


ISIBONAKALISO SEQINISO

ESINGANAKIWE

 ...sibuthene kulokhu ukusa eGameni leNkosi uJesu, futhi emva kokukhuleka kakhulu. Futhi kulokhu ukusa, angizange ngivuke kuse-eli. Ngithe ukwephuza, ukuvuka, futhi ngethemba ukuthi wonke umuntu uyazi ukuthi kungani kunjalo, manje nje.

² Ngifika ekhaya, ngokunye ukusa, noma ngobunye ubusuku, nomakhelwane wami wayemi egcekeni, yena nendodakazi yakhe encane. Umkakhe ungunesi egumbini lababelethayo phandle esibhedlela. Ngakho wayephethe i—ikheyini esandleni sakhe, cishe ende *kangaka*, ne—nesikhumbuzo esincane, iribhini ethize, nento encane, yayithi, “Mkhulu uBranham, njengo, ngiyakholwa, cishe 3:43 noma 4:43, Okthoba ziyi 11.” Khona-ke, obakake abakhulu kakhulu ekugcineni, kwakuthi, “Usumdala kunoma ucabanga.” Ngakho nginamalungelo angokomthetho manje ukuba ngiphumule isikhathi esidanyana ekuseni. Kunjalo, Mfowethu Wright, lapho u—lapho usuba ngumkhulu na?

³ Futhi ngakho ngiqagele lokho kuthi ukungenza ngibe nezaba, khona-ke, Dadewethu Kidd, kulokhu ukusa ngokungavuki ngenkathi ufika uvela e-Ohio. Impela ngizizwa ngimdala cishe ngeminyaka eyishumi, ngiyacabanga, nokho, emva kwalokho. Kodwa, njengoba nonke nazi ukuthi nginendodana encane engumzukululu phandle laphaya, ethi ayibe amaphawondi ayisikhombisa noma ayisishiyagalombili, into enjengaleyo, inganyana embi ukwedlula zonke engake ngazibona. Bathi, “Ifana nse nomkhulu wayo.” Ngakho... Futhi kade ngibona nje lapho yaya khona, lapho uBilly aya khona.

⁴ Ngakho, izolo ebusuku, ngehla ehholo, emva kokushaya izingcingo zami, ngihlangane neqembu labangane abathembekile abavela eGeorgia nasemaphethelweni, futhi sonke besiphandle lapho sibuka abafu abancane. Futhi bahle. Manje, bangukuthi nje... Bengihlala njalo ngizizwelwa into ethize njengokuthi, “Billy, wesaba ukuthi uzobephula, uyazi. Bancane kakhulu.” Futhi ngikholwa ukuthi bekungu Dadewethu Beeler othe... Ngangivamise ukucabanga... Wayevamise ukucabanga lokho futhi, kodwa, kamuva, wathola ukuthi abephuki kalula kangako. Ngakho, ngicabanga ukuthi lokho kuthi akube yikho.

⁵ Izolo ntambama ngibe nenhlanhla yokuba sezansi kwelinye lamakhaya kadadewethu lapha webandla, ikhaya lendodakazi

yakhe; futhi ngicabanga ukuthi naye ubekhona lapha ebandleni, lapho bebekade benedina elincane losuku lokuzalwa lukaMfowethu Neville. Futhi ubenesinye isigxobo semayela asedlulile izolo. Futhi ngakho sithi kuMfowethu Neville, “Usuku lokuzalwa oluhle ngempela,” thina sonke, ngoba ungumfowethu okahle kakhulu. Futhi, kusobala, wedlule amashumi amabili-nanhlanu, kancanyana, futhi ngakho-ke njengami. Futhi ngakho nje sikwedlulile, okwesibili. Lokho ngukuthi... Manje lokho kungukuba yikhehla lapho usuyokwedlula lowomaka okwesibili, niyazi.

⁶ Ngikhumbula ukusa uFrankie Weber ekhuphukela lapha. Futhi wayengumakhelwane owakhe eduze kwethu lapha; indodakazi yakhe isihlala lapho manje. UseFlorida. Futhi uFrankie nami sasifunda ndawonye esikoleni. Futhi uFrankie wafaka umnikelo wosuku lokuzalwa kwakhe. Futhi ngangikade ngishumayela ngalesosikhathi cishe iminyaka emithathu noma emine. Ngaholela uFrankie eNkosini uJesu. Futhi wafaka ikota. Ngicabanga ukuthi nganginamashumi amabili-nambili. Futhi wafaka ikota. Ngacabanga, “O, he, uqonde ukungitshela ukuthi uFrankie Weber useneminyaka engamashumi amabili nanhlanu ubudala na? Whewu! He, ngiyasesaba kakhulu isikhathi lapho senginamashumi amabili-nanhlanu.” Manje ngilungiselela ukufaka abathathu babo, ngakho khona-ke, masinya impela. Ngakho a—akuthathi nje kade ukwedlula.

⁷ Uma ngibuka ngapha futhi ngibone uMfowethu noDadewethu Kidd eminyakeni yabo engamashumi ayisishiyagalombili futhi besalokhu beya ngokuqina, ngiyacabanga, “Nkosi Jesu, ngithethelele ngokukhononda, nginamashumi amahlanu-nambili.” Futhi bona... Unamashumi ayisishiyagalombili, noMfowethu Kidd unamashumi ayisishiyagalombili-nanye. Kunjalo na? Amashumi ayisishiyagalombili-nanye. Futhi basalokhu besenkonzweni. Futhi ngiyantshela, lokho kusinika isibindi, akusiniki na? Impela kuyasinika. INkosi yinhle ngempela kithi.

⁸ Manje, yinye ukuphela into embi engiyesaba kakhulu, ukuba nomhlangano lapha wasekuseni, futhi lokho ngukuthi... Kubi kabi, kuzwakala kuyinto eyihlazo kakhulu ukuyisho. Kodwa nginabangane abaningi kakhulu ofikayo, osuka kude le, e—ezinkonzweni.

Angibaboni abakwa-Evans lapha, kodwa balapha ndawo ndawo, ngiyethemba. Abageji neyodwa. Futhi niyazi ukuthi amamayela amangaki abawashayelayo njalo ngeSonto ukuzwa intshumayelo na? Amamayela angamakhulu ayishumi nantathu. Abakwazi ukwenza uhambo olungaphansi kwamadola angamashumi ayisithupha kuya emashumini ayisikhombisa ngeviki, ukuya enkonzweni, kunjalo, isikhathi abakhuphuka beze ngaso lapha nawo wonke, umdeni wabo, beze ngapha, ukukhokha.

⁹ Manje, akusikho lokho kuphela, kodwa nangu umfowethu omncane ovela ezansi e-Alabama, ushayela cishe ibanga elifanayo njalo ngeviki. UMfowethu...O, he! UMfowethu “Welt”? [Umfowethu uthi, “West.”—Umhl.] West. Ngi... Ubukeka njengomfana, kimi. Ungu—ungubaba, unesigejana sabantwana. Kodwa njalo uvele nje angikhumbuze, ubukeka esemncane kakhulu, yena nomkakhe. UMfowethu West.

¹⁰ UMfowethu noDadewethu Palmer behlezi emuva lapho, bevela ezansi ngaphansi kweMacon, eGeorgia.

No—noDadewethu Ungren, bavamise ukubakhona lapha, bevela ezansi eMemphis, eTennessee. Ngabe bakhona lapha kulokhu ukusa na? Ngi—ngi...Bavamise ukubakhona. UDadewethu Ungren ne—neqembu elivela ezansi eMemphis, eTennessee, le, ya, emuva ngemuva.

Futhi kikhona abanye. Ngivele nje...Baningi nje, ukubabiza. Abanye babo, ezansi le eKentucky yangaseningizimu. Abanye, enhla le ngaseChicago. Futhi abanye bavela eChicago, nangaphezu kweChicago, ngokuzungeza ngaphandle.

¹¹ NgeSonto, ngiqondile ukuthi bekukhona indoda lapha evela le eCarlifonia, futhi ibenokuhlala kancanyana nje; ibifuna ukungibona. Kusobala, bengicindezelekile, emva komhlangano. Futhi indoda ibuyele emuva, ngingayibonanga.

Enye ifikile ivela ngale e-Illinois, ndawo ndawo. Uma leyondoda ikhona lapha kulokhu ukusa, lawo bekungama-apula amnandi ukwedlula onke engike ngiwadle. Futhi ingilethele ibhakede lama-apula.

Futhi omunye wabafowethu ovela ezansi eGeorgia, ngikholwa ukuthi bekunjalo, noma ndawo ndawo, ulethe elikhulukazi iphakethe lamakinati amaphekhani, athi awabe makhulu *kangako*, amagobongo angamaphepha. Futhi, o, ngiwadla ngempela!

¹² Khona manje, ngi, kusobala, angikudli ukudla okuthokozisayo kulezizinsuku, angikaze selokhu kwashona umama wami. Ngifuna iNkosi ngo—ngombono omusha. Ngidla nje izinto ezithambile, futhi njengoba ngi...kancane njengoba ngingazedlulela ngakho; ngilahlekelwe amaphawondi angamashumi amabili esisindo. Okungukuthi...Manje, angizili ukudla. Angikwenzi...qhabo. Lokho, ukwenza lokho nje, lokho akusikho ukunika lokho iNkosi. Ufuna ukunika iNkosi okuhle ukwedlula konke onakho. Hhayi i... .

¹³ Kwenzekile ngabona uMfowethu Summer nabo emuva lapho futhi. Baningi kakhulu nje. Ngi... .

Njenga, ngeSonto eledlule, bengisho abantu a—ababehlela nomama, nezinto. Futhi udadewethu othembeke ngempela ube lapho. Ngikhohliwe ukusho igama lalowo wesifazane.

Manje, uma ekhona kulokhu ukusa, ngiyaxolisa. Omunye wabo kwakunguDadewethu Beeler, nomunye kwakunguDadewethu noMfowethu Steffy. Nabaningi kakhulu! Ngi. . .

¹⁴ Nonke niyangazi kahle kakhulu ukwazi ukuthi angikuqondile, lapho ngeqa igama noma ngeqa umuntu. Babethembeke kanjani bonke! Futhi ngezinye izikhathi nje ngihlezi lapha, ngizosho omunye ofika nje engqondweni yami. Kodwa ngi. . .Ngalokho, ngiqonde iqembu lonke, wonke umuntu, niyabo, kuhle kakhulu nje. Bese kuthi-ke, wonke umuntu, othandekayo, onomusa kithi. Futhi impela siyakuthakasela lokho.

¹⁵ Futhi manje, kulokhu ukusa, sizozama ukusondela eZwini likaNkulunkulu futhi. Manje, ngithanda ukwenza lenkulumombiko, ukuze kucace ngempela, ukuthi a—angizi nje kunoma yimuphi umhlango ukuba nje ngibonakale. Angizi nje lapho ukuba ngithi, “Awu, ngifuna mhlawumbe ukukhuleka eNkosini ukuba inginikeze u—uMlayezo ozokwenza nje abantu bazizwe bekahle ngempela futhi bamemeze.” Sibe nenqwaba yalokho, kodwa, futhi siyakuthakasela lokho. Lokho kulungile. Niyabo? Lokho kuhle kakhulu. Niyabo? Kodwa engifuna ukukwazi, ngukuthi, “Nkosi, Wena qondisa imicabango yami entwini ethize ezoba wusizo kubantu, ezobabeka eduzane noNkulunkulu, ezo—ezo—ezobenzela okuthize, e—e, akusikho kakhulu njengokubakha ngokomoya, kodwa ukubakha ekwazini nasekuyaleni kukaNkulunkulu, ukuze bezokwazi ukuthi kumiwa kanjani lapho kufika isitha.”

¹⁶ Bengikhuluma nodadewethu obesenhla lapha evakashile kuleliviki, uDadewethu Palmer. Uthe, ubefuna ukwazi ukuthi ngake ngakwazi kanjani ukuhlala kulelizwe. Kungukuthi, uvele ungene lapha, futhi, ya, njalo uma ngifika esigodini ngiyagula masinya nje lapho ngingena. Akunampilo ngempela nje esigodini lapha. Siyakwazi lokho. Kodwa uNkulunkulu unenqwaba yabantwana ezansi phakathi lapha. Futhi ngolunye lwalezizinsuku. . .

¹⁷ Ngifuna iNkosi manje, ukuthola uMlayezo wangempela oqonde ngqo ovela kuNkulunkulu. Niyabo? Futhi ngi, ngosizo lukaNkulunkulu, ngihlose nje ukubambelela Aze afike, lokho kungukuthi Aze enze inkulumo-mbiko ethize kimi. Ngokuba ngiyazizwela ukuthi bekufanele kubekhona. . . Kukhona into ethize elungiselela ukwenzeka ngapha, futhi ngifuna ukwazi ukuthi kuyini. Ngifuna ukwazi ngokubela ngqo kuNkulunkulu, ukuze ngikwazi ukuthi ngu ISHO KANJE INKOSI. Niyabo? Bese kuthi-ke—kuthi-ke ninga, nina, abantu, khona-ke bazokwazi ukuthi aku—kusimina. Ngakho, ngifuna ukuzama ukukwenza kanjalo, lokho, noma, ngizwe kuYe kuqala.

¹⁸ Ngoba, uma Ebeka iZwi laKhe ku—kumuntu, awu, khona-ke akusesuye umuntu; nguYe. Khona-ke uma umuntu ekusho,

ngesingaye, khona-ke akuzukusho lutho empeleni. Kodwa uma kunguYe, iZwi leNkosi, likumuntu, Lizovela, bese kuthi-ke kuzoba—kuzoba yikho ncamashi nje. Yilokho esayalwa ngakho eBhayibhelini, ngale cishe esahlukweni sama 20 sikaDutoronomi, ngiyakholwa, Kwathi, ya, “Qaphela, futhi uma oyedwa ekhuluma eGameni leNkosi, futhi kungafezeki, khona-ke ningamnaki lowomuntu.” Niyabo? “Kodwa uma bekukhuluma futhi kufezeke, khona-ke kungcono nikuzwe,” niyabo, “ngoba kuvela kuNkulunkulu.”

¹⁹ Unakho kanjalo-ke uNkulunkulu. Unohlelo lwaKhe oluhlala lukhona olwendlalwe lapha eBhayibhelini. Siyazi ukuthi kufundwa kanjani lokho. Kodwa kukhona izinto ezithize, ukuthi—ukuthi eBandleni nasesikhathini nezinto, Angazilobanga lapha eBhayibhelini, ngakho Ufaka iPhimbo laKhe kumuntu, futhi bayaLikhuluma lizwakale, niyabo, bayaLikhuluma ngaphambili. Ngakho, manje-ke, indlela yokwahlulela lowomuntu ngukuthola ukuthi ngabe kwenzeka ngendlela abakusho ngayo. Khona-ke, uma kwenzeka, khona-ke kuqhubeka kwenzeka ngaleyondlela, awu, khona-ke, siyazi ukuthi lokho kuvela eNkosini. Khona-ke si—khona-ke sinokwethemba, khona-ke, ukulungiselela izinto ezayo.

²⁰ Ngifuna ukufunda izindawo ezimbili noma ezintathu emiBhalweni kulokhu ukusa. Futhi ngifuna ukufunda, kuqala, eNcwadini ka-Eksodusi, futhi ngikhulwa ukuthi cishe esahlukweni se 4 sika—sika-Eksodusi ukuqala ngaso.

²¹ Futhi manje ngingahle ngimemezele ngenkathi nisalungiselela ukufunda lemiBhalo, ngingahle ngimemezele lokho engifuna ukukukhuluma kini, lokho iNkosi ekubeke enhliziyweni yami ukuba ngikhulume ngakho, kulokhu ukusa. Angazi ukuthi Izokwenzani ngakho, kubantu; kungahle kuqondiswe kumuntu oyedwa lapha, mhlawumbe omunye umuntu ongaphandle ezweni leteyipu, kwenye indawo. Kodwa ngifuna ukumemezela, kulokhu ukusa . . .

²² Ngicabanga ukuthi, ngeSonto eledlule ekuseni, ngashumayela ngokuthi *UFakazi OQinisileyo*. Futhi kuleliSonto ekuseni, iNkosi ithanda, ngifuna ukushumayela ngokuthi *ISibonakaliso SeQiniso Esinganakiwe*.

²³ Ngi . . . UMfowethu Palmer ubengitshela, izolo ebusuku, ukuthi ngeSonto eledlule ekuseni ngakhuluma ngendaba . . . noma ngathi ngangizokhuluma, kuleliSonto, ngokuthi “Imigamanxo emine yeBandla.” Futhi ngenkathi ngingena izolo ebusuku . . . Imvamisa ngikubhalabhala phansi. Lokho . . . Angazi noma nidingeka ukuthi nikwenze lokho noma qha. Kodwa nginezinto eziningi kakhulu, engizama ukucabanga ngazo. Ngithola into ethize, engidingeka ukuthi ngiyibhale phansi esiqephini sephepha. Niyabo? Futhi ngahamba ngayokubheka, futhi ebengikuqondile ngalokho bekungesiyo

ngempela imigamanxo emine. Ngikushilo ngaleyondlela, qiniso. Kodwa ebengikuqondile, bekungukuthi, “Izimo ezine zikahulumeni weBandla.” Futhi ukwenza lokho, ngifanele ngihlanganise inqwaba yomlando. Futhi mhlawumbe ngesikhathi esizayo ngizoba nalokho. Kodwa kuthatha isikhathi esithe ukuba siningana kunebenginaso, isikhathi sokufundisisa, ukukuthola, ngoba ufanele ubuyele emuva futhi uthole izinsuku, nokunye nokunye.

Ngoba, nonke, nonke niyaqonda ukuthi kusendaweni yonke. Ngani, sifuna ukuqiniseka ngempela ngalezizinto ngaphambi kokuba sizisho. Zifanele zibe yizo. Ngoba, simi lapha, siphethe isikhundla esikhulu kunazo zonke esiphethwe ezweni: umfundisi. Umfundisi, futhi oneqiniso kakhulu nolungile, ocophelelayo, sifanele sibe ngaleyondlela. Sifanele sethembele kuNkulunkulu ukukwenza.

Manje, eNcwadini ka-Eksodusi, isahluko se 4:

UMose waphendula wathi, . . . bheka, abayikukholwa yimi, bangalaleli izwi lami: ngokuba bayakusho ukuthi, INKOSI ayibonakalanga kuwe.

Yayisithi kuye iNKOSI, Kuyini lokhu okusesandleni sakho na? Wathi, Yinduku.

Khona yathi, Yiphonse phansi. Wayeseyiphonsa phansi, yaba yinyoka; uMose wayibalekela.

Yayisithi iNKOSI kuMose, Yelula isandla sakho, uyibambe ngomsila. Wayeselula isandla sakhe, wayibamba, yaphenduka induku esandleni sakhe:

Ukuba bakholwe ukuthi iNKOSI uNkulunkulu wawoyise, uNkulunkulu ka-Abrahama, uNkulunkulu ka-Isaka, noNkulunkulu kaJakobe, ubonakele kuwe.

INKOSI yathi futhi kuye, Faka isandla sakho manje esifubeni sakho. Wayesefaka isandla sakhe esifubeni sakhe: lapho esesikhiphile, bheka, isandla sakhe sasinochoko sinjengeqhwa.

Yayisithi, Buyisela isandla sakho esifubeni sakho. Wayesesibuyisela isandla sakhe esifubeni sakhe; kuthe esikhipha esifubeni sakhe, futhi, bheka, sase siphendukile sinjengenyama yakhe.

Kuyakuthi, uma bengayikukholwa nguwe, noma bengalaleli izwi lesibonakaliso sokuqala, bayakukholwa yizwi lesibonakaliso samuva.

Niyaziqaphela izibonakaliso ezimbili, ne . . . isibonakaliso ngasinye sasinephimbo. Angifunde ivesi le 8 futhi:

Kuyakuthi, uma bengayikukholwa nguwe, bengalaleli izwi lesibonakaliso sokuqala, bayakukholwa yizwi lesibonakaliso samuva.

*Kuzakuthi-ke, uma bengayikukholwa
 nayilezizibonakaliso ezimbili, bengalaleli izwi lakho,
 uyakukha amanzi omfula, uwathele emhlabathini...
 owomileyo: amanzi owakha emfuleni ayakuphenduka
 igazi emhlabathini owomileyo.*

²⁴ Futhi manje kuJohane oNgcwele, isahluko 1 nevesi le 6, sifunda lawa ivesi, noma lelivesi. UJohane oNgcwele, isahluko 1 nevesi le 6. Futhi...

*Futhi kwavela umuntu ethunyiwe nguNkulunkulu,
 igama lakhe lalinguJohane.*

*...umuntu ethunyiwe nguNkulunkulu, igama lakhe
 lalinguJohane.*

²⁵ NakuHezekeli 24:24, ngifisa ukufaka lomBhalo, ngiwubophe usuka eTestamenteni eLidala, kuya kubaprofethi, kuya eTestamenteni eLisha; ukuze nizoqonda ukuthi kusuka le kudlule, kusuka ku-Eksodusi, ekuqaleni kuya ekugcineni.

*UHezekeli uyakuba-yisibonakaliso kini: niyakwenza
 njengakho konke ukwenza kwakhe: lapho sekwifika
 lokhu, niyakwazi ukuthi ngiyiNkosi uNKULUNKULU.*

Manje asikhothamise amakhanda ethu okomzuzwana nje lapho ngokuhlonipha sisondele kuYe manje ngendlela yomkhuleko.

²⁶ Baba Nkulunkulu, siza eGameni likaNkulunkulu ka-Abrahama, u-Isaka, nokaJakobe: uJesu Kristu, olungileyo. Siza, sazi ukuthi Uzosizwa, ngoba asizi njengomuntu ozile nje wangena esakhiweni, kodwa siza ngesibindi ngokukholwa, sikholwa ukuthi lokho Akwethembisile, lokho Uzokwenza. Ngakho siyacela, namhlanje, Nkosi, ukuthi Uzothatha yilowo ngamunye wethu okhona, kusukela le epulpiti kuya kwingemuva lesakhiwo, kuzo zonke izindawo, futhi uvule zonke izinhliziyzo futhi usoke ukuzwa kwethu, ukuze iZwi likaNkulunkulu oPhilayo liphume livela eZulwini, kulokhu ukusa, futhi lithululwe ezinhliziyweni zethu, ukuze sikholwe, lapho sizwa iZwi leNkosi futhi njengoba lifundiwe kithi ezindlebeni zethu kulokhu ukusa. Futhi sibonga Wena ngeZwi laKho. IZwi laKho liyiQiniso.

²⁷ Futhi manje, njengoba sibona amahora amabi esondele, lonke ulaka lukaNkulunkulu lukhule lwaze lwayongena ezibhakabhakeni. Futhi cishe impela kukunoma yisiphi isikhathi okungahle kube khona into eyenzekayo kulesisizwe esishiye Wena, ukuthi kuyoba khona ukuqhuma okukodwa okukhulu okuyothatha isizwe kusususe nya ebalazweni lomhlaba, nezinsongo emva kwawo, wezwe elingamesabi uNkulunkulu elikushisekele ukwenza kanjalo. Futhi sazi ukuthi, esikhundleni sokusondele eduze kuNkulunkulu, babonakala beqhela kakhulu. Sazi ukuthi iNcwadi yeSambulo nakho konke kusukela phansi emiBhalweni kubikezele lolusuku, khona-ke

masithathe isexwayiso, Nkosi, futhi singavilaphi futhi silale sozele, njengoba kwakunjalo. Sengathi singavuka sizithuntuthe.

²⁸ Sengathi singaba nokuqonda, namhlanje, kube sengathi asikaze sibenakho ngaphambili. Sengathi izinhliziyiyo zethu zingavutha kakhulu, emva kwalolulusuku, ukuthi kuzobakhona umlilo owokhelwe emiphefumulweni yethu ozoshanela lonke lelizwe, Nkosi, nobufakazi obuphilayo noma kuphi lapho esikhona.

²⁹ Busisa abagulayo nabahluphekile, labo abadingayo, ndawo zombili phakathi kwethu nangaphandle kwethu, abantu baKho, ndawo zonke.

³⁰ Busisa iZwi laKho, Nkosi. Ngwelisa inceku yaKho, nezinceku zaKho elaleleyo, ukuthi, kanyekanye, singahle silethwe ekuqondeni okusondele kokubonakala kwaKhe, kunanini ngaphambili empilweni. Kungesikho ukukhulekela kuphela laba abakhona, kodwa labo abazokuzwa iteyipu emhlabeni jikelele, ukuze bangeniswe eBandleni likaNkulunkulu oPhilayo. Ngokuba siyaqonda ukuthi yinye kuphela indlela esingaba yilunga ngayo laleliBandla, lokho kungokuzalwa kukaMoya, khona-ke sibhaphathizwa ngaMoya munye eMzimbeni-munye. Ngiyakhuleka, Nkulunkulu, ngalowo nalowo emhlabeni jikelele, ukuthi Wena uzoZitholela inkazimulo. Futhi sengathi singayilungiselela kakhulu imiphefumulo yethu, ukuthi ngokukhala okukodwa emhlabeni jikelele, singameza kakhulu, “Nakanjalo, woza, Nkosi Jesu.” Sikhuleka lokhu eGameni likaJesu Kristu. Amen.

³¹ *ISibonakaliso SeQiniso Esinganakiwe.* Umuntu ubefuna izibonakaliso, kusukela le kuFaro kuze kube namhlanje.

NoJesu wasitshela nge—ngesikhathi okuyoba khona ngaso abafuna izibonakaliso, futhi wathi, ukuthi, “Isizukulwane esibi, esiphingayo siyofuna izibonakaliso. Kodwa, nokho, bayosemukela isibonakaliso.” Futhi lesosizukulwane sasizokwemukela isibonakaliso sokuvuka; esiyoba esibuthakathaka, esibi, nesizukulwane esiphingayo siyonikwa isibonakaliso sokuvuka.

³² Kodwa njengoba lomBhalo obekwe phambi kwethu, kuHezekeli isahluko sama 24 nevesi lama 24, lomprofethi wenziwa isibonakaliso. Futhi yilesosibonakaliso engifisa ukukhuluma ngaso.

³³ Lomuntu wenziwa isibonakaliso kwa-Israyeli. Futhi kwehle njalo emiBhalweni, uNkulunkulu uye wasebenzisa abaprofethi baKhe babe yizibonakaliso. Futhi njalo bebenganakwa. Ababonakali neze bekwazi ukubamba lesosibonakaliso. Njalo babheka isibonakaliso samadlingozi.

Ngisho nabaFarisi bezinsuku zikaJesu, bathi, “Sibonise isibonakaliso esivela eZulwini.”

³⁴ Kodwa uJesu wabedlulisela ekutheni bayosithola isibonakaliso. “Senivele ninaso isibonakaliso.” Wathi, “Ukuma kwezulu niyakwazi ukukuchaza; ningasibuka lesosibonakaliso. Nithi, ‘Uma libhejile, liguqubele, kusasa lizophendula.’”

³⁵ Ukuba babebuke esibonakalisweni, babeyobuka Yena, futhi bazi ukuthi Wayeyisibonakaliso sikaNkulunkulu kubo; ngoba iziprofetho zabo ezimayelana naYe sasigcwaliswa phambi kwamehlo abo. Kodwa babesalokhu befuna isibonakaliso.

³⁶ Kuxaka kanjani ukuthi abantu bayokwenza lokho, ukuthi bayofuna isibonakaliso sibe isibonakaliso sinabo ngqo, siphakathi kwabo ngqo. Manje, u-Israyeli wayesengene kulesisimo.

³⁷ Futhi ngezinye izikhathi ukhulushwa lokho lesosibonakaliso esedlula kukho kuyamangalisa; ukhulushwa uJesu adlula kukho, ukufakazisa isibonakaliso sikaNkulunkulu, ukuthi WayenguMesiya.

³⁸ Siyathola lapha, lomprofethi osemncane ogama linguHezekeli njalo njalo waba yisibonakaliso, sonke isikhathi. Ukuthi wazihlupha kanjani qobo lwakhe! Kwenye indawo lapha sithola lapho alala khona ngohlangothi lwakhe lwangakwesokhohlo izinsuku ezingamakhulu amathathu nezinsuku ezingamashumi ayisishiyagalolunye. UNkulunkulu wamtshela ukuba athathe ubhontshisi nokudla kwembumba, wakuhlakanganisa konke ndawonye, wakupheka konke, wase ekubeka eceleni kwakhe. Wayesehamba eyolala kuthayela, futhi walala ngohlangothi lwakhe lwasokhohlo, lodwa; engaphenduki, izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye. Kucabange nje. Wayesethi-ke, “Phendukela ngakwesokunene ulale lapho izinsuku ezingamashumi amane futhi.”

³⁹ Futhi wathi lapha, “Okubonayo, Hezekeli,” wathi, “ngoba uthwele ukona kwabantu, usuku ngalunye Ngiyakulubala lube ngunyaka kubo.” Ngokuthi, ukuthi, walala lapho nsuku zonke, lokho kwakuchaza unyaka ababezoba ngawo ekuthunjweni, nokuthi ububi babo kwakuzokhumbuleka kuNkulunkulu, noNkulunkulu angeke esawuzwa umkhuleko wabo.

⁴⁰ Kodwa ukhulupheka lowomuntu adingeka adlule kukho, kungani kwakuzodingeka lokho na? Abanengi umangele, kungani into enjalo yayizodingeka ukuba umuntu ayenze. Kungenxa yokuthi abantu bangeke balifunde iZwi, futhi bangeke bakhuleke. Ngakho, uNkulunkulu uyazibusa, futhi Uthuma umprofethi waKhe abe yisibonakaliso. Abantu ngeke bafunde; abakukhathaleli ukufunda. Futhi ngeke bakhuleke, ngoba kakhulu ba... banezinye izinto abafanele bazenze. Angeke bathathe isikhathi sokukhuleka. NeBhayibheli liyisidina kubo. Alinawo umnyakazo owenele ngalezizinsuku zesimanje, noma yiziphi izinsuku.

⁴¹ Niyazi, ngikholwa ukuthi kwakunguPawulu owathi, “Niyizincwadi zikaNkulunkulu, ezifundwa abantu bonke.” UNkulunkulu usebenzisa abantu babe yizibonakaliso, ukubonisa izibonakaliso zaKhe. Futhi izikhathi eziningi lesosibonakaliso, nangaso sonke isikhathi, ikakhulu, ngaphandle uma sinabantu abakhethiwe, lesosibonakaliso asinakwa futhi siyagxekwa, kuhlekiswe ngaso, silahlelwe ngaphandle.

⁴² Futhi sithathwe, ngisho eTestamenteni eLidala ngezinsuku zabaprofethi, babethathwa ngokuthi bangabantu abathikamezekile emqondweni. Babecabanga ukuthi labobaprofethi babengabaguliswa yimizwa yengqondo. Futhi babebabona bengena bevela ehlane futhi—futhi benze izibonakaliso, futhi bebuyela ehlane futhi. Futhi babehlekisa ngabo, ngoba babengawazi umBhalo.

⁴³ UJesu watshela abaFarisi, ngesinye isikhathi, mayelana nokuvuka. Bathi, “Sasine... Umthetho uthi uma umfowethu efa bese eshiya umfazi engena—ngenabantwana kuye, ukuthi umfowabo ufanele amthathe lowomfazi amvusele abantwana owakhe, ofileyo.” Wayesethi, “Sasinaye owayenabafowabo abayisikhombisa. Futhi owokuqala wamthatha umfazi, futhi wafa, engashiyanganzalo. Kwase kuthi-ke umfowabo wamthatha, wayese-ke eyafa; futhi kwaqhubekela kowesikhombisa. Futhi ekugcineni wafa owesifazane.” Bathi, “Manje, ekuvukeni,” bathi, “manje, uyoba ngumkabani, kulabo abayisikhombisa na?”

⁴⁴ O, ngiyalithanda leloZwi! UJesu wathi, “Niduka njalo, ningayazi imiBhalo namandla kaNkulunkulu.” O, Ubeyokuvuthela kanjani lokho namhlanje ukuba Wayemi lapha! “Niduka njalo, ningayazi imiBhalo namandla kaNkulunkulu.” Amandla kaNkulunkulu axhunyaniswa nomBhalo. “Niduka kakhulu.”

Wase-ke Eqhubeka ethi, “Ekuvukeni kabaganwa kabendiswa, kodwa banjengeziNgelosi.” Akazange asho ukuthi bayoba yiziNgelosi, manje, kodwa bayoba njengeziNgelosi, izindlala zobulili ziyobe zingasekho kubo. Kabaganwa kabendiswa.

⁴⁵ Siphila osukwini lokuziphatha...noma izinsuku zokufa zombuso ofayo. Kodwa kuza usuku lapho okuza khona uMbuso ongafi, nalowoMbuso ongafi yilapho abahlengiwe beyophila khona. Labo ohlengiwe, futhi une...Ukuphila okushiya lomzimba, ukuba kubuyele kuNkulunkulu okunikayo, kuyobuya futhi kuvela eMthini wokuPhila, ngolunye usuku, ukubusa ingunaphakade.

⁴⁶ Yakwenza kanjani lensizwa, umprofethi osemncane, wanikela ngomhlathshelo futhi wanikela ngakho konke ukuphila kwakhe ukuba abe yisibonakaliso kubantu bakhe, besijeziso

ababezosemukela, ngenxa yokuthi babeyilokho ebesingakubiza “ngokunganaki.” Babengafuni kuzihlanganisa ngalutho noNkulunkulu. Babengabakholwa labo baprofethi, futhi bavele bahlekisa ngabo. Futhi, kodwa, ngaphandle, futhi akunandaba ukuthi babengafuni kangakanani ukusikholwa, uNkulunkulu waqikelela ukuthi bayasithola, noma kanjani.

⁴⁷ UJezibele wayengafuni ukuvuma ukuthi u-Ahabi wayengumelusi wakhe, kodwa wayenguye. UNkulunkulu waqikelela ukuthi uyasithola isibonakaliso, noma kanjani.

Sinjalo nalesisizwe namhlanje. UNkulunkulu olungile nothembekile, ngeZwi laKhe, wayengededele noma yini, esiyibona ilungela ukwenzeka, ngaphandle kokuba nesibonakaliso ndawo ndawo. Njalo Ubebanaso. Manje, sifanele sisifune. Futhi ngineqiniso ukuthi abantu onokuqonda okuhle komBhalo bayazi ukuthi sifunwa kanjani.

⁴⁸ UNowa wayeyisibonakaliso ngosuku lwakhe, kubantu, sokwahlulela okuzayo. UNowa osukwini lwakhe wayethathwa ngokuthi uwuhlanya. Wayengumprofethi. Wayethathwa ngokuthi uyilowo owayengenawo umqondo olungileyo. Nomuntu wayebelesela, unyaka nonyaka, akha umkhumbi, lapho okungekho ngisho amanzi emhlabeni ngaphandle kwalokho okwakuseziphethwini. Futhi wabikezela into ethize eyayiyinhlekisa, emqondweni wenyama. Wathi, “Kuzovela amanzi phezulu esibhakabhakeni.”

⁴⁹ Akungabazeki, ukuthi abaningi babethi kuye, “Ngikhombise ukuthi akuphi.” Isayense yayizothi, “Ngingafakazisa ukuthi akukho-manzi phezulu lapho.”

Kodwa, nokho, uma uNkulunkulu amtshela ukuthi ayeza evela ezibhakabhakeni, uNkulunkulu uyoqinisekisa ukuthi iZwi laKhe liyagcwaliseka.

⁵⁰ Futhi kwathi kungakabikho-manzi abonakalayo, kungakaze kubekhona-fu ezibhakabhakeni, lingakaze line-consi, yayingekho neze, yayingekho into okwakuthiwa yimvula, nokho, sonke isikhathi, uNowa wayelungiselela umkhumbi ngenxa yemvula. Kwakungubufakazi obuphilayo ukuthi lomprofethi wayekukholwa ayekhuluma ngakho, ngoba wayekulungiselela.

⁵¹ Futhi noma yimuphi umuntu okholwa ngempela ukuthi ukhuluma ngani, uzokulungiselela.

⁵² Ake ngime khona lapha, umzuzu nje. “Ngosuku lukaNowa,” njengoba uJesu athi, “kuyakuba njalo ekufikeni kweNdodana yomuntu.” Uma amabandla, namhlanje, ekukholwa akhuluma ngakho, abezezejwayeza ukwenza lokho akushoyo wona.

⁵³ Besingazakha kanjani izithombe ezinkulu zezakhiwo, nezigidi zamadola ezakhiweni, nokukhulu ukwanda kwezinhlangano nezinto ezinjalo, futhi sishumayela ukuthi uKristu uzofika noma nini na? Besingaqhubeka kanjani, sibuka

phezu kwamabandla ethu futhi siwabone ehlukana namandla kaNkulunkulu futhi engena kokwezwe, futhi ekungenisa ebandleni futhi ekuxubanisa ndawonye, futhi sikuvumele na? Ngenxa yokuthandwa ngabantu, nangenxa yombono othandwa ngabantu nemehluko yamahlelo, ezama ukukhula edlule inhlango elandelayo, singazejwayeza kanjani ukukwenza esikushumayelayo na? Nezwe liyakubona lokho. Bayakwazi lokho, Ngakho, inkolo isiphenduke into nje yokufana nje yokuba eyenqubo ethize, noma yokuba ngowehlango yobudlelwane bokuthize. Inkolo . . .

⁵⁴ Insindiso kaKristu ayisiyo inhlango yobudlelwane. Ayisikho ukujoyina into ethize. Iyisehlalao esiphilayo.

⁵⁵ Manje, uNowa wayeveza lokho ayekhuluma ngakho. Wathi, “Kuzobakhona uzamcolo wokwahlulela phezu kwalesisizukulwane esingalungile. Futhi uNkulunkulu uzothulula okubela emazulwini, imvula, futhi Uzogcalisa umhlaba wonke ngozamcolo.” Futhi wayengenzi khona lokho kuphela, kodwa Wayenza indlela yokuphunyuka futhi encenga abantu ukuba beze kuyo. Kodwa abamlalanga.

⁵⁶ Kodwa, uNowa, njengomprofethi, wayeyisibonakaliso kulesosizukulwane, isibonakaliso okwakukhulunywa kabi ngaso, umuntu okwakucatshangwa ukuthi ungumuntu owuhlanya; elungiselela into ethize, ukuthi kwaku—kungekho bufakazi obubonakalayo noma kuphi, noma babungakaze bubekhona, ukuthi babuyoke busebenze.

Kodwa yile yondlela abantu okubonakala becabanga ngayo namhlanje. Bangacabanga ngompheme wokuvikela amabhomu. Uzokusiza ngani umpheme wokuvikela amabhomu lapho kungekho ngisho kubekhona isihlahla noma idwala eliyoshiywa emhlabeni na?

⁵⁷ Sinompheme wokuvikela amabhomu, umKristu unawo. Njengoba ngishilo, emaSontweni ambalwa edlule, noma ngacabanga ndawo ndawo emgwaqeni, “Akusiwo uMpheme *wokuvikela amabhomu*, NguMpheme *owela phakathi*, lapho esiwela kuWo, sizihlome ngekhandu, ngenhliziyo yethu yonke, nangawo wonke umphefumulo wethu, nangayo yonke ingqondo yethu, kuKristu, uMkhumbi kaNkulunkulu wokuphephela.”

⁵⁸ Kodwa, uNowa, ogula ngemizwa, ethathwa kanjalo ngalolosuku, ngobuwula bentshumayelo, futhi enza isibonakaliso phambi kwabantu, ebanika isexwayiso, walilahla ngecala izwe. “Walilahla ngecala izwe, ngokwakha umkhumbi,” lapho kwakungekho-manzi ukuba untante kuwo. “Walilahla ngecala izwe,” iBhayibheli lasho, amaHeberu, isahluko se 11. “Walilahla ngecala izwe futhi wasindisa indlu yakhe, ngokulungiselela,” futhi eyisibonakaliso sikaNkulunkulu, ngezahlelelo ezizayo zangalolosuku. Into enhle kangaka pho!

⁵⁹ Eminyakeni kamuva, nakho kufika esinye isibonakaliso. Lowo kwakunguMose, umprofethi. Leso kwakuyisibonakaliso sikaNkulunkulu ku-Israyeli. Kwase kuyiminyaka engamakhulu amane besebugqilini. Futhi uNkulunkulu wabalungiselela isibonakaliso, ngaphambi nje kokukhululwa. Futhi wayeyisibonakaliso sokukhululwa ku-Israyeli, nesibonakaliso sokwahlulela kwiGibhithe.

⁶⁰ UNowa wayeyisibonakaliso sokukhululwa kubantu bakhe, nesibonakaliso sokwahlulela ezweni elilahlekile, ongakholwayo. Wona impela amanzi agwilizisa izwe futhi acwilisa izwe kwakuyizona-ndlela kuphela zokusindisa uNowa. Into kuphela eyayingamsindisa kwakungukwehlulela.

Into kuphela engasindisa iBandla namhlanje ngukwahlulela, uNkulunkulu ebeke ukwahlulela emthofini wokulinganisa.

Kodwa uNowa washumayela okufanayo. Uba yisibonakaliso.

⁶¹ Futhi manje u-Israyeli, emva kweminyaka engamakhulu amane, baqala ukukhalela ukukhululwa. Futhi uNkulunkulu akaZembuli neze futhi aZibonise baze abantu baKhe balungele ukwemukela lokho Akubonisayo.

⁶² Manje, o, yini engashiwo khona lapho, uma kwakukhona, ukuthi uNkulunkulu usishiye kanjani lesisizwe sihamba-ze! Bazi kangcono. Amaphephandaba likushicilele, kwajikeleza kwajikeleza kwajikeleza. Izibonakaliso zokuFika kwaKhe siveziwe. Futhi bona ngokuqhubekayo baqhubekela phambili njengoba bengakunaki. Abanazaba. Sisekupheleni.

⁶³ UNkulunkulu kuphela uthumela abaprofethi baKhe lapho abantu efuna umprofethi. UNkulunkulu uthumela isibonakaliso saKhe lapho abantu sebelungele isibonakaliso. Kodwa, into okuyiyo, abantu akuvamile. . . Bafika endaweni abafuna kuyo amadlingozi, noma bafuna okunye, “Sikhombise isibonakaliso esivela eZulwini.” Kodwa lapho uNkulunkulu ethumela isibonakaliso, khona-ke abafuni ukusibona. “Ngakho sifihliwe emehlweni abahlakaniphile nabanokuqonda, ukuba sembulwe ezinganeni yona ezofunda.” Abasinaki, isibonakaliso.

⁶⁴ Wayefanele kanjani u-Israyeli ukwazi, ngenkathi lowomntwana olungile ezalwa, ngenkathi bebuka phezulu lapho futhi babona ngesi—sikhathi seminyaka ababephila kuso, “Abantu bakho bayoba ngumfokazi iminyaka engamakhulu amane, ezweni labezizwe, kodwa-ke Ngyobakhipha.” Babefanele bazi ukuthi isikhathi sasesiseduze, futhi ngenkathi sebone lowomntwana olungile ezalwa. Ukuthi, ngisho umama nobaba, u-Amramu noJokebedi, wayengayesabi imiyalo yenkosi, futhi bamkhiphela emanzini ngqo lapho okwakukhona izingwenya; akukho neyodwa yazo eyayingamluma. Babonile ukuthi kwakukhona isibonakaliso, Kodwa abasinakanga. Babengasilungele.

UNkulunkulu wamngenisa ngqo futhi wamfaka ngqo esigodlweni sikaFaro, futhi wadedela uFaro amkhulise, futhi amnika yonke imfundo ayengayithola, ukukhombisa (uNkulunkulu) ukuthi Uzenza kanjani izinto, wase-ke emthatha emyisa ngemuva kogwadule, wamenza ukuba akhohlwe yikho konke ngakho.

⁶⁵ UFaro wayemqeqesha ngalesosikhathi. UNkulunkulu wayemqeqesha. UFaro waba neminyaka engamashumi amane ukumqeqesha, wase-ke uNkulunkulu ethatha iminyaka engamashumi amane ukumqeqesha, wamenza ukuba akhohlwe yikho konke ngakho. Ukuqeqesha komuntu; nokuqeqesha kukaNkulunkulu.

UFaro wayeqeqesha indodana ukuba ibe ngumholi, usomaqhinga, ukuba abe yiqhawe, isilwi, enzela omunye uFaro ozayo owayezobamba iGibhithe ezindaweni zalo eziphakemeyo, ehlisa zonke ezinye izizwe futhi azenze zithele kuFaro. Kodwa uNkulunkulu wamthatha wamyisa ngemuva kogwadule, wakukhipha konke okwakhe kuye. Futhi wambonisa, esikhathini esiyimizuzu emihlanu, ngesihlahla esivuthayo, ukuthi WayenguNkulunkulu ophilayo. Futhi wakhapha konke ukwesaba kuye; wase emlungiselela. Wayeyisibonakaliso.

⁶⁶ UNkulunkulu ufuna abantu baKhe bakhuleke. Futhi lapho u-Israyeli ekhokhiswa intela kakhulu, esimweni esinjalo, ukuthi ababange besakwazi ukuqhubekela phambili, isikhathi sabo sagcwaliseka, nemithwalo yabo wabekwa phambili kunalokho ababekucabanga, khona-ke baqala ukukhuleka. Futhi lapho abantu beqala ukukhuleka, khona-ke uNkulunkulu uqala ukuzwa. Kwase kuyisikhathi seZwi likaNkulunkulu ukuba ligcwaliseke.

⁶⁷ Futhi ngakho, lapho u-Amramu noJokebedi esebone ukuthi kwase kuyisikhathi seZwi ukuba ligcwaliseke, baya emkhulekweni, kuNkulunkulu. Futhi kujwayelekile ukuthi labo abakhulekayo nguye othola ukuba nomthwalo, lowo othola okuthize. Yilabo abakhulekayo, omiselwe nguNkulunkulu ukwenze-njalo.

⁶⁸ Besikhuluma kulokhu ukusa etafuleni lokudla kwasekuseni ngenkathi besiphuthuma kothosti nokunye nokunye, ukuba size enkonzweni. Kubekhona okuthize okushiwo mayelana nendoda ethize eyayine, kude nalapha, eyayibuyele ekubhemeni osikilidi emva kokuba yayikade iphulukiswe emdlavuzeni. Ngathi, “Kudabukisa kanje pho.”

⁶⁹ Ngakho khona-ke omunye wakhuluma futhi wathi, “Leyo yinto embi kakhulu ukusuka kuyo, ekhona, ukubhema osikilidi.”

⁷⁰ Ngathi, “Ngiyakwazi. Ngoba, ngudeveli.” Futhi ngathi, “Ngu—ngudeveli.” Futhi ngathi, “Futhi angeke ukuyeke ngaphandle uma amandla kaNkulunkulu ephezu kwakho.”

Ngazi ngabafo ababili empilweni yami yangasekuqaleni, bobabili babefuna ukuba ngamadoda kaNkulunkulu.

Omunye wabo, ngathi nje ngingamholela kuKristu, waqala ukokhela usikilidi. Wayebhema amapaki amahlanu noma ayisithupha ngosuku, avele ahlale nje futhi okhele omunye ngomunye, usuku lonke golokonqo. Futhi wazama ukokhela omunye usikilidi, neNto ethize ayimvumelanga ukuba akwenze. Waya ngaleya esitofini, engazi ukuthi imiBhalo izilahla ngecala lezozinto, futhi wavula isitofu wase elishovela esitofini ipaki. Futhi lokho kwakuxazulula.

⁷¹ Lapho, omunye umfo owayefuna ukuba ngumKristu, futhi wazama ngamandla akhe onke. Wakhala kakhulu eNkosini. Wabayeka, amaviki amabili noma amathathu. Futhi kwathi sekuthe dwe kuye, kulesosimo, walahlekelwa wumqondo. Kwase kuthi dwe kuye, futhi wazithola esephandle egcekeni elingemuva, eshaya uphisi wethini, egula ngekhandla. Wagijima wangena endlini, ngokukhulu ukushesha, futhi wadumela osikilidi bakhe, futhi wabhema ipaki ngaphambi kokuba aphume endlini ngalokho kuhlwa, omunye nje emva komunye. Niyabo?

⁷² Omunye wabizwa. “Akakho ongeza kiMi uma uBaba waMi engamdonisi, nakho konke uBaba aNgiphe khona kuyoza kiMi.” Sasichaza ukuthini isexwayiso na? KwakungukuPhila, komunye. WaKubona. Angeke uKubone ngaphandle uma Kwembulwa nguNkulunkulu. “Kufihliwe emehlweni, abahlaniphileyo nabanokuqonda, futhi kwembulwa ezinganeni zona eziyofunda.” Kunjalo.

⁷³ U-Amramu noJokebedi bazi ukuthi kwase kuyisikhathi. Ihora laselisondele seliseduzane.

⁷⁴ Futhi ngifuna ukusho lokhu ngisakhuluma ngakho. “Akuyi ngothandayo, noma ngogijimayo; kuya ngokuhawukela kukaNkulunkulu.” Kunjalo. NguNkulunkulu.

⁷⁵ Ngakho, namhlanje... O, lokhu makuzike kujule! Uma, namhlanje, uNkulunkulu ekubizile, futhi wazehlukanisa nezinto zezwe, namandla kaNkulunkulu anenkazimulo akungcwelisisile kulezozinto, ufanele ukuba ngumuntu ojabule ukwedlula bonke okhona ezweni. Kwakukhona izigidi ezaziyokwenza ukuba zazingahle zikwenze, kodwa azikwazi. Akusikho okwazo ukuthi zibe nakho. Yilolusuku lapho iBandla libizelwa khona ngaphandle, lehlukani swa. Kwehlukile, kunalokho okwakuvamise ukuba yikho. Yebo.

⁷⁶ Lapho abantu beqala ukukhuleka, lapho u-Israyeli eqala ukukhulekela umprofethi, uNkulunkulu wayenaye umprofethi. UNkulunkulu wayenaye umprofethi, ngaso sonke isikhathi, ngoba uNkulunkulu ugxuma abe ngaphambili kwabo ngasonke isikhathi. Wayesenomuntu oselungele,

kodwa Wayelindele abantu ukuba bayokhuleka, abantu ukuba bakufune.

⁷⁷ Kufanelana kanjani nalokho engingakusho namhlanje! Esikudingayo namhlanje akusuye umvuseleli, akusuye omuny'umuntu nenhlango ethize enkulu, ongathola onke amaqembu ukuba ahlele ndawonye. Esikudingayo namhlanje ngumprofethi othunywe evela kuNkulunkulu, enoMlayezo ozolahla ngecala izwe. UNkulunkulu angaba nomuntu, uma abantu sebekulungele nje. Niyazi ukuthi yini engiyikhulumayo. Unaye, mhlasimbe, unaye ndawondawo ezweni, kodwa abantu bazofanele bakufune. UNkulunkulu akavele nje ashovele izinto zehle ngomphimbo wakho. Ufanele ukufune. "Babusisiwe abalambele bomele ukulunga, ngokuba bayakusuthiswa." Kunjalo.

⁷⁸ Emva kokuba uMose eseqondiwe... Emva kwabantu, njalo, sebazile ukuthi babedinga umholi, baqala ukukhuleka. Baqala ukukhuleka ukuba uNkulunkulu abathumelele umholi, noma omunye umuntu ukuba abakhiphe. Futhi Wabathumelela umuntu, umprofethi. Leso kwakuyisibonakaliso saKhe. Manje, uma lomuntu wayengesuye umprofethi, ukuba wayengavuka, athi, "Ngiyisihlakaniphi sezempi," u-Israyeli wayenelungelo lokungamkholwa loyomuntu. Ngoba, uNkulunkulu, ngaso sonke isikhathi, ngaphandle kokwehluleka, uthumela umprofethi. Yisho isikhathi esisodwa eBhayibhelini lapho kwake kwabakhona. Kuhlala njalo kungumprofethi Amthumelayo eno ISHO KANJE INKOSI.

⁷⁹ Ngisho noDavide, qobo lwakhe, isihlakaniphi sezempi esikhulu ukwedlula zonke u-Israyeli ake abanaso, futhi, nokho, uDavide wayengumprofethi. Impela, wayenguye. Wayengumprofethi, uDavide.

⁸⁰ Wayelindele abantu ukuba babenesifiso enhliziyweni yabo ukuzwa lomprofethi Ayezomthumela.

Isizathu, kwakukhona isigejane esathi sakwenza, esingakwenzanga. Kwafakazeleka kamuva ukuthi sasingaqinisile. Bonke babexoviwe nje edlingozini. NeBhayibheli lathi, "Ingxubevange yahamba nabo." Yenzani na? Yangenisa inkathazo ngaphandle ehlane. Futhi ngaso sonke isikhathi, isimanga senziwa. O, ngifisa sengathi bengingenza lokhu kuzike, kuhle. Ngaso sonke isikhathi uNkulunkulu athumela ngaso into ethize, kuba khona okuthize okuluhlaza, ukulingisa okungokwenyama kwakho, kuhamba nakho. Ngaso sonke isikhathi, njalo into ethize, ukuzenzisa kukho; lokho kuhlala phakathi kahle nje nabantu.

Kodwa umprofethi wangoqobo kaNkulunkulu uhlala no ISHO KANJE INKOSI. Akasoze asuka kulowomBhalo uma ethunywe nguNkulunkulu.

⁸¹ UMose wahlala nomBhalo ncamashi. UNkulunkulu wathi, “Ngiyobakhipha.” Wathi kuMose, “Ngithume wena ukuba wenze umsebenzi.” Futhi uMose wayebe nesehlakalo. Wayehlangane noNkulunkulu. WayeneZwi leNkosi.

⁸² Isizathu sokuba uNkulunkulu athumele abaprofethi yingoba baneZwi leNkosi. IZwi leNkosi liza kubaprofethi. Futhi uma engenalo iZwi leNkosi, khona-ke akasuye umprofethi.

⁸³ Kukhona inqwaba yokulingisa kwenyama bezama ukusho ukuthi bangabaprofethi, kusukela phansi eminyakeni, kodwa njalo bayaqhela eZwini leNkosi. Kodwa umprofethi weqiniso uhlala ngqo eZwini. Manje, ningasikhohlwa lesosicaphuno. Umprofethi weqiniso uhlala no ISHO KANJE INKOSI.

⁸⁴ UJesu wasexwayisa ngezinsuku zokugecina ukuthi kuyokwenzekani. Kodwa i—inceku yeqiniso, umprofethi weqiniso, akehluleki neze ukuhlala ngqo no ISHO KANJE INKOSI.

⁸⁵ UMose wahlala neNkosi. Wayeyisibonakaliso. Wayeyisibonakaliso ku-Israyeli ukuthi usuku lwabo lokukhululwa lwase luseduze, futhi wayeyisibonakaliso kulo iGibhithe, ukuthi usuku lokuphela kwabo lwase luseduze. Ngoba, bacwila phandle lapho oLwandle oluFile, kamuva, yonke impi kaFaro. Base besekupheleni kwamandla abo ezempi, nomprofethi wayeyisibonakaliso sokuphela kwesizwe.

⁸⁶ Kucabange, ukuthi uNkulunkulu mkhulu kangakanani, nokuthi Usebenza ngobulula kanjani. Impela, uma ongafundile engakuqonda, ofundile ufanele. Amen. Uma izigqila emigodini yebitume yaseGibhithe zakwazi ukuqonda ukuthi lowo kwakungumprofethi kaNkulunkulu, nehora lase liseduze, yayifanele ikwazi kakhulu kangakanani indlu yobukhosi kaFaro. Kodwa yilolohlobo olungakwaziyo. Yilolohlobo olukugejayo, njalo. Ngenkathi lokho . . .

⁸⁷ UMose wema, ebuka ngalawo mafasitela, kulabobantwana bakwa-Israyeli bedlula. Ku-Israyeli . . . KuFaro, babeyizigqila nezinja. KuMose, babengabakhethwa bakaNkulunkulu. IBhayibheli lasho, ukuthi, “UMose wakhetha,” wenza ukuzikhethela kwakhe, “ukuthukwa ngenxa kaKristu, ethi kuyingcebo enkulu kunokujabula esonweni, ngokuba wayenokwemukela umvuzo.” UMose wayazi ukuthi labo kwakungesibo abaxovi bodaka; labo babengabantu abanesethembiso.

⁸⁸ Yena uqobo, wayazi ukuthi wayengubani. Akabatshelanga. Babefanele bakuqonde, qobo lwabo. Wayazi, qobo lwakhe, ukuthi umsebenzi wakhe wawuyini, o—owawuzokwenziwa. Wayazi ukuthi uNkulunkulu wayemvusele lenhloso, kodwa akabatshelanga. Futhi inqobo nje uma babesaphuphuthekile kukho, akazange neze azembule obala, baze bakuqonda. Khona-ke, basibona leso sibonakaliso, futhi basazi.

⁸⁹ Wathi, “Ngiyonika u-Israyeli isibonakaliso. Thatha lenduku; iphendule ibe yinyoka. Bangeke bakulalele lokho, khona-ke faka isandla sakho esifubeni sakho, sikiphe, ziphilise wena ochokweni, khona-ke bayosikholwa. Bese kuthi-ke, uma bengayikusizwa, thatha amanzi eNayili ezansi lapho, athululele emhlabathini owomileyo, futhi onke amanzi ayophenduka igazi.” Leso kwakuyisibonakaliso sesizwe. Abantu bazosikholwa. Lapho, labo osekulungele ukusemukela uzosikholwa lapho bebona isibonakaliso sikaNkulunkulu sihamba, kodwa isizwe sizofanele sibe nento ethize eyehlukile. Ngakho, Ukunikeza isibonakaliso konke.

⁹⁰ UNkulunkulu wasebenzisa umuntu, umuntu ozithobile, umprofethi, ukuba abe yisibonakaliso sokuphela kwalesosimo sesizwe ezansi lapho. UNkulunkulu, usithumelela omunye. Usivusela omunye. Futhi uma abantu bakaNkulunkulu bezohamba bayokhulekela onjalo, Uyomvusa. Kungukuthi, abantu uzofanele athole lowomthwalo. Bafanele baphaphame. Bafanele baqonde. Bafanele bazi ukuthi suku luni abaphila kulo, nokuthi isimo esisizungezile sinjani, ngaphambi kokuba baze baphaphame.

Nihamba ngqo niphile njengoba nanihlala nenza. “Nifanele nakhe ikhaya elisha kulonyaka. Ngifanele ngithole imoto engcono kunekaJones. Ngifanele ngenze *lokhu*.” O, okuningi kangaka *kulokhu!* Lapho uqonda, akunandaba... Lokho kulungile. Kodwa ufanele uqonde, mfowethu, ukuthi yonke lento izobhubha.

UJesu wathi, “Ningamesabi ongabulala umzimba,” ibhomu le-atomu laseRashiya. Ningamesabi ongaphendula lomzimba ube luthuli lwentabamlilo, emzuzwini embalwa, “kodwa mesabeni Lowo ongaphendula umzimba ngaleyondlela futhi aphonse umphefumulo esihogweni.” Yilokho-ke.

⁹¹ Njengoba ngangikhuluma nodokotela, phandle esibhedlela ngenkathi umama wayelapho, wayexoxa ngokuthi isayense yayinkulu kangakanani, ukuba isebenze ezindabeni ezehlukene zomzimba, futhi kufakwe umuthi kuwo, futhi ubone ukuthi kungani ubungabulala igciwane elithize, futhi usindise imbewana yokuphila. Ngathi, “Lokho kuyamangalisa. Lokho nje kuhle kakhulu.” Ngamlalela isikhashana. Kodwa ngathi, “Dokotela, kuhle lokho. Ngiyakuthakasela lokho. Lokho kuhle impela. Impela ngi—ngiyambonga impela uNkulunkulu ngalokho. Kodwa, buka, uchitha yonke impilo yakho ekuzameni ukuthola okuthize kokudaliweyo. Kodwa kungani ngesinye isikhathi ungacabangi ngokuthi Ubani owakudalayo, Ubani owakwenzayo, Ubani umqambi wakho na? UNkulunkulu unguMqambi wakho.”

Mkhulu kangakanani uMdali kunokudaliweyo Akwenza! Kungani sigcizelela kakhulu kangaka kokudaliweyo, kanti

asicabangi ngoMdali Owenza amazulu nomhlaba, futhi wenza umzimba nokuphila na? Angawubhubhisa noma ngasiphi isikhathi Afisa ngaso, ngoba ungowaKhe.

⁹² Lokhu kuba yinto eyisimangaliso kakhulu, ukusebenza emzimbeni womuntu. Siyakuthakasela lokho. Bangakhipha iso, komunye umuntu liye komunye; bathathe lezozintambo ezincanyanyana, futhi bakhipe iso engoxweni yeso lomuntu futhi balifake engoxweni yomunye umuntu, nalowomuntu angabona kuleloso. Lokho kuyinto emangalisayo.

⁹³ Kwakuvamise ukuthi, uma umama, lapho wayezozala ingane, futhi i—ingane ingeke yazalwa, waye—wayenziwa kanjalo, ukuthi ingane yayingeke izarwe, umama nengane, bobabili, bafa. Lokho kwakunjalo. Kodwa awusavamisile ukuba uke uzwe ngakho, kwakwehlukile, mhlawumbe neze. Kodwa namhlanje bangathatha lowomama emva kokuba esevele esesimweni sokuba abe naleyongane, futhi uma i . . . lapho ngisho umama eseseduze kwe—kwezikhathi zokuthi atete, yena . . . bangathatha lowomama banyise egumbini bese bemnika umuthi omncane wokuqeda ukuzwa emzimbeni, bese bemkhipha lowomntwana, abe nokuteta okwejwayelekile, bathathe ingane. Siyakuthakasela lokho.

⁹⁴ Ngitshele uhlelo olulodwa. Vala ivalvu ngaphandle lapho ndawo ndawo, kuloluhlelo lwamanzi edolobheni, bese uqaphela ukuthi kwenzekani evalvini enkulu. Uyayiqhumisa.

Kodwa, nokho, singanquma umlenze, sijuqule ingalo, futhi, ngesimangaliso sikaNkulunkulu, Uyoledlulisa lelogazi ngenye indlela, okwesibili, futhi aligijimise ngenye indlela usindisa impilo yomuntu. Ubani ongenza lokho na? Ngitshele.

⁹⁵ Nquma umthambo osa igazi emzimbeni, nquma ulayini omkhulu phandle lapha ndawo ndawo emanzini, lapho uphampa evalvini. Azokwenzani na? Kuzame kanye bese uthola ukuthi kwenzekani. Ayikho enye indlela yokwedlula. Afanele aqhume abuyele evalvini.

Ukuba uNkulunkulu akayenzanga indlela yokuba leligazi ukuba lizedlulele, masinyane, ukuhlela okukodwa okuya enhliziyweni ubungafa. Njalo lapho uhlabisa umunwe wakho, kwakungukufa, masinyane. Ngaso sonke isikhathi osika ngaso ndawo ndawo, lokho kuvule umthambo osa igazi emzimbeni noma okuthize, bekuzoba ngukufa, masinyane. Sika umunwe wakho, ubuyofa. Yilokho kuphela. Belizoqhuma libuyele ngqo enhliziyweni yakho futhi. Belizokubulala. Kodwa uNkulunkulu . . .

⁹⁶ Manje, sicabanga ukuthi kuyamangalisa. Sicabanga ukuthi kuyamangalisa. Futhi siyakuthakasela ukuthi isayense inakho kanjani, bangayibopha leyomithambo esa igazi emzimbeni futhi bayivimbe ingophi. Konke lokho kuhle. Kodwa kwakuNgubani Owakuqambayo lokho na? Niyabo? Sibuka kukho konke

okudaliweyo futhi sikhohlwe nguMdali wakho. Niyabo? Sibuka izinto zemvelo, futhi sikhohlwe yikho konke i—izinto zikamoya. Yilokho esikwenzayo.

⁹⁷ Manje, abaprofethi bakaNkulunkulu, ba . . . baneZwi laKhe. Yingalesosizathu abantu bebakholwa.

Yingalesosizathu uNkulunkulu athi kuMose, Washo emuva lapho kuGenesisi, okuningi, ku-Eksodusi, kuhambe njalo, “Uma kufika omunye phakathi kwenu, ongowomoya, noma, umprofethi. . .” “Manje sizozazi kanjani lezizinto na?” Wathi, “Uma esho into ethize futhi ifezeke, asho enye into, iyafezeka, khona-ke ikholweni.” Niyabo? Leso yisibonakaliso.

⁹⁸ Ngakho Unikeza iZwi laKhe, hhayi kubaholi, hhayi ondlovu kayiphikiswa, kodwa kubaprofethi. UKhrushchev akasiso isibonakaliso emhlabeni. Qhabo, mnumzane. UHitler wayengesiso isibonakaliso emhlabeni. Kodwa ndawo ndawo, kwenye indawo, uNkulunkulu unomprofethi ozithobile olindele ihora. Uyisibonakaliso. Uyisibonakaliso esizolahla ngecala izwe futhi sizosindisa iBandla. Umprofethi!

⁹⁹ U-Eliya wayeyisibonakaliso osukwini lwakhe, umprofethi u-Eliya. Ku . . .

Wayeyi pro- . . . wayeyisibonakaliso seZwi likaNkulunkulu, ukwahlulela kwiGibhithe nokukhululwa ku-Israyeli, uma babefuna ukumkholwa.

¹⁰⁰ Ngalolosuku lwesono luka-Eliya, lapho wonke u-Israyeli wayebuyele emuva kuNkulunkulu, babebuyele esonweni. Babelukhohliwe uhlelo. Babekhohliwe mayelana nokuholelwa nguNkulunkulu ngaphandle, noJehova omkhulu owavula uLwandle oluBomvu, futhi wabakhipha eGibhithe, nomprofethi omkhulu njengoMose phakathi kwabo. Base bekukhohliwe.

Siyakukhohlwa. Nina maMethodisti niyamkhohlwa uJohn Wesley. Nina Luthela niyamkhohlwa uMartin Luther. Nina maBaptisti niyamkhohlwa uJohn Smith. Abaningi bethu bayamkhohlwa uCharles Finney, omkhulu kunabo bonke.

¹⁰¹ Kuthiwa amaphesente angamashumi ayisishiyagalolunye-nesikhombisa abaphendulwa uFinney abambelela. Amaphesente angamashumi ayisikhombisa-nanhlanu abakaMoody ahlubuka ngonyaka. NokaWesley, iqembo lobungwele, lalihlubuka njalo njalo. Kodwa uFinney wayenamaphesente angamashumi ayisishiyagalolunye-nesikhombisa. Omncane, omncanyana, owondile, umfo onempandla wayephumela epulpiti futhi abuke lezo zethameli, *kanjalo*, nabantu bayoquleke, ngoba wahlala emahlathini ngelinye ilanga waze wabanjwa nguMoya oNgewele. Wakwenza. Wayeyisibonakaliso ekupheleni, cishe eminyakeni engamakhulu amabili eyedlula, aleyomvuselelo enkulu uWesley nabo ababenayo, nokwahlulela kuza.

¹⁰² Wayeyisibonakaliso, lesosizukulwane esonayo. Futhi wayengama kanjani u-Eliya lapho, enesibindi egqolozele, eyedwa vo, kungekho-muntu ayenaye, kodwa wayeyisibonakaliso sikaNkulunkulu.

Abanye bezikhulu zesonto bonke babehambe no-Ahabi, ngendlela yesimodeni. Base beyisimodeni kulesosizukulwane. Kodwa kanjani u-Ahabi omdala, noma, u-Ahabi omdala, nakho konke ukuzuza kwakhe okukhulu, futhi kwangenisa konke okwebandla ebuKamol-... , noma, hhayi ubuKatolika, kodwa mayelana nento efanayo, ekukhonzeni izithombe. Wayebafake endaweni lapho ababeyintengente khona. Abanye babekhonza ngalendlela, futhi kuyinkululeko nje, “Ningenza noma yini enifuna ukuyenza.” Futhi bangena kulolohlobo lwesimo.

¹⁰³ Nokuthi u-Eliya wama kanjani lapho, ngesibindi, eno ISHO KANJE INKOSI. O Nkulunkulu, siphe amadoda anjalo. Wayengesabi ukutshela uJezibele ngesimo sakhe. Wayengamsabi u-Ahabi. Wayengesabi ukuthi wayenephutha. Wama ngesibindi, futhi wahamba wakhuphukela ku-Ahabi, wayesethi, “Akukho ngisho amazolo azowa ngize ngiwabize.” Amen.

¹⁰⁴ Wayeyini na? Isibonakaliso kulesosizukulwane esonayo. Ngabe u-Israyeli wasibona na? Qhabo. Bamhleka, bahlekisa ngaye.

Wabikezela ukuthi kuzobakhona isomiso, ukuthi kuzobakhona—kuzobakhona inkathazo, ukulamba, indlala. Futhi waprofetha ngesibindi, ezimele yedwa vo, no ISHO KANJE INKOSI. Wathi, “Nkosi, babulale bonke nya abeqiniso. Bababulale bonke nya. Sekuyimi kuphela osele, omi neZwi laKho.” Kwakuyini inkathazo ngakho na? IZwi likaNkulunkulu. U-Eliya wayefuna ukuhlala neZwi. Wayengumprofethi wangempela.

¹⁰⁵ Abanye abaprofethi babethe, “O, awu, akwenzi mehluko omkhulu kangako. UJehova akanandaba, niyazi.”

UJehova unendaba. Kufanele kube yiZwi laKhe. Futhi u-Eliya wama ngesibindi kuleloZwi, eno ISHO KANJE INKOSI. UNkulunkulu umupha imfihlo encane, ngelinye ilanga. Wathi, “Nginezinkulungwane eziyisikhombisa, Eliya, ofakaza kuzo, phandle lapha. Abanaso isibindi esanele ukuphuma futhi bakusho. Bacashile emahlathini. Kodwa, nokho, enhliziyweni yabo, bayizinceku zaMi. Abakaze bamguqele uBalamu. Bayesaba ukukwenza. Kodwa, ngikunika isibonakaliso, futhi wena uyisibonakaliso. Yima qekelele lapho, futhi ume eZwini laMi. Ngizokunakekela. Ngibanike isibonakaliso.” Haleluya!

Nkulunkulu, sithumelele into ethize enjengaleyo, ezoba yisibonakaliso seZwi likaNkulunkulu. Futhi zonke izithembiso uNkulunkulu azethembisa zizosekeleka kulowomuntu, ngoba uyisibonakaliso, isibonakaliso esikhohliweyo.

¹⁰⁶ O, bacabanga, ngoba u-Ahlabi wayeyinkosi enkulu nazo zonke izizwe zazimesaba, lokho kwakwenele impela. Kodwa u-Eliya wayeyisibonakaliso seZwi. Lowo ngumprofethi weqiniso, isibonakaliso seZwi. Ngakho ngenkathi eseyisibonakaliso seZwi, abamkholwanga. Babengenamsebenzi ngaye.

¹⁰⁷ Wayeyisibonakaliso kumfelokazi, ngenkathi uNkulunkulu emthuma esuka eNtabeni iKameli, esuka e...phezulu emfudlaneni iKeriti. Wamthumela ezansi lapho, emva kokuba kade ondliwe amagwababa, nomfudlana washwa. Wehlela endlini yalomfelokazi. Indawo enje pho yokuba ihanjelwe ngumshumayeli! Kodwa wehlela lapho ngoba uNkulunkulu wantshela ukuba ahambe.

Kodwa Wehlela lapho, wathi, “Ngimyalile ukuba akondle.”

¹⁰⁸ Owesifazane wayefanele abe yisibonakaliso. Owesilisa wayefanele abe yisibonakaliso. Ngenkathi, owesifazane wayephandle lapho, wayenokudla okwenele ukwenza iqebelengwane elilodwa, bese yena nomfana wakhe balidle. Uphiso olwenele uku...Namafutha enele ophisweni, ukwenza inhlama encane, ukuba kuhambisane. Wathi, “Ngiphandle lapha ngicakasha izinkuni ezimbili.”

¹⁰⁹ Ngalokho kusa okwesabekayo, okushisayo, okubhadlayo ngenkathi umfo omdala obukeka enobuso obugcwele uboya, izinwele esezimpunga zilenga emhlane wakhe, wahamba waphumela lapho, nekhandla lakhe elinempandla licwebezela, encike esangweni, wathi, “Ngilethele ingcosana yamanzi,” futhi wathi, “ngaphandle kwalokho, ngilethele ingcosana yempuphu esandleni sakho, iqebelengwane.”

¹¹⁰ Wathi, “Angina-mpuphu eyenele. Ngiphandle lapha manje, ngicakasha izinkuni ezimbili ukwenza iqebelengwana elincane lendodana yami. Nginokwenele nje ukwenza elilodwa elakhe nami. Sizolidla bese siyafa.”

¹¹¹ Wathi, “Ungesabi, ngokuba, ISHO KANJE INKOSI.” Yilowomuntu esimdingayo. Kwakungesikho ukuthi qhabo, “Manje, *kungahle* kwenzeke, dadewethu. *Kungahle* kufezeke. Angazi.” Qhabo, qhabo. U-Eliya wayeqinisekile. “ISHO KANJE INKOSI. Leyombiza ngeke yeswele, kanjalo nalolophiso ngeke lome, kuze kufike lolosuku uNkulunkulu anisa ngalo imvula emhlabeni.” Amen. Nakho lapho okhona. Leso kwakufanele kube yisibonakaliso esenele kuye.

¹¹² Umele ibandla namhlanje. Emva kokuba u-Eliya esehlale naye isikhashana...Wayenomfanyana. Wagula. Ukugula kwakhe kwakukubi kakhulu ngangokuba wayengasnakho ukuphefumula. Wafa. Khona-ke wenzani na? Ibandla selivele lizibonile lezibonakaliso. Kodwa, ini, kuthi nje kungafika inhlekelele encane, masinya usefuna ukusola ibandla ngakho. Wayefuna ukusola u-Eliya. Wathi, “Wena-muntu

kaNkulunkulu, manje uze lapha ukuba kukhumbuleke izono zami futhi uthathe ukuphila kwendodana yami na.”

¹¹³ U-Eliya wayithatha indodana, wenyukela ekamelweni eliphezulu lapho ayelala khona phezulu lapho, wambeka embhedeni wakhe, wazelula phezu kwakhe, wayesethi, “Nkosi Nkulunkulu!” Haleluya! “Buyisa umphefumulo walomfana.” Nengane yaphaphama.

¹¹⁴ Wayithatha wayibuyisela phansi. Lowo wesifazane wayibuka ingane, wase embuka, wase azi ukuthi kukhona okwakukhona. Wathi, “Ngalokhu sengiyazi ukuthi iZwi likaNkulunkulu lisemlonyeni wakho.” Amen. Wayeyisibonakaliso kulowomfelokazi. Lapho esebone amandla kaNkulunkulu, Ophilisayo noma ongabulala, evusa ingane yakhe efile yaphila, wathi, “Ngalokhu sengiyazi ukuthi wena ungumuntu kaNkulunkulu.” Wayekwazi.

Izizwe namhlanje zaziyokuhleka, njengoba zenza ngaleyonkathi. Azikukholwanga. Kodwa lowo wesifazane wayazi okwehlukile. Kwakuyisibonakaliso ngalesosikhathi, njengoba waba yisibonakaliso, ukuvusa indodana yakhe efile yabuye yaphila. Labo baprofethi njalo bayizibonakaliso zikaNkulunkulu.

¹¹⁵ Lapho u-Eliya ngaleyonkathi wabizelwa ekuhlaleni obala kwamaqiniso, wathi, “Uma uNkulunkulu enguNkulunkulu, Mkhonzeni. Uma uBali engunkulunkulu, mkhonzeni.”

Bekungeke lokho kwaba wusuku olumangalisayo ku-Eliya namhlanje na? Uma ezombusazwe zingunkulunkulu, zikhonzeni. Yini esinayo kwezombusazwe na? Senzeni na? Asinalutho kuphela isigejane senkohlakalo. Asinalutho.

Kodwa silahle bonke, cishe bonke abangane esinabo, ezizweni zonke. Lapha, ngeviki eledlule, silahlekelwa ngezinye izizwe ezimbili noma ezintathu zingena kubukhomanisi. Sithelisa abantu intela futhi sithola imali yabo, futhi siyithumele lapho ukondla labobantu abaphendukele kubukhomanisi ngokushesha lapho sebesimeme. Kungukuzenzisa. Kunjalo.

¹¹⁶ Sizisho ukuthi singamaKristu. Asibe njengamaKristu, khona-ke, hhayi ngokubondla nezinto ezinjalo. Lokho kunokuncane kakhulu oku—oku...Umuntu ojwayelekile onehliziyo elungileyo uyokwenza lokho. Leyo yinkolo. Leyo akusiyo insindiso.

Abantu abaningi kakhulu baxubanisa inkolo nensindiso. Inkolo ingeyokondla abafelokazi nabampofu, nokunye nokunye. Leyo yinkolo. Kodwa insindiso ingukuZalwa okusha, uzalwa ngokusha. Lokho kwehlukile. Inkolo, uMohamede yinkolo. Ziningi izinkolo.

¹¹⁷ Manje, phezulu eNtabeni iKameli, ngalolosuku lapho ebiza ukuhlala obala kwamaqiniso, futhi wabiza u-Ahabi

nezinkulungwane zabapristi ababengabethempeli lamahlelo abo, wababizela phezulu eNtabeni iKameli, wathi, “Yenyukelani lapha. Asihlangane phezulu lapha. Ngizomela sonke isigejane.” Wenzani na? Wayeno ISHO KANJE INKOSI. Wayengesabi. Wathi, “Nikelani ngenkabi. Bizani uBali. Makuthi uNkulunkulu ophendula ngomlilo abe nguNkulunkulu.”

¹¹⁸ Ngakho, usuku lonke, kwaze...kusukela ekuseni kwaze kwaba semva kwamadina, bagxumela e-altare. Bazisika ngemikhonto. Bamemeza kakhulu. Bampongoloza. U-Eliya waya emuva naphambili, wathi, “Mpongolozani kakhudlwana. Mhlawumbe uthathe uhambo lokuyodoba, noma okuthize. Uphumile uyazingela, noma okuthize.”

Ngokuba, wayeno ISHO KANJE INKOSI. Wayenelisekile. WayeneZwi likaNkulunkulu.

Mfowethu, dadewethu, yini enye umuntu ayidingayo kunesithembiso sikaNkulunkulu na? UNkulunkulu wathi Uzokwenza. Ngu-Abrahama. Wabala ukuthi uNkulunkulu uyakwazi ukwenza lokho Ayekhulume ngakho. Wayazi ukuthi uNkulunkulu wayengakwenza, ngoba uNkulunkulu washo njalo.

¹¹⁹ Ngakho wa—ngakho wababiza ukuba benyukele lapho. Futhi ngakho bazisika ngemikhonto, bampongoloza bamemeza kakhulu usuku lonke, benyuka kwaze kwaba ngumhlatshelo wakusihlwa. Khona-ke, u-Eliya, qaphela ukuthi wakwenza kanjani. Into yokuqala ayenzile kwaba ukugingqela ndawonye amatshe ayishumi nambili.

UNkulunkulu akehlukeno. Amahlelo ahlukana amabandla, kodwa hhayi uNkulunkulu.

Omunye wathi, “Ngabe ungumKristu na?”

¹²⁰ “NgiyiBaptisti.” Ngakho lokho akwehlukene nokuthi uthi ubuyingulube.

¹²¹ Uthi, “Ngi—ngiyiMethodisti.” Awu, lokho akwehlukene nengulube, futhi, kuNkulunkulu.

¹²² Ngithi, “UngumKristu na?” Ukuba ngumKristu, ufanele ufane noKristu, ubuNkulunkulu buhlezi etaberanekele kuwe, noMoya oNgwele, njengoba wehla ngoSuku lwePhentekoste. Hhayi amadlingozi athize, kodwa ngiqonde iPhentekoste langempela. Niyabo? Kunjalo.

¹²³ “NgiyiPentecostal. Ngiyi-Oneness. Ngi—ngingokaziqu-zintathu. Ngi...” O, he! Lokho akwehlukene nokuthi uthi wawungenye into. Akuthi shu kuNkulunkulu. Lokho kuyehlukanisa.

¹²⁴ Yilokho okwakwenzeke ezansi lapho phakathi kwalezozikhulu zesonto. Kodwa u-Eliya wagingqela ndawonye lamatshe ayishumi nambili, ukukhombisa ukuthi uNkulunkulu

unguNkulunkulu oyedwa phezu kwabo bonke, wawagingqela ndawonye.

125 Ngakho, lapho esewabuthele ndawonye kanjalo, wabulala inkunzi wayibeka phezulu esiqongweni se-altare, ezinkunini. Wathi, “Manje, ukuqiniseka ukuthi akukho-kukhohliseka kulokhu, ngiletheleni izimbiza eziyishumi nambili zamanzi.” Futhi empeleni wazithela zacwila emanzini lezozinkuni. O, Haleluya! Wayefuna ukukhombisa ukuthi uNkulunkulu wayenguNkulunkulu. Ngoba, ngani na? Wayeno ISHO KANJE INKOSI. Wayengumprofethi. WayeneZwi likaNkulunkulu.

126 Ngakho benza—benza kanjalo ngalolosuku, uma bethi bazonikhipha ebandleni, bazokwenza *lokhu*, *okunye*, uma nibhaphathizwe eGameni likaJesu, nazo zonke lezi izinto ezehlukene kanjalo: umbhedo. Ngu ISHO KANJE INKOSI.

127 Umuntu othandekayo, ngobunye ubusuku, wakhuluma nami, bayafika bayangigaxa, futhi wathi, “Mfowethu Branham,” wathi, “ngifuna ukukubuza okuthize.” Wathi, “Uma nje uzoxegisa kancane, lento okhuluma ngayo.”

Ngathi, “Ini?”

Wathi, “Wonke lombhaphathizo.” Wathi, “Amabandla aseChicago nasezingxenyeni zonke nje akufuna kabi kabi wena, kodwa esaba ukuthi uzosuke usho lokho.”

128 Ngathi, “Impela, ngizokusho. Ngempela, ngizokusho.”

Wathi, “Awu, yileyonto kuphela abamelene ngayo nawe.”

129 Ngathi, “Ngakho-ke abamelene nami. ANgisuye owaKusho. Kwashiwo nguNkulunkulu. Ngibaphosela inselelo bonke beze bazofakazisa ukuthi kuLiphutha.” Niyabo?

130 Wathi, “Awu, uyabo, u—ubufanele uvume futhi wenze inhlanganyelo.”

Yileyonto efanayo ababemfuna ukuba ayenze. Amen. UNkulunkulu akaxegisi. Qhabo, mnumzane. Akaxegisi.

Wathi—wathi, “Manje, Mfowethu Branham, ngifuna ukukubuza okuthize. Ngabe iNgelosi yeNkosi...” Wathi, “Sonke siyayikholwa iNgelosi yeNkosi. Ngabe iNgelosi yeNkosi yakutshela Lokhu na?”

131 Ngathi, “Anginandaba ukuthi iNgelosi yeNkosi ingathini. Uma Yona, iNgelosi yeNkosi, Izokusho *Lokho*. Kodwa uma Isho into ephambene, Ibingsiyo iNgelosi yeNkosi.” Ngathi, “Kungakhathaleki ukuthi iNgelosi, noma yini enye eyasho, uPawulu wathi, ‘Noma iNgelosi evela eZulwini inishumayeza elinye ivangeli, mayibe ngeqalekisiweyo.’”

132 IziNgelosi nawo wonke umuntu, into ethize yenyama ekhukhumeleyo, ekhuluma ngeziNgelosi. UJoseph Smith, uBrigham Young, nazo zonke izinkoloze ezahlukene, zama-

Adventisti, nakho konke okunye, babona zonke izinhlobo zezinto kanjalo, kodwa kuphambana njalo neZwi.

¹³³ Kodwa, uNkulunkulu uyalesekela iZwi laKhe. YiZwi laKhe. Ngathi, “YiZwi leNkosi. Impela. Konke engake ngakwazi ngakufundiswa yiYo. Angizange ngiye ekholiji lezenkolo noma esikoleni. Kuvela kuYe.” Kodwa ngathi, “Noma ngabe kwakuphambene. . .Uma kwakuphambene kuLokho, ngeke ngaYikholwa. Ngoba, lelo yiZwi likaNkulunkulu, yilo kuqala. Konke okunye akube amanga.” IZwi likaNkulunkulu, hlala naLo.

¹³⁴ Ngakho, u-Eliya, lapho eseqedile, wazithela wazicwilisa emanzini lezozingodo yonke indawo, ngezimbiza eziyishumi nambili zamanzi. Wawathululela phezu kwalapho. Waphuma lapho, ezipholele nje ngakho konke. Ngani na? UNkulunkulu angewaqambe amanga. UNkulunkulu wamtshela. Wathi, “Nkosi Nkulunkulu ka-Abrahama, ka-Isaka, noka-Israyeli, makwazeke namhlanje ukuthi UnguNkulunkulu, nami ngiyinceku yaKho. Futhi ngenze lokhu ngokuyala kwaKho, ngoba ngu ISHO KANJE INKOSI. Ngenze lokhu ngoba Wangitshela ukuba ngikwenze, ngoba kungokweZwi laKho. Makwazeke manje ukuthi UnguNkulunkulu.”

Wawusuwehla uMlilo weNkosi, wawuqeda umhlatshelo, izingodo ezithelwe zacwila emanzini, wakhotha amadwala, nakho konke okunye, futhi wasusa yonke into. Khona-ke u-Israyeli wase ememeza, izinkulungwane eziyisikhombisa, “UNkulunkulu makabe nguNkulunkulu.”

¹³⁵ U-Eliya, kuhle kanjani ukubona lowo omncane, omdala obukeka uyintengentenge, umzimba owondile usumbimbi wonke, leyonduku encane esandleni sakhe, uphiso lwamafutha oluncane lulenga eceleni kuye, nesiqephu sesikhumba semvu ezisonge ngaso. Ngani, babengamfaka ejele namhlanje uma ubengahamba emgwaqeni; kodwa bavumela abesifazane bagqoke izikhindi; kodwa ngempela ngeke bakwenze lokho niyabo, *kanjalo*, baphume.

¹³⁶ Ngakho, khona-ke, kodwa nampa befi-. . .nangu uyehla, ngale ukwedlula lapho, ngale kwegquma, ngalenduku. Manje, iNtaba iKameli ayisiyo indawana engenalutho encane—encane ebekwe phandle maphakathi nogwadule. Yintaba enkulu. Iyahamba, ithi ukuba yigumbi *kanje*, futhi likhuphukele esiqongweni, futhi yengame ulwandle. Futhi u-Eliya noGehazi bagijima njalo beqonde esiqongweni. Futhi u-Eliya wawa ngobuso bakhe lapho, wase eqala ukukhala kakhulu kuNkulunkulu, efulathele iNtshonalanga, ebheke ilanga. Iminyaka emithathu nezinyanga eziyisithupha, kwakungehlanga ngisho amazolo. Wathi kuGehazi, “Hamba ubuke futhi ubone uma ubona noma yini, ifu phandle phezu kolwandle.”

Yima kulentaba, ubuka phandle ngaleyondlela, wathi, “Angiboni lutho.”

¹³⁷ Wahhlala khona lapho. “Nkulunkulu, uma lababantu ephendukile, uma lababantu ebuyele kuWe, uma sebekulungele ukudeda kuwo wonke lombhedo futhi babuyele eZwini laKho, khona-ke UnguNkulunkulu, ukuba uphendule iZwi laKho.”

¹³⁸ Angisho into efanayo namhlanje. Thathani lamahlelo niwahlakaze, khohlwani yilomehluko wamahlelo, futhi nivumele abantu babuyele eZwini likaNkulunkulu, baye emgqeni wokugweda. Ngizokufakazisa kini ukhona uNkulunkulu osakwazi ukuphendula ngoMlilo.

¹³⁹ Abantu mababize uNkulunkulu. Makuthi...?..ubize umuntu. Abantu mababize umprofethi. UNkulunkulu uzombeka enkundleni. Ngiphosela inselelo izizwe ukuba zenze lokho. Yiwani ngobuso benu futhi nibize uNkulunkulu, ukuba athumele umkhululi, bese niqaphela ukuthi kwenzekani. Ake nikwenze kanye nje, uNkulunkulu uzophendula. UNkulunkulu uphendula njalo.

¹⁴⁰ Wawa phansi wathi, “Nkulunkulu, makubenjalo namhlanje. Lababantu abake baphambana naWe. Lababantu bahlakazekele kuzozonke izinhlobo zamahlelo ngaphandle ngaleya. Kodwa, namhlanje, Uzifakazele qobo lwaKho. UnguNkulunkulu. Nabantu bathi, ‘Lahlani uBali.’ Futhi ngibulale lezozinkulungwane zabapristi. Sebededile endleleni manje, Nkosi. Zonke izithiyo sesihambile, imigoqwana eyizithiyo eyasehlukanisayo.”

IMethodisti ingathanda ukuza izokhonza neBaptisti; iBaptisti ingathanda ukuza namaPentecostal; abaqinisile enhliziyweni ezansi lapho, leyo izinkulungwane eziyisikhombisa ezethembekile. Kodwa abakwazi ukukwenza. Uma bekwenza, bakhahlelwa bakhishwe emabandleni abo. Abanye babo abanandaba. Bayeza, noma kunjani. Kunjalo.

¹⁴¹ Kodwa bonke mababhidlize lolobandlululo futhi bahlangane ndawonye, bese bethi, “Sizozikhohlwa zonke lezi lapha izivumokholo namakhathekizima, nakho konke esifunda kukho. Asibuyele eZwini leNkosi.” Qaphelani ukuthi kuzokwenzekani-ke. UNkulunkulu uzobavusela umprofethi, Uzokwenza impela, lokho kuzoLehlisela kubo ngqo, uma sebekulungele ukuLemukela. Kuqala, bazofanele bakhuleke. UNkulunkulu uyalinda.

¹⁴² Akusiso yini isimanga ukuthi uNkulunkulu ufuna abantu ukuba babenengxenywe kukho na? Lapho uJesu ebuke isivuno, Wathi, “Isivuno sesivuthiwe. Izisebenzi ziyingcosana. Nxusani eNkosini yesivuno,” lowo kwakunguYe. “Nxusani kiMi, ukuba Ngithume izisebenzi esivunweni saMi.” Ngenye ingxenywe ozofanele uyenze. UNkulunkulu ulindele iBandla laKhe ukuba liMbize. Ubehlala ekwenza. UNkulunkulu ulindlele namhlanje

ukuba abantu babize inceku yaKhe ingene emnyakazweni. Futhi inceku angeke ingene emnyakazweni abantu baze bakhuleke.

¹⁴³ U-Israyeli wayengenakungena emnyakazweni ezansi lapho, nezibonakaliso nezimanga, baze bawe ngobuso babo futhi bakhulekela umkhululi. UNkulunkulu wayenomkhululi waKhe. UNkulunkulu wayenomprofethi elenga phezulu lapho ehlane, wamgcina lapho iminyaka engamashumi amane, elindele bona ukuba babekahle, ukuba bakhuleke. Kodwa lapho sebekahle futhi baqala ukukhuleka, khona-ke uNkulunkulu wathumela umkhululi.

UNkulunkulu uzokwenza into efanayo namhlanje, uma abantu bezovele bahlangane ndawonye nje, bakhuleke. Kulungile.

¹⁴⁴ Wayeyisibonakaliso kulabo baprofethi bamanga naku-Ahabi, ukuthi wayeyinceku kaNkulunkulu. Wayengumprofethi kaNkulunkulu. Khona-ke, yena futhi wayeyisibonakaliso ku-Israyeli, ukuthi wayengavala amazulu noma avule amazulu, lapho efisa. Impela wayenjalo.

Ngikhombise oyedwa ongavala amazulu, ngikhombise oyedwa ongavala amazulu, ngaphandle kukaNkulunkulu. Futhi iZwi likaNkulunkulu, noma, iZwi likaNkulunkulu linabaprofethi.

¹⁴⁵ UMikhaya, isibonakaliso kuJehoshafati. UMikhaya wayeyisibonakaliso kuJehoshafati ukuthi uNkulunkulu ugcina umprofethi weqiniso esesandleni.

¹⁴⁶ Manje qaphelani. Wayenabaprofethi abangamakhulu amane, u-Ahabi wenza, futhi wababiza labobaprofethi abangamakhulu amane. Futhi nganhliziyonye bamtshela. Kepha nokho, phansi kuleyonhliziyo kaJehoshafati, umuntu kaNkulunkulu, wayazi ukuthi kwakukhona okungahambi kahle. Wayazi ukuthi kwakukhona okwakungahambi kahle. Wathi, “Akasekho omunye oyedwa eninaye na?”

¹⁴⁷ “Emva kwamakhulu amane emi lapho na?” Wathi, “Ngabaprofethi bonke laba, abaprofethi bakaJehova.” Kukhona a—amaMethodisti, amaBaptisti, iPresbyterian, abakaMunye, o, he, he, abakaziQu-zintathu, nalolonke uhlobo olwehlukene. “Sinabo bonke lapha, futhi nganhliziyonye bathi lesi yisizwe esikhulu kunazo zonke kwesikhona. Akukho okufanele sikwesabe.” Njengomfanyana eshaya ikhwela emangcwabeni, niyazi, lapho esaba. Ungakhathazeki ngalokho.

Wathi, “Kodwa akasekho oyedwa eninaye na?”

Wathi, “O, yebo, ukhona omunye oyedwa lapha, kodwa,” wathi, “Ngiyamzonda.” Niyabo? Wathi, “Ukhuluma okubi njalo ngalelizwe. Njalo ukhuluma ngokuthi kukhona okubi okuzokwenzeka kithi.”

148 UJehoshafati wathi, “Nginga—ngingathanda ukumuzwa.”
O, yebo!

Wayeyini na? Isibonakaliso. Kungakhathaleki ukuthi zingaki izinhlangano noma amahlelo, uNkulunkulu usenaye umprofethi ohlala neZwi.

149 UJehoshafati wayazi ukuthi u-Ahabi wayelahliwe, ngoba lowomprofethi wangempela, u-Eliya, wayekade eyisibonakaliso kuzo izizwe, wathi, “Izinja ziyoxhapha igazi lakho, ukuze uze lapha.” Kunjalo. Wayazi ukuthi uJezebeli naye kwase kuza kubo. Uyazi ukuthi kwenza. Niyabo?

150 Futhi uMikhaya, uMikhaya wathi... Be—benyukela kuye base bethi, “Manje, ngiyakutshela, uma ufuna ukungena enhlanganweni elandelayo, ngizokutshela ukuthi yenzani. Vele uvume nje ukuthi bonke lababashumayeli baqinisile. Uyabo? Mtshele ukuthi, ‘Yenyuka.’” Futhi wathi, “Vele uvume nje.” Wathi, “Ngizokutshela ukuthi sizokwenzani. Sizokwenza... Sizoqinisekisa ukuthi ungene enhlanganweni yethu, uma nje uzokwenza lokho, uyabo, uma uzevele uxegise nje kokumbalwa kwalezizinto lapha okhuluma ngazo. Vele ukhombise, hamba, vumelana nabo, qhubeka uhambe nabo.” Hhe-hhe! Ungathini nje umprofethi weqiniso kaNkulunkulu ededa eZwini likaNkulunkulu na? Ungakwenza na?

“Awu,” lababafo bathi, “kodwa, sabona umbono,” lababaprofethi abangamakhulu amane. “Siyazi. Singabaprofethi. Siyazi, ngokuba singabaprofethi.”

151 UMikhaya wathi, “Angingabazi ukuthi enakubonayo kwakungumbono. Angikungabazi nakancane, enakubonayo, umbono, kodwa awuhambisani naleloZwi.” Amen. Wathi, “Ngabona umbono, nami.” Amen. O, bakithi! Wayeyisibonakaliso. Wayeyisibonakaliso. Wathi, “Ngabona umbono, futhi ngabona u-Israyeli, njengezimvu, ezihlakazekile entabeni, zingenamelusi.”

Nalombonisi omkhulu, umbhishobhi wenyuka wammukula emlonyeni. Wathi, “UMoya kaNkulunkulu wasuka waya ngaphi lapho uphuma kimi na?”

152 Wathi, “Uzobona lapho ususetilongweni. Uzobona.”

Yena, u-Ahabi wathi, “Mfakeni etilongweni lowomfo. Nimuphe lesi sinkwa sosizi nimunike namanzi osizi, ukuba aphuze.” Wathi, “Lapho sengibuya ngokuthula,” wathi, “khona-ke ngizobhekana naye.”

153 UMikhaya omdala wama lapho eno ISHO KANJE INKOSI. Wathi, “Uma ubuya impela, kobe uNkulunkulu akakhulumanga kimi.” Mm! Yilokho-ke. Wayeyini na? Wayeyisibonakaliso, ukuthi abaprofethi bakaJehova, abaprofethi bakaNkulunkulu, uhlala neZwi likaNkulunkulu.

¹⁵⁴ Ninomprofethi othi nifanele nibhaphathizwe eziqwini zika “Yise, iNdodana, uMoya oNgcwele,” ngumprofethi wamanga. Uma nithi kukhona umprofethi phakathi kwenu, othi, “Kukhona oNkulunkulu abathathu,” ngumprofethi wamanga. Akukho mBhalo wanoma yikuphi okwakhö. Kunjalo. Kodwa umprofethi weqiniso kaNkulunkulu uyohlala naleloZwi. Futhi uma umbono wakhe uphambene naleloZwi, akasuye umprofethi weqiniso ovela kuNkulunkulu.

¹⁵⁵ Akukho-ndawo, eBhayibhelini, noma yimuphi umuntu owake wabhaphathizwa esiqwini sika “Yise, iNdodana, uMoya oNgcwele.”

¹⁵⁶ Bukani uPawulu, phezulu lapho etilongweni, omncane, umJuda onekhala eliyihhuku, onempandla, elele phezulu lapho, echitha iminyaka engamashumi amabili, itilongo lamaRoma. Wabhala lezizincwadi. Manje, nicabanga ukuthi umshumayeli wabesifazane wacabangani ngoPawulu, lapho ethi, “Abesifazane mabathule emabandleni. Angibavumeli bakhulume?” Sengathi ngiyabona babeyomsebenza ngempela.

Nicabanga ukuthi labo babhishobhi bacabangani, labobabhishobhi, lapho esho zonke lezizinto ezehlukene, “Yekani *lokhu* lapha into, *nalokhu* lapha, konke *lokhu*, *lokho*,” uPawulu ebatshela na? “Ubani lomfo, empeleni, lomfo olele phezulu lapho etilongweni na?” Kodwa wayehlangane noJesu. Wayazi ukuthi wayekhuluma ngani.

Futhi kuleloqembu elifanayo, emva kokufa kukaPawulu, ekugcineni babumbana, kulesosigejane sababhishobhi nabasezikhundleni eziphezulu, kuya eMkhandlwini waseNayisiya, nalokho kwabumba ibandla eliKatolika, bededa eZwini likaNkulunkulu. Lapho kungena owakho “uYise, iNdodana, uMoya oNgcwele.” Ngiphosela inselelo noma ubani, noma yikuphi, noma yisiphi isizwe ukuba sifakaze ukuthi akunjalo.

¹⁵⁷ ISHO KANJE INKOSI. Umbhaphathizo kusetshenziswa isiku sika “Yise, iNdodana, uMoya oNgcwele” ungamanga. ISHO KANJE INKOSI. Ngiyaniyala yilowo nalowo, olapha noma eteyipini, ongakabhaphathizwa eGameni lika “Jesu Kristu,” bhaphathizwa futhi eGameni likaJesu Kristu.

¹⁵⁸ UPawulu, eZenzweni 5:9, noma 19:5, wathi, “Namamukela yini uMoya oNgcwele lokhu nakholwayo na?”

Bathi, “Asazi nakwazi ukuba kukhona uMoya oNgcwele.”

Wathi, “Pho wabhaphathizelwa kukuphi na?”

¹⁵⁹ Bathi, “Sibhaphathiziwe,” kodwa hhayi ngombhaphathizo wamaKristu.

“UYise, iNdodana, noMoya oNgcwele” awusiwo umbhaphathizo wamaKristu. Akukho-mKristu owake wabhaphathizwa kanjalo, eBhayibhelini noma amakhulu

eminyaka emva kweBhayibheli. Kuyisivumokholo seKatolika, futhi hhayi iMfundiso yamaKristu. Ngikhombise eBhayibhelini. Kuyi—kuyinkohliso. Kungukusebenza kodeveli.

Angiqonde khona ukuthi abantu ababhaphathizwe kanjalo bayileyondlela. UNkulunkulu unomuntu omningi phandle lapho namhlanje ongakwazi okuyikhona okungcono.

¹⁶⁰ Kodwa, ihora selifikile, sifanele sibuyele eZwini uma sibheke uNkulunkulu ukuba asebenze kulolusuku njengoba Enza ngaleyonkathi.

¹⁶¹ Ngathi kumama wami ngenkathi efa, ngaphambi kokuba afe. Ngathi, “Mama, ngenkathi ngiba ngumKristu, njengomfana, ngiqala ukufuna nokuthola. Ngangazi ukuthi kwakukhona uNkulunkulu, kusukela emibonweni oyaziyo, nezinto ezenzeka kusukela phansi empilweni.” Ngathi, “Ngase ngithola ukuthi ibandla eliKatolika lathi, ‘Siyibandla. Akwenzi-mehluko ukuthi iBhayibheli lithini. Siyakholwa ukuthi Lelo liqinisile, kodwa, yisibandla. Esikushoyo, uNkulunkulu uyakubopha eZulwini.’ Futhi ngakho, manje-ke, bakwenza ngalendlela. Lowo ngumzimba owodwa. AmaLuthela athi, ‘Banephutha. Sikukholwa ngalendlela.’ AmaBaptisti athi, ‘Banephutha bonke. Sikukholwa ngalendlela.’ Futhi kukhona amakhulu aleyomizimba.”

Ngani, ungaze ube nakho kanjani ukukholwa na? Yiliphi kuwo eliqinisile na? Yinye iNto eqinisile. NgangingaYazi ngaleyonkathi.

¹⁶² Ngathi, “Mama, ngabuyela eBhayibhelini futhi ngathola indlela labobaphostoli bokuqala, ukuthi hlobo luni lwebandla ababenalo, ukuthi babefundisa kanjani, nezinto abazenzayo. Ngakwenza ngayo impela nje indlela abakwenza ngayo, indlela iBhayibheli elasho ngayo, futhi ngathola imiphumela efanayo.” Amen. Ngiyaxolisa ngeshiso, kodwa u—ubufakazi bukaphudingi ngukuthi uwudle. Lelo yiqiniso. Uthola imiphumela efanayo abayitholayo. Yebo.

¹⁶³ Ngakho, angeke wakhe ukuzethemba entweni ethize enezindlela ezingamakhulu ayisishiyagalolunye ezehlukene, zokuhamba ngalendlela nangaleyondlela.

Ngase ngithola-ke, ngale eBhayibhelini, ukuthi uJesu washo, qobo lwaKhe, “Uma noma yimuphi umuntu eyothatha iZwi elilodwa, noma aLiguqule, kuleNcwadi; noma ubani oyonezela noma yini kuLo, noma akhiphe noma yini kuLo; okufanayo kuyothathwa, okwesabelo sakhe seNcwadi yokuPhila.” Kwakhombisa ukuthi wayenegama lakhe lapho, kulungile, kodwa liyokhishwa. O!

¹⁶⁴ Sifanele sibuyele kuleliZwi. “Kodlula amazulu nomhlaba, kepha iZwi laMi alisoze lehluleke.” Yebo, mnumzane. “Onke amazwi omuntu awabe ngamanga. AwaMi abe yiqiniso,” kwasho uJesu. Asihlale neZwi. Ya. O, he! Ya.

¹⁶⁵ UJehoshafati uyazi ukuthi uNkulunkulu ugcina owangempela, umprofethi weqiniso ohlala neZwi laKhe futhi ongeke axegise ngaLo. Qhabo, mnumzane.

¹⁶⁶ Uhlala naLo ngqo. Amakhulu amane emelene naye, neziprofetho zawo, futhi. Kodwa esakhe kwakuyiZwi likaNkulunkulu, nesibonakaliso esifanayo nezinto.

Futhi ngiyasho, namhlanje, esikudingayo namhlanje ngumuntu, umprofethi, ovuswa phakathi kwethu, ozohlala neZwi likaNkulunkulu kungakhathaleki ukuthi noma ubani omunye uthini, noma ngabe ihlelo lithini.

¹⁶⁷ UMikhaya wayengenabambiswano. UMose wayengenabambiswano. UNowa wayengenabambiswano. Akekho namunye wabo, kuphela, owake waba nobambiswano. Konke kumelene nabo. Kodwa bayizibonakaliso ngezinsuku ezimbi ngaphambi kokuba uNkulunkulu athumele ukwahlulela. Futhi uNkulunkulu uyaligcina iZwi laKhe futhi ufuna iZwi laKhe ligcinwe abantu baKhe. Ayibongwe iNkosi.

Manje, ukwehlela phansi ekuvaleni, imizuzu embalwa nje manje. Manje lalelisisani.

¹⁶⁸ “Kwakukhona umuntu othunywe nguNkulunkulu ogama lakhe kwakunguJohane,” isibonakaliso somprofethi. Ngaphambi kokuba uJesu aze eze emhlabeni, ukuba azimemezele qobo lwaKhe, Wathumela umprofethi ngaphambi kwaKhe. Ngabe Wakwenza na? Wathumela umprofethi, u-Eliya weTestamente eLidala, waprofethwa ukuthi uyofika ngamandla ka-Eliya weTestamente eLidala. Wayezoba yisibonakaliso somprofethi ukuthi uJesu wayezofika, ukuthi kwakuzobakhona uMesiya ozofika.

¹⁶⁹ Futhi uJohane ephuma ehlane, wayeyisibonakaliso sokuthi uMesiya wayesendleleni yaKhe. Lapho uJohane ebonakala, u-Israyeli kwakufanele azi, ngabaprofethi babo.

Bakugeja lapho-ke abantu. Ababakholwa abaprofethi babo. Abakholwa. “Asikholwa ukuthi okwashiwo nguPetru kwakuqinisele, ngoSuku lwePhentekoste.” Abakholwa ukuthi lokho kuqinisele. Abakukholwa okwashiwo nguPawulu, into efanayo eyenziwa nguPetru. Wathi, “Uma iNgelosi evela eZulwini ishmayela noma yiliphi izwi, mayibe ngeqalekisiweyo.” Abakukholwa lokho. Niyabo? Abakukholwa.

Futhi ababakholwanga abaprofethi babo. Ukuba babazi, babeyokwazi ukuthi u-Isaya wathi, “Kuyobakhona iphimbo lomemezayo ehlane, eliyolungisa indlela phambi kweNkosi.” Babefanele bakwazi. Wayengumprofethi, inkosana yabaprofethi. Wabatshela, kodwa abakukholwanga. Qhabo, qhabo. Wathi, “Kukhona uMesiya ozayo.”

¹⁷⁰ Lomuntu wayengumuntu owayethunywe nguNkulunkulu. O, bazalwane! Wayengenakulandelwa. UNkulunkulu umnika

ukulandelwa, umhlambi omncane, njengoba nje Enza ku-Eliya. UNkulunkulu umnika ukulandelwa kwakhe. Akakutholanga enhlanganweni ethize yezombusazwe. Washumayela iZwi, wahlala eZwini likaNkulunkulu, noNkulunkulu umnika umhlambi omncane. U-Eliya wahlala eZwini likaNkulunkulu. UNkulunkulu umnika umhlambi omncane.

¹⁷¹ Lomuntu wayengenabambiswano. Wayengenakulandelwa, kungekho-bambiswano, engesuye owehlelo, akacelanga lutho futhi wayengesabi lutho. Lowo kwakunguJohane. Ngani na? Wayengumuntu owayethunywe nguNkulunkulu. Yingalesosizathu asukuma. Wayengu-Eliya emi lapho, ukufakazisa kubantu ukuthi uMesiya wayezofika. Wathi, “Ngiyiphimbo lomemezayo ehlane, njengoba kusho umprofethi u-Isaya. Lungelani ukuhlangabeza iNkosi.”

¹⁷² LabobaFarisi nabaSadusi bama phandle lapho futhi baphikisana ngamabhantshi abo nezinto. Khona lapho besaphikisana futhi beqophisana ngakho, khona lapho phakathi kwabo kufika uMesiya, ehamba.

¹⁷³ UJohane wathi, “Bheka, naNgo.” Haleluya! Mqapheleni. WayeMethulile. “NaNgo. Umi phakathi kwenu ngqo manje.”

Kwathi ngalesosikhathi, amazulu ahlokoma. uJesu wahamba wangena emanzini. Futhi uJohane wafakaza, ebona uMoya kaNkulunkulu, njengejuba, wehla. IPhimbo lamemeza kakhulu, “Lo uyiNdodana yaMi ethandekayo eNgithokozile ukuhlala kuYo.” O, he, he!

¹⁷⁴ UJohane wathi, “Manje ngifanele nginciphe mina. Yena uzokhula.” O, umprofethi onje pho, isibonakaliso ku-Israyeli! Yebo, mnumzane.

¹⁷⁵ Wayengumuntu othunywe nguNkulunkulu, nakuba uyise wayengumpristi. O, yebo. Uyise, uZakariya, wayengumpristi. Kodwa niqaphelile na? UNkulunkulu wayengeke amvumele lowomprofethi ukuba axubane nezinhlango zabo. Uyise wayezomthatha amwezele esikoleni sesayense yezenkolo, ehlelweni elikhulu lika *S'bani-bani*, amenze umfundisi omuhle, niyazi, futhi amqeqeshe ayophuma phezulu, futhi amnike inqwaba yento ayengafanele abe nayo. Kodwa uNkulunkulu akawuvumelanga umphefumulo wakhe ukuba wonakaliswe. Niyaqonda na? Wayengenakumvumela lowomuntu ukuba axubane nezinhlango. Wayengesiyo yanoma yiyiphi yazo, engekho-hlelweni lenkolo, umFarisi, abaSadusi, noma okaHerodi, kumbe noma kungaba yini. UNkulunkulu akakuvumelanga.

¹⁷⁶ Wayenokuzalwa okuyinqaba. Wayengumntwana oyingqaba. Wayengumprofethi. Uyise wayengumpristi, kodwa Akazange amvumele axubane nakho konke ukuzenzisa kwabo, izinkolo zobuFarisi nezinto. Wenzani na? Wamthatha wamkhiphela ehlane futhi wamqeqesha ogwadule.

¹⁷⁷ Ukuqeqeshwa okunje pho! Amen. Wamqeqesha ngolwazi lwesipiliyoni. Lokho kukwedlula konke, ukwazi uNkulunkulu. Esephuma, wazi ngqo ukuthi umyalo wakhe wawuyini. UNkulunkulu wawuqinisekisa lowomyalo.

Wawuqinisekisa kuphi na? Emfuleni. Manje, uma ungenza okubili nokubili. Niyabo? Emfuleni!

Wathi, “Ngiyiphimbo lomemezayo ehlane, ‘Lungisani indlela yeNkosi, yenzani umendo waYo uqonde.’”

¹⁷⁸ UJohane, umuntu othunywe nguNkulunkulu. UNkulunkulu akamvumelanga ukuba onakaliswe yikho. Wamqeqesha ehlane, ngoNkulunkulu. Akamqeqeshanga ezikoleni zabo, hhayi esayenseni yabo yezenkolo. Ukuba Wayemvumele, wayezohlolwa yonke into enjengalokho ovela ezikoleni namhlanje, zonke izinhlobo zezikole. Hhayi nje iPresbyterian, iBaptisti, neMethodisti, kodwa izikole zePentecostal, nazo zimbi nje, noma yiziphi zalezozikole zesayense yezenkolo, zibakhiphela lapho. O!

¹⁷⁹ Ukufika kwakhe, watshele uMoya, ka-Isaya. Ukuza kwakhe, ukufika kukaJohane, kwabikezelwa emBhalweni. U-Isaya 40:3 wathi, “Ngiyothuma isithunywa saMi phambi kwaMi, lungisani indlela,” noma, lowo kwakunguMalaki 3. Wathi... UMalaki 3 washo ukuthi Uyothuma isithunywa saKhe phambi kwaKhe. Umprofethi, umprofethi wokugcina, kwakhulunywa ngaye. Into yokugcina eyakhuluma ngaye. Khumbulani, iNcwadi yokugcina yeTestamente eLidala yakhuluma ukuthi u-Eliya wayezofika kubantwana bakwa-Israyeli ngaphambi kokubonakala kukaMesiya.

¹⁸⁰ Senikulungele na? INcwadi yokugcina eBhayibhelini, iSambulo, sisikhombisa ukuthi kuzobakhona ukubuya kwakhe ngezinsuku zokugcina, ebandleni labeZizwe, isibonakaliso. Basigeja kanjani! Uprofethwe ukuthi uzofika futhi, ngaphambi nje kokukhulu nokwesibili ukuFika kweNkosi. KuMal-... KuMalaki isahluko se 4, eSambulweni futhi, isahluko se 3, sisitshela ukuthi uzoba lapha ngezinsuku zokugcina. Yena lowo ofanayo, ozomela abantu esikhaleni, nomhlambi emncane uNkulunkulu azomnika wona, uzofika ngezinsuku zokugcina. UNkulunkulu washo njalo. Uzoba yisibonakaliso kulesisizwe sabeZizwe, ukuthi isikhathi saso asisekho.

¹⁸¹ Futhi, khumbulani, lapho ebonakala enkundleni, isikhathi sesiseduze. Asikhuleke kuNkulunkulu ukuba amthumele. Isikhathi sesiseduze.

¹⁸² Kwathi nje inkonzo yakhe ingaphela, uMesiya Wazibonakalisa. Kothi nje lona omkhulu ozofika ngezinsuku zokugcina, angaqeda inkonzo yakhe, uMesiya uyoZibonakalisa. Kuyobanjalo. Isikhathi sesiseduze, ngakho kungcono sikhuleke. Kungcono niqale ukukhuleka.

183 Isibonakaliso sakhe asinikwe nguNkulunkulu kulonyaka sizomfakazela ukuthi unguye. Wonke umuntu uzokwazi. UNkulunkulu uzosiqinisekisa. Uzobonisa izibonakaliso nezimanga sengathi akukaze kwenziwe emhlabeni, ngakho. Angisho khona ukudlikizeka, ukuqhaq hazela, nokukhuluma ngezilimi. Uyobuya neZwi likaNkulunkulu, njengoba lomuntu wayenjalo. Ngani na? Waprofethwa ekufikeni, kuMalaki 4 neSambulo 3, ngakho uzofika. Akukho okuzommisa; uyeza. Amen. Uzoba lapha. Amen. Abantu mabawe ngobuso babo namhlanje futhi baqale ukukhala kakhulu kuNkulunkulu, futhi qaphela ukuthi kwenzekani. Nizombona ebonakala ngamandla. Yebo, mnumzane.

184 NgokomBhalo, uMlayezo wakhe wesibonakaliso uzoba ngu “kuphendula.” Kuyokwenzani okwakhe. . . Sizomazi ngokuthi uyini na? Sizokwazi kanjani ukuthi nguye impela na?

185 Niyazi, u-Israyeli wake wakubuza lokho ngesinye isikhathi, ngale kuDutoronomi, isahluko sama 20. . . ivesi lama 20, ngikholwa ukuthi nguye. Wathi, “Sizokwazi kanjani ukuthi lona kuzoba nguye impela na?”

Sazi kanjani na? UNkulunkulu usitshela ukuthi siyomazi. Uzokwenzani na? “Uyobe ephendula izinhliziyi zabantwana zibuyele eMlayezweni wasekuqaleni wephentekoste ekuqaleni.” O, he!

186 Isibonakaliso esinganakiwe, isibonakaliso sangempela, futhi bayasigeja. Basigeja njalo.

187 Babuyele eBandleni leqiniso, uMlayezo weqiniso! Uyoma yedwa emelene namahlelo, enesibindi futhi engesabi, eno ISHO KANJE INKOSI. Akazukuxegisa namahlelo. Akazukuzihlanganisa ngalutho nanoma yiliphi; akazukuncenga lutho. Uyoqonda ngqo eZwini, ISHO KANJE INKOSI. UNkulunkulu uzoqinisekisa inkonzo yakhe ngezibonakaliso nezimanga, ukwembulwa okukhulu kweZwi, nokuliveza kubantu. Usuku olunje oseluseduze! Njenge. . . Uyoma njengoba kwenza uPetru noJohane, emva, ngoSuku lwePhentekoste.

Emva kwePhentekoste, ukuthi babegcwaliswe ngoMoya oNgcwele, babhaphathizwa lapho, bama kulelogceke leSanhedrin. Bama lapho ngaso sonke isibindi okungamiwa ngaso. Lapho, bathi, “Siyanenqabela ukuba nifundise ngeGama likaJesu, futhi.”

188 Wathi, “Kulungile yini kithi ukuba silalele nina, noma uNkulunkulu na? Zahluleleni nina phakathi kwenu.” Abangazi lutho, abangafundile. Amen. Babengabaprofethi. Babengabaprofethi abagcotshwe nguNkulunkulu. Babeyizibonakaliso zikaMoya oNgcwele. Babengabaprofethi. Babazi.

189 BabenjengoJohane nje. Babekade bephezulu lapho ePhentekoste futhi babethole okuthize.

Babengafani neningi labashumayeli bakithi namhlanje, abazaziyo, beqhosha ngokuthi iyiphi inhlangotho enkulu esinayo, sinabangaki emaqenjini ethu amakhulu. “Simi njengenhlangano enkulu. Senza umsebenzi omkhulu wokuba yizithunywa zenkolo.” O, bakithi! “O, sinezixuku ezinkulu kunazo zonke ezinye.” Kuyini na? Ngumdonso wezombusazwe. Ngifuna nilalelisise, emizuzwini elandelayo emibili, emithathu. Umdonso wezombusazwe.

¹⁹⁰ Ngempela ngisho into ethize, emizuzwini embalwa edlule, niyazi ukuthi ngikhuluma ngani. Isibonakaliso esiprofethiwe. Ngisishiye kanjalo, ngasibeka ethangeni lenu. Niyabo? Awu, kungenina nodwa lapha, kodwa labo abazokuzwa. Sisemathangeni enu. Yenzani noma yini enifuna ukuyenza ngaso. Khulekani, futhi niqaphele uNkulunkulu enyakaza enkundleni. Mqapheleni egcwalisa iZwi laKhe. Ulindle.

¹⁹¹ Lapho amabhomu ama-atomu, nabantu besaba; nePentagon, abazi ukuthi benzenjani; nezibonakaliso eziyizinkinga ezibhakabhakeni, zamasoso andizayo, nakho konke lokho uNkulunkulu akubikezela: Sekuyisikhathi salowo-Eliya, (undawo ndawo), avukele enkundleni.

¹⁹² Akuthi abantu, akuthi lowomhlambi omncane, leyonsali encane uNkulunkulu azomnika yona, akuthi leyonsali encane ihambe ibize uNkulunkulu, futhi iqaphele ukuthi kwenzekani. Kuyobakhona ukuhlala obala kwamaqiniso kukazwelonke. Kuzobakhona amandla abangakaze bawabone ngaphambili. Inkathazo yakho ngukuthi, ngalesisikhathi, bazodlulelwa yisikhathi ngaleyonkathi. Iminyango izovalwa. Ngakho, khumbulani, sisesikhathini sokuphela. Khulekani.

¹⁹³ Bukani namhlanje esikubiza ngenkonzo. Sinani na? Manje, sengivala, ngifuna ukusho lokhu. Sinani na? Asinalutho. Abanye babaholi bakithi abakhulu kunabo bonke, abavangeli bakithi abakhulu kunabo bonke; omunye wabavangeli bakithi abakhulu wathi, “Uma ngingathola amaphesente ayishumi abaphendukile bami bebambelele, unyaka, ngiyobonga kakhulu.” Lapho, kungekho ngisho emuva ngaphambidlana kunoFinney, wayenamaphesente angamashumi ayisishiyagalolunye-nesikhombisa abo.

UPawulu wayenekhulu lihlanganiswe namakhulu, amakhulu ehlanganiswe namakhulu. Oyedwa wasindiswa, futhi, wayegcwaliswe kakhulu, mfowethu, wahamba watshela omunye; wayetshela omunye; futhi watshela omunye; kwaya ezigidini. Ngani na? Babenokuthize. BabeseZwini.

¹⁹⁴ Namhlanje, sicabanga ngezixuku ezinkulu nje. Kuyini na? Inhlangotho yezombusazwe. Uma sifika, omunye umvangeli omkhulu ufika edolobheni, yini efika kuqala na? Isigejane sabantu. Uma onke amaMethodisti, amaBaptisti, amaPresbyterian, onke, benza ukuzuza okuncane ukuthi,

bona, “Laba bangashumayela kuphela *lokhu*, futhi angeke ashumayela *lokho*, futhi angeke ashumayela *lokhu*, kodwa angakushumayela *lokho*,” ninani na?

¹⁹⁵ Futhi benyukela lapho, abesifazane. Ngikhuluma ngamaPentecostal. Abesifazane bangena lapho, benyukele e-altare, balokhu benxusa.

¹⁹⁶ Bengiphikisana njalo nokubizela e-altare. Ngingahle ngikusho phela. Angikholelwa kukho. Ayikho into enjalo eBhayibhelini. Umuntu angeza kanjani uNkulunkulu engambizanga na? Ubungeke umvimbele. Awudingi kubiza noma yini. UNkulunkulu umbizile. Ukubizela e-altare kungumqondo weMethodisti. Kunjalo. Ukubizela e-altare, bayabathola, bathi, “John, uyazi, umama wakho wafa kudala.”

¹⁹⁷ “Oo-oo-oo, yebo, mfowethu, oo-oo!” Lokho akusikho ukuphenduka.

¹⁹⁸ Lapha, ebusukwini obumbalwa obedlule, sasinombukiso e-Louisville, wovesifazane owangeniswa ngebhokisi lomngcwabo ikhaskhethe, wabekwa emsamo wendlu yokugcina izikhali. “Amakhulu abantu,” athi, “gijimani niye e-altare.” IVangeli alisikho ukwesabisa. Aliwo umuzwa wokuzwelana. Kungukuphenduka kokuhlabeka enhliziywini.

¹⁹⁹ Qaphelani okwalemihlango, lababavangeli abakhulu, futhi ngisho nakweyami ethobekile inkonzo encane, ngingazishiyi ngaphandle. Ngezinye izikhathi ngizizwa nginamahloni, ukuphuma. Kunjalo. Senzani na? Siyama bese senza ukubizela e-altare futhi sibagqogqe. Amantombazane amancane anyukele lapho, futhi onke ehlafuna ushungama, athi, “Niyabo? Niyabo? Ngiyahamba. E-hhe.” Laba besifazane benyukela lapho, nezinwele eziphunguliwe nobuso obupendiwe, amaPentecostal, futhi bangene, futhi baphume, futhi bathi bakhulume ngezilimi. Futhi bangazimvumeli neze izinwele zabo zikhule, futhi bebe basalokhu benza into efanayo nababeyenza. Ungitshela ukuthi ukuphenduka lokho na? Lokho kungukuphuqwa kukaNkulunkulu. IBhayibheli lathi, “Kuyisono nehlozo kubo ukuba bagunde izinwele zabo.” Ovesifazane onezinwele eziphunguliwe angamlahla kanjani ngecala owesifazane onobuso obupendiwe na? Ungahle ukuzwe. Ihora liyeza, izembe lize libekwe empandeni yomuthi. Futhi wonke umuthi ongatheli isithelo esihle uyagawulwa.

²⁰⁰ Yin'indaba na? Kwakuyiphutha, ngoba abesimodeni bakithi, ababizwa ngabashumayeli phandle lapha, izixuku ezinkulu nabantu abakhuntelene, nezinhlango azazi lutho ngoNkulunkulu kuneLawu lazi ngobusuku baseGibhithe, lapho sekufika. Benyukela lapho . . .

²⁰¹ Ukuba-ke labobantu ePhentekoste babenyukele lapho base bethi, “Manje, uJesu wasiyala ngokuthi sifanele senyukele lapha futhi sihlale size semukele amandla avela Phezulu.

Manje, bazalwane, sekuyizinsuku eziyisishiyagalolunye silapha, kakade. Asikwemukele ngokukholwa. Manje, sinoMoya oNgcwele. Siyaphuma, ngoba kade silapha. Senze lokho uJesu asitshela ukuthi sikwenze”? Lwalungakaze neze lubekhona ulwazi lwesipiliyoni.

²⁰² Ake nginitshela okuthize. Ngiyazi lokhu kuseteyipini, kodwa nakhu kufika, noma kanjani. Lalelani. Ngizonitshela okuthize. Kungamahloni. Abantu bezama uku... Angikaze ngikholwe ukuthi uMoya oNgcwele wawunguku “qhaq hazela.” Angikaze ngikholwe ukuthi uMoya oNgcwele wawu “ngubufakazi bokukhuluma ngezilimi, noma ukukhala, noma ukumemeza.” Leyo yimizwa yamadlingozi. Ngikholwa ukuthi uMoya oNgcwele ungakwenza lokho. Kodwa uMoya oNgcwele ungubuNkulunkulu obuhlala etabernakele. Ngikholwa ukuthi isigejane esikhulu sabantu esizisho ukuthi sinoMoya oNgcwele, asazi nento eyodwa ngaYe. Uhlangabezana noNkulunkulu.

²⁰³ Kanjani, ngoSuku lwePhentekoste, bathi... Manje, njengamaBaptisti namhlanje, iPresbyterian neMethodisti, Ngiyabuza, “Niyakholwa ukuthi nino...?”

²⁰⁴ “O, yebo, siWemukele, ngokukholwa.” Ngokukholwa, lutho. AkusiWo.

²⁰⁵ Yimizwa, uyathanda ukubona ukushona kwelanga, futhi yima futhi ubukele ilanga lishona, futhi ukhale, nezinyembezi zehle, lowo akusuye uNkulunkulu, lawo amadlingozi, avela entweni ethize ekuwe. Uzwa ngomuntu ogulayo, noma ngothize ofayo, ukhala kakhulu futhi umemeze. Lowo akusuye uNkulunkulu. Lawo amadlingozi omuntu. Angaba kanjani uNkulunkulu... .

²⁰⁶ Ngibabonile abantu emdlalweni webhola, bajabula kakhulu bangingize ngezindebe zabo, yonke enye into. Ningangitsheli.

Sisekudingeni invuselelo, insindiso. Futhi amaPentecostal ayafika, abaxove abantu, futhi abatshela ukuthi, “Lapho bekhuluma ngezilimi, banoMoya oNgcwele.” Futhi abanye babo baphila zonke izinhlobo zezimpilo, kamuva.

Lalela, mfowethu. NgoSuku lwePhentekoste, kwakungenjalo. Abazange neze bancike kunoma yiziphi izilimi kumbe noma yini. Beselapho, bem i endaweni eyodwa, nganhliziyonye, uNkulunkulu wehla, ngempela, phakathi kwabo. Babona, phezu kwalowo nalowo wabo, amalangabi oMlilo, athi awabe *kanjalo*, elengela ekhanda labo. UNkulunkulu wayelapho. Kwakungesikho, “Ukukwamukela ngokukholwa, noma amadlingozi athize.” Babegwaliswe ngoMoya oNgcwele, base-ke beyaphuma base beqala ukukhuluma ngezilimi. Kodwa, kuqala, bahlangana noNkulunkulu.

Yileyo indaba namhlanje. Abantu bayaxovwa futhi babe nesasasa, amadlingozi, futhi akusiwo uMoya oNgcwele. UMoya

oNgwele ungubuNkulunkulu obuhlala etabernakele. Amazwi akho angamaZwi aKhe. Ngiyanitshela, esikudingayo namhlanje, ngukubiza.

²⁰⁷ Abantu bayahamba bangene, abesifazane kanjalo, bayangena, bakhulume ngezilimi, babuye baphume. Futhi uya ezindaweni zabo lapho abanamabandla abo khona . . .

²⁰⁸ Ngifisa sengathi ngabe uBilly ubehlezi lapha. Ngisanda kuthola incwadi nje evela ezansi lapho ndawo ndawo, ngelinye ilanga, lapho owesifazane athi, “Ngisonta kwethize, enkulu . . .” inhlango enkulu kunazo zonke yamaPentecostal, inhlango enkulu kaZiqu-zintathu. Futhi bathi, “Bonke abesifazane bakithi, Mfowethu Branham, bonke bagunda izinwele zabo. Nganginezinwele ezinde ezimnyama.” Wathi, “Ngangizithanda njalo, ngoba ngangikholwa ukuthi zazingezeNkosi.” Wathi, “Angizange neze ngipende ubuso. Ibandla lakithi lifundisa ukuthi leyo yifeshini endala.” Wathi, “Bangitshela ukuthi, ngenkathi ngisonge izinwele zami zaba-sakhekhe eliyindilinga, ngemuva, bathi, ‘Buka, unethayi eliyisicaba ngemuva,’ nakho konke kanjalo. Bathi, ‘Uthwele ithayi eliyisicaba— eliyisicaba ngemuva ekhanda lakho.’” Futhi wathi, “Ekugcineni, umkhwenyana wami wathi, ‘Awuzigundi ngani izinwele zakho bese uba njengabo bonke na?’”

Manje nginencwadi emphendulayo.

Wathi, “Akunjalo na? Ngezwa enye yamateyipu akho, ukuthi umbhaphathizo wamaKristu useGameni likaJesu Kristu.” Manje, niyazi ukuthi uzotholani. Anazi na? Wathi, “Ngitshela, Mfowethu Branham. Ngilambile. Ngifuna ukwazi engikwenzile.”

²⁰⁹ Ngizothi, “Ngiyamdabukela lowomkhwenyana wakho ohlubukile. Naleloqembu elingamesabi uNkulunkulu okhonza nalo, phuma phakathi kwabo.” Kunjalo. UNkulunkulu angeguquke. Uma uNkulunkulu esho noma yini, Usuke eyiqondile. Angikhathali ukuthi bangaki abashumayeli abahlubukile ofuna ukuxegisa, ukuze athole inhlango enkulu noma iqembu. Sidinga abensindiso. Amadoda azoma avumele abafazi bawo benze kanjalo, Nginokwethemba okuncane olwazini lwenu lwesipiliyoni sokuba ngumKristu. Kunjalo. Phendukani, noma nibhubhe! He, bakithi!

²¹⁰ Bahambe bangene kanjalo, bajoyine amabandla, amabandla ePentecostal, babuye baphume futhi bangashintshi nakancane; bahlale beyinto efanayo, banganyakazi nakancane. O, bakithi! Kuyini na? OJezebeli besimanje. Munye kuphela owesifazane eBhayibhelini owake wapenda ubuso bakhe, futhi uNkulunkulu wamnikela ezinjeni. OJezebeli besimanje behamba behudula o-Ahabi babo ngokhololo, noma yiyiphi indoda esasitabane eyovumela umkayo enze kanjalo, agqoke izikhindi nezinto, futhi aphumele lapha esitaladini futhi agqoke izingubo ezibukeka

sengathi uboshwe wampintsha isikhumba njengesosishi ezimpintshe isikhumba kanjalo. Futhi ahambe. . . Angikusho lokho ukuthi kube yihlaya. Lena akusiyona indawo yehlaya. Leli yiZwi likaNkulunkulu. Yiqiniso. Kunjalo. Ahambe ehle ngestaladi, nengubo empintsha kakhulu, eyifakile, aze angabe esakwazi ukuhamba. Khona-ke, enye indoda yenze ukuphawula ngaye, futhi ufuna ukulwa nayo. Ubufanele udinge ukushaywa umhlathi wakho, kunjalo, ngokumvumela akwenze. Kuyakhombisa ukuthi wenziwe ngani. Kunjalo impela.

²¹¹ Esikudingayo yiVangeli. Nkulunkulu, vusa omunye enkundleni obuyele eZwini ngqo. UNkulunkulu wathi akusiyo ngisho into ehloniphekile ukuba owesifazane eze ngisho enkonzweni futhi akhuleke egunde izinwele zakhe. Futhi owesifazane ogunda izinwele zakhe, une. . . indoda inelungelo eliphelele lokuthola isehlukaniso kuye. Ungowesifazane ohlazisayo. IBhayibheli lasho njalo. Uhlazisa indoda yakhe. Angahle angakwazi. Noma yimuphi owesifazane oyogqoka izikhindi uyahlazisa. Angahle angakwazi. Nenekazi, angizami ukukulimaza. Ngizama ukukusindisa echibini lomlilo, nesihogo. Phenduka!

²¹² “Awu,” wena uthi, “nginoMoya oNgcwele.” Futhi uziphathe kanjalo, noNkulunkulu ehlezi etabernakele ngaphakathi kuwe, yena impela uNkulunkulu owathi ngawe ungakwenzi na?

²¹³ “Awu,” wena uthi, “ngakhuluma ngezilimi.” Ngibabonile odeveli bekhuluma ngezilimi. Ngibonile, e-Afrika, bephuza igazi ogebhezini lwekhanda lomuntu, futhi bakhulume ngezilimi, futhi babize udeveli. Ngike ngaba sezinkanjini zabathakathikazi nabathakathi, lapho ababekhuluma khona ngezilimi futhi bakuhumushe. Ngiwabonile amapensela ebekwe etafuleni futhi abhale ngezilimi ezingaziwa, nomuntu afike, aluhumushe. Kwakuyiqiniso. Ningangitsheli ngezilimi. Sinokuningi kakhulu kwakho manje.

Nokho, ngiyakholwa ukuthi uNkulunkulu unolimi olungaziwa. Ngiyakholwa ukuthi uNkulunkulu ukhuluma ngezilimi ezingaziwa, kodwa ninganciki kulokho. UPawulu wathi, “Noma ngikhuluma ngolimi lwabantu nolweziNgelosi, kepha ngingenawo uMoya oNgcwele, angikabi yilutho. Nakuba ngingagudluza izintaba. . .”

²¹⁴ Inqwaba yabantu bazama ukuthi, “O, lona ngumuntu omkhulu kaNkulunkulu. Ubufanele ubone izimangaliso ezinkulu.” Ngani, odeveli bayaphilisa. . .

Odeveli bayaphuma futhi benze izinto ezinjalo. Ngazi abathakathikazi ophumayo, nezinto ezinjalo, obhinca iphinifa *kanjalo*. Bafaka imali phakathi. Ukipha unwele lwakhe ngemuva ekhanda lakhe, alusonge egazini bese eluphosa phakathi. Nalabobantu bangabantu abaqotho, bayakholwa.

Akusuye lowomuntu. Yilabobantu abakholwa ukuthi basondela kuNkulunkulu, ngomthakathikazi.

215 Akashongo yini uJesu ukuthi, “Abaningi bayoza kiMi ngalolosuku, futhi bathi, ‘Benginemikhankaso emikhulu yokuphulukisa’”? Leso akusiso isibonakaliso. Yisibonakaliso sokuthi sesisekupheleni. Akashongo yini uJesu, kuMathewu isahluko sama 24, cishe ivesi lama 24, futhi, 24:24? Futhi Wathi, “Abaprofethi bamanga bayovuka ngezinsuku zokugcina futhi babonise izibonakaliso ezinkulu kuze kudukiswe nabaKhethiweyo uma kwakungenzeka.” Kodwa oKhethiweyo umi eZwini. Bayazi ukuthi siyini isibonakaliso seqiniso.

216 Angakwenza kanjani umuntu, owenza lezizinto, ophika ukuKholwa kukaNkulunkulu, athi ungumprofethi ovela eNkosini na? Angakwenza kanjani umuntu ezweni na?

Angaba ngumprofethi, njengoba babenjalo labo ezansi lapho ngezikhathi zika-Ahabi noJehoshafati, lapho uMikhaya ema. Kodwa babenoyedwa ezansi lapho owama eZwini, u-Eliya. IZwi leNkosi lalilotshiwe, ukuthi u-Ahabi wayezofika ekupheleni kwakhe, nombono ka-Eliya wawunalokho.

217 Futhi noma yimuphi umuntu, noma yimuphi umuntu othi ungowomoya noma umprofethi, uyakuvuma ukuthi lonke iZwi la*Lokhu* liqinisile. Angaba kanjani ngokaZiqu-zintathu na? Angabhaphathiza kanjani egameni lika “Yise, iNdodana, noMoya oNgcwele,” bese ethi ugcotshwe ngoMoya na? Angabafundisa kanjani abantu lokho kweduka, futhi abe esalokhu egcotshwe ngoMoya na? Ngeke kwenziwa. Kungokungeke kwenzeke.

218 Nginyaqonda ukuthi lokho akuthandwa ngabantu. Kodwa asifuni ukuba ngabathandwa ngabantu. Ufuna ukubaqotho.

Manje, uJezebeli no-Ahabi. Yebo, mnumzane.

219 Ngani, bakwenzelani na? Bakwenzelani labo besifazane, bagcine izinwele zabo ziphungulwe zasuka, futhi bapende ubuso, futhi baphume futhi bagqoke izikhindi lapho amadoda eza edlula, nezinto ezinjalo, abakhwenyana babo bayakwenza na? Ngoba abanaye umprofethi weqiniso epulpiti labo, ukuba abatshela iQiniso. Babatshela ukuthi, “Awu, lokho akwehlukile. Konke lokho kulungile. Awufanele ukwenza ngalokho.” Nina!

220 YiZwi leNkosi. IBhayibheli lathi, “Noma yimuphi owesifazane oyogqoka ingubo yowesilisa uyisinengiso phambi kukaNkulunkulu.” UNkulunkulu akaguquki. Angaguquka kanjani futhi abe nguNkulunkulu na? Ungongenasisphelo.

221 Badinga umprofethi weqiniso obatshela ukuthi leso yisibonakaliso sokuphela. IBhayibheli lathi bayokwenza. U-Isaya, isahluko se 5, wathi abesifazane bayokwenza lokho ngezinsuku zokugcina. Impela. Ngakho, nakho lapho bekhona.

222 Kodwa bathi banomprofethi epulpiti, owesaba iZwi likaNkulunkulu. Hhayi . . . Wesaba ibandla.

Asikhulekele ukuba uNkulukulu asithumelele lokho kuKhanya kwamuva, lezo iNkanyiso yakusihlwa, asithumelele lowo Athembisa ukumthuma, eBandleni elikhethiwe, ozobatshela okuliQiniso, bame eZwini likaNkulunkulu. Akuthi oJezibele no-Ahabi, khona-ke bazobehlukanisa. Kunjalo impela.

223 Khumbulani lapho abesifazane beqala ukuziphatha kanjalo. Manje buyelani emuva nje ngocezu oluncane, lapho beqala ukugunda izinwele zabo futhi beziphatha kanjalo. Lapho abesifazane beqala ukuziphatha kanjalo, kungalesosikhathi nangaleyonkathi yonyaka ukuthi u-Eliya ngezinsuku zokugcina uzobonakala enkundleni nesibonakaliso sesikhathi sokuphela, nesibonakaliso sesikhathi sokuphela njengoba kwakunjalo ngezinsuku zikaLoti. Niyabo? Isibonakaliso sesikhathi sokuphela; lapho abesifazane beqala ukuziphatha kanjalo. Baziphatha kanjalo manje. Kungalesosikhathi lapho u-Eliya ezobonakala khona enkundleni, efunisisa futhi ebiza, esola futhi edilizela phansi, kunjalo, nesibonakaliso sikaNkulunkulu singemva kwakhe, eqhubekela phambili. Akazukubiza sigejane esikhulu manje. IBhayibheli lathi, “Ungesabi, mhlambi omncane, kwathandeka kuYihlo ukunipha uMbuso.” Kunjalo. Kunjalo impela.

224 Uzofanele anqatshwe yibo bonke ngaphandle komhlambi omncane, ngokuba unjengo-Eliya namakhulu akhe ayisikhombisa noJohane nomhlambi wakhe omncane. Yebo.

225 Niyabona ukuthi simi kuphi namhlanje na? Sifanele sibuyele emuva ePhentekoste yasekuqaleni. Sifanele sibuyele ezintweni zikaNkulunkulu. Sifanele sibuyele emuva. Mfowethu, dadewethu, ungadukiswa olwazini lwakho lwesipiliyoni. Si—silindele lelohora.

226 Ungathathi nje, “Nge—ngethemba kanjalo. Ngiyakholwa, ngokukholwa ngiyaKwemukela.” Ungakwenzi lokho. Hlangana noNkulunkulu, ubuso nobuso, futhi uzogcwaliswa ngoMoya, bese-ke uqaphela ukuthi kwenzekani. Futhi uma lowomoya okuwe uphambene naleliZwi, khona-ke ushiye kanjalo lowomoya. Hamba uthole i. . . Khuleka ukuba uNkulunkulu akuphe uMoya waKhe, khona-ke.

227 Lapho loMoya uvuka ngosuku lokugcina, Uzoba yisexwayiso esimelene nabo, labo abanamanga. Niyabo? Ngoba, uJohane wathi, “Ningacabangi ukuthi ningasho phakathi kwenu ukuthi si. . . ukuthi ni ‘no-Abrahama ubaba wethu.’” Sine. . . Si. . .

“Thina, obaba bethu wayeyiMethodisti, iBaptisti, iPresbyterian noma iPentecostal.” Ningacabangi ukuba nithi, nina, “Nkulunkulu,” ningabantwana ku-Abrahama, ngoba uNkulunkulu angamvusela u-Abrahama abantwana

kulawamatshe. Ningacabangi ukuthi ngoba niyiPentecostal, ukuthi nizoxolelwa. Lutho nhlobo. UNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe. Kunjalo impela. Yebo, mnumzane.

²²⁸ Khuluma iZwi likaNkulunkulu nje, ngobuqiniso bosuku lokugcina, isiprofetho sakhe sinjalo.

²²⁹ Uma uzo...ake ngiphindele emuva lapha umzuzu nje, ake nginikhombise ukuthi singathola kanjani. Nginenqwaba yemiBhalo ebhalwe phansi lapha. Kade nje ngithathisela kuYo. Ngifuna ukunifundela owodwa. Kusukela, asi, kuqala, asithathe...Asithathe uDutoronomi, isahluko se 18, futhi sizothola, umzuzu nje. Ukuze nje, ngaphambi kokuba sivale lapha, ukuze ngikwazi ukunifundela lomBhalo. KuDutoronomi, isahluko se 18, kulungile, futhi asibone manje. Ivesi lama 20 lesahluko se 18, uDutoronomi, 20:

Kepha umprofethi, oyakukhuluma izwi ngokuziqhenya ngegama lami, engingamyalanga ukulikhuluma, noma ekhuluma egameni labanye onkulunkulu (ubuningi), lowomprofethi uyakufa.

Kunjalo. Usephelile ngokomoya. Kulungile. “Umphefumulo owonayo, uyakufa.” SinoNkulunkulu oyedwa, hhayi “oNkulunkulu.”

Uma uthi enhliziyweni yakho, Singalazi kanjani izwi iNkosi e...engalikhulumanga na?

“Sizokwazi kanjani na? Bazoba baningi kakhulu ababo, sizokwazi kanjani na? Lona usho *lokho*, nomunye usho *lokhu*; njengomunye esho *lokhu*, nomunye washo *lokho*, nokunye nokunye.” Manje qaphelani. Siyazi.

Uma umprofethi ekhuluma egameni leNkosi, uma leyonto kayiveli, yenzeke leyonto, ayikhulunywanga yiNkosi, umprofethi uzikhulumele yona: aniyikumesaba yena.

²³⁰ Uma uNkulunkulu engakushongo, khona-ke ningakwesabi. Ku—kulungile, qhubekani nje futhi nikhohlwe ngakho. Niyabo?

²³¹ Manje, bukani ukuthi yini esiyizwayo namhlanje. IsiVumokholo sabaPhostoli, isivumokholo seMethodisti, isivumokholo seBaptisti, isivumokholo samaPentecostal, isivumokholo, isivumokholo, isivumokholo. Yini isivumokholo na? Nisitholaphi na? Ngiphosela inselelo noma ubani ukuba angikhombise isiVumokholo sabaPhostoli eBhayibhelini. Ngikholwa ukuthi ayikho into enjalo.

Uma abaphostoli babenanoma yisiphi isivumokholo abake babambelela kuso, nasi: “Phendukani yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesenu.”

Aniboni ukuthi sikuphi, bangane na? Sisesimweni esibi kakhulu. Kuyini na? Isibonakaliso seqiniso esinganakiwe.

²³² Manje, ningabesilisa nabesifazane, iningi lenu, futhi ningabantwana bakaNkulunkulu. Musani ukungasinaki. Khumbulani ukuthi sifanele ukuba nazo lezizinto. Zifanele zenzeke ngalolusuku, ngalelihora esiphila kulo manje. Leli yihora, ngaphambi nje kokuFika kukaMesiya, kufanele kubekhona isimemezelo esifika sivela kuNkulunkulu.

Ake nginifundele lokho. Asibuyele kuMalaki. Ngeyokugcina yeTestamente eLidala, futhi lalelani ukuthi Uthini lapha kuMalaki. Khona-ke si . . . Lalelani lokhu umzuzu nje.

Manje, uma niqaphela, uMalaki 3, ekhuluma ukuthi uJesu washo ngokufika kukaJohane:

Bhekani, ngiyathuma isithunywa sami, siyakulungisa indlela phambi kwami: iNkosi, eniyifunayo, iyakufika ngokuzumayo ethempelini layo, nesithunywa sesivumelwano, enithokoza ngaso: bheka, siyeza, isho iNkosi yamabandla.

²³³ Lowo kwakunguJohane, ememezela ukufika kukaJesu. Futhi Wafika ethempelini, khona impela lokho Akusho, isiThunywa sesivumelwano, iNgelosi eyayino . . . ehlane ina—inabafundi, noma ino-Israyeli. Niyakholwa ukuthi WayeyilesosiThunywa na? Awu Wathi, “Ngivela kuNkulunkulu, futhi Ngibuyela kuNkulunkulu.”

²³⁴ Manje, wanikelwani uPawulu ukugula na? Ukumcindezela phansi.

Emva kokuba uJesu esefile, futhi wembelwa, wabuye wavuka; emva kwesikhathi eside, uPawulu wahlangana naYe, ubuso nobuso, endleleni ebheke eDamaseku. (Wathi, “Ngivela kuNkulunkulu, futhi ngaya kuNkulunkulu.”) UPawulu wabheka phezulu. Kwakukhona ukuKhanya okukhulu lapho, leyoNsika yoMlilo efanayo. Niyazi ukuthi ngikhuluma ngani na? INsika yoMlilo efanayo. Futhi uPawulu ekhuluma naYe, futhi Wakhuluma wamphendula uPawulu. Abantu abaNkosi. AbaNkosi. Kodwa uPawulu waMuzwa. Wathi, “Sawulu, Sawulu, uNgihluphelani na?”

Wathi, “UnguBani, Nkosi?”

²³⁵ Wathi, “NginguJesu. Manje vuka uye esitaladini esithiwa siQondile. Uzotshelwa wena kusukela lapho kuqhubeke. Nginomprofethi owenyukela lapho ukukutshela ukuthi yenzani, uyabo. Futhi kanjani uku . . .”

²³⁶ UPawulu wathathwa wehliswa, wabhaphathizwa, futhi wabiza iNkosi, wemukela uMoya oNgcwele.

Futhi uPawulu wathi, “Nganginobuthakathaka enyameni, enganikwa bona, ngudeveli, isithunywa sikadeveli, ukuba singimukule,” lokho kufana, “nesibhakela emva kwesibhakela.”

Wayebangcono, bese-ke ekuthola, aphinde amshaye futhi. Wathi, “Ngabuza iNkosi kathathu, ukuba ikususe kimi, kodwa iNkosi yathi, ‘Pawulu, umusa waMi wanele.’” Wayesethi-ke, “Funa ngiziphakamise phezulu . . . ubuningi besambulo.”

Wayenokuningi, ngesambulo, kunoPetru, uJakobe, uJohane, noma yimuphi kubo. WaMbona emva kokuba sekuyiminyaka emibili Ahamba, noma ngaphezulu, emi eNsikeni yoMlilo, ekhuluma naye. Kukhulu kakhulu kangakanani namhlanje, iminyaka eyizinkulungwane ezimbili, futhi Usaphila! Amen.

²³⁷ Wathi, “Nganikwa, funa ngithole ukuziphakamisa ngaphezulu, ngithi, ‘Manje, mfowethu, ngingaphezu kwenu nonke. Niyabo? Ngi—ngiMbone emva kokuba Esevusiwe kwabafileyo, futhi ngakhuluma naYe. Ngi . . .’ Funa ngithole ukuziphakamisa ngaphezulu lapho, kukhona enganikwa khona, ukuba kungicene ngizithobile.” Ya.

²³⁸ Nguye owabatshela ukuba baphinde babhaphathizwe, futhi, eGameni likaJesu. Wathi, “Uma iNgelosi ivela eZulwini . . .”

²³⁹ Wathi, “Angenyukelanga ezikoleni zabo, noma ngabe babekuphi.” Wathi, “Angenyukelanga eJerusalema khona manjalo, futhi angiyanga iminyaka eyishumi nane.” Wathi, “Ngehlela eGibhithe, ngehla ngayongena e-Eshiya ezansi lapho.” Futhi wabuza iNkosi, wayesezansi lapho cishe iminyaka emithathu, etadisha iTestamente eLidala, akubone konke kuqhathaniseka. Esebuya, eminyakeni eyishumi nane kamuva, wahlangana noPetru kanye nabo, futhi wayeneVangeli elifanayo, wabhaphathiza ngendlela efanayo, futhi wenza into efanayo. Amen. Wayazi ukuthi kwakuqinisile. Yebo, mnumzane.

²⁴⁰ Lalelani uMalaki manje, ngapha, uMalaki 3. Manje, uma beningavuma, ake nginicacisele lokhu. Ngiyakholwa . . . asiphenye kalula ngempela manje kuMathewu isahluko se 11, futhi sibone uma ngi . . . ngingahle ngibe nephutha kulokhu, ngicabanga ukuthi nginakho, ngingahle ngidingeke ngikubheke kuqala ukuba ngikubone. UMathewu 11. Asibone. Siqale e:

Kwathi, ukuba uJesu aqede ukuyala kwakhe abafundi bakhe abayishumi nambili, wamuka lapho ukuyofundisa nokushumayela emizini yabo.

Futhi . . . Kwathi-ke uJohane . . . esezwile ukuthi waye . . . esetlongweni ngemisebenzi kaKristu, waye . . . esetlongweni ngemisebenzi kaKristu, wathumela ngabafundi bakhe ababili,

Wathi kuye, Wena unguye ozayo, noma sobheka omunye na?

Amehlo okhozi kaJohane abanomthuqu, ezansi lapho etilongweni. Niyabo?

*UJesu waphendula wathi kuye, Hambani...
nimlandise uJohane lezi izinto nina...kuzwayo
nenikubonayo:*

“UJohane ungumprofethi. Futhi uma ezo—ezokuzwa lokhu, kwalokho okwenzekayo, uzokwazi ukuthi NginguBani.” Niyabo? Wathi:

*Izimpumpithe ziyabona,...izinyonga ziyahamba,
abonochoko bayahlanjululwa,...izithulu ziyezwa,
nabafileyo bayavuswa,...*

“Nabo bonke abamahlelo bandawonye”? Akusho kanjalo, kuyasho na? Qhabo. Akusho. Kwathi:

*...izinyonga ziyahamba, abanochoko
bayahlanjululwa,...izithulu ziyezwa, nabafileyo
bayavuswa, abampofu bayashunyayezwa ivangeli.*

Naso isibonakaliso. Qaphelani:

Kepha sebemuka laba...

Ubusisiwe, onga...khubeki ngami.

Manje, qaphelani: “Ubusisiwe ongakhubeki ngaMi,” ngamany’amazwi, noma, “onamahloni ngaMi. Ubusisiwe ongayikuba namahloni ngaMi.” Niyabo?

*...sebemuka, uJesu waqala ukukhuluma esixukwini
ngoJohane wathi, Naphuma naya ehlane ukuyobonani
na?*

Qaphelani lomprofethi manje:

*...Naphuma naya ehlane ukuyobonani na? Umhlanga
ontengantengiswa ngumoya na?*

Hhayi uJohane. O, qhabo. “Nina nzalo yezinyoka otshanini,” washo kulawomahlelo, “ubani onexwayise ukuba nibalekele ulaka oluzayo na? Ningaqali ukuthi, ‘Singabalokhu nalokho,’ ngoba uNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe.” O mfowethu, kwakungesiwo umhlanga utengantengiswa ngumoya, ngaye.

...Umhlanga ontengantengiswa ngumoya na?

*Kumbe naphuma ukuyobonani na? Umuntu
owembethe ezinothonotho na? (Adingeke ashintshe
izingubo zakhe kabili noma kathathu esashumayela?)
bhekani, abembethe enothonotho, basezindlini
zamazhosi.*

Bangabefundisi ophumayo futhi ange izingane, niyazi, futhi—futhi ashadise abasha, futhi—futhi aye esikoleni futhi enze izinkulumo zobuhlakani, futhi, niyazi, zonke lezizinto ezincane ezingokusasitabane. Niyabo? Niyabo? Akaphenduphenduli inkemba emakhanda—mabili phandle lapha emgqeni ongaphambili. “Naphuma ukuyobonani, umfo othize onjalo na?” Waye...Wayebabuza.

Kodwa naphuma . . . ukuyobonani na? Umprofethi na? (Lalelani.) yebo, futhi ngithi kini, odlula umprofethi.

Yebo, mnumzane. Wayeyini na? “Wathi ‘udlula umprofethi?’” Wayengumprofethi, *kuhlanganisiwe.* Wayeyisithunywa salowonyaka.

. . . naphuma . . . ukuyobonani na? Umprofethi na? yebo, ngithi kini, odlula umprofethi.

Nguye . . . okulotshwe ngaye, Bheka, ngiyathuma isithunywa sami phambi kobuso bami, . . . lungisa indlela phambi kwami.

Bukani ngapha kuMalaki 3. “Bheka, Ngiyathuma isithunywa saMi phambi kobuso baMi.”

²⁴¹ Qaphelani. Manje, uMalaki 4, ake ngifunde lokhu. Uzofika futhi.

. . . bheka, luyeza usuku, luvutha njengeziko; bonke abaziqhenyayo, yebo, . . .

²⁴² Lokho kunamhlanje. Ngihamba ngehla ngesitaladi futhi ngibabone lababantu. Ungakhuluma nabo, futhi bayakuhleka, bahlekise ngawe. Ngiyacabanga, “Yini na?”

Ngelinye ilanga, ngangihamba, ngehla, ohlangothini lwesikwele ezansi lapha. Ngangikhuluma nabanye abantu, futhi bavele bathi nje, “O,” baqhubeka bahamba.

Okuthize kwavele kwathi kimi, “Bawukudla kwe-atomu, ngokushesha bazoba yimilotha esakazeke emhlabathini. Bayeke kanjalo. Ukukhulumile ukuthula kwakho. Zilungiselele uphume lapha.” Haleluya! Bengingafanele ngikusho lokho, ngiqagele. “Zilungiselele. Bopha izinkalo zakho. Ngiyakubiza.” Yingalesosizathu ngilindile.

Ngokuba, bheka, luyeza usuku, luvutha njengeziko; yebo, bonke abaziqhenyayo, . . . nabo bonke abenza okubi, bayakuba njengamabibi: . . .

Yilokho impela okuyoba yikho. Kwenzekani lapho abakhulu . . . abanye benu balimi; lapho umlilo onzima ushisa insimu kakolo, lapho usuyibibi nje na? Uvele ulale yaca, nemilotha ngemuva. Yilokho okuzokwenza, ngenkathi lokho, lapho usugadla.

. . . usuku luyeza, luyakubashisa, isho iNkosi yamabandla, lungabashiyeli-nampande nagatsha.

Akuyikusala lutho kubo.

Kepha kinina enilesaba igama lami kuyakuphuma ilanga lokulunga linokuphilisa emaphikweni alo; . . . niyakuphuma, nitshekule njengamathole esibaya. (Leso yisikhathi seminyaka eyiNkulungwane.)

Niyakunyathela phansi ababi; ngokuba bazobaluthuli phansi kwamathe ezinyawo zenu ngalolosuku engizolwenza, isho iNkosi yamabandla.

Ukuphumela, esikhathini seminyaka eyiNkulungwane. “Umlotha wababi.”

Khumbulani. . . umthetho kaMose inceku yami, engamyala. . . ngawo eHorebe ngaye wonke u-Israyeli, njengesimiso nezahlulelo.

Manje, lalélisisani manje.

Bhekani, ngiyakuthuma kini u-Eliya umprofethi lungakafiki lolosuku lweNkosi olukhulu nolwesabekayo:

²⁴³ Manje, lowo kwakungeke kwaba nguJohane. Kwakungeke, ngoba izwe beliyobe selabhujiswa ngalesosikhathi. Kodwa lapha Wathi, kuMathewu 3, Uthumela isithunywa phambi kwaKhe. NoJesu wathi, “Lowo ngu-Eliya obezofika, ukulungisa indlela phambi kwaMi.”

“Kodwa ngaphambi kokuthi lebhomu ye-atomu enkulu ishaye, Ngiyakuthuma kini u-Eliya umprofethi.”

Uyakuphendulela izinhliziyu yawoyise kubantwana, nezinhliziyu yabantwana koyise, funa ngifike ngishaye izwe ngesiqalekiso.

²⁴⁴ Profetha, kulolusuku.

Kodwa manje wena uthi, “O, lowo Eliya, owayezoba nguJohane.” Isithunywa sesivumelwano kwakunguJohane, impela. Kunjalo impela. UJesu washo njalo, futhi wakuqinisa khona lapha, “Yilowo eNgikhulume ngaye.” Kodwa, niyabo, kwakungeke kube ngu-Eliya owayezofika. Niyabo? Kwakungeke. Ngoba, niyabo, ukuba bekunjalo, khona-ke isiprofetho sasinephutha; umhlaba awubhujiswanga emuva lapho. Niyabo? “Kodwa ngaphambi kwalolosuku olukhulu nolwesabekayo lweNkosi oluyofika, Ngiyakuthuma kini u-Eliya. Futhi uyobuyisela,” qaphelani ukufika kwakhe kokuqala, “izinhliziyu zawoyise kubantwana.” Yilokho akwenza, kuqala, waletha umlayezo wesimiselo sesikhathi esisha, ukufika kukaKristu manje, eqhelisa obaba bebandla lomthetho elidala kulokho kukholwa kwebandla lomthetho, bangene ekukholweni okusha okwakusanda kuzalwa nje.

Khona-ke lapho esefika okwesibili, “Futhi izinhliziyu zabantwana zibuyele kobaba bephentekoste, uMlayezo wasekuqaleni.”

²⁴⁵ Manje yana ngapha eSambulweni 3, futhi nizokubona khona lapho futhi. Ngakho, kuprofethiwe. Sisesikhathini sokuphela, mfowethu. Kunjalo.

²⁴⁶ Njengabaprofethi abangamakhulu amane bemelene noMikhaya, bathi si...Sikulolosuku lokugcina, siyazi. Abaprofethi bamanga, babonisa izibonakaliso zamanga, bejoyina amahlelo. Bathi, “Wozani nijoyine. Asijoyine. Wozani nijoyine ibandla lethu. Lethani ubulunga benu. Sivulele nina kulokhu ukusa ukuba nedlulisele ubulunga benu kusuka *kulelobandla buze kuleli.*” O, umbhedo. Yini obunisiza ngayo ubulunga benu na? Uma ningenalo ifa lenu eZulwini, khohlwani yibo. Abaprofethi bamanga bayobonisa izibonakaliso zamanga.

²⁴⁷ Kodwa, bukani, abaprofethi beqiniso, bazohlala neZwi likaNkulunkulu. Izibonakaliso zeqiniso zizeveza obala iZwi likaNkulunkulu leqiniso eBandleni leqiniso, neBandla leqiniso lizokwemukela iZwi futhi lijabule ngaLo. Lapho umhlambi omncane, ozonikezwa ngezinsuku zokugcina, okuzoba yinsali yabeZizwe, abazokwedluliswa.

²⁴⁸ Ngenkathi uJesu efika, kwakungekho—kwakungelutho kuphela ingcosana impela nje lapho eyakholwayo. Iqembu elincane likaJohane laba yilo elakholwayo. UJesu wabathatha kusukela lapho kuqhubeka, wenza abafundi ngabo wase eqhubeka. Lapho u-Elia . . .

²⁴⁹ Lapho kufika imbubhiso, lapho kufika isikhathi sikaNowa, wayeyisibonakaliso, futhi wangenisa abantu emkhunjini. Lapho u-Elia efika, wakhapha abantu ekudidekeni ababekukho. Lapho kufika uJohane . . .Bonke abaprofethi babeyisibonakaliso, isibonakaliso, izibonakaliso, isibonakaliso.

Futhi Wasethembisa isibonakaliso ngosuku lokugcina. Ngezinsuku zokugcina kuzobakhona isibonakaliso. Yisibonakaliso esinganakiwe. Abantu abasiboni. Bavele baseqe ngaphezulu nje, futhi basiyeke sihambe. Mfowethu, dadewethu, ungalijoyini ibandla. Mangisho lokhu, sengivala manje.

²⁵⁰ Uma nje beninolwazi lwesipiliyoni kuphela lwamadlingozi athize, imizwa ethize, ningaphumuli kulokho. Ningakwenzi. Ngokuba nina bantu. Ni . . .Ngikhuluma kubantu. Ngiyabezwa beqhafaza iziqophamazwi ngemuva lapho, ngaleyonkathi nje. Ngikhuluma manje eBandleni. Niyabo? Lalelani, ninga . . .

²⁵¹ Ngisho inqwaba yalezozinto ngezinye izikhathi, kanjalo, ukuze kuthi abantu phandle ezweni phandle lapha . . . Hlalani noNkulunkulu. Qaphelani isibonakaliso senu seqiniso. Nizosibona. Siyoba nxa-zonke kini, kodwa izigidi zizohamba ngqo ngakuso futhi zingasiboni.

Lapho uJesu efika, abaMazanga.

Abamqondanga u-Elia. Niyazi ukuthi bathini lapho u-Elia enyuka na? Abawukholwanga lowombhedo. Bathi, “Kuwumbhedo.” Abantwana khona lapho kulowomuzi uqobo, lapho ayehlala khona enhla . . .ayehlala kuwo, ayeshumayela kuwo, wenza izibonakaliso nezimanga khona lapho kulelozwe,

lapho kufika ukukhala kwensimbi, “Asimtholi u-Eliya; iNkosi yamkhuphula ngesivunguvungu,” bayihleka into enjalo.

²⁵² Nakhu kufika u-Eliya . . . u-Elisha, nezibonakaliso ezifanayo zikuye, umfanekiso kaKristu neBandla laKhe. Nakhu kufika u-Eliya, sa- . . . u-Elisha, izibonakaliso ezifanayo u-Eliya ayenazo, ehla ngqo, enza lokho, Ngisho nabantwana abancane baphuma bamlandela, bathi, “Mpandlandini endala, awenyukanga ngani njengo-Eliya na?” Niyabona ukuthi kwenzekani kulabobantwana abangahloniphi na?

Namhlanje bayahleka futhi bayahlekisa. Ungakhathazeki, mfowethu, ukwahlulela kulenga ezibhakabhakeni khona manje. Kubhalwe ebusweni bawo wonke umMelikana. Kunjalo. Ukwahlulela kulenga ezibhakabhakeni, lonke ulaka lukaNkulunkulu uSomandla.

²⁵³ [Akuqoshwanga eteyipini—Umhl.] “Abangathandi okuhle; benesimo sokumesaba uNkulunkulu, kepha amandla akho bewaphika: labo-ke wobagwema.”

²⁵⁴ Ungathathi imizwa. Ungathathi amadlingozi. Ungathathi lutho uze uhlangane noNkulunkulu, ubuso nobuso, futhi uvumele uMoya kaNkulunkulu ungene kuwe. Uzogcwalisa inhliziyi yakho nomphefumulo ngamandla, nothando, nokuvutha.

²⁵⁵ Nkulunkulu, ngisize ukuba ngithole indawo yami ngaleya, ndawo ndawo ezinsukwini ezimbalwa ezilandelayo, lapho ngihlale khona ngize ngibone ukuthi umnyakazo wami olandelayo ukuphi.

²⁵⁶ Sesilinde isikhathi eside. Sengilinde isikhathi eside. Ngiyakhumbula ngisika utshani egcekeni lami ngemuva lapho. Lapho ngakha lendlu phezulu lapha, iNkosi yangibiza. Umkami wakhala goba wayengafuni ukushiya unina. Wathi, “Mhlawumbe wayengezukulunakekelwa.”

Futhi ngacabanga, “Nginomama osemdala, nami.”

²⁵⁷ Ngangihlezi phansi lapho, ngelinye ilanga, ngisika utshani. Ngahlala phansi. Ngokucacile nje bha, iPhimbo liyafika, lathi, “Zahlukanise, khona-ke Ngizokubusisa.”

Ngathi, “Nkosi Nkulunkulu, ngenze ngijabule lapha. Uyabona ukuthi ngimelene nani.”

²⁵⁸ Zonke lezozinto seziphelile manje. UMama Broy usesenkazimulweni; uMama Branham, naye.

“Ngiya kuphi, Nkosi na?”

²⁵⁹ Ukwahlulela kuzogadla kulelizwe, ngolunye lwalezizinsuku. Kukhona ezinye izizwe esingakalizwa iVangeli. Kukhona izindawo.

²⁶⁰ Noma yini eniyenzayo, ningawakhohlwa amazwi ami. Ningakwenzi! Leli maligxilise okwehange, uNkulunkulu

akathathe ipeni lensimbi futhi aliqophe enhliziyweni yenu, ukuze ningakukhohlwa. Ningakukhohlwa! ISHO KANJE INKOSI: Buyelani kuNkulunkulu, ngenhliziyo yenu yonke, Buyani. Ningethembeli emadlingozini, emizweni, kumbe noma yini. Funani uNkulunkulu ngakho konke okukini, kuze kwenzeke okuthize kini, enifuna ukukuqondisa, nifuna ukuba ngabamesabayo uNkulunkulu, niyamesaba uNkulunkulu, ni—nifuna ukuphila kahle, yenzani lokho. Ningakukhohlwa, ngoba sisesikhathini sokuphela. Manje, khumbulani, sisesikhathini sokuphela.

²⁶¹ Futhi khumbulani lokhu, njengoba ngivala, ukuba ngikhuleke, emzuzwini, ningakhohlwa, ngizweni, tabernakele! Futhi uma leteyipu isahamba, ngizweni, izwe, noma lapho ezoya khona: Kuzovuka isibonakaliso, isibonakaliso seqiniso. Mhlawumbe sesivele sivukile futhi asinakiwe, isibonakaliso seqiniso uNkulunkulu obehlala njalo esinikeza, esinganakwa.

Asikhuleke.

²⁶² Jesu waseNazaretha, njengoba leloPhimbo elakhuluma ngaleya ngalolosuku, emavikini ambalwa edlule, ngimi eceleni, lapho ngisanqamula kulogodo, ngale kwesihlahla, nalowoMoya owehlayo ngalezoziqongo zezihlahla futhi wathi, “UJesu weTestamente eLisha unguJehova weLidala.” O Nkulunkulu, ngima kuleliDwala. Yonke eminye imihlabathi iyisihlabathi esibishayo. Yonke eminye imihlabathi iyisihlabathi esibishayo.

²⁶³ Iminyaka engamashumi amathathu nento, Nkosi, ngikhale kakhulu, kulesisigodi lapha, lowoMlayezo, angikaze ngigudluke nangeyintshi elilodwa kuWo, kulokho engaqala kukho, uMlayezo ofanayo nje, into efanayo; ngibiza abantu babuye, hhayi ukuba baye emizweni, kodwa olwazini lwesipiliyoni sokuhlangana noNkulunkulu nangokuzalwa ngoMoya waKhe. O, yini ezosala ngaphandle kokuthi kube ngukwahlulela na? Labo abenqaba lowoMlayezo, Nkosi, akusasele lutho.

²⁶⁴ Wena uligcwalisile kakhulu iZwi laKho, ukumemezela izibonakaliso zosuku lokugcina, futhi ukufakazele ngokungenasiphosiso, ukuthi UnguNkulunkulu, nokuthi silapha. Ngisho noma sizwa abavangeli abakhulu emazweni namhlanje, bonke bememeza kakhulu. Nekomkhulu lesizwe sakithi, nokukhomba kwezinye izizwe, no—nokwesaba kwehla. Futhi lapho sizwa ngalawamadoda amakhulu, athe ngqu eFulansi, ebikezela ukuthi ibhomu yokuqala iyoqathakela eLouisville, eKentucky, amakhulu amamayela iyoshanela izwe. O Nkulunkulu, babenethuba lokuzwa, kodwa abathandanga.

²⁶⁵ Amaphephandaba, izindaba zamabandla, itelevishini, umsakazo, ukuthwalile. Akukho-zaba. Ngakho-ke, Nkosi, Wena wathi, “Konke lokho uBaba aNgiphe khona kuyoza, futhi akekho ongeza uma uBaba engamdonsi kuqala.”

²⁶⁶ Manje, Baba, ngizikhulekela mina lomkhuleko. Nakhu langikhona, sengiba yikhehla manje, futhi angazi ukuthi sisalelwe yizinsuku ezingaki, Nkosi. Singahle singabinazo namhlanje. Kodwa noma ngabe yikuphi okusasele, Nkosi, nolusasele empilweni yami, O Nkulunkulu, kungenzeka yini ukuba Uluthathe futhi wenze okuthize ngalo enkazimulweni yaKho na?

²⁶⁷ Kuqala ngizikhulekela mina, Nkosi, ukuthi Uzonginika intando yaKho. Mayenziwe intando yaKho, Nkosi, noma angaba yini. Ngifuna ukuba kushiwo ngalolosuku lapho sengizohlangana naWe, “Kwenziwa kahle.” Uma kukukhulu, noma uma kukuncane, noma ngabe yini esenhliziyweni yaKho enkulu ngempilo yami, Nkosi, ngilapha.

²⁶⁸ Thumela iNgelosi nelahle lomlilo futhi uhlanze izindebe zethu futhi usingwelise, Nkosi, kube okwento ethize enkulu yokugcina elungela ukugadla emhlabeni. Masibe yizwi elimemeza ehlane lesono, “Lungelani ukuhlangana noNkulunkulu.”

²⁶⁹ Lelibandla elincane, lababantu abafikayo, usuku nosuku, futhi beshayela amakhulu amamayela, O oPhakade nothandayo, nongasikhohlwa neze isenzo, Nkulunkulu ka-Abrahama, ka-Isaka, nokaJakobe, Owavusa uJesu kwabafileyo, futhi manje Uhlezi ngakwesokunene soMkhulu kweliPhezulu, UNkulunkulu osetabernakele lenyama, busisa lababantu engibabusisa eGameni laKho. Sengathi bangakhumbula njalo futhi bazi ukuthi kukhona isibonakaliso, isibonakaliso sokuphela. Ngikhulekela ukuthi Uzobapha, futhi ubenze babe abazuzi babanye: emsebenzini wabo, noma bangaba kuphi, emakhoneni ezitalati, eziteshini zikapetroli, nanoma kungaba kuphi, ukuba bafakaze esitolo segilosa, kumsengi. Noma kungaba yini, Nkosi, uma kukhona okuxwayisayo enhliziyweni yabo, sengathi bangaba ufakazi. Sengathi bangaphila izimpilo zokumesaba ngempela uNkulunkulu nezingwelisiwe baze babe yizincwadi ezibhaliwe ezifundwa umuntu wonke.

²⁷⁰ Nkulunkulu, busisa abesifazane bakithi. O Nkulunkulu, ngikhulekela ukuthi Uzobavumela bageze ubuso babo, labo abanga, thatha i...lokho-kuzipenda kukaJezibele kubo. Benze babe nesibindi samaKristu, noMoya kaNkulunkulu phezu kwabo, owenele, ukuba bazi ukuthi abafanele bagqoke lezozingubo ezingahlanzekile abaziqokayo. Izinwele zabo mazikhule, njengamanenekazi. Ngokuba kulotshiwe eBhayibhelini, “Oligugu emehlweni eNkosi yilelogatsha elincane eliyophunyuka kuyo yonke lento evelayo ngezinsuku zokugcina. Liyoba yinkazimulo ebusweni bukaNkulunkulu,” njengoba umprofethi akusho kungakenzeki. Nkulunkulu, siphe lokho.

271 Akusekho okunye engingakwenza. Ngimemeze kakhulu ngephimbo lami, unyaka nonyaka, Nkosi. Futhi ngaphandle uma Unyakaza manje, akukho engingakwenza. Ngikhulekela ukuthi, ukuthi Uzonyakaza. Futhi ngiyazi Uzonyakaza, ngoba Wakwethembisa eZwini laKho. Futhi yilapho engimi khona. Nginganikeza ubufakazi kuphela, Nkosi. Futhi akekho ongeza uma Ungamdonsi; nabo bonke labo uBaba angiphe bona uzoza. Ngingaleso siqiniseko ukuthi iZwi laKho lizonakekelwa. Sibusise, Nkosi.

272 Futhi uma kukhona labo lapha abathembele emizweni nje, mhlawumbe bamemezile, bona, mhlawumbe banoMoya oNgcwele, noma... Besingekubale lokho, Nkosi, ngoba sibabonile abantu emidlalweni yebhola, bememeza. Sibabonile abantu ekuzijabuliseni okungokwezwe, bememeza. Sibabonile labo bejabule kakhulu baze bakhale, phandle kwiphansi, bedansa, nazo zonke lezozinto. Lowo AkusuWe, Nkulunkulu.

273 Kodwa ukuhlangana naWe nokukhuluma naWe, naWe uphendule, yilokho esikufunayo, Nkosi. O, ngikhuleka kuWe, Nkulunkulu, ngawo lomzuzu, ukuthi Uzothumela lowoMoya oNgcwele ungene egumbini, lena encane, indawo ethobekile. Ayikho indawo eMfaneleyo ukuba eze kuyo. Kodwa ngiyakhuleka, Nkulunkulu, ukuthi, ngendlela okungeyaKho uqobo, ukuthi UzoMthumela khona manje angene egumbini. Akholekise imiphefumulo.

274 Njengoba ngishilo esikhashaneni esedlule, Nkosi, mhlawumbe Ubeke isikhubekiso endleleni yomunye umuntu, mayelana nalokhu ukubizelwa e-altare, unxusa nokugqogqa abantu ukuba benyuke. Futhi lapho sesibuya ngonyaka ozayo, sibathola sebengumntwana wesihogo ngokuphindwe kabili kunalokho ababeyikho beqala. Bangeza kanjani uma Ungabenelisi futhi ubakholekise, Moya oNgcwele omkhulu?

275 Futhi ngikhuleka kuWe, Nkosi Nkulunkulu, uma lowo wesilisa oyisoni noma owesifazane, umfana noma intombazane, ekulesi sakhiwo kulokhu ukusa, ukuthi uMoya oNgcwele uzofika ngamandla amakhulu okukholekisa kuze kwehle izinyembezi ezihlathini zabo futhi ziconsele emphefumulweni wabo, Nkosi, ukuthi kusukela ekujuleni kwenhliziyi yabo bazokholwa futhi bemukele uKristu. Siphe khona, Nkosi. Abazukudinga-altare. Umphefumulo wabo uzoba yi-altare labo. Siphe khona, Nkosi. Bese-ke beza ngenhliziyi egcwele kuWe, futhi bathi, "Manje sengifuna ukubhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zami engiziphendukele." Siphe khona, Nkosi. Bagcwalise ngoMoya oNgcwele.

276 Siphe abavangeli ezweni namhlanje, hhayi labo abagqogqayo futhi badonse, futhi benze abantwana behlelo. Nkulunkulu, zivusele Wena abantwana. Yiba nabantu,

Nkosi, ukuba bakhuleke. Ngicabanga ngendlu kaKorneliyu. Kwakungakaze kwenzeke koweZizwe ngaphambili, kodwa babezila ukudla futhi bekhuleka. Futhi lapho lowomuntu kaNkulunkulu, lowomprofethi, ema lapho, “Futhi kwathi esakhuluma lawamazwi, uMoya oNgcwele wehlela phezu kwabo abalizwayo iZwi.” Nkulunkulu, siphe lolohlobo lomhlangano. “Kwathi uPetru esakhuluma lawamazwi.” O Nkulunkulu, base belungele. Babezila ukudla. Babelindile. Babeqotho. Bona nje babenga “lindile,” babe “lindile kwaze.”

²⁷⁷ Labo baphostoli balinda uNkulunkulu waze wehlela phakathi kwabo, futhi baMbona futhi bakhuluma naYe. Baphuma nezinhliziyi ezashisa izwe lahashuka. Babenesibindi, futhi bama phakathi kwezindawo lapho okwakungahle kubo kusho ukunqunywa kwekhanda labo uqobo. Bathi, “Kusifanele yini ukuthi silalele nina, noma izinhlangano zenu, noma nina madoda ehlelo na? Noma, sizolalela uNkulunkulu na? Ziboneleni nina.” Futhi khona lapho ngqo, bathi bangadedelwa nje bahamba, baphuma ngqo futhi bashumayela iGama likaJesu Kristu futhi. O Nkulunkulu, siphe—siphe lokho, Nkosi.

²⁷⁸ Vusa lowo Okhuluma ngaye emiBhalweni, kithi. Mgcobe, Nkosi. Ngiyambiza. Mthumele, Nkosi. O Nkulunkulu, izinhliziyi zethu ezilambile ziyakhala. Mthumele, Nkosi, ozobuyisela abantu babuyele ekuKholweni kwawobaba futhi, ozobasusa kulezizincelebana zamahlelo, bangene olwazini lwesipiliyoni lwangempela noNkulunkulu, njengoba benza ePentekoste, ibandla langempela futhi, livutha, noMlayezo ofanayo, ukuKholwa okufanayo, iMfundiso efanayo, iBhayibheli elifanayo, uNkulunkulu ofanayo nesibonakaliso esifanayo. Sivusele umprofethi, Nkosi.

²⁷⁹ Phulukisa abagulayo phakathi kwethu namhlanje, Nkosi. Kukhona labo lapha abadingayo. Ngiyabakhulekela, Baba. Bengilokhu isikhathi eside, ngilindile kulokhu ukusa, futhi kukhona labo abahlezi lapha.

Ngobunye ubusuku, ngenkathi umphostoli uPawulu eshumayela ubusuku bonke, insizwa yawa endlini futhi yazibulala. Yalala. Yayingakuqondile, kodwa ya—yalala. Yase iwa, nokuphila kwayo kwase kungasekho. Nomphostoli wakhuleka, nokuphila kwabuye kwangena kuyo futhi.

²⁸⁰ O Nkosi Nkulunkulu, baningi lapha owele ekuguleni. Futhi sisalinde isikhathi eside sedlula isikhathi sokukhipha ibandla, kukhona labo abagulayo. O Nkulunkulu, makuthi lawomandla, lowo—lowoMoya oNgcwele ofika siqu sawo ngeNsika yoMlilo, Ozimemezela Yena futhi azazise Yena ukuthi UnguBani, futhi siyaMkholwa, Makazongolozele wonke umuntu ophakathi lapha namhlanje. Phulukisa abagulayo. Gcwalisa ngoMoya. Yipha ukukhululwa ngayo yonke indlela, Nkosi, esikudingayo. Gcwalisa—swi izinhliziyi zethu ngokukholwa, Nkulunkulu,

ngokukholwa okungafi, ngokukholwa okungaxegisi ukuthi sino ISHO KANJE INKOSI. Siphe khona, Nkosi.

²⁸¹ Ngabantu baKho, uMlayezo waKho, iZwi laKho, izinceku zaKho. Nodeveli ngeke asibambe. Ngeke ngisho asibhuhhise lapho lelitabernakele selibhujiswa. “Ngokuba uma lelitabernakele lasemhlabeni libhujiswa, sinalo eselivele lilindle.” Ngeke asilimaze, ngokuba konke okuyisitha sethu kuyisitha saKho, ngokuba thina singabaKho. Sithengiwe ngenani, leGazi likaJesu eliyigugu.

Ngakho-ke, nina bodeveli enibophe lababantu ngokugula, ngiyaniyala, ngeGama likaJesu Kristu, ukuba niphume kubo bonke. Njengenceku kaNkulunkulu, ngisho ukuthi leliZwi liyiQiniso, bayekeni. Aninamalungelo. Konke enake nazisho ukuthi ninakho, kwakhanselwa eKalvari. Futhi ningeke nisababamba.

²⁸² Manje, Nkulunkulu, yipha wonke owesilisa nowesifazane, umfana noma intombazane phakathi lapha, ukukholwa ukuba bakukholwe lokho. IZwi selikhulunywe. “Uma uthi kulentaba, ‘Nqukuleka,’ ungangabazi enhliziyweni yakho.” “Umkhuleko wokukholwa uyamsindisa ogulayo.” “Usunakho okucelayo.” Siyakwazi lokho. Sinalelo themba kuNkulunkulu. Uma kambe sinakho ukukholwa, uma uNkulunkulu ehlala kithi, siyakukholwa lokho. Futhi ngiyazi ukuthi lokho kunjalo, Nkosi. Ngakho, siphe khona, namhlanje, ngenxa yokugula nensindiso. Noma, bengifanele ngisho, kumbe bengifanele ngithi, insindiso kuqala bese-ke kuba ukugula. Siphe khona, Nkosi, ngoba umphefumulo yiwona oyigugu kakhulu kunomzimba.

²⁸³ Kodwa labo, ngezinye izikhathi, umphefumulo wabo usindisiwe, nalomzimba omdala usengokaSathane, futhi uyazi ukuthi uzowuthatha ngesikhathi sokuphela. Uzowufihliza futhi awuthumele emuva kuze kuthi izilwanyana zasemhlabeni zize zinwabuzele zingene kuwo futhi ziwudle ziwuqede. Kodwa soze awuthinte lowomphefumulo, ngoba uyigugu elihle kakhulu likaNkulunkulu. Nangalokho kuphila, njengokuphuma eqabungeni, kubuyela kuNkulunkulu Okunikezayo; uyovela ngenkathi yonyaka ezayo, nomzimba omusha uSathane angeke neze awuthinte. Ngisho nakuguga noma yini okunye soze kwawuthinta. Kuzoba wumzimba okhazimulisiweyo. Sibheke lowo, Nkosi. Busisa abantu baKho manje. BangabaKho. Futhi ngibanikela ezandleni zaKho. Ngicela lokhu ngeGama likaJesu.

[UMfowethu Neville unikeza umyalo—Umhl.] Udumo! Ayibongwe. . . [Omunye umfowethu unikeza umyalo.]

²⁸⁴ Lelo akusilo izwi lami. Lelo yiZwi laKhe. O, esikudingayo, lelihora—lelihora esiphila kulo! Aniqondi yini, bangane, ukuthi uNkulunkulu akezi kosaziwayo abakhulu na? Uhlala phakathi kwezizithobile, ezincane, izinto ezithobile. Aniqondi mhlawumbe ukuthi kwenzekani njengamanje, ukuthi yini

ehamba phakathi kwalesisakhiwo, ukuthi yini ehamba phakathi kwalababantu njengamanje.

²⁸⁵ Usholoni uMoya, kuse-eli, “Ngaphambi kokuba ngenze noma yini,” ngoMfowethu Higginbotham? “Qaphela loMlayezo, ngokuba NgiWulethile,” into ethi ayifane naleyo, “ukunexwayisa ngalento ezayo.” Bukani ukuthi kwenzekeni.

²⁸⁶ Ezinye izinto, imiBhalo ebengiyibhale phansi lapha, angizange ngisho ngiyithinte, futhi ngahamba ngayothi ngqi kuYo. Ngiholelwe phandle lapho nguMoya oNgcwele. Niyabo? Eminye yemiBhalo, angizange ngisho ngiyithinte. Ngivele nje ngaphumela kwenye into, ngokuphelele. Kanye esikhashaneni, ngizwa into iza, futhi ngiphendule ngale ngithole ukuthi bekukuphi. UMoya ukhuluma macala onke manje.

²⁸⁷ O, bantu, thembekani, yibani qotho. Ningazami ukuphumula e . . . Niyabo, ni—nibheke into enkulu necwebezelayo.

Lapho, bonke abaprofethi, ngisho uDavide wathi, “EkuFikeni kweNkosi, ukuthi, zonke izintaba ziyokwehliswa, nezi—nezindawo eziphansi ziyophakanyiswa.” Wathi, “Izintaba ziyotshekula njengezinqama ezincane, nawo onke amaqabunga ashaye izandla zawo.” Awu, babecabangani abantu ukuthi lokho kuyobanjani, lapho u . . . uJesu efika na?

Kwaphenduka kwaba yini na? Umshumayeli omdala othobileyo, wayengenamfundo. Eneminyaka eyisishiyagalolunye ubudala, waya ehlane, hhayi ukuba ayoqeqeshwa ngumuntu, kodwa ukuba a—aqeqeshwe nguNkulunkulu. Waphuma, futhi wama nesiqephu sesikhumba semvu ezisonge ngaso, enoboya bonke ubuso bakhe, enoboya obuntfontofo yonke indawo, nezinwele zilenge zehla entanyeni yakhe. Ehlala phandle ehlane, ephila ngezinkumbi, lokho yizintethe, izinkumbi, izintethe zasendle nezinyosi, ngenkathi ehlala ehlane. Futhi uyafika, uma odakeni ezingwini, futhi wamemezela ukufika kukaMesiya. NoMesiya wehla ngqo, uMuntu ojwayelekile phakathi kwabantu, futhi wabhaphathizwa. Nabobonke abaprofethi bamemezela ukuthi kungenye yezinto ezinkulu kunazo zonke kwesezake zenzeka, futhi kwakuyiyo. Niyabo?

²⁸⁸ Bafuna into ethize enkulu, into ethize ecwebezelayo, ukuba yenzeke. Niyabo? UMoya oNgcwele awucwebezeli. Uyakhazimula. Okucwebezelayo kungokwezwe. Okukhazimulayo kungokukaNkulunkulu.

Khazimula phezu kwami, Nkosi, ngumkhuleko wami. Ngithobise ngehle. Ngithathe, ngibumbe futhi ungenze. Moya kaNkulunkulu ophilayo, woza kabusha kimi. Ngibumbe, ungenze. Ungenze ngibe ngowaKho uQobo, Nkosi. Thatha mina nje.

²⁸⁹ Ngiyazi nje ukuthi uMoya kaKristu uyahambahamba kulesi sakhawo lapha kulokhu ukusa. UNkulunkulu ozokwehlulela

izwe ukhona lapha manje, ngokwangempela nje njengoba ngimi kulelipulpiti. Kubekhona esisodwa, ezimbili, ezintathu iziqinisekiso zakho, zeZwi, khona impela nje okwashiwo yiBhayibheli. Nikuzwile kuvala ngalesosikhathi emva kwalokho na? Okukodwa, okubili, okuthathu, yonke into ngohlelo lokomoya, yonke into ngohlelo langokomBhalo. O, vulani izinhliziyu zenu futhi niqonde. O, isikhathi esinje pho, yini engenzeka ngalesisikhathi!

²⁹⁰ Babesekamelweni eliphezulu, bonke nganhliziyonye, belindile. “Ngokuba labo abalinda eNkosini bayakuthola amandla amasha. Bayakukhuphuka ngamaphiko njengokhozi.”

²⁹¹ Ungakhuphukeli nje lapho bese uthi, “Nkosi, ngiyaxolisa ngezono zami. Manje ngemukela ngokukholwa ukuthi nginoMoya oNgcwele,” bese usuka uhambe.

“Labo abalinda eNkosini,” amaviki, izinsuku, noma ngabe kuyini, “bayakuthola amandla amasha. Bayakukhuphuka ngamaphiko okhozi. Bayogijima bangakhathali. Uma behamba, abayikuphela amandla. Ngifundise, Nkosi, ngifundise, Nkosi, ukulinda.” Ngilinde eNkosini.

²⁹² Imini nobusuku, njalo njalo, u-Ana wayesethempelini, njalo njalo ekhuleka, emini nasebusuku. Lapho bengenisa uJesu, uyangena, eyimpumpithe, endlini, wahambahamba. Owesifazane oyimpumpithe wabeka izandla zakhe phezu kwaKhe wase ebusisa uNkulunkulu. Ngoba, ebumpumputheni bakhe bokomzimba, emoyeni wakhe, wayeqhutshwa uMoya, waze wayofika lapho Wayemi khona.

²⁹³ Lapho, uSimiyoni, elindele Yena, ngemuva endlini encane yomkhuleko ngemuva lapho, wayazi ukuthi wayenesithembiso, ngoMoya oNgcwele, ukuthi wayengezukuphela; ikhehla, elinamashumi ayisishiyagalombili, cishe iminyaka engamashumi ayisishiyagalolunye ubudala. Futhi waye... tshela abantu ngokusobala, “Angiyikubona ukufa ngize ngibone uMesiya.” Futhi ngawo lowomzuzu, iNgane endadlana . . .

Wayeyini na? Hhayi umuntu odumileyo, bonke abaqaphi bemi beqaphele lapho bengenisa uMesiya, esongwe kamnandi futhi kahle ngempela, futhi ebukeya kahle futhi enongwe ngezipayisi, futhi efakwe amakha njengezingane ezincane ezizela ukuzobusiswa. Kodwa umama omncane okwakukade kukhulunywa kabi ngaye, bathi, “Waba neNgane, engaphandle komshado ongcwele.” Esongwe ngembeleko, ijoka, izimpahla zejoka lezinkabi Esongwe ngazo, enyuka endlini, futhi bonke abantu beziqhelelanisa naYe.

Kodwa nakhu kufika lesosigejane esincane, leloqembu elincane. u-Ana, oyedwa. USimiyoni, omunye, ehamba ehla ngomugqa, engazi lapho ayezophosa amehlo akhe khona kuYo. Futhi waphakamisa izandla zakhe futhi wathi, “Nkosi, sale usumukisa inceku yaKho ngokuthula manje, ngokweZwi laKho,

ngokuba amehlo ami abona insindiso yaKho.” Mm. Niyabo? Akukho lutho olukhulu, olucwebezelayo. Ukukhazimula; futhi nakuba kukhulunywa kabi ngakho, kwakuyisibonakaliso.

²⁹⁴ Futhi, namhlanje, isibonakaliso kukhulunywa kabi ngaso. Asinabambiswano. Ku—ku... kukhulunywa kabi ngaso, futhi sibizwa ngakho konke. Kodwa yisibonakaliso esinganakiwe, isibonakaliso okukhulunywa kabi ngaso. IBhayibheli likhuluma ngalokho, “Isibonakaliso okukhulunywa kabi ngaso.”

²⁹⁵ Asikhumbule lokhu lapho sesihamba siya emakhaya ethu. Ningalokothi nike niyeke loMlayezo ufe ezinhliziyweni zenu. Noma yini eniyenzayo, ningayenzi. Dlinzani ngaLokhu, imini nobusuku. Futhi nikhuleke, imini nobusuku, ukuba uNkulunkulu avuse ufakazi waKhe manje. Sesilungele, ngokuba ngikholwa ukuthi, masinya, isikhathi asisayikubabikho. Siyeza...

²⁹⁶ “Kanjani, kuzoba nini, Mfowethu Branham na?” Angazi. Mhlawumbe namhlanje. Kungaba kusasa. Uma kungenamhlanje, ngizokubheka kusasa. Futhi kungaba kulonyaka, ngonyaka ozayo, eminyakeni eyishumi. Mhlawumbe eminyakeni engamashumi amathathu, angazi ukuthi kuzoba nini. Kodwa ngithi, kusukela manje kuqhubeke, lungelani wonke umzuzu.

²⁹⁷ Futhi ningathathi nje into ngokwejwayelekile. Ningakwenzi lokho. Ningaphumuli, emini nasebusuku, nize nibe senikhulume noNkulunkulu. Deda ebuhlanyeni. Ningaxovwa amadlingozi. Ningakwenzi lokho. Yilokho okuletha izinto eziningi bakhulu zokuba namakhanda aqinile nokwenza abantu bakwesabe, niyabo, yingenxa yobuhlanya bamakhanda aqinile. Ningakwemukeli lokho; lutho nhlobo. Hlala khona lapho uze ukhulume noNkulunkulu. Empeleni, ngumphefumulo wakho, futhi nguwe ozohlala iPhakade ngaleya. Futhi qiniseka ukuthi awuxhawuli nje bese usho isivumokholo, noma—noma wemukele okuthize ngokukholwa. Ungakwenzi lokho. Khuluma kuNkulunkulu. Vumela uNkulunkulu akhulume nawe, bese uqaphela ukuthi kwenzekani kuwe. Qaphela izifiso zakho nokuthi kwenzekani, khona-ke uzokwazi noma ukhulume noNkulunkulu noma qha.

²⁹⁸ Kinina eniMkholiwe kulokhu ukusa. Kinina, futhi ngi—ngishilo mayelana nokubizela e-altare. Benazi ukuthi babekwenza kanjani eBhayibhelini na? “Abanangi abayikholwa iNkosi, abanangi abayikholwa iNkosi wabhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zabo.” Uma ningazange... Sasingakaze sibe nokubizelwa e-altare. Babengakaze babenabantu abenyukayo. Uma wenza lokho, uthola yonke into. Nangu umfo enyuka eya e-altare, obukeka engozidlayo, futhi eguqa phansi, ngoba othize uzame ukumthola. U—u—unobunzima obukabili ukuba uke uphinde

umthole futhi. Niyabo? Futhi wenzani na? Uthola konke kukho. NoJesu wathi, “Konke uBaba aNgipha khona kuyoza kiMi.” Hlala naleloZwi. UNkulunkulu uzokwenza konke okunye okusele. Kunjalo. Kunjalo. UNkulunkulu uzokwenza konke okunye okusele.

²⁹⁹ UNkulunkulu anibusise. Ngethemba ukuphinde nginibone futhi kulobubusuku, ngiyethemba, ngamunye wenu ongakwenza. Ngiyazi inqwaba yenu izodingeka ihlalengaphandle, ingezi. Ngizokwehla, kulobubusuku, ukuzozwa umfowethu, uma kuba yintando kaNkulunkulu. Angifuni ukuthatha imilayezo yakhe yomibili.

³⁰⁰ Futhi—futhi uMfowethu Neville ungumuntu kaNkulunkulu onomoya omandi. Futhi ngiyazi, ngiyazi ukuthi ubani... Lapho ngimuzwa eshumayela, ngiyazi ukuthi kuvela ngqo enhliziyweni yakhe. Ngiyakwazi lokho. Futhi uMfowethu Neville, njengoba asho ngobunye ubusuku, ngalokho kuphawula, wathi ngaphawula, “Ngelinye ilanga ngiyombhaphathiza eGameni likaJesu.” Ngakwenza. Ngani na? Ngabubona ubuqotho nokwethembeka kuye. Ngangazi ukuthi uma e...ake akunikezwe, futhi kubonakale e... futhi u—ubengaKubona ngempela, amehlo akhe ayengavuleka, wayezoKwemukela. Ngalinda, futhi ngitshela ibandla, “Ningakhathazeki, lowomshumayeli weMethodisti uzoza kahle.” Futhi nangu namhlanje, umelusi wetabernakele, eqine nqi emsebenzini njengoba engabanjalo, eMlayezweni. Uyamkholwa uNkulunkulu. Futhi ngiyazi, uma ngizwa into evela kuMfowethu Neville, ngiyazi ukuthi kuyikho uqobo, kuvela kuNkulunkulu, ngoba uyilolohlobo lomuntu.

³⁰¹ Ngibeke izandla zami phezu kwamaduku enu lapha eselikhulekelwe. Ngithemba, ngamunye wenu usemukele isibusiso esivela kuNkulunkulu. Ngethemba ukuthi uNkulunkulu usenhliziyweni yenu.

³⁰² Asi—asizi lapha uku—ukuthola isibusiso esivela kuNkulunkulu, kakhulu kangako, njengoba siza lapha. Nsuku zonke uma siphefumula umphefumulo, sithola isibusiso kuNkulunkulu. Esizela ukuzokwenza lapha, kungukuqondiswa, ukunqunywa, ukusoka izinhliziyi zethu, nokufinyelela phambi kukaNkulunkulu, nokumkholwa uNkulunkulu ngezinhliziyi zethu zonke.

³⁰³ Nilikhumbule iZwi leNkosi. Futhi ningakhohlwa, futhi ningehluleki, ukubheka isibonakaliso seqiniso esithunywe nguNkulunkulu.

Futhi-ke sengizobuyisela inkonzo kuMfowethu Neville, simdedele asho noma yini afisa ukukusho.

[UMfowethu Neville uthi, “Impela, he, ngiyanitshela, Bengazi ukuthi uNkulunkulu ukuqinisekisile ebesikulindele ekuqaleni kwenkonzo. Njengoba ngibuka ngaphesheya

kwalelinani lobuso, kulokhu ukusa, ngiyazi ukuthi kube kuhle ukuthi ube lapha, futhi kube kuhle ukuthi ngibe lapha, futhi bekufanele ngibe lapha, futhi bekufanele nibe lapha. Umsebenzi wakho ugcwaliseke ngendlela efanele uma uwuthatha njengonjalo. Onakho kulokhu ukusa, ungaba nakho ngoba ukwemukele kuNkulunkulu.]

[“Futhi masinya sinenkonzong yombhaphathizo, elandela lokhu. NoMfowethu Willard Collins uzobe ephethe inkonzong yombhaphathizo, futhi sinababili noma ngaphezulu abazobhaphathizwa. Futhi sithanda ukubona ikhulu labazobhaphathizwa eGameni likaJesu Kristu, kulokhu ukusa.”]

Amen!

[“Zimisele ukubonisa ukukholwa kwakho ngendlela ebonakaliswayo. Ukukholwa akuwona neze umsebenzi. Ukukholwa, okukhulunywa ngakho, akukuhle. Kodwa ukukholwa, okubonisiweyo, wuhlelo lweBhayibheli.”]

Amen! Kunjalo.

[“Ngokulalela, ukukholwa kungabonakaliswa. Kwangathi uNkulunkulu anganikeza noma ubani, kulokhu ukusa, olapha, ozizwa ethanda ukwenza kanjalo, sengathi ungeza. Uma lokhu kuyikho, uma lokhu kuphuma kancane ohlelweni lwakho lwalokho obukuhlelile, noma mhlawumbe ubunesikhathi esinqunyelwe ukubonana masinyane ukuba usenze, noma okuthize, uma ungakwazi ukubambezela lokho, futhi uqhubeke nalesisenzosokulalela, Ngiyakholwa njengomfowenu othobekile kuKristu, nanjengesisebenzi esikanye naso nomprofethi kaNkulunkulu, Ngikholwa ukuthi bekungaba—kungaba ukukhetha kwakho okuhle kakhulu, ukwenza lesosinqumo manje.”]

UNkulunkulu akuphe lokho!

[“Futhi vuma ukuthi uzoza, futhi uthathe indawo yakho phakathi kwabanye abazobhaphathizwa, ukuze ube kulenombolo, ukwenza umhlambi omncane. O, kuyamangalisa, akunjalo na? ukuba ngomunye waKhe, nokuba ngokweZwi laKhe. Singama sonke ndawonye, njengoba silungiselela ukuphuma.”]

[“NgeSonto elizayo, uMfowethu Branham uzobuya abe nathi futhi. Masikhumbule leso simemezelo. Uthe uzobe sezansi lapha namhlanje ebusuku, kodwa akashongo ukuthi uzokhonzisa. Nokho, isifiso sami, njalo, ukuthi uzokwenza. Futhi akadingi ukwesaba mayelana nokuthi ngimi kuphi kulokho. Isifiso sami sikakhulu impela, ngazi ukuthi uMlayezo no—nobizo, isikhundla anaso, kuyisidingo esikhulu salolusuku lokugcina. Nginikeza indawo, noma nini.”]

[“Ngizosho lokhu phambi kwabantu kanye naye: Ngi, ngokujabula nginikeza indawo, noma nini, kunoma iyiphi inkonzo, ngenxa yaloMlayezo obalulekile engiwukholwayo, ngoba uNkulunkulu ukhulume ngathi sobabili, kulokhu ukusa, ekhombisa isibonakaliso salokhu. Futhi ngiyajabula ukuba nenhlanhla yokwazi yokuba ngomunye ongamnika indawo.]

[“Futhi ngingathanda, kulobubusuku, ukuthi ngingajabula ukukwenza, uma umfowethu, nenceku kaNkulunkulu nomprofethi, ubethanda ukwenza njalo, ngizomnika ngokujabula kakhulu indawo. Ezwini lakhe nje kuphela, noma yini ayizwayo. Kodwa, ukhulumile, futhi sizobeka nje isiphetho sayo yonke into ezandleni zikaNkulunkulu uSomandla.”—Umhl.]

³⁰⁴ Ubungeke ucele into emnandi kakhulu, ubungayicela yini, kumfowethu wangempela na? Isizathu sokuba ngi... Niyabo, bangane, ngi—ngiyazi niyangithanda. Niyamthanda uMfowethu Neville. Niyabathanda bonke abantu bakaNkulunkulu. Siyathandana. Uma kwake kwabakhona isikhathi esedlula ukuba sithandane ngaso, sinamhlanje. Sifanele sisondelane ndawonye kakhulu, mfowethu, ngangokuthi nje si... Sedlule ukuba ngabafowethu nodadewethu begazi ngempela. Yilolothando olufanele lube sezinhliziyweni zethu komunye nomunye, ukuthobelana nezinhlonipho, okuphakeme ukwedlula konke. Futhi ngiyakuthanda lokho. Ngiyayithanda leyonto yangempela.

³⁰⁵ Futhi lapha, uMfowethu Neville, noMfowethu Higginbotham, uMfowethu... Ngikholwa ukuthi bekunguMfowethu Funk bekungezwakali ngisho ukuthi nguye, onikeza lowomlayezo emuva lapho. Ovela... ivela kuNkulunkulu, leyomilayezo, mngane, ibivela kuye ngempela. Noma ubani onokwehlukana ngokukamoya uyakwazi lokho.

³⁰⁶ Kodwa nakhu okuyikho. Ekufikeni, ngi—ngimthanda kakhulu uMfowethu Neville ngize ngicabange lokhu niyabo. A—angifuni ukusho lutho ngaphandle uma nginento ngempela evela kuNkulunkulu ukuba nginitshela yona. Niyabo? Futhi bengina lokhu—lokhu kufika enhliziyweni yami, cisha ezinsukwini ezimbili noma ezintathu ezedlule, futhi angitholanga ukuthi ngikubuke kakhulu kwaze kwaba yizolo ebusuku, ngabheka imiBhalo embalwa. Yingalesosizathu ngiza ukuzokwethula. Sekusukile ezandleni zami manje. Niyabo? Noma ngabe yini eniyenzayo ngakho, lokho kuku, lokho kuzoba, kinina, niyabo. Kodwa sekusukile esandleni zami.

³⁰⁷ Kodwa uMfowethu Neville nami, siyileyondlela nje. Uma ngehlela lapha nje, ukuba nje—ukuba nje ngikhulume ngesinye isikhathi, futhi into ethize enjengalokho, noMfowethu Neville enomlayezo ovela kuNkulunkulu, ngiyohlala phansi ngqo. Yebo, impela. Nginikeza indawo uMlayezo kaNkulunkulu, njalo.

Niyabo? Futhi yileyondlela esenza ngayo komunye nomunye. Futhi yingalesosizathu ngithi ngizo. . . Uma—uma uNkulunkulu enganginiki lutho, khona-ke, mhlawumbe, ukukhuluma nje, futhi uma uNkulunkulu kukhona akunika uMfowethu Neville, futhi ngilapha epulpiti, ekuseni ngeSonto, ebusuku ngeSonto, noma ngabe kunini, uMfowethu Neville uzovele, uba yilowomfowethu omkhulu kangako, uza kimi, athi, “Mfowethu Branham, ngikukholwa ukuthi uyinceku kaNkulunkulu, kodwa iNkosi nje inginika umlayezo.” Ubungakwenza lokho, ubungeke na? [UMfowethu Neville uthi, “Amen.”—Umhl.] Yebo, mnumzane.

³⁰⁸ Ngenza okufanayo kuye, uma ebezokhuluma. Ngiyothi, “Mfowethu Neville, uzongixolela na? UNkulunkulu unginike umlayezo. Ngifanele ngiwusho kubantu, khona manje.” Futhi yena, uMfowethu Neville, uvele adede endleleni; kanjalo sobabili komunye nomunye. Niyabo? Yileyondlela esenza ngayo. Bese-ke uma thina, uma ngingenayo into ethize, khona-ke ngi. . .

³⁰⁹ Ngiyakuthanda nje ukumuzwa eshumayela. Ngamuzwa. Bangaki abamuzwa, ebusuku ngeSonto eledlule na? Umlayezo oyisimangaliso kanjani, ngiyanitshela. Ubhanqane ngqo, nokushiwo ekuseni.

Futhi, bantu, ngiyanitshela, nineZwi likaNkulunkulu elenele okufanele ngempela nihlale ngokuqondile futhi nibe ngabaqondile.

UNkulunkulu anibusise manje, Mfowethu Neville.



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