

UPHISI WOBUCIKO ODLULA KONKE



Asikhothamise amakhanda ethu manje ukuba sibe nomkhuleko.

Amakhanda ethu nezinhliziyo zethu kusakhotheme phambi kukaNkulunkulu, a—angazi ukuthi bangaki phakathi lapha onesicelo abangathanda ukuba uNkulunkulu abakhumbule, ngokuba nje uphakamise isandla sakho na? Manje, bamba isicelo sakho enhliziyweni yakho manje njengoba sikhuleka.

² Nkosi Jesu, Wena ungu—nguMthombo, uMthombo ongenakuqedwa wokuPhila, geleza kithi namhlanje, Nkosi, futhi usihlanze kukho konke ukungakholwa nakuso sonke isono, ukuze sime eBukhloneni baKho manje, sazi ukuthi kukhona isidingo phakathi kwethu, ukuba sazi ukuthi siyizoni futhi asi—asifanele-sibusiso. Kodwa manje-ke uma sicabanga ngaYe Owafika wase ethatha izono zethu! Manje-ke, uma iGazi laKhe lilapho, aku—akusithina esiseBukhloneni bukaNkulunkulu, nguYe. Yiphimbo lethu nje ngeGazi laKhe. IGazi laKhe liyakhuluma. O Nkulunkulu, manje-ke hlanza izinhliziyo zethu esonweni nasekungakholweni.

³ Sipe izifiso zenhliziyyo yethu, ngokuba ngempela sinazo lezizifiso zokuKukhonza. Kulezizimo ezenza kube buthakathaka nezinhlupheko, nezinto zezwe ezibekwa phezu kwethu ngesinye isikhathi, ukusiphelelisa; sitsheliwe lokho. Wayesethi, “Ningamangali ukuthi lezizilingo ziyafika.” Zisebenzela kuphela ukusisiza nokusiphelelisa, futhi zisilethe singene kuleyondawo. Lezizingwadule ezinkulu zolwazi lwesipiliyoni, lapho khona umuntu olungileyo babunjwa babe ngabangcwele, si—siyaKubonga ngalolulwazi lwesipiliyoni, Nkosi. Besingeke nhlobo, singeke neze safuna ukwenza noma yini ephambene nentando yaKho. Kodwa siyakhuleka, Baba, ukuthi kulokhu sizolethwa sisondezwe kuWe.

⁴ Futhi uma imithwalo inzima kakhulu singasakwazi ukuqhubekela phambili, khona siphakamise izandla zethu futhi sikhale kakhulu kuBaba wethu. Bese uzwa useZulwini, Nkosi.

Siphilise, senze siphile, ngenxa yoMbuso kaNkulunkulu.

Busisa iZwi laKho kulokhu ukusa, Nkosi. IZwi laKho liyiQiniso.

⁵ Futhi sibuthene lapha manje ebandleni. Sikhulekela uMfowethu Neville, noMfowethu Capps, noMfowethu Collins, nabo bonke abanye abefundisi, naba—nabaphatheli, abadikoni, nabo bonke abebandla, nezihambi emasangweni akithi. Sengathi lolu kungaba wusuku esiyolukhumbula isikhathi eside, ngenxa yoBuKhona baKho.

⁶ Silapha phansi kokulindela okukhulu kulokhu ukusa, Nkosi. Nje siqaphele ngokuthi phazi, sabizelwa ndawonye. Siyakuzwa ukuthi kungokwenhloso. Sengathi inhloso yaKho kungafinyelelwa kuyo, Nkosi. Ngokuba sikucela eGameni likaJesu, njengoba siziletha thina uqobo. Amen.

⁷ Kuhle ukuba lapha nokuthi sibuthane nalelibandla ligwele abantu. Bengingakubhekile impela ukuthi kungahle kubekhona noma ubani lapha kulokhu ukusa, ngoba impela nami bengingazi, qobo lwami, ukuthi bengizoba khona.

⁸ Sisanda kungena sivela ePhiladelphia. Futhi ngakho ngiyangena, ngicabanga ukuthi ngangizoya eArizona masinya impela, ukuba nenkonzo yomngcwabo womngane wami, uKapteni Jim Moseley, oligugu kakhulu, umfana omesabayo uNkulunkulu engamholela kuKristu esikhathini esingeside esedlule, izelamani ezintathu zakwaMoseley. Nomunye wazo wawa, futhi wayesendizeni ngelinye ilanga, futhi wafela khona lapho. Walala emlilweni amahora ayishumi ngaphambi kokuba bafinyelele kuye. Ngakho uLee uneminyaka engamashumi amabili-nesishiyagalombili ubudala, umkakhe unamashumi amabili-nesithupha, futhi—futhi ushiya abantwana abathathu abasebancane; omdala kubobonke, unesikhombisa. Kudabukisa kakhulu. Futhi ba... Ngenkathi bemthola phakathi, ngakho-ke badingeka ukuthi bamngcwabe ngosuku olulandelayo. Ngakho nje ngi... Angikwazanga ukuthi ngithole ukuhamba. Futhi ngivele nje ngabhala, noma ngathumela itelegramu ucingo oluyincwadi, ebengizokusho, noma ebengiyokusho emngcwabeni kaMfowethu Moseley. Ezinye zalezizinto esingeke saziqonda, kepha nokho Wenza zonke izinto zisebenze kahle nje.

⁹ Silapha enkonzweni yeNkosi, kulokhu ukusa, sazi ukuthi—ukuthi—ukuthi siyamkholwa uNkulunkulu, ukuthi siyakholwa ukuthi Uzokwenza yonke into ibe kahle impela nje. Kungakhathaleki ukuthi kuyini, nokuthi kusebenza kanjani, siyazi ukuthi kufanele ku “sebenze kube ngokuhle.” Wakwethembisa lokho. Kufanele kube ngaleyondlela nje. Ngezinye izikhathi singeke sakuqonda lokho, kuyaxaka kakhulu kwezinye izikhathi, kepha nokho siyazi ukuthi kuyiqiniso, ngoba iBhayibheli lithi kuyiQiniso. Futhi iBhayibheli, kithi, linguNkulunkulu esesimweni sencwadi.

¹⁰ Manje, sifanele sibeke ukukholwa kwethu kwenye indawo. Futhi uma—uma mina noma ubani wethu, empilweni, ezame ukwenza impumelelo empilweni futhi sibe, izikhathi eziningi, usozigidigidi, kodwa sizokwenzani ngalokho na? Sifanele sehle sifike ekugcineni kwendlela, futhi ku—kuisiza ngani—ke ngaleyonkathi? Niyabo? Futhi imali i—iyisitifiketi semali, ingukushintshanisa, kodwa ungeke uyishintshanise ngokuPhila. NguNkulunkulu kuphela onokuPhila.

¹¹ Ngakho si—siyaqonda ukuthi silapha esimweni sesithunzi inegethivu. Futhi inqobo nje uma kukhona isithunzi inegethivu, kufanele kubekhona isithombe sangempela. Ngeke sabakhona isithunzi inegethivu ngaphandle kwesithombe sangempela, niyabo, ngoba kungenxa yesithombe sangempela esenza isithunzi inegethivu. Njengoba uma ukade unesithunzi inegethivu sesithombe sento ethize. Kuzofanele kubekhona into ndawo ndawo, noma ukushaya, ukukhanya kushaya kuleyongilazi eqoqa ukukhanya ikuhambise ngamsebe-munye, kungenjalo bekungebekhona—khona-sithunzi inegethivu. Ngakho uma sibona ukuthi ukuphila kwethu lapha kusesithunzini inegethivu, futhi sazi ukuthi sisemfanekisweni wokuphila okunye ndawo ndawo, khona-ke siyazi ukuthi kukhona isithombe sangempela ndawo ndawo esishaywe ngukukhanya, futhi kuboniswe yinto ethize lapha emhlabeni. Futhi thina kuphela siyilokho okukuboniso. Into yangokoqobo indawo ndawo. Uma lokho kungenjalo, ngingumuntu odukiswe kabi kakhulu ezweni; ngichithe impilo yami ezeni. Kodwa ngiyazi, ngale kwesithunzi sokungabaza, ukuthi ikhona. Niyabo? Yingakho silapha. Niyabo?

¹² Uma nginibona bantu ninqamula izwe, ekuqapheleni izikhashana ezimbalwa, futhi ngesinye isikhathi kungukuzicabangela, khona-ke kungenza ngizizwe ngimncane ngempela uma ngiza emhlanganweni onjengalona; ukucabanga ukuthi abantu lapha uhambe amakhulu amamayela, ukuba babelapha imizuzu embalwa nje yenkonzo, ukuhlala lapha nje.

¹³ Omunye wesifazane waphawula nje, uyangena ngelinye ilanga wayesethi, “Ngikhombiseni lapho ehambe khona umuntu, futhi ngihambe emva kwakhe, phezu komhlabathi,” wathi, “Ngizophila.” Manje, abantu ukukholwa kanjalo, futhi ungomele uKristu, manjena-ke sifanele senzeni na? Sifanele siqaphele kakhulu, ngoba awuzibhubhisi wena kuphela ngokuyiphutha, ubhubhisa abanye abakulandelayo.

¹⁴ Ngakho, angazi-hlelo noma lutho enginganiyisa kulo. Yinye kuphela into enginokukholwa kwami kuyo. Uma ningikhulwa, landelani enginitshela khona. Ngoba, ngiyalikhulwa iBhayibheli, lelo yiZwi likaNkulunkulu. Ezinye izinto ziyehluleka. Nje ngi. . . UngukuPhila. UyiZwi.

¹⁵ Manje, ngiyazi ukuthi ni. . . Uma ngiza lapha, nginihlalisa isikhathi eside. Ngikhulekile kuNkulunkulu, ngenkathi ngizwa ngithanda ukuza lapha namhlanje. Ngibenezingxoxiswano eziningi nezingcingo, nokunjalo. Bengidingeke ukuthi ngihlangane nabo kulokhu ukusa. Futhi ngithe, “Awu, Mfowethu Neville akungabazeki ungicela ukuba ngikhulume.” Lokho bekungoLwesihlanu. Ngase ngithi, “UMfowethu Neville mhlawumbe uzongicela ukuba ngikhulume. Futhi uma ngikwenza, khona-ke ngiyakhuleka, uNkulunkulu. . .” Kushisa kakhulu, bekushisa kakhulu. Futhi Ubemuhle ukuthi

asithumelele imvula futhi ahlakaze ukushisa okwedlulele, futhi usipha ukusa okuhle kulokhu ukusa. Ngikhulekela ukuthi ukulunga kwaKhe kuzonithela ngezihlambi ngamunye wenu, ukuthi niyohlala njalo nikhumbula ngokuba lapha kulokhu ukusa. Kwangathi isihawu saKhe nezibusiso kungaba phezu kwenu!

¹⁶ Izolo ebusuku ngivakashela umngane ogulayo, uMfowethu Bill Dauch. Angimboni lapha kulokhu ukusa. Ngandlela-thize, angimboni. O, nangu. U... Yebo. Futhi bengicabanga, “Umuntu osemdala weminyaka engamashumi ayisishiyagalolunye-nanye ubudala, futhi usalokhu egcwala enqamula i-izwe, edabula ezingwaduleni, eqa nezintaba ezineqhwa nemigwaqo eqonde ngqo. Akadingekile ukuba enze lokho. UNkulunkulu ebemuhle kuye; akadingekile ukuba enze lokho. Ubengahlala ekhaya futhi abe nesisebenzi esimphephethayo, uma ubefuna.” Kodwa, kukhona okwenzeka kuBill Dauch, wazalwa ngokusha. Futhi ngenkathi kubanjalo, kukhona okungena enhliziyweni yakhe, ukuthi konke akuphilelayo kungukuba athamele lezizinkonzo. Manje-ke uma ngizoba ngumlomo kaNkulunkulu, bengingamdukisa umngane na? Ngingaqoka ukufa. Manje-ke mangimtshele ngqo lokho okuyiQiniso okuphuma kuleliBhayibheli. Manje-ke, lelo yiZwi likaNkulunkulu. Ngiphinda nje lokho Akushiloyo.

Manje ngifuna ukufunda okunye eBhayibhelini.

¹⁷ Ngaphambi kokuba sifunde, ngithanda uku—ukusho ukuthi ngikholwa ukuthi kulobubusuku ngubusuku besidlo. Futhi nina enilapha ningabendawo... Kusobala, abanye abantu mhlawumbe bazobuyela emakhaya abo, ngoba badingeka baye emsebenzini. Nina eningabendawo lapha ebandleni, khumbulani, abazalwane bazonikeza isidlo kulobubusuku.

¹⁸ Manje, ngilinde ukubizwa kokugcina kokuthi ngiye eAfrika. Bebungavumi, ngeke bangivumele ngingene njengesithunywa senkolo. Ngakho indlela kuphela engingangena ngayo, ezansi... Ngiya eKenya, Uganda, na—naseTanganyika. Futhi indlela kuphela engingangena ngayo... Kuqala, amabandla angeke akuvumele ungene, ngoba afuna ngishumaye into engakulelocala nengakulelocala, ezansi eAfrika. Futhi ngeke ngingene kanjalo. Ngingeke ngibe ngumzenzisi ngokwenele ukuba ngenze lokho. Ngakho kuphakathi kokuthi ngibatshela ukuthi, “Qhabo, mnumzane, ngizoshumayela nje lokho nje uNkulunkulu akubeka enhliziyweni yami, futhi yilokho kuphela.” Niyabo? Futhi ngineqiniso ukuthi ngeke kube yilokho abazama ukungitholela ukuba ngikufundise. Ngakho, imibhaphathizo kamthathu-emunye, nokunjalo kanjalo, nokuqophisana nabo. Qhabo.

¹⁹ Kodwa ngicelwe ukuba ngiye engqungqutheleni enkulu, nguMfowethu Boze. Nje useseduze kokuthi eze akubone

ukukhanya kwemini kwalokho esikukholwayo. Futhi ngakho ngicelwe ukuba ngingene kube sengathi bengisohambweni lokuyozingela. Uma bengivumela ngingene, kube sengathi ngiyozingela. . . Uma ngingathola umuntu ozothi bazongithatha ngiyozingela, kothi-ke uma ngingena lapho, udokotela—udokotela ulapho eqenjini lamanxusa, ungumngane wami uqobo, ovela eChicago. Futhi masinya nje sengifika lapho, uthi, “Awu, nangu uMfowethu Branham ngapha. Asibe nomhlangano.” Ngakho, emva kokuba sengilapho, iqembu lamanxusa ngeke lingenqabele. Uma be. . . Ngakho bazama ukukusebenza bakuqede manje. Ngakho ngethemba ukuthi ku. . . Uma kuyintando kaNkulunkulu, kuzosebenza ngaleyondlela. Niyabo? Ku—kunikelwe kuYe nje. Uma kungenjalo, khona-ke ngizonazisa. Ngeke ngi. . .

²⁰ Uma kuba yintando kaNkulunkulu, khona-ke, ngifuna ukukhuluma ngamaCilongo ayisiKhombisa. Futhi leyo kuzoba cishe yinkonzo yezinsuku eziyisishiyagalombili, futhi ngeke sibe lapha eTabernakele, mhlampe. Sizama ukuthola ihholo lapha.

²¹ Manje angizange ngicabange, ngaleliholo elisha lakhiwa enhla lapha, kulapho impela engabona khona uJesu okokuqala embonweni. Manje lakhiwe, ihholo lakhiwe phezu kwayo indawo efanayo. Ngaya khona lapho ngelinye ilanga, ukuyobuka. Ngenkathi ngibuka futhi ngaMbona ebuka ngasempumalanga, niyakhumbula ningizwa ngikuxoxa, ngenkathi ngiphandle lapho ngikhulekela ubaba wami; u—umfana omncane, umshumayeli osengumfana nje. Yilapho engaMbona khona. Isitebhu, ngiMbuka; Ikhanda laKhe Wayeliphendule walibhekisa eceleni ukusuka kimi. Ngangilokhu ngihamba ngizungeza, ngidonsa isikhwehlela, ensimini yesitshalo esisamshanelo. Futhi ngangilokhu ngibhekisisa, futhi Akazange aphenduke. Ngase ngibiza iGama laKhe, “Jesu.” Futhi Waphenduka, welula izingalo zaKhe, futhi yilokho kuphela engakukhumbula kwaze kwakhanya ilanga. Futhi ngakho ngibuya ensimini, sekuya ekukhanyeni kwelanga.

Ngakho mhlawumbe iNkosi izongivumela ngishumayele lawomaCilongo lapho. Noma ngabe kukuphi, intando kaNkulunkulu mayenziwe.

²² Phenyani emaBhayibhelini enu manje, kuIsaya amashumi amahlanu- . . . isahluko 53 sikaIsaya.

Manje, sethemba ukuthi uNkulunkulu uzobusisa imizamo yethu ebuthakathaka yokuthi size sihlangane ndawonye kulokhu ukusa. Sisanda kwehla nje sivela ePhiladelphia, lapho ebenginengqungquthela yoSomaBhizinisi beFull Gospel, futhi ngilalele ubufakazi babo obehlukene nokunjalo, phezulu lapho.

²³ Kwase kuthi mina-ke, sengehla ngomgwaqo, bengi. . . UBilly Paul nami, noRebekah nentombazane encane kaCollins, uBetty Collins omncane. Futhi uBilly ukuthanda kabi ukulala, futhi

uBecky ungcono, futhi ngakho ngi. . . UBetty nami besixoxa. Futhi ubehlezi ngemuva noBecky, esihlalweni esingemuva. Futhi ngabona into ethize emgwaqeni, yenzeka; futhi, ngenkathi ngiyibona, kukhona okungethusile. Futhi uBetty, uma ekhona, uqaphelile ngiyekile ukuxoxa ngase ngiqala ukubhala into ethize phansi. Yilapho engithole khona lendikimba yakulokhu ukusa.

²⁴ Manje asime ngezinyawo zethu. Uma si. . . Manje simi ukuba sihloniphe iZwi likaNkulunkulu, njengoba ngifunda uSaya isahluko 53.

Ngubani owakholwa ngesikuzwileyo? ingalo yeNKOSI yambulelwe-bani na? (Qaphelani, ngumbuzo, okokuqala nje.)

Ngokuba iyakukhula njengehlumela phambi kwakhe, nanjengempande emhlabathini owomileyo: ayinasimo nabuhle; nalapho siyibuka, ayibukeki ukuba siyifune.

Idelelwa ilahlwe ngumuntu; umuntu wenhlupheko, . . . elujwayele uhluho; injengosithezelwa ubuso ngabantu: yeyiswa, asiyishayanga-nto yalutho.

Kepha yasithwala isifo sethu yabetshatha ubuhlungu bethu: kodwa thina sathi ijezisiwe, ishaywe nguNkulunkulu, ihlushiwe.

Kodwa yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngobubi bethu: umvimbo wokuthula kwethu wawuphezu kwayo; nangemivimbo yayo siphilisiwe thina.

Thina sonke sidukile njengezimvu; yilowo nalowo uphendukele endleleni yakhe; iNKOSI yehlisela phezu kwayo ububi bethu sonke.

Yacindezelwa, kepha noma yathotshiswa, ayivulanga umlomo wayo: njengewundlu eliyiswa ekuhlatshweni, nanjengemvu ethule phambi kwabagundi bayo, ayiwuvulanga umlomo wayo.

Yasuswa ekuboshweni nasekwahlulelweni: ubani oyakusisho isizukulwane sayo na? ngokuba yanqunywa ezweni labaphilayo: ishaywa ngeziphambeko sabantu bami.

Ithuna layo yalenza kanye nababi, yayinabacebileyo ekufeni kwayo; ngokuba ingenzanga indluzula, kungekho nankohliso emlonyeni wayo.

Nokho iNKOSI yathanda ukuyishaya ngezifo; nokuyidabukisa; lapho uyakuwenza umphefumulo wayo ube ngumnikelo wesono, iyakubona inzalo yayo, futhi yenze izinsuku zayo zibe-ziningi, nentando yeNKOSI iyakuphumelela esandleni sayo.

Futhi ngokuhlupheka komphefumulo wayo iyakukubona, yaneliswe: ngokwazi kwayo izinceku eziningi elungileyo iyakulungisiswa... abaningi; ngokuba iyakuthwala isono zabo.

Ngalokho ngiyakuyabela kanye nabakhulu, yahlukanise impango nabanamandla; ngokuba yawuthulula umphefumulo wayo ekufeni: yabalwa kwanye nezoni; yathwala nokho izono sabaningi, yalamulela aboni.

²⁵ Baba Nkulunkulu, iZwi laKho liyisiBani, ukuKhanya okukhanyisa indlela yalo lonke ikholwa lingene eBukhoneni bukaNkulunkulu, njengoba Lisiphatha njengesiketekete esandleni sethu. Awusihlinzekanga ngokwenele ukuba sikwazi ukubona ukuphela kusukela ekuqaleni, futhi, kodwa ngihamba ngokukholwa. Kodwa njengomuntu ongahamba adabule ehlathini elimnyama ebusuku, futhi yilapho esikhona; ukukhanya akubambayo, kuhlinzeka kuphela isinyathelo nesinyathelo. Kodwa indlela, nakuba yenyukela, hamba nokuKhanya nje. Futhi sengathi ukuKhanya kungakhanya namhlanje phezu kweZwi, ukusiholela esinyathelweni esisodwa esiqhubekela eMbusweni kaNkulunkulu. Ngokuba sikucela eGameni likaJesu. Amen.

Hlalani phansi.

²⁶ Indaba engizwa kuthi angikhulume ngayo ebandleni namuhla ithi: *Uphisi wobuciko odlula konke*.

Kungahle kuthi ukuba yisimanga ukuthatha u—ukufundwa komBhalo onje, we—wezinye zezithombe ezinkulu kakhulu zokushaywa nokubulawa zeBhayibheli, ukuthi uma iBhayibheli lisho, ukuthi, “LeNceku ephelele eyahlushwa, yashaywa, yadatshulwa,” kepha nokho sithathe indikimba kulokho, enjengokuthi, *Uphisi wobuciko odlula konke*. Kuyisimanga impela. Kodwa ngi...

²⁷ Umqondo wami uyacabanga, kulokhu ukusa, njengoba sithi ukuhamba sihlehlele emuva, ngiyacabanga, iminyaka embalwa. Ngamenywa enhla eForest Lawn, e—eCarlifonia, enhla ngaphezu kwaseLos Angeles. Inhloso yami yokuqala yokwenyukela lapho kwakungukuvakashela i—ithuna lika—lika—Aimee Semple McPherson, umsunguli wenhlango iFoursquare. Futhi ngaya elibeni lakhe—lakhe. Nakuba ngi—nginokwehluka kowesifazane, engumfundisi, kodwa, nokho, enhliziyweni yami, ngiyakuncoma nokukuhlompheka lokho—lokho akumelayo, nge—ngehora, nokuhlushwa nezinto edlula kuzo, nasesikhathini sakhe elapha emhlabeni. Bese kuba—ke nangendodana yakhe—yakhe ethandekayo, engumngane wami wesifuba, uRolf McPherson.

²⁸ Neqembu labefundisi, senyukela lapho. Futhi ba... asibanga naso isikhathi sokungena e—e... kungena e—endaweni

lapho beshisela khona izidumbu, bese bebeka i—imizimba e—ebhokisini elincane eceleni kobonda.

²⁹ Futhi phakathi lapho banezinto ezithile ezizgamile, njengeSidlo sakusihlwa sokuGcina. Futhi sikhanyiswe ngokukhanya kwangempela kwelanga. Futhi ba—banento ehla kaze kayo ibanika... Uma bengena, kungokukhanya; bese kuthi-ke lapho be—beqala ukukhuluma, kubamnyama. Bese kuthi emva kwesikhashana kubamnyama konke, bese-ke abantu beyaphuma. Futhi baneSidlo sakusihlwa bonke.

³⁰ Nowesifazane owayegodle imfihlo yokuthi ishaywa kanjani lengilazi ingene kulendawo, ngani, wenza lezizithombe, ngani, ku—kuvela emndenini, eminyakeni eminingi eyedlula. Ne athi umsebenzi wezandla yanikwa abantwana, nowokugcina kwakungowesifazane. Futhi babelungisa lesisithombe. Futhi ngenkathi beyobumba nokushisa i—ingilazi, bayiqinise ngokuyishisa, ekaJuda iSkariyotho, yaqhuma. Ngakho base-ke beyizama futhi, yaphinda yaqhuma futhi. Futhi wathi, “Mhlawumbe iNkosi yethu ayifuni isitha saYo sibe sesithombeni eduze kwaYo.” Futhi wathi, “Uma sisakazeka futhi, ngeke sisiqede isithombe.” Kodwa sabamba ngalesosikhathi. Kwase-ke, kusobala, kwakuyinto eyethusayo leyo, nokuthi izinto ezinjalo zenzeka kanjani.

³¹ Kodwa, ke, enye yezinto ezinkulu engihehayo eForest Lawn, kwaba okaMichelangelo, umfanekiso omkhulu oqoshwe ngetshe, itshe lesikhumbuzo sikaMose. Si—singesithathelwe kwesangempela lapho, kusobala. Akusiso esasekuqaleni, kodwa impela kwakuwu—wuphisi omkhulu wobuciko odlula konke. Futhi lapho ngimi ngiwubuka, nga—ngawuthanda lowo, into ebukeka sengathi (imele) inokuthile kuyo.

³² Ngiyayithanda iathi umsebenzi wezandla, kakhulu impela. Ngiyakholwa ukuthi uNkulunkulu ukwi-athi. Ngiyakholwa ukuthi uNkulunkulu usemculweni. Ngiyakholwa ukuthi uNkulunkulu usemvelweni. UNkulunkulu usezindaweni zonke. Futhi noma yini ephambene nokwasekuqaleni iyimpendukezela. UNkulunkulu usekusineni; hhayi uhlobo lokusina enilwenzayo lapha. Kodwa lapho amadodana namadodakazi kaNkulunkulu eseMoyeni kaNkulunkulu, niyabo, lokho ngokusina. Kodwa njengoba size sadingeka ukuthi silwe kwaze kwaba ngelesibili nqo kulokhu ukusa, phezulu laphaya emgwaqaneni ophahlwe yizindlu, lokho kuyimpendukezela yakho.

³³ Kodwa, lokhu, uphisi wobuciko odlula konke uMichelangelo aye—ayewenzile, kwa—kwamthatha into ethize ukwenza lokho—lokho. Wayengumuntu odumileyo, futhi kwamthatha ingxenye enkulu yempilo yakhe, ngoba waba neminingi, iminyaka eminingi egweda. Futhi ethatha idwala nje nele—lemabula, futhi elokhu eligweda. Futhi, niyabo, ngumuntu kuphela, umqophi wemifanekiso yamatshe qobo lwakhe,

onakho emqondweni wakhe lokho azama ukukwenza. Yena, nguye. Ungahle wenyuke wena bese uthi kuye, “Uliqophela ukwenzani lelodwala na?” Kongaphandle, ongazi ukuthi yini esenhliziyweni yakhe, kungumbhedo. Kodwa kumuntu, umqophi wemifanekiso yamatshe qobo lwakhe, u—unawo u—umbono emqondweni wakhe, azama ukukwenza, futhi uzama ukuphinda akuveze lokho anakho emqondweni wakhe esimweni se—setshe lesikhumbuzo. Yingalesosizathu esigubha esikhipha emadwaleni.

³⁴ Futhi lokhu, ukukwenza, ufanele uqale phansi kahle, ekuqaleni, futhi ufanele ulandele iphethini. Niyabo? Ungeke nje uthole uphisi omncane, ukuqala phansi ngawo, “Sizokwenza ngalendlela; qhabo, ngikholwa ukuthi...” Qhabo, ufanele abenephethini eyiyo impela. Futhi emqondweni wakhe unayo leyophethini. Futhi ngeke ehluka kuleyophethini. Manje, ukuze enze lokhu, wayefanele adwebe emqondweni wakhe, ngoba asinazo izithombe zangempela zikaMose, kodwa wayefanele athole isithombe sangokwengqondo emqondweni wakhe, salokho impela uMose ayeyikho.

³⁵ Manje, umqophi wemifanekiso yamatshe wangokoqobounogqozi, njengembongi yangokoqobo, noma yimuphi umculi wangokoqobo, isazi somculo, noma kungaba yini. Konke okungokwangempela kufanele kufike ngogqozi. UMichelangelo kufanele ukuthi wayenalo ugqozi lokuthi uMose ngempela wayebukeka kanjani. Futhi wakubamba emqondweni wakhe, ukuthi uMose ngabe wayenjani. Ngakho wahlela kahle lo phisi omkhulu wemabula, ukusika ngokwephethini, futhi ehlista, futhi ecijisa ngokwehlisa, waze wafika esithombeni sangempela sokuthi kwakunjani emqondweni wakhe.

³⁶ Kwase kuthi-ke lapho esekuthole konke kuphelele kanjalo, onke amakhona esesusiwe, nayoyonke indawo isihlikihliwe, namehlo esekahle nje, nazo zonke izinwele, nentshebe, konke nje kungendlela okwakuyiyo, wamela kude wase ewubuka. Futhi ngi—ngicabanga nge—ngeminingi, iminyaka eminingi elukhuni yokuzikhandla, nokuthi wayefanele awubambe kanjani lowombono ofanayo ngaso sonke isikhathi, emqondweni wakhe, walokho ayezokwenza. Futhi cabangani nje, lowombono emqondweni wakhe iminyaka eminingi kangaka, ukuba ubukeke uyikho impela nje lokho owawuyikho! Wabamba umbono kuqala, nokuthi wayezosebenza kanjani kulowombono, ukusika nokuwenza ngokwehla! Futhi lapho esewufikise lapho ayesewuphelelise khona, waze waphelela ngempela; wama wawubuka ngenkathi eseqedile ngalokho kusa, nesando esandleni sakhe.

Futhi waba nogqozi kakhulu ngenkathi ewubuka, ngoba umbono womqondo wakhe wawumi phambi kwakhe, uyiwo ngempela. Lokho ayekubonile, ne... umcabango wakhe wokuthi uMose wayenjani, nanko wase ubunjiwe phambi kwakhe,

lokho ayekade enakho enhliziyweni yakhe yonke leminyaka. Nemishikashika, namahora osizi nokuhlupheka, nokugxekwa, nakho konke okunye, kodwa nokho wahlala nombono ngqo waze waqedwa.

³⁷ Kwase kuthi-ke ngenkathi usuqediwe, wama waqhiyama nesando, noma isando somqophi wemifanekiso yamatshe, esandleni sakhe, futhi wasibuka lesosikhumbuzo setshe. Nogqozi lombono ayewubonile, wokuthi asenze kanjani, wamenza waba nogqozi kakhulu ngangokuthi waze. . . Uqozi lwamfikela waze wangabe esazazi kwayena, futhi wawushaya edolweni, wayesethi, “Khuluma!”

³⁸ Manje kukhona ufa kulowomfanekiso omkhulu, edolweni, edolweni lesokudla. Ngenhla kwedolo nje, cishe amayintshi ayisithupha, yindawo (Ngike ngasifaka isandla sami kulo) lujule *kangako*.

³⁹ Emva kokuba esechithe sonke lesosikhathi, iminya ngeminyaka, ukwenza lokhu; kwasekuthi-ke phansi ko—kokuthonya kokubona kugwalisekile lokho ayekubonile enhliziyweni yakhe nasembonweni wakhe, futhi wafisa ukubona, kwase kuqediwe. Futhi ngenkathi sekuqediwe, waba nogqozi kakhulu ngakho waze wacabanga ukuthi uphisi wakhe uqobo wobuciko odlula konke wacabanga ukuthi ufanele ukhulume umphendule. Futhi wawushaya emlenzeni, futhi wamemeza kakhulu, “Khuluma!” Futhi kwenza ufa kuwo. Kwabeka ufa emfanekisweni.

⁴⁰ Kimi, ufa yilo olwawenza waba wuphisi wobuciko odlula konke. Manje, mhlawumbe e—emqondweni ongahle ucabange okwehlukile, ucabanga ukuthi lokho kwawona. Qhabo, kimi, kwa—kwawenza waba yilokho owawuyikho. U—u. . . Ngoba emva kweminyaka eminingi kangaka yomsebenzi wokunakekela nemishikashika, nogqozi, nokunjalo, yokuwenza, umshikashika wakhe wakhombisa ukuthi awubanga yize. Wawuphelele, futhi yingakho amemeza kakhulu, “Khuluma!” Ngoba, wayebonile phambi kwakhe ukuthi (wa) yekwazile ukuwuqeda ngempumelelo, ukuwufeza umbono owawusemqondweni wakhe. Futhi ngakho-ke phansi kogqozi, wenza into engekho ekucabangeni, engekho kokwejwayelekile. Wawushaya, futhi wamemeza kakhulu, “Khuluma!” Niyabo, wayengeke akwenze lokho ukuba wayekade ecabangile. Kodwa akacabanganga. Kwakuwugqozi lokubona lokho ayekade enakho emqondweni wakhe kuhlezi lapho ngokuphelele phambi kwakhe.

⁴¹ Imishikashika yakhe, nokukhandleka, nobusuku obuningi obude, futhi ehlala endlini ekude nezwe izinsuku, futhi mhlawumbe edla isemishi. Futhi—futhi awuhlikihlele, futhi abuye emuva, futhi, “Qhabo, leyo nje akusiyo indlela obekuyiyo. Manje kufanele kwehle *kulokhu*,” futhi ewuhlikihla. Kwathi-ke lapho ewubona, uphelele nje, wase-ke ebona into

yangempela. Isithunzi inegethivu salokho okwakusemqondweni wakhe kwase kube yinto yangempela, siba yisithombe sangempela, ngakho kwagxumela kuye. Futhi wawuyiwo ngempela ukuthi wayefanele amemeze kakhulu, “Khuluma!”

⁴² Kimi, kwakungumfanekiso obonisayo. Kwaku—kwakungokuncomekayo emsebenzini wakhe, ukuthi umsebenzi wakhe uqobo wamenza waba nogqozi kakhulu, ngangokuthi waze akangabe esazazi kwayena ukuba awushaye futhi athi, “Khuluma!”

⁴³ Ngama lapho futhi nga ngalibuka itshe lesikhumbuzo. Ngacabanga ngamahora lomuntu awasebenzayo, enza lokho. Basho ukuthi lokho kwaba yiminyaka emingaki. Kodwa kwa—kwakungumfanekiso obonisayo kuye, ngoba kwakungumnikelo kwi athi yakhe—yakhe enkulu, umsebenzi wakhe omkhulu walokho ayekwenza. Futhi ngenkathi ekugcineni esekwazile ukuwuqeda ngempumelelo, wawumkhulu kakhulu.

⁴⁴ Manje asiphenye ikhasi, likaMichelangelo, futhi sivale incwadi.

Futhi asivule enye iNcwadi futhi sifunde ngoMqophi omkhulu, uSomandla. Owathi, ngaphambi kokuba kubekhona izwe, futhi ngaphambi kokubekwa kwezisekelo, Wayenakho emqondweni waKhe lokho Ayekufuna, futhi Wayefuna ukwenza umuntu ngomfanekiso waKhe uQobo. Wayefuna ukwenza into e—eyiyo ngempela yalokho okwakungumbono kuYe, lokho okwakusekucabangeni kwaKhe.

⁴⁵ Manje, kuMichelangelo, leyo kwakuyingxenye yomcabango wakhe.

NoNkulunkulu wayefuna ukwenza umuntu ngomfanekiso waKhe, uMqophi omkhulu, futhi Wahamba wayomsebenza. Futhi siyaqaphela lapho Ekhulisa kusukela ezintweni ezibonakalayo. Okokuqala mhlampe kwakuyizinhlanzi, kwase-ke kuba yizinyoni, kwase—kwase-ke kuba izinto ezinwabuzelayo emhlabeni, ne—nezinto eziningi Azilethayo. Kodwa, ekugcineni, lapho Efukamela, ngokuba nguMdali, Wayene. . . Wayengafani nomuntu, manje, umqophi ozothattha into esidaliwe, ukuqopha umfanekiso. WayenguMqophi wezinto zaPhakade. WayenguMqophi owayekwazi ukudala futhi akwenze kubekhona lokho Ayenakho emqondweni waKhe ukuba akwenze. Noma, ngenye indlela, Angenza into ebonakalayo lokho izingxenye zaKhe ezazikufisa.

⁴⁶ Futhi lapho Eqala ukusebenza izinto ezinwabuzelayo, njenge—nge—ngezilwane ezincane phezu komhlaba. Wase Eqala ukuqeda ngalokho wangena kwenye into, ephakeme. Kwase kuthi ekugcineni Wakuletha ezilwaneni ezithe ukuba nkulu, njengebhubesi, ingwe, ibhere. Wase ekuletha waku—ku—kungenisa ekuphileni mhlawumbe kwe—kwezinkawu nohlobo lwezinkawu ezingenamsila, nokunjalo. Manje, akusikho

ukuthi umuntu waqala waba yisilwane, njengoba sicabanga ukuthi umuntu wavela e-...Lokho kwakungokudaliweyo osekuphelele; uNkulunkulu esebenza ngephethini.

⁴⁷ Kodwa ekugcineni kwafika emhlabeni, ukuphelela, futhi lowo kwakungumuntu. Wase-ke Ekwazi ukubona kulowomuntu, ukuthi kwakubukeka kufana naYe. Ngakho manje ngenkathi Embuka, wayengumfanekiso obonisa ukuthi uMdali wakhe wayenjani. UNkulunkulu manje wayesekwazile ukuqeda ngempumelelo into Ayeyifuna, umuntu ngomfanekiso waKhe uqobo.

⁴⁸ Futhi manje-ke ngingahle ngisho, kulokhu, ukuthi, ngenkathi Enza lomuntu, kwakukhona okuthize ngaye okwakungabukeki nje nokho kukahle ngenxa yokuthi wa-wayeyedwa. Futhi wayekade enjalo noNkulunkulu, Eyedwa; WayengoPhakade. Nomuntu manje, emfanekisweni kaNkulunkulu, naye wahlala emhlabeni eyedwa. Ngahle ukuba Washaya ngesibhakela kancane ngenhla kohlangothi lwakhe lwesokunxele, kwase kuthi kusukela lapho Wathatha uphisi owashaywa wasuswa kulo wase, emenzela umszizi, umfazi, wase-ke engabe esaba yedwa. Wayekhona—wayekhona, kukhona umuntu ayesenaye. Futhi lowo nguphisi waKhe omkhulu wobuciko odlula konke.

⁴⁹ Futhi, Yena, njenganoma yimuphi umqophi omkhulu ongathatha uphisi wobuciko odlula konke...

Manje, kuqala, Wayenophisi ongowaKhe uqobo wobuciko odlula konke. Kodwa manje wabona ukuthi uphisi wobuciko odlula konke wawunesizungu, njengoba Wayenjalo, ngakho Wehlukanisa uphisi wobuciko odlula konke ngokuwushaya ohlangothini wase eveza umszizi.

⁵⁰ Futhi manje, ukwenza ababili babemunye, Wababeka, njenganoma yimuphi umqophi omkhulu, endaweni e—enhle.

U—umqophi angeke enze uphisi wobuciko odlula konke, bese-ke ewubeka emhumeni ndawo ndawo, noma awufihle emva kwezindlu. Njengoba iNkosi yasitshela, “Umuntu akokheli isibani asibeke ngaphansi kwesitsha.” Uma siba wophisi bobuciko odlula konke bakaNkulunkulu, asifihlwa emhumeni ndawo ndawo. Si—sifanele sinekeze ukuKhanya.

⁵¹ Ngakho siyabona ukuthi—ukuthi Yena, emva kokuba esenze lophisi wobuciko odlula konke, Wawubeka phezulu lapha emhlabeni, wase ewubeka endaweni enhle kunayo yonke eyayikhona, ensimini yase-Edene. Wabeka uphisi waKhe wobuciko odlula konke, ababili bemunye, ensimini yase-Edene. Kufanele ukuthi kwaMthokozisa kakhulu kanjani, ukuthi wabona lophisi wobuciko odlula konke ukuthi wawuhlezi kahle. Yena, emva kwalokho, sithola ukuthi Waphumula; Wayethokoze kakhulu ngomsebenzi waKhe.

⁵² Manje khumbulani ukuthi, ngokubona kwami, uphisi wobuciko odlula konke ungukushaya okona uphisi wobuciko odlula konke kaMose ongoka-Angelo oNgcwele etsheni eliyisikhumbuzo.

Futhi kwaba ngukushaya okwasika uhlangothi lophisi waKhe wobuciko odlula konke, okwakhapha umlobokazi. Futhi manje sibabona benjengomndeni wophisi wobuciko odlula konke ensimini yase-Edene. Wawumuhle kanjani pho! Futhi kwaMthokozisa kakhulu, waze Wa—Wayesephumula ngaleyonkathi. Wathi, “Mina, Ngizophumula.”

⁵³ Kodwa ngenkathi Esaphumule futhi ewethemba uphisi waKhe wobuciko odlula konke, isitha saKhe singena sathola lophisi omkhulu wobuciko odlula konke. Futhi sona, ngenkohliso, si—sigaqa phansi kwe—kwezindonga zasensimini, sase-ke siya—siyawona lophisi omuhle wobuciko odlula konke. Sa—sawona, ngangokuthi wa—wawa.

⁵⁴ Manje ngizama ukuligada lelowashi elikhulu. Futhi ngicele uMike, umshana wami, ukuba ashaye leyonsimbi ekhalayo emizuzwini engamashumi amathathu, kodwa ngi. . . Akakakwenzi, futhi sengivele ngaba nayo imizuzu engamashumi amathathu. Kodwa, khona, siyaqhubeka kancanyana. Niyabo? Manje, angifuni uku—ukwephula lemigomo. Nge—ngenze lemigomo, niyabo, futhi ngi—ngi. . . futhi lapha wephula umgomo wakho uqobo.

⁵⁵ Manje qaphelani, manje-ke, lophisi wobuciko odlula konke. Ngenkathi uSathane ewubamba, umkhohlisi, wabhidliza izindonga, futhi—futhi wawona lophisi wobuciko odlula konke. Ngenxa yendlela akwenza ngayo, ini. . . Wakwenza kanjani na? Ngizongena kakhulu ekukuhlaziyeni. Ukuthi ukwenze kanjani, kwa. . . Lophisi wobuciko odlula konke wawubiyelwe yiZwi, iZwi likaNkulunkulu. Nophisi wobuciko odlula konke, qobo lwawo, womndeni, wawuqiniswe yileliZwi. Kodwa ingxenye ephukile, yephulwa kokokuqala, yaphuma yedlula lolodonga, inika uSathane ithuba lokuwona. Futhi manje njengoba nazi ukuthi yini engiyikholwa kulezozinto, ngakho angizukukusho lokho. Kodwa uphisi wobuciko odlula konke wephulwa.

⁵⁶ Kodwa uMqophi omkhulu, lapho Esebone ukuwa komndeni waKhe, uphisi wobuciko odlula konke, Wayengakuthandi nje ukuwushiya ulele lapho, ubuso bubheke phansi, futhi wonakala. Wahamba wayosebenza, masinyane, ukuba aphinde awakhe futhi. Wayengathandi ukuthi ubhubhe, ulale lapho kanjalo sonke isikhathi. Ngoba, UnguNkulunkulu, futhi Akazukwehlulwa. Ngakho Wahamba wayosebenza masinyane wase eqala ukuphinda awakhe ubesemfanekisweni waKhe uQobo, umuntu.

⁵⁷ Manje, sithola ukuthi izwe langaphambi kokubhubha komhlaba ngamanzi lifika labhubhisa yonke into, ngoba

izivumelwano esenziwa, senziwa ngombandela, “Uma ungeke ukwenze *lokhu*, noma uma uyokwenza *lokho*.” UNkulunkulu, uMqophi omkhulu, wabona ukuthi umuntu wayengeke akwazi uku—wayengeke akwazi ukugcina isivumelwano. Ngeke nje akwenze. Ayikho nhlobo nje indlela.

Engxoxiswaneni emizuzwaneni embalwa edlule bengikhuluma nomuntu ekamelweni, okhona manje. Uthe, “Kodwa, Mfowethu Branham, nginezinto eziningi kakhulu engaziyo—engaziyo ukuthi lokho kuyiphutha,” futhi o—owesifazane omncane omesabayo uNkulunkulu.

⁵⁸ Ngathi, “Kodwa—kodwa, buka, dadewethu, awuzibuki wena. Kuyilokhu nje isifiso sakho esiyikho nalokho ozama ukukwenza. Futhi uma uyithanda ngempela iNkosi, uzama ukuyikhonza ngenhliziyo yakho yonke, bese kuthi-ke onke amaphutha akho lifihlwe eGazini leNkosi uJesu.” Uyabo? Uyabo, Wenza indlela.

⁵⁹ Ngakho Uyaqala manje, ethatha umuntu ezivumelwaneni zaKhe, zo—zokuthi, “Uma uyo, Ngiyo.” Futhi Uqala ngomuntu othiwa nguAbrahama, futhi unika uAbrahama isivumelwano, ngaphandle kombandela. Njalo uma Eqala uphisi wobuciko odlula konke, uSathane wayewuthola, ngoba iZwi. . . Kodwa lapho Eqala ngoAbrahama, Wathi, “Sengivele Ngikwenzile. Manje lesi asinambandela, hhayi ukuthi. . . lokho—lokho, ‘Uma uyo, Ngiyo,’ kodwa sengivele Ngikwenzile.” Manje Yena, u—uMqophi, uphokophelele ukuba nawo lophisi wobuciko odlula konke.

⁶⁰ Bese-ke, kusukela kuAbrahama, kufika okhokho. Nokhokho ngempela. . . Manje wenzani uNkulunkulu na? Wakha kabusha lophisi wobuciko omuhle-hle obusuwile. Ngakho, kokhokho, owokuqala esimtholayo kwakunguAbrahama.

⁶¹ Manje bhekisisani, wonke uphisi wobuciko odlula konke ubekwa phezu kwesisekelo, umfanekiso wetshe. Itshe lesikhumbuzo sikaMose lika-Angelo likuphisi wemabula ongamafidi amathathu- noma amane. Unesisekelo. Ngakho, uNkulunkulu, ekulungiseni lophisi wobuciko odlula konke, Wawubeka phezu kwesisekelo sokhokho. Nesisekelo sokhokho, kuqala, kwakunguAbrahama, kwase kuba uIsaka, kwase kuba uJakobe, kwase kuba uJosefa, amagumbi amane.

⁶² Futhi, manje, uAbrahama wayeyisisekelo sokukholwa. Asithi wawunezisekelo ezine. Isisekelo sokukholwa kwakunguAbrahama. Isisekelo sothando kwakunguIsaka. Isisekelo somusa kwakunguJakobe, umusa kaNkulunkulu kuJakobe; noma ubani uyakwazi lokho. Kodwa kuJosefa kwakungukuphelela, yilapho Ayengabeka khona itshe lesikhumbuzo; hhayi phezu kwesisekelo sokuqala, isisekelo sesibili, isisekelo sesithathu, kodwa phezu kwesisekelo sesine.

⁶³ UAbrahama wayefanekisa uKristu, kusobala; wenzenjalo noIsaka, ngothando. UAbrahama wenza, ngokukholwa; uIsaka wenza, ngothando; uJakobe wenza, ngomusa waKhe. Ngoba, ukuthi *Jakobe* kusho “umkhohlisi,” futhi yilokho ayeyikho, kodwa umusa kaNkulunkulu wawunaye. Kodwa uma sekuza kuJosefa, akukho lutho olumelana naye, isikreshe esincane nje esisodwa, ngokuba nesisekelo futhi sifanele sibe wuphisi wobuciko odlula konke. Ngenkathi etshela uyise, umprofethi, “Uthi kuFaro abantu bakho ba—bangabafuyi bezinkomo abasibo abezimvu, ngoba umelusi wezimvu uyisinengiso kowaseGibhithe.”

⁶⁴ Kodwa lapho umprofethi omdala efika phambi kukaFaro, wathi, “Izinceku zakho zingabelusi bezinkomo.” Ngakho kwawukresha, niyabo, yingakho usalokhu uwenza ube wuphisi wobuciko odlula konke.

⁶⁵ Manje izisekelo sibekiwe, ngokukholwa, uthando, umusa nokuphelela, ngokhokho.

⁶⁶ Manje umsebenzi womzimba oba phezu kwalophisi omkhulu wobuciko odlula konke wawungabaprofethi, okwakuyiZwi. Ngiyethemba ningakufunda. Niyabo? Abaprofethi; hhayi imithetho! Abaprofethi, ngokuba abaprofethi wayeyiZwi eliqinisekisiwe elenza umzimba; hhayi okhokho. Abaprofethi, babeyiZwi.

⁶⁷ Ekugcineni, lapho Eqala emuva le ngezinsuku zikaMose futhi wehla njalo ngabaprofethi, kulowo ngamunye. Futhi, ekugcineni, akha umzimba ukhula, ulokhu usondela ngaso sonke isikhathi. Nomkhulu kunabo bonke kwakunguJohane. IBhayibheli lasho njalo. UJesu wakusho. “Akukho-muntu, owake wazalwa ngowesifazane, omkhulu njengoJohane umBhaphathizi,” ngokuba kwaba nguye owakwazi ukwethula iZwi.

⁶⁸ Bese-ke kufika, ekugcineni, iNhloko enkulu, iNhloko yawo wonke. Konke okunye okomzimba kwakhuluma ngaYo nje. Isisekelo sabekwa ngukhokho; kodwa umzimba wakhiwa yiZwi, okwabe kungabaprofethi; futhi nakhu kufika iNhloko yawo wonke, uJesu wafika enkundleni. Lapho, ngenkathi lophisi weNhloko ubekwa phezu kwawo, sithola Yena wonke umsebenzi wezandla kaNkulunkulu. Sithola kuYe umfanekiso ophelele obonisa iZwi, ngokuba WayeyiZwi, ukugcwala kweZwi. Manje, futhi, uNkulunkulu usenoPhisi wobuciko odlula konke ophelele futhi.

Njengoba uIsaya athi, “Bheka iNceku yaMi, uPhisi wobuciko odlula konke waMi, eNgiwufanekisile kuyo yonke iminyaka walo Ophelele ozayo. Futhi nangu Emi phambi kwaMi ngqo, ophelele!” Lapho, ngomfanekiso waKhe uQobo, ebonisa uNkulunkulu! Ngokuba Wathi, kuJohane oNgcwele 14, “Nxa ubona Mina, ubona uBaba.”

⁶⁹ Futhi, manje-ke, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu,” neZwi laqheshulwa futhi labonisa ukuthi iZwi lalinjani ekuqaleni. Yena, iZwi, laboniswa kuPhisi wobuciko odlula konke ngesifanekiso saKhe uQobo, uNkulunkulu ebuya futhi ngesifanekiso saKhe uQobo, isimo seZwi siboniswa emfanekisweni womuntu, uPhisi wobuciko odlula konke.

⁷⁰ Bonke abaprofethi babenezimfa; bonke labo kwakuyingxenyane. Kodwa lapha, ekugcineni, ukhuphuka ngalokho, ekugcineni kufika uPhisi wobuciko odlula konke, Ophelele, akukho-cala kuYe nhlobo, uphelele kakhulu waze wabonisa uMakhi uqobo lwaKhe, umfanekiso waKhe uQobo waboniswa emsebenzini waKhe. “UNkulunkulu noKristu babeMunye,” ngangokuthi waze Wafaka uMoya waKhe uQobo kuYe, kwase kuthi-ke ngisho umfanekiso noMakhi wabaMunye. UNkulunkulu nomsebenzi waKhe oqoshiwe, uPhisi wobuciko odlula konke waKhe! Lapho uMose—uMose ayekhona, emsebenzini kaAngelo oNgcwele, wawu yi... noma uMichelangelo, njalo; wawu—wungumsebenzi oqoshiwe owawufile, ngoba wawukade wenziwe ngetshe. Kodwa lapha, iNyanga yokwakha, lapho Isiwuphelelisile umsebenzi waYo wezandla usuphelelisiwe, Yangena kuWo.

⁷¹ Epheleliswe kakhulu uMhlengi womuntu, ephelele kakhulu, enokumesaba uNkulunkulu kakhulu; nokho, kwakungekho-buhle ukuba siMfunene. Ngenkathi leNdodana kaNkulunkulu ophilayo ezalwa yintombi iba ngepheleleyo kakhulu, futhi ithobeka, futhi isemfanekisweni kaNkulunkulu, yaze yathi iNkosi enkulu Eyayikhulise ukuPhila kwaYo ngabaprofethi... Futhi Yayingukugcwalisa kwabo bonke abaprofethi. Yayiphelele kakhulu, kwaze kwathi, uNkulunkulu ebona lokhu, WaYishaya futhi umemeze kakhulu, “Khuluma!” njengoba kwenza uMichelangelo. “Khuluma!”

Wena uthi, “Ngabe kunjalo na?”

⁷² UMarku oNgcwele 9:7, siyathola, phezu kweNtaba yokuGuqulwa isimo, ngenkathi lapho kumi uMose, umthetho, lapho kumi uElija, abaprofethi. Kusukela le emuva kokhokho, obaba, umthetho, abaprofethi, nabo bonke bemi lapho. Sizwa iPhimbo lehla livela efwini, futhi lathi, “Lo uyiNdodana yaMi ethandekayo; Yizweni!” Futhi uma bezokuzwa, Uzokhuluma. Kwakuyizinsuku ezimbalwa nje ngaphambi kokuba Ashaywe. “Lo uyiNdodana yaMi, eNgithokozile ngaYo ukuhlala kuyo. NgiYibumbile. Sengibe neminyaka eyizinkulungwane ezine ngiYiletha kulokhu. Futhi manje, Iphelele kakhulu, Ngifanele ngiYishaye ukuze Ikhulume. Yizweni! INgophelelisiweyo. Yona, IwuPhisi wobuciko odlula konke.”

⁷³ Khumbulani, Yayifanekiswa ngezikhathi zonke, kusukela emuva eTestamenteni eLidala.

Siyithola iyiDwala ehlane, elashaywayo, iDwala ehlane. “Ngiyi leloDwala elalisehlane.” Kodwa lelo kwakuyitshe elalingakafiki ekupheleleni nokho. Kodwa esimweni somfanekiso Lalandela ibandla, ukuba likhe kuLo ukuze Akwazi ukukha, anikeze ukuPhila kulabo Ayenganikeza ukuPhila kubo. Kodwa WayeyileloDwala ehlane. Wayengakenziwa umuntu nokho. Wayesemfanekisweni kuphela.

⁷⁴ UMose waMbona emi kuleliDwala. WaMbona edlula, wayesethi, “Kuyingxenye yomhlane womuntu.” Niyabo, uMqophi wayethula kuMose, okwakungumfanekiso wesikhashana kaKristu, ukuthi uPhisi omkhulu wobuciko odlula konke uyobukeka kanjani uma uyobe Usuphelelisiwe. Wedlulisa esaKhe. . . Wajova, noma—noma wakhiphela kuMose umbono wokuthi uPhisi wobuciko odlula konke wawuzobukeka kanjani. Kwakuyingxenye yomhlane womuntu, ngenkathi Wedlula ehlane.

⁷⁵ Khumbulani, uAngelo wakwazi kuphela ukumemeza kakhulu nokushaya umfanekiso, futhi athi, “Khuluma!”

Kodwa kwakwehluka kakhulu kanjani kuNkulunkulu, uMqophi omkhulu. Ngenkathi Enza umuntu ngomfanekiso waKhe uQobo, wawuphelele ngangokuthi Wabonisa Yena, uNkulunkulu wakhuluma ngomfanekiso womuntu, ekhombisa lokho Ayezokwenza. Wakhuluma ngabaprofethi lapho besemfanekisweni wesikhashana, njengoba Wayewukhulisa uze uyofika eNhlokweni. Kodwa lapho Esefika eNhlokweni, Wayeyiwo wonke umfanekiso kaNkulunkulu; Wayezifanekisa Yena uqobo. Kwase kuthi-ke, washayelwa thina, manje UsewuPhisi wobuciko odlula konke kithi, iSipho sikaNkulunkulu, uJesu Kristu, ukuPhila okuPhakade. Ngethemba ukuthi ngeke siphinde sikukhohlwe lokho.

⁷⁶ Njengoba sibona izinsuku ziba-mnyama, njengoba sibona amathunzi ewa! Lapho, ngiyabikezela, “Kungukuphenduka okumbalwa nje kwelanga. Lesisizwe asisekho.” Niyazi. . .

Izolo, zizine kuJulayi. UThomas Jefferson usayine isimemezelo sokuziphatha, yena nenye ibhodi ebikanye naye, neNsimbi yeNkululeko yakhala, futhi simenyezelwe ukuthi sesinokuziphatha, njengesizwe. Ngokomlando, ayikaze ibebikho idemokhrasi ukubusa ngentando yabantu noma yinini sekuphele iminyaka engaphezu kwamakhulu amabili. Futhi lokho kwakungo 1776, ngoJulayi zizine. Futhi sisalelwe nje yiminyaka eyishumi nanye. Ngabe kuzophumelela nje? Qhabo, ngeke, niyabo. Iminyaka eyishumi nanye. Futhi uma kuphumelela, kuzobe kuyaqala kuwo wonke umlando.

⁷⁷ Futhi siyasibona isimo sesikhathi. Siyasibona isimo sabantu. Siyasibona isimo sezombusazwe. Siyasibona isimo sezwe. Ngeke lime. Lizofanele licwile, njengeTitanic. Lifanele lishone phansi,

ngoba elabo liyayinikeza indawo. Isizwe esisodwa sinikeza esinye indawo, lapho liwa. Nalombuso ufanele uwe, nayo yonke eminye imibuso, ukunikeza indawo kulowoMbuso ozaayo, ongeke wawa. “Ngokuba semukela uMbuso ongayikuzanyazanyiswa,” ngalomfanekiso kaNkulunkulu ophelele, uPhisi wobuciko odlula konke.

⁷⁸ UNkulunkulu, ngenkathi EMbuka, Waba nogqozi kakhulu! Kakhulu waye...ukuMbona ngendlela Ayebukeka ngaYo, nokubona i—isimo saKhe, Waba nogqozi kakhulu ukuthi kwakuzoba wuPhisi wobuciko odlula konke woMhlengi, uJesu uMhlengi. Ngakho, uNkulunkulu, ukuze ashaye, qobo lwaKhe; ngoba, ukuba akhokhe inhlawulo yaKhe uQobo, uNkulunkulu noKristu babaMunye, ukuze uNkulunkulu akwazi ukushaywa esemfanekisweni, Akwazi ukuba ashaywe izingozi. Futhi yingakho uSaya wathi, “Sathi Ishayiwe yahlushwa nguNkulunkulu. Kepha yalinyazwa ngenxa yeziphambeko zethu, Yachotshozwa ngobubi bethu; umvimbo wokuthula kwethu wawuphezu kwaYo, nangemivimbo Yayu siphilisiwe thina.”

⁷⁹ Umfanekiso ophelele, uMuntu-Nkulunkulu!, uNkulunkulu, kwi *en morphe*, wayesesuke kokwaPhezulu waya embonweni, nombono wakhishelwa eMfanekisweni. Nomfanekiso washaywa ukuze owaPhezulu akwazi ukuzwa umuzwa wokufa, uPhisi wobuciko odlula konke ophelele kaNkulunkulu.

Akakwazanga ukukwenza kuMose. Akakwazanga ukukwenza kubaprofethi; uSaya, owasahwa ngamasaha waze wasahwa waba yizicucu. Akakwazanga ukukwenza kubaprofethi abakhandwa ngamatshe. Akakwazanga ukukwenza, ngoba Wayengeke azizwela khona; lokho kwakukhona ingxenye nje yaKhe.

Kodwa kuloPhisi wobuciko odlula konke ophelele, Wayengukugcwala kobuNkulunkulu ngokomzimba. Akakwazanga kuphela ukukukhiphela kuMose; Wakwazi ukukhiphela ubuYena baKhe bonke kuloMuntu, futhi wezwa ukufa kwesintu sonke. UPhisi wobuciko odlula konke ophelele kaNkulunkulu! UNkulunkulu, waba nogqozi kakhulu ngokuWubona, Uba nguMhlengi weminyaka yonke; ukukhulumela labo abasezindaweni ezisemuva, ababekade bekhona ngaphambili, namanje.

⁸⁰ Zonke izithembiso kwahlanganwa nazo kuYe. WayengukuPhelela kokuphelela. Yonke imifanekiso yagcwaliswa kuYe; uMhlengi oyisiHlobo sethu, kuRuthe noBowazi; uMnikezeli-mthetho wethu, kusukela eNtabeni iSinayi; umProfethi wethu, kusukela ehlane, lapho Efika evela entabeni, lapho Efika evela ehlane; lapho Efika evela ePhakadeni waba ngumuntu, umfanekiso ophelele!

⁸¹ UNkulunkulu, kusukela phansi onyakeni, eqhephula, ngokhokho, futhi wenza isikhwelo saKhe, futhi wabakhuphula besuka ezintweni ezehlukeneyo ayezobeka khona lesisisekelo phezu kwazo. Phezu kwalesi Uqala ukwakha iZwi laKhe, abaprofethi. Kwase kuthi-ke, ekugcineni, kuphumela kumProfethi ophelele, isiSekelo esiphelele, umbono ophelele uNkulunkulu ayenawo.

⁸² Futhi manje, ukuze lokhu kukhulume, UyiZwi. Futhi ukuze iZwi likhulume, Ufanele afike angene eMfanekisweni. Bese kuthi-ke ukuze uMfanekiso ukhulume, ufanele ushaywe. Ufika angene eMfanekisweni, bese kuthi-ke ukuze akhulume, uMhlengi ophelele.

⁸³ Yonke imifanekiso yeTestamente eLidala kwahlanganwa nayo kuYe. Njengoba ngasho ngolunye usuku, uJehova weTestamente eliDala unguJesu weLisha. Yebo.

⁸⁴ Njengeningi lenu, silisa, nabesifazane, ontanga yami; sasivamise ukubanawo, inqwaba yamalondolo amaShayina. Ngenkathi amaShayina kuqala eqala ukungena, avela eWest Coast, eya ngasempumalanga, awelela ngapha evela ezweni laseMpumalanga, eza ngapha. Futhi lapho enzenjalo, ayengabantu ababengalwejwayele ulwimi lwakithi nezindlela zakithi, kodwa ayengabawashi abahle. Futhi ayengakwazi ukubhala ithikithi ukuze ibuye ilondolo yakho efanele.

Kodwa, indoda yeShayina, yayizithathela isixheke samakhadi amancane angenalutho nhlobo kuwo. Ngakho uma ufika uzofuna ilondolo yakho, yayithatha lelikhadi ilidabule ngendlela ethize; bese ikunikeza isiqephu esisodwa, futhi isigcine esinye isiqephu. Futhi, manje, kungokungconywa kunalokho esinakho manje, ngoba uma ubuya ukuzofuna lokho okungokwakho, lezoziqephu zifanele zihlangane okwesisila sejuba. Wawungeke usifanise nesinye uma wawungakwenza. Ayikho indlela yokukwenza. Ungawenza amakhophi ezincwadi, kodwa ungeke wakufanisa lokho kudabula. Sifanele sifanelane ncamashi nesinye isiqephu. Ngakho-ke, izingubo zakho ezingcolile ozilethile, wawungazithola ngalelithikithi, ngoba lalimeshana nethikithi elalilethiwe.

⁸⁵ Futhi ngenkathi uNkulunkulu, ngabaprofethi, phansi komthetho, usilahla ngecala esonweni; nomthetho awunamusa, ukutshela kuphela ukuthi uyisoni. Kodwa ngenkathi uJesu efika enkundleni, Wayengukugcwaliseka, Wayengu—ngukugcwaliseka kwakho konke uNkulunkulu ayekwethembisile. Wayengophelele, umfanekiso owiwonawona wesithembiso. Ngakho-ke, zonke izithembiso zeTestamente eLidala kwahlangatshezwana nazo kuJesu Kristu. Kwakungeke kuhlangatshezwane nazo kuMose, kwakungeke kuhlangatshezwane nazo kunoma yimuphi wabaprofethi, kodwa

kwahlangatshezwana naso kuPhisi wobuciko odlula konke. Wameshana nakho konke Owathi Wawuzoba yikho.

Ngakho neBandla lizofanele limeshane nakho konke uNkulunkulu akwethembisile. Lifanele libe wuphisi elishaywe lakhishwa kuWo. Ngakho uma okokuqala kuyiZwi, ziyoba njalo nezikhonzi esithathwe kuWo sibe yiZwi, ukumeshana nohlangothi lwaWo.

⁸⁶ Ngakho-ke, indoda eyiShayina, wawungayifuna... Lapho, umthetho ukulahla khona ngecala futhi wathi wena wawungcolile, futhi wawunecala, futhi wawungakufaka etilongweni. Kodwa ngenkathi Efika, Wayewuphisi oMeshayo wawo, esasingakukhipha; futhi sikubuyise, ukuba—ukuba ube yithikithi elipheleleyo, ukuhlengwa uNkulunkulu ayekwethembisile emuva ensimini yase-Edene. “INzalo yakho iyakuchoboza ikhanda lenyoka. Kodwa, isithende saKhe siyakuchoboza—choboza ikhanda layo.”

⁸⁷ Manje sithola loPhisi wobuciko odlula konke ophelele uNkulunkulu ayewuqedile. Manje, siyaqaphela ukuthi Wayeyikho konke okwakuthenjisiwe ukuba yikho. Uyizo zonke izithembiso, konke okweziprofetho, konke uNkulunkulu ayenze isithembiso sakho. “INzalo yakho iyakuchoboza ikhanda lenyoka.” Manje, Wayengeke alichoboze ngomthetho, Wayengeke alichoboze ngabaprofethi, kodwa Wakwenza ngenkathi iNzalo yowesifazane iba wuPhisi wobuciko odlula konke, uKristu. WayeyiTshe uDaniyeli alibona liqheshulwa entabeni. Waba nguYe owakwazi ukushaya. UnguYe owakwazi ukuchoboza, achoboze ikhanda lenyoka.

⁸⁸ Impilo yaKhe yayimesha, ncamashi, impilo kaMose. Impilo yaKhe yamesha uDavide. Ake sibone uma kwakuyiyo, uma Ewuphisi omeshayo.

⁸⁹ Qaphelani uDavide, inkosi elahliweyo, phezu kwabantu bayo uqobo. Waye...Ngelinye ilanga esa...Indodana yakhe uqobo yamvukela ngokumhlubuka, futhi wahlukanisa waba izimpi zikaIsrayeli. Futhi wenziwa njalo, uDavide, waxoshwa, noma waxoshwa ngabantu bakhe uqobo, wasuka esihlalweni sakhe sobukhosi.

Futhi esendleleni yakhe esephuma, kwakukhona umuntu owayemzonda, futhi wayehamba ngakhona lapho, wamfela amathe uDavide. Lowomlindi wahosha inkemba yakhe, wathi, “Ngizoliyeka ikhanda laleyonja lihlale kuyo, ifela ngamathe inkosi yami na?”

UDavide wathi, “Myeke kanjalo. UNkulunkulu umtshele ukuthi akwenze.”

⁹⁰ Aniboni na? “Umuntu wenhlupheko, elujwayele uhlupho. Umi njengeMvu, phambi kwabagundi, ithule.” Ba...Wakusho lokho. Mhlampe uDavide wayengazi ukuthi wayethini.

Kodwa cishe kwamahlanu, amakhulu ayisithupha eminyaka kamuva, noma ngaphezudlwana, iNdodana kaDavide yayihamba idabula kuleyomigwaqo efanayo, futhi Yafelwa amathe. Kodwa qaphelani ukuthi kwenzekani lapho, uDavide, kweyakhe—kweyakhe...lapho eba ngumhambuma; nasekuphumeni kwakhe ekudingisweni, lapho e—lapho esebuya, lowomuntu wanxusa ukuthula nesihawu. Ngisho nalabo abamshayayo bayoMbona ngelinye ilanga lapho Esebuya.

⁹¹ Futhi siyathola-ke kuJosefa, ukuthi uJosefa wayengumfana owazalwa ngokuyinqaba, owokugcina, ingxenye esekugcineni phezulu yesisekelo, lapho uphisi wobuciko odlula konke wawuzokwakhelwa khona. Uvela ekukholweni, bese uya othandweni, bese uya emseni, bese ufika ekupheleleni. Futhi wenza kanjalo, kusukela ezinyaweni zasekuqaleni, kuphumela ekupheleleni kuKristu. Qaphela ukuthi wafanekiswa kanjani kuJosefa, okokugcina phezulu esisekelweni, ukuphelela okukhulu ukwedlula bonke.

⁹² Sithola ukuthi uJosefa wazalwa emndenini wakubo. Futhi wayevela kowesifazane wangokomthetho, empeleni, okwabe kungumkaJakobe. Futhi qaphelani, futhi, ukuthi ngenkathi ezalwa, uyise wamthanda; nabafowabo bamzonda, ngaphandle kwesizathu. Bamzondelani na? Ngoba wayeyiZwi.

Niyasibona isisekelo impela na? Niyabona ukuthi inhloko yesisekelo ifika kanjani na? Manje, bukani iNhloko yomzimba, ifika. Manje bhekisisani iNhloko yoMlobokazi ifika. YayiyiZwi.

Futhi bamzonda ngoba wayengumboni. Wabona izinto zingakenzeki, futhi wazisho. Zenzeka. Akunandaba ukuthi kwalibala isikhathi eside kangakanani, kwenzeka ngokufanayo nje. Futhi ngokuba ngokamoya, waxoshwa kubafowabo. Babefanele ukumthanda. Kodwa bamzonda, ngoba wayengumprofethi futhi wayengokamoya. Futhi bamzonda.

⁹³ Qaphelani, wathengiswa cishe impela ngezinhlamvu ezingamashumi amathathu zesiliva; waphoswa emgodini, futhi ngokucatshanga kuthiwa ufile, kodwa wakhishwa emgodini. Futhi ngesikhathi sakhe sokulingwa, etilongweni; umphathizitsha no—nomphekizinkwa, siyazi ukuthi umphathizitsha wasindiswa nomphekizinkwa walahlwa. Nasetilongweni likaKristu, esiphambanweni, oyedwa wasindiswa nomunye walahlwa; amasela amabili, abenzi bokubi ababili.

⁹⁴ Futhi siyaqaphela wakhishwa etilongweni lakhe, waya kwesokunene sikaFaro; ukuthi kungabikho—muntu ongakhuluma noFaro, kuphela ngoJosefa. Futhi ngenkathi uJosefa esuka kulesosihlalo sobukhosi sikaFaro, necilongo lalikhala kulolonke iGibhithe, ukuqhuma kwakuzwakala futhi kuthi, “Guqani, wonke umuntu, uJosefa uyeza!”

⁹⁵ Kuyobanjalo nakuJesu. Ukuthi Wayethandwa kanjani nguYise, futhi ezondwa yilabobazalwane bamahlelo, ngaphandle kwesizathu. Wathengiswa ngezinhlamvu ezingamashumi amathathu zesiliva, njengoba kwakunjalo; futhi wafakwa emgodini, kucatshangwa ukuthi ufile. Esiphambanweni; oyedwa walahlwa nomunye wasindiswa. Futhi waphakanyiswa esuka esiphambanweni; futhi uhlezi ngakwesokunene sikaNkulunkulu, eBukhosini, uMoya omkhulu owawukade uboniswa kuYe. Futhi akukho-muntu ongakhuluma noNkulunkulu, kuphela ngoJesu Kristu. Kucabange nje! Futhi ngenkathi Esuka kulesosiHlalo sobukhosi, eqala ukuya phambili, “Icilongo liyokhala, namadolo onke ayoguqa nezilimi zonke ziyovuma.”

⁹⁶ Khumbulani, wayeyindodana yempumelelo. Konke ayekwenza kwakuphumelela. Noma kwakuyitilongo, kumbe noma ngabe kwakukuphi, kuphuma kahle.

Futhi Akabethembisanga yini abantwana baKhe ukuthi Uyokwenza konke kusebenzelane kube ngokuhle. Noma ngabe kwakungukugula, itilongo, ukufa, ukudabuka, noma ngabe kwakuyini, ukuthi kuyosebenzelana kube ngokuhle kwabaMthandayo. Wakwethembisa, futhi kufanele kube njalo. Kufanele kube khona. Kungukulinganisa, kunguku, kwakhulunywa kithi kuYe. WayeyilowoMfanekiso kaNkulunkulu ophelele. Manje siyabona lapha, futhi, ukuthi uma Ebuya futhi . . .

⁹⁷ Khumbulani, uJosefa ngesambulo wasindisa izwe, ngesiprofetho sakhe esikhulu. Izwe ngabe lafa ukuba kwakungenganxa kaJosefa.

Nezwe ngabe sela—selafa ukuba akubanga ngenxa kaJesu. “Ngokuba uNkulunkulu walithanda izwe kangaka, Waze wanikela ngeNdodana yaKhe ezelwe yodwa, ukuba yilowo nalowo okholwa yiYo angabhubhi.” UNkulunkulu ugodle ukuPhila.

⁹⁸ Besingaqhubeka siqhubeke! Ngoba, kuphela nje Wayengomesha uDavide. Wayengomesha uMose. Wayengomesha uElija. Wayengomesha uJosefa. Yonke into ingefanekisile noma eyashiwo nguYe ingakenzeki eTestamenteni eLidala, yamesha kulokho ngqo, (kuyini na?) kukhombisa uMhlengi ophelele. Ukuthi, besingafaka izingubo zethu ezingcolile ezindala elondolo, sihambe siyozilanda futhi. Isigezwe eGazini leWundlu. Singakulanda okungokwethu. Futhi konke Akufelayo, singakulanda. Ngakho, Wayengukuphelela kweZwi, kufanekisiwe.

⁹⁹ Kwamthokozisa uNkulunkulu, uMqophi omkhulu, ukuMshaya, nokukwenza ngalendlela. SiyaMbona kuSaya lapha, njengoba ngifunda, “Sonke saYazisa, safulathelisa ubuso bethu kuYo. Ayibukeki ukuba siYifune,” wonke

umuntu ekhuluma ngaYo, ehlekisa ngaYo. Ngikhuluma ngaYo manje ngalolusuku, wonke umuntu ehlekisa ngaYo. Niyabo? “SaYazisa, saYibona.” *Yazisa* kuchaza uku “buka.” “Sayazisa sathi Ishayiwe yahlushwa nguNkulunkulu.” Nokho, Yona, Yakwenzela ini lokhu na? “Yalinyazwa ngenxa yeziphambeko zethu; Yachotshozwa ngobubi bethu.”

¹⁰⁰ Manje, besingaqhubeka siqhubeke nalokho, kodwa ngikhuluma ukuthi sinaso isithombe salokho engikushoyo manje, uNkulunkulu ebuye akha uPhisi waKhe wobuciko odlula konke.

¹⁰¹ Kodwa asingakhohlwa ukuthi ekuqaleni lapho Eshaya uhlangothi luka-Adamu, Wathatha okuthize ohlangothini lwakhe.

Manje, ukushaywa kukaKristu kwakungokwesizathu, ukuze Athathe kuYe, oyedwa, ukuba abengumndeni, uMlobokazi; Akwazi ukuMthathela uMlobokazi. Ngakho lapho uPhisi waKhe wobuciko odlula konke usuphelelisiwe, khona-ke Wadingeka ukuthi Awushaye, ukuba athathe kuYe; hhayi omunye uphisi, hhayi okunye okudaliweyo, kodwa owokudaliweyo okufanayo.

¹⁰² Mfowethu, ungacabangi okubi ngalesisikhathi, kodwa cabanga umzuzu. Uma Athatha kuYe, okwasekuqaleni okudaliweyo, ukuba aMenzele uMlobokazi, Akazange enze okunye okudaliweyo. Wathatha ingxenye yokudaliweyo kwasekuqaleni. Manje-ke uma WayeyiZwi, ufanele abe yini uMlobokazi na? Kufanele kube yiZwi lasekuqaleni, uNkulunkulu ophilayo eZwini.

¹⁰³ EKimberley, eNingizimu Afrika. Ngake ngabuka amadayimane, ukuthi ayekhishwa kanjani emhlabathini. Futhi ngawabona ebekwe lapho. Njengokuthi, awu, u—unsumpa womshini, noma imayini wayengomunye wabangenisi bami emgqeni womkhuleko. Futhi ngawaphela amadayimane, enenani lezinkulungwane ezingamashumi zamadola, enqwabelane ndawonye, kodwa ayengabanyezeli ngisho nangaphansi kokukhanya. Futhi ngathi kumphathi wezimayini, ngathi, “Kungani engabanyezeli na?”

¹⁰⁴ Wathi, “Mnumzane, awakasikwa. Afanele asikwe. Bese-ke, uma esesikiwe, khona-ke abonisa ukukhanya.” Nakho lapho okhona.

¹⁰⁵ Uphisi wobuciko odlula konke ufanele usikwe. Qaphelani, usikweleni na? Uphisi uyasikwa ukhishwe na? Qhabo, qhabo. Uphisi osikwayo, wenza inalithi yegramafoni, nenalithi yegramafoni ibekwa phezu kwe—kwe—kwerekhodi lomculo ongabonwa ezweni. Kodwa inalithi yiyona ewukhiphayo, ikhipha ukhunuyushwa kweqiniso kweZwi.

¹⁰⁶ Impilo yaKhe yameshana nabantu bonke. Kwamthokozisa uNkulunkulu ukuMshaya. Futhi, manje, WaMshayelani na? Ngenxa yesizathu esifanayo Asishayela uAdamu.

107 Manje siMbona ezejisiwe, eshaywe nguNkulunkulu futhi ehlushiwe, iWundlu elihlatshelwe isoni—izoni, uPhisi wobuciko odlula konke.

108 Manje, iminyaka ecishe ibeyizinkulungwane ezimbili, uNkulunkulu ubephinda futhi eMenza uPhisi wobuciko odlula konke. Ngoba, Washaya uAdamu ukuba athole ima- . . . akhiphe uphisi kuye, ingxenye yakhe, ubambo ukumenzela umfazi. Futhi manje lowoPhisi wobuciko odlula konke owashaywa eKalvari, Wakhapha uphisi kuYe. YiTestamente eLisha nje, yilokho kuphela. Wagcwalisa iTestamente eLidala. Manje yiTestamente eLisha, omunye uphisi ukuba ugcwaliseke. Niyabo, eLisha neLidala yindoda nomfazi. Niyabo? Futhi kuthathe eLisha uku fore- . . . ELidala ukubonisa eLisha lingakenzeki; uKristu uyafika, uPhisi wobuciko odlula konke, ukugcwalisa lokho. Manje uMlobokazi waKhe uzogcwalisa konke okuseTestamenteni eLisha. Omunye uPhisi wobuciko odlula konke uyenziwa.

109 Njengoba kuMthathe iminyaka eyizinkulungwane ezine ukwenza loPhisi wobuciko odlula konke; manje Ubekade, cishe iminyaka eyizinkulungwane ezimbili enza omunye uPhisi wobuciko odlula konke, uMlobokazi kaKristu, omunye uPhisi wobuciko odlula konke. Ngokuwenzajalo, Uwenza ngendlela yaKhe yokwenza engaguquki neze, indlela efanayo Enza ngayo uPhisi wobuciko odlula konke; iZwi laKhe. Yileyondlela Enza ngayo oPhisi baKhe bobuciko abedlula konke, ngoba Angaba kuphela uPhisi wobuciko odlula konke ophелеle uma kuyiZwi eliphelele.

Noma yimiphi engcolile, eyimfucumfucu, imijovo, izokwephuka. “Kodwa amazulu nomhlaba kuzokwedlula, kodwa leloZwi alisoze lephuka.” Niyakhumbula, ekusikeni idayimane, ukuthi ufanele ube nethuluzi eliphelele ukukwenza ngalo, akusiwo nje noma yimuphi uphisi oyokwenza. Ngibone lawomathani amakhulu ezimbokodo zilihlifiza, futhi kugudluzwe lawomathani amakhulu ngaphezulu, zedlulise ngqo lelodayimane. Qhabo, ayizange ilephule lelodayimane. Lifanele lisikwe.

110 Manje Wenza into efanayo ngendlela yaKhe yokwenza engaguquki neze. Siyathola, kuMalaki 3, Wathi, “NginguNkulunkulu Angiguquki.” Angeke ayiguqula indlela yaKhe yokwenza.

111 Manje, njengoba Aqala kuAbrahama. Emva kokuwa kophisi wokuqala wobuciko odlula konke, Waqala kuAbrahama, esisekelweni ukwakha omunye uphisi wobuciko odlula konke.

Waqala ngoSuku lwePentekoste, ukwakha omunye uPhisi wobuciko odlula konke, iMbewu yasekuqaleni, iZwi. Waqala eBandleni lokuqala. Kwakuyini na? IMbewu, iZwi, iZwi elibonakaliswayo, isithembiso esasinikeziwe. UJoweli wathi,

“Kuyakuthi ngezinsuku zokugcina, uSho uNkulunkulu, Ngithulule uMoya waMi phezu kwayo yonke inyama; amadodana enu namadodakazi ayakuprofetha, omdala wenu aphuphe amaphupho, insizwa yenu ibone imibono.” Lokho Ayokwenza ngezinsuku zokugcina, ezimbili, iminyaka eyizinkulungwane ezimbili edlule.

¹¹² Qaphelani, futhi kwaqala njengokwasekuqaleni. Njengoba uJesu athi, “IZwi likaNkulunkulu liyiMbewu ayihlwanyelayo umhlwanyeli.” Futhi WayenguMhlwanyeli. IMbewu yayiyiZwi. Futhi, qaphelani, noma yiyiphi imbewu ehlala yodwa ayenzi lutho neze. Ifanele iwele emhlabathini ukuba iveze umkhqiqizo futhi. Futhi leMbewu, leloBandla eliphelele, lawela emhlabathini eNayisiya, eRoma, ngenkathi liba yihlelo.

¹¹³ Manje, bosomlando, khumbulani. Nawe ozozwa leteyipu, kuhlole futhi uthole ukuthi lokho akunjalo yini. Ibandla lafa eNayisiya, eRoma, lapho lithatha imibhedsho nezivumokholo, esikhundleni seZwi lasekuqaleni. Kwakuyini na? UNkulunkulu wayekhombisile, ngaleloBandla lokuqala, ukuthi WayenguNkulunkulu. WayeneBandla eliphelelisiwe; kodwa iBandla, njengazo zonke ezinye izimbewu, lifanele liwele emhlabathini life. Manje, lawela emhlabathini, life, lichitheke.

¹¹⁴ Niyazi, ngafunda incwadi, lapha esikhathini esingeside esedlule. Ukhona owabhala i—incwadi, futhi wathi, *UNkulunkulu Othule*. Ningahle ukuba nayifunda. Ngiyakhohlwa, ngi—ngicabanga ukuthi uBrumback... Qhabo, angicabangi, anginaqiso ukuthi kwakungubani owayibhalayo. Kodwa angisakhumbuli. Nginayo endlini yami yokufundela. *UNkulunkulu Othule*, wathi, “UNkulunkulu, eminyakeni eyizinkulungwane yezikhathi zobumnyama, wahlala wathula futhi akazange anyakazise nesandla, futhi wabuka abafelukholo abathembekile beya emgodini wamabhusesi; futhi beshiswa ngamaRoma; ukubulawa ngokusocongwa kwazo zonke izinhlobo; abesifazane behlutshulwa izingubo zabo, bokhelwe ngomlilo ezinweleni zabo ezinde, ngetiyela, babashise.” Khumbulani, izinwele ezimfishane kuqala ziqala eRoma. Nabesifazane bamaKristu babenezinwele ezinde, ngakho ba—babezicwilisa etiyeleni bese bezokhela ngomlilo, bese bebashisa, futhi bona benqunu; babanikele emabhusesini. Nalombhali uqhubeka athi, “Uphi lowoNkulunkulu na?”

O, ubumpumpithe bomuntu, ngesinye isikhathi! Anazi yini ukuthi leyoMbewu yayifanele ife na? Akazange azame ukubakhulula. Bashona phansi ngokunqoba. Bashona phansi, bopha befa, benikela ngezimpilo zabo. Ngani na? KwakuyiMbewu. Yayifanele iwele emhlabathini, njengoba, kuqala uJohane 12 esitshela. “Uhlamvu lukakolo, lufanele luwele emhlabathini futhi lufele lapho; futhi lungafi nje kuphela, kodwa lubole.” Kodwa lalingazi lelohlelo ukuthi

lokhokuPhila kwakuselokhu kuphakathi lapho. Nakuba ibandla kulo uqobo. . .

¹¹⁵ KulowoMkhandlu waseNayisiya, wezinsuku eziyishumi nanhlanu wempikiswano yezombusazwe enegazi, lapho amakhosi ohlanga engena futhi efuna ukuthela phakathi zonke lezizikhulu ebandleni. Nabaprofethi baphuma kulelohlane lapho, bedla imifino futhi bezisonga ngezikhumba zezilwane, abaprofethi bangoqobo, futhi babakhiphela phandle. Ngani na? IMbewu izofanele iwele emhlabathini. Ifanele ife.

¹¹⁶ Yafa ezikhathini zobumnyama, phansi phakathi kothuli olumnyama. Bacabanga ukuthi yase iphelile. Niyazi, uJohane oNgcwele 12:24, uJesu wathi, “Uma uhlamvu lukakola luwela emhlabathini, luhlala lodwa.” NeBandla lokuqala laliyilowomkhiqizo ophinde wavezwa, lowoMlobokazi, leyoMbewu, leloZwi elenziwe labonakala, elawela emhlabathini eNayisiya, eRoma. [UMfowethu Branham ushaya phezu kwepulpiti kaningana—Umhl.]

¹¹⁷ Lalelani, Bandla, kuzo zonke izizwe eziyokuzwa lokhu. Nanto uthuli lwakho, yilawomahlelo. Yilapho iZwi elabethelwa khona, futhi bemukela umbhedesho. Futhi amakhulu ngamakhulu eminyaka yezikhathi zobumnyama, Amandla nokuzibonakalisa kweZwi kwakufihliwe ezweni. NgubuKatolika kuphela obabusayo. Sonke siyakwazi lokho, njengokufunda umlando. NgubuKatolika kuphela obubusayo.

¹¹⁸ Kodwa, u—ungeke uyifihle iMbewu ehlumayo, Ifanele iphume ngoba (ngani na?) uMqophi omkhulu usemsebenzini. Uzokwakha futhi. Ngakho U. . .

IMbewu yashona phansi, iZwi.

¹¹⁹ Uma sibona uPawulu oNgcwele, uPetru, uJakobe, uJohane, bonke labo ababhala iZwi. Futhi babhala, iZwi abalibhalayo laba ngeliphilayo, futhi laphila, futhi Laphila. Futhi uma sithola, emva kokuba seliqala ukuvuthwa, uJohane uqala ukubhala ezincwadini, waphoswa esiQhingini sasePatmose emva kokushiswa emafutheni amahora angamashumi amabili-nane. Kodwa iZwi lifanele liphume. Lifanele libhalwe. Babengeke bawubilise uMoya oNgcwele bawukhiphe kuye, ngamafutha, ngakho uyaphuma. Umsebenzi wakhe wawungakapheli. Wafa gokufa kwemvelo.

¹²⁰ UPolycarp, owayengumfundi kaJohane, waqhubeka neZwi. Futhi kusuka kuPolycarp kwafika uIranaeus. NoIranaeus, umuntu odumileyo kaNkulunkulu owakholwa lona leliVangeli esilikholwayo, “IZwi liqinisile.” Ibandla lizama ukuLikhama lilikhiphe.

¹²¹ Ekugcineni kufika eNayisiya, eRoma, futhi lapho lawela emhlabathini, emva kukaMartin oNgcwele, futhi wabulawa. UMartin oNgcwele wayekholwa yinto efanayo nesiyikholwayo. Wamela into efanayo; umbhaphathizo kaMoya oNgcwele,

umbhaphathizo emanzini eGameni likaJesu. Wama phezu kwento efanayo nesiyenzayo. Futhi wayengumprofethi, futhi ekholwa yiZwi likaNkulunkulu eligwele. Futhi ekugcineni babethelwa, futhi bababondela emhlabathini, futhi balala lapho amakhulu eminyaka, yaze yabola ngaphandle, iMbewu. Imizimba emidala usubole waphela. Ngike ngaba kuAngelo oNgewele, emihumeni okwakulahlwa kuyo izidumbu, futhi ngibona lapho abafela khona, namathambo abo ephukile nazo zonke izinto. Ekugcineni babola amathambo abo aze aphela, kodwa ukuPhila kwakusekhona lapho.

¹²² Inhlamvu kakolo eyawela emhlabathini nge... eMkhandlwini waseNayisiya, yaqala ukuhluma futhi, kuMartin Luther. Njenganoma yiyiphi inhlamvu ikhula, noma ukolo; emva kokubola kwezimbewu, ukuphila kuyavumbuka. Futhi luqala ukuphuma kuMartin Luther. Wenzani, into yokuqala na? Walenqaba ihlelo lobuKatolika, waphikisana nalo ngokuthi lalinephutha. Ngokuba, wathi, “Abalungileyo bayophila ngokukholwa.” Kwakuyini na? UkuPhila okubuthakathaka kancane okwathi ukuveza amahlumela amancane angangamabili. Labo kwakungoLuther. Impela akubukeki sengathi uhlamvu olawela emhlabathini, kodwa ukuPhila sekuyaphuma manje.

¹²³ Kwase kuqhubekela ohlangeni. Kwase kwenzekani-ke na? Ngezinsuku zikaJohn Wesley, wenzani ngenkathi ekhipha ukulungisiswa na? Wahhlala neZwi. Futhi kwenzani na? AmaLuthela ayesehlelele futhi enza inhlango, ngakho kwase kuyisikhathi sokuba kwenzeke okuthize. Uphisi wobuciko odlula konke usuyakhiwa manje. Wenzani na? Wenzani na? Waphikisana nalelobandla laseSheshi, waphumela enguqukweni njengentshakaza. Kuyini na? Imbewu iza ekuPhileni, iyakhula manje.

¹²⁴ Manje, uhlanga alubukeki njengembewu, kanjalo nentshakaza.

¹²⁵ Manje, bazalwane bePentecostal ezizweni zonke, ngifuna nilalele, mfowethu, uma lona kunguMlayezo wokugcina engiyoke ngiwushumaye, Lona nguphisi wami wobuciko odlula konke. Nike niqaphele lapho okukakolo... inhlamvu kakolo ewela emhlabathini, lapho iqala ukubuye ibumbe uhlamvu lwalo—lwalo futhi na?

¹²⁶ Bhekisisani imvelo. Imvelo, impela, inguNkulunkulu. UNkulunkulu esebenza emvelweni, yilokho konke Angakwenza. Kodwa kusukela emvuselelweni yamaPentecostal, njengoba ecabanga, kwakuyiMbewu; kwakungesiyo. Manje bhekisisani. Kodwa kukhona okwaphuma njengeMbewu nje. Manje bhekisisani ukuthi uJesu wathini, kuMathewu oNgewele 24:24, ukuthi, “Imimoya emibili ezinsukwini zokugcina iyosondelana kakhulu iyoye idukise nabaKhethe woye uma kungenzeka.”

¹²⁷ Manje, lolohlanga alubukeki ngalutho lufana nembewu; kanjalo nentshakaza ayibukeki ifana nembewu. Kodwa qaphelani manje, hhayi ngosuku lukaLuther, kodwa ngosuku lokugcina.

¹²⁸ Into yokuqala. Kukhona abalimi bakakolo abahlezi lapha. Into yokuqala ephuma kuqala embewini kakolo, uyoze ucabange ukuthi cishe impela bekuyimbewu, kodwa (yini na?) yikhoba. Ibumba into encane engaphandle, efanayo, ukubamba imbewu. Ibumba ikhoba. Kodwa ikhoba alisiyo imbewu, kanjalo nentshakaza noma uhlanga lwalungesiyo. Kungumthwali kuphela wokuphila, inhlamvu kakolo, ngaleyonkathi. UJohane oNgwele 12, niyabo, kukhuluma uJesu.

¹²⁹ Ukolo, emva kwentshakaza, (emva kukaWesley), uveza ikhoba, eliba phambi kwakho konke okunjengohlamvu lwanoma yini enye into. Ikhoba lifana kakhulu nohlamvu. Lifika lifane kakhulu nohlamvu ngaso sonke isikhathi, lolo lwangena emhlabathini. Futhi uma luvela, uhlanga, lunokuPhila kulo, kodwa impela alusilo uhlamvu. Kufike intshakaza, impova, kuseyilokhu kungesilo uhlamvu. Bese-ke kuvela ikhoba, futhi libumbeke njengokolo nje, njengalo impela uhlamvu lukakolo, kepha nokho alisiwo ukolo. Libumbeke ngokufanayo impela, ngokuphelele.

¹³⁰ AmaPentekostal aphuma njengoba nje ukolo ungenza. Elilodwa liphuma kwelinye, ephuma kwelinye, kodwa angumthwali kuphela. Aya emahlelweni. Futhi yilokho iPentekoste eyakwenzayo, yaya ehlelweni. Futhi lenzani iPentekostal lapho livela njengohlamvu nje na? Labuyela emuva ngoqo, njengaseSambulweni 17, koyedwa wodadewabo amahlelo. Lokho kuyikho impela. Yilokho uJesu akusho.

¹³¹ Manje qaphela. IVangeli lizoza livela ngoLuther, ngoWesley, kuPentecost, futhi ezinsukwini zokugcina liyodukisa abaKhethiweyo impela uma kungenzeka. AbaKhethiwe! O, bazalwane bePentecostal, aniboni na?

¹³² Ukolo ekuqaleni kwawo unjengembewu nje, lapho uqala njengembewu, kodwa yikhoba. Lahlela, ngokuyikho du lenze into efanayo abayenzayo phansi lapho kuLuther. EZambulweni 17, kufakazisa into efanayo, yamabandla.

¹³³ Manje, uhlamvu lweMbewu, kolwasekuqaleni, lwawela eNayisiya, ngoba kwakuyihlelo lokuqala.

¹³⁴ Qaphela lapha, ukuPhila okwakusohlangeni, intshakaza, konke manje kugcina sekuseMbewini. UkuPhila lokhu okuvela eMbewini yasekuqaleni, kukhuphuka ngezindlela ezehlukene (izindlela ezintathu ezehlukene), futhi bese kubuyela emuva kuze kube yisimo saKho sasekuqaleni. Haleluya! O, he! Ngingumuntu ojabule kakhulu emhlabeni, lokhu uNkulunkulu ungenze ngakubona Lokhu. Qaphela ukuthi liphelele kanjani iZwi nalezi (imvelo) isebenza kanyekanye.

¹³⁵ Njengoba sibonakalisa uvuko; uphumo, ilanga; ukushona kwelanga; ukuphuma futhi.

Iqabunga liphuma esihlahleni, lingene phansi, amanzi esihlahla angene empandeni; futhi libuye lenyuke, futhi—futhi iqabunga liyabuya lenyuke nakho futhi. Liwela emhlabathini; ukuphila kwesihlahla kulimunca libuye ngqo, ikhalsiyamu nepotashi okwakha isihlahla, kulenyuse ngqo libe elinye iqabunga futhi.

Niyabo, yonke imvelo yonke into isebenza kahle ne—neZwi likaNkulunkulu. Futhi nakhu, impela, ngokuphelele kuleminyaka yeBandla. Yingalesosizathu uMoya oNgcwele ehla futhi wadweba lezozinto, futhi wazenzela thina ngendlela Enze ngayo. Kunjalo impela.

¹³⁶ Qaphelani, lapha, ukuPhila okwakusekhobeni. Ohlangeni, nasentshakazeni, ekhobeni, konke kubuthana eMbewini. NokuPhila okwakusohlangeni, kwahamba, okunye kwahamba ukuba kuyokwenza okunye. Ukulungisiswa, kwenza indlela yokungcweliswa; ukungcweliswa, kwenza indlela yombhaphathizo kaMoya oNgcwele; umbhaphathizo kaMoya oNgcwele wenza indlela kaMoya oNgcwele qobo lwaWo ukuba wehlele ngqo ekupheleleni, ubuyele eZwini futhi, ukuba Uzibonakalise.

¹³⁷ Kodwa, okuhleliwe, kuyafa. NjengokuPhila, kuLuther, kwahamba kwayokwenza uWesley; futhi—futhi, ukusuka kuWesley, Kwaya ePentekoste; futhi, ukusuka ePentekoste, ukwenza iMbewu yasekuqaleni. Kuqhubekele ePentekoste, kuphuma kuWesley, kuze kube yilesosikhathi. Isizathu sokuba iPentekoste iphume kuWesley, ngoba yayingesilo ihlelo, iPentekoste yayingesilo. Yase-ke iPentekoste ihamba iyohlela, futhi (yenzani na?) yaphendukela ekhobeni. Yayibukeka njengeNto yangempela.

¹³⁸ Futhi, noma ubani, bangaki abake babona imbewu—imbewu kakolo iqala ukukhula na? Yini into yokuqala encane na? Kufana nembewu impela nje, kodwa yikhoba.

Niyazibona izigaba ezintathu na? Uhlanga; intshakaza, noma impova; bese kuba yikhoba; bese kuthi-ke, ekhobeni, kuphume iMbewu yasekuqaleni. Niyabo? Hhayi iMbewu; kwakungukuPhila kweMbewu, kukhula kwedlula kulokhu, Ukuba kuze eMbewini. Amen, amen! Niyakubona na? Kuyini na? Ukuvuka, kubuyela kuPhisi wobuciko odlula konke futhi, njengaLowo owangenayo.

¹³⁹ IPentekoste yaphuma kuWesley, ngoba uWesley wayeyinhlango. IPentekoste yaphuma, ingesiyo inhlango, yase ijika iba yiyo. Yayifanele, ukwenza ikhoba. IZwi leqiniso lokuPhila kuyo, yayisisendleleni yayo ngaleyonkathi eya oHlamvini lwasekuqaleni, kwedlula kulezizigaba. Kwedlula

ohlangeni, kwase kungena empoveni; kusuka empoveni, kwangena ekhobeni; futhi kusuka ekhobeni, Kwenza iMbewu.

¹⁴⁰ Qhabo, uhlanga, intshakaza, ikhoba, kuphila, kwaveza (emvuselelweni yasekuqaleni umbambi wengxenywe ethize yokuPhila kweMbewu; kodwa, lapho behlela, ukuPhila kwaphuma kuyo. Lokho kufakazelwe yiwo wonke umlando. Ayikho inhlangano eyake yayenza emva kokuba isihlelile. Yayisifile. Kunjalo.

¹⁴¹ Bhekisani, ukuPhila kuyahamba kuyaqhubeka manje. Kuyaqhubeka.

¹⁴² Qaphelani, ukuthi benzeni, bonke laba abakwenzile, kufakazelwa ngumlando impela nje indlela ibandla elifike ngayo, ukuba lingaphinde lisaba nosizo kuYe futhi. Inhlangano ibekwa eshalofini. Akukaze kube khona, kuwo wonke umlando, ibandla, emva kokuba selihlelile, lingafi. Nenhlango yafa futhi ayizange iphinde ivuke futhi. Anikuboni na? Indoda ayizimpumputhe, vulani amehlo enu! Imvelo neZwi iqondana ndawonye futhi ifakazisa khona lapha ukuthi Leli yiQiniso, ukuthi yiQiniso. Lokho kuPhila kushiya uhlanga, ukuba kwenze intshakaza; kusuke entshakazeni, Kwenza ikhoba; futhi kusuke ekhobeni, Kuhamba kungene kokwasekuqaleni futhi. Qaphelani, akube kusaphinda futhi kube nosizo kuYe.

¹⁴³ Kuqaphelisiseka kanjani lokho kuphila, ekuhambeni kwakho enhlamvini kakolo, kunoma kunjalo esihlahleni. UNkulunkulu ubize abantu baKhe njengesihlahla; niyabo, ukuphila kushona phansi, esihlahleni, kubuye kwenyuke futhi; kushona phansi kubuye kwenyuke; niyabo, kushona phansi kubuye kwenyuke. Kodwa, ohlamvini lukakolo, kwenyuka kusuka ohlangeni lwasekuqaleni. . .kwedlule ohlangeni, entshakazeni, nasekhobeni; nento okwedlula kuyo, iyafa, ukuze kungabe kusaphinde kubuye kwedlule kuyo futhi. Kuyini na? Akusasizi. Kuya ekupheleleni kwakho.

Amen! Aniboni ukuthi kungani Engazange ayisebenzise inhlangano na? Angeke esabuyela ukuyongena kuyo futhi. Ifile. Kodwa ukuPhila kuyedlula, kusuka kokunye kuya kokunye. Niyabo, babeka izivumokholo, futhi bazithele phakathi. "Oyonezela izwi elilodwa, noma akhiphe iZwi elilodwa," niyabo, uvinjiwe kuLo. Kufanele kube iMbewu yokuPhila ihamba iqhubeka.

¹⁴⁴ Ngisebenzisa lokhu ngomfanekiso manje, woMlobokazi, uPhisi wobuciko odlula konke ovelayo. Njengoba uPhisi wobuciko odlula konke wawa, kukhona uPhisi wobuciko odlula konke ovukayo. UPhisi wobuciko odlula konke wawa ePente. . . eNayisiya, eRoma, eNayisiya. Emva kweNayisiya, eRoma, Usedlulile ekutheni aqhubeke, kodwa Ubuyela ngqo emuva futhi kulowoPhisi wobuciko odlula konke, wapheliswa, ngoba Uyingxenywe yaleloZwi elakhulunywa nguYe. Uzoba

ne “Bandla elingenasisihla nambimbi.” Alizukuhlanganiswa nangayiphi indlela nanoma yiluphi uhlobo lwenhlangano noma ihlelo, into eqalekisiweyo. Seledlule kulezozinto, kodwa soze laba lapho.

¹⁴⁵ Qaphelani, imbewu iyenyuka, lokho kuPhila kuyenyuka, akubuyeli emuva. Ngeke kusabakhona ukuvuka emva kwalokhu. UkuPhila kuyenyuka, ukuba kuye ekupheleleni kwakho, ukuvuka.

Qaphelani, ikhoba liveza i—i . . . Qaphelani, ikhoba likhipha iMbewu yasekuqaleni kulo uqobo. EZambulweni, isahluko 3, siyakuthola lokhu.

¹⁴⁶ Manje khumbulani, alikho elinye ibandla Akhishwa kulo, eBhayibhelini, emiNyakeni yeBandla eyisiKhombisa. Bangaki okukhumbulayo na? Wedlula oNyakeni weBandla, ukuba aqhubeke enze enye into. Kodwa, yiLokhu. Akukho okunye. Kodwa u—uMqophi usebuyele ekupheleleni futhi, iZwi. Niyabo? Ungabuyeli emuva. Lehluke kakhulu. Yebo. O!

¹⁴⁷ Futhi qaphelani-ke, ikhoba, uma livela, libukeka lifana noHlamvu nje. Kodwa uma ukuPhila koHlamvu sekuqala ukulishiya ikhoba, ukuba kungene kuyokwenza uHlamvu (uMlobokazi), ikhoba liyavuleka bese lizehlukhanisa noHlamvu. Kunjalo na? Imvelo, yilokho impela elakwenzayo.

¹⁴⁸ E—eSambulweni 3, sithola ukuthi uNyaka weBandla laseLawodikeya laMkhiphela ngaphandle. Manje, niyabo, alizange, emuva kweminye iminyaka, ngoba kwakukhona okunye nokho okwakusazokwenziwa. Kwavele kwedlula nje futhi kwaqhubekela kokunye. Nginitshelile, sonke isikhathi, akusekho mahlelo amanye ezayo. Sisekupheleni. Futhi baMkhiphela ngaphandle ngoba (ngani na?) U—U—UyiZwi, futhi. NjengaLowo owawela phansi lapho. UyiMfundiso efanayo ephuma ivela ekuqaleni.

¹⁴⁹ Futhi lapho iZwi-Mbewu liqala ukuphuma limile, ikhoba liLibeka lisuka kulo uqobo. UkuPhila kushiya konke okunye, ukuLilandela. Lokho ngamakholwa eqiniso, alandela ukuPhila noma ukuPhila kuyaphi.

¹⁵⁰ NjengakwaIsrayeli, umfanekiso ophelele, ukuba besinesikhathi; nginemizuzu embalwa nje esele. Kodwa emfanekisweni ophelele, ekuqaleni, nomaphi lapho leyoNsika yoMlilo eyayiya khona kwakukhona ukuPhila. UNkulunkulu wayeyilokho kuKhanya. Futhi angikhathali noma kwakuphakathi nobusuku, kumbe noma babesendaweni ekhethiweyo enhle; ngenkathi leyoNsika yoMlilo ihamba, icilongo lalikhala noIsrayeli wayehamba naYo.

Haleluya! Futhi lapho icilongo likhala, uMartin Luther waphuma naYo. Futhi wahlela, wabulala . . . hhayi yena uqobo; umuntu emva kwakhe. Wase-ke uNkulunkulu ekhipha

ukuPhila kulokho, waKukhipha kwaqhubeka, wakubeka phansi ethuneni.

¹⁵¹ Kwase-ke kuphuma uWesley. Wayibona leyonhlangano enkulu, ngakho washaya icilongo, lokungcweliswa, okuningi okweZwi. Niyabo? Ngenkathi ekwenza, baphuma, baphuma ngqo—baphuma ngqo kuLuther, bangena ngqo kwiMethodisti.

¹⁵² Futhi ngenkathi iPentekoste iKubona, babetha i—icilongo, sekuyisikhathi sokubuyela kweziphiwo. Niyabona ukuthi benzani na? Babetha icilongo, futhi baphuma. Base behlela.

Kodwa, khumbulani, emva kwekhoba, lokho yizigaba ezintathu esaziyo ngazo, akusekho okunye okusele kuphela wuHlamvu. O Nkulunkulu! Bese-ke uHlamvu lukhishelwa ngaphandle kukho konke okwakho. Amen futhi amen! AmaZwi eMbewu liqala ukuZibumba, ukuPhila kulethwa kuvela e... Manje qaphelani, uma uMyeni, ukuqala, owokuqala, uMyeni... Lona nguMlobokazi evela.

¹⁵³ Khumbulani, iBandla liqala ePentekoste, futhi Lawela eNayisiya. Lihluma, hhayi njengoHlamvu lwangempela, qhabo; kwakungokunye kokuPhila phakathi lapho, kodwa kwahluma ukuze kwenze inhlango. Futhi Wamonyuka kuleyonhlangano. Kwase Kwenzenjani-ke na? Kwase-ke kuhamba, ukusuka kuleyonhlangano, Kwahamba kwangena kwenye inhlango, kwangena kwesinye isigaba seZwi; ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgewe. Niyabo? Futhi lapho Kuhamba kwedlula kuluhlanga nokuqhubeka, Kwakulokhu kuza kakhulu.

¹⁵⁴ Khumbulani, impova encane kakhulu, intshakaza ifana kakhulu neMbewu kunoma lunjalo uhlanga. Nekhoba lifana kakhulu neMbewu kunoma yayinjalo intshakaza. Kodwa iMbewu uqobo lwaYo ingaphambili kwalokho. Niyabo? Yasebenzisa lokho nje kube okokuthwala, ukuyithatha kuYedulise.

¹⁵⁵ Qaphelani, uMlobokazi. Uma uMlobokazi, ekuqaleni, kwakuyiZwi, noma uMyeni; bese-ke uma uMlobokazi esuswa kuMyeni, Kufanele kube yiZwi futhi. Qaphelani, uMlobokazi ufanele abenjalo.

¹⁵⁶ Yingani, yingani uMyeni efanele ukuba abe yiZwi elibonakalisiweyo, elenziwe lacaca na? Yingoba uMlobokazi noMyeni baMunye. Unguphisi oshayiwe nje wakhishwa kuYe. Nango uPhisi wobuciko odlula konke. Washaywa. Uthi... .

¹⁵⁷ UMichelangelo wayengenakuphinda akuveze lokho futhi. Wayengeke akwazi ukukubuyisela emuva.

Kodwa uNkulunkulu uzokwenza. Uzoletha loMlobokazi omncane, oshayiweyo, abuyeke ngqo ohlangothini lweZwi lakuqala. Futhi Nango, nanko uPhisi wobuciko odlula konke, umndeni usubuyile futhi ensimini yase-Edene.

158 LoMlobokazi uzokwenza kanjani lokhu na? LoKolo uzokwenza kanjani lokhu na? UMalaki 4 wathi, ngezinsuku zokugcina, wawuzophinde ubuyiselwe, (inina na?) wawuzobuyisela emuva njengasekuqaleni; uthathe uwubuyisele emuva! “Ngiyobuyisela,” isho iNkosi, “yonke iminyaka yesibotho, nezinkumbi, nazo zonke lezi ezinye izinto kudlile. Ngiyobuyisela futhi.” UMalaki 4 wathi, “Uyobuyisela izinhliziyi zabantu, zibuyele kobaba basekuqaleni futhi.” Niyabo? Siyakubona lokhu phambi kwethu ngqo, Bandla. Sikuphi na?

159 Manje, sengivala emizuzwini embalwa. Ngifuna niqaphele ngokusondela impela ngento ethize esanda kwenzeka.

UMalaki 4 ungowokubuyisa, kubuyelwe kokwasekuqaleni.

160 Ushaywe wakhishwa ebandleni, wakhishwa emzimbeni webandla; eshaywa neNkosi yaKhe, kwenzelwa inhloso efanayo. UyiZwi. Ngokufanayo nje njengoba uJosefa washaywa kubafowabo, ngoba wayeyiZwi. NoJesu washaywa kubafoWabo, ngoba WayeyiZwi. Ibandla liyashwaywa... UMlobokazi uyashaywa ebandleni, ngoba UyiZwi. Nazo izigaba zenu futhi; esisodwa, ezimbili, ezintathu, niyabo, impela nje.

161 IZwi, liphila futhi liseMnyakazweni, uMlobokazi weBhayibheli, hhayi umlobokazi othize owenziwe ngumuntu; uMlobokazi weBhayibheli, washaywa futhi wahlushwa nguNkulunkulu. “Akukho-buhle ukuba siMfuno umlobokazi, kepha nokho sathi Ushayiwe wahlushwa nguNkulunkulu.” Kunjalo. Umi yedwa. Ushaywe kuwo onke amahlelo, ngokweZambulo 3. Ushaywe wakhishwa oNyakeni weBandla waseLawodikeya Ayekhuliswe kuwo. Niyabo? LeliBandla lakhuliswa oNyakeni weBandla waseLawodikeya; lokho ikhoba. Kodwa uma labo abanye baya... .

162 Wena muntu wePentecostal awukuboni lokho, uma lokho okunye kwakuyikhoba elafayo na? Uma lokho okunye (uhlanga) kwakufanele kufe, uma intshakaza yayifanele ife, kanjalo nekhoba lifanele life; izigaba ezintathu zezinhlangano.

163 Futhi khumbulani, nathi, “Awu, manje, kwakukhona inqwaba yentshakaza ebambelele. Kukhona inqwaba *yalokhu*.” Yebo. Kwakukade kukhona iMethodisti, iBaptisti, iPresbyterian, iLuthela, ichurch of Christ, zonke lezi ezinye izinto ezincane ezawela kukho, amaqabunga nakho konke okunye kwakukade kubambelele kukho, kodwa okwasekuqaleni kwakuyizinguquko, manje, niyabo.

164 Umi yedwa, njengoMyeni, “wenqatshwa ngumuntu, wedeleleka futhi wenqatshwa ngamabandla.” UMlobokazi umi ngaleyondlela. Kuyini na? NguPhisi waKhe wobuciko odlula konke, niyabo, uyiZwi Angasebenza ngalo, alibonakalise. Ukwenqaba!

165 Ngakho, uhlanga, intshakaza, nekhoba, alibisiyo neze iMbewu, qhabo, kodwa ngaso sonke isikhathi kuya ngokuya kufana neMbewu.

166 Manje ngesikhathi sokuvuna, iMbewu isibuyele ekuPhileni kwayo kwasekuqaleni, ibuyela eBhayibhelini. UMalaki 4 wathi kuyolethwa ngaleyondlela. O, o, he! Lifanele libe nakho konke! Ukuze libe ngalendlela, Lifanele libe nakho konke okweZwi. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.]

167 Manje Wathini, eZambulweni 10, ukuthi ukuyokwenzeka na? Kungani kwaba khona uhambo oluya eTucson na? Ukuvulela iBandla. “Ngezinsuku zesithunywa, sengelosi yesikhombisa, uMlayezo wengelosi yesikhombisa, lonke iZwi likaNkulunkulu liyobonakaliswa. UPhawu, yilokho kuphela uhlanga oselusele nakho, kokuthi kungani nakho konke ngaLo, lizobonakaliswa ngalesisikhathi.”

Ngabe yilokho iZwi elakushoyo na? [Ibandla lithi, “Amen.”—Umhl.] Manje-ke, siyakubona. Manje-ke sikuphi, niyabo, sikuphi na? Kukhona into eyodwa kuphela, ukuvuna sekulapha. Selivuthwe vu. Selikulungele manje ukuFika. Qaphelani.

168 Qhabo, ngeke kuze kube yiLo. Ngesikhathi sokuvuna, iMbewu isibuyele esimweni sayo sasekuqaleni, futhi ifanele ibe nakho konke okweZwi, ukuze ibe yiMbewu. Manje, ungeke waba neMbewu enguhhafu; ingeke imile. Niyabo? Kufanele kube yiMbewu yonke. Ayifanele ibonakalise... Uthi, “Ngiyakholelwa embhaphathizweni kaMoya oNgcwele. Halleluya! Ngiyakholelwa ekukhulumeni ngezilimi.” Leyo yingxenye nje yeMbewu, ehhe, kodwa manje kukhona okwenezelwe kulokho. Halleluya! Niyabo? UkuPhila, hhayi iziphiwo; ukuPhila kweziphiwo. Niyabo, niyabona ukuthi ngiqonde ukuthini na? Sisesikhathini sokugcina, bazalwane.

169 Uhlanga, intshakaza, kufile futhi komile manje. Yinye kuphela into ezokwenzeka kulokho, ngukuba kubuthelwe eMkhandlwini wamaBandla oMhlaba ekushisweni kwakho.

170 IZwi selibe yinyama, impela njengoba Ethembisa kuLuka 17, uMalaki 4, nakho konke, niyabo, kunjalo, iZambulo.

171 Konke ukuPhila kwangempela okwakusohlangeni, intshakaza, nekhoba, manje sekubuthana eMbewini, kulungele ukuvuka, kulungele ukuvunwa. UAlfa usenguOmega. Amen. Owokuqala usefika ekugcineni, nowokugcina ungowokuqala. IMbewu, eyahamba yangena, isidlule ekuqhubekeni yase iba yiMbewu futhi.

IMbewu, eyawela ensimini yase-Edene, futhi yafela lapho, yabuya. Ivela kuleyombewu engaphelele eyafa lapho, ibuyela eMbewini ephelileyo, uAdamu wesibili.

172 UEva wokuqala owawa, futhi wasetshenziswa enguqukweni yesibili. . . ukufika kwesibili, njengoba ezala umntwana, manje sekuphinde kwaba nguMlobokazi weqiniso futhi, iMbewu, ibuyela ngqo neZwi lasekuqaleni futhi.

UAlfa no-Omega uyafana. Wathi, “NginguAlfa no-Omega,” Akazange asho lutho phakathi nendawo. Hhe-e. “NginguAlfa no-Omega, owokuQala nokuGcina.” Yebo, mnumzane.

173 Inkonzo yokuqala nenkonzo yokugcina iyafana. UMLayezo wokuqala no (wesibili) Mlayezo wokugcina uyinto efanayo. “Nginguye, NganguAlfa; NgikuOmega.” “Kuyobakhona usuku olungayikubizwa ngemini noma ubusuku, kepha ngesikhathi sokuhlwa kuyakuba ngukuKhanya.” Niyabo, uAlfa no-Omega, kuba ngokokuqala nokokugcina. O, he, bazalwane, singahlala amahora kulokho.

174 Uphisi omkhulu wobuciko odlula konke womndeni, uAdamu wesiBili noEva wesiBili, manje sebelungele insimu, isikhathi seminyaka eyiNkulungwane, amen, sibuyela emhlabeni. Haleluya! UMqophi omkhulu akazange abashiye belele lapho. Wathatha isikhathi, njengoba Enza ngezigidi zeminyaka, ebumba izithandani eziphelele zokuqala; futhi zawa. Manje sekwedlule iminyaka eyizinkulungwane, Waphinde wabumba, futhi manje nampa balungele.

175 Uphisi wobuciko odlula konke wafika futhi washaywa wawiswa phansi; ohlangothini lwaKhe kuphuma umsizi.

Futhi Ukhuliswa ngendlela eqhubekayo efanayo. Manje Nangu usebuyile futhi; nayo yonke imvelo, iBhayibheli, nakho konke okunye, kukhombisa ukuthi silapha.

Izizwe ziyehlukana, uSrayeli uyaphaphama,
Izibonakaliso iBhayibheli elazibikezelayo;
Izinsuku zabeZizwe zibaliwe, (bukani
lesisigejane semfucumfucu esinaso),
ngokwesaba okuthiyayo,
Buyani, O bahlakazekileyo, kwabakini.

Kunjalo. Kungcono ningene lapho masinya, uma nihamba.

Sengilungiselela ukuvala emizuzwini emihlanu nje, elishumi.

176 Qaphelani uphisi omkhulu wobuciko odlula konke, womndeni. Indoda nomfazi ngeke ngempela babangumndeni ngaphandle uma bemunye. Bafanele babenjalo. Uma bengenjalo, abasiwo umndeni omuhle; umfazi edonsa ebhekisa le, nendoda ibhekisa le. Lokho bekungenza umndeni omubi kabi. Kodwa esivumelwaneni, ngothando omunye komunye, lowo ngumndeni. Futhi manje lowo kwakunguPhisi kaNkulunkulu wobuciko odlula konke, futhi manje wonke umndeni weqiniso lapha ufanekisa lokho. Niyabo?

Futhi manje umndeni woPhisi wobuciko odlula konke usufikile futhi, uKristu noMlobokazi waKhe, uselungele ukufika. UAdamu wesiBili, uEva wesiBili, sebekulungele manje ukuphenduka babuyele eKhaya labo. Nesithombe sonke besingukuhlangwa. Lapho esasikhona, sibuyiselwa emuva, niyabo, sibuyiselwa emuva ngqo nje futhi. Emva . . .

¹⁷⁷ Ngelinye ilanga, ngimi phezulu lapha koSomaBhizinisi abangamaKristu. Abaningi benu, ngiqagele, wayelapho. Ngenkathi ngizwa lowompristi wamaLuthela, noma umshumayeli, noma owayefanele ukuba nguye, wasukuma lapho futhi washo leyonto eyinhlekisa, futhi ekwenza ihlaya lokhu esikholwa kukho. Futhi bona oSomaBhizinisi beFull Gospel benalendoda lapho, futhi besho lokho. Wayeqgoke ukhololo ewubhekise emuva. Iningi labo bayakwenza manje. Futhi wathi, “Manje, abantu bangibuza ukuthi ngiwubhekiselani ukhololo wami emuva, wathi, ‘Bangakwehlukana kanjani kumpristi weKatolika.’” Wathi, “Akukho mehluko, futhi akufanele ubekhona.” Wathi, “Singabantwana bakaNkulunkulu sonke.” Wathi, “Ngiyamazi umpristi oyiKatolika okhona ezindaweni zonke, niyabo, lokhu ongabakhona yonke indawo.”

¹⁷⁸ Manje ungeke ubesezindaweni zonke ngaphandle kokuba nokwazi konke. NoNkulunkulu imbala akekho ezindaweni zonke; UNkulunkulu unokwazi konke. Ukwazi konke, okumenza Yena abesezindaweni zonke, Wazi zonke izinto. Kodwa, ukuze abe nguMuntu, Ufanele abe koyedwa uMuntu. Ngokuba nokwazi—ukwazi konke, Angaba sezindaweni zonke. Ngoba, Wazi into yonke, futhi wakwazi ngaphambi i . . . Wakwazi, ngaphambi kokuba izwe libekhona, ukuthi mangaki amazeze, izintwala, zingaki izilwanyakazane, nokuthi zicwayiza ngamehlo azo, futhi yonke into ngakho, niyabo, ngoba Usezindaweni zonke. Ungeke ubenokwazi—ukwazi konke ungesuye ongenasiphetho. Futhi kukhona into eyodwa engenasiphetho; uNkulunkulu. Amen! Futhi khona si . . .

¹⁷⁹ Kuyini na? Kuwudeveli, ebathatha ebase ngqo kulelosilaha. Bonke bengena, lokho impela iBhayibheli elakusho. Futhi nakhu, niyabo, kuza ngqo phakathi kwamaPentekostal, futhi kuvele kubadonse ngqo njengo . . . Isikhathi esinje pho!

¹⁸⁰ O, emva kwalobubufakazi, omunye othile wathi kimi . . . ngi—ngi . . . Kwakuyinto enhle angizange ngikusho kakhulu, ngoba mhlawumbe babengangiyisa etilongweni phezulu lapho. Kodwa ngavele ngacabanga, “Nakho-ke.”

A—abantu owafundiswa, uyazi. “Abahlakaniphileyo bayomazi uNkulunkulu wabo, ngalolo lusuku,” kwasho kuDanilyeli. Yebo, mnumzane. Niyabo, “Abahlakaniphileyo bayomazi uNkulunkulu wabo.” Bayaziqaphela lezizinto.

¹⁸¹ Kodwa lapho ngibona lokho kwenzeka, futhi ngibona amaPentecostal emi lapho naye! Ngisho uOral Roberts

wangibuka *kanjalo*. Ngathi, “O, he!” Mm! Kodwa, emile lapho ngemfundo, epholishiwe, uyazi, futhi nokunye.

¹⁸² Leyo akusiyo indlela uNkulunkulu apholisha ngayo abaKhe. Akabapholishi abaKhe ngemfundo. Upholisha ngokuzithoba, e—emandleni eZwi laKhe elibonakalisiweyo, ukukhonjiswa koHlamvu Elasuka kulo.

¹⁸³ Manje, omunye wathi kimi, wathi, “Mfowethu Branham,” wathi, yinye into engingayiqondi ngawe.”

Ngathi, “Yini leyo na?”

¹⁸⁴ Ngimi phandle lapho ehholo...Ngiqagele, oDadewethu Dauch, emva kokuba sengixhawulene noBill, futhi ngimi lapho; futhi nabo bonke bajikela ekhoneni, nesigejane sonke sabantu. Umfundisi wacindezela wangena, ukhololo ubheke emuva, wathi, “Yini uhlala njalo uklabalasela kakhulu abantu na?” Wathi, “Labobantu bakukholwa ukuthi uyinceku kaNkulunkulu, futhi yiba-mnene futhi ube nomoya omuhle kubo, nakho konke.” Wathi, “Ngaso sonke isikhathi uma ngokuzwa usukuma, uklabalasela kakhulu labo besifazane, ngokuba nezinwele ezimfishane, nangokugqoka izikhindi, nokuzipenda ubuso, nayo yonke lena enye into; futhi uklabalasela abantu kakhulu, ubatshela nokuthi babanda futhi bagcina umthetho ngamehlo nje futhi abanaki kanjalo.” Wathi, “Ukwenzelani lokho na?” Wathi, “Labobantu bayakuthanda. Ungaba kanjani yindodana kaNkulunkulu ethandayo futhi wenze into enjengaleyo na?”

Ngacabanga, “Nkosi, angiyiphendule lendoda ehlanaphile. Niyabo? Ngivumele nje ngiyiphendule, ndawo ndawo, lokho okuzoyilengisa ngentambo yayo uqobo.” Yebo.

Ngathi, “Awu, ngathi, “mnumzana, sewake wafunda yini ngoprojusa omkhulu womculo obizwa ngo...umqambi omkhulu othiwa uBeethoven na?”

Wathi, “O, impela, ngafunda ngoBeethoven.”

¹⁸⁵ Ngathi, “Wathi impela akawudabule ubhaskidi kadoti ogcwele amaphepha akreshiwe, kodwa wapha izwe ophisi bobuciko abedlula bonke.” Akazange avule umlomo asho elinye izwi. Ngathi, “Ngenkathi ehlezi endlini yakhe yokutadishela enogqozi, wayebhala phansi into ethize. Ahambe aye endlini yakhe yokutadishela akhuleke. Uma kungalungile, wayekukresha akulahle kubhasikidi kadoti. Kodwa lapho eseqedile, kulo lonke ugqozi, izwe laba nophisi wobuciko odlula konke.”

O, lisika kanjani iZwi, kodwa Liveza ophisi bobuciko abedlula bonke; ehhe, lisusa lonke ikhoba nohlanga. Liveza uPhisi wobuciko obedlula bonke.

¹⁸⁶ Nginemizuzu eyisikhombisa ukuba nginitshela okuthize okwenzeke kuthangi, ukuba siphume ngesikhathi. NgoJulayi

zintathu, ngangingapha ngihlezi e...lendawo engaphakathi ngapha, indawo yokuthenga engaphakathi engaphandle kwethu khona lapha. Ngike ngaba sePigalle, eRoma, eFransi, futhi ngike ngaba seDolobheni laseNew York, eLos Angeles. Kodwa isigejane sabesifazane esingcole ukwedlula bonke engake ngababona empilweni yami yiJeffersonville, eIndiana. Angikaze ngikubone ukuzibhixa nokungcola empilweni yami njengoba ngikubona phakathi kwalabobantu. Ngahlala lapho inhliziyi yami yaze yaba buhlungu, neNkosi yayinginike umbono.

Manje ngizowusho umbono. Angazi ukuthi ngingawuhumusha yini, kodwa ngi—ngizowusho umbono kungokokuqala kimi.

¹⁸⁷ Ngehlelwa yisiyezi. Futhi, lapho ngenzenjalo, kwakukhona umuntu owayenami. Angimbonanga umuntu. KwakuyiPhimbo nje. Futhi nga—ngabuka. Futhi lapho ngi—ngibuka ngapha, Wathi, “UMlobokazi uzobonakala kulokhu ayoba yikho.”

Futhi ngabuka, beza kimi, futhi ngabona kakhulu—isigejane sabesifazane abagqoke ngokuhlazekileyo esibukeka kahle kakhulu ukwedlula bonke engake ngababona empilweni yami. Kodwa ngamunye wabo, kwakubukeka sengathi, wayegqoke ngokwehlukile. Bonke babenezinwele ezinde. Futhi babenezinemikhono emide neziketi, nokunjalo. Abesifazane abasha, babebukeka bethi, ngingathi, bethi ababeneminyaka engamashumi amabili.

¹⁸⁸ Manje ngineBhayibheli livulekile lapha phambi kwami. Niyabo? Ngingasho kuphela lokho engikubonile.

Uma uthi, “Ubukani na?” Ngibuka iwashi elikhulu. “Ulibukelani na?” Ngifuna abantu, ngibuka abantu. “Ubukani na?” Ngibuka iBhayibheli. Yilokho-ke. Ngikhuluma iQiniso. Yilokho engikubonayo. Futhi ngingasho kuphela lokho engikubonile. Angazi—angazi ukuthi kuyi... konke kumayelana nani. Kufanele nginitshela nje.

¹⁸⁹ Kodwa, lapho loMlobokazi, Wayebuka ngqo e... Lo owayekhuluma nami, nami, simi ndawonye. Amehlo akhe owesifazane, Wayehlazeke ngokuphelele, bebukeka bengabantu abanomoya omuhle ukwedlula bonke esengake ngababona empilweni yami. Kubukeka sengathi kwakukade kuyidazini, noma ngaphezulu, nje... Angazi ukuthi bangaki ngokulinganisana, kodwa nje babeyiqembu. Futhi Wedlula, kamnandi, ngomoya. Namehlo aKhe ebheke phezulu, eqaphele, lapho Edlula. O, Wayemuhle! NgaMbuka, futhi lapho Edlula. Wathi, “Manje sizohlola futhi... ” Wathi, “Lowo nguMlobokazi.

“Manje sizowahlola futhi amabandla.” Futhi ayeza. Ngawaqaphela ekhuphuka. Futhi lapho ekhuphuka, ngalinye, abukeka, eya ngokuba mabi kakhulu. Angikaze ngisibone isigejane esingcole kanje empilweni yami.

Futhi lapho Ethu, “Olandelayo,” ngezwa iphimbo. Futhi Lathi, “Olandelayo,” lathi, “nakhu kuza iqembu laseMelika.”

¹⁹⁰ Manje, ngingumMelikana, kodwa lokhu—lokhu kwangigulisa. Anginabo ubuciko ngokwenele, bokuba, kwizethameli ezixubene, ukusho okwakwenzeka. Ngi—ngi—ngi. . . Futhi nizodingeka niyifunde ivaliwe. Kodwa ngenkathi abesifazane beza, umholi wabo wayengumthakathikazi. Wayenekhala elikhulu elide nomlomo omkhulukazi. Futhi bonke wayegqokiswe ngohlobo oluthize lwezingubo kwesingezansi phansi lapha; kodwa ingaphezulu lalinebhande nje, lokho, elincane nje, ibhande elithi alibe yi-intshi elalihambe lenyuka lase libathandela *kanje*. Futhi ngamunye wabesifazane wayenokuthile okuluhlobo oluthize. . .

¹⁹¹ Abaningi benu, eminyakeni eyedlula, nanivame ukukhumbula ngenkathi sasivamise ukusika lelophepha, niyazi, iphephandaba, bese silenza isiphunga-mpukane? Bangaki okukhumbulayo na? Niyazi. Ngani, ngicabanga ukuthi bayakusebenzisa ezikhathini zentokozo nedili nemidlalo, niyazi. Kulenga kanjalo, iphepha elenziwe izinsephe, iphepha elifaswa ngentambo.

Babenento eyayibambe ngezansi kubo, *kanje*, ibambe ngezansi kubo. Yonke *lengxeny*e yayihlezi obala.

Futhi ngamunye wayegunde izinwele zamfishane ngempela, nezinto ezibukeka zisongene phezu kwakho konke kanjalo, izinwele ezigundwe zamfushane ngempela; futhi begcwele upende ebusweni. Ngokoqobo bengelutho ngaphandle kokuthi babebukeka befana nezifebe zasemgwaqeni.

Futhi babehamba naleliphepha, futhi, ubunja obunje pho! Manje, iphepha yilo elalibambile ngaphambili kubo. Kodwa lapho bedlula indawo yokuhlolola futhi, kwingemuva labo. . . Nokubona indlela ababeqhubeka ngayo, kwingaphambili labo nengxenyeyengemuva labo, nokuthi babenza kanjani!

Ngathi, “Ngabe yiBandla lelo na?”

¹⁹² Futhi waya lapho. Futhi babehlabelela lokhu lapha amaculo okuthwista nokurola, niyazi, noma ungakubiza ngani, behla, becula lokho futhi bedlula.

Ngathi, “Ngabe yiBandla lelo na?” Futhi ngangimi lapho, futhi enhliziyweni yami ngangikhala.

Futhi, lomthakathikazi, ngokuqonda kwami akulutho olunye ezweni ngaphandle kokuthi uyi. . . UyilowoMkhandlu wamaBandla oMhlaba, ubaholela khona ngqo ezansi nomgwaqo lapho ayeya khona. Bachezukela kwesokunxele, futhi banyamalala bangena enxushunxushwini; besalokhu beshaya lomculo futhi benza imisindo exake kabi, futhi beshukumisa imizimba yabo, ngapha nangapha. Kwase kuthi-ke, kanjalo, beqhubeka kanjalo, behamba.

¹⁹³ Futhi ngase nje ngiqala ukukhothamisa ikhanda lami, Wayesethi, “Awulinde, uMlobokazi ufanele afike futhi.”

Futhi ngabuka, futhi nampa beza futhi. Futhi bedlula, amanenekazi amancane abukeka kamnandi. Onke ayengibuka ngqo, lapho edlula. Futhi ngaqaphela ngamunye wayegqoke ngokwehlukile. Nomunye ngemuva wayenohlobo lwezinwele ezinde zilenge zehla, futhi wazisonga zajika *kanje*; kungahle ukuba kwakuyiJalimane noma into efana naleyo. Futhi ngababhekisisa.

Kwase kuthi-ke lapho beqala ukusuka, ababili noma abathathu babo, ngemuva, bathi ukuphuma esinyathelweni, futhi ngangizobamemeza kakhulu. Futhi babezama ukubuyela esinyathelweni futhi. Ngase ngibabona, umbono nje wavele nje washabalala futhi waguquka, kimi.

¹⁹⁴ Manje nakhu-ke ukuhunyushwa. Isizathu... Manje, khumbulani, ngangisaqeda nje ukubhala... Ngangingakaqedi, ngangingakawabhali lamanothi. Kodwa ekushumayeleni, kulokhu ukusa, ngikubambile ukuthi kwakuyini, khona impela entshumayelweni yami. Niqaphelile, ibandla lafike labonakala kuphela... .

Manje, yiQiniso lelo, bangane. UBaba waseZulwini, Obhala iZwi, uyazi ukuthi ngikhuluma iQiniso. Niyabo? Ngiyazi ukuthi ngisho iQiniso nje.

Futhi ngingakwazi kuze kwaba yimizuzu embalwa edlule, kubukeke kanjalo, noma maduze nje, niyabo. Niqaphelile na? UMlobokazi ufike abonakale kabili; iMbewu yokuqala neMbewu yesibili, zombili zingeYodwa impela. Nesizathu sokuthi babe...?. . . begqoke ngezingxenywe ezechukene, Uyovela kuzo zonke izizwe, kuyokwenza uMlobokazi. Ngamunye wayenezinwele ezinde, futhi engapende-buso futhi bengamantombazane abukeka kahle ngempela. Futhi babengiqaphele. Lokho kwakumele uMlobokazi ephuma kuzo zonke izizwe. Niyabo? Yena, ngamunye wayemele isizwe, lapho bemasha ngokuphelele besemgqeni neZwi. Niyabo?

¹⁹⁵ Futhi, manje-ke, ngifanele ngiMqaphele. Uzophuma esinyathelweni naleloZwi uma ngingaqapheli, lapho Edlula, uma Ephumelela. Mhlawumbe kuzoba yisikhathi sami, uma sengiqedile, niyabo, uma sengiqedile, kumbe noma kuyini.

¹⁹⁶ Ini? Babebuya. Bezama ngamandla abo onke, futhi wayebuya, engena emgqeni nje; ngoba, ba—babebuka ngaphandle kwenye indawo, beqaphele ngalelobandla elaphuma nje langena enxushunxushwini. Kodwa ababili... Abangaphambili, abazange. Labo abangemuva, ababili nje noma abathathu babo, wayethi ukuphuma kancanyana ngasesandleni sokudla, futhi kwakubukeka sengathi wayezama ukubuyela emgqeni lapho bedlula. Bangedlula nje, o, kude

njengalapha obondeni, bandedlula. Futhi ngangimi lapho. Futhi ngase ngikubona-ke bonke basuka baphuma bahamba.

Kodwa, nियाqaphela, ibandla kuphela lafika labonakala kanye, isizwe ngasinye, ibandla. Kodwa uMlobokazi ufika kabili. Niyabo, niyabona ukuthi kwakuyini? Manje, ngingakwazi, kodwa ngikubona ngoMlayezo wami kulokhu ukusa. Ngingakwazi lokho. Niyabo? [UMfowethu Branham ushaya epulpiti kaningana—Umhl.]

¹⁹⁷ IMbewu yawela emhlabathini eNayisiya. Leyo kwakuyiMbewu yasekuqaleni. Futhi Ufika ngendlela eqhubekayo yalamahlelo, okubakhona kanye. Kodwa uMlobokazi uphinda abuye futhi ngezinsuku zokugcina. “Ngiyobuyisela.” Niyabo, uPhisi wobuciko odlula konke uyakhuliswa. Yilesosizathu Wayebonwa, wahlolwa futhi, okwesibili. Wahlolwa futhi okokuqala, wase-ke ehlolwa futhi okwesibili. Futhi wayengokupheleleyo, okwesibili, njengoba Wayenjalo okokuqala. O Nkulunkulu, ngihawukele! Phuthuma, phuthuma, phuthuma, kuPhila, ngena oHhlamvini, masinya impela! Ehhe.

¹⁹⁸ Bonke abanye ababange besabonakala. Baphuma, ukuba bangaphinde babuye futhi.

Kodwa uMlobokazi wabuya, ngoba WayenguAlfa no-Omega. UNkulunkulu, uMqophi omkhulu, uZenze uPhisi wobuciko odlula konke, ngokuba Unguphisi woPhisi waKhe wobuciko odlula konke wokuqala. Njengoba Enza ensimini yase-Edene, futhi wakhapha uphisi kuwo, wase enza omunye uphisi futhi lowo wonakala wase uwa, manje sonke lesisikhathi Ubewakha ewukhuphula futhi. Futhi Waveza loPhisi wobuciko odlula konke, futhi washaywa, ukuze... Leyongxenyeyashaywayo, kwakungukuba abuyise futhi lowoPhisi wobuciko odlula konke, futhi.

¹⁹⁹ Ngakho, uPhisi wobuciko odlula konke neNdodana kaNkulunkulu, uPhisi wobuciko odlula konke noMlobokazi, futhi Uwuphisi waKhe, okufanele kube ukugcwaliseka kweZwi. IZwi seligcwalisiwe, futhi selilungele ukuFika kweNkosi.

²⁰⁰ O Bandla likaNkulunkulu ophilayo, khotamisani izinhliziyu zenu nani—nina uqobo phambi kukaNkulunkulu. Lezizinto ziyiqiniso. Ngiyazi ukuthi kuzwakala kanjalo, njengento enkulu kangaka engabanjalo, liyosabalaliswa kakhulu phezu kwezizwe. Alizange. Akayiguquli indlela yaKhe. Bongani nje, Bandla, bongani ukuthi nilapha enikhona namhlanje uma nikuKristu. Ngoba, niyabo, manje, futhi uma lokho...

²⁰¹ Khumbulani, konke lokho kuPhila kuyobuthana oHhlamvini, kwenzelwe ukuvuka, kodwa uhlanga lufanele lushiswe. Konke okwalo; ikhoba nakho konke, kufanele kubhujiswe, futhi kuyobhujiswa. Ningathembeli kwawenu,

lawomahlelo. Hlalani eZwini, ukuPhila, uNkulunkulu noPhisi waKhe wobuciko odlula konke.

202 Manje-ke kuyini okusesikhathini seminyaka eyiNkulungwane na? UKristu noMlobokazi waKhe, babuyele ensimini yesikhathi seminyaka eyiNkulungwane. Amen!

Ng'yaMthanda, ng'yaMthanda
Ngoba Wangithanda kuqala
Wang'thengel'insindiso
Emthin' waseKalvari.

203 Washaywa lapho-ke. “Sathi Ishayiwe, ishayiwe nguNkulunkulu, futhi ihlushiwe. Kodwa Yalinyazwa ngenxa yeziphambeko zethu, Yalinyazwa ngenxa yobubi bethu.”

204 Ngabe ukhona lapha, kulokhu ukusa, ongekho kuloloHlamvu kulokhu ukusa? Futhi njengokuPhila manje kudonsa uphisi wakho wokugcina ekhobeni, ngokuba ikhoba liyoma. Bangaki owaziyo ukuthi ibandla lePentecostal liyoma na? [Ibandla, “Amen.”—Umhl.] Kuyini na? UkuPhila kuyalishiya. Ngokusobala, selisele. Futhi uma lowoMlobokazi esevele ebonakala ayoba yikho, ngiyamangala ukuthi uMlobokazi akasevele wenziwe yini, ngalesosikhathi. [UMfowethu Branham uqala ukulima, *Ng'yaMthanda.*]

. . . Mthanda, ng'yaMathanda
Ngoba Wangithanda kuqala
Wang'thengel'insindiso
Emthin' waseKalvari.

205 Amakhanda ethu ekhotheme manje. Ngabe bakhona abanye lapha abangathanda ukukhunjulwa na? Uma nizizwa ukuthi ani . . .

Bangane, kucace kakhulu. Angikaze ngibe nombono empilweni yami, ngaphandle uma kuyinto eyenzeka, yalandela. Ngikhuluma iQiniso. Zonke lezi ezinye izikhathi, uma ngikhulume iQiniso, uNkulunkulu ulifakazisile. Ngalesosikhathi, ngikhuluma iQiniso ngalesisikhathi.

206 Angazi ukuthi suku luni esiphila kulo, kodwa ngiyazi ukuthi akusekho lutho olusele. Bekungebebikho owezombusazwe ovukayo obenga qondisa lokhu. Ezombusazwe, isizwe sesihambile. O Nkulunkulu! Ningakwenza, ningehla ngokujulile okwenele uku—ukuba—ukuba nikuzwe lokho. Isizwe sesiphelile; hhayi isizwe, kodwa izizwe. Lesi yisigejane esizedlula zonke, futhi sesiphelile. Manje-ke, uma izizwe seziphelile, umhlaba usuphelile. Namabandla, ngokwami ukubona, iPentekoste lalilihle ukwedlula konke, kodwa seliphelile.

O Nkulunkulu, sihawukele!

207 Uma ningaMazi, sizani niphuthume, phuthumani. Uma nikuzwa ukuPhila, phumani e . . . phumani esonweni senu, phumani esonweni, phumani entweni enikuyo. Finyelelani

oHlamvini, masinya impela. Nizofela ohlangeni, noma ekhobeni.

Khulekani, sisacula manje. “Ng’yaMthanda.”

Indaba isinani-ke manje. Asinahlelo, akukho-lutho. SinoKristu kuphela. Nemukelekile ukukhonza kanye naYe, kanye nathi, Aze afike. Asikwazi ukufaka igama lakho encwadini; asinazincwadi. Sifuna igama lakho eNcwadini yokuPhila. Ningakwenza lokho kuphela ngokuZalwa. Ningekwenze khona manje na? Celani kuKristu ukuPhila okusha, aningenise, afake igama lenu eNcwadini yaKhe, uma kungenjalo. Manje-ke, ningahlanganyela nathi, singathanda ukuba nani. “Ngi . . .”

²⁰⁸ Nkulunkulu othandekayo, siza umuntu ngamunye manje ukuba athathe uhlu oluqukethe impahla yonke, sibone ukuthi sikuYe yini. Wasithanda. Washayelwa thina, futhi nathi Ushayiwe futhi uhlushwe nguNkulunkulu. Ngiyakhuleka, Nkulunkulu, ukuthi Uzobiza umuntu ngamunye. Nkosi, khuluma nabantwana bami, abathandekayo bami, abangane bami. Siph khona, Nkosi, njengamanje, ngeGama likaJesu Kristu.

²⁰⁹ Ungavumeli-muntu ukuba alinde isikhathi eside, Nkosi. Kubukeka sekuvalwa kabi impela. Isivuno sesivuthwe ngempela. Umbimbi olukhulu lukaNkulunkulu luzoshanela izwe ngolunye lwazizinsuku, utshani osebomile buzondizela ndawo zonke; kodwa uKolo uzobuthelwa enqolobaneni, uthathwe usiwe phezulu, ngokuba kuWo kukhona ukuPhila. Sipe khona, Nkosi, isicelo ngasinye siphendulwe, umkhuleko ngamunye ukuba ubonakaliswe phambi kwaKho.

²¹⁰ Ngiyabakhulekela, Nkosi. Ngikhulekela ukuthi Ungeke uvumele-muntu olapha ukuba alahleke, Nkosi. Ba—ba—bahlezi phansi kobunzima; ba—ba—bashayela amakhulu amamayela. Futhi noma ngabe yini esiyidingayo, sipe yona, Nkosi, noma yini enhle kithi, Nkosi; hhayi lokho okuhle ngokubona kwethu, kodwa lokho okuhle ngokubona kwaKho. Sifuna ukuma njengentombi emhlophe eyenziwe-mhlophe, yasolwa nguNkulunkulu, ukuze sihlanzwe ezonweni zethu. Futhi nginikela kubo ngomkhuleko wami, Nkosi

²¹¹ A—a—angazi ukuthi kukhulekwa kanjani. Si—sikhuluma noNkulunkulu uSomandla. Futhi yisiphi isidalwa esingumuntu esikhona, yimuphi umuntu osazofa obengenza uhlobo oluyilo lomkhuleko phambi kukaNkulunkulu ophilayo na? Kodwa, Nkosi, amagama ami engiwabiza ngokungesikho, nawami—namabizo ami nezabizwana e—endaweni engafanele; uma Wakwazi ukucosha oABC bomfana omncane ngelinye ilanga, futhi—futhi wenza umusho, U—Ungawashiya amabizo ami nezabizwana futhi uvele ubuke lokho engikukholwayo nje, Nkosi.

NgiyaKukholwa. Ngiyalikhola leliZwi. Futhi ngikholelwa umuntu olapha ngamunye. Futhi ngi—ngibaletsa kulelo Altare, Nkosi, ngokukholwa, lapho phakathi kwethu noJehova omkhulu kuyiGazi leNdodana yaKhe, uJesu. NeGazi lizosikhulumela. Lapho UMshaya eKalvari, Wathi, “Khuluma!” “Yizweni!” “NeGazi,” iBhayibheli lathi, “likhuluma okukhulu kunegazi lewundlu eTestamenteni eLidala, ngokuba iGazi likaKristu likhuluma okukhulu kunegazi lika-Abela; okukhulu.” Futhi, khuluma, Nkosi, ukuhlengwa kwethu, njengoba sibiza ngeGazi.

²¹² Baba omkhulu wokuPhila, sifake nathi, Nkosi. Uma si—uma sonile, kususe kithi. Thina, asifuni ukuba ngaleyondlela, Nkosi. Akusiyo injongo yethu.

Futhi siyaqonda ukuthi siphila endleleni embi ngokwesabekayo kakhulu, emnyama. Njengoba sishilo ekuqaleni, sikhwela intaba, ezindaweni eziyimigoxigoxi. Umzila ulufifi, kodwa siphethe ukuKhanya. Sengathi singabona, isinyathelo nesinyathelo, njengoba sihamba manje; size sibonane, njengo *Hambo loMhambi*, size sithi ekugcineni sisibambe isiqongo seGquma. Siqondise, O Melusi wezimvu. Jehova omkhulu, sihole ngoMoya waKho.

²¹³ Futhi siyazi ukuthi sikude nophisi wobuciko odlula konke; kodwa sibuka lapho esiqheshulwe khona, uPhisi wobuciko odlula konke wangempela, futhi sithembela kuWo. Sithathe usise kuWo nje, Nkosi. Siphe khona, Nkosi.

²¹⁴ Philisa bonke abantu abagulayo lapha, Nkosi. “Sathi Ishayiwe futhi ihlushiwe. Kepha Yalinyazwa ngenxa yeziphambeko zethu.” UPhisi wobuciko odlula konke kaNkulunkulu washaywa. “Futhi Yalinyazwa ngenxa yeziphambeko zethu; ngemivimbo yaYo siphilisiwe thina.” Philisa abagulayo, Nkosi, eBukhoneni baKho bobuNkulunkulu manje, sisazi ukuthi Wena ukhona.

²¹⁵ Hlanza imiphefumulo yethu, izinhliziyi zethu, kubo bonke ububi, yonke imicabango emibi, konke ukuxhumana okubi, zonke izinto okuyiphutha. Sihlanze. Futhi siyakhuleka, Baba, ukuthi Uzophilisa ukugula kwethu, futhi senze sisuke lapha sizizwa ukuthi singabantwana baKho abangcwelisiwe. Futhi neGazi liphezu kwethu, sikhuluma ngeGazi, iZwi. Siphe khona, Nkosi. Sicela eGameni likaJesu Kristu. Amen.

²¹⁶ Baba Nkulunkulu, phezu kwalamaduku, agcobe ngobuKhona baKho, Nkosi. Sengathi uBukhona baKho bungaba nawo noma ngabe kukuphi la eya khona. Noma ngabe abekwa phezu kwani, phezu kwanoma yimuphi umzimba ogulayo, sengathi ingaphiliswa. Futhi noma ngabe kuyini, uma khona ikhaya elephukile ndawo ndawo, likhande, Nkosi, Mqophi omkhulu. Siphe khona, Nkosi.

²¹⁷ Sibumbe, futhi usenze amadodana namadodakazi kaNkulunkulu. Sikhola ukuthi uMlobokazi uthola

ukupholishwa kwakhe kokugcina phansi. Uzoshaywa ngokuphelele akhishwe enhlanganweni, nya, khona-ke ukuvuna okukhulu kuzoba lapha. Kuze kube yilesosikhathi, Nkosi, benze babenempilo futhi bajabule, ukuba bakukhonze. EGameni likaJesu. Amen.

Ng'yaMthanda, ng'... (NiMthanda ngempela na?)
 Ngoba Wangithanda kuqala
 Wang'thengel'insindiso
 E... .

²¹⁸ Manje niyaqonda ukuthi benginithethiselani na? Lokho akusikho ukuthi yingoba nginithanda...hhayi ngoba nginganithandi. Nginyanithanda. Ngifuna uPhisi wobuciko odlula konke weNkosi. Kungahle ukuba ngidingeke ukuba ngidabule okumbalwa ngakukhipha kanje, kodwa ngizoba noPhisi wobuciko odlula konke, ngolunye lwalezizinsuku, uma ngikugcine kahle kuleliZwi. Kahle.

²¹⁹ Manje uJesu wathi, "Lokhu umuntu wonke uyokwazi ukuthi ningabafundi baMi, uma ninothando komunye." Sifanele sithandane kakhulu!

Libusisiwe igoda elibophayo
 Izinhliziyo zethu othandweni lobuKristu;
 Inhlanganyelo yethu yomqondo ofanayo
 Injengalokho ngaPhezulu.

Asibambane ngezandla.

Nxa sehlokana ingxenye,
 Kusinika ubuhlungu bangaphakathi;
 Kodwa siyolokhu sixhumene enhliziyweni,
 Futhi sethamba ukuphinde sibonane futhi.

Hamba neGama likaJesu,
 Mntwana osekuhluphekeni nosesitheni;
 Liyakukunikeza injabulo nentokozo,
 Lithathe noma uya kuphi.

Gama eliligugu, O limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu;
 Gama eliligugu, O limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu.

Manje khumbulani, ohambweni lwenu:

Hamba neGama likaJesu,
 Njengesihlangu kubobonke onoxhaka;
 Uma izilingo zikuga-... (Wenzanjani-ke?)... -
 ther,
 Vele nje uphefumule leloGama elingcwele
 ngomkhuleko.

O Gama eliliGugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu;
Gama eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu.
Size sibonane!

Asikhothamise amakhanda ethu. O, ngiyakuthanda ukucula!

Size sibonane ezinyaweni zikaJesu;
Size sibonane! size sibonane!
UNkulunkulu abe nani!



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