IPhimbo LesiBonakaliso

Ngiyabonga. Make silokhu simile umzuzwana nje, sisafunda iZwi, siye ngqo eZwini kulobubusuku, ukuze singathathi isikhathi eside kakhulu. Ngifuna niphenye kanye nami, kulobubusuku, encwadini kaEksodusi, i. . .futhi siqale ngesahluko 4 sencwadi kaEksodusi.

> *UMose waphendula wathi, Kepha, bheka, abayikukholwa yimi, bangalaleli izwi lami: ngokuba bayakusho ukuthi, iNKOSI ayibonakalanga kuwe.*
>
> *Yayisithi iNKOSI kuye, Kuyini lokhu okusesandleni sakho na? Wathi, Yinduku.*
>
> *Khona yathi, Yiphonse phansi. Wayeseyiphonsa phansi, yaphenduka inyoka; 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 kaIsaka, . . .Nkulunkulu kaJakobe ubonakele kuwe.*
>
> *iNKOSI yathi futhi kuye, Faka manje isandla sakho esifubeni sakho. Wayesefaka isandla sakhe esifubeni sakhe: lapho esesikhipha, bheka, isandla sakhe sasi*wuchoko *sinjengeqhwa.*
>
> *Wati, Buyisela isandla sakho esifubeni sakho. Wayesebuyisela isandla sakhe esifubeni sakhe; kuthe esesikhipha esifubeni sakhe, futhi, bheka, sasesiphendukile sinjengenyama yakhe.*
>
> *Kuyakuthi, uma bengayikukholwa nguwe, bengalaleli izwi lesibonakaliso sokuqala, bayakukholwa yizwi lesibonakaliso samuva.*

2 Asikhothamise amakhanda ethu. Futhi amakhanda ethu ekhotheme, nezinhliziyo zethu, futhi, angazi noma ngabe ukhona yini lapha kulobubusuku onezicelo zomkhuleko na? Ungakwazisa lapho uphakamisa izandla zethu. UNkulunkulu akuphe izicelo zakho.

3 Baba wethu waseZulwini, lokhu sikuthathe ngokuthi kuyinhlanhla enhle kakhulu, ukuza kuWe ngomkhuleko, siza eGameni leNkosi uJesu. Futhi siyethenjiswa nguYe, ukuthi uma sicela noma yini eGameni laKhe, kuyophiwa. Wena wazi isidingo sethu sonke. Uyazi ukuthi izandla zethu bezimele ini lapho ziphakama. Ngiyakhuleka, Baba, ukuthi Uzophendula isicelo ngasinye kulobubusuku. Uthole udumo.

4 Futhi manje vumela uThisha omkhulu weZwi, uMoya oNgcwele, wehlele phezu kwethu, kulobubusuku, futhi Uzembule kithi, futhi—futhi Uzazise kithi, ngobu—bufakazi obubonakalayo bokuvuka kwaKhe. Kwangathi Angeza phakathi kwethu, kulobubusuku, Nkosi, futhi—futhi avakashele izinhliziyo zethu. Akhulume kithi ngezinto Azethembisele lolusuku. Kwangathi amazwi elethenjiselwe lelihora lingabonakaliswa phambi kwethu, ukuze sihlale siqinisekile, kulesisikhathi esikhulu esikhathazayo Owathi siyofika phezu komhlaba, ukuvivinya bonke abantu. Futhi impela sekufike kulesosikhathi, Baba, lapho abantu bevivinywa khona. Futhi kukhona eminingi kakhulu imikhakha ehlukene, sekuze cishe impela kungabikho-muntu owaziyo ukuthi uzokwenzenjani. Kodwa, Nkosi, ngikhulekela ukuthi Uzosazisa, kulobubusuku, ukuthi Ulapha futhi unathi, Ulapha ukusisiza. Siphe izicelo zethu, ngokuba sikucela eGameni likaJesu. Amen.

Hlalani phansi.

5 Bengilokhu nje ngifika sekwedlule isikhathi kancanyana ubusuku ngabunye. Futhi ngilokhu ngicabanga nga *lo* mbhobho, kodwa yilowo oya kwabaqophayo. Kodwa lona *lapha*, ngiyacabanga, yilowo engifanele ukulalela, noma ukukhulumela kuwo.

6 Kusasa ebusuku ngubusuku bedili, ngakho ningalikhohlwa. Ngicabanga ukuthi li . . . Ngiqagele kumenyezelwe, ukuthi abantu baye kuphi.

7 Silubonga ngempela ubambiswano lwenu ezintweni ezinkulu iNkosi yethu ezenzile.

8 Manje, kulobubusuku, ngicabanga ukuthi, ngaphandle uma sazi iZwi likaNkulunkulu, asazi ukuthi sizokwenzenjani. Ngeke saba nokukholwa size sazi ukuthi yini intando kaNkulunkulu. Futhi, kuthiwani, manje-ke uma sazi ukuthi yintando kaNkulunkulu, iZwi likaNkulunkulu lisho into ethize, khona-ke singakulandela ngenjabulo lokho.

9 Manje uma iNkosi uJesu ibihambahamba, yona siqu sayo, emhlabeni kulobubusuku, enyameni yomuntu, futhi Yathi, "Kusasa lizobe lina, usuku lonke," manje bekungabalulula kabi kimi ukuthatha isambulela uma ngisuka ekuseni, ngoba Ikushilo. Manje, uma Ingakushongo, angazi-ke ukuthi ngizobuka kukuphi. Ngakho yileyondlela okungayo, kunoma yini esiyenzayo, sifuna ukwazi ihora, unyaka esiphila kuwo.

10 Futhi kwabaqala ukufika, ngaleliviki sizame ukukhombisa ukuthi uNkulunkulu, kusukela ekuqaleni, wayekwazi ukuphela. Lokho kuMenza abe ngongenasiphelo. Uma Engesuye ongenasiphelo, ongenasiphelo. Akasuye uNkulunkulu. Futhi Ufanele abe ngumninimandla, osezindaweni zonke, ongowazi konke, nongumninimandla, ukuze abe nguNkulunkulu. Lawo ngamandla onke, wazi izinto zonke, ezindaweni zonke,

futhi—futhi—futhi wazi ukuphela kusukela ekuqaleni. Uma Engakwazi, khona-ke Akasuye uNkulunkulu.

11 Ngakho akukho lutho ngempela okuphume emgudwini. Yithina. Kodwa akukho lutho eZwini likaNkulunkulu; lincenceza nje njengewashi elikhulu. Futhi uma lelohora lifikela ukuba kwenzeke, iZwi elabelwe lowonyaka, ukuba kwenzeke. Singahle sicabange ukuthi kuhamba . . . akuzukwenzeka. Ngezinye izikhathi kuyenzeka futhi asikwazi. UJesu wathi, ngesinye isikhathi . . .

12 Bathi kuYe, "Kungani u—u . . . bonke ababhali bathi u 'Eliyase umele ukufika kuqala na'?" Niyabo, manje, bakukholwa lokho. Bakholwa ukuthi uEliyase wayeza.

13 NoJesu wababuka, wayesethi, "UEliyase usefikile vele, futhi animazanga." Niyabo? Manje, niyabo, kwedlula ngakubo ngqo labobabhali, abefundisi, abafundi. Futhi kwakunguJohane umBhaphathizi, futhi ufika ngandlela zonke uEliyase ayefanele afike ngazo, nokho abamqondanga.

14 Futhi manje kusifanele ukuqonda ihora esiphila kulo nesikhathi esiphila kuso. Phezu kwalokho, ngifuna ukukhuluma kulobubusuku ngokuthi: *IPhimbo LesiBonakaliso*.

15 Indikimba exakile, nokho uNkulunkulu wenza izinto ezixakile ngezindlela ezingejwayelekile. Yilokho okuMenza uNkulunkulu, ngoba U—Ungaphezu kwemvelo. Kukho konke Akwenzayo, U—Uyakwenza. Angakwenza ngokungaphezu kwemvelo, ngoba Ungaphezu kwemvelo.

16 Manje, *IPhimbo LesiBonakaliso*. Futhi yi . . . Kukhona iphimbo esibonakalisweni. Kukhona iphimbo egazini. Igazi lakhuluma emhlabathini, ka—kanjalonjalo, "Igazi elilungileyo lika-Abela lakhuluma lamelana noKayini." NeBhayibheli lathi, "IGazi likaJesu Kristu likhuluma okukhulu kunoma kwenza igazi lika-Abela."

17 Manje ukubeka kwethu kulobubusuku, noma inkundla yethu, ivula kuEksodusi. Nesikhathi sikaEksodusi siyisikhathi sokubizela ngaphandle, nophumo lwase lufikile.

18 UMose, inceku yeNkosi, wayekade ebizelwe e—emgqeni womsebenzi. Futhi enza lokho ayekucabanga, wayefunde kakhulu eGibhithe, wafunda konke uku—kuhlakanipha kwamaGibhithe, futhi ngokungathithi wayene—nendlela, ukuthi ngokuba yisihlakaniphi esikhulu sezempi, ukuthi wayekwazi ukukhulula abantu bakubo basuke phansi kwalobo bugqili, ngoba wayenguFaro ozayo olandelayo. Futhi kwakuzoba kalula kanjani kuye ukuba akwenze. Kodwa, niyabo, uma lokho kwakuyoba yilona-daba, khona-ke kwakuzoba yinto yemvelo.

19 UNkulunkulu akazithathi izinto zemvelo. Uthatha izinto ezingaphezu kwemvelo ukuba azifakazele Yena.

[20] Ngakho eminyakeni engamashumi amane yemfundo, kwephakeme ukwedlula yonke ayengayithola, nephambili ukwedlula yonke ayengayithola, isifundiswa esikhulu esiphambili sobunzulu-lwazi ukwedlula zonke ayengaba yiso; enokuqonda okuphuma kunina, umphathi onguthisha wakhe, ukuthi wayezoba nguye owayezokhulula abantu; futhi waphuma esemandleni okuqonda kwakhe, futhi wabulala umGibhithe. Futhi, kusukela kulokho, uthola ukuthi imizamo yakhe yehluleka, wase-ke ebalekela ogwadule.

[21] Futhi lokho iGibhithe, emfundweni, elakufaka kuye iminyaka engamashumi amane, kwathatha uNkulunkulu eminye iminyaka engamashumi amane ukukukhipha kuye, niyabo, ukuze angethembeli esayenseni yakhe ephathelene nenkambo elungileyo yemfundo. Ukuba ethembele kokungaphezu kwemvelo.

[22] Futhi manje isikhathi sasesifikile ukuthi uNkulunkulu wayenze isithembiso, kuAbrahama, iminyaka engamakhulu amane ngaphambi kwalesosikhathi, ukuthi inzalo yakhe yayizogogobala ezweni labezizwe, futhi babezokhishwa. Emva kweminyaka engamashumi amane, babezokhishwa ngesandla esinamandla. Wayezobakhulula abantu bakubo ngesandla esinamandla. Futhi lapho isikhathi sesithembiso sesisondela eduzane, kungaleyonkathi uNkulunkulu abeka ngayo uMose enkundleni. UMose, ekwehlulekeni kwakhe ngokoqobo, wayeye ehlane.

[23] Manje, umfanekiso lapha, kukhona umfanekiso omangalisayo impela esingafuni ukuwugeja. Niyabo? Kufanekisiwe, uNkulunkulu wayeletha uIsrayeli, abantu baKhe, baphume, isizwe, isizwe siphuma esizweni. Isizwe siphuma esizweni, umfanekiso omuhle wanamhlanje, ukuthi uNkulunkulu ubiza uMlobokazi waKhe aphume ebandleni, uMlobokazi ongumKristu ophuma ebandleni lamaKristu, iBandla elinguMlobokazi liphuma ebandleni, elibizwa kanjalo, eBhayibhelini, okubhekiswe kulo.

[24] Nginamanothi amaningana nemiBhalo okubhalwe phansi lapha, kulesisifundo kulobubusuku.

[25] Libizwa ngokuthi, ngezinye izikhathi, "Eqokiwe, abaKhethiwe, noma iNsali yenzalo yowesifazane." Lalibizwa ngokuthi, "uMlobokazi," lowo uNkulunkulu, ngokwazi kwaKhe ngaphambili amgcobela ukuthi abe nguye. Okungukuthi, uMlobokazi uphuma ebandleni. Niyabo, yonke into yibandla, kodwa uNkulunkulu ukhipha abantu baphume kulelobandla, njengoMlobokazi. Wathi Wayezokwenza. Futhi Wakwenza, qaphelani, noma Uyokwenza.

[26] Qaphelani, niyabona ukuthi Wakwenza kanjani, nendlela nokuthi Wakwenza kanjani. Sifuna ukubuka lokhu manje,

njengoba Ekhipha uIsrayeli, ukuthi Wakwenza kanjani, nendlela A—Akwenza ngayo.

27 Qaphelani lapho isikhathi seZwi elithenjisiwe sasesizogcwaliseka, uNkulunkulu wabiza uMose, ngokwazi phakade, futhi wamkhethela emsebenzini. Niyabo? UNkulunkulu njalo ubenomuntu endimeni, ngesikhathi. Ayikho into eyehluleka kuNkulunkulu. Wakusho; ngeke kwehluleka. Uma kwehluleka, khona-ke uNkulunkulu uyehluleka, ngoba uNkulunkulu yiZwi.

28 Qaphelani, manje, iZwi lalifanele libonakaliswe. Futhi lapho iZwi lizobonakaliswa, lesithembiso, uNkulunkulu njalo uthumela umprofethi ukubonakalisa lesosithembiso, ngoba iZwi leNkosi liza kuye.

29 UMose, waziwa phakade ngenhloso, wabizelwa emsebenzini. Akekho omunye owayengakwenza.

30 Uma uNkulunkulu e—ebizele umuntu emsebenzini ukuba awenze, akukho noyedwa ongathatha indawo yawo. Akukho noyedwa ongathatha indawo yakho, ukhondolo lwakho.

31 Kukangaki ngimangala, ukuthi bengingathanda kanjani ukuthatha indawo kaOral Roberts, bengingathanda kanjani ukuthatha indawo kaBilly Graham, umuntu onjengalowo. NjengoBilly Graham, ngihambe ngiyokhuluma ezethamelini zabantu, ngibizele izoni ealtare; ngikukhohlwe bese ngiya ekhaya, ngingadingeki ukuba ngime lapho ngiphinde ngibambane futhi. Ngeke ngaba nguBilly Graham, kodwa kanjalo noBilly Graham ngeke aba yimi. Sobabili. . . Ngeke ngaba nguOral Roberts; uOral Roberts ngeke aba yimi.

32 Nina, ngamunye, nihlezi endleleni yokuphatha kaNkulunkulu, endaweni yayo nje. Omunye uzila ukudla ngaso sonke isikhathi futhi axoxisane noNkulunkulu, ngenkathi omunye ekhipha amadimoni ngoba lona omunye uzila ukudla. Kodwa nguMzimba kaKristu wonke usebenza ndawonye, ubunye. Uma sibona lemigoqo yobuhlelo isihlakaza, yilokho okulimaza inhliziyo yami, niyabo, ngoba yileyonto esehlukanisayo. Simunye.

33 Akukho bantu abakhulu phakathi kwethu, akukho-bantu abadumile phakathi kwethu. Sonke siyafana. Singabantwana bakaNkulunkulu. Munye kuphela odumile phakathi kwethu, futhi lowo nguKristu. Sifanele siMqonde. Futhi uma sifuna ukuhlonishwa, omunye komunye, ngeke saba nokukholwa, ngoba sinokukholwa komunye nomunye. Sifanele sibe nokukholwa kuKristu. NguYe phakathi kwethu esifanele sibe nokukholwa kuye, bese kuba-ke ngukukholwa kolokho Akwenzayo nasiphe khona.

34 Manje, akekho owayengathatha indawo kaMose. Akunandaba ukuthi wayegijima kangakanani, futhi akunandaba ukuthi wazama kakhulu kangakanani ukusuka

kukho, nokho uNkulunkulu uyazi ukuthi Wenzani. Wayazi nje ukuthi Wayezothathani futhi akwenze ngoMose. Lezizinto zadingeka ukuthi zenzeke. Manje, bhekisisani, akekho owayengathatha indawo yakhe.

35 Manje bhekisisani. UNkulunkulu wamnika isibonakaliso, ukufakazela ubizo lwakhe nokungokwakhe, ngenkathi ehlela eGibhithe.

36 Manje, uNkulunkulu njalo unikeza isithunywa isibonakaliso, nephimbo lalesosibonakaliso. Nalesosibonakaliso siyayikhomba indoda, uma silotshwe emBhalweni.

37 NjengoJohane wathi, "Ngiyiphimbo lomemeza ehlane."

Bathi, "UnguMesiya na?"

38 Wathi, "Angisuye uMesiya. Kodwa ngiyiphimbo lomemeza ehlane, njengoba umprofethi uIsaya asho." WayeZikhomba yena ngokucacile.

39 Futhi manje, manje-ke, kulokho, sithola ukuthi uNkulunkulu, njalo, akayiguquli neze indlela yaKhe yokwenza noma yini. Angeguquke. UNkulunkulu wenza yonke into ngendlela efana nse, uma E—Ebeka inqubo yaKhe ndawonye.

40 Njengoba ngasho ngobunye ubusuku, Wenza isinqumo esisodwa, umuntu ufanele asindiswe ngeGazi elachithwayo laLowo ongenacala. Sizame yonke eny'into, ukuba sithole umuntu asindiswe. Sizame ukumthatha simyise endaweni aye lapho khona sakhe idolobha, uNebukadinezari wakwenza. Futhi bakha umbhoshongo, uNimrodi wakwenza. Babenomthetho. Futhi babekade benamathempeli. Babekade benamabandla. Babekade benezinhlangano. Babekade benezinqubo zezemfundo, izinqubo zobuhlelo, bezama ukuthola umuntu bamyise kuNkulunkulu, konke nokuncinyane, kwehluleka. Kuyokwehluleka njalo. Kubuyela ngqo eGazini elichithiweyo!

41 Indlela kaNkulunkulu yokwenza noma yini ikhulunywa eZwini laKhe. NaleliZwi liyisambulo sonke sikaJesu Kristu, akukho lutho olufanele lwenezelwe kuLo noma lususwe kuLo. "Lowo okwenzayo," iBhayibheli lathi, "isabelo sakhe siyokhishwa eNcwadini yokuPhila yeWundlu," uma enezela noma yini noma asuse noma yini kuLo. Lithathe nje ngendlela Elilotshwe ngayo.

42 IBhayibheli alidingi-muntu ukuba alihumushe. UNkulunkulu ungumhumushi waKhe Yena. Ulihumusha ngokuthi Akushoyo kwenzeke. Lokho kuxazulula konke. Uma uNkulunkulu akusho, futhi Wakwenza, yilokho kuphela. Alidingi-mhumushi. IBhayibheli lathi, "Alihunyushwa ngasese."

43 Indlela kaNkulunkulu yokukwenza! Uhlala eqinisile njalo esibonakalisweni saKhe asithumile, Walandela ngephimbo laKhe; njalo, selokhu kwathi-nhlo, ukuthi uNkulunkulu

uthumela isibonakaliso emhlabeni. "Manje uNkulunkulu akenzi lutho neze," iBhayibheli lasho, "engakakukhombisi kuqala ezincekwini zaKhe abaprofethi." Manje lokho, wena . . . Uma lokho kuyiphutha, khona-ke konke okunye kwakho kuyiphutha, niyabo. Akenzi-lutho neze Aze akukhombise.

44 Nalowombonisi, umprofethi, ufanele akhonjwe, ukuthi lokho akuprofethayo, siyathola kuNumeri 12:6, ukuthi Akushoyo kuyafezeka. Khona-ke, nikukholwe. Kodwa uma kungafezeki, khona-ke ningakukholwa. Futhi kufanele kube ngokwalokho, okwaKhe . . . Akunandaba ukuthi Ukusho kakhulu kangakanani, futhi kuyafezeka, futhi noma kuyini; uma kungahambisani neZwi, khona-ke kusalokhu kuyiphutha. Kufanele kube kanye neZwi. Kufanele kubekwe ngokohlelo kanye neZwi ukuba kube yisibonakaliso salesosikhathi, isikhathi abaphila kuso.

45 Manje, lokhu kwakukade kwethenjiswe nguNkulunkulu, ukuthi Wayezokhulula abantu baKhe ngengalo eqinile. Manje, ngenkathi leliZwi, Akabizanga umpristi, Akabizanga urabi, Akabizanga umgwamanda. Wabiza umelusi wezimvu, entabeni, obalekayo, wazalwa, umprofethi owaziwa phakade owayengawufuni umsebenzi wakhe.

46 Uma uzwa abantu befisa ukuba yi *lokhu, lokho,* noma *okunye*, into ethize, bhekisisa nje, uNkulunkulu akabasebenzisi neze. UNkulunkulu wadingeka ukuthi amfunisise phansi uMose, ukuze amthole. Wadingeka ukuthi amfunisise phansi uPawulu, ukuze amthole. U . . . Kuba ngumuntu ongakufuni, abazifuni izinto; bese-ke uNkulunkulu ethatha lowomuntu, ongeke akwenze, ukuze Akhombise inkazimulo yaKhe ngakho.

47 Manje bhekisisani. Sonke—sonke isibonakaliso seqiniso esithunywe nguNkulunkulu silandelwa yiphimbo. Manje niyaqaphela lapha, indikimba yi . . . isibonakaliso nephimbo. "Uma bengayikukholwa yiphimbo lesibonakaliso sokuqala, khona-ke bayokholwa yiphimbo lesibonakaliso sesibili." Manje, isibonakaliso sinephimbo. Futhi, manje, sonke isibonakaliso seqiniso esithunywe nguNkulunkulu sinephimbo, nalelophimbo lifanele likhulume ngokweZwi elinikezelwe lolosuku, impela nje.

48 Uma iphimbo lifika, iphimbo elifanayo elidala lelifanayo elidala . . . Ubona isibonakaliso, njalo, nesibonakaliso umuntu asenzayo singumqondo-munye omdala ofanayo, khona-ke ungakusho ngaso lesosikhathi, "Lokho bekungaveli kuNkulunkulu," uma kulokhu kukhomba umqondo-munye omdala ofanayo. Akuzange. Akunaso neze. Bekuzophikisana nohlelo lukaNkulunkulu.

49 Kufanele kube yinto entsha. Kufanele kube yinto abantu abangayiqondi. Kune . . . kungenjalo bekungeke kwathunyelwa. Akudingi ukuthunyelwa, uma kuyisikole esifanayo esidala

sesayense yezenkolo. Kufanele kube yinto ehlukile, nokho kufanele kukhonjwe eZwini, ukuthi kungokwalolosuku. Niyabo, okuvumelanayo neZwi likaNkulunkulu, kufanele kube yilokho. Akukho-maphutha kukho. Kufanele kube yiQiniso; kufanele kuqinisekiswe nguNkulunkulu, iQiniso. Nomuntu okukhulumayo ufanele aqinisekiswe nguNkulunkulu, ukuba abe ngumbonisi ovela kuNkulunkulu, kungenjalo kuyiphutha; abangisho—abakuboni ngisho, nhlobo, abakukholwa ngisho.

50 Izibonakaliso zi—zivela kuNkulunkulu. Isibonakaliso esilandelayo . . . Noma, iphimbo elilandela isibonakaliso lifanele libe yiphimbo likaNkulunkulu likhuluma okuvela eZwini, lalowonyaka. Niyakuqonda na? [Ibandla lithi, "Amen."—Umhl.]

51 UNkulunkulu unikeza izibonakaliso. Ukwenzelani na? Njalo unikeza izibonakaliso! Wabatshela ukuthi yilokho abayoMfuna kukho, izibonakaliso. UNkulunkulu unikeza izibonakaliso ukuba ahehe abantu baKhe banake. Manje ake sitadishe lokhu, sikutadishisise. Niyabo, izibonakaliso zinikezelwa ukuheha abantu ukuba banake. Ngoba, uma isibonakaliso esithunyelwe nguNkulunkulu sinikezwa, uNkulunkulu usuke eselungele ukukhuluma. UNkulunkulu usuke eselungele ukukhuluma, uma kunikezwa isibonakaliso. Uma sivela eZulwini, sivela kuNkulunkulu, noNkulunkulu usuke eselungele ukukhuluma futhi Uzama ukuheha abantu ukuba banake.

52 NeZwi liza kumprofethi waKhe. Nomprofethi ukhonjwa yisibonakaliso asikhombisayo, bese-ke eza eZwini neZwi lenziwa libonakale. Lokho kuyakuxazulula; akudingi-kuhunyushwa. UNkulunkulu usevele ukuhumushile. Niyabo, kuphelele nje ngakho konke.

53 Manje qaphelani, uNkulunkulu unikeza izibonakaliso ukuheha abantu ukuba banake.

54 Lapha, isihlahla esivuthayo sasiyisibonakaliso sokuheha umprofethi; isihlahla esivuthayo. UMose waye, kwingemuva logwadule, eluse izimvu zakhe, umelusi wezimvu omdala, eneminyaka engamashumi ayisishiyagalombili ubudala, intshebe ende; ehamba, ezansi ngendlela yezinyawo endala ejwayelekile, ngokunye ukusa okushisayo, mhlawumbe. Kwase kuthi-ke, khona manjalo, nakho kufika isihlahla sivutha uMlilo, nalesosihlahla asiphelanga. Awu, lokho kwakungejwayelekile nhlobo.

55 Manje, uMose engusosayense, okungukuthi, wayefundiswe kukho konke ukuhlakanipha kwabaseGibhithe, futhi babengososayense abadume ukwedlula esinabo namhlanje; ngakho engusosayense, kwakubukeka sengathi wayengathi, "Manje ngizohamba ngiyobona ukuthi hlobo luni lwe ma- . . . lwesithako ikhemikhali echelwe kulawomaqabunga, ukuba lesosihlahla singashi." Niyabo, ukuba wayezosondela kuso ngendlela yesayense, Lalingeke neze likhulume kuye.

56 Futhi kunjalo nanamhlanje, uma sizama ukusondela ngesikole nangemfundo, ngendlela yesayense, niyomgeja uNkulunkulu ngamamayela ayizigidi. Sondelani kukho njengoMose, nezicathulo zakhe zikhunyuliwe; ezithobile, ukuzibeka phansi.

57 Futhi, manje, kwakukhona isibonakaliso ukuheha umprofethi. Manje, lapho, lesosibonakaliso sifanele sibe nephimbo. Futhi ngenkathi lelophimbo likhuluma, ukuba Lalingekho ngokomBhalo, angikholwa ukuthi umprofethi wayezolilalela. Kodwa bhekisisani ukuthi iphimbo lalingokoMbhalo kanjani elaliphelekezela isibonakaliso, lafakazisa ukuthi kwakunguNkulunkulu, ngokuba Wathi, "Ngikuzwile ukububula kwabantu baMi, futhi Ngiyasikhumbula isithembiso eNgasenza kubo." Niyabo, isibonakaliso, bese kuba yiphimbo langokomBhalo ngemuva kwesibonakaliso.

58 Manje lokho kukhombisa impela lokho ebengikwendlalela nje. Kufanele kube yisibonakaliso esivela kuNkulunkulu, futhi, uma kuyikho, kukhona iphimbo langokomBhalo ngemva kwaso, sesithembiso salolosuku. Hhayi isikole esidala esifanayo; orabi nezinto ezazikade zenzeka ezikoleni, noma yonke into, sonke isikhathi, sonke isikhathi, abapristi, kanjalonjalo. Kodwa lena yinto entsha, futhi ingokomBhalo, iyisithembiso; nesibonakaliso ukuheha umprofethi.

59 Kwase kuthi-ke, Wathi manje, ngaphambi kokuba ehlele ezansi lapho, ufanele abenento yokuziqinisekisa ukuthi ungumprofethi, niyabo, ngaphambi kokuba bamemukele. Wathi, "Abayikuthi iNkosi ibonakele kimi."

60 Wathi, "Manje-ke, Ngizokunika izibonakaliso ezimbili ukuba uzenze, naleso sizoheha abantu banake. Futhi uma ukunaka kwabantu sekuhehekile, bese-ke ukhuluma lamazwi kubo, 'NginguNkulunkulu ka-Abrahama, uIsaka noJakobe, futhi ngiyasikhumbula isithembiso saMi.' Futhi Ngikuthumele ezansi ukuba ubakhulule, futhi Ngiyakuba nawe."

61 Nisiqaphelile isibonakaliso sakhe sokuqala na? Wayenazo zonke izinhlobo zabalingisi bazo. Wonke umuntu wazama ukuphonsa phansi inyoka. Lokho yi . . . Uma lokho kungesikho ukugijima kwabantu, angazi ukuthi kuyini, niyabo. Niyabo? Kodwa nhloboni yephimbo ababenalo ngemva kwaso na? Lutho; iphimbo laseGibhithe lezwe. Nokho babekwazi ukwenza isibonakaliso, kodwa babengenalo iphimbo ngemva kwaso, ukusesekela. Kodwa uMose wayeno ISHO KANJE INKOSI. Kwakuyilowo umehluko. Abalingisi ekugcineni baqhubeka isikhathi eside, kodwa ekugcineni kwaphelelwa ngamandla.

62 Niyazi ukuthi iBhayibheli lasho ukuthi lokho kuyokwenzeka futhi ngezinsuku zokugcina na? "NjengoJane noJambre bamelana noMose, uyoba njalo nomuntu ongqondo yehluleka

eQinisweni." Ubani iQiniso na? UJesu Kristu uyiQiniso. Niyabo? "Ongqondo yehluleka eQinisweni."

63 Manje uJehova uzokhuluma ngeZwi laKhe elithenjisiwe. Ufanele-ke athole lomprofethi alungele ukuthunyelwa ezansi. Ngoba, kusemgqeni wokucabanga kwaKhe njalo, umugqa waKhe wokwenza, ngaso sonke isikhathi uthuma umprofethi waKhe neZwi, bese emqinisekisa umprofethi.

64 Futhi, lesi yisibonakaliso esithenjisiweyo. Umprofethi, uqobo lwakhe, uyisibonakaliso. IBhayibheli lasho njalo. Uma nibona izikhathi zedlula, bese-ke nibona kufika . . . Thathani umlando weBhayibheli, niwufundisise. Noma yinini uma nibone okude ukwedlula kwesikhathi; kodwa nje uma nibone umprofethi ebonakala, kwakuyisibonakaliso sokwahlulela. UNkulunkulu wayezokwehlulela izwe, uma E . . . noma isizwe, noma abantu, uma wawubone umprofethi efika. Ngike ngashumayela intshumayelo ngakho, wena ndoda yeteyipu uyakhumbula, i . . . *IsiBonakaliso seQiniso Esinganakiwe*, njalo abasinaki, njalo banjalo, kodwa kwakuyisibonakaliso sokwahlulela okuzayo.

65 Manje iZwi laKhe ligcwaliswa ephimbweni laKhe. Lokho Akwethembisayo, bese-ke Egcwalisa iZwi laKhe ngephimbo.

66 Ukufika komprofethi kuyisibonakaliso sesixwayiso ukuthi ukwahlulela sekuseduze. Bekuhlala njalo kunjalo. Ake nje ngicaphune oyedwa.

67 Bukani uNowa esukuma ekugcineni, nge—ngezinsuku zangaphambi kokubhubha kwezwe ngamanzi, umprofethi eprofetha. Kwakuyini na? Ukwahlulela kwagadla masinyane kamuva.

68 UMose waya kongena eGibhithe, umprofethi oqinisekisiwe enezibonakaliso zomprofethi. Kwenzekani na? Ukwahlulela kwagadla eGibhithe ngqo kamuva.

69 UElija ufika enkundleni, umprofethi, futhi waprofetha kuAhabi nalesosizwe. Kwenzekani na? Ukwahlulela kwagadla kuso ngqo kamuva. Kunjalo.

70 UJohane umBhaphathizi uyafika, njengesibonakaliso. Wayengumprofethi. Wayeyisibonakaliso somprofethi efika emhlabeni. Babazi, ngenkathi efika, uMesiya wayezokhuluma, emva kwakhe. Kwakufanele kube njalo, ngoba, uthola a—uthola abakhethiweyo.

71 Okungokwalokhu kungukuthola abantu abakhethiweyo ophumayo, njengasezinsukwini zikaNowa. Njengasezinsukwini zi—zikaElija, izinkulungwane eziyisikhombisa noma amakhulu ayisikhombisa, kumbe noma kwakuyini, ababengaguqanga ngedolo labo, ukubabizela ngaphandle. UJohane ebizela abakhethiweyo ngaphandle, futhi ukunikela kuKristu uma Efika, washintshanisa ngebandla laKhe, wathi, "Ngimele

nginciphe, Umele akhule, ngoba," wathi, "Ngiyiphimbo laKhe nje, elimemeza ehlane, 'lungisani indlela yeNkosi.'" NoJesu ufika ngendlela efanayo. Uthola abakhethiweyo balungele ukuzwa iphimbo likaNkulunkulu, siyilokho-ke isibonakaliso sesiprofetho. O, uma nilandela lemilayezo, tholani i per-. . . nithole abakhethiweyo ukuba balungele. Hhayi abanye, abasoze balizwa. Ngabakhethiweyo obizwayo.

72 Yeza kubani leyoNgelosi, eSodoma, eyenza lesosibonakaliso na? KuAbrahama neqembu lakhe. "Suka eSodoma; lizosha!" Niyabo? UJesu wakwethembisa ukuthi kuzophinda, niyazi, futhi, kuleliSodoma. Manje qaphelani.

73 Senzani na? Sithola abakhethiweyo ukuba balungele isikhoselo sikaNkulunkulu, njengasesikhathini sikaNowa, kanjalonjalo.

74 Futhi senzani na? Silahla ngecala isihlakaniphi esingakholwa, siye ekwahlulelweni. Besihlala siba njalo. Ukwedelela umusa, akukho okusele kepha ngukwahlulelwa. Ngakho sithola i—isihlakaniphi nongakholwayo ukuba balungele ukwahlulelwa. Ngoba, benzani na? Bayasigxeka.

75 Yingalesosizathu amaJuda edla inyama yawo uqobo. Yingalesosizathu igazi lageleza liphuma edolobheni ngenkathi uTitus, induna enkulu yamaRoma, igibela ingena lapho, yingoba babenqabe uMoya oNgcwele. Ukwahlulelwa kwafanele kufike ngoba babehlekise ngaWo. UJesu wabatshela, ngenkathi beMbiza ngoBelzebule, ukuthi Wathi, "Ngiyanithethelela," ukubuyisana kwakungakenziwa, "kodwa," wathi, "uma uMoya oNgcwele ufika ukuzokwenza into efanayo, ukukhuluma ngokumelana naYe akusoze kwathethelelwa." Nalesosizukulwane asizange sithethelelwe kukho. Kunjalo.

76 Ukwahlulelwa kongakholwayo! Sikhishelwa lapho ngenxa yaleyonhloso, ukunikeza ukukhanya kokholwayo, nobumnyama kongakholwayo. Njengoba yayinjalo nje insika yoMlilo; Yenza ukukhanya, ukuba bawelele ezweni lesithembiso, nobumnyama kulabo abangakholwanga. Izibonakaliso zikaNkulunkulu njalo senza lokho, zikhipha amehlo ongakholwayo, bese sinikeza ukubona nokukhanya kokuhamba kokholwayo. Sithunyelelwa lokho-ke.

77 Uma isiprofetho sakhe siqinisile, uma isiprofetho somprofethi siqinisile futhi sifezeka, khona-ke siyisixwayiso sikaNkulunkulu. Manje kuNumeri 12:6, sithola into efanayo, umBhalo.

78 IBhayibheli lalotshwa yilaba umuntu. Manje uma sifunda kuPetru wesiBili 1:21, Lathi, "Umuntu wasendulo, aqhutshwa nguMoya oNgcwele, waloba iBhayibheli."

79 Futhi kumaHeberu 1:1, lapho esakhuluma khona ngobunye ubusuku, "UNkulunkulu, esekhulumile endulo kobaba

ngamathuba amaningi nangezindlela eziningi ngabaprofethi, ngalolu izinsuku zokugcina ngoJesu Kristu, iNdodana yaKhe."

80 INsika yoMlilo, isibonakaliso; iphimbo . . . noma i—iphimbo lalizokhuluma. INsika yoMlilo esihlahleni, yayiyiphimbo eliphawulekayo uNkulunkulu ayelunigiselela ukulikhuluma.

81 Qaphelani ngokucacile manje, ningakugeji lokhu. Ngenkathi uMiriyemu wayehleke umfowabo, uMose, futhi wayengumprofethikazi ngenkathi emhleka, noNkulunkulu wehla ekuleyoNsika yoMlilo, uMose wazi ukuthi uNkulunkulu wayeselungele ukukhuluma. Kwakuyisibonakaliso. Nephimbo elayilandelayo, lathi, "Awumesabi uNkulunkulu na?" Lathi, "Akekho ezweni onjengenceku yaMi, uMose."

82 Wenze into efanayo ngenkathi besukuma futhi bathi kukhona . . . Ngenkathi uDathani esukuma, futhi ngenkathi uKora, ukuphika kwakhe, "Mningi umuntu ongcwele kunawe. Ucabanga ukuthi nguwe wedwa kuphela esigejaneni." UNkulunkulu wayegcobe uMose kulowomsebenzi!

83 Futhi ngenkathi befuna ukuthola esinye isigejane ukuba sihambe nabo, bazenzele inhlangano. Wathi, "Zahlukanise nabo. Ngizobalahla nje. Ngizobaqothula nje," futhi Wakwenza. Izwe labathola.

84 Manje sithola ukuthi lokho njalo bekuyindlela kaNkulunkulu. INsika yoMlilo ikhombisa ukuthi iPhimbo lilungiselela ukukhuluma. O, kubambeni lokhu! Ungakuthola kanjani ukuba yimpumputhe na? Nisayikhumbula iHouston. Manje kukhona iPhimbo elilandela isibonakaliso.

85 UMose, isibonakaliso somprofethi kuIsrayeli, wethembisa ukuthi iZwi selilungiselela ukuba liqinisekiswe.

86 Liphelele kahle kanjani iZwi likaNkulunkulu, ngokohlelo, ngaso sonke isikhathi! Kufana nje ngisho neUrimi Thumimi, njengoba ngikhulumile ngayo, ngobunye ubusuku. IUrimi Thumimi yayilapho, futhi ngaphandle uma lesosibonakaliso sivela kuleyoUrimi Thumimi, iphimbo lalingavunywa. Kufanele kubekhona isibonakaliso. Isibonakaliso sikhomba iphimbo. Nephimbo likhomba isibonakaliso, ukuthi sivela kuNkulunkulu. Isibonakaliso sephimbo yileso esikhuluma u "yebo" noma "qha." Uma uNkulunkulu asala, khona-ke iPhimbo likhuluma u "qha." Uma isibonakaliso sasilapho, uNkulunkulu wayekhulume u "yebo." Uhlelo lukaNkulunkulu alukaze luguquke. Besingahlala amahora kulokho, kodwa alukaze luguquke.

87 Bukani, uJona umprofethi, bukani lesosibonakaliso. Wayesendleleni yakhe eqonde eTharishishi. Waqala ukuya eNineve, wase ethatha i—indlela eya eTharishishi. Abaningi bamgxeka uJona. UJona akakufanele ukugxekwa. Wayengumprofethi. "Izinyathelo zolungileyo ziqiniswa yiNkosi," futhi waqala endleleni yakhe eya eTarsu. Futhi sizama ukugxeka umuntu, kodwa uJesu akazange.

88 Qaphelani, Wathi, "Njengalokho uJona wayesesiswini somkhomo, izinsuku ezintathu nobusuku," kwakuzoba yisibonakaliso, "kanjalo-ke neNdodana yomuntu iyakuba sebuthunjini bomhlaba, izinsuku ezintathu nobusuku. Nesizukulwane esibi nesiphingayo sifuna isibonakaliso, kepha asiyikunikwa-sibonakaliso esivela kuNkulunkulu, khumbulani, kepha isibonakaliso sikaJona". Yini isibonakaliso sikaJona na? Ukuvuka. Futhi yilesi lesosizukulwane saseSodoma, esiphingayo, ukuphinga ngokomoya, co-. . . sihlobonga ngokomoya ngokuphikisana neQiniso likaNkulunkulu, behlekisa ngaLo. "Isizukulwane esibi nesiphingayo siyofuna isibonakaliso, futhi bayosithola, kuyoba yisibonakaliso sokukvuka." Bukani, uJona . . .

89 Labobantu babengabahedeni, futhi kwakungenkulu . . . Kwakuyidolobha lezohwebo. Imboni enkulu kwakuyizinhlanzi. Babethumela izinhlanzi kulo lonke izwe. Indoda ayengabadobi. Lowo kwakungumsebenzi. Futhi babekade bengabahedeni, babekhonza izilwane nezithixo, futhi baba babi kakhulu.

90 Njengalesisizwe manje, esigcwele ezocansi neHollywood, nazo zonke izinhlobo, ngisho nasemabandleni. Futhi qaphelani ukuthi kwenzekani. Ngani, ngezinye izikhathi ngisho ukuhahela ucansi ebandleni kubizwa ngesimodeni. Lesisizwe singama kanjani phansi kwento enjengaleyo na? Nizibize ngamaKristu, bese niziphatha entweni enjengaleyo, lingama kanjani na?

91 Njengomngane wami olungileyo, uJack Moore, wathi, eminyakeni eyedlula, "Uma uNkulunkulu ededela lesisizwe sizedlulele nalokhu, Uyobophezeleka, njengoNkulunkulu olungileyo, ukuvusa iSodoma neGomora, futhi axolise kubo ngokubashisa."

92 Niqonde ekwahlulelweni. Ayikho enye indlela yokukwamukela. Kubhaleni phansi emaBhayibhelini enu. Sengiyaguga . Nikubone ukuthi akuyi yini ekwahlulelweni. Uma ngiphila impilo ejwayelekile, ngizokubona, isikhathi esijwayelekile. Eminye iminyaka embalwa iyokuphendula.

93 UJona. Bonke babephumile beyodoba, cishe ngesikhathi sasemini, futhi nakhu kufika unkulunkulu wolwandle, enyuka, umkhome, ugijimela ukhuphukela osebeni futhi uhlanza umprofethi uphumela ngaphandle kosebe. Isibonakaliso esinje pho!

94 UNkulunkulu wakhulula umprofethi waKhe, enomlayezo. Manje babesibonile isibonakaliso, bayasikholwa isibonakaliso, manje uyini umlayezo na? "Phendukani!" Lelo yiphimbo lesibonakaliso. Iphimbo lesibonakaliso singukuthi, "Phendukani, kungenjalo phakathi kwezinsuku ezingamashumi amane nizoqothulwa." Babazi ngokwenele ukuthi baphenduke.

95 UJesu wathi, “Bayosilahla lesisizukulwane, ngoba baphenduka ngokushumayela kukaJona; nangu omkhulu kunoJona.”

96 Iphimbo lalingukuthi, “Phendukani, kungenjalo ezinsukwini ezingamashumi amane nizoqothulwa.”

97 UJohane umprofethi, ebonakala, isibonakaliso somprofethi esibonakalayo, emva kweminyaka engamakhulu amane kungekho-mprofethi. Babenazo zonke izihlakaniphi. Sengathi ngiyabona ukuthi nxovanxova yini ababenayo! Iminyaka engamakhulu amane, kungekho-mprofethi, kodwa isikhathi sasondela sokuthi uMesiya wayezoza. Manje, uJohane wayeyisibonakaliso, engumprofethi, ukuthi uMesiya wayeselungele ukukhuluma, iphimbo lesibonakaliso; ngoba, kuMalaki 3, siyathola, “Ngiyathuma isithunywa saMi phambi kobuso baMi.” UEliyase wayezofika phambi kobuso baKhe, noEliyase uyafika. UJohane, emoyeni nasemandleni kaEliyase, uyafika futhi wenza khona impela imiBhalo eyakwenzayo, futhi abakuqondanga. UmBhalo usho njalo. Wayeyisibonakaliso, isibonakaliso esingumprofethi, ukuthi uMesiya wayesezokhuluma.

98 Lowomprofethi, ekwazi kahle kamhlophe, waze wathi, “Ngani, ukhona Omi phakathi kwenu, khona manje. LowoMesiya engikhuluma ngaye, uphakathi kwenu. Angifanele ukuthukulula izicathulo zaKhe. Nguye Ozobhaphathiza ngoMoya oNgcwele nangoMlilo. Mina ngibhaphathiza ngamanzi, kukho ukuphenduka, kodwa Uzoba semva kwami. Uphakathi kwenu manje.”

99 Ngeliny’ilanga wabona iNsizwa iza, ihamba yehla. Wayibona leyoNsika yoMlilo, ngesimo seJuba, yehla ivela eZulwini; iPhimbo, lithi, “Lo yiNdodana yaMi ethandekayo, eNgithokozile ukuhlala kuYo.” Uthi, “eNgithokozile ukuhlala kuyo,” yisenzo ngaphambi kwesabizwana nje, ngakho kuyafana nje. “ENgithokozile ukuhlala kuYo,” noma, “ekuYo eNgithokozile ukuhlala,” akwenzi-mehluko. Qaphelani, Ngiyathokoza ukuhlala kuYo.”

100 UJohane wathi, “Ngiyafakaza ukuthi Lowo owangitshela ehlane,” hhayi ekholiji, “ehlane, wathi, ‘Phezu kwaLowo oyobona uMoya wehla, uhlale phezu kwakhe,’ amen, ‘NguYe ozobhaphathiza ngoMoya oNgcwele noMlilo.’ Futhi ngiyafakaza ukuthi yiQiniso.”

101 Kwakuyini na? Lowomprofethi wayeyisibonakaliso sokuthi uMesiya wayeselungele ukukhuluma.

102 Wayeyini uMesiya na? UMesiya wayeyiZwi, ngokugcwele. Wayengukugcwala kukaNkulunkulu. Abaprofethi kwakungukuKhanya okuncane okulokozayo. Kodwa kuYe kwakukhona konke lokho kuKhanya, kwakukuloMesiya, ngokuba WayenguNkulunkulu obonakalisiweyo, enziwe

uEmanuweli, uNkulunkulu phakathi kwethu enyameni yomuntu.

103 UMesiya wayeselungele ukukhuluma. Futhi qaphelani, iBhayibheli liyasho, ukuthi, "IZwi leNkosi liza kumprofethi."

104 Manje nakhu kwakumi uJohane, uJesu athi wayengu "mprofethi omkhulu kunabo bonke abake baphila." UJesu washo njalo, uMathewu isahluko 11. "Naphuma ukuyobonani na, umuntu ontengantengiswa yiyo yonke imimoya, *leli* ihlelo lithi, 'Ngizokunika okuningi; yenza *lokhu*'? Hhayi uJohane! Qhabo, qhabo. Umuntu ongasunduzwa ayiswe le nale, akhohliswe na? Qha, wayengoluhlaza, umprofethi omahlikihliki. Ngabe nahamba ukuyobona umuntu owayegqoke kahle konke ngengubo yobupristi na?" Futhi Wathi, "Qhabo, bahlala ezigodlweni zamakhosi. Bashadisa abasha, bange izingane, bese bengcwaba abadala. Yilolohlobo. Abazi lutho ngeNkemba ebanjwa ngazandla-zombili. Ngakho naphuma ukuyobonani na, umprofethi na?" Wathi, "Odlula umprofethi!" Kusobala, wayeyisithunywa sesiVumelwano, wayethenjiswe nguNkulunkulu ukumthumela.

105 Futhi qaphelani lapha, uJohane emi emanzini, ebhaphathiza, ethi, "Uyeza."

106 Futhi nanti iZwi, alisekho eZulwini, kodwa lenziwe inyama. IZwi liyinyama, kwenzekani-ke na? Yini uhlelo lomBhalo kaNkulunkulu na? IZwi leza kumprofethi, ehlane impela, esizibeni impela. IZwi leza kumprofethi.

107 UJohane wabheka phezulu, wayesethi, "Yimi engiswela ukubhaphathizwa nguWe.

108 Futhi othandekayo wami, umfowethu omdala, uDokotela Davis, ibandla leMissionary Baptisti, owangibhaphathiza ngokukholwa kwamaKristu, uma ekhona lapha kulobubusuku, angiqondile ukulimaza imizwa yakhe. Isizathu, wakhe lapha eTexas, uphandle lapha uvela eziNtabeni iDavis. Kodwa ngiyakhumbula siphikisana ngalokho ngolunye usuku, nami ngisengumfana nje. Futhi ngathi, "Akuzwakali kahle, Dokotela Davis."

109 Wathi, "Okwenzekayo, ukuthi-ke uJesu wabhaphathiza uJohane, kwase kuthi-ke uJohane wabhaphathiza uJesu, ngoba uJohane wayengakabhaphathizwa." Akubonakalanga kuyiqiniso kimi.

110 Ngangilokhu ngilindile, ngibhekisisa, ngimangele. Angishongo lutho ngakho, kodwa ngoluny'usuku ngenkathi iNkosi ikwembula.

111 Manje bhekisisani ukuthi uJesu wathini. UJohane wathi, "Yimi engiswela ukubhaphathizwa nguWe, futhi yingani Uze kimi na?"

112 UJesu wathi, "Vuma kalokhu, ngokuba kusifanele ukugcwalisa kanjalo ukulunga konke."

113 UJohane waMazi ukuthi WayenguBani. Nampo abaholi ababili bezwe, abaholi ababili bebandla, uNkulunkulu nomprofethi waKhe, bemi ndawonye. Manje, bhekisisani, babefanele bazi.

114 UJesu wathi, "Vuma kalokhu, lokho kuyiqiniso, kodwa kusifanele ukugcwalisa kanjalo ukulunga konke, iZwi elithenjisiwe."

115 UMhlatshelo wawufanele ugezwe ngaphambi kokuba wethulwe. UJohane wabhaphathiza uJesu ngoba WayenguMhlatshelo. Niyabo? Umhlatshelo wawufanele ugezwe ngaphambi kokuba wethulwe. Waphumela lapho ngqo, noMhlatshelo wagezwa, manje-ke Sewethulwa kahle. Wathi, "Lelo yiWundlu likaNkulunkulu."

116 Wakhuphukela ngqo ogwini, futhi nakhu kufika uMoya kaNkulunkulu wehlela phezu kwaKhe, wathi, "Lo uyiNdodana yaMi ethandekayo." Niyabo, Wethulwa-ke phambi kwabantu bonke. Kodwa ngaphambi kokuba uMhlatshelo wethulwe, wawufanele ugezwe kuqala; lowo ngumthetho weTestamente eLidala. Kulungile.

117 UMesiya wayeselungiselela ukukhuluma, ngoba nasi sasesikhona isibonakaliso somprofethi. Futhi ngenkathi sebebone lowomprofethi efika enkundleni, emva kwayo yonke leyominyaka engamakhulu amane bengenaye, bazi, iphimbo elilandelayo kwakunguMesiya.

118 Manje nina bafundi beBhayibheli cabangisisani kanzima impela imizuzu embalwa. Nibhekisise imvelo yakhe, bamgeja kanjani na? Bakugeja kanjani ukwazi ukuthi kwakunguye, uJohane? Imvelo yakhe yakhonjwa, umoya wakhe nemvelo kwakhonjwa ukuthi kwakunguElija. Manje bhekisisani ukuthi-moya muni. Manje, wayenguJohane umBhaphathizi, kodwa umoya kaEliyase owawuphezu kwakhe.

119 Qaphelani, kuqala, uElija wayengumuntu owayethanda ihlane. Niyabo? NoJohane wayengumuntu ehlane.

120 NoElija wayengumuntu owayigxekayo leyonqubo yenhlangano, ngalolosuku, ngakho konke ayenakho. Wenzenjalo noJohane, "Nina-nzalo yezinyoka. Ubani onibonise ukubalekela intukuthelo na? Ningaqali ukuthi, 'Ngina *lokhu, lokho,* noma *okunye.*' UNkulunkulu angamvusela uAbrahama abantwana kulawamatshe." Niyazibona izimvelo ezimbili na?

121 Futhi bukani uElija, wabagxeka bonke labo'Jezibele ababepende ubuso bangosuku lwakhe, labo besifazane abanesimilo esibi. Wenzani uJohane na? Into efanayo, kuHerodiya. Bobabili, kwaba yimbangela yokufa kwabo.

122 Bukani uElija, emva kokuba esenze lowomsebenzi omkhulu, wayenyukubala, alale phandle lapho futhi akhuleke kuNkulunkulu ukuba amthathe. UJohane wenza into efanayo, walala ngisho lapho wase ethumela abafundi bakhe ngale, wathi, "Hambani niMbuze. Ngabe nguYe Lowo noma sibheke omunye na?" UJesu wayekwazi lokho.

123 WayenguElija. Leyo kwakufanele kube yimvelo yakhe. Wakhonjwa nse njengoba wayenjalo uElija. Wayesemoyeni kaElija.

124 Uzofika kahlanu, lowomoya unjalo, ukuba usetshenziswe phezu kukaElija, uElisha, uJohane, noMalaki 4, bese-ke kuba ngowamaJuda ngezinsuku zokugcina! . . . ? . . . umoya kaElija! Qaphelani manje.

125 Namhlanje, ngifuna nibuke abaprofethi baka-Ahabi bakithi besimodeni namhlanje, bevumela oJezibele babo bagunde izinwele zabo, bapende ubuso babo, bagqoke izikhindi, babheme osikilidi, noma yini, "Kulungile." Abaprofethi baka-Ahabi bakithi—bakithi banamhlanje, behamba nezikole zabo, impela, behamba bebahola ngezivumokholo ezenziwe ngumuntu namahlelo. Kuyini na? Abaprofethi baka-Ahabi.

126 Sidinga omunye uMikaya ukuba avuke enkundleni. Noma ngesikhathi sika-Ahabi, uElija ufika enkundleni. Yilowo-ke, othenjisiweyo.

127 Behamba bebahola, noma yiyiphi indlela abafuna ukuya kuyo. Uma bengakwenzi, babaphathe kabi lapha ndawondawo, bayoya ngale futhi bajoyine *lokhu* futhi bebe besalokhu begcine ukuzisho kwabo—kwabo—kwabo ukuthi bangamaKristu.

128 Awu, babengakaze basindiswe ekuqaleni. Imvelo yabo impela iyakufakazisa. Ningawathola amagrepsi esihlahleni sameva na? Ningawathola amabhece emvinini wamathanga na? Yona impela imvelo iyakhombisa ukuthi abafuni kuzihlanganisa ngalutho neZwi. Bahlekisa ngaLo, futhi baLihlambalaze. Uma kulotshiwe, "ISHO KANJE INKOSI, lezizinto zizokwenzeka," futhi bayaLihleka, bahlekise ngaLo.

129 Akumangalisi uJesu athi, "Inkosikazi yaseNingizimu iyakusukuma nalesisizukulwane, ngezinsuku zokugcina, futhi isilahle; ngokuba yavela emikhawulweni yomhlaba, izakubona umuntu onesiphiwo sokuhlakanipha." Wathi, "Nangu omkhulu kunoSolomoni." Impela. USolomoni waye, usuku lwakhe, kwakungolunye lwezinsuku ezinkulu. Abantu bonke basikholwa lesisiphiwo uNkulunkulu abapha sona, loSolomoni, nodumo lwakhe—lwakhe lwaphumela ndawo zonke. Ukuba-ke thina bantu bangalolusuku . . .

130 Nathi maMelika, sizama njalo ukuthola uhlelo oluthize lokuphikisana nobukhomanisi. *Nantu* uhlelo lukaNkulunkulu, "Phendukani! Phendukelani kuNkulunkulu!" Olunye uhlelo? Ukuba bebezokwenza Lokho, besizobukhohlwa ubukhomanisi.

131 Ngenkathi wonke uIsrayeli esikholwa lesosiphiwo uNkulunkulu abanika sona. Ukuba iMelika ibizovele inikeze i. . .ikholwe isiphiwo uNkulunkulu asinike sona, lolu izinsuku zokugcina, iNdodana yaKhe, esimweni sikaMoya oNgcwele, ivusiwe kwabafileyo, iphila phakathi kwethu ngokwesithembiso saYo. Ukuba kuphela besizolondoloza Lokho!

132 Siyoya kuphela kwabakhethiwe. "Ngokuba akekho ongeza kiMi uma uBaba waMi engamdonsi. Nabo bonke uBaba aNgiphe bona, bayoza." Ukuhlwanyela imbewu nje; iyawa, enye *ngapha* na *ngapho,* kodwa kukhona ukuhlwanyelwa kwembewu, noma kanjani. Iyobamba izimpande zayo noma yikuphi lapho ekhona. Bayoyibamba.

133 Qaphelani, babelapha, futhi sithola ukuthi ngalolosuku, uAhabi, isizwe sasithole lawomaIsrayeli enza noma yiluphi uhlobo lwezinto ababefuna ukuzenza, futhi besalokhu bezisho ukuthi bangamaIsrayeli.

134 Ukuthi uElija wasilahla kanjani lesosizukulwane, ngakho konke lokho okwakukuye, noNkulunkulu emqinisekisa. Futhi wayengumprofethi.

135 Ngaphambi nje kokufika, wenzenjalo noJohane! Wahamba wakhuphukela ngqo wangena kwaIsrayeli . . . Wayeganwe yilona wesifazane ku—kuHero- . . . kuHerodi, umfowabo umkaFiliphu. Waqonda ngqo ebusweni bakhe; akancenganga. Wayengesabi ukuthi igosa elithize lalizomkhipha. Wayengaphethe-khadi lenhlanganyelo; kuphela enoNkulunkulu. Wayengumprofethi waKhe. IZwi lalinaye. Wayengadingi ukuthi ahambe ayobuza noma yimuphi umbhishobhi noma abadikoni. Wayegcotshiwe. WayeneZwi. Waqonda ngqo ebusweni bakhe, wayesethi, "Awunamthetho wokumthatha!" Kunjalo. Akancenganga, kumuntu.

Labo besifazane ababi bephinga, beqhubeka!

136 NjengoAmose, lapho efika enkundleni, wabuka lapho. Asazi ngisho nokuthi uvelaphi. He, ingabe walibuka kanjani lelodolobha laseSamariya! Njengoba kwakwenza izivakashi, konke kukuhle, nabashumayeli bonke benokuzwana ne—nezizwe, nenhlangano nezizwe nawo wonke umuntu, futhi besalokhu bephila esonweni! Amehlo akhe ancipha, impandla yakhe yayikade icwebezela, futhi kanjalo uyehla. Akazange . . . wayengabukeki kangako, kodwa wayenoISHO KANJE INKOSI.

137 Sidinga uAmose enkundleni namhlanje. Besingamemukela na? Impela qha, kanjengoba naye bengamemukelanga. Wayengafika enkundleni, wayengadiliza zonke izinhlangano, onke amahlelo, bonke abesifazane abagqoke izikhindi, wonke uJezibele ophungule izinwele. Wayengabadabula babe yizucucu. Babengamkhahlela bamkhiphele emgwaqeni, futhi bathi, "Lolohlanya oludala!" Kodwa wayeyobe eno ISHO KANJE

INKOSI, ngokuba kubhalwe ngaleyondlela nje. Amahlelo amemukele? Qha.

138 Wayengenamuntu wokuxhasa uhlelo lwakhe. Ngabe leli elikhulu, idolobha elihle le—lenkanuko, njengoba iSamariya lalinjalo, ngabe babeyomemukela lomfo omncane ongaziwa engena-khadi lenhlanganyelo, kungekho-muntu wokumxhasa, kumbe noma yini? Wayengenaxhaso. Wayengena-khadi lenhlanganyelo, engenasikole avela kuso. Kodwa wayenoISHO KANJE INKOSI. Nokufika kwakhe, njengomprofethi, kwakuyisibonakaliso. Iphimbo lakhe lalivela kuNkulunkulu, futhi lakhonjwa ngezinsuku zikaJerobowamu wesiBili. Yonke into ayisho yafezeka.

139 Manje siyathola, lolusuku esiphila kulo, kuyimpinda nje yalokho futhi. Abefundisi nabantu, banamahloni ukuma epulpiti, futhi i—iVangeli liphenduka ithikithi lokudla kubo. Bayesaba ukusho noma yini, omunye umuntu uzobakhipha ku *lokhu, lokho,* noma *okunye*.

140 Munye kuphela uMuntu ongakukhipha eZulwini, lowo nguNkulunkulu. Futhi uzokhishwa kanjani eZulwini, uhlala neZwi laKhe na? Yilokho Akuthumela lokho.

141 Khumbulani, iBhayibheli lasho, esikhathini esinje njengoba sasinjalo ngezinsuku zikaElija, ngosuku olunje njengoba lwalunjalo ngezinsuku zikaJohane, ukuthi uMalaki 4 uzobuyela emhlabeni futhi. "Ngiyothumela uElija."

142 Manje ningakuxovi lokho manje noMalaki 3, "Ngiyathuma isithunywa saMi phambi kobuso baMi." Lowo kwakunguEliyase, futhi.

143 Kodwa kuMalaki 4, Wathi, "Ngaphambi nje koSuku olukhulu nolwesabekayo lweNkosi luyofika, lapho umhlaba wonke uyoshisa njengeziko, nabalungileyo bayophuma bahambe phezu kwemilotha yababi," leso yisikhathi seminyaka eyiNkulungwane, "Ngiyakuthuma uElija umprofethi." Futhi uyokwenzani na? "Uyakubuyisela ukholo lwabantwana lubuyele kobaba babaphostoli," babuyele eZwini. Uyofanele abe ngumprofethi. "Ngiyakumthuma." Uyokhonjwa ngokuyikho ngempela. Imvelo yakhe iyofana njengoba yayinjalo ekaElija, ncamashi. UMlayezo wakhe uyoba kulowomugqa ngqo. Uyolahla, adilize. Kungabikho nhlanganyelo, kungabikho-bambiswano, kungabikho lutho, kodwa uyoba no ISHO KANJE INKOSI.

144 Manje, khumbulani, bekukhona zonke izinhlobo zamaqembu ezisukumayo zithi, "*Le* yingubo kaElija, na *le* yimfundiso kaElija." Lonke iqembu, inhlangano, iphendukele eqenjini likaElija, noma ingubo kaElija. Lowo akusiwo umBhalo. UNkulunkulu akazange asebenzisane neqembu kanjalo.

145 Ngenkathi uElija efika enkundleni, noJohane umBhaphathizi, bobabili bawalahla amaqembu nenhlangano. Abazange bakwenze. Wawalahla, indlela ayenza ngayo; uElija noJohane, bobabili. Hhayi iqembu noma ihlelo. Kodwa bobabili, kubo bobabili ezikhathini zabo, bawalahla amaqembu nezinhlangano.

146 Bese kubanjani-ke? Isibonakaliso sesikhathi sokugcina impela siyophelekezela iPhimbo lesikhathi sokugcina. UElija ufanele afike enkundleni, umuntu ogcotshwe ngalowomoya; umuntu wasehlathini, kanjalonjalo, nomthandi walokho, futhi afike enkundleni ukuqinisekisa. Manje bhekisisani ukuthi umBhalo uthini manje, futhi-ke ngeke nidukiswe, niyabo, isibonakaliso sesikhathi sokugcina nePhimbo lesikhathi sokugcina.

147 UNkulunkulu akazange asebenzisane neqembu, akukhondawo emBhalweni. Usebenza ngomuntu ngamunye, ngoba wonke umuntu wehlukile komunye. Wonke umuntu, izithupha zethu zehlukile, amakhala ethu ehlukile, izenzo zethu zehlukile. Uthola umuntu oyedwa, Angamthola ngokuphelele ekuzwaneni aze abe yileloZwi.

148 Yingalesosizathu uPawulu, wathi, "Funa ngiphakanyiswe kakhulu ngobukhulu besambulo, nganikwa isithunywa sikaSathane." Niyabo? UMathewu waloba, uLuka waloba, uMarku waloba, bonke, kodwa, balandela uJesu nje futhi baloba lokho Akushoyo. Kodwa uPawulu wayenesambulo sokuthi WayenguBani, niyabo, yileyonto a—ayeyibonile. Isambulo saKhe sasisikhulu kakhulu, Wamdedela waloba iBhayibheli, njengoMose waseTestamenteni eLidala. Lowomuntu odumileyo, uPawulu, lesosambulo ayenaso, wayazi ukuthi uJesu weTestamente eLisha wayenguJehova weLidala. Wayenesambulo saLo, futhi wayekwazi ukulibeka kumaHeberu, ku. . . .kanti futhi ku—kumaRoma, nakwabase-Efesu, na—nabo bonke. Wa—waloba lezizincwadi. Qaphelani, emva kokuphuma kwesibonaka liso saKhe, khona-ke waloba izincwadi.

149 Lemvelo yokufika iyofana. Akuyikuba yiqembu. Kuyoba ngumuntu oyedwa. UNkulunkulu ayikho enye indlela asebenza ngayo kodwa ngomuntu oyedwa. Manje, uElija wayengesilo iqembu, uJohane umBhaphathizi wayengesilo iqembu, babengumuntu oyedwa ngamunye. UNkulunkulu, uMalaki 4, akasho ukuthi "Ngiyothuma iqembu." Wathi, "Ngiyothuma uElija!" IZwi lingeguqulwe.

150 Manje, bhekisisani, isibonakaliso sesikhathi sokuphela nePhimbo kuyofika ngokohlelo lomBhalo njengoba kwethenjiswa.

151 Sifuna ukwazi ukuthi siyoba yini isibonakaliso sokuphela na? UJesu wasitshela, kuMathewu 24 ne 25. Wasitshela, futhi, eZambulweni, kusuka le kwesesi 6. . .noma eso 1, kuze kuyothi

ngqi kwese, awu, isahluko se 10. Bese Eyafika esahlukweni 19, kungena isikhathi seminyaka eyiNkulungwane ekufikeni kwaKhe, egibele ehhashini elimhlophe.

152 Sizofika, isibonakaliso sesikhathi sokuphela. Manje lalelani, sengivala. Siyofika ngayo impela nje indlela umBhalo osho ngayo. Manje qaphelani iPhimbo lesibonakaliso.

153 Manje, uJesu, kuLuka 17:30, wethembisa isibonakaliso sesikhathi sokuphela. Isibonakaliso sokugcina, sasinguNkulunkulu ebonakaliswa emzimbeni womuntu ekwazi ukwehlulela imicabango owawusemqondweni kaSara, ethendeni emva kwakhe. Yilokho Akushoyo. Leso yisibonakaliso Asethembisa ekupheleni. Ju-. . . Wayethe Uyokwenzani na? "Sasizokwaziwa ngezinsuku, izinsuku zokugcina, lapho iNdodana yomuntu iyokwambulwa khona." Yembulwe! Lapho iNdodana yomuntu yembulwa, leso kuyoba yisibonakaliso ayokwembulwa ngaso. Manje bukani uma Lokho kungakusho lokho. Impela kuyakusho.

154 Manje ningasho yini, ukuthi, "Qhabo, siyoba ngenye into. Qhabo, siyokwakha ibhilidi elikhulu, okukhulu *lokhu,* noma *lokhu,* nomunye umkhandlu wenkolo yobukristu omkhulu, noma okunye na"? O, qhabo. Qhabo, lokho kuyizindlela eziqhele kakhulu. Lokho kungakwelinye icala. Kuphambene nalokho uNkulunkulu athi akwenziwe, Ayezokwenza.

155 Qaphelani ukuthi sitheni manje. ImiBhalo iyoba yikho nje ncamashi, ngoba sinesibonakaliso saseSodoma, kokwemvelo. Kwakunini lapho okwakukhona khona noma yibaphi ongqingili abaningi kakhulu, izimpendukezelo nezinto, kunanjengoba bekhona manje, "isizukulwane esibi nesiphingayo," lapho ongeke ngisho wavula itelevishini yakho ngaphandle uma kukhona olunye uhlobo olungcolile, into yaseHollywood enyanyekayo na? Futhi abantu, abazibiza ngamaKristu, bayohlala ekhaya bangayi emhlanganweni womkhuleko ukuze babone into enjalo. Kukhombisa ukuthi moya-muni okini. Kunjalo. Nabesifazane bayogqoka nje njengalabo, nowesilisa uyobavumela babahole babayise le nale njengoba benza lapho. Ngabe sizokwenza iHollywood ibe yisibonelo sethu, noma ngabe sizokholwa yiZwi likaNkulunkulu ngakho na?

156 Naleloqembu elifanayo lingalibona iZwi likaNkulunkulu liqinisekiswa, futhi benzani na? Bayalihleka. Ngoba, bafile, bafe Phakade. Babengakaze baphile. Ukuba babeke baphila, babeyohlala bephila njalo, iPhakade. Kodwa babengakaze baphile. Babefe njalo. O, bangahle ukuba babepholishiwe, futhi bakholwe *lokhu, lokho,* noma *okunye.*

157 UJesu wathi, "Nina bazenzisi," kubo, kulabo bapristi ngalolosuku. "Ningakusho kanjani okuhle, ube umlomo ukhuluma ngokuchichima kwenhliziyo na? Ningibiza nithi Ngimuhle, 'Rabi omuhle, Nkosi enhle'?" Wayekwazi

okwakusenhliziyweni yabo. Wayekwazi ukukubona okwakusenhliziyweni yabo. WayeyiZwi.

158 IBhayibheli lathi, "IZwi likaNkulunkulu libukhali kunenkemba esika-nhlangothi zombili, futhi lahlulela izizindlo okusenhliziyweni."

159 Manje, lesosibonakaliso saseSodoma sesibuyile, kokwemvelo. Futhi uma yonke into isibekwe kahle impela nje ngokwendawo eyiyona yona indlela efanele ibe ngayo kokwemvelo, manje-ke ningakuchitha kanjani, emqondweni wenu, ukuthi okomoya akukho lapha ngesikhathi esifanayo na? Kokubili ukubekwa kusenkundleni. Yebo, wonke umuntu evuma, okwemvelo kukahle; kodwa, o, kokomoya, abafuni ukukukholwa, ngoba Lithikamezisana nemfundiso yabo.

160 ULuka 17 uyisibonakaliso. ULuka 17 uyisibonakaliso uJesu asisho, ukuthi, ngezinsuku zokugcina, izizwe namabandla nabantu bayoba njengoba nje kwakunjalo eSodoma, izwe labeZizwe, ngaphambi nje kokuqothulwa kweSodoma ngomlilo. Futhi kwakuyobakhona iqembu, elibukayo, njengoAbrahama. Libuyele emuva, ngenkathi uJesu ethi, "njengoba kwenzeka ngezinsuku zaseSodoma," buyelani emuva nibone ukuthi kwakunjani eSodoma. Wafunda iBhayibheli elifanayo nesilifundayo, iBhayibheli elifanayo, manje buyela emuva ubuke ukuthi kwakuyini.

161 Nakhu kwakukhona iqembu elikhethiwe, elibizelwe ngaphandle, iqembu lika-Abrahama, babebheke indodana ethenjisiwe. AbaseSodoma abakholwanga yilutho mayelana naso. Futhi kwakukhona osivivi, ilunga lebandla ezansi eSodoma. Bukani lezoziNgelosi ezintathu ziza kulowo ngamunye wabo, bhekisisani ukuthi sibonakaliso sini abasikhombisa, khona-ke nizobona ukuthi sibonakaliso sini esiphila kuso.

162 Manje, leso kuyoba yisibonakaliso. Nephimbo lesibonakaliso liyoba nguMalaki 4, "ukubuyisela abantu babuyele ekuKholweni kobuphostoli kobaba." Naso isibonakaliso, nanto iPhimbo, lihambisana ncamashi nomBhalo. Niyabo? Isibonakaliso siyisibonakaliso ukuthi kwakuseSodoma, uNkulunkulu wabonakalisa ezidalweni ezingabantu.

Wayesethi, "Uphi umkakho, uSara na?"

Wathi, "Usethendeni, emva kwaKho."

163 Wathi, "Ngizokuvakashela ngokwesikhathi eNgakwethembisa ngaso." Wayesethi . . .

164 Futhi uSara, emuva, emva kwaKhe, wathi, "Lokho kungenzeka kanjani, mina isalukazi, naye ikhehla na? Futhi njengendoda yami phandle lapho, ikhehla," wathi, "asiyilutho olunjengalokho kithi." Wathi, "Nje ngeke kwenzeka."

165 Wathi, "Ukungabazeleni uSara lokho, ethi enhliziyweni yakhe, 'Lezizinto zingenzeka kanjani na?'"

166 NoJesu wathi lokho kuyobuya futhi. Manje, khumbulani, uAbrahama wabiza leyoNdoda ngo, "Elohim," uNkulunkulu. UNkulunkulu kwakufanele kube nguYe. Ngani na? Wayekwazi ukwehlulela imicabango, futhi Wayengaso impela isikhathi. Futhi uElohim, uMoya oNgcwele, (hhayi omunye umuntu) uMuntu ofanayo ebuyela phakathi ebandleni futhi uyokwenza into efanayo, lokho kuyoba yisibonakaliso. NePhimbo liyoba nguku, "Babiza babuyele eZwini," babuyisele ukuKholwa kwabantwana kobaba." Naso isibonakaliso nePhimbo.

167 Izibonakaliso ngokwejwayelekile ziyemukelwa, kodwa iPhimbo alemukelwa. Abalithandi iPhimbo, kodwa bayosithatha isibonakaliso. Ngokwejwayelekile, bayosithatha. Bayasithanda isibonakaliso, ngoba bayathanda ukusibuka, bazibungaze. Kodwa, iPhimbo, abafuni uku—ukukwenza. Khumbulani manje iphimbo.

168 Buyelani emuva eZwini futhi. Isibonakaliso sikaJesu sikaMesiya, ngokukaIsaya 35, "Unyonga luyakutshekula njengendluzele," nakho konke lokhu.

169 "Lokho kwakumangalisa!" O, bakwemukela lokho. Lokho kwakukuhle. Bakukholwa lokho. Basikholwa isibonakaliso. "Woza, Rabi, ebandleni lami, sizokunika ubambiswano olugcwele. Impela, siYakukholwa. Uyisimangaliso. UnguRabi. Wena ungumProfethi osemncane. Ngena! Zonke izinhlobo zobambiswano! Isibonakaliso siyamangalisa."

170 Kodwa ngenkathi iPhimbo selikhuluma, futhi lathi, "Mina noBaba siMunye."

171 O, he, abakwazanga ukulikholwa Lelo. "Uzenza uNkulunkulu." Babengalifuni iPhimbo. Babesithanda isibonakaliso. Bayakwazi lokho, bavuma ukuthi kwakuyisibonakaliso sikaMesiya, kodwa, iPhimbo, babengalithandi Lelo.

"Imisebenzi eNgiyenzayo mina nani niyakuyenza."

Futhi bathi, "UnguBelzabule."

Wathi, "Nina sizukulwane sezinyoka."

172 O, balizonda leloPhimbo. Benzani na? Balikhipha leloPhimbo phakathi kwabo. BaMkhiphela ngaphandle.

173 UJesu wathi, "Uma bebizile uMninindlu ngokuthi u, 'Belzabule,' kakhulu abafundi baKhe na?"

174 Khumbulani, eSambulweni 3, oNyakeni waseLawodikeya. Lena iLawodikeya; isibonakaliso saseSodoma sizofika. IPhimbo, "Buyelani emuva eZwini, nidede kulezizivumokholo namahlelo, bese nibuyela emuva eZwini," uma Lifika,

ngokweZambulo 3, Wakhishwa ebandleni, njengoba nje Wayenjalo ngaleyonkathi.

175 "Isibonakaliso silungile, kodwa hhayi iPhimbo." Abafuni kuzihlanganisa ngalutho nePhimbo. Qhabo, qhabo; iPhimbo. Kodwa uMose wathi, uma bengayikukwenza, noma . . .

176 UNkulunkulu wathi kuMose, "Abayikulikholwa lelophimbo lokuqala lesibonakaliso sokuqala, ubazame ngephimbo lesibili. Futhi uma bengayikukwenza lokho, bese-ke uhambe ulande amanzi bese uwathululela emhlabathini." Lokho kuqeda konke. Yilokho kuphela. "Ugeze, ususe uthuli e—uthuli ezinyaweni zakho," ngamany'amazwi, njengoba uJesu asho. Wathi, "Ukhe amanzi emfuleni, uwathululele emhlabathini, abe yigazi, bese ukhombisa ukuthi yilokho ozophuziswa khona, igazi." Ngakho kwaba nje yilokho impela okwakuyikho.

177 Uma bengasikholwanga isibonakaliso, khona-ke isibonakaliso sesithathu ngempela sakuthola. Zonke izinkonzo inezibonakaliso ezintathu, uma sithunyelwe sivela kuNkulunkulu. UJesu wayenezibonakaliso ezintathu. UMose wayenezibonakaliso ezintathu. UNowa wayenezibonakaliso ezintathu. UElija wayenezibonakaliso ezintathu. Yonke into ifika ngezibonakaliso ezintathu. Qaphelani. Lalelani, bangane.

178 Sesithe ukwedlula kancanyana isikhathi. Ngi . . . O, he, bengingazi ukuthi besesihambe kangako isikhathi, sesedlule ngokwata.

179 Uma ningahle nisikholwe isibonakaliso saseSodoma, sikaLuka, niyabo, njengoba esethembisa; niyasikholwa isibonakaliso saseSodoma, pho ningelemukele ngani iPhimbo likaMalaki elilandela isibonakaliso, uku "buyela eZwini na"? [Akuqoshwanga eteyipini—Umhl.] IBhayibheli lisho njalo, futhi niyasibona, manje-ke lalelani ePhimbweni lesibonakaliso.

180 Balekelani ulaka oluzayo! Ningacabangi, "Ngoba ngisonta kwi UPC, iAssemblies of God, iMethodisti, iBaptisti, iPresbyterian, nginelungelo lokuhamba ngingene." UNkulunkulu angamvusela uAbrahama abantwana kulawamatshe. Phendukelani eZwini! Nibuye nidede ebuzweni benu bezwe nezinqubo zenu zenhlangano, nezinto. UNkulunkulu uzozibhubhisa ebusweni bomhlaba. Uzozicwilisa ezinjulweni zolwandle lokukhohlwa, njengoba Enza iGibhithe nje ngenkathi Ebiza uIsrayeli, isizwe siphuma esizweni. Ngenkathi Ebiza uMlobokazi aphume ebandleni, liyohamba ledlule kuzo izinhlupho, liphuzise umhlaba igazi lalo. Balekelani ulaka oluzayo, ngokuba seluseduze!

181 Ningeke nazibona lezizinto ngaphandle . . . Angazi ukuthi nicabangani ngazo. Ngibophezeleke kuphela ekuzifundeni nasekukhhulumeni ngakho. Kukini! Uma ningahle nisikholwe isibonakaliso, khona-ke likholweni iPhimbo elilandela isibonakaliso. O, he!

182 Bukani, uMose, umfanekiso wokuphuma manje. Wayezotshela labobantu ngesithembiso esasinikwe obaba. “Ngiyasikhumbula isithembiso saMi koyise.” Futhi manje yini—yini uMose azoyenza na? Ukuphendula izinhliziyo zabantu zibuyele kulokho okwakushiwo wobaba. Futhi njengoba uMose wayenjalo ngaleyonkathi, unjalo noMalaki 4, “ukuphendula abantu babuyele ekuKholweni kobaba.”

183 Onke lamathizethize amahlelo, kanjalonjalo, buyelani eZwini! Ngiyanazi, izinqwaba zabantu ziyathanda ukwenza lokho; angithethisi nina nje lapha. Lamateyipu aya emhlabeni jikelele, niyabo, ndawo zonke. Angithethi kini, kodwa ngithetha kunoma ngubani, lapho engeyakhona. Ngingumhlwanyeli wembewu. Yilokho kuphela engikwazi ukukwenza. Kukinina ukwenza isinqumo. Balekelani ulaka oluzayo, bantu!

184 Ungacabangi ukuthi yingoba uyiPentekoste. Ungacabangi ukuthi yingoba umama wakho wayengomuhle, iMethodisti engcwelisiwe, noma ubaba wakho ungolungileyo, umBaptisti omemezayo. Ningacabangi ukuthi lokho kukhona okuzokwenza kini. Ningacabangi ukuthi yingoba nisonta esontweni abalakhayo, noma ibandla enilakhayo manje. Ningacabangi ukuthi ngoba nina maPentecostal nakhuluma ngezilimi futhi nasina eMoyeni, futhi nagijima nehla nenyuka phansi endlini, eminyakeni engamashumi amane eyedlula. Ningacabangi ukuthi ngoba naba nemihlangano yokuphilisa, kanjalonjalo.

185 Ningehluleki ukubona lesosibonakaliso, seNsika yoMlilo, uNkulunkulu asiqinisekisileyo; nePhimbo emva kwaYo, ukuphendukela kuyo, nibuyele kuNkulunkulu. NingaYivumeli inedlule. Kukhona isibonakaliso nePhimbo.

186 Uma umuntu evuka nesibonakaliso, esifanayo esidala sabanomqondo ofanayo, kukhona okungalungile, asiveli kuNkulunkulu. O, he! “Yenzani imendo yaYo iqonde manje!” Manje niyasikholwa na? “Buyani-ke, O baphuphuthekileyo nabahlakazekileyo, niye kwabakini.” IBhayibheli . . . Umbhali weculo wathi:

> Izizwe ziyehlukana, uIsrayeli uyaphaphama,
> Izibonakaliso iBhayibheli elazibikezelayo;
> Izinsuku zabeZizwe zibaliwe, ngokwesaba okuthiyayo;
> “Buyani, O bahlakazekileyo, kwabakini.”

187 Buyani! Buyelani emuva! Umprofethi wathi, “Kuyakuba ngukuKhanya ngesikhathi sokuhlwa.” Ngaphambi nje kokuba iNdodana yenze kube-mnyama bhuqe, kuyakuba ngukuKhanya. Hambani ekuKhanyeni kusenokuKhanya. Emva kwesikhashana uMkhandlu weNkolo yobukristu uzonithola, futhi akusekhondlela yokuKhanya ngaleyonkathi.

Asikhothamise amakhanda ethu.

188 Baba waseZulwini, kusezandleni zaKho manje. Ngi—ngiyihlwanyelile iMbewu. Angazi ukuthi Ziwele kuphi. Ngikhulekela ukuthi UzoZibusisa noma ngabe Zikuphi. Futhi kwangathi Zingathola indawo yaZo phansi le, futhi zisiphule zonke izindawo ezingamatshe, nazo zonke izimpande zamakhakhasi eziluhlaza, futhi njengoba kwakunjalo, futhi ukhiphe konke ukungakholwa endleleni. Siphe khona, Baba. Thina manje sinikela lokhu kuWe, eGameni likaJesu Kristu. Amen.

189 Amakhanda enu ekhotheme, amehlo enu evaliwe. Kusasa ebusuku yidili. Izoni zedolobha, ngizo. . .iNkosi ithanda, ngizodingeka ukuthi ngikhulume nazo. Ngikhuluma ebandleni elixubile manje. Bengingeke ngaba nesibindi sokushumayela lokhu; bekuzovele nje kubenze baphuphutheke kakhulu kunakuqala, emhlanganweni onjalo.

190 Kodwa, nina, kulobubusuku, niyakholwa ukuthi nibone isibonakaliso, futhi seningalizwa iPhimbo, uma ninalo futhi niyaLikholwa na? Futhi ani—nikaze, niyakholwa kodwa beningakaLemukeli, uKristu ekugcwaleni kwaKhe, ungasiphakamisa isandla sakho na? Futhi onke amakhanda awakhothame manje, nawo onke amehlo avalwe. Phakamisa isandla sakho, uthi, “Ngikhumbule, Mfowethu Branham, lapho ukhuleka.” Ngizojabula ukukwenza. UNkulunkulu anibusise.

191 Baba wethu waseZulwini, iBhayibheli lathi, “Abaningi abakholwayo wabhaphathizwa. Ngiyakhuleka, Nkosi, ukuthi lababantu ophakamise izandla zabo, ukuthi bayakukholwa. Abakaze babhaphathizwe ngombhaphathizo wamaKristu, kwangathi bangathola ibandla elikwenzayo, futhi babhaphathizwe. Siphe khona, Nkosi.

192 Kwangathi bangebhaphathizwe ngamanzi kuphela, okuyi—yisibonakaliso sangaphandle kuphela ukuthi ikhona into eyenzeke ngaphakathi. IBhayibheli lathi, “Kunye ukuKholwa, yinye iNkosi, munye umbhaphathizo,” nalowombhaphathizo ungumbhaphathizo wokomoya. Umzimba ugezwa, kuyisifanekiso sokukhombisa nje, noma ukunikeza isibonakaliso ukuthi ikhona into eyenzeke ngaphakathi. Kodwa yilowomphefumulo ofanele ubhaphathizwe ngoMoya oNgcwele, lokho okwaPhakade kuza ukuzongena kuleyomvelo yobuntu futhi kuyishintsha ngapha nangapha, ukuyenza ikholwa. Ngikhulekela ukuthi bazokwemukela uMoya oNgcwele. Ngibanikeza Wena manje, njengemiklomelo yoMlayezo, nabomusa kaKristu. EGameni laKhe, ngiyakhuleka. Amen.

Manje amakhanda enu ekhotheme, ngenhlonipho.

193 Nginemizuzu eyisikhombisa nje, a—angikwazanga ukuphuma ngesikhathi. A—a—angikwazanga ukuba nomugqa womkhuleko esikhathini esingako. Ngizonicela ukuba nihlale khona lapho enikhona. Ngiyaxolisa ukunihlalisa kuze kwedlule

isikhathi. Sizokhulekela umuntu wonke. Nina bantu, abanye benu phandle lapha onamakhadi omkhuleko, ningakhathazeki, sizonithola.

194 Kodwa sizobona nje uma uMoya oNgcwele uzosembulela manje, uma nikholwa kuYe futhi nikholwa ukuthi lesi yisibonakaliso. Khumbulani, iNgelosi, Yayingumuntu; Iyadla, Yaphuza phambi kuka-Abrahama, kepha nokho Yayikwazi, noSara ethendeni, Yayikwazi ukwehlulela imicabango owawusenhliziyweni yakhe. Leso kwakuyisibonakaliso. YayiyiZwi. Manje uma iZwi kuphela lingeza kithi, manje-ke, futhi, Wethembisa ukwenza into efanayo.

195 Manje nina khona lapho kwizethameli, ongenawo amakhadi omkhuleko, futhi wazi ukuthi awuzukuba semgqeni, angikwazi ukwahlulela ngokubona okufihlakele ukuthi yikuphi okuyikhona khona ngaphandle uma iNkosi izongibonisa. Ngizo. . . Futhi kholwani ukuthi uNkulunkulu ngempela uyabaphilisa abagulayo. Ngi—ngifuna ni—nikholwe khona manje, imizuzu embalwa. Futhi nje nikhuleke, futhi nithi, "Nkosi Jesu, ngiyayazi indoda, ekhulumayo, yi—yindoda, kodwa ingitshele, ukuthi, isitshelile kulobubusuku, futhi yakufakazisa kithi; ukuthi, uMoya oNgcwele, izwe elingeke lambulala."

196 Babengambulala uJesu ngenkathi Esenyameni; baMbulala. Kodwa manje uvukile, esimweni esikhazimulisiweyo, Angeke asaphinde abulawe. Futhi Wathi, "Kuseyisikhashana izwe lingabe lisaNgibona. Nokho, nina," abamiselwa ngaphambili, labo omiselwe ukuPhila okuPhakade, iBandla, uMlobokazi, "niyoNgibona, ngokuba Ngiyakuba nani, ngibe kini, kuze kube sekupheleni. Izinto eNgizenzayo mina nani niyakuzenza." Zonke lezizithembiso Azenzayo.

197 Manje, ngiyazi ngenkathi Elapha emhlabeni, Yena, uNkulunkulu, wayekuYe. WayenguNkulunkulu. Wayengukugcwala kukaNkulunkulu. Wayeyilo lonke iZwi likaNkulunkulu libonakalisiwe.

198 NeBhayibheli lisenguye uNkulunkulu, iZwi, futhi kusekhona esinye sesambulo namanje esisazokwembulwa. Futhi Wathi, "Ngezinsuku zokugcina, lapho izwe seliba njengeSodoma futhi, iNdodana yomuntu iyokwembulwa." Nesibonakaliso saseSodoma siyobuya, bese kuthi iPhimbo liyobiza abantu babuye, labo abamiselwe ukuPhila.

199 Siyazi, ngenkathi Elapha, kwakukhona izigidi zabantu emhlabeni, abangazange neze bazi ukuthi Wayelapha; akukho sizathu sokwazi. Niyabo? Uza kulabo ababekumiselwe ngaphambili ukukubona.

200 Manje khulekani. Manje thulani ngempela. Ninganyakazi. Noma ngabe nikuphi, kovulande abaphezulu, phansi ngezansi, noma ngabe nikuphi, ninga—ninganyakazi, hlalani nje nithule-du.

201 Futhi nikhuleke, nithi, "Nkosi Jesu, iBhayibheli lathi, kumaHeberu 4, ukuthi Wena khona manje ungu 'mPristi oMkhulu onokuzwelana nobuthakathaka bethu.' Futhi siyaKubona emhlabeni, ngenkathi Uselapha emhlabeni, owesifazane omncane ngesinye isikhathi wathinta ingubo yaKho, futhi Wena wajika, wase uthi 'Ubani oNgithintile na?'" Wacasha, kodwa nokho ukukholwa kwakhe kwakhonjwa. UJesu wamtshela ngomopho wakhe, wayesethi okwakhe "ukukholwa kwakho kukusindisile." Manje Usenguye lowomPristi oMkhulu ofanayo. Uma Enguye izolo, namuhla, naphakade, Uzofanele enze ngendlela efanayo, uma u—uma uMthinta.

202 Futhi kwenzani lokho manje-ke na? Kuzofanele kubekhona inyama yomuntu, emhlabeni, ukukhuluma iPhimbo laKhe. "NginguMvini, nina ningamagatsha." Ayikho indlela yokukuzungeza, bangane. KungumBhalo nje. KuyiQiniso. Nina befundisi niyakukholwa lokho, emuva lapho na? [Abefundisi bathi, "Amen."—Umhl.]

203 Manje khona lapho, hloniphani ngempela futhi nikhuleke, nithi, "Nkosi Jesu, mangithinte ingubo yaKho."

204 Futhi niyambona osondele kakhulu kimi, ngamafidi angamashumi amabili noma ngaphezulu. Angazi-mphefumulo khona lapho. Angikwazi ngisho ukubona-muntu ngempela engimaziyo, kulobubusuku, ohlezi lapho; ngaphandle kukaPat Tyler ehlezi lapha ngaphambili, umngane wami. Kukhona abantu abasezinhlakeni zemibhede, izinhlaka.

205 Sibone ibhokisi lohlaka livuleka izolo ebusuku, nendoda yasukuma yase isuka ihamba. Anikwenzi ngani nonke, kulobubusuku na? Niyabo, nikholwe nje, yilokho kuphela enifanele nikwenze. UbuKhona baKhe buzokwenza. Nangu Ukhona, nizofanele nime ngakuYe ukuba anivuse ngezinsuku zokugcina.

206 Manje, nina enikholwayo, futhi enicabanga ukuthi nikhuleka kuzwakale, bhekani ngapha nje manje.

207 NjengoPetru noJohane bathi, "Sibheke." Futhi babhekisisa, indoda yakwenza, ibheke ukubona into ethize. Wathi, "Isiliva negolide anginalo, kodwa enginakho . . . "

208 Manje, ukuphilisa anginakho, kodwa enginakho, isiphiwo esivela kuNkulunkulu, nginipha khona. Uma nje nizokukholwa, uNkulunkulu uzokusebenza. Ngicela kuphela nina ukuba nikukholwe. Enginakho, ngizonipha khona. Uma nizokukholwa, uNkulunkulu uzokusebenza. Kuzameni nje.

209 Lapha, naKhu khona manje. Amen. Ngiyakuthanda lokho. Nanto inenekazi lihlezi khona lapha. Lithe ukuzimuka, lihlezi khona lapha ekugcineni. Unalo ikhadi lomkhuleko, nenekazi na? Elithe ukuzimuka . . . Awunalo i . . . Khona lapha, Awunalo ikhadi lomkhuleko na? Yebo. Awunalo ikhadi lomkhuleko na?

Uyakholwa, empeleni na? Awulidingi ikhadi lomkhuleko, uma ukholwa.

210 Kukhona ukuwawaza komsindo ephimbweni, yingalesosizathu kunzima ukubiza abantu kanje, kodwa zamani ukungilalela ngokusondela okukhulu eningakwenza manje.

211 Angikwazi. Awunakhadi lomkhuleko, ngakho awuzukuba semsamo. Uma uNkulunkulu ezongembulela ukuthi iyini inkathazo yakho, uzokukholwa lokho (ini?) kuzoba yinto efanayo njengoba Embula nje kowesifazane ukuthi yayiyini inkathazo yakhe na? Owesifazane emthonjeni na? USara, ayekushilo, kanjalonjalo na? Uyakukholwa lokho na? Uyakholwa ukuthi kuzobe kuqinisile na?

212 Uphethwe yisimo segazi, kukhona okungalungile ngegazi lakho. Uma lokho kuqinisile, phakamisa isandla sakho. Kulungile. Awusenakho manje. Kuphendulele ukuKhanya phezu kwakho. UJesu Kristu ukuhloniphile.

213 Manje, angikaze ngimbone owesifazane, empilweni yami. Manje yini leyo na? Kufanele kube ngumoya. Manje ningasho njengabaFarisi, "Lowo ngudeveli," awu, uthola umvuzo wabo. Wena uthi, "NguKristu," uthola umvuzo kaKristu. Ngikholwa ukuthi yiZwi likhonjwa ngalezi usuku lokugcina; hhayi mina.

214 Lapha, nanti elinye inenekazi elincane lihlezi khona lapha phansi. Liphethwe yimithambo eqhansile emilenzeni yalo. Linezifo ezelakanyanayo. Linokuhlushwa yinhliziyo. Likhulekela othandekayo, lowo ngumfowabo. Likhala izinyembezi manje. Linokuxhumana. Lowomfowabo ugula kabi kabi. Yisifo sikashukela. Kanti, futhi, unelinye ithunzi, uyisoni. Futhi ukhulekela yena. Kunjalo. Nkosazana Welton, uma uzokholwa ngenhliziyo yakho yonke, uNkulunkulu uzomenzela khona. Uyakukholwa na? Lawo ngamagama akho.

215 Manje ngabe lokho kungaphezulu kwalokho uJesu akusho kuSimoni, "Igama lakhu unguSimoni, uyindodana kaJonase na"? Yiba nokukholwa nje. Ungakungabazi. Kukholwe ngenhliziyo yakho yonke. Uma ukukholwa, uNkulunkulu uzokwenza kufezeke. Uma nje unga . . .

216 Lapha, nanti inenekazi elincane lihlezi khona ngapha, lingibuka ngqo lapha. Lithi ukuba nezinwele ezibomvu. Izinwele zalo ziphushwe zabhekiswa emuva.

217 Anikuboni lokho kuKhanya, okuthi ukuba phuzi, kwenze indingilizi phezu kowesifazane na? Liyazi ukuthi kuyenzeka khona manje, ngoba liyaKuzwa. Kusondele kakhulu kulo, alikwazi ukuthi lingaKuzwa. Uma lokho kuqinisile, nenekazi, phakamisa isandla sakho. Nanto.

218 Manje ngiyisihambi ngokuphelele kuwe. Angazi lutho ngawe. Kodwa ubuhlezi lapho ukhuleka. Kunjalo. Uma lokho kuqinisile, vayiza ngesandla sakho *kanje*. Manje, uma uJesu

Kristu eyiNdodana kaNkulunkulu, Ayiyo, umPristi oMkhulu ehlezi ngakwesokunene sikaNkulunkulu. . . Futhi ngimi lapha nje ngesiphiwo, nami uqobo ngi un-. . . ngiphumile, ngiphumile nje emdlinzweni womuntu, ngingacabangi ngesingami; indlela yokuphumuza ingqondo yami uqobo nokucabanga, futhi nje ngidedele uNkulunkulu angene. Uyakholwa ukuthi U. . . Mina, uNkulunkulu uyazi angikwazi; nawe wazi okufanayo. Ngakho uma uNkulunkulu ezongembulela inkathazo yakho, noma into ethize oyilindele, oyifunayo, noma into ethize engaphezulu, uyakholwa ukuthi uNkulunkulu uzoyenza, angakwenza lokho na?

219 Unenkathazo ngeqolo lakho. Leyo ngenye yezinto oyikhulekelayo. Futhi unenkathazo ngamehlo akho. Uyakholwa ukuthi uNkulunkulu uzoziphilisa futhi azenze ziphile na? Uyakholwa? Uyakholwa? Uyakholwa ukuthi uNkulunkulu angangitshela ukuthi ungubani na? Nkk. Hallman, kholwa ngenhliziyo yakho yonke manje, ungaba nakho okucelile. Uyakholwa na?

220 Nangu owesifazane osekhulile ehlezi nje buqamamana emva kwalo lapho. Uyakhuleka, naye. Unesifo sikashukela. Ngethemba ukuthi akakugeji lokhu. Kuphezu kwakhe ngqo. Usethe ukukhula. Umzuzu nje, sengathi iNkosi ingangisiza manje. Okwakhe. . . Lapho ukubambile, kulungile, manje, niyabo, ngenkathi enokuxhumana. Akasuye owalapha. UngowaseLouisiana. Idolobha lakubo—kubo liyindawo ebizwa ngeSinger, eLouisiana. Futhi uphethwe yisifo sikashukela. Igama lakhe nguNkk. Doyle. Uma lokho kuqinisile, phakamisa isandla sakho. Kulungile. Ngiyisihambi ngokuphelele kuye, angikaze ngimbone empilweni yami. Kodwa uJesu Kristu, iNdodana kaNkulunkulu, wazi konke ngawe.

221 Nanto inenekazi lihlezi ngemuva lapho, livela edolobheni elifanayo, indawo ebizwa ngeSinger. Liphethwe yisifo senhliziyo ibhiphi. Negama lalo nguClark. Uyakholwa. Nkk. Clark na? Kulungile, ungaba nakho okucelile.

Niyakholwa na? [Ibandla lithi, "Amen."—Umhl.]

222 Naso isibonakaliso! Lalelani iPhimbo! Phendukani, buyelani kuNkulunkulu ngokukhulu ukushesha! UJesu Kristu ulapha ngaMandla okuvuka kwaKhe; isizukulwane esibi nesiphingayo semukela isibonakaliso sikaJesu Kristu ephila phakathi kwabantu. Ubengeke akwenza lokho ngami nje, kufanele kube yini, futhi. Niyabo, owesifazane wadingeka ukuthi athinte ingubo yaKhe. Udingeke ukuthi uthinte ingubo yaKhe. Thina singamathuluzi nje.

223 Niyakholwa ngenhliziyo yenu yonke na? Manje uma nikukholwa lokho. . . Bangaki okukholwayo, phakamisa izandla zakho, *kanje*, uthi, "Ngikukholwa ngeqiniso."

224 Manje uma nikukholwa, uJesu washo lokhu, "Lezizibonakaliso ziyakubalandela abakholwayo; uma bebeka izandla phezu kwabagulayo, bayosinda." Niyakukholwa lokho na?

225 Manje sesedlule isikhathi. Asinaso isikhathi. Sesisemizuzwini engamashumi amabili-nanhlanu manje ngaphambi kokuba kushaye eleshumi. Ningazibeka izandla zenu ngaphezulu komunye nomunye, manje-ke na? Futhi nenze nje njengoba nginitshela manje, bekani izandla zenu nje phezu komunye nomunye.

226 Manje niyazi, ezitezi eziphezulu, ndawo zonke lapho enikhona. Manje niyazi, kanjenganoma yini manje, emva kokuba umBhalo usushunyayeliwe futhi wakhonjwa ngokucacile yonke indawo endlini yonke.

227 Ngibona omunye, khona manje. Niyabo? Nomunye khona lapha, inkathazo yokuphelelwa ngamandla. Inenekazi line TB. Ehhe. Ngithi, Kukuyo yonke indawo nje manje, kodwa Kukuqeda amandla.

228 Kwehluka kuni, ikuphi okunye na? Ubona amashumi amahlanu, ngezinye izikhathi kukhona lokho, futhi ufuna ukubona amashumi ayisikhombisa ngesikhathi esilandelayo. UJesu wake wakwenza lokho eSikhari, nomuzi wonke waMkholwa. Babebheke uMesiya.

229 UMesiya ulapha, uMoya oNgcwele, uMesiya walolusuku; uMesiya owenza iZwi liqinisekiswe, lesithembiso saKhe.

230 Manje ngifuna ngamunye wenu, lapho nibeka izandla zenu phezu komunye nomunye, uma ningamakholwa. Manje awuzikhulekeli wena. Ukhulekela lowomuntu, futhi bona bazokhulekela wena. Manje, iZwi elifanayo elethembisa lokhu ngezinsuku zokugcina, lethembisa futhi . . .

231 Futhi khumbulani, uJesu wathi, "Lezizibonakaliso ziyakubalandela abakholwayo." Ukuphilisa, kubuya, kuyiphimbo ukuthi isibonakaliso sivunyiwe. Babeka izandla phezu kwabagulayo, njengesibonakaliso; iphimbo lingu "haleluya, iNkosi ingiphilisile!" Manje uma lezizibonakaliso ziphelekezela iphimbo, lesosibonakaliso, uma uyikholwa, siyophelekezela. Iphimbo liyophelekezela isibonakaliso.

232 Uma ngininika lesisibonakaliso, enginitshele ukuthi sivela kuNkulunkulu, noNkulunkulu wasethembisa ngalolusuku; senekwe ngokucacile, akukho lutho kuphela umphikinkolo ongesikholwe. Niyabo? Manje-ke uNkulunkulu wase ejika esiqinisa, ukusenza sibe njalo. Manje Ulapha.

233 Manje ngamunye, ngendlela okhuleka ngayo ebandleni lakini uqobo, uma kuqondene nawe, ukumemeza kakhulu, noma ngabe kuyini, khulekela umuntu obeke izandla zakho phezu kwakhe, ngoba bakhulekela wena.

234 Futhi manje bhekani phezulu. Futhi eBukhoneni bukaMesiya, uKristu, OVukileyo, usaphila emva kweminyaka eyizinkulungwane ezimbili, singaba-ndikindiki kanjani kangaka eMoyeni na? Lokho bekufanele kubeke lesisizwe eMlilweni. Lokho bekufanele kwenze iBeaumont iphenduke, ukubonisa usizi olukhulu. Kodwa ngabe izokwenza na? Qhabo.

235 Kodwa nina enifuna Yena, futhi enikholwa ukuthi Uzokwenza futhi agcine iZwi laKhe, sinikwa nina manje isithembiso. Bekani izandla zenu phezu komunye futhi nikhuleke, ngisanikhulekela ngilapha.

236 Nkosi Jesu, kwenele osekushiwo, kwenele osekwenziwe. IZwi ebelithenjisiwe selibonakalisiwe. UMesiya, uKristu kaNkulunkulu, useBukhoneni baPhezulu. SiyaMuzwa. SiyaMbona. Siyazi ukuthi Wakwethembisa lokhu ngezinsuku zokugcina. "Njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo mhla iNdodana yomuntu yembulwa." Manjeke, siyazi.

237 Sibona u—umlilo ezibhakabhakeni, amabhomu eatomu. Sibona izizwe ezidliwe yizimpethu, izizwe ziyehlukana. Siyabona ukuthi uIsrayeli usezweni lendabuko. Sonke isibonakaliso ebesingethenjiswa, sigcwalisiwe. Into elandelayo yiNdodana ethenjisiwe, iFika.

238 O Nkulunkulu oPhakade, eBukhoneni bukaJesu Kristu, uMoya oNgcwele omkhulu olapha manje uqinisa ukuthi Ulapha, yizwa umkhuleko walababantu, yizwa lamaKristu; ukuthi, uma sengihamba, ngeke basho ukuthi, "UMfowethu Branham wenze lokhu." Omunye umuntu abebengamazi, ubeke izandla phezu kwabo, futhi baphilisiwe. Kodwa Wethembisile ukuthi iPhimbo belinesibonakaliso kulo. Futhi kwangathi bangaphiliswa, njengoba ngibanikela kuWe, eGameni likaJesu.

IPhimbo LesiBonakaliso ZUL64-0313
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