

# UPHUMO LWESITHATHU



Konke kuyenzeka, kholwa kuphela.

Asikhothamise amakhanda ethu manje senzele izwi lomkhuleko. Namakhanda ethu ekhotheme, angazi noma ngabe zikhona yini izicelo ezikhethekile ezingathanda ukwaziswa phambi kukaNkulunkulu. Phakamisa isandla nje futhi, phansi kwesandla sakho nje, bamba isicelo sakho nje.

<sup>2</sup> Baba waseZulwini, siyabonga ngalesi, esinye isikhathi ukuba sibuthane ndawonye, ngakulelicala lePhakade. Futhi sibuka kulokhu ukusa ukuhlunyeleliswa kwamandla ukuba avele kuWe, ukusinika isibindi sohambo olusasihlalele. Sibuthene njengoba abantwana bamaHeberu benza ekuseni kusesekuseni, ukuba bathole imana eyayikade ihlinzekelwe bona ngasebusuku, ukubondla kuze kube lusuku oluzayo. Sibuthanela iMana yokomoya, kulokhu ukusa, ukusinika amandla ohambo.

<sup>3</sup> Phansi kwaleso ngasinye salezozandla eziphakeme, Uyakwazi konke abakudingayo, Nkosi. Futhi ngikhuleka umkhuleko wami, nowabo, phambi kwaKho, ukuthi Uzopha zonke izidingo abazidingayo. Philisa abagulayo nabahluphekile, Nkosi. Siyazi ukuthi Wena unguNkulunkulu, futhi ungenza zonke izinto, futhi wethembise ukuzenza uma besingenza nje njengoba iculo lisiyalile, *Kholwa Kuphela*, futhi njengoba siwezwire amazwi amahle kakhulu, *Hamba Futhi Uxoxe NeNkosi*.

<sup>4</sup> Manje, Baba, Nkulunkulu, busisa iZwi laKho lapho Liphuma kulokhu ukusa, futhi kwangathi Lingathola indawo yaLo yokuphumula ezinhliziyweni zethu, ukuze Liveze izinto esizicelayo, Baba. EGameni leNkosi uJesu siyakucela. Amen.

Ningahlala phansi. Ngiyabonga, dade.

<sup>5</sup> Ngikholwa ukuthi kuthiwe, “Ngajabula lapho bethi kimi, ‘Masiye endlini yeNkosi.’”

<sup>6</sup> Ngisuka eHot Springs, izolo, uMfowethu Moore ubethi, “Mfowethu Branham,” wathi, “wena, ungeshayele wehle, eTexas, nami engqungqutheleni ezansi lapho,” wathi, “uphumule enhla izinsuku ezithi azibe mbili na?”

<sup>7</sup> Ngathi, “Nginezinkonzo ezimbili kusasa.”

Wathi, “Izinkonzo ezimbili?”

Ngathi, “Ya.”

<sup>8</sup> Wathi, “Kul’khuni njengoba ushumayela lapha,” wathi, “umuntu ufanele aphumule iviki emva kwaleyo naleyo yazo.” Wathi, “Thatha umelusi, anikeze owakhe umlayezo wangeSonto

ekuseni, kanjalonjalo,” wathi, “bese-ke ephumula iviki lonke. Futhi, manje-ke, futhi mhlawumbe lokho kuzoba yimizuzu engamashumi amathathu, noma into ethize.” Wayesethi, “Ushumayele cishe amahora amabili noma amathathu lapha, ngesikhathi esisodwa,” wathi, “manje-ke, usuku nosuku, futhi ngezinye izikhathi kabili ngosuku, bese kuthi-ke senza umugqa womkhuleko, konke lokho kubona okufihlakeleyo.” Wathi, “Manje uthi uya ekhaya, ube nezinkonzo ezimbili ngeSonto na?”

Ngathi, “Yebo, mnumzane.”

Wathi, “Ukwenza kanjani na?”

Ngathi, “Usizo lwami luvela eNkosini.” Uyabo?

<sup>9</sup> Ihora selileyithi, njengoyedwa, omunye ushilo esikhashaneni esedlule, emkhulekweni, njengoba bengisanda kungena nje. Ihora selileyithi, nesidingo sikhulu, futhi silapha ukuzama ukufaka ingxenyethu, ukusiza lelihora elikhulu esikulo.

<sup>10</sup> Manje, iNkosi ithanda, kulobubusuku, ngifuna ukukhuluma ngendaba, “Ngabe impilo yakho inesithunzi eVangelini na?” Lokho ngukuthi, ngifuna ukukuteyipa lokho.

<sup>11</sup> Futhi manje, angazi noma bazokuteyipa yini lokhu kulokhu ukusa, noma qha. Ngibona abanye ngale ekamelweni. Kuna—kunabanye babafo phakathi lapho; kufanele kube yibo. Ngenze. . . Ngicabange ukuthi uMfowethu Neville ubezokwenza lokhu. Ngicelile, ngeSonto eledlule, ukuba nje yena abe nokwakhe. . . aqhubeke nomlayezo wakhe; bese-ke eqhubeka, ngithi qathatha ngingene nento ethize emva kwakhe. Kodwa, uma befuna ukuteyipa isifundo sikaSonto sikole, ngani, kuzoba kuhle.

<sup>12</sup> Bese kuthi-ke, iNkosi ivuma, ngeSonto elizayo, lokho ngukuthi, uma iNkosi ivuma futhi silapha, ngifuna ukukhuluma ngendaba ekade ngifuna ukukhuma ngayo isikhathi eside, futhi ngethembisa ukuthi ngiyokhuluma uMlayezo onjengalowo etabernakele, kuqala, leyomiLayezo eteyipiweyo. Ngifuna ukusibeka icala lesisizukulwane ngokubethela uJesu Kristu; ngeSonto elizayo ekuseni, iNkosi ivuma.

<sup>13</sup> Futhi manje, kulobubusuku, ngelesikhombisa nqo, noma ligamenxe elesikhombisa, ngu—nguMlayezo othi “Ngabe impilo yakho inesithunzi na?”

<sup>14</sup> Manje, ngezinye izikhathi, ekukhulumeni ngalemiLayezo enjalo, ngisho izinto esika kanzinyana. Futhi ngempela angiqonde lona lelibandla lapha, kumbe eny’into. Khumbulani, uma ngikhuluma, lokho kuhamba kujikeleze umhlaba. Niyabo? Futhi sineteyipu esethiwe, emhlabeni jikelele, futhi bathatha lemilayezo ibuyele emenweni nandawo zonke. NoMoya oNgcwele ngezinye izikhathi ungiholela ekubeni ngisho into ethize engahle ibe yiyo impela into Afuna

omuny'umuntu ezansi le eAustralia, ndawo ndawo, noma into ethize. Ngakho, mhlawumbe, ezinye izimo, ubuyothi, “Awu, manje, lesosimo asikho lapha. Ukusholo ini lokho na?” Mhlawumbe kungokweny'indawo, niyabo. Ngakho, ya, ngiqinisekile ukuthi ninabantu niyakuqonda lokho, ukuthi lemiLayezo awuqondisiwe kunoma ubani. Uqondiswe nje eBandleni, kulo lonke, ndawo zonke, nanoma yini iNkosi ebingasiholela ukuba siyisho futhi siyenze.

<sup>15</sup> Saba nesikhathi esihle kakhulu ezansi eHot Springs, nasemhlanganweni wePentecostal eyifeshini endala. Ngiqinisekile abanangi benu benelisekile ukuthi lokho ngabantu bePentecostal ezansi lapho, selokhu nina—nina enaya ezansi. Awu, nje, angilazi iqembu. Ngithemba nje ukwehla iviki, futhi nginikeza izinsuku ezimbili noma ezintathu. Kodwa ngifuna ukusho into eyodwa. Kulowomhlangano, babenokukholwa ngempela, ukukholwa. Uma noma yimuphi wenu wayelapho. . .

<sup>16</sup> Okungukuthi, ngazi, lelinenekazi lapha, lihlezi ekhoni, angilazi ukuthi lingubani. Noma, khona lapha, ngiyazi belilapho. Futhi ngazi abazalwane abathi ababe babili ubelapho, uMfowethu Jackson, bona, uMfowethu Palmer.

<sup>17</sup> Yilokho abantu abakutholayo uma benokukholwa. Niyabo? Niyawuqaphela lowomugqa womkhuleko na? Akubanga bikho noyedwa ongenayo noma ophumile uNkulunkulu angamphilisanga. Niyabo? Niyabo? Futhi ngakho, uma unokukholwa. . .

<sup>18</sup> Futhi enye into, kungahle kube nabanye benu, abangahle bangawaqondi lawomadlingozi, ukusina, ukumemeza. Awu, bavele nje. . . Ababuki noma yimuphi umuntu othize. Bayamemeza nje, phambi kukaNkulunkulu. Niyabo? Lokho kulungile.

<sup>19</sup> Kodwa, ngifuna ukusho, ngomunye we—omunye wesethi yabesifazane ababukeka behlanzeke ukwedlula bonke engake ngababona, lezozinwele ezinde, na—nabantu abavela emuva lapho emenweni, emuva emahlathini. Kodwa angikholwa ukuthi ngibone noma ubani ngapha othe ukubukeka eyisimodeni kakhulu, niyazi ukuthi ngiqonde ukuthini, nalo lonke uhlobo lokuzipenda ubuso nezinto ezifakiwe. Kuyakhombisa. Ngingahle ngingavumelani nabo kukho konke abakufundisayo, kodwa impela ngingavumelana lapho. Lokho kubukeke njengamaKristu, kimi.

<sup>20</sup> Ngakho iNkosi ingiholele ukuba ngikhulume ngendaba, izolo, noma kuthangi, emini: *Kanye Nje Futhi, Nkosi*. Futhi esontweni, abanye babo lapho bebengazi, ngikwenzele inhloso lokho, ngoba iNkosi ingiholele ukuba ngenze lokho. Leloqembu elincane belishushumbela entweni ethize, neNkosi yangisiza ngalokho ukuba ngi—ukuba ngikwenze. Ngakho, bekumangalisa nje. Impela ngi. . .

21 Niyazi, izinto iyaqhubeka, uma ungenalo iso lokomoya, awukutholi. Niyabo? Ufanele uzibheke lezozinto.

22 Ngiyangena. NaloMfowethu Ungren, lokho sekuthi akube ngokwesibili ngike ngizwe indoda icula. Lapho nje ngingena endlwaneni, ibicula elithi *Ngihamba Futhi Ngixoxa NeNkosi*. Ngicabangile, “Lokho akumangalisi yini!” Ukuthi iNkosi yake yakwenza kanjani. . . Niyabo? Ngihamba futhi ngixoxa, lokho kusho ukuthi yinhlanganyelo yanjalonjalo. Hhayi nje esontweni, kodwa, ndawo zonke, ngihamba futhi ngixoxa neNkosi.

23 Futhi lapho, ngibuka phezulu odongeni, futhi bekunekhadi linanyathiselwe esithombeni esincane phakathi lapho, sohlobo lwenkundla indoda egama linguGeorge Todd yayi—yayingidwebele sona. Angazi ukuthi indoda kungani yaze yasenza. Mhlampe, mhlawumbe, ayicabanganga nje, futhi yayisidwebile futhi yisithombe sentaba, emuva ehlathini, no—nomfudlana ugeleza wehla. Futhi ngakwelinye icala lomfudlana, kumi insikazi yenyamazane nezinyane, nezindlebe zazo zimile, zibuka ngaphesheya komfudlana. Angazi noma uMnu. Todd ukhona yini. Angimazi. Kodwa, ngifuna ukusho lokhu, iNkosi yakhuluma kimi ngenkathi ngibuka lesosithombe. Futhi mhlawumbe wayengazi, ngenkathi esidweba.

24 Niyayikhumbula indaba yami encane ngenyamazane idiye umfo ayezoyidubula, nokubizwa kwakhe na? Awu, ilapho nezinyane layo, ngakho, ngasemanzini okuphila. Niyabo? Ugqozi, ukuthi umama diye nomntanakhe wayekanjani lapho! Ngase ngicabanga, “Yebo. Futhi ngakwelinye icala, lapho okukhona, ngasezihlahleni ezingawohloki amaqabunga, ngino—nomama nomntwana laphaya, futhi, olinde lapho.”

25 Ngiyabonga, mfowethu, Mfowethu George Todd, uma indoda ilapha kulokhu ukusa.

26 Manje, bengizoba nesifundo sesikole sangeSonto. Ngivame ukuthi ukudonsa naso.

27 Kunento ethize elokhu ihamba enhliziyweni yami, angazi, kusukela izolo. Manje si. . . uma iNkosi. . . yi—yindaba. Sengigugile, futhi a—angazi ukuthi kuzoba yisikhathi eside kangakani ngilapha. Kodwa kunombuzo omkhulu ebandleni, elinamadoda ekungafananiyo, nemibono ehlukeni.

28 Nje njengokudliwa kwe “apula.” Futhi ngashumayela ngoMlayezo, futhi ngiyakholwa, ngokugxilile, ngingakufakazisa ngemiBhalo, ukuthi kwakungesiwo ama apula. Niyabo? Kwabangela okukhulu ukudideka.

29 Ngakho, mhlawumbe, ngaphambi kokuba sisuke. . . Sifanele sibuyele emuva manje, cishe ezinsukwini ezingamashumi amathathu, niyazi, sibuyele eArizona. Futhi ngakho uma, ngingakasuki, iNkosi ithanda, ngithanda ukuthatha umBhalo. Futhi ningawutepi. Uma bekwenza, ningayithengisi iteyipu. Ningayidedeli iphume. Ngifuna ukuchaza iQiniso langempela

ngomshado nesahlukaniso. Ngumbuzo. Naleli ngamahora okugcina, ukuthi, “Lapho zonke izimfihlakalo zikaNkulunkulu ziyakube zifeziwe.” Futhi izolo, ngenyuka ngingqamula ezintabeni, cishe emini, uMoya oNgcwele ubonakale uthi kimi, “Kuteyipe lokho bese ukubeka le,” angazi ukuthi kungani, kodwa, “iQiniso langempela lomshado nesahlukaniso.”

<sup>30</sup> Abanye babo uthi, “Abantu bangashada, uma bengafunga ukuthi babesekuphingeni.” Nabanye uthi, “Awu, uma bephathana kabi, futhi—futhi bengenakuhlala ndawonye; kungcono ukuhlala, emhlabeni, ngokuthula, kunokuhlala esihogweni emhlabeni.” Nayo yonke leyomibuzo ehlukeni! Nabanye babashadisa nje noma ngayiphi indlela endala. Nabanye ufuna ukubafafaza ngamanzi angcwele, bese bebabuyisela emuva, bese bethi, “Abakaze bashade.” Base bebabusisa, bese bebabuyisela ebandleni futhi. Kunalo lonke uhlobo lokudideka. Kodwa, uma kukhona lokho kudideka okungako, kuneQiniso ndawondawo.

<sup>31</sup> Ngiyakholwa, futhi ngikusho lokhu ngenhlonipho yokuzithoba, ngikholwa ukuthi iNkosi ikwembulile kimi, futhi ngi...iQiniso. Futhi uma bekungafinyelela phakathi kwamabandla, bekungayidabula into ibe yizicucu. Okungukuthi, mhlawumbe ifanele ibe njalo. Kodwa ku... Ngingaqoka nje ukudedela abelusi, ngidedele nje abelusi bamabandla, bathole iteyipu. Futhi ngibadedele bayidlale, futhi manje-ke bangahola kusukela lapho kuqhubeka. Kodwa ngithanda nje ukukuteyipa lokho, ukukhombisa iQiniso langempela lakho. Ngikholwa ukuthi leli yihora lapho lezi “zimfihlakalo zizofezwa khona,” zipheleliswe. Kushaywe kuzo, njengoba sishilo, kusukela phansi eminyakeni, zamateyipu, njengoba silethe lezo *ziMpawu eziyisiKhombisa*, ne*Minyaka yeBandla eyisiKhombisa*.

<sup>32</sup> Futhi manje sibhekene nesikhathi sa*Macilongo ayisiKhombisa*, bese-ke kuba yi*Zitsha*. Futhi mhlawumbe besingabeka umhlangano wamaviki amabili futhi sikuhlanganise kokubili. Ngithanda ukukuthola kuteyishiwe.

<sup>33</sup> Bese kuthi-ke, ngaphandle kwalokho, ngizama manje ukuba kufakaziswe ngokufundwa, bese kwenziwa izincwadi ngakho, ye*Minyaka yeBandla*; izincwadi eziyisikhombisa zonyaka webandla, amateyipu ayisikhombisa, futhi yenziwe kokunjalo. Singayithola nje ishibhe nje ngakho konke esingakwenza, ukuze wonke umuntu akwazi ukuyithola. Manje-ke, uma iNkosi ilibala, futhi ngiqhubeka, nizobona ukuthi izinto engizishilo eGameni leNkosi ziyobe zifezeka njengoba nje Kwashiwo. Akukaze kwehleleke, nokho, nokunye kwaKho kuzokwenzeka kamuva.

<sup>34</sup> Futhi ngi—ngithemba ukuthi iNkosi isivumela senze lokho masinya. Sizobazisa abantu, isikhathi, ngoba baningi othanda

ukuza futhi ezwe lezozinto. Futhi ngi—futhi ngiyakuthokozela lokho.

<sup>35</sup> Uma kungekho-muntu oKukholwayo, noma waKulalela, bekungangisiza ngani mina, ngime lapha, ngisho noma yini ngaKho na? Niyabo? Bengizoba njengokuphonsa isinkwa phezu kwamanzi. Bekungaba njengo. . . Uma kungekho-muntu obezokukholwa, khona-ke bekyofana nokuphonsa amaparele phambi kwengulube. Kodwa kunezinkulungwane eziphindwe kazinkulungwane ezikukholwayo Lokho. Niyabo? Futhi zibambelela kulolonke iZwi. Futhi sithanda ukufaka abaningi impela, ngokunokwenzeka, uma si—uma silungela ukuba nalezizinkonzo, nangenkazimulo yeNkosi. Futhi sithemba ukuthi uNkulunkulu uzosipha khona.

<sup>36</sup> Futhi angifuni ukuba nalokho ngize ngiphefumulelwe ngokobuNkulunkulu ukukwenza. UNkulunkulu unesikhathi sayo yonke into. Niyabo? Awufanele uhambe phambi kwakho. Uma unquma ukolo wakho ngaphambi. . . Bafaka okuhlangene lapho kungakavuthwa, ulahlekelwa yingxeny enkulu ngokuthe xaxa yokolo wakho. Uyabo? Ngakho, uma isikela selilungele ukuba lihlathshwe phakathi, uNkulunkulu uzolihlaba phakathi, khona-ke siyoya kovuna. Kodwa nje ngi. . .

<sup>37</sup> Ngenkathi, ngizwa ngicindezelwe kanjalo. Bengicabanga ukuthi bengizozithuntutha kukho, esikhashaneni esincane. Usuku lonke izolo, angikwazanga ukukususa emqondweni wami, ubusuku bonke izolo ebusuku. Ngaya embhedeni lapha kweleshumi nambili nqo. Ngaba nokulala amahora cishe amathathu, kuthangi. Futhi izolo ebusuku angikwazanga ukulala. Kuyilokhu, Into ethize ithe, “Kuteyipe lokho, *Umshado NesaHlukaniso*.” Niyabo? Ngakho ngi—ngi. . . INkosi ithanda, uma lokho kuqhubeka enhliziyweni yami neNkosi ingikhombisa okunye futhi ngakho, awu, manje-ke, ngizo. . . Ngi—ngingahle ngikuteyipe lokho. Niyabo?

<sup>38</sup> Kodwa, khumbulani, okwabefundisi kuphela. Wozani, kodwa, futhi nilalele. Kodwa iteyipu qobo lwayo, aku. . . Niyabo, ngoba iphumela phakathi kwamabandla, nokunye *kukanje*, nokunye *kukanjalo*, bese bezidonsela umbono ongowabo. Futhi ngifuna abafowethu abangabefundisi ukuba babenalokhu esitadini sabo uqobo, bese kuthi-ke badedelwe basukele lapho, ngoba yibo onesibopho. Yibo. Abathanda ukwehla futhi bayidlale ejajini, ezinye zalezizimantshi. Ya.

<sup>39</sup> Babone ukuthi iNkosi itheni ngalokhu, *uMshado NeSahlukaniso*. Kungcewele kakhulu kunoma abantu becabanga ukuthi kunjalo. Futhi kuyohlangana thaqa phakathi nalona othi *Inzalo yeNyoka Enobuqili*. Into efanayo nje, iqhubekela phambili nje, lokho yilezozimfihlakalo. Khumbulani, “Ngezinsuku zengelosi yesikhombisa, zonke izimfihlakalo zikaNkulunkulu

ziyakube zifeziwe,” lezozinto ezingaziwa iNkosi eyoziphetha. Manje, okwamanje. . .

<sup>40</sup> Manje khumbulani, ligamenxe elesikhombisa yingenkathi niqala khona umhlangano wenu. [UMfowethu Neville uthi, “Yebo.”—Umhl.] Manje, Mfowethu Neville, uma unomlayezo walobubusuku, ushumaye. Uyabo? [“Qhabo, mnumzane.”] Ngeke ungithathe ihora noma imizuzu engamashumi amane-nanhlano, futhi ngizowuteyipa wonke omunye wawo.

<sup>41</sup> Ngithanda ukulalela uMfowethu Neville. Ngiyamthanda. Ungumfowethu. Futhi ngi—ngicabanga ukuthi uyisikhulumi esiyisimangaliso, umfundisi omangalisayo. Futhi ngi. . . Into eyodwa ngoMfowethu Neville, engiyithandayo, uma esho noma yini, uyakuphila akhuluma ngakho. Manje, yileyo i—yileyo into enkulu.

<sup>42</sup> Niyazi, ungamphilela umfo intshumayelo kangcono kunoma ungamshumayeza yona. “Ngokuba nina uqobo lweni niyizincwadi ezilotshiwe, ezifundwa ngabantu bonke.” Manje, asithi thina, ngaphambi kokuba si. . .

<sup>43</sup> Singawapheqa amakhasi, kodwa uNkulunkulu uzofanele avule lesisifundo sesikole sangeSonto, ngakho asicele Yena nje ukuba enze lokho.

<sup>44</sup> Baba waseZulwini, thina—thina ngokukholwa sibuka phambili enkathini ezayo. Ngibuka manje, ngokukholwa, ngasentweni ethize ezayo, Nkosi, phezu komhlaba, okuzodonsela abantu baKho ndawonye. Uma sibona amabandla amahlelo exozomela kakhulu futhi ehluke kakhulu, ngempela kufuqela abantu ngaphandle; njengoba kwakunjalo nje eGibhithe, ufaro evuka, owayengamazi uJosefa.

<sup>45</sup> Njengoba kwakunjalo eJalimane, na—nasenhla eRashiya, naseItali, abantu baphakamisa oJosefa, uHitler noStalin, uMussolin, ababelizonda iJuda. Babefanele baphindele ekhaya labo lendabuko. Nkulunkulu, Unezindlela zokwenza izinto, esingaziqondi. Futhi Wabacindezela. Akukho-khaya eJalimane; yonke into ithathiwe kubo. Futhi, eItali, eRashiya, kungekho-ndawo yokuhamba. Futhi bathunyelwa emuva ezweni labo lendabuko, ukugcwalisa iZwi nje.

<sup>46</sup> O, isandla esithandayo sikaNkulunkulu! Kanjani, ngezinye izikhathi, kubukeka kunonya, indlela labobantu abahlupheka ngayo, kodwa khona, noma kunjalo, yisandla esithambile sikaJehova, ehola abantwana baKhe abancane. SiyaKubonga, Nkosi.

<sup>47</sup> Manje ngiyakhuleka, Nkulunkulu, njengoba ngibona usuku lolo ihlelo licindezela amakholwa, liwaxosha esontweni, lisho, ukuthi, “Igama labo lifanele libe phezu kwencwadi yabo, kungenjalo balahlekile. Ningazihlanganisi ngalutho neliny’iqembu.” Yisandla esithambile kuphela sikaJehova, sibaholela eMthini wokuPhila. Ngiyakhuleka, Nkulunkulu,

ukuthi, ngamunye. Ngiyazi bazokwenza. Ngoba, yiZwi laKho, futhi Lingeke lehluleka. Futhi kwangathi singaholelwa eMthini wokuPhila, ukuze sibe ngumudli wokuPhila okuPhakade, sibone isandla sikaNkulunkulu, futhi, ngamehlo okukholwa, sibuke ngaphambili le kwalamathunzi esihamba kuwo namhlanje, sibone izwe elithenjisiwe lisihlalele nje.

<sup>48</sup> Busisa iZwi laKho, kulokhu ukusa, Nkosi, lemiBhalo embalwa namanothi enginawo ebhalwe phansi lapha. Kwangathi uMoya oNgcwele ungeza manje, njengoba ngizunikela mina uqobo, ukusokwa kolimi nomcabango, umqondo. Nebandla linikela ngezindlebe zabo zokuqonda, izinhliziyi zabo, sonke, kanyekanye, ukuthi Uzokhuluma kithi ngeZwi laKho, ngokuba iZwi laKho liyiQiniso. EGameni leZwi, uJesu Kristu, siyakucela. Amen.

<sup>49</sup> Manje, phenyani emaBhayibhelini enu, eNcwadini kaEksodusi. Futhi manje ngifuna ukufunda ingxenye yomBhalo kuEksodusi, isahluko 3, kusukela kwelo 1 kuya kwele 12. Lalelani nje kulo, nisondele, njengoba sifunda. UEksodusi, isahluko 3, kwelo 1 kuya kwele 12.

*Manje uMose wayalusa izimvu zikaJetiro umkhwe wakhe, umpristi wakwaMidiyani: waziqhuba izimvu waya ngaphambili kwehlane, waze wafika entabeni kaNkulunkulu, eHorebe.*

*Kwabonakala kuye ingelosi YeNkosi elangabini lomlilo livela phakathi kwesihlahla: ne...wa... wabuka, futhi, bheka, isihlahla savutha umlilo, kepha isihlahla asiphelanga nokho.*

*Wayesethi uMose, Mangiphambuke, ngiye ngibone lesisibonakaliso esikhulu, okungukuthi isihlahla si... ukuba isihlahla asishi ngani.*

*INKOSI isibona ukuthi uyaphambuka ukuyobuka, . . .*

<sup>50</sup> Ngifuna ukugcizelela kulokho!

*INKOSI isibona ukuthi uyaphambuka ukuyobuka, uNkulunkulu wambiza ephakathi kwesihlahla, wathi, Mose, Mose. Wathi, Ngilapha.*

*Wayesethi, Ungasondeli lapha: kodwa khumula izicathulo ezinyaweni zakho, ngokuba indawo omi kuyo ingumhlabathi ongcwele.*

*Wathi, NginguNkulunkulu kayihlo, uNkulunkulu ka-Abrama, uNkulunkulu kaIsaka, noNkulunkulu kaJakobe. UMose wasitha ubuso bakhe; ngokuba wesaba ukumbheka uNkulunkulu.*

*Yayisithi iNKOSI, ngibonile nokubona ukuhlupheka kwabantu bami abaseGibhithe, . . . ngizwile ukukhala ngenxa yabacindezeli; ngokuba ngiyazazi usizi zabo;*



*Futhi ngehle ukuba ngibophule ezandleni sowaseGibhithe, ngibakhuphule kulelozwe ngibayise ezweni elihle... izwe elibanzi, nezwe elichichima ubisi nezinyosi; indawo yamaKhanani, ... maHeti, ... maHivi, ... maJebusi.*

*Manje ngakho-ke, bheka, ukukhala kwabantwana bakwaIsrayeli sekufike kimi: futhi ngikubonile ukucindezela abaseGibhithe ababacindezela ngakho.*

*Ngakho hamba manje, ngiyakukuthuma kuFaro, ...*

51 Niyaqaphela na? “Ngehlile.” Kodwa, “Ngithuma wena.” UNkulunkulu, ehamba esimweni somuntu. “Hamba.” Angifunde ivesi 10 futhi.

*Ngakho hamba manje, ngiyakukuthuma kuFaro, ukuba ukhiphe eGibhithe abantu bami abantwana bakwaIsrayeli.*

*UMose wayesethi kuNkulunkulu, Ngingubani mina, ukuba ngiye kuFaro, ngikhiphe eGibhithe abantwana bakwaIsrayeli na?*

*Wathi, Ngizakuba-nawe ngempela; lokhu kuyakubaluphawu kuwe, ukuthi ngikuthumile: Nxa uphuma ...*

52 Ngiyaxolisa.

*... Nxa ukhiphile isizwe eGibhithe, niyakumkhonza uNkulunkulu kulentaba.*

53 Ngingaqapheli, ngaphambili, kodwa ngizwa ngiphefumulelwe ngokujule kakhulu kukaMoya kulokhu ukusa, ngikubambile lokho ngaleyonkathi nje. UNkulunkulu, ethumela incek uyaKhe ibuyele lapho eyayikade ibaleke khona, Uyinika isibonakaliso sentaba. Angizange ngikuqaphele kuze kwaba ngaleyonkathi nje. “Lolu kuyakuba luphawu lwaPhakade kuwe.” Niyabo?

54 Manje sizokhuluma, kulokhu ukusa, ngendaba yophumo lwesibili lwabantu bakaNkulunkulu, noma ukubizelwa ngaphandle kwabantu bakaNkulunkulu. *UEksodusi* kuchaza ukuthi “okukhishiwe; obizelwe ngaphandle; ukususwa e.” Futhi ngifuna ukusebenzisa lokho njengendaba, yophumo lwesibili lwabantu bakaNkulunkulu. [UMfowethu Branham uyetha isihloko esithi, *UPhumo Lwesithathu*, enkonzweni yakusihlwa—Umhl.]

55 Manje, babekade benezimpumo eziningi, kusobala, kodwa ngikhuluma ngesikhathi uNkulunkulu ebiza uphumo, ukwehlukana nalapho ababekhona, ngenkathi yamanje. Lapha, uNkulunkulu ulungiselela ukugcwalisa iZwi laKhe lobuNkulunkulu elithenjisiwe Ayelinike uAbrahama, nakuIsaka, nakuJakobe. Iminyaka, amakhulu eminyaka ayesedlule, kodwa, nokho, uNkulunkulu akasikhohlwa neze isithembiso saKhe. Enkathini yonyaka, isikhathi

esifanele, uNkulunkulu njalo wenza isithembiso saKhe sibe ngesiqinisisileyo.

<sup>56</sup> Ngakho-ke, ungaphumula uqiniseke ukuthi uNkulunkulu akwethembisile kuleliBhayibheli, Uzokwenza. Asikho nje isidingo sokuzama ukucabanga noma yini enye, futhi uthi, “Awu, umprofethi waye, mhlawumbe, wayenephutha,” noma, “lokho bekungeke kwenzeka kulolusuku.” Kwakubukeka kungenakwenzeka cishe impela ngaleyonkathi, kungenakwenzeka kakhulu kunoma kwenzeka manje. Kodwa uNkulunkulu wakwenza, noma kanjani, ngoba Wethembisa ukuthi Wayezokwenza.

<sup>57</sup> Futhi bukani ukuthi Ukwenza kalula kanjani. “Ngehlile. Ngikuzwile ukukhala. Ngiyasikhumbula isithembiso saMi. Ngehlile ukuba ngikwenze, futhi Ngithuma wena. Kwenze. Ngizoba nawe. Ngempela, Ngiyoba nawe. ObaMi obungasoze-, uBukhona obungasoze behluleka buyoba nawe noma ngabe uyaphi. Ungesabi.” Niyabo? “Ngehlela ukukhulula.” Ngiqinisekile ukuthi umqondo wokomoya uyakubamba lokho. Niyabo? Niyabo? “Ngi—Ngi—Ngizothuma wena, ukuba ulethe abantu baMi ophumweni. Ubabizele ngaphandle, futhi Ngiyoba nawe.”

<sup>58</sup> Manje, ukuthi singaphumula kanjani—kanjani, ukuthi ukukholwa kungakubamba kanjani lokho lapho. Niyabo? UNkulunkulu uzokwenza. Wakwethembisa. Akunandaba ukuthi kanjani, ukuthi izimo siyini, noma ukuthi noma ubani omunye uthini, uNkulunkulu uzokwenza, noma kanjani, ngoba Wethembisa ukukwenza. Futhi ukwenza kalula kabi, lokho, kwe—kweqa u—ukuqonda komqondo ophucukile obuyozama ukuzindla ngakho, “Kungaba kanjani na?”

<sup>59</sup> Angiqondile ukuthi indoda manje, enokahle, umqondo oqinile, imfundo ekahle, ukuthi leyondoda ayiyikuKufunda. Lokho kulungile, futhi kuyamangalisa, inqobo nje uma isebenzisa lokho ukuba ingazindli, kodwa, leyompucuko enayo, ukuba ikholwe uNkulunkulu. Mawuphendulelwe ebululeni bokulalela lokho okushiwo nguNkulunkulu, futhi iKukholwe. Impucuko yayo izoyisiza-ke.

<sup>60</sup> Qaphelani. Kodwa uma indoda izama ukuzindla, “Bekungeke kwenziwa,” khona-ke lokho kuyiqhubela kude noNkulunkulu, njalonjalo, ngaso sonke isikhathi, uma izama uku—ukulalela ini, ukuqonda okungokwayo. Niyabo? Uma ungaqondi, neBhayibheli lisho into ethize, Igcizelele nje, “Amen.” Iyeke nje ihambe kanjalo.

<sup>61</sup> Manje, esikhundleni sokubhekisela kulemiBhalo, ungayibhala phansi, kulesisifundo sesikole sangeSonto. Kodwa ngingathanda, mhlawumbe, uma uthanda ukukubona. Kodwa, kuqala, ngineminingi kakhulu lapha. Asi . . .

62 Ngaphambi kokuba sithole ukuthi loluphumo luchaza ukuthini, ngizofanekisa uphumo manje... uphumo ngaleyonkathi, nophumo manje, futhi sibhekisise ukuthi aluhambisani yini ncamashi ngokulinganisana. Olunye lwazo ngolwemvelo. Nezinto ezifanayo impela Azenza kokwemvelo, Uyakufanekisa futhi, kokufanekiswe kwaba ngokwangempela kokomoya, uphumo lokomoya.

63 Kuyamangalisa, ukubona iZwi likaNkulunkulu! Ubengasho kanjani noma ubani ukuthi Aliphefumulelwe na? Lokhu kwakuthi akube seminyakeni engamakhulu angamashumi amabili-nesishiyagalombili eyadlula, niyazi. Nokuthi Wethembisa kanjani, nokuthi Wenzeni futhi wakweneka lapho ukuba kube yisibonelo, ukuthi We—We—Wenza isithunzi sento ethize ukufakaza ngokwa—kwangempela. Ngifika kulokho, kulobubusuku, phakathi kwenyanga nelanga, iNkosi ithanda.

64 Kodwa, kuqala, sifanele sibuyekeze uGenesisi ukubona ukuthi kungani babesezansi eGibhithe. Kungani abantu bakaNkulunkulu babengaphandle kwalelozwe na? Empeleni, uNkulunkulu wakwethembisa lokho, khona lapho lapho ukuqala kwakukhona, noAbrahama, uSaka noJakobe, ePalastine, uNkulunkulu wabanika lelozwe, wayesethi, “Yilo leli.” O, manje-ke, kungani abantu bengabanga sendaweni uNkulunkulu abahlinzekela yona na?

65 Lowo ngumbuzo wanamhlanje, futhi. UNkulunkulu usinika iphentekoste. Usinika iNcwadi yeZenzo. Usinika uMoya oNgewele, ukusihola futhi asiqondise. Usinika iZwe. Futhi kungani singaphandle kwaLo na? Kungani ibandla lingaphandle kwaLo na? Kungani ibandla elikhulu lamaKristu lingaphili futhi njengeNcwadi yeZenzo, liveza into efanayo na? Kunesinye isizathu sakho.

66 Sonke siyazi ukuthi siyahlakazeka, futhi sisesimweni esesabekayo. Nesimo esesabeka kakhulu impela u—ubuKristu obake baphila kuso, sinamhlanje. Futhi sise... khona impela ogwini noma onqenqemeni lo—lokukhulu, ukwahlulelwa okwesabekayo okuhlalele ibandla. Futhi ngaphambi kokuba lokhu ukwahlulelwa kwenzeke, uNkulunkulu ubiza uphumo, njengoba nje Enza ngaleyonkathi. Izono zama Amori sasingwabelana, ngakho U—Ubiza u—uphumo lokomoya. Manje ake sibuyele emuva umuzwana nje, ngomfanekiso, futhi sithole.

67 Behlela eGibhithe, bonke ngenxa yomona womfowabo. Yingalesosizathu uSrayeli wayeseGibhithe ngalesosikhathi, ngaphandle kwezwe. Khumbulani, izithembiso zikaNkulunkulu sasingakuthi inqobo nje uma babehlezi kulelozwe.

68 Manje ningakubona ebesikukhuluma emkhulekweni, imizuzwana embalwa edlule na? Kungani uNkulunkulu waze wayenza l’khuni inhliziyo kaFaro na? Ukubuyisela abantu

ezweni elithenjisiwe, ngaphambi kokuba Ababusise, ukuletha uMesiya kubo.

<sup>69</sup> Kwadingeka Akwenze kanjani ukwenza l'khuni inhliziyu kaHitler, ukuba amelane neJuda, kanti wayeyiJuda uhhafu, kwayena uqobo na? Kwadingeka Akwenze kanjani lokho kuStalin, uMussolin na? Niyabo? Abantu ongaphefumulelwe, njengesizwe, ba—ba... UNkulunkulu uzothatha i—izinto abaphila ngazo, imithetho yezwe, izikhathi eziningi, ukwenza izithembiso zaKhe zibe yiqiniso. Ngakho, Wadingeka azenze l'khuni izinhliziyu zalabondlovu kayiphikiswa, ukuxosha iJuda libuyele ezweni elithenjisiwe. Kwadingeka kube ngaleyondlela.

<sup>70</sup> Manje siyathola, ukuthi, ukwehla, uJosefa... Siyayazi indaba, njengoba sibuyela kuGenesis, ningakufunda. Ngoba, ngileyithi kancane ukuqala kulesisifundo eside sesikole sangeSonto, futhi ngizozama ukushesha.

<sup>71</sup> Qaphelani manje. Ifundeni indaba uma ningayifunda, kaJosefa, ezalwa muva kubafowabo, elandela owokugcina. Umqondo wokomoya uzokubamba lokho khona manje. Wayengesuye umntwana wokugcina; uBenjamini wayenguye. Kodwa, ekuxoshweni esontweni, bhekisisani. UJosefa noBenjamini babengabafowabo begazi ngokugcwele, nababili kuphela ababengabafowabo. Akazange uBenjamini athole ukwaziswa waze wahlangana noJosefa. Naphezu kwabo bonke abanye, uBenjamini unikwa okuphindwe kabili kwayo yonke into uJosefa ayinikezayo. Kulungile. Qaphelani manje, siyakuthola lokho ezansi lapho, babe... .

<sup>72</sup> Wasuswa kubafowabo ngenxa yokuthi wayengowomoya. Wayeyindoda enkulu, nokho ezithobe kunaso sonke isigejane, omncinyane wesigejane. “Futhi bamzonda ngaphandle kwesizathu.” Babengafanele bamzonde. Babefanele bamhloniphe. Ngoba, bamzondelani, ngoba wayengumfowabo na? Akusikho lokho ngempela. Bamzonda ngenxa yokuthi uNkulunkulu wasebenzana naye kakhulu ukwedlula Akwenza kubo bonke abanye. Niyabo? Umnika u—u—u—ukuqonda kokomoya. Wayekwazi ukuchaza amaphupho, ngokuphelele. Futhi wayekwazi ukusho izinto zingakenzeki ezazizofezeka, ngokuphelele, ngayo impela nje indlela ezaziyyo. Futhi wa—futhi wayengancengi.

<sup>73</sup> Wabona i—iphupho lalezozithungo zikhothama phambi kwezithungo zakhe, nabafowabo bamthukuthelela-ke. Bathi, “Ngiqagele, manje-ke, wena mgingqiki ongcwele omncane,” ngamany'amazwi, “siyodingeka sikhothame phansi phambi kwakho ngoluny'usuku na?” Kodwa yile yondlela okwenzeka ngayo. Niyabo? Zaziyo ke zikhothame kanjani lezoziqhwaga ezinkulukazi phambi kwalowo omncane, umfo oyize emi lapho na? Kodwa zakwenza, impela zakwenza, futhi zanzusa isihawu. Kodwa wayengakangeni emandleni, nokho, niyabo.

Ngaleyonkathi wayesesesimweni sokuba ngumntwana nje kuphela.

<sup>74</sup> Bese kuthi-ke siyathola, ngokwenza lokhu, ukuthi uJosefa wasuswa phakathi kwabazalwane bakhe, amahlelo, wayeseziphumela ngesingaye. Niyabo? Abafowabo, bonke ezweni. Bese kuthi-ke nakho kufika into enkulu kangaka. Siyaqonda ukuthi uIsrayeli...inqobo nje uma babehlala endaweni yabo yokuhlala, futhi bagcineke. Manje, leyo yinto eyodwa enhle, ukuhlala endaweni. Ngokwendawo eyiyonayona, kunjalo. Kodwa, baxosha uMoya.

<sup>75</sup> Abaqavile, namhlanje, ngokwendawo eyiyonayona uyazi ukuthi bayini, ngomqondo wezihlakaniphi zeBhayibheli, kodwa akukho-Moya. Benqabe uJosefa, baMxosha. Babengafuni kuzihlanganisa ngalutho naKho. "Yisigejane sabagingqiki abangcwele. Yi...Asifuni kuzihlanganisa ngalutho naKho." BaMxoshile esontweni, bathengisa ngaYe, ezweni. Babephumile enhlanganyelweni yabo.

<sup>76</sup> Manje, ngokwenza lokho, babekhipha endaweni, behliselwa eGibhithe, kamuva.

<sup>77</sup> Manje, indaba yalababafowabo abanomona impela ingaqhathaniseka kakhulu nohlangothi lwangokomoya lwayo namhlanje. Sonke si—siyakwazi lokho, lowo ngumona uqobo, akusibo ubumsulwa. Ngomdala, ongcilile, umona ongamanyala. Niyabo? Akukho-bumsulwa emoneni. Niyabo? Akulutho kodwa umona ongamanyala. Kanti, babona iBhayibheli elifanayo, nemvelo kaNkulunkulu ofanayo owaloba iBhayibheli, eziqinisekisa Yena uqobo, bese-ke benqaba Lokho ngaphandle kwesizathu. Okumsulwa...Awu, akumsulwa. Njengoba ngishilo, ngumona ongcilile. Bebhekisisa uNkulunkulu ephilisa abagulayo, evusa abafuleyo, uNkulunkulu ofanayo owayephila ngezinsuku zabaphostoli! IVangeli elifanayo abalilobayo, ngaloluhambo lokomoya, nguNkulunkulu ofanayo owenza into efanayo. Ngakho abalutho kodwa umona, uxoshwe esontweni, "Futhi asizukuba naKho phakathi kwabantu bethu." Niyabo? Babaxosha!

<sup>78</sup> Bacabanga, abazalwane, ukuthi babengasoze bamsebenzisa umuntu onjengalowo, ngakho, "Animsusi ngani nje?"

<sup>79</sup> Yilokho-ke, into efanayo yenzeke namhlanje. Bacabanga, ukuthi, "Ngenxa yokuthi amabandla ethu seliphenduke isihlakaniphi, ukuthi sinezixuku ezigqoka kahle ukwedlula zonke, inhlangotho enkulu kunazo zonke, abefundisi abasmati kakhulu impela, ukuthi asinakho ukusetshenziswa kukaMoya oNgcwele ngendlela Owawuyiyo emuva lapho." Ukuthi, bagcwele. Ngamany'amazwi, izenzo sikhuluma kakhulu kunamazwi: Ukuthi amakholi abo, futhi awabo... ubuchopho bobu—bobubona, nokuhlangana kwabo ndawonye no—nokuxoxa ngalento, bakwazi kakhulu, ngemiqondo yabo

uqobo yezihlakaniphi, ukuhlela kahle iBandla ngokwenqubo, kangcono kunoma uMoya oNgcwele ubungakwenza. Ngakho, abasaWudingi. “UYinto esingayidingi namhlanje. Wona, izinsuku zalokho selwedlule.” Manje, lokho akunjalo nje na? [Ibandla lithi, “Amen.”—Umhl.] “Asiwudingi uMoya oNgcwele ukuba uphilise abagulayo. Sinodokotela. Asiwudingi uMoya oNgcwele ukuba ukhulume ngezilimi. Sonke singabantu abahlakaniphile.” Futhi uma nenza, nithatha, kuwo impela umogodla wenu, intambo yokuPhila.

<sup>80</sup> UJesu wathi kuwo amaJuda, ngezinsuku zaKhe, “Anikufundanga lokho, ‘ITshe elenqatshwayo liyiTshe legumbi eliyinhloko sonke isakhiwo esihlezi phezu kwalo?’”

<sup>81</sup> Manje, niyabona ukuthi ngichaza ukuthini na? Ngineqiniso ukuthi ni—ningakubamba lokho. Ukuthi, i—isizathu sakho manje, yingoba babecabanga ukuthi babengasoze babe nesidingo saWo. “Asibadingi abakhuluma ngezilimi. Asibadingi abahumushi bezilimi. Asisabadingi abaprofethi beTestamente eLidala ukuba basihlele kahle ngokwenqubo, ngoMoya oNgcwele. SiyaWuqonda.” Niyabo? Bazithathele inqubo eyenziwe ngumuntu ukuthatha indawo kaMoya oNgcwele.

<sup>82</sup> Ngakho-ke, kunabantu oqokiwe, onamagama abo eNcwadini yokuPhila yeWundlu, bangehambisane nalokho. Banomqondo kamoya, futhi ngakho-ke bangehambisane nalokho. Bangekumele, akunandaba uma oyise nonina wayephila kunoma yiliphi ibandla lenhlangano.

<sup>83</sup> Uma ibandla lenza, lenza, mhlawumbe belingeke lakukhuluma lokho kuzwakale ngqo. O, qhabo. Bangeke bakukhulume kuzwakale ngqo, kodwa izenzo zabo ziyakufakazisa. *Nanti* iZwi. NoMoya oNgcwele uyakufakazisa phakathi kwalabo, lapho Engabaqoqela ndawonye, ukuthi Usabaphilisa abagulayo, futhi avuse abafileyo, futhi akhulume ngezilimi, futhi akhiphe amademoni. Ngakho, kuncike e... ukuthi yini engaphakathi kumuntu.

<sup>84</sup> UNkk. Arganbright lapho, wayecabanga lokho, ngolunyusuku, ehlezi phandle lapho ekuhambeni, ekhipha utshani, ngenkathi esika utshani. Ngedlula, eceleni kwakhe ngqo. Wayengangazi, futhi ngamyeka nje waqhubeka. Ngangibhekisisa.

Manje qaphelani uMoya oNgcwele emsebenzini waWo omkhulu.

<sup>85</sup> Ibandla lizwa ukuthi alimdingi uMoya oNgcwele. Amabandla ayokutshela lokho. Nabesilisa bangasukuma futhi bakunike ingxoxo yezihlakaniphi kakhulu, bangacishe impela bakwenze uyikholwe. Manje ake sime lapho, umzuzu. Akashongo yini uJesu ukuthi ababili bayosondelana kakhulu, “Kuyodukisa nabaKhethiweyo impela uma kwakunokwenzeka?” [Ibandla lithi, “Amen.”—Umhl.] Izingxoxo

zeihlakaniphi ziyoshelela kakhulu, ukuthi kuyo—kuyodukisa abantu. Yivangeli, ngabesilisa abangaphatha lelozwi ngendlela enjengaleyo, ukuthi ubengenza cishe impela noma yimuphi umuntu oyisihlakaniphi, uma nje wethembele ezihlakaniphini zabo, ba—bayolahla uMoya oNgcwele, futhi—futhi bathathe indlela yendoda. Siyakubona lokho.

<sup>86</sup> Manje, leyo yinto efanayo abayicabanga ngoJosefa, futhi bamsusa. Futhi, o, ezansi eGibhithe, o, ukuthi singacabanga kanjani, ukuthi ngingawachitha kanjani amahora. Beningahlala lapha iminyaka emithathu futhi ngingasuki neze kuleyondaba, imini nobusuku, futhi nibe nisalokhu nithola iminyombo kaMoya oNgcwele. Umqondo wokomoya ungabuka ezansi eGibhithe futhi ubone lokho kuhlushwa kuqubuka; ungabona uJosefa esuswa, ukuze kuqubuke ukuhlushwa. Bese-ke ubona uNkulunkulu, nesondo laKhe emasondweni, yonke into ihambahamba nje ngokupheleleyo. Ubone uPotifaro enqaba uJosefa; ubone lawomanga eqanjwa. Futhi ubone uJosefa etilongweni, nentshebe yakhe iyakhula, waxoshwa phakathi kwabafowabo. Kodwa manje-ke, khona manjalo, uNkulunkulu wangena. Niyabo?

<sup>87</sup> Ukuthi singalibona kanjani lelosondo emasondweni, lihamba! Icebo elikhulu likaNkulunkulu lihambisa yonke into yenyukela kuloluphumo, kuya kulesisikhathi lapho Ayezobiza abantu baKhe babuyele ezweni futhi, babuyele endaweni, esikhundleni lapho Ayengababusisa khona futhi abeke phakathi kwabo Lo Athembisa ukuthi Wayezombeka phakathi kwabo. Babefanele babe sezweni labo. Khumbulani, babefanele baphume ezweni ababekulo, futhi bangene ezweni lesithembiso, ngaphambi kokuba uMesiya wabo othenjisiweyo aze akwazi ukufika.

<sup>88</sup> NeBandla lizofanele lenze into efanayo; liphume kuleloqembu labanqabi, liwelele esithembisweni, ngaphambi kokuba uMesiya aze akwazi ukubonakaliswa phambi kwabo. Niyakubona na? [Ibandla lithi, “Amen.”—Umhl.] UkuPhila kukaMesiya, obonakalisiweyo, enza iBandla lilungiselele, uMlobokazi.

<sup>89</sup> Owesifazane ashade nendoda, bese ephikisana nayo, bekungaba wuhlobo oluthize lo—lokuqophisana, ngokuqhubekayo. Kodwa uma indoda nomkayo, intombi yayo, eyayo ethembisene nayo, uma besekuzwaneni okuphelele, njengomphefumulo owodwa nomqondo owodwa, ngoba bazoba nyamanye.

<sup>90</sup> Manje-ke, uma iBandla lingangena ekuzwaneni okunjalo noNkulunkulu, kuze kuthi ukubonakaliswa koMyeni kubonakaliswe kuMlobokazi, ngoba bazoba munye! O, isifundo esikhulu kanje pho. Kulungile.

<sup>91</sup> Manje, khumbulani, umqondo wokomoya ucosha lokhu, ungasibona isifanekiso nokuyikho ngempela, bese ukucosha. Ngokukodwa, nje, besingahamba amahora kukho. Bhekisisani ukuthi kwenzekani.

<sup>92</sup> Futhi kungani silinde yonke leminyaka, selokhu kwaba yilomthombo wasogwadule wesikhathi na? Niyazi, iBhayibheli likhuluma, ukuthi, “Ibandla labalekela ehlane, lapho lalondliwa khona isikhathi nesikhathi.” Futhi kwenzekeleni konke lokhu na? Ukuze si. . . Niyabo? Kusalokhu kuyisondo likaNkulunkulu emasondweni.

<sup>93</sup> Kungani uNkulunkulu engakwenzanga lokhu, kudala, uma abesilisa behlala phansi nje namapensela, na—nabesifazane, futhi bazama ukudweba nje isikhathi na? NjengeJaji Rutherford namaningi awo, ukuthi, “UJesu uza ngo ’14.” No—noMother Shipton khona emuva kwalokho, kanjalonjalo, zonke lezizikhathi. Futhi, niyabo, uma nihamba ngalokhu, ngalokho abazame ukufanisa ngakho umBhalo, niyabo, bawona. Ufihliwe. Ufihlwe ngempela. Futhi ubungakwenza kanjani umBhalo uhambe uphikisane naWo uqobo, kanti uJesu wathi, “Akukho—muntu owazi umzuzu noma ihora”? Niyabo? Niyabo? Bathola nje uphisi owodwa woMbhala bese beWubamba.

<sup>94</sup> Ufanele uthathe yonk’Into. Manje-ke, uma uNkulunkulu ekulokho, khona-ke uNkulunkulu uzobonakalisa lokho ukuthi kuyiQiniso. Njengokuphilisa ngokukaNkulunkulu, uma kungesilo iQiniso, khona-ke akusilo iQiniso; uNkulunkulu akazukuzihlanganisa ngalutho nakho. Kodwa uma ELibonakalisa ngokuthi liyiQiniso, khona-ke LiyiQiniso. Njengoba nje uJesu. . .

<sup>95</sup> UNkulunkulu wathi, “Uma ekhona phakathi kwenu, ongumprofethi, noma ongowomoya, Ngiyokhuluma kuye. Futhi akushoyo kuyafezeka, khona-ke nikuzwe. Yilokho-ke. Kodwa uma isiprofetho sakhe siyiphutha, khona-ke. . .” UNkulunkulu angebe nephutha. Ungongenasisiphele, ongenakuphosisa, onamandla onke, futhi Angebe nephutha. Ngakho, uma indoda ikhuluma, khona-ke kukhombisa indoda. Uma ikhulume amazwi angawayo, kuyohluleka. Kodwa uma ikhuluma amaZwi kaNkulunkulu, kungeke kwehluleka, ngoba nguNkulunkulu okhulumayo. Manje-ke, ukuphefumulelwa kwakhe kuvela kuNkulunkulu, futhi ku. . .kuzofanele kube ngokuqinisile. Yileyondelela uNkulunkulu athi akukhulunywe ngayo. Yileyondelela iBi- . . .

<sup>96</sup> ETestamenteni eLidala, Wathi, “Uma bengakhulumi ngokomthetho nabaprofethi, kungoba bengenakuPhila kubo, akukho kuKhanya kubo.” Kunjalo. Bazofanele bakhulume ngokomthetho nabaprofethi. Nesiprofetho, kumbe noma yini enye, kufanele kube ngokweZwi. Uma kungesikho, kuyiphutha. Niyabo?



<sup>97</sup> Manje, sithola ukuthi konke lokhu kwenzekile, ngoba, kulindelwe. IziMvuselelo: amaMethodisti, iLuthela, amaBaptisti, abakaCampbell, na—nabehlukene. Babenezimvuselelo ezinkulu. AmaNazarin, iPilgrim Holiness, amaPentecostal, bonke babenezimvuselelo ezinkulu. Kodwa uphumo olukhulu alukafiki. Ngani na? UNkulunkulu watshela uAbrahama Wayezomgcina ezweni ngayo leyonkathi, kodwa u—ububi bama Amori babungakagwali. NoNkulunkulu ulindle, ngokubekezela. Labobantu, bezama ukufanisela, bangawubona umBhalo ugijimela entweni ethize ngqo. Ugijimela entweni ethize ngqo, bathi, “*Yilolu usuku. Yilesi isikhathi.*” Kodwa niyehluleka ukuqonda ukuthi ububi bama Amori abukagwaliseki.

<sup>98</sup> Iminyaka engamakhulu amane babeyohamba behlele lapho eGibhithe, futhi bakhishwe. Kodwa empeleni bahlala iminyaka engamakhulu amane namashumi amane, ngenxa yokwenqatshwa komprofethi. Badingeka bahlupheke eminye, cishe iminyaka engamashumi amane ezansi lapho ehlane, ngaphambi kokuba uNkulunkulu abakhiphe. UMose wayephandle ehlane iminyaka engamashumi amane ngaphambi kokuba aze abuyele emuva ukubakhulula, niyabo. Iminyaka engamashumi amane yedlula isikhathi, yedlula, ngenxa yokuthi benqaba umlayezo.

<sup>99</sup> Manje, iminyaka engamashumi amane esikhathini sikaNkulunkulu ibingaba cishe yimizuzu owodwa nohafu, esikhathini sethu. Ngumehluko ongako-ke. “Iminyaka eyinkulungwane wusuku olulodwa kuphela.” Niyabo? Ngeke kwaba ngisho ngumzuzu, cishe impela. Qaphelani, kulokho.

<sup>100</sup> Manje sishiywa yisikhathi. Ngani na? UNkulunkulu ubebekezela, elindle, ebhekisisa. Akuthi i—iLuthela ivuke emvuselelweni, bese ihlela. Akuthi amaMethodisti avuke emvuselelweni; ayahlela. Akuthi uJohn Smith, ibandla leBaptisti, livuke nemvuselelo enkulu; liyahlela. Akuthi amaPentecostal avuke nokubuyiselwa kweziphiwo; ayahlela. Sekuze kuthi ububi bugwale phama, manje-ke uNkulunkulu usekhathele, manje-ke nakho kufika uphumo.

<sup>101</sup> Futhi siyakubona, ukuthi abantu qobo lwabo bangabona emuva phansi emgudwini wesikhathi, ukuthi into iqalekisiwe. Bathatha isigaxa nengubo ecolisekile yaseBabiloni, futhi. Naleyo yinto eqalekisa phakathi kwabantu, nxa amadoda izama ukujovela imicabango yayo uqobo ngezinto.

<sup>102</sup> Sifanele sihlale naleloZwi. Lokho yimiyalo kaNkulunkulu, kwakungukuthi, “Ningathinti lutho kulowomuzi, lowomuzi oqalekisiwe. Ningawuthinti. Uyekeni kanjalo.”

<sup>103</sup> No Akani wacabanga ukuthi wayengalithatha leligolide bese ehlala ngokuqotho kahle njengalo lonke izwe, nengubo ecolikile yaseBabiloni. O, kwa Akani emakamu! Niyabo?

Kodwa into iqalekisiwe, futhi ngokuqhubekayo iqalekisiwe. Yaqalekiswa kusukela kuwo impela uMkhandlu waseNayisiya, eNayisiya, eRoma, ibilokhu iqalekiswa selokhu kwasukela lapho. Kodwa uNkulunkulu uyekele ububi bagcwala swi, sekuze kuthi isikhathi sama Amori asigcwaliseke.

<sup>104</sup> Futhi manje noma ubani onokuqonda kukamoya, khumbula, ngilokhu ngicaphuna, ukuqonda *kukamoya*, ningabona ukuthi ububi balesisizwe bugcwala swi. Sihlele futhi sahlela, futhi sahlela futhi sahlela. Futhi manje sesenza umfelandawonye, futhi sijoyinana nenye into ethize. Ububi bugcwale swi. Sekuyisikhathi sophumo, isikhathi sokubizela ngaphandle, kuyiwe eZweni elithenjisiwe. Hhayi isithembiso, elinye nje izwe ukuya kulo; kodwa iKhaya, isikhathi seminyaka eyiNkulungwane, isikhathi sokubizela ngaphandle. Ububi balesisizwe (ngishaya okunye futhi kulobubusuku, iNkosi ithanda) bugcwala swi. Singcolile.

<sup>105</sup> Wena uthi, “Mfowethu Branham, isizwe ophila kuso na?” Yebo, mnumzane. Impela. Wena uthi, “Njengesakhamuzi saseUnited States, awufanele usho lokho.” Manje-ke, uElija wayengafanele abize isiqalekiso phezu kukaIsrayeli, naye engumIsrayeli ngaleyonkathi. Bonke abanye abaprofethi babengafanele neze baqalekise lesosizwe ababengamaIsrayeli phansi kwaso.

<sup>106</sup> Kodwa bakhuluma kuphela, hhayi imicabango yabo uqobo, kodwa iZwi leNkosi. Niyabo? Kuya ngokuthi ukudonsaphi ukuphefumulelwa kwakho. Kuya ngokuthi kuza kanjani. Uma kuphambene neZwi, kuyeke kanjalo. Ngicela noma ubani ukuba afakazise ukuthi Lokho kuphambene neZwi.

<sup>107</sup> Alishongo yini iBhayibheli, eSambulweni 13 na? Sibonakala lapho-ke lesisizwe. Lesisizwe singunombolo ishumi nantathu, isizwe sowesifazane. Ngowesifazane, eBhayibhelini. Owesifazane usezinhlamvini zakithi zemali. Yisizwe sowesifazane. Yilapho ukubola kwabesifazane kuqala khona, kuqale, lapho kuphela khona. Ukubola kwaqala e Edene, ngokulikholwa ngokungesikho iZwi likaNkulunkulu. Naku lapho esachamsela khona abashumayeli besifazane nayo yonke enye into. Amanyala ezwe aphuma ngqo eHollywood, isizwe esibi ukwedlula zonke ezweni; eziningi izehlukano, lonke izwe lihlanganiswe ndawonye. Niyabo? Kungani na? Nizothola ngolunye lwalezizinsuku, iNkosi ithanda. Nizobona ukuthi kungani, lento eqalekisiwe. Ningabubona ubumpumpu the balento yesahlukaniso uSathane agubuzele ngayo amehlo abantu. Sisehoreni elesabekayo. Ukuphela kwethu sekucishe impela kube seduze manje, ngiyakholwa. Babolile, babole phuhlu.

<sup>108</sup> Sibonakala eSambulweni 13, inombolo ishumi nantathu. Futhi khumbulani, savuka njengewundlu, inkululeko yezenkolo.

Kodwa-ke semukela amandla esilweni; umfanekiso onjengaso. Futhi sakhuluma ngalo lonke igunya, futhi senze izinto ezibolile ezifanayo isilo esazenzayo phambi kwayo. Bese-ke ningitshela ukuthi akuprofethiwe ngalesisizwe na? Isimo sama Amori sesithi asivuthwe nje, ngoba sebevele basebenza kuso.

<sup>109</sup> Futhi ngisho nophapha wethu omusha, inhloso yakhe enkulu ngukuhlanganisa ndawonye abazalwane. Futhi, esweni lemvelo, kuyinto yokwenziwa. Kodwa, emehlweni kaNkulunkulu, kuphambene noMoya oNgwele. Singeke saxubana nalokho. Nawo onke amabandla ayobizelwa kulowomfelandawonye. Phumani kuleyonto, ngokukhulu ukushesha eningakwenza. Niyothatha uphawu lwesilo, ningazi ukuthi nenzani. Phumani kuyo.

<sup>110</sup> Ngithemba ukuthi umqondo wokomoya uyakubamba. Ngiqinisekile ukuthi niyakubamba. Kodwa ngiyamangala, phandle lapho. Noma kanjani, ningeke navakashela zonke izizwe. Ningawathumela amateyipu kuso. UNkulunkulu uzoba nendlela ethize ukubamba lowomqondo phandle lapho lapho leyombewu ihlwanyelwe khona. Kunjalo. Futhi nje kuthi ukukhanya kungakushaya [UMfowethu Branham ushaya ihlombe kanye—Umhl.], isihambile, ithatha ukuPhila. Njengowesifazane omncane emthonjeni, wathi, “NaKho.” WaKubamba.

<sup>111</sup> Phumani kuleyonto. Iqalekisiwe. “Iqalekisiwe?” Ngitshele lapho eyodwa yake yawa yayisivuka futhi. Ngitshele eyodwa eyake yavuka engawanga. Ngakho, ningabona ukuthi into iyiphutha. Kulungile.

<sup>112</sup> Ububi babungakagewali nokho, obama Amori, ngakho badingeka balibale futhi balinde ngaphambi kophumo. Kodwa ngenkathi ama Amori ethola ububi bawo sebugcwalisiwe, khona-ke nakho kufika uphumo lokomoya, noma uphumo lokwemvelo, ukuholela abantu ezweni lokwemvelo, lapho umAmori wokwemvelo wake wakha, abiza lelo ngezwe lawo.

<sup>113</sup> Nobubi behlelo lama Amori azibize ngokuthi “iBandla,” kuze kube manje, sekuze kuthi ububi bawo sebuthi abugcwaliseke.

<sup>114</sup> Kuza uphumo, lapho uNkulunkulu ezokhombisa khona ukuthi ubani ongubani; lapho iBandla uqobo lwaLo, uMlobokazi kaJesu Kristu, ayokhishwa uphumo, ayongena eZweni elithenjisiwe. “EKhaya likaBaba kunezindlu eziningi, kulendawo.” Awudingeki ukuya Lapho futhi ulwe njengoba benza. Sekuvele kulungisiwe. Uma lendlu yokuhlala elidokodo lasemhlabeni idilizwa, sinenye esivele ilindele, “Ngilapho-ke, nani niyoba khona.” Uphumo olukhulu seluseduze!

<sup>115</sup> Bhekisani ukuthi uNkulunkulu walwenza kanjani lolophumo, ukuthi U...ukuthi malungiselelo mani Awenza, futhi sitadishe umzuzu nje, manje-ke bukani namhlanje.

Kulungile. Qaphelani, ngaphambi kwaloluphumo, “Nakho kwavuka u—ufaro owayengamazi uJosefa.” Niyabo? Ufaro owayengamazi uJosefa. “Owayengamazi uJosefa.” Wayemele ini uJosefa na? Ingxenye yokomoya kuloluphumo lokomoya.

<sup>116</sup> Nakho kuvuka manje, “Siyinkululeko.” (“Owesifazane wayondliwa isikhathi, isikhathi, nokwehlukaniswa kwesikhathi.”) Kodwa ekugcineni nakho kuvuka u—uJos-... noma undlovukayiphikiswa ongufaro owayengayazi inkululeko yezenkolo, ebahlanganisa ndawonye. Ningakuyeki kunedlule. Nakho kufika isikhathi lapho okwakukhona ufaro, kuqala, wadingeka afike.

<sup>117</sup> Nezinhlango zaphila kamnandi, zaphila njengegatsha elifakelwe, emvinini wangempela wobuKristu, kodwa lisalokhu lithela izithelo zalo zasekuqaleni: abesifazane, begqoke uhhafu; abesilisa, isihlakaniphi, futhi bephika amandla kaMoya. Kodwa, iphile phansi kwegama lebandla lamaKristu. Ngumvini ofakelwe. Kodwa uMnisisivini useyenza manje ukuthena lowumvini, njengoba Athi Uyokwenza. Bonke labo abangenasithelo uyanqunywa aphantswe emlilweni futhi aqothulwe.

<sup>118</sup> Kuyinto embi kabi ukusho, kodwa iQiniso ngezinye izikhathi libukeka liyinto embi kabi, njengoba nginitshelile, ukuthi uNkulunkulu ubathatha kanjani abantwana baKhe bedlule emanzini ajulile nezihlabathi ezinodaka nezinto. Ukwenza ngaleyondlela. Khumbulani, i—imbiza ifanele ibhidlizelwe ekuthuthumeleni, izithungo, izingcezu ezincane ukuba iphinde ibunjwe futhi iphinde icoliswe. Kubukeka sengathi kuyinto esabekayo ukuyibhubhisa, kodwa ifanele yenziwe kanjalo, esabe kutholakale imbiza iphinde yenziwe futhi, isitsha kumbe noma ngabe yini oyzayo.

<sup>119</sup> “Kwaba nofaro owavukayo, owayengamazi uJosefa.” Nalokho kwakungukuqala kokuqala. Lokho kwakungukuqala kophumo. Futhi nxa leyonto iqala ukubumbeka, phansi kwa—kwamandla ezombusazwe, iqala ukubumbeka, uNkulunkulu uqala ukulungela. Ububi bama Amori bagcwaliseka. Isikhathi Athembisa ngaso uAbrahama sagcwaliseka, nesikhathi sokukhululwa sase siseduzane.

<sup>120</sup> NoNkulunkulu wavumela ufaro ukuba avuke, owayengamazi uJosefa, noRamsesi wazalwa. Futhi kwathi nje emva kukaSeti kufika uRamsesi. NoRamsesi wayeyilowo owayengazazi izibusiso zikaJosefa. Futhi—futhi wayengazi ukuthi uhlangothi lwangokomoya lwalungaphi. Wayeyisihlakaniphi sezombusazwe kuphela, ukuthi wayekwazi ukuthatha iEtiyopiya nawo onke amanye amazwe, phansi kwamandla ezempi. Futhi yilokho kuphela ayekwazi, wayenga—ngamandla ezempi.

<sup>121</sup> Futhi ngicabanga ukuthi, uma noma yimuphi umuntu ebengowomoya, ubengabona ukuthi kwenzekani manje. Sithola ufaro ongayazi inkululeko yezenkolo. Ngenkathi umongameli wethu ethatha isikhundla sakhe, akafunganga kulokho, ukuthi wayekholelwa enkululekweni yezenkolo.

<sup>122</sup> Kuthiwani ngoluny'usuku ngenkathi sasinalombuzo wokwahlukana, ezansi eNingizimu na? Ngenkathi lombusi wase—waseAlabama...Ngifisa sengathi bengingakhuluma kulowomfundisi, lowoMartin Luther King. Indoda ingaba kanjani ngumholi, futhi iholela abantu bayo ogibeni lokufa na? Uma labobantu babeyizigqila, bengiyoba sezansi lapho, ngikhumule ibhantshi lami, ngishaya ngisusa ngenzela labobantu. Abasizo izigqila. Bayizakhamizi. Bayizakhamizi zesizwe. Umbuzo wo “kuya esikoleni.”

<sup>123</sup> Labobantu, uma benenhliziyiyo el'khuni futhi bengazazi lezozinto. Ungeke wabethelela abantu, izinto zokomoya, ukuthi yini eshaya phakathi lapho namandla ezombusazwe. Bazofanele bakwemukele, bazalwe ngokusha, khona-ke bazozibona lezizinto.

<sup>124</sup> Kodwa, lendoda, ukuba kuphela ngangingakhuluma kuyo; iholela labobantu abaligugu, phansi kwegama lezenkolo, ogibeni lokufa izobulala izinkulungwane eziphindwe kazinkulungwane zabo! Aba... Bathola nje u—uhlangothi lwangokwemvelo.

<sup>125</sup> Lendoda, umfowethu oyikhaladi, ngenkathi lezozibhelu ezinkulu zingena eLouisiana, ngangilapho ngalesosikhathi. Ngenkathi i...Kunomfundisi oyikhaladi, umfowethu omdala oligugu, wasukuma phandle lapho wayesethi, wabuza umbutho, “Ngingakhuluma kubo na? Bangabantu bami.” Nalomfundisi omdala wasukuma, phandle lapho, wathi, “Ngifuna ukusho, kulokhu ukusa, angikaze ngibe namahloni ngebala lami. UMenzi wami wangenza ngaba yilokhu engiyikho.”

<sup>126</sup> Yileyondlela Ayifuna ihlale eyiyo. Yileyondlela afuna wonke umuntu ahlale eyiyo. Wenza izimbali ezimhlophe, nezimbali ezil'hlaza s'bhakabhaka, nayo yonke imibala yezimbali. Ungazizalanisi. Ungazibhastelisi. Uphambana nemvelo.

<sup>127</sup> Yathi, “Angikaze ngibe namahloni ngebala lami, kwaze kwaba yilokhu ukusa.” Yathi, “Ngenkathi ngibona abantu bami besukuma futhi benza izinto abazenza manje,” yathi, “kungenza ngibe namahloni ngabo.” O Nkulunkulu, libusise lelophimbo. Yathi, “Kuphela nizobangela inkathazo.” Yathi, “Bukani izikole lapha. Ukuba sasingenazikole,” yathi, “bekuyokwehluka. Kodwa ubani onezikole ezinhle ukwedlula zonke lapha eLouisiana na?” Yathi, “Ake sithathe, isibonelo nje, idolobha lakithi, iShreveport.” Yathi, “Kunesikole sabamhlophe laphaya, yisikole esidala. Basakhela esinye. Abanalo nelilodwa ithuluzi, into eyodwa yokudlala abantwana. Sinegeceke eligcwele. Nangaphandle kwalokho, basakhela elibanzi, elikhulu, idamu

elakhiwe ngezimabula labantwana bethu. Futhi sinothisha abaphambili kunabo bonke abangatholwa.” Yathi, “Nifunelani ukuya laphaya, sibe sinezingcono lapha na? Yin’indaba ngani na?” yasho.

<sup>128</sup> Nalabobantu, bona, “Hhure!” Balivala iphimbo. Nakho lapho okhona, uyabo, ugqozi olungafanele.

<sup>129</sup> Labobantu babeyizigqila. Bangabafowethu nodadewethu. Babeyizigqila, bengingathi, “Asijoyinane nabo bese sehla ngomgwaqo futhi siyibhikishele leyonto.” Abasizo izigqila. Bayizakhamizi namalungelo afanayo noma ubani omunye anawo. Yisigejane nje sogqozi luvela esihogweni, ukubangela isigidi sabo ukuba babulawe. Baqala umbhedukazwe. Impela, yiwo. Akulungile.

<sup>130</sup> Abesilisa nabesifazane banamalungelo angawabo. Abafowethu bakithi abangamakhaladi, nabakithi baseJapane, nophuzi, omhlophe, omnyama, nanoma yini ababeyiyo, akukho-mehluko ebaleni labo, kuNkulunkulu. Sonke sivela kumuntu oyedwa, uAdamu. Kodwa uma uNkulunkulu asehlukana futhi wasijika saba yimibala ehlukeni, asihlale singaleyondlela. Ukuba ngangingu—ngumuntu ophuzi, ngangiyofuna ukuhlala ngiyiJapane, noma iShayina. Ngangiyi—yi—yikhaladi, ngangiyofuna ukuhlala ngiyileyondlela. UNkulunkulu wangenza ngaleyondlela.

<sup>131</sup> Ngokukhuluma obala, kunokuninginingi ngohlanga olungamakhaladi uhlanga olumhlophe obelufanele lube nakho. Awanakho ukukhathazeka. Angawokomoya kakhulu. Kunezinto eziyinkulungwane ngawo umlungu angeke ngisho azithinte. UNkulunkulu wawenza kanjalo.

<sup>132</sup> Ubani obengake acule ukwedlula ikhwaya yamakhaladi na? Ubungawatholaphi amaphimbo na? Ngiwabonile evela emazweni emuva lapho, engazi ukuthi yisiphi, isandla sokudla nesokunxele. Amashumi amathathu noma izizwe ezingamashumi amane zawo, futhi acula endaweni, abaculisi bame lapho, bathi, “Ngeke nje ngakuthinta.” Waqeqesha amakhwaya iminyaka, nomunye uyoba yinothi lesishiyagalombili eliphakeme, neliphansi, nayo yonke into. Wathi, “Lalela lokho, ngokuphelele nje, ngisho nangezilwimi ezehlukene.” Baphiwe.

<sup>133</sup> Kodwa, niyabo, yonke lento ifanele yenzeke, yonke ngenxa yezombusazwe nina bantu enazikhetha nemishini yenu egwegwisiwe.

<sup>134</sup> Futhi ngoluny’usuku, ngenkathi lowombusi ema lapho, wafunga futhi wakhethelwa kulesosikhundla, ngabantu, nombuzo wokwehlukana ngokomthetho-sisekelo wezwe singukuthi, ukuthi isifundazwe ngasinye—ngasinye singathatha umcabango ongowaso ngalokho. Wayengenandaba, kodwa wafunda isimiso somthetho wezwe, wathi, “Manje, isikole

simele ukwehlukana.” Banesikole laphaya. Futhi abantwana bamakhaladi ababili kuphela ababefuna ukungena kulesosikole, ngenkathi benekhohliji labo uqobo. Kodwa wama wayesethi, “Ini?” Wafunda ngisho nesimiso somthetho wezwe.

<sup>135</sup> Bese-ke uma sekubuyela kulomfo esinaye enhla lapha, ongamazi uJosefa, inkululeko. Edonsela lawomavoti amakhaladi, futhi engazi ukuthi kwakuyiqembu likahulumeni okhethwa yizakhamizi zezwe elawakhululayo, endaweni yokuqala. Edayisa ngobuzibulo bawo, entweni enjengaleyo, ukuwaholela ogibeni lokufa, ukukhombisa ukuthi yonke inqubo eyenziwe ngumuntu izofanele iwe. Kunjalo impela. NoMnu. Kennedy wamenza okazwelonke lowomlindi, wayesethumela lawomadoda emuva ngqo ebusweni boyise uqobo bemi lapho phansi kwesimiso somthetho wezwe. Lokho kwephula isimiso somthetho wezwe futhi.

<sup>136</sup> Wathi, “Asizukulwa. Qhabo, mnumzane.” Wayesethi, “Ngithemba ukuthi isizwe singathola ukuthi asisaphili nhlobo phansi kwentando yeningi, kodwa phansi kobundlovu kayiphikiswa bezombutho.”

<sup>137</sup> Niyasazi isisho esidala, “Uma kuke kwaba ngowentando yeningi waseningizimu, kuhlala kunjalo.” Angazi manje. Hhe-e. Impela indoda iyoba nomuzwa owenele ukuphaphamela entweni ethize. Niyabo? Bayekeni labobantu abaligugu. Ningabaqothuli, ezansi lapho.

<sup>138</sup> Njengalowomfo owadubula lowomfowethu emhlane, ngobuny’ubusuku, ngalesosibhamu, nabantwana bakhe abancane nenkosikazi endlini. Anginandaba ukuthi ungubani, lokho ngukuzehlisa nokuba mncane. Yebo, mnumzane. Ngithanda ukuba ngumahluleli kulelocala, kanye. Ehhe. Ehhe. Udubula leyondoda, iza ekhaya kumkayo nabantwana. Iyisakhamuzi, inelungelo lokumela lokho ecabanga ukuthi kufanele, indoda elungileyo. Isithombe ephaphabhukwini i*Life*, lowomfanyana ekhalela ubabayi wakhe. Nelinye imbuka phandle lapho, limdubula emhlane, ngokumlalela unyendle.

<sup>139</sup> Ufika lapho-ke uma wenqaba uKristu. Kunjalo. Sifike lapho-ke isizwe sonke, sonke phansi kwezombusazwe. Kuyihlazo kabi, kodwa yilokho esasikufuna. Sakufakazela kulolukhetho.

<sup>140</sup> Indodana yami encane ithe kimi, kulokhu ukusa, “Babayi, obaba abayizihambi, ngenkathi beza ngapha, ngabe bonke babengabaleli ihlelo elithize lebandla na? Ngabe bonke babe. . .” Yathi, “Babegqoka amabhantshi amakhulu na?”

<sup>141</sup> Ngathi, “Qhabo, s’thandwa. Bezela inkululeko yezenkolo lapha. Yilokho abakuzela lapha, ukuba baphume phansi kwento enjengaleyo.” Niyabona ukuthi sekufikephi manje na? Kukhombisa ukuthi yonke lemibuso ifanele iwe.

Ngifanele ngisheshise.

142 Into eyodwa, ngikhulekela ukuthi uMfowethu Martin Luther King impela masinya uzophaphama. Uyabathanda abantu bakhe; akungabazeki. Kodwa uma nje kuphela ebona ukuthi lukuphi ugqozi lwakhe. Bekungakusiza ngani uma uye esikoleni, isigidi senu silele ngaleya, sifile na? Bekungebe nje ngukuthi, uye esikoleni, ngokufanayo nje na? Manje, ngenxa—ngenxa yokulamba, ukuba kwakungokwenye into ethize, izigqila, indoda ibiyoba ngumfel'ukholo ukuba inikele ngempilo yayo ngesizathu esinjalo, isizathu esifanele, naleso bekuyoba yisizathu esifanele. Kodwa nje ukuya esikoleni, a—angikuboni. Niyabo? Angicabangi ukuthi uMoya oNgcwele uyavumelana naye, nhlobo, ngalokho. Sekubasebenze bonke abantu, esigejaneni somsindo omkhulu, niyabo.

143 Njengoba nje—nje kwenza uHitler, ngale eJalimane, wawaholela ngqo ogibeni lokufa, lawomaJalimane aligugu. Futhi alala ngezigidigidikazi, noma izigidi, enqwabelana lapho omunye phezu komunye.

144 Naleyo yinto efanayo impela. Futhi khumbulani, ngiseteyipini. Nizokubona, kamuva, mhlawumbe emva kokuba sengahamba. Yilokho impela okuzokwenzeka. Labobantu abaligugu bayofa ezansi lapho, njengezimpukane. Kuqala umbhedukazwe, bobabili omhlophe nekhala bazolwa futhi, futhi bafe njengezimpukane. Futhi ninani uma sekuphelile na? Isigejane sabantu abafile.

145 “Kodwa nakho kwavuka ufaro owayengamazi uJosefa.” Into efanayo namhlanje, indoda ivukile futhi yathatha isifungo e—eHlala-Mongameli, engezukufunga esifungweni sayo, ayizukusithatha isifungo sayo ukuthi iyakholelwa enkululekweni yezenkolo.

146 Uthini lophapha omusha na? Oyedwa... Izinto ezine anazo. Eyodwa yazo, ngukuhlanganisa iProtestane neKatolika ndawonye. Nakunoma yimuphi umuntu oyisihlakaniphi, yileyo nto efanele yenziwe. Kodwa ngokweBhayibheli, kuyinto engafanele ukwenziwa. NeBhayibheli lathi bayokwenza lokho.

147 Ake sithi ukuqhubekela phambili kancane. Ngalesisikhathi, uRamsesi, eGibhithe, wayekhula. Amandla akhe ayekhula. Indoda yokwemvelo, uRamsesi, wayekhula.

148 Indoda yokwemvelo, umphikikristu, iyakhula manje. Ngezombusazwe, usevele ufinyelele eHlala-Mongameli. Enkolweni, unabo bonke abantu bamathizethize kakhulu, sekuze kuthi empeleni bebeyothatheka yikho ngqo. Nabaholi bamahlelo, ngokwangempela onke amabandla akhona esizweni, selivele likumfelandawonye wamabandla. URamsesi uyakhula. Futhi bonke bahlangana ndawonye, futhi yilokho abazoba nakho. Futhi kwenzani na? Kwenza amandla, isilo njengesokuqala nje.



149 Bese-ke kukhona ukhulupheka okuzayo phezu kwalabo abangayikuhlangana nakho, nokuduba. Kuyobe sekuleyithi kakhulu ngaleyonkathi. Senivele seniluthathile uphawu. Ningasho ukuthi, “Ngiyokwenza ngaleyonkathi.” Kungcono nikwenze manje. URamsesi wayekhula.

150 Kodwa khumbulani, ngenkathi uRamsesi esakhulela emandleni, eGibhithe, uNkulunkulu wayenoMose ehlane. Wayekhula, naye. URamsesi wayenenqubo yezombusazwe. UNkulunkulu wayenenqubo yokomoya, phansi komprofethi, elungela ukwehla, ukuba akhulume nabantu.

151 Bobabili bayakhula futhi. Kuyoba ngelamanqamu, ngolunye lwalezizinsuku. Isikhathi asikude kakhulu lapho kuyofika khona elamanqamu. Njengoba okwemvelo...Njengoba umbhalo uthi, “Okwemvelo kwakufanekisa okomoya.” Ungeke wadeda kukho. Nakho. Kuphambi kwamehlo enu ngqo. KuyiQiniso. Bukani iBandla manje, libizela ngaphandle, lingena emandleni. UMoya oNgcwele wehla, izimfihlakalo zikaNkulunkulu zembulwa futhi zihlelwa kahle. Niyabo? Futhi khona lapha, selivele liseHlala-Mongameli. NeBandla Liyazidonsa lona liyazihlanganisa ndawonye, amen, hhayi ihlelo; liphume ebugqilini bobubi, lidede kuma Amori, abantu okhululekile. O!

152 UNkulunkulu wayenoMose, owayezoba ngumprofethi waKhe. Nakuba wayesevele eprofethile, futhi kwafakazisa ukuthi wayeqinisile, kodwa nokho wayesesikoleni sasehlane, wafihlwa kulo lonke izwe. Kodwa wafundiswa esikoleni, eeqeqesha, phandle ehlane.

153 Izitha ziyohlongoza, njalo, inqubo yaso. Nokungakholwa kuyoyemukela, ngoba isitha siyisibonakaliso sokuhlakanipha.

154 Manje, khumbulani, kunamabili kuphela. Ningakukhohlwa lokhu. Kunamandla amabili kuphela. Amanye amandla okomoya, kaMoya oNgcwele. Amanye udeveli, esebenza ngamandla ezihlakaniphi. Ngokuba, yilapho angena khona, ensimini yase Edene, ngamandla ezihlakaniphi, ukwenza uEva akholelwe emcabangaweni wezihlakaniphi, ngokumelana neZwi. Ngokucace nje bha, abantwanyana bebengakuthola lokho. Niyabo? Niyabo? Naleyo yindlela obekungayo, kusukela phansi le.

155 Nakhu, eGibhithe, kulokhu ukusa. Kunamandla ezihlakaniphi asebenza kuRamsesi, amenyusela emandleni. Futhi amphakamise, ongayazi inkululeko ukudedela lokho uJosefa ayekwenzile, kulokho ibandla elalikwenzile ekuqaleni.

156 Futhi manje sibona into efanayo, amandla ezihlakaniphi ephiceka phakathi kwamabandla, futhi isivukele enhlokweni yabafundisi abangakhathali ukuthi iBhayibheli lathini. Banenqubo engeyabo. Akusikho okwashiwo yiBhayibheli. Kuyilokho okwashiwo yibandla. NamaProtestane aphiceka

kulokho ngqo, sekuze kube yiwo onke amaqembu abo amancane, njengalokhu, “Awu, impela. Awu, ngiyazi Lisho *Lokhu*, kodwa ngiyakutshela, lezozinsuku sezahamba.”

<sup>157</sup> “Isimo sokumesaba uNkulunkulu, futhi bephika amandla.” Yonke imiBhalo eBhayibhelini ikhomba kukho ngqo.

<sup>158</sup> Manje niyabona ukuthi kungani ngifuna ukuteyipa lokhu futhi ngikuthumele kubantu. Ihora selifikile. IQiniso lizofanele laziwe. Uphumo selusondele. Niyabo?

<sup>159</sup> I—ingxenye yezihlakaniphi ibukeka iphelele. Futhi iphelele, iyiyo impela; kodwa, ukuphelela, ukuphefumulela kukaSathane.

<sup>160</sup> Bese kuthi-ke, ngaso sonke isikhathi, lokho, loRamsesi oyisihlakaniphi wayekhula futhi eza esihlalweni sobukhosi. Futhi khumbulani, wavuka njengomfowabo kuMose, niyabo, umfowabo kuMose. Omunye wabo wadingeka athathe isihlalo sezihlakaniphi, njengoJosefa nje kubafowabo. Futhi benzani ngoJosefa na? Bamxosha eZwini. IZwi linguNkulunkulu. Futhi baxosha iZwi, futhi bemukela isivumokholo. Futhi manje isivumokholo sesikhulele emandleni.

<sup>161</sup> O Nkulunkulu, abantu mabakubone lokho! Ngingabe ngisalibenzisa kanjani elinye iphimbo na? Ngingakwenza kanjani kucace kakhulu ngemiBhalo, phansi kokuphefumulela kukaMoya oNgcwele, ukuthi silapha na?

<sup>162</sup> “O,” wena uthi, “awu, manje, uma lokho kwavela kuPhapha John, noma uPhapha uS’*bani-bani*, noma umBhishobhi uS’*bani-bani*!”

Niyabona ukuthi uNkulunkulu wathatha omncane, umhlali wasogwadule ongabalulekile na?

Uthi, “Kungaba kanjani ukuthi konke kube yiphutha na?”

<sup>163</sup> UNkulunkulu usebenzana nomuntu ngamunye, hhayi namaqembu. Nomuntu ngamunye; uNkulunkulu ethola abaKhe—abaKhe, ethola abaKhe. Into kuphela Ayedingeka abe nayo yindoda eyodwa Ayengasebenza ngayo. Yilokho kuphela Akufunayo yindoda eyodwa. Uzamile ukuwathola, kuyo yonke iminyaka. Uma Wayengathola indoda eyodwa! Wathola indoda eyodwa ngezinsuku zikaNowa! Indoda eyodwa ngezinsuku zikaElija! Indoda eyodwa ngezinsuku zikaJohane umBhaphathizi. Indoda eyodwa nje yilokho kuphela Akudingayo. Ngezinsuku zabehluleli, Wazama ukuthola indoda eyodwa, uSamsoni, umnika amandla amakhulu, kodwa wawathengisela owesifazane futhi waphuphuthekiswa. Ngabehluleli; kwakungenjalo. UNkulunkulu ungumahluleli. Niyabo?

<sup>164</sup> Niyabo, namhlanje, Uzama ukuthola indoda eyodwa Angayithola esandleni saKhe, ezokhuluma iQiniso, engezukwesaba ngalo, engayikuncenga, engeke ibe

ngeyezimfundiso ezingaphikiswa; indoda eyodwa Angayibamba ngesandla saKhe futhi akhombise iZwi laKhe liphila, futhi azikhombise Yena uqobo ephila. Ngikholwa ukuthi Ubengamthola umuntu onjengalowo eselungele. Ngiyakholwa. Ngiyakukholwa. Nje ngi...ngikholwa nje ngokwenele iBhayibheli, ukukholwa ukuthi Ubengakuthola, kunjalo, lowo obengakhuluma iQiniso.

<sup>165</sup> Emva kwesikhashana, siyathola, emva kokudlula kuzo zonke lezizikole. Manje bhekisisani. Isitha sihlongoza into ethize, umqondo wezihlakaniphi, ngoba isitha sisebenza ezihlakaniphweni. Nomqondo uyohlala phansi futhi uzindle ngakho, futhi uthi, “Manje, lindani umzuzu nje. Akunjalo, ukuthi umkhandlu...”

<sup>166</sup> Ngakhuluma nendoda ngoluny’usuku, yayisithi, “Buka, Billy!” Isebenzela iNkampani yezemiSebenzi yoMphakathi, indoda ekahle. Yayisithi, “Kukhona engifuna ukukubuza khona.” Yathi, “UngumIrishi.”

Ngathi, “Yebo, mnumzane.” Ngathi, “Ngithi ukuba namahloni ngakho, kodwa, nokho, nginguye.”

<sup>167</sup> Yayisithi, “Awu,” yathi, “awucabangi ukuthi wena ngempela, ngempela ufanele ube yiKatolika na?”

<sup>168</sup> Ngathi, “Ngiyilo, ehhe, ikatolika lasekuqaleni, ehhe.” Niyazi, iBandla lokuqala laliyiBandla elikatolika.

<sup>169</sup> Niyabona lapho eselifike khona, namhlanje na? Laqala ePhentekoste, kodwa inhlango yalibeka lapho eselikhona manje. Bukani, nePhentekoste ibuyela emuva ngqo futhi yahlela, yenze into ibandla lokuqala eliKatolika. Futhi nje akude le namhlanje njengoba enjalo, njengoba ebenjalo eminyakeni eyizinkulungwane ezimbili. Neminyaka engamashumi amahlanu iwalethe cishe kulo impela. Niyabo?

<sup>170</sup> Wathi, “Awukholwa yini ukuthi uma iqembu lemiqondo yomkhandlu wenkolo yobukristu,” nakho lapho okhona, “ibekwa ndawonye futhi izindle into ethize, neqembu lonke lingavumelana, awucabangi yini ukuthi bazoba nje ngencane... Ngani, ngiza ukuzokuzwa ushumayela,” wathi, “kodwa ngiyaphikisana nawe.”

<sup>171</sup> Ngathi, “Indlela kuphela ongafakazisa ngayo ukuthi ukuphikisana kwakho kuhamba ngomqondo ohlelekile, ngukukufakazela ngeBhayibheli.”

Wathi, “IBhayibheli ali hlanganise lutho nakho.”

<sup>172</sup> Ngathi, “Kuwe, Lingahle lingabi njalo. Kodwa, kimi, Lonke lihlango nakho. Uyabo, LiyiZwi.”

<sup>173</sup> Wayesethi, “Awucabangi yini ukuthi isigejane semiqondo yomkhandlu wenkolo yobukristu ibekwe ndawonye, ingaba ngeqinisile kakhulu, futhi iqinisekisiwe ukuthi iqinisile, kunoyedwa nje omncane, umfo ongafundile njengawe uqobo

na?” Ngathi... “Awu,” wathi, “unamsebenzi muni ngokusho noma yini emelane naleyo ebi-... noma emelene nebandla lethu—lethu na? Ngenkathi, kade kukhona, kusukela phansi onyakeni, ngenkathi bebanomkhandlu webandla wokuqala, njengoba wakhuluma ngawo, lapho ngobunye ubusuku, sakuzwa lokhu, iminyaka yebandla, ngombuthano womkhandlu wenkolo yobukristu ihlangana eNayisiya, eRoma, futhi wabumba ibandla eliRoma Katolika.” Wathi, “Awazi yini ukuthi kunezinkulungwane zamadoda, umoya, amadoda athunywa nguNkulunkulu ahlala kulowomkhandlu na? Futhi awucabangi yini ukuthi umqondo wawo ubungaba wudaba olukhulu ukwazi intando kaNkulunkulu, kunolwakho ezansi lapha, emva kokuba uNkulunkulu esefakazisile eminyakeni eyizinkulungwane ezimbili ukuthi lelobandla liqinisile na?”

<sup>174</sup> Ngathi, “Akakaze akufakazise.” Ngathi, “Uma lelobandla liyiBandla likaNkulunkulu, asilibone lithela njengoba iBandla lokuqala lenza ngaleyonkathi. Asilibone liveza izinto abazenza endaweni yokuqala. Ngenkathi, ngisho neBhayibheli liyasho, ukuthi, ‘Akukho ngisho nelilodwa elincane noma ichashazi elilodwa eliyohluleka kuLo.’ Futhi Wathi, ‘Oyosusa iZwi elilodwa kuLeli, noma enezele izwi elilodwa kuLo, isabelo sakhe siyosuswa,’ noma ngabe ngumkhandlu wenkolo yobukristu kumbe noma ngabe kuyini, ‘eNcwadini yokuPhila.’ Usephelile.”

Wathi, “Billy, ungongenamthetho nje.”

<sup>175</sup> Ngase ngithi, “Manje-ke, ngiqagele, ngesinye isikhathi ekubeni nesithunzi okukhulu kukaIsrayeli, ngenkathi babehlukanile njengoba iProtestane neKatolika yenzile namhlanje, uIsrayeli wayefuna ukuhlala enguIsrayeli.” Kodwa ngathi, “Sithola ukuthi babenenkosi egama linguJehoshafati, indoda elungileyo eyazama ukugcina i—i—imithetho kaNkulunkulu. Kodwa babeneyo ngapha egama linguAhabi, owaganwa ngowesifazane, ezombusazwe, ezama ukuthola abangane nesinye isizwe, futhi waganwa ngenye yamadodakazi abo, uJezebele, futhi wamngenisisa, naye, phakathi kwabantu bakaNkulunkulu.” Into efanayo esiyenzayo, futhi singenisisa. “Futhi uba ngumbusi; wenza uAhabi asho *lokhu*, futhi wenza uAhabi asho *lokho*.” Into efanayo abayenza manje. Ngase ngithi, “Kufika elamanqamu.”

<sup>176</sup> Babefuna ukuhlanganisa amabandla omabili, njengoba bezama ukwenza manje. Na—nakuAhabi... Futhi ngisho noJehoshafati, indoda yenhlangano, wathi, “Yebo. Lokho kuzoba kuhle. Abantu bakho bangabantu bami. Sonke singamaKristu. Sonke singamakholwa. Asihlangane ndawonye.” Kodwa ngenkathi esehlela kwelamanqamu, wathi, “Awucabangi ukuthi sifanele siye emkhulekweni ngalokhu na? Sifanele sibuze iNkosi.”

Wayesethi, “Yebo,” kwasho uAhabi.

Ngakho wathi, “Ngizokutshela ukuthini. Asithole umprofethi weNkosi.”

<sup>177</sup> Kodwa, niyabo, uAhab wayenenqubo ayecabanga ukuthi yayingeyaNkosi. Wathi, “Nginabangamakhulu amane babo, abafundiswe esikoleni futhi baqeqeshwa.” Futhi bazisho ukuthi bangabaprofethi bamaHeberu, njengoba kwenza amaqembu abefundisi namhlanje.

<sup>178</sup> Futhi babakhipha, base bebabuza umbuzo maqondana no—nomphumela wempi. Futhi bonke babuthana base behlangana, njengoba nje kwenza umkhandlu wenkolo yobukristu namhlanje, base bekhuphuka nombuzo. “Yenyuka. INkosi inawe, ngokuba lelozwe qiniso lingelethu. Futhi ufuqe amaSiriya aphume lapho, noma amaFilisti. Uwafuqe aphume, ngoba izwe lingelethu.” Lokho kuzwakala kunomqondo. Niyabo?

<sup>179</sup> Kodwa, nokho, phansi enhliziyweni kaJehoshafati, akuzwakalanga kahle. Wathi, “Ngiyazi unabefundisi abangamakhulu amane bomkhandlu wenkolo yobukristu abaqeqeshwe kahle lapho. Futhi bonke bakuzwana kunye, ngisho baze benza ipheya lezimpondo zensimbi base bethi, ‘ISHO KANJE INKOSI.’ Kodwa besingamthola nje omunye na?”

<sup>180</sup> Wathi, “Inkosi mayingasho njalo,” usombusazwe washo. “Inkosi mayingasho njalo, ngoba lamadoda angamadoda aqeqeshiwe. Ngiwaqeqeshile, qobo lwami.” Yilokho-ke. Niyabo? Yilokho-ke. “Ngiwaqeqeshile lamadoda. Kodwa, isekhona eyodwa, kodwa ngiyayizonda.” Niyabo? Wathi, “Leyo nguMikaya, indodana kaImla, kodwa,” wathi, “Ngiyamzonda. Akalutho kodwa imbuka phakathi kwawo. Uhlala njalo ewabhavumulela. Uhlala njalo engitshela ukuthi nginephutha. Buka umbuso wami.” Ya, ubukeni, bukani ukuthi wawusemfucumfucwini enjani.

<sup>181</sup> Bukani ihlelo lenu, namhlanje, “Benesimo sokumesaba uNkulunkulu futhi amandla akho bewaphika.” Niyabo? O, ningahle nibe ngesinye futhi isigidi, nanye futhi inkulungwane, namadoda aqeqeshwe kangcono, kodwa nikuphi kuMoya na? Aphi amandla enu, ayekuSamsoni, ngenkathi ema lapho, njengoba ngasho ngoluny’usuku na? Nawo wonke umsebenzi owuhlaka lwakhe olukhulu lapho, nayo yonke imisipha phakathi lapho, kodwa kungekho kuPhila kulo. UMoya wawusumshiyile. Wayengasenasizo. Umfanyana ehamb’emhola; amehlo angasaboni, ngenxa yowesifazane othile. Kuyafana nebandla, namhlanje, lihamba liholwa ngezombusazwe, ababhishobhi, amalunga amadala, zonke izinhlobo zezinto. Amadoda edonsa utshani obomile, ukuba athole into ethize esigqokweni sawo, nayo yonk’into. Sikuphi na? Ngakho uma siza kulendawana . . .

<sup>182</sup> Bathumela base bemthola uImla, noma u...hhayi uImla; kodwa uMikaya, indodana kaImla. Wathumela wayesemthola. Futhi waprofetha wayesebatshela ukuthi uAhabhi wayezobulawa uma enyukele lapho.

<sup>183</sup> Nalowombhishobhi omkhulu wammukula emlonyeni. Wayeqotho ngakho. Wathi, “Waya ngaphi uMoya kaNkulunkulu ngenkathi Usuka kimi na?”

Wathi, “Uzobona.” Ehhe. Ehhe.

<sup>184</sup> Wathi, “Mfakeni etilongweni. Mfakeni etilongweni elingaphakathi. Nimuphe isinkiwa sosizi, namanzi osizi. Futhi uma sengibuya,” wathi, “Ngizobhekana nalomfo.”

<sup>185</sup> Futhi, uImla, azi ukuthi wayekahle kuNkulunkulu! Ngani? Umbono wakhe waqhathaniseka neZwi. Wayengumprofethi. Nomoya wakhe nombono wakhe wawunomprofethi ncamashi, uElija. Wathi, “Uma ubuya, nokubuya, kusho ukuthi uNkulunkulu akakhulumanga kimi.”

<sup>186</sup> Manje, ngathi kulomfo, “Ubani owayeqinisile, umkhandlu wenkolo yobukristu lapho amadoda akhethiwe angamakhulu amane ahlala ndawonye, akhethwa ngamadoda, noma imbuka elilodwa elakhethwa nguNkulunkulu na?”

“Awu,” wathi, “awu, ubungawazi kanjani umehluko na?”

<sup>187</sup> Ngathi, “Buyela ePlanini!” Sazi kanjani ukwakha indlu ngaphandle uma kukhona iplani na?

<sup>188</sup> Ukuba babeme umzuzu, futhi bathole ukuthi lowomprofethi, uElija, waqalekisa uAhabhi, wayesethi, “Izinja ziyoxhapha igazi lakhe.” Futhi zakwenza. Wayengakubusisa kanjani okwakuqalekiswe nguNkulunkulu na?

<sup>189</sup> Ungayibusisa kanjani noma yini eqalekiswe nguNkulunkulu na? Phumani entweni. Phumani kuyo. Ngenani kuKristu. Amen.

<sup>190</sup> Manje qaphelani. Kodwa, isitha siyohlongoza. Isitha siyokwenza isiphakamiso sento, siyilungisele, nomqondo wesihlakaniphi uthi, “Lokho kulungile.”

<sup>191</sup> Wayelapho-ke lomfowethu oyigugu. Lendoda, yathi, “Kubukeka sengathi...Buka lapha. Uyazi, lokho, ukuba sonke besingaba ndawonye, njengebandla elilodwa, awucabangi ukuthi besiyoba ngcono kunokuba sehluwane ngendlela esiyiyo manje na?”

<sup>192</sup> Lokho akuzwakali yini kufanele, ukuba onke amaProtestane namaKatolika abengahlangana ndawonye futhi afike enkundleni ewahlanganisayo na? “Kodwa kungahamba kanjani ababili bengavumelananga na?” Ungakwenza kanjani, lapho iqembu elilodwa *lapha* lingakholelwa ekuphiliseni, *elinye* lithi ayakholwa, *elinye* likubeka kwesinye isikhathi emuva na? Amanye awalikhholwa ngisho neBhayibheli. Futhi

kuhlanganise lokho ndawonye, unani na? UNkulunkulu kasuye owesiyaluyalu.

<sup>193</sup> Ngaphambi kokuba uNkulunkulu aze akwazi ukuhlela ngendlela iBandla laKhe, balinda izinsuku eziyishumi nobusuku, baze bathi bonke baba “sendaweni eyodwa, ngokuzwana kunye.” Futhi nakho kufika uMoya oNgcwele wenzela ubuholi, hhayi umkhandlu othile wenkolo yobukristu. Niyabo? Ngithemba ukuthi niyakuthola lokhu. Qaphelani.

<sup>194</sup> Lowo ngongakholwayo, ongethembekile eZwini likaNkulunkulu, ongaqapheli ukuthi iZwi lithini, kodwa qaphela emizindlweni yakho uqobo. Yilokho okwenziwe nguEva, endaweni yokuqala. Wethembela emzindlweni wakhe.

<sup>195</sup> USathane wathi, “Manje, bukani lapha. Akufanelekile na? Ngiyazi iZwi liyakusho *Lokho*. Kodwa, awume kancane, akufanelekile yini ukuthi—ukuthi ubuzokwazi okulungile kokungalungile na?”

“Ngani, yebo.” Wayesekuthatha-ke. Impela.

<sup>196</sup> Kuyileiyondlela ngomzindlo. Manje, ukungakholwa kuyohlala njalo kuya emizindlweni, kodwa ukukholwa akuyikukuthinta.

<sup>197</sup> Kwakungeke yini kwaba ngokuzindlekayo kubaba wethu; kuye okungubaba wokukholwa kwethu, uAbrahama, ukuthi singabantwana bakhe ngokuba “kuKristu.” Kwakungeke yini kwaba ngokuzindlekayo ukuthi owesifazane oneminyaka engamashumi ayisithupha-nanhlanu ubudala, futhi wayehlale naye, konke kusukela eseyintombi, engakwazi ukuba nengane na? Futhi ngenkathi eseneminyaka eyikhulu ubudala, noma amashumi ayisishiyagalolunye, naye enekhulu, futhi esalokhu engenangane. Kwakungeke kuzindle, esinye isitafu esikhulu sodokotela nesayense inika uSara ukuxilongwa na? Wathi, “Ngani, isizalo sakhe some nkwe. Imithambo yobisi sewomile, iminyaka engamashumi amane edlule. Inhliziyo yakhe, lobo budala, wayengenakungena ekusikweni.” Ngani, yimizindlo kuphela.

<sup>198</sup> Kodwa uAbrahama wakwala. “Akangabazanga ngesithembiso sikaNkulunkulu, ngokungakholwa. Emelene nemizindlo, akangabazanga ngesithembiso sikaNkulunkulu, akunandaba ukuthi sasiyini. Ngokuba wa—wayebale uNkulunkulu ngokuthi unamandla okwenza yonk’into Athi Wayezoyenza.”

<sup>199</sup> Manje, baphi abantwana baka Abrahama kulokhu ukusa na? Nina befundisi enesabayo, niyesaba, ngesinkwa senu namanzi, emgwaqeni, uma nishiya leloBabiloni. Kuphi ukukholwa kwenu na? UDavide wathi, “Ngake ngabamusha, futhi manje sengimdala. Angizange ngibone olungileyo eshiyiwe, noma iNzalo yaKhe inxiba ukudla.” Ningesabi. Hlalani ngokwethembeka kuKristu.

200 Kodwa ukungakholwa kuzobamba umzindlo. Kwenzenjalo-ke. Manje niyakuthola na? Ukungakholwa kwethembele emizindlweni, izinto zosuku lwamanje. Ukukholwa akuyikukwenza.

201 Ukukholwa kubheka iZwi. Kodwa ukukholwa kuzibeka phezu kweDwala elinganyakazi, iZwi likaNkulunkulu eliPhakade. Amen. Ukukholwa akubheki umzindlo. Angikhathali ukuthi ungakukhombisa kanjani ukuthi kungangcono. Uma iZwi lithi “qhabo,” ukukholwa kuphumula lapho. Leyo yindawo engwele yokuphumula kokukholwa.

202 Ngifuna ukubuza wena Luthela, kulokhu ukusa, nina maBaptisti, nawe Katolika, nani, noma ngabe ningobani, nina bantu behlelo emhlabeni jikelele. Ningakubeka kanjani ukukholwa kwenu phezu kwehlelo lenu, libe liphambene neZwi na? Hlobo luni lokukholwa eninalo na? Ninamandla okuzindla, futhi hhayi ukukholwa. “Ngokuba ukukholwa kuvela ngokuzwa,” ukuzwa umkhandlu wenkolo yobukristu na? Ubungake uze . . . Wathi, ningahle nikuthole lokho kwiAlmanaki losuku lokuZalwa lwamaNenekazi amaDala, kodwa anikutholi neze eZwini likaNkulunkulu.

203 “Ukukholwa kuvela ngokuzwa, nokuzwa ngeZwi likaNkulunkulu.” Amen. Ngitsheleni leyondoda eyodwa engakhuluma noma yini ephambene naLokho, futhi ithi yiZwi likaNkulunkulu. Kanti, “Amazulu nomhlaba kodlula, kodwa leloZwi aliyikudlula.”

204 Ukukholwa kutholela iZwi indawo yakho engwele yokuphumula. Kwenyukela ngqo phezu kwaleloDwala laPhakade, uKristu Jesu, iZwi, futhi kulala phansi lapho futhi kuphumule. Imimoya evunguzayo mayiklabalase. Iziphepho mazizamazame. Kuphephile, njalonjalo. Kuphumule khona lapho kuleloZwi. Kulapho-ke ukukholwa, ukukholwa kwamaKristu kwangoqobo, kuyaphumula. Indawo yokuphumula yiZwi, ngokuba kuyazi ukuthi uNkulunkulu uyozifakazela Yena uqobo njalonjalo emkhulu, phezu kwazo zonke zezitha zaKhe. Akunandaba ukuthi kubukeka kukubi kanjani, nokuthi isitha singene kanjani, nokuthi kubukeka kanjani sengathi nehluliwe, ukukholwa kusalokhu kwazi.

205 Manje, kinina bantu abagulayo, o, ngithanda kanjani ukushayela lokhu ekhaya! Uma ubamba lokho kukholwa, ukuthi uzophiliswa; zonke—zonke izimo, yonk’eny’into, zonke izibonakaliso, zonke izimpawu zezifo zingakhomba ukuthi uyafa, awusoze wagudluka! Indawo yakho yokuphumula isendaweni engwele yeZwi likaNkulunkulu, kanti ukukholwa, ukukholwa kwangoqobo kuzibeka khona uqobo lapho. Hhayi ukuzenzisa manje; ukukholwa. Hhayi ithemba; kodwa ukukholwa. Ithemba liphandle *lapha*, kwethenjwa ukuthi kwakuphakathi. Ukukholwa sekuvele kuphakathi,



ubuka phandle, futhi kuthi, “Sekwenziwe.” Niyabo? Lokho ngukukholwa. Ukukholwa kuyithatha lapho-ke indawo yakho yokuphumula, ngokuba kuyazi ukuthi uNkulunkulu akasoze, akasoze avumela isitha sigibele ngaphezu kwaKhe. Akakaze. Ukukholwa kuyakwazi lokho, ngakho, kungakhathaleki ukuthi into yayingibukeka kanjani.

UNowa wazi ukuthi lowomkhumbi wawuzontanta. Niyabo? Impela wakwenza.

UDanyeli wayazi ukuthi uNkulunkulu wayekwazi ukuvala umlomo wengonyama.

Abantwana bamaHeberu bayazi ukuthi uNkulunkulu wayekwazi ukumisa umlilo.

<sup>206</sup> UJesu wayazi ukuthi uNkulunkulu wayezoMvusa futhi, ngoba iZwi lathi, “Angiyikushiya umphefumulo waKhe ehayidese, Angiyikuvuma ONgcwele waMi abone ukubola.” Wayazi ukuthi ukubola kungena emahoreni angamashumi ayisikhombisa-nambili. Wathi, “Phakathi nezinsuku ezintathu Ngiyakuvuka futhi.” Niyabo? Kwathatha indawo yakho yaPhakade endaweni engcwele yeZwi likaNkulunkulu, futhi kwama lapho.

<sup>207</sup> Ukuzindla kuyozama ngamandla akho onke ukuqonda, “Awu, lenqubo ibophezelekile ukuba ibe ngcono. *Lena yiLeyo.*” Ibukaka ingcono ngoba ubuka ngomqondo wezihlakani. Ungayifakazisa imizindlo.

<sup>208</sup> Kodwa ungeke wakufakazisa ukukholwa. Isizathu, uma ungakufakazisa, akusesikho ukukholwa. Kodwa ukukholwa kwazi iZwi kuphela nesithembiso, futhi kubuka leyonto ongayiboni. “Ukukholwa kungukuqiniseka ngezinto ezithenjwayo, kuyiqiniso ngezinto ezingabonwayo.” Ungeke wazindla. Ngeke ngafakazisa ukuthi kuyokwenziwa kanjani. Angazi ukuthi kuzokwenziwa kanjani. Angikwazi, kodwa ngiyakukholwa. Ngiyazi ukuthi lokho kunjalo, ngoba uNkulunkulu washo njalo. Lokho kuxazululiwe.

<sup>209</sup> Yingalesosizathu ngazi ukuthi Lokhu kuqinisele. Ngiyazi iZwi liqinisele. Ngiyazi uMlayezo uqinisele, ngokuba UseZwini. Futhi ngibona uNkulunkulu ophilayo ehamba phakathi kwaWo, ukufakazisa. Sisophumweni, uqinisele ngempela.

<sup>210</sup> Ngisho nokufa uqobo lwakho kungeke kwakuzamazamisa ukukholwa. Umuntu uma ekufeni ngqo, e. . .ebusweni bokufa ngqo, futhi amemeze ukunqoba kokuvuka. UPawulu, “Okufa, luphi udosi lwakho na? Thuna, kuphi ukunqoba kwakho na?” Niyabo? “Isizathu, uKristu wavuka, nalabo abakuKristu bayovuka naYe ekuFikeni kwaKhe.” Niyabo? Ungeke wakushintsha. Ya.

211 Ukukholwa kwenza iZwi likaNkulunkulu libe yindawo yakho engcwele yokuphumula kwakho okuPhakade. Kulele eZwini likaNkulunkulu. Qaphelani, futhi.

212 Manje, sinesikhathi eside kancanyana, cishe imizuzu engamashumi amabili-nanhlanu, uma u—uma kunganikhathazi. [Ibandla lithi, “Amen.”—Umhl.] Ngi—ngifuna ukuqhuba leteyipu, umzuzu nje.

213 Qaphelani inkosi, leyonkosi entsha eyavukayo, eyayingamazi uJosefa. Sasiyini isikimu sayo sokuqala, ukubhubhisa amandla kaIsrayeli na? Yayinabantwana babo. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Yazama ukubhubhisa abantwana babo. Manje lalesisani. Udeveli ofanayo, esimweni esehlukile sobunkosi, wazama ukubhubhisa iNdodana eyodwa kaNkulunkulu. Niyabo? “Nisuse abantwana, kuqala, ngaphambi kokuba bathole ukuqala.” Udeveli ungesmati ngempela, inyoni ehlananphe ngokobuqili. Uyazi ukuthi ishaywa kanjani into ngaphambi kokuthi ithole ukuqala. Uyayazi. Niyabo?

214 Nento kuphela ongaze uyenze, ukuba umshaye, ngukwethembela kuKristu, futhi uzithobe futhi uMdedele akuhole. Uyabo? Awusoze wakwenza noma ngayiphi eny’indlela. Amandla enu ezihlakaniphi awasoze akwenza. Nizofanele nikukholwe. Thembelani kuYe nje. UnguMelusi wezimvu. Akusiwo umsebenzi wezimvu ukugcina impisi iqhelile. Kungumsebenzi womelusi wezimvu. Kodwa izimvu zifanele zihlale nomelusi wezimvu, ukuze zihlale ziphephile. Leyo yindawo yami yokuphephela, ikuKristu; noKristu uyiZwi. Yileyo indawo yokuphephela.

215 Qaphelani. UDeveli, esimweni sika—kaRamsesi, inkosi, into yokuqala ayenzile kwaba ngukususa abantwana, ngokufa kokwemvelo. Futhi yathi nje iNdodana kaNkulunkulu ingazalwa...Yayisukile eGibhithe, ngoba uNkulunkulu wayebhubhise iGibhithe, waliqalekisa. Alikaze libuye, kusukela lapho. Wayeseba seRoma-ke; uSathane wagudluzisa isihlalo sakhe—sakhe senyukela eRoma. Nento yokuqala eyenziwa yiRoma, ukubhubhisa konke, ukuthola, ukuqiniseka; udeveli, kuleyonqubo yamaRoma, wazama ukubhubhisa (ini?) iNdodana kaNkulunkulu, ukuqala nje. Udeveli ofanayo!

216 Futhi, namhlanje, wenze into efanayo, phansi kwesibonakaliso sikamoya manje, wezenkolo, uzisho ubuKristu, futhi bethatha amantombazane ethu futhi bewaganisela abafana bamaKatolika, futhi bawenze alethe abantwana bawo babe yiKatolika, ukubhidliza amandla noma olunye uhlangothi. Nanto idemoni lakho. Nango udeveli wakho ehlezi emagqumeni ayisikhombisa, efake umqhele okathathu, enokuhlakanipha okunolimi olwesulekile nje nobuqili, usmati, uyisihlakaniphi

njengenyoka enobuqili; inzalo yenyoka enobuqili, abantwana bayo, besebenzisa amaqhinga afanayo ezihlakaniphi. Bukani.

<sup>217</sup> Manje-ke babulala abantwana, kokunye okukabili. Babulala abantwana ngani na? Kabili. Manje khumbulani, bhekisisani lokho okubili, nalokho okuthathu. Niyabo? Wabulala abantwana, okukabili kokuqala, ngokufa kokwemvelo. Futhi kulesisikhathi sokugcina, uthola abantwana futhi ubabulala ngokufa kokomoya, ebaganisa, ukuganiselana.

<sup>218</sup> UDanyeli akashongo yini into efanayo, kulombuso wensimbi nobumba, ukuthi bayoxubanisa lezozinzalo, bezama ukubhidliza amandla abanye abantu na? Futhi yilokho abakwenzayo, sebeze bayithola into manje. Banomongameli phakathi. Manje, into elandelayo ozofanele uyenze, ngukufaka—ngukufaka ukadinali phakathi isikhulu sesonto lamaloma. Bafake sonke isishayamthetho phakathi, futhi manje-ke uzokwenzani na?

<sup>219</sup> Into elandelayo abayenzayo, bathatha imali yabo futhi—futhi bakhokhe isikweletu seUnited States, futhi bayeboleke ebandleni, futhi manje-ke senithengisiwe. Manje, si—siphila namhlanje, sikhokha izikweletu zethu zakwamanye amazwe laphaya, ngemali yentela engeke ikhokhwe kuze kwedlule iminyaka engamashumi amane. Asisenamali. Kodwa ibandla linayo. Alisho yini iBhayibheli, “Wayehlobe ngegolide”? Futhi, o, he! Kodwa ni . . .

<sup>220</sup> Yileyondlela-ke elenza ngayo, niyabo, liganisa amadodakazi enu, amadodakazi egana amadodana enu, nikhulisa abantwana benu babe yiKatolika, impela, libabulale ngokufa kokomoya. Alishongo yini iBhayibheli, ukuthi, “Uyomphosa embhedeni wokwezwe, futhi abulale abantwana ngokufa kokomoya”? ISambulo 17. Niyabo?

<sup>221</sup> Kuhlala njalo kuyiZwi. Angikhathali ukuthi uyaphi, kuseyilo iZwi. Lizofanele lifithe kahle esithombeni. Uma lingafithi, alisilo iZwi, alisilo iZwi. Ungeke wakwenza kuhambe lonke iBhayibheli, khona-ke kuyiphutha.

<sup>222</sup> Bukani. Ngalesisikhathi, uNkulunkulu wayeqeqesha inceku yaKhe enzela umsebenzi wakhe. Eyiqeqesha, ingekho emehlweni abo, ingekho emaplanini abo, amacebo abo. Niyakubamba na? Ngaphandle kwenqubo yenhlangano yabo, uNkulunkulu wayeqeqesha indoda ngenhloso yaKhe. Ukuvumela nje kuqhubeke. Ayivumele iganwe, futhi ibe nomkayo nabantwana, umntwana uGereshomi. Yayiphila impilo ethe ukuba yinhle, eyibusisa phandle lapho. Kodwa, ngaso sonke isikhathi, Wayeyilungiselela, eyiqeqesha.

<sup>223</sup> UNkulunkulu nesitha saKhe bakwenza, kokwemvelo ngaleyonkathi, njengoba nje uNkulunkulu nesitha saKhe enza kokomoya manje. Bababulala ngokufa kwemvelo; manje ngokufa kokomoya. Niyabo? UNkulunkulu wayelungiselela

indoda yemvelo, umprofethi waKhe, ukuba ehlele eGibhithe. NoSathane wayelungiselela uRamsesi, indoda yakhe yemvelo, niyabo, elungiselela indoda yemvelo (ini?) ukuba iqothule, noma ihlanganise bonke abaseGibhithe namaHeberu ndawonye, ibenze babe besalokhu bebakhonza.

<sup>224</sup> Yingakho kul'khuni kakhulu emqondweni ukuzindla ngokumelana nenqubo yezemfundo engafakazisa amaphuzu ayo. Niyabo? Kunjalo. Umqondo wayo njalo uyoya emfundweni. Izihlakaniphi nomqondo ozindlayo ungaLiboni ngisho.

<sup>225</sup> Nayibona *Imiyalo Eyishumi* kaCecil DeMille na? Ngiqagele abaningi benu bayibona. Angikholelwa ekuyeni emabhayisikobho, yonke lento. Kodwa ngancoma ebandleni, ukuthi noma ubani, uma babengenalutho kodwa leyo, ababefuna ukuyibona, kwakuyobe kulungile uma befuna ukuyibona. Ngoba, ngingevumele... Kuqala, abanye babazalwane bami bahamba. Bayabuya, bengitshela. Ngangikade ngagcina ukuba ngakweyodwa iminyaka eminingi. Ekugcineni, ngehlela lapha, ngenkathi yayikulena ebukelwa ngaphandle usemotweni. Ngayibuka. Ngayibona ukuthi yayiyini. Ngase-ke ngithi ebandleni, "Uma nifuna ukuhamba niyobona leyo, kulungile." Yayilapho. Yayithandeka, iyinhle.

<sup>226</sup> Ukuthi likanjani lelocebo lokuphamba likadeveli, ukuthi wangena kanjani ngobuqili lapho, ukuthi wa—wangena kanjani lapho ukuyobulala labobantwana. Nokuthi umqondo wezihlakaniphi wakucosha kanjani futhi wakukholwa, ngoba babekwazi ukukubona! Kwakuzindleka. O, ukuthi uNkulunkulu wayekanjani, ngaso sonke isikhathi, eeqesha lomprofethi! Nokuthi iGibhithe yayiqeqesha kanjani, kwezombusazwe, loRamsesi, ukuba engamele! Kwase kuthi-ke umbango omkhulu wafika, ngoluny'usuku, phakathi kwamandla ezihlakaniphi nabakamoya. Futhi uRamsesi, nabo bonke onkulunkulu bakhe, wayemi phandle lapho futhi etha amanzi, uku—ukubusisa onkulunkulu baseNayili. UNkulunkulu wamshaya, negazi latshaza kuye. Wayene... O, nga—ngacabanga ukuthi kwakushaqisa, niyabo, ukubona ukuthi kwenzekeni. O!

<sup>227</sup> Manje bhekisisani. Isihlakaniphi njalo siyoya ekuzindleni. Futhi kungeke kwabona uhlangothi lwangokukamoya, ngoba yisihlakaniphi. O, kanjalo kwakungeke kunoma yisiphi esinye isikhathi! Bangeke bakubona manje.

<sup>228</sup> Babengenakukubona ngezinsuku zikaElija. Wayengakwenza kanjani lomprofethi omdala oyedwa onobuso obungacacile... .

UNkulunkulu angithethelele ngokusho into enjengaleyo. Kodwa ngi—ngigeja ukwenza... Futhi uNkulunkulu uyazi ngizama ukwenza—ukukwenza kube yinsini ngakho konke engingakwenza, ukuze nikwazi ukubona u—uMoya kaNkulunkulu.

229 Njengoba uPawulu athi, “Angizi neze kini, ngikhuluma ngamazwi ayengayo nawokuhlakanipha, ukuba izingqondo zenu zishushumbele ekuhlakanipheni. Kodwa ngiza ngamandla kaMoya oNgwele, ukuba elenu—ukuba elenu—elenu—ithemba lenu nokwethemba kuphumule, hhayi ekuhlakanipheni komuntu, kodwa emandleni okuvuka kaJesu Kristu.”

230 Yingakho ngenza lokhu kube yinsini kakhulu, ngokubiza omkhulu, umprofethi omesabayo uNkulunkulu, “nobuso obungacacile.” Ngoba, angahle ukuba wayekade eyinto e—ebukeka yesabeka, ukusukuma, ohlangothini lompristi ogqoke kahle, futhi azibize ngendoda kaNkulunkulu.

231 Mbuke. Wawungabubona ubungwele balowompristi, emqondweni wesihlakaniphi. Wawungawubona umshuqulo ekhanda lakhe, nophendulelwe...nemvunulo yompristi omkhulu wamajuda ibekwe esifubeni sakhe *lapha*. Wawungawabona amafutha okugcoba, emvelo, entshebeni yakhe, ehlela emiphethweni yechopho lakhe. Wawungayibona imililo yemihlatshelo isha, nazo zonke izinkambiso zimi ngokuhlelekile. Manje, yilokho umqondo wemvelo owawuyoya kukho.

232 Yilokho abazama ukukwenza namhlanje, iso, isango eliya emphfumulweni. Kodwa, niyabo, iso lokomoya emuva kuleloso!

233 Babuka lendoda endala ebukeka ingacacile imi lapho, uboya esifubeni sayo; nesikhulu, isiqephu esikhulu sesiphuku semvu izisonge ngaso, sesikhumba, ibhande okhalweni lwayo, ne, mhlawumbe ingafake zicathulo, izingalo ezondile ezindadlana, inyama ilenga *kanje*; nemhlophe, intshebe ebhebhezelayo bonke ubuso bayo; nenduku egwegwile esandleni sayo, imi lapho. Kodwa iso lokomoya lalingawabona amandla kaNkulunkulu ephuma lapho, ngoba kwakuhambisana ncamashi neZwi. Hhayi okubonwa yisihlakaniphi; okubonwa yiso lokomoya!

234 Futhi i—iso lemvelo, namhlanje, libona ibandla elingubukhazikhazi, inhlanganyelo nemeya yedolobha, noma—noma yini enye, kulenhlango yamahlelo. Futhi bayehluleka ukubona amandla kaMoya oNgwele, lapho Ungavusa abafileyo futhi uphilise abagulayo. No—no—nokuthi kanjani... Niyabo? Bona, bayabuka, futhi babhekisisa iHollywood, futhi babhekisisa abantu emgwaqeni.

235 Abesifazane, namhlanje, bayacabanga, “Awu, *lona* wesifazane, uSusie, uyasonta. Uphungule izinwele zakhe. Uzipenda ubuso. Wonk’umuntu edolobheni uyamthanda.”

236 Ngiyamangala ngeZulu? Niyabo? Uma kuphambene neZwi, uNkulunkulu angekuvumele. Yena, Ubeyobe uvumela ukuziphikisa Yena. Ubeyobe uphika iZwi laKhe uQobo. Futhi makwazeke, uNkulunkulu akasoze akwenza lokho, nakuba amazulu nomhlaba kwedlula. Owesifazane ophungule izinwele

uyisiqalekiso, ebusweni bukaNkulunkulu, noma owesifazane oyokwembatha ingubo engowesilisa. Niyabo? Iso lokomoya liyaLibamba; bayaphila Emva kwalokhu. Umqondo wemvelo uphilela ukuzindlela izinto zenyama zosuku.

<sup>237</sup> Qaphelani manje, uNkulunkulu enza lokhu, futhi nokho abantu abakwazanga. Umqondo wenyama wawuhamba nomzindlo. UNkulunkulu manje ubiza uphumo lokomoya. Lapho Abizela khona abantu baKhe uphumo lwemvelo, Ubiza uphumo lokomoya namhlanje, kwa (ini yaKhe na?) baKhethiweyo baKhe, kuphela kwabaKhethiweyo baKhe.

<sup>238</sup> Manje, iGibhithe yayingamboni uSrayeli eqinisile, nakuba igazi lewundlu lisemnyango nasensikeni yekhothamo, nezinto eyayenzeka.

<sup>239</sup> NoNkulunkulu ezansi lapho, ehamba kulomprofethi, futhi ethatha izwi lomuntu. Umsukumisa lapho, futhi uthatha u—udondolo ayencike kulo, wayesefinyelela ngasempumalanga, wayesethi, “Makube-khona izibawu, futhi sibhuze phezu kwabaseGibhithe.” Wahamba emuva lapho.

Futhi wonk’umuntu wathi, “Akwenzekanga lutho. Akwenzekanga lutho.”

<sup>240</sup> Kodwa nje esikhashaneni, isibawu esidala esil’hlaza tshani kufanele ukuthi saqala ukushaya indingilizi. Emva kwesikhashana, zase zicishe zibe ngamaphawondi amabili eyadini eliyisikwele, leyondoda yakhuluma okudaliweyo kwaba khona.

<sup>241</sup> Kwakukhona uRamsesi oyisihlakaniphi emi lapho, wayemelene; indoda yezenkolo impela, futhi emelene noMoya kaNkulunkulu ophilayo. Nomqondo wemvelo wawubona kuphela uRamsesi. Kodwa umqondo wokomoya ubone isithembiso, futhi wasibona sifezeka.

<sup>242</sup> Awu, ukuba uJoshuwa noKalebi babengabiza lawoma Amaleki, namaHivi, namaJebusi, ngokungathi ayengekho lapho, nokho kabili, noma kathathu noma kane usayizi wabo. Nomqondo wemvelo, eKadeshi-barineya, ngenkathi izinhlozi ziwela, zathi, “A, ngeke sakwenza. Si. . . Ba—baningi kakhulu. Awu, sinjenge—sinjengezintethe, ngasohlangothini lwabo.”

<sup>243</sup> Kodwa uKalebi noJoshuwa basibonile isithembiso sikaNkulunkulu, bathi, “Singaphezu kwamandla ukuba sikwenze.” Ngani na? Babebheka, “UNkulunkulu wathi, ‘Ngiyaninika izwe.’” Niyabo? Umqondo wenyama awukutholi. Umqondo wokomoya uyakucosha.

<sup>244</sup> Futhi ngani na? Ngifuna ukunibuza okuthize. Kungani abaseGibhithe bengazibonanga lezizinto na? Ngoba babengakhethiwe. UNkulunkulu watshela uAbrahama kungakenzeki. Kuthole, wena bandla elilele! UNkulunkulu watshela uAbrahama kungakenzeki, “Inzalo yakho

iyakugogobala e—eGibhithe, iminyaka engamakhulu amane, futhi Ngiyakubakhipha.” Yingalesosizathu bekubonile, ngoba bebhethelwe ukukubona. Balukhetho. UIsrayeli wakhethelwa ukubona isibonakaliso sikaNkulunkulu, futhi baphuma eGibhithe lapho abangakholwayo babhubha khona.

<sup>245</sup> Futhi, namhlanje, uNkulunkulu ubiza abaKhetiwe baKhe, iNzalo yokomoya ka Abrahamama, ngokukholwa ayenakho eZwini likaNkulunkulu. Aniyiboni iNzalo yokomoya, namhlanje na? [Ibandla lithi, “Amen.”—Umhl.] Engaliboni ibandla lezihlakaniphi. Ibona iZwi. Futhi Ibizwa kulawomahlelo amakhulu, iyongena eBukhoneni bukaJesu Kristu. Ngabe lokho bekucacile na? Nikutholile na? [“Amen.”] Kulungile. Sizozhubekela phambili. AbaKhetiwe, kuphela!

Udokotela D.L. Ph., abaLiboni neze. Abakhethwanga.

<sup>246</sup> Futhi, khumbulani, lolukhetho, luyeza manje, aluyi nje kwesinye isizwe, luya eNkazimulweni, lapho amagama abo elotshwe eNcwadini yokuPhila yeWundlu. Hhayi phansi kwesilemvelo, iwundlu elincane lesilwane elakhipha uIsrayeli, ababekwazi ukhulubuka lapho bese bebuyela emuva. Kodwa, leli ngeke. Lokhu kuphansi kweGazi leWundlu likaNkulunkulu elahlatshwa ngaphambi kokusekelwa kwezwe. Namagama abo abekwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Futhi aphakathi lapho, akhetiwe. Futhi uma lokho kuKhanya kubaneka phezu kwabo, kanjalo, lezozindonga zamahlelo ziyaqathaka phezu kwabo, futhi nampa beza. “Phumani phakathi kwabo,” kwasho uMoya oNgcwele ngalezizinsuku zokugcina. “Ningathinti izinto zabo ezingcolileyo. Ngiyakuba nguNkulunkulu kini; nina nibe ngamadodana namadodakazi kiMi.” Manje, bhekisisani.

<sup>247</sup> UIsrayeli wayebhekisisa. Babazi ukuthi uNkulunkulu wayesebenzana nabaprofethi baKhe. Ba . . . IZwi liza kubo, futhi beza ukuzoLibona. Futhi baLibonile.

<sup>248</sup> Futhi manje isibonakaliso sezihlakaniphi, siyasibona manje, ukuthi zikholelwa ezinhlanganweni zazo. Zisalokhu zisezivumwenikholo zazo. Nokho zi . . .

<sup>249</sup> Njengoba wayenjalo nje uBalami, onyukela esicongweni segquma, lapho uIsrayeli wayekhona. Kwakukhona uIsrayeli, hhayi isizwe, kwakungabantu nje behamba bentanta, futhi babenecala. Futhi uMowabi, umfowabo, isihlakaniphi, indoda ehleliwe, wenyukela esicongweni segquma, nombhishobhi noma umprofethi ababenaye, wayesemisa ialtare, wayesenikela ngomhlatshelelo ofanayo. Kodwa wehluleka ukubona iNsika yoMlilo neDwala elishayiwe phakathi kukaIsrayeli.

<sup>250</sup> Kunjalo nanamhlanje. Umqondo wesihlakaniphi wawubuka umuntu odumileyo emi lapho. Bayehluleka ukubona iDwala elishayiwe. Ngisho nombhishobhi, qobo lwakhe, wehluleka

ukubona amandla kaMoya oNgcwele, ukumemeza kweNkosi ekamu. Bayehluleka ukukubona.

<sup>251</sup> Ngakho, yileyondlela okungayo futhi namhlanje. UNkulunkulu ubiza abantu baKhe abakhethiweyo, futhi bakhethiwe manje. Futhi manje bakhethelwe ini na? Ukuvuka. Futhi hlobo luni lwesibonakaliso Abakhombisa lona na? Isibonakaliso sokuvuka.

<sup>252</sup> Wayebakhombisani ngaleyonkathi na? Isibonakaliso sokukhulula, ukubakhulula ebugqilini, isibonakaliso samandla ayengavala amazulu noma enze mnyama izibhakabhaka.

<sup>253</sup> Futhi manje Ukhombisa amandla okuvuka kweNdodana yaKhe iphila phakathi kwabo, ukubavusa kulelithuna nasemangcwabeni ababekuwo, baye eZweni Alethemise kithi. Isibonakaliso sokuvuka, sibizela ngaphandle kweGibhithe lokomoya neBabiloni lokomoya, azi.

<sup>254</sup> Ake ngisho lokhu ngokuthule manje, ukuthi nizokubamba. Ekwenza ngenqubo efanayo Ayenza ekuqaleni, into efanayo Ayenzayo. Ephuphuthekisa amehlo ongakholwayo; evula amehlo ekholwa. Futhi qaphelani ezombusazwe zikwenza ngasohlangothini lwezihlakaniphi, ezombusazwe nebandla, ezombusazwe nezizwe, yonk'into; nolunye uhlangothi lufihliwe kubo, isizathu sokomoya.

<sup>255</sup> UNkulunkulu wathatha indoda eyodwa ehlane, wayiqeqesha yaya phezulu. Wayeseyibuyisa, wayesethatha into wayengamela, wayesekhipha abantu. Niyabona ukuthi ngiqonde ukuthini na? Angeluguqule uhlelo lwaKhe. UnguNkulunkulu. Akasoze asebenzana neqembu. Akazange. Usebenzana nomuntu ngamunye; futhi Wenza, futhi Uyokwenza. Futhi Wethembisa, ngisho nakuMalaki 4, Uyokwenza. Kunjalo. Ngakho naso isithembiso saKhe, Ayeyikho; wethembisa lokho Athi Uyokwenza, futhi nakhu silapha. Abantu abanje pho, abajabule, esifanele ukuba yibo; ebanika isibonakaliso, ngesibonakaliso saKhe seZwi elithenjisiwe, iZwi elithenjisiwe. Wethembisa ukuthi Uyokwenza. Futhi i...“Yakubuyisela ukuKholwa kwabantu, izinhliziyi zabantu, zibuyele ekuKholweni kobaba bephentekoste yasekuqaleni.” Wethembisa ukukwenza, ekhombisa izibonakaliso zaKhe.

<sup>256</sup> “Futhi njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo ekuFikeni kweNdodana yomuntu.” Hlobo luni lwesibonakaliso amabandla alubona eSodoma na? Labonani ibandla lezihlakaniphi na? Abashumayeli ababili. Lenzani iBandla lokomoya, abakhethiweyo, uAbrahama neqembu lakhe na? Labona uNkulunkulu ebonakaliswa emzimbeni wenyama, wenyama yomuntu, owawukwazi ukuhlukanisa umoya futhi utshale uSara ayekusho emva kwakhe. “Njengoba kwenzeka emihleni kaLoti, kuyakuba njalo ekuFikeni kweNdodana yomuntu.” Sibona uMoya oNgcwele phakathi kwethu, wenza



into efanayo, usebenza enyameni yomuntu. Yihora. Niyabo? Silapha nje, bangani. Yilokho kuphela. Uphumo luyenzeka.

<sup>257</sup> Kodwa manje qaphelani, Wakwenza ngaleyonkathi ngani na? Qaphelani, futhi yembathani ukucabanga kwenu kokomoya. Kwangathi uMoya oNgcwele ungavele nje ulibeke emuva ikepisi elidala lomehluko manje, bese nibuka ngokusondele. UNkulunkulu eke waze wenza isinqumo ukwenza noma yini, ngendlela eyodwa, ngeke neze Asiguqula.

<sup>258</sup> Ensimini yase Edene, ngenkathi Efuna ukuhlenga umuntu abuyele enhlanganyelweni, Wenza isinqumo: kwakuyigazi. Bazama imfundo, bazame ihlelo, bazame ukwenza kube okukazwelonke, nayo yonke enye into, futhi ayisebenzi neze. Yinye kuphela indawo uNkulunkulu ayoke ahlangane khona nomuntu, leyo iphansi kwegazi elichithiweyo, njengoba kwenzeka eEdene. Akukaze kuguquke. Indawo eyodwa kuphela uNkulunkulu ahlangana khona, ngezinsuku zikaJobe, kwakuphansi kwewundlu lomhlatsshelo. Indawo kuphela Ahlangana khona ngezinsuku zikaIsrayeli, phansi kwewundlu lomhlatsshelo; njengoba Enza ensimini yase Edene, phansi kwewundlu lomhlatsshelo.

<sup>259</sup> Indawo kuphela Ahlangana khona namhlanje, ayikho emahlelweni; ayaqophisana futhi akhathazeke phakathi kwelinye nelinye. Hhayi ebubandleni; asenza into efanayo. Hhayi ezihlakaniphini; zonke zixovekile. Kodwa phansi kweGazi leWundlu, lonke ikholwa lingahlangana ngenhlanganyelo, lapho ukuPhila kukhona.

<sup>260</sup> UNkulunkulu wakhetha, ngezinsuku zophumo, Wabizela ngaphandle iqembu. Futhi kuleloqembu, ngifuna niqaphele okuthize, Wathola ababili kuphela abaya ezweni elithenjisiwe. Wakhetha ukubakhipha ngani, ezombusazwe, inhlangano na? Wakhetha umprofethi, enesibonakaliso esingaphezu kwemvelo seNsika yoMlilo, ukuze abantu bangaphaphalazi. Okwakushiwo ngumprofethi kwakuyiQiniso. NoNkulunkulu uyehla, iNsika yoMlilo, wayeseziqinisekisa uqobo lwaKhe, wakhombisa iZwi laKhe. Kunjalo na? [Bandla lithi, “Amen.”—Umhl.] Yilokho Akulethayo, uphumo lwaKhe lokuqala. Uphumo lwaKhe lwesibili. . .

<sup>261</sup> UNkulunkulu njalo uhamba kwizithathu. Uphelele kwizithathu. Nizoqaphela ukushumayela kwami, kuhlala njalo kuyizithathu nezikhombisa. Ehhe. *Isikhombisa* ngoku “phelelisiwe.” *Izithathu* nguku “phelela” kwaKhe. OwokuQala, owesibili, noMdonso wesiThathu. Futhi, o, konke, yonk’into. Niyabo? Ukulungisiswa, ukungeweliswa, umbhaphathizo kaMoya oNgcwele. Uyise, iNdodana, uMoya oNgcwele. Yonk’into! Niyabo? Qaphelani.

<sup>262</sup> Wenzani, uphumo lokuqala na? Wathuma umprofethi, egcotshwe ngeNsika yoMlilo, futhi Wabiza abantu baphume. Lolo kwakuluphumo lwaKhe lokuqala.

<sup>263</sup> Futhi ngenkathi isikhathi sikaIsrayeli sesishayile, Wathuma futhi, uNkulunkulu-mProfethi, neNsika yoMlilo. UJohane waYibona yehla ivela eZulwini njengejuba. Wayesethi, “Ngiya kuNkulunkulu futhi Ngibuyela kuNkulunkulu.”

<sup>264</sup> Emva kokufa kwaKhe, ukumbelwa nokuvuka; uSawulu waseTarsu, esendleleni yakhe ebheke ezansi eDamaseku, wabona leyo Nsika yoMlilo efanayo. Naye engumHeberu, efundiswe kahle eZwini, wathi, “Nkosi, Ungubani Wena na?” Wazi ukuthi kwakuyiNkosi, leyoNsika yoMlilo. WayengumHeberu. Wathi, “Ungubani Wena na?”

Wayesethi, “NginguJesu.”

<sup>265</sup> Uphumo lwesibili, Waletha umProfethi, ogcotshiwe, okwabe kuyiNdodana yaKhe, uNkulunkulu-mProfethi. UMose wathi Uyoba ngumProfethi; futhi wayeneNsika yoMlilo, futhi wenze izibonakaliso nezimanga. NalowomProfethi ofanayo washo, ukuthi, “Yilowo nalowo okholwa kiMi, imisebenzi eNgiyenzayo mina naye uyakuyenza.”

<sup>266</sup> Futhi lapha Wethembisa into efanayo ophumweni ngezinsuku zokugcina, futhi Angekuguqule. Futhi ngobufakazi besayense, ngofakazi kaMoya, ngemisebenzi kaMoya, siyakubona namhlanje, iNsika yoMlilo enkulu ihamba phakathi kwethu; nezibonakaliso nezimanga zokuvuka kukaJesu Kristu, ebiza abantu ebuhlelweni, bangene eBukhloneni bukaJesu Kristu, ukuba baphile, beya eZweni. Lapho akukho-phutha, bangane. Akusikho okushiwo yimi; ngingumfowenu nje. Kodwa, kuyilokho uNkulunkulu akufakazisa kini, okukwenza kube yiQiniso. INsika yoMlilo efanayo Wayisebenzisela okunye okubili, UyiLethe phakathi kwenu namhlanje, futhi waYifakazela ngokwesayense. Njengoba nazi, iphephabhuku i*Life* yayiYiqukethe ngenyanga edlule, laphaya. Lapho . . .

<sup>267</sup> Bangaki owayelapha futhi wangizwa ngixoxa ngalokho, kwenzekani, ngaphambi kokuba kukwenze na? Ngiyacabanga, cishe wonk'umuntu ebandleni.

<sup>268</sup> Nakho. Abazi ukuthi kumayelana nani; ososayense bayakuzama. Noma ubani onesithombe saYo, washaya ucingo, “Ifu, amamayela angamashumi amabili nesithupha ukuphakama, ngesimo sesivivane.” IziNgelosi eziyisikhombisa zimele lapho, zabuyiswa zase zinilethela iZwi likaNkulunkulu, phansi kokuphefumulelwa. Zinitshela ukuthi lamahora eniza kuwo neniphila kuwo. Umqondo wokomoya uzokucosha lokho khona manje, niyabo, futhi kutholeni. Wuphumo. Sizomuka, ngolunye lwalezizinsuku. Akabongwe uNkulunkulu. Khumbulani.

Ngizovala, umzuzu nje. Nginemizuzu eyishumi.

269 Qaphelani iNsika yoMlilo eyababizela ngaphandle, yabaholela ezweni elithenjisiwe, phansi kogcobo lomprofethi. INsika yoMlilo ababekwazi ukuyibuka, yabaholela ezweni elithenjisiwe, phansi komprofethi ogcotshiwe. Futhi babelokhu bemala njalonjalo. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Impela.

270 Manje, ngiyazi sifanele sibe nenkonzo yombhaphathizo. Nginamakhasi cishe ayisithupha amanye lapha, ngiqagele. Kodwa ngizoma manje, emzuzwini nje.

271 Kubhekisiseni. Sisekubizelweni ngaphandle. “Phumani eBabiloni, bantu baMi, kwasho iphimbo lengelosi.” Niphume kuphi na? Ekudidekeni. Ngabe iMethodisti iqinisile, noma iBaptisti, noma iKatolika na? “Phumani kulo.” UNkulunkulu uqinisile. Wazi kanjani na? “Onke amazwi omuntu awabe ngamanga, nawaMi abe yiQiniso. Phumani kulo.” Wazini na? INsika yoMlilo efanayo, ugcobo lukaMoya olufanayo, luholela eZweni elithenjisiwe.

272 Qaphelani, yabahola, yabakhipha, yabaholela ezweni elithenjisiwe; uIsrayeli, isizwe.

273 NoNkulunkulu ofanayo, iNsika yoMlilo efanayo! Kuphela e. . . “Bathi i. . . ukuthi leyokamera. . .” Uma ufunda uGeorge J. Lacy; hhayi mina, manje. Ufunde lapho uGeorge J. Lacy ahlola khona lesosithombe. Inhloko yezinhlozi iF.B.I., okwemilobo yeminwe nezincwadi, naso isitatimende sakhe. “Omunye uthi, ‘Ngilazi edalulwe kabili.’” Amashumi ezinkulungwane zabantu aYibukile, ngamehlo abo uqobo. Sama lapha futhi saYibuka. NiYibukile. [Ibandla lithi, “Amen.”—Umhl.] Akusikho. “Bathi, ‘Kwakungukukhohliseka kwamehlo.’” Wathini uMnu. Lacy na? “Iso lokomshini lalekamera ngeke layithatha isayense ephathelene nengqondo.” Hhe-e. Kwakungesikho ukukhohliseka kwamehlo. Ilapho, iNsika yoMlilo efanayo.

Manje-ke bathi, “O, awu, lokho kwakungukukhohliseka.”

Manje, amakamera, onke, ngokuba emakhulwini amamayela aseTucson!

274 Izinyanga eziyisithupha ngaphambi kokuba kwenzeka, sanitshela, ngoMoya oNgcwele, ngangiya lapho ukuyocosha izindaba. Ngoba, uMbhala wesivivane ungaphandle, njengoba umfowethu wayephuphile, nganimumushela khona. Lokho ngukuhumusha konke. Manje, zonke izimfihlakalo zokulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele, kwenziwa kwachazwa. Manje ukucosha obekushiywe kungaqoqekile kwalokho, obekuthukuswe eziMpawini eziyisiKhombisa, hhayi amabandla ayisikhombisa. IziMpawu eziyisiKhombisa zembula izimfihlakalo. Wase-ke evula lento gelekeqe, esiqongweni, futhi sathola iDwala phakathi lapho, elimhlophe, kodwa kwakungakaze kubhalwe kulo. Kwakuyimfihlakalo.

<sup>275</sup> Ngiya eTucson; ukukusho kungakenzeki. Ngime enyakatho yeTucson, ofakazi bemi lapha nakho, ngenkathi kufika ukuqhuma, okwamazamisa izintaba emhlabathini, cishe impela. Futhi ngesikhathi esifanayo, indingilizi yokuKhanya ilenga ngaleya emoyeni, ngenkathi isayense ithatha izithombe manje. “Amamayela angamashumi amabili-nesithupha ukuphakama,” cishe kuphindwe kahlanu ibanga lenkungu kumbe noma yini ebingaba yiyo. Futhi abakwazi ngisho nokuthola ukuthi kwenziwa yini.

<sup>276</sup> “Kuyakuba ngukuKhanya cishe ngesikhathi sokuhlwa.” Indlela yezinyawo eya eNkazimulweni niyakuyifumana impela, uma nikhethiwe. LeyoMbewu iwela phezu kwemihlabathi eyomileyo, phezu kwamadwala, akusoze kwenza lutho; ezil’khuni, izinhliziyi ezingamatshe efuna ukunganaki. Kodwa uma Iyowela phezu kothambile, umhlabathi ozothile wokukholwa, Iyothela umKristu, ithela izithelo zikaMoya.

<sup>277</sup> Qaphelani ukuthi uNkulunkulu wakwenza kanjani lokho. Manje UnaleyoNsika yoMlilo efanayo. Eqinisekisiwe.

Omunye wathi, “Awuhambi ngani uyotshela ososayensi ngaLeyo na?”

<sup>278</sup> Nicabanga ukuthi bayoYikholwa na? “Ungaphosi amaparele akho phambi kwengulube.” UJesu wathi akungenziwa. Anginakuholeleka ekukwenzeni, nokho ngihlala ngqo edolobheni lapho lapho ababekubiza khona. Ngacabanga ukuthi ngizokwehla. UMoya oNgcwele wathi, “Deda. Akusikho okwabo. Buyela emuva bese utshela itabernakele.” Kunjalo.

<sup>279</sup> “Futhi kuyakufezeka. Uma abakushoyo kufezeka, khona-ke, khumbula, Ngikhulumile,” iNkosi ithi, “uyabo, kungakenzeki.” Kwenzeka lapho-ke. Lalelani iBhayibheli, iPhimbo likaNkulunkulu libiza kini ngalolusuku.

<sup>280</sup> Manje ngifuna niqaphele. LeNsika yoMlilo efanayo ihola abantu futhi baye eZweni elithenjisiwe, isikhathi seminyaka eyiNkulungwane. Lapho, sitholile, phansi kokuphefumulelwa kwaloluPhawu lwesiThupha, (akukaze kufundiswe ngaphambili), ukuthi umhlaba wozhlanzwa kanjani wenzelwa isikhathi seminyaka eyiNkulungwane. INsika yoMlilo ibaholela esikhathini seminyaka eyiNkulungwane.

<sup>281</sup> Futhi qaphelani iNsika yoMlilo eyahola uSrayeli esuka ebugqilini, kulolophumo; iNsika yoMlilo, phansi kokuhola kukaNkulunkulu. . . uNkulunkulu wayenguMlilo, neNsika yoMlilo kuphela yagcoba umprofethi. INsika yoMlilo yayizoma njengofakazi waseZulwini ukuthi uMose wabizelwa ngaphandle.

<sup>282</sup> Khumbulani uDathani, bona, bathi, “Awu, sifanele siqale inhlango. UMose, uzethwesa kakhulu. Uzama ukuba uthi nguwe kuphela ongcwele phakathi kwethu. Yonke inhlango yebandla leNkosi ingcwele. Ungazethwesa kanjani lokhu na?”

283 NoMose wawa ngobuso bakhe wayeseqala ukukhala izinyembezi. UNkulunkulu wathi, “Zahlukanise naye. Ngizovele nje ngivule umhlaba bese ngimgwinya.” Isifanekiso. Kungaba kanjani. . .UMose wabatshela ukuthi wayebatshela lokho okwakushiwo nguNkulunkulu, uNkulunkulu eKuqinisekisa ukuthi kuyiQiniso.

284 Ngisho noMiryemu, umprofethikazi qobo lwakhe, noAroni, bamhleka uMose, ngokuganwa yileyontombi engum-Etiyopiya, behlekisa ngaye. NoNkulunkulu wathukuthela; bekhuluma ngokumelana nenceku yaKhe. Wenzani na? Wababizela phandle emnyango wetabernakele. NoMiryemu, nokho, wayengumprofethikazi. Kodwa uMose wayedlula umprofethi, edlula umprofethi. Wathi, “Animesabi uNkulunkulu na? Uma ekhona umprofethi phakathi kwenu, Mina iNkosi ngiyakukhuluma kuye ngemibono, futhi Ngizazise kuye ngamaphupho, kodwa,” wathi, “hhayi uMose.” Wathi, “Animesabi uNkulunkulu na?” Futhi wa—wafa uhhafu enochoko, lowomzuzu. Niyakwazi lokho.

285 Akashongo yini, “UJohane umBhaphathizi. Naphuma ukuyobona umprofethi na? Yebo, odlula umprofethi”? Ngani na? Kungani wayedlula umprofethi na? Wayeyisithunywa sesiVumelwane, owokushisela owahlanganisa thaqa izimiselo zezikhathi ndawonye.

286 Futhi namhlanje, i. . .esinakho phakathi kwethu, loMoya oNgewele omkhulu, udlula umprofethi. NguNkulunkulu ebonakaliswa phakathi kwethu, neZwi laKhe likufakazisa. Wenza okwedlula umprofethi, kuphindwe kankulungwane ukudlula okwenziwa ngabaprofethi.

287 UEliza, omunye wabaprofethi abakhulu kunabo bonke bonyaka, wenze kuphela izinto ezine ezingaphezu kwemvelo, kuyo yonke impilo yakhe yeminyaka engamashumi ayisishiyagalombili-mento. NoElisha, nokuphindwe kabili, wenze okuyisishiyagalombili.

288 Futhi sibona izinkulungwane eziphindwe kazinkulungwane, ngamehlo ethu uqobo, bukani iNgelosi yeNkosi, iseNsikeni yoMlilo. Ucwangingo lwesayense, lukuyisa ezweni, bazi ukuthi bazokwehlulelwa yiYo. Lenzani leloWundlu, leyoNgelosi yeNkosi, okwabe kunguKristu na? Niyakukholwa na? [Ibandla lithi, “Amen.”—Umhl.]

289 UJohane oNgcwele 6. Bonke babephuza lamanzi, futhi benesikhathi esikhulu futhi bejabula. Wathi, “NgiyiSinkwa sokuPhila esivela kuNkulunkulu siphuma eZulwini. NgiyileloDwala elalisehlane.”

290 Bathi, “Manje siyazi ukuthi Uyahlanya. Uya—Uyahlanya. Wena, Unodeveli kuWe. UyiNdoda ehlanayo, enodeveli.” Niyazi, abantu banomoya kubo, ngesinye isikhathi bakhuthala impela, ezenkolo. Bathi, “U—Ungudeveli. Unodeveli kuWe.

UngumSamariya, futhi Unodeveli kuWe.” Bathi, “Futhi lapha, Awukabi ngisho neminyaka engamashumi amahlanu ubudala, futhi uthi U ‘bone uAbrahama?’”

<sup>291</sup> SengiyaMbona ethi ukuhlehla amanyathelo athi awabe mabili. Wathi, “NGINGUYE ENGINGUYE. Engakabikho uAbrahama, NGIKHONA.” Lowo kwakunguMlilo ovuthayo, leyoNsika yoMlilo esihlahleni.

<sup>292</sup> Ngenkathi Efa, futhi wavuka ngosuku lwesithathu, noSawulu wahlangana naYe esendleleni ebheke ezansi, Wayesebuyele kuleyoNsika yoMlilo. Wathi, “Ngivela kuNkulunkulu, futhi Ngiya kuNkulunkulu.”

<sup>293</sup> Ngenkathi uPetru esetilongweni, leyoNsika yoMlilo iyangena, yavula iminyango yayisimyisa ngaphandle. Kunjalo.

Yabaholelaphi leyoNsika yoMlilo na?

<sup>294</sup> Manje, khumbulani, uMose wayengesiyi iNsika yoMlilo. Wayengumholi ogcotshiwe, phansi kwaleyoNsika yoMlilo, neNsika yoMlilo kuphela yaqinisekisa uMlayezo wakhe ngezibonakaliso nezimanga.

<sup>295</sup> NaleyoNsika yoMlilo yabaholela ezweni uNkulunkulu abethembisa lona, lapho Yena, uqobo lwaKhe, ayeyokwenziwa inyama phakathi kwabo, suku lumbe. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Benzani na? Bakhonona futhi bayobayoba, nayo yonke eny’into, ukukhombisa ukuthi kwakuphansi kwegazi lewundlu elejwayelekile.

<sup>296</sup> Kodwa ngalesisikhathi (udumo kuNkulunkulu), iNsika esiyibona phakathi kwethu, iNsika yoMlilo iyosiholela esikhathini seminyaka eyiNkulungwane, lapho Eyobuyela khona kubantu baKhe kulokho kubusa okukhulu kwesikhathi seminyaka eyiNkulungwane emva kwaloluphumo, lapho esiyophila khona Phakade naYe. Uhlala njalo eneZwi likaBaba, njalo efakazisa ukuthi Liqinisile.

<sup>297</sup> Sisophumweni. Futhi siyahamba, futhi sivale amateyipu emzuzwaneni. O, bangane bami, bafowethu, bobabili abakhona nabayozwa amateyipu, ake ngi...njengomfowenu nesakhamuzi soMbuso kaNkulunkulu. Phumani, kuloluphumo, ngokuba wonke oshiywa ngemuva uyothwala uphawu lwesilo. Phumani eBabiloni. Phumani kulokhu ukudideka. Phumani kulezizinqubo, futhi nikhonze uNkulunkulu ophilayo. Akuthi... .

<sup>298</sup> LeNgelosi enkulu yesiVumelwano! “UJesu Kristu, esimweni sikaNkulunkulu, akashongo ukuthi kuyinto yokuphangwa, kodwa uba ngolingana noNkulunkulu.” Manje UyiNsika yoMlilo, esimweni esifanayo Ayekuso emuva lapho, eletha lolophumo lokuqala, eletha uphumo lwesibili, futhi lapha Unophumo lwesithathu.

299 Uphumo lokuqala, Wenzani na? Wabakhipha ezweni lemvelo, ukuya ezweni lemvelo.

300 Uphumo lwesibili, Wabakhipha esimweni sokomoya, bayongena embhaphathizweni wokomoya kaMoya oNgcwele.

301 Manje Ubaleta besuka embhaphathizweni wokomoya kaMoya oNgcwele, babuyela ngqo eZweni laPhakade lesikhathi seminyaka eyiNkulungwane nelikhulu iNgemuva kwalokhu. INsika yoMlilo efanayo, ngenqubo egcotshiweyo efanayo, uNkulunkulu ofanayo enza izinto ezifanayo! NeZwi elifanayo, lamemezela olokuqala, lamemezela olwesibili. IZwi elifanayo, lamemezela olwesibili, lumemezele olwesithathu, futhi lapha siyaYibona phakathi kwethu.

302 Phumani. O! Phumani kulenxushunxushu. Wozani kuNkulunkulu ophilayo. Wozani eZwini. “NeZwi laba yinyama lakha phakathi kwethu.” Futhi manje Usenyameni yethu, akhe phakathi kwethu. Phumani futhi nikhonze uNkulunkulu ophilayo.

303 Sisakhothamisa amakhanda ethu. [Umfowethu ukhuluma ngoluny’ulimi. Omunye umfowethu unikeza incazo—Umhl.]

304 Amakhanda ethu ekhotheme. Ngokuvela ezinjulweni zomphefumulo wakho, ngokuvela ezinjulweni kukho konke okukuwe, uyavuma yini ukukhumbula uku... Usulungele ukumisa zonke izinto zezwe, futhi uphilele uNkulunkulu na? Manje, uma ungakuqondile lokhu, ungakwenzi. Kodwa uma ukuqondile, ngayo yonke inhliziyo yakho, ukuthi manje sewukholisekile. Njengoba uJesu asho, ekupheleni kwenkonzo yaKhe, “Manje seniyakholwa na?” Senikhoholisekile ukuthi lezizinto ziqinisile, ziqinisekiswa nguNkulunkulu, nokuthi sisekupheleni kwesikhathi, futhi ngeqiniso nifuna ukuza kuKristu manje na? Ngenani kuloluphumo, lokubizelwa ngaphandle kokunganaki, ubuhlelo, imiqondo nezinto zezwe. Futhi nifuna ukuzinikela ngenhliziyo yonke kuYe bese niphumela ophumweni, lweZwe elithenjisiwe elibusisiwe, ningaziphakamisa izandla zenu sisakhuleka na? Niqiniseke ngempela ukuthi nifuna ukuphuma, nonke na?

305 Baba waseZulwini, labo abaphakamise izandla zabo, mabeze manje, Nkosi. Makuthi uMoya oNgcwele, phezu kwesithembiso seZwi, makuthi uMoya oNgcwele ungene ezinhliziyweni zabo. Ebandleni lethu, kube nezandla ezithi azibe amashumi amabili, ngiyethemba, Baba, owenelisiwe futhi owaziyo ukuthi ku—ukuthi kuqinisile, futhi bafuna ukuphuma. Ukuba bekukhona. . .

306 Ngezinsuku zokuphuma kukaIsrayeli, kubantu abayizigidi ezimbili nohhafu, babili kuphela abaphumelela ezweni.

307 Ngezinsuku zikaJesu Kristu, kwakukhona cishe ikhulu namashumi amabili aphumelela kulo.

308 Futhi manje, ngezinsuku zokuphela kwezwe, Wathi, “Isango lincane, nendlela iyingcingo, futhi kodwa bayingcosana lapho abayoyifumana. Kodwa indlela ibanzi eyisa ekubhujisweni, nabaningi bayongena.” LawomaZwi angehluleke. BangabaKho.

309 Manje ngiyabakhulekela, Nkosi. Ngikhulekela ukuthi Uzothi, kulelihora, ngoMoya oNgcwele waKho, usoke lezozinhliziyi. Khipha zonke izinto zezwe. Soka izindlebe zabo, ngokuba bangalizwa ngokucacile iPhimbo likaNkulunkulu, libiza, ngeZwi laKhe nangokuKhanya kosuku. Futhi siphe khona, Nkosi, ukuthi amehlo abo azovuleka, ukuze babone inkazimulo kaNkulunkulu ngaleli ihora lokuvala lokugcina. Wathi, “Konke uBaba aNgiphe khona kuyakuza, futhi Ngiyakubavusa ngomuhla wokuphela.”

310 Nkosi, mhlawumbe kunabangingi lapha ongakaqondi namanje. Ngikhulekela ukuthi Uzosebenzana nabo, futhi uzobavumela babe nelinye ithuba, Nkosi, ukuze bakwazi ukuqonda, ukuzwa Wena ukhuluma ngeZwi laKho, uzifakazela Wena uqobo; bese-ke ukhuluma kithi ephimbweni lokungaphezu kwemvelo, bese-ke kuba nencazo; ukubona imisebenzi yaKho emikhulu uLifakazela ukuthi liqinisile, ngokweBhayibheli. Ngiyakhuleka, Nkulunkulu, ukuthi Uzosithethelela izono zethu, manje, futhi njengoba ngizilalisa mina uqobo ngokuvundla kuleliZwi.

311 Nkulunkulu, ngicabanga lokho, iviki nje eledlule, nga—ngazilalisa mina uqobo ngokuvundla endodeni efile kwiphansi lendlu lapha. Ngibone uMoya oNgcwele omkhulu ubuye uyiphilisa. Amehlo ayo esekweqeke kwingemuva lekhandalayo, ilele, ifile. Amancane nje, amazwi ambalwa okubiza iGama laKho, ngiyibone iphila. Nansi namhlanje, iphila, namanje. Nkosi, UnguNkulunkulu ofanayo, ukuthi, ngenkathi uPawulu ezilalisa evundla kulowomfana, emlalele eshumayela isikhathi eside, leyondoda eyawa efasteleni. UnguNkulunkulu ofanayo ongabuyisela ukuphila kwakho. SiyaKubonga, Baba. Kwangathi... Ongakholwa angahle angakholwa. Kodwa siyakholwa, Nkosi. Uzifakazise Wena uqobo kithi.

312 Manje makuthi ukuzindla kwenhliziyi yami, nemicabango wengqondo yami, amandla ami nakho konke, kungancibilikela kuleliZwi. Futhi makuthi iZwi nami, kanyekanye, Nkosi, nabantu, simashe siye ngaseMbusweni kaNkulunkulu. Siphe khona, Nkosi. Sithethelele izono zethu. Philisa ukugula kwethu, futhi usenze izikhonzi zoMbuso waKho.

313 Futhi manje, njengoba laba beza, Nkosi, nechibi livulwa, amanzi aselungele, nombhaphathizo uzobe usuqala emizuzwini embalwa, siyakhumbula ngenkathi leliVangeli elifanayo lishunyayelwa, iBhayibheli lathi, “Abaningi abakholwayo wabhaphathizwa.”




<sup>314</sup> Nanka amaduku ebekwe lapha, Nkosi, engiwabusisayo eGameni likaJesu Kristu, ngokuphiliswa kwabagulayo. Manje-ke ngenkathi . . .

<sup>315</sup> Izinkonzo zethu zinde, zihoshiwe, ngokuba amahora aseleyithi. Sifanele sifake iZwi kusekhona umhlabathi wokuLifaka, ngokuba ubusika obubandayo buyeza. Siyabubona. Amacembe ayawa, futhi siyazi ukuthi ubusika sebusondele. Sifanele sihwaye ingaphezulu futhi simbele iMbewu. Ngakho, ngiyakhuleka, Baba waseZulwini, ukuthi Uzokhuluma kuzo zonke izinhliziyiyo.

<sup>316</sup> NeBhayibheli lathi, “Abaningi abakholwayo wabhaphathizwa.” Futhi, Nkosi, uma manje bebaningi lapha okholiwe, futhi engakaze abhaphathizwe namanje eGameni loMntwana waKho othandekayo, uJesu, kwangathi bangeza kulokhu ukusa, kamnandi nangokuthobeka, futhi bevuma isono sabo, futhi bephela ezintweni zezwe; ukuba bambelwe, ukuba bathathe iGama likaJesu Kristu; ukuphila ngokumesaba uNkulunkulu, emva kwalokhu, ngosizo lukaMoya oNgewele. Sibanikela kuWe manje, Nkosi, ngalenhloso, eGameni likaJesu Kristu. Amen.

<sup>317</sup> Manje sibuyisela inkonzo kuMfowethu Neville, nanoma yini azoyisho, kusalungiselelwa inkonzo yombhaphathizo.

<sup>318</sup> Futhi kulobubusuku, ligamenxe elesikhombisa, iNkosi ithanda, ngifuna ukuteyipa lona omunye uMlayezo. UNkulunkulu anibusise kuze kube yileyonkathi. 

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(The Third Exodus)

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