

UKRISTU WEMBULWA EZWINI LAKHE UQOBO



Asikhothamise amakhanda ethu.

Nkosi Jesu, Melusi wezimvu woMhlambi omkhulu, siKukweleta kakhulu, Nkosi, ngangokuthi besingekwazi neze ukuKukhokhela ngothando Olabele ngokubanzi ezinhliziyweni zethu. Sizizwa singabangafanele ngempela njengoba sikhothamisa amakhanda ethu futhi sima ebukhoneni baKho. Sicela Wena ukuba usihlanze kuwo onke amacala nasosonke isono. Sikhulekela ukuthi Uzoqinisa imizimba yethu namhlanje. Abaningi bayagula futhi bahluphekile, njengoba kukhombisa lapha, ngamaduku nezicelo zingena ocingweni nakuyo yonke indawo.

² Futhi sikholwa ukuthi sesiyawephetha lomlando wezwe manje, futhi masinya isikhathi sizofiphalela ePhakadeni, futhi sifuna ukulungela lelohora. Yingakho sibuthene lapha kulokhukusa, ngukulungiselela lesosikhathi. Futhi ngitsheliwe ukuthi kuningi ukuxhunywwa kothelefoni kulokhukusa esizweni sonke, kusukela ogwini kuya ogwini. Noma yikuphi lapho amaphimbo ethu efika khona, sengathi leloqembu elincane lingabusiwa. Phulukisa abagulayo ophakathi kwabo, futhi ngikhulekela ukuthi Uzohlanza imiphefumulo yabo kukho konke okubi. Futhi usisize lapha kulokhukusa, etabernakele, ukuze nathi sikwazi ukujabulela leyonhlanhla enkulu.

³ Futhi sicela ukuthi Uzokhuluma kithi namuhla ngeZwi laKho elilotshiweyo, futhi sengathi uMoya ungasembulela izinto esizidingayo, njengoba sibuthene ezweni lonke manje, sizizwa ukuthi singabantu abancane, kodwa sinendawo phakathi kwabahlengiweyo, ngoba sikholiwe nguJesu Kristu. Siphe lezizinto, Nkosi.

⁴ Futhi lapho sesivala inkonzo futhi siye emakhaya ethu ehlukene esizweni sonke, sengathi singasho, njengalabo ababevela e-Emawuse, “Izinhliziyi zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni na?”

⁵ Manje, Baba, ngiyazi ukuthi noma yini ebengingayisho ngempela ibingeke yanele, nama—amaKristu akahle esizweni sonke manje esilalele, bekungeke—bekungeke kwanele. Bekungeke kube yinto ethize ebengingayisho ebingaba wusizo, ngoba sonke sisohlobweni olufanayo. Singabantu, abafayo. Kodwa akube uMoya oNgcwele omkhulu okhulumayo; sengathi Angathatha iZwi futhi avele nje Azembule. Silindele Yena manje, eGameni likaJesu. Amen.

Ningahlala phansi.

⁶ Ngithi nje... ukuzimangaza. Ngitshele umkami, uma kwenzeka ukuthi ulalele, ezansi eTucson, ukuthi bengingacabangi ukuthi bengizoba nenkonzo uma ngibuya; futhi angizange ngiphathe ngisho nezingubo. Futhi ngithe kumalokazana wakwami, u-ayine ibhantshi lami, futhi ngithe, “Ngihlezi emva kwepulpiti, ne... Abazi ukuthi ibhulukwe lingenye inhlobo nebhantshi lingenye.” Yileli engangiligqoka ekhaya. Kodwa, uMeda, u-ayine iyembe lami nakho konke, ngakho konke... Ningakhathazeki; konke kukahle.

⁷ Manje, sinesicelo lapha, sokuthi kukhona umfowethu othandeka kakhulu... Futhi ngicabanga ukuthi i—iPrescott, ngiyakholwa, ixhunyiwe kulokhukusa, enhla e—ePrescott, e-Arizona. Ubaba kaDadewethu Mercier ubekade esendleleni lapha nje eya emhlanganweni, ngiyaqonda, futhi ubefanele asiwe esibhedlela ekuhlaselweni yinhliziyoyi, uMfowethu Coggins. Kanti, futhi, uMfowethu Junior Jackson, ngicabanga ukuthi uphakathi emsakazweni olandelayo ezansi, kumbe ucingo olulandelayo ezansi eClarksville noma eNew Albany, nobaba wakhe usesibhedlela, ngiyaqonda, unomthungo obucayi womdlavuzwa esibindini. Ngakho ngempela sifuna ukubakhumbula labo emikhulekweni yethu. Futhi manje kukhona abanye lapha, futhi, kodwa asifuni ukudla isikhathi. UNkulunkulu wazi konke ngabo, ngakho asibakhulekele manje.

⁸ Nkulunkulu othandekayo, njengoba leyo ethandekayo, endala, indoda enesandla esishwabene, uMfowethu Coggins, umakadebona omdala wasensimini, una... ulele esibhedlela kulokhukusa, ndawo ndawo, uguliswa ukuhlaselwa enhliziyweni yakhe. Nkulunkulu, leyonhliziyo endala bandla isidlule kweziningi kakhulu izinhlopheko. Ngiyakhuleka, Nkulunkulu, ukuba umsize. Siphe khona. Uyathanda... Uyayithanda impilo njengoba sonke senza, futhi ufuna ukuphila. Nkosi Nkulunkulu, siphe khona. Thina esizweni sonke simkhulekela eGameni likaJesu, ukuthi Uzomphulukisa futhi umkhiphe. Siyakholwa ukuthi Uzokwenza; uzoza emhlanganweni ngqo.

⁹ Sikhulekela uMfowethu Jackson, ubabayi wakhe oyigugu elele lapho eseduze kokufa manje, futhi uletha ezweni umfana omuhle njengoJunior. Ngi—ngi—ngiyakhuleka, Nkulunkulu othandekayo, ukuthi Uzomphulukisa. Ngiyazi kubonakala kungenakwenzeka. Abezokwelapha, odokotela, a—abazi ukuthi bazokwenzenjani kulolohlobo lwesifo. Kodwa siyamkhumbula uMfowethu Hall, futhi, ngenkathi izinyanga ezingcono kunazo zonke lapha zasho, eLouisville, zathi, “Usalelwe amahora ambalwa nje okuphila,” enomdlavuzwa esibindini. Futhi uyaphila namhlanje, futhi lokho sekuyiminyaka engamashumi amabili-nanhlanu edlule, ngenxa yomusa waKho. Ngakho ngiyakhuleka

ukuthi Uzomphulukisa uMfowethu Jackson namhlanje, Nkosi, makuthi umusa waKho nesihawu kube naye.

¹⁰ Nayo yonke lenqwabakazi yamaduku nezindwangu nezinto ezibekwe lapha ngesicelo; Uzazi zonke, Baba. Ngiyakhuleka ukuthi Uzopha ukuphulukiswa kubo bonke. EGameni likaJesu Kristu. Amen.

¹¹ Manje ukuqala, kulokhukusa, angizange ngicabange ukuthi bengizokwehla, endaweni yokuqala, ngeSonto eledlule. Bese-ke futhi, ngenkathi sikumemezela, ngiyehla. UMfowethu Neville ucele ukuba ngikhulume! Futhi-ke simemezela ukuthi sizobe sizezansi namhlanje, futhi bekungakaze kwaziswe phandle ezweni jikelele kubantu. Futhi sinaloluhlelo lukatheleloni manje, oluhle kakhulu, kakhulu impela. Abantu bangahlala ngqo emakhaya abo noma okwabo... babuthane ezindaweni zabo, amabandla abo, kanjalo kanjalo, futhi bezwe inkonzo. Ngiyakuthakasela lokho.

¹² Manje ngiyabona kubekwe lapha, bekukhona izicelo eziningi ngaleliviki eledlule, ngalokho engikushilo ngeSonto eledlule eMlayezweni. Ngikhulwa ukuthi sengiyakhohlwa ukuthi bengiwethe ngathini manje. Kodwa ngisho okuthize mayelana nokukhokha izikweletu zakho. Futhi niyazi, akunandaba ukuthi uthini, awuqondwa abaningi. Hhayi ngoba be... bengafuni ukungawuqondi, kodwa nivele nje kalula ningawuqondi.

Futhi manje omunye uthe, "Sifanele sithenge imoto na?" Kumbe, "Kufanele ngi..."

Manje, akusikho lokho uJesu akhuluma ngakho, kumbe iBhayibheli lapho, elathi, "Ningakweleti lutho kumuntu." Lokho yizikweletu ezilibalekayo ebeningazikhokha. Zikhokheni. Aku... Lokho kungukungakweleti lutho kumuntu. Akusho ukuthi... He, sikweleta irente yethu, isikweletu sethu sikatheleloni, si... nanoma yini. Si—siyazikweleta lezozinto, futhi siyazikhokhela. Kodwa, isikweletu esidala esilibalekayo obungalokhu usikhokha, sikhokhe sonke. Niyabo? Manje, ngahambi nanoma yini elenga kuwe kanjalo.

¹³ Ngiyakhumbula ngesikhathi ngangigula, ngenkathi ngisengumfana. Ngaphuma esibhedlela ngikweleta cishe amadola ayizinkulungwane ezimbili. Futhi kwakumamise ukuba nekhemesi lapha, uMnu. Swaniger, ngangimkweleta cishe amadola angamakhulu amathathu kumbe amane, isikweletu semithi. Wayengangazi ngisho. Futhi indoda... Ngaya kuye. Ngangingamazi. Futhi nje wavele wasithumela enhla lapho, nokho, akazange enqabe ukusithumela. Futhi ngathi, "Ngiyakukweleta." Futhi ngathi... Ngiyakholwa, uSwaniger... KwakunguMnu. Mason ezansi kuCourt Avenue noSpring.

Futhi ngathi, "Ngiyakukweleta. Futhi nje ngi—ngisebuthakathaka kabi, kodwa ngizama ukuya emsebenzini.

Manje, uma ngingakwazi ukukukhokhela...” Ngisanda kuba ngumKristu nje. Ngathi, “Into yokuqala, Mnu. Mason, njengomsebenzi wami kuNkulunkulu, ngiMkweleta okweshumi kwami. Ngifuna ukuMkhokhela okweshumi kwami, kuqala.” Futhi ngathi, “Bese-ke umsebenzi wami olandelayo ngukukhokha izikweletu zami.” Ngathi, “Ubaba wami uyagula, futhi u... Futhi sino... Silishumi thina bantwana emndenini.” Kodwa ngathi, “Ngizo... Uma ngingakwazi ukukukhokhela ngaphezu kosheleni ababili nozuka kulesosikweletu, njalo ngosuku lomholo; uma ngingakwazi ngisho ukukukhokhela osheleni ababili-nozuka, ngizodlula futhi ngikutshele ngakho. Ngizokutshela, ‘A—a—angikwazi ukukwenza ngalesisikhathi.’” Manje, ngokusizwa nguNkulunkulu, ngasikhokha sonke isikweletu. Niyabo? Kodwa yilokho engikuqondile, niyabo? Hhayi nje umuntu othile athi... .

¹⁴ O, umKristu othize lapha ebandleni wake waphuma ngesinye isikhathi wenza umsebenzi emotweni lapha, nendoda yehla... . Indoda yathi, “Ngizokukhokhela. Ngihola ngoMgqibelo,” kumbe okuthile okunye. Futhi ayizange imkhokhele. Futhi kwedlula amaviki ngamaviki, futhi ayizange imkhokhele, ayizange ithi vu. Ne—nendoda yafika yangibuza, yathi... .Niyabo, kuveza isithombe ngebandla. Kuveza isithombe ngoKristu.

Uma ungakwazi ukumkhokhela, hamba umtshele, uthi, “Ngiyakukweleta, futhi ngizokukhokhela. NgingumKristu, kodwa ngi—ngivele nje... .Angikwazi ukukwenza njengamanje, ngine... .Ngikweleta lokhu.” Futhi, khumbulani, kusezincwadini zikaNkulunkulu futhi, niyazi, ukuthi niyakwenza. Ngakho lokho ku... .Ngiyazama ukukwenza, ngesingami nangathi sonke ndawonye, sizama ukulungela, ngokuba siyazi sisondela entweni ethize, kuseduze kakhulu okwento ethize ezokwenzeka. Ngakho sifuna ukulungela. Nxa ukuFika kweNkosi kusondela eduzane kakhulu manje, sifuna ukulungela lelohora elikhulu.

¹⁵ Manje sifuna ukulungela futhi sikhulume manje ngendaba encane lapha engiyikhethele lokhukusa, ngokusizwa yiNkosi. Futhi sizokhuluma kafushane nje ngakho konke esingakwenza, ngenxa yokuxhunywwa kothelefoni kwabantu. Ngethemba ukuthi nonke nine... .nonke esizweni sonke, ninokusa okuhle njengalokho esinakho lapha e-Indiana. Kumnandi, kupholile, isimo sezulu esihle esinaso manje kusukela emvuleni. Futhi kuhle kakhulu.

¹⁶ Manje ngifuna ukufunda eNcwadini yamaHeberu, isahluko 1; naseNcwadini kaJohane oNgcwele, isahluko 1. AmaHeberu 1:1 kuya kwelesi 3, noJohane oNgcwele 1:1, okwendikimba. Indaba yami kulokhukusa ngukufundisisa emiBhalweni. Manje asifunde amaHeberu 1:1.

UNkulunkulu, esekhulumile emandulo..kobaba izikhathi ngabaprofethi ngamathuba amaningi nangezindlela eziningi,

Kepha ekugcineni kwalemihla ukhulume kithi ngeNdodana yakhe, ayimise ibe-yindlalifa yakho konke, iyona adala ngayo futhi izwe;

Yona ethi ingukubengezela kwenkazimulo yakhe, no..ifuze yena uqobo, iphasa konke ngezwi lamandla ayo, isiyenzile ukuhlanzwa kwezono zethu, yahlala ngakwesokunene soMkhulu kweliphezulu;

Ukufunda okuhle kangaka pho! Manje uJohane oNgcwele 1:1.

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.

¹⁷ Manje, futhi indikimba yami kulokhukusa ingukuthi: *UKristu WeMbulwa EZwini LaKhe Uqobo.* Manje, lapho engifika khona esiphethweni ukukhuluma ngalokhu, bekungenxa yokuthi...Ngokwazi ukuthi esikushoyo asifanele ukukusho nje ngoba sibuthene ndawonye ukuba nje sikhulume ngokunganaki nganoma yini, kodwa kuyinto ezosiza ukuqinisa abantu, ngokuba sizokwedlula ezingozini, amanzi angaphephile. Sesivele sidabula sedlula kuwo. Futhi ngezinye izikhathi ngicabanga ukuthi kunani njengoba kunami, lokho kubonakala kunjalo, okuningi kakhulu kwakho, kuyethusa ngempela.

¹⁸ Bengikhuluma nomfundisi osemncane nje nomkakhe, endlwaneni, emizuzwini embalwa nje edlule. Futhi bobabili banokwethuka njengalo lonke nje izwe, zonke izidalwa ezingabantu emhlabeni. Ngathi, “Khumbulani, uSathane unesibhakela eza ngaso kini.” Akakhathali ukuthi ningobani, uNkulunkulu... Unelungelo lalesosibhakela esisodwa. Yikuphi ebenizokuqoka, lesosibhakela; niphuphutheke, kumbe nibe nesifo sokuqaqamba kwamalunga omzimba nihlezi esihlalweni, kumbe nibe nokwethuka na? Niyabo? Unendawo ethize anganishaya kuyo ngesibhakela. Unelungelo kuleyondawo evulekileyo. Manje, yileyondawana ofanele uyigcine imboziwe ngaso sonke isikhathi. Nokubona lonyaka wokuba nokwethuka esiphila kuwo!

¹⁹ Futhi amateyipu angeviki eledlule, ngiyacabanga, azonembulela izinto ezinkulu ezesabekayo esizokhuluma ngazo ngolunye lwalezizinsuku lapho singakwazi ukuthola indawo eyenele, ngokuvulwa kwalezozinhluho zokugcina ezizothululelwa phezu komhlaba, lezoZitsha, njalo, ukuthululwa kweZitsha, nemiDumo eyisiKhombisa, nalokho okubukeka kwesabeka okuza phezu komhlaba. Indoda manje, nabantu namhlanje, basesimweni sokuguliswa yimizwa okumangalisayo; izwe lonke!

²⁰ Fundani i*Reader's Digest* yalenyanga edlule, nizoluqaphela udaba lapho; lungu Billy Graham, umvangeli omkhulu. Wayesekhathele kakhulu engasakwazi nje ukubamba imihlangano yakhe, futhi wa—waya emtholampilo wakwa Mayo eyohlolwa umzimba. Akukho lutho okwakungalungile kuye, kuphela nje akawenzi umsebenzi ngokwanele. Futhi bamgijimisa; ukwelula umzimba. Ugijima imayela nsuku zonke.

Bese-ke udatshana luqhubeka luyasho ukuthi isayense isikufakazisile ukuthi namhlanje, ukuthi abantwana abasebasha, lababafanyana namantombazane, “bafinyelela ebudaleni obuphakathi kwendima yempilo benamashumi amabili eminyaka ubudala.” Futhi emashumini amabili nanhlanu, izikhathi eziningi, odabeni oluningi, amantombazane ayanqamuka ukuya esikhathini, esenamashumi amabili-nanhlanu eminyaka ubudala.

Angazi noma benikwazi noma qha, kodwa ebusukwini obumbalwa obedlule ngenkathi uMoya oNgcwele usakhuluma lapha emhlanganweni, intombazanyana ihlezi phansi lapha, yilokho impela okwakungalungile ngalowomntwana ngenkathi ebizwa. Ngayibhekisisa okwesibili, ngayibuka futhi, futhi ngabona ukuthi kwakwenzenjani. Ngacabanga, “Ngeke kwenzeke; lowomntwana usemusha kabi.” Kodwa kwakungukunqamuka ukuya esikhathini, cishe amashumi amabili eminyaka ubudala, amashumi amabili-nantathu, into efana naleyo. Niyabo?

²¹ Umama wami nomama wakho bafinyelela kulelobanga cishe emashumini amane-nanhlanu kuya emashumini amahlanu. Umkami wafinyelela kulelobanga cishe emashumini amathathu nanhlanu. Manje sekwehlele emashumini amabili. Sonke isintu sibolile. Awu, uma lezozidalwa eziyimizimba zomzimba wethu unikizeka kanjalo ngokudla ukudla okubhasteliwe, ukushaqeka, lokho okuwubolisayo, ngabe lokho akubolisi yini futhi inhlayiya yobuchopho na? Khona-ke singabona ukuthi abesifazane bangangena kanjani emgwaqeni, behambaze. Singabona ukuthi bangagijima ngejubane kanjani bedabula i—imigwaqo ngamamayela alikhulu namashumi amabili ngehora, zonke lezizinto. Sekufike endaweni lapho khona isizwe sonke, umhlaba wonke, kungesiso lesisizwe kuphela, kodwa ndawo zonke, ngengqondo baphelile.

²² Futhi khona-ke uma sivula lezo, iNkosi ithanda, kulezo Zitsha eziyisiKhombisa futhi sikhombise lezozinto ezesabekayo. Umuntu uyohlanya kakhulu, emva kwesikhashana, bayoze bazibone sengathi babona izintuthwane zingangentaba. Kuyobe kuhlupha abesifazane; kube yizintethe zifika phezu komhlaba, zinezinwele ezinde, ukuhlupha abesifazane abagunda ezabo; izinwele njengabesifazane, zilengela phansi; namazinyo amade, njengengonyama; izindosi emsileni wazo, njengofezela, ka—kanjalo kanjalo, ukuhlupha

abantu phezu komhlaba. Kodwa ngaleyonkathi siyobe sesedlule kakhulu isikhathi sokwenza noma yini mayelana nakho. Lungani khona manje. Niyabo? Ukuhlupha!

²³ Futhi ngeSonto eledlule ngenkathi singena kuleyomigamu elinganayo, mayelana nokuthi ikanjani imizwa emihlanu esesigabeni esingaphandle. Lokho ngumngenela, imizwa emihlanu eya emzimbeni. Yinye kuphela indlela ongangena ngayo emzimbeni, lokho kungaleyomizwa emihlanu: ukubona, ukunambitha, ukuzwa, ukuhogela, nokulalela. Ayikho enye indlela yokuxhumana no—nomzimba.

²⁴ Kwingaphakathi lalowomuntu ngumuntu obizwa ngomoya, futhi unemizwa emihlanu: ukucabanga, umcabango... nomcabango, nothando, nonembeza, kanjalo kanjalo. Kulungile.

²⁵ Manje, awukwazi ukucabanga ngomzimba wakho. Ucabanga ngomqondo wakho. Futhi phakathi lapho kulapho khona abaningi kakhulu, bamaKristu, bema khona kuphela. Futhi bangakwazi, njengohlamvu nje ensimini nokhula ensimini, bangagcotshwa ngoMoya oNgcwele ofanayo ikholwa langempela eligcotshwa ngawo.

Kodwa phansi kwingaphakathi lalokho, isigaba esilandelayo, isigaba sesithathu, ngumphefumulo; futhi lokho kwamiswa ngaphambili nguNkulunkulu. Ilele lapho-ke imbewana yohlamvu, iphakathi lapho.

²⁶ Futhi, khumbulani, ukuba bengingathatha ugudluthukela futhi ngiwusike ngiwuvule, ngifakele kuwo inhliziyi ka—kakolo futhi ngiwubeke lapho, ngiwumbele, ubuzoveza ukolo kugudluthukela; akunandaba ukuthi ingaphandle liyini, ukuthi madlingozi mani.

²⁷ Namhlanje, badideke kakhulu ngobufakazi obubonakalayo bukaMoya oNgcwele, kanjalo kanjalo. USathane angalingisa noma yiluphi uhlobo lwesiphiwo uNkulunkulu analo, kodwa angeke aliletha leloZwi, iZwi ngeZwi. Kulapho ehluleka khona ensimini yase-Edeni. Kulapho la ehluleke khona ngaso sonke isikhathi. Kulapho lawo, iteyipu ethi “abamanga, abagcotshiweyo,” kumbe abagcotshiweyo; bangagcotshwa ngoMoya, bakhuluma ngezilimi, bayasina, bayamemeza, bashumayele iVangeli, futhi kube kusalokhu kungudeveli.

Kuyingaphakathi! Manje khumbulani, uJesu wathi, “Konke uBaba aNgiphe khona kuyoza kiMi. Akekho ongeza uma engadonswa nguBaba waMi kuqala.”

Manje, sithathe isifundo, ukukhombisa ukuthi e... Wawukukhokho-kakhokho-kakhokho-kamkhulu wakho, yonke indlela le emuva, ngokukhuluma ngokwenyama. Bese-ke, yilokho oyikho esidalweni esingumzimba, imvelo. Ngezinye izikhathi umntwana uyozalwa emndenini, enezinwele ezibomvu. Kuyamshaqisa ubaba, ngoba akukho-muntu amaziyi, wabantu

bakubo, onekhanda elibomvu, kumbe abakubo kanina. Kodwa uma uzobuyela emuva le ezizukulwaneni eziningana, uzothola ukuthi ukhona owayenezinwele ezibomvu. Leyombewu iyilokhu yehla njalo, futhi uba yimvelo yoyedwa kusukela le emuva.

Kufana njengamaHeberu isahluko se 7 asho, ukuthi, “UMelkisedeki, u-Abrahama waMkhokhela okweshumi lapho ebuya ekubulaleni amakhosi. Futhi uLevi, owemukela okweshumi, wakhokha okweshumi,” ngokuba wayesezinkalweni zikaMelkisedeki e. . . noma, “izinkalo zika-Abrahama,” njalo, ngenkathi ehlangana noMelkisedeki.

²⁸ Manje into efanayo yilokhu. Uma uyindodana kaNkulunkulu, futhi uma ngiyindodana kaNkulunkulu, noma indodakazi kaNkulunkulu, sasikuNkulunkulu ekuqaleni. Futhi ngenkathi uJesu eba-ngukugcwala kweZwi, khona-ke sasikuYe, isimo sembewana. Ngenkathi Ebethelwa, sabethelwa emzimbeni waKhe. Ngenkathi Evuka kwabafuleyo, savuka naYe. Futhi manje, selokhu sikuqondile, “manje sihlezi ndawonye kanye naYe, ezindaweni zaseZulwini kuKristu Jesu.” Niyabo? Ngokuba U. . . Thina, uma singamadodana namadodakazi kaNkulunkulu, singabantwana bakaNkulunkulu, khona-ke siyizingxenywe ezingahlukaniseki zikaNkulunkulu. Khona-ke sisi. . . sinokuPhila okuPhakade. Futhi uNkulunkulu ungukuPhila okuPhakade kuphela okukhona. Khona-ke, sasikuYe kusukela ekuqaleni. Futhi ngenkathi uJesu eba-yilolonke leloZwi, khona-ke sasiyizingxenywe yaKhe ngalesosikhathi. Amen! Nakho lapho okhona. Lokho kuphakathi lapho, akukho-develi, akukho-mandla, akukho lutho olungake lukugudluze. Leso yisigxobo sokubophela somphefumulo.

²⁹ Ungagcotshwa ngaphandle *lapha*, kulomoya, nesifiso, futhi wenze zonke lezi ezinye izinto. Kodwa lapho sekufika kulesisigxobo sokubophela kuleloZwi, awusoze wagudluka lapho. Siyobamba kuqine nangeqiniso, kuleloZwi, njengoba singaba njalo. Ngaphandle kwalokho, kungakhathaleki ukuthi wenzani, usalokhu ulahlekile.

³⁰ LowoNyaka weBandla laseLawodikeya, “uhambaze, uphuphuthekile, ulusizi; awazi ngisho.” Niyabo, lingaphandle. . . Kuyilelo eligcotshiweyo, eligcotshwe ngoMoya wangempela. Niyabo, lowoMoya oNgcwele ungehlela phezu komuntu, emoyeni wakhe. Kodwa umphefumulo wakhe uyimbewana yakhe; leyombewana yiZwi. Niyabo? Futhi kanjani. . . Angikhathali ukuthi ungashumayela kakhulu kangakanani, ukuthi ukwenza kahle kangakanani *lokhu*, nokuthi uthanda kakhulu kangakanani; lokho ngokunye kwemingelana eya emoyeni. Ungeke wathanda ngomzimba wakho; uthanda ngomoya wakho. Lokho ngokunye kwemingelana. Futhi ungathanda, futhi uthande ngisho uNkulunkulu, futhi ube usalokhu ungalungile. Ungakhipha amademoni, futhi ushumaye, futhi wenze lezizinto; ube

usalokhu ungalungile. UJesu washo njalo, wathi abaningi bayofika ngalolosuku. LeloZwi liqeda konke!

Ekugaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu, uLizwi wayenguNkulunkulu.

ULizwi waba-yinyama, wakha phakathi kwethu, . . .

³¹ Qaphelani, ngizokhuluma ngalendaba yeBhayibheli, yokuthi, *UKristu Wembulwa EZwini laKhe Uqobo*. Lapho engidonse khona lesisiphetho, bekusekamelweni lami.

Omunye umuntu othandekayo, angahle ukuba uhlezi lapha kulokhukusa. . . Ngingesithombe esilenga endlini yami yokufundela phezulu lapho, leso yisithombe se*Khanda likaKristu* sikaHofmann, esibhalwe eMibisisweni emikhulu. Futhi khona lapho obungafika khona endaweni sengathi udinga ingxenye yezinwele, bacindezela kakhudlwana ngepeni lapho wedlula kuleyongxenye. Lapho, naNguya, ehlezi eZwini laKhe, ebuka ngaphandle ngqo; uKristu eMibisisweni emikhulu. Othile, noma bekungubani, ngiyakubonga ngaso.

Futhi omunye umuntu ulethe lesosithombe futhi wasifaka endlini yami yokufundela lapho, sika-Eliya enyuka ngenqola yomlilo. Siyazithakasela lezizinto. Izikhathi eziningi, izixuku ezinkulu, angilitholi nje ithuba lokukhuluma futhi ngisho lezizinto, kodwa ngiyakubona, mfowethu, dadewethu. Ngi-ngiyakwazi, noNkulunkulu uyakwazi.

³² Manje ngizokhuluma ngalendaba yokuthi: *UKristu Wembulwa EZwini LaKhe Uqobo*. Kanjani, eMibisisweni emikhulu, nakho kumi isithombe sikaKristu, emi ethe qekelele, kanjalo. Kulapho engicabange khona ngalendaba. Manje, uKristu neZwi kuyafana. Niyabo?

³³ Bathi, “Lalinjani iBhayibheli. . . ?” Kusho abantu. Ngangigibele nendoda esikhathini esingaside esedlule. Yathi, “Kucabange. Thina lapha kulomhlaba, indlela esiyiyo, futhi sazi kuphela noma singasho kuphela ukuthi sisindiswa ngenganekwane ethize yamaJuda ebizwa ngeBhayibheli.”

³⁴ Ngathi, “Mnumzane, angazi ukuthi ukusho kanjani lokho, kodwa angikholwa ukuthi yingane kwane yamaJuda,” ngasho.

Yathi, “Awu, uyakhuleka, ukhuleka kubani na? Ngacela *ukuthi-nokuthi* nezinto ezithile; angizange ngikuthole.”

³⁵ Ngathi, “Ukhuleka kabi. Asifanele sikhulekele ukuguqula umqondo kaNkulunkulu; sifanele sikhulekele ukuguqula umqondo wethu. Umqondo kaNkulunkulu awudingi kuguqulwa. Niyabo? Niyabo, ulungile.” Ngathi, “Akusikho owakukhulekelayo. . .”

Ngazi umfana osemncane oliKatolika, ngesinye isikhathi, wayenencwadi yomkhuleko, esho imikhuleko, nokanina ukuba aphile. Futhi wafa, futhi wayiphosa emlilweni incwadi yomkhuleko. Awu, niyabo, angihambisani nencwadi

yomkhuleko; kodwa, nokho, niyabo, uthatha isinyathelo esingalungile. Uzama ukutshela uNkulunkulu ukuthi akenzeni.

Umkhuleko ufanele ukuba uthi, “Nkosi, ngiguqule ukuba ngifanele iZwi laKho.” Akusikho ukuthi, “Guquka,” akusikho ukuthi, “angiguqule umqondo waKho. Wena guqule umqondo wami.” Niyabo? “Wena guqule umqondo wami uye entandweni yaKho. Nentando yaKho ilotshwe lapha eNcwadini. Futhi, Nkosi, unga—ungangivumeli ngihambe Uze uhlele umqondo wami—wami njengomqondo waKho nje. Bese kuthi—ke lapho umqondo wami usuhleleke njengomqondo waKho, khona—ke ngizokholwa yilo lonke iZwi Owaliobayo. Futhi Washo, phakathi lapho, Uyokwenza ‘konke kusebenzelane kube ngokuhle’ kulabo oKuthandayo. Futhi ngiyaKuthanda, Nkosi. Konke kusebenzelane kube ngokuhle.”

³⁶ Kade ngisezansi nezwe kuleliviki, ngihlala nabangane abathandeka ngempela. Ngibuze abanye babo etafuleni, izolo, ngenkathi sidla. Sihlala njalo sihlale sizungeleze futhi sibe nencane. . .njengokufundisisa okuncane eBhayibhelini. Besikhuluma ngothando.

Futhi kube nomuntu othize othe kimi, wathi, “Ngikholwa ukuthi ungumphikukristu.”

³⁷ Ngathi, “Uma lokho bekungayithokozisa iNkosi yami, yilokho engifuna ukuba yikho. Ngifuna ukuba yinoma yikuphi Efuna ngibe yikho. NgiyaYithanda. Futhi uma Ingafanele ingiphose esihogweni, ngisayolokhu ngiYithanda, uma ngihamba nomoya ofanayo enginawo manje.” Wangibuka ethe ukumangala.

Ngibone abane kumbe abahlanu babo lapho, izinsizwa; omakoti, abesifazane abahle. Bengazi ukuthi labobafana bebebathanda kanjani omkabo, ngakho ngithe kubo, ngithe, “Nansi indlela yokukuhlola. Uma umkakho, ngaphambi kokuthi nishade. . .Manje, buyela emuva, asithi u. . . lempilo yokushada, ubuphupha ushadelwa; ubungashadelwe ngempela, kodwa uphuphe unjalo. Futhi wavuka, futhi wahamba wakuxoxela intombi yakho, wase uthi, ‘Uyazi, ngiphuphe sishadile, futhi saba nabantwana. Sihlala ngokujabula, futhi—futhi silinde ukuFika kweNkosi, nakho konke.’ Bese—ke lentombazane ithi kuwe, ‘Uyazi, ngithanda enye indoda kangcono kunoma ngithanda wena. Bengingajabula kakhulu nenye indoda.’ Ubungakwenza yini, enhliziyweni yakho, uyithande kahle ngokwanele ukuba uthi, ‘Izibusiso zikaNkulunkulu ziphumule phezu kwakho, s’thandwa sami. Hamba nalena enye indoda?’”

Manje, manje kuhlole lokho, ngamunye wenu madoda kumbe nina besifazane. Niyabo? Awu, uma uthando lwakho luqondile, ubungakwenza lokho, ngokuba ukhathalele inhlalakahle yayo. Ini, uyazi ukuthi ubungaba nayo, unahlala nayo, u. . . Ingumkakho; iyoba nguye. Izokugana, kodwa ingeke ijabule.

Ibizojabula kakhudlwana... Bese kuthi-ke, uma uyithanda, khona-ke ufuna ukuba ijabule.

Ngakho-ke, noma ngabe intando kaNkulunkulu iyini, mayenziwe intando kaNkulunkulu, noma ngabe ngijabule ngayo noma qha. Ngifuna ukuphila ukuze Athokoze ngalokho engikwenzayo. Ngakho-ke hlola impokophelo yakho—yakho nesisusa sakho ngalokho; uyazi noma uyamthanda uNkulunkulu noma qha.

Ukuba-ke Ubezothi, “UyaNgikhonza uma Ngizokulahla na?”

“NgiyaKuthanda, noma kanjani.”

³⁸ Ngakho-ke, ukuba amabandla abengakubona lokho futhi akukholwe ngaleyondlela, bekungebebikho omunye ozama ukuhlwitha ibhola lezinyawo alisuse komunye umfo uma egijima nalo. Ubezomvikela lowo. Niyabo? Nxa, isisusa sangempela nempokophelo, ubengezame omunye ukuthi, “Heyi, nginakho *lokhu* futhi! Mina, *lokhu yimina, lokhu.*” Niyabo, uNkulunkulu angeyisebenzise indoda. Kuningi ukulingisa okukulandelayo, futhi lowo nguSathane. Futhi abantu abakuqondi lokho. Bazama ukususa ibhola komunye onikezwe lona. Ake uNkulunkulu avuse inkonzo ethize futhi qaphela ukuthi bangaki koyifunayo. Niyabo? Niyabo?

³⁹ Manje, uthando loqobo ngoNkulunkulu, “Akunandaba ukuthi iyiphi ingxenye engiyiyo, Nkosi, uma kuphela ngingasho izwi ngaYo, ngisize ukuYivikela, mangenze lokho.” Niyabo?

Leyo yinto efanayo ebingabanjalo ngomkakho. Uma umthanda ngempela, niyabo, akusilo u—akusilo—uthando *iphileo*; wuthando i-*Agapao*, uthando loqobo. Owesifazane ubengahlala nomuny’umuntu, ngokujabula kakhulu; awushadile manje, kusobala, ungeke.

⁴⁰ Futhi, konje, abantu abalalele kulamateyipu. Abanye, baningi kakhulu, uyathumela, wathi, “Ngani, ku-*UMshado NeSahlukaniso*, washo *lokhu* futhi washo *lokho.*” Ngakusho lokho izikhathi eziningi kakhulu; lamateyipu ihamba kuphela... Ngikhuluma nebandla lami, mfowethu. Anginasibopho kulokho uNkulunkulu akunika khona ukuba weluse; nginesibopho ekutheni nhloboni yoKudla engondla ngayo lababantu. Lokhu kungokwalelitabernakele kuphela. Niyabo? Manje, uma abantu befuna ukulalela amateyipu, lokho kukubo. Kodwa ngikhuluma ngalokho uNkulunkulu anginike khona. Kwaba yizono zabo ezayekwayo.

Omunye waloba, wayesethi, “Awu, ngenze *lokhu* futhi ngenze *lokho*. Uthe izono zethu. . .” A—angizange ngikusho lokho.

Ngathi, “Bhekisisani lokhu; lokhu kungokwalababantu kuphela khona lapha, abantu lapha etabernakele, umhlambi ongowami.” Manje, uma abantu efuna ukuxubanisa ukudla

nezinto ezinjalo phandle lapho, wena—wena thola isambulo esivela kuNkulunkulu futhi wenze lokho uNkulunkulu akutshela ukuba ukwenze. Ngizokwenza into efanayo. Kodwa lemiLayezo ingeyalelibandla.

⁴¹ Qaphelani manje, siyabuya, sifanele sibe-nenye into esifanele sibambelele kuyo. Kufanele kubekhona into eyisigxobo sokubophela, ngamany'amazwi, kungokokugcina. Futhi noma ubani ufanele abe nokungokokugcina noma uqobo. Ngake ngashumayela ngakho, eminyakeni eyedlula, ngoqobo, indawo eyizwi lokugcina.

⁴² Njengonompempe emdlalweni webhola, uma ethi lishayiwe, kuyilokho impela nje. Akunandaba ukuthi ulibone kanjani, unompempe uthe lishayiwe. Wena uthe, “Ngi—ngi—ngi... Belingashayiwe. Lihambe...Ngibone i...” Akunandaba ukuthi kuyini, uma ethe, “lishayiwe,” yilo, futhi lokho kwenele nje. Yena, ungokokugcina.

⁴³ Nerobhoti lingokokugcina, uma lithi, “hamba.” Wena uthi, “Awu, mina, ngijahile, ngine...” Qhabo, qhabo. Lithi, “Yima uthule ngenkathi omunye umfo ehamba.” Niyabo? Lingokokugcina.

⁴⁴ Manje, kufanele kubekhona okungokokugcina kuyoyonke into oyenzayo. Kwafanele kubekhona okungokokugcina ngenkathi uqoka umkakho. Kwafanele kubekhona owesifazane owawufanele umkhethe.

⁴⁵ Manje, kufanele kubekhona isikhathi lapho, uma uzothenga imoto, nhloboni yokokugcina ozoyenza. Ngabe kuzoba yiFord, iChevy, yiPlaymouth, imoto yakwamany'amazwe, noma ngabe yini, ufanele ube nokokugcina.

Futhi kunjalo nasekuphileni ngobuKristu. Kufanele kubekhona okokugcina.

⁴⁶ Manje, uma indoda ithe, yaya kwenye indoda yase ithi...yezwa omunye ethi, “Awu, ufanele ubhaphathizwe,” futhi lomfo akakaze...Mhlawumbe, elakhe, ibandla elithize elingazange libhaphathize, bavele bafafaza. Ngiyacabanga, asithi isibonelo nje, iMethodisti, bayabhaphathiza uma kucelwa, ngiyaqonda. Noma mhlawumbe i...IKatolika, ngicabanga ukuthi bayafafaza kuphela. Ngakho-ke uma—uma indoda izwe okuthize mayelana noku “cwiliswa emanzini,” awu, ayizange ikuqonde lokho; yakhuliswa iliKatolika. Ngakho yenyukela kumpristi, futhi yathi, “Fata, ngiyaqonda ukuthi sifanele ukubhaphathizwa ngokucwiliswa. Lithini ibandla lethu ngalokho na?”

⁴⁷ “Ngani, kuyasho ukuthi—ukuthi sifanele sifafazwe.” Uma lelobandla lingokokugcina kwayo, lokho kuyakuxazulula. Wonke umbango sewuphelile; ibandla lisho njalo, futhi yilokho kuphela.

48 Ukuba-ke u. . . ukuba umfowethu oyiBaptisti usizwile sithi sikholelwa ekubhaphathizweni ngoku “cwiliswa”? Ubezothi, “Ngiyakukholwa lokho.”

“Futhi eGameni lika ‘Jesu Kristu.’”

Manje, leli—lelilunga lebandla libuyela kumelusi bese lithi, “Melusi, ngizwe umfo esho kimi ukuthi sifanele ukubhaphathizwa ngokucwiliswa, kulungile, kodwa eGameni lika ‘Jesu Kristu.’”

49 “Awu,” ubezothi, “manje, ake sibone. Ngani, lapha ibhuku lithi sifanele ukubhaphathizwa ngokusebenzisa u ‘Yise, iNdodana, uMoya oNgcwele.’” Uma lelobandla lingokokugcina, lokho kuyakuxazulula. Alinandaba ukuthi okunye kuthini; lokho ngokokugcina kwalo.

50 Awu, lonke ihlelo lingokokugcina emakholweni alo.

Kodwa, kimi, nakulabo engethemba ukuthi ngibaholela kuKristu, nangoKristu, iBhayibheli lingokokugcina kwethu. Akunandaba. . . Isizathu, uNkulunkulu wathi, “Onke amazwi omuntu mawabe ngamanga, awaMi abe liQiniso.” Futhi ngikhohwa ukuthi iBhayibheli lingokokugcina kukaNkulunkulu. Akunandaba ukuthi noma ubani omunye uthini; Lingokokugcina.

IBhayibheli alisiyo incwadi yezinqubo. Qhabo, mnumzane. Alisiyo incwadi yezinqubo, kanjalo alisiyo inhlanganisela yemithetho yokuziphatha kahle. IBhayibheli alisiyo incwadi yezinqubo, izinqubo eziningi kakhulu, kanjalo kanjalo. Qhabo, mnumzane. Alisiyo incwadi yokuziphatha kahle. Qhabo, mnumzane. Alisiyo. Kanjalo futhi Alisiyo incwadi yomlando, ngakho konke. Noma, kanjalo Alisiyo incwadi yesayense yezenkolo. Ngokuba, Liyisambulo sikaJesu Kristu.

Manje uma beningathanda ukukufunda lokho, nina eninamaphepha enu, nikumake phansi, leso yiSambulo 1:1 kuya kwelesi 3, njengokuthi, iBhayibheli li “yiSambulo sikaJesu Kristu.”

51 Ake siyifunde okwesikhashana sisenesikhathi. Ngikhohwa awami. . . anginawo amanothi amaningi kakhulu lapha engizokhulumela kuwo. Uma iNkosi ilibala, ngani, sizozama ukuthola kuwo.

ISambulo sikaJesu Kristu, amnika sona uNkulunkulu, ukuba abonise izinceku zakhe izinto ezimelwe ukwenzeka masinyane; ethuma ngengelosi yakhe esibonakalisa encekwini yakhe uJohane:

Owafakaza ngezwi likaNkulunkulu, na. . . ubufakazi bukaJesu Kristu, nakho konke akubonayo.

Ubusisiwe ofundayo, nabo abawezwayo izwi lalesisiprofetho, bagcine okulotshiwe kuso: ngokuba isikhathi siseduze.

⁵² Ngakho, iBhayibheli liyisambulo esiphelele sikaJesu Kristu. Futhi Lalotshwa ngabaprofethi. AmaHeberu 1:1, ku... “UNkulunkulu, Esekhumile emandulo koyise ngabaprofethi, ekugcineni kwalomuhla ukhuluma kithina ngeNdodana yaKhe, uJesu Kristu,” okwabe kungabaprofethi, bonke, behlanganiswe ndawonye. UJesu wayenguMalaki; uJesu wayenguJeremiya, u-Isaya, u-Eliya. Konke ababeyikho, kwakukuYe. Futhi konke lokho oyikho, nakho konke engiyikho, kukuYe; amaZwi, ofakazi beZwi.

Ngakho Alisiyo incwadi yezinqubo, inhlanganisela yemithetho yesayensi ephathelene nenkambo elungileyo yokuziphatha kahle, kanjalo Alisiyo incwadi yomlando, kumbe incwadi yesayensi yezenkolo. Alisiyo. Kodwa Liyisambulo sikaJesu Kristu, uNkulunkulu qobo lwaKhe embuliwe, esukela eZwini waya enyameni. Liyilokho-ke. IBhayibheli liyiZwi, noNkulunkulu uyinyama, uNkulunkulu e... UNkulunkulu uyiZwi, njalo, noJesu eyinyama. Yisambulo, ukuthi uNkulunkulu (iZwi) wazibonakalisa kanjani enyameni yomuntu, futhi wembula kithi. Futhi yingakho Eba yiNdodana kaNkulunkulu; Uyingxenywe kaNkulunkulu. Nyaqonda na? Manje, Akasuye... Umzimba uyingxenywe kaNkulunkulu, kakhulu ngangokuthi yiNdodana.

⁵³ INdodana, njengoba iKatolika likubeka, “iNdodana yaPhakade,” nawo onke amanye amabandla; igama alenzi ngisho umqondo. Niyabo? Kungebe yiPhakade, bese kuba yiNdodana, ngoba iNdodana yinto ethize “ezelweyo.” Futhi igama iPhakade, Angebe yiPha-... Angaba yiNdodana, kodwa Angebe yiNdodana yaPhakade. Qhabo, mnumzane. Kungebe yiNdodana yaPhakade.

⁵⁴ Manje, kodwa UyiNdodana, kakhulu impela, ukuthi lonke iZwi elalikuJeremiya, kuMose, nawo onke lawomaZwi, njengoba Athi, “Akhuluma ngaMi.” Sonke lesosambulo sobuNkulunkulu seqiniso seZwi sasongeleka emzimbeni owodwa womuntu, noNkulunkulu waLisonga ngenyama. Yingalesosizathu Wayebizwa nge “Ndodana,” isizathu sokuba Abhekisele ku “Yise.” Ngani, kulula nje, uma nje uvumela uNkulunkulu akuthululele phansi kungene emqondweni wakho. Niyabo? UNkulunkulu wembulwa emzimbeni wenyama, qaphelani, wembulwa esuka enyameni... kumbe esuka eZwini waya enyameni. Lowo nguJohane oNgcwele 1:14, “ULizwi wabayinyama, wakha phakathi kwethu.”

⁵⁵ Manje qaphelani leliBhayibheli. Abanye babo bathi, “O, awu, Lenze lokhu, Lenze lokho.” Kodwa ake nginitshela okuthize, ake nje si... .

Ake siye emlandweni weBhayibheli, umzuzu nje, sibone ukuthi Livelaphi. Lalotshwa ngababhali abangamashumi amane abehlukeneyo. Amadoda angamashumi amane aloba

iBhayibheli, ngaphezu kwebanga leminyaka engamakhulu ayishumi nesithupha ngokwehlukana, futhi ngezikhathi ezehlukene, ebikezela izehlakalo ezisemqoka kakhulu esezake zenzeka emlandweni wezwe, futhi, izikhathi eziningi, amakhulu eminyaka kungakenzeki. Futhi akukho nesisodwa isiphosiso kuzozonke iziNcwadi ezingamashumi ayisithupha-nesithupha. O, he! Akukho-mlobi kepha nguNkulunkulu uqobo lwaKhe owakwenza kube yikho du. Akukho nelilodwa iZwi eliphikisana nelinye.

Khumbulani, iminyaka engamakhulu ayishumi nesithupha ngokwehlukana, iBhayibheli lalotshwa kusukela kuMose kuya—kuya ekufeni kuka—kukaJohane esiqhingini, kumbe isiQhingi sasePhatmose. Iminyaka engamakhulu ayishumi nesithupha, futhi lalotshwa ngabalobi abangamashumi amane abehlukeneyo; omunye wayengamazi ngisho omunye, futhi babengakaze babenaLo njenge “Zwi.” Abanye babo babengakaze balibone ngisho “iZwi.” Kodwa ngenkathi beLiloba, futhi baqondwa njengabaprofethi, kwase-ke, ngenkathi sebhlanganisa iziprofetho zabo ndawonye, yilesa naleso sazo zahlangana thaqa okwesisila sejuba nesinye.

⁵⁶ Bukani uPetru, owamemezela ngoSuku lwePhentekoste, “Phendukani, yilowo nalowo, futhi nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu.”

UPawulu wayengakaze ezwe lutho ngaLo. Wehlela e-Arabiya iminyaka emithathu, ukuyofundisisa iTestamente eLidala, ukubona ukuthi Yayingubani leNsika yoMlilo eyakhuluma naye endleleni, ithi, “Sawulu, uNgihluphelani na?” Wayengaba sephutheni kanjani na? Akazange abuze ngisho nasebandleni nhlobo.

Futhi iminyaka elishumi nane kamuva, ngenkathi ehlangana noPetru, babeshumayela into efanayo, iZwi ngeZwi. Lelo yiBhayibheli lethu. Amazwi omunye umuntu awabe ngahlulekayo. *Leli*, akukho muntu ongenezela kuLo. Awengezi nhlobo eBhayibhelini. Qhabo, mnumzane. Lesi yiSambulo esiphelele. Yilokho kuphela.

⁵⁷ NjengeziMpawu eziyisiKhombisa. “IziMpawu eziyisiKhombisa,” omunye wayelokhu ethi kimi, “manje uzo... INkosi izokhuluma kuwe, Mfowethu Branham, lapho leziziMpawu sezembulwa, futhi uzositshela ukuthi sisondele kanjani kuNkulunkulu, nokuthi sikwenze kanjani.”

⁵⁸ Ngathi, “Qhabo, mnumzane, kungeke. Ngoba, iBhayibheli, iziMpawu eziyisiKhombisa kuLo zazinezimfihlakalo eziyisikhombisa ezifihlakeleyo. Kwase kuvele kulotshiwe, kodwa abaqondanga ukuthi Kwakuyini.”

Bhekisisa ukuthi balime baqonda phambili kanjani nalokho, bebhaphathizwa eGameni lika “Jesu”; niyabo, kwakungesikho lokho. IGama le “Nkosi uJesu Kristu”! Niyabo

zonke lezozinto, ukuthi kwakukanjani. Isizathu, kunoJesu abaningi; nginabangane abaningana lapha emhlabeni ababizwa ngo “Jesu,” abangane abangabefundisi. Akusikho lokho. Eyethu “Nkosi uJesu Kristu.”

Akukho-mlobi kepha nguNkulunkulu ongaba ngoqinisile kangako. Manje ake sibone nje ukuthi leliBhayibheli lalotshwa kanjani.

⁵⁹ Manje, ake sithi isibonelo nje, kusukela... Ukuba-ke besihambile manje futhi sathatha izincwadi ezingamashumi ayisithupha-nesithupha zemithi yokwelapha ephathelene nomzimba, ezibhalwe yizikole zemithi yokwelapha ezingamashumi amane ezehlukeneyo, ikhulu neshumi nesithupha... kumbe iminyaka engamakhulu ayishumi nesithupha ngokwehlukana na? Ngiyamangala ukuthi nhloboni yokuqhubeka ebesingaqhamuka nayo na?

Ngenkathi, uGeorge Washington, umengameli wethu, cishe iminyaka engamakhulu amabili eyedlula, genxa yenyumoniya, badoncula uzipho lwakhe lozwani futhi bamophisa iphayinti. Ukuba-ke besithathe... .

⁶⁰ Ake sithi ukuqhubekela phambili kancane, ngezinye izinto esihehwe yizo kakhulu namuhla, leyo yisayense. Ukuba-ke besithathe isayense engamashumi amane eyehlukene, kusukela eminyakeni engamakhulu ayishumi nesithupha ngokwehlukana, futhi sibone ukuthi besingezisa nani na? Usosayense ongumFulentshi, eminyakeni engamakhulu amathathu eyedlula, wakufakazisa ngesayense, ngokugingqa ibhola, ukuthi, noma yiliphi ijubane elesabekayo latholakala ngaphezu kwamamayela angamashumi amathathu ngehora, into ibingawushiya umhlaba futhi iwe. Ucabanga ukuthi isayense ibingake ibuye ibhekisele kulokho na? Ngabe kukhona ukuqhubeka ngalokho manje, nxa beshayela behla ngomgwaqo, endleleni lapha, ikhulu namashumi amahlanu amamayela ngehora na? Niyabo? Kodwa ngokwesayense wakufakazisa lokho, ngokucindezelwa kwebhola lisingqika linqamula emhlabathini, ukuthi ngamayela angamashumi amathathu ngehora, ukuthi, noma yintoni ibingaphakama isuke emhlabeni ihambe, ibingawela emkhathini. Qhabo, akukho kuqhubeka kulokho.

⁶¹ Kodwa akukho nelilodwa iZwi eBhayibhelinini eliphikisana nelinye. Akukho noyedwa umprofethi osewake waphikisana nomunye. Babe, phelele, bonke. Futhi nxa kungena oyedwa futhi waprofetha, futhi lowomprofethi wangempela asukume amehlise, khona-ke kwabonakaliswa. Niyabo? Niyabo? Ngakho iBhayibheli liyiZwi likaNkulunkulu, kuwo onke amakholwa eqiniso.

⁶² Manje, ubungeke ukuthole okuyikho du kulokho odokotela abebeyovumelana phezu kwakho. Ungeke uthole ngisho

okuyikho du kwakho manje. Ungeke wakuthola okuyikho du esayenseni manje.

Manje, niyazi, ngesinye isikhathi esedlule, basitshela ukuthi i...ukuthi, "Ngenkathi iBhayibheli lithi 'wabona iziNgelosi ezine zimi emagumbini amane omhlaba,' ukuthi lokho kwakungeke kwenzeka. Umhlaba wawuyindilinga." Kodwa iBhayibheli lathi, "amagumbi amane." Awu, manje nibonile, emavikini amabili edlule, kumbe emavikini amathathu edlule, sekuyiwo manje, amaphepha equkethe lendatshana, bathola ukuthi umhlaba uyisikwele. Bangaki abakubonile lokho na? Ngani, impela. Niyabo? Nginakho kukupishwe konke, ngilinde nje umuntu othile ozosho okuthize.

⁶³ Futhi bazothola, ngelinye ilanga, ukuthi abayiboni iminyaka eyikhulu lesigidi namashumi amahlanu yomkhathi okhanyayo futhi. Bahamba bejikeleza ngqo esiyingini. Kunjalo impela.

Nizothola, ngolunye lwalezizinsuku, ukuthi lapho uya eZulwini, awusuki undizele kwenye indawo ethize. Usalokhu ukhona lapha, futhi, nje kwelinye izinga elisheshayo kunaleli.

Kuyo lendlu kufika umbala. Yonke imibala, iyembe, ilokwe, noma ngabe yini oyigqokile, iPhakade, kusemarekhodeni impela, kuhamba kujikeleza kujikeleza umhlaba wonke. Njalo uma ucwayizisa amehlo akho, kuserekhodini impela. Bhekisisa, ithelevishini izokufakazela lokho.

⁶⁴ Uma uzalwa, uNkulunkulu uvula irekhode. Alenzi... Ufaka irekhode, alenzi umsindo omkhulu kangako okwesikhashana, uyazi. Leyo yinganyana, kuze kufike lapho osekukwazi khona ukuzithwalela icala; khona-ke umsindo uyaqala, iqala ukusho izinto nokwena izinto ezoziphendulela ngazo. Bese kuthi-ke lapho lokho kuphila sekuphela, lelorekhode noma iteyipu iyasuswa bese ibekwa e—esigcinamabhukwini esikhulukazi sikaNkulunkulu. Manje, uzoyizungeleza kanjani eNkantolo yokwaHlulelwa na? Iphinde idlalwe phambi kwakho ngqo, konke ukunyakaza owakwenzayo, yonke imicabango eyedlula emqondweni wakho. Ungakubona lokho na? Manje ningabona lapho uNkulunkulu... .

⁶⁵ Ngimi lapha, ngobunye ubusuku, futhi kwakukade kukhona indoda emsamo, iyinde, indoda enempanzela, umfo obukeka kahle ngempela, eqinile. Futhi yaphuma... INkosi yayikade iyitshela izinto eziningi kakhulu mayelana nomndeni wayo nokuthi ifanele yenzeni. Futhi yaphuma yahlala phansi. Emizuzwini embalwa, nakhu kufika phambi kwami enye indoda enjalo, kodwa yayigobise ikhanda layo. Angikwazanga ukubona, ngaphinda ngayibuka indoda futhi phandle lapho; futhi i...Kwakungesiyo, ngoba kwakungenye into. Futhi lendoda, angikwazanga ukukuthola. Ngaqalaza, akukhomuntu ngemuva, yimina. Ngathi, "Indoda ihlezi ngaphakathi kwalawomakhethini lapho." Futhi kwakungowethu...

umfowethu okhonza ebandleni lapha, emude, enemandla, umfo othe ukubukeka kahle ehlezi phezulu lapho kanjalo. Futhi wayegebise ikhanda lakhe, ekhuleka, ngoba wayesezofa ngenkathazo yesisu.

Wayezothola ipheya lezicathulo. Umkakhe wayefunda ukumtholela ipheya elisha lezicathulo. Wathi, “Qhabo, angidingi ukulithola, ngoba angisezukuphila ukuba ngizigqoke.”

Wayefa. Futhi ehlezi lapho, niyabo, kulelozinga, haleluya, uNkulunkulu wavele wagudlukela ngale phakathi lapho wayesethi, “Nango ehlezi,” indawo nje ayekuyo. Niyabona ukuthi ngiqonde ukuthini na?

⁶⁶ Manje qaphelani, futhi akukho-siphosiso emiBhalweni. UJesu, iZwi likaNkulunkulu, libona umcabango osenhliziyweni. “IZwi likaNkulunkulu linamandla, libukhali,” amaHeberu 4:12. “IZwi likaNkulunkulu libukhali, linamandla kunenkemba esika-nhlangothi zombili, lahlulela ngisho imicabango nezizindlo zomqondo.” Niyabo? Lehla liyongena le phansi emqondweni, bese lidonsela ngaphandle, bese lehlulela. Yini *ukwehlulela* na? “Ukwazisa, ukwembula.” Futhi yilokho iZwi likaNkulunkulu elikwenzayo.

Namhlanje sithi, “Ibandla eliKatolika liyiZwi likaNkulunkulu; amaBaptisti, amaMethodisti, iPentecostal, itabernakele.” Lelo yiphutha. IZwi liyisambulo; uNkulunkulu, wembulwa yiZwi.

⁶⁷ Qhabo, besingaba...sithole noma yikuphi ukuqhubeka phakathi kwabezokwelapha, phakathi kososayense, abehlukeneyo.

Ukuba u-Einstein kuphela wayenesineke sokomoya, njengoba wayene-nesineke sokomzimba, lapho ehlohlisa imithetho yokukhanya, kanjalo kanjalo, wayengahle asitshela okuthize. Ngenkathi ngizwa umlayezo wakhe ngalowomongo omkhulu ndawo ndawo ezibhakabhakeni, ukuthi, “Uke waxhumana nalowomongo, ubungadala imihlaba, wenze noma yini, namandla abengayikukhawuka.” Niyabo? Wayekubonile lokho.

⁶⁸ Niyawabona lamaphakethana adabula emoyeni, bawabiza ngama “sosa,” kanjalo kanjalo. Abantu kanjalo...Lokho, awu, kungcono sikushiye kanjalo lokho. “Nizwa bonke lababantu bekhuphuka balahleke?” niyasho. Ungezwa okuvela kubo; bami lapho, futhi abekho lapho.

Luzoba ngaleyondlela-ke uHlwitho. Owodwa wayo uyovele uqathake phansi, futhi lomzimba wasemhlabeni uyokwembatha umzimba wasezulwini. Futhi iyoba...casha, izinwele, kumbe kusale amathambo; uyoguqulwa ngesikhashanyana, uqathake uphuma emkhathini futhi uthathe lowo uye eKhaya. Siyakubona konke lokhu kwenzeka manje, ne-nePentagon imangala ngalokhu ukukhanya, nokukhanya okuyinkinga, nakho

konke abakubonayo e—esibhakabhakeni. Nibonile bebenakho okukodwa lapha ephepheni eJeffersonville ngaleliviki, kanjalo kanjalo, “ukukhanya okuyinkinga.” Ngakho, o, abazi ukuthi lokho kuyini. Kodwa lalalani, bantwanyana, Kuzonicosha, ngolunye lwalezizinsuku. Niyabo? Niyabo? Ningakhathazeki.

Khumbulani, uJesu wathi, “Njengoba kwenzeka emihleni yaseSodoma.”

⁶⁹ Kwenzekani ngaphambi nje kweSodoma na? UNkulunkulu wehla nezinye iziNgelosi, futhi Babenophenyo lokwahlulela. Wathi, “Ngikuzwile ukukhala, okunesono kakhulu, okukhulu kakhulu, ngakho Ngehlile ukuthola ukuthi ngabe empeleni kuliqiniso noma qha.” Ngabe kunjalo na? Bhekisisa Leyo enkulu eyahlala no-Abrahama, yayikwazi ukwahlulela imicabango owawusenziziyweni kaSara, emva kwaYo.

Manje, qalaza kancanyana nje bese uqaphela, ubone, ubhekisise ukuthi Yenzani, into efanayo namhlanje. Kunguphenyo lokwahlulela.

Ngani, emva kwesikhashana, iBanda, lapho seLingahlala kuleyondawo, futhi yonke imbewu isilethwe endawaneni yayo, bayobe sebehambile. Abayikwazi ukuthi kwenzekeni kubona. Oyedwa uyobe elokhu ehambile. Niyabo? Oyedwa uyobe eya ngale endlini yomelusi, noyedwa uyobe ehamba *lapha*, noma ezansi *lapho*, futhi, into yokuqala niyazi, abekho lapho. Ngokuba u-Enoke owayengumfanekiso, “UNkulunkulu wamthatha, akabe esafunyanwa.” Wehlela ukuzophenya! Ukuqhubeka, ukuthi kanjani ukuguqulwa kuka-Enoke, umfanekiso ka-Israyeli ewezwa ngomkhumbi. . .

⁷⁰ Kuphelele kakhulu, iZwi likaNkulunkulu liphelele kakhulu, ngisho naseTestamenteni eLisha neLidala, yizinxenye ezimbili nokukodwa okuphelele. Kunjalo. ITestamente eLidala liyinxenye yaLo, neTestamente eLisha liyinxenye yaLo; Lihlanganise ndawonye, unesambulo sonke sikaJesu Kristu. Lapho abaprofethi bekhuluma, futhi lapha UkuMuntu; niyabo, izinxenye ezimbili nokukodwa okuphelele. Manje asifuni ukuthatha esiningi kakhulu. . .

⁷¹ Manje, khumbulani, iTestamente eLidala aliphelele ngaphandle kweLisha. NeLisha lalingenakuphelela ngaphandle kweLidala. Yingalesosizathu ngithe izinxenye ezimbili, okukodwa okuphelele. Ngokuba, abaprofethi bathi, “Uyoba lapha! Uyoba lapha! Uyoba lapha; bayokwenza *lokhu* kuYe. Bayokwenza *lokhu* kuYe!” Futhi Nangu, “Wayelapha! Wayelapha, futhi benza *lokhu* kuYe, futhi benza *lokhu* kuYe.” Ngishumayelile ngalokho nje ebusukwini obumbalwa obedlule.

⁷² Manje, ukuze ufundisise umBhalo, uPawulu watshela uThimothewu, “UWukhuthalele, wahlukanise iZwi likaNkulunkulu ngokuyikho, eliliQiniso.”

Kukhona labo ofanele abathathu emBhalweni. Ekusebenziseni iZwi likaNkulunkulu, kukhona izinto ezintathu ongafanele uzenze. Manje ake sizifundisise lezo imizuzu elishumi elandelayo; izinto ezintathu ongafanele uzenze. Futhi konke ngaphandle ezweni, noma ngabe ukuphi, esizweni sonke, qiniseka ukuloba lezi phansi emqondweni wakho uma ungenalo ipensela. Awufanele wenze lezizinto. Sikutshela ngaso sonke isikhathi ukuthi ufanele wenze kanjani, manje ngizokutshela ukuthi yini ongafanele uyenze.

⁷³ Manje, awufanele *ukuhumusha ngokungesikho* iZwi. Wena uthi, “Awu, ngikholelwa ukuthi Lichaza *lokhu*.” Lichaza nje lokho Elikushoyo. Alidingi-mhumushi. Futhi awufanele *ukubeka endaweni engesiyo* iZwi. Futhi awufanele *ukuligudlula* iZwi. Futhi uma besingenza okunye kwalokhu, kuphosa lonke iBhayibheli ekudidekeni nasenxushunxushwini.

⁷⁴ Qaphela. *Ukuhumusha ngokungesikho* uJesu, esimweni sikaNkulunkulu ekumuntu, ubuyoMenza—ubuyoMenza uNkulunkulu oyedwa kwabathathu. *Ukuhumusha ngokungesikho* uJesu Kristu eyiZwi, ubuyoMenza uNkulunkulu oyedwa kwabathathu, noma ubuyoMenza uMuntu wesibili ebuNkulunkulwini. Futhi ukwenza lokho, ubuzowona wonke umBhalo. Ubungeke ufike ndawo. Ngakho Alifanele ukuhunyushwa ngokungesikho.

⁷⁵ Futhi uma usho ukuthi into ethize, ufake *ukuhumusha kuLo*, futhi uLisebenzise kwesinye isikhathi; noma Lisetshenziswe kwesinye isikhathi, wenza futhi *ukuhumusha okungalungile*.

⁷⁶ Uma noma yimuphi umuntu ehumusha ngokungesikho uJesu Kristu eBhayibhelini, ngokungabi nguNkulunkulu qobo lwaKhe, aMenze uMuntu wesibili, noma uNkulunkulu oyedwa kwabathathu, lokhu bekuyochitha lonke iZwi eBhayibhelini lonke. Bekuyokwephula umyalo wokuqala, “Ungabi nayimuphi omunye unkulunkulu ngaphambi kwaMi.” Kulungile. Bekuyokwenza sonke isizwe samaKristu sibe yisigejane sabakhonzi babahedeni bekhonza onkulunkulu abathathu abehlukene. Niyabona ukuthi nhloboni yeBhayibheli obungaba nayo na? Khona-ke bekungasenza sibe yilokho amaJuda athi siyikho. Athi, “Uyena muphi kulabo onkulunkulu onguNkulunkulu wenu na?” Niyabo? Ngakho, niyabo, ungeke . . . Awufanele *ukuhumusha ngokungesikho* iBhayibheli.

Ngokuba, uJesu qobo lwaKhe ungukuhunyushwa kweBhayibheli, lapho Ebonakaliswa onyakeni lapho ingxenye yoMzimba waKhe ibonakaliswa khona. Uma kungunyaka wesandla, kufanele kube yisandla; kungeke kwaba unyaka wekhanda. Uma kungunyaka wephimbo, awu, khona-ke, kungeke kwaba unyaka wonyawo. Niyabo? Futhi manje sisonyakeni weso. Futhi manje okulandelayo, nguYe qobo lwaKhe, ukuba afike. Ukubona; ubuprofethi!

⁷⁷ Niyabo, phansi kwedlule eminyakeni, sisukele esisekelweni, kusukela onyakeni webandla wokuqala; ngenkathi iMbewu ingena emhlabathini, iMbewu ephelele. Yase-ke iphuma yedlula ezinyaweni, uLuther; yabuye yazophuma-ke ngoWesley; yaseke ingena kumaPentecostal, izilimi, ezindebeni, niyabo; manje isisemhlweni, ubuprofethi, bukaMalaki 4, kanjalo kanjalo. Futhi manje akusekho lutho okunye okusayisalele ukuba kufike kuphela Yena qobo lwaKhe ukuba angene kulokho, ngoba leyo yinto yokugcina ekhona.

Okulandelayo ubuhlakani, futhi asinabuhlakani okungokwethu; kungokwaKhe. Asinakho ukubona okungokwethu. Indoda ingazibona kanjani lezozinto zingakenzeki na? Ingeke yakwenza. NguNkulunkulu qobo lwaKhe. Niyabo, seku—sekufika endaweni. Futhi selokhu Awubusa umzimba yonke indlela, khona-ke uMzimba kaKristu ophelele wembulwa esimweni soMlobokazi owakhishwa ohlangothini lwaKhe, njengoba kwenza u-Adamu ekuqaleni. . . njengoba wawunjalo oka-Adamu, njalo, ekuqaleni.

⁷⁸ Yebo, “unkulunkulu,” lokhu bekuzobeka lonke iBhayibheli ekudidekeni, kwephule umyalo wokuqala, futhi kwenze unkulunkulu, unkulunkulu wabahedeni wabathathu. Bekuzovele nje—bekuzovele nje konakalise sonke isithombe seBhayibheli. Ngakho awufanele uhumushe ngokungesikho iBhayibheli. Manje, lokho yinto eyodwa nje.

⁷⁹ Lapho, wonke umBhalo eBhayibhelini unokusebenza okufanayo, ufanele uWubeke endaweni yaWo. Futhi ukuWubeka endaweni engesiyo, ungahle uMenze uNkulunkulu onyakeni owodwa, bese—bese onyakeni olandelayo uMenze umlando, ukuWubeka endaweni engesiyo. Ngakho awufanele ukuwubeka endaweni engesiyo umBhalo. UnguNkulunkulu ngaso sonke isikhathi. Uma uMenze namhlanje waba uNkulunkulu womlando, ayeyikho emuva ngaleya, futhi Akasuye ofanayo namuhla, uzokwenzenjani ngamaHeberu 13:8 na? Niyabo, “Unguye izolo, namuhla, naphakade.”

⁸⁰ Manje, ngakho niyabona ukuthi lokhu bekungenzani, nokuthi kwenzeni. Sekuvele kukwenzile, ukuMenza aphike iZwi laKhe Uqobo, ukubeka endaweni engesiyo imiBhalo.

⁸¹ Ukuphithanisa imiBhalo, ungahle uhlanganise umzimba waKhe ngokungesikho, unyawo lapho okufanele kubekhona khona ikhanda, kumbe okuthile. Ngokufanayo nje njenge. . . Ngamany’amazwi, ungahle ube noJesu efundisa umlayezo kaMose. Ungahle ube. . . noma ngisho uWesley efundisa unyaka kaLuther. Ungahle ubenakho manje, onyakeni wethu, ufundisa ngePhentekoste, umlayezo wePhentekoste. Uyabona ukuthi nhloboni yamaHlaphapha Ebelingaba kuyo na? IPentecost isivele izivezile ubunjalo bayo. ULuther usevele ukhombise

obakhe, wahamba wangena shi ehlelweni. Lafa khona lapho. Unyaka washaya; laya lapho-ke.

⁸² Qaphelani, kwathi nje lingahlelwa, lafa. Manje, buka nje ukuthi lokho akunjalo yini. Buka emuva emakhasini omlando. Njalo uma lihlela, lalifa khona lapho; kwakungasali lutho kulo. Liba ngu—ngumkhonzi kankulunkulu walelizwe, futhi lahamba langena shi emigwamandeni ehleliwe, nasezinhlanganweni, nasemahlelweni, nasezinkohlisweni. Isigejane soRicky sangena phakathi lapho futhi safaka izimpokophelo zaso kulo, kumbe bajovela imicabango okungeyabo, njalo, phakathi kulo. Futhi kwenzekani na? Liba amahlaphahlapha. Lize liyophethela kunkulunkulu walelizwe, lapho beyohlalisa khona uSathane qobo lwakhe esihlalweni sobukhosi, becabanga ukuthi banomholi omkhulu womhlaba ukuba lethela ukuthula.

⁸³ Nganitshela ngelinye ilanga, ngizokusho futhi, ukuthi ngisho impucuko qobo lwayo namuhla iphambene ngokoqobo noNkulunkulu. Impucuko iphambene noNkulunkulu. Imfundo iqhele ngamamayela ayisigidi kuYe; isayense ingamamayela ayisigidi. Isayense nemfundo kuzama ukufakazisa ngokumelana noNkulunkulu, niyabo, ngamakholiji esayense yezenkolo nezikole, nezindawo zesayense, kanjalo kanjalo. Babenakho ukuzanyazanyiswa kwabo.

Kuthiwani ngombono ngobunye ubusuku, ngendoda ngenkathi imemeza kakhulu kulab'ososayense ezansi lapho bethululela leyonto phakathi kanjalo na? Bavele baphenduka babheka phezulu, base beqhubeka. Kuzoba khona okunye futhi ukugibela.

⁸⁴ Qaphelani, o, laba ofanele abathathu bafanele babekhona. Manje, ungeke... UJesus akazange afike eshumayela umlayezo kaNowa. Akazange afike eshumayela umlayezo kaMose. Noma, uMose akazange afike eshumayela... Niyabo, musa ukudukisa umBhalo. Ufanele ube ngesikhathi. Manje, ungeke wasebenzisa... Ngenkathi leyondoda enkulu, uJohn Wesley, ephuma, noma...

Indoda enkulu, uLuther, ngenkathi uLuther ephuma nomlayezo wakhe wokulungisiswa. Manje ngenkathi lokho kwaku... ULuther wayeyindoda enkulu. Wabiza ibandla walikhipha ebunmyameni, futhi wabeka ukulungisiswa ngokukholwa. Futhi ngenkathi ekwenza, bakha inhlango phezu kwalo, futhi lafa. UkuPhila kwahamba, njengoba kunjalo ohlangeni lukakoli, kwaze kwayophumela onyakeni kaWesley, kuya entshakazeni. KuLuther kufika amanye amaqabunga, afa nalo, okwakunguZwingli, noCalvin, nabobonke abanye abaphuma kuleyonguquko enkulu.

⁸⁵ Kwase-ke kufika uWesley, omunye unyaka wase uqhakazela entshakazeni. UWesley, no-Atterbury, nabo bonke labo,

no—noJohn nomfowabo, nabo bonke, amadoda amakhulu kaNkulunkulu enomlayezo, avele ashanela izwe. Alihlela; lafa.

Lase-ke liphuma libukeka impela nje sengathi lalizothela uhlamvu manje, futhi, kwafike kwatholakala ukuthi, kwakuyikhoba, iPhentekoste.

Kodwa emuva phakathi ngemuva kwakho konke, kufika umqumbe omncane.

Futhi niyaqaphela, ngokujwayelekile... Ngiyacabanga, cishe eminyakeni emithathu noma emine emva kokuba uLuther kade esensimini, ukuthi ibandla lamaLuthela lahlelwa. Isikhathi esifishane nje emva kokuba uWesley wayekade sensimini, lahlelwa.

⁸⁶ ETucson, sibe no—nohlelo lokuthi ibandla lamaWeseli, noma ibandla iMethodisti, livela kanjani. Futhi ngenkathi efika eMelika lapha, amaningi awo ayesebuyile futhi athi asemise i—incwadi yemvume yakwahulumeni enikeza amandla kanjalo kanjalo, evela eNgilandi, ukuyibuyisa ngapha, nokuthi kwenziwa kanjani konke sa—mdlalo wasesiteji. Ngibonile khona ngaleyonkathi ukuthi kwenzekani. Lafela lapho-ke.

⁸⁷ Awu, nakho kuphuma iPentecostal, labobamemezi abadala emuva ezinsukwini ezinde ezedlula, bathola isiphiwo sokukhuluma ngezilimi, base beqala ngokukhuluma ngezilimi. Base-ke bekwetha ngokuthi, “ubufakazi bukaMoya oNgcwele.” Base behlela. Oyedwa wathi uzokwenza *lokhu*, nomunye *lokho*, futhi babenezinkulumo-mpikiswano nezinkulumo-mpikiswano. Kwezani na? Yilowo nalowo wabo ushiya nje kusombululiwe, njengoba kwenza nje ohlangeni futhi njengoba kwenza entshakazeni. Babenabaka-munye, mbili, mthathu, nechurch of God, nawo onke lawa amanye; nje kwasombuluka, kwasombuluka, kwasombuluka.

Kodwa manje, ngokwemvelo, eyisibonelo esiphelele, soze waba yinoma yini ukuba uLifundise kuyo.

⁸⁸ Umndeni, wabangane bami ezansi eKentucky, wawusanda kuba nencane—nengane encane ezelweyo ngelinye ilanga, nonina wayephezulu ngenkathi besiphekela idina. Futhi wayesiza omunye udade ukupheka idina lesigejane sethu thina madoda esasikade siphumile sizingela. Futhi ngakho ingane yakhala, futhi ngangixoxa. Ngicabanga ukuthi unina wazizwa ephoxeka kancane, ngakho wagijima wayithatha ingane, wa—wase eqala u—ukufunza umfo omncane. Ngathi, “Uyazi, lokho kuyimvelo nje.” Niyabo? Manje, ungeke. . .

Akaze bayithole enye indlela engcono yokuba ingane ithole lokho ekufunayo ngaphandle kokuthi ikukhalele. Manje, ungahle uyinike i—incwadi yesayense ephathelene nenkambo elungileyo, futhi uhlale phansi lapha bese uthi, “Ngifuna ukukufundisa isayense yezenkolo, ndodana. Manje, ungalokhu uhamba hamba uklabalasa lapha njengezinye izinganyana;

wehlukile. Manje, uma ufuna ukufunzwa, uvele ushaye lensinjana ngapha.” Akusebenzi nje. Qhabo, akusebenzi nje.

⁸⁹ Ngakho, uma ubhekisisa imvelo, manje siyabona ukuthi kukuphi lapho yonke iminyaka, futhi ikuklame ngqo ukuthi sisonyakeni wokugcina. Ikhoba selihoshekile. Futhi sesibe neminyaka elishumi nanhlanu, kusondele emashumini amabili manje, iminyaka, yoMlayezo ushanela indawo yonke ukusukela esizweni kuya esizweni, futhi kulokhukusa kuxhunye kuso sonke lesisizwe, niyabo, futhi akukho-nhlangano. Angeke ihlele. Akaze ibekhona into efana nayo, noma eyobakhona emva kwalokhu. Niyabo?

Into—into eyindaba ngoMlayezo namhlanje, ingukuthi, labo abaWutholayo ezinhliziyweni zabo bafanele bazeneke eBukhoni beNdodana, ukuba bavuthwe. Niyabo? Ungawucosha uMlayezo, bese-ke udedela iNdodana ibhake kuphume bonke ubuhlaza kuwe, uyabo, yenza amaKristu avuthiwe. Niyabona ukuthi ngichaza uk’thini na? UNkulunkulu uzofika masinyane, ukwemukela iBandla laKhe, futhi sifanele sibe nalolohlobo lwamaKristu ukuba Yena alwemukele. U—ukolo uzofanele uvuthwe. Kulungile.

⁹⁰ Laba ofanele abathathu bafanele babekhona. Awufanele uhumushe ngokungesikho, noma uLiphathe kabi, uLihumushe ngokungesikho, noma mis-...noma uLidukise. Lifanele ligcinwe nje ncamashi ngendlela uNkulunkulu athi laliyiyo.

Ezweni, LiyiNcwadi yemfihlakalo. Abantu bakholwa nje ukuthi LiyiNcwadi nje efihlakele. Ngesinye isikhathi ngangikhuluma nendoda edumile kakhulu lapha edolobheni, ebambelele kakhulu ekumeleni ubuKristu, futhi yathi, “Ngake ngazama ukufunda iNcwadi yeZambulo ngobunye ubusuku.” Yathi, “Kusho ukuthi uJohane wanesicupho esikhulu sikapelepele obabayo futhi wayekade enephupho elesabisayo.” Niyabo, iNcwadi yemfihlakalo.

⁹¹ Kodwa, ngenkathi ekholweni leqiniso, Liyisambulo sikaNkulunkulu sembulwa onyakeni esiphila kuwo. Wathi, “Amazwi aMi anguMoya nokuPhila.” UJesu washo lokho. Futhi, “IZwi liyiMbewu ayihlwanyelayo umhlwanyeli.” Siyazi ukuthi lokho kuliqiniso. NguNkulunkulu esimweni seZwi, futhi lingahunyushwa nguYe uqobo lwakhe kuphela.

Umqondo womuntu awunalo ikhono lokuhumusha umqondo kaNkulunkulu. Ungakwazi kanjani umqondo omncane—omncane onomkhawulo uhumushe uMqondo ongenamkhawulo, lapho singakwazi ngisho ukuhumusha umqondo womunye nomunye na?

⁹² Futhi niyaqaphela, Unguye Yedwa kuphela ongaLihumusha, futhi ULihumushela lowo Athanda ukumhumushela lona. Akuzange kuthi, “Abangabafayo basendulo, lapho bethwabaza emhlabeni wonke ngezikhathi eziningi nangezindlela eziningi.”

“UNkulunkulu, ngezikhathi eziningi nangendlela eziningi Wazembula kubaprofethi baKhe.” Niyabo?

⁹³ Futhi, qaphelani, “Kulowo Ayomembulela Lona.” Futhi Wakuklama kanjalo ukuze Akwazi ukuZifihla emBhalweni, kusiyazi wezenkolo ohlakaniphe kunabo bonke okhona. O, he! Angavele nje Azifihle, ahlale khona lapho emBhalweni, futhi ubheke usuku lonke gulukunqu futhi ungakuboni neze; ubheke isikhathi sonke sempilo, futhi angakuboni neze. Angavele nje Azifihle, ehlezi lapho.

⁹⁴ Manje, ngiyacela, yonke indawo, lokho makuzike. Ukuthi, uNkulunkulu, eZwini, Angazifihla kanjalo eZwini, ukuthi akukho-siyazi wezenkolo noma isikole ezweni esingake siMthole, kepha nokho Uhlezi khona lapho.

Wena uthi, “Ngabe kunjalo, Mfowethu Branham na?”

Kanjani ngabaFarisi nabaSadusi na? Kanjani kuyo yonke iminyaka na? Ukwenzile. Impela. Wenze kanjalo kuyo yonke iminyaka. Manje singakuhlola lokho. Ake sicabange ngemihla kaNowa; ohlakaniphile, unyaka okhaliphile, ukuthi WaZifihla kanjani eZwini laKhe elethenjisiweyo. Emihleni kaMose, ukuthi WaZifihla kanjani. Emihleni ka-Eliya, ukuthi WaZifihla kanjani. Emihleni kaJesu, ukuthi WaZifihla kanjani. “Wayesezweni, nezwe lenziwa nguYe, nezwe aliMazanga. Weza kwabaKhe uQobo; abaKhe uQobo abaMemukelanga.” Niyabo?

⁹⁵ UyaZifihla kwehlakaniphe kunabo bonke, indoda ekhaliphile kwekhona emhlabeni. Wena uthi, “Awu, lona nguDkt. Fata oNgcwele uS’bani-bani.” Angikhathali ukuthi ingubani, uNkulunkulu Uyazifihla kuyo; futhi uyokwembulela ezinganeni zona eziyofunda, niyabo, izingane zikaNkulunkulu, inzalo eyamiselwa ngaphambili.

⁹⁶ Cabanga. UNkulunkulu onaMandla, ehlezi emaZwini aKhe uQobo, ephuphuthekisa abahlakaniphile, abantu abafundileyo balonyaka wamanje, futhi abakuboni. Bacabanga ukuthi nje yisigejane sentshisekelo eyeqile. Mbuke emi lapho ecashile, kumaPentecostal, amaBaptisti, amaMethodisti, iPresbyterian. UZembula gelekeqe ngokusobala, futhi ebonisa zonke izinhlobo zezinto, kubekwa ngisho nasemaphepheni, nezinto ezifana nalokho, nokho abakuboni. O, uNkulunkulu wethu, mkhulu kangaka, Ezembula kulowo Athanda ukuzembula kuye.

⁹⁷ “O,” wena uthi, “UMfowethu Jones noma uMfowethu S’bani-bani, u—ungumuntu omkhulu. UzoLibona.” O, qhabo. ULembula kulowo Athanda ukumembulela lona. Uthi, “Umkami akaLiboni, futhi ungowesifazane ongumKristu.” UZembula kulowo Athanda ukuzembula kuye. “Awu, umelusi wami ungumuntu omkhulu.” Kunjalo, kodwa UZembula kulowo Athanda ukuzembula kuye. Manje, hlola ngalokho osekwembuliwe, kulokho okwenzekayo, khona-ke uzo... ungaqonda impela.

⁹⁸ Manje siyaqaphela-ke, kuLenza libe yiNcwadi kaNkulunkulu futhi kungabisiyo incwadi yomuntu. Ukuba Yayingeyomuntu...Manje ake sibuke ukuthi YaYizoziveza kanjani. Buka ukuthi Isidalula kanjani isono samadoda aYilobayo, qaphela, amadoda a—aphila osukwini lwaYo.

U-Abrahama, isibonelo nje, ubizwa ngo “baba wokwethembeka.” Qaphelani ukuthi kanjani leyo...Ucabanga ukuthi u-Abrahama wayeyoloba leNcwadi ngaye, ngobugwala bakhe uqobo na? Ucabanga ukuthi wayeyoloba kanjani ngokuthi waqamba amanga enkosini ngalokhokusa, futhi wathi lowo kwakungudawabo, kanti kwakungumkakhe na? Ngabe wayeyoyiloba ngezenzo zakhe zobugwala azenzile na? Impela, wayengeke neze akwenze lokho.

⁹⁹ Kanjani-ke ngoJakobe ngenkohliso yakhe na? Umkhohliso omncane uJakobe ayenguye. Ngabe i—i—indoda, umHeberu eloba ngomfowabo ongumHeberu, ukuthi kwakubizwa kuye konke okwakwa-Israyeli, wayeyoba naso isibindi sokuba alobe inkohliso yakhe impela ubaba wesizwe sonke na? KuJakobe, kuvela okhokho; kokhokho, kuvela izizwe. Netshe lesisekelo sakho konke, iBhayibheli limdalula njengomkhohlisi. Ngabe kunjalo na? Ucabanga ukuthi umuntu wayengakuloba lokho na? Qha, mnumzane.

¹⁰⁰ Kanjani ngendoda iloba ngenkosi enkulu kunawo onke asebake babanawo lapha emhlabeni, njengenkosi ethweswe umqhele; uDavide, ekuphingeni kwakhe na? Ngabe lawomaJuda ayeyoke abhale ngenkosi yawo edume kakhulu iyisiphingi na?

O, sinomlando, njengokuthi, “UGeorge Washington akakaze awaqambe amanga,” nezinto ezifana nalokho. Siyasho, sibiza lokho ngomlando.

Kodwa lona ngumuntu, iBhayibheli elibiza uDavide ngesi “phingi,” futhi wayeyiso. Inkosi yakwa-Israyeli, isiphingi esasizoba yindodana...UJesu ezoba yiNdodana kaDavide. Lona impela itshe eliyiNhloko; futhi ubaba waKhe, ngokwenyama, wayeyisiphingi. AmaJuda ayengeke neze ayilobe iNcwadi enjengaleyo. Ngabe umuntu wayengazilobela lokhu okuqondene naye ngqo na? Impela lutho.

¹⁰¹ Sasingaba kanjani lesosizwe sakwa-Israyeli esizigqajayo na? Niyazi ukuthi babezigqaja kanjani. Isizwe sakwa-Israyeli esizigqajayo, sihambe futhi silobe ngokukhonza kwaso izithombe, silobe ngokuhlubuka kwaso kuNkulunkulu waso, silobe ngokungcola, izinto ezingcolileyo abazenza, futhi bakulobe bakukhiphele encwadini na? Ngempela babeyokufihla lokho. Babeyovele bakhombise izinto ezinhle. Kodwa, leliBhayibheli, elishoyo ukuthi yikuphi okulungile nokuthi yikuphi okungalungile. Kungukuthi, noma ubani uyazi ukuthi amaJuda ayengeke neze alobe iNcwadi enjengaleyo, ngokungahlanzeki kwabo uqobo, nokukhonza izithombe,

nokwehluleka, nakho konke ababenakho. Babengeke neze bakulobe lokho. O, qhabo.

Manje-ke, Ubani owaYilobayo na? IBhayibheli lasho, kumaHeberu 1:1, “UNkulunkulu, esekhulumile kobaba ngabaprofethi ngezikhathi eziningi nangezindlela eziningi.” Manje-ke, kwakungesibo abaprofethi, kwakungesuye osenokufa. “UNkulunkulu!” Akusibo “abaprofethi ngesikhathi esiningi.” Kodwa, “UNkulunkulu, esekhulumile kobaba ngabaprofethi ngesikhathi esiningi, nangezindlela eziningi.”

NginomBhalo obhalwe phansi lapha. Angazi ukuthi Uyini; angikwazi ukubhekisela kuWo. Ngokwejwayelekile, lapho lezizinto engibhekisela kuzo, ngibuka umBhalo. Ngizowubheka umzuzu nje, uma nizongixolela. NguThimothewu wesiBili 3:16. Ngi—ngi—ngicabange ukuthi bengizowukhumbula lowo, kodwa ngiyaxolisa. Ngizothi ukuma nje umzuzu ukuthola ukuthi yini.

¹⁰² “UNkulunkulu, esekhulumile kobaba ngabaprofethi ngezikhathi eziningi nangezindlela eziningi.”

Manje uThimothewu wesiBili 3, 3:16. Ake sibone ukuthi kuthini kwesesi 3:16.

Yonke imibhalo (ya) iphefumulelwe ngu (Abaprofethi na? Qhabo.) . . . iphefumulelwe ngu (Ini?) Nkulunkulu, ilungele ukufundisa, nokusola, nokuqondisa, nokuyala ekulungeni:

Ukuze umuntu kaNkulunkulu ame aphelele, apheleliselwe kuyo yonke imisebenzi emihle.

¹⁰³ Kulungile, manje-ke, yonke imiBhalo ilotshwe ngokuphefumulelwa. UJesu, lapha emhlabeni, washo ukuthi amazulu nomhlaba ayodlula, kepha iZwi laKhe lalingeke. Wathi yonke imiBhalo kumele igwaliseke. Ngakho-ke iNcwadi ayisiyo incwadi yemibhalo yomuntu. IyiziNcwadi zemibhalo kaNkulunkulu.

¹⁰⁴ Manje, siyazi uNkulunkulu wakhetha ngokwazi ngaphambili iBandla laKhe, indawo yaKhe, abaprofethi baKhe, nakho konke ngakho. Ngokwazi ngaphambili, Wamisela ngaphambili umprofethi waKhe. Futhi ngenkathi unyaka usufika, Wayenomprofethi waKhe ofika ngesikhathi esifanayo, futhi wamphefumulela lapho Eloba iBhayibheli ngaye. Manje, uNkulunkulu waloba iBhayibheli kuphela esebenzisa umprofethi, ngoba leyo yindlela yaKhe yokukwenza. Ngakho, niyabo, akusilo izwi . . . Ngakho, niyabo, YiZwi likaNkulunkulu, futhi akusilo izwi lomuntu.

¹⁰⁵ UNkulunkulu unguMuntu. UNkulunkulu uyakwazi ukukhuluma. UNkulunkulu uyakwazi ukuxoxa. UNkulunkulu uyakwazi ukuloba. Wayengadingile ukukwenza ngaleyondlela, kodwa yileyondlela A—Akhetha ukukwenza ngayo. Wayengadingile ukukwenza ngaleyondlela, kodwa Wakhetha

ukukwenza ngaleyondlela. Manje wena uthi, “UNkulunkulu waloba ngomunwe waKhe, umunwe waKhe uQobo wobukhosi, imiyalo elishumi. Ngakho uNkulunkulu wayekwazi ukubhala, qobo lwaKhe, uma Wayefuna.” Niyabo? Kodwa Wa—Wakhetha ukuYiloba ngabaprofethi, niyabo. Ngoba kwakuyizingxenyenza zaKhe ezingehlukaniseki, iZwi laKhe, Waveza ngabo, ekwenza konke kube yingxenyenza, kumbe ingxenyenza yaKhe. Niyabo? Wayekwazi ukubhala ngomunwe waKhe. Futhi Wathatha umunwe waKhe futhi waloba ezindongeni zaseBabiloni, “Ulinganisiwe esilinganisweni wafunyanwa ulula.” Waloba ngomunwe waKhe uQobo.

¹⁰⁶ UNkulunkulu uyakwazi ukuxoxa. Niyakholwa ukuthi uNkulunkulu angaxoxa na? Waxoxa noMose entabeni, esihlahleni esivuthayo. Niyakukholwa lokho na? Yebo, mnumzane. Waxoxa noJohane, esesimweni sejuba, (niyakukholwa lokho na?) ukuthi, “Lo uyiNdodana yaMi ethandekayo eNgithokozile ukuhlala kuYo.” Waxoxa naye. Wakhuluma noJesu eNtabeni yokuGuqulwa isimo, phambi kukaPetru, uJakobe, noJohane. Uyakwazi ukuxoxa. Akasiso isimungulu. UNkulunkulu uyakwazi ukuxoxa. Ngakho Wakhuluma no—noJesu eNtabeni yokuGuqulwa isimo. Futhi Wakhuluma noJesu phambi kwesixuku sonke sabantu; ngenkathi, abantu bethe beliduma, kodwa kwakunguNkulunkulu ekhuluma noJesu. Futhi cishe yonke ekaMathewu, uMarku, uLuka, noJohane, nguJesu ekhuluma. UnguNkulunkulu. Ngakho, uNkulunkulu uyakwazi ukuxoxa.

¹⁰⁷ Wathatha iminwe yaKhe uQobo futhi waloba esihlabathini, ngelinye ilanga. Wakhuluma, Washumayela, Waprofetha, ngezindebe zaKhe uQobo, uNkulunkulu wakwenza, ngenkathi Enziwa inyama futhi wakha phakathi kwethu, “UNkulunkulu ebonakaliswe enyameni.” Uma Ekwazi ukubhala, akhulume, Angebatshele yini pho futhi abanye ukuthi benzeni na? Impela angakwenza. Angaxoxa nabo, ngephimbo lomuntu. Angaloba futhi abakhombise ukuthi abenzeni. Ukwenzile.

Ngakho, “UNkulunkulu, esekhulumile kobaba ngabaprofethi ngezikhathi eziningi nangezindlela eziningi.” Futhi Washo, kuloMbhalo, ukuthi, “Akukho nelilodwa ichashazi noma icashazana eliyafezeka kuze Kugwaliseke,” futhi khona-ke Kuyabonakaliswa; khona-ke Kuyofezeka, ngoba Kuyabonakaliswa. Kungeke kwafezeka ngaleyonkathi, kodwa nje iZwi qobo lwaLo lenziwa inyama. I *chashaza* kuchaza “igama elincane.” *Icashazana* kuchaza “umaka omncane.” Akukho ngisho ukhefana oyedwa, isisho esisodwa, noma yini, okuyoye kwehluleke eZwini likaNkulunkulu. Lingeke lehluleka, ngoba LinguNkulunkulu, uNkulunkulu ebonakaliswa esimweni senyama yomuntu. Ngokuba, nguNkulunkulu qobo lwaKhe esimweni sencwadi, isimo somprofethi, ebonakaliswa enyameni.

Manje, yingalesosizathu uJesu akwazi ukuthi, “Labo abakhuluma kini, nibabiza ‘ngonkulunkulu,’ abakhuluma kini ngeZwi likaNkulunkulu,” wathi, “futhi babengonkulunkulu.” Labobaprofethi ngenkathi begcotshwe ngoMoya kaNkulunkulu, futhi baliletha impela iZwi likaNkulunkulu, khona-ke babengonkulunkulu. KwakuyiZwi likaNkulunkulu likhuluma ngabo. Futhi kunga . . .

¹⁰⁸ Bahumusha kuphela njengalokhu uMlobi ebavumela bahumushe. Manje uma ufuna ukuthola lokho, lowo nguPetru wesiBili 1:20 nama 21. Kulungile. Isizathu, lokhu, lapho uNkulunkulu. . . “Akekho umhumushi wangasese.” Wenza ukuhumusha kwaKhe uQobo.

UNkulunkulu uyakhuluma futhi aLihumushe, qobo lwaKhe, bese-ke ekwembulela lowo Athanda ukumembulela, akufihle kubo bonke abanye. Akadingi ukuLembulela noma ubani ngaphandle uma Efuna. Futhi Aka . . . Yena, Uyiveze yonke into yaKhe emBhalweni, ngakho-ke yonke into isivele yazisiwe; kungukuthi nje Usevele nje uzihlalele lapho ekubhekisisa kwenzeka. Niyabo? Qhabo. Nje ebona uMzimba wenziwa futhi ebuyela kowaLo, esimweni, uMlobokazi waKhe futhi. Kulungile.

¹⁰⁹ Amakholwa ayaLikhholwa, njengo-Abrahama owabiza izinto eziphambene naLo ngokungathi zazingaphambene.

¹¹⁰ Lithi futhi, leliZwi, lehlulela izimfihlo zenzhliziyo, amaHeberu 4:12. “Lahlulela izimfihlo zenzhliziyo.”

¹¹¹ Abaprofethi babengakuqondi njalo ababekubhala kumbe ababekusho, kungenjalo babengeke balokothe bakusho, ukuba babeKuqonda. Niyabo? Kodwa iBhayibheli lathi, “Baqhutshwa nguMoya oNgewele.” Baqhutshwa! Nxa uMoya oNgewele ukuqhuba, uyaqhubeka. Umuntu. . . “UNkulunkulu, esekhulumile kubaprofethi ababeqhutshwa nguMoya oNgewele ngezikhathi eziningi nangezindlela eziningi.” Kungakho, yonke iminyaka, abantu ababengabakamoya babuza kubaprofethi mayelana nezikhathi nangokuthi yini eyayizokwenzeka.

Umbhali ongumprofethi ufanele abe senhlanganyelweni njalonjalo noMlobi. Niyabo? Ufanele ahlale njalonjalo eseBukhoneni boMlobi, ukwazi ukuthi iNcwadi izoba yini. Niyabo? Umbhali ongumprofethi, wayenepeni lilungele noma ngasiphi isikhathi, inhlanganyelo yanjalo njalo noMlobi, owayenguNkulunkulu, ukubhala phansi noma yini Athi ayibhalwe phansi. Niyabo? Wakhombisa ukuthi nhloboni yempilo afanele . . . impilo ehlukani siwe kubo bonke abazalwane bakhe.

¹¹² Manje, yingakho umprofethi umqondo wakhe wawuhlezi njalonjalo ukulokho okwashiwo nguNkulunkulu; hhayi lokho okwacatshangwa ngumuntu, okwacatshangwa ngunyaka, okwacatshangwa yibandla, okwacatshangwa ngumbuso.

Lokho okwacatshangwa nguNkulunkulu! Wayezwakalisa imicabango kaNkulunkulu eZwini, ngoba izwi lingumcabango nxa lizwakaliswa. Niyakuthola manje na? IZwi lingumcabango ozwakalisiweyo, ngakho umprofethi wayelindele imicabango kaNkulunkulu. Futhi ngenkathi uNkulunkulu embula imicabango yaKhe kuye, wawuzwakalisa ngeZwi, “ISHO KANJE INKOSI.” Niyabo, hhayi ukuthi “Ngisho kanje, umprofethi.” “ISHO KANJE INKOSI!” Niyabo? Kulungile.

¹¹³ Yingakho bashaya indiva imibuso neminyaka yebandla, okungukuthi, ukwenza kanjalo emihleni yabo, kwakuba yisijeziro sokufa. Wenyukele ebusweni benkosi futhi uyitshela, “ISHO KANJE INKOSI, kuzokwenzeka *ukuthi-nokuthi*,” wawuyonqunywa ikhanda lakho. Ibandla lalingakubulala khona manje ngokukwenza. Kodwa lababaprofethi babenesibindi. Ngani na? Babeqhutshwa nguMoya oNgcwele, niyabo, futhi, bona, yingakho beba-nesibindi. Futhi baloba i—iZwi likaNkulunkulu elingenakuphosisa.

¹¹⁴ Kwakukhona abaningi abazama ukubalingisa labobaprofethi, njengabapristi, noma okunye nokunye. Futhi benzani na? Bavele nje baxovaxova, yilokho kuphela. Abakwazanga ukukwenza.

Isizathu, uNkulunkulu wayekhetha indoda yonyaka, futhi wakhetha uMlayezo, futhi ngisho nemvelo yomuntu nalokho obekuyohamba phezu kwakho kulowonyaka, lokho Abe ezokunqumisa, ukuthi Wayengakwenza kanjani, ngemvelo yalowomuntu othize, Wayengakwazi ukuphuphuthekisa amehlo abanye. Amazwi lowomuntu ayeyowasho, indlela ayeziphatha ngayo, yayiyobaphuphuthekisa abanye, futhi ivule amehlo abanye. Niyabo? Wayemembesa umuntu ngohlobo lwesambatho ayeyilo; imvelo, impokophelo, nakho konke ngayo nje indlela ayefanele ukuba yiyo, ngokuphelele nje waqoka labobantu abathize Ayezobabizela lowonyaka othize.

Ngenkathi, abanye bebeyoma futhi bambuke, bathi, “Awu, angikwazi. Kukhona . . . A—angiboni.” Babephuphuthekile.

¹¹⁵ UJesu wafika ngendlela efanayo, embethe, uNkulunkulu ongenakufa embethe inyama yomuntu. Futhi ngoba Wazalelwa emkhombeni, esitebeleni esasigcwele umquba, kungekho-ndawo yokucamelisa ikhanda laKhe; wazalwa, kucatshangwa, enegama lobuvezandlebe abaMnika lona. Niyabo? Zonke lezizinto Ayeyizo, nokuthi Ukhula kanjani, indodana yombazi, ukuthi Wayengenakho kanjani ukufunda kwasesikoleni.

Cishe, ezweni, ukuhlakanipha kwalelizwe, Wayengahlanganise lutho nakho. Nakunye okwalempucuko yezwe, imfundo, kumbe noma yini, Wayengahlanganise lutho nakho. Ngani na? UnguNkulunkulu. Kwakuyoshayisana. Uma Ezame ukuya ekholiji lezenkolo ndawo ndawo futhi afunde okuthize lamabandla asezweni elalikwenza, ini e . . .

Ngani, kwakungeke ngisho...ngani, kwakungeke ngisho... kwakungeke kuvumelane nhlobo nokuqonda kwaKhe, ngokuba WayenguNkulunkulu.

Ngakho, imfundo, ukufunda kwasesikoleni, amakholiji ezenkolo, nezinto, kuphambene ngokoqobo nentando kaNkulunkulu. Lonke uhlelo lwemfundo luphambene noNkulunkulu. Konke kufundisa kudede kuNkulunkulu, sonke isikhathi. Nxa ngizwa umuntu ethi unguDkt., Ph.D., L.L.Q., lokho nje kumenza aqhele kakhulu kuNkulunkulu, kimi. Niyabo? Uvele nje wazifundela yena lokho kuqhele kakhulu kulokho empeleni ayebizelwe ukukwenza. Kunjalo.

Qaphela ukuthi kunjani lokho manje babeqhutshwa nguMoya oNgcwele.

¹¹⁶ Manje, lokho akusho ukuthi umuntu ofundile akangeni. Bukani uPawulu. Ngiqagele wayengekho umfo owayehlakaniphile osukwini lwakhe ukwedlula uPawulu, owayenguSawulu waseTarsu. Wayefune ngaphansi kukaGamaliyeli, omunye wabafundisi abakhulu kunabobonke bangalolosuku; omkhulu, umHeberu olukhuni, umFarisi wehlelo. NoPawulu wakhuliswa phansi kwakhe. Wayeyazi yonke inkolo yobuJuda. Kodwa uma esefika ebandleni, wathi, “Angizanga kini ngemfundo yomuntu, kunjalo kunjalo. Ngoba, uma beningaba njalo, khona-ke benizokwethembela kulokho. Kodwa ngiza kini ngamandla nokubonakaliswa kukaMoya oNgcwele, ukuze ukukholwa kwenu kube kuNkulunkulu.” Nakho lapho okhona. Niyabo? Kunjalo.

¹¹⁷ Abaningi bazama ukulingisa lababantu, kodwa baxovaxova yonke into njengoba nje benza namhlanje. Ukhona owavuswayo ngaphambi kwesikhathi sikaJesu, wahola waphambukisa abantu abangamakhulu amane. Futhi niyazi ukuthi imiBhalo ifundeka kunjani ngalezizinto, ezama ukukwenza ngaphambi kokuba kufike isikhathi. Futhi abanye babo bazama ukuMlingisa, futhi bonke babeyilokhu, lokho, kumbe okunye. Futhi Wathi, “Ngezinsuku zokugcina, ukuthi babeyovusa kunjani oKristu bamanga, ngezinsuku zokugcina, nabaprofethi bamanga, futhi babonise izibonakaliso nezimanga.” Sinakho konke lokho. Niyabo? Kodwa lokho akudedi eqinisweni. Kuphela kuLenza likhanye kangcono, ngoba sinoKristu weqiniso, hhayi owamanga.

¹¹⁸ Manje, manje, siyaqonda-ke ukuthi uNkulunkulu wathuma abaprofethi baKhe. Kwakuyileyondlela Ayenayo yokuletha iZwi laKhe kubantu, ngezindebe zabaprofethi baKhe.

Futhi qaphelani, niyazi, uMose washo, uma nifuna ukukufunda ku-Eksodusi isahluko se 4, nevesi le 10 nele 12. UMose wathi uNkulunkulu wakhuluma naye. UNkulunkulu uxoxa nomuntu, umlomo nomlomo. Futhi wathi, “Ngiyanensa

ukukhuluma,” kwasho uMose. “Mina, anganele. A—angikwazi ukuhamba.”

¹¹⁹ Wathi, “Ngubani owenza umuntu akhulume, noma Ubani owamenza isimungulu na? Ngubani owamenza ukuba abone, noma Ngubani owamenza ukuba ezwe na? Angikwenzanga yini Mina, iNkosi na?” Wathi, “Ngizakuba nomlomo wakho.” Niyabo? Ngakho. . .

¹²⁰ Futhi uJeremiya washo, uma nifuna ukufunda lokho kuJeremiya 1:6. UJeremiya washo ukuthi, “UNKulunkulu ufaka amazwi emlonyeni wami.” Niyabo? Wa—Waxoxa, umlomo nomlomo, nomprofethi oyedwa; futhi wakhuluma ngomunye umprofethi, wayengenakulawula nhlobo, futhi wakhuluma ngezindebe zakhe.

¹²¹ Unezindlela zokukhipha iZwi laKhe, niyazi. Yebo, mnumzane. Ngakho niyabo iBhayibheli liyiZwi likaNkulunkulu, hhayi izwi lomuntu.

UMose wathi, “UNKulunkulu wakhuluma kimi ngePhimbo, futhi ngaMuzwa. Ngakuloba phansi Akusho.”

¹²² UJeremiya wathi, “Ngangingakwazi nhlobo ukukhuluma. Futhi, into yokuqala niyazi, izindebe zami zazikhuluma, futhi—futhi—futhi ngangiloba.” UNkulunkulu wakhuluma ngezindebe zakhe, futhi kuyafezeka.

UDaniyeli, u-Isaya, kanjalo kanjalo, bonke labobaprofethi babethi abafane nje.

¹²³ Niyazi, eTestamenteni eLidala lodwa, kuyizikhathi ezingaphezu kwezinkulungwane ezimbili labobaprofethi bethi ISHO KANJE INKOSI. Manje, uma umuntu ethi ISHO KANJE INKOSI, akusuye umuntu okhulumayo. Uma bekungaba nguye, ubengebe ngumprofethi, ubeyoba ngumzenzisi, niyabo, ngoba bekungeke (neze) kufezeke; ithuba elilodwa ezikhathini eziyizinkulungwane ezingamakhulu ayishumi, niyabo, babengahle bakuqagele. Kodwa uma kungu ISHO KANJE INKOSI, iNkosi uNkulunkulu ikushilo.

Ukuba bengingathi, “Usho kanje u-Orman Neville”; umfowethu athi, “Usho kanje uMnu. Mann”; ngithi, “Usho kanje uMfowethu Vayle,” phandle lapha, noma abanye balaba abanye abazalwane, noma ubani wenu; ngikhuluma lokho okushilo. Uma ngineqiniso, ngisho nje lokho okushilo.

Futhi lamadoda, engabaprofethi, athi, “Akusimina. Angihlanganise lutho nakho, kodwa ngu ISHO KANJE INKOSI.” Ngakho iBhayibheli lingu ISHO KANJE INKOSI ngabaprofethi.

¹²⁴ Qaphelani, bazethwesa uMoya kaKristu, futhi babikezela izehlakalo ezazizofezeka. Ukhuluma ngokubikezela! Bakusho okwakuzokwenzeka kusukela phansi eminyakeni, lapho behlala, bema, belala, behamba noMoya kaKristu uphezu

kwabo, ngangokuba baziphathisa okukaKristu. Nabafundayo bakufunde futhi bacabange ukuthi abaprofethi babekhuluma ngabo.

Niyamkhumbula umthenwa ngenkathi efunda u-Isaya 53:1, mayelana nokuthi kukanjani, ukuthi, “Yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu, isijeziso sokuthula kwethu sasiphezu kwaYo, ngemivimbo yaYo siphilisiwe thina?” Umthenwa wathi kuFiliphu, “Umprofethi ukhuluma ngobani, uzisho yena noma omunye na?” Niyabo, umprofethi wakhuluma sengathi kwakunguye uqobo.

¹²⁵ Bukani uDavide ekhala eseMoyeni, “Nkulunkulu wami, Nkulunkulu wami, Ungishiyeleni na? Amathambo ami, ayangigqolozela, kimi,” uDavide. “Izinyawo zami nezandla zami bazibhobozile,” uDavide. “Izinyawo zami nezandla zami bazibhobozile. Kodwa Awuyikushiya umphefumulo wami endaweni yabafuleyo, Awuyikuvuma ukuba ongcwele waKho abone ukubola,” kube sengathi uDavide wayekhuluma ngaye qobo lwakhe engcwele. KwakuyiNdodana kaDavide, leyo eyamila, iMbewu yokomoya yehla yedlula lapho. Nakuba uDavide qobo lwakhe wayewugudluthukela, kodwa ngaphakathi kwalapho kwakukhona uhlamvu lukaKolo. Niyakuthola na?

Ngakho, lonke iBhayibheli alisilo izwi lomuntu, kanjalo Alilotshwanga ngumuntu, lalethwa ngumuntu, noma kumbe lingeke Le—lembulwa ngumuntu. YiZwi likaNkulunkulu lembulwa nguNkulunkulu qobo lwaKhe, uMhumushi waKhe uQobo, uKristu Ezembula eZwini laKhe Uqobo.

¹²⁶ Bukani uKristu emi emuva lapha kuDavide. UDavide wayengasakwazi ngisho ukucabanga manje. Umqondo wakhe wase uhambile kuye, njengoba wawukade unjalo. Futhi Wayelenga esiphambanweni, njengoba nisibona isithombe esiqoshiwe lapha; elenga esiphambanweni, ekhala, “Nkulunkulu waMi, Nkulunkulu waMi, Ungishiyeleni na? Onke amathambo aMi, ayaNgigqolozela. Izandla zaMi nezinyawo zaMi bazibhobozile. Bahlabe uhlangothi lwaMi.” Niyabo? “Yini ukuba Ubekude naMi na? Zonke izinkunzi zaseBashani ziyabunganyela. Banikina amakhanda abo, bethi, ‘Wethembile uNkulunkulu, ukuba AMkhulule; manje asibone ukuthi UzoMkhulula yini,’” ekhuluma amazwi afanayo.

Ngakho, niyabo, ngenkathi uNkulunkulu ebonakaliswa emhlabeni lapha, Washo amazwi afanayo uDavide awasho. Niyakuthola na? Ngakho, niyabo, Alisilo izwi lomuntu; yiZwi likaNkulunkulu. Lowo kwakunguNkulunkulu kuDavide; lowo kwakungesuye uDavide. Wayengazi ukuthi wayethini; wayekangako eMoyeni nje.

Yileyondlela uMose ayeyiyo. Wayekangako eMoyeni, wayesephume wedlula esigabeni ayehlala kuso, futhi wama

lapho ubuso nobuso, kulesosihlahla esivuthayo, exoxa no—no—noNkulunkulu qobo lwaKhe. Wathi, “Khumula izicathulo zakho. Umhlabathi omi kuwo ungumhlabathi ongcwele.”

Sengathi ngiyabona ngenkathi uMose esuka lapho, wacabanga, “Kwenzekeni na? Yini eyenzekile na? Bekuyini na?”

Wathi, “Yehlela eGibhithe. Ngizohamba nawe.”

Wathi, “Kuyikho ngempela kimi, ngifanele ngihambe.” Wathatha umkakhe nabantwana bakhe...no—nomntwana wakhe, njalo, nenduku yakhe esandleni sakhe, futhi wasuka waqonda ezansi eGibhithe, ukuyokhulula abantu. Niyabo?

¹²⁷ UNkulunkulu ekhuluma, qobo lwaKhe, ngabaprofethi. Niyabo, bona, ngokoqobo ba...Akusibo abaprofethi; kwakunguNkulunkulu. Isizathu, umprofethi, qobo lwabo, babengenakuzisho lezozinto.

“Ubani okholwe ukusho kwethu na?” U-Isaya esho, niyabo. “Ubani okholwe ukusho kwethu na? Ingalo yeNkosi yambulelwa-bani na? Iyakukhula phambi kwethu njengethole e—esibayeni. Nokuthi kukanjani lokho, nokho, Yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu, umvimbo wokuthula kwethu uphezu kwaYo; ngemivimbo yaYo siphilisiwe thina.” Siphilisiwe thina, le ngapha kulonyaka lapha; futhi u-Isaya, emuva ngaleya iminyaka engamakhulu ayisishiyagalombili ngaphambi kukaKristu. Niyabo? “Ngemivimbo yaKhe sa,” inkathi edlule, sesivele, “siphilisiwe.” O, he!

Kanjani, iZwi likaNkulunkulu, liphelele kabi! Yethembani Lona, bahlbo. Liyiyonanto kuphela engakusindisa.

¹²⁸ Onke amanye amazwi, angikhathali ukuthi abekwe kahle kanjani, kanjani, ukuthi avela kubani, ukuthi avela kuliphi ihlelo, kumbe ukuthi indoda ihlakaniphe kangakanani, lifanele linganakwa nhlobo nhlobo, noma yini ephambene neZwi. Nifuna ukuwubhala phansi lowomBhalo, ngabaseGalathiya 1:8. Niyabo? UPawulu wathi, “Noma kungaba-yithina, noma yiNgelosi evela emaZulwini eyoshumayela noma yini enye into kunaLena esenivele niyizwile, mayibe ngeqalekisiweyo.”

Ngamany’amazwi, uma iNgelosi izofika kini ivela eZulwini, iNgelosi ekhanya ngokukhanya kakhulu, futhi ime; mfana, lokho bekungaba isicupho salolusuku, bekungeke na? INgelosi ekhanya ngokukhanya kakhulu yenyukela lapho futhi ime, futhi isho izinto ezaziphambene neZwi; wena uthi, “Sathane, suka kimi.” Kunjalo. Uma engumbhishobhi, uma eyi... noma ngabe uyini, ungamkholwa neze uma engakhulumi ncamashi kanye naleloBhayibheli ncamashi, iZwi ngeZwi. Mbhekisise, uzokuthwala neBhayibheli manje. Uzokuthwala akuse endaweni ethize, bese-ke elihhuka khona lapho. Nxa ubona iBhayibheli lisho into eyodwa, bese yena ekwedlula lokho, mbhekisise khona lapho.

Niyabo, Yileyondlela enze ngayo u-Eva. Wehla ngqo futhi washo yonke into ncamashi nje. “Awu, uNkulunkulu washo *lokhu*.”

“Kunjalo, Eva. Amen. Siyakukholwa lokho, kanyekanye.”

“Awu, uNkulunkulu washo *lokhu*.”

“Amen. Siyakukholwa lokho, kanyekanye.”

“UNkulunkulu washo *lokhu*.”

“Siyakukholwa lokho, impela.”

“Awu, kodwa uNkulunkulu wathi siyokufa.”

¹²⁹ “Awu, manje, uyazi UnguNkulunkulu olungileyo.” Akazange athi Wayengezokukwenza, niyazi. “Kodwa ngempela...” O, mina! Nango.

Futhi uma wayengodukisayo kunjalo, neBhayibheli lathi, “Ngezinsuku zokugcina wayezodukisa abaKhethiweyo uma kwakungenzeka,” besifanele ukuba kuphi namhlanje, bangane na? Manje, lezizifundo zikaSonto sikole zinjalo, zifanele zithwalwe zisondezwe eduzane impela, niyazi, kuzo izinhliziyi zethu, ukubona... Besifanele ukulalelisisa ngempela futhi sibone ukuthi leyonto idukisa kanjani.

¹³⁰ Qaphelani, singeze, asifanele, ukulalela noma yiliphi izwi lomuny’umuntu. Asikhathali ukuthi uhlakaniphe kangakanani, ufunde kangakanani. IBhayibheli, kwiZaga, lithi, “Sifanele ukuchitha izizindlo.” Niyabo? Manje, lapha kulelizinga lesibili...

Izingale lokuqala yimizwa yakho yokubona, ukunambitha, ukuzwa, ukuhogela, nokulalela. Lokho kusemzimbeni wakho ongaphandle.

Emzimbeni ongaphakathi, okungumoya, yizizindlo nomcabango, nokunye nokunye. Sifanele sikuchithe konke lokho. Angeke uzindle, uthi, “Manje linda, uma uNkulunkulu enguNkulunkulu olungileyo...” Futhi siyatshelwa kakhulu namhlanje ukuthi Unjalo. “Uma EnguNkulunkulu olungileyo, khona-ke uma ngiba-qotho, nakuba ngingeke ngakubona lokho kuleloBhayibheli kuyikho, nakuba ngingabaqotho, ngiyosindiswa.” Wena uyolahlwa. [Akuqoshwanga eteyipini—Umhl.]

¹³¹ “Uma ngiya ebandleni futhi ngivele nje ngenze izinto engikholwa ukuthi kulungile, futhi ngizame ukuphakamisa lokho engicabanga ukuthi kulungile, yebo, ngi...” Usalokhu ulahlekile.

“Kukhona indlela ebonakala ilungile kumuntu, kepha ukuphela kwayo kuyizindlela zokufa.” Niyabo? Awuyikusindiswa; uyolahlwa. Niyabo? Niyabo? Kufanele kube yilowoMuntu olawula ngaphakathi.

¹³² “Awu, ngikhulume ngezilimi, Mfowethu Branham. Awu, awukholelwa ekukhulumeni ngezilimi, Mfowethu Branham na?” Ngokoqobo. “Awu, ngamemeza; awukukholwa lokho na?” Yebo, mnumzane. “Ngiphila impilo yomKristu elungileyo. Awukholelwa kulokho na?” Yebo, mnumzane. Kodwa noma kunjalo lokho akusho ukuthi usindisiwe. Ungumuntu olungileyo; ohlanzekile, oziphethe kahle, ongcewele, umuntu olungileyo.

Babenjalo nalabobapristi, bekhulwa kuze kuyofika emnyombeni, babekholwa kakhulu ngangoba oyedwa akaqondwanga kahle, babeyokhandwa ngamatshe baze bafe. Isijeziso sokufa sokudlala ngeZwi likaNkulunkulu kwakungukufa.

¹³³ Yileyo indaba ngezwe lakithi namhlanje. Isizathu sokuthi sibe neziningi kakhulu izinto ezingamaqabunga awile emhlabeni namhlanje, izijeziso aziqinile ngokwenele. Uma indoda ibingabanjwa igijima phandle nomka-muntu, bafanele bobabili bakhishelwe emphakathini futhi bathenwe, kunjalo, emphakathini, bese bededelwa. Kunjalo. Uma indoda ibanjwa yenza noma yini engalungile, yehla ngomgwaqo, ihamba ngejubane, ayifanele ukunikwa iminyaka engaphansi kweyishumi; i pre- . . . kungukubulala obekuhloswe ngaphambili. Niyabo? Beka izijeziso ezinjalo kukho, uyobanciphisa.

Kodwa nxa omunye usombusazwe oyizigwegwe engathola *lokhu* ngapha bese ekugunyaza, futhi athi, “Awu, ubephuza kancane, ube . . . ubengaqondile ukwenza lokho.” Futhi abulale indoda, inkosikazi, naso sonke isigejane sabantwana abangenacala, badedele uRicky azedlulele ngakho, lokho ezombusazwe. Lelo yizwe. Lowo ngudeveli.

¹³⁴ UNkulunkulu wathi uma indoda yayibanjwe iphinga, kumbe owesifazane, bakhishwe lapho futhi bakhandwe ngamatshe baze bafe. Lokho kwakuxazulula konke. Niyabo? Uma ibanjwa ngisho itheza ukhuni olusindayo, ngosuku lwesabatha, “Ithatheni niyikhande ngamatshe.” Babephila ngawo ngalesosikhathi. Futhi manje, niyabo, asisenalo lolohlobo lwemithetho namhlanje.

Kodwa umKristu, ibandla engikhuluma nalo kulokhukusa, lowomthetho kaNkulunkulu usenhliziyweni yakho. Niyabo? Awunasifiso sokukwenza. Ungaphakathi lapha. Ufuna ukugcina umthetho kaNkulunkulu ngokuphelele phaqa. Akunandaba ukuthi kuyini, ufuna nje ukuba yilokho o . . . Uma—uma uNkulunkulu edinga udomethe emnyango, Ufuna wena ukuba ube yilowodomethe, uyakujabulela kakhulu ukuba yilokho. Akunandaba ukuthi bekungaba yini, ufuna ukuba ngudomethe. Niyabo? Noma ngabe yini uNkulunkulu afuna uyenze, yilokho ofuna ukukwenza, ngoba nguNkulunkulu. Manje, yilapho othola

khona ngempela olwakho lwangempela, lwangokoqobo, uthando lweqiniso lukaNkulunkulu.

¹³⁵ Manje siyathola-ke, ukuthi, “Ingelosi engashumayela noma yini okunye,” ngaphandle kwalokho osekuhambile, osekuvele kushiwo eBhayibhelini, “mayibe ngeqalekisiweyo.” Akekho ongakwenza. Ungeke wakwenza lokho; Lifanele libe ngaleyondlela nje impela eLisho ngayo.

¹³⁶ Kanti futhi siyafunda, eSambulweni 22:18 ne 19, “Uma ekhona owenezela izwi elilodwa kuLeli, noma asuse iZwi elilodwa kuLo, uNkulunkulu uzosusa isabelo sakhe eNcwadini yokuPhila.” Kunjalo. UNkulunkulu uzothatha isabelo sakhe, nakuba engumfundisi, noma angaba yini, nezwi lakhe. . . igama lakhe lilotshwe eNcwadini yokuPhila. UNkulunkulu wathi, “Ngiyovele nje ngilihlikihle ngilisuse,” kunjalo, “uma enezela into eyodwa kuLo, noma asuse iZwi elilodwa kuLo.” Ulenze kanjalo-ke uNkulunkulu ongenakuphosisa iZwi laKhe. Niyabo? Ungenezela ebandleni, noma ususe ebandleni. Ungenezeli kuleloZwi, noma ususe kuLo, ngoba uNkulunkulu uzolithatha alisuse igama lakho eNcwadini yokuPhila. Futhi, lokho kungukuthi, usuphelile-ke. Niyabo? Ungeke wenezela kuLo, noma ususe kuLo. Kuyilokho impela oku. . .

¹³⁷ Alidingi-mhumushi, ngokuba iBhayibheli lasho ukuthi uNkulunkulu uyazenzela ukuchasisa kwaKhe uQobo kweBhayibheli. “Alichasiselwa ngumuntu ngokwakhe,” kwasho uPetru. Kulungile.

¹³⁸ Futhi wonke umBhalo unikezwa ngokobuNkulunkulu, ubekwe ngokohlelo lobuNkulunkulu, futhi yonke into iyisambulo sikaJesu Kristu. ITestamente eLisha neLidala, lapho ababikezela ngokufika kwaKhe, ukuthi Wayezokwenzani uma Esefike lapha, nokuthi Wayezokwenzani kulonyaka ozayo. Ngakho lokho kuMenza abe nguye izolo, namuhla, naphakade. Niyabo?

NjengakumaHeberu lapho, ngenkathi uPawulu eyiloba. UnguNkulunkulu, “UJesu Kristu izolo,” weTestamente eLidala. Ungu “Jesu Kristu namuhla,” ebonakaliswe enyameni. “Futhi UnguJesu Kristu ingunaphakade,” eMoyeni, “ozofika.” Niyabo? Niyabo? “Nguye izolo, namuhla, naphakade.”

Futhi Uphila njalo ukwenza iZwi laKhe likuphile Elakusho ukuthi Liyokwenza okwalowonyaka. Uyaphila.

¹³⁹ Wayephila eTestamenteni eLidala, wabonakaliswa. Ngifuna nje ukunibonisa into ethize encane lapha, uma ningakumela. Bhekisisani, ngenkathi uJesu ebonakaliswa eTestamenteni eLidala, njengoba sikukholwa.

Manje, nina bashumayeli phandle lapho, ningaphikisana nakho, nenze noma yini enifuna ukuyenza, kodwa ngikhulumela okwami. . . engikucabangayo. Niyabo?

¹⁴⁰ Ngenkathi uJesu ebonakaliswa eTestamenteni eLidala, emzimbeni-moya, kumuntu onguMelkisedeki; kungesibo ubupristi, kodwa uMuntu, iNdoda. Niyabo? Ngokuba, leNdoda yayingakazalwa, kodwa Wayesemzimbeni-moya, ngakho Wayengenayise, engenanina. WayenguNkulunkulu qobo lwaKhe. Wabonakaliswa esimweni seNdoda, ebizwa nge, “Nkosi yaseSalema, okungukuthi iNkosi yokuThula, neNkosi yokuLunga.” Niyabo? WayenguMelkisedeki. “Wayengenayise engenanina, ukuqala kwezinsuku kumbe ukuphela kokuphela.” Niyabo? KwakunguJesu emzimbeni-moya, esimweni seNdoda. Beningakuqonda lokho na? Kulungile.

¹⁴¹ Wayese-ke Enziwa eba-yinyanya yomuntu ngempela, futhi wakha phakathi kwethu, kuMuntu uJesu Kristu qobo lwaKhe, wazalwa yintombi uMariya. Ufika ngalesosimo ukuze Akwazi ukufa, futhi wabuyela eZulwini.

Manje kulolu izinsuku zokugcina, Wethembise ukuZibonakalisa ekugcwaleni futhi, kwenyama yaKhe, eMoyeni. Niyabo? “Ngokuba njengoba kwenzeka emihleni yaseSodoma, kuyakuba-njalo ekuFikeni kweNdodana yomuntu.” Manje buka iSodoma, ukuthi yayihleli kanjani, nokuthi kwenzekeni. Futhi uJesu Kristu ebonakaliswa esimweni sangokomzimba, weBandla laKhe namhlanje, niyabo, enza into efanayo, umsebenzi ofanayo, izinto ezifanayo Azenza ngaso sonke isikhathi, akaguquki neze, OngoPhakade. Niyabo? Futhi phezu komhlaba namhlanje, Uzibonakalisile qobo lwaKhe emizimbeni yabantu, imizimba yethu yabantu Ayibizile, futhi wenze into efanayo nse Ayenze ngezikhathi eziningi, nasezikhathini zenyama yaKhe phezu komhlaba. Futhi enza into efanayo namhlanje, ngoba, “UNkulunkulu esekhulumile kobaba ngabaprofethi ngezikhathi eziningi, kulo imihla yokugcina ngeNdodana yaKhe, uJesu Kristu.” Niyabo, iNdodana yembulwa emihleni yokugcina, uNkulunkulu wabonakaliswa enyameni yomuntu, ehlezi nje ngaphambi kokubhujiswa kweSodoma, ukuphela kwezwe labeZizwe. Niyakubona na?

Kukhona ukubonakaliswa okuthathu.

¹⁴² Manje, into elandelayo eyenzekayo, kungenkathi lapho wonke usubuthanela kulowoMuntu oyedwa, uJesu Kristu, uMlobokazi noMzimba, ekubuyeni ngokomzimba kweNkosi uJesu. Enza izikhathi zaKhe ezintathu... Ngenkathi Elethwa emhlabeni; wabulawa, wabethelwa, wavuswa. EZibonakalisa esimweni soMzimba waKhe, onguMlobokazi waKhe, owesiFazane. Niyakuthola na? Uyingxenye yoMzimba waKhe.

Futhi owesilisa nowesifazane usondelene kakhulu ndawonye, baze cishe bavele nje... Bayafana. Bebefanele babenjalo, empeleni. Nampo la bekhona, niyabo, babonakalisa nje okufanayo nse. Uyingxenye yakhe, ngoba wakhishwa kuye.

Futhi uMlobokazi namhlanje ukhishwa emzimbeni kaKristu, osebenza futhi wenza nje ncamashi njengoba Asho ukuthi Uyokwenza okwalolusuku, uMlobokazi, iNdllovukazi; iNkosi neNdllovukazi. Kulungile.

Sihanjelwa yisikhathi manje, ngakho sizosheshisa futhi siqede.

¹⁴³ Kulungile, iBhayibheli lonke liyisambulo sonke sikaJesu Kristu, Ezazisa kuyo yonke iminyaka. WaZazisa ngezinsuku zikaLuther, njengesisekelo; ibandla, unyawo, imilenze.

Njengoba Enza iNkosi uNebukadinezari; niyakhumbula ukuthi wawaphupha kanjani lawomaphupho, futhi evela kusukela ekhanda kuya phansi na? Niyabo? Manje Uvela kusukela ezinyaweni kuya phezulu. Niyabo? Embusweni waseBabiloni Wabakhombisa bonke labo abeTestamente eLidala, Ufika kusukela ekhanda kuya phansi, aze Ehlele phansi aze athi uNkulunkulu qobo lwaKhe abe yinyama onyaweni lwesikhwelo. Manje lapha eTestamenteni eLisha, UZibuyisela ngqo phezulu futhi, uya eKhanda futhi, iKhanda legolide, ukuba aqheliswe umqhele. Niyabo? Bukani. Niyakuthola na?

Niyabo, uNkulunkulu wayekhona ekuqaleni, futhi Wayelokhu ehla, ngabaprofethi, futhi waqhubeka wehla, waze wathi uNkulunkulu qobo lwaKhe waba ngumuntu njengathi, wehla waze wayothi ngqu onyaweni lwesikhwelo, iNgane izalelwa emkhombeni; wazondwa, wenqatshwa, wadelelwa, negama elibi, nakho konke Ayeyikho. Wase-ke Eqala ukukhuphuka, niyabo, futhi kusukela ezinyaweni Uqala ukwakha iBandla, uMlobokazi, ebuya, eqhubeka ebuya; futhi manje uphumela etsheni eliyiNhloko, lapho lonke lihlanguana ndawonye bese kwenza owodwa omkhulu uMzimba oguquliweyo kaJesu Kristu.

¹⁴⁴ UNkulunkulu wembulwa kuyoyonke iminyaka ngeZwi laKhe elethenjisiweyo kulowonyaka. Manje ake nje sibuke ukuthi ezinye zezethembiso zaKhe siyini sanamuhla, ngenkathi sesivala manje kulamazwi okugcina.

¹⁴⁵ Manje uNkulunkulu Uyazembula ngesikhathi sokuKhanya kwakusihlwa. Ake sibone manje. Sibona . . .

¹⁴⁶ Nginesigejane semiBhalo nje ebhalwe phansi lapha. Njengoba ningabona kulelikhasi, ukuthi mingaki imiBhalo obhalwe lapho. Kodwa, sinemizuzu nje ethi ayibe-lishumi nanhlanu kube ngeleshumi nambili. Ngifuna ukuphuma. Futhi angikashi izwi, kulokhukusa, ngikhuluma. Ngezinye izikhathi lezizishayisa-moya lapha singenza ngishe izwi ngempela.

Ngakho uma uMfowethu Neville enga . . . Akukho onakho okwalobubusuku na? [UMfowethu Neville uthi, "Qhabo."—Umhl.] Awu, awu, ngizo . . . Uma kulungile, nginokuthile. Ngathola ipaki likasikilidi, ngeliny'ilinga,

libekwe phansi ehlathini; futhi nginoMlayezo ovela kulelopaki likasikilidi, okwalobubusuku, iNkosi ithanda. Niyabo?

Ngakho, nginalemiBhalo lapha. Futhi angifuni ukweqa isikhathi, ukuze nikwazi ukubuya.

¹⁴⁷ Ipaki likasikilidi, likhuluma. Kulungile. Ngangiqala ukuphumela ehlathini, futhi nanto ipaki likasikilidi liphansi, futhi ngavele ngasuka ngazihambela. Ngacabanga, “Awu, kukhona ongaphambi kwami.”

Futhi Into ethize yathi, “Buyela emuva ukucoshe lokho.”

Ngacabanga, “Ngicoshe ipaki likasikilidi na? Hhayi mina.”

Into ethize yathi, “Buyela emuva ucoshe lelopaki likasikilidi.”

Ngase ngehla, kwakukhona ipaki elidala elingasenalutho, futhi ngabona okuthize. Ngizonitshela ngakho, kulobubusuku, iNkosi ithanda. Kulungile.

¹⁴⁸ Manje sizokhuluma ngeziNkanyiso zakusihlwa, okwemizuzwana embalwa nje. IBhayibheli liyabikezela ukuthi kuyofika isikhathi, khona impela esikhathini sokuvala, ukuthi ilanga liyophuma, futhi kuyobakhona ukuKhanya kwakusihlwa. Sonke siyakwazi lokho. Asikwazi na? Thina, si...Thina esiwejwayele uMlayezo wethu namuhla ovela eNkosini uJesu, sikholwa ukuthi kuzobakhona ukuKhanya kwakusihlwa. Futhi lokhu ukuKhanya kwakusihlwa... .

Kusobala, ukuKhanya okukhulu kuzofika lapho uJesu qobo lwaKhe eyobonakaliswa lapha emhlabeni, kumbe phezulu emaZulwini, esusa uMlobokazi waKhe, kuyobe-ke sekungena isikhathi seminyaka eyiNkulungwane.

¹⁴⁹ Kodwa sinezinye sezikhathi ezesabeka kakhulu esizodlula kuzo, esezake zabekwa phambi kwesintu. Futhi nje ngilindele ihora, futhi lapho esingathola khona...wonke umuntu engathola khona ithuba lapho othola khona ikhefu emsebenzini bese sichitha izinsuku ezimbalwa, futhi singaqala ndawo ndawo lapho engingakhuluma khona ngalezoziniNhlupho nezinto ezizokwehla ngezinsuku zokugcina; futhi ngiphose cishe amabili kumbe amathathu amaviki kanyekanye, futhi ngilethe lokho kanyekanye, uma iNkosi ingivumela ngiphile ukuba ngikwenze futhi izongiphefumulela ukwenzenjalo, sibone ukuthi lezozinto zizongeniswa kanjani, naleyomiDumo. Khona-ke uzothola ukuthi leyondoda nalabobantu bebhophu ngani, nazozonke lezizinto lapho, kuzofezeka; niyabo, nizoqaphela ukuthi lezo zembula ini, lowoMdumo omkhulu ovela uphuma e—uphuma ezibhakabhakeni. Manje, kusobala, sonke isigejane senu, niyazi ukuthi ngiyazi ukuthi lokho—ukuthi lokho kuchazani, niyabo. Futhi, kodwa ake silinde nje kuze kufike isikhathi, niyabo, ukuba kube yiso, niyabo, manje, futhi kuzoba kuningi esikhathini sonyaka.

¹⁵⁰ Manje, ngakho sizofunda eminye yale—lemiBhalo phakathi lapha. Manje, ekufikeni kweziNkanyiso zakusihlwa, manje, siyaqaphela ukuthi kuzofanele kube ngukuKhanya okufanayo okwakukhona ekuseni.

Isizathu, alikho ilanga elilodwa ekuseni nelinye ilanga ntambama. Yilanga elifanayo. Ilanga elifanayo elikhona ntambama lisekuseni; ngokufanayo ekuseni njengantambama.

Manje, Lathi, “Usuku ngokwalo,” usuku phakathi kwalesosikhathi, “luyothi alube nje, o, njengoluhwaqabele, usuku olumnyama. Lwalungebizwe ngemini noma ngobusuku, phakathi nalokho.”

¹⁵¹ Niyabo, lokho ukubumbeka koMzimba, kusukela ezinyaweni, kukhuphuka. Ngenkathi Eselapha emhlabeni, WayeyiNdodana, iNkanyiso, wase Ebulawa. IBandla lathatha indawo yaKhe, kwase kuba ubufelukholo lase liyodlula eziKhathini zoBumnyama, lase liqala ukwakha phezu kwesisekelo sivela. Manje-ke ukubona kuvelaphi na? Phezulu ekhanda.

Niyawubona lowombono; uNebukadnezari na? NiyaMbona ehla, kusukela ekuqaleni konyaka wabeZizwe ngaphambi kokuba iGazi lachithelwa bona futhi lenza ukubuyisana. Babengamaproselite angeniswayo. Kodwa qaphelani kwehla kwaqonda phansi, kwaqonda phansi, kwaqonda phansi ekugcineni, ngesifanekiso, niyabo, kwaletswa phansi.

Kwase kuqala ukubuyela emuva, kubuya, iBandla libuya lisukela ezinyaweni, lenyuka. Manje selisesikhathini sekhanda—isikhathi sekhanda. Manje qaphelani ukuKhanya.

¹⁵² Awukwazi ukubona ngezandla zakho, nokho siyingxenywe yomzimba. Awukwazi ukubona ngezindlebe, nokho iyakwazi ukulalela. Awukwazi ukubona ngekhalala, nokho liyahogela. Awukwazi—awukwazi ukubona ngezindebe, nakuba lukhuluma; niyabo, lowo kwakungunyaka wePhentekoste. Kodwa manje sekusesikhathini seso, ukubona. Niyabo? Manje, akukho okunye okunamandla okwenza okunyakazayo okungale kweso. Ngabe kunjalo na?

Okulandelayo ubuhlakani, okunguKristu qobo lwaKho, Olawula uMzimba wonke.

Akukho-kunyakaza, ukunyakaza okungale kwalokho. Niyabo? Yonke enye into isinyakazile. Niyabo? Nyakazisa izinyawo zakho, nyakazisa imisipha yakho emilenzeni yakho, nyakazisa yonke into. Nyakazisa okwakho... Izindlebe zakho zinganyakaza, ikhala lakho, izindebe zakho, kanjalo kanjalo. Kodwa emva kwamehlo akho, akukho lutho olunyakazayo.

Yingakho besho ukuthi umuntu usheshe abe nempandla, kungoba, niyabo, akukho ukuzelula umzimba ukuze kukhule imisipha e—ezinweleni, isikhumba sekhanda. Niyabo? Futhi

asinamcamelo ukuze zikhuphulele igazi phakathi lapho. Igazi lingeke laphampa ledlule, niyabo, ngeke wakhuphuka unikeze igazi. Kusobala, i—impande yezinwele iphila ngegazi.

Futhi manje siyathola ukuthi leyongxenye, niyabo, akukho lutho olungale ngaphambi kweso.

¹⁵³ Manje ake sithole. “Kuyakuba ngukuKhanya” (cishe phakathi nemini na?) “ngesikhathi sokuhlwa!” UkuKhanya kuthunyelelwa ini na? Ukuze ubone ukuthi ukuphi... ukuthi ungahamba hamba kanjani. Ngabe kunjalo na? Ubone ukuthi ukuphi. “Kuyakuba ngukuKhanya cishe ngesikhathi sokuhlwa.”

¹⁵⁴ Manje, sithatha lokho manje futhi sikuqathanise ngale noMalaki 4. Wethembisa ukuthi kuyobakhona ukuKhanya okufikayo futhi ngesikhathi sokuhlwa, niyabo, “Ngokuba, bhekani, Ngiyakuthuma kini u-Eliya umprofethi, futhi uyakubuyisela a—abantwana babuyele koyise, noyise kubantwana,” (ngabe kunjalo na?) “funa Ngifike ngishaye izwe ngesiqalekiso.”

¹⁵⁵ Manje ake sithathe uJohane kumbe... ULuka oNgcwele 17:30, futhi bhekisisani ukuthi uJesu waprofethani lapho, esho ukuthi, “Njengoba kwenzeka emihleni yaseSodoma, kuyofana...”

Manje khumbulani, qaphelani, lokhu kusesikhathini lapho iNdodana yomuntu iyokwambulwa khona; ukwambulwa kweNdodana yomuntu. Manje, iNdodana yomuntu eqinisweni yembulwa ngokukancane, imizuzwana embalwa nje lapho, ngaphambi nje kokuba iSodoma lishiswe. Manje, leyoNdoda kwakungu-Elohim. Lowo kwakunguNkulunkulu; futhi uJesu unguNkulunkulu. Futhi uNkulunkulu wembulwa ngokukancane khona lapho imizuzwana embalwa, ukuba akhulume no-Abrahama, ekwahlulelweni kophenyo. Okwesikhahana nje, iNdodana yomuntu yembulwa; iNdodana yomuntu, u-Elohim. Niyakubona, bandla na? [Ibandla lithi, “Amen.”—Umhl.] INdodana yomuntu, u-Elohim, wembulwa imizuzu embalwa nje. Ngokuba, ngakho ukusa okulandelayo lashiswa, (nini?) ngaphambi kokuba ilanga liphume futhi.

Ngakho kungebebikho-nhlangano esasele, kanjalo kungebebikho-nqubekela phambili eqhubekayo kunalokho okwenzekayo njengamanje, ngokuba iyosha ngaphambi kokuba kuse futhi. Imvuselelo isiphelile, esizweni sonke. Azisekho izimvuselelo ezizophinde zibekhona, ezinkulu izimvuselelo ezishanelayo; lesisizwe asiyemukeli neze. Ningahle nibe nombuthano wobuhlakani. Kodwa, ngiqonde ukuthi, imvuselelo kaMoya, siyibonile yonke. Ngiyethemba niyakubamba. Ngikusho ngendlela e—engethemba ukuthi niyakuthola ngayo. Niyabo? Isiphelile.

Umfundisi omuhle washo, esikhashaneni esedlule, wathi, “Mfowethu Branham, uma nje bengingahle ngibe nenjabulo yeNkosi enhliziyweni yami!”

Ngathi, “Ndodana, imvuselelo isiphelile.” Niyabo?

¹⁵⁶ Manje izinto zokuqinisa zibekwe emkhunjini. Amakhulu amagagasi esabekayo aphumele lapha phambi kwethu; kodwa siyazi, ngaleya nje kwalelogagasi, sisondelela ogwini. Niyabo? Sisondelela ogwini. Hlalani nje niqine. Hlalani eZwini nje. Hlalani noNkulunkulu. Akunandaba ukuthi nizizwa kunjani, noma yini okunye; hlalani neZwi ngqo. Ma—ma—malihlale liqine, nxa nibona onke lamafu amakhulukazi amadala esizungezile, nezivunguvungu ziza, namabhomu e-athomu, nakho konke okunye abakhuluma ngakho. Kodwa into yokuqinisa yethu iqonde ngqo eZwini. UNkulunkulu wathi kuyoba lapha; siyowedlula onke. Ya, siyovele sihambe sidabule phezu kokuqonga kwawo. Yebo, impela! Wona, angeke asicwilisa. Angeke asigwilizisa. Sifake ethuneni; siyobuye siphume futhi. Yilokho nje kuphela okukhona kukho. Akukho ndlela ezweni ukukugcina phansi lapho. Siyowedlula onke, ngoba uKaputeni wethu oMkhulu uyabiza ngakwelinye icala.

Sibambelelise okwehange kuJesu,
ngezivunguvungu zempilo ngiyoba-
nesibindi;

Ngibambelelise okwehange kuJesu, angesabi-
moya noma gagasi;

¹⁵⁷ Noma kungaba yini, makuze. Akube noma yini, noma kuyoba yini, akwenzi-mehluko. Sibambelelise okwehange khona lapho kuJesu. Uma ngiphila, ngiyophilela inkazimulo kaNkulunkulu. Uma ngifa, khona-ke ngingafela enkazimulweni kaNkulunkulu. Ngi—ngi—ngifuna ukuba nje... Kungokwenkazimulo kaNkulunkulu, yilokho engifuna ukukwenza. Lapho konke lokho sekuphelile, angifuni ukubuye ngihlale isikhathi eside. Ngifuna ukuya lapho khona... emvuzweni wami Angithengela wona; kungesikho engakuholayo, kodwa lokho Angithengela khona, Angipha khona ngomusa waKhe.

¹⁵⁸ Ngakho sibona ukuKhanya kwakusihlwa kulapha. Futhi kwenzani ukuba-nokuKhanya, uma ungenamhlo okubona ukuthi kufinyelelwa kanjani kuKho na? Kuyini ukuKhanya kwakusihlwa na? UkuKhanya kuyakhanya, ukwembula into ethize. Ngabe kunjalo na? Uma kukhona into ethize *lapha*, oyizwayo futhi ungayiqondi ukuthi iyini, ebumnyameni, khona-ke khanyisa. Kungokokwembula! Ungowokwenzani uMalaki 4 na? Niyabo? Wenza into efanayo. Kwakungokokwenzani ukuvulwa kweziMpawu eziyisiKhombisa, lapho onke lamahlelo ehamba ebhadazela kulokhu...?... Ngukwembula, kukhishwe. Uma ungenawo amehlo, kusizani-ke ukwembula na? Kufanele

kubekhona amehlo, kuqala, ukuba ubone. Ngabe kunjalo na? Ukwembula uMalaki 4, kwembulwe uLuka oNgcwele 17:30, uJohane oNgcwele 14:12, futhi noJohane 15:24, 16:13. Kanti futhi nokwembula iSambulo 10:1 kuya kwele 7, ukuvulwa kweziMpawu eziyisiKhombisa, noMlayezo wengelosi yesikhombisa; ukuvula, ukwembula, lapho ukuKhanya kwakusihlwa sekufika. Manje uma umuntu . . .

¹⁵⁹ ONyakeni weLawodikeya, abantu babe (njani?) “hambaze.” Ngabe banjalo na? “Baphuphuthekile.” Kusiza ngani ukuKhanya kumuntu oyimpumputhe na? Uma impumputhe ihola impumputhe, azikhalakatheli yini zonke emgodini na? “Uhamba-ze, uphuphuthekile, kepha awazi.” Ngisho namandla abo engqondo asephelile, amandla abo okomoya engqondo, ukuqonda ngokukamoya. Niyabo?

“Abanamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu; abangenakuthuliswa, abahlebi, abangazithibi, nabazonda abalungileyo; benesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika.” Amandla esambulo; abakholelwa ngisho kuwo. Niyabo? Abakholelwa ezintweni okuthiwa abaprofethi. Futhi ngakho abakholelwa kuwo. Bakholwa ukuthi—ukuthi uMalaki 4 uzoba yibandla elithize kumbe inhlango ethize.

Ngenkathi efika okokuqala, wayengumuntu. Ngenkathi efika okwesibili, ngokuphindwe kabili, wayengumuntu. Ngenkathi efika esimweni sikaJohane umBhaphathizi, wayengumuntu. Niyabo?

Ngezinsuku zokugcina, ngenkathi iziNkanyiso zakusihlwa seziqala ukukhanya, amehlo ayovuleka futhi niyobona ukuthi niyaphi. Khona-ke uMzimba usuvele ubumbekile, umi ngezinyawo zawo, unyakaza, uqhutshwa nguMoya oNgcwele. Ini? Yena Lowo owahamba phezu kwabaprofethi abaloba iBhayibheli, wona lowoMoya oNgcwele uhamba eMzimbeni ogcwaliswe ngoMoya oNgcwele, uhamba kuMoya oNgcwele, ovela kuzo zonke izinhlangano, yonke imindeni, ulimi, nabantu.

¹⁶⁰ Inenekazi elincane lapha, alikhonzi kulenhlangano, noma lenhlangano . . . khonzi kulelibandla. Livelu kwenye indawo, futhi lingena kulokhukusa, linesithombe lapho. Beli . . . lisinika indodana yami, ebimangale kabi. Angazi noma selake lezwa yini ngaLokhu noma qha. Angazi. Belinesithombe saleNgelosi yeNkosi eyayisemiNyakeni yeBandla eyisiKhombisa, iziMpawu eziyisiKhombisa zivuliwe, phandle lapho, ngenkathi lenza. Lathi, labheka emuva laphaya, futhi lakubona lokho kumi esibhakabhakeni, ephusheni. Futhi labheka emuva lapho futhi lakubona lokho, labona omunye umuntu egqoke ezimhlophe, emasha eqonda phambili; futhi emva kwayo, lathi kwakubukeka . . . Lathi, “Mfowethu Branham, kwakunguwe.” Futhi lathi, “Wamasha phakathi lapho,” lathi, “emva kwakho,

kwakungabantu bemibala ehlukeneyo, bephethe amafulege; iGeorgia, i-Alabama, zonke izinhlobo zezindawo ezehlukene, bemasha beqonde phambili,” bekhuphukela ebunhlokweni kulapho uKristu wayembulwa khona embonweni. O, haleluya!

¹⁶¹ Sisezinsukwini zokugcina, namahora okugcina ezinsuku. NiyaMbona manje eZwini laKhe, nakho konke okweZwi laKhe kubonakaliswa khona lapha phambi kwethu na? O, Bandla likaNkulunkulu ophilayo, yima ngezinyawo zakho, uMkholwe ngakho konke okuphakathi kuwe. Bambelela kuleloSondo phakathi nesondo, maLiqinise konke ukunyakaza nakho konke ukuhamba okwenzayo. Wonke umcabango onawo, sengathi ungalawulwa yiloMbhoshongo ngaphakathi kuwe. Ngoba, uNkulunkulu uhlezi khona eZwini laKhe lalelihora, ngokuKhanya kwakusihlwa, ekhombisa ukuKhanya.

¹⁶² Ubumpumputhe belulwane! Ubungakhanyisa, nelulwane—ilulwane beliyophuphutheka kakhulu lingakwazi ukundiza. Isikhova esikhalayo, onke lawomazulumba asebusuku, nezinto ezinjengalokho, amaphela nezinto, azikwazi ukubona emini. Azazi ukuthi kumayelana nani. Azikwazi ukubona.

NeziNkanyiso zakusihlwa sezikhanyisile. Yonke imifanekiso, konke lapho esihamba khona, kwimvelo, kwiBhayibheli, ezi—ezithombeni eziqoshiwe uMelk-... uDaniyeli azibona, ne—nenkosi yangalolosuku, bonke babona; nazo zonke lezizinto, wonk'umuntu, sonke isimo, konke ukunyakaza, yonke indawo eMzimbeni, ngokwendawo eyiyona yona kusikhombisa lona impela ihora esiphila kulo. Akusekho okunye ukunyakaza okungafika ngaphezu kwalo.

Kwabakhona ukunyakaza kwesandla; isihawu, uWesley. Kwabakhona ukunyakaza, kwesisekelo; uLuther. Isihawu, kwakungakaze kubekhona okukhulu ngokuthe xaxa; kwakubizwa ngomnyakazo kaWesley. Bathumela izithunywa zenkolo ezweni lonke. Omunye weminyakazo emikhulu kunayo yonke eyenziwa, onyakeni ngaphambi kwalowo.

Bese kufika unyaka wePhentekoste; bese kungena iminwe ehlukeneyo nezinto, unyaka wePhentekoste, wezilimi, nekhala, kanjalo kanjalo.

Manje sekusemehlweni. Kuyokusiza ngani ukudinga amehlo, noma udinge ukukhanya, uma lawomehlo belingekho lapho ukuba ubone na? Kufanele kubekhona amehlo, kuqala, ukuba ubone. Bese kuthi-ke uma lokho kufika, Wavula iziMpawu eziyisiKhombisa futhi wembula ukuKhanya kwakusihlwa, kuthatha zonke izimfihlakalo ebifihlakele kusukela phansi kuleminyaka yebandla, futhi manje wembula njengoba Ethembisa ukwenza eSambulweni 10:1 kuya kwelesi 7. Nakhu lapha esikhona namuhla sihlezi phakathi kweZwi, neZwi lembulwe kithi nguJesu Kristu. Khona-ke, *Leli yiZwi* likaNkulunkulu.

163 Futhi sibe izikhonzi zaKhe, sifanele sihambe sisondele kuMlobi, ukuLiqonda, ukuze aLembule. “O Nkosi, Uthanda ukuba mina, ngenzeni na? Uma ngifanele ukuya emasimini futhi ngishumayele iVangeli, noma ngifanele ngihlale ekhaya na? Akunandaba ukuthi kuyini, uma ngifanele ngibe yinkosikazi yomuzi elungileyo, uma ngifanele ukuba ngumama olungileyo, uma ngifanele ngenze *lokhu*, *lokho*, noma *okunye* na? Noma ngabe kuyini, uma ngifanele ukuba ngumlimi, uma ngi . . . Noma ngabe kuyini, Nkosi, Uthanda ukuba ngenzeni na?”

164 Kwakungesikho yini lokho uSawulu akumemezela kakhulu ezansi laphaya, “Nkosi, Uthanda ukuba ngenzeni na?” Wayesezansi ech- . . . esendleleni yakhe ezansi uku—ukuyofaka lonke ibandla etilongweni. Kodwa-ke wamemeza kakhulu, “Uthanda ukuba ngenzeni na?” Ngenkathi ukuKhanya kukhanya, lapho enkulu iNsika yoMlilo ilenga phezu kwakhe. “Uthanda ukuba ngenzeni na?”

165 Ngicabanga ukuthi lelo yizwi elihle ukuvala ngalo, futhi uthi, “Nkosi, Uthanda ukuba ngenzeni na? Nxa ngibona lomBhalo wembulwa ngokuphelele kakhulu kangaka njengamanje; Nkosi, Uthanda ukuba ngenzeni na?”

Asikhothamise amakhanda ethu.

166 Ngicela wonk’umuntu ophakathi lapha ukuba nihlole izinhliziyu zenu manje futhi nibuze lowombuzo, “Nkosi, Uthanda ukuba ngenzeni na?” Nani bantu, uma nisekhona ezingcingweni zikatheleloni phandle esizweni sonke, khothamisa ikhanda lakho bese uyabuza, “Nkosi, Uthanda ukuba ngenzeni na? Njengoba sibona ukuthi silapha ezinsukwini zokugcina namahora okugcina, kuphelele nje kakhulu kangaka phambi kwethu, kwembulwe ngokusobala kakhulu, Uthanda ukuba ngenzeni na?”

167 Nkulunkulu othandekayo, besaKubuza lowombuzo; ngiyabuza, qobo lwami, kuWe, Uthanda ukuba ngenzeni, Nkosi, njengoba ngazi ukuthi usuku ngalunye lumelwe lubalelwe. Futhi ngiyakhuleka ukuthi Uzongisiza, Nkosi, ukuba ngiphile ukuze kuthi usuku ngalunye, luyobalelwa odumweni nasenkazimulweni yaKho.

Ngikhulekela ukuthi Uzosiza wonke umuntu bonke esizweni sonke, nalabo lapha okhona etabernakele, njengoba sihlola izinhliziyu zethu futhi sithi, “Nkosi, Uthanda ukuba ngenzeni na? Yini ebengingayenza, Nkosi, ukuqhubela phambili uMbuso waKho neNdaba yaKho?” Siphe khona, Nkulunkulu.

Sihlole, izinhliziyu zethu, futhi usivivinye. Uma kubakhona ububi kithi, Nkosi, noma yikuphi ukuzazisa, noma yisiphi isisusa esibi kumbe izimpokophelo, O, Nkulunkulu, sihlanze ngeGazi leNdodana yaKho, uJesu Kristu, Esikwamukela ngokuzithoba inhlawulo yokufa kwaKhe nokuvuka waKhe.

Futhi silungisiswe ngokukholwa ukuthi Wakwenza lokhu, silemukela ngokujabula icebo lensindiso Osipha lona, kithina.

Baba, siyaKubonga ngoMlayezo wosuku, esiwukholwayo nesibambelele kuwo, ukwazi nokukholwa ukuthi yiZwi laKho noMlayezo waKho. Kungesikho ukwehluka kwabanye abantu, kodwa ukuzama ukufana kakhulu noJesu Kristu Oyisibonelo sethu.

¹⁶⁸ Nkulunkulu othandekayo, okubekwe lapha ngamaduku, futhi kukhona abantu abagulayo ndawo zonke. Nami uqobo, Nkosi, ngidiniwe ngikhathele, kulokhukusa. Ngikhulekela ukuthi Uzosisiza, Nkulunkulu othandekayo. Sibheke kuWe amandla okuqina. UngaMandla okuqina ethu. Usize abaningi kakhulu, Nkulunkulu othandekayo.

¹⁶⁹ Ngelinye ilanga, ngicabanga ezansi laphaya emahlathini, sihamba sijikeleza noMfowethu Banks Wood, ngenkathi odokotela. . . Inhliziyo yakhe yayimxine kabi wayengasakwazi nokuhamba hamba. Khona-ke ukucabanga ukuthi ngikanjani. . . kancane engangikwazi phezulu lapho, ngihamba kulezozintaba emva kwalowombono, “Ngifanele ngilithole lelobhubesi. Ngifanele ngilibone libulewe lelobhubesi.”

Kwase kuthi-ke ngehla lapho, futhi ngimi lapho eTucson, eKhefi likaFurr, futhi ngibona izingubo zakhe zonke zihulela phansi, amehlo akhe eyethile. Ngathi, “Nkulunkulu, uma Ungabonisa umbono, lapho ibhubesi likhona, ngempela Ungabonisa ngoMfowethu Wood.”

Futhi khona-ke kuyafika, “Beka izandla zakho phezulu kwakhe.”

Futhi nangu ukhona namhlanje, ubuyile, uMfowethu Banks futhi, uqinile, egijima ehla-enyuka lezozintaba. SiKubonga kanjani, Nkulunkulu othandekayo. Wena unguNkulunkulu ofanayo kithina sonke njengoba Ubuzobanjalo kuMfowethu Wood. Ngiyazi ukuthi Uyamthanda, ngoba uyinceku yaKho, ethembekile neqotho.

¹⁷⁰ Futhi ngiyakhuleka, Nkulunkulu othandekayo, ukuthi uzosebenzana nalowo nalowo wethu, futhi usithethelele izono zethu, futhi uphulukise izifo zethu zemizimba yethu. Usenze sifane naWe kakhulu, usuku ngosuku, Nkosi, size sifike kulowomfanekiso ogcwele kaJesu Kristu. Siphe khona, Nkosi. Ngethemba ukuthi Usuhlole zonke izinhliziyi, manje, futhi sesiyazi ukuthi sifanele senzeni. Sicela Wena ukuba usibusise manje, eGameni likaJesu.

¹⁷¹ Futhi sisakhothamise amakhanda ethu, ngabe ukhona olapha, noma phandle e—ezweni likatheleloni esizweni sonke, ongathanda nje ukuba, usakhuleka, nekhandla lakho likhothome, phakamisa isandla sakho nje kuNkulunkulu manje. Yilokho kuphela ongakwenza; kuminyene phakathi lapha kulokhukusa. Vele nje uphakamise isandla sakho

kuNkulunkulu, uthi, “Nkulunkulu, ngenze ngifane kakhulu noJesu. Ngi—ngifuna ukufana kakhulu noJesu.” UNkulunkulu akubusise. Phandle ezweni esizweni sonke, izandla indawo yonke nje, isibumbatha esiqinile nje. Futhi, esami siphakeme. “Ngifuna ukufana kakhulu naYe. Ngihlole, Nkosi, futhi uma kungabakhona ububi kimi; bukhiphe. Ngi—ngifuna...” Ini? Silapha nje isikhathi eside kakhulu, nokho sizoshiya noma ngabe u...noma ngabe, akunandaba ukuthi uyini, ucebe kangakanani, umpofu kangakanani, usemusha kangakanani, umdala kangakanani.

¹⁷² Ngimile izolo kwe—esincane, isigejane sabantu abampofu le phezulu entabeni, ezansi e...emfudlaneni. Bekukhona umndeni omncane lapho, indoda ebengixoxa nayo ngoNkulunkulu, isikhathi eside kakhulu. Yehla, umkayo omncane, abantwana abayisikhombisa noma abayisishiyagalombili; yona, intwanyana nje, into esinjengothi lokuphothela, phandle laphaya izama ukusebenza, amadola athi awabe mabili ngosuku. Nendoda yamhlalisa emjondolo omncane. Futhi nango umkayo phezulu lapho, eseseduze nokulungela ukuba abe nomunye umntwana, futhi owesifazane ubenembazo enkulu ebanzi phezulu lapho, eklabha ukhuni, ukuba aludonsele phansi; ingane ngakwenye inqulu, edonsa ukhuni ngenye; wehla ukuba anqume lolokhuni, enzela ukupheka amajikijolo azofakwa emathinini, enzela ukungalambi ebusika. He, samdabukela kanjani! UMfowethu Wood nami sahamba sathatha itrakhi, sase siya ngapho samnqumela ukhuni, salungenisa. Yena, owesifazane omncane othokozayo, emi lapho nje. Ngamdabukela. Futhi besilokhu sibakhulekela.

¹⁷³ Futhi inganyana yakhe yaba nesithuthwane. Sahamba sayikhulekela inganyana, futhi uNkulunkulu wakuphilisa. Futhi ngelinye ilanga, umyeni wakhe wayenesibhono, futhi wangena...

Bengixoxa naye. Wayebhema, bobabili. Owesifazane wayesebenzisa ugwayi, naye ebhema, futhi, abantu basezintabeni uqobo. Futhi-ke bengilokhu ngixoxisana nabo ngawo. Futhi izolo ekuseni ngenkathi ngingena, cishe emini, nangu eza ephumela phandle, ehlanganise izandla zakhe, futhi wathi, “Mfowethu Billy, sengingumuntu oguqukile.” Wathi, “Ngibheme usikilidi wami wokugcina, futhi sengingale ohlangothini lweNkosi.”

Wathi owesifazane, “Ngisanda kubhema owami wokugcina, nami.”

O, tshala imbewu! “Mina iNkosi ngeniselile. Ngizoyinisela imini nobusuku, funa abanye bayihlwithe ezandleni zaMi.”

¹⁷⁴ O Nkulunkulu, yiba nomusa manje, ngiyakhuleka, futhi siphe isifiso senhliziyo yethu, ngoba ezinhliziyweni zethu sifuna ukukhonza Wena. Manje, Baba, bonke basezandleni

zaKho, ndawo zonke. Bangabantwana baKho. Sebenzana nabo ngokomusa, Nkosi; kungabisikho ekwahlulelweni, kodwa ngomusa. Sicela eGameni likaJesu. Amen.

175 NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.] Yonke inhliziyu yenu! Manje, nina eninamaduku, ningawathola.

Futhi manje, izinkonzo zethu, ngicabanga ukuthi ziqala ngaphambidlana kwesikhathi, ngelesikhombisa nqo, kumbe into efana naleyo. UMfowethu Neville uzokumemezela, emzuzwini nje, ngokuthi kuqalwa nini.

Ingabe ukhona umbhaphathizo, ngiqagele, kulokhukusa na? [UMfowethu Neville uthi, “Amanzi aselungile.”—Umhl.] Amanzi aselungile, uma ekhona olapha futhi engakabhaphathizwa eGameni leNkosi yethu uJesu Kristu, ngani, ngempela ku... Amanzi aselungele inkonzo yombhaphathizo.

176 Sibabonga bonke abafowethu abangabefundisi. Ngibona uMfowethu... Wawunjani umhlangano wakho, wahamba kahle, Mfowethu Parnell na? NoMfowethu Martin, futhi, o, baningi kakhulu abakhona lapha, uMfowethu Lee Vayle. O, kukhona abefundisi nje kuyo yonke indawo. Impela siyanithakasela ngokuba lapha, nihlanganyela nathi eZwini.

177 Mhlawumbe ningahle ningavumelani nami ngakho impela nje kuLokhu; anginiceli ukuba nikwenze, niyabo. Into kuphela, velani nje niLinakisise. Eningitshela khona, ngiyakunakisisa. Uma abefundisi bebengacosha iteyipu, futhi bathi, “Awu, ngiyaphikisana.” Lokho kulungile, mfowethu. Ungahle ukuba welusa izimvu; zo—zondle ngalokho okufisayo.

Ngizama ngamandla ami onke ukuhlala neZwi ngqo, ngalezi ezibekwe ezandleni zami zikaNkulunkulu, ngoba izimvu zifuna ukudla kwezimvu, kusobala. “Izimvu zaMi ziyalizwa iPhimbo laMi.” Futhi yilokho esiphila ngakho, onke amaZwi aphuma... Akusikho konke... Akusilo iZwi nje manje nangasikhathi; kodwa lonke iZwi eliphuma emlonyeni kaNkulunkulu, yilokho abangcwele abafanele baphile ngakho.

Asime manje ngezinyawo zethu. Sisakhothamisa amakhanda ethu...

Futhi Mfowethu Neville, unakho okuthile ofuna ukukusho kubo na? [UMfowethu Neville uthi, “Qhabo.”—Umhl.] Mfowethu Mann? Kulungile.

Wonke umuntu uzizwa ekahle na? Thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Kulungile.

Manje asikhothamise amakhanda ethu.

Ngizocela uMfowethu Lee Vayle uma ezokhuphukela lapha, noma angaphumelela. Uma ungangafinyelela lapho, Mfowethu Vayle, uma ungangaphumelela.

UMfowethu Vayle ungumfowethu lapha, umbhali wezincwadi. Futhi useyayilungisa incwadi manje, *ImiNyaka yeBandla EyisiKhombisa*, futhi esebenza nge *IziMpawu EziyisiKhombisa*. Futhi sizoshesha ukwethemba ukuzithola masinya impela. Kulungile. Mfowethu Lee Vayle.

UNKulunkulu anibusise.



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