IMIBUZO NEZIMPENDULO AMAHEBERU INGXENYE II

Ngifuna kuqala ukunibonga ngamunye wenu enithole umlayezo ukuba ku "khulekelwe unkosikazi." Kade egula kakhulu, kakhulu. Besingazi ukuthi bekuyini, futhi asazi ukuthi kwenzekeni, kungukuphalaza okunzima nje futhi uquleke ngempela, nomkhuhlane cishe uyikhulu nanhlanu, udingeke agcinwe esongwe ngezingubo zokulala zika-ayisi. Ngakho... kodwa useyaphila manje. Umkhuhlane awusekho wonke, futhi usekahle. Ngakho ubuthakathaka kabi, ulahlekelwe cishe amaphawondi ayishumi, ngiyethemba. Akana... Kulobubusuku ugwinye umthamo wakhe wokuqala selokhu kwaba ngeSonto. Ngakho kade egula kakhulu, futhi sithembe iNkosi ngaye, futhi Ivele nje yamphumelelisa. Manje sifuna ukunitshela ukuba niqhubeke nikhulekele ukuthi uzobuye abuyele emandleni akhe.

304 Futhi manje, leliviki elizayo, iNkosi ithanda, ngifanele ngiye eMiami. Umngani wami omdala, uMfowethu Bosworth, uya eKhaya, futhi useseduze kweminyaka eyikhulu ubudala manje. Futhi ungibizile, wathi, "Mfowethu Branham, woza uzongibona khona masinya nje, kukhona engifuna ukukutshela khona ngaphambi kokuba ngihambe." Futhi u... Awu, ngicabanga ukuthi ufuna ukungikhulekela, futhi nje abeke izandla phezu kwami ngaphambi kokuba ahambe, niyazi.

305 Futhi nge—ngethemba ukuthi ngingaqeda izinsuku zami ngodumo njengoF.F. Bosworth. Kuyoyonke indoda engiyaziyo ezweni, yonke indoda engike ngahlangana nayo ezweni, angikaze ngihlangane nendoda engangifisa kakhulu ukufana nayo, njengoF.F. Bosworth; njengo—njengomfundisi, engikuqondile. Angikaze ngizwe noyedwa umuntu, umhlaba jikelele, nomaphi, oke enze isitatimende esisodwa ngoF.F. Bosworth ngaphandle kokuthi ngakho konke impela nje waye "ngumKristu," futhi yonke into "umfowethu wangempela."

306 "Ukwehlukana kusishiyela amanyathelo ezihlabathini zesikhathi." Ungumfowethu oyisimangaliso, futhi usemdala ngempela manje, usesondele ekhulwini. Ngakho use—useya eKhaya nje, yilokho kuphela, futhi ungitshelile. Ubazi ukuthi ubesezohamba, futhi nje ubelindile. Uthe isikhathi sakhe esimnandi ukwedlula zonke sokuphila sikhona manje lapho elindile nje, kodwa wathi ubeyokwazi ukuthi ubesezohamba.

307 Ngathi, "Ngifanele ngiye eMichigan kuleliviki, Mfowethu Bosworth."

308 Wayesethi, "Awu, ungakwenzi kube yisikhathi eside kakhulu, Mfowethu Branham, ngeke ngisahlala isikhathi eside. Ngiya ngokuba buthakathaka ngaso sonke isikhathi."

309 Ngakho ubengumngani omkhulu kimi, hhayi ukwehla. Manje, uma ngidingeka ukuba ngindize ngehle, ngizo—ngizondiza ngibuye futhi mhlawumbe ngibuyele okungenani eyangeSonto ebusuku; uma kungenjalo, awu, khona-ke ngiyofanele ngishayele, futhi kungangithatha isikhathi esidana.

310 Futhi ngikhulekele uMfowethu Bosworth. Ngikhulekele nje ukuthi uNkulunkulu. . .futhi ngenkathi Ethatha ukhokho omdala, ukuthi nje Uzothumela inqola yomlilo bese iyamqukula, niyabo. Ngiyamthanda, ubenjengobabayi kimi.

311 Enye indoda endala. . .yena noMfowethu Seward. Ngi—ngithi ukubavuna abantu abadala, ngi—ngiyabathanda. Futhi uMfowethu Seward omdala, waya kolala kanjalo, naye. Kusobala, uMfowethu Seward wayengemdala kangako, angicabangi, njengoMfowethu Bosworth.

312 Futhi khulekelani uMfowethu Bosworth. Yonke into ayisizo izimbali ngasendaweni, kodwa ku—ku. . .Udinga imikhuleko yenu, kodwa hhayi kakhulu engeyalutho kodwa nje eyakhe. . . ukuthi uNkulunkulu uzomvumela ahambe ngokuthula.

313 Manje. . .Bese kuthi-ke sifuna ukukhumbula, futhi, ukuthi kusasa, iNkosi ithanda, singcwaba omunye wabangani bethu wakulelibandla, uMfowethu Sol Coates. Ubelapha izikhathi eziningana, wasebenza eposini iminyaka. Futhi ufele ngale esibhedlela iVeterans ngobunye ubusuku. UMfowethu Cox nami saya ngale ukuyombona, futhi wayene. . .phansi impela. Futhi akasekho manje, umKristu. Futhi sizomngcwaba kusukela kwaCoots' Funeral Home kusasa ntambama ngelokuqala nqo, uMfowethu Neville nami. Os'cula ngabathathu bakaNeville bazobe becula; futhi sizobe sehlukanisa izinkonzo, uMfowethu Neville nami. Okungukuthi, bengingazi ngenkathi senza amalungiselelo ukuthi nje yini, futhi ngenxa kaMeda. Futhi ngakho, manje-ke, umngcwabo wakhe uzoba kusasa ntambama ngelokuqala nqo, kwaCoot's Funeral Home.

314 Bese kuthi-ke, ngelesibili nqo, ngoLwesihlanu, uMnu. Wheeler. Sasimbiza ngoPod Wheeler; uyi, ngiyakhohlwa ngempela ukuthi eyakhe yangempela. . .Futhi, niyazi, ngi—ngikubonile nje ephepheni futhi bengingazi ukuthi bekungubani, ngaze ngathola. Ubengumakhelwane wethu iminyaka, futhi—futhi usanda kushona nje. Ubekhona lapha phambi kwendlu yokukhonzela, ngobunye ubusuku, futhi ngangizama ukumngenisa endlini yokukhonzela. Ngobunye ubusuku, cishe emavikini amathathu edlule, wama khona lapho, futhi nje ngizama ukumgqogqa ukuba eze endlini yokukhonzela. Ngoba, angicabangi ukuthi waya endlini yokukhonzela noma waba nomsebenzi awufundele wanoma yiluphi uhlobo,

nokho unomfana ongumshumayeli oyiBaptisti. Kodwa wayengenamsebenzi awufundele ngokwazi kwami ngawo, futhi usehambile manje ukuhlangabezana noNkulunkulu. Ngakho lokho kuzoba ngoLwesihlanu ntambama ngelesibili nqo kwaCoot's Funeral Home. Kanti futhi, oMfowethu Neville bazobe becula, nakulowomngcwabo lapho.

315 Futhi ngakho, uma noma yimuphi wenu ofuna ukwethamela izinkonzo, lokho kukusasa ngelesibili, noma, kusasa ngelokuqala. Ngicabanga ukuthi lokho kuqinisile. Akunjalo, mfowethu na? Futhi elesibili, enye. Kunjalo na? Elesibili, kwaCoots' Funeral Home.

316 Futhi manje, ngeSonto ekuseni . . . ngoMgqibelo kuzoba ukusakazwa. NoMfowethu Neville cishe uzonazisa, ngaleyonkathi, nje lokho . . . uma singaba nenkonzo yokuphilisa yangeSonto ebusuku, noma ngalesosikhathi esiyobuya ngaso uma ngindizela ezansi e—eFlorida ukuyobona uMfowethu Bosworth. Angazi nje ukuthi ngizosuka kanjani kuye, ungumngani omdala othandeka kangaka. Futhi cishe izikhathi zethu zokugcina ukuba sihlangane, uma, iNkosi ikuvumela, kulomhlaba. Futhi u . . . Angazi noma ngingasuka kuye masinya noma qha; futhi angifuni ukuqhela kuye, kodwa, uyazi ukuthi kunjani, unezinye izinto ofanele uzenze.

317 Manje kunesitatimende esisodwa engifuna ukusisho lapha bengakabi baningi kakhulu, nabantu abangabangani bami.

318 Ngiyajabula ukubona uDadewethu Smith lapho. Okokuqala ngimbonile esikhathini eside. Unjani Dadewethu Smith? Unyaka, he, ngikholwa ukuthi ngigcina ukukubona . . . [UDadewethu Smith uyakhuluma—Umhl.] EBenton Harbor, ngethemba ukwenyukela lapho ngesinye isikhathi. Lokho kuhle. Ngikholwa ukuthi ngigcina ukukubona, kwakusenkonzweni yomngcwabo eLouisville. Futhi ngimkhumbula kahle kakhulu uDadewethu Smith. Ukuthi sakwenza kanjani uku . . . Ngangivamise ukuza bese ngimgibelisa etrakhini uma sizokwehlela endlini yokukhonzela. Itiyela elidala lamalahle lilenga lapho emva kwalo nomadgadi bebhakuza phansi phezulu, futhi kumakhaza; futhi mina, unyawo olulodwa luhlezi ngaphandle. O, he. Inqwaba yamanzi edlule phansi emfuleni kusukela lapho, Dadewethu Smith. Yebo, mnumzane. Awu, siyayibonga iNkosi ngalezozinkumbulo eziligugu, futhi sisaMthanda.

319 Into eyodwa, omunye angahle amangale, ngobunye ubusuku . . . Ngangikhuluma noMfowethu Fleeman phandle lapha emgwaqeni. Futhi ngesinye isikhathi omunye wayethi, "Kuthi ingaphela nje inkonzo, yini eyenza uMfowethu Branham avele asuke ahambe nje na?"

320 Nakhu okuyikho, umkami uyedwa. Niyabo? Futhi uma sengixoxa, ngiyoxoxa uhhafu wobusuku, futhi nango, ehlezi

lapho yedwa isikhathi esiningi kakhulu. Futhi yingalesosizathu ngijaha, ukuba ngibuyele kuye, niyabo, esikhathini sasebusuku; ngoba ngiyaxoxa, ngixoxa isikhathi eside. Ngiyoxoxa ku*lo* uhhafu wehora. Angikwazi nje ukuhamba bese ngithi, "*U*njani kulobubusuku na? *U*njani na? *U*njani na?" Angikwenzi lokho. Ngivele ngime nje bese ngiyaxoxa; nomunye bese exoxa ngento ethize, bese ngiba lapho uhhafu wehora. Niyabo? Futhi yingakho, uyahlala futhi alinde njalonjalo. Futhi yingakho kunjalo. Bengingafuni nje ukuba nicabange ukuthi bekungoba bengingafuni ukubonana nabangani bami futhi ngibaxhawule, futhi ngizwakalise inhlanganyelo yethu kanjalonjalo, kodwa bekuwudaba nje lwalolohlobo.

321 Ngakho, manje, wonke umuntu akabe semkhulekweni wabagulayo nabahluphekile.

322 NoNkk. Harvey ukuyo yonke leyonkathazo, uyelulama. Yebo, mnumzane. Futhi angiboni . . . Mina . . . Manje kungahle kubekhona, ngokwazi kwami, omunye, udokotela lapha. Futhi uma nginephutha phezu kwalomsamo, uNkulunkulu angithethelele. Kodwa ngikholwa ukuthi uNkulunkulu uzobabeka icala labodokotela ngalokho abakwenzile kowesifazane. Ngi—ngiyakholelwa kwadokotela, ngiyakholelwa emithini. Impela, ngiyakukholwa. Ngicabanga ukuthi uNkulunkulu wabathumela lapha ukuba basisize, ngokufanayo nje njengoba Athumela omakhenika bezimoto kanjalonjalo. Kodwa lowo wesifazane omncane, udokotela wayemlalise emuva, wayesethi, "Wayegcwele umdlavuza, ayikho into engenziwa." Umama omncane wesigejane sabantwana.

323 Ngehlela kuye, futhi ngazama ukumchazela ukuthi kukanjani ngomkhuleko . . . Futhi—futhi ungowesifazane osemncane, cishe onamashumi amabili-nanhlanu. Nokuthi uNkulunkulu wayiphilisa kanjani ingane yakhe encane, kubizwa ngokuthi "ingane eyisimangaliso" ngale esibhedlela sabantwana manje, kwisifo solwembu lobuchopho. Nangesimo esibi kabi kanjalo som—mfo omncane ayekuso, neNkosi yayiphilisa khona manjalo nje. Bona, odokotela, abakuqondanga. Ngehlela kuNkk. Harvey, ngase ngithi, "Manje, Nkk. Harvey, odokotela sebekudelile na?"

324 "Yebo, mnumzane. Ku . . . "

325 Nomyeni wakhe wathi, "Yebo, ayikho into engenziwa, usegcwele nje umdlavuza ngokupheleleyo."

326 Ngathi, "Awu, manje esifuna ukukwenza, ngukukholwa nguNkulunkulu, ukuthi uNkulunkulu uzo—uzophilisa i . . . philisa wena." Ngase ngithi, "Ukuthi kwenzeka kanjani, umdlavuza ungahle ungasuki masinyane; kodwa uma sikhuleka, khona-ke ukuphila komdlavuza kuyasuka. Ungahle ugule isikhashana nokho, futhi—futhi" ngathi "ungahle uthole ukuba ngcono masinyane." Ngase ngithi, "Bese kuthi emva kwezinsuku

ezimbalwa ungahle ugule kakhulu kunasekuqaleni." Kodwa ngathi, "Ufanele ubeke ukukholwa kwakho kumelane nomdlavuza." Ngathi, "Uma umdlavuza uphila, wena uyafa. Uma umdlavuza ufa, wena uyaphila." Ngase ngithi, "Manje sizokhuleka."

327 Futhi sakhuleka, futhi ngabo bonke ubufakazi obubonakalayo engibubonile, uNkulunkulu wathinta umzimba wowesifazane. Futhi masinya waba ngcono, wawela ukuyobona umama wami, wayehamba hamba evakashela komakhelwane, (ngenkathi esesosizini olunjalo) akasenazinhlungu. Kwase kuthi-ke emva cishe kwezinsuku ezintathu waqala ukugula futhi.

328 Kwase-ke kutholakala ukuthi idolobha lathi "bazokhokha isikweletu sikadokotela, uma odokotela bezowuhlinza."

329 Futhi manje uma nginephutha, uNkulunkulu angithethelele. Kodwa bathatha lowomama osemncane, benza "ukuhlolwa ukuhlinzwa" ngaye. Bamkhiphela lapho, base bethatha ngisho nezibilini zakhe esiswini sakhe, nayo yonke into. Bathatha kokubili inxenye yomshobingo nesibilini, base bekudlokodla emaceleni. Futhi wayesetafuleni lokuhlinzela amahora ayisishiyagalolunye nento. Unesi wathi, "Kwakubukeka njengesibayana sokuhlabela, lapho babephose ingaphakathi lakhe ndawo zonke, futhi bafaka isibeletho seplastiki namashubhu eplastiki." Lokho kusobala, kodwa kuyiqiniso. Nezibilini zeplastiki nezinto ezinjalo, base bemshiya owesifazane elele kulobobucayi, umama omncane. Ngithi, ngendlela yami yokukucabanga, labodokotela unecala lokubulala.

330 Wabatshela, wathi, "UMfowethu Branham wangikhulekela." Wayesethi, "Sizokholwa ukuthi okomdlavuza wethu. . .ukuthi umdlavuza ufile."

331 Wathi, "Nginezindaba ngawe, 'Umdlavuza wakho uyaphila.'"

332 Wayengakusho kanjani na? Wawungaphakathi, akukho Eksreyi ebonakalisa ingaphakathi engakusho. Umdlavuza uyi. . .Ungeke wawusho umdlavuza ngeEksreyi, uyinyama uqobo lwayo, ungeke wawubona. Yinye kuphela into engenziwa, bagawule kowesifazane futhi bamsike izicucu. Yilokho kuphela. Manje ukuba kwakukade kungumama omncane, ngangiyomdedela avivinye ukukholwa kwakhe kuNkulunkulu esikhundleni sokwenza "ukuhlolwa ukuhlinzwa" ngomuntu onjalo. Manje uma ngi—uma nginephutha, uma ngi—uma nginenjongo engalungile, ngifuna uNkulunkulu angithethelele, niyabo. Isizathu angifuni nicabange ukuthi angikholelwa ekuhlinzweni noma angikholelwa kodokotela nezinto. Lokho kulungile. Kodwa ngicabanga ukuthi ubufanele wazi ukuthi wenzani ngaphambi kokuba umbe kulowomuntu,

ungabasebenziseli nje ukuhlola kanjalo. Kunjalo. Futhi manje, kusobala, angeke aphila. Yilokho kuphela. Uma ephila, kuzoba ngempela ngesinye sezimangaliso ezinkulu kunazo zonke esake senzeka. Ngenkathi owesifazane ebuka phansi futhi wabona ukuthi izibilini zakhe ziseceleni, nezinso zakhe zazifanele zisebenze kolunye uhlangothi, wavele washona ka*nje,* wedlula. . .Ngani, kwakungesiyo into. . .into encane bandla yayingasekho. Futhi nje cishe umama oneminyaka engamashumi amabili-nambili noma amashumi amabili-nanhlanu enabantwanyana abathathu noma abane afanele abakhulise. Into edabukisa kakhulu engake ngayizwa empilweni yami. Ngathi, "Ngendlela yami yokukucabanga, udokotela unecala loku. . ." Uma ethathe lowo wesifazane ukuba nje ahlole ngaye ngoba nje idolobha lalizokukhokhela, khona-ke akulungile, kwakungafanele kuvunyelwe.

333 [Umuntu uyabuza ukuthi uNkulunkulu angambuyisela yini owesifazane—Umhl.] Awu, ngiyakutshela, mfowethu, khona akusikho okungenakwenzeka. Futhi aku—ku. . .Ku—kungenzeka, kanti futhi kuthembakala ukuthi kungenzeka. Ngoba ngiyamazi umuntu owayenqamuke ingalo, eCalifornia (nonke niyakulandela qobo lwakho ephepheni), wakhulekelwa, na*le*ngalo yayinqamuke ngenhla *lapha*, isihlumile yehla kwaze kwathi iminwe yaphuma kuyo manje; kwaya endololwaneni, kwaya esihlakaleni, kwaya esandleni, nezingxenye zamaqupha kwabuyela eminweni, niyabo. Kuse, ngiyakholwa, u*Mmemezeli woKholo* inyanga ngayinye. Ngisho nangenkathi esenezandla zakhe esiphume ka*nje*; kwakhombisa lapho ingalo yakhe yanqamuka khona, lapho eyahluma khona. Inyanga ngayinye ukuthi iza kanjani, cishe unyaka.

334 [Umuntu uyakhuluma esebandleni futhi—Umhl.] Impela, kunjalo. Ngiyakholwa. . .Ku—ku—kuyinto engavamile, niyabo, kuyinto engavamile impela. Kanye ngasikhathi ngikuzwile. Manje, noMfowethu Bosworth, wakhulekela owesifazane ngobunye ubusuku. Futhi nganginoyedwa emhlanganweni wami. Kodwa okaMfowethu Bosworth waba ngaso lesosikhathi; owami wathatha isikhashanyana ukuba akwenze.

335 Wakhulekela owesifazane. . .Manje, ngabufunda ubufakazi bowesifazane. Wayenomdlavuza, engenakhala; wawudle ikhala lakhe lasuka. Futhi ngokusa okulandelayo owesifazane wayesenekhala. Manje, ngiyakwazi lokhu. . .Manje, lowo okaMfowethu Bosworth, encwadini yakhe ethiwa u*Kristu UMphilisi,* ngiyakholwa, noma, *UMlethi weNjabulo,* eyodwa. Manje, kusebufakazini bowesifazane, negama lakhe nekheli. Futhi unomakhelwane nodokotela nayo yonke enye into ukukufakazisa, ukuthi kwenzeka.

336 Manje, eLittle Rock, e-Arkansas, nobunye ubusuku ekamelweni, ngangikhuleka lapho. . .akusiyo iLittle Rock, kodwa iJonesboro. Ukuthi ngangikhuleka. . .ngathi,

"Ngizohlala ngize ngikhulekele umuntu wokugcina." Ngangisemsamo izinsuku eziyisishiyagalombili nobusuku, niyabo. Kwase kuthi-ke . . . futhi ngasekamelweni kwakukhona owesifazane onyukayo, wayephakamise iduku lakhe *kanje*, futhi ngangicabanga ukuthi wayekhala izinyembezi. Ngase ngithi . . . O, ngiqagele kwakungelesibili noma elesithathu nqo ekuseni, ngathi, "Ungakhali izinyembezi, dade, uNkulunkulu ungumphilisi."

337 Wathi, "Angikhali izinyembezi, Mfowethu Branham." Walisusa; wayengenakhala, niyabo. Odokotela babethe . . . Umdlavuza wase udle waze wayofika phansi ethanjeni elimhlophe . . . babekhombisa. Futhi ngamkhulekela, futhi ngacela iNkosi ukuba imphilise.

338 Futhi cishe emavikini amane noma amahlanu kusukela ngaleyonkathi, ngangiseTexarkana. Futhi kwakukhona umnumzane ohloniphekile egqoke kahle ehlezi lapho, wathi, "Ngingaba negama nje, Mfowethu Branham na?"

339 Wathi nje angafika emsamo, omunye wabangenisi wazama ukumenza athule. Ngathi, "Awu, ake sibone."

340 Wathi, "Uyalikhumbula lelinenekazi eliselincane na?"

341 Ngathi, "Qhabo, angilikhumbuli."

342 Lathi, "Uma ubuke lesisithombe uzokukhumbula." Futhi wayengumhloli e—eTexarkana, nalowo kwakungunina enekhala elisha-sha selihlumile, nje lilolongeke njengelinye.

343 Manje lokho kukhombisa ukuthi uNkulunkulu . . . Ngikubonile kwenziwa. Manje, uNkulunkulu wayengamenzela lokho uNkk. Harvey omncane. Futhi ngikhulekela ukuthi Uyakwenza, ngokuba into encane bandla ifuna ukuphila.

344 Mfowethu Tony, kukhona obunakho na? [UMfowethu Tony ubika ukuphilisa—Umhl.] Kunjalo. Amen. Amen. Yebo, lokho kuhle, futhi. Yebo, Uzokwenza impela, Ungumphilisi.

345 [Omunye umuntu uyaphawula—Umhl.] Yebo. Yebo. Yebo, mfowethu. Amen. Impela. Ya. Ngizoqiniseka . . . Futhi bengethemba ukuthi uNkulunkulu ukubuyisela khona, ndodana, ungasithatha usibuyisele emuva ngqo futhi umkhombise. Kuyikho impela nje. Kungokobufakazi enkazimulweni kaNkulunkulu, khulekela ukuthi uNkulunkulu uzokwenza. O, U—U . . . Uma EnguNkulunkulu uSomandla, Angenza zonke izinto. Uma Engenakuyenza, zonke izinto, Akasuye uNkulunkulu uSomandla.

346 Kukhona into eyasenza saba yilokho esiyikho, ngendlela esiyiyo, kungenjalo sasiyoba ne—nekhanda elifana nenyoni, noma into efana naleyo; uma wayengekho uNgqondongqondo emva kwethu ukwenza ngamunye nesimo, ukwenza umoki, umpopula, isundu, no—nokwehlukanisa phakathi kwazo ukuthi—ukuthi ziyini. Akasenzi ne . . . ezinye zinoboya, nezinye

zinezimpaphe, nezinye zinezikhumba, ukuthi wena . . . Niyabo, ngu—nguNgqondongqondo emva kwalokho, o—obusa lokho. Kusobala Uphethe izinto zonke ngezandla zaKhe. Futhi ngiyazi angenza izinto zonke. Futhi sizokukhulekela, sizokhuleka.

347 [Omunye umuntu uyakhuluma esebandleni—Umhl.] Kuyikho. Sine . . .

348 [UDadewethu Snyder uthi, "Mfowethu Billy, uxolo"—Umhl.] Yebo, mem, lokho kulungile, qhubeka. [UDadewethu Snyder ubika "ukuphiliswa" ngenkathi uMfowethu Branham emkhulekela ngelinye iSonto] Amen. Uyazi, ngizamile ukucabanga, Dadewethu Snyder, ngesinye isikhathi ngenkathi ngimi lapha ngikulologcobo, ngacabanga . . . Ngatshela uMfowethu Cox, ngathi, "Angizukuzama ngisho noma yimiphi yaleyomihlangano yokubona okufihlakele ezansi etabernakele." O, awazi ukuthi lowodeveli ungiluma kanjani ngasesiqwini, dadewethu. Ukuthi ukwenza kanjani—kanjani! Niyazi, engitshela ngalokhu ukubona okufihlakele.

349 Futhi lapha, kwenzeka ngathola ukuthi udadewabo kaNkk. Wood lapha . . . Ngangingakaze ngibone nayimuphi wabantu bakubo. Isigejane sabo saphiliswa ngalesosikhathi, futhi wonke umuntu . . . Ngani, niyazi, yiphesente elikhulu lalabobantu elaphiliswa. Futhi emva kwe . . . Into exakile manje; udadewabo, ngangidle isapha naye ngobunye ubusuku, cishe emavikini amabili ngaphambi kwalokho, . . . O, kusezansi le ezintabeni zaseKentucky, futhi ngi—ngiyazi nje unephimbo elinjengelikaNkk. Wood, futhi kwakungakhanyi kakhulu ekamelweni. Futhi angizange ngimnake empeleni, ngangi, ngaxoxa kakhulu nomyeni wakhe, wathola ukwehlukaniswa. Futhi saphuma sase sihlala phansi sadla; futhi siyabuyela, ngaxoxa nomyeni wakhe, wasukuma wayesephuma. NoNkulunkulu OnguMahluleli wami onesizotha uyazi (ngimi ngakulelipulpiti) angizange ngimqonde lowo wesifazane.

350 Kwase kuthi-ke emva kokuba inkonzo yokuphilisa isiphelile, ngenza ukubizela e-altare ukuba izoni ziphenduke. Futhi wayekade engozidlayo kakhulu ngokumelana naLo; futhi waphenduka futhi unikela impilo yakhe kuKristu, waphakamisa isandla sakhe ukuthi uzonikela impilo yakhe kuKristu, futhi wayekhala izinyembezi. Emva kwalo lonke ugcobo seluhambile; ngenza ukubizela kwami e-altare, kanjalonjalo. Kwase kuthi-ke kwase kwenzeka ngaphenduka, futhi nakhu kwabakhona umbono, ngase ngibona umfowabo; okwakungudade, lona kwakungudadewabo, nabo ndawonye.

351 Futhi ngacabanga ukuthi kwakungumkaCharlie, ngoba ngangazi ngihlezi etafuleni ngeliny'ilanga, ezansi lapho e—endlini kaCharlie . . . Umkakhe omncane, into encanyana, iNkosi yangikhombisa inkathazo ayekade enayo. Futhi ngalo lelohora, iNkosi yathinta umzimba wakhe, uhlezi

lapho etafuleni lakhe manje. Tony, lapho esasikhona, ezansi lapho, sahamba sayozingela izingwejeje. NeNkosi yathinta umzimba wakhe yase ithatha lento ayedingeka ayigqoke konke e. . .yonke impilo yakhe, isuke kuye; nje ehlezi lapho. Nowesifazane omncane njalo edla aze ayofika kwelinye ichopho letafula, kodwa namhlanje, ufika azungeze ngqo, futhi agudluze isihlalo sakhe singene, bese edla eduze kwami ngqo. Wayengazi ukuthi wayenzani. Umyeni wakhe ehlezi *kanje,* noMfowethu Banks ehlezi lapho, nathi sixoxa. Futhi wazungeza, wayesethatha isihlalo sakhe, wayesesibeka ngapha eceleni kwami. Futhi kwakungokwenhloso, iNkosi yakhombisa umbono khona lapho. Ngase ngibizela umyeni wakhe phandle, ngoba kwakuyinkathazo yabesifazane, ngiqala ukumtshela ngokuthi kwenzekeni. Wathi, "Mfowethu Branham, kwenzeka ngaleyondlela impela, kanjalo impela." Futhi lapho wamtshela, neNkosi yamphilisa. Kulungile.

352 Kwase kuthi-ke emva kokuba inkonzo isiphelile ngobunye ubusuku, nalona omunye udade, ngambona loCharles omncane nalona wesifazane bendawonye. Ngacabanga, "Lowo kufanele ukuthi unkosikazi wakhe; kodwa umkakhe unezinwele ezimhloshana, nalona ungowesifazane onekhanda elimnyama." Futhi kwenzeka ngabona umbono usuka ngale ekhoneni ngapha. Futhi wayehlezi lapho esula amehlo akhe neNkosi yakhombisa umbono emva kokuba waye. . .ukubizela e-altare. . .emva kokuba sekuphele umhlangano womkhuleko, ukuphiliswa kwabagulayo, nokubizela e-altare kwakwenziwe, noNkulunkulu walinda waze waphenduka futhi unikela impilo yakhe kuYe wayesejika-ke futhi wamphilisa. Futhi wayekade. . . izinkathazo zakhe zazimvuvukalisile iminyaka. Futhi usehle kakhulu kangako, nayo yonke into, izinyawo zakhe sezize zashwabana lapho konke kade kwedlule kuye (ophoyizeni) uphuma emzimbeni wakhe. Uzizwa engcono kunoma ake akuzwa eminyakeni, niyabo. Nokuthi ikwenza kanjani lokho iNkosi ngomusa waYo omangalisayo! Ngicabanga ukuthi ikanjalo indaba; ayinjalo, Dadewethu Wood na? Nokuthi Yenza kanjani! Emva. . .Uthini? [UDadewethu Wood uthi, "Wehle ngamaphawondi ayisikhombisa ngeviki eledlule."—Umhl.] Amaphawondi ayisikhombisa ngeviki. O, UnguNkulunkulu! Akanjalo na?

353 Manje, ngizonitshela, isizathu sokuba ngisho kuMfowethu Neville. . .Ngicabange ukuthi mhlawumbe unomlayezo walobubusuku. Uthe, "Qhabo," ubengenawo. Futhi nginemibuzo embalwa lapha oshiyiwe, ngizizwe ngokwesimilo ngibophezelekile ukwehlela lapha futhi ngiphendule lemibuzo. Bese-ke ngineminye futhi emibili noma emithathu mhlawumbe engeke ngiyithole kulobubusuku.

354 Ngifuna ukunikhombisa eminye ubusanda kufakwa nje uvela kumshumayeli. UMfowethu Neville nje, noma,

uBeeler uyilethile nje kimi. [UMfowethu Branham uphendula imibuzo elandelayo eyisishiyagalombili eNgxenyeni III, kusuka kwisigaba 668, njengezinombolo zemibuzo 67 kuya ku 74—Umhl.]

Amele ini amatshe eSambulweni 21:19 nelama 20 na?

Chaza izilo ezine zeSambulo 5. . . Uqonde ese 6; akusiso iSambulo 5, ngese 6, ngiyacabanga.

Futhi angobani amalunga angamashumi amabili-nane na?

Yayisho ukuthini intambo ebomvu kaGenesisi 38 na?

Zifanele zithunyelwe kuphi iziphiwo mayelana nokufa kofakazi ababili, iSambulo 11 na?

Bayoba kuphi abangcwele emva kokubusa iminyaka eyinkulungwane na? Futhi hlobo luni lomzimba abayoba nalo na?

Singazehlulela kanjani izingelosi na?

Nwele zini eziba ngezezingelosi zabaseKorinte bokuQala na?

355 Ukhuluma ngemihle, lowo ngemihle. Mhlampe angizukufika kuyo kulobubusuku, kodwa uma iNkosi ithanda, ngizozama ukuyithola ngesikhathi esilandelayo uma singenela lokho.

356 Ngineminye emihle impela phakathi kulobubusuku; ngakho sizokhuleka nje manje futhi sicele iNkosi ukuba isisize, futhi singena kuyo ngqo kwelandelayo, o, engamashumi amathathu-nanhlanu, imizuzu engamashumi amane.

357 Manje, Baba waseZulwini obusisiweyo, siyaKubonga ngakho konke lokho Osenzele khona. Futhi, o, kuyamangalisa kakhulu ukuthi umusa wakho ufinyelela phansi kithi. Ngiyacabanga manje, ngobunye ubusuku, nalesosithandwa esincane sami, o, sigula kakhulu, futhi Ufika enkundleni. Umkhuhlane waso uqala ukunqamuka ngalo lelohora, futhi usuphele ngokuphelele manje. NgiyaKubonga. Ne . . . siyakhuleka nje ukuthi Uzoba nalowo nalowo ocele isicelo kulobubusuku. Futhi sazi okuncane, kuze kufike ekhaya lethu uqobo, ukuthi kusho ukuthini, umkhuleko omncane. O Nkulunkulu, ini . . . uba nguWe ngempela kanjani—kanjani. Ngalelohora lapho udokotela eyosuka ahambe, futhi athi, "Angazi, angikaze ngibone noma yini yenza njengakho," bese-ke iNkosi uJesu ingena enkundleni.

358 O Nkulunkulu, Unguwe ngempela kithi, futhi sijabula kakhulu ngakho. Sikhulekela ukuba Usithethelele kuzo zonke izindlela zethu zokuvilapha, nezindlela zethu eziwubuwula. Futhi, o, sikhumbule nje, Nkosi, ukuthi siyinyama yomuntu ezweni elimnyama, izwe lobumnyama nesono nenxushunxushu. Futhi sibuka ngeveyili, njengoba kwakunjalo, phezu kobuso bethu, futhi sibona kuphela futhi sazi njengoba senza ngokobuntu lapha. Kodwa ngoluny'usuku lapho leyoveyili

isisuswa, siyoKubona ubuso nobuso futhi sazi njengalokhu saziwa. Yilolosuku esilulangazelele.

359 Siyakhuleka Baba, manje, ukuthi Uzosisiza njengoba sizama ukwabela abantu iZwi likaNkulunkulu, ngokwezicelo zabo. Susa konke ukugula kithi. SiyaKudinga, Nkosi. Futhi sikhulekela ukuthi Uzosipha khona. Masiphiwe umusa waKho omningi, ngokuba sikucele eGameni likaJesu. Amen.

360 Manje, ekuphenduleni imibuzo, angisuye odlula bonke ezweni, niyazi. Kodwa ngizophendula nje ngakho konke ukwazi kwami.

361 Nanku engaqala ngawo ngobunye ubusuku, futhi ngadingeka ukuba ngime:

60. "NgaMoya munye thina sonke sabhaphathizwa emzimbeni kaKristu." (Nonke niyakhumbula ukuthi lowo kwakungumbuzo engangikuwo. Manje lowo utholakala, kusobala, kwabaseKorinte bokuQala 12)**. . . Ngesikhathi esi . . . semukela ukuzalwa okusha, lokhu kuyenzeka. Yilokhu . . . Ngabe lona ngumBhaphathizo kaMoya oNgcwele, noma ngabe kukhona umbhaphathizo wakamuva, noma ngabe ukugcwalisa na?**

362 Manje, lapho ngumbuzo ngempela, futhi besingachitha sonke isikhathi sethu esiseleyo kulowo ngqo, futhi kulobubusuku nakusasa ebusuku kanjalonjalo. Bekungamboza . . . bekunga—bekungathatha futhi kubophele iBhayibheli lonke ndawonye. Wonke umBhalo ufanele ubophane ndawonye ngokufaneleyo kanye nawo wonke omunye umBhalo eBhayibhelini.

363 Kodwa nje ukuzama ukuwenza ubemfisha nje, ucace njengoba ngazi ukuthi wenziwa kanjani, qhabo; uma ukholwa eNkosini uJesu Kristu, khona-ke unokuzalwa okusha. Uma ukholwa eNkosini, wemukela umcabango omusha, ukuphila okusha, kodwa akusiwo umBhaphathizo kaMoya oNgcwele. Niyabo? Unokuzalwa okusha uma ukholwa, unokuPhila okuPhakade. Kuyisipho sikaNkulunkulu ophiwa sona ngomusa wobukhosi ngokuvuma isipho uNkulunkulu akupha sona. "O—ozwa amaZwi aMi akholwe ngoNgithumileyo, unokuPhila okuPhakade." Unokuphila okungunaphakade; lokho ukuzalwa okusha, uyaphenduka, kusho ukuthi uya "jikiswa."

364 Kodwa umBhaphathizo kaMoya oNgcwele ukufaka emzimbeni kaKristu, uthobele iziphiwo zenkonzo. Awukwenzi ube ngokunye futhi komKristu, ukufaka nje emzimbeni weziphiwo. Niyabo? "Manje, ngaMoya munye" (KwabaseKorinte bokuQala 12) "thina sonke sabhaphathizwa sibe mzimba munye. Manje," kusho uPawulu, "kuneziphiwo ezehlukene, futhi kulomzimba yiziphiwo zokomoya eziyisishiyagalolunye." Futhi kulomzimba . . . Ufanele ubhaphathizelwe emzimbeni ukuze ubenaso esinye saleziziphiwo. Zifika nomzimba.

365 Kodwa, manje, mayelana nokuba nokuPhila okuPhakade nokuba ngumKristu, uba ngumKristu ngomzuzwana ukholwa. Manje, lokho akusikho ukuzenzisa, lokho ngukukholwa ngeqiniso eNkosini uJesu bese uMemukela njengoMsindisi oqondene nawe; uzalwa ngokusha khona lapho, futhi unokuPhila okuPhakade. UNkulunkulu ufike angene kuwe.

366 Manje bhekisisa, ukuPhila okuPhakade; uJesu wathi, "Ozwa amaZwi aMi akholwe NgoNgithumileyo, unokuPhila okuPhakade, futhi akasayikuya ekwahlulelweni kodwa wedlulile ekufeni wangena ekuPhileni." Usuyisidalwa esisha ngaso lesosikhathi. Manje-ke uPawulu wayehlangane nabanye balabobantu, enhla eZenzweni 19. Babenomshumayeli enhla lapho owabe eyisazimthetho esiphendukileyo esigama lingu Apolo. NoApolo wayeyindoda enamandla emiBhalweni, futhi wayefakazisa ngemiBhalo ukuthi uJesu wayenguKristu. Niyabo?

367 Manje bhekisisani. UApolo, ngeZwi, wayefakazisa ngeZwi. "Ukukholwa kuvela ngokuzwa, ukuzwa iZwi. Ozwa iZwi laMi, akholwe NgoNgithumileyo, unokuphila okungunaphakade." Niyakuthola na? UApolo, ngeZwi, wayefakazisa. Nalawa kwakungamaKristu, ayengabalandeli, abafundi. NoApolo wayefakazisa ngeZwi, ukuthi uJesu wayenguKristu. Futhi babenenjabulo enkulu futhi balemukela iZwi, nokho bazi kuphela umbhaphathizo kaJohane.

368 Futhi ngenkathi uPawulu edlula emazweni angasenhla ase-Efesu, ufumana lababafundi wayesethi, "Nimamukele yini uMoya oNgcwele *lokhu* nikholiwe na?" Niyabo?

369 Manje, uma ukholwa, uJesu wathi, "UnokuPhila okuPhakade." Lokho ngukuzalwa okusha. Lokho ngukuphenduka kwakho, uguquka. Kodwa umBhaphathizo kaMoya oNgcwele ungamandla kaNkulunkulu obhaphathizelwa kuwo futhi uphansi kwaleziziphiwo zokomoya eziyisishiyagalolunye ukuba zisebenze ngawe; njengoku, shumayela, abavangeli, abaphostoli, abelusi, abaprofethi, . . . nazo zonke iziphiwo zomzimba zizongena kulokhu, uma ubhaphathizelwa kulomzimba. Futhi lokho yi . . . awukwenzi ube ngokunye futhi umKristu, ukubeka nje endaweni eyiyonayona endaweni ukuba umoya okhonzayo eBandleni likaNkulunkulu ophilayo. Manje niyakuthola na? Niyabo?

370 Manje umbuzo uthi . . . Ake siwuphendule ngamunye ngamunye, kunemibuzo emithathu.

> **"NgaMoya munye thina sonke sabhaphathizwa sibe mzimba munye kaKristu."**

Lokho kuqinisile, kwabaseKorinte bokuQala 12 bazonikeza impendulo kulokho. Kulungile.

> **Ngalesosikhathi semukela ukuzalwa okusha, lokhu kuyenzeka na? Ngabe lokho kungenkathi na?**

371 Yilokho abafuna ukukwazi, yebo... "NgaMoya munye..." Qhabo. Qhabo. "NgaMoya munye thina sonke sabhaphathizwa sibe mzimba munye." Niyabo, lokho akusikho ngenkathi ukuzalwa okusha kuqala, ukuzalwa okusha kuqala ngenkathi u *kholwa* eNkosini uJesu.

372 Manje niyabo, akukho i...akukho neyodwa into...Manje lalelani. Yini ongayenza ngaphandle kokukholwa na? Yini enye engaphezulu ongayenza na? Yini ongayenza ngakho enye ngaphezulu kunokukukholwa nje na? Ngitshele into eyodwa obungayenza. Akukho neyodwa into ongayenza engaphandle kokuLikholwa. Manje, uma noma yini efika ngaphandle kokukholwa kwakho, akusona isenzo esingesakho uqobo, yisenzo sikaNkulunkulu. Ngakho-ke...

373 Manje ukuba besizothi uma u...Izikhathi ezininginingi ngibonile, izikhathi eziningi, abantu bemukela "ubufakazi obubonakalayo bokuqala bokukhuluma ngezilimi" njengoMoya oNgcwele. Futhi ngezinye izikhathi banyakazisa abantu, noma babashaye futhi babambambathe, bethi, "Kusho. Kusho. Kusho. Kusho." Niyazi, baphindaphinde igama, "Kusho. Kusho. Kusho." Niyabo, kuyinto ozenzela yona wena. Futhi—futhi—futhi aku...aku...a—akulutho. Ungahle uthole ukudideka kwezilimi. Ungahle uthole i—inqwaba yezinto, namadlingozi. Kodwa uma noma yini ifika ngaphandle kokukholwa kwakho okuqondene nawe, kuzofanele kube yisipho sobuNkulunkulu sikaNkulunkulu siphiwa wena. Niyabo?

374 "Futhi ngaMoya munye thina sonke sabhaphathizwa sibe mzimba munye." Lokho kuqinisile, niyabo. UmBhaphathizo kaMoya oNgcwele uyisenzo esehlukile ekuzalweni okusha. Okukodwa ngukuzalwa, okukodwa ngumbhaphathizo. Okukodwa kukulethela ukuPhila okuPhakade, okunye kukupha amandla. Kupha amandla ekuPhileni okuPhakade, niyabo, ukusebenza. Manje nikutholile na? Okeyi. Kulungile.

375 Manje nanku omunye, uba ngowesibili, wedlula yonke engaba nayo ngalobobusuku:

61. Wawukuphi uMoya kaJesu izinsuku ezintathu umzimba waKhe usethuneni na? Wawukuphi uMoya waKhe na?

376 Manje, umoya waKhe, uma nizolandela imiBhalo,...awu, besingaletha nje izindawo eziningi. Kodwa, angazi noma, ubani oneBhayibheli na? Mfowethu Stricker, unalo iBhayibheli na? Kulungile. Mfowethu Neville, unalo elilodwa na? Ngitholele amaHubo 16:10. Nobani omunye na? Dadewethu Wood, unalo iBhayibheli lapho na? Awu, Mfowethu Stricker, (kulungile, noma yimuphi), ngitholele iZenzo 2:27, iZenzo 2:27.

377 Futhi manje, indawo yokuqala, ngenkathi uJesu efa... Uma ufa, umzimba wakho uyafa. Igama elithi *ukufa* lisho u "kwehlukanisa," ukwehlukaniswa nje nabathandekayo bakho. Kodwa lapha Wakubeka lokhu, kuJohane oNgcwele, isahluko 11,

"Ozwa . . ." Hhayi . . . Ngiyaxolisa, lokho kukuJohane oNgcwele 5:24, "Ozwa amaZwi aMi unokuPhila okuPhakade."

378 UJesu wathi kuMarta, oza ukuzomhlangabeza, . . . Wathi, "Uma Ubukhona, umnewethu nga engafanga. Kepha nakalokhu, noma yini oKucela kuNkulunkulu, uNkulunkulu uzakuKunika khona."

379 Wathi, "Mina ngingukuVuka nokuPhila." Niyabo? "Okholwa yiMi, noma efa, wophila; nalowo ophila akholwe yiMi, kasoze afa."

380 Manje—manje, kukhona ingxenye yethu engafi. Futhi njengoba ngisanda kuphuma nje emgqeni wemiBhalo, yonke into enesiqalo inesiphelo. Yizinto engenasiqalo, engenasiphelo. Ngakho ke uma semukela uKristu, uNkulunkulu, siba ngamadodana namadodakazi kaNkulunkulu, nokuPhila kwethu akupheli nje njengoba ukuPhila kukaNkulunkulu kungapheli; sinePhakade.

381 Manje, igama elithi *kuze kube phakade,* sedlulile kulo. Igama *kuze kube phakade* yi "banga lesikhathi," kuze kube phakade *na* (isihlanganiso) phakade. Futhi sitholile lapha ukuthi line—linesiphelo, njengazo zonke nje izinhlupheko, nakho konke ukugula, nalo lonke usizi, nakho konke ukujeziswa, nesihogo qobo lwaso sinesiphelo.

382 Kodwa ukuPhila okuPhakade akunasiphelo, ngoba Kwakungenasiqalo. Akusoze kwafa ngoba Akuzange kuzalwe. Kwakungenasiqalo sezinsuku, Akunasiphelo sesikhathi. Manje, indlela kuphela esingaphila ngayo Phakade, ingokwemukela into ePhakade. NoNkulunkulu wayekhona; ngaphambi kokuba kubekhona noma yini, kwakunguNkulunkulu. UNkulunkulu akazange abe nesiqalo noma isiphelo.

383 NoNkulunkulu wayeyiloMoya omkhulu. SiMdweba isithombe njenge—ngemibala eyisikhombisa yothingo lwenkosikazi elisibekela . . . Umnsalo empeleni wawungasibekela umhlaba ukuba awushayanga umhlaba. Lungamanzi nje esiyingini sokugoba komhlaba, okulwenzayo. Kodwa, manje, njengoba uNkulunkulu ePhakade, futhi WayengukuPhelela: uthando oluphelele, ukuthula okuphelele, ukujabula okuphelele, ukweneliseka okuphelele. Yonke leyomimoya eyisikhombisa (njengoba sithola eSambulweni), iyaphuma; yayenza uNkulunkulu, kwakungukuphelela. Yonke enye into engaphandle kwalokho ibiyinto ephendukezelwe kuLokho.

384 Manje indlela kuphela esingabuyela ngayo ekupheleleni, ngukubuya naLokho (ukuphelela, okunguNkulunkulu). Khona-ke siza ekupheleleni, khona-ke sinokuPhila okuPhakade; okungenasiphelo, noma okungena—okungenalutho, ngukuPhila okuPhakade nje kuze kube phakade.

385 Manje ukhuluma ngomphefumulo . . . umoya. Ngokuba sithwele imizimba yethu phezu kwethuna elingcweliswe kunakho konke lethu, okwalomzimba. Nomzimba . . . endaweni yokuqala, ngenkathi uNkulunkulu, iZwi-mcabango elaphuma kuNkulunkulu . . .

386 Noma, njengoba ngedlulile kukho, amaKatolika aKubiza ngokuthi, "Ubudodana bukaNkulunkulu obuPhakade." Okungukuthi, njengoba ngishilo ngaphambili, igama alinamqondo ngisho. Niyabo, ingeke yabakhona indodana yaPhakade, ngoba indodana yadingeka ibe nesiqalo. Futhi ngakho uJesu wayenesiqalo, uNkulunkulu wayengenasiqalo. Niyabo? Kodwa iNdodana yayiyi . . . hhayi ubudodana baPhakade, kodwa iNdodana eyayinoYise ekuqaleni kwakuyiZwi-mcabango elaphuma kuNkulunkulu.

387 Futhi kwakungumzimba-moya kaNkulunkulu owaphumayo. Isimo somuntu esasingenawo amehlo njengoba nibona; iso elingcono. Wawungenazindlebe njengoba nizwa, kodwa ukuzwa okukude kakhulu. Niyabo, Wawungumzimba-moya, ukuthi, lonke loluthingo lwenkosikazi lwazehlisa lwangena e—emzimbeni-moya. UMose waWubona ngenkathi Wedlula edwaleni kanjalo. Wabona izingxenye zomhlane, wathi, "Kwakubukeka kufana nomuntu."

388 UAbrahama waMbona ngenkathi Ehlela phansi wangena enyameni yomuntu futhi udla inkonyane, waphuza ubisi, udla ibhotela. UAbrahama waMbona lapho Engena nje, wayese-ke enyamalala khona lapho kuwo. Sithole ukuthi imizimba yethu yenziwe ngezakhamzimba eziyishumi nesithupha zomhlaba, zihlangana ndawonye nje. Futhi uNkulunkulu wazihlanganisa ndawonye, wayesefaka iziNgelosi ezimbili kulemizimba; iziNgelosi ezamayo futhi zaxoxa. NeziNgelosi zazingabantu kowodwa . . . futhi ngalesosikhathi.

389 Manje qaphelani, sithola ukuthi, Wayengubani uMelkisedeki ngaphandle kokuba nguNkulunkulu uqobo lwaKhe! Kwakungeke kube ngomunye umuntu, ngokuba WayeyiNkosi yaseSalema okuyiJerusalema. Wayengenayise engenanina; wayengeke abe nguJesu, ngoba Wayenoyise nonina. Wayengenakuqala kwezinsuku, engenakuphela kokuphila; Munye kuphela onalokho, lowo nguNkulunkulu. KwakunguNkulunkulu akhe lapha emzimbeni-moya. Niyabo? Qaphelani, iNkosi yaseSalema.

390 Manje, uNkulunkulu ubehlala unyaka wonke, kubantu baKhe. KwakunguNkulunkulu owayekuDavide, owamenza wahlala phezu kwentaba, futhi njengenkosi enqatshiweyo, futhi ekhala izinyembezi. LowoMoya ofanayo wabonakaliswa kuJesu iNdodana kaDavide, Owanqatshwa eJerusalema futhi wakhala izinyembezi.

391 UJosefa, wathengiswa ngezinhlamvu ezingamashumi amathathu zesiliva, wazondwa ngumfowabo, wathandwa nguyise, wahlaliswa ngakwesokunene sikaFaro, futhi akukho muntu owayengeza ngaphandle uma kwase ku . . . eza ngoJosefa, necilongo lakhala nawo onke amadolo aguqa kuJosefa: umfanekiso ophelele kaKristu. Lowo kwakunguMoya kaKristu uhlala kulawo madoda. Niyabo?

392 Manje, manje lapha ngenkathi uJesu efa, kwakunguNkulunkulu ebonakaliswa enyameni. UNkulunkulu waba ngumuntu. Emithethweni yokuhlengwa, indlela kuphela umuntu ayengahlenga ngayo ifa elilahlekile likaIsrayeli, wayefanele abe yisihlobo somndeni. Wayefanele abe yisihlobo somndeni esisondele. INcwadi kaRuthe ikuchaza kahle; futhi wayefanele abe yisihlobo somndeni. Ngakho uNkulunkulu wadingeka abe yizihlobo zegazi kumuntu, ukuze umuntu abe yizihlobo zegazi kuNkulunkulu. Niyabo?

393 Unomoya kuye, umuntu unjalo uma ezelwe, ngoba ngumoya wemvelo. Ngumoya wezwe, ngumoya ka—kankulunkulu walelizwe. Uyinzalo nje ka-Adamu.

394 Isihlahla siyazikhiqiza. Isimila siyazikhiqiza. Izilwane ziyazikhiqiza. Abantu bayazikhiqiza. Bangumkhiqizo ovele kokudaliweyo kwasekuqaleni. Niyakuthola na?

395 Manje, manje uma umuntu ezelwe, uzelwe nomoya okuye walelizwe. Yingalesosizathu efanele azalwe ngokusha. Ngokuba lomoya uvela emcabangweni ngobaba nomama, okwakungumcabango wocansi, futhi ngokoqobo wawungeke uphile kuze kube phakade. Ngakho ufanele azalwe ngokusha. Futhi ngaphambi kokuba akwenze lokho, uNkulunkulu wadingeka ehle futhi enze indlela yakhe ukuba azalwe ngokusha; ngoba wayengenandlela yokuba azihlenge yena, wayengenathemba. Aka . . . engenathemba, engenaNkulunkulu, engenaKristu, ezweni, elahlekile futhi engasekho. U—u . . . ayikho into ayengayenza ukuba azisindise. U . . . yonke . . . Akunandaba noma ngabe wayengumpristi omkhulu, uma wayengumbhishobhi, uma wayenguphapha, noma ngabe wayeyini, unecala nje njengomuntu olandelayo.

396 Ngakho, kwakufanele kuthathe Lowo owayengenacala, ukukwenza. Futhi okunguyena kuphela Owayengenacala kwakunguNkulunkulu uqobo lwaKhe. NoNkulunkulu kwadingeka ehle futhi abe ngumuntu (futhi Wafika ngesimo sikaKristu) ukubambelela umtinyeli wokufa, ukukhipha udosi lokufa, ukusihlenga, ukuze si . . . hhayi ngemisebenzi yethu noma ngokulunga kwethu (asinakho), kodwa ngomusa waKhe, ukuba sisindiswe. Khona-ke semukela okokuPhila kwaKhe kulomzimba ofayo, futhi manje sesingamadodana namadodakazi kaNkulunkulu, futhi

sinokuPhila okuPhakade phakathi kwethu. Singamadodana namadodakazi kaNkulunkulu. Ngakho-ke, uJesu, ephila . . .

397 Futhi akukho-muntu, akunandaba ukuthi umubi noma ulunge kangakanani, lapho ezo . . . uma eshiya lomhlaba, akafile. Ukwenye indawo. Kodwa unokuphila okuyobhubha, emva kokuba esejezisiwe esihogweni ngemisebenzi yakhe, u . . . kodwa nokho lokho kuphila kuzofanele kukhawuke. Lunye kuphela uhlobo lokuPhila okuPhakade.

398 Manje, sedlulile kulokho. Uma umuntu engaba yisoni futhi ajeziswe kuze kube phakade . . . Angeke ajeziswa kuze kube phakade ngaphandle uma enokuPhila okuPhakade. Uma enokuPhila okuPhakade, usindisiwe. Niyabo? Ngakho lunye kuphela uhlobo lokuPhila okuPhakade, nalokho yi*Zoe*, "ukuPhila kukaNkulunkulu." Futhi angebhubhe.

399 Kodwa ababi basendaweni yo—yokulinda (ekuhlushweni) ekwahlulelweni kwabo (ukuba behlulelwe ngokwemisebenzi eyenziwe emzimbeni) ngosuku lokugcina. Manje, kodwa si . . . Ezinye izono zomuntu zihamba phambi kwabo, ezinye ziyabalandela.

400 Manje uma sivuma izono zethu, Ulungile ukuba asithethelele, ngakho-ke asizukudingeka neze ukuba sime ekwahluleleni kukaNkulunkulu. Niyakuthola na? Bukani, kwabaseRoma 8:1, "Ngakho akusekho ukulahlwa kwabakuKristu Jesu." AbaKUKristu. Osedlule ekufeni wangena ekuPhileni; niyabo, asinakulahlwa futhi wayekuKristu Jesu. "Abangahambi ngokwenyama, kodwa ngoMoya." Niyabo? "Ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okuPhakade."

401 Futhi uma ngemukeliwe kuKristu, noKristu wathatha isijeziso sami, futhi ngemukela inhlawulo yaKhe ngezono zami, uNkulunkulu angangehlulela kanjani na? Usengehlulele, ngenkathi Ehlulela uKristu. Manje-ke sengikhululekile ekwahlulelweni. "Manje-ke uma Ngibona igazi, Ngodlula kini." Niyabo?

402 Kodwa, manje, omubi akanjalo. Uya endaweni yokuhlushwa. Futhi siyazi ukuthi lokho kuqinisile. Omubi uyaphila. Usendaweni yokuhlushwa. Usendaweni lapho engazi khona . . . Yingakho labo abakhonza imimoya yabangasekho nezangoma bekhuphula imimoya yabantu osewashona, uhlobo oluthize lokudlala namahlaya angcolile nezinto abazenza amahlaya, uma senake nakubona noma yikuphi kwakho. Kulungile. Ngani na? Aba . . .

403 Bukani loNkosazana Piper, ngaphambi kokuba udatshana lwami luphume kwelithi *IsiMangaliso sikaDonny Morton*. Bangaki abafunda lolodatshana na? Yebo, abaningi benu balufunda, impela. Futhi luku *Reader's Digest*. Niqaphelile yini, ngaphambi nje kokuba lokho kuphume uNkosazana

Piper, okhonza imimoya yabangasekho omkhulu ukwedlula bonke izwe eselake laba naye. Amakhasi ayishumi nambili anikezwa endabeni yakhe. Futhi iminyaka engamashumi amahlanu . . . Babenaye umhlaba wonke, nobufakazi besayense nakho konke, ukuthi "ngokoqobo ukhuluma nabafile, nabantu bayakhuphuka." Ini? Igama likaNkulunkulu aliphathwanga nakanye, akukho-kuphenduka, akukho-kuphilisa ngokukaNkulunkulu, akukho lutho ngaKho, niyabo.

404 Into kuphela okwakuyiyo, kwakuyilabobantu abaphathwayo, "John, awungazi mina na? NginguGeorge owayesendaweni *ethize*, futhi ngenza *ukuthi-nokuthi* no *kuthi-nokuthi*. Uyayikhumbula leyondawo esaya kuyo futhi senze lokhu na?" Niyabo, yilokho kuphela abakwaziyo. Sebashona. Bedlula e . . . A—abayilutho olusele kodwa ukwahlulelwa.

405 Indlela isihlahla esitsheke ngayo, yileyondlela esiwa ngayo. Nesimo ofa ngaso . . . Yingalesosizathu ngehluka ekukhulekeleni abafileyo, niyabo, ukunxusela ngomkhuleko noma—noma ukudlelana kwabangcwele kanjalonjalo. Ngeke kwaba njalo, ngokweZwi likaNkulunkulu. Akusizi ukukhulekela noma ubani emva kokuba sebeshonile. Sebephelile. Ba . . . bane . . . Bedlule umugqa phakathi komusa nokwahlulelwa. Kuphakathi kokuthi baya emseni, noma badeda emseni. UJesu washo njalo, esahlukweni 16 sikaMathewu oNgcwele, Wa—Wa—Wakufundisa; isahluko 16 sikaMarku, ngikholwa ukuthi nguye. Isicebi noLazaru; akukho-muntu ongeqa leligebe, futhi akasoze awela! Nakho lapho okhona. Niyabo? Ngakho kuyakuxazulula.

406 Manje, kodwa ngenkathi uKristu efa, yonke into yadingeka ifakaze ukuthi WayenguKristu. Manje asiye embuzweni wakho. Into yokuqala, izinkanyezi zala ukukhanya, ilanga lashona, inyanga ayanganikeza ukukhanya kwayo, umhlaba wathunqisa amadwala awo, ekufeni kwaKhe. Futhi Wahamba wayeseshumayela emiphefumulweni eyaya etilongweni, engaphendukanga ekubekezeleni kwezinsuku zikaNowa. Yena, babefanele baqonde. Bukani lokho! Futhi uma lapho ngethuba kuba nesoni lapha kulobubusuku, kucabange lokho ngaphezu komzuzu. Ngoluny'usuku leliVangeli olizwayo lishunyayelwa khona manje, uyofanele ufakaze ngaLo. Ndawondawo uyokhothama ngedolo lakho, kungakhathaleki ukuthi ungubani. Kungaba yiminyaka eyizinkulungwane eziyishumi kusukela namhlanje, kungahle kungabi njalo kuze kube . . . ekuseni. Noma ngabe kunini, uzokhothama ndawo ndawo, futhi uzozwa leliVangeli elifanayo lishunyayelwa libuyela kuwe ngqo.

407 Ngokuba emva kokuba leyomiphefumulo isisekuboshweni, engaphendukanga ngenkathi uEnoke futhi nangenkathi bonke beshumayela, noNowa . . . nangokubekezela kukaNkulunkulu, njengoba kunjalo manje, belindele lesosikhathi ukuba sifike. NoNowa noEnoke nabo bonke bashumayela, nalabobantu bahleka futhi bahlekisa ngabo. Futhi

babesetilongweni, noJesu wahamba wayeseshumayela emiphefumulweni eyayisekuboshweni. Wafakaza! Amazulu afakaza, "Wayekhona!" Umhlaba wafakaza, "Wayekhona!" Isihogo safakaza, "Wayekhona!"

408 IBhayibheli lasho ukuthi ku. . . uDavide, iminyaka eminingi eyedlula, emaHubweni . . . Kulungile, Mfowethu, funda amaHubo, uma uthanda lapho. AmaHubo 16:10: [UMfowethu Neville uyafunda, "Ngokuba awuyikushiya umphefumulo wami endaweni yabafileyo; awuyikuvuma ukuba ONgcwele wakho abone ukubola."—Umhl.]

409 Funda into efanayo, mfowethu, phakathi lapho uPetru eshumayela; eZenzweni, isahluko 2, ivesi 27: [UMfowethu Stricker uyafunda, "Ngokuba awuyikushiya umphefumulo wami ehayidese, futhi awuyikuvuma ONgcwele wakho abone ukubola."—Umhl.]

410 Funda amavesi amabili ngenhla kwalo, mfowethu, ukuze uthole ingqikithi—ingqikithi yakho: [UMfowethu Stricker uyafunda, "Ngokuba uDavide uthi ngaYe, ngayibona iNkosi—iNkosi phambi kwami njalo, ngokuba ingakwesokunene sami, ukuze nginganyakaziswa. Ngalokho inhliziyo yami iyajabula, nolimi lwami luyethaba; ngisho nenyama yami iyakuhlala ngokwethemba. Ngokuba awuyikushiya umphefumulo wami ehayidese, awuyikuvuma ONgcwele wakho abone ukubola."—Umhl.]

411 Funda ivesi elilandelayo manje: [UMfowethu Stricker uyafunda, "Wangazisa izindlela zokuphila; uyangigcwalisa ngokujabula ebusweni bakho."—Umhl.]

412 Yebo, qaphela. Manje, mngani wami onguFakazi kaJehova, ngifuna ukukubuza ngalokho. Uyabo? Uma isihogo siyindawo . . . IHayidese, iShiyoli, noma ngabe ufisa ukukubiza ngokuthini; uma lokho kukhawuka ethuneni, pho kungani Athi, "Angiyikushiya umphefumulo waMi ehayidese, angiyikuvuma ONgcwele waKho abone ukubola na"? Kukanjani ngalokho na? Uyabo?

413 Nakhu lapho umzimba waKhe wawukhona, ethuneni; nomphefumulo waKhe wawusesihogweni, ushumayela, uphila! Uthini ngalokho na? Wayesemzimbeni-moya waKhe futhi. Umphefumulo waKhe wawuphansi lapho nalabobantu ababesemzimbeni-moya nabo. Futhi wayefakaza kubo, ukuthi aba "phendukanga ekubekezeleni."

414 U . . . Ngamany'amazwi, Wangqongqotha emnyango. Futhi ngenkathi umnyango ushwibeka uvuleka, nayo yonke leyomiphefumulo eyaphenduka, Wathi, "NgiyiNzalo yowesifazane. NgiyiLowo uEnoke lapha . . . " Ngale eParadesi, enye indawo. Ungalokothi ulahlekelwe yilezozindawo ezintathu, manje: indawo yababi, indawo yabalungileyo, nesihogo qobo laso. Niyabo?

415 Njengobuthathu baseZulwini nje, njengo: Yise, iNdodana, noMoya oNgcwele. Njengobuthathu besilo: umprofethi wamanga, isilo, no—nophawu lwesilo. Nakho konke lokho, khumbulani, konke kusebuthathwini. Ubuthathu benza okukodwa, okuphelelisiwe. Oyedwa uyapheleliswa. Uphelelisiwe, oyedwa kokuthathu: umphefumulo, umzimba, nomoya; amanzi, igazi, nemizwa. Niyabo, noma ngabe uyini, ufanele uthathe okuthathu ukwenza okupheleleyo. Thatha uphisi wengilazi enamakhona amathathu bese ubeka ilanga kuyo, unothingo lwenkosikazi oluphelele. Niyabo, yonke into, ufanele ube nokuthathu ukwenza okuphelele.

416 Futhi manje, khumbula lokho, ngenkathi Efa, Wahamba kuqala wayeseshumayela emiphefumulweni eyayingekho ekuboshweni . . . eyayisekuboshweni, futhi wafakaza ukuthi Waye "yiNzalo yowesifazane." Kwaku "nguYe uEnoke ambona eza nezinkulungwane eziyishumi zabangcwele baKhe." Wadingeka afakaze ngemiBhalo eyayikade ishunyayelwe nguNowa, nangoEnoke, nangabalungileyo, ukuthi "WayenguYe." Yonke into yadingeka iKuqonde!

417 Wayesenyukela esihogweni, wayesemukela izihluthulelo zokufa nesihogo kudeveli.

418 Ubuyela eParadisi; wayeseletha uAbrahama, uIsaka, noJakobe, nabalungileyo; wayesevusa (uMathewu 27), base bephuma ethuneni base bengena emzini, base bebonakala kubantu ngasemgwaqeni. Haleluya! Nakho lapho okhona!

419 Manje, kodwa umzimba waKhe . . . Ngenkathi umphefumulo waKhe usungapha ufakaza kwabalahlekileyo, phansi lapha uthatha izihluthulelo kudeveli, futhi ubuya futhi uletha uAbrahama noIsaka; umphefumulo waKhe wawulele e . . . umphefumulo waKhe wawuphansi lapho ukwenza, nomzimba waKhe wawulele ethuneni. Yingalesosizathu uJesu athi . . . Abantu bathi, "Awu, kungani uJesu athi, 'Izinsuku ezintathu, Ngiyowuvusa. Izinsuku ezintathu Ngiyovuka.'? Wa—Wafa ngoLwesihlanu ntambama, wavuka ngeSonto ekuseni."

420 Kodwa bhekisisani, kwaku "*phakathi* kwezinsuku ezintathu," uma uzothola isichazamazwi i-lexicon. Ngoba Wayazi ukuthi uDavide, phansi kogcobo (ngogcobo lukaMoya oNgcwele), wathi, "Angiyikuvuma ONgcwele waMi abone ukubola." Wayazi ukuthi lokho kwakuphathelene naYe. Wayazi ukuthi lokho kwakusho Yena. WayeNgoNgcwele kaNkulunkulu, futhi Wayazi ukuthi ukubola kungena emahoreni angamashumi ayisikhombisa-nambili. Ndawondawo phakathi kwalezozinsuku ezintathu, Wayephuma lapho futhi, ngoba imiBhalo ingephulwe.

421 Futhi sonke isithembiso phakathi Lapho siphathelene nami futhi siphathelene nani, singesethu!

422 Wathi, "Bhubhisani lomzimba, futhi Ngizowuvusa ngezinsuku ezintathu." Ngokuba Wathi, "Angiyikushiya umphefumulo waMi esihogweni, angiyikuvuma ONgcwele waMi abone ukubola."

423 Wayazi, ezinsukwini ezintathu ukuthi lowomzimba wawuphuma lapho. Akahlalanga izinsuku ezintathu ezigcwele. Qhabo, mnumzane, ngempela Akazange. Wahlala nje kusukela ngoLwesihlanu ntambama kwaze kwaba ngeSonto ekuseni, akukho nesisodwa isicubu salowomzimba esasingaboliswa.

424 Futhi Wayefile, futhi wagqunyiswa, futhi wayelele... noma wasongwa ngendwangu, futhi walaliswa ethuneni. Kulelo elishisayo, izwe eliyixhaphozi, uthatha nje amahora ambalwa futhi Uya ekuboleni. Uya e morti-...bozisa, niyazi, umzimba wakhe, ikhala lakhe liwa lishona phakathi nezinto, ukubola kuyangena; lelo elishisayo, izwe eliswakeme. Futhi wawuzoya ekuboliseni, ngoba kwakungumzimba. Kodwa Wayazi, ngaphambi kokuba lesosicubu sibole, ukuthi uNkulunkulu wathi ngoDavide umprofethi, "Angiyikuvuma ONgcwele waMi abone ukubola."

425 Ukuthi Walithatha kanjani iZwi likaNkulunkulu futhi waphila ngaLo! Manje, zonke lezozithembiso phakathi lapho eziphathelene naYe, uNkulunkulu wazigcwalisa zonke. Futhi zonke izithembiso eziphathelene nekholwa, uNkulunkulu uyozigcwalisa zonke izithembiso zaLo. Amen. Hlala uqiniseke nje ukuthi LiyiQiniso. Amen. Ngakho, umphefumulo waKhe...

> **Ucabanga ukuthi ku...**Qhabo, ngiyaxolisa. **Wawukuphi uMoya kaJesu ezinsukwini ezintathu umzimba waKhe wawusethuneni na?**

426 UMoya waKhe wawusesihogweni, phansi ezindaweni ezingaphansi; futhi Wavuka. Futhi ngingahle ngenezele isitatimende esincane—esincane lapha okunganisiza kakhulu kakhulu. Ngenkathi Evuka, owaKhe...Ngenkathi Evuka kwabafileyo, ngokoqobo Wayengakaqedi ngomsebenzi wokuhlenga nokho. Kunjalo. Wadingeka ahlanzisise yonke into. Inani lase likhokhiwe, kodwa lokho kwesabeka okukhulu kwesihogo, lokho kwesabeka kwethuna...Futhi lapha, ngenkathi E—ngenkathi Efa, Waqhubeka ngqo. Akazange akhawuke ukusebenza ngenkathi Efa, Waqhubeka nokushumayela!...?...Ngiyaxolisa ngokwenza kwami kokungahloniphi, ngiqagele, kodwa Akazange akhawuke!

427 Awusoze wakhawuka! Umzimba wakho ungahle uphumule okwesikhashana, kodwa uNkulunkulu uyowuvusa, Wathembisa ukuthi Wayezokwenza. Kodwa ungeke usabhubha kunoma uNkulunkulu engabhubha. Kunjalo. Bukani, owaKhe...emva kokuba Esefile, kukuphi...wafa kubafundi. Wayelele, lokho Ayeyikho. BaMlalisa; njengoba Asho ngoLazaru, "Ngizohamba ngimvuse." UNkulunkulu waMvusa.

428 Bukani, Waqhubeka waqonda ngqo wehla, Waqhubeka eshumayela. Futhi Washumayela emiphefumulweni eyayisekuboshweni. Waqhubeka waqonda ngqo esihogweni, wathatha izihluthulelo kudeveli. Ubuya ngqo uyakhuphuka futhi waphinde washumayela eParadisi, wayesebuya evuka futhi ngosuku lwesithathu. Wavakasha nabaphostoli baKhe izinsuku ezingamashumi amane, kwase kuthi ekupheleni kosuku lwamashumi amane, Wakhuphuka ngqo; ngoba, yonke into ephezu kwethu, izinkoloze nayo yonke enye into...Wanqamula yonke inkoloze, konke ukungabaza, wayesenza umugqa womkhuleko usuka emhlabeni uya eNkazimulweni ekwenyukeni kwaKhe. Wenyuka wayesehlala phansi ngakwesokunene soBukhosi baKhe. Umnqobi! Umnqobi oMkhulu, ngokoqobo. Ukufa kwakungenakuMbamba! Isihogo sasingenakuMbamba! Umhlaba wawungenakuMbamba!

429 Ngenkathi Elapha emhlabeni, Wanikwa i...Waya emzini ophansi kunayo yonke nakubantu abaphansi kunabo bonke, futhi wanikwa igama eliphansi kunawo onke. Yilokho umuntu ayekwenze kuYe. Waya eJeriko, umuzi ophansi kunayo yonke. Umuntu omncane kunabo bonke waze wagibela esihlahleni ukuba aMbuke phansi. Yilapho umuntu aMbeka khona. Wayeyinsila yenkosi egeza izinyawo, umsebenzi omubi kunayo yonke onganikezwa. Uba ngophansi kunabo bonke. Futhi Wayebizwa ngegama eliphansi kunawo onke elalinganikezwa, u*Belzabule*, “inkosana yamademoni.” Umuntu uMnika igama eliphansi kunawo onke, indawo ephansi kunazo zonke, futhi waMthumela ezindaweni eziphansi kunazo zonke zesihogo esiphansi kunazo zonke.

430 UNkulunkulu waMvusa wayeseMthumela emaZulwini aPhakeme kunawo onke, neGama elingaphezu kwamagama onke. Haleluya! Ngani, Wayefanele abuke engame, ukuze abone iZulu. IsiHlalo saKho sobukhosi siphakanyiswa phezu kwamazulu eZulu. NeGama elikhulu kunawo onke eselake lethiwa eZulwini nasemhlabeni lizofanele li...liboshelwe kuYe. Yilokho uNkulunkulu akwenza kuYe. Umuntu uMbeka kokuphansi kunakho konke, noNkulunkulu waMenza oPhakeme kunabo bonke. Nango Wayelapho, esuka kokuphansi kunakho konke kuya, kokuPhakeme kunakho konke.

431 Waba ngophansi kunabo bonke ukuze Asikhuphulele kokuPhakeme kunakho konke. Uba yithina, ukuze thina ngomusa waKhe sibe nguYe, amadodana kaNkulunkulu. Yilapho Aya khona. Amen! Alibusiswe iGama laKhe. Wenza indlela ukuba sikwazi ukuza, nathi, ngoluny’suku, “Ngoba ngiphila Mina, nani niyaphila.”

432 O, akumangalisi...Uma umuntu ebamba lowombono, akukaze kubekhona-muntu obengakuchaza. Bazame ngisho nokukuchaza, belahlekelwa yingqondo yabo; leliculo elikhulu: “O thando lukaNkulunkulu, ucebe futhi umsulwa kangaka;

Awulinganiseki futhi uqine kangaka." Lelovesi lokugcina... noma ngikholwa ukuthi yivesi lokuqala, yilo: "Uma thina ngoyinki sigcwalisa ulwandlekazi, Futhi ukuba izibhakabhaka zazenziwe ngephepha lesikhumba okulotshwa kulo;. . . " Niyazi ukuthi lokho kwatholakalaphi na? Kubhalwe ohlanyeni... obondeni esikhungweni sezinhlanya. Akukho-muntu ongake aze achaze loloThando lukaNkulunkulu. O, alusoze lwaxoxeka, Asenzela khona. He, ubungakubeka kanjani okukodwa ukuncoma phandle lapho na? Ngumusa waKhe, kusukela ekuqaleni kuya ekupheleni. Ngangilahlekile, ngiphelile, futhi ngingenasizo, ngingalungile, kungekho lutho ngakho, futhi Yena ngomusa waKhe uyafika futhi wasisindisa. O, he. Lokho ngokwaKhe...Leyo yiNkosi yami. Lolo wuthando lwaKhe, lokho ngukulunga kwaKhe.

433 Manje sinemizuzu cishe eyisikhombisa nemibuzo cishe eyishumi nanhlanu...

62. Ucabanga ukuthi kulungile ukuba abesifazane benze umsebenzi oqondene nabo ngaphandle kwebandla na?

434 Yebo. Lowo ngumbuzo nje, nje i...akusiwo umbuzo wangokombhalo, kodwa...Impela, ngiyakwenza. Yebo, mnumzane, sonke siyizisebenzi ndawonye. Abesifazane banezindawo zabo, futhi impela bayawenza. Yebo, mnumzane. Yenza nje wonke umsebenzi oqondene nawe ongawenza, noNkulunkulu uzokubusisa ngakho.

Kulungile, manje ake sibone:

63. Ngicela uchaze umthathu emunye. Ingahlala kanjani iNdodana ngakwesokunene sikaYise, inxusela a...kuYise, uma bengesibo abantu ababili na?

435 Awu, mngani othandekayo, lokho yi...leso yi—leso yisambulo. Uma uJesu athi, "Mina noBaba waMi simunye," pho bangaba babili kanjani na? Niyabo? Manje, abababili.

436 Owesifazane wake wathi kimi, futhi ngangichaza lokho, wathi, "Wena nomkakho ni—nibabili, nokho nimunye."

437 Ngathi, "Kodwa, uNkulunkulu neNdodana kwehlukile kulokho, uyabo." Ngathi, "Uyangibona mina na?"

"Yebo."

"Uyambona umkami na?"

"Qhabo."

438 Ngathi, "Manje-ke, uYise neNdodana kwehlukile; uJesu wathi, 'Uma nibona Mina, nibonile uBaba.'" Niyabo?

439 UYise neNdodana...UYise kwakunguJehova uSomandla (uNkulunkulu) ehlala etabernakele elalithiwa nguJesu Kristu, okwakuyiNdodana kaNkulunkulu egcotshiwe. UJesu wayenguMuntu, uNkulunkulu unguMoya. Futhi akukho-muntu oke wabona uNkulunkulu noma ngasiphi isikhathi, kodwa

ezelwe yodwa *ngu*Yise iMbonakalisile. Waye . . . U . . . ukuba ngumuntu kwaKhe, ubuYena, ubuNkulunkulu baKhe, noma ngabe Wayeyini, WayenguNkulunkulu! Wayengengaphansi ngalutho noma abe ngaphezulu kukaNkulunkulu. Nokho, WayenguMuntu. WayenguMuntu, indlu uNkulunkulu ayehlala kuyo. Kunjalo, Wayeyindawo kaNkulunkulu yokuhlala.

440 Manje, uma nifuna eminye imiBhalo kulokho . . . Mfowethu Neville, uma uzongitholela uMarku oNgcwele 14:62. Futhi Dadewethu Wood, ngitholele kwabase-Efesu 1:20. Ukhona omunye oneBhayibheli na? Awu, phakamisa isandla sakho. Dadewethu Arnold, unalo emuva lapho na? Kulungile, ngitholele iZenzo 7:55. Kulungile. UMarku 14:62, Mfowethu Neville; futhi uDadewethu Wood ngabase-Efesu 1:20; iZenzo 7:55, uDadewethu Arnold.

441 Kulungile, unalo, Mfowethu Neville na? Kulungile, funda manje: [UMfowethu Neville uyafunda, "Wathi uJesu, Ngikhona: niyakubona iNdodana yomuntu ihlezi ngakwesokunene samandla, iza ngamafu ezulu."—Umhl.]

442 Kulungile, manje, bhekisisani umusho wokuqala lapho. UJesu wathi, "NGIKHONA."

443 "NGIKHONA." Wayengubani uNGIKHONA na? Akaze abekhona umuntu kulolonke izwe owayengaKuhumusha. Ngisho ne . . . nina enifunda izichazamazwi ama-lexicon kanjalonjalo, akaze abekhona umuntu owayengahlaziya . . . Ngu J-v-h-u. Futhi ngisho nezifundiswa ezinkulu zamaHeberu zazingakwazi ukuKubiza. Lesosihlahla esivuthayo lapho, ngalolosuku ngenkathi Ehlangana noMose, Kwakungu J-v-h-u. Ngakho baKubiza bathi "J-o-h, Jehova," kodwa aKusuye u "Jehova." J-v-h-u, niyabo, akekho owaziyo.

444 Futhi wena uthi, "Awu, uMose akakwazanga ukuKuhlaziya."

445 Wathi, "Ngingathi ubani na?"

446 Wathi, "Thana u, 'NGIKHONA' ukuthumile. NGIKHONA."

447 Manje bhekisisani. U *NGIKHONA* yinkathi yamanje, hhayi ukuthi "Ngangikhona" noma "Ngiyobakhona," NGIKHONA. Manje, Wathi, "Lokhu kuyakuba yisikhumbuzo ezizukulwaneni zonke: NGIKHONA."

448 Manje bukani uJesu emi lapha emkhosini ngalolosuku. Bathi, "Sesiyazi manje ukuthi uyahlanya." Amagama akahle, "Usangene" (*ukusangana* nguku "hlanya"). "Siyazi uyahlanya. UngumSamariya, unedemoni." (UJohane oNgcwele, isahluko 6) Wayesethi, "Manje, uthi u . . . bone uAbrahama, futhi ungumuntu ongakevi emashumini amahlanu eminyaka ubudala na?" (Angahle ukuba Wayebukeka emdadlana kuneminyaka yaKhe, kodwa Wayenamashumi amathathu kuphela, kodwa umsebenzi waKhe.) . . . Bathi, "Usho ukuthi ungumuntu

ongakevi emashumini amahlanu eminyaka ubudala, futhi uthi u 'bone uAbrahama na'? Siyazi ukuthi uyahlanya manje." Niyabo?

Wathi, "Engakabikho uAbrahama, NGIKHONA."

449 "NGIKHONA," WayenguNGIKHONA omkhulu. Lapha Utshela lawomaJuda futhi, niyabo, "NGIKHONA! Futhi uma niNgibona ngiza kwesokunene samandla, . . . " Kunjalo na?

450 Kufunde futhi lokho, mfowethu [UMfowethu Neville uyafunda, "Nxa nibona iNdodana yomuntu ihlezi ngakwesokunene samandla, iza ngamafu ezulu."—Umhl.]

451 Funda elakho manje, Dadewethu Wood: [UDadewethu Wood uthi, kwabase-Efesu 1:20?—Umhl.] Yebo, mem. [UDadewethu Wood uyafunda, "Asebenze ngawo kuKristu, emvusa kwabafileyo, wamhlalisa ngakwesokunene sakhe ezindaweni zasezulwini."—Umhl.]

452 Kulungile, funda elakho, dadewethu. Uyabo, Kuyafana nje: [UDadewethu Arnold uyafunda, "Kepha yena, egcwele uMoya oNgcwele, wagqolozela ezulwini, wabona inkazimulo kaNkulunkulu, noJesu emi ngakwesokunene sikaNkulunkulu."—Umhl.]

453 Manje, niyabo, uJe- . . . uNkulunkulu wayengeke abe nesandla esikhulu sokunene, niyabo, noJesu emi *ngakwe*sokunene saKhe. Isandla *sokunene* sisho "igunya." Niyabo? Nje isibonelo nje, ukuba-ke—ukuba-ke bengingumbuso ogcwele webandla, noma bengingumbhishobhi wohlobo olunjalo, noMfowethu Neville wathatha indawo yami, ubezoba yisandla sami sokunene. Niyabo, lokho kusho ukuthi uyi . . . ubeyoba ngakwesokunene sami.

454 Manje, uJesu ungakwesokunene saMandla. Manje, Usho njalo, lapha kwabase-Efesu, nxa ekuchaza, Ungakwesokunene saMandla. "Onke amandla emaZulwini nasemhlabeni" (Wathi, emva kokuvuka kwaKhe) "anikelwe ezandleni zaMi. Nginawo onke amandla emaZulwini nasemhlabeni. Ngalokho hambani futhi nifundise izizwe zonke, nibabhaphathize eGameni likaYise, neNdodana, uMoya oNgcwele, nibafundisa ukugcina konke eNginiyale ngakho; bhekani, Mina nginani njalo, kuze kube sekupheleni kwezwe."

455 "Onke amandla emaZulwini nasemhlabeni." Kuphi lokho . . . Uma kukhona unkulunkulu phezulu lapho ngaphandle kwaKhe, akanamandla. Niyabo, angebekhona omunye uNkulunkulu. "Onke amandla amaZulu nomhlaba" asesandleni saKhe. Ngakho, niyabo, "Umi ngakwesokunene," (njengoba umuntu ebuze umbuzo), akusho ukuthi . . .

456 Manje bukani! Umzimba . . . uNkulunkulu unguMoya. Ya, bangaki okuqondayo lokho na? thanini "Amen." UNkulunkulu unguMoya, uJesu unguMuntu, futhi uJesu wayenguNkulunkulu enziwe inyama. UJesu waye . . . Sasingeke neze sambona

uNkulunkulu, niyabo, UnguMoya. Ungeke wawubona umoya. "Akekho umuntu oke wabona uNkulunkulu noma ngasiphi isikhathi." Akekho umuntu obengembone uNkulunkulu.

457 Futhi mangisho lokhu, "Anikaze ningibone mina." Anikaze ningibone mina kuyo yonke impilo yenu, futhi anisoze nangibona. Kunjalo. Nibona lomzimba obonakalisa lomuntu, ophakathi lapha. Manje, lomzimba awunakho ukuPhila okuPhakade, kodwa umoya onokuPhila okuPhakade. Lomzimba uyobuyela emuva, kodwa uyovuka futhi ekuwufuzeni, njengohlamvu lukakolo nje olungena emhlabathini. UbuKristu besekeleke phezu kokuvuka, hhayi ukufaka omunye. Ukuvuka; uJesu ofanayo owashona phansi, uJesu ofanayo uyabuya. Uma ushona unekhanda elibomvu, ubuya unekhanda elibomvu; uma ushona unekhanda elimnyama, ukhuphuka unekhanda elimnyama. Niyabo, ngukuvuka.

458 Uma uyokudla . . . Ngabuza udokotela lokho, esikhathini esingeside esedlule, ngathi, "Kungani kuthi ngenkathi ngineminyaka eyishumi nesithupha ubudala . . . Njalo uma ngidla, ngihlumelelisa impilo yami na?"

459 Wathi, "Kunjalo."

460 Ufaka izinhlayiya ezintsha—ezintsha njalo uma wenza . . . i—inyama yenza . . . noma ukudla kwenza izinhlayiya zegazi, naleyonhlayiya yegazi ikwenza uthole ukuqina kakhulu. Uphila kanjalo-ke. Manje-ke, kukhona into efanele ife njalo, ukuze wena uphile. Nsuku zonke, into ethize iyafa: uma udla inyama, inkomazi yafa; kumbe noma yini oyidlayo; nenhlanzi yafa; noma u—noma ukolo wafa, ukwenza isinkwa; izambane lafa, lokho kwenza izambane; ne . . . sonke isimo sokuphila; ungaphila kuphela ngento efile.

461 Futhi ungaphila kuphela Phakade ngoba ikhona into efile: uJesu. Hhayi ngoba wajoyina ibandla, hhayi ngoba wabhaphathizwa, hhayi ngoba wazisho ubuKristu; ngoba wemukele ukuPhila kukaJesu Kristu owophayo . . . iGazi elachithelwa wena, futhi waMemukela njengoMsindisi oqondene nawe.

462 Manje, qaphelani, ngibuza lokhu. Ngifuna uku*ni*buza lokhu. Bukani lokhu, kuhle. Mhlawumbe ngifundisile ngakho ngaphambili (angazi) lapha; ukushumayela ndawo zonke, uyakhohlwa ukuthi wathini kokukodwa . . . izindawo ezithile. Kodwa, kungani ukuthi, manje-ke . . .

463 Manje, ngiqagele, Dadewethu Smith . . . angazi noma ngimazile yini uMfowethu Fleeman kude emuva lapho noma qha. NoTryphena, ngiyamkhumbula eseyintombazane encane. Uyangikhumbula, ngenkathi ngisavamise ukuba yi . . . ngangingencane, emfishane, eqatha; ezimnyama, izinwele ezisamagagasi. Ngangivame ukushaya isibhakela. O, ngangicabanga ukuthi ngangiyindoda yesitayela. "O,"

ngacabanga, "akukho-ndoda engangibhaxabula. Qhabo, mnumzane." Kodwa nga—ngathola ukuwulazeka kulokho, niyabo. Kodwa ngi. . .Manje, ngacabanga nje, "O, he." Ngacabanga, "Uma ubungabeka lento emhlane wami, bengiyohamba ngehle nayo ngomgwaqo." Impela, ayikho into engihluphayo. Futhi njalo uma ngidla, ngiya ngokuba mkhulu futhi ngiqine kakhulu ngaso sonke isikhathi. Njalo uma ngifaka ukuphila okusha e. . .Ngangidla iklabishi, amazambane, nobhontshisi, nenyama, njengoba ngenza nje namhlanje. Futhi ngathola ukuqina kakhulu nokuba mkhulu kakhulu ngaso sonke isikhathi. Futhi lapho sengifike ekutheni cishe ngibe namashumi amabili-nanhlanu. . .

464 Ngidla kangcono manje kunoma ngangenza ngaleyonkathi, nonke niyangazi, niyakwazi lokho. Ngingadla kangcono manje, sonke sinjalo. Kodwa kungani, Mfowethu Eagen, pho, uma ngisalokhu ngidla ukudla okungcono, okuningi kwakho, amavithamini angcono nakho konke. . .Futhi ngenkathi ngidla kakhulu, ngilokhu ngiqhubeka ngincipha. Futhi manje sengiba yindoda emahlombe aqhothile amadala, ikhanda elinempandla, futhi sengiba-mpunga, nezandla zishwabana, ubuso bushona phakathi, amahlombe ehla, ekuseni kunzima ukusukuma, futhi. . .O, he. Kungani na? Uma ngihlumelelisa impilo yami njalo uma ngidla, kungani pho?

465 Uma ngithulula amanzi kujeke ngiwafaka engilazini, bese igcwala uhhafu, bese-ke eqala ukwehla ngaso sonke isikhathi esikhundleni sokwenyuka; futhi uma ngiwathela kakhulu, ehla masinyane. Nakho lapho okhona. Futhi ubungeke ukufakazise ngokwesayense uma ubuzokwenza. INcwadi yiyonanto kuphela ukufakazisa ukuthi uNkulunkulu umisile; kungokumiselwe, uNkulunkulu usibonile siza.

466 Nina besilisa esenibadala, nani besifazane esenibadala, mhlawumbe abanye babayeni benu—benu nomkenu mhlawumbe abasekho. Lokho aku—lokho akuhluphi lutho. Haleluya. Bangaphesheya kwekhethini nje ngaleya, balindile; ngokoqobo. Futhi balangazelele ukuba nani futhi. Kunjalo, impela, banjalo. Balangazelele ukuba ndawonye futhi. IBhayibheli lathi banjalo, imiphefumulo phansi kwe altare imemeza, "Nkosi, koze kube nini na?" Niyabo? Abekho esimweni sabo esifanele.

467 UNkulunkulu akazange asenze sibe yiziNgelosi, wasenza owesilisa nabesifazane. Siyohlala njalo siyisilisa nabesifazane, ngoba singu—ngumkhiqizo wobuhlakani bukaNkulunkulu uqobo. Singahlala njalo singowesilisa nabesifazane.

468 Kodwa kwenzani na? Niyabo, mhlawumbe ucabanga ukuthi ngenkathi uhamba wehlela e-altare, wena nomyeni wakho, wathi siyathathana ukuba sibe ngumfazi oshadiswe ngokomthetho futhi sihlale ndawonye esimweni esingcono salokhu ukuganana, nom—musa omningi kaNkulunkulu

kanjalonjalo, nabo bonke ubufakazi bakho obunikezayo, nesithembiso sakho owasenzayo. Into yokuqala niyazi, uqala ukuqaphela, nobabili. Wayeqondile, nezinwele zicwebezela; nomama nawakhe amahle, amehlo ansundu amancane, noma amehlo al'hlaza'sibhakabhaka, kumbe noma ngabe kwakuyini. O, ukuthi wawumbuka kanjani. Waphuma, wabuka ubaba, "Manje, qondisa lawomahlombe ahlehle"; futhi emva kwesikhashana aqala ukuyetha. Umama uzothola ikhanda elimpunga, isifo samathambo sangena kanjalonjalo. Futhi emva kwesikhashana, washona owesifazane, noma owesilisa washona.

469 Kwakuyini na? Ngenkathi uNkulunkulu ekubonile umi lapho, Wathi, "Nakho-ke, yileyondlela engikufuna ngayo." Kulungile, kufa, woza, kodwa ungeke ubathathe ngize ngikudedele.

470 O, o, ngicabanga ngoJobe. Yebo, uNkulunkulu wayebuka phansi, uJobe wayazi ukuthi uNkulunkulu wayemthanda. (Futhi qaphelani angeke akuthatha.) Wathi, "Unaye ezandleni zakho, kodwa ungakuthathi ukuphila kwakhe."

471 Bese kuthi-ke into yokuqala niyazi, amahlombe aqala ukuqhotha, futhi emva kwesikhashana washona. Kuyini okwenzekayo na?

472 Manje, ekuvukeni lapho akuyikubakhona neyodwa into efanekisa ukufa. Kungebekhona neyodwa into efanekisa lomhlaba, walokho . . . Niyabo, wawukhuphuka ngentando kaNkulunkulu, wawunokuphila. Kwase kungena-ke ukufa, kukwehlise. Udla ukudla okufanayo nayo yonke into, uphuza uhlobo olufanayo lwamanzi, yonke into; kodwa ukufa kwangena. Kodwa isithombe sesivele sibekiwe. Haleluya. Ekuvukeni uyoba ngukuphila futhi. Futhi akuyikubakhona ukufa, noma kungabikho namfanekiso wokufa, noma ukuguga, noma ukukhubazeka kumbe noma yini. Ukungafi, siyoma siMfuze, siphelele kuze kube phakade. Haleluya. O, ngi . . . Lokho bekungenza noma ubani amemeze, ikakhulu uma usufika eminyakeni yami.

473 Unyaka wami u, ngiqagele, uma wena, ucabanga ngawo, okwedlula okwasekuqaleni. Ukulolohlobo nje lokushintshela, uyabo. I . . . Uqala ukumangala, "Konke kumayelana nani na? Ngenzeni na?" Ngibuka phansi lapha, ngiyacabanga, "He, bakithi; awu, useyephi, Nkosi na? Ngilapha, ngineminyaka engamashumi amane-nesishiyagalombili ubudala. Eminye iminyaka emibili, ngizoba nohhafu wekhulu. Whewu. Kuphela ngine . . . "

474 Bukani nje imiphefumulo embalwa engiyizuzile. Ngifuna ukuzuza izigidi nezigidi zeminye futhi. Nkulunkulu, ngisize. Ngiba namahloni ngami ngisho nokuza ekhaya ngeholide. Cabanga, "O, ukuvuna sekuvuthiwe, nezisebenzi ziyingcosana.

Izigidi zifela esonweni nasehlazweni nsuku zonke, lalela ukubiza kwazo." Ngiya embhedeni lapho ebusuku futhi ngizwe labobahedeni abancane bedazuluka ngaleya ezweni. Ukuthi beza kanjani ngezinkulungwane, bedonsa emva kwami, futhi—futhi bemi phandle lapho esikhumulweni sezindiza babefanele babe nabombutho wezempi phandle lapho ukubahlehlisa, ukuzozwa indaba kaJesu Kristu nje.

475 Futhi lapha singanxusa, futhi sikhangise ephepheni nayo yonke enye into, futhi ngithole zona impela izindawo ezinhle kunazo zonke ngenzele bona ukuba bahlale phansi, ukubungazwa okwedlula konke nokucula okuhle, bayofika futhi "Uuuh, awu, ngiqagele lokho kwakulungile, akusikho okwasekukholweni kwami nokho."

476 O, he, okwami kungathatha isikhathi esingakanani—esingakanani—esingakanani na? Aku. . . akulungile. Futhi lapha sichitha amakhulu ezigidigidikazi zamatani okudla sikufake emgqonyeni kadoti, nalabobantu bebengakwemukela ngokujabula. Futhi bayizidalwa zasemhlabeni ngokufanayo njengoba sinjalo. He, si. . . Awu, lokho ngeke kwenza kanjalo isikhathi eside kakhulu.

477 Kulungile, manje, Ubani uYise na? UYise neNdodana baMunye. Bhekisisani, kuJohane wokuQala 5:7, Kwathi, "Bathathu abafakazayo eZulwini, uYise, iZwi (okuyiNdodana). . . uYise, iNdodana, noMoya oNgcwele: laba abathathu baMunye."

478 "Bathathu abafakazayo emhlabeni, okungamanzi, igazi, noMoya." Leyo yimisuka emithathu eyaphuma emzimbeni kaKristu. Bagwaza uhlangothi lwaKhe: kwaphuma amanzi, kwaphuma iGazi, "Ezandleni zaKho Ngiyawubeka uMoya waMi." Nakho lapho okhona, leyo yimisuka emithathu. Laba abathathu abamunye, kodwa *bavumelana* ebunyeni.

479 UYise, iNdodana, noMoya oNgcwele; uJohane wokuQala 5:7, uthi, "Laba abathathu *ba*Munye."

480 "Amanzi, igazi, noMoya *bavumelana* ebunyeni." AbaMunye, kodwa *bavumelana* ebunyeni. Ngakho uYise. . . Futhi into eyodwa kuphela umzimba owawungayenza, lapho uNkulunkulu engazibona Yena uqobo, ukuthi ngokujeziswa lomzimba owadlula kukho, nakho ukuphambana. . . ukuvimbela khona lapho, niyabo. Lapho kungenkathi Ebona leloGazi limi phakathi kwaKhe nokwahlulelwa. Nanti iZwi laKhe, wathi, "Mhla nizidla, kumhla nifayo." Futhi lapha uJesu wathi, "Ngi. . . Kodwa Ngathatha indawo yabo. Niyabo, Ngathatha indawo yabo."

481 Niyayikhumbula indaba yami ngobunye ubusuku lapho engibone khona umbono wowesifazane emubi kabi owayesekamelweni lapho na? Ngangimgxeka, ngathi, "Nkulunkulu, awuyiqhumisi ngani indawo na?" Wayese-

ke Ekhombisa *mina,* niyabo. Ngase ngenyukela kuye ngase ngimtshela ukuthi kwakwenzekeni.

Manje, lona ngumbuzo wami wokugcina.

64. Ucabanga ukuthi, ngokwemibhalo, ukuthi amaJuda ayoba . . . ayomemukela uKristu ngaphambi nje kokuHlwithwa kweBandla na?

482 Ngi—ngi—ngikholwa ngempela ukuthi ukuHlwithwa kweBandla . . . Lona ngumbono ongowami, niyabo. Futhi ukuba besinesikhathi, besizokuthatha sikuqede, kodwa se—sekusemva kwelesishiyagalolunye manje. Bukani, ngiyakholwa ukuthi amaJuda ayomemukela uKristu ekuFikeni kwaKhe kwesibili. Manje khumbulani, ukuze abantu bazi lokhu, amehlo ethu aphuphuthekiswa, noma, amehlo awo aphuphuthekiswa ukuze sithole ukubona kwethu. Noma ubani uyazi, imiBhalo ukhuluma ngalokho. Kunjalo na? UPawulu uyasitshela ukuthi okwethu . . . ukuthi saphuphuthekiswa . . . ukuthi amaJuda aphuphuthekiswa ukuze thina semukele uKristu. Niyabo? Futhi sasingumnqumo wasendle ofakelwa ngesimo sobudodana esihlahleni.

483 Manje nanku umbono wami, ngizoninika nje . . . Bayangibuza, "Ucabanga ukuthi . . . ?" Manje nansi indlela engicabanga ukuthi iyokwenzeka. Angazi. Kumbe noma ngabe kuyini, nginesiqiniseko ukuthi ngomusa kaNkulunkulu nangesihawu saKhe, thina siyoba lapho; niyabo, ngomusa waKhe, noma ngabe yini. Ngingahle ngingakwazi ukukulinganisa, kodwa nakhu engikucabangayo. Ngikholwa ukuthi sisesikhathini sokuphela. Ngikholwa ukuthi unyaka wabeZizwe uphela khona manje. Ngikholwa ukuthi sisekuvaleni.

484 Futhi manje amaJuda; lapha kade kukhona izinto ezimbili ebihlala njalo yenza okungalungile kumaJuda: Kade ephuphuthekile, awakwazanga ukukubona; futhi ngenxa yokuthi abeZizwe, ngento eyodwa, isikhathi esiningi . . .

485 Ngakhuluma neJuda eBenton Harbor, Dadewethu Smith, futhi uyazi ukuthi lathini kimi na? Laphaya koyedwa walowoIsrayeli . . . izindawo zakwaIsrayeli lapho. Lombuzo mayelana nokuphiliswa kwempumputhe. Lase lithi, "Ungeke wanquma amaJuda abe . . . Ungeke wanquma uNkulunkulu abe yizijuqu ezintathu bese uMnika iJuda; umenze uYise, iNdodana, noMoya oNgcwele." Lathi, "Ungeke wakwenza lokho eJudeni, asisibo abakhonzi bezithombe." Lathi, "Sikholwa kuNkulunkulu *oyedwa.*" Niyabo?

486 Futhi uyokwenza uNkulunkulu abe mthathu: uNkulunkulu uYise, uNkulunkulu iNdodana, noNkulunkulu uMoya oNgcwele; uliphuphuthekisa ngempela iJuda khona lapho, ngoba lazi kangcono. Lazi kangcono kunalokho. Lokho bekungakwenza ube ngumkhonzi wezithombe

ngokuyikho impela nje njengoba ukukhonza izithombe kunjalo, unonkulunkulu abathathu. Ufanele ubenze babenguNkulunkulu uqobo lwakhe, lokho akusibo onkulunkulu abathathu, yizikhundla ezintathu zikaNkulunkulu ofanayo. Niyabo, uNkulunkulu wasebenza ebuBabeni, Wasebenza ebuDodaneni, futhi Usebenza manje esimiselweni sesikhathi sikaMoya oNgcwele. NguNkulunkulu uqobo lwakhe.

487 Yingalesosizathu ukuthi sathunywa ukuba sibhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele; ngoba, hhayi egameni lika. . .E*Gameni,* hhayi amagama; hhayi emagameni, noma egameni likaYise, egameni leNdodana, egameni likaMoya oNgcwele; kodwa "eGameni likaYise, iNdodana, noMoya oNgcwele." Niyabo, uqonda uNkulunkulu uqobo lwakhe enguKristu. Niyabo, Uyilokho-ke, kungebe ngenye indlela. Niyabo? NomBhalo . . .

488 Futhi—futhi-ke uma isambulo sethu siyiphutha, khona-ke uPetru nabo bonke abanye abaphostoli bafundisa into eyiphutha; ngoba wonke umuntu eBhayibhelini wabhaphathizwa eGameni leNkosi uJesu Kristu. Akukho namunye umuntu owake wabhaphathizwa ku "Yise, iNdodana, uMoya oNgcwele," yimfundiso yeKatolika. Ngingakufakazisa kini ngamazwi abo uqobo, nezichazamazwi zabo uqobo ama-lexicon nayo yonke into. Yisivumokholo samaKatolika futhi hhayi i—futhi hhayi imfundiso yeBhayibheli. Futhi akukho-muntu . . .

489 Ngisho neNkosi yaseNgilandi yabhaphathizwa eGameni likaJesu Kristu. Cishe eminyakeni engamakhulu ayisithupha emva kokufa komphostoli wokugcina, ngenkathi ingakabizwa ngisho nangeNgilandi ngaleyonkathi, ibizwa nge "Zwe leziNgelosi." Livela lapho-ke, igama. Yabhaphathizwa eGameni likaJesu Kristu.

490 Okwayiphendulayo, kwakungumzwilili omncane. Ngenkathi . . . Uma ngingacabanga . . . hhayi uAngelo oNgcwele. Yayingubani igama layo, manje na? UAgadabus [Asiqondakali kahle isipelingi—Umhl.], uAgadabus oNgcwele, ngikholwa ukuthi kwakunguye. Angizukuqiniseka ngalelogama, manje. Kodwa, empeleni, wenyukela lapho, futhi bathola ezinye zalezi . . .

491 Bawabiza ngezingelosi ngoba, abantu nama-Asiriya kanjalonjalo babenebala elimnyama, nalamaNgisi ayenezinde, ezimhlophe, izinwele ezingamashoba, amakhanda amhloshana, oAnglo-Saxon, niyazi, amehlo al'hlaza s'bhakabhaka. Futhi bathi, "Babebukeka befana neziNgelosi," futhi ngakho bakubiza nge "Zwe leziNgelosi."

492 Futhi i—inceku yeNkosi yenyukela lapho futhi yayishumayela enkosini yabo, futhi babehlezi kwelikhulu, iziko elivulekile. Ngangifunda umlando wakho esikhathini esingeside

esedlule. Nenyoni encane yandizela ekukhanyeni yase ibuyela emuva yaphuma, nenkosi yabuza umbuzo, "Ivelephi futhi iyephi na?" Niyabo? "Ifike ekukhanyeni, futhi sayibona, yase ibuyela emuva yaphumela ebumnyameni. Akusiyo yini leyo indlela umuntu ahamba ngayo na?" yasho.

493 "Kodwa ibiyini ngaphambi kokuba ingene lapha na?" kwasho umshumayeli, niyabo. Lokho kwayithola inkosi; futhi ngokusa okulandelayo, yona nabendlu yayo yabhaphathizwa eGameni likaJesu Kristu. Kunjalo.

494 Bese kuba yini-ke na? Umuntu wokuqala owake wafafazwa noma wake wabhaphathizwa noma ngayiphi indlela egameni lika "Yise, iNdodana, uMoya oNgcwele," kwakusebandleni eliKatolika. Ukufafaza kokuqala okwake kwenzeka, kwakusebandleni eliKatolika. Ukuthelwa kokuqala ukuba kuze kwenzeke, kwakusebandleni eliKatolika. Ibandla lamaprotestane njalo lalibhaphathiza . . . eBhayibhelini, abaphostoli, ngokucwilisa eGameni likaJesu Kristu. Ndawo zonke. Thola nje indawo eyodwa lapho okwakukhona noma yini enye, niyabo.

495 Manje, kulokhu, lesisikhathi esikhulu, amaJuda ange . . . Ngabuza loworabi, ngathi, "Rabi, bekungaba lukhuni yini kuwe ukuba ukholwe ngabaprofethi na?"

496 Wathi, "Ngiyabakholwa abaprofethi."

497 Ngathi, "KuIsaya 9:6, wayesho ukuthini, 'Sizalelwe iNdodana na'? Wayekhuluma ngobani na?"

498 Wathi, "Wayekhuluma ngoMesiya."

499 Ngathi, "Manje-ke uMesiya uyozalwa na?"

500 "Yebo, Wayezozalwa."

501 Ngathi, "Manje-ke uma Ezozalwa, Une . . . Uyoba nomama."

502 "Yebo, Uzofanele abe nomama. Futhi Uzofanele abe nobaba, futhi," washo.

503 Ngathi, "Ngokoqobo. Futhi bekungaba lukhuni yini kuwe ukuba ukholwe ukuthi lokho kungebe yi . . . ukuthi uNkulunkulu uJehova oMkhulu Owavula uLwandle oluBomvu, wayengeke azala leNgane ngokuzala okucwebileyo na?" Niyabo? Wayelapho.

504 Wathi, "Kodwa ungeke waMenza onkulunkulu abathathu."

505 Ngathi, "Akasuye onkulunkulu abathathu." Ngathi, "Budlelwane buni uMesiya ayoba yibo kuNkulunkulu na?"

506 Wathi, "Uyoba nguNkulunkulu."

507 Ngathi, "Manje usukutholile. Manje usukutholile, UnguNkulunkulu." Lokho kuyikho impela.

508 Wayese-ke ezama ukungitshela, wathi, "Awu, lomuntu wayeyisela, loJesu waseNazaretha. Wayeyisela."

509 Ngathi, "Rabi, Wayeyisela kanjani na?"

510 "Awu," wathi, "imibhalo yenu uqobo yasho ukuthi 'Waya ensimini yommbila ngosuku lweSabatha, wayesethatha ummbila.'"

511 Ngathi, "Manje, rabi, wazi kangcono . . . kakhulu ngomBhalo kunalokho. Umbhalo wenu uqobo uthi lokho kuvunywe ngumthetho, 'Kusemthethweni ukuba umuntu ahambe futhi adle ummbila omningi ngokuthanda kwakhe ukuwudla, kodwa angawufaki esakeni lakhe futhi awukhiphe.' Umthetho wakini uqobo, urabi."

512 Futhi wama lapho kancanyana, wa—wa—wakukholwa, ngoba wa—wafakaza. Wathi, emva kwesikhashana, wathi, "Awu, yini—yini eyabangela amehlo kaJohn . . . " Wathi, "Wena wakwenza kanjani na?"

513 Ngathi, "NgeGama likaJesu Kristu."

514 "A." Wa—wayengazi; wathi, "Awu, ungeke wanquma uNkulunkulu abe yizijuqu ezintathu."

515 Ngathi, "WayenguJehova enziwe wabonakaliswa enyameni, Rabi. U . . . Yilokho Ayeyikho, WayenguJehova enyameni. Igama laKhe uqobo lobuntu, lelo kwakuyiGama lokuhlenga, ngoba alikho elinye igama elinikiwe phansi kweZulu umuntu angasindiswa ngalo, kuphela ngaleloGama lobuntu lokuhlenga: iNkosi uJesu Kristu. Kunjalo. WayenguNkulunkulu, UnguNkulunkulu, Uyoba nguNkulunkulu kuze kube phakade, kunjalo impela, iNkosi uJesu Kristu."

516 Manje, ngikholwa ukuthi ibandla labeZizwe masinya lizo . . . ukupheleliswa komzimba webandla labeZizwe. Iminyango phakathi kwe . . . uJesu wathi, kuMathewu 24, (ngizothatha lowomBhalo wodwa okomzuzu), Wathi, "Bayakunyathela phansi izindonga zeJerusalema kuze kuqedwe isimiselo sesikhathi sabeZizwe."

517 Manje bhekisisani. Kwanikezwa yiNkosi yethu uJesu, kuMathewu 24, ukuthi amaJuda ayezokhishwa esithombeni. UDanyeli wathi, emuva ngale kubaprofethi abadala, washo ukuthi 'kuyoba namasonto angamashumi ayisikhombisa namanje abelwe, kumaJuda. NoMesiya uyofika (iNkosana) futhi uyoprofetha phakathi kwamasonto angamashumi ayisikhombisa, okwakuyiminyaka eyisikhombisa, wayezonqunywa phakathi. Bukani ukuthi kwakuphelele kanjani, uJesu washunyayelwa ncamashi iminyaka emithathu nengxenye eyodwa futhi wabethelwa. Kodwa kunemithathu . . . Lokho kufika kungene ngqo kulona omunye umbuzo lapha. Kuneminyaka emithathu nengxenye eyabelwe wona, kumaJuda. Kuzofanele.

518 Manje uma nizothatha iSambulo, isahluko 7, uJohane wabona izinkulungwane eziyikhulu namashumi amane-nane

zamaJuda zonke zibekwe uphawu, zezizwe eziyishumi nambili zakwaIsrayeli. Niyabona ukuthi ngisho ukuthini na? Nokho kusengaphambili ukuba kwenzeke, ngokuvela.

519 Manje bukani ukuthi kuhle kanjani, ngaphambi kokuba sivale manje. Bhekisisani ukuthi kujikeleza kanjani—kanjani. Manje, lawomaJuda kade esithibeziwe.

520 Manje, lamaJuda lapha, iningi lawo lapha, nje a . . . niyawazi ukuthi anjani, aphethe umcebo womhlaba. Futhi nje a—nje angabantu bemali, futhi yilokho kuphela ongakwenza ngayo, niyabo; futhi angazidlayo ngempela, futhi awanaki, futhi angeke alalele. Kodwa, lelo akusiwo lawo Ayekhuluma ngawo, uma nizoqaphela.

521 Manje, abeZizwe . . . Manje bhekisisani, kusasele iminyaka emithathu nengxenye yalamaJuda. Manje, uJesu washo ukuthi umuzi waseJerusalema uyonyathelwa ngabeZizwe kuze kuthi isimiselo sesikhathi sabeZizwe . . . (Manje, nina bantu enikholelwa ezimiselweni zezikhathi, nithini-ke ngalokho na?) . . . Kuze kuqedwe isimiselo sesikhathi sabeZizwe. Futhi nxa isimiselo sesikhathi sabeZizwe sesiqediwe (isikhathi sabeZizwe sesiqediwe), khona-ke umuzi uyobuyiselwa unikezwe amaJuda. NoJesu waqhubeka ukuba asho ukuthi isizukulwane . . . Wathi, "Nxa niphuma bese nibona umkhiwane usuqhakaza, nayo yonke eminye imithi iqhakaza," wathi, "niyazi ukuthi ihlobo selisondele." Wathi, "Kanjalo nxa nibona lezizinto zifezeka, yazini ukuthi isikhathi sesisondele, emnyango; futhi ngiqinisile Ngiyasho kini ukuthi lesisizukulwane asiyikudlula zonke lezizinto zingakagcwaliseki."

522 Manje, bakubhekisisa kulesosizukulwane, "Yilokho Ayekhuluma ngakho." Lutho nhlobo!

523 Lalelani! Wathi, "Isizukulwane esibone umkhiwane uqhakaza." Manje bhekisisani, Wathi, "Umkhiwane, nayo yonke eminye imithi." Manje, ngamany'amazwi, "Kuyobakhona imvuselelo yomhlaba wonke ngesikhathi." Manje bhekisisani lesisiprofetho, ukuthi sisebenza kanjani phakathi futhi nje sixubana thaqa ngokuphelele. Manje bhekisisani. "Yonke eminye imithi iqhakaza, uvuseleleka." Umuthi, uma uqhakaza, uyavuselelеleka. Kunjalo na? Manje, noma ubani uyazi, uthisha wesiprofetho, ukuthi umkhiwane ubuhlala njalo uyiJuda. Siyakwazi lokho. YiJuda. Manje i . . .

524 Futhi bukani uJoweli, ngenkathi ewuthatha, wathi, "Okushiywe yisibotho, kudliwa yinkasa; okushiywe yinkasa, kudliwa yisikhonyane; nokudliwa yisikhonyane . . ." Uma niqaphela, leso yisinambuzane esifanayo, izigaba ezehlukene: isibotho, inkasa, isikhonyane. Konke kuyisilokazane esifanayo, nje kuyizigaba ezehlukene zokuphila kwaso. Manje bhekisisani, lesosilokazane esifanayo siqala ukudla kulomuthi wamaJuda emuva lapho, siwunqume uwe, futhi siqala ukudla sidle

sidle sidle size siyowufikisa esiqwini; kodwa-ke wathi, "'Ngiyobuyisela,' isho iNkosi, 'yonke iminyaka inkasa eyidla nya. Futhi Ngiyokwenzela abantu bami injabulo.'" Niyabo? Manje, umuthi udliwe waze wayofika phansi. AbeZizwe wafakelwa kuwo, lelo yiqiniso. Kulungile, sifanele siveze isithelo.

525 Manje nxa sekufika isikhathi sokuphela, nxa sesifika phansi ekupheleni (uma ngikubona kahle), iVangeli linjalo: kufanele kube nemvuselelo enkulu eyenzekayo.

526 Manje, benazi yini ukuthi iflege lamaJuda liyiflege elidala kunawo onke emhlabeni na? Futhi kade libekwe lifihliwe iminyaka eyizinkulungwane ezimbili, ngaphezu kwalokho, cishe iminyaka engamakhulu angamashumi amabili-nanhlanu. Iflege lamaJuda, leyonkanyezi kaDavide enemicijo eyisithupha, alikaze libhakuze iminyaka engamakhulu angamashumi amabili-nanhlanu; kusuka ekuthumbeni kwe—kweBabiloni. Futhi manje, ngoba uMbuso wamaRoma wabengamela (noMesiya uyafika futhi baKwenqaba), futhi wahlakazekela emimoyeni yomine yomhlaba. Kodwa benazi yini, ngoMeyi ziyisithupha, ngo 1946, leloflegi libuyela phezu kweJerusalema futhi na? Benazi yini, ngoMeyi ziyisikhombisa, ngo 1946, iNgelosi yeNkosi yabonakala kimi (ngosuku olulandelayo) enhla lapha, futhi yangithumela emhlabeni wonke ukuba ngilethe imvuselelo na? Ngakho lokho kusa okulandelayo! Ngenkathi leloflege liphakanyiswa eJerusalema, njengoba kusekushoneni kwelanga ngaleyontambama, iNgelosi yeNkosi yabonakala lapha eUnited States ngesikhathi esifanayo. "Nxa nibona umkhiwane nayo yonke eminye imithi iqhakaza!"

527 Bangaki okhumbula iNkanyezi ilengela phansi lapha eMfuleni iOhio, eminyakeni eminingi eyedlula, ngenkathi Ethi. . .Nasi isithombe saYo lapha namanje, ngenkathi Ehla. Wathi, "UMlayezo wakho uyophuma njengomanduleli wokuFika kwesibili, njengoJohane nje waphuma njengomanduleli wokuFika kokuqala." Futhi, bukani, umhlaba jikelele ushanele imvuselelo. Amashumi ezinkulungwane eziphindwe kazinkulungwane nezinkulungwane, nemvuselelo enkulu.

528 Bonke osomthetho, nabo bonke abehlukene ndawo zonke phezu kwezwe, namabandla amakhulu athi, "Izinsuku zikaBilly Sunday sezedlule." Kodwa ngenkathi sebebone ibandla liqala ukuvuseleleka (abantukazana), babefanele basindise ubuso babo. UCharles Fuller wayezothatha indawo, kodwa wayeseguge kakhulu; ngakho bahamba noBilly Graham. NoNkulunkulu wathatha uBilly Graham, noma, ibandla leBaptisti lakwenza, futhi bonke bamzungeza. NoBilly Graham akasuye umshumayeli uhhafu uMfowethu Neville anguye, ngakho mayelana nokuba ngumshumayeli, hhayi e. . .qhabo, lutho nhlobo. Kodwa kuyini na? Badingeka bakwenze,

kungokuphilayo, nawo wonke umuntu ekuzungezile, bebuthana. UBilly usho into efanayo. Niyabo, badingeka bakwenze. Futhi kwadingeka kwenziwe ukugcwalisa iZwi likaNkulunkulu. Babengenawo uMoya ukuba babuthane ndawonye, ngakho badingeka bathathe iZwi ukuba babuthane ndawonye; ngakho benza. NoBilly ungumshumayeli weZwi, negcokama, futhi babuthane ndawonye; ngakho lokho kufaka bonke abayibo ngegama nje ababandayo embuthanweni wabo. NoMuntu ophezu kwemvelo, nokuphilisa kukaNkulunkulu, namandla nokusebenza kanjalonjalo, ngezimangaliso zikaNkulunkulu, kubeka leli . . . iBandla, uMlobokazi ohlwithiwe onamaFutha esibanini saKhe, aMfaka emvuselelweni. Niyabo? Nebandla eliyilo ngegama nje elibandayo lalinemvuselelo yalo. Futhi nangu uIsrayeli ejika nemvuselelo yabo.

529 Nginefilimu enhla lapho endlini yami khona manje, *ImiZuzu EmiThathu Kube Phakathi Nobusuku.* Futhi sinesithombe salawomaJuda engena. Engena; niyibonile kwiphephabhuku i*Look*. Nemikhumbi, ilayishile, isuka le ezansi eIran nasezansi lapho; lawomaJuda awazange azi ukuthi uJesu wake waba semhlabeni, ehlela lapho ekuthumbeni kweBabiloni. Yilokho kuphela ake akwazi. Alima . . . nikubonile kwiphephabhuku i*Look* noma i*Life* nawo, lapho ayelima khona ngamathuluzi amadala okhuni. Futhi ngenkathi ebona lawomabhanoyi engena, acabanga, "Nakhu-ke," ngoba uNkulunkulu wawatshela "'ayezoba sezansi lapho, futhi eyothwalwa abuyiselwe eJerusalema ngamaphiko okhozi.'" Kunjalo. Alapho-ke. NamaJuda athi, "Nakhu-ke." Aqhubeka ngqo, futhi sinazo izithombe zawo nephimbo lawo uqobo, futhi kwaxoxiswana nawo; evela emhlabeni jikelele. Amanye awo ebelethe abakubo abadala, nabo bephuphuthekile nabakhubazekile. Futhi aphuma emkhunjini evela kuzo zonke izingxenye ezahlukene zomhlaba, engena.

530 Futhi baqala ukucosha amadwala bewafaka emasakeni, bewacosha phansi; futhi namhlanje sebethole imithombo yamanzi, elingelivelele kakhulu impela, izwe elikhulu kunawo onke kwezolimo emhlabeni. ULwandle oluFile luphethe ingcebo eningi kunawo wonke umhlaba uhlanganiswa ndawonye. AmaJuda ayabuya; bekufihliwe kwabeZizwe, kodwa aqhakaza njengembali.

531 Bathi kuwo—kuwo amaJuda, bathi, "Nibuyela ukuzofela ezweni lendabuko."

532 Athi, "Sibuyela ukuzobona uMesiya. Ukuphi na? Ufanele ukuba lapha."

533 Mfowethu, uma ubona umkhiwane uqhakaza, Wathi, "Lesisizukulwane asiyikudlula kungakagcwaliseki konke." Bukani imvuselelo nabakholwa ngegama nje. Bukani imvuselelo neBandla. Bukani imvuselelo ingena namaJuda, abheke

ukufika kukaMesiya. IBandla, iBandla eligcwaliswe ngoMoya, uMlobokazi ene...izintombi nezibani ezibanini zazo ziyoya esiDlweni sakusihlwa soMshado.

534 AmaJuda azothi, "Lokhu yilokho. Nango uNkulunkulu wethu ebesimlindele." Nakho lapho izinkulungwane zakho eziyikhulu namashumi amane-nane...abakaRussellite baxoveka khona. Nanko lawomaJuda emi lapho ayoMemukela. Athi, "Nango uNkulunkulu wethu ebesimlindele." AyoMbona, athi, "Wazitholaphi na? Wazitholaphi lezozibazi esandleni saKho na?"

535 Wathi, "Ngazithola endlini yabangani baMi." Kunjalo, "Indlu yabangani baMi."

536 Uyokwenzenjani na? IBandla labeZizwe liyothathwa lingeniswe eNkazimulweni noMlobokazi uyoshadiswa kuKristu.

537 Wazazisa kanjani uJosefa kubantu bakubo na? Wakhipha bonke abeZizwe ebusweni bakhe. Impela wakwenza. Kuyokwenzekani ensalini yenzalo yowesifazane na? Udrako wakhwifa amanzi emlonyeni wakhe ukuba enze impi; uJesu wathi, "bayakuphonswa ebumnyameni obungaphandle, futhi kuyakuba khona ukukhala nokulila nokugedla amazinyo," amahora amakhulu ezinhlupho neziivinyo ziyofika ebandleni labeZizwe.

538 Kuyokwenzekani-ke na? Lapho kufika ubufelukholo, nxa uNkulunkulu esehlukanise yonke into nalawomaJuda ngaleya, uJesu uyobuya njengoba uJosefa enza. Ngenkathi bezwa uJosefa, ngenkathi ekhipha bonke abalindi bakhe nayo yonke enye into, futhi wabona uBenjamini omncane nabo bemi lapho, nabo bephenduka ngokubulala uJosefa. Babecabanga ukuthi babembulalile uJosefa, futhi nangu wayemi phambi kwabo. Wathi, "NginguJosefa. Ngingumfowenu."

539 Base-ke bethuthumela ngempela, "UnguJosefa. Manje siyamazi."

540 Lapho Eyothi, "NginguJesu. NginguMesiya."

541 Bayothi, "O, he, manje yini esizoyithola!"

542 Konke kwenzelwa inkazimulo kaNkulunkulu. Angeke kube eyaKhe...Awu, babemuzwa ekhala izinyembezi kuze kuyofika esigodlweni sikaFaro, uJosefa ebakhalela izinyembezi.

543 Linda uJesu aze abone lawomaJuda Adingeka awashaye ngobumpumputhe ukudedela thina beZizwe sibe nethuba lokungena, lelo kuyoba yihora, ngiyanitshela. Uyothatha lawomaJuda, ungakhathazeki neze, lawomaJuda ayosindiswa. Yebo, mnumzane, kuzofanele kube lapho. Futhi lowo ngumbono wami wakho, angikuboni noma kuyiphi enye indawo emBhalweni. Ufanele ugcine labo abathathu bendawonye, futhi.

544 Ufanele ugcine i—intombi elele, i—ibandla liyoba ngokwejwayelekile nje, libe ngelivuma izono, uyabo. Ufanele uthole ibandla. . . Lokho ngukuthi, iJuda kuqala, iJuda kuqala, elingumuntu ophuphuthekisiwe nje elinde olayinini oseceleni. Ufanele uthole isinyathelo esenyukayo esilandelayo, okuyintombi elele, eyayilibele, futhi nje yaphuma yase iya ebandleni, yase ijoyina ibandla, umfo omuhlanyana. Bese-ke ufanele uthole iBandla, lokomoya, uHlwitho, uMlobokazi, nango emi. Labobantu abathathu, ungeke. . . abaxovekile, nakanci. Abafani bonke. Hhayi uFakazi kaJehova, esho ukuthi, "kukhona izinkulungwane eziyikhulu namashumi amane-nane nguMlobokazi"; yiphutha lelo. Lowo ngamaJuda, niyabo. Kukhona uMlobokazi, amaJuda, nentombi elele. Futhi ubathola bonke, bese uthi, "Awu, bonke bathathu ezindaweni ezehlukene." Bonke ba, izigaba ezehlukene ezintathu zabantu. Impela, bangeke.

545 Bese-ke nxa uJesu esebuyela emhlabeni. . . AmaJuda, ayini na? Abathenwa basethempelini. Futhi nxa uJesu esebuya, Ufika *no*Mlobokazi. UJesu ufika kathathu: Ufika okokuqala uku*hlenga* iBandla laKhe, Ufika okwesibili u*kwemukela* iBandla laKhe, Ufika okwesithathu *ne*Bandla laKhe. Niyabo? Impela. Ngakho konke kungukufika okukhulu okukodwa okuphelele, konke nguNkulunkulu omkhulu oyedwa ophelele; konke nguKristu omkhulu oyedwa ophelele; iBandla elikhulu elilodwa eliphelele, ukuhlengwa okukhulu okukodwa okuphelele,. . . yonke into; iba ngubuthathu, kodwa konke kukoYedwa. Niyabo? Akusibo abantu abathathu, hhayi okuthathu *lokhu*; nguMuntu oyedwa nje, iBandla elilodwa, uMzimba owodwa, uKristu oyedwa, iNkosi eyodwa "kini nonke, nangani nonke," nokunye kanjalo. Konke kunye!

546 INkosi inibusise. Senginihlalise isikhathi esidana.

547 INkosi ithanda, manje, uma ngithola ukufika futhi ebusukwini obumbalwa, noma ngeSonto ebusuku noma into efana naleyo, uma umelusi lapha engenalutho olusenhliziyweni yakhe, ngizozama ukuphendula lena lapha. O, ukhona othize omuhle kakhulu lapha. Bangaki abebengathanda ukuyizwa na? O, ngiyayithanda nje. Ake ngedlule kuyo futhi, ngokushesha ngempela, ngaphambi kokuba sibuyisele inkonzo kumelusi.

548 Lalelani lona nje. [UMfowethu Branham uphendula imibuzo eyisishiyagalombili elandelayo eNgxenyeni III, eqala kwisigaba 668, njengezinombolo zemibuzo 67 kuya ku 74—Umhl.]

Kukuphi lapho amatshe e rep-. . .? Amele ini lawomatshe eSambulweni, 21 na? Lowo ungomuhle.

Chaza izidalwa eziyizilo ezine zeSambulo 5. Nanko omunye omuhle.

Obani amalunga angamashumi amabili-nane na? Nanko omunye omuhle, niyabo.

Yayisho ukuthini intambo ebomvu kaGenesisi 38 na? Niyakhumbula, wahamba wayesethatha umalokazana wakwakhe uqobo wayesehlala naye njengesifebe; wayesenza intengo futhi uyavela; bese kuthi nxa umntwana evela, babeka intambo ebomvu bayithandela ekhanda lakhe (wafuqela ngaphandle kwase kuthi ubuye uyangena), o—olandelayo ufika phambi kwakhe. O, lowo muhle; kuyikho impela.

Yini izipho ezizothunyelwa mayelana nokufa kofakazi, eSambulweni 11 na? Kungenkathi uMose noElija ebuyela imvuselelo ezinkulungwaneni eziyikhulu namashumi amane-nane. **Yini izipho na?** Bhekisisani ukuthi ziyini, lokho kuhle kakhulu.

Bayoba kuphi abangcwele emva kokweminyaka eyinkulungwane . . .(nanko omuhle, mfana. Kuyo . . .)**. . . busa na? Hlobo luni lomzimba abayoba nalo na?**

Siyozahlulela kanjani izingelosi na?

Kungani izinwele ziba ngezezingelosi kwabaseKorinte bokuQala na? ENcwadini kwabaseKorinte bokuQala. Eminye emihle, emihle ngempela.

549 INkosi inibusise. Ngethemba ukuthi iNkosi iyasivumela ukuba sibuthane futhi sixoxe lezizinto, konke kungokwenkazimulo yaKhe. Singahle singavumelani phezu kwemibono yazo; kodwa ngizosho into eyodwa, uma nonke nithola okukhulu impela ukujabula nizizwa njengoba ngenza ngikhuluma ngazo, sinesikhathi esimnandi. Amen. Amen.

550 Kulungile, iNkosi mayibe yinhle ngempela kini. Ningazikhohlwa izinkonzo. Ukusakaza kukaMfowethu Neville, manje, lokho kukwi WLRP, ngoMgqibelo ekuseni ngelesishiyagalolunye nqo; os'cula ngabane bakwaNeville, futhi nginesiqiniseko ukuthi bazonisiza, vulani nibalalele. Futhi uma ngingaphumelela, uma ngibuya ngesikhathi, noma ngibona ukuthi ngizobuya, ngizoshayela unkosikazi; uma iNkosi ingivumela ngibone uMfowethu Bosworth omdala othandekayo. Ngi . . . Nonke . . . futhi ngizobuya ngeSonto ebusuku.

551 INkosi ibe yinhle kini manje. Futhi mfowethu, melusi, woza lapha umzuzu nje; futhi makathathe inkonzo. Futhi:

Ungawukhohlwa umkhuleko womndeni,
UJesu ufuna ukuhlangana nawe lapho;
Uzothatha yonke iminako yakho,
O, ungawukhohlwa umkhuleko womndeni.

552 Niyalithanda lelo na? Bangaki okhulekayo ekhaya lakho uqobo na? Ake sibone, yonke i . . . bonke . . . Lokho kuhle, hlalani nisondele kuNkulunkulu. Yibani bahle, bantwanyana, uNkulunkulu uzonibusisa.

Kulungile, Mfowethu Neville.

Imibuzo neziMpendulo AmaHeberu Ingxenye II ZUL57-1002
(Questions And Answers On Hebrews Part II)
Uchungechunge Lwe-Ukuziphatha, Inqubo, NeMfundiso YeBandla

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