


UKUZWA, UKUQONDA, UKWENZA

IZWI LIKAN KULUNKULU

 Manje, lamateyipu, leyo yalomhlangano kulokhu ukusa, ayidayisi, eyeBandla nje noma yomunye, ngoba imayelana neMfundiso. Futhi emihlanganweni phandle lapho, idala ukudideka, ngoba kul'khuni ukuba thina sobabili sibone ngeso elifanayo ngokupheleleyo, kodwa sifanele sibenzelisiyonye, empeleni. Kodwa, thina etabernakele lapha, lamateyipu anjalo, niyaqaphela e. . . Eyabangane nje, njalonjalo.

² Manje asikhothamise amakhanda ethu umzuzwana nje womkhuleko. Bangaki abazothanda ukukhunjulwa nisakhothamise amakhanda enu na? Ngokuphakamisa isandla nje, uthi, “Nkosi, ngi—ngiyadinga namhlanje, futhi ngidinga umusa waKho,” noma ngabe ngesani.

³ Baba wethu waseZulwini, manje sisondele esiHlalweni saKho sobukhosi somusa, ngoba sicelewe ukuba senze lokhu. Futhi satshelwa yiNdodana yaKho, noMsindisi wethu, ukuthi uma singaKucela noma yini eGameni laYo, siyophiwa khona. Ngakho-ke, Nkosi, ngokwazi ukuthi siphila emathunzini okuFika kwaYo, futhi manje simi emathunzini esihawu saYo, ngakho-ke singacela, Nkosi, ukuthi Uzokhetha, ngoMoya oNgcwele, lezozinto esifanele sizicele. Futhi siyezwa kulokhu ukusa, ukuthi akuzukuphikisana neZwi laKho noma nokulunga kwaKho okukhulu, nesihawu saKho nomusa, ukuthi uma singacela ukuthi sizoba nokuvakashelwa okukhethekileyo namhlanje okuvela kuMoya oNgcwele. Angafika phakathi kwethu futhi ehlukalise ngokubona okufihlakeleyo imicabango yenhliziyi yethu, sembulele izindawo zethu ezibuthakathaka, futhi uphilise ukugula kwethu, ubophe nezinhliziyi ezezhukileyo, usindise nabalahlekileyo, futhi wenze abantu balungiselele ukuFika kwaYo. Nkosi, yizwa lomkhuleko.

⁴ Manje sizofunda iZwi laKho. Futhi—futhi siyakhuleka, Nkosi, ukuthi esifundweni sethu sesikole sangeSonto kulokhu ukusa, ukuthi Uzoveza ingqikithi yokufundwa futhi uzoLembula ezinhliziyweni zethu. Ngoba, sizela inhloso eyodwa lapha. Leyonhloso, eyodwa qhwaba, ingukwazi Wena kangcono. Thina esingamaKristu, ngokuKholwa, sifuna ukwazi Wena kangcono. Laba abangakabi ngamaKristu, bafuna ukwazi Wena njengoMsindisi wabo. Labo abagulayo, ufuna ukwazi Wena njengoMphilisi wabo. Futhi sikhulekela ukuthi akuzukubabikho noyedwa osuka kulendlu, engenalutho, kodwa ukuthi zonke izicelo zigcwaliswe ncamashi, nazo zonke izifiso

kuhlangatshezwane nazo, nawo wonke—wonke umuntu ajabule, futhi ahambe esuka endlini, ethi, njengalabo ababevela e-Emawuse, “Izinhliziyo zethu bezingavuthi yini phakathi kwethu, lapho Ekhuluma kithi endleleni na?” Ngokuba sicela lokhu eGameni likaJesu. Amen.

⁵ Manje kuwena ofuna ukuphenya eNcwadini yakho. Ngokwejwayelekile, ngithole ukuthi, ukuthi ezinkonzweni zokuvangela, ukuthi nje cishe imizuzu engamashumi amabili noma amashumi amathathu kwenza umfutho omuhle kakhulu ekuphoseni phakathi umlayezo kamoya, bese-ke kuba ukubizela ealtare. Kodwa lena njengoba kuyisikole sangeSonto, angifuni nje ukukwenza ngaleyondlela kulokhu ukusa. Ngizwa ngiholeleka kakhulu ukuthatha isikhathi sami futhi ngikhulume ngeZwi.

⁶ Manje, uma kukhona ongathokomele, kumakhaza kakhulu, into kuphela ofanele uyenze ngukuthi. . . Mfowethu, umgcini, ungemuva kwesonto lapho, phakamisa isandla sakho *kanjalo* emuva lapho, kuye, futhi uzokulungisa ukushisa. Futhi sifuna nithokomale futhi nizizwe nikahle kakhulu. Futhi nilalele iZwi, ngoba sethemba uMoya oNgcwele ukuba usifundise iZwi likaNkulunkulu. Futhi nizwa kahle nonke, ngemuva na? Uma nizwa, phakamisani izandla zenu, uma ni—nizwa kahle. Kuhle lokho.

⁷ Manje ngifuna niphene kanye nami, nginezindikimba ezithile ezibhalwe lapha, nomunye umBhalo. Ngakho ngifuna niphene kanye nami, kuqala, eNcwadini yabaseRoma, abaseRoma, isahluko 9. Futhi sifuna ukufunda isifundo somBhalo, kuqala, kwabaseRoma 9:11.

(Ngokuba abantwana bengakazalwa, bengakenzi okuhle nokubi, ukuze icebo likaNkulunkulu eliya ngokukhetha lime, kungabi-ngemisebenzi, kodwa kube-ngaye obizayo;)

Kwashiwo kuye ukuthi, Omkhulu uyakukhonza omncane.

Njengalokhu kulotshiwe ukuthi, UJakobe ngamthanda, futhi uEsawu ngamzonda.

⁸ Kwangathi uNkulunkulu angenezela izibusiso zaKhe kulokhu ukufundwa komBhalo. Futhi manje okwendikimba, ukweseka isifundo sami, ngifuna ukuthatha lokhu kube yindikimba: *Ukuzwa, Ukuqonda, Ukwenza IZwi LikaNkulunkulu*. Ake ngikuphinde lokho futhi. “Ukuzwa, nokuqonda, bese-ke kuba ukwenza iZwi likaNkulunkulu.”

⁹ Manje, sazi ngokugcwele, thina-bantu abahlola imiBhalo imini nobusuku, futhi sifunde amaphepha ethu futhi sizwe abahlaziyi bezindaba, ukuthi lelizwe manje limi ekubambeni kwamandla aphoqayo okomoya amabili amakhulu. Futhi omabili angamandla aphoqayo ezenkolo. Futhi ngikhulwa

ukuthi lamandla aphoqayo amakhulu masinya azofika enhlokweni. Futhi omabili lamandla amakhulu aphoqayo ayemelwe kulamadodana amabili kaIsaka. Ukuthi kwaba kanjani ukuthi uNkulunkulu, ekuhlakanipheni kwaKhe okungenasiphelo, kubikezele zonke izinto kithi; ukuze sithi ngalezizinto sazi, ngempela, ukuthi yini esihlalele. Kwenziwe kwacaca kakhulu, ukuthi uNkulunkulu neZwi laKhe, nemvelo nomhlaba waKhe wonke kanye nezulu, kuhlelwe kahle kakhulu ngokuphelele ndawonye, ngangokuthi ngisho ne-nesoni singabona ukuthi kukhona okuzokwenzeka. UNkulunkulu ukuhlele kanjalo-ke. Akekho ongaba nezaba.

¹⁰ Manje, siyabona kulamadodana amabili ukuthi ngenkathi wona, engakazalwa ngisho, ayelwa odwa. Ngisho nakuba unina owayeyintombi... Ngokuba, wayeyintombi, uRebeka omuhle owagana inzalo elungileyo yesethembiso sikaNkulunkulu, uIsaka; ukuthi babezahlukanisele bobabili, amakholwa agcwaliswe ngoMoya kuNkulunkulu, benqunyelwe ngaphambili kuwo impela umshado abahlanganiswa ngawo ndawonye. UNkulunkulu wayekwazi ngaphambili. Futhi yayingenzeka kanjani into enjalo ukuba ifike ngalowomama oyedwa, ngobaba oyedwa na? Oyedwa, umuntu omubi kabi; nomunye, umuntu omuhle impela; nokuthi kwabakanjani ukuthi umuntu omuhle abukeke emubi, nomubi abukeke emuhle.

¹¹ Manje lokho ngokuthi, bekuhlala kunjalo, kuyohlala njalo kuwuhlelo lukaNkulunkulu. UNkulunkulu angeluguqule uhlelo lwaKhe. Ngoba, Wenza uhlelo lwaKhe luphelele, ngoba luyingxenyeyaKhe.

¹² Ensimini yase-Edene, isono sasisihle kakhulu saze saheha uEva wasuka ekulungeni, waya esonweni. Futhi eNsimini efanayo lapho okwakukhona khona umuthi wokuPhila, kwakukhona futhi umuthi wokufa.

¹³ Besizokwazi namhlanje njengomthetho wokulinganisa ngokwahlukana. Lokho, lapho kukhona okuhle, kukhona okubi; lapho okukhona khona okulungileyo, kukhona okungalungile. Futhi asisoze, akunandaba ukuthi inhlobo yethu esihlala phakathi kwayo ingabanjani, ukuthi iyoke ikwazi ukusithintitha ebukhoneni bayo. Ngoba, uPawulu wathi, “Uma ngithanda ukwenza okuhle, kukhona okubi.” Isoni asisoze sakwazi ukuzithintitha kumKristu, umKristu esonini. Kuyobakhona ufakazi lapho wokulungile, nobufakazi bokungalungile, njalo. Futhi uzenzela ukukhetha kwakho. Ufanele uthathe icala elilodwa noma elinye.

¹⁴ Kodwa kulawamadodana amabili, kuyisimanga ukwazi ukuthi, bengakazalwa, bobabili inzalo efanayo, evela kuIsaka, okwakuyisithembiso. Manje, isifundo sethu sithe ukuba side kancane, futhi ngifuna ukuthola isendlalelo esenele nize nibone kahle ukuthi ngikhuluma ngani. Nendodana yokuqala, uEsawu,

owazalwayo; sithola ukuthi babengaqophisani kuphela futhi belwa esizalweni sikanina, kodwa baphuma kuye, belwa, uEsawu ephuma, noJakobe ebambelele esithendeni sakhe. Futhi namanje basalwa.

¹⁵ Nokuthi kwaba kanjani, kwenzeka kanjani ukuthi kuvele kulowo ophelele, omsulwa, okhethiwe, ongcwele, ubaba noma umama ozahlukanisele! Ngakho ukukwesekela, lokho, uNkulunkulu ubiza ngokhetho. Kufanele. Akunandaba ukuthi uyihlo nonyoko wayelunge kanjani, ukuthi babebahle kanjani, ukuthi uyihlo nonyoko wayengamaKristu kangakanani, kusalokhu kubekeke kuwe njengomuntu ngamunye, ukuma kwakho phambi kukaNkulunkulu. Lesisifundo sifundisa lokho, ukuthi bona, bobabili abantwana, babephuma ngisho kwababekhethwe futhi babizwa nguNkulunkulu, ubaba nomama, owesifazane oyintombi nowesilisa ongcwele, okwakuzothi ekugcineni ehlele ngisho nangenzalo yakhe kufike uJesu Kristu. Wazalwa njengovela kwabafuleyo. Wahlolwa, uyise phambi kwakhe. Futhi wethenjiswa, ngalenzalo kaIsaka, ukuthi umhlaba wonke wawuzosindiswa. Futhi kumuntu onjalo, negazi lakhe limsulwa ngangokuthi uNkulunkulu akavumelanga ngisho umFilisti ukuba athinte umama, emva kokuba uAbrahama esemnike yena. UNkulunkulu washaya ngohlupho indlu yakhe, futhi wathi, “Ufana nofileyo,” ebanbe lolozalo lwegazi lube msulwa. NalowoRebeka, olungileyo, ongcwele, umama owayethunywe nguNkulunkulu futhi wabizwa nguNkulunkulu. Futhi kuleyonzalo engcwele kwavela imbuka nekhohla. Niyabo? Ngakho kubekwe obizweni lukaNkulunkulu, ukhetho lukaNkulunkulu.

¹⁶ “Futhi kungakazalwa noyedwa, uNkulunkulu wathi, ‘Ngithanda uJakobe futhi ngizonda uEsawu,’ kungakazalwa noyedwa.” Ngakho kufanele siphatheke kanjani. Omunye uNkulunkulu akhulume kuwe futhi ekumemela ukuba uze etafuleni laKhe naseKhaya laKhe, futhi ube yiNdodana yaKhe noma indodakazi, ayikho into enkulu kakhulu njengaleyo.

¹⁷ Lababafana bobabili, uma sizoqaphela imvelo yabo, omunye wabo wayengumuntu kamoya, lowo kwakunguJakobe. Nomuntu wenyama kwakunguEsawu. Kodwa bobabili babengabakhohla. Naleyonto efanayo yenzekile kusukelale phansi onyakeni, owenyama nokamoya.

¹⁸ UEsawu wayemele umuntu wasemhlabeni, wemvelo, oweyeme ngezenkolo, kodwa akazange akwazi ukukwenza. Kwakungekho kuye ukukwenza. Akakwazanga ukukwenza. Wayengekho kuye ukuba akwazi ukukhwela edlule izinto zezwe, into yenyama.

¹⁹ Kodwa, uJakobe, kwakulula kabi nje kuye ukuba akwenze. Manje, uJakobe, inhloso eyodwa uJakobe ayenayo, futhi leyo

yayingukuthi wayebulangazelele lobobuzibulo, kungenandaba ukuthi wayebuthola kanjani, inqobo nje uma ebutholile.

²⁰ Nalowomoya walokho kuzalwa okukodwa usamelwe namanje ezweni namhlanje, futhi lokho kuza enhlokweni manje: ikholwa likamoya; nomuntu wenyama, ikholwa lenyama. Akekho owayengathi bobabili babengesibo abakholwayo. Babe yibo. Abashongo ukuthi omunye wayekhonzisa “isithixo” nomunye u “Nkulunkulu.” Bobabili babeyizinceku zikaNkulunkulu.

²¹ Manje, nakisisani imiBhalo manje kulendaba, ngoba ngingeqiniso ukuthi kuzonisiza. Niyabo? Manje, “Akusibo bonke abathi, ‘Nkosi, Nkosi’ abayongena, kodwa lowo owenza intando kaBaba waMi oseZulwini.”

²² Manje uma niqaphela, uJakobe wayenento eyodwa ayeyifuna, ngoba, ngokweZwi, izibusiso ne—nto enhle yayibekwe ebuzibulweni. Futhi, uJakobe, kwakuyileyo kuphela impokophelo yakhe, into kuphela ayenayo emqondweni kwakunguku “thola lobobuzibulo.” NoEsawu wabedelela. Okunguye empeleni owayenabo, wabedelela, noma wayenamahloni ngabo. Kodwa uJakobe wayebufuna kungakhathaleki ukuthi wayebuthola kanjani, wayebufuna.

²³ Kungaleyondlela ekholweni likamoya namhlanje. Alikhathali ukuthi ulihleka kangakanani, ukuthi uhlekisa kangakanani, ukuthi lifanele lenze ngobuthutha kanjani emqondweni wokwenyama. Impokophelo yalo kuphela ingubuzibulo. Lifuna ukufinyelela kuNkulunkulu, ngoba buzalwa kulo. Angeke lingakwenzi.

²⁴ Ukuthi *Jakobe* kusho ukuthi “umqineli” noma “umkhohlisi.” Kodwa emva kokuthola futhi esengene kulolelofa lobuzibulo, waguqulwa. Lokho ngokwenyama, ukuguquka. Wabe—ke esebizwa, uJakobe, nge “nkosana neNkosi,” obambane naYo.

²⁵ Ikhola lenyama namhlanje, “O, inqobo nje uma ngiya esontweni futhi ngenze lokho okulungileyo, kwenza mehluko muni na?” Lelo yiqembu likaEsawu. Usahlekisa futhi edelele ubuzibulo, akanandaba ngabo. Kodwa uJakobe wabuthanda.

²⁶ Nowesilisa kamoya namhlanje, nowesifazane kamoya, okhethiwe, wamiselwa ngaphambili nguNkulunkulu ukuba eze ekuPhileni okuPhakade, uma bedingeke ukuthi bathengise ngakho konke abanakho, uma bedingeke ukuba bakhiphe igama labo kuzo zonke izincwadi zesonto esizweni, basafuna bona lobobuzibulo. Yiyonanto kuphela esemqoka kubo, “ukuthola lobobuzibulo nje,” yilokho kuphela. Akunandaba ukuthi kanjani, ukuthi zinga lini abazofinyelela kulo, uma bezoguqa phansi ealtare bakhale, hewu hewu, uma bozogijima bedlule e—e—ezindaweni futhi babuyele emuva futhi balungise izinto, futhi bathengise ngalokho abanakho, noma—noma baphane ngakho konke abanakho bese bebayisihambi

nomfokazi, akunandaba. Bafuna ubuzibulo. Yilokho kuphela abakukhathalele, ubuzibulo. Manje, ningabasoli labobantu. Angeke bangakwenzi. Bakumiselwa ngaphimbili lokho, bakhethelwa kukho.

²⁷ Futhi manje-ke siyabona ukuthi laba bobabili, abantu benyama nabantu bakamoya, yileyondlela njalo okwakwenzeka ngayo. Yileyondlela okungayo namhlanje. Bekungaleyondlela njalo.

²⁸ UKayini noAbela. ENSimini yase-Edene, ngenkathi iEdene idalwa, kwakukhona imithi emibili yokuba umuntu azikhethele. Owodwa, uba ngowokuhlakanipha; omunye, uba ngowokuPhila. Kwakukhona abafana ababili, uKayini noAbela, bobabili bekhohla. Omunye wabo wafisa ukuPhila okuPhakade, futhi wanikela kuNkulunkulu, ngokukholwa, umhlatshelel omuhle kunokaKayini. Umfanekiso ophelele wamabandla namhlanje: ibandla lemvelo, ibandla likamoya. Futhi akukho kungabaza ukuthi ngikhuluma ezigabeni zombili khona manje, futhi mhlawumbe ngeteyiphu ngiyokhuluma namashumi ezinkulungwane zabo.

²⁹ Kodwa, bukani, ibandla lemvelo, yibandla nje lenyama. Abakwazi neze ukufinyelela ngaphezu kwaleyonto encane yokuthi “Ngajoyina ibandla. Uma ngiya esontweni, uma ngenza okuhle ukwedlula konke ngawo onke amandla ami, yilokho kuphela uNkulunkulu akudingayo.” Manje, leyo yinto efanayo neyenziwe nguKayini. Wahamba futhi wenza ialtare. Wenza umhlatshelel, waletha izithelo zezwe. Futhi wathi, “Nakhu, Nkulunkulu. Lokho kuhle kwedlula konke enginakho. Kuthathe noma ukuyeke.” Yileyondlela ikholwa lenyama elikhohla ngayo namhlanje. “Nkosi, ngizoya esontweni. Ngizojoyina iqembu elihle ukwedlula onke engingalithola. Ngizokhokha izimfanelo zami ebandleni. Ngizokwenza okufanele. Manje, nakhu okuhle ukwedlula konke engingakwenza. Ngizosiza ukuthenga amalahl omfelokazi. Noma, ngizopha izingane izingubo.” Lezo zilungile, ayikho into engashiwo ephambene nakho. “Kodwa yilokho, yilokho kuphela. Uma Uwufuna, uthathe; uma Ungawufuni, Awudingi ukuthi uwuthathe.” Manje, leso yisimo sokuziphatha sebandla lenyama namhlanje.

³⁰ Kodwa ibandla lomoya! UAbela, ngesambulo, ngomusa, ubone ngaphambili kwalokho, futhi ngokukholwa wanikela kuNkulunkulu ngomhlatshelel omuhle kunokaKayini. Futhi kwafakaza ngokulunga kwakhe. UNkulunkulu.

³¹ Into efanayo yenzeka kuIshmayeli noIsaka. Omunye wayengowenyama, nomunye wayengowoMoya. Omunye, owesigqilakazi; omunye, owesifazane okhululekileyo.

³² Kwenzeka into efanayo kwaIsrayeli noMowabi, amabandla amabili amakhulu ehlangana ndawonye. Futhi ngenkathi uIsrayeli efuna ukuya endaweni yabo yesithembiso, ibandla

lomoya, abantu bakaJakobe, uIsrayeli esemgwaqeni: abantu bakaEsawu bahlangana nabo, abakwaMowabi, ibandla elinamandla. Nomholi omkhulu webandla, uBalamu, wehla ukuba aqalekise umfowabo, kodwa wathola ukuthi wayengeke akwazi ukuqalekisa umfowabo. Wehluleka, ngokuphuphutheka kwamehlo akhe, ukubona icebo elamiselwa ngaphambili, lelo, nokubona iZwi likaNkulunkulu.

³³ Kuqala, “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu.” Bese-ke ikholwa liyaLizwa, liLiqonde, futhi liLenze. Umuntu wenyama uyoLizwa, umsindo waLo, kodwa neze. . . *Ukuzwa* kuchaza ukuLi “qonda”. Ukubuka, ngokubuka into; kodwa ukuyibona, ngokuyi “qonda”. “Uma umuntu engazalwa ngokusha, angewubone noma awuqonde uMbuso kaNkulunkulu.”

³⁴ Manje, nakhu kufika uIsrayeli, enyuka nesithembiso sikaNkulunkulu, ukuthi babeqonde ezweni lesithembiso. Bengesibo abaphikinkolo, kodwa amakholwa, amakholwa kuNkulunkulu ofanayo uIsrayeli ayenaye, uphumela ukuzama ukuzoqalekisa umfowabo, ngoba wathi umfowabo u, ngempela wayengalungile ngoba wayenze izinto eziyinqwaba okwakukubi. Kodwa, niyabo, wehluleka ukubona ukhetho.

³⁵ Into efanayo ngoEsawu noJakobe! UEsawu wabonakala enjengomuntu ongcono. Wahlala wazina futhi wenza izinto zokuba nesihawu. Wa—wanakekela uyise oyimpumpu the endala, wamtholela inyama yenyamazane futhi wamnakekela, futhi wayengumfana omuhle. Izinto eziningi ezenziwa amakholwa enyama ohleni lwenkolo, esiza imiphakathi, futhi—futhi bekhokhela abantu izikweletu zasesibhedlela, nezinto zenkolo, kodwa lokho akusikho engikhuluma ngakho.

³⁶ UMowabi wayengesihle, isizwe esikhulu, umfowabo kuye. NoJakobe wayenze konke, wayekade eyimbuka; kodwa nokho wayenento eyodwa ayephumelele ukuyizuza, lokho kwakungukuthola lesosithembiso, lobobuzibulo. Nakhu kufika uIsrayeli, abantwana bakaJakobe, nempokophelo efanayo. Manje ubani ozoba ngoqinisileyo na?

³⁷ UBalamu wakha ama altare ayisikhombisa; kwaIsrayeli kwakukhona ama altare ayisikhombisa. UBalamu wanikela ngemihlatshelo eyisikhombisa yezilwane ezihlanzekileyo; uIsrayeli wanikela ngemihlatshelo eyisikhombisa yezilwane ezihlanzekileyo. Lapho, inqobo nje uma bekuthatha ngesimo senkonzo, uMowabi wayekholwa njengoba wayenjalo nje uIsrayeli, uEsawu ekholwa njengoba wayenjalo nje uJakobe, noKayini ekholwa njengoba wayenjalo nje uAbela. Kodwa, wukhetho okuyilona olubambayo.

³⁸ Ukuphuphutheka okunje pho! Ukuphuphutheka okunje pho kwabantwana bakaEsawu, ngokukhuluma ngokomoya, abakwaMowabi, bambukela phansi uIsrayeli futhi bathi,

“Babukeni. Abasilo ihlelo. Bayisigejane samambuka. Bahlala emathendeni. Futhi thina siyisizwe esikhulu. Benze okubi. Futhi abananhlangano phakathi kwabo. Bayayaluyaluza nje, belandela umprofethi.” Kodwa wehluleka ukubona iNyoka yeThusi neDwala elishayiwe lihamba phambi kwabo. Wehluleka ukubona lelo elibizelwe ngaphandle, iqembu elikhethiwe lilandela uhlelo lwaPhezulu lukaNkulunkulu beya ezweni lesithembiso.

³⁹ Kungaleyondlela namhlanje. Bathi, “Yisigejane sabagingqiki abangwele. Yisigejane sabantu abayi *lokhu, kodwa bayehluleka*.” Kodwa bayehluleka ukubona ukuthi kungukulandela isiyalelo seZwi likaNkulunkulu.

⁴⁰ UIsrayeli wayesindleleni yakhe eqonde ezweni lesithembiso. UNkulunkulu, eZwini laKhe, wenza isithembiso.

⁴¹ UJakobe, isizathu sokuba akhethe ukuthola lobobuzibulo, kungakhathaleki, wayefuna ukubuthola, ngenxa yokuthi wayazi ukuthi ubuzibulo babuphethe isibusiso. Babuphethe ukuphila. Akakhathalanga ukuthi bufika kanjani, inqobo nje uma ebutholile. Kwakuyinto enkulu leyo. Ukuthi kufika ngayiphi indiza, kwakungenandaba. Wayebufuna. Ufanele abenabo. Futhi wabuthola. “Babusisiwe abalambele bomele ukulunga, bayakusuthiswa.” Wayesindleleni yakhe, futhi wayebufuna, futhi wabemukela.

⁴² UIsrayeli wayesindleleni yakhe eqonde ezweni lesithembiso. Kungenandaba ukuthi babebangaki abakwaMowabi neziqalekiso abazama ukuzibeka phezu kwabo, baqonda ngqo ezweni lesithembiso.

⁴³ Futhi namhlanje anisoze . . . akunandaba ukuthi ngumthetho ongakanani abawutholayo, ukuthi ngukumangalelwa okungakanani, ukuthi ukuhlushwa okungakanani, yizinto ezingaki ezimbi abazishoyo, kukangaki bebiza “umgingqiki ongcwele,” bazisho kangaki lezozinto ezimbi, ibandla liyoqhubeka. Lifanele lihambe. Lihlala eZwini likaNkulunkulu.

⁴⁴ Kwake kwathi amakhosi amabili ahlangu ndawonye. Enye yawo yayinguAhabi, embi, enye kwakunguJehoshafati; ibandla likamoya, ibandla lenyama.

⁴⁵ UAhabi wayeyikholwa elithiyeka emnceleni. Wayenabaprofethi. Babengesibo abaphikinkolo. Babengesibo abakhonzi-zithixo. Babengabaprofethi abangamaIsrayeli, kodwa bonke babefundisiwe futhi bondliwa futhi bembathiswa nguAhabi inkosi. Kuba njengendawo lapho ababenokwesekwa konke kwezombusazwe.

⁴⁶ UJehoshafati wangena, eza ehla, wenza umbimbi, okungafanele.

⁴⁷ Anifanele nihhukane nabangakholwayo. Asifanele neze, noma ngayiphi indlela, sike sifake amagama ethu ezincwadini

emabandleni elingakholwa yiVangeli eligcwele. Neze! Niyongena enkathazweni.

⁴⁸ Futhi bangena enkathazweni. Nalomuntu olungileyo wathi, “Asifanele yini ukubuza eNkosini kuqala, futhi sithole ukuthi sifanele yini ukuthi siye eRamoti-Gileyadi na?”

⁴⁹ Manje bukani ukuthi ukuhleleka kwakubukeka kuphelele kanjani. “Eyethu iRamoti-Gileyadi. Iyimpahla yethu, namaSiria ilithathile kuNkulunkulu ophilayo. Singakhuphuki futhi silinqobe lelizwe na?” Futhi wenza inkulumo ibeyinhle kakhulu, futhi ibe semthethweni kakhulu, futhi ibe ngelungile kakhulu, uJehoshafati waze wayithanda.

⁵⁰ Futhi, namhlanje, amadoda angama epulpiti nokuhlakanipha okunjalo nokwenza inkulumo, nemfundo, baze bakwazi ukuchaza aMandla kaMoya oNgcwele bawaqhelanise neBhayibheli. Bangachaza ukuphilisa kukaNkulunkulu bakuqhelanise. Bangachaza ukukhuluma ngezilimi nokuhumusha, bangachaza umbhaphathizo kaMoya oNgcwele, bawuse kolunye usuku.

⁵¹ Kodwa umuntu okhethwe nguNkulunkulu, umuntu... “Izimvu zaMi ziyalazi iPhimbo laMi.” Ninakho lokho kukhetha kukaNkulunkulu phezu kwenu, soze kwanikhuba.

⁵² UJehoshafati wathi, inkosi elungileyo yathi, “Akekho yini umprofethi, ukuba sikwazi ukubuza eNkosini na?” UAhabi wayeqhubeka ngaphandle kwakho.

⁵³ Yileyondlela ibandla lenyama elenza ngayo namhlanje. O, banamakholiji agcwele abashumayeli, amadoda adumileyo, oprofesa abadumileyo, ahlakaniphile, akhaliphile, antelayo, o, he, kule ngaphambili ko—kokuntela kwebandla nat... noma ibandla likamoya.

⁵⁴ Ngezinsuku zikaNowa, ngalezozinsuku, bukani ibandla lemvelo. Babeyini na? Ososayense, abakhi, amadoda akhaliphile. Kodwa abakhethiwe, uEnoke noNowa, babengabelusi bezimvu nabalimi, abazithobile, abangafundile, abangakhaliphile, kodwa bemazi uNkulunkulu wabo; into ethize ephakathi kubo, behamba, bebiza. Sizofika kulokho emva kwesikhashanyana.

Manje, ngakho uJehoshafati wathi, “Akekho yini umprofethi?”

⁵⁵ O, kusobala, owenyama unabo. “Impela, sinaye. Nginekholiji ezansi lapha, ligcwele bona.”

⁵⁶ Wakhuphula abangamakhulu amane. Manje, laba abasibo abaphikinkolo. Bangabakhonzi bakaJehova uNkulunkulu. Benyuka, base bethi, “Ake sibe nesikhashana esincane futhi sizoprofetha.” Futhi ngakho bonke babuthana ndawonye. Base bebuya ne, “Zwi leNkosi,” base bethi, “ISHO KANJE INKOSI.” Abaprofethi abangama Israyeli. “ISHO KANJE INKOSI. Yenyuka, iNkosi inawe. Futhi uzolithatha iRamoti-

Gileyadi, ngoba ngempela lingelikaIsrayeli.” Futhi enye yezinduna yazenzele izimpondo ezinkulu ezimbili zensimbi, njengokumele, futhi yahamba iqhubukusha. Yathi, “Ngalokhu uyakuqhubukusha uIsrayeli...noma uqhubukushe amaSiria aqonde thwi ephuma eRamoti-Gileyadi.”

Kodwa, uJehoshafati, into ethize kuye!

⁵⁷ O, ngethemba ukuthi uNkulunkulu lokhu ukufaka enhliziyweni yenu. Ayikho into ongazifundisela kuyo. Ayikho into ongazifundisela kuyo. Kuyilokho uNkulunkulu, ngokukhetha, akwenzela khona. “Akuyi ngogijimayo no show- . . .NguNkulunkulu ohawukelayo.”

⁵⁸ UJehoshafati wathi, “Angamadoda agqoke kahle.” Akungabazeki ukuthi washo into enjengalokhu, “Anobuhlakani, namadoda akhaliphe ukwedlula onke esengake ngawezwa. Afundisiwe kuze kube ngumzuzu. Isinqumo sawo sinhliziyonye. Anobunye obukhulu phakathi kwawo. Futhi akhaliphile, futhi anenqwaba yeQiniso kuwo.”

⁵⁹ Konke ukweduka kuneQiniso. Amanga amakhulu ukwedlula onke ake akhulunywa ayenamashumi ayisishiyagalolunye- . . . [Akuqoshwanga eteyipini—Umhl.] amapesente eQiniso kuwo, amanga uSathane awatshela uEva.

⁶⁰ “O, yinqwaba yeQiniso kulokho abakushoyo, “Kodwa akasekho omunye na?”

⁶¹ Awu, ucabanga ukuthi lowomuntu wathini na? “Uma sinamakhulu amane lapha, awabakhaliphile ukwedlula onke, adlula bonke na? Awekho lapha ehlane ehla enyuka enqunu ingxenye, futhi ezisonge ngesikhumba semvu, noma okuthize. Angamadoda engiwondlile, engiwafundisile. Awasiwo amadoda angabazi oABC bawo. Ayizifundiswa ezinkulu, futhi ayayazi into. Ahlala, imini nobusuku, efunda imibhalo egoqwayo nesiprofetho. Ayakwazi okuyikho. Nginawo aselungele. Futhi ami lapha nganhliziyonye, amakhulu amane awo, ethi, ‘Yenyuka, iNkosi inawe.’”

⁶² Kodwa uma bengingafunda umqondo kaJehoshafati imizuzu embalwa, “Kukhona okuthize nje okushaya amanzi,” wayezosho njalo. “Kukhona nje okubonakala kungalungile. Akasekho nje omunye, ndawo ndawo na?”

⁶³ “O,” wathi, “yebo, usekhona omunye, kodwa akasuye owenhlango. Uwuhlobo olwehlukile lomfo. Uyimbuka nje.” UnjengoJakobe. “Kodwa singahle simbuze. Bathi ungumprofethi. Kodwa ngiyakungabaza, ngoba ungiqalekisa njalo, esho ukuthi *lokhu*, *lokho*, noma *okunye*, noma akaprofethi neze okuhle ngami.” Wayengakwenza kanjani na? Niyabo?

⁶⁴ Ngakho bathi, “Asambeni simlande. Uyindodana kaImla.” Ngakho bahamba bamlanda.

65 Futhi omunye wahlangana naye endleleni, wathi, “Manje, shono into efanayo nabayishoyo. Ufanele uvumelane nenhlangano yobudlelwane. Uma ungavumelani, maye kuwe!”

66 Wathi, “Ngiyosho nje lokho uNkulunkulu akufaka emlonyeni wami ukuba ngikusho, futhi lutho olunye.”

67 Kwase kuthi-ke emva kokuba esenyukele lapho, futhi bamnika ubusuku, wathi, “Qhubeka wenyuke, kodwa ngibone uIsrayeli ehlakazeke njengezimvu ezingenamelusi.”

Wayesethi uAhabi, “Anginitshelanga na?”

68 Manje, kukhona amakhulu amane abhekene noyedwa. Amakhulu amane aqeqeshiwe, akhaliphile, afundile, amadoda ahlakaniphile ebhekene nesidomu esincane esisodwa, njengoba sasingambiza kanjalo, uMikhaya. Umuntu oyedwa, kodwa nokho lowomuntu oyedwa wayeneZwi leNkosi, lokho kwenza umehluko. Bonke babenamanga, kwafakazisa ukuthi kungamanga. Kungani uMikaya wayehluka kangaka na? Ngabe wayefanele abempofu, ukuze ehluke na? Qhabo. I . . . Okwenza uMikaya ehluke, wahlala neZwi. IZwi likaNkulunkulu yilona ahlala nalo.

69 Manje kwethenjisiwe ukuthi, kulezizinsuku zokugcina, “UNkulunkulu uyothulula uMoya waKhe.” Kwethenjisiwe nguDanyeli, ukuthi, “Abantu, ngezinsuku lapho itshe selishaya umfanekiso onyaweni, abantu abazi uNkulunkulu wabo bayakuphikelela.” Isiprofetho emva kwesiprofetho! Nawo onke amakholiji, izwe, abakwazi ukusikhipha. UNkulunkulu uzokwenza, empeleni, nabantu bazosilandela. Niyabo? Owenyama ne . . . Ibandla lemvelo nebandla elingaPhezu kwemvelo. Niyabo, iZwi lenza okwehlukile.

70 Yilokho uJakobe akucabanga, “Futhi akunandaba ukuthini, ngiyazi ngeke neze ngabusiwa ngaphandle uma ngithola lobobuzibulo. Lobobuzibulo yilokho engifanele ngikuthole.”

71 Futhi, kodwa uEsawu wabuzonda, nabantwana bakhe wenza into efanayo, namanje, kuze kube yilolusuku. Bayabuzonda. Bekuyilokhu kunjalo.

72 Njalo uma kukhona imvuselelo, njalo izeza amawe. Lokho ukonakalisa okungaphucukile, ukuphawula, kodwa kuyiqiniso. Ngenkathi kukhona ukuzalwa okuvela, kuIsaka noRebeka, kwaveza amawe. Ngenkathi kudalwa izwe, laveza amawe, imithi emibili. Futhi ngenkathi kuzalwa uKayini noAbela, kwaveza ababili. Ngenkathi kuzalwa uIshmayeli noIsaka, kwaveza ababili. Futhi ngenkathi kuzalwa uEsawu noJakobe, kwaveza ababili. Omunye wabo, wemvelo (omunye wabo, owomhlaba); omunye, ongaPhezu kwemvelo. Nomunye wabuka owemvelo, ohlakaniphile; omunye wahamba ngoMoya. Bekungaleyondlela njalo. Ngenkathi kuvela ibandla lamaLuthela . . .

⁷³ Asithathe iPentekoste, kuqala. Bukani ukuzala kwePentekoste. Laveza enkulu, imvuselelo enamandla eyashanyela izwe elaziwayo, iPentekoste. Akubanga yisikhathi eside emva kwePentekoste kwaze kwathi ngisho noPawulu washo, ukuthi, “Kuyobakhona amadoda avuka phakathi kwabo, enezinto ezidukisayo, futhi aguqule abantu basuke kuNkulunkulu.” Futhi yilokho impela nje abakwenzile. Iveza okubili.

⁷⁴ Ngenkathi ibandla lamaLuthela lizalwa, uMartin Luther waveza imvuselelo kamoya. Akubanga yisikhathi eside kakhulu kwaze kwathi nakhu sekufika uEsawu, emva kwakhe ngqo, futhi wayihlela yehla. Futhi yaveza okubili.

⁷⁵ Kwase kuthi emva kwalokho, kufika iMethodisti, uJohn Wesley, imvuselelo kamoya. Futhi emva kwalokho, kufika inhlangano, wayihlela yehla. Futhi yaveza okubili.

⁷⁶ Futhi emva kwalokho, kufika iPentekoste, imvuselelo. Futhi manje sebeyihlelele, futhi manje bahlala bezinze enhlanganweni. Futhi iveza okubili.

⁷⁷ Kodwa leyonzalo kamoya kaNkulunkulu ophilayo, nakuba ifanele ibe ngumgogobali, nakuba ifanele ibe wuzulane, njalo ibanga ukwehlukana. UEsawu akathathanga isikhathi eside kakhulu enoJakobe. Kwathi nje uJakobe angazuza ubuzibulo (akabongwe uNkulunkulu), babiza ukwehlukana. Futhi nxa umuntu... Angikhathali ukuthi usonta kuliphi ibandla, uma lingelenyama, nalabo odlelana nabo ogijima nabo, abantu odlala nabo amakhadi, nemiphakathi yakho efunda izincwadi amalitrisha, njalonnjalo; uma uzuza ubuzibulo, leyonto ethize ephansi enhliziyweni yakho elambeke uNkulunkulu, uma wemukela lokho, kubiza ukwehlukana. “Phumani kulo bantu bami, nizahlukanise, usho uNkulunkulu.” Ukwehlukana!

⁷⁸ Ibandla lihlala lizinze. Niyabo, ngeke laqhubeka. UEsawu wayengumfanekiso omuhle kabi wekholwa lenyama namhlanje, elingakwazi neze ukunqoba izwe. Alizinqobi izinto zezwe. Basakuthanda ukuphuza kakhulu utshwala edilini labo, ukudansa kwabo, ukuqhatha izinzipho kwabo ngokuzipenda futhi, abesifazane, ebusweni babo, no—nokugunda izinwele zabo no—nokugqoka lezizingubo ezimfishane ezindadlana; no—nowesilisa uthanda ukuya ezindaweni zokubhejela, no—nokubhema osikilidi, nokuxoxa amahlaya angcolile amancane; futhi besalokhu besonta ebandleni. Abakwazi neze ukunqoba lezozinto. Kanjalo noEsawu wayengakwazi. Kodwa nokho, ukuba nokukholwa, wayefanele ahlale azinze emqondweni wokuhlakanipha. Leyo yinto efanayo neyenziwa yibandla namhlanje. “Sizoba yinhlangano. Sizozihlanganisa ndawonye. Sizokwenza isizwe sasigodi-sinye, noma abahlangene bodwana ngokucwasa abanye, noma into efana naleyo.”

⁷⁹ Futhi yile yondlela ibandla elinyakaza ngayo namhlanje, okamoya nowenyama, kusafana. Akukaguquki, futhi akusoze kwaguquka.

⁸⁰ Ubungwele bukaNkulunkulu. UNkulunkulu, enguNkulunkulu, uveza isu lalokho, uqobo lwaKhe. Ukuba sasingekho isoni, kwakungeke kubekhona... Wayengeke abe nguMsindisi. Kodwa WayenguMsindisi ekuqaleni, ngakho kwakungekho okwakulahlekile. Nezingxenye zaKhe uQobo njengoba enguMsindisi, waveza isu lokuthi sibekhona isoni, kwakufanele kube khona into esindiswayo. Ngaphambi kokuba noma yini esindiswayo, kwakufanele kube khona into elahlekayo. Nokulunga kwaKhe nobungwele baKhe! Ukuba wayengekho u—umuntu ogulayo, Wayengeke abe ngumphilisi. Kodwa kusukela ekuqaleni, naseziqalweni, Wayekhona ngaphambi kwasekuqaleni. Wayengumphilisi. Ngakho kwakungekho lutho olugulayo, ngakho kwaveza isu lokuthi abekhona umuntu ogulayo, ukuze Akwazi ukubaphilisa, ukuMenza umphilisi.

⁸¹ KuleyoNkundla eNgwele efanayo ngaleya okuvela khona insindiso, kuvela iziqalekiso. Kumama nobaba abafanayo abaveza isu lokuthi abekhona uJakobe, baveza isu lokuthi abekhona uEsawu. Niyabo? NguNkulunkulu. Angeliguqule icebo laKhe. Bazofanele bahambe ngokufanayo nje. Yonke imvelo izobhekana nokuthi ingene kukho ngqo. Ifanele. Niyakuthola engikuqondile na? Ikuhambisa kungene ngqo. Kufanele kubekhona umuntu olahlekayo, ukuze asindiswe. Futhi ukuba wayengezokubakhona, Yena, elaKhe... Yena enguMsindisi wakwenza lokho. Utwa lubizana noTwa.

⁸² Njengomfanyana engikhuluma ngaye njalo, edla amarabha emapenseleni, nezitibili ebhayisikilini, wayedinga isibabule. Futhi inqobo nje uma kwakukhona into lapho eyayikhalela isibabule, kwakufanele kubekhona isibabule ndawo ndawo, kuqala, esenziwa. Kwakufanele kubekhona isibabule ngaphambi kokuba asikhalele. Futhi sona, isibabule, saveza isu lokuthi abekhona, wase-ke eyahamba ebuyela esibabuleni.

⁸³ Yile yondlela uNkulunkulu anguMsindisi ngayo. Futhi kwakufanele kubekhona into elahlekayo, ukuze Yena asindise, ukuMenza uMsindisi. Yilokho kuphela okukwenzayo, kuphakamisa uNkulunkulu. Yonke into, konke kukuYe; hhayi kumshumayeli, hhayi ebandleni, hhayi enhlanganweni, kodwa kukuNkulunkulu, ukuze ukhetho lume luphelele. Niyabo? KukuYe. Yebo. ILuthela...

⁸⁴ Bese-ke sibona okunye ukwehlukana, lowo kwakunguAbrahama noLoti. Babengabazalwane. Kodwa uLoti wayengocabanga ngokwenyama. Njalo wayephumela ukufuna into ethize enkulu, into ethize enenqwaba yobucwebecwebe kuyo. Njengenkawu nje, njengoba ngingasho, njalo efinyelela

entweni egqamile. Lowomoya awukasuki kubantu, namhlanje. Bayofinyelela e... Baya edolobheni, futhi ngeke beze endlwaneni encane njengalena. Niyabo? Bafuna isonto elikhulu kunawo onke elikhona edolobheni, umelusi ohlakaniphe kakhulu kunabo bonke, lapho okuya khona abantu abagqoke kahle ukwedlula bonke, lapho okuya khona imeya, edolobheni. Kuseyiwo lowomoya kaEsawu. Ngempela wayenabo ubuzibulo, kwasekuqaleni nje, bazibiza ngeBandla, kodwa balahlekelwa yibo ngoba bayaLedelela. Ungeke ubathole lababantu ukuba baguqe ngamadolo abo, futhi bekhala futhi benxusa kuNkulunkulu, futhi baphume futhi babenenkonzo yokuphilisa, futhi bakumele ukuhlushwa kwezwe, bemukele uMoya oNgwele. Futhi ba—bangeke bakwenze lokho. Bayakwedelela. Bakubiza “ngesigejane sabaginqiki abangcwele.” Lokho nje iBhayibheli elathi bayokwenza. Bayakwenza ngoba leyo yimvelo yabo. Yimvelo. Njengegwababa nejuba, izimvelo ezimbili. Bayakukhalela ngoba yilokho abayikho. Abasoze ba (neze) bone omunye, ngoba abazalelwe ukubona lokho.

⁸⁵ Nomunye, wawungeke umsuse kukho, ngoba ngokukhetha kukaNkulunkulu. Uzalelwe ukuba abe ngowesilisa kamoya noma owesifazane kamoya. Into ethize kuye iyakubiza. O, ngi—ngithemba ukuthi lokhu kufinyelela phansi endaweni lapho esingahle sikwazi khona, nibone ukuthi ngi—ngiqonde ukuthini, ngokukususa isivalo saphezulu manje. Manje uAbrahama . . .

⁸⁶ Khumbulani, inqobo nje uma babesahambisana ndawonye, ibandla lemvelo nebandla lomoya, abazange basithole isibusiso. UJakobe akazange abusiswe waze wazehlukanisa noEsawu. NoAbrahama akazange abusiswe waze wazehlukanisa noLoti.

⁸⁷ ULoti wayenemihlangano yakhe uqobo yemikhuleko emincane ebandleni lakhe ezansi lapho, wafundisa amadodana namadodakazi akhe, nabanye. Kodwa waphila impilo enjalo impela, kwaze kwathi, ngenkathi ehamba ukuba ayokhuluma ngokuphela kwesikhathi, bamhleka.

⁸⁸ Into efanayo namhlanje! Nihluluma ngokuphilisa kukaNkulunkulu namandla kaNkulunkulu, njalonjalo, bayawahleka. Umoya ofanayo. Lokho yimimoya emikhulu emibili, ngokwenkolo, izwe libambe ngqi; ikholwa nongakholwa, ikholwa nomzenzisi, oyedwa elingisa omunye. Manje ngenkathi uAbrahama ezehlukhanisa . . .

⁸⁹ Nimqaphelile uJesu? Ekukhulumeni kwaKhe ngokuFika, ukuFika kwesiBili, Wathi, “Njengokuba kwenzeka emihleni kaNowa, bayobe bedla, bephuza, begana, bendiswa.” Kodwa ngenkathi Ekhuluma ngemihla kaLoti, Akazange asho lutho ngakho. “Njengemihla kaLoti,” lokho kungokwesambulo.

⁹⁰ Bhekisisani ukuthi kwenzekani emihleni kaLoti. Kwakukhona uLoti ezansi lapho eSodoma, ehlale wazinza kahle, ngokuhlakanipha, uba ngomunye wamadoda

amakhulu edolobha, umahluleli, wayehlala emasangweni futhi wayehlulela abantu. Umkakhe wayengowazo zonke izinhlango zemiphakathi owawukhona wedolobha. Namadodakazi akhe, nawo onke, agana phakathi kwabantu abadumileyo, abahlakaniphile, izifundiswa ezinkulu, ezikhaliphile, abantelayo. NoAbrahama wayehlala ethendeni phansi komuthi we oki. Kodwa ngelinye ilanga bobabili bathola ukuvakashelwa.

⁹¹ Futhi kwakukhona umshumayeli oyisihlakaniphi wehla futhi washumayela, futhi wababizela ngaphandle. Bukani u—bukani umlayezo, “Phumani,” esho kuLoti.

⁹² Futhi wayengeke abizelwe ngaphandle ukuba kwakungenganxa yesihawu sika-Abrahama. Wathi, “Ngingafumana amadoda angamashumi amahlanu, Uzoliyeka na? Ngingawafumana amadoda angamashumi amathathu na? Nginga...Uma ngifumana ishumi na?” Wahamba wagcina lapho-ke. Futhi akafumananga ngisho ishumi phakathi kwawo.

⁹³ Akumangalisi, “Njengokuba kwenzeka emihleni kaNowa.” Khumbulani, uNowa wayengesiwo umfanekiso weBandla; uEnoke wayeyiwo, ongedlulanga ekuhluphekeni, kodwa wathathwa ngaphambi kokuba kungene ekuhlupheka. UEnoke waya eKhaya, akazange edlule ekuhluphekeni. UNowa wathwalwa wedlula.

⁹⁴ Manje, bhekisisani manje njengoba senyuka singena kulokhu. Bhekisisani ukuthi hlobo luni lwesibonakaliso uAbrahama nomndeni wakhe abaluthola. Bathola olungaPhezu kwemvelo. “Abrahama!” Wazi kanjani ukuthi wayenguAbrahama na? “Uphi umkakho, uSara na?” Wazi kanjani ukuthi wayeganiwe, noma wayenomfazi, uSara na?

“Usethendeni.”

⁹⁵ Manje, uMuntu ehlezi lapho, edla inyama, ephuza ubisi, futhi edla isinkwa sommbila. “Uphi, uphi umkakho, uSara na?” Wayazi kanjani leyonto na? Wakwazi kanjani na? Kucabange. Nibiza...Nina bantu bakamoya, lokhu makungene kini. Wakwazi kanjani lokho, ngenkathi Enza sengathi uyisihambi, uthuli ezingutsheni zaKhe na?

Futhi ngenkathi uAbrahama ethi, “Usethendeni, emva kwaKho.”

⁹⁶ Wayesethi, “Ngizo...” “Ngi, Ngi,” isabizwana somuntu. “Ngi,” loMuntu, uNkulunkulu Ezazisa enyameni. UNkulunkulu! UAbrahama waMbiza ngoElohim. “Ngi, Ngizokuvakashela. Ngizosigcina isithembiso saMi. Futhi ngesikhathi sokuphila, Ngizokuvakashela, futhi uzoba nalomfana eNgikhulume kuwe ngaye.” NoAbrahama, ikhulu; uSara, amashumi ayisishiyagalolunye.

⁹⁷ NoSara, emuva le ethendeni; cishe amane amathende amancane, ithende elikhulu lingemuva. Emva koseyili, wayelalele. Wakuzwa. Futhi phansi enhliziyweni yakhe wamoyizela, wathi, “Mina, isalukazi esineminyaka eyikhulu ubudala, nenkosi yami,” indoda yakhe, “inkosi yami, futhi isigugile, futhi ukucabanga ukuthi sizoba nenjabulo ndawonye futhi, njengabantu abasebasha abaganene na? O, kungenzeka kanjani na?” Futhi wathi ukumoyizela.

⁹⁸ Wayefulathele ithende. Wathi, “Uhlekeleni na?” O, mfowethu, nakho lapho okhona!

⁹⁹ Bukani ibandla lenyama lithola iVangeli lishunyayelwa kubo. UBilly Graham wesimanje nabo ezansi lapho beshumayela iVangeli, “Phumani kulo!” Kodwa baphuma na? Qhabo. Ingcosana, impela, impela impela.

¹⁰⁰ Bhekisisani iqembu lika-Abrahama, ababizelwe ngaphandle. Manje qaphelani. Futhi Umnika lesisibonakaliso, futhi waMkholwa. Futhi Wanyamalala phambi kwakhe, futhi wasuka wahamba. O, bekuhlala kungukwehlukana njalo, ababizelwe ngaphandle!

¹⁰¹ Manje, lemimoya emibili. Ukunisheshisela, ukusheshisa manje ukuba ngifike endaweni yami kube lapho engifuna nibone khona. Lamaqembu amabili ahlangele ngobudlelwane asondelana ndawonye, kusukela le phansi eminyakeni, selokhu kwasukela khona impela ekuqaleni kwesikhathi; ibandla lemvelo, ibandla lomoya. Abekhona kusukela eTestamenteni eLidala, ayekhona eTestamenteni eLisha, futhi asekhona phansi nanamhlanje.

¹⁰² Manje, cishe eminyakeni eyizinkulungwane ezimbili ezedlule, kufike enhlokweni, futhi kuye kwafinyelela enhlokweni emadodeni amabili: enye yawo, uJesu Kristu; enye, uJuda Iskariyotho. Manje, uJesu wahlanganisa ukuFika, kokuFika kwaKhe kwesibili, ukuthi lemimoya emibili iyoba nenqwaba yokwehluka kunalokho eyayiyikho emuva lapho. Manje nakhu lapho engifuna khona nembathe izingubo zenu—zenu zeNkazimulo. Lemimoya emibili izokwehluka. Ngoba, uSathane ufika futhi wahlala kumuntu owayeyilunga lebandla, uJuda Iskariyotho, wahlala ebandleni lenyama, futhi wayengumngane webandla ngaso sonke isikhathi. Kodwa uyangena futhi—futhi wadukisa, noma wacabanga ukuthi wayedukisa umfowabo. Uyangena futhi wenza sengathi ungomunye wabo; wanambitha izinto ezinhle zikaNkulunkulu, wahambisana impela eMoyeni, kubonakala sengathi kunjalo, waphuma futhi washumayela iVangeli, futhi wakhapha amademoni. Kodwa phansi phakathi kuye, ngaso sonke isikhathi, wayenguJuda, kwasekuqaleni. IBhayibheli lathi, “Wazalwa eyindodana yokulahlwa.”

103 Manje khumbulani, kukhona ibandla lenyama emuva lapho, uEsawu, abaFarisi nabaSadusi.

104 Kodwa bhekisisa lomfo ozicabanga nje eyi... Uyohambisana noMlayezo isikhashana, kodwa nje akafuni ukufaka isandla sakhe kakhulu kuWo. Niyayibona leyomimoya na? UJesu wathi, “Uyosondela kakhulu entweni yangempela, uyodukisa nabaKhethiweyo,” abaKhethiweyo, uma nizokuqaphela, “uma kunokwenzeka.” Kodwa akunakwenzeka. Niyabo, uyodukisa.

105 Manje bhekisisani, hhayi ibandla lenyama nje, lelo eliphandle lapho, ibandla lenyama lemisebenzi yansuku zonke evamile, iqembu likaEsawu.

106 Sineqembu manje likaJuda, abakhohlisi ukwedlula ukwenza, abakhohlisi abedlula ukwenza, beza benyukela ngqo kuzo impela izandla zesibusiso. NjengakumaHeberu 6 ne 10 nje, ukuthi washo kanjani ukuthi, “Abake benziwa abahlanganyeli futhi banambitha amandla ezwe elizayo, futhi benza zonke lezizinto; uma... bese kuthi-ke uma bemukele ukwazi kweQiniso, bese kuthi-ke uma befulathela ngamabomu.” “Ngamabomu,” yini leyo na? “Bedelela iGazi lesivumelwano, abangcweliswa ngalo.”

107 Ake ngininike isibonelo ngomfanekiso. Nasi. Nansi indoda, ingumfo olungileyo, umfana omuhle. Uyabizwa, uyazizwela enhliziyweni yakhe ufuna ukuba ngumfundisi. Kulungile, wemukela uJesu njengoMsindisi oqondene naye. Ungumfana omuhle, akukho-muntu ongasho okuphambene naye. Emva kwesikhashana, udaba lokungcweliswa. Indoda iyakhanuka uma ibuka abesifazane. I... Kukuyo. Niyabo? Bese kuthi-ke, into elandelayo, mhlawumbe yayibhema, futhi ifuna ukubhema. Mhlawumbe ifuna ukugembula. Mhlawumbe ifuna ukwenza enye into embi. Iyazi ukuthi ayifanele ukukwenza lokho, ngakho ithi, “O Nkulunkulu, bheca iGazi likaJesu kimi, futhi ungingewelise.”

108 Futhi ithola ukungcweliswa. Ingamemeza, idumise iNkosi, yenze ezinye izinto, futhi, iphume futhi yenze into. Khumbulani, uJesu wathi lolohlobo luyobakhona ngalolosuku. “Abanengi bayoza bathi, ‘Nkosi, angiprofethanga yini, ngashumayela na? Angiwakhiphanga yini amademoni, ngeGama laKho na?’” UJesu wathi, “Angizange ngikwazi ngisho, wena menzi wokubi.” Niyabo, nakho lapho bekhona.

109 Manje bhekisisani lokhu manje. Sesiza ekwenzeni okwesigidi sokwekhulu lonwele, kuqonde phansi ngqo ohlangothini olubukhali lweVangeli, “Okubukhali kunenkemba esika-nhlangothi zombili, kusika kwehlukhanise ithambo, noKwahlulela!” Haleluya! Nkulunkulu, kuvumele kwedlule. “Lahlulela imicabango yengqondo.” Lelo yiVangeli, aMandla

kaNkulunkulu. IZwi likaNkulunkulu elibonakalisiweyo liyiVangeli.

Wena uthi, “IBhayibheli lasho. Lelo yi—lelo yiZwi likaNkulunkulu.”

¹¹⁰ Awu, iZwi elibonakalisiwe liyiVangeli. IVangeli alifikanga kithi ngeZwi kuphela, kodwa ngamandla nangezibonakaliso zikaMoya oNgcwele, ukubonakalisa aMandla, kwenza iVangeli liphile.

¹¹¹ Ngenkathi ngiya eNdiya, umbhishobhi omkhulu we—webandla lamaMethodisti uyaphuma, wathi, “Mnu. Branham, asifuni kwazi lutho ngesithunywa senkolo. Sazi kakhulu ngeBhayibheli kunanoma nonke niyoke nazi.” Wathi, “Sasiyibandla, futhi sazinza lapha iminyaka eyizinkulungwane ezimbili ngaphambi kokuba nibe yisizwe.” Kunjalo. Kodwa wathi, “Siyezwa ukuthi uNkulunkulu ukuvakashela futhi waletha isiphiwo esingenza leliBhayibheli liphile.” Wathi, “Yilokho esikukhathalele.” O, he! Niyabo, leyondoda yayindodana, hhayi yuzukulu, njengoba kwasho uDavide. Niyabo? “Sifuna ukwazi. Ngabe yiqiniso na?”

¹¹² Ngathi, “Impela, yiqiniso. ‘UJesu Kristu unguye izolo, namuhla, naphakade.’”

¹¹³ Manje, iqapheleni, ibandla lenyama lihlupha ibandla lomoya. Manje, siyathola-ke ukuthi uJuda ezenzisa sengathi ungumzalwane, umzalwane, wase-ke ez’eyofika enhlokweni futhi ekugcineni ufika kuvuthondaba.

¹¹⁴ Manje bhekisisani lomshumayeli omncane. UFika endaweni, uthi, “Nkosi, kade ngibuka abesifazane. Bengingafanele ngenze lokho. Bengikwenza, uyazi, ngithi ukwenza izinto zezwe. Bengingafanele ngenze lokho. Bengichitha imali yami emijahweni yamahhashi. Be—bengingafanele ngenze lokho. Be—bengihamba njalo ebusuku ngiya emabhayisikobho. Bengingafanele ngenze lokho. Ngijabulela ngisho izithombe ezinenhlamba nezinto ezinjalo, nginezithombe ezikhanukisayo ezilengiswayo ekamelweni lami. Bengingafanele ngenze lokho. Lokho yizinto zezwe. Ngingewelise, Nkosi!”

¹¹⁵ NeNkosi yathi, “Kulungile, Ngizokwenza lokho.” Ibheda iGazi likaJesu Kristu futhi iyamngwelisa.

¹¹⁶ Bese-ke, uma enza lokho, ngobunye ubusuku uyedlula futhi uzwa into ethize. Uwelela khona futhi uyalalela. Uzwa ngombhaphathizo kaMoya oNgcwele, ukugwalisa kukaMoya. Bese-ke uselunguza phakathi kuwo, “O, he, akumangalisi lokho! Kodwa, awusho, lokho kuzokona inkonzo yami uma ngishumayele lokho. Lokho kungenza umama angixoshe ekhaya. Bangangikhipha ebandleni lami uma ngike ngayongena kulokho. O, kungcono ngisuke kulokho. Kodwa ake ngikuhlale. Yebo, yiQiniso lelo, iBhayibheli.”

117 Awu, njengomfundisi othize odumileyo, owaziwa umhlaba wonke, watholwa maduzane nje (yindoda eyayinami ePuerto Rico) eguqe ngamadolo akhe, ekhuluma ngezilimi, eLandani, eNgilandi; indoda enamandla, enye yabavangeli abadume ukwedlula bonke ezweni namhlanje. Futhi lendoda, umfowabo enami lapha, indoda egcwaliswe ngoMoya, yagijimela kuye yase ithi, “O, mfowethu, yilokho-ke.”

118 Wathi, “Ngiyakwazi. Ngiyakwazi. Kodwa, buka, ake ngikutshela okuthize.”

119 Yathi, “Kushumayeke manje. Kushumayeke. Yilo lelihora. Nokuthonya kwakho, unganyakazisa izwe.”

120 Wathi, “Qhabo, ngeke ngakushumayela. Uyabo, i—ibandla lingangilahla. Bengingeke ngakushumayela lokho. Bengingeke ngakwenza.” O, mfowethu!

121 “Eseke wangcweliswa futhi wafinyelela ekwemukeleni ukwazi kweQiniso, wabuka phakathi kuLo, uyabona ukuthi Liqinisile; bese efulathela, lokhu sebezibethelela iNdodana kaNkulunkulu, futhi baYithela ngehlaho obala, banamahloni ngeVangeli.”

122 UPawulu wathi, “Anginamahloni ngeVangeli likaJesu Kristu, ngokuba LingaMandla kaNkulunkulu ensindisweni.” LingaMandla kaNkulunkulu esebenza phakathi kweBandla laKhe.

123 Kodwa bathi, “Bengingeke ngakwenza lokho.” Lendoda yathi, “Bayocabanga ukuthi ngiyipentecostal. Bayongenza...” Yathi, “Udumo lwami—lwami luyokonakala.” O, mfowethu!

124 Anginadumo. Ngicabanga ngolwaKhe. Udumo lwaKhe. YiLowo-ke.

125 Kodwa niyabona ukuthi bangasondela eduze kangakanani kuLo, niyazi, “Futhi wadelela iGazi lesivumelwano angcweliswa ngalo, into eyamngcwelisa futhi yamkhipha ezweni, futhi uzama ukuMbeka phakathi ngapha. Bese-ke eyaLibuka, futhi unokwazi kwaLo. UkuLifulathela, akusekho umnikelo ngesono,” kwasho iBhayibheli, “kepha ukulindela okwesabekayo ukwahlulelwa nomlilo oshisayo ofanele, ozaku, ozakuqeda iphikankani. ‘Ngokuba impindiselo ngeyami,’ isho iNkosi. Odelele umthetho kaMose, wafa engahawukelwa, ngezwi lawofakazi ababili noma abathathu. Ngesinye isigwebo esikhulu kangakanani, nesigwebo esibuhlungu kakhulu, nakuba efanele, umfundisi onyathele iGazi likaJesu Kristu phansi kwezinyawo zakhe, emva kokwemukela ukwazi kweQiniso, waLedelela.” Wewu!

126 Niyabona ukuthi sikuphi na? UJesu wathi, “Xwayani.” Niyabona ukuthi uJuda wayenjani na? Wayenabo impela. WayenguEsawu, enziwe wabamkhulu kakhulu ngalonyaka. Wayengumdukisi, umlingisi, enziwe wabamkhulu kakhulu

ngalonyaka. Nangu efika enyuka ngqo, futhi, umfowabo kaJesu, umfowabo ongumzencisi. Kodwa enhliziyweni yakhe, wayenebandla lenyama elidala ngaso sonke isikhathi, ngoba yilapho athengisa khona ngoJesu. Wathengisa ngoJesu, ubuzibulo bakhe, impela nje njengoba kwenza uEsawu ngokudla okunamfunamfu. Wathengisa ngobuzibulo bakhe ngezinhlamvu zesiliva ezingamashumi amathathu.

¹²⁷ Abaningi owesilisa nowesifazane namhlanje uthengise ngobuzibulo babo bukamoya ngokuthandwa ngabantu okuthize, into ethize encane yezwe ongayinqobi neze; abathize abancane, abesifazane, ukuzipenda ubuso nokuphungulwa kwezinhlele, begqoka izingubo ezimfishane; abesilisa, ngamahlanya amancane angcolile nokubhema osikilidi, into ethize yezwe. “Uma nithanda izwe noma izinto zezwe, uthando lukaNkulunkulu alukho kuwe,” kwasho iBhayibheli.

¹²⁸ Angifuni ukunilimaza, kodwa sesenyukele ekugcineni. Siyenyuca manje, senyuca ngesikhwelo masinya manje.

¹²⁹ Niyabona ukuthi kunjani na? Bayakwenza. Bamiselwe ngaphambili. Bangahle balingise futhi nje babenomoya omuhle futhi bazithobe, besondele impela nje, njengamaKristu, basondele ngangokuthi bayodukisa nabaKhethwa; kodwa niyobazi ngezithelo zabo.

¹³⁰ Owesifazane egqoke izikhindi, engabukeki neze njengomKristu, kimi. IBhayibheli lathi, “Kuyinto eyisono nehlahisayo ukuba owesifazane agunde izinwele zakhe.” Owesifazane oyedwa kuphela eBhayibhelini owake wapenda ubuso bakhe, kwakunguJezibele.

¹³¹ Kunjani-ke ngabesilisa, nina besilisa ofanele ukuba ngabesilisa abangamaKristu, futhi nivumele abafazi benu benze lokho na? Kanti, uNkulunkulu uyonethwesa icala ngakho! Hhayi umuntu! Wenyama! “O, ngizophuma-ke bese ngijoyina lelibandla.” [Akuqoshwanga eteyipini—Umhl.] “. . .cabanga ngakho.” Lokho nje yikho impela umBhalo owathi bayokwenza, futhi nje lokho yikho impela abakwenzile. Futhi yilokho abazokwenza, ukuxegisa!

¹³² Omunye wathi, “Billy, uma ungakuyeki lokho, uzoxosha wonke umuntu.”

¹³³ Yinye kuphela Into engeke ihambe, uMoya oNgcwele, ngoba UyiZwi laKhe. Nekholwa langempela elakumiselwa ngaphambili ngeke lihambe, ngoba LinguKudla emphefumulweni walo. LiyaLithanda. Akukho okungalidedisa kuLo. Liyokwenza noma yini, njengoJakobe, kodwa lifuna lobobuzibulo. Liyoma lapho. Angikhathali noma ngabe kubiza bonke abangane elinabo, noma kubiza umsebenzi walo, noma kubiza ubulunga balo bebandla, noma kubiza yonke into. Liyolokhu libambelele kubo, ngoba ngeke lingakwenzi.

Kukhona okukulo, kulihambisa, utwa lubizana noTwa. O, nakho lapho okhona, okuthize okukulo!

¹³⁴ Bukani, noma yini ofuna ukuyithola eBhayibhelini, bese uyicosha lapha, buyela kuGenesisi bese ubona lapho okwachanyuselwa khona, ubone ukuthi kuza kuphi. Yonke imimoya neminyakazo namhlanje kubuyela kuGenesisi. Yilokho esikwenzile, ukufakazisa kini lezizinto enizibonayo, bangane. Ungakukhohlwa lokho. Ungakuvumeli kweqe phezu kwekhanda lakho. Kuvumele kuzike kuwe. Lokho yizinto zikaNkulunkulu. Kufika enhlokweni; noJesu wabikezela ukuthi kuyofika enhlokweni futhi ngezinsuku zokugcina, futhi kuyoba ngalokhu: uPhawu lukaNkulunkulu, nomaka owuphawu lwesilo; amandla kamoya amabili esebenza ndawonye.

¹³⁵ Manje, noma ubani uyazi ukuthi uPhawu lukaNkulunkulu lungubuzibulo, umbhaphathizo kaMoya oNgcwele. Kwabase-Efesu 4:30, kuthi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Ngenkathi bezalwa futhi, bagcwaliswa ngoMoya oNgcwele. UMoya oNgcwele ungukuZalwa okusha, siyakwazi lokho. Ni—nizalwa nguMoya, ngizokuvuma lokho. Kodwa uze uzalwe!

¹³⁶ Kukhona ingane ezalwa esizalweni sikanina, inohlobo olulodwa lokuphila. Lokho ngukuphila, nokuncane kwayo... amangqamuzana okuphila amancane emzimbeni wayo ayasonteka ayakhahlela ayagxuma *kanjalo*. Kodwa uma izalwa, ine... [UMfowethu Branham ushaya ihlombe kanye, elingisela ukushaya—Umhl.] *kanjalo*, bese-ke iklabalasa kakhulu, iba ngumphefumulo ophilayo.

¹³⁷ Nengane ingaya esontweni futhi ithi, “O, ngiyakholelwa esontweni. Mina, ngizohamba, ngizokwenza *lokhu*. Futhi ngingelungile... Ngifuna ukwenza okulungileyo, ngifuna ukwenza okulungileyo.” Kodwa ekudingayo ngukushaya kweVangeli ukuyiphaphamisa, ukuba iklabalasele ekuPhileni okuPhakade; noMoya oNgcwele udazuluke kuyo, sengathi Awukaze udazuluke ngaphambili. Bese iba yisidalwa esisha, izalwa nguMoya. Bese iqala ukukhula, ukunyakaza, bese iba nobuntu bayo kuNkulunkulu; niyabo; ingane nje, ingane yemvelo, inobuntu bayo ezweni.

¹³⁸ Bese kuthi uma lelidokodo lidilizwa, sinalo elilindile, niyabo. Njengokuba impela umzimba wemvelo wawuza, kukhona umzimba womoya ukuwemukela uma usuqathakile kunina. Futhi uma uqathaka kunina, umhlaba, okuyiwo, usesizalweni sawo manje, ububula, ukhala, (O Nkulunkulu!), ububula, ukhandleka, uguga, nokugula, nakho konke okuwuthandelayo, nomoya ongaphakathi kuwo ubheke izwe elingaphesheya komfula. Uyabubula, usonteka, ugxuma, (yebo, mnumzane) ngoba kukhona ukuphila phakathi lapho

okuphila phakade. Kusemzimbeni ozofa. Futhi ngesinye isikhathi, njengoba nje umama wathi angaqathaza ingane yemvelo, nomzimba womoya wayithola: umhlaba uyoqathaka, nomzimba wemvelo uyoqathaka, nomzimba wenyama... noma umzimba wasezulwini uyowubamba ngaley. Uma lelidokodo lasemhlabeni lidilizwa, sinalo elilindile. Yingalesosizathu nikhohlwa yizinto zezwe. Zifile, kini. Nanko uMoya.

Manje ubhekisiseni njengoba siqhubeka manje, imimoya emibili.

¹³⁹ UMoya oNgcwele ungukuZalwa okusha, siyakwazi lokho. Kungukuzalwa ngokusha, ngoMoya kaNkulunkulu. Uzalwa kanjalo-ke, nguMoya. Uzalwa ngoMoya, lokho ngukuZalwa okusha. Kulungile. Uzalwa nguMoya; bese kuthi uma uzalwa nguMoya, ugcwaliswa ngoMoya oNgcwele. Kulungile.

¹⁴⁰ Bese kuthi uma lena yomibili isemhlabeni, owemvelo nokamoya, ngezinye izikhathi i...Ngike ngakubona lokhu. Manje sengivala, ngifuna ukufinyelela ekavaleni manje, ngokusho lokhu imizuzu embalwa. Kokwemvelo noma kokukamoya, okunye kwakho...Manje ngethemba ukuthi wonke umuntu uyakubamba lokhu. Manje thulani futhi nihloniphe ngakho konke eningakwenza.

¹⁴¹ Manje, senake nakubona lokhu? Niyabona emabandleni ethu namhlanje, ngisho nasemaqenjini lapho esizahlukanise khona futhi senza izinhlango; futhi sikubone konke okwalokhu. Futhi ubone indoda icosha umBhalo othile, futhi, mfowethu, leyondoda ingathatha lowomBhalo futhi iwenze uphile kabusha, iwenze uphile impela nje njengoba wethembisa lapha eBhayibhelini. Nendoda elandelayo iyoyibona ikwenza, futhi iyofika futhi izame ukukwenza, futhi yehluleke. Ngiyethemba niyafunda manje. Iyohluleka. Ngani na? UmBhalo awuphefumulelwe kuyo. Izama kuphela ukulingisa. Izama ukuziphathisa okwento ethize. Ayi...Awu, mhlawumbe yathunywa yindoda. Mhlawumbe indoda ethize yathi, "Awu, ungenza into efanayo." Niyabo, njengoba nje uJesus athi kuyoba ngalendlela. IBhayibheli liyakubikezela ngezinsuku zokugcina, "NjengoJane noJambre bamelana noMose."

¹⁴² Nakho kumi uMose, futhi nakho kumi uJambre. NoMose waphosa phansi induku yakhe, futhi iphenduka inyoka. "Ngani," uFaro wathi, "woza lapha, Jambre, ungenza into efanayo." Futhi wakwenza, niyabo. Kodwa kwenzekani na? Induku kaMose yase idla nya induku yakhe. Niyabo, yabonakaliswa. Yayikuphi induku yakhe na?

¹⁴³ Njengokungaphezu kokuzibonela ngengqondo. Kunjengokunye kwalokhu ukukhonzwa kwemimoya yabangasekho. Kunjengamanye alamabandla akholwa ngenyama, aqhele kude le. Izinto ze...Athi, "Ngani, lokho kwakungokolunye usuku." Aphume aphela. Kodwa

bhekisisani lomoya ngezinsuku zokugcina uzolingisa uMoya wangempela. Niyabo? Iza lapho-ke inkathazo yenu. Ufana impela nje njengalona omunye oyiwo ngempela, niyabo; kodwa akakwazanga ukuwubonakalisa, akakwazanga ukuwenza ubambelele, akakwazanga ukuwenza uhlale isikhathi eside. O Nkulunkulu!

144 Abantu bayenyuka bese bethi, “NginoMoya oNgcwele, nami.” Bukani indlela abaphila ngayo; ayihlali isikhathi eside usuka emvuselelweni eyodwa kuya kwenye, ukusuka emhlanganweni owodwa kuya komunye. Uyabonakaliswa, abanaWo. Uma owesilisa ezalwa nguMoya kaNkulunkulu, noma owesifazane, banezithelo zikaMoya. Bahamba ngokumesaba uNkulunkulu. Baphila leyompilo. Niyabo? Bayadeda ezintweni zezwe. UNkulunkulu uhamba kubo futhi Azibonakalise, futhi afakazise ukuthi UnguNkulunkulu esebenza phakathi lapho. Omunye uyalingisa. Niyabo?

145 Izilingiso, yilokho obekukhona kusukela phansi le, kulingiswa. Bukani uIshmayeli, noIsaka; futhi kwehle njalo, niyabo, kulingiswa. Bukani umprofethi uMose, futhi bukani umprofethi uBalamu. Niyabo? Niyabona ukuthi behla kanjani! Bukani uJuda, futhi bukani uJesu.

146 NoJesu uyabikezela ukuthi loMoya oNgcwele, ngezinsuku zokugcina, uyoba wuPhawu lukaNkulunkulu. Manje, ungabayini umaka wophawu lwesilo na? Ungaba ngukwenqaba uPhawu lukaNkulunkulu. Ngokuba, wonke lowo owayengenalo uPhawu lukaNkulunkulu wayenomaka wophawu lwesilo. Futhi uma kungomaka wezimpawu zokomoya ezimbili, olunye lwazo luzoba wumaka wophawu lweqiniso lukaNkulunkulu, olunye luzoba wukuhlubuka. Ningakubona na?

147 Bukani umaka wophawu eTestamenteni eLidala. Ngenkathi kubethwa icilongo, ijubili, yonke iminyaka eminingi kakhulu, i—izigqila zahamba zikhululekile ngoba icilongo lalikhali. Awu, wonke owayefuna ukukhululeka, wayengahamba. Kodwa abanye babo, babethanda ukuba yizigqila, ngakho babebathatha babayise e altare nasensikeni yesonto, bese bebhobozwa indlebe yabo ngosungulo. Babemakwa kuze kube-phakade, babekhonza leyonkosi njalo.

148 Futhi namhlanje uyozwa umlayezo weVangeli ngeQiniso, “Manje ungakhululeka uma ukufuna,” uNkulunkulu ukhuluma nawe. Kodwa uma ukhuphukela kulowomncele lapha bese ubuka ngaphesheya, bese uba nokwazi kweQiniso, bese-ke uyafulathela, ukubhoboza endlebeni futhi uyoba yikholwa eliyisihlakaniphi njalo. Uyoba ngokholwayo futhi uye esontweni, kodwa ungawemukeli neze uMoya oNgcwele. Niyabo, bese ukhonza lokho lonke usuku lokuphila kwakho. Manje, umaka wophawu lwesilo, noma uPhawu lukaNkulunkulu. Futhi sisondele eduzane kakhulu.

149 Manje, bukani, iZwi lizofanele liphefumulelwe; ukuLizwa, ukuLiqonda, nokuLenza. Abantu abaningi bayolizwa, kodwa bangeke baLiqonde.

UNkulunkulu uzothi, “Yilo lelihora lakho.”

150 “Ngeke ngaba ngumginqiki ongcewele. A—angifuni lutho lwaLokho.” Niyabo, abaLiqondi.

151 Sizoya emihlanganweni, uMoya oNgcewele omkhulu uzokwehla. Ngangihlezi lapho ngolunye usuku, ngenkathi kuvela umbono futhi wabikezela khona impela nje. Ngathi, “Nakhu kuza insizwa.” “Woza lapha,” ngiqhweba lowoweta, “uphethwe yinhliziyoy futhi ufuna. . . .”

“Yebo. Kunjalo impela.”

152 “Uyambona lowo wesifazane eza laphaya?” “Woza lapha. Unesigaxa ebeleni, futhi sisebeleni langakwesokunxele, futhi usesimeni esibi kakhulu. Futhi uyisoni futhi unga. . . .”

“Kunjalo impela.”

153 Lawomadoda ehlezi lapho, aqalaza, abashumayeli nabo bonke, bathi, “He!” Hamba uye emihlanganweni, ubhekisise uMoya oNgcewele uphuma ngqo uguduze umhlangano futhi usho izimfihlo zezinhliziyoy, izinto ezinjalo. Uthi, “Kuyamangalisa. Yebo.” Niyabo? Niyabo? O, mfowethu! Niyabo? Ku—ku—kungakolunye uhlangothi, kukhona okwenzekayo. Abesifazane bayoqhubeka ukuba baqonde phambili ngqo, benza into efanayo. Abesilisa bayobuyela emuva ngqo, njengengulube ekuzibhixeni kwayo nenja ebuhlanzweni bayo, kuyafana nje. Aniboni na? Manje ngikhuluma ku en- . . . i . . .

154 Niyabo, ufanele uqonde-ke, mngane, ukuthi ukusiphi isimo. Yingalesosizathu leteyipu, ngithe, “Eyebandla kuphela.” Niyabo? “Ibandla kuphela.” Uma ubizwe ekukhanyeni. . . ebumnyameni waya ekuKhanyeni, usuka ekufeni waya ekuPhileni; usuka kokuyikho ngegama nje, umcabango wokuhlakanipha ngoKristu, uye olwazini lwesipiliyoni lokuzalwa ngokusha; futhi ubhekisisa impilo yakho, ukuthi ibeka izinto zezwe eceleni, futhi umele uKristu, unganaki; khona-ke kukhona into eyenzekile. Niyabo? Kukhona okuthize kuwe, ulambile futhi unyakaza, njengoba kwakunjalo uJakobe. Niyabo, ubambana neNkosi, uhamba ngokwehlukile emva kwalokho. Kukhona into ehluke kuwe, usuguqukile.

155 Manje, kufanele, ngaphambi kokuba kwenziwe, kufanele kuphefumulelwe kuwe. Angikhathali, ngingama lapha futhi ngishumayele ngize ngithole. . . izinwele ezisasele ziqothuke, amahlombe ami aze aqhotha futhi ngaba neminyaka engamashumi ayisishiyagalolunye ubudala, futhi nalalela nsuku zonke; aze uNkulunkulu akuphilise lokho kuwe, usalokhu usesimweni esifanayo.

156 Izinsuku ezimbili bengitadisha futhi ngikukhulekela lokhu. Niyabo? Ngathi, “Nkosi, ngifanele ngikusho lokho ebandleni na?”

157 Into ethize yathi, “Kusho. Ihora seliseduze. Kusho.” Ngiyezwa ukuthi Izongidonsa ngisuke masinya, ngakho ngingifuna nikwazi.

158 “Akekho ongeza kiMi,” kwasho uJesu, “uma uBaba waMi engamdonsi kuqala. O, ngiyazi nithi ninaye uNkulunkulu noAbrahama, unguyihlo; kodwa Nginitshela lokhu, niyi... uyihlo uDeveli,” kwasho uJesu. Amadoda akholwayo, abapristi, namadoda adumileyo, “NingabakaDeveli, uyihlo.” Niyabo?

159 Qaphelani izithelo zikaMoya. Manje, niyabo, kufanele kuphiliswe kini.

160 Ngangingeke ngicabange uNowa ethi, “Niyazi ukuthini? Nje kufanele ukuthi lingahle line ngelinye ilanga, ngakho ngizovele nje ngiphume futhi ngizakhele umkhumbi. Uma lina, awu, ngizongena emkhunjini futhi ngisuke ngihambe nje. Futhi akukho okuyongikhathaza, ngoba ngizongena emkhunjini futhi ngisuke ngihambe.” Ubungathini nje? Qhabo. Qhabo. Kwakungesikho lokho. Ukuba lokho kwakukade kuyikho... O, kwangathi abaKhetihweyo bangakuzwa manje. Uma lokho kwakukade kuyikho, kufike umhleki-sulu wokuqala, njengoba iBhayibheli lathi wayekhona, wamhleka usulu, wayeyobeka isando sakhe phansi asuke ahambe.

161 Njengoba amadoda yenza namhlanje, eqala noJesu; futhi uma bebuka ngale bese bebona iQiniso, bayasuka kuLo. Abakwazi ukuLimela.

162 Njengalowomvangeli owaziwayo wathi, “Liyosiphula inkonzo yami.” Angikhathali ngenkonzo eyosishulwa nguMoya oNgcwele. Ifanele ukusishulwa. Manje, kodwa, niyabo, ngukuziqhenya, obuningi ubudoda, obuningi ubuntu. O, qaphelani kulokhu manje.

163 UNowa wayesendle, ngaphandle futhi wezwa, futhi waqonda, futhi wenza. Akunandaba ukuthi kufika abahleki abahleka usulu abangaki, wakha khona-manjalo.

“Nowa, ungumginqiki ongcwele.”

164 “Akungihluphi nakancane.” Elokhu akha! Wayezwile. Wayekuqondile ukuthi nguNkulunkulu, futhi wakwehlulela ngemiBhalo, futhi kwabanjalo. Waqhubeka nokwakha emkhunjini, ngokunganaki.

165 Ake ucabange, ake uze ucabange lokhu, ukuthi uMose, esendleleni ebheke eGibhithe, aphume ngelinye ilanga athi kuZipora, umkakhe, “Zipora, uyazi ukuthini? Ngilungise okunye egrameni yami yokukhulunywa nokubhalwa kolimi. Nginokuncane kwemetametiki yami yezibalo konke kuqondisiwe, nokunye kwejiyometri yami yokulinganisa

ubukhulu nokumelana kwezinto futhi, o, eziningi ezinye izinto, nemfundo yami. Selokhu ngeluse izimvu ngemuva lapha, ngi—ngi—ngilungise okunye kwalokho. Ngenza iphutha ezansi eGibhithe. Ngicabanga ukuthi ngizokwehla ngiyokulungisa. Ngicabanga ukuthi ngizokwehla”? Qhabo, igagasi lokuqala lifika limelane naye, wayezovele awe khona lapho.

¹⁶⁶ Wenzani na? Wakukhohlwa konke ake akwazi mayelana nejiyometri nangokuhlakanipha kwakhe. Yikho okwakumfaka enkathazweni.

¹⁶⁷ Yilokho okufake ibandla enkathazweni namhlanje, ngabashumayeli abafundile abaningi kakhulu bengazelwe nguMoya. Abesilisa nabesifazane bathanda ukulalela izinkulumo zokuhlakanipha, esikhundleni sokushumayela amandla nokuvuka kukaJesu Kristu. Yilokho okusifake enkathazweni namhlanje. Asisazidingi izikole eziphakeme nemfundo yabashumayeli. Sidinga amadoda abizwe nguNkulunkulu egwaliswe ngoMoya oNgewele, futhi hhayi isayense yezenkolo eyenziwe ngumuntu yehlelo elithize. Sidinga amadoda abizwe nguNkulunkulu.

¹⁶⁸ UMose wayelusa izimvu, wazenza futhi wakhohlwa. Wayazi ukuthi ukuhlakanipha kwakhe kwakwehlulekile. Wayazi ukuthi imfundo yakhe yamehlulekisa. Wayeluse izimvu, kodwa wezwa, o, “Khumula izicathulo zakho, Mose, umhlabathi omi kuwo ungewele.” Wakulalela. Kwakuyini na? IPhimbo iNgelosi eyayikhulumile lalingokomBhalo. Wayethembise uAbrahama, uyise, “Ngiyakubahambela abantu emva kokuba kade besezansi lapha iminyaka engamakhulu amane, futhi Ngiyakubakhipha ngengalo enamandla.” Waqonda ukuthi lowo kwakungomBhalo kaNkulunkulu ubonakaliswa.

¹⁶⁹ Ake ngime umzuzu. Lokhu akucwile. Ningabona ukuthi ngikhuluma ngani namhlanje na? IZwi likaNkulunkulu liyabonakaliswa phambi kwenu ngqo, futhi anikuqondi. Cabangani manje ngeSodoma neGomora; cabangani ngesithembiso sikaKristu sezinsuku zokugcina.

¹⁷⁰ UMose wakuqonda; kwakungokomBhalo, kwakuyisithembiso. Wezwa, waqonda. Kukhona into engena kuye, mfowethu, wakwazi-ke ukuhamba ayenze. Wenza. Wayekwazi ukwehla futhi amise bonke oFaro. Wayekwazi ukubiza izinhlupho uma wayefuna. Wayekwazi ukuvula uLwandle oluBomvu, ngoba wayezwile, wayeqondile, wayenza esikhundleni sikaNkulunkulu.

“Ngiyoba nguNkulunkulu kuwe, wena ube umprofethi kiMi,” Washo.

Wayesethi, “Angikwazi ukukwenza.”

¹⁷¹ Wathi, “Awu, manje-ke, yiba ngukulunkulu, uAroni abe ngumprofethi wakho. Ufanele uhambe, noma kanjani.”

172 Akazange nje athi, “Awu, mhlawumbe bekufanele ngehle ngiqondise izinto.”

173 Awucabange nje uElija eNtabeni yaseKameli, ethi, “Uyazi, lelizwe linesono kabi, kumbe, mhlawumbe bekufanele ngiphume futhi ngitshele uAhabi ukuthi ufanele abe namahloni ngaye. Mhlawumbe bekufanele ngenyukele entabeni lapho futhi ngihlale phansi, futhi nje ngizile ukudla isikhathi eside, labobantu baze bagule kakhulu futhi bakhathale ukungibona phezulu lapho ngibulawa yindlala”? Qhabo. Qhabo. Lokho kwakungesikho.

174 Kodwa wezwa, futhi waqonda, futhi wenza. “Ngiyale amagwababa akondle. Yenyukela lapho, ngaseKeriti.”

175 Lapho sekufika isikhathi kwelamanqamu phakathi kukaBali noNkulunkulu, wathi, “Hambani, nilande imihlatshelelo yenu, nenze noma yini kuyo eniyifunayo, futhi nibize unkulunkulu wenu.” Lapho bezisika, futhi benenqwaba yenyama, futhi bagxuma phansi-phezulu, benomngi umsindo, wathi, “Mpongolozani kakhudlwana, mhlawumbe usehambile, uchezukela kwenye indawo. Mhlawumbe ulele.” O, mfowethu!

176 “Awu, niyazi ukuthini?” Wathi, “Ngiyikhulwa kuJehova, ngakho ngingakwenza lokhu, noma kanjani.” O, qhabo, ungakulingisi lokho. Qhabo. Ungazami ukuba nguElija aze uNkulunkulu akubize ukuba ube nguye. Yebo, mnumzane. “Ngiyisisebenzi sikaJehova.” Kukhona amakhulu ayisikhombisa abo phansi lapho, futhi, kodwa akekho omunye wabo owaba nesibindi sokukwenza.

177 Bese kuthi uma esenqume inkunzi futhi wathela amanzi kuyo, wathi, “Nkosi, ngikwenzile lokhu ngomthetho waKho.” Niyabo u. . . Noma ubani omunye owayengakuzama, kwakuzoba ukwehluleka nya.

178 Kufanele kuphefumulelwe kuwe! UMoya oNgcwele ufanele ukulethe futhi ukwenze kubonakaliswe kuwe.

179 Yileyo indaba namhlanje. Angeke usukume, ialtare, futhi uthi, “Awu, haleluya, haleluya. Nkosi, ngifuna uMoya oNgcwele. Haleluya, haleluya.” Qhabo.

180 Kodwa, mfowethu, dadewethu, uma uMoya oNgcwele usuphefumulele leloZwi kuwe, uzoLithola ungakasuki esihlalweni sakho. Into ethize kuwe iyasha. Umshumayeli ngeke aze akutshele ukuthi yenza *lokhu* futhi yenza *lokho*. Amaqabunga amadala azovele awohloke nje, futhi kuyovela amaqabunga amasha. Kuphefumulelwe kuwe. Awuyikumthukuthelela umshumayeli uma eshumayela iQiniso eBhayibhelini. UyoLithanda, ufinyelele kuLo. LiwuKudla emphefumulweni wakho.

181 Ngisho uJesu, qobo lwaKhe, Wathi, “Angikwenzi eNgifuna ukukwenza, phakathi kwaMi uqobo. INdodana ingenze

lutho kuphela lokho Ebona uYise ekwenza.” AmaZwi... WayenguEmanuweli, uqobo lwaKhe. WayenguNkulunkulu emhlabeni; uJesu wayenguye. Wayeyinyama uNkulunkulu ayehlala kuyo. Wayeyithende uNkulunkulu ayehlala phansi kwalo. Amen. Kodwa kukho konke lokho, iNdodana kaNkulunkulu ezalwa yintombi, uEmanuweli ekugcwaleni koMoya, WayenoMoya ongenasilinganiso. Futhi, nokho, enyameni Yakhe uQobo, Wathi, “Angenzi lutho aze uBaba Angikhombise kuqala.” Uphefumulelwe kuYe, ukukwenza!

¹⁸² USathane wathi, “Phendula lamatshe abe yisinkwa, futhi wenze isimangaliso. AngiKubone usenza.”

¹⁸³ Wathi, “Kulotshiwe, ‘Akusinkwa sodwa umuntu ayakuphila ngaso.’” O, he! Kodwa ngenkathi isixuku sasilambile, Wathatha amakhekhe ayisihlanu nezinhlanzi ezimbili ezincane, futhi wapha izinkulungwane ezinhlanu. O, haleluya! Niyabona ukuthi ngiqonde ukuthini na?

¹⁸⁴ Ungazami ukulingisa. Yileyo indaba ngamaPentecost namhlanje. Yini indaba ngebandla namhlanje, kukhona abaningi kakhulu abazama ukulingisa ukuthi banoMoya oNgewe. Kukhona abaningi kakhulu abazama ukulingisa ukuphilisa kobuNkulunkulu. Kukhona abaningi kakhulu abazama ukulingisa izinto ezehlukene zeNkosi. Angeke ukwenze lokho. Lezozinto iza ngokhetho, uNkulunkulu ebiza, uqathaka uphuma esizalweni sikamama nalokho. “Iziphiwo nezibizo zingaphandle kokuphenduka.” O, he! Lelo yiqiniso. Angeke wazenza into ongesiyi.

¹⁸⁵ Kodwa uma uNkulunkulu ekubiza, yiba umuntu obonga kakhulu kunabo bonke ezweni ngoba Ukubizile. Bese-ke kuba yikho ngempela kuwe.

¹⁸⁶ Njengoba bengizokhuluma, ukuba benginesikhathi, ngezingwejeje ngolunye usuku, ngokwangijikisayo. Angikaze ngikubone ngaphambili, futhi ngangingeke ngikwenze. UHattie, ohlezi emuva laphaya engibuka. Kwakungenzeka kanjani lokho na? Kwakungeke kube nakho ukukwenza, kodwa kwaphefumulelwa, kwaphiliswa. IZwi lakhulunywa futhi lenziwa kanjalo. Haleluya!

¹⁸⁷ UPawulu, ake ucabange nje yena ethi, “Kade ngingaphandle kulolulwandle izinsuku eziyishumi nane imini nobusuku, futhi kungekho zinkanyezi noma inyanga, noma ilanga noma lutho. Ngibona ukuthi ngizovele nje ngikhuphuke futhi ngibatshela, ‘Yimani isibindi, ngoba uNkulunkulu uzosinakekela, noma kanjani’”? O, uNkulunkulu akasebenzi kanjalo. UNkulunkulu akakwenzi lokho.

¹⁸⁸ Ukhoho lwakho lulungile, mfowethu. Ukhoho lwakho luyisimangaliso. Kodwa into ize iphefumulelwe kuwe!

¹⁸⁹ O, nanti ilambu elibomvu lilenga lapho, futhi uma ngibona...ngithi, “Awu, unyawo lwami lukwiselereta.

Nginemoto. Ngingedlula ngiphumele ngaleya kwalelolambu, ngenza amamayela ayikhulu namashumi amabili ngehora.” Yiqiniso lelo. “Ngingawezwa amandla phansi konyawo lwami.” Kodwa kungcono ulinde kuze kube wuphawu oluthi “hamba”. Haleluya!

¹⁹⁰ Niyakuthola engiqonde ukukusho na? [Ibandla lithi, “Amen.”—Umhl.] Uma kuvela uphawu oluthi “hamba”, kulungile. Uma into iphefumulelwa kuwe, noNkulunkulu ekwazisa njengoba Enza emuva lapho, kulungile. Kodwa Aze akwenze, sinesigejane sikaJuda belingisa, behambisana sengathi, uthi, “Awu, ngifana nabo nje. NgingumKristu, nami.”

¹⁹¹ O, anikhumbuli yini? Amadodana kaSkeva—Skeva, aphuma ayesethi, “Siyakufungisa, sikufungisa eGameni likaJesu amshumayelayo uPawulu. Phuma!”

Wathi, “UPawulu ngiyamazi, noJesu ngiyamazi, kepha wena ungubani na?”

¹⁹² Ihora liyeza lapho okulungile nokungalungile kubonakaliswa khona. Kuyakhombisa kumaKristu namhlanje. Kuyakhombisa emabandleni namhlanje. Kuyakhombisa kubantu namhlanje. Nginihlalisa isikhathi eside; ngifuna lokhu kufinyelele kini.

¹⁹³ UPawulu akazange athi, “Ngikholwa ukuthi ngizokwenyuka nje bese ngithi, ‘Awu, yimani isibindi.’” Qhabo.

¹⁹⁴ Wenzani na? Wezwa iNgelosi. Wayazi ukuthi leyo kwakuyiNgelosi efanayo eyayikhuluma naye njalo. Waqonda, wase enza. Wenyuka wayesethi, “Yimani isibindi. Ngokuba iNgelosi yeNkosi, engiyinceku yaYo, ime ngakimi izolo ebusuku, ingibonisa umbono ukuthi akuzukulahleka lutho, kulomkhumbi. Yimani isibindi. Hambani niyodla idina lenu manje. Konke kulungile.” Amen. Uma kuphefumulelwe kuwe, uma uNkulunkulu ekwenza kube kahle!

¹⁹⁵ Nginesiphawulo lapha ndawo ndawo, engisibhale phansi. Nasi khona lapha. Ehhe. Sisekugcineni kwezinto zonke. Ake ngingenise lokhu nje kanje manje, sengivala. Ngithemba ukuthi uNkulunkulu unembulele okuthize. Bukani. Yonke into isisekugcineni. Omunye wabuza ngobunye ubusuku, ngikholwa ukuthi kwakunguMfowethu Fred Sothmann, sasibuza ngokuthi isikhathi sasesisondele kanjani isikhathi ekugcineni.

¹⁹⁶ UMfowethu Demos Shakarian wayewubonile lowombono ubonakaliswa kanjalo, futhi ufezeka ezinsukwini ezinhlanu kamuva, kokuphelele, wawungathi nje umqathaze waphuma ezicathulweni zakhe. Wangibiza. Wathi, “Unjani uJoseph?”

Ngathi, “Uyaphila.”

Wathi, “Uyayibona imibono?”

¹⁹⁷ Ngathi, “Yebo. Wangitshela ngoDavide, indodana kaMfowethu Woods, lapho ayewe khona esithuthuthwini,

kusasele izinsuku ezintathu noma ezine kungakenzeki, khona impela nje.”

Wathi, “Uyazi, lezozinto zilandela imindeni.”

¹⁹⁸ Ngathi, “Ezilungile noma ezimbi, kuyenzeka, okunye kwakho. Kulandela imindeni.”

¹⁹⁹ Futhi sasixoxa kancanyana, futhi bona, uFred wathi kimi, “Kudonswaphi lokhu, Mfowethu Branham?”

²⁰⁰ Ngathi, “Buka, Fred, asikuthathe ngemvelo. UNkulunkulu usebenza emvelweni yaKhe. Bukani, bhekisisani ukuthi kwenzekani. Ilanga laphuma eMpumalanga. Leyo yimpucuko endala ukwedlula yonke esinayo, yiShayina.” Sonke siyakwazi lokho.

²⁰¹ Impucuko endala ukwedlula yonke esinayo yiShayina. Kulungile. Nempucuko isuke yaya ngasentshonalanga sonke lesisikhathi. Futhi manje ubungasuka uyephi uma usuke oGwini lwaseNtshonalanga, uhamba uwela ngqo na? Uya eShayina. Impela. Sesisekugcineni. IBhayibheli lathi, umprofethi wathi, “Kuyakuba khona usuku olungayikuba ubusuku lungabi yimini, lapho ilanga ledlula, kodwa ngesikhathi sokuhlwa,” ngaphambi nje kokuba liphele ngapha, “futhi kuyakuba ngukuKhanya, okufanayo.” UJesu wathi, “Kuyobakhona imvula yokuqala nemvula yamuva. Nemvula yamuva iyoveza yombili imvula yokuqala neyamuva, ngenkathi yonyaka efanayo.” Sisesikhathini sokugcina.

²⁰² Bukani lapha, ake nginibonise. Ezombusazwe sezisekugcineni. Niyakukholwa lokho na? [Ibandla lithi, “Amen.”—Umhl.] Ngikhombiseni okuthize namhlanje. . .

Lesisizwe sibi ukwedlula zonke ezweni, ngokonakala, ukungamesabi uNkulunkulu. Ubani owafunda iphepha iCourier Journal ngobunye ubusuku, eLouisville, ngenkathi bonke laba besifazane, bekhetha, isizwe ngasinye, owesifazane obukeka ukubedlula bonke esizweni, futhi bebamisa ukuba babeyiNtokazi yoMhlaba wonke jikelele? Bakwenza bonke ngaphandle kweRashiya. Futhi bathumela kuKhrushchev futhi bambuza, “Walelani na?” Wathi, “IRashiya ababahlubuli izingubo abesifazane babo, ukuba bahambe phambi kwabesilisa.” Umhedeni, isizwe esingamesabi uNkulunkulu sithela thina ngehlazo esizibiza ngamaKristu, wathi, “IRashiya ababahlubuli izingubo abesifazane babo, ukuba baphume bahambe kanjalo. Futhi awuziboni neze izikhindi noma into enjalo eRashiya.” Lowo ngongamesabi uNkulunkulu. Futhi thina esizibiza nga “maKristu”!

²⁰³ Akumangalisi iBhayibheli lathi, “Onke amatafula ligcwele ubuhlanzo. Futhi ubani eNgingamfundisa iMfundiso, futhi ubani olunyulwe ebeleni na? Kodwa isiyalezelo siyofika phezu kwesiyalezelo, nomudwa phezu komudwa. Ngokuba ngezindebe ezingingizayo nangezinye izilimi Ngiyakukhuluma

kulababantu. Nalokhu ngukuPhumula. Ngokuba konke lokhu, abayikuzwa.” Sinowethu umqondo wokuhlakanipha. O, bekungakuhle kanjani ukuhlala usuku lonke kuLo.

²⁰⁴ Ezombusazwe, zonakele! IDemokhrasi, amaRiphabliki, nabo bonke, yihlazo. Kuyini na? Yisixheke sokufakelwe. Wonke umuntu osebenza kukho, ongazelwe ngokusha, ungokaDeveli. UDeveli wathi, “Yonke imibuso ezweni ngowami,” noJesu akazange aphikisane naye. Izwe lilawulwa nguDeveli. Futhi wonke umuntu osebenzela uhulumeni, uma engesuye umKristu, ungokaDeveli futhi usebenzela uDeveli. Zonke lezizizwe ziyowa kuJesu Kristu uma Esefika, kuyobakhona isikhathi seminyaka eyiNkulungwane.

²⁰⁵ Bukani lapha namhlanje, ukuthi baya kukuphi manje. Bempongolozela mina ngokusebenzisa imali phandle ngaleya kumaKristu, futhi befuna ukunginika iminyaka engamashumi amabili ejele lombuso, ngokusebenzisa imali ukuba kusebenze ukuqhubeka kwezenkolo. Futhi iwiski nobhiya nosikilidi kwesulwa amashumi ezigidi zamadola ngonyaka, ukonakalisa isizwe. Futhi mina ngizama ukushumayela ukulunga, ngimi emnyango kaJesu Kristu, futhi bengithumela ejele lokulungisa abonileyo ngenxa yakho. Futhi bathathe into enjalo yobubi, ihlazo, abakhaliphile, ubuhlakani, futhi babavumele bakwesule benzela izinhlelo zamatelevishini onakalisa izwe, bathumele abesifazane ezinjeni. Esinye seziqalekiso ezinkulu ukwedlula zonke isizwe esesake saba nazo, futhi bayazedlulela ngakho. Bangithumela ejele lokulungisa abonileyo ngenxa yokushumayela iVangeli, ngikhipha amadola ambalwa lapha ukuba—ukuba ngishumayele iVangeli, abantu abanginika wona ukuba ngishumayele ngayo iVangeli. Angicebile. Angikwazi ukusayina leyo. Kodwa nokho bafuna ukungithumela ejele lokulungisa abonileyo, bangibambe iminyaka emibili, futhi banokuthethwa kwecala okuzobakhona masinyane. O, ihlazo elingaka, kungcole kanje pho! Nkulunkulu, hawukela.

²⁰⁶ Ngizoshole lento eyodwa, mhlawumbe yileyo ndlela uNkulunkulu anayo ngaphambi kokuba Athumele ibhomu le atomu. Ufanele wenze okuthize okungalungile, uyazi. Ufanele uke uthinte abagotshiwe baKhe, ngenxa yalomBhalo ofanayo, funa i...” Ungabathinti abaKhethiweyo baMi.” Kunjalo. Ngakho uma kuzothatha lokho ukuletha ukwehlulelwa, njengoba kwenza ngezinsuku zikaDanyeli noma kwenye indawo, makuze. Ngiyinceku yaKho, Nkosi. Kunjalo. O, yebo.

²⁰⁷ Ezombusazwe, ihlazo! Isizwe, sonakele! Awu, bukani ukuthini! Bazogqokisa amasosha izikhindi manje. O, he! Ezombusazwe, impi! Ezombusazwe sezisekugcineni. Ababusi abangaphikiswa akalungile. Ezombusazwe azilungile. Abahlalanga ngani nenkosi emesabayo uNkulunkulu njengoba uNkulunkulu abanika yona, uDavide na? Umbusi omkhulu waseNgilandi wathi, ngenkathi le—ngenkathi

ledemokhrasi iqanjwa, wathi, “Ilungile manje, kodwa kuyofika isikhathi,” wathi, “ayiyikuba lutho. Iyoba yibo bonke oseyili abangenahange.” Futhi uqinisile. Wathi, “Abezombusazwe bami embabhokisini ensipho kuwo onke amakhona, zonke izinhlobo zezinto ezigwegwile ezona uhulumeni.” Nendoda yayiqinisile. Yilokho impela okwenzekayo.

²⁰⁸ Indoda eyodwa ingaphuma lapha, futhi ihambe yedlule lapha futhi idakwe, futhi isiphule konke efuna ukukusiphula; futhi yehlele lapho, yazi wonke umuntu, ngakho ayikho into eshiwoyo. Ake kuthi indoda ehluphekayo, noma omunye umuntu ongazi, azame ukukwenza, futhi bathunyelwa ejele lokulungisa abonileyo. Ukonakala, ihlazo, ukungcola, amapesente angamashumi amane alabongqingili. Kucabange nje, iSodoma neGomora futhi! Nanto iqembu, elifanele ngabe liyakholwa.

²⁰⁹ Ngi—ngiyamangala ukuthi yini eyenzekayo ngokulandelayo, uma sekungena uMongameli olandelayo? UNkulunkulu wasinika indoda eyodwa elungileyo emesabayo uNkulunkulu, uDwight Eisenhower omdala. Futhi manje ngi ho-... Bhekisisani ukuthi yini into elandelayo engenayo. Futhi singahle sibe nembuka ngesikhathi esilandelayo, impela impela. Kodwa kuza, “UFaro ongamazi uJosefa.” Kukhumbuleni lokho. Ngizofika kulokho emzuzwaneni. Ezombusazwe zonakele. Siyakwazi lokho.

²¹⁰ Impi isisekugcineni kwayo. O, bake bajikijelana ngamadwala, bashayana ekhanda ngezimbazo zamatshe, base-ke beciba ngeminsalo nomcibisholo. Base bethola izibhamu, kwase kuba yimshin’gani, kwase kuba yi eyiti-eyiti eJalimane, futhi kanjalo yizibhamu ezinkulu thina esinazo. Base bephosa amabhomu esandla negesi kaphoyizeni. Kodwa sebenehayidrojini bhomu manje. Impi isisekugcineni. Zonke izizwe zinawo, pho nizokwenzenjani manje na? Ngisho nesizwe esincane namhlanje, sivele nje sigobise ingcipho yesibhamu, yilokho kuphela abadinga ukukwenza, futhi kusuka kubheke phezulu. Impi isisekugcineni. Mm! Amen. Impi isisekugcineni. Ezombusazwe sezisekugcineni.

²¹¹ Imfundo isisekugcineni. Ubuhlongandlebe bentsha sebusekugcineni. Abantwana, awasekho amathemba ngabantwana, sebevele bayahlanya. Ngeke nisaba-namfundo. Anisakwazi ukwehlela lapha esikoleni futhi nibe nayo, nithole umntwanyana abe nemfundo. Ungu—ungumntwana wesihogo ophindwe kabili ngenkathi esephuma kunoma ube njalo ngenkathi engena. Uthisha ake asho okuthize ngakho, uyobulawa. Bayobumba ukukukuza okuncane kuhle kwesikhukhukazi bese bephumela lapho futhi bamdubule uthisha, bamkhiphe bamkhunge ngentambo. Salahlekelwa ngothisha abayizinkulungwane ezimbili. O, awume kancane, ngikhulwa ukuthi kwakungothisha abayizinkulungwane

ezingamashumi amabili, ngalonyaka odlule. Angibasoli. Ngingefune ukukwenza, nami. Manje banezimpawu abazimisile ngaso sonke isikhathi, “Nikani lababantwanyana imfundo yasekholiji.” Bayayidinga, kodwa uDeveli ubatholile. UDeveli ubatholile. Futhi akusikho nje okwejwayelekile ukuphuma futhi ubukeleke phansi futhi—futhi—futhi ususe isango bese ulilengisa esihlahleni ebusuku baseHalloween, noma wenze into ethize encane ebukeleka phansi njengoba kwakuvamise ukwenza abantwanyana, noma uthathe ikalishana lomlimi bese ulibeka ngaphandle emgwaqeni, hhayi kanjalo; kodwa bayahlanya. Benza izinto ezingubuhlanya; bakudubule, bakubulale, bakubulale ngamabomu, bakufake uphoyizeni, noma yini. Leso yisizukulwane esilandelayo.

²¹² Ukuzala abantwana sekusekugcineni, ubufazane, ubumama. Ngani, ukunciphisa inzalo sekwenziwa yonke indawo, nezinja ezincane isithathe indawo.

²¹³ Ubuqotho, abuseko nhlobo ubuqotho kukho. Abesifazane, begqoka kabi; bevela kwitelevishini, zonke izinhlobo zezilingiso zabantu ababi baseHollywood, zonke izinhlobo zezinto, izimfashini. Konke kusekugcineni!

²¹⁴ Imfundo isisekugcineni. Ezombusazwe ekugcineni. Impi isisekugcineni. Impucuko isisekugcineni. Zonke lezozinto sezisekugcineni. He, senzenjani-ke? Yini elandelayo? Sesisekugcineni kwezinto zonke.

²¹⁵ Manje impilo yebandla isisekugcineni, ibandla elejwayelekile, ibandla. Manje, lokhu kungahle kunamathele kancanyana nje, kodwa ibandla lenyama, ibandla likaEsawu, selifike ekugcineni kwalo. Lenzani na? Liphikelele ukuyongena kumfelandawonye wamabandla, oyothi ekugcineni ujoyinane nobuRoma, ukulwa nobuKatolika... noma nobuKatolika ukulwa nobukhomanisi. Uphapha uJohn ubiza onke amabandla ukuba abuye, futhi azobuya. Futhi azozihlanganisa ndawonye, khona impela okungu ISHO KANJE INKOSI.

²¹⁶ Wena uthi, “Awume kancane, Mfowethu Branham. Uyaphuma kulayini.” Uma ngiphuma, uNkulunkulu waloba iBhayibheli laKhe laphuma emgqeni. Ufanele ube nguMikhaya, kulendaba.

²¹⁷ UMorris Cerullo wathi kimi ngobunye ubusuku, wathi, “Uphi umphikuKristu, Mfowethu Branham? UmJuda ungumphikukristu.”

Ngathi, “Morris! Futhi wena, iJuda na?”

Wathi, “Bangabazondi bakaNkulunkulu abakhulu kunabo bonke okhona.”

²¹⁸ Ngathi, “Morris, ungalokothi! Ngitshele emBhalweni lapho umphikukristu evela khona eJerusalema. Umphikukristu uvela eRoma, akaveli ePalastine.”

Wathi, “Awu, buka, ngi. . . Bangabazonda uNkulunkulu.”

219 “Yebo, akashongo yini uNkulunkulu ukuthi Waphuphuthekisa amehlo abo ukuze thina sibe nosuku lokubona na? Kodwa usuku lwethu luzophela masinya.”

220 Wathi, “O, Mfowethu Branham, angizange ngicabange ngalokho.” Niyabo, nakho lapho okhona.

221 Niyabo, sesisekugcineni. Izwe lenyama, ibandla lenyama likukho, ukugcina. Bhekisisani ukuthi buphethela kanjani obumbanweni lwamabandla. INhlangano yabaZalwane yangena kuwo. IPentecostal ikulo. Bonke bayazihlela. Nginibona ezansi, lawomaKhanani, kwehle njalo ngaleyomimoya kaEsawu, ikholwa impela, futhi bazenzela umfelandawonye nezwe; hhayi ukuqonda kukamoya, bengakwazi ukunqoba, bengakhethiwe nguNkulunkulu, ukubizelwa ngaphandle futhi behlukaniswe.

222 O, ukuba nje bengingakwazi ukukwenza kwaziwe, lapho uma kuphela bengingakufuqa kwehle ngandlela thize! Abakuboni. Banamehlo futhi ababoni, izindlebe futhi abezwa. O, kungani sibe buthuntu kangaka eMoyeni na? Manje, lalalani lokhu. Yonke into isisekugcineni.

223 NeBandla likaMoya lisekugcineni kwaLo. Seliya ekugcineni. O Nkulunkulu! Bukani emuva ngenkathi Liqala noLuther, lathintitha, elomoya. Lase liba noWesley, lifika ekungcweliseni. Lase liba nePentecoste, uMoya oNgcwele. Futhi manje esikhathini sokugcina, uMoya kaKristu unjalo eBandleni, Lenza imisebenzi efanayo naYenzayo, libuyela ngqo eNhlokweni yaLo futhi; kulungele ukuba iBandla noKristu bahlangane, nokuFika kweNkosi uJesu, nokuvuka kwabafileyo. Sisesikhathini sokugcina. UJesu washo njalo, “Njengoba kwenzeka emihleni yaseSodoma, kuyakubanjalo ekufikeni kweNdodana yomuntu.” Niyakuqonda na?

224 Bukani ibandla lenyama. Bukani ukuthi bayaphi, baqhela kakhulu kakhulu.

225 Bukani iBandla eligcwaliswe ngoMoya, lithintitha konke okombhedo waLo omncane, lenyuka lingena kuMoya, (engcosaneni ngesibalo, kusobala), lizongena eMoyeni, kodwa lenyukela endaweni enjalo laze Langena lapho lapho khona uMoya oNgcwele udabula kuLo ngqo, lisebenza indlela yaLo, lilungela ukwemukela iNkosi yalo, lilungela ukwemukela iNkosi yalo.

226 Futhi onke amanye ahlela, abuyela emuva ayongena ezweni, enzeka abayizigabagaba, abuyela emuva angena kumfelandawonye, enyuka eyongena kuleyonhloko yobumbano eyodwa enkulu phansi kokuKatolika. “Futhi kwabakhona umfanekiso owabunjelwa isilo.” *Umfanekiso*, “into efana naso.” Ubumbano lwebandla lubunjwe nobuKatolika, labo bobabili ndawonye, basebenza ndawonye. “Ubani ongalwa nesilo noma

umfanekiso waso na?” Impela ngeke. Besingedlula kukho amahora!

²²⁷ Manje ake ngisho lokhu kini, kuyobe-ke sekuba yisikhathi sokuvala. Kungukuthi ngi...Nginitshelile ukuthi bekuzodonsa. Nje ngi—ngiziswa ngilimele kakhulu. Lapho ngisho noNkulunkulu asho lezizinto, wathi, “Batshele. Kukhulume ukuphumisele. Ungabe usathula. Bakhombise Lona. Uma bengaLemukeli, khona-ke igazi alisekho ezandleni zakho.” Ihora lilapha. Isikhathi, konke sekuya emaphethelweni.

²²⁸ Izwe selisekugcineni kwalo. Ngeke lisama. Izimpi isisekugcineni kwayo. Ngeke nisaba-nampi. Uma ninempi, ingeke; owokuqala nje odonsa ingcipho yesibhamu, yilokho-ke. Ezombusazwe, kubolile futhi konakele.

²²⁹ Ibandla lezwe yiMethodisti, iBaptisti, iPresbyterian, amaPentecostal. “Yizingulube ekuzibhixeni kwayo, izinja ebuhlanzweni bayo.” Kunjalo, bonke! UNkulunkulu uyabiza, kulokho konakala, iBandla elikhethiwe. Kunjalo impela. UEsawu, bathi, “Yithina ibandla!” Angikungabazi lokho. UJakobe wayenguyise kaEsawu, futhi, kunjalo, ngakho, kodwa—kodwa...Ngiqonde ukuthi, uIsaka wayenguyise kaEsawu, noJakobe wayengumfowabo, naye. Kodwa waba nomvuzo ebuzibulweni; omunye wabuzonda. Omunye wezwa, waqonda, wase enza. Omunye wathi, “O, inqobo nje uma ngiya esontweni futhi ngenze okulungileyo, kwenza mehluko muni na?” Nakho lapho okhona. Manje e . . .

²³⁰ Ngisho lokhu-ke, sengivala, lokhu okunye futhi ukuphawula. IBandla langempela linokuningi elifanele likuphilele manje. O, kufanele kube yisikhathi sokubanga umsindo wokujabula seBandla langempela, seBandla leqiniso, seBandla elikhethiwe, uma wazi enhliziyweni yakho ukuthi wedlulile ekufeni wangena ekuPhileni; uma uzibuka futhi ubone, ubhekisise impilo yakho futhi ubone ukuthi zonke izinto zezwe sekwedlule, ukuthi usuyisidalwa esisha. Lalela manje, sengivala, eduze impela. Uyazi ukuthi wedlulile, impilo yakho iyakufakazela, “Niyakubazi ngezithelo zabo.” Yonke impokophelo yakho inguKristu. Ubheke Yena ukuba eze noma ngamuphi umzuzu. Uhamba eMoyeni. UyaMthanda. UMBona esebenza ngawe. Akukho lutho ofisa ukulenza, kodwa Uvele akwenze nje, qobo lwaKhe. O, isikhathi esinje pho!

²³¹ Kungikhumbuza ngengcweti yemifanekiso eyawelela eRoma, ukuba iyofundela ukuba yingcweti yemifanekiso, umfo omncane. Bamqaphelisisa. Wayehluke kakhulu kubo bonke abanye abafana namantombazane baseMelika, nezinto ezazenzeka lapho ukuba babeyizingcweti zemifanekiso, nakulo lonke izwe. Lensizwa eyodwa yayigqamile. Yayingumfo oncomekayo, futhi baqaphelisisa. Babebanamaphathi

amakhulukazi, futhi behlele lapho futhi, ukuthi benza kanjani eRoma, badakwe baphelele nje.

²³² Ngike ngaya lapho, qobo lwami, futhi ngakubona. Baphumela emgwaqeni, abesilisa nabesifazane, futhi baqhubeke. Ngisho nasemapaki, balalane khona epaki, khona endaweni esobala, banganaki lutho; eNgilandi, nakhona, bonke. Niyabo? Lokho akukubi ukwedlula lapha. Into efanayo nje lapha, kuthi akube kubi impela nje; kuphela, bathi nje ukukumboza kakhudlwana lapha, ngenxa yamaphoyisa nento. Manje, kodwa nje kunamanyala!

²³³ Awu, lomfo osemncane oyedwa, waziqhelanisa nakho konke. Ngenkathi beya emaphathini abo, wayebayeka bahambe, kodwa wayefundela ukuba yingcweti yemifanekiso. Ngakho, ngeliny'ilinga umbheki omdala, owayengumKristu owayengakhona e—emnyuziyemu, kwigali yobuciko, wathi—wathi, “Ake sithi ukushaywa wumoya kancane, ndodana. Ake sithi ukushaywa wumoya, ngithanda ukukhuluma nawe isikhashana.”

Wathi, “Kulungile.”

²³⁴ Ngakho bahamba, benyuka egqumeni, futhi bobabili bebelethe izandla, benyuka egqumeni. Ilinga laliyoshona. Futhi ngakho ikhehla lathi engcwetini yemifanekiso encane, lathi, “Ndodana, ungumMelika.”

Wathi, “Nginguye.”

²³⁵ Wathi, “Uza lapha ukuzothola imfundo yakho kwezobungcweti bemifanekiso. Ngiqagele uhlose ukwenza umsebenzi wempilo yakho ube yingcweti yemifanekiso.”

Wathi, “Ngipulanela ukwenza lokho, mnumzane.”

Lathi, “Ngiyabona ukuthi ungumKristu.”

Wathi, “NgingumKristu.”

²³⁶ Lathi, “Awu, kukhona into eyodwa engithanda ukukubuza yona. Ngibabuzile laba abanye. Bathi bangamaKristu, nabo.” Lathi, “Yini ekwenza wehluke kangaka na? Yini ekwenza wehluke kubo bonke laba abanye abafana baseMelika, nalamantombazane aseMelika na? Yini ekwenza ube nomehluko omkhulu kangaka, kepha nokho nonke nithi ningu ‘mKristu’?”

Wathi, “Mnumzane, uyayibona indlela lelolanga elishona ngayo?”

Lathi, “Ngiyalibona.”

²³⁷ Wathi, “Le ngaphesheya kolwandlekazi, esifundazweni esithize eNew England, edolobheni elithize kulesosifundazwe, nasendlini ethize kulelolobha, kukhona intombazane ethize engayethembisa ukuthi ngiyoziphatha ngokwethembeka kuyo.” Wathi, “Yilokho kuphela okusengqondweni yami, ukuthola imfundo yami yobungcweti bemifanekiso bese ngibuyela emuva

kuleyontombazane eziphethe ngokwethembeka kimi.” Wathi, “Ngiphila ngokwenza ngaleyondlela.”

²³⁸ O, mfowethu, dadewethu, ungahle umangale ukuthi yingani singakhathali ukuthi basibiza ngani. Angikhathali ukuthi bathini.

²³⁹ Ngangimi noFred ngeliny’langa, ezansi eSan Juan, ePuerto Rico, ngangibuka ngaphesheya kolwandle, futhi ngaqaphela, lawomadwadlana asamcako, ephume ngohhafu wemayela, lawomagagasi enqamula. Wathi... Izinyoni amaflamingo zihamba engadini, njalonzalo. Ngathi... Wathi, “Mfowethu Branham, lokhu kufana neZulu.”

²⁴⁰ Ngathi, “Kodwa ulwandle luyothula lapho, mfowethu.” Ngathi, “Ngaphesheya kolwandle nje ngaleya, kukhona indawo ethize ethiwa yiZulu, kukhona Othize othiwa nguJesus, kuleliZulu, okwathi ngeliny’langa Wasusa zonke izono zami. Futhi ngaMethembisa ukuthi ngiyoziphatha ngokwethembeka kuYe, ngiyokwenza izinto Ayefuna ngizenze. Yingalesosizathu ngingenamahloni ngeVangeli laKhe, LingaMandla kaNkulunkulu kube ukusindiswa.” Yilokho okwenza umKristu aphile ngokwehlukile. Wehlukile ngoba unokuThize akuphilela ukwehluka.

Asikhothamise amakhanda ethu umzuzwana nje.

²⁴¹ Mngane wami odangele, kulokhu ukusa, unayo yini into eyehlukile ongayiphilela, into engakukhipha ezweni, into esemqoka kakhulu kuwe kunalo lonke izwe, ngukuphilela uKristu na? Uma ungenakho lokho, awuKwemukeli ngani manje. Ungayi nje esontweni bese uthi, “Ngifuna ukuba ngumuntu olungileyo.” Ungakwenzi lokho. Ufuna ukuba ngumKristu. Wena, uma ikhona into ebilokhu isenhliziyweni yakho njalo, ikutshela, “Awulungile, kodwa ngifuna ulunge.” Ubulokhu njalo ukulangazelela ukuba yinto ongesiyo manje, awazi yini ukuthi lowo nguNkulunkulu ebiza kuwe na? Musa ukukufulathela. “Ngokuba uma uke wakhanyiswa futhi waba nethuba, wase ulilahla sekuyisikhathi sakho sokugcina, awusekho umnikelo ngesono.” Musa ukuhambisana noEsawu.

²⁴² Woza noJakobe, ungenandaba nge... ungenandaba ukuthi kuzokubizani. Kukubiza ikhaya lakho, uma kukubiza umsebenzi wakho, uma kukubiza indoda yakho, kukubiza umkakho, uma kukubiza abantwana bakho, uma kukubiza noma yini, thola ubuzibulo! Yilokho okubalulekile. Futhi uma uzwa ngaleyondlela mayelana nakho, kulokhu ukusa, futhi uthanda ukuba nalobubuzibulo! Ngeke ngakunika Bona. UNkulunkulu angakupha, futhi NguYe lo okhuluma kuwe. Ungasiphakamisa nje isandla sakho, uthi, “Ngikhulekele, Mfowethu Branham. Lobobuzibulo, ngiyabufuna.” UNkulunkulu akubusise, ndawo zonke jikelele. “Lobobuzibulo, ngiyabufuna.”

243 Baba wethu waseZulwini, ngiyaKubonga, Nkulunkulu Odumileyo Kakhulu noNgcwele, ngabo bonke ububele baKho nezihawu emadodaneni nasemadodakazini abantu. Futhi siyaqonda ukuthi sisesikhathini sokugecina, akusekho okungeqa ngale. Silinde nje esikhathini esetshelakiwe; njengoba kwakunjalo emihleni kaNowa, ukubekezela kukaNkulunkulu, umkhumbi usakhiwa, lapho okwasindiswa khona kuphela imiphefumulo eyisishiyagalombili. Wena wathi, “Kuyakuba-njalo ekufikeni kweNdodana yomuntu. Ukubekezela kukaNkulunkulu, engathandi ukuba kubhubhe namunye, kepha ukuba bonke beze ekuphendukeni.”

244 Futhi namhlanje kulendlu, kukhona abesilisa nabesifazane abaphakamise izandla zabo, abafana namantombazane, abancane nabadala, baphakamise izandla zabo, futhi bethi, “Kukhona Into engidonsayo.” O Nkulunkulu, kwangathi bangeYenqabe neze. Kwangathi bangathengisa ngemfundo yabo, kwangathi bangathengisa ngakho konke abanakho. Njengomuntu owathola iparele elikhulu; lalidumile, iparele elikhulu, kwakuyiparele elikhulu kunawo onke, futhi wawathengisa onke awakhe amancinyane, ukuze athenge leli elidumileyo, iparele elikhulu. Kwangathi bangathengisa ngakho konke abanakho okwezwe, kulokhu ukusa, konke ukuthandwa kwabo ngabantu kwezwe.

245 Laba besifazane abahlezi lapha, Nkosi, abanengi babo olizwile iVangeli lishunyayelwa izikhathi eziningi kakhulu, basalokhu beqhubeka begxambuza khona ezweni, futhi benza imfashini njengezwe futhi begqoka njengezwe, futhi beya emadilini nezinto izwe, behlanganyela ezintweni zezwe futhi beziphathisa okwezwe, futhi besebenzisa izinto zezwe. O Nkulunkulu, kwangathi bangaba namahloni, kulokhu ukusa. Uma likhona ithemba kubo empeleni, Nkosi, liphendule. Makube yilelihora.

246 Nalamadoda lapha, Nkosi, O Nkulunkulu, bahawukele. Abanengi babo basaphuma bahambe ezintweni zezwe, basafisa futhi bajabulele izinto zezwe, isono, ukubhema, ukuphuza, iziphuzo zobungani, ubhiya omncane eceleni, noma—noma into enjalo, noma bakhanuke, futhi belengisa isithombe esincane esikhanukisayo, abesifazane abasha abagqoke izingubo ezinyanyekayo. Naleyomizimba abayibukayo emgwaqeni, futhi bacishe impela bagijime phezu kwabantu ukuba beyobabuka, bezibiza ngamaKristu.

Nokwazi ukuthi lokho kubumbeka kwalowomzimba wowsifazane, emahoreni mhlawumbe angamashumi amabili-nane, kuyobe kubola ngaleya ethuneni, izilwanyakazana nezimpethu ziphethuza kulezozitsha ezilolongekile zabumbeka zomzimba wakhe; nomphefumulo wakhe ungaleya esihogweni sikaDeveli, ngenxa yendlela ayiphilile. Futhi, nokho,

uyophakamisa izindetshana zakhe, ezipendiwe, futhi agigitheke futhi akuhleke.

²⁴⁷ Nkulunkulu, bahawukele labobantu. O Nkosi, ungabavumeli balahleke. Ngiyacela yiba nesihawu futhi thumela isihawu. Baphe ngamunye wabo, Nkosi. NguWe Wedwa onganikeza lesisibusiso. Futhi uma Ubabizele ekuPhileni okuPhakade, kwangathi izinhliziyi zabo zingavuleka; futhi babeke konke eceleni kulokhu ukusa, futhi khona-ke bazokwemukela. Kuphe, Baba.

²⁴⁸ Futhi manje kwangathi uMoya oNgcwele ungangena kulomhlango, kwabagulayo nabahluphekile, futhi uvumele abantu babone ukuthi loMlayezo oshunyayelwe kulokhu ukusa, ukuthi ukuFika nakho konke sekusekugcineni, futhi ngisho noJesu esebenza eBandleni laKhe. Makufezeke khona manje, Nkosi, ukuba Ukwazi ukuthatha lababantu ubafake ezandleni zaKho. Futhi uma bebona uMoya oNgcwele ukhuluma, uhamba phakathi kwabantu, kwangathi kungaqiniswa, uMlayezo engiwushumayelile, ukuthi sisesikhathini sokugcina. Futhi kwangathi bangezwa. Bezwire, futhi kwangathi bangakuqonda ukuthi lowoJesu ofanayo, indlela Akwenza ngayo ngosuku lwaKhe, Ulapa ekwenza ngeBandla laKhe ngosuku lokugcina. Futhi-ke kwangathi bangenza, ngokuthi banikele izimpilo zabo nemizimba, nemiphefumulo nemimoya, kuYe. Ngibanika Wena, Nkosi, eGameni likaJesu.

²⁴⁹ Manje, endlini lapho abantu bekhona, ngithumele uBilly kulokhu ukusa ukuba anikezele ngamakhadi omkhuleko. U... [Akuqoshwanga eteyipini—Umhl.]

²⁵⁰ Ngabe uyagula futhi uyadinga na? Uma uNkulunkulu ezokwembula kimi, njengoba Enza ngowesifazane emthonjeni, futhi angitshale ukuthi yini inkathazo yakho, noma into ethize ngawe, owaziyo ukuthi angiyazi, kuzokwenza yini ukuba ube nokukholwa kokukholwa nguNkulunkulu na? Kuzonenza nonke nina abanye nibe nokukholwa na? Ngabe lokhu kungukubonana kwethu kokuqala na? [Udade uthi, “Qhabo”—Umhl.] O, uke wangibona ngaphambili, kodwa ngiyisihambi kuwe. Kunjalo na? Kulungile, iNkosi uNkulunkulu mayikuphe isicelo sakho.

²⁵¹ Manje, ngabe kuyikho ngempela, noma akusikho na? O, he! Biza inkolo yakho yokuhlakanipha, “oBali,” wathi, “uphi na?” UEliza eNtabeni iKameli, wathi, “Uphi oBali na? Kuphi? Mvuseni.” Awudingi ukuvusa uJesu. Uvukile ngasonke isikhathi. Ukhona njalo, uphila njalo, ukwazi njalo; onguye izolo, namuhla, naphakade. Amen. UNkulunkulu uhlala enguNkulunkulu.

²⁵² Uyakholwa ukuthi ukuphathwa kwakho yinhliziyi kuzokuyeka futhi uzosinda na? Awusuye owalapha. Buyela eLexington futhi utshale abantu ukuthi zinto zini ezinkulu iNkosi ekwenzele zona. Niyabo?

253 Kweqa phezu kwamakhanda abantu, abangakutholi neze. IBandla eliphilayo liyokubamba ngqi lokho, masinya, futhi lazi ukuthi uBukhona bukaMoya oNgewele bulapha.

254 Omunye ongemuva phakathi lapha baphakamise isandla sabo. Bekunguwe, nenekazi? Uyakholwa ukuthi uNkulunkulu angangitshela inkathazo yakho? Omdala . . .

255 Umfowethu laphaya ekugcineni, ngikholwa ukuthi ushilo, esikhashaneni esedlule, lokho. Uyakholwa, mfowethu? [Umfowethu uthi, “Yebo.”—Umhl.] Uyakholwa? Ngakho-ke lokho kuphathwa yisikhumba kuzosuka kuwe, uzophila. Uyakholwa na? Uyakwemukela ngokuthi usuphilisiwe na? Phakamisa isandla sakho, uma ukholwa. Niyabo? Ehhe. Kulungile. Uyisihambi kimi. Uyakwazi lokho, Pat.

256 Inenekazi elibuka lapho, likhuleka, lingibukile, lithe liyisihambi. Uyakholwa ukuthi isifo senhliziyo ibhiphi sizokuyeka na? Kunjalo, akunjalo na? Phakamisa isandla sakho uma lokho kunjalo. Kulungile, kholwa nguNkulunkulu.

Niyabona ukuthi ngisho ukuthini na?

257 Nithini ngabanye benu bantu eningaziyo na? Ninokuthile enhliziyweni yenu. Phakamisa isandla sakho. Abaningi kangaka benu! Angikwazi ukukwenza; Kufanele kufike nje. Niyazi, ngukukholwa kwenu.

258 UGeorgie Bruce, ngiyambona ehlezi lapho. Njalo uzama ukuthola okuthize komunye umuntu, Georgie. Waphiliswa, uphethwe ngumdlavuzo. Akukho-mbuzo engqondweni yakho. Usuku oza ngalo kulelitabernakele futhi waphuma ngalowomnyango ngaleya, uMoya oNgewele wehlela kimi, futhi wakuphela khona lapho isenzo esithize esasingaziwa-muntu ezweni kodwa wena noNkulunkulu nomunye umuntu. Kunjalo na? [IBandla lithi, “Amen.”—Umhl.] Kunjalo. Uyangikholwa, awungikholwa, Georgie na? Unokuthize enhliziyweni yakho, Georgie. Uyakholwa ukuthi uNkulunkulu angangitshela ukuthi yini esenziziyweni yakho na?

Ngabe lokho kuzonenza nonke, bantu eningaziyo, nikholwe na? [IBandla lithi, “Amen.”—Umhl.]

259 Ngiyamazi uGeorgie, kodwa ucabanga ngento ethize. Unabantu ababili, oqhelelene nalapha, abakhulekelayo. Bobabili bakhe eCorydon. Kunjalo. Futhi unomuntu lapha, owesilisa amkhulekelayo, ongaphandle lapha esibhedlela. Futhi uyakhuleka, hhayi kakhulu kangako mayelana nokuphiliswa kwakhe, kodwa ukusindiswa komphefumulo wakhe. Lowo ngu ISHO KANJE INKOSI. Kunjalo. Ngabe kunjalo, Georgie na? Kunjalo impela.

260 Omunye emuva le baphakamise isandla sabo, le emuva ngemuva, emuva phakathi lapha. Wena, kunjani ngawe? Ungasiphakamisa isandla sakho, uyisihambi kimi? Lona

wesilisa ohlezi lapha ongibukayo, angikwazi. Uyangikholwa ukuthi ngingumprofethi kaNkulunkulu, inceku kaNkulunkulu na? Uyamkholwa uMoya oNgcwele, ukuthi engikushilo kuliQiniso na? Uyakukholwa Lokho na? [Umfowethu uthi, “Yebo.”—Umhl.] Uma ukholwa, hamba. Yileyo nto kuphela onayo, ngoba uphethwe ngumdlavuza. Kunjalo. Awusuye owakulelidolobha. UngowaseNew Albany. Kunjalo. Futhi unomdlavuza. Uma uzokholwa ngenhliziyo yakho yonke, uzosinda. Uzokwemukela na? Phakamisa isandla sakho. Ayibongwe iNkosi.

²⁶¹ Ngiyakholwa, lowo wesifazane laphaya othwele isigqoko esibukeka simhlophe ekhanda lakhe, inenekazi lekhaladi, liphakamise isandla salo. Bengingakabi naye umuntu oyikhaladi okwamanje. Uyakholwa, nenekazi? Kulungile, mnumzane, kholwa ngenhliziyo yakho yonke. Uhlushwa yinhliziyiyo, uhlushwa yisisu, izifo ezelakanyanayo. Ukhona okulethe lapha kulokhu ukusa. ISHO KANJE INKOSI. Kunjalo, akunjalo, nenekazi na? Uma lokho kunjalo, vayizisa leloduku oluphethe ngesandla sakho, ukuze abantu babone. Angikaze ngimbone owesifazane empilweni yami.

²⁶² Usiphakamisile isandla sakho na? Ngiyisihambi kuwe na? Nawe uyisihambi kimi. Uyakholwa ukuthi uNkulunkulu uyangazi, noma uNkulunkulu uyakwazi na? Uyakholwa ukuthi Angangitshela ukuthi yini esenhliziyweni yakho na? Ukhona omkhulekelayo. Nguyihlo, uhlushwa yinhliziyiyo. Kunjalo. Futhi ufuna umbhaphathizo kaMoya oNgcwele. ISHO KANJE INKOSI.

Uma ungakholwa!

²⁶³ Inenekazi elincane-ke eliphakamise isandla salo *kanje*, uyakholwa na? Okukuphethayo yilokho kuqubuka esandleni sakho. Kodwa ukhulekela umzukululu. Kunjalo. Umntwana akaphelele. Yiqiniso lelo. Akunjalo, nenekazi na? Kholwa ngenhliziyo yakho yonke, ngakho.

Ngenkathi ngithi, “umntwana.” Awume kancane. O, nakho lapho okhona. Indodana yakho yehlelwa yingozi yemoto; yakhubazeka. Angikwazi, nenekazi, kodwa yiqiniso lelo. Uma lokho kunjalo, phakamisa isandla sakho.

²⁶⁴ Manje, Ubani olapha na? UnguBani na? Akusimina. Ngingakwenza kanjani lokho na? Ungabi-ndikindiki kuMoya, izinto zikaMoya. NguNkulunkulu lapha! LowoMoya oNgcwele omfunayo, uyaMkholwa manje na? UyaMkholwa manje na? Kulungile, Mamukele-ke manje. Manje sekuyisikhathi sokuMamukela. Kholwa ngenhliziyo yakho yonke.

²⁶⁵ Wena ogulayo nodingayo. Ngeke ngaphilisa. Akukho-muntu ongaphilisa. Ngeke nganikezana uMoya oNgcwele. Kodwa Lo ongaphilisa futhi anikezane uMoya oNgcwele, Ulapha. NguYe Okwenzayo.

266 Manje kothamisani amakhanda enu. Kholwani khona manje, njengoba nginikhulekela nalamaduku.

267 Baba wethu waseZulwini, ngokwazi kwami, ngedlule kubobonke abebeyizihambi, ngokuzizwela kwami ngiphela amandla futhi ngiphela; ngizwe ngiholeleka ukuthi lesi yisikhathi mhlawumbe oKhethiweyo asesibonile. Kwangathi wonke, Nkosi, obiziwe futhi wavunyelwa ukubizwa nguMoya waKho; okuthize, ukukholwa kwabo, babenokukholwa okuningi (abanye babo) kunalokhu akade becabanga ukuthi bebenakho. Bayaqala nje ezinhliziyweni zabo.

268 Nowesifazane wake wathinta ingubo yaKhe ngenkathi Edlula, futhi Waphenduka wayesethi, “Ubani oNgithintile na?”

Futhi bathi, “Awu, wonke umuntu uKuthintile.”

269 Wathi, “Kodwa Ngiyabona ukuthi ngiphele amandla.” Futhi wathola owesifazane omncane futhi wamtshela ukuthi wayenomopho, nokukholwa kwakhe kwakumphilisile.

270 NeBhayibheli lasho, ukuthi, “Usenguye umPristi oMkhulu, namhlanje, onokuzwelana nathi.” UmBhalo wathi, “Unguye izolo, namuhla, naphakade.” Futhi uma Efana, nomPristi oMkhulu ofanayo, Uyokwenza ngokufanayo futhi enze okufanayo.

271 Futhi kwangathi abantu bangabona ukuthi iBandla eligcwaliswe ngoMoya liza enhlokweni. UKristu ulungiselela ukuza futhi athathe iBandla laKhe. Izibonakaliso zaKhe zokugcina ezinkulu, njengoba kwenzeka emihleni yaseSodoma; Owakhuluma, wazi uSara, futhi wazi ukuthi wayenomfazi othiwa uSara, wamazi ukuthi ethendeni uhlekile; Wathi, “Leso kuyoba yisibonakaliso. Uma ukubona lokho, khumbula, lesosizukulwane asiyikudlula kungakagcwaliseki konke.” Nakhu. Sisekugcineni.

272 Siphe, Nkosi, ukuthi wonke umuntu ogulayo phakathi lapha azi ukuthi uJesu Kristu ophilayo ukhona. Kwangathi lamaduku angabusiwa kuwo wonke umzimba ogulayo aya kuwo. Ngiyamlahla uDeveli, kubantu. Ngiyamxosha, ngoMoya kaNkulunkulu, ngokukholwa, ngixosha onke amathunzi okungabaza. Kwangathi wonke umuntu lapha, omiselwe ukuPhila okuPhakade, aKwemukele ngalelihora. Kwangathi yonke inkolozwe, zonke izicimakoma ezincane, zonke izintwana zezwe, zonke izisindo ezincane, njengoba iBhayibheli lathi, “Masilahle konke okusindayo, nesono esithandela kangaka kithi; ukuze sigijime, ngokubekezela, ukuncintisana esikumiselweyo; sibhekile” (kukuphi? ebandleni? enhlanganweni?) “kuMqalisi noMphelelisi wokukholwa kwethu,” okhona lapha manje, “uJesu Kristu, iNdodana kaNkulunkulu.” Sibhekile kuYe O... Asidingi kuthatha-mazwi esaziyo ukuthi liliqiniso, kodwa nokho lawomaZwi lenziwa libe yilo ngempela kithi kulokhu ukusa. LowoJesu

ofanayo owafayo, akafile, Uvukile futhi, futhi eminyakeni eyizinkulungwane ezimbili kamuva Uletha iBandla laKhe enhlokweni. Umoya kaJuda usebenza phakathi kwabo. Kodwa kwangathi bangalahla zonke izikhubekiso nakho konke, lelihora, futhi baMemukele.

²⁷³ Kwangathi bangezwa, okungukuthi bezwile, ngentshumayelo. Kwangathi bangaqonda manje ukuthi wona impela amaZwi abawezwile libonakalisiwe, futhi bayaLiqonda, ukuthi LinguKristu. Futhi kwangathi manje bangenza, baLenze: baLemukele, futhi basukume bame ngezinyawo zabo, banikeze ubufakazi; futhi bangene eMbusweni kaNkulunkulu, ngokuthi bagcwaliswe ngoMoya oNgcwele.

²⁷⁴ Kwangathi abagulayo bangaphiliswa. Kwangathi abahluphekile bangaphiliswa. Kwangathi sonke isifiso senhliziyu singenziwa silunge. Siphe khona, Nkulunkulu uSomandla.

²⁷⁵ Manje amakhanda enu ekhotheme, izinhliziyu zenu zivuliwe, zinike nje isikhathi somkhuleko; ngaphambi nje, ngiqagele, kokuthi kufike inkonzo yombhaphathizo, ngaphambi kwalena nje. Kuzoba nenye inkonzo kulobubusuku.

²⁷⁶ Manje, khumbulani, ningaliyeki lelithuba ledlule. Sengibe lapha manje amahora amabili nohhafu, noma ngaphezulu, ngizama nje ukuthatha isikhathi sami, futhi ngingenise iVangeli, futhi ngiLendlala nje ngokupheleleyo. Manje-ke sifika phansi ngqo ekugcineni. Futhi yona impela indikimba; ukuzwa, ukuqonda, ukwenza. Ungayiyeki yedlule phezu kwekhanda lakho. ULizwile. Uyaqonda ukuthi uBukhona baKhe bulapha na? Uyazi ukuthi LinguYe okubizayo na? Ngakho-ke Lenze. UNkulunkulu abe nani. Yibani nesikhathi somkhuleko.

²⁷⁷ Mfowethu Neville, woza, kancanyana, emkhulekweni, uma ungenyukela lapha.

Mbambe nje umphakamise.



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