


INDLELA YOMPROFETHI

WEQINISO KANKULUNKULU

 Ngani, sanibona ekuseni, bangane. Kusekuseni okuhle futhi kuyisikhathi esihle ukuba lapha. Ngiyajabula ukuphila kulokhu ukusa nokuba lapha e—nebandla futhi. Ziningi kakhulu izinto ezingenzeka ngesikhathi esifishane kangaka. Futhi asazi ukuthi sikhathi-sini esizobizwa ngaso ukuba siphendule phezulu eNkantolo eNkulu, futhi sifuna ukukulungela noma ngasiphi isikhathi; ukuze sibe nokuthula.

Futhi ngiyabonga kakhulu njengoba ngithe... Kusobala ngangilapha ngeSonto ebusuku futhi ngangikhuluma nabantu. Ngashumayela ngeSonto ebusuku, futhi ngifuna ukubonga uMfowethu Roberson futhi nonke nonke nashaya mayelana nokujabulela lowomlayezo wangeSonto ebusuku, *SineZinto Zonke*. Futhi ngakho ngi—mhlampe—angicabanganga ukuthi ngangizokhuluma, ngehla nje futhi ngabuka uMfowethu Neville (nomphimbo wakhe uthe ukuba njengohlobo olukhulu lwenyosi ezakhela yodwa ezansi lapho, futhi ngacabanga, “Umfowethu bandla, uma ngempela engibiza kulobubusuku, ngizosiza noma ngenze konke engingakwenza”; ngoba ngiyazi ukuthi lokho kuyini uma ukhathele futhi ushe izwi, futhi ushumayeke kanzima ngalokho kusa; futhi ngakho, nga—ngamkhulumela—ke ngeSonto ebusuku. Futhi i—ngakho si—si... ngiyabonga kakhulu.

Manje, kunezicelo eziningi, bathi, ezomkhuleko; futhi ngakho nje asikhumbule zona kuqala, zonke lezizicelo. Asikhothamise amakhanda ethu manje.

Baba wethu waseZulwini, kulotshiwe ukuthi sifanele singene emihlanganweni yaKho sinokubonga ezinhliziyweni zethu, sazise izicelo zethu emihlanganweni yabangwele. Futhi sineziningi zazo kulokhu ukusa; ziningi kakhulu, ngangokuthi asazi ukuthi sizobizwa kanjani ukuba Uzinake, kodwa Uyazazi. Futhi ziningi okungakhulunywanga ngazo; Uyazazi futhi. Ngakho sikhuleka ngezinhliziyweni zethu zonke, njengoba senzile ngeSonto eledlule ebusuku ngokaDadawethu Shepherd, umntwana kaMfowethu Shepherd. Lapho ngenkathi e...?... ezobuya... UMoya oNgewele wathi, “Akana-pholiyo; uzophila.” Sinokweneliseka okanjani pho uma sizwa kuWe.

Manje, siyacela kulokhu ukusa ukuthi Uzosiphela lezizicelo zokugula, zekhaya elishonelwe, zabathandekayo, nakho konke lokho okukhulunywe, Baba; sikhulekela ukuthi Uzokhumbula lowo ngamunye. Futhi nginikela umkhuleko wami nomkhuleko walababantu phambi kwaKho, oqoqelwe ndawonye futhi

wathunyelwa kuWe eGameni likaJesu Kristu. Sizwe, Baba, siyakhuleka. Amen.

Ngifuna ukunibonga nonke ngamunye ngamunye ngemikhuleko yenu ngami ngisa. . . Niyazi, nganginokuqhuma okuncane ezansi enkanjini ezansi lapho. NoSathane wazama ukungibulala futhi—futhi i. . . Kusobala wayengeke akwenze—uNkulunkulu wayengakaqedi ngami nokho. Ngani, ngeke nje akwenze kuze kube sekuphelile. Uma uNkulunkulu eseqedile, khona-ke sengilungele. Kodwa ngi—umngane wami olungile, uMfowethu Wood, ezansi lapho, yizihawu zikaNkulunkulu nje kungenjalo ubeyovele nje atholwe *lapha* ezansi futhi hhayi *lapha* enhla. Kwakuthi akube ukuqhuma kwamathani okuhlano noma okuyisithupha okwakuseduze kobuso bami, kanjalo. Akuzange kungilimaze nakancane. Niyabo? Kwakwebha ubuso bami kancane, ngakho lokho—kodwa sekuphelile konke manje, indawana encane nje esasele lapho.

Ngakho, ngifuna ukubonga uMfowethu noDadewethu Dauch ngapha, uMfowethu Brown, nabo, engiqonda ngengxoxo yocingo ukuthi baqoqela ndawonye iqembu labantu futhi bangikhulekela. Futhi ngi—lokho yi—nto ethize, kwenza okuthize kuwe. Niyazi, ukhulekela abanye nakho konke, bese kuthi—ke uma uthola ukuthi ukhona okukhulekelayo uma uwudinga, lokho kusho okukhulu kakhulu. Futhi ngiyazi abaningi benu abazange bashaye ucingo noma yini, kodwa nenza okufanayo nje. Futhi lokho kusho okukhulu kakhulu kithi. Futhi yingalesosizathu ngi—akungilimazanga. UNkulunkulu wangivumela ngaphila, futhi ngakho ngibonga ngempela.

Manje, nginezinye izimemezelo ngaphambi nje kokuba sibusise lababafo abancane. Manje, kulobubusuku kukhona inkonzo etabernakele nani nonke eniza lapha etabernakele, niza ngqo enkonzweni lapha. Futhi ngakho si—ngizokhulumela uMfowethu Ruddell kulobubusuku enhla lapha emgwaqeni omkhulu, omunye wabafowethu abasivakashele. Bese-ke, kothi nje ngingabuyela emuva, uma nginobunye ubusuku, ngifuna ukuya kuMfowethu “Junie” Jackson. Bese-ke ngi—lowoMfowethu eSellersburg, simkweleta ubusuku enhla lapho. Futhi ngakho sifuna ukwenyuka siyombona. UMfowethu ngale eUtica. . . singene kulobubusuku uma singaphumelela.

Ngaleliviki ngiya eGreen Bay, eWisconsin, njengoba nazi, engqungqutheleni yesifunda soSomaBhizinisi weFull Gospel.

NgeSonto elizayo ngikulesosikole esiphakeme engi—enhla lapho, engangikuso ngesikhathi esedule lapho. Ngiyalikhohlwa igama laleholo lesikole esiphakeme. Kuthiwa yini? Mather? Stephen Mather (yebo, kulungile) ihholo leSikole esiPhakeme. Bese-ke, ngoMsombuluko ngisengqungqutheleni ngapho lapho engabamba khona ingxoxo naleyonhlangano yabefundisi eChicago ngesikhathi esedule lapho. Sikuleyondawo

nge—umhlangano wokuvalelisa kuMfowethu Joseph Boze, oya eTanganyika (iTanganyika ngikholwa ukuthi uyibiza kanjalo), naseKenya, naseThekwini nakulezozindawo, enza amalungiselelo emihlangano yami ezayo yasekwindla nase—eAfrika nakwiNingizimu Afrika. Futhi-ke, sicela nisikhumbule emkhulekweni kulemihlangano.

Bese-ke siyabuya...Manje, angazi noma nginaso yini isikhathi sokuthola olunye usuku etabernakele noma qha, ngaphambi kokuba siye-ke enhla eNyakatho Carolina, bese kuthi-ke kusukela lapho siye eNingizimu Carolina, bese kubake kuyoyonke indlela ngale eCow Palace, naseLos Angeles eNingizimu Gate. Futhi kulapho engethemba ukuhamba khona futhi ngibone uMnu. Weatherby, lo owenza isibhamu igobolondo elaqhumela phakathi.

Akazange—abenendawo yekhanda wayihlehlisa kakhulu futhi wadedela igobolondo laphushekela emuva, esikhundleni sokuba liye phambili. Kwakuyisibhamu esidala; ngangisanda kusithumela kuye nje, wase-ke esesibhola-ke, wase esenza siba wuhlobo olwehlukile lwesibhamu. Ngase ngifaka igobolondo kuso, ngase ngisiphakamisa ukuba ngidubule, futhi lona, awu, laqhumisa isibhamu amayadi angamashumi amahlanu macala onke kimi kanjalo futhi lancibikalela esandleni sami. Umbhobho waphuma emgqeni ongamayadi angamashumi amahlanu; ibhawodi laphuma layothi ngqi emva kwekheji lenyamazane enezimpondo ezingamagatsha, amayadi angamashumi amathathu, amashumi amane emva kwami, nezicucu zezingcezu zandiza futhi zashaya ixolo lezihlala nakho konke okunye. Ngakho lokho kwakusondele kangako esweni lami, cishe ngeyintshi elilodwa nje, lapho okwaqhuma khona kanjalo. Futhi ukuba kwaqhuma...Nalesosibhamu siyoma amaphawondi angamakhulu angamashumi ayisithupha-nesishiyagalolunye amandla qobo lwaso ngaphandle kokuqhuma. Ngakho ungazibonela ukuthi kwakungakanani kuso ukwenza lokho. Futhi niyakhumbula, uma siyoqhumisa lokho, sasiyoqhumisa ikhanda lami namahlombe futhi, niyabo. Kodwa kwakukhona iNkosi imi lapho. Asizange ngisho sidedeleke ukuba singilimaze; sangiklwebha nje ebusweni, nocezu oluncane lwangena ngaphansi kwaseceleni kweso lami, lwenza iringi ngasekuboneni, ngakho aluzange lukuthinte ukubona lapho ucezu lwangena khona. Esisodwa sezicucu ezinkulu ezabhajwa ogebhezini sazungeza iso futhi asangangena esweni. Ngakho... O, he!

Esikhathini esingeside esedlule niyakhumbula, nganitshela ukuthi Yahlangana nami ekamelweni yase ithi, “Ungesabi, ngokuba uBukhona bukaJesu Kristu obungehluleki neze bunawe kuze kube-phakade!” Ngakho lokho kuyakufakazela, ukuthi ukhona.

Udokotela owabheka iso lami eLouisville, wathi... Bambhalela bamphendula uDokotela Sam Adair ezansi lapha, umngane wethu, futhi wathi, “Into kuphela engingayisho, ukuthi iNkosi yayihlezi lapho ngalokho kusa nenceku yaYo ukuyivikela, kungenjalo kwakungeke kusale ngisho ikhanda namahlombe kuyo.” Ngakho Yaba yinhle ngempela kimi, futhi ngiyakuthokozela lokho. Kungisondeza kakhudlwana; njalo kwenza ukwehluka okuncane.

Kwase kuthi-ke, izinsuku ezimbili emva kwalokho, izinsuku ezintathu, emva kokuba ngiye emhlanganweni wami, lapho enganginohlu eCanada, indoda, ingazi lutho ngalokhu, yangibiza ukuba ngibuye futhi kwadingeka ukuba kuhlehliswe umhlangano. Niyabo? Ngangiyobe ngisemgwaqeni phandle lapho ukuba into ayenzekanga kanjalo. Niyabo? Futhi ngakho-ke, ukubizwa ngibuye, futhi kudingeka ngithathe umhlangano, umhlangano waseCanada; futhi lokho kuzoba ngoJulayi, amaviki okugcina kaJulayi. Bese-ke, ngiya eDawson Creek, bese ngiya eAnchorage, eAlaska, iNkosi ithanda.

Manje, akukho namunye walemihlangano enginokuholeleka ukuba ngiye kuyo, nowodwa. Kodwa angicabangi ngokuhlala lapha lonke ihlobo, ngihlezi khona lapha, nabantu befa ndawo zonke. Kufanele ngihlwanyele izimbewu noma kukuphi, kungenandaba ukuthini. Uma ingaqhumi, uma izinyoni zomoya ziyithola, uma noma kuyini, ngifuna ukuhlwanyela izimbewu, ngoba Inginika okuthize ukuba ngikuhlwanyele. Ngakho ngi-ngizohlwanyela imbewu noma kanjani.

Manje, sinesikhathi lapha...Manje, abantu abaningi, abakubiza ngoku, “bhaphathiza” izingane ezincane enkolweni yobuKristu. Awu, kulungile. Uma nenza lokho, lokho kukini. Kusobala abazibhaphathizi ngempela; bavele bafafaze amanzi phezu kwazo. Kodwa kimi, ngithanda ukuhlala nje nalokho iBhayibheli elathi akwenziwe. Ngakho-ke lokho nje okwashiwo yiZwi, yilokho engifuna ukukwenza, noma yikuphi nje Elakushoyo. Futhi manje, a—angitholi-ndawo eBhayibheli. . . ETestamenteni eLidala babeletha abantwana babo ukuba bazosokwa ngokwenyama, abesilisa abancane, nomama anikele umnikelo wokuhlanzwa, amahobhe amabili noma iwundlu. Kodwa eTestamenteni eLisha indawo kuphela engingayithola esikhumbuzweni salenkonzokwenkulu yo... Kwakungukubusiswa. Baletha abantwana abasancela kuJesu, Wayesebaqukula wabagona ngezingalo zaKhe wababusisa. Yilokho okwenziwa abazali bangosuku lwaKhe. Nempilo yaKhe yayiyisibonelo salokho esifanele sikwenze. Niyabo? Lezizinto Wazenza zibe yisibonelo.

Manje, sithatha abancane nje, bese bebaletha kithi, bese sivele sibaphakamisele kuNkulunkulu futhi sicele izibusiso zikaNkulunkulu phezu kwabo bese sikhuleka umkhuleko wokubusiswa ovela kumama nobaba kuNkulunkulu, lapho

benikela umntanabo. Bese sibabusisa eGameni likaJesu Kristu, baze babebadala ngokwanele ukuba babhaphathizwe eGameni likaJesu Kristu. Futhi manje, Wathi noma yini esikwenzayo ngezwi noma ngesenzo, sikwenze konke eGameni likaJesu Kristu. Ngakho—ngakho yilokho esifisa ukukwenza.

Futhi manje, udadewethu esazolishaya kancane leliculo elincane, Dadewethu, esinalo lapha, *BaNgeniseni* . . . Nomama nobaba onalezizingane ezincane engakaze ibusiswe eNkosini, uma nizobaletha manje, ngenkathi ibandla, sibaculela kancane manje . . . ? . . .

Bangen'seni, bangen'seni,
Lethani abancane kuJesu.

Ngiyabathanda lababafo abancane. Kukhona okuthize ngabo okumnandi kabi.

[UMfowethu Branham ubusisa
izingane—Umhl.]

O, ngiyabathanda nje lababafo abancane. Wonke nje o . . . Ngamunye uyingane enhle ukuzedlula zonke ezweni. Akukho-sidingo nje . . . Ngenkathi ngiletha uJoseph omncane ekhaya, lowo kwakungu, ngempela, ngumfo omncane omubi ukwedlula bonke engake ngababona; kodwa unina nami sasicabanga ukuthi wayengunodoli. Kodwa kuyileyondlela, niyazi; lokho yi . . . Sicabanga lokho nje.

Angazi kulokhu ukusa, abanye bamalunga akithi lapha, kwakukhona i . . . (Manje, leliso linomuthi ibelladona kulo, elifikiza kakhulu kakhulu.) Kodwa uDadewethu Nash wabuza ngoMfowethu Nash. Angazi noma ukahle yini. U—ngabe bakhona na? O, awu, yebo ukhona. Ayibongwe iNkosi, Mfowethu Nash, lokho—lokho kuhle. Manje, uDadewethu Edwards, ngabe ukhona—noma uDadewethu Shepherd, owayenentombazane encane egulayo na? Isiyaphila manje. Kuhle. Ngithole izindaba, nento ibiyimizuzu cishe emihlanu nje ngaze ngaba nabantu bangaphandle kwedolobha beze ngokuba nengxoxiswano. Ngagijimela endlini ngase ngikhuleka, futhi bathi umntwana wayengenwa wuvendle, izingalo nemilenze bekuba lukhuni. Futhi ngangena ngigijima ukuba ngikhuleke ngase ngithi, “Ngizofika emva kwenkonzo,” tshelani—ngatshela uLoyce ukuba abuye ashaye futhi atshele inenekazi ukuthi ngiyoba lapho emva kwenkonzo; uma engifuna, ukuba angibize. Futhi ngenkathi ngingena ukuba ngiyokhuleka, uMoya wathi—wathi, “Akukho-vendle; uzophila.”

Ngehla . . . Awu, sonke saba nomkhuleko lapha enkonzweni. Lokho nje kwakuxazulula. [UMfowethu Branham unengxoxo nenenekazi ebandleni—Umhl.] Yebo, mem. Ayibongwe iNkosi. Umkhuleko uguqula izinto!

Awusho, akekho lapha kulokhu ukusa, ngabe ukhona—umkhwenyana na?

NgeSonto eledlule, ngigcina ukushumayela lapha, ngeSonto evikini, kwakukhona umfo osemncane ehlezi lapha; ngangilokhu ngimbuka. Ngacabanga, “Cishe ngiyayazi leyansizwa.” Futhi ngathola ukuthi yayiyindodana yalowo omdala esasifunda naye, uJim Poole. Ngani, sakhuliswa kanye kanye kusukela sisengabafanyana, sikhula. Nguye engaba nengozi ngaye yokudubuleka ngesibhamu esiyingebe ngalesosikhathi, kwase kuthi kamuva wayeseba nayo naye, nomngane wami. Ngethemba ukuthi ngingamhola lowomfana aye kuKristu. Ngazama uyise kanzima kakhulu, futhi ngikhulwa ukuthi ngizokwenza namanje, ngizomngenisisa. Ngethemba ukuthi ngingamhola lowomfo omncane...Wayene...Ngamqalaza; wayebukeka sengathi wayenenhle (engikubiza ngokuthi, manje; angikwenzi lokhu ukuphawula kunoma ubani omunye, kodwa) ukungqangqazela komoya wakhe, ukuzwa okuhle. Ngikhulwa ukuthi bekungethathe isikhathi eside kakhulu ukuholela lowomfana kuKristu. Ngakho asimkhulekele. Kunjalo.

Futhi Mfowethu...Asibone, omunye umuntu obegula noma enye into engizama ukuyicabanga nge...

Nokho, sikhulekela bonke. Futhi uma ngezinye izikhathi, uma uthumela isicelo, khumbulani, kothi nje ngingasithola (umkami ukhona endlini ndawo ndawo, ngiyacabanga, ngakho uyazi), kothi nje ngingathola isicelo, ngiqonde ngqo elawini lami ngiya emkhulekweni futhi ngihlale lapho, ngize ngizwe okuthize. Angililahli nje ithemba.

Ngolunye usuku ngenkathi uSam, uDr. Sam wayikhipha leyonto esweni lami (wayezama), futhi kwakumlimaza kabi kakhulu, wayebeka ithawula ebusweni bami; wathi, “angikwazi ukubona igazi likabhuti wami,” wathi...Futhi ngangibhukuda kulo, niyazi. Wathi—wathi, “ngeke nje ngakwenza lokho futhi ngilisebenze.” Niyabo? Futhi ngakho wakudoncula lokho, futhi ngosuku olulandelayo wayesesibhedlela. Ngakho ngamkhulekela, futhi uphuma esephila. Kwase kuthi ngosuku olulandelayo, umkakhe, babengazi nokuthi yini eyayingalungile kuye, babecabanga ukuthi wayengenwa wuvendle (niyabo? Niyabo?), futhi bamkhulekela; futhi manje, usesekhaya uyaphila. Ngakho sangena ekamelweni, uDoc...Sangena eofisi, futhi u—sadonsa umnyango kanye kanye. Wathi, “Manje, Mfowethu Bill, ngizokucela okuthize.” Wathi, “Uzongikhulekela mina noBetty na?”

Ngathi, “Asi—asikhuleke.”

Ngakho nguye lo owaboniswa yiNkosi umbono, ukuthi ayakhiwe kuphi iikliniki. Niya—niyayikhumbula indaba. Uma kwenzeka nikungabaza, hambani ngakhona futhi nimbuzo ngesinye isikhathi. Yebo, kwathiwa nje, “Nje ngenisa noma yimuphi umuntu.” Wathi, “Ngikutshela izinkulungwane eziyishumi zabantu.”

[Owesilisa ebandleni uyakhuluma:] Mfowethu Branham:

[Mfowethu Branham:] Yebo, Mfowethu.

[Owesilisa ebandleni:] Kulabo abalapha kulokhu ukuba nokufaka okuningi ukukholwa ezinhliziyweni zabanye, ngeSonto lePhasika ekuseni wabiza umphefumulo oligugu lapha, owesithathu okwakungowesilisa. Wathi wayengowaseSeymour, futhi washo ngogcobo lukaMoya oNgcwele, “Bakubiza ngo *Bill*.” Ngiyamazi owesilisa; ngimazi kahle kakhulu. Futhi emva kokuba sesisukile lapha, igama lakhe ngu *Isaac*. Bambiza ngo *Bill*.

Yebo, mnumzane! Niyabo, igama lakhe langempela ngu *Isaac*, kodwa bambiza ngo *Bill*. UMoya oNgcwele awenzi-maphutha. Ungongenasisiphosiso. Manje, lokhu... Omunye ubekhuluma, wathi... Ngi—nginamashumi amahlanu-nantathu namashumi amathathu—cishe iminyaka engamashumi amathathu-nanye ngisemva kwepulpiti, futhi ngiMbonile ezintweni ezingamashumi ezinkulungwane.

Izolo, bengisezansi, ezansi le eningizimu Kentucky, khona impela emnceleni waseTennessee, futhi bengihlezi esikebheni noMfowethu Daulton, iNkosi eyamupha bonke abantwana bakhe (niyakhumbula ekuseni lapha ngenkathi eqala ukuphuma), futhi wathi, “Mfowethu Branham,” wathi, “Ngiqagele kuzobalukhuni kuwe ukuba ulinganisele.”

Ngathi, “O, Mfowethu Daulton, amashumi ezinkulungwane aphindwe kamashumi ezinkulungwane ezinto ezinjalo.”

Wathi, “Ubungezame ukubhala incwadi... (Ngathi)... ngakho.”

Ngathi, “O, he, Mfowethu Daulton, ibi—ibingaze inqamule lesisikebhe lapha, i-insayiklopediya incwadi ephethe izinhlobonhlobo zokwazi, imiqingo nje yezincwadi zalokho engibone iNkosi ikwenza. Futhi akukaze nakanye Ike yehluleke (niyabo?), akukaze nakanye, kodwa kuphelele ngaso sonke isikhathi.”

Ngibona, ngiyakholwa manje, uma ngingaphosisi, intombazane kaMfowethu Shepherd, egqoke uhlobo lwengubo ebukeya isawolintshi, ngicabanga lokho. Ngama ngakuyo ngokunye ukusa, yayihamba yehla, futhi ngacabanga ukuthi ngingahle ngigibelise intombazane engesiyo, ngakho ngasuka ngahamba. Ngakho kwakuyimi engamayo, Dadewethu. Nga—ngangicabanga ukuthi kwakuyintombazane kaMfowethu Shepherd ngase ngizoyigibelisa, ngoba ngacabanga ukuthi mhlawumbe imoto yakhe ngahle ukuba ifile noma okuthize. Sasiyolanda uBecky. Futhi nga—ngacabanga ukuthi kungahle kube yintombazane okungesiyo. Kodwa manje, ngiyabona uhlezi nawo lapho, ngakho ngi—ngikholwa ukuthi kwakuyintombazane eyiyo. Ngakho kwakuyimi lowo owama lapho ngase ngisuka ngihamba. Ngakho...

Wonke umuntu uyayithanda iNkosi uJesu na? O, kuyamangalisa. Lokho kuhle nje futhi kuhle kakhulu. Amen! [Omunye ukhuluma noMfowethu Branham—Umhl.] Awu, Mfowethu Willard, siyababula nje ukuba nawe phakathi futhi ubukeka ukahle impela nawe, uma ngikubona kahle ngempela. Sobabili sesithi ukuba yinyama ihembega ebusweni. Futhi ngibukeka sengathi ngishaywe ngayo igcwele isandla, futhi ngibone uMfowethu Willard ngalobobusuku ngenkathi elele; futhi ngempela ngempela, wayebukeka emubi kabi. Kodwa ubukeka umuhle kabi kulokhu ukusa, futhi sinikeza izibongo nodumo kuNkulunkulu ngakho. Amen! Niyazi, udeveli angeke asibulale uNkulunkulu aze athi, “Wozani manje.” Khona-ke sifuna ukuhamba asifuni, Mfowethu Willard na? Kunjalo. Kuze kube yileyonkathi uzama kube yize nje. Yilokho kuphela. INkosi uJesu iwusizo lwethu nesiphaphelo sethu.

Manje, lapha ngikhuluma ngelule lapha kanti nje nginamahora cishe ayisithupha okushumayela kulokhu ukusa. Niyabo? Manje, asizange sazise, asikhiphanga-mathikithi nezinto, ngoba bengi—sengivele ngimemezelile ukuthi ungeke ngibekhona lapha; kodwa ukwehla nje futhi ngisize uMfowethu Neville futhi nginibone nonke futhi futhi ngibe nesikhathi esincane senhlanganyelo.

Futhi ngeSonto eledlule ebusuku uMfowethu Roy Roberson (angazi noma uphakathi lapha noma qha; angikwazi ukubona ngokwanele ukubona ukuthi ukhona yini lapha), wangibiza wase engitshela ngomlayezo. Nomunye washaya wayesethi, “Bengimangele ngenkathi ukhuluma ngoNkulunkulu ukuthi wasipha izinto zonke.” Niyabo? Wasipha: Usipha ukuphila; zama ukukuthenga. Wasipha uthando; zama ukuluthenga, Wasipha ukujabula; zama ukukuthenga. Wasipha ukuthula; zama ukukuthenga. Ayikho indlela yokukuthenga (niyabo?), ungeke ukuthenge. Ngase ngithi, “Wasipha ukufa.”

Omunye washaya wase ethi, “Mshumayeli, ngimangele ukuthi ubuqondephi ngalokho.” Wathi, “Ngacabanga, ‘O, o, nangu uMfowethu Branham ezibophe yena ngalesosikhathi.’”

Hhayi uma iBhayibheli lisho njalo! Niyabo? IBhayibheli lathi Wasipha ukufa.

Awu, singenzani ngokufa na? Niyazi, uPawulu ufika ekufeni, wathi, “O, kufa, luphi udosi lwakho na?” Ukufa akusilawuli; yithina esikulawulayo. Kunjalo. Sipiwe zonke izinto.

Kwase kuthi-ke, nganikeza isiboniselo ngomfanekiso ngokuthi kwaba njani uIsrayeli emasha eya ezweni lesithembiso, babengakaze balibone lelozwe; babengazi lutho ngalo. Babenesithembiso nje sikaNkulunkulu ukuthi kwakukhona izwe, futhi laligcwele ubisi nezinyosi futhi lilihle futhi—futhi kuyindawo enkulu. Futhi kwakuyi... Babengakaze balibone; akukho-muntu owayeke waba lapho, noma owazi noma yini

ngalo, kodwa babenesithembiso salo. Futhi ngokukholwa bagogobala o—bedabula ogwadule. Futhi sebefike ngqo emgqeni womncele, babeneqhawe lapho eligama lingu *Joshuwa* okusho ukuthi “Jehova Msindisi.” Ngakho wawela eJordani wangena ezweni lesithembiso futhi wabuya nobufakazi obubonakalayo ukuthi izwe lalikhona. (Ngiyakuthanda lokho!) Futhi laliyizwe elihle. Indoda embili athwala isixheke samagrebhisi. Laliyizwe elihle. Ngakho wabuya nobufakazi obubonakalayo ukuthi izwe ababezolidla lalikhona.

Manje, eBandleni, sisohambweni oluya ezweni lokungafi, izwe lapho khona kungekho-kufa, izwe lapho abafile bevuswa khona; futhi saba noMsindisi omkhulu ekamu lethu, ukuthi *Jesu* kusho ukuthi “Jehova Msindisi, othandekayo.” Futhi Wawela iJordani lokufa, wawelela kwelinye izwe, wase eyabuya, futhi wabuya nobufakazi obubonakalayo ukuthi siyaphila emva kokufa. Amen! Ngakho kukuphi ukufa na?

Kwase kuthi, Wasipha izinto zonke. Manje, sinesibambiso sefa lethu. Ngangokuthi (manje, lalelisisani. Ngingathanda ukushumayela ngaleyondaba, kodwa nje ngi—kuzwakala kahle kimi khona manje. Niyabo?) ukuthi sinesibambiso salokho, ngokuba ngelinye ilanga sahamba esonweni; futhi emva kokubhaphathizwa eGameni laKhe futhi savuswa kanye naYe ekuvukeni, sikhishiwe esonweni, ngeke sisaphinde sifune ukubuyela emuva futhi. Niyabo? Sivuswa esonweni nobufakazi obubonakalayo ukuthi sine—sekungashiwo ukuthi sisekuvukeni kwakho konke ukufa. Niyabo? Uma sakwazi ukuvuka esonweni ngokukholwa kuYe, futhi uma kukhona isono... Ubani obengafuna ukubuyela emigqonyeni kadoti yesono futhi na? Niyabo, sedlula ekufeni singene ekuPhileni. Niyabo? Futhi lesi yisibambiso (Amen!), lesi yisibambiso sokuvuka okuphelele. Konke ukufa, ngokwenyama nangokomoya, sesikunqobile ukufa kokomoya, ngoba sedlulile ekufeni sangena ekuPhileni.

Futhi njengoba uElija wehlela eJordani ngolunye usuku futhi walishaya (enoElisha), futhi lehlukana lahlela wase ewelela ngaphesheya; ubuya nokuphindwe kabili. Futhi uma sishaya iJordani (noKristu), sithola okukodwa, kodwa uma sesibuya siza nokuphindwe kabili. SinokuPhila okuPhakade, ukuvuka esonweni manje sisekulungeni noMoya oNgewele, bese kuthi ekubuyeni noKristu sibuya nakho kokubili ukuvuka kwenyama; futhi sesivele sinakho ukuvuka kokomoya; sinokuphindwe kabili kwakho. Njalo umfanekiso kaKristu neBandla, uElisha noElija.

O, angifuni ukuba ngiqale kulokho. He, he, he, ngeke neze sifinyelele kulomlayezo wamahora ayisithupha lapha. [UMfowethu Neville ukhuluma noMfowethu Branham—Umhl.] Yebo, akusiyo—inyama ethanjani, Mfowethu Neville, lokho kuseyikho okugcotshiweyo. O, anjabuli na? Niyabo?

Asina... Akusekho kukhathazeka. Ukufa akulutho; sinakho; kungokwethu. Ngeke kwangilawula; ngiyakulawula. Kanjani na? NgaYe, Owangenza umnqobi, ngoba sengivele ngikunqobile ukufa. Ngakwenza kanjani na? Ngokukholwa kuYe. Niyabo? Ukufa kusesonweni, ukungakholwa. Angisuye ongakholwayo; ngiyikholwa. Ngivukile kuleyonto, ngavuka. Kuyisibambiso sakho konke ukuvuka kwami okuphelele kwenyama, ukuvuka komoya, yonke into. Yebo, mnumzane! Niyakuthola na?

Ngakho sinakho ukufa phansi kokulawula kwethu ngoJesu Kristu, Onqobe ukufa, isihogo, ithuna, ukugula, izinsizi, yonke enye into, wanqoba phezu kwakho konke. Futhi manje sivuke kanye naYe, sihlezi ezindaweni zasezulwini, uma sikhuluma ngokomoya, kuKristu Jesu nazo zonke izinto ziphansi kwezinyawo zethu. Ngisho nokuvuka kwenyama kuphansi kwezinyawo zethu, ngoba sikuKristu. Ngabe—niyakuthola na? Uma nikuthola, phakamisani izandla zenu. Amen! Kuhle lokho. Inqobo nje uma nikuthola, kuhle lokho. Niyabo? Ningavumeli... Manje, kugcineni nje nikugcina engqondweni yenu. Niyabo? Sedlulile ekufeni sangena ekuPhileni. Okwenyama, okomoya, ngandlela zonke, nayo yonke into, nazo zonke izinto ingeyethu manje.

Ngenkathi izwe ngaphandle lapha lisathi siyahlangana, kepha nokho umhlaba wonke ungowethu. Nizowudla kanjani ube yifa na? Ngenkathi—njengoba ngishilo, uAbrahama (niyabo?), wayesezweni lesithembiso; uNkulunkulu walipha yena. ULoti wathathwa ngezinye izigcwelegcwele ezingamambuka, zahamba naye. (Lowo kwakungumzukulwana wakhe.) Kulungile! Yonke into eyayikulelozwe yayingeka—Abrahama. Ngakho, wayengesilo ibutho; akazange alwe. Wayengenamabutho aye kanye naye; wayenezinceku ezithile. Kodwa lapho ebone leyonto ethize—udeveli wayefikile wase emphanga okuthize okwakuyisithembiso kuye, wahlomisa izinceku zakhe wase ethatha isikhali uqobo lwakhe.

Wayengazi ukuthi wayezolinqoba kanjani lonke leliviyi lamakhosi, izinceku eziyidlanzana nje; kodwa uNkulunkulu wamtshela ukuthi kwenziwa kanjani. Futhi wehlukana, qobo lwakhe, futhi wabulala ngokuceka amakhosi, futhi wabuya enokunqoba. Ngani na? Wabeka ukukholwa kwakhe phezu kwesithembiso sikaNkulunkulu ukuthi yonke into kulelozwe yayingeyakhe, noLoti wayeyingxenyayo yayo (kunjalo), wayeyingxenyayo yezwe. O, he! Futhi lapho wahlangana noMelkisedeki, futhi emva kokuphela kwempi. Awumbonanga nje uAbrahama enyuka ngomgwaqo na? Wayengazi ukuthi wayeyibutho, kodwa wazi-ke ngaleyonkathi ukuthi wayeyilo. Yebo, mnumzane, futhi wahlangana naLowo Owanikeza isithembiso, uMelkisedeki.

Manje, asifunde eNwadini ka-Amose. Ngizokhuluma kulokhu ukusa (hhayi amahora ayisithupha nokho; ngiyethemba ukuthi ngeke, niyabo?) nge—ngendaba ethi—*Indlela yomProfethi weQiniso*. Futhi kulobubusuku, iNkosi ithanda, ngizokhuluma ngokuthi, *UkuDedela AMandla*, futhi ngakho i—iNkosi ithanda.

Manje, ngaziwa njengomgxeki, kodwa angi—a—angisuye ogxekayo, kuphela noma yini engalungile. Niyabo? Kodwa ngi. . . Sifanele sikugxeke okungalungile. Manje, uma nizovula iziqophamazwi zenu manje ekamelweni, ngani, kulungile. Ngifuna ukufunda manje kuAmose isahluko 3—noma u—yebo, isahluko 3 sika-Amose, ingxenye yaso nje. UAmose 3:

Yizwani lelizwi iNKOSI elikhulumile ngani, O bantwana bakwaIsrayeli, ngawo wonke umndeni engawukhuphula ezweni laseGibhithe, ngokuthi,

Nginazile nina kuphela emindenini yonke yomhlaba: ngalokho ngiyakunihambela ngabo. . . ububi benu.

Kuhamba ababili kanyekanye, uma bengavumelananga na?

Ingonyama iyabhodla ehlathini, ingenampango na? ibhongo lengonyama liyezwakalisa izwi lalo emphandwini walo, uma lingabambanga-lutho na?

Inyoni iwela ogibeni emhlabathini, ingenasihibe na? ugibe luyaxhuma emhlabathini, lungabambanga nokubamba na?

Kungabethwa icilongo emzini, bangesabi abantu na? umuzi ungehlelwa ngokubi, ingakwenzanga iNKOSI na?

Ngokuba iNKOSI. . . ayenzi-lutho, ingazambulanga izimfihlakalo yayo ezincekwini zayo abaprofethi.

Ingonyama ibhongile, ngubani ongayikwesaba na? iNkosi uNKULUNKULU ikhulumile, ngubani ongayikuprofetha na?

Kufanele ukuthi amehlo akhe ayeseze aba mancane, lapho emi ngalokho kusa egqumeni ngaleya ngaphambili nje komuzi waseSamariya. Sengathi ngiyazibona izandla zakhe ezithulile lapho siphulula intshebe yakhe empunga; ilanga elishisayo lalikhanya phansi. Wayengabukeki ekhanga kangako. Kwehluka kanjani kumvangeli wesimodeni namhlanje! Izingubo zakhe zazimahlikihliki, intshebe ebukeya ihlikizekile. . . Futhi wabheka phansi kulowomuzi waseSamariya, amehlo akhe eya ngokuba mancane lapho ebuka. Wayengabukeki kangako, kodwa wayeno ISHO KANJE INKOSI walesosizwe.

Mhlawumbe kwakungokukhulu kakhulu ukwehluka kulomkhankaso ozayo, iNkosi eyamthumelela wona eSamariya, kunalokho abavengeli bakithi besimodeni abebengaba yikho.

Wayengayihlomele imvuselelo enjalo, njengoba besingacabanga ukuthi ufanele abe njalo namhlanje. Kodwa khumbulani, wayengesuye umvangeli wesimodeni; wayengumprofethi. Wayengakhathali ngokuhloma kwesimodeni; wayenoISHO KANJE INKOSI.

Wayengakhathali ukuthi wayebukeka kanjani, nokuthi wayeyigqoke kanjani ifeshini, noma ngabe izinwele zakhe zazikanywe kahle, kumbe noma ngabe ubani wayembuka noma qha. WayeneZwi leNkosi, futhi leyo kwakuyimpokophelo yakhe egcwele, eletha leloZwi leNkosi. Wayengubani lomfo na? Yebo, kwakungumprofethi uArose. Emahlilikhliki, engagedwa, kodwa wayazi ukuthi wayemi kuphi; wayazi ukuthi wayenzani; wayengumprofethi weqiniso weZwi.

Nesizathu sokuthi eze kulelidolobha, kwakuyingoba iZwi lalize kuye. Futhi uma iZwi leNkosi liza encekwini yeqiniso, ifanele ihambe; kungakhathaleki ngamathizethize noma kungakhathaleki ngobunzima, ifanele ihambe noma kanjani. Noma ikulungele, noma izwa ikuthanda, noma iyakufuna, noma ngabe yini enye; ifanele ihambe noma kanjani. NguNkulunkulu okhulumayo, futhi ifanele iwuthwale loMlayezo, ngoba u... Ayiyeli bona neze ubuwula; ayiyeli yona neze imali; ayiyeli khona neze ukuthandwa ngabantu; iya kuphela ngeGama leNkosi, ngenxa yento eyodwa: ino—inomsebenzi ethunyelwe wona, futhi ithunywe yiNkosi. Futhi iyiZwi likaNkulunkulu, ngoba ithwele iZwi leNkosi. Lowo ngumprofethi weqiniso weNkosi. Indikimba yami ithi *INDlela yomProfethi weQiniso kaNkulunkulu*.

Lona omkhulu, umuntu kaNkulunkulu ongesabi waprofetha ngezinsuku zikaJerobowamu II. Nginengxenye yomlando wakhe olotshwe lapha phambi kwami. Waprofetha cishe iminyaka eyishumi nantathu yomkhankaso wakhe. Futhi uJerobowamu wa—uJerobowamu II wayengumuntu othi nje akabe yisihlakaniphi nonekhono uIsrayeli ayenaye okwesikhathi esithize. Wayengumuntu owayeletehe impumelelo kuIsrayeli. UIsrayeli wonke wayechuma, kodwa waye—kukhona okwakungalungile kuye; wayengumkhonzi wezithombe.

Futhi mina, ngithi nje ukukufunda lokhu ngolunye usuku, ngathi nje ukucabanga ukuthi kwakufanelana kakhudlwana nenamhlanje. Akunandaba ukuthi umuntu uhlakaniphe kangakanani, nokuthi angenza kakhulu kangakanani, nokuthi unempumelelo kangakanani, uma esuka kuNkulunkulu, uyisikweletu esizweni, usukile kuNkulunkulu neZwi laKhe. Angazi noma akufanelani yini nathi namhlanje, kulowo othanda ukuhlala kwitelevishini nokubonisa ukuthi bahlakaniphe kangakanani, ukuthi banobuchopho kakhulu kangakanani. Kodwa angazi noma banakho ngokwenele yini ukuthatha uISHO KANJE INKOSI?

Wayengumuntu ohlakaniphile kahle. UIsrayeli wayesesimweni sokuhlubuka; abashumayeli bakhe, abapristi bakhe, kanjalo futhi nohulumeni wakhe wonke wayelishiyile iZwi leNkosi. Manje, abakukholwanga lokho. Babekholwa ukuthi babeneZwi leNkosi, kodwa “kukhona indlela ebonakala sengathi yinhle kumuntu, kepha ukuphela kwayo kuyizindlela zokufa.” Kwakungani besephutheni na? Kumbe yini umuntu abengayikholwa ukuthi—ukuthi—ukuthi babesephutheni, bonke ubupristi bomuntu, izinkulungwane zabashumayeli, nabapristi, namakhosi, nababusi, bonke ababezisho ukuthi bangabakhonzi bakaNkulunkulu, kepha nokho bonke babesephutheni!

Manje-ke, babengayidingi inkosi ukuba babenempumelelo. Ababekudinga kwakungumprofethi, ngoba iZwi leNkosi, noma ukuhunyushwa kweZwi leNkosi kuza kumprofethi weqiniso. Ngezinye izikhathi ningabona ukuthi indlela yakhe iyini-ke. Kuyindlela emigoxigoxi ngempela lapho bonke abapristi, nabo bonke abashumayeli, na—na—nabo bonke ababhuli no—nohulumeni qobo lwakhe emelene naye; kepha nokho, iZwi leNkosi liza kumprofethi, futhi lowo yedwa. UneZwi eliyilo, nakuba wayeneBhayibheli elifanayo nababenalo. Kodwa iZwi lalikusike; uNkulunkulu wayeqinisekisa ukuthi wayeneZwi.

Babenezakhiwo ezinkulu ukwedlula zonke, nezinqubo zezenkolo, nokunjalo, kwesabake babanazo, ama-altare akhiwe ndawo zonke, na—nazo zonke izinhlobo ze—zezinto; kodwa noma kunjalo babeqhele ngamamayela ayisigidi eZwini likaNkulunkulu. Ngiyacabanga, qobo lwami, isithombe besingafanelana kahle kakhulu nenamhlanje, njengoba ngifunde leNcwadi ka-Amose. Nifanele niyifunde uma seniya ekhaya. Wonke uhulumeni, abapristi, bonke base belishiyile iZwi likaNkulunkulu.

Ngizothanda nje ukufunda enye ingxenye yomBhalo lapha, enginawo, ukukhombisa ukuthi babekwenze kuphi. Manje, asifunde isahluko 2 nevese 4 umzuzu nje.

Isho kanje iNKOSI ithi; Ngenxa yeziphambeko ezintathu zakwaJuda, ngenxa yezine, angiyikukubuyisa ukulahlwa kwabo; ngokuba bawulahlile umthetho weNKOSI, . . . (Lelo yiZwi, baLilahlile kepha nokho babecabanga ukuthi babenaLo). . . abagcinanga izimiso zami, namanga abo abadukisa, . . . (Manje, babeneZwi, iBhayibheli, kodwa amanga, ababewajoyinise naLo, ayebadukisile). . . abawalandelayo nawoyise:

Niyasibona isizathu na? Manje, babenokweduka, ngenxa yokuthi babebeke amahumusho okungawabo noma izincazo eZwini. Futhi ngicabange ukuthi kwakufanelana nenamhlanje, njengoba abaningi kakhulu ufuna ukufaka umbono wabo

eZwini, futhi singena enxovanxoveni. Ukusola okunje pho okuvela kuNkulunkulu, lomprofethi ayenakho.

Manje, uAmose wayengumprofethi kaNkulunkulu, umprofethi weqiniso. Noma yimuphi umuntu oke afunde ngoAmose uyasazi isibindi salowomuntu ongesabi kaNkulunkulu. Uthathwa njengomunye wabaprofethi abancane, ngoba akazange ahlale isikhathi eside kakhulu; kodwa ngempela walibeka izembe empandeni yomuthi. Wayengomunye wabaprofethi abangesabi nhlobonhlobo, futhi ufika nogcobo. Ufika noISHO KANJE INKOSI. Wayazi ukuthi wayekhuluma ngani, ngoba ugcobo lukaNkulunkulu lwaluphezu kwakhe ukuba alethe incazo eyiyo eZwini likaNkulunkulu kubo.

UAmose uvela ezweni, ihlane, uza emzini wobuhle okhangayo. Wayengakaze abe lapho ngaphambili. Wayengumfana wasemaphandleni. Emuva le phandle ehlane ngenkathi esesemuva lapho emkhulekweni, uNkulunkulu wayehlangabezane naye futhi wamtshela ngobubi balesisizwe esikhangayo ayeyingxenye yaso. NeSamariya laliyikomkhulu, elinye lamakomkhulu ngesikhathi e—sokubusa kukaJerobowamu.

Futhi ngenkathi emi lapho ngalokho kusa esiqongweni segquma ehamba engena egqoke ezakhe ezindala, ezingahloniphekile, izingubo zasemaphandleni, mhlawumbe uthuli nodaka ezinyaweni zakhe, futhi lapho ayekade elele khona ngaleyongubo endala emanikiniki ubusuku nobusuku. Futhi angazi; wayengenawo amabhavu okugezela ngalezozinsuku; kungahle ukuba kwase kuyizinsuku ezimbalwa agcina ukugeza umzimba. Kodwa lokho akulilimazi ingaphakathi lomuntu! Okuningi kakhulu namhlanje ngukunakwa kwengaphandle, kungabikho okwenele ngaphakathi. Sinaka kakhulu ukuthi ngabe siyawugeza yini umzimba usuku nosuku, nezinwele zethu zilungiswe kahle, nezingubo zethu ziyashintshwa, nakho konke; bese kuthi-ke, siyeke ingaphakathi lihambe noma ikanjani—sigqoke izingubo ezifanayo ezindala zesono, zinukisa umphefumulo ngezivumokholo nemibhedesho, futhi singawuhloli neze futhi siwuhlambe eZwini lamanzi okwehlukana nezinto zezwe.

Lapho emi ngalokho kusa ebuka ngale kwegquma kulowomuzi okhangayo, ogcwele izinto zesimodeni ayengakaze aphuphe ukuthi yayikhona into enjalo, uIsrayeli wayesedlobile. Wayewumbimbi nazozonke izizwe ezimzungezile. Ukhanga impela, abesifazane begqoke kuze kuyofika kwispoti no—nowesilisa, futhi babegajwe yinjabulo, imijaho yokugijima, nemidlalo yama olimpiki, nakho konke okwenzekayo. Akumangalisi amehlo akhe aba mancane, hhayi ngokukhangwa ngumuzi (njengoba kungenza esinye isivakashi, siza eNew

York noma siya eLos Angeles), sibuka abesifazane abagqoke ingxenye, isilisa siqhubeka, nesono.

Abanye abangane bami ezinsukwini ezimbalwa ezedlule wayekhuphuka evela ohambweni lokuyodoba, ngezansi nje ekholiji leBhayibheli elikhulu, ikholiji leBhayibheli elidumile. Futhi lapho kulele emgwaqeni okhuleni kwakungamantombazane asemancane egqoke ingxenye nabafana abasebancane, mhlawumbe izitshudeni ezivela ekholiji, bephuza futhi beqhubeka, kukubi kakhulu.

Manje, ukuqhubeka njengalokho okuconsisa amathe abaningi baseMelika ozibiza ngamaKristu. Uma bebuka phansi eLos Angeles, noma angi—babuke ebhanoyini uma sifika singena eLos Angeles (bengakaze babelapho ngaphambili), noma eHollywood, noma—noma eFlorida nawo onke amalambu abo abanibanikayo phezu kwezihlahla zesundu. O, babephaqula ikhala labo libe lisha bese bezipenda ubuso. Babe—cabanga ukuthi kwakuyinto ekhanga okwedlula konke asebake bakubona. Nokubona abazilungise bagqoka kahle behamba emigwaqeni, babefuna ukuphuma lapho futhi babone ukuthi babengazigqoka bazimpintshe kanjani ngezingubo zabo, noma batshikize behla benyuka nemigwaqo, lapho becabanga ukuthi lokho kuyinto eyisimangaliso.

Kodwa lawomehlo agcotshwe nguNkulunkulu alowomprofethi awazange abe mancane ngenxa yobuhle obukhangayo, njengawesinye isivakashi, kodwa ngokonakala kokungaziphathi kahle kubantu owabizelwa ukubusiswa nguNkulunkulu. Amehlo akhe awazange abuke ubuhle obukhangayo; awazange abe mancane ngenxa yobuhle obukhangayo; kwakungenxa yoku—ku—kungaziphathi kahle nokonakala kwabantu, ababekade bebizelwe ukuba ngabakhethwe nguNkulunkulu, futhi baziphatha ngendlela enjengaleyo nje. Akumangalisi athi, “Ingonyama ibhongile, ngubani ongayikwesaba na? UNkulunkulu wakhuluma, futhi ubani ongeprofethe na?”

Wakubona ukonakala, ukubola. Yilokho ayekubona; kungaleyonkathi ebone konke lokho. Akuzange kumhehe; kwamgulisa emphefumulweni wakhe. Ngani na? Wayengumprofethi. Wayazi ukuthi yini uNkulunkulu ayeyethembise ukuyibusisa, nokuthi sasiyini isibusiso, nokuthi abantu basithatha kanjani isibusiso. Nodeveli uhlanekezele osukwini lwakhe kulokho isibusiso esasiyikho ngempela kwaya e—e—ekuboleni kokuziphatha, isibusiso ukuconsisa amehlo nokuhaha kwabantu abangaphendukile—ngentando nangendlela kaNkulunkulu, nendlela kaNkulunkulu yokuphila.

Kufana kangakanani namhlanje! Bangama kanjani abashumayeli epulpiti, futhi babuke isono nokonakala kwalelizwe, futhi babone abantu benza futhi beziphatha

ngendlela abenza ngayo, bese kuthi-ke, nje bababusise ngoba bayilunga lebandla labo noma ihlelo, kungaphezu kokuthi kungaqondwa ngumphefumulo wami! Uma uNkulunkulu ekhuluma, profetha!

Uma uMoya kaNkulunkulu ushaya kumprofethi wangempela kaNkulunkulu, uyomemeza neZwi. Angifuni ukuba ngogxekayo, kodwa ngubani ongabathulisa na? Ngubani ongama abuke into enjalo, futhi ezisho ukuthi uyinceku kaKristu, futhi angakudaluli na? Angikhathali ukuthi ihlelo belingathini noma ukuthi noma yiliphi ibandla belingathini; yingalesosizathu ngingekho kuwo. Ayokukhahlela akukhiphe into yokuqala. Kodwa iZwi likaNkulunkulu liza kuqala. Uma uyisithunywa, unokuthize okufanele ukusho. Futhi uma usho noma yini ephambene naleliZwi, awusiso isithunywa esivela kuNkulunkulu; uyisithunywa sesivumelwano sehlelo elithize noma umcabango othize ongenabufakazi. Kodwa isithunywa sikaNkulunkulu sineZwi likaNkulunkulu. Futhi umngane wethu kulokhu ukusa, njengoba simbuka, wayeneZwi likaNkulunkulu, ngoba wayengumprofethi weqiniso weNkosi.

Manje, babecabanga ukuthi babene—nencazo kukho, futhi babecabanga ukuthi, “Ngani impela, buka ukuthi senzani.”

Manje, into yakho kukho yile, sinaye umi lapho esiqongweni segquma kulokhu ukusa ebuka phansi emzini wonke, enikina ikhanda lakhe futhi ebuka, amehlo akhe eba mancane, ethatha umkhono wakhe futhi esula emjuluko ebusweni bakhe, nothuli, ilanga elishisayo likhanya phansi phezu kwekhanda lakhe elinempandla, intshebe yakhe ilenga, uyiphulula ngezandla zakhe. Akabubonanga ubuhle obukhangayo; wabona isono! Asimthokozisanga; samgulisa!

Wayengasho ngani ukuthi, “Mina, umIsrayeli, bukani ukuthi izwe lakithi liphumelela kanjani”? Wayengakusho kanjani lokho kanti wayengumprofethi weqiniso kaNkulunkulu, azi imiphumela, nokuthi kwakuzokwenzekani entweni enjengaleyo na?

Asimmise egqumeni namhlanje futhi simdedele abuke phansi. Ake abuke eJeffersonville kubantu abazibiza ngamaKristu. Akabuke nomaphi eMelika abantu abazibiza ngomKristu. Amehlo akhe agcotshwe nguNkulunkulu abezoba mancane futhi! Izandla zakhe zazizothwisteka entshebeni yakhe. Ngani na? Akabuboni ubuhle obukhangayo nempumelelo izwe elibubonayo; Ubona u—ukudeda kuNkulunkulu; ubona ukubola kokuziphatha kwabantu. Ubona ukuhlubuka kwesizwe. Ubona ukubola ebandleni. Yini enye abengayenza ngaphandle kokuthi anciphise amehlo akhe futhi alangazelele ukungena kuyo, ukuze ayidabule ibe yizicucu na?

Ukuba-ke omunye umbhishobhi wayehlangane naye phezulu lapho wayesethi, “Manje, ungumprofethi weNkosi

na? Manje, sizokutshela ukuthi ungathini nokuthi yini ongeke uyenze”? Ucabanga ukuthi wayengalalela na?

Ukuba-ke wayethe, “Woza ujoyine inhlango yethu manje, futhi sizokusiza emkhankasweni wakho”? Nicabanga ukuthi wayengalalela na? Qhabo, angiboni ukuthi kwakungenzeka lokho kumuntu onjalo. Qhabo, wayethunywe nguNkulunkulu. Wayengadinge-kuba nobambiswano lwabo. WayeneZwi likaNkulunkulu, nogcobo lukaNkulunkulu, isikhathi esikhonjwe nguNkulunkulu; futhi wayeza ku ISHO KANJE INKOSI; futhi lowo ngumprofethi weqiniso. Yileyondlela ahamba ngayo. Akahambi nalutho ngaphandle kuka ISHO KANJE INKOSI.

Ngabe lomuzi okhangayo waseSamariya, lo ozidlayo, uSrayeli ofundiswe kakhulu, lababashumayeli abapholishekile kahle nabapristi babengamemukela lomfo omncane ongaziwayo na? Cishe imithetho yakhe mayelana nokukhulunywa nokubhalwa kolimi yayiphansi kakhulu, evela emndenini ompofu ehlane; washiya ikhaya, wabizwa nguNkulunkulu, wayongena ehlane ukuba ayofundisisa ngoNkulunkulu neZwi laKhe futhi abe ngumprofethi. INkosi yamazala ngaleyondlela. Abaprofethi bazalwa beyisithunywa sonyaka, uNkulunkulu ngokwazi ngaphambili uyawazi unyaka futhi unomphatheli waKhe lapho ukuba adalule isono.

Ngabe wawungamemukela lowomuzi okhangayo na? Nicabanga ukuthi labo besifazane babeyokunaka lokho akushoyo na? Nicabanga ukuthi labobapristi babeyomlalela na? Ngani, qhabo, mnumzane! Wayengenakunconywa okuvela kunoma yiyiphi inhlango. Wayengeke akusho lokho, “Ngithunywe ngabaFarisi.” Kanjalo wayengeke athi uthunywe ngabaSadusi. Wayengaphethe-zincwadi ezichaza ngaye. Wayengenakhadi lenhlanganyelo elivela kunoma yiliphi iqembu labantu. Wayengenamanduleli wokuba ahlele umkhankaso wakhe. Babekade bengekho bonke abaFarisi ababenomhlangano wobunye no—nokudla kwase kuseni kwabefundisi futhi bahlanganisa yonke into ndawonye ukuhlela umkhankaso wakhe, futhi bazi ukuthi wayeza; wayengaziwa kubo. Wayengenakhadi lenhlanganyelo. Wayengenancwadi echaza ngaye. Wayengenakunconywa okuvela kumuntu, kodwa wayeno ISHO KANJE INKOSI! Leyo yindlela yomprofethi weqiniso. Wayeno ISHO KANJE INKOSI.

Uma wayenoISHO KANJE INKOSI, kwehluke kude kabi emaswini ethu enziwe ngabantu lapha, yilokho kuphela ayekudinga. Uma efika ngalendlela, ufika ngegama lebandla. Uma efika evela ngalendlela, ufika ngeGama leNkosi. Ngakho umprofethi weqiniso njalo ufika ngendlela yeGama leNkosi; njalo, ufika ngeGama leNkosi.

Manje, akakhombisanga-makhadi enhlanganyelo, kodwa wa—wayeneZwi likaNkulunkulu; futhi yilokho uNkulunkulu ayekuthumele kubantu. Manje, abantu babezibumbele izinhlangano. Babenamaqembu ehlukeno obuhlelo obubodwa benkolo, futhi yilokho abantu ababekubumbile. Kodwa uAmose wayengenakho lokho; nje wayeno ISHO KANJE INKOSI; yilokho ayenakho.

Sengathi ngiyababona labobapristi ekuseni benomncane—ngeSabatha ekuseni benomncane, umkhuleko, nokunjalo, nezinkonzo ezincane zokubusiswa, futhi—futhi babuyela emuva, futhi bakhuluma izinto ezimbalwa ngoMose omkhulu, owake waphila ngolunye usuku nomunye umuntu omkhulu owake waphila suku lumbe. “Kodwa o, izinsuku zalokho selwedlule manje. Ninabantu niyamazi umongameli wethu omusha, uhulumeni wethu omusha nowethu...konke sinakho”; futhi bakhuluma ngezinto ezimbalwa kanjalo bese beya ekhaya.

Kodwa nakhu kufika umuntu engakunaki lokho; ufika no ISHO KANJE INKOSI. Niyabo? Leyo yindlela yomprofethi: akukho-bambiswano; wayekwazi okwakubhekene naye; wayazi ukuthi yonke into yayizophikisana naye; wayazi ukuthi babezomenqaba, babezomala. Kodwa wayeza ngeGama leNkosi.

UJesu wayazi ukuthi iKalvari lalibhekene naYe, kodwa UFika ngeGama leNkosi. Niyabo? Leyo yindlela yomprofethi weqiniso.

WayeneZwi leNkosi lesizwe, kodwa iZwi leNkosi leqiniso laliyindida kulabobantu; nokho babecabanga ukuthi babenalo. (Ngiyethemba lokhu kuyehla kujule.) Babecabanga ukuthi babemnene kakhulu futhi benokukholwa, ukuthi iZwi likaNkulunkulu laliyinto eyindida kubo.

Futhi yileyo ndlela okuyiyo namhlanje. IZwi likaNkulunkulu leqiniso elibonakalisiwe liyinto eyindida enqwabeni yabantu bamaPentecostal. Ukuhunyushwa kwangempela kweZwi, izitha zangempela neziqalekiso, izibusiso zangempela zikaNkulunkulu yinto eyindida kubantu abaningi abazibiza ngobungwele. Amalunga ebandla, amaKristu, Liyinto eyindida kubo; abaLazi. Ake uLiphathe kubo, abakaze bezwe ngento enjalo. Kepha nokho izinhlangano zabo ziyakhula futhi ziyaphumelela, ziya ngokuba zinkulu ngokuba zinkulu, namalunga ngaso sonke isikhathi, neziningi izinhlangano zenezelwa minyaka yonke. Babecabanga ukuthi noma yini eza kubo yayifanele ivele kulawomaqembu obuhlelo obubodwa benkolo.

Impela babengeke bamemukele; kanjalo ngeke bakwenza namhlanje. Base bakhohlwa kudala ukuthi uNkulunkulu wayekwazi ukubavusela abaprofethi bakaNkulunkulu beqiniso kulawamatshe. UNkulunkulu angakwenza ngomuntu ohlala ehlathini elimnyama; Uyakwazi ukumvusa umuntu

kulawamatshe ozomela iZwi laKhe futhi aprofethe eGameni laKhe iQiniso, abeke izembe empandeni yomuthi futhi adedele amazwibela awe. Angikhathali noma unalo ubambiswano noma awunabambiswano. Kodwa leyo yindlela yomprofethi weqiniso.

Abanye abantu ucabanga ukuthi unakho kalula. Abazi ukuthi bakhuluma ngani. Akaletlwanga edolobheni ngenqola, ehlezi phezu kwamahhashi amahle afakwe amahhanisi, amashoba, nabapristi abakhulu bemi phandle lapho nezinto ezinkulu eziphakeme emakhanda abo bemkthamela, “Umhlonishwa uDokotela *S'bani-bani* uyeza.” Lokho kwakuyobe kungokuhlelwe yinhlangano ethize.

Futhi njengokufika kweNkosi yabo bonke, Ifika njenge—ifikela esitebeleni esibuyeni, isibuya samankomazi; ayifiki neze ngobukhosi nenkazimulo, kodwa Ifika ngokuzithoba kwengane ezalelwa esibuyeni. UAmose akazange afike iZwi leNkosi, ngoba wayeyiZwi leNkosi. Noma yiliphi iZwi likaNkulunkulu, akusuye umuntu, nguNkulunkulu!

UJesu wathi, “AkusiMi engenza imisebenzi.”

Bathi, “Ungumuntu uzenza uNkulunkulu.”

Wathi, “Ngakho uma Ngingenzi imisebenzi kaNkulunkulu, ningaNgikhohwa. Kepha uma imisebenzi izikhulumela, kholwani yimisebenzi, uma ningafuni ukukholwa yiMi.”

UAmose wayeyiZwi likaNkulunkulu lihamba lehla ngomgwaqo. Wayehamba ngokungenanhlonipho, hhayi ngezimfashini zezwe. Ufika ngamandla kaMoya; yileyondlela iZwi likaNkulunkulu elifika ngayo, hhayi ngesivumokholo senhlangano, hhayi ngento ethize eyenziwe ngobotabane epulpi; kodwa Lifika ngamandla kaMoya ukubonakalisa uNkulunkulu esizweni nakubantu. Ngumehluko. Ukwehluka okukhulu kangaka!

Manje, kuyaqondakala, kwakhohlakala kudala ukuthi uNkulunkulu angabavusa abaprofethi beqiniso ematsheni. Babengenabo, inhlangano yabo yayingadinge kuvusa—mprofethi weqiniso, ngoba bona, mhlawumbe, babengeke bakwenze; ngoba uma kwakuzoba njalo, kwakuyoba ngumprofethi wenhlangano. Kodwa uNkulunkulu uyavusa; uNkulunkulu uthatha Afuna ukukuthatha. Uthatha okungelutho, ngokwejwayelekile, ukuba kwenze umsebenzi waKhe; kukhombisa ukuthi NguNkulunkulu. Uma umuntu ezikhukhumezile futhi acabange ukuthi uwutho, khona-ke uNkulunkulu angeke amsebenzisa, ngoba buningi kakhulu ubuyena.

Yileyo indaba ngebandla lamaKristu namhlanje. Bacabanga ukuthi kukhona abakwaziyo. IBhayibheli lithi uma umuntu ecabanga ukuthi kukhona akwaziyo, akazi lutho ngalokho afanele ukuthi akwazi. Inkathazo namhlanje, sinokuningi kangaka okungokwethu, okuningi kangaka okokuzenzisa,

engaka imfundo, okungaka okwenkolo, futhi asazi lutho ngensindiso yeZwi likaNkulunkulu. Leyo yingxenye embi kabi yakho.

Yebo! Bakhohlwa ukuthi uNkulunkulu wayengamvusele uAbrahama abantwana kulawamatshe noma avuse abaprofethi beqiniso beZwi. Abadingi kuphuma kwesinye isikole esithize. UNkulunkulu ubapha ukufundiswa kwabo. Abadingi ukuba neziq ezine ekholiji. Abadingi ukuba neziq zabo zobuciko, ne-neziq zabo zobudokotela, nokunjalo; abadingi ukuba nalokho. UNkulunkulu uthatha noma yini Ayifunayo bese efaka iZwi laKhe kuyo. Ukwenza kanjani na? Uyakubonakalisa futhi akufakazise.

Abakwazanga ukusho ukuthi uJesu waphuma kuliphi ikolishi. Wayengenalo. “Uvela kusiphi isikole na?” Wa-Wayengenaso! “Awu, wayenani na?” WayenoNkulunkulu, futhi WayeyiZwi. Abakhombanga emuva esikoleni esithize. NoNkulunkulu akazange neze avuse umuntu ophuma esikoleni. Yehla ngomlando futhi uthole ukuthi Wake wakwenzaphi. Akakwenzi. Uthatha into evela kwenye indawo engenalutho, kungenamathemba, bese-ke Engenisa lokho bese efaka iZwi laKhe kukho, bese eyaZibonakalisa. Yilokho Ayekwenza lapha kuAmose. Kulungile.

Manje, izwi lika Amose laqinisekiswa nguNkulunkulu osukwini, ngezinsuku zabo. UNkulunkulu waqinisekisa izwi lika Amose ukuthi liyilo, ukuthi waye-wayeneZwi leNkosi. Futhi uma ubengeza kithi njengamanje, nicabanga ukuthi isizwe sakithi nabantu bakithi bebengamemukela umuntu onjalo na? Nicabanga ukuthi amaBaptisti abengamemukela uAmose na? AmaMethodisti na? iPresbyterian na? AmaPentecostal na? IKatolika na? Qhabo, mnumzane! Qhabo, impela ubengeke.

Ake sithi nje okwesikhashana simthathe ngentilasipoti, futhi simlethe lapha umzuzu nje, futhi sithole ukuthi babengamemukela noma qha. Ake sibone nje ukuthi wayenga—ukuthi kwakunga—amabandla ethu ayengamemukela namhlanje noma qha.

Into yokuqala ayezoyenza; wayeyophikisana nayo yonke inhlangano, ngoba iphambene neZwi. Yebo, mnumzane! Wayeyolulahlala lonke uhlelo lwethu. Kunjalo. Zonke izimfundiso, zonke izivumokholo, lonke ihlelo, wayeyoyilahlala yonke into. Sengathi ngiyabona nje, sengiyawabona lamagosa amaPentecostal ethi, “Ngani, inkazimulo kuNkulunkulu. Uma e. . . Ngani, sasingeke sibe nalowomuntu edolobheni lakithi!”

Futhi nicabanga ukuthi amaPresbyterian namaBaptisti ayezokwenzenjani na? “Ngani, lesosidomu, asisifuni ngapha ezweni lakithi. Asilutho kuphela si—singesingahlahlile ekhanda!” Babengasayina iphepha ukuba bamfake etilongweni, ukuba babengaphumelela, bamkhiphele emigwaqeni. Kodwa

nicabanga ukuthi naningamgcina lapho na? O, qhabo, ngeke walivalela ekhejini iZwi likaNkulunkulu. Qhabo, qhabo! Liyophuma noma kanjani. Izinsimbi zasetilongweni zavuleka ngobunye ubusuku, ngenkathi bezama ukuLivalela ngekheji. UkuKhanya kwangena futhi kwamkhulula waphuma. Qhabo, wa—wayengeke avumelane ngempela nohlelo lwethu. Kulungile.

Wayeyoqala enzeni na? Aludilizele phansi! Ngani na? Uyinceku kaNkulunkulu. Wayeyohamba aqonde ngqo esisekelweni ukuba aqale umkhankaso wakhe, abuyele ngqo futhi aklebhule zonke izivumokholo zisuke kukho futhi abuyele esisekelweni. Yini isisekelo na? EZwini likaNkulunkulu. Kunjalo! “Kodlula amazulu nomhlaba, kepha iZwi laMi angeke.”

Ngakho wayeyoklebhula onke amahlelo, zonke izivumokholo, zonke izimfundiso, ziphume kulo, bese ekuphonsa ngapha nangapha; wayezokuqhumisa ephakadeni. Nicabanga ukuthi amaPentecostal ayezomemukela na? Qhabo, mnumzane! AmaBaptisti, iPresbyterian? Qhabo, mnumzane! AmaNazaretha, iPilgrim Holiness? Babeyomzonda. Impela.

Beningacabanga ukuthi bebeyophuma futhi bamhlangabeze nge—ngemoto ephambili ilimozini futhi bamngenise emzini na? Babeyokhulekela ukuba ilanga lamshise phezu lapho. Babeyomisa isivimbezelo ukuba angangeni edolobheni. Ngani, kwakuyoba khona eminingi imihlangano yabefundisi yonke indawo phezu komuzi kosewake wayibona empilweni yakho. “Mvimbeni lowomuntu ongahlahlile ekhanda angangeni kulomuzi!” Kepha nokho wayenoISHO KANJE INKOSI. Niyabo? Leyo yindlela yomprofethi weqiniso.

Wayezodelelwa. Impela! Wayeyoqonda ngqo esisekelweni somkhankaso wakhe. Wayengezokudinga. . . Wayengezokusho ukuthi, “Manje, ngifuna nonke nina maMethodisti ukuba ningene manje futhi ningisize. Ngifuna nina maBaptisti, ngifuna nonke nina bantu konke lapha. . . Nonke nina maPentecostal, nizisho ukuthi niyiqembu lokucina uNkulunkulu azolibiza; ngifuna nonke nize kimi, futhi ngifuna nina ukuba nixhase umkhankaso wami.”

“Ubhaphathiza kanjani na? Yibuphi ubufakazi bokuqala obubonakalayo bukaMoya oNgewele na?” Leyomibuzo, yayizophoswa ebusweni bakhe; futhi lapho esebuya neQiniso leBhayibheli, babezomala. Kodwa leyo yindlela yomprofethi weqiniso. Unakho konke lokho azonqwamana nakho. Niyabo?

Impela, sasingeke simemukele. Qhabo, mnumzane! Okwethu—okwethu. . . Sasingeke sibe nanokukodwa—sasingeke sibe nanowodwa wemikhankaso yakhe ngapha kwelakithi—ezweni lakithi. Lutho, impela! Awu, sasingeke sibe naye. Qhabo, mnumzane! Kodwa wayezokuza futhi abuyisele ibandla

eZwini, ngokuba Leso yisiSekelo. Futhi noma ubani obeka esinye isisekelo, yisihlabathi esishonayo. Phezu kwalesisiSekelo sodwa uNkulunkulu wakha iBandla laKhe, phezu kweMfundiso yabaphostoli.

Njengoba ngangisho ngolunye usuku, ukhona okhuluma nge—ngesihlanzo futhi unikeza izifakaziso ezikhomba kwabaningi njengoFrancis oNgc. noCecilia oNgc, futhi ukhulekela abantu abathize futhi—baphume esihlanzweni, nokunikeza amagunya anjengalokho. Lelo yigunya elingesilo elombhalo; ngabantu ongenalo igunya! Abaphostoli babenegunya lombhalo, futhi uma liphambene nabo, ngamanga, ngokubona kwami!

Ngiyakholelwa esihlanzweni, kodwa ngikholwa ukuthi simanje nje. Uhlanza umphefumulo wakho uqobo. *Isihlanzo* kuchaza “ukuhlanza.” Uma ubona ukuthi wenza into eyiphutha, phuma lapho futhi ukuhlanze kuphume kuwe, ngokuvuma, nokukhala, nokuzila, nokukhuleka. Omunye waze wangihleka ngenkathi iNkosi ifika lapha esikhathini esingeside esedlule futhi inginika umbono engangihlala njalo ngifuna ukuwubona mayelana nokubopha leyonyoka. Ngangihlala njalo ngimangala ukuthi kukanjani—kunjani uma ngingahle ngiphume kanjalo, kanti kuyilokho ebengikufuna empilweni yami yonke. Bese ngiqala ukuzila nokukhuleka. Wathi, “Wawukwenzelani lokho?” Ngathi, “Phakathi lapho Wathi ngangingeqotho ngokwanele.” Ngangifanele ngize manje ukuba ngizihlanze. Ungalindi uze ufe futhi uvumele umpriisti othize azame ukukuhlanza. Hlanzani imiphefumulo yenu!

Kodwa niyabo, bakukhipha eZwini elinegunya base bekubeka ngale ezandleni zombhedesho othize owenziwe ngumuntu ukungenisa imali ebandleni, ngoba babuka izinto zezwe, ibandla lezwe, amandla amakhulu ezweni, amandla ezombusazwe. Kodwa uNkulunkulu ubuka eZwini laKhe. Futhi noma yiliphi izwi eliphambene neZwi likaNkulunkulu liyiphutha. Ngokubona kwami yiZwi noma lutho. Yebo, mnumzane! Yebo, mnumzane!

Wayeyoqonda ngqo esisekelweni. Wayeyoyiklebhula into ibe yizicucu. Wayezokwenza; akukho okunye ayengakwenza, ukuba uAmose ubelapha namhlanje. Akukho okunye ayengakwenza, ngokuba khumbulani, ungumprofethi kaNkulunkulu weqiniso, eliza kuye iZwi. Akukho okunye ayengakwenza kepha ukubuyela eZwini. Akunandaba noma onke amaPentecostal ezweni ayebuthene ezungezile, athi, “Mnumzane, Amose, siyakukholwa ukuthi ungumprofethi, kodwa uphumile eZwini; sifuna ukukuqondisa,” wayeyohlala neZwi. Akukho okunye ayengakwenza, ngoba ungumprofethi. Wayengadinge-bambiswano lwabo. Unomlayezo afanele awunikeze, futhi “konke uBaba aNgiphe khona kuyoza kiMi,” futhi uzoshumayela iZwi. Futhi uzoLishumayela nje njengoba Lalizoba njalo

eBhayibhelini; futhi ngakho, sasizomala. Kunjalo. Akunandaba ukuthi kwakuzobanjani, iZwi likaNkulunkulu liza kumprofethi, ukuhunyushwa kweZwi, ukuhunyushwa okuyikho.

USrayeli njalo wayephuma emgqeni, noNkulunkulu wabathumelela umprofethi enezibonakaliso nezimangaliso ukuhumusha leloZwi; futhi wayazi kanjani na? Wathi, “Uma lomprofethi ekhuluma futhi kufezeke, khona-ke lokho kuqinisile.” Waqinisekisa abaprofethi baKhe ukuthi babeqinisile. UJesu wathi, “Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza. Lokhu niyokwazi; lezizibonakaliso ziyakubalandela abakholwayo.”

Futhi bangazisho kanjani ukuthi bangumprofethi weNkosi kepha baphike lona impela iZwi likaNkulunkulu na? Umuntu angabaphathiza kanjani egameni likaYise, iNdodana, noMoya oNgcwele, lezoziqo, kepha aphike lona impela iGama likaJesu Kristu kube kungekho-mBhalo eBhayibhelini osekela umcabango wabo ongenabufakazi na? Ngingahle ngibe lukhuni futhi ngibe ngogxekayo, kodwa sekuyisikhathi sokuba ngaleyondlela. Qiniso. Abantu bangazisho kanjani ukuthi bangamaKristu namhlanje, futhi baphume bagijimele zonke izinto lapha; nabesifazane nezinwele eziphunguliwe, futhi begqoka izikhindi, futhi bebhema osikilidi, futhi begijimela emabhayisikobho (noma yiluphi uhlobo lwebhayisikobho endala), nokuqhubeka. Ungitshela ukuthi uMoya oNgcwele lowo na? Ungalokothi ungitshela lokho! U—uyamgulisa uNkulunkulu esiswini saKhe, uma yayikhona into enjalo engenziwa. Ngineqiniso ukuthi niaqonda. Uzibize ngento enjalo. Ingabakhona kanjani into enjalo na? Baziwa ngezithelo zabo.

Wayeyobaqhumisa futhi abalahle bonke abesifazane abaphungule izinwele. Wayengayenza kanjani enye into na? Ungumprofethi. Futhi lelo yiZwi. Wayeyothi, “Nina, boJezibele!” Wayeyobathatha ngesankahlu. Ngani na? Ungumprofethi. Wayezodingeka ahlale neZwi. Kunjalo. Nicabanga ukuthi babezoma na? Qhabo, mnumzane! Babeyothi, “Wuhlanya. Mubi njengoba wayenjalo lowoPawulu omdala eBhayibhelini, umzondi wabesifazane.” Nina—isigejane esikhohlisayo, enibizwa ngamaKristu.

“Akunandaba ukuthi uzama ukuphila ngokubangcwele kangakanani, lokho akuhlangene nakancane nakho. Inqobo nje uma uphika iZwi likaNkulunkulu futhi ungabi semgqeni naLo, uyisoni, ongakholwayo.” Yilokho ayezokusho. Wayengeke akubeke—wayezobeka izembe empandeni yomuthi ngqo; wayengezukulushiya lutho. Ungumprofethi futhi leyo yindlela yomprofethi weqiniso. Bahlala naleloZwi kungakhathaleki ukuthi ngubani; uma kungumama wabo ngqo noma ubaba, akwenzi-mehluko; uJesu wakwenza. Wayengambizi ngisho nangokuthi ngumama; wayengesuye.

Yena WayenguNkulunkulu; uNkulunkulu akanamama. Ukuba Wayenaye, manje-ke ubani ubaba waKhe na?

Wayeyobaqhumisa futhi abalahle. Wayeyowalahla onke amahlelo, ngoba akukho nalinye lawo elakhelwe eZwini. Angitholi nalinye lawo. Futhi athi angahlela nje, aphikisane neZwi ngaso lesosikhathi. Ngakho kungenzeka kanjani ukuba u—umprofethi abusise lokho iZwi elikulahla ngecala na? Nokho akafuni ukukwenza ukulimaza umfowabo, kodwa nokho ufanele akwenze, ngoba ungumprofethi. Futhi ungumkhulumeli weZwi likaNkulunkulu leqiniso futhi akagudluki kuLo akukhondlela nhlobo—isiyalezelo phezu kwesiyalezelo umudwa phezu komudwa. Niyabona ukuthi ngichaza ukuthini na? Indlela yomprofethi weqiniso.

Uze kimi, uthi, “Nkosi, ngifisa sengathi Ubungangenza umprofethi.” Akakwenzi lokho. Qhabo, Akakwenzi lokho.

Wayeyolahla ngecala nanininini isenzo sokungaziphathi kahle samabandla: lamaphathi okulutha, nazo zonke lezizinto abanazo, amaphathi amakhadi, amasapha amasobho. Wayeyowalahla onke; wayeyowaqhumisa angene esihogweni lapho evela khona. Ucabanga ukuthi wawuyomemukela? Qhabo! Ibandla namhlanje lalingeke limemukele. IPentekoste imemukele na? Lapho ayengahamba angene lapho bese ethi, “Nina sigejane esiphungule izinwele soJezibele, anazi ukuthi uISHO KANJE INKOSI uchaza ukuthini na? Niphumele lapha nigqoke ingutshana ebukeya impintshe isikhumba, anazi ukuthi ninecala lokuphinga nsuku zonke namakhulu esilisa na?” Yilokho ayeyokusho.

Benizothi, “Awu, lowomuntu oyisidala, omdala, onempanzela, umfo obukeka empunga, mkhipheni kulelopulpiti. Asibone ibhodi labaphatheli. Abadikoni, bamkhiphe lapha! Sizo. . .”

“Nina sigejane sabazenzisi abalusizi.” Kunjalo. UAmose wayeyokudalula.

Bese-ke uzibiza ngokuthi, “Si. . . Singabaleliqembu.”

“Singabaleloqembu.”

Ningabakadeveli, uyihlo, ngokuba nguyeyophika iZwi.

Wena uthi, “Ngakhuluma ngezilimi,” futhi bese uphungula izinwele zakho!

“Udumo kuNkulunkulu! Haleluya!”

IBhayibheli lathi kuyinto engenasithunzi—engenasithunzi ukuba owesifazane akhuleke ikhanda lakhe ligundiwe kanjalo. Bese-ke uzibiza ngomKristu. Ngiyakudabukela! Gaqa ungene ekhoneni ndawo ndawo, bese ulungisana noNkulunkulu.

Ugqoke lezozingubo ezindadlana ezimfishane, futhi uphumele lapha eyadini, bese uzulula lapho ukwazi kahle

kamhlophe ukuthi uyaphinga nekhulu lesilisa nsuku zonke. Wathi, “Mina...” UJesu washo njalo: “Obuka owesifazane amkhanuke usephingile naye.” Nguyena ozivezile, futhi ukwenze kweyakho... Noma ngabe wawu...

Nifile ezintweni zezwe; nivukile kulokho, njengoba ngishilo, ekuqaleni. Uphendula ikhanda lakho ngamahloni. Amehlo akho anciphe phezu kwento embi kabi yesono, esikhundleni sokubuka abesifazane ukuba ubakhanukele. “Wena silisa ongenza into enjalo futhi uzibize ngomKristu!” Yilokho abeyonitshela khona. Ngizama ukuthatha amazwi akhe kulokhu ukusa. Ayeyoba ngamazwi akhe, ngokuba u—khumbulani ungumprofethi weqiniso; wayeyohlala naleloZwi. Futhi nje ngicaphuna amazwi akhe, yilokho kuphela, ngoba uma namletha, uyiZwi; ngakho—ke nanti iZwi uqobo lwaLo. Ningahle ningabi naye umuntu, kodwa ninalo i—iZwi laKhe; ngoba wayeyoba neZwi leNkosi.

Zonke izimfundiso ezenziwe ngumuntu, wayezokulahla, njengombhaphathizo nje egameni likaYise, iNdodana, uMoya oNgcwele. Wayeyoyiphosa leyonto ibuye iyothi ngu ephakadeni. Wayeyoyilahla, ngakho kwakungeke kwabakhona phunga lakho elisele. Yebo, mnumzane! Bangaki eni—bangaki abebandla kulokhu ukusa ababeyomemukela phezu kwalokho na? Khona-ke bona, lesisigejana seGama likaJesu, babeyo—babeyothi, “O, sasiyomthatha kulokho”; bese kuthi-ke inhlangano yenu, wayezoniqhumisa niphume nayo ngqo. Kunjalo. Abesifazane benu abaphungule izinwele futhi nihambisana nakho. Kunjalo. Owesilisa wenu, indlela abenza ngayo nabaziphatha ngayo. Kunjalo.

Inqwaba yabantu ithi kuhle ukuba ngumprofethi. Kuhle, uma ukulungele ukuthengisa ngayo yonke into ezweni bese uhlala noNkulunkulu naneZwi laKhe.

Qhabo, sasingeke simemukele nhlobo, amahlelo ethu namhlanje. Impela sasingeke sizihlanganise ngalutho naye.

Mlaleleni ekuqhumisa! Wathi, “Yena impela loNkulunkulu enizisho ukuthi nikholelwa kuye, Uzonibhubhisa.” Kwakuyokwenzani ngalokho na? Yena impela loNkulunkulu iPentekoste ekholwa kuye, kuzo impela izenzo zokungaziphathi kahle nezinto abazenzayo nabavumela ukuthi zenziwe, yena impela lowoNkulunkulu uyoletsa ukwahlulelwa phezu kwabo izinhlangano. Yilokho impela uAmose akusho kubo.

“O,” bathi, “sinoAbrahama. Sina—sina *lokhu*. Sinomthetho. Sinabapristi. Sinabaprofethi.”

O, mfowethu, lawomehlo ancipha lapho ebabuka futhi eqhumisa leloZwi kubo. Yebo, mnumzane! Impela babengeke bamemukele. Qhabo, mnumzane! Wathi, “Bayonibhubhisa ngezimfundiso ezenziwe ngumuntu.” Yilokho ayeyonitshela khona namhlanje. Wayeyosho okufanayo njengoba enza ngaleyonkathi. Wathi, “Yena impela loNkulunkulu amabandla

enu akhiwayo ku (mhlawumbe kukhokhwa izigidi zamadola), wona impela amathempelana eniwakhela uJehova, enizisho ukuthi niyamthanda, yena lowoNkulunkulu impela uzonibhubhisa; ngoba nenqaba iZwi laKhe.”

Kunjalo nanamhlanje! Yena impela loNkulunkulu iMelika ezisho ukuthi iyamkhonza uzokwehlisela ukwahlulela phezu kwesizwe futhi asibhubhise! Ngethemba ukuthi lokho kujula kakhulu ngangokuthi soze nayaluza niphume kukho. Yena Lowo impela enizisho ukuthi niyamthanda futhi nemibhedesho yenu uqobo eyenziwe ngumuntu, nempilo yesimilo esibi, nokubola eninakho kini, nikude neZwi likaNkulunkulu uyonibhubhisa ngolunye usuku. Lowo ngu ISHO KANJE INKOSI! Akukho okunye okubasalele.

Yibani semgqeni neZwi, shumayelani iVangeli kubo, nqamula isizwe, batshele iQiniso; abefundisi bayaqophisana futhi bamemeze kakhulu futhi baqhubeke; indoda iyalahlwa; izinhlangano ziyakukhipha. Abesifazane banikina ikhanda labo futhi bangavumeli lezozinwele zikhulele ubala, bagqoke izingubo zabo ngokufana nje ncamashi unyaka nonyaka. Banjengokuthela amanzi emhlane wedada. “Bese uzisho ukuthi uthanda uNkulunkulu?” washo.

UJesu wathi, “Nithathe amasiko enu nase nenza imiyalo kaNkulunkulu ize. Leyo yindlela yomprofethi weqiniso. Niyabo? Akusiyo indlela elula. Ayisiyo leyo ecatshangwa ngumuntu wonke ukuthi yiyo, agxume phansi naphezulu, futhi amemeze kakhulu, nawo wonke umuntu ekumbambatha ehlonbe; khonake leso yisibonakaliso sokuthi awusuye umprofethi weqiniso. Leso ngesinye sazo impela izibonakaliso sokuthi awunakho lokho okhuluma ngakho.

Bake bambambatha nini emhlane ngaphandle kokuthi babenezembe ukuba balilole? Kungani wayeyophenduka abalahle na? Kunjalo. Babengeke bambambathe uAmose emhlane; babengembambathe uElija emhlane; akayimelanga leyonto. Qhabo, mnumzane! Wabatshela iQiniso likaNkulunkulu. Futhi uma iZulu lilikhulu kangaka futhi kuyilapho esiya khona, khona-ke uma singenakuba semgqeni nezintwanyana ezincane ezingelutho, sizoba kanjani semgqeni noMoya lapho na? Nifanele nibe semgqeni neZwi. Futhi leyo yindlela yomprofethi weqiniso. Nakuba imdabula abe yizicucu ukukusho, ufanele adabule isizwe sibe yizicucu ngayo. Kunjalo. Kodwa yileyo ndlela.

Wayeyokuqhumisa. O, he. Niyazi ukuthi wathini kubo? Isiyaluyalu, uma niqaphelisisa lapha. Wathi, “Asikho kuhulumeni wenu, sikini!” Yilokho akushoyo. “Iziyaluyalu ebandleni, isimo senu sokumesaba uNkulunkulu, yilokho okudale inkathazo.”

Isizathu ubukhomanisi bushanela izwe namhlanje, akungenxa yobukhomanisi; kungenxa yebandla; kungenxa yabantu. Namhlanje bazibiza ngomKristu; bacula njengezingelosi, amaphimbo aqeqeshiwe, futhi bekhuluma ngobukhulu ubuciko, sengathi babeyizingelosi ezinkulu, bese bengalikholwa iZwi likaNkulunkulu njengodeveli. Kunjalo. Bacula njengengilosi enkulu, bagqoke njenge—angazi ini, futhi baphike iZwi likaNkulunkulu.

Indoda, umshumayeli epulpiti, oyoma lapho futhi abizwe ngoDokotela, uMfundisi, futhi mbuze, “Ngabe iBhayibheli likhuluma ngoMbhaphathizo eGameni leNkosi uJesu Kristu, noma uYise, iNdodana, noMoya oNgewele na?” Futhi uyokuhleka ebusweni bakho futhi athathe, “uYise, iNdodana, noMoya oNgewele.” Bese uzibiza ngomntwana kaNkulunkulu! Abesifazane abaziyo ukuthi iBhayibheli liyabalahlala ngokwenza izinto ezithize nokuphungula izinwele zabo futhi baziphathise okwezwe futhi bagqoke izingubo ezingahloniphekile nezinto ezinjalo, futhi bayoqhubeka bakwenze noma kanjani, futhi bakhulume ngezilimi, futhi bagxume phansi naphezulu, futhi bamemeze, futhi babenezinhlangano zamanenekazi amadala nemijikelezo yokuthunga, futhi bathumele izithunywa zenkolo ensimini. Sekuphenduke iphunga ebusweni bukaNkulunkulu. Futhi ISHO KANJE INKOSI Uzoyibhubhisa yonke into! Uzokwenza.

Akusiyo into elula, kodwa leyo yindlela yomprofethi weqiniso: kuqhumise kuphume lapho futhi ukusho, noma kuyalimaza noma qha.

UJohane wayengumprofethi weqiniso. Wathi, “Izembe libekiwe empandeni yomuthi.” Yileyondlela yabo.

Impela, inkathazo iphakathi kuye: bacula njengezingelosi badanse njengodeveli phandle lapha, imidanso, beqhubeka, ukudlala amakhadi, imicimbi yemijaho. AmaPentecostal eya ezindaweni zokuzijabulisa, amabhayisikobho egewele wona. Zonke izindawo noma yiluphi uhlobo lomdlalo omdala kumbe noma yini okunye, behlela lapho ngqo—nemijaho, nakho konke okunye, futhi bazibize ngamaKristu, futhi bakhuphuke futhi bamemeze, futhi bakhulume ngezilimi, futhi benze ukuGezana Izinyawo neSidlo. Ngani, yi—yi—yi—“njengenja iya ebuhlanzweni bayo,” umprofethi wathi, “benzenjalo nabo.” Uma leyonto yayingeyezwe futhi yayifanele ikhahlelwe iphume kuwe, ubuyelelani kuyo futhi na? Kunjalo.

Phandle emigwaqeni betwista, bakubiza ngomculo wokuzibinya, bephungula izinwele, begqoka izikhindi, o, he! Bazibiza ngamaKristu. Sewake wa... Qhabo, kungcono ngingakusho. Yingakho ngibalahlala. Uma ngizohlala naleliZwi, uma leliZwi liza kimi, ngihlala naleliZwi. Yilokhu okuza kimi,

iZwi. Liyakulahla. Ezisho ukuthi uholwa nguMoya oNgcwele futhi enza izinto ezinjalo!

Ungathini nje owesifazane eholwa nguMoya oNgcwele avume ukuba izinwele zakhe ziphungulwe, kanti wona impela uMoya oNgcwele ukulahla na? Manje-ke unhloboni yoMuntu uMoya oNgcwele na? Ungathini nje? Ungathini nje umshumayeli ame epulpiti futhi noma yimuphi umuntu amphosele inselelo ukuba amkhombise indawo eyodwa lapho noma yimuphi umuntu owake wabhaphathizwa kusetshenziswa iziqu zikaYise, iNdodana, noMoya oNgcwele, futhi akuhleke ebusweni bakho, futhi akubize ngohlanya ngokubhaphathiza eGameni likaJesu Kristu, futhi athi uholwa nguMoya, futhi ethi unoMoya oNgcwele na? UMoya oNgcwele ubangaliphika iZwi laKhe uqobo na? Qhabo, mnumzane! Niyabo? Ngiyethemba niyakuthola.

Manje, angazi ukuthi yisikhathi esingakanani... Ukusakazwa ngodalimede okulandelayo kungahle kungithole, kodwa kuze kwenze njalo, ngizobe ngimi khona lapho kanye neZwi. Uma sengihlangana nani ngale ekwahluleleni, ngizobe ngimi ngaleloZwi ngqo; yilokho engikholwa ukuthi kuyiQiniso. Qhabo, anizenzi izinto ezinjalo bese niba noMoya oNgcwele.

Ngaya kwa...Umkamfundisi ngesinye isikhathi, ehlezi phezulu lapho egqoke ingubo, futhi yayibukeka kabi kabi. Wena uthi, "Awunamalungelo." Nginalo ilungelo; lelo yiZwi. Lishumayele lonke. Wedlula lezozinto, inqwaba yabashumayeli abenziwe izitabane, ngoba abanaso isibindi—mhlawumbe bengabizwanga ngisho ukuba bashumayele endaweni yokuqala. Amen! Kodwa inceku kaNkulunkulu yeqiniso iyohlala naleloZwi ngqo. Kunjalo. Umkamfundisi ehlezi lapho ezimpintshe wonke engutsheni kulenga namacici, epende nobuso, nezinwele ezimfishane eziphunguliwe, kanti uNkulunkulu uyilahla yonke into njengengcolile. Bese uthi-ke unoMoya oNgcwele!

Ngangishumayela lapha ePhoenix, esikhathini esingaside esedlule, ngento efana naleyo; nomkamfundisi, ehlezi epulpiti nalezi ezinye zezinwele eziphunguliswe okomfana ziboshwe amafindo zonke, nanengubo ayengafanele ngisho ukuyigcina eziketini ezingaphansi ukuthi ingakhanyi (ingakwazi nokwehla ngezansi kwamadolo akhe, yayicishe ibe amayintshi amane noma amahlanu ngenhla kwamadolo akhe ehlezi phezulu lapho), egxuma phansi naphezulu ehola amaculo. Ngakuqhumisa ngamandla ami onke. Kusobala ngeke angimeme ukuba ngibuye. Angimbhekile ukuba akwenze, kodwa uyakwazi okulungile nokungalungile. Uma sengimi ekwahlulelweni, akusekho ezandleni zami. Bese esuka ahambe futhi athi... .

Indoda, ebizwa ngothisha (engingasho khona ukuthi ayisuye) yaphawula ngolunye usuku phambi kwabanye

babangane bami edolobheni elithize engangikade ngikulo. Niyamazini umfowethu. Nalomfowethu uyangena, wathi . . .

Bathi, “Sake saba noMfowethu Branham lapha kanye” (idolobha elithize e—entshonalanga engaphandle).

Nalendoda yathi, “O, uMfowethu Branham uyindoda elungileyo (niyabo? Wazi kangcono ukuthi angaphosa noma yini esimilweni),” yathi, “UMfowethu Branham, kodwa ningawalaleli amateyipu akhe, ngoba ayokudida.”

Futhi lapho kwenzeka ukuthi omunye wabangane bami emi lapho wathi, “Umzuzu nje, mnumzane! Ngangididekile ngaze ngezwa amateyipu.” Futhi yilowo umehluko. Wathi, “Ngangingakuqondi ukuthi kwakungenzeka kanjani ukuba uNkulunkulu ongcwele ahambisane nezinto ezinjalo njengalokho, njengoba nonke nenza.”

Yena lowomuntu, omunye kanye naye, wama endaweni ethize esikhathini esingaside esedlule, wathi, “UMfowethu Branham ungumprofethi; uyakwazi ukwahlukanisa ngokubona izinto ezifihlakele nezinto ezinjenge—kodwa,” wathi, “manje, ningayilaleli imfundiso yakhe, ngoba akaqinisele.”

Ubuhlanya, inkulumbo enobubhambi njengaleyo; anazi yini ukuthi u—uma kuwu . . . angisuye umprofethi, kodwa uma iZwi likaNkulunkulu liqinisele, Liza kumprofethi. IZwi leNkosi leza kubaprofethi. Yibo abahumusha iZwi. Khona—ke niyabo ani—akunangqondo ngisho. Ukucasha nje emva kwehlelo elithize eliyizana. Ngolunye lwalezizinsuku azobhidlika, futhi akhunte, futhi abhubhele esihogweni, kodwa iZwi likaNkulunkulu liyohlala phakade. Phezu kwaleloDwala, ngiyokwakha amathemba ami kuze kube-phakade, phezu kweZwi leNkosi. Futhi yonke enye into mayicwile. Uma ngilahlekelwa yibobonke abangane, konke okunye, ubungane bami bukuKristu.

Amathemba ami akukho lapho lakhelwe khona ngaphandle

Kwasemazwini kaJesu enokulunga;

Lapho macala onke umphefumulo wami uvula indlela,

Khona—ke Uyiwo onke amathemba ami nokuhlala.

Lesosibhamu saqhuma ngelinye ilanga, futhi ngabona . . . Ngangicabanga ukuthi ngase ngifile. Ngezwa nginokuthula. Ngaqalaza, ngacabanga, “Awu, yikho lokhu.” Buhle buni ihlelo ebelingabenza kimi ngaleyonkathi? Buhle buni inhlango ebengabenza kimi na? Bengiyoma ngaleya ezahlulelweni ezesabekayo zikaNkulunkulu ukuba ngahlulelwe ngaleliZwi. Nakuba ngingaze ngishiswe yilanga, futhi ngigobe, futhi ngisonteke, futhi ngibadonse ngibahlakaze abantu abaningi;

kodwa ngethemba ukwenza—ngithole umnyombo wangokoqobo lapho weZwi likaNkulunkulu, futhi lapho ngakhe umphefumulo wephakade. Kunjalo. Ngidedele uNkulunkulu awubeke ezandleni zaKhe futhi awakhe ube ngumntwana olalelayo.

Bekungenzeka kanjani, bekungenzeka kanjani ukuba umuntu oholwa nguMoya oNgcwele enze into enjengaleyo, noma owesifazane onoMoya oNgcwele enze izinto ezinjengalezo na? Qhabo, Ungcwele; futhi uma ukuPhila kwaKhe kukuwe, uyafana. Uyoba njengaYe nje.

USrayeli, njengathi, bacabanga ukuthi ngoba babephumelela ngombimbi lwabo nabanye, ukuthi uNkulunkulu wayethe kulungile ngakho. Manje, niyazi, sicabanga lokho namhlanje! Ngakhuluma namanye amadoda lapha esikhathini esingaside esedlule ehhotela ezinsukwini ezimbalwa ezedlule, indoda enkulu emazingeni ezenkolo. Futhi athi kimi, “UNkulunkulu uyafakazisa ukuthi Unathi. Ngani, sikhulile ngonyaka odlule, Mfowethu Branham (ngiyakhohlwa ukuthi bangaki), amakhulu,” kanjalo.

Ngathi, “Leyo akusiyo nencanyana invume.” Kunjalo. Ubufebe bandile ngonyaka odlule cishe ngamapesente angamashumi amathathu. Ngabe lokho kukhombisa ukuthi uNkulunkulu wayekanye nobufebe na? Leyompikiswano ayilungile. Qhabo, ungeke ukwenze. Qhabo, mnumzane! UNkulunkulu umi neZwi laKhe. Noma yimuphi omunye umuntu uyoma neZwi laKhe, uma eqotho. Kulungile!

Bacabanga ukuthi ngoba babenombimbi...Manje, lapha sizongena emzuzwaneni nje ezindabeni zikahulumeni. Isizwe sakithi silenqabile iZwi likaNkulunkulu, njengoba kwenza uSrayeli nje. Balenqaba iZwi likaNkulunkulu, nabantu babo, abapristi babo, nabaprofethi, nokunjalo baprofetha kahle kubo, futhi ba...Yini esingayenza ngaphandle kokuthi siprofethe okungesikho, ngoba kuphambene neZwi. Silahliwe, isizwe sakithi esikhulu, esithandekayo sencike phezu ko—olwethu—ulwazi lwesipiliyoni lokhokho bethu, bese sibuyela kulokho ababenakho.

Impela, uSrayeli wayeyisizwe esikhulu. Bukani okhokho babo, kodwa uNkulunkulu akabayekanga. Lowomprofethi omdala onempandla wayebaphosela iZwi, futhi kwenzeka ngayo impela indlela ayesho ngayo. Funda umlando wakho lapha futhi uthole ukuthi akunjalo yini. Kuyafezeka ngayo nje impela indlela akusho ngayo.

Futhi wabalahlala, nokho bona bemi lapho, labobapristi abangcwele bembethe izingubo ezingcwele, befafaza lokhu, futhi bengasinyakazisi isandla *ngapha* noma *ngapho*, ngoba kwakungenye into *ngapha*, noma isiko, noma enye into. UJesu wathi, “Ningabakayihlo, usathane, futhi imisebenzi yakhe niyoyenza.”

Base beMthatha, futhi baMlahla ngecala, base beMlengisa emthini, base beMbulala. Kunjalo impela. UNkulunkulu wabuye waMvusa futhi. Yebo, mnumzane!

Qhabo, babengeke—besingeke simkholwe uAmose namhlanje, lutho nhlobo. Futhi namhlanje senze umbimbi. Sinalokhu esikubiza namhlanje. . . Sicabanga ukuthi kuvunywe nguNkulunkulu ngoba i—izinhlangotho zethu ziyanda na—nayo yonke into ihamba ngendlela eyiyo; sicabanga ukuthi ivunywe nguNkulunkulu. Niyazi, bajoyina benyuka, ngiyakholwa, cishe ezinye futhi izigidi ezimbili noma ezintathu zamaProtestane; neKatolika lihambe kwaba yiningana lezigidi ngaphezulu. Niyabo? Bacabanga ukuthi lokho yimvume kaNkulunkulu i—bona beyiKatolika. IProtestane icabanga ukuthi yimvume kaNkulunkulu kubo ngokuba ngamaProtestane. Ngumbhedo; yinto engashaywa-mkhuba kangako; kungumlotha we atomu; wulaka lukaNkulunkulu lwakhiwa ukuba luqhume. Kunjalo impela.

Ngilaleleni; ngizonitshela iZwi leNkosi! Amen. Sibukeni. Bukani izwe uku—bukani isizwe sakithi. Sijoyine iNhlangotho yeZizwe. Kukhonani kuyo na? Isigejane sabangamesabi uNkulunkulu. Futhi thina ngesibindi singavumeli ngisho umkhuleko ukuba wenziwe ngaphambi kokuba kungene ukhulangotho kwemihlangotho yethu. Angifundanga yini nje lapha, “Kuhamba ababili bengavumelananga na?” UNkulunkulu akenzi lutho engayembulanga ezincekweni zaKhe abaprofethi. Kungahamba ababili bengavumelananga, ngenkathi sithola okaMohomede, uBuda, abaphiki-Nkulunkulu, abangamesabi uNkulunkulu, abazidlayo, yonke enye into kuyo. Nicabanga ukuthi i—nicabanga ukuthi uNkulunkulu wayengahlala entweni enjalo na?

“Awu,” usho uthi, “awu, siwumbimbi nabo. Sinakho konke ukuvikelwa yiNtshonalanga.” Babenazo zonke izizwe zibazungezile ngokubavikela, kodwa lowomprofethi wathi, “UNkulunkulu uzonibhubhisa; yena impela uNkulunkulu enimkhonzayo uzonibhubhisa ngobuwula benu.” Wayeyosho into efanayo kulokhu ukusa.

Wayeyoklabalasa ekwiHlala-Mongameli kuze kuyothi ngqi phansi kumlimi ompofu. Impela wayeyokwenza. Wayeyobasakaza ngeZwi likaNkulunkulu. Ngempela wayeyokwenza. Yileyo indlela yomprofethi weqiniso.

“Sibukeni, amabandla. O, siyiBandla eliKatolika lamaRoma elingwele elikhulu.”

Kwakhulunywa ngalo eBhayibhelini ukuthi liyisifebe.

“Singokhokho bawobaba, amabandla amaProtestane onke abuthene ndawonye futhi abizwa, ku—kubizwa ngoMkhandlu wamaBandla oMhlaba.”

Izifebe zesifebekazi, kwasho iBhayibheli. Yilokho impela Elakushoyo. Kepha nokho sicabanga ukuthi . . .

Futhi manje, onke amabandla ahambisana ndawonye. UMnu. Collins, umngane wami (umfowethu eCalifornia—eArizona lapho), ungu—Elmer, ngathi, “Awu, ngiqagele usonta kwelihle ibandla elincane leMethodisti.”

Wathi, “Ngaphuma kulo ngenkathi bejoyina lowomkhandlu wamabandla enhla lapho.”

Ngathi, “UNkulunkulu akubusise. Usondela eMbusweni, Mfowethu.”

Yebo, mnumzane! Umbhedesho, bencike enhlanganweni nomuntu futhi kanye nemfundiso yabo eyenziwe ngumuntu, futhi beshiya iZwi likaNkulunkulu. Esikudingayo ngumprofethi namhlanje ukusakaza leloZwi phakathi lapho. Kunjalo impela. Yebo!

Babeyo—babeyoziphephisa bona. “O, sijoyina . . .Thina, amaPentecostal? Impela, sijoyine uMkhandlu wamaBandla oMhlaba, ngoba phakathi lapho sinenhlanganayo. Sizobazuza sibaqede.” Njengowesifazane eya ebhareneni ukuba adakwe kanye nendoda yakhe ukuze ayizuzele uNkulunkulu. Kakhulu njengendoda ihamba nomfazi, lezizinsuku, ebhareneni ukuba idakwe ukuze imzuzele uNkulunkulu. Umbhedo! Suka emhlabathini kadeveli. Uma noma yini iphika leliZwi, ngiyaphikisana nayo. Nalokho kungenza ngiphikisane nazo zonke izinhlangano, ngoba iphambene neZwi. Kufanele kwenze lonke ikholwa lizwe ngaleyondlela.

“Awu,” bathi, “kodwa khumbula, sine . . .”

Ngithi . . .Nginesiqephu esikhulu ephepheni, ngilithunyelelwe ngomunye waseArizona, ngokuthi washo kanjani lokhokho *uS'bani-bani* ngolunye usuku wathi, “UPapa John wama 22 (kumbe noma bambiza ngani) une—ungumuntu okahle. Uyena-muntu kuphela owake wakhuluma ngokuhlanganisa amabandla, amaKatolika namaProtestane ndawonye.” Wathi, “Kungahle kungafiki ngezinsuku zethu, kodwa eminyakeni elandelayo eyishumi nanhlanu noma amashumi amabili kuyobakhona.”

Ngacabanga, “Mfana, wena ungukhokho, uyaprofetha futhi awukwazi.”

“Isikhathi sesedlule kunoma sicabanga,” umfo owangibhalela khona wakubhala phezulu ekhasini. Isikhathi sesedlule kunoma sicabanga. Wayekade elalele emateyipini futhi. Yebo, mnumzane! Wathi, “Isikhathi sesedlule kunoma sicabanga.” Wathi, “Mfowethu Branham, awukushongo yini lokhu eminyakeni eyedlula na?”

Ngathi “Impela.” Yebo, mnumzane! Kuyafezeka, ngoba yiZwi leNkosi; kufanele. Impela.

Yebo, bathi, “Awu lokhokho ongwele, awucabangi ukuthi kufanele kubekhona akwaziyo okungaphezu kwalokho na?”

Qhabo, mnumzane! Uma ephika iZwi likaNkulunkulu, futhi abuke kuLo kanjalo, angeke. Angikhathali ukuthi ophapha abangaki, abaprofethi, noma ngabe yini eninayo phakathi kwenu. Uma ningekho eZwini, nisukile eZwini. Kunjalo.

Ubengake aze ayibusise kanjani uNkulunkulu into enje inqobo nje uma benqaba lona impela iZwi likaNkulunkulu na? Angabusisa kanjani noma yini ngaphandle kweZwi laKhe na? Into ephambene neZwi laKhe, AngaLiphika kanjani na? Ungawubusisa kanjani umdlavuzo okudlayo ukuqede na? Ubungayibusisa kanjani i—intambo kagesi oyibambile, uthi, “O, ngibambe unghishise?” Lokho bekungaba uhlanya. UNkulunkulu angabusisa kanjani noma yini emelene neZwi laKhe na? Ngakho buyelani eZwini. Nina sigejane sabashumayeli, njengezinja ezinkulu, yin’indaba kini na? Niphuma lapha bese nithengisa ngobuzibulo benu ngenxa yokudlanyana ukuba ugibele uhambahambe ngemoto ephambili iKhadilaki, noma yinto ethize, noma ngenkulu, ephakeme indlu enkulu yesicebi ndawo ndawo, nelikhulu isonto lakhiwe ngesigidi samadola, nazo zonke lezozinto kanjalo, bese nithengisa ngobuzibulo benu, futhi ninamahloni futhi niyesaba ukushumayela iZwi likaNkulunkulu emabandleni enu. Ake usho, awunamahloni ngawe na? Futhi uzibize ngenceku, umprofethi kaNkulunkulu, nithengisa ngamalungelo enu ngenxa yokudla kwezwe? Nizochamusela ini na? Okufanayo nokwenziwa ngu Esawu. O, ihlazo elinje pho!

O, qhabo, uNkulunkulu ongwele ogada iZwi laKhe ukuLiqinisekisa wayengeke ayibusise into ephikisana neZwi laKhe. Kanjani. . . (Manje lalelani! Ngiyazi ukuthi ngishiywa yisikhathi kancanyana nje, futhi ngingahle nginibinde kuthi anife, kodwa bukani, kukhona engifuna ukunibuza khona.) Ubengakwenza-kanjani uNkulunkulu ongwele, Owakhuluma iZwi laKhe futhi wathi, “Manje, kokubili amazulu nomhlaba kodlula, kodwa Lelo aliyikudlula, akukho nelilodwa izwi laLo.” Manje, Angayithatha kanjani into ephambene naLelo futhi ayibusise na? Wayengakwenza kanjani na? Bukani! Uzifakazela Yena; Uqinisekisa iZwi laKhe. Usho lokho okuyiqiniso, hhayi ngobulunga.

Bukani uMowabi. UMowabi wayeneZwi laKhe futhi, uMowabi. UIsrayeli wayeneZwi laKhe, noMowabi wayenesimo sokumesaba UNkulunkulu ngeZwi laKhe. Banikela ngemihlatshelo eyisikhombisa, ezihlanzekile, izinkunzi phezu kwama-altare ayisikhombisa, inombolo ephelele, umhlatshelo ophelele. Kwase kuthi ngaphandle kwalokho wathatha izinqama eziyisikhombisa, zikhuluma ukuthi babekholelwa ekufikeni kweNdodana kaNkulunkulu, futhi wanikela ngakho phezulu lapho nombhishobhi wabo omkhulu. Zonke izicukuthwane

zabo, bonke abapristi babo nabapristi abakhulu, yonke enye into yayimi izungezile namakhosi abo, nomongameli, nani okunye, futhi wanikela ngalokhu, ekholwa nse njengoba babenjalo, kuqhathaniswa noIsrayeli. Futhi kwakukhona uIsrayeli ezansi lapho, isigejane samambuka, kubukeka kanjalo. Kodwa yini eyayino Israyeli na? UNkulunkulu wayesemkhankasweni wabo. Wayezifakazela Yena, ukuthi Wayenabo. Niyabo?

Akunandaba ukuthi bangaki okhokho ababekade benabo, ophapha, kumbe noma yikuphi okunye, uNkulunkulu ngeke abanabo Aze azifakazise Yena enabo. Futhi inqobo nje uma besukile eZwini laKhe futhi bephika iZwi laKhe, Angaba kanjani nabo na? Akukho zibonakaliso zikaNkulunkulu oPhilayo phakathi kwabo.

Wayengaba kanjani uNkulunkulu phakathi kweNhlango yeZizwe, lapho ababili bangehambe bengavumelananga na? Manje, bukani lapha. Nanso iChurch of Christ, ebizwa kanjalo, ijoyine namaPentecostal. AmaPentekoste athi akholelwa ekukhulumeni ngezilimi; akholelwa ebufakazini obubonakalayo bokuba noMoya oNgwele, ekhuluma ngezilimi. Bathi bakholelwa kulokhu, lokho nokunye; bakholelwa ezibonakalisweni nasezimangalisweni. IChurch of Christ iyabaleka futhi yathi, “Nina sigejane sezidomu, lokho kwakusezinsukwini esezadlula.” Kuhamba ababili kanyekanye uma bengavumelananga na?—futhi bajoyinana. Benzani na? Bafuna ukuphephisana. Phansi naleyonto! Ukuphepha kwami kukuKristu naseZwini laKhe, ngokuba iZwi laKhe linguYe uqobo. Kunjalo.

Akukho-zibonakaliso zikaNkulunkulu oPhilayo, lutho nhlobo. Yilokho uJesu akushoyo, “Uma Ngingenzi iZwi libonakale, khona-ke ningaLikhulwa. Uma uNkulunkulu engakhulumi futhi aprofethe nje—ngaMi, futhi asho ngaMi, futhi enze ngaMi lokho nje uMesiya afanele akwenze, khona-ke ningaNgikhulwa.” Bese-ke umfo athi ungumprofethi othunywe nguNkulunkulu futhi aphike iZwi. Nkulunkulu ihawukele into enjalo. UNkulunkulu angake ayenze kanjani into enje na?

Ake ngibuze—buze—ngabe—lokhu manje. A—angazi ukuthi ngikhuluma nini nani futhi, lokho kuyoba kuNkulunkulu. Ngiqongelela ukudla nje, njengoba Angitshela kulowombono ngalesosikhathi, ngikufaka emiphongolweni.

Ubungangibuza, “Wayengakubona kanjani uArose kungakenzeki okwakuzokwenzeka kubo na?” Ngani, kwakubukeka kukuhle. Bukani! Manje, bukani lapha. Manje, lalélisisani manje, ngoba konke lokhu kuseteyipini futhi kuya—kuzohamba umhlaba jikelele. Niyabo?

Manje, kanjani... Bukani lapha! Kwakukhona uIsrayeli, amakholiyi abo lalisesimeni esingcono kakhulu kunalokho abake baba yikho. Akukho-muntu obakhathazayo. Babenezinkolo

zabo uqobo. Abazange...Akukho-muntu owathi, “Ngeke namkhonza uJehova.”

“Qhubekani,” kwasho izizwe zabahedeni, “nikhonze. Sinesivumelwano omunye nomunye.”

Lowomprofethi wabona ngalokho. Niyabo? Kanjalo nomprofethi namhlanje ubeyobona ngakho. Niyabo? “Qhubeka.”

NoIsrayeli wathi, “Awu, asidle, siphuze, futhi sijabule.” Ngakho bahlanganisa isigejane base bezenzela izivumokholo, nezinhlangano, amahlelo, nezinto, futhi bakulungisa konke nya; nabesifazane babo nje bahlala ntofontofo nasesonweni phandle lapho, mfana, bethwalwa bejikeleza emahhotela okudlalwa kudanswe kuwo nakho konke, begqoke uhhafu, begqoke iziketshana ezibukeka zisasilika. Uma wake wabona omunye wemilando yabo—yabo yangalezozinsuku, ukuthi babebukeka kanjani, o, cishe impela kubi ngokukodwa kokuthathu njengoba benza namhlanje! Kungekukhulu nokho, ngoba babengeke. Yebo, nokuthi benza kanjani futhi baqhubeka kanjalo, namakhosi, nabapristi, nawo wonke omunye umuntu. UJesu wathi, “Nidla izindlu zomfelokazi, nina bazenzisi.” Wakusho! Nazo zonke lezizinto ababezenza... Lowomprofethi emi lapho ebuka phansi phezu kwaleso—lesosizwe kanjalo, akumangalisi inhliziyi yakhe yadabuka kuye. Yebo, mnumzane!

Manje, nithi, “Wazi kanjani ukuthi kwakuzokwenzekani na? Wayekwazi kanjani ukukubona kungakenzeki na? Kanjani na?” Konke kwakubukeka kukuhle. Ngani, banokuningi okudliwayo; banokuningi okokugqoka; ba—banamabandla abo amakhulu; bayaphumelela; imali itshalwe ndawo zonke. Baphila ntofontofo, imidanso emgwaqeni, ukungaziphathi kahle, nakho konke okunye kuqhubeka nje, nayo yonke into ihamba kahle! NjengeMelika nje namhlanje. Itelevishini igcwele amahlaya angcolile, abesifazane abahlubule izingubo uhhafu, konke okunye. Yonke into oyibonayo yinkucunkucu nesono nje. Awudingi-kubuka-televishini, vula amehlo akho nje, ubuke nomaphi. Amantombazane, abafana, owesilisa, abesifazane, bebhema, bephuza, laboJezibele bezibiza ngamaKristu, odeveli abangcolile, bezibiza ngeMethodisti, iBaptisti, iPresbyterian, iKatolika, namaPentecostal. Akumangalisi kwanciphisa amehlo akhe lapho ebuka! Kunjalo.

Konke kubukeka kukuhle. Ungakuhlenga kanjani, uma sizokwenza...Kanjani—kanjani...“Kubuke. O, si—sinesinye futhi isigidi. Si—sine...Si...Izakhiwo zethu zi—amasonto ethu makhulu kakhulu, sizodingeka sakhe amasonto amasha! Awu, sinemali eningi kangaka, asazi ukuthi sizokwenzani ngayo! Ngani, sakha izindawo ezinhle nje kunazo zonke e—esizweni. Amasonto amakhulu kunawo onke elikhona, sinawo;

futhi sisalokhu sinemali eningi kakhulu. Awucabangi ukuthi uNkulunkulu usibusisile na?”

Qhabo! Nisukile eZwini laKhe.

“Futhi, Mfowethu Branham, usho ukuthi uNkulunkulu uzokubhubhisa lokhu na?”

Yebo! Bonke!

“Wazi kanjani na?”

Amose, waze kanjani na? Njengodokotela nje exilonga isifo. Uma ethola isifo esisesigulini, uyazi ukuthi ufanele enzeni; uyazi ukuthi lesosiguli sinani. Uyazi ukuthi sesiqhubeke kangakanani, futhi uyazi ukuthi kuzokwenzekani. Futhi kungaleyondlela nakumprofethi, umprofethi weqiniso. Uma ebona. . . Angikhathali ukuthi wena wenzani. . . Uma ebona isifo siqhubeke, ngumdlavuza odlanayo; futhi uqhubeke kakhulu ngempela kumaPentecostal nabo bonke abanye, ngeke usabuya! Ususesigabeni esiqhubekela phambili. Azobhubha.

Wayekwazi ukusixilonga kanjalo-ke isifo uAmose. Wasixilonga ngeZwi likaNkulunkulu. Wena ungumprofethi we—weqiniso kanjalo-ke uxilonga isifo bese ethi kulabo besifazane, “Ningazami neze ukuya ekwahlulelweni nezinwele eziphunguliwe, nibe nazi kangcono.” Usho kuwe wena wesilisa, nonke, nani bashumayeli, niphika iZwi, futhi ninesimo sokumesaba uNkulunkulu, futhi nijoyina izinhlangano ukuba nibalekele indaba esematheni nibe nazi kangcono. Nibuka iZwi elifanayo abaprofethi beqiniso ababezolibuka. Ukuxilongwa kwesifo kwathi, “Ukufa, ukwehlukana.”

Njengodokotela nje, uyasazi isifo. Uyazi ukuthi zimpawu zini esinazo. Bukani lesisizwe. Uma uthi, “IPentecostal yenzile?” Uma bezokubeka—bengeke ngisho bakuvumele uze nasenkonzweni, ngoba ushumayela kwabesifazane ngezinwele zabo eziphunguliwe; neBhayibheli liyakulahla. Wesaba ukuthi uzosho okuthize nge. . .

Lapha ngolunye usuku, ngenkathi ngenza eminye imikhankaso (yayenziwa nguRoy Borders), eWest Coast, bamlethela—kanyekanye, isigejane sabefundisi (ciske, o, ngiqagele bengamashumi amane noma amashumi amahlanu lapho enganginomhlangano omkhulu), bathi, “Mnu. Borders, ngifuna ukukubuzisa okuthize.” Wathi, “Kuyiqiniso yini ukuthi uMfowethu Branham usebenzisa iGama leNkosi uJesu Kristu ukubhaphathizela kulo na?”

UMnu. Borders, umnumzane ohloniphekile impela onesithunzi, (njengoba nazi, uMfowethu Borders walapha), wathi, “Banumzane,” wathi, “UMfowethu Branham, uma ephumile esemikhankasweni—phandle lokhu,” wathi, “akashumayeli; uyaqhubeke nje akhulekele abagulayo benu. Kuthi akube yilokho akwenzayo.”

Wathi, “Lokho akusiyo into engikubuze yona,” kusho igosa lasesontweni. “Ngabe u. . .” (Manje, babenamateyipu; bayazi.) Wathi, “Ngabe ubhaphathiza eGameni likaJesu Kristu na?”

Wathi, “Yebo, ebandleni lakhe uqobo. Yileyondawo kuphela abhaphathiza kuyo, ebandleni lakhe uqobo.”

Wathi, “Yilokho-ke; yilokho kuphela ebengifuna ukukwazi. Asimfuni. Asikufuni lokho kweduka phakathi kwabantu bethu.”

Nangolunye usuku ngenkathi umngane wami olungileyo uEd Daulton ethola incwadi eyayivela ebandleni lamaBaptisti, wathi, “Siyakuxosha ehlanganyelweni yamaBaptisti, ngoba ujoyine ekwedukeni ngokubhaphathizwa eGameni likaJesu.”

Ngithanda ukuma noPawulu, “Kulokho izwe elikubiza ngokweduka, yileyondlela engimkhonza ngayo uNkulunkulu, ngoba yiZwi laKhe.” Yebo, mnumzane! Yebo.

O, impela udokotela uyasixilonga isifo; uyabona ukuthi sikuphi. Umprofethi weqiniso uyasihlola isifo ngeZwi. Wenzani? Udokotela uxilonga isifo sakhe ngezimpawu. Kunjalo na? Ubheka izimpawu, futhi uyabona ukuthi yini indaba esigulini. Uyabona ukuthi sesiqhubeke kangakanani futhi uthi, “Ayisekho into engenziwa.” Nomprofethi weqiniso uthatha iZwi likaNkulunkulu bese exilonga izifo, aphase umuthi kuso, nabantu bawubuyisele ngokuwuphosa ebusweni bakhe. Kuzokwenzekani na? Ukubhubha, yilokho kuphela. Ukuthanda injabulo, isigejane sezwe esibizwa ngobuzenzisi esinolayini wamagciwane amancane! Kodwa leyo yindlela yomprofethi weqiniso. O, he!

Ubona izifo. Ubonile ukuthi babezodeda eZwini. Wabona iZwi, futhi wayeyazi imiphumela, ukuthi yini okwakuzi. Ukubonile ukuphila ntonfontofo ababephila kukho; Uyibonile indlela labo besifazane ayenza ngayo. Uyibonile indlela labobapristi ayeyenza, ukuthi badeda kanjani ekukhonzeni kweqiniso kukaNkulunkulu nezinto ezinjalo. Kukhona. . . Wayenakho—wayenempendulo; wathi, “LowoNkulunkulu enizisho ukuthi nizomkhonza uzonibhubhisa.”

“Ngani na?”

“Aniyigcinanga imiyalo yaMi.” Kepha nokho babecabanga ukuthi wayeyigcinile. Angikufundanga yini khona lapha nje na? Ivesi lesibili, 4—2 isahluko, ivesi 4: “Ngokuba Ngakukhetha ukuba ube yi. . . Kuyo yonke imindeni yomhlaba Ngakukhetha, kepha nokho uyala ukuhamba ngemiyalo yaMi.”

Nicabanga ukuthi lowomprofethi omncane onempandla emi lapho naleyontshebe empunga inemisho namehlo akhe ebaneka umlilo, ekhuluma nalesosigejane sabapristi, nezinto, futhi wathi, “UNkulunkulu nina bazenzisi enenza sengathi niyamkhonza, yena lowoNkulunkulu uzonibhubhisa,” nicabanga ukuthi

wayengaluthola ubambiswano na? O, he! Wayezo... Mzameni namhlanje nibone ukuthi wayezokwenza yini. Qhabo, kodwa wenzani na? Yileyo indlela yomprofethi weqiniso. WayeneZwi; wayazi ukuthi Laliyini.

NjengoMikaya wasendulo (inganyana engiyibusisile), ngedlule okunye kwakho emizuzwini embalwa edule, ngoba ngi—jahe isikhathi. Kodwa uMikaya, lapho ema phambi kuka-Ahabi, wababuka. Wayelazi iZwi. UMikaya wakhuluma iZwi kubo. Ngani na? UMikaya wawehlulela umbono wakhe, imfundiso yakhe ngeZwi likaNkulunkulu; futhi ubonile ukuthi imfundiso yakhe neZwi kwakufana, ngoba iZwi lathi wayezoqalekisa uAhabi, futhi wayezobangela ukuba izinja zixhapha igazi lakhe. Yilokho iZwi elakushoyo.

Ngakho uMikaya wayenombono; lokho yi—wayengumprofethi. “Bukani ukuthi yiliphi iZwi eliza kimi.” Futhi wakhuleka, “O Nkosi Nkulunkulu, ngenzenjani na? Ngithini kulesisigejane sabashumayeli abemi lapho na? Nazi zonke izinhlangano; wonke umuntu ezweni uhlangene ngami, Nkosi. Ngimi lapha phambi kwenkosi, ngithini na?” Futhi wangena embonweni; wathi, “Yenyuka! Qhubeka,” wathi, “kodwa ngibone uIsrayeli ehla kaze kile sengathi uyizimvu ezingenamelusi.”

Lelo—lelogosa lesigodi lenyuka lafike lammukula emlonyeni lase lithi, “Laya ngaphi iZwi likaNkulunkulu, uMoya kaNkulunkulu, ngenkathi Uphuma kimi (uphuma kulo)?”

Niyazi ukuthi uNkulunkulu wathini na? Wavumela udeveli ukuba ehle futhi angene phakathi kwabo, ngoba babesukile eZwini kwasekuqaleni nje. IBhayibheli lathi uma bengayikulikholwa iZwi, Wayezobanika amandla okuduka ukuba bakholwe ngamanga futhi balahlwe ngawo. Yilokho impela lezizinhlangano nabantu balesisizwe esikwenzayo namhlanje: bekholwa ngamanga ukuba balahlwe ngawo. “Ngokuba alikho elinye iGama elinikiwe phansi kweZulu ongasindiswa ngalo.” Wenze ulayini, okwezinhlangano, njalonjalo... Yebo.

Manje, laba abanye—babukani laba abanye abaprofethi na? Babengabaprofethi. Yebo, mnumzane! Babengabaprofethi, kodwa ukuba babeke bama futhi basihlola isiprofetho sabo ngeZwi! Ukuba amaMethodisti abemile namhlanje futhi asihlola isiprofetho sawo, abengeke neze afafaze omunye umuntu; abeyokwemukela uMoya oNgcwele; babeyobhaphathiza wonke umuntu ngokucwilisa eGamani likaJesu Kristu. Ukuba iAssemblies of God ibizoma namhlanje bese bebuka isiprofetho sabo, bebeyobuyela eZwini. Ukuba i Oneness namhlanje ibizoma futhi bahlole isiprofetho sabo, bebezobuyela eZwini. Kodwa, niyabo, ukuba labaprofethi bebezoma futhi bahlole isiprofetho sabo... Badlinza; bathi,

“Lelo lingelethu, ngakho sizokwenyukela eRamoti Gileyadi futhi sizolithatha; ngoba lingelethu. UJoshuwa usinika lona.”

Kodwa uMikaya wathi, “Lokho kuzwakala kunomqondo okahle.”

Kodwa kuyilokho-ke. Awufuni ukuzindla; ufuna ukukholwa okwashiwo nguNkulunkulu. Ungazindli lutho.

Ukuba-ke uAbrahama wayezindlile? Wayeyoze alishiye kanjani izwe lakubo na? Wayeyoba kanjani neminyaka eyikhulu ubudala, abe esalokhu enika udumo uNkulunkulu, futhi bezoba nengane ngoSara, naye enamashumi ayisishiyagalolunye? Lahla izizindlo; kholwa nje.

Uvumela udeveli akutshele, “Uyazi, uMfowethu Branham akalutho kuphela ungumzencisi.”

“Manje, ngi...Manje, awume, ake ngibone ukuthi u—ake sibone ukuthi ufundisa kahle yini. Ake ngibuyele eBhayibhelini.”

“Unga—ungakwenzi!” Angeke akuvumele ukwenze lokho. Qhabo, qhabo! Niyabo? Kodwa uzosho okubi ngami (angahle abe nelungelo lokukusho), bese nje ulokhu uthola lokho, ume futhi uqale ukuzindla, “Yebo! Ubengafanele ukuba enze *lokhu*; ubengafanele ukuba enze *lokho*.”

Uqala ukubheka mina, awu, unenqwaba nje. Bese uyahamba ubheke iNkosi uJesu, ungathola inqwaba. Mbheke umzuzu nje. Ngizobeka ngamunye wenu abe umfundisi. Manje, sizokhohlwa ukuthi Wake wabakhona emhlabeni. Nangu umfana okufakazisile, isizwe sonke jikelele, ukuthi Wazalwa e—engumntwana wesihlahla; umama waKhe waMthola ngaphambi kokuba ubaba waKhe nomama baze bashade; kufakazelwe. Manje, abayi eZwini, “Intombi iyokhulelwa,” bahamba ngalokho nje abakuzwayo. Niyabo? Ivezandlebe. AbaMtshelanga yini ukuthi Wazalelwa esonweni futhi uzama ukubafundisa na? Niyabo?

Futhi bukani ukuthi Wayenzani. Eqinisweni Wayesiphula onke amasonto ayekhona ezweni. Kwakunjalo na? Izinhlango, konke okunye. WayeYini na? Umfana othize nje owayesekhule ngokweqile ehamba ejikeleza kanjalo, umfo osemncane, kungekho-hlelo... “Awungitshele ukuthi usontaphi. Ubani uyihlo? Uthi uJosefa akasuye uyihlo?”

“UJosefa akasuye ubaba waMi,” Wayezosho njalo.

“Awu, ubani uyihlo?”

“UNkulunkulu unguBaba waMi!”

“Awu, wena luhlanya! Yilokho impela oyikho. Wena ungumuntu futhi uthi uNkulunkulu ungubaba wakho?”

Ukuba babekuhlole ngeZwi . . . Haleluya! Aniboni ukuthini, iZwi lalizokwenziwa inyama. Abawuhlolanga umbono wabo ngeZwi.

Yilokho-ke; yileyo indaba namhlanje. Aniyihloli imibono yenu ne—senu—isiprofetho senu nemfundiso yenu ngeZwi likaNkulunkulu. Umuntu uzama ukunitshela iQiniso, bese nithatheka kubo. NjengoAmose waye—uAmose enza, nanizokwenza into efanayo.

Manje, bukani lapha, ukulesisimo. Manje, naniyomlahla, mhlawumbe (kunjalo), ukuba naningabuyelanga emuva eZwini. Benza okufanayo; bayaMlahla namhlanje.

Ukuba-ke nina besifazane lapha, eniphakathi lapha . . . Yebo! Aniwuhloli ngani umqondo wenu wezinwele zenu eziphunguliwe ngeZwi bese nibona ukuthi Lithini na? Anizenzi ngani lezozinto na?

Aniwuhloli ngani umbhaphathizo wenu kaYise, iNdodana, noMoya oNgcwele, nalowo “mthathu-emunye” wamanga obizwa kanjalo, okungelutho ezweni ngaphandle kokuthi yizikhundla ezintathu zikaNkulunkulu oyedwa, iziqu. Akukho-gama lika Yise, ayikho into ethiwa yigama elingu, *Yise, iNdodana, noMoya oNgcwele*—iGama lika Yise, iNdodana, noMoya oNgcwele, okuyiNkosi uJesu Kristu. Hlola umbhaphathizo wakho ngendlela wonke umuntu eBhayibhelini abhaphathizwa ngayo.

Uma ubuzohlola umcabango wakho ngeZwi, u—ubuzobuya futhi ubuzobhaphathizwa eGameni leNkosi uJesu Kristu. Yilokho uPawulu abatshela ukuba bakwenze, futhi wathi uma noma ubani omunye efundise noma yini ehlukile maka—makabe ngoqalekisiweyo, ngisho noma ngabe yiNgelosi eyehla . . .

Uyazi, izikhathi eziningi kakhulu iziNgelosi ziyehla. Mfana, ikudla ikuqede kanjani lokho iPentekoste! Kunjani-ke ngenkathi uMartin oNgc. wayemi lapho, futhi naku kumi esikhulu, isidalwa esikhazimulayo esasimi phambi kwakhe, umuntu owabhaphathiza eGameni likaJesu, owayekhohlelwa kuMoya oNgcwele, futhi wagcina iZwi. NamaRoma emkhahlela emkhipha, futhi enza konke kuye ezama ukufaka imibhedesho yawo nezimfundiso ezenziwe ngumuntu, lowomuntu wama eZwini. Futhi ngeliny’ilanga emandleni akhe . . . Odeveli babeza kuye futhi bazame ukukhuluma naye. Wayengabanaki. Ngeliny’ilanga uSathane wafika njengo—njengoKristu, efake umqhele, egqoke amahliphasi egolide, wama lapho wayesethi, “Awu . . .” Amalangabi omlilo emzungezile, wathi, “Awusangiboni, Martin na? NgiyiNkosi yakho; ngikhonze.”

UMartin wambuka; kukhona okungalungile lapho.

Wathi, “Martin, awusangiboni na?” Wathi, “NgiyiNkosi noMsindisi wakho.” Wathi, “Ngikhonze.”

Futhi wakusho lokho izikhathi ezintathu, noMartin waqalaza; wayebonile ukuthi uKristu uyothweswa umqhele ngabantu baKhe ekufikeni; Uyobe engagqokile amahliphasi egolide. Wathi, “Suka kimi, Sathane!” Mfana, ayengeke amaPentecostal akudle akuqede lokho na? Mfana, ingelosi ekhazimulayo.

Lowo wesifazane wehla evela eChicago (lapho engiya khona) wathi, “Mfowethu Branham, abefundisi phezulu lapho bathe uma iNgelosi yeNkosi yakutshela ukuba ubhaphathize eGameni likaJesu, bebezokwemukela; kodwa njengalokhu kungumcabango okungowakho lowo. . .”

Ngathi, “Uma iNgeleso yeNkosi isho noma yini ephambene nalokho, kwakungeke kube yiNgelosi yeNkosi.” Niyabo?

Uma noma yiyiphi ingelosi isho noma yini ephambene naleliZwi, makube ngamanga. Futhi uma umuntu ekutshela, isithunywa esivela kuNkulunkulu (sithi sivela kuNkulunkulu), futhi sikutshela ukuthi kulungile ukubhaphathizwa egameni likaYise, iNdodana, noMoya oNgcwele, masibe ngesinamanga. Uma umuntu ekutshela ukuthi kulungile kuwe ukuba ube nezinwele eziphunguliwe nezinto ezinjalo, ukuthi ufanele ukufaka isigqoko enkonzweni sibeyisigqoko sabesifazane ukuba sibe isembozo, makabe ngonamanga, iZwi likaNkulunkulu, iQiniso. Noma yiziphi zalezizinto okuphambene neZwi, makube ngamanga. Yizwi eliyiQiniso; Liyoma.

Yingalesosizathu uMikaya akwazi ukuthi isiprofetho sakhe sivela kuNkulunkulu, ngoba sasikanye neZwi likaNkulunkulu. Yebo, mnumzane! Umbono wakhe wasekeleka ngokufanayo nje njengeZwi likaNkulunkulu.

O, ukuba uAmose ube lapha, ubeyohlala neZwi. Kunjalo. Kodwa niyabona ukuthi yini inkathazo namhlanje ngathi kunjengoba kunjalo kubo. (Sengizovala.) Inkathazo ngathi injengoba yayinjalo kubo. Babefundiswe baphuma esiSekelweni. UJesu wathi, “Nilenze laba yize iZwi likaNkulunkulu ngamasiko enu.”

Nalowo mbhaphathizo wamanga, lesosibonakaliso samanga sokumukela uMoya oNgcwele. . . Abanye babo bathi, “Xhawula isandla.”

Abanye babo bathi, “Khuluma ngezilimi.”

Ngibezwile odeveli bekhuluma ngezilimi futhi bexhawulana futhi. Yebo, mnumzane! Lokho akusibonakaliso saWo. Manje, bukani, zonke lezizinto ezinjengalokho, zonke lezozinto. . . Niyabo? Uyaphuma eZwini likaNkulunkulu ukuba ufundise lawo masiko. Kunjalo.

Manje, waye—wayezokuthatha akubuyisele eZwini. Kodwa sino—othisha bethu namhlanje ufundise abantu baphuma esiSekelweni seZwi likaNkulunkulu. Manje, lalélisisani.

Yilokho abebeyokwenza lapho; yilokho uAmose ayebatshela khona. “UNkulunkulu enizisho ukuthi niyamazi, NguYe ozonibhubhisa.”

Manje, sibafundise baphuma kukuphi na? IsiSekelo sokukholwa esanikelwa kwaba kanye kobaba bePentekoste. Yebo! IBhayibheli. Bafundisa isihlanzo samanga, bafundisa umbhaphathizo wamanga, yonke into amanga, amanga, amanga, behlukanisa kokwasekuqaleni. Awukukholwa, buya uze eBhayibhelini bese uthatha isihlanzo sakho, bese uthatha owakho uYise, iNdodana, noMoya oNgcwele, nokufafaza nayoyonke leyonto, bese ubuya futhi ubone ukuthi kungokombhalo yini. Yileyo ndlela. Thola ukuthi kusesiSekelweni yini.

Niyabo, baphumile esiSekelweni uPawulu athi iBhayibheli. . . iBhayibheli likhuluma ukuthi i—i—ukuthi iBandla likaNkulunkulu liqanjwe phezu kweMfundiso yabaphostoli nabaprofethi. Abaprofethi nabaphostoli kufanele kufane. Impela. Ini? Siphumile kulesosiSekelo seZwi saya ezisekelweni zamahlelo.

Manje lalalani sengivala. Fakani insiza-kuzwa yenu kamoya. Lalalani, siphumile esiSekelweni seZwi futhi sisesisekelweni sehlelo. Ngingahlala isikhathi eside kangakanani kulokho na? Amanye amahora amathathu. Saphuma esiSekelweni seZwi saba sisesisekelweni sezinjabulo zokwezwe, okwezwe, ukungaziphathi kahle kunyanya kungena ebandleni, siphuma eZwini singena ezivumwenikholo. Lokho kungangithatha amaviki amathathu ukushumayela lokho kuthathe ingxanye, lokho kuphawula okune khona lapho. Siphumile eZwini sangena ehlelweni. Ihlelo neZwi. . . Kuthi nje ibandla lingahlela, seliphumile eZwini ngaso lesosikhathi.

Yinye kuphela into ekhona: ukuba libuyele ngqo lapho elaphuma khona futhi lihambe futhi—libuyele eZwini. Kunjalo. *Ukuphenduka* kusho ukuthi “ukuhamba—ukujika ubheke emuva, ngobuso”; uhamba ngendlela engesiyo. Kulungile!

Ihlelo lenjabulo. Ihlelo le wor—isisekelo, ngiqonde lokho, senjabulo, isisekelo sokwezwe isisekelo sezivumokholo, nakho konke lokho ndawonye kwachamusela ukonakala kokungaziphathi kahle ukonakala kokomoya.

Yena engumprofethi weqiniso, wayeyobona kithi khona impela nje ayekubone kubo. Ukuba ubemi lapha kulomsamo namhlanje, futhi ngithi, “Mfowethu Amose, mprofethi omkhulu kaNkulunkulu, wena ongesabi, woza lapha uthathe indawo yami.” Ubeyoshumayela leliZwi. Ubeyokwenza; ungumprofethi. Kulungile. Ubeyolishumayela ngayo nje impela indlela eLilotshe ngayo, khona nje esikushoyo manje. Kulungile. Ubeyo—abone kubo akubona kithi: ukubola kokungaziphathi kahle.

Bukani nje, bangane. Bangaki lapha kulelibandla elikhona, lapha manje, obonayo ukuthi izwe lisekuboleni kokungaziphathi kahle na? Ngani, siyazi linjalo. Awu, yini indaba na? Liphumile eZwini. Kunjalo. Kulungile.

UAmose akazange amsole uhulumeni. Nimqaphelile lapha (uma ukufunda usuya ekhaya)? Akazange amsole uhulumeni; wasola ibandla ngokuba likhethe uhulumeni onjalo. Mm! Nina bezombusazwe! Ake ngikudedele lokho kugaye kini okwesikhashana, lapha nasemhlabeni wonke lapha okuyoya khona.

Ibandla lakhetha into enje njengoJerobowamu. Angazi noma ni—asenzanga yini into ethi ayifane na? Ake sithi uhulumeni olungileyo. Uhulumeni angeke ayakha indlu edwaleni uma abantu bekhetha indlu esesihlabathini. Angakwenza na? Ningasho ukuthi, “Uhulumeni wethu, uhulumeni wethu”; yinina, isizwe; ngabantu. Singakwenza kanjani . . .

Umfundisi wathi kimi, wathi, “Mfowethu Branham,” wathi, “buka! Ngiyazi ukuthi uqinisile kulokho, kodwa,” wathi, “uma bengingakushumayela lokho, ihlelo lami belingangikahlela lingikhiphe, abantu bami bayongixosha bangikhiphe ebandleni.” Wathi, “Ngeke ngisayishumayela neze enye intshumayelo.”

Ngathi, “Ishumayele noma kanjani!”

Yebo, mnumzane! YiZwi likaNkulunkulu. Ubophezelekile, uma ungumprofethi kaNkulunkulu, oqinisileyo, uyohlala neZwi; uma kungenjalo, uyohlala nehlelo lakho. Kuncike ekutheni ungowakuphi.

Bukani! Qhabo, mnumzane, ngeke sakha—uhulumeni ngeke akha indlu phezu kwedwala eliqinile, uma abantu bevotela indlu yenjabulo esezihlabathini ezibishayo.

Bukani ukuthi sifunani. Akesithathe umzuzu nje manje. Noma . . .ngiyethemba anginikhandli. Kodwa ake sibuke esikufunayo, umzuzu nje. Angikwazi ukwedlula lokhu kuphawula, lelinothi. Bukani ukuthi sifunani.

Bukani ithelevishini yethu. Yilokho esikufunayo. Sifuna abanye balababahlekisi ukuba bame lapho futhi baphenduphendule lonke uhlobo lwamahlaya angcolile, futhi sihlala ekhaya singayi emhlanganweni womkhuleko ngoLwesithathu ebusuku, kungenjalo umshumayeli uzophuma ngaphambi kwesikhathi ukuze nikwazi ukuhamba bese niyoyibona: esithile esidala esinyanyekayo, esingcolile, isifebe esesigane kahlanu noma kasithupha sikhuluma amahlaya angcolile, esigqoke okukhanukisayo, futhi siqhubeka njengakho konke, futhi niyakuthanda lokho kangcono kunoma nithanda indlu kaNkulunkulu. Kukhombisa ikuthi nhloboni yomoya ekini.

Siyakuvumela, thina bantu..Uma abantu balesisizwe bebengabhalela uhulumeni wethu izincwadi (ake sithi, bekungaba yizincwadi eziyizigidi eziyikhulu ezitheleka kulowohulumeni), “Ziyekeni lezo zinhlelo ezinyanyekayo,” bebeyokwenza. Singabantu, kodwa thina, bantu, sifuna okunyanyekayo; ngakho yilokho esikutholayo.

Bukani izinhlelo zomsakazo. O, he! bajika *uDwala lemiNyaka* libe yitwisti, elithi isi *Phambano esiDala* esimaHlikihliki libe umdanso wokushwibeka, ukuzinyikinya ngalo—*IsiPhambano esiDala esimaHlikihliki*. Yebo, empela! Emisakazweni yethu, ithelevishini, yonke i. . .

Bathatha lapha esikhathini esingeside esedlule lawo masondo okudlala, lawomantombazanyana. Yonke into nje ibenza babengabangaziphathi kahle, yilokho esikuthandayo. Kuxhaswa yini na? Ubhiya, iwiski, osikilidi, imali yesizwe. Benzani na? Bathatha imali yabo yentela efanele ukuya kuhulumeni ibe izintela futhi ikhokhele izinhlelo zetelevishini ezingcolile ezinyanyekayo abazivezayo.

AmaPentecostal ayevamise ukungayi kulawo mabhayiskobho angcolile, anyanyekayo uma babenemidlalo enjalo. Udeveli ukufakela yona eyodwa, futhi ukufakela ithelevishini endlini yakho.

Indlela yomprofethi weqiniso ilukhunyana impela, kodwa asihlale neQiniso. Yebo, mnumzane!

Bukani emabhodini ethu ezaziso. Abesifazane bemi qekelele bephethe osikilidi ngesandla sabo, bonke oJezibeli abancane ezweni. . .Ngani, ngaya e. . .Ngeliny’ilanga ngibone into exakile: kwakukhona owesifazane oyedwa o (ngiwelela esikoleni phandle lapho ukuba ngilande izingane, ngenkathi ngiwela ukuyozilanda)—owayengazigqokile izikhindi, futhi izulu likhithika. Bonke bene. . .? . . .Bathi nje bangafika lapho futhi bama, uma babengenawo usikilidi, babezowulayida ngokukhulu ukushesha futhi [UMfowethu Branham wenza umsindo onjengokuphafuza intuthu—Umhl.] “Niyabona ukuthi ngiza kanjani?” Ekiphele lesosandla emnyango *kanje* nosikilidi esandleni sabo. Futhi awusho okuthize kubo, o, bayaqhuma. Impela!

Awusho okuthize kuRicky, noma uElvis, noma omunye wabo phandle lapho, bayokudubula. Nohulumeni uyobesekela, ngoba basengaphansi kweminyaka yobudala. “Awu, kulungile lokho. Babe—abaqondanga. Basengaphansi kweminyaka yobudala; kuyeke.”

Manje, niyabona ukuthi usho ukuthini umprofethi weqiniso na? Indlela yakhe na?

Bukani lababaphuphi abanyanyekayo emabandleni nehlelo labo, bayokudubula ngemuva ngqo. Into kuphela ebavimbayo ukuba bakwenze yisihawu sikaNkulunkulu kuze kuphume

uMlayezo. Udeveli uyokubulala, ukuba ubengakwenza. Kunjalo. Kodwa uMlayezo ufanele uhambe. “Mina, iNkosi, ngiyobuyisela.” Kunjalo. “Ngiyo—ngawuvusela kulawamatshe.” Kunjalo. Kulungile.

Amabhayisikobho ethu, amabhodi ethu ezaziso, izoni zakithi ezithanda injabulo zizibiza ngamaKristu, abantu abazibiza ngamaKristu, abathandi benjabulo, abafuna izinkanuko, abesifazane abagqoke ngokungenasimilo, owesilisa ebabuka, ebashayela ikhwela, bezibiza ngamaKristu, bephuma . . . Ngani, baze bathola ngisho—baze bathola ngisho . . . Kuyinto enkulu eFlorida, eCalifornia, ukuthi banamaklabhu amakhulu manje; wonke owesilisa uhlangana ndawonye bese bephosa okhiye babo phakathi, nabesifazane angene phakathi bese ekhipha abanye bokhiye lapho; futhi noma ngabe ubani athathe *umfazi* wakhe aye naye ekhaya; bahlala iviki bese beyabuya baphinde baphose okhiye babo phakathi futhi. Niyabo? Amaklabhu. Abantwana abazalwa ngokuba abantwana besihlahla nakho konke okunye, ingulube idla ingulube, inja idla inja. Yini indaba na? Yingoba bashiye iZwi.

Abazi ukuthi ukuhlonipha okufanelekile kusho ukuthini. Phandle lapha begqoke ingubo endadlana empintshayo, nezinto ezinjalo, nowesilisa ebakhanuka, futhi bacabange ukuthi bahloniphekile ngokufanelekile. Ungahle ukuba awenzanga lutho olungalungile, dadewethu, kodwa ake ngikutshele okuthize; uyithuluzi likadeveli. Futhi enkantolo yakwahlulelwa, ISHO KANJE INKOSI, uyophendula ngokuphinga, nomphefumulo wakho uyobe ungasekho. Wazi kangcono; uyakwazi manje, empeleni.

Lonke uhlelo lwethu lonakele futhi lubolile. Ngabantu bakithi, abakufunayo. Njengendoda elungileyo yendlu. Ngani, uma indoda ibiyindoda elungileyo yendlu, ukusola uhulumeni wakho . . . Yilokho okuthumela abafana bethu phandle lapha futhi kubenze into engashaywa-mkhuba (kunjalo), ngokonakala kwethu uqobo. Ukuba besiyithanda iNkosi, futhi sakhonza iNkosi, futhi savotela uhlobo olufanele lukahulumeni nakho konke okunye, bekungaba yindawo eyisimangaliso. Kunjalo. Besingeke sibe nezimpi. Qhabo. UNkulunkulu uyisiPhephelo sethu naMandla.

Sithumela abafana bethu phandle futhi sibabulale nya, futhi sibagence nya, nakho konke okunye, yingoba ukwenza kwethu uqobo kukwenze kwafezeka. UNkulunkulu washo njalo eBhayibhelini, futhi Akaguquki; Uyafana nje. Kungokufunwa ngabantu babo uqobo.

Njengendoda elungileyo yendlu, uma-ke iyindoda elungileyo? Ifuna ukwenza okuyikho, futhi ifuna ukuphilela uNkulunkulu, futhi inenjabulo, umndeni othanda isimilo esibi. Izokwenzenjani indoda uma umkayo efuna ukugqoka

izikhindi, futhi agqoke izingubo ezibukeka zikhanukisa, futhi aphume, futhi aziphathise okukaJezibele, namadodakazi ayo, nazo zonke izingane zayo, nabo bonke. Uyise uthi—umfanyana wayo eyamkhulisayo, futhi yamthanda, futhi yamphatha, futhi yamanga, futhi yambeka embhedeni, futhi yamkhulekela, futhi isukume ithi, “Ikhehla lami liyahlanga; konke elicabanga ngakho yiBhayibheli.” Ingenzenjani leyondoda ngomndeni wayo na?

Leyo yinto efanayo uhulumeni wakithi, mayelana nabantu bakhe lapha. Ningamsoli uhulumeni, solani lesisigejane samabandla ahlubukile ngokufaka izinto ezinjalo kwezombusazwe wawo njengoba enabo. Ayamfuna! Futhi yingalesosizathu emvotela, futhi yingalesosizathu enawo; futhi yingalesosizathu ukwehlulela kukaNkulunkulu kuphezu kwawo; futhi azovuna akutshalile. Ayatshala manje futhi azovuna kamuva.

Thina . . . Bhekisisani! O, sishaywe ngobuhlanya (o, yebo!), sizama ukuthenga indlela yethu yokungena eRashiya, sizama ukuthenga indlela yethu ngobukhomanisi, sizama uku . . . Ngani, imali . . . Ungeke wazithenga leziziphiwo zikaNkulunkulu!

Kwakukhona umfo, uSimoni, wazama ukukwenza ngeliny’ilanga, noPetru wathi, “Bhubha kanye nemali yakho.” Sidlala indawo kaSimoni isanusi, ezama ukuthenga isiphiwo sikaNkulunkulu.

Buyelani eZwini; buyelani kuNkulunkulu; buyelani kuKristu; bese-ke ningakhathazeki ngobukhomanisi. Siyovotela ukuba kungene indoda efanele, siyoba nenye indoda enjengoAbraham Lincoln, uGeorge Washington, noma omunye owayeyindoda ngempela. Ningamsoli lowohulumeni phezulu lapho, asizisole thina. Yilokho uAmose ayengakusho, futhi yilokho noma yimuphi umprofethi kaNkulunkulu weqiniso ayengakusho, uma elazi iZwi likaNkulunkulu. Uma engumprofethi weqiniso, u—uyalazi iZwi, ngoba Liza kuye.

UIsrayeli ombimbini lwabo ne—nokwenza kwabo—isitha. Kuqala badingeka ukuthi basuke eZwini likaNkulunkulu, ngaphambi kokuba benze umbimbi nesitha sabo. Futhi ngaphambi kokuba size senze umbimbi nezitha zethu nezinto, sifanele sisuke eZwini likaNkulunkulu.

Kuyafana manje, kuvunyelwa ukuba kwengamele iRoma. Ngani, sikwenza ngaso sonke isikhathi. Ithathe uhulumeni; ithatha izindawo; ithatha abantu; manje ithatha amabandla. Senzani na? Sihlezi sithule, sivumelana nabo. “O, akwenzi mehluko noma kunga lendlela, leyondlela; konke nguNkulunkulu empeleni.”

Nina bahlubuki ndini, enilusizi, enithiwa abaprofethi. Yin’indaba nganina? Abalazi iZwi ngoNkulunkulu kulezizinto. Abalitadishi iZwi. Abaqondi. Bathi ubukhomanisi buzothatha

izwe lonke. Qhabo, akusibo! UbuRoma buzothatha izwe! Futhi bukwenza ngaphansi kwegama lobuKristu! Alizange yini iBhayibheli, uJesu asho ukuthi kuyosondelana kakhulu kuyolutha nabaKhethwa uma kunokwenzeka na?

Esikudingayo namhlanje..(Angivale ngokusho lokhu. Manje, ngizovala.) Esikudingayo namhlanje ngomunye umprofethi weqiniso. Amen! Sidinga indoda ukuba iZwi likaNkulunkulu lize kuyo. Yebo, mfowethu! Uyongqatshwa, futhi axoshwe, futhi alahlelwe ngaphandle; kodwa ngempela uyoqhumisa imbobo. A—angakwenza. Impela ubeyohlwanyela izimbewu ezinjalo, abaKhethiweyo baze bakuthole. Kunjalo. Sidinga umprofethi! Sidinga indoda ukuhunyushwa okuyiqiniso kweZwi okuza kuyo, uNkulunkulu akhuluma ngayo futhi aqinisekise iZwi ukuLenza libe ngeliqinisileyo. Yilokho esikudingayo, futhi, mfowethu, sithenjiswa oyedwa ngokukaMalaki 4. Ukubuyisela ini? Ukukholwa kwabantu kubuyele eBhayibhelini. Sithenjiswa oyedwa; uzokwenza.

UAmose wayazi (yebo, mnumzane!)—uAmose wayemazi uIsrayeli, izithandwa zakhe ezingamesabi uNkulunkulu zazizobabhuhisa masinya. Nezithandwa zabo ezingamesabi uNkulunkulu zanamhlanje zizobabhuhisa masinya. Zona impela izivumokholo zehlelo nezinto, abazibophele bona kuzo (nina maPentecostal), yileyo ezonibhuhisa—izivumokholo zenu nehlelo. Uzibopha wena ngqi khona phezu ngaleya ukuba uthathe uphawu lwesilo futhi awukwazi ngisho, ukubambe kungaphezu kwamehlo akho ngqo. Impela kunjalo, ukuduba. Uzama ukwenzani na? Ungowalokhu kungenjalo awusiye owakho. Niyabo? Uyalinda nje. Kancane nje thola—isikhathi eside kancanyana nje. Bese uthi, “Ngizobe sengiphuma-ke kukho.”

Qhabo, ungeke; usuvele uphakathi kukho; usuvele umakiwe; ubanjwe usunphawu.

Akunandaba, uEsawu wakhala kamunyu kanti wayazi kangcono; kodwa wakhala kamunyu, ezama ukuthola indawo ukuba aphenduke futhi akayitholanga. Uyohlala lapho-ke. Simanje isikhathi sokubaleka.

UAmose wazi ukuthi izithandwa zakhe ezingamesabi uNkulunkulu zazizolibhuhisa masinya, ngokuba bona, ibandla, babeMshiyile, uNkulunkulu, neZwi laKhe, indlela yokuphila. Babesuka endleleni kaNkulunkulu yokuphila base bezenzela okungeyabo. O, iZwi laliyisikhubekiso kubo, futhi Liyinto efanayo namhlanje. IZwi likaNkulunkulu liyisikhubekiso kulowo ozibiza ngomKristu. Mtshela ngomBhaphathizo waManzi eGameni likaJesu Kristu. Mtshela ngoNkulunkulu ongwele ozokwenza . . .

Awu, bathi, “Awu, sinawo uMoya oNgcwele.”

Pho kungani nisalokhu niphungula izinwele na? Kungani usalokhu ubhaphathiza egameni likaYise, iNdodana, uMoya oNgwele na? Kungani usalokhu ukholwa yilezi ezinye izinto ozikholwayo futhi uziphatha ngendlela owenza ngayo na? Kuyakhombisa ukuthi izithelo zakho ziyakufakazela. UJesu wathi, “Babazi ngezithelo zabo.” Niyabo lokho kuyakukhombisa nje, ukhuluma ngento ongazi lutho ngayo. Yebo, mnumzane!

Yebo! Ukuba uAmose ube lapha, ubeyomemeza amelane nezinqubo zabo. Niyakwazi lokho na?

Manje, ngizofunda ivesi elilodwa ngaphambi kokuvala. Ivesi 8 lesahluko 3, futhi asifunde:

*Ingonyama ibhongile, ngubani ongayikwesaba na?
iNkosi... ikhulumile, ngubani ongayikuprofetha na?*

Lalelani! Sengivala manje, ngifuna ukusho lokhu. Ngiyaxolisa ukuthi senginhlalise kwaze kwaba leyithi ngohhafu wehora, kodwa bukani; ngifuna ukusho lokhu: ngingumzingeli; ngiyazingela. Ngiyajabula uNkulunkulu ungipha into enjengaleyo. Ngeliny’ilanga ngenkathi kuqhuma isibhamu, ngabuyela ngqo ezansi ukubona ukuthi ngangisakwazi yini ukudubula futhi. Angifuni singesabise. Ukuba ngangehlelwe yingozi emgwaqeni, bengingeyeke ukushayela imoto. Uma ngihamba phansi endlini, bese ngikhubeka ozwaneni lwami kukhaphethe, bese ngiphuma ngefasitela, bengingeyeke ukuhamba. Niyabo? Qhabo, qhabo. UNkulunkulu unginika uku eksesayiza okuhlazekile; lowo kwakunguSathane; lowo kwakungesuye uNkulunkulu. Niyabo? Lowo kwakunguSathane.

Manje, ngiyakwazi ukuqondana nokukamoya kukho. Sibathathu kulendlu njengamanje owaziyo ukuthi kuyini, futhi kungamisa izinwele ekhanda lakho. Kodwa bengingetshela noyedwa (niyabo?), lababantu abathathu kuphela nje kube ukuqinisa. Manje, kulunge konke. Konke ku... UNkulunkulu wayazi konke ngakho, futhi wexwayisa ngakho kungakenzeki, nakho konke okunye; futhi siyakwazi—kuyiphutha lami ingxenyane, futhi nganginento ethize... Nga—ngake ngakhahlameza indoda, engangingafanele ngiyikhahlameze. Ngangingayinyakazisa nje isibindi siphume kuyo. Niyabo? Esikhundleni sokukwenza, ngadingeka ukuthi ngihlawule ngakho. Ngakho manje-ke... Ngakho si... Kulungile; yimi, futhi sekuthethelelwe manje, futhi sizoqhubeka. Niyabo?

Yebo, uAmose, lelivesi 8: “Uma ingonyama ibhonga ubani ongayikwesaba na?”

Ngizingelile emenweni yaseAfrika. Ngike ngaba ngalapho okwakukhona khona izingonyama. Iyinkosi yezilwane. Ngike ngalala phandle emenweni ngesikhathi sasebusuku futhi ngezwa ukuklewuzwa nezimpisi, ukuhleka, umkhulungwane, ne—nezi—

nezilwane ezehlukene. Bese kuthi ezinye zezimpisi zenze—nje zijiyise igazi lakho uma zikhala kakhulu. Futhi kwakukhona izingwe no—ukububula, nakho konke okunye, namabhungane, nezinkawu, nezimfene, nokunswininiza kwezinkulungwane eziphindwe kazinkulungwane, ukuklewuza. Kuhamba ndawo zonke, ungezwa zonke izinhlobo zezinto zenzeka, kodwa ake kubhonge ingonyama, ngisho nezilwanyakazane ziyothula du. Kungukuthula okunjengokufa. Zithula du. Ini? Inkosi yazo isikhulumile. Amen.

Uma ingonyama ibhonga, ngubani ongayikwesaba na? Uma uNkulunkulu ekhuluma, ubani ongefrothetha na? Uma uNkulunkulu ekhuluma, umprofethi uyamemeza. Niyazi ukuthi ngisho ukuthini na? Umprofethi weqiniso uyamemeza. Bangane, Usekhulumile! Manje-ke, zonke izidalwa zombuso waKhe mazilalele Akushoyo. Uma ingonyama ingaqonda ukuthi kukhona okungalungile, uma ibhonga yonke into yombuso wayo ithula du. Ziyalalela. Ngisho nezilwanyakazane ezincane, nokho sisembusweni waleyongonyama. Lowomkhulungwane onswininizela igazi wempisi, ithula nya. Leyondlovu lapho, engacaphuna ingonyama futhi iyishwibashwibe ngowayo [Umfowethu Branham wenza umsindo njengendlovu—Umhl.]; futhi ake kubhonge ingonyama, iyothula nya futhi ime ithule du. Ake inyathi eyisiphenama ethimulayo, ebukeya sengathi ivuthele umlilo ekhaleni layo, uma ingonyama iyigxumela, ngeke ngisho iyilimaze...Ake ubhejane namathani akhe ayisikhombisa ngophondo lwakhe olucijile ahlome ngalo nekhalal lakhe elidlikhulu, ake kubhonge ingonyama, uyama emikhondweni yakhe. Yini indaba na? Inkosi yakhe ikhulumile. Niyabo? Ufuna ukuzwa ukuthi kuzothi wani.

Futhi uma uNkulunkulu ekhuluma, umprofethi uyamemeza; bese ededela umbuso waKhe ukuba ulalele lokho Akushoyo. UNkulunkulu ukhulumile; makuthi zonke izidalwa zombuso waKhe zilalele lokho Akushoyo. Asikhuleke.


O, Ngonyama yesizwe sikaJuda, vuka ubhonge. Wena uyabhonga kulolusuku lokugcina. Amehlo aKho anciphile; Ubuka phansi. Ubona isono salesisizwe esibizwa ngamaKristu nezwe. Ubona isono salesisizwe, esikade sithengwe ngeGazi eliyigugu. Ubona ukuthi amahlelo agxambuza kanjani phezu kweZwi laKho, ubona ukuthi abaprofethi bamanga baqamba amanga kanjani; iQiniso likaNkulunkulu bayaliphika.

Bhonga, O Ngonyama kaJuda; vumela abaprofethi baKho bamemeze kakhulu! Uma uNkulunkulu ekhuluma, ubani ongayikuprothetha na? YiZwi likaNkulunkulu liphuma eBhayibhelini futhi lenyuka ngomprofethi. Angathula kanjani na? Uma ubengathula, ubeyoqhuma abe yizicucu.

O, Nkulunkulu, vumela umprofethi waKho abhonge, Nkosi. Bhongisa uMlayezo waKho, Nkulunkulu, futhi makuthi

zonke izidalwa zombuso waKho zilalele. Kwangathi zingama. Kwangathi abesifazane bangama futhi bazihlole bona. Kwangathi owesilisa angama futhi bazihlole. Kwangathi wonke umshumayeli olalele leteyipu, angama futhi azihlole yena, ngokuba iNgonyama yesizwe sikaJuda iyabhonga, neZwi leqiniso, eliza kubaprofethi, bakhulume, bamemeze kakhulu, “Phendukani futhi nibuyele emuva isikhathi singakedluli.”

Nkulunkulu, nginikela umlayezo oseteyipini nakulezizethameli ezibonakalayo kuWe kulokhu ukusa, ngo—ngethemba ukuthi Uzokuvumela futhi Ubize yonke indodana nendodakazi kaNkulunkulu, ephansi—eyoke izwe leteyipu noma ngaphansi komsindo wephimbo, bayo—babuyele ekuphendukeni isikhathi singakedluli.

Futhi ngiyakholwa, Nkosi, ukuba ubuzothumela uAmose lapha, ubeyomemeza into efanayo; ngokuba wayengeke amemeze... Kodwa uma engumprofethi weNkosi, ungumthumeli weZwi. Uthunyelwe yiZwi, eneZwi, futhi uyiZwi. Manje, Nkosi, makwenziwe eGameni likaJesu Kristu. Amen. 

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