

UPHAWU LWESI BILI



Sanibona kusihlwa, bangani. Asime sonke nje umzuzwana senzele umkhuleko, uma nithanda.

² Baba wethu waseZulwini, sesibuthene futhi kulombuthano ozothile, kulobubusuku, enkonzweni yeNkosi. Futhi Wena uthembisile ukuthi lapho esiyobuthana khona, ngangababili noma abathathu bethu, ukuthi Uyoba phakathi kwethu. Futhi singaqinisekiswa ukuthi Wena ulapha, ngokuba sibuthanele eGameni laKhe.

³ Manje siyakhuleka, Baba, ukuthi—ukuthi Uzoza kulobubusuku futhi uzosephulela loluPhawu lwesiBili. Futhi njengoba i—imbongi ishilo, yayingathanda ukubuka yedlule ikhethini lesikhathi. Naleso yisifiso sethu, Nkosi, ngokuba nje—ukuba nje sibuke sedlule futhi sibone ukuthi yini esihlalele ngaphambili. Futhi sikhulekela ukuthi iWundlu elihlatshiwe, lizoza phakathi kwethu manje futhi lephule uPhawu, futhi—futhi liLwembule kithi, izinto esinesidingo sokuzibona.

⁴ Bangabakhona abanye lapha, Nkosi, ongakangeni kulenhlanganyelo enkulu ngakuKristu. Sikhulekela ukuthi, kulobubusuku, ukuthi bazokwenza lesosinqumo saPhakade, bagcwaliswe ngoMoya kaNkulunkulu.

⁵ Uma bekhona abagulayo, Baba, sikhulekela ukuthi Uzobaphilisa. Maningi amaduku abekwe lapha engibambe izandla zami phezu kwawo, esikhumbuzweni se—seBhayibheli, sikaPawulu oNgcwele, lapho abathathe emzimbeni wakhe amaduku nezindwangu. Omoya abangcolile basuka kubantu, futhi baphiliswa.

⁶ Sibona ukusondela kokuFika kweNkosi. Siyazi ukuthi isikhathi siyasondela. Lezizinto isibuyeke futhi eBandleni, emva kweminyaka engamakhulu ayishumi nesishiyagalolunye.

⁷ Manje siyakhuleka, Baba, ukuthi Uzosipha lezizinto esizicelayo. Qinisa inceku yaKho, futhi usize izinceku zaKho ndawo zonke, Nkosi, futhi ikakhulukazi thina esibuthene lapha kulobubusuku, ukuze sikwazi ukwemukela iZwi. Sicela eGameni likaJesu. Amen.

⁸ Ngempela kuhle ukubuyela endlini yeNkosi futhi kulobubusuku. Futhi ngiyazi abaningi kakhulu benu umile, ngi—ngiyaxolisa ngalokho, kodwa cishe nje akusekho okunye esingakwenza. Si—sine—nendlu yokukhonzela nje njenge... yandile yafika lapho esingathola khona amathathu noma amane, amakhulu amathathu noma amakhulu amane ngaphezulu angenayo. Kodwa emihlanganweni ekhethekile ngalendlela, i—ithwala isixuku esithe ukusinda kancane ngokuthe xaxa.

⁹ Manje, o, nginesikhathi esimnandi nje, ngikhuleka, futhi ngifundisisa lezi—leziziMpawu. Ngithemba ukuthi nonke ninjalo, nani. [Ibandla lithi, “Amen.”—Umhl.] Ngi—ngineqiniso ukuthi ninjalo. Futhi uma Lusemqoka kakhulu kini njengoba nje Lunjalo kimi, impela yi. . . ninesikhathi esimnandi. Futhi ngine. . .

¹⁰ Ngifuna ukubiza intombi yami, emva kwenkonzo. Nalolu wusuku lwayo lokuzalwa. Ineminyaka eyishumi nambili ubudala namhlanje, uSarah, indodakazi yami. Bese olulandelayo, manje—ke, emva kwakusasa, ngizodingeka ngenze okunye ukubiza, ngoba wusuku lokuzalwa lukaBecky.

¹¹ Futhi manje, kulobubusuku, sifundisisa loluPhawu lwesiBili. Futhi eziMpawini ezine zokuqala kunabagibeli bamahhashi abane. Futhi ngiyanitshela, namhlanje kwenzeke into ethize futhi. Futhi, ngi—ngi, into ethize engi. . . Ngiyahamba futhi ngithola umbhalo omdala ebenginawo, engakhuluma ngawo, kudala, futhi nje ngahlala phansi lapho. Ngase ngicabanga, “Awu, nge—ngenza okungcono impela okwedlula konke ebengingakwenza.” Nababhali abaningi nezinto, ngase ngicabanga, “Awu, ngizofunda isikhashanyana, futhi ngibuke ngale bese ngibona *lokhu nalokho*.” Futhi into yokuqala niyazi, kwenzeka into ethize nje, futhi kwehluke ngakho konke. Kufika ngokwehlukile nje. Ngase—ke ngizidumelela ipensela ngokushesha impela, ngase ngiqala ukubhala phansi ngokukhulu nje ukusheshisa engingakwenza, ngenkathi Iselapho.

¹² O, kuyinto nje eyenzeke nje engxenyeni eyodwa yehora edlule. Bengitshela uMfowethu Wood, eza ehla, emizuzwini embalwa nje edlule. Into ethize nje, niyazi. Niyazi, kunenqwaba yezinto ezenzekayo, ungeke nje wakhuluma ngazo, uyazi. Kodwa into ethize nje eyenzekile nje engisize nje kakhulu impela.

¹³ Nginomngani lapha ndawondawo endlini. Kusobala, nonke ningabangani bami. Lo—lomfowethu nguMfowethu Lee Vayle. Ungumfowethu oyigugu, nesitshudeni sangempela somBhalo. UDkt. Vayle uyiBaptisti enoMoya oNgcwele. Futhi uyi. . . Angikusho lokhu ngokuncoma, ngikusho lokhu nje ngoba ngiyakukholwa. Ngicabanga ukuthi ungomunye wezitshudeni ezizedlula zonke ezifunde kakhulu engizaziyo, ngokuhambisana nezikhundla zethu. Futhi ungibhalele inothi elincane nje lapha, futhi lathunyelwa phakathi lapho nguBilly. NoBilly kwaba l’khuni ukukubona, kimi. Futhi ngicabanga ukuthi. . . Angikalifundi lonke, kodwa nje bengizokusho akusho lapha. Futhi ngikufundile nje, Mfowethu Vayle, uma ukhona. Ngakufunda nje lokhu cishe ezinyangeni eziyisithupha ezedlule.

¹⁴ “Angiqinisekile,” washo. “Mfowethu Bill, angiqinisekile, kodwa ngikholwa ukuthi uPolycarp wayeyisitshudeni sikaJohane oNgcwele.” Lokho kuqinisele. Wayeyiso.

“Ngicabanga ukuthi uIrenaeus wayeyisitshudeni sika—sikaPolycarp.” Lokho kuqinisile, impela. “UIrenaeus wathi, ‘UJesu uyobuya—uyobuya ngenkathi ilunga elikhethiweyo lokugcina loMzimba kaKristu lingena.’”

¹⁵ Lowo kwakunguIrenaeus, cishe eminyakeni engamakhulu amane e...emva kokufa kukaKristu. Wathi, “Ngenkathi sekungena lonyaka wokugcina...” Manje, lokho kuse—seMkhandlwini weNayisiya yangaPhambili. Nina bafo lapha, enafunda i—i...fundisisa umBhalo, futhi ufundisise i...ngiqonde ukuthi, enifundisisa umlando weBhayibheli, nithola ukuthi e pre...eMkhandlwini weNayisiya yangaPhambili. Futhi ngicabanga ukuthi yincwadi yokuqala noma incwadi yesibili, ni—nizoyithola. Futhi manje, wayibona, eminyakeni eyadlulayo, ukuthi wathi, “Ekugcineni, gcina—owokugcina okhethiwe, lowo okhethiweyo.”

¹⁶ Abantu ucabanga ukuthi lolokhetho luyinto nje ebi—lokho nje bekuyinto echanyuselwe lapha kamuva. He! Lokho ngokunye kwezifundiso ezindala kunazo zonke esinazo: ukhetho nokubiza. Kanjalo noIrenaeus, impela, izitshudeni zangempela zomBhalo, njalo zazikholelwa okhethweni.

¹⁷ Futhi ngakho uIrenaeus wayengomunye wezi—zingelosi zonyaka webandla, njengoba sibonile, njengoba sifundisile. Siyakholwa. Kusobala, manje, zonke zaziyizimfihlakalo. Zonke zilapha, ngqo, zifihlwe khona lapha kuleziziMpawu, niyabo. Futhi zizokwembulwa ngosuku lokugcina. Ukuthi zaqala kanjani ngoPawulu, no—noIrenaeus, noMartin, kanjalonjalo, phansi, futhi kwehle njalo kwaze kwayofika onyakeni wokugcina.

¹⁸ Futhi, manje, siyethemba manje ukuthi iNkosi izosibusisa emizamweni yethu kulobubusuku. Manje kade si...UPhawu lokuQala, ngikuthokozele ngempela lokho. UPhawu lokuQala, izibusiso ezihambe naLo, kimi!

¹⁹ Futhi manje a—angifuni ukunihlalisa isikhathi eside. Kodwa, niyabo, ngi—ngizohamba manje nje futhi, ebusukwini obumbalwa, nasemva kokuba lokhu sekuphelile. Futhi sizofanele nje ukuba sithi ukubekezela isikhashanyana. Futhi ngiyakuthokozela...

²⁰ Ngibona uMfowethu Junior Jackson emi lapho. Ngi... Futhi bengicabanga ukuthi ngibone uMfowethu Ruddell, emizuzwaneni embalwa edlule, lapha ndawondawo. Nalabobazalwane, lelo ngamabandla angodadewethu adedele, namanye. Siyakuthokozela ngempela. Futhi ngibona uMfowethu Hooper, ngiyakholwa, emi ngasodongeni lapho, waseUtica, ibandla lapho. Futhi siluthokozela ngempela lonke ubambiswano lwenu oluhle kulokhu.

²¹ Manje, izolo kusihlwa, njengoba sikhala njalo sithanda, ekufundiseni nge—ngeziMpawu, sikufundisa ngendlela efanayo

enenza ngayo nge—nge—minyaka yebandla. Futhi uma sesiqedile ngokufundisa unyaka webandla, ngesikhathi esedlule ngenkathi ngiyidweba phandle lapha e—epulpiti, ebhodini, bangaki okhumbulayo ukuthi kwenzekani na? Weza wehla ngqo, wabuyela emuva ngqo odongeni, ekuKhanyeni, wayesekudweba, qobo lwaKhe, khona lapho odongeni, phambi kwethu sonke. INGelosi yeNkosi yama khona lapha phambi kwamakhulu amaningana abantu.

²² Futhi manje We—Wenza into engaphezu kwemvelo ngempela manje, futhi, futhi ngakho silindele nje izinto ezinkulu. Asazi . . . Nithanda nje ukulindela lawo—lawomathemba amakhulu, nje asazi ukuthi kuzokwenzekani ngokulandelayo, niyazi, nje—nje ngilindile. Manje, uNkulunkulu mkhulu kangaka kithi, nokuthi umangalisa kangaka! SiMthokozela kakhulu!

²³ Manje, ivesi 1 nele 2, ngizoLifunda, ukuthi ukunikeza isendlalelo esincane. Sizobe-ke sesithatha ivesi 3 nele 4, koPhawu lwesiBili. Bese kuthi-ke ivesi 5 nele 6 wuPhawu lwesiThathu. Nele 7 nele 8 yi . . . Amavesi amabili kumgibeli wehhashi ngalinye. Futhi manje ngifuna nibhekisise ukuthi lababafo bakanjani . . . Kulelihhashi elimpofu, mhlawumbe . . . Nanti liza, lilokhu lishintsha nje lapho lehla.

²⁴ Bese kuthi-ke lolo olukhulu, uPhawu lokugcina luzovulwa, uma uNkulunkulu ethanda, ngeSonto elizayo ebusuku! Lokho, ngenkathi kwenzeka, kwakukhona nje, into kuphela eyenzekile, “kwakungukuthula du eZulwini ingxenye yehora.” Nkulunkulu sizise.

²⁵ Manje ngizofunda ivesi 3 manje.

Nalapho livula uphawu lwesibili, ngezwa isidalwa sesibili sithi, Woza ubone.

Kwase kuphuma elinye ihashi . . . (ivesi 4) . . . elibomvu: nohlezi phezu kwalo waphiwa amandla ukususa ukuthula emhlabeni, . . . ukuze babulalane . . . ukuze babulalane: futhi wanikwa inkemba enkulu.

²⁶ Manje, into eyimfihlakalo manje, ngenkathi i—iSidalwa satshela uJohane, “Woza nje ubone.” Futhi akabonanga ukuthi kwakuyini. Wabona nje isifanekiso. Nalesosifanekiso, isizathu sokuba si . . . Sathi, “Woza, ubone,” kodwa wabona isifanekiso, ayezosifanekisa ebandleni, ngendlela ukuthi babezobhekisisa; kwaze kwafika onyakeni wokugcina, kwase kuthi-ke uPhawu lwaluzovulwa.

²⁷ Manje, wonke umuntu uyakuqonda lokho manje, niyabo, iziMpawu zazizovulwa. Futhi anijabuli yini ukuphila kulolusuku na? [Ibandla lithi, “Amen.”—Umhl.] Lokho, niyabo, akusikho lokho kuphela, bangani, kodwa njalo khumbulani manje, ngeSonto eledlule ekuseni, lapho yonke into kwakwesekelwe kuyo, ubulula! Niyabo? Kulula, kuthobile,

kwenzeka ngangokuthi abantu bavele baziqhubekele nje futhi abazi ngisho nokuthi Kuyenzeka.

²⁸ Futhi, khumbulani, sibheke ukuFika kweNkosi, noma ngasiphi isikhathi. Futhi uma si...ngenza isitatimende, engithi mhlampe uHlwitho luyoba ngendlela efanayo. Luyobe seluhambile, lungasekho, futhi akukho-muntu oyokwazi lutho ngalo. Luyofika kanjalo nje. Niyabo? Futhi ngokwejwayelekile...Nje qhubeka ubuyele emuva eBhayibhelini bese ubuka ukuthi kwenzeka kanjani kanjalo. Niyabo?

²⁹ Ngisho nanjengento enkulu njengokufika kweNkosi uJesu, akukho-muntu owayazi ngakho. Bacabanga, “Lowo ongahlakahlile ekhanda, omuny’umuntu.” Amabandla athi, “Uhlanya nje. Si...Uhlanya ngempela.” Athi, “Uyindoda ehlanyayo.” “Siyazi ukuthi Usangene wena.” *Ukusangana* kusho “ukuhlanya.” “Siyazi ukuthi Unodeveli, futhi uKuhlanyisile. Futhi Uzama wena ukusifundisa thina na? Kanti, Wazalelwa phandle lapho, ngokuzalwa ngaphandle komshado. Si... Wazalwa ngokuhlobonga. Uzama ukufundisa amadoda anjengathi, abapristi, kanjalonjalo, ithempeli?” Awu, he, leyo kwakuyinhlamba kubo.

³⁰ Ngenkathi uJohane efika, kwakukade kukhulunywa ngaye, kusukela phansi eminyakeni, kusukela kuIsaya kuya kuMalaki. Lokho yikhulu leshumi nambili...noma iminyaka engamakhulu ayisikhombisa neshumi nambili, wayekade ebonwe ngabaprofethi, efika. Wonke umuntu wayembheke ukuba afike, bekulindele noma ngasiphi isikhathi. Kodwa indlela afika ngayo, washumayela futhi wenze inkonzo yakhe, wayeseqhubekela eNkazimulweni.

³¹ Futhi ngisho nabaphostoli abakwazanga, ngokuba baMbuza. Bathi, “Manje, uma—uma iNdodana yomuntu iya eJerusalema, zonke lezizinto, ukuba inikelwe,” bathi, “usholoni umBhalo ukuthi u ‘Elizase uzofika kuqala?’”

³² UJesu wathi, “Usefikile vele, futhi anikwazanga. Futhi wenza khona nje impela umBhalo owathi wayezokwenza. Futhi benza kuye nje lokho okwalotshwayo.” Niyabo? Futhi abakuqondanga. Wathi, “KwakunguJohane.”

Futhi, manje-ke, “O!” Niyabo, ba—bavuka, kukho. Ba . . .

³³ Futhi ngenkathi, ngisho, ekugcineni, emva kwazo zonke izinto A—Ayezenzile, nezibonakaliso Abakhombisa zona, futhi wayekade ngisho ebabizile. Wathi, “Yimuphi kini ongaNgilahla ngesono, ukungakholwa? Uma Ngingenzanga khona nje umBhalo owathi isikhundla saMi sasizokwenza ngenkathi Ngifika emhlabeni, manje-ke Ngikhombiseni lapho eNgone khona. Niyabo? Khona-ke Ngizo—Ngizonikhombisa enifanele ukuba yikho, futhi asibone ukuthi ngabe niyakukholwa yini, noma qha.” Niyabo? Wayezobuya ngqo bese ethi, “Nanifanele

ukuNgikholwa ngenkathi Ngifika.” Abakwenzanga, niyabo, ngakho babazi kangcono kunokubophela phakathi kuYe, kulokho. Kodwa Wathi, “Yimuphi kini ongaNgimangalela ngokungakholwa na? Niyabo? Angenzanga khona yini nje okwakuyikho na?”

³⁴ Futhi ngisho nabaphostoli, behambisana, bakhubeka. Siyazi ukuthi imiBhalo ihamba kanjani. Bese kuthi-ke okokugcina, ekugcineni, bathi, “Manje siyakholwa. Siyakholwa ukuthi akukho-muntu odingeka aKutshela, ngokuba Wazi izinto zonke.”

³⁵ Manje, ngangingathanda nje ukubona ubuso baKhe. Ufanele ukuthi Wababuka, wathi, “Awu, manje seniyakholwa na? Ekugcineni kusile kini.” Awu, kwakungafanele kube njalo, mhlawumbe, kwaze kwaba yilesosikhathi, niyabo. Futhi uNkulunkulu usebenza yonke into kahle nje, niyazi. Ngi—ngiMthandela lokho.

³⁶ Kodwa manje sicabanga ngonyaka wethu manje. Kusobala, ngiya ngokukhuluma ngalokho, singeke singene kuleziziMpawu, nhlobo.

³⁷ Futhi manje, khumbulani, ngithola eziningi kakhulu izicelo zomkhuleko wabagulayo. Futhi ngikhulekela i . . . ngaso sonke isikhathi, sazo zonke izicelo engizitholayo, nezamaduku nezinto. Futhi uma singathola leziziMpawu ziqedwe, kuze kuyofika oPhawini lokugcina, ngeSonto ekuseni si . . . Uma kuba yintando yeNkosi, besingathanda nje ukuba nenkonzo yokuphilisa lapha enhle eyifeshini endala, niyazi, lapho nje othatha lonke ikuseni jikelele kube umkhuleko wabagulayo. Futhi ngi—ngithe ukuqiniseka impela kuzoba ngumhlangano wokuphilisa oxakile. Niyabo? Nginomuzwa nje onjalo, niyabo. Futhi ngakho, akuxakile, kodwa kungahle kube ngokuxakile kancane kwabanye, niyabo, engikuqondile.

³⁸ Manje, mkhulu kangaka umusa kaNkulunkulu, ukwembula izimfihlo zaKhe kithi ngalolusuku! Manje, sonke sizokholwa ukuthi siphila osukwini lokugcina. Siyakukholwa lokho. Futhi khumbulani, izimfihlo yayizokwembulwa ngosuku lokugcina. Futhi Ulembula kanjani iZwi laKhe, izimfihlo zaKhe na? IBhayibheli lasho. Ningathanda ukufunda lapho Ekusho khona na? Asiphenye nje futhi sibone ukuthi Uzembula kanjani izimfihlo zaKhe.

³⁹ Manje ngifuna nifunde uAmose. Phenyani ngale eNcwadini ka-Amose, futhi ngifuna nifunde esahlukweni 3 sika-Amose, nevesi 7. Kulungile. Ngizofunda ivesi 6, futhi.

*Icilongo . . . lokhala emzini, futhi abantu bangesabi na?
umuzi ungehlelwa ngokubi, ingakwenzanga iNKOSI na?*

*Ngokuba iNkosi . . . ayiyukwenza lutho,
ingayembulanga izimfihlakalo yayo ezincekwini zayo
abaprofethi.*

40 Manje, ngezinsuku zokugcina, si...Kubikezelwe kithi ukuthi kuyovela u—umprofethi.

41 Manje, siyazi ukuthi sibe nazo zonke izinhlobo. Manje, ngiyaqonda, emva kokuqalaza kulobubusuku, ngi—ngikhuluma lapha lapho izitshudeni zihlezi khona, futhi ngi—ngithanda ukuba ningiqonde. Futhi niyaqonda, lamateyipu asibekela umhlaba, niyabo, cishe nje umhlaba wonke. Futhi ngifuna nginga, nakanye, nicabange ukuthi ngizama ukujovela uhlobo oluthize lwe—lwenkoloze lwezingubo zikaElija noma izembatho. Nazo zonke—zonke lezozinto, sibe nenqwaba yazo. Kodwa, niyazi, zonke lezozinto kuphela zingukwandulelwa kwento yangempela ezofika, ukutshinga abantu.

42 Benazi yini ukuthi sasinabaholi bamanga—bamanga abavukayo, omesiya bamanga, ngaphambi kokufika kukaKristu na? Akuzange, akuzange yini u...Uthisha wangalolosuku, lowothisha onamandla, uGamaliyeli, ngenkathi u—umbuzo uqubuka ngokushaya lamadoda, kanjalonjalo, wathi, “Ayekeni. Uma kungokukaNkulunkulu, ngani, niyotholakala nilwa noNkulunkulu. Kodwa uma kungesikho okukaNkulunkulu...” Wathi, “Akuvukanga yini indoda, kungekudala, futhi wathatha amakhulu amane ayongena ehlane, kanjalonjalo na? Sinazo lezozinto.” Kwakuyini na? Konke kwandulela iNto yangempela ngenkathi Ifika.

43 Manje, niyabo, uSathane uvusa labo. Bhekisisani ukuhlakanipha kobuqili balomfo esikhuluma ngaye lapha, uSathane, lapho esimsombulula khona lapha; nje simhlubula khona, ngemiBhalo, futhi sinidedela nibone ukuthi ungubani. Yilokho i... okufanele kwenziwe.

44 Futhi, niyakhumbula, akazamanga ukungena bese eba yikhomanisi, uSathane akakwenzanga. Ungumphikukristu. “Usondele kakhulu, lokho,” uJesu wathi, “ubeyodukisa nabaKhethiweyo impela...” Nalowo yiLabo ofihlwe phansi kuleziziMpawu, abamagama abo aseNcwadini selokhu kwasekelwa umhlaba.

45 Ungumfo onokuhlakanipha kobuqili. Futhi uma ebona lento iza, iqubuka, khona-ke uphosa yonke into angayiphosa phandle lapho, ukuyichitha ngaphambi kokuba ifike lapho. Benazi yini ukuthi kuyobakhona okristu bamanga abavukayo ezinsukwini zokugcina? Kufanele kulandele masinyane emva kwalokhu, emva kwaloMlayezo omkhulu ukuthi lomfowethu uyokhuluma, empeleni oyofika, abe ngogcotshiwewo emoyeni kaElija, masinyane.

46 Futhi bayomthatha ngesinxele. Abanye babo bayocabanga ukuthi unguMesiya. Kodwa ngokuqinile uyothi, “Qhabo.” Ngoba, kuzofanele kungene njengoJohane.

47 Ngesikhathi sikaJohane umBhaphathizi, ngenkathi ephuma lapho ukuba ashumayele, bathi kuye, “Awusuye uMesiya na? AwusuYe na?”

48 Wathi, “Angisuye. Angifanele ukuthukulula izicathulo zaKhe. Kodwa ngi—nginibhaphathiza ngamanzi, kodwa Uyobhaphathiza ngoMoya oNgcwele.” Futhi uJohane wayeqiniseke kakhulu ukuthi Wayesemhlabeni, wathi, “Uphakathi kwenu, ndawondawo, manje.”

49 Kodwa wayengaMazi waze wabona lesosibonakaliso sehlela phezu kwaKhe. Manje-ke, ngenkathi ebone lokho kuKhanya kwehla kwase kwendlaleka njengejuba, futhi kwahlala phezu kwaKhe, wathi, “Nango. NguYe lowo.” Kodwa uJohane kwaba nguye kuphela owaKubonayo, niyazi. UJohane kwaba nguye kuphela owezwa iPhimbo. Bonke abanye babo lapho, akekho owaLizwayo.

50 Kodwa kwathi-ke ngenkathi eyangempela, inceku yeqiniso ifika; nakho konke ukuzifanisa kukho, kungukuchitha umqondo wabantu. USathane uyakwenza lokho. Nalabo abangenakuhlola ngokubona okuyikho kokungesikho, bavele nje bakhubeke. Kodwa abaKhethiwe abayikukwenza, iBhayibheli lathi wayengeke akwazi ukudukisa abaKhethiweyo. Futhi manje, ngaphambi nje kokuFika kukaKristu, iBhayibheli lathi, “Kwakuzobakhona okristu bamanga abavukayo, futhi bazisho ukuthi banguKristu, futhi bathi, ‘Bhekani, abantu bathi Usehlane.’ Ningakukholwa. ‘Bhekani, Usekamelweni eliyimfihlo.’ Ningakukholwa.”

51 “Ngokuba njengelanga likhanya empumalanga kuya entshonalanga, kuyoba njalo ukuFika kweNdodana yomuntu.” Niyabo? Yebo, Uyo—Uyo—Uyobonakala, futhi kuyoba yinto yomhlaba jikelele. Futhi manje lokho kuyoba, manje, kusobala, ngenkathi bethola ukuthi kwenzeke into ethile, niyabo, khona bayo... Manje, khumbulani, lokho kuyokwenzeka masinyane emva kokuya eKhaya kweBandla, emva koHlwitho.

52 Manje kuyoba nezifaniso zamanga, ngaso sonke isikhathi, futhi asiqondile ukuthi sithi sixhumene kunoma yini into enjalo. Qhabo, mnumzane.

53 Futhi ngiyakholwa, uma kufika umuntu, lona obikezelwe ukuthi uyeza, ngikukhombisa kuphela ngemiBhalo, ukuthi indoda iyofanele ibe ngumprofethi. Impela iyoba nguye. Nesambulo sikaNkulunkulu, ngoba uNkulunkulu... IZwi leNkosi liza kubaprofethi baKhe. Kunjalo impela. Lokho yi... NoNkulunkulu angeguke, niyabo. Ukuba Wayenenqubo engcono, Wayeyo—Wayeyoyisebenzisa. Kodwa U—Une... Wakhetha inqubo edlula zonke ekuqaleni.

54 Njengoba nje, Wayengakhetha ilanga ukuba lishumayele iVangeli. Wayengakhetha inyanga. Wayengakhetha u—umoya

ovunguzayo. Kodwa Wakhetha indoda. Futhi Akazange akhethe amaqembu. Abantu ngamunye! Niyabo?

55 Futhi abekho neze abaprofethi abakhulu ababili emhlabeni ngesikhathi esisodwa. Niyabo, wonke umuntu wehlukile, unokwenziwa okwehlukile. Uma uNkulunkulu engathola umuntu oyedwa, yilokho kuphela Azofanele abe nakho, esandleni saKhe ngqo, Angenza lokho Afuna ukukwenza. Uzofanele abe noyedwa nje. Ngezinsuku zikaNowa; izinsuku zikaElija; izinsuku zikaMose.

56 Abanengi bavela, ngesikathi sikaMose. Niyazi ukuthi benza kanjani, futhi babefuna ukuthi, “Awu, akusuwe wedwa kuphela ongcwele esigejaneni,” no—noDathani no—noKora.

57 Futhi uNkulunkulu wathi, “Zahlukanise nje. Ngizovele nje ngivule umhlaba bese ngibagwinya baphele.” Niyabo? Futhi—futhi ngakho. . .

58 Kwase kuthi-ke abantu bathola ukukhononda. Wathi, “Ngizovele nje—Ngizovele nje ngiyisuse yonke into.”

59 Nalapho uMose wathatha indawo kaKristu, manje-ke, ukuba aziphose yena esikhaleni, futhi athi, “Ungakwenzi, Nkosi.” Niyabo? Futhi, kusobala, u. . . Emva kokuba Esegcobe uMose ukuba enze lokhu, Akamedlulanga uMose, ngoba wayenzisa okukaKristu ngalesosikhathi. KwakunguKristu kuMose. Uqobo.

60 Manje, sijabula kakhulu namhlanje ukuthi uNkulunkulu Uyazembula kithi. Futhi ngikholwa ukuthi uSuku olukhulu luqala ukusa nje, lubhoboka. IziNkanyiso ziqala ukubaneka. Izinyoni zaseparadisi isiqale ukuhlabelela enhliziyweni yabangcwele. Bayazi ukuthi akusekude manje. Kukhona into ezokwenzeka, izofanele nje. Ngakho uma “Engenzi lutho. . .”

61 Manje, wonke umBhalo uphefumulelwe. ImiBhalo ufanele ube liQiniso uqobo. Akukho ndlela yokulizungeza. Yilapho engehluka khona kubangani bethu, ibandla eliKatolika. Ngikholwa ukuthi Awulotshwanga ngumuntu phaqa nje. Ngikholwa ukuthi Kwakuqhutshwa nguMoya oNgcwele. Futhi zonke lezizinto ezincane okunezelelwe, bazama ukunezelela kuKho; niqaphelile yini, ekuxazululeni, bonke bakhahlelwa bakhishwa.

62 Nalena yangempela, imiBhalo yeqiniso ihlangana okwesisila sejuba, omunye nomunye, kuze ku—kungabikho kuphikisana kuyo, akukho-ndawo nhlobo. Ngikhombiseni isiqephu esisodwa sencwadi efundwayo esinga—esingabhala ivesi, kul’khuni impela, ngaphandle kokuziphikisa, noma abhale—abhale ivesi, noma amabili. Futhi iBhayibheli aLiziphikisi, nomaphi. Ngifunde abagxeki abadala abasho lokho, kodwa ngibe nomnikelo wakhe isikhathi eside, ukuba angikhombise ukuthi kukuphi. Akukho phakathi lapha. Kungoba nje umqondo

womuntu udidekile. UNkulunkulu akadidekile. Uyazi ukuthi Wenzani. Uyazi.

⁶³ Bukani, uma uNkulunkulu ezokwehlulela izwe ngebandla, njengoba ibandla eliKatolika lithi kunjalo, kulungile, manje-ke yiliphi lelobandla na? Bukani amabandla esinawo nje. Sinangamakhulu ayisishiyagalolunye nento, inhlango ehlukene yamabandla. Manje kanjani... Omunye ufundisa ngalendlela, nomunye ngaleyondlela. Ukudideka okunje pho, manje-ke, noma ubani nje wenza noma yini abafuna ukuyenza, uqhubeka noma kanjani. UNkulunkulu uzofanele abe nomgomo othize, nalowo uyiZwi laKhe.

⁶⁴ Ukukhuluma... Kungesikho ukuphosela kwiKatolika, manje, ngoba i—iProtestane libi nje impela nalo. Kodwa ngikhuluma nompristi, wathi, “Mnu. Branham,” wathi, “UNkulunkulu usebandleni laKhe.”

⁶⁵ Ngathi, “Mnumzane, uNkulunkulu useZwini laKhe. Futhi UyiZwi.” Yebo, mnumzane.

Wathi, “Awu, Use... Ibandla lingeligenakuphosisa.”

⁶⁶ Ngathi, “Akakusho lokho. Kodwa Wathi iZwi alinakuphosisa.”

⁶⁷ Wathi, “Awu, sasivame ukufundisa lowombhaphathizo ngaleyondlela, kanjalonjalo.”

Ngathi, “Nini na?”

Wathi, “Emuva ezinsukwini zasekuqaleni.”

Ngathi, “Niyakuvumela lokho kube yibandla eliKatolika na?”

Wathi, “Yebo.”

⁶⁸ Ngathi, “Manje-ke, ngiyiKatolika, iKatolika eliyifeshini endala. Ngikhulwa indlela eyifeshini endala. Nina bafu namhlanje unaLo lixoveke lonke, futhi kal’khuni noma yini emBhalweni eniyifundisayo. Ukukhulunyelwa ngabesifazane nabantu abafile, nazo zonke lezi ezinye izinto, futhi, o, he, ukungadli inyama, futhi, o, angazi ukuthi yini konke, niyabo.” Ngathi, “Ngitholele lokho emBhalweni.”

⁶⁹ Wathi, “Akudingi ukuba kube lapho. Inqobo nje uma ibandla lisho njalo, yilokho-ke. Akwenzi-mehluko ukuthi loKho kuthini, yibandla.”

⁷⁰ Ngathi, “IBhayibheli lasho, ukuthi, ‘Oyonezela izwi elilodwa kuLo, noma asuse eliLodwa, isabelo sakhe siyosuswa eNewadini yokuPhila.’ Ngakho, yiZwi! Ngiyalikhulwa iZwi.”

⁷¹ Manje, futhi, manje-ke, uma uAмосе esho, neminye imiBhalo ehambisana nakho, ukuthi uma... .

⁷² Futhi niyakhumbula, kulokhu, sishaya okugqamile nje kwaKho. Nje, okwami, uma... Uma ngingena kulelokamelo lapho, na—naloloGcobo lungene, uma bengingabhala phansi

A...konke okuqhubekayo, bengingaba lapha izinyanga ezintathu kolulodwa lweziMpawu. Ngakho nje ukushaya izindawo bese Kudedelwa, lokho obekungabonakala nje kuyilokho obekungeke kubabinde abantu. Kodwa, nokho, kungenele ukubalimaza, kodwa ukuze nje, bekholwa, bekungayi—bekungayinonga into. Niyazi ukuthi ngiqonde ukuthini.

⁷³ Manje, bhekisisani lokhu manje, uma “uNkulunkulu engenzi lutho,” kwasho uAmose, “aze kuqala Akwembule ezincekwini zaKhe abaprofethi.” Futhi, manje-ke, siyabona ukuthi Wenzani. Kufanele kube ngukuthi Ulungiselela ukwenza into ethize, Akwembulayo manje. UNkulunkulu ulungiselela ukunyakaza enkundleni, ekwahlulelweni, ngiyakholwa. Ulungiselela ukwenza into ethize. Nenye into futhi, ifakaza ngokuqinisekile, sisezinsukwini zokugcina. Sisekupheleni konyaka, uNyaka weBandla laseLawodikeya manje, ngokuba lezizinto zazizokwembulwa kuphela ngosuku lokugcina.

⁷⁴ Manje, cabangani nje ngalokho manje. Ake nje—nje sizame ukuzika kulokhu esikholwa ukuthi uMoya oNgcwele ubezosazisa khona.

⁷⁵ Manje khumbulani, “Akukho okuzokwembulwa; uNkulunkulu akayikwenza lutho, nhlobo, aze kuqala Akwembule ezincekwini zaKhe, abaprofethi.” Futhi ngaphambi kokuba Enze noma yini, Uyayembula. Futhi uma Eyembula, ningakukhumbula lokhu, into ethize isemgwaqeni wayo. Niyabo, kuyembulwa.

⁷⁶ Nalezizinto esikhuluma ngazo yayizokwembulwa ngosuku lokugcina, ngaphambi nje kweCilongo lokugcina, ekupheleni koMlayezo wonyaka webandla wokugcina. Kunjalo. Uma nifuna ukukufunda lokho manje, ningaphenya e...Nina, nginikhombe kukho nje, izolo ebusuku, kathathu, iSambulo 10:1–7, niyabo. “Futhi ngezinsuku zokubethwa kwecilongo koMlayezo wengelosi yesikhombisa, imfihlakalo kaNkulunkulu yayizokwembulwa futhi iqedwe.” Futhi yinye kuphela into esele. Ngenkathi leNcwadi enamathiselwe ngezimpawu eziyisikhombisa isivulwa, khona-ke yonke jikelele imfihlakalo kaNkulunkulu...

⁷⁷ Ngani, sihlolisisile kuKho, iminyaka. Futhi ngokomBhalo, manje-ke, si...Kwakungekho—ndlela yokuKuqonda kuze kube yilolusuku, ngoba beKufihliwe. Sisibonile isifanekiso, Okwakufanekiswa ngakho, kodwa Kwakungenakwembulwa ngokuyikho kuze kube usuku lokugcina. Niyabo? Manje, manje-ke, sifanele sibe lapho, esi—esikhathini sokuphela.

⁷⁸ Manje, khumbulani. Ninga...Futhi ningakhohlwa manje, ukuthi, “Akenzi lutho aze Akwembule.” Futhi ningakhohlwa, futhi, ukuthi Ukwenza ngendlela elula kanjani nje, ukuthi, “Abahlakaniphile nabanokuqonda bayakugeja.” Manje, uma

nifuna ukukumaka phansi lokho, lowo nguMathewu 11:25–26. Futhi, khumbulani, “Akenzi lutho aze Akwembule.” Futhi Ukwembula ngangokuthi abahlakaniphile, abantu abafundile bayakugeja. Khumbulani, kwakungukuhlakanipha izwe elalikufisa esikhundleni seZwi, ngenkathi isono sokuqala senza lokho esakwenzayo. Ningakukhohlwa lokho manje. O, sifanele ukubonga kanjani nje, ukucabanga lokho!

⁷⁹ Manje bukani nje izinto eyenzekayo! Bukani izinto Asitshele zona! Bukani lapha kulelitabernakele, ninabantu esikhuliswe nabo lapha. Manje ngizocela amateyipu...Awu, qhubekani, nikuteyipe. Kodwa, bukani, ngizosho lokhu nje kubantu betabernakele, nina okade ulapha. Ngiyala noma yimuphi wenu, eGameni leNkosi uJesu, ukuba nanini nibeke umunwe wenu entweni eyodwa, emakhulwini ezinto eshiwo ngaphambi kokuba zifezeke, futhi nithi azizange zifezeke. Ngitsheleni isikhathi esisodwa, lokho emsamo, phandle lapho, noma ngabe kwakukuphi, ukuthi Wake wakhuluma noma yini engazange ngokupheleleyo nje yaba ngaleyondlela impela. Kanjani na? Umqondo womuntu ungaba ngaleyondlela na? Impela qha.

⁸⁰ Ngenkathi Ebonakala phansi lapho emfuleni, eminyakeni engamashumi amathathu–nantathu eyadlula loJuni ozayo, esimweni sokuKhanya! Nina zingwazi ezindala niyakhumbula ukuthi nganitshela, kusukela ngisengumfanyana, leloPhimbo nalokho kuKhanya. Nabantu bacabanga, ukuthi nje ukuphambana kancanyana ekhanda. Kusobala, cishe ngangiyocabanga into efanayo, kushiwo ngumuntu mumbé. Kodwa manje anisadingi ukuba nimangale ngaKho manje. NeBandla alikamangali selokhu kwaba ngu 1933, ezansi emfuleni ngalolosuku, lapho engangibhaphathiza khona amakhulu abantu!

⁸¹ Ngiyakhumbula lowomfana wakwaMarra wangitshela, wathi, “Wehlela ukuyocwilisa labobantu okwedada, Billy na?” UJim Marra omncane ezansi lapha, ngicabanga ukuthi sewafa manje. Ngicabanga ukuthi wabulawela phandle lapho; omunye wesifazane wamdubula. Kodwa wa—wangibuza, “Wehlela ukuyocwilisa labobantu okwedada na?”

⁸² Ngathi, “Qhabo, mnumzane. Ngiyobabhaphathiza eGameni leNkosi yethu uJesu.”

⁸³ Futhi kwakukhona owesifazane ehambisana eqenjini. Wathi komunye wesifazane, wathi...waphawula, okuthize ngakho. Wathi, “Awu, ngingekwale ukucwiliswa okwedada.” Wathi, “Lokho kulungile. Anginandaba.”

⁸⁴ Ngathi, “Buyela emuva futhi uphenduke. Awukulungele ukubhaphathizwa eGameni likaJesu Kristu.” Niyabo?

⁸⁵ Lena akusiyo into engelutho ukuba kudlalwe ngayo. YiVangeli likaKristu, elembulwe ngomyalo wokuthunywa, iZwi. Nje, manje, uma uthi, “Umbhedo nobuwula,” ubungakubeka

kwenye indawo. Kodwa, khumbula, kwethenjisiwe eZwini ukuthi lokhu kwakuzokwenzeka, futhi khona impela nje okwakuzoba yikho. Futhi nakhu.

⁸⁶ Manje-ke, ezansi lapho ngalolosuku, ngenkathi babemi emfuleni! NeNgelosi yeNkosi, enganitshela ukuthi yayibukeka njenge—ngenkanyezi noma into ethize ebangeni, kwase-ke Kusondela, futhi kwanitshela ukuthi ukuKhanya okul’hlaza kwakubukeka kanjani. Futhi nakho Kuza, phansi ngqo emfuleni lapho engangibhaphathiza khona.

⁸⁷ Ngenkathi, osomabhizinisi ezansi lapha edolobheni, bathi, “Bekuchaza ukuthini lokho na?”

⁸⁸ Ngathi, “Lokho bekungesikho okwami. Lokho bekungokwenu. Ngiyakholwa. Niyabo? Lokho bekungenxa yenu, ukuthi uNkulunkulu wenze lokho, ukunazisa ukuthi nginitshela iQiniso.” Ngokuba ngumfanyana, umfana, kanjalo, futhi cishe ngineminyaka engamashumi amabili—nanye ubudala, ba—babengenakukukholwa lokho, niyabo, ngoba kukhulu kakhulu kumfanyana. Futhi manje-ke ngangicabanga . . .

⁸⁹ UMfowethu Roberson lapha, omunye wabaphatheli bethu, ngimbonile lapha emizuzwini embalwa edlule. Wayengitshela ngolunye usuku ngokuba seHouston ngenkathi isithombe lapho sasithathwa, enisibonayo. Futhi ngangi . . . Kuleyonkulumo—mpikiswano, ngase ngiqale ukusho into ethize ngakho, ngobunye ubusuku. UMfowethu Roy wayenguye kuphela . . .nenye futhi indoda eyodwa, wayenguyena muntu kuphela eqenjini owayenesiqophi. Kwakungesinye salezoziqophi ezinowaya eziyifeshini endala. Ngibona uMfowethu Roberson manje, nomkakhe. Ngakho, na—nalo, uNkk. Roberson wayegula.

⁹⁰ UMfowethu Roy wayeyisosha elidala. Nemilenze yakhe yasakazwa, futhi bamlalisa ngaphandle bethi ufile. Wayeyisikhulu e—eMbuthweni. Ne eyiti-eyiti yaseJalimane yashaya lemoto esindayo yezempi ayekanye nayo, futhi nje yabulala indoda, futhi yamsakaza waba yizicucu. Bamlalisa ngaphandle, bethi ufile, isikhathi eside. Futhi bathi wayengasophinde ahambe, ngoba yomibili imilenze wawulimele kakhulu, imithambo kuyo, nezinto. He, ucishe impela ahambe ukwedlula mina.

⁹¹ Kodwa kwakuyini na? Kwakukhona into ethize ayibonile, futhi waya eHouston. Futhi ubengitshela ngomkakhe. Futhi uno—unogesi; uzowulungisa eteyipini. Futhi emva kokuphela kwezinkonzo ngapha, awu, uzonidlalela yona nonke, ngiyethemba. Futhi eteyipini endala kagesi lapho, unezinkonzo zami zibanjelwe eHouston. Kwase kuthi-ke umkakhe, wathi owesilisa, wayibeka lapho, futhi akazange akunake kwaze kwaba ngolunye usuku.

⁹² Waye, o, wayedabuke kakhulu. Wayegula, futhi wayefuna ukungena emgqeni womkhuleko. Babengangazi neze, nami ngangingakaze ngibabone empilweni yami. Ngakho wayehlezi e—efasteleni ngalolosuku, ebuka phandle, futhi enesizungu kakhulu, niyazi, futhi ephatheke kabi, futhi efisa sengathi wayengathola ikhadi lomkhuleko, ukuba angene emgqeni.

⁹³ Futhi, kwenzeka ukuthi, ngalobo busuku wangena emgqeni, noma ebusuku bakuthangi, noma okuthize. Ngiyakholwa, ubusuku obufanayo. Wayesengena emgqeni. Futhi ngenkathi enyukela emsamo, uMoya oNgcwele wamtshela, wathi, “Manje, awusuye owalapha. Ungowasedolobheni elithiwa iNew Albany.” Wase uthi, “Ubuhlezi efasteleni namhlanje, ubuka phandle, futhi ukhathazeke ngakho konke ngokuthola ikhadi lomkhuleko.” Nakho, eteyipini, iminyaka eyadlulayo.

⁹⁴ Kwase kuthi-ke ekuqaleni komhlangano, ngenkathi uMoya oNgcwele wawulapho...Lowo kwakungowokuqala womhlangano. Sasinabantu kuphela cishe abayizinkulungwane ezintathu, sase-ke siya ezinkulungwaneni eziyisishiyagalombili, kwaze kwaba cishe sezinkulungwaneni ezingamashumi amathathu. Ngakho manje-ke e...Ngisakhuluma e...Omunye wayo impela imihlangano yokuqala, ngathi, “Angazi ukuthi kungani ngisho lokhu.” Manje, kusetyipini. “Kodwa, ku, si...Lokhu kuzoba ngokunye kokugqamile kwesikhathi sami. Ikhona into ezokwenzeka phakathi nalomhlangano, ezoba nkulu ukwedlula noma ngubani oseke wawubona okwamanje.”

⁹⁵ Futhi nje kwakuthi akube elesishiyagalombili noma elesishiyagalolunye, ubusuku obuyishumi emva kwalokho, ngenkathi iNgelosi yeNkosi ibonakala kubantu abalapha ezinkulungwaneni ezingamashumi amathathu, futhi yehla, nesithombe sathwetshulwa. Nakho, khona manje, okubekwe ngelungelo lomthetho eWashington, DC, njengobukhona boMuntu kuphela obungaphezu kwemvelo osebake bathwetshulwa ezweni.

⁹⁶ Ngase-ke ngikhuluma ngokuthi, niyazi, ngisho lokho ngesinye isikhathi, phansi kokubona okufihlakeleyo, ngithi, “Umuntu usibekelwe yithunzi lokufa. Kunomgaxo omnyama, wethunzi. Sebezokufa.”

⁹⁷ Bese kuthi-ke enhla lapha e-East Pines, noma eSouth Pines, ngikhulwa ukuthi yikhona, ngenkathi nje ngangilapho emhlanganweni wokucina. Inenekazi elincane lihlezi lapho, neNto ethize yalitshela, “Thwebula lesosithombe, ngokukhulu ukushesha,” ngenkathi ngikhuluma nenenekazi. Futhi kwakulapho. Ngicabanga ukuthi sizoba sebhodini lezaziso; besikulo, isikhashanyana impela. Nanko lowomgaxo omnyama ulengela ngqo phezu kwenenekazi.

⁹⁸ Lathwebula esinye isithombe, masinyane nje uMoya oNgcwele usukumemezele. Kwakungasekho. Wathi,

“Uzophiliswa. INkosi ikuphilisile. Umdlavuzwa awusekho.” Futhi kwakulapho. Futhi laphiliswa. Niyabo? Nakho lapho okhona. Niyabo?

⁹⁹ Kuyakhombisa nje ukuthi uNkulunkulu uyazi ukuthi sikhathi sini sosuku. Thina asazi. Sifanele nje siMlalele.

¹⁰⁰ Manje singaqhubeka nje nokuxoxa, kodwa asifike phansi lapha manje, umzuzu nje, futhi sithinte loluPhawu olungemuva, ukuze sifake lokhu thaqa naLo. Manje, ukubuyekeza nje, okwemibalwa i mo-. . . imizuzwana embalwa, o—okunye, uPhawu lokuQala.

¹⁰¹ Siyaqaphela, ekwepfulweni koPhawu lokuQala, uSathane uneyi—yisiqhwaga, indoda yezenkolo. Nimqaphelile lowomgibeli wehhashi elimhlophe na? Okungukuthi, bona, kwakucatshangwa ukuthi lokho kwakuyi. . . iBandla lasekuqaleni liphuma; kodwa, o, he, lokho bekufundiswa iminyaka, kodwa bekungebe yikho. Bhekisisa nje lapho konke okunye kwakho, uma sithola konke kuboshelwe ndawonye, manje-ke bukani ukuthi kukuphi, niyabo. Manje, futhi ngazi ukuthi konke okunye kuzoba yini, okwamanje. Kodwa ngiyazi kuzofika nje ngokuphelele phakathi lapho, ngoba yiQiniso. YiQiniso. Lokho kwakungukubusa kwebandla laseRoma ezindabeni ezingcwele, impela.

¹⁰² Lababantu abacabanga ukuthi amaJuda angumphikukristu, ngempela baqhele ngamamayela ayizigidi emgqeni. Ningacabangi neze ukuthi amaJuda angumphikukristu. Amehlo awo aphuphuthekiswa, ngenhloso, ukuze sibe nendlela yokungena, kusinika isikhathi sokuphenduka.

¹⁰³ Kodwa umphikukristu ungoweZizwe. Impela. Kungozifanisa neQiniso; *anti*, “melana.” Manje, lesisiqhwaga esikhulu, o, siba kanjani yindoda enkulu, kwase—kwase kuthi-ke ekugcineni sabekwa esihlalweni sobukhosi. Kwase kuthi-ke, emva kokubekwa esihlalweni sobukhosi, setheweswa umqhele. Futhi manje, sona, emva kwalokho, sakhonzwa esikhundleni sikaNkulunkulu.

¹⁰⁴ Manje, bukani, ngaphambi kokuba lokho kuze kufike. Ngifuna ukunibuza okuthize. Kwakungubani lowo na? Kwakuyini Leyo kuPawulu, kwabaseThesalonika besiBili 2:3, okwathi lowomuntu wayezofika na? Kungani lowomuntu abuka kusukela phansi eminyakeni futhi wakubona na? Wayengumprofethi kaNkulunkulu. Impela. Kwakungani. . .

¹⁰⁵ Wathi, “UMoya usho ngokuchachileyo, ukuthi ngezikhathi zokugcina ukuthi bayohlubuka ekukholweni, futhi banake abadukisayo. . .” Niyazi ukuthi *dukisa* kuyini. Umoya odukisayo ebandleni, lokho ngubufundisi benkolo. “Odukisayo, umoya wobufundisi, imisebenzi yodeveli; ukuzenzisa ebandleni.”

106 “Abanamawala, abakhukhumele,” ukuhlakanipha, niyabo, abasmati, abanobuhlakani; “benesimo sokumesaba uNkulunkulu.” (Bayahamba nje, bathi, “Awu, singamaKristu; sifanele siye esontweni.”) “Benesimo sokumesaba uNkulunkulu, kepha bephika izambulo, aMandla nokusebenza kukaMoya; labo-ke wobagwema.” Niyabo? Manje qaphelani, wathi, “Ngokuba yiloluhlobo oluyongena izindlu ngezindlu, futhi luyohola abesifazane abayiziwula...” Lokho akusho bona abesifazane abanoMoya oNgcwele. “Abesifazane abayiziwula oholwa yizinkanuko ezinhlobonhlobo.”

107 Izinkanuko ezinhlobonhlobo! Bayathanda nje ukungena kuzo zonke izinto ezincane abangangena kuzo, nazozonke izinhlobo zemiphakathi; futhi baphile noma yiyiphi indlela abafuna ukuphila ngayo, futhi, kusalokhu kungukuthi, “Siya esontweni. Silunge nje njenganoma yimuphi umuntu.” Imidanso, amaphathi, begunda izinwele zabo, bapende, bagqoke noma yini abafuna ukuyigqoka; kusalokhu kungukuthi, “Singa—singamaPentecostal. Si—silunge nje njenganoma yimuphi umuntu.” O! Imisebenzi yenu uqobo iyanikhomba. Qiniso. Qaphelani.

108 Kodwa wathi, “Abantu abonakele ingqondo, mayelana neQiniso.” Yini iQiniso na? IZwi, elinguKristu. “Mayelana neQiniso.”

109 “O, wenza... Wena, ungumshayeli wabesifazane. Ungozonda abesifazane. Wenza *lokhu, lokho*.”

110 Qhabo, mnumzane. Lokho akulungile. Lokho ngu—ngokuba namanga. Angibazondi abesifazane. Qhabo, mnumzane. Bangododawethu, uma bengodade. Kodwa into engi...

111 Uthando luyaqondisa. Uma lungaqondisi, alusilo uthando. Uma luqondisa, khona-ke, uma luluthando, lu—luluthando ifiliyo futhi alusilo iagapawo, ngizonitshela lokho. Bangahle babenothando oluncane ifiliyo lwenenekazi elithize elibukeka kahle. Kodwa uthando iagapawo luyinto ehlukile, lolu wuthando oluqondisa into, futhi luhlangana noNkulunkulu ngaleya ndawondawo esingahlala khona Phakade. Niyabo? Bengingaqondile ukusho lokho, mhlawumbe, ngendlela okuzwakale ngayo, kodwa ngi... Niyazi ukuthi ngi—ngi... Ngithemba ukuthi niyaqonda. Kulungile.

112 Manje, kodwa, khumbulani, wathi, “NjengoJane noJambre bamelana noMose, bayoba njalo nabo. Kodwa ubuwula babo masinya benziwa babasobala.”

113 Ngani na? Ngenkathi uMose ethunywa ukuba enze into ethize eyayibonakala inobudlamlilo, kodwa, wehlela lapho ngokukhulu nje ukwethembeka ayenakho. NoNkulunkulu wamtshela ukuba athathe lokhu, lenduku, nokuthi ayiphose phansi, futhi yayizophenduka inyoka. Manje-ke, Wakwenza, ukumkhombisa ukuthi kwakuzokwenzekani. Futhi ngaphambi

kukaFaro, wama phandle lapho njengoba nje uNkulunkulu wayemthumile, waseyiphosa phansi induku yakhe, futhi yaphenduka inyoka.

114 Futhi akungabazeki, uFaro wathi, “Icebo lokuphamba lomlumbi oshibhile!” Ngakho uyahamba futhi ulanda oJane noJambre bakhe. Wathi, “Singazenza lezozinto, nathi.” Wayesehosa phansi induku, zase ziba yizinyoka.

Manje wayengenzani uMose na?

115 Kwakuyini na? Kwakukhombisa lokho, yonke into yangokoqobo kaNkulunkulu, udeveli unozifanisayo ngayo. Bayazifanisa, ukuba baphose abantu babakhiphe emkhondweni.

116 Wenzani uMose, uthi, “Awu, ngiqagele ngenze iphutha. Kungcono ngibuyele emuva”? Wavele wama wathula nje, ngokuba wayekwenzile ukuthunywa kwakhe, kwaze kwaba sekugcineni.

117 Manje-ke, into yokuqala niyazi, inyoka kaMose idla yonke enye. Niyabo? Senake nacabanga ukuthi kwenzekani kuleyo enye inyoka na? Yayaphi na? UMose wacsha induku wayeseqhubeka ephuma nayo. Wasebenza izimangaliso ngayo. Naleyonyoka yayingaphakathi kwalena enye induku. Niyabo? Lokho kuyamangalisa. Akunjalo na? Yebo, mnumzane.

118 Manje, umphikukristu uyagqama, ngokuya ngokuya. Ngifuna niqaphele lokhu. Manje, uma nizwa . . .

119 Manje, kubangani bami abangamaKatolika, hlalani nje nithule umzuzu nje, futhi manje; futhi khona-ke sizobona ukuthi akuphi amaProtestane; sonke sikuphi, niyabo.

120 Qaphelani, ibandla lokuqala, uma ibandla eliKatolika lithi babengabokuqala, ibandla lasekuqaleni, baqinisile impela. Babeyilo. Baqala ePhentekoste. Yilapho ibandla eliKatolika elaqala khona. Manje, ngake ngangibil’khuni ukukukholwa lokho, ngaze ngafunda umlando, ngase ngithola ukuthi kunjalo. Baqala ePhentekoste. Kodwa baqala ukushushumba, futhi niyabona ukuthi bakuphi.

121 Futhi uma iPhentekoste ishushumba ngejubane eshushumba ngalo manje, abayikudingeka ukuhamba iminyaka eyizinkulungwane ezimbili. Eminyakeni eyikhulu kusukela manje, bayoqhela kakhulu kunoma ibandla eliKatolika liqhelile. Kunjalo.

122 Kodwa qaphelani, kanjani, lomgibeli wehhashi elimhlophe. Manje siyakwendlalela nje, kancane, size sishaye loluPhawu. Manje qaphelani umgibeli wehhashi elimhlophe, ngenkathi ephuma, u—usebenza ezigabeni ezintathu. Udeveli, njengoba ngafakazisa kini ngobunye ubusuku, usebuthathwini, njengoNkulunkulu nje. Kodwa ngudeveli ofanayo ngaso sonke

isikhathi, ezigabeni ezintathu. Qaphelani izigaba zakhe. Esigabeni sokuqala, ungena. . .

123 UMoya oNgcwele wehla, nabantu babehlanganyela zonke izinto ndawonye. NoMoya kaNkulunkulu wawuphezu kwabo. Nabaphostoli babengena izindlu ngezindlu, behlephula isinkwa nabantu. Futhi kwakunezibonakaliso ezinkulu nezimangaliso ezenziwa.

124 Futhi—futhi manje-ke, into yokuqala niyazi, uSathane waqala ukubangela ukukhonona ukuba kuqubuke.

125 Manje-ke, emva kwesikhashana, lezigqila nabampofu bezwe, abemukela uMoya oNgcwele, baphumela ezindaweni ezehlukene, befakaza. Bafakaza kobasi babo.

126 Futhi emva kwesikhashana, nakho kuqala ukufika, o, njengezinduna zempi na—nabantu abehlukene. Umuntu odumileyo uqala ukubona ubuqhawe, nezimangaliso nezibonakaliso lamadoda azenzile, ngakho bemukela ubuKristu.

127 Awu, manje-ke, niyabo, ngenkathi egona ubuKristu, futhi ehlele lapho endaweni lapho behlangene khona, kwelidadlana elimnyama, ihholo elinobulongwe; futhi beshaya ihlombe, futhi bememeza, futhi bekhuluma ngezilimi, futhi bethola imilayezo. Ngani, wayengeke neze akuthatha lokho akuyise kumncintisani wakhe—wakhe, kumbe noma ngabe kuyini, ebhizinisini lakhe. “Wayengeke aLikholwe neze, kanjalo.” Impela ngeke. Ngakho, uzofanele aLigqokise. Ngakho baqala ukuhlangana ndawonye, futhi baqala ukucabanga, “Manje sizobumba into ehlukile kancane.”

128 Futhi uJesu, masinya impela, onyakeni webandla wokuqala, Wabatshela. Esahlukweni 2 seSambulo lapha, “Nginalokhu ngawe, ngoba lemisebenzi yamaNikolawu.”

129 *Nikao*, “nqoba” abantu abangafundele lutho. Ngamany’ mazwi, bafuna ukwenza, esikhundleni sokuba wonke umuntu abe munye, bafuna ukwenza omunye umfo ongcwele. Babefuna ukwenza olunye uhlobo lwe. . . Babefuna ukukwenza iphethini ebuhedenini, ukusuka lapho abaphuma khona, futhi ekugcineni bakwenzile.

130 Manje bhekisisani. Kuqala, “UNikolawu.” UNikolawu wayebizwa, eBhayibhelini ngokuthi, “umphikukristu,” ngoba kwakuphambene neMfundiso yasekuqaleni kaKristu nabaphostoli.

131 Angifuni ukuyibiza ngegama layo lendoda. Iyindoda enkulu. Kodwa ngangisemhlanganweni wayo, lapha eminyakeni embalwa edlule. Futhi yayazi ukuthi ngangilapho, ngoba ngangiyixhawulile. Futhi yathi, “O, uyazi, sinabo abanjalo namhlanje abathi bangamaPentecostal.” Futhi yathi, “Bona,

bethembela eNcwadini yeZenzo.” Yayisithi, “Uyabo, iZenzo kwakuwumsebenzi owuhlaka lweBandla kuphela.”

¹³² Ungathini nje, indoda eyafundisisa iBhayibheli, indoda endala eyiqhawe, futhi eyayikade ifundisise iBhayibheli indlela lowomfo afundisise ngayo, bese kuthi-ke yenze ukuphawula okunjalo na? Kwezwakala, aku...A—akuzwakali ngisho kunjengoMoya oNgcwele. Awu, akufanele kube njalo, nomaphi.

¹³³ Ngoba, noma yimuphi umuntu onokuqonda okusile ubeyokwazi ukuthi iZenzo zabaPhostoli kwakungesizo izenzo zabaphostoli. Kwakuyizenzo zikaMoya oNgcwele kubaphostoli. Anazi yini ukuthi sakwenza iphethini kanjani eminyakeni yebandla na? LezoziDalwa zihlezi lapho, zilinde lowoMphongolo lapho. UMathewu, uMarku, uLuka, noJohane, bemi lapho, belinda Lokho. Futhi phakathi Lapho yilokho okwenzekayo, njengemiphumela yokubhala kukaMathewu, uMarku, uLuka, noJohane.

¹³⁴ Sivezela lokho-ke isihlahla, igatsha laso lokuqala, futhi yilokho okwenzekayo. Futhi uma lesosihlahla sike saveza elinye igatsha, bayobhala enye iNcwadi yeZenzo emva kwakho. Isizathu, niyabo, ukuPhila okufanayo kuzofanele kube sentweni efanayo.

¹³⁵ Ngakho manje, namhlanje, uma sibuka ngale emabandleni ethu amahlelo, iMethodisti, iBaptisti, iPresbyterian, iLuthela, ichurch of Christ (ebizwa kanjalo), namaPentecostal nezinto, sikutholaphi lokho na? Awukutholi.

¹³⁶ Ngizovuma ukuthi amaPentecostal linento esondele kakhulu kunazononke kuKho, ekhona, ngoba aphezulu lapha oNyakeni weBandla laseLawodikeya. AyeneQiniso futhi aLenqaba. Aba luvivi ngaLo, futhi uNkulunkulu wawahlanza emlonyeni waKhe. Lokho kungokwemiBhalo impela.

¹³⁷ Ungeke wenza leyomiBhalo iqambe amanga. Niyabo? Izoba neqiniso, njalo. Ungazami uku...Into kuphela, ungazami ukulayinisa umcabango wakho uze uyofika e...noma imiBhalo ize iyofika emcabangweni wakho. Kodwa re...zilayine wena uqobo nemiBhalo. Lokho ngukuthi, khona-ke ugijima noNkulunkulu. Akunandaba ukuthi uzodingeka unqume kanjani, noma ubeke eceleni, layina naLowo. Niyabo?

¹³⁸ Bukani ukuthi Wenzani Wehla okokuqala. Awu, uma uNkulunkulu enza kanjalo okokuqala, Uzofanele enze kanjalo okwesibili. Uzofanele enze kanjalo ngaso sonke isikhathi, kungenjalo Wenza ngokungesikho okokuqala.

Niyabo, thina njengabantu abasazofa, singawenza amaphutha. UNkulunkulu angeke.

¹³⁹ Isinqumo sokuqala sikaNkulunkulu siphелеle. Nendlela Akhetha ngayo ukwenza izinto, ingebebikho enye, indlela engcono. Angeke Enza ngcono kuyo, ngoba iphelele,

kwasekuqaleni nje. Uma kungenjalo, khona-ke Akasuye ongongenasiphelo. Futhi uma Engongenasiphelo, khona-ke Ungowazi konke. Futhi uma Engowazi konke, Ungumninimandla. Amen! Uzofanele abe yilokho, ukuba abe nguNkulunkulu. Niyabo? Ngakho u—ungeke wathi, manje, “Wafunda okunye futhi.” Akazange afunde okunye futhi, Uyi—Uyiwo impela umthombo wakho konke ukuhlakanipha. Niyabo?

¹⁴⁰ Ukuhlakanipha kwethu lapha kuvela kuSathane. Sakuthola ngefa e-Edene, lapho esashintshanisa khona ukukholwa ngokuhlakanipha. UEva wakwenza.

¹⁴¹ Manje, kuqala wayebizwa ngomphikukristu. Isigaba sesibili, wayebizwa ngomprofethi wamanga, ngoba lowomoya phakathi kwabantu uba ngongene kumuntu.

¹⁴² Niyakhumbela, umgibeli wehhashi elimhlophe manje wayengenamqhele ngenkathi eqala, kodwa manje-ke wayezo. . . wanikwa umqhele. Ngani na? Wayengumoya kaNikolawu, kwasekuqaleni nje; bese-ke eba ngongene kumuntu endodeni; wayesethweswa umqhele-ke, wayesemukela isihlalo sobukhosi futhi wethweswa umqhele. Wayese-ke esebenza lokho isikhathi eside, njengoba sizobona lapho si. . . iziMpawu ziyephulwa.

¹⁴³ Bese-ke siyathola, emva kwalesosikhathi eside, uSathane wakhahlelwa wakhishwa eZulwini. Futhi uyehla, ngokwemiBhalo, wase ezethwesa yena umqhele. Cabangani nje, wazethwesa yena umqhele kulowomuntu, futhi useba yisilo. Futhi wayenamandla, amandla aphakeme kakhulu, kanjalo awenzile, zonke izimangaliso nayo yonke into, lokho—lokho, noma ukubulala nezimpi ezinegazi nayo yonke into i—iRoma elalingaziveza. Kulungile. Wabulala ngonya, isijeziso samaRoma. Nje, o, ukuthi besingabhobokela kanjani kweminye imiBhalo lapha!

¹⁴⁴ Khumbulani, uJesu Kristu wafa phansi kwesijeziso seRoma, ukujeziswa ngokubulawa.

¹⁴⁵ UMLayezo enginawo enhliziyweni yami, ukuwushumayela enhla lapha kulomhlango olandelayo, ngePhasika ntambama, uhlangabezana nezintathu, izinto ezine, niyabo. “BaMbethela khona.” “*Khona*,” engcwelengcwele, indawo yezenkole edlula zonke ezweni kwakuyiJerusalema. “*Ba*,” abangcwele kakhulu (ababefanele ukuba njalo) abantu ezweni, amaJuda. “*Babethela khona*,” isijeziso esinonya ukwedlula lonke iRoma elalingaluveza. “*Mbethele*.” Ini? UMuntu omkhulu kunabo bonke asebake baphila. “BaMbethela khona.” O, he!

¹⁴⁶ Nkulunkulu ngisize ukuba ngiWushwibele kulesosigejane sosomabhizinisi, baze bakwazi ukubona ukuthi bami kuphi. Kulungile. Manje, kungesikho ukwehluka, kungesikho ukuba ngocasulayo; kodwa ukuzamazamisa Lokho, kuze kuthi labobafowethu bakwazi ukubona ukuthi izikhulu zabo nobaba abangcwele, nezinto abazibhalayo kuleliphephandaba

leBusiness Men, kungumbhedo. AmaKristu awafanele ukuba abize noma yimuphi umuntu ngo “Baba.” Baqala lokho. Ngizamile ukubasiza kuyo yonke into engingayenza. Niyabona manje lapho leteyipu eya khona. Ngakho, sengiphelile. Impela angizukuzihlanganisa ngalutho nakho. Kulungile. Kuqala, khumbulani uKristu.

¹⁴⁷ Kuqala, njengo Nic-...uNikolawu, futhi wacelani unyaka kaNikolawu na? Wacela ukudeda kulesosigejane sabantu esimemezayo futhi sishaye ihlombe, futhi kubukeka njengokuhlazisayo; njengoba benza ePhentekoste, beziphathisa okwamadoda adakiwe, bediyazela eMoyeni, nezinto. Babengafuni lutho lwalezozinto. Bathi babedakiwe. Futhi ngenkathi umuntu odumile...Lalelani! Ningakugeji lokhu. Kungahle kuzwakale kubuwuhlanya kini, kodwa kuyiQiniso. Ngenkathi i—izikhulu ziqala ukungena, azikwazanga ukukhothamela lokho.

¹⁴⁸ Okwenza uNkulunkulu abe mkhulu, yingoba Mkhulu ngokwenele ukuba avumele ukuzehlisa. Yilokho okuMenza abe mkhulu. Akukho lutho olukhulu ukwedlula lokho. Futhi Wavumela ukuzehlisa phansi ukwedlula noma ubani owayengavumela ukuzehlisa, noma yisiphi isidalwa esingumuntu esake savumela ukuzehlisa. WayeyiNkosi yeZulu, futhi Ufika e—emzini ophantsi kunayo yonke emhlabeni, iJeriko. Futhi Waba phansi kakhulu kwaze kwathi ngisho nendoda emfishane kunawo onke edolobheni yaze yabuka phansi kuYe, ukuMbona. Kunjalo na? UZakewu. Kunjalo. Wayebizwa ngegama elibi kunawo onke noma yisiphi isidalwa esingumuntu ebesingabizwa ngalo, “isanusi, udeveli, uBelzabule.” Yilokho izwe elakucabanga ngaYe. Wafa ukufa okunonya olwedlula lonke. Wayengenandawo yokucamelisa ikhanda laKhe. Wakhahlelwa wakhishwa, yizo zonke izinhlangano.

¹⁴⁹ Kodwa ngenkathi uNkulunkulu eMphakamisa, phezulu kakhulu aze Abuke phansi ukuze abone iZulu. Niyabona ukuthi kanjani, uNkulunkulu, ekuzehliseni. Niyabo? Futhi UMnika iGama elikhulu kakhulu ngangokuthi wonke umndeni waseZulwini wethiwe ngaYe, nayo yonke imindeni yase—semhlabeni. Wonke umndeni emhlabeni wethiwe ngo “Jesu.” Yonke imindeni eZulwini wethiwe ngo “Jesu.” Futhi iGama elinje pho, ukuthi, onke amadolo ayokhothama, nezilimi zonke ziyovuma, kuYe eyiNkosi; kuphakathi kokuthi kulapha noma esihogweni. Isihogo siyolikhothamela. Yonke enye into iyolikhothamela. Niyabo? Kodwa kuqala kwakungokuzehlisa, khona-ke kubangokukhulu. Niyabo? UNkulunkulu makaphakame. “Ozithobayo, uNkulunkulu uyakumphakamisa.” Niyabo?

¹⁵⁰ Manje, siyawuqaphela lomoya kanikao wawufuna ukuhlakanipha, ube smati kakhulu. Wawufanele ukuzindle, njengoba wawunjalo e-Edene, uzindle umelane neZwi

likaNkulunkulu, ngokuhlakanipha, nebandla lathatheka kuwo. Kwakuyini na?

¹⁵¹ Manje, ake sithi, sithathe lelibandla lapha, futhi sithathe isigejane sabantu njengoba siyiso, ukuba ubungagcwaliswe ngempela ngoMoya. Futhi asithathe, sithi. . . Manje, akukho lutho engimelene ngakho nemeya yedolobha lakithi. Angicabangi ukuthi ngiyayazi, uMnu. Bottorff. Ngabe useyiyo imeya, uMnu. Bottorff na? Niyabo, angi. . . UMnu. Bottorff ungumngani wami okahle, niyabo. Kodwa, asithi, imeya yedolobha, nawo wonke umbutho wamaphoyisa, na—nabobonke abalawuli, futhi be—beza lapha bonke. Into yokuqala niyazi, uma nje benento encane ekhanda labo, futhi baqale ukukhuluma nebhodi nabantu bangapha, futhi bathi, “Manje niyazi ukuthini? Lokhu bekufanele kwehluke.” Uma ungagcwaliswe ngoMoya, futhi wathola indoda egcwaliswe ngoMoya ngempela emva kwepulpiti, into yokuqala uyazi, ubalungiselele ukudla. Mhlawumbe hhayi lesisizukulwane; mhlawumbe isizukulwane esilandelayo.

¹⁵² Futhi yileyondelela okwaqala ngayo phakathi. Niyabo? Ngani na? Babethi, “Buka lapha. Kunomqondo.” Wena, ubungalalela.

¹⁵³ Sithi indoda ingena lapha, ebingathi, “Lelisonto lincane kakhulu. Asakhe isonto elikhulu. Ngizonakhela elilodwa enhla lapha, li. . . liyobiza imali eningi kangaka, amadola anguhhafu wesigidi. Iyofakwa lapho. Ngiyofaka into ekusakazweni.” Ngenkathi benza lokho, khona-ke banemfihlo abayihlosile; ngokuphindwe kasishiyagalolunye eshumini, niyazi, olunye lwalezonhlobo. Into yokuqala niyazi, manje-ke, uma ekwenza, uphatha izinto ukuba azenelise yena. “Ungeke washo lutho, ngabe uMfowethu John Doe emuva lapho, ungoxhasa ngezimali kulelisonto.” Niyabo? Bese-ke uthola uRicky omncane ophuma kwelinye ikholiji, owazi cishe kakhulu impela ngoNkulunkulu njengoba kwazi iLawu ngesikhulu saseGibhithe, futhi uyofika lapho futhi uyolungisela lowomfo ukudla, ngoba umthengela imoto entsha ngaso sonke isikhathi, amgibelise ajikajike, futhi amthengele *lokhu, lokho, nokunye*.

¹⁵⁴ Manje, kwaqala kanjalo-ke impela. Kunjalo. Qaphelani, ukuhlakanipha nokuba smati! Bathi, “Manje buka lapha, akunamqondo kuphela na? Manje, i. . . abesifazane bakithi—bakithi, kwenza mehluko muni ukuthi bazilungisa kanjani izinwele zabo na?” Kodwa iBhayibheli lithi kuyawenza umehluko. Thatha leyonto eyodwa nje, ngaphandle kwamakhulu ezinye. Niyabo? Kuyawenza umehluko. UNkulunkulu wathi kwawenza umehluko, ngakho kungumehluko.

¹⁵⁵ Kodwa, niyabo, uma bethola ukuqalisa lokho, nebhodi yabaphatheli, nabadikoni nayo yonke into, into yokuqala niyazi, umelusi kuphakathi kokuthi uyangena noma uyaphuma. Yilokho

kuphela. Niyabo, ngabantu abavotele lokho ukuba kungene. Kulungile.

156 Manje qaphelani, lowomoya uqala ukunyakaza, nebandla eliyilokho, lokho, lithole okuningi kakhulu okunokuba yisikhulu kulo, izinto ezinkulu eziningi kangaka, nemali eningi kangaka eqalile, kuze kuthi emva kwesikhashana balalele lona futhi bakhangwa yikho, ukungabi nanhlonipho kukadeveli.

157 Futhi yileyonto impela uEva ayenzile ensimini yase-Edene. Manje, niyakuzwa lokho. Kunjalo. Bukani, owesifazane wemvelo, umlobokazi ka-Adamu, ngaphambi kokuba eze kuye njengomfazi, wakhangwa yicebo likaSathane ngokuphikisana neZwi likaNkulunkulu, ngokuLizindla. Ngaphambi kokuba uAdamu ahlale noEva njengomfazi, uSathane wamehlula lapho. Kunjalo. Nizwile ngokuthi *IsiHlahla soMlobokazi*, ngashumayela ngaso. Lokho kukhuluma ngaso, niyabo. Kulungile. Manje qaphelani, lapho, uEva wakhangwa ngukuzindla. Manje u, uSathane, wazama ukuLizindla.

Wathi owesifazane, “Kodwa iNkosi ithe . . .”

158 Wathi, “O, uyazi, kodwa ngempela iNkosi ingeke. Uyabo? Wena, ufuna ukuhlakanipha. Ufuna ukwazi into ethize. Ngani, awulutho kodwa ungumntwana oyisimungulu. Uyabo? Bewufanele wazi into ethize.” Uma lowo kungesuye uSathane! O, he!

159 Uma lokho kungesibo abanye balaba, besimodeni, niyabo, “O, bayisigejane sabagingqiki abangcwele nje. Ningabanaki, niyabo. Ningahambi . . . Niyabo?”

160 Manje, owemvelo, umlobokazi wokuqala wesintu, ngaphambi kokuba umyeni wakhe eze kuye, wawa emseni, ngokulalela amanga kaSathane, emva kokuba uNkulunkulu wayekade emqinise emva kweZwi laKhe. Ukuba wayehlale emva kweZwi, wayengeke aze awe. Manje lokho kukokwemvelo, qaphelani, owesifazane wemvelo.

161 Futhi kwakuyini isiqalekiso, isiqalekiso sangempela sokuphuma emva kweZwi likaNkulunkulu?

162 Manje khumbulani, wayekholwa cishe amaphesente angamashumi ayisishiyagalolunye-nesishiyagalombili aLo. Kodwa uzofanele udedele nje Into eyodwa ihambe. Uyabo? Wakholwa yonke inqwaba yaLo. O, impela. Washo Lokhu, futhi uSathane wayevuma ukuthi Lelo laliqinisile. Uma engahle nje akufake ekhoni elilodwa, yilokho kuphela akufunayo. Niyabo? Into kuphela ofanele uyenze ngukuba unike inhlamvu ukusonteka okuncane ngalendlela, futhi iyoyigeja into oqonde ukuyidubula. Uyabo? Yilokho kuphela. Manje, wakholwa okuningi kangaka kwaLo, kodwa nokho wakugeja.

163 Manje, futhi i—futhi imiphumela, ngoba washiya iZwi, ngenxa yechashazana elincane lomzindlo.

164 Awu, uthi manje, “Kuthiwani-ke ngabesifazane na?” Noma, “Yini ufune ukukhuluma ngento enjengaleyo na?” Kodwa noma yiyiphi yalezozinto ezincane. “Yini umehluko, noma ngabe ubufakazi bokuqala obubonakalayo na?” Kuyinto ethize kukho! Une. . .

165 Kuzofanele kuqondiswe. Sizicabangele ngaLo, iminyaka yebandla eyisikhombisa, cishe impela. Kodwa ihora selifikile lapho uNkulunkulu eLikhuluma khona. Futhi AkaLikhulumi kuphela, kodwa UyaLikhombisa, futhi uyaLiqinisekisa, futhi uyaLifakazisa. Kunjalo. Uma Engakwenzi, khona-ke akusuye uNkulunkulu, yilokho kuphela. UNkulunkulu uma emva kweZwi laKhe.

166 Qaphelani manje. Manje, owesifazane wemvelo wabangela ukufa kwemvelo, ngoba walalela umzindlo, ukuzenza ahlakaniphe, azenze ahlakaniphe esikhundleni sokuhlala emva kweZwi futhi enza lokho uNkulunkulu ayemtshela ukuba akwenze. Wayefuna ukuhlakanipha, futhi ahlakaniphe. Futhi walalela umzindlo, futhi—futhi walahlekelwa yisintu sonke. Niyabo?

167 Manje, lesisikhathi, owesifazane kamoya, uMlobokazi kaKristu owaqala ngoSuku lwePhentekoste, ngeBandla labaphostoli lasekuqaleni, walahlekelwa yinto efanayo eMkhandlwini waseNayisiya. Lee, uyazi ukuthi lokho kuqinisele. Futhi e—eMkhandlwini waseNayisiya, ngenkathi eshintshanisa ngobuzibulo bakhe bokomoya, ukuba athathe amabandla amakhulu kaConstantine nezinto abanika zona lapho, wayesethengisa ngobuzibulo bakhe bokomBhalo ngenxa yesixheke semibhedesho wamaRoma. Manje, lokho kul’khuni kwiKatolika. Kodwa iProtestane yenze into efanayo, futhi imele, eBhayibhelini lapha, njengendodakazi “yesifebe, sesifebekazi.” Kunjalo impela, onke! Akukho-zaba.

168 Kodwa lapho bekuhlala njalo kunensali encane, ngokuhambisana njalo, lokho kuzokwenza uMlobokazi.

169 Qaphelani, walahlekelwa ubuzibulo bakhe, niyabo, ngaphambi kokuba umyeni wakhe afinyelele kuye. Niyabo? Ngaphambi komshado, walahlekelwa yisiqiniseko sakhe sobumsulwa.

170 Futhi manje niyakhumbula laphaya, wathi, “Ngihlezi ngiyindlovukazi. Angisweli lutho,” kulowoNyaka waseLawodikeya lapho. “Ngicebile futhi nginempahla eningi, kanjalonjalo. Futhi, o, umhlaba wonke ubheka kimi. Ngingelikhulu, ibandla elingwele, kanjalonjalo. Singalendlela,” wonke unyaka.

171 Wayesethi, “Kawazi ukuthi uhamba-ze, uphuphuthekile, ungowokuhawukelwa, olusizi, ompofu, futhi kawukwazi.” Leso yisimo. Manje, uma uMoya oNgcwele wathi isimo sasizoba

ngaleyondlela ngezinsuku zokugcina, singaleyondlela! Ayikho indlela yokukuzungeza. Yileyondlela okungayo.

¹⁷² Manje bhekisani. Manje, ngenkathi ethengisa ubuzibulo bakhe emuva lapho, ilungelo lakhe leziqiniseko zobumsulwa, zeZwi, wenzani na? Ngenkathi uEva ekwenza, walahlekelwa ngokudaliweyo; konke okudaliweyo kwawa phansi kwakhe.

¹⁷³ Manje qaphelani, futhi ngenkathi ibandla likwenza, lemukela imibhedesho esikhundleni sikaMoya neZwi, kwaqalekisa yonke inqubo. Yonke inqubo yamahlelo eyake yaba khona, noma eyoke ibe khona, yaqalekiswa nakho, futhi yawa, ngoba ayikho enye indlela.

¹⁷⁴ Uma uhlanganisa isigejane samadoda ndawonye, ukufanisa noma yini, enye inekhanda ngalendlela, nenye inekhanda ngaleyondlela, nenye inekhanda ngalendlela. Futhi ahlanganisa izinto ndawonye bese eyishukumisa, futhi, uma isiphuma, yilokho-ke onakho.

¹⁷⁵ Yilokho impela abakwenza eMkhandlwini waseNayisiya. Yilokho impela abakwenza eMethodisti, Presbyterian, church of Christ, nawo onke amanye. Futhi akukho-muntu, akunandaba ukuthi uNkulunkulu wembulani kuye, ufanele ukufundise ngendlela incwadi yabo ebachazayo, isivumokholo—vumokholo sabo esisho ngayo, kungenjalo bayokukhahlela bakukhiphe. Manje, ungangitsheli. Ngike ngaba lapho, niyabo, futhi ngiyakwazi.

¹⁷⁶ Futhi yilokho impela nje okwenzekile, ngakho yonke into iqalekisiwe. Akumangalisi ingelosi yathi, “Phumani kulo, bantu baMi, ukuba ningahlanganyeli nalo izinhlupheko zalo.” Ngoba, lizo... Liqalekisiwe, futhi lizozwa ubuhlungu besiqalekiso solaka lukaNkulunkulu phezu kwalo, ngoba lathengisa ngesi qiniseko salo zobumsulwa namalungelo. Niyabo? Kodwa... O, he!

¹⁷⁷ Kodwa, khumbulani. Ukubona sonke lesosimo, kodwa nokho uNkulunkulu wethembisa, kuJoweli 2:25, uma ufuna ukukubhala phansi, “Ngezinsuku zokugcina...”

¹⁷⁸ Ngenkathi Eth, “Okushiywe yisibotho, kudliwe yinkasa; okushiywe yinkasa, kudliwe yi—yizikhonyane; okudliwe yisikhonyane...” Kwehle njalo nje, isilokazana emva kwesilokazana, sasifikile futhi sidla kuleloBandla kwaze kwathi ekugcineni Kwakungaselutho kodwa isiqu. Bhekisani! Okushiywe amaRoma, kudliwe amaLuthela; okushiywe amaLuthela, kudliwe amaMethodisti; nokushiywe amaMethodisti, kudliwe amaPentecostal; niyabo, selize lafika phansi esiqwini.

¹⁷⁹ Futhi niyazi ukuthini? Thatha leyomiswenya phakathi lapho, isikhonyane nenkasa, kanjalonjalo, bese ukulandela njalo e—encwadini, bese uthola. Ngumswenya ofanayo ngezigaba ezehlukene nje.

180 Bamba iphuzu lakho. Lukanjalo naleziziMpawu! Yimiswenya efanayo. Uzokubona uma sesikukhipha, ngakho ngizonitshela manje. Ngumswenya ofanayo, ngaso sonke isikhathi. Emine yaleyomiswenya; mine lapha. Futhi nanso ilapho, iyinto efanayo. Ngumoya ofanayo. Okushiywe ngowodwa, omunye uyakudla; nokushiywe yilo, omunye uyakudla; kanjalo, yaze yakuletha esiqwini.

181 Kodwa uJoweli wathi, “Ngiyakubuyisela, isho iNkosi, yonke iminyaka edliwe yinkasa.”

182 Kuyini na? Izokwenza kanjani; uma kwaqala ukuphuma, umphikukristu, ngokumelana nokufundisa kukaKristu, owemukela umbhedsho esikhundleni seZwi na? Futhi yonke iminyaka abaguquli uye wahlomeka kukho, njengoba kwasho iBhayibheli.

183 “Kepha ngosuku lokugcina, ekubethweni...” ISambulo 10:1-7, Yathi, “Izimfihlakalo zikaNkulunkulu ziyakube zifeziwe ngezinsuku zokugcina, ekubethweni kwecilongo lengelosi yesikhombisa.” UMalaki 4, washo ukuthi Wayezo “Thuma uElisha ngaphambi kokuba usuku olubi lufike phezu komhlaba, lapho Eyowushisa njengesithando somlilo. Futhi wayezobuyisela, nokubuyisa a—abantwana ekuKholweni kwawobaba,” Okwasekuqaleni, kwabaphostoli, ukuKholwa kwephentekoste kwethenjiswa ukubuyiselwa. Manje, lokho nje kucace njengoba nje umBhalo ungakusho. Manje kwethenjisiwe. Futhi uma sisezinsukwini zokugcina, kuzofanele kwenzeke into ethize. Niyabo? Futhi iyenzeka, futhi siyayibona.

184 Qaphelani ubuthathu bukaSathane. Umuntu ofanayo eza; nje engena kumuntu, esuka komunye eya komunye. Yileyondlela lezolokazana ezenza ngayo, leyomiswenya, omunye uya komunye, impela. UNikolawu, “umphikukristu wokomoya.” Uphapha, “umprofethi wamanga.” “Isilo,” udeveli qobo lwakhe, engene kumuntu. Angekwenze...

185 Manje, kugcineni lokho emqondweni wenu manje, ngenkathi nilandela lokhu. Nizobona lababagibeli beza benyuka beqonda ngqo kulokho. Niyabo, nginibekela isithombe lapha. Ukuba benginakho ebhlekbhode, beningakuqonda kangcono. Niyabo, ngiyabhekisisa.

186 Kuqala, manje. Kukhumbuleni lokhu. Into yokuqala ayiyo, ungu “moya womphikukristu.” UJohane washo njalo. “Bantwanyana, umoya womphikukristu usuvele uyasebenza kubantwana bokungalaleli.” Niyabo, leyonto yase iqale ukuqala. Bese kuthi-ke kube wuhlobo lwe “sisho,” onyakeni webandla olandelayo. Nonyaka webandla olandelayo, kwase ku “yimfundiso.” Nonyaka webandla olandelayo, le “thweswa umqhele.” Manje lokho akucacile yini nje njengokufunda noma yikuphi obungakufunda khona na? Niyabo? Niyabo, nango eza.

187 Manje, kuqala, wayebizwa ngo (ngani?) “moya womphikukristu,” ngoba wayemelene neZwi. Yilokho okwakuqalayo. Yilokho impela okwenze yonke into, kwakungukuphenduka kusuka eZwini likaNkulunkulu. Hhayi ngoba uEva ngahle ukuba wathwansula uKayini ngoluny’usuku. Niyabo? Lokho kwakungesikho okukwenzile. Into yokuqala eyenze into yonke, kwakungukuthi waphenduka wasuka eZwini. Waphenduka wasuka eZwini. Futhi into yokuqala, yaqala ubufebe ebandleni likaNkulunkulu ophilayo, uMlobokazi kaKristu, waphenduka wasuka eZwini futhi wemukela umbhedesho wamaRoma esikhundleni seZwi likaNkulunkulu. Kwenzekeni kuzozonke izinhlango na? Kwenza into efanayo impela.

188 Manje, kodwa wethembisa ukuthi ngezinsuku zokugecina Wayezokwenza indlela yokubuyisela futhi. IZwi leNkosi lalizoqathakela phezu komhlaba, njengoba Akwenza ekuqaleni, futhi, o, futhi uyobuyisela emuva (ini?) okwakuqalayo. “Okumelene neZwi.” Futhi ufanele enzeni lomfo uma efika, ogcotshwe ngoMoya kaNkulunkulu na? Uvele nje “alethe ukuKholwa kwabantwana kubuyeke kobaba.” Ubuyisela kanjalo-ke. Futhi nithola leliZwi elifanayo, endaweni efanayo ukuthi Li*Lapha*, Lizokwenza into efanayo.

189 UJesu wathi, “Uma umuntu eba ngowaMi! Futhi lowo okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza.” Futhi ngenkathi beMcela ukuba enze izinto ezithize, Wathi, “Ngenza lokho nje uBaba aNgibonisa khona. Angenzi lutho ngize Ngikubone, kuqala. Engibona uBaba ekwenza, naMi ngenza lokho. UBaba uyasebenza, bese-ke Ngiyasebenza kuze kube manje.” Niyabo? Anikuboni na? Ngani, kufana nokufunda iphephandaba nje. Niyabo?

Manje, manje, kuqala, manje-ke, uba ngu “mphikukristu.”

190 Manje, wayengeke abe ngumphikukristu kuphela emoyeni. Manje-ke, uba ngumphikukristu, nalowomoya wathatha umuntu owafundisa izinto ezifanayo ukuthi lowomoya womphikukristu ayezenza, useba-ke ngu “mprofethi wamanga,” emoyeni womphikukristu. Manje kuthiwani-ke ngomuntu osenhlanganweni na? Zibonele wena. Angazi ukuthi nicabangani ngakho. Kulungile.

191 Manje, ekugcineni, uba “yisilo.” Manje lindani, futhi sizongena kulokho emva kwesikhashana, niyabo. Kulungile.

192 Manje, njengoba ubuthathu bukaSathane bulele kanjalo; uSathane, sonke isikhathi. USathane, “umoya womphikukristu.” Umoya womphikukristu, ungena kumuntu, “umprofethi wamanga.” Bese-ke, eba “yisilo.” Niyabo? Ngenkathi . . . Hhayi idemoni, elalikulowomphikukristu; kodwa ngenkathi uSathane qobo lwakhe ekhahlelwa ekhishwa, uyehla futhi wengamela indawo lapho idemoni elalikhona.

Udeveli, manje-ke, manje-ke udeveli ungena kumuntu endodeni. Kuyaziphinda nje.

¹⁹³ Yilokho uJuda Iskariyote ayeyikho. Futhi wenzani na? Ngabe wayengomunye wabafo owayemelene noKristu na? Ngani, wayengumphathisikhwama, wahamba naYe. Impela. Wahambisana nabo ngqo. Waphumela lapho futhi wakhapha amademoni, futhi wenze khona impela nje abakwenzayo.

¹⁹⁴ Futhi uKristu wayenguNkulunkulu ongene kumuntu; uNkulunkulu, engene kumuntu enyameni, uEmanuweli. NoJuda wayeyindodana yokulahlwa. NoJesu wayeyiNdodana kaNkulunkulu. UNkulunkulu ongene kumuntu; udeveli ongene kumuntu.

¹⁹⁵ Abanye abantu ubona kuphela iziphambano ezintathu ngalesosikhathi. Zazizine. Zazintathu eGolgotha, esizibonayo. Lowo kwakunguJesu phakathi nendawo, isela ngakwesokunxele saKhe, nesela ngakwesokunene saKhe.

¹⁹⁶ Futhi bhekisani. Isela elilodwa lathi kwelinye, noma lathi kuJesu, “Uma . . .” Manje, niyazi UyiZwi. Kodwa, “Uma UyiZwi, ungezisindise na? Ungenze okuthize ngakho na?”

¹⁹⁷ Leyo yinto efanayo namhlanje. Akaze nibezwe labodeveli abadala befika, bethi, “Uma ukholelwa ekuphiliseni kukaNkulunkulu, *nanka* amehlo omunye umuntu, ungewavule amehlo abo na?” “Ngishaye ngobumpumputhe! Ngishaye ngobumpumputhe!” Lowodeveli omdala ofanayo. Niyabo? “Yehla esiphambanweni, sizoKukholwa.” “Uma UyiNdodana kaNkulunkulu, phendula lawamatshe abe yizinkwa.” Udeveli ofanayo.

¹⁹⁸ Uvele usuke uhambe nje, uyabo. Qhabo. Yileyondlela uJesu akwenza ngayo. Akazange ahlekise nganoma yikuphi kwakho.

¹⁹⁹ Babeka indwangu phezu kwesandla saKhe. . .phezu kwamehlo aKhe aligugu, *kanjalo*. Base bethatha induku, base beMshaya phezulu ekhanda. Bathi, “Sitshele! Uma Ungumprofethi, manje sitshele ukuthi ubani oKushayile.” Bashintshana ngenduku, omunye komunye. “Manje sitshele ukuthi ubani oKushayile, futhi sizokholwa ukuthi Ungumprofethi.” Akazange awuvule umlomo waKhe. Wavele wahlala lapho nje. Niyabo? Akahlekisi. Wenza nje njengoba kusho uBaba, niyabo. Niyabo? Asibayeke nje baqhubeke. Isikhathi sabo siyeza. Ningakhathazeki. Yebo, Mnumzane. Manje, bathinta ingubo yaKhe, abezwanga-mandla.

²⁰⁰ Kodwa owesifazane omncane ompofu, wayenesidingo, nje wathinta ingubo yaKhe. Wajika wayesethi, “Ubani oNgithintile na?” Ehhe. Yini? Ukuthinta okwehlukile. Kuya ngokuthi uMthinta kanjani, uyabo, uyabo, okukholwayo. Manje, uyabo?

²⁰¹ Manje, njengoba uSathane ezo. . .ezingenise yena kumuntu, esuka ekubeni ngumphikukristu eya ekubeni

ngumprofethi wamanga manje. Futhi ezinsukwini zeJuda, ngu “mphikukristu,” phakathi kwebandla lasekuqaleni. Ngezikhathi zeminyaka yobumnyama, uba ngu “mprofethi wamanga,” ezweni. Niyambona lapho ne “sitsha sakhe sobubi” na? Manje, lokho kusonyakeni webandla manje.

²⁰² Kodwa onyakeni emva kokuba iBandla liya eKhaya, uba yisilo, uba ngudeveli ongene kumuntu, udrako obomvu qobo lwakhe. O, he! Aniboni ukuthi ngiqonde ukuthini na? Usengena kubantu bakhe-ke. Usebabophile abantu bakhe ngamandla akhe. Umprofethi wamanga ubaprofethile kumko ngqo. “Ubanikela emandleni okuduka, ukuba bakholwe amanga futhi balahlwe yiwo.” “Bephika iZwi; benesimo sokumesaba uNkulunkulu.”

²⁰³ Imisebenzi kaNkulunkulu, indawo yaKhe, ebuthathwini. Ukulungisiswa; ukungcweliswa; bese ezingenisa Yena uqobo kubantu baKhe, ngombhaphathizo kaMoya oNgcwele.

²⁰⁴ Into efanayo, udeveli usemfanekisweni nje, emva kukaKristu. O, uSathane uzingenisa yena uqobo kumuntu yi. . . Manje bhekisisani. USathane. . .

²⁰⁵ Nxa uJesu ezingenisa Yena uqobo kubantu baKhe, khona impela ukuPhila okwakukuKristu kukumuntu.

²⁰⁶ Bekungenzani ukuba ubukhiphe ukuphila emvinini wamagreyipsi wase ukufaka emvinini wethanga na? Bekungeke kusathela amathanga; bekuyothela amagreyipsi. Ukuba-ke ubukhiphe ukuphila esihlahleni samapentshisi wase ukufaka esihlahleni samapheya na? Bekungathela amapheya na? Qhabo. Kuthela amapentshisi. Ukuphila kuyasho ukuthi kuyini. Niyabo?

²⁰⁷ Uma uthi, uzwe abantu bethi banoMoya oNgcwele, futhi baphike leliZwi, kukhona okungalungile. UMoya oNgcwele waloba leloZwi.

²⁰⁸ NoJesu washo lokhu, “Uma umuntu enoMoya waMi kuye, uyokwenza imisebenzi yaMi.” Nifuna ukukufunda lokho na? Nifuna ukukubhala phansi na? NguJohane oNgcwele 14:12. Ya. Kulungile. “Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza. Ngisho neminingi kunalo uyakuyenza, ngokuba Mina ngiya kuBaba.” Niyabo? Khona-ke Uyancwelisa futhi amhlanze, ukuze ame phambi kukaNkulunkulu. Lelothonsi likayinki liwela lapho, bese emwelisa igebe. Niyabo?

²⁰⁹ Manje bhekisisani. USathane, ngenkathi ezingenela yena kumuntu ezikhonzini zakhe, zenza umsebenzi awenzayo. Aniboni na? Wenzani na? Uza ngqo kulowo wesifazane ongenacala, ukumkhohlisa. Futhi yilokho impela abanye balabodeveli abakwenzayo, uza ungena ngqo endaweni futhi uthi. . . Umelusi omncane uthola ukuqala, phandle ndawondawo; uyangena bese ethi, “O, uma nje ujoyinana nathi!” Hah! Hah! Umsebenzi kadeveli ofanayo. Manje, lelo yiQiniso!

Futhi ngenkathi uSathane ezingenela kumuntu ebandleni lakhe, ukuba abe ngudeveli, khona-ke yiwo elenza ukubulala abantu ngamabomu nokubulala, kanjalonjalo. Ngoba, uSathane ungumbulali, endaweni yokuqala; umqambimanga no... Niyabo? Kulungile.

²¹⁰ USathane wenzani uma enza, uma eba ngongena kumuntu phakathi kwabantu na? Kungumsebenzi wakhe awumiselweyo ukuba nokuhlakanipha kobuqili. Uhlakaniphe okobuqili. Hlolani iBhayibheli, futhi ngikhombiseni lapho uNkulunkulu ake asebenzisana khona nabantu abahlakaniphile. Kufunise, bese ubona ukuthi akusibo yini njalo abahlakaniphile okhwalwe amademoni. Yigama elikhulu, kodwa yiqiniso. Nginiphosela inselelo ukuba nithathe u—uzalo, kusukela kwabaka-Abela kuya kuKayini; futhi, lezozizukulwane eziyishumi nane, nihambe nazo njalo, bese nibona ukuthi yibaphi owayengasohlangothini olusmati, nokuthi yibaphi owayengabathobile. Ehhe.

²¹¹ UJesu akabakhethanga ngani abantu ababenjalo na? Wathola abadobi namadoda ayengakwazi ngisho nokusayina igama lawo uqobo, ukuwabeka abe yinhloko yeBandla laKhe. Kunjalo. Ukuhlakanipha a—akulutho; ku—kumelene noKristu. Ukuhlakanipha kwezwe kumelene noKristu, njalo. UJesu akazange asitshela ukuba sihambe siyokwakha amakholiji; Akazange akwenze; sibe nezikole zeBhayibheli. Wathi, “Nishumayele iZwi! Nishumayele iVangeli!” Bese kuthi-ke uma Athi, “Lezizibonakaliso ziyakubalandela abakholwayo,” niyabo, niyodingeka ukuba nibe ne... Ngamany’amazwi, Wathi, “Hambani niwabonakalise ngokwenza aMandla kaNkulunkulu, ezizweni zonke.”

²¹² Manje bhekisisani. Umsebenzi kaSathane awumiselweyo ngukuphendukezela iZwi likaNkulunkulu, emizindlweni yokuhlakanipha. O, he! O! Bese-ke ezishaya uphawu izikhonzi zakhe, ngokwenqaba iZwi lasekuqaleni. Manje ake lokho...

²¹³ Ninga—ninga—ningangibekezelela kancanyana nje futhi, futhi sithole lokhu na? Lokhu, angifuni nikugeje lokhu. Ake nginikhombise umfanekiso, ukuze nikubone konke emfanekisweni naseZwini, nayo yonke into. Ni—ningeke... Anifanele nimuke nididekile.

²¹⁴ ETestamenteni eLidala, uma umuntu wayekade ethengiswe ebugqilini. Nakho kufika unyaka wejubili, njalo eminyakeni engamashumi amahlanu. Unyaka wamashumi amanesishiyagalolunye, bese-ke kuba ngunyaka wejubili. Futhi kwakuthi uma isigqila sizwa lokhu, futhi sasifuna ukuhamba sikhululeke, kune—akukho lutho olungasivimba ukuba sihambe sikhululeke. Singalahla phansi igeja laso, bese sithi, “isikhathi esingaka,” sibuyele ekhaya. Icilongo likhalile. Kunjalo.

²¹⁵ Kodwa uma singafuni ukuhamba, futhi senelisiwe yinkosi yaso yezigqila, khona-ke sithathwa singeniswe e—

e—ethempelini, bese-ke bethatha usungulo...Niyazi ukuthi yini usungulo. Bese becindezela indlebe yaso, bese bebhola imbobo endlebeni yaso. Futhi nguphawu oluwumaka, ukuthi singephinde sibuyele emuva. Kunjalo na? Sizofanele sikhonze lenkosi ngaso sonke isikhathi. Angikhathali ukuthi ziningi kangakanani ezinye izikhathi ijubili elizwakala ngazo, noma ngabe kwenzekani. Ngokoqobo si—sithengise ngobuzibulo baso, bokukhululeka.

216 Futhi uma umuntu ala iQiniso leVangeli, uSathane umshaya uphawu (kuphi?) endlebeni yakhe. Umvala izindlebe ukuze angabe esalizwa iQiniso, futhi usephelile. Uhlala neqembu analo, uma engayikulizwa iQiniso. Qhabo.

217 “Niyakulazi iQiniso, neQiniso liyakunikhulula.” Niyabo, iQiniso liyakhulula.

218 UNkulunkulu ushaya uphawu abaKhe uma befika. UNkulunkulu ushaya uphawu abaKhe ngokuqinisekisa iZwi laKhe elithenjisiweyo ngabo. Kunjalo impela, uJohane oNgcwele 14:12. Futhi enye into, nifuna ukukubhala phansi, uMarku 16. UJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo.”

219 Manje asithathe lokho nje, umzuzu. Ngabe Wayentela na? [Ibandla lithi, “Qhabo.”—Umhl.] Ngabe nje Wayeqonde... Ngabe nje Wayeqonde abaphostoli, njengoba abanye bebengasitshela na? [“Qhabo.”]

220 Bhekisisani. Fundani isendlalelo sakho. “Hambani ningene...” Kuphi na? [Ibandla lithi, “Ezweni lonke.”—Umhl.] “Ezweni lonke.” “Nishumayele leliVangeli ku...” Ini? [“Konke okudaliweyo.”] “Konke okudaliweyo.” Alikahlangabezani ngisho nangokukodwa kokuthathu kwendlela namanje. “Lezizibonakaliso ziyolandela ezweni lonke, kukho konke okudaliweyo, noma yikuphi leliVangeli elishunyayelwa khona. Lezizibonakaliso ziyakubalandela abakholwayo,” hhayi nje kokuncane okungangesandla.

221 Njengomfo ngesinye isikhathi engitshela, “UNkulunkulu wanika kuphela abaphostoli abayishumi nambili iziphiwo zokuphilisa. Futhi...” O! Ngakho, abaningi babazalwane wayehlezi lapha ngenkathi esukuma ukuba asho lokho, niyabo. Wenela ngakho, emizuzwini embalwa.

222 Ngakho manje qaphelani, “Lonke izwe, kukho konke okudaliweyo, lezizibonakaliso ziyakulandela.”

223 Ningaluthathi uphawu lokungakholwa lukaSathane. Manje, uzolubeka kuwe kulobubusuku, uma engakwenza. Uyokudlokodla akuhlanganise nobonda, futhi ubuyohamba futhi uthi, “Angazi ngalokho.”

224 Hamba uye ekhaya futhi uLifundisise, bese-ke uba gotho, futhi ukhuleke. Isizathu, yonke into kakhulu—kakhulu

ingokomBhalo ngokuphelele ngalo lelihora, lelihora elingwele ngesikhathi. Sekube yiminyaka kwenziwa, kwafakazelwa, kukhuphukela ngqo kukho. Naleli yihora. Yiso lesi isikhathi.

²²⁵ Futhi manje ungamvumeli adlokodle lokho endlebeni yakho, uphawu lwakhe lokungakholwa. Niyabo? Isizathu, wayengongakholwayo, kwase kuqaleni. WaLingabaza. Kulungile. O, ungavumeli ngisho... Ungamvumeli athathe umBhalo, ngokuhlakanipha kwakhe, bese—bese eWusonta bese eWuphendukezela ngokuhlakanipha kwakhe uqobo, emandleni okuzindla. Thoba nje, bese uthi, “UNkulunkulu washo njalo, futhi yilokho kuphela okukukho.” Manje, o, asi. . .

²²⁶ Sizoshiywa yisikhathi, ngakho kungcono sime khona lapha bese—bese siqala siqhubeka.

²²⁷ Manje asiye oPhawini lwesiBili. Ngenkathi elihlatshiweyo, iWundlu elivukileyo livula lokhu, nesesibili, isiDalwa esifana nethole, sathi, “Woza, ubone ukuthi imfihlakalo yoPhawu iyini.” Niyabo? Manje siyayithola. IWundlu, khumbulani, lizovula zonke iziMpawu. NesiDalwa sesibili. . .

²²⁸ Uma nikuqaphelile, emidantini ngokulandelana kwayo yalapho esisanda kwedlula khona nje, neminyaka yebandla, into efanayo. Esesibili. . . Esokuqala kwakuyingonyama; esilandelayo kwakuyi—kwakuyi. . . sasinjengethole, noma inkabi, noma into ethize, niyabo.

²²⁹ NalesisiDalwa sathi, “Woza, ubone,” manje, futhi ngenkathi iWundlu livula uPhawu. Futhi, manje-ke, wahamba ukuyobona. Futhi ngenkathi ehamba engena, kwenzekani na? Ake sibone ukuthi watholani manje. “Woza, ubone.” Kunemfihlakalo evalalwe ngophawu ngci lapha, ekade ilapha manje iminyaka eyizinkulungwane ezimbili, cishe. Ake sibone ukuthi iyini.

²³⁰ Manje siyathola lapha ukuthi wabona (ini?) ihhashi elibomvu liya phambili. Manje, ngokuqonda kwami lokhu, ngokuqonda kwami, lenkemba enkulu ayenayo esandleni sakhe. . . Manje sinezinto cishe ezintathu ukuba sizibheke manje, cishe kwelandelayo eyishumi nanhlanu, imizuzu engamashumi amabili. Asifunde nje futhi sibone ukuthi Uthini lapha. “Futhi kwaphuma. . .” Ivesi 4.

. . . kuphuma elinye ihashi elibomvu, (elokuqala limhlophe): nohlezi phezu kwalo waphiwa amandla ukususa ukuthula emhlabeni, . . . ukuze babulalane: futhi wanikwa nenkemba enkulu.

²³¹ Manje kunezifanekiso lapha, futhi sifuna ukuzibuka ngokusondele ngempela. Kodwa, ngokuqonda kwami, ngokwedlula konke engikwaziyo manje, niyabo, uJesu wabikezela into efanayo kuMathewu 24. Niyabo? Wathi, “Manje nizozwa ngezimpi namahemuhemu ezimpi, nezimpi namahemuhemu ezimpi nje, nezimpi. Futhi, kodwa,” wathi, “konke lokhu akukabi yikho. Niyabo, isikhathi akukabi yiso.”

Niyabo, babuza uJesu imibuzo emithathu. Niyabo? Futhi Wabaphendula emibuzweni emithathu.

232 Yilapho inqwaba yabazalwane bethu ithole ukuhileleka khona, bezama ukubeka... Abazalwane bama-Adventisti, ngaleyo, usuku lwesikhombisa kanjalonjalo, emuva lapho, i... "Maye kuye onikeza umntwana, oncelisayo, namasango ayobe evaliwe ngosuku lwesabatha," nezinto ezinjalo. He! Akuqondani ngisho nanombuzo nhlobo, niyabo, nhlobo. Niyabo?

233 Wayephendula abakubuzayo, kodwa Aka—Aka—kakubhekisanga konke ezinsukwini zokugcina. Wathi, "Niyozwa..." Manje sisebenza kulento eyodwa lapha. Sizozakokunye futhi kwakho, ebusukwini obumbalwa. Bukani. Wathi, "Niyozwa ngezimpi, namahemuhemu ezimpi, kanjalonjalo. Khona-ke konke lokhu aku... Niyabo, khona-ke bayo—bayobuyela emuva futhi, khona-ke bayonikhaphela, nokunye njengalokhu. Nakho konke, konke lokho akukabi yiqiniso okwamanje."

234 Kodwa ngenkathi Esefika esikhathini lapho Ayesezokhuluma khona nabo ngalokho abaMbuza ngakho, "ukuphela kwezwe."

235 "Ziyoba nini zonke lezizinto, lapho okungayikubakho-tshe elishiywa phezu kwelinye na? Siyoba yini isibonakaliso na? Futhi kuyofika nini, ukuphela kwezwe na?" Niyabo, baMbuza izinto ezintathu.

Kwathi-ke lapho Esefika phansi ekutheni, "Ukuphela kwezwe?"

236 Wathi, "Nxa nibona umkhiwane usuhluma umqumbe wawo, manje niyazi ukuthi isikhathi sesisemnyango. Futhi ngiqinisile Ngithi kini, ukuthi, lesisizukulwane asiyikudlula kuze kugcwaliseke konke." Ukuthi waba kanjani umphikinkolo, ngaphandle kokuhunyushwa, uthanda ukugcizelela kulokho! Niyabo? Wathi, "Lesisizukulwane," hayi esizukulwaneni Ayekhuluma naso, "isizukulwane esasibone umkhiwane uhluma umqumbe wawo."

237 Manje ngifuna nje ukunibuza okuthize. Nje—nje bukani into ethize khona lapha ebusweni. UIsrayeli manje, okokuqala iminyaka engamakhulu angamashumi amabili-nanhlanu, uyisizwe. Iflege elidala kunawo onke emhlabeni libhakuza phezu kweJerusalema kulobubusuku. UIsrayeli usezweni lakhe lendabuko.

238 Kwakunomfowethu lapha ngesinye isikhathi wayefuna ukuba yisithunywa senkolo, wazizwela ukuthi akayoba yisithunywa senkolo kumaJuda. Ngathi, "Ungasithola esisodwa ngankathi." O, abantu uyacabanga, sonke isizwe! Qhabo, mnumzane.

239 UIsrayeli uphenduka njengesizwe, hhayi njengomuntu. “Isizwe siyozalwa ngosuku.” Lowo nguIsrayeli. “Wonke uIsrayeli usindisiwe.” Kukhumbuleni nje lokho. UPawulu washo njalo, “Wonke uIsrayeli usindisiwe.” Manje qaphelani, “Wonke uIsrayeli.” Kunjalo impela.

240 Manje qaphelani lokhu. “Kodwa,” Wathi, “nxa nibona umkhiwane, nayo yonke eminye imithi, ihluma imiqumbe yayo.” Manje bhekisisani. Asikaze sibekhona isikhathi, iminyaka engamakhulu angamashumi amabili-nanhlano, ukuthi uIsrayeli aze eze ezweni lakhe lendabuko. Sinombukiso omncane, wokuthi *Imizuzu emiThathu Kushaye eLaphakathi kwamabili*, niyazi. Nango, isizwe, inkanyezi enemicijo eyisithupha kaDavide, libhakuza, nazo zonke lezizinto.

241 Sesake sabakhona yini isikhathi lapho amahlelo selike laba nezimvuselelo njengoba enazo eminyakeni embalwa edlule na? Manje kufundisise nje. Sisekhaya.

242 Kunini lapho amahlelo ake aze aqhakaza khona phansi kwanoma yiyiphi inkonzo yomuntu, njengoba kube njalo kwekaBilly Graham; amaMethodisti, amaBaptisti, nokunjalo na? Kwake kwaba nini lapho okwake kwaba nomuntu, hlolisisa kusukela phansi emlandweni wakho, eyake yaphumela ebandleni eliyilo ngegama nje, enegama eligcina ngo h-a-m, ngaphambili na? Zibuze wena nje. A-b-e. . .

243 A-b-r-a-h-a-m-a. Manje bukani, igama lika-Abrahama linezinhlamvu eziyisikhombisa, A-b-r-a-h-a-m [A-b-r-a-h-a-m-a].

244 Kodwa owethu uMfowethu Billy Graham, uno G-r-a-h-a-m, isithupha, hhayi isikhombisa. Izwe, yilapho akhonzisa khona, ibandla ngokwemvelo.

245 Ibandla ngokwemvelo, kwakunguLoti, eSodoma. Futhi ngenkathi lomfo ehlela lapho futhi washumayela, wayesebaphuphuthekisa ngeVangeli.

246 Kodwa kwakukhona Oyedwa Owahlala noAbrahama, noAbrahama waMbiza ngokuthi, “Elohim, Nkosi.” Manje ngenkathi uAbrahama ebone abathathu beza, wathi, “Nkosi yami.”

247 Ngenkathi uLoti ebone ababili beza, wathi, “Makhosi ami.” Nanko umehluko wakho. Uyawubona umsebenzi wakho kamthathu-emunye na? Niyabo?

248 UJesu wathi, “Njengoba kwenzeka emihleni kaLoti.” Niyakubona lokho na? Qaphelani. Kubaleni.

249 Manje, kwakukhona Oyedwa oza eBandleni likamoya, uMlobokazi, uAbrahama, owayengekho e—eSodoma, kwasekuqaleni nje. Futhi bhekisisani ukuthi Wenzani. Akazange enze-kushumayela njengoba benza. Wabafundisa, kodwa-ke babenzele isibonakaliso phambi kwabo. Wenze

isibonakaliso sikaMesiya. Wayefulathele ithende, Wayesethi, “Abrahama.” Manje khumbulani, igama lakhe langempela, izinsuku ezimbalwa ngaphambi kwalokho, lalinguAbrama. Kodwa Uthi, “Abrahama, uphi umkakho, uS-a-r-a-h [S-a-r-a] na?” Ezinsukwini ezimbalwa phambi kwalokho, lalibizwa ngoS-a-r-r-a [S-a-r-a-y-i].

UAbrahama wathi, “Usethendeni, emva kwaKho.”

²⁵⁰ Wayesethi, “Abrahama, Ngi...” Naso isabizwana sakho sobuntu futhi. “Ngizokuvakashela ngokwesithembiso eNgikwenzele sona.” Niyabona ukuthi kwakuyini. Niyabo? INdoda, enothuli ezingutsheni zaYo, idla inyama yethole, futhi iphuza ubisi oluvela enkomazini, futhi idla isinkwa sommbila. Yebo, mnumzane. UNkulunkulu, uElohim, ebonakaliswe enyameni!

²⁵¹ Wethenjiswa, ngosuku lokugcina, ukuba Azibonakalise enyameni futhi! Qaphelani.

“Abrahama, uphi umkakho, uSara na?”

“Usethendeni, emva kwaKho.”

Wathi, “Ngizokuvakashela.”

²⁵² Nenenekazi, kusobala, lineminyaka eyikhulu ubudala, lathi ukuhlekelala emkhonweni walo; emuva ethendeni manje, emva kwamakhethini ethendeni. Lathi, “Mina, isalukazi.” Awu, kwase kukhawukile ukuba nabo, njengendoda nomfazi, iminyaka, niyazi, ngoba wayeseneminyaka eyikhulu ubudala, futhi—futhi—futhi owesifazane wayenamashumi ayisishiyagalolunye. Wathi, “Lokho akusoze kwenzeka.”

²⁵³ Wayesethi, “Uhlekeleni na?” Whewu! Efulathele ithende, “Uhlekeleni, ethi, ‘Lezizinto zingenzeka kanjani na?’” Niyabo, Wamkhombisa isibonakaliso.

²⁵⁴ Manje Wethembisa ukuthi lokhu kuzophinda ngesikhathi sokuphela, futhi.

²⁵⁵ Namadoda amabili ehlela lapho ayeseshumayela iZwi, ayesebatshela ukuba baphume lapho; indawo yayizosha ingqongqe, kanjalonjalo. Futhi yasha. NoLoti wabhadazela ephuma; ibandla ngokwemvelo, ezansi esonweni, nasodakeni, kodwa nokho behamba bezabalaza ezinhlelweni zabo zezinhlango. Kodwa uMlobokazi . . .

²⁵⁶ LeyoNdoda eyodwa ayizange iye kuwo. Yahamba kuphela yase ibiza uhlobo loMlobokazi. Manje sisezinsukwini zokugcina. Niyabo? Manje qaphelani.

“Wena uthe lapho, ‘uNkulunkulu, wabonakaliswa enyameni?’”

²⁵⁷ UJesu wathi, qobo lwaKhe, “NiNgilahla kanjani na?” Wathi, “Akulotshiwe yini eBhayibhelini lenu, imithetho yenu, ukuthi bona, abaprofethi, iZwi likaNkulunkulu eleza

kubo...” UJesu wathi, “IZwi leza kubaprofethi,” ngoba WayengokomBhalo ezintweni zonke. Wathi, “Manje, iZwi likaNkulunkulu liyasho, ukuthi, ‘IZwi leza kubaprofethi.’ Futhi nababiza ngo ‘nkulunkulu,’ ngokuba iZwi likaNkulunkulu leza kubo.” Wathi, “Pho-ke nizoNgilahla kanjani uma Ngithi NgiyiNdodana kaNkulunkulu na?” Ngomthetho wabo uqobo, Wabathunga ngqi. Nakho lapho okhona. Niyabo?

²⁵⁸ Manje sikuphi na? Sisesikhathini sokuphela. Manje lalélisisani impela manje.

²⁵⁹ Manje sithola ukuthi kwakuzobakhona izimpi namahemuhemu ezimpi. Futhi manje siyabona ukuthi umkhiwane usuhlume imiqumbe yawo. Neminye imithi ihluma imiqumbe yayo. AmaMethodisti, amaBaptisti, amaPresbyterian, nayo yonke, ihluma imiqumbe yayo, imvuselelo enkulu eyenzekayo.

²⁶⁰ Manje ngikhohwa ukuthi uNkulunkulu uqoqa uMlobokazi walelohora lokugcina, abaKhethwa. O, he! Manje qaphelani.

²⁶¹ Manje asinake ukuthi uJohane wabonani, ngaleyonkathi, okwalezizinto azibonayo. “Ihhashi elibomvu; nomgibeli walo uyaphuma, amandla anikwa yena ukuba abulale ngokuceka ngenkemba enkulu.” Manje nasi isambulo sami salo. Lona nguSathane, futhi. Ngudeveli, futhi, kwesinye isimo. Manje, siyazi ukuthi—ukuthi iziMpawu ziqondene... njengoba ngasho ngobunye ubusuku. Namacilongo aqondene ne—ne—ne—nezimpi zombango, niyabo, phakathi kwabantu, phakathi kwezizwe. Kodwa niyathola, lapha, ukuthi lomuntu unenkemba, ngakho uqondene nebandla, impi yombusazwe. Manje ningahle ningakucabangi lokho, kodwa ake nikubhekisise nje umzuzu, imizuzu embalwa nje.

²⁶² Qaphelani ukushintsha kombala walamahhashi. Umgibeli ofanayo; ukushintsha kombala wamahhashi. Nehhashi yisilo. Nesilo, eBhayibhelini, phansi kwesifanekiso, simele amandla. Inqubo efanayo igibele komunye umbala, amandla, avela komhlophe omsulwa kuya kobomvu onegazi. Niyabo? Mbhekisiseni manje, ukuthi uza kanjani.

²⁶³ Ngenkathi kuqala eqala, waye nje, awu, wayeyimfundiso encane nje phakathi—phakathi, phakathi ko, kuthiwa ubuNikolawu. Kusobala, babungebulale noma yini ngokuceka. Lokho yiSambulo 2:6, uma nifuna ukukubhala phansi. Wayengebulale noma yini ngokuceka. Yimfundiso nje, umoya nje phakathi kwabantu. Manje, wayengezukululala lutho ngokuceka. O, wayemsulwa kakhulu, egibele kulelihashi elimhlophe. “Awu, niyazi, singaba nebandla elikhulu lomhlaba-jikelele. Besingalibiza ngokuthi yibandla lomhlaba wonke.” Basakwenza. Kulungile. Niyabo? Manje, “Besingaba ne...” O, kumsulwa ngokuphelele. Futhi, o, kumsulwa kakhulu. “Yiqembu labantu nje. Sonke sizobuthana ndawonye senzele

inhlanganyelo.” Niyabo, kumsulwa ngempela; kumhlophe, ihhashi elimhlophe lalinjalo. Niyabo?

²⁶⁴ Manje, ngakho izikhulu, nabagqoke kangcono, nabafundile, niyazi, uhlobo lwezinyoni zophaphe olufanayo, niyazi, “Sizo—sizothi ukuhlanganisa izinto ndawonye. Nalesosigejane esimpofu, ngani, uma befuna ukuhamba bekhubeka, awu, kulungile, kodwa si—sizothola abezinga elingcono abeza ebandleni lethu. Uma nje singathola ukuthi sizimonyule thina siphume lapha, sizo—sizoba yi—sizoba yisigejane soMasons, noma okunjalo, niyazi. Sizo—sizovele nje sizilungise izinto, noma, o—Odd Fellows,” njengoba benjalo. Futhi ngakho manjeki. . . Hhayi iOdd Fellow Lodge manje, kodwa niyazi ukuthi ngisho ukuthini. Ngakho, kuyinqaba ekholweni langempela. Manje, kodwa, ngokunye, ngamany’ amazwi, “Sifuna iqembu elincane, isigungu esincane sebhizinisi esingalibiza ngelethu.” Kuyimfundiso nje, kumsulwa impela. “Bazalwane, ngani, asimelene ngalutho nani bantu, impela qha. Nikahle, kodwa, niyazi, sibona ukuthi—ukuthi sinebhizinisi nayo yonke. . . Thina, besingabangcono ukuba nje besizihlanganele ndawonye.” Niyabo? Kwathi ekugcineni kwaqhubeka kwehla ngqo kwaze kwenzeka, yebo, mnumzane, kuhlange.

²⁶⁵ Kodwa ngenkathi lento esabekayo, umoya odukisayo (o, ndoda!) wangena kumuntu, umoya ongene kumuntu; lomoya wemfundiso waba ngongene kumuntu, ukuthatha indawo kaKristu, kumuntu. Ufanele ukhonzwe, bese-ke, waphenduka ukuba ube ukukhonzwa njengoKristu. Ngamany’amazwi, phezulu phezu kweVatican. . . Ngike ngaba lapho ngqo. Kubhaliwe, “VICARIVS FILII DEI,” futhi kubhalwe ngezibalo zesiRoma. Manje, dweba ulayini nje ngaphansi kwalezozibalo zesiRoma. Futhi kuchaza ukuthi, “Esikhundleni seNdodana kaNkulunkulu.” Yena, ngamany’amazwi, ungumbambeli. Niyazi ukuthi yini umbambeli; nje uthathe indawo yento ethize. Ungumbambeli, “Esikhundleni seNdodana kaNkulunkulu.”

²⁶⁶ NeBhayibheli lathi, “Onesiphiwo sokuhlakanipha makabale izibalo zesilo, ngokuba yisibalo somuntu. Nesibalo sakhe singamakhulu ayisithupha namashumi ayisithupha-nesithupha.” Manje, thatha uVICARIVS FILII DEI, bese udweba ulayini, ngezibalo zesiRoma; u “V” oka-kuhlanu, no “I” okakunye. . . Futhi kuhlange, futhi ubone ukuthi awunawo yini amakhulu ayisithupha namashumi ayisithupha-nesithupha.

²⁶⁷ IBhayibheli lathi, “Uyobe ehlezi ethempelini likaNkulunkulu, ekhonzwa njengoNkulunkulu.” Nxa leyomfundiso encane iba ngengene kumuntu, iba ngumbambeli, “Esikhundleni seNdodana kaNkulunkulu.” Niyabo? O, he! Lowo osabekayo, umoya odukisayo! Uma nifuna ukukufunda lokho, fundani kwabaseThesalonika besiBili 2:3, futhi ningabona ukuthi kukuphi.

268 Futhi, kusobala, nizokhumbula uSathane uyinhloko yawo onke amandla ezombusazwe, azo zonke izizwe. Bangaki okwaziyo lokho na? [Ibandla lithi, “Amen.”—Umhl.] Niyafuna ukukubhala phansi na? UMathewu 4:8, “USathane wathatha uJesu wamenyusela entabeni ephakeme, wayeseMkhombisa yonke imibuso yezwe, owake wabakhona noma owawuyoke ube khona, ngesikhashana sesikhathi.” Nikhuluma ngomuntu! Wathi, “Ngizoyinika Wena, uma Uzongikhonza.” NoJesu wayazi ukuthi wayezoyidla ifa.

269 Yilokho abakushoyo, “Ngani, nina sigejane sabagingqiki abangcwele abampofu!”

270 Ngani, sithola izwe! “Abamnene bayakudla ifa lomhlaba.” Yilokho uJesu akusho. Niyabo? Niyabo?

271 Qaphelani, uJesu wayazi ukuthi Wayezoyidla ifa, ngakho Wathi, “Suka, Sathane. Kulotshiwe,” emuva ngqo nomBhalo futhi, niyabo, “Wokhuleka eNkosini, futhi Yona yodwa.” Niyabo?

272 Manje—manje ngenkathi—ngenkathi yena, njengoba eyidemoni eliyinhloko, engene kumuntu kulena eyisiqhwaga, indoda ekholwayo, njengoba iBhayibheli libikezela, manje-ke uhlanganisa ibandla lakhe nohulumeni. Kokubili okwamandla akhe uqobo kuhlangu ndawonye. Niyabo?

273 Ngenkathi uphuma umoya womphikukristu, kwakungumoya. Usuba yini-ke? Usuba-ke. . . Manje bhekisisani loluPhawu. Ngenkathi uphuma umoya, wawungumphikukristu, ngokumelana nokufundisa kukaKristu. Kulungile. Into elandelayo eyenzekayo. . . UKristu akubekela iBandla laKhe ukuba likwenze, Kwakumelene nesono. “O, Akusho khona lokho. Akusho khona. Lokho kwakungokomunye umuntu. Lokho, lokho kusemuva eminyakeni eyikhulu edlule, emuva ngaleya. Lokho, lokho akusikho okwethu.” Niyabo? Lokho, niyabo, *anti*, “okumelene.” Bese-ke kuba. . .

274 Manje, umgibeli waphuma, wa—wayengenamqhele, kodwa wanikwa owodwa. Lelohhashi elimhlophe; wayenomnsalo, kungekho-micibisholo. Niyabo? Ngakho manje-ke ngenkathi ephuma. . .

275 Manje-ke, emva kwesikhashana, wanikwa umqhele, ngoba ungeke wabeka umqhele ekhanda lomoya. Kodwa, nxa, lomoya uba ngongene kumuntu emsebenzini wesibili wesimiselo sesikhathi sakhe—sakhe sowakhe ofiphele, umsebenzi wesibili, uba ngothweswe umqhele, umprofethi wamanga, ekusebenzeni kukamoya womphikukristu. Manje, siyambona manje, manje. Manje uba yilokho, uma ethatha lokho. Manje-ke, usenjalo, vele, uSathane ulawula amandla ezombusazwe ezwe.

276 Manje ungena endaweni ngangokuthi uzokwenza amandla ebandla lomhlaba wonke, ethatha amandla ezenkolo. Futhi aniqondi yini, bafowethu, ukuthi e. . . Ngenkathi, lesisizwe

sibonakala esahlukweni 13 seSambulo, lesisilwane esincane savuka njengewundlu. Futhi sinezimpondo ezimbili, impucuko namandla obufundisi, kodwa wenze into efanayo isilo esayenza phambi kwakhe.

²⁷⁷ Kuyisimanga, iMelika iyinombolo yeshumi nantathu, nowesifazane. Kuyisimanga, ibonakala ngisho nasesahlukweni 13 seSambulo. Saqala ukuphuma nemishwe eyishumi nantathu eflegini, izinkanyezi eziyishumi nantathu. Yonke into i “yishumi nantathu, ishumi nantathu, ishumi nantathu, ishumi nantathu,” kwehle njalo. Yonke into ngo “wesifazane, owesifazane, owesifazane,” kwehle njalo.

²⁷⁸ Futhi kothi ekugcineni kuphele, (ngiyakubikezela), owesifazane uyoyilawula. Khumbulani, lokho kwakuseminyakeni engamashumi amathathu eyadlula, ngakusho. Ne—nezi—zinto eziyisikhombisa engazibikezelayo, ezinhlanu zazo isifezekile. Futhi banendoda khona lapho manje ukuba imngenise. Futhi nikuvotela ukuba kungene, ngezombusazwe zenu lapho. Ya. Hhe! Kulungile.

²⁷⁹ Kuningi okungashiwo kakhulu, kul’khuni ukuthi ufinyelele lapho ofuna ukufinyelela khona. Qaphelani manje. Ngeke ngisanihlalisa kodwa isikhathi esidanyana, uma ngizoqhubeka kusasa ebusuku.

²⁸⁰ Bukani. Qaphelani. Ngenkathi uSathane... Manje, wonk’umuntu, lokho, uyaqonda ukuthi uSathane ulawula onke amandla ezombusazwe zezwe. [Ibandla lithi, “Amen.”—Umhl.] Washo njalo. UMathewu isahluko 4, uyakuthola, nevesi 8. Yonke imibuso ingeyakhe. Yingalesosizathu belwa, impi, babulale. Manje khumbulani.

²⁸¹ Lokho akusiso isimanga na? Banikwa lenkemba, ukuba babulalane. O, o, o, he! Qaphelani manje.

²⁸² Manje, ngenkathi enza lokho, wayengakabi nawo amandla obufundisi. Kodwa waqala ukungena ngedemoni lokufundisa kwamanga. Nalokho kufundisa kuba yimfundiso. Leyomfundiso iba ngengene kumuntu kumprofethi wamanga.

²⁸³ Kwase kuthi-ke waya nje endaweni efanele. Akazange aye kwaIsrayeli, manje. Waya eRoma; eNayisiya, eRoma.

²⁸⁴ Umkhandlu wabanjwa, base bekhetha umbhishobhi oyinhloko. Kwase kuthi-ke, ngokwenza lokhu, bahlanganisa ibandla nohulumeni ndawonye. Manje-ke, waqathaza umnsalo wakhe. Wehla ehhashini lakhe elimhlophe. Wagibela ihhashi lakhe elibomvu, ngokuba angabulala noma ubani ongavumelani naye. Nanto uPhawu lwakho. Umfo ofanayo! Mbhekisiseni egibela eqhubekela ePhakadeni ngaleya, nakho, niyabo, uhlanganisa omabili amandla akhe ndawonye.

²⁸⁵ Into efanayo abazama ukuyenza khona manje, into efanayo, namhlanje. Nento exakile, mhlawumbe aniyiqondi.

Kodwa, namhlanje, eqenjini lamaBaptisti eLouisville... Nikuzwile emsakazweni. Isikhulumisi sasukuma futhi... Bangaki abakuzwayo na? Kunjalo. Niyabo? Kulungile, nakhu lapho enikhona. Bafuna, futhi babuza ebandleni manje, ukuthi empeleni asidingi ukuba si, o, ukuthi nje ukujoyina ibandla eliKatolika, kodwa sifanele sithi ukuhlanganyela nabo. Thola... Futhi, isikhathi esifanayo esenzeka eLouisville, ngapha uNkulunkulu usombulula iziMpawu kubantu baKhe, ukukukhombisa, "Ningakwenzi!" Niyababona bobabili besebenza ndawonye na? Khumbulani, igwababa nejuba kuhlala phezu kwesigxobo esifanayo esihlala izinyoni, emkhunjini. Impela. Khumbulani nje.

²⁸⁶ Manje siyathola, uhlanganisa amandla akhe, manje-ke, ngenkathi eba yikho kokubili uhulumeni nebandla, okobufundisi. Manje-ke nizokwenzenjani na? Ubumba inkolo engeyakhe. Futhi manje angenza noma yini afuna ukuyenza. Manje-ke, usenelungelo lokubulala noma ubani ongayikuvumelana naye. Yilokho impela akwenza, futhi. Futhi wenza lokho nje impela. Futhi a—aku... Wakwenza kwabangcwele beqiniso bakaNkulunkulu ophilayo, abagcina iZwi futhi bengavumelani naye emibhedshweni yakhe. Wababulala.

²⁸⁷ Manje, Mfowethu Lee Vayle, nani bothisha lapha bonyaka waseNayisiya nebandla lasekuqaleni, angazi noma nakufunda lokhu noma qha. Uma nifuna ukukufunda, ngenani kwekaSchmucker ethi *Inguquko Ekhezimulayo*.

²⁸⁸ Futhi itholeni, leyo, ngenkathi uAugustine oNgcwele waseHippo eba ngumpristi phansi kwebandla lamaRoma, waba nethuba, kwaze kwathi ngesinye isikhathi uMoya oNgcwele wazama ukufika phezu kwakhe, futhi waWenqaba. Bangaki okwaziyo lokho, njengothisha na? Ngakho, wawenqaba uMoya oNgcwele. Yilokho impela okuyikho, umfanekiso webandla lamaProtestane namhlanje, elenqabe uMoya oNgcwele. Wehla wabuyela eHippo, futhi waba nguye impela owasayina lokho, lelophepha elalinokuthi, "Isambulo esivela kuNkulunkulu, ukuthi kwakulungile futhi kumthokozisa uNkulunkulu, ukubulala wonke umuntu owayengakholwa nebandla lamaRoma aKatolika."

²⁸⁹ Manje lalalani. Ngicaphuna kweyokufelukhoho, "Kusukela esikhathini sika—sikaAugustine oNgcwele waseHippo, kuze kube ngu 1586," kweyokufelukhoho yaseRoma, "ibandla eliRoma Katolika labulala amaProtestane ayizigidi ezingamashumi ayisithupha-nesishiyagalombili." Ngabe inkemba yakhe yayibomvu na? Ngabe wayegibele ihhashi elibomvu na? Kwakuyini na? Amandla afanayo; umgibeli ofanayo. Nanto uPhawu. Bayavuma, "izigidi ezingamashumi ayisithupha-nesishiyagalombili," kweyokufelukhoho, ngaphandle kwabo bonke labo ababulawa ngaphandle kwalokho. O, bakithi!

Ngezikhathi zeminyaka yobumnyama, kwakunezigidi ezanikelwa emabhubesini, futhi babulawa ngokucekwa ngandlela zonke, ngoba babengakhothameli lowombhedesho weKatolika. Niyakwazi lokho.

²⁹⁰ Ninesikhathi esingakanani na? [Ibandla lithi, “Inqwaba yesikhathi. Ubusuku bonke.”—Umhl.] Kulungile. Ake ngifunde into ethize. Phenyani kanye nami manje, ake nginikhombise into ethize. Ake si—ake siyenze isithombe lento, umzuzu nje. Kwenzekile nje ukuba kufike engqondweni yami, futhi sizokufunda nje. Asiphenye ngale eSambulweni, esahlukweni 17 seSambulo. Sisenemizuzu eyishumi nanhlanu esele. Kulungile. Manje lalalani ngokusondele ngempela, ngempela manje, njengoba sifunda. Nina eninamaBhayibheli enu futhi niphenye, ngizoninika isikhathi esincane nje, ukuze nikuthole.

²⁹¹ Ukutholile lokho, Lee? KwekaSchmucker yilapho engakuthola khona, niyabo, i*Glorious Reform*, ekhishwe ngqo kweyokufelukholo yaseRoma, eVatican.

²⁹² Manje, lokho kwehla kuya ekuhlushweni kwabantu bakaPatrick oNgewele. Manje-ke sebebiza uPatrick oNgewele ngongcwele wabo—wabo. Hhe! UPatrick oNgewele wayethi akabe yiKatolika kakhulu impela njengoba nginjalo; futhi niyazi ukuthi ngiyilo kangakanani. Niyabo? Wa—wayeyenyanza imfundiso yebandla. Wala ukuya kuphapha. Yebo, mnumzane. UPatrick oNgewele ngisho... Ngani, nina, senake senyukela eNorthern Ireland, lapho ayenezikole khona zakhe na? Niyazi, igama lakhe lalingesuye uPatrick. Bangaki okwaziyo lokho na? Igama lakhe lalinguSucat. Kunjalo. Walahlekelwa ngudadewabo omncane. Niyakhumbula ngenkathi be... Niyabo? Kulungile.

²⁹³ Manje qaphelani, isahluko 17 seSambulo. Manje wonke umuntu zama nje ukuvula inhliziyu yakho. Vumela uMoya oNgewele ukufundise manje.

...kuza kimi enye yezingelosi eziyisikhombisa ezazine—ezazinezitsha eziyisikhombisa,...

²⁹⁴ Manje, niyabo, nazo iziTsha eziyisiKhombisa. Niyazi, lezizikhombisa, njengoba sedlula kuzo, zonke zenzeka ngesikhathi esifanayo ngqo; zilandela iziNhlupho, zilandela iminyaka yebandla, kuyafana nje, ngoba konke kunamekwe ngophawu kuleyoNcwadi eyodwa, yonke into. Futhi yonke into yenzeka nje emjikelezweni; okunye kuya kokunye ngqo, nokunye, nokunye. Kunemimoya emibili esebenzayo; uNkulunkulu, nodeveli. Niyabo?

...ezazinezitsha eziyisikhombisa zokugcina, futhi yakhuluma nami, yathi...Woza lapha; futhi ngizakukutshengisa...ngisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi:

²⁹⁵ Manje bukani lapha, ngapha, ukuthi, “amanzi.”

296 “Isifebekazi,” yini leyo na? Lowo ngowesifazane. Ngeke kwaba ngowesilisa. Futhi yini efanekiswa ngowesifazane ebandleni, eBhayibhelini na? Ibandla. Ngani na? UMlobokazi kaKristu, kanjalonjalo; niyabo, ngowesifazane, ibandla.

297 Manje, “amanzi,” lokho kuchaza ukuthini na? Bhekisisani lapha. Fundani ivesi 15 lakho lapho.

Yayisithi kimi, Amanzi owawabonayo, lapho sihlezi khona isifebe, angabantu, . . . zizuku, . . . zizwe, nezilimi.

298 Lelibandla lalibusa phezu kwawo wonke umhlaba, niyabo, “Sahlala phezu kwamanzi amaningi.”

Afeba naso amakhosi omhlaba, ukuphinga kokomoya (ethatha imfundiso yaso, imfundiso yamaNikolawu), nabakhileyo emhlabeni badakiswa yiwayini lobufebe baso.

299 Mfana, ukhuluma ngesigejane esidakiwe, kukho! U . . .

Yayisingiyisa ehlane ngikumoya: futhi ngabona owesifazane . . .

300 Futhi benazi ukuthini? Umbhalo weKatolika uqobo uyavuma ukuthi leli yibandla labo. Bangaki okwaziyo lokho na? Khona embhalweni wabo uqobo. Nginalena ethi *Fact Of Our Faith*, ibizwa kanjalo, manje, niyabo; ingeyompristi. Kulungile. Kulungile.

Futhi yayisingiyisa ehlane ngikumoya: futhi ngabona owesifazane ekhwele isilo esimbethe okubomvu, sigcwele amagama enhlamba, sinamakhanda ayisikhombisa nezimpondo eziyishumi.

301 Manje bhekisisani lokho nje, lesosifanekiso, lokho “amakhanda ayisikhombisa.” Manje niyabona lapha lapho esithe, “Futhi i—futhi i—futhi i . . . Amakhanda owawabonayo angamagquma ayisikhombisa ahlezi phezu kwawo owesifazane.” IRoma ihlezi phezu kwamagquma ayisikhombisa. Niyabo? Manje akukho-phutha ngakho, niyabo, “Amakhanda ayisikhombisa.” “Nezimpondo eziyishumi,” niyazi, ziyimibuso eyishumi, kanjalonjalo.

Nowesifazane wayembethe okububende . . . okubomvu, . . . evunule ngegolide nangamatshe anenani . . . ngamaparele, ephethe isitsha segolide ngesandla sakhe sigcwele amanyala—amanyala okungcolileyo kobufebe bakhe:

302 Lowomoya womphikukristu, “ukuhlobonga,” niyabo, “ukufundisa,” lokho kuphinga noNkulunkulu. Niyabo? Manje, ufanele ukuba nguMlobokazi, niyabo; futhi uyaphinga. Niyabo? Njengoba kwenza uEva nje, njengoba kwenza ibandla nje lapho. Niyabo?

Nasekhanda lakhe kwakulotshiwe, kulotshiwe igama,
IMFIHLAKALO, IBABILONI ELIKHULU, . . .

303 Futhi noma ubani uyazi, “IBABILONI” iRoma.

. . . UNINA WEZIFEBE NOWAMANYALA
OMHLABA.

304 Futhi lalenani ivesi 6.

Ngase ngibona owesifazane edakiwe yigazi
labangwele, negazi lofakazi bakaJesu: kuthe lapho
ngimbona, ngamangala ngokumangala okukhulu.

305 Wayeyinto enhle kabi, neziphambano nayo yonke into
kuye! “Wayengaba kanjani ezweni necala lokuphuza igazi
labangwele na?” Kwamdida. Manje Izomtshela.

Yayisithi kimi ingelosi, Umangaleleni na?
Ngizakukutshela imfihlakalo yowesifazane, ne . . . silo
esamthwalayo, . . .

306 Manje, lokhu akukho phansi kolunye lweziMpawu. Lokhu
enye into, niyabo.

Yayisithi . . . namakhanda ayisikhombisa nezimpondo
eziyishumi.

Isilo . . . owasibonayo sasikhona, asisekho; kepha
sesizakwenyuka siphuma kwalasha (asinasisekelo,
uphapha), futhi siyoya ekubhujisweni: nabakhileyo
phezu emhlabeni bayakumangala, labo abamagama
abo angalotshwanga encwadini yokuphila yeWundlu,
(nampo oKhethiweyo, niyabo), ukuphila, selokhu
kwasekelwa izwe, . . .

307 Kanjani, labekwa nini igama lakho eNcwadini yokuPhila na?
Ngaleyomvuselelo owethamela ngayo na? Qhabo, mnumzane.
“Selokhu kwasekelwa izwe.”

. . . nxa sebonile isilo ukuthi sasikhona, . . .
asisekho, kanti sizakuba-khona.

308 Niyabo, “isilo,” esinye siyofa, esinye sithathe indawo
yaso. “Sasikhona; sasingasekho. Sasikhona; sasingasekho. Sa;
sasingasekho.” Futhi uyohamba ayothi ngqu ekubhujisweni,
leyondlela. Niyabo? Kulungile.

Futhi nansi i—futhi nansi ingqondo enokuhlakanipha.

309 Bangaki abaziyo ukuthi ziyisishiyagalolunye iziphiwo
zokomoya, nesinye sazo ngukuhlakanipha na? [Ibandla,
“Amen.”—Umhl.] Kulungile.

Amakhanda ayisikhombisa ayizintaba
eziyisikhombisa, lapho owesifazane ehlezi phezu kwazo.

310 O, ubungabe uphuphtheke ngokuphelele, uyisithulu
nesimungulu, ukuba ungakutholi lokho. Niyabo? Kulungile.

...zingamakhosi ayisikhombisa: ayisihlanu asewile, enye ikhona (uNero), ne...yodwa ayikafiki; nanxa isifikile, kumelwe ukuba ihlale nje isikhashana.

311 Niyakhumbula ukuthi wenzeni. Washisa idolobha, wase ebeka icala amaKristu. Wayesebeka umama wakhe ebhaxeni lehhashi wayesemgijimisa emgwaqeni. Wayesezulazula, ngenkathi iRoma isha. Kulungile.

Nesilo esasikhona, kepha esingasekho, singeseshiyagalombili, . . .

312 IRoma lobuhedeni, langeniswa eRoma lobuphapha. Ngenkathi umoya womphikukristu ongene kumuntu uba ngongene kumuntu, wayesethweswa umqhele, wenziwa inkosi yaseRoma ethweswe umqhele, kokubili kuhulumeni nebandla, ndawonye. O, mfowethu! Niyabo, kugcwele khona nje. Niyabo?

. . . si . . . sesikhombisa, futhi ya . . . (Sihlala kuze kube nini na? Abayishintshi neze inqubo.) . . . ekubhujisweni.

. . . izimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakamukeli imibuso yamakhosi; kepha amukeliswa amandla njengamakhosi ihora linye kanye nesilo.

313 Lowo ngondlovu kayiphikiswa, niyabo, kusobala. “Lawa anomqondo munye.” Manje bukani lapha. Akukhulumi ngabo ubukhomanisi. Niyabo?

Lawa anomqondo munye, ayakunika isilo amandla nokubusa kwawo.

Lawa ayakulwa neWundlu, neWundlu liyakuwanqoba: ngokuba liyiNkosi yenkosi, noMbusi wababusi: nabakanye nalo ababiziveyo, . . . abakethiweyo, nabathembekileyo.

Yayisithi kimi, Amanzi owawabonayo, lapho sihlezi khona isifebe, angabantu, . . . zixuku, . . . zizwe, nezilimi.

. . . izimpondo eziyishumi owazibonayo esilweni, lezi ziyakusizonda isifebe, nalesosivumelwano siyephulwa . . . (ngikhulume ngakho izolo ebusuku.) . . . futhi zisenze incithakalo sibe yize, futhi ziyakudla inyama yaso, futhi zisishise ngomlilo.

314 Anazi yini ukuthi iBhayibheli lithi abashayeli bemikhumbi, nayo yonke enye into, bathi, “Maye, maye, lowomuzi omkhulu! Ukuthi uhlangane kanjani nokulahlwa kwalo ngehora linye!” Niyabo?

Ngokuba uNkulunkulu ukufakile ezinhliziyweni zazo ukuba zigcwalise intando yakhe, futhi ziwenze umqondo munye, zinikeze isilo imibuso wazo, aze agcwaliseke izwi kaNkulunkulu.

... owesifazane owambonayo, uyilowomuzi omkhulu, onombuso phezu kwamakhosi onke omhlaba.

³¹⁵ Ngitshele eyodwa. IRashiya ayibusi phezu kwayo yonke. Asibusi phezu kwayo yonke. Yinye kuphela inkosi ebusa phezu kwayo yonke...njengaleyonsimbi kaNebukadinezari yehla iphumela kuzo zonke lezozinzwane. Leyo yiRoma. IRoma ayikwenzi njengesizwe; ikwenza njengebandla. Sonke isizwe esiphansi kwezulu sikwiRoma.

³¹⁶ Akumangalisi bathi, “Ubani ongalwa naye na?” Angathi, “Ukuthula,” [UMfowethu Branham ushaya umunwe wakhe kanye—Umhl.] lokho kuyakuxazulula. Lonke iKatolika lithi, “Kungukuthi, ‘Ningalwi,’” futhi—futhi abalwi. Yilokho kuphela. “Ubani ongaba namandla okwenza angakwenza na?” Akukho-muntu. Kunjalo. “Ngakho bamangala ngezimangaliso angazenza.” Angamisa impi. [UMfowethu Branham ushaya umunwe wakhe kanye.] Into kuphela angayenza ngukuthi nje, “Yimani.” Yilokho kuphela. Kodwa nicabanga ukuthi uyokwenza na? Impela ngeke.

³¹⁷ Qaphelani, lokho ngempela kuyakhombisa, “Bangabulalana. Bangabulalana omunye nomunye.” Umnsalo wakhe wawungenamicibisholo, ekuqaleni, kodwa “inkemba enkulu” yakhe yakwenza. Ukwenzile ukubulala kwakhe, kamuva, futhi washintsha esuka ehhashini elimhlophe eya ehhashini elibomvu; ofanayo, impela, udeveli, nenkemba yakhe.

³¹⁸ Wathini uJesu na? UJesu wathi, “Labo abaphatha inkemba bayakubhubha ngayo.” Ningabuyiseli. Niyabo? UJesu, ngalobobusuku ngenkathi Esho, wakusho lokho, noPetru waphatha inkemba yakhe. Niyabo? Nje yenza njengoba Enza, qhubeka nje.

³¹⁹ Manje, manje khumbulani, unenkemba. Uyaphuma, inkemba esandleni sakhe; egibele, ihhashi elibomvu, egxambuza egazini lawo wonke umuntu ophikisana naye.

³²⁰ Manje niyakuqonda na? [Ibandla lithi, “Amen.”—Umhl.] Bangaki oqondayo ukuthi loloPhawu luyini manje na? [“Amen.”] Kulungile. Manje, wathini uJesu na? “Labo abaphatha inkemba bayakubhubha ngenkemba.” Kunjalo na? Kulungile. Kulungile. Lomgibeli nazo zonke izikhonzi zombuso wakhe ezicekela phansi wonke umnyaka, lowo odonse lonke leligazi labafelukholo labangcwele, bayobulawa ngokucekwa ngeNkemba kaJesu Kristu nxa Efika. “Abaphatha inkemba bayobulawa ngokucekwa ngenkemba.” Baphatha inkemba yombhedesho nomphikukristu, base beceka abangempela, abakhonzi beqiniso, konke kusukela phansi eminyakeni, ngezigidi. Futhi nxa uKristu efika neNkemba, ngokuba yiZwi laKhe eliphuma emlonyeni waKhe, Uyobulala ngokuceka sonke isitha esikhona phambi kwaKhe. Niyakukholwa na? “Abulale isitha.”

321 Asiwelele ngapha umzuzu nje, iSambulo. Sizobona manje uma ngikusho nje lokho, noma kumbe ngabe kushiwo yiZwi yini. ISambulo 19:11.

Ngase ngibona izulu livulekile (amen), futhi bheka nanto ihashi elimhlophe; nohlezi phezu kwalo obizwa ngokuthi oThembekileyo noQinisileyo, futhi wakwenza ukwahlulela alwe ngokulunga.

Amehlo akhe aye...ngamalangabi lomlilo, nasekhanda lakhe...imiqhele eminingi;...

322 O, mfowethu! Niyabo, Usevele wethweswe umqhele ngabangcwele baKhe, niyabo.

...futhi wayenegama elilotshiweyo, elalingaziwamuntu, kepha...nguyena kuphela.

323 Khumbulani, si—singekwazi, asikwazi lokho, niyabo, ukuthi kuyini. “Futhi wayembethe...” Ake sibone.

Futhi wayembethe ingubo ecwiliswe egazini: negama lakhe lithiwa (hhayi ukuthi “u,” kodwa “lithiwa”) NguLizwi kaNkulunkulu.

324 Ngokuba, Yena neZwi uyefana. Niyabo? Manje qaphelani, hhayi “amagama aKhe.” Ehhe! “IGama laKhe lithiwa ‘nguLizwi kaNkulunkulu.’” Lazi iGama elilodwa kuphela; alikho elinye igama.

Nezimpi zasezulwini, ezazisezulwini zamlandela zikhwele amahashi amhlophe, zembethe ilineni elicolekileyo, elimhlophe nelihlanzekileyo. (Lokho ngukulunga kwabangcwele. Niyabo?)

325 Manje bhekisani. Wathini uJesu na? “Ophatha inkemba...” Kulungile, umgibeli wehhashi elibomvu, nakhu ukuya lapho eza khona owesifazane. “Ophatha inkemba...” Ungahle ukuba wabulala izigidi ezingamashumi ayisithuphanesishiyagalombili zabo, kusukela phansi kuleminyaka, kusukela ngaleyonkathi; mhlawumbe ngaphezulu. Kodwa uJesu wathi, “Ophatha inkemba uyakubhubha ngayo.” Bhekisani.

Futhi emlonyeni wakhe kuphuma inkemba ebukhali,...

326 AmaHeberu, isahluko 4, kwathi, “IZwi likaNkulunkulu libukhali kunenkemba esika-nhlangothi zombili, lihlaba kuze kwahlukaniswe nomkantsha wethambo.” Futhi Lenzani, iZwi, lenzani na? “Lahlulela imicabango yenhliziyi.” Kunjalo.

...emlonyeni wakhe kuphuma esika-nhlangothi zombili ebukhali...inkemba ebukhali, ukuze ashaye izizwe ngayo: futhi yena uyakuzibusa ngentonga yensimbi: futhi uyanyathela isikhamo sewayini lentukuthelo yolaka lukaNkulunkulu uMninimandla onke.

*Futhi wayenegama ilotshwe engutsheni yakhe
nasethangeni lakhe elithi, INKOSI YENKOSI,
NOMBUSI WABABUSI.*

327 Njengabakhohlisi, bemelene neZwi likaNkulunkulu, futhi ngoba babengavumelani, nalento... USathane wabeka, wahlanganisa amandla ezombusazwe ayewaphethe, namandla kamoya ayewaphethe, ndawonye, wayesenza ibandla elishanela lingene kuzo zonke izizwe. Futhi ubeke izigidi ngezigididi... emva kokwehla ehashini lakhe elimhlophe, wagibela ihhashi lakhe elibomvu, futhi waphatha inkemba yakhe wayesephuma.

328 Kodwa uNkulunkulu wathi, “NgeNto efanayo ayiphendukezela, noma wazama ukuyiphendukezela, ngokufundisa kwamanga; leloZwi elifanayo liyovuka ngamandla, liphuma ezindebeni zikaJesu Kristu, futhi liyombulala ngokumceka, nayo yonke into phambi kwaKhe.” Amen.

329 Nanto uPhawu lwesiBili. NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.] O, he! Lowo ngu ISHO KANJE INKOSI. [Ibandla lithokoza kakhulu.] Akadunyiswe uNkulunkulu! Uma zonke lezi ezinye izambulo, nemibono, nayo yonke into, kushaye nje khona impela e—ephuzwini! Futhi bangaki okwaziyo lokho na? Phakamisa isandla sakho. Amakhulu, wonk’umuntu lapha, nezandla zabo ziphakeme. Kunjalo. Kuyoba kanjalo Lokhu! Khumbulani, kunjalo. O, mngani!

Woza eMthonjeni ogwaliswe ngeGazi,
Elimuncwe emithanjeni kaImanuweli;
Lapho izoni zibhukuda khona ngaphansi
kwethantala,
Zisuse onke amabala azo ecala.

330 Woza, Mkholwe, uma ungakaze. Ungathathi-shansi; ungayithathi, ungayithathi, uma kukhona noma yini empilweni yakho, mngani.

331 Silapha. Ikhona into ezokwenzeka. [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] Angazi ukuthi kungani. Angazi ukuthi nini. Ngizazi ukuthi yini ezokwenzeka, kodwa angazi ukuthi izokwenzeka nini. Kodwa ibophezelekile ukuthi yenzeke, ngoba Uyayembula khona manje. Akenzi lutho ngaphandle uma Eyenza yaziwe. UAmose 3. Uyayazisa, kuqala. Futhi Wethembisa ukuthi lezizinto zazizofika ngezinsuku zokugcina. Nonyaka webandla wesikhombisa, ekupheleni kwawo, lapho isithunywa sesifikile, kwakuyoba lapho-ke. Kwakuzokwembulwa, lezoziMpawu ezeophuliweyo ziyokwembulwa, futhi Nazi. Manje, lokho kuseGameni leNkosi. Kukholwe, mngani. Yebo, mnumzane. Phumani eBabiloni!

332 Ngifuna ukusho into ethize ngaphambi kokuvala. Isizathu, ngine... Sengithi nje angibe lapho ligamanxe elesishiyagalolunye. Sekuyisikhathi nje khona manje.

³³³ UBilly nami, ngenkathi sehla endizeni, eNdiya, uhambo lwethu lokugcina lapho. Ngangibuka i—iphepha abalilethayo, lalibhalwe ngesiNgesi. Futhi lalithi, “Ukuzamazama komhlaba kufanele ukuthi sekwedlule; izinyoni seziyabuya.” Lase-ke linikeza imininingwane. Ba...Kwabakhona into exakile eyenzeka.

³³⁴ I-iNdiya ayinazo izintango ezelukekile njengoba thina senza. Bacosha amadwala, bese benza imithangala yabo. Futhi bakha inqwaba yezindlu zabo ngamadwala, bawabeke nje phezulu lapho. Futhi kufudumele lapho, macala onke, o, nomaphi, kuthi akube seduze, eNdiya, ngaphandle uma uphezulu ezintabeni. Nakho konke kusukela phansi eCalcutta nezinto, abantu balala emigwaqeni nje, bebulawa yindlala, kanjalonjalo.

³³⁵ Manje, ngakho, futhi bakha izindlu zabo emibhoshongweni, yendlu yabo. Bahambise u—umthangala wabo wenyukele ngqo lapha, uye eceleni kwendlu yabo. Bakha umbhoshongo wendlu yabo, nombhoshongo ungahle ube lapho abanomthombo wabo khona. Bawumbela izinkomo zabo nezinto, bese-ke bezungezela ngemithangala yabo.

³³⁶ Futhi, khona manjalo, kuqala ukwenzeka into ethize. Izinyoni ezincane, niyazi, zihamba zingene kulawomadwala, futhi zakha izidleke zazo bese zikhulisa amaphuphu azo. Futhi kuqala ukwenzeka into ethize.

³³⁷ Nsuku zonke, kuthi uma kushisa, zonke izinkomo ziyofika zizungeze bese zima phansi kwethunzi lalezozindonga; zizigcine zipholile.

³³⁸ Futhi zonke izinyoni ezincane zihlala kulezozindawo. Futhi, khona manjalo, zonke lezozinyoni ezincane, ngesizathu esithize esingaziwa...Manje, niyazi ukuthi sathini ngoluny’usuku ngezinyoni ezincane. Niyabo? Isizathu esithize esingaziwa, zonke zasuka zandiza. Futhi zaphuma, futhi azangabuyela ezidlekeni zazo. Zaphuma zangena endle, futhi zahlala ezihlahleni, nanoma yikuphi lapho eazingafinyelela khona, noma emhlabathini ngqo.

³³⁹ Izinkomo azangasondela. Izimvu azangasondela. Zahlala endle ngqo, zase zisingathana. Leyo yindlela enhle yokuba yenziwe. Zazazi ukuthi yayikhona into ezokwenzeka.

³⁴⁰ Kwase kuthi-ke, khona manjalo, kwaba nokuzamazama komhlaba, futhi washukumisa izindonga zawa, imithangala yawa, nayo yonke enye into.

³⁴¹ Kwase kuthi-ke izinyoni ezincane ziqala ukubuya. Azibuyanga izinsuku ezintathu noma ezine; ziqala ukubuya-ke. Bathi, “Awu, ukuzamazama komhlaba kufanele ukuthi sekwedlule manje; izinyoni seziyabuya.”

³⁴² Ngani? Anikholwa yini ukuthi uNkulunkulu ofanayo owakwazi ukwenza lezozinyoni nezinkomo nezimvu, ngezinsuku

zikaNowa, ziyongena emkhunjini, Usenguye uNkulunkulu ofanayo ongazenza zindize ziye ekuphepheni na? Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.]

³⁴³ Manje ake ngisho okuthize, mfowethu. Ikhona into ezokwenzeka. Nazo zonke lezi ezinkulu, izindonga ezindala zobufundisi zizobhidlika, futhi zibuyele ngqo emuva ngaleya, futhi zivumelane. Isizathu, bazokwenza, ngokuqinisekileyo njengoba ngimi lapha. Kuno “mfanekiso kulesosilo,” ngokuqinisekileyo nje njengoba ngimi lapha; nalesisizwe siwuthathile, ngokweZwi leNkosi. Lalelani, uma uzwa lokho okuncane, ukuzwa okuxakile, deda kulezozindonga. Deda! Uyofa phakathi lapho. Ungakwenzi! Phuma kukho! Deda kuzo zonke le izinto! Baleka uye ekuphepheni, ngokukhulu ukushesha ongakwenza. Cela isihawu kuNkulunkulu.

³⁴⁴ Ungathathi nje, okunye, “Awu, umama wami wayeyiMethodisti, ngakho ngizofanele ngibe yiyo. Ubaba wami wayeyiBaptisti; ngizoba yiyo.” Ungakwenzi lokho. Unga—ungathathi noma iyiphi ishansi.

³⁴⁵ Angikhathali ukuthi Lingabukeka lilula futhi lithobeke kangakanani; LiyiZwi leNkosi. Balekela kuJesu Kristu ngokukhulu nje ukushesha ongakwenza, bese uhlala lapho uNkulunkulu aze akugcwalise ngoMoya waKhe oNgcwele. Ngokuba ihora lizofika lapho uzoLifunisisa khona, futhi Aliyukubakho lapho. Ngakho, qiniseka ukuthi uyakwenza.

Asikhothamise amakhanda ethu, umzuzwana nje.

³⁴⁶ Baba waseZulwini, o, ngi—ngi nje, ngezinye izikhathi, Nkosi, ngima lapha futhi—futhi ngiyathuthumela. Ngicabanga ngalelohora elesabekayo elisondelayo, futhi ngi...Ayikho indlela yokulimisa. Libikezelwe ukuthi liyofika. Futhi ngicabange ngokuthi, “Abezi ngani abantu futhi—futhi—futhi balalele na? Futhi bangeze yini futhi baLemukele na?” Kodwa, kusobala, ngiyazi ukuthi—ukuthi Wa—Wathi babengayikuza, ngakho abayikuza.

³⁴⁷ Kodwa kunabanye onamagama abo alotshwe eNcwadini yokuPhila yeWundlu. Futhi nxa lezozimpawu ziphoswa zivulwa lapho, bayalibona igama labo lapho, noMoya oNgcwele ukhuluma kubo. Bayeza. Ugeke wabavimba; akekho ongabavimba, akekho-noyedwa. Bayeza, noma kanjani, ngoba Uyabahola njengoba Wenza kulezozinyoni ezincane, nezimvu nezinkomo. Wena unguNkulunkulu! Ukuzibonela ngokwemvelo okuthize lezozilwane ezinakho, ukuthi ziyazi ukuthi zifanele zidede! Futhi uma ukuzibonela ngokwemvelo, esilwaneni, kwakwazi ukusexwayisa ukuba sibalekele ingozi, ufanele ukwenzenjani uMoya oNgcwele eBandleni elizisho ukuthi ligcwaliswe ngaWo!

³⁴⁸ Nkulunkulu, sihawukele. Sithethelele sonke, Nkosi, ngamaphutha ethu. Asiqondile ukuma lapha kulelipulpiti futhi

siyekele lababantu bame bazungeze izindonga, nezitho zabo zibuhlungu, bese-ke nje sisuka sihambe bese sithi, “Awu, lokho kuzwakala kahle kakhulu.” Nkosi, sifuna ukwenza okuthize ngakho. Thina, sifuna Wena uhlole izinhliziyzo zethu. Uma kukhona okungalungile, Nkosi, masazi manje. Siyacela ungasiyekeli sifike kulelohora, ngaleya, lapho isikhathi sesedlule kakhulu. Ngihlole. Ngivivinye, Nkosi.

³⁴⁹ Lapha, ngimi lapha ngomusa kaNkulunkulu, ngibona lezozimPawu zephulwa ngaleya, futhi ziza, ngitshela abantu. Ngenkathi, Ukubikezela ukuthi kwakuzokwenzeka ngalendlela, emavikini edlule. Futhi manje, Baba, naNtu, phambi kwethu ngqo.

³⁵⁰ Manje, Nkosi, ngivivinye. Ngihlole. Ngihlole, enhliziyweni yami. Nkosi, asi...Thina, sifuna Wena ukuba ubuke ezimpilweni zethu. Futhi uma kukhona noma yini phakathi lapho, engalungile, ikhulume nje kithi, Nkosi. Sifuna ukuyilungisa, khona manje; khona manje, kusekhona uMthombo ogcwaliswe ngeGazi, kusekhona i—isibusumabala iblishi esingahlanza izono zethu nokungakholwa. Sifuna ukubhukudisa imiphfumulo yethu ngaphansi kwalokho; konke okokungakholwa kwethu. Nkulunkulu, siza ukungakholwa kwethu; kususe kithi, Nkosi.

³⁵¹ Sifuna ukwemukela umusa wohlwitho. Sifuna ukuba sikwazi, ukuthi uma lowoMdumo oyimfihlakalo uduma ngaphandle ngaleya, neBandla lhlwithwa, sifuna ukulungela ukuWemukela. Nkosi, siphe khona.

³⁵² Sivivinye, Nkosi, ngeZwi laKho. Asibuke kuLo. Futhi uma sibona ukuthi sehlulekile. . .Uma kukhona labo lapha, Nkosi, ababebhaphathizwe eziqwini; bengazi lutho ngowangempela, umbhaphathizo weqiniso! Kwangathi ngingethembeka impela nje njengoPawulu. . .

³⁵³ Ngenkathi edabula ezweni elingasenhla kwase-Efesu, wayesethola abafundi bempopolozo, futhi bememeza, futhi benesikhathi esihle kakhulu. Wathi kubo, “Nimamukele yini-ke uMoya oNgcwele lokhu nakholwayo na?” Abazi nakwazi ukuba uyoba khona. Wathi, “Pho nabhaphathizelwa kukuphi na?” Futhi babekade bebhaphathizwe yilowo omuhle kakhulu, umprofethi ongcwele, kodwa babhaphathizelwa kuphela ekuphendukeni. Base-ke bephinda bebhaphathizwa, eGameni likaJesu Kristu. NoPawulu wabayala ukuba babhaphathizwe, baphinde futhi.

Nkosi, ekuKhanyeni kweZwi laKho!

³⁵⁴ Ngiyala wonke umuntu, ongabhaphathiziwe eGameni leNkosi uJesu Kristu, ukuba asheshe aye emanzini, masinyane, usenethuba.

³⁵⁵ Nina eningakagcwaliswa ngoMoya oNgcwele; ngiyaniyala, eGameni leNkosi uJesu Kristu, yiwani ngamadolo enu. Futhi

ningasukumi uMoya oNgwele aze ukuba useningwelisisile futhi wanigcwalisa ngothando lwaKhe nobuvi; uze ukuba umphefumulo wakho seweneliseke kakhulu eBukhoneni bukaNkulunkulu, ukuthi sonke isifiso senu singukuMkhonza nokuhambela Yena, nokusebenza naYe, zonke izinsuku zokuphila kwakho.

³⁵⁶ Siphe khona. Ngikhulekela ukuthi uNkulunkulu uzoninika lelesiyalo, eGameni likaJesu Kristu.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wang'thanda kuqala

NiMthanda ngempela na? Manje phakamisani izandla zenu.

Wang'thengel'insindiso
Emthini waseKalvari.

³⁵⁷ [UMfowethu Branham uqala ukuhamisha elithi *Ng'yaMthanda—Umhl.*] Uma ekhona ohleziyo, ozizwela isidingo sabo kulobubusuku, ozizwelayo ukuthi badinga ukubhaphathizwa, noma odinga umbhaphathizo kaMoya oNgwele. Uyasazi isidingo sakho; sembuliwe kuwe, futhi ufuna ukukhunjulwa emkhulekweni. Akukho namunye wethu ongakunika Wona. O, singakubhaphathiza. Kodwa, into kuphela, ngeke sakunika uMoya oNgwele. UNkulunkulu wenza lokho, yedwa. Kodwa uzizwele isidingo sakho, ukuthi uNkulunkulu ukhuluma enhliziyweni yakho, ukuthi uyaWudinga, futhi ufuna sikukhumbule emkhulekweni. Ungasukuma, ukuze sikwazi, sazi ukuthi ungubani na? UNkulunkulu akubusise. Isidingo? INkosi ikubusise.

³⁵⁸ Ngiqagele kukhona ikhulu namashumi amahlanu, mhlawumbe, elimi lapha. Mhlawumbe kunjengalokho, ukuba bengingakubona konke. Angazi ukuthi yini esemakamelweni, nokuzungeza ngaphandle, bephakamise izandla zabo, kanjalonjalo. Kodwa unesidingo.

Manje asikhuleke.

³⁵⁹ Manje, nina enibona labobantu omi ngakuwe. Futhi bami njengofakazi, ngaphambi kukaKristu, “Ngi—ngi—ngidinga Wena, Nkosi. Ngidinga Wena. Ngi—ngithemba ukuthi ngi—ngingomunye walabo engizothola igama lami kulobubusuku emva kwaloloPhawu ngaleya, elabekwa Lapho kusukela ekusekelweni kwezwe. Ikhona into eshaye inhliziyo yami, futhi ngimile, Nkosi. Ngabe yimi na? Uyangibiza na? Ngifuna Wena wembule, kimi, igama lami Laphaya. Ngigcwalise, futhi ungivalele ngophawu kuWe uqobo, ngoMoya oNgwele.” Nina esenivele nivalélwe ngophawu ngaphakathi, ngifuna nisukume. Niphendukele kubo, bese nibeka izandla zenu phezu kwabo, ukuba nibakhulekele. [UMfowethu Branham uthi ukuthula kancane.] Manje yibani qotho ngempela. [Lonke ibandla liqala ukukhuleka—Umhl.]

³⁶⁰ Baba waseZulwini, eGameni leNkosi uJesu, makuthi uMoya oNgcwele omkhulu uhambe phezu kwalezizethameli, njengomoya ovunguzayo, futhi ubize kuyo yonke inhliziyo lapha, Nkosi. Bese uwuthumela wehle umbhaphathizo kaMoya oNgcwele, phezu kwalababantu.

Futhi kunamanzi alindile.

³⁶¹ “Kwathi uPetru esakhuluma lawamazwi, uMoya oNgcwele wehlela kubo abalizwa iZwi, futhi bonke bagcwaliswa ngoMoya oNgcwele.”

[Lonke ibandla liyaqhubeka likhuleka—Umhl.]



ISAMBULO SE ZIMPAWU EZIYISIKHOMBISA
(The Revelation Of The Seven Seals)

LemiLayezo eyishumi ngoMfowethu William Marrion Branham okokuqala yethulwa ngesiNgisi ngoMashi 17 kwaze kwayoba nguMashi 24, 1963, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., noPhawu lwesiKhombisa lwaqhubeka ngoMashi 25 eSherwood Motel. Ngokuthola acace kakhulu naphелеle kakhulu amateyipu asekuqaleni, lemiLayezo iphinde yenziwa ngokwesimo samanje. Kwenziwe yonke imizamo ukwedlulisa ngokucophelela uMlayezo womlomo usuka eziqophweni zeteyipu kazibuthe uya ekhasini elishicilelwe. Lokhu kuhunyushwa kwesiZulu okungafinqiwe kushicilelwe ngabe Voice of God Recordings.

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