

AMAHEBERU,

ISAHLUKO SOKUQALA



Nokunikeza o—okuncane...Ngicabanga ukuthi akukho okungcono, kimi, kuneZwi nje. “Ukukholwa kuvela ngokuzwa, nokuzwa iZwi likaNkulunkulu.”

² NgoLwezithathu, futhi mhlawumbe ngamaSonto, enye yezinkonzo zangeSonto, nginika umelusi ukuphumula okuncane nje, akufanele ngempela, futhi ngicabange ukuthi mhlawumbe sizothatha iNcwadi nje eBhayibhelini. Sasivamise ukukwenza lokho, futhi ngezinye izikhathi sihlale unyaka kuyo.

³ Ngiyakhumbula ngesinye isikhathi sahlala unyaka wonke—nje eNcwadini yeSambulo. Kodwa, o, he, izinto esazifundayo, nokuthi kwakumangalisa kanjani! Sase—ke sibuyela emuva futhi sathola eNcwadini kaDanyeli, noma iNcwadi kaGenesisi, noma Eksodusi, futhi nje siyithathe, isahluko ngesahluko, futhi nje kwabopha lonke iBhayibheli ndawonye. O, ngiyakuthanda nje lokho!

⁴ Kamuvanyana, sizodingeka sithole i...Uma iNkosi iqhubeka nokubusisa sithi siqhubeka, sizongena kwezinye izinto ezijule ngempela phakathi lapha, ezijule ngempela. Futhi nje sizosuka endaweni siye endaweni, emBhalweni, nakho.

⁵ Futhi ngiyathanda ukwenza umBhalo uqhathaniseke nomBhalo. Yileyondlela okufanele kube ngayo. Yisithombe esisodwa nje esihle esikhulu. Futhi kuleNcwadi esiyitadishayo, sizongena, o, insindiso, nokuphilisa kobuNkulunkulu, nezimangaliso, nezihawu. Futhi, o, yonke into ingena lapha.

⁶ Futhi mhlawumbe uma sengifika endaweni lapho engizodingeka khona ngifinyelele emihlanganweni...Angazi neze ukuthi nje ukuthi ngizoba nini emhlanganweni, ngibizelwe emhlanganweni, ngoba anginanto ehleliwe ngize nje ngizwe ngiholeleka ukuba ngenze into ethize. Nalokho kungaba ngaphambili ekuseni, ngingahle ngindizele eCalifornia, ngenyukele eMaine noma kwenye indawo, nje lapho Engangibizela khona. Yingalesosizathu ngingahleli olukhulu, uhlu olude lohambo, ngoba ngeke ngakwenza lokho. Inkonzo yami ayinqanyuliwe ngaleyondlela, futhi nje yehlukile.

⁷ Futhi manje ngiza ekhaya ukuba ngizophumula kancane nje. Ngehle ngamaphawondi angamashumi amabili, kulomhlangano wokugcina. NoMfowethu Mercier noMfowethu Goad ubesenhla, esikhashaneni esedlule, wayesethi, “Mfowethu Branham, ngiyaqaphela ukuthi wenzani. Ufaka yonke inhliziyo yakho kuwo.”

⁸ Ngathi, “Yileyondlela kuphela ongenza ngayo uhlobo olufanele lomsebenzi weNkosi, ngukubeka yonke into onayo ibe sendaweni yangaphambili ngoKristu; onke amandla akho, wonke umphefumulo wakho, yonke inhliziyo yakho, yonke ingqondo yakho, yonke into onayo.” Uma wenza noma yini, yenze kahle kungenjalo ungayenzi kwasanhlobo, uyabo, iyeke kanjalo nje. Uzoba ngumKristu, beka yonke into onayo kuKristu, lokho ngukuthi, isikhathi sakho, ithalente lakho, yonke into yakho.

⁹ Ngisanda kuqaphela lomfo osemncane. Lowo ngumkakho, Mfowethu Burns, nguye, oshayayo noculayo lapho, labobashadikazi abasebasha. Futhi—futhi akusilo upiyano, akusiyo ngisho ne ogani, kodwa wuhlobo oluthize lwensimbi eshaywayo, bashaye izintambo futhi incinzeke, nokwenzela iNkosi into ethize. Uma ungenza lokho, futhi ucule, lokho ngukuthi, uzuze imiphefumulo. Yenza okuthize, akunandaba ukuthini. Uma u—ungashaya ikhwelo, awu, lishaye ikhwelo. Yenza okuthize nje. Fakaza nje noma wenzele uMbuso kaNkulunkulu okuthize. Noma ngabe yini onayo, ibeke ekusetshenziselweni inkonzo kaNkulunkulu.

¹⁰ Manje, asizukuzama ukuhlala isikhathi eside kakhulu, ngoba ngiyazi niyasebenza. Nifanele nivuke kusesekuseni. Futhi ngiyozingela izingwejeje njalo ekuseni. Ngizonitshela iqiniso nje. Yilokho engikwenzayo. Yilokho engikuzela ekhaya, ngukuphumula kancane. Futhi ngakho ngiyavuka, cishe ngelesine nqo, futhi ngiphumela emahlathini futhi, awu, ngizingele kancanyana bese ngiyolala. Futhi sengithola lesosisindo siyabuya, ngakho ngizophumula, emva kwesikhashana, uma u...iNkosi ithanda. Futhi yonke into ikahle.

¹¹ Kulungile, manje, sizopenya emaBhayibhelini enu. Ngifuna niphathe amaBhayibheli enu njalo ebusuku, ukuthi ni... ngokuphumelela kwenu. Uma omunye engenawo ambalwa, omunye engafuna ukuhambisana elandelana nokufunda, sinamanye lapha, besingaba ne...abanye babangenisi ukuba bawedlulisele. Ukhona olifunayo na? Awu, phakamisa isandla sakho nje.

¹² Angazi noma uMfowethu...Doc, woza lapha bese uthatha lamaBhayibheli. Uma useduzane lapho, noMfowethu Burns. Ngabe kunjalo, Burns na? Ngimzwile ethi...[Umfowethu uthi, “Conrad.”—Umhl.] Ini? [“Conrad”] Conrad. Ngangimbiza... Ngithi ukukuthola kul’khuni ukuzwa, mhlawumbe, Mfowethu Neville. Ngize ngalithola kanjani igama likaBurns na? Ngiyabazi ubuso bendoda, futhi angikwazi nje, angikwazanga ukubiza igama lakhe.

¹³ Futhi niyazi, lapho uya ngokuba mdadlana, ngithola into eyodwa, kul’khuni kakhulu kimi ukufunda leliBhayibheli. Futhi

nje ngiyakuzonda ukucabanga ngokufaka izibuko, ukufunda iBhayibheli.

14 Kodwa, lapha kungekudala, ngangicabanga ukuthi ngase ngiba yimpuputhe. Ngase ngiwelela ukuyobona uSam. NoSam wathi, “Bill, angazi.” Wathi, “Ngizovele nje ngikubhukele komunye udokotela oyisiphesheli.”

15 Ngaya eLouisville. Kungahle ukuba kwakuyintando yeNkosi. Omunye udokotela odumile oyisiphesheli; ngiyalikhohlwa igama lakhe manje. Kodwa wayefunde incwadi yami. Wayesethi, “Uma uke waze wabuyela eAfrika, ngifuna ukuhamba nawe.” Wathi, “Futhi uma u... Labobantu baseAfrika bayakuthanda.” Wayesethi, “Bakhonza kakhulu izithixo, kakhulukazi ngommese, ukuyosika. Ngakho,” wathi, “Ngifuna ukunikeza izinyanga eziyisithupha zempilo yami, ekuhlizweni kwezingwengwezi nezinto, e...emishini.” Wayesethi, “Uma besingahamba ndawonye, futhi ubungafumana umusa kubo, kanjalo.” Wathi, “Bese kuthi uma bebenezingwengwezi nemisebenzi yamehlo,” wathi, “Ngingathanda nje ukukunikeza, mahhala, izinyanga eziyisithupha zakho.” Futhi ngiyakhohlwa ukuthi udingeka ulinde isikhathi eside kangakanani ukubhukela ukumbona.

16 Futhi sasihlezi egunjini elincane futhi lalinelincane—elincane ilambu elibomvu elivelayo, emuva lapho egunjini elimnyama. Ngani, ngangikwazi ukufunda lezozinhlamvu zamagama. Kwathi aphile-saka. Ngangikwazi ukukufunda ngapha nangapha. Wayesekushaya isithombe kufiftin-fiftin, futhi ngangikwazi ukukufunda. Wayesekekufaka kuten ten, futhi ngangikwazi ukukufunda. Wathi, “Awu, akukho okungalungile kangako emehlweni akho.”

17 Ngakho wayenesibonisa kude esincane iteleskopu. Wabeka insinjana encane elusizo emuva lapho, into encane, niyazi. Lezozibonisa kude ezindala amateloskopu, bangaki abasawakhumbula na? Sasivame ukubuka ngawo, sibuke izithombe, kanjalo nje. Wayesethi, “Ungakufunda lokho na?”

Ngathi, “Yebo, mnumzane.”

Wathi, “Ngifundele khona.”

18 Kwakune, o, sonke isiqephu sendaba, esithi asibe *ngako*. Ngaqala, ngasifunda; waqala ukusidonsa asikhuphule, *kanjalo*, kuya ngokwehla ngokwehla. Wakwenza kwaba *ngaka*, ngama. Wathi, “Ngingakutshela into eyodwa, usudlule emashumini amane.”

Ngathi, “Yebo, kunjalo, kade ngedlula kuyo.”

19 Wathi, “Ukwenze kanjani na?” Wathi, “Iso lomuntu, ngokwemvelo, uma usuneminyaka engamashumi amane ubudala, njengezinwele zakho ziba mpunga, kanjalonjalo, imbulunga yeso iba yisicaba.” Wathi, “Manje, uma uphila

isikhathi eside ngokwenele, lokho kuzobuya futhi.” Wathi, “Lokhokubona kwesibili, bakubiza kanjalo. Kodwa,” wathi, “isidalwa esingumuntu, cishe iminyaka engamashumi amane ubudala, empeleni bayo...” Wathi, “Akukho okungalungile ngamehlo abo.”

²⁰ Nginga—ngingalubona unwele uma belubekwe phansi, luqhelise kimi. Kodwa lusondeze kimi... Wayesethi, “Manje, funda iBhayibheli lakho,” wathi, “Lifuqe lisuke kuwe.” Wathi, “Emva kwesikhashana, ingalo yakho ayizukuba yinde ngokwenele, uze ungabe usakwazi—sakwazi ukukukhipha lapho kude ngokwenele ukuba ukubambe.”

²¹ Futhi ngakho wangenzela izibuko, nengxenywe engezansi ekugcineni uyakwazi, ingeyokufunda. Wathi, “Manje, epulpiti lakho...” Wayecabanga ukuthi ngangingomunye walaba lapha abashumayeli abaphakeme, niyazi. Futhi ngakho wathi i...wena...Ingxenywe engaphezulu impela yisibuko esiyifasitela elejwayelekile nje, isibuko esejwayelekile nje. Nengxenywe engezansi ekugcineni inolunye uhlobo lokugaya kuyo, engingakufunda kusondele, niyazi, *kanjalo*. Ngakho nje ngiyakuzonda ukuzifaka; nginjalo.

²² Futhi manje, ekufundiseni kweBhayibheli, futhi ngineTestamente eLisha kulobubusuku. Ngakho ku... NgineTestamente eLisha likaCollins. Linemibhalo engusayizi okahle. Kodwa manje, uma sengibuyela kwelinye, ngi—ngingahle ngidingeke ukuba ngiye kulabo obhuti abadala, no—nohlobo lokufunda ngabo. Kodwa noma ngabe kuyini, ngi—ngiyabula ukuthi nginento engi—engingabe ngisalokhu ngikwazi ukufunda. Na—na—nanoma yini enginayo, ngizonika wonke umuntu yonke into engingayithola, iye enkazimulweni kaNkulunkulu, ngethemba ukuthi Uzothatha lowonyaka awusayine. Angikwazi ukuMcela ukuba asuse ubudala bami. Ngi...Niyazi, yileyonto nje sonke esifanele siyenze. Sifanele sedlule kulokho. Futhi ngiyazi angisuye umfana omncane njengoba ngake nganjalo, ngimi lapha emsamu. Ngineminyaka engamashumi amane— nesishiyagalombili ubudala. Futhi cabangani nje, kusasele iminyaka emibili, ngizoba neminyaka engamashumi amahlanu ubudala, Mfowethu Mike.

²³ He, kul’khuni ukukukholwa! Ngivele nje ngi... Angikaze ngazi ukuthi ngase ngedlule emashumini amabili kuze kwaba seminyakeni cishe emibili edlule. Kunjalo. Kunjalo. Ngivele nje... angikukholwanga. Kepha nokho ngi—ngi... Kul’khuni kimi ukuba ngikukholwe ngize ngibuke ngezibuko, bese-ke ngi—ngiyazi ukuthi kunjalo, ke. Kodwa—kodwa ukubuka nje, ngizizwa kahle nje njengoba ngangilokhu ngizwa empilweni yami, futhi ngiyabonga ngalokho, futhi. Lonke udumo malube kuNkulunkulu.

²⁴ Manje, sitadisha iNcwadi yamaHeberu. Kade i . . . O, ingenye yezijule kunazo zonke kakhulu, ecebe kunazo zonke zeziNcwadi zeBhayibheli. Ngiyanitshela, yiNcwadi ngempela ezo . . . Uma uNkulunkulu evuma, futhi nje sifinyelela phansi kulokhu, ngikholwa ukuthi sizothola izigaxa zegolide sizozze simemeze nje izindumiso zikaNkulunkulu ngaso sonke isikhathi. Futhi manje ngi . . .

²⁵ INcwadi yamaHeberu, ngempela Eyikhona, Ifanele ukuthi yabhalwa nguPawulu oNgcwele, umchasisi omkhulu kunabo bonke weBhayibheli, ngiqagele, izwe eselike laba naye, ngaphandle kweNkosi yethu uJesu Kristu. NoPawulu wayehlukanisa i . . . Manje, uPawulu wayenguthisha weBhayibheli wangempela; okungukuthi, iTestamente eLidala. YileyoNcwadi kuphela eyabhalwa ngalesosikhathi, ebizwa ngeBhayibheli. Futhi wayezama ukukhombisa kumaHeberu, ehlukanisa iTestamente eLidala futhi ekhombisa iTestamente eLidala liyisithunzi noma umfanekiso weLisha.

²⁶ Khona lapho besingashaya umugqa wasekhaya futhi sihlale izinyanga ezintathu khona lapho kulowomcabango owodwa, khona lapho. Ukubuyela emuva ngqo, uma besingaphenya emaBhayibhelini ethu manje, kusobala sikumaHeberu, isahluko 1. Kodwa uma besingaphenya eZambulweni, isahluko 12, benizokubona ngokupheleleyo futhi, ukuthi izithunzi zikanjani. Uma . . . nina onamapensela enu futhi nizobhala phansi imiBhalo. KumaHeb- . . .

²⁷ EZambulweni 11, sithola ukuthi uJohane, esiqhingini sasePatmose, wabona owesifazane emi ezibhakabhakeni, futhi wayenelanga ekhanda lakhe nenyanga phansi kwezinyawo zakhe. Nowesifazane esikwa, nomntwana ukuba azalwe. Wazala umntwana wesilisa. Udrako obomvu wama, ukuba ashwabadele umntwana masinya esezelwe. Futhi u—umntwana wahlwithelwa eZulwini, nowesifazane wabalekela ehlane lapho ondlwa khona isikhathi, isikhathi, nesikhathi esiyingxenye, noma ukwehlukaniswa kwesikhathi.

²⁸ Manje, owesifazane wayemele ibandla, noMntwana amzala kwakunguKristu. Inyanga phansi kwezinyawo zakhe kwakungumthetho, ilanga ekhanda lakhe kwakungumusa. Izinkanyezi eziyishumi nambili emqheleni wakhe kwakungabaphostoli abayishumi nambili. Futhi yilapho, kulokho o . . . Abaphostoli abayishumi nambili kwakuyinkazimulo noma ukugheliswa umqhele kweTestamente eLisha. Niyabo? “Ngokuba azikho ezinye izisekelo ezingabekwa kunaleso esesivele sibekiwe.” Niyabo? Sona, isiSekelo, i—iTestamente eLisha, abaphostoli, iMfundiso yabaphostoli, kanjalonjalo, ngukutholakala komqhele weTestamente eLisha. Bese kuthi—ke e . . .

²⁹ Inyanga iyisithunzi selanga. Ilanga libonisa nje ukukhanya kwalo uma lisemva komhlaba. Nenyanga inikeza ukukhanya, ukuba kuhanjwe ngakho, ebusuku. Futhi isithombe esihle kanje pho esinaso lapha, esinye isithombe esihle: ilanga limele uKristu; i—inyanga imele iBandla. Zifana nje nendoda nomfazi. Nasekungabibikho kukaKristu, iBandla libonisa ukuKhanya okuncane, iVangeli. Futhi ngu—ngukuKhanya kokuba kuhanjwe kukho kuze kuphume iNdodana futhi, bese—ke iBandla neNdodana, inyanga nelanga, kuhlanguana thaqa ndawonye. Niyabo? Inyanga iyingxenye yelanga, neBandla liyingxenye kaKristu. Futhi ngenkathi kusengukungabibikho kukaKristu, iBandla libonisa ukuKhanya kwaKhe. Bese kuthi—ke ngokuqiniseke ngempela njengoba singabona inyanga ikhanya, iyazi ukuthi ilanga liyakhanya ndawondawo. Futhi ingobo nje uma iBandla libonisa ukuKhanya kukaKristu, uKristu uyaphila ndawondawo. Amen. Kucabangeni.

³⁰ Manje, umthetho wawungumfanekiso womusa, kodwa umthetho wawungenamandla asindisayo kuwo. Umthetho kuphela wawuyi... Umthetho wawuyiphoyisa. Iphoyisa likufaka ejele, kodwa, niyabo, kuthathe umusa ukukukhipha ejele. Niyabo?

³¹ Ngakho iGazi likaKristu, iVangeli, lisikhulula esonweni. Umthetho kuphela usenza izoni. Umthetho kuphela wathi, “Wena uyisoni. Ungebi. Ungaphingi. Ungafakazi amanga.” Niyabo? Yiphoyisa elithi usephutheni futhi unecala. Kodwa iVangeli liyizindaba ezinhle. UKristu wafela ukusisindisa kuzo zonke iziphambeko zethu, iziphambeko zokweqa umthetho. UKristu wafela ukusikhipha.

³² Manje, uPawulu, wathi nje angaphenduka, akabuzananga nakholiji, kanjalo akabuzananga nayibaphi abefundisi. Kodwa niqaphelile na? Wehlela eArabiya, futhi wayelapho iminyaka emithathu, eArabiya. Manje, lokhu ngukuthi, ngowami umbono, ukuthi...

³³ Manje, sifanele sithole isendlalelo salokhu, ukuze sizokwazi ukuthi kuqisiseke kangakanani. Nesifundo sokuqala, kulobubusuku, sithatha isendlalelo sethu.

³⁴ Manje, uPawulu wayenguthisha weBhayibheli ngempela, ngoba wafundiswa ngaphansi kwalowo omkhulu, uGamaliyeli owayedume ngaso sonke isikhathi. Futhi wayengomunye wabaziwa kakhulu bosuku, lowothisha omkhulu womthetho nabaprofethi. Ngakho, uPawulu wayefundiswe kahle esikoleni ngalezozinto.

³⁵ Bese kuthi—ke ngimthanda ngalendlela, lesisambulo esikhulu, eqotho enhliziyweni yakhe, umbulali, wayevumele phezulu ekufeni kukaStefanu futhi wabona uStefanu efa ngaphansi kwamadwala namagabade okukhandwa ngamatshe aze afe. Ngicabanga ukuthi kufanele ukuthi wathinteka

uPawulu ngenkathi ebona uStefanu ephakamisela izandla zakhe eZulwini, wayesethi, “Ngibona amaZulu evuleka. Ngibona uJesu emi ngakwesokunene sikaNkulunkulu.” Wayesethi, “Baba, ungababaleli lesisono.” Wayeselala ubuthongo.

36 Nikuqaphelile lokho na? Akazange afe. Walala ubuthongo. Njenga nje. . . Angikholwa ukuthi wake walizwa elinye idwala. Njengengane nje esifubeni sikanina, ulala ubuthongo, uStefanu walala ubuthongo ezingalweni zikaNkulunkulu.

37 Kukhona okuthize, ngoPawulu, okwamthintayo. Bese-ke yena, noma yimuphi umuntu ophansi kokuhlabeka, ezama ukulwa naKho, ugingqikela kumpristi omkhulu futhi uthola izincwadi amaIthetha. Wathi, “Ngizobabopha bonke labobantu owenza wonke lowomsindo, nalabo abakholwa okuphambene nokukholwa okuyikho;” okwakuthathwa kanjalo, ebesingakubiza ngokuthi namhlanje, olunye “uhlanya olusuka emsukeni,” noma into efana naleyo, bebanga ominingi ningi umsindo futhi bebanga isiphithiphithi. “Sizokwehla nje bese sikuxazulula.”

38 Futhi endleleni yakhe ebheke ezansi, omdadlana. . . hhayi indlela enkulu njengaleyo esihamba kuyo. Nalezozindlela ePalastine, imizila emincane nje, njengomzila wamankomazi odabula emahlathini lapho khona izinkomo, nezimvu, namahashi, nezimbongolo, namakameli, ayenqamula emagqumeni.

39 NoPawulu, esendleleni yakhe ebheke ezansi eDamaseku, cishe emini, ngoluny’usuku, ukuKhanya okukhulu kukhanyisa phansi futhi kwamshaya phansi. Akekho owaKubonayo kodwa uPawulu. Ngifuna nikuqaphele lokho. Futhi khona lapha, lokhu akuqondene nomuntu ngqo manje, kodwa ngakho nje siholeleka kulesisendlalelo. Ukuthi nizokwazi ukuthi lowo Jesu ofanayo. . .

40 Manje, ngenkathi Elapha emhlabeni, Wathi, “Ngavela kuNkulunkulu, futhi Ngibuyela kuNkulunkulu.”

41 Manje, ngenkathi Eholo abantwana bakwaIsrayeli, WayeyiNsika yoMlilo. Futhi Waba yinyama, Wayesebuyela kuleyoNsika yoMlilo efanayo. Futhi ngenkathi Ehlanguana noPawulu esendleleni ebheke eDamaseku, WayeyileyoNsika yoMlilo, lokho kuKhanya, niyabo, ukuKhanya okukhulu. NoPawulu wathi, “Ubani Lo engimhluphayo na?”

42 Wathi, “NginguJesu, omhluphayo,” ukuKhanya. O, Akamangalisi na? [Ibandla lithi, “Amen.”—Umhl.]

43 Futhi Nangu, kulobubusuku, khona lapha kanye nathi. Saba nesithombe saKhe esashuthwa khona lapho, iNto efanayo, niyabo, iNsika yoMlilo, ukuKhanya, okufanayo nje njengoba Wayenjalo, “Ngyena izolo, namuhla, naphakade.”

44 Manje amadoda eyayikanye naye awakubonanga lokho kuKhanya, kodwa Kwakulapho ngokufanayo nje. Imiphumela inikeza okufanayo.

45 Manje, ngabe kungenzeka yini ukuthi—ukuthi omunye angabona uKristu kulendlu futhi angabibikho omunye oMbonayo na? Impela. Kwenzeka lapho.

46 Kwenzeka futhi ngobunye ubusuku ngenkathi uPetru wayesejele. Nalokho kuKhanya kwangena ejele, futhi kwathinta uPetru, futhi kwahamba kwaqonda ngqo ngakumlindi ongaphakathi, umlindi ongaphandle, kwahamba ngasesangweni, isango elikhulu, nesango lomuzi. UPetru wathi, “Kusho ukuthi bengiphupha.” Kodwa waqalaza, kodwa ukuKhanya kwakungasekho; uKristu, lokho okuPhakade, ukuKhanya okungunaphakade. NaNguya. Manje, endleleni ebheke ezansi. . .

47 Futhi bukani, enye into, ukuba besingakhuluma ngalokhu, kufika emqondweni wami nje. Kodwa izazi ezalandela iNkanyezi, kusukela le eNdiya, izwe laseMpumalanga, izinyanga, ziza zidabula ezigodini nasezingwadule, zedlula iziboniso zezulu. Futhi zazigcina isikhathi sobusuku ngezinkanyezi. Futhi akukho—somlando noma yimuphi owake waphathwa ngokuba aze abone leyoNkanyezi kodwa izazi. Yayenzelwe zona nje ukuba ziYibone.

48 Ngakho ungazibona izinto omunye umfo angahle angaziboni. Kuwe, Kuyikho ngempela. Kuye, abaqondi. Njengokuphenduka nje; ungaphenduka futhi uthokozele izibusiso zikaNkulunkulu, nje—nje uphuza ezibusisweni zikaNkulunkulu. Nomfo olandelayo, ehlezi eduze kwakho, “Angiboni-nto.” Niyabo? Niyabo? Yilokho—ke. “Angikutholi nje. Angiboni ukuthi konke kumayelana nani.” Awu, akaKutholi nje. Yilokho kuphela. Kuphi, ulapho.

49 Qaphelani manje, uPawulu esendleleni yakhe ebheke ezansi. Futhi kwathi nje lesisehlakalo esikhulu singenzeka kuye. . . Manje, wayengenelisiwe. . . Yilokho okwenza uPawulu abe muhle kakhulu, manje.

50 Isifundo sethu kulobubusuku asijulile. Siyisifundo esingajulile, kodwa, o, sizongena ekujuleni, emva kwesikhashana. Kodwa lesi yisifundo esingajulile impela, kodwa nje siyaqala. Nokuthi kuyini, kuyinto eyodwa, lokho ngukuphakamisa uJesu Kristu. UPawulu, ukuqala nje.

51 Futhi ngaphambi kokuba enze lokhu, uPawulu wayeyisifundiswa esikhulu seBhayibheli. Nesifundiswa esikhulu seBhayibheli asisoze saphumuza imfundiso yaso phezu kwezehlakalo. Qhabo, mnumzane. Azisoze zaphumuza imfundiso yazo phezu kwesehlakalo. Ungaba nanoma yiluphi uhlobo lwesehlakalo. Kodwa kufanele kube ngu ISHO KANJE INKOSI. Kunjalo.

⁵² Manje, eTestamenteni eLidala, babenezindlela ezintathu ezehlukene abangazi ngazo umlayezo. Kuqala, umthetho, lowo kwakungumthetho nje. Bese-ke, babenom—mprofethi; umphuphi; futhi babene Urimi Thumimi. Manje lokho kungahle kuthi ukujula kancane.

⁵³ IUrimi Thumimi kwakuyisivikelo sesifuba uAroni ayesifaka esifubeni sakhe. Phakathi lapho kwakunamatshe ayishumi nambili: ijaspi, isardiyu, irubi, kanjalonjalo, kwehle njalo. Banawo onke amatshe amakhulu ayishumi nambili, ayesesifubeni, ekhombisa ukuthi wayengumpristi waso sonke isizwe, izizwe eziyishumi nambili zakwaIsrayeli. Lesisivikelo sesifuba sasilenga ensikeni endlini yokukhonzela. Futhi kwakuthi uma umprofethi eprofetha, futhi babefuna ukuqiniseka ukuthi kwakuqinisile, noma qha. Abaprofethi noma abaphuphi babema phambi kwaleUrimi Thumimi, futhi alisho iphupho lakhe noma umbono wakhe, noma ngabe yini ayeyibonile. Futhi uma ukuKhanya okuNgcwele... O, niyakubona na? UNkulunkulu njalo wayehlala ezingeni lendawo engaphezu kwemvelo. Isibumbatha, lezozinkanyiso, zazejwayelekile nje kuze kuphume leliphimbo. Futhi uma iphimbo lishaya kulawomatshe, uma lalingengaphezu kwemvelo, lalihlala lilele. Kodwa uma lalingaphezu kwemvelo, zonke lezoziNkanyiso zazibonisa lombala wothingo lwenkosikazi kanyekanye. Amen. Manje-ke, lowo kwakunguNkulunkulu ekhuluma, “Lowo ngumprofethi waMi. Lelophupho livele kiMi.” KwakungokweUrimi Thumimi abahlulela ngakho.

⁵⁴ Niyamkhumbula uSawulu ngenkathi ehlubuka na? Wathi wayengasaphupho. Nomprofethi, uSamuweli, wayesfile, futhi kwakungekho-ndlela. Wathi, “Ngisho neUrim ayisakhulumi ngisho nakimi.” Lutho. USawulu wama phambi kweUrimi, namazwi akhe ayeyizithupha ezifile. Niyabo? UNkulunkulu wavele wamala nje. NaleyoUrimi Thumimi, lokho kwakungukuqinisekiswa kuka-Aroni kobupristi bakhe. Emva kokuhamba kuka-Aroni, uMose... I—isivikelo sasilenga ensikeni.

⁵⁵ Manje, ubupristi buka-Aroni bakhawuka ngenkathi uJesu efa. Futhi manje, wehlukanisa umthetho emseni, sisenayo iUrimi Thumimi. NoPawulu wayeYisebenzisa. Niyabo? IUrimi Thumimi namhlanje ingeliNgayikufa elikaNkulunkulu, eliPhakade, iZwi elingunaphakade. Niyabo?

⁵⁶ “Ngokuba oyosusa noma yini kuleNcwadi, noma enezele noma yini kuYo.” Angifuni noma yini engaphandle kwaYo, kodwa ngikufuna konke Enakho. YileloBandla esilifunayo. Nazo zonke izinto zifanele zifakaziswe ngeZwi.

⁵⁷ Yingalesosizathu ngipaquzile maduze nje ngokuba phakathi kwabantu bePentecostal, ngoba, ukuthi, “Angikuqondanga

ukuthi kukuphi lapho amafutha egobhoza ephuma ezandleni zakho, noma igazi liphuma ebusweni bakho, kwakuyisibonakaliso ukuthi wawunoMoya oNgcwele.” Lokho akukho ngokomBhalo futhi nje angi—angikwazanga ukukuthatha. Kufanele kuvele eZwini.

⁵⁸ Futhi manje, uPawulu, wayelithanda nje iZwi. Ngakho, ngaphambi kokuba aze afakaze ngalesisehlakalo esikhulu aba naso, wehlela eGibhithe iminyaka emithathu. Ngikholwa ukuthi kwakuyiminyaka emithathu, iminyaka emithathu ezezansi eGibhithe. Futhi niyazi ukuthi yini engikholwa ukuthi uyenzile na? Ngikholwa ukuthi wathatha iTestamente eLidala, wayesehlolisisa ngeTestamente eLidala, wayesethola ukuthi Lowo wayenguMesiya uqobo. Wadingeka asifakazele isehlakalo sakhe ngeBhayibheli. Amen. O, he!

⁵⁹ Mbhekeni ngenkathi esetilongweni. Niyaqaphela, kune—nesikhala sempilo kaPawulu ngenkathi esetilongweni lapho isikhathi eside. Wabhala iNcwadi yabase-Efesu. Wabhala leNcwadi iletha yamaHeberu. Niyabo? Wayenesikhathi. UNkulunkulu wamlalisa laphaya etilongweni, futhi wabhala lamaLetha emabandleni. Eyodwa ebandleni lase-Efesu. Wabhala eyodwa ebandleni lePentecostal, wayenezinqwaba zenkathazo ngabo. Ibandla lePentecostal wayeneningi inkathazo kunoma ubani omunye. Lisenayo. Kodwa wayebonga ngabo. Into kuphela ayengabafundisa yona. . . Uma bengena: omunye wayenolimi, omunye wayenehubo, omunye wayenamadlingozi, omunye wayenokuzwa. Wayengakhulumi, akhulume kubo, “Ukuphepha kwaPhakade.” Wayengakhulumi nabo, “abamiselwe ngaphambili.” Wayengakhulumi na. . . Babeyizingane. Bonke babeze be—baze bezwe into ethize, noma babone into ethize, noma babe nemizwa exakile, futhi, noma into ethize engakubo, ubufakazi obuthize obubonakalayo.

⁶⁰ Kodwa ngiyakholwa, ngenkathi ekhuluma kwabase-Efesu, wayekhuluma ngokuthi, “UNKulunkulu usimisele ngaphambili ukuba sibe ngamadodana namadodakazi, futhi wasenza sibe nesimo sobuntwana njengabantwana kuJesusu Kristu ngaphambi kokusekelwa kwezwe.” Kubukeni lokho. He!

⁶¹ Mbhekisiseni eza nganeno eNcwadini yabaseRoma, kanjalonjalo. Babekhulile. O, bakhuluma ngezilimi, impela, futhi babenezinye izibonakaliso zikaMoya oNgcwele phakathi kwabo. Kodwa abenzanga izimfundiso, namadlingozi, nokuvezelela okuncane, nemizwa exakile.

⁶² UPawulu wathi, “Ni—ni—nihamba niyofika ekugcineni ngci nalokho. Kanti benifanele ukufundisa, niseyizingane futhi nidinga ukuba nibe nobisi.”

⁶³ Yilokho ebengizama njalo ukulwela lelitabernakele ukuba libe yikho, hhayi isigejane sezingane. Masibe ngabakhulileyo. Sime emgwaqeni. O, he! Nakho lapho enikhona.

⁶⁴ Ngakho, uPawulu wehlela lapho, kuqala, ukubona ukuthi ngabe isehlakalo sakhe siyafanelana yini neBhayibheli likaNkulunkulu.

⁶⁵ O, bekungemangalise yini, namhlanje, ukuba abantu kuphela bebenze lokho futhi, uma senze isehlakalo sethu safanelana neBhayibheli likaNkulunkulu na? Uma singafanelani, khona-ke isehlakalo sethu sinephutha; asibaniki kwiUrimi Thumimi. Uma sibanika phakathi Lapho, amen, sinaKho. Kodwa uma singabaniki, okunye... Angikhathali ukuthi kubonakala kukuhle kanjani, ukuthi kubukeke kungokwangempela kuqinisile kanjani; uma lezozinkanyiso zazingabanikanga kuleyo Urimi Thumimi, kwakuyiphutha.

⁶⁶ Futhi akunandaba ukuthi yisehlakalo esingakanani obenaso, ukuthi sibonakala singesangampela kanjani, ukuthi sethula kanjani, ukuthi sifundisana kanjani, ukuthi siyithuluzi elikhulu kanjani ukuzuza imphefumulo; uma singabaniki eZwini, siyiphutha. Kunjalo. Sifanele silayinane neZwi.

⁶⁷ Manje, ngiyakholwa, futhi kukhona imaphakathi nomgwaqo. Umgwaqo, manje, izikhathi eziningi... Ngangivame ukuya ebandleni lamaNazaretha. INkosi ibabusise labobantu abathandekayo. Abayifeshini endala, amaMethodisti angwelisiwe yilokho abayikho; ichurch of God, iNazaretha, iPilgrim Holiness, namaningi alawomabandla obungcwele amadala amahle. Futhi ayevame ukucula iculo:

Ngihamba emgwaqeni omkhulu omdala
omuhle,
Ngisho nomaphi la engiya khona,
Ngiqoka ukuba ngumKristu wakudala, Nkosi,
Kunoma yini engiyaziyo.

⁶⁸ Kuhle. Kuyamangalisa. Futhi-ke babevame ukukhuluma ngomendo umgwaqo omkhulu wobungcwele. Manje, uma ufunda phezu kwalokho, bakuthola lokho kuSaya, isahluko 35. Manje, uma niqaphela, wathi, “Kuyakuba khona umgwaqo omkhulu umendo, *nendlela*.”

⁶⁹ Manje, *une* uyisihlanganiso. Niyabo? Umgwaqo omkhulu owumendo, kwakungesiwo umgwaqo omkhulu owumendo wobungcwele. “Uyakuba ngumendo umgwaqo omkhulu, *nendlela*, futhi uyakubizwa nge, ‘Ndlela yobungcwele,’” hhayi umendo umgwaqo omkhulu wobungcwele. “Indlela yobungcwele!” Nendlela yomgwaqo imaphakathi nomgwaqo. Yakhiwe *kanje* ukuze amanzi azokhuculula imfucumfucu, macala omabili, igcina umgwaqo uhlanzekile. Awuna, uezichibi zamanzi zimi emgwaqeni wakho, ngaso sonke isikhathi, uma ungakhiwe kahle. “Indlela” yimaphakathi nomgwaqo.

⁷⁰ Manje, ngakuleticala, uma abantu bephenduka, imiqondo yabo uhlelwa kahle kuKristu. Futhi uma bethe nje ukuba

ngabafundiswe ngokwesikole kancane, futhi bengazigcini bephansi komkhuleko, bayobanda ngempela, futhi baqine, futhi babe nestashi, futhi banganaki. Bese kuthi-ke uma bethe nje ukuguliswa yimizwa kancanyana, uma ningabhekisisi, bayovele nje babe nokuba yizidlamlilo futhi badlebeleke, ngakulelicala, niyabo, bangena emadlingozini nayo yonke into.

⁷¹ Manje, kodwa, iBandla langempela liyiVangeli elisile ngempela, khona impela maphakathi nomgwaqo. Alibandi futhi libe nesitashi, kanjalo alisibo ubuhlanya. Lingelihle ngempela, elidala, iVangeli elifudumele, uthando lukaNkulunkulu oluzwakala enhliziyweni, lwehlela ngqo maphakathi nomgwaqo, lubiza macala omabili. Kunjalo. Manje yilokho oku...Futhi nizokuthola kanjani lokho, bandla na? Khona impela eZwini, iUrimi Thumimi.

⁷² Manje, uPawulu wayefuna ukuthola lelibandla libe kahle maphakathi nomgwaqo, ngakho wahamba wayesetadisha iminyaka emithathu emiBhalweni ayeyazi. Ngakho-ke, uPawulu wabhala ingxenye enkulu kakhulu yaleliTestamente eLisha. UNkulunkulu wamenzisa lokho ngoba kuza unyaka wabeZizwe. UMathewu, uMarku, uLuka, noJohane, amaVangeli amane, babengamaJuda. Kodwa uPawulu wabhala eziningi kakhulu zezincwadi amaletsa.

⁷³ Manje qaphelani, manje, sizogala ukuthola lelisendlalelo manje, lapho ekhona, eyiBhala, etilongweni. Futhi ube naso sonke lesisehlakalo. Kodwa, kuqala, lesisehlakalo kuqala safakazelwa, nalena yincwadi iletha yakhe ewukhiye kuso. Lena yincwadi eyiletha yakhe ewukhiye. AbaseRoma nabase-Efesu, kanjalonjalo, banendawo yabo, kodwa lena yincwadi eyiletha ewukhiye.

⁷⁴ Manje, sonke isahluko 1, singukuthi, siphakamisa uJesu, futhi siMehlukanisa nokuba ngumprofethi. Leyo yindikimba yendaba yonke manje. Ngizozama ukungena kukho ngokukhulu ukushesha okunokwenzeka manje, ngakho asizukuhlala isikhathi eside kakhulu. Indikimba yonke yendaba, ingu, kwehlukanisa esisha ichap-...sha...Isahluko 1, singu, kwehlukanisa uJesu kunoma yimuphi umprofethi, kumbe noma yimuphi umthetho, noma kanjalonjalo, futhi kukhombisa ukuthu uJesu unguBani. Manje bukani, “uNkulunkulu.” Siqalisa, izwi lokuqala, “uNkulunkulu.”

UNkulunkulu esun-...endulo...Endulo kusho ukuthi “emuva le,” esikhathini esisemuva.

...esekhulumile endulo kobaba ngabaprofethi ngamathuba amaningi nangezindlela eziningi,

⁷⁵ Manje, niyabo, “UNkulunkulu, endulo, emuva le, Wakhuluma kobaba ngabaprofethi.” Wayewunikeza kanjalo-ke uMlayezo waKhe, ngomprofethi waKhe.

⁷⁶ UNkulunkulu wayethumela umprofethi waKhe njengoElija, uJeremiya, uIsaya. Futhi uma nizoqaphela, akukaze kuwo wonke umlando wezwe, ibandla elake laveza umprofethi. Kuhloleni eTestamenteni eLidala, iTestamente eLisha, noma kulolusuku, osukwini lwakamuva. Ngikhombiseni noma yimuphi umprofethi owake wavuka ephuma ebandleni ngosuku lokugcina. Ngikhombiseni oyedwa owake wakhuphuka, waphuma. Futhi ngikhombiseni kanye umprofethi, inceku kaNkulunkulu yangempela, inqubo yabefundisi bezenkolo bezwe engazange imgxeke.

⁷⁷ Kucabangeni nje. UJeremiya, uIsaya, kwehle njalo eTestamenteni eLidala, bayakugxeke. UJesu wathi, “Nihlobisa amathuna abaprofethi futhi niwenza abe mhlophe, bese nibafaka phakathi.” Kunjalo.

⁷⁸ Ibandla liyakuqhuba lokho. Bukani uPatrick oNgcwele. Nina bantu beKatolika enizisho ukuthi owenu. Akasilo iKatolika ukwedlula engiyikho. Kunjalo. Kodwa nizisho ukuthi owenu.

⁷⁹ Bukani uFrancis oNgcwele waseAssisi. Nizisho ukuthi owenu. Akasilo iKatolika ukwedlula engiyikho.

⁸⁰ Bukani uJoan waseArc. Namshisela esigxotsheni, njengomthakathikazi, ngoba wabona imibono futhi ungowomoya. Namshisela esigxotsheni. Nalowo wesifazane edazuluka ecela umusa, futhi bamshisela esigxotsheni. Cishe eminyakeni eyikhulu kamuva, bathola ukuthi wayengumprofethikazi. Wayeyinceku kaNkulunkulu. O, kusobala, nenze inhlawulo enkulu: nagubha umzimba wabapristi nabaphosa emfuleni.

⁸¹ “Nihlobisa amathuna abaprofethi, nase nibafaka lapho.” Kunjalo. Ayikaze inqubo yabefundisi bezenkolo ike iveze umuntu kaNkulunkulu; ayikaze ikwenze, ayikaze namhlanje, futhi ayisoze. Inkolo ehleliwe ayikaze ibe yindikimba yendaba kaNkulunkulu.

⁸² Ibandla elahlelwa elidala kunawo onke ezweni yibandla eliKatolika; uLuther, owesibili; bese kufika uZwingli; emva kaZwingli, kufika uCalvin; uCalvin, kuqhubeke, iSheshi, kuthatha ama-Anglo-Saxons, bese kuthi ibandla laseSheshi; neNkosi uHenry wesiShiyagalombili, ngenkathi ebhikisha, kanjalonjalo; futhi kuqhubekele kwiMethodisti kaWesley, namaNazaretha, iPilgrim Holiness; futhi kwehle njalo kuye kwelokugcina, yiPentecostal, onke ahlela. NeBhayibheli lifundisa ngokusobala ukuthi ibandla eliKatolika liyi—yibandla elinegama elibi, namabandla amaProtestane nezinhlango zawo angamadodakazi akhe, iSambulo 17. Kunjalo impela. Ngakho a . . .

⁸³ Hhayi abantu, manje. Kunokuhle kuwo onke lawomabandla; angcwelisiwe, abantu abasindisiwe. Kodwa uNkulunkulu

akababizi abantu baKhe ngenhlangano. Ubabiza njengabantu ngamunye. UNkulunkulu usebenzana ngabantu ngamunye, noma ngabe uyimethodisti, iBaptisti, iProtestane, neKatolika, kumbe noma uyini. UNkulunkulu, ngaphambi kokusekelwa kwezwe, wakwazi, futhi wanimisela ngaphambili ekuPhileni okuPhakade, kumbe noma wamiselwa ngaphambili ekulahlekeni okuPhakade. Hhayi. . .

⁸⁴ Wayengathandi ukuthi nifanele nibhubhe, nanizobhubha. Kodwa, Yena engongenasiphelo, Wayefanele akwazi ukuphela kusukela ekuqaleni, kungenjalo Akasuye uNkulunkulu. Ngakho uJesu akezi neze emhlabeni ukuba nje athi, “Awu, ngizobona uma umuntu eba nesihawu. . .Uma ngenza futhi ngife, ngendlela el’khuni, mhlawumbe bebeyocabanga ukuthi, ‘Awu, ngi. . .’ Kuyo—kuyogququzela izinhliziyi zabo, futhi bayo. . .” UNkulunkulu akaliphathi ibhizinisi laKhe kanjalo.

⁸⁵ UJesu wezela inhloso eqondene ngqo eyodwa, lokho kungukuthi, ukusindisa labo uNkulunkulu, ngaphambi kokusekelwa kwezwe, ayazi ukuthi bayosindiswa. Washo njalo. Kunjalo. Ngakho ni. . . “Akuyi ngothandayo, noma ogijimayo; kuya ngokuhawukela kukaNkulunkulu.” UPawulu washo lokho. Umuntu ofanayo lapha.

⁸⁶ Wathi, “Yingalesosizathu uNkulunkulu akwazi ukuba athi, ngaphambi kokuba uEsawu noma uJakobe bazalwe, Wathi, ‘Ngithanda oyedwa futhi ngizonda omunye.’” Ngaphambi kokuba omunye umfana azalwe, uNkulunkulu wayazi ukuthi uEsawu wayengumkhohlisi, futhi Wayazi ukuthi uJakobe wayeyi. . . wayebuthanda ubuzibulo bakhe. Ngakho Wayazi, ngaphambi kokuba kuze kubunjwe izwe, ngakho. Manje, sizothola emzuzwini ukuthi kwakunguBani lowo owayekwazi. Lesisahluko sinakho.

Nkulunkulu, . . . *esekhulumile* *endulo* . . . kobaba
ngabaprofethi,

Ekugcineni kwalemihla ukhulume kithi ngeNdodana yakhe, . . .

Wenzeni na? “Ukhulume kithi ngalolu imihla yokugcina ngeNdodana yaKhe.”

⁸⁷ Manje, ubungacabanga kanjani—ke, ukuthi, bekungaba yini umprofethi na? Besingaba naye—ke yini umprofethi walolusuku na? Uqobo. Ubengakhuluma ngakho na? Impela. Kodwa lowo o. . . Abaprofethi bosuku lwakudala kwakunguMoya kaJesu Kristu.

⁸⁸ Manje, asikuqondise lokho, ngoba angicabangi ukuthi kuzika kahle. Manje, lokhu kufana noSonto Sikole nje, ngakho sifuna ukukucacisa kahle lokhu. Niyabo?

⁸⁹ Qaphelani. Asithathe uMoya kaNkulunkulu owawukuMose, ngokuphelele i. . . yisibikezelo sikaJesu Kristu. Zonke izimilo

zeTestamente eLidala zibikezela isiphambano. UMose, uzalwa engumntwana omuhle, wafihlwa ebungwini, wasuswa kubazali bakhe, kanjalonjalo, futhi kwa...Wayeyinkosi, noma u—umholi, umnikezeli—mthetho, umkhulumeli, umpristi. Yonke into ukuthi wayebikezela uKristu.

⁹⁰ Bukani uJosefa, ethandwa nguyise, ezondwa ngabafowabo, futhi wathengiswa cishe impela ngezinhlamvu zesiliva ezingamashumi amathathu. Waphoswa emgodini, kuthathwa ngokuthi ufile; wakhishwa. Ekuhlushweni kwakhe, umphathizitsha wasinda, nobhusha walahlwa; amasela amabili esiphambanweni. Kwase kuthi—ke ngenkathi ephuma, waphuma kulowomgodi, wayesebekwa ngakwesokunene sikaFaro, esikhulu kunazo zonke zohwebo...i—i—isizwe esabhaxabula lonke izwe jikelele. Futhi akukho—muntu owayengeza kuFaro ngaphandle kokuba beze ngoJosefa; uJesu ehlezi ngakwesokunene sikaNkulunkulu, futhi akukho—muntu ongeza kuNkulunkulu ngaphandle kokuza ngoKristu. Futhi ngenkathi uJosefa esuka kulesosihlalo sobukhosi futhi waqala ukuphuma, abantu bahamba phambi kwakhe, bempompoloza futhi beshaya amacilongo, bekhalisa icilongo, bethi, “Guqani ngedolo! UJosefa uyeza.”

⁹¹ Futhi nxa uJesu efika, icilongo liyokhala, nawo onke amadolo ayoguqa, nazo zonke izilimi ziyovuma. Yebo, mnumzane. Nango Wayelapho.

⁹² Futhi ngenkathi uJosefa efa, washiya isikhumbuzo kubo ababelindele ukukhululwa.

⁹³ Ngabeka isandla sami ebhokisini elidala eliyikhaskhethe, lapha kungekudala, lalenziwe ngomthofu. Nomzimba wakhe wawufanele ukuhlala...amathambo akhe...Wathi, “Ningangimbeli lapha, ngokuba ngolunye usuku, uNkulunkulu uzonihambela.” Wayengumprofethi. “UNkulunkulu uzonihambela.” Wayesethi, “Uma senenyukela ezweni lesithembiso, nithathe amathambo ami.”

⁹⁴ Lapho, umHeberu omdala, eshaywe emhlane futhi enegazi, wayengalunguza kulelobhokisi eliyikhaskhethe bese ethi, “Ngoluny’usuku, siyaphuma.”

⁹⁵ UJesu washiya isikhumbuzo, ithuna elingenalutho. Ngoluny’usuku uma sesiwelela ethuneni, nabathandekayo bethu, futhi sizwe amagabade amadadlana, ngenkathi bethi, “Imilotha emilotheni, nothuli othulini, nomhlabathi emhlabathini.” Kodwa, mfowethu, singabuka ngaphesheya kolwandle, ethuneni elingenalutho. Ngoluny’usuku, siyaphuma lapha. Siya eKhaya. Uyeza. Yonke into yafanekiswa.

⁹⁶ Bukani uDavide, wenqatshwa ngabantu bakhe uqobo, wehliswa esihlalweni sobukhosi ngabantu bakhe uqobo. Eyinkosi yaseJerusalema, waxoshwa eJerusalema ngabantu

bakhe uqobo. Futhi lapho enyuka eNtabeni yemiNqumo, wabuka emuva wayesekhala izinyembezi. Wenqatshwa.

⁹⁷ Iminyaka engamakhulu ayisishiyagalombili kusukela ngaleyonkathi, iNdodana kaDavide, iNkosi yaseJerusalema, yahlala egqumeni yayisikhala izinyembezi, ngoba Yenqatshwa.

⁹⁸ Lowo kwakunguMoya kaKristu kuDavide. Konke kubikezela isiphambano. Labobaprofethi emuva lapho bakhuluma eGameni laKhe. Babephila eGameni laKhe. Babesebenza eGameni laKhe. Impela. “UNKulunkulu wakhuluma endulo kobaba ngabaprofethi ngamathuba amaningi nezindlela eziningi, kepha ngalomuhla wokugcina ngeNdodana yaKhe.”

⁹⁹ Ngakho abaprofethi namadoda kamoya, lolusuku, kungukuboniswa kuphela kukaKristu. Lapho, ngomthetho abama ngawo, bukani. Ngapha bayama, bebuka emuva ngenye indlela, ngomusa.

¹⁰⁰ Ukuthi kumaHeberu 11, isahluko sokugcina, bengihlala njalo ngimangala ngalokho. Esahlukweni sokugcina, ingxenye yokugcina yesahluko 11 samaHeberu, nxa ekhuluma ngoAbrahama. Isahluko esikhulu sokukholwa, nasekupheleni, wathi, “Bazulazula bembethe izikhumba zezimvu nezikhumba zezimbuzi, futhi beswela, futhi banqunywa ngesaha. Bazulazula, bengenandawo abangaya kuyo, bezondwa, futhi bedelelwa, futhi bahlushwa. Okubona, lelizwe alibafanele abantu abanjalo.”

¹⁰¹ UPawulu bese eyama-ke wayesethi, “Kodwa ngaphandle kwethu abaphelele.” Ngokuba babebheke kuphela esiphambanweni, futhi thina sibheka ngesiphambano. SinoMoya kaKristu emva kokuba Usuba yinyama yomuntu futhi wakha phakathi kwethu. Sifika lapha ngoMoya oNgcwele, oyicebo elingcono kakhulu.

¹⁰² Futhi ngezinye izikhathi ngiyamangala ukuthi ubuKristu bulindele ini namhlanje. Umshumayeli ohamba nethende uyofanele abe . . . noma elinye ibandla elisha noma esinye isiyalo esisha, ozibiza ngomprofethi, wenyukela lapho, athi, “Awu, uma bezonginika imali engaka. Uma ngingaba nemoto enhle kunazo zonke. Uma bezo . . . Uma iholo lami lizokhushulwa njalo ezinyangeni eziyisithupha.”

¹⁰³ Size sidinge okuhle okwedlula konke. Size sidinge ukuba namakhaya amahle ukwedlula onke. Size sidinge ukuba nezingubo ezinhle ukwedlula zonke. Siyokwenzenjani uma sima ebukhoneni balawomadoda azulazula, embethe izikhumba zezimbuzi nezikhumba zezimvu, engenandawo yokucamelisa amakhanda awo, azulazula ezingwadule na? Nomuntu angahlekisa ngathi futhi sesilungele ukulishiya ibandla futhi singaphinde sibuyele emuva. Okudingwa ubuKristu namhlanje. Besifanele sibe namahloni ngathi uqobo.

O Nkulunkulu, sihawukele.

104 Ngalolosuku, Wakhuluma ngabaprofethi, kodwa lolusuku ngeNdodana yaKhe. Lelo kwakuyizwi lomprofethi, lapho. Leli yiZwi leNdodana, namhlanje. O, alibongwe iGama leNkosi!

105 Ngamany'amazwi, uma ubuka isithunzi, inegetivu, ungahle wenze iphutha. Kodwa Lesi sikhulisiwe, isithombe sicacile. Leso sasingomprofethi; lesi singeNdodana yaKhe. Leso sasingenegetivu; lesi singesithombe sangempela. Amen. Niyasibona na? Akukho-thuba lokulahlekelwa. Yinto eyisithombe sangempela, lolusuku ngeNdodana yaKhe. O, kumangalisa kanjani!

. . . ayimise ibe-yindlalifa . . . (o, he) . . . ndlalifa yakho konke, . . .

106 Kwakuyini na? Kwakungokumisiwe. O, lalalani. Wayemisiwe, uKristu wayenjalo, indlalifa yakho konke. O, uDeveli wayekwazi lokho, kusukela ensimini yase-Edene, niyabo, ngenkathi uDeveli ezwa leloZwi lapho ngalolosuku, ekwahlulelweni kwalabobantu. Wathi, "Ngoba uvela othulini; uyobuyela othulini; neNzalo yowesifazane iyakuchoboza ikhanda lenyoka." INzalo ethenjisiweyo.

107 USathane ngezikhathi zonke wayebhekisisa leyoNzalo. Ngenkathi uAbela ezalwa, wathi, "Nakho lapho okhona, leyo yinzalo." Wayesebulala uAbela. Indodana yakhe, uKayini, wabulala uAbela. Futhi kwathi nje uAbela angafa, wathi, "Ngiyitholile inzalo." Wayibulala ngokuyiceka. Wathi, "Ngiyitholile." Kodwa, ukufa kuka-Abela, ukuzalwa kukaSeti kwakungukuvuka futhi. Bhekisisani ukuthi behla kanjani.

108 Lolohlanga lukaSeti, uyehla, ethobile, indoda elungileyo; kwehle njalo ngoEnoke; kwehlele njalo kuNowa, kuze kuyofika ekupheleni kwembubhiso yangaphambi kokubhujiswa kwezwe ngamanzi.

109 Bukani uhlanga lukaKayini, baba ngabantu abakhaliphile, abafundile, isayense. Alisho yini iBhayibheli . . . Akashongo yini UJesu, ukuthi, "Abantwana balelizwe bahlakaniphile kunabaNtwana boMbuso"? Bukani ngasohlangothini lukaKayini nanamhlanje: abakhaliphile, abafundile, omanqikanqika, okholwa impela; niyabo, okholwa impela, kodwa ososayense, abakhi, amadoda amakhulu.

110 Thathani amadoda amakhulu. Bukani uThomas Edison, amaningi amadoda amakhulu. Bukani uEinstein, ubuchopho bezwe, ubizwa kanjalo, namhlanje, ubuchopho bezwe. Kodwa asizami ukusebenzisa ubuchopho. Sidedela uMqondo owawukuKristu ube kithi, futhi sibuke leliZwi, futhi sibize lokho ngokuthi kunjalo.

111 Odokotela bezokwelapha, nakuba sibethulela isigqoko nanganoma yini esinayo, kodwa iningi lalabo bangabanqikazi, ongeneliswa ukuthi uNkulunkulu ukhona. Bukani

abakhaliphile, abantu abanobuhlakani namhlanje. Bangakulolohlangothi laphaya, uhlangothi lukaKayini.

¹¹² Kodwa bukani abathobile nabamnene. Nakho ukuvuka kwakho futhi. O, alibongwe iGama leNkosi. Nakho lapho okhona. Qaphelani.

... wamenza indlalifa yakho konke, owadala ngayo futhi amazwe;

Ubani owadala amazwe na? UKristu. “UKristu wadala amazwe na?” Yebo, mnumzane. Ake sihambe siye phambili kancanyane nje.

Yona ethi ingukubengezela kwenkazimulo yakhe, ifuze yena ubukhona...

Ukubengezela kwenkazimulo kabani na? Inkazimulo kaNkulunkulu. Ifuze uBukhona bukaBani na? BukaNkulunkulu. O, ngiyakuthanda lokhu!

... noma ifuze yena uqobo, iphasa konke ngezwi...

Nakho lapho okhona. IZwi, eliphasa konke. UJesu wathi, kuMathewu 24, “Kodlula amaZulu nomhlaba, kodwa amaZwi ami awasoze adlula.” Iphasa konke.

¹¹³ Isayense izama ukuLehlisa, futhi ithi, “YiNcwadi endala. Ihunyushiwe.”

¹¹⁴ Ngisho nebandla eliRoma Katolika, uBhishobhi Sheen wathi, “Lelo lihunyushwe izikhathi ezine noma ezinhlanu ezehlukene, futhi akukho okungako kuLo. Ubungeke uphile ngaLo ukuba ubuzophila.” Kodwa Iphasa konke ngeZwi laYo. Amen. Yilokho engikucabangayo ngaLo. Ngiyalikhohla iBhayibheli.

... izwi lamandla ayo, (kunamandla ezwini), isiyenzile ukuhlazwa kwezono zethu, ... (bukani lapha) ... hlala ngakwesokunene soMkhulu kweliphezulu;

¹¹⁵ Yini uPawulu azama ukuyenza na? Uzama ukukhombisa ukuthi uNkulunkulu wahlosa zonke izinto kuKristu, noKristu wayefuze uNkulunkulu. Sonke isahluko esisele siphathelene nokuthi Wayephakeme kanjani kuneziNgelosi, ephakeme kunawo onke amandla. IziNgelosi zaziMkhonza. UPawulu wayezama ukuMdumisa.

¹¹⁶ Manje, ngifuna ukuzama, uma ngingaqhubekeli phambili kunalokhu, konke okunye okusele kwakho kungukudumisa uKristu nje. Okushiwo nguPawulu ngapha, njengasesahlukweni 11, nakho konke ngokukhuluma ngezwe. Wathi, “Yiyiphi—yiyiphi iNgelosi Athi kuyo, ‘UyiNdodana yaMi wena, namuhla NgiKuzele?’” Niyabo?

¹¹⁷ “Ukuphela kwezwe, bayobhubha. Izwe liyobhubha. Kodwa i...Nazo zonke izinto zezwe ziyobhubha. Uyozigqonga

njengengubo. Ziyoba ndala, futhi ziphendulwe, futhi zimuke. 'Kodwa Wena uhlala ukhona. Wena uhlala ukhona kuze kube phakade. Wena uyiNdodana yaMi. Namuhla NgiKuzele, futhi awusoze wabhubha, uhlezi ngakwesokunene soMkhulu.'"

Kuchaza ukuthini ukuthi *esokunene* na? Akusikho ukuthi, uNkulunkulu unesokunene othize ohlezi kuso. *Esokunene* kuchaza ukuthi "amandla negunya," unegunya eZulwini nasemhlabeni. Nawo onke amaZulu nomhlaba kwenziwa nguYe.

¹¹⁸ Manje, Ubani leNsizwa enkulu, loMfo omkhulu na? UKristu. Lapha, uNkulunkulu kuBaba, iNdodana, noMoya oNgcwele, akusikho. . . Ngubuthathu, kodwa Akusibo ubuthathu babantu. Ngubuthathu besikhundla, bukaNkulunkulu oyedwa.

¹¹⁹ WayenguBaba eholababantwana bakwaIsrayeli. Leso kwakuyisikhundla saKhe, uJehova uBaba omkhulu. Futhi Wahlala emhlabeni, owawubizwa ngeNdodana. Futhi manje Uhlala eBandleni laKhe, obizwa ngoMoya oNgcwele. Hhayi oNkulunkulu abathathu; uNkulunkulu oyedwa ezikhundleni ezintathu: uYise, iNdodana, uMoya oNgcwele.

Abantu bazama ukuMenza abe ngoNkulunkulu abathathu abehlukene, uNkulunkulu uYise. Yingalesosizathu, amaJuda, wawungeke uze. . . Awusoze wakuletha eJudenilokhu, qhabo, lokho lapho. Lingeke. Linomyalo, ukuthi, "NginguNkulunkulu Oyedwa." Munye kuphela uNkulunkulu.

¹²⁰ EAfrika babhaphathiza ngezindlela ezintathu ezehlukene: babhaphathiza kanye kuYise, nakanye eNdodaneni, nakanye kuMoya oNgcwele. IApostolic Faith mission, babhaphathiza kathathu, ubuso bubheke phambili, ekufeni kwaKhe. Abakubiza ngeFull Gospel oGwini lwaseNtshonalanga, noma oGwini lwaseMpumalanga, babhaphathiza kathathu uqethuke, wathi U. . . ekumbelweni kwaKhe.

Wayesethi, "Ngenkathi Efa, Wawela ngaphambili."

¹²¹ Omunye wathi, "Awulinde. Ungcwaba umuntu ngomhlane wakhe." Izinto nje ezindadlana zamasu, kanti, zombili ziyiphutha; zombili ziyiphutha, ngokomBhalo.

Lena yiUrimi Thumimi. Iyakuxazulula.

¹²² Manje, lapha, ake sikudwebe isithombe nje lokho bese sibona ukuthi sibukeka ka—kanjani, kulobubusuku. Nasi, uma ufuna ukusibona. Kukho konke cishe kweminyaka engamashumi amabili—nanhlanu kade ngingumfundisi. Ngikutadishile lokho. Futhi bengihlala njalo ngimangala ngeziphwiwo ebandleni. Yini lezoziphwiwo na? Isiprofetho, ukukhuluma ngezilimi, ukuhunyushwa kwezilimi, isambulo sobuNkulunkulu, kanjalonjalo, lokho konke kufika ngoKristu.

¹²³ Manje bukani. UKristu uyiNhloko yezinto zonke. Futhi UyiNhloko yeBandla. Futhi senake nalibona yini idayimane elikhulu na? Idayimane elikhulukazi eliqheshulwe kahle,

linamaqhezu amancane aqheshulwe kulo, aqheshulwe kulo. Lokho kwenza idayimane elikahle. Awani amaqhezu na? Idayimane langempela, indlela eliphuma ngayo, lishayiwe; idayimane langempela, uma litholwa.

NgangiseKimberly. Nina, iningi lenu, ozwile ukuthi ungawacoshisa amadayimane emgwaqeni, lokho kuqinisele. UBilly nami, noMnu. Bosworth. Umengameli wezimayini zamadayimane aseKimberly, thatha... Wayengumngenisi wami emhlanganweni lapho. Futhi basiweza. Futhi nje e... Bawamba ezimayini cishe, o, cishe amafidi angamakhulu ayishumi nesikhombisa phansi komhlaba. Ayaphuma, itshe elil'hlaza s'bhakabhaka, elikhulu elil'hlaza s'bhakabhaka, njengalelitshe elil'hlaza s'bhakabhaka enilithola khona ngapha. Nalabo bomdabu, babafaka emafidini angamakhulu ayishumi nesikhombisa emhlabathini, ukuba bawakhiphe ezimayini, ukugcina intengo iphezulu. Wawungaya emfuleni lapho, banalo ligadiwe amakhulu amamayela. Uthathe amabhakede amabili angamagalani ayishumi, washo, bese uliukula, ligewe i— isihlabathi, futhi uma ubungafika ekhaya naso, ubungaba ngusozigidigidi, bekungaba namaningi kakhulu amadayimane kuso. Kodwa bafanele basebenze futhi bawakhiphe emayini, ukugcina intengo iphezulu kuwo.

¹²⁴ Manje, idayimane, uma liphuma, lingomkhulu nje, obushelelezi, oyimbulunga, njengayo, uphisi weglasi. Kunedayimane elil'hlaza s'bhakabhaka, idayimane elimnyama, isimaragidu, nedayimane elicwengekileyo, idayimane elimhlophe. Kodwa uma livela... Bese kuthi—ke uma selenziwa futhi selisetshenziswa, kunengxenye yalelodayimane elifanele lilahleke. Futhi lizofanele lilahlekelwe nga—ngamaqhezu asuka kulo. Kushaywe amaqhezu amancane, ngoba, uma linqwamana nokukhanya, njenga *lokho*, lenza inhlansi. Iqhezu, okwenza inhlansi, indlela elisikwe ngayo. Liyasikwa, liqhezulwe, bese kuthi—ke, uma likwenza, lenza inhlansi. Neyodwa iyoba ngukukhanya okul'hlaza tshani, enye iyoba ngukukhanya okul'hlaza s'bhakabhaka, futhi mhlawumbe enye, ukukhanya kwesimaragidu, nokukhanya okubomvu. Nezinkanyiso ezehlukene ezisuka kukho, njengombala wothingo lwenkosikazi. Bakubiza ngokuthi, “umlilo edayimaneni.”

¹²⁵ Manje, ngakunye kwalezozinkanyiso kumele iziphiwo. Kodwa kungukuthi, kuphela, uKristu uyiDayimane. Futhi Waba nguYe Owafika, futhi wachotshozwa, futhi walinyazwa, futhi waqheshulwa, ukuze Azibonise Yena uqobo esebuya njengokuKhanya ezweni. UyileyoNkosi yeDayimane.

¹²⁶ Ungathini nje, kungakabikho ngisho nomhlaba, kungakabikho ukukhanya, ingakabikho inkanyezi, kungakabikho noma yini na? KunoMthombo oMkhulu ophophozayo, kaMoya, nakuloMthombo kwavela okumsulwa kakhulu kothando, ngoba akukho kuwo okwakungavela kukho

ngaphandle kothando. Manje, thina, esikubiza ngothando, namhlanje, wuthando oluphendukezelwe. Kodwa njengoba nje sithola ingqikithi, noma okuncanyana kwalolothando kukithi, kushintsha wonke umbono wethu.

¹²⁷ Bese-ke lapho kuphuma omunye umfudlana, osuka kuloMthombo omkhulu, iDayimane, futhi lalibizwa ngokulunga, ukulunga uqobo. Manje, yingalesosizathu sadingeka sibe nomthetho. Yingalesosizathu umthetho uzofanele ube nokwahlulela. Uma kungekho-kwehlulela okulandela umthetho, umthetho awusizi ngalutho. Futhi ngenkathi ukwahlulela kweduliswa ngomthetho, okuletha ukufa, futhi akukho namunye owayengakhokha inhlawulo kodwa uNkulunkulu uqobo lwaKhe. Futhi Wakhokha inhlawulo yokufa kwethu, wayesetshatha izono zethu zaba phezu kwaKhe, ukuze sibe ngukulunga kukaNkulunkulu ngaYe.

¹²⁸ Manje, ngenkathi leziziNkanyiso ezinkulu ziphuma, imisebe yethu emikhulu kaMoya: uthando, ukuthula, yilokho kuphela okwakulapho, Lokho. Kwakungekho-kuhlupheka. Kwakungekho-kungekho-nzondo, nanhliziyo embi; kwakungenakuvela kuloMthombo. Lowo kwakunguJehova. Lowo kwakunguJehova uNkulunkulu. Futhi manje, njengoba osiyazi bezenkalo bekubiza ngokuthi, umzimbamoya waphuma kuLokho, okwakubizwa ngokuthi, ngokomBhalo, i “Zwi-mcabango,” iZwi-mcabango elaphuma kuNkulunkulu. Kul’khuni ukukuchaza, kodwa Laliyengxanye kaNkulunkulu.

¹²⁹ Manje, nakhu okwenzekayo. O, ngiyaxolisa. Ngi-ngi-ngivele nje ngingene kulokhu, lokhu kungifikisa nje lapho engikuthanda khona. Niyabo? IZwi-mcabango, naloMthombo omkhulu, loMthombo omkhulu kaMoya owawungenasiqalo noma nasiphelo; loMoya omkhulu waqala ukubumbeka, ekudalweni, neZwi-mcabango elaphuma kuWo laliyiNdodana kaNkulunkulu. Kwakuyisona simo kuphela esibonakalayo uMoya owaba naso. Futhi Lalingumzimbamoya, okusho umzimba, nomzimba wawufana nomuntu.

¹³⁰ UMose waLibona ngenkathi Ledlula e...nge-ngedwala. WayeseLibuka, wathi, “Lalibukeka lifana nengxanye yangemuva yomuntu.”

Nguhlobo olufanayo lomzimba esiwemukelayo uma sifa lapha. “Uma lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindle.” Lokho kwakuyiLo. Nalowo kwakungumzimbamoya owawuyiNdodana kaNkulunkulu. LeyoNdodana, leloZwi-mcabango, laba yinyama, ngoba sabekwa enyameni. Nomzimbamoya, iZwi-mcabango, laba yinyama, lapha phakathi kwethu, futhi akukho okunye eLaliyikho ngaphandle kokuba yindawo yokuhlala, ngokuba wonke lowoMthombo wawuhlala kuYe. O, niyakubona na? Nanto. Lelo lalinguYe, lelo, e . . .

¹³¹ Bukani lapha. Asiphenye manje masinya impela kumaHeberu, isahluko 7, okomzuzwana nje wo—womusa, uNkulunkulu engothandayo. Ake sibone ukuthi kubukeka kanjani lapha. UAbrahama!

Sinesikhathi esingakanani na? Sinemizuzu eyishumi. Kulungile. Siyakubamba lokhu, bese—ke sikuqeda nya ngelilandelayo, elilandelayo, noma iSonto, iNkosi ithanda.

¹³² UAbrahama wayebuya ekubulaleni inkosi.

Ngokuba uMelkisedeki lo, inkosi yaseSalema, . . .

Bangaki owaziyo ukuthi kuphi, ubani, ukuthi yayiyini iSalema na? IJerusalem.

. . . nkosi yaseSalema, inkosana kaNkulunkulu ophezu konke, owahlangabeza uAbrahama ebuya ekubulaleni amakhosi, wambusisa;

Lalelani.

UAbrahama umabela okweshumi kukho konke; ogama lakhe lithi ukuqala kwalo ukuhunyushwa iNkosi yokulunga, . . . kuba yiNkosi yaseSalema, okungukuthi, iNkosi yokuthula;

Engenayise, engenanina, engenaluzalo, engenakuqala kwezinsuku, nakuphela kokuphila; . . .

¹³³ INkosi yehla ivela eSalema, yase ihlangabeza uAbrahama evela ekubulaleni amakhosi. NaleNkosi yayingenayise, ingenanina, ingenakuqala kwezinsuku noma ukuphela kokuPhila. Wahlangabezana nobani uAbrahama na? Manje cabangani. Wayengenayise; Wayengenanina. Akazange abe nesikhathi Aqala ngaso, futhi Akanaso neze isikhathi lapho Eyophela khona, ngakho leyoNkosi efanayo yaseSalema izofanele iphile namuhla. Amen. Niyakubona na? Kwakuyilowomzimbamoya leyo kwakuyileyoNdodana kaNkulunkulu. Yiphi iSalema na? LeloJerusalem eliPhezulu, uAbrahama, engobusisiwe, ayelifuna, alithole, ezama ukuthola uMuzi oMakhi noMenzi wawo kwakunguNkulunkulu. Wazulazula embethe izikhumba zezimvu nezikhumba zezimbuzi, ndawo zonke, eswela, ezulazulu, futhi wayefuna uMuzi oMakhi wawo noMenzi wawo kwakunguNkulunkulu. Wayesehlangabezana neNkosi yaleyoSalema, yehla, wayeseYabela okweshumi kwayo yonke impango. Amen. Lowo nguYe. O, Mfowethu Graham, lowo kwakunguYe. Lowo kwakunguYe.

UAbrahama uMbonile futhi. Ngoluny'usuku wayehlezi ethendeni. Wabuka, eza enyukela lapho, futhi ubone amadoda amathathu eza.

¹³⁴ Niyazi, kukhona okuthize nje ngomKristu, ukuthi uyawazi uMoya uma eWubona. Ngenkathi e . . . Uyawazi nje. Kukhona okuthize nje koMoya ngakho. Izinto zikaMoya zibonwa

ngokufihlakeleyo ngokoMoya. Niyazi. Ya, angakusho nje, uma ezelwe ngempela. “Izimvu zaMi ziyalazi iPhimbo laMi.”

135 Futhi wayazi nje ukuthi kwakukhona okuthize. Ugijimela phandle. Wathi, “Ngena, Nkosi yami. Hlala phansi. Awume kancanyana. Ngizoletha ucezu lwesinkwa bese ngilubeka esandleni saKho. Ngizogeza izinyawo zaKho. Ziphumulele, bese-ke uqhubeka nohambo lwaKho, ngokuba U-Ungihambe.” Enhla ezweni eliwugwadule, ethatha indlela el’khuni, indlela nabayingcosana abadelelekileyo beNkosi.

Kanti, uLoti wayehlala engcebweni, indodana yomfowabo ezansi lapho, kodwa wayehlala esonweni. Yilokho ikakhulu ukuceba okukuvezayo yisono.

136 Ngakho uAbrahama wabakhuphula, ngenkathi esalanda amanzi amancane wayesegeza izinyawo zaBo. Wagijimela phandle enkonyaneni, wayesethatha inkonyane ekhuluphele emhlanjini, wayeseyibulala; uyinika inceku, ukuba iyihlinze. Wayesethi, “Sara, xova impuphu yakho.”

Niyazi ukuthi yini ukuxova, kuyikho, kusho ukuthini. Niyazi, uma’ wayevame ukuba nesidala, uhlobo ongathi yisitshana esicijile, wayenaso e—umphongolo wempuphu. Senake nawubona omunye wayo onesisefo na? Futhi wawunesitshana esicijile phakathi lapho, wawuyihlelemba impuphu, uyazi; bese isinda *kanjalo*, bese uyihlelemba iphume, kanjalo. Ngimbonile umama ekwenza, izikhathi eziningi, isitshana esicijile, sibe nento eyindilingana enocingo lokusefa oluncane kuso. Wayebeka leyompuphu phezulu bese eyisefa *kanjalo*, niyazi, bese esimbambatha kuya emuva naphambili, *kanjalo*. Bese-ke ethatha isitshana esicijile bese eyihlelemba, *kanjalo*, ukuyizikisa yonke. Futhi lokho kungaleyonkathi esasidingeka sehle bese sithatha egayiwe impuphu yethu emshinini omdala wommbila; nomhhadlahhadliso omdala omkhulu, niyazi, osindayo, wawenza isinkwa sommbila sangempela. Wawungasaha izingodo usuku lonke, ngaso.

137 Ngakho manje-ke, wathi, “Xova impuphu, masinya impela. Bese wenza amaqebelengwana ommbila lapha eziko, masinyane impela.” Base besenga inkomazi base bethola ubisi. Base bethola, baluphehla, base bethola ibhotela. Base-ke behamba futhi babulala inkonyane base bethola inyama, base bethosa inyama. Bathola ubisi lebhotela, isinkwa sommbila, base bethola ibhotela ukuba balibeke phezu kwamaqebelengwana ommbila. O, lokho kumnandi ngempela. Base beligcobela lapho lonke. Wayeseyikhipha, wayeseyibeka phansi kulamaDoda amathathu.

138 Futhi kwathi Esadla, Ayelokhu ebuka ngaseSodoma. Futhi emva kwesikhashana, Asukuma ayeseqala ukusuka ahambe. Wayesethi, Abrahama, wathi, “Ungeke ungifihlele khona.”

139 “Ngingekufihlele eNgizokwenza. Ngehlela lapho. Izone zaseSodoma sesifinyelele endlebeni yaMi.”

Yayingubani iNdoda na? Uthuli kuzo zonke izingubo zaYo, futhi ihlezi lapho idla inyama yethole, futhi iphuza ubisi lwenkomazi, futhi idla isinkwa sommbila esingamaqebelengwane, nebhotela. Ubani loMfo oxakile na? Ababili, noma abathathu baBo, behlezi lapho. Uthuli kuzo zonke izingubo zaKhe. O, ya, “Sivela eZweni elikude.” Ya, kude le. Futhi ngakho Wathi. . . Awu, AyengoBani na?

140 Yathi, “Ngingemfihlele uAbrahama, lokhu uyindlalifa yomhlaba.” Amen. “Ngembula izimfihlo zaMi,” ngamany’amazwi, “kulabo abayindlalifa yomhlaba.” Yilapho iBandla elifanele libe khona namhlanje. Kunjalo. Thola izimFihlo zikaNkulunkulu, yazi ukuthi ufanele uzibambe kanjani, futhi wenze, nokuthi wenzeni, nokuthi uhambe kanjani, nokuthi uphile kanjani. Siyindlalifa yomhlaba. Kunjalo. Ukwembulela Yona, ngoba Akayikugodla lutho. Yingakho sibhekisisa lezizinto zifezeka.

Izwe lithi, “A, leso yisigejane sobuhlanya.” Mabakusho. Indlalifa yomhlaba iyazazi lezizinto. [Akuqoshwanga eteyipini—Umhl.]

. . . ngokuba bayakuthiwa bangabantwana
bakaNkulunkulu.

Babusisiwe abamnene: ngokuba bayakudla ifa lomhlaba.

Wenza izimfihlo zaKhe zazeke kubo, ukwembulela bona, ebakhombisa ukuthi abenzi nokuthi baphile kanjani, beshiya izinto zezwe; behamba ngokumesaba uNkulunkulu futhi bephila ngokumesaba uNkulunkulu, kulelizwe lamanje, behambisana naYe. Izwe alisho lokho abathanda ukukusho.

141 Ngakho Yathi, “Ngeke ngamfihlele uAbrahama lemfihlo, ngoba, lokhu uyindlalifa yomhlaba. Kodwa,” Yathi, “Ngiyehla ukuyobhubhisa iSodoma. Ngiyehla.”

142 “Uzokwenzani, Mnumzane na? Ungowakuphi na? Kumayelana nani konke na?”

143 Kutholakala ukuthi, Yathi, “Nenye into, Abrahama, usulinde iminyaka engamashumi amabili—nanhlanu ngalesisithembiso eNgikunika sona. Usuvele usunayo yonke ingutshana embalabala, o—opini nayo yonke into, yalengane, eminyakeni engamashumi amabili—nanhlanu edlule. Usalokhu ulinde kiMi. Manje Ngizokuhambela, ngesikhathi sokuphila nje, ngaso, isikhathi sokuphila, ngenyanga ezayo Ngizoba nawe.”

144 Futhi uSara, emuva ethendeni. Futhi leNdoda Yayifulathele ithende, ikhuluma kuAbrahama, *kanje*. NoSara wathi, “Ha!”

145 Yathi, “Yini eyenze ukuthi uSara ahleke na?” Ho—ho—ho! Kukanjani lokho na? Lokho kwakungukufunda ingqondo

yomuntu impela, kwakungesikho na? “Yini eyenze ukuthi uSara ahleke na?”

USara wathi, “Qhabo. Angizange ngihleke.”

¹⁴⁶ Yathi, “O, yebo, uhlekile.” Wayesaba. Wayethuthumela. KwakunguBani Lowo, ukwazi ukuthi wayenzani ngemuva ethendeni na? Lowo yiLowoNkulunkulu ofanayo onathi namhlanje. Ofanayo. Wazi konke ngakho. Niyabo? Ukwembula nje njengoba nikudinga. Niyabo?

¹⁴⁷ “Uhlekela ini na?” Niyabo, Wayelifulathele. IBhayibheli labeka lokho, ukuthi, “Umhlane waKhe wawulifulathele ithende.” Kodwa, Wayekwazi. “Uyini owesifazane, emuva lapho, enza *lokhu*, niyabo?”

Ngakho, Wathi, “Ngizokuhambela.”

¹⁴⁸ Ubani loMfo oxakile na? Niyazi ukuthi kwenzekani na? Wahamba waphuma ngqo lapho wayesenyamalala. NeBhayibheli lasho ukuthi Lowo kwakunguNkulunkulu uSomandla, uJehova, lowoMthombo omkhulu, lowoMzimbamoya, leloZwi-mcabango.

¹⁴⁹ Omunye umshumayeli wathi kimi, ngesinye isikhathi esedlule, wathi, “Mfowethu Branham, ubungecabange ngempela ukuthi lowo kwakunguNkulunkulu, ubungacabanga na?”

¹⁵⁰ Ngathi, “IBhayibheli lathi KwakunguNkulunkulu, uElohim.” Okungukuthi, WayenguNkulunkulu uSomandla, uEl Shadayi, kunjalo, uMnikezeli-Mandla, uMenelisi. Amen.

¹⁵¹ O, ngizizwa ngigcwala ukholo! Kucabangeni, lapha, njengoba Enjalo manje. Ngizonikhombisa ukuthi UnguBani lapha, khona-ke nizobona ukuthi iNdodana inguBani. Lowo kwakunguJesu, ngaphambi kokuba Abe neGama lobuntu, “uJesu.”

¹⁵² Wama lapho emthonjeni ngalolosuku. Futhi babephuza bonke, niyazi, futhi, “Benamanzi kwakusehlane,” futhi izinto ezinjalo. Wathi, “Babedla imana.” Bathi, wathi, “Obaba bethu badla imana ehlane, iminyaka engamashumi amane.”

¹⁵³ Wathi, “Futhi bona, bonke, bafile.” Wathi, “NgiyiSinkwa sokuPhila esivela kuNkulunkulu, siphuma eZulwini. OdlalesiSinkwa akasoze afa.”

¹⁵⁴ Bathi, “Awu, obaba bethu baphuza kuMoya, eDwaleni lokomoya elalisehlane, elabalandelayo.”

¹⁵⁵ Wathi, “NgiyileloDwala.” Udumo! UJohane oNgcwele, isahluko 6.

“Ngani,” bathi, “ini?”

“Yebo. Kunjalo.”

¹⁵⁶ “Ngani,” wathi, “U...Awukabi ngisho neminyaka engamashumi amahlanu ubudala.” Kusobala, umsebenzi waKhe waMenza abukeke emdadlana, kodwa Wayenamashumi

amathathu kuphela. Wathi, “Ungumuntu ongakevi eminyakeni engamashumi amahlanu ubudala, futhi Uthi Ubone uAbrahama, osekuyiminyaka engamakhulu ayisishiyagalombili noma ayisishiyagalolunye na? Siyazi manje ukuthi Uyidemoni wena.”

157 Wathi, “Engakabikho uAbrahama, NGIKHONA.” Nango. Wayengubani uNGIKHONA na? IGama elingapheliyo laso sonke isizukulwane. Lowo kwakungu . . . leyoNsika yoMlilo esihlahleni esivuthayo, “NGINGUYE ENGINGUYE.” Wayelapho, lowoMzimbamoya wadibana lapha, owawubizwa ngeNdodana kaNkulunkulu, uNGIKHONA, uJehova.

158 UTomase wathi, “Nkosi, sikhombise uYihlo. Kuzosenelisa.”

159 Wathi, “Kade Nginani isikhathi eside kangaka, aniNgazi na?” Wathi, “Nxa ubona Mina, ubona uBaba. Usho loni ukuthi, ‘Sikhombise, Wena, uBaba’ na? Mina noBaba siMunye. UBaba waMi uhlala kiMi. Ngiyitabernakele nje elibizwa ngeNdodana. UBaba uhlala kiMi. AkusiMina owenza imisebenzi, nguBaba waMi ohlala kiMi. Wenza imisebenzi, akusiMina.”

160 Manje, emi emuva lapho, futhi, uMose uMbonile, ingxenye engemuva yaKhe, wathi, “Yayibukeka njengomhlane womuntu,” iZwi-mcabango elaphuma kuNkulunkulu.

161 Kwase kwenzekani-ke na? Lona kwakunguNkulunkulu. Nesizathu sokuba Ayesuke eZwini-mcabango waya enyameni . . . Ini? Ukanjani . . . Kwenzekani kulokho na? Imizuzu emihlanu ngaphambi kwalokho, Wayeyi . . . WayeyiZwi-mcabango. Kodwa Wenzani na? Wavele welula isandla nje . . .

162 Manje, imizimba yethu yenziwe ngezakhi ezehlukene eziyishumi nesithupha zezwe. Siyakwazi lokho. Wenziwe ngasakhimzimba ipotashi, ne-ne-nesakhimzimba ikhalsiyamu encane, ne-nesakhimzimba ipetroliyam, nokukhanya komhlaba nezulu, nama atomu, kanjalonjalo. Konke kuboshwe inyanda ndawonye, futhi kwenza lomzimba, kuvela othulini lomhlabathi. Udla ukudla. Lapho udla ukudla, lokho kuphenduka kube . . . kusukela othulini, futhi kuvela othulini, futhi nje ku-nje kuyaqhubeka ngqo. Inyama yakho, mayelana nenyama yakho, ayehlukile ehhashini, noma enkomazini, noma yini enye. Kuseyilokhu kuyinyama nje.

163 Futhi, mfana, udumisa inyama; kodwa lowomoya unomphfumulo phakathi lapho, mfowethu. Kunjalo. Kodwa inyama yakho iwuthuli lomhlabathi nje, njengesilwane. Inyama yakho ayingaphezu kwesilwane. Futhi uma ukhanukela inyama nento oyibonayo, ukhanukela abesifazane, ukhanukela zonke lezizinto ezehlukile, kusalokhu kuyisilwane. Kunjalo. Kunjalo. Awufanele ukwenze. UMoya kaNkulunkulu uyokuholela phambili bese ukubeka ethafeni eliphakeme kunalokho. Kunjalo impela.

164 Manje, futhi lapha, loMzimbamoya omkhulu umi lapho. Ini? LowoNkulunkulu uJehova omkhulu, niyazi ukuthi Wathini na? Wavele welula isandla nje wayesethatha ama atomu agcwala isandla, wathola ukukhanya okuncane, wayesekuthululela kuYe *kanje*, wathi, “Whiwu,” umzimba, wayesengena kuwo ngqo. Yilokho kuphela.

165 Wathi, “Woza lapha, Gabriyeli,” leyoNgelosi enkulu. Wathi, “Whiwu.” “Ngena kulowo.”

166 “Woza lapha, Mikayeli,” iNgelosi ngakwesokunene saKhe. “Whiwu.” Owe. . . “Ngena kulokhu.”

167 UNkulunkulu, neziNgelosi ezimbili, wahamba wehlela lapha esimweni senyama yomuntu, wayesephuza ubisi oluphuma enkomazini, udla ibhotela eliphuma obisini, futhi udla isinkwa sommbila, futhi udla inyama yethole. IziNgelosi ezimbili noNkulunkulu. IBhayibheli lasho njalo. Lowo nguMelkisedeki, uAbrahama ahlangebezana naye, ebuva evela ekubulaleni amakhosi. Leyo yiNdodana kaNkulunkulu.

168 Qhubeka, lapha kumaHeberu, esi 7, kwathi, “Kodwa wenziwa wafana nesimo seNdodana kaNkulunkulu.” Nango. Wenza izinto zonke ngaYe. Futhi Waphuma waqonda ngqo lapho, futhi nje washintsha lolothuli lwabuyela ngqo ekubeni wuthuli futhi, wayesebuyela ngqo eyongena eNkazimulweni.

169 Futhi iziNgelosi, zathi nje Zingakhulula uLoti noNkk. Loti, futhi wayelokhu ebuka emuva. Wathi, batshele ukuba bangabe besakwenza futhi. Zase zibuyela ngqo zangena e—eBukhloneni bukaNkulunkulu.

170 Manje, ithemba elikhulu kangaka esinalo pho, lokhu ukuKholwa okukhulu esikukhonzo yoku kububusuku! UNkulunkulu ophilayo, uJehova, iNsika oMlilo, unathi. Uzikhombisa Yena uqobo ngamandla, nokwenza, nokukhulisa. Wabavumela bashutha isiThombe saKhe, uJehova ofanayo. INdodana kaNkulunkulu eyavela kuNkulunkulu, yabuyela kuNkulunkulu, futhi ihlala eBandleni laYo phakade naphakade. Nanso.

171 Inamagama ethu eNcwadini yaYo, nesifungo esifungelwe yiYo uqobo, ngokuba akekho omkhulu kunayo Engamfunga, ukuthi Iyosivusa ngomuhla wokuphela. “Oda iNyama yaMi, aphuze iGazi laMi, unokuPhila okungunaphakade, futhi NgiyakuMvusa ngomuhla wokuphela. Oza kiMi, Angisoze ngamlahlela ngaphandle. Ozwa iZwi laMi, akholwe NgoNgithumileyo, unokuPhila okungunaphakade, futhi akasoze aya ekulahlweni, kodwa uphumile ekufeni wangena ekuPhileni.”

172 Yena Lowo ofanayo wayekwazi nje ukwelula isandla bese edumela isakhimzimba esigcwala isandla nesakhimzimba ipotashi, athi, “Whiwu,” futhi nakho usukhona futhi. Negama lami liseNcwadini yaKhe. Ho—ho! Lolo akuyikuba silo

usuku na? Nginandabani ukuthi amahlombe ami aseqhotha kangakanani, ukuthi ngiguga kangakanani na? Impela anginandaba. Akukho nokuncu ukukhathazeka.

¹⁷³ Mfowethu Mike, ngolunye lwalezizinsuku, ayibusiswe inhliziyo yakho, mfowethu, lapho lelencilongo elikhulu liyofika, lowomsindo, nalowoJosefa uyovela. Haleluya! Uyothi, “Bantwana!” “Whiwu.” Niyobakhona, abenziwe bafana naYe; babebasha njalonjalo, ukuguga sekwedlule; ukugulua, izinkathazo, izinsizi sekunyamalele. Akabongwe uNkulunkulu ophilayo!

¹⁷⁴ YiLowo-ke Akhuluma ngaye, namhlanje, iNdodana yaKhe. “ENdulo Wakhuluma ngamathuba amaningi nangezikhathi eziningi ngomprofethi, kodwa ngalomuhla wokuphela ngeNdodana yaKhe, uKristu Jesu.” Ukhuluma enhliziyweni yawo wonke umuntu Ambizile. Uma wake walizwa iPhimbo laKhe noma waMuzwa engqongqotha enhliziyweni yakho, ngicela ungaLixoshi.

Asikhuleke.

¹⁷⁵ Baba waseZulwini, kulobubusuku, njengoba sijabule kakhulu ukwazi, ekuvulweni kwalencwadi iLetha yamaHeberu, ukuthi uPawulu wabuyela kanjani emuva ngqo wangena emaVangelini. Wayengenakukuthatha nje phezu kwenzwa-bethi noma phezu kwesehlakalo. Wayefuna thina sazi ukuthi yikuphi okwakuyiQiniso. Futhi wabuyela emuva ngqo wangena emaVangelini, futhi u...emuva wangena eTestamenteni eLidala, iVangeli elashunyayelwa kubo. Futhi wabona, ngeTestamente eLidala lapho, zonke izithunzi nemifanekiso. Yingakho sinaleNcwadi enkulu yamaHeberu kulobubusuku. Futhi siyaYibona, Nkosi, futhi siyaYithanda. Futhi iminyakanyaka, Ishisiwe, Ihlakaziwe, Izanyiwe ukuba iqedwe, kodwa Iqhubeka ihambisa okwamagagasi ngokufanayo nje. Ngokuba Wena uthe, “Kodlula amazulu nomhlaba, kodwa amaZwi aMi awasoze.”

¹⁷⁶ Khona-ke umnqikazi ubengathi, “Awu, wena wathi, ‘UPawulu wabhala lokhu.’” Hhayi uPawulu, kodwa uNkulunkulu owayekuPawulu; loboBuntu obunokudala obabungaphakathi kukaPawulu.

¹⁷⁷ Njengoba kwakunjalo nje kuDavide, ngenkathi ethi, “Angiyikuvuma ONgcwele waMi abone ukubola, aNgiyikushiya umphefumulo waKhe ehayidese.” NeNdodana kaNkulunkulu ithathe lawomaZwi kulowomprofethi, yase iyongena ngqo ezifubeni zehayidese. Yayisithi, “Dilizani lelidokodo, futhi NgiyakuLivusa ngezinsuku ezintathu.” Futhi Yakwenza, ngoba iZwi likaNkulunkulu lingeke lehluleka. Nokuncane ngeke kwehluleka. Simbonga kakhulu kanjani nje uNkulunkulu ngalokhu, leUrimi Thumimi enkulu, nokwazi ukuthi izehlakalo

zethu kulobubusuku, Nkosi, ibaneka ngqo kuleliBhayibheli lapha! Sizalwa ngokusha, sinoMoya oNgcwele.

178 Nkulunkulu othandekayo, uma kubakhona owesilisa noma owesifazane phakathi lapha kulobubusuku, umfana noma intombazane, ongakaze akubone lokhu ngamehlo, babengavuka kanjani uma kungekho-kuPhila phakathi lapho na? O, bathi, “NginokuPhila.”

179 Kodwa iBhayibheli lathi, “Lowo ozinikela ekutamaseni ufile esekhona.” Wena uthi unokuPhila, kodwa ufile. “Uzisho wena,” kwasho iBhayibheli, “ukuthi unokuPhila, kodwa ufile. Wena uthi ucebile futhi kawuswele lutho; kodwa awazi ukuthi ungolusizi, nompofu, nohamba-ze, nophuphuthekile, kanti awazi.” Naleso yisimo samabandla kulobubusuku, Nkosi. Ukuthi azigeja kanjani lezi ezinkulu, izinto ezisenentengo.

Ukwazi ukuthi uJehova uNkulunkulu omkhulu, Ongaveza kuphela nge... Wathi, “Ngiletheleni lezozinhlanzi ezincane.” Wadingeka athathe inhlanzi u—ukwenza into ethize ngayo. Ekhombisa, ukuthi ukuvuka kwakuzodingeka kube yinto ethize, ukwenza okuthize ngakho. Akenzanga inhlanzi kuphela, kodwa Wenza inhlanzi ephekiwe; Wapheka isinkwa. Futhi Wapha izinkulungwane ezinhlanu ngezinhlanzi ezincane ezinhlanu, olofu abancane nezinhlanzi ezimbili. O Nkosi, kwakusezandleni zaKhe, futhi WayenguMdali. Kodwa Wadingeka abe nento ethize esandleni saKhe.

Nkulunkulu, kwangathi singazibeka thina uqobo ezandleni zaKhe, kulobubusuku, futhi sithi, “O Nkulunkulu, ngithathe njengoba nginje. Futhi uma ukuphela kwempilo yami kulapha, mangihambe nalelithemba ebeliphakathi kwami, ngazi ukuthi ngizalwe ngokusha, noMoya waKho ufakazelane nami, futhi wafakaza nomoya wami, ukuthi ngiyindodana yaKho, noma indodakazi yaKho.” Futhi ngalolosuku lokugcina, Uyobavusa. Siphe khona, Baba.

180 Futhi sisakhothamise amakhanda ethu, angabakhona yini oyedwa ophakamisa isandla sakho, uthi, “Ngikhumbule, Mfowethu Branham, emkhulekweni. Ngifuna uNkulunkulu angazi uma... ngingakawushiya lomhlaba, ukuthi Uzongazi kakhulu ngongakuthi Uzobiza igama lami. Ngiyophendula.” INkosi ikubusise ndodana. UNkulunkulu akubusise, nawe; nawe, nenekazi. Omunye futhi na? Phakamisa isandla sakho nje. Uthi, “Ngikhulekele, Mfowethu Branham.” Yilokho esizokwenza. UNkulunkulu akubusise, nenekazi elincane. Lokho kuhle.

181 Manje, ikhanda lakho lisakhothame, ukhuleka, ngizocula ivesi laleliculo.

Ungafisi ingcebo eyize yalelizwe,
Ebola ngokushesha kangaka,
Yakha amathemba akho ezintweni zaPhakade,
Azisoze zedlula.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

¹⁸² Esadlala manje, nekhanda lakho likhotheme, ungavele nje welule isandla sakho usiphakamise, uthi, “Yebo, Nkosi, nasi esami”? Sizokwenzani na? Sizokhombisa umoya wakho, kuwe, wenze isinqumo. “Ngifuna isandla sakho, Nkosi.” UNkulunkulu akubusise, ntombazanyana. “Ngizophakamisa isandla sami.” UNkulunkulu akubusise, ntombazane encane, phansi lapha. Lokho kuhle, s’thandwa. UNkulunkulu, uyazi, uyajabula ukukubona wenza lokho. “Vumelani abantwana abancane beze kiMi.”

¹⁸³ “Ngifuna, Nkulunkulu, Wena ukuba ubambe isandla sami. Futhi ngalolosuku, ngifuna ukuba sesandleni saKho; ukuthi, uma Ubiza, ngiyoza.” Yebo, njengoba uLazaru wayenjalo. UNkulunkulu akubusise, dade.

Nxa uhambo lwethu seluphelile,
Uma kuNkulunkulu ubuqotho,
Elinobuqotho nelikhazimulayo ikhaya lakho
eNkazimulweni,
Umphefumulo wakho ovukwe amadlingozi
enjabelo uyolibona.

Uzokwenzajani manje, ke?

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

¹⁸⁴ Baba waseZulwiini, izandla eziningana ziphakamile, kulomhlangano omncane, kulobubusuku, ukuthi bafuna ukubambelela, kulobubusuku, kwesaKho esingaguqukiyo, isandla saPhakade. Sazi ukuthi okunikelwe kuWe... Wena wathi, “Ngi...Konke uBaba aNgiphe khona kuyakuza kiMi, futhi akukho namunye wabo oyolahleka. Futhi Ngiyakubavusa ngomuhla wokuphela. Bangeke neze babhubha, bangake neze beza ekwahlulelweni, kodwa unokuPhakade, ukuPhila okuPhakade.” Futhi kunye kuphela ukuPhila

okuPhakade. Okuvela kuNkulunkulu, yedwa. NguNkulunkulu. Futhi siba yingxenye kaNkulunkulu, kakhulu ngangokuthi singamadodana namadodakazi kaNkulunkulu. Uma sinoMoya kaNkulunkulu kithi, sicabanga njengoNkulunkulu. Sicabanga ngokulunga nobungcwele, futhi sizama ukuphila ukuba siMthokozise.

¹⁸⁵ Siphe khona, Nkosi, ukuthi lolohlobo lokuPhila luyongena wonke umuntu abaphakamise isandla sabo. Nalabo abebefanele baphakamise izandla zabo, futhi abangaziphakamisa, ngikhulekela ukuthi Uzoba nabo. Siphe khona, Baba. Futhi nxa uhambo seluqedliwe, ukuphila sekufeziwe, kwangathi singangena ekuthuleni ngalolosuku, naYe, lapho esingayikuguga khona neze, singaguli neze, singabinankathazo neze. Kuze kube yileyonkathi, sigcine sinokujabula futhi sijabula, sidumisa Yena, ngokuba sikucela eGameni laKhe. Amen.

¹⁸⁶ Nonke nina makholwa, manje, asiphakamise izandla zethu nje futhi sicule lelokhorasi.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Manje asilhamishe. [UMfowethu Branham uqala ukuhamisha u*Bambelela Esandleni SikaNkulunkulu esingaGuqukiyo* – Umhl.]

¹⁸⁷ Usenza lokho, umakhelwane wakho; thana, “UNkulunkulu akubusise, makhelwane.” Xhawulana nomunye ohlezi eduze kwakho. “UNkulunkulu akubusise.” Macala omabili manje. Macala omabili, xhawulanani. “UNkulunkulu akubusise, makhelwane. UNkulunkulu abe nawe.” Yakha amathemba akho ezintweni zaPhakade.

Doc, ngiyazi kulapho, mfowethu. Ngiyazi kade ulapho, Mfowethu Neville, kudala.

Nxa loluhambo seluphelile,

Kuzokwenzeka, ngolunye lwalezizinsuku.

Uma kuNkulunkulu besiqinisile,

Siyobona uMfowethu Seward lapho.

Elikhazimulayo nelikhazimulayo, ikhaya
lakho eNkazimulweni,

Umphefumulo wakho ovukwe amadlingozi
enjabulo uyolibona.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Ngiyakuthanda lokho kukhonza, emva komlayezo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Isikhathi sigcwele ukuguquka okusheshayo,
Lutho lomhlaba olungagudlulwa oluyoma,
Yakha amathemba akho ezintweni zaPhakade,
Bambelela . . .

Asikubambe ukuMbona, lowo Ongabonwayo ephakathi
manje, futhi nje siMkhonze lapho sicula.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Yakha amathemba akho ezintweni
eziPhakade,

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo.

Ukuthula! Ukuthula! Ukuthula
okumangalisayo,

Mkhonzeni nje manje.

Kwehla . . .

Umlayezo usuphelile. Ngukukhonza.

Akushwibeke phezu komoya wethu njalonjalo,
ngiyakhuleka,

Emagagasini angenakulinganiswa othando.

Bhukudani kuYe nje.

Ukuthula! Ukuthula! Ukuthula
okumangalisayo,

Kwehla kuvela . . .

LowoMthombo omkhulu, Uyavuleka.

. . . phezulu;

Akushwibeke phezu komoya wethu njalonjalo,
ngiyakhuleka,

Emagagasini angenakulinganiswa othando.

Lokho akwenzi yini into ethize na?

Ukuthula okumangalisayo,

Kwehla kuvela kuBaba wethu Phezulu;

Akushwibeke phezu komoya wethu njalonjalo,
ngiyakhuleka,

Emagagasini angenakulinganiswa othando.


Ayikho yini into ethize ngaKho, ecebile nje nemnandi na?

¹⁸⁸ Angazi noma ngabe ukhona yini umuntu ogulayo ofuna ukugcotshwa nokukhulekelwa. Uma ekhona, thola indawo yakho nje. Leli yinenekazi elisesihlalweni esinamasondo lapho na? Liyeke nje lisale. Ngizoza, ngilikhulekele. Alizukudingeka ukuba lisukume esihlalweni. Omunye?

O, aniyithandi yini nje lengxenye yenkonzo na? Bangaki abazizwelayo, abaziyo nje ukuthi uBukhona bukaNkulunkulu bulapha na? Yilokho engikhuluma ngakho. Lokho okufanayo . . . Uzwa nje sengathi . . . Bangaki ozizwa sengathi ubungavele udazuluke kakhulu na? Manje ake sibone nje. Uzwa nje sengathi into ethize kuwe, ubungavele, ofuna ukudazuluka kakhulu. Niyabo?

Ngukuthula! Ukuthula! Ukuthula
 okumangalisayo,
 Kwehla kuvela kuBaba Phezulu;
 Akushwibeke phezu komoya wami njalonjalo,
 ngiyakhuleka,
 Emagagasini angenakulinganiswa othando.
 Khanya kimi,

¹⁸⁹ Sisekukhonzeni, sizogcoba abagulayo manje, futhi sibakhulekele. Ungeze ngaphangqo, nenekazi na?

¹⁹⁰ Kusho ukuthini lokhu na? “Umkhuleko wokukholwa uyakumsindisa ogulayo.” Wonke umuntu emkhulekweni manje, lihamisheni nje leluculo. Cabangani ngoJesu ephilisa abagulayo. Mgcobeni ngamafutha. 

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