


*ISIKHALA PHAKATHI*  
*KWEMINYAKA YEBANDLA*  
*EYISIKHOMBISA NEZIMPAWU*  
*EZIYISIKHOMBISA*

 Sanibona kusihlwa, bangani. Kuyi—yinhlanhla enkulu ukubuyela lapha endlini yeNkosi, kulobubusuku, enkonzweni, futhi sisalokhu siphila nge—ngemana kusukela kulokhu ukusa, ukuthi imiphefumulo yethu ibusiseke kakhulu impela ngoBukhona baKhe obukhulu. Futhi manje, kulobubusuku, sine...siqala ngendaba ethi: *IsiKhalo Phakathi KwemiNyaka yeBandla eyisiKhombisa NeziMpawu eziyisiKhombisa*.

<sup>2</sup> Futhi bengikhuluma nje, kulentambama, kumngani. Futhi mhlawumbe, iNkosi ithanda, ngesinye isikhathi ngalelihlobo, uma Ingangithathi ingiyise eKhaya, noma—noma, ngifanele ngibuye, ngingayi phesheya kwezilwandle noma okuthize, ngithanda ukushaya futhi emaCilongweni okugcina ayisikhombisa, niyabo. Futhi konke kuhlenganiswa yibriji ndawonye. Bese—bese—ke nazo iziNhlupheko zokugcina eziyisikhombisa kulokhu. Futhi kuhlanguana thaqa ndawonye ngqo, njengoba sizobona njengoba sihambisana.

<sup>3</sup> Ngakho, kulobubusuku, sisathe ukuthola ukuthuliswa... Ngingahle ngithi nje ukwelula kancane kulobu ubusuku. Ngisho nane...Masinya nje uma sengibuya lapha, manje... Konke ukushumayela engikwenze ePhoenix, angizange nakanye ngize ngisho ngishe nezwi, niyabo. Kunjalo. Futhi, o, he, ngashumayela kanzima kanjani! Futhi okwe, ngiyakholwa, kwakuyizinkonzo ezingamashumi amabili—nesikhombisa, ngaphandle kokusha izwi. Kodwa isimo sezulu sendawo lapha, niyabo. Kulula nje, kubi nje khona lapha, isigodi nje. Kuyisimo esibi nje emuva lapha, futhi, sokuba nempilo, niyazi, engikuqondile, ku—ku—kubi. Futhi noma yimuphi umshumayeli une...okhulumayo, unomphimbo omubi, kwasekuqaleni nje.

<sup>4</sup> U—umngani wami ongudokotela wabuka emphinjeni wami, ngesinye isikhathi, ukubona ukuthi yini eyayingalungile. Wathi, “Lutho.” Wathi, “Unamaqhubu nje ezintanjeni nje zephimbo lakho lapho.” Wathi, “Lokho kusukela ekushumayeleni.” Awu, ngi—ngi—ngithi nje ukuba njalo, niyazi. Lokho kwangenza

ngazizwa ngingcono, inqobo nje uma bekungabhekiselwa ekushumayeleni, niyabo. Bekungakuhle, ngokoMbuso kaNkulunkulu.

<sup>5</sup> Manje, singahle singakwazi ukuphatha emzimbeni wethu uphawu lukaJe- . . . lukaJesu Kristu, njengoba kwenza uPawulu, ekushayweni. Kodwa singahle siphathe uphawu lwethu ekushumayeleni futhi sinikeza iphimbo lethu ngokumelana nezinto engalungile. Ngakho, siyabonga ukuthi asisadingi ukuba sisaphinde sishaywe, ikakhulukazi kuze kufike lesisikhathi. Ngakho si—si . . .

<sup>6</sup> Bangaki phakathi lapha ofunde ethi *Sikhathi Sini, Banumzane na?* Noma, oyizwile, niyazi, *Sikhathi Sini, Banumzane na?* Lokho kungihluphe kancinyane impela. Uma ningakayifundi, ngifisa, ngandlela thize, uma beningathola ukuba niyizwe, noma ngandlela thize. Kuthe ukungihlupha. Bengifuna nje ukuqathaza lokhu ngaphambi kokuqala inkonzo. Cishe—cishe iviki noma izinsuku eziyishumi ezedlule, ngangiphazamiseke kakhulu. Ngavele nje. . . A—a—angizange nje, angithathanga-zinkonzo kumbe noma yini, ngoba nga—ngangingakwazi. Kwakubonakala sengathi kwakungaba yinto eyayiyimbi, futhi ngangingazi nje ukuthi kwakuyini. Ngakho ngi . . .

<sup>7</sup> Ngokunye ukusa kusesekuseni, ngavuka, ukuba ngenyukele eSabino Canyon. Okungukuthi, kusukela endlini, kuthi akube yimizuzu engamashumi amathathu ukushayela uya e . . . noma amashumi amane, ukuya enhlokweni yeSabino Canyon, beseke kuba khona umgwaqo ohamba amamayela angamashumi amathathu ukwenyukela entabeni.

<sup>8</sup> Izwe elixakile, phezulu lapho. Ngingaba lapha ogwadule, lapho okungamashumi ayisishiyagalombili namashumi ayisishiyagalolunye, khona manje, bese kuthi emizuzwini engamashumi amathathu kube ngamafidi ayisishiyagalombili eqhwa, niyabo, esiqongweni sentaba. SasisePhoenix, maduze nje, lapho okwakungamashumi amabili nento, amazinga angamashumi amabili nesishiyagalombili. Babefudumeze ichibi lokubhukuda, nabantu bebhukuda. Futhi cishe imizuzu engamashumi amane ukushayela usuka lapho, kwakungamashumi amane ngaphansi kwezinga-qhwa, eFlagstaff. Niyabo? Lowo ngumehluko kusukela kwimisinga esenhla nogwadule. Nokunempilo impela kwabezifo zesifuba somoya, nokunye nokunye.

<sup>9</sup> Kodwa, manje, ngenyukela engoxini, ngase ngikhwela ngiya phezulu kakhulu ngakho konke engangingakuhamba. Futhi nga—nga—ngacela iNkosi, ngisahlezi phezulu phakathi lapho, ukuthi kwakuchaza ukuthini konke lokhu, nokunye nokunye. Ngangithe ukukhathazeka, futhi ngangingazi nje ukuthi ngenzenjani.

<sup>10</sup> Futhi ngenkathi ngisakhuleka; kwenzeka into exakile. Ngi—ngi—ngifuna ukuba qotho. Manje, ngingahle ukuba ngangizunye ubuthongo. Kungahle ukuba kwakukade kufane nokufikelwa yisiyezi, noma kungahle ukuba kwakukade kungu—ngu—ngumbono. Ngithi ukukholwa ukuthi kuthi akufane nombono. Lokho, ngangineke izandla zami, ngithi, “Nkosi, kuchaza ukuthini lokhu ukuqhuma na? Futhi yini leziziNgelosi eziyisikhombisa esixukwini se—sesivivane, zingiphakamisa zingisusa emhlabathini futhi zijikela ngasempumalanga, kuchaza ukuthini na?”

<sup>11</sup> Ngangimi lapho, ngisemkhulekweni, futhi kwenzeka into ethize. Futhi, manje, into ethize yawela esandleni sami. Futhi ngiyazi, uma ungaziqondi izinto zikamoya, kungahle kubonakale kuxake ngempela. Kodwa into ethize yashaya esandleni sami. Futhi, ngenkathi ngibheka, kwakuyinkemba. Nesibambo sasenziwe ngeparele, iparele elihle kunawo onke engake ngawabona. Nesi—sivikelo, niyazi, lapho . . . Ngikholwa ukuthi singesokuvikela izandla zakho zingagwazeki, niyazi, ngenkathi u . . . a—abantu babelwa ngababili; sasiyigolide. Nosiko lwenkemba lwalungelude kakhulu, kodwa nje lwalubukhali njengereyiza; futhi kwakuyisiliva elikhazimulayo. Futhi kwakuyinto enhle kunayo yonke engake ngayibona. Yasenela nje khaxa isandla sami. Futhi ngangiyibambile. Ngathi, “Ayiyinhle nje leyo!” Ngayibuka. Ngase ngicabanga, “Kodwa, uyazi, ngangihlala njalo ngiyesaba inkemba.” Ngathi nje ukujabula ukuthi ngaphila ngaphandle kwezinsuku ababezisebenzisa ngazo, ngoba ngi—ngiyawesaba ummese. Futhi ngakho nga—ngacabanga, “Bengingenzani ngalokho na?”

<sup>12</sup> Futhi ngisabambile, ngesandla sami, iPhimbo elivela ndawondawo lathi, “Leyo yinkemba yeNkosi uqobo.” Yase isuka kimi.

<sup>13</sup> Awu, nga—ngamangala ukuthi kwakuchaza ukuthini, “Leyo yinkemba yeNkosi uqobo.” Ngase ngicabanga, “Ukuba beLithe, ‘inkemba yenkosi,’ bekungahle ukuba ngikuqondile. Kodwa Lathi, ‘inkemba yeNkosi uqobo.’” Ngakho ngingahle ngingakutholi kahle lokhu, kodwa ngacabanga, “YiNye kuphela, iNkosi uqobo, lowo nguNkulunkulu. Nenkemba yaYo yiLe, ‘Tbukhali kunenkemba esika-nhlangothi zombili,’ niyabo. ‘Futhi nihlala kiMi, namaZwi aMi . . .’” Niyabo? Futhi nga—ngacabanga . . .

<sup>14</sup> Ekulweni kwababili, niyabo, futhi njengoba ngiqond- . . . Angiqondi nelilodwa igama lakho, kodwa, noma owodwa umgomo wokulwa kwababili. Kodwa, okwedlula konke kokuqonda kwami, ummese ushaya ngokuvundla. Bese kuthike, ekugcineni, i—izinkemba, uma zikhiya, isitha nawe nikhiya izinkemba, *kanje*, bese-ke kuthatha amandla endoda alwa omabili. Ngoba, niyabo, inkemba yayo ingakhonjwa enhliziyweni yami, neyami kweyayo, kodwa ziyakhuywa,

njengemimese yethu ishayana yodwa. Bese-ke iyashaya, bese kuthi-ke izinkemba zihlangane ndawonye. Naleyo engaphushela enye phansi, inkemba iqonda ngqo enhliziyweni. Ngakho kuthatha . . .

15 Nakuba ngisho inkemba iba yiZwi, kuthatha isandla sokukholwa okunamandla ukuLibamba lapho, ukuLiletha enhliziyweni yesitha. Manje, ngingazazi lezizinto, kodwa nje . . . Konke engikwemukele kuYe, engingakusho, nginitshelile. Ngakho, lokho, niyazi, ngikholwa ukuthi kwakuyi . . . Kwakungesiyo yini iNkosi yethu eyathi, konke lokho Eyayikwemukele kuBaba, ukuthi Yayikushilo, futhi ayigodlanga lutho na? Futhi—futhi ngakho sifuna ukwenza lezizinto njengoba zifika nje. Manje, uma nizohlakanipha ngempela, futhi nikhuleke, ngineqiniso ukuthi nizoqonda into ethize masinya impela, manje, into engithemba ukuthi iyembulwa.

16 Manje, kuleNcwadi, sonke asiphenye manje esa—sahlukweni 5 seNcwadi ethiwa ISambulo sikaJesu Kristu.

17 Manje, kusasa ebusuku wuPhawu lokuQala. Okungukuthi, iziMpawu ezine zokuqala ziyavulwa, ngabagibeli bamahashi abane, oyedwa kulolo naloloPhawu olushaya umhlaba. Bese kuthi-ke, mhlampe, azizukuba zinde, kuze kube semva kokuba sedlula cishe . . . uMsombuluko, oLwesibili, oLwesithathu, cishe ngoLwesine. Bese-ke, ngicabanga ukuthi, kolwesiThupha . . . noLwesihlanu, olwesiThupha, noPhawu lwesiKhombisa, mhlawumbe zizoba zinde kakhulu. Ngakho, mhlawumbe kuzoninika isikhathi esincane ukubamba ukuphumula okuncane.

18 Sihlose ukuqala izinkonzo lapha, ngiyakholwa, ngelesikhombisa, ebusukwini beviki. Futhi ngizoba semsamo ligamenxe elesikhombisa, nqo. Bese kuthi-ke lokho kungasikhipha phakathi nobusuku. Ngakho—ngakho, nge—ngeqe ngehora, kulokhu ukusa. Bengingakuqondile lokho, ngivele nje . . . Angazi ukuthi nini.

19 Ngoba, angazi ukuthi umgibeli wokuqala uyini. Angilwazi olwesiBili, olwesiThathu, olweSine, olwesiHlanu, olwesiThupha, noma uPhawu lwesiKhombisa. Mina, kulomzuzwana, angazi. Niyabo? Ngethembele kuYe nje. Ngakho yingalokho, ngizama kuleliviki, ngomusa kaNkulunkulu ukusiza, ngikholwa lokho, uma niqonda ngokujulile . . .

20 Niyazi, emibonweni, ungeke wazembula izinto uze uvunyelwe ukuzembula. Kukangaki nonke ningizwa ngithi, “Hamba uyongena endlini, mhlampe isigqoko sibekwe *lapha*. Nalomntwana othize, noma okunjalo, akazukuphiliswa leso size sibekwe *ngapha*.” Ngingeke ngabatshela, noma kanjalo ngeke ngasigudlulela lapho. Sifanele sibe njalo, sigudluke, ngenye indlela ethize. Omunye umuntu uzofanele asithathe

futhi asigudluze. Futhi, yonke into ibe ngenqubo, khona-ke kungembulwa.

<sup>21</sup> Ngakho-ke manje yibani semkhulekweni. Manje, ngaphambi nje kokuba sisondele eNcwadini, asikhulume kuYe, namakhanda ethu ekhotheme.

<sup>22</sup> Nkosi Jesu, asenele ngakho konke. Singezame, nhlobo, ukusondela kuleNcwadi engcwele, kulelihora elingcwele kakhulu imiphefumulo elenga esiphethelweni sesikhathi, ngaphandle kokucela, Nkosi, ukuthi, okunguYena kuphela ongembula leNcwadi, ukuthi Akeze ngaphambili manje, ebusisa imizamo entekenteke yenceku yaKho. Busisa iZwi njengoba Liphuma. Kwangathi Lingahamba ngamandla kaMoya. Futhi kwangathi umhlabathi wokomoya we . . . labo abalambayo futhi bomela ukwazi ukulunga nokwazi intando kaNkulunkulu, kwangathi Lingawela phakathi lapho futhi liveze inhlobo yaLo. Siphe khona, Nkosi. Lonke udumo luzoba ngolwaKho. Kwangathi abalambile nabomile bangathola ukudla nokuphuza, kulobubusuku, eZwini. Sikucela eGameni likaJesu, okungaYe isambulo singesakhe. Amen.

<sup>23</sup> Manje, manje sizophenya esahlukweni 5. Manje, lokhu akusizo iziMpawu eziyisiKhombisa. Yisikhala phakathi kweminyaka yebandla neziMpawu eziyisiKhombisa. Manje, kukhona futhi isahluko 6 se . . .

<sup>24</sup> Futhi bekukhona isahluko 4, njalo, seSambulo, futhi, kulokho, kuthe nje ukwembula into ethize eyayizokwenzeka emva kokuba iBandla lenyuka. Ukuthi, iBandla liyenyuka esahlukweni 3 seSambulo, futhi alibuyi kuze kube yisahluko 19 seSambulo. Niyabo? Ngakho-ke, iBandla ligeja ukuHlupheka. Ngiyazi lokho kuphambene cishe impela na—nawo wonke uthisha engake ngakhuluma kuye. Kodwa a—a—angiqondile ukuba nokuphikisana. Ngi—ngiqonde ukuba ngumfowenu, kodwa ngi—ngifanele ngifundise njengoba ngiLibona nje. Uma ngingakwenzi, ngeke ngaLihlanganisa ndawonye, niyabo. Futhi manje, noma ngabe Lenyuka ngaphambi kokuHlupheka noma emva kokuHlupheka, ngifuna ukwenyuka naLo. Yileyo into enkulu.

<sup>25</sup> Ngakho, lezozinto si—sivele siyacabangela nje, ngoba, ngaphandle kwemfundo, ngiyafanekisa. Ngiyabuka bese ngibona ukuthi kuyini, noma bekuseTestamenteni eLidala, okungumfanekiso noma isithunzi seLisha, bese-ke ngiba nomqondo othize ukuthi eLisha liyini. Niyabo? Njengokuthi uma . . . UNowa wangena emkhunjini ngaphambi kokuba kungene ukuhlupheka, umfanekiso; kodwa ngisho nangaphambi kukaNowa, niyabo, wangena emkhunjini, uEnoke wenyuka, niyabo, ngaphambi kokuba kwenzeke noma yini. NoLoti wabizwa ukuba aphume eSodoma ngaphambi kokuba kungene nelilodwa ichashazi lokuhlupheka, lembubhiso; kodwa

uAbrahamama waye, ngaso sonke isikhathi, ngaphandle kwakho. Niyabo, imifanekiso.

26 Kodwa manje sizofunda ivesi 1. Ngizofunda amavesi amabili noma amathathu okufala aLo.

*Ngase ngibona esandleni sokunene sakhe owayehlezi phezu esihlalweni sobukhosi incwadi ilotshiwe ngaphakathi nangemuva, inamathelisiwe ngezimpawu eziyisikhombisa.*

*Ngase ngibona ingelosi enamandla imemeza ngezwi elikhulu ithi, Ngubani ofanele ukuvula incwadi, nokuqaqa izimpawu zayo na?*

*Futhi kwakungekho namunye ezulwini, nasemhlabeni, nangaphansi—nangaphansi komhlaba, owayenamandla okuyivula incwadi, abuke kuYo. (INcwadi enje pho!)*

*Futhi ngakhala kakhulu, ngokuba kungafunyanwanga namunye ofanele ukuyivula incwadi, abuke kuyo.*

27 Manje, nikhuluma ngokungafaneli? “Engafanele ngisho nokuYibuka; kungekho namunye, engekho-ndawo.”

*Futhi omunye wamalunga wayesethi kimi, Ungakhali: bheka, inqobile iNgonyama yesizwe sakwaJuda, iMpande kaDavide, ukuba ivule incwadi, nokuqaqa izimpawu eziyisikhombisa.*

*Ngase ngibona, futhi, bheka, ngaphakathi kwesihlalo sobukhosi nezidalwa ezine, . . . ngaphakathi kwamalunga, kumi iWundlu kungathi lihlatshiwe, linezimpondo eziyisikhombisa namehlo ayisikhombisa, angaMoya abayisikhombisa bakaNkulunkulu abathunyelwe emhlabeni wonke.*

*Futhi leza futhi layithabatha incwadi esandleni sokunene sakhe owayehlezi esihlalweni sobukhosi.*

28 Sizothi ukuyeka kancane lapho imizuzwana embalwa, ekufundweni kweSambulo 5, sehle size siyofika ekufakeni ivesi 7.

29 LeNcwadi yeziMpawu eziyisiKhombisa yembulwa ngesikhathi semiDumo eyisiKhombisa yeSambulo 10, manje, uma ukumaka phansi. Asiphenye eSambulweni 10, umzuzwana nje, ukuze nithole ukuqonda ngaphambi kokuba singene kukho. Manje, lokhu kusesikhathini sokuphela. Ngokuba, lalalani:

*. . . ngibona enye ingelosi enamandla yehla ivela ezulwini, yembethe ifu: nothingo lwenkosikazi . . . luphezu kwekhanda layo, . . .*

30 Uma niqaphela, lowo nguKristu, niyabo. Isizathu, Yena, eTestamenteni eLidala, wayebizwa ngeNgelosi yesiVumelwano.

Futhi Uza ngqo kumaJuda manje, ngokuba iBandla seliqediwe. Niyabo? Kulungile.

*. . . nobuso bayo . . . bunjengelanga, nezinyawo zayo  
zinjengezinsika zomlilo:*

31 Niyayikhumbula leyoNgelosi eSambulweni 1 na? Into efanayo. *Ingelosi* yisi “thunywa.” Futhi IyisiThunywa kwaIsrayeli. Niyabo? IBandla selihlwathiwe, niyabo, manje, noma lilungela ukuhlwithwa. Uzela iBandla laKhe. Manje bhekisisani.

*Futhi iphethe esandleni sayo incwadi encane  
evulekileyo: . . .*

32 Manje, *lapha*, Yayivaliwe lapha futhi inamathiselwe ngophawu; futhi *lapha* Ivuliwe. Kade ivuliwe. Selokhu kwaba yilesosikhathi sokunamathiselwa ngophawu, singena kukho kulobubusuku, manje iNcwadi isivuliwe. “Incwadi encane esandleni saYo, kwesaYo . . . Yayivuliwe. O, ukuthi ilanga likanjani, njengezinsika . . .” Lindani umzuzu nje. Ake ngiqale emuva lapha futhi ngifunde.

*Futhi iphethe esandleni sayo incwadi encane  
evulekileyo: yayisimisa unyawo lwayo lokunene  
phezu kolwandle, nonyawo lwayo lokhohlo phezu  
komhlabathi,*

*Futhi yamemeza ngezwi elikhulu, njengokubhonga  
kwengonyama: . . .*

33 Siyazi UyiNgonyama yesizwe sakwaJuda. *Ngapha* UyiWundlu; kodwa *lapha* UyiNgonyama. Niyabo?

*. . . nalapho isimemezile, imidumo eyisikhombisa  
yezwakalisa amazwi ayo.*

34 Manje, uJohane wanikwa umsebenzi wokuthunywa ukuba alobe lokho akubonayo, ngakho umphostoli, nomprofethi, wacsha ipeni lakhe ukuba aKulobe.

*Nalapho imidumo eyisikhombisa isizwakalisile  
amazwi ayo, ngase ngizakuloba: kepha ngezwa izwi  
lively ezulwini lithi kimi, Namathisela ngophawu  
okukhulunywe yimidumo eyisikhombisa, kodwa  
ungakulobi.*

35 Manje, yilokho esingakwazi. Lokho kusazokwembulwa. Akukho emBhalweni oNgcwele, okushiwo yileyomiDumo.

*Futhi ingelosi engayibona imi phezu kolwandle  
naphazu komhlaba yayisiphakamisela ezulwini izandla  
sayo, (manje lalalani)*

*Futhi yafunga yena ophilayo kuze kube-phakade  
naphakade, owadala amazulu, nokukulo, nomhlaba,  
noku . . . kuwo, ne . . . akusayikubakho isikhathi:*

36 Bhekisisani! Nanti ivesi engifuna ukufinyelela kulo.

*Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isizakubetha icilongo, imfihlakalo kaNkulunkulu isiyakube ifeziwe, njengalokho azazisa izinceku zakhe abaprofethi.*

<sup>37</sup> Manje, niyabo, imfihlakalo yaleNcwadi yeziMpawu eziyiKhombisa iyokwembulwa ekubethweni koMlayezo wengelosi yebandla yesikhombisa. Niyabo? “Ingelosi yesikhombisa iqala ukubetha icilongo,” futhi nanso imiLayezo ilotshwe yakhishelwa lapho, futhi sinaWo eteyipini nangesimo sencwadi. Manje, “Ekuqaleni kokubethwa kwecilongo loMlayezo, imfihlakalo kaNkulunkulu isiyakube ifeziwe, niyabo, ngalesosikhathi.” Manje sizogaphela. INcwadi, yemfihlakalo kaNkulunkulu, ayimbulwa kuze kubethwe icilongo loMlayezo wengelosi yesikhombisa.

<sup>38</sup> Manje, lamaphuzu azoba semqoka eziMpawini, ngiqinisekile, ngoba Ifanele, konke nokunci, kubophane ndawonye.

<sup>39</sup> Manje, Ilotshwe ngokuyimfihlakalo, ngoba akukho-muntu, akekho-ndawo, oYaziyo. UNkulunkulu yedwa, uJesu Kristu, niyabo. Manje, kodwa i...YiNcwadi, iNcwadi eyimfihlakalo. YiNcwadi yokuHlengwa. Sizongena kulokho, esikhashananeni. Futhi manje siyazi ukuthi leNcwadi yokuHlengwa ayizukuqondisiswa; Ihlolisisiwe, iminyaka yebandla eyisithupha. Kodwa ekugcineni, lapho ingelosi yesikhombisa iqala ukubetha icilongo lemfihlakalo yayo, isonga konke obekuswelakele lababafo abakuhlolisayo. Nezimfihlakalo yehla ivela kuNkulunkulu, njengeZwi likaNkulunkulu, futhi lembula sonke-nya isambulo sikaNkulunkulu, khona-ke ubuNkulunkulu nayo yonke enye into iyaxazululwa. Zonke izimfihlakalo, inzalo yenyoka enobuqili, nanoma yini okunye, kuzokwembulwa.

<sup>40</sup> Manje, niyabo, angikuthaki nje lokho. Yilokho oku... Kungu ISHO KANJE INKOSI. Ngizonifundela Khona eNcwadini, “Ukubethwa kwecilongo loMlayezo wengelosi yesikhombisa, imfihlakalo kaNkulunkulu isiyakube ifeziwe, eyaziswe ngabaprofethi baKhe abangcwele,” lowo ngabaprofethi olobe iZwi. Ekubethweni kwecilongo, lonyaka webandla wesikhombisa, unyaka webandla wokugcina, konke obekuswelakele, ukuthi yonke leminyaka yebandla bekuhlolisiswa, kuyosongwa ndawonye.

<sup>41</sup> Futhi ngenkathi iziMpawu zigqashulwa, nemfihlakalo iyembulwa, nakhu kwehla iNgelosi, isiThunyuwa, uKristu, emisa unyawo lwaKhe phezu kwezwe naphezu kolwandle, nothingo lwenkosikazi luphezu kwekhanda laKhe. Manje, khumbulani, lengelosi yesikhombisa isemhlabeni ngesikhathi salokhu ukuFika.



<sup>42</sup> NjengoJohane nje wayenikeza umlayezo wakhe, isikhathi esifanayo uMesiya afika ngaso ezinsukwini. UJohane wayazi ukuthi wayezoMbona, ngoba wayezoMethula.

<sup>43</sup> Futhi siyakuqonda lokho, emiBhalweni, ngale kuMalaki 4, uzobakhona ozoba njengoJohane, u—uElija okunguyena iZwi likaNkulunkulu elingeza kuye. Futhi uzokwembula, ngoMoya oNgcwele, zonke izimfihlakalo zikaNkulunkulu, futhi abuyisele ukuKholwa kwabantwana kubuyele ekukholweni kobaba babaphostoli, abuyisele emuva zonke lezimfihlakalo ebezihlolisiswa, kuleminyaka yobuhlelo. Manje, yilokho iZwi elakusho. Ngibophezeleke nje kulokho Elakusho. Niyabo? Li, Lilotshiwe, liqinisile. LiyiloKho-ke.

<sup>44</sup> Manje, siyabona ukuthi leNcwadi yeziMpawu eziyisiKhombisa, manje, yimfihlakalo yokuhlengwa. YiNcwadi yokuHlengwa, evela kuNkulunkulu.

<sup>45</sup> Manje, zonke izimfihlakalo, ngalesisikhathi, ziyakube zifeziwe ekubethweni kwecilongo lalesisithunywa. Manje, *nansi* ingelosi emhlabeni; “nenye” iNgelosi, isiThunywa esinamandla, sehla. Niyabo, *lengelosi* yayiyingelosi yasemhlabeni, isithunywa; kodwa *nakhu* kwehla Eyodwa ivela eZulwini, isivumelwano sothingo lwenkosikazi, niyabo, kwakungaba nguKristu kuphela.

<sup>46</sup> Njengoba kwakunjalo impela nje eSambulweni, isahluko 1, “Emi phakathi kweZinti zezibani zeGolide eziyisiKhombisa, nothingo lwenkosikazi, ukubukeka njengetshe lejaspi nesardiyu.”

<sup>47</sup> Futhi nangu Ebuya, esahlukweni 10, emva kwesikhathi sokufika ukuthi zonke izimfihlakalo izofezwa neziMpawu zizogqashulwa, futhi ememezela ukuthi sekungukuthi, “Asisekho isikhathi.” Wayesethi, “Uma ingelosi yesikhombisa isiqale ukubetha icilongo, khona-ke imfihlakalo isiyakube ifeziwe, nesikhathi seNgelosi ukuba ibonakale.” Sisondele, ndawondawo. Kunjalo. Manje qaphelani.

<sup>48</sup> IziMpawu eziyisiKhombisa kubambe imfihlakalo yeNcwadi. Size sikwazi ukubona ukuthi yini lezoziMpawu eziyisiKhombisa olunamatheliswe ngophawu phakathi, siyazicabangela kuphela lezozinto. Ngoba, njengoba nginitshelile, kulokhu ukusa, phezu koMlayezo wami omncane kulokhu ukusa, kaNkulunkulu ezifihla ebululeni. Niyabo, si—si . . . Sizoyigeja ngempela into ngaphandle uma Yona ngoqobo, yembulwa ngokoqobo nguMoya oNgcwele, futhi iqinisekise okufanayo. Niyabo? Uma kuvuka umprofethi bese enitshela ukuthi Lokhu nje kuyiLokho, futhi uNkulunkulu engaqinisekisi okufanayo, khohlwani yikho. Niyabo? Kodwa uNkulunkulu, kuyoyonke inkulumo-mbiko, kuyoyonke into, uzofanele aYiqinisekise, ukuYenza ibe ngefanele. Niyabo? Ngakho, abantwana baKhe bayozibhekisisa lezozinto, niyabo, futhi baxwaye, qaphelani.

49 IziMpawu eziyisiKhombisa eNcwadini, lune... LeziMpawu eziyisiKhombisa luneNcwadi enamathiselwe ngophawu. Niyabo? INcwadi enamathiselwe ngophawu uqobo. Niyakubona? [Ibandla lithi, "Amen."—Umhl.] INcwadi iyiNcwadi enamathiselwe ngophawu uqobo kuze kugqashulwe iziMpawu eziyisiKhombisa. Inamathiselwe ngophawu ngeziMpawu eziyisiKhombisa. Manje, lokho kungokwehlukile emiDumweni eyisiKhombisa. Niyabo? Lokhu yiziMpawu eziyisiKhombisa eNcwadini. NeNcwadi ayizuku, iziMpawu azizukukhululwa kuze kube uMlayezo wengelosi yesikhombisa. Niyabo? Ngakho si—siyazicabangela; kodwa isambulo sangokoqobo sikaNkulunkulu siyokwenziwa siphelele kulokho kubethwa kwecilongo, iQiniso eliqinisekisiwe. Manje, yilokho impela iZwi elikushoyo, "Imfihlakalo isiyakube ifeziwe ngaleso sikhathi."

50 NaleNcwadi yeziMpawu eziyisiKhombisa, khumbulani, Yayivaliwe lapha, eSambulweni isahluko 5, naseSambulweni isahluko 10 Iyavulwa.

51 Futhi manje sizobona ukuthi iNcwadi ithini ngokuthi Iba kanjani ngevulwayo. Futhi ayaziswa iWundlu lize lithathe iNcwadi, futhi ligqashula iziMpawu, bese livula iNcwadi. Niyabo? IWundlu lizofanele lithathe iNcwadi.

52 Ifihliwe. Manje khumbulani, "Akukho-muntu eZulwini, akukho-muntu emhlabeni," uphapha, umbhishobhi, isikhulu sesonto lamaloma, igosa lesifundazwe, kumbe noma ngabe ungubani, "ongagqashula lezozimpawu, noma embule iNcwadi, kodwa iWundlu." Futhi sikhulile, futhi sazicabangela, futhi sakhubeka, futhi samangala, futhi—futhi yingalesosizathu sonke sisekudidekeni okungaka.

53 Kodwa ngesithembiso sobuNkulunkulu ukuthi leNcwadi yokuHlenga izovulwa ngokuphelele yiWundlu, neziMpawu-ke ziyoqaqwa yiWundlu, ngezinsuku zokugcina esiphila kuzo manje. Futhi ayaziswa iWundlu lize lithathe iNcwadi bese ligqashula iziMpawu. Ngoba, khumbulani, iNcwadi yayibanjwe ezandleni zaKhe owayehlezi esiHlalweni sobukhosi. "NeWundlu liza kuYe ohlezi esiHlalweni sobukhosi, futhi lithatha iNcwadi esandleni saKhe sokunene." Lithatha iNcwadi! O, lokho kujulile. Sizozama ukukuxazulula uma singahle sikwazi, ngosizo lukaMoya oNgcwele. Manje sethembele kuYe. Futhi sizobona, kamuva, kusesikhathini sokuphela, "Lapho isikhathi sesiphelile."

54 Akukho-mahlelo elinelungelo lokuhunyushwa kweNcwadi. Akukho-muntu onelungelo lokuYihumusha. YiWundlu EliYihumushayo. NeWundlu yiLelo EliYikhulumayo, neWundlu lenza iZwi laziwe, ngokuqinisekisa nokuletha iZwi ekuPhileni. Niyabo? Impela! Qaphelani. Futhi ayambulwa kuze...

55 LeNcwadi ayembulwa kuze ukuba iminyaka yebandla neminyaka yobuhlelo sekuphelile, “nesikhathi asisekho.” Niyakubona na? Yembulwa kuphela emva kokuba iminyaka yebandla neminyaka yobuhlelo sekuphelile.

56 Yingalesosizathu into isemathizethizeni angaka kulobubusuku. Niyabo, bacosha imfundiso encane, bese bechezukela *lapha* ohlangothini olulodwa, bathi, “YiYo le!” Omunye ucosha enye imfundiso, achezukele *kulolu* uhlangothi, wathi, “YiYo le!” Futhi ngamunye wakha ihlelo phansi kwayo, sesize saba namakhulu amahlelo. Kodwa noma kunjalo, kukho konke okwakho, ukubona ukudideka, abantu bayamangala, “Yini iQiniso na?” Uma leso kungesiso nje isimo namhlanje!

57 Kodwa-ke Uyethembisa, ukuthi, “Uma lesosikhathi sesiqediwe, kuyobakhona ukubethwa kwecilongo lephimbo lengelosi yesikhombisa, bese kuthi-ke iNcwadi izokwembulwa, niyabo, ngalesosikhathi.”

58 Manje, ningasho, muntu, “Labobantu abasindisiwe emuva lapho.”

59 Kodwa, izimfihlakalo, abangaziqondanga! Ukuthi uNkulunkulu angaba kanjani mthathu futhi, nokho, eMunye! Ukuthi ungasho kanjani umBhalo ukuthi, “Nibhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele,” bese ebuye ejika bese ethi, “Nibhaphathize eGameni likaJesu.” Niyabo? O, izinto eziningi kakhulu! UEva angalidla kanjani i apula futhi abangele i—imvithimvithi yomhlaba wonke na? Niyabo? Lezizinto zingaba kanjani na? Kodwa lezozimfihlakalo zethenjiswa ukwembulwa ekupheleni kwesikhathi.

60 Kuncane, okweswelekile ukuthi . . . Lamaqhawe amakhulu lifike esigcawini, njengoIrenaeus nje, noMartin, uMartin oNgcwele, noPolycarp, nabehlukene, noLuther, noWesley, nabo bonke abalaba. Niyabo? Njengokuthi bafike kanjani futhi nje baphila isikhathi eside ngokwenele uku—ukuba bathi ukuletha ukukhanya futhi bakukhanyise, kodwa bashiya izinto eziningi e—ebumnyameni. Nakho kufika uNyaka wamaPentecostal, njengoNyaka wamaLuthela, futhi bagijima baphumela ezingatsheni. Kodwa noma kunjalo, kulungile, ningasho ukuthi babengaqinisile. Babeqinisile. Kodwa kukhona okuswelekile okusele, okungenakuchazwa. Kodwa-ke e . . . Ngani na? IziMpawu alukagqashulwa, ukwembulisisa ukuthi lezizinto ziyini. Niyabo?

61 Kodwa manje-ke, onyakeni wokugcina, zonke lezizimfihlakalo zizoxazululwa futhi zinikezwe. NeziMpawu zizovulwa yiWundlu, futhi zembulwe eBandleni, bese kuthi-ke isikhathi asisekho. Niyabo? Kumangalisa kanjani! Manje-ke, iNcwadi, manje-ke, iyiNcwadi yokuHlengwa. Ngokuba, manje-ke Iqhubekela . . .

<sup>62</sup> Futhi sizongenisa, kamuva, ukuthi izinkulungwane eziyikhulu namashumi amane-nane zingeniswa kanjani, nokunye nokunye. Kulungile. Lelo yiJuda.

<sup>63</sup> Manje, manje, uPawulu. Ake sithi ukufunda kancanyanyana. Ngineminye yalemiBhalo, futhi ngicabanga ukuthi besifanele si—siYifunde. Manje sonke masiphenye; uPawulu, kwabase-Efesu 1.

<sup>64</sup> Abaningi babo ngiyabona bayabhala. Banezincwadi zabo futhi babhala imiBhalo phansi, beyimaka eBhayibhelini labo, be yiketango. Ngakho, lokho ku—lokho kuhle. Ngiyathanda ukuba nikwenze lokho, bese-ke niya ekhaya futhi niWufundisise. Niyabo? Futhi—futhi uma uWufundisisa, qobo lwakho, khona-ke uzo—uzoWuqonda kangcono. Niyabo? Ufundisiseni nje, futhi nicele uNkulunkulu ukuba anisize ukuba niqonde.

<sup>65</sup> Manje asifunde u—umBhalo enginawo ubhalwe phansi lapha. Kwabase-Efesu 1:13 nele 14, manje.

*Kuye nathi esenithembile, esenizwile izwi leqiniso, nevangeli lokusindiswa kwenu: enakholwa, nguye... nani nabekwa uphawu olunguMoya ongcwele wesithembiso,*

*Oyisibambiso sefa lethu kube ngukuhlengwa okuthengiweyo kokungokwakhe, ukuze kutuswe inkazimulo yakhe. Niyabo?*

<sup>66</sup> Manje, sisavule imiBhalo, asi... Niyabo, uMoya oNgcwele lapha, qobo lwaKhe, uWuPhawu. UMoya oNgcwele uWuPhawu. NoPhawu lukhombisa (ini?) umsebenzi osuqediwe, uMoya oNgcwele uWuPhawu kumuntu ngamunye. Nakulowomuntu ngamunye, uma emukela uMoya oNgcwele, khona-ke isikhathi sakhe sokububula sesedlule, niyabo, ngoba ngumsebenzi osuqediwe.

<sup>67</sup> Njengokuthi, ngivame ukusebenza enkampanini yakwaloliwe, futhi sasilayisha izinqola zezimpahla zakwaloliwe ezivalekile namakani nezinto ezehlukene efektri eyenza ukudla okufakwa emakanini. Futhi, kodwa, manje-ke, ngaphambi kokuba leyomoto inamatheliswe ngophawu, umhloli uyafika, ukubona ukuthi ngabe leyomoto yayilayishwe ngokufaneleyo yini. Uma kungenjalo, [UMfowethu Branham ushaya ihlombe kanye—Umhl.] okokuqala ingqubuzane ndawonye nento ethize, yayizihlakaza izinto futhi iyiphule, ne—nenkampani yakwaloliwe yayiba necala. Nalowomhloli wayehlola yonke into, ukubona ukuthi yayisendaweni efaneleyo yini. Uma yayingekho, wayeyigxeka imoto. Khona-ke sasidingeka siyiqale phansi yonke futhi, umhloli aze aneliseke. Bese kuthi-ke uma umhloli esenelisekile, uvala umnyango. Umhloli uvala umnyango. Nomhloli ubeka uphawu phezu kwayo, bese kuthi-ke akekho ozogqashula loluphawu ize ifike esiphethelweni sayo.

<sup>68</sup> Yilokho uMoya oNgcwele obukwenza. Niyabo? Uyahamba futhi Uyahlola. Yingalesosizathu ningeke naba nalezizinto ne... Wena uthi, “Ngakhuluma ngezilimi, futhi ngamemeza, futhi ngasina eMoyeni.” Lokho akuhlangene nalutho naYe. Niyabo? UMoya oNgcwele uyamhlola lowomuntu aze Aneliseke futhi azi ukuthi banjalo.

<sup>69</sup> Manje-ke, babakwe uphawu kuze kube sesiphethelweni sabo saPhakade. Akukho lutho olungake luze lugqashule loloPhawu. IBhayibheli... Ubhala phansi umBhalo wakho. Kwabase-Efesu 4:30, kwathi, “Ningamdabukisi uMoya ongcewele kaNkulunkulu, enibekwa uphawu ngaye kuze kube-luSuku lokuHlengwa kwenu.” Bambani lelogama elithi, “ukuhlengwa,” niyabo. Kuze kube lusuku iNcwadi yokuHlengwa eseyembulwe ngalo, noMhlengi uyafika bese ebiza okungokwaKhe! Akukho okungakwenza. Niyabo? “NingaMdabukisi.” Hlalani... Yenzani izinto ezithokozisa uNkulunkulu, ngokuba iNcwadi inamekwe ngophawu, manje, nawe unamekwe ngophawu. UMoya oNgcwele, uqobo lwaKhe, uwuPhawu.

<sup>70</sup> Uphawu lukhombisa... Manje, lawa ngamagama engiwatchole kwisichazamazwi. Uphawu lukhombisa u “msebenzi osuqediwe.” Futhi uma uPhawu lwesiKhombisa lugqashulwa, imfihlakalo kaNkulunkulu enamathiselwe ngophawu kuleziziMpawu eziyimfihlakalo isifeziwe. Kuze kube lusuku loloPhawu olugqashulwa ngalo, bese-ke kwembulwa ukuthi kukhonani ngaphakathi kwaLo.

<sup>71</sup> Uma umuntu emangala ukuthi kukhonani kuleyonqola yezimpahla kaloliwe evaliwe, uthi, “Kufanele kube *ngukuthi-nokuthi*. Kufanele kubekhona.” Uyazicabangela. Kodwa uma uphawu lugqashulwa, nomnyango uvulwa, siyabona phakathi kuwo-ke bese sibona impela ukuthi kukhonani phakathi lapho.

Niyakubona na? Nalokho kuzokwenziwa kuphela ngesikhathi sokuphela.

<sup>72</sup> Enye into uPhawu oluyikhombisayo, ngu “bumnini.” Niyabo, uPhawu lunomaka kuLo, lubonisa ubumnini. Nxa uthengwe ngeGazi likaJesu Kristu, futhi unamathiselwe ngophawu ngoMoya oNgcwele, awusesuye owezwe kumbe noma yini ephathelene nezwe. UsungokaNkulunkulu.

<sup>73</sup> Enye into, ingukuthi, uPhawu lungu “kuphepha.” UPhawu luchaza ukuthi uphephile. Manje, wena ongakholelwa ekuphepheni okuPhakade, angazi, niyabo. Kodwa manje, kodwa, uPhawu lukhombisa ukuphepha esiphethelweni sakho. Maye kulowomfo oyozama ukugqashula loloPhawu! NoPhawu lukaMoya oNgcwele lungegqashulwe.

<sup>74</sup> Nonke ningizwile ngithi abantu bathi, “Udeveli ungenzise *lokhu*.” Qhabo, qhabo, udeveli akakwenzanga. Wena ubungananyathiselwanga nje ngophawu phakathi. Isizathu, uma unamathiselwa ngophawu phakathi, yena unamathiselwe

ngophawu ngaphandle. Ya. Niyabo? Manje, wena uphume waya kuye. Ehhe. Ubengeke angene kuwe, ngoba indlela kuphela yokungena kuwe ngukuza ngendlela efanayo eqhubekayo onayo wena. Ubezofanele asindiswe, angcweliswe, futhi agcwaliswe ngoMoya oNgcwele, khona-ke ubezoba ngumfowenu. Ngakho, niyabo, ngakho a—akakwenzanga. Qhabo, qhabo. Uwena nje uye emnceleni wase uyabuya, ukhanukela izinto zezwe. Awuzange uhambe indlela yonke uwelele eKhanani, uyabo, phesheya kweJordani, ukufa kumina. Niyabo?

<sup>75</sup> Manje qaphelani, manje, leNcwadi inamathiselwe ngophawu. Na—nawe unamathiselwe ngophawu, neNcwadi, kuze kube luSuku lokuHlengwa.

<sup>76</sup> Futhi, kwabaseRoma 8:22 nelama 23. Asikuthole lokho, futhi sizonikela lesisendlalelo, khona-ke ngicabanga ukuthi sizoYiqonda kangconywana uma umuntu ngamunye eYifunda ngesingabo. Ngininika imiBhalo embalwa lapha, ukuze sikwazi—sikwazi ukuYibuka, futhi ngenkathi ihora liselisha. Manje, 8, kwabaseRoma 8:22, zisuka nje.

*Ngokuba siyazi ukuthi konke okudaliweyo kuyabubula kanyekanye kunezinseka kuze kube manje.*

*Futhi akusikho lokho kuphela, kepha nathi uqobo lwethu, esinolibo lukaMoya, siyabubula phakathi kwethu, silindele isimo sobuntwana, ukuhlakanipha, ukukhululwa komzimba wethu.*

<sup>77</sup> O, he! O, he! Lokho akusenzi yini thina bafo abadala sizizwe sikahle na? Bekufanele kusenze sizizwe sonke sikahle, silindele lelihora. Siyaqonda lokhu kuzokwenzeka ekuvukeni kokuqala. Niyabo? Imvelo iyabubula. Siyabubula. Yonke into iyabubula, ngoba siyaqonda ukuthi kukhona okungalungile. Nendlela kuphela ongabubula ngayo, futhi ukulindele, yingoba bekunokuPhila okusha okungena *lapha*, okukhuluma ngeZwe elisha.

<sup>78</sup> Njengenkosikazi lapha, kungekudala, saya ngapha esuphamakethe. Ngase ngithi, “Sathola into exakile; inekazi laligqoke ingubo.” Futhi kwakuxake kakhulu, niyabo. Wona, a . . . Cishe onke awazigqoki izingubo, niyabo. Futhi, ngandlelathize, anokukhohlwa; aphuma ngaphandle kwazo. Ngakho manje-ke si . . . Anokukhohlwa ngamabomu.

<sup>79</sup> Futhi ngakho, manje-ke, uMeda wathi kimi, wathi, “Bill, kungani kunjalo na?” washo.

<sup>80</sup> “O,” ngathi, “ngumoya wesizwe nje.” Ngase ngithi, “Uma uya eJamane, banomoya othize. Uye eFinland, banomoya wobuzwe. Ufika eMelika, sinomoya wobuzwe.”

<sup>81</sup> Umoya wethu wobuzwe ungukungqabashiya, amahlanya. Niyazi ukuthi kungani na? Sasunguleka phezu kweMfundiso yabaphostoli. Sasithola phezu kobuholi bamadoda

amakhulu, njengoWashington, uLincoln. Kodwa sesichezukile kulesosisekelo, futhi siyazi ukuthi sinakho kuza. Siyazi ukuthi ibhomu le atomu linegama lethu libhalwe kulo. Siyazi ukuthi ubugqila busihlalele. Asikho isidingo sokuthi uzikhohlise.

<sup>82</sup> Kungikhumbuza, njengabanye balaba abahlekisi, behla futhi—futhi bekhuluma lamahlanya, futhi beqhubeka, nabesifazane beqhubeka ngendlela abenza ngayo, nabesilisa, kanyekanye. Kungikhumbuza nje ngomfana omncane edlula emangcwabeni, eshaya ikhwela, ezama ukuzenza ukuba akholwe ukuthi akesabi. Impela, uyesaba. Niyabo? Akenzi-muntu isithutha. Yingakho eshaya ikhwela. Niyabo? Uzama ukusho ukuthi akesabi, kodwa uyesaba. Futhi yileyo indaba, namhlanje.

<sup>83</sup> Kodwa, o, ithemba elibusiswe kanje pho lekhohla, eliphakamisa izandla, ngokuba ukuhlengwa kwethu kuyasondela. Nxa libona lezizinto zibonakala, yisikhathi esikhulu sekholwa.

<sup>84</sup> Manje, lezizinto, ukuthi, ukububula emizimbeni yethu. Senake nasiqaphela isihlahla, ukuthi sikuzabalazela kanjani ukuphila na? Sifuna ukuphila. Futhi niyaqaphela isilwane, ukuthi kukanjani e—ekufeni, ukuthi sizabalaza kanjani. Niqaphela isidalwa esingumuntu, yonke into, imvelo iyabubula. Thina, kithina uqobo, siyabubula. Niyabo? Siyazi ukuthi kukhona okungalungile. Siyabona, kulamavesi, ukuthi kukhona okulahlekile, bobabili kumuntu nomhlaba. Okudaliweyo kwalolonke uhlobo, kulahlekelwe ngokuthile, ngokuba siyabona kuleliZwi eliphefumlelwe ukuthi libubulela isizathu esithize. Wena, awububuli ngaphandle uma kunesizathu sakho.

Njengoba ngikhulume ngoyinki, yisizathu.

<sup>85</sup> Yingaleyondlela ekukhulekeleni abagulayo; uze ukwazi ukuthola imbangela! Ngiyasazi iselapho, kodwa ngifanele ngithole imbangela. Yingakho imibono idingeka kakhulu futhi iqhamile; wembula imfihlo yenhliziyo, utshela umuntu ukuthi ulenze kuphi iphutha lakho, nokuthi ufanele wenzeni. Uyabo? Akunadaba ukuthi uthatha umuthi kangakanani, noma amafutha angakanani owathela emakhanda abo, nokuthi noma ubani ubengadazuluka kangakanani phezu kwakho; uma kukhona okungalungile, uyolala khona lapho. Ngathi “yena,” lowo nguSathane.

<sup>86</sup> Niyabo, namhlanje, njengoba sesiqhubekele phambili kangaka, emthini, sisalokhu singazi lutho ngalezizinto. Wena uthi, “Unomdlavuzi.” Awu, lokho akulutho. Lokho, lokho—lokho amagama nje ukuthi kuyini. Okwetha amagama igama lezemithi, umdlavuzi. Lokho akuhlangene nalokho okuyikho. Lelo yigama esilibizayo. Sikubiza ngegama nje, umdlavuzi. Kodwa, ngempela, okuyikho, kuhlaziye, kungudeveli.

<sup>87</sup> Manje, sithi “isono.” Sikubiza ngesono nje. Kuhlaziye. Yini isono na? Inqwaba yabantu ithi, “Ukuphuza, ukuphinga.” Qhabo, qhabo. Lokho yimiphumela yesono. Niyabo? Yilokho isono esikubangelayo, niyabo. Kodwa isono sangempela ngukungakholwa. Yilapho oku—yilapho esethiwa khona igama bese siyabizwa. Uma uyikholwa, awuzenzi lezozinto. Kodwa akunandaba ukuthi uzama kanjani ukuzenza ukuba ubengcwele, nokuthi uzama kanjani ukuba ngokholwayo; uma wenza lezozinto, ungongakholwayo. Lokho kungokomBhalo.

<sup>88</sup> Manje, kukhona okulahlekile, futhi kuyabubula. Kuzama ukubuyela emuva, ukuba kubuyele esimweni sakho sasekuqaleni.

<sup>89</sup> Ungathini nje omunye ewa emhlabeni, phansi emgodini ojulile ndawondawo, futhi ubezabalaza, ekhwela, edonsa na? Bafanele, ngezinye izindlela, ukuphuma kulomgodi. Abekho emumweni wabo wasekuqaleni. Futhi, ngokuphiyazayo, bayadazuluka. Bakwebha izindonga, benza umsindo, noma benza ngenye indlela. Baya—bayabubula ngenxa yokuthi bafuna ukubuyela emumweni wabo wasekuqaleni.

<sup>90</sup> Yingakho umuntu, oshaywe yisifo, ubuhlungu nezinhlungu. Ngesinye isikhathi babengesiyi leyondlela, kodwa bayabubula. Ngani na? Abekho kahle. Kukhona okungalungile. Futhi bayabubula, futhi bezama ukubuyela lapho ababekhona ngenkathi besenempilo.

<sup>91</sup> Futhi uma imvelo nabantu, njengoba iBhayibheli lasho, “bayabubula,” kukhombisa ukuthi kukhona okuthize, ukuthi abekho esimweni sabo abafanele ngabe bakuso. Bawe bevela ndawondawo. Manje, asidingi-muntu ukuba asihumushele lokho. Niyabo? Ngokuba, kusobala, siyazi ukuthi kwakungukuPhila okuPhakade, ababewe kukho. Futhi balahlekelwa ngokungokwabo ekuPhileni okuPhakade, ngokuwa kuka-Adamu noEva, abawa ekuPhileni okuPhakade, baya ekufeni, ensimini yase-Edene, futhi baletha yonke imvelo, phansi kwabo, ekufeni.

<sup>92</sup> Isihlahla asizange sife, ngaphambi kuka-Adamu. Isilwane sasingafi, ngaphambi kuka-Adamu. Futhi kunento eyodwa kuphela engeke yafa, nalowo nguNkulunkulu, ngoba UnguPhakade. Futhi yileyondlela kuphela esingake size sizigcine singafi, sifanele sibe nokuPhila okuPhakade kithi, ukuba sibe amadodana namadodakazi kaNkulunkulu.

<sup>93</sup> Kodwa ngenkathi sifa, njengoba ngishilo eMlayezweni kulokhu ukusa, ukuba sone, sathengisa ngobuzibulo bethu futhi sawela leligebe. Manje sesedlule le ekufinyeleleni kuNkulunkulu, ngakulolu olunye uhlangothi lwegebe. Manje, kusobala, ngenkathi uAdamu ewa, ekufeni, waletha ukufa phezu kwakho konke okudaliweyo.



<sup>94</sup> Manje, wanikwa ukuba abe ngozikhethelayo. Kwanikwa bona njengoba nje sinjalo, ukuze senze ukukhetha. Manje, uAdamu noEva, ekuqaleni, kwakukhona umuthi wokulungile nokungalungile phambi kwabo, nalowomuthi ofanayo ubekwe phambi kwa—kwalowo nalowo wethu. Niyabo, uNkulunkulu akenzeli yena uAdamu noma uEva...Wena uthi, “Awu, yiphutha labo.” Qhabo, qhabo manje akusilo. Yiphutha lakho. Ungeke walibeka kuAdamu manje. Ufanele ulibeke kuwe uqobo, ngoba okulungile nokungalungile kubekwe phambi kwakho. Sisezisekelweni ezifanayo njengoAdamu noEva.

<sup>95</sup> Kodwa, niyabo, uma sihlengwa, asisafuni khona ukukhetha okungokwethu, kodwa sifuna ukukhetha kwaKhe. Niyabo? Niyabo?

<sup>96</sup> Manje, uAdamu noEva babefuna ukukhetha okungokwabo. Babefuna uku, babefuna ukuthola ukuthi kwakuyini ukuba nokuhlakanipha, ngakho bakuhlolisisa, futhi kwabangela ukufa.

<sup>97</sup> Manje, uma umuntu ehlangeniwe, akabe esakhathala ngomfundaze. Akabe esakhathala ngezinto zezwe, ukuhlakanipha kwezwe. Akafuni kukhetha-nhlobo. UKristu ube ngukukhetha kwakhe, futhi yilokho kuphela kwakho. Uhlengiwe. Akasafuni nje ukuzihola yena uqobo. Akafuni-muntu amkhulumele ekutheni akaye kuphi nokuthi akenzeni. Uyalinda nje futhi athole ukukhetha koMenzi wakhe. Niyabo? Bese-ke ehamba eGameni loMenzi wakhe, uma uMenzi emtshela ukuba ahambe. Niyabo?

<sup>98</sup> Kodwa umuntu efuna ukuhlakanipha, ufuna ukuthola, “Awu, lesisifunda somfundisi sithi ukuba sihle; kodwa bangikhokhela kakhulu ngaleya, ngakho ngizowelela laphaya.” Niyabo? Niyabo, ukuhlakanipha.

<sup>99</sup> Manje, ngenkathi uAdamu ona, ngokunaka ukuzindla komkakhe esikhundleni sokubambelela eZwini likaNkulunkulu, yilokho okwenza uAdamu one. Unkosikazi wakhe wazindla noSathane, wayese-ke eveza umkhiqizo kuAdamu, noAdamu wadedela iZwi wayesethengisa.

<sup>100</sup> Walahla, futhi, ifa lakhe, ngenkathi elahlekelwa yinhlanganyelo yakhe nelungelo ekuPhileni. Khumbulani, “Mhla uwudla, uyakufa ngalowomuhla.” Futhi ngenkathi elahlekelwa ukuPhila kwakhe, walahlekelwa futhi yifa lakhe ekuphileni, ngoba wayenokulawula okuphakeme okuphelele komhlaba. Wayengukulunkulu womhlaba. UNkulunkulu unguNkulunkulu womhlaba nezulu, ndawo zonke. Kodwa indodana yaKhe yayinalomhlaba uphansi kokulawula kwayo uqobo. Yayikwazi ukukhuluma, yayikwazi ukwetha amagama, yayikwazi ukusho, yayikwazi ukumisa imvelo, yayikwazi ukwenza noma yini eyayifuna ukuyenza. Niyabo? Kodwa, ngenkathi yenza lokho, yalahlekelwa yifa layo.

<sup>101</sup> Manje, uAdamu wayekwazi ukuthi, “Akuthi lentaba, lapha, inqokuleke iye laphaya,” futhi yayikwenza. UAdamu wayekwazi ukuthi athi, “Akuthi lesisihlahla, lapha, sisiphuleke futhi sitshaleke ngapha,” sasikwenza. Niyabo? Ngokuba wayenokuphelele, ukulawula okuphakeme, njengonkulunkulu omncane phansi kukaNkulunkulu uBaba wethu, ngoba wayeyindodana kaNkulunkulu.

<sup>102</sup> Manje besingeke yini sime lapha umzuzu nje futhi sithole intshumayelo yangempela! Niyabo? O! Manje-ke, uma iGazi likuhlange emuva, kuthiwani ngemanje na? Niyabo? Bukani ukuthi leyoNdodana kaNkulunkulu, uAdamu wesibili, wenzeni. Niyabo? Futhi wathi, “Imisebenzi engiyenzayo Mina, nani niyakuyenza.” Niyabo?

<sup>103</sup> UAdamu walahlekelwa yifa lakhe, umhlaba. Manje, wedlula usuka esandleni sakhe waya kulowo awuthengisa kuye, uSathane. Wathengisa ukukholwa kwakhe kuNkulunkulu, kwaya emizindlweni kaSathane. Ngakho-ke, ukuPhila kwakhe okuPhakade, ilungelo lakhe eMthini wokuPhila, ilungelo lakhe emhlabeni, lalingelakhe, futhi walahlekelwa yilo lonke nelincu laya ezandleni zikaSathane. Waledlulisa esandleni sakhe laya kuSathane. Ngakho-ke, manje, kade li, labuya futhi kade loniwe. Nenzalo ka-Adamu ibhubhise ifa uAdamu abefanele abe nalo, lowo ngumhlaba. Kunjalo, niyabo, inzalo ka-Adamu.

<sup>104</sup> Ngama, ngolunye usuku, ezansi eTucson lapho engakhe khona. Futhi ngangikhuluma nomunye, phezulu esiqongweni sentaba, ngibuka phansi. Ngathi, “Ucabangani! Lokho, iminyaka engamakhulu amathathu eyedlula, uPapago omdala weza ehla edabula lapho esekalishini lakhe, nomkakhe womdabu nabantwana behlezi ngemuva, egibele waphumela lapho ndawondawo futhi waziphilela ngokuthula. Kwakungekho-kuphinga, kungekho-wiski, kungekho-kugembula, kungekho-lutho phakathi kwabo. Babephila ngokuhlangezeka. Nenkentshane ikoyote lize lehla o—obhukwini, ubusuku ngobusuku, lidabula eTucson lapha, liklewula. Nesihlahla esithela imidumbula nomdolofiya osuqhakazile, ngokuzungeza izingu. NoJehova wakubuka ngokukwengama futhi kufanele ukuthi wamamatheka. Kodwa umlungu ufika ngaleyondlela, futhi wenzeni na? Umbe umdolofiya. Wone izwe, ngamakani kabhiya namabhodlela kawiski. Wonakalise ukuziphatha kwesizwe. Indlela kuphela ayengabhaxabula ngayo iNdiya kwakungukubulala ukudla kwalo, inyathi.”

<sup>105</sup> Ngenkathi ngifunda eTombstone, ngolunye usuku, e—emnyuziyemu, ngase ngibona izithombe zikaGeronimo. Nabaningi benu bangahle bacabange ukuthi uGeronimo wayeyimbuka. Kimina, wayenguMelikana wangoqobo. Wayelwela kuphela lokho okwakufanele, uNkulunkulu ayemnike khona: izwe, nesizwe, nendawo yokuhlala. Angimsoli. Futhi ngenkathi lawomasosha amhlophe engena lapho futhi,

ngempoqo, athathe izwe, futhi ewabulala njengesigejane sezimpukane. Futhi kwakukhona isithombe sasekuqaleni sekomkhulu lezemithi likaGeronimo, noma isibhedlela sakhe. Kwakungoblankethe ababili noma abathathu phezu kwesinqamu sesihlahla esithela imidumbula. Nalawo alimele, angempela, amaMelikana angoqobo, amaNdiya, elwela amalungelo awo awaphiwa nguNkulunkulu. Futhi lapho, uGeronimo nengane yakhe uqobo, ezinqlwini, emi lapho ebuka amaqhawe akhe uqobo, opha, efa, engenasadambisi-zinhlungu noma lutho, ingekho indlela yokubasiza; owangokoqobo, amaMelikana akuphiwe nguNkulunkulu! Bese nimbiza ngembuka na? Ngimbiza ngomnumzane ohloniphekile.

<sup>106</sup> UCochise wayengeke azinikele. Wayeyikhehla. Kodwa uMbutho waseMelika, bonke begqokile phakathi lapho, futhi baphumela lapho futhi babebulala inyathi. Baxosha izinkambo zokuzijabulisa, noSharpe wasungula isibhamu sezinyathi, futhi baphumela lapho base bethi, “O, benginosuku oluhle namhlanje,” edubula, esuka eceleni kwe—kwenqola yezimpahla yakwaloliwe, noma inqola yabagibeli. Uthi, “Ngibulale amashumi amane namhlanje.” Izinyathi ezingamashumi amane, okwakuyogcina sonke isizwe samaNdiya, iminyaka emibili noma ngaphezulu. Benzani ngazo na? Baziyekela zilele ogwadule. Isibhucu sazo esidala esibolile saqumbisa izinkangala, futhi sanukisa izinkangala, amankentshane amakoyote edla.

<sup>107</sup> Ngenkathi iNdiya libulala inyathi, kwakunomgubho wezenkolo. Lalithatha izinselo zayo, lizilondoloze ukwenza amapani. Inyama yayo ayayidla, ngisho nasenyameni ezibilini. Athathe yonke inyama yayo bese eyiphanyeka bese eyomisa. Isikhumba sayo sasonyiswa, futhi ayenza okokugqoka namathende. Kwakungekho lutho...

<sup>108</sup> Kodwa, ngenkathi kungena umlungu, imbuka ngumlungu. Uyishinga. Futhi uyangena wayesebulala lezozinyathi, wayeselambisa lawomaNdiya phandle.

<sup>109</sup> Noma yimuphi umuntu wangoqobo ubeyolwela amalungelo akhe awaphiwe nguNkulunkulu. Kuyibala eflegini lamaMelikana, akwenza eNdiyeni laseMelika. Empeleni, yayingeyawo.

<sup>110</sup> Ubungacabangani ukuba iJapa...Japanese, noma—noma abanye, iRashiya ibingangena, bese ithi, “Phumani lapha! Phumani nibuyele emuva lapha,” futhi—futhi isenze thina nabantwana bethu ngendlela esenza ngayo lawomaNdiya na? Kodwa, khumbulani, sihlwanyelile, futhi manje sizovuna. Lowo ngumthetho kaNkulunkulu, niyazi. Kunesikhathi sokutshala, bese-ke kuba yisikhathi sokuvuna. Ngicabanga ukuthi lokho kubi kakhulu. Yebo, mnumzane.

<sup>111</sup> Manje kwenzekani na? Inzalo engcolile ka-Adamu ingcolise futhi ngokoqobo yabhubhisa izwe. Niyazi yini

ukuthi iBhayibheli liyakusho lokho na? Futhi ngenxa yokuthi yenze lokhu, inzalo engcolile ka-Adamu, uNkulunkulu uzobabhubhisa. Niyafuna ukukufunda lokho na? Ake sibone. Nginakho kubhalwe phansi lapha. Phenyani eSambulweni, isahluko 11, futhi sizothola. Yanini ngale eSambulweni, isahluko 11, futhi sizobona ukuthi uNkulunkulu wathini ngabo obhubhisa umhlaba. Isahluko 11, futhi asithathe ivesi 18, ngikholwa ukuthi yikho, 11:18. Nakhu lapho esikhona.

*Nezizwe zazinolaka, kepha kwafika ulaka lwakho (manje bhekisisani ulaka lukaNkulunkulu), nesikhathi sabafileyo, ukuba bahlulelwe, nokunika umvuzo izinceku zakho abaprofethi, nabangcwele, nabesaba igama lakho, kanyekanye abancane nabakhulu; nokubhubhisa—bhuhhisa ababhubhisa umhlaba.*

112 Bazokwenzani na? Bavune abakutshalile. Impela. Uma nibona isono sigijima ezitradini! Kungaki, kulobubusuku bangeSonto, kungaki ukuphinga okuzokwenziwa kulelidolobha kulobubusuku na? Bangaki abasifazane abazokwephula isifungo sakhe somshado, kulomgojana emhlabathini lapha, obizwa ngeJeffersonville na? Mangaki amacala okukhipha izisu enicabanga ukuthi aqoshwa phansi eChicago, ezinsukwini ezingamashumi amathathu na? Phakathi kwezinkulungwane ezingamashumi amabili-nanhlanu nezingamashumi amathathu ngenyanga, ngaphandle kwalawo ongezanga. Ingaki iwiski ephuzwayo edolobheni laseChicago na? Nicabanga ukuthi kwenzekani eLos Angeles ngobusuku obubodwa na? Kukangaki iGama leNkosi liphathwa ngeze, edolobheni laseJeffersonville namhlanje na? Ngabe sekungcono yini manje, noma ngabe kwakungcono ngenkathi uGeorge Rogers Clark ehla ngesihlenga na? Niyabo, siwungcolise ngokoqobo umhlaba ngamanyala ethu, noNkulunkulu uzobhubhisa labo obhubhisa izwe. UNkulunkulu washo njalo.

113 Ngangihlala njalo ngicabanga ukuthi kwakukhona okuthize phansi kimi, njengokukhuphukela ezintabeni bese ngibuka indlela uNkulunkulu ayilungisa ngayo.

114 Ngiyayizonda, iFlorida, lapho khona benezihlahla zeshobambumbulu. Futhi, o, he, ngiqoka ukubona izingwenya idikizisa umsila wayo, emuva ehlane, kunokubona konke lokho lapho kokuzenzela nezinto abazenza eHollywood, nakho konke lokho lapho ubukhazikhazi, nesigejane sezidakwa. Futhi, o, he, ngiyacabanga nje, “Ngoluny’usuku! Ngoluny’usuku!” Ya.

115 Kodwa, khumbulani, iBhayibheli lisitshelile, kuMathewu isahluko 5, ukuthi, “Abamnene bayakudla ifa lomhlaba.” Kunjalo. “Abamnene nabathobileyo bayakudla ifa lomhlaba.” UJesu wathi, “Babusisiwe abamnene,” abalula abangazami nje ukuba ngenye into ethize enkulukazi, “bayakudla ifa lomhlaba.” UJesu washo njalo. Yebo. Manje bawungcolisile, futhi

uNkulunkulu uzobabhubhusa; kodwa abamnene bayakudla ifa lomhlaba, emva kokuba usuhlanjululiwe.

116 Manje, o, he! Manje, incwadi yelungelo lobunikazi elahliwe yelungelo manje isisezandleni zoMnikazi wasekuqaleni, uNkulunkulu uSomandla. Incwadi yelungelo lobunikazi kuwo umhlaba, nasekuPhileni okuPhakade, ngenkathi uAdamu elahlekelwa yilungelo layo; khona-ke izandla ezingcolile zikaSathane zazingenakuyithatha, ngakho yabuyela kuMnikazi wayo wasekuqaleni, uNkulunkulu uqobo lwaKhe. Sizoyithola, emzuzwini nje. Nango Ehlezi esiHlalweni sobukhosi, enayo isesandleni saKhe, incwadi yelungelo lobunikazi. [UMfowethu Branham ushaya ihlombe kabili—Umhl.] O, lokho kungenza ngizizwe ngigcwala ukhoho. Incwadi yelungelo lobunikazi kukho ukuPhila okuPhakade, incwadi ewubufakazi enewadini yelungelo kukho ukuPhila okuPhakade, ngenkathi uAdamu elahlekelwa yilungelo layo ngokuhlakanipha, esikhundleni sokukholwa, yabuyela ezandleni zoMnikazi wayo, uNkulunkulu uSomandla. Into enkulu kangaka pho!

117 Kulungile, ilindile. Yenzani na? Ezandleni zikaNkulunkulu, ilindele ukubiza kokuhlengwa. Wenza indlela yokuhlengwa, Wenza indlela emuva, futhi ngoluny'usuku uMhlengi uzoyibuyisa. Niyabona ukuthi sifinyelela kuphi manje na? Sizomqaphela loMfo ehlezi phezu kwesiHlalo sobukhosi. Kulungile, elindele ukubiza kokuhlengwa, ukuhlengwa kwayo.

118 Iyini leNcwadi yokuHlengwa, lencwadi yelungelo lobunikazi, incwadi yelungelo lobunikazi eyincwadi ewubufakazi na? “Wena uthi, ‘incwadi ewubufakazi?’” Kusho ukuthini ukuthi incwadi ewubufakazi na? Kusho ukuthi ihlolwa le ibuyela ekuqaleni kwayo. Njengalelo elincane—njengaleloconsi elincane likayinki kulokhu kusa, ngenkathi lishaya kulesosisusamabala iblishi, labuyela emuva le. Futhi uma isono sesivunyiwe futhi sawela eGazini likaJesu Kristu, o, he, kunikeza incwadi ewubufakazi, ibuyela emuva ngqo kuMdali futhi. Wena uba yindodana kaNkulunkulu. Incwadi eyilungelo lobunikazi eyincwadi ewubufakazi iphethwe ezandleni zikaSomandla. O, he!

119 Ukuhlenga kwayo kusho konke okuyifa langokomthetho kukho konke lokho okwakulahlwe ngu-Adamu noEva. O, he! [UMfowethu Branham ushaya ihlombe kanye.] Bekufanele kwenzeni lokho kumKristu ozelwe ngokusha! Ifa kuleyoncwadi yesibopho ehambisana nomthetho, incwadi eyilungelo lobunikazi bokuPhila okuPhakade, kusho ukuthi udla ifa yonke into uAdamu noEva abayilahlayo. Wewu! Kuyini kukho, mfowethu na? Ifa laleyoncwadi eyisibopho ehambisana nomthetho!

120 UAdamu akakwazanga ukuhlangabezana nezidingakalo zokuhlengwa. Emva kokuthola ukuthi wayekulahlile, wayonile

futhi wayezehlukanise noNkulunkulu, wayengakulolu uhlangothi lwegebe, ngakho akakwazanga ukukuhlenga. Akakwazanga nje ukukwenza, ngoba wa—wayedinga ukuhlengwa, qobo lwakhe, ngakho akakwazanga ukukwenza.

<sup>121</sup> Kodwa umthetho wawudinga uMhlengi oyisiHlobo somndeni. Umthetho kaNkulunkulu wawudinga uMhlengi oyisiHlobo somndeni. Nifuna ukukumaka phansi lokho, “uMhlengi oyisiHlobo somndeni,” kuthole kuLevitikusi 25.

<sup>122</sup> Asizukuba naso isikhathi sokukuhlolisisa lokhu, ngoba, niyazi, indikimba ngayinye—yinye ibingenza u—ubusuku. Niyabo?

<sup>123</sup> Kodwa umthetho kaNkulunkulu wemukela isibambiso. Manje, ukuba-ke uNkulunkulu wayenganikelanga ngokuthi athathe isibambiso na? Kodwa uthando lwaMphoqa ukuba akwenze. Lokho, umuntu wayenganayo indlela yokubuyela emuva, futhi ayikho indlela kuye ukuba abuyele emuva. Wayesephelile. Kodwa umusa kaNkulunkulu wahlangabezana naloMhlengi oyisiHlobo somndeni kuMuntu kaJesu Kristu. Umthetho wawukudinga. Umusa wahlangabezana nezidingakalo zawo. O, umusa omangalisayo, umsindo omnandi kangaka! Umthetho kaNkulunkulu wawudinga isibambiso esingenacala.

<sup>124</sup> Futhi ubani owayengenacala na? Wonke umuntu wayezalwe ngokocansi, ngocansi, wonke umuntu. Nalowo kuphela owayengenjalo, wayelahle amalungelo kukho ukuPhila okuPhakade nokuba yinkosi emhlabeni.

<sup>125</sup> O, uma ngicabanga ngalowomBhalo, “Ngokuba wena usihlenge wasibuyisela kuNkulunkulu, futhi singabusa futhi sibe amakhosi nabapristi phezu komhlaba.” O, he! Ini? UMhlengi oyisiHlobo somndeni! O, indaba enje pho ebesingaba nayo lapha!

<sup>126</sup> Qaphelani, umthetho wawudinga uMhlengi oyisiHlobo somndeni ukuhlenga utho olwalulahlekile. Umusa wahlangabezana nalesidingakalo kuMuntu kaJesu Kristu. IsiHlobo somndeni sifanele sizalwe yisintu.

<sup>127</sup> Manje, besingaba kanjani, kanti wonke umuntu ozelwe uzofanele a...Futhi noma yimuphi umuntu obengeke abona ukuthi kwakuyisenzo socansi lapho, awu, uphuphutheke ngokuphelele, niyabo, ngoba wonke umuntu owazalwa wazalwa ngowesifazane.

<sup>128</sup> Futhi uNkulunkulu wayedinga uMhlengi oyisiHlobo somndeni, futhi Ufanele abe ngumuntu. O, he! Uzokwenzenjani manje na? Umthetho wawudinga uMhlengi oyisiHlobo somndeni.

<sup>129</sup> Manje, Wayengenakuthatha iNgelosi. Wayezofanele abe nomuntu, ngoba asihlobene neNgelosi. Sihlobene sodwa.

Ingelosi ayizange iwe. Iluhlobo olwehlukile lwesidalwa, inomzimba ohlukile. Ayizange yone noma lutho. Ingehlukile.

Kodwa umthetho wawudinga uMhlengi oyisiHlobo somndeni.

<sup>130</sup> Futhi wonke umuntu emhlabeni wazalwa ngocansi. Manje, aniboni yini, kuvela lapho-ke. Yilapho isono esaqala khona. Ngakho niyabona ukuthi sikuphi manje na? Nango eza, inzalo yakho yenyoka enobuqili, phakathi. Niyabo?

<sup>131</sup> Manje, qaphelani, kwakudinga uMhlengi oyisiHlobo somndeni. NoMhlengi, uMhlengi oyisiHlobo somndeni, ufanele azalwe yisintu. Lapha, lokho kusishiya engatsheni. Kodwa ake nginibethele iCilongo. Intombi yaveza u—umkhiqizo. Amen. Ukuzala kwentombi kwaveza uMhlengi oyisiHlobo somndeni wethu. Akekho omunye kodwa uNkulunkulu uSomandla uba nguEmanuweli, omunye wethu. UEmanuweli! U “Mhlengi oyisiHlobo somndeni” kwahlanganwa naye. Niyabona ukuthi uNkulunkulu usenza kanjani isidingakalo, futhi ayikho into esingayenza. Kodwa manje-ke umusa uyangena bese usibekela lowomthetho, futhi uveza umkhiqizo. Amen! [UMfowethu Branham ushaya ihlombe kanye—Umhl.]

<sup>132</sup> O, uma usufika ngaleya eKhaya! Uma ngithola indlwana yami encane yezingodo lapho; uMfowethu Neville acula ngayo. Uma nonke nizwa into ethize ezansi lapho, ngokunye ukusa, icula, “Umusa omangalisayo, umsindo omnandi kangaka, owasindisa olusizi njengami!” Nina nithi, “Akadunyiswe uNkulunkulu! UMfowethu Branham omdala uphumelele. Nanguya, niyabo.” Yebo. O!

Ngumusa owafundisa inhliziyo yami  
ukwesaba,  
Kwakungumusa owakhulula ukwesaba  
kwami;  
Lowomusa wabonakala ngokuyigugu kakhulu  
Ngehora engaqala ukukholwa ngalo!

<sup>133</sup> Lindani size sehlele kukho, emzuzwaneni nje! O, he! Manje bukani. INcwadi . . .

<sup>134</sup> INcwadi kaRuthe inikeza isithombe esihle salokhu, ukuthi uBowazi ukanjani. . . Futhi uNawomi wayelahlekelwe yifa. Nina, niyazi. Nangizwa ngishumayela ngakho, aningizwanga na? Phakamisani izandla zenu uma nangizwa ngikushumayela. Ngakho, niyaqonda, niyabo. UBowazi wadingeka abe ngumhlengi. Futhi wayenguye kuphela owayengakwenza. Wadingeka abe yisihlobo somndeni, isihlobo somndeni esisondelene. Futhi, ekuhlengeni uNawomi, wathola uRuthe. Lowo kwakunguJesu, uBowazi efanekisa uKristu. Futhi ngenkathi Ehlenga uSrayeli, Wathola uMlobokazi wabeZizwe. Ngakho manje-ke, niyabo, kuhle kakhulu! Sinakho eteyipini, ngiqinisekile, lapha ndawondawo, nizothanda ukuba nakho.

<sup>135</sup> Manje qaphelani, manje, Ufanele abe yisiHlobo somndeni. Ngakho, niyabo, iNgelosi yayingenakukwenza. Umuntu wayengenakukwenza; kufanele kube ngumuntu, kodwa angezalwe ngowesifazane, isenzo socansi. Ngakho, ukuzalwa yintombi, uMoya oNgcwele wasibekela uMariya. Ngakhoke, uJesu wayengesilo iJuda. UJesu wayengesuye oweZizwe. UJesu wayenguNkulunkulu. Lokho kunjalo impela. IGazi laKhe alivelanga kunoma yisiphi isenzo socansi. Wayengelingcwele, iGazi likaNkulunkulu elidaliwe. Futhi asisindiswa yigazi leJuda, kanjalo asisindiswa yigazi loweZizwe. “Sisindiswa yiGazi likaNkulunkulu.” Lokho kuhambisana neBhayibheli. Lisho njalo. “Sisindiswa yi . . .”

<sup>136</sup> Ngakho, niyabo, uJesu wayenguNkulunkulu. Wayengesuye uMuntu wesithathu, uMuntu wesine, uMuntu wesibili. WayenguMuntu. WayenguNkulunkulu, niyabo. WayenguNkulunkulu, uEmanuweli. UNkulunkulu wehla evela eNkazimulweni yaKhe, Wazembula. Ngiyayithanda leyondaba, kaBooth-Clibborn, lelo elikhulu, ihubo elihle.

Phansi kusuka eNkazimulweni yaKhe, indaba  
ephila njalonjalo,  
UNkulunkulu wami noMsindisi wafika,  
noJesu kwakuyiGama laKhe.  
Wazalwa emkhombeni, kwabaKhe uqobo  
eyisihambi,  
UMuntu wosizi, izinyembezi nobuhlungu  
obububulayo. O!

Ukuzehlisa okunje pho, kusilethela  
ukuhlengwa;  
Ngenkathi phakathi nobusuku, kungekho  
nelincu ithemba elibonakalayo;  
UNkulunkulu, oligugu, ophathana ngomusa,  
wabeka eceleni ubukhazikhazi baKhe,  
Egoba ukuba aqomise futhi asindise  
umphefumulo wami.

O ngiMthanda kangaka! NgiMdumisa  
kangaka!  
Umoya wami, ukukhanya kwelanga kwami,  
owami oyikho konke kukho konke!  
UMhlengi omkhulu waba nguMsindisi wami,  
UMdali omkhulu waba nguMsindisi wami,  
Nakho konke ukugcwala kukaNkulunkulu  
kuhlala kuYe.

<sup>137</sup> YiLowo owahlangabezana nesidingakalo. Umusa waveza uMuntu kaJesu Kristu. Futhi siyathola, leNewadi manje . . . UNkulunkulu welula ithende laKhe, livela kuNkulunkulu, ukuba abe ngumuntu. Waguqula isimo saKhe, esuka ekubeni nguSomandla, waya ekubeni ngumuntu; ukuba athathe isimo



somuntu, ukuze Akwazi ukufa, ukuhlenga umuntu. Lindani size siMbone, lapho ku “ngekho-muntu ofanele.” Niyabo? Kulungile.

<sup>138</sup> EBhayibhelini, eNcwadini kaRuthe, njengoba niyifunda, nizothola ukuthi, umuntu onjalo wayebizwa ngo “goel,” g-o-e-l. Wayebizwa ngo goel, noma, kwakungumuntu owayekwazi ukuhlangabezana nezidingakalo. No goel ufanele akwazi ukukwenza, ufanele avume ukukwenza, futhi ufanele abe yisihlobo somndeni, ohlobene nesihlobo somndeni, ukukwenza.

<sup>139</sup> Futhi uNkulunkulu, uMdali, kaMoya, waba yisihlobo segazi kithi ngenkathi Eba ngumuntu, ukuze Akwazi ukuthatha isono sethu sibe phezu kwaKhe, futhi akhokhe inani, futhi asihlengi sibuyele kuNkulunkulu futhi. Nakho. Nango uMhlangi.

<sup>140</sup> UKristu usihlengiwe manje. Manje sihlengiwe. Kodwa Akakakubizi okungokwaKhe okwamanje. Manje, ningahle nehluke ngalokho, kodwa bambani nje umzuzu, niyabo. Sizobona. Niyabo? Akakalibizi. Niyabo? Uma Athatha iNcwadi yokuHlengwa, yonke into uAdamu ayenayo nayo yonke into ayilahla, uKristu uyayihlenga ayibuyise. Futhi Usevele usihlengiwe. Kodwa Akakakuthathi okungokwakhe okwamanje; Angeke kuze kube yisikhathi esikhonjiwe. Kuyobe sekuthi ke kuyofika ukuvuka, kuyobe sekuthi-ke umhlaba uyokwenziwa busha futhi. Kuyobe sekuthi-ke Athathe okungokwakhe, okungokwaKhe Akuthola ngenkathi Esihlenga, kodwa uyokwenza ngesikhathi esikhonjiwe. O, he!

<sup>141</sup> Lokhu kuchazwa kuleNcwadi yeziMpawu eziyisiKhombisa esikhuluma ngayo manje. Kulungile. INcwadi yokuHlengwa, yonke ichazwa phakathi lapha. Konke lokho uKristu ayokwenza ekupheleni kuzokwembulwa kithi kuleliviki, eziMpawini eziyisiKhombisa, uma uNkulunkulu ezosivumela. Niyabo? Kulungile. Kuzokwembulwa. Futhi kwembulwe, lapho iziMpawu zigqashulwa futhi zikhululwa kithi, khona-ke singabona ukuthi lelicebo elikhulu lokuhlengwa liyini, nokuthi kuzokwenziwa nini nakanjani. Konke kufihlwe kuleNcwadi yemfihlakalo lapha. Kunamathiselwe ngophawu, kusukume neziMpawu eziyisiKhombisa, futhi ngakho iWundlu yiLona kuphela Elingazigqashula.

<sup>142</sup> Manje . . . [UMfowethu Branham uthikaziswa yinto ethize—Umhl.] Ngiyaxolisa. Siyaqonda . . .

<sup>143</sup> Manje, uma ningathanda ukubuka emiBhalweni, ningaya ngale kuJeremiya futhi nithole lapho. Ngenkathi waye—ngenkathi e—wayeya ekuthunjweni kwezwe, niyazi, wa—wathengela umalume wakhe . . . Indodana kamalume wakhe yayinempahla ethize—ethize, futhi yedlula kulokho, ukubekwa uphawu. Futhi uma sakuthatha konke . . . Sinakho lokho futhi *emiNyakeni yeBandla eyisiKhombisa*, lezozimpawu nokunye nokunye, phakathi lapho.

144 Niyabo, uphawu, eTestamenteni eLidala, lwalufana nokugoqwayo, *kanje*. [UMfowethu Branham manje usebenzisa ishidi lephepha ukufanisa ngokwenza ukugoqa, ukunamathisela ngophawu, nokuvulwa kombhalo ogoqwayo—Umhl.] Futhi yayilapha imfihlakalo, nalemfihlakalo yayifihliwe. Kulungile, yayinamathiselwe ngophawu ndawo zonke yase ibekwa lapha, ukubiza ukuthi iya ku *s'bani-bani*. Manje-ke, imfihlakalo elandelayo yayisongwa ndawo zonke ukuthi lelifa laliyini, bese inanyathiselwa ngaphandle lapha ngakulelcala, u—u—ukubiza ukuthi iya ku *s'bani-bani*. Futhi yaqhubeka nokwehla njalo yaze yenza umbhalo ogoqwayo, ngoba abantu babengenawo amabhuku njengaleli ngaleyonkathi. Yayisembhalweni ogoqwayo, (bangaki okwaziyo lokho na?) ibizwa ngombhalo ogoqwayo. Awu, umbhalo ogoqwayo onamathiselwe ngophawu, wawungawugqashula ngokuwuqaqa owodwa lapha, ukuthi imfihlakalo yalo yayiyini, bese uyiquqa ngokuyidabula, futhi wawungabona ukuthi lokho kwakubiza bani. Bese-ke ugqashula omunye ngokuwuqaqa, futhi ungabona ukuthi lokho kwakubiza bani.

145 Futhi yonke into Lapha yiziMpawu ziyisiKhombisa, zinezimfihlakalo zikaNkulunkulu kusukela ekusekelweni kwezwe zonke zinamathiselwe ngophawu ngci phakathi Lapho, futhi zembulwe yiziMpawu ezehlukene eziyisikhombisa, lokho, uma uNkulunkulu ethanda, makube nguYe osivumela sihlube leziziMpawu bese sibuka phansi ngeNcwadi bese sithola ukuthi Yonke imayelana nani. Niyabo? O, ngethemba ukuthi sinisikhathi esikhulu! Lapho imfihlakalo yokuhlangwa inamathiselwe ngophawu kuze . . . LeNcwadi yayingegqashulwe kuze kube nguMlayezo wengelosi yokugcina.

146 Umbhalo ogoqwayo ulapho. Sasazi ukuthi Wawulapho. Siyazi ukuthi Wawungukuhlangwa. Sakholwa ukuthi Wawungukuhlangwa. UJeremiya wathi, “Lombhalo ogoqwayo ufanele ugcinwe . . .” Njengoba nikufunda lapho, uyosho. Ufanele agcinwe esitsheni sasemhlabeni. Niyabo? O, into enhle kanje pho lapho ebengingakhuluma ngayo, okwesikhashana. Lombhalo ogoqwayo wawugcinwa esitsheni sasemhlabeni, isitsha esake saba yinyama (udumo!), wafa, sabuye savuka, futhi wagcinwa esitsheni sasemhlabeni kwaze kwaba yisikhathi sokuthengwa. O, he! Kukahle! Kulungile.

147 Manje, lemiLayezo yonke igciniwe ngci kuze, lesisitsha sasemhlabeni, kuze kube yisikhathi sesikhathi sikaNkulunkulu esikhonjiweyo, ngesikhathi sesithunywa sokugcina emhlabeni. Nakho konke lokho lababantu abebehlulelwe ngakho, futhi bathi, “Ngiyazi Ulapho. Ngikholwa ukuthi Ulapho.” Futhi balwa kuWo, futhi baWuletha futhi baveza izinto. Ngokukholwa baWukholwa. Kodwa manje Uzolethwa kithi ngesambulo, nangokubela esandleni sikaNkulunkulu ngokuqinisekiswa. UNkulunkulu washo njalo. Wakwethembisa.

148 Manje, manje asibone. Kuphi, besikuphi na? Asiyi evesini 2 manje. Leso yisikhathi eside sevesi 1, kodwa asi—asi—asithathe ivesi 2. Manje, cishe ngeke sihlale isikhathi eside kangako kwelilandelayo.

*Ngase ngibona ingelosi enamandla imemeza ngezwi elikhulu ithi, Ngubani ofanele ukuvula...incwadi, nokuqaqa izimpawu zayo na?*

149 Manje, khumbulani. Asifunde ivesi 1 futhi, ukuze sikuhlanganise ndawonye.

*...ngibona esandleni sokunene sakhe owayehlezi esihlalweni sobukhosi . . .*

150 UNkulunkulu! Ubani lowo na? Umphathi wasekuqaleni ngokoqobo weNcwadi yokuPhila. UYiphethe. Iphethwe nguNkulunkulu. Ngenkathi uAdamu elahlekelwa yilungelo layo, Yabuyela kuMnikazi waYo wasekuqaleni. IngeyaKhe.

*Futhi uJohane (embonweni) wabheka ngale wayesebona esandleni sokunene sakhe owayehlezi esihlalweni sobukhosi i—incwadi ilotshiwe ngaphakathi nangemuva, inamathelisiwe ngezimpawu eziyisikhombisa.*

151 Niyabo, ngaphakathi! Manje, uma siyogqashula leziziMpawu, nizobona, Lubuyela emuva liyothi ngqu emBhalweni, kuya le emuva, ngalunye lwaleziziMpawu. Yonke into, ndawonye, yonke imfihlakalo, ilele khona lapha kuleziziMpawu. Niyabo? Zonke izimfihlakalo zeBhayibheli zilele kuleziziMpawu. [UMfowethu Branham ushaya phezu kwepulpiti kahlanu—Umhl.] NeziMpawu zingegqashulwe kuzube yilesosikhathi. Ngiyakufakazisa lapha, emzuzwini nje.

152 Qaphelani. Manje, iNcwadi, khumbulani, inamathiselwe ngophawu. Nanto olulodwa, Nalu, *loluphawu*. Bese kuthi oLunye lusongiwe, uPhawu. OLunye lusongiwe, uPhawu. YiNcwadi yokuHlengwa. Nayo yonke into, ndawonye, yenza iNcwadi, futhi Inamathiselwe ngophawu ngezimpawu eziyisiKhombisa. Futhi, manje-ke, kungemuva, yingoba isongiwe. Imfihlakalo yoPhawu ingaphakathi. Futhi Luthi kuphela, “Umgibeli wehashi elimhlophe,” noma, “Umgibeli wehashi elimnyama,” nanoma yini okunye, ngaphandle. Kodwa imfihlakalo yeNcwadi yonke ikulezoziMpawu, kusukela kuGenesisi kuya eSambulweni. Icebo eliphelele lokuhlengwa lembulwa kuleziziMpawu eziyisiKhombisa. O, yisikhathi esisemqoka. UNkulunkulu akasisize siLuthole! Niyabo?

153 Manje, “Nengelosi enamandla . . .” Manje ivesi 2.

*...ingelosi enamandla, ngezwi elikhulu, imemeza, Ngubani ofanele . . . (Ofanele ini na?) Ngubani ofanele ukuthatha leyoncwadi, . . .*

154 Manje siyathola. Ikuphi iNcwadi manje na? KuMnikazi waYo wasekuqaleni, ngoba Ilahlekelwe yilungelo ngendodana, indodana yokuqala kaNkulunkulu, esintwini. Futhi ngenkathi ilahla amalungelo ayo, ukuba ilalele uSathane, iyeka . . . Yenzani na? Yemukela ukuhlakanipha kukaSathane esikhundleni seZwi likaNkulunkulu. Manje, besingeme yini lapha isikhashana! Amadodana kaNkulunkulu ayothatha umqondo wekholiji ngaYo, esikhundleni seZwi likaNkulunkulu. Niyabo, into efanayo eyenziwa nguAdamu, walahla amalungelo akhe. Futhi ngenkathi kwenza, yabuyela emuva ngqo. Aniboni lapho leyominyaka obunjalo na? Niyabo? Yabuyela ngqo kumphathi wasekuqaleni.

155 Futhi uJohane, ekuMoya, emi phezulu lapha eZulwini. Wayesanda kwenyuswa nje manje, esuka eminyakeni yebandla, niyabo, wabona iminyaka yebandla. Wayesenyuswa-ke, esahlukweni 4. Yathi, “Yenyukela phezulu. Ngizokutshengisa izinto ezizofika.”

156 Wayesebona Oyedwa ohlezi esiHlalweni sobukhosi, enaleNcwadi esandleni saKhe, esandleni saKhe sokunene. Kucabangeni, manje. Bese, kuthi-ke, kuleNcwadi kwakuyincwadi yelungelo lobunikazi ekuhlengweni, futhi Yayinamathiselwe ngophawu ngeziMpawu eziyisiKhombisa.

157 Kwase kuthi-ke iNgelosi yafika, iNgelosi enamandla, imemeza ngezwi alikhulu, “Ubani owayefanele ukuvula iNcwadi; ukuthatha iNcwadi na? Ubani owayekwazi ukuvula iziMpawu na? Ubani owayekwazi ukuvula leNcwadi na?” Niyabo, iNgelosi yakubuza. UJohane wakubona. Yayisithi, “Manje, ngubani ofanele na? Makeze . . .” O, he! Mhlawumbe ngizwa lokhu nje, ngalendlela. “Kodwa Makeze,” kwasho iNgelosi, “Makeze . . .” *Nansi* iNcwadi yokuHlengwa! *Nanti* icebo lokuhlengwa! *Nansi* indlela kuphela oyoke uze uhlangwe ngayo, ngokuba *nansi* incwadi yelungelo lobunikazi ekuhlengweni kwawo onke amazulu nomhlaba! “Makeze ngaphambili, uma Ethanda.” O, he! “Manje makakhulume, noma Athule kuze kube-phakade. Makeze ngaphambili futhi ayithathe ibe ngeyakhe leNcwadi. Ngubani ofanele ukukwenza na?”

158 UJohane wayesethi:

Kwakungekho *namunye ezulwini* owafunyanwa efanele; kungekho-*namunye emhlabeni* owafunyanwa efanele; kungekho-*namunye phansi komhlaba*, owake waphila futhi wafa, owafunyanwa efanele. Kungekho *namunye owafunyanwa efanele*.

159 Ukubiza kweNgelosi kwakungukubizwa koMhlengi oyisiHlobo somndeni ukuba abonakale. UNkulunkulu wathi, “Nginomthetho; uMhlengi oyiHlobo somndeni anga—angaba

ngumbambeli. Uphi lowoMhlengi oyisiHlobo somndeni na? Okwaziyo ukuYithatha na?”

160 Futhi kuvela kuAdamu, kwehle njalo kwedlule kubo bonke abaphostoli, nabaprofethi, nayo yonke enye into, futhi akukho-muntu owafunyanwayo. Manje, nithini ngalokho na? “Akukho-muntu eZulwini, akukho-muntu emhlabeni, akukho-muntu owake waphila.” UEliza wayemi lapho. UMose wayemi lapho. Bonke abaphostoli babemi lapho, noma—noma bonke labo abase befile; onke amadoda angcwele, uJobe, izazi. Wonke umuntu wayemi lapho, futhi akukho-muntu owayefanele ngisho nokuthi abuke kuyo iNcwadi, kungasaphathwa ukuYithatha nokugqashula iziMpawu.

161 Manje bangenaphi uphapha nabo bonke laba na? Uphi umbhishobhi wakho na? Kuphi ukufanela kwethu na? Asiyilutho. Kunjalo.

162 Yacela uMhlengi oyisiHlobo somndeni ukuba eze ngaphambili, uma Wayengakwenza. Kodwa uJohane wathi, “Akukho namunye owayefanele.”

163 Akusikho ukuthi kwakungekho bantu ababefanele lapho, manje, njengeNgelosi; kanje, isibonelo nje, besingathi, uGabriyeli, noma uMikayeli. Kodwa, khumbulani, kwakudingeka kube yisiHlobo somndeni. Khumbulani, uJohane washo lapha, “Futhi kungekho m-u-n-t-u,” hhayi iNgelosi, hhayi iSerafi. Zazingonanga, kodwa Zazisesigabeni esehlukile. Zazingakaze ziwe.

164 Kodwa lona kwakufanele kube nguMhlengi oyisiHlobo somndeni. “Kungekho-muntu,” ngoba kwakungekho namunye wabo ohlengiwe. “Akukho-muntu owayefanele ukubuka kuYo.” O, qhabo! He, he! Ngakho, kwathatha isiHlobo somndeni esingumuntu. Futhi yacela yona, futhi Asifunyanwanga, ndawo. Kwakungekho-muntu. Kungekho-mbhishobhi, kungekho-mbhishobhi omkhulu, kungekho-mpristi, kungekho obusa ezindabeni ezingcwele, kungekho lutho ngisho nolwalu... bengenabo ngisho nobungcwele obenele bokuba babuke ngisho kuyo iNcwadi. Whewu! He, he! Lokho kuqine ngempela, kodwa yilokho iBhayibheli elakushoyo. Ngicaphuna nje lokho okwashiwo nguJohane.

IBhayibheli lathi uJohane “wakhala.”

165 Akusikho njengoba abanye abantu ekufundisile. Ngangizwa umuntu efundisa lokhu ngesinye isikhathi, wathi, “UJohane wakhala ngoba wazithola yena engafanele.” O! Noma yimuphi umuntu phansi kukaMoya oNgcwele ubeyokwazi okwehlukile kulokho, niyabo; phansi kokuphefumulela kukaNkulunkulu, ubeyokwazi okwehlukile kulokho.

166 Kodwa, uJohane “wakhala.” Nakhu engicabanga ukuthi wakukhalela. Ngoba, uma wayengekho owayefanele futhi

akwazi ukuvula leNcwadi yokuHlengwa, konke okudaliweyo kwakulahlekile.

167 *Nansi* iNcwadi, *nansi* incwadi yelungelo lobunikazi, futhi Izonikezwa uMhlengi oyisiHlobo somndeni ongahlangabezana nezimfanelo. Lowo ngumthetho kaNkulunkulu uQobo, futhi Angewone umthetho waKhe, angewudelele umthetho waKhe, njalo. Niyabo? UNkulunkulu wayedinga uMhlengi oyisiHlobo somndeni Owayefanele, Owayekwazi ukukwenza, Owayenotho lokukwenza.

168 NeNgelosi yathi, “Manje loMhlengi oyisiHlobo somndeni makeze ngaphambili.”

169 NoJohane wabheka. Futhi wabheka phezu kwawo wonke umhlaba. Wabheka phansi komhlaba. Futhi kwakungekho-muntu. Lapho, okudaliweyo nento yonke yayilahlekile. Kusobala, uJohane wakhala. Yonke into yayilahlekile.

170 Ukukhala kwakhe akuthathanga s’khathi kodwa umzuzu nje, nokho. Kwase kuthi-ke nakho kumi elinye lamalunga amadala, lathi, “Ungakhali, Johane.” O, he! Ukukhala kwakhe akuthathanga s’khathi kodwa umzuzu nje.

171 UJohane wacabanga, “O, he, uphi uMuntu na? Nakho kuma abaprofethi; bazalwa njengoba nganginjalo. Nakho kuma izazi. Nakho kuma . . . O, akukho-muntu lapha na?”

172 “Ngifuna uMuntu okwaziyo ukukwenza. Ngifuna uMuntu ongahlenga.”

173 Futhi akafunyanwanga, ngakho uJohane waqhumuka. O, yonke into yayilahlekile; futhi wakhala kamunyu. Futhi wa—wayedabukile, ngoba yonke into, konke okudaliweyo, yonke into yayingasekho, uma babengafumani-muntu othize. Udumo kuNkulunkulu! Uma babengafumani-muntu othize ongahlangabezana nalezozidingakalo, lapho . . .sonke isidalwa esingumuntu, nalo lonke izwe nokudaliweyo, kwakungasekho. O, yonke into yayiwile. A—a—amalungelo okuhlengwa, amalungelo o—okuPhila okuPhakade, ukuKhanya, onke lamalungelo ayelahliwe, futhi kwakungekho-muntu owayengakhokha inani. NoJohane uqala ukukhala, ngoba akekho owayefanele, futhi akekho ngisho nowayengabuka kuyo iNcwadi. O, kwathatha isidalwa esingumuntu. UJohane wakhala, ngoba akekho owayengakwenza, nayo yonke into yayilahlekile.

174 Futhi nakho kwafika izwi livela kwelinye lamalunga amadala, limi phakathi kweziDalwa ezine nalo lonke lelobandla elikhulu laseZulwini, lathi, “Ungakhali, Johane.” O, he!

175 [UMfowethu Branham ushaya ihlombe kabili—Umhl.] Umusa kaNkulunkulu!

176 “Ungephuki umoya, Johane. Ungakhali. Ngokuba iNgonyama yesizwe sikaJuda, iMpande neNzalo evela kuDavide, Inqobile.”

177 *Ukunqoba* kuchaza ukuthi “ukubambana, bese uyahlula.” O, he! Insimu yaseGetsemane, ngenkathi iGazi liqathaka phansi liphuma ebusweni baKhe, Wayenqoba. Niyabo? Whewu! Niyabo?

178 “iNgonyama, neMpande kaDavide, inqobile, ihlulile.”

179 NjengoJakobe, engumqineli. Futhi ngenkathi ethola ukuxhumana neNgelosi, wabambelela. NeNgelosi yazama ukuhluthula. Wathi, “A—angizuKukudedela nje uhambe.” Wabambelela waze wakuthola ayekufuna. Negama lakhe lashintshwa, lisuka ekubeni ngumqineli, okuchaza “umkhohlisi.” Laya ekubeni yini? Laya ekubeni “yinkosana noNkulunkulu,” *Ulsrayeli*. Wanqoba.

180 NaleNgonyama yesizwe sakwaJuda yanqoba. Yathi, “Ungakhali, Johane. Ngokuba iNgonyama yesizwe sakwaJuda, iMpande kaDavide, inqobile. Isivele yehlulile. Ikwenzile. Sekuphelile, Johane.” Whewu! O, o, he! Waveza isisusamabala iblishi esithumela isono sihambe sibuyeke emuva ezandleni ezinogrisi ukuthi i . . .ngokuhlakanipha kwakhe, owakonayo, isidalwa esingumuntu. Yebo.

181 Kodwa ngenkathi uJohane ephenduka ukuba abuke, wabona iWundlu. Ukwehluka okunje pho eNgonyameni! Yathi, “iNgonyama inqobile.” Niyabo, futhi, ngingakusebenzisa lokho lapho, uNkulunkulu ezifihla ebululeni. Yathi, “Nanso iNgonyama.” Leyo yinkosi yesilo. “iNgonyama inqobile.” Into eqine kunazo zonke ekhona yingonyama.

182 Ngike ngalala phandle emenweni eAfrika, futhi ngizwe i—izindlulamithi zinswininiza. Ne—nenkulu, indlovu enamandla, nomboko wayo usemoyeni, “Whii, whii, whii.” Futhi ngizwe i—i—izilwane ezinolaka zasogwadule zikhalela kakhulu okwegazi lazo, ukukhala okujiyile. Nama—mabhungane, aze . . .NoBilly Paul nami silele endaweni endadlana embozwe ngokuhlabayo. Futhi ngizwe, le ebangeni elikude, ingonyama ibhonga, nayo yonke into ogwadule iyathula du. Ngisho namabhungane ayayeka ukumpongoloza. Inkosi iyakhuluma. O, o, o, o, he!

183 Ngiyanitshela, lokho kungenkathi amahlelo nokungabaza kuwela emhlabathini. Yonke into iyathula uma kukhuluma iNkosi. Futhi yiLe iNkosi, lelo yiZwi laYo. O!

184 Yathi, “Johane, ungakhathazeki. Ungakhali. Ungephuki, Johane. Nginawe lapha embonweni; Ngikukhombisa okuthize. Futhi Ngiyazi udabuke waphela, ngoba, uyazi, ayikho into engahlengwa, yonke into ayisekho; akukho-muntu owayengahlangabezana nesidingakalo. Kodwa iNgonyama yesizwe sakwaJuda . . .”

185 Niyazi, esikaJuda...Sasinakho, naseblekbhode lapha, niyazi. Isizwe sikaJuda, isiphandla, sasiyingonyama.

186 Khumbulani, ingonyama, ne—nenkabi, ne...nokunye nokunye, ikhanda lomuntu, nokunye nokunye. Nabo bebhokile, lawomaSerafi, leloZwi; ngenkathi bonke, uMarku, uMathewu, uLuka, noJohane, bonke bama bezungeze iNcwadi yeZenzo.

187 Futhi ngezwa umuntu ethi, umfundisi omkhulu, wathi, “INcwadi yeZenzo iwumsebenzi owuhlaka nje.”

188 KwakungumVini wokuqala iBandla elingcwele ukuba like liwuveze. Ehhe! Yebo, mnumzane. Futhi Like laze laveza omunye, uyoba yilolohlobo, futhi. Yebo, mnumzane! Uneminye imivini efakelwe, futhi ithela olamula. Bekufanele kube ama olintshi. Kodwa...Niyabo? Uma lowomVini—lowomVini uke waze waveza igatsha laWo futhi, Uyofana ncamashi nje njengowasekuqaleni.

189 Futhi uMathewu, uMarku, uLuka, noJohane, lawomaVangeli emi lapho egade Lokho. Ukuhlakanipha komuntu; amandla engonyama; umsebenzi wenkabi; nokushesha kwengwe...noma ukhozi, njalo. Yebo, amaVangeli emi lapho! Ini? Niyakhumbula ngenkathi sinakho na? [Ibandla lithi, “Amen.”—Umhl.] *KusemiNyakeni yeBandla eyisiKhombisa.*

Manje yathi, “Ingonyama yesizwe sikaJuda.”

190 Kungani aphume kwaJuda na? “O Juda, umnikezeli-mthetho akayikuhamba phambi kwaso, phakathi kwamadolo akhe, aze afike uShilo. Kodwa Uyofika ngoJuda.”

191 “Futhi iNgonyama, isifanekiso sesizwe sikaJuda, inqobile. Ihlulile.”

192 Futhi ngenkathi eqalaza ukuba abone ukuthi leyoNgonyama yayikuphi, wabona iWundlu. Kuxakile, abheke iNgonyama futhi abone iWundlu. Ilunga elidala laMbiza ngeNgonyama. Kodwa ngenkathi uJohane ebheka, wabona iWundlu, “IWundlu kungathi Lalihlatshiwe selokhu kwasekelwa umhlaba.” IWundlu lihlatshiwe. Kwakuyini na? Laliyini leloWundlu na? Lalinegazi, lilimele. “IWundlu elalikade lihlatshiwe, kodwa lase liphila futhi.” Futhi Lalinegazi. O, he!

Ningakubuka kanjani Lokho, bafo, futhi ube usalokhu uyisoni na?

193 IWundlu lasukuma. Ilunga elidala lathi, “INgonyama ihlulile, iNgonyama yesizwe sakwaJuda.” NoJohane wabheka ukuba abone iNgonyama, futhi nakho kufika iWundlu, linikina, iGazi likuLo, izilonda. Lalinqobile. Wawungazibonela ukuthi Lalikade lisempini. Lalikade lihlatshiwe, kodwa Lase liphila futhi.

194 UJohane wayengaliqaphelanga leliWundlu ngaphambili, niyazi, lapha. Lalingaphathekanga ngaphambili. Akukhondawo lapho Elalike laphatheka khona. UJohane akaLibonanga,



kuwo onke amaZulu, njengoba wayebheka. Kodwa Nanti liphuma.

<sup>195</sup> Qaphelani lapho Elaphuma khona. Lavelaphi na? Livela esiHlalweni sobukhosi sikaBaba, lapho Elalikade lihlezi khona selokhu Lahlatshwayo futhi lavuka futhi. “Lavuka lase lihlala ngakwesokunene sikaNkulunkulu, liphilela njalo ukumela.” Amen. Lasukuma lapho, namhlanje, njengoMmeleli, ngeGazi laLo uQobo, ukumela phezu kokungazi kwabantu. Manje, yiLowo engethembele kuye. Wayesalokhu embozwe ngesisusamabala iblishi, isisusamabala iblishi sokuthethelelwa kwesono.

<sup>196</sup> UJohane wabheka leloWundlu, neWundlu lalibukeka sengathi Lalikade lihlatsiwe. Wayeseqaphela-ke ukuthi Lalilimele, futhi lisikiwe, futhi lalimala, futhi lopho. IWundlu elinegazi, yilokho okwathatha indawo yethu. Akusiso yini isimanga, iWundlu elilula ladingeka lithathe indawo yethu na? Futhi wabona iWundlu. Laqhubeka laphuma.

<sup>197</sup> UJohane akaLibonanga, ngoba Lalikade lisemuva le emaPhakadeni, ngisho nokwenza ukumela; futhi likhombisa ukuthi labo ababekade beze kuNkulunkulu, phansi komnikelo wegazi lezinkunzi, lezimbuzi, umnikelo wokubambela, futhi Li...Isizathu, labo abalikhohwayo, kwakukhomba kuLo. NeGazi lalingakachithwa nokho, ngakho Lalilapho ukubahlanza. Lalilapho ukuhlanza wena nami.

<sup>198</sup> Futhi, O Nkulunkulu, ngithemba ukuthi Lilapho kulobubusuku. Lazo zonke izoni, iWundlu lalihlatshelwe zona. Angayibona kanjani uJehova noma yini kodwa lokho iWundlu elinegazi elikumele lapho!

<sup>199</sup> NeWundlu laqhubeka laphumela embonweni manje, sengathi Lalihlatshiwe. Qaphelani, livela esiHlalweni sobukhosi sikaBaba. O, cabangani! Lona, Laqhubeka livelaphi, kulombono na? Livela eNkazimulweni, lapho Elihlezi khona ngakwesokunene sikaNkulunkulu. Laqhubeka laphuma, liza kuJohane, liphuma eNkazimulweni.

<sup>200</sup> O, bekungeke yini kwaba yinto eyinkazimulo uma imicabango yethu enesono, kulobubusuku, ibingabekwa eceleni isikhathi eside ngokwenele ukuLemukela, futhi beLizoqhubeka livela kude le eNkazimulweni, kulobubusuku, ukuba Lizazise kunoma yimphi wenu!

<sup>201</sup> IWundlu liqhubeka livela eNkazimulweni, lenzela ukumela, kulungile, ukuba libize manje okokuhlenga kwaLo! Khumbulani, Lalikade lisemsebenzini waLo wokulamulela emuva *lapha*. Kodwa, khumbulani, leziziMpawu sezilungele ukuvulwa, ne Wundlu livela endaweni engcwele kaNkulunkulu, laqhubekela phambili.

<sup>202</sup> Lindani size sifike ngapho, lelohora elilodwa, sithathe lelo “hora nengxenyé” ukuthi Lithule. Indawo engcwele

ishunqa intuthu. Akusekho ukumela. UMhlatshelo ususukile. SekuyisiHlalo sokwaHlulela. Akusekho-Gazi kuso nhlobo, ngokuba iWundlu elimbozwe yiGazi selisuke lahamba. Ungalindi kuze kube yilesosikhathi. Niyakhumbula eTestamenteni eLidala na? Inqobo nje uma igazi lalisukile esihlalweni somusa, kwakungukwahlulela; kodwa inqobo nje uma igazi lalisephezu kwalapho, kwakukhona umusa. [UMfowethu Branham ushaya phezu kwepulpiti kahlanu—Umhl.] Kodwa ngenkathi iWundlu lisuka lihamba, lokho kwakwenza!

203 BeLiyini na? BelinguMmeleli. Akekho omunye umuntu! Ngitsheleli ukuthi uMariya wayengakwenza kuphi ukumelake. Yini uMariya ayengayinikela na? Wayengenzani uFrancis oNgcwele, uAssisi oNgcwele, kumbe noma yimuphi, noCecilia oNgcwele, njalo, kumbe noma yisiphi esinye isidalwa esingumuntu na? UJohane akazange abone abangcwele abayinkulungwane bevela ekulamuleleni. “Wabona iWundlu, iWundlu elalikade lihlatshiwe, linegazi.” Angikhathali ukuthi bangaki abangcwele abahlatshiwe; bonke babekufanele, bonke. Njengesela lathi esiphambanweni, “Sonile, futhi kusifanele lokhu. Kodwa loMuntu akenzanga lutho.” Wayenguyena Muntu kuphela owayefanele.

204 Nanti Liza, lisuka ebhokisini lokumela. Lizela ini manje na? Libhekisiseni! O, o, o, he! [UMfowethu Branham ushaya ihlombe kathathu—Umhl.]

205 UJohane wayekhala. Kukuphi konke—konke na? Kuzokwenzekani na?

206 Lathi, “Ungakhali, Johane,” kwasho ilunga elidala. “Nakhu kuza iNgonyama. YayiyiYo eyanqobayo.” Ngenkathi ebheka, nakhu kuza iWundlu, linegazi, elalikade lihlatshiwe.

207 Noma yini ebulewe inegazi. Niyazi, libulewe. Intamo yalo igenwe yavuleka, noma into ethize. Igazi likuyo yonke indawo kulo.

208 Nakhu kuza iWundlu, lihlatshiwe. Futhi Laphuma, o, he, (ini?) ukubiza okungokwaLo ekuhlangeni kwaLo. Amen. O! O! Ng... Anizizwa nje kuthi yanini nje ngale ekhloneni, nihlale phansi bese nikhala isikhashana na? Nanti Liza iWundlu, lisalokhu linegazi. UJohane... Kwakungekho lutho lapho; wonke umuntu odumileyo wayemi ezungezile, kodwa kwakungekho namunye wabo owayengakwenza. Ngakho, nanti liza iWundlu, manje. Izinsuku zalo zokumela selwedlule, izinsuku zokulamulela.

209 Lokho kungenkathi leNgelosi izoma lapho. Lindani size singene eziMpawini. “Nesikhathi asisayikubakho.” Kunjalo. Lokho “kuthula ingxenywe yehora.” Bhekisisani ukuthi kwenzekani kuleyongxenywe yehora yokuthula, ngenkathi

loloPhawu lwesiKhombisa, ngobusuku bangeSonto elizayo, iNkosi ithanda.

<sup>210</sup> Liyaphuma (ini?) ukubiza okungokwaLo manje. O, he! Liphumela ukubiza okungokwaLo! Manje, Lase liwenzile umsebenzi wesiHlobo somndeni. Lase lehlile, liba nguMuntu, lafa. Seliwenzile umsebenzi wesiHlobo somndeni, kodwa lalingakakubizi okungokwaLo. Manje Liza esigcawini ukuzobiza okungamalungelo aLo, (bhekisisani ukuthi kwenzekani) o, he, okwalokho Elakuhlatschelwayo, kokuba njengokuba yisiHlobo somndeni kumuntu, ukufa endaweni yakhe, ukumhlenga. Kodwa, ilunga elidala laliqinisile ngenkathi lithi Wayeyi “Ngonyama,” niyabo. Ilunga elidala laMbiza, lathi, i “Ngonyama.” Ngoba, Wayekade eyiWundlu, oMelayo, iWundlu elinegazi, kodwa manje Uphuma njengeNgonyama. Izinsuku zaKhe zokumela selwedlule.

<sup>211</sup> “Ongcolile makazingcolise njalo. Olungileyo makenze njalo ukulunga. Ongcwele makazingcwelise njalo.” Into isivaliwe. O, mfowethu! Bese kuba yini-ke? Bese kuba yini-ke?

<sup>212</sup> Futhi, khumbulani, kufika onyakeni webandla wesikhombisa, lapho izimfihlakalo zikaNkulunkulu ziyovulwa khona. Manje bhekisisani impela. Lena yinto enifanele niyithole. Manje, Wayekade enza umsebenzi waKhe wokulamulela, emela ikholwa. Iminyaka eyizinkulungwane ezimbili Wayekade esemuva lapho, iWundlu. Manje Uphuma evela ePhakadeni, ukuthatha iNcwadi eyincwadi yelungelo lobunikazi, nokugqashula iziMpawu, nokwembula izimfihlakalo. Kunini okwakho na? Esikhathini sokuphela.

<sup>213</sup> Niyakuthola na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile, sizozhubeka-ke.

<sup>214</sup> Manje, ligqashula iziMpawu futhi likhulula zonke izimfihlakalo kubo, kwingelosi yesikhombisa, eMlayezo wayo uzokwembula zonke izimfihlakalo zikaNkulunkulu. Izimfihlakalo zikaNkulunkulu ilele kuleziziMpawu eziyisiKhombisa. Niyabo? Yilokho Akushoyo lapha. Zonke izimfihlakalo ilele kuleziziMpawu eziyisiKhombisa.

<sup>215</sup> NeWundlu liyaphuma manje, ekubeni nguMlamuleli phakathi kukaNkulunkulu nomuntu. Liba yiNgonyama. Futhi uma Liba yiNgonyama, Lithatha iNcwadi. Lokho ngamalungelo aLo. UNkulunkulu uYibambile, imfihlakalo, kodwa manje iWundlu liyeza.

<sup>216</sup> Akukho-muntu owayengayithatha iNcwadi. Iselokhu isezandleni zikaNkulunkulu. Akukho-phapha, mpri, noma kungaba yini, bangeke bayithatha (qha) iNcwadi. IziMpawu eziyisiKhombisa alukembulwa. Niyabo?

<sup>217</sup> Kodwa uma, uMlamuleli, uma umsebenzi waKhe sewenziwe njengoMmeleli, Uyaphuma. Futhi uJohane... Ilunga elidala lathi, “UyiNgonyama.” Futhi Uyaphuma. Mbhekisiseni. O, he!

Niyabo? Uyaphuma ukuba athathe iNcwadi, manje bhekisisani, ukwembula izimfihlakalo zikaNkulunkulu, abanye okuqagelile, kuyo yonke leminyaka yamahlelo.

<sup>218</sup> Niyabo, manje-ke, ingelosi yesikhombisa. Uma leNcwadi, izimfihlakalo, kuyiZwi likaNkulunkulu, ingelosi yesikhombisa izofanele ibe ngumprofethi, ukuba iZwi likaNkulunkulu lize kuye. Akukho bapristi, ophapha, kumbe noma yini enye, okungaLithola; iZwi alizi konjalo. IZwi likaNkulunkulu liza kuphela kumprofethi, njalo. UMalaki 4 wethembisa onjalo. Futhi lapho ephuma, wayezothatha izimfihlakalo zikaNkulunkulu, lapho ibandla lalithole konke ukuba mathizethize kuwo onke lamahlelo, “Nokubuyisela ukuKholwa kwabantwana kubuyele koyise.” Kuyobe sekuthi-ke ukwehlulelwa kwezwe kugadle, nomhlaba uyoshiswa. Kuyobe sekuthi-ke abalungileyo bayophuma bahambe phezu kwemilotha yababi, esikhathini seminyaka eyiNkulungwane.

<sup>219</sup> Seniyakuqonda manje na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile.

<sup>220</sup> Abanye babekuqagelile, onyakeni wobuhlelo. Kodwa, niyabo, ufanele abe yilomuntu, ingelosi yesikhombisa ye... ISambulo 10:1-4 yi... Ingelosi yesikhombisa inezimfihlakalo zikaNkulunkulu zinikwe yona, futhi iqeda zonke izimfihlakalo ebishiyiwe, kusukela phansi eminyakeni yobuhlelo.

<sup>221</sup> Manje ningabona ukuthi kungani ngingagadli kubazalwane bami abasehlelweni. Yinqubo yehlelo! Aba, asikho isidingo sabo ukuzama ukuKwazi, ngoba beKungeke kwembulwa. Lokho kungokweZwi. Bayazicabangela Khona, futhi bakholwa ukuthi Kwakulapho, futhi ngokukholwa bahamba ngaKho, kodwa manje seKufakazelwe ngokusobala. Amen. O, he, umBhalo onje—onje pho!

<sup>222</sup> Manje bhekisisani. Khona-ke yiLo, iWundlu, elithatha isikhundla saLo sobuKhosi, lapho abangcwele baLo beza ukuzoLethwesa umqhele, “UMbusi wombusi, neNkosi yamakho.” Niyabo?

<sup>223</sup> Niyabo, “Isikhathi sesiphelile.” ISambulo 10:6, “Isikhathi asisekho.”

<sup>224</sup> Qaphelani, kune “zimpondo eziyisikhombisa” kuleliWundlu. Nike nakuqaphela na? “Linezimpondo eziyisikhombisa.” Sisanda kukuqeda lokho. *Izimpondo* kuchaza “amandla,” esilwaneni. Futhi, qaphelani, Wayengesiso isilwane, ngoba Wathatha iNcwadi esandleni saKhe owayehlezi esiHlalweni sobukhosi. Niyabo? Qaphelani. O, he!

<sup>225</sup> Ngikholwa ukuthi benginakho lokho kubhalwe phansi ndawondawo; o, ukugqashula iziMpawu, nokuqaga incwadi yelungelo, incwadi yelungelo lobunikazi, no—noMlayezo kuyo ingelosi yokugcina. Futhi Uthatha indawo yaKhe yobuKhosi. Uphumela lokho-ke manje ukuzokwenza.

Manje bhekisisani, uma Ephuma, “Izimpondo eziyisikhombisa.”

<sup>226</sup> Manje, ngenkathi ebona leliWundlu, uJohane eLibheka, La—Lalibukeka sengathi Lalikade lihlathshiwe, linegazi. Futhi Livele ePhakadeni, futhi Liyakhawuka ukuba nguMlamuleli.

<sup>227</sup> Bese-ke ukhuleka kuMariya ngakho konke ofuna ngakho! “Kwakungekho namunye eZulwini, nasemhlabeni, noma kungekho-muntu, kungekho sidalwa noma ndawo enye, esasingayithatha.” UJohane waze wakhala ngisho nangakho. O, mngani oyiKatolika, anikuboni lokho na? Ningakhuleki komunye umuntu ofile.

<sup>228</sup> IWundlu yilona kuphela elinguMlamuleli. Niyabo? LaliYilo elaphumayo. Futhi Lenzani manje na? Kade Lisemuva lapha limela, iGazi laLo selize labuyisana nawo wonke umuntu. Futhi iWundlu, manje, liyazi ukuthi yini elotshwe eNcwadini. Ngakho, Lalazi kusukela ekusekelweni kwezwe amagama abo ayephakathi Lapho, ngakho Lime emuva lapha futhi lahle . . . futhi—futhi, kodwa, lenze umsebenzi woMlamuleli njengalona kwaze . . . umsebenzi wokulamulela, kwaze kwathi wonke umuntu ofakwe eNcwadini usehlengiwe, futhi sekuphelile. Futhi manje Uyaphuma. Niyabo? Wenze umsebenzi waKhe wokubayisiHlobo somndeni. Uyikho konke . . . Niyazi ukuthi wawuyini umsebenzi wesiHlobo somndeni na? Ukufakaza phambi kwamalunga amadala. Niyamkhumbula uBowazi ekhahlela isicathulo sakhe esikhipha, nokunye nokunye na? Usekwenze konke lokhu manje.

<sup>229</sup> Manje Ufikela ukuthatha uMlobokazi waKhe. Amen. Uyeza manje njengeNkosi. Ufuna iNdllovukazi yaKhe. Amen. Amen. KuleNcwadi yiyo yonke imfihlo yaKho, isongwe ndawo zonke, iziMpawu eziyisiKhombisa. O, mfowethu! IziMpawu eziyisiKhombisa, kulindelwe Yena ukuba afike. Qaphelani.

<sup>230</sup> Asithole lezizifanekiso. Awu, sekungelesishiyagalolunye nje nqo. Sinamahora amathathu noma ngaphezulu, ukuba sihambe. Sine . . . nje asi . . . USathane ulokhu engitshela ukuthi labobantu uyakhathala, ngakho ngiqagele bakhathele. Kodwa ake—ake sithathe lokhu, empeleni.

<sup>231</sup> “Izimpondo eziyisikhombisa” kwakungamabandla ayisikhombisa, niyabo, iminyaka yebandla eyisikhombisa, ngoba lokho kwakungukuvikela kweWundlu. Elavikela amalungelo aLo ngawo, emhlabeni, kwakuyiQembu labantu elithunyelwe nguNkulunkulu abavikelayo; niyabo, uphondo eWundlwini.

<sup>232</sup> “Amehlo ayisikhombisa” ayizithunywa eziyisikhombisa zeminyaka yebandla eyisikhombisa. “Amehlo ayisikhombisa,” ababoni abayisikhombisa.

<sup>233</sup> Ningathanda ukubhala phansi omunye umBhalo na? Asiwuphenye nje. Nithini, nisenaso lesosikhathi esingako na?

[Ibandla lithi, “Amen.”—Umhl.] Kulungile. Asiye kuZakariya, iNcwadi ka—kaZakariya, kancanyanyana nje, futhi sizozifunda okunye kwalokhu.

<sup>234</sup> A—angifuni ukunihlalisa isikhathi eside kulezizinto. Futhi—futhi ngi...Kodwa, nokho, angifuni nikugeje. Yini enye esemqoka ukwedlula lokhu na? [Ibandla lithi, “Amen.”—Umhl.] Ya. Yini enye...[Omunye ebandleni uthi “Mfowethu Branham?”] Ini? [“Awukukali lokho.”] Akukho okusemqoka ukwedlula ukuPhila okuPhakade kumuntu. Futhi sifanele—sifanele sithole lokhu manje, futhi—futhi siqiniseke ukuthi siyakuthola. Kulungile. Kulungile, mnumzane.

<sup>235</sup> Futhi manje sifuna ukufunda uZakariya isahluko 3. Ngicabanga ukuthi lokho kunjalo, manje, uZakariya 3. Sizozithola nje lezizifanekiso lapha, uma ngingemiBhalo yami ebhalwe phansi. Bengimemeza nje kuyo yonke indawo, kulentambama, ngenkathi ngishaya lokhu. Ngakho a—angazi nje noma ngabe ngikuthole kahle, noma qha. Nginethemba ukuthi ngikutholile kahle. UZakariya 3, asibone ukuthi ngabe ku...Nginama 89 lapha, kodwa kufanele kube ngesi 8 kuya kwese 9. Kulungile. Kulungile. Ngiyazi kungebe ngama 89. UZakariya 3:8 nele 9.

*Ake uzwe manje, O Joshuwa mpirsti omkhulu, wena, nabangane bakho abahlala nawe phambi kwakho: ngokuba bangabantu besibonakaliso: ngokuba, bhekani, ngiyakuveza inceku yami iHLUMELA (uKristu).*

*Ngokuba bheka itshe engiyolibeka phambi kukaJoshuwa; phezu (itshe) itshe elilodwa liyakuba ngamehlo ayisikhombisa: (amehlo ayisikhombisa), bheka, ngiyakuqopha ukuqoshwa kwalo, isho iNkosi yamabandla...ngiyakudedisela kude ububi bezwe ngalusuku lunye.*

<sup>236</sup> Manje asiphenye ngale kuZakariya 4:10, 4:10. Lalelani.

*...ngubani oyakudelela usuku lwezinto ezincane (uNkulunkulu ebululeni, niyabo)? ngokuba bayakujabula, ne...babone umthofu ezandleni sikaZerubabele nowakhe...linalawo ayisikhombisa; lawa ngamehlo ayisikhombisa eNkosi, aqalaza emhlabeni wonke.*

<sup>237</sup> “Ame hlo ayisikhombisa.” Ame hlo kusho “ukubona.” Ukubona kusho “abaprofethi, ababoni.” LeliWundlu lalinezimpondo eziyisikhombisa, futhi ophondweni ngalunye lwaluneso, “ame hlo ayisikhombisa.” Kuyini na? UKristu noMlobokazi waKhe; iminyaka yebandla eyisikhombisa. Lapho kwavela abaprofethi abayisikhombisa abaphumayo, ababoni abayisikhombisa, amehlo. Ngakho, owokugcina ufanele abe ngumboni. [UMfowethu Branham washaya phezu kwepulpiti kabili lapho ethi, “umboni.”—Umhl.] Kulungile.

238 Qaphelani, Akasiso isilwane. “Lathatha iNcwadi esandleni sokunene saKhe owayehlezi esiHlalweni sobukhosi.” LalinguBani na? U—uMnikazi, uMnikazi wasekuqaleni, owayeneNcwadi yokuHlengwa esandleni saKhe sokunene. Futhi akukho-Ngelosi, akukho-siDalwa esiyiNgelosi, lutho olunye, olwalungathatha indawo. “NaleliWundlu elinegazi laphuma lase lithatha iNcwadi esandleni saKhe.” Whewu! Kwakuyini na? Mfowethu, lena yinto ephakeme kakhulu kakhulu emBhalweni. Amen. Isenzo okungesiyo iNgelosi, okungelutho, okwakungakwenza. “NeWundlu liyeza lase liYithatha esandleni sokunene saKhe owayehlezi esiHlalweni sobukhosi.”

239 Kuyini na? Manje IngeyeWundlu. Amen. Imithetho kaNkulunkulu yayidinga. YiLo eliYiphethe. Umthetho kaNkulunkulu wawudinga uMhlengi oyisiHlobo somndeni. NeWundlu liyaphuma, liYiphethe, “NgiyisiHlobo sabo somndeni. NginguMhlengi wabo. Manje Ngi...Ngibamelile, futhi manje Ngifikele ukubiza amalungelo abo.” Amen. Nango okunguye Yedwa. “Ngifikele ukubiza amalungelo abo. Kulokho, banelungelo kunoma yini eyalahleka ekuweni, futhi seNgilikhokhile inani.”

240 O, mfowethu! Whewu! Lokho akunenzi nizizwe nigcwala ukholo ngaphakathi na? [Ibandla lithi, “Amen.”—Umhl.] “Akuyi ngemisebenzi emihle esiyenzile, kepha ngokuhawukela kwaKhe.”

241 O, ake nilinde umzuzu! Nalawomalunga amadala nayo yonke enye into iqala ukwethula imiqhele, nezikhulu ziqala ukuguqa phansi, niyabo.

Akukho namunye, akukho namunye owayengakwenza.

242 Futhi Lenyukela ngqo esandleni sokunene sikaNkulunkulu, lase liyithatha iNcwadi esandleni saKhe, lase libiza amalungelo aLo. “SeNgibafele. NginguMhlengi oyisiHlobo sabo somndeni. Nginguye. NginguMlamuleli. IGazi laMi lachitheka. Sengibe nguMuntu. Futhi Ngakwenza lokhu ukuze ngibuyise leloBandla futhi, Lelo eNgalibona ngaphambi kokusekelwa kwezwe. NgiLihlosile. NgaLikhuluma, Laliyoba khona. Futhi akukho-muntu owayekwazi ukuLithatha, kodwa Ngehla futhi ngikwenzile, qobo lwaMi. NgiyisiHlobo sabo somndeni. Ngiba yisihlobo segazi.” Futhi Lithatha iNcwadi. Amen!

243 O, Ubani ongilinde Lapho kulobubusuku na? Ngubani Lowo, bandla, olinde Lapho na? Yini enye ebingakulinda Lapho na? LowoMhlengi oyisiHlobo somndeni! O, he! Inkulumo-mbiko enkulu kakhulu kangaka pho, noma isenzo!

244 Manje Linencwadi yelungelo lobunikazi ekuhlengweni. LinaYo isesandleni saLo. Ukulamulela sekwenziwe manje. LinaYo isesandleni saLo. Khumbulani, kade Isesandleni sikaNkulunkulu, ngaso sonke isikhathi, kodwa manje

Iesandleni seWundlu. Manje bhekisisani. Incwadi yelungelo lobunikazi yokuhlengwa, yakho konke okudaliweyo, isesandleni saLo. Futhi Lifikele ukuYibiza ibuyele emuva, futhi, ibe ngeyesintu. Hhayi ukuYibiza ibuyele eziNgelosini. LaYibiza ibuyele kumuntu, Eyayinikwe yena, ukwenza amadodana namadodakazi kaNkulunkulu futhi; abuyiselwe ensimini yase-Edene, yonke into ayilahlayo; konke okudaliweyo, imithi, ukuphila kwezilwane, yonke enye into. O, he!

<sup>245</sup> Lokho akunenzi nizizwe nikahle na? Whewu! [Ibandla lithi, “Amen.”—Umhl.] Bengicabanga ukuthi besengikhathele, kodwa angensjalo manje. Niyabo? Ngezinye izikhathi ngicabanga ukuthi ngithola—sengimdala kakhulu ukuba ngishumayeke, bese-ke ngibona into efana naleyo, futhi ngicabanga ukuthi sengiyinsizwa futhi. Yebo. Ehhe. Mm! Kwenza okuthize kuwe. Niyabo?

<sup>246</sup> Ngokuba ngazi lokhu, ukuthi ukhona Othize Lapho ongilindle. Ukhona Othize owakhokha inani engangingenakulikhokha. Kunjalo. Wangenzela khona, Charlie. Wakwenzela wena. Wakwenzela isintu sonke. Futhi manje Uyaphuma ukuba abize amalungelo aKhe okuhlenga. Ukubizela bani na? Hhayi Yena uqobo; thina. Ungomunye wethu. Uyisihlobo sethu segazi. O, he! UnguMfowethu. UnguMsindisi wami. UnguNkulunkulu wami. UnguMhlengi oyisiHlobo sami somndeni. Uyikho konke. Ngokuba ngangiyini ngaphandle kwaKhe, noma ngangiyoba yini ngaphandle kwaKhe na? Ngakho, niyabo, Uyikho Konke okwami. Futhi Umi Lapho njengesihlobo sethu segazi. Futhi manje kade Esimela, njalo kuze kube yilesikhathi. Futhi manje Uyaphuma futhi uthatha iNcwadi yokuHlengwa, ukubiza amalungelo aKhe, alokho Asenzela khona.

<sup>247</sup> Bayafa. UJesu wathi, “Okholwa yiMi, noma efa, wophila. Ophila akholwe yiMi akasoze afa naphakade. Odlala inyama yaMi aphuze iGazi laMi unokuPhila okungunaphakade, futhi Ngiyakumvusa gomuhla wokuphela.”

<sup>248</sup> Akunandaba, ulala ubuthongo ngomlindo wokuqala, wesibili, wesithathu, wesine, wesihlanu, wesithupha, noma wesikhombisa, noma yikuphi lapho elala khona ubuthongo. Kuyokwenzekani na? Icilongo likaNkulunkulu liyokhala. Lelocilongo lokugcina liyophuma liqhume, isikhathi esifanayo ingelosi yokugcina enikeza ngaso uMlayezo wayo noPhawu lokugcina luyavulwa. Lelocilongo lokugcina liyokhala, noMhlengi uyaphuma ukuba athathe okungokwaKhe okuhlengiweyo, iBandla laKhe, eligezwe ngeGazi.

<sup>249</sup> Manje, o, konke okudaliweyo kulele esandleni saKhe manje, okuphezu kwalokho lonke icebo lokuhlengwa linamathiselwe kuyo ngophawu lweziMpawu eziyizimfihlakalo eziyisikhombisa, kuleNcwadi Ayithatha. Manje bhekisisani.



“Futhi Yena kuphela angaYembulela lowo Athanda ukumambulela yona.” UnaYo isesandleni saKhe, niyabo. Manje, Wethembisa ukuthi kwakuzoba ngalesosikhathi, manje, ngokuba Inamathiselwe ngophawu ngeziMpawu eziyiSikhombisa zemfihlakalo, iNcwadi yokuHlengwa. Manje bhekisani. Njengamanje . . .

<sup>250</sup> Bangani, nginitshelile, ngizonidedela niphume ligamenxe elesishiyagalombili, kodwa ngiphose amakhasi amathathu noma amane ngaphezulu lapha, ukuthola lokhu. Ngakho ngifuna . . . Sengivele ngisemva kwelesishiyagalolunye. Ukuze nikwazi ukubuya kusasa.

<sup>251</sup> Kodwa manje kuleNcwadi yeziMpawu ezikasikhombisa, yokuhlengwa, iWundlu elayithathayo, phakathi kwaLo uqobo, kwakuyiLo kuphela Elalingakwenza. Futhi LaYithatha esandleni sokunene saKhe owayehlezi esiHlalweni sobukhosi, manje, ukubiza okwaLo okuhlengekayo, ukubiza amalungelo aLo. Likubizela, mina nani, Asihlenga kukho, ukuba, niyabo, sibuyele kukho konke lokho uAdamu akulahla ensimini yase-Edene. Selisihlenga sabuyela kulokho.

<sup>252</sup> Manje neWundlu, neNcwadi isezandleni zaLo, sasilungele ukucela umusa waLo nesihawu phezu kwethu, ukuba lisivumele iNcwadi yeziMpawu eziyiSikhombisa, futhi lisivumele sibuke sedlule ekhethinini lesikhathi, kancanyanyana nje. O, he! Qaphelani ngenkathi Lithatha iNcwadi, incwadi yelungelo lobunikazi, inamathiselwe ngophawu, (kutholeni lokho emqondweni wenu manje), futhi lagqashula iziMpawu zemfihlakalo, ukuzembula, ukuziletha kwabaLo, niyabo, zonke ezezikhonzi zaLo ezihlengiwe.

<sup>253</sup> Manje, ngenkathi sishaya lokhu eziMpawini, sizobuyela lapho bese sibona leyomiphefumulo phansi kwealtare, imemeza, “Nkosi, koze kube nini, koze kube nini na?”

<sup>254</sup> Futhi Nanti njengoMlamuleli, e altare, “Isikhathi esidana nje, baze babebaningi ozohlupheka njengani.”

<sup>255</sup> Kodwa manje Lifika livela lapha, kuloluPhawu lokugcina. Alisesuye uMlamuleli. SeliyiNkosi manje. Futhi Lenzani na? Uma LiyiNkosi, Lizofanele libe nezikhonzi. Nezikhonzi zaLo yilabo Elibahlengile, futhi zingeke zeza phambi kwaLo lize Lithathe amalungelo okuhlengwa. Futhi manje Lihamba liya phambili, lisuka ekubeni nguMlamuleli; lapho ukufa kusifaka ethuneni, Liphuma namalungelo. Amen.

<sup>256</sup> “Futhi ngisho nalabo abasekhona besasele kuze kube sekuFikeni kwaLo, abayikubavimbela labo abalele. Ngokuba icilongo likaNkulunkulu liyakukhala, ngalelocilongo lokugcina.” Lapho uPhawu lokugcina selugqashulwa, futhi lapho ingelosi yesikhombisa isinikeza uMlayezo wayo, “Icilongo lokugcina liyakukhala, nabafuleyo kuKristu bayakuvuka. Futhi thina esisekhona sisasele siyakuhlwithwa kanye nabo,

ukuMhlangabeza emoyeni.” Uyababiza! Usephumile manje ukuba abize okungokwaKhe—kwaKhe.

257 Bhekisisani! Bukani lokhu! He! Wagqashula iziMpawu, wembula izimfihlakalo. Wazembula (kuphi na?) onyakeni webandla wokugcina, okuyiwona kuphela ophilayo. Eminye yayo ilele.

258 Wathi, “Uma Efika ngomlindo wokuqala, umlindo wesibili, umlindo wesithathu, kwehle njalo kuyofika emlindweni wesikhombisa.” Ngomlindo wesikhombisa, kwaphuma u—umyalo, noma ukubiza, “Bhekani, uMyeni uyeza!”

259 Futhi ngenkathi benza, intombi elele, amabandla ayiwo ngegama, athi, “O, niyazi, ngi—ngikholwa ukuthi bengingathanda ukuba nalowoMoya oNgcwele.” Nike nawaqaphela amaPresbyterian namaEpiscopalian na? Nawuzwa uMlayezo wami ePhoenix, kulawomadoda asukuma lapho, kwiVoice nalapho, ethi . . . Awu, yini indaba ngalomnikazi walo, ethi, “UBaba oNgcwele uS’bani-bani na”? Kanti, iBhayibheli lathi, “Ningabizi-muntu ngokuthi, ‘UBaba,’ kanjalo.” Niyabo, balele nabo, yingalesosizathu, kodwa uma bephuma futhi bathi, “Ya, siyakholwa.”

260 Owesifazane wabiza omunye wesifazane nje, wathi, “Uyazi, ngingumEpiscopalian.” Wathi, “Nga—nga—ngakhuluma ngezilimi, ngoluny’usuku. Ngikholwa ukuthi ngemukela uMoya oNgcwele, kodwa, sh, ungatsheli-muntu.” Ngikungabaza kakhulu impela lokho. Ungahle ukuba wakhuluma ngezilimi. Kodwa, beka umuntu eMlilweni, uzohlala kanjani athule na? Kunjalo. Niyabo? Niyabo? Ungeke wakwenza.

261 Naningathini nje uPetru, noJakobe, noJohane, nabo phezulu ekamelweni eliphezulu, bethi, “O, sesinoMoya oNgcwele manje, kodwa mhlawumbe kungcono sihlale sithule nje”? Mfowethu, ngamafastela, iminyango, nakho konke, bahamba, baphumela estradini, beziphathisa okwesigejane sezidakwa. Lowo nguMoya oNgcwele wangempela.

262 Kodwa, niyabo, leyontombi elele ayemukeli lutho, empeleni. Ehhe. Kunjalo. Futhi khumbulani, ngenkathi zisahambile ukuzama ukuthenga amaFutha, khumbulani, imiBhalo awusho ukuthi zaWathola.

263 Kodwa kwathi zisaphumile zizama ukuWathenga, nakho kufika umsindo. Kwenzekani na? Zonke lezozintombi ezazilele, zavuka zase zilungisa izibani zazo, “zase zingena esidlweni sakuSihlwa.” Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.]

264 Futhi zonke ezinye yashiyelwa isikhathi sokuHlupheka, kunjalo, “Zikhala, zilila, futhi zigedla amazinyo.” Lelo yibandla, hhayi uMlobokazi; ibandla.

265 UMlobokazi wangena. Kunomkhulu umehluko phakathi kwebandla noMlobakazi. Yebo, mnumzane! Ehhe. “Zangena

esidlweni sakuSihlwa somShado.” O, qaphela, mfana! [UMfowethu Branham ushaya ihlombe kanye—Umhl.]

266 IziMpawu lagqashulwa (ngani na?) onyakeni webandla wokugcina, ukwembula lamaQiniso. Ngani na? IWundlu lagqashula iziMpawu futhi lazembula eBandleni laLo, ukuze liqoqe izikhonzi zaLo zoMbuso waLo. UMlobokazi waLo, niyabo! O, he! Lifuna ukuletha izikhonzi zaLo kuLo manje.

267 Kuyini na? Ziphume othulini lomhlaba, ziphume ezinzulwini zolwandle, ziphume emigodini, ziphume ndawo zonke nasezindaweni zonke, ziphume e—ziphume ezifundeni zobumnyama, ziphume eparadisi, noma zingaba kuphi. Liyobiza, futhi ziyosabela. Amen! Amen! [Ibandla lithi, “Amen.”—Umhl.] Liyobiza, futhi ziyosabela.

268 Lifikela ukuthatha izikhonzi zaLo. Lembula izimfihlo zaLo, futhi zaLibona. “Nesikhathi asisekho,” ngalesosikhathi. “Isikhathi sesiphelile.” Sesiphelile. Kulungile.

269 Lishiya isiHlalo sobukhosi, ukuba libe nguMmeleli, njengeWundlu elihlatshiwe; ukuba libe yiNgonyama, iNkosi; ukuletha izwe ekwaHlulelweni, elinqabe uMlayezo waLo. Alisesuye uMlamuleli.

270 Khumbulani ukufundisa kweTestamente eLidala manje, njengoba sisheshisa. Ngenkathi igazi lisuka esihlaweni somusa, kwakuyini na? Isihlalo sokwaHlulela.

271 Futhi ngenkathi iWundlu, elihlatshiwe, laya phambili livela ePhakadeni, liphuma esiHlalweni sikaBaba, lase lithatha amalungelo aLo, kwakuyiSihlalo sokwaHlulela. Bese-ke Liba, hhayi iWundlu, kodwa iNgonyama, iNkosi, futhi Ibiza iNdlovukazi yaYo ukuba ize ime eceleni kwaYo.

272 “Anazi yini ukuthi abangcwele bayokwahlulela umhlaba na?” UDanyeli wathi, “Kwabekwa ukwaHlulela, nezincwadi zavulwa; namashumi ezinkulungwane zamashumi ezinkulungwane zenkulungwane zaMkhonza,” iNkosi neNdlovukazi. “Kwase kuthi nenye iNcwadi yavulwa, okwakuyiNcwadi yokuPhila,” lokho ngokwebandla. NeNdlovukazi neNkosi bama lapho.

273 Njengoba ukuzindla komelusi wezinkomo kwathi:

Izolo ebusuku lapho ngicambalele enkangala,  
Ngigqolozele ezinkanyezini ezibhakabhakeni,  
Futhi bengimangala ukuthi ngabe umelusi  
wezinkomo uyoke yini  
Ashushumbe aye kulelo elihle hle.

Kunomgwaqo oya kuleso esikhazimulayo,  
isiFundazwe esijabule,  
Kodwa kufiphele lapho, umkhondo, ngakho  
bathi,

Kodwa lowo obanzi oholela ekulahlweni  
Umiswe futhi wavutha indlela yonke.

Bakhuluma ngomunye uMnikazi omkhulu,

<sup>274</sup> Ukhuluma mayelana nempilo yezinkomo zakhe. Uma wake waba sekuqoqweni kwezinkomo, ubungakubona kahle.

Bakhuluma ngomunye uMnikazi omkhulu,  
Futhi Akakaze afuye ngokweqe idlelo, ngakho bathi,  
Uyohlala njalo esenzela indawo isoni  
Esiyoshushumba kuleyo eqondile, indlela eyingcingo.

Bathi Akasoze akushiya,  
Futhi Wazi wonke umnyakazo nokubuka;  
Wo, wokuphepha, bekungangcono sithole ukufakwa kophawu,  
Sibe negama lethu eNewadini yaKhe enkulu eqoshwe isibalo.

Ngokuba bathi kuyobakhona okukhulu ukuqoqwa kwezinkomo,  
Lapho abelusi bezinkomo beyoma njengamankonyane angenanina,  
Ukuba amakwe ngabagibeli bokwahlulela, (labobaprofethi nababoni)  
Omiswe futhi wazi lonke uphawu.

<sup>275</sup> Uma wake waba sekuqoqeni izinkomo, ubone ubasi ema phandle lapho, nabagibeli, futhi bephithizela kulowomhlambi wezinkomo. Uyobona olwakhe uqobo uphawu lwedlula, futhi uyoqhweba ubasi. Nobasi uyolubona, bese engekuzi. Iponi lakhe ligijima lingene ngqo, lijikeleza, lijikeleza lokhu ukuphithizela, isixheke sezimpondo siqhamuka kanjalo, futhi enqamula awakhe amankomazi ephuma. Niyabo?

Bathi kuyobakhona okukhulu ukuqoqwa kwezinkomo,  
Nabelusi bezinkomo bayoma njengamankonyane angenanina,  
Ayomakwa ngabagibeli bokwahlulela,  
Omiswe futhi owazi lonke uphawu. (Niyabo?)

<sup>276</sup> Ngakho wathi:

Ngiqagele ngiyoba yithole elidukile elinomnyaka owodwa lizelwe,  
Umuntu nje olahlelwe ukuba afe, ongashaywanga uphawu, (yena, benze isobho ngaye, niyabo),  
Oyonqunywa esigejaneni nabasemaphandleni,  
Lapho uBasi walabobagibeli edlula.

277 Niyabona ukuthi LinguBani na? UBasi wabagibeli. Lelo yiWundlu, ezithunyweni eziyisikhombisa esimisiwe futhi esazi lonke uphawu olushayiwe. Niyabo? Mm!

278 Qaphelani, nanti Liza. Lishiya isiHlalo sobukhosi, njengoMmeleli, njengeWundlu elihlatshiwe; ukuba libe yiNgonyama, iNkosi, ukuletha lonke izwe ekwaHlulelweni, elenqabile. UMhlengi wethu oyisiHlobo somndeni manje-ke useyiNkosi phezu kwakho konke. Ngani na? Unencwadi yelungelo lobunikazi bokuhlengwa. Konke kulele phakathi kwesandla saKhe. Ngiyajabula ngiyaMazi. Niyabo?

279 Bese-ke ebiza ifa laKhe; lelo yiBandla, uMlobokazi. UyaLibiza.

280 Wenzani-ke na? Uchitha imbangi yaKhe, uSathane. Umphosa eChibini loMlilo, nabo bonke labo owaphefumulelwa nguSathane, ukwenqaba iZwi laKhe lokuhlengwa.

281 UseyiNkosi manje. Umusa usalokhu usesiHlalweni sobukhosi. Ningakwenqabi Aninika khona. Niyabo? Abagibeli uyazi nje ukuthi ningobani.

282 Futhi, manje, imbangi yaKhe, eMnike inkathazo iminyaka eyizinkulungwane ezimbili, izisho ukuthi, “Ngingenza ngabo engifuna ukukwenza. Ngisenabo. Bangabami. Ngi . . . Balahla amalungelo encwadi emuva lapho.”

283 Kodwa UnguMhlengi oyisiHlobo somndeni. Wathi Usemuva lapha enza ukumelela manje. Kodwa ngoluny’usuku . . .

Uthi, “Ngizobafaka ethuneni.”

284 Kodwa Watshela iBandla, “Ngiyonikhipha.” Niyabo? “Kodwa, kuqala, Ngifanele ngibe nguMmeleli.”

285 Manje Uyaphuma, uphuma ePhakadeni emuva ngaleya, esuka esiHlalweni sobukhosi sikaBaba, lapho Ayehlezi khona njengoMmeleli. Manje Uza ukuba abe yiNkosi, o, ukubusa zonke izizwe ngentonga yensimbi. Kubekwa ukwahlulelwa. O, mfowethu, uMhlengi wethu oyisiHlobo sethu somndeni ukuphethe konke. Kunjalo. Yebo, mnumzane.

286 Wenzani na? Ubiza lesosandla sembangi, uSathane. “Sebengabami manje. Ngibavusile ethuneni.” Futhi Uthatha bonke abaqambimanga, nabaphendukezeli beZwi, nabo bonke kanjalo, noSathane, futhi ubabhubhisa eChibini loMlilo. Usephelile, manje. Ubaphosa eChibini loMlilo. O, he!

287 Niyazi ukuthini? Ngifuna—ngifuna ukusho okuthize lapha ngaphambi kokuba sivale. Futhi khona-ke sizo—sizo—sizosheshisa. Qaphelani. Sesisezansi manje evesini 7. Kodwa kusukela evesini 8, kuya kwele 14, ngifuna niqaphele ukuthi kwenzekani.

Konke lokho okwakusezulwini, nakho konke lokho okwakusemhlabeni . . .

288 Lalelani lokhu nje. Ake ngikufunde nje manje. Ngikholwa ukuthi bekungangcono uma nje ngikufunda eNcwadini, nevesi 7, niyabo. Futhi bhekisisani ivesi 6.

*Ngase ngi—ngase ngibona, ngibona, futhi, bheka, ngaphakathi kwesihlalo sobukhosi nezidalwa ezine, nangaphakathi kwamalunga, kumi iWundlu kungathi lihlatsiwe linamakhandla ayisikhombisa, . . . noma izimpondo eziyisikhombisa (ngiqonde ukusho njalo) namehlo ayisikhombisa, (sisanda kukuchaza nje), angomoya abayisikhombisa bakaNkulunkulu abathunyelwe emhlabeni wonke.*

289 Niyabo, iminyaka yebandla eyisikhombisa, izithuywa eziyisikhombisa ezagcina lowoMlilo uvutha. Niyabo? Kulungile.

*Futhi leza (iWundlu) layithabatha incwadi esandleni sokunene sakhe owayehlezi esihlalweni sobukhosi—hlezi esihlalweni sobukhosi.*

290 Manje bhekisisani. Futhi ngenkathi seLenze lokho, bhekisisani ukuthi kwenzekeni. Nikhuluma ngejubili! Manje lokhu impela ngukugqashulwa kwalezozim pawu, zenzeka. Sizongena e “ngxenyeni yehora lokuthula,” emva kwalokhu nje. Bhekisisani lokhu, futhi sizogala phakathi. Sizokuqeda nya lokhu, ngeSonto elizayo ebusuku, khona lapha. Futhi lalélisisani manje. Senilungele na? Thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Lalélisisani, ukuthi kwenzekani ngenkathi seLenze lokhu.

291 Ngenkathi konke okudaliweyo kwakububula; akekho owayazi ukuthi kufanele enzenjani, noJohane wayekhala. “Nanti iWundlu liza, liya ngale!” NaleNcwadi yayizezandleni zo—zoMnikazi wasekuqaleni, ngoba umuntu wayewile futhi waYilahla. Futhi akukho-muntu owayekwazi ukuYithatha, nhlobo, ukuhlenga umhlaba; akukho-mpristi, uphapha, lutho, njengoba ngishilo. “Kodwa iWundlu liyenyuka!” Akukho-Mariya, akekho ongcewe lo, noma ongcewe lowo. “iWundlu liyenyuka, linegazi, lihlatsiwe, futhi layithatha iNcwadi esandleni sokunene saKhe owayehlezi esiHlalweni sobukhosi.” Futhi ngenkathi sebebonyile ukuthi kwakukhona uMhlengi; nayo yonke i—imiphefumulo ephansi kwe altare, ngenkathi iziNgelosi, ngenkathi amalunga amadala, ngenkathi yonke into isikubonyile, ngenkathi lokhu sekwenziwe. Yona, nokho, kubekwe isikhathi esizayo. Kulobubusuku LinguMlamuleli, kodwa Liza kulokhu. Bhekisisani.

*Kuthe seliyithabathile incwadi, izidalwa ezine namalunga angamashumi amabili nane awa phansi phambi kweWundlu, kuyilelo nalelo linehabhu, nezitsha zegolide zigcwele iphunga, eliyimikhuleko yabangcwele.*

292 Lowo yilabo ophansi kwe altare, abakhulekile, kudala. Niyabo, babekhulekele ukuhlengwa, bekhulekele ukuvuka. Futhi lapha lawa—lamalunga amadala athulula imikhuleko yawo phambi . . . Isizathu, manje sinoMele, sinesiHlobo somndeni eZulwini, esiphumile ukubiza okungokwaSo.

*Futhi ahlabelela igama elisha, athi, Ufanele wena ukuyithabatha incwadi, nokuvula izimpawu zayo: ngokuba wahlatshwa, wasithengela uNkulunkulu wethu (bhekisisani) ngegazi lakho abavela kuyo yonke imindeni, . . . zilimi, nabantu, nezizwe;*

*Futhi wasenza amakhosi nabapristi kuNkulunkulu wethu: futhi siyakubusa emhlabeni.*

293 Babefuna ukubuya. Futhi lapha babuyela emuva, ukuba amakhosi nabapristi.

294 Udumo kuNkulunkulu! Ngizizwa ngikahle ngokwenele ukuba ngikhulume ngezilimi. Bukani. Bhekisisani. Yebo. Kubonakala sengathi anginalo ulwimi olwenele; ebengingaMdumisa ngalo. Ngidinga lolo engingalwazi ngisho.

295 Qaphelani, “Ngase ngibona . . .” Lalelani lokhu.

*Ngase ngibona, ngase ngizwa izwi lezingelosi eziningi . . .*

296 Lalelani ukuthi jubili lini eliqhubekayo! Ngenkathi bebone leloWundlu liza lase liyithatha leyoNcwadi yokuHlengwa, imiphefumulo yadazuluka. Sizokuthola. Konke, yonke into, amalunga amadala awa phansi. Athulula imikhuleko yabangwele. Ini? Kwakukhona owasimela isiHlobo sethu somndeni. Awa ngobuso bawo. Futhi ahlabelela igama, ayesethi, “Ufanele wena, ngokuba Wahlatshwa!” Bhekisisani ukuthi yini . . . Futhi bukani leziziNgelosi!

*Ngase ngibona, ngase . . . ngizwa izwi lezingelosi eziningi zihaqe isihlalo sobukhosi nezidalwa namalunga: nomumo wazo wawuyizinkulungwane eziyishumi zezinkulungwane eziyishumi, . . . zezinkulungwane; (Whewu! Qaphelani!)*

*Zithi ngezwi elikhulu, Lifanele iWundlu elahlatshwayo ukwamukela amandla, nengebo, nokuhlakanipha, nokunqoba, nodumo, nenkazimulo, nezibusiso.*

297 Ijubili elinje pho eliqhubeka eZulwini, ngenkathi lelo Wundlu liholala, lishiya lelo bhokisi lokumela, ukuba lize lapha ukuthatha okungokwaLo!

298 Niyazi, lokho kwamthinta uJohane. Ufanele ukuthi walibona igama lakhe lilotshwe lapho. Ngenkathi kugqashulwa lezoziMpawu, ufanele ukuthi wajabula ngempela. Lalelani ukuthi wathini.

*Nakho konke okudaliweyo okusezulwini, nokusemhlabeni, naphansi komhlaba, . . . nase . . . phakathi nolwandle, nakho konke oku . . . kukho, kukukho, kwangizwa, ngithi, Izibusiso, . . . dumo, . . . nkazimulo, . . . mandla, makube kuye ohlezi esihlalweni sobukhosi, nakulo iWundlu kuze kube-phakade . . .*  
(Amen! Amen, futhi amen! O!)

*Nezidalwa ezine zathi, Amen. Namalunga angamashumi amabili nane awa phansi akhuleka kuye ophilayo kuze kube-phakade naphakade.*

<sup>299</sup> Nikhuluma ngejubili, nikhuluma ngesikhathi, ngenkathi leloWundlu liya phambili! Niyabo, iNcwadi inamathiselwe ngophawu ngisho naseZulwini, izimfihlakalo zinjalo.

<sup>300</sup> Uthi, “Ngabe igama lami lilapho na?” Angazi. Ngithemba ukuthi likhona. Kodwa, uma likhona, labekwa eNcwadini ngaphambi kokusekelwa kwezwe.

<sup>301</sup> Kodwa into yokuqala, lokho kwakumele lokho kuhlengwa, kufika iWundlu elalihlatshiwe kusukela ekusekelweni kwezwe. Futhi Layithatha iNcwadi, (udumo!) layivula iNcwadi, futhi ladabula iziMpawu; lase liYithumela phansi emhlabeni, engelosini yaLo yesikhombisa, ukuYembula kubantu baLo! [Ibandla lithokoza kakhulu—Umhl.] Nakho lapho okhona. O, he! Kwenzekani na? Ukudazuluka, ukumemeza, ohaleluya, abagcotshiweyo, amandla, inkazimulo, ukubonakaliswa! [Ibandla liyaqhubeka nokuthokoza kakhulu.]

<sup>302</sup> Futhi uJohane omdala, owayekade emi lapho, umfowethu, ekhala! “Kungani,” wathi, “yonke into eZulwini, yonke into emhlabeni, nayo yonke into olwandle, yangizwa ngimpompoloza, ‘Amen! Amen! Izibusiso, udumo, nokunqoba, namandla, makube kuYe ophilayo kuze kube phakade naphakade.’”

<sup>303</sup> Nikhuluma ngesikhathi senjabulo, ngenkathi lezoziMpawu zigqashulwa! uJohane ufanele ukuthi wabuka phakathi wayesebona edlula ikhethini lesikhathi, wayesethi, “Nango uJohane.” O, o!

<sup>304</sup> Wayejabule kakhulu, waze wathi, “Konke okuseZulwini.” Ufanele ukuthi wamemeza kakhulu ngempela, akazange na? “Konke okuseZulwini, konke okusemhlabeni, konke okungaphansi komhlaba, konke okudaliweyo, yonke enye into, yangizwa ngithi, ‘Amen! Izibusiso, nenkazimulo, nokuhlakanipha, namandla, nokunqoba, nengecebo, kungokwaLo.’” Amen!

<sup>305</sup> Ngani na? Uma kufika isambulo, ukuthi iWundlu, uMhlengi, isiHlobo sethu somndeni, lalibuye livela esiHlalweni sokulamulela futhi laliphumile lapha ukuba lithathe okungokwaLo. O!



Masinya iWundlu lizothatha uMlobokazi waLo  
 ukuba abe seceleni kwaLo njalonjalo,  
 Lonke ibandla laseZulwini liyobuthana;  
 O, kuyoba yinto ebonakala iyinkazimulo,  
 bonke abangwele begqoke ezimhlophe  
 ezingenabala;  
 Futhi sinoJesu siyobusa Phakade.

O, “Wozani nidle,” iNkosi iyabiza, (eZwini),  
 “Wozani nidle.”

306 O, ngi—ngi—ngithola ngingenamazwi, niyabo.

“Wozani nidle, wozani nidle,”  
 Ningadla idili etifuleni likaJesu noma nini,  
 (Manje! Kodwa uma Esuka, akukho-  
 themba.)  
 Yena Owapha isixuku, wajika amanzi aba  
 yiwayini.

307 Yena owasho, ukuthi, “Okholwa yiMi, imisebenzi  
 engiyenzayo Mina naye uyakuyenza.” O, he! Yena owethembisa  
 lezizinto ngezinsuku zokugcina. Yena owasho lezizinto. Yena  
 manje osesikhathini sesambulo salezizinto zaziswa. “Wozani  
 nidle.” O, ungaKugeji, mfowethu.

Manje asikhothamise amakhanda ethu umzuzu nje.

308 Kusasa ebusuku, ngomusa kaNkulunkulu, sizama  
 ukugqashula loloPhawu lokuQala, uma uNkulunkulu  
 ezosigqashulela Lona futhi asivumele sibone ukuthi lesisambulo  
 besiyini, “sifihliwe kusukela ekusekelweni kwezwe.”

309 Ngaphambi kokuba senze lokho, mngani oyisoni, noma  
 lunga lebandla elisivivi, ngabe unobulunga nje ebandleni, noma  
 awunabo ubulunga na? Futhi uma unobulunga kuphela, ungathi  
 ukusondela nawe ngaphandle kwabo. Udinga ukuZalwa.  
 Ufanele uze eGazini. Ufanele uze entweni ethize esusa nje  
 amabala esono, kuze kungabe kusabakhona ukukhunjulwa  
 kwaso.

310 Uma ubungakakwenzi ukulungiselela, namanje,  
 ukuhlangabezana neWundlu emoyeni! Futhi ngamandla  
 engithweswe wona ngomsebenzi wokuthunywa kwami,  
 anikezwe nguNkulunkulu uSomandla, futhi akhonziwa  
 mina yiNgelosi, iNsika yokuKhanya, ngiyaniyala, eGameni  
 likaJesu Kristu! Ungazami ukuhlangabezana naYe ngobulunga  
 bedlangala bebandla lalomhlaba kuphela.

311 Wozani, ngenkathi uMlamuleli, ngokwazi kwami,  
 esesesiHlalweni sobukhosi, emela. Ngoba, kuyobakhona usuku  
 oyofuna ukuza ngalo, futhi kuyobe kungasekho-Mlamuleli.  
 Ngokuba uma sibona ihora esiphila kulo, onyakeni webandla  
 wesikhombisa, nezimfihlakalo zikaNkulunkulu ziba yilokho  
 ebeziyikho, noMoya kaNkulunkulu oqinisekisiwe ukhombisa

yonke into Ayethembisa ngezinsuku zokugcina, kusasele isikhathi esingakanani na? Mngani oyisoni, woza.

<sup>312</sup> Nkosi Jesu, amahora akhula ngokushiywa yisikhathi. Kungahle kube ngisho leyithi kunoma sicabanga. Futhi siyajabula ukubona lelihora lisondele. Yihora eliyinkazimulo kakhulu izwe elike lalazi, ekholweni. Kodwa, kumnqabi, isikhathi esidabukisa kunazo zonke ebezingake zibekhona. Bekungetholakale mazwi kunkamisa, izinhlamvu zokwenza amagama, ebezingezwakalisa inkathazo nosizi okulele ngaphambili. Futhi kanjalo akukho-mazwi abengabunjwa, kunkamisa wethu, ukuzwakalisa izibusiso ezihlalele ikholwa.

<sup>313</sup> Baba, kungahle kubekhona abanye, kulobubusuku, lapha abangenathemba. Futhi bayizidalwa ezingabantu abahlakaniphile. Futhi manje uma iGazi lisesesiHlalweni soMusa, iWundlu malihambe liphume esiHlalweni sobukhosi, liye enhliziyweni yabo, kulobubusuku, futhi lembule kubo ukuthi balahlekile. Nanezandla ezineGazi, lithi, “Woza, kuseyisikhathi sokuza.”

<sup>314</sup> Nginikela uMlayezo, Nkosi, nomkhuleko wami, ezandleni zaKho. Yenza noma yini Oyithandayo, Baba, eGameni likaJesu.

Namakhanda ethu ekhotheme.

<sup>315</sup> Uma ungakahlangani nalesisicelo nalesisidingakalo! Uma kuphela wethembele ebandleni lakho! Kwakungekho lutho olwalungahlenga. Uma wethembela ekumeleni komunye ongcewele, usalokhu ulahlekile. Uma wethembele emisebenzini yezandla zakho, into ethize oyenzile, imisebenzi emihle, ulahlekile. Uma wethembele phakathi ne—phakathi nomkhuleko kanyoko, noma ukulunga kukanyoko, uyihlo; uma wethembele kulokho, ulahlekile. Uma wethembele phezu kwevuso elithize, ukuzwa okuxakile okuthize, elinye idlingozi, lokukhuluma ngezilimi, noma ukusina! Uma kuyilokho kuphela othembele kukho, futhi ungalazi iWundlu, siqu sakho, ungaLazi, khona-ke, ngiyakuyala phambi kukaNkulunkulu, ilungise leyonto, manje, noNkulunkulu.

<sup>316</sup> Phansi enhliziyweni yakho, khuleka. Futhi ube lula nje, ngoba uNkulunkulu uzifihla ebululeni. Niyakhumbula, iBhayibheli lathi, “Abaningi abakholwayo wenezelwa.”

<sup>317</sup> Futhi sisanikhulekela, ngithemba ukuthi nizokwenza (esenu) lesosinqumo esisodwa saPhakade, “Nkosi, ngizothi, ‘Yebo!’” Futhi *isinqumo* yi “tshe.” Kodwa lisizani itshe ngaphandle kombazi wamatshe ongalisika, ukulolonga indlu, ukwenela indlu na? Manje-ke, vumela uMoya oNgcewele ukusike kulokho oyikho, uye ekubeni yilokho ofanele ube yikho. Uma nje uyilunga lebandla elinesitashi; uma uyisoni; noma ngabe uyini; uma ungenaKristu, ungenaMoya oNgcewele, uNkulunkulu akuphe ukuthula, kulobubusuku.

318 Manje, Nkosi, njengokusile engaziyo ukuthi kuziwa kanjani, futhi njengo—njengokuba ngokomBhalo njengoba ngazi ukuthi kuziwa kanjani, ngiyeza manje nalaba engibanikele kuWe, neZwi. Ngiyethemba, Nkosi, ukuthi iZwi liyitholile indawo yaLo enhliziyweni yabantu, kulobubusuku.

319 Uma bebakhona abanjalo lapha ongazi, noma ongenaso lesosiqiniseko sobumnandi boBukhona bukaMoya oNgcwele sihlala empilweni yabo; lokho, ulaka, noma ukunganaki, noma ukuzazi, noma into ethize inqume leNto enkulu kubo, futhi yabavimbela kuYo; noma isivumokholo esithize, noma—noma—noma ivuso elithize, kubavimbele ebumnandini benhlanganyelo kaNkulunkulu; ukuthi manje kuzoqaqwa!

320 Nokuthi iWundlu, leso esineGazi, isiHlobo somndeni esingcwele esiza siphuma sihamba sisuka esiHlalweni sobukhosi, sehle sidabula iziNkanyiso zezimfihlakalo zemihubhe yesiHlalo sobukhosi sikaNkulunkulu, laphuma ukubiza ifa laLo! Nkulunkulu, yipha, kulobubusuku, ukuthi bazoLemukela. Kwangathi isinqumo ngasinye singenziwa ngesizotha, futhi kwangathi bangazinikela bona uqobo kuLo lodwa Elingabasika futhi libabumbe babe ngamadodana namadodakazi kaNkulunkulu.

321 Manje, emkhulekweni ozothileyo, ngenza lokhu ngendlela engizwa ngiholeleka ukuthi ngikwenze ngayo. Ngesizotha, phambi kukaNkulunkulu, njengoba Ezifakazele Yena uqobo kini. Futhi ubungesuye umKristu, kungenjalo ubungesikho lokho esikubiza ngokuthi u. . . Hhayi u—hhayi u—u—umjoyini wehlelo, kodwa ngiqonde umKristu ozelwe ngokusha. Kodwa nikhulwa ngokuzothile ukuthi uMlayezo uqinisele, futhi ukholwa ngesizotha ukuthi ungasindiswa kuphela ngomusa kaNkulunkulu. Futhi uyakholwa ukuthi Ukhuluma enhliziyweni yakho manje. Futhi ufuna ukuMemukela, futhi usulungele iZwi laKhe ukuba—ukuba likusike kulokho oyikho, bese likwenza ube yilokho ofanele ukuba yikho. Ungafakaza okufanayo, ngokuma ngezinyawo zakho na? Uma lowomuntu elapha, futhi efuna ukwenza lokho okweneli- . . . lokho okwenele konke, yima ngezinyawo zakho.

322 Baba waseZulwini, angikwazi okunye engingakwenza kodwa ukucaphuna iZwi laKho. Lapha ngamadoda emi ngezinyawo zawo, ezwayo ukuthi awakabi lapho afanele abe khona, elungele loluHlwitho, ngokuba lungenzeka ngaphambi kokuba kuvulwe uPhawu lokuQala kithi.

323 Futhi, Baba, ngiyabakhulekela. Mina—mina, njengenceku yaKho, nginikela lomkhuleko kuMmeleli omkhulu, uKristu. Njengoba bekhuleka, nginikela umkhuleko wami nabo, phezu kwesiHlalo sobukhosi sikaNkulunkulu samazinyo endlovu, lapho uMhlatshele oneGazi uhlezi lapho kulobubusuku. Futhi cishe impela noma ngasiphi isikhathi angahle asuke esiHlalweni

sobukhosi, ukuba aphume ukuba abize okungokwaKhe, khona-ke asisekho isihawu esisasele; ngukwahlulelwa.

<sup>324</sup> Yipha, Nkosi, ukuthi lababantu ngezinyawo zabo, omiyo; ezinhliziyweni zabo, benza ukuvuma kwabo, futhi bethanda ukuvumela uMoya kaNkulunkulu ubabumbe, futhi ubasike, futhi ubalolonge babe ngamatshe aphilayo, eNdlini yeNkosi uNkulunkulu. Siphe khona, Baba. Ngibanikela kuWe manje.

<sup>325</sup> Futhi Wena wathi, “OyoNgivuma phambi kwabantu, yena Ngiyakumvuma phambi kukaBaba waMi neziNgelosi ezingcwele.” Futhi manje Uhlezi lapho, ebukhoneni bakho konke, kulobubusuku. Futhi bamile, bevuma Wena. Futhi, Nkosi, uma lokho kuvela phansi ekugcineni kwenziliziyoyabo, ngokuqiniseke impela nje njengoba iZwi likaNkulunkulu liqinisile, Uyabamela manje, futhi ubemukela e—emseni nezindawo zesihawu seGazi elihlanzayo leWundlu lomhlatshelo. Futhi bazoba ngabaKho, eGameni likaJesu Kristu. Amen.

<sup>326</sup> Manje, wena obona lababantu bemi ngezinyawo zabo, lensizwa khona phakathi *lapho*, nabo bamile, nina enizizwele ukuthi sonke isono nokulahlwa sekuhambile. Ngifuna nje nisukume, abanye benu abasondele kubo. Baxhawuleni, bese nithi, “Mfowethu, ngizobe ngikukhulekela. Dadewethu, ngiyakukhulekela.” Baxhawuleni nje, bese nithi, “UNkulunkulu akubusise.” Futhi manje wonke osele ungowesandla sikaSomandla. Uthi, “Ngizokhuleka, futhi ngizokwenza konke engingakwenza ukunisiza eMbusweni kaNkulunkulu.”

O, biza namhlanje!

O, uJesu uyabiza!

Ubiza ngomusa namhlanje!

<sup>327</sup> NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.] Akamangalisi na? [“Amen.”] O, besingenzani ngaphandle kwaLokhu na? “Akusinkwa sodwa umuntu ayakuphila ngaso; kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu, umuntu uyakuphila.” O, ngondle, Nkosi, ngeZwi.

<sup>328</sup> “Ningakuyeki ukuhlangana, njengomkhuba wabangakholwayo, futhi ikakhulu njengokuba nibona uSuku lusondela.”

<sup>329</sup> UNkulunkulu ethanda, kusasa ebusuku, ngomusa kaNkulunkulu, ngizozama, ngakho konke okukimi, ukuMcela ukuba anxus- . . . anxusele, ukuthi imfihlakalo yaleziziMpawu, lapho ziqgashulwa, zizomemezela iZwi likaNkulunkulu kubantu.

Ngize ngibonane nani, uNkulunkulu abe nani!

<sup>330</sup> Futhi manje ngibuyisela inkonzo kumfowethu odumileyo, uMfowethu Neville, umelusi. Bangaki omthandayo uMfowethu

Neville na? [Ibandla lithi, “Amen.”—Umhl.] Manje, sonke siyamthanda. Woza ngaphambili, Mfowethu Neville. Mfowethu Neville, uNkulunkulu akubusise, mfowethu.



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

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

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ZULU

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