


UNKULUNKULU OLAMANDLA WAMBULWA PHAMBI KWETHU

 NgilemiMbhalo emlutshwana elotshwe phansi, engithanda ukukhuluma ngayo kini, futhi ngithemba ukuthi uNkulunkulu uzabusisa imizamo yethu ebuthakathaka.

² Manje, abantu abanengi bayamangala kungani singajwayelekanga kangaka futhi silomsindo kangaka. Liyakwazi, lolu luhlobo olwahlukileyo lo—lombuthano kulalokho abantu aba—abejwayele ukulubona. Futhi, ngenjwayelo, yonke into yonke yenziwa ngokuhleliweyo. Kodwa nxa sibuya kuleyi mbuthano, okube lithuba lami manje okweminyaka ethile selokhu yaqaliswa, futhi singakwazi phose ukuthi sizakwenza njani. Siyabuya nje futhi sizinikele ngokwethu. Yiyo into kuphela esiyaziyo ukuyenza. Futhi uNkulunkulu wenza okunye kwakho konke. Ngakho kusenza sibili sibe ngabantu abenza ngoku ngajwayelekanga.

³ Ngelinye ilanga, omunye wathi, “Uyazi, lina bantu kalizwisiseki sibili.”

Ngathi, “Awu, ngi—ngicabangela sinjalo.”

⁴ Futhi ngiyakhumbula enye yemibuthano. UMfowethu Troy wayengitshela kwesinye isikhathi ngomGerman omncani owathi wemukela umbhaphathizo kaMoya oNgcwele. Futhi ngosuku olwalandelayo, esitolo lapho ayesebenza khona, wayephakamisa izandla zakhe futhi adumise iNkosi, futhi akhulume ngendimi futhi nje eqhubekela phambili, okumangalisayo. Futhi ekucineni, umqhatshi weza lapho futhi wathi, “Heini, kuyini uhlupho ngawe?”

⁵ Wathi, “O, ngisindisiwe.” Wathi, “Inhliziyo yami iyaphuphuma gentokozo.”

⁶ Wathi, “Awu, kufanele ukuthi ubungale phansi lalelo xuku elingamanathi afakwa amabhawudo ngale.”

⁷ Wathi, “Yebo. Udumo kuNkulunkulu!” Wathi, “Ayibongwe iNkosi ngamanathi amabhawudo.” Wathi—wathi, “Uyathatha imota, wehle ngomgwaqo.” Wathi, “Ukhuphe wonke amanathi phandle kwayo, awusela lutho kodwa inqwaba ‘yento engelamsebenzi.’” Futhi lokhu nje. . . Khona nje phose kuyikho, uyazi.

⁸ Ngolunye usuku, eCalifornia, ngangihamba ngisehla ezitaladeni zeLos Angeles, futhi ngabona indoda eyayile sibonakaliso esifubeni sayo, la *lapha*. Futhi wathi, “Ngiyisiwula sikaKhristu.” Futhi wonke umuntu wayemkhangele. Futhi

ngabananzelela betshibilika njalo bekhangela, ngemva esedulule. Futhi ngacabanga ngizalandela labanye bonke. Futhi e... emhlane wakhe, wathi, “Wena uyisiwula sikabani?” Yebo. Ngicabangela sonke singani kasizwisiseki, omunye komunye, uyazi.

⁹ Kodwa, uyazi, umhlaba uyangena ekwejayeleni kakhulu, kuze kuthi eyinye into eyahlukileyo ikwenza kungazwisiseki ngitsho, abantu baze bacabange ukuthi enye into ethile yonakele. Futhi ngokwenjayelo uNkulunkulu kufanele enze into engajayelekanga, ukuze abuyisele abantu eBhayibhili futhi.

¹⁰ Ngingathi ngiyambona uNowa ukuthi wayeluhlobo lwe—lwe nathi, kuleso sikhathi sesayensi ayephila kuso, ngoba babengakutshengisa ukuthi akula manzi esibhakabhakeni. Kodwa uNkulunkulu wathi lizakuba khona elinye khonapho. Ngakho, uNowa, etshumayela njalo ekholwa lokho, yena waba linathi.

¹¹ Futhi sengathi ngiyacabanga ukuthi lapho uMose esehla esiya eGibhithe, wayengani u—uphambene, kuFaro. Kodwa khumbula, uFaro wayephambene, lakuye, futhi. Ngakho ba... Siyananzelela lokhu.

¹² Loba uJesu wayethathwa njengokholwa okuphambene lokukholwa okuyikho. Yikho sibili. UMartin Luther wayephambene, ebandleni leKatolika. Futhi uJohn Wesley wayephambene, kuAnglikheni. Ngakho, liyazi, se—sekuyisikhathi somunye ophambeneyo. Alicabangi njalo na? [IBandla lithi, “Ameni.”—Mhl.] Kodwa, kungakabi lenathi, liyazi, kumele kube lebhawudo, kuqala, elokubophela kilo.

¹³ Ngakho, liyakwazi, uNowa, elinathi, wa... Kuyathatha inathi, lidonsa ibhawudo, lidonsa enye into ndawonye, futhi libambe enye into ndawonye. Ngakho, uNowa wenelisa ukudonsela bonke ababengenelisa ukukholwa, emkhunjini, phandle kokwahlulelwa, ngokuba linathi.

¹⁴ Siyathola, ukuthi, uMose wadonsa ibandla laphuma eGibhithe, ngokuba ngophambeneyo. Yikho sibili.

¹⁵ Ngiyacabanga sesifuna ophambeneyo manje, ukudonsa uMlobokazi aphume ebandleni. Sesifuna okuthile khathesi, omunye, ngakho singabantu abangathi abazwisiseki. Futhi ngacabanga, lobu busuku, nxa iNkosi ibithanda, ngizazama ukubala iMibhalo mayelana lalokhu, futhi ngikhulume kini okwesikhatshana esincane, futhi ngizame ukulitshengisa kancani kungani singabantu abangazwisisekiyo.

¹⁶ Asivuleni eMbalweni khathesi, kwaba seFiliphi isahluko 2, 1-8, labaseKhorinte Besibili 3:6. Futhi asibaleni, lapho sikhulwa iLizwi likaNkulunkulu.

¹⁷ Futhi manje, singakabali nje, asikhothamiseni amakhanda ethu ukuze sikhuleke.

¹⁸ Baba oseZulwini oloMusa, ngeqiniso singabantu abalenhlanhla, kulobusuku, ukuba siphila kulesi isikhathi, lo kubona izinto esizibona ziqhubeka, lokwazi ukuthi isikhathi sesisondele sesiseduze, lapho uJesu ezabuya elanda iBandla Lakhe. O, lokho kuyathabisa inhliziyo zethu, Nkosi! Futhi lapho siphendla emuva amakhasi, lobubusuku, siyakhuleka ukuthi Wena uzasipha indaba kulo umbhalo. Futhi makuthi uMoya oNgcwele ambule enhlizweni zethu izinto ezizakuba zihle futhi zithokozisa kuNkulunkulu. Ngokuba siyakucela khona eBizweni likaJesu. Amen.

¹⁹ Liyakwazi, ngikholwa ngizalicela ukuba lenze enye into. Ngi—ngijwayele ukucela izinto ezingajwayelekanga, futhi ngithemba angiceli lutho olungajwayelekanga kakhulu. Kodwa nxa sinika inhlonipho kuflegi, sonke siyasukuma. Futhi—futhi iflegi isedlula, siyasukuma; lokho, sifanele sikwenze. Futhi siyama, sisaluthe. Asisukumeni nje sime ngezinyawo zethu lapho sibala iLizwi, nxa lithanda, AbaseKhorinte Besibili 3:6.

Yena . . . o senze senelisa ukuba yizikhonzi zesivumelwano esitsha; esingayisiso sokulotshiweyo, kodwa esikamoya: ngoba okulotshiweyo kuyabulala, kodwa umoya uletha ukuphila.

Kodwa nxa—kodwa nxa inkonzo yokufa, elotshiweyo futhi ebazwe ematsheni, yayikhazimula, kwaze kwathi abantwana bako Israyeli behtuleka ukukhangela kokuphela ubuso bukaMose ngenxa yenkazimulo yobuso bakhe; leyonkazimulo eyayingephelayo:

Kambe inkonzo kamoya ayiyikuba lenkazimulo enkulu?

Ngokuba nxa inkonzo yokulahlwa ibilenkazimulo, ikakhulu inkonzo yokulunga yenza ibelenkazimulo enkulu kakhulu.

Ngokuba lalokho okwenziwa kwakhazimula kwakungela nkazimulo kulokhu, uba kulinganiswa lenkazimulo edluleleyo.

Ngokuba nxa lokho okwaphelayo kulenkazimulo, kanjani . . . kumbe kakhulu kangakanani okumayo kulenkazimulo.

Sibona ke ukuthi silethemba elingako, sisebenzisa isibindi esikhulu ekukhulumeni.

Futhi kasifani loMose, owamboza ubuso bakhe ngesimbozo, ukuze abantwana bakoIsrayeli bangakhangelisi isiphetho sento eyenziwa yaphela:

Kodwa inqondo zabo zenziwa zangaboni: ngoba kuze kube lamhlanje silokhu singasuswanga isimbozo ekubalweni kwethestamende elidala; leso isimbozo esisuswa kuKhristu.

Kodwa kuze kube lamhlanje, nxa kufundwa uMose, isimbozo siphezu kwenhliziyo yabo.

Kodwake nxa iphendukela eNkosini, isimbozo siyasuswa. Hatshi. . .

Manje iNkosi inguMoya lowo: futhi lapho okuloMoya weNkosi khona, kukhona inkululeko.

Kodwa thina sonke, ngobuso obembuliweyo siyakhangela njengesibukweni inkazimulo yeNkosi, ukuguqulwa kusimo esifanayo kusukela enkazimulweni kusiya enkazimulweni, njengoba kunjengango Moya weNkosi.

²⁰ Futhi kwabase Filiphi 2, sibala lokhu, siqala ngendima1, futhi sibala sisiya kundima 8.

Nxa—nxa kukhona ke ukukhuthazwa kuKhristu, nxa kukhona induduzo yothando, . . . loba ubudlelwano bukaMoya, loba kukhona isisa lesihawu,

Gwalisani intokozo yami, ukuze libengqondonye, lilo thando olufananayo, linhliziyonye, lile ngqondo nye.

Lingenzi lutho ngokubangisana kumbe ngokuziqhenya; kodwa ngokuthobeka liphakamise abanye sengathi bangcono kulani.

Ngulowo lalowo angakhangele okwakhe, kodwa ngulowo lalowo e . . . okwabanye.

Mawube kini lowo mqondo, owawukhona futhi kuKhristu Jesu:

Owathi, esesimweni sikaNkulunkulu, kakanananga ukuthi kuyikuphanga ukulingana loNkulunkulu:

Kodwa wazenza ngokwakhe ukungabi lodumo, ethatha isimo senceku, futhi wenziwa esimweni sabantu:

Futhi ebunjwe waba njengomuntu, wazithoba, futhi wabangolalelayo kwaze kwaba sekufeni, loba ukufa kwesiphambano.

²¹ Asikhulekeni.

²² Baba oseZulwini, leli Lizwi elikhulu elibaliweyo, lobubusuku, eMbalweni Wakho oNgcwele, lenze Lona libe qotho enhlizweni zethu, ukuthi sisuke lapha njengalabo ababehamba bevela eEmmawusi, besithi, “Inhliziyo zethu azivuthanga na phakathi kwethu lapho Yena ekhuluma lathi endleleni?” Ngoba siyakucela eBizweni likaJesu. Ameni.

Lingahlala phansi.

²³ Manje, ke lowo ngumbhalo ongazwisisekiyo kakhulu, kodwa ngiyacabanga ukuthi uyavumelana lesikhathi. Bengifuna

ukukhuluma ngodaba lokuthi: *UNkulunkulu OlaMandla Wambulwa Phambi Kwethu.*

²⁴ Manje, lokhe kwabakhona umuntu, ikhona indlala enhlizweni yomuntu, ukudinga ukuthi wavela ngaphi, lokuthi kuyini isizatho sakhe sokuba lapha, futhi lalapho ayakhona. Ukhona Oyedwa kuphela ongaphendula lokho, nguYe Lowo owamletha lapha. Futhi umuntu uhlezi efuna ukubona uNkulunkulu.

²⁵ Emuva kuThestamenti eliDala, siyathola ukuthi uNkulunkulu wazimboza ngoKwakhe kwabangakholwayo. UNkulunkulu ulendlela engazwisisekiyo sibili yokusebenza labantu. Yena uyazifihla ngoKwakhe kongakholwayo futhi azambule ngoKwakhe kokholwayo. UNkulunkulu uyakwenza lokho. UJesu wabonga uBaba, ukuthi, Yena wayefihle lezizinto kwaba hlananiphileyo labaqedisayo, futhi wakwambula Khona kubantwana labo abangafunda. Ngakho, siyathola ukuthi uNkulunkulu kangeke aguquke, emvelweni Yakhe, futhi Yena uhlezi esenza umsebenzi Wakhe ngokufanayo. Siyathola ukuthi, kuMalakhi 3, ukuthi Wathi, “Ngingu Nkulunkulu, Angiguquki.” Ngakho, Usebenza ngesimiso esifanayo, sonke isikhathi.

²⁶ Manje sithatha elinye lamabhuku amadala kakhulu eBhayibhilini. Lapho uJobe, omunye wamadoda alungileyo wosuku lwakhe, indoda epheleleyo emthethweni kaNkulunkulu, inceku, isikhulu, inceku ehloniphekayo, kwaze kwathi loNkulunkulu waze wathi, “Akakho ofanana laye, emhlabeni.” Kodwa... isifiso sakhe, kwesinye isikhathi, ukubona uNkulunkulu. Wayekwazi ukuthi ukhona uNkulunkulu, futhi wezwa kusithi afune ukumbona Yena, kumbe, ngeyinye indlela, ahambe endlini Yakhe aqoqode emnyango, futhi athi, “Ngithanda ukukhuluma Lawe.” Ahlale phansi, akhulume Laye, njengalokho esingakwenza omunye lomunye.

²⁷ Silakho ukuzwisisa. Yikho sikuleyimbuthano, lapho esibuya ndawonye futhi—futhi sibonakalise imicabango yethu. Futhi—futhi siyazwisisana omunye lomunye, ngocono, nxa sikhulumisana ngezinto komunye lomunye. Futhi abatshumayeli bayakwenza lokhu. Abantu bonke bohambo lonke lwempilo bayakwenza, bayakhulumisana ngezinto.

²⁸ Futhi, uJobe, uNkulunkulu waye luqobo kuye, wayefuna ukwazi nxa wayengeke ahambe, aqoqode emnyango Wakhe, futhi—futhi abe le—le ngxoxisano Laye.

²⁹ Kodwa siyathola ukuthi uNkulunkulu wakhuluma laye, kodwa Waye mboziwe. Wayemboziwe esimweni sesivunguzane. Futhi watshela uJobe ukuthi abophe inkalo zakhe; Wayeza khuluma laye, njengomuntu. Futhi Yena wehla esivunguzaneni futhi—futhi wakhuluma loJobe. Futhi wenza Waziwa kuJobe ngesivunguzane, kodwake kazange ambone uqobo Yena.

Wayesizwa kuphela umoya uvunguza njalo utshibilika ubhoda, ezihlahleni. Futhi iLizwi laphuma esivunguzaneni, kodwa uNkulunkulu wayembozwe esivunguzaneni.

³⁰ Siyathola, phansi eAfrica, South Africa, bayasebenzisa ibala elithi *amoyah*, elitsho, “amandla angabonakaliyo.”

³¹ Futhi lawa Mandla angabonakaliyo, esivunguzaneni, ayeleLizwi elizwakalayo. Lona lakhuluma loJobe, kodwake kazange abone isimo Sakhe. Kodwa Yena wayemboziwe, kuye, ngesivunguzane.

³² Siyathola omunye wabaprofethi abakhulu eBhayibhilini, uMose, oweThestamenti eliDala, omunye wabakhethwa nguNkulunkulu, abaqanjweyo, inceku ezimiselwe ngaphambili, laye wafisa ukumbona Yena. Waye kade eseduze Laye kakhulu, futhi wayebonile izinto ezinengi zesandla Sakhe esikhulu esingabonakaliyo sihamba phambi kwakhe futhi sisenza izinto ezenziwa nguNkulunkulu kuphela. Wafisa ukumbona Yena ngolunye usuku, futhi uNkulunkulu wantshela, “Hamba, uyekuma edwaleni.”

³³ Futhi esamile edwaleni, uMose wambona Yena esedlula. Wabona umhlane Wakhe. Futhi wathi, “Kwakukhangeleka njengomuntu, umhlane womuntu.” Kodwake, kazange ambone uNkulunkulu. Wabona kuphela isimbozo sikaNkulunkulu.

³⁴ IBhayibhili lathi, “Akula muntu obone uNkulunkulu loba ngasiphi isikhathi, kodwa oZelweyo kuphela okaBaba umbonakalisile Yena.” Ngakho, uMose wambona Yena, emboziwe, njengo Muntu. Siyathola ukuthi uJehova weThestamenti eliDala wayenguJesu nje weThestamenti eLitsha.

³⁵ Futhi—futhi uDr. Scofield lapha, siyathola ukuthi, ibala lakhe, ukuguquka kusuka “kusimo.” Siyathola ibala *en morphe*, ngesiGrecki, okutsho “okungabonwayo kwenziwa kwabonakala.” Enye-into engeke i...Siyakwazi ikhona. Ingaba...angeke ibonwe, kodwa khona siyakwazi ukuthi ikhona. Futhi Yena wathi eguqula isimo Sakhe, sokuba ngu *en morphe*, okutsho ukuthi Waguquka esuka kokwedlulimvelo esiya emvelweni.

³⁶ Futhi Yena nje wantshintsha isimbozo Sakhe, ngezinye indlela, kunjengo mdlalo. Yena wayedlala. Futhi kusiGrecki, lapho bentshintsha isimbozo sabo, mhlawumbe omunye adlale...omunye umdlali engabe edlale ezindaweni ezithile ezehlukeneyo.

³⁷ Futhi indodakazi yami, ekhona lapha, bebelawo nje esikolo esiphakemeyo, u—umdlalo. Futhi omunye oyedwa umfana engimaziyo, wadlala mhlawumbe ingxenyane ezine ezitshiyeneyo, kodwa wayehamba ngemva kwesiteji antshintshe isimbozo sakhe—sakhe, ukuze enelise ukuphuma, alingisele esinye isimilo.

³⁸ Khathesi, nxa ungathatha iziprofetho zeThestamenti eliDala mayelana ngalokho uMesiya ayezakuba yikho, ungakuqathanisa khona lempilo kaJesu, futhi usukutholile khona xathu ukuba uJesu wayengubani. Yena wayengasuye muntukazana. Yena waye nguNkulunkulu, *en morphe*. Yena wantshintshwa evela—evela kokuphezukwemvelo esiya esimweni semvelo soMuntu. Kodwake, Yena waye nguNkulunkulu, ebonakalisiwe enyameni, emboziwe ngumuntu, isimbozo senyama.

Futhi khangela iThestamenti eliDala.

³⁹ Ngi—ngi—ngiyakwazi ukuthi ngikhuluma embuthanweni oxubeneyo, lobobusuku, bevela ezindaweni ezitshiyeneyo zomhlaba. Futhi silapha ukudingisisa. Se—senzani? Si—siyikuyini? Lapho esiya khona kungaphi? Kuyini okwenzakalayo? Kutshoni konke lokhu?

⁴⁰ Futhi manje siyathola, phakathi lapha, ukuthi, nxa lina madoda labafazi abangamaJuda, labo rabhi e—e—ethempelini, ensukwini ezedluleyo, nxa babelikhangela iBhayibhili, iziprofetho, ngaphandle kwemikhuba, babeyakunanzelela ukuthi uJesu wayengubani. Babengasoze bambize Yena ngokuthi Bhelizebhabhu. Babengasoze bambethela Yena. Kodwa, kwakufanele konke kuphume kudlalwe. Yiyo ingxenye yomdlalo. Futhi baphumputhekiswa, kuleyo ndaba.

⁴¹ Kunjengabanengi lina madoda, bafazi, lapha lobubusuku, mhlawumbe siyalingana kumbe libadala kancani. Liyakhumbula, lapha eMelika, iminyaka edluleyo, ngaphambili. . . AmaTshayina. . . UMfowethu, osandukwaziswa nje lapha, lokho kubuye enqondweni yami lapho ngikhuluma laye. Ukuthi babejwayele uku. . . Babengakhulumi isiNgisi, futhi ba—babesebenza ukuwatsha izigqoko. Futhi ungaya lapho awatshela khona, ukuze uwatshise. A—amadoda eTshayina abawatshayo ayethatha itikiti, futhi belidabule ngendlela ethile. Uyathatha eyinye ingxenye yetikiti; laye athathe eyinye ingxenye. Kodwa nxa usuphenduka ukuzo thatha okungokwakho, lezo ziqephu zamaphepha ezimbili kwakufanele zifanane. Futhi nxa zingazange zifanane xathu nje. . . Wawungeke ukulingisele khona lobangayiphi indlela, ngoba wayelesiqephu esinye lawe ulaso esinye. Futhi nxa kulingiselwe. . . Ngakho wawule lungelo lokuthatha okwakungokwakho. Futhi ke usukutholile lokhu obekungokwakho, nxa ulayo eyinye ingxenye yesivumelwano.

⁴² Ngakho kunjalo, lobubusuku, lapho sileyinye ingxenye yesivumelwano. Lapho, uNkulunkulu edabula iNdodana Yakhe kabili, eKhalvary, ephakamisa umzimba ukuba nguMhlatsshelo, futhi wathumela uMoya phansi kithi, owake wahlala eMuntwini, uJesu. UNkulunkulu ofanayo umboziwe lobubusuku, esimweni sika Moya oNgcwele. Lezi ziqephu ezimbili kufanele zibuye ndawonye, ngakho usuyingxenye yesivumelwano. UNkulunkulu

wakwenza lokhu, ukuthi aziwe ngcono ebantwini, lapho Yena ezenza uMuntu ngoKwakhe.

⁴³ Ngangibala indaba, iminyaka ethile edluleyo. Futhi kule indaba, kwathi enkulu, inkosi eyisikhulu... Ngiyalikhohlwa ibizo layo, khathesi nje. Bengingacabangi ngokukhuluma mayelana ngalindaba. Yona, mhlawumbe yinganekwani, kodwa iyasikhokhela emcijweni osipha isendlalelo kulokhu esifuna ukukutsho. Linkosi, yayi yinkosi eyisikhulu kangako, futhi ithanda izikhonzi zayo, kwazekwathi, ngolunye usuku, phambi komlindi wayo—wayo labendlini yenkosi, wathi, “Lamhlanje, liyangibona okokucina, okweminyaka eminengi.”

⁴⁴ Futhi umlindi wakhe lezikhulu zakhe zathi kuye, “Nkosi elungileyo, kungani usitsho njalo? Uya kwelinye ilizwe, kwenye indawo, ukuyakuba ngumfokazi?”

⁴⁵ Wathi, “Hatshi. Ngihlala khona lapha. Kuhle,” wathi, “Ngiyaphandle phakathi kwezikhonzi zami. Ngiyakuba ngumuntukazana. Ngiyakuya gamula inkuni lomgamuli wenkuni. Ngiza kuya—kuyalima umhlabathi lesisebenzi. Ngizakuya thena izivini lalabo abathena izivini. Ngizakuba ngomunye wabo, ukuze ngazi ngcono ngalokhu abakwenzayo. Futhi ngiyabathanda. Futhi ngifuna ukwazana labo, uqobolwami. Abasoze babe ngazi. Kodwa, ngokunjalo, ngifuna ukwazana labo, ngaleyo indlela.”

⁴⁶ Futhi ukusa okwalandelayo, lapho abammeli bakhe, abantu bakhe bonke bembona, kumbe labo ababe sesigodlweni, ekhupha umqhele wakhe futhi ewubeka phansi esihlalweni, isihlalo sobukhosi; futhi wakhupha isembatho sakhe, futhi wagqoka impahla zomuntukazana, wahamba phandle phakathi kwabantukazana.

Manje, kuleyo indaba encane, siyafumana ke ngoNkulunkulu.

⁴⁷ Bathi enkosini, bathi, “Nkosi, siyakufuna. Siyakuthanda. Si—sifuna ube ulokhu uyinkosi.” Kodwa wayefuna ukuba ngomunye wabo, ukubabazi ngcono, ukuthi babemazi ngcono, sibili ukuthi wayeyini. Khona kwakuza tshengisa kubo ukuthi yena wayeyini sibili.

⁴⁸ Futhi yikho uNkulunkulu akwenzayo. Yena—Yena wazintshintsha ngoKwakhe, ekubeni nguJehova uNkulunkulu, ukuba ngomunye wethu, ukuthi Yena ahlupheke, ukuthi Yena anambithe ukufa, ukuthi Yena abekwazi ukuthi luyini udonsi lokufa, futhi athathe isijeziso sokufa phezu Kwakhe. Yena wabeka eceleni umqhele Wakhe—Wakhe futhi isembatho Sakhe, futhi wabangomunye wethu. Yena wageza inyawo kanye la—kanye la—labathobileyo. Yena wahlala emathenteni, labayanga. Yena walala e—emahlathini futhi lasezitaladeni, lalabo ababengela mathuba. Yena waba ngomunye wethu, ukuze

Yena asizwisise ngcono, futhi ukuze lathi simzwisise ngcono Yena.

⁴⁹ Manje, ngiyacabanga, kulokhu, siyathola, ukuntshintsha, ngoKwakhe, lokho Yena akwenzayo. Nxa ungananzelela, Yena wabuya ebizweni lamadodana amathathu. Yena wabuya ebizweni leNdodana yomuntu, futhi leNdodana kaNkulunkulu, futhi leNdodaneni kaDavida. Yena wabuya njenge Ndodana yomuntu.

⁵⁰ Manje, kuEzekheli 2:3, uJehova, ngoKwakhe, wabiza uEzekheli, umprofethi, “indodana yomuntu.”

⁵¹ *Indodana yomuntu* kutsho “umprofethi.” Yena wayefanele abuye ngayonaleyo indlela, ukugcwalisa uDutheronomi 18:15, leyo uMose athi, “INkosi uNkulunkulu wenu izakuphakamisa phakathi kwenu umprofethi onjengami.” Yena kazange Wazibiza ngokuthi iNdodana kaNkulunkulu. Yena ngoKwakhe wazitsho, “iNdodana yomuntu,” ngokuba kwakufanele abuye njengokutsho koMbhala. Bona? Yena kwakufanele enze lezo ziqephu ezimbili zamaphepha adatshuliweyo, isiprofetho seThestamente eliDala leSimilo Sakhe, ukuba ngokufanayo xathu. Ngakho, Yena wabuya, iNdodana yomuntu, wabuya kuleso simo.

⁵² Ngakho siyathola, ngemva kokufa Kwakhe, ukungcwatshwa, lokuvuka, Wabuya Yena ngoSuku lwePhentekhosti, njengeNdodana kaNkulunkulu; uNkulunkulu, uMoya, esesimweni, uMoya oNgcwele. Wayesenzani Yena? Wayezintshintsha Yena ngoKwakhe, ezazisa ngoKwakhe ebantwini Bakhe ngesimo esahlukileyo. Njengo, Moya oNgcwele, onguNkulunkulu, Weza Yena ukuzosebenza phakathi kwezikhathi zamabandla, njengeNdodana kaNkulunkulu, uMoya oNgcwele.

⁵³ Kodwa, kuMileniyamu, Ubuya njengeNdodana ka Davida, ukuzohlala esihlalweni sika Davida, iNkosi. Yena wayefanele ukuthatha isihlalo sikaDavida. Usesihlalweni sikaBaba khathesi. Futhike Yena wathi, “Lowo onqobayo uzahlala Lami esihlalweni Sami, njengoba Lami ngingobile futhi ngahlala esihlalweni sika Baba Wami.” Ngakho, Yena, kuMileniyamu, Uzakuba yiNdodana kaDavida. Kuyini? UNkulunkulu ofanayo, sonke isikhathi, nje entshintsha isimbozo Sakhe—Sakhe.

Ngingu, kumfazi wami, umyeni.

⁵⁴ Ukunanzelele na? Umfazi weSirofenika wathi, “Wena Ndodana kaDavida, woba lomusa.” Yena, Kakuzange ngitsho kwamhlupha Yena, lakancane. Wayengela malungelo okumbiza Yena khonokho. Wayengela malungelo Kuye njengeNdodana kaDavida. Waye... Uyi Ndodana kaDavida, kumJuda. Futhi khathesi wabuya Yena... Kodwa wathi embiza Yena, “Nkosi,” WayeyiNkosi yakhe Yena, ngakhoke wathola lokhu ayekucela.

Manje, njengokuba, uyazintshintsha nje ngoKwakhe.

55 Manje, emzini wami, ngingabantu abathathu abahlukeneyo. Emzini wami, umfazi wami ulelungelo kimi njenge ndoda. Indodakazi yami phandle ngale, kayila ngitsho ilungelo kimi njenge ndoda; Ngingu baba wakhe. Futhi umzukulu wami omncinyane oyindodana laphana, ngingu babamkhulu kuye, ngakho kala lungelo lokungibiza baba. Kangisuye baba wakhe. Indodana yami ngubaba wakhe. Mina ngingu babamkhulu wakhe. Kodwa lokhu ngingumuntu ofanayo.

56 Futhi uNkulunkulu, lokho akwenzayo Yena, Uyazintshintsha ngoKwakhe, ukuba kusizukulwane lesa, ukuzazisa ngoKwakhe kulabo babantu. Futhi yikho silapha ukuzokuba kwazi, lobubusuku. Ngayiphi indlela okufuze uNkulunkulu azenze aziwe ngayo ngoKwakhe ebantwini laba futhi kulesi isikhathi? Yena uyantshintsha isimbozo Sakhe, uyantshintsha Yena ukwenza kwaKhe, kodwa akantshintshi isimilo Sakhe. Akayiguquli imvelo Yakhe—Yakhe imvelo. Untshintsha nje Yena isimbozo Sakhe, kusukela kwesinye kusiya kwesinye. Uyakwenza Yena, ukuzambula ngoKwakhe okusobala kakhulu ebantwini, ukuze babekwazi ukuthi Yena ungubani, lokuthi Yena uyini.

57 Kuma Heberu 1, siyabala, “UNkulunkulu, ngezikhathi zendulo futhi langendlela ezinengi wakhuluma kubokhokho, ngabaprofethi, kodwa kulezi izinsuku zokucina ngeNdodana Yakhe, uJesu.”

58 Manje, “Abaprofethi,” uJesu wathi, lapho Yena elapha emhlabeni, “babe ngonkulunkulu. Libiza labo ‘onkulunkulu,’ labo iLizwi likaNkulunkulu eleza kibo. Futhi iMbalalo ayingeke yaphulwe,” Wathi Yena. Wathi, “Lingamsola njani Yena ke, Yena eyi Ndodana kaNkulunkulu?” Bona?

59 ILizwi likaNkulunkulu labelwe esikhathini sinye ngasinye, Lokho eliyakuba yikho. Futhi uJesu wayeyikugcwaliseka kwazo zonke iziprofetho. “Kuye kuhlala ukugcwala konke kobuNkulunkulu ngomzimba.” Khona kwaku Kuye. Nguye Lowo owayeku Josefa. Nguye Yena Lowo owayeku Elija. Nguye Yena Lowo owaye kuMose. Nguye Yena Lowo owaye kuDavida, inkosi eyaliweyo.

60 Abantu bakhe babemyalile yena, njengenkosi. Futhi lapho ephuma phandle e—egcekeni, omcinyane, ogogekileyo umfanyana ekhosa ebhoda, kazange athande uhulumende wakhe—wakhe, uhlelo lwakhe, futhi wamkhafulela. Futhi omlindayo wahwatsha inkemba yakhe, wathi, “Ngingaliyekela na ikhanda lenja leyo likuyo, likhafulela inkosi yami?”

61 Futhi uDavida, mhlawumbe engananzeleli lokho ayekwenza ngaleso isikhathi, kodwa wayegcotshiwe. Futhi wathi, “Mekeleni yedwa. UNkulunkulu umtshelile ukuthi akwenze lokhu.” Futhi waqansa phezu koqoqa futhi wakhala phezu kweJerusalema, inkosi eyaliweyo.

62 Linanzelele na? Amakhulu amalutshwana eminyaka kusukela lapho, iNdodana kaDavida beyikhafulela, ezitaladeni, futhi wayese qaqeni, intaba efanayo, ekhangele phansi phezu kweJerusalema, iNkosi eyaliweyo. Futhi wakhala, “Jerusalema, kanganani Mina benginga kufukamela kanganani njenge sikhukhukazi sisenza kumatsiyane aso, kodwa wena walile!”

63 Akazange aguqule imvelo Yakhe, ngoba amaHebheru 13:8 wathi, “Yena ungofanayo izolo, lamuhla, laphakade.” UNkulunkulu wenziwa waba yinyama, ukuze afe, ukusihlenga thina esonweni. Yikho wazintshintsha ngokwaKhe, ukuba ngu—nguMuntu.

64 Siyabona, kuJohane oNgcwele 12:20, amaGreki babezwe Ngaye. Manje, akulamuntu ongaveli ezwe Ngaye ngaphandle inhliziyi zabo zivuthela ukumbona Yena. Njengo Jobe laba profethi bakudala, bonke babefuna ukumbona Yena. Ngakho, lumGreki wabuya ukuzombona Yena. Babuya kuFiliphu, owaye ngoweBethsaida, bathi, “Mnumzane, sifuna ukubona uJesu.”

65 AmaGreki ayefuna ukumbona Yena, kodwa behluleka ukumbona Yena ngoba Yena wayese thempelini lobuntu Bakhe. “UNkulunkulu wayeku Khristu, ebuyisana lomhlaba Kuye.” Manje siyathola ukuthi, kulokhu, lawa maGreki ayengeke ambone Yena.

66 Futhi nanzelela wona lawo amazwi uJesu awatshoyo kibo, ngemvakwalokho. Yena wathi, “Ngaphandle uhlamvu lwengqoloyi luwele emhlabathini, lufe, luhlala lodwa.” Ngamanye amazwi, abasoze benelise ukumbona Yena ekuntshintsheni, esimbozweni leso Yena ayephakathi kwaso khonapho, ngoba Yena wayembozwe enyameni yomuntu. Kodwa lwathi uhlamvu lolu lweNgqoloyi luwela emhlabathini, ngakho Lona luzaletha zonke izizwe. Yena wayethunywe kuma Juda, yebo sibili, ngaleso isikhathi. Kodwa lolu uhlamvu lweNgqoloyi lufanele luwe; uNkulunkulu omboziweyo, esenyameni yomuntu, efihliwe kwabangakholwayo, kodwa esembulwa kumakholwa.

67 KuJohane 1, “Ekuqaleni kwakuli Lizwi, futhi iLizwi lalilo Nkulunkulu, futhi iLizwi lalinguNkulunkulu. Futhi iLizwi lenziwa inyama, futhi lahlala phakathi kwethu, futhi sambona Yena, oZelwe yedwa kaBaba, egcwele umusa.” Manje, ekuqaleni kwakuli Lizwi. ILizwi ngumcabango obonakalisiweyo.

68 Ekuqaleni, Yena wayengasuye laNkulunkulu. Manje, ibala lethu lesiNgisi lamhlanje, *uNkulunkulu*, litsho “into ekhonzwayo.” Lokho kudidekisa kanjani enqondweni. Ungenza omunye umuntu abe ngunkulunkulu. Ungenza loba yini unkulunkulu.

69 Kodwa kuThestamenti eliDala, kuGenesisi 1, “Ekuqaleni *uNkulunkulu*,” ibala lisetshenzisiwe, uElohim. u*Elohim* kutsho “oziphilela ngoKwakhe.” Lingumehluko onganani ibala

uElohim, ebaleni lethu uNkulunkulu. *Elohim* utsho “oziphilela ngoKwakhe.”

⁷⁰ Angeke siziphilele ngokwethu. Angeke sibe lamandla wonke, amandla angapheliyo, ndawoyonke, sazikonke. Lowo Elohim ubonakalisa konke lokho. Angeke sibe yilokho. Isihlahla osenza unkulunkulu ngaso, kumbe i—kumbe isakhiwo, kakuziphileli ngokwakho.

⁷¹ Ngakho, uNkulunkulu, ekuqaleni, wayeyi Mpilo, Lowo ongaPheliyo. Kuye kwakuyizimilo, futhi izimilo lezo zaba ngaMazwi, futhi iLizwi laba yinyama. UJesu wayengu Mhlengi. Futhi *ukuhlenga*, kutsho, “ukubuyisela.” Nxa Yena kufanele abuyisele khona, khona bekufanele kube kwenye indawo okubuyiselwa kuyo. Ngakho, uyabona, abantu bonke abasoze benelise ukukubona khona, ngoba abantu bonke babengekho ekuqaleni emicabangweni kaNkulunkulu. Bona?

⁷² Khangela abapristi. Lapho bembona Yena ezibonakalisa ngoKwakhe xathu leLizwi, lokho Yena ayeyikho, bathi, “NguBhelizebhubhi.” Lokho kwatshengisa lapho okwakule mvelo yabo khona. Kwakuse mcabangweni wosuku lwamanje.

⁷³ Kodwa lapho iwule elincinyane, Yena atshayisana lalo esangweni, futhi walitshela, watshengisa isibonakaliso Sakhe sobumesiya, ngokumtshela akwenzayo. “Kungani,” wathi, “Mnumzane, ngiyabona ukuthi Wena unguMprofethi. Thina siyakwazi, uMesiya, nxa Yena esiza, uzasitshela Yena zonke izinto lezi.” Wayemnanzelela Yena njengoMesiya, Lowo ogcotshiweyo, ngoba Yena wayehambelana lemfanelo yoMbhala. Alikuboni na? [IBandla lithi, “Ameni.”—Mhl.] Iziqephu zamaphepha ezimbili zaxhumana ndawonye. Wa, “Thina siyakwazi lokho, nxa uMesiya esiza.”

⁷⁴ Manje, uNkulunkulu wayengabe emele ahlanganise *lokho* futhi *lalokhuyana*, ukuthola ukukhenceza okuthile kwensimbi, njengombumbi. Kodwa uJesu wathi etshibilika, wathi, “NgiNguye okhuluma lawe,” kwakungekho sitsho esinjengo “Bhelizebhubhi.” Watshiya imbiza yakhe yamanzi, wagijimela emzini, futhi wathi, “Buyani, libone iNdoda Leyo engitshelileyo izinto engizenzileyo. Kayisuye Lowu uMesiya na?” Bona?

⁷⁵ Manje, kuyini okwenza lokhu? Ukubeka uMbhala omdala lesenzakalo lokho—lokho uJesu ayemnika khona, kwenzani? Khona kwayenza uMesiya. Futhi unanzelele? Masinya, izono zakhe zathethelelwa, ngoba, ekuqaleni, wayehlengeka, ngoba wayese mcabangweni kaNkulunkulu ekuqaliseni. Ngakho, khona kwamhlenga, kumbe kwambuyisa, lapho ebona uMbhala obonakalisiweyo usobala, okaJehova, lokho Ayeyikho, lokho aYikho.

⁷⁶ Manje, lapho uJesu ebuya, nxa Wayengabe ebuye lombiko kaNowa, bekungeke kusebenze. Ukwakha umkhumbi, futhi bandende, kwakungasoze kusebenze. Kodwa ukuthi

uNowa wayeyi siqephu sikaNkulunkulu. Wenza ngendlela engajwayelekanga ngoba yena wayengajayelekanga, futhi umbiko wakhe wawungajayelekanga ngoba kwakuli Lizwi lenziwe sobala.

⁷⁷ Yena wayengasoze abuye ngombiko kaMose, ngoba bekungasoze kusebenze. UMose wayengu Nkulunkulu, ngesiqephu, enziwe sobala. Wayelelizwi elibonakalisiweyo lalelo hola, kodwa uJesu wayengeke abuye kulokho. IBhayibhili kalizange lathi uzabuya Yena ngaleyondlela.

⁷⁸ Kodwa lapho Yena ebuya, wabonakaliswa xathu njenge—ngeSivumelwano sasitshilo Yena uzatshengiswa, ngakhoke bonke labo ababehleleka bakukholwa Khona, ngoba babeyimicabango kaNkulunkulu. Izimilo Zakhe ekuqaleni, zenziwa inyama, futhi zahlengeka, futhi zabuyiselwa kuNkulunkulu. “Labo abanengi abamamukelayo Yena, bona wabapha Yena amandla ukuba ngamadodana kaNkulunkulu,” ngoba babehleleka. Babevela ekuqaleni, ekubonakalisweni.

⁷⁹ Nxa thina singama lapha okwesikhatshana, nxa kungabe kuzenza, futhi sicabange ngalokho, lobubusuku, okoMbiko wehola, imicabango kaJehova ebonakalisiweyo. “Phambili umhlaba ungakasekelwa,” siyatshelwa, “amabizo ethu abekwa eBhukwini lokuPhila leWundlu.” Ngakho sesingabona amacele wonke womabili, njengoba ngitshilo kuqala, kungani omunye engajwayelekanga komunye. Khona kufanele kube yileyo ndlela. Khona bekunjalo kokuphela. Khona kuhlezi kokuphela kuyi yonaleyo indlela, futhi kuzohlala khona kokuphela kuyi yonaleyo indlela. “Yena wayeli Lizwi. Futhi iLizwi lenziwa inyama futhi lahlala phakathi kwethu.”

⁸⁰ Manje, uNkulunkulu, e . . . emuva ensukwini zeThestamenti eliDala, siyathola ukuthi ngemva kokuba Yena esebonakele ebantwini Bakhe, ngezimo ezitshiyeneyo, Yena wazimboza ngoKwakhe ngemuva kwezikhumba zikamantswane ezindala. UNkulunkulu ecatshele ngemuva kwezikhumba zikamantswane, esihlalweni Sakhe somusa. Siyathola ukuthi, ukuthi kanjani uSolomoni, lapho enikela ithempeli leNkosi, futhi lalezi zikhumba zikamantswane zazilengile laphaya, iveyili, ukuthi Yena wabuya njani njenge Nsika yoMlilo futhi lanjenge Yezi, futhi wehla phansi ngemuva ngale, futhi wazimboza ngoKwakhe, emhlabeni waphandle. Kodwa, ngokukholwa, uIsrayeli wayekwazi ukuthi Yena wayekhona emuva lapho. Babekwazi ukuthi Yena wayekhona, kungenani lokuthi babezakuthini loba yibaphi abomhlaba wamahedeni. Wayefihliwe kongakholwayo. Kodwa ikholwa, ngokukholwa, lalikhwazi wayekhona Yena emuva lapho. Babelomusa. Futhi Yena wayesesihlalweni Sakhe somusa, okwakuyimfihlo enkulu.

⁸¹ Liyakwazi, kuThestamenti eliDala, ukungena ngemuva kwesikhumba leso kwakuyi kufa. Manje ukuhlala ngemuva

kwaso yikufa. Ngalesosikhathi ukungena eNkazimulweni Yakhe kwakuyikufa. Manje ukuhlala khathshana kweNkazimulo Yakhe yikufa. Lokho kwenzakala, yebo sibili, ekudabukeni kweveyili eKhalvary, lapho iveyili lidabuka, iveyili elidala. Manje ukuhlala phandle koBukho Bakhe yikufa. Ngalesosikhathi ukungena eBukhonweni Bakhe kwakuyikufa. Bona? Kuyantshintsha emuva laphambili, futhi kufanele uthole uMbhalo ukubona ukuthi yiluphi usuku esiphila kulo.

⁸² Manje, lapho iveyili lidatshulwa eKhalvary, isihlalo somusa sabonakala egcekeni. (Kodwa kuyini okwenzakalayo? Sona sasilenga eKhalvary, sisopha iGazi.) Njengoba babethethe igazi, umnyaka ngomnyaka, ekuhlazweni kwendawo engewele futhi lekufafazweni kwesihlalo somusa, lapho, uNkulunkulu, ngamandla aKhe amakhulu okutshaya kombane, wadabula isimbozo sikamantswane esidala kusukela phezulu kusiya phansi, futhi isihlalo somusa saba sobala egcekeni.

⁸³ Elilugobo, iWundlu eliqotho likaNkulunkulu lalilengile libonakala egcekeni eKhalvary, isiHlalo soMusa soqobo, lapho uNkulunkulu esebhadele inhlawulo, ngoKwakhe; futhi waba ngomunye wethu, futhi ngoKwakhe wayezibonakalisile njengoMuntu, ukuze azane lathi, futhi lathi sazane Laye. IsiHlalo soMusa sasesi sobala egcekeni kuIsrayeli wonke ngalolo suku lokuBuyisana.

⁸⁴ Kodwa, maye, imikhuba yabobaba bebandla ngalolo suku yayi, ngemikhuba yabo, yayimboze isiHlalo soMusa seqiniso ebantwini. Nxa babewazile uMbhalo, isiqephu sinye sasizabuya njenge tikitana lamaTshayina. Isiprofetho seThestamenti eliDala sasizaku gwaliseka, futhi sabanjalo. Futhi nxa babefundisiwe uMbhalo, babezakubona isiHlalo soMusa. “Njengo Mose,” wathi lapha, ukuthi, “kuze kube lusuku lolu bamboziwe. Lokhe kusenhlizweni zabo.” Abakuboni Khona.

⁸⁵ Kodwa, Yena wayengu Nkulunkulu, uhlupheka loku Buyisana. Wayeyiso isiHlalo soMusa esiqotho simile sibonakala sobala. Njengoba sahlabela isihlabelelo:

Khangela, mbone Yena sobala egcekeni.
Nango Yena lapha, Umqobi olamandla,
Selokhu Yena wadabula iveyili kabili.

⁸⁶ Bona, wabuya Yena, isiHlalo soMusa, silengile sibonakala sobala ebandleni. Kodwa bona, bengaphansi kombono wabanengi. . .

⁸⁷ Manje, madoda labafazi, lamalunga alumbuthano, ngithanda ukutsho lokhu kungela kuhlonipha umuntu. Kodwa, ekuboneni kwalamhlanje, mayelana ngalokho esikulande lapha lamuhla, ngiyesaba ukuthi imikhuba yabobaba, obaba bebandla, ikufihlile Lokhu ebantwini abanengi. Selokhu uMoya oNgewele wabuya kulezi insuku zokucina, njengoba kwaprofethwa, futhi isimbozo sidatshuliwe, abantu abanengi

bayazama ukulengela emikhubeni yabo yabobaba. Futhi yikho bengeke babone leyi ntokozi eyedlulisileyo, lokuthula, le zinto iBandla elilazo lamhlanje. Ngokunjalo, kusobala egcekeni kulabo abakholwayo.

Yena wafihla iLizwi, iLizwi elithenjisiweyo lalulusuku.

⁸⁸ Manje, imikhuba yenze isimbozo. Bathi khona insuku zezimangaliso sezadlula. Indoda yakhuluma lami, ekahle, umnumzane ozinzileyo olembeke eTucson, Arizona, lapho engihlala khona. Ngangilo mhlangothi eRamada. Futhi sasikhuluma eMhlanganweni waMadoda angoSomabhizimusi lapho iNkosi uJesu eyabuya yabakhona futhi yenza izinto ezinkulu. Futhi lumnumzane ongumKhristu wabuya kimi, futhi wathi. . . Umtshumayeli webandla, indoda ekahle, futhi wathi, “Mfowethu Branham, uzama ukwethula ebantwini isikhathi sabapostoli,” wathi, “futhi lapho isikhathi sabapostoli sona sesiphelile.”

⁸⁹ Futhi ngathi, “Ngiyakucela, mfowethu, ngitshengise esaphela khona isikhathi sabapostoli, eMbhalweni.” Ngathi, “Isikhathi sabapostoli saqala ngoSuku lwePhentekhosti, futhi sile. . . uPhetro wathi, ngoSuku lwePhentekhosti, ‘Isithembiso ngesenu, labantwana benu, futhi labo bonke abakhatshana, labo abanengi iNkosi uNkulunkulu wethu ezababiza.’ Kwaphela nini? Nxa uNkulunkulu elokhu esabiza, ngakhoke isikhathi sabapostoli lokhu siqhubeka.”

⁹⁰ Futhike yikho lapho abantu abazama ukuvala amehlo abantu abanengi, ngemikhuba yabo yabadala, njengoba kwakuyikho ngale. Futhi wehluleke ukubona ukuthi kungani abantu bejabule kangaka njalo bethabile kangaka. Futhi—futhi limbuthano kayijwayelekanga, into enje engazwisisekiyo, kwabanye abantu, kungenxa yokuthi bayabona befohlela ngale kokuvimbileyo. Badabule phakathi kwezimbozo lezo, bathutshela eBukhoneni bukaNkulunkulu, lapho ababona khona isithembiso esibonakalisiweyo saleli hola sibonakaliswa phambi kwabantu. Bayabona lokho uNkulunkulu akuthembisayo.

⁹¹ KuJoweli 2:28, Wathembisa Yena, ukuthi, “Kulezi insuku zokucina kuzakuba khona izulu lamuva *lithululwa* ebantwini, ensukwini zokucina.” Ngiyacabanga ibala lesiGriki lapho ngu *kenos*, elitsho ukuthi Yena “wazithulula” ngoKwakhe. Hatshi ngendlela eyokuthi singathi, njengokuthi enye into yayiphakathi komunye umuntu, ukuthi Yena wayikhupha. Kodwa, wazithulula Yena ngokwaKhe.

⁹² Yena waguqula; oWakhe u *en morphe*. Yena—Yena waguqula, kulokho Ayeyikho, esiba kulokhu Ayikho. Yena kafi antshintsha imvelo Yakhe. Kodwa ngoSuku lwePhentekhosti, Yena waziguqula ngoKwakhe ekubeni yiNdodana yomuntu, esiba yiNdodana kaNkulunkulu. Wabuya Yena, hatshi *la* bantu.

Wabuya Yena *wangena* ebantwini, bona, uNkulunkulu ofanayo, ukuthwala intshumayelo Yakhe iqhubekela phambili, kulesi sikhathi esikhulu.

⁹³ Yena Waprofetha eBhayibhili, ukuthi, “Kuzakuza usuku olungasoze lube kumbe yimini loba ubusuku, kodwa ngesikhathi santambama kufuze kube yikuKhanya.” Manje, ilanga, ngokuma komhlaba, liphuma empumalanga njalo litshone entshonalanga. Lilanga elifanayo, sonke isikhathi. Manje, lapho, iNdodana, iN-d-o-d-a-n-a, izembula ngoKwayo ekubonakalisweni kweLizwi elethenjisiweyo, kuIsrayeli, abantu beMpumalanga.

⁹⁴ Sike saba losuku lokufiphala. Sibelokukhanya okweneleyo kubaguquli, futhi lokunjalo, ukwenza amabandla futhi lezinhlanganiso, futhi sawajoyina njalo sangena phakathi; futhi lokuqabuza izingane, lokutshadisa abadala, njalo lokungcwaba abafileyo, lokunjalo; futhi siphile ebandleni.

⁹⁵ Kodwa, ngesikhathi santambama, “Kuyakuba yikuKhanya,” Yena wathi, “ngesikhathi santambama.” Futhi akula Mbhala ongephulwa. Futhi iN-d-o-d-a-n-a efanayo eyazithulula ngoKwayo, *kenos*, ngoSuku lwePhentekhosti, yathembisa ukwenza into efanayo ngesikhathi santambama. Bona? Kumayelana ngesithembiso.

⁹⁶ Hlanganisa itikiti ndawonye. Khangela okwenzakalayo, futhi khangela lokho Yena akuthembisayo, ngakho uzabona lapho esesi khona. Hlanganisa linto ndawonye. Ungabona ukwanjulwa kwalowo omkhulu futhi Ongu somandla. Imikhuba iphumputhekise abantu, futhi, kelezizinto ezinkulu eziprofethiweyo.

⁹⁷ UMose, wathi esiza evela entabeni, eyayivutha uMlilo, muhle kangakanani umfanekiso!

⁹⁸ UMose wayehambe phansi eGibhithe futhi watshela obaba bebandla ukuthi iNkosi uNkulunkulu yamvakatshela yena eBizweni lika “NGINGUYE.” Lelo Bizo lingesikhathi sakhathesi; hatshi “Ngangi; ngizakuba.” Kodwa, “NGINGUYE,” ohleli engofanayo, ofanayo izolo, lamuhla, la phakade. Yena ukhona okwamanje. Yena... Lokho kuqathaniswa lamaHebheru 13:8, “UJesu Khristu ofanayo izolo, lamuhla, laphakade.”

⁹⁹ Lokhu kuliLizwi eliprofethiweyo. Futhi, ibandla, elalizahlangani lalelo Lizwi, isenzakalo salolusuku. Abaguquli babelakho, o, kodwa lolu ngolunye usuku. Bona lusuku bani esiphila kilo. Njengoba Yena wayengeke abuye, ensukwini abuya ngazo Yena emhlabeni, nge—ngendlela leyo uMose afika ngayo, kumbe eyabuya lobanguphi wabaprofethi; kwakunga profethwanga. Futhi kulezi insuku zokucina, kuprofethiwe ukubuya ngaleyi indlela. Angeke kubuye ngesimo semvuselelo kaLuther. Angeke kubuye ngesimo semvuselelo kaWesley.

Lihola lokubuyisela. Yisikhathi sokuthi kufanele kubuyele emuva ekuqaleni kokuKhanya kweNdodana, okokuqala.

¹⁰⁰ O, sesingayibeka kanjani iMbhalo phakathi, kulokhu! Futhi lina bosiyazi bezenkolo, livela kuyiphi ingxenye yomhlaba, liyakwazi ukuthi Lokho kuliqiniso. Kuyisithembiso. Yikho okwenza abantu bengajwayeleki kangaka. Yikho okwenza abantu abangajwayelekanga, elibabiza khona. Kungokuba ba . . . ku . . . Isimbozo sesivuliwe, emikhubeni, futhi bayakubona Khona. Ungofanayo izolo, lamuhla, laphakade. Bona? Kuyi—kuyisithembiso sika Nkulunkulu, futhi ngezake simelane lalokho, ngoba iMbhalo ngeke yaphulwe. Yebo. Siyathola ukuthi Yena wathembisa lokho. Wayezithululile Yena ngoKwakhe ebantwini Bakhe. Futhi Yena ungofanayo izolo, lamuhla, laphakade.

¹⁰¹ UMose, ngemva kokuba eshambe phansi eGibhithe futhi wamemezela lokhu, ngakho uBaba waseqinisa umbiko wakhe, ngokubuya eNtabeni iSinayi, eNsikeni yoMlilo efanayo, walumathisa intaba ngoMlilo. Sinanzelele yini? Lowo owayemnike isithembiso Yena, Yena wamletha kanye leLizwi. Wayele milayo. Futhi ukuba lomlayo lowu, kwakumele . . . Imilayo kwaku liLizwi. ILizwi lalingakaze libuye ebantwini ngaphambilini. Ngakho, iLizwi lihlezi libuya kumprofethi, futhi wayengu mprofethi walelo hola.

¹⁰² Njengokuthi, uJesu waye liLizwi. UJohane wayengu mprofethi. Futhi uJesu wabuya kuye, emanzini, ngoba iLizwi lihlala libuya kumprofethi, kungela kwahluleka. Bona? ILizwi libuya kikho.

¹⁰³ Ngakho, uMose, iLizwi labuya kuye, imlayo. Futhi wayelayo. Manje, ngenxayani? Ngaphambi kokuba iLizwi linikezwe futhi libonakaliswe, uMose kwakumele azimboze ubuso bakhe, ngoba iLizwi lalingakabonakaliswa ngokugcweleyo. Babakwazi ukuthi enye into yenzakele, kodwa kabazange babakwazi ukuthi kwakuyini, okubhongayo lo kudumayo. Baze, bathi, “Akube nguMose okhulumayo, futhi hatshi uNkulunkulu.”

¹⁰⁴ Futhi uNkulunkulu wathi, “Yebo, Ngizakwenza lokho. Kusukela kulokhu kusiya, Angisoze ngiphinde ngibonakale kanje. Ngizabathumela umprofethi. Ngakho uza . . . Ngizakhuluma ngomprofethi Wami.”

¹⁰⁵ Manje, nxa uMose, elo mlayo wemvelo, (njengoPawuli, KwabaseKhorinte beSibili lapha, uyambulile kithi), kwakufanele amboze ubuso bakhe ngokwenyama, kuyakuba lenkazimulo enengi kanganani okukaMoya futhi kumboziwe kongakholwayo ngaphambi kokwenziwa kubonakaliswe kuye! Bazakubiza okunengi kanganani . . . UMose wayengumuntu ongazwisisekiyo. Bazalibiza okunengi kanganani lina, elafohlala phakathi kwesimbozo, seliye eNsikeni yoMlilo, laphuma

kanye leSibusiso! Futhi khathesi limboziwe. Abantu abanelisi ukukubona lokho. Abakuzwisisi Lokho.

¹⁰⁶ “Nxa okwemvelo kulenkazimulo, kanganani okuphezukwemvelo! Nxa okwemvelo, okwakulesiphetho kukho, kwakuzakuba lenkazimulo, kakhulu kanganani Lokhu okungela siphetho kukho, kuyaba lenkazimulo!”

¹⁰⁷ Kodwa, lakhathesi, Khona kumboziwe. Kumboziwe khona hatshi kukholwa, kodwa ongakholwayo. Angeke akubone Khona. UNkulunkulu uhlezi ezimboza ngoKwakhe kongakholwayo. Imikhuba iyakufihla Khona. Njengalokho abakwenzayo ngale, bayakwenza lamhlanje.

¹⁰⁸ Leso kwakuyisimbozo sikamoya esilaso khathesi, lapho isimbozo semvelo esasikhona. Kuyaqiniswa ngumprofethi kanye leLizwi elilotshiweyo, oprofethayo, lowo obuya leLizwi elilotshiweyo, ukwenza Khona kubesobala.

¹⁰⁹ Babekwazi iLizwi lalikhona, kodwa babengakwazi ukuthi Litshoni. Futhi uMose walenza labasobala Lona. Yena wathi, “Umlayo uthi *Lokhu*, futhi kungenxa *yalokho*.” Wakwenza kwabasobala Khona. Futhi Khona kunga kenziwa sobala, Kwakumboziwe Khona.

¹¹⁰ Futhi ngakho kunjalo, lamhlanje, kumboziwe ebantwini, kuze kwambulwe Khona futhi kwenziwe sobala ebantwini. UNkulunkulu, uNkulunkulu olamandla, emboziwe enyameni yabantu, iLizwi. Nanzelela. Manje siyathola ukuthi Khona kwakufihliwe kulowo ongakholwayo, kodwa kwambulwa kokholwayo.

¹¹¹ Nanzelela, uMose kwakufanele angene kuliNsika yoMilo, yedwa. Akula omunye owayengahamba laye. Kwaku ngayisikho...kwa...Lokho kukhulumani kithi? Ukuthi awubuyi phakathi kwaLokhu ngokujoyina iqembu lamaPhentekhosti. Bona? Yena kazange wakwambula Khona eqenjini. Yena wakwambula Khona emuntwini oyedwa. Futhi yiyo indlela okuyiyo lamuhla. Wena uthi, “Ngingowe—we bandla. Ngi—ngingowa *lokhu*.” Kodwa lokho akusoze kusebenze. Bona?

¹¹² Futhi ukuba omunye azame ukulandela uMose, ukulingisela, kwaku yikufa. Futhike kunjalo lamhlanje, ukufa kukamoya, ukuzama ukulingisela. Yilokho oku. . .

¹¹³ Kulobubusuku, siyanga kukho, kuphakama phakathi kwamaqembu, ukulingisela okwenyama; omunye uzama ukwenza njengaKho, futhi apha impilo eyahlukileyo; enganatha, engabhema, abesifazana bangaphila loba yiphi. . . ikakhulu loba yiphi indlela abafuna ngayo, futhi njengomhlaba, futhi bahlale ngekhaya babukele ithelevishini, futhi lezinto zomhlaba, futhi belokhu bezibiza amaPhentekhosti. Bazama ukulingisela okuqotho. Akuzange ngitsho kwambulwe kibo, okwamanje. Nxa sokwambuliwe Khona, kuyinkazimulo, futhi

enye into iyakhiphela phandle lokho kuwe lapho uhamba ungena Lapho. Uba yisimbozo. Ku . . . Khona ngeke kusebenze nje. Futhi ukukulingisela Khona kwakuyikufa.

¹¹⁴ Isimbozo sikaMose; waye liLizwi eliphilayo ebantwini. Futhi lamhlanje, abantu abamboziweyo bayinto efanayo. “Bazinewadi ezilotshiweyo, ezibalwa ngumuntu wonke.” Hatshi incwadi *entsha*; kodwa iNcwadi elotshiweyo, yenziwa yabonakaliswa. Yi—yilabo abakholwa iLizwi futhi lesithembiso sosuku lolu, ukuthi uNkulunkulu uthulula uMoya Wakhe, phezu kwenyama yonke, futhi lokho zincwadi ezilotshiweyo. Futhi nxa umuntu ezama ngokwenyama ukulingisela lokho, khona kuya monakalela. Impilo yakho iyatshengisa oyikho.

¹¹⁵ Kwesinye isikhathi kwaku lomfana, wayengene enkathazweni. Wayengumfana olungileyo, kodwa wa—wa hamba emthethwandaba. Futhi umahluleli wathi, “Ngikuthola ulecala. Kumele ngikujezise impilo yakho yonke entolwengweni.”

¹¹⁶ Wathi, “Ngifuna ukuthetha indaba yami.” Wathi, “Ngifuna ukungena ngerekhodi zami.”

¹¹⁷ Wathi, “Awula rekhodi. Irekhodi yakho yiyo ekucalayo wena.”

¹¹⁸ Futhi yiyo indlela okuyiyo lamhlanje, isizatho ibandla lingaphakamanga njengalokho okufanele libe yikho. Kuyirekhodi. Kuyimpilo. Kumele sizinikelele kakhulu. Kumele sikholwe lonke iLizwi likaNkulunkulu. Kumele sidinge kuze kuthi iLizwi lelo lenzwe uqobo kithi. Bona? Bona? Irekhodi yiyo esimisayo ekungeneni phakathi.

¹¹⁹ Kodwa, ngesinye isikhathi, (ukukususa kulesisibophu), kuwonalo umthethwandaba ofanayo, umfana wayengela imali. Wayengenelisi ukuyibhadala. Inhlawulo yayi sezinkulungwaneni zamadola. Kodwa wayelomfowabo omkhulu owabuya futhi wambhadalela yonke yena.

¹²⁰ Manje, siloMfowethu omkhulu, uJesu, iNdodana kaNkulunkulu. Futhi wabuya Yena ukuzosibhadalelalela khona konke thina, nxa nje singaku kukholwa khona futhi senlise ukungena esimbozweni Laye. Njengokuthi, Yena unguMose wethu. UJesu nguMose wethu walamuhla. UMose, emboziwe, waye liLizwi eliphilayo ebantwini. Lamuhla, uJesu, emboziwe, uliLizwi eliphilayo ebantwini, ukuthi, uJesu eseBandleni. UMoya oNgewe, iNdondana kaNkulunkulu ebantwini, esambula iLizwi ngesithembiso sosuku lolu, kukwenza nje Khona xathu. Okufanayo khathesi.

¹²¹ Futhi khumbula, uMose wakwenza lokhu, futhi wakubonakalisa lokhu, hatshi emhlabeni wonke, kodwa ebantwini abaphumayo, uhlobo olulodwa nje lwabantu, kwakuyilabo abaphuma phandle kokuphu- . . . ekuphumeni.

122 Futhi lamhlanje, uMoya oNgcwele, ebusweni babantu abathi, “Ukusilisa kukaNkulunkulu akuqondanga.” Ngathi ngibonana . . .

123 Udokotela wangibiza, ngolunye usuku, mayelana ngelinye inina elincinyane, o, kube lendaba mhlawumbe ezine ezinhlanu ngale, elele nje eseduzane lokufa, enika amahola, njalo uMoya oNgcwele wabasilisa. Udokotela wayekubuza lokhu. Wathi, “Kungaba njani lokho? Kungani,” wathi, “Ngi—ngi . . . Yisigulane sami lesu.”

124 Ngathi, “Bekuyiso. Kodwa khathesi bekungesika Nkulunkulu. Yi—yi, yikhonzii Sakhe khathesi.” Bona?

125 Futhi ngakho uyabona into okuyiyo, ukuthi uNkulunkulu ubiza ukuphuma, ukusuka ngemuva kwekheteni lenyama elizama ukulingisela, elizama ukujoyina ibandla; hatshi iMethodisti, iBaptisti, iPresbyterian, ndawonye, kodwa amabandla amaPhentekhosti. Yindaba yomuntu ngamunye. Nguwe loNkulunkulu. Kufanele ungene phakathi, hatshi iqembu lakho, hatshi ibandla lakho, hatshi umelusi wakho, kodwa nguwe okufanele ungene phakathi.

126 Ngifuna ukuba linanzelele esinye isimilo sikaMose, lapho ephuma. Ngokunjalo, engumprofethi, engumuntu omkhulu owayenguye, wathi ebuya leLizwi, abantu babona ukuthi wayentshintshile. Enye into yayenzakele kuye. Lapho ephuma phandle leLizwi lalelo hola eliqinisiweyo, imlayo, wayesengumuntu ontshintshileyo.

127 Futhi lawe uzakuba njalo, nxa uphuma ngemuva kwaleso simbozo somuntu esizahleka umhlangano onjengalo; lowomuntu ozakhubeka ekuSilisweni nguNkulunkulu, njalo ethi insuku zezimangaliso sezedlula. Usuwile khonapho ngemva kwaleso simbozo somuntu, isimbozo semkhuba, futhi umuntu wonke uzakuba kwazi ukuthi enye into yenzakele kuwe.

128 Njengomfowethu ohloniphekayo, uJim Brown. Ngiyacabanga nje inengi lamaPresbyterian liyakwazi ukuthi enye into yenzakala kuye, ngoba wa—wasuka ngemuva kwesimbozo somkhuba. Wabona enye into ebantwini, lokho kwamkhanga, futhi waphuma ngemuva kwesimbozo.

129 Awu, wena, nxa uphuma ngemva kwesimbozo, uyakuba ubonakala sobala ngokugcweleyo ebantwini khonapho, ukuthi bangabona ukuthi enye into yenzakele kuwe. ILizwi elimboziweyo, kongakholwayo, kodwa ekubonakaleni sobala okugcweleyo kumkholwa. “UJesu Khristu ofanayo izolo, lamuhla, la phakade.”

130 Ngalesosikhathi, kwakungu Nkulunkulu. Kulezo insuku, kwakungu Nkulunkulu eMuntwini, iNdodana Yakhe, uJesu Khristu. Siyakukholwa lokho. Hatshi nje umprofethi, hatshi nje umuntukazana, umuntu ojwayelekileyo. Kwakungu Nkulunkulu kuKhristu; uNkulunkulu eMuntwini; ukugcwala

kobuNkulunkulu, ngomzimba eMuntwini. UNkulunkulu eMuntwini!

¹³¹ Manje nguNkulunkulu ebantwini, ukugcwcala kukaNkulunkulu konke ebuThixweni, ngomzimba eBandleni Lakhe lonke, ezibonakalisa ngoKwakhe, egwcalisa iLizwi Lakhe.

¹³² Manje siyathola, uNkulunkulu, izikhathi zonke, ebelesikhumba Kikho. Yena, uNkulunkulu, ebefihliwe ngemva kwesimbozo.

¹³³ Kuyangikhumbuza nje nge—ngenye indaba encinyane eyenzakala phansi eNingizimu. Futhike kwakule khaya lamaKhristu. Futhi kuleli khaya lamaKhristu babemkholwa uNkulunkulu, futhi ba—bacabanga ukuthi—ukuthi uNkulunkulu wayebavikela kuzo zonke inhlupho. Futhi, lokho, Yena uyakwenza. Futhiabelo Junior omcane, umfana omcinyane oleminyaka phose eyisikhombisa kumbe eyisificaminwembili ubudala. Futhi—futhi wayesiya esikolweni seSonto futhi wayengumfanyana owayemuhle kakhulu. Kodwa wayesesaba esiphephweni, ikakhulu nxa ubaneka umbane.

¹³⁴ Futhi ngatshela lokho komunye undoda, ngelinye ilanga, lapho isiqephu leso sesiphumile mayelana ngondoda lowo esiliswa. Umtshumayeli ofanayo wathi, “Bakwenza unkulunkulu, Mfowethu Branham.”

¹³⁵ Awu, wayengumcothozi, ngakho ngacabanga ngizakuqamula nje, kancinyane nje. Hatshi ukuzwisubuhlungu, uyazi, kodwa nje uku... Ngathi, “Lokho kukhatshana kakhulu na eMbhaweni, ukuba yilokho?” Bona? Ngathi, “Hatshi, kakusikho khatshana,” Ngathi, “ngoba uJesu wababiza abaprofethi ‘onkulunkulu.’ Bona? Lokho kuyikho, ‘uNkulunkulu.’”

¹³⁶ Futhi bathi, “Hawu, lina bantu lizama ukuthatha indawo kaNkulunkulu.” Akukho khatshana kakhulu. Yikho sibili okuyikho. Yikho sibili. UNkulunkulu ebonakaliswe enyameni, njengokuba Yena wathembisa nje.

¹³⁷ Limuli encinyane, siyathola. Ngamtshela lindaba encinyane, ebuya engqondweni yami nje khathezi. Ukuthi, kobunye ubusuku kwabuya isiphepho, futhi umama wathi kuJunior, wathi, “Manje, wena hamba phezulu estezi, ndodana, futhi uyelala.”

Wathi, “Mama, ngiyesaba,” watsho.

“Akula lutho oluzakulimaza. Qhubeka uyephezulu futhi uyelala.”

¹³⁸ UJunior omcane walala phezulu khonapho, futhi lombani ubaneka khonapho emafasiteleni. Futhi lumfo omcinyani wethuka kakhulu, wayebeka ikhanda lakhe ngaphansi kwengubo, futhi wayelokhu esizwa u—umbane, kumbe ebone

umbane ubaneka emafasiteleni, futhi—futhi azwe umdumo ukhwaza. Ngakho wathi, “Mama!”

Futhi wathi, “Ufunani, Junior?”

Wathi, “Buya phezulu ngapha futhi ulale lami.”

¹³⁹ Ngakho waya eqansa istezi, njengawonke olungileyo, umama othembekileyo. Futhi waqansa phezulu, futhi wasembeka uJunior omcani engalweni zakhe. Futhi wathi, “Junior, umama ufisa ukukhuluma lawe okwesikhatshana nje.”

Wathi, “Kulungile, mama.”

¹⁴⁰ Wathi, “Manje kufanele uhlale lalokhu engqondweni. Siyahamba ebandleni, izikhathi zonke. Siyabala iBhayibhili. Siyakhuleka. Siyimuli yamaKhristu. Siyakholwa kuNkulunkulu.” Futhi wathi, “Siyakholwa ukuthi, phakathi kwezipepho futhi laloba yini eyenzakalayo, uNkulunkulu uyisivikelo sethu.”

¹⁴¹ Wathi, “Mama, ngiyakholwa konke kwalokho. Kodwa,” wathi, “nxa umbane lo useduze kakhulu,” wathi, “Ngi—ngifuna uNkulunkulu olesikhumba Kukho.”

¹⁴² Ngakho, ngi—ngiyacabanga, hatshi kuphela uJunior, kodwa lathi sonke sizwa ngaleyo ndlela. Nxa sisiba ndawonye, nxa sikhulekelana omunye lamunye, uNkulunkulu olesikhumba Kukho.

¹⁴³ Futhi siyathola ukuthi lapha uNkulunkulu uhlezi elesikhumba Kuye. Lapho uMose embona Yena, Wayelesikhumba Kuye, ekhangeleka njengo Muntu. Lapho uNkulunkulu engemva kwamakheteni, Wayelesikhumba Kuye. Futhi uNkulunkulu, lobubusuku, eBandleni Lakhe, umboziwe eBandleni Lakhe ngesikhumba Kukho. Lokhe enguNkulunkulu ofanayo, lobubusuku. Siyakuthola lokhu.

¹⁴⁴ Kodwa manje, njenga nininini, isimbozo sesikhumba siyiso esibamba imikhuba. Angeke nje bakholwe ukuthi lowo nguNkulunkulu owenza labo bantu bayenza njengalokho. Bona? Kungenxa yokuthi uNkulunkulu umboziwe eBandleni Lakhe, esikhumbeni, esikhumbeni Kukho. Yikho sibili. Ufihliwe kongakholwayo, futhi wambulwa kokholwayo. Yebo, mnumzane.

¹⁴⁵ Manje, nxa isimbozo sabo semikhuba, imikhuba yabadala futhi iLizwi, lidatshulwa phakathi, o, yebo sibili, lamhlanje, besokusiza ekubonakaleni sobala, siyambona Yena, ubuNkulunkulu futhi bumboziwe enyameni yomuntu. AmaHebheru 1 atsho njalo.

¹⁴⁶ Futhi njalo kuGenesisi 18. Liyakhumbula, uNkulunkulu wayengu Muntu, emile lapho, esidla, futhi ekhuluma loAbrahama, futhi wakhuluma lokho uSarah ayekwenza ethenteni ngemuva kwaLo.

¹⁴⁷ Futhi uJesu wathi, “Njengoba kwaku njalo ngensuku zeSodoma, ngakho kuzakuba njalo ekuBuyeni kweNdodana yomuntu.” UbuNkulunkulu bumboziwe futhi enyamemi yomuntu! Manje, khumbula, uJesu kazange wathi, “Nxa iNdodana kaNkulunkulu isembulwa.” KuLuka isahluko 17, ngiyakholwa, futhi mhlawumbe indima yesi 20, 21, kwenye indawo khonapho, Wathi, “Futhi nxa iNdodana yomuntu isembulwa.” INdodana yomuntu, iphenduka e—e—eBandleni futhi, esembulwa phakathi ebantwini; hatshi iNdodana kaNkulunkulu, kodwa iNdodana yomuntu futhi, iphenduke eBandleni Layo njalo, ensukwini zokucina. Siyathola ukuthi wathembisa Yena lokho ezithembisweni zika Nkulunkulu.

¹⁴⁸ Siyananzelela enye into, kuThestamenti eliDala. Ngilo Mbhalo lapha, kuExodusi. Ukuthi, izikhumba zikamantswane ezindala, zenzani? Zafihla iNkazimulo kaNkulunkulu ebantwini. Izikhumba zikamantswane; loba labantu babengakuboni Khona, ngoba kwakuyisikhumba esasivalile Khona. Isikhumba sasi . . . iNkazimulo kaNkulunkulu yayingemva kwesikhumba.

¹⁴⁹ Futhi manje iNkazimulo kaNkulunkulu ingemuva kwesikhumba sakho. Lokhu yikho. Futhi imikhuba ayikuboni Khona. Kuphakathi kwesimbozo, lapho iLizwi Lakhe elalikhona.

¹⁵⁰ Kuyini okwakungaphakathi kwesikhumba leso emuva lapho, isikhumba sikamantswane esidala?

¹⁵¹ Okokuthi, “Kwakungela buhle ukuthi siyifise Yona. Futhi lapho Yona isenziwa inyama njalo ihlala phakathi kwethu, Kwakulokhe kungela buhle ukuthi siyifise Yona.”

¹⁵² Futhi khathesi into efanayo lamuhla. Akulanto kowesilisa kumbe kowesifazana, engafiswa. Yilokhu okuphakathi ngemuva lapho. Yikho lokhu okuyikho. “Awu,” wena uthi, “lumfo, ngiyakwazi wayejwayele ukuba yisidakwa. Wayejwayele ukwenza *lokhu*.” Angila ndaba lokhuthi wayejwayele ukukwenza. Kuyini okufihlwe ngemva kwesikhumba leso? Okufihlwe ngemuva lapho, yikho okubalwayo. Yikho lokho, abantu baphumputhekisiwe. Isikhumba siyaba phumputhekisa abantu. Bona? Bathi, “Ngiyakhumbula lapho lowo wesifazana ejwayele ukuba.” Ngiyakwazi lokhu ayejwayele ukwenza, kodwa pho ke khathesi? Bona?

¹⁵³ Zonalezo izikhumba, ezake zaba kumantswane, kodwa manje zifihle iNkazimulo kaNkulunkulu, ziyifihle Yona ngemvuva kwakho. Zazise nyamazaneni, kodwa khathesi zihlalise iNkazimulo kaNkulunkulu.

¹⁵⁴ Futhi njalo singantshintshwa isikhumba sakho, lobubusuku, ukwenziwa indawo yokuhlala kaNkulunkulu, uNkulunkulu ehkala ebuntwini.

¹⁵⁵ Khangela. Izikhumba ezindala zikamatswane, siyathola ukuthi, ngemuva kwa kuyi...Phakathi kwalapho kwaku liLizwi. Futhi, iLizwi, kwaku khona njalo isinkwa sokubukisa. Umtshokotsho wafafazwa. Futhi kwakuyi kuyini? INkazimulo yeShekina yayi phakathi lapho.

¹⁵⁶ Manje, iLizwi liyiMbewu, ngakho Yona ayingezake ithele kuze kuthi i She-...iNdodana iyitshaye Yona. INdodana kufanele ibephezu kweMbewu, ukuyenza ithele Yona, ukuyenza Yona imile. Futhi yiyo kuphela indlela. Uyathatha iLizwi, bona, thatha iLizwi likaNkulunkulu lingene enhliziyweni yakho, futhi uhambe engene eNkazimulweni yeShekina. Futhi nxa ukwenza, Kuzaletha isinkwa sokubukisa, iMana, leyo ephiwa kuphela ebantwini abahlukanisiweyo. Into kuphela engakudla, evunyelwe ukukudla, ngabantu nje abavunyelweyo njalo laba kwaziyo Khona. UPawuli wathi lapha, "Ukuntshintsha kusuka eNkazimulweni kusiya eNkazimulweni." Uyabona, ekucineni, Iyabuya Yona ize iphenduke eNkazimulweni Yayo yakuqala.

¹⁵⁷ Kunjenge mbewu eyenkazimulo yokusa. Imbewu yeluba, iyawela emhlabathini. Imbewu yomumbu iyawela emhlabathini. Kuyini into yakuqala? Iyamila yona, futhi nje kulihlumela elincani. Besekusiya kube yisitshakala. Ngakho, kusuka esitshakaleni, kubuyele kunhlamvu yakuqala.

¹⁵⁸ Awu, yikho sibili iBandla elikwenzileyo. Lasuka livela kuLuther, Wesley, futhi khathesi selibuyele eNhlamvini yakuqala, selibuyele eNkazimulweni Yalo yakuqala, selibuyele eNkazimulweni ebeli Yiyo ekuqaliseni. INdodana eyaphakama eMpumalanga, yiNdodana efanayo ebonakalisa izinto ezifanayo ngase Ntshonalanga, kuntshintsha eNkazimulweni kusiya kwenye iNkazimulo. Lantshintsha kusihedeni, lisehla lisiya kuLuther; futhi lisuka kuLuther, lehla lisiya kuWesley; lisuka kuWesley, laphuma langena ePhentekhosti; futhi kusiya lokuya, kuntshintsha eNkazimulweni kusiya eNkazimulweni, kuletha iMana efihliweyo.

¹⁵⁹ Futhi manje Khona sokuvuthiwe, ukumletha aphenduke Yena sibili njengalokhu Ayeyikho ekuqaleni, intshumayezo Yakhe efanayo; uJesu ofanayo, amandla afanayo, uMoya oNgcwele ofanayo. Lowo ofanayo owabuya wehla ngoSuku lwePhentekhosti, nguMoya oNgcwele ofanayo obonakaliswa lamhlanje, kusuka eNkazimulweni kungena eNkazimulweni, kusiya eNkazimulweni. Futhi sekuphendukile kuMbewu Yakho yakuqala, ngobhaphathizo lukaMoya oNgcwele; lezibonakaliso ezifanayo, izimanga ezifanayo, ubhaphathizo olufanayo; uhlobo lwabantu abafanayo, besenza ngendlela efanayo, langamandla afanayo, langemizwa efanayo. Ngokusuka eNkazimulweni kusiya eNkazimulweni. Futhi okuzalandela kuyakuba, "Kuntshintshwa kusukela kule iNkazimulo, kusiya emzimbeni onjengomzimba Wakhe wenkazimulo, lapho esizambona khona Yena." UAbrahama wabona okufanayo.

¹⁶⁰ Manje nanzelela. Siyabona ukuthi kwantshintshwa njani. Kusukela eKhalvary, siyanxuswa ukwabelana iNkazimulo Yakhe. Manje, kwabaseKhorinte bakuQala 12, “Sibhaphathizelwe eMzimbeni Wakhe. NgoMoya munye sibhaphathiziwe sonke.” Hatshi “ngamanzi” manye. “NgoMoya Munye, sibhaphathiziwe sonke.” Yikho lokho, manje, futhike siba yingxene Yakhe.

¹⁶¹ Ngithemba kangilhlalisi isikhathi eside kakhulu. [IBandla lithi, “Hatshi.”—Mhl.] Bona? Ngithemba kangenzi njalo.

¹⁶² Kodwa, kunjengo kuhambelana kwamazwi lamachacho ekuhlabeni, kumbe bedlala idrama.

¹⁶³ Kangikwazi okunengi ngokuhambelana kwamazwi lamachacho ekuhlabeni kumbe imidlalo yamadrama. Kodwa bengibukele lumdlalo... Bengikhuluma ngo *Carmen*, lapho indokazi yami futhi labo bekukho. Futhi babe—futhi babedlala kulokhu ukuvumelana kwamazwi lamachacho ekuhlabeni, ku*Carmen*. Babe semdlalweni. Ichacho la—la—lalidlala into efanayo.

¹⁶⁴ Yiyo indlela okuyiyo nxa usubhaphathizwe nguMoya oNgewele, kuKhristu.

¹⁶⁵ Manje, bona, abanengi benu libalile kumbe lezwa indaba yomlobiwengoma omkhulu waseRussia owaloba u*Peter And The Wolf*. Futhi ukuthi yena, babedlala lokhu emachachweni futhi lakho konke. Futhi loba ngubani oyaziyo indaba, oyibalayo iphuma ephepheni, futhi angezwa lokho kuvumelana kwamazwi lamachacho ekuhlabeni, ukuthi yenza njani lokhu kuphume, idrama, ukuyidlala, kungani, bayakwazi konke ukuntshitsha. Bangakukhangela khona *lapha*, futhi babone ukuntshitsha kwakho.

¹⁶⁶ Kodwa, manje, kuyini okwenzakalayo nxa u—nxa umlobiwengoma ebhala enye into, futhi siyathola ukuthi awudlalwanga kuhle? Siyathola ukuthi ke kukhona okunye okwenzakalayo. Kukhona okunye okusilelayo, nxa sibabona. Lowo okulobileyo ukwenzile futhi wakubhala kwaphuma, futhi ukuhambelana kwamazwi lamachacho ekuhlabeni ekudlalayo khona, litshaye okungayisikho okubhaliweyo. Kukhona okuphambanisekileyo. Umphathi ubaphe ukunyakaza okungayisikho. Bona?

¹⁶⁷ Futhi yilo uhlupho lamhlanje, bazalwani bami beLutheran, bazalwani bami beBaptisti, bazalwani bami bePhentekhosti. Lonke bazalwane bami abenhlango ezitshiyeneyo, yikho lokho okuyikho. Bona? Uzama ukunika inothi elakhala ngemva ensukwini zikaLuther, Wesley, njengalokho, lapho i, okuyiyo, iPhepha lengoma lapha litshengisa ukuthi ngolunye usuku. Bona? Bona? Bona? Angeke siphile ekukhanyeni kukaLuther; waye ngumguquli. Siyathakazelela eyakhe—eyakhe ingxene, kodwa sesakudlala lokhu kwedlula. Sesiphetsheya *ngapha*

emuva kweBhuku khathesi. Bona? Singeke—singeke sawudlala Wona njalo.

¹⁶⁸ Manje, indlela kuphela elizafa lenelisa ukuthi likukwanise ukukwenza khona, bazalwane bami, yilokhu. Futhi bazalwane bomhlaba, bengxenye ezitshiyeneyo zomhlaba, ngingathi, kulendlela eyodwa kulokhu—kulowo mphathi ukuthi enze. Kufanele angene eMoyeni ofanayo lowo umlobiwengoma ekade ekiwo, ngakho uselakho Khona. Futhi lapho iBandla, ukuhambelana kwamazwi lamachacho ekuhlabeni ngoKwayo, lapho umhlaba udinga lezi zibonakaliso futhi lezimangaliso; lapho iBandla, futhi loMlobiwengoma, futhi lomphathi, bonke bengena eMoyeni woMlobiwengoma.

¹⁶⁹ Ngakho lapho besithi, “Insuku zezimangaliso zedlula,” akutshayi inothi eliyilo.

¹⁷⁰ Kodwa lapho kungena ekwenzeni kwangaKhona, futhi loMoya Wakho oyiwo; uzakwenza njani ngaphandle kokuthi uMoya wehle phansi, woMlobiwengoma? Ameni. Ngakho lapho usithi, “Insuku zezimangaliso azizange zedlule,” ukuhambelana kwamazwi lamachacho ekuhlabeni kuyakhala kuphumisele, “Ameni!” Nxa sitshaya, sithi, “UJesu Khristu ofanayo izolo, lamuhla, laphakade,” ukuhambelana kwamazwi lamachacho ekuhlabeni kuyakhala kuphumisele, “Ameni!” “Lizakwamukela amandla ngemva kokubana uMoya oNgwele esebuyile phezu kwenu.” Ukuhambelana kwamazwi lamachacho ekuhlabeni kuyakhala kuphumisele, “Ameni! NgiLakho!” Akusela ngitsho kucabangela mayelana ngakho ke. Ukuhambelana kwamazwi lamachacho ekuhlabeni konke kuvumelana kanye leLizwi. Kuyahamba... [UMfowethu Branham uqakeza izandla zakhe ndawonye kathathu—Mhl.] Yikho. O! Kuyinto ebukekayo. Umphathi loMlobiwengoma kufanele babe seMoyeni munye. Futhi ngakho abahlabeleli kufanele babe seMoyeni munye, ukukudlala Khona konke. Futhi umhlaba uyamangala ukuthi kuyini okwenzakalayo.

¹⁷¹ Isikhomanisi abakhuluma ngaso, futhi banganza ngagula kanye lakho, futhi lalokhu konke ukuhlanganisa futhi layo yonke into, futhi lobandlululo. O, isihawu! Okunje, konke lokho okungela nqondo, lapho ukuBuya kweNkosi sokuse duzane, kukhona enye into etshaya kubi. Ngiyesaba ukuthi umphathi uthole... Abaphathi baphuma phandle koMoya woMlobiwengoma.

¹⁷² Lapho sithola lowo Moya woMlobiwengoma, lawo amandla okuqala kaNkulunkulu elathi iBhayibhili, “Amadoda akudala afuqwa nguMoyo oNgwele ukubhala iBhayibhili leli,” lizazibona zona iziqephu ezimbili zamaphepha amaTshayina zizakuza ndawonye, njenge Bhayibhili lika Nkulunkulu futhi lekholwa kuzakuza ndawonye, ngoba bobabili baseMoyeni munye. Bonke bayintonye efanayo. Bayaxhumana khona kanye

ndawonye. Esikufunayo lamuhla ngabaphathi, lokhu yikho, buyela eLizwini, ubuyele futhi ulikholwe Lona nje njengoba Latsho. Ngakho ubusumbona uNkulunkulu, ngoKwakhe. Yikho ukuyembula. Umdlalo wenziwe wabaqotho.

173 Lamhlanje, bathi, “Hawu, Yena nguNkulunkulu wembali. Siyakwazi wachapha Yena uLwandle oLubomvu. Yena wakwenza konke *lokhu*. Futhi Yena waye esi—esithandweni somlilo, kanye labantwana bamaHebheru.” Usizani uNkulunkulu wembali, engayisikho, nxa Yena engasuye ofanayo lamhlanje? Umuntu uhlezi edumisa uNkulunkulu ngalokho akwenzayo Yena, ecabanga ngalokho Yena azakwenza, futhi bayale lokhu Yena akwenzayo. Lokhu kusemuntwini ukukwenza lokhu. Futhi yiyo into efanayo lamhlanje, bazalwane bami. Kuyinto efanayo. O, minabo!

174 Asibuyeleni futhi senze ukuvumelana kwamazwi lamachacho kukhale kuhle, lapho bona abomhlaba abangakubona. UJesu wathi, “Nxa Mina ngiphakanyiswa kulomhlaba, Mina ngizakudonsela abantu bonke Kimi.” Futhi, “Yena ungofanayo izolo, lamhlanje, laphakade.”

175 Yekela abaphathi bengene eMoyeni oyiwo, labahlabeleli loMlobiwengoma, yonke into izalunga. Ngakho sesi, kakusengumsebenzi wokucabangela ngakho, sibonakaliswa kanye Laye lapho. AmaHebheru 13:8 athi, “Yena ungofanayo izolo, lamuhla, laphakade.”

176 Sibonakaliswa kanye Laye kuMsebenzi 2. Sibonakaliswa kanye labo, ngobhaphathizo olufanayo, into efanayo. Konke Yena ayeyikho lapho la konke Yena ayikho, konke Yena ayeyikho la konke ayikho Yena, siyikho. Lokhu kuyikho sibili.

177 Njengokuthi nje nxa ngifuna ukuba ngoweMelika weqiniso, kufanele ngibonakaliswe ngakho konke eyikho, konke eyikho. Kufanele ngibonakaliswe kanye lakho, nxa ngingowe Melika weqiniso.

178 Nxa ngingowe Melika weqiniso, ngakho ngafikela ePlymouth Rock. Amen. Ngakwenza, nxa ngingowe Melika. Ngakho lawe wakwenza; wafikela ePlymouth Rock kanye labobaba abayi zihambi. EPlymouth Rock, bathi befika phandle khonapho, ngangilabo; ngakho lawe, wonke umuntu.

179 Ngagada kanye loPaul Revere, sehla khona ngomgwaqo, ukuyamxwayisa ngengozi. Lokhu yikho sibili.

180 Khona phansi lapha eValley Forge, ngachapha iDelaware elongqoqwane, kanye leqembu lamasotsha ela, ingxenye yawo, lali ngagqokanga izichathulo. Ngakhuleka ubusuku bonke loGeorge Washington, ngaphambili. Ngachapha iDelaware ngilombono enhliziyweni yami. Singabe Melika. Yebo, mnumzane. EValley Forge, ngeqiniso ngakwenza.

181 Ngapha ukubonga labobaba bokuBonga bakuqala. Ngapha ukubonga kuNkulunkulu. Nxa ngingowe Melika oqotho, Ngabonakaliswa lapho etafuleni leyo.

182 Nxa ngingowe Melika oqotho, ngabonakaliswa lapho ngisima kanye loStonewall Jackson.

183 Nxa ngingowe Melika oqotho, ngabonakaliswa eBoston Tea Party, yebo, mnumzane, lapho sisala ukuba izinto zidonswe khona emehlweni ethu. Hawu, nginjengowe Melika oqotho. Ngabonakaliswa khonale kanye lalokho. Yebo, mnumzane. O, minabo!

184 Ngakhalisa iNsimbi yeNkululeko, mhlaka 4 wakuqala kaNtulikazi, ngo 1776. Ngakhalisa iNsimbi yeNkululeko lapha futhi ngatsho ukuba sesikhululekile. Ukuba ngoweMelika oqotho, kwakufanele ngikwenze.

185 Ngabonakaliswa kanye lehlazo layo kuMvukelo, lapho umfowabo esilwa lomunye. Kufanele ngithwale ihlazo layo, njengo kufanayo ngifanele ukuthwala udumo lwayo. Nxa mina ngingowe Melika, kufanele ngibe. Ngabonakaliswa layo. Yebo, mnumzane.

186 Ngabonakaliswa eGettysburg phansi le, lapho uLincoln esethula inkulumo yakhe. Yebo, mnumzane.

187 Ngangise Wake Island, phezu kwayo imizimba yamabutho elegazi. Ngavuka eWake Island.

EGuam, ngancedisa ukuphakamisa iflegi leyo.

188 Ngingowe Melika oqotho. Ameni. Konke eyikho, ngiyikho, njalo ngiyazigqaja ngakho. Yebo, sibili. Konke iMelika ebizikho, konke eyikho, lokhu ngiyilokho, ukuba ngumMelika. Yonke into ebizikho, kufanele ngibe yiyo, ngoba ngibonakaliswa kanye layo.

189 Into efanayo, ngokuba ngumKhristu weqiniso, kufanele ubonakaliswe kanye lakho.

190 Ngatshumayela lo Mose, futhi ngaxw-... kumbe loNoah, futhi ngaxwayisa abantu ngokwahlulelwa okuzayo; ukuba ngumKhristu uqotho.

191 NgangiloMose esihlahleni esibhebhayo. Ngayibona iNsika yoMlilo. Ngabona iNkazimulo Yakhe. Ngangilo Mose phezulu le enkangala, ukuba ngumKhristu. Kufanele ngibonakaliswe kanye lakonke uNkulunkulu ayikho, ukuba ngumKhristu. Ngibone inkazimulo Yakhe. Ngalizwa iLizwi Lakhe. Ungazami ukukuchasisa kusuke kimi khathesi, ngoba ngangikhonale. Ngiyakwazi engikhuluma ngakho. Ngibonile okwenzakalayo. Yebo, mnumzane.

192 Ngangise Lwandle oluBomvu, lapho engabona uMoya kaNkulunkulu usehla phansi futhi usehlukana amanzi esuka kwelinye icele; hatshi phakathi kwesixuku semihlanga,

lokho abazama ukukutsho lamhlanje, kodwa phose phakathi kwamafidi olwandle angamatshumi ayisificamunwe munye. Ngabona uMoya kaNkulunkulu. Ngahamba loMose phakathi kwalowo mhlabathi owomileyo, ngaphetsheya kwalolo Lwandle oluBomvu.

¹⁹³ Ngama ngaseNtabeni iSinayi futhi ngabona umdumo lombane kusina. Ngadla iMana kanye labo phandle le. Nganatha kulelo Dwala. Lokhu ngisakwenza lobubusuku. Ngabonakaliswa labadli beMana. Ngabonakaliswa labo abanatha kuvela eDwaleni.

¹⁹⁴ Ngabonakaliswa njalo lapho uJoshua evuthela icilongo, futhi imiduli yeJerikho yawela phansi.

Ngangise mgodini wezilwane loDaniyele.

Ngangisesithandweni somlilo labantwana bamaHebheru.

Ngangise Ntabeni . . . kanye loElija eNtabeni iKhameli.

¹⁹⁵ Ngangilo Johane umBhaphathizi, futhi phambi kwabo labo abachothozayo. Ngabona uMoya kaNkulunkulu usehla. Ngalizwa iLizwi likaNkulunkulu lisithi, “Leyi yiNdodana Yami ethandekileyo Yona engithokoza ukuhlala phakathi kwayo.” Yebo, mnumzane. Mina sibili ngabonakaliswa kanye laye. Lokhu yikho sibili.

¹⁹⁶ Ngabonakaliswa khonale ethuneni lika Lazaro, lapho Yena evusa uLazaro. Ngabonakaliswa, lomfazi emthonjeni, lapho Yena emtshela izono zakhe. Yebo, mnumzane.

¹⁹⁷ Mina ngeqiniso ngabonakaliswa kanye Laye ekufeni Kwakhe. Futhi ngabonakaliswa kuPhasika yakuqala. Ngavuka Laye evela ekufeni. Ngibonakaliswa Laye ekufeni Kwakhe.

¹⁹⁸ Ngangilabo abalikhulu lamatshumi amabili, endlini yaphezulu. Ngabonakaliswa khonapho phezulu kanye labo. Yeyi! Ngi—ngizwa ngikhulwa. O, minabo! Ngabonakaliswa khonapho. Ngingomunye wabo. Ngabonakaliswa. Ngaba lesenzakalo ababalaso. Ngangikhona kusenzakala, ukuba ngumKhristu weqiniso. Ngabona uMoya olamandla uvunguza usiza. Ngabona lokhu. Ngezwa amandla kaNkulunkulu enyikinya Wona. Ngangilabo abakhuluma ngendimi. Ngezwa ugcobo lungena phakathi lapho. Ngangikanye labo. Ngabonakaliswa kanye labo lapho uMoya oNgcwele eqala ukukhuluma ngezindimi, kanye labo.

¹⁹⁹ Ngangilo Phetro, phambi kwabachothozi ku Misebenzi 2, lapho etshumayela intshumayelo enkulu ayenzayo. Ngabonakaliswa kanye laye. Yebo, mnumzane.

²⁰⁰ Ku Misebenzi 4, lapho bebuthana ndawonye, ngangilabo lapho isakhiwo sizamazama. Ngemva komhlangano wokukhuleka, isakhiwo sazamazama lapho ababehlezi khona. Ngabonakaliswa khonapho kanye labo.

Ngatshumayela loPawuli eNtabeni uMars. Yebo, mnumzane.

²⁰¹ Ngangilo Johane eSihlengeni sePatmos, futhi ngabona uKuza Kwakhe kwesibili.

Ngangilo Luther ekuguquleni.

²⁰² Ngangilo Wesley, leso sikhuni esibhebhayo; esakhutshwa emlilweni, lapho umvukela omkhulu uphezu kwebandla leAnglican. Ngangikhona kanye laye.

²⁰³ Futhi nanko ngilapha lobubusuku, 1964, ePhiladelphia, Pennsylvania, ngibonakaliswa kanye lohlobo lweqembu elifanayo, kanye lohlobo lwesenzakalo esifanayo. Kufanele ngibe, ukuba ngumKhristu. Kufanele ngihlale ngibonakalisiwe lapho iLizwi likaNkulunkulu elibonakaliswa khona. Ngibonakaliswa kanye leqembu lelo elizwa uMoya kaNkulunkulu.

²⁰⁴ Mina ngibonakaliswa kanye leqembu elaziyo ukuthi Yena uwambuliwe, elaziyo ukuthi Yena ungofanayo izolo, lamuhla, laphakade, elaziyo ukuthi lokhu kayisikho kudlulamalawulo. “NguJesu Khristu ofanayo izolo, lamuhla, laphakade.” Ngibonakaliswa kanye leqembu lelo lapha, lobubusuku. Ngokunjalo, babizwa ngokuthi lixuku labahlubuki, ngokunjalo ixuku lokudlulamalawulo, ngenxa yeLizwi likaNkulunkulu. Kodwa, “Angila nhloni ngeVangeli likaJesu Khristu, ngoba Lingamandla kaNkulunkulu ekusindisweni,” futhi ngingo munye. Ngikanye labo incwadi eziphilayo engikhulume ngazo, ziqinisiwe, uNkulunkulu emboziwe esimweni somuntu, emadodeni futhi labafazi. O!

²⁰⁵ UNkulunkulu ku *en morphe* Yakhe njalo, ezambula ngoKwakhe futhi ezazisa ngoKwakhe ebantwini Bakhe. INkosi enkulu Leyo eyabeka eceleni iNkazimulo Yayo. “Lapho ke isikhatshana esincane lomhlaba awuyi kungibona Mina futhi njalo. Ngizabe ngimboziwe kubo. Kodwa lizangibona Mina, ngoba Ngizakuba lani, loba laphathi kwenu, yonke indlela kusiya ekupheleni, ngintshintsha kusukela kuLuther kusiya kuWesley, kusiya futhi kusiya, kusukela eNkazimulweni kusiya eNkazimulweni. Lokhu nginguNkulunkulu ofanayo lowo owaphilayo, futhi ngibuyela eNkazimulweni yakuqala.” Haleluya!

²⁰⁶ Yena udabule sonke isimbozo senhlangano, wonke umsindo ovimbayo. Lowo msindo othi, “O, lokhu yikudlulisamalawulo,” Yena wafohla khona phakathi kwalokho. Umsindo owaphuma khonalapho, wathi, “O, lababantu bayahlanya,” Wadabula wadlula khona kuleso simbozo. Yebo, Wakwenza Yena. “O, awungeke ukwenze. Alisilutho kodwa ixuku labadlulisileyo.” Yena wadabula khona phakathi kwalokho. “Akula nto enjengo kusilisa kukaNkulunkulu.” Yena wadabula khona phakathi

kwalokho, o, mina, ngoba iLizwi Lakhe lathi Yena uzakwenza. Awungeke unqobe iLizwi likaNkulunkulu.

²⁰⁷ Futhi lapho Yena umi, ngokunjalo, lobubusuku, enguMqobi olamandla, selokhu Yena wadabula amaMethodisti, Baptisti, Presbyterian, lonke olunye uhlobo lwesimbozo. Lokhu esama phakathi kwabantu Bakhe, lobubusuku, enganqotshwanga yimikhuba. Yekela abantu batsho abakufunayo, bayenze abakufunayo, loba yini abayifunayo. UNkulunkulu uyabuya, edabula phakathi khona kulowo msindo ovimbayo.

²⁰⁸ Futhi khumbula, bayangitshela, nxa indizamtshina isidlule sibili lomsindo ovimbayo, kasisa linganiswa isiqubu sayo.

²⁰⁹ Ngiyalitshela, nxa udabula lowo mkhuba ovimbayo, wokuthi “UJesu usemuva khatshana le, futhi Yena kakho khathesi,” lapho uthola ungofanayo izolo, lamuhla laphakade, akula kulinganiswa kulokho uNkulunkulu angakwenza khona lapha kulowo umbuthano, futhi atshengise lumhlaba lokho abakufunayo: hatshi umbukiso womhlaba, kodwa invuselelo yomhlaba ezabe igcwaliswe futhi ibhaphathizwe kanye loBukho bukaNkulunkulu ophilayo, *en morphe* ezimboza ngoKwakhe enyameni yomuntu. Haleluya! Ngiyakukholwa khona.

²¹⁰ Wephula konke okuvimbayo, sonke isimbozo, sonke isimbozo! Akulanto engafihla uBukho Bakhe. Lapho abantu belamba enhliziyweni zabo, kulesimbozo esilungele ukudatshulwa. Ungeyama nje kulokhu. Wadabula sonke isimbozo, ngoWakhe uMoya oNgcwele omkhulu!

²¹¹ Futhi lapha Yena umile, lobubusuku, uMqobi olamandla, ofanayo izolo, lamuhla laphakade; esilisa abagulayo, ebhaphathiza abakhokwayo, njengalokhu Yena ayehlala ekwenza. UnguMqobi olamandla. Odeveli abalahliweyo bayabaleka. Yebo, mnumzane. Bahlezi benjalo mihlayonke, nxa Yena ekhona.

²¹² Ngivala, ngingatsho lokhu. Kwakule...Ngabala indaba, iminyaka eminengi edlulayo, mayelana nomtshayi wevayolini omdala. Wayele vayolini ababezayi thengisa. Layizwa indaba, izikhathi ezinengi. Futhi babefuna ukuyithengisela into ethile. Futhi othengisayo wathi, “Ngubani ozangipha *okuthile-lo-kuthile*?” Ngiyakholwa waphiwa okungamasenti okulutshwane, mhlawumbe amasenti angamatshumi amahlanu, kumbe okunye. “Thamba kanye, ihamba kabili, . . .”

²¹³ Masinyaneke, indoda yaphakama ngemuva. Wathi, “Umzuzu nje kuphela.” Futhi wenyuka njalo wayithatha. Ake sicabange ukuthi wadlala leyi:

Ukhona uMthombo ogcwele iGazi,
Owathathwa emthanjeni kaEmmanuweli;
Lapho izoni zigxunyuzwa ngaphansi kwegazi,
Zikhululwa wonke amatshatha okona.

214 Ngakho wathi eyibeka phansi, kwakungela owayelamehlo awomileyo endaweni. Ngakho wathi, “Ngubani ozakupha?”

215 Omunye wathi, “Inkulungwane ezinhlanu.” “Inkulungwane ezilitshumi.” Yayisingasathengeki. Kungani? I—inkosi endala yevayolini yayambule isimo sayo seqiniso.

216 O, mfowethu, dade, khathesi yekela iNkosi yeLizwi leli, Lowo owalilobayo Lona, uMoya oNgcwele omkhulu, ahlikihle idandili Lakhe ngothando, futhi alidonsele phezulu enhliziyweni yakho.

Ukhona uMthombo ogcwele iGazi,
Owathathwa emthanjeni kaEmmanuweli.

217 Uzabona ukuqakatheka kwentengo, futhi ubone uNkulunkulu owambuliweyo ebonakala sobala. Ukuthi, Yena ungofanayo njengalokhu ayeyikho Yena lapho Yena esehla ngoSuku lwePhentekhosti, phezu kwabantu, lapho Yena ezenza u *kenos* Qobolwakhe, “ezithulula” khona Kikho. Lokhu yikho.

218 Uthi, “Mfowethu Branham, ngizamile. Ngizamile. Ngenze *lokhu, lokhuyana, lokunye.*”

219 Ngolunye usuku ngangilo mhlango eCarlsbad, eNew Mexico. Futhi sehla phansi sangena emhumeni omdala omkhulu kamalulwane. Futhi kwaku kukhangeleka kusesabisa, futhi sehla phansi khonale. Futhi i—indoda, wathi efika phansi ngale kuleyondawo, wa—wacitsha izibane. Futhi, o, minabo, ungamangala kwakumnyama kanganani. Khona kunjelo... Kumnyama kakhulu wawungaku thinta.

220 Futhi yiyo nje phose indlela izikhathi eziba yikho, lapho sibona khona ibandla elahluleka ukunanzelela iLizwi lika Nkulunkulu; lapho obona amadodakazi ethu eZiyoni besenza ngendlela abenza ngayo; lapho obona khona abafowethu ababhemayo futhi benathe, futhi—futhi bakhulume insomo ezingcolileyo lezinto, futhi besebe lokhe bezama ukubamba isivumo sabo kuKhristu. O, mina, kumnyama. Kumnyama tshu.

221 Siyabona isibonakaliso sokuBuya Kwakhe. Kuzakuba khona...Kuhlezi kumnyama nje kunga kasi. Ngakho iNdonsakusa ibisiphuma ukubingelela usuku, futhi lokuzoyazisa, futhi itshengise ukuthi luyeza. Nanzelela.

222 Phakathi lapho, lapho becitsha lokhu, kwakulo nkazana omcinyane owahlaba umkhosi ngelizwi lakhe lonke. Kwakulo mfana omcinyane owayemi eceleni komholi, futhi wambona lomholi lapho ecitsha izibane lezo njalo. Futhi lodadewabo omcane wayeseza qaleka nje. Wayehlaba umkhosi, eseqa phezulu—futhi—phansi. “O! Kuyini okuzalandela ukwenzeka? Kuyini okuluhlupho? Kuyini okuluhlupho?”

223 Uyakwazi wamemezani? Wathi, “Ungesabi, dade omcane. Ikhona indoda lapha engaletha ukukhanya.”

224 Lalela, dade omcani, ungacabanga ukuthi sibancane futhi sibalutshwana. Kodwa, ungesabi. Ikhona iNdoda lapha Yona engakuletha ukuKhanya. Lowo nguMoya oNgewe. Liyakukholwa? [IBandla lithi, "Ameni."—Mhl.]

225 Asikhothamiseni amakhanda ethu okwesikhatshana nje. Ngiyaxolisa ngokulibambezela.

226 O Nkulunkulu omkhulu waseZulwini, uzembula ngoKwakho, uzichaya Wena ngoKwakho, uzenza waziwe ngoKwakho, iNkosi enkulu yeNkazimulo, thatha leyi mfanekiso emcinyane, lobubusuku, futhi yekele yehle phansi enhliziyweni zabantu. Futhi masibone Lowo owembuliweyo, Yena Lowo owabuya phansi futhi wadabula isimbozo sethempeli; futhi wasephuma khona phandle kwalesi simbozo, wabuya khona futhi ezimbozweni zabantu njalo, ngoSuku lwePhentekhosti; uhleli engofanayo, entshintsha eNkazimulweni esiya eNkazimulweni.

227 Futhi khathesi sesibuyele khona kanye njenge mvelo yonke, sisenza, khona sibuyela kanye kuMbewu yakuqala, khona kanye kusukela kwesinye isikhathi sebandla kusiya kwesinye. Futhi kulesi sikhathi sebandla sokucina lapha, nanko ke silapha, sibuyela kanye khona eNtweni yakuqala eyehla ngoSuku lwePhentekhosti, ukugcwalisa wonke uMbhala, "UkuKhanya ngesikhathi santambama," futhi, "Imisebenzi engiyenzayo Mina lizakuyenza lani," futhi lezinto ezinengi Wena owazithembisayo eLizwini Lakh.

228 Baba, nxa ekhona omunye lapha ongakaze adabule edlule esimbozweni okwakhathesi, kumbe nxakukhona omunye lapha olungisele nje omunye ongene ngase simbozweni, nika umusa lobubusuku, Baba. Mababone lowo Mqobi olamandla omiyo lapha, egwele ngomusa lamandla, ukuxolela. Siphe khona, Baba.

229 Futhi lapho amakhanda ethu esakhothanyisiwe, kungaba labanye phakathi lapha? Bangaki, engingathi, abazakuthi, "Mfowethu Branham, ngiphakamisa isandla sami. Ngikhulekela"? Woba ukhothamise ikhanda lakho nje, futhi uphakamise isandla sakho, "Ngifuna ukudabula ngidlule kuso sonke isimbozo, ngize ngenelise ukubona sibili uMqobi." UNkulunkulu alibusise. Awu, izandla! Phezulu kumabhalikhoni, kwesokudla? UNkulunkulu alibusise. Amabhalikhoni emuva? Phakamisa... UNkulunkulu alibusise. Lithembeke okuzwayo. Kwesenxele? Phakamisa isandla sakho, uthi, "Mfowethu Branham, ngingabe ngibe ngumKhristu okweminyaka, kodwa, sibili, angikaze ngingene ngesimbozo lesa. Angikaze ngikwenze sibili. Angikatholi Lokhu abebelakho le." Lamuhla, sithole... "Ngiyi silimo esikhuliselwa egabheni."

230 Thatha iluba elikhuliselwa egabheni, kufanele ukuthi ulitotoze, ulimbambathe, ulifafaze, ulithelele. Kodwa lesa

silimo sasekuqaleni esikhula phandle le ngasenhlane, uhlobo olufanayo lweluba, lukhangeleka njengalo; alutholi ngitsho ithonsi lamanzi, kodwa akula zibungu ezingena kuso. Silukhuni. Siluqobo.

²³¹ Ungaqathanisa isiKhristu kanye lesiKhristu lamhlanje, kanye lalokhu okwakuyikho ngalesosikhathi? Ungacabanga leli iqembu, lokhu esikubiza amaKhristu lamhlanje, emhlabeni wonke, ukuba njengalabo ababengemva kwePhentekhosti; abatotozwayo futhi bembambathwa, futhi besuka kwelinye ibandla besiya kwelinye, futhi, betsho enye into ongayithandiyo, usukume uphume uhambe? Futhi, o, ungakucabanga lokhu? Hatshi. Kuyini uhlupho? Yikulingisela.

²³² UMichelangelo, owadala isithombe sikaMose, ungakuthola okulingisela khonokho, kutshiphe kakhulu. Kodwa, okwakuqala?

²³³ Lowo owadweba iSidlo santambama seNkosi, ngiyacabangela lesosithombe sakuqala singabiza izigidi zamadola, nxa ungafuna khona ukuba usithenge. Angikwazi ngitsho lokuthi singaphi. Kodwa ungathenga esitshiphileyo esinjengaso esingabiza phose idola lamasenti angamatshumi ayisificaminwemunye-lasificaminwembili. Ungenelisa.

²³⁴ Futhi yiyo indlela okuyiyo lamhlanje. UmKhristu otshiphileyo, olingiselayo, ojoyina ibandla nje, ungabathenga bona ngomhlanga wegwayi kumbe u—kumbe ukunatha okwejayelekileyo. Kumbe, ngowesifazana olenwele eziqunyiweyo kumbe indebe ezipendiweyo, ungamthenga lalobangani yomtsheno yomhlaba. Kodwa ngeke uthinte lowo oqotho.

²³⁵ Ngiyambona Yena ekubonakaleni okugcweleyo, ofanayo izolo, lamuhla, laphakade.

²³⁶ O, mKhristu, awufuni ukuba ngumKhristu oqotho? Nxa bekhona abanye abangazange baphakamise izandla zabo, lingakwenza? Yeboke, ngizakhuleka nje. UNkulunkulu alibusise. UNkulunkulu alibusise. O, lokhu kuhle nje. Khangela nje lokho.

²³⁷ Baba wethu oseZulwini, “iLizwi Lakho aliyikubuyela Kuwe liyize.” Waba nguwe Owenza isithembiso. Mina ngilomlandu kuphela wokuthi ngithi Wena wakutsho Khona. Ngiphinda nje aMazwi aKho. Wena wathi, “Lowo ozwayo iLizwi Lami, futhi akholwe Yena ongithumileyo Mina, uleMpilo engaPheliyo.” Wena wakuthembisa khona.


²³⁸ Futhi, Nkosi, siyakwazi silabo abalingiselayo lamhlanje, abanengi abatshoyo ukuthi bayakholwa, lapho, bengakholwa. Kuyabonakala. Kodwa, Nkosi, bakhona abanye abaqotho, futhi.

²³⁹ Ngiyakhuleka nje ukuthi Wena uzakupha, khona lapha, lobubusuku, ukuthi wonke umfazi lendoda, umfana kumbe

inkazana, kungenani bangabe yisizwe siphi, bangumbala onjani, bangaba liphi ibandla, O Nkulunkulu, bagcwalise bona. Mababone ukuzibonakalisa koqobo kuka lowo Jesu ofanayo lamuhla, khona phakathi kwethu, njengalokhu wayeyikho Yena ngoSuku lwePhentekhosti, lapho Yena ezambula ngoKwakhe kulesi isikhathi, esiba nguMoya oNgcwele. Siphe khona, sibona aMazwi egwcaliswa, iziprofetho zisiza ekugcwalisekeni!

²⁴⁰ Siyaqathanisa, lamuhla, okuthiwa libandla lomhlaba ngale, iKhansili yamaBandla oMhlaba, futhi siqathanise lokhu lesithembiso sePhentekhosti? Akula ngitsho ukuqathaniseka, lakancane. Angeke sithole impahla zethu ezingcolileyo ziwatshwe ngalelo tikiti.

²⁴¹ Kodwa, Nkosi Nkulunkulu, nxa singaphenduka kulowo Mthombo, kukhona isenzo sokuhlanzwa, ngakho ke isenzakalo sethu futhi leLizwi likaNkulunkulu kuzakufanana okunye kokunye. Khona ke, singathatha okwethu. Siphe khona, Nkosi, lobubusuku, lapho ngibeka laba abantu ezandleni Zakho. Nika omunye ngamunye lokho esikudingayo, Baba. Siyakucela eBizweni likaJesu. Ameni.

²⁴² UNkulunkulu alibusise. Ngiyabonga, kakhulu, ngokuma, lilindile isikhathi eside. Futhi ngiyaxolisa ngiligcine imizuzu elitshumi ngemva kweletshumi. UNkulunkulu abe lani ngize ngilibone ekuseni. Senginikela inkonzo khathesi ku, ngiyacabangela, kumphathi wohlelo. 

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