


# UNYAKA WEBANDLA

## LASELAWODIKEYA

 Manje, akakaze akuqede lokho. Ngathi, “Ngaba leyithi ngomshado wami. . .Ngazalwa sekuleyithi kancane, ngaba leyithi kancane ngomshado wami, uma ngingavele nje ngibe leyithi ngomngcwabo wami!” Yilowo engifuna ukuba leyithi kakhulu kuwo, ngibe leyithi kakhulu.

<sup>2</sup> Qhabo, bekuyizingcingo endlini, angikwazanga ukubaleka, neze. Futhi-ke ngemuva kokuthi umkami kanye nabo sebehambile ekuseni, ngivele ngaba nezinto eziningi kakhulu. Bese kuthi-ke abantu izindawo ezahlukahlukene, bekhuleka, futhi khona manje bengena; futhi isambulo seNkosi safikela umfowethu; udade emi emuva lapho, egula; niyakwazi engikuqondile, kuvele kuhambe nje, kuhambe, kuhambe, kuhambe. Futhi angikaze ngisho ngikwazi ukuxhawulana nabanye babangane bami lapha abavela eGeorgia nezindawo ezahlukahlukene nxazonke, phezulu phakathi eCanada. Ngizizwa ngimubi kabi nje ngokungakwazi ukuxhawula izandla zenu.

<sup>3</sup> Futhi, kambe, uphi uFred kulobubusuku, uFred Sothmann na? Fred, uyakhumbula ngaleso sikhathi owangishayela ngaso ucingo useCanada, wawuza wehla, futhi ngakutshela ukuthi ungezi ngemoto na? Weza, noma kanjani; waba nengozi, njenge. . .yadwengula imoto yakhe, yacishe yabulala umkakhe, umndeni, yaphula ikhala lakhe, futhi yabalalisa bonke esibhedlela.

<sup>4</sup> Esikhathini esedlule ngenkathi ngihamba, ntambama impela, uMfowethu Ben lapha wayemi laphaya, weza ngakimi. Futhi uRosella weza ngalapho, wathi, “Ngiya ekhaya.”

Ngathi, “Rosella!”

Wathi, “Yini indaba, Mfowethu Branham na?”

Ngathi, “Ngizwa okuxakile ngempela ngalokho.” Niyabo?

Wathi, “Ngabe kukhona okuzokwenzeka na?”

Ngathi, “Angazi. Kubukeka kanjalo kimi, kuneNto engixwayisile.”

<sup>5</sup> Ungishayele ucingo imizuzu embalwa edlule, ube nengozi. Futhi ngakho-ke, akekho olimele, kodwa bekuyisandla seNkosi. Futhi ubeshelela (Kuneqhwa yonke indawo eNyakatho.) futhi wehlela e-Indianapolis, futhi waqala ukushelela ngokunqamula umgwaqo ngokushesha impela ngalendlela. Futhi wamemeza kakhulu, “O Nkosi, ngisize!” Imoto yaphenduka yabheka

emuva ngalendlela futhi, yabuya yase ingena endleleni yayo efanele, futhi yaqala yaqhubeka kahle. Waqhubeka wenyuka ngomgwaqo, wathi, “He, he, ngibonga kangakanani ngokuphuma kulokho, ngoba ezinye izimoto ziza ngqo ngalowo mzila ofanayo, zindiza nje.” Ngakho-ke wawela umgwaqo, wabe esema phezulu lapho uku...Ngiyakholwa, okuthize, wama ukuba athole inkomishi yakhe yekhofi noma okuthile. Futhi ngaphambi nje kokuba aphume kuleyo moto, enye imoto yashaya ngemuva kwakhe ngqo, enye ngemuva kwakhe ngqo, enye ngemuva kwakhe ngqo, futhi lapho zonke zanqwabelana. Kodwa uthe washukunyiswa kancanyana, kodwa hhayi kabi, kodwa ubefuna ukubonga iNkosi, futhi washaya ucingo futhi watshela ibandla ukuba libonge iNkosi ukuthi akalimalanga noma nanoma yini, futhi wacela ibandla ukuthi liqhubeke nokukhulekela ukuthi ubengakwazi ukubuyela ekhaya. Niyabo, ungumshayeli osemusha, usanda kuthola ilayisense yakhe nje. Ngakho-ke, ngibonga kakhulu.

6 Kodwa kuhlale kukhokha ukuthatha lezo zexwayiso zeNkosi. Uthe, “Awu,” wathi, “Bengingaphuthelwa umsebenzi wosuku.” Uyini umsebenzi wosuku na? Ubiza kakhulu kunalokho kulungisa ingemuva lemoto, niyabo. Ngakho-ke kungcono kunakho konke uku—ukwenza wena...uhlale neNkosi. Akunjalo na? Uma Esitshela noma yini, kungcono sihlale naKho. Ngoba Uhlala eqinisile. Akunjalo na? Uhlale eqinisile!

7 Manje, o, lokhu ngelikhulu i...kuba yiviki elimangalisa kakhulu. Angazi nje ukuthi ngingazizwakalisa kanjani kuNkulunkulu nakini bantu ngaleliviki elimangalisayo. Lezi kube ngezinye zezinsuku eziyisishiyagalombili ezijabulisa kunazo zonke engake ngazishumayela empilweni yami. Lokho kuyiqiniso. Ngiye—ngiye ngafunda okuningi kakhulu ngeNkosi nesihe saYo esinakelelayo, nakho konke Esenzele khona, nokubona uMoya waYo usebenza emuva ebandleni. Futhi ngijabule kakhulu ukubona iziphiwo ziqala ukusebenza emuva phakathi ebandleni futhi. Niyabo?

8 Manje, kanye lapho, lapho uhambile, kubukeka nje sengathi othile uzongena ngempela, uzovele nje—nje akungcolise, niyazi, bazovele baqale ukwenza noma yini. Futhi lapho ungazihloniphi lezo ziphiwo, uNkulunkulu ngeke akuhloniphe. Niyabo? Kunjalo. Uzofanele uzilungise. Futhi, indlela esikufuna ngayo yilapho uma kungokwenqubo, indlela abakhuluma ngayo ngezilimi. Hhayi nje ukucaphuna umBhalo, kodwa ukusho okuthile okuzokwenzeka. Futhi uma uzoqhubeka nokuhlonipha ngokuzithoba ngokwangempela ngalokho, kuzoqala...Uma noma ubani ephuma enqubweni ebandleni, uMoya oNgcwele uzokukhuluma ngqo futhi ubatshela ukuthi kungubani. Futhi lapho, bazo—bazozizwela belaywa futhi baye e-altare. Zingezalokho-ke lezo ziphiwo.

<sup>9</sup> Futhi ukubona umelusi wethu lapha, uMfowethu Neville, wayengumuntu onamahloni, uhlobo lomfana obheke emuva. Futhi ngiyanitshela, waye . . . wayebukeka sengathi wayengeke neze akubambe lapho kuza ePhentekoste. Kodwa ukubona esukuma futhi ahumushe izilimi futhi aprofethe, ngiyanitshela, usuka kude. Kunjalo. Asikhulekele umelusi wethu.

<sup>10</sup> Futhi, niyabo, iziphiwo ziqala ukungena ebandleni. Futhi omunye omncane, umfowethu othobekile lapha, ulapha, u . . . ubefanele ukuba lapha ndawo ndawo. Ngicabanga ukuthi ukhona, uhlala ekhona. Ungumfo omncane othobekile kakhulu, wayevame ukuba ngomunye wabaphatheli lapha ebandleni, uMfowethu Higginbotham, indoda eyigugu, indoda emesabayo uNkulunkulu. Futhi ukubona ukuthi usemukele isiphiwo sokukhuluma ngezilimi, ubani owayengake acabange ukuthi uMfowethu Higginbotham ubeyoke akwenze lokho na? Onamahloni, umfo omncane ohlehlela emuva, wayengafuni ukwaziwa, akukho ndawo, ehlala emuva. Kodwa, niyabo, uNkulunkulu angathatha umuntu onjalo futhi amsebenzise, niyabo, ngoba akafuni ukukwenza, endaweni yokuqala. Uma efuna ukukwenza, angahle aphume eyihembe elishwabene. Kodwa inqobo nje uma ephuma lapho engafuni khona ukukwenza, mhlawumbe uNkulunkulu angamsebenzisa kanjalo.

<sup>11</sup> UJunie ulapha, u . . . o, ungemuva kwepali ukusuka kimi.

<sup>12</sup> Ngizosho lokhu, ngizwe abantu abaningi bekhuluma ngezilimi. Futhi ngicabanga ukuthi konke kuvela kuNkulunkulu, ngoba awukwazi ukwenza umsindo ngaphandle kokusho okuthile kothile, ndawo ndawo. Niyazi, iBhayibheli lithi, “Akukho msindo ongabalulekile,” kusho ukuthi akukho msindo ngaphandle kokuthi usho okuthile. Ungeke wenze noma yiluphi uhlobo lokusho okuthile ngaphandle kokuthi kusho okuthile. Bengihlala ngizibuza ukuthi kungaba kanjani lokho ngaze ngaya e-Afrika futhi ngezwa yonke leyo misindo, futhi ngathola ukuthi khona-ke kwakuyiphimbo lomuntu othile. Ngezinye izikhathi yiphimbo lengelosi, nokunye nokunye.

<sup>13</sup> Kodwa uJunie Jackson, onamahloni, ohlehlela emuva, okhophozayo, umshumayeli wasemaphandleni laphaya webandla leMethodisti, ezansi—ezansi le phakathi ngase-Elizabeth, e-Indiana, emuva le emahlanzeni. Othule, ongeke asho lutho, uhlobo lohlehlela emuva, kwakubukeka sengathi u . . . Ngiyobona ngesinye isikhathi, ngifuna ukumthatha, ngimxhawule, ngithi, “Yisho okuthile, Junie, uyabo, yekela nje ukuhlala lapho ungibhekile kanjalo.”

<sup>14</sup> Siyohlala phansi esiqwini ngaphandle emahlathini, futhi uyohlala lapho bese ethi, “Awu . . . Ngiyacabanga . . . kulungile.”

<sup>15</sup> Ngiyothi, “O, Junie, ngi—ngizizwa sengathi ‘ngingakusholo khona,’ uyabo. U—unensa kakhulu kimi, uyabo.” Futhi uNkulunkulu wamupha i—i—isipho sokukhuluma ngezilimi; angikaze ngizwe olunye ulwimi olucacile kuzo zonke empilweni yami. Niyabo?”

<sup>16</sup> Mbhekisise ebandleni. Niyambona lowo wesifazane omncane ekhuluma kulokhukusa engamazi omunye owesifazane na? Futhi oyedwa engamazi omunye, nalona, umsindo wephimbo okwashiwo ngawo; futhi ngenkathi kuhunyushwa, ngomsindo ofanayo, onkamisa, okhefane; ngokufanayo nje, kubuya. Futhi umyalezo wawuphelele, ebandleni. Niyabona ukuthi lokho kukanjani na? Manje, besifanele sibonge uNkulunkulu. Manje, ningazishayi isifuba. Uma wenza, uyazehlisa, futhi udeveli uzokubamba. Thobeka nje; uthi, “O Nkosi, ngigcine ngicashile, ungalokothi ungivumele ngiphakame ngaphambi kwesikhathi.”

<sup>17</sup> Akasoze akuvumele uphume enqubweni. Uma wenza, ngesinye isikhathi, lokho ngeke—lokho ngeke kwasho lutho. Uma wenza, ngani, umelusi lapha uzo—uzokutshela. Uyabo, i—iziphiwo azimele zibe lapho wena u...lapho sishumayela. Ngokuvamile, uma iziphiwo zisebenza kahle ebandleni, sizokwenza uhlangane isikhathi eside ngaphambi kwenye inkonzo; vumela iNkosi isebenzisane nawe lapho, uyabo, ngoba khona-ke kulengxenywe ngeke kukuphazamise nakancane. Manje, sisesebandleni, ngezinye izikhathi ufanele uthule okwesikhashanyana. Kodwa uma uNkulunkulu enomlayezo, ndawo ndawo noma kwenye Uzowukhipha, uyabo, Myeke nje, kodwa kwenze njengokufundisa kweBhayibheli. Futhi uMfowethu Neville mhlawumbe uzobe efundisa ngalezo zinto, esizozama ukukwenza. Ngizozama ukumsiza ngokuqhubeka ngokusemandleni ethu, sobabili ndawonye, ukukhipha futhi sikukhombise ukuthi kusetshenziswa kanjani.

<sup>18</sup> Uzizwa ungcono, mfowethu wasePoland na? Lokho kukahle. O, iNkosi imbusise kanjani! Eminyakeni eyisishiyagalombili edlule, ngamtshela okuthile okwakuzokwenzeka. Wayekhunikethile ngakho konke, okaziqo-zintathu oqinile ngempela. Futhi iNkosi yathi, ngolunye usuku, “Kunendoda ezayo, inezinwele ezimnyama namehlo ansundu, inomzimba omkhulu. Ungayijikisi, Ngiyithumela kuwe.” Ngakhetha umBhalo lapho nje eyayikhungatheke khona, ngabeka phansi uphisi wephepha ngase ngikubeka lapho. Ngemva kwesikhashana nanso iza ikhuphuka.

Umkami wathi, “Kunendoda phandle lapho ezokubona.”

Ngathi, “Yiyo leyo, yingenise.”

<sup>19</sup> Futhi ya—yangitshela okwashiwo kuyo e...ngaphansi kokuphefumelela kukaMoya oNgcwele. Ukuthi yayikade ihlale ikholwa kanjani futhi yabambeleva eMlayezweni, kanjalo njalo, phakathi kwabantu bayo; nokho yagxekwa, yahlala ngqo naWo.

Yathi, esikhathini esithile esedlule, emhlanganweni, ukuthi ngakhuluma nayo futhi ngabiza igama layo. Nokuthi ngaze ngalisho kanjani lelo gama, angazi. Yathi ngangifanele uku—ukulipela, noma okuthile noma okunye, emhlanganweni. Yathi yayiphethe ingane engalweni yayo eyayinokuqubuka ebusweni bayo, futhi yathi ingane encane yahlanjululwa ngokuphelele, okuphelele nje. Nokuthi kanjani iNkosi . . .

<sup>20</sup> Futhi ngathi, “Awu, into oyidingayo manje ukwehlela ebandleni bese ubhaphathizwa eGameni likaJesu Kristu.”

<sup>21</sup> Ngihlangane nayo isikhashana esedlule esiqongweni sentaba, ngoba iyehla, yabhaphathizwa eGameni likaJesu Kristu. Manje isinelisekile ngakho konke, izizwa kahle, ibuyela ekhaya. Ngiyathemba ukuthi ingihumushela ePoland ngolunye lwalezi zinsuku, nesiJamane, futhi phakathi, emuva ngaleya kulezo zindawo lapho. INkosi ikubusise, mfowethu.

<sup>22</sup> Ngakho-ke izinto eziningi ezinkulu ezicebile iNkosi yethu ezenzayo! Ukubona nje isihawu saKhe—saKhe, usuka kanjani empumalanga, entshonalanga, enyakatho, naseningizimu, Uhola abantwana baKhe abathandekayo; behlangana ndawonye, bekhapha, bezamazamisa phansi. Kuningi okungashiwo!

<sup>23</sup> Manje, ningakhohlwa, ngeSonto elizayo ebusuku, iNkosi yethu ithanda, ngeSonto elizayo ebusuku, sizoba ne . . . ngeSonto elizayo ekuseni, njalo, inkonzo yokuphulukisa. Isizathu ngisho lokho kulokho, mhlawumbe khona-ke uma kunokuningi kakhulu ngeSonto ekuseni ngizoba neSonto ebusuku ukuze ngibuyele kukho, niyabo. Kodwa uma ngingakuthola konke ngeSonto ekuseni, awu, kulungile.

<sup>24</sup> NgoLwesithathu ebusuku ngumkhuleko womhlangano waphakathi neviki. Manje, kini nina bantu abalapha ngasekhaya, nina bahlobo buthanani lapha, nibe nomhlangano womkhuleko. Ningakugeji lokho, hlalani kanye nakho ngqo, niyabo. Futhi khulekani, nifunisise ukusondela kuNkulunkulu. Ningavumeli ukushisekela ngokweqile kube phakathi kwenu. Gcinani . . . Kunokukhulu kakhulu ngempela ukuba namukele amanga, niyabo, ni—ningabi sohlangothini olungalungile. Hlalani nikahle.

<sup>25</sup> Ngizwe u “Amen” ojwayelekile kunalowo engiwuzwile iminyaka, Mfowethu Russell Creech. Bangitshela ukuthi uPatty bekunguye okhuluma ngezilimi emuva lapho ngobunye ebusuku. Patty, ukuphi na? Ulapha, s’thandwa na? Ya, he, bengingeke ngimazi ngisho ukuba bengimbonile. Kodwa ngikholwa ukuthi ngabamba lowo mntwana ezandleni zami futhi ngamnikela eNkosini, khona lapha. “Futhi useyintombi,” UMeda uthe, “intshitshi eliselincane, elihle, eliselincane,” ngamandla kaMoya oNgewe phezu kwayo, ikhuluma e . . . Russell, uyindoda ecebile. Yebo uyiyo.

<sup>26</sup> Ukuphi uDadewethu Creech na? Angimbonanga. Ngabe ukhona na? Emuva lapho. O, Dadewethu Creech, ngibonga kakhulu kanjani ukuthi uNkulunkulu ukunikeze umntwana onjalo, ngani, awuqondi ukuthi ngibonga kanjani—kanjani. Onyakeni lapho amatshitshi enyonyoba futhi ehleka futhi eqhubeka, uyazi, nesigejane sombhedo kulaba bafo, ukugunda kwabo izinwele zibe sadada nakho konke, futhi kanjalo; nale nganyana encane lapha inamandla kaMoya oNgcwele, ikhuluma ngezilimi lapha. O, he!

<sup>27</sup> Mm! Mangaki amadoda kulobubusuku, abashumayeli bePentecostal, abebenganikela impilo yabo yonke uma bebengabona indodakazi yabo eyitshitshi, ephandle ephathini yomculo wokuzibinya, benze lokho.

<sup>28</sup> Vele—vele ukwazise lokho, mfowethu. Ngiyazi ukuthi wenzani lapho e-Interstate, ngenze into efanayo, ngasebenza usuku oluningi olunzima, kodwa, mfowethu... ukukhulisa labo bantwana. Kodwa khumbula, uNkulunkulu wethembekile, Uyavuzana. Yebo, ngempela! “Ngizobuyisela.”

<sup>29</sup> UNkulunkulu akubusise, Patty. S’thandwa, bengi—ngingeke ngikwazi ukuba bengikubonile, ngiyacabanga, kodwa ungalinge ushiye leyo ndlela eqondile, s’thandwa. Ungalokothi uvumele udeveli abeke noma—noma yini kuwe, njenge-aphula elihle elisagolide, ngoba lizoba ulamula, uyabo. Qathaza into bese uyishiya kanjalo. Gcina amehlo akho ekuKristu ngqo, khona kanye esiPhambanweni. Futhi ulokhu uqhubeka, ngokuba ihora seliseduze. Niyabo?

<sup>30</sup> Ziningi kakhulu izinto zokuyala ebengingavele ngizisho, izibusiso zikaNkulunkulu. Bengingakwazi ukuvakashela abaningi, futhi lonke leli viki angikaze ngikhulekele abantu abevile emashumini amahlanu, ngiqagele, neminingwane, kanye nezimo eziphuthumayo nokuye okungenayo, nokunye nokunye, kodwa kade ngimatasa ngitadisha. Kodwa manje, ngeSonto elizayo, sizobe sikhulekela abantu, futhi sicele iNkosi ukuba yehle futhi isinike amandla amakhulu, futhi iziveze yona uQobo kithi ngeSonto elizayo ekuseni, iNkosi ithanda.

<sup>31</sup> O, ngiyakuzonda nje ukuqala kulonyaka webandla ngoba ngiyazi ukuthi ungowokugcina wayo. Futhi manje, kulokhu, kuzoba uku—ukusongwa kwemiNyaka yamaBandla ayisiKhombisa. Nikujabulele na? [Ibandla liyaphendula, “Amen!”—Umhl.] Manje, khumbulani, ngisho lokhu ekugcineni njengoba ngenza ekuqaleni, kungenzeka kube nezinto eziningi—kungenzeka kube nezinto eziningi ongavumelani nami ngokuqinile, kodwa ungangibambeli khona, uyabo. Ngithande nje, noma kunjalo, ngoba bekungeke kwenza mehluko lokho obuyokwenza noma lokho obuyokusho, ngizocabanga okufanayo ngawe; uma noma yini, okunye, uyabo, uma noma yini, ngiyocabanga okuningi ngawe. Kodwa ngiyakuthanda,

uNkulunkulu uyakwazi lokho, akekho umuntu ongabiza iGama likaJesusu Kristu kodwa lowo engingamthanda. Niyabo?

<sup>32</sup> Futhi angifuni neze noma yibuphi ubumunyu noma ukungakhathaleli, nakuba besingevumelane ngokuqinile. Ukube besihleli etafuleni futhi omunye edla uhlobo olulodwa lukaphaya, nomunye, olunye, lokho bekuyofana nje njengakhona lapha, niyabo. Uma sekuza enhlanganyelweni, siyathandana. Futhi uma singakwenzi lokho, khona-ke sifanele sikwenze lokho. Futhi uma . . . asisoze saqhubekela phambili kuNkulunkulu size senze lokho.

<sup>33</sup> Ningakhohlwa nje, ningakhohlwa ukuthi isipho esikhulu kunazo zonke izipho uthando. “Noma ngikhuluma ngolwimi lwabantu nolwezingelosi, nginikele ngomzimba wami ukuba ushiswe njengomhlatsshelo, ngibe nakho konke ukwazi, nokunye nokunye, angiyinto yalutho. Ngakho-ke . . . Kodwa uma lokho okupheleleyo, okuluthando . . .” Uma zonke iziphiwo zokomoya zingakhonkwa ndawonye ngothando, ngeke sibambebele. Noma yimuphi omunye ukhonkolo uzoqhekeka, “Kodwa uthando luhlala njalo.” Niyabo, lokho ngabaseKorinte bokuQala 13.

<sup>34</sup> Manje, kulobubusuku, ukungena kulonyaka omkhulu webandla. O, he! Manje, singahle sibe cische ngeshumi nanhlanu ngemva (kulobubusuku) kwelesishiyagalolunye. Futhi manje ngokuqinisekile ngiyaxolisa ukuthi asinayo indawo eyanele, kodwa . . . ukuhlela wonke umuntu, hlalise wonke umuntu, njalo, kodwa asinayo nje, futhi mhlawumbe ngelinye ilanga siyoba nayo.

<sup>35</sup> Kodwa manje ngifuna ukunicela ukuba ningenzele isihe. Niyakubona ukuma kwami futhi niyazi ukuthi kuzongibiza nani lini ngolunye usuku, niyabo, futhi ihora seliseduze. Niyabo? Manje, ngifuna nenze lokhu, ngikhulekeleni njalo. Futhi khumbulani, bengithembekile njengoba ngazi ukuthi ngithembeke kanjani, niyabo. Futhi ngiyaqonda ukuthi angiseyona inganyana, ngineminyaka engamashumi amahlanu nanye ubudala. Futhi ngi—ngi lapho okwami . . . Angikwazi ukuhamba uNkulunkulu aze angibize. Futhi ngizohamba ngendlela Afuna ngihambe ngayo, futhi kuzoba yilokho. Niyabo? Kodwa ngifanele ngibe qotho futhi ngikhulume iQiniso, kungakhathaleki. Ngakho-ke ngiyazi ukuthi kuluhambo olunesizungu ngesinye isikhathi, kodwa inqobo nje uma Enawe, kwenza mehluko muni na? Niyabo?

<sup>36</sup> Manje, ngaphambi kokuba singene kulonyaka omkhulu webandla, angazi uma besingama manje senzele umkhuleko, okwesikhashana nje futhi. Lokho kuthi ukukuvumela weluleke futhi uzizwe kangcono. Enkonzweni yokuvala, ngabe kukhona . . . Bangaki lapha abangathanda ukukhunjulwa phambi kukaNkulunkulu na? Vele uphakamisele izandla zakho

kuNkulunkulu, “Ngikhumbule, O Nkosi, ekupheleni konyaka. Lapho ukuphila sekuphelile, ngikhumbule.”

<sup>37</sup> Baba wethu oseZulwini, asinazo izilimi ezanele ukuzwakalisa ukubonga kwethu ngoBukhona bukaNkulunkulu ophilayo obubephakathi kwethu kuleli viki eledlule, ngezinto esizifunde ngaWe, ukuthi Uzembule kanjani kithi phansi kudlule esikhathini, nokuthi Ulicacise kanjani kithi iZwi laKho. Besilinde Wena kanjani, nokuthi siye—siye sazama kanjani ukuzwakalisa uthando lwethu, futhi sahluleka ukukwenza, Nkosi, ngoba izilimi ezifayo azikwazanga ukwenza lokho. Ukus-...ngisho nangokusisindisa, futhi Wena...ngisho nangokusinika ukulambela Wena. Ngokuba kulotshiwe eZwini, “Babusisiwe abalambayo,” (ukulamba nje, kuyisibusiso) “abalamba futhi bomele ukulunga.” Khona-ke Wenza leso sicaphuno esikhulu, “Ngokuba bayakusuthiswa!” Manje, siyakukholwa lokho, Nkosi. Sithethelele ngamaphutha ethu.

<sup>38</sup> Futhi njengoba singena kulobubusuku e...kulonyaka webandla lokugcina, okuyiLawodikeya, ngemuva kokuba sesibone imiBhalo nomlando ushaya ngaso sonke isikhathi ncamashi impela. Ngakho-ke, Baba, siyasazi isicaphuno esivela esiprofethweni saKho esikhulu lapha, salonyaka wokugcina, kuzoba njengoba nje eminye iminyaka eyisithupha ibinjalo. Baba, ngiyakhuleka ukuthi Uzovumela uMoya oNgcwele uze kithi kulobubusuku, manje, futhi usibusise njengoba sisaqhubeka nokulinda Wena. EGameni likaJesu. Amen. Ningahlala phansi.

<sup>39</sup> Uma iNkosi ithanda, incwadi izo...ngokushesha esingakwazi. UMfowethu Leo ukususa kwiteyipu kazibuthe, ukuqhubekela kwi...qhubekela ekukufinjeni, kusuka lapho kuye ekutayipeni, bese kungena encwadini.

<sup>40</sup> Futhi kambe, uRosella uzoba nencwadi yakhe maduzane impela, i-*An Alcoholic Saved*. Nonke niyayikhumbula indaba yakhe, ukuthi uMoya oNgcwele wambiza kanjani emhlanganweni. Futhi waye...delwe yizikhungo ezine zabahlulwa utshwala ezinkulu kunazo zonke, futhi waxoshwa yizibhedlela ezaziseChicago. Futhi iNkosi uJesu, ngesikhathi somzuzwana, wakususa konke kuye. Uhamba nje esuka ejele eye kwezinye izindawo, etshela abantu ukuthi uNkulunkulu angakhulula kanjani, ekhuluma nabahlulwa utshwala nokunye nokunye. Ubekade...ngobufakazi bakhe, uzuzele abantu abanengi kuKristu.

<sup>41</sup> Manje, unyaka webandla wokuqala, ningangitshela ukuthi wawuyini na? I-Efesu. Owesibili? ISmirna. Owesithathu? IPergamu. Owesine? IThiyathira. Owesihlanu? ISardesi. Owesithupha? IFiladelfiya. Owesikhombisa? ILawodikeya.

<sup>42</sup> Owokuqala wawuphakathi kuka A.D. 55 [U A.D. usho ukuthi uJesu azalwa—Umh.] no 170, i-Efesu. ISmirna, u 170 kuya



ku 312. IPergamu, u 312 kuya ku 606. IThiyatira, u 606 kuya ku '520. ISardesi, ku '520 kuya ku 1750. IFiladelfiya, u1750 kuya kwisithupha...ku '06; manje, kwaqala onyakeni waseLawodikeya, kwagamaxela, futhi izolo ebusuku sangena ekugamanxeni okuncane. Manje, kulobubusuku si, thatha ukuphela kweLawodikeya.

<sup>43</sup> Sikholwa ukuthi ibandla laseLawodikeya laqala ngo A.D. 1906. Ngiyabikezela...Manje, khumbulani, "bikezela," ikakhulukazi wena olalele eteyipini. Angisho ukuthi kuzoba njalo, kodwa ngibikezela ukuthi uzophela ngo 1977, ukuthi ibandla lizohamba ngokuphelele lingene ekuhlubukeni futhi liyokhishwa emlonyeni kaNkulunkulu. Futhi ukuFika kwesiBili, noma ukuHlwithwa kukaKristu, kungahle kufike noma ngasiphi isikhathi. Manje, ngingawugeja lowo nyaka, ngingawugeja ngeminyaka engamashumi amabili, ngingawugeja ngeminyaka eyikhulu. Angazi ukuthi kukuphi... Kodwa ngibikezela nje lokho ngokombono Angitshengise wona, futhi ngithatha isikhathi, ngendlela okuqhubeka ngayo, ngithi kuyoba ndawo phakathi kuka '33 no '77. O—okungenani, lesisizwe esikhulu sizokokhela impi ezosisakaza sibe izingcezu, niyabo. Manje lokho kusondele impela, kusondele kabi kabi. Futhi ngingaba nephutha, ngiyabikezela. Wonke umuntu uyaqonda na? Thanini, "Amen" uma niqonda. [Ibandla lithi, "Amen!"—Umhl.] Niyabo?

<sup>44</sup> Kodwa iNkosi yangikhombisa umbono wovesifazane omkhulu onamandla, ngo '33, ngo 1933, kusephepheni. Kokuthi u "Roosevelt uyobangela kanjani...wasiza ekubangeleni umhlaba ukuba uye empini." Ukuthi u "Mussolini uyokwenza kanjani ukuhlasela kwakhe kokuqala e-Ethiopia futhi uyoyidla, kodwa uyoza ekupheleni okuyihlazo." Nokuthi kanjani ukuthi "Khona-ke izijobelelo ezintathu: umbuso wamaJalimane, umbuso wamaNtaliyane, nobuKhomanisi, konke kuyosongeleka ebuKhomanisini." Futhi bangaki phakathi lapha abangikhumbulayo ngiqhubeka nje...uke wama, futhi ngikuphinda phinde lokhu, ngiyonitshela, "Qaphelani iRashiya! Qaphelani iRashiya, inkosi yaseNyakatho! Qaphelani iRashiya, inkosi yaseNyakatho! Qaphelani iRashiya, inkosi yaseNyakatho!"? Bangaki abangizwile ngisho nje, ngivayizise lokho kaningi, ningi na? Asebekhulile, niyabo, emuva engxenyeni yangasekuqaleni yebandla. Ume lapho nje futhi ukuvayizise kaninginingi, "Qaphelani iRashiya, inkosi yaseNyakatho! Niyabo, yini eyoyenza, ngokuba zonke lezo zinkoloze ziyogongelana zingene eRashiya."

<sup>45</sup> Khona-ke ngasho, ukuthi "Lesi sizwe ekugcineni siyoya empini neJalimane. Futhi iJalimane iyokwakhiwa odongeni lukakhonkolo." Futhi lokho kwakuyi Maginot Line, iminyaka eyishumi nanye ngaphambi kokuthi ize iqalwe ukulakha, iminyaka eyishumi nanye ngaphambili. Futhi ngathi,

“AmaMelikana azoshaywa kabi kabi kulowo mugqa.” Abanye balaba bazalwane lapha babekulowo mugqa, uMfowethu Roy Roberson nabo; babuze ukuthi kwenzekani. Ngempela bakwenza. Kulungile. “Kodwa ekugcineni,” ngathi, “sizonqoba futhi sizoba womunye wonqobile empini phakathi kwethu neJalimane.”

<sup>46</sup> Manje, ngathi, “Bese kuthi-ke emva kwalesosikhathi, ukuthi isayensi iyothuthuka ngempela.” Benza, benza ibhomu le-athomu nakho konke. Ngathi, “Ngesikhathi sokuqhubeka kwabo, bayokwenza i...izimoto ziyoqala ukwakheka njengeqanda njalo njalo.” Futhi niyayikhumbula ihudi enkulu yakudala ngo-1933, ingemva elikhulu lehla kanje, ithayi eliyisipele lingemva kwalo na? Bukani ukuthi linjani manje, niyabo: yenziwe yacija, niyabo, njengeqanda. Futhi ngathi, “Ekugcineni bazosungula imoto abangadingi ukuba nesondo lokuqondisa kuyo. Ngibone umndeni wehla nge...Biza ngokuthi, ‘umgwaqo,’ emotweni enengilazi phezulu, imigwaqo emikhulu ebukeya kahle nemoto enhle. Futhi babehleli, bebhekene omunye nomunye, futhi imoto yayizihambela yona, iqhubeka ihamba ngasemajikeni nayo yonke into.” Futhi banayo imoto khona manje, isivele isunguliwe. Banayo imoto. Ngase ngisho khona-ke, “O, isayensi izothuthuka kanjani ngalolosuku!”

<sup>47</sup> Ngathi, “Khona-ke ngibone i...Bazovumela abesifazane futhi bavumela abesifazane bavote. Futhi ngokuvota, bazokhetha umuntu ongalungile ngolunye lwalezi zinsuku.” Futhi nakwenza okhethweni olwedlule. Kwakungamavoti owesifazane akhethe uKennedy. Siyakwazi lokho, niyabo, phakathi kwemishini erojiwe nezinto zihleliwe, lezo i-FBI eyazineka obala. Futhi umuntu abengaba kanjani. . . Kungani bangenzi okuthile ngakho na? Kungani kungashiwongo okuthile na? Ha! Bayesaba umuntu othile uyolahlekelwa umsebenzi wabo. Niyabo, yisigejane nje sepolitiki, esibole kwaze kwayofika emnyombweni. Yilokho kuphela. Impela!

<sup>48</sup> Akukho—kukho. . . akusiye, uxolo. Akukho nsindiso kulesi sizwe, ayikho insindiso kunoma yisiphi isizwe. Insindiso ikuJesu Kristu futhi Yena kuphela! E-hhe! Kunjalo. Manje, ngiyabonga ngeMelika. Ngingaqoka ukuhlala lapha kunanoma iyiphi indawo emhlabeni, ngoba...ngaphandle kweCanada. ICanada kanye ne-United States ingamawele, siyakwazi lokho, izizwe ezingomakhelwane, indawo emangalisayo, kodwa ngi—ngikholwa ukuthi ngingaqoka ukuhlala lapha kunanoma iyiphi engiyaziyo, ngoba yikhaya lami. Ngiyajabula ukuthi ngingumMelikana, futhi ngiyabonga ngakho. Kodwa ngiyantshela, empeleni idinga imvuselelo elwisana nayo, impela iyayidinga. Futhi ngeke iyithole! Qhabo, mnumzane. Ayisophinde ivuke! Qhabo, mnumzane. Ayisekho! Niyakhumbula, cishe eminyakeni emihlanu edlule e-Chicago,

lokho kuseteyipini. Unakho, Gene. Ngathi, “Kuphakathi kokuthi bazoYemukela kulo nyaka, noma bazokwehla njalo njalo.” Futhi bakwenzile, niyabo, futhi bazokwenza kuze kube ekugcineni iyohlangana nesiphelo sayo.

<sup>49</sup> Kodwa kuzoba nowesifazane onamandla! Manje, khumbulani! Lokhu kuseteyipini, nakho. Owesifazane onamandla, owesifazane omkhulu, kuphakathi kokuthi uyoba nguMongameli, noma kuzoba ngowesifazane omelela ibandla eliKatolika (engicabanga ukuthi yikho) uzokwengamela lapha ngolunye usuku futhi uzobusa lelizwe. Lesi sizwe yisizwe sowesifazane. Ifulegi lenziwe ngowesifazane, yinombolo yeshumi nantathu. Laqala ukuba khona, izinkanyezi eziyishumi nantathu, imishwe eyishumi nantathu, amakoloni ayishumi nantathu. Konke kuyishumi nantathu, ishumi nantathu, ishumi nantathu, kuqhubeka kwehle ngqo. Izinkanyezi eziyishumi nantathu edoleni laso lesiliva manje. Konke kuyishumi nantathu. Yinombolo yeshumi nantathu, futhi ivela esahlukweni 13 seSambulo. Ishumi nantathu ngokuphelele! Konke ngo “wesifazane, owesifazane, owesifazane, owesifazane, owesifazane,” kuqhubeka kwehle ngqo. Futhi wengamele wonke amahhovisi. Wengamele iHollywood. Wengamele izizwe. Wengamele amahhovisi. Wengamele konke okukhona; amalungelo alinganayo nowesilisa, uvota nendoda, uthuka njengendoda, uphuza njengendoda, noma yini enye. Futhi isicupho nje sebandla eliKatolika, ngokukhonzwa kowesifazane! Sebevele bakhonza owesifazane, empeleni.

<sup>50</sup> Ongobadlula bonke...Owesifazane oziphethe kabi uyisicupho esizedlula zonke udeveli ake aba naso. Mubi kunawo wonke amabhara otshwala ake aba khona. Angathumela imiphefumulo eminingi esihogweni kunawo onke amabhara otshwala ezweni. Kunjalo.

<sup>51</sup> “Owesifazane olungileyo uligugu emqheleni wendoda,” washo umuntu ohlakaniphe kunabo bonke emhlabeni. Indoda ibifanele ukuhlonipha unkosikazi olungileyo, niyabo. “Kodwa omubi ungamanzi egazini layo,” futhi igazi layo lingukuphila kwayo. Nina besilisa eninamakhosikazi alungileyo, anazi ukuthi benifanele nimbonge kanjani uNkulunkulu ngonkosikazi olungileyo! Ngoba uma uNkulunkulu ebenganikeza indoda noma yini engcono ngomsizi, ngabe Wakwenza. Kodwa unkosikazi ungumsizi obedlula bonke uNkulunkulu abengamnika indoda. Kodwa lapho bephenduka . . .

<sup>52</sup> Kwakunguye ensimini yase-Edeni owakhethwa nguSathane ukuba abe ithuluzi lakhe. Akayithathanga indoda, wathatha owesifazane. Kungani engayanga ku-Adamu ukuba amnike ukulangazelela na? Uza kowesifazane futhi uyamnikeza, niyabo, ngoba kwakuyilowo amkhetha. UNkulunkulu wathatha indoda, noSathane wathatha owesifazane.

53 Futhi bhekani ezansi kuqhubeke ngqo, futhi ekupheleni. . . Ngenkathi iBabiloni lamiswa ekuqaleni, i*Two Babylons* kaHislop, owesifazane! Lapho kuza kwehlela onyakeni; manje ngukuphela konyaka wabeZizwe. IBabiloni laqala kanjalo, futhi liphetha ngokukhonza owesifazane (uMariya) ebandleni. Usuku olunje pho esiphila kulo!

54 Manje, i*Lawodikeya*, u—unyaka waseLawodikeya, igama lisho “sivivi.” Wandelwe yizimpahla, futhi ucabanga ukuthi akaswele lutho. Kodwa iBhayibheli lithi u “lusizi, uphuphuthekile, ulusizi, futhi uhamba-ze.” Isimo esinje pho!

55 Umvuzo kubo abanqobayo kulonyaka webandla, nguku “hlala esihlalweni sobukhosi kanye neNkosi.”

56 Manje, inkanyezi, noma ingelosi, noma isithunywa salonyaka webandla, asaziwa.

57 Manje, isithunywa sonyaka webandla lokuqala, kwakungubani lowo na? UPawulu, e-Efesu. ESmirna? U-Irenaeus. EPergamu? UMartin oNgcwele. EThiyathira? UColumba. ESardesi? ULuther. EFiladelfiya? UWesley. Futhi ku. . . lona waseLawodikeya, asikazi namanje, futhi cishe ngeke sazi kuze kube wonke usuphelile.

58 Kodwa ngingathanda nje ukunikeza ukucaphuna kwami kokuthi le ngelosi izoba yini, ukuthi yini esiyibhekile. Kungalunga na? [Ibandla lithi, “Yebo! Amen!”—Umhl.] Ngenxa yokuthi sinesikhathi esincane, ngibhale nje isicaphuno esincane lapha lokho engikucabangile.

59 Ingelosi yalelibandla laseLawodikeya, ukuliqeda. Manje, izoba sekupheleni konyaka, njengazo zonke ezinye, njengeBhayibheli. Izoba sekupheleni konyaka. Hhayi ekuqaleni kwawo, ekupheleni kwawo, ngoba ingelosi ihlala iza ukusola ngokuba. . . bona ngalokho abakwenzile. “Kuyo—kuyo ingelosi yebandla laseLawodikeya loba lezi zinto.”

60 Niyabo, “Kuyo ingelosi yebandla laseSmirna loba lezi zinto.” Niyabo, ngamunye ungowengelosi ekupheleni konyaka. UPawulu, ekupheleni konyaka. Futhi kuqhubeke kwehle, ukuphela konyaka. Ukugamanxa, ukuphela konyaka. Ukuphela konyaka, yilokho okwenza ugamanxe. Niyabo, “Kuyo ingelosi,” kukhuluma ngalokho okwaba khona. Lokhu kugamanxa lapha, “Kuyo ingelosi,” ukuphela kwalowo nyaka. Niyabo, ukucosha khona lapha, kwenza umgamanxo njengezitebhisi ezikhuphukayo, imiNyaka yamaBandla ayisiKhombisa.

61 Manje, le ngelosi efika ngalolusuku, ngifuna uku. . . nginento ebhalwe lapha, ngingathanda nje ukuyifunda. Kodwa yona iyokwaziwa engxenyeni yokugcina yonyaka. Futhi ngoba sisondele kakhulu kulowo—sisondele kakhulu kulowonyaka wokuKhanya, ukuthi mhlawumbe isisemhlabeni manje. Niyabo, angiyazi. Yona izoba u—umprofethi onamandla ozokwaliwa ibandla lezwe, ngoba bayoqhubeka ngqo bangene ezonweni zabo

futhi ekugcineni bahlanzwe baphume emlonyeni kaNkulunkulu, baphume emlonyeni woBukhona bukaNkulunkulu.

<sup>62</sup> Ngikholwa ukuthi kuyoba omunye onjengo-Eliya. Ngizonikeza izizathu zami ukuthi kungani. Manje, ake nje siphenye ngapha eNcwadini kaMalaki, umzuzwana nje, ngizoninikeza ukuthi kungani ngicabanga ukuthi kuzoba ngoyedwa ogcotshwe ngoMoya ka-Eliya. Manje, ngifuna nigqoke amakepisi enu—enu omusa manje. UMalaki, isahluko 4. Manje, lalelani njengoba ngisafunda, futhi wena eBhayibhelini lakho. Manje, cabangisisani ngempela manje imizuzu embalwa elandelayo, manje, ngaphambi kokuba singene onyakeni webandla.

*Ngokuba bheka, luyeza usuku, luvutha njengeziko; bonke abaziqhenyayo, yebo, . . . bonke abenza okubi, bayakuba ngamabibi: luyakubashisa lolosuku oluzayo, isho iNkosi yamabandla, futhi lungabashiyeli mpande nagatsha.*

<sup>63</sup> Uthini Yena na? Ukhulumela phezu kosuku oluzayo. Nizokuvuma lokho na? Osukwini lokufika kweNkosi.

*Kodwa kinina . . .*

<sup>64</sup> Manje bhekisisani, manje Uphendula u-Israyeli. Manje, Wathini na? “Ngokuba, bheka luyeza usuku (kude ngale) oluyakuvutha.”

*Kodwa kinina enilesabayo igama lami . . . kuyakuphuma iLanga lokulunga linokuphilisa emaphikweni alo; niyakuphuma, nitshekule njengamathole esibaya.*

*Niyakunyathela phansi ababi; ngokuba bayakuba luthuli phansi kwamathe ezinyawo zenu ngalo . . . ngosuku engilwenzayo, isho iNkosi yamabandla. (Hhayi . . . Ngosuku Ayakushisa ngalo umhlaba, siyakunyathela phezu kwemilotha yabo. Leso yisikhathi semiNyaka eyinkulungwane, kusobala, niyabo.)*

*Khumbulani . . . umthetho kaMose inceku yami, engamyala . . . yena eHorebe ngaye wonke abakwa-Israyeli, waba yizimiso nesahlulelo.*

*Bhekani, ngiyakuthuma kini u-Eliya umprofethi lungakafiki . . . futhi usuku lweNkosi olukhulu nolwesabekayo:*

*Uyakuphendulela izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise, funa ngifike ngishaye izwe ngesiqalekiso.*

Ukuphela kweTestamente eLidala.

65 Manje, uJesu wathi...UMathewu 17:10, ekhuluma ngalokhu. Onke amaJuda abheke lowo Eliya ozayo. Manje, bhekisisani ukuthi uJesu wathini ngakho, uMathewu 17:10. Sizozala ngevesi 9, uMathewu 17:9:

*Besehla entabeni, uJesu wabayala wathi, Ningatsheli muntu i...Ningatsheli muntu lowo mbono, (Niyabo, "Ungakusho lokhu. Uyakwazi, kodwa kugcine kuwe.")...Ningatsheli muntu umbono, ize ivuke... iNdodana yomuntu kwabafileyo. Ningakusho.*

*Bambuza abafundi, bathi, Pho basholoni ababhali ukuthi u-Eliya umelwe ukufika kuqala na? Kungani u-Eliya amelwe ukufika ngaphambi kokuba kufike lo Kristu, iLanga lokulunga na? Wakusholoni lokhu na? Lapha, Usevele ulapha, futhi ababhali basho ukuthi—ukuthi u-Eliya umelwe ukufika kuqala.*

Manje, bhekisisani:

*UJesu waphendula wathi, Nempela u-Eliya uyeza, uyeza kuqala, uyakubuyisela konke.*

*Kodwa ngithi kini, U-Eliya sewafika, animazanga nokho, (Niyabo, Akashongo ukuthi wayengubani, niyabo.) kodwa nenza kuye abakuthandayo. Kanjalo neNdodana yomuntu iyakuhlushwa.*

*Khona abafundi baqonda ukuba ubekhuluma kubo ngoJohane umBhaphathizi. (Manje—manje, uJohane umBhaphathizi kwakungu-Eliya owayezofika.)*

66 Manje bhekisisani, ngibuyela kuMalaki isahluko 4, futhi. Manje khumbulani, Washo lapha ukuthi, "Ngiyakuthuma kini u-Eliya umprofethi, lungakafiki olukhulu noludumileyo, uSuku olwesabekayo lweNkosi." Ivesi 5:

*Kodwa ngizonithumela...umprofethi... Ngiyakuthuma kini u-Eliya umprofethi, lungakafiki usuku olukhulu nolwesabekayo olwe... [Ibandla lithi, "Nkosi!"—Umhl.]*

67 Sithola ini "ngoSuku lweNkosi"? Ekupheleni konyaka! Yilapho izwe lizoshiswa khona. Niyakhumbula ukuthi saMthatha kanjani egqoke izinwele ezimhlophe, niyazi, futhi—futhi isifuba saKhe, futhi ezibophe ngebhande ngasezibeleni. Niyakukhumbula lokho na? Futhi sifakazisile ngeBhayibheli, kwakungelona usuku lwesabatha noma iSonto, kwakuluSuku lweNkosi. Ngabe kunjalo na? Futhi yilolosuku Aza ngalo njengomaHluleli, "Futhi uyoshaya umhlaba ngesiqalekiso." Ngabe kunjalo na?

*Futhi bhekani, ngiyakuthuma kini u-Eliya umprofethi lungakafiki usuku lweNkosi olukhulu nolwesabekayo:*

68 Manje, bhekisisani ukuza kuka-Eliya okuyinhlanganisela. Manje, uma nizoqaphela, wonke umBhalo unezincazelo

eyihlanganisela, “Kodwa Kufihliwe emehlweni abahlakaniphileyo nabaqondayo, futhi kwambulelwa izingane zona eziyofunda.” Anikukholwa lokho na? Manje, bambani uMalaki 4 khona lapho.

<sup>69</sup> Futhi manje asibuyele emuva kuMathewu 2 umzuzu nje, khona ngqo ngaphesheya kwekhasi nje, uMathewu 2. Ngikholwa bengifanele ukuba bengiqonde uLuka 2 esikhundleni sikaMathewu 2. Nginakho kubhalwe phansi lapha, kodwa bengiphuthuma nje imizuzwana embalwa edlule, futhi uMoya oNgcwele ubusegumbini phezu kwami futhi benginesikhathi esikhulu nje. Ngakho-ke bengiqonde. . . 2, ake sibone ukuthi lokhu bekuyoba yikho. Manje, ake ngitadishe lapha umzuzu nje. UMathewu 2? Lokho akusikhona lapho engifuna khona, akunjalo na? Manje, umzuzu nje, ngizokuthola nje e. . . Ake nje ngibe nesikhashanyana lapha ngoba ngifuna niqiniseke ukuba nikubone, ukuthi umBhalo unencazelo eyinhlanganisela kuWo. *The Adoration of Anna; Return to Nazareth; The Passover; The Ministry of John*. Manje, ake ngibone uma bengiqonde uLuka, bengifunda ndawo ndawo futhi. . . Ngi—ngiqonde uMarku esikhundleni sikaLuka, ngahle ukuba bekunguMarku. Kodwa ngifuna nithole lomBhalo ukuze—ze nizokwazi ukuthi ngumsebenzi weNkosi, ukuthi Uyakwenza lokhu ngale ndlela. Manje, ngizonitshela lapho ngibheka khona, lapho ukuthi, “Ngibizile indodana yaMi iphume eGibhithe.” Othile onokufundwa kwamagama amancane emphethweni ongakuthola masinyane noma akuthole na? “Ngibizile indodana yaMi iphume eGibhithe, Ngibizile indodana yaMi.” Manje, umzuzwana nje.

<sup>70</sup> [Umfowethu uthi, “ULuka 1:17.”—Umhl.] ULuka 1:17. Ngiyabonga, mfowethu. Kunjalo, uLuka 1. Marku. . . uLuka 1:17, esikhundleni se 2. Ngifuna ukuthola ele 14, yilapho. . . Yilokho, mfowethu. Kunjalo impela, uLuka 1:17. Kulungile. Manje, manje ungakumaka phansi. Manje, okuyikho, kuvela ezibusisweni zeNkosi, ukuthi kwabubusiswa.

*Uyakuba nokujabula nokuthokoza wena; nabaningi bazakujabula ngokuzalwa kwakhe.*

*Ngokuba uzakuba mkhulu emehlweni eNkosi, kasoze waphuza iwayini nophuzo oludakisayo;*

<sup>71</sup> Lomuntu ozayo uzofundiswa kusukela ekuzalweni kwakhe ukuba angaphuzi noma azihlanganise nesono esikanjalo. Niyakutho na?

*. . . uzakugcwaliswa ngoMoya oNgcwele, esesesiswini sikanina.*

*Abaningi kubantwana bakwa-Israyeli uyakubaphendulela eNkosini uNkulunkulu wabo.*

*Uyakuhamba ngaphambi kwayo emoyeni nasemandleni ka-Eliya, ukuphendulela izinhliziyi*

*zawoyise kubantwana, nabangalaleliyo ekuqondeni kwabalungileyo; futhi ukulungisela iNkosi isizwe esilungiselweyo.*

<sup>72</sup> Manje, manje siyaqonda ukuthi waprofethwa, futhi uJohane wayeyilowo muntu! Ngabe kunjalo na? UJohane wayengu-Eliya, wangalolosuku, owayezofika.

<sup>73</sup> Manje, siyazi futhi ukuthi umBhalo ngesinye isikhathi usho izinto ezimbili. Uyosho into eyodwa, njengalapho kuMathewu lapho Wathi, “Ngibizile indodana yaMi iphume eGibhithe.” Kulungile, ngikholwa ukuthi yilokho ebengikuzingela, “Ngibizile indodana yaMi iphume eGibhithe.” Futhi-ke uma uzogijimisa lokho kubhekisela “indodana” lapho, Waye... akazange... Kwabuyela emuva kwangena kuHoseya, okwakungasho ukuthi uJesu, iNdodana yaKhe; kwakungu—kwakungu-*Israyeli*, indodana yaKhe, “Ubizile u-Israyeli aphume eGibhithe.” Kodwa linezincazelo eziyinhlanganisela nokuqonda okuthe xaxa lapho bekuqondwe futhi kwakhulunywa ngakho ngo—ngokuza kukaJesu, owayemkhulu kuno—kuno-Israyeli, ngenkathi ebizela u-Israyeli ngaphandle. Kulungile.

<sup>74</sup> Manje, siyathola futhi ukuthi une... ekufikeni kwaKhe kokuqala kwakungesikho ngoSuku lweNkosi. Ngabe kunjalo na? Manje, emuva kuMalaki, ake siqondise lokhu kuqala, “Ukufika ngoSuku lweNkosi.” Manje, bhekisisani ukufika kwaKhe okuyinhlanganisela, ukufika kwaKhe okokuqala nokwaKhe kwesibili. Ngabe usukulungiselele ukucabanga kwakho kokomoya na? Ivesi 6 manje, “Uyaku... ”

*... Uyakuthuma... u-Eliya... lungakafiki... usuku lweNkosi olukhulu nolwesabekayo: (Ngabe kunjalo na?)*

<sup>75</sup> Manje, siyaqonda ukuthi lowo kwakungeyena uJohane, ngoba kwakungelona uSuku olwesabekayo lweNkosi (kwakuyilo na?), futhi Yena... kunjalo Akazange awushise umhlaba. Ngakho-ke kufanele ukuthi kwakusho ukubuka ngaphambili, noma—noma okunye ukuza kwesikhathi esizayo kukaJohane... noma kuka—kuka-Eliya. Ngabe kunjalo na? Ngoba Wathi, “Ngiyakuthumela u-Eliya, futhi Ngizoshisa wonke umhlaba, futhi Ngizovele nje ngiwuhlanze, futhi nizohamba phezu kwemilotha yabo.” Leso yisikhathi seminyaka eyiNkulungwane, siyakwazi lokho. Ngemuva kokuba ibhomu le-athomu liyakuwuhumisa ube yizicucu, khona-ke kuyoba ne... umhlaba uyoqonda. Futhi kuyoba noSuku olukhulu lapha emhlabeni, futhi iBandla liyobusa noJesu emhlabeni iminyaka eyinkulungwane. Ngabe kunjalo na? “Kodwa ngaphambi kwaloloSuku lweNkosi olukhulu nolwesabekayo, lapho uyoqhunyiswa khona, Ngiyakuthuma kini u-Eliya umprofethi.” Ngabe kunjalo na? Ngakho-ke kwakungasho uJohane umBhaphathizi kuleso simo, ngoba uSuku lweNkosi



olwesabekayo lwalungekho ngaleso sikhathi, iminyaka eyizinkulungwane ezimbili kungekho. Ngabe kunjalo na?

<sup>76</sup> Manje, bhekisisani ivesi elilandelayo. Futhi uma nizoba semoyeni ngempela manje; manje, lena yincwadi yothando, futhi ufanele uyifunde ivaliwe khona-ke izocaciswa. Niyazi ukuthi ngiqonde ukuthini. Khumbulani ukuthi ngisho kanjani, umBhalo, “UJesu wambonga uNkulunkulu ngoba WayeKufihlile kwabahlakaniphileyo (ngamehlo) nabanokuqonda, waKwembulela izingane.” Manje, ngike ngakucacisa kaninginingi ngomkami uma engibhalela incwadi; ngiyabona ukuthi uthini encwadini, kodwa ngiyifunda ivaliwe ukuze ngazi ukuthi uqonde ukuthini, niyabo, ngoba ngiyamthanda futhi ngi—ngiyayazi imvelo yakhe. Futhi ufanele wazi imvelo kaNkulunkulu futhi uMthande, khona-ke imiBhalo iqonde thwi kuwe. UyaWembula.

<sup>77</sup> Manje, bhekisisani ivesi elilandelayo:

*Uyakuphendulela* izinhliziyi *zawoyise kubantwana,*  
(Manje, bhekisisani.) *nezinhliziyi zabantwana*  
*koyise, . . . (Niyabo?)*

<sup>78</sup> Manje, ngenkathi uJohane efika njengo-Eliya, waphendula izinhliziyi zabakwa-Israyeli, izinhliziyi zabantwana ezazikhona ngaleso sikhathi zemukela umlayezo wakhe, izinhliziyi zoyise kubantwana. Kodwa lapho eza ngalesi sikhathi, uzophendulela izinhliziyi zeBandla zibuyele kobaba basePhentekoste. Niyabo, kungapha nangapha lapho. Niyakuthola na? Manje, Ufundeni!

<sup>79</sup> Manje, lalelisani manje:

*Uyakuphendulela* izinhliziyi *zawoyise*  
*kubantwana, . . .*

<sup>80</sup> Umpristi webandla lomthetho elidala; uzobatshela ukuthi, “Ngani, uNkulunkulu angamvusela u-Abrahama abantwana kulawa matshe. Awucabangi yini ukuthi ungakwazi. . .” Niyabo? Manje, uzothatha izinhliziyi zompristi ononya webandla lomthetho elidala futhi aphenidulele izinhliziyi zabo oKholweni abantwana ababenalo lapha. Niyabo, “Manje, bonke laba ababhaphathiziwe futhi balindele uMesiya ozayo. Ngubani onexwayisile, nina nzalo yezinyoka, ukuba nibalekele ulaka oluzayo na?” O, he! Niyabo, “Wayephendulela izinhliziyi zoyise kubantwana.”

<sup>81</sup> “Nezinhliziyi zabantwana koyise.” Manje, lapho lo Eliya omkhulu eza ekupheleni kwalonyaka, uzobe ethatha umlayezo wePhentekoste ukuba aphenidulele abantwana baye oKholweni loyise, ngoba uzobe ebasola ngenxa yokuthi abagcinanga loluKholo olufanayo olwalukhona emuva lapho ekuqaleni. Amen! Manje, ngikholwa ukuthi siqonda kahle impela ukuthi kuzoba ngu-Eliya. Asinjalo na? Manje sesiyakwazi.

<sup>82</sup> Futhi seku...Manje niyabo, uSuku olwesabekayo lweNkosi alukafiki. Bengihlale ngizibuza, “Ngabe lo muntu nje uyoba ngumshumayeli, khona-ke na?” U-Eliya wenza zonke izimangaliso, engashumayeli. Kodwa ngenkathi uMoya wakhe wawuphezu kukaJohane, Wayezokwenza konke ukushumayela futhi hhayi izimangaliso. Ngani na? UJesu wayezomlandela, Wayenza izimangaliso, “Ngokuba iLanga lokulunga liyakuphakama,” wathi, “nokuphulukisa emaphikweni akhe.” Ngakho uJohane wayengenasidingo sokwenza izimangaliso, wavele nje wamemezela ukufika kukaKristu. Futhi bona...

<sup>83</sup> Manje, khumbulani, futhi lo Johane... noma lo Eliya ozayo, uzoqondwa ngokungesikho, uyoba indoda enamandla kakhulu phambi kweNkosi abantu baze bacabange ukuthi empeleni unguMesiya.

<sup>84</sup> Ngenxa yokuthi bona kanye abangane bakhe ababedlula bonke bathi kuye, “UnguMesiya.”

<sup>85</sup> Wathi, “Angifanele ukuthukulula izicathulo zaKhe, kodwa Uza emva kwami!”

<sup>86</sup> Ngoba babengaphansi kokulindela, khona-ke, ukubona uMesiya, babecabanga ukuthi uMesiya wayeza...Lapho seabone lesi simanga esivelayo esikhulu sivuka phakathi kwabo, bathi, “UnguMesiya.”

<sup>87</sup> UJohane wathi, “AngisiYe! Kodwa Uza emva kwami!”

<sup>88</sup> O, he! Niyakuthola na? Ngakho-ke abangane bakhe abaseduze bazocabanga ukuthi unguMesiya.

<sup>89</sup> Manje, qaphelani enye into eyokwenzeka, imvelo yalokhu, uzofika nje ngaphambi koSuku lweNkosi. Manje, umhlaba awuzange ushe ezinsukwini zikaJohane, ngakho-ke kusesikhathini esizayo. Lapho efika okokuqala, washumayela kuphela; okwesibili, u—uzokwenza kokubili ukushumayela nezibonakaliso ezathenjiswa uJesu Kristu. Kulungile, manje, ake sibheke imvelo, ukuthi iyoba yini, imvelo yalo mprofethi ozayo.

<sup>90</sup> Manje, sanelisekile ukuthi ingelosi yalonyaka webandla wokucina, yabikezelwa kusukela eTestamenteni eLidala kwehle; manje, abanye babo abakwenzanga. UPawulu, u-Irenaeus, ababikezelwanga. Kodwa lo nyaka wokucina, ekupheleni kokupheleliswa, ukuphela komhlaba, kuyoba yisikhathi esikhulu kakhulu esinaso nje phambi kwethu, ngakho-ke lengelosi yalonyaka yabikezelwa yonke indlela emuva emBhalweni, umBhalo oMdala, ukuphela kwalonyaka. Ngu-Eliya, ogcotshiweyo omkhulu.

<sup>91</sup> Manje, bhekisisani! U-Eliya uzoba nahlobo luni lwemvelo na? Okokuqala, uzoba ngumprofethi onamandla oneqiniso eZwini likaNkulunkulu, ngokuba u-Eliya wayeneqiniso,

noJohane wayeneqiniso. Kunjalo. Enza izibonakaliso nezimangaliso, uzophendulela izinhliziyi zabantwana zibuyele oKholweni lwawobaba bePhentekoste. Uzowazonda amahlelo njengoba u-Eliya enza. Kunjalo, uzokwenza! Ngicabanga ukuthi nje sesiyiqalile into ngaye manje; mayelana nesikhathi afika ngaso. Uzowazonda amahlelo! U-Eliya wawazonda, futhi kanjalo noJohane walizonda ihlelo.

<sup>92</sup> UJohane wathi, “Ningezi, nicabange, ‘Manje sino-Abrahama ubaba wethu.’ Nina baFarisi nabaSadusi, nina sigejane sezinyoka! Izinyoka otshanini,” ngamanye amazwi. “Ngokuba ngithi kini, uNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe.”

<sup>93</sup> U-Eliya wathi, “Bonke baye baphambuka, bonke! Akekho osele ngaphandle kwami ngedwa.” O, he!

<sup>94</sup> Uyophinde azonde abesifazane abafekethisiwe! U-Eliya wakwenza: UJezebeli. Ngabe kunjalo na? UJohane wakwenza: uHerodiya. Bobabili labo baprofethi, uMoya, uMoya ofanayo. Balizonda ihlelo lezwe, ibandla lezwe. Bazonda, futhi, abesifazane abangalungile, abafekethisiwe. Bona... Okuthile emoyeni wabo kwamemeza ngokumelene nento! UJezebeli wayefuna ikhanda lika-Eliya futhi wayezolinquma; futhi wayenqume ikhanda likaJohane, uHerodiya wakwenza. Bobabili!

<sup>95</sup> Lo mprofethi uzoba ngumthandi wehlane! Njengo-Eliya, Wayehlala ehlane, eyedwa. UJohane, ehlane, eyedwa. Khona-ke siyazi ukuthi kuzoba ngu-Eliya. Kulungile.

<sup>96</sup> Futhi lo mprofethi uzoba yilowo ozohlala neZwi likaNkulunkulu leqiniso. Yebo, uzohlala naLo, lonke iZwi. Ukwenzani na? Ukubuyisela uKholo (ebandleni lase-Efesu) ebelilahlekile sonke lesi sikhathi, uKholo, ebandleni elino “Mnyango ovuliweyo” obekwe phambi kwalo futhi laWenqaba.

<sup>97</sup> Hhayi umuntu ofundile. U-Eliya wayengeyena umuntu ofundile, umTishibi. UJohane wayengeyena umuntu ofundile. NgokukaLuka 1:67, iBhayibheli lathi waye... “Ukuthi umntwana wayese...kwathi nje lapho angazalwa, wamyisa ehlane, wayesehlane kwaze kwaba lusuku aboniswa ngalo ku-Israyeli.” Kunjalo. 1:... ULuka 1:67 kuya evesini 80, uma nifuna ukukumaka phansi.

<sup>98</sup> Lo mprofethi uzoba futhi uhlobo lomfo onogununundu. U-Eliya, ngemuva kokuba ebe nomhlangano omkhulu, akekho owayengahambisana naye. U-Eliya wayenamalumbo. Ngenkathi esephumele lapho futhi wabiza umlilo wehla uvela ezulwini futhi washisa i-altare likaBali nakho konke, wabaleka wangena ehlane wase ethi, “Nkosi, angingcono kunobaba, mangife.” Ngabe kunjalo na? (NoJohane...) Wa—wahhlala ngaphansi kwesihlahla somjunipha, futhi emva kwemvuselelo enkulu, manje wayefuna ukufa.

<sup>99</sup> Futhi uJohane, ngenkathi bemphonsa etilongweni (lona wesifazane ongcilile) wahlala emuva lapho wase eqala ukuba nogununu. Ngikholwa ukuthi uPember noma omunye wabo wathi, “Iso lakhe lokhozi lafiphala, ejele.” Wathumela abanye babafundi bakhe.

<sup>100</sup> Futhi, ngani, wayememezele, wathi, “Nanto iWundlu likaNkulunkulu elisusa izono zezwe.” UJohane wabona iNsika yoMlilo ilenga phezu kwaKhe, njengeJuba, futhi yehla, yahlala phezu kwaKhe. Wakufakazisa konke, futhi wathi, “Lelo yiWundlu likaNkulunkulu!” Futhi wathi, “Ngidinga ukubhaphathizwa nguWe, futhi kungani Uza kimi na?”

UJesu wathi, “Vumela lokhu kube manje.”

<sup>101</sup> Kodwa ngenkathi bemfaka etilongweni, uyehla ungena emiphongolweni ngokushesha okukhulu. Niyabo, kuthi ukuba lukhuni, ngeke bamqokule kanzima. Futhi lapho sebenzile, wathi, “Hambani niMbuze uma ngempela EnguYe, noma sifanele sibheke omunye ukuba afike na?” Ncamashi nje njengoba u-Eliya enza, niyabo, okufanayo nje.

<sup>102</sup> Yena, uhlobo lomfo owuhlobo olunogununu, ngakho siyamhawukela ngoba siyazi ukuthi lokho kuyini. Kulungile.

<sup>103</sup> Manje, manje e . . . I—iBandla, ekubonakalisweni kwakhe . . . Kungcono ngishiye lokho phansi. Ekubonakalisweni kwakhe, i—iBandla . . . Lapho ezazisa, lo Eliya onamandla uNkulunkulu azomthumela kithi, lapho ezazisa njengoba kwenza u-Eliya, iBandla lalilungele ukukhululwa, lakhululwa ezandleni zobuhedeni. Ngabe kunjalo na? Lapho nje enyukela lapho futhi wathi, “Sizofakazisa ukuthi ngubani uNkulunkulu,” u-Eliya wakhulula iBandla. Futhi uJohane, njengoba nje noJohane enza, wathi lapho ebona uJesu, wathi, “Kumele nginciphe futhi akhule Yena.” UJohane waqala ukushumayela, wazazisa ngaphambi nje kokufika kweNkosi. Khona ngqo ekupheleni, ukubonakaliswa. Kulungile.

<sup>104</sup> Manje, sithola ukuthi u-Eliya ufanele asho lo nyaka kuleliBandla. Ukufakazisa ukuthi kwakungu-Eliya: U-Eliya ngemuva kokuba enikeze isiprofetho sakhe, u-Eliya akafanelanga ukuba afe, wahlwithwa futhi wanyuselwa eZulwini; umfanekiso weBandla (ekupheleni kwalo-Eliya ozofika, ekupheleni kwesikhathi *sakhe*), iBandla lizoya oHlwithweni, ngale kokudlula emathunzini okufa. Kuzoba uHlwitho! Ngikholwa ukuthi u-Eliya omkhulu, omkhulu ozayo, uzoba u-Eliya ogcotshiweyo oprofethelwe izinsuku zokugcina. Amen! Ngicabanga ukuthi uzoba, lapho efika, ingelosi, noma isithunywa ebandleni ezinsukwini zokugcina (abanqatshiwe, abantu abonakele, njengoba lelibandla lizongena, futhi selivele). Ngicabanga ukuthi u-Eliya wethenjisiwe eBhayibhelini. Ngicabanga ukuthi singakuqonda lokho, ukuthi u-Eliya

kwakunguye owayethenjiswe eBhayibhelini ukuba afike kulolusuku. Niyakukholwa lokho na?

<sup>105</sup> Manje, ake siphenye manje eLawodikeya futhi sizobona ukuthi iNkosi yethu izothini kithi kulobubusuku mayelana neLawodikeya, iLawodikeya. Kulungile, ukubingelela ebandleni:

. . . *kuyo ingelosi yeNkosi* . . .

<sup>106</sup> Ivesi 14 kuya esahlukweni 3 seSambulo:

. . . *kuyo ingelosi yeNkosi . . . ye . . . Lawodikeya loba ukuthi; Naku akushoyo u-Amen, ufakazi othembekayo noqinisileyo, futhi ukuqala kokudaliweyo kukaNkulunkulu;*

<sup>107</sup> O, he! Sinakho konke . . . Ukube besinobusuku bonke kulokho khona lapho, ukuthi iNkosi ibiyosambulela kanjani lokho! Bhekisisani!

<sup>108</sup> U “Amen” nguku “Gcina.” Ubonakalile yonke indlela ukusuka ezansi, nezinto ezahlukahlukene, kodwa nanku unyaka webandla wokugcina lapho kuthi, “Ngingo . . . Lokhu ngukuqeda, ngingowokuGcina.”

<sup>109</sup> Manje, ukukhombisa ukuthi Wayengowoku “Qala” futhi, njengoba Wayenjalo, Ungu “kuqala kokudaliweyo kukaNkulunkulu.” O! NiyaKubamba na? Niyabo? Wayengadalwa kanjani uNkulunkulu uma EnguMoya na? Wayengaba kanjani na? Ungo—UngoPhakade! Akakaze adalwe, Akasoze adalwe, ngoba WayenguNkulunkulu ekuqaleni. Kodwa Lowo o “ngukuqala kokudaliweyo kukaNkulunkulu” kwaba uJesu Kristu lapho Ebonakaliswa, ngenkathi uNkulunkulu ehlala kuYe. Uyindalo kaNkulunkulu! O, he! Niyabo, “OwokuQala nowokuGcina; u-Amen, ukuqala kokudaliweyo kukaNkulunkulu.” Lapho uNkulunkulu wazidalela Yena uqobo umzimba, Uyehla futhi wahlala kuwo, lowo ukuqala kokudaliweyo kukaNkulunkulu. Niyabo? O, Akamangalisi na?

<sup>110</sup> Manje, siyathola ekuqaleni, Wakhombisa ubuNkulunkulu baKhe khona *lapha*, “NginguMninimandla onke! Nginguye Owayekhona, OKhona, futhi OyaKuza. UMninimandla onke!” Ebandleni lase-Efesu, wakusho kathathu. Ngabe kunjalo na? Ufika ngqo eLawodikeya wase ethi, “Ngingu-Amen. NgangingowokuQala emuva *lapha*, NgingowokuGcina *ngapha*. Futhi Ngingukuqala kokudaliweyo kukaNkulunkulu. Eminyakeni yebandla esizoba nayo, uzofunda ukuthi NginguNkulunkulu, uNkulunkulu edalwe esimweni somuntu. Ngingukuqala kokudaliweyo kukaNkulunkulu!” Amen.

<sup>111</sup> Lokho bekungenza iPresbyterian imemeze. Kucabange nje! “Ukuqala kokudaliweyo kukaNkulunkulu.” Manje, ngi . . . O, ngikuthanda kanjani lokho, “okudaliweyo kukaNkulunkulu,”

ngenkathi uNkulunkulu edalwa, ngenkathi uNkulunkulu enziwa inyama kuJesu Kristu futhi wakha phakathi kwethu.

112 Manje—manje, ivesi elilandelayo kuyoba (kwamanye amabandla) ukuncoma, kodwa Akazange alincome lelibandla. Wayenesikhalazo ngalo, hhayi ukuncoma. Akalincomanga leli ngalutho, lo nyaka waseLawodikeya. Ngakho konke ukuKhanya ababenakho, futhi babuyela emuva kuKho, abadinganga kunconywa. E-hhe. Babedinga ukusolwa, futhi bakuthola! Wayenesikhalazo ngalelibandla, hhayi ukuncoma.

113 Manje ngifuna ukufunda ivesi 15 ne 16 lapha manje:

*Ngiyayazi imisebenzi yakho . . . kawubandi, kawushisi: Sengathi ngabe ububanda noma ushise.*  
(Ngamanye amagama, “Unga—ungabisivivi nje.”)

*Ngakho-ke njengalokhu usivivi, ungashisi ungabandi, ngiyakukuhlanza uphume emlonyeni wami.* (Mm!)

114 Fundisiwe . . . Ngabe ukuncoma lokho na? Lokho ngukusola kulonyaka waseLawodikeya ongamhloniphi uNkulunkulu, omubi kakhulu waso sonke isigejane. Yonke eminye yayo ngaphansi kokuhlushwa nakho konke ababenakho; babengenalutho, babeshaywe ubuphofu, bazulazula bembethe izikhumba zezimvu nezikhumba zezimbuzi, futhi babentula, futhi bathungwa futhi bashiswa bafa, futhi bondla amabhubesi ngabo, nakho konke okunye, futhi noma kunjalo babamba ukuKholwa. Futhi lesi sigejane si “cebile futhi kasiswele lutho,” nakho konke okunye, nesifebe! Kunjalo.

115 Manje, sinesifundo esikhulukazi, ngithemba ukuthi iNkosi iyasisiza. Ya—Yathi, “Ngenxa yokuthi awushisi noma ubande, usivivi.”

116 Njengobisi, niyabo. Ubisi olubandayo oluhle lulungile. Akunjalo na? Ubisi olushisayo lukulungele. Kodwa ubisi olusivivi luzokwenza uhlanze.

117 Ngiyakhumbula ngobunye ubusuku ngagula, ezansi emfuleni, cishe eminyakeni engamashumi amabili nanhlanu edlule. Ngangisesikebheni esincane esimahliphihliphhi, ngihlala ezansi lapho. Ngagula, futhi beza benyuka, umlamu wami wayengiyise kuDkt. Isler. Wathi, “Yini inkinga na?”

Ngathi, “Ngigula kakhulu esiswini sami!”

118 Wathi, “Phuza ingilazi yobisi olufudumele.” O, mfowethu! Ubisi olisivivi, luyangigulisa, ngakho-ke ngavele ngahlanza konke nje lokho okwakungaphakathi.

119 Manje, uNkulunkulu wathi, “Ngingaqoka ukuba ushise, ushise ube bomvu tebhu, noma uqande kakhulu, yiba ngokukodwa noma okunye. Ungabisivivi, ngoba wenza Ngingule.”

120 Yilokho lonyaka webandla okwenzela uNkulunkulu, liMenza agule! Niyabo? “Sengathi ngabe... Unga... Ei... ungabi bomvu-... Sengathi ngabe ushisa ngokubomvu tebhu noma... Ungabisivivi! Ufudumale noma ushise; ngoba wenza Ngihlanze.”

121 Ukugodola kwebandla leSheshi ezinsukwini zikaJohn Wesley kwamholela ukuba abe nemihlangano kwenye indawo, ngoba kwakubanda, nokugodola.

122 Ukugodola kwebandla leMethodisti lenza uWilliam Booth waba ngumsindisi oshisa ngokubomvu tebhu. Niyabo, uNkulunkulu wathi, “Uma ungezi futhi uphenduke, Ngiyosusa uthi lwesibani. Ngiyolususa, ngilunike omunye umuntu.” Ngakho-ke lapho ibandla leMethodisti lingekwemukele ukungcweliswa kukaJohn Wesley, uWilliam Booth waqhamuka neSalvation Army futhi waqondana nalo ngqo. Kunjalo. Ngani? Balihlela! Kunjalo impela. Benza inhlangano kulo, futhi uNkulunkulu wathi, “Ngiyayizonda into!”

123 Ngakho i... UWilliam Booth uyeza futhi wakucosha, futhi iSalvation Army, khona-ke wenzani na? Into efanayo, wajika futhi walihlela futhi. Emva kwakhe kuza abakaCampbell, futhi babakhona isikhashana; bese kuba uJohn Smith namaBaptisti; bese kuthi-ke emva kwalokho kuza amaNazarene; bese kuthi-ke emva kwamaNazarene kuza iPentecost.

124 AmaNazarene, enzani na? Alungisa elabo ngendlela efanayo, balihlela.

125 Kungenani ngaleso sikhathi na? Amagatsha amabili amancane, iChurch of God nokunye nokunye, lamila lapho. Benzani na? Bahlela; wavele wabadedela bahamba.

126 Kuza amaPentecostal ngesibusiso semvula yakamuva, benzani na? Bahlela, ngakho Wavele Wabadedela bahamba. Kulungile.

127 Manje sizokwehlela lapha ekupheleni, nithola okuthile okuqinile impela emizuzwini embalwa. Kulungile.

128 Kulungile, Ufuna ushise ube bomvu tebhu noma—noma uqande kakhulu, okukodwa noma okunye. Ungabisivivi! Ungazenzi nje into ongenayo, sengathi ngabe uvuthela uNkulunkulu noma ubuyele emuva ungene e—e—enhlanganweni. Unga—ungabisivivi!

129 Yinto efanayo manje! Yileyonto efanayo eyenzeke e... leli amabandla lapha. Ufuna wena ube phakathi kokuthi uyashisa noma uyabanda. Akafuni “sivivi.” Yilokho iPentecost eye kukho, isimo esiluvivi. Bangena opiyanweni kanye ngankathi, namadramu ambalwa, futhi bashayashaye kancanyana; futhi bathole umnyuzikhi owanele, othile asukume futhi athi uku... niyazi, ukuthi ukuthi nje, “Mayibongwe iNkosi! Haleluya!” E—hhe. Futhi umnyuzikhi wehle, “E, E, e, e,” yilokho-ke. O, he,

kwenza nje uNkulunkulu agule esiswini saKhe! Niyabo? E-hhe. Kulungile.

130 Akukho okuningi okuqhubekayo khona-ke, njenge—njengemvuselelo eshisa ngokubomvu tebhu iqhubeka kubo, kodwa babenemishini yezemishini kulelibandla, niyabo, ngoba babecebile, o, he, babehlangana ndawonye futhi benze imihlangano emikhulu nakho konke. Babenesikhathi esimnandi kulelibandla, konke yiqiniso, kodwa konke kungumshini wezemishini. Kodwa akukho kufudumala kukaMoya oNgcwele. Niyabo?

131 Bhekani lapha lokho Akusho lapha, niyabo:

*Ngiyayazi imisebenzi yakho, . . .kawubandi  
kawushisi: Sengathi ngabe ububanda noma ushise.*

*Futhi njengalokhu usivivi, . . .ungashisi ungabandi,  
ngiyakukuhlanza uphume emlonyeni wami. (Niyabo?)*

132 Manje, Wathi, “Sengathi ngabe ububanda noma ushise. Futhi ngenxa yokuthi awunjalo, Ngi—Ngifanele nje ngikuxoshe, yilokho kuphela, ngikushanele uphume emlonyeni waMi.”

133 Manje, babenemali eningi, babenezakhiwo ezinkulu, babenezinto ezinkulu ezeqhubekayo, kodwa babengenakho ukufudumala kukaMoya oNgcwele. O, babene machi- . . .u—ukubusa. O, he! Bane bandla i-United. Mfana, banezakhiwo ezinkulu kunazo zonke abake baba nazo, nezinto ziqhubeka, kodwa kungekho Moya oNgcwele. Niyabo? Yilokho uNkulunkulu akuthumela iBandla, uMoya oNgcwele.

Manje, njengoba siqhubeka kulelivesi 16.

134 Babenazo zonke izinhlobo zamakomidi. “O, sinokubusa okukhulu kwalokho. Inhlango yosizo yezalukazi, no—nomdlalo wezinsizwa wamakhadi, no—nomdlalo wokuwaka ngoLwesihlanu ebusuku, no—nomdlalo we bhaskethibholi ngeSonto ntambama, futhi, o, umdlalo webheyisibholi ngokuthi nokuthi. Futhi, o, sisanda kuba ne—nenhlango yokuxoxisana yamadoda. Futhi, o, sinazo zonke izinhlobo zezinto.”

135 Ngiyanitshela, libhashile, izinhlangano, namakilabhu, nokugadla, nanoma yini enye, kodwa akukho kufudumala kukaMoya oNgcwele. Niyabo, ninokubusa okukhulu, kodwa aninalutho lapho ukufudumeza. Niyafudumala ezweni kodwa hhayi kuNkulunkulu, yingaleso sizathu nisivivi.

136 O, ninamalungu amaningi kunenake naba nawo. “Impela, mfana! Ngani, sithola isigidi ngaphezulu ngo ’44,” kwasho iBaptisti. Kodwa—kodwa nitholeni na? Umshini omkhulu!

137 Khona ngqo ebandleni elifanayo lapho engezwa lokho kuphawula kwenziwa, babedingeka baphume imizuzu eyishumi nanhlanu, ukuze banikeze umelusi ithuba lokuya ngaphandle, futhi bonke abadikoni nabo bonke, ukuba babheme, baphinde



babuye futhi. Niyabo? Nakho lapho okhona. IBhayibheli liyilahla ngokusobala leyonto! “Uma ungcolisisa lo mzimba . . .”

<sup>138</sup> Odokotela bayakulahla futhi bathi, “Ugcwele umdlavuza.” Bese-ke bangene emsakazweni bese bethi, “Ihluzo lendoda ecabangayo.”

<sup>139</sup> Njengoba uBilly Graham athi, “Uyisiwula ukucabanga ngaleyondlela ekuqaleni.”

<sup>140</sup> “Ihluzo lendoda ecabangayo,” indoda *ecabangayo* ibingeke iwubheme nhlobo, kunjalo, uthatha umcabango wesibili. Kodwa utshela abesifazane ukuthi ubenza bazace ngempela, niyazi, ukuze bakwazi ukugqoka ezinye zalezi zingubo ezintsha abanazo. Mfana, lokhu kuyawuthengisa! Abesifazane abaningi babhema osikilidi kunokuba ikhona amadoda manje, futhi owesifazane uyobhema abathathu kowodwa, osikilidi, endodeni. Kunjalo impela, ngoba ufuna ukuzaca. Akaqondi ukuthi lokho yiTB nomdlavuza nezinto ezizenza ngaleyo ndlela, nje esimweni sengane, kungena kuye, kumudla kumuqeda kanjalo, kumbulala. Akukho’nto engaphuma kukho ngaphandle kobubi! Kunjalo. Niyabo? Kodwa lokho ngukuthi, “Yi—yihluzo lendoda ecabangayo.” Hha! O, he!

<sup>141</sup> “Qhabo! Qhabo! O,” bathi, “kodwa sine . . . Mfowethu Branham, ngikushaya indiva lokho! Sinemihlangano emihle! Bheka lokho uBilly Graham abe nakho ezweni lonke.” O, impela, ukubusa okukhulu, baqasha abavangeli, bakhokhela abahola ngamaculo.

<sup>142</sup> Ya, baqasha abavangeli babo. “Awu, uzonginika malini uma ngiza ngibambe leyo mvuselelo na? Awu, uma ungakwazi ukukhipha izinkulungwane *eziningi kangaka* zamadola ngeke ngize nhlobo. Kunjalo. Futhi ubani ozomdedela ahole ukucula na? Awu, hamba uqashe u*S’bani-bani*, ungcwala ngayedwana omuhle kakhulu. Mqashe ukuba . . . Uzonxenna ingxenye yesixuku sami, uzokwenza ngokwakhe.”

<sup>143</sup> Bakhokhela abacula ngabodwana! Abavangeli abakhokhelwayo! Ngani, kufika endaweni yokuthi ukusindisa umphefumulo sekuyibhizinisi. Ukusindisa umphefumulo akulona ibhizinisi lebandla, kungamandla kaMoya oNgcwele ebandleni. Ukusindisa umphefumulo akuyona i . . . awukuthengi ngemali. Qhabo, mnumzane! Qhabo! Konke kwakho kungukuthi, imisebenzi, imisebenzi, imisebenzi, abavangeli abakhokhelwayo, abaholi bamaculo abakhokhelwayo, amakhwaya akhokhelwayo, nakho konke okunye. UNkulunkulu akafuni lokho, konke yimisebenzi! UNkulunkulu akafuni imisebenzi, Ufuna uMoya oNgcwele usebenza phakathi kuwe. Kunjalo.

<sup>144</sup> Ivesi 17 lithi:

*Ngokuba uthi, Ngicebile, . . . nginempahla eningi, kangiswele lutho; kanti kawazi ukuthi ungolusizi,*

(O!)...*kawazi ukuthi ungolusizi, . . . ungolusizi, . . . ompofu, . . . ophuphuthekayo, nohamba-ze:* (Mm! Mm!)

145 Babecabanga ukuthi babe “cebile,” lePentecostal kulawa mabandla onyaka wokugcina. Babecabanga . . . Futhi ngaphandle babenjalo. Yebo, mnumzane. Bacebile. Cabanga nje ngebandla, lalivame ukuthi eminyakeni embalwa edlule, lalima ngaphandle ekhoneneni, lisakaze izindawo ngezindawo, lalinesikhathi esinzima. Kodwa manje banezinye izakhiwo ezinkulu kunazo zonke esikhona.

146 Niyabona lapho i-Assemblies of God phandle lapha, ukuthi babevamise ukuba nendawo yabo isakhiwo esijwayelekile sokhuni, into ethile efana nalena lapha, futhi manje sebemisa isakhiwo samadola ayizigidi eziyisithupha, futhi bathi, “UJesu uza masinyane.” Imisebenzi yakho ifakazisa ukuthi awukukholwa lokho. Ukuzenzisa! Ukwakha izakhiwo zamadola ayisigidi nezinto ezinjalo, futhi uthi, “UJesu uza masinyane.” Futhi izithunywa zenkolo ezimpofu ensimini, zingafake zicathulo ezinyaweni zazo, izithunywa zenkolo ezesaba uNkulunkulu zangempela, azinazicathulo ezinyaweni zazo, futhi ziphile ngezabelo ezimbili zerayisi ngeviki; zidle kabili ngeviki ukuba zithwale iVangeli emahlathini nezinto ezinjalo, ukuLiyisa kubazalwane bazo. Futhi thina sakha izakhiwo eziyizigidi eziyisithupha zamadola, nebandla elinamakhulu, amawindi engilazi ahlukahlukane, nakho konke okunye, futhi sikufaka kulokho. O, nize nibe ngisho nemali eningi kangaka kuze kuthi ngesinye isikhathi banezinhlangotho zokwebolekisa ngemali khona ngqo emabandleni abo. Kunjalo!

147 Udokotela phakathi lapho ukuba axilonge abavangeli babo noma izithunywa zabo zenkolo. Futhi othile ufuna ukuya ensimini, bamnikeza ukuxilongwa ngudokotela ukubona ukuthi u . . . noma udokotela wezifo zengqondo, ukubona ukuthi u . . . o, uma ngokwengqondo une-IQ yakhe ikahle, niyabo. UMoya oNgcwele yakuxilonga lokho, awumdingi udokotela wezifo zengqondo.

148 “Kodwa, ucebile futhi kawuswele lutho.” O, impela. Ninemali eningi. Ngaphandle, ucebile kakhulu; ninezakhiwo ezinkulu, amawindi engilazi ahlukahlukane.

149 Nabashumayeli abangamaqhalaqhala! O, he. He, ngizonitshela, mm, bangamaqhalaqhala ngempela. Bangama futhi bakhulume ubusuku bonke, futhi bangasho lutho. Niyabo? Lapho bekhuphuka . . . ngiqonde mayelana nezinto abebengafanele bazisho, niyabo. Sukuma, futhi ezinye zalezizinto, futhi bakhulume ngos'*bani-bani* omncane nalos'*bani-bani*. Futhi niyazi ukuthi kukanjani. Abaculi abakhokhelwayo. Kunjalo. Kulungile. Kodwa, bangena epulpiti, abashumayeli abangamaqhalaqhala. Uma bengayigqokile isudu nokhololo ophendukezelwe, futhi befake uhlobo oluthize

Iwebhantshi olunomsila welokwe, ngani, ibandla labo lizizwa linamahloni ngempela.

<sup>150</sup> Futhi labo baculi baphuma lapho, labo besifazane, izinwele ezimfushane eziphunguliwe njengoJezebeli, upende owanele ebusweni babo ukuba upende ihhokwe. Ngokushesha nje lapho sebekhumule leyongubo ende, bagqoka izikhindi nezimpahla zokugqoka zamadoda, futhi iBhayibheli lathi, “Uma owesifazane egqoka ingubo ephathelene nowesilisa, kuyisinengiso ebusweni baKhe.” Bahambe behle ngomgwaqo nekhala lapho libheke phezulu, ukuba belingana bekuyobaminzisa. Onqesta, abazidlayo, oJezebeli abanolaka! Yingaleso sizathu singekho emvuselelweni, isiqeshana esikhulu somsebenzi womshini.

<sup>151</sup> O, ungahle ube nezwi elinjengelengeleri enkulu, futhi uNkulunkulu uzokwenza uphendule ngalokho! Labo-Elvis Presley nokunye nokunye, no-Ernie Ford, noma ngabe bababiza ngani phandle lapha nalamaphimbo amahle futhi bawasebenzisela udeveli, uNkulunkulu wathi, “Ngizokufuna lokho ezandleni zabo.”

<sup>152</sup> Yingalesosizathu ngihlonipha uFanny Crosby oyimpumpethe; akakaze athengise ngesipho sakhe ezweni. Wasigcina noNkulunkulu.

<sup>153</sup> Abanengi balaba bantu bangabaculi abangamaqhalaqhala, amadoda angamaqhalaqhala, amadoda amakhulu, nokunye nokunye, esikhundleni sokusebenzisa ithalente labo ukwenzela uNkulunkulu, udeveli ubaphendukezele futhi balaphaya bemsebenzela. Abantu abanedumela, abantu abanedumela bomsakazo nethelivishini, bezithengisa bona uqobo, phandle lapho ezweni esikhundleni sokukunika uNkulunkulu. Abanye babo beza ebandleni, baya ebandleni, bagqoke ingubo ende enhle, baphume lapho bacule kanjalo, bese bebuyela emuva ngqo futhi bacule umculo wokuzibinya ngobusuku obulandelayo. Njengabaculi abanjalo esibaziyo, bangabebandla elithile, baphume lapho futhi benze lezo zithombe, lezo zithombe zamabhayisikobho, baphume lapho futhi bacule umculo wokuzibinya. Amakhosi omculo wokuzibinya, futhi bazisho abakholwayo! Yicebo likadeveli!

<sup>154</sup> Indoda eyodwa yayinomqondo ojwayelekile owanele—owanele enhla lapha. Eyathi yayizoba ngumshumayeli, yagibela ngeSonto ekuseni futhi yashumayela, futhi khona-ke yayihamba ezansi lapho e...futhi ibe sekusakazeni komsakazo bese icula umculo wokuzibinya nakho konke okunjalo, ngakho-ke ekugcineni yathatha ivolovolo yase isakaza ubuchopho bayo ngaphandle. Ngiyayihlonipha indoda ngokwenza lokho. Kunjalo. Kunjalo. Ya—yayinokuningi...Yayinomqondo omkhulu njengoba lezo zingulube zenza, empeleni, lapho

zinodeveli kuzona zagijima zehlela emanzini futhi zaminza. Abanye abantu abanakho ngisho okungako.

155 Ngiyakwazi...Ngi—ngiyakuzonda ukuba nzima kanjalo, kodwa, mfowethu, dadewethu, ufanele—ufanele ushaye into yehle lapha ukuyenza—ukuyenza inamathele! Lolu usuku esiphila kulo. Ngiyacabanga uma uJesu abiza uHerodi nge “mpungushe endala,” futhi uJohane wababiza nge “nzalo yezinyoka,” kulungile.

156 Banezakhiwo ezinkulu, amawindi engilazi ahlotshisiwe, abashumayeli abangamaqhalaqhala, abaculi abakhokhelwayo. Yebo, mnumzane. Batholeni kukho na? Kukhonani kukho na? Akukho lutho olukaMoya oNgcwele. Basukume lapho futhi baphume futhi bagqoke izikhindi, futhi bangene futhi bacule ekhwayeni. Wena mzenzisi odabukisayo! Yebo, mnumzane. Kunjalo.

157 Futhi wena, mshumayeli, ozoya emhlanganweni ngoba bakunika imali eningi kunalapho bekunikeza kwenye indawo! Wena shinga, awukufanele ukuba sepulpiti. Kunjalo. Imali! “Uma ungeke ukwazi ukuzithathela amadola ayinkulungwane *amaningi*, awu, angeke size. Abaphathi bethu—bethu—bethu nezinto zizofika, uma unganyusa imali sizofika. Uma ngingenakuthola ukubambisana okugcwele nawo wonke umuntu, ngeke ngize. Uma wonke umuntu engabambisani ngokugcwele (onke amabandla) ngakho-ke ngizoba nemali eningi yokukhokhela izikweletu zami, ngeke ngize.”

158 Mfowethu, indoda yangempela kaNkulunkulu iyohamba uma uMoya oNgcwele eyiholile, kungakhathalekile okwakukhona emnikelweni. Ukube ibifanele idle amakhekhe omile kasoda futhi iphuze amanzi egantsha. Kunjalo, iyinceku kaNkulunkulu yangempela.

159 Kodwa abantu bazibophela nokusakaza nomsakazo nethelevishini, nazo zonke izinhlobo zezinto zezwe, baze bafanele babe nalolo hlobo lwemali. Lokho kunjalo impela. Niyabo? Akuyena uNkulunkulu lowo.

160 Wathi, “O, ucebile, kawuswele lutho.” Impela, kodwa yona kanye into owawuyidinga, wawungenayo. Kunjalo. Kodwa wawungayazi. Uyabo, “Ucebile, kawuswele lutho.” Bakhokha ukwenza izinto abazenzayo, ukudlala amakhadi. “O,” wena uthi, “sinezihlangano zamabandla ezinkulu.” O, impela. Yebo, mnumzane. “Inhlangano yebandla enkulu kunazo zonke! Ngani—ngani, niyazi, imeya yedolobha iza ebandleni lethu.” A-hha. Kunjalo. “Awu, uyazi, *uS'bani-bani*, uma beza edolobheni, beza ebandleni lethu.” A-hha. “Sinaye wonke usaziwayo ebandleni lethu.”

161 Yebo, futhi niyekele abampofu, abadingayo abangcwelisiwe bangene ebandleni, futhi bangukusola kuwe. Awubafuni ngisho

nalapho. Uyesaba ukuthi othile uzothi “Amen!” ngenkathi usashumayela.

<sup>162</sup> Njengenekazi elincane engafunda ngesinye isikhathi encwadini encane phezulu lapha, lingena ebandleni. Abantwana balo, lalibakhulisele ebandleni eliyimfashini endala emuva emahlathini ndawo ndawo lapho babenokumesaba uNkulunkulu ngempela. Ngakho-ke i...Umfo omncane uyangena ngolunye usuku futhi washada intombazane. Wathi wayengowebandla *langaphandle*, niyazi, elinye lamabandla amakhulu ehlelo elifanayo phandle edolobheni. Ngakho-ke watshela umama ukuthi wayengumKristu. Ngakho-ke wayishada indodakazi futhi wayikhipha.

<sup>163</sup> Awu, ekugcineni wayilumula ebandleni elincane elidala lasemaphandleni emuva ezintabeni, ukuya phandle lapha, lelibandla elikhulukazi elihle, igama elifanayo; kodwa emuva lapho babenoMoya oNgcwele, phandle lapha babengenalutho. Ngakho-ke lapho bengena, lelibandla elikhulukazi elihle.

<sup>164</sup> Ngakho-ke uMama wathi, ngolunye usuku, wayehla uku-ukuzobona indodakazi yakhe. Awu, bamangala ukuthi yini emhlabeni abazoyenza ngaye. Ngakho-ke lapho ehla wayebukeka njengokuthile okuvela encwadini yasemandulo, enye yalezo ezincane, izingubo ezinentamo ende, niyazi, nemikhono emide, nezinwele zakhe zicweciwe emuva lapho, ubuso obunjengo-anyanisi onyibilikayo, kanjalo (cwecwe wabheka emuva, niyazi). Futhi wehla, futhi uthi, “Awu, Haleluya, s’thandwa! Ngabe nonke niphila kanjani na?” Awu, wathi, “Manje, ekuseni yiSonto.” Wathi, “Nonke niyaya emhlanganweni, aniyi na?”

<sup>165</sup> (Umyeni wathi, “Sizokwenzenjani ngaye na?” Wathi, “Ngeke simyise lapho ekanjalo!” Wayesethi, “Awu, angazi ukuthi ngenzeni.”) Awu, wathi, “Mama, ngiyakutshela, si... .”

<sup>166</sup> “O,” wathi, “kodwa, s’thandwa, angikwazanga ukuhlala ngaphandle kwebandla. Ngokuqinisekile kunebandla *elithize-elithize* ngalapha.” “O,” yena...umfana wathi...Wathi, “ngibone elilodwa ekhoneni lapho, ngizovele ngiwele.”

(Futhi umfana wathi, “O, awu, sizofanele sikwenze nje.”)

<sup>167</sup> Ngakho-ke ngenkathi bengena, bamdedela ukuba angene kuqala, (Niyabo?) benamahloni ngaye. Nangu eza ngaphesheya kwestaladi naleso siketi esincane, niyazi, neBhayibheli ekhwapheni lakhe. Awu, mfowethu, kungenzeka ukuthi wayengenalo igama lakhe ku-*Ubani onguBani*, kodwa ngicabangela ukuthi wayenegama lakhe eNcwadini yokuPhila yeWundlu. Leyo kwakuyinto esemqoka.

<sup>168</sup> Ngenkathi engena ebandleni wahlala phansi emuva lapho, wazithathela isihlalo, niyazi, wase evula iBhayibheli futhi waqala ukufunda. Futhi wonke umuntu uqala ukuqalaza, wacabanga ukuthi uhlobo oluthile lwasendulo luvele

lwaqathaka luvela ndawo ndawo. Eqalaza kanjalo, “O, he!” Nabo bonke begqoke izingubo zabo ezinhle, niyazi, uhlobo lwabaseLawodikeya, nezingubo zabo ezinhle nokunye nokunye. Babheka emuva futhi babona lomama omncane ehlezi lapho, enokumamatheka okukhulu ebusweni bakhe, niyazi, efunda iBhayibheli. Ya.

<sup>169</sup> Futhi umelusi, emva kwesikhashana, sebeqedile zonke ezinye izinto, yena ekugcineni, wayenemizuzu engaba yishumi nanhlanu yokukhuluma. Wasuka-ke waphakama wase ethi, “INkosi ilungile.”

<sup>170</sup> Wathi, “Makadunyiswe uNkulunkulu! Kunjalo! Haleluya!” Futhi wonke umuntu walula intamo yakhe njengeqhude lehansi, eqalaza, “Bekungubani na?”

<sup>171</sup> Futhi-ke emva kwesikhashana, wathi, “A! A! A!” Wathi, “Onke amaKristu kuyo yonke iminyaka afanele abe ngamaqhawe, amakhulu, amaKristu amahle,” noma okuthize ngalolo hlobo.

<sup>172</sup> Owesifazane wathi, “Makabongwe uNkulunkulu! Kunjalo!” Futhi bonke baqalaza.

<sup>173</sup> Futhi yena, “A!” waqalaza ebhodini lakhe labadikoni.

<sup>174</sup> Futhi ibhodi labadikoni laba nomqondo. Libuyela emuva futhi labamba lo wesifazane omncane ngengalo lase limkhiphela emnyango, lathi, “Uphazamisa umelusi.”

<sup>175</sup> Ufile kanti kawazi! Yebo. O, azobalelwa kuphi amawindi akho engilazi ehlotshisiwe na? Ziyini izihlalo zakho ezinhle zikanokusho na? Futhi kuyini konke okwenhlangano yakho yebandla enkulu na? Kuya ngqo esihogweni, njengohlobo lwenkonjane ebhokisini layo. Ngokuba uma ungenawo uMoya kaNkulunkulu, ulahlekile! Ngaphandle kokuthi uzalwe ngokusha awunakuwubona uMbuso kaNkulunkulu.

<sup>176</sup> Kumuncu lokho. Kunjengokuthi ngangivame ukuthatha ukhasta oyela, ngathi, “Mama, angikwazi ngisho nokuwumela.”

<sup>177</sup> Wathi, “Uma ungakugulisi, awukusizi ngalutho.” Ngakho-ke ngicabanga ukuthi lokho kungale ndlela Lokhu, futhi.

<sup>178</sup> O, uma ubungakhuluma nabo! O, ezinkulu, izakhiwo ezinhle, nokunye nokunye. O, bona—bona—bona . . . Uya ebandleni labo, kuyokwenzeka uthi . . . Yana ebandleni labo bese uthi, “Awu, ngiyakutshela, uyiPentecostal na?”

“O, yebo. E-hhe. Impela, siyiPentecostal.”

“Uyakholelwa ekuzalweni okusha na?”

“Yebo.”

“Awu, ngifuna ukukukhombisa okuthile . . .”

<sup>179</sup> “O, bheka lesi sakhiwo! Uyazi ukuthi malini ukwakhiwa . . . lesi sakhiwo sibiza malini na? Leso sibiza amakota amathathu esigidi samadola ukhwakha lesi. Niyazi, sasivamise ukungabi

naso ngaleyondlela. Sa—sasivamise ukuba sezansi lapho emhumeni.” A-hha, futhi uqalaze, uthola zonke lezi zinto ezinkulu abanazo. Yebo, mnumzane. Bese kuthi-ke bathi, “O, si—sinazo zonke lezi zinto ezinkulu!” Kodwa abanawo umthwalo ngemiphefumulo elahlekile! Bahlala njalo befuna ukukukhombisa ukuthi banesakhiwo esibiza kangakanani. “Buka irekhodi lethu likaSonto sikole, likhulu kangakanani!” Kusiza ngani lokho uma bengakabi nawo uMoya oNgcwele na? “Ucebile, wandelwe impahla, kawuswele lutho.”

180 Lokho yilokho Akushoyo, “Ucabanga ukuthi, kanti kawazi ukuthi umpofu, ungolusizi, owokuhawukelwa, impumputhe, ohamba-ze. Futhi kawazi!” Niyabo? Yilokho-ke.

181 O, impela, bathi, “Uyazi ukuthini? Sasivame uku. . . Ibandla elincane esasivame ukulisebenzisa lisengxenyeni engemuva, leli ngelikhulu manje!” Futhi ngiyantshela, akukho mthwalo ngemiphefumulo, kodwa bafanele babone ukuthi zonke lezi zinto ziyanakekelwa. Usizo lwamanenekazi, nazo zonke lezi ezinye izinto, konke kufanele kunakekelwe, kodwa akukho mthwalo ngemiphefumulo elahlekile. O, ndoda, lingene kuphi—kuphi lelibandla!

182 Babengasindwa yimiphefumulo, kodwa babesindwa yingcebo. Kulungile. Babenomthwalo ongalungile. Babenomthwalo ngengcebo yabo kodwa hhayi umthwalo ngemiphefumulo elahlekile. UmBhalo wathi, “Babengazi ukuthi babelusizi,” (O!) “abokuhawukelwa, abaphuphuthekile.”

183 Bacabanga ukuthi babengathatha imali futhi baphendule izwe. “O, ukuba besingathola uhlelo luqhubeka, ebesingathola imali eningi lapha, ngikholwa ukuthi besingaphendula izwe. Uma abanye abantu abacebile ebandleni lethu, Mfowethu Branham, uma nje besingabenza ukuba bambe, futhi ngikholwa ukuthi singaqala inhlango ebayo—ebiyojikeleza futhi—futhi iphendule izwe. Sasingathatha izindiza bese sehlisa izincwadi kulo lonke elase-Afrika, nezinto ezinje. Ukube besinemali nje!”

184 Mfowethu, izwe ngeke laphendulwa ngemali. Izwe liyophendulwa nguMoya oNgcwele; ukushunyayelwa okunamandla kukaMoya oNgcwele nesiPhambano kuzoba ziyona-nto kuphela ezophendula izwe. Uhlelo lukaNkulunkulu aluyona imali. NguMoya oNgcwele, yilokho uhlelo lukaNkulunkulu lingeleBandla laseLawodikeya noma yimuphi omunye unyaka webandla. Yebo, mnumzane.

185 Bafuna uMoya oNgcwele. O, bathi, “Si. . . sinegolide.” Kwakuyigolide, kulungile, kodwa hhayi uhlobo olufanele. Babenegolide eliningi kodwa hhayi uhlobo olufanele. Manje, ngakho-ke bayalwa uJesu, “Ngiyazi ucebile, futhi unegolide, futhi kawuswele lutho,” kodwa:

*Ngiyakululeka ukuba uze uthenge kimi igolide elihlanzwe ngomlilo, . . .*

186 Uhlobo olwehlukile lwegolide, ya, igolide elivivinywe esithandweni somlilo, eladlula emlilweni wokufa, eladlula eKalvari, laphuma.

187 Iningi laleligolide eninalo manje lingcolile, lizodleka, lizothomba. Uma ningamaka phansi lokhu, uJakobe . . . UJakobe oNgcwele 5:1 kuya kwele 4, futhi nizothola ukuthi kuyini, wathi, “Hambani zicebi, nina, manje ekufikeni kweNkosi, nikhale, nikhamuluke ngokuba usizi lwenu selunifikele, igolide lenu selidlekile kini.” Niyabo, lolo luhlobo lwegolide elidlekayo.

188 Kodwa igolide elinikezwa nguJesu nguMoya oNgcwele, amaFutha asagolide kaMoya, ethululeka enhliziyweni yakho. Futhi—futhi, o, he, “Ngiyakuyala, ukuba uzothenga kimi igolide, uma ufuna ukuceba.” O, yebo.

189 Kanti futhi, babe “phuphuthekile.” Manje, leyo yindlela embi ukuba yiyo. Angicabangi ukuthi lamaKristu ayephuphuthেকে njengoba aye “namehlo angaboni kude.” Ngikholwa ukuthi amehlo abo ayengaboni kude. Ukuphela kwento ababengabuka kuyo kwakuyizakhiwo zabo ezinkulu. Ukuphela kwento ababengabuka kuyo kwakuyinhlango yabo yebandla enkulu. Ukuphela kwento ababeyibuka kwakuyikhwaya eyakhiwe kahle nakho konke kwezingubo zayo ezinde ezinkulu nezinto. Ngicabanga ukuthi babengaboni kude nje, babengenakubona ngaphezu kwekhala labo, neze. Angicabangi ukuthi babephuphuthekile, babengaboni kude nje. Konke ababengakubona kwakungokwabo. . . “Awu, niyazi ukuthini? Singabe *Kuthi-nokuthi!*” Amahlelo abo amakhulu, izixuku zabo ezinkulu, amalungu amaningi, uSonto sikole wabo, izakhiwo zabo ezinhle.

190 “Kodwa babedinga uMoya oNgcwele,” kwasho uJesu. Babedinga uMoya oNgcwele! Ngakho-ke iNkosi yathi kubo, “Iso. . . Uma u. . . amehlo emabi kakhulu, futhi awukwazi ukubona kude uze ungaboni lutho ngaphandle kwesakhiwo sakho esikhulu lapha nenhlango yakho yebandla enkulu enhle, kanye nelakho. . . imeya yedolobha nabo bonke beza ebandleni lakho, futhi ninosaziwayo. Futhi uNgikhohliwe. Kodwa uma uphuphuthেকে kangako, namehlo akho libuhlungu kangako, ngizakuthengisela umuthi wamehlo.” Ya.

191 Niyabo, kuyamangaza labo odokotela bezobuNkulunkulu babengenalutho kwalokho, akunjalo na? Babenamakha amaningi, babenesayense yezenkolo eningi. Kodwa babedinga umuthi wamehlo, uMoya oNgcwele kaNkulunkulu, ukuhlilikihla amehlo abo futhi ubenze babheke ukuza kweNkosi, ubenze babheke eBhayibhelini, ubenze babheke eZwini. Bayazi ukuthi ushiwo kanjani u “A-man” kahle impela nje. Babenamakha, babenakho konke okokugcoba. Kodwa, “Babedinga umuthi wamehlo,” kwasho iNkosi. Yathi, “Udinga umuthi omncane wamehlo ukuba uye emehlweni akho, futhi uzowavula.”



192 Kwakuvame ukuba njalo, ngenkathi ngangisewumfanyana. . . Ngike ngakusho lokhu, ngiyakholwa, kungenzeka ukuthi ngike ngakusho ebandleni. Lokhu kufika emqondweni wami manje. Ngakhulela ezansi ezintabeni zaseKentucky, ingxenye, futhi sasihlala endlini endala yocwecwe lwepulangwe. Umama, lapha. . . Futhi sasine—nendawo encane endala phezulu esitezi, futhi sasinomatilasi wo—wotshani obomile. Bese kuthi-ke phezu kwalowo matilasi wotshani obomile kwakuyizimpaphe. Angazi noma niyazi ukuthi izimpaphe yini noma qha, noma umbhede wotshani obomile; umbhede omdala, sasimpofu kakhulu. Ubaba nomama babenombhede wensimbi esitezi esingaphansi. Futhi ngakho-ke sakhuphuka ilada elincane futhi safika phezulu, futhi umama wayabeka, ngezinye—zinye—zinye izikhathi, isiqeshana sikaseyili phezu kwezembozo nezinto, ukugcina i. . . Niyazi, uyama. . . ulale lapho bese ubala izinkanyezi phakathi kwalezo zincwecwe ezindala zamapulangwe ezifakiwe nokukhanya kwenyanga, niyazi, futhi kunezimbobo ezinkulu ophahleni kanjalo.

193 Futhi ngakho-ke uma kuneqhwa noma okuthize, noma kuna imvula, thina bancanyana siyogwaca ngaphansi kwalesi—lesi siqeshana sikaseyili, niyazi, ukugcina lokho. . . ukuvimbela singabimanzi. Futhi ngezinye izikhathi ukulungilungisa kulezo zimbobo, sa—sa—sasithola ukugodola futhi amehlo ethu ayeba nobhici. Niyazi, onke avalwe ngukubanda, ukubanda emehlweni ethu. Futhi ngakho-ke umama wayesibiza ekuseni, “Yehlani.” Ngiyothi, “Angikwazi ukuza, mama, ngoba amehlo ami onke anobhici.” Nga—ngathola into kulo, niyazi, ukubanda ehlweni. Ngangingakwazi ukuwavula, niyazi. Abancanyanyana belele lapho, futhi mina noHumpy nalabo sizama ukuvula amehlo ethu futhi asikwazanga ukukwenza, siphuphuthekile.

194 Umkhulu wami wayengumcuphi, wayecupha amakuni, amagqalashu. Futhi lokho kwakuyikhambi-lakho konke endlini yethu, kwakungugrisi wekuni. Sigcobisa izicathulo ngogrisi wekuni. Futhi uma wawunogonqogonqo, babeka ithaphentayini encane phezu kwayo futhi nje, yebo, wawufanele ukugwinye, ngakho-ke, ukwenzela ugonqogonqo.

195 Bese kuthi-ke lapho amehlo ethu enobhici, umama wayethatha lento. . . “Kulungile, umzuzu nje, s’thandwa.” Wayegijimela ngaphandle ekhishini bese ethola le nkomishi enkulu endala kagrisi wekuni bese ekubeka lapho, futhi akushisise impela. Futhi uyenyuka bese ehlikhla amehlo ethu, niyabo, kuze kube yilapho sekusebenzile. Futhi emva kwesikhashana ngaba kanjalo ukuze ngikwazi ukubona, ngivule amehlo ami. Ngithole. . . Ugrisi wekuni wawavula.

196 Futhi ngiyanitshela, sike saba nokulungilungisa okubi kabi! Niyabo? Kuke kwaba nokugodola okukhulu okubi kabi okushanela izwe. AmaBaptisti athi, “Izinsuku zezimangaliso

sezedlule. Ayikho into okuthiwa uMoya oNgcwele, futhi akukho ukukhuluma ngezilimi. Akukho mbhaphathizo eGameni leNkosi uJesu.” Futhi, o, zonke izinhlobo zokulungilungisa, futhi kuvale amehlo amaningi ngohlobo oluthile lokubanda kokomoya. Kuyothatha ngaphezu kukagrisi wekuni ukuvula amehlo abo, mfowethu. Kuyothatha umbhaphathizo omusha kaMoya oNgcwele...?..ukuhlikihla amehlo akho futhi ungabona, ukhiphe ukungaboni kude ukuze ukwazi ukubona ukuthi iZwi likaNkulunkulu liyiqiniso. Kunjalo. O, “Ngikuyala ukuba uze uzothola umuthi wamehlo kiMi, uhlobo olugcoba amehlo akho.” Ngakho-ke wena...Ngakho-ke...

<sup>197</sup> Odokotela besayense yezenkolo banokwabo...yonke isayense yezenkolo, namakha abo nezinto, kodwa kuthathe okuningi kwalokho. Kuthatha uMoya oNgcwele ukunikeza umbono wokomoya ukubona amandla aseZulwini esebenza. UMoya oNgcwele, ukugcoba kukaMoya oNgcwele! Ukugcoba ngamafutha ashisayo, siyakwazi lokho, bese kuthi-ke uMoya oNgcwele ngamaFutha kaNkulunkulu.

<sup>198</sup> Futhi yonke isayense yezenkolo namakha, “O, mfowethu, othandekayo, ukahle. Akukho okungalungile nge...Konke kulungile. Awu, sinebandla elikhulu kunawo wonke elikhona edolobheni.” Lawo makha ngeke asebenze! Qhabo, mnumzane! Azokwenza ubone kahle *lapha* (ukubona eduze) bese uthi, “Yebo, sinebandla elikhulu kunawo wonke.” Kodwa kuthiwani ngokwaHlulela okuzayo lapho uNkulunkulu ayokwenza uphendule, nina malungu ebandla laseLawodikeya na?

<sup>199</sup> Angikhulumi kakhulu kakhulu lapha, kodwa ngiseteyipini futhi iya ngaphesheya emhlabeni, niyabo, ngakho-ke ngikhuluma cishe kubantu abayisigidi esiningana ngalesi sikhathi, niyabo.

<sup>200</sup> Ngakho-ke yilokho-ke. ILawodikeya! Elisivivi! Elihlubukile! Elibona eduze! Angazi ukuthi yini yonke. Iminyuzi! Umnyuzi uyibhastela, awunabo ubuhlakani bobuqili kwasekuqaleni. Futhi ukhuluma nawo, uphakamisa lezo zindlebe ezinkulu, uthi, “O! O! O! O!” Akukho bubele kuwo. Uyibhastela, uphakathi kwehhashi nembongolo. Yileyo indaba manje, uhlanganisa amaNikolawu nabaseLawodikeya ndawonye, futhi uthola imbongolo futhi. Esikudingayo... Kunjalo. Abazi. Ubatshela ngokuphulukiswa kukaNkulunkulu, umbhaphathizo eGameni likaJesu. Uthi, “O! O! Umelusi wami aka...O! O! Asikukholwa lokho njengamaPresbyterian.” Izidomu! Lokho kumayelana nalokho obungakubiza nge...?...

<sup>201</sup> Ngiyawuzonda umnyuzi. Kodwa ngiyakutshela, ngithanda elihle, ihhashi elimnene lohlobo, mfana, ungalifundisa okuthile. Ungalifundisa ukukhothama, futhi ulifake esekisini, futhi lenze cishe njengoba umuntu engenza, ngoba lona li...lazi okuthile.

Linohlanga lokuzalwa. Umnyuzi awazi ukuthi kwakungubani ubabayi wawo noma kwakungubani umami wawo, futhi awukwazi ukuzizala. Yileyondlela ngalawa amanye amadala, abandayo, amahlelo agcina umthetho ngamehlo, awasoze akwazi ukuvuka futhi. Masinyane nje ibandla lingangena ehlelweni, lingelifileyo! Aliphinde livuke. Kuyini na? Ibhastela!

<sup>202</sup> UMartin Luther wayelungile, kodwa lapho eshlelele wenzani na? IMethodisti yayilungile, lapho eshlelele wenzani na? IPentecost yayilungile, kodwa lapho usuyihlelele wenzani na? Uyalibhastelisa, walizalanisela ebandleni iNikolawu Katolika. Khona ngqo enikwenzile! Nathatha indlela yalo yokubhaphathiza, nathatha izindlela nezenzo zalo, futhi iBhayibheli lathi, “Uyindodakazi yesifebe, isifebe. Indodakazi yezifebe!” Kunjalo impela!

<sup>203</sup> Ihashi elihle lohlobo, yebo, limnene. O, lilungile, ngiyalithanda. Libeke ikhanda lalo phezu kwamahlombe akho, elinothando, elinomusa. Ngani na? Liyazi ukuthi ubani ubabayi walo, liyazi ukuthi ubani umkhulu walo, liyazi ukuthi ukhokho walo ubani. Lingahamba lithi ngqu ngemuva, linohlanga lokuzalwa.

<sup>204</sup> Futhi ngiyathanda ukubona umKristu wangempela onohlanga lokuzalwa! Hhayi ukuthwala incwadi yakhe iletha: uyiMethodisti ngeviki eledlule, futhi iBaptisti kuleliviki, nePentecostal kuleliviki, nePilgrim Holiness ngeviki elilandelayo. Akazi ukuthi ngubani ubabayi wakhe noma ukuthi ngubani umami wakhe. Kodwa ake nginitshela, indoda ezelwe nguMoya kaNkulunkulu ingakuthatha ikuthi ngqu emuva oSukwini lwePhentekoste; ingakutshela ukuthi inohlanga lokuzalwa, umphentekoste! Amen! Ngifuna ukuba yiphentekoste kusukela phezu kwekhanda lami kuye ematheni ezinyawo zami. Angiqonde lona iPhentekoste yehlelo. Ngiqonde amandla angempela kaKristu ovusiweyo, iSibusiso sePhentekoste sangempela.

<sup>205</sup> Umuthi wamehlo, vula amehlo akho ukuze sibheke emuva futhi sibone lapho uvela khona. Ubheka nje lokho ibandla eliyikho namuhla; ubheke emuva futhi ubona lapho livela khona, bese-ke ulokhu uqhubekele ngakuNkulunkulu, uzosuka kukho. Yebo, mnumzane.

<sup>206</sup> Kulungile, ngiqaphele enye into, wathi, “Bahambaze; bahambaze futhi kabakwazi.” Impela.

<sup>207</sup> O, bahambaze futhi kabakwazi. Manje, lowomuntu usesimweni esibuhlungu, uma umuntu elusizi, ephuphuthekile, edabukile, ehambaze. Manje, uma yena—uma yena ekwazi, uyozisiza; kodwa uma engakwazi, umfo bandla akasekho ngokwengqondo. Ngabe kunjalo na? Whewu! Lokho bekuthi ukuqina. Akasekho ngokwengqondo, akazi ngokwanele ukuba azisize.

208 Nibone othile ehla ngesitaladi, ompofu, odabukile, ophuphuthekile, olusizi, nohambaze, bese uthi, “Mfowethu, uhambaze.” “O, ngihambaze na? O, O, mfowethu, ngisize ungingenise ndawo ndawo, ngisize ukuze ngembathe.”

209 Kodwa unyukela kubo bese uthi, “Awusho, senawamukela uMoya oNgcwele selokhu nakholwa na?”

210 “Uyini wena, umgingqiki ongcwele na? Awu, awusho, uqonde ukuthini na? Ungakhulumi nami kanjalo, ngiyiPresbyterian, ngiyiBaptisti, ngivela *ek’theni-theni* nase*k’theni-theni*.”

211 Uhambaze futhi kawazi! Manje, angikaze ngikusho lokho, iBhayibheli lakusho lokho ngalonyaka, “Uhambaze futhi kawazi. Woza uzothenga izingubo kiMi,” Washo.

. . . *zingubo ezimhlophe* . . .

Izingubo ezimhlophe zingezabaNgcwele; kungukulunga kwabaNgcwele. Niyabo? . . .

212 Uhambaze? O, impela! Yebo, mnumzane! O, wena uthi, “Mfowethu Branham, hhayi ibandla lethu, yibandla eligqoka kahle kunawo onke edolobheni!” Bengingekungabaze lokho; ezinye zezimfashini zakamuva, izimpahla ezisikwe kahle ezizedlula zonke, izingubo zakamuva zezingcweti zaseHollywood, ezikhanukisa kakhulu obungaheha ukunaka kwayo yonke indoda esesitaladini. E-hhe. Impela.

213 Elinye inenekazi lathi kimi, lathi, “Mfowethu Branham, ngabe uqonde ukungitshela na? Manje, sithenga lezi zingubo esitolo futhi yilokho kuphela ongakuthenga.”

214 Ngathi, “Basazithengisa izimpahla futhi benza imishini yokuthunga. Lokho akusizo izaba esikhulu ngalokho.”

215 IBhayibheli lathi, “Yilo nalowo obuka owesifazane amkhanuke usephingile kakade naye.” Ngabe kunjalo na? Awu, khona-ke, uma owesifazane ezigqokisa akhanukise futhi azibeke phambi kwendoda, ubani ofanele ukuba asolwe ngakho na? Owesifazane nguye, ukuvezile. Kunjalo impela.

216 Manje, ungabamsulwa njengomduze kumyeni wakho. Ungaba yintombazane encane engakaze yenze-nto embi empilweni yakho, ube yintombi nto lapho ushada nomyeni wakho. Kodwa uma ugqoka kanjalo futhi ubangele amadoda akubheke kanjalo, isiphingile *nawe* kakade enhliziyweni yayo. Leso soni sikubukile. NjengomKristu ungahle ube nezimpahla ezisikwe kahle kunazo zonke edolobheni, ezoboya ezinhle ukuzedlula zonke, kodwa akakufanele oNgcwele kaNkulunkulu ukugqoka kanjalo.

217 [Akuqoshwanga eteyipini—Umhl.] O, yebo, ungezi emntwaneni kaNkulunkulu.

218 “O, qha,” bathi. Awu, bathi, “Ibandla lethu. . .” Uggqoke kahle na? Bathi babenjalo. Babe “cebile, babengaswele lutho.” Impela. Ngani, bathi, “Ngisho nomelusi wethu uphuma embethe ingubo ende enkulukazi. Yonke ikhwaya iphuma yembethe ingubo ende enkululazi.” Udeveli wafika wazisonga ngaphansi kwayo. E-hhe. E-hhe, kunjalo. O! Mm, mm! Awu, kungcono ngingakusho nalokho futhi. Ngakho-ke, ngingahle ngikudedele lokho kuhambe. Kulungile.

219 O, zonke lezizinto ezinkulu! Amakhwaya ambethe izingubo ezinde, amakhwaya akhokhelwayo, ufanele uwakhokhele ukuba acule. Mm. Ufanele unikeze umshumayeli okuningi kakhulu noma uzothola enye inkokhelo emkhokhela kangconywana. Uzobiza ibhodi labaphatheli ndawonye bese ethi, “Manje, bazalwane, ngi—ngi. . . nibe nomusa kakhulu kimi lapha, ninginika amakhulu *amaningi kangaka* ngeviki,” noma okunye okunjalo. “Kodwa elinye ibandla lePresbyterian le. . .” (Kubize nge “Pentecostal” kumbe noma ngabe liyini.) “ngaphesheya lapha, baye—baye bangithembisa ukuthi bayonginika *okuningi kangaka* ngaphezulu.” O, he!

220 Khona-ke unani ongcwele ompofu na? Banaliphi ithuba na? Yini ibandla elincane elimpofu eligcwaliswe ngoMoya oNgcwele, banaluphi uhlobo lwethuba na? Babengekwazi ukukhokhela lutho olunjengalokho. Ngakho-ke iNkosi iyakukuvusela okuthile khona-ke, amen, lokho okukhethwe ngesandla yiYo uqobo, ukugcwalisa ngoMoya oNgcwele futhi immisa njengombonisi jikelele phezu kwalo. Ithumela phansi. . . Yathi, “Ngiyakuyala ukuba uze uzothenga izembatho ezimhlophe kuye.” IBhayibheli lathi, “Izingubo ezimhlophe zingukulung-. . . zabangcwele.”

221 Manje, ngikholwa ukuthi thina. . . Asithole ngase—ngasevesini 19 manje. Ngikholwa ukuthi kungasevesini 20 esikhona, okungcono kunakho konke engingakubona. Ya, ya, futhi sivala kulokhu. Manje, thulani ngempela manje bese nilalela manje ngenkathi sisenza lokhu. Lalelani:

*Bheka, ngimi ngasemnyango, ngingqongqotha: uma umuntu ezwa izwi lami, avule umnyango, ngiyakungena phakathi. . . ngidle naye, naye adle nami.*

*Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokho nami ngingqoba, ngahlala noBaba esihlalweni sakhe sobukhosi.*

*Onendlebe, makezwe lokho akushoyo uMoya emabandleni.*

222 Lesi ngesinye sezitatimende ezivelele engake ngazibona eTestamenteni eLisha. Ngifuna niqaphele, “Ngimi emnyango ngingqongqotha.” Lokhu kuvamile ukusetshenziswa, isicaphuno sokunxusa ngezoni. Ngabe kunjalo na? Sitshela izoni, “UJesu

usemnyango, engqongqotha.” Kodwa lapha Ungqongqotha emnyango *webandla* ngokuba Wake wahamba nabo, kodwa bona (ngenhlango yabo nokuba yizwe nokugodola) baMshiya ngaphandle. Ungaphandle kwebandla.

<sup>223</sup> Manje, khumbulani, ekuqaleni kweminyaka yebandla, njengoba sesivala, Wayehamba phakathi kwezinti zezibani eziyisikhombisa zegolide (Ngabe kunjalo na?), iminyaka yebandla eyisikhombisa. Futhi ekupheleni lapha, siMthola engaphandle kwaliphi ibandla na? ElaseLawodikeya, ibandla laseLawodikeya. Ngaphandle, babe exclu... Mkiphele ngaphandle. Ngani, Wayemi ngaphandle ezama ukubuyela ngaphakathi. Isithombe esidabukisa kanje pho! UMSindisi wezwe, emi ngaphandle kwebandla Alithenga ngeGazi laKhe uQobo. Ihlazo phezu kwabo!

<sup>224</sup> “Ngimi emnyango ngingqongqotha.” Ngemuva kokufuqelwa ngaphandle noma waxoshwa, khona-ke ezama ukubuyela ngaphakathi, ukhasa abuyele emuva futhi ungqongqotha emnyango. Lokhu ngukuqoshwa okwethusayo kakhulu eTestamenteni eLisha. Ngicabanga ukuthi akukho lutho olungaba lusizi kakhulu ukwedlula lokhu, ukubona uMSindisi wezwe ekhishwa ebandleni laKhe uQobo, unyaka waseLawodikeya. Futhi Wayesevele ebatshelile ababekwenzile, ukuceba kwabo nakho konke, nalokho ababeyikho, nokuthi babesivivi kanjani nokunye nokunye, futhi ba—babene... bona... Wayengadingekile ukuba abahlanze, bona babehlanze *Yena* ngaphandle. Futhi lapha kwakuyikho konke okwalokho, esangqongqotha emnyango, ezama ukubuyela ngaphakathi. Ukwenzela ini na? Ukubapha ukuPhila okuPhakade. Bona kanye abambulala eKalvari, Wayezama ukusindisa imiphefumulo yabo. Kuyisithombe esifikiselana ngomunye kakhulu engake ngasibona empilweni yami, engake ngacabanga ngaso.

<sup>225</sup> Khishelwa ngaphandle! Wakhishelwa ngaphandle kuphi na? Manje lalalani, bangani. Uma lokhu kungesikhona okwethusayo! Tholani isithombe sakho, makuzike enhliziyweni yenu. UMSindisi wethu, ngenkathi Esemhlabeni, Wakhishelwa ngaphandle esizweni saKhe uQobo. Wenqatshwa, Wakhishelwa ngaphandle. Izwe liMkiphele ngaphandle futhi laMbethela. Futhi manje, ebandleni laKhe uQobo, Ukhishelwa ngaphandle. Akafunwa noma kuphi, abanasidingo saKhe. Bathole ihlelo, bebengaMdingi. Bathole uphapha, bebesayoMdingelani futhi na? Bathole umbhishobhi omkhulu, umbonisi jikelele, base bengesenamsebenzi ngoMoya oNgcwele. Base bengasamdingi Lowo. UKristu, uMoya oNgcwele, babengaMdingi. Ngakho ba...

<sup>226</sup> Angikholwa ukuthi basukuma nje base beMphonsa ngaphandle, ngoba babengaMgejanga. BabengaMgejanga, ngoba babesamculela amaculo. Umshumayeli wayesakhuluma

ngaYe, ngakho-ke babengaMgejanga. Kodwa ukuba yizwe kwabo nenhlangano yabo, ukuhlela, bethi, “Izinsuku zezimangaliso selwedlule futhi ayikho into ethiwa yi*lokhu* na *lokho*.”

<sup>227</sup> Ngiyanibuza. Yonke imvuselelo eyake yafika (noma yiphi, nina bosomlando), manje, phansi uze ufike lapha, lawa mabandla, yonke imvuselelo eyake yafika, i . . . yayihlala iphuma ngaphandle kwenhlangano. Noma yimuphi umuntu owake waqala imvuselelo, wayengaphandle kwenhlangano. Futhi ngaso sonke isikhathi i—imvuselelo iqalile, babenezibonakaliso nezimangaliso zokukhuluma ngezilimi nokuphulukisa, nokunye nokunye kanjalo, kwenzeka. Kuthi nje lowo msunguli angafa, khona-ke bayihlela futhi benza inhlangano kuyo, futhi bahamba ngqo “bafa” futhi uNkulunkulu akazange neze azilazile nayo futhi. Kunjalo impela.

<sup>228</sup> Futhi nangu la Ekhona onyakeni wokugcina webandla, emi ngaphandle komnyango, uNkulunkulu uSomandla. Lokho—lokho kwephula inhliziyoyami ukucabanga ngalokho. INkosi yami imi ngaphandle komnyango webandla laYo uQobo, emva kokufuqelwa ngaphandle ngokuba nezwe nokugodola nehlelo nokungabi nandaba, emi ngaphandle komnyango, engqongqotha, ezama ukubuyela ngaphakathi. Lapho ngicabange ngalokho, esikhashaneni esedlule, ngivele ngencika etafuleni lami ngase ngiqala ukukhala. Ngacabanga . . .

<sup>229</sup> Bengihlale ngicabanga, ngenkathi uJesu wayehlezi kuleyondlu endala yomFarisi lapho, akekho owaMnaka, lapho Wayenezinyawo ezingcolile. AbaMhlangabezanga emnyango futhi bageze izinyawo zaKhe futhi baMgcobe, ethatha umquba nezinto lapho Ayehamba khona; ingubo yaKhe ishanela nxazonke, yaletha lokho kunuka okudala komgwaqo lapho amahhashi nezinto kwakuhambe khona, futhi—futhi kwaletsha lokho kunuka kuYe.

<sup>230</sup> Babehlala begeza izinyawo, lokho kwakulisiko. Futhi insila yenkosi egeza izinyawo yayihlala emnyango. Futhi lapho kufika umuntu, babegeza izinyawo zakhe, bese befinyelela lapho bese bethola ipheya elincane lamasandali amenelayo, bamgqokise. Futhi bagcoba ikhanda lakhe nokwakhe . . . futhi bemenze wanuka kahle, nokushiswa kwentambo yakhe okuvela emisebeni yelanga, bakame izinwele zakhe ziye emuva. Wangena.

<sup>231</sup> Nokwamukelwa esivakashini, manje nansi indlela aba . . . Yima lapha umzuzu, Pat, ngifuna ukunikhombisa okuthile. Nansi indlela ababenza ngayo, babekwemukela kanjena. Manje, ngiyakholwa . . . Qhabo, njengalapha, ngikholwa ukuthi kufana nokuthile ngalokhu kuhleleka lapha, ukwamukela kanjena, niyabo, futhi nisibekelane omunye nomunye. Futhi wayesemukelile.

232 Kodwa ngenkathi uJesu eza kulomkhosi, njengoba Afika emkhosini wasePhentekoste lapha, othile wayeMgejile. Babenentshisekelo kakhulu ezindabeni zabo, ababhishobhi nokunye nokunye okwakulapho. UJesu wayemenyiwe kodwa akekho owageza izinyawo zaKhe. Futhi nango Wayehleli ngaphesheya ekhoneni, babengazi nakwazi ukuthi Wayelapho, nezinyawo zaKhe zinuka, ukungcola konke kuYe, enothuli.

233 Bese kuthi-ke kukhona isifebe esidala bandla ezansi esitaladini esakhuphukela lapho, sasinemali encane kuphela esakeni. Futhi saqalaza futhi sabona uJesu ehleli lapho enezinyawo ezingcolile. Kwaphula inhliziyayo yaso. Sathi, “Yileyondoda ethethelela lowo wesifazane izono zakhe. Yileyondoda engizwile ukuthi yenze ukuphulukisa. Kungani bengaYinaki na?”

234 Ngoba ababhishobhi nabo bonke owayekhona, baMxosha. Nango E . . . BaMmema ukuba eze.

235 Yileyondlela esenza ngayo. SiMmema ukuthi eze emihlanganweni yethu, kodwa-ke lapho sifika sinamahloni ngaYe. “O, ngingeke ngama bese ngithi ‘Mayibongwe iNkosi.’ O, qhabo, nakho kuhlezi oJoneses, bayocabanga ukuthi bengingungingqiki ongcewele.” Wena mzenzisi! Kunjalo. “Ngiyasaba ukuthi bengizokhuluma ngezilimi futhi bebeyongibiza nge ‘ndoda yezilimi.’” Ungolusizi odabukisayo!

236 Manje, niyakhumbula, lokhu kuyangena, niyabona. Ungolusizi, odabukisayo, umpofu, uhambaze, futhi uphuphuthekile, futhi kawazi.

237 UJesu ehlezi lapho nezinyawo ezingagezwanga. Futhi isifebe sasesitaladini, sengiyasibona sehla, ake—ake sixoxe . . . sisithathe umzuzu. Ng’yasibona sehlela esitolo, futhi sithi, “Mina . . .” Futhi izinyembezi ziqala ukwehla ebusweni baso, sathi, “A—angeke ngikwenze. Uma—uma—uma ngenyusa le nto lapho, Uzokwazi lapho ngithole khona lemali. Uyazi ukuthi ngiyithole kanjani, kodwa ngukuphela kwento enginayo.”

238 Yilokho kuphela Akufunayo. Yilokho kuphela Akufunayo. Niyabo? Akakhathali. Vele uze nje, “Akukho lutho ezingalweni zami engilulethayo.”

239 Ngakho-ke wathola amafutha athile okugcoba futhi wawenyusa. Futhi wafika ehla lapho wase ecabanga, “O, uma nje ngingaMbona!” Futhi khona-ke wangena ngesinyelela wase engena ngasemnyango ndawo ndawo.

240 Futhi, qhabo, babengaMenzanga wamukeleka. Ngakho-ke wathatha ibhokisi le-alabhasta walihlephula wase elifaka kokwakhe . . . ezinyaweni zaKhe, wase eqala ukugeza izinyawo zaKhe. Futhi waqala ukukhala, “O, kufanele kube nguYe. Yilowo engifunde ngaye njalo eBhayibhelini. Ngiyazi ukuthi Uyokuqonda.” Futhi into yokuqala niyazi . . . Amanzi amahle kanje pho ukwenzela izinyawo zaKhe,





247 O Nkulunkulu, ngangiyothanda ukuba lapho! Ngangiyophinda ngizigeze futhi. Yebo, mnumzane.

248 Mfana, ubengeke yini owesifazane kube yisikhathi esinzima esula izinyawo ngezinwele zakhe namuhla na? Ubeyofanele ame ngekhandla lakhe ukuba akwenze, ukuthola izinwele ezanele zokuzisula. Yebo, mnumzane, uzinqume zonke.

249 Kodwa lapho, izinyawo zikaJesu, akekho okhokhayo... (osolayo), ehlezi edumazekile, lokho kunuka ezinyaweni zaKhe. WaMgeza. Emva kokuba Ese—ngemuva kokuba Eseqedile, Wambheka phansi njengokungathi uthi, “Kulungile.”

250 Waqalaza, wathi, “Simiyoni, Nginokuthile engizokusho kuwe. UNgimemile lapha, futhi awuzange uNgihlangabeze emnyango. Awunginikanga manzi okugeza izinyawo zaMi. Awuzange ugcobe ikhanda laMi lapho Ngingena, ususe ukuhangulwa yilanga kiMi. Awuzange uNgange ukungamukela lapho ngingena. Kodwa lo wesifazane ompofu,” (O, he.) “lo wangaphandle, isifebe esitaladini, besingenamanzi okugeza izinyawo zaMi futhi sizigezile ngezinyembezi zaso. Besingenalutho lokuzisula ngakho, ngakho-ke sithathe izinwele zaso, sazesula. Asiyekanga ukwanga izinyawo zaMi. Manje Ngifuna ukusho kuwe: izono zaso, ebezingi, sithethelele zona.” Kunjalo, akazange asho lutho ngezakhe. “Izono zakho, ezingi, ziyathethelelwa.”

251 Futhi namhlanje lapho uJesu, emi ngaphandle komnyango wezinhlango zePentecostal, izinhlango zeBaptisti, izinhlango zeMethodisti, ezama ukubuye angene nephentekoste futhi, futhi abantu bayaMedlula. Emva kokuba wena...ukuba nezwe kwakho nezinto kuye kwaMfuqela ngaphandle kwebandla, Umile, ezama, ekhalela ukuthi abuye angene futhi. Futhi, o, kuyinto efikiselana umunyu kakhulu engake ngayibona empilweni yami. Babengenasidingo saKhe! Yena, ngaphandle, engqongqotha, ezama ukungena. Yileyonto efanayo Azama ukuyenza. Ngani na? Ngani na? Wayengaphandle.

252 Abazange bamMphonsele ngaphandle. Baqhubeka bacula ngaYe, bashumayela ngaYe, kodwa abazange baMgeje ebusweni babo. Kunjalo. Babeqhubeka ngqo. Ngani na? Babengakwazi ukubuka kade. Babeka isakhiwo sabo esikhulu. Babecebile. Babebuka inhlango enkulu ababengabayo, bezama ukuyakha bayikhuphule, ukuthola amanye amalungu ukuba angene, futhi abazange baMgeje. Qhabo, qhabo. Babengakugeji ukukhuluma ngezilimi. Babengayigeji emikhulu, imilayezo enamandla kaNkulunkulu Osika phansi enhliziyweni bese usoka enhliziyu, udabula izinto zomhlaba futhi ukuhlube njengezingcezu zombila. O, bona... .

253 Uma ushumayele kanjalo ebandleni labo, bayokuxosha. Futhi yileyondlela uMoya oNgcwele ashumayela ngayo.

UJesu wathi, “Nina nzalo yezinyoka! Nina—nina zinyoka otshanini!” Futhi uJohane wakwenza, naye, namadoda amakhulu agcotshiwe, ayehlala eyobula isikhumba kubo. Kunjalo.

<sup>254</sup> Kodwa abaMgejanga, ngoba babengenakho Lokho. Niyabo? Ngakho-ke babenokuthile okusambali okuncane kubambambatha emhlane, futhi kwathi, “Vele ujoyine nje, faka igama lakho khona lapha, futhi—futhi sizokungenisa ebulungwini bakho. Futhi hamba uyolanda iphepha lakho kwelinye ibandla futhi sizokwamukela, no—nokunye nokune. Manje, umnikelo wakho uzoba ngaka ngonyaka ngamunye na?” Niyabo, lokho ngukuthi, “Cebile, kawuswele lutho.” O! Kodwa udinga into enkulu kunazo zonke futhi awukabi naYo, uJesu emi ngaphandle ezama ukubuyela ngaphakathi nephentekoste.

<sup>255</sup> Ucabanga ukuthi bekuyokwenzekani kulobubusuku ebandleni leMethodisti ukuba uMoya oNgcwele ubuwehlele phezu kwebandla futhi baqala ukumemeza, begxuma, bekhuluma ngezilimi futhi beziphathisa kodakiwe. . . isigejane sabantu abadakiwe na? Ngani, i—iNkomfa ibiyophonsa lelobandla leMethodisti ngaphandle kweNkomfa. Niyakwazi lokho. Bekuyokwenzekani ebandleni leBaptisti ukuba kwenzekile na? Into efanayo. AmaPentecostal na? Ngani, baningi ababo, kwenzeka into efanayo. Impela. Yebo, mnumzane, babengeke bebekezelele lowo mbhedo. Bebeyothi, “Ngani, baze bona ngisho nokhaphethi bethu abasha.” E—hhe, impela. He! He! Isigejane esilusizi kangaka pho abayiso. Kunjalo.

<sup>256</sup> Awu, kulungile, Wake waba nabo, Wahamba nabo phakathi kwezinti zezibani eziyisikhombisa zegolide. Futhi nansi impendulo: amahlelo nezinto zawo zezwe, ababhishobhi bawo, okhadinali, nakho konke ukuba yizwe kwabo, babeMxoshile futhi babengakaze baMgeje. Futhi ibandla. . .

<sup>257</sup> Manje, sizokwenzenjani ukuze siMbuyisele ngaphakathi na? Uma Engaphandle kwebandla lePentecostal manje, sizokwenzenjani ukuze siMbuyisele ngaphakathi na? Ngabe kuzothatha amavoti avumelanayo abantu ukuthi aMbuyisele na? Ngabe kuzothatha ukukhethwa kukaphapha omusha, ukhadinali omusha na? Noma mhlawumbe kuzothatha—kuzo—kuzothatha ukuvusa ihlelo elisha. Lokho akusoze kwakuthatha! Lokho akusoze kwakwenza. Ihlelo elisha ngeke lakwenza, omusha—u—u—u—u—ukhadinali omusha ngeke akwenza, umelusi omusha ngeke akwenze, umvangeli okhokhelwa kahle ngeke akwenza. Akukho lutho ezweni olungenziwa kodwa nguwe uqobo. SiMngenisa kanjani na? Hhayi ngevoti. Qhabo, mnumzane. AsiMbuyisele uJesu ngevoti, ngoba ngeke Angene.

<sup>258</sup> Nakhu—nakhu-ke, “Uma umuntu ezwa iPhimbo laMi futhi avule umnyango.” Manje, siyazi ukuthi uyini umnyango khona-ke. “Uma umuntu evula umnyango, ezwe iPhimbo laMi.”

259 Hhayi—hhayi “Uma noma yiliphi ibandla...Uma noma iyiphi inhlango...” Qhabo, mnumzane. Akaphathelani nabo, bafile futhi abasekho kwasekuqaleni. Uyayizonda, Ubehlala eyizonda. Wathi Wayizonda! Futhi Usayizonda namanje kulobubusuku!

260 “Kodwa uma noma yimuphi umuntu,” noma yimuphi umuntu weMethodisti, noma yimuphi umuntu weBaptisti, noma yimuphi umuntu wePresbyterian, noma noma yimuphi umuntu weKatolika, noma yimuphi umuntu weChurch of God, umuntu weNazarene, umuntu wePentecostal. “Noma yimuphi umuntu oyozwala iPhimbo laMi futhi avule umnyango, Ngizongena ngidle naye futhi yena naMi.” Lowo ngumyalezo oya ebandleni lePentecostal. Hhayi ukuzama ukuvuselela inhlango yePentecostal, kodwa uvuselele iSibusiso sePhentekoste enhliziyweni yomuntu ngamunye. Yiyona ndlela kuphela. “Futhi Ngizodla naye, naye, Mina.”

261 Senza ini isithunywa ebandleni...umlayezo ebandleni usifundisani khona-ke, fundisa—sifundisani na? Hhayi ukukhula kuMoya. Qhabo, mnumzane. Ukwehla koMoya, sinokwehla ngaso sonke isikhathi. Indlela...I—izithunywa ebandleni nomyalezo kuwo wonke unyaka webandla wabulahlala ubuhlelo. Wonke umyalezo ebandleni, ibandla lalisekwehleni njalo njalo futhi lalingeMulalele. U—umyalezo ebandleni wawungawanaki amahlelo. Futhi kwenza amaKristu abhasteliwe, abizwa kunjalo, kunjalo, angazi lutho ngoNkulunkulu noma ngoMoya oNgcwele. Lokho kuyiqiniso njengoba ngimi kulomsamo kulobubusuku. Amalungu ebandla amahle asivivi, ukuba ahlanzwe kuphela emlonyeni waKhe.

262 UPawulu waxwayisa, abeZizwe babeyigatsha. Manje, ngifuna abanye benu, uma nithanda, ukuba baphenye kwabaseRoma, isahluko 11, ivesi 15 kuye kwela 27, ukuze nikwazi ukukumaka phansi, nina nonke. Bese kuthi-ke, kungukuthi sekuleyithi, ngizonicaphunela lokhu manje ngaphambi nje kokuphuma, ngoba yi...Manje, kwabaseRoma, uma nifuna ukukubhala phansi, 11:15 kuya emashumini amabili... kuya e 27. UPawulu wabatshela, washo, ekhuluma nabeZizwe lapho, kwabaseRoma, wathi, “Uma uNkulunkulu...” Manje, lalalani njengoba sesivala eminyakeni yebandla! UPawulu wathi, “Uma... uNkulunkulu engayekanga umuthi womnqumo ongowasendle, kepha wawunquma ngenxa yokungakholwa.”

263 Ngabe kunjalo na? Yini eyabangela ukuba anqunywe na? Ngoba benqaba iphentekoste. Ngabe kunjalo na? NgoSuku lwePhentekoste bahlekisa futhi bahlambalaza uMoya oNgcwele.

264 Ngenkathi uJesu elapha emhlabeni, Wathi...Babiza—baMbiza, “uBelzebule,” bathi “Wayengudeveli,” futhi “Ungumbhuli,” noma yini enye.

265 Wathi, “Nginyanithethelela ngalokho, kepha lapho uMoya oNgcwele esefikile ningakhulumi ngokumelana naYe; ngoba ukhuluma ngokumelene naYe, awusoze wathethelelwa khona.”

266 Futhi khumbulani ngenkathi uJesu ethuma abafundi baKhe, “Ningayi kwabeZizwe.” Ngabe kunjalo na? “Kodwa-ke yiyani ezimvini ezilahlekile zakwa-Israyeli.”

267 Bazilahla kanjani na? Ngokuhlambalaza uMoya oNgcwele, ukubiza uMoya kaNkulunkulu nge “nto engcolile.” Bahlekisa ngaYe ngenkathi besina eMoyeni, nokunye nokunye, ngoSuku lwePhentekoste. Lowo muzi ofanayo, bahlekisa ngaWo, uTitus wababulala phakathi lapho negazi labo lagobhoza ngendlela yesango. Badla abantwana babo uqobo, nakho konke, kulelo khulu minyaka elifanayo. Futhi kunjalo. Esinye sezizwe ezinkulu kunazo zonke zomhlaba siba ngesiphansi kunazo zonke, futhi sasakazekela e . . . imimoya emine yomhlaba. Ngoba yini na? Ukungakholwa! Futhi lesi kwakuyisiqu sasekuqaleni, umuthi wasekuqaleni, u-Israyeli.

268 Futhi uPawulu akasho yini lapho na? Ubani onomBhalo khona lapho na? Uyakuthola, Pat na? Sukuma bese ufunda kusukela evesini 15 kuya ku 27.

[UMfowethu Pat uyafunda: *Ngokuba uma ukulahlwa kwabo kungukubuyiswa kwezwe, ukwamukelwa kwabo—kwabo kungaba yini, uma kungesikho ukuphila kwabafuleyo na?—Umhl.]*

[*Uma ulibo lungcwele, nenhlama injalo: uma impande ingcwele, namagatsha anjalo.]*

[*Kodwa uma kwaphulwa amanye amagatsha, wena-ke, ongumnqumo wasendle, yafakelwa phakathi kwawo, wahlanganyela nawo impande yamafutha yomnqumo;]*

[*Ungazigabisi wena phezu kwamagatsha. Kodwa uma uzigabisa, kodwa akusuwe othwele impande, yimpande ethwele wena.]*

[*Uzakuthi-ke wena, Amagatsha aphulwa, ukuba mina ngifakelwe.]*

[*Kulungile; aphulwa ngokungakholwa, . . .—Umhl.]*

Lalelani, “Ukungakholwa!” Kulungile, qhubeka.

[*. . . wena-ke umi ngokukholwa. Ungazikhukhumezi, kodwa yesaba:—Umhl.]*

[*Ngokuba uma uNkulunkulu engayekanga amagatsha emvelo, nawe angeze akuyeka.]*

[*Bheka-ke ububele nobukhali bukaNkulunkulu: kulabo abawayo, ubukhali; kodwa kuwe, ububele, uma uhlala ebubeleni: uma kungenjalo uzakunqunywa nawe.]*

[Nalabo, uma bengahlali ekungakholweni, bayakufakelwa: ngokuba uNkulunkulu unamandla okubafakela futhi.]

[Ngokuba uma wena wanqunywa emnqumweni ongowasendle ngemvelo, wafakelwa emnqumweni omuhle ngokuphambene nemvelo: ikakhulu labo, abangabemvelo, bayakufakelwa emnqumweni wakubo?] Mm.

[Ngokuba angithandi, bazalwane, ukuba ningayazi le mfihlakalo, funa nizishaye abahlakaniphileyo; ukuthi inxenye ka-Israyeli yehlelwe ngubulukhuni, kuze kungene abeZizwe ngokupheleleyo.]

[Kanjalo u-Israyeli wonke uyakusindiswa: njengalokho kulotshiwe ukuthi, Kuyakuvela eSiyoni uMhlangulisi, asuse ukungalungi kuJakobe:]

[Yilesi isivumelwano sami nabo, lapho ngisusa izono zabo.]

<sup>269</sup> Ngabe niyaKuthola na? UPawulu wathi, “Uma u-Israyeli ekhuphuka futhi wabona izibonakaliso lapha zikaMoya oNgcwele, futhi zanqunywa...” Khumbulani, ngoba benqaba umyalezo kaPawulu (umbhaphathizo eGameni likaJesu, ukuphenduka nombhaphathizo eGameni likaJesu, izibonakaliso nezimangaliso zilandela ikholwa), futhi baMenqaba. Futhi bathi:

. . . bhekani, siphendukela kwabeZizwe.

<sup>270</sup> Ngabe kunjalo na? Ake sibone, ngikholwa ukuthi kwakuse. . . lapho abaqala ukubizwa khona ngamaKristu, kwakuse-Efesu, Kulungile, e-Antiyokiya.

<sup>271</sup> Manje—manje, uma—uma umuthi wokuqala wawungcwele, amagatsha awo angcwele, isihlahla sasekuqaleni, futhi ngoba bona bawukholwa ngokungesikho uMlayezo wePhentecoste uPawulu ayewushumayela (Ngabe kunjalo na?), uNkulunkulu wawanquma wase ethatha umnqumo wasendle (okwakungabeZizwe, thina) wase esifakela ukuze siphile ngega- . . . ukuphila kwalowo muthi.

<sup>272</sup> Manje, kakhulu ngakanani kulolu suku lapho senqaba uMlayezo wePhentekoste owehle eminyakeni yebandla, uNkulunkulu ukwazi kangakanani ukususa lesi sihlahla esidala sasendle kuso, noma kanjani, bese evumela esinye ukuba singene na? Ngoba uzoWenqaba, ngenxa yokungakholwa. Manje hlanganisa lokho okwesisila sejuba nesifundo kulokhukusa. Uyazi lapho simi khona manje, awazi na? Sisesikhathini sokuphela sokuthathwa kweBandla labeZizwe, uHlwitho lwaLo; nokungeniswa kukaMoya oNgcwele ukuba wehlele phezu kwamaJuda, noJesu ukuba azazise Yena uqobo, ukubeka uphawu izinkulungwane eziyikhulu namashumi amane nane.

Nakho lapho ukhona. Ukubuyisa umuthi wasekuqaleni (emuva ungene eSibusisweni) ungene ku-Israyeli futhi.

273 UJesu ngeke ame ngaphandle komnyango wakho futhi angqongqothe sonke isikhathi. Kukhona isikhathi lapho Azoneliseka khona futhi ajike, khona-ke wena uyongqongqotha kodwa awusoze uMthole. Woza ngenkathi kuseyisikhathi. Woza ngenkathi kusekhona ukungqongqotha. Ungayekethisi nganoma yini engaphansi kombhaphathizo kaMoya oNgcwele njengoba bawuthola ePhentekoste, nohlobo olufanayo lombhaphathizo wamanzi, izinto ezifanayo abazenza lapho. Ungavumeli lutho ukuthi lufake noma yini enhliziyweni yakho olungaphansi kwalokho.

274 Manje, kini bangani bami abangamaKatolika, ake nginitshela okuthile, nikholelwa entombini uMariya. Intombi uMariya, ngokuba ngunina kaJesu Kristu, kwadingeka akhuphukele ePhentekoste futhi agcwaliswe ngoMoya oNgcwele, futhi waziphathisa okomuntu odakiwe. Wayephakathi kwalabo abayikhulu namashumi amabili, waba nombhaphathizo kaMoya oNgcwele, ukukhuluma ngezilimi futhi eziphathisa okowesifazane odakiwe phandle lapho, ngaphansi kukaMoya kaNkulunkulu. Futhi uma intombi uMariya wadingeka ukuthi enze lokho ukuze angene eNkazimulweni, uzongena kanjani kuYo, noma yini engaphansi kwalokho na? Cabanga ngakho. Kunjalo.

275 AmaBaptisti... Ukuthi umshumayeli weBaptisti emuva lapha ufuna ukuqiniseka ukuthi kushiwo kumaBaptisti futhi. Lokho kungokwanoma ubani, akukhathaleki ukuthi ngubani.

276 Ngakho-ke ukujoyina ibandla nokusho nje isivumokholo, nokuya esontweni njalo ngeSonto ekuseni, ngeke kwakusiza nakancu. Wenza inhlekisa ngoNkulunkulu. Yiba umKristu wangempela noma ungabi yilutho nhlobo. Yiba phakathi kokushisa noma ubande. Noma uphume... Ngoba awukwazi ukuba... Awukaze ubone inyoni emhlophe emnyama, awukaze ubone umuntu odakiwe ongadakiwe, awukaze ubone isoni-ongcwele. Qhabo, awukwenzi, abakwenzi. Kuphakathi kokuthi ugcwaliswe ngoMoya oNgcwele futhi uNkulunkulu ephila kuwe, noma awusikho nhlobo. U—uyikho noma awusikho.

277 Ngakho-ke ufanele—ufanele ukhumbule ukuthi uJesu umi emnyango wakho, futhi ukhumbule isithembiso sikaNkulunkulu lapha ukuthi Uzokwenza kulezi zinsuku. Ngenxa yani na? Ukwenqaba. Yini eyabangela ukuthi u-Israyeli anqunywe, umuthi wasekuqaleni na? Ngoba benqaba uMlayezo wePhentekoste kaPawulu. Futhi niyakholwa ukuthi lona ngunyaka wokugcina webandla na? IBhayibheli lasho njalo! Futhi lithi kuzokwenzekani kubo na? Bazonqunywa ngenxa yokwenqaba uMlayezo wePhentekoste, khona-ke uNkulunkulu uzobuyela futhi kumaJuda.

278 Futhi wonke u-Israyeli ngaleso sikhathi uzosindiswa, ngoba Uzobathatha njengesizwe, hhayi umuntu ngamunye. Kodwa kuwe nami ngumuntu ngamunye, ngoba Uza kumaJuda... IZenzo, eNcwadini yeZenzo, Weza kwabeZizwe ukukhipha “abantu kwabeZizwe ngenxa yeGama laKhe,” uMlobokazi waKhe. “Abantu,” oyedwa lapha, oyedwa lapho, oyedwa ngalapha, futhi Usebenzana nathi ngabantu ngabanye, kungakhathaleki ngohlanga, isivumokholo, noma ibala. Usebenzana nathi njengabantu ngabanye, yimbali yaKhe Ayoyibeka e-altare laKhe. Kodwa njengamaJuda, Wayehlala esebenzana no-Israyeli njengesizwe, bayisizwe sabantu, isizwe saKhe.

279 Ngijabule kulobubusuku ukuthi sinaloMlayezo. Futhi ngijabule kakhulu ngokuthi nethamelile, futhi ukwethamela kwenu kuthakaselwe kakhulu yimi. Ngibonga kuNkulunkulu uSomandla ngaYe engivumela ukuba ngibone engikubonile, nengikwazi ukukuletha kuleli bandla, futhi manje seWusukile enhliziyweni yami. Isikhathi esithile uMoya oNgcwele usebenzana nenhliziyoy yami, angikwazanga ukuWunyakazisa usuke, bengifanele nje ngihambe naWo.

Kunezinto ezimbili engizizwele ziholela ukuba kwenziwe.

280 Ngiya eShreveport, eLouisiana, okomhlangano noMfowethu Moore. Futhi umkami ehlezi lapho anganitsihela. Amaviki amane ngicishe ngakhala, “Ngifuna ukuya eShreveport. *Ngani na?*” Futhi noma ngubani owayeseShreveport uyazi ukuthi *kungani* manje. Abakaze babone noma bezwe into enjengakho. Abashumayeli abavela kuyo yonke indawo, amaBaptisti nezinhlalo ezahlukahlukene. Enye indoda yathi yaqala, yabeka isandla sayo phezu kwebhokisi lamaqhwa, noMoya oNgcwele wehlela phezu kwayo wase uthi, “Yiya eShreveport, eLouisiana, uzotshelwa khona lapho okufanele ukwenze.” Ngayitshela igama lami nokuthi izoyithola kuphi... Ngathi, “Uzokutshela ukuthi wenzeni.”

281 Ngathi, “Ichibi livuliwe ngezansi kwezitebhisi. Udinga umbhaphathizo kaMoya oNgcwele.” Futhi lapho...

282 Ngakho-ke izinto ezifana naleyo, abantu bekhuluma, ne-neziprofetho nezinto zokubikezela izinto ezenzeke khona lapho phakathi kwethu.

283 Ngase ngithi, “Ngifanele ngiye eJeffersonville futhi ngibhale le ncwadi, ngoba angazi ukuthi ngifanele ngibe nesikhathi esingakanani lapha. Kodwa uma ngizwakalisa Lona bese Uyabhala, uma sengihambile amaZwi azoqhubeka aphilile.” Nginomlando ubhalwe phansi ozoya encwadini. Futhi ngiza lapha ukuze ngikulethe phambi kwebandla ukuthola ukuphefumulelwa kukaMoya oNgcwele, ngoba bengingazazi lezi zinto mina uqobo. Yiqiniso lelo. Lokho kuseGameni leNkosi, yiqiniso lelo, “Bengingakwazi.”



284 Manje ngizizwa ngikhululiwe, ngizizwela ukuthi uNkulunkulu usilethele uMlayezo. Ngikholwa ukuthi sisekupheleni komgwaqo, ngikholwa ukuthi ihora lilapha ngenxa yokubonakaliswa kukaNkulunkulu ukuba aziswe phakathi kwethu. Futhi angazi ukuthi kuzoba yisikhathi eside kangakanani, kodwa ihora selisondele ngokushesha.

285 Sizobe sibheke omkhulu ukuba avuke. Angahle afike osukwini lwami, angahle afike ekuseni, angazi. Angahle abe phakathi kwethu ngqo manje, angeke sisho. UMoya oNgcwele ulapha ukuba usihole kuze kube yilesosikhathi, khona-ke lapho lo mhlo ezosiwelisa uzobe esagcotshwe nguMoya oNgcwele; u—u-Eliya uzoba njalo, kusobala, ozokuzana. Kodwa uzoba umholi ozophendulela izinhliziyi zabantwana, noma, izinhliziyi zabantwana zibuyele eMlayezweni woBaba, babuyele eMlayezweni kaBaba wethu waseZulwini ngoSuku lwePhentekoste ngenkathi Ethululela uMoya waKhe.

286 Okungukuthi lowo mugqa omncane, ngawusondeza kakhulu nje ngengangingakwazi ngomlando neBhayibheli, futhi ngakhombisa ukuthi leyonto yehlile ngqo yadlula eminyakeni yebandla, futhi yilokho-ke namhlanje, ngakhombisa ukuthi amahlelo liyisiqalekiso phambi kukaNkulunkulu. Ngithemba ukuthi lokho kuzinzile ezinqondweni zenu, ngeBhayibheli, ngezenzo zabaphostoli, ngomlando nakho konke. Ukuthi . . .

287 Futhi akuzake kube nesikhathi esisodwa lapho uNkulunkulu ake wahlela iBandla laKhe. Umama wamabandla ahleliwe ukubusa kweRoma eliKatolika. IBandla eliRoma Katolika, lingunina wezinhlango. Futhi lapho nje imvuselelo ibhobokela ingene kunoma yiliphi iqembu leProtestane, babuyela emuva ngqo futhi benze into efanayo. NeBhayibheli lathi, “Wayeyisifebe. Futhi yena, wayenamadodakazi okwakungamabandla aphuma kuye.” Kwakufanele kube ngabesifazane, kube yizifebe. Nanguya. Ngakho-ke sihleli . . .

288 Kodwa Waphinda washo lokhu, “Ningesabi, mhlambi omncane, kuyintando enhle kaYihlo ukuninika uMbuso.” Ngakho-ke kwangathi sonke, ngalolosuku, nina maMethodisti, maBaptisti, noma ngabe niyini, “Noma ngubani ovula umnyango, Ngizongena futhi ngidle kanye naye.”

289 Sengathi singabalwa, bazalwane, bodadewethu, kwangathi singabalwa siyilowomhlambi omncane ngalolosuku. Sengathi singaba yingxenywe yalowo mhlambi omncane oyobe ulindle lapho Efika, njengoba Efika ukuzowuthatha emhlabeni jikelele. Ngokuba u—uHlwitho luyoba semhlabeni jikelele. “Bayoba babili embhedeni, Ngiyothatha oyedwa; ababili ensimini, futhi Ngiyothatha oyedwa.” Kubonisa ukuthi kuyoba ubusuku ngakolunye uhlangothi lomhlaba nokukhanya kwemini kolunye, niyabo. Ngakho-ke, kungukuthi, “Ababili bazoba sembhedeni, ababili bazoba sensimini,” niyabo, “Ngizothatha oyedwa kubo.”

<sup>290</sup> Futhi njengoba ngishilo kulokhukusa, uyobe ugibela wehla ngomgwaqo ngezinye zalezi zinsuku, ukhuluma nomama, futhi uqalaza, uyobe engasekho. Uyobe uhleli etafuleni, uphuza ikhofi lakho—lakho noma udla isidlo sakho sasekuseni, noma—noma okuthile, futhi into yokuqala uyazi, uyoqalaza futhi ubaba akasekho. Kunjalo impela. Luyeza, futhi asazi ukuthi sikhathi sini. Kodwa into yakho ngukuthi, lapho sekudlulile khona-ke sekudlulile, khona-ke akukho lutho olunye ongalwenza ngakho. Wena uthi, “Ngikuzwile lokho isikhathi eside.” Kodwa uzokuzwa okokugcina. Kunjalo. Kuzokwenzeka ngoba KuyiZwi leNkosi. Futhi, khumbula, kwakhe Kwahluleka noma ngasiphi isikhathi ngalobu busuku obuyisishiyagalombili engikade ngibushumayela na? Kodwa lokho—lokho uJesus akusho lapha, kufezekile, futhi kwenza yonke iminyaka yebandla ncamashi nje.

<sup>291</sup> Futhi sibona lo nyaka webandla ungena kukho ngqo, futhi ngalo kanye ihora. Ngisho nakulokhukusa, ekufanekiseni izintombi, sona kanye isikhathi izintombi ezilele... Manje, niyakhumbula, iBhayibheli lasho ukuthi intombi elele... ngenkathi ukukhala sekuzwakele, “Bheka, uMyeni uyeza,” ukufika kweNkosi, ukushunyayelwa kweZwi. Futhi khona-ke kwenzekani na? “Isikhathi sesisondele, amabhomu e-athomu nakho konke sekulungele,” abashumayeli begijima ezitaladini futhi baqala ukumemeza uMyalezo.

<sup>292</sup> Futhi ngokushesha nje lapho benza, ibandla elikhulu ngaleyonkathi, intombi elele, lathi, “A, awu, sesibe yiPresbyterian isikhathi eside, mhlawumbe sizotadisha bese sithola. Yebo, uyazi, ngikholwa ukuthi siyawudinga uMoya oNgcwele.” Futhi babhala amapheshana nakho konke ngaWo manje, kuqala. Futhi bathi, “Ungasipha omunye waWo na?”

Futhi zathi, “Qhabo, sinanele thina.”

<sup>293</sup> Ngakho-ke ngenkathi sezihambile ukuyothola uMoya oNgcwele, zaya ukuyokhuleka, njengamabandla, amabandla amakhulu amahle akwenzayo namuhla, izinhlango. Lapho sezihambile ukuyothola amaFutha, uMyeni wafika. Ngakho-ke bazama ukuWuthola manje, amabandla amakhulu, izinhlango, imihlango emikhulu yamazwe ngamazwe ngaWo e—emabandleni ahleliwe, ethi, “Sizofanele sibuyeke eSibusisweni sePhentekoste. Sifanele sibe nabaphulukisa ngokukaNkulunkulu ebandleni. Sifanele sibe nabakhuluma ngezilimi. Sifanele sibe nabahumushi bezilimi. Sifanele sibe nazo zonke lezi ziphiwo zokomoya ebandleni lethu, futhi sizofanele nje siqale imihlango futhi siqale ukukwenza.” Bathola imikhandlu, sebeqalile ukukwenza. Ngenkathi besahambile ukuyokwenza lokho, yileso kanye isikhathi lapho uMyeni efika khona futhi wathola labo ababenaFutha ezibanini zabo, futhi bamuka.

294 Khona-ke ziyafika, futhi kwenzekani na? Zaphoswa ebumnyameni obungaphandle (inkathi yeNhlupho eNkulu) lapho kuyobakhona ukukhala nokulila nokugedla kwamazinyo, ngenkathi uMlobokazi eseZulwini. O, he!

295 Khona-ke ekupheleni kwaleyominyaka emithathu nengxenye, Uzoza njengoba kwenza uJosefa futhi Wazazisa kubazalwane baKhe. Kuzodala ukukhala yonke indawo, futhi bayothi. . . Bayohlukanisa imindeni yabo, futhi bakhale futhi—futhi bathi, “Wazitholaphi lezo zibazi na?” Futhi—futhi ogwaziwe. . . labo abaMgwazayo bazakuMbona, futhi Uzozazisa kubazalwane baKhe.

296 Manje Uzama ukuzazisa Yena uqobo eBandleni laKhe, futhi baMfuqela ngaphandle. Futhi Usamile, engqongqotha, ethi, “Ngabe ukhona omunye futhi phakathi lapho na? Oyedwa ongavula futhi aNgingenise futhi ngikhulume nawe na?”

297 O, ngiyajabula, ngibonga kakhulu ukuthi cishe. . . eminyakeni eminingi eyedlule, cishe eminyakeni engamashumi amabili nesishiyagalombili eyedlule, ngazizwela lokho kungqongqotha enhliziyweni yami. Futhi mina. . . Wangena, bengilokhu ngidla naYe naYe kanye nami selokhu kwathi nhlo. Futhi ngemukela iSibusiso sePhentekoste, ngemukele uMoya oNgewele.

298 Ngabhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zami, sona kuphela isikhathi engake ngabhaphathizwa ngaso empilweni yami, kanye. Ngenkathi ngangisewumfanyana nje, akekho owayengangitshela ukuthi kwakukhona oNkulunkulu abathathu. Qhabo, wawungeke uhlohle lokho kwehle entanyeni yami. Awukwazi ukukunika noma ngubani owazi noma yini. . . owaziyo ukuthi uNkulunkulu uyini. Kunjalo. Ngakho-ke lapho ngibhaphathiza. . . umshumayeli weBaptisti wangibhaphathiza. Ngathi, “Ngifuna ukubhaphathizwa eGameni leNkosi uJesu Kristu.” UDkt. Roy E. Davis wangibhaphathiza eGameni leNkosi uJesu Kristu ngenkathi ngisengumfana nje. Niyabo? Kunjalo. Ngakho-ke nga—ngakukholwa, ngihlalile nakho, futhi ngiyazi ukuthi kuliQiniso. YiZwi likaNkulunkulu eliPhakade. Kunjalo. Kunjalo.

Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo.

Ngingomunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo;  
Ngingomunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo.

Nakuba lababantu bengafundile,  
 Noma baqhoshe ngodumo lwezwe  
 Bonke bemukele iPhentekoste labo,  
 Babhaphathizwa egameni likaJesu;  
 Futhi bayasho manje, kokubili kude  
 nakabanzi,  
 Amandla aKhe namanje asafana,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wa . . .

299 Anijabuli na? Uma ujabula, phakamisa isandla sakho.

Omunye wabo, omunye wabo,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo;

(Uma nje usuba ngowaKhe uzoba ngaphezu kwaso sonke  
 isono, eGameni likaJesu Kristu.)

Woza, mfowethu, ufune lesisibusiso  
 Esizohlanza inhliziyo yakho esonweni,  
 Esizoqala ukushaya izinsimbi zokujabula  
 Futhi sizogcina umphefumulo wakho uvutha  
 amalangabi;  
 O, siyavutha manje phansi enhliziyweni yami,  
 O, udumo eGameni laKhe,  
 Futhi ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo.

O, omunye wabo, omunye wabo,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo, Haleluya;  
 Omunye wabo, omunye wabo,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo.

Babebuthene ekamelweni eliphezulu,  
 Bonke bekhuleka egameni laKhe,  
 Babhaphathizwa ngoMoya oNgcwele,  
 Namandla enkonzo afika;  
 Manje lokho Abenzele khona ngalolosuku  
 Uzonenzela okufanayo,  
 Ngijabula kakhulu ukuthi ngingathi . . .

300 Manje asixhawulane, ngaphambili, emuva, nanxazonke.

Omunye wabo, omunye wabo,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo;  
 Omunye wabo, omunye wabo,  
 Ngijabula kakhulu ukuthi ngingathi  
 ngingomunye wabo.

O, omunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo;

Omunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo.

Omunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo;

Omunye wabo, omunye wabo,  
Ngijabula kakhulu ukuthi ngingathi  
ngingomunye wabo.

Awujabuli ukuthi ungomunye wabo na? [Ibandla liphendula lithi, “Yebo! Amen! Haleluya!”—Umhl.] Ngiyakuthanda lokho. Isigejane esinomsindo.

<sup>301</sup> Sh! Sh! [Umfowethu ukhuluma ngolunye ulimi. Umfowethu unikeza ukuhunyushwa—Umhl.] SiKubonga kanjani, Baba, ngokulunga nesihe saKho kithi, labo abangafanelekile. Ukucabanga ukuthi Uyoqinisekisa uMlayezo waKho manje, Nkosi, othenjiswe abantu. Ngiyakhuleka, Nkulunkulu, ukuthi izihawu zaKho ziphumule phezu kwabo.

<sup>302</sup> Uma kukhona noma ubani lapha ongaMazi njengoMsindisi, ningafuna ukuMthola khona manje ezinhliziyweni zenu njengoMsindisi, ningama ngezinyawo zenu ngenkathi sisaninikelela ngomkhuleko na? Wathi Uyo . . . wenza lo Mlayezo lapho futhi Ubefuna ukuqinisekisa iZwi laKhe kini. Uma kukhona abanye lapha abangaMazi futhi akakaze awemukele uMoya waKhe, Ukhuluma nawe.

<sup>303</sup> Kulungile, lowo emuva lapho. Ungavele ume nje ngezinyawo zakho, mfowethu na? [Umfowethu ebandleni uyakhuluma—Umhl.] Ufuna ukubhaphathizwa kuMoya oNgwele, yilokho, mfowethu na? UNkulunkulu akubusise. Yima lapho okhona. Ngabe ukhona omunye ongathanda ukusukuma bese ethi, “Ngingathanda ukubhaphathizwa kuMoya oNgwele”? UNkulunkulu akubusise, mfowethu. UNkulunkulu akubusise. Kuhle lokho. Vele ume nje ngezinyawo zakho. Yiba ulokhu ume ngezinyawo zakho. Angabakhona omunye ongathanda ukwemukela uMoya oNgwele futhi abhaphathizwe, othanda ukukhunjulwa emikhulekweni yethu khona manje, ukubhaphathizwa kuMoya oNgwele na? Ngabe ukhona omunye, ngaphambi kokuba ngisho engilungela ukukusho, ongathanda ukuma futhi abandakanywe na?

O, ubungabalwa njengomunye womhlambi  
waKhe na? (Ubungakwenza na?)

Ungabinasisihla ngaphakathi, uqaphele futhi  
ulinde lokho kubona ukuba kubhekwe;

Uyeza futhi.

<sup>304</sup> Uyeza futhi. Ungafuna ukuba yisitha saKhe noma ungafuna ukuba ngumntwana waKhe na? UNkulunkulu othukuthele ngalokhokusa, lutho kodwa iGazi likaJesu Azolazi. Akasoze . . . Ubulungu bakho bebandla abazukuba lutho kuYe. Lutho kodwa iGazi!

O, kuligugu lokho kugeleza  
Okungenza ngibe mhlophe njengeqhwa;

Kancane.

Awukho omunye umthombo engiwaziyo,  
Lutho kodwa igazi likaJesu.

Yini engahlanza isono sami?  
Lutho kodwa igazi likaJesu;  
Yini engangenza ngibe ngcwele futhi?  
Lutho kodwa igazi likaJesu.

O, kuligugu lokho kugeleza  
Okungenza ngibe mhlophe njengeqhwa;  
Awukho omunye umthombo engiwaziyo,  
Lutho kodwa igazi likaJesu.

[UMfowethu Branham uqala ukuhamisha  
iculo—Umhl.]

Lutho kodwa igazi likaJesu;  
Konke lokhu kungukulunga kwami,  
Lutho kodwa igazi likaJesu.

Ngabe bakhona abanye na?

O, kuligugu lokho . . . (Alukho olungama,  
mfowethu, dadewethu. Izwe liyacwila,  
selihambile!)  
. . . njengeqhwa;  
Awukho omunye umthombo engiwaziyo,  
Lutho kodwa igazi likaJesu.

<sup>305</sup> Maphansi, Teddy, uma uthanda, “KunoMthombo Ogcwaliswe NgeGazi, omuncwe emithanjani ka-Imanuveli.”

<sup>306</sup> Manje, bangane, nina enimi ngezinyawo zenu eni—enizama ukwamukela ubumnandi beNkosi uJesu. Lona kanye leliBhayibheli elisitshela ukuthi lezizinto ziyokwenzeka, zafezekiswa ncamashi nje ngendlela Akwethembisa ngayo. “Manje, isethembiso” kwasho uPetru “singesenu nesabantwana benu nakubo abakude, nabaningi iNkosi uNkulunkulu wethu eyakubabiza.”

<sup>307</sup> Usukume ngoba ufuna isibusiso sikaNkulunkulu sibe phezu kwakho. Futhi njengenceku yaKhe, ngiyakukhulekela, ngizokhuleka ukuthi uNkulunkulu uzokupha umbhaphathizo kaMoya oNgcwele. Futhi ngiyazibuza ukuthi ubungakwenza yini lokhu enhliziyweni yakho, uma uqotho, uma ubungenza lesi sithembiso kuNkulunkulu: “Nkulunkulu, mina, kusukela kulesi sikhathi, ngimi ngezinyawo zami, ngifunisisa lo mbhaphathizo

kaMoya oNgcwele, ngiyakukhuleka njalo njalo futhi ngilinde uze Ungigcwalise ngoMoya oNgcwele.” Ungasenza leso sithembiso kuNkulunkulu ngokuphakamisa izandla zakho na? “Ngizokhuleka njalo njalo, njalo njalo, uze Ungigcwalise ngobumnandi nokulunga kukaMoya.”

Nginikela umkhuleko wami ngani sisakhothamisa amakhanda ethu:

<sup>308</sup> Baba wethu waseZulwini, bayimiklomelo yoBukhona baKho. Bayazi ukuthi lamaZwi ayiqiniso ngoba angawaKho. Bayazi ukuthi anikezwe nguMoya oNgcwele, ngoba ayiZwi likaNkulunkulu. Futhi baye bakholiseka ukuthi badinga Wena, ukuthi badinga ubumnandi bukaMoya oNgcwele empilweni yabo ukuze ubanikeze amandla anqobayo. “Futhi bazokwamukela amandla avela Phezulu,” bemukele amandla okuphila impilo yobuKristu, ukuze bamukele amandla okunqoba izilingo. Njengoba iculo ebesisanda kulicula nje, “Babuthana ekamelweni eliphezulu futhi bekhuleka eGameni laKhe, babhaphathizwa ngoMoya oNgcwele namandla enkonzo afika.” Yilokho abakufunayo, amandla enkonzo ukuba eze phezu kwabo.

<sup>309</sup> Ngincenga Wena, Baba, njengenceku yaKho, njengoba Ubabonile bephakamisa izandla zabo, benze isibophezelo kuWe nesithembiso sokuthi abasoze bayeka, ngeke basibeka eceleni, kodwa bazokhuleka Uze ubagcwalise, Nkosi, engxenyeni egculisayo yoBukhona baKho obuNgcwele empilweni yabo. Nginikela umkhuleko wami ngenxa yabo, Nkosi, njengenceku yaKho, ukuthi bazogcwaliswa ngoMoya oNgcwele. Nkosi, ngikhulekela ukuthi abazukushiya lendlu yokukhonzela kuze kwenzeke lokho, ukuthi bazoba lapha kuze kube yilowo nalowo mphefumulo ugcwaliswa ngoMoya oNgcwele. Siphe khona, Nkosi.

<sup>310</sup> Wena unguNkulunkulu, uMninimandla onke, Wabonakaliswa enyameni ukususa izono zezwe. Wena wavuka ngosuku lwesithathu, wakhuphukela kweliPhezulu. Futhi Wena ulapha kulobubusuku, ngaphakathi phakathi kwethu, nasegameni likaMoya oNgcwele. Futhi siyakhuleka, Baba, ukuthi Wena, iNkosi yethu eligugu, uzogcwalisa ngamunye wabo ngaWe uQobo. Futhi kwangathi bangaba yi—yisibusiso eMbusweni waKho nasezweni elizayo. Futhi ngolunye usuku lapho ekugcineni Usufinyelela ekupheleni komgwaqo, lokho kungahle kube namhlanje nokho, asazi ukuthi kuzoba nini. Kodwa kwangathi ngingakwazi, Nkosi; ngibalwe phakathi kwalabo abangena oHlwithweni. Kwangathi laba kungaba yibo abangena oHlwithweni. Kwangathi wonke umuntu, uBukhona bukaNkulunkulu nawo wonke ogcwaliswe ngoMoya, ongokaNkulunkulu, angangena oHlwithweni.

<sup>311</sup> Ngenisa laba kulobubusuku, Baba. BangabaKho manje, ngibanikela kuWe. NgeGama likaJesu Kristu. Amen.

<sup>312</sup> Manje ngifuna nina nonke enimi ngakulaba bantu, onoMoya oNgewele, nisukume, nibeke izandla zenu phezu kwabo.

. . . mthombo ogcwaliswe ngegazi,  
Elimuncwe emithanjeni ka-Imanuweli,  
Nezoni zabhukuda phansi kwalelothantala,  
Lasusa lonke ibala lazo elinecala.  
Lasusa lonke ibala lazo elinecala,  
Lasusa lonke ibala lazo elinecala;  
Nezoni zabhukuda phansi kwalelothantala,  
Lasusa lonke ibala lazo elinecala.

Isela elalifa lathokoza ukubona  
LowoMthombo ngosuku lwalo;  
Futhi kwangathi ngingaba lapho, nakuba  
ngimubi njengalo,  
Ngigeze kusuke zonke izono zami.  
Ngigeze kusuke zonke izono zami,  
Ngigeze kusuke zonke izono zami;  
Nezoni zabhukuda phansi kwalelothantala,  
Lasusa lonke ibala lazo elinecala.

<sup>313</sup> Manje phakamisela izandla zakho kuNkulunkulu bese uMdumisa nje. Uthi, “NgiyaKubonga, Nkosi. Ngiphakama ngezinyawo zami, ngizoKudumisa. NgizoKubonga ngezibusiso zaKho, ngokulunga kwaKho, nangokungipha umbhaphathizo kaMoya oNgewele.” Ngibonga Wena, Nkosi! Ngibonga Wena, Nkosi! Ngibonga Wena, Nkulunkulu othandekayo, ngokusipha. . . Wena ugcina isithembiso saKho, Wena washo njalo. SiyaKukholwa.

<sup>314</sup> Anijabuli na? Thanini, “Mayibongwe iNkosi!” Teddy, ake ngi. . . elilodwa nje futhi, “Sithola abantu abaningi abangaqondi. . .” *Lokhu Kufana neZulu kimi.*

Sithola abantu abaningi abangaqondi  
Kungani sijabule futhi sikhululeke kangaka;  
Siwele iJordani siya ezweni elihle  
laseKhanani,  
Futhi lokhu kufana neZulu kimi.

O, lokhu kufana neZulu kimi,  
O, lokhu kufana neZulu kimi;  
O, siwele iJordani siya ezweni elihle  
laseKhanani,  
Futhi lokhu kufana neZulu kimi.

O, lapho ngijabula, ngiyacula futhi  
ngiyamemeza,  
Udeveli akaKukholwa, ngiyabona;



Kodwa ngigcwaliswe ngoMoya,  
akunakungabaza,  
Futhi yileyo indaba kimi.

O, yilokho i...iZulu kimi, (Makabongwe  
uNkulunkulu!)

O, lokhu kufana neZulu kimi;  
Ngiwele iJordani ngiya ezweni elihle  
laseKhanani,  
Futhi lokhu kufana neZulu kimi.

<sup>315</sup> Akukujabulisi na? Kuhle. Xhawulana nomuny'umuntu, uthi,  
"Mayibongwe iNkosi!" Lokhu kufana neZulu, Nkosi.

Hamba neGama likaJesu,  
Mntwana wokuhlupheka nowosizi;  
Liyakukunikeza injabulo nentokozo,  
Lithathe noma uya kuphi.

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

NgeGama likaJesu siyakhothama,  
Siwa sikhuleka ezinyaweni zaKhe,  
INkosi yamakhosi eZulwini siyoYiqhelisa,  
Lapho uhambo lwethu selufeziwe.

Gama eliligugu, O limnandi kangaka!  
Themba lomhlaba nokwethaba kweZulu;  
Gama eliligugu, O limnandi kangaka!  
(Limnandi kangaka!)

Themba lomhlaba nokwethaba kweZulu.

Manje, buthule, namakhanda ethu ekhotheme:

...igama likaJesu njalo,  
Njengesihlangu kubobonke onoxhaka;  
Uma izilingo zikuzungeza,  
Phefumula nje leloGama elingewele  
ngomkhuleko.

Gama eliligugu, O limnandi kangaka!



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