


# UKUVA, UKUQAPHELA, UKUSEBENZA NGE LIZWI LIKATHIXO

 Ngoku, la makhasethi, wale nkonzo yale ntsasa akathengiswa, aya nje kwiBandla okanye ukulungiselela umntu othile, kuba ingeMfundiso. Kwaye ezinkonzweni phaya ngaphandle, loo nto ibanga ukudideka, ngokuba kunzima kakhulu ukuba singathi sibabini sibone ngokugqibeleleyo ngaliso linye, kodwa besimelwe kukuba ibe yintliziyi kwintliziyi, nokuba kutheni na. Kodwa loo nto, thina apha kulo mnquba, la makhasethi ngawo, uyakuqaphela kwi... Ngawabahlobo nje, nabanjalo.

<sup>2</sup> Ngoku masithobise iintloko zethu okomzuzwana nje sithandaze. Bangaphi abayakuthanda ukukhunjulwa ngeli thuba iintloko zenu zithotyweyo? Phakamisa nje isandla, uthi, “Nkosi, ndi—ndiswele namhlanje, ndiswele ubabalo lwaKho,” nokuba utsho malunga nantoni na.

<sup>3</sup> Bawo wethu waseZulwini, ngoku sisondelela kwiTrone yaKho yenceba, ngokuba sicelele ukuba sikwenze oku. Kwaye saxelelwa nguNyana waKho, noMsindisi wethu, ukuba xa sithe sacela kuWe nantoni na eGameni laKhe, siyakuyinikwa. Ngoko ke, Nkosi, sisazi ukuba siphila kumathunzi oKuza kwaKhe, sibe ngoku simi kumathunzi enceba yaKhe, ngoko singathanda ukucela, Nkosi, ukuba Unyule, ngoMoya oyiNgcwele, ezo zinto simelwe kukucela zona. Yaye siyeva kusasanje, ukuba akunakuba kuchasene neLizwi laKho okanye ubulungisa baKho obukhulu, nenceba nobabalo lwaKho, ukuba sibe siyakucela ukundwendwelwa okukhethekileyo namhlanje nguMoya oyiNgcwele. Anganako ukungena phakathi kwethu acalule iingcingane zentliziyi, asityhilele iindawo esibuthathaka kuzo, aphilise izifo zethu, abophe iintliziyi ezaphukileyo, asindise abalahlekileyo, alungiselele abantu uKuza kwaKhe. Nkosi, yiva lo mthandazo.

<sup>4</sup> Ngoku sizakufunda iLizwi laKho. Yaye—Yaye siyathandaza, Nkosi, ukuba kwisifundo sethu sesikolo seCawe ngale ntsasa, ukuba Ukhuphe oko kuqulethweyo koku kufunda uze uKutyhile ezintliziyweni zethu. Ngokuba, size apha ngenxa yenjongo enye. Loo njongo ke, inye, kukwazi Wena ngokungcono. Thina bangaMakristu, ngoKholo, sifuna ukwazi Wena ngokungcono. Abo bangekabi ngoMakristu, bafuna

ukwazi Wena njengoMsindisi wabo. Abo bagulayo, bafuna ukwazi Wena ngokoMphilisi wabo. Siyathandaza ke ukuba kungabikho namnye oyakushiya esi sakhiwo, eze, ngoko masithi sonke isicelo sizaliseke ngokupheleleyo, wonke umnqweno uhlangatyezwe, aze wonke—wonke umntu onwabe, aphume kwesi sakhiwo, esithi, njengabo babevela e-Emawusi, “Bezingavuthi na iintliziyo zethu ngaphakathi kwethu, ekuthetheni kwaKhe nathi endleleni?” Kuba oku sikucela eGameni likaYesu. Amen.

<sup>5</sup> Ngoku kuwe wena ufuna ukutyhila iNcwadi yakho. Esiqhelweni, ndiye ndafumanisa, ukuba kwiinkonzo zokuvangela, ukuba malunga nje namashumi amabini okanye amashumi amathathu emizuzu abanento ayithetha ngokungcono kumyalezo ophoswayo ongowomoya, ize ke ibe kukubizela esiguqweni. Kodwa le kuba isisikolo seCawe, andifuni kuyenza konke loo nto ngale ntsasa. Ndiziva ndikhokelelwa ngakumbi ekuthabatheni ithuba ndithethe ngeLizwi.

<sup>6</sup> Ngoku, ukuba kuthe kwakho umntu oziva engonwabanga, egodola kakhulu, inye into onokuyenza kukuthi... Umntakwethu, ongumgcini wendawo, uphaya ngasemva enkonzweni phaya, phakamisa nje isandla *kanjeya* phaya emva, ubhekise kuye, yena ke uyakubulungelelanisa ubushushu. Kwaye sifuna ukuba nihlale ngokukhululeka nizive niphilile ngenene. Uphulaphule iLizwi ke, kuba siyathemba ukuba uMoya oyiNgcwele uyakusifundisa iLizwi likaThixo. Niva kakuhle nonke ke, phaya emva? Ukuba niyeva, phakamisani izandla, ukuba ni—ukuba niva kakuhle. Intle loo nto.

<sup>7</sup> Ngoku ndifuna ukuba nityhile kunye nam, ndineengongoma ezithile endizibhale apha, neSibhalo esithile. Ngoko ndifuna ukuba utyhile kunye nam, kuqala, kwiNcwadi yamaRoma, amaRoma, isahluko se-9. Kwaye sifuna ukufunda iSibhalo sesi sifundo, kuqala, kumaRoma 9:11.

*(Nakuba abantwana babengekazalwa, bengekenzi nto nelungileyo nembali, ukuze ingqibo kaThixo ngokonyulo ihlale ihleli, ingengokwasemisebenzini, ingokwalowo ubizayo;)*

*Kwathiwa kuye, Omkhulu uyakukhonza komnci.*

*Njengokuba kubhaliwe kwathiwa, uYakobi ndamthanda, ke u-Esawu ndamthiya.*

<sup>8</sup> Wanga uThixo angongeza iintsikelelo zaKhe koku kufundwa kwesi Sibhalo. Ke ngoku xa sithatha umxholo, ukuxhona isifundo sam, ndifuna ukuthatha lo mxholo: *Ukuva, Ukuqonda, Ukusebenza NgeLizwi likaThixo*. Ndisenokuyiphinda kwakhona. “Ukuva, Nokuqonda, nokwenza ngeLizwi likaThixo.”

<sup>9</sup> Ngoku, siqhelene kakhulu, thina bantu siziphengululayo iZibhalo imini nobusuku, sifunde namaphepha ethu sive nabasasazi beendaba, ukuba eli hlabathi ngoku limi phakathi kokuxhwithana kwamagunya amabini amakhulu omoya. Omabini ke ngamagunya angawenkolo. Kwaye ndiyakholwa ukuba la magunya mabini makhulu azakuthi afikelele kwintloko kungekudala. Aye omabini la magunya makhulu ayemelwe kwaba nyana babini baka-Isake. Ngendlela awathi ngayo uThixo, ebulumkweni baKhe obungenasiphelo, wenza isithunzi sangaphambili sazo zonke izinto kuthi; ukuze sibe nako ukuthi ngezi zinto sazi, ngokuqinisekileyo, ukuba yintoni na esizelayo. Wayicacisa kakhulu kangako, ukuze uThixo neLizwi laKhe, nendalo noko kudaliweyo kwaKhe, kube kulungelelaniswe ngokugqibeleleyo kwahlangana, kangangokuba no—nomoni ngokwakhe abe nokubona ukuba ikho into ezakwenzeka. UThixo ulilungelelanise kangako. Akukho mntu unokuzithethelela.

<sup>10</sup> Ngoku, siyabona kwaba nyana babini ukuba ngethuba ababekho, ngaphambi kokuba babe bazalwa nokuzalwa, babesilwa omnye nomnye. Nangona umama wabo owayeyintombi esesebuntombini...Kuba, wayeyintombi esesebuntombini, uRebheka omhle owatshata imbewu yobulungisa kaThixo yedinga, u-Isake; ukuze babe bobabini babengabanikezelweyo, amakholwa azaliswe nguMoya kaThixo, emiselwe kwangaphambili kwakuloo mtshato babehlanganiswe nguwo, uThixo wawazi kwangaphambili. Yayinokuthini ke into enje ukucela ngaloo mama mnye, ngotata omnye? Omnye, abe ngumntu ombi kakhulu; aze omnye, abe ngumntu olunge kakhulu; nendlela awathi ngayo loo mntu ulungileyo wakhangeleka ngokungathi ungombi, waze lo umbi wakhangeleka ngokungathi ulungile.

<sup>11</sup> Ngoku loo nto kukuthi, ihleli injalo, iyakuhlala iyinkqubo kaThixo. UThixo akanakuyitshintsha inkqubo yaKhe. Ngokuba, uyenza eyaKhe inkqubo igqibelele, ngokuba iyinxenye yaKhe.

<sup>12</sup> EGadini yase-Eden, isono sasisihle kakhulu kangangokuba samtsala u-Eva wemnka ebulungiseni, waya esonweni. Kwakuloo Gadi inye apho kwakukho khona umthi woBomi, kwakukwakho nomthi wokufa kananjalo.

<sup>13</sup> Loo nto sinokuyazi namhlanje njengomthetho wempikiswano. Ukuba, apho kukho khona okuhle, kukho okubi; apho kukho khona okulungileyo, kukho okungalunganga. Yaye asinakuze, kungenamsebenzi nokuba indawo esingqongileyo iyintoni na, asinakuze sibe nako ukuzivuthulula simnke kubukho bayo nayiphi na kwezo zinto zimbini. Ngokuba, uPawulos wathi, “Xa ndifuna ukwenza okulungileyo, kusuka kubekho okubi.” Umoni akanakuze abe nako ukuvuthulula emnke kuMkristu, uMkristu emnke

kumoni. Uyakubakho uMkristu, uMkristu ephuma kumoni. Kuyakubakho ingqina apho lokulungileyo, nengqina lokungalunganga, oko. Wena ke uzikhethele. Kunyanzelekile ukuba ube kwelinye icala kungenjalo ube kwelinye.

<sup>14</sup> Kwaba nyana babini, kuyamangalisa ukwazi oku, ngaphambi kokuba bazalwe, bobabini beyimbewu enye, ephuma ku-Isake, inguye idinga. Ngoku, isifundo sethu side noko, yaye ndifuna ukufumana isandlalelo esaneleyo ude ube nokubona ngokuchanekileyo ukuba yintoni na le ndithetha ngayo. Unyana wokuqala ke, u-Esawu, owazalwayo; sifumanisa ukuba abazange baxambulisane balwe nje esizalweni sikanina, koko baphuma kuye, besilwa, u-Esawu evela, wabe uYakobi embambe ngesithende. Kwaye basalwa nangoku.

<sup>15</sup> Yayinokuthini ke, ukuphuma kuloo nto igqibeleleyo, inyulu, inyuliweyo, ingwele, umama notata abazinikezeleyo! Kukuze ngokwesisekelo, ibe kukuba, uThixo wabiza ngokonyulo. Kunyanzelekile ukuba kube njalo. Akunamsebenzi nokuba utata wakho nomama babelunge kangakanani na, babethandeka kangakanani na, babengaMakristu kangakanani na utata nomama, kusaxhomekeke kuwe njengomntu ozimeleyo, ukuma kwakho phambi koThixo. Esi sifundo sifundisa, ukuba bona, bengabantwana bobabini, beze nditsho ngokwabo banyuliweyo babizwa nguThixo, umama notata, umfazi oyintombi eseyintombi nendoda engwele, eyathi ekugqibeleni kwafikelela nasekubeni ngembewu yayo kuze uYesu Kristu. Wazalwa njengovuswe kwabafuleyo. Wavavanywa, uyise ngaphambi kwakhe. Kwaye wanikwa idinga, ngale mbewu ka-Isake, ukuba ihlabathi liphela liyakusindiswa. Yaye ngokuphuma kwindoda enjalo, igazi layo lisulungeke kangangokuba uThixo akazange avume nokuba umFilisti amchukumise unina, emva kokuba u-Abraham wayenikele ngaye kuye. UThixo wayibetha ngesibetho indlu yakhe, wathi, “Ufana nje nofileyo,” egcine loo mlibo wegazi usulungekile. Waze loo Rebheka, ilungisa, ongwele, umama othunyelwe nguThixo ebizwe nguThixo. Kwaze kwathi ngokuphuma kuloo mbewu ingcwele kwavela indlavini kwakunye nekhulwa. Yabona? Ngoko kuxhomekeke kubizo lukaThixo, unyulo lukaThixo.

<sup>16</sup> “Yaye kungekazalwa namnye, uThixo wathi, ‘UYakobi ndamthanda ke u-Esawu ndamthiya,’ ngaphambi kuzalwe nomnye kubo.” Ngoko simelwe kukuziva sinjani. Umntu othile athe uThixo wathetha kuwe wakumema ukuba uze esithebeni saKhe nakwiKhaya laKhe, ube ngunyana waKhe okanye intombi, akukho nto iyeyona inkulu njengaleyo.

<sup>17</sup> La makhwenkwe mabini, ukuba siyakuqaphela imveli yawo, enye kuwo yayiyindoda yoMoya, yayinguYakobi lowo.

Nendoda eyeyenyama eyayingu-Esawu. Kodwa omabini ayenganqulayo. Yaye kwenzeke kwaloo nto inye konke ukuhla ngesigaba sexesha, owenyama nongowomoya.

<sup>18</sup> U-Esawu wayemele indoda yomhlaba, eyemvelo, esondeleyo ekunquleni, kodwa ingasokuze ibe nako. Kwakungekho kuye ukwenza loo nto. Wayengenako ukuyenza. Kwakungazange kube ngaphakathi kuye ukuba abe nako ukugwenyela edlule kwizinto zehlabathi, into eyeyenyama.

<sup>19</sup> Kodwa, uYakobi, kwakulula kakhulu kuye ukwenza loo nto. Ngoku, uYakobi, inye injongo awayenayo uYakobi, leyo ke yayikukulangazelela obo buzibulo, kungenamsebenzi nokuba wayebufumene njani na, okoko nje wayenokubufumana.

<sup>20</sup> Kwaye loo moya woko kuzalwa kunye usamelwe ehlabathini namhlanje, kwaye usondela kwintloko ngoku: ikholwa elilelomoya; nendoda eyeyenyama, ikholwa lokwenyama. Akukho namnye onokuthi babengengabo abanqulayo bobabini. Babengabo. Akuzange kuthiwe omnye wabo wakhonza i “sithixo” abe omnye ekhonza u“Thixo.” Bobabini babengabakhonzi bakaThixo.

<sup>21</sup> Ngoku, zihoyisise iZibhalo ngoku kulo mba, ngokuba ndiqinisekile ukuba uyakukunceda. Yabona? Ngoku, “Asingabo bonke abathi, ‘Nkosi, Nkosi’ abayakungena, Koko ngulowo ukwenzayo ukuthanda kukaBawo waM oseZulwini.”

<sup>22</sup> Ngoku ukuba uyaqaphela, uYakobi wayenento enye awayeyifuna, ngokuba, ngokweLizwi, iintsikelelo ne—nento elungileyo yayilele kubuzibulo. Kwaye, uYakobi, yayiyiloo nto kuphela azonda yona, yiloo nto kuphela awayenayo engqondweni uku “fumana obo buzibulo.” Ke u-Esawu wabudela. Oyena eneneni wayenabo, wabudela, okanye waba neentloni bubo. Kodwa uYakobi wayebufuna engenamsebenzi nokuba wayeya kubufumana njani na, wayebufuna.

<sup>23</sup> Kuyiloo ndlela kwikholwa lomoya namhlanje. Alikhathali nokuba ulihleka kangakanani na, nokuba uhlekisa kangakanani na, nokuba umelwe kukwenza izinto eziphoxeke kangakanani na kwingqondo eyeyenyama. Injongo yakhe ephambili inye bubuzibulo. Ufuna ukufumana uThixo, kuba oko kuzelelwe ngaphakathi kuye. Akanakukunceda.

<sup>24</sup> *UYakobi* uthetha “ogweqayo” okanye “oqhathayo.” Kodwa emva kokufumana nokungena ekudleni ilifa ubuzibulo, watshintshwa. Kokwenyama oko, ukutshintshwa. Wabizwa ngokuba, nguYakobi, i“tshawe eNkosini,” othe wamazamana naYo.

<sup>25</sup> Ikholwa lenyama namhlanje, “Owu, oko nje ndisiya enkonzweni ndisenza okulungileyo, yenza wuphi umahluko loo nto?” Liqela lika-Esawu elo. Usahlekisa ebudela ubuzibulo, akakhathali ngabo. Kodwa uYakobi uyabuthanda.

<sup>26</sup> Nendoda eyeyomoya namhlanje, nomfazi ongowomoya, onyuliweyo, omiselwe ngaphambili nguThixo ukuba eze kuBomi obunguNaphakade, nokuba kumele ukuba bathengise yonke into abanayo, nokuba kunyanzelekile ukuba bakhutshwe kwincwadi yayo yonke inkonzo esizweni, basafuna ubuzibulo nangoko. Yiloo nto kuphela ebalulekileyo kubo, “kukufumana nje oba buzibulo,” kuphelele apho. Akunamsebenzi nokuba kwenzeka njani na, nokuba bamelwe kukuza bekweyiphi na imo, ukuba kunyanzelekile ukuba behle beze esiguqweni balile, yu—yu, ukuba bamelwe kukuba babeleke baye e—e—ezindaweni ezithile abuyele ukuya kulungisa izinto, baze bathengise oko banako, okanye—okanye baphise ngayo yonke into abanayo baze babe ngabahambi nabasemzini, ayinamsebenzi loo nto. Bafuna ubuzibulo. Yiloo nto kuphela abanomdla kuyo, bubuzibulo. Ngoku, musani ukubagxeka abantu. Abanakuzinceda. Bamiselwa kwangaphambili ukuba benze loo nto, banyulelwa ukwenza yona.

<sup>27</sup> Siyazibona ukuba ezi zinto zimbini, abangabenyama nabantu abangabomoya, yiloo ndlela ekuhleli kuqhubeka ngayo. Yiloo ndlela ekuyiyo namhlanje. Bekuhleli kuyiloo ndlela.

<sup>28</sup> UKayin no-Abheli. EGadini yase-Eden, ekudalweni kwe-Eden, yayimibini imithi awayemelwe kukukhetha kuyo umntu. Omnye, wayeba ngolumkileyo; omnye, wayesiba noBomi. Babebabini abafana, uKayin no-Abheli, bobabini bengabakhonzayo. Omnye wabo wanqwenela uBomi obunguNaphakade, waza wanikela kuThixo, ngokholo, owona mbingelelo ulungileyo kunokaKayin. Ngumzekelo ogqibeleleyo wamabandla namhlanje: ibandla elilelemvelo, ibandla elilelomoya. Yaye akukho mathandabuzo koko ndithetha nezo ndidi zombini khona ngoku, yaye mhlawumbi ngenxa yekhasethi ndiyakuthetha namashumi amawaka azo.

<sup>29</sup> Kodwa, khangela, ibandla elilelemvelo, libandla nje elilelenyama. Abanakuze babe nako ukunyakula ngaphaya kwalento incinane yokuba “ndijoyine icawe. Ukuba ndiyaya enkonzweni, ukuba ndenza okona kungcono ndinokukwenza, yiloo nto kuphela afuna yona uThixo.” Ngoku, wenza kwaloo nto inye uKayin. Wehla wenza isibingelelo. Wenza idini, wezisa iziqhamo zomhlaba. Waze wathi, “Nali, Thixo. Kokona kungcono ndinako oku. Kuthathe kungenjalo ukuyeke.” Likholwa ngaloo ndlela ikholwa lenyama namhlanje. “Nkosi, ndizakuya enkonzweni. Ndizakubandakanya nelona qela lingcono ndinokulifumana. Ndizakuhlalwa konke endimelwe kukukuhlawula enkonzweni. Ndiya kwenza okulungileyo. Ngoku, naku okona kungcono ndinokukwenza. Ndizakuncedisa ukuthengela umhlolokazi amalahle. Okanye, ndizakupha abantwana impahla.” Ezo zinto zilungile, akukho

nto ichasene naloo nto. “Kodwa iphelele apho, kuphelele apho. Ukuba Uyayifuna, yithathe; ukuba Awuyifuni, Awunyanzelekanga ukuba uyithathe.” Ngoku, nantso indlela eliyivela ngayo ibandla lenyama namhlanje.

<sup>30</sup> Kodwa ibandla elilelomoya! U-Abheli, ngesityhilelo, ngobabalo, wabona ngaphaya koko, kwaye ngokholo wanikela kuThixo elona dini lamnkelekileyo kunelikaKayin. Loo nto ke yangqina ngobulungisa bakhe, kuThixo.

<sup>31</sup> Kwenzeka kwaloo nto inye ku-Ishmayeli no-Isake. Omnye wayengowenyama, omnye ke engowoMoya. Omnye, engowekhobokazana; omnye, ongowmfazi okhululekileyo.

<sup>32</sup> Kwenzeka kwaloo nto inye kuSirayeli noMowabhi, amabandla amakhulu amabini ehlangana. Kwaze xa uSirayeli wayefuna ukuya kwilizwe lakhe ledinga, ibandla elilelomoya, abantu bakaYakobi, uSirayeli esendleleni; abantu baka-Esawu bahlangana nabo, uMowabhi, ibandla elinamandla. Inkokeli enkulu ke yebandla, uBhileham, wehla waqalekisa umzalwana wakhe, kodwa wafumanisa ukuba wayengenako ukumqalekisa umzalwana wakhe. Wasilela, ngenxa yokumfameka kwamehlo akhe, ukubona eloo cebo limiselwe ngenxa engaphambili, oko, nokubona iLizwi likaThixo.

<sup>33</sup> Okokuqala, “Ukholo luza ngokuva, ukuva iLizwi likaThixo.” Olikholwa uyaLiva, aLiqonde, asebenze ngaLo. Umntu ongowenyama uyakuLiva, isandi saLo, kodwa akangeke. . . *Ukuva* kuthetha “ukuqonda” Lona. Ukukhangela into, kukukhangela kwinto ethile; kodwa *ukuyibona*, kukuthi “uyiqonde” loo nto. “Ukuba akathanga azalwe ngokutsha umntu, akanakububona kungenjalo abuqonde uBukumkani bukaThixo.”

<sup>34</sup> Ngoku, nanku uSirayeli, enyuka enedinga likaThixo, lokuba babesingise kwilizwe ledinga. Yayingengobantu bangabangakholwayo, koko yayingamakholwa, amakholwa kwakuloo Thixo wayenaye uSirayeli, waphuma wazama ukuqalekisa umzalwana wakhe, ngokuba wathi umzalwana wakhe unjalo, ngokuqinisekileyo wayengongelolungisa ngokuba wenza izinto ezininzi ezazimbi. Kodwa, uyabona, wasilela ukulubona unyulo.

<sup>35</sup> Yinto enye ngo-Esawu noYakobi! U-Esawu wakhangeleka njengendoda engcono. Wahlala phantsi wenza izinto zobubele. Wa—Wakhathalela utata wakhe owayeyimfama, wamfumanela inyamakazi wamkhathalela, wayengumfana olungileyo. Zininzi izinto amakholwa angawenyama azenzayo kwindima yonqulo, enceda imibutho, e—ehlawulela abantu amatyala abo ezibhedlele, nezinto ezininzi zokholo, kodwa asiyiloo nto le ndithetha ngayo.

<sup>36</sup> UMowabhi wayelungile, esisizwe esikhulu, engumzalwana kuye. NoYakobi wayenze yonke into, waba yindlavini; ukanti

yaba nye into awayizuzayo, yayikukuba afumane ela dinga, oba buzibulo. Naku kusiza uSirayeli, abantwana bakaYakobi, bekwanaloo njongo inye. Ngoku ngubani ozakuba ngolungileyo?

<sup>37</sup> UBhileham wakha izibingelelo ezisixhenxe; kwaSirayeli kwakukho izibingelelo ezisixhenxe. UBhileham wanikela ngamadini asixhenxe ezilwanyana ezicocekileyo; uSirayeli wanikela ngamadini asixhenxe ezilwanyana ezicocekileyo. Apho, okoko babelithabatha nje ngokwesithethe, uMowabhi wayengokholwayo kanye njengokuba wayenjalo uSirayeli, u-Esawu wayengokholwayo njengokuba enjalo uYakobi, noKayin wayengokholwayo kanye njengokuba wayenjalo u-Abheli. Kodwa, lunyulo oluxhathisayo.

<sup>38</sup> Bobunjani ubumfama! Bobunjani ubumfama babantwana baka-Esawu, xa sithetha ngokomoya, amaMowabhi, akhangela ezantsi kuSirayeli athi, “Khanibajonge. Abalohlelo lemva. Baliqela leendlavini. Bahlala ezintenti. Thina ke sisizwe esikhulu. Benze okubi. Yaye abanambutho phakathi kwabo. Babhinyalaza nje bejikeleza, belandela umprofeti othile.” Kodwa wasilela ukuyibona iNyoka yoBhedu neLiwa elabethwayo lihamba phambi kwabo. Wasilela ukubona abo babiziweyo, iqela elinyuliweyo lilandela ummiselo oNgcwele kaThixo wokuya kwilizwe ledinga.

<sup>39</sup> Kulolo hlobo namhlanje. Bathi, “Liqela labaqengqeleki abangcwele. Liqela labantu bale, *leya*, kungenjalo *enye*.” Kodwa bayasilela ukubona ukuba oko kukulandela ukukhokela kweLizwi likaThixo.

<sup>40</sup> USirayeli wayekwindlela yakhe yokuya kwilizwe ledinga. UThixo, eLizwini laKhe, wayenze idinga.

<sup>41</sup> UYakobi, isizathu sokuba abe wanyula obo buzibulo, nokuba kutheni na, wayefuna ukubufumana, ngokuba wayesazi ukuba obo buzibulo babuthwele iintsikelelo. Babuthwele ubomi. Wayengakhathali nokuba buyakuza njani na, okokuba nje abufumane. Nantso into eyayingundoqo. Ukuba buza kweliphi na idinga, kwakungenamsebenzi. Wayebufuna. Unyanzelekile ukuba abufumane. Kwaye wabufumana. “Banoyolo abo balambela banxanelwe ubulungisa, kuba bayakuhluthiswa bona.” Wayekwindlela yakhe, yaye wayezingela bona, waze wabamnkela.

<sup>42</sup> USirayeli wayekwindlela yakhe eya kwilizwe ledinga. Kwakungenamsebenzi nokuba mangaphi na amaMowabhi neziqalekiso awazama ukuzibeka phezu kwakhe, wahamba ngokuthe ngqo waya kwilizwe ledinga.

<sup>43</sup> Kwaye namhlanje awungekhe... akunamsebenzi nokuba ungakanani na umthetho abanawo, ingakanani na intshutshiso, ingakanani na intshutshiso, zingaphi na izinto ezingcolileyo abazithethayo, mangaphi na amaxesha ababiza



ngokuba “mqengqeleki ongcwele,” mangaphi na amaxesha abathetha ngawo ezo zinto zingcolileyo, ibandla lizakuqhubela phambili. Linyanzelekile ukuba lenze njalo. Lihleli eLizwini likaThixo.

<sup>44</sup> Ngaxesha lithile ookumkani ababini bahlangana. Omnye wabo wayengu-Ahabhi, ombi yena, omnye wabo inguYehoshafati; ibandla elilelomoya, ibandla elilelenyama.

<sup>45</sup> U-Ahabhi wayelikholwa lasemdeni. Wayenabaprofeti. Babengengobantu bangabangakhohwayo. Babengengobanquli bezithixo. Babengabaprofeti bakwaSirayeli, kodwa babefundiswe bondliwa banxityiswa ngukumkani u-Ahabhi. Kwafikelela ekubeni iye njengendawo ababexhaswa kuyo ngako konke kwezombuso.

<sup>46</sup> Wangena uYehoshafati, esihla, wenza umanyano, ntoleyo ingalunganga.

<sup>47</sup> Awumelwanga kukuzibopha nabangakhohwayo. Asimelwanga kuba siyenze loo nto, nakanjani na, singaze sibeke amagama ethu encwadini emabandleni angakhohelwayo kwiVangeli ezeleyo. Ungaze! Uyakungena enkathazweni.

<sup>48</sup> Bangena enkathazweni ke. Le ndoda ililungisa ke yathi, “Asimelwanga kukubuza eNkosini na kuqala, sifumanise ukuba singaya na eRamoti yaseGiliyadi?”

<sup>49</sup> Ngoku khangela indlela olwakhangeleka lugqibelele ngayo olo lungiselelo. “Yeyethu iRamoti yaseGiliyadi. Ililifa lethu, nangaya amaSiriya eyithabathile kuThixo ophilileyo. Asinakunyuka siwuthimbe lo mhlaba?” Kwaye wenza intetho yakhe yantle kangako, yayesemthethweni, nelunge kangako, ngokokude uYehoshafati ayiwele.

<sup>50</sup> Kwaye, namhlanje, amadoda angema epulpitini enokuchubeka okungako nokwenza intetho, nemfundo, ngokokude awacacise aMandla kaMoya oyiNgcwele emnke eBhayibhileni. Bayakwazi ukucacisa impiliso eNgcwele imnke. Bayakwazi ukucacisa ukuthetha ngeelwimi nokutolika, bayakwazi ukucacisa ubhaptizo loMoya oyiNgcwele, bezisa komnye umhla.

<sup>51</sup> Kodwa indoda enyulwe nguThixo, indoda . . . “Izimvu zaM ziyalazi iZwi laM.” Unalo oloo nyulo lukaThixo luphezu kwakho, alusayi kuze lukukhubekise.

<sup>52</sup> UYehoshafati wathi, ukumkani olilungisa wathi, “Ingaba ukhona umprofeti, ukuze sibuze eNkosini?” U-Ahabhi wayehamba ngaphandle kwalo.

<sup>53</sup> Nantso indlela elenza ngayo ibandla lenyama namhlanje. Owu, banamaziko emfundo azele abashumayeli, amadoda abalulekileyo, iinjingalwazi ezinkulu, iingqondi, abalumkileyo, abakrele-krele, owu, bethu, bangaphaya ko—kokulumka kwebandla ne- . . . okanye ibandla lokomoya.

54 Ngemihla kaNowa, kuloo mihla, khangela kwibandla elilelenyama. Babeyintoni bona? Iinzululwazi, abakhi, amadoda alunmkileyo. Kodwa onyuliweyo, u-Enoki noNowa, babengabalusi nabalimi, bethobekile, bengafundanga, bengalumkanga, koko bemazi uThixo wabo; kwakukho into ethile ngaphakathi kwabo, eshukumayo, ebizayo. Sizakufika kuloo nto emva komzuzwana.

Ngoku, uYehoshafati ke wathi, “Ingaba ukhona umprofeti?”

55 Owu, kakade, owenyama unabo. “Ngokuqinisekileyo, sinabo. Ndineziko lemfundo apha ezantsi, lizele ngabo.”

56 Wenyusa amakhulu amane. Ngoku, aba asingobantu abangabangakhohwayo. Bangabakhonzi bakaYehova uThixo. Benyuka, baze bathi, “Masifumane ithuba elincinane sizakuprofeta ke.” Ngoko ke bahlanganisana bonke. Baze babuya no, “ILizwi leNKosi,” baze bathi, “ITSHO INKOSI.” Abaprofeti bakaSirayeli. “ITSHO INKOSI. Nyukani, iNKosi inani. Kwaye niyakuyithabatha iRamoti eseGiliyadi, ngokuba eneneni yekaSirayeli.” Yaye omnye waloo madoda ayezintloko wazenzela iimpondo ezimbini ezinkulu zesinyithi, njengento emeleyo, wahamba etyhala. Wathi, “Ngazo ezi uyakumtyhala uSirayeli. . .okanye uyakuwatyhala amaSiriya aphume ngaphandle le kweRamoti yaseGiliyadi.”

Kodwa, uYehoshafati, kwakukho into ethile ngaphakathi kuye!

57 Owu, ndiyathemba ukuba uThixo uyakuyifaka entliziyweni yakho lento. Asiyonto ithile ongazifundisayo ngayo. Asiyonto onokuzifundisa ungene kuyo. Koko uThixo, ngonyulo, akwenzela kona. “Asikokobalekayo okanye otha- . . .KokuThixo owenzela inceba.”

58 UYehoshafati wathi, “Bangabantu abanxibe kakuhle.” Akuthandabuzeki ukuba wathetha into elolu hlobo, “Balumkile, yaye bangawona madoda anengqondo ndakhe ndanawo. Bafunde bayityekeza. Bemibeli beluqilima. Banomanyano olukhulu phakathi kwabo. Yaye balumkile, kwaye baneNyaniso eninzi kubo.”

59 Yonke imposiso inayo iNyaniso. Obona buxoki bukhulu bakhe bathethwa bunamashumi alithoba- . . .[Yindawo engenanto le ekhasethini—Mhl.] eNyaniso ekhulwini kubo, oba buxoki uSathana wabuxelela u-Eva.

60 “Owu, yiNyaniso kakhulu leyo bayithethayo, kodwa akekho ke omnye?”

61 Ke, ucinga ukuba yathini laa ndoda? “Ngeli thuba sinamakhulu amane apha, wabona balumkileyo, abona bangcono? Abakho apho phandle kozintlango bebaleka bejikeleza benxibe ngokungaqibekanga, beziijele ngeemfele

zegusha, okanye into enjalo. Bangamadoda endiwondlileyo, endiwafundisileyo. Abangawo amadoda angabaziyo oo-ABC bawo. Bazizifundiswa, kwaye bayayazi lento. Bayahlala, imini nobusuku, befunda iincwadi ezisongwayo beprofeta. Bayazi ukuba yintoni na elungileyo. Ndinabo sebelungile. Kwaye bem i apho bemxhelo mnye, amakhulu amane abo, esithi, ‘Nyuka, iNkosi inawe.’”

<sup>62</sup> Kodwa ukuba bendinokuyifunda ingqondo kaYehoshafati imizuzu ibe mbalwa, “Ikho nje into engangqiniyo,” wayenokutsho. “Ikho nje into engavakali ilungile. Akekho omnye na, kwindawo ethile?”

<sup>63</sup> “Owu,” wathi, “ewe, ukho okhoyo, kodwa akangawola mbutho. Uluhlobo olwahlukileyo lomfo. Uyindlavini nje.” Ufana noYakobi. “Kodwa sisenokumbuza. Bathi ungumprofeti. Kodwa ndiyayithandabuza loo nto, ngokuba uhlala endiqalekisa njalo, ethetha *oku okuya*, okanye *okunye*, kungenjalo akakhe aprofete okulungileyo ngam.” Angayenza njani loo nto? Yabona?

<sup>64</sup> Ngoko bathi, “Masiye kumlanda. Ngunyana ka-Imla.” Ngoko bahamba beza naye.

<sup>65</sup> Kwakho umntu owahlangu naye endleleni, wathi, “Ngoku, uze uthethe kwa into enye nale bayithethileyo. Kufuneka uvumelane nombutho. Ukuba awuvumelani nawo, yeha kuwe!”

<sup>66</sup> Wathi, “Ndiyakuthetha kanye oko uThixo akubeke emlonyeni wam ukuba ndikuthethe, ingabi yiyo enye into.”

<sup>67</sup> Kwaze kwathi emva kokuba enyukile waya phaya, bamnika ubusuku ke, wathi, “Nyuka, kodwa ndimbonile uSirayeli ethe saa ngokwezimvu ezingenamalusi.”

Waze u-Ahabhi wathi, “Bendingakuxelelanga?”

<sup>68</sup> Ngoku, kukho amakhulu amane amelene nomnye. Amakhulu amane aqeqeshiweyo, alumnkileyo, afundileyo, amadoda azingqondi amelene nongantweni omncinane omnye, xa sinokumbiza njalo, uMikaya. Indoda enye, kodwa loo ndoda inye yayineLizwi leNkosi, nantso into eyayingumahluko. Ngamnye kubo wayengowobuxoki, waqondakala engowobuxoki. Kwakutheni ukuze ahluke oloo hlobo uMikaya? Kwakunyanzelekile ukuba abe lihlwempu, ukuze abe ngowahlukileyo? Hayi. I...Into eyamenza ahluke uMikaya, wahlala kunye neLizwi. ILizwi likaThixo lilo awahlala nalo.

<sup>69</sup> Ngoku kususithembiso oko, ngale mihla, “UTHixo uyakuwuthulula uMoya waKhe.” Sisithembiso ngoDanilyeli, “Abantu, ngemihla eliyakuthi ngayo ilitye libethe umfanekiso ezingcanjini, abantu bayakumazi uThixo wabo benze imisebenzi ebalaseleyo.” Isiprofeto emva kwesiprofeto! Onke

amaziko emfundo, ihlabathi, alinakuyikhupha loo nto. UThixo uzakuyenza, nakanjani na, abantu bazakuyilandela. Yabona? Owemvelo no...Ibandla lemvelo nebandla laMandla angaphezu kwendalo. Yabona, liLizwi elenza umahluko.

<sup>70</sup> Nantso into awayecinga yona uYakobi, “Kwaye akunamsebenzi nokuba kwenzeka ntoni na, ndiyazi ukuba andinakuze ndisikelele nto ngaphandle kokuba ndibambebele kobo buzibulo. Obo buzibulo bubo into endiyakuba nayo ndibambebele kuyo.”

<sup>71</sup> Kwaye, kodwa u-Esawu wabuthiya, nabantwana bakhe benza kwaloo nto inye, nangoku, kude kube namhlanje. Babuthiyile. Kuhleli kunjalo.

<sup>72</sup> Nanini na kukho imvuselelo, ivelisa amawele njalo. Yintetho embi leyo, kodwa iyinyaniso. Xa kwabakho uzalo oluphumayo, ukusuka ku-Isake noRebheka, lwavelisa amawele. Ekudalweni kwehlabathi, kwavelisa amawele, imithi emibini. Ekuzalweni kukaKayin no-Abheli, oko kwavelisa isibini. Ekuzalweni kuka-Ishmayeli no-Isake, yavelisa isibini loo nto. Naxa u-Esawu noYakobi bazalwayo, kwavela isibini. Omnye kubo, engowemvelo (omnye wabo, engowomhlaba); omnye ke, engowaMandla angaphezu kwendalo. Omnye wakhangela kwizinto zemvelo, ezengqondo; omnye wahamba ngoMoya. Kuhleli kulolo hlobo. Xa ibandla lamaLuthere lavelayo... .

<sup>73</sup> Masithathe elakwaMoya, kuqala. Khangela ekuzalweni kwebandla lakwaMoya. Lavelisa inkulu, imvuselelo enamandla eyatshayela lonke ihlabathi elalisaziwa, inkonzo kaMoya. Akuzange kube kudala emva kwenkonzo kaMoya ngokokude noPawulos atsho, ukuthi, “Kuyakuvela amadoda phakathi kwabo, anezinto ezitenxileyo, aze ajike abantu bemnke kuThixo.” Yaye yiloo nto kanye awayenzayo. Yavelisa isibini.

<sup>74</sup> Ekuzalweni kwebandla lamaLuthere, uMartin Luther wezisa imvuselelo yomoya. Akwaba kudala emva koko naku kufika u-Esawu, kanye emva kwakhe, eyenza umbutho ihle loo nto. Yaze yavelisa isibini.

<sup>75</sup> Kwaze emva koko, kweza amaWisile, uJohn Wesley, imvuselelo yoMoya. Emva koko ke, kwavela umbutho, bayenza umbutho yehla. Yaze yavelisa isibini.

<sup>76</sup> Kwaze emva kwaloo nto, kwavela eyakwaMoya, imvuselelo. Ngoku ke bayenze umbutho, yaye ngoku bayahlala phantsi ukuze bangene embuthweni. Loo nto ke ivelisa isibini.

<sup>77</sup> Kodwa laa mbewu iyeyomoya kaThixo ophilileyo, nakuba imelwe kukuba ibe ngumhambi, nangona imelwe kukuba ibe sisibhadu-bhadu, loo nto ihlala isenza ukwahlukana. U-Esawu akuzange ahlale xesha lide noYakobi. Kwathi nje ukuba

uYakobi abufumane ubuzibulo (makabongwe uThixo), loo nto yadala ukwahlukana. Kwaye xa umntu... Andikhathali nokuba ungoweyiphi na inkonzo, ukuba ungowenyama, kunye nabo bamanyene nawe uqhuba nabo, abantu odlala nabo amakhasi, neemanyano zencwadi zokufunda, njalo njalo; wakufumana ubuzibulo, laa nto ithile ihlayo ngaphakathi entliziyweni yakho elambeke uThixo, wakwamnkela loo nto, ibiza ukwahlukana. “Phumani kuyo, nizahlule, utsho uThixo.” Ukwahlukana!

<sup>78</sup> Ibandla lizinja ndaweninye. Yabona, alinako ukuqhubela phambili. U-Esawu wayengumzekeliso omhle kakhulu wekholwa elilelenyama namhlanje, akazange abe nako ukuleyisa ihlabathi. Akazeyisi izinto zehlabathi. Basakuthanda ukwenza kwabo imithayi, ukudanisa kwabo, ukuqaba kwabo iinzapho nokuziqaba kwabo nokunye, abafazi, ebusweni kubo, no—nokucheba kwabo iinwele zabo no—nokunxiba ezi mpahlana zimfutshane zindala; na—namadoda asathanda ukuphuma aye kwizindlu zokudlala amaqashiso, a—atshaye imidiza, enze iziqhulwana ezingcolileyo; abe esengawenkonz. Abanakuze babe nako ukuzeyisa ezo zinto. Akazange enze njalo no-Esawu. Kodwa ukanti, ukuba ngowenkonz, kwanyanzeleka ukuba azinze ekuqondeni okuthile okukokwengqondo. Yiloo nto enza yona amabandla namhlanje. “Sizakuba ngumbutho. Sizakuzihlanganisa. Sizakwenza iqela elithile, kungenjalo iqela elinembono enye, okanye into ethile elolo hlobo.”

<sup>79</sup> Kwaye yiloo ndlela elihamba ngayo ibandla namhlanje, elomoya nelenyama, iseyinto enye. Ayikatshintshi, yaye ayinakuze itshintshe.

<sup>80</sup> Ubungwele bukaThixo. UThixo, ngokuba enguThixo, uyayivelisa loo nto, ngokwaKhe. Ukuba ebengekho umoni, bekungeze kubekho... Ngewayengazange abe nguMsindisi. Kodwa Waba nguMsindisi ekuqalekeni, ngoko ke kwakungekho nto ilahlekileyo. Yaye izibonakalaliso zaKhe ngokwaZo zokuba enguMsindisi, zavelisa umoni, kwanyanzeleka ukuba kubekho into ethile eyakusindiswa. Ngaphambi kokuba kube kwabakho nantoni na esindiswayo, kwanyanzeleka ukuba kubekho into ethile elahlekileyo. Kunye nobulungisa baKhe nobungwele baKhe! Ukuba akuzange kubekho mntu u—ugulayo, Wayengenakuze abe ngumphilisi. Kodwa ukusukela ekuqalekeni, nasekuqalekeni kokuqala, Wayengumphilisi ngaphambi kwasekuqalekeni. Wayengumphilisi. Ngoko ke kwakungekho nto igulayo, loo nto ke yavelisa umntu ogulayo, ukuze Abe nokubaphilisa, iMenze loo nto abe ngumphilisi.

<sup>81</sup> Kwakweze Ngingqi ziNgcwele ngaphaya kuphuma kuzo usindiso, kuphuma iziqalekiso. Kwakuloo mama mnye notata wavelisa uYakobi, kwaphuma u-Esawu. Yabona? NguThixo.

Akanako ukuliguqula icebo laKhe. Bamelwe kukuhamba nje beyinto enye. Yonke indalo iyakungqinelana ithobe kuloo nto. Inyanzelekile ukuba yenze njalo. Uyayiqonda into endithetha yona? Iqhubela phambili ingena kuyo kanye. Kunyanzelekile ukuba kubekho umntu olahlekileyo, oyakusindiswa. Yaye ukuba wayengekho, Yena, okwaKhe... Ukuba nguMsindisi kwaKhe kwenza loo nto. Inzulu ibiza iNzulu.

<sup>82</sup> Njengenkwenkwe encinane endidla ngokuthetha ngayo, isidla loo nto icimayo kwipensele, nendawo yokunyathela kwibhayisikile, yayiswele isibabile. Yaye okoko nje kwakukho into apho enqanqathekela isibabile, kwanyanzeleka ukuba kubekho isibabile kwindawo ethile, kuqala, esenziweyo. Kwanyanzeleka ukuba kubekho isibabile ngaphambi kokuba anqanqatheke. Kwaye sona, isibabile, savelisa yona, ngoko waphindela kwa kwisibabile.

<sup>83</sup> Kuyiloo ndlela ukuba nguMsindisi kukaThixo. Yaye kwanyanzeleka ukuba kubekho into ethile elahlekileyo, ukuze Yena ayisindise, loo nto yaMenza uMsindisi. Iyonke loo nto yenziwa koko, kukudlala ubuThixo. Yonke into, iyonke into ikuYe; ayikho kumshumayeli, ayikho nkonzweni, ayikho kumbutho othile, koko ikuThixo, ukuze unyulo lube lolugqibeleleyo. Yabona? LukuYe. Ewe. AmaLuthere... .

<sup>84</sup> Size ke sibone okunye ukwahlukana, yayingu-Abraham noLothe. Babengabazalwana. Kodwa uLothe wayengocinga ngokwenyama. Wayehlala enxubele into ethile enkulu, into enobuyoko-yoko obuninzi kuyo. Kanye ngokwenkawu, njengokuba bendinokutsho, esoloko ezolulela kwinto ekhanyayo. Loo moya awukemnki ebantwini, namhlanje. Bayakuzolulela kwinto... .Baya esixekweni, kwaye abasayi kuya kwityotyombe elincinci elinjengeli. Yabona? Bafuna eyona nkonzu inkulu ikhoyo esixekweni, oyena mlungiseleli uyingqondi, apho kuya khona abona bantu banxibe ngokungcono, apho ahamba khona usodolophu, kweso sixeko. Iyonke loo nto ngumoya ka-Esawu. Eneneni banabo ubuzibulo, indawo yokuqala, bazibiza ngokuba baliBandla, kodwa balahlekwa bubo ngokuba bayaBudela. Awunakuze wenze aboo bantu baguqe abo, bakhale becenga uThixo, baze baphume babe nenkonzo yempiliso, baze bamelane nokutshutshiswa lihlabathi, bamnkele uMoya oyiNgcwele. Kwaye a—abanakuyenza loo nto. Babeyidela. Bayibiza ngokuba “liqela laba qengqeleki abangcwele.” Kanye loo nto iBhayibhile yathi bayakuyenza. Bayayenza ngokuba yimvelo yabo leyo. Yimvelo. Njengonomyayi nehobe, imvelo ezimbini. Bayayinqwenela loo nto ngokuba iyiloo nto bayiyo. Abanakuze babe nako (abangeke) babone enye, ngokuba abazelelwanga kuyibona leyo.

<sup>85</sup> Omnye lo ke, awungeke umgcine kude kunayo, ngokuba ikunyulo lukaThixo loo nto. Uzelelwe ukuba abe yindoda

yakwamoya okanye umfazi wakwamoya. Kukho into ethile ngaphakathi kuye ebiza loo nto. Owu, ndi—ndiyathemba ukuba lento iyehla ifikelele kwindawo yokude ube nako, ube nako ukubona oko—oko ndithetha kona, ngokuyigqibezela ngoku. Ngoku u—Abraham. . .

<sup>86</sup> Khumbula, okoko nje babengamadlelana kunye, ibandla elilelenyama nebandla elilelomoya, abazange bayifumane intsikelelo. UYakobi akazange asikelelwe wada wazahlula ku-Esawu. U—Abraham akazange asikelelwe wada wazahlula kuLothe.

<sup>87</sup> ULothe wayenazo ezakhe iinkonzwana zomthandazo ezantsi kwibandla lakhe, efundisa oonyana neentombi zakhe, nabanye. Kodwa waphila obunjani ubomi, ngokokude, wathi xa eyakuthetha malunga nokuphela kwexesha, bambhlek.

<sup>88</sup> Kukwayiloo nto namhlanje! Uthetha ngempiliso eNgcwele namandla kaThixo, njalo njalo, bayayihleka loo nto. Ikwanguloo moya mnye. Yimimoya emibini emikhulu, iyeyenkolo, elibambileyo ihlabathi; ikholwa nongakholwayo, ikholwa nekhohla lokuzenzisa, omnye lo elinganisa omnye. Ngoku xa wazahlulayo u—Abraham. . .

<sup>89</sup> Umqaphele uYesu? Ekuthetheni kwaKhe ngoKuza, uKuza kwesibini, Wathi, “Njengokuba kwakunjalo ngemihla kaNowa, bayakube besidla, besela, bezeka, besendisa.” Kodwa wathi xa Athetha ngemihla kaLothe, Akazange athethe nto malunga noko. “Njengokuba kwakunjalo ngemihla kaLothe,” iyekelwe isityhilelo leyo.

<sup>90</sup> Khangela ukuba kwenzeka ntoni na ngemihla kaLothe. Kwakukho uLothe ezantsi apho eSodom, ezinze kakuhle, ngokwengqondo, waba yenye yamadoda amakhulu esixeko, umgwebi, ehleli emasangweni egweba abantu. Inkosikazi yakhe yakuyo yonke imibutho yomanyano eyayilapho kweso sixeko. Neentombi zakhe, nabo bonke, zatshata phakathi kwabahloniphekileyo, abazingqondi, abafundiswe kakhulu, abalumnkileyo, abakrele-krele. U—Abraham ke wahlala ententeni kumthi wom-oki. Kodwa ngenye imini bobabini bafumana ukundwendwelwa.

<sup>91</sup> Kwakukho ke umshumayeli oyingqondi owehlayo washumayela, wababiza ebakhupha. Khangela u—khangela umyalezo, “Phumani,” watsho kuLothe.

<sup>92</sup> Kwaye ngengazange akhutshwe ukuba kwakungekho ngenceba ka—Abraham. Wathi, “Ndingawafumana na amadoda angamashumi amahlanu, Uyakuwasindisa? Uyakuyisindisa ndingafumana amadoda angamashumi amathathu? Ndinga. . . Ukuba ndifumene ishumi?” Wayengenakudlula ke apho. Waze Akabi nako nokufumana ishumi phakathi kwabo.

<sup>93</sup> Akumangalisi, “Njengokuba kwakunjalo ngemihla kaNowa.” Khumbula, uNowa wayengenguwo umzekeliso

weBandla; yayingu-Enoki onguwo, ongazange angene kwimbandezelo, koko watshintshwa ngaphambi kokuba ingene imbandezelo. U-Enoki waya eKhaya, akazange angene kwimbandezelo. NguNowa owaphumela kuyo.

<sup>94</sup> Ngoku, khangelisisa ngoku njengoko sihamba sinyuka singena kulento. Khangela ukuba mqondiso mni na abawufumanayo oo-Abraham nosapho lwakhe. Bafumana owaMandla angaphezu kwendalo. “Abraham!” Yayisazi njani Yona ukuba wayengu-Abraham? “Uphi umkakho, uSara?” Yayisazi njani Yona ukuba wayetshatile, okanye wayenenkosikazi, uSara?

“Ungaphakathi ententeni.”

<sup>95</sup> Ngoku, iNdoda ihleli apho, isidla inyama, isela ubisi, isidla isonka sengqolowa. “Uphi, uphi umkakho, uSara?” YaYiyazi njani loo nto? YayiYazi njani? Yicinge. Ubiza . . . Nina bantu bangabomoya, lento mayingene kuni. Yayiyazi njani Yona loo nto, njengoko Yayizenza umhambi, inothuli kwiimpahla zaYo? Waze u-Abraham wathi, “Usententeni, emva kwaKho.”

<sup>96</sup> Waze Wathi, “Ndizaku . . .” “Mna, mna,” isimelabizo somntu. “Mna,” le Ndoda, uThixo eZazisa kwinyama. UThixo! U-Abraham waYibiza ngokuba ngu-Elohim. “Mna, Ndizakukutyelela. Ndizakuligcina idinga laM. Kwaye ngokwexesha lobomi, Ndiyakukutyelela, yaye uyakuba nayo le nkwenkwe ndandithethe ngayo kuwe.” U-Abraham, enekhulu; uSara, amashumi alithoba.

<sup>97</sup> USara ke, esemva le ententeni; malunga nesine kwiintente ezincinane, intente enkulu ihleli ngasemva. Esemva kokuphindwa kwayo, wayephula phule. Wayiva loo nto. Emazantsi ke entliziyweni yakhe wancuma, wathi, “Mna, ixhegokazi lekhulu leminyaka ubudala, nenkosi yam,” umyeni wakhe, “inkosi yam, yaluphele, ucinge ukuba singazonwabisa kwakhona, njengabantu abaselula abatshatileyo? Owu, ingenzeka njani loo nto?” Waze waba buncuma.

<sup>98</sup> Yayize ngomva waYo ententeni. Yathi, “Uhlekele ntoni?” Owu, mzalwana, nantso ke!

<sup>99</sup> Khangela ibandla elilelenyama lifumana ukushunyayezwa iVangeli. UBilly Graham wangoku nabanye besezantsi apha beshumayela iVangeli, “Phumani kuyo!” Kodwa baphuma? Hayi. Kakhulu, kakhulu, baba bambalwa kakhulu.

<sup>100</sup> Khangela iqela lika-Abraham, elakhutshwayo. Ngoku qaphela. Kwaye Yona yamnika lo mqondiso, waze wakholwa kuYo. Yaze Yona yanyamalala phambi kwakhe, yemnka. Owu, indlela ebekuhleli ngayo ikukuzahlula, ababiziweyo bakhutshwa!

<sup>101</sup> Ngoku, le mimoya mibini. Ukunikhawulezisela, ukukhawulezisa ngoku ukuze sifikelele kwindawo apho ndifuna ukuba nibone into khona. La maqela mabini ahleli



enonxibelelwano ngokusondeleleneyo, konke kwizigaba zexesha, kwa ukusukela ekuqalekeni kwexesha; ibandla elilelemvelo, ibandla elilelomoya. Abekho kwiTestamente eNdala, aza akho kwiTestamente eNtsha, kwaye asekho nanamhlanje.

<sup>102</sup> Ngoku, malunga namawaka amabini eminyaka eyadlulayo, kufikelele kwintloko, yaye loo nto yaya kufikelela ekubeni ibe ngamadoda amabini: enye yawo, uYesu Kristu; enye, uJudas Skariyoti. Ngoku, uYesu wayinxibelelanisa noKuza, uKuza kwaKhe kwesibini, ukuba le mimoya mibini iyakwahluka kakhulu kunento eyayiyo phaya kudala. Ngoku naku apho ndifuna ukuba unxibe khona i—ingubo zakho zoBuqaqawuli. Le mimoya mibini iyakwahluka. Ngokuba, uSathana weza wahlala ngaphakathi kwilungu lebandla, uYuda Skariyoti, wahlala ngaphakathi kwibandla lemvelo, waze wangumhlobo webandla lonke ixesha. Kodwa wangena wa—walukuhla, kungenjalo wacinga ukuba wayemqhatha umzalwana wakhe. Wangena phakathi wenza ngokungathi wayengomnye wabo; wangcamla izinto ezilungileyo zikaThixo, wahamba kanye ekuMoya, ekhangeleka ngokungathi ukuwo, waphuma waya kushumayela iVangeli, wakhupha iidemoni. Kodwa emazantsi ngaphakathi kuye, lonke ixesha, wayenguYuda, indawo yokuqala. IBhayibhile ithe, “Wazalwa engunyana wotshabalalo.”

<sup>103</sup> Ngoku khumbula, likho ibandla elilelenyama phaya kudala, u-Esawu, abaFarisi nabaSadusi.

<sup>104</sup> Kodwa khangela kulo mfo uzicingela ukuba nje... Uyakuhambisana noMyalezo okwethutyana, kodwa akafuni nje ukufaka izandla zakhe kakhulu kuWo. Uyayibona loo mimoya? UYesu wathi, “Iyakusondelelana kakhulu kunento yenene, ngokokude ilahlekise nabaNyuliweyo,” abaNyuliweyo, ukuba uyakuqaphela, “ukuba bekunokwenzeka.” Kodwa ayinakwenzeka loo nto. Yabona, iyakulahlekisa.

<sup>105</sup> Ngoku khangela, ayilobandla lenyama nje, lowo ungaphandle phaya, oqhuba inkqubo yesiqhelo webandla lenyama, iqela lika-Esawu.

<sup>106</sup> Ngoku sinalo iqela likaJudas, elilelona lingathembekanga, elingathembekanga ngakumbi, linyuka kanye lisiya kanye kwizandla zentsikelelo. Njengokuba kumaHebhere 6 ne-10, indlela awathi ngayo, “Baze benziwa amadlelane bawangcamla amandla ephakade elizakuza, bazenza zonke ezi zinto; ukuba... baze emva kokuba bekwamnkele ukuyazi iNyaniso, ke ngoko ukuba bathe bajika ngabom.” “Ngabom,” yintoni leyo? “Belibalela iGazi lomnqophiso, abahlanjululwa ngalo, ngokwento engcolileyo.”

<sup>107</sup> Makhe ndikunike ingcaciso. Yiyo le. Nantsi indoda, ingumfo olungileyo, umfana othandekayo. Ibiziwe, iva

entliziyweni yayo ukuba ifuna ukuba ngumlungiseleli. Kulungile, yamamnkela uYesu njengoMsindisi wayo. Ingumfana olungileyo, akukho mntu unokuba nento yokuthetha ngakuyo. Emva komzuzwana, ingongoma yokungcwaliswa. Le ndoda iyakhanuka yakujonga abafazi. Yona...Ikuyo loo nto. Yabona? Ke ngoko, into elandelayo, mhlawumbi ibitshaya, kwaye iyafuna ukutshaya. Mhlawumbi ifuna ukudlala amaqashiso. Mhlawumbi ifuna ukwenza into ethile embi. Iyazi ukuba ibingamelwe kukuyenza loo nto, ngoko ithi, "Owu Thixo, faka kum iGazi likaYesu, undingcwalise."

<sup>108</sup> Ize ingcwaliswe. Iyakhwaza, idumise iNkosi, yenze izinto ezithile, kananjalo, iphume ibe nento eyenzayo. Khumbula, uYesu watsho ukuba olo didi luyakubakho apho ngaloo mhla. "Baninzi abayakuza bathi, 'Nkosi, andizange ndiprofete, ndishumaye!?' Andizanga ndikhuphe iidemoni, eGameni laKho?" UYesu wathi, "'Andizanga ndikwazi, msebenzi wobugqwetha.'" Yabona, nabo ke.

<sup>109</sup> Ngoku khangela kulento ngoku. Sifikelela isigidi sekhulu sonwele, kufikelela kanye kwincam ebukhali yeVangeli, "Ibukhali ngaphezu kwekrele elintlangothi-mbini, isika yahlule nethambo, inguMcaluli!" Haleluya! UThixo uyayivumela iphumele. "UMcaluli weengcinga zengqondo." YiVangeli leyo, aMandla kaThixo. ILizwi likaThixo libonakaliswe kwiVangeli.

Uthi, "IBhayibhile itshilo. Li—LiLizwi likaThixo elo."

<sup>110</sup> Ke, iLizwi lenziwe labonakaliswa kwiVangeli. IVangeli ayizanga ngaLizwi lodwa kuthi, koko ize ngamandla nokubonakaliswa koMoya oyiNgcwele, ukubonakalisa aMandla, ukwenza iVangeli iphile.

<sup>111</sup> Ekuyeni kwam e-India, ubhishophu omkhulu we—webandla lamaWisile waphuma, wathi, "Mnu. Branham, asifuni kwanto yakwenza nokusekwa kwamabandla. Sazi okuninzi ngeBhayibhile kunokuba ninokuze nazi ninonke." Wathi, "Sasilibandla, saze sahlala apha kumawaka amabini eminyaka phambi kokuba nibe sisizwe nina." Injalo loo nto. Kodwa wathi, "Siva ukuba uThixo ukutyelele wezisa isipho esinokuyenza iphile le Bhayibhile." Wathi, "Nantso into esinomdla kuyo." Owu, bethu! Yabona, la ndoda yayingunyana, hayi umzukulwana, njengoko watshoyo uDavid. Yabona? "Sifuna ukwazi. Ingaba yinyaniso leyo?"

<sup>112</sup> Ndathi, "Ngokuqinisekileyo, yinyaniso leyo. 'UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.'"

<sup>113</sup> Ngoku, yiqaphele, ibandla lemvelo litshutshisa ibandla lomoya. Ngoku, sifumanisa ukuba ngoko laa Judas wayenza umzalwana, umzalwana, waze wenyukela ekubeni afikelele kuvutho-ndaba.

114 Ngoku khangela lo mshumayeli uselula. Ufikelela endaweni, athi, “Nkosi, bendijonga abafazi. Bendingamelwe kukuyenza loo nto. Bendiyenza, uyazi, ndisenza izinto zehlabathi. Andimele kuyenza loo nto. Bendichitha imali yam kwimidyarho yamashe. A—Andimelwe kuyenza loo nto. Be—Bendihamba busuku ngabunye kwimiboniso yemifanekiso. Andimelwe kuyenza loo nto. Bendisonwabela nemifanekiso engcolileyo nezinto ezinjalo, ndine—ndinencanyathiselweyo egumbini lam. Andimelwe kuyenza loo nto. Zizinto zehlabathi ezo. Ndingwalise, Nkosi!”

115 Ize iNkosi ithi, “Kulungile, Ndiyakuyenza loo nto.” Ifake iGazi likaYesu Kristu imngwalise.

116 Ngoko, iyakuyenza loo nto, ngobunye ubusuku idlule ize ive into ethile. Iye iyokuphulaphula. Ive ngobhaptizo loMoya oyiNgcwele, ukuzaliswa nguMoya. Ngoko ijonge kuloo nto, “Owu, bethu, iyamangalisa ke lento! Kodwa, ithi, loo nto iyakubulala ulungiselelo lwam ukuba ndishumayela yona. Loo nto ingenza umama andigxotho ekhaya. Bangandikhuphela ngaphandle kwebandla ukuba ndikhe ndangena kulaa nto. Owu, kungcono ndimnke ndiye kude kunaloo nto. Kodwa mandiyijonge. Ewe, yiNyaniso leyo, yiBhayibhile.”

117 Ke, kunjengomlungiseleli othile odumileyo, owaziwa ehlabathini jikelele, okhe wafunyanwa kutshanje (yindoda ebikunye nam ePuerto Rico) iguqa ngamadolo, ithetha ngeelwimi, eLondon, eNgilane; indoda enamandla, omnye wabona bavangeli bakhulu ehlabathini namhlanje. Yaze le ndoda, umzalwana wayo ekunye nam, indoda ezaliswe nguMoya, yabaleka yaya kuye, “Owu, mzalwana, yiyo ke leyo.”

118 Wathi, “Ndiyayazi loo nto. Ndiyayazi loo nto. Kodwa, khangela, makhe ndikuxelele into.”

119 Wathi yena, “Yishumayele ngoku. Yishumayele. Lilixa elililo eli. Ngale mpembelelo yakho, ungashukumisa ihlabathi.”

120 Wathi, “Hayi, andinakuyishumayela. Yabona, i—ibandla lingandilahla. Andinakuyishumayela loo nto. Andinakuyenza loo nto.” Owu, mzalwana!

121 “Abo bakha bangcwaliswa bafikelela ekukwamnkeleni ukuyazi iNyaniso, baYikhangela, bayibona ukuba iyinto elungileyo; baze bajika bemnka, ekubeni bezibethelelela uNyana kaThixo, baze baMhlaze ekuhleni, benentloni ngeVangeli.”

122 UPawulos wathi, “Andinazintloni ngazo iiNdaba ezilungileyo zikaYesu Kristu, kuba ZingaMandla kaThixo asindisayo.” ZingaMandla kaThixo asebenza phakathi kweBandla laKhe.

<sup>123</sup> Kodwa bona bathi, “Andinakuyenza loo nto.” Le ndoda yathi, “Bangacinga ukuba ndingowakwamoya. Bangandenza...” Yathi, “Esam—Esam isidima singonakala.” Owu, mzalwana!

<sup>124</sup> Andinaso kwasidima. NdingowaKhe. Isidima saKhe, siSo esibalulekileyo.

<sup>125</sup> Kodwa uyabona ukuba basondela kangakanani na kuYo, uyazi, “Aze abalele iGazi lomnqophiso awahlanjululwa ngalo, liyinto awahlanjululwa ngayo wakhutshwa ehlabathini, laze lazama ukumbeka Apha. Aze akhangele kuloo Nto, abe enalo ulwazi lwaYo. Aze ajike emnke kuYo, akusasele dini ngenxa yesono,” yatsho iBhayibhile, “koko kukulinda umgwebo nengqumbo eyoyikekayo eyakuza, iyakuza, eyakudla lowo uchasayo. ‘Kuba impindezelo yeyam,’ itsho iNkosi. Lowo wayedela okaMoses umthetho wayesifa angenzelwa nceba, phantsi kwamabini okanye amangqina amathathu. Sesinjani ukuthi chatha isohlwayo, nesohlwayo esibuhlungu kanobom, nakuba sifanelekile, umlungiseleli othe wanyathela iGazi likaYesu Kristu phantsi kweenyawo zakhe, emva kokuba ekwamnkele ukuyazi iNyaniso, waLibalela ekubeni liyinto engcolileyo.” Whowu!

<sup>126</sup> Yabona ukuba siphi na? UYesu wathi, “Lumkani.” Yabona indlela awayiyo uJudas? Wayekunye nabo kanye. Wayengu-Esawu, enziwe wamkhulwana ukwenzela esi sigaba sexesha. Wayengumqhathi, umlinganisi, enziwe wamkhulwana kwesi sigaba sexesha. Naku esiza enyuka, kwakhona, engumzalwana kaYesu, umzalwana ozenzisayo. Kodwa entliziyweni yakhe, wayekunye nebandla lakudala lenyama lonke ixesha, ngokuba nako apho wamthengisa khona uYesu. Wathengisa uYesu, ubuzibulo bakhe, kanye njengokuba wenzayo u-Esawu ngenxa yentubululu yesuphu emdaka. Wathengisa ubuzibulo bakhe ngamashumi amathathu amaqhosha esilivere.

<sup>127</sup> Maninzi amadoda nabafazi namhlanje athengise ngobuzibulo bawo bomoya ngenxa yodumo oluthile, into encinane yehlabathi ongazange uyoyise; into encinane, abafazi, ukuqatywa kwesiqabi sobuso nokunqothula iinwele, ukunxitywa kwempahla ezimfutshane; amadoda, ngenxa yeziqhulo ezincinci ezingcolileyo nokutshaya imidiza, into ethile yehlabathi. “Ukuba niyalithanda ihlabathi okanye izinto zehlabathi, uthando lukaThixo alukho kuni,” itshilo iBhayibhile.

<sup>128</sup> Andifuni kunivisa buhlungu, kodwa silapha ekupheleni. Siyenyuka ngoku, siyenyuka ngenqwanqwa ngokukhawuleza ngoku.

<sup>129</sup> Yabona ukuba kunjani na? Bayayenza loo nto. Bamiselwe ngenxa engaphambili. Basenokulinganisa babe ngabalungileyo bethobekile, besondele kangako, njengaMakristu, besondele ngokokude balahlekise nabaNyuliweyo; kodwa niyakubazi ngeziqhamo zabo.

<sup>130</sup> Umfazi onxibe iibhulukhwe ezimfutshane, akazange akhangeleke njengoMkristu, kum. IBhayibhile ithe, “Kusisono nento elihlazo kumfazi ukucheba iinwele zakhe.” Mnye ekuphela eBhayibhileni owakhe waqaba ubuso bakhe, yayingu-Izebhele.

<sup>131</sup> Uthini ngamadoda, nina madoda nimelwe kukuba ngamadoda angaMakristu, nize nivumele amakhosikazi enu enze loo nto? Ngeli thuba, uThixo ayakunibeka ityala ngaloo nto! Hayi indoda! Okwenyama! “Owu, ndizakuphuma ngoko ndijoyine le cawe.” [Yindawo engenanto le ekhasethini—Mhl.] “...ucinge ngayo.” Yiloo nto kanye esathi iSibhalo bayakuyenza, kwaye benze kanye loo nto. Yaye yiloo nto bayakuyenza, ukwenzelelela!

<sup>132</sup> Omnye umntu wathi, “Billy, ukuba awuphezi ngaloo nto, uyakugxotha wonke umntu.”

<sup>133</sup> Inye iNto engayi kumnka, nguMoya oyiNgcwele, ngokuba Wona liLizwi laKhe. Nekholwa lenene ke elimiselwe ngenxa engaphambili alisayi kumnka, ngokuba Oko kuKudla emphefumleni walo. LiyaLithanda. Akukho nto inokulimnkisa kuLo. Liyakwenza nantoni na, njengoYakobi, wayefuna nje oba buzibulo. Uyakuma apho. Andikhathali nokuba umnkelwa nguye wonke umhlobo anaye, nokuba ulahlekwa ngumsebenzi wakhe, nokuba ulahlekwa bubulungu enkonzweni, nokuba imdla ntoni na loo nto. Usaya kubambelela kuyo, kuba akanakuyinceda. Kukho into ngaphakathi kuye, emqhubayo, inzulu ibiza iNzulu. Owu, nantso ke, into ethile ngaphakathi kuye!

<sup>134</sup> Khangela, nantoni na oyifunayo eBhayibhileni, uze uyichole apha, yiya kwiGenesis ubone ukuba yaqanduselwa yintoni na, ubone ukuba yaya ekubeni ibe yintoni na. Yonke imimoya nehamba-hamba namhlanje ibuyela emva kwiGenesis. Kulapho sigqibe khona, ukuniqondakalalisela ezi zinto nizibonayo, zihlobo. Ningayilibali loo nto. Ungavumi ukuba ikutsibe entloko. Mayendele ngaphakathi kuwe. Zizinto zikaThixo ezo. Zifikelela kwintloko; noYesu waxela kwangaphambili ukuba kuyakufika kwintloko kwakhona ngemihla yokugqibela, yaye loo nto iyakuba yile: iTywina likaThixo, nophawu lwerhamncwa; amagunya amabini angawomoya esebenza kunye.

<sup>135</sup> Ngoku, nabani na uyazi ukuba iTywina likaThixo bubuzibulo, ubhaptizo loMoya oyiNgcwele. Ama-Efese 4:30 athi, “Musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi ngaye natywinwa kude kube yimini yokuhlangulwa kwenu.” Ekuzalweni kwabo ngokutsha, bazaliswa ngoMoya oyiNgcwele. UMoya oyiNgcwele luzalo oluTsha, siyayazi loo nto. Ni—Nizelwe ngoMoya, ndizakuyivuma loo nto. Kodwa mawude uzalwe!

<sup>136</sup> Kukho usana oluqulethwe ngumama walo esibelekweni, lunohlobo olunye lobomi. Obo bomi ke, ezalo ezincinane... iiseli ezincinane emzimbeni walo ziyajikeleza lukhabe luxhume *kanjalo*. Kodwa lwakuzalwa, lunea... [UMzalwana Branham uqhweba izandla kanye, elinganisa ukuthwaxa—Mhl.] ngolo hlobo, luze ke lukhale, lube ngumphefumlo ophilileyo.

<sup>137</sup> Yaye usana alunakuya enkonzweni luthi, “Owu, ndiyakholwa ebandleni. Na, ndizakuya, ndenze *oku*. Kwaye ndilungile...Ndifuna ukulunga, ndifuna ukwenza okulungileyo.” Kodwa luswele iVangeli yokuthwaxa ukuze iluvuse, ukuze lukhale lungene kuBomi obunguNaphakade; nguMoya oyiNgcwele ke okhalayo ngaphakathi kulo, njengokuba Ungazange ukhale ngaphambili. Ngoko lusingadlwa esitsha, luzelwe ngoMoya. Luyaqala ukukhula, luhambe, lube nobuntu kuThixo; yabona, luselusana nje, usana lwemvelo, lunobukho balo obusehlabathini.

<sup>138</sup> Ukuze ukuba lo mnquba wasemhlabeni uyatshatyalaliswa, sibe nomnye olindileyo, yabona. Ngokuqiniseke kanye njengokuba wawuvela umzimba wemvelo, ukho umzimba ongowomoya wokulwamnkela xa lusiwa kunina walo. Kwaye xa lusiwa kunina, umhlaba, wona lowo, usisibeleko sawo ngoku, uyancwina, ukhale (Owu Thixo!), uyancwina, usebenze, waluphale, ugule, nayo yonke into ohlangana nayo, uze umoya ongaphekathi kuwo ukhangele ilizwe elingaphesheya komlambo. Uyancwina, ujijeke, uxhume, (ewe, mhlekazi) ngokuba bukho ubomi apho ngaphakathi obuphila ngonaphakade. Usemzimbeni omelwe kukufa. Kwaye ngamanye amaxesha, kanye njengomama ewisa usana lwemvelo, uze umzimba ongowomoya ulufumane: umhlaba uyakuwa, uze umzimba ongowemvelo uwe, ukuze umzimba wenyama...okanye umzimba ongongabonakaliyo uwuxhiphule phaya ngaphesheya. Ukuba lo mnquba wasemhlabeni uthe wachithwa, sinomnye olindileyo. Naso isizathu sokuba uzilibale izinto zehlabathi. Zifile, kuwe. Kukho uMoya.

Ngoku wukhangele njengoko siqhubela phambili ngoku, imimoya emibini.

<sup>139</sup> UMoya oyiNgcwele luZalo olutsha, siyayazi loo nto. Kukuzalwa ngokutsha, ngoMoya kaThixo. Nantso indlela ozalwa ngayo, kungoMoya. Uzalwa ngoMoya, nalo uZalo olutsha. Kulungile. Ukhawulwa ngoMoya; ngoko xa uzalwa ngoMoya, uzaliswa nguMoya oyiNgcwele. Kunjalo.

<sup>140</sup> Ngoko xa ezo zinto zombini zisemhlabeni, okwemvelo nokomoya, ngamanye amaxesha i...Ndikhe ndayibona lento. Ngoku ekuvaleni, ndifuna ukuza ekuvaleni ngoku, ngokuthetha lento okwemizuzu embalwa. Ngokwemvelo

okanye ngokomoya, nokuba yeyiphi na... Ngoku ndiyathemba ukuba wonke umntu uyayiqonda lento. Ngoku zola kangangoko uhloniphe kangangoko unokuba nako.

<sup>141</sup> Ngoku, wakhe wayibona lento? Uyabona kumabandla ethu namhlanje, nditsho nakumaqela apho sithe sazahlula khona senza imibutho; kwaye siyibone yonke lento. Kwaye uye uyibone indoda ithatha iSibhalo esithile, ize, mzalwana, loo ndoda ingasithatha eso Sibhalo isenze siphile ngokutsha, yenze ukuba siphile kanye ngokuchanekileyo oko kuthenjisiweyo apha eBhayibhileni. Ithi ke enye indoda yakumbona esenza loo nto, kwaye iyakuza izame ukuyenza nayo, ingabi nakuphumelela. Ndiyakholwa ukuba niyafunda ngoku. Iyasilela. Kuba? ISibhalo asiyiphefumlelanga. Izama nje ukulinganisa. Izama ukwenza ngathi yenza into ethile. Yayingazange... Ke, mhlawumbi ithunywe ngumntu. Mhlawumbi kukho umntu othe, “Ke, ungakwazi ukuyenza kwalaa nto nawe.” Yabona, kanye njengokuba uYesu wathi kuyakuba nje. IBhayibhile iyichaze kwangaphambili ngemihla yokugqibela, “Njengokuba uYanes noYambres bamchasayo uMoses.”

<sup>142</sup> Kwakumi uMoses phaya, kwabe kumi uYambres. UMoses wayiphosa phantsi intonga, yayinyoka. “Kuba,” uFaro wathi, “yiza apha, Yambres, ungakwazi nawe ukuyenza laa nto.” Waza wenza njalo, yabona. Kodwa kwenzeka ntoni? Ngoko intonga kaMoses yayidla intonga yakhe. Yabona, yenziwa yabonakalaliswa loo nto. Yayiphi intonga yakhe?

<sup>143</sup> Kanye njengokuqwalasela into ngoluvo okukhulu. Kunjengokunye koku kunqulwa kwemimoya. Kunjengezinye zezi nkonzo apho bakholwa ngokwenyama, bekude lee. Inkathazo yile... Bathi, “Kuba, loo nto yayiyeyomnye umhla.” Abazinto nje ngokupheleleyo. Kodwa khangela lo moyana ngemihla yokugqibela uzakulinganisa uMoya wenene. Yabona? Nantso apho ingxaki yenu izakuba khona. Kanye ngokuchanekileyo njengalento iyinene, yabona; kodwa wayengenakuyenza ibonakalaliswe, akazange abe nakuyenza ibonakale, akazange abe nakuyenza ibambelele, wayengenakuyenza ihlale ixesha elide. Owu Thixo!

<sup>144</sup> Abantu bayenyuka bathi, “NdinoMoya oyiNgcwele, nam.” Khangela indlela abaphila ngayo; ayihlali ukusuka kwenye imvuselelo ukuya kwenye, ukusuka kwenye inkonzo ukuya kwenye. Iyabonakalaliswa, abanaWo. Ukuba indoda izelwe ngoMoya kaThixo, okanye umfazi, banazo ezi ziqhamo zoMoya. Bahamba ngokobuthixo. Baphila obo bomi. Yabona? Bazigcina bekude kwizinto zehlabathi. UThixo uhamba ekubo aZibonakalalise, aqondakalise ukuba UnguThixo osebenza apho. Enye le iyalinganisa. Yabona?

<sup>145</sup> Ukulinganisa okuninzi, kubenjalo ke kuyo yonke indlela, ukulinganisa. Khangela ku-Ishmayeli, no-Isake; nako konke

ukuhla, yabona, ukulinganisa. Khangela kumprofeti uMoses, ukhangele kumprofeti uBhileham. Yabona? Yabona indlela abehla ngayo! Khangela kuJudas, ukhangele kuYesu.

<sup>146</sup> NoYesu uxele kwangaphambili ukuba lo Moya uyiNgcwele, ngemihla yokugqibela, uyakuba liTywina likaThixo. Ngoku, lalizakuba yintoni uphawu lwerhamncwa? Lalizakuba kukwala iTywina likaThixo. Kuba, bonke ababengenalo iTywina likaThixo babenalo uphawu lwerhamncwa. Yaye ukuba zimpawu ezimbini zomoya, olunye kuzo luphawu lwenyaniso lukaThixo, olunye luyakuba lolokutshikilelwa kokholo. Uyayibona?

<sup>147</sup> Khangela kuphawu kwiTestamente eNdala. Ekukhaleni kwexilongo, intlokoma, njalo ngeminyaka elinani elithile, a—amakhoboka ayekhululeka ngokuba ixilongo lalikhali. Ke, wonke owayefuna ukukhululeka, wayenokuhamba. Kodwa abanye babo, babethanda ukuba ngamakhoboka, ngoko babebathatha babazise ngasesibingelelweni nasemgubasini wenkonzo, bagqobhoze indlebe yabo ngenyatyhoba. Baze baphawulwe ngonaphakade, babehlala bekhonza umphathi wabo oko.

<sup>148</sup> Namhlanje ke uyakuva umyalezo weVangeli weNyaniso, “Ngoku ungakhululeka ukuba uyafuna ukukhululeka,” UThixo uthetha nawe. Kodwa xa uthe waphakama wayakufika kuloo mda ulapha ukhangele ngaphaya, ube nalo ulwazi lweNyaniso, uze ubuye umnke, ukugqobhoza endlebeni kwaye uyakuhlala ulikholwa lengqondo oko. Uyakuba ngowenkonzo uye enkonzweni, kodwa ungaze uwamnkele uMoya oyiNgcwele. Yabona, ngoko ukhonza umhla wakho wonke. Ngoku, uphawu lwerhamncwa, kungenjalo iTywina likaThixo. Yaye siya sisondelela kakhulu.

<sup>149</sup> Ngoku, khangela, iLizwi limelwe kukuba liphefumlelwe; ukuLiva, ukuLiqaphela, nokusebenza ngaLo. Abantu abaninzi bayakuliva, kodwa bangaLiqapheli.

UThixo uyakuthi, “Lilixa lakho eli.”

<sup>150</sup> “Andizi kuba ngumqengqeleki ongcwele. A—Andifuni kwanto yaloo Nto.” Yabona, abaLiqapheli.

<sup>151</sup> Sizakuya ezinkonzweni, uMoya oyiNgcwele omkhulu uzakuhla. Bendihleli phaya izolo, xa umbono uthe wavela waxela kwangaphambili ngokuchanekileyo yonke into. Ndathi, “Naku kusiza umfana.” “Yiza apha,” ndabhekisa ngakuloo mpheki, “ukhathazwa yintliziyo yaye uzungula uku. . .”

“Ewe. Injalo kanye loo nto.”

<sup>152</sup> “Uyambona lo mfazi uhleli phaya?” “Yiza apha. Unethumba elihlumayo ebeleni, kwaye likwibele lasekunxele, ugula kakhulu ke. Ibe ungumoni unga. . .”

“Ngokuchanekileyo kunjalo.”



153 Loo madoda ebehleli apho, abheka-bheka, ingabashumayeli onke, athi, “Bethu!” Uye enkonzweni, ukhangele uMoya oyiNgcwele ephuma kanye phakathi enkonzweni axele iimfihlelo zeentliziyo, izinto ezilolo hlobo. Uthi, “Kuyamangalisa. Ewe.” Yabona? Yabona? Owu, mzalwana! Yabona? Ku—Ku—Kukwelineye icala, ikho into eyenzekileyo. Abafazi bayakuqhubela phambili besiya phambili, besenza kwa into enye. Amadoda ayakubuyela emva kanye, ngokwehagu ephindela ekuzityikatyikeni nangokwenja ibuyela emhlanzweni wayo, ibe yinto enye kanye. Awuboni? Ngoku ndizakuthetha nge-. . . i. . .

154 Yabona, kufuneka uqaphele ngoko, sihlobo, ukuba ukweyiphi na imeko. Naso isizathu sokuba eli khasethi, ndithe, “Liya kwibandla kuphela.” Yabona? “Ibandla kuphela.” Ukuba ubizwe ekukhanyeni. . . ukhutshwa ebumnyameni usisiwa ekuKhanyeni, uphuma ekufeni ugena eBomini; usuka kokubandayo, ukuqonda uKristu ngokwengqondo, waya kumava wozalo olutsha; ukhangele ubomi bakho, ukuba buzibekele bucala izinto zehlabathi, uze umele uKristu, ngaphandle kwayo nantoni na; ngoko ikho into eyenzekileyo. Yabona? Ikho into engaphakathi kwakho, elambileyo ihamba, njengokuba kwakunjalo kuYakobi. Yabona, uzama—zamana neNkosi, uhamba ngokwahlukileyo emva koko. Ikho into eyahlukileyo ngaphakathi kwakho, utshintshile.

155 Ngoku, inyanzelekile, phambi kokuba ibe nokwenziwa, inyanzelekile ukuba ibe yephefumlelweyo kuwe. Andikhathali, ndingema ndishumayele ndide ndibe ne. . . iinwele ezishiyekileyo kum zivuthuluke, ade amagxa am agobe ehle ndibe namashumi alithoba anethoba eminyaka ubudala, ube umamele yonke imihla; engathanga uThixo ayenze iphile loo nto kuwe, uyakuhlala ukuloo meko inye.

156 Ziintsuku ndifundisisa ndithandaza ngalento. Yabona? Ndathi, “Nkosi, ingaba ndingayithetha loo nto kwibandla?”

157 Kwakho into ethi, “Yithethe. Lisondele ilixa. Yithethe.” Ndiva ukuba Unditsalela ukuba ndimnke kungekudala; ngoko ndi—ndifuna ukuba niyazi loo nto.

158 “Akukho mntu unokuza kuM,” watsho uYesu, “engathanga uBawo waM amtsale kuqala. Owu, ndiyazi ukuba nithi ninoThixo no-Abraham, uyihlo; kodwa ndinixelela oku, nina ni. . . uyihlo uMtyholi,” watsho uYesu. Amadoda angawenkolo, ababingeleli, namadoda abalulekileyo, “NingaboMtyholi, uyihlo.” Yabona?

159 Qaphela iziqhamo zoMoya. Ngoku, yabona, kunyanzelekile ukuba kwenziwe kuphile kuwe.

160 Andiqondi ukuba uNowa wayenokuthi, “Uyazi yintoni? Kungenzeka nje ukuba ine ngamhla uthile, ngoko ke ndizakuphuma phaya phandle ndizakhele umkhombe. Ukuba

inile, ke, ndizakungena kulo mkhombwe ndihambe kanye ndimnke. Yaye akukho nto iyakundihlupha, ngokuba ndizakufumana inqanawa ndihambe ndimnke.” Ungayicinga into enjalo? Hayi. Hayi. Yayingeyiyo leyo. Ukuba yayibe njalo...Owu, wanga oNyuliweyo angayiva ngoku. Ukuba yayilolo hlobo, umgxeki nje wokuqala owezayo, njengoko iBhayibhile ithe babekho, bemgxeka, ngewabeka phantsi ihamile yakhe wahamba wemnka.

<sup>161</sup> Njengokuba esenza amadoda namhlanje, aqala phaya ngaphandle noYesu; athi akujonga ngaphaya abone iNyaniso, abuye umva emnka kuYo. Abanakumelana naYo.

<sup>162</sup> Njengokuba watshoyo laa mvangeli ubalulekileyo, “Uya—Uyakuqhekeza ulungiselelo lwam.” Andikhathalele lungiselelo lunokuqhekezwa nguMoya oyiNgcwele. Limelwe kukuqhekezwa ke. Ngoku, kodwa, yabona, likratshi, ukuba yindoda engaka, umntu ongaka. Owu, qaphela kulento ngoku.

<sup>163</sup> UNowa wayephaya ngaphandle edlelweni, waze weva, waqaphela, wasebenza. Akunamsebenzi nokuba bangakanani na abagxeki abezayo, wakha waqhubela phambili kanye.

“Nowa, ungumqengqeleki oNgcwele.”

<sup>164</sup> “Ayindihluphi nakancinane loo nto.” Esakha eqhubela phambili! Wayevile. Wayiqaphela loo nto ukuba nguThixo, waze wayihlola ngeZibhalo, yabe injalo. Wakha waqhubela phambili ngenqanawa, engakhathalele enye into.

<sup>165</sup> Ingaba ungacinga, ungakhe uyicinge into enje, yokuba uMoses, kwindlela yakhe yokuya eYiphutha, waphuma ngenye imini wathi kuTsiphora, inkosikazi yakhe, “Tsiphora, uyazi yintoni? Ndilungise kakuhle enye indlela yokuthetha kwam. Ndinezibalo ezincinane endithe ndazilungisa zema kakuhle, nako konke okunye kokumetwa kwezinto ezibhalwayo yaye, owu, nezininzi zezinye izinto, nemfundo yam. Ekubeni kaloku bendisalusa igusha phaya ngaphandle, ndi—ndi—ndilungise ndayigudisa enye yaloo nto. Ndenza impazamo ezantsi eYiphutha. Ndiyacinga ukuba ndizakuhla ndiyilungise. Ndiyacinga ukuba ndizakuhla?” Hayi, kwa amaza okuqala aphikisana naye, ngewawa kanye kuloo ndawo.

<sup>166</sup> Wenza ntoni? Walibala yonke into awakhe wayazi malunga nezokubala ngokumeta nangobulumko bakhe. Yiloo nto kanye eyayimfake enkathazweni.

<sup>167</sup> Nantso into efake ibandla enkathazweni namhlanje, kukuba nabashumayeli abaninzi kakhulu abafundileyo bengazalwanga ngoMoya. Amadoda nabafazi athanda ukuphulaphula iintetho zobungqondi, endaweni yokushunyayelwa kwamandla novuko lukaYesu Kristu. Nantso into esifake enkathazweni namhlanje. Asiswele zikolo ziphakamileyo namfundo kubashumayeli. Siswele amadoda

abizwe nguThixo azaliswe nguMoya oyiNgcwele, ingabi yomfundo yezakwalizwi eyenziwe ngumntu wemvaba ethile. Siswele amadoda abizwe nguThixo.

<sup>168</sup> UMoses wayesalusa iigusha, wahlala phantsi walibala. Wayesazi ukuba ubulumko bakhe babuphelelwe. Wayesazi ukuba imfundo yakhe yayingamncedanga nto. Wayesalusa izimvu, kodwa weva, owu, “Khulula izihlangu zakho, Moses, umhlaba omi kuwo ungcwele.” Waphulaphula loo nto. Yayiyintoni? IZwi elathethwa yiNgelosi lalingokweSibhalo. Wayethembise u-Abraham, uyise, “Ndiyakubavelela abantu emva kokuba belapha ezantsi amakhulu amane eminyaka, ndaye Ndiyakubakhupha ngengalo ethe nkqi.” Waqaphela ukuba loo nto yayisiSibhalo sikaThixo sibonakalalisiwe.

<sup>169</sup> Mandime okomzuzu. Mayingene itshone le. Uyabona ukuba yintoni na endithetha ngayo namhlanje? ILizwi likaThixo liyabonakalaliswa kanye phambi kwenu, nibe ningaliqapheli. Cinga ngoku ngeSodom neGomora; cinga ngedinga likaKristu lemihla yokugqibela.

<sup>170</sup> UMoses waliqaphela; lalingokweSibhalo, yayilidinga. Weva, waqaphela. Kwabakho into eyangenayo kuye, mzalwana, wayenokukwazi ukuya kuyenza loo nto ngoko. Wasebenza. Wayenako ukuhla emise wonke uFaro. Wayenako ukubiza izibetho ngexesha afuna ngalo. Wayenako ukuvula uLwandle oluBomvu, ngokuba wayevile, wayeqaphele, wayesebenza emele uThixo.

“Ndiyakuba nguThixo kuwe, wena ube ngumprofeti kuM,” Watsho.

Waze wathi, “Andinako ukuyenza loo nto.”

<sup>171</sup> Wathi, “Ke, ngoko, yiba nguthixo wena, u-Aron abe ngumprofeti wakho. Unyanzelekile ukuba uhambe, nakanjani na.”

<sup>172</sup> Akazange athi nje, “Ke, mhlawumbi ndimelwe kukuhla ndilungelelanise izinto.”

<sup>173</sup> Ingaba ungacinga ngo-Eliya phezu kweNtaba yeKarmele, esithi, “Uyazi, eli lizwe lisesonweni ngokubi, mhlawumbi, mhlawumbi kungcono ndiphume ndixelele u-Ahabhi ukuba umelwe kukuba neentloni ngesiqu sakhe. Mhlawumbi kuyakufuneka ndinyuke ndiye entabeni phaya ndihlale phantsi, ndizile nje ixesha elide, bade abantu bakruquke kukundibona ndiphaya phezulu ndilambeke ukufa”? Hayi. Hayi. Yayingeyiyo leyo.

<sup>174</sup> Kodwa weva, waqaphela, wasebenza. “Ndiyalele amahlungulu ukuba akondle. Nyuka uye phaya, ngaseKeriti.”

<sup>175</sup> Kwathi kwakufika ixesha lamanqam phakathi koBhahali noThixo, wathi, “Hambani, niye kufuna amadini enu, nenze nantoni na kuwo enifuna ukuyenza, nibize kuthixo wenu.”

Bathi bakuzijeca, banenyama eninzi, baxhuma benyuka besihla, banengxolo, wathi, “Khwazani ninyukele kancinane, mhlawumbi umnkile, useluhambeni kwindawo ethile. Mhlawumbi ulele.” Owu, mzalwana!

<sup>176</sup> “Kwalunga, uyazi yintoni?” Wathi, “Ndilikholwa kuYehova, ngoko mna ndinokuyenza lento, nakanjani na.” Owu, hayi, musa ukuyilinganisa loo nto. Hayi. Musa ukuzama ukuba ngu-Eliya ade uThixo akubize. Ewe, mhlekazi. “Ndingumkhonzi kaYehova.” Nangaya amakhulu asixhenxe abo phaya ezantsi, kananjalo, kodwa akukho namnye kubo owaba nobuganga bokuyenza loo nto.

<sup>177</sup> Waze wathi akuba nayo inkunzi enqunyulweyo wagalela amanzi ngaphezulu, wathi, “Nkosi, ndenze oku ngokomyalelo waKho.” Uyabona i...Nabani na ongomnye owayenokuyizama loo nto, ngewasilela ngokupheleleyo.

<sup>178</sup> Imelwe kukuba yephefumlelweyo kuwe! UMoya oyiNgcwele kunyanzelekile ukuba ayizise ayenze ibonakalaliswe kuwe.

<sup>179</sup> Nantso ingxaki yanamhlanje. Awuke uphakame, esiguqweni, uthi, “Kulungile, haleluya, haleluya. Nkosi, ndifuna uMoya oyiNgcwele. Haleluya, haleluya.” Hayi.

<sup>180</sup> Kodwa, mzalwana, dade, xa uMoya oyiNgcwele eliphefumlele elaa Lizwi kuwe, uyakuWufumana ungekasishiyi isitulo sakho. Into ethile ngaphakathi kwakho ivuthile. Umshumayeli akuyi kufuneka ukuba akuxelele ukuba wenze *oku* wenze *okuya*. Amagqabi amadala ayakusuka awe nje, aze amagqabi amatsha avela. Yinto ephefumlelweyo kuwe. Awuyi kucatshukiswa ngumshumayeli xa eshumayela iNyaniso yeBhayibhile. UyakuYithanda, uYisukele. IkuKudla emphefumlweni wakho.

<sup>181</sup> NoYesu ngokwaKhe, Wathi, “Andenzi oko Ndifuna ukukwenza, ngaphakathi kwaM. UNyana akanakwenza nto engathanga Abone uYise eyenza.” AMazwi...Wayengu-Imanuveli, ngokwaKhe. WayenguThixo phezu komhlaba; uYesu wayenguye. Wayeyinyama awathi uThixo wahlala ngaphakathi kuyo. Wayeyintente awayehlala phantsi kwayo uThixo. Amen. Kodwa kuyo yonke loo nto, uNyana kaThixo ozelwe yintombi esebuntombini, u-Imanuveli ekwizaliseko yoMoya, WayenoMoya ngaphandle komlinganiselo. Ukanti, nangoko, eseNyameni EyeyaKhe, Wathi, “Andenzi nto engathanga uBawo aNdibonise kuqala.” Yayiphefumlelwa kuYe, ukuba ayenze!

<sup>182</sup> USathana wathi, “Jika la matye abe sisonka, wenze umangaliso. Mandikubone Uwenza.”

<sup>183</sup> Wathi, “Kubhaliwe, ‘Umntu akayi kuphila ngasonka sodwa.’” Owu, bethu! Kodwa sathi sakulamba isihlwele,

Wathabatha amaqebengwana amahlanu nentlanzana ezimbini, wadlisa amawaka amahlanu. Owu, haleluya! Uyabona ukuba ndithetha ntoni na?

<sup>184</sup> Musa ukuzama ukulinganisa. Nantso into eyingxaki yakwaMoya namhlanje. Yintoni ingxaki yebandla namhlanje, baninzi kakhulu abazama ukulinganisa ukuba banoMoya oyiNgcwele. Baninzi kakhulu abazama ukulinganisa impiliso eNgcwele. Baninzi kakhulu abazama ukulinganisa izinto ezahlukeneyo zeNkosi. Awunakuyenza loo nto. Ezo zinto ziza ngonyulo, ukubiza kukaThixo, uwa usuka kwisizalo sikamama unaloo nto. “Izibabalo nobizo azinabuyambo.” Owu, bethu! Yinyaniso leyo. Awunakuze uzenze into ethile ongeyiyo.

<sup>185</sup> Kodwa ukuba uThixo ukubizile, yiba ngoyena mntu unombulelo ehlabathini ngokuba Ekubizile. Ngoko yiba nguwe ngenene ke.

<sup>186</sup> Njengoko bendinokuthetha, ukuba bendinexesha, ngoonomatse basemthini ngenye imini, into eyaphantsa ukundijika. Ndandingazange ndiyibone ngaphambili, yaye ndandingakwazi ukuyenza. UHattie, uhleli phaya ngasemva ejonge kum. Yayinokuze yenzeke njani loo nto? Ndandingenakukwazi ukuyenza, kodwa yayiyinto ephefumlelweyo, yenziwa yaphila. ILizwi lalithethiwe laze lenziwa lanjalo. Haleluya!

<sup>187</sup> UPawulos, ungamcinga esithi, “Kudala ndilapha kolu lwandle ishumi elinesine leentsuku nobusuku, kube kungekho ziinkwenkwezi okanye nyanga, okanye ilanga okanye nantoni na. Ndiyaqonda ukuba ndizakunyuka nje ndithi, ‘Ningothuki, kuba uThixo uzakusikhathalela, nakanjani na?’” Owu, uThixo akasebenzi ngolo hlobo. UThixo akayenzi loo nto.

<sup>188</sup> Ukhohlo lwakho lulungile, mzalwana. Ukhohlo lwakho luyinto exabisekileyo. Kodwa mayide into iphefumlelwe kuwe!

<sup>189</sup> Owu, nasiya isibane esibomvu sijinga phaya, yaye ukuba ndibona. . . Ndithi, “Ke, unyawo lwam luphezu kwamafutha. Ndiyiphethe inqwelo-mafutha. Ndingawela kwesa sibane siphaya ngaphesheya, ndibaleka ikhulu elinamashumi amabini eemayile ngeyure.” Yinyaniso leyo. “Ndiyawava amandla aphantsi konyawo lwam.” Kodwa kungcono ulinde de kubekho oka “hamba” umqondiso. Haleluya!

<sup>190</sup> Niyaqonda ukuba ndithetha ukuthini na? [Ibandla lithi, “Amen.”—Mhl.] Lakufika ke uphawu luka “hamba”, kulungile. Xa into ithe yayephefumlelweyo kuwe, aze uThixo ayenze yazeke njengokuba Wenzayo phaya kudala, kulungile. Kodwa Engakayenzi loo nto, sineqela elilinganisayo lamaJudas, elihamba nje ngokungathi, athi, “Ke, ndiyinto nje enye nale bayiyo. NdinguMkristu okwam.”

<sup>191</sup> Owu, awukhumbuli? Oonyana bakaSkeva—Skeva, baphuma baze bathi, “Siyakuthethela, sikuthethela eGameni likaYesu ovakaliswa nguPawulos. Phuma!”

Wathi, “UPawulos ndiyamazi, noYesu ndiyamazi, ungubani ke wena?”

<sup>192</sup> Iyeza iyure xa okulungileyo nokungalunganga kuyakwenziwa kubonakale. Kuyabonakala kuMkristu namhlanje. Kuyabonakala ebandleni namhlanje. Kuyabonakala kubantu namhlanje. Ndinibambe ithuba elide; ndifuna ukuba ifike kuni lento.

<sup>193</sup> UPawulos akazange athi, “Ndiyakholwa ukuba ndizakunyuka ndithi, ‘Ke, yonwabani.’” Hayi.

<sup>194</sup> Wenza ntoni? Weva iNgelosi. Wazi ukuba isekwayiloo Ngelosi yayihlala ithetha kuye. Waqaphela, ngoko wenza. Wenyuka wathi, “Yonwabani. Kuba iNgelosi yeNkosi, Endingumkhonzi wayo mna, ibimi ngakum phezolo, indibonisa umbono wokuba akuyi kubakho nto iyakulahleka, kule nqanawa. Yonwabani. Hambani niye kudla isidlo senu sasemini ngoku. Yonke into ilungile.” Amen. Xa ithe yayephefumlelweyo kuwe, xa uThixo eyenza ibe yinto eyinene!

<sup>195</sup> Ndikhe ndafumana ukuthetha okuthile apha kwenye indawo, ndandiyibhalile. Yiyo le kanye apha. Ehe. Sisekupheleni kwazo zonke izinto. Makhe ndiyizise ngolu hlobo kanye ngoku, ekuvaleni. Ndiyathemba ukuba uThixo utyhile okuthile kuni. Khangela. Yonke into isekupheleni. Kukho umntu owakhe wandibuza ngobunye ubusuku, ndiyakholwa ukuba yayinguMzalwana Fred Sothmann, sasibuza malunga nokuba sikufutshane kangakanani na ekupheleni kwexesha.

<sup>196</sup> UMzalwana Demos Shakarian wayebone laa mbono ubonakalaliswe ngokucacileyo, waze wenzeka kwiintsuku ezintlanu emva koko, ugqibelele ngokupheleleyo, loo nto yaphantsa ukumwisa phantsi phezu kwezihlangu zakhe. Wanditsalela umnxeba. Wathi, “Unjani uJoseph?”

Ndathi, “Uphilile.”

Wathi, “Ingaba uyayibona imibono?”

<sup>197</sup> Ndathi, “Ewe. Wandixelela ngoDavid, unyana kaMzalwana Woods, apho wayewe khona kwisithuthuthu sakhe, kwiintsuku ezintathu okanye ezine ngaphambi kokuba kwenzeke oko, ngokuchanekileyo kanye.”

Wathi, “Uyazi, ezo zinto ziya zilandela iintsapho.”

<sup>198</sup> Ndathi, “Ezilungileyo okanye ezimbi, ziyenzeka, nokuba yeyiphi na. Zilandele iintsapho.”

<sup>199</sup> Sasithetha ke kancinane, baze bona, uFred wathi kum, “Ikhutshwa phi loo nto, Mzalwana Branham?”

<sup>200</sup> Ndathi, “Khangela, Fred, masiyithathe ngokwendalo. UThixo usebenza kwindalo yaKhe. Khangela, khangela oko kwenzekayo. Ilanga laphuma eMpuma. Yeyona nkcubeko indala sinayo leyo, iseChina.” Siyayazi sonke loo nto.

<sup>201</sup> Eyona nkcubeko iphambili sinayo yiChina. Kulungile. Yaye ukuphuculwa kwezinto kuhambile ukuya ngasentshona oko. Ke ngoku ubunokuyaphi ukuba ubuzakushiya uNxweme lwaseNtshona, unqumla ngokuthe ngqo? Uya eChina. Ngokuchanekileyo. Sisekupheleni. IBhayibhile ithe, umprofeti wathi, “Kuyakubakho usuku olungayi kukuba bubusuku lungabi yomini, xa ilanga liyakube lidlula, kodwa kube ngexa langokuhlwa,” kanye phambi kokuba liphele kweli cala, “kwakhona kuKhanye, isekwalilo.” UYesu wathi, “Kuyakubakho imvula yaphambili nemvula yamva. Kwaye imvula yamva iyakuvelisa zombini eyakuqala nemvula yamva, ngexesha elinye lonyaka.” Sisekupheleni kwexesha.

<sup>202</sup> Khangela apha, mandikubonise. Ezombuso zisekupheleni. Niyakholwa yiloo nto? [Ibandla lithi, “Amen.”—Mhl.] Ndiboniseni into ethile namhlanje. . .

Esi sizwe sesona sisebubini kwihlabathi, ngokungcola, ukungabi nabuthixo. Ngubani okhe walifunda iphepha iCourier Journal ngobunye ubusuku, eLouisville, xa bonke aba bafazi, kukhethwa, kwisizwe ngasinye, oyena mfazi mhle esizweni, baza bemisa ukuze babe nguNkosz. Mhlaba? Zayenza zonke ezinye ngaphandle kweRussia. Baza bathumela kuKhruschev bambuza, “Kutheni engenzi njalo nje?” Wathi, “IRussia ayibahlubi abafazi bahambe ze, ukuze bahambe phambi kwamadoda.” Umhedeni, isizwe esingenabuthixo sisihlazisa thina bazibiza ngokuba ngaMakristu, wathi, “IRussia ayibahlubi ibahambise ze abafazi, ukuze bahambe phandle ngolo hlobo. Yaye awuzange uzibone iibhulukhwe ezimfutshane okanye izinto ezinjengezo eRussia.” Ngabangahloneli thixo abo. Sibe thina sizibiza ngokuba singa “Makristu”!

<sup>203</sup> Akumangalisi ukuba iBhayibhile ithe, “Sonke isithebe sisizaliswe ngumhlanzo. Ngubani na endinomfundisa iMfundiso, ingubani na olunyuliweyo ebeleni? Kodwa umiselo phezu komiselo, umgca phezu komgca. Kuba Ndiyakuthetha ngemilebe ethintithayo nangalulwimi lumbi kwaba bantu. Nantsi indawo yokuPhumla. Kuba yonke lento, abasayi kuva.” Sineyethu indlela yobungqondi esiqonda ngayo. Owu, kungamnandi kangakanani ukuhlala imini yonke kuleNto.

<sup>204</sup> Ezombuso, zibolile! AmaDemocrats, amaRepublican, nabo bonke, baphantsi nje ngokupheleleyo. Yintoni na? Liqela lokuxonyezelwa. Wonke umntu osebenza kuloo nto, ongazelwanga ngokutsha, ungokaMtyholi. UMtyholi wathi, “Bonke ubukumkani obusehlabathini bobam,” waze uYesu

akaxambulisa naye ngaloo nto. Ihlabathi lilawulwa nguMtyholi. Kwaye wonke umntu osebenzela urhulumente, ukuba akangoMkristu, unguMtyholi esebenzela uMtyholi. Ezi zizwe ziyakuwa zonke uYesu Kristu ekubuyeni kwaKhe, kuyakubakho iMillenium iminyaka eliwaka yophumlo.

<sup>205</sup> Khangela apha namhlanje, into abaqhubeka ngayo ngoku. Bendikhwaza malunga nokuchitha imali ethile engaphesheya kuMakristu, bendifuna ngaphakathi kwintolongo yesizwe amashumi amabini eminyaka, ngenxa yokuchitha imali ukuqhubela phambili izinto zokholo. Zibe iwiski neendywala nemidiza zikhupha amashumi ezigidi zedollar ngonyaka, ukuze zingcolise isizwe. Mna ke ndizama ukushumayela ubulungisa, ndimi emnyango kaYesu Kristu, baze bandithumele kwindawo yentuthumbo ngenxa yaloo nto. Bathathe into enjengaleyo yokungcola, ephantsi, ubulumko, ubungqondi, babenze bayikhuphe ngenxa yeenkqubo zomabonwakude ezingcolisa ihlabathi, zathumela abafazi ezinjani. Esinye sezona ziqalekiso zikhulu sakha sanazo ezi zizwe, babe bengabonwa tyala ngaloo nto. Bandithumele kwisohlwayo ngenxa yokushumayela iVangeli, ukukhupha iidollar ezimbalwa apha ukuze—ukuze kushunyayelwe iVangeli, abathe abantu bandinika ukuze ndishumayele iVangeli ngazo. Andityebanga. Andinakukhupha mali ingako. Kodwa nangoko bafuna ukundithumela kwindawo yesohlwayo, bendibambe iminyaka emibini, kube kusiza ukuvavanya kwetyala kwakutshanje. Owu, yephantsi kanjani, yenjani ukungcola! Thixo, yiba nenceba.

<sup>206</sup> Ndizakuthetha lento ibenye, mhlawumbi yiloo ndlela ayifunayo uThixo phambi kokuba Athumele isiqhushumbisi se-atom. Kumelwe ukuba nibe nento ephosakeleyo eniyenzayo, uyazi. Nifanele kukuba nichukumise umthanjiswa waKhe kube kanye, ngenxa yesi Sibhalo sinye, hleze loo nto... “Ningamchukumisi uMnyulwa waM.” Injalo loo nto. Ngoko ukuba kufanele ukuba kwenzeke loo nto ukuze kuhle umgwebo, njengokuba kwenzekayo ngemihla kaDaniyeli okanye kwenye indawo eyenye, mayifike. Ndingumkhonzi waKho, Nkosi. Injalo loo nto. Owu, ewe.

<sup>207</sup> Ezombuso, ziphantsi kakhulu! Isizwe, sibolile! Ke, khangela yintoni! Bazakubeka amajoni anxibe ezimfutshane ngoku. Owu, bethu! Ezombuso, imfazwe! Ezombuso zisekupheleni. Abalawula ngegqudu abalunganga. Ezombuso azilunganga. Kutheni ukuze bangahlali benokumkani onobuthixo njengokuba uThixo wabanikayo, uDavide? Umphathi omkhulu weNgilane wathi, xa le—xa kwabunjwa le nkqubo yokuziphatha kwabantu iphethwe ngabantu isenzela abantu, wathi, “Kulungile ngoku, kodwa kuyakufika ixesha,” wathi, “ayisayi kubayonto. Iyakuba kukumnka nomsinga kungabikho kuxhathisa.” Yaye inyanisile. Wathi,



“Abezombuso bema phezu kwebhokisi yesepha kwikona nganye, zonke izinto ezijijekileyo ezenza ukuba urhulumente angcole.” Yayinyanisile loo ndoda ke. Ngokuchanekileyo yilento iqhubekayo.

<sup>208</sup> Enye indoda ingaphuma apha, inqumle apha inxile, ihlasele yonke into efuna ukuyihlasela; ize ihle iye phaya, yazi wonke umntu, ngoko kungabikho nto ithethwayo. Mayithi indoda elihlwempu, okanye umntu othile ongaziwayo, azame ukwenza loo nto, yaye uyakuthunyelwa kwindawo yentshutshiso. Ukungcola, into ephantsi, engcolileyo, amashumi amane ekhulwini wabo ngabesini esinye abalalanayo. Yicinge, iSodom neGomora kwakhona! Nalo eloo qela, limelwe ukuba lelenkonzo.

<sup>209</sup> I—Ingaba kuza kwenzeka ntoni elandelayo, ekungeneni koMongameli olandelayo? UThixo wasinika indoda enye enobuthixo, uDwight Eisenhower wakudala. Ke ngoku kungala...Khangela ukuba yintoni na elandelayo ukungena. Kwaye sisenokufumana umngcatshi kwityeli elilandelayo, ngokuqiniseke mpela. Kodwa uyeza, “OnguFaro ongamaziyo uYosefu.” Niyikhumbile loo nto. Ndizakufika kuloo nto kumzuzwana nje. Ezombuso zibolile. Siyayazi loo nto.

<sup>210</sup> Yimfazwe esiphelweni sazo. Owu, babegibiselana ngamatye xesha lithile, babethane omnye nomnye entloko ngamazembe enziwe ngamatye, baze badubula ngezaphetha notolo. Baze banemipu ke, kwalandela imipu engomatshini, yayiyeyamashumi asibhozo anesibhozo eJamani, ibe yemikhulu kangako ke imipu kuthi. Baphinda bajula iziqhushumbisi zezandla nomoya onetyhefu. Kodwa banesiqhushumbisi sesingxengi-moya ngoku. Imfazwe ikufutshane. Sizwe ngasinye sinazo, ngoko niza kwenza ntoni ngoku? Nkqu nesizwe esincinane namhlanje, sicofa nje ngokungakhathali isidubulisi, yiloo nto kuphela umntu amelwe kukuyenza, sisuka sivuke imfazwe sisonke. Imfazwe isondele. Hee! Amen. Imfazwe isekupheleni. Ezombuso zisekupheleni.

<sup>211</sup> Ezemfundo zisekupheleni. Ubutsotsi busekupheleni. Abantwana, akukho themba ngabantwana, sebhambene. Aninakuze nibe namfundo. Awunakuhla uye apho ezikolweni ufumane, ufumane umntwana ofundileyo. U—Uba ngumntwana ophindwe kabini ukuba ngowesihogo ekuphumeni kwakhe kunasekungeneni kwakhe. Nje ukuba utishala abenento ayithethayo ngaloo nto, uyabulawa. Bayakubumba umanyanwana oluthile baphume badubule ootishala, bamthathe bamkhuphe bamfake intambo bamxhome. Silahlekelwe ngootishala abangamawaka amabini. Owu, yima umzuzu nje, ndiyakholwa ibingamashumi amabini amawaka ootishala, kulo nyaka uphelileyo. Andibagxeki. Andinakufuna ukuyenza loo nto, phofu. Ngoku banemibhalo emikhulu

exhonyiweyo lonke ixesha, “Nikani aba bantwana imfundo yasekholejini.” Bayiswele ngenene, kodwa uMtyholi ubabambile. UMtyholi ubabambile. Kwaye asikoko kuqhelekile nje ukuphuma benze into yogezo no—no— nokuthatha iheke bayikhulule bayixhome phezulu emthini ngobusuku beHalloween, okanye benze intwana yogezo oluthile njengokuba babekade besenza abantwana, kungenjalo bathathe inqwelo yomfama bayibeke ngaphandle endleleni, ayiselolo hlobo; kodwa baphambene. Benza izinto ezizimpambano; bayakudubula, bakubulale, bakugwinte, bakudlise ityhefu, nantoni na. Sisizukulwana esilandelayo ke eso.

<sup>212</sup> Ukuzalwa kwabantwana kusesiphelweni, ubufazi, ubumama. Kuba, ukuvalwa kwenzala kwenziwa kuyo yonke indawo, izinja ezincinane zithathe indawo yako.

<sup>213</sup> Ukuziphatha, akusekho kuziphatha kakuhle konke. Abafazi, banxiba ngokungcolileyo; bevela koomabonwakude, zonke iindlela zokulinganisa abantu abangcolileyo baseHollywood, nazo zonke iintlobo zezinto, ezefashoni. Yonke into isekupheleni!

<sup>214</sup> Imfundo isekupheleni. Ezombuso zisekupheleni. Imfazwe isekupheleni. Impucuko isekupheleni. Zonke ezo zinto zisekupheleni. Bethu, singenza ntoni ngoko? Yintoni elandelayo? Sisekupheleni kwezinto zonke.

<sup>215</sup> Ngoku ubomi benkonzo busekupheleni, inkonzo eqhelekileyo, ibandla. Ngoku, lento isenokuba buhlungu kancinane, kodwa ibandla elilelengqondo, ibandla lika-Esawu, lifikelele esiphelweni. Lenza ntoni? Libhekisa kubumbano lwamabandla, ntoleyo iyakuthi ekugqibeleni ingenelele kubuRoma, ukulwa ubuKatolika...okanye kubuKatolika ukulwa ubukomanisi. UPope John ubiza wonke amabandla ukuba abuye, yaye ayakwenza njalo. Ayakuzimanya ahlangane, ngokuchanekileyo kanye oko kungu ITSHO INKOSI.

<sup>216</sup> Uthi, “Yima umzuzu, Mzalwana Branham. Uyaphuma emgweni.” Ukuba ndiyaphuma, uThixo wayibhala ngokuphume ecaleni iBhayibhile yaKhe. Kunyanzelekile ukuba ube nguMikaya, kule meko.

<sup>217</sup> UMorris Cerullo wathi kum ngobunye ubusuku, wathi, “Uphi umchasi-kristu, Mzalwana Branham? LiJuda umchasi-kristu.”

Ndathi, “Morris! Kuba, wena, uliJuda?”

Wathi, “Bangabona bathi bathiyi-Thixo bakhulu bakhoyo.”

<sup>218</sup> Ndathi, “Morris, ungatsho! Ndixelele iSibhalo apho kuvela khona umchasi-kristu eJerusalem. Umchasi-kristu uphuma eRome, hayi ePalestina.”

Wathi, “Ke, khangela, ndi . . . Bangabathiyi-Thixo.”

219 “Ewe, akazange atsho uThixo ukuba Wawamfamekisa amehlo abo ukuze sibe nomhla wokubona thina? Kodwa umhla wethu uzakudlula kungekudala.”

220 Wathi, “Owu, Mzalwana Branham, andizange ndicinge ngaloo nto.” Yabona, nantso ke.

221 Yabona, sisekupheleni. Ihlabathi nokwengqondo, ibandla lokwenyama likuso, isiphelo. Khangela ukuba iphelela phi na loo nto kwimbumba yomanyano lwamabandla. Umanyano loBuzalwana lungene kubo. Inkonzo kaMoya ingene kubo. Bebonke bayazihlanganisa bezenza umbutho. Yabona konke ukuhla, loo Makanana, konke ukuhla ukuphumela kuloo mimoya ka-Esawu, bangabakhonza kakhulu, baze bazimanya kunye nehlabathi; bengaqondi ngokomoya, bengenako ukweyisa, benganyulwanga nguThixo, ukuze bakhutshwe bahlulwe.

222 Owu, ukuba nje bendinokuyazisa, ukuba nje bendinokuyinyanzela ihle ngandlela ithile! Abayiboni. Banamehlo ukanti ababoni, iindlebe ukanti abeva. Owu, kutheni sibuthathaka kangaka nje ngokwaseMoyeni? Ngoku, phulapha lento. Yonke into isekupheleni kwayo.

223 NeBandla lokoMoya lisekupheleni kwaLo. Lifikelela esiphelweni. Owu Thixo! Khangela phaya ekuqaleni kwaLo ngoLuther, lashukunyiswa lehla, ngokomoya. Ngoko uWesley, wafikelela kungcwaliso. Ukuze ngelikaMoya, ibe nguMoya oyiNgcwele. Ukuze ke ngoku kwixesha lesiphelo, nguMoya kaKristu useBandleni kangako, Wenza kwaloo misebenzi wayenzayo Yena, libuyele kwiNtloko yaLo kwakhona; sekulungele ukuba iBandla noKristu limanyane, noKuza kweNkosi uYesu, novuko lwabafileyo. Sisekupheleni kwexesha. UYesu watsho, “Njengokuba kwakunjalo ngemihla yeSodom, kuyakuba njalo ekuzeni koNyana womntu.” Niyayiqonda?

224 Khangela kwibandla elilelenyama. Khangela ukuba bayaphi na, bemnka ngokumnka besiya kude.

225 Khangela kwiBandla elizaliswe nguMoya, livuthulula isuke yonke imfeketho encinane yaLo, liyenyuka eMoyeni, (kwabambalwa, kakade), lingena kuMoya, kodwa linyukela kweyona ndawo ngokokude Lifikelele apho uMoya oyiNgcwele usebenza khona ngaLo, uZisebenzela, lilungelo ukwamnkela iNkosi yalo, lilungele ukwamnkela iNkosi yalo.

226 Abanye ke bonke kubo bangumbutho, babuyela ehlabathini, bathathelwe ecaleni, babuyela ekuzimanyeni, benyukela kuloo ntloko inye inkulu yobumbano iphantsi kobuKatolika. “Yaye kwabakho umfanekiselo elawenzelwayo irhamncwa.” *Umfanekiselo*, “into efana nalo.” Ubumbano

lwebandla olwenziwe ngobuKatolika, ezo zinto zimbini zihlangene, zisebenza kunye. “Ngubani na onako ukulwa nerhamncwa okanye umfanekiselo walo?” Ngokuqinisekileyo akakho. Indlela esinokuthi singene ngayo kuloo nto isithuba seeyure!

<sup>227</sup> Ngoku mandithethe oku kuni, izakuba lixesha lokuvala ke. Ku ndithe. . . Bendinixelele ukuba izakuba nde. Ndi—Ndiziva ndibopheleleke kakhulu. Xa uThixo ade wathetha nezi zinto, wathi, “Baxelele. Yithethe. Musa ukuba sathula. Babonise Yona. Ukuba abaYamnkeli, ngoko igazi alikho ezandleni zakho.” Lifikile ilixa. Ixesha, lilonke liyasondela.

<sup>228</sup> Ezehlabathi zisekupheleni kwazo. Anisenakuba sema. Iimfazwe zisekupheleni kwazo. Anisenakuze nibe saba namfazwe. Ukuba nithe nanemfazwe, ayingeke; omnye nje wokuqala otsala isidubulisi, kuphelile. Ezopolitiko, zibolile zingcolile.

<sup>229</sup> Ibandla lehlabathi lobuWisile, ubuBhaptizi, ubuPresbhithari, eyakwaMoya. “Zihagu zibuyele ekuzityikatyikeni kwazo, izinja zibuyele emhlanzweni wazo.” Injalo loo nto, ngalinye kuwo! UThixo uyabiza, ekhupha koko kungcolo, iBandla elinyuliweyo. Injalo kanye loo nto. U-Esawu, bathi, “Sithi ibandla!” Andiyithandabuzi loo nto. UYakobi wayenguyise ka-Esawu, naye, injalo loo nto, ngoko, kodwa—kodwa. . . Ndithetha, u-Isake wayengutata ka-Esawu, uYakobi ke engumntakwabo, ekunye naye. Kodwa mnye owayenomvuzo wobuzibulo; omnye wabuthiya. Omnye weva, waqaphela, wanento ayenzayo. Omnye wathi, “Owu, okoko nje ndisiya enkonzweni ndisenza oko kulungileyo, yenza wuphi umahluko loo nto?” Nantso ke. Ngoku e. . .

<sup>230</sup> Ndithetha oku ngoko, xa ndivala, le ntetho inye kwakhona. IBandla lenene kuninzi ngenene elinokukuphilela ngoku. Owu, imele ukuba lelinjani ixesha lovuyo kwiBandla lenene, kwiBandla lenyaniso, iBandla elinyuliweyo, xa usazi ngaphakathi entliziyweni yakho ukuba udlule ekufeni wangena eBomini; xa uzijongayo uze ubone, ukhangele ubomi bakho ubone ukuba zonke izinto zehlabathi zidlule, ukuba ube sisidalwa esitsha. Phulaphula ngoku, xa ndivala, phulaphulisisa. Uyazi ukuba udlule, ubomi bakho buyayiqondakalalisa loo nto, “Niyakubazi ngeziqhamo zabo.” Injongo yakho epheleleyo nguKristu. Ukhangele kuYe ukuba afike nangawuphi na umzuzu. Uhamba kuMoya. UyaMthanda. UMBona esebenza ngawe. Akukho nto unqwenela ukuyenza, koko nguYe nje oyenzayo, ngokwaKhe. Owu, lelinjani ixesha!

<sup>231</sup> Oko kundikhumbuzo ngomzobi owawelayo waya eRome, ukuya kufundela ukuba ngumzobi, umfo oselula. Bamqaphela. Wayahluka kakhulu kubo bonke abanye abangamakhwenkwe namantombazana amaMelika, nabo bonke abanye abawelayo

baya apho ukuya kuba ngabazobi, nabasuka kwihlabathi liphela. Lo mfana wayengowahlukileyo. Wayengumfo olungileyo, kwaye bayiqaphela loo nto. Babeye babeneepati ezinkulu, behle baye apho kwaye, indlela abenza ngayo eRome, babenxila kangangoko banokuba nako.

<sup>232</sup> Ndakhe ndaya, okwam, ndayibona loo nto. Baphume phandle ezitratweni, amadoda nabafazi, baqhube nje. Nkqu nakwiindawo ezityalwe ingca zokuphumla, baqhube ezokuhlangana kwendoda nomfazi kanye kwezoo paki, phandle kanye ekuhleni nje, bangahoyi; iNgilani, nayo, zizonke. Yabona? Ayimbanga ukudlula apha ke loo nto. Kuyinto enye nalapha, kubi phantse ngokulinganayo; into inye, bayayigquma kancinane nje apha, ngenxa yamapolisa nezinto ezinjalo. Ngoku, yinto embi nje kakhulu!

<sup>233</sup> Ke, lo mfana mnye, wazigcina yena ekude kuyo yonke loo nto. Xa babesiya ezipatini, wayebayeka bahambe, ngoko wayefundela ukuba ngumzobi. Ngoko, ngenye imini umgcini waloo ndawo omdala, owayenguMkristu wayengakwi—ngakwigumbi lokugcina izinto zakudala, indawo yokuxhoma imizobo, wathi—wathi, “Makhe sihambe kunye, nyana. Masihambe nje kancinane, ndingathanda ukuthetha nawe okomzuzwana.”

Wathi, “Kulungile.”

<sup>234</sup> Ngoko bahamba, behamba benyuka induli, bobabini bebeke izandla zabo ngasemva, behamba benyuka induli. Ilanga lalitshona. Ngoko ke elo xhego lathi kuloo mzobi uselula, lathi, “Nyana, ungumMelika.”

Wathi, “Ndinguye.”

<sup>235</sup> Wathi, “Uze apha ukuza kufumana imfundo yakho yezokuzoba. Ndiyaqonda ukuba ujonge ukuba umsebenzi wobomi bakho ube kukuba ngumzobi.”

Wathi, “Ndiceba ukwenza loo nto, mhlekazi.”

Wathi, “Ndiyaqonda ukuba unguMkristu.”

Wathi, “NdinguMkristu.”

<sup>236</sup> Wathi, “Ke, inye into endingathanda ukukubuzisa yona. Ndibabuzile nabanye aba. Bathi bangaMakristu, nabo.” Wathi, “Yintoni ekwenza ube ngowahlukileyo wena? Yintoni ekwenza ube ngowahlukileyo kwabanye ala amakhwenkwe avela eMelika, nala mantombazana avela eMelika? Yintoni ekwenza wahluke kangaka, nibe nonke nisithi ninga 'Makristu'?”

Wathi, “Mhlekezisi, uyalibona indlela elitshona ngayo elaa langa?”

Wathi, “Ndiyilibona.”

<sup>237</sup> Wathi, “Kude ngaphaya kolwandle, kwisixeko esithile eNew England, kwisixeko esithile kweso sizwe, nakwindlu

ethile kweso sixeko, kukho intombazana ethile endathembisa ukuba ndiyakuphila ngokunyaniseka kuyo.” Wathi, “Yiloo nto kuphela esengqondweni yam, kukuba ndifumane imfundo yam yokuba ngumzobi ndigoduke ndiye kuloo ntombazana iphila ngokunyaniseka kum.” Wathi, “Yiloo ndlela endiphila ngayo oko ndikwenzayo.”

<sup>238</sup> Owu, mzalwana, dade, usenokumangaliswa ukuba kutheni na singakhathali nje nokuba basibiza ngokuba siyintoni na. Andikhathali kukuba bathini na.

<sup>239</sup> Ndandimi kunye noFred ngenye imini, ezantsi eSan-Juan, ePuerto Rico, wayekhangele ngaphaya elwandle, waza waqaphela, olo ludwe lwamatye ezinto zaselwandle, isisiqingatha semayile ukubheka phaya, eqhekeka loo maza makhulu. Wathi... Izintaka ezinde ezinomqala omde neentsiba ezimabala-bala egadini, njalo njalo. Wathi... Wathi, “Mzalwana Branham, kufana naseZulwini apha.”

<sup>240</sup> Ndathi, “Kodwa ulwandle luyakuzola phaya, mzalwana.” Ndathi, “Kanye nje ngaphaya kolwandle, kukho indawo ethile ebizwa ngokuba liZulu, kukho Lowo ubizwa ngokuba nguYesu, kweli Zulu, lowo wathi ngenye imini Wasusa zonke izono zam. Yaye Ndamthembisa ukuba ndiyakuphila ngokunyaniseka kuYe, ukuba ndiyakwenza izinto Afune ukuba ndenze zona. Naso isizathu sokuba ndibe andinazintloni ngeVangeli yaKhe, IngaMandla kaThixo okusindisa.” Nantso into eyenza uMkristu aphile ngokwahlukileyo. Wahlukile ngenxa yokuba uNento ethile amele ukuphila ngokwahlukileyo ngenxa yayo.

Masithobe iintloko zethu okomzuzwana nje.

<sup>241</sup> Mhlobo wam okhedamileyo, ngale ntsasa, ingaba unayo into eyahlukileyo oyakuphilela yona, into ethile eyakukukhupha ehlabathini, into ethile ethetha lukhulu kangako kuwe kunalo lonke ihlabathi, ekukuphilela uKristu? Ukuba awunayo loo nto, kutheni ungaYamnkeli ngoku nje. Ungayi nje enkonzweni uthi, “Ndifuna ukuba ngumntu olungileyo.” Musa ukwenza loo nto. Ufuna ukuba nguMkristu. Wena, ukuba kukho into ethile ebihleli ingaphakathi entliziyweni yakho, ikuxelela, “Awulunganga, kodwa ndiyafuna ukulunga.” Ubuhleli unqwenela into ethile ongeyiyo ngoku, awazi ukuba nguThixo lowo ekubiza? Musa ukuyinikela umva. “Kuba ukuba wakha wakhanyiselwa walifumana ithuba, waza walala okokugqibela, akusasele nceba ngenxa yesono.” Musa ukuzibandakanya no-Esawu.

<sup>242</sup> Yiza kunye noYakobi, nokuba kutheni na... nokuba iyakukudla ntoni na loo nto. Ukuba ikudla ikhaya lakho, ukuba ikudla umsebenzi wakho, ukuba ikudla umyeni wakho, ukuba ikudla inkosikazi yakho, ukuba ikudla abantwana bakho, ukuba ikudla nantoni na, bufumane ubuzibulo! Nantso

into ebalulekileyo. Yaye ukuba uziva ngoloo hlobo malunga nabo, ngale ntsasa, ube ungathanda ukufumana obu buzibulo! Andinakukunika Bona mna. NguThixo onako, yaye nguYe Lowo uthetha nawe. Awunakuphakamisa nje isandla sakho, uthi, “Ndithandazele, Mzalwana Branham. Oba buzibulo, ndiyabufuna.” UThixo anisikelele, kuyo yonke indawo jikelele. “Oba buzibulo, ndiyabufuna.”

<sup>243</sup> Bawo wethu waseZulwini, ndiyaKubulela, Thixo Obekeke Kakhulu noNgwele, ngenxa yako konke ukulunga kwaKho neenceba koonyana neentombi zabantu. Kwaye siyaqonda ukuba sisekupheleni kwexesha, akukho nto inokuba sahamba thuba lide. Silinde nje sikwixesha elibolekiweyo; njengokuba kwakunjalo ngemihla kaNowa, ukuzeka kade umsindo kukaThixo, xa umkhombe wawulungiswa, xa kwasindiswa kuphela imiphfumlo esibhozo. Wena wathi, “Kuyakubanjalo ekuzeni koNyana womntu. Ukuzeka kade umsindo kukaThixo, engangi kungatshabalala nabani, koko efuna ukuba bonke bafikelele enguqkweni.”

<sup>244</sup> Namhlanje ke kwesi sakhiwo, kukho amadoda nabafazi abaphakamise izandla zabo, amakhwenkwe namantombazana, abatsha nabadala, baziphakamisile izandla zabo, besithi, “Ikho iNto endixhuzulayo.” Owu Thixo, banga abangeYali. Banganga thengisa ngemfundo yabo, banganga thengisa yonke into abanayo. Njengaloo ndoda yafumana iperile enxabiso; yayiyiperile ebalulekileyo, iperile enxabiso, yayiyeyona perile inexabiso, yaze yathengisa konke okuncinane kwayo, ukuze ibe nokuthenga lento ibalulekileyo, iperile enxabiso. Banga bangathengisa ngayo yonke into abanayo yehlabathi, ngale ntsasa, lonke udumo lwabo lwehlabathi.

<sup>245</sup> Aba bafazi bahleli apha, Nkosi, abaninzi babo bayivileyo iVangeli ishunyayelwa amaxesha amaninzi kakhulu, babe besagrampuza kanye bengena ehlabathini, bamilise okwehlabathi banxibe ngokwehlabathi, besiya kwiipati nezinto ezinjalo zehlabathi, bethatha inxaxheba kwizinto zehlabathi besenza ngokwehlabathi, besebenzisa izinto zehlabathi. Owu Thixo, banga banganeentloni, ngale ntsasa. Ukuba kukho nokubakho kwathemba kubo, Nkosi, lijike namhlanje. Mayibe lilixa eli.

<sup>246</sup> Nala madoda alapha, Nkosi, Owu Thixo, yiba nenceba kuwo. Abaninzi kuwo basahamba phandle kwizinto zehlabathi, besazinqwenela bezonwabela izinto zehlabathi, isono, ukutshaya, ukusela, ukusela kwasekuhlaleni, ibhiya nje encinane ecaleni, kungenjalo—kungenjalo into elolo hlobo, okanye abe nenkanuko, nento encinane exhonywayo, yabafazi abalula abanxibe ngokungcolileyo. Naloo mizimba bajonga kuyo esitratweni, baze baphantse ukutshayisa abantu ngokujonga kuyo, bezibiza ngokuba bangaMakristu.

Sisazi ke ukuba oko kumila kwaloo mzimba waloo mfazi, mhlawumbi kumashumi amabini anesine eeyure, uyakube ubola ngaphaya engcwabeni, imibungu neempethu zinyuquza ziphuma kwezo zitya zakhiweyo zabunjwa zomzimba wakhe; ube umphefumlo wakhe usesihogweni soMtyholi, ngenxa yendlela ebephila ngayo. Kwaye, nangoko, usuka anyuse encinane yakhe, imilebe eqatyweyo, agigitheke ekuhleka.

<sup>247</sup> Thixo, yiba nenceba kwabo bantu. Owu Nkosi, ungavumeli ukuba balahleke. Nceda ube nenceba uthumele inceba. Mphe ngamnye kubo, Nkosi. NguWe kuphela onokuphisa ngale ntsikelelo. Yaye ukuba Ubabizele eBomini obunguNaphakade, zanga iintliziyo zabo zingavula; baze babekele bucala yonke into kusasa nje, ukuze bayamnkele. Siphe oko, Bawo.

<sup>248</sup> Ke ngoku wanga uMoya oyiNgcwele ungangena kule nkonz, ngenxa yabagulayo nabaxhwalekileyo, baze abantu babone ukuba lo Myalezo uthe washunyayelwa ngale ntsasa, wokuba uKuza nayo yonke into isondele, noYesu usebenza eBandleni laKhe. Makwenzeke khona ngoku, Nkosi, ukuba Wena uthabathele aba bantu ezandleni zaKho. Ukuze xa bebona uMoya oyiNgcwele usebenza, uhamba-hamba phakathi kwabantu, kwanga kungangqinelwa, uMyalezo endiwushumayeleyo, wokuba sisekupheleni kwexesha. Kwaye banga bangeva. Beville, yaye banga bangaqaphela ukuba kwaloo Yesu mnye, indlela Awenza ngayo ngomhla waKhe, Ulapha esenza yona ngeBandla laKhe ngomhla wokugqibela. Yaye bangangasebenza ngaloo nto, ngokunikezela ubomi babo nemizimba yabo, nemiphefumlo nemimoya, kuWe. Ndibanikela kuWe, Nkosi, eGameni likaYesu.

<sup>249</sup> Ngoku, kwisakhiwo apho bakhoyo aba bantu, ndithumele uBilly ngale ntsasa ukuba akhuphe amakhadi omthandazo. Yena . . . [Yindawo engenanto le ekhasethini—Mhl.]

<sup>250</sup> Ingaba uyagula uswele? Ukuba uThixo uyakutyhila kum, njengokuba wenzayo kumfazi equleni, andixelele ukuba yintoni na ingxaki yakho, kungenjalo into ethile ngawe, owaziyo ukuba andiyazi, ingaba loo nto iyakwenza ukuba ube nokholo lokukholwa kuThixo? Inganenza nibe nokholo ninonke? Lityeli lokuqala lokuhlangana kwethu eli? [Lo dade uthi, “Hayi”—Mhl.] Owu, wakhe wandibona ngaphambili, kodwa andazani nawe. Ingaba kunjalo? Kulungile, yanga iNkosi uThixo ingakunika isicelo sentliziyo yakho.

<sup>251</sup> Ngoku, iyinene, okanye asiyiyo? Owu, bethu! Biza kwiqela lakho lonqulo lwengqondo. “Bhileham,” wathi, “uphi?” U-Eliya phezu kweNtaba yeKarmele, wathi, “Uphi Bhileham? Uphi? Mvuse.” Awumelwanga kukuba umvuse uYesu. Uhleli ngalo lonke ixesha. Uhleli ekho, uhleli ephilile, uhleli enako; ikwanguye izolo, namhlanje, nangonaphakade. Amen. UThixo uhleli enguThixo.



252 Uyakholwa ukuba ingxaki yakho yentliziyo iyakukuyeka ukuze uphile? Awuveli apha. Uphindela eLexington uze uxelele ukuba zinkulu kwazo izinto ekwenzele zona iNkosi. Yabona?

253 Uhamba entla kweentloko zabantu, abangayiqondiyo. IBandla eliphilileyo lingayibamba loo nto, ngokukhawuleza, lazi ukuba uBukho boMoya oyiNgcwele ulapha.

254 Umntu othile apha emva uphakamise isandla sakhe. Ibinguwe, nkosazana? Uyakholwa ukuba uThixo angandixelela ingxaki yakho? Omdala . . .

255 Laa mzalwana uphaya ekugqibeleni, ndiyakholwa ukuba uthe, emzuzwini odlulileyo, lowa. Uyakholwa, mzalwana? [Umzalwana uthi, “Ewe.”—Mhl.] Uyakholwa? Ngoko loo ngxaki yesikhumba iyakukuyeka, uyakuphila. Uyakholwa yiloo nto? Uyamnkela njengokuba uphilisiwe? Phakamisa isandla sakho, ukuba wenza njalo. Yabona? Ehe. Kulungile. Andazani naye. Uyayazi loo nto, Pat.

256 Inenekazi elikhangele phaya, lithandaza, likhangele kum, lithe alazani nam. Uyakholwa ukuba iqondo eliphakamileyo lobushushu begazi liyakukuyeka? Injalo loo nto, asililo? Phakamisa isandla sakho ukuba injalo loo nto. Kulungile, yiba nokholo kuThixo.

Yabona ukuba ndithetha ntoni na?

257 Kunjani ngabanye kuni bantu bandaziyo? Unento ethile entliziyweni yakho. Phakamisa isandla sakho. Abaninzi kangako kuni! Andinakuyenza mna loo nto; Imelwe kukuthi ifike nje. Uyazi, lukholo lwakho.

258 UGeorgie Bruce, ndimbona ehleli phaya. Uhlala unento ethile ozama ukuyifumana usenzela omnye umntu, Georgie. Wawuphilisiwe, kumhlaza. Akukho mbuzo engqondweni yakho. Ngomhla oweza ngawo kulo mnquba waphuma kulaa mnyango uphaya, uMoya oyiNgcwele wehla phezu kwam, ndakuxelela kanye apho isenzo ekungekho mntu ehlabathini wayesazi inguwe noThixo nomnye umntu kuphela. Akunjalo? [IBandla lithi, “Amen.”—Mhl.] Injalo loo nto. Uyakholwa kum, akunjalo, Georgie? Unento esentliziyweni yakho, Georgie. Uyakholwa ukuba uThixo angandixelela ukuba yintoni na esentliziyweni yakho?

Ingaba loo nto inganenza ninonke, nina bantu nindaziyo, nikhohle? [IBandla lithi, “Amen.”—Mhl.]

259 Ndiyamazi uGeorgie, kodwa ucinga ngento ethile. Unabantu ababini, abakude ukusuka apha, athandazela bona. Bobabini bahlala eCorydon. Injalo loo nto. Kwakhona unomntu olapha, indoda athandazela yona, eyayilapha ngaphandle esibhedlele. Yaye uyathandaza, ungathandazeli

ukuphiliswa kwayo ngokukhulu, koko ukusindiswa komphfumlo wayo. Lowo ngu-ITSHO INKOSI. Injalo loo nto. Kunjalo, Georgie? Injalo kanye loo nto.

<sup>260</sup> Kukho umntu othile phaya ngasemva ophakamise isandla sakhe, emva kanye phaya emva, apha ngasemva. Wena, uthini ngawe? Ungasiphakamisa isandla sakho, awazani nam? Le ndoda ihleli apha ikhangele kum, andikwazi. Uyakholwa ukuba ndingumprofeti kaThixo, umkhonzi kaThixo? Uyakholwa ukuba uMoya oyiNgcwele, lento ndikuxelele yona ukuba yiNyaniso? Uyakholwa yiloo Nto? [Lo mzalwana uthi, “Ewe.”—Mhl.] Ukuba uyakholwa, hamba. Nantso kuphela into onayo, kuba ukhathazwa ngumhlaza. Injalo loo nto. Awuveli kwesi sixeko. Uvela eNew Albany. Injalo loo nto. Kwaye unomhlaza. Ukuba uyakholwa ngentliziyo yakho yonke, uyakuphila. Uyakuyamnkela loo nto? Phakamisa isandla sakho. Mayibongwe iNkosi.

<sup>261</sup> Ndiyakholwa, laa mfazi uphaya ngaphandle unomnqwazi ongathi umhlophe entloko kuye, inenekazi elintsundu, besiliphakamisile isandla salo. Andikamfumani umntu ontsundu ngoku. Uyakholwa, nkosazana? Kulungile, mhlekazi, kholwa ngentliziyo yakho yonke. Ukhathazwa yintliziyo, ingxaki yesisu, ukungahambi kakuhle kwezinto. Kukho umntu okuzisileyo apha kusasanje. ITSHO INKOSI. Injalo loo nto, akunjalo, nkosazana? Ukuba kunjalo, heshu ngaloo tshefu uyiphethe esandleni, ukuze babone abantu. Andizange ndimbone laa mfazi ebomini bam.

<sup>262</sup> Ubusiphakamisile isandla? Andazani nawe? Ube nawe ungandazi. Uyakholwa ukuba uThixo uyandazi, kungenjalo uThixo uyakwazi? Uyakholwa ukuba Angakuxelela okusentliziyweni yakho? Uthandazela omnye umntu. Ngutata wakho, ukhathazwa yintliziyo. Injalo loo nto. Yaye wena uzungula ubhaptizo loMoya oyiNgcwele. ITSHO INKOSI.

Ukuba nje ungakholwa!

<sup>263</sup> Ngeli nenekazi lincinane liphakamise isandla salo *kanje*, uyakholwa? Ingxaki yakho koku kugubhuka kusesandleni sakho. Kodwa uthandazela umzukulwana. Injalo loo nto. Loo mntwana akaphilanga. Yinyaniso leyo. Akunjalo, nkosazana? Uyakholwa ngentliziyo yakho yonke, ngaloo nto.

Ndithe ndakuthi, “mntwana.” Yima umzuzu nje. Owu, nantso ke. Unyana wakho ufumene ingozi yemoto; wangxwelerheka. Andikwazi, nkosazana, kodwa yinyaniso leyo. Ukuba yinyaniso leyo, phakamisa isandla sakho.

<sup>264</sup> Ngoku, Ngubani olapha? Ngubani Lowo? Asindim. Ndingayenza njani loo nto? Musa ukuba ngongevayo ngokoMoya, izinto zoMoya. NguThixo elapha! Laa Moya uyiNgcwele uwufunayo, uyakholwa nguWo ngoku? Uyakholwa kuWo ngoku? Kulungile, ngoko Wamnekele ngoku. Lingoku ixesha lokuWamnkela. Kholwa ngentliziyo yakho yonke.

265 Nina nigulayo okanye nisweleyo. Andikwazi kuphilisa. Akukho mntu unokuphilisa. Andinakuphisa ngoMoya oyiNgcwele. Kodwa Lowo unako ukuphilisa aphise ngoMoya oyiNgcwele, Ulapha. NguYe Okwenzayo oko.

266 Ngoku thobani iintloko zenu. Nikholwe khona ngoku, njengoko ndinithandazela kunye nezi tshefu.

267 Bawo wethu waseZulwini, ngokokwazi kwam, ndithethe naye wonke endingazaniyo naye, ngokokude ndizive ndisiba bhetye-bhetye ndinikezela; ndaziva ndikhokelwa ukuba eli lixesha mhlawumbi lokuba oNyuliweyo abe ubonile. Wanga umntu ngamnye kubo, Nkosi, othe wabizwa wavunyelwa ukuba abizwe ngoMoya waKho; into ethile, ngokholo lwabo, banokholo olungakumbi (abanye babo) kunokuba becinga ukuba banalo. Bayaqalisa nje ezintliziyweni zabo.

268 Kwaye loo mfazi wachukumisa isambatho saKhe ngaxesha lithile ekudluleni kwaKhe, waze Wajika wathi, “Ngubani lo uNdichukumisileyo?”

Baze bathi bona, “Ke, wonke umntu uKuchukumisile.”

269 Wathi, “Kodwa Ndiqaphele ukuba Ndibe buthathaka.” Waze wamfumana loo mfazi mncinci wamxelela ukuba wayenethombo legazi, nokuba ukholo lwakhe lwalumphilisile.

270 Yaye iBhayibhile itshilo, ukuthi, “UsenguMbingeleli oMkhulu, namhlanje, onokuchukunyiswa zizilwelwe zethu.” ISibhalo sithe, “Isekwanguye izolo, namhlanje, nangonaphakade.” Kwaye ukuba Yena usekwanguye, abe ekwanguloo Mbingeleli mkhulu, Uyakusebenza kwangaloo ndlela enze kwaloo nto inye.

271 Yaye abantu abaninzi babona ukuba iBandla elizaliswe ngoMoya lifikelela kwintloko. UKristu ulungela ukuza athabathe iBandla laKhe. Imiqondiso yaKhe emikhulu yokugqibela, njengokuba kwakunjalo ngemihla yeSodom; ngubani Owathethayo, owazi uSara, waze wazi ukuba wayenenkosikazi ebizwa ngokuba nguSara, wazi ukuba yahleka ententeni; Wathi, “Loo nto iyakuba ngumqondiso. Nakubona loo nto, nikhumbule, eso sizukulwana asisayi kudlula kungathanga kuzaliseke konke.” Yiyo le ke. Sisekupheleni.

272 Siphe, Nkosi, ukuba wonke umntu ogulayo olapha azi ukuba uYesu Kristu ophilileyo ukho. Zanga ezi tshefu zingazezisikelelekileyo kuwo wonke umzimba ogulayo eziya kuwo. Ndiyamkhalimela uMtyholi, ngenxa yabo bantu. Ndiyamkhupha, ngoMoya kaThixo, ngokholo, ndikhuphela kude lonke ithunzi lokuthandabuza. Wanga wonke umntu olapha, omiselwe kuBomi obunguNaphakade, angaLamnkela ngale yure. Kwanga konke ukuba neenkolo, konke ukuqabula okuncinane, yonke into encinane yehlabathi, wonke umthwalo

omncinane, njengoko iBhayibhile yathi, “Masibekele bucala wonke umthwalo, naso isono esinokusirhawula ngokusisisulu; ukuze sibe nokubaleka, ngomonde, ugqatsho olubekwe phambi kwethu; sikhangele” (entweni? ebandleni? embuthweni?) “kuyo iMbangi noMgqibelelisi wokholo lwethu,” olapha khona ngoku, “UYesu Kristu, uNyana kaThixo.” Sikhangele kuYe Lowo... Asimelwe kukuthabatha amazwi esiwaziyo ukuba ayinyaniso, koko wona loo Mazwi enziwe ayinene kuthi ngale ntsasa. Kwaloo Yesu wafayo, akafanga, Uvukile kwakhona, yaye kumawaka amabini eminyaka emva koko Uzisa iBandla laKhe lifikelele kwintloko. UMoya kaJudas uyasebenza phakathi kwabo. Kodwa banga bangabekela bucala sonke isikhubekiso nayo yonke into, ngeli lixa, bamnkele Yena.

<sup>273</sup> Bangangeva, kona oko bakuvileyo, ngomyalezo. Banga bangaqaphela ngoku ukuba kwaloo Mazwi bawevileyo abonakalalisiwe, baze baWaqaphele, ukuba AnguKristu. Yaye bangangasebenza ngoku basebenze ngaWo: baWamnkele, baphakame beme ngeenyawo zabo, bangqine; baye kungena eBukumkanini bukaThixo, ngokuzaliswa ngoMoya oyiNgcwele.

<sup>274</sup> Banga abagulayo bangaphiliswa. Banga abaxhwalekileyo bangaphiliswa. Wanga wonke umnqweno wentliziyo ungenziwa ulunge. Siphe oko, Thixo Onamandla onke.

<sup>275</sup> Ngoku iintloko zenu zithotywe, iintliziyo zenu zivuliwe, zinikezele nje kwithuba elilodwa lomthandazo; kanye ngaphambili, ndiyaqonda, kwenkonzo yobhaptizo ezayo, kanye phambi koku. Izakubakho enye inkonzo ngokuhlwa.

<sup>276</sup> Ngoku, khumbula, ungaliyeki eli thuba lidlule. Ndibe lapha ngoku isithuba seeyure ezimbini ezinesiqingatha, okanye ngaphezulu, ndizama nje ukungangxami, ndizise iVangeli, ndiYibeke ngokugqibeleleyo kanye. Ngoko sifikelela kanye ekugqibeleni. Yaye kwaloo ngongoma: ukuva, ukuqaphela, ukusebenza. Ungavumi ukuba idlule entla kwentloko yakho. UYivile. Ingaba uyaqaphela ukuba uBukho baKhe bulapha? Uyazi ukuba nguYe Lowo ukubizayo? Ngoko sebenza ngaloo Nto. UThixo abe nawe. Fumana ithuba elilodwa lomthandazo.

<sup>277</sup> Mzalwana Neville, yiza, kancinane, ngomthandazo, ukuba unokunyuka uze apha.

Mphakamiseni nje.



*UKUVA, UKUQAPHELA, UKUSEBENZA NGE LIZWI LIKATHIXO* XHO60-0221  
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