelela, ITSHO INKOSI.”

¹¹² Wayemalunga namashumi alithoba eminyaka ubudala ngoko. Wayehlaselwe yintliziyo enokuminxana kwentliziyo, kaye ukusilela okupheleleyo kwentliziyo. Okrelekrele kakhulu ugqirha. Indoda ayi... ayifuni... Hayi, andiyi kukutsho oko. Yindoda nje enakho ukufumana nawuphi ugqirha emfunayo. Wayenolungileyo ugqirha womJuda owahlangana nam eholweni wathi, “Akukho thuba kuye lokuphila.”

¹¹³ Kwaye ndangena ndaza ndafaka isandla sam phantsi kwe kwentente ye oksijini, ndathi, “Billy, unako ukundiva?” Wanqwala intloko. Ndathi, “ITSHO INKOSI, ‘Akuyi kufa ngoku.’”

¹¹⁴ Iveki emva koko, xa ndafika epulpitini ukuze ndishumayela uMyalezo wam, nako kusiza uMzalwana uDauch ehamba ngesakhiwo. Kwaye xa ndaya ngaphaya kwiVenkile yokutyela kaFurr, ngaphaya... ndithetha iBlue Boar, ngaphaya eLouisville, apha wayephuma emotweni, esihla ngestrato, ebambe isandla sakhe; nje ngokuchanekileyo ngokweLizwi leNkosi. Kwaye oko yemithathu okanye emine iminyaka eyagqithayo; kwaye naku apha ehleli konke phantsi apha, eShreveport (ukunqumla isizwe, hayi ngenqwelo-moya ngoku, ngemoto), uh-huh, ehleli apha ngale ntsasa. “Mini emhandi yokuzalwa, Mzalwana Dauch.” Oko kusuka konke ukunqumleza isizwe, ndawo zonke. “UThixo akusikelele!”

¹¹⁵ Ndambhatiza, emva kokuba engumTrinity, ndambhaptiza xa wa... yayingomnye yemihlangano yam yokuqala, xa uMzalwana uBanks Wood kwafanela amkhokele ukuba afumane iimpahla zakhe (uyidonda esiqu sihle, njengoko ubona), kwaye waya equleni waza wambhaptiza emalunga namashumi asibhozo anesihlanu okanye amashumi asithoba eminyaka ubudala, eGameni leNkosi uYesu. Wathi zange abenakho ukuva lungileyo wade wafumana esasiqinisekiso sento. Emva koko wafumana usuku lokuzalwa apho engasayi kuguga. Injalo lonto, elaa Lizwe likhulu. Usalindele kwa ukubona uKuzwa kweNkosi, benzeneka. Kodwa ukuba angalala, yena... kwaye thina baya besahleli ngela xesha, uyakuza kuqala. Injalo. Ke, Mzalwana Dauch, akukho ndlela ngoku yokuyiphosa. Usemgceni ngokuchanekileyo. Hlala phaya, mzalwana wam, kwaye uThixo akusikele. Kwaye ndibulela iNkosi ngendoda elungileyo njengaleya, nokuyinika yonke le minyaka.

¹¹⁶ KwiNcwadi yeZikronike. “Ukuzama ukwenzela uThixo inkonzo ingakhange ibe yintando yaKhe.” UThixo ungozimele-geqe, kuqala, sifuna ukukuqonda oko. Abantu namhlanje bayamangala kutheni singenakubanayo imvuselelo. Ingaba niyahholelwa ukuba uThixo ungozimele-geqe? Yabona, iBhayibhile ithetha ngale ndlela.

117 Kwaye siyazama . . . Njengoko bendixoxa neqela labalungileyo abazalwana bam, abazalwana baseBhaptizi, kungekudala, kwaye bathi, “Mzalwana uBranham, singabanayo kuphela imvuselelo xa sithatha iLizwi, igama ngegama, iphepha nephepha, umbhalo nombhalo.”

118 Ndaza ndathi, “Ndiyakholwa nam, iphepha nephepha.” Wathi . . . Ndathi, “Bebezama ukwenza oko lonke ixesha.”

119 Wathi, “Kodwa kufanele sifumane inguqulelo yesiGrike yeLizwi, yintoni isiGrike esikutshoyo.”

120 Ndathi, “Andifundanga kakhulu, kodwa ukufunda imbali yebandla, ne*Qumrhu leNicaea*, na*Phambi kweQumrhu leNicaea*, noo*Bawo beNicaea*, nanjalo njalo, babexoxa emva *phaya* malunga nesiGrike. Lawo ngamawaka amabini eminyaka eyagqithayo. Omnye wathi, ‘Ithetha *oku*,’ nomnye athi, ‘Ithetha *okuya*. Igama lesiGrike lithetha oku.’”

121 Nje kanye ngolwimi lwethu; igama *see* [*EsiXhoseni* “*bona*”—Mguq]. Sebenzisa igama *see*, ungabhekiselela “kwiqela lamanzi,” “Ndiyaqonda,” okanye izinto ezininzi. *Bored* [*ukudineka*], ingaba, “umgxuma wequla, ukwenza uhambo,” okanye—okanye “unesithukuthezi,” okanye “uhlawule ukukhwela kwam,” okanye ingathetha nantoni . . . izinto ezininzi. Kwaye ezo zikhamiso zincinci, nanjalo njalo, iguqula yonke intsingiselo. Ke akusokuze uyenza nje ngolwahlobo. UThixo waLibhala ngolwahlobo, ngokuba . . .

122 Kwaye lonke iLizwi liphefumlelwe, kwaye Wakutsho ukuthi, “NdiyakuBulela, Bawo, Wena uzifihlile ezi zinto emehlweni ezilumko nengqondi, kwaye uyakuzityhila” (amen) “kwiintsana eziyakufunda.” Sisityhilelo ngaYe, njengoko nditshilo phezolo, “Uyakuyityhila Yona kwiintsana.”

123 Ndathi, “Ayisokuze isebenze, mhlekazi.” Ndathi, “Imvuselelo ayisokuze ize ade uThixo, uThixo ozimele-geqe, ayithumele; kuze emva koko Abe nokuthatha nesihiba esingenakho nokutyikitya igama laso, aze eyenze ngaso, esingaziyo nesiNgesi esilungileyo yeka nje isiGrike.”

124 Yilonto Awayenzayo ngexesha xa uPetros washumayela ePentekoste, niyazi, wayengenakho nkqu nokutyikitya igama lakhe, iqaba elingafundanga. Kodwa uThixo wenza izinto ngendlela engaqhelekanga kubukrelekrele bokucinga kwethu. Oko kuyenza uThixo. Ukuba Uyakwenza igquba lezifundiswa zenkolo nabahlonitshwa, nanjalo njalo, bathi, “Lowo uchubekileyo uKayafa, niyabona, uyenze nje kakuhle.” Kodwa uThixo wehla wafumana umlobi owayengenakho nkqu nokutyikitya igama lakhe, kwaye yilonto Awayithathayo. Lowo nguThixo, Uthatha into engeyonto aze enze into ngayo ukwenzela uzuko Lwakhe Yena. Wathatha umbodamo wenza i-Eden. Uh-huh, nguThixo.

¹²⁵ Ngoku, ukuba kukho nabani onobuxhakaxhaka ngemvuselelo, ngowethu olungileyo umzalwana, uBilly Graham. Kodwa ubuxhakaxhaka bulungile, kodwa ubuxhakaxhaka abusokuze buyishukumise, ithatha izitakisi-ntlantsi ukuyishukumisa. Ungakha imoto, ubeke izitulo ezintle kuyo, wenze ipistons ezilungileyo uze—uze ubonakalise ngenzululwazi enokwenza; kodwa ngaphandle kwezintakisi-ntlantsi zibe phaya, bubugoxo.

¹²⁶ Ke, kwimvuselelo yaseWelsh, enye yemvuselelo zethu ezigqithileyo phambi kobuPentekoste bethu, akukho namnye waziyo yintoni eyaqala imvuselelo, nje igquba labantu.

¹²⁷ Ngoku, xa sifumana sonke . . . isihlobo sethu, uBilly Graham, uyakufumana onke amaRhabe, amaLutere, nabakwaMoya, nayo yonke into ihlangane, iye esixekweni kwaye phaya baya kuba nomhlangano omkhulu bonke amawaka, namashumi amathathu amawaka ayakuza (kwiveki ezimbini) baze baze banikele intliziyo zabo kuKristu; babuyele kwezinye iiveki ezimbini uze ungafumani nomnye. Yabona, obo bubuxhakaxhaka. Kodwa makathi uThixo kwinceba yaKhe ezimele-geqe athethe kwisihlaba esincinci, njengoko kunjalo kusitshiwo, omncinci ongento; makathi uMoya waKhe awele esixekweni aze amadoda angabinakho ukuphangelo, abafazi bangabinakho ukuhlamba izitya, abaqeshwa ezindlwini bangabinakho ukulungisa ibhedi, bekhwaza kwaye bekhala kunye nezandla zabo emoyeni. Leyo yimvuselelo, oko kusentandweni kaThixo.

¹²⁸ Kwatshiwo ukuthi athile alungileyo amadoda asuka ebandleni awelela ngaphaya eWales ukuya kuqonda, okanye kufumanisa yintoni bonke obubuxhakaxhaka babusemvuselelweni, ngexesha lemvuselelo yeWelsh. Kwaye xa behlikayo enqanaweni neminqwazi yabo emide, nekhola zabo ezijikelezileyo, bebona, besihla ngestrato, ipolisana elincinci, lijikelezisa intongana yalo liyijikelizisa *ngolwahlobo*, libiza umlozi, bathi, “Ndoda yam elungileyo, ungandixelela apho imvuselelo yeWelsh ikhoyo?”

¹²⁹ Wathi, “Ewe, mzalwana wam, ume embindini wayo!” Uh-huh, uh-huh, uh-huh. Wathi, “Uyaqonda, *ndiyimvuselelo yeWelsh*,” wathi, “ngokuba imvuselelo iWelsh ikum.”

¹³⁰ Oko kuzimele-geqe! Yilonto uThixo ayenzayo, kwaye Yena yedwa unelungelo lokuthmela imvuselelo. Hayi ukudibanisa ubuxhakaxhaka, kukuthandaza ukuba uThixo athumele isitakisi-ntlanzi—isitakisi-ntlantsi.

¹³¹ Utyhila kuphela iLizwi laKhe kwabamiselwe kwangaphambili. Ngoku, xa ndisebenzisa igama *ukumiselwa kweza elingaphambili*. . . Ngoku, ligama elibi ukulisebenzisa esidlangalaleni, ingakumbi xa sinesihlwele esixubeneyo phakathi kwama Armeniya namaKalvini. Kwaye hayi i. . . Ndinicelile ukuba ningacingi ukuba ndazi konke, kodwa

zombini ziphosisile ngokweSibhalo. Inceba yilonto uThixo wandenzela yona, imisebenzi koko ndikwenzela Yena. Yabona? Ngoko unayo Yona. Ukuba wehla ngelinye lamasebe, ngokuqinisekileyo uyakufumanisa ekupheleni kwesebe uze ungabinakho ukubuyela emva. INcwadi yabase-Efese iyayidibanisa, ndiyacinga.

¹³² Ngoku, kodwa igama, xa ndilisebenzisa, *ukumiselwa ngexa elingaphambili*, andicingi ukuba ndi...elo kuphela kwegama endaziyo indlela yo—yokwenza...Lulwazi lwangaphambili lukaThixo, yabona, okokuba Wazi. A—Akanakuthi...Wa—Wafa ukuze bonke basindiswe, Wayenza, kodwa ulwazi lwaKhe lwangaphambili Wazi ngubani oyakuba nongayikuba. Yabona? Koko Awakwaziyo, andikwazi kwaye nawe akukwazi, ke sisebenza olwethu usindiso ngokoyika nokugubha.

¹³³ Ngoku, kodwa uThixo uLizwi laKhe libekiwe, kwaye unalo kuzo zonke izigaba. Ulwazi lwaKhe lwangaphambili lumenze Yena abeke ebandleni, kwaye nasebantwini, izinto ezithile Awazenzayo ekuqaleni. Kwaye ngoko iVangeli eshunayelweyo kwesa sigaba ityhilwe kuphela *kwaba* bantu abathile, ixenye yabo ayiyiboni Yona. Yabona? “Ndibulela Wena, Bawo, Wena uzifihlile ezi zinto emehlweni ezilumko nengqondi, wazityhila Zona ezintsaneni ezinokufunda.” Yabona, oko kumiselwa kwesa elingaphambili. Hayi ukuba Wayenza ngayo, uthi, “Ndiyakukhetha *wena*, kwaye ndingakhethi *wena*.” Ngolwazi lwaKhe lwangaphambili, Wazi into oyakuba yiyo.

¹³⁴ Ngaye ekubeni Yena engenangqibeko...Niyakholwa Akanangqibeko? Ukuba Akanjalo, Akanakuba nguThixo. Ngoko, nicinga, ekubeni ngongenangqibeko: Wazi yonke intakumba eyakuba semhlabeni, magaphi amatyeli zona iintakumba ziyakuqhwanayaza amehlo, mangaphi amafutha akwintakumba nganye, wonke umcwe wengca eyakuhlala kuwo; oko kukungabi nangqibeko. Kwaye singabanengqibeko, siyakhubeka ebumnyameni. UThixo usifanise neegusha, kwaye kufanele sibe neNkokheli. Kwaye laa Nkokheli asiyondoda, laa Nkokheli nguMoya oyiNgewele, uMoya kaKristu phakathi kwethu. “Ise lithutyana ihlabathi lingaNdiboni.” Isiqu saKhe savuselwa eTroneni kaThixo, apho uMoya *wawuse*Troneni; ngoku uKristu useTroneni, uYesu. “Ise lixeshana ihlabathi lingaNdiboni, kodwa nina niyakuNdibona, kuba Ndiyakuba nani kude kupheliswe ihlabathi, nangaphakathi kuni.” ITrone kaThixo, kaKristu, imiliselwe entliziyweni yenu; kwaye Yena uhleli eTroneni kaThixo, kodwa kwiMillennium Yena uhlala eTroneni EyeyaKhe; ntoleyo, Wafungayo ukuba Uyakuyivusa leNdoda, uNyana waKhe, uNyana kaDavide, ukuba ahlale eTroneni yaKhe.

¹³⁵ Ngoku, Utyhila ezi zinto ngolwazi lwaKhe lwangaphambili kwabo Wabamisela kwezi zinto, ngandlela yimbi abaYiboni.

Bemi phaya, bejonge kanye kuYo, kwaye benganakho ukuYibona.

¹³⁶ Bangaphi abakhe bawubona umfanekiso wenkomo ehlathini, okokuba kufanele ujonge nje ujonge? Nakhe nawubona? Okanye, nibone uKristu ehlathini, okanye esibhakabhakeni, okanye emafini? Yabona, laa mzobi unako okuya kulungisile de kufanele uwujonge nje ngendlela ethile. Kuhle, emva koko, xa wakhe wawubona kwabakanye, akunakubona okunye kuphela okuya. Lonke ixesha ujonge, nanko. Bangaphi abakhe bayibona loo mifanekiso? Kuhle, ngokuqinisekileyo nenzile.

¹³⁷ Kuhle, yilondlela uKristu ayiyo, ngokwaKhe, iVangeli, uMyalezo unjalo. Xa wakhe wawubona uMyalezo weyure, akukho enye into onokuyibona kuphela kokuYa. Kuko konke. Yonke enye into iphelile, okwayo konke sisigwalisi, yabona, yabona, xa wakhe wawubona uMyalezo!

¹³⁸ Okoko yi—kwakukwixesha likaNowa. Xa uNowa neqela lakhe...yabona kanjani...Xa bawubonayo uMyalezo, akukho enye into yabalulekayo. Xa iqela likaMoses lawubonayo Wona, akho nto ingenye yabalulekayo. Xa iqela likaYohane lawubonayo Wona, akho nto ingenye yabalulekayo. Xa iqela likaYesu lawubonayo Wona, akukho nto ingenye yabalulekayo. Xa iqela labapostile lawubonayo Wona, akukho nto ingenye yabalulekayo. Xa iqela likaLuther lawubona Wona, iqela likaWesley lawubonayo Wona, iqela labakwaMoya lawubonayo Wona, akukho nto ingenye yabalulekayo, baziguqula kuyo yonke into. Kutheni? Ngolwazi lwaKhe lwangaphambili Wamisela ngexa langaphambili ezi zinto ukuba zenzeke.

¹³⁹ Ukhetha umntu OngowaKhe ngolwazi lwaKhe lwexa langaphabili. Njengoko Watshoyo kumaRoma 8 apha, ukuba u-Esawu...okokuba i—ukuze ulwanyulo lukaThixo lume lumi. Ekubeni u-Esawu noYakobi bobabini bezelwe ngabazali abangcwele, amawele, ukuze ulwanyulo lwaKhe lume lumi kwaye lunyaniseke, Wathi, “Ndimthiyile u-Esawu, ndaza ndamthanda uYakobi,” ngaphambi kokokuba nanye inkwenkwe izalwe. Yabona? Uyazi ukuba yintoni esemntwini, Wakwazi oko ukusukela ekuqalekeni ukuba kwakuyintoni, ngoko ke Angenze yonke into isebenze nje ngokuchanekileyo exesheni. Sibaphakuphaku sixakaniseke; akuzange waMbona exakanisekile. Abayenzi...Yabona? Yonke into isebenza kakuhle, nje ngokuchanekileyo, iwotshi iyahamba.

¹⁴⁰ Ezi zinto ezifanele zenzeke, bonke aba bafazi neenwele ezimfunshane, nala madoda enxibe ezabo... njengathi banenwele ngathi ngabazi bawo. Ndiyababona, ngokuqinisekileyo, benezibhijeli-nwele ezinweleni zabo, zibijelekile ngaphambili. Okunjani ukugqwetheka! Ezo ziziphumo ze Eden kaSathana. Kwaye benza njengomfazi:

uzama ukucheba iinwele zakhe njengendoda yakhe; indoda yakhe iyeka iinwele zayo zikhule njengezomfazi wayo. Kwaye umfazi unxiba iimpahla zayo, kwaye nayo inxiba impahla zangaphantsi zakhe. Yabona, nantso ke. Uba sisigantsontso, kwaye yona ibe bufazirha. Yabona, yi Eden kaSathana, ichasene noko uThixo wakwenzayo ekuqalekeni. Leyo yiNyaniso.

¹⁴¹ Ukuba andiqali, asisokuze sifike koku. Kodwa ezi zinto, kwaye indlela yaKhe yokuyenza, kwaye ngubani oyakuyenza, leyo yindlela azikhethelayo Yena ngokwaKhe, Uyakhetha. Leyo yindlela Afuna yenziwe ngayo.

¹⁴² Njengoko ndivile ngoMzalwana uPeary Green, umfundisi wethu eTucson, eshumayela ngobunye ubusuku malunga nendlela uThixo enze izinto ngenye indlela (ndilibele yayintoni umxholo wakhe.), kodwa wathi, “Leyo yindlela uThixo ayithandayo, leyo yindlela uThixo enza ngayo.” Kuhle, injalo lonto.

¹⁴³ Ngoku, ngubani lo uphakathi kwethu ozakumxelela Yena ukuba Akalunganga? Ngubani oyakuba nesibindi sokuma ebusweni bukaThixo, aze athi, “Akulunganga, Nkosi, kufanele Uyenze ngendlela endifuna yenziwe ngayo, ngendlela uGqir. *Ziban-bani* athe ifanele yenziwe ngayo”? Ngubani omke kakhulu kwingcamango zakhe, ukutsho into enjenga ngaleya? Hayi, akuyi kuphume uyitsho, kodwa yicinge!

¹⁴⁴ NjengakuMyalezo wam ka *Mchasi-kristu*, “Kuyakuvuka ookristu bobuxoki.” Ngoku, zange Athi oo*Yesu* bobuxoki. Yabona, akukho mntu onokumelana nokubizwa “Yesu,” kumba weNkosi. Kodwa *ookristu* bobuxoki ithetha “abathanjiswa.”

¹⁴⁵ Owu, bona, ngamnye ucinga bafumene intambiso, “Uzuko kuThixo, angenza *oku* enze *nokuya!*” Kodwa mbeke kuvavanyo lweLizwi uze ufumane uphumela ngaphi, yabona, uMyalezo wexesha.

¹⁴⁶ Babenentambiso ngexesha likaYesu, kodwa ingasuki kuYe.

¹⁴⁷ Babenentambiso ngexesha...Nkqu noDathan wayenentambiso ngexesha likaMoses. Wathi, “Ngoku, ucinga ukuba nguwe wedwa ongewele phakathi kwethu, uThixo unabandinzi. Siyakuqalisa umbutho apha, iqela lamadoda.”

¹⁴⁸ UThixo wathi kuMoses, “Zahlule kubo,” kwaye Wavula umhlaba waza wabaginya. Wayenikezele kuMoses iLizwi laKhe loqobo, umprofeti waKhe; leyo kuphela kwendlela Awakhe wenza ngayo, kwaye nokukuphela kwendlala Ayakwenza ayakuyenza ngayo. Akaguquki kwicebo laKhe, yabona.

¹⁴⁹ Ke iimbono zethu azilunganga, iimbono Zakhe zilungile, okoko. Kwaye sukuzama ukuMxelela ukuba Yena “akalunganga.” Akukhathaliseki nokuba sicinga ngubani oyena ufanelekileyo, ayisithi abanokutsho ngubani oyena ufanelekileyo. Ngoku, apho kulapho ungeni embuthweni.

¹⁵⁰ Omnye umzalwana omncinci ezaliswe nguMoya uyakuya esixekweni aze akhe umbu-...akhe e—elihle iqela labantu. Kwaye ekomfeni bayakuhlangana, kwaye bonke abazalwana abangcwele bayahlangana, niyazi, baze bathi, “Niyazi intoni? Ndiyakholwa uJones omncinci apha,” (uyinto nje encinci phakathi kwabo) “Ndinga kufanele abe nalowa mkhulu umnquba, ndicinga. Akucingi ukuba okuya kulungile?” Hayi, bethu. Nanko ke. Kwaye ibandla liyaphasalaka. Yabona? Yahlula aba! UThixo uyohlukanisa, nguYe Yena Owenza lonto. Kodwa bonke, ngamnye, ufuna ukuthatha *lona* mncinci, ambeke *ngapha*, aze *lona* ezantsi *apha*. Leyo yimbono yomntu.

¹⁵¹ Umntu unestixo, kodwa uThixo ubambe istixo eneneni. Banika abafundi, ibandla elingcwele, izitixo; kwaye qaphela ityeli lokuqala abasisebenzisayo, xa uYuda wawa ngobugwenxa. Bahlangana ndawonye baphosa amaqashiso; kwaye abazalwana abangcwele. Ngubani onokuthi babengekho ngcwele? Ngubani othi babengekho ngcwele? Kodwa baphosa amaqashiso, kwaye lawela kuMatiyase. Kwaye xa yena...Yintoni awakhe wayenza? Kwanto. Kodwa uPawulos wayengwanyuliweyo! Amen. Yayilulonyulo lukaThixo: omncinci, ompumlo igoso, ophoxayo, onengwangu umJuda. Hayi uMatiyase, iD.D., niyazi, yena—yena waye...NguPawulos. UThixo wakhetha uPawulos; ibandla liyakhetha, lakhetha uMatiyase. Yabona? Akunalungelo lokuxelela uThixo ukuba “Akalunganga.” Úyakwazi amakakwenze, Úyazi enziwe ngako umntu.

¹⁵² Ngubani ongakhe...Okokuba ibandla lakhe lakhetha uPawulos? Owu, hayi, zange. Bathi, “Laa mfo lona usifaka ejele.”

¹⁵³ Kodwa uThixo wathi, “Ndiyakumbonisa ayakuva ubunzima ngenxa yaM.” Úyazi.

¹⁵⁴ Kulungile, akukhathaliseki ngubani esicinga ulungile, uThixo uyazi ngubani oyena ufanelikileyo ngokuba Úyayazi intliziyo yomntu, Úyazi.

¹⁵⁵ Ayenziwa nayimvuselelo, okanye yenze ezi zinto, yenzeka ngexesha esicinga ifanele yenzeke. Sicinga, “Lixesha kanye ngoku, uzuko kuThixo!” Ndiphawule kwizahluko zethu nanjalo njalo yaMadoda Angoosomashishini, “Iyenza kanye ngoku, haleluya, imvuselelo enkulu!”

¹⁵⁶ Sanukukhohliseka, “Sele ezile, kwaye benze kuye okubi.” Yabona? Kodwa bacinga kukho imvuselelo. Ingaba iyenzeka? Hayi! Yenzekile, yafa, iphelile. Uh-huh. Qaphela, eli lixesha lokucetywa kwesibane, ukuphuma nokungena. “Abo balindela eNkosini bayakuhlaziyeka emandleni.”

¹⁵⁷ Qwalasela apha kwisiqendwana sethu, qaphela uDavide, ukumkani wakwaSirayeli, wayengulowo owafumana isityhilelelo sokubuyisela ityeya kaThixo endaweni yayo; oko, zange babuzise ngeentsuku zikaSawule kuba uSawule

wawa. Ke zange babuzise ngetyeya tu, umnqophiso, ngemihla kaSawule, kuba wayewile waza wemka kuThixo. Ke uDavide, ngokukhawuleza, ngempefumlelo...Ngoku qwalasela oku, sisiqendwanana esibhidisayo ukuba akusifumani kakuhle. Kwaye ndivakalelwa ngathi iyure iyeza apho sifanele sibe ngamadoda endaweni yeentsana. Uh-huh. Sifanele sibe nenyama eqinileyo endaweni yobisi.

¹⁵⁸ Qwalasela uDavide, ukumkani wakwaSirayeli, ukumkani wayesandula kuthanjiswa ukumkani; okanye enyuliwe ukumkani, uSawule...uSamuweli wamthambisa ngentando kaThixo; kwaye ngokuqinisekileyo wayengokhethwe nguThixo ukumkani, akukho ntandabuzo kulonto. Kwaye apha nguye, kwaye imefumlelo yambetha. Kwatyhilwa kuDavide. Wafumana isityhilelo, akukho namntu wathetha nto malunga nalonto. “Masiyokuthabatha ityeya, kuba leyo yintando kaThixo yokuba sibe netyeya apha kunye nathi, okokuba sibuzise kuThixo ngale tyeya.” Ehlakaniphe kakhulu, kakhulu into. Anicingi njalo? Kulungile.

¹⁵⁹ Khumbulani, kodwa, yena ekubeni engukumkani, kwaye efumene isityhilelo, watsiba umda wendawo yakhe. Kwakukho umprofeti elizweni ogama lingu Nathan, waye engulowo wayegcotyiwe ukuba afumana isityhilelo. Kukho into efanele ithethwe, Wathi, “INkosi ayenzi nto ide Iyityhile kwabaYo abakhonzi abaprofeti.” Kodwa, niyabona, uDavide ekubeni engukumkani, kunye nentambiso phezu kwakhe...Ngoku, ingaba eso siSibhalo? Intambiso phezu kwakhe, kwaye efumene isityhilelo sokwenene; kodwa kwakungalunganga: Ngokuba uNathan waye engumprofeti kwesa sigaba; kwaye isityhilelo zange size kuNathan; kwaye xa isityhilelo seza kuDavide, zange tu abuzise kuNathan malunga naso. Wasuka nje waqhubekeka waza wenza oko wayefuna ukukwenza. Uh-huh.

¹⁶⁰ Kodwa qwalasela ngubani uDavide owabuzisa kuye apha kwisahluko se-13, “Kodwa wabuzisa kubathetheli mawaka nabamakhulu,” emva ebandleni lakhe. Yabona? “Ngoku, anicingi kufanele kufanele senze...?” Asiyiyo. Ngoku, wayezama ukwenzela uThixo inkonzo, kodwa wayengagcotyelwanga ukuyenza; yabona, kuba uThixo unendlela.

¹⁶¹ Nje ngendlela uThixo anokuthetha ku—kukumkani malunga nentlungu yakhe aze aphile, kodwa zange ayenze Yena, Waye enyule indlela yokuyenza, leyo yayingumprofeti Wakhe. Ke Uthetha kumprofeti, u-Isaya, wamxelela ukuba abuyele kuHezekiya amxelele okwakuzakwenzeka.

¹⁶² Ngoku, uHezekiya wayethetha ubuso nobuso noThixo, kwaye—kwaye uThixo wayenokuthetha noHezekiya, kakade, kodwa Wenze imijelo ethile! Niyayiqonda? UThixo unendlela ezizeZakhe Yena azibekileyo zokwenza izinto: ukuthumelela

iimvuselelo, ukuthetha, ukwenza intetho, nantoni eyiyo. Unendlela Yakhe yokuyenza, kwaye akhonto siyiyo ukuba siMxelele makenze njani. Wenza ngendlela emkholisayo Yena yokuyenza.

¹⁶³ Ke, niyabona, uDavide, ekubeni ephefumlelwe...Ngoku, niyakhumbula nditshilo yona, intambiso, intambiso yobuxoki? Khumbulani uMoya oyiNgcwele unokuza uze uthambise umntu, kwaye noko usengaphandle kwentando kaThixo. Apha, Iyabonakalisa kanye apha. Yabona? Kufanele sihambe ngendlela kaThixo yokuyenza, hayi ngeendlela zethu, indlela kaThixo yokuyenza. Kuba, uDavide, ekubeni engukumkani, ethanjisiwe, ethanjisiwe ngoMoya kaThixo phezu kwakhe (uhlobo lukaYesu Kristu), kodwa elo yayingelojelo likaThixo.

¹⁶⁴ Kwaye lonke ibandla, “yabakholisa,” itsho iBhayibhile. Qwalasela, abathetheli bamakawaka nabamakhulu, kwakunye nababingeleli nabemfundo yenkolo bacinga ukuba oko kwaku “mangalisa.” Naso isikolo seBhayibhile yakho nayo yonke enye into, bacinga ukuba yayi “mangalisa.” Nkqu nabo bonke abantu bavumelana, kunye nababingeleli, kunye—kunye nabo bonke kubo bavumelana ukuba umgcotywa kakumkani wayelungile. Qwalasela! Kodwa uThixo zange athembise ukutyhila iLizwi Lakhe kwixesha laLo *kubo*. UThixo unendlela Yakhe yokutyhila iLizwi Lakhe, kodwa hayi *kubo*. Khumbula, kwakuchasene noThixo.

¹⁶⁵ Into ethile nje ngeentsuku zikaMikaya unyana ka Imla. Niyalikhumbula ela bali? UJuda noSirayeli babehlukene, kwaye babeenokumkani ababini abohlukeneyo, kwaye u-Ahabhi waye engukumkani phezu kobunye ubukumkani. Kwaye uYehoshafati waye phezu kokumkani—ubukumkani bukaJuda, ndiyakholwa yayiyiyo; kwaye u-Ahabhi wayephezu koSirayeli, iYerusalem.

¹⁶⁶ Qwalasela, kwaye apha kuza igquba labaphambukeli laza laxutha umhlaba obunikezwe nguThixo awathi uThixo wawunika uSirayeli, kwaye la maFilisti phezulu phaya, okanye amaSiriya, ayebambe laa mhlaba kwaye esondla abantwana bawo kokusuka kulaa mhlaba ongokaSirayeli. Kwaye ke babewufuna laa mhlaba ukuze bondle abantwana babo kunye neentsapho zabo. UThixo wabanika...Oko yayililungelo ababelinikwe nguThixo.

¹⁶⁷ Kwaye ke u-Ahabhi wabiza uYehoshafati, wathi, “Yihla uze.” Wathi, “Jonga phaya yintoni eyenziwa lutshaba lwethu. Ingaba kulungile ukuba thina, abantu bakaThixo, kunye nelungelo esilunikwe nguThixo lokuba sibe nalo mhlaba, ungowethu, uThixo ngumprofeti Wakhe, uYoshuwa, wawaba lomhlaba, kufanele ibe ngowethu, ungowethu, ebantwaneni bethu, kwaye apha amakomanisi awuthathile? Kwaye thina... Silambe kakhulu, kwaye anelungelo lethu esilunikwe nguThixo. Akucingi ukuba sifanele sinyuke sithathe umhlaba wethu?

Ukuba uyakujoyina umkhosi wam: ukuba nina maWisile, namaRhabe, nabo bonke, namaRhabe, namaLutere, nanjalo njalo, nonke nithathe iqumrhu likazwelonke apha ngoku, siyakuhlala sonke, kwaye siyithathe into.” (Nditsho kwaye ndithetha ngokomzekelo ngoku.) “Siyakuya siwuthathe.”

168 “Kutheni,” watsho, “ngokuqinisekileyo, sonke sibanye.” Uh-huh.

169 Ngoku, iBhayibhile ithe, “Bangathini ababini bahambe kunye ngaphandle kokuba bayavumelana?” Yabona?

170 Phaya kulapho laa ndoda inkulu, laa ndoda inkulu yobuPentekoste, uYehoshafati, waxubana nesihlwele esingalunganga. Kwaye koko okwenzekayo kumaPentekoste ethu namhlanje. Phaya kukho amadoda enene khona phaya, kodwa baxubana phaya kwesasihlwele sobuhlelo. Phuma kulaa nto! Iqalekisiwe yiNkosi!

171 Qwalasela ngoku! Nanko apho, waza wathi, “Ewe, oko kuvakala bhadlileyo.” Wathi, “Inqwelo zethu zokulwa zenu; abantu bethu. Ukusuka apho, sonke singamaJuda. Ngokuqinisekileyo, siyakunyuka sonke.” Kodwa nje ukholo olwaneleyo olusekhona kuYehoshafati lokuthi, “Akucingi si-sifanele sibuzise kwiNkosi kuqala?” Yabona? “Ndinga iyakuba yinto elungileyo.”

172 Kutheni, u-Ahabhi, “Kakade.” Wathi, “Kutheni, owu, ngokuqinisekileyo, bekufanele ndikucingile oko.”

173 “Kuhle, ingaba ikho na indoda kaThixo ndaweni ithile? Ingaba unayе umprofeti?”

174 “Aha, ndimakhulu amane abo. Ndinequmrhu lonke ezantsi apha, ihlelo lonke. Bangabaprofeti bamaHebhere.”

175 Ngoku khumbulani, iBhayibhile ithe babe “ngabaprofeti, abaprofeti bamaJuda,” hayi abaprofeti bamahedeni, abaprofeti bamaJuda; isikolo sabo, isikolo semfundo ngenkolo.

176 “Kulungile, bazise!”

177 Baza ookumkani bazinxibisa bahlala phambi kwakhe ukuze bavise kamnandi umprofeti. Waza weza, ndiyaqonda yayinguZedekiya wezayo, isikhulu esikhulu sengingqi yequmrhu lamadoda, okanye phezu koko wayekuko, waya phaya phakathi kwabo. Wazenzela ezinkulu iimpondo, wathi, “Ndivile kuThixo. ITSHO INKOSI, ‘Ngezi mpondo uyakuwatyhala amaSiriya aphume emhlabeni.’”

178 “Owu, uzuko!” wonke umntu wacinga ukuba oko kwakumangalisa, kukuhle.

179 Qaphela isondela kangakanani kulancam yesasitshetshe ngoku, phakathi kokulungile nokungalunganga. Kwaye khumbula iyakuwela kwenye okanye kwamanye amacala, de ize ngelinye ixesha njengesitshetshe silungisiwe phakathi

komahluko wokulungileyo nokungalunga. Kufanele ibe lilo lonke iLizwi likaThixo; hayi nje phantse lonke iLizwi, kodwa lonke iLizwi! Kwaye liyehla namhlanje, hayi kumaLutere, hayi kuMawisile, hayi kumaPentekoste, kodwa kwesa sigaba silungisiweyo, kwesi sigaba apho intambiso yobumchasiKristu igqibelele kakhulu, iyakulahlekisa nabona baNyuliweyo, bayakuwela kwicala elingalunganga ukuba abayiQapheli, njenge verhe. Qaphela! Lumkani! Asiphili kwisiSigaba sobuPentekoste ngoku. Sigqithile kwesa sigaba, nje ngokunye sigqithile amaLutere, kwaye sagqitha . . . Yabona?

180 Qwalasela. Ngoku abaprofeti bonke baprofeta, amakhulu amane abo, bondlekile, belungisiwe kakuhle, abaprofeti bamaJuda babangqinela, ngamxhelo mnye, “ITSHO INKOSI, ‘Nyuka, iNkosi inawe.’”

181 Wathi uYehoshafati, “Kuhle, oko—oko kuvakala kamnandi. Kodwa,” wathi, “ingaba unaye omnye?”

182 “Omnye? Sinehlelo lonke apha, sinequmrhu lonke lihlangene apha. Kutheni sifuna omnye?”

183 Wathi, “Ah, kodwa ndicinge ukuba kungakho omnye.”

184 Wathi, “Owu, ewe, kukho omnye, kodwa akanguye kwa oweli qumrhu.” Uh-huh. “Ngumlahllela ngaphandle. NguMikaya, unyana ka Imla, kwaye ndimthiyile.” Yabona? Wathi, “Abasokuze bamamkela ebudlelaneni, kwaye nje ungolula umhlalelwa ngaphandle into yokuqala. Kwaye usoloko, yonke into ayiprofetayo, akasokuze nje akhuthaze isikolo sam secawa nakancinci.” Uh-huh. “Kwaye uzenza mbi zonke ezi zinto, wasoloko eprofeta okubi ngam, nje ukuba ngowahlukileyo.”

185 “Owu,” watsho uYehoshafati, “makangatsho into enjalo ukumkani. Kodwa ndingathanda ukuva yintoni le ndoda eyakuyitsho.”

186 Wathi, “Kuhle, siyakumfumana.” Ke bathumela ndaweni ithile entlango, baza bathumela indoda.

187 Wathi, mxelele, wathi, “Ngoku, endleleni yakho ebuyayo ngoku, ndifuna ukukuxelela into ethile. Ingaba ufuna ukubuyela ehlelweni kwakhona?” Yabona? “Ingaba ufuna ukuba nobudlelwana kunye nabo bonke kwakhona? Ukuba uyafuna, yitsho into ekwanye umphathi webefundisi besithili ayitshoyo, yitsho into ekwanye ubhisophu ayitshoyo, bayakubuyisele. Ngoku lixesha lokuyenza.”

188 Kodwa ungafana ucinge othanjisiweyo, owenyaniso umprofeti kaThixo esenzelela kwelinye iLizwi likaThixo? Haybo!

189 Wathi, “Isahleli nje iNkosi, ndiyakutsho oko uThixo akutshoyo!” Sidinga unyana ka Imla. “Isahleli nje iNkosi,

ndiyakutsho ekutshoyo Yona.” Ilungile lonto, “Oko akutshoyo Yena.”

¹⁹⁰ Ke xa bafikayo ezantsi phaya phambi kwabantu, bonke abaprofeti, bathi, “Ngoku, uthi bona . . .”

¹⁹¹ Wathi, “Linda, ndinike obu busuku, mandibone oko iNkosi eyakutsho.” Ke, ngoba busuku, iNkosi yabonakala kuye embonweni yaza yamxelela amakakwenze.

¹⁹² Ngentsasa elandelayo wathi, “Uthini, Imla?” xa bonke babemile . . . Ndithetha “Mikaya, nyana ka Imla,” wathi, “uthini ngoku? Silapha sonke, bonke ababingeleli, nabo bonke abaprofeti, nabo bonke ookumkani, nayo yonke into ihleli apha. Ingaba uthini ngoku kweli qumrhu likhulu?”

¹⁹³ Wathi, “Nyukani,” wathi, “kodwa ndibone uSirayeli echithachithiwe njengezimvu zingenamalusi.”

¹⁹⁴ Waza wathi u-Ahabhi, “Bendikuxelele ntoni! La mkreqi angaprofeta kuphela ububi ngam!”

¹⁹⁵ Bangaphi abanokutsho nantoni ingenye xa uThixo wayesitsho into enye? Umprofeti ufanele ukuba ngumlomo kaThixo ethetha, hayi ukucinga kwakhe. Eyakhe . . . Niyabona, uthet- . . . ozinikele ngokupheleleyo kuThixo, akafuni kuvisa nenze into ubuhlungu, kodwa kufanele atsho oko uThixo akutshoyo, kuba akanalawulo lwaYo ngokwakhe. Yabona?

¹⁹⁶ Wathi, “Ngoku, andikuxelelanga?”

¹⁹⁷ Emva koko kweza e—enkulu indoda enempondo, yamqhwaba emlonyeni, yathi, “Yeyiphi indlela ahambe ngayo uMoya kaThixo xa ubuphuma kum Wona?” Ngamanye amazwi, mandizame ukukucazulula oko, “Jonga apha e . . . Jonga apha, ndifuna ukukuxelela into, Mikaya. Uyaqonda ukuba ndinguchwepheshe eZibhalweni? Ingaba uyayiqonda lonto ukuba ndinogcobo?” Okanye, “uBhaptizo,” besiyakutsho namhlanje. “Ingaba uyaqonda uyakuqonda ukuba ndinako okuya?”

¹⁹⁸ Wathi u-Imla, “Andikuthandabuzi oko.”

¹⁹⁹ Wathi, “Kodwa phulaphula! Umoya kaThixo undixelele, kwaye ndinobungqina nawo onke lamakhulu mane am apha, okokuba siyaku ‘tyhalela ngaphandle komhlaba amaSiriya.’ Kwaye ungubani wena ukuza utsho ukuba ikumkani yethu enkulu izakuxatyelwa?” Wathi, “UMoya kaThixo undixelele oko.”

²⁰⁰ Mandiyicazulule ukuze nibe nokuyiqonda. Kwaye mhlawumbi sifumana uMikaya esithi, “Kubusuku obugqithileyo embonweni, mhlekazi, ndibone uThixo ehleli phezu kweTrone. Kwaye ndibone yonke imikhosi yeZulu ihlangene imgqongile Yena, uh-huh, kwaye babenegqugula eZulwini. Bathi, ‘Ngubani esinokumfumana asiyele ayokukhohlisa u-Ahabhi? Ngokuba phantsi kweTrone apha ngumprofeti, umprofeti wenyaniiso,

igama lakhe ngu Eliya. Kwaye uprofetile ngeLizwi laM ukuba “Lowa ungcilileyo u-Ahabhi, ngokuba ebulele uNabhodi, izinja ziyakuxhapha igazi lala ndoda ingcolileyo,” kwaye sifanele Okuya kwenzeke ngokuba Kona sele kuthethiwe, Ngu ITSHO INKOSI! Kufanele yenzeke, kufanele ibe phaya. Kwaye siyakuyenza njani?”

201 “Kwaye ezantsi kwimimango erhubuluzayo yabalahlekileyo, ezantsi lee apho kwaphuma umoya wenyuka, wathi, ‘Ndingumkholisi. Ukuba ndingakwenzela inkonzo Wena, ndiyakuhla ndingene kubaprofeti bakhe.’” Ngokuba babengumbutho kakhulu, babeqonde into enye bonke, kwaye oko ziimvakalelo ezincinci. “Kwaye ndiyakubenza baprofete ubuxoki. Ndiyakwenza u-Ahabhi aphulaphule kwabo bahlonipheki endaweni yoWakho wenene umprofeti; kuba uyakuxilonga yonke into ayitshoyo ngeLizwi laKho, uyakuxilonga imibono yakhe ngeLizwi, uyakuxilonga yonke into ayenzayo ngeLizwi, kwaye ukuba ayililo iLizwi akayi kuphulaphula kuyo. Kodwa ukuba li . . . ndibakhohlisa abanye aba, kwaye ndiya . . . bona . . . u-Ahabhi waba nengqiniseko enkulu kulaa ntlangano inkulu kukhuseleko lwayo, ke bajikeleza bonke kwaye bayakuhlangana. Kwaye ndiyakwenza u-Ahabhi aphulaphule kubo, aye phaya. Kwaye leyo yindlela esiyakwenza ngayo.”

202 “Wathi uThixo, ‘Ungayenza, ungumkholisi ngenene; qhubeka yihla.’”

203 Waze uZedekiya wamqhwaba emlonyeni, wathi, “Ubuphi . . . ?”

204 Wathi, “Uyakwazi xa uhleli esizikithi sesisele.” Uh-huh.

205 Wathi, “Nyuka!” watsho uZedekiya kukumkani. Wathi, “Nyuka uze ubuye unoxolo!”

206 Wathi u-Ahabhi, “Thabathani laa mfo nimfake entolongweni. Mfakeni imixokelelwano, nimondle ngesonka sosizi namannzi osizi. Kwaye xa ndibuya noloyiso lwam phandle phaya, abathe abaprofeti bam bandixelela ukuba ‘le mvuselelo ngokuqinisekisiweyo izakwenzeka,’” wathi, “ndiyakubuyela kulaa mfo!”

207 Phulaphulani kumazwi kaMikayi okugqibela kulaa ndoda: “Ukuba uthe wabuya, kuyakube uThixo khange athethe nam.” Amen.

208 Yabona, uThixo unendlela zaKhe zokwenza izinto. Laa madoda nakubeni ayesenzela uThixo inkonzo. Lumkani! Hayi imizwa, hayi ukuthabatheka, hayi ukucingela ngeembono, kodwa ifanele ibe ngu “ITSHO INKOSI,” kufanele ilunge. Kulungile, akukhathaliseki . . . Sifumana ezi zinto zinjalo.

209 Qwalasela ngoku xa uDavide ewenzile lo mpoposho mkhulu, kwaye kwabonakala njengathi oko kwakulungile, into

elungileyo yokwenziwa. Emva koko sifumana ukuba (Ingaba ndiyandininisa? Ingaba ndisemva kwexesha kakhulu ukuba ndingaba nomnye?) babewenzile lo mpoposho mkhulu, zange abuzise kumprofeti.

²¹⁰ Ngoku, wonke ubani uyazi ukuba u-Amos 3:7 utshilo ukuba uThixo uthembisile ukuba Akasayi kwenza nto ade kuqala Uyityhilile kowaKhe umprofeti. Nakubeni izigaba zamabandla sinabahlaziyi; kodwa kuthenjisiwe ngoMalaki 4 ukuba kuyakubakho umprofeti ehlabathini kwimihla yokugqibela (ngokuba ifanele inxibelelana kulamlinganiselo, yabona) phambi kokuphela kwexesha kufike.

²¹¹ Ngaphambi kokuba uYesu eze okokuqala, u-Eliya weza, u-Eliya kaMalaki 3. UMateyu 11 utsho njalo, “Ukuba ningayiqonda, lona ngulowo okwathethwa ngaye, ‘Yabonani, Ndithumela owaM—owaM umthunywa phambi kwaM.’” Ngoku, Uprofetiwe, zonke izifundiswa zakwalizwi zikholelwa oko: okokuba kwimihla yokugqibela, uMoya ka Eliya kufanele uze, nawo. Kufanele uze amatyeli amahlanu, uThixo usebenzisa laa Moya: u-Elisha, Eliya, Yohane umBhaptizi, kunye nowebandla leeNtlanga, uze emva koko ube ngowamaJuda kwiSityhilelo isahluko se-11. Leyo yi, n-c-e-b-a, u k-h-o-l-o lukaThixo, Y-e-s-u [NgesiNgesi: J-e-s-u-s—Mguq.], uYesu, a—amagama amahlanu. Ayinakuma kwisine, ifanele iye kwisihlanu. Yabona? Qwalasela!

²¹² Ngoku, Wathembisa ukuba, ke oko kuyibeka iBhayibhile nje ngokuchanekileyo kulo mhla, kwiSodom neGomoro. Kwaye u-Eliya waye. . .Lowo yayingengo Eliya; yayiNguMoya kaThixo ku Eliya; u-Eliya wayengumntu nje. Ngoku, sibe noo Eliya, neengubo zoo Eliya, neezambatho zoo Eliya, nento zonke zoo Eliya. Kodwa u-Eliya walo mhla yiNkosi uYesu Kristu. Ize ngokukaMateyu ishumi elinesixhenxe-. . .uLuka 17:30, ngu, uNyana womntu kufanele Atyhile phakathi kwabantu Bakhe. Hayi indoda, uThixo! Kodwa iyakuza ngomprofeti. Ngoku, zange Abe nabaprofeti ababini abakhulu ngexesha elinye, zange, ehlabathini. Yabona? Akukhathaliseki zikho kangakanani. . . ezimbini—ezimbini iintloko azinakho. . .Kufanele ibe yintloko enye. UThixo kufanele afumane indoda ibe nye phantsi kolowulo Lwakhe. Yabona? Mnye uThixo; kwakukho uYise, Nyana, noMoya oyiNgcwele, kodwa uThixo omnye phezu kwakho konke, qwalasela, kwaye usebenzise nje ezo zikhundla. Ke Unaso ngo Eliya, uMoya ka Eliya; Wasebenzisa laa Moya, kodwa uThixo okwamnye ewulawula Wona lonke ixesha ukuzalisekisa iLizwi Lakhe.

²¹³ Ngoku, qwalasela oku ngoku, uDavide wacinga wayenento yonke icwangcisiwe. Kwaye waye wayephefumlelwe. Yabona indlela uMoya oyiNgcwele onokuthambisa ngayo indoda? Kodwa kufanele ibe ngokocwangco lwentambiso. Umoya wangaphandle ungathanjiswa ngoMoya oyiNgcwele, ube

umphefumlo umnyama tsi. Ikhakakhaka likhula emanzini amanye awakha...afaka ubomi engqoloweni, afaka ubomi kwikhakakhaka; kodwa emazantsi ekhakakhaka, bubomi bekhakakhaka. Buyavuya, buyakhula, bufumana ubomi, kwaye benza yonke into ethi ingqolowa iyenze; kodwa *umphefumlo* wayo *likhakakhaka*. Yabona? Abafundisi bobuxoki bayakuvuka, bafundise lonke uhlobo lobutriniti nayo yonke into engenye, kwaye bathanjiswe ngoMoya oyiNgcwele, benze nje emininzi imimangaliso njengeVangeli yenene enokwenza. Kodwa ngeLizwi apha, oko koko ekwenzayo. Yabona endithetha kona? Ngoku, kulungile ukufundisa oku, ndiyaqikelela, ndi—ndikumquba ongelohlelo ngesasa, e—ehotele apha.

²¹⁴ Qwalasela, qaphela oko sikutshoyo. Ngoku, kühle, mamela. U Davide wayenayo yonke imvakalelo ethi imvuselelo yenene ibenayo. Qwalasela! Bakhwaza, bangxola, baxhentsa, bafumana ngenene okuthile kulaa ntambiso. Ngokuqinsekileyo bakwenza! Konke kunje ngemvuselelo yenene, kodwa, uyaqwalasela, uThixo wayengekho kuyo. UThixo wayengekho kuyo. Wayenomprofeti ehleli kanye phaya elizweni. Babefanele bazi. Yabona? U Davide kwakufanele wazile oko.

²¹⁵ Into ethile namhlanje, sinabo bonke ubuxhakaxhaka, nje ngamahlelo amakhulu, imikhankaso yexesha lethu, kodwa iziphumo zibe luhlobo olunye njengoko bezinjalo; iziphumo zethu zeemikhankaso yethu emikhulu, nako konke ukuzathuza kwethu okuhle, izakhiwo zethu ezikhulu, nezethu ezinkulu... sakha amawaka, size songeze amalungu nezinto, iba yindlela enye, yonke ukupatyalaka. Andikutsho oko ukuba ndahluke, ndikutsho oko ukunyaniseka phambi koThixo, oNcwadi Yakhe ndimi ngayo ngale ntsasa. Yabona? Konke kuba kukupatyalaka, iziphumo ezinye.

²¹⁶ Ngoku masibone oko kwenzekayo xa uThixo (kwixesha Lakhe nesigaba) kwaye abaprofeti Bakhe abahoywa, nje ukuthembela kwimfundo yakwalizwi, ababingeleli, ubuhlelo njengoko sisenza namhlanje. Ngoku, ngokuzondelela. Iba yimbutyulelo yonke. Ukuba uMoya wenyanyiso kaThixo phaya, Uyakyukhokelela eLizwini; hayi nje indawo enye eLizwini, iLizwi lonke ukwenzela isigaba sonke. Yabona?

²¹⁷ UMhla wePentekoste, uMoya wayikhokelela koKuya, kuYoweli 2:38. Yabona? Umhla kaLuther, Yawukhokelela koKuya; uWesley; kule ntshukumo yokugqibela yePentekoste; kodwa esi sesinye isigaba, oku kukubizwa kukhutshwa uMtshakazi. Hayi kumawaka amabini eminyaka eyagqithayo ePentekoste, okanye uphindo, okanye ukubuyela. IPentekoste...

²¹⁸ UMoya oyiNgcwele wawukuLuther, uMoya oyiNgcwele wawukuWesley; liLizwi likaThixo lithanjisiwe. Kwaye uMoya oyiNgcwele ubuyele ebantwini besigaba kwaye baqalisa ukuba nobuyiselo lwezipho. Bafumanisa, ngokuzinikela kuThixo,

uMoya oyiNgcwele wathetha ngeelwimi ngabo. Babeka izandla zabo kwabagulayo, kwaye baphiliswa. Baxhentsa kuMoya. Yabona? Eso yayisisigaba soHlaziyo kubuyiselwa ibandla emva kucwangco. Kwaye ucwangco lokugqibela lwebandla yayikukubekwa kwezipho ebandleni; njengoLuther wabeka ugwetyelo, uWesley wabeka ungcwaliseko, iPentekoste yabeka izipho. Kodwa yintoni abayenzayo? Impazamo enye, njengoko indalo izekelisile kwela diza lengqolowa, babalihlelo, ntoleyo echaseneyo noThixo, ichasene noThixo.

²¹⁹ Ngoku, sifumanisa ukuba xa...Ngoko xa lamadiza ehlangu, enze eyayo imbono. Kwaye akukhathaliseki...Xa “umba omtsha,” njengoko beyibiza, waphuma e-Assemblies of God, benza ntoni? Zange babenokuyamkela Yona. Akukhathaliseki ingakanani iNyaniso eyayiyiyo, ubhaptizo eGameni likaYesu Kristu, babesele beliQumrhu Elikhulu. Umntu wayesele eyithathile, uMoya wayesele ebashiyile. Injalo! Kwaye emva koko oku kuyeza...Ndithethe nabanye babakhokeli beno abakhulu; bathi, “Kuhle, yintoni esiya kuyenza ngoku?” Bayakuzihlazisa. Xa, bayayazi iyiNyaniso; ukuba abanjalo, baziimfama ngokomoya kwaye bengayazi iBhayibhile. Hayi ukutsho oko ngokubi, ngoku, ukutsho oko ngembeko. Kuba, akukho ndawo eBhayibhileni apho wonke ubani owakhe wabhaptizwa kwezo zihloko, “Yise, Nyana, noMoya oyiNgcwele.” Kwaye zingazange zisetyenziswe de kube semva kwequmrhu likazwelonke, icawa yeKatolika yaseRoma. Ikathekism yabo ingqina into ekwanye. Ngumgaqo wobuKatolika! Hayi imfundiso yeBhayibhile, kodwa umgaqo wobuKatolika. Kwaye nina maWisile nizise ikhatekism yenu nayo yonke into jengoko babanayo, nje ngokuthe chu nakhula kuyo. Kodwa ngoku xa niza kwiPentekoste, naza nanabisa eminye yaloo migaqo, kwaye nisabambebele kuyo.

²²⁰ Kodwa ngoku lubizo loMtshakazi, ngoku kuxa Amatywina Asixhenxe athe avulwa, ngoku xa izinto zigqityiwe abathi abahlaziyi bazishiyelela kufanele zivulwe; kwaye kuphela nguMalaki 4 onokuyenza lonto, ngokuba kuthabatha isityhilelo esisuka ngqo kuThixo siye emntwini ukwenza njalo. Injalo lonto! Ayinakuzi eqeleni, zange yenzeka. Indoda enye! Yilonto uThixo wayithembisayo ezithunzini zokuzela uMtshakazi Wakhe, u-Eleyezera. Yabona?

²²¹ Qwalasela xa ababingeleli, abalungiseleli, nanjalo njalo, bafumana eyabo impefumlelo, kwaye ngokwenene bethanjisiwe. UDavide wayethanjisiwe. IBhayibhile itsho njalo. Kodwa, niyabona, wahamba ngemithombo engalunganga, waya kumjelo ongalunganga. Wasa intambiso yakhe kwicala elingalunganga, ebantwini nababekucinga, kubaphathi, kobabekucinga, endaweni yokuyisa kumjelo kaThixo ongcwele ukuze afumane yintoni u-ITSHO INKOSI awayeyiyo, “Ingaba lixesha loku? Ingaba lithuba loku? Ingaba yintando kaThixo?”

²²² Ngoko ukuba ngumprofeti wenyaniso kaThixo, uyakuya phambi koThixo kuqala, athi, “Bawo, yintoni?” njengoNathan wenzayo kamva kuDavide.

UDavide wathi, “Ingaba kulungile na ukuba mna ndihlale kwindlu yemisedare, kwaye ityeya kaThixo iphantsi kwentente phandle phaya?”

²²³ Waza wathi kuNathaniyeli, wathi, “Davide, kwenze konke oko okusentliziyweni yakho, kuba uThixo unawe. Usisitya esithanjisiweyo sikaThixo.”

²²⁴ Kodwa ekubeni engumprofeti, kunye nempazamo yakhe, kwaye uThixo wayebophelelekile kumprofeti Wakhe. Ngoba busuku Wabonakala kuye, wathi, “Hamba uxelelele umkhonzi waM uDavide, Ndiyakuncoma ukukhalipha kwakhe, Ndiyamthanda ngenxa yoku, kuba yindoda emva kwentliziyo yaM Mna, kwaye Ndiyazi lixesha lokuba ityeya yaM iyakuba ngalaa ndlela, ibekwe phantsi kwento ethile, kodwa nje Ndi... Asilolixa lokuba yenzeke. Ndiyakuvumela unyana wakhe ayenze, kodwa aNdiyi kumvumela yena ayenze.”

²²⁵ Kwaza apha kweza uNathan kunye no, “ITSHO INKOSI, Davide, isityhilelo esikhulu obenaso asilunganga njengokuba uyibuyisile ityeya.” (Uh-huh! Uh-huh! Yabona?) “Sukusenza. Sukusizama! Kodwa uThixo uthe Uyakwenza ‘unyana wakho asenze.’” Nantso! Yabona? Nako ke pho ukhoyo!

²²⁶ UDavide wayethanjisiwe ukuba akutsho okuya kuba kwangaphambili wayenokubona, nje ngo Abraham wakhangelela iSixeko emhlabeni. Niyazi, wayekhangelela sona ngokuba wayezakuhlala apha ngenye imini, u-Abraham yena, kwesa Sixeko. Kwaye wazula ekhangela sona. Kwaye kanye kumhlaba omnye apho wajonga khona, wawungentla kwakhe ngoko, kwaye uyakubuyela kwiMillennium kwaye uyakuhlala kwesa Sixeko. Kodwa ekubeni engumprofeti, wayemiselwe kwaye ephfumlelwe, wazi ukuba kukho iSixeko ndaweni ithile, kwaye wayekhangelela sona. Kodwa, niyabona, isityhilelo sonke saso sasifihliwe kuwe. Sasingesosingaba sakhe. [Indawo engananto eteyiphini—Mhl.]... kuko ukhula ukuya kuYohane, apho wasibonayo sisihla sisiza sisuka kuThixo eZulwini. Eso yayisiSixeko.

²²⁷ Yabona, yonke into ifanele ibe kwixesha layo. Utyala ingqolowa entlakohlaza kunye...okanye ukwindla ndize ndivune ehlotyeni. Yabona? Ifanele ize ngediza, emva koko ize ngenquma, nekhasi, kwaye iye kwi... Ifanele ibe kwixesha. Yonke indalo ihamba ngenqubekeko. UMoya kaThixo wenza indalo, kwaye konke uThixo nendalo yinqubekeko. Zonke izinto ezibekwe etempileni zazingumzekelo woko wakubonayo eZulwini.

²²⁸ Ubona umthi uhlupheka uzama ukuphila, oko kuthetha ukuba kukho umthi ongafiyo. Ubona indoda ihlupheka

ukuphila, ibonisa ukuba kukho umnquba olinde ndaweni ithile ongafiyo. “Ukuba lomnquba wasemhlabeni uyachithwa sinomnye osele ulindle.” UBawo wasezulwini olungileyo undivumele ukuba ndihambe emva komkhusane ngenye imini ukuze ndiyibone. Bangaphi abavileyo...?..Yabona? Ukujonga ukugqitha kumkhusane wexesha. Nantso ilapho nje okukwakunye njengoko ndishumayela kuni nonke, phaya babemile. Imiphefumlo phantsi kwesibingelelo, ikhala, “Koda kube nini?” Hayi nje intsomi, umntu othile onengqiqo: “Koda kube nini, Nkosi?” Yabona? Ngelixa sivakalelwa koko ngoku, njengeminyaka yethu, njengoMzalwana uBill Dauch ehleli phaya ekumashumi asithoba anesithathu. Kukho into orhalela laa mfo mtsha kwakhona. Kukho into ethile. . . Uyakunikezela ngento yonke. Indlela endingathanda ngayo. UMzalwana uJack, nabo bonke bethu. Buyela emva, uMzalwana Gerholtzer, khona apha, ukuba ngulaa mfana mncinci. Sifuna ukuyenzela ntoni? Ukuba batsha size sibaleke sizule kwakhona? Hayi, mhlekazi! Ngokuba sivakalelwa sinelingaphezulu ixesha lokuzukisa uThixo esimthandayo.

²²⁹ Kwaye mzalwana wam othandekayo, ndinalo Myalezo ngale ntsasa, kukho iLizwe ngaphaya komlambo abalibiza eliminandi ngonaphakade. Apho siyakuzukisa Yena ngezigaba, nazo zonke izigaba, noNaphakade. Kutheni sivakalelwa koko? Ngokuba inzulu ibiza kwiNzulu. Kwaye oko nje inzulu ibiza, kufanele kubekho iNzulu ukusabela koluya bizo okanye bekungayi kubakho bizo. Phambi kokuba kubekho indalo, kufanele kubekho uMdali kuqala ukudala indalo, okanye akunakuba. . . Oko kubonisa obona bungqina obukhoyo.

²³⁰ Qwalasela aba babingeleli, bonke bephume emgceeni. Qwalasela intambiso, kulungile, akukho nto ingalunganga nentambiso. Nto enye nani maPentekoste, kodwa qaphela ijelo eniya kulo ngoku. Usuku luguqukile kusukela kwiPentekoste, into ethile iyenzeka. Ukuba akukho mprofeti elizweni, mhlawumbi uDavide ngewayefanele wayelungisile. Injalo lonto. Kodwa nako kumi uNathan, ongqinelweyo, othanjisiweyo, ongqinelwe nguThixo ukuba ngumprofeti.

²³¹ Qaphela! Ityeya eBhayibhileni isoloko ungumfuziselo weLizwi kuthi, ngokuba yayiliLizwi likaThixo etyeyeni. Kwaye iyi. . .Qwalasela ityeya abayizisayo, jonga ndlela ebenza ngayo. Yayingabekwanga kwindawo yayo yemvelo eyamiselwa nguThixo. Ngoku, uThixo wathi emva phaya eMthethweni ukuba ifanele. . .indlela emayenziwe ngayo, indlela le tyeya emayihanjiswe ngayo, kwaye ngubani omakayihambise. Kodwa uDavide, phantsi kwentambiso yakhe. . .

²³² Mzalwana wam, sukukuphosa oku. Nawe dade wethu, wena ufuna ukuba ngumfazi ongumshumayeli nanjalo njalo, sukukuphosa oku. Nokuba ingakanani intambiso yakho, kufanele ube kwindawo enikezelwe nguThixo.

Intambiso kaDavide yayilungile, kodwa ekuyenzeni yaba nokuthabatheka yaza yatsiba umda. Wenza ntoni? Watsiba ngaphaya komda. Endaweni yokubeka ityeya kwindawo yayo yemvelo, wayithwala ngenqwelo entsha kwaye hayi phezu kweentliziyo zabaLevi. Yayifanele ithwalwe emagxeni abaLevi, ntoleyo kuphezu kwentliziyo. ILizwi alikho sengqondweni, Lise ntliziyweni! “Hayi enqweleni entsha.” Yayiyintoni leyo? Abanye... Imele into entsha, uDavide wayenza phaya, ithetha ngalo lonke ihlelo abakhe banalo. ILizwi likaThixo akufanele li... thwalwe abaphathi befundisi okanye oobhishophu, nanjalo njalo, bamahlelo. LuBhaptizo lukaMoya oyiNgcwele entliziyweni yomntu, kwaye hayi kwintshukumo kazwelonke. UMoya oyiNgcwele bubutyebi bothando lukaThixo entliziyweni yamadoda nabafazi ukuba bayithobeke. Yabona?

²³³ Yayisemagxeni abalungiseleli Bakhe, abalungiseleli Bakhe yayingabaLevi. Yibeke emagxeni abo kwaye uyibeke laa tyeya ngolwa hlobo, kuba yayiphezulu phezu kweentliziyo yabo. Babenomthwalo weLizwi entliziyweni yabo. Amen! Ngoku ufumana umthwalo wehlelo lwakho entliziyweni yakho, umthwalo webandla lakho: nokuba uzakwakha *oku*, okanye *okuya*, okanye wenza into engenye. Umthwalo wokuba bangaphi ngaphezulu ozakubafumanela ihlelo lakho; endaweni yomthwalo weLizwi leNkosi, wokuba aba bantu bayakubona kuphela iLizwi likaThixo kwaye hayi engenye. Kodwa uYibeke kwinqwelo entsha ngoku. Yabona? BaYibeka phezulu apha kwiqumrhu likazwelonke, baligxalabisa. Andifuni kugxeka, kwaye wanga uThixo angandineda ngoku. Ndikuxelela nje iNyaniso.

²³⁴ Ngoku, iphenjelelwa ziimvumo-nkolo namaqumrhu kazwelonke, iLizwi, iLizwi lenene lexesha lesa sigaba zange lahoywa, ngokuba babenemvakalelo eninzi. Kodwa uDavide, ukumkani othanjisiwe... Wayengukumkani, kodwa wayethanjiselwe ubukumkani. Uthi, “Ndingumlungiseleli, othanjisiweyo.” Ngoko hlala ungumlungiseleli, sukuzama ukuba ungumprofeti. Yabona? Ukuba ungumvangeli, hlala ungumvangeli.

²³⁵ Khumbula u-Uziya, ngeentsuka zika Isaya, ikumkani omncinci... umprofeti omncinci. U-Uziya wayengumntu obalulekileyo, indoda ethanjisiweyo, uThixo wamsikelela; wamsikelela yena. Ehe, ndishumayela koko kuni apha ngelinye ixesha. Kwaye ngenye imini waphakama kakhulu de wacinga angathatha nje isikhundla sombingeleli, kwaye wathatha umlilo waya phambi kweNkosi. Kwaye i... Bona ababingeleli bamxelela, “Sukuyenza lonto, Uziya!” Kodwa waphakama. Umprofeti wayengenakumxelela nto. Ababingeleli balwazi ucwangco lwabo, babegcine ucwangco lwabo, wathi, “Asilo cwangco lwakho, Uziya. Sukuyenza lonto!”

236 Kuhle, wabenza bathi “Cwaka!” Waza waya no—nomlilo, esibingelweni, wathabatha umsebenzi wombingeleli; wayengukumkani othanjisiweyo, hayi umbingeleli. Kwaye abo babingeleli babezama ukumxelela, “Ungukumkani omangalisayo, uthanjisiwe, uThixo usisikelele ngawe. Kodwa ungukumkani, hayi umbingeleli.”

237 Kwaye nina belusi ningaze nixelela umprofeti into emakayenze, okanye nina bavangeli nixelele umalusi. Yabona, ngamnye unesikhundla sakhe ukuba sikhonjwe ngokugqibeleleyo.

238 Ke waya wangena nomlilo, waza wawiswa phantsi ngeqhenqe wafa.

239 Ngoku apha nguDavide, ukumkani. UDavide uzama ukwenza into ekwanye apha. Uyithabathele kuye. “Kuhle, ilungile, kufanele kuhanjwe.” Wajonga ebantwini, “Nithini, baphathi? Ninamawaka.”

240 “Uzuko kuThixo, Davide, ndiyawuva uMoya.” Owu, wayenza! Wayewuva Wona. “Ucinga ntoni, Davide? Uyawuva Wona?”

241 “Uzuko kuThixo, Uphezu kwam wonke! Masiyijonge sibone ukuba ilungile, masibone. Yeyaphi ityeya?”

242 “Kunye nathi! Yeyethu.”

243 “Kufanele sibuzise kubani? Ngokuqinisekileyo, ityeya.” Nje into ekwanye njengalaa mhlaba ungoka—kaSirayeli endaweni yokaba ngowamaFilistiya. Injalo lonto, ngabethu. “Kwaye njengokuba ndiyiva intambiso, nayo.”

244 Umphathi wamakhulu, lonke ibandla, “Uzuko kuThixo!” Baqhweba, baza bakhwaza, baxhentsa, baxhuma ukunyuka nokwehla.

245 BabenoMoya, kodwa ucinga ukuba uBawo wayecinga ntoni? “Indlela endamthumela ngayo uNathan, laa mprofeti ezantsi phaya! Babeyazi emabayenze, kwaye naye uDavide, kodwa uthabathekile nje waze wagqithela ngaphaya komgca womda waza wahamba wayokwenza *lento*.”

246 Kulungile, qwalasela, “yithwaleni Yona emagxeni” yayilicebo lemvelo likaThixo. Kukho *ukufanela* okuhlalu. Ndifuna nikubeke oku phantsi, ukuba ni... Ndiyabona niyabhala.

Kwaye ngamashumi amabini emizuzu, amashumi anento emizuzu emva kweshumi, ke ndiyakuzama kugqiba ngeshumi elinanye, ukuba kunokwenzeka. Ndiyakukhawulezisa nje ngokukhawuleza njengoko ndinako.

Akukhathaliseki inyaniseke kangakanani indoda ekwenzeleni uThixo inkonzo, nokuba inyaniseke kangakanani, ithanjiswe kangakanani, ingumRhabe kangakanani,

umBhaptizi, wakwaMoya; nokuba ungubhishophu kangakanani, idikoni, nokuba uyintoni, umalusi, umvangeli, mprofeti, nokuba ingayintoni; kukho ukufanela okuhlano okufanele kugqalwe kuqala. Akukhathaliseki ingakanani intambiso, ikhangeleka ntle kangakanani, bakhwaza kangakanani abantu, yonke into uMoya oyenzayo, kufanele kubekho *ukufanela*.

²⁴⁷ Ngoku, bazalwana bam, ngelixa nisenza amaphepha enu alunge, ninganakho na ngoku ukuqonda kutheni? Ngoku khumbulani, nonke nicinga, kwaye nibe nifundisiwe phakathi kwenu, hayi... (yabona, ndithetha kwisizwe sonke)... okokuba andikholelwa ekuthetheni iilwimi. Ndiyakholelwa ekuthetheni iilwimi, kodwa ungazithetha iilwimi kodwa ungenawo uMoya oyiNgcwele. AmaKorinte Okuqala 13, athi, “Ndingafanela ndithetha ngeelwimi zabantu nezeengelosi, andilutho.” Yabona? Leyo yintambiso kaMoya oyiNgcwele, oko akunanto yakwenza nomphefumlo ngaphakathi kwakho. Ungathetha ngeelwimi kwaye uphike iLizwi. Ndiyibonile isenzeka, kwaye uyibonile nawe. Yabona? Umfazi angashumayela iVangeli kwaye... Yabona? Bangakwenza konke... Bacheba iinwele zabo, kwaye futhi basakhwaza baze bathethe iilwimi nayo yonke into engenye. Uh-huh, injalo kanye ngqo lonto. Kufanele ube semgceci kunye neNyaniso yeLizwi.

²⁴⁸ Qwalasela! Akukhathaliseki nokuba inyaniseke kangakanani na indoda, akukhathaliseki nokuba kukhulu kangakanani esetyenziselwa kona nguThixo, akukhathaliseki nokuba yintoni, ifanele ibe koku: ifanele ibe... Into ethetha ngayo kufanele ingqamene neBhayibhile. Umntu othile uthi, “Kuhle, uMoses emva phaya.” Ndiyazi awakwenzayo uMoses, kodwa asikuko oko uThixo akwenzayo namhlanje. “Kuhle, emva phaya, amashumi amathathu eminyaka eyagqithayo, uLuther wathi...” Ingaba yayilungile, kodwa asikuko oko Akwenzayo namhlanje. “Kuhle, amashumi amane eminyaka agqithileyo, iPentekoste yawa.” Kodwa asikuko oko Akwenzayo namhlanje. Yabona? Kufanele ibe ngokwexesha.

²⁴⁹ Ifanele ibengokweSibhalo. Kufanele ibe sexesheni, okwesibini. Okwesithathu, kwaye ifanele ibe ngokwendlela elithe iLizwi likaThixo iyakuba yiyo.

²⁵⁰ Kwaye uthi, “Uzuko kuThixo! UMoya oyiNgcwele wawela kum, haleluya, nje ngohlobo Owenza ngayo ngoMhla wePentekoste.” Kodwa oko kungaba ngokwahlukileyo namhlanje. Wawela kuDavide, kanjalo, akunjalo? Ngokuqinisekileyo, Wakwenza. Wawela ku Uziya, kodwa kwakungalunganga! Yabona, kufanele ungene nzulu kunokuya ngoku. Yabona? Kufanele ungene nzulu kunokuya. Ngoku, sanukuba kabuhlungu, nje—nje hloniphani.

251 Kwaye qwalasela, kwaye ifanele kananjalo ukuza kwindoda ekhethwe nguThixo. Hayi ukukhetha kwehlelo, hayi ukukhetha kwabantu, kodwa ngokokhetho lukaThixo. Kwaye ukuba ngumyalezo osuka kuThixo, wesityhilelo esikhulu esisuka kuThixo, ufanele uze kumprofeti Wakhe. Ngoku, ukuba ufuna iSibhalo sokuya, ngu Amos 3:7. Yabona? Ngoku, ifanele.

252 Kukho izinto ezintlanu efanele ibe yiyo: Ifanele ibe sexesheni. Ifanele ibe sexesheni athe uThixo iyakuba kulo. Ifanele ibhalwe eLizwini likaThixo. Ifanele ibe kwixesha likaThixo, yabona. Kwaye ifanele ibe ngokokhetho lukaThixo.

253 Kwaye uThixo akadingi namnye kuthi simtolikele iLizwi Lakhe, uThixo Ungumtoliki OngoWakhe. Akadingi zikolo zethu zakwalizwi. Akadingi bulumko bethu, bubuvuvu. Yabona? U-Eva wafuna oko, uh-huh, waza waphosa Utoliko ngobulumko bakhe.

254 Yithi, “Owu, nkwenkwe, la mfo yindoda uchubekile.” Kuhle, ako akuthethi nanto. Ngokuqinisekileyo. U-Ahabhi wayeyindoda echubekileyo. UBhelsheza wayeyindoda echubekileyo. USathana wayeyeyona inobuqhophololo ikrwada, iqhophololo, akukho namnye kuni onokumelana naye, namnye konke.

255 Andixhomekekanga kwi...namnye...hayi ubulumko, xhomekeka nje kuThixo. Yabona? Unjani uThixo? UliLizwi. Kwaye ngoku ulitolika njani uThixo iLizwi elileLakhe Yena? Phulaphulisisa ngoku, sukuziphosa ezi zinto. Ulitolika njani uThixo iLizwi eliLeLakhe. Ngokulenza Lenzeke, hayi ngelinye nje *apha*, kodwa *lonke* lalo lesa sigaba.

256 Sukuthi, “Nowa hamba uyokushumayela, uphefumlelwe,” kodwa, “Yakha umkhombe, faka iminyango kuwo, wulungise *ngale* ndlela, nangalaa ndlela.” Kungathini ukuba ufaka umnyango kumphezulu endaweni yokubasezantsi? Kungathini ukuba ufaka ifestile emazantsi, umnyango ngasentla? Yabona? Ifanele iyalelwe ngokwexesha, ngokuba oko koko ngokuchanelekileyo azakusebenzisela kona uThixo. Ifanele ibe ngalaa ndlela, kwaye ifanele ize ngokwempumlelo.

257 Ndiva umfo esithi ngelinye ixesha, wathi, “Ndiyakholwa laa ndoda ithandazela abagulayo, ndiyakholwa ilungile. Kodwa ekubeni ngumprofeti,” yathi, “Ndiyakholwa ngumprofeti kaThixo; kodwa njengomfundisi, kutheni, ingu ‘Yesu yedwa.’” Enjani i...Loluphi uhlobo lomntu onokubiza okuya? Indoda ayazi ethetha malunga nako.

258 Kwa elona gama *umprofeti* lithetha ukuba “ingumtyhili weLizwi likaThixo,” utoliko luza kuphela kokuya. Kwaye yilonto namhlanje sikwesona sidingo salomntu mkhulu ofanelwe ukuthunyelwa kuthi kwimo yomprofeti u-Eliya, ngokuba iyakuba kukutyhilwa koThixo enziwa waziwa kuthi ngokungqinelwa, ibonisa ukuba kulusuku neyure

nelixa athe uThixo walithembisa ukuba ibe kuyo. Kwaye, khumbulani, kuyakuthethwa ngokuchasene nayo; kwasoloko kunjalo, kuyakusoloko kunjalo. Yaliwe, kanye nje ngekhasi iyakuhlubula... Kuqala iyakwamkelwa, ngokuba ikhasi libamba kuphela ingqolowa ide ibenako ukuvela elangeni. IPentekoste iyakukhusa kuphela uMyalezo, iwunike Wona isango elivulekileyo Ude usasazeke, kuze emva koko ikhasi lizihlubule, ize ingqolowa ilale eBukhloneni boNyana, yabona, ukuvuthwa.

²⁵⁹ Akusayi kubakho hlelo, khumbulani nje. UMzalwana uJack apha ungunombali, abaninzi benu apha ningabo. Zange kubekho mvuselelo kodwa malunga neminyaka emithathu emva kwemvuselelo baqala ihlelo kuyo. Ingaba injalo? Kwaye lo mkhulu ummangaliso wokugqibela wentshukumo kaThixo kulemihla yokugqibela, ihambe iminyaka emashumi mabini; kwaye ziimayile ezizizigide ukusuka kwihlelo, isimka ibheka phaya lonke ixesha; ikhasi lizihlubula, akukho ntsebenziswano, akukho kwanto kunye naWo. Yabona? Yasoloko izihlubula kuWo. Akusayi kusabakho nto, yingqolowa ngoku. Kodwa sibaninzi siluhlaza. Uh-huh. Injalo lonto. Ifanele ilale eBukhloneni boNyana ivuthiswe, kuko konke okwayo. Okuninzi okuluhlaza; asinakunyaniseka, ubungwele, into esifanele ukuba nayo phakathi kwethu, ukwazi ukuba uMoya woThixo ophilayo, ushukuma eLizwini Lakhe kwaye esibonisa izinto, noko.

²⁶⁰ Sinabalinganisi bobuxoki bevela. Kwenzekela ntoni okuya? Ukukhohlisa. IBhayibhile ithe bayakwenza. “NjengoYambres noYanes bamelana noMoses, bayakubanjalo aba kwimihla yokugqibela.” Yabona? Benza into ekwanye, bayaza balinganise Wona, kanye ngokuchanekileyo. Yabona? Lumka! Qwalasela iMfundiso yeBhayibhile. Qaphela umyalezo olandela yona imiqondiso! Ise sesidala isikolo somyalezo? Libala ngayo!

²⁶¹ UThixo uthumele imimangaliso nemiqondiso ukutsala umdla wabantu Bakhe. Xa uYesu weza nje ephilisa abagulayo nanjalo njalo, benza njalo nabaprofeti. Bacinga, “Owu, uzuko, Uyeza, Uzakuba ngumFarisi. Uzakuba ngumSadusi.”

²⁶² Kodwa Wathi, “Nina nzala ndini yenyoka namarhamba.” Wathi, “Ningabayihlo umtyholi, imisebenzi yakhe niyayenza.” Wathi, “Ngaphandleni kokuba nitye inyama yoNyana womntu, kwaye nisele neGazi Lakhe, aninaBomi kuni.” Zange aYicacise. Kwakunyanzelekanga ukuba aYicacise. Haleluya. Oko kwakukokwelinye ixesha. Uh-huh. Watsho nje oko Wayefanele akutsho, “Ndisoloko ndisenza oko kukholisekileyo kuBawo, kwaye oko kukugcina iLizwi Lakhe. Ukuba Andinkwenzi, ubomi baM nemisebenzi yaM ayingqinelani neLizwi Lakhe endifanele Ndilenze, ngoko sanukuNdikholelwa, AndinguYe; kodwa ukuba iyenzeka, ngoko kholelwani imisebenzi ukuba aninakundikholelwa Mna,” Watsho.

263 Qaphela ngoku ezi *mfuneko* ekufuneka zenziwe.

264 Ngoku, yabona, uThixo ebengayityhilanga into kubo ngendlela Yakhe ayinikezeleyo, Wayityhila ngentumakalelo, kodwa yayikwijelo elingalunganga. Yabona, intumakalelo iyakuqhutywa ngokulungileyo, kodwa ukuba ikwijelo elingalunganga, iyakubahamba ngokungalunganga. Njengokuthatha imbumbulu uyidubule ngqo kwixhoba, iya kanye kwixhoba, kodwa uvuthelo lomoya lingayibhudla liyikhuphe. Ngoku, kwimoto yakho, uhla ngendlela ngamashumi amathandathu, asixhenxe eemayile ngeyure uze umoya ukubhudle, ungawathi ngqo amavili akho, uwabuyisele elendleni kwakhona. Kodwa akunakuyenza imbumbulu; akukho nto phaya yokuthi ngqo amavili ayo, iyaliphosa ixhoba. Yabona, kufanele ihambe umjelo wayo wemvelo.

265 Ke kufanele iLizwi likaThixo lihambe ijelo laLo lemvelo. Akukho bhudlo luncinci lomoya liyaLibhudla; akukho ihlelo elincinci, okanye kwanto, iyakuLibhudla; akukho ntshutshiso incinci eyakuLibhudla: Likhokelelewe kundoqo! Lizakubetha phaya, kananjalo. Kuze emva koko uThixo, xa Libetha laa ndawo, uThixo uyakuLingqinela, "Iliso le lenkomo!" Uh-huh, ngokuchanekileyo oko Athe Uyakukwenza. Apha iseSibhalweni, esi, "ITSHO INKOSI, 'Iyakwenzeka!'" Nantsi apha. Yabona? Nantso ke.

266 Ngoku, uThixo akayityhilanga ngendlela enikezwe Nguye. Ke bahamba bayokuyenza ngaphandle kweLizwi Lakhe, nangaphandle kwexesha, nje into ekwanye abanayo ngoku. Xa abantu, nokuba banyaniseke kangakanani, bezama ukwenzela Yena inkonzo ngaphandle kwendlela enikezwe Nguye, basoloko besonakalisa. Nje ngoBhalam, uBhalam wacinga wayesenzela uThixo inkonzo.

267 Ucinga uThixo uyaxoka? Wakhe waguqula ingcinga Yakhe uThixo? Kulungile, abantu benza namhlanje njengathi Wayenza. Xa wathi ebafazini bangachebi iinwele zabo, bathi, "Singazicheba, uGqr. *Zibani-bani* uthe siyangayenza. UMzalwana *Zibani-bani* uthe nicinga mxinwa." Uh-huh, uh-huh. Yabona?

268 "Kulungile, kungenzeka *oku? Oku* kuyenzeka?"

269 "Ehe, uh-huh, *Zibani-bani* no *zibani*."

270 UThixo akaguquli ingcinga Yakhe.

271 Ingaba uyakholelwa uBhalam wayengumprofeti? IBhayibhile yathi wayenguye. Ingaba uyakholelwa wayengumprofeti? Ngoku, khumbula, uBhalaki weza kuye wathi, "Hamba uhle uqalekise aba bantu, kuba bazalise umhlaba wonke. Abalilo kwa nehlelo, hayi isizwe, baligquba nje elithe saa; kwaye singabahlonipheki belizwe. Ngoku hamba uhle uyokuqalekisa aba bantu, ndiyakukuhlawula ngalonto."

272 Kwaye uBhalam wenza kanye ngqo oko umprofeti wayefanele akwenze, wathi, “Andiyi kuya. Lindani nje apha, kubusuku, mandibone oko uThixo athi kwenze.”

273 Ke wangena, wathi, “Nkosi, kukho abantu phandle apha kunye nam abazileyo, bafuna ndihle nabo ndiyokuqalekisa abanye abantu ezantsi phaya.” Wathi, “Ufuna Wena ndenze ntoni malunga nayo?”

274 Wathi uThixo, “Sukuya, kuba bona ngabantu baM!”

275 UBhalam waphuma, wathi, “Buyela emva endlwini yakho. Andinakuhamba nawe, uThixo undixelele ukuba ndingayenzi.” Ngoku, nalo iLizwi likaThixo lemvelo: “Sukuya!”

276 Kuhle, emva koko babuyela, bathi, “Uyazi, ubhishophu wakho akayi kuphulaphula.”

277 “Kuhle,” wathi ukumkani, “ndiyakuxelela esiyakukwenza. Ufuna imalana encinci, ndiyakholwa oko kuyakumcenga. Okanye mhlawumbi ndiyakumenza umphathi befundisi besizwe, mhlawumbi ndiyakumfumanela into enkulu yokwenza. Ndingamenza mhlawumbi ubhishophu, akunakuxela endinokwenza. Apha, ndiyakukuxelela into endiyakuyenza. Nina bafo aninamfundo yaneleyo yokumcenga; oo *yakhe* no *akanayo*, no *tote* no *zisa* no *thwala* benu, abalunganga. Akayi kuphulaphula kuni, siyakuthumela ingquba elifunde kakhulu ezantsi, abahlonipheke kakhulu.”

278 Behlela phaya, bathi, “Gqirha Bhalam, *Gqirha* Bhalam, imibuliso kuwe. Ndisiza imibuliso esuka kukumkani.”

279 “Molweni, bazalwane.” Yabona?

280 “Ngoku, Gqirha Bhalam...” Kwaye, owu, intetho, indlela eyagalelwa ngayo. Baze bathi, “Ngoku, ukumkani uthe uyakukuphakamisa, kwaye uyakukunika iwonga elikhulu. Kwaye, uyazi, banika kuphela wena *engakho* ukubaninzi imali ukuba wenze oku, kodwa ukumkani uthe uyakuyiphinda kathathu, kane-kathathu, ukuba unokuza nje uyithathe.” Emva koko, uBhalam warhawuzelelwa zizandla, nakuba kunjalo. Waba nembono zobuyatha kwaye wayaluzelisa ingcinga yakhe.

281 Ngoku, khumbula, wabiza uThixo ngayo, ethanjisiwe, kodwa wachukumisa uThixo kwisigqibo sakhe sangaphambili. Kwaye oko koko iPentekoste ikwenzile ngqo! Ukuduma, nina boBunye, nina boButhathu, ukwenzela indumasi nizenze ihlelo ukuze nahluke, nizenze umbutho kwaye nifile! Anisokuze nivuke kwakhona. Kodwa, niyabona, bekufanele nihleli nelikaThixo lemvel-...Wanikhupha kula Assembly ukuze anenze abantu, kodwa nizenze ihlelo nabuyela emva kumgabho ebeniphuma kuwo (uxolo) ukuphuma, kwinto enye ebeniphuma kuyo, “Njengenja isiya kumhlanzo wayo nehagu kumgxobhozo wayo.” Ndiyaxolisa ndikutshilo oko, ndixoleleni, oko akulilungelanga iqonga apha. Yabona?

Ndikutshilo oko nje enyameni. Qwalasela, ngoku, koko—koko ndibhekiselele kuko, ukuhlanza. Bekufanele ndikutsho njalo. Igama belilungile, kodwa nje lasetyenziswa ngokungalinganga. Yabona? Belisentyenziswe kakuhle, kodwa lavakala kakubi, niyazi. Umhlanzo, “Njengenja ibuyela emhlanzweni wayo.”

²⁸² Ukuba i-Assemblies of God, iQumru Elikulu, lahlanganisa iPentekoste kwindawo yokuqala laza labafaka kokuya ukuze bangabinakho ukwamkela izityhilelo, anazi, Bobunye, nenze kwa into enye? Ningawamkela njani uMyalezo “wembewu yenyoka, ukhuseleko laNaphakade,” nezinye zezi zinto ezivelayo? Nihlanganiswe ngqingqwa de ningawuvumeli Wona emasangweni enu, uh-huh, uh-huh, into ekwanye uBhalam wayenzayo. Kodwa uThixo zange aguqule ingcinga Yakhe.

²⁸³ Ke uBhalam waya ngaphaya waza wathi, “Nkosi, ngoku jonga, ndifumene ithuba ngoku ngenene lokuba ndibe nguthile. Uyazi bendingeyonto, kodwa ndifumene ithuba lokuba ndibe nguthile. Uthini Wena malunga nayo ngoku, Nkosi?” Ngoku, wayengafanelanga akutsho oko! Wayesazi ngqo oko uThixo athe kwenze!

²⁸⁴ Ke kunjalo kuye wonke kuni obhaptizelwe egameni lika “Yise, Nyana, Moya oyiNgcwele,” kuyo eminye le miba yeBhayibhile efanele ibe kulo mhla, niyazi emanikwenze malunga naYo, kukuYamkela! Xa nibona uThixo engqinela ngokucacileyo “YiNyaniso,” lowo nguThixo etolika ElileLakhe iLizwi. Kodwa ingaba niyakuyenza? Hayi, umbutho wenu awuyi kunivumela niyenze!

²⁸⁵ Abaninzi babalungiseleli phaya eTucson abaphulaphuleyo kule ntsasa. Mzalwana uGilmore, andinanto ngokuchasene nawe; Mzalwana Brock, First Assembly, nebandla iFriendly. Nina madoda, bendiphaya lonke elaa xesha, beningayi nkqu ukundivumela ndingene. Ndi...Ngokuqinisekileyo, beningenakho, aninakho nize nisale nikoko nikuko. Aninakwamkela isityhilelo, kuba nizenze ihlelo. Kwaye phulaphulani, nje ngo Uzza owabulawayo ngokuba wayephantsi kwalaa ntumakalelo yobuxoki, anjalo namaKristu amaninzi ephulukana namava awo emva kulawo madala afileyo amahlelo, ngokuba babeka isandla sabo kwiTyeya ngelixa bengathanjiselwanga kwenza njalo. Ngoku ningayiYikholelwa, okanye ningaYikholelwa, kuxhomekeke kuni. UThixo nguMgwebi wenu. UThixo zange alibuyise iLizwi Lakhe. Oko Akutshiloyo kwityeli lokuqala, Ukutsho ngalo lonke ixesha.

²⁸⁶ Waxelela uBhalam, “Sukuya!”

²⁸⁷ Waza uBhalam wabuya, wathi, “Kodwa Nkosi, ndingahamba na?”

²⁸⁸ Ngoku jonga! UThixo wathi, “Hamba!” Ngoku, Wamnika imvume yokuhamba. Kukho intando-mvume kaThixo, kwaye

hayi intando yemveli kaThixo. Niyabona ingxaki awangena kuyo?

²⁸⁹ Kwaye nawuphi umntu owakha nantoni, naluphi ihlelo, okanye nayiphi into ngaphandle phezu kweLizwi likaThixo, yintlabathi ephasalakayo kwaye iyakuwa! Iyakufa ngokuqinisekileyo njengento yonke, kuba iLizwi likaThixo nguMzimba okhulayo woMtshakazi. Akunakubanawo Wonke ulinyawo, ingalo yonke, ithanga lonke. Ezi zinto ziza kwixesha lazo.

²⁹⁰ Kwaye maPentekoste, niyenze yonke into ekwanye, ngoko ke aninakho ukwamkela isityhilelo esitsha. Eso sisizathu enihleli ngaso kanye apho nikhoyo nize nife. Iyahamba. (Kangako; andifuni kunidinisa.) Kodwa uThixo akaguquli ingcinga Yakhe, isigqibo Sakhe sokuqala silunge ngqo. Ke uThixo akaguquli ingcinga Yakhe, Uyakuyeka nje uhambe ngentando-mvume yakho. “UThixo nguThixo olungileyo,” njengoko u-Oral Roberts esitsho. Ukwa nguThixo owoyikekayo kananjalo!

²⁹¹ Jonga, nje ngohlobo usitsho, “Uzuko kuThixo, ndifuna ukuthetha ngeelwimi!” Uyakukuyeka uyenze, kodwa olo asilophawu lokuba unoMoya oyiNgcwele.

²⁹² Khumbulani oko waktshoyo uTomas, umthandabuzi omdala? “Ngaphandle kokuba ndinobungqina obuthile, ndifanele ndifake umnwe wam ezikhonkwaneni Zakhe, izandla Zakhe, nasecaleni Lakhe, a—a—a—andi yi kuYikholelwa tu.” Ngoku, nantso ke, into ekwanye.

²⁹³ UYesu wathi, “Nantso, Tomas, faka izandla zakho phakathi apha ngoko ukuba oko koko ufuna ukukwazi.” Yabona? Yabona? Ngoku, ukuba ufuna indlela kaTomas, qhubeka. Kodwa yintoni Awayitshoyo? “Mngakanani ukuba mkhulu umvuzo wabo bangazange babone kodwa noko bakholwa.”

²⁹⁴ Qwalasela, qwalasela, ngokwenza oku, wabangela ukufa kwendoda emsulwa, yabeka isandla sayo etyeyeni xa kwakufanele ayikwenzanga oko. Enkulu, emsulwa indoda, icinga ukuba intambiso nento yonke yayilungile nje, kodwa ityeya yayihamba ngendlela yayo engalunganga. “Tinkomo,” iBhayibhile yathi, “zagxadazela,” hayi abaLevi. Inkomo zagxadazela kwaye ityeya yathambeka; yaza indoda emsulwa, nentliziyo yayo izele luthando, yabeka isandla sayo phezu kwetyeya ukuyibamba ingawi, yaza yabethwa yafa ngokuba akukho mntu wayenokuchukumisa ityeya kuphela ngabaLevi. Yabona indlela uThixo agcina ngayo iLizwi Lakhe, ugcina ijelo Lakhe, ugcina ucwangco Lakhe? U-Uziya wabethwa ngeqhenkqe. Apha nguDavide, konke kwabangela ukufa kwendoda, intlekele enkulu; ekubeni ithanjiswe ngoMoya, bobabini, kodwa ngaphandle kwejelo likaThixo. Ingaba injalo? Wafa. Owu, yamoyikisela ukufa uDavide, wabiza i—

igama lendawo, nje ngoMzalwana uJack eyifunda. Yabona? Wamphawula phaya.

²⁹⁵ Mangaphi amaxesha amahlelo enze into ekwanye kumakholwa amsulwa. Icawa yobuKatolika, iWisile, iBhaptizi, ibandla likaKristu, nqu namaPentekoste, zibangele okuninzi ukufa ngokomoya ngala nto ikwanye. Xa Izayo, kunye nezi zinto, bafumanisa . . . kwaye abanakuya phambili, ngokuba koko ihlelo labo likukholelwayo.

²⁹⁶ Jonga namhlanje, imikhankaso emikhulu, into ekwanye. Abenzi kwanto kuphela benza “abaphindwa kabini abantwana besihogo ngaphezulu, ngakumbi kunokuba bebenjalo kwindawo yokuqala.” Bayabagangatha, ngenene, ukuza eNyanisweni. Babanezi zinkulu iimvuselelo, baze bonke beze, ziqhubeke ixeshana elincinci, baze baphume baqalise sonke esi sono kwakhona. Beve ngenye imvuselelo, bathi, “Aha, ndikhe ndanayo enye yalanto, ndiyizamile. Akukho nto kuyo.” Yabona? Abalazi ijelo. Ababoni.

²⁹⁷ Ndimvile umvangeli wethu omkhulu uBilly Graham, ndihleli ngenye intsasa kwisidlo sakusasa nje ngesi, waza wathi, “Ndi . . .” Apha, waphakamisa iBhayibhile, eLouisville, Kentucky, wathi, “*Nanko* umzekelo kaThixo.” Kwaye oko yinyaniso, indoda yathetha inyaniso. Yathi, “Uyahamba . . . UPawulos waya esixekweni waza waba nomguqulwa omnye, wabuya kunyaka ukusukela phaya waza waba namashumi amathathu kokusuka kulaa mguqulwa.” Wathi, “Kodwa ndiya esixekweni ndibe namashumi amathathu amawaka abaguqulwa, ndize ndibuye kwiinyanga ezintandathu kwaye ndingabinakufumana namashumi amathathu.” Wathi, “Niyazi yintoni ingxaki?” Wathi, “Nina mavila abashumayeli,” wathi, “nihlala phaya nibeke iinyawo zenu phezu kwedesika kwaye—kwaye nitsalele aba bantu ngomnxeba endaweni yokubahambela emva kwesidlo sangokuhlwa nize nithethe nabo.”

²⁹⁸ Owu, intliziyo yam yayivutha. Ndacinga, “Owu ndoda enkulu kaThixo, ndikuthiyile ukungangqinelani nawe apha, kodwa ngubani owangumshumayeli olivila kumguqulwa omnye kaPawulos? Yintoni awayenzayo, wamthabathela eLizwini, wamthabathela kuMyalezo, wamsa apho wafumana khona uThixo; intliziyo yakhe yayivutha, wabangela umlilo elizweni! Kwaye kuphela kwento eniyenzayo kukubafaka kwibandla iBhaptizi okanye eWisile, okanye into ethile, akumangalisi kungekho nto yokuvuthisa.” Uh-huh. Ewe, mhlekazi!

²⁹⁹ Ngoko jonga oko iLizwi likuthembisele unamhlanje. Masifumane ingaba yiWisile, Bhaptizi, maPentekoste, okanye intoni, ngo namhlanje. Ngoku, ungaya kufunda iZibhalo zakho. Thatha ezi Zibhalo bendikucaphulela wena. Ngokunjalo iZityhlelo . . .

³⁰⁰ Ukuba bendinexesha, bendiyakuyifunda, kodwa andinalo nje. Ndina malunga ishumi elinesibini okanye ishumi elinesine ngaphezulu lemizuzu. Kufanele ndivale ngexesha, ngeshumi elinanye, ukuba ndiphuma gokulungileyo.

³⁰¹ Qwalasela uMalaki 4, iSityhilelo 10, Amatywina Asixhenxe. Ayitshongo na iBhayibhile...Ngoku qaphela! Kwakukho iNgelosi, uMthunywa osuka ngaSentla, kunye nomthunywa wasemhlabeni. Kwaye umthunywa ngamnye wayengowesigaba sebandla. Wathi, “Kwimihla...” ethetha ngoku, “nako kusiza iNgelosi, uMthunywa” (igama *ingelosi*, igama lesiNgesi lithetha “umthunywa”). “. . .yehla isuka eZulwini, yaza Yabeka unyawo Lwayo emhlabeni naselwandle, yaza yafunga ngaYe ophila ngonaphakade ukuba akusayi kuba sabakho xesha.” Ingaba injalo? Umnyama phezu kwentloko yaYo, kwaye zonke ezi zinto sisenzeka nje. Laa Ngelosi yayinguKristu! Ngokuqinisekileyo! Kodwa yintoni Awayithethayo? “Kodwa ngemihla yesixhenxe ingelosi, isigaba sebandla lesixhenxe.”

³⁰² Yasoloko isekupheleni kwesigaba sebandla apho baba nezinto kangako. . .isifundisi sikwimbutyelelo de uThixo athumele umthunywa, kwaye lowo nguMyalezo kwesa sigaba sebandla. Emva koko bathatha umyalezo wakhe, kuba umthunywa uhlala ithutyana elincinci, aze uThixo. . .emva koko bathatha umyalezo wakhe endaweni yokuqhubeka naWo wonke, benza i—ihlelo. Kwaye emva koko beze benze elinye ihlelo; omnye umthunywa, bathathathe omnye.

³⁰³ Nibonile nonke encwadini yam, iyakuzotywa yonke kwi *Izigaba Zamabandla Asinxhenxe*, ntoleyo Andixeleleyo; endime njengengqina kuThixo ukuba ndigwetywe kumhla woMgwebo ngaYo. Isuka kuThixo, hayi ekucingeni kwam. Qwalasela, apha. Ndicinge—ndicinge hlukileyo ukusuka koko, ukuba bendizakuba nengcinga yam. NjengoMzalwana uJack wandixelelayo malunga neNgelosi phaya, indlela lowa “Laa Kristu wayengumzimba ozukusiweyo.” Kodwa yayingenguwo, yayibonisa ukuba uMyalezo ulungile, iNtloko-ngunya eliNgcwele, WayenguThixo. Yabona? Kwa eyona nto ebendishumayela isuka eLizwini. ILizwi lisoloko linobungqina beLizwi.

³⁰⁴ Ngoku, ngokukhawuleza ngoku, njengoko silungiselela ukuvala kwimizuzu embalwa.

³⁰⁵ Ngoku, Wathi, “Kwimihla yoMyalezo wengelosi yesixhenxe, ingelosi yasemhlabeni, isigaba sebandla lesixhenxe, emva koko zonke ezimfihlelo ebezilahlekile emva ngezi zigaba ezintandathu zamabandla kufanele zityhilwe kanye ngoko.” Kuhle, oko koko kanye ezo Ngelosi zakutshoyo. Apha ngaMatywina Asixhenxe, okanye ukuvulwa kwezi mfihlelo. Kwaye uzama ukuWusa phambi kwaloo mahlelo. Ngokuchaseneyo koko ba. . .

Mzalwana, bavala okwe mbaza, kodwa bosoloko benkwenza oko. Kodwa lixesha!

³⁰⁶ Bangaphi abaziyo ukuba esi sisigaba sebandla lesixhenxe? Yithini, “Amen.” [IBandla lithi, “Amen!”—Mhl.] Isigaba saseLawodike, esidikidiki athe uThixo wasitsica emlonyeni Wakhe. Kwaye bamtsicile uThixo emlonyeni wabo; akukho sigaba simbi eBhayibhileni apho uYesu wafunyanwa ngaphandle ezama ukunkqonkqoza, ukungena ngaphakathi. Bamkhuphela ngaphandle Yena, akukho kusebenzisana. Ngubani uYesu? ILizwi! ILizwi lalikhutshelwe ngaphandle. Ikhasi lilahlele ngaphandle ingqolowa! Wathi, “Ndimi emnyango ndinkqonkqoza, kwaye nabani kubo ozikhululayo phaya uyakuliva iZwi laM.” Owu Thixo, yiba nenceba!

³⁰⁷ Kwakungoko, xa laa ndoda yafayo, awathi uDavide enentambiso wabona oko wakwenzayo kwakungalunganga. Owu Davide, wena malusi, akuboni iimvumo-nkolo zakho ezifileyo namahlelo obambebele kuwo? Akuboni akwenzayo? Ibulala u-Uzza. Ukufa ngokomoya, kwaye uyamangala kutheni kungekho mvuselelo; nivumela abafazi benu bachebe iinwele zabo, baqabe ubuso babo, banxibe ezimfutshane; nithumele amakhwenkwe enu kwizikolo *zoxengaxengayo*, nanjalo njalo ngolwa hlobo, apho isiqingatha sabo begoduka bezizitabane, nayo yonke into.

³⁰⁸ Qwalasela injongo kaDavide: wayezisa ityeya endlwini *yakhe*. Leyo yayingengondlunkulu, yayingeyondawo, yayiyeyaseYerusalem. Kodwa uDavide wayeyizisa endlwini yakhe, wayefuna imvuselelo ibe sehlelweni lakhe. “Owu, ukuba ungum Assembly, kulungile. Ukuba ungowoBunye, kulungile. Ukuba ungumPentekoste, kulungile.”

³⁰⁹ Njengomntu watshoyo, wathi, “Mzalwana uBranham, kwenzeka njani abantu baphulaphule kuwe?” Wathi, “Ndingambona uBilly Graham, unalo lonke ihlelo elizweni likuye. Ndingambona u-Oral Roberts, yonke iPentekoste ixhonywe kanye kuye. Kodwa,” wathi, “uchasene nento yonke.” Uh-huh. Wathi, “Kwenzeka njani ehlabathini ufumana namntu?”

³¹⁰ Ndathi, “NguThixo!”

³¹¹ “Mna Nkosi ndiyihlwayelwe phambi kokusekwa kwehlabathi. Ndiyakuyinkcenkceshela imini nobusuku hleze ezinye zazo zinyuthulwe esandleni saM,” Isaya. “Ndiyakuncenkceshela, Ndiyihlwayele. Ndibeke amagama abo eNcwadini phambi kokusekwa kwehlabathi, ngomiselo lwexa elingaphambili. Ndiyakuyinkcenkceshela, qhubekeka nje uhamba. Ndiyakunikeza amanzi, Litshize nje.” Injalo. Yabona? “Ndiyakuyinkcenkceshela imini nobusuku hleze ezinye zazo zinyuthulwe esandleni saM.” Nantso ke.

³¹² Efuna iye emzini kaDavide, endaweni yeYerusalem. Kwakungekho ndawo ilungiselelwe yona ngela xesha, kwaye kunjalo namhlanje. Ezi zinkulu iimfihlelo ebe zinconjululwa ngaMatywina Asixhenxe, akukho ndawo nakwelinye ihlelo... kofanela uyeke ukuba lihlelo ukuze uLithathe. Yonke indlela ukusuka kuLuther ukuhla ngoBunye bePentekoste, akukho ndawo inokuLamkela. Kungekho nandoda enokuLamkela ize ihlale ehlelweni layo. Iyakufanela ilandela ingqolowa okanye kunye nekhasi, nayiphi eyifunayo.

³¹³ UKristu yiTyeya yethu, iLizwi. Bafuna ihlelo labo. Akanakho, qwalasela, ayinakuthwalwa ngenqwelo entsha yobuhlelo, uMyalezo Wakhe awunakuya enqwelweni entsha yobuhlelo ngelixa Ifanele ithwalwe ize iye entliziyweni yomprofeti. Ayinakho. Wathembisa, Iyakubanjalo, kwaye leyo yindlela efanele Ibe yiyo.

³¹⁴ Ke ihlelo alisokuze liLamkele, lingasokuze liLamkele. Kwaye bamfamekisekile kuLo njengamaYuda ayenjalo xa axhoma uYesu emnqamlezweni, xa uYesu wathi, “Bawo, baxolele, abazi kwa abakwenzayo.” Sukubathiya, kodwa cinga nje: kuba bekuyakuthini ukuba ubukwimeko enye amehlo akho emfamekisekile kangako okokuba ungakwazi kuvuka ubone okwenzekayo?

³¹⁵ Nabo babengaboni ukuba Lowa yayingoyena Thixo wabo. Xa Wayejinga phaya emnqamlezweni, kwaye bona becula Indumiso 22 etempileni, ungama wamakhulu amabini kusuka apho, “Thixo waM, Thixo waM, Undishiyelani na Mna? Bahlaba inyawo zaM nezandla zaM.” Yabona? “Onke amathambo aM, andijamele Mna. Undishiyelani?” Kwaye phaya, oyena Thixo ababecula ngaye, bemfamekisekile kangako ukubangela Yena axhonywe emnqamlezweni, kwaye bengazi.

³¹⁶ Ngoku, ayitshongo na iBhayibhile ukuba ibandla laseLawodike, elicinga ukuba likhulu kakhulu ngamalungu alo obuhlelo, libe liyakuba “ze, lusizana, lihluphekile, imfama, kwaye lingazi”? Kuthetha ntoni ukuba *yimfama?* *Ubumfama* buthetha eli bandla laseLawodike njengoko lenzayo ekupheleni kwebandla lobuJuda, limfamekisekile kuKristu okokuba bamkhuphele ngaphandle, enkqonkqoza, ezama ukungena; “lize, usizana, ihlwempu, udwayinge, imfama, kwaye lingazi.” Owu Thixo, yiba nencaba!

³¹⁷ Kutheni ingqolowa ingenakho ukulala eBukhoneni boNyana ngaphaya, ize ibone iyure esiphila kuyo? Ewe, uKristu yiTyeya yethu, kodwa indlela Yakhe yemvelo yokuyenza. Ngoko apha Yena yi... Babenomoya Wakhe kakuhle, siyakwazi oko. Balindela eNkosini, babone icebo Lakhe kwiLizwi Lakhe lemvelo kwixesha laLo lingqinelwe, yilonto ekufanele siyayenze kanye ngoku. Kwaye Yena—Yena utyhila ukholo lwabo ngeLizwi Lakhe, ebonakala Engqinisisa lonke icebo Athe walithembisa,

hayi amacebo omntu obuhlelo, hayi ukwenza amalungu ukwenzela ityeya yethu.

³¹⁸ Banetyeya yobuWisile, ityeya yobuBhaptizi, ityeya yobuRhabe, wonke umntu uya kule tyeya esiyela imbandezelo enkulu ezayo; “Uzuko kuThixo! Ndabhaptizelwa kwityeya yobuWisile, yobuRhabe, ityeya yobuPentekoste.” Inye kuphela iTyeya, leyo nguYesu Kristu, kwaye Yena liLizwi!

³¹⁹ Qwalasela, uThixo waxelela uprofeti, wathi, “Yitya incwadi esongwayo,” kwiTestamente Endala. Umprofeti weTestamente Entsha, Wathi, “Yitya incwadi encinci.” Kutheni? Okokuba umprofeti neLizwi bayakuba banye! Yabona! Leyo yiTyeya, iLizwi likaThixo.

³²⁰ UThixo uthembisile, iLizwi laKhe, indlela eLiyakuzalisekiswa ngalo nendlela eLiyakwenziwa ngayo xa Ekhetha uMtshakazi Wakhe, indlela eyakwenziwa ngayo. Liyenzeka kanye phambi kwakho, eGameni leNkosi, kwaye oko kungokweLizwi lemvelo! UMyalezo wexesha langokuhlwa ulapha.

³²¹ Bangaphi abakhumbulayo uHaywood xa wabhala:

Kuyakubakho ukuKhanya malunga nexesha
langokuhlwa,
Indlela eya Eluzukweni uyakuyifumana ngenene.

³²² Ewe, isithembiso sangokuhlwa saMatywina Asixhenxe, seSityhilelo 10, Malaki 4, Luka 30 ne-10. Funda IDeteronomi 4, 4:1 ne-4, emva koko nomqolo wama-25 nowama-26, uze ubone oko Akutshiloyo malunga nawo lomhla wokugqibela. Lowo yayinguMoses esitsho kuSirayeli uku “gcina lonke iLizwi, sukongeza nento enye!” UMoses, laa mprofeti wayephezulu phaya waza wabona elaa Lizwi likaThixo. Kwaye Labhalelwa yena laze langqinelwa ngesandla Sakhe uThixo ebhala Lona. Wathi, “Ugcine iLizwi lonke, sukongeza nento enye kuLo okanye ususe nento enye kuLo.” Ungafunda kumqolo wama-25 nowama-26 eDeteronomi 4.

³²³ Qwalasela! Sukongeza kuLo, sukususa kuLo; kuba ukuba uyayenza, uThixo uyakususa indawo yakho eNewadini yoBomi. Kwaye ibonisa ukuba wawungeyombewu Yakhe.

³²⁴ Khumbula! Yonke into athe uThixo wasithembisa yona, yonke into athe uThixo wayitsho kuthi, yonke into enithe nayixelwa eGameni leNkosi, yenzekile! UThixo zange enze nasinye isithembiso singenzeki, kodwa Ugcine sonke isithembiso athe Wasitsho, wasixelela, sibe yiNyaniso. Kula mashumi amabini eminyaka, Shreveport, ndishumaye kuni ngamandla kaThixo, ngembeko yomalusi wenu, kwaye ndinibeka kushicilelo namhlanje. Nkqu nakubafazi begqithelwe kukuzala; amadoda, abantwana, iinkxwaleko, impiliso, isiprofeto, izinto ebeziyakwenzeka, hayi nanye kuzo eyakhe yasilela! Ngoku, hlalalani kude kuloo mahlelo, anikhokelela ekufeni.

325 USamuweli wema ngenye imini, kwaye bathi, “Sifuna ikumkani, sifuna ukuba nje ngehlabathi lonke.”

326 Bona...USamuweli wathi, “Sukuthatha laa kumkani. Uyakuthatha oonyana benu, neentombi zenu, kwaye uyakwenza *le enze naleya*.”

327 Wathi, “Ehe, ndiyazi nilungisile.”

328 Kodwa uSamuweli wathi, “Phulaphulani kum. Ndakhe ndathatha imali yenu? Ndakhe ndangqiba kuni ukwenzela ukuphila? Ndakhe ndanixelela ukuba nindinike umvuzo ongako ukuze ndinenzele umhlangano?” Ngoku gwebani ngokwenu, nkqu nangoku! Yabona? Wathi, “Ndakhe ndanixelela na nantoni eGameni leNkosi kuphela koko kwenzekayo?” Nanye into.

329 “Owu, ewe, Samuweli, zange wangqiba mali kuthi, zange wafuna zinto zinkulu. Samuweli, yinyani leyo, kwaye yonke into osixeleleyo yona eGameni leNkosi yenzeka. Kodwa, Samuweli, sifuna ihlelo lethu nakanjani!”

330 “Ngoko yiyani nilithathe. Kuxhomekeke kuni.” Injalo lonto.

331 Ungacinga wenzela uThixo inkonzo, kwaye ukuba uyaphuma endleleni kaThixo yokuyenza, uzakuqhubeka usenze imbutyulelo, uqhubeke ngokuqhubeka. Owu Bandla loThixo ophilayo! Ncedani nixolele indlela yam yobu-Irish nendlela yokonwabisa, kodwa ekunyanisekeni nakubunyulu bentliziyo yam, nina ma Assemblies of God, nina Bobunye, Rhabe, Wisile, nantoni eniyiyo, balekani ngenxa yobomi benu. Khumbulani, phumani phaya.

Izizwe ziyaphuka, uSirayeli uyavuka, (ulungela ukuba yila ntsalela)

Imiqondiso abathi bayichaza abaprofeti;

Imihla yobuhlelo ibaliwe, nemithwalo ehlukisayo,

Buyelani, Owu bachithwachithwa, kowenu.

Imihla yentlangulo isondele,

Intliziyo zabantu ziyasilela kukoyika,

Zaliswani nguMoya Wakhe,

Chebani izibane zenu zicace,

Jongani phezulu, intlangulo yenu ikufuphi.

332 Niyakukholelwa oko? Sisekupheleni kwexesha, silapha. Umbhalo wesandla edongeni, uKuza kweSibini kufikile, uMtshakazi uyakhethwa, uyankcenkceshelwa, uyakhutshwa.

333 Ngoku, oko akuthethi ukhutshwa ebandleni, oko kuthetha ukhutshwa kubuhlelo. Kufuneka uye ebandleni, kodwa ungazimanyi nakomnye umbutho. UYesu wahamba nayo yonke imibutho, kodwa zanga Azimanye nomnye wayo. Engazange Avumelane nomnye wayo, hayi tu, kodwa Wayephakathi kwayo. Nako apho ukuKhanya kufanele kusasazwe khona. Kwaye hlala kanye apho ukhoyo, usasaza ukuKhanya. Yabona? Oko koko

uThixo akusebenzisela kona. Abantu abantliziyo zilambileyo, benze bazi ukuba uYesu Kristu ungowenene, nje into ekwanye njengoko Wayenjalo izolo, Nguye namhlanje; kwaye uyakuba njalo naphakade.

³³⁴ Kunokwenzeka, indoda okanye umfazi nako konke ukunyaniseka, bezama okwabo okungcono ukwenzela uThixo inkonzo, baze bayiqhubela endleleni engalunganga. Kunye nentambiso yenene kaMoya oyiNgcwele phezu kwabo, kodwa bayiqhubele ngokuchaseneyo kwi-cebo likaThixo lokwenzela esi sigaba, baza baphixanise into yonke. Ngoku, ukuba ukholelwa ukuba oko yiNyaniso, yithi, "Amen." [IBandla lithi, "Amen!"—Mhl.] Siyifundile nje Yona. Iphixanisa into yonke ngokungezi ngendlela enikezelwe nguThixo yokuyenza.

Masithandazeni.

³³⁵ Owu bandla, apha nasekunqumlezeni isizwe, phulaphulani kwesithobekileyo isicaka senu ngale ntsasa. Ningayenza? Jongani apho benikhona kwiminyaka embalwa engqithileyo xa oku kwaqalayo; ngoku jongani oko ukulinganisa kuyivuyelele, kwaye izigidi ezikhulu nezigidi zezigidi zeedola zibhanjiselwe emibuthweni. Yabona? Ise kude eLizwini likaThixo. Izakhiwo nemibutho asiyondlela uThixo aqhuba ngayo uMoya Wakhe. Uwuqhubela Wona ngqo eLizwini Lakhe, alenze Liphile. Kwaye ukuba wawumiselwe kwela Lizwi kwasekuqaleni komhlaba, lonke iLizwi liyakuza kakuhle phezu kweLizwi. Nje ngeseli yomntu ayisayi kuba nenye iseli yomntu, kwaye elandelayo iseli yomntu, kwaye elandelayo iseli yekati; iyakuba yiseli yomntu. Kodwa ifanele ibe yiseli into kuqala. Ingaba injalo? Yithi, "Amen." [IBandla lithi, "Amen."—Mhl.] Kuhle, ukuba yiseli yeLizwi into yokuqala, ezinye iiseli zeLizwi zathanjiselwa ukuba ziyenze umzimba opholeleyo.

³³⁶ Musani ukuba ngabantwana, eluthandweni kuphela, kodwa yibani ngamadoda eMoyeni nasekugwebeni. Gwebani ekubeni ndinixelele iNyaniso na okanye hayi. Gwebani ekubeni LiLizwi likaThixo okanye hayi. Gwebani ekubeni yiyure esithetha ngayo okanye hayi. Gwebani ekubeni ezi zinto zithenjisiwe. Ngoku, ingaba zingqinelwe? Ngezinto okokuba akukho mntu ehlabathini onokuzenza. Kodwa Libe leliqhelekileyo kuthi de siLiyeke lisigqithe. Linda, bandla, linda.

³³⁷ Ukuba kukho ubani apha ngale ntsasa ongamaziyu uYesu Kristu, ongamanga egwetyelwe ngale ntsasa, izono zakho zonke zimkile njengathi zange ube nesono, kwaye ufuna ukuba yila ndlela...kuba khumbulani, ngenye imini, mhlawumbi namhlanje, mhlawumbi kwimizuzu emihlanu ezayo, kodwa ngenye imini laa ntliziyo izakuma. Kwaye ela ngaphakathi lengaphakathi lizakubhabha liyekuma eBukhoneni bukaThixo ukuze bugwetywe ngokokwenzileyo ngalo Myalezo ngale ntsasa, ngakwalo Myalezo othe wawubona. Hayi...Asindim,

ndingumlomo nje. Nje ngalo mboko wokuthetha, awunakutsho nanto ngaphandle kokuba ndiyathetha kuwo. Kwaye ndingenakutsho kwanto ngaphandle kokuba uThixo wayethetha ngayo, kodwa uyabona uThixo eyingqinela ukuba yiNyaniso. Ufuna ukuba ngumKristu wenene.

³³⁸ Ngoku, asinandawo yokubiza isiguqo, kodwa kanye etafileni apho uhleli khona. Indawo igcwele kwaye ixinene, iyaphuphumala. Andikwazi kunibizela esiguqweni, akukho siguqo apha sokunibizela. Kodwa isiguqo sisentliziweni yakho. Akunakuvumela okwakugwebeka kuncinci bokuba “uYesu Kristu ungowenene” kuhambele kufutshana ngenene namhlanje kwaye kubizele kuwe wonke umzimba Wakhe, kungenise Yena entliziweni yakho? Ukuba Akakho phaya, ungaphakamisa isandla sakho, kumqondiso kuYe, usithi, “Nkosi, ndizalise, ndizalise ngeLizwi Lakho kunye noBukho Bakho, ukuze ndiphile ngaWe”?

³³⁹ Ngelixa yonke intloko iquyudiwe, lonke iliso livaliwe, konke ukunqumleza isizwe, phakamisani izandla zenu apha kwisihlewele esibonakalayo naphandle phaya nani; kwaye ndiyakwenza umthandazo ngani. Kuko konke endinokwenza, andinakuyizalisa. UThixo akusikelele. Andikuyizalisa. UThixo akusikelele; nawe. UThixo unakho ukuyizalisa. UThixo akusikelele. Izandla ziyaphakanyiswa apha kwisihlewele esibonakalayo, naphina. “Zalisa. Ndizalise, Owu Nkosi. Ndizalise.” Kwaye ngoku, emva kokoba ndi... Enkosi, dade. Enkosi, mzalwana. UThixo akusikelele. Emva kokuba ndi... UThixo akusikelele, dade sthandwa. Wena. Emva... Ndinga ngoku ndibambise ezininzi ezinyanisekileyo, ezizama ukuba njalo, ndifuna ukuphakamisa izandla zam kunye nani.

³⁴⁰ Owu Nkosi, ungaze undenze ndime ngxi. Ngokuqhubeka, Nkosi, ndenze ndingami kwinto enye, ndenze ndihambe, Nkosi, de ndibe ndigqibile yonke into othe Wena wandinyulela ukuba ndiyenze. Kungakhathaliseki xabiso, kungakhathaliseki ixabiso ntoni, kungakhathaliseki sigxeko, unzima kangakanani umnqamlezo, ndiyakuwukhumbula umnqamlezo othe Wena wawuthwala.

Ke lomnqamlezo undilisekileyo ndiyakuwuthwala
Kude ukufa kundikhulule;
Emva koko ndigoduke, isithsaba
ndiyokusithwala,
Kukho isithsaba esisesam.

Ingaba uYesu makathwale umnqamlezo yedwa,
Lize lonke ihlabathi likhululeke?
Hayi, kukho isithsaba sabo bonke oonyana Bakhe,
Kukho isithsaba esisesam.

³⁴¹ Thixo othandekayo, iLizwi liphumile. Alinakubuya lize, Liyakufumana indawo Yalo ndaweni ithile. Ukuba imbewu ibe

isele ityaliwe, Liyakuyinkcenkceshela ide ikhule. Kwaye akukho namnye uyakuyinyuthula esandleni Sakho, “Bonke uBawo aNdinike bona bayakuza kuM, akukho mntu uyakubasusa esandleni saM. UBawo ubanikele kuM kwaphambi kokusekwa kwehlabathi”; xa izimiselo zenziwa, njengoko, uYesu wanikwa iBandla Lakhe, uMthshakazi Wakhe.

³⁴² Umtshato womgunyathi weli hlabathi, kula mahlelo. Weza wafa ehlabathini, Umhlangule Yena, uMgwebele Yena, Zange wayenza into yokuqala. Wabanjiselwa kuyo, emfamekile. Kwaye njengoko ingoma isitsho:

Ndandilahlekile kwaye ngoku ndifunyenwe,
NdandiseLawodike, ndimfamekile, kodwa ngoku
ndiyabona.

Kwaye lubabalo olufundise intliziyo yam ukoyika,
Yayilubabalo uloyiko lwam lwasuka;
Obungakanani ubuhle bokubonakala kwala nceba
Iyure endaqala ukukholwa ngayo.

Kwaye amanzi kaThixo awela emphefumleni wam. Bendisitsha.

³⁴³ UThixo, kwesi siguqo sincinci sayo yonke intliziyo ekhoyo apha nakwisizwe jikelele, anga amanzi asuka phantsi kwesibingelelo sikaThixo angampompozela ngale ntsasa phezu kweBandla Lakho; aze aLinkcenkceshele, Nkosi, kuba ixesha limalunga nokugqitywa. Linike uBomi Lona, aManzi oBomi, ukuze Libenakho ukulala eBukhoneni boNyana livuthiselwe isivuno esikhulu Sakho.

³⁴⁴ Bawo, ndiyabathandazela Bona. Kodwa idiza kufuneka lome, ke andinakulithandazela; kufanele life, ke lifile. Kodwa ndithandazela iNgqolowa, Nkosi, ebumbekela eMzimbeni kaKristu. Siphe, Nkosi, okokuze amanzi amatsha kaThixo ayakugcina izidlele Zayo zimanziswe ziinyembezi zovuyo nokuqonda de umatshini ovunayo nobhulayo uze kuzoMthathela ekhaya. EGameni likaYesu, ndinikela konke kuWe, Nkosi; iziphumo zeZakho. Amen.

³⁴⁵ [Udade ebandleni unika umyalezo—Mhl.] Amen.

³⁴⁶ Ke Bawo, Thixo, siyaKubulela. Kwaye, Bawo, sithandazela udade wethu omncinci, isicakakazi apha, ngenxa yamandla aso. Ndicinga ngexesha lokuba xa nda—ndaya ebukhoneni bakhe, indlela awathi uMoya weza phezu kwakhe waze wamnika umyalezo okwamnye eyathi iNgelosi yeNkosi yawunikeza eMlanjeni ngalaa mini: “Njengoko uYohane umBhaptizi wathunyelwa ukwandulela ukuza kokuqala kweNkosi uYesu, uthunyelwe ukwandlulela okwesibini.”

³⁴⁷ Ekubeni isakhekela ngoku engqoloweni, Thixo, sibulela Wena ngento yonke oYenzileyo. Intliziyo zethu zizele ngaphezu kokuthetha. Ndiziva ndizele, Nkosi, andazi nje indlela

emandiyitsho ngayo nantoni engenye. Kodwa enkosi kuWe Bawo, kwakhona, ngako konke othe Wasenzela kona. NgeGama likaYesu Kristu.

NdiyaMthanda, . . .

Masicule nje kuYe, ngoku. Khumbulani, Úlapha.

Kuba Wandithanda kuqala,
Kwaye Wathenga usindiso lwam
Emthini iKalvari.

³⁴⁸ Ingaba ikwenza uzive umncinci ngenene, mncinci ngenene?
Uqongqothiwe wonke, nje ulungele uMoya, yabona.

Bambelela kwisandla sikaThixo esingaguqukiyo!
Bambelela kwisandla sikaThixo esingaguqukiyo!
Yakhela amathemba akho kwizinto zaNaphakade,
Bambelela kwisandla sikaThixo esingaguqukiyo!

Sukufuna ubutyebi belihlabathi obulilize,
Obubola msinyane,
Yakhela amathemba akho kwizinto zaNaphakade,
(hayi ihlelo, ngoku)

Bambelela kwisandla sikaThixo esingaguqukiyo!

Bambelela kwisandla sikaThixo esingaguqukiyo!
Bambelela kwisandla sikaThixo esingaguqukiyo!
Yakhela amathemba akho kwizinto
zaNaphakade!

Bambelela kwisandla sikaThixo ongaguqukiyo!

³⁴⁹ Bangaphi abazama ukwenza oko? Phakamisa isandla sakho. Ngoku yolulela ngaphaya ekunqumleni itafile, bekani izandla zenu omnye kwesomnye isandla, *ngolu* hlobo, ngokuhlangeneyo. Ningahlala, konke kulungile, okanye nantoni enifuna ukuyenza. Phulaphulisisani. Masicule sonke ngoku. Oku kumele elethu elingaqhawukanga ityathanga lothando lukaThixo. Sibambe omnye izandla zomnye ngokuba sikholelwa kuThixo. Sichukumisa omnye ngamnye kuba singabazalwana noo dade, omnye ongcangazelayo uMoya, iLizwi laNaphakade likaThixo lihleli ezintliziweni zethu libonakalisiwe.

Xa uhambo lwethu lugqityiwe,
Ukuba kuThixo besinyanisekile,
Elihle nelikhanyayo ikhaya lethu eLuzukweni,
Umphefumlo wethu oxhwiliweyo uyakulibona!

Bambelela kwisandla sikaThixo esingaguqukiyo!
Bambelela kwisandla sikaThixo esingaguqukiyo!
Yakhela amathemba akho kwizinto zaNaphakade,
Bambelela kwisandla sikaThixo esingaguqukiyo!
(UMoya weNkosi)

Bambelela kuThixo . . .

Yenza nje ingqondo yakho ibe kuYe, yabona. Olu luhlobo lwemihlangano esifanele siyenze kwixesha elizayo.

... isandla esingaguqukiyo!

Yakhela amathemba akho kwizinto zaNaph-...

ILizwi kuphela kwento ekhoyo enguNaphakade.

Bambelela kwisandla sikaThixo esingaguqukiyo!

Sukufuna ubutyebi belihlabathi bendumasi yelize, imfundo,

Obubola msinyane, (Jonga kuyo namhlanje, yenze ntoni.)

Xunelani ukufumana ubutyebi bezulu,

Abusokuze bugqithe!

Bambelela kwisandla sikaThixo esingaguqukiyo!

Bambelela kwisandla sikaThixo esingaguqukiyo!

Yakhela amathemba akho kwizinto zaNaphakade,

Bambelela kwisandla sikaThixo esingaguqukiyo!

³⁵⁰ [Udade uthetha ngelwimi lumbi. UMzalwana uBranham uyaqalisa ukugqumshela *Bambelela Kwisandla SikaThixo Esingaguqukiyo*. Omnye udade unika utoliko—Mhl.]

³⁵¹ Indlela esikubulela ngayo Wena, Nkosi. Njengoko sihleli kwelixesha linesithozela, phantse kufane nesingcwabo, ngokuba sijongene nokungcwatywa kwelifayo, elifileyo ihlabathi; elifayo, elifileyo ibandla.

Owu Thixo, qokelela ingqolowa Yakho ngokukhawuleza, Bawo. Yiza kwamsinya, Nkosi Yesu.

³⁵² Sikelela abantu Bakho, Bawo, zisa ukunyaniseka nokunzula ezintliziyweni zabantu. Sanga singaphuma kuloo mixhentsho ityityimbayo, sihlale kobunzulu ubutyebi bobusi bukaThixo. Siphe oko, Nkosi. Gcina iintliziyo zethu zizimasekile ngothando nokunyaniseka.

³⁵³ Sikelela abantu Bakho ndaweni zonke, Bawo. Njengoko sishiya le ndawo sanga singahamba eGameni leNkosi uYesu sithethe oko kunyanisekileyo, oko kuyiNyaniso, oko kulungileyo, sanga singakhwebuka koko kungalunganga, Nkosi. Xa indoda iqalisa ukusixokisa, sanga ngokukhawuleza siyishiye, sishiye bonke ubumdaka, iziqhulo ezimdaka nezinto zehlabathi, kwaye nje siphethuke simke. Sincede, Thixo othandekayo. Sibumbe, senze, siqhekeze, kwaye usenze sibe ngumfanekiso woonyana neentombi zikaThixo ukuze sibe nokwenza ngesidima soMoya oyiNgcwele. Siyazinikela kuWe, kunye nezandla zethu esomnye komnye, eGameni likaYesu Kristu. Amen.

Masiphakameni. Mzalwana uNolan.



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