


UMSEBENZI WOBUGCISA

 Masithobe iintloko zethu ngoku sithandaze. Ngeli thuba iintloko zethu neentliziyo zethu zithotywe phambi koThixo, i—ingaba bangaphi apha abanesicelo abangathanda ukuba uThixo asikhumbule, ngokuphakamisa izandla zenu? Ngoku, bamba isicelo sakho entliziyweni yakho ngoku njengoko sithandaza.

² Nkosi Yesu wena u—unguMthombo, uMthombo ongatshiyi woBomi, mpompoza ngokuphuma kuthi namhlanje, Nkosi, usicoce kuko konke ukungakholwa naso sonke isono, ukuze sibe nokuba Phambi kwaKho, sisazi ukuba ikho intswelo phakathi kwethu, yokuba sazi ukuba singaboni sibe—sibe singafanelwanga nayintsikelelo. Kodwa ngoko xa sicinga ngaWe Wena wezayo wathabatha izono zethu! Ngoko, xa iGazi likho, ayi—ayisithi esiPhambi koThixo, nguYe. Lilizwi lethu nje liphumela kwiGazi laKhe. IGazi laKhe liyathetha. Owu Thixo, hlambulula iintliziyo zethu kwisono nasekungakholweni.

³ Sipehe iminqweno yentliziyo yethu, kuba ngenene sineminqweno yokuKukhonza. Kwezi meko zityhafisayo neenkxwaleko, nezinto zeli hlabathi ezibekwe phezu kwethu ngamanye amaxesha, ukuze zisigqibelelise; sikrwele ngolo hlobo. Ngoko Wena wathi, “Ningazitheli nqa ezi zilingo zizayo.” Zisebenza nje okulungileyo ukuze zisigqibelelise, sizise kuloo ndawo. Ezi ntlango zinkulu zamava, apho abantu abangamalungisa babunjwa khona babe ziingcwele, si—siyaKubulela ngala mava, Nkosi. Asingekhe nakanjani na nangaluphi na uhlobo sifune ukwenza nantoni na echasene nentando yaKho. Kodwa siyathandaza, Bawo, ukuba kulento sisondezwe ngakumbi kuWe.

⁴ Naxa imithwalo inzima kangaka, asikwazi ukuhambela phambili, ngoko siphakamisa izandla zethu sikhale kuBawo wethu. Ngoko yiva useZulwini, Nkosi.

Siphilise, usenze siphile, ngenxa yoBukumkani bukaThixo.

Sikelela iLizwi laKho ngale ntsasa, Nkosi. ILizwi laKho liyiNyaniso.

⁵ Kwaye sihlanganisene apha ngoku enkonzweni. Sithandazela uMzalwana Neville, noMzalwana Capps noMzalwana Collins, nabo bonke abanye abalungiseleli, nabo—nabo basayinela izimali, amadikoni, naye wonke umntu ongumkhonzi nje, nabaziindwendwe abakumasango ethu. Wanga lo ungangumhla esiyakuwukhumbula ithuba elide, ngenxa yoBukho baKho.

⁶ Silapha silindele ngokukhulu ngale ntsasa, Nkosi. Siqaphele okwethutyana, sibiziwe sahlanganiswa. Siyaqonda ukuba kungenjongo ethile. Yanga injongo yaKho ingaphunyezwa, Nkosi. Kuba sikucela oko eGameni likaYesu, njengoko sizinikela. Amen.

⁷ Kumnandi kakhulu ukuba lapha nokuhlanganisana kule nkonzo izele ngabantu. Bendingalindelanga ukuba kungakho nomnye apha kusanje, ngokuba bendingazi nje ngokupheleleyo, okwam, ukuba ndizakubakho apha.

⁸ Sisandula ukungena sivela ePhiladelphia. Ngoko ndiye ndangena, ndicinga ukuba bekuzakunyanzeleka ukuba ndiye e-Arizona ngokukhawuleza okukhulu, ukuya kuqhuba inkonzo yomngcwabo womhlobo wam, uAptain Jim Moseley, othandeka kakhulu, umfana endamkholelela kuKristu kungekudala kwixesha elidlulileyo, abo bafo bathathu bakwaMoseley. Omnye wabo ke uwile, wayekwinqwelo ngenye imini, waze wasweleka ngoko nangoko. Walala apho emlilweni iyure ezilishumi ngaphambi kokuba bamfumane. Ngoko uLee unamashumi amabini anesibhozo eminyaka, inkosikazi yakhe inamashumi amabini anesithandathu, u—ushiya abantwana abancinane abathathu; omdala, unesixhenxe. Yinto elusizi kakhulu. Kwaye, bona...Ekumngeniseni kwabo, kuye kwanyanzeleka ukuba bamngcwabe ngecawe elandelayo. Ngoko ndiye nje...Andikwazanga kuya. Ndaze nje ndabhala, okanye ndathumela ngocingo, oko bendizakukuthetha, okanye oko ngendikuthethile kumngcwabo kaMzalwana uMoseley. Ezinye zezinto asinakuziqonda, kodwa nangoko Uyenza ukuba yonke into isebenze ngokulungileyo nje.

⁹ Silapha ukuze sikhonze iNkosi, ngale ntsasa, sisazi ukuba—ukuba—ukuba sikholwa kuThixo, ukuba sikholwa ukuba Uyakwenza ukuba yonke into ibe yelungileyo nje ngokuchanekileyo. Kungabi namsebenzi nokuba iyintoni na, nokuba iqhubeka kanjani na, siyazi ukuba imelwe kuku “sebenza oko kulungileyo.” Wasithembisa loo nto. Inyanzelekile ukuba ibe lolo hlobo kanye. Ngamanye amaxesha asiyiqondi loo nto, size sibe ngabaxakayo ngamanye amaxesha, kodwa nangoko siyazi ukuba yiNyaniso leyo, kuba iBhayibhile ithi yiNyaniso. Yaye iBhayibhile kuthi, nguThixo ekwimo yombhalo.

¹⁰ Ngoku, simelwe kukulibeka kwindawo ethile ukholo lwethu. Yaye ukuba—ukuba mna okanye nabani na kuthi ebomini, wazama ukuba nempumelelo waze wayifumana, ngamaxesha amaninzi, wangusozigidi, kodwa siyakwenza ntoni ngaloo nto? Simelwe kukuhla sifike esiphelweni sendlela, ibe—ibe luncedo lwantoni loo nto kuthi ngoko? 'Yabona? Yaye imali i—iyinto nje ebhaliweyo, yinto yokutshintshiselana, kodwa awungeke uyitshintshise ngobo Bomi. NguThixo kuphela onoBomi.

¹¹ Ngoko si—siyaqonda ukuba silapha kwimo yesithunzi. Yaye okoko sikhona isithunzi, kunyanzelekile ukuba kubekho uqobo. Akunakubakho sithunzi lungekho uqobo lwento, 'yabona, ngokuba kungenxa yoqobo lwento ekuthi kwenzeke isithunzi. Njengokuba ubunokuba nesithunzi somfanekiso wento ethile. Imelwe kukuba ibekho loo nto ndaweni ithile, kungenjalo ukuze ibethe, ukukhanya kubethe kwelo liso lekhamera, kungenjalo bekungayi kubakho kwa—kwasithunzi. Ngoko xa sibona ukuba ubomi bethu bulapha kwisithunzi, siyakwazi ukuba sikumfanekiselo wobomi obuthile kwindawo ethile, ngoko siyazi ukuba lukho uqobo kwindawo ethile lokuba ukukhanya kubethe kubo, baze benza isithunzi sento ethile apha phezu komhlaba. Thina ke siseso sithunzi kuphela. Yinto leyo eluqobo ikwindawo ethile. Ukuba akunjalo, ndingoyena mntu ulahlekiswe kakubi ehlabathini; ndibuchithe ngelize ubomi bam. Kodwa ndiyazi, ngaphandle kwesithunzi sokuthandabuza, ukuba lukho. 'Yabona? Kungoko silapha nje. 'Yabona?'

¹² Ndiyanibona nina bantu kulo ilizwe, ngokuqaphela ngemizuzwana embalwa, ukuze ngamanye amaxesha kube ngokuqikelela, ize loo nto indenze ndizive ndimncinane kakhulu ndakufika kwinkonzo enjengale; ukucinga ukuba ndazi abantu apha abahambe amakhulu eemayile, ukwenzela nje ukuza kuba lapha okwemizuzu embalwa yenkonzo, ukuhlala nje apha.

¹³ Omnye umfazi usandula kwenza intetho, wangena ngenye imini wathi, "Ndiboniseni ukuba ihambe phi na loo ndoda, ndize ndihambe emva kwayo, phezu komhlaba," wathi, "Ndiyakuphila." Ngoku, abantu bekholelwa kuwe ngolo hlobo, ube ungummeli kaKristu, ngoko simelwe kukwenza ntoni? Simelwe kukulumka kakhulu, ngokuba awuzitshabalalisi wena kuphela ngokubi, utshabalalisa abanye abo bakulandelayo.

¹⁴ Ngoko, andazi hlelo okanye nantoni na endinokunisa kuyo. Inye kuphela into endilubeke kuyo ukholo lwam. Ukuba niyakholwa kum, landelani oko ndinixelela kona. Ngokuba, ndiyakholwa kwiBhayibhile, liLizwi likaThixo elo. Ezinye izinto ziyasilela. Mna nje. . . Yena buBomi. Yena uliLizwi.

¹⁵ Ngoku, ndiyazi ukuba nina. . . Ndakufika apha, ndinigcina ixesha elide. Ndithandaze kuThixo, ndakuziva ndifuna ukuza apha namhlanje. Ndibe nokudlana iindlebe okuninzi neminxeba, njalo-njalo. Kuye kwafuneka ndihlangane nabanye babo ngale ntsasa. Ndaze ndathi, "Ke, uMzalwana Neville ngaphandle kwamathandabuzo uyakundicela ndithethe." BekungolwesiHlanu ngoko. Ndaza ndathi, "uMzalwana Neville ngokuqinisekileyo uza kundicela ndithethe. Ukuze xa ndithetha, ngoko ndiyathandaza, Thixo. . ." Kushushu kakhulu, bekushushu kakhulu. Waze

Walunga ngokuba asithumele imvula athoboze obo bushushu bebudlulise kakhulu, asinike intsasa elungileyo kusanje. Ndiyathandaza ukuba ukulunga kwaKhe kube nokutshiza ngamnye kuni nonke, ukuze nihlale nikukhumbula ukuba lapha ngale ntsasa. Lwanga ubabalo lwaKhe neentsikelelo zingaphezu kwenu!

¹⁶ Phezolo ndityelele umhlobo wam ogulayo, uMzalwana Bill Dauch. Andimboni apha kusanje. Ngandlela ithile, andimboni. Oo, nanku. U...Ewe. Yaye bendicinga, "Ixhego elinamashumi alithoba eminyaka ubudala, libe lisavuthuza i—ilizwe, linqumla koozintlango, liqabele ngaphaya kweentaba ezinekhephu neendlela ezimtyibilizi. Alinyanzelekanga ukuba lenze loo nto. UThixo ulunge kakhulu kulo; alinyanzelekanga ukuba liyenze loo nto. Linokuhlala ekhaya libe nezicaka ezilenzela umoya, ukuba belifuna njalo." Kodwa, kukho into ethile eyenzekayo kuBill Dauch, wazalwa ngokutsha. Kwaye kwathi kwakwenzeka, kwakho into ethile engena entliziyweni yakhe, ukuze konke akuphilelayo kube kukuza kwezi nkonzo. Ukuze ukuba ndiyakuba ngumlomo osetyenziswa nguThixo, ndingamlahlekisa umhlobo? Kungcono ndife. Ngoko mandinixelele ngokuchanekileyo oko kuyiNyaniso ephuma kule Bhayibhile. Ngoko, liLizwi likaThixo elo. Ndiphinda nje oko Akuthethileyo.

Ngoku ndifuna ukufunda elinye eliphuma eBhayibhileni.

¹⁷ Phambi kokuba sifunde, ndingathanda uku—ukuthi ndiyakholwa ukuba ngokuhlwanje bubusuku bomthendeleko. Ke nina ningabalapha ekuhlaleni...Kakade, abanye abantu ngenene bayakuhamba bebuyela kumakhaya abo, kuba bamelwe kukuya emsebenzini. Nina ningabalapha ekuhlaleni ebandleni, nikhumbule, abazalwana baya kukhupha umthendeleko ngokuhlwanje.

¹⁸ Ngoku, ndilindele ukubizwa kokugqibela kokuya e-Afrika. Abangekhe, abaya kundivumela njengomseki mabandla. Ngoko inye indlela endinokungena ngayo, ezantsi...Ndiya eKenya, e-Uganda, nase—naseTanganyika. Kwaye inye indlela endinokungena ngayo...Kuqala, amabandla akayi kundivumela ndingene, kuba afuna ukuba ndishumayele into ethile *ekweli* cala *nakweliya* icala, ezantsi e-Afrika. Kwaye andiyi kungena ngolo hlobo. Andisayi kuba ngumhana-hanisi ngokokude ndenze loo nto. Ngoko kuphakathi kokuba ndibaxelele, "Hayi, mhlekazi, ndiya kushumayela nje kanye oko uThixo akubeka entliziyweni yam, kuphelele apho ke." "Yabona? Ndiqinisekile oko akuyi kuba yiloo nto bazama ukuba ndiyishumayele. Ngoko, ubhaptizo likabathathu emnye, nezinto ezinjalo ezifana naleyo, nokuxoxisana nabo. Hayi.

¹⁹ Kodwa ndiye ndacelwa ukuba ndiye kwingqungquthela enkulu, kaMzalwana Boze. Usecicini nje lokuza ekuboneni

ukukhanya kwemini koko sikholwa kona. Ke ngoko ndimcelile ukuba ndingene ngokungathi ndikutyelelo lokuzingela. Ukuba bathe bandivumela ndangena, njengokuya ekuzingeleni... Ukuba ndinokufumana umntu oyakuthi bandithathela ukuba ndiye kuzingela, ngoko ndakungena apho, ugqirha—ugqirha ukho kulaa ndlu yommeli, ungumhlobo wam osenyongweni, ophuma eChicago. Nje ukuba ndingene apho, uyakuthi, “Kulungile, nanku uMzalwana Branham elapha kweli cala. Masibe nenkonzo.” Ngoko, xa sendilapho, indlu yommeli ayinako ukundijika. Ukuba bona... Ngoko bazama ukuyisebenza iphumelele ngoku. Ngoko ndiyathemba ukuba i... Ukuba kuyintando kaThixo, kuyakusebenzeka ngolo hlobo. ‘Yabona? Ku—Kunikelwe kuYe nje. Ukuba ayenzekanga, ngoko ndiyakunazisa. Andingekhe... .

²⁰ Ukuba kube yintando kaThixo, ngoko, ndifuna ukuthetha ngaMaxilongo aSixhenxe, kwaye loo nto iyakuba yinkonzo yamalunga neentsuku ezisibhozo, kwaye azisayi kuba lapha kulo mnquba, mhlawumbi. Sizama ukufumana iziko elikhulu lezemidlalo apha.

²¹ Ngoku andizange ndicinge, ngeliziko likhulu litsha lezemidlalo lisakhiwayo apha phezulu, kukulandawo kanye ndabona kuyo uYesu okokuqala embonweni. Ngoku yakhiwe, iholo enkulu yakhiwe kanye phezu kwaloo ndawo inye. Ndaya kanye kuloo ndawo ngenye imini, ukuya kuyibona. Ndathi ndakukhangela ndaMbona ekhangele ngasempuma, niyakhumbula nindiva ndinixelela loo nto, ngethuba ndandilapho phandle ndithandazela utata; ndi—ndiyinkwenkwe encinane, umshumayeli nje osengumfana. Kulapho apho Ndambona khona. Ukunyathela, ndikhangele kuYe; intloko yaKhe ke yayijongiswe ecaleni xa uvela ngakum. Ndahamba njalo, ndithinta isikhohlala, kwintsimi yotyani bemitshayelo. Ndahlala ndijongile, Waze akajika konke. Ndaze ndabiza iGama laKhe, “Yesu.” Waze Waguquka, wakhupha iingalo zaKhe, yaye yiloo nto kuphela endayikhumbulayo kwade kwaxa kuthi qheke ukusa. Ndaze ndabuya ndiphuma kuloo ntsimi, ndihamba sekusondela ukuthi qheke kwemini.

Ngoko mhlawumbi iNkosi iyakundivumela ukuba ndishumayele loo Matywina aSixhenxe apho. Nokuba kuphi na, intando kaThixo mayenziwe.

²² Tyhilani kwiBhayibhile zenu ngoku, ku-Isaya esamahla-... isahluko sama-53 sika-Isaya.

Ngoku, siyathemba ukuba uThixo uyakusisikelela kwimizamo yethu ebuthathaka yokuhlangana ngale ntsasa. Sisandula ukuhla sivala ePhiladelphia apho bendikwingqungquthela yaMadoda angooSomashishini beFull Gospel, ndiphulaphule ubungqina babo obahlukeneyo njalo njalo, phaya phezulu.

²³ Ngoko mna, kwindlela ehlayo, bendi . . . uBilly Paul kunye nam, noRebekah nentombane encici yakwa Collins, uBetty Collins omncinci. UBilly ke ngumntu olala kakhulu, uBecky ungcono yena, kwaye ndi . . . uBetty kunye nam sancokola. Wabe yena ehleli emva kunye noBecky, kwisitulo sangasemva. Ndaza ndabona into ethile endleleni, kwenzeka; kwaye, ndathi ndakwenza njalo, kwakho into endichukumisayo. Yaye uBetty, ukuba ukhona apha, uqaphele ndiye ndayeka ukuthetha ndaqalisa ukubhala into ethile. Kulapho ndiwufumene khona umxholo wale ntsasa.

²⁴ Ngoku masime ngeenyawo zethu. Ukuba si . . . Ngoku sime ngokuhlonela iLizwi likaThixo, njengoko ndifunda kwesama-53 ku-Isaya.

Ngubani na okholiweyo ludaba lwethu? nengalo kaYHOVA ityhileke kubani na?

Qaphela, ngumbuzo, indawo yokuqala.

Kuba yena umkhonzi unyuka njengegatyaphakathi kwakhe, njengehlumelo eliphuma e . . . zweni elingumqwebedu: engenasithomo nabungangamela sakukhangela, akwabakho kubonakala ukuba masimnqwenele.

Udeliwe ushiyiwe ngabantu; yindoda enomvandedwa, . . . eqhelene nesifo: wanga ngulowo kusitheliswa kuye ubuso; udeliwe, thina ke asambeka.

Okwenene uzithabathele phezu kwakhe izifo zethu, wathwala umvandedwa wethu: ke thina besiba ungobandezelwayo, nguThixo, ungocinezelwa nguye.

Kanti yena uhlatywe ngenxa yezikrezo zethu, watyunyuzwa ngenxa yezenzo zethu ezigwenxa: ubetho lokuba sibe noxolo thina lube luphezu kwakhe; siphiliswe ngemivumbo yakhe.

Thina sonke salahleka njengegusha; sabheka elowo endleleni yakhe; waza uYHOVA wamwela ngobugwenxa bethu sonke.

Wakhandaniswa, wa . . . wazithoba, engawuvuli umlomo wakhe: njengemvana esiwa ekuxhelweni, nanjengegusha . . . esisidenge phambi kwabachebi bayo, akawuvula umlomo wakhe.

Uthatyathwe ekuxinweni nasematyaleni: esizukulwaneni sakhe ngubani na owathelekelela ukuthi? unqanyulwe ezweni labaphilileyo: ubandezelwe ngenxa yesikrezo sabantu bakowabo.

Lamiswa nawaboni ingcwaba lakhe, ke laba nosisityebi akuba efile; ekubeni engenzanga lugonyamelo, kungabangakho nkohliso emlonyeni wakhe.

UYEHOVA wathanda ukumtyumza; no...kumvisa isifo: xa uthe umphefumlo wakhe wawenza idini letyala, woyibona imbewu yakhe, abe nemihla emide, ukuthanda kukaYEHOVA kube nempumelelo ngesandla sakhe.

Ngokwaphuka komphefumlo wakhe wobona, aneliswe: ngokwazi kwakhe umkhonzi wam olilungisa uyakugwebela...abaninzi; athwale yena izenzo zabo ezigwenxa.

Ngako oko ndiyakumahlulela isahlulo nabakhulu, alabe...nabanegunya ixhoba; ngethuba lokuba ewuminyele umphefumlo wakhe: wavuma ukubalelwa nabakreqi; akubon'ukuba usithabathele phezu kwakhe isono sabaninzi, ebathandazele abakreqi.

²⁵ Bawo Thixo, iLizwi laKho lisiSibane, ukuKhanya okukhanyisa indlela yekholwa ngalinye liye kungena Phambi koThixo, njengokuba Lisithwala njengelanteni esesandleni sethu. Awusinikanga ngokwaneleyo ukuze sibone isiphelo ukusuka ekuqalekeni, futhi, kodwa ndihamba ngokholo. Kodwa njengokuba umntu ebenokuhamba enqumla ihlathi elimnyama ebusuku, kwaye yiloo ndawo esikuyo; ukukhanya akubambileyo, kubonelela ngenyathelo emva kwelinye nje. Kodwa indlela encinane, nakuba ibheka phezulu, hamba nje ngokuKhanya. Kwaye kwanga ukuKhanya kungakhanya namhlanje phezu kweLizwi. Ukuze kusikhokele inyathelo libe linye ukuya eBukumkanini bukaThixo. Kuba sikucela eGameni likaYesu. Amen.

Hlalani.

²⁶ Ingongoma endiziva ukuba mandithethe ngayo kwibandla namhlanje ithi: *Umsebenzi Wobugcisa.*

Kungakhangeleka gxebe iyinto engaqhelekanga uku—ukufunda iSibhalo esinjengesi, ese—esomnye weyona mifanekiso yokugruzulwa nokugetyengwa yeBhayibhile, ukuze xa iBhayibhile isitsho, ukuthi, “Lo Mkhonzi ugqibeleleyo wakhondaniswa, wagruzulwa, wakrazulwa,” ukanti ingongoma ephuma kuloo nto, ibe yenjengo, *Msebenzi Wobugcisa.* Kungumnqa kakhulu. Kodwa ndi...

²⁷ Ingqondo yam iyacinga, ngale ntsasa, njengokuba sithabatha uhambo lokubuyela emva, ndenza njalo mna, okweminyaka embalwa. Ndandimenyelwe phezulu eForest Lawn, e—eCalifornia, phaya entla kweLos Angeles. Injongo yam yokuqala yokunyukela apho yayikukuya kutyelela i—ingcwaba lika—lika—Aimee Semple McPherson, umseki wenkqubo yenkolo yamaFour Square. Ndaye ndaya kwi—kwingcwaba lakhe. Kwaye nakubeni nda—ndandingavumelani naloo mfazi, ukuba abe ngumlungiseleli, kodwa, nangoko, entliziyweni yam,

ndiyakuthakazelela ndikuhloniphile oko—oko wayemele kona, nge—ngelo lixa, neentshutshiso nezinto ezinjalo awamelwa kukuthi adlule kuzo, nangethuba lakhe lokubakho apha emhlabeni. Nangenxa ke yo—yonyana wakhe othandekayo, ongumhlobo wam osenyongweni, uRolf McPherson.

²⁸ Sikunye neqela labalungiseleli, senyuka saya apho. Bona ke... Sasingenaxesha lakuya kungena ku—ku... ngaphakathi kwi—kwindawo apho kutshiswa khona imizimba, ibe i—imizimba i—ikwibhokisi ecaleni kodonga.

²⁹ Apho ke babenezinto ezimangalisa kakhulu, ezinjengeSidlo Sangokuhlwa sokugqibela. Sikhanyiselwa ke ngokukhanya kwelanga ngenene. Apho ke bane—banesithinteli esibanika sona... Bakungena ngaphakathi, kuyakhanya; kuze ba—bakuqalisa ukuthetha, kuye kusiba mnyama. Emva komzuzwana kuba mnyama konke, baze ngoko abantu baphume. Bafumane iSidlo sangokuhlwa.

³⁰ Umfazi ke owayenaloo mfihlelo yokuba inkqonkqwa njani na loo glasi ukuba ingene ukuba ingene kule ndawo, kuba, benze le mifanekiso, kuba, i—ivela kusapho lulonke, kwiminyaka emininzi eyadlulayo. Ubugcisa obo ke banikelwa nje kubantwana, waze owokugqibela wangumfazi. Babelungisa lo mfanekiso. Baya ekubeni baxonxe batshise i—iglasu beyenza shushu, ingokaJudas Skariyot, yaze yagqabhuka. Ke ngoko bayizama kwakhona, yaza yagqabhuka kwakhona. Wathi ke yena, “Mhlawumbi iNkosi ayifuni mfanekiso wotshaba lwaYo ecaleni kwaYo.” Wathi, “Ukuba ithe yadubula kwakhona, asiyi kuwugqibezela lo mfanekiso.” Kodwa yabambeleva ngelo thuba. Ngoko, kakade, yayiyinto emangalisayo leyo, ukuba izinto ezinjalo zibe zinokwenzeka.

³¹ Kodwa, ngoko, enye yezona zinto ziphambili yathi yandinika umdla eForest Lawn, yayingokaMichelangelo, umkroli omkhulu, u—umfanekiso oqingqiweyo kaMoses. U—Ungophindiweyo ukwenziwa apho, kakade. Asingulowa wakuqala, kodwa wawungu—ngumsebenzi wobugcisa ophambili. Yaye njengokuba ndandimile ndawukhangela, nda—ndayithanda loo nto, into ethile eyakhangeleka ngokungathi i (mele)mento ethile kuyo.

³² Ndiyayithanda imisebenzi yobugcisa, kakhulu kakhulu. Ndiyakholwa ukuba uThixo ukho kwizinto zobugcisa. Ndiyakholwa ukuba uThixo ukho emculweni. Ndiyakholwa ukuba uThixo ukho kwindalo. UThixo ukwindawo yonke. Kwaye nantoni na engaphandle kwento yakuqala ingumguqulelwa. UThixo ukho kumxhentso; hayi olu hlobo lokudanisa nilwenza apha. Kodwa xa oonyana neentombi zikaThixo zikuMoya kaThixo, 'yabona, nanko ke umxhentso.

Kodwa okufana nokuba sibe nokuzamana nawo kude kube yintsimbi yesibini ngale ntsasa, phaya emgceni, lowo ngumguqulelwa wawo.

³³ Kodwa, lo, nalo msebenzi wathi uMichelangelo wa—wawenza, wa—wamthabatha okuthile ukuze abe nokwenza loo—loo nto. Wayeyindoda ebalulekileyo, kwaye oko kwathabatha inxenye yobomi bakhe, ngokuba yayiyemininzi, iminyaka emininzi yokukrola. Athabathe nje le—lenyengane, ahlale njalo elikrola. Kwaye, 'yabona, yiloo ndoda kuphela, umbumbi ngokwakhe, onayo engqondweni yakhe ukuba yintoni na leyo azama ukuyenza. Nguye, nguye kuphela. Ungenyuka uthi kuye, "Ulinkqonkqela ntoni elo litye?" Kumntu wangaphandle, ongaziyo ukuba yintoni na esentliziyweni yakhe, yimfeketho kuye. Kodwa kuloo ndoda, umkroli ngokwakhe, u—unawo u—mbono engqondweni yakhe, wento azama ukuyenza, kwaye uzama ukuvulisa oko anako engqondweni yakhe ukwimo yo—yomfanekiso oqingqiweyo. Naso isizathu sokuba abe umba kuloo matye.

³⁴ Kwaye oku, ukukwenza, kumelwe ukuqala ngendlela eyiyo, ekuqalekeni, uze ulandele umzekelo othile. 'Yabona? Awunakufumana nje iceba elincinane, uqalise, "Sizakuwenza *kanje*; hayi, ndiyakholwa..." Hayi, umelwe kukuba nomfuziselo ochanekileyo. Kwaye engqondweni yakhe umelwe kukuba naloo mfuziselo. Kwaye akanakuphuma esuke kuloo mfuziselo. Ngoku, ukuze abe nako ukwenza oku, kwanyanzeleka ukuba azobe engqondweni yakhe, ngokuba asinayo imifanekiso yenene kaMoses, kodwa waba nomfanekiso ngqondweni engqondweni yakhe, ukuba wayekhangeleka njani na eneneni uMoses.

³⁵ Ngoku, umxonxi wenene uyaphefumlelwa, njengembongi yenene, okanye nawuphi na umculi, owezomculo, nokuba yeyiphi na kwezo zinto. Konke okwenene kumelwe kukuza ngempfumlelo. UMichelangelo umelwe kukuba waba nempefumlelo yokuba wayekhangeleka njani na uMoses eneneni. Waze wayibamba engqondweni yakhe, loo nto wayemelwe kukuba wayeyiyo uMoses. Ngoko wayivelisa kwelo ceba likhulu lelitye lenyengane, eyenza ibe ngokomfuziselo lowo, esihla, aze ayilole esihla, wade wafumana umfanekiso oyinene waloo nto anokuba wayeyiyo engqondweni yakhe.

³⁶ Waze wathi akuyenza igqibelele kangako yonke loo nto, esuse zonke iindawo ezitsolo, wakhuhla yonke indawo, amehlo angalungileyo nje, zonke iinwele, neendevu, yonke into yayiloo ndlela iyiyo, wema mgama wawujonga. Ndi—ndicinga nge—ngemininzi, iminyaka emininzi yomsebenzi onzima, nendlela ekwakufanele ukuba ahlale ewubambe ngayo loo mbono mnye ngalo lonke ixesha, engqondweni yakhe, waloo nto wayeza kuyenza. Uze ucinge nje, loo mbono wawusengqondweni yakhe iminyaka emininzi, ukuze awenze

ngokuchanekileyo ube yiloo nto wawuyiyo! Waba nombono kuqala, indlela ekwakufanele asebenze ngayo ngokwaloo mbono, exhuzula esihla! Waze wathi akufika ekubeni awenze ugqibelele, wade wagqibelela ngenene; wema wajonga kuwo akugqiba ngaloo ntsasa, ephethe ihamile esandleni sakhe.

Waze waphenjelelwa kakhulu akujonga kuwo, ngokuba umbono wengqondo yakhe wawumi phambi kwakhe, uyinto ebonakalayo. Into awayeyibonile, noko...loo nto wayeqonda ukuba wayeyiyo uMoses, yayiyiyo leyo iyinto emileyo phambi kwakhe, into awayenayo entliziweni yakhe yonke le minyaka. Yokubulaleka, neeyure zosizi nokuxinzeleleka, nabagxeki, nayo yonke enye into, kodwa nangoko wahlala kanye kunye naloo mbono wade wagqitywa.

³⁷ Waze wathi wakuba ugqityiwe, wema phaya ephethe ihamile, okanye ihamile yomxonxi, esandleni sakhe, waze wakhangela kuloo mfanekiso uqingqiweyo. Yaze impembelelo yombono awawubonayo, wokuba awenze njani na, yamphembelela kangangokuba ade...Impembelelo yamhlela ngokokude angabikho zingqondweni, waze wawubetha edolweni, wathi, "Thetha!"

³⁸ Ngoku kukho isiva kulo mfanekiso uqingqiweyo mkhulu, edolweni, kwidolo lasekunene. Entla kwedolo nje kancinane, malunga nee-iintshi ezintandathu, kukho indawo (Ndafaka isandla sam kuyo) *ingakaya* ubunzulu.

³⁹ Emva kokuba wachitha lonke elo xesha, kwiminyaka nyaka, ekwenzeni lento; ukuze ephantsi kwe—kwempembelelo yokubona kuzaliseke oko wayekubonile entliziweni yakhe nasembonweni, enqwenela ukukubona, kwakugqibekile. Kwaze kwathi kwakuba kugqityiwe, waphenjelelwa kangako kuko ngokokude acinge ukuba umsebenzi ongowakhe wobugcisa unokuthetha naye. Waze wawubetha emlenzeni, wakhwaza, "Thetha!" Loo nto ke yenza isiva kuwo. Yenza isiva kuloo mfanekiso uqingqiweyo.

⁴⁰ Kum, eso siva yayisiso esawenza ukuba ube ngumsebenzi wobugcisa. Ngoku, mhlawumbi—ingqondo enokucinga ngokwahlukileyo kunoko, usenokucinga ukuba loo nto yawonakalisa. Hayi, kum, loo nto—loo nto yawenza oko wawukuko. Wona—Wona...Ngokuba emva kweminyaka emininzi kangako yomsebenzi onenkathalo nokubulaleka, nempefumlelo, njalo njalo, yokwenza wona, nokubulaleka kwakhe akuzange kube lilize. Wawugqibelele, yaye kungoko wakhwazayo, "Thetha!" Ngokuba, wayebone phambi kwakhe oko (wayethe) waba nako ukukuphumeza, esenza kuzaliseke umbono owawusengqondweni yakhe. Kwaye ngoko ke, ephantsi kwempembelelo, wenza into ngokucinga, engaphandle koko kuqhelekileyo. Wawubetha, wakhwaza, "Thetha!" 'Yabona, wayengenakuyenza loo nto ukuba

wayecingile. Kodwa akazange acinge. Yayiyimpembelelo yokubona oko wayenako engqondweni yakhe kuhleli apho kugqibelele phambi kwakhe.

⁴¹ Ukubulaleka kwakhe, nokudinwa, ubusuku obude, evaleleke kude nehlabathi iintsuku ezininzi, yaye mhlawumbi adle nje iqebengwana. Aze—Aze awukhuhle, aphinde abuye, aze, “Hayi, ayilohlobo wayelilo kanye. Ngoku umelwe kukuhla *ube nje*,” ewukhuhla. Ngoku wathi akuwubona, ugqibelele kanye, waze wawubona ukwinto ebonakalayo. Isithunzi soko kwakusengqondweni yakhe sasibe yinene, saba luqobo, ngoko kwathi qatha ngaphakathi kuye. Waye wawuyinene kangako kwanyanzeleka ukuba akhwaze, “Thetha!”

⁴² Kum, yayisisibonakaliso eso. Yayi—Yayikukuncomeka komsebenzi wakhe, ukuba umsebenzi ongowakhe umphembelele kangako, ukude abe nokuphuma engqondweni awubethe esithi, “Thetha!”

⁴³ Ndema apho ndakhangela kuloo mfanekiso uqingqiweyo. Ndacinga ngeeyure eyathi loo ndoda yazisebenzisa, ekwenzeni loo nto. Babexelile ukuba yayiyiminyaka emingaphi na. Kodwa wa—wawusisibonakaliso sakhe, ngokuba wawukokunikezelwe ku—kumsebenzi wakhe wobugcisa, umsebenzi wakhe obalulekileyo woko wayekwenza. Waze wathi ekugqibeleni akuba ewuphumezile, wangobaluleke kangako.

⁴⁴ Ngoku masilityhile iphepha, likaMichelangelo, siyivale incwadi.

Masityhile enye iNcwadi sifunde ngoMbumbi omkhulu, oNamandla onke. Owathi ngaphambi kokuba libe labakho ihlabathi nangaphambi kokuba zibe zabekwa iziseko, Wayenayo engqondweni yaKhe Awayeyifuna, yaye Wayefuna ukwenza umntu ngokomfanekiselo OngowaKhe. Wayefuna ukwenza into nge—ngenene eyiloo nto wawuyiyo umbono kuYe, into eyayisekucingeni kwaKhe.

⁴⁵ Ngoku, kuMichelangelo, loo nto yayisisibonakaliso sengcinga yakhe.

NoThixo wayefuna ukwenza umntu ngokomfanekiselo waKhe, uMbumbi omkhulu, waze Waqalisa ukumsebenza. Kwaye siyaqaphela njengokuba Wezisa ekhupha kwizinto zokusebenza. Eyokuqala mhlawumbi yaba ziintlanzi, kwalandela intaka, kwaze—kwaze kwalandela izinto ezirhubuluza phezu komhlaba, ne—nezinto ezininzi Awazisisayo. Kodwa, ekugqibeleni, njengoko Wafukamayo, ngokuba nguMdali, Waye... Wayengafani nomntu, ngoku, umbumbi omelwe kukuba athabathe into ethile edaliweyo, ukuze anqonqe umfanekiso. WayenguMbumbi wezinto ezinguNaphakade. WayenguMbumbi owayenokudala enze

kubekho oko Anako engqondweni yaKhe ukuba akwenze. Okanye, kungenjalo, Unako ukwenza okuphathekayo oko kwakunqwenelwa zizibonakalaliso zaKhe.

⁴⁶ Waze Akuqalisa ukusebenza kwizinto ezirhubuluzayo, njengaphezu kwe—kwe—kwezilwanyana ezincinane eziphezu komhlaba. Waze Waqalisa ukuzizisa ezisusa kuloo nto ukuya kungena kwinto eyenye, engentlana. Ngoko ekugqibeleni Waza kuzifikisa kwizilwanyana ezizezikhulwana, ezinjengonyama, ingwe, ibhere. Waze Waza kuzingenisa ku—ku—kubomi mhlawumbi be—beenkawu ezincinane, neenkawu, njalo-njalo. Ngoku, ingeyiyo into yokuba izinto ezidaliweyo zaphuma kwezinye zisiya ziba ngcono, njengokuba sicinga ukuba umntu wavela kwi-...Le yayiyindalo kokugqibeleleyo; uThixo esebenza ngokomfuziselo.

⁴⁷ Kodwa ekugqibeleni kwavela phezu komhlaba, ingqibelelo, leyo ke yayingumntu. Waze Wanokubona kuloo mntu, ukuba wayefana naYe. Ke ngoku wathi Akukhangela kuye, wasibonakalaliso saloo nto uMdali wakhe wayeyiyo. UThixo ngoku wayebe nako ukuphumeza loo nto Wayeyifuna, umntu engokomfanekiselo waKhe.

⁴⁸ Ke ngoko ndisenokutsho, kulento, ukuba, wathi Akwenza lo mntu, kwakho into malunga naye eyayingakhangeleki ilunge kanye, ngokuba wa—wayeyedwa. Kwaye yiloo ndlela uThixo ebehleli eyiyo, Eyedwa; Wayengulowo unguNaphakade. Nomntu ngoku, ekumfuziselo kaThixo, ngokunjalo wabakho phezu komhlaba eyedwa. Ngoko Unokuba wabetha kwakho isiva esincinane kwicala lakhe lasekhohlo, waze Wesusa kuloo ndawo isuntsu elaphuma kuyo wenza umncedi, inkosikazi, ngoko ke akabi yedwa. Waye—Wayengeyedwa, kwakukho umntu onaye. Yaye lowo ngumsebenzi waKhe obalulekileyo.

⁴⁹ Kwaye, Yena, njengaye nawuphi na umbumbi obalulekileyo wayenokuthabatha owakhe—owakhe—owakhe umsebenzi wobugcisa . . .

Ngoku, kuqala, Wayenawo umsebenzi wobugcisa wesiqu saKhe. Kodwa ngoku Wabona ukuba umsebenzi wobugcisa wawunesithukuthezi, njengokuba wayenjalo naYe, ngoko Wawahlula umsebenzi wobugcisa ngokuwubetha ecaleni aze akhuphe umncedi.

⁵⁰ Ke ngoku, kwenza abo babini babe mnye, Wababeka, njengombumbi omkhulu, endaweni e—entle.

U—Umxonxi akanakuthabatha umsebenzi wobugcisa obalulekileyo, aze awuthabathe awuhlalise engxingweni kwindawo ethile, okanye awufihle emva kwezakhiwo. Njengokuba iNkosi yethu yasixelelayo, “Umntu akalilumeke ikhandlela alibeke phantsi kwesitya.” Sithe sakuba yimisebenzi yobugcisa kaThixo, asifihlwanga engxingweni kwindawo ethile. Si—Simelwe kukukhupha ukuKhanya.

⁵¹ Ngoko siyabona ukuba—ukuba Yena, emva kokuba Wawenzayo lo msebenzi wobugcisa, wawubeka apha phezu komhlaba, waze wawubeka kweyona ndawo intle yayikho, emyezweni wase-Eden. Wabeka umsebenzi wobugcisa waKhe, abo babini bemnye, emyezweni wase-Eden. Inokuba yaMkholisa njani loo nto, ukuba abe Wabona lo msebenzi wobugcisa ukuba ube wawuphile kakuhle. Yena, emva koko, sifumanisa ukuba Waphumla; Wayekholiseke kakhulu ngumsebenzi waKhe.

⁵² Ngoku ukhumbule ukuba, imbono yam, kukuba ukuba ngumsebenzi wobugcisa koko kubethwe kwenza isiva kuMoses ongumsebenzi wobugcisa ka-Angelo oNgcwele kuloo mfanekiso uqingqiweyo.

Kwaye koko kubethwa kwakrazula icala lomsebenzi wobugcisa waKhe, okwathi kwakhupha umtshakazi. Ke siyababona benjengosapho olungumsebenzi wobugcisa emyezweni wase-Eden. Kwakukuhle kangakanani! Kwaze kwaMkholisa kakhulu, ngokokude A—Aphumle ngoko. Wathi, “Ndi, ndizakuphumla.”

⁵³ Kodwa ngeli thuba Wayesaphumlile ethembele kumsebenzi wobugcisa waKhe, utshaba lwaKhe lwangena lwaze lwafumana lo msebenzi wobugcisa ubalulekileyo. Waze wathi, ngokulukuhla, wa—warhubuluza phantsi kwe—kwendonga zomyezo, waze wo—wonakalisa lo msebenzi wobugcisa mhle. Wa—Wawonakalisa, ukuze ube u—uwile.

⁵⁴ Ngoku ndizama ukuyijonga laa wotshi yodonga. Ndaye ndimcelile uMike, umtshana wam, ukuba abethe intsimbi kumashumi amathathu emizuzu, kodwa ndi... akayenzanga loo nto, kwaye sendiwagqibile amashumi amathathu emizuzu. Kodwa, ku, sizakuqhubela phambili kancinane. 'Yabona? Ngoku, andifuni ku—kuyaphula le mithetho. Ndi—Ndim owenza le mithetho, 'yabona, kwaye a—a...naku ke kukwaphula ongowakho.

⁵⁵ Ngoku qaphela, ngoko, lo msebenzi wobugcisa. Xa uSathana wathi wawufumana, umlukuhli, waqhekeza engena ngeendonga, wo—wanakalisa lo msebenzi wobugcisa. Ngokuba nantso indlela awawenza ngayo, oko...Wayewenze njani? Ndizakungena kwiinkcukacha ngokuthe chatha kuloo nto. Indlela awenza ngayo, yayikuku...Lo msebenzi wobugcisa, Lo msebenzi wobugcisa wawubiyelwe ngeLizwi, iLizwi likaThixo. Nomsebenzi wobugcisa ngokwawo, wosapho, wawunqatyiwe ngeli Lizwi. Kodwa le nxenye yaphulweyo, le yayaphulwe kuleya yakuqala, yaphumela ngaphaya kodonga olo, yaze yanika uSathana ithuba lokuwonakalisa. Ke ngoku njengokuba nisazi ukuba yintoni na endiyikholelwayo ngezo zinto, koko akumelwe ukuba ndiyithethe loo nto. Kodwa lo msebenzi wobugcisa waphulwa.

⁵⁶ Kodwa uMbumbi omkhulu, wathi Akubona ukuwa kosapho lwaKhe, umsebenzi wobugcisa, Wayengathandi

kuwushiya ulele nje apho, uwe ngobuso, wonakele. Waqalisa ukusebenza, ngokukhawuleza, ukuwakha kwakhona. Wayengathandi ukuba utshabalale, ulale apho ngolo hlobo lonke ixesha. Ngokuba, Yena nguThixo, kwaye Akayi kweyiswa. Ngoko waqalisa ukusebenza ngokukhawuleza waqalisa ukuwakha kwakhona ube ngumfuziselo OngowaKhe, umntu.

⁵⁷ Ngoku, sifumanisa ukuba ihlabathi langaphambi konogumbe laqhubeka kwaza kwatshatyalaliswa loo nto iyonke, ngokuba iminqophiso eyayenziwe, yayenziwe phantsi kwemiqathango, “Ukuba awuyikwenza *oku*, okanye ukuba uyakwenza *okuya*.” UThixo, uMbumbi oMkhulu, wabona ukuba loo ndoda yayinge—yayingenakuwugcina umnqophiso. Yayingenakuyenza loo nto. Akukho ndlela nje ngokupheleleyo.

Kudliwano-ndlebe kwimizuzu embalwa edlulileyo bendithetha nomntu phaya egumbini, okhoyo ngoku. Wathi, “Kodwa, Mzalwana Branham, ndinezinto ezininzi endi—endizaziyo zizeziphosakeleyo,” yabe i—ingumfazi omncinane onobuthixo.

⁵⁸ Ndathi, “Kodwa—Kodwa, dade, awuzihloli. Koko ukunqwenelayo nje noko uzama ukukwenza. Kwaye ukuba ngenene uyayithanda iNkosi, uyakuzama ukukhonza Yona ngentliziyo yakho iphela, ke ngoko zonke iziphoso zakho zifihlwe eGazini leNkosi uYesu.” ‘Yabona? ‘Yabona, Wayivula yena indlela.

⁵⁹ Ngoko Waqalisa ngoku, ukuthabatha esusa kwiminqophiso yaKhe, yo—yokutsho ukuthi, “Ukuba uyakuthi, ndiyakuthi.” Waza Waqala ngendoda ebizwa ngokuba ngu-Abraham, waze wanika u-Abraham umnqophiso, ongenamiqathango. Lonke ixesha aWayeqala umsebenzi wobugcisa, uSathana wayewufumana, ngokuba iLizwi...Kodwa wathi Akuqalisa ngo-Abraham, Wathi, “Sele ndiyenzile. Ngoku lo awukho phantsi kwamiqathango, hayi into...ukuthi—ukuthi, ‘Ukuba uyakuthi, ndiyakuthi,’ koko sele ndikwenzile.” Ngoku Yena, u—uMbumbi, uzondelele ukufumana lo msebenzi wobugcisa.

⁶⁰ Ngoku, ukusuka ku-Abraham, kwavela oomawokhulu. Baze oomawokhulu eneneni...Ngoku wenzani uThixo? Wakha umsebenzi wobugcisa lo wathi wawa. Ngoko, koomawokhulu, owokuqala esimfumanayo ngu-Abraham.

⁶¹ Ngoku khangelana, msebenzi ngamnye wobugcisa ubekwa phezu kwesiseko, ngumxonxi. Umfanekiso oqingqiweyo kaMoses ka-Angelo ukwilitye lenyengane elisisithathu okanye isine seenyawo. Unesiseko. Ngoko, uThixo, ekulungiseni lo msebenzi wobugcisa, Uwubeka phezu kwesiseko soomawokhulu. Kwaye isiseko soomawokhulu, okokuqala, yayingu-Abraham, u-Isake, kweza uYakobi, kweza uYosefu, iimbombo zone.

⁶² Ke, ngoku, u-Abraham wayesisiseko sokholo. Masithi wawuneziseko ezine. Isiseko sokholo sasingu-Abraham. Isiseko sothando sasingu-Isake. Isiseko sobabalo sasinguYakobi, ubabalo lukaThixo kuYakobi; nabani na uyayazi loo nto. Kodwa kuYosefu yayiyinqibelelo, nako apho Wayenokubeka khona umfanekiso oqingqiweyo; phezu kwesiseko sokuqala, isiseko sesibini, isiseko sesithathu, naphezu kwesiseko sesine.

⁶³ U-Abraham wayefuzisela uKristu, kakade; ngokunjalo no-Isake, ngothando. U-Abraham wenza njalo, kukholo; u-Isake, kuthando; uYakobi wenza njalo, ngobabalo lwaKhe. Ngokuba, uYakobi uthetha “onobuqhinga,” kwaye nantso into awayeyiyo, kodwa ubabalo lukaThixo lwalunaye. Kodwa kwakufika kuYosefu, akukho nto ngokuchasene naye, mnye kuphela umkrwelana, kuba isiseko naso simelwe kukuba ngumsebenzi wobugcisa. Xa wathi kutata wakhe, umprofeti, “Yithi kuFaro abantu ba—bangabafuyi beenkomo hayi abalusi bezimvu, ngokuba abalusi bezimvu balisikizi kumaYiphutha.”

⁶⁴ Kodwa wathi umprofeti omdala akufika phambi koFaro, wathi, “Abakhonzi bakho bangabalusi bemihlambi yeenkomo.” Ngoko loo nto yawukrwela, ’yabona, kungoko isahleli ingumsebenzi wobugcisa nje.

⁶⁵ Ngoku iziseko zibekiwe, ngokholo, uthando, ubabalo, ukuya kwinqibelelo, ngoomawokhulu.

⁶⁶ Ngoku umsebenzi wokwakiwa kwalento ukuze ibe ngulo msebenzi wobugcisa ubalulekileyo yayingabaprofeti, bona baliLizwi. Ndiyakholwa ukuba unako ukuyifunda loo nto. ’Yabona? Abaprofeti; hayi imithetho! Abaprofeti, kuba abaprofeti babeliLizwi elingqinelweyo elithi lenze umzimba; hayi oomawokhulu. Abaprofeti, yayingabo iLizwi.

⁶⁷ Ekugqibeleni, Waqalisa ukubuyela emva ngemihla kaMoses nokuhla ukuphumela kubaprofeti, esiya kuye ngamnye. Kwaye, ekugqibeleni, wayesakha enyusa umzimba, esiya esondela lonke ixesha. Kwaye oyena mkhulu kubo bonke yayinguYohane. IBhayibhile itshilo. NguYesu owayithethayo loo nto. “Akukho ndoda, yakha yazalwa ngumfazi, enkulu kunoYohane umBhaptizi,” kuba wayengulowo wayenokungenisa azise iLizwi.

⁶⁸ Kwaze kweza, ekugqibeleni, iNtloko ebalulekileyo, iNtloko yayo yonke loo nto. Umzimba lo uphela wawuthethe nje ngaYo. Isiseko sasibekiwe ngoomawokhulu; kodwa umzimba wakhiwa ngeLizwi, elalingabaprofeti; nako ke kufika iNtloko yaloo nto iyonke, kwafika uYesu. Apho, xa inxalenye eyiNtloko yabekwayo kuwo, siwufumana kuYe umsebenzi wezandla zikaThixo uphela. Sisifumana kuYe isibonakaliso esigqibeleleyo seLizwi, kuba Yena wayeliLizwi, inzaliseko yeLizwi. Ngoku, kwakhona, uThixo unawo uMsebenzi wobugcisa oqingqiweyo kwakhona.

Njengoko u-Isaya wathi, “Mboneni umkhonzi waM, uMsebenzi waM wobugcisa, endithe ndawubumba kuzo izigaba zexesha ngokuza kwaLo ugqibeleleyo. Yaye nguye Lowo emi kanye phambi kwaM, egqibelele!” Nanko, umfanekiselo OngowaKhe, ubonakalalisa uThixo! Kuba Wathi, kuYohane oNgcwele 14, “Xa ubona Mna, ubona uBawo.”

⁶⁹ Ke, ngoko, “Ekuqalekeni ube ekho uLizwi, uLizwi wayenguThixo,” uLizwi ke wembiwa wakhutshwa wabonakalalisa iLizwi elalikh o ekuqalekeni. Yena, uLizwi, wabonakalalisa uMsebenzi wobugcisa ngokwemfano nemfuza yaKhe Buqu, uThixo kwakhona ebuyele kwimfano nemfuza yaKhe Buqu, imo yeLizwi ibonakalaliswe ikwimo yomntu, uMsebenzi wobugcisa.

⁷⁰ Bonke abaprofeti babeneziva; bebonke abo babeyinxenye. Kodwa apha, ekugqibeleni, ukunyuka ukuphumela apho, ekugqibeleni kufika uMsebenzi wobugcisa, Ogqibeleleyo, akukho siphako kuYe konke, ugqibelele kangako ebonakalaliswe kuMakhi ngokwaKhe, umfanekiselo OngowaKhe ubonakalaliswe kumsebenzi waKhe. “UTHixo noKristu babe baNye,” ngokokude abe Wabeka uMoya waKhe Buqu ngaphakathi kuYe, ukuze nkqu umfanekiselo noMakhi babe baNye. UThixo nomsebenzi wakhe wobungcibi, uMsebenzi wobugcisa baKhe! Njengoko uMoses—uMoses wayenjalo, kumsebenzi ka-Angelo oNgcwele, waye...okanye kuMichelangelo, gxebe; yayi—yayingumsebenzi wobugcisa owawufile lowo, ngokuba wawenziwe ngelitye. Kodwa apha, uMakhi oyiNtloko, wathi Akuwenza ugqibelele umsebenzi wezandla zaKhe, Wangena ngaphakathi kuWo.

⁷¹ UMhlanguli womntu ogqibelele kangako, ogqibelele kangako, onobuthixo kangako; ukanti, akuzange kubekho buhle kuye ukuze siMnqwenele. Xa lo Nyana uzelwe yintombi kaThixo ophilileyo wagqibelele kangako, wazithoba, ekumfanekiselo kaThixo, ngokokude uMnini omkhulu owaMzisa eBomini ngabaprofeti...kwaye Yena Wayezalisekisa bonke abaprofeti. Wayegqibelele kangako, ngokokude uThixo ekuboneni oku, abe WaMbetha wakhwaza, “Thetha!” Njengoko uMichelangelo watshoyo. “Thetha!”

Uthi, “Injalo loo nto?”

⁷² KuMarko oNgcwele 9:7, sifumanisa, phezu kweNtaba yoTshintsho, xa kwakumi uMoses, umthetho, kwakumi u-Eliya, abaprofeti. Konke ukuya phaya emva oomawokhulu, oobawo, umthetho, abaprofeti, bebonke bemi apho. Siva iZwi lisihla liphuma elifini, lathi, “Lo nguNyana waM oyintanda; mveni Yena!” Ukuba bayakuva, Umelwe kukuba athethe. Yayizintsuku ezimbalwa nje ngaphambi kokuba Abethwe. “Lo nguNyana waM, eNdikholisiweyo kukuhlala kuye.

NdiMxonxile. Bendisenza ukuba Afikelele kule ndawo amawaka amane eminyaka. Ke ngoku, Ugqibelele ngokukuko, ndimelwe kukuMbetha ukuze Abe nokuthetha. Mveni Yena! UnguLowo ugqibeleleyo. Yena, Yena unguMsebenzi wobugcisa.”

⁷³ Khumbula, Wayezekelisiwe ngawo onke amaxesha, kudala kwiTestamente eNdala yonke.

SiMfumana eliLiwa entlango, elabethwayo, iLiwa entlango. “Ndilelo Liwa lalisentlango.” Kodwa elo yayilitye elalingekafikeleli kwingqibelelo yalo. Kodwa likwimo yomzekeliso Langena lehla kwibandla, laze lakhupha kuLo oko Wayenokukukhupha, lanika uBomi kwabo wayenokuBanika uBomi. Kodwa WayeleloLitye lalisentlango. Wayengekenziwa abe ngumntu ngoko. Wayengumzekelo nje kuphela.

⁷⁴ UMoses waMbona emi phezu kweLiwa. WaMbona edlula, waze wathi, “Ngumva womntu.” Uyabona, uMbumbi wayesizisa kuMoses, oko kuphathekayo kungumfuziselo kaKristu, oko uMsebenzi wobugcisa obalulekileyo wawuya kukhangeleka ukuko xa Ugqityelelisiwe. Wadlulisa okwaKhe...Wafaka ngaphakathi, okanye—okanye wavelisa kuMoses umbono woko wawuya kukhangeleka ukuko uMsebenzi wobugcisa. Yayingumva womntu, ekudluleni kwaWo entlango.

⁷⁵ Khumbula, u-Angelo wayenokukhwaza kuphela, abethe umfanekiso oqingqiweyo, athi, “Thetha!”

Kodwa kwakwahluke njani kuThixo, uMbumbi omkhulu. Xa wenza umntu ngokomfanekiselo OngowaKhe, ogqibelele kangangokuba Ubonakalalise Yena, uThixo wathetha ngaloo mfanekiselo womntu, ebonakalalisa oko wathi Uyakukwenza. Wathetha ngabaprofeti njengoko babeyimifuziselo xa kuthethwa, njengoko Wayenyusa loo nto ukuza kwiNtloko. Kodwa xa Wafika kwiNtloko, Yayingumfuziselo kaThixo iyonke; WayeZizoba. Ngoko, wabethwa ngenxa yethu, ngoku nguYe kuMsebenzi wobugcisa kuthi, iSipho sikaThixo, uYesu Kristu, ubomi obunguNaphakade. Ndiyathemba ukuba asinakuze siyilibale loo nto.

⁷⁶ Njengoko sizibona iintsuku zisiya ziba mnyama, njengokuba siwabona amathunzi esiwa! Xa, ndaxela kwangaphambili, “Kuyakuba kukujika kwelanga okumbalwa okuzayo. Esi sizwe kube kuphelile ngaso.” Uyazi. . .

Izolo, ngomhla wesine kaJulayi. UThomas Jefferson wayesayine isibhengezo senkululeko, inguye kunye nebhodi leyo yayinaye, kwaza kwakhala iNtsimbi yenkululeko, saze sabhengezwa njengabazimeleyo, njengesizwe. Ngokwembali, akuzange kubekho demokhrasi nangaliphi na ixesha eyathi yahlala ngaphezu kwamakhulu amabini eminyaka. Ngoko ke

kwakungowe-1776, ngoJulayi umhla wesine. Kwaye sishiyekelwe nje lishumi elinanye leminyaka. Iyakwenza ntoni loo nto? Hayi, ayingekhe, 'yabona. Ishumi elinanye leminyaka. Kwaye, ukuba kwenzekile, iyakwaphula zonke ezembali.

⁷⁷ Siyayibona imeko yexesha. Siyayibona imeko yabantu. Siyayibona imeko yezombuso. Siyayibona imeko yezehlabathi. Alinakuma. Simelwe kukuzika, njengeTitanic. Sinyanzelekile ukuba sihle, ukuze sinikezele ezinye iindawo. Esinye isizwe sinikezela iindawo kwezinye, ekuweni kwaso. Njengobu bukumkani ukuba bumelwe kukuwa, nabo bonke obunye ubukumkani, ukunika indawo kobo Bukumkani buzayo, obo bungenakuwa. “Kuba samnkela uBukumkani obungenakuzanya-zanyiswa,” ngalo mfanekiso ugqibeleleyo kaThixo, uMsebenzi wobugcisa.

⁷⁸ UThixo, Wakhangela kuYe, Waphembeleleka kakhulu! Waye...ukuMbona indlela Awayeyiyo, nokubona i-imo yaKhe, Waphembeleleka ngokokude ibe nguMsebenzi wobugcisa ogqibeleleyo woMhlanguli, uYesu uMhlanguli. Ngoko, uThixo, ukuze abe nokubethwa, ngokwaKhe; ngokuba, ukuze abe nokuhlalulela ityala Yena Buqu, uThixo noKristu baba baNye, ngoko uThixo wayenako ukubethwa ekuloo Mfanekiselo, Wayenako ukungxwelerhwa. Yaye kungoko u-Isaya wathi, “Besiba Ungobandezelwa nguThixo ungocinezela nguye. Kanti Yena uhlatywe ngenxa yezikrezo zethu, Watyunyuzwa ngenxa yezenzo zethu ezigwenxa; ubetho lokuba sibe noxolo thina lwaba phezu kwaKhe, nangemivumbo yaKhe saphiliswa.”

⁷⁹ UMfanekiselo ogqibeleleyo, uThixo-Mntu! UThixo, ekwi-*en morphe*, etshintshile ukusuka kumbono wangaphaya kweNdalo, waze umbono lowo waphunyeliswa kuMfanekiso lowo. Kwaye loo Mfanekiso wabethwa ukuze oko kungaphaya kweNdalo kube nokungcamla ukuva ukufa, uMsebenzi wobugcisa ogqibeleleyo kaThixo.

Wayengenakuyenza loo nto kuMoses. Wayengenakuyenza kubaprofeti; ku-Isaya, owasarihwa ngeesarha wade wasarihwa wangamasuntsu. Wayengenakuyenza kubaprofeti abaxulutywayo. Wayengenakuyenza loo nto, ngokuba wayengenakuyiva Yena; yayiyinxenye yaKhe nje eyayikhona.

Kodwa kulo Msebenzi wobugcisa ugqibeleleyo, Wayeyinzaliseko yobuThixo ngokomzimba. Wayengazi kuvelisa uMoses; Wayenokuvelisa uBukho baKhe kuphela bungene kulo Mntu, aze angcamle ukufa esenzela uluntu luphela. UMsebenzi wobugcisa kaThixo ogqibeleleyo! UThixo, waphembeleleka kangako ngokuWubona Waba nguMhlanguli kuzo zonke izigaba zexesha; ukuze Athethe ngezinto ezandulelayo, ezazikho ngaphambili, nangoku.

⁸⁰ Onke amadinga azalisekiswa kuYe. WayeyiNgqibelelo yeNgqibelelo. Yonke imizekelo yazaliseka kuYe; uMhlanguli wethu onguMhlobo, kuRute noBhohazi; uMniki-mthetho wethu, ephuma kwiNtaba yeSinayi; uMprofeti wethu, ophuma entlango, njengoko Wayephuma entabeni, njengoko Wayephuma entlango; njengoko Wayephuma kwinguNaphakade waba ngumntu, uMfuziselo ogqibeleleyo!

⁸¹ UThixo, kuso sonke isigaba sexesha, exonxa, ngoomawokhulu, esenza iqonga laKhe, waze wabenyusa besuka kwizinto ezahlukeneyo ukuze Abe nokubeka isiseko phezu kwaloo nto. Phezu kwaloo nto Waqalisa ukwakhela iLizwi laKhe, abaprofeti. Kwaze ke, ekugqibeleni, kwaphuma ekubeni nguMprofeti ogqibeleleyo, iSiseko esigqibeleleyo, umbono ogqibeleleyo awayenawo uThixo.

⁸² Ke ngoku, ukuze ube nokuthetha, nguYe iLizwi. Kwaye ukuze iLizwi lithethe, Umelwe kukuthi angene ngaphakathi kulo Mfanekiso. Kwaye ukuze lo Mfanekiso uthethe, umelwe kukuba ubethwe. Ungena ngaphakathi kuloo Mfanekiso, esenzela ukuze uthethe, uMhlanguli ogqibeleleyo.

⁸³ Yonke imizekelo yeTestamente eNdala yaphunyezwa kuYe. Kwaye njengoko ndanditshilo ngenye imini, uYehova weTestamente eNdala unguYesu weNtsha. Ewe.

⁸⁴ Njengokuba abantu abaninzi, amadoda, abafazi, abakwintanga yam; saside ngokuba naloo nto, kulo lonke ilizwe, abahlambi bempahla abaninzi bamaTshayina. Xa amaTshayina ayeqala ukungena, ayevela kuNxweme lwaseNtshona, ebhekisa ngasempuma, engenela ilizwe langaseMpuma, esiya ngapha. Kwathi xa enza njalo, ayengabantu abangaqhelananga nolwimi lwethu neendlela zethu, ukanti ayengabahlambi mpahla abaphambili. Ayengakwazi ukukubhalela tikiti ke ukuze ube nokufumana impahla yakho kwakhona.

Kodwa, umntu ongumTshayina, wayezifumanela iqela lamakhadi amancinane, angabhalwanga nto kuwo konke. Ukuze xa uzise impahla yakho ezakuhlunjwa, wayethabatha eli khadi alikrazule ngendlela ethile; akunike esinye isiqwenga, aze agcine esinye isiqwenga. Ke, ngoku, kungcono kunale nto sinayo ngoku, kuba xa ubuya kwakhona uzakulanda loo nto iyeyakho, ezo ziqwenga zibini zidibana ngokugqibeleleyo. Wawungenakuyilinganisa loo nto nokuba wawufuna. Akukho ndlela yakuyenza. Ungazenza izinto ezikhutshelweyo emagameni, kodwa awungekhe uyilinganise leya ikrazulweyo, imelwe kukulingana ngokuchanekileyo nesinye isiqwenga. Ngoko ke, impahla yakho engcolileyo obuyizisile, wawunokuyikhulula ngeli tikiti, ngokuba lalilingana nelo lalingenisiwe.

⁸⁵ Kwaye xa uThixo, ngabaprofeti naphantsi komthetho, wasigwebela kwisono; ube ke umthetho ungenalubabalo, ukuxelela nje kuphela ukuba ungumoni. Kodwa xa uYesu wafikayo, Waba yinzaliseko, waye—wayeyinzaliseko yayo yonke into awayeyithembisile uThixo. Wayegqibelele, engumfanekiso onguwo welo dinga. Ngoko ke, onke amadinga eTestamente eNdala ahlangatyezwa kuYesu Kristu. Ayengenakuhlangatyezwa kuMoses, ayengenakuhlangatyezwa kuye nawuphi na kubaprofeti, koko ahlangatyezwa nguMsebenzi wobugcisa. Alingana konke oko Athi Ayakuba kuko.

Ngokunjalo iBandla liyakunyanzeleka lilingane yonke into awayithembisayo uThixo. Kunyanzelekile ukuba ibe sisiqwenga esabethwayo sasuka kuLo. Ngoko ukuba esakuqala siliLizwi, ngokunjalo angeneno athatyathwe kuLo ayakuba liLizwi, ukuze angqinelane neSo silicala lawo.

⁸⁶ Ngoko ke, indoda engumTshayina, wawunokubanga... Apho, umthetho uyakugweba uze uthi uncolile, yaye wawunetyala, ibe wawunokukufaka entolongweni. Kodwa wathi Akufika, waba seso siQwenga silingana kuloo ndawo, esasinokukukhupha; sikubuyisele, kwi—kwitikiti elipheleleyo, intlangulo awathi uThixo wayithembisa phaya kudala emyezweni wase-Eden. “IMbewu iyakuyityumza intloko yenyoka. Kodwa, isithende saKhe siyakutyunyuzwa—siyakuyityumza intloko.”

⁸⁷ Ngoku sifumana lo Msebenzi wobugcisa ugqibeleleyo wathi uThixo wawugqiba. Ngoku, siqaphela ukuba yena wayekuko konke oko kwakuthenjiswa ukuba kuyakubakho. Ungawo wonke amadinga, zonke iziprofeto, yonke into awathi uThixo wenza idinga ngayo. “IMbewu iyakuyityumza intloko yenyoka.” Ngoku, wayengenakuyityumza ngomthetho, Wayengenakuyityumza ngabaprofeti, kodwa Wayenza loo nto ngeMbewu yomfazi yakuba nguMsebenzi, uKristu. WayeliLitye awathi uDaniyeli walibona lithwebuka entabeni. WayenguLowo unokubetha. UnguLowo unokutyumza, ukutyumza intloko yenyoka.

⁸⁸ Ubomi bakhe balingana, ngokuchanekileyo, nobomi bukaMoses. Ubomi bakhe balingana uDavide. Masibone ukuba kwakunjalo na, ukuba Usiso na iSiqwenga esilinganayo.

⁸⁹ Qaphela uDavide, ukumkani owaliweyo, phezu kwabantu bakowabo kanye. Wayenguye... Ngenye imini xa ndandi... Unyana ongowakhe kanye wamvukela kuvukelo mbuso lokulwa, waze wazahlula wayahlula imikhosi kaSirayeli. Kwaye wayenjalo, uDavide, wagxothwa, kungenjalo wagxothwa ngabantu bakowabo kanye, etroneni yakhe.

Yaye kwindlela yakhe yokuphuma, kwakukho indoda eyayimthiyile, yayihamba apho ke, itshicela phezu koDavide. Laa mlindi watsala ikrele lakhe, wathi, “Ndingayeka laa ntloko yenja ihlale phezu kwakhe, itshicela ukumkani wam?”

UDavide wathi, “Myeke. NguThixo omxelele ukuba enze loo Nto.”

⁹⁰ Uyabona? “Umntu onentsizi, oqhelene nesifo. Wema ngokweMvana, phambi kwabachebi, engawuvuli umlomo.” Bona . . . Wathetha oko. Mhlawumbi uDavide wayengayazi into awayeyithetha.

Kodwa malunga nesihlanu, amakhulu amathandathu eminyaka emva koko, okanye ngaphezulwana, uNyana kaDavide wayephumela kwezo zitrato, waze Watshicelwa. Kodwa qaphela oko kwenzekayo, xa uDavide, ephuma kweyakhe—ephuma kweyakhe . . . xa wathi wangumbhaduli; ephuma elubhacweni lwakhe, eku—ekubuyeni kwakhe, laa ndoda yamcenga icela uxolo nenceba. Nkqu nabo baMbethayo baya kuMbona ngenye imini xa Ebuya.

⁹¹ Kwaye sifumanisa ukuba ngoko, kuYosefu, ukuba uYosefu wayeyinkwenkwe ezalwe ngokungaqhelekanga, engowokugqibela, eyona ndawo iphezulu kwisiseko, xa umsebenzi wobugcisa wawuzakwakhelwa phezu kwaloo nto. Kwakuphuma elukholweni, kweza kuthando, nobabalo, kweza kwingqibelelo. Kwaye yenzeka ngolo hlobo, ukusuka ezinyaweni zasekuqalekeni, ukuza kuphuma kwingqibelelo kaKristu. Qaphela indlela Awayezotywe ngayo kuYosefu, umphezulu wesiseko, eyona ndawo igqibeleleyo yabo bebonke.

⁹² Sifumanisa ukuba uYosefu wazalelwa koloo sapho lwakhe. Kwaye wayezalwe ngumfazi osemthethweni, eneneni, owayeyinkosikazi kaYakobi. Kwaye qaphela, kananjalo, ukuba ekuzalweni kwakhe, utata wakhe wamthanda kakhulu baze abantakwabo bamthiya, ngaphandle kwesizathu. Kwakutheni ukuze bamthiya? Kungokuba wayeliLizwi.

‘Yabona kwa iziseko? Yabona ukuba intloko yamahlelo yeza njani na? Ngoku, khangela kwiNtloko yomzimba, isiza. Ngoku khangela kwiNtloko yoMtshakazi isiza. Yena wayeliLizwi.

Kwaye bamthiya ngenxa yokuba wayeyimboni. Wabona izinto, waze wabaxelela. Zenzeka. Akunamsebenzi nokuba zazula-zula ixesha elingakanani na, zenzeka kanye ngendlela enye. Kwaye ngenxa yokuba engowomoya, walahlelwa ngaphandle kubazalwana bakhe. Babemelwe kukuba bamthanda. Kodwa bamthiya, ngokuba wayengumprofeti kwaye wayengowomoya. Bamthiya ke.

⁹³ Qaphela, wathengiswa ngokusondeleyo kakhulu kumashumi amathathu amaqhosha esilivere; wajulelwa emhadini, kwacingwa ukuba ufile, kodwa wathatyathwa wenyuswa ekhutshwa emhadini. Kwaye kwathi ngexesha lezilingo zakhe, esentolongweni, umngcamli no—nomoji wezonka, siyazi ukuba loo mngcamli wasindiswa waza umoji

wezionka walahlekelwa bubomi. Kwaye kwindlu eyintolongo kaKristu, emnqamlezweni, omnye wasindiswa waza omnye walahleka; amasela amabini, abenzi bobubi ababini.

⁹⁴ Kwaye siyaqaphela ukuba wathatyathwa ekhutshwa kule ntolongo, wasiwa kwisandla sokunene sikaFaro; akukho mntu wayenokuthetha noFaro, kungengaye uYosefu. Kwaye xa uYosefu wayishiya loo trone kaFaro lize ixilongo likhale kuyo yonke iYiphutha ixilongo lalikhala kuthiwe, “Gobani idolo, wonke umntu, uYosefu uyeza!”

⁹⁵ Kuyakuba njalo ngoYesu. Indlela Awathandwa ngayo nguYise, waze wathiywa ngabo bazalwana bamahlelo, ngaphandle kwesizathu. Wathengiswa ngamashumi amathathu amaqhosha esilivere njengoko kwakunjalo, wafakwa emhadini, kucingwa ukuba ufile. Emnqamlezweni waze omnye walahleka waza omnye wasindiswa. Waze wanyuselwa phezulu ukusuka emnqamlezweni; wahlala ngakwisandla sokunene sikaThixo, ebuNgangamsheni, uMoya omkhulu owawubonakalaliswe kuYe. Yaye akukho mntu unokuthetha noThixo, kuphela kungoYesu Kristu. Yicinge! Kwa xa Eshiya loo Trone, eqalisa ukuphuma, “Ixilongo liyakukhala, yaye onke amadolo aya kugoba, nazo zonke iilwimi zivume.”

⁹⁶ Khumbula, wayengunyana wempumelelo. Yonke into awayenzayo yaphumelela. Nokuba kwakusejele na, okanye nokuba kwakuphi na, yayilunga.

Yaye Akathembisanga loo nto kubantwana baKhe ukuba Uyakuyenza yonke into isebenziselana okulungileyo. Nokuba yayikukugula na, intolongo, ukufa, iintsizi, nokuba yayiyintoni na, ukuba iyakusebenzisela okulungileyo kwabo baMthandayo. Wathembisa loo nto, kwaye inyanzelekile ukuba ibe njalo. Inyanzelekile ukuba ibekho. Ingumzekeliso obonakalayo, wathetha nathi ekuYe. WayenguMfuziselo ogqibeleleyo kaThixo. Ngoku siyabona apha, kananjalo, ukuba xa Esiza kwakhona . . .

⁹⁷ Khumbula, uYosefu ngesityhilelo wasindisa ihlabathi, ngesiprofeto sakhe esikhulu. Ihlabathi ngelafayo ukuba kwakungekho ngenxa kaYosefu.

Kwaye ihlabathi nge—ngelalifile ukuba kwakungekho ngenxa kaYesu. “Kuba uThixo wenjenje ukulithanda kwakhe ihlabathi, ude Wancama uNyana waKhe ekuphela kwamzeleyo, ukuze bonke abakholwa kuYe bangatshabalali.” UThixo usindisa egcina uBomi.

⁹⁸ Singaqhubela phambili naphambili! Ngokuba, Wayekoko kulingana uDavide ngokulula. Wayelingana noMoses. Wayelingana no-Eliya. Wayelingana noYosefu. Yonke into izotywe okanye yaxelwa nguYe kwiTestamente eNdala, ilingana kanye kuloo nto, (yayiyintoni?) kubonisa uMhlanguli ogqibeleleyo. Ukuba, sinokuzibeka iimpahla zethu ezingcolileyo

kwindawo yokuhlamba impahla, sibuye siye kuzibanga kwakhona. Zihlanjwe eGazini leMvana. Singakubanga oko okukokwethu nayo yonke into Awayifelayo, sinokuyibanga. Ngoko, WayeliLizwi eligqibeleleyo, lizotyive.

⁹⁹ Kwakholeka kuThixo, uMbumbi omkhulu, ukuMbetha, nokuyenza lento ngale ndlela. SiMbona apha ku-Isaya, njengoko ndifundile, “SaMbheka ke, sasithelisa ubuso kuYe. Akukho buhle bakuba siMnqwenele,” wonke umntu othetha ngaYe, uhlekisa ngaYe. Ndithetha ngaYe ngoku kulo mhla, wonke umntu uhlekisa ngaYe. ‘Yabona?’ “SiMbonile, saMbona.” U-*kumbheka* kuthetha u “kumjonga.” “SaMbheka ebethiwe wakhandaniswa nguThixo.” Ukanti, Yena, Wayenzela ntoni lento? “Wahlatywa ngenxa yezikreko zethu; Watyunyuzwa ngenxa yezenzo zethu ezigwenxa.”

¹⁰⁰ Ngoku, singaqhubela phambili naphambili ngaloo nto, kodwa ndiyakholwa ukuba sinawo umfanekiso woko ndithetha ntoni na ngoku, uThixo esakha kwakhona uMsebenzi waKhe wobugcisa.

¹⁰¹ Kodwa masingalibali ukuba ekuqalekeni xa Wabetha icala lika-Adam, Wathabatha into ethile ecaleni kuye.

Ngoku, ukubethwa kukaKristu kwakungenjongo, ukuze Abe nokuthabatha kuYe, omnye, ukuze ibe lusapho, uMtshakazi; ukuze AMthabathele uMtshakazi. Ngoko xa uMsebenzi waKhe wobugcisa wawugqityelelisiwe, ngoko kwanyanzeleka ukuba AWubethe, ukumenzela ngaWo; hayi elinye isuntsu, hayi enye indalo, koko ngaloo ndalo ikwanye.

¹⁰² Mzalwana wam, musa ukucinga kakubi ngalento, ngoko cinga okomzuzu nje. Ukuba Wathabatha kuYe, okwendalo yakuqala, ukuMenzela uMtshakazi, Akazange enze enye indalo. Wathabatha ilungu lendalo yakuqala. Ngoko, ukuba Wayel iLizwi, umelwe kukuba yintoni uMtshakazi? Umelwe ukuba abe liLizwi lasekuqalekeni, uThixo ophilileyo eseLizwini.

¹⁰³ EKimberley, eMzantsi Afrika. Ngathuba lithile ndandikhangele iidayimani, indlela ezazikhutshwa ngayo emhlabeni. Ndaze ndazibona zilele apho. Njengoko, ke, u—umphathi waloo ndawo yokusebenza, okanye umgodi, wayengomnye wabantu abemisa abantu kakuhle emgceni wokuthandazela wam. Ndaze ndaqaphela ezo dayimani, zixabisa amashumi amawaka eedollar, zifunjwe zahlanganiswa, kodwa zazingakhazimli naphantsi kokukhanya. Ndaze ndathi kumphathi lowo wemigodi, ndathi, “Kutheni zingabengezeli nje?”

¹⁰⁴ Wathi, “Mhlekezazi, azikasikwa. Zimelwe kukuba zisikwe. Ngoko, xa zisikiwe, ngoko iyakuba nokuthwala ukukhanya.” Nantso ke.

¹⁰⁵ UMsebenzi wobugcisa umelwe kukusikwa. Qaphela, usikelwa ntoni? Elo ceba liphuma kuyo liyalahlwa? Hayi, hayi. Iceba elisikwa lisuke, lenza inaliti ye-ivitirola, inaliti leyo ke ifakwa kwi—kwi—kwicwecwe ngumculo ongabonakaliyo lowo kwihlabathi. Kodwa inaliti yiyo ewukhuphayo, ezisa ukutolikwa okuyinene kweLizwi.

¹⁰⁶ Ubomi bakhe balingana bonke abantu. Kwakholeka kuThixo ukuMbetha. Kwaye, ngoku, kwakutheni ukuze AMbethe? Kwakukwangeso sizathu sinye waMbethela sona u-Adam.

¹⁰⁷ Ngoku siMbona ebethiwe, ebethwe nguThixo wakhandaniswa, iMvana egqibeleleyo ngenxa yaboni—yaboni ibulewe, uMsebenzi wobugcisa ogqibeleleyo.

¹⁰⁸ Ngoku, isithuba esisondeleyo kumawaka amabini eminyaka, uThixo kwakhona Ebesenza uMsebenzi wobugcisa. Ngokuba, waMbetha u-Adam ukuze kufumaneke um-. . . iceba elisuka kuye, inxenye yakhe, ubambo lokumenzela inkosikazi. Ke ngoku loo Msebenzi wobugcisa ugqibeleleyo Wawubetha eKalvari, Wasusa iceba kuWo. YiTestamente eNtsha nje, iphelele apho. Wazalisekisa iTestamente eNdala. Ngoku yiTestamente eNtsha, elinye iceba kukuzalisekiswa. 'Yabona, eNtsha neNdala ngumyeni nomtshakazi. 'Yabona? Kwaye kwathabatha eNtsha ukuzisa-. . . ENdala ibonisa kwangaphambili eNtsha; uKristu weza, eMsebenzini wobugcisa, ukuza kuzalisekisa leyo. Ngoku uMtshakazi waKhe uyakuzalisekisa yonke into ekwiTestamente eNtsha. Omnye uMsebenzi wobugcisa uyenziwa.

¹⁰⁹ Njengoko kwaMthabatha amawaka amane eminyaka ukwenza uMsebenzi waKhe wobugcisa; ngoku Uneloo thuba, kusondele kumawaka amabini eminyaka esenza omnye uMsebenzi wobugcisa, uMtshakazi kaKristu, omnye uMsebenzi wobugcisa. Ekwenzeni loo nto ke, Uyayenza ngenkqubo yaKhe engasoze itshintshe, ngendlela enye Awawenza ngayo uMsebenzi wobugcisa; iLizwi laKhe. Nantso indlela Ayenza ngayo imisebenzi yaKhe yobugcisa, ngokuba Umelwe kukuba abe nguMsebenzi wobugcisa ogqibeleleyo kuphela xa IiLizwi eligqibeleleyo.

Naluphi na uthuli, inkunkuma, ukufakelwa, kuyakwaphuka. “Kodwa amazulu nomhlaba ayakudlula, koko elaa Lizwi alisayi kwaphuka.” Niyakhumbula, ekusikweni kwedayimani, ukuba umelwe kukuba nesixhobo esigqibeleleyo sokwenza loo nto, asililo naliphi na iceba elinokuyenza loo nto. Ndabona iitoni zezo zinto zokugraya zinkulu kuloo ndawo, zize ziziswe ezo toni zinkulu, idlule laa dayimani iye ngaphaya. Hayi, loo nto ayiyiqhekezi idayimani. Imelwe kukuba isikwe.

¹¹⁰ Ngoku wenza kwaloo nto inye kwinkqubo yaKhe engenakuze itshintshe. Sifumanisa ukuba, kuMalaki 3, Wathi, “NdinguThixo, Andiguqu-guquki.” Akayitshintshi inkqubo yaKhe.

¹¹¹ Ngoku, njengoko Waqalisayo ku-Abraham. Emva kokuwa komsebenzi wobugcisa wokuqala, Waqalisa ku-Abraham, kwisiseko, ukwakha omnye umsebenzi wobugcisa.

Waqalisa ngoMhla wePentekoste, ukwakha omnye umsebenzi wobugcisa, iMbewu yakuqala, iLizwi. Waqalisa kwiBandla lokuqala. Yayiyintoni? IMbewu, iLizwi, iLizwi libonakalalisiwe, idinga elalinikiwe. UYoweli wathi, “Kuyakuthi ngemihla yokugqibela, utsho uThixo, Ndiwuthulule uMoya waM phezu kwayo yonke inyama; oonyana neentombi zenu ziprofete, amadoda amakhulu enu ayakuphupha amaphupha, amadodana enu abone imibono.” Into Ayakuyenza ngemihla yokugqibela, emibini, amawaka amabini eminyaka okugqibela.

¹¹² Qaphela, kwaye yaqala iyeyakuqala. Njengoko uYesu wathi, “ILizwi likaThixo liyiMbewu awathi umhlwayeli wayihlwayela.” Kwaye Yena wayenguMhlwayeli. IMbewu yayiliLizwi. Kwaye, qaphela, nayiphi na imbewu ehlala iyodwa akukho nto iyenzayo. Imelwe kukuwa ingene emhlabeni ukuze ibe nokuvelisa imveliso kwakhona. Nale iMbewu, iBandla eligqibeleleyo, lawa emhlabeni eNicaea, eRome, xa laqalisayo ukuba lihlelo.

¹¹³ Ngoku, nina bezembali, khumbulani. Nani niyakuliva eli khasethi lishicilelweyo, yihlolisiseni nifumanise ukuba asiyonyano na. Ibandla lafa eNicaea, eRome, xa lathabatha imigaqo neemfundiso, endaweni yeLizwi lokuqala. Yayiyintoni? UThixo wayebonisile, ngeBandla lokuqala, ukuba WayenguThixo. WayeneBandla ligqityelelisiwe; kodwa iBandla, njengazo zonke ezinye iimbewu, limelwe kukuwa lingene emhlabeni life. Ngoku, lawa langena emhlabeni, lafa, laphela.

¹¹⁴ Uyazi, ndifunde incwadi, apha kungekudala kwixesha elidlulileyo. Umntu othile wabhala i—incwadi, wathi, *UThixo Othuleyo* inokuba nakhe nayifunda. Ndiyalibala ndi—ndiyacinga nguBrumback... Hayi, andazi, andiqinisekanga ukuba ngubani na owayibhalayo. Kodwa andikhumbuli. Ndinayo kwigumbi lam lokufundela. *UThixo Othuleyo*, wathi, “UThixo, kuloo mawaka eminyaka yezigaba zobumnyama, wahlala wazola akashukumisa nesandla, wakhangela kwabo banyanisekileyo babulawelwa ukholo besiya kumhadi weengonyama; betshiswa ngamaRoma; ukuhlaselwa kweendlela zonke; abafazi bakhululiswe impahla yabo, kufakwe umlilo kwiinwele zabo ezinde, ngetela, batshiswe.” Khumbula, iinwele ezimfutshane zaqala okokuqala eRoma. Kwaye abafazi baMakristu babeneenwele ezinde, ngoko ba—bazinkxuza kwitela bazintumeka umlilo, babatshisa, bona ke beze—bondla ngabo iingonyama. Lo mbhali ke uqhubela phambili athi, “Uphi loo Thixo?”

Owu, ubumfama bomntu, ngamanye amaxesha! Awazi ukuba laa Mbewu yayinyanzelekile ukuba ife? Akazange azame kubahlangula. Baya kutshona benoloyiso. Baya kutshona, besopha besifa, benikezela ngobomi babo. Kuba? YayiyiMbewu. Yayimelwe kukuba iwe ingene emhlabeni, njengoko, kuqala, uYohane 12 esixelela. “Ukhozo lwengqolowa, lumelwe kukuwa lungene emhlabeni lufe; lungafi nje kodwa, koko lubole.” Kodwa lalingazi elaa hlelo ukuba obo Bomi babusekho apho ngaphakathi. Nakuba ibandla ngokwalo. . .

¹¹⁵ Kwelo Bhunga laseNicaea, leshumi elinesihlanu leentsuku zengxoxo nokuphalala kwegazi yezombuso, xa ezo zihandiba zangenayo zafuna ukufaka ngenkani ezi zihlonitshwa zikhulu zingene ebandleni. Baze abaprofeti baphuma kuloo ntlango, besidla imifuno yasendle bezisongele ngezikhumba zeenyamakazi, abaprofeti benene, baze babalahlela ngaphandle. Kuba? IMbewu yayimelwe kukuwa ingene emhlabeni. Inyanzelekile ukuba ife.

¹¹⁶ Yafa kwizigaba zobumnyama, yehla yaya ngaphantsi kothuli olumnyama. Bacinga ukuba kuphelile ngayo, uyazi, uYohane oNgwele 12:24, uYesu wathi, “Lungathanga luwe emhlabeni ukhozo lwengqolowa, luhlala lodwa.” Kwaye iBandla lokuqala laliyiloo mveliso, loo Mtshakazi, laa Mbewu, eloo Lizwi libonakalalisiwe, lawa langena emhlabeni eNicaea, eRome.

¹¹⁷ Phulaphulani, Bandla, kuzo zonke izizwe eziyakukuba oku. Nako ukungcola kwenu, ngala mahlelo. Nako apho iLizwi labethelelwa khona, baze bamnkela umgaqo. Kwaye kumakhulu khulu eminyaka yezigaba zobumnyama, aMandla nokubonakalalisiwa kweLizwi ayefihliwe kwihlabathi. Bubukatolika kuphela obabulawula. Siyayazi sonke loo nto, njengokuba sifunda imbali. Kukulawula kobuKatolika bodwa.

¹¹⁸ Kodwa, awu—awunakuyifihla iMbewu entshulayo, imelwe kukuba Iphume ngokuba (kutheni?) uMbumbi omkhulu uyasebenza. Uzakuyakha kwakhona. Ngoko Yena. . .

IMbewu yehla, iLizwi.

¹¹⁹ Xa sibona uPawulos oNgwele, uPetros, uYakobi, uYohane, bonke abo babhala iLizwi. Kwaye babhala, iLizwi abalibhalayo laphila, laphinda laphila, laphinda laphila. Kwaye xa sifumana, emva kokuba laqalayo ukuvuthwa, uYohane waqala ukubhala kwincwadi, waphoselwa eSiqithini sePatimos emva kokutshiswa emafutheni amashumi amabini anesine eeyure. Kodwa iLizwi limelwe kukuvela. Limelwe kukubhalwa. Babengenako ukuwubilisa uMoya oyiNgwele uphume kuye, ngamafutha, ngoko waphuma. Umsebenzi wakhe wawungagqitywanga. Wafa ukufa okuqhelekileyo.

¹²⁰ UPolycarp, owayengumfundi kaYohane, waliqhubela phambili iLizwi. Kwaye ukusuka kuPolycarp kweza u-

Irenaeus. No-Irenaeus, indoda enkulu yakwaThixo eyayikholwa kwale Vangeli siyikholwayo, “ILizwi liyinyaniso.” Ibandla lazama ukuLicudisa liphume.

¹²¹ Ekugqibeleni kwaza kufika eNicaea, eRome, apho ke lawa langena emhlabeni, emva kokuba uMartin oNgcwele, wagwintwayo. UMartin oNgcwele wayekholwa kwalento siyikholwayo. Wemela kwalento; ubhaptizo lukaMoya oyiNgcwele, ubhaptizo lwamanzi eGameni likaYesu. Wema kwakule nto inye sime kuyo. Kwaye wayengumprofeti, ekholelwa kwiLizwi elizeleyo likaThixo. Baze ekugqibeleni bambethelela, bamtyumzela emhlabeni, walala apho amakhulu eminyaka, wade wabola umphandle, iMbewu. Imizimba emidala ibole yaphela. Ndakhe ndaya eSaint Angelo, kumangcwaba angaphantsi komhlaba, ndabona apho bafela khona, namathambo abo aphukileyo nayo yonke into. Ekugqibeleni babola ade amathambo abo aphela, kodwa uBomi babusekho.

¹²² Ukhozo lwengqolowa olwawa emhlabeni nge...kwiBhunga laseNicaea, laqala ukuhluma kwakhona, kuMartin Luther. Njengalo naluphi na ukhozo oluphumayo, okanye ingqolowa; emva kokuba iimbewu zibolile, ubomi buyantshula buvele. Kwaye laqalisa ukuvelisa uMartin Luther. Wenza ntoni, into yokuqala? Walimangala ihlelo lobuKatolika, waqhankqalazela ukuba lalingekho nyanisweni. Kuba, wathi, “Ilungisa liyakuphila ngokholo.” Yayiyintoni leyo? BuBomi obuncinane obubuthathaka obathi bavelisa izithombo ezincinane ezihlumayo. Yayingoloo Luther abo. Ngokuqinisekileyo abuzange bukhangeleke njengokhozo olwangenana emhlabeni, kodwa uBomi buyaphuma ngoku.

¹²³ Laze leza kwisiqu. Kwenzeka ntoni ngoko? Ngemihla kaJohn Wesley, wenza ntoni ekuziseni kwakhe ukungewaliswa? Wahlala kwiLizwi. Waze wenza ntoni? AbakaLuther babezihlanganisile benza umbutho, ngoko yayilixesha lokuba kubekho into eyenzekayo. Umsebenzi wobugcisa uyakhiwa ngoku. Wenza ntoni yena? Wenza ntoni yena? Waqhankqalaza ngokuchasene neloo bandla lama-Anglican, waza kuphumela kuhlaziyo njengenquma. Yintoni leyo? Imbewu iza eBomini, iyakhula ngoku.

¹²⁴ Ngoku, isiqu asifani nembewu, nenquma ngokunjalo.

¹²⁵ Ngoku, bazalwana benkonzo kaMoya kuzo zonke izizwe, ndifuna ukuba uphulaphule, mzalwana wam. Ukuba lo nguMyalezo wokugqibela endiyakuthi ndiwushumaye, Lo ngumsebenzi wam wobugcisa. Uyaqaphela ukuba xa ingqolowa...ukhozo lwengqolowa oluwe lwangenana emhlabeni, xa luqala ukubumba kwakhona u—ukhozo lwalo kwakhona?

¹²⁶ Yikhangele indalo. Indalo ngokuchanekileyo, inguThixo. UThixo usebenza kwindalo, yiloo nto kuphela Anokuyenza.

Kodwa ukusukela kwimvuselelo yePentekoste, njengoko becinga, yayiyiMbewu; yayingeyiyo. Ngoku khangela. Kodwa into ethile yavela injengeMbewu kanye. Ngoku khangela koko wakuthethayo uYesu, kuMateyu oNgcwele 24:24, ukuthi, “Loo mimoya mibini ngemihla yokugqibela iyakusondelelana ngokokude ibe nokulahlekisa nabaNyuliweyo ukuba bekunokwenzeka.”

¹²⁷ Ngoku, esa siqu asikhangeleki sifana nembewu; singafani nenquma kananjalo njengembewu. Kodwa qaphela ngoku, hayi ngomhla kaLuther, koko ngomhla wokugqibela.

¹²⁸ Into yokuqala. Bakho abalimi bengqolowa abahleli apha. Into yokuqala ephumayo kwimbewu yengqolowa, ungacinga ukuba yimbewu, kodwa (yintoni?) likhoba. Lenza into encinane engaphandle, efanayo, yokubamba imbewu. Lenza ikhoba. Kodwa ikhoba asiyombewu, njengokuba nenquma okanye isiqu singeyiyo. Lisisiphatho nje sobomi, ukhozo lwengqolowa, ngoko. UYohane oNgcwele 12, uyabona, uYesu ethetha.

¹²⁹ Ingqolowa, emva kwenquma (emva koWesley), ivelisa ikhoba, into efana kakhulu kunokhozo lwayo nantoni na. Ikhoba lifana kakhulu nokhozo. Iya ifana nokhozo lonke ixesha, oluya lwangena emhlabeni. Ize ke iphume, ibe sisiqu, sinabo uBomi kuso, kodwa ngokuqinisekileyo asilulo ukhozo. Bunyuke kwisiqu, umungu, nangoko ayikabi lokhozo. Kuze ke kuphume ikhoba, kwaye lifana kanye nengqolowa ngokuma, ngokuchanekileyo kanye njengokhozo lwengqolowa, kodwa ayikabi yongqolowa. Ngokuchanekileyo lumile ngaloo ndlela, ngokugqibeleleyo.

¹³⁰ Abenkonzo kaMoya baphuma kanye njengoko ibinokwenza ingqolowa. Enye into iphuma kwenye, iphuma kuleya, kodwa basisiphatho nje. Banehlelo. Kwaye yiloo nto eyenziwa yinkonzo kaMoya, ukuya kungena kwihlelo. Kwaye yenza ntoni inkonzo kaMoya yakuphuma ifana kanye nokhozo? Yabuyela kanye emva, njengeSityhilelo 17, ukuya kwamanye amahlelo angoodade wayo. Yiloo nto kanye. Nantso into eyathethwa nguYesu.

¹³¹ Ngoku khangela. IVangeli iza kuphuma kuLuther, idlule kuWesley, iye kungena kwaMoya, ukuze ngemihla yokugqibela ibe iyakulahlekisa nabaNyuliweyo ukuba bekunokwenzeka. AbaNyulwa! Owu, bazalwana benkonzo kaMoya, aniyiboni?

¹³² Ingqolowa ekuqaleni kwayo kokuqala ifana kanye nembewu, xa iqala ukwenza imo efana nembewu, kodwa likhoba. Lenze ubuhlelo kanye kwalaa nto bayenzayo apha ezantsi kuLuther. KwiZityhilelo 17, iqondakalalisa kwaloo nto inye, yamabandla.

¹³³ Ngoku, ukhozo oluyiMbewu, kweyakuqala, lwawa eNicaea, kuba yaba lihlelo lokuqala elo.

¹³⁴ Qaphela apha, uBomi obabukwisiq, inquma, bonke buphelela apha phezulu kwiMbewu. UBomi obaphuma kwiMbewu yakuqala, benyuka baphumela kumanqanaba ahlukeneyo (amanqanaba amathathu ahlukeneyo), baze babuyela emva bade bakwimo yaBo yakuqala. Halleluya! Owu, bethu! Ndingoyena mntu wonwabileyo ehlabathini, kuba uThixo endenze ndabona leNto. Khangela ukuba kugqibelele kangakanani na ukusebenza kweLizwi nezi (zihlangene).

¹³⁵ Kanye njengokuba siluqondakalalisile uvuko; ukuphuma, ilanga; ukutshona kwelanga; liphume kwakhona.

Igqabi liphuma emthini, ihle iye ezantsi, incindi ingene kwingcambu; ize ibuye inyuke, lize i—lize igqabi libuye liphume kunye nayo kwakhona. Liwa emhlabeni; ubomi baloo mthi bulifunxe libuye, i-calcium nepotash iincindi zesityalo, lize libubuyisele bunyuke buye kwelinye igqabi kwakhona.

'Yabona, yonke indalo, yonke into isebenza kanye kunye—kanye neLizwi likaThixo. Kwaye nantsi ke, ngokuchanekileyo, ngokugqibeleleyo kwezi Zigaba zeBanda. Naso isizathu sokuba uMoya oyiNgcwele ehle azobe ezo zinto, wazenza ezenzela thina ngendlela Enze ngayo. Injalo kanye loo nto.

¹³⁶ Qaphela, apha, uBomi obabukwikhoba. Kwisiq, nenquma, nakwikhoba, buhlangana bonke kwiMbewu. Yaye uBomi babukwisiq, bahamba, enye into yaya kwenza enye. Ugwetyelo, lwenza ungcwaliso; ungcwaliso, lwavulela ubhaptizo loMoya oyiNgcwele; ubhaptizo loMoya oyiNgcwele, lwavulela uMoya oyiNgcwele ngokwaWo ukuba uhle uye kanye kwingqibelelo, kubuyela kwiLizwi kwakhona, ukuze Lizibonakalalise.

¹³⁷ Kodwa, oko kuzenze ihlelo, kuyafa. NjengoBomi, kuLuther, baya kwenza uWesley; baphinda—baphinda, ukusuka kuWesley, Baya kwinkonzo kaMoya; kwaye, ukusuka kuMoya, baya kwenza iMbewu yakuqala. Ukunyuka ukuya kwekaMoya, kwaphuma uWesley, yade yalelo xesha. Isizathu sokuba inkonzo kaMoya iphume kuWesley, kungokuba yayingelilo ihlelo, inkonzo kaMoya yayinjalo. Ngoko inkonzo yakwaMoya yaya ekubeni lihlelo, yaze (yenza ntoni loo nto?) yabuyela kwikhoba. Yakhangeleka njengeNto eyinene kanye.

¹³⁸ Kwaye, nabani na, bangaphi abakhe bayibona imbewu—imbewu yengqolowa iqala ukukhula? Yintoni into encinane yokuqala? Ifana kanye nembewu, kodwa ilikhoba.

'Yabona amanqanaba amathathu? Isiq; inquma, okanye umungu; ukuze ibe sisingxobo; kuze ngoko, kuphume ikhoba, kuze iMbewu yakuqala. 'Yabona? Hayi imbewu; yayibuBomi beMbewu, bukhula buphuma kuloo nto, ukuza kwiMbewu. Amen, amen! Niyayibona? Yintoni na? Luvuko, ukubuyela kuMsebenzi wobugcisa kwakhona, njengaLeya yangenayo.

139 Inkonzo kaMoya yaphuma kuWesley, ngokuba uWesley wayengumbutho. Inkonzo kaMoya yaphuma, ingenguwo umbutho, yaze yabuyela ekubeni yinto enye. Kwakunyanzelekile ukuba yenze njalo, ukwenza ikhoba. ILizwi lenyaniso loBomi laloo nto, lalisiya kuKhozo lwakuqala ngoko, ngezi zigaba. Ukuphumela kwisiqu, lingene kumungu; ukusuka kumungu, lingene kwikhoba; ukusuka kwikhoba, Lenza iMbewu.

140 Hayi, isiqu, inquma, ikhoba, ukuphila, zavelisa (kwimvuselelo yazo yakudala) isingxobo senxenye ethile yeMbewu yoBomi; kodwa, bakuqalisa ukuzenza umbutho, uBomi baphuma bemnka kuzo. Loo nto iqondakalaliswa yiyo yonke imbali. Awuzange umbutho ukhe wenze nento enye emva kokuba uzenze umbutho. Wafa. Kunjalo.

141 Khangela, uBomi buyahamba buqhubela phambili ngoku. Bubheka phambili.

142 Qaphela, into abayenzayo, zonke ezinye ezi zenza loo nto, iqondakalaliswa zezembali ngokuchanekileyo kanye ngendlela elithe lavela ngayo ibandla, lingasenakuze libe luncedo kuYe kwakhona. Umbutho ubekelwe bucala. Akuzange khe kubekho, kuzo zonke ezembali, ibandla, emva kokuba lizenze umbutho, ngoko lafa. Kwaye umbutho wafa kwaye awuzange uvuke kwakhona. Akuyiboni loo nto? Madoda azimfama, vulani amehlo enu! Indalo kunye neLizwi zisebenzisana kunye ziqondakalalisa kanye apha ukuba Eli liyiNyaniso, ukuba oku kuyiNyaniso. Obaa Bomi buyasishiya isiqu benze inquma, Benza ikhoba; ukusuka kwikhoba, Buya kungena kwinto yakuQala kwakhona. Qaphela, azinakuze zibe luncedo lwanto kuYe kwakhona.

143 Indlela ekuqapheleka ngayo obu bomi, ekuhambeni kwabo kukhozo lwengqolowa, kunokuba bunjalo emthini. UThixo wabiza abantu baKhe ngokuba bayimithi; 'yabona, ubomi buyehla, emthini, buze bubuye bunyuke kwakhona; buyehla buze bunyuke kwakhona; 'yabona, buyehla buze bubuye bunyuke. Kodwa, kukhozo lwengqolowa, buyenyuka ukusuka kwisiqu sakuqala. . . nakuba isiqu, inquma, nekhoba; naloo nto bebudlule kuyo, isifa, ukuze bungabi nakubuyela buhambe kuyo kwakhona. Yintoni na? Ayisenakusetyenziswa kwakhona. Buyahamba busiya kwinqibelelo yabo.

Amen! Awuboni ukuba kutheni na Engazange asebenzise mbutho nje? Akanakubuyela ngaphakathi kuwo kwakhona. Ufile. Kodwa uBomi budlulela phambili, busuka kwenye into buye kwenye. 'Yabona, babeka iimfundiso, baze bahlohle. "Lowo uyakuthi ongeze igama libe linye, okanye asuse iGama alikhuphe," 'yabona, uvalelwe kuYo. Inyanzelekile ukuba ibe yiMbewu yoBomi eqhubela phambili.

144 Ndisebenzisa lo mzekelo ngoku, woMtshakazi, uMsebenzi wobugcisa lo uvelayo. Njengokuba uMsebenzi wobugcisa

wawayo ukho uMsebenzi wobugcisa ovelayo. UMsebenzi wobugcisa wawa ngePente-...eNicaea, eRome, eNicaea, emva kweNicaea, eRome, Uphumele ngenkqubo ethile, kodwa Yena ubuyela kanye kulaa Msebenzi wobugcisa kwakhona, egqityelelisiwe, kuba Yena uyinxenye yelaa Lizwi lalithethwe nguYe. Uyakuba ne “Bandla elingenamibimbi nabala.” Aliyi kunxibelelana nangaluphi na uhlobo nalo naluphi na uhlobo lombutho okanye ihlelo lemvaba, into eqalekisiweyo. Liphumele ngaphaya kwezo zinto, koko akusayi kubakho apho.

¹⁴⁵ Qaphela, imbewu iyenyuka, obaa Bomi buyenyuka, abubuyeli umva. Akusayi kuba sabakho luvuko emva koku. UBomi buyenyuka, ukuya kwingqibelelo yabo, uvuko.

Qaphela, ikhoba elisisingxobo livelisa i—i...Qaphela, ikhoba livelisa iMbewu yakuqala kulo. KwiZityihilelo isahluko se-3, sifumana oku.

¹⁴⁶ Ngoku khumbula, akukho bandla wakhe Wakhutshelwa ngaphandle kulo, eBhayibhileni, kwezo Zigaba ziSixhenxe zeBandla. Bangaphi abayikhumbulayo loo nto? Wadlula kwiSigaba seBandla, ukuya kungena kwenye into. Kodwa, yiyo Le ke. Akukho nto iyenye. Koko u—uMkroli ubuyele kwingqibelelo kwakhona, iLizwi. 'Yabona? Akaphindeli umva. Okunjani ukwahluka kwaloo Nto. Ewe. Owu!

¹⁴⁷ Kwaye qaphela ngoko, ikhoba, lakuvela, likhangeleka lifana noKhozo. Kodwa xa uKhozo loBomi luqala ukuphuma kwikhoba, ukuya kwenza uKhozo (uMtshakazi), ikhoba liyavula lililahlele ngaphandle lingabi nabudlelane nalo uKhozo. Ingaba kunjalo? Indalo, nantso kanye into eliyiyo.

¹⁴⁸ I—ISityihilelo 3, sifumanisa ukuba iSigaba seBandla laseLawodike saMkhuphela ngaphandle. Ngoku, 'yabona, asizange siyenze loo nto, phaya ngaphambili kwezinye izigaba, ngokuba kwakukho into ethile eyenye eyayisafanele ukwenziwa. Bahamba nje badlulela phambili kwenye into. Bendinixelele, buhamba, akusekho mahlelo wambi ezayo. Sisekupheleni. Yaye baMkhuphela ngaphandle ngokuba (kutheni?) Yena—Yena—Yena uliLizwi kwakhona. Ufana neLo lawa phantsi apho. Usekwayiloo Mfundiso yaphuma ivela ekuqalekeni.

¹⁴⁹ Kwaye xa iMbewu eliLizwi iqalisa ukukhula ivela, ikhoba Liyayikhupha kulo. UBomi buyaphuma kwezinye izinto, bulandele Yona. Ngamakholwa enyaniso ke lawo, alandela uBomi nokuba buyaphi na uBomi.

¹⁵⁰ NjengakwaSirayeli, umzekelo ogqibeleleyo, ukuba besinexesha; ndinemizuzu nje embalwa eshiyekileyo. Kodwa kumzekelo ogqibeleleyo, ekuqalekeni, kuyo yonke indawo laa Ntsika yoMlilo yayihamba kuyo yayibuBomi. UThixo wayekoko kuKhanya. Kwaye andikhathali nokuba

kwakusezinzulwini zobusuku, okanye nokuba babekwindawo ekhethwe ngokukuko na; xa laa Ntsika yoMlilo yayihamba, ixilongo lalikhala aze uSirayeli ahambe kunye naYo.

Haleluya! Kwaye lakukhala ixilongo, uMartin Luther wahamba kunye naYo. Waze wazenza umbutho, kwafiwa... ingenguye ngokwakhe; amadoda asemva kwakhe. Waze uThixo wabuthabatha uBomi wabukhupha kuloo nto, wabuhambisela Phambili, wabufaka engwabeni.

¹⁵¹ Kwaze kweza uWesley. Wabona loo mbutho mkhulu, ngoko wavakalisa ixilongo, lokungcwaliswa, iLizwi ngokuthe chatha. 'Yabona? Wenza ntoni, baphumela ngaphandle, bephuma kanye—bephuma kanye kuLuther, baya kungena kubuMethodist.

¹⁵² Yaze yathi inkonzo kaMoya yakuyibona loo Nto, bakhalisa i—ixilongo, lixsha lokubuya kweziphu. 'Yabona ukuba benza ntoni na? Bavakalisa ixilongo, baze baphuma. Baphinda bazenza umbutho.

Kodwa, khumbula, emva kwekhoba, zizigaba ezithathu esizaziyo ezo, akukho nto iyenye iseleyo koko luKhozo. Owu Thixo! Ukuze ke uKhozo lukhutshelwe ngaphandle kwaloo nto iyonke. Amen amen! AMazwi ayeqala ukuZakha, uBomi bunyusiwe baphuma ku...Ngoku qaphela, ukuba uMyeni, ekuqaleni, owukuqala, uMyeni...NguMtshakazi lo uvelayo.

¹⁵³ Khumbula, iBandla laqala ngePentekoste, laza Lawa eNicaea. Lantshula, lingafani noKhozo lwenene, hayi; lwalubuBomi obulapho ngaphakathi, kodwa lantshula ukuze lenze umbutho. Ke Yena waphumela ngaphaya kwaloo mbutho. Yaze yenza ntoni loo Nto? Ngoko Lahamba, ukusuka kuloo mbutho, Laya kungena komnye umbutho, laya kungena kwesinye isigaba seLizwi; ugwetyelo, ungewaliso, ubhaptizo loMoya oyiNgcwele. 'Yabona? Laza Laphumela kwisiqu nenkqubo, Lahlala lenyukela phambili ngakumbi.

¹⁵⁴ Khumbula, umungu omncinane ungothe chatha, inquma lifana ngakumbi neMbewu kunokuba sinjalo isiqu. Yaye ikhoba lifana ngakumbi neMbewu kunokuba belinjalo inquma. Kodwa iMbewu ngokwaYo ingaphaya koko. 'Yabona? Isebenzise nje loo nto njengenqwelo yokuhamba, ukuZikhupha ngaphaya.

¹⁵⁵ Qaphela, uMtshakazi. Ukuba uMtshakazi, ekuqalekeni, wayeliLizwi okanye uMyeni; ukuze ke ukuba uMtshakazi uthatyathwe kuMyeni, Umelwe kukuba abe liLizwi naye. Qaphela, uMtshakazi unyanzelekile ukuba abe lilo.

¹⁵⁶ Kutheni, kutheni kunyanzelekile nje ukuba uMyeni abe liLizwi libonakalalisiwe, lenziwe lacaca? Kungokuba uMtshakazi noMyeni bayinto Enye. Yena ulilungu nje elibethwe lasuka kuYe. Nanko uMsebenzi wobugcisa. Wabethwa. Uthi...

157 UMichelangelo wayengenako ukuvelisa loo nto kwakhona. Wayengenako nokuyibuyisela.

Kodwa uThixo uzakuyenza loo nto. Uzakuzisa lo Mtshakazi mncinane, wabethwayo, ambuyisele kanye kwicala leLizwi lakuqala. Yaye nguYe lowo, nanko uMsebenzi wobugcisa, usapho phaya emva kwakhona emyezweni wase-Eden.

158 Uyakuyenza njani uMtshakazi lento? Iyakuyenza njani le Ngqolowa lento? UMalaki 4 uthe, ngemihla yokugqibela iyakubuyiselwa, (intoni?) iyakubuyiselwa ibe njengasekuqalekeni; ayithabathe ayibuyisele! “Ndiyakubuyisa,” itsho iNkosi, “iyonke imihla eyadliwa ngumkhotululi, nangumnqunquthi, nazo zonke ezinye ezo izinto zathi zayidla. Ndiyakuyibuyisa kwakhona.” UMalaki 4 uthe, “Uyakubuyisela iintliziyo zabantu, kuKholo lwabantu, babuyele koobawo bakuqala kwakhona.” ’Yabona? Siyibona apha phambi kwethu kanye loo nto, Bandla. Sipi ke?

159 Ngoku, sizakuvala kwimizuzu embalwa. Ndifuna ukuba uqaphele ngokusondele kakhulu into ethile esandula kwenzeka.

UMalaki 4 uzakubuyisa, abuyise okwa kuqala.

160 Ubethiwe waphuma ebandleni, waphuma kumzimba webandla; ubethwe kunye neNkosi yaKhe, kusenzelwa loo njongo inye. Yena uliLizwi. Kanye kwangaloo ndlela uYosefu wabethwa ngayo wasuka kubantakwabo, ngokuba wayeliLizwi. NoYesu wabethwa wasuka kubazalwana baKhe, ngokuba WayeliLizwi. Ibandla libethiwe...UMtshakazi ubethiwe wesuka kwibandla, ngokuba yena uliLizwi. Nazo izigaba zakho; sinye, zibini, zithathu, ’yabona, ngokuchanekileyo.

161 ILizwi, liphila lisebenza, kuMtshakazi weBhayibhile hayi umtshakazi owenziwe ngumntu; koko uMtshakazi weBhayibhile, ebethiwe wakhandaniswa nguThixo. “Kungekho buhle bakuba siMnqwenele, ke thina besiba Ungocinezela nguThixo ungobandezelwa nguye.” Injalo loo nto. Umi yedwa. Wabethwa wasuswa kuloo mahlelo, ngokweZityihilelo 3. Ubethwe waphuma kwiSigaba seBandla laseLawodike Abekhuliselwe kulo. ’Yabona? Eli Bandla lakhuliselwa kwiSigaba seBandla laseLawodike; likhoba ke elo. Kodwa ukuba amanye la ahamba...

162 Ingaba niyayibona loo nto madoda enkonzo kaMoya, ukuba enye leya yayilikhoba yafa? Ukuba leya (isiqu) safe, ukuba inquma kwanyanzeleka ukuba life, ngokunjalo liyafa ikhoba; izigaba ezithathu zemibutho.

163 Kwaye khumbula, uthe, “Ke, ngoku, kwakukho into eninzi yenquma ejingayo. Kukho okuninzi *koku*.” Ewe.

Kwakunyanzelekile ukuba kubekho ubuWisile, ubuBhaptizi, ubuPresbhithari, ubuLuthere, ibandla likaKristu, zonke ezinye ezi izinto ezincinane zaya kuwela kuloo nto, amagqabi nayo yonke enye into ayejinga kuyo, kodwa ezona zona yayingaloo mahlaziyo, ngoku, 'yabona.

¹⁶⁴ Yima wedwa, njengoMtshakazi, “ulahliwe ngabantu, udeliwe walahlwa ngamabandla.” UMtshakazi umi ngolo hlobo. Yintoni leyo? NguMsebenzi wobugcisa waKhe, 'yabona, liLizwi Anokusebenza ngalo, esenza kubonakaliswe. Ukwaliwa!

¹⁶⁵ Ngoko, iSiqu, inquma, ikhoba, azizange zibe yiMbewu, hayi, kodwa lonke ixesha ziya zifana ngakumbi neMbewu.

¹⁶⁶ Ngoku ngexa lokuvuna, iMbewu ibuyele kuBomi bayo bakuqala, ibuyele eBhayibhileni. UMalaki 4 uthe iyakubuyiselwa ngolo hlobo. Owu, owu, bethu! Ifanelwe kukuba nayo yonke loo nto! Ukuba lolu hlobo, Imelwe kukuba nalo lonke iLizwi. Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl.]

¹⁶⁷ Ngoku wathini Yena, kwiZityhilelo 10, wathi kuyakwenzeka ntoni? Ibiluhambo lwantoni olu lokuya eTucson? Ukuya kuvulela iBandla. “Ngemihla yomthunywa, yomthunywa wesixhenxe, uMyalezo womthunywa wesixhenxe, iLizwi likaThixo lilonke liyakungqinwa libonakaliswe. ITywina, ukuba konke okwashiya sisiq, kokuba kutheni na nayo yonke into ngaKo, iyakwenziwa kubonakaliswe ngeli xesha.”

Ingaba koko okwathethwa liLizwi? [Ibandla lithi, “Amen.”—Mhl.] Ngoko, siyakubona. Ngoko siphi ke, 'yabona, siphi? Inye kuphela into, ixesha lokuvuna lifikile. Sele evuthwe ngokupheleleyo. Ulungele uKuza ngoku. Qaphela.

¹⁶⁸ Hayi, anisayi kuba yiYo. Ngexa lokuvuna, iMbewu ibuyele kwimo yayo yakuqala, kwaye imelwe kukuba nalo lonke iLizwi, ukuze ibe yiMbewu. Ngoku, awunakuba siqingatha seMbewu; ayinakukhula. 'Yabona? Imelwe kukuba yiMbewu epheleleyo. Imelwe kukubonakalisa... Uthi, “Ndiyakholwa kubhaptizo lukaMoya oyiNgcwele. Haleluya! Ndiyakholwa ekuthetheni ngeelwimi.” Yinxenye nje yalaa Mbewu leyo, aha, kodwa ngoku kongeziwe kuloo nto. Haleluya! 'Yabona? UBomi, hayi izipho; uBomi bezipho. 'Yabona, 'yabona ukuba ndithetha ukuthini na? Sisekupheleni kwexesha, bazalwana.

¹⁶⁹ Isiqu, inquma, ikhoba, lifile loma ngoku. Inye kuphela into ezakwenzeka kuloo nto, kukuba iqokelelwe ingene kwiBhunga leeNkonzo zeHlabathi ilungiselele ukutsha kwayo.

¹⁷⁰ ILizwi libe yinyama, ngokuchanekileyo kanye njengokuba Wathembisayo kuLuka 17, uMalaki 4, nazo zonke, 'yabona, injalo loo nto, iZityhilelo.

¹⁷¹ Bonke uBomi benyaniso obabukwisiq, inquma, ikhoba, ngoku buhlanganisana kwiMbewu, bulungele olo vuko, bulungele isivuno. U-Alpha ube ngu Omega. Amen. Owokuqala uze ekugqibeleni, nowokugqibela ekuqaleni. IMbewu, eyangenayo, ihambe iphumela kuloo nkqubo yaba yiMbewu kwakhona.

IMbewu eyawa emyezweni wase-Eden, yafa apho, ibuyile. Ukusuka kuloo mbewu ingagqibelelanga yafa apho, ukuza kwiMbewu egqibeleleyo, u-Adam wesiBini.

¹⁷² U-Eva wokuqala wawa, waze wasetyenziswa kuhlaziyo lwesibini. . . ekuzeni kwesibini, njengozala umntwana, ngoku ube nguMtshakazi wenene kwakhona, iMbewu, ebuya kanye neLizwi lasekuqaleni kwakhona.

U-Alpha no-Omega bayinto enye. Wathi, “Mna ndingu-Alpha no-Omega,” Akazange athi wayeyiyo nantoni na ephakathi. Aha. “Mna ndingu-Alpha no-Omega, owokuQala nowokuGqibela.” Ewe, mhlekazi.

¹⁷³ Ulungiselelo lwakuqala nolungiselelo lwasekugqibeleni luyinto enye. UMyalezo wokuqala no (wesibini) Myalezo wokugqibela isekwayinto enye. “Mna, ndandingu-Alpha; ndingu-Omega.” “Kuyakubakho imini engayi kubizwa ngokuba yimini ingabi bubusuku, kuyakuthi ngexa langokuhlwa kuKhanye.” ‘Yabona, u-Alpha no-Omega, babengowokuqala nowokugqibela. Owu, bethu, bazalwana, singahlala iiyure ezininzi kuloo nto.

¹⁷⁴ Umsebenzi wobugcisa omkhulu wosapho, u-Adam wesiBini no-Eva wesiBini, ngoku balungele umyezo, iMillenium uphumlo lweminyaka eliwaka, amen, babuyele emhlabeni. Haleluya! UMkroli omkhulu akazange abashiye belele apho. Wathabatha ixesha, njengoko Wenzayo kwezo zigidi zeminyaka, ebumba isibini sakuqala; saze sawa. Ngoku kube ngamawaka eminyaka, Ubumbile kwakhona, ke ngoku naba ke sebelungile.

¹⁷⁵ UMsebenzi wobugcisa weza wabethwa wawa; kwicala laKhe kwaphuma umncedi.

Waze Yena wenyuswa kwangaloo nkqubo inye. Ngoku Ubuyile kwakhona; enayo yonke loo mvelo, iBhayibhile, nayo yonke enye into, ukukubonakalalisa ukuba silapha.

Izizwe ziyaphuka, uSirayeli uyavuka,
Imiqondiso eyathethwa yiBhayibhile
ngaphambili;
Imihla yentlanga ibaliwe, (khangela kule
mfumba yenkunkuma sinayo), ixinene
ziinkathazo,
Buyani, Owu nikhululelwe, kwelenu.

Injalo loo nto. Kungcono ningene apho ngokukhawuleza, ukuba niyahamba.

Ndilungiselela ukuvala malunga nemizuzu emihlanu nje, elishumi.

¹⁷⁶ Qaphela loo msebenzi wobugcisa omkhulu, wosapho. Umyeni nenkosikazi abanakuba lusapho ngenene ngaphandle kokuba babe mntumnye. Banyanzelekile ukuba babenjalo. Ukuba abanjalo, abalosapho lululo; inkosikazi itsalele kwelinye icala, nomyeni atsalele kwelinye. Loo nto ingenza usapho olungathandekiyo. Kodwa ekuvumelaneni, ngothando omnye komnye, lusapho ke olo. Ke ngoku nantso into oyiyo umsebenzi wobugcisa kaThixo, ke ngoku lonke usapho lwenene apha luzekelisa loo nto. 'Yabona?

Ke ngoku usapho loMsebenzi wobugcisa lubuyile kwakhona, uKristu noMtshakazi waKhe, balungele ukuza. U-Adam wesiBini, u-Eva wesiBini, balungele ukubuya ngoku bebuyela kwiKhaya labo. Uwonke ke loo mfanekiso sowuhlangulwe. Ukusuka koko wawukuko, ukubuyisela, 'yabona, ngokuchanekileyo kanye kubuyiswa wona kwakhona. Emva...

¹⁷⁷ Ngenye imini, ndandimi apha phezulu kuMadoda angooSomashishini abangaMakristu. Abaninzi kuni, ndiyaqonda, babekho. Apho ndeva khona umpriste wamaLuthere, okanye umshumayeli, okanye ekumele ukuba unguye, emi apho ethetha into engaphilanga kakhulu, ehlekisa ngale nto sikholelwa kuyo. Aze loo Madoda angooSomashishini beFull Gospel analo ndoda apho, ithetha loo nto. Yanxiba ikhola yayo egqwethiweyo. Baninzi abayenzayo loo nto kubo ngoku. Yaze yathi, "Ngoku, abantu bayandibuza ukuba kutheni na ndiyigqwethile nje ikhola yam, yathi, 'Bangakwahlula njani kumpriste wamaKatolika.'" Yathi, "Akukho mahluko, yaye awumelwe kubakho." Yathi, "Singabantwana bakaThixo sonke." Yathi, "Ndazi umpriste wamaKatolika okho kwiindawo zonke ngamaxesha onke, 'yabona, onokubakho kuyo yonke indawo."

¹⁷⁸ Ngoku awunakubakho kwiindawo zonke ngamaxesha onke ngaphandle kokuba ube unobulumko bonke. UThixo akakho kwiindawo zonke ngamaxesha onke okwakhe; uThixo unobulumko bonke. Ukuba nobulumko bonke, kuko okuMenza abekho kwiindawo zonke ngamaxesha onke, Wazi izinto zonke. Kodwa, ukuze abe buBume, Umelwe kukuba buBume obunye. Ngenxa yokuba enobulumko bonke—enobulumko bonke, Unako ke ukubakho kwiindawo zonke ngamaxesha onke. Kuba, Wazi zonke izinto, kwaye wazazi ngaphambi kokuba ku... Wayesazi, ngaphambi kokuba libe laqala ihlabathi, ukuba zingaphi na iintakumba, iintwala, zingaphi na izimungunyi-gazi, nokuba mangaphi na amaxesha eziya kuqhwanayaza amehlo awo ngawo, nayo yonke into malunga nazo, 'yabona, kuba Unobulumko bonke. Awunakuba

nobulumko bonke—ube nobulumko bonke ngaphandle kokuba ube ungongenasisphelo. Kwaye inye into engenasiphelo; nguThixo. Amen! Ukuze ke thina. . .

179 Yintoni na? Ngumtyholi, ebathabatha ebase kanye ekuxhelweni. Ngamnye kubo uyakungena, ngokuchanekileyo oko iBhayibhile yakuthethayo. Kwaye kunjalo, 'yabona, kungena kanye phakathi kwabenkonzo kaMoya, kuze kubatsale kubakhuphe kanye njenge. . . Lelinjani ixesha!

180 Owu, emva koba bungqina, kukho umntu owathi kum. . . A—A. . . Kwaba yinto elungileyo ukuba ndingathethi kakhulu, kuba eneneni babeya kundifaka ejele phaya phezulu. Kodwa ndacinga, “Nantso ke.”

A—Abantu abafundisiweyo, bayazi. “Abazizilumko bathi bayakumazi uThixo wabo, ngaloo mini,” itshilo kuDanilyeli. Ewe, mhlekazi. 'Yabona, “Abazizilumko baya kumazi uThixo wabo.” Bakhangele belindele ezi zinto.

181 Kodwa xa ndibona oko kusenzeka, babe abenkonzo kaMoya abo bemi kunye nayo! Nkqu no—Oral Roberts wajonga kum *ngolo hlobo*. Ndathi, “Owu, bethu!” Hee! Kodwa, emi apho enayo imfundo, elungisiwe, uyazi, njalo njalo.

182 Asiyiloo ndlela abagudisa ngayo uThixo abaKhe. Akabagudisi ngamfundo abaKhe. Ubagudisa ngentobeko, ku—kumandla eLizwi laKhe elibonakalalisiweyo, ebonisa indlela elimile ngayo uKhozo Olwaphuma kuloo nto.

183 Ngoku, umntu othile wathi kum, wathi, “Mzalwana Branham,” wathi, “Inye into endingenakuyimela kuwe.”

Ndathi, “Yintoni leyo?”

184 Simi apho phandle eholweni. . . Ndiyaqonda, uDade Dauch nabanye, emva kokuba ndandibambene isandla noBill, ndandimi apho; baze bonke badlula bajikela ekoneni, neloo qela lonke labantu. Umlungiseleli othile wazifaka, enekhola eqqwethiweyo, wathi, “Kutheni lento ubadina kangaka abantu?” Wathi, “Aba bantu bayakholwa ukuba ungumkhonzi kaThixo, yiba ngolinene othandekayo kubo, nayo yonke into.” Wathi, “Lonke ixesha ndikuya uphakama, ubagxibha kakhulu abafazi, namalunga neenwele ezimfutshane, nangokunxiba iibhulukhwe ezimfutshane nangokuqaba imake-up, nazo zonke ezinye ezi izinto; ubagxibha abantu, ubaxelela ukuba babanda kangakanani na bengabapholileyo bengakhathali.” Wathi, “Uyenzela ntoni loo nto?” Wathi, “Aba bantu bayakuthanda. Ungathini ukuba ngunyana onothando kaThixo wenze into enjengaleyo?”

Ndacinga, “Nkosi, mandiyiphendule le ndoda ilumkileyo. 'Yabona? Ndenze nje ndiyiphendule, kwindawo ethile, apho ndiyakuthi ndiyixhome ngentambo yayo kanye.” Ewe.

Ndathi, “Kulungile,” ndathi, “mhlekazi, wakhe wamfunda umvelisi womculo obalulekileyo ngokuba . . . umqambi wodumo obizwa ngokuba nguBeethoven?”

Wathi, “Ooh, ngokuqinisekileyo, ndakha ndamfunda uBeethoven.”

¹⁸⁵ Ndathi, “Ngokuqinisekileyo wakrazula wazalisa iminyazi ngamaphepha angasetyenziswa kakuhle, kodwa walinika ihlabathi imisebenzi yobugcisa.” Ayizange iwuvule ithethe elinye ilizwi. Ndathi, “Xa wayehleli kwigumbi lakhe lokufundela ephantsi kwempembelelo, wayenokubhala into. Aze angene kwigumbi lakhe lokufundela athandaze. Ibe ingalunganga, wayikrazula ayilahlele kuloo mnyazi wenkunkuma. Kodwa wathi akugqiba, kuyo yonke impefumlelo, ihlabathi lanomsebenzi wobugcisa owahlukileyo.”

Owu, indlela elixabela ngayo iLizwi, kodwa Livelisa imisebenzi yobugcisa; aha, lithabatha lonke ikhoba nesiqu lizisuse. Livelise uMsebenzi wobugcisa.

¹⁸⁶ Ndinemizuzu esixhenxe yokunixelela into eyenzeke izolo elinye, ukuze siphume ngexesha. NgoJulayi umhla wesithathu, bendilapha ndingaphaya ndihleli e . . . kule ngingqi iphaya, ingingqi ekuthengwa kuyo kanye xa uphuma usuka apha. Ndakhe ndaya ePigalle, eRome, eFrance, kwaye ndikhe ndaya kwiSixeko iNew York, eLos Angeles. Kodwa elona qela li ngcolileyo labafazi ndakhe ndalibona ebomini bam yiJeffersonville, e-Indiana. Andizange ndibubone ububhutyubhutyu nokungcola ebomini bam endibubone phakathi kwabo bantu. Bendihleli apho intliziyo yam ibuhlungu, yaze iNkosi yandibonisa umbono.

Ngoku ndizakuwuchaza loo mbono. Andazi nokuba ndingakwazi na ukuwutolika, kodwa ndi—ndizakuwuchaza umbono okokuqala ndiyenza loo nto.

¹⁸⁷ Ndangena kumbono ngokunga ndilele. Kwaye, ndathi ndakwenza njalo kwabakho umntu okunye nam. Andizange ndimbone loo mntu. YayiliZwi nje. Ndaze nda—ndajonga. Ndaze nda—ndajonga ngapha, wathi, “UMtshakazi uzakungena kumboniso wakwangaphambili.”

Ndaza ndakhangelela, kweza kum, ndaza ndabona elona—elona qela lihle linxibe ngokucekileyo labafazi ndakha ndalibona ebomini bam. Kodwa ngamnye kubo, wakhangeleka ngokungathi, wayenxibe ngokwahlukileyo komnye. Bonke babeneenwele ezinde. Babenemikhono emidana neelokhwe eziyimibhinco, njalo njalo. Abafazi abaselula, bakhangeleka ngokungathi, ndingathi, bamalunga mhlawumbi namashumi amabini eminyaka.

¹⁸⁸ Ngoku nantsi iBhayibhile ivuliwe apha phambi kwam. ‘Yabona? Ndinokuthetha kuphela oko ndakubonayo.

Ukuba uthi, “Ujonge enini na?” Ndiyongwe kwiwotshi yodonga. “Uyijongele ntoni?” Ndiyijongele abantu, ndijongwe ebantwini. “Ujonge entweni?” Ndiyongwe eBhayibhileni. Nantso into ebalulekileyo. Ndithetha iNyaniso. Nantso into endiyibonayo. Yaye ndinokuxela kuphela oko ndakubonayo. Andi—Andazi ukuba ku. . . nto malunga nako. Ndinokunixelela nje.

¹⁸⁹ Kodwa, xa lo Mtshakazi Wayekhangeleka kanye e. . . Lowo wawuhamba usiza kum, ndaze mna, ndimi nam. Amehlo akhe, Wayengoyena ucocekileyo, abantu abakhangeleka bethandeka endakhe ndababona ebomini bam. Kukhangeleka ngokungathi yayilishumi elinesibini, okanye ngaphezulu, nje. . . Andazi ukuba babebangaphi na abavelileyo, kodwa babelapho beliqela labo. Waze Wedlula, ngokumnandi, ehamba nomoya. Amehlo aKhe ephakamele phezulu, ekhangele, ekudluleni kwaKhe. Owu, Wayemhle kanene! NdaMjonga, njengoko Wayedlula. Wathi, “Ngoku siza kubonisa kwangaphambili. . .” Wathi, “NguMtshakazi lowo.”

“Ngoku sizakubonisa kwangaphambili ibandla.” Baze beza. Ndabaqaphela besiza benyuka. Baze benyuka beza, ngamnye, kwakhangeleka ngokungathi, uya esiba mbi. Andizange ndilibone iqela elingcole kangako ebomini bam.

Waze wathi Akuthi, “Olandelayo,” ndeva ingxolo. Laze Lathi, “Olandelayo,” lathi, “nali iqela laseMelika lisiza.”

¹⁹⁰ Ngoku, ndingumMelika, kodwa le into—le yandigulisa. Andingomntu ukwazi ukuthetha ngokwaneleyo, kwisihlewele esixubileyo, ukuba ndibalise oko kwenzekayo. Nda—Nda—Nda. . . Kwaye kuya kufuneka ufunde phakathi kwemigca. Kodwa xa babesiza abo bafazi, inkokeli yabo yayiligqirha. Lalinempumlo enkulu ende nomlomo omkhulu. Kwaye bebonke babenxibe uhlobo oluthile lwempahla yangezantsi apha emazantsi; kodwa umntla wabo wawunomtya nje, othe, into encinane, emalunga nesiqingatha se-intshi somtya owenyukayo wajikela kubo *kanje*. Yaye mfazi ngamnye wayenento efana. . .

¹⁹¹ Abaninzi kuni, kwiminyaka eyadlulayo, bayakukhumbula xa sasadla ngokulisika iphepha, uyazi, iphepha-ndaba, senze into yakudala yokubetha iimpukane? Bangaphi abayikhumbulayo loo nto? Uyazi. Kuba, ndiyacinga ukuba kwimidlalo yasesidlangalaleni yemigcobo, uyazi. Ijinge ngolo hlobo, iphepha elinomphetho, iphetshana lokukhusela.

Babenento ejinga emazantsi kubo, *kanje*, beyibambe emazantsi kubo. Yonke *leyo* indawo yayize.

Ngamnye ke wayeneenwele ezichetywe zamfutshane, zizinto ezikhangeleka ziifaka-faka kuyo yonke indawo phezu kwakhe, iinwele ezichetywe zamfutshane kakhulu; bezele sisiqabi sobuso. Ngeliphandle kungekho nto bakhangeleka beyiyo ngaphandle kwamahenyukazi esitrato.

Kwaye babehamba beneli phepha, yaye, obunjani ubukrwada! Ngoku, iphepha lalikhusile ngaphambili kubo. Kodwa bathi ukudlula kwabo kwiqonga lomboniso wangaphambili, umva wabo... Nokubona indlela ababeqhuba ngayo, ngokungaphambili kubo nomva wabo, nendlela ababesenza ngayo!

Ndathi, "Ingaba liBandla eliya?"

¹⁹² Nalo ke limnka. Yaye babecula la maculo e-twist-ne-roll, uyazi, okanye nokuba niyibiza ngokuba yintoni na, besihla, becula loo nto bedlula.

Ndathi, "LiBandla eliya?" Yaye ndandimi apho, entliziyweni yam ke ndandilila.

Yaye, eli gqwirha, ngokokubona kwam akukho nto liyenye liyiyo ehlabathini koko li... Lilelaa Bhunga leeNkonzo zeHlabathi, libakhokele kanye lisihla ngendlela elalihamba ngayo. Baphuma babheka ngasekhohlo, baza baya kutshona kwindiba-ndiba; besawubetha njalo umculo besenza ingxolo evakala imbi ngenene, beshukumisa imizimba yabo, besuka kwelinye icala baze baye kwelinye icala. Baze baphinde, ngolo hlobo, beqhuba ngolo hlobo, behamba.

¹⁹³ Ndaze ndaqala ukuthoba intloko yam, waze Wathi, "Yima, uMtshakazi umelwe kukuza kwakhona."

Ndaze ndajonga, nabo besiza kwakhona. Baze bedlula, bekhangeleka bebahle amancinane. Ayejonge ngqo kum, ekudluleni kwawo. Ndaqaphela ukuba ngamnye kuwo wayenxibe ngokwahlukileyo. Kwaye omnye ngemva wayenohlobo lweenwele ezinde zijingele ezantsi, zaze ke zasingwa ngolu hlobo; inokuba yayingowaseJamani okanye into elolo hlobo. Ndaze ndababukela.

Kwaze kwathi bakuqalisa ukumnka, ababini okanye abathathu kubo, emva, baba buphuma esingqini, ndandizakuhwaza ke ndibhekise kubo. Babezama ke ukubuyela esingqini kwakhona. Ndaze ndababona, wasuka umbono waye unyamalala utshintsha, umnka kum.

¹⁹⁴ Ngoku naku ukutolikwa kwawo. Isizathu... Ngoku, khumbula, bendisandula kugqiba ukubhala... Bendingagqibanga, bendingekawabhali la manqaku ngoko. Kodwa ekushumayeleni, ngale ntsasa, ndiye ndayifumana loo nto bekuyiyo, kanye kwintshumayelo yam. Ingaba niqaphele, ibandla lize kuphela kumboniso... .

Ngoku, yiNyaniso leyo, zihlobo. UBawo waseZulwini, Obhala eli Lizwi, uyazi ukuba ndithetha iNyaniso. 'Yabona? Ndiyazi ukuba ndithetha kanye iNyaniso.

Kwaye bendingayazi kwade kwayimizuzu nje embalwa edlulileyo, bekukhangeleka njalo, okanye kwixesha nje elisandula kudlula, 'yabona. Ingaba uqaphele? UMtshakazi

weza kumboniso wangaphambili kabini; iMbewu yakuqala neMbewu yesibini, zombini ngokuchanekileyo ziyinto eNye. Yaye isizathu sokuba babe babe... babenxibe ngokweendawo ezahlukeneyo, Uyakuvela kuzo zonke izizwe, bayakwenza uMtshakazi. Ngamnye kubo wayeneenwele ezinde, engaqabanga nto ebusweni, ingamantombazana amahle ngenene. Yaye ayendijongile. Loo nto yayimele uMtshakazi ophuma kuzo zonke izizwe. 'Yabona? Yena, ngamnye wayemele isizwe, njengoko babematsha ngokugqibeleleyo bengqamene neLizwi. 'Yabona?

¹⁹⁵ Ke, ngoko, ndimelwe kukuMkhangelela. Uyakuphuma emgceni kwelaa Lizwi ukuba andiMkhangelanga, xa Edlula, ukuba Uyedlula. Mhlawumbi kuyakuba ngelo xesha, xa sendingaphaya, 'yabona, xa sele ndigqibile, okanye nokuba kuyakuba yintoni na.

¹⁹⁶ Yintoni? Babebuyela emva. Ukuya kuzama ukwenza oko banako, baze babe babuyela emva, bengena kulungelelwano; kakade, babe—babekhangele phandle kwenye indawo, bekhangele malunga neloo bandla lalisandula ukuphuma laya kungena kwindideko. Kodwa ababini... Ababephambili, abazange. Abasemva, bebabini okanye bathathu kubo, babaphuma ecaleni kancinane kancinane ukuya ngakwisandla sokunene, kwakhangeleka ngokungathi babezama ukubuyela kulungelelwano ekuhambeni kwabo bedlula. Babedlule nje kancinane kum, owu, kangangokusuka apha ukuya kwelaa donga, ukudlula kum. Ndaye ndimi apho ke. Ndawubona wonke uhamba uphuma usimnka.

Kodwa, uyaqaphela, iBandla lize kwakanye kuphela kumboniso wangaphambili, sizwe ngasinye, ibandla. Kodwa uMtshakazi uze kabini. 'Yabona, 'yabona ukuba yayiyintoni na? Ngoku, ndingayazi, kodwa yijonge uMyalezo wam wale ntsasa. Ndingayazi loo nto. 'Yabona?

¹⁹⁷ IMbewu eyawa emhlaba eNicaea. Leyo yayiyiMbewu yakuqala. Kwaye Iphumele kwinkqubo yala mahlelo, ethi yona ibekho kube kanye kuphela. Kodwa uMtshakazi uyabuya kwakhona ngemihla yokugqibela. "Ndiya kubuyisela." 'Yabona, uMsebenzi wobugcisa unyusiwe weziswa. Naso isizathu sokuba abe Waba kumboniso wangaphambili, waboniswa kwangaphambili, okwesibini. Wayebonisiwe kwityeli lokuqala, waze waboniswa kwityeli lesibini. Kwaye Wayegqibelele, kwityeli lesibini njengoko Wayenjalo kwityeli lokuqala. Owu Thixo, yiba nenceba! Ngxama, ngxama, ngxama, Bomi, ggena kuKhozo, ngokukhawuleza okukhulu! Aha.

¹⁹⁸ Bonke abanye aba abazange bavele kwakhona. Baphuma, ababe babuye kwakhona.

Kodwa uMtshakazi wabuya, kakade Wayengu-Alpha no-Omega. UThixo, uMkroli omkhulu, uMenzele uMsebenzi

wobugcisa, kuba Wona ulilungu loMsebenzi waKhe wobugcisa wokuqala. Njengoko Wenzayo emyezweni wase-Eden, waze wathabatha ilungu kuwo, waze wenza elinye ilungu laza elo loniwa lawa, ngoku Ubesenza njalo lonke ixesha ukwakha kwakhona. Waze Wezisa uMsebenzi wobugcisa, njengoko Wabethwayo, ukuze...Elaa lungu labethwayo, kwakukuze kubuyiswe laa Msebenzi wobugcisa, kwakhona.

¹⁹⁹ Ngoko, uMsebenzi wobugcisa kunye noNyana kaThixo, uMsebenzi wobugcisa noMtshakazi, kwaye Yena lilungu laKhe, elimelwe kukuba kukuzaliseka kweLizwi. ILizwi lizalisekisiwe, kwaye silungele uKuza kweNkosi.

²⁰⁰ Owu Bandla likaThixo ophilileyo, thobani iintliziyo zenu ni—nizithobe phambi koThixo. Ezi zinto ziyinyaniso. Ndiyazi ukuba zivakala njalo, ngokungathi into enkulu njengaleyo ibimelwe kukuthi, isasazwe kuzo zonke izizwe. Ayizange ibe njalo. Akayitshintshi indlela yaKhe. Yibani nombulelo wokuba nibe lapho ukhoyo namhlanje ukuba nikuKristu. Ngokuba, uyabona, ngoku, naxa oko. . .

²⁰¹ Khumbula, bonke obo Buhle buyakuhlanganiswa kanye bube kuKhozo, kulungiselelwe uvuko, kodwa isiqu simelwe kukutshiswa. Yonke into eshiyekileyo kubo, ikhoba nayo yonke into, kunyanzelekile ukuba litshatyalaliswe, kwaye kuyakuba njalo. Musani ukuthembela kwawenu, kuloo mahlelo. Hlalani kunye neLizwi, uBomi, uThixo kunye noMsebenzi waKhe wobugcisa.

²⁰² Ngoko kuyintoni kwiMillenium? NguKristu noMtshakazi waKhe, bebuyele emyezweni weMillenium. Amen!

NdiyaMthanda, ndiyaMthanda
Ngokuba Wandithanda kuqala
Wathenga usindiso lwam
EKalvari emthini.

²⁰³ Nako apho Wabethwa khona. “Esicinga ukuba Ungobethiweyo, obethwe nguThixo, wakhandaniswa. Ukanti Uhlatywe ngenxa yobugwenxa bethu, Watyunyuzwa ngenxa yezenzo zethu ezigwenxa.”

²⁰⁴ Ingaba ukho, ngale ntsasa, ongekho kolo Khozo ngale ntsasa? Yaye njengokuba uBomi ngoku buphuma kwilungu labo lokugqibela ukusuka kwikhoba, kuba ikhoba liyoma. Bangaphi abaziyo ukuba inkonzo yakwaMoya iyoma? [Ibandla, “Amen.”—Mhl.] Yintoni leyo? BuBomi bulishiya. Ngeliphandle, lishiye. Kwaye ukuba loo Mtshakazi sele ukumboniso wangaphambili, ndicinga ukuba akangebi sele enziwe na uMtshakazi, ngoko. [UMzalwana Branham uqalisa ukungqumshela, *NdiyaMthanda.*]

... ndiyaMthanda, ndiyaMthanda
 Ngokuba Wandithanda kuqala
 Wathenga usindiso lwam
 EKalvari emthini.

205 Iintloko zethu zithotywiwe ngoku. Ingaba kukho abathile apha abaya kuthanda ukukhunjulwa? Ukuba uziva ngokungathi awu. . .

Zihlobo, icace kakhulu. Andizange ndibe nambono ebomini bam, ingeyonto yathi yenzeka ngokulandelayo. Ndithetha iNyaniso. Onke amanye amaxesha la, ukuba ndathetha iNyaniso, uThixo uyiqondakalalisile loo nto. Ngoko, ndithetha iNyaniso nangeli ixesha.

206 Andazi nokuba siphila kowuphi na umhla, kodwa ndiyazi ukuba akukho iseleyo. Akunakuze kubekho mntu wezopolitiko oyakuvela onokuyilungelelanisa lento. Ezopolitiko, isizwe kuphelile ngaso. Owu Thixo! Ingaba ninganakho, ninganakho ukuhla nje ngokwaneleyo ngokokude—ngokokude—ngokokude uyive loo nto. Isizwe siphelile; hayi isizwe, koko izzwe. Eli lelona lingcono kwelo qela, kuphelile ngalo. Ngoko, ukuba izizwe ziphelile, ihlabathi liphelile. Namabandla, ngokweyam imbono, inkonzo kaMoya yayiyeyona ingcono baba nayo, kodwa iphelile.

Owu Thixo, yiba nenceba kuthi!

207 Ukuba awuMazi, nceda khawuleza, khawuleza. Ukuba uva uBomi, phuma kwi. . . phuma esonweni sakho, phuma kuloo nto ukuyo. Ngena kuKhozo, ngokukhawuleza okukhulu. Uyakufela kwisiqu, okanye kwikhoba.

Thandaza, ngeli thuba siculayo ngoku. “NdiyaMthanda.”

Kukuwe ngoku. Asinahlelo, asinahlelo, asinayo kwanto. SinoKristu kuphela. Wamkelekile ukuba udumise naYe, kunye nathi, ade Abuye. Asinakubhala gama lakho encwadini; asinazincwadi. Sifuna ukuba igama lakho libe kwiNcwadi yoBomi. Loo nto ungayenza kuphela ngokuZalwa. Awunakuyenza khona ngoku? Cela uKristu ukuba akunike uBomi obutsha, akungenise ngaphakathi, abhale igama lakho eNcwadini yaKhe, ukuba alikho. Ngoko, unganobudlelane nathi, siyakukuthanda ukuba kunye nawe. “Mna. . .”

208 Thixo Othandekayo, nceda umntu ngamnye ngoku ukuba ahlole abone ukuba sikuYe na. Uyasithanda. Wabethwa ngenxa yethu, yaye besiba Ungobethwe wakhandaniswa nguThixo. Ndiyathandaza, Thixo, ukuba Ubize umntu ngamnye. Nkosi, thetha nabantwana bam, abo ndibathandayo, abahlobo bam. Ndiphe oko, Nkosi, khona ngoku, ngeGama likaYesu Kristu.

209 Musa ukuvumela ukuba kubekho umntu olinda ithuba elide kakhulu, Nkosi. Kukhangeleka kukufutshane

ngokoyikekayo. Isivuno sivuthiwe ngenene. Ukuhlangana okukhulu kukaThixo kuyakutshayela kudlule kweli lizwe ngenye yezi mini, umququ uyakubhabha uye macala onke; kodwa iNgqolowa iyakuhlanganiselwa kuvimba, ithatyathwe inyuswe, kuba IbuBomi. Sophe, Nkosi, ukuba sicelo ngasinye siphendulwe, mthandazo ngamnye wenziwe ubonakalaliswe phambi kwaKho.

²¹⁰ Ndiyabathandazela, Nkosi. NdiyaKuthandaza ukuba ungayeki namnye kwaba balapha ukuba alahleke, Nkosi. Bona—Bona—Bona bahleli ebunzimeni; ba—ba—baqhuba amakhulu eemayile. Kwaye nokuba ibiyintoni na esiyisweleyo, siphe yona, Nkosi, nokuba yintoni na esilungeleyo, Nkosi; hayi into elunge kwawethu amehlo, koko oko kulunge emehlweni aKho. Sifuna ukuma njengentombi eseyintombi enyulu esulungekisiweyo, ekhalinyelwe nguThixo ukuba sicocwe kwizono zethu. Kwaye ndinikela ngomthandazo wam ngenxa yabo, Nkosi.

²¹¹ A—A—Andazi ukuba mandithandaze njani na. Si—Sithetha noThixo Onamandla onke. Kwaye nguwuphi na umntu, nguwuphi na obhubhayo onokwenza uhlobo olululo lomthandazo phambi koThixo ophilileyo? Kodwa, Nkosi, amagama am angabizwanga kakuhle, nezam—nezam izibizo nezimelabizo zi—zikwindawo engafanelekanga; ukuba nje Ubunokuthatha oo—ABC benkwenkwe encinane ngenye imini, uze—uze wenze isivakalisi, Wena—Wena unokuziqakatha izibizo zam nezimelabizo ukhangele kuphela koko ndikholwa kuko, Nkosi.

Ndikholwa kuWe. Ndikholwa kweli Lizwi. Kwaye ndiyakholwa kuye ngamnye kwaba balapha. Ndaye ndi—ndibazisa eSibingelelweni Nkosi, ngokholo, apha phakathi kwethu noYehova OMkhulu kukho iGazi loNyana waKhe, uYesu. Yaye iGazi liyasithethelela. Xa WaMbethayo phezulu eKalvari, Wathi, “Thetha!” “Mveni Yena!” “Laye iGazi,” iBhayibhile ithi, “lithetha ezona zinto zingcono kunegazi lemvu kwiTestamente eNdala, kuba iGazi likaKristu lithetha ezona zinto zingcono kunegazi lika—Abheli; ezona zinto zinkulu.” Kwaye thetha, Nkosi, usihlangule, njengoko sibiza ngaphaya kweGazi.

²¹² Bawo oMkhulu woBomi, sibandakanye, Nkosi. Ukuba si—ukuba sonile, sisuse kuthi. Thina, asifuni kuba lolo hlobo, Nkosi. Asikokuzimisela kwethu.

Kwaye siyaqonda ukuba siphila kwenjani ukuba mbi, indlela emnyama. Njengoko sitshilo ekuqaleni, sihamba phezu kwentaba, sinqumla kwiindawo ezigqagala. Imizila egutyungelwe lithunzi, kodwa sikuphethe ukuKhanya. Sanga singabona, inyathelo nenyathelo, njengoko sihamba ngoku;

side sihlangane, njengo *Hambo Lomhambi*, side ekugqibeleni siye kubamba incopho yeNduli. Sikhokele, Owu Malusi. Yehova Omkhulu, sikhokele ngoMoya waKho.

²¹³ Kwaye siyazi ukuba sikude ekubeni ngumsebenzi wobugcisa; kodwa sikhangele apho sembiwa khona, kuMsebenzi wobugcisa wenene, kwaye sithembele kuYe. Sithabathe nje usise kuYe, Nkosi. Siphe oko, Nkosi.

²¹⁴ Philisa bonke abantu abagulayo abalapha, Nkosi. “Besiba Ungobethwe wakhandaniswa. Ukanti Uhlatywe ngenxa yezikrezo.” UMsebenzi wobugcisa kaThixo wabethwa. “Kwaye Watyunyuzwa ngenxa yezikrezo zethu; ngemivumbo yaKhe saphiliswa.” Philisa abagulayo, Nkosi, abakuBukho baKho obuNgewele ngoku, ngeli thuba saziyo ukuba Wena ulapha.

²¹⁵ Coca imiphefumlo yethu, kuko konke ukungcola, zonke iingcinga ezimbi, konke ukuthethana ngokungcola, zonke izinto ezingalunganga. Sihlambulule. Kwaye siyathandaza, Bawo, ukuba Uphilise izifo zethu, usenze simnke apha siziva singabantwana baKho abangcwalisiweyo. Yaye neGazi liphezu kwethu, sithetha siphumelise kwiGazi, iLizwi. Siphe oko, Nkosi. Sikucela eGameni likaYesu Kristu. Amen.

²¹⁶ Bawo Thixo, phezu kwezi tshefu, zithambise ngoBukho baKho, Nkosi. Banga uBukho baKho bunganazo apho sukuba zisiya khona. Nokuba zibekwe phezu kwantoni na, phezu kwawo nawuphi na umzimba ogulayo, banga bangaphiliswa. Yaye nokuba yintoni na, ukuba kukho ikhaya eliqhekekileyo kwindawo ethile, lilungise, Nkosi, Mbumbi omkhulu. Siphe oko, Nkosi.

²¹⁷ Sibumbe usenze oonyana neentombi zikaThixo. Siyakholwa ukuba uMtshakazi ufumana ukugudiswa kwakhe kokugqibela. Uyakubethwa usuke ngokupheleleyo embuthweni, ngokupheleleyo, ukuze ke isivuno esikhulu sibekho. Kude kube ngoko, Nkosi, benze baphile bonwabe, baKukhonze. EGameni likaYesu. Amen.

NdiyaMthanda, ndi... (Ingaba uyaMthanda ngenene?)

Ngokuba Wandithanda kuqala

Wathenga usindiso lwam

E...

²¹⁸ Ngoku niyaqonda ukuba kutheni na ndiningxolise nje? Oko akukho ngenxa yokuba ndinithanda... akukho ngenxa yokuba ndinganithandi. Ndiyanithanda eneneni. Ndifuna uMsebenzi wobugcisa weNkosi. Kusenokufuneka ndikrazule abambalwa ngolu hlobo, kodwa ndiyakuba nawo uMsebenzi wobugcisa, ngolunye lwezi ntsuku, ukuba ndiwugcine ukunye neli Lizwi kanye. Kunjalo.

²¹⁹ Ngoku uYesu wathi, “Bayakwazi ngale nto bonke abantu ukuba ningabafundi baM, xa nithe nathandana omnye nomnye.” Simelwe kukuba ngabanothando omnye komnye kangako!

Sikelelwe iqhina elibophayo
Iintliziyi zethu kuthando loBukristu;
Ubudlelane ukuvana ngengqondo
Bufana nobo baPhezulu.

Masibambane izandla omnye nomnye.

Xa sisahlukana,
Kusinika intlungu ngaphakathi;
Kodwa siyakube sisahlangane entliziyweni,
Ngethemba lokuhlangana kwakhona.

Thabatha iGama likaYesu uhambe nalo,
Mntwana wentsizi nentlupheko;
Liyakukunika uvuyo nentuthuzelo,
Lithabathe nokuba uyaphi na.

IGama elithandekayo, Owu limnandi!
Ithemba lomhlaba novuyo lweZulu;
IGama elithandekayo, Owu limnandi!
Ithemba lomhlaba novuyo lweZulu.

Ngoku khumbula, kuhambo lwakho:

Thabatha iGama likaYesu uhambe nalo,
Njengekhaka kuwo wonke umgibe;
Xa izilingo zikungqonga u-... (Wenze ntoni
ngoko?)... hlanganisa,
Uphefumle nje eloo Gama lingcwele
emthandazweni.

Owu iGama Elithandekayo, Owu limnandi!
Ithemba lomhlaba novuyo lweZulu;
IGama Elithandekayo, Owu limnandi!
Ithemba lomhlaba novuyo lweZulu.

De sibuye sihlangane!

Masigobe iintloko zethu. Owu, ndiyakuthanda ukucula!

De sibuye sihlangane ezinyaweni zikaYesu;
De sibuye sihlangane! de sibuye sihlangane!
UTHixo abe nani!



UMSEBENZI WOBUGCISA XHO64-0705
(The Masterpiece)

Lo Myalezo kaMzalwana uWilliam Marrion Branham owawushunyayelwe ekuqaleni ngesiNgesi ngeCawe kusasa umhla we-5 kuJulayi, 1964, kuMnquba kaBranham, eJeffersonville, e-Indiana, eMelika, wathatyathwa kwisishicileli-mazwi washicilelwa ungafinyezwanga ngesiNgesi. Le nguqulelo yesiXhosa ipapashwe ngowe-2006 ngabe:

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