UHLWITHO

Umkhandlu wabakhulu besonto lapha e—eYuma. Kuyinhlanhla enhle kakhulu ukuba nalesisimemo ukuba ngibuye futhi. Saba nesikhathi esimangalisayo ngesikhathi esedlule silapha, futhi-ke ngi—ngenkathi ngiqonda ukuthi ngangizobuya futhi, kwangenza ngazizwa ngikahle kakhulu. Ukuzwa izimfakazo nalamazwi amahle avela kubantu, futhi kuthi ukukukhuphula kancane.

2 UBilly ungitshele ukuthi umfowethu ovela eLas Vegas obefuna umhlangano lapho emkhandlwini wabakhulu besonto, ukuba ngimbone masinya emva kokuphela kwenkozo lapha. Sinesikhathi, uyasho, ukuthi singathi-shelele siwele ngqo ngoJanuwari ngaphambi komhlangano wasePhoenix (niyabo?) ukuba size e—eLas Vegas. Futhi ngakho besihlala njalo sifuna ukufika lapho. Ngikholwa ukuthi uMfowethu Art Willson wayevamise ukuba lapho esikhathini eside esedlula, noma angahle ukuba uselokhu elapho. Futhi wa—wangicela ukuba ngenyuke, yena noDade Wilson. Futhi angilitholanga ithuba, ngakho mhlawumbe lesi kuzoba yisikhathi ukuba ngifike.

3 Bonanani noBilly Paul noma uMfowethu Roy Borders—ngicabanga ukuthi ukhona ndawo ndawo. Omunye uthe uMfowethu Roy ubekhona—uMfowethu Pearry, uLee, noma yimuphi wabo, bazokwazi ukukutshela, bese besihlelela izinsuku zokufika.

4 Manje, ngibone abefundisi abaningi lapha esikhashaneni esedlule engijabula kakhulu ukubonana nabazalwane bami. Ngifise sengathi benginesikhathi . . . ngiye ekhaya nani, ngoba ngiyazi ninompheki obedlula bonke lapho okhona ezweni. Kuhle lokho. Futhi ngi . . .

5 UMfowethu Pearry umthwalise kanzima ubusuku obubili. Usenezici ezimbili kuye manje: esinye sazo ukunquma lowombhobho phakathi phandle lapho. U—utholwa unecala lalokho, Mfowethu Pearry. Angicabangi ukuthi ubunecala ngempela, kodwa u . . . "Omunye ubelungela ukukhuluma." Leso bekungesihle.

6 Futhi kanjalo, kwaphinda futhi waphumela lapho futhi ubekhuluma; wathi, "Awusho . . . " Utshela uMfowethu Collins noma abanye babo, bathi, "Ukudla kwakusihlwa bekumnandi, kodwa," wathi, "Ngiyakutshela," wathi, "kufanele ukuba leyandoda eyaseSpeyini, noma okuthize, noma umMexico. Lowo bekuwupelepele obaba kunawo wonke esangake ngawuzwa!" Eqhubeka kanjalo; futhi ubekhuluma nenduna yabapheki.

Wathi, "Ngiyinduna yabapheki."

7 Leyo yiTexas yakho. Sizomqondisa ngapha eArizona emva kwesikhashana singeke uma ehlala ngapha ngakithi—ngapha na?

8 Kumnandi ngempela ukuba lapha. Futhi ngiqagele lokho akuzwakali kunjengamahlaya, kodwa umqondo wokwemukela okuhlekisayo. Okungukuthi iNkosi qobo lwaYo yayinawo umqondo wokwemukela okuhlekisayo, niyazi. Yathi "UHerodi . . . Hambani niyitshele leyompungushe. (Niyabo?) Namuhla Ngikhipha—khipha amademoni akusekho . . . Ngiphelelisiwe." Ngakho uma Waye—enomqondo wokwemukela okuhlekisayo, ngani, ngeke kusilimaze, angicabangi, kanye ngankathi.

9 Futhi manje, se-sesithe ukwephuza isikhathi. Futhi ngokuvamisile ngi—ngishumayela cishe amahora amane. Ngakho nje ngokwazi ubumnene bomfowethu nodade lapha bomkhandlu wabakhulu besonto, sizoyigenca leyondlela kulobubusuku. Futhi, yebo, ngimtshelile uTerry, ngithe . . . Uthe, "Yini . . . Sifake iteyipu yamahora amabili na?"

10 Ngathi, "Qha, Terry; leli yi—idili." Ngathi, "Nje cishe amashumi amathathu, imizuzu engamashumi amane, ngikhulume nabantu nge—ngento ethize e . . . Ngiyaye ngizame nokho njalo, ngokwazi ukuthi . . . "

11 Ngenkathi ngisengumfana omncane, ngi—abantu babevamise ukuphuma balalele ngoba ngangiwu—umshumayeli ongumfana, umfo osemncane nje, imambana. Futhi babethi, "Awu, Billy Branham . . . " Uyazi, umfanyana nje, ongazange azi—adlule esikolweni futhi ngingenamfundo. Futhi babefika ukuzozwa amagama ami angezwakali, isiNgisi sami saseKentucky. Futhi—futhi ngakho ba—o*hits* bami, no *haints*, *nototes*, no *carry* bami. Njengomunye wemihlangano lapha esikhathini esingeside esedlule bathi, "Sizosukuma sonke sihlabelele iHubo leSizwe."

12 Ngasukuma ngase ngithi, "Ngekhaya lami elidala elikude le laseKentucky." Kwakuyilesosizwe kuphela engangazi ngaso, ngakho kwakuyiHubo leSizwe ngokwazi kwami.

13 Ngakho manje, emva kokuba usumdala nokho, ngani, si—uyangena, ufanele ubenento engaphezu kwalokho. Niyabo, sithatha . . . UPawulu washo ukuthi, "Ngisengumntwana, ngakhulumisa okomntwana futhi ngacabangisa okomntwana." Uziphathisa okomntwana, kodwa lapho ukhula uba-mdala, khona-ke uqala uku—kusukela ekwenzeni amanyathelo akho okuqala amabili futhi uyendezela futhi uwe, ubuye usukume uphinde uzame futhi. Bese-ke u—emva kwesikhashana uba njalo ukuze ukwazi ukuhamba umugqa oqondile. Futhi yilokho esifanele sikwenze njengamabutho esiphambano; manje sekuyisikhathi sokuhamba umugqa oqondile khona ezansi kulowomgwaqo omkhulu oya enkazimulweni.

14 Ngiyakholwa ukuthi siphila ezigcawini esezivala zomlando walelizwe. Ngikholwa ngempela ukuthi ukufika kweNkosi sekuseduze mhlawumbe kakhulu kunoma sicabanga. Ngakho manje, okwemizuzu nje ethi ayibe ngamashumi amathathu yesikhathi senu noma okuthize, ngizothanda ukuba keninake umBhalo engizothanda ukuwusebenzisela i—itekisi futhi—futhi ngibhekise nakweminye futhi lapha. Ngi. . .Ngihlezi ekhaya ngeliny'ilanga, ngangicabanga ngalomcabango. Ngase ngicabanga, "Awu, angazi, ngikhuluma kusukela kuwo wonke lomBhalo, ngizovele ngithathe ingxenye yawo futhi nje okwalezizinkonzo ezimfishane njengoba sizoba nayo kulobubusuku." Ngifuna ukusho into eyodwa nisaphenya ngale emaHubweni e—e 1, iHubo 27, ngifuna amavesi amahlanu okuqala ukuwafunda.

15 Ngizothanda ukusho lokhu mayelana naloSomaBhizinisi—imikhandlu yezikhulu zoSomaBhizinisi beFull Gospel. UMfowethu wami uPearry ubekhuluma ngezincwadi njalonjalo, nezincwadi ezintsha abanazo. Bangaki okhumbulayo ngenkathi si—ngangineteyipu futhi ngangi—ngayishumayela ngapha ePhoenix, kwenye yezingqungquthela zika *Banumzane, SiKhathi Sini na*? [IZWI ELIKHULUNYIWE Vol. 2 No. 11—Umhl.] Manje, lokho kwakungukuqala kwaleyoncwadi (niyabo?) ngenkathi i—lokhu kwenzeka.

16 Kuningi kakhulu ukuqinisekiswa okungesikho okwemvelo yasemhlabeni kweZwi likaNkulunkulu elilotshiweyo lalelihora okwento engezukusondela kithi manje. Nje si—kuyikho ngempela ngempela. Niyabo, izinto o. . .Bekungakushaqisa ukukwazisa nje ukuthi—ukuthi kwenzekani ngempela. Abaningi benu zihambi mhlampe nizwa lamadoda esukuma futhi enze—enze lokhu ukuphawula ngoMlayezo walelihora njalonjalo. Abafinyelela kukho, yisethembiso sikaNkulunkulu salelihora, ukuthi wethembisa ukuthi Uyokwenzani, futhi siyaMbona ngokomBhalo eqinisekisa khona impela Athi Wayezokwenza ngendlela efanayo. Wakubikezela, kushaya khona ngqo, ngokuphelele ngaso sonke isikhathi, ngoba nguNkulunkulu okushoyo.

17 Uma umuntu, angikhathali ukuthi wayengubani, ubengazama ukwenza isibikezelo esinje. . .Kukhona ithuba elilodwa ezigidini ezilishumi uma umuntu ekutshele ukuthi into ethize iyokwenzeka, beku—ibizokwenzeka ngesikhathi esithize, kunye ezigidini ezilishumi. Bese futhi nendawo obekuzokwenzeka kuyo ibingaba cishe yithuba elilodwa cishe ekhulwini lezigidi. Bese kuba-ke, isikhathi ebizokwenzeka ngaso, kuqhubeka njalo njalo. Futhi indlela okuyokwenzeka ngayo nokuthi kuyobe kwenzekani njalo njalo, nje kungaphambili komqagelo. Nxa sikubona kuphelele phaqa ngaso sonke isikhathi, khona-ke nguNkulunkulu. Ku. . .Khona-ke siphendukela emuva emiBhalweni ngqo—kungabonakala

kuyindida kithina, kodwa siphendukela emuva emiBhalweni ngqo ngaphandle ngisho kokwazi ukuthi ubuka kuphi, noMoya oNgcwele uyawukhipha bese nje uhlanganisa lonke iZwi ndawonye, wenze isithombe lapho ukusikhombisa nje ihora esiphila kulo. Siguqula izimiso.

18 Sesi—sesisekhoneni. Kulula uma umuntu othize ejika ikhona—umeselane wezitini—ejika ikhona bese eqala . . . Wonke umuntu ebeka izitini ehle njalo ngomugqa ofanayo, njengehlelo elithize liqala futhi liqale ukugingqela phansi emgqeni, kukahle; kodwa nxa usufika kulawo majika lapho ozodingeka khona ujike uphindele emuva ngenye indlela . . . Manje, uNkulunkulu akakhi lona udonga; Wakha indlu. Niyabo? Futhi kuningi ukusika namajika Awabikezele lapha eBhayibhelini. Futhi kungamajika . . . Noma ubani angazama ukwenza ijika, kodwa lifanele lihambisane nepulani. Uma lingenjalo, lizofanele lidilizwe futhi.

19 Ngakho si—siyamdumisa uNkulunkulu ngobubele baKhe nenhlanganyelo yenu bantu, neminyango evuliwe iNkosi esinike yona. Nakulaba oSomaBhizinisi . . . Bengihlala njalo ngikulwela ukuthi ngi—angikholelwanga e . . . ngiyakholelwa kubantu abasemahlelweni, kodwa anginaso isikhathi esiningi sokuyala amahlelo, ngoba yilowo nalowo uzibiyelela ngothango, futhi . . .

20 Futhi kufana nje nokwalo . . . Ngikholwa ukuthi kuyisaga esincane sikaMfowethu David, ngokuthi wayefuya amadada, futhi wathi umfula waphakama nedada ngalinye, uyazi, elalifuna ukuhlanganyela nelinye futhi awakwazanga ukukwenza ngoba onke ayebiyelwe gimbici. Kodwa ngenkathi amanzi esephakeme kakhulu, avele nje awantantisa amadada aphuma ehhokweni. Ngakho ngi—ngicabanga ukuthi yileyondlela yokukwenza. Nje kunguku . . . Amanzi ayaphakama (niyabo?), futhi singaphuma ehhokweni futhi—futhi sihlanganyele omunye nomunye, niyazi, sibe nothando lwangempela lukaKristu enhliziyweni yethu.

21 NalaboSomaBhizinisi beFull Gospel ube yi—yindawo enamanzi ogwadule yami, ngoba izikhathi eziningi nginabafowethu, abafowethu abahle, phakathi, ngiqagele, lonke ihlelo engihlangane nalo, amaPresbyterian, iLuthela, iBaptisti, amaPentecostal, i—zonke izinhlobo ezehlukene zamaPentecostal, iChurch of God, namaNazaretha, iPilgrim Holiness, abazalwane abahle ndawo zonke . . . Kodwa izikhathi eziningi ngeke babenami emgwamandeni wabo, ngoba . . . Niyabo? Hhayi ngoba bengakukholwa, kodwa niyabo, bekuzobanquma ehlelweni labo. Futhi nxa wenza lokho, imbangela e—ekwenzayo.

22 Lapha esikhathini esingeside esedlule kwakukhona umfowethu oyiMethodisti owafika kimi. Ngeke ngilibize igama lakhe, indoda enhle. Wayebhala umqingo wocwaningo

ngokuPhulukisa kukaNkulunkulu, futhi ufika kimi ngethize—ngengxoxo ethize. Sahlala phansi saxoxa isikhashana. Futhi wathi, "Into kuphela esiphambane ngayo nawe, uzilazila ngakulawomaPentecostal ngaso sonke isikhathi."

Ngathi, "Vumelani iBandla lamaMethodisti liwuxhase-ke; ngizoza."

Lokho kwaba ngokwehlukile. Niyabo? Wa—wathi, "Awu, kusobala a—angisilo ibandla leMethodisti; ngisonta nabo nje."

23 Ngathi, "Yilokho-ke!" Niyabo? "Yibo, amaPentecostal yilo avula umnyango wawo." Niyabo? "Yilabo-ke engingafinyelela kubo." Futhi nabaningi kakhulu njengabo abayovula, ngani, sikulungele ukungena. NjengaseSambulweni isahluko 3 Wathi, "Ngimi emnyango ngingqongqotha. Uma umuntu eyovula umnyango, Ngiyongena ngidle ukudla kwakusihlwa." Futhi lowo kwakunguJesu. Bengihlala ngazi ukuthi lowo kwakunguKristu. Futhi UyiZwi. Kunjalo! UyiZwi.

24 Futhi ngakho oSomaBhizinisi beFull Gospel babeyindawo enamanzi ogwadule lapho esingahlangana khona ndawonye. Akukho-mabandla eliwuxhasayo. Bonke kanye kanye, indoda ephuma emabandleni, futhi sihlanganyela ndawonye enhlanganyelweni ezweni jikelele, macala onke, ndawo zonke.

25 Futhi ngisizile ekwakheni eminingi, eminingi, imikhandlu eminingi yabakhulu besonto emhlabeni jikelele woSomaBhizinisi beFull Gospel. Ngiyabonga ngalelothuba enganikezwa lona. Phakathi lapho oSomaBhizinisi bazowuxhasa, bese kuba yiwo onke amabandla, a—afuna ukuza noma ikanjani. Kodwa-ke uma . . . Angifuni ukuba ngike ngizame ukudonsa umuntu othize aphume ebandleni labo. Hlala nje khona ebandleni lakho bese usabalalisa ukuKhanya. Niyabo? Yiba ngumKristu ngempela; umfundisi wakho uyokubonga. Owangempela, othembekile, ongcwele wangokoqobo, noma yimuphi umuntu okholwa nguNkulunkulu uyombonga umuntu onjalo. Yebo!

26 Manje, ngiyambonga umfowethu lapha nomkakhe nalomkhandlu wabakhulu besonto ngalelithuba. Futhi sengathi lomkhandlu wabakhulu besonto ungakhula; sengathi izibusiso zikaNkulunkulu zingaphumula phezu kwawo, futhi ube yithuluzi ezandleni zikaNkulunkulu ukusindisa amakhulu ngamakhulu abantu ngaphambi kokufika kweNkosi. Nabobonke abanye benu mikhandlu yabakhulu besonto—noma abameleyo lapha abavela emikhandlwini yabakhulu besonto . . .

27 ENcwadini yamaHubo . . . Manje, ngifuna ukukhuluma nge—ngendaba exakile ngempela kulobubusuku okwesikhashanyana nje. Ngineminye imiBhalo elotshwe phansi lapha, futhi—futhi ngicabange ukuthi mhlampe ukuthi . . . Kulobubusuku bengizokhuluma ngento ethize ehlukile, kodwa ngibona isikhathi sihamba, ngani, bengingafuni ukuhlala kade kangako,

ngakho ngivele ngaphendukela ngapha futhi ngathola omunye futhi umBhalo. Futhi ngifuna ukukhuluma ngendaba yo *Hlwitho*. Niyabo?

28 Manje, siyakholwa ukuthi kuyobakhona uhlwitho. Onke amaKristu ayakukholwa lokho, lowo ngabafundi beBhayibheli okholwa ukuthi kuyobakhona uhlwitho.

29 Futhi manje, ukufundela—ukwendlalela, sifunda iHubo 25—ngiqonde—ngiyaxolisa—iHubo 27, amavesi 1-5.

> *INKOSI ingukukhanya kwami nensindiso yami; ngizakwesaba* kubani *na? iNKOSI ingamandhla okupila kwami; ngizakuba-novalo ngobani na?*
>
> *Ekusondeleni kwababi, ukuba badle inyama yami abamelene nami nezitha zami, ba*khubeka *bawa.*
>
> *Noma impi imisa* nga*mi, inhliziyo yami ayesabi: noma ngivukelwa ngukulwa, nokho nginethemba.*
>
> *Kunye engikucele eNKOSINI, ngiyakufuna khona; ukuba ngihlale endlini yeNKOSI izinsuku zonke zokuphila kwami, ukubona ubuhle beNKOSI, ngi*dinge *ithempeli layo.*
>
> *Ngokuba uyangithukusa edokodweni ngosuku lokuhlupheka*: futhi *angicashise ekusithekeni kwetende lakhe; angihlalise edwaleni.*

Sengathi iNkosi ingenezela izibusiso zaYo kulokho kufundwa kweZwi laYo.

30 Manje namhlanje, ukukhuluma ngalendaba . . . Futhi manje, abanye benu bangehluka i—imigwaqo ebanzi engiyithathayo, kodwa bangaki phakathi lapha okholwayo ukuthi iBhayibheli lifundisa ukuthi kuyobakhona uhlwitho lweBandla na? (yebo, mnumzane! Kunjalo! . . .? . . .), ukuhlwithwa kwebandla. Noma ngabe uyiMethodisti, iBaptisti, iPresbyterian, noma ngabe ungubani, iPentecostal, kuyobakhona ukuhlwithwa.

31 Futhi ngicabanga ukuthi ekukhulumeni a—angizami nje ukusukuma lapha ukuba ngisho into ebingathokozisa abantu. Angikaze ngibe necala lalokho. Ngifuna ukusukuma lapha futhi ngisho into njengokuba ngiholeleka ukuyisho, engicabanga ukuthi ibingaba wusizo kini, into engaqhubela phambili ulwazi lwenu noNkulunkulu uma ungumKristu, futhi uma ungesuye umKristu, kukwenze ube namahloni kakhulu ngawe ukuze ube ngumKristu. Futhi yileyonhloso ebengiyizama njalo ukuhelisa imicabango yami njengokuba iNkosi izongihola.

32 Manje, siyexwayiswa, njengasesifundisweni salokhu ezinsukwini zokugcina kuyoklolodelwa. Ukuba ubuzo . . . Ake sikufunde nje lokho umzuzu nje. KukuPetru II isahluko 3. Ake sifunde isikhashana nje kulokhu, isahluko 3 namavesi ele 3 nele 4. Ake sibone ukuthi lokhu akunjalo yini.

Nazi kuqala lokhu, ukuthi ngezinsuku zokugcina kuyakufika abahleki abahleka usulu, behamba ngezinkanuko zabo,

Bethi, Siphi isithembiso sokufika kwakhe na?... kuselokhu obaba balala, konke kumi kunjalo njengakwasekuqaleni kokudalwa.

Ngokuba bahlala bengazi loku ngamabomu, ukuthi kwaphakade izulu lalikhona, kanye nomhlaba owavela emanzini na—nangawo amanzi umi ngeZwi likaNkulunkulu:

Okwathi ngawo izwe elalikhona, labhubha, ngokukhukhula kwamanzi:

33 Manje, siyabona ukuthi isizathu sokuthi lendaba ithathwe kalula kangaka, yingoba umprofethi lapha ushilo ukuthi ngalolu izinsuku zokugcina lababahleki abahleka usulu bayofika besho lezizinto. Niyabo? Kubikezelwe. Isizathu sokuba abantu baziphathe namhlanje ngendlela abaziphatha ngayo...Ngani, ngempela nikubhekile, ngoba iBhayibheli lasho ukuthi: "Ngezinsuku zokugcina bayakuba ngabanamamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu, abangenakuthuliswa, abahlebi, abangazithibi, abazonda abalungileyo, benesimo sokumesaba uNkulunkulu kepha amandla akho bewaphika; labo-ke wobagwema." Singakubheka ukulingiswa kweQiniso na? Impela!

34 Ngenkathi uMose ehlela eGibhithe ukuyokhulula abantwana bakwaIsrayeli enenduku kuphela esandleni sakhe yesiqinisekiso, enoNkulunkulu waseZulwini emva kwakhe, wenza isibonakaliso. Nakho kufika abalingisi emva kwakhe futhi benza into efanayo nayenzayo. Niyabo? Manje, bafika kamuva emva kokuba esekwenze kuqala. Sebeyafika-ke, ngoba babekopela emva kwalokho ayesekwenzile, belingisa okokuqala. Siyakuthola lokho. Futhi manje, wena uthi, "Yebo, lokho kwakusezinsukwini zikaMose." Kodwa umBhalo ofanayo uthi bayofika futhi ezinsukwini zokugcina, "NjengoJane noJambre bamelana noMose, kanjalo lamadoda angqondo ihluleka eQinisweni." Niyabo? Izilingiso, zonke izinhlobo zezinto ukuketula abantu.

35 Bese-ke, uma loluhlwitho oluzofezeka...Futhi noma yini uNkulunkulu anayo emgqeni weZwi laKhe, kuhla njalo kukhona into ephumayo ukuketula lokho uma bengahle bakwazi. Kuyi—kuyi—kuyinhloso kaSathane ukwenza lokho.

36 Njengoba umfowethu lapha emhlanganweni phezulu lapho eLas Vegas athi, "USathane," wathi "izwe lalingumbuso wakhe na—nalelo kuyikomkhulu lakhe liphezulu lapho." Ngiyazi ukuthi uSathane ungunkulunkulu walelizwe. Sonke isizwe esiphansi kweZulu silawulwa nguye. Kunjalo impela! Lelizwe

lingelikaSathane. Kodwa uJesu uzolithatha. Wake waMnika lona ngeliny'ilanga, futhi Walenqaba; kodwa Washo—ngoba Wayazi ukuthi Wayezoba yindlalifa kulo ezikhathini ezizayo.

37 Abahleki abahleka usulu, ake sithi nje ukuthatha imizuzwana embalwa ngalelogama elilodwa ngaphambi kokuba siqhubekele phambili. Abahleki abahleka usulu . . . Ngangifunda iphepha cishe emavikini amabili edlule eTucson lapho khona indoda ethile eyiNgisi yaseNgilandi yayenze inkulumombiko—yayisezihlokweni ephepheni—ukuthi ukubethelwa kweNkosi yethu uJesu Kristu kwakuyinkohliso kuphela phakathi kukaPilatu noJesu, ukuthi Ufika ukuzokwenza i—nje ukuba Azenze okuthize. Futhi ayikho indlela yokukufakazisa kubo ukuthi akunjalo, ngoba zonke izinto zikaNkulunkulu zifanele zemukelwe ngokukholwa. Sifanele sikukholwe. Manje, waqhubeka enikeza umfanekiso ukuthi lokho kwakungenzeka kanjani.

38 Lapha esikhathini esingeside esedlule phakathi kulesosizwe esikhulu, eLandani, eNgilandi njalo, lapho khona uJohn Wesley noCharles nabaningi balabo bashumayeli abakhulu basezinsukwini zasekuqaleni, oSpurgeon babeshumayele iVangeli emamakethe otshani obomile sebusikiwe nasezindaweni zonke lapho, bawulahla lowomlayezo wosuku lwabo futhi buka ukuthi bayini kulolusuku. Kulapho oMfowethu Williams bekhona kulobubusuku. Lingelinye lamazwe aselahlekelwe yisithunzi aphansi kunawo onke emhlabeni. Sengike ngaba semhlabeni wonke, kodwa angikwazi okungenamthetho njenge—njenge—njengeNgilandi. Iyi . . . UBilly Graham washo into efanayo. Ngani, waze wamsusa umkakhe emapaki, ukuthi zaziba kanjani i—i—izenzo ezi—phakathi kwabesilisa nabesifazane zazenzeka phambi kwabantu emapaki. Ngenkathi ngilapho angizange ngiyibone into ephula inhliziyo yomuntu ngaphezu kwalokho okwakwenzeka eNgilandi, eyayinethuba futhi yake yahola umhlaba enguqukweni. Nje kuyakhombisa ukuthi ingawa kanjani.

39 Kodwa niyabo ukuthi yini eyenza lokho, umlayezo owaphumayo ngalesosikhathi, amaNgisi azama ukuwubambela inamuhla lowomlayezo ofanayo. Lokho ngeke kusebenze namhlanje. Ngeke kusebenze.

40 Bekungaba kanjani . . . Ukuba-ke uMose wayefike futhi waletha umlayezo kaNowa, "Sizokwakha umkhumbi futhi sintante siye ezansi eNile"? Wawungeke usebenze. Futhi kanjalo nomlayezo kaJesu wawungeke uze usebenze ngoMose. Futhi kanjalo nomlayezo kaWesley ungeze wasebenza kuLuther noma umlayezo kaWes- . . . Luther ngokuphambana. Futhi namhlanje, si—inguquko yethu enkulu yokugcina kwakuyiPentekoste. Futhi namhlanje siyasuka kulokho, nomlayezo wamaPentecostal ungeke uxubane nalokhu, ngoba ngolunye usuku. Wonke

uyiZwi likaNkulunkulu, kodwa uyakha. Njengezinyawo, izingalo, kukhuphuka, ubumba uMlobokazi wohlwitho. Niyabo, Awu—wubasusi labobantu endaweni emuva lapho; baphila emlayezweni wabo. Bonke labo bayophuma owayekuMlobokazi. Njengokuphila nje kwedlula ohlangeni lukakolo. Kushiya ukolo—ikhoba, kodwa ukolo uyazibumba, njengohlamvu lukakolo olwawela emhlabathini.

41 Lapha esikhathini esingeside esedlula ngangifunda incwadi omunye umJalimane ayibhalayo egxeka; wathi, "Kuzozonke e—ezinhlanyeni emhlabeni, uWilliam Branham uzedlula zonke." Wathi, "Ngani, akalutho kuphela u . . . Ungu—ungumlumbi. Wenza lezizinto . . . " Niyabo, indoda ingazi . . .

42 Kwase-ke, indoda yayingumgxeki. Yayingakholelwa ngisho kuNkulunkulu. Yathi, "UNkulunkulu owayengahlala eziKhathini zoBumnyama, abeke izandla zakhe esiswini sakhe, futhi ahleke isigejane samaKristu engomama, nabafundi bakhe uqobo wayefanele ukuba—omama nabantwana abancane nezinto futhi adedele amabhubesi abadle futhi angaphenduli ngisho isandla." Niyawubona lapho ukhona umqondo wenyama, lapho imfundo nezinto kungewubambe umbono na? Lolohlamvu lukakolo lwalufanele luwele emhlabathini.

43 NjengoJesu nje kwadingeka awe ukuze avuke futhi, lenza kanjalo nebandla lePentekoste ladingeka liwe. Lalifanele lingene emhlabathini, lezoziKhathi zoBumnyama. Noma yimuphi ukolo o—noma yiluphi uhlamvu olungena emhlabathini, lufanele lulale kulesosikhathi esimnyama ukuze luthele. Kodwa lwaqala ukuhluma kuMartin Luther. Lweza kuWesley, lwaze lwaphuma lwangena ePentekoste; manje lungene—luphumela ohlamvini. Futhi manje, izinqubo zamahlelo abazishiya ngemuva, ziyizinhlanga. Yilokho kuphela. Lufanele lushiswe, inqubo yobuhlelo. Kodwa uhlamvu lwangempela lukakolo oluphuma kulezo nalezo zinguquko luyohlwithelwa kuMlobokazi. Kuyothi konke kwenze uMlobokazi.

44 Manje, sithola ukuthi eNgilandi lapho balingisa ukubethelwa esikhathini esingeside esedlule, isigejane salabobantu, labo abade—abafanyana nalezozinwele ezinde nezinto futhi bempongoloza—bebiza uJesu ngo "baba-o" nayoyonke leyonto. Ukungcola okunje pho . . .

45 Manje, wena uthi, "Lokho kuseLandani, eNgilandi." Qaphela ukuthi kwakukhonani ephepheni ngeviki eledlule lapha eMelika. Udokotela omkhulu othile wezobunkulunkulu ophuma esikoleni esihle wathi u—ukubethelwa kwakuyinkohliso, wathi uJesu wazama kuphela ukuZenza kanjalo, ukuthi Wayephuze lolukhula imanderake, nokuthi . . . Siyaluthola kuGenesisi lapho okukhulunywa khona ngalo. Kulukhula olufana nensangu noma okuthize. Lutholakala kwelaseMpumalanga lapho. Futhi uma

uluphuza, luyokulalisa, mhlampe kokwakho—kube sengathi ufile, uwe, konke izinsuku ezimbili noma ezintathu ngesikhathi.

46 Wathi ngenkathi beMnika uviniga nenyongo, konke kungenzeka ukuthi lolo kwakulukhula imanderake. Futhi ngenkathi bekwenza, baMnika lokho; futhi Wahamba walala sengathi Wayesefile. BaMfaka ethuneni, base beMlalisa lapho. Futhi emva kwezinsuku ezimbili noma ezintathu, impela, sebebuyela emuva ngalesosikhathi Wayesevukile futhi, kwakunjalo konke. Wathi Wenyukela eNdiya futhi wafa ndawo ndawo ukufa okwejwayelekile. Ezama ukukhohlisa inkolo. Indawo yokuqala, lowomgxeki . . . Yin'indaba ngabantu na? Niyabo? Kuyilolusuku nje esiphila kulo, abahleki abahleka usulu (niyabo?) usuku ukugcwalisa isiprofetho.

47 UNkulunkulu wabela iZwi laKhe unyaka nonyaka. Futhi ngamunye waleyominyaka ufanele ukubonakalise lokho. Kanti futhi wawazi phakade amadoda alowonyaka ukugcwalisa leloZwi. Ngaso sonke isikhathi Waba iZwi laKhe, Wayelabela indoda. Ngenkathi Aba isikhathi sikaMose, Wasabela uMose. Ngenkathi Aba isikhathi seNdodana kaNkulunkulu ukuba izalwe, WaYabela sona. Yonke iminyaka Ubewabela amadoda aKhe, awazi phakade. Njengoba kwasho iBhayibheli, akukho lutho . . . Uma uNkulunkulu engongenasiphelo, usomandla, engonamandla onke, engosezindaweni zonke, engowazi konke, ngani, Wazi zonke izinto kusukela ekuqaleni. Ngakho Wayazi . . . Akukho okuphume emgudwini; yithi nje ocabanga ukuthi uphumile . . . ? . . . konke kuhamba . . .

48 Bheka emuva eZwini laKhe bese ubona ukuthi Wenzani, khona-ke sizoba nokuqonda.

49 Manje, cabanga nje. Okokuqala nje, uma lowomfundisi wayecabangile, ngenkathi befaka lowoviniga nenyongo emlonyeni waKhe, Wawuphimisa. Akazange awuthathe kuqala nje. Niyabo? Kungabahleki abahleka usulu nje abaqubukayo. Enye into, wakwenza kanjani loJesu waseNazaretha, ukuphila kwaKhe kwasenela kanjani sonke isiprofetho seTestamente eliDala na? Kwakungenzeka kanjani. Kwakungeke kwenzeke ngaphandle kokuba kumiswe nguNkulunkulu. Ukuphila kwaKhe kwazenela zonke iziprofetho zeTestamente eliDala. Enye into, ukuba labobafundi babekhohlise ngaYe kanjalo, kwenziwa yini ukuba yilowo nalowo wabo afe ngobufelukholo na? Futhi ngisho nomphostoli uPetru wathi, "Libhekiseni phansi ikhanda lami; angifanele ukufa njengaYe." Kanjani . . . Bathatha uAndreya bammisa lutsheku esiphambanweni. Bonke baphawula ubufakazi babo egazini labo uqobo. BabeMkholwa, futhi beMthanda, futhi banikela ukuphila kwabo ngenxa yaKhe. Uma Wayengumkhohlisi, babeyoke bakwenze kanjani lokho na? Niyabo, ukuqondana kukamoya, abantu abakutholi.

50 Lapha kwakukhona indoda enkulu lapha esikhathini esingeside esedlule, uRabi omkhulu othize, owabhala ukuthi ngenkathi uMose edabula oLwandle oluBomvu, wathi, "Kwakungesiwo amanzi eqinisweni; amanzi awazange enze udonga." Wathi, "Okwakuyikho, enhla kokunye ukugcina koLwandle oluFile, kwakukhona isixheke semihlanga, futhi wadabula emanzini—emihlangeni, imihlanga yamanzi. Kungekho-manzi phakathi lapho, nje kuyisixheke semihlanga, ulwandlekazi lwe—lwemihlanga abadabula kuyo." Nabaningi abafundisi-bagcotshwa bayakukholwa; ba—futhi bayakwemukela.

51 Lapha esikhathini esingeside esedlule ngenkathi losonkanyezi wokuqala enyuka, uyabuya futhi wayengabonanga lutho olukaNkulunkulu. Lokho kwajikisa ngisho nabafundisi. Babecabanga ukuthi uNkulunkulu wayehlala khona phezulu laphaya ndawo ndawo ekhulwini namashumi amahlanu amamayela ukuphakama. Ngani, wo, kanjani . . . Imfundo nokuhlakanipha kwalelizwe kuphendule ibandla laba yisigejane sokhula olungamanikiniki. Lapho . . . Ku . . .

52 Imfundo, nezinqubo zemfundo, isayense, nempucuko ngokukadeveli. Kuyimpucuko kadeveli. IBhayibheli lasho njalo. Nempucuko yethu ezayo ayikuzihlanganisa nalempucuko nhlobo. Ayinalutho olwayo empeleni. Kuyoba yimpucuko ehlukile. Kulempucuko nakulomhlaba wesayense sine . . . Eningi isayense—okwesayense esikutholayo, sihamba siqhubekele ekufeni, izinto, onoxhaka bokubulala, nakho konke. Kuleyompucuko entsha ngeke kubekhona ukufa, kungabikho-kugula, ukudabuka, noma kungabikho buhlungu. Niyabo? Ngeke kubekhona nokukodwa lapho. Ngakho lempucuko iyodingeka ibhujiswe, ngoba ngekadeveli.

53 Siyathola ukuthi kuGenesisi 4 ukuthi abantu bakaKayini baqala impucuko, bakha amadolobha, namadolobhakazi, njalonjalo, nezinsimbi zomculo, futhi baba ngabavelele kwisayense. Nabantu baqhela kuNkulunkulu, nokho bekholwa. Kodwa lapho abantu bakaSeti befika, baqala ukufika—bakhuleka eGameni leNkosi. A, ukhuluma nge . . .? . . .

54 Angikho lapha ukulimaza imizwa kanoma ubani, noma ngisho into ethize ngebandla. Futhi uma ulapha futhi ungowalelibandla, angikusho lokhu ukulimaza umuzwa wakho, ngoba nje baningi abantu abaphakathi lapho njengoba bekhona nakwamanye amabandla. Kodwa ngangifunda eShreverport ngeviki eledlule lapho ibandla eliKatolika lenza khona inkulumo-mbiko. Futhi siyabona ukuthi kukuphi la behlangana khona ndawonye manje emkhandlwini omkhulu wenkolo yobuKristu njalonjalo nje impela nse begcwalisa khona iBhayibheli elathi bayokwenza. Khona impela . . .

55 Manje, sithola ukuthi bathi, "Ngani, iBhayibheli, i—abanye bamaProtestane bafuna ukubambelela kuleloBhayibheli. Ngani," bathi, "iBhayibheli lalingelutho kuphela iNcwadi, umlando webandla, futhi babengenaLo liyiNcwadi efundwayo kwaze kwaba cishe iminyaka engama 250 eyedlula. Bekuhlala njalo kuyibandla." Wathi, "Kwakuyibandla hhayi iBhayibheli, futhi iBhayibheli nje lingumlando walokho okwenziwa yibandla." Lawomanga anobuqili obunje pho. Ngani, sesibeneBhayibheli iminyaka eyizinkulungwane ezintathu. ITestamente eliDala lalotshwa emBhalweni amakhulu ngamakhulu eminyaka ngaphambi kokufika kukaKristu. Kuyinto nje engubuqili kadeveli.

56 Futhi siyathola kulolusuku lapho lokhu ukuhleka usulu okukhulu nokuhlekisa ngeBhayibheli nokuzama ukuLifuqela ngaphandle. . . UNkulunkulu uzokwahlulela ibandla ngento ethile. Angebe ngolungileyo. . . Bangeke behle ngalomgwaqo futhi bangibophe futhi bathi ngenza amamayela angamashumi amathathu ngehora endaweni yamamayela angamashumi amabili ngaphandle uma kukhona okukhona lapho ukungitshela ukuthi ngivunyelwe kuphela ukuhamba amamayela angamashumi amabili. Kufanele kube lapho. NoNkulunkulu uzokwahlulela ibandla—uzokwahlulela abantu ngoluny'usuku. Siyakwazi lokho. Kukhona ukwahlulela okuzayo. Ngakho uma Ezolahlulela ngebandla eliKatolika, liphi lona ibandla eliKatolika na? Uma ezolahlulela ngeMethodisti, iBaptisti ilahlekile. Uma Elahlulela ngabakamunye, okambili ulahlekile. Niyabo? Uzolehlulela ngani na? Wathi Uyolahlulela ngoKristu, noKristu uyiZwi. Ngakho yiZwi likaNkulunkulu uNkulunkulu azokwahlulela ngalo. "Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba-yinyama wakha phakathi kwethu. . . Onguye izolo, namuhla, naphakade." Niyabo? Ngakho Uzolahlulela ngeZwi laKhe.

57 Futhi manje, siyathola ukuthi kulolusuku lapho bezama ukufuqela iBhayibheli ngaphandle, bemukele ibandla. . . IBhayibheli, abalifuni—ibandla—ngakho nje bangenza noma yiluphi uhlobo lwesivumokholo noma yini okunye futhi bazihambele ngakho.

58 Ngani, njengoba ngangikhuluma ngobunye ubusuku eShreveport kulawo—isidlo nxa bezobulala lelowundlu lomhlatshelo, kwakuzofanele kungabikho-mvubelo phakathi kwabo zonke izinsuku eziyisikhombisa. Kungekho-mvubelo, kungekho-sinkwa esinemvubelo. Yonke into yayifanele ingabina-mvubelo. Lokho kwakumele imiNyaka yeBandla eyisiKhombisa esiyithola encwadini lapha. Futhi akukho-mvubelo nxa ku—into exutshwe nakho. Futhi sibe nesivumokholo esixutshiwe, nehlelo, nakho konke okunye neZwi futhi sibe sisalokhu sizama ukuLibiza ngeZwi. Akuyikubakho-

mvubelo zonke izinsuku eziyisikhombisa. Futhi ngisho nalokho okudliwayo namuhla, ningazami ukukubekela ikusasa, kushiseni ngomlilo kungakasi, ngokuba kukhona umlayezo omusha ozayo nento entsha.

59 Niyabo, bazama ukuyilibazisa. Kodwa lokho kube yisimo sebandla. Imvuselelo iyaphuma, nento yokuqala uyazi, phakathi cishe kweminyaka emithathu baqala inhlangano phezu kwayo. Ihlelo liqala inhlangano. Kodwa nike naqaphela, lena ibishanela iminyaka engamashumi amabili manje, futhi akukhonhlangano. Futhi soze yabakhona! Lokhu ukuphela. Ukolo usubuyele kukolo futhi. Ukolo usubuyele ohlamvini lwawo. Ikhoba seliphumile kuwo. Nokolo ufanele ubekwe phambi kwelanga ukuba uvuthwe.

60 Akusiyo yini into eyinqaba ukuthi esikhathini esingeside esedlule oGwini lwaseMpumalanga, ubumnyama-bhuqe obukhulu. Abakuqondanga. ITexas yaba mnyama-bhuqe ngeviki eledlule. Abakuqondi. Aniqondi yini ukuthi lokho yisibonakaliso na? Anazi yini ukuthi izizwe ziyehlukana na? UIsrayeli usezweni lakhe lendabuko, nalezizibonakaliso zibonakalisa ukuthi sisekupheleni! Ngesikhathi esifanayo okuba mnyama-bhuqe ngaso, anazi yini ukuthi leso yisibonakaliso umprofethi asho ngaso ukuthi—"Kepha kuyobakhona ukuKhanya cishe ngesikhathi sokuhlwa," ukuthi kuyobakhona ukuKhanya okuphumayo ngesikhathi sokuhlwa lapho ubumnyama-bhuqe nezinto kuhamba ngendlela okuyikho manje. Bheka nje ukuthi kwabamnyama-bhuqe kanjani.

61 Uphapha wayesanda kuwelela ngapha nje. Niyakhumbula etabernakele ngenkathi lawo—ninawo amateyipu—ngiqagele nonke niyawathatha—ukuthi iNkosi yakhombisa kanjani lapho ngalelolanga etabernakele khona impela lapho leyominyaka yeBandla eyayizoba khona nokuthi iyoba njani. Futhi nganginayo idwetshwe yakhishelwa ebhodini phezulu laphaya, leyominyaka yebandla eniyibonayo lapha idwetshwe yakhishelwa encwadini. Nokuthi lowoMoya oNgcwele awehlanga yini ngeNsika yoMlilo futhi wabuyela emuva khona lapho odongeni wayidweba wayikhipha qobo lwaKhe ngenkathi abantu abangamakhulu amathathu noma amane behlezi bekubuka. Futhi wathi nje uphapha angawelela ngapha, inyanga ngandlela thize yaba mnyama-bhuqe, futhi bathatha izithombe, ngendlela efanayo okwadwetshwa ngayo phezulu laphaya emsamo. Manje, uthathe uhambo lwakhe lokuza ngapha zili *13*, wahamba amanyathelo ali *13*, wanikeza isidlo e *13*, esizweni esiyinombolo *13*, nobumnyama-bhuqe buqhamuka ndawo zonke. Aniboni ukuthi sikuphi na? Sisesikhathini sokuphela.

62 "Abahleki abahleka usulu bayovela ngezinsuku zokugcina, bethi, 'Akukho mehluko esikhathini kunoma sasinjalo, kunangenkathi obaba bethu belala.'" Kodwa nxa nibona

lezizinto ziqala ukwenzeka, vusani ikhanda lenu; nilungele; kukhona okungenzeka noma ngasiphi isikhathi. UKristu uzela iBandla laKhe.

63 Manje, abakukholwa, ngoba kuyi. . . Kuyi. . . Ba—ba. . . Abaqondi ukuthi yibo ogcwalisa imiBhalo. Abantu ngempela abaqondi ukuthi ngokwenza lezizinto nasekushoni lezizinto bagcwalisa imiBhalo. Wayazi kancane impela uKayafase umpristi omkhulu nabobonke labobapristi ngalolosuku abahleka usulu futhi bahlekisa ngaYe—babengazi ukuthi yena lowoNkulunkulu ababehlabelela ngaye, "Nkulunkulu waMi, UNgishiyeleni (iHubo 22), izandla zaMi nezinyawo zaMi, bazibhobozile. . ." Behlabelela lelo ethempelini futhi Yena efa phandle lapho esiphambanweni, babazi kancane impela ukuthi babekwenza. Ngisho noJesu wakhuleka, "Baba, bathethelele. Abakwazi abakwenzayo." Ngoba eqinisweni babebikezelwe yimiBhalo ukuba baphuphutheke.

64 Benazi ukuthi ibandla lamaProtestane namaKatolika libikezelwe kulezizinsuku zokugcina ukuba liphuphutheke, into efanayo emiBhalweni, noKristu engaphandle ezama ukungena na? "Ngokuba uthi ngicebile kangiswele-lutho, kawazi ukuthi ungowokuhawukelwa, ompofu, olusizi, ohambaze, nophuphuthekayo, kepha awazi!" IZambulo 3. Nakho la ukhona, kubuyela ekuphuphuthekeni futhi, benyathela phezu kwezinto zikaNkulunkulu kube sengathi za—zazingathu shu kubo, behleka usulu futhi behlekisa ngakho; lasho njalo-ke iBhayibheli.

65 Kodwa kulo iBandla, uMlobokazi, uhlwitho luyisambulo kuye. Lwembuliwe kuye, ukuthi isambulo, uMlobokazi weqiniso kaKristu uyobe elindele lesosambulo sohlwitho.

66 Manje, yisambulo, ngokuba isambulo singukukholwa. Ungeke waba nesambulo ngaphandle kokuba sibe ngukukholwa. Ukukholwa kuyisambulo, ngoba kuyinto eyembulwa kuwe. Ukukholwa kuyisambulo. Ukukholwa kuyinto eyembulwe kuwe njengoba kwabanjalo kuAbrahama, okwakungabiza noma yini ngokuphambene nalokho okwakwembuliwe kuye sengathi kwakungenjalo. Manje ukukholwa. . . Kuyilokho-ke ukukholwa, yisambulo sikaNkulunkulu. IBandla lakhelwe phezu kwesambulo, wonke umzimba jikelele.

67 Lapha emavikini ambalwa edlule ngangikhuluma nomfundisi oyiBaptisti omuhle. Ukhuphuka ukuba azoxoxisana nami. Wathi, "Ngiyakuthanda njengendoda, kodwa," wathi, "udidekile nje."

Ngathi, "Ngiyakucela-ke ukuba ungisize ngiqonde. . ." Manje, wathi. . . "ngomBhalo."

Wathi, "Ngeke size sikwazi, Mfowethu Branham, ukuhlanganisa izinto ndawonye size sithole lonke izwi phezu

kwezwi phezu kwezwi kuhambisane ncamashi nesiGreki njalonjalo."

68 Ngathi, "O, mnumzane, wazi kangcono kunalokho." Ngathi, "Ngisho naseMkhandlwini waseNayisiya, emuva le kude kangako, iminyaka engamakhulu amathathu kusukela ekufeni kukaKristu, babesalokhu bephikisana ngokuthi yisona siphi isifundiswa esikhulu somGreki esasiqinisile. Ungeke . . . Kuyisambulo. Yonke into i . . . "

Wathi, "Ngeke ngasemukela isambulo."

Ngathi, "Pho-ke ungamemukela kanjani uKristu na?"

Wathi, "Ngani, iBhayibheli lathi, 'Okholwayo u—u—nguJesu Kristu unokuPhila okuPhakade.'"

69 Ngathi, "Yiqiniso lelo. Liyasho futhi ukuthi akekho ongathi uJesu unguKristu kuphela ngesambulo sikaMoya oNgcwele osekwembule kuye." Niyabo? Futhi ulapho-ke, kujika kubuyele emuva ngqo futhi, kuwela emuva ngqo esambulweni. Kufanele kwembulwe.

70 EBhayibhelini . . . UKayini noAbela babengenalo iBhayibheli abangalifunda, kodwa kwembulwa kuAbela ngokukholwa, okuyisambulo. UAbela wanikela kuNkulunkulu ngomhlatshelo omuhle kunalowo kaKayini, uNkulunkulu afakaza ngakho ukuthi ulungile. Ngenkathi uJesu ebuzwa lapha kuMathewu 16:17 ne 18 . . . Asinaso isikhathi sokukufunda, kodwa uma ufuna ukukubhala phansi. Wathi, "Umuntu uthi Mina, iNdodana yomuntu, ngingubani na?"

Omunye wabo wathi. "UnguMose, uEliyase, noma omunye."

Wathi, "Kepha nina nithi NgiNgubani na?"

71 Wathi, "Wena unguKristu, iNdodana kaNkulunkulu oPhilayo."

72 Wathi, "Ubusisiwe wena, Simoni, ndodana kaJona, ngokuba inyama negazi akukwambulelanga lokhu; uBaba waMi oseZulwini ukwambulele lokhu. Phezu kwalelidwala . . . " Isambulo sokomoya sokuthi uNkulunkulu Ungubani, ukuthi uJesu Ungubani, futhi Uyisambulo sikaNkulunkulu, uNkulunkulu enziwe enyameni futhi wembulwa kulo izwe. Wayesezweni; uNkulunkulu wayekuKristu ebuyisela izwe kuYe, embula ukuthi uNkulunkulu wayeyini esemzimbeni wenyama. "Wena unguKristu, OGcotshiweyo, iNdodana kaNkulunkulu."

73 Wathi, "Inyama negazi akuzange kukwambulele lokhu, kepha uBaba waMi oseZulwini ukwambulele lokhu. Phezu kwalelidwala, Ngiyakulakha iBandla laMi," isambulo seZwi ngesikhathi saLo. "Ngiyakulakha iBandla laMi namasango ehayidese awayikulahlula."

74 INcwadi yeSambulo iyiNcwadi yokugcina yeBhayibheli. Ivalwe ngophawu kwabangakholwayo. Phakathi lapho

iBhayibheli liyasho esahlukweni 22, "Oyosusa iZwi elilodwa kuLo noma enezele izwi elilodwa kuLo, Ngiyosusa isabelo sakhe eNcwadini yokuPhila." Siyakuqonda-ke lokho ukuthi Lanikezwa abakholwayo ngakho konke. Futhi kuvula iNcwadi yeZambulo futhi kwambule ukuthi Ubani uMqambi wayoyonke leNcwadi (Ubukwa njengoAlfa noOmega, kusukela kuGenesisi kuya eZambulweni, uJesu Kristu elokhu enguye nje kuhambe njalo ngqo,) futhi embule imfihlakalo yaKhe ephelele yaKhe uqobo namasu aKhe eminyaka yaKhe yebandla ozayo, futhi kwakuvalwe ngophawu phakathi lapho yiziMpawu eziyisiKhombisa.

75 Manje, iNcwadi yalotshwa, kodwa-ke khumbulani, Yayivalwe ngophawu ngeziMpawu eziyisiKhombisa. NaleziziMpawu eziyisiKhombisa kwakungezukuvulwa, iZambulo 10, kuze kube sekubetheni kwengelosi yasemhlabeni yokugcina emhlabeni, iZambulo 10:7 Niyabo? "Futhi ngezinsuku zokubetha koMlayezo wengelosi yokugcina, ingelosi yesikhombisa, imfihlakalo kaNkulunkulu isiyakube ifeziwe ngalowonyaka." Lokho . . . Futhi lowo ngunyaka esiphila kuwo.

76 Sonke siyazi ukuthi siphila onyakeni weLawodikeya. Awosophinde ube khona omunye unyaka kulo; ngeke kwenzeke. Ngakho siphila oNyakeni weLawodikeya, futhi leziziMpawu eziyisiKhombisa okubambe leyoNcwadi kuyimfihlakalo kubantu, kufanele yembulwe ngalolosuku. Yilokho Akwethembisa. Manje, ngeke kubelutho olungaphandle kweZwi, ngoba ungeke wengeza eZwini noma ususe eZwini. Kufanele kuhlale njalo kuyiZwi. Kodwa isambulo sifanele sembule iQiniso laLo, ukuthi Liyini, ukuLenza lenele wonke umBhalo. Bese-ke uNkulunkulu eqinisekisa lokho ukuthi kuliQiniso.

77 Niyabo, uNkulunkulu akadingi mhumushi. UnguMhumushi waKhe yena. Wenza ukuhumusha kwaKhe yena ngokufeza izinto Ayethe ziyokwenzeka. Njengasekuqaleni Wathi, "Makube-khona ukukhanya!" kwaba-khona ukukhanya. Lokho akudingi kuhunyushwa. Kwaqinisekiswa.

78 Manje, Wethembisa izinto ezithize ngalolusuku lokugcina emBhalweni. Ngani, kwakulapho. WayeyiNdodana kaNkulunkulu kanjalo-ke uJesu. Wethembisa ukuMthumela. Ngenkathi Esezinsukwini zaKhe lapha emhlabeni nabantu abakwazanga ukuMkholwa, Wathi, "Hlolani umBhalo, ngokuba nithi ninokuPhila okuPhakade kuYo; futhi YiYona efakaza ngaMi. Uma Ngingenzi imisebenzi kaBaba waMi, khona-ke maningakholwa yiMi. Kepha uma ningenakukholwa yiMi, kholwani yimisebenzi eNgiyenzayo; ngokuba iyafakaza ukuthi NgiNgubani."

79 Yebo-ke, ngonyaka kaWesley imisebenzi ayenzayo yafakaza ukuthi wayengubani. Onyakeni kaLuther enguqukweni,

ngani, impela kwafakaza ukuthi wayengubani. Ngezinsuku zamaPentecostal, ukubuyiselwa emuva kweziphiwo, ukubuyiselwa kweziphiwo, ukukhuluma ngezilimi, nokukhipha amademoni, neziphiwo, ngani kwafakaza. Kwakungekho-hlaya ngakho.

80 Abantu bathi ngenkathi kuqala kuvuka. . .Ngafunda izincwadi ngomlando wePentekoste. Bathi, "Ngeke kuhlale isikhathi eside; kuzolotha." Kusasha. Ngani na? Yingoba awusoze wakucisha. UNkulunkulu wathi kuyobakhona. Kuyileyongxenye yeZwi, futhi soze wakucisha lokho. . .Kantike lapho uMlobokazi ebizelwa ngaphandle, uzokucisha kanjani na? Kuyisambulo sokubonakaliswa kweZwi lenziwe iqiniso. Futhi siphila kulolosuku. Akabongwe uNkulunkulu! Isambulo semfihlakalo yaKhe uqobo.

81 Manje, uhlwitho kuphela, loluhlwitho esikhuluma ngalo lungoloMlobokazi kuphela. Khumbulani, iBhayibheli lathi, "Nabafileyo ababesele kabaphila iminyaka eyinkulungwane." Loluhlwitho olukhulu. . .Uma lungekho uhlwitho bangane, sikuphi na? Sizokwenzenjani na? Siphila kumuphi unyaka na? Sethembiso sini esinaso na? Kuzoba-khona uhlwitho. IBhayibheli lithi luyoba-khona; futhi luyoba ngolwabaKhethiweyo kuphela, iNenekazi elikhethiweyo, uMlobokazi kulolusuku odonselwe ngaphandle, iBandla.

82 Lona impela igama *ibandla* lichaza "ababizelwe ngaphandle kwa." NanjengoMose owabizela ngaphandle isizwe siphuma esizweni, uMoya oNggcwele ubizela uMlobokazi ngaphandle aphume ebandleni. IBandla liphuma ebandleni, amalunga kuwo wonke amahlelo enza uMlobokazi, isiHlahla soMlobokazi, iseeteyipini, isiHlahla soMlobokazi [IZWI ELIKHULUNYIWE, Vol. 3 No. 15—Umhl.] UMlobokazi ephuma ebizwe. . .Futhi yilowo ukuthi isiHlahla soMlobokazi singu—nguMlobokazi, njalo, yilowo ozoba sohlwithweni, lowo yedwa, lutho kepha uMlobokazi, okhethiweyo owaziwa ngaphambili nguNkulunkulu kusukela ekuqaleni, owesizukulwane sokhalo lokomoya lukaBaba.

Ake ngime lapha nje umzuzu, ku. . .Ngilokhu ngizizwa ngiba novalo ngicabanga ukuthi ngizobamba—ngizonibambezela isikhathi eside.

83 Kodwa qaphelani; bukani! Ngamunye wenu bantu, uyazi iminyaka ungakazalwa wawukuyihlo njengosokhalweni na? Kunjalo! Imbewana yembewu yayikuyihlo, iphuma ebulilini bowesilisa, hhayi owesifazane. Niyabo? Owesifazane uveza iqanda, indawo yokukhulela, kodwa imbewana iphuma ko. . .

84 Manje, ake ngithi kubaba wami noma indodana yami ehlezi lapha. Ngenkathi ngiseneminyaka eyishumi nesithupha ubudala, indodana yami yayikimi. Ngangingayazi, kodwa yayikhona. Manje, ngendawo yokukhulela,

ngomshado ongcwele, iba ngumfanekiso wami. Ngiyayazi; ngingahlanganyela nayo. Futhi ifika ngaso nje isikhathi lapho sekuyisikhathi esifanele.

85 Manje, kanjalo nawe wawunjalo ku. . . Uma unokuPhila okuPhakade, wawuyi—kuNkulunkulu ngaphambi kokuba kuze kubekhona izwe. Uyingxenye, indodana kaNkulunkulu, ingxenye kaNkulunkulu. Wayewazi impela unyaka owawuzofika ngawo. Wakumisela ngaphambili kulowonyaka ukuthatha leyondawo, futhi akekho omunye futhi ongayithatha. . . naka ukuthi kungaki ukulingisa nezinto, ufanele ubekhona, ngoba Wayazi ukuthi uyobakhona. Manje, uyabonakaliswa; manje ungahlanganyela naYe, futhi yilokho Akufunayo. Ulangazelele inhlanganyelo, ukuba akhonzwe. Kodwa ku—uma ukuphila kwakho kwakungelokhu njalo kunjengengxenye kuNkulunkulu, ungumlingisi wobuKristu nje. Niyabo? Kuyobakhona izigidi nezigidi zezigidi zabo abayoba nje ngabalingisi bobuKristu.

86 Ukuphawula engisanda kukwenza nje. Ngangiqaphele uMfowethu Demos Shakarian ngapho ngenkathi bene—bekhwelisa izinkomo zohlobo olungafani, ngaqaphela izingilazana eziyimibhobho evuleke nganhlanye zokuhlola izinto ezingamanzi njalonjalo zifakwa ngodokotela futhi ngiqaphela lezizinto.

87 Emalotheni uqobo esilisa kukhona izimbewana ezilapha esigidini okuphumayo esiliseni ngasikhathi sinye. Namaqanda alapha esigidini okuvela kowesifazane nge—ngesikhathi esifanayo. Kodwa benazi nje ukuthi kuzozonke lezozimbewana ezincane ezinyakanyakazayo, isigidi sazo, yinye kuphela kuzo emiselwe ukuphila, futhi linye kuphela iqanda elinokuthela na? Futhi leyombewana encane iyotshuza yenyuke ngqo izedlule zonke ezinye izimbewana ezincane, yedlule khona phezu kwayo yonke imbewana encane ebukeka njengayo nje, futhi ifike yeqe ngaphezulu kwaleyo futhi ize ngapha futhi ithole leloqanda elinokuthela futhi ishuthekeke kulo. Bese-ke zonke ezinye ezisele zife. Ngani, ukhuluma ngokuzala kwentombi, ngani, akusiyo nengxenye eyimfihlakalo njengo—njengokuzalwa kwenyama, ukuthi kwaziwa-phakade kanjani, kwamiselwa ngaphambili nguNkulunkulu.

88 Manje, ekuqaleni, emuva le, eminyakeni le eyadlula ngaphambi kokuba kuqale isikhathi, wena, uma ungumKristu ozelwe ngokusha kulobubusuku, wawukuNkulunkulu ngaleyonkathi, uYihlo. Futhi yingakho nxa ungena kulokhu ukuphila lapha futhi uvuma ubuKristu, konke kungakuhambeli kahle, ubumangala ukuthi kungani lokhu nakho konke okwalokhu. Uma. . . Wawumangala ngakho. Kodwa ngeliny'ilanga kukhona okwakushayayo. Kwakuyini na? Lokho kuphila okwakuphansi phakathi lapho kusukela ekuqaleni. Futhi uma. . .?. . .

89 Indatshana yami ngokhozi luthola u—unina ethola ukhozi. Ningizwile ngishumayela ngalokho, ukuthi lachanyuselwa kanjani lolokhozi oluncane phansi kwesikhukhukazi. Kodwa sa...Imikhuba yaso yokuzama ukuwondla—lawomachwane, ukhozi oluncane lwalungenakukubekezelela, ngoba lwalungeyona inkukhu kwasekuqaleni, nokho lwalusehhokweni kanye nezinkukhu futhi lwalandela izinkukhu. Kodwa lwaluyaye luzenwaye egcekeni lezinkukhu nezinto, nokhozi oluncane lungakwazi ukukumela. Kodwa njalo yayikukuza nakho konke, onke amachwane amancane ahambe, ngakho lwaluhamba nalo.

90 Kodwa ngeliny'ilanga unina wayazi ukuthi wayezalele amaqanda amabili, hhayi elilodwa. Kwakufanele libekhona elinye ndawo ndawo. Lwahamba ukuyolifunisisa. Lundiza luzungeza, lushaya indingilizi, ekugcineni lwafika phezu kwegceke lezinkukhu, futhi lwayithola ingane yalo. Futhi lwadazuluka kulo. Kwakuyiphimbo elaliqondayo ukuthi yileyonto eyenelayo. Yilokho olwalukufuna. Niyabo? Futhi lwaqonda ngaleyonkathi-ke ukuthi lwalungesiyo inkukhu; lwaluwukhozi. Futhi yileyondlela okuyiyo ngawo wonke umKristu ozelwe ngokusha. Nxa ufika, angikhathali ukuthi ujoyina amahlelo amangaki, ukuthi mangaki amagama obhala kuwo igama lakho emabhukwini nezinto, nxa leloZwi langempela likaNkulunkulu liqinisekiswa futhi lenziwa iqiniso phambi kwakho, kanjalo, uyaqonda ukuthi uwukhozi khona lapho. Ngoba konke lokhu ukukukuza kwesikhukhukazi, joyina lokhu, futhi ujoyine *lokhu* futhi hamba nga*le*ndlela nanga*leyo*ndlela, ngumbhedo. Kungukwenezela ngokoqobo izwi eZwini.

91 Nxa imbewana ingena esizalweni so—sowesifazane, ayithathi...A—awuzange ube yimbewana yomuntu ephuma kuyihlo, kwase kuthi okulandelayo waba yimbewana ephuma enjeni, kwase kuthi okulandelayo waphuma ekatini, kwase kuthi okulandelayo waphuma enkukhwini; konke kwakuyimbewana yomuntu. NoMzimba kaJesu Kristu, uMlobokazi, uyoba yingxenye yoMzimba waKhe oyo... WayeyiZwi, noMlobokazi uyofanele abe yiZwi, iZwi lenezelelwe eZwini lenezelelwe eZwini. UkuLungisiswa kukaLuther, ukuNgcweliswa kukaWesley, umBhaphathizo wamaPentecostal ngoMoya oNgcwele, ukubuyiselwa kweziphiwo, nakho konke okuseleyo kwakho kuhamba nakho. Kufanele kube yiZwi phezu kweZwi, imbewana phezu kwembewana, ukuphila phezu kokuphila, ukukhipha isifanekiso esigcwele soMlobokazi weNkosi uJesu Kristu.

92 Manje khumbula, wawuyingxenye. Futhi manje into okuyiyo yile, emva kokuthola lezizinto, ukuthi uKristu uzela uMlobokazi waKhe, manje singena kanjani kulowoMlobokazi na? Yilowo umbuzo. Abaningi bathi, "Joyina ibandla lethu."

Elilodwa lawo lifuna uhlobo oluthize lombhaphathizo. Elilodwa lifuna ukwenza *lokhu* noma *lokho*. Elilodwa lathi ufanele ukhulume ngezilimi kungenjalo awunawo; elinye lathi awudingi ukukhuluma ngezilimi. Leli lithi ufanele usine eMoyeni. Na*leli* lithi ufanele umemeze. *Leli* linomuzwa. Konke kulungile, beseke kusalokhu kungalungile konke. Ubengakwenza kanjani owesilisa o—noma owesifazane, noma umntwana kaNkulunkulu ozelwe nguMoya kaNkulunkulu aphike iZwi likaNkulunkulu, lapho uNkulunkulu qobo lwaKhe alihumusha wayesethi, "Yilo leli. Ngalethembisa; nanti," elikhombisa ngokucace bha. Ngani, babophezelekile ukulibona. Niyabo? Wayengaliphika kanjani uKristu iZwi laKhe uqobo na? Uma uKristu ekini, Angeliphike iZwi laKhe uqobo.

93 Manje-ke singena kanjani kuloMzimba na? KwabaseKorinte I 12, "NgaMoya munye thina sonke sibhaphathizelwe kuloMzimba," ngambhaphathizo munye kaMoya Ngcwele. Futhi lokho . . . Uma ufuna ukukubhala phansi lokho, ngabaseKorinte I 12:13: "NgaMoya munye thina sonke sibhaphathizelwe . . ." NoMoya ungukuPhila kukaKristu (ngabe kunjalo na?), ukuPhila kukaKristu. Nokuphila kwanoma yiyiphi imbewu—okungukuthi WayeyiMbewu-Zwi—liletha imbewu ekuphileni. Niyakuthola na? Uma lokho—uma lokho kuphila kulele embewini nalombhaphathizo kaMoya oNgcwele ufikela phezu kwayo, ubophezelekile ukuletha lokho kuphila kwembewu.

94 Njengoba nganitshela lapha ePhoenix, esikhathini esingeside esedlule ngangikhuluma noMfowethu John Sharriat. Futhi ngangiphandle lapho, futhi wangikhombisa isihlahla, izithelo zohlobo lwezithombo ezifana namawolintshi. Waye—walima inqwaba yesithelo sohlobo lwezithelo ezifana namawolintshi. Futhi wangikhombisa isihlahla esisodwa esasinezinhlobo ezehlukene eziyisishiyagalombili noma eziyisishiyagalolunye zesithelo kuso. Futhi ngathi, "Mfowethu Sharriat, nhloboni yesihlahla leyo na?"

Wathi, "Isihlahla samawolintshi."

Ngathi, "Kungani kube ngulamula, uhlobo lwamanantshi, nethanjelo, nophaphamuzi na?"

Wathi, "Konke kuyisithelo sohlobo lwezithelo ezifana namawolintshi; zifakelwe."

"O," ngathi, "Ngiyabona. Manje, ngonyaka ozayo siyoba namawolintshi."

95 "Kodwa, o, qha, isihlahla ngasinye siyothela ezaso—igatsha ngalinye liyothela isithelo salo." Abaningi benu balimi bezithelo niyakwazi lokho lapha kulesisigodi sezithelo zohlobo lwezithelo ezifana namawolintshi; siyothela okwaso.

96 Ufaka igatsha likalamula esihlahleni samawolintshi, liyothela ulamula, ngoba yimvelo yesithelo sohlobo lwezithelo ezifana namawolintshi. Nokho ngeke lithele isithelo

sasekuqaleni. Futhi yilokho esikwenzile. Sifakele, sathatha safaka phakathi nezivumokholo njalonjalo, futhi safakela ngakunye lapha. Ingathela kanjani noma yini iMethodisti ngaphandle komntwana weMethodisti na? Noma yiliphi ihlelo lingathela kanjani noma yini ngaphandle komntwana wehlelo na?

97 Kodwa uma lesosihlahla sike saveza igatsha lakuqala, siyothela amawolintshi. Bese-ke uma uNkulunkulu ake enze noma yini eBandleni, kuyoba ngokwasekuqaleni kubuya neZwi futhi ngqo. Kufanele kube njalo, ngoba ukuphila kusesihlahleni, futhi sithela uhlobo lwaso.

98 Manje, uma sithola...Manje lelo lelobandla elikhulu selihambe lehla iminyaka lithela isithelo salo, futhi lapho amagatsha eyeka bayawathena. KuJohane oNgc. 15... Akazange awuthene umvini awukhiphe manje, Wasusa amagatsha, wawanquma, ngoba ayengatheli-sithelo. Futhi—futhi si...

99 UJesu ufuna isithelo esi—esingesaKhe. UmkaKhe ufanele azale uhlobo lwabantwana Ayilona. Khona-ke uma bengazali abantwana, abantwana abanguMlobokazi, abantwana abayiZwi, khona-ke ngumntwana wehlelo. Khona-ke uthando lwakhe lokuqala lwezwe nehlelo, usebuyele kulokho. Futhi abakwazi ukuzala owangempela, wangokoqobo, umKristu ozelwe ngokusha, ngoba akukho lutho lapho lokukuzala.

100 Njenga nje, uthatha igatsha lika lamula bese ulixhoma phakathi lapho; liyothela ulamula, kodwa lingeke lathela iwolintshi, ngoba lalingekho lapho ekuqaleni. Kodwa lakumiselwa ekuqaleni, ukwazi ngaphambili kukaNkulunkulu kwalimisela ngaphambili, futhi lizala, lifanele lithele iwolintshi; lingeke lathela lutho okunye.

101 Yileyondlela ngeBandla likaNkulunkulu oPhilayo. Nxa ihora lifika, wonk'umuntu...Uvumela uNkulunkulu enze okuthize, wonk'umuntu osethole ibhola usehambile. Niyabo? Bekuhlala njalo kuba ngaleyondlela. Ngangifunda emlandwini kaMartin Luther lapha esikhathini esingeside esedlule. Kwasho ukuthi kwakungel'khuni kangako ukukholwa ukuthi uMartin Luther wayengalisola ibandla eliKatolika futhi azihambele nakho; kodwa kwathi into eyisimanga, ukuthi wayekwazi ukuphakamisa ikhanda lakhe phezu kwayo yonke intshisekelo eyeqile eyayilandela imvuselelo yakhe futhi abe eyilokhu ehleli eqondile ekungcwelisweni kwakhe. Niyabo? Kuyikho konke, ukulingisa nakho konke kuwa...

102 Bukani uNkk. Semple McPherson, uAimee Semple McPhrson, owayenalelithempeli ngapha. Wonke umshumayeli oyinenekazi wayenalawomaphiko futhi ephatha iBhayibheli ngendlela efanayo, nje—nje ukulingisa kwenyama. Bangeke baba ngabasekuqaleni. Yingaleyondlela amabandla angeke

aba njalo. Ake udedele ibandla elilodwa lithole okuthize noma elinye edolobheni, elinye ibandla lingeke likumele baze bakuthole. Niyabo? Abasesibo abasekuqaleni. IZwi likaNkulunkulu lingelasekuqaleni. YiZwi, futhi Lifanele liveze eyaLo—uhlobo lwaLo ngesikhathi saLo, abakhethiweyo, abamiselwe ngaphambili nguBaba uNkulunkulu.

103 Manje, singena kanjani eBandleni na? NgaMoya munye thina sonke sibhaphathizwe sibe kuloMzimba-munye, uMzimba kaKristu onguMlobokazi, iZwi. Sibhaphathizelwe phakathi lapho ngoMoya oNgcwele.

104 Manje, ake sinakisise noma sisonyakeni wokugcina noma qha. Manje, siyathola uma siphenya emuva kuGenesisi, cishe e, o, cishe esahlukweni 5—ningaphenya futhi kuLuka—futhi sithole ukuthi uEnoke wayengowesikhombisa kusuka kuNowa. UEnoke. . . Lapho kubambeka inzalo yenyoka, ngokuba uma uKayini wayeyindodana kaAbela, khona-ke wayengowesishiyagalombili. Niyabo? Kodwa akukho-ndawo eBhayibhelini okusho khona ukuthi uKayini wayeyindodana kaAbela—noma uKayini—noma uKayini wayeyindodana kaAdamu, ngenxa yokuthi iBhayibheli lathi wayengowomubi. Futhi uAdamu wayengesuye omubi. Niyabo? Wayengowomubi.

105 Manje, siyathola lapha ukuthi uEnoke wayengowesikhombisa kusuka kuNowa okwakungumfanekiso weminyaka yebandla. Manje, onke amanye amadoda ayisithupha ngaphambi kwakhe afa, kodwa uEnoke wathathwa, uEnoke wahlithwa, owesikhombisa, kukhombisa ukuthi nguNyaka weBandla lesiKhombisa othatha uhlwitho. Manje, akukho kungabaza sisoNyakeni weBandla lesiKhombisa. Sonke siyakwazi.

106 Manje, nguNyaka weBandla lesiKhombisa othatha uhlwitho. Yonke eminye eyisithupha yafa. Kodwa uEnoke wathathwa ngoba akafunyanwanga; uNkulunkulu wamthatha. Kodwa uEnoke wahlwithwa, kwakungumfanekiso wabobonke abanye abafayo, kodwa u—uMlobokazi wesikhathi sokuphela uyobizelwa ngaphandle e (kuhlwithweni, ngaphandle kokufa)—uyobizelwa ngaphandle koNyaka weBandla lesiKhombisa. Thina manje esiwufakazelayo lowonyaka. O, he! Ake sigubhe phakathi manje ngokujule ngempela. Niyabo?

107 Manje, lapha futhi umfanekiso wemiNyaka yeBandla eyisiKhombisa, okungukuthi eZambulweni 10:7 ukuthi imfihlakalo enkulu yeNcwadi yayizosombululwa nguMlayezo wengelosi yesikhombisa.

108 Manje, kukhona isiThunywa ngaphezu kwazo zonke lezi, nesithunywa emhlabeni. Igama lesiNgisi *ingelosi* lichaza "isithunywa." Futhi eMlayezweni wengelosi yesikhombisa, ngenkathi isenza eyayo—imemezela inkonzo yayo, bese-ke lapho iqala ukubetha inkonzo yayo, hhayi lapho iqala. . . UJesu

lapho Eqala, Waqala ephulukisa abagulayo nabahluphekileyo. "Futhi o, lowoRabi omkhulu, Ungumprofethi!" Wonk'umuntu wayeMfuna ebandleni lakhe, kodwa lapho Ehlala phansi ngeliny'ilanga futhi wathi, "Mina noBaba waMi siMunye," lokho kwakwehlukile. Lokho kwakwehlukile. "Futhi namukele nidle inyama yeNdodana yomuntu niphuze iGazi laYo, aninakuPhila kini." "Ngani, Uyindla-bantu." Niyabo, niyabo? Lokho kwakwehlukile. Akazange akuchaze. Base bevele bekubonile ukubonakaliswa, ukuqinisekiswa kweZwi likaNkulunkulu lonyaka waKhe lenziwa libe yilo futhi lafakaziswa kubo ukuthi WayeyilesosiThunywa salowonyaka. Futhi Wayengadingi kuchaza lutho.

109 Labobafundi ngahle ukuba babengakwazi ukukuchaza, kodwa bakukholwa noma ngabe babekwazi ukukuchaza noma qha. Bahlala bathula du bakukholwa. Babengakusho kanjani uma babezokudla inyama yaKhe baphuze neGazi laKhe na? Ngani, kwakungenakwenzeka kubo ukuba bakwenze, kodwa bakukholwa, ngoba babemiselwe. UJesu wathi Wabakhetha ngaphambi kokusekelwa kwezwe. Niyabo? Bakukholwa. Noma ngabe babekwazi ukukuchaza noma qha, babesalokhu bekukholwa.

110 Manje, qaphela! Manje, oNyakeni weBandla lesiKhombisa lapho ingelosi yesikhombisa iqala ukubetha, izimfihlakalo zikaNkulunkulu yayisizokwaziswa khona lapho. IziMpawu abaguquli aba . . . Ukuba babengenaso isikhathi . . . ULuther akahlalanga isikhathi eside ngokwanele, kanjalo noWesley, iminyaka ayihlalanga isikhathi eside ngokwanele. Labobaguquli, babenomlayezo wabo walolosuku, nabantu bawubamba-ngqi futhi bawuhlela. Futhi kuyini na?

111 Soze wayehlula imvelo. Imvelo njalo iyafakaza. UNkulunkulu uhamba ngukuqhubeka nemvelo. Ifanele ibe njalo. Njengelanga, ilanga liphuma ekuseni; liyinganyana ezelweyo. Libuthakathaka, alinakushisa okuningi kulo. Ngeleshumi nqo, liphuma esikoleni esiphakeme. Phakathi nemini, lingena ekuphileni. Ngelesithathu nqo ntambama, liyaguga. Ngelesihlanu nqo, liyafa, selilidala libuthakathaka futhi, libuyela ethuneni. Ngabe lokho ukuphela kwalo na? Liyaphuma futhi ngokusa okulandelayo. Niyabo?

112 Bukani izihlahla ukuthi ziwaveza kanjani amacembe azo, konke ezikwenzayo. Manje, siyathola ukuthi amacembe ayawohloka esihlahleni, abuyele emuva. I . . . Ini? Ukuphila kwehla kuye empandeni yomuthi. Ngabe lokho ukuphela kwalo na? Libuye ngentwasahlobo elandelayo nokuphila okusha.

113 Manje, qaphelani amabandla, ukuthi liyenze kanjani into efanayo enguqukweni. Liyakhuphuka. Lolohlamvu lukakolo lwawela emhlabathini futhi lafa phansi kokuhlushwa kwesiKhathi soBumnyama. Lwangena emhlabathini.

Lwalufanele lufe. Noma yimuphi umuntu wokomoya angakubona lokho. Uma leyombewu ingafi ibole, ihlala yodwa. Futhi yayifanele ingene emhlabathini phansi kwesiKhathi soBumnyama. Lwalala lapho, lwabola, futhi lwavela ngemicwana emibili yeBandla lamaLuthela. Ebandleni lamaLuthela kwaphuma eminye imicu, uZwingli njalonjalo. Ukusuka kulokho kwakhuphukela entshakazeni, okwakunguJohn Wesley, unyaka omkhulu wezimishini. Kwahlehlela emuva. Ukuphuma lapho nakho kufika lowonyaka okhohlisayo, lowonyaka wePentecostal. Lolohlamvu lukakolo, lokho . . .

114 Khona okungenzeka ukuthi uphakathi lapha oke alime ukolo na? Buka lowo kolo. Nxa uwubuka . . . Nxa uphumela lapho futhi uthi "Nginokolo." Ubona sengathi unokolo lapho; uvule usondele impela futhi uqaphele, awunakolo nhlobo. Unekhoba. Akasexwayisanga yini uJesu ukuthi kuMathewu 24:22—24, ngezinsuku zokugcina ukuthi imimoya emibili iyosondelana kakhulu idukise ukolo okhethiweyo qobo lwawo uma kungenzeka. Niyabo? Manje qaphela, ngumthwali.

115 Manje, ukuPhila okukhuphuka kuLuther kwaba yilokho okwenza uWesley. UkuPhila okuphuma kuWesley yilokho okwenza iPentekoste. UkuPhila okuphuma ePentekoste kwenza ukolo. Kodwa bangumthwali. Niyabo? UkuPhila kwangempela kuyedlula lapho. UMlayezo uyedlula, kodwa uqonde phezulu ukuyongena kukolo. Yingalesosizathu ukolo ukhuphuka futhi ulethe yonke into ohlwithweni phezulu lapha esihlokweni. UMlobokazi qobo lwakhe uphuma kulowo nalowonyaka, kodwa uhlanga lwehlelo luyafa, lome futhi lufe.

116 Nike nabhekisisa lolu izinsuku zokugcina ukuthi kuqala kanjani ukuhlusuka na? Nxa lowokolo uqala ukukhula, khona-ke i—ikhoba liqala ukuqhela kuwo. Buka emuva kulowokolo omncane nxa uwubuka. Uwudonse uwuvule kanje bese ubuka phakathi kuwo ubone; unomqumbe omncane kakolo emuva lapho. Ungadingeka uthathe isibuko esandisayo esinamandla angamashumi amathathu ukuba ubuke phakathi kuwo ukuba ubone umqumbe omncane kakolo emuva lapho. Niyabo? Kodwa ule emuva phakathi lapho, kodwa uqala ukukhula. Manje, lelokhoba lifanele libe lapho ukuvikela lokho ukuwunika ithuba lokuphuma. Kodwa-ke nxa usuqala ukukhula noMlayezo uqala ukwanda, khona-ke ikhoba liyahlusuka kuwo. Nokuphila kuphuma ngqo kulelokhoba kuyongena ngqo kukolo. Kuqhubeke. Wenza ngaleyondlela unyaka ngamunye. Nje u—nje ungeke wehlule imvelo; u . . . Lokho ngukuqhubeka kukaNkulunkulu, indlela Enza ngayo izinto. Futhi manje, yilowonyaka esiphila kuwo njengamanje, uNyaka weBandla lesiKhombisa.

117 Manje, kufanele konke kubonakaliswe ohlamvini lukakolo ekupheleni. Okunye ukubuya . . . Manje, uma uthatha uLuka

isahluko 17 nevesi 30, Wathi, “Njengokuba kwenzeka emihleni yaseSodoma, kuyakuba-njalo ekufikeni kweNdodana yomuntu, lapho iNdodana yomuntu iqala ukuZembula.” Yini ukwembula na? Yenze isambulo sayo sokuthi Iyini kulolusuku, yembulele abantu, iZwi elazisiwe losuku, lembulwa kubantu ngokubonakaliswa kukaMoya oNgcwele, enza lowoJesu aphile phakathi kwethu.

118 Futhi khumbulani, Wayemelwe lapho kuMuntu, uMuntu. Wathi, “Njengokuba kwenzeka.” Manje, Wafunda lona iBhayibheli esilifundayo, uGenesisi. Manje, siyabhekisisa kulesosahluko sikaGenesisi lapho ngenkathi uJesu ekhuluma ngakho . . . Siyathola lapho ukuthi phakathi kulokho Efulathele lelothende, noSara esetendeni, Wathi— Wabuza umbuzo. Futhi wayengakholwa ukuthi lokho okwakuzokwenzeka kwakungenzeka. Wathi, “Manje, Abrahama, Ngizakukuvakashela ngokwesikhathi sokuphila.” Niyabo? NoSara etendeni wahleka ngakho. Wathi, “Uhlekeleni uSara etendeni, ethi, ‘Lezizinto zingenzeka kanjani na?’” UJesu wethembisa, futhi lowo kwakunguYe; uAbrahama waMbiza ngo, *Elohim*, uSomandla. Lowo kwakunguYe.

119 Manje, iBhayibheli liyabikezela ukuthi kuyobuya futhi ngosuku lokugcina. UJesu washo njalo. Futhi nxa nibona lezizinto ziqala ukufezeka, khumbulani nje, nxa lokhu kuqala ukwenzeka kanjalo, khona-ke ku—niyazi ukuthi isikhathi sesiseduze emnyango.

120 Bukani izwe qobo lwalo. Bukani izwe, iSodoma uma lake labakhona iSodoma. Bukani abantu, baphendukezelwe ekuphendukezeleni okunje pho. Izingqondo zabo ziphendukezelwe. Abazi ukuthi ukuhlonipha kwabantu bonke kuyini. Bukani izigcwelegcwele, ongqingili, nakho konke okunye. Bukani abesifazane bakithi, ukuthi sekwenze ukudlanga okunjani. Bukani ukudlanga kokungaziphathi ngenhlonipho, ukonakala phakathi kwabesifazane bakithi, kungesikho kuphela kwabakithi . . . Wena uthi, “Lokho amaMethodisti.” Lokho ngamaPentecostal futhi. Kuyinto yonke.

121 Bukani abesilisa bakithi; balenga . . . Esikhundleni seZwi likaNkulunkulu, isikwana elithize lehlelo babambelela kulo esikhundleni sokuphuma nxa bebona uNkulunkulu Ezazisa ngokupheleleyo. Isizathu, baphuphuthekile, futhi abakwazi ukukubona. Abasoze bakubona.

Manje, qaphela ukuthi kwenzekani lapha kulokhu, sisasheshisa. Ngicabanga ukuthi lelonenekazi lifuna sihambe; ngilibonile likhombisa ngezandla zalo, okuthize noma okunye ngokuthi lifuna siphume, ngakho kuzobangcono sisheshise.

122 Ngakho manje, bhekisisa uEnoke, umfanekiso weBandla. Lapha futhi ufanekiswe Onyakeni weBandla

lesiKhombisa. Ungacabanga ngalokho na? UNyaka weBandla lesiKhombisa . . . Bhekisisa, ekubetheni kwe . . .

123 Bangaki kokholwayo ukuthi kubekhona izithunywa eziyisikhombisa zesikhombisa . . . ? O, sonke siyakukholwa lokho uma sikholwa yileloBhayibheli. Uma singalikholwa iBhayibheli, kusobala (niyabo?) asikukholwa. Kodwa kubekhona . . .

124 Manje, siphila oNyakeni weBandla lesiKhombisa. Futhi nxa iBhayibheli lasho ukuthi lona nguNyaka weBandla lesiKhombisa . . . Nxa isithunywa soNyaka weBandla lesiKhombisa siqala ukubetha uMlayezo waso, ukuthi izimfihlakalo zazo zonke izinto obekusontekile phansi phezulu onyakeni kuyokwambulwa ngalesosikhathi. Futhi nakhu siyakubona, iNdodana yomuntu ifika phakathi kwabantu baYo futhi yenza khona impela nje, iqinisa uMlayezo waYo njengoba Yathi Iyokwenza. Nakhu siyakuthola kulonyaka wokugcina.

125 Manje . . . Nemilindo eyisikhombisa, njengemilindo eyisikhombisa, owodwa ufika . . . Akazange afike ngomlindo wokuqala, owesibili, owesithathu, owesine, kodwa ufika ngomlindo wesikhombisa. Lowo kwakunguEnoke, owesikhombisa, owathathwayo, noNowa, engumfanekiso wensali yamaJuda, ifanele iwezwe.

126 Manje, ngezikhathi zeBhayibheli—ukukhuluma ngemilindo—nobusuku babungahlukanisiwe ngamahora ngesikhathi seBhayibheli. (Manje lalelisisa, ngoba ngizosheshisa manje ngoba bafuna indlu.) Qhabo, iBhayibheli lalingehlukanisiwe—noma ubusuku babungahlukanisiwe ngamahora ngesikhathi seBhayibheli; babehlukaniswa ngemilindo.

127 Kwakukhona imilindo emithathu. Manje, umlindo wokuqala waqala nge—kusukela ngele 9:00 kuze kube ngele 12:00; umlindo wesibili waqala ngele 12:00 kuya kwele 3:00, nomlindo wesithathu wawubalwa kusukela ngele 3:00 kuya kwele 6:00. Manje, sinemithathu, isithathu esithathu, okuyisishiyagalolunye, inombolo engaphelele. Bese-ke sibuyela esikhombiseni sohlwitho, okuyokwenzeka ngikholwa ukuthi phakathi kwele 6:00 nele 7:00 nqo—noma ele 6:00 nele 9:00 nqo ngokunye ukusa. Ngokuba icilongo leNkosi liyokhala . . .

> Ngalokho kusa ok'the bha lapho abafele kuKristu beyovuka,
> Babelwe nenkazimulo yovuko lwaKhe;
> Lapho abakhethiwe baKhe beyobuthana emakhaya abo ngale kwesibhakabhaka,
> Nxa ebizwa amagama phezulu laphaya, ngoba khona.

128 Igama *uhlwitho* eBhayibhelini alisetshenziswa nhlobo. Sivele salibeka nje lelogama lapho. IBhayibheli lathi, "Hlwithwa, ukuhlwithwa." Siyafunda lapha

kwabaseThesalonika II noma kwabaseThesalonika I yibo, uhlelo lwaloluhlwitho olukhulu oluzokwenzeka ngezinsuku zokugcina. Lalelani lokhu lapha. sizoqala lapha ngevesi 13.

> . . . *angitandi bazalwane,* . . . *ningabi-nakwazi, ngabaleleyo, ukuze ningadabuki, njengabanye abangenalo ithemba.*
>
> *Ngokuba uma sikholwa* . . . uKristu *wafa wavuka, ngokunjalo-ke uNkulunkulu uyakubaletha* . . . *abaleleyo kuJesu kanye naye.*
>
> *Ngokuba sityo loku kini ngezwi leNkosi, ukuthi thina esisekhona sisasele kuze kube-sekufikeni kweNkosi asiyikubandulela* . . . (noma lelogama *andulela* lichaza "ukuvimbela.") . . . *abaleleyo.*
>
> *Ngokuba iNkosi uqobo iyakwehla* . . . (Manje, lalelisisani.) . . .
>
> . . . *iNkosi uqobo iyakwehla* emazulwini *ngokuhlokom*a, na*ngezwi lengelosi enkulu, na* . . . *cilongo likaNkulunkulu: nabafileyo kuKristu bayakuvuka kuqala*:

129 Manje, ngifuna nibhekisise into enkulu eyenzeke lapha manje. Ningakugeji lokhu. Niyabo? Manje bhekisisani, iZwi liyasho lapha kwabaseThesalonika II ukuthi kukhona izinto ezintathu . . . Bhekisisani, kusukela evesini 13 kuya kwele 16 kukhona izinto ezintathu okuzokwenzeka ngaphambi kokuba iNkosi qobo lwaYo ibonakale. (Masinya manje ukuze sikwazi ukuvala. Niyabo?) Into yokuqala eyenzekayo, bhekisisani: ukuhlokoma, izwi, icilongo. Asikufunde manje futhi sibone ukuthi lokho kunjalo yini. Niyabo?

> *Ngokuba iNkosi uqobo* . . . (ivesi 16) . . . *iyakwehla ezulwini ngokuhlokom*a, na*ngezwi lengelosi enkulu, na* . . . *cilongo likaNkulunkulu*: . . .

130 Kwenzeka izinto ezintathu, izwi—ukuhlokoma, izwi, icilongo, kuzofanele kwenzeke ngaphambi kokuba uJesu abonakale. Manje, *ukuhlokom*a. UJesu ukwenza konke kokuthathu ngenkathi E—E—E—Ehla. Uku "hlokoma," yini uku "hlokoma"? NguMlayezo ophuma kuqala, iSinkwa sokuPhila esiphilayo siveza uMlobokazi.

131 Manje, uNkulunkulu unendlela yokwenza izinto, futhi Akayiguquli neze inqubo-mgomo yaKhe. Akayiguquli neze eyaKhe . . . UnguNkulunkulu ongaguqukiyo. KuAmose 3:7 Wathi Akayikwenza lutho emhlabeni aze kuqala Akwembule ezincekwini zaKhe abaprofethi. Futhi ngokuqinisekile nje njengokuba Akwethembisa, Uzokwenza.

132 Manje, sesifike sedlula eminyakeni yebandla, kodwa siyethenjiswa ngezinsuku zokugcina ngokukaMalaki 4 ukuthi kuyobakhona ukubuya futhi, umprofethi ezweni. Kunjalo!

Bhekisisani imvelo yakhe nokuthi uyoba njani. U. . . O, u. . . UNkulunkulu usebenzisa lwomoya kahlanu: kanye kuElija, kuElisha, noJohane umbhaphathizi, obizela ngaphandle iBandla, nensali yamaJuda; kahlanu, umusa, u-J-e-s-u, u k-h-o-l-o, futhi yinombolo yomusa. Niyabo? Kulungile.

133 Manje khumbulani, uMlayezo uyethenjiswa. Futhi lapho zonke lezizimfihlakalo konke sekuboshwe kwaba yinyanda kanjalo yisigejane sabefundisi, kuyothatha u—umprofethi ngqo ovela kuNkulunkulu ukukwembula. Futhi yilokho impela Ethembisa ukukwenza. Niyabo?

134 Manje khumbulani, iZwi leNkosi liza kumprofethi, hhayi usiyazi wezenkolo, umprofethi. Uyisibuko seZwi likaNkulunkulu. Angeke asho lutho; angeke asho imicabango engeyakhe; angakhuluma kuphela okwembulwa nguNkulunkulu. Ngisho nakumprofethi uBalamu ngenkathi ezanywa ukuba athengiswe—ethengisa ilungelo lakhe; wathi, "Angasho kanjani noma yimuphi umprofethi noma yini ngaphandle kwalokho uNkulunkulu akufaka emlonyeni wakhe na?" Kuyinto ayenzayo uNkulunkulu ukuthi akukho okunye wena ongakusho. Futhi uzelwe ngaleyondlela.

135 Akungaphezu kokuba ubu. . .Uma ubungathi, "A—angikwazi ukuvula amehlo ami," nxa ubuka. Niyabo? Ungakwazi. Awukwazi ukufinyelela esandleni sakho nxa ungahle ukwazi. Niyabo? Ungeke waba yinja nxa ungumuntu. Niyabo? Wenziwe kanjalo nje, futhi uNkulunkulu uhlala njalo ene—eminyakeni kuye kuIsaya, uJeremiya, na—nabo bonke u—Elija, neminyaka eyedlulayo, ngenkathi iqembu lobufundisi lididanisa yonke into, Wayethumela umprofethi, amvuse engaphumi ndawo. Akaze angaba ngowezikhundla zabo, futhi akhulume iZwi laKhe, asuke esigcawini ahambe, indoda nje emahlikihliki yeQiniso likaNkulunkulu.

136 Futhi kuhlala. . .Indlela ongambona ngayo, Wathi, "Uma ekhona phakathi kwenu othi ungowomoya noma umprofethi. . ." Manje umprofethi. . .Ikhona into okuthiwa yisiprofetho ebandleni, kodwa umprofethi umiselwe ngaphambili futhi walinqunyelwa ngaphambili ihora. Niyabo? Yebo, mnumzane!

137 Manje, uma kuphuma isiprofetho, ababili noma abathathu bafanele babekwe futhi behlulele ukuthi ngabe lokho kuyikho yini noma qha ngaphambi kokuba ibandla likwemukele. Kodwa akukho-muntu obekwa phambi komprofethi, ngoba waye—wayeyiZwi likaNkulunkulu uqobo. WayeyileloZwi onyakeni wakhe. Wambona uNkulunkulu ebonisa. . .

138 Manje, uma uNkulunkulu ethembise ukusithumelela lokho futhi ngezinsuku zokugcina ukukhipha lowoMlobokazi kuleyongxovangxova yobufundisi, futhi ku. . .Indlela kuphela okungenziwa ngayo. Akusoze kwenziwa. . .Ibandla

lingemamukele uKristu. Si. . .AmaPentecostal, singeke sawuqhuba loMlayezo esimweni ibandla elikuso namhlanje. Sizosifeza kanjani isikhathi sokuphela esimweni akuso namhlanje, nxa onke ephambene nelinye, nakho konke okunye, nobufundisi na? O, bakithi. Kuyingxovangxova. Sekungene emahlelweni. Futhi noma yisiphi isikhathi, ngicela noma yimuphi usomlando ukuba—ukuba—ukuba asho okwehlukile. Ngasosonke isikhathi umlayezo owawuphuma ngaso emhlabeni futhi ngenkathi bewuhlela, wafela khona lapho. NePentekoste yenze into efanayo njengoba bonke. . . IPentekoste ephumayo. . .

139 Nina maAssemblies of God, ngenkathi okhokho benu nonyoko bephuma kulezozinhlangano emuva lapho eMkhandlwini kaZwelonke omdala, bamemeza futhi bamdumisa uNkulunkulu futhi bakhuluma bamelana nalezozinto; nina-ke naphenduka njengenja ebuhlanzweni bayo nengulube ekuzibhixeni kwayo futhi nenza into efanayo abayenzayo; futhi manje seninobufundisi kakhulu nivala izibilini zenu, futhi ufanele ube nekhadi lenhlanganyelo ngaphambi kokuba ngisho uze uzimbandakanye nani kal'khuni.

140 Nani bakamunye, uNkulunkulu uniphe umlayezo onjalo, futhi esikhundleni sokuba nina niqhubeke futhi nje nizigcine nithobekile futhi niqhubeke, nazikhulula nahlela iqembu lenu. Futhi nonke senikuphi na? Ibhakede elifanayo. Kunjalo impela! NoMoya kaNkulunkulu uqhubekela phambili. "Mina iNkosi ngiyotshala; Ngiyakukunisela ubusuku nemini funa abanye ba. . ."

141 Wazimisela ukuba zibe njalo lezizinto, futhi Ufanele athumele lokhu. Into yokuqala efikayo nxa Eqala ukwehla evela eZulwini, kukhona ukuhlokoma! Kuyini na? NguMlayezo ukuqoqela abantu ndawonye. UMlayezo ufika kuqala. Manje, "Isikhathi sokulungisa isibani. Vukani nilungise izibani zenu." Kwakumlindo muni lowo na? Owesikhombisa, hhayi owesithupha, owesikhombisa. "Nangu uMyeni eza. Vukani nilungise izibani zenu." Futhi zakwenza. Ezinye zazo zathola ukuthi zazingenawo ngisho amafutha esibanini sazo. Niyabo? Kodwa kuyisikhathi sokulungisa isibani. Yisikhathi sikaMalaki 4 nxa ufika. . .NguLuka 17. Ngu—nguIsaya. . . Zonke lezoziprofetho ukuthi singa—sihlelwe ngokuphelele salolusuku emiBhalweni, siyasibona siphila khona lapho. Akukho. . .

142 Sibona lezizinto zenzeka, Mfowethu othandekayo, Dadewethu, lapho uNkulunkulu eZulwini azi ukuthi ngingafa kulomsamo njengamanje, u—ufanele nje uthi ukuhambahamba isikhashana. Ngi. . .Nje ku. . .Kukhulu kakhulu. Lapho ubona uNkulunkulu evela eZulwini, ame phambi kwamaqembu amadoda, futhi ame lapho, Azimemezele njengalokhu Ayevele

enza . . . Futhi lelo yiQiniso, naleliBhayibheli livulekile. Niyabo? Silapha!

143 Nenqubo yobuhlelo ifile. Iphelile. Ayisoze iphinde ivuke futhi. Iyoshiswa. Yilokho okwenzayo ngekhoba ensimini. Baleka kuyo. Ngena kuKristu. Ungasho ukuthi, "Ngisonta kwiMethodisti!"; "Ngisonta kumaBaptisti!"; "Ngisonta kwiPentecostal!" Ungena kuKristu. Futhi uma ukuKristu, akukho-zwi elilotshwe phakathi lapha ongalikholwa. Angikhathali ukuthi omunye umuntu uthini. Khona-ke uNkulunkulu wenza leyonto ibonakaliswe, ngoba wena . . . Nxa Ethululela uMoya phezu kweZwi, kwenzekani na? Njengokuthela amanzi nje kunoma yiyiphi enye imbewu. Iyophila, futhi iyoveza inhlobo yayo.

144 Wena uthi, "Nginombhaphathizo kaMoya oNgcwele." Lokho akusho ukuthi usindisiwe, hhayi nangabuqamama.

145 Buka lapha, uyisidalwa esingumthathu-emunye. U . . . Ngaphakathi lomfo omncane ngumphefumulo; okulandelayo ngumoya; nokulandelayo ngumzimba. Manje, unemizwa emihlanu kulomzimba ukuxhumana nekhaya lakho lasemhlabeni. Ayixhumani nayoyonke eyawo. Unemizwa emihlanu kamoya lapha, uthando nonembeza njalonjalo kanjalo. Kodwa phakathi lapha yilapho ohlala khona. Yilokho oyikho.

146 Akashongo yini uJesu ukuthi imvula yehlela phezu kwabalungile nabangalungile na? Kodwa ugudluthukela phandle lapho, nokolo phandle lapho, futhi uthele amanzi phezu kwakho, bese ukugcina phansi kokuvundisa nezinto ezinjalo, kokubili akuyikuphila ngamanzi afanayo na? Impela! Kodwa kuyini na? Okunye kwakho kuyothela ugudluthukela, ngoba yilokho kuphela oyikho. Ugudluthukela uyophakamisa izandla zawo futhi umemeze ngokufanayo nje njengokolo.

147 Alisho yini iBhayibheli ngezinsuku zokugcina kuyakufika okristu bamanga, hhayi uJesu wamanga manje, okristu bamanga, abagcotshiweyo, abagcotshwe ngokwamanga eZwini. Abagcotshwe ngokobuhlelo kodwa hhayi eZwini, ngokuba iZwi liyakuZifakazela. Alidingi lutho okunye; LiyoZifakazela. Futhi kuyofika abagcotshwa bamanga. Ninayo iteyipu yami ngalokho. Futhi lokho kugcoba . . . O, uma ubungabiza oyedwa bese uthi, "O u—ngabe unguJesu na?", "O, impela qha!" Bebengeke bakumele lokho. Kodwa nxa kufika ku, "O udumo, nginogcobo . . . " Futhi wugcobo lwangokoqobo.

148 Khumbulani, uKayafase wayenalo naye futhi waprofetha. Kanjalo noBalamu wayenalo futhi waprofetha, kodwa lokho akuhlangene nalokhu okungaphakathi. Ngaphandle uma leyo kwakuyimbewu kaNkulunkulu, isizukulwane sokhalo lwaKhe kusukela ekuqaleni, umiselwe ngaphambili, uphelile. Angikhathali ukuthi umemeza kakhulu kangakanani, ukhuluma ngezilimi, ugijime, umemeze; lokho akuhlangene nakho.

Ugudluthukela ungabala kakhulu njenganoma yimuphi owabo. Ngibabonile abahedeni bephakama, futhi bamemeze, futhi bakhulume ngezilimi, futhi—futhi baphuze igazi elisogebhezini lwekhanda lomuntu, futhi babize idemoni. Niyabo? Ngakho awukufuni noma yikuphi okwaleyomizwa nezinto; khohlwa yikho. Yinhliziyo yakho phakathi kuleloZwi, futhi lowo nguKristu. Ukungenise phakathi lapho, futhi uLiqaphele Lizazisa lapho nje Livuleka njenganoma yiyiphi enye imbewu futhi Lizimemezelele unyaka Eliphila kuwo.

149 ULuther wayengenakuletha lutho kuphela amahlumela. Laba abanye babengaletha lezi ezinye izinto. Sisonyakeni kakolo manje. AmaLuthela, amaLuthela uqobo lwawo ayeveza iLuthela uqobo lwalo. IPentekoste uqobo lwalo laliletha iPentekoste uqobo lwalo. Yilokho kuphela. Kodwa siyedlula kulowonyaka futhi siqhubekela phambili.

150 Niyazi iKatolika laqala iPentecostal na? Futhi uma ibandla lePentecostal beliyoma iminyaka eyizinkulungwane ezimbili, beliyoba yisimo esibi ukwedlula lokho iKatolika eliyikho manje. Kunjalo impela! Manje, ngisho lokho kubazalwane bami nodadwethu engibathandayo, noNkulunkulu uyakwazi lokho. Kodwa khumbulani, bangane, ngifanele ngihlangane nani laphaya ekwahlulelweni. Futhi lokho kungahle kungabi sesikhathini eside kakhulu. Nginobufakazi bokuthi yini iQiniso.

151 Ngenkathi ngiyongena emihlanganweni nani ngikhulekela abagulayo, kwakukuhle, kodwa nxa ngifika noMlayezo... Uma kuphuma noma yimuphi umlayezo, uma kungumlayezo weqiniso, uma kungeseqiniso, izimangaliso uqobo lwazo zikaNkulunkulu, futhi ubambelele kuleyonhlangano, uyazi ukuthi akusikho okukaNkulunkulu, ngoba leyonto isivele imenyezelwe. UJesu wahamba ephulukisa abagulayo ukuze abambe amehlo abantu, bese kuba nguMlayezo waKhe. Kunjalo! Ufanele ube nento ethize uNkulunkulu azoyethula. Nje U... UkuPhulukisa kukaNkulunkulu ku...Izimangaliso ezinjalo nje zibamba amehlo abantu. Umongo omkhulu wakho nguMlayezo. Yilokho-ke. Yilokho okuvela phakathi lapha. Uzama ukuthola umusa wabantu ukuze bahlale baMlalele. Niyabo? Ngokuba kukhona abanye phakathi lapho abamiselwe ukuPhila. Nolunye lohlamvu—ukolo wawela emhlabathini, nezinyoni zawucosha. Nomunye wawela phakathi kwameva, nomunye uno—waya emhlabathini olungisiweyo, umhlabathi olungiswe ngaphambili, futhi wathela.

152 Qhabo, ku...Into yokuqala ukubetha—noma into yokuqala yicilongo ne—noma izwi—ukuhlokoma, bese-ke kuba yizwi, bese-ke kuba yicilongo. Ukuhlokoma, isithunywa siqoqa abantu balungiselele. Okwesibili yizwi lovuko. Izwi elifanayo ela, izwi elikhulu kuJohane oNgc. 11:38 nama 44 elabiza uLazaru ekufeni. Liqoqela uMlobokazi ndawonye, bese-ke kuba ngukuvuka

kwabafileyo (niyabo?), ukuba bahlwithwe nakho. Manje, qaphela izinto ezintathu zenzeka.

153 Into elandelayo yini na? kwakuyicilongo. Izwi—ukuhlokoma, izwi, icilongo. Manje, into yesithathu yicilongo, okungukuthi njalo eMkhosini wamaCilongo libizela abantu emkhosini; futhi lokho kuyoba yisidlo sakusihlwa soMlobokazi, isidlo sakusihlwa seWundlu kanye noMlobokazi esibhakabhakeni.

154 Niyabo, izinto zokuqala efikayo nguMlayezo waKhe ubizela uMlobokazi ndawonye. Into elandelayo wuvuko loMlobokazi oleleyo, lowo—lowo owafayo emuva kweminye iminyaka. Bahlwithwa ndawonye, necilongo, umkhosi emazulwini—esibhakabhakeni. Ngani, yi—yileyonto eyenzekayo, bangane.

155 Sesikhona lapho silungele manje. Into kuphela, iBandla eliphumayo lizofanele libekwe phambi kwelanga ukuba livuthwe. Inhlanganisela enkulu izofika emva kwesikhashana. Ukolo—ziyoshiswa, izinhlanga, kodwa uhlamvu luyobuthelwa enqolobaneni yalo. Niyabo?

156 Anisibo abantu abayizimpumputhe. Ni—ningabantu abanengqondo, futhi uma ngime lapha futhi ngasho izinto ngokulimaza . . . Ngikusho ngoba ngukuPhila, ngoba ngibophezelekile kuNkulunkulu ngokukusho. Futhi ngifanele ngikusho. NoMlayezo wami . . . Sonke isikhathi ngazi emuva laphaya phansi kokuphulukisa njalonjalo kanjalo, kwakungukudonsa ukunaka kwabantu nje, ngazi ukuthi uMlayezo uyofika. Futhi nanku.

157 NalezoziMpawu eziyisiKhombisa zavulwa, lezozimfihlakalo nokukhombisa lezozinto yilokho okwenzekile. Ngangingakwazi, kodwa kukhona umuntu omi khona lapha manje wayeni nami impela ngenkathi ningizwa ngishumayela leyontshumayelo, *Banumzane, SiKhathi Sini Na?* [IZWI ELIKHULUNYIWE Vol.2, No. 11—Umhl.] Futhi ngalokhokusa impela lapho okwasho khona ukuthi kuyoba kuphi, nakho kumi iziNgelosi eziyisiKhombisa zimi zivela khona eZulwini. Futhi lapho zenyuka, nalesosivunguvungu sazenyusela lapho, thina simi, siqaphele lapho sezihamba, isayense yathwebula isithombe sakho indlela yonke ezizweni zonke, kwehlele eMexico. Futhi lapho ngenkathi ngiqaphele . . .

158 Ngeliny'ilanga ngenkathi ngiqala ukushumayela lemiNyaka yebandla eyisikhombisa, futhi ngabiza uJack Moore, usiyazi wezenkolo omkhulu; ngathi, "Jack, Ubani loMuntu omi lapho na? 'Kukhona Ofana neNdodana yomuntu omi lapho, izinwele zimhlophe njengoboya bezimvu.'" Ngathi, "UbeyiNsizwa; Ubengaba kanjani nezinwele ezimhlophe njengoboya bezimvu na?"

159 Wathi, "Mfowethu Branham, lowo bekungumzimba waKhe okhazimulisiweyo." Lokho akuzange kushaye khona. Kodwa

ngenkathi ngiyongena ekamelweni futhi ngaqala ukukhuleka, Wangazisa ukuthi kwakuyini.

160 Niyabo, bengihlala njalo ngishumayela ukuthi WayengonobuNkulunkulu, hhayi umuntu nje; WayenguNkulunkulu obonakaliswe enyameni, uNkulunkulu, iNgxenye kaNkulunkulu wothando, iziNgxenye ezinkulu ezehlayo zavezwa obala lapha emhlabeni zikaNkulunkulu. UJesu wayewuthando lukaNkulunkulu, olwakha umzimba uJehova qobo lwaKhe ahlala kuwo. Wayengukugcwala kobuNkulunkulu ngokomzimba. Lokho uNkulunkulu ayeyikho, Wakubonakalisa ngalowomzimba. Lowomzimba wawufanele ufe ukuze Akwazi ukugeza uMlobokazi ngelaKhe—ngelaKhe—ngeGazi laKhe.

161 Futhi bhekisisani, akagezwa kuphela uMlobokazi, athethelelwe, kodwa ulungisisiwe. Niyabo? Sewake walizama igama *lungisisa* ukubona ukuthi lichaza ukuthini na? Manje isibonelo, uma uMfowethu Green ezwile ukuthi bengikade ngiphuza, bengenza izinto ezimbi, bese ethola ukuthi angikwenzanga, khona-ke ubengafika, athi, "Ngiyakuthethelela, Mfowethu Branham."

162 "Uyangithethelela na? Angizange ngikwenze. Ungithethelela mayelana nani na?" Niyabo? Kodwa uma nginecala, khona-ke ngingathethelelwa, kodwa angikalungi, ngoba ngakwenza. Kodwa igama *lungisisile* lingukuthi "kube sengathi awuzange ukwenze nhlobo"—lungisisiwe. Khona-ke iGazi likaJesu Kristu lisihlanza kanjalo ezonweni, size sifakwe encwadini yokukhohlwa kukaNkulunkulu. Unguye Yedwa ongakwenza. Thina singeke. Singathethelela, kodwa singakhohlwa.

163 Bengingakuthethelela, kodwa ngiyohlala ngikhumbula ukuthi wenze lezizinto ezimbi. Khona-ke awulungile, uthethelelwe. Kodwa ebusweni bukaNkulunkulu uMlobokazi ulungisisiwe. Akazange akwenze kwase kuqaleni. Ameni. Umi lapho eshade neNdodana kaNkulunkulu emsulwa, akazange one kwasekuqaleni. Ngani na? Waziwa phakade; Wabhabheka kulokhu. Futhi manje ngenkathi Ezwa iQiniso futhi waphuma, iGazi laMhlanza. Futhi umi lapho emsulwa. Niyabo? U . . . Akukho-sono kuYe nhlobo.

164 Ngakho-ke, uMlayezo ubizela uMlobokazi ndawonye. Niyabo? Ukuhlokoma necilongo. Ngokusa okufanayo ngezwi elikhulu Wamemeza kakhulu ngalokho kuhlokoma, ne—nezwi futhi lavusa uLazaru. Ngezwi elikhulu Wamemeza, "Lazaru, phuma." Niyabo? Nezwi livusa—livusa uMlobokazi olele, abafile abalele.

165 Necilongo, ngokukhala kwecilongo, futhi nxa likhala, libiza . . . Njalo icilongo lalibizela uIsrayeli eMkhosini wamaCilongo (niyabo?), okwakungumkhosi wePentecostal,

umkhosi omkhulu esibhakabhakeni noMkhosi wamaCilongo . . . Futhi manje, icilongo lalimemezela ukubizelana ndawonye, ukubizelwa emkhosini. Futhi manje lokho yi—yisidlo sakusihlwa seWundlu esibhakabhakeni (manje, qaphela,)—ukubuthana ndawonye kuMlobokazi, uMkhosi wamaCilongo, iSidlo sakusihlwa soMshado.

Sikubonile emifanekisweni. Manje, qaphela nje umzuzwana ngaphambi kokuba sivale.

166 Bhekisisa, sikubonile emifanekisweni. Manje, uma nifuna ukufunda kuMathewu 18:16, kwathi, babili abafakazayo. Niyabo? KoNgcwele—uJohane I 5:7 njalonjalo . . . Okuthathu njalo kungufakazi. Ngabe kunjalo na? Kungukuqiniswa, into eyiyo. Ofakazi abathathu befakaza . . . "Ngomlomo wawofakazi ababili noma abathathu onke amazwi mawaqiniswe."

167 Manje bhekisisani, sibe nofakazi abathathu. Okuthathu ngufakazi. Manje, sesibenazo vele izinhlwitho ezintathu eTestamenteni eliDala (benikwazi lokho na?) njengofakazi. Manje qaphela! Kwaba nguEnoke; omunye kwaba nguElija; noMunye kwaba nguJesu. UJesu eYitshe lekhothamo manje, Uyafakaza. Niyabo? WayeyiTshe lekhothamo phakathi kweTestamente eliDala neliSha, ngoba Wayemele kuqala afe bese-ke kuba wuhlwitho. Wafa, waphila, wase ethi ukuhambahamba lapha nathi, wase-ke ehlwithelwa phezulu; ngoba WayeyiTshe lekhothamo elabopha omabili ndawonye. Emva kokuvuka kwaKhe nohlwitho (bukani!), emva kokuba esenze lokho futhi wafakazisa ukuthi iTestamente eliDala lapho . . . Sonke siyazi uEnoke wathathwa. Siyazi uElija wayiswa phezulu ngesivunguvungu (kunjalo na?) ngenqola yomlilo. NoJesu wafa, wembelwa, wavuka futhi wahlala lapha emhlabeni wase-ke ehlwithelwa phezulu, iTshe lekhothamo. Bathathu okufanele bafakaze. Ngabe kunjalo na?

168 Manje, sekubekhona uhlwitho olulodwa oselwedlule vele. Benikwazi lokho. Ake—ake sibone ukuthi singekufunde yini masinya impela. Asithole uMathewu isahluko 27, futhi asithole, cishe, ivesi 45 likaMathewu isahluko 27. Ake sibone ukuthi singekuthole yini lokho masinya impela futhi sibone ukuthi singeyithole yini imbijana kulokhu ezosisiza masinya impela—27 nama 45 ngikholwa ukuthi ngibhale phansi lapha. Asifunde.

> *Kepha kusukela ngehora lesithupha kwaba-mnyama emhlabeni wonke kwaze kwaba . . . lesishiyagalolunye.*
>
> *Kepha ngehora lesishiyagalolunye uJesu wamemeza ngezwi elikhulu, wathi, Eli, Eli, Lama sabaktani? okungukuthi, Nkulunkulu waMi, . . . ungishiyeleni na?*
>
> *Abanye kwababemi* ngakhona, . . . *zwile*, futhi *bathi, Lo ubiza uElija.*

Masinyane omunye kubo wagijima, wathatha ilula, waligcwalisa ngoviniga, walihloma emhlangeni, wamphuzisa.

Kepha abanye bathi,...sibone uma uElija eza ukumsindisa.

UJesu,...wamemeza ngezwi elikhulu, waf...(Izwi elikhulu, izwi elikhulu, qaphela, ngenkathi uJesu efa wamemeza ngezwi elikhulu.)...*wafa.*

Bheka, iveli letempeli ladabuka kabili kusukela phezulu kuze kufike phansi; umhlaba wazamazama, amadwala athi *aqhekezeka;*

Amathuna avuleka; imizimba eminingi yabangcwele ababelele yavuka,

Baphuma emathuneni emva kokuvuka kwakhe, bangena emzini ongcwele, babonakala kwabaningi.

169 Uhlwitho olulodwa selwedlule. Oluthathu lwenzeka eTestamenteni eliDala lwalabo ababelungiselele eleza kubo iZwi leNkosi. Niyabo? IZwi leNkosi leza kuEnoke. IZwi leNkosi leza kuElija. Wayengumprofethi. Niyabo? IZwi leNkosi lalinguJesu. Niyabo?

170 Qaphela eTestamenteni eliDala, labobangcwele beTestamente eliDala manje ngenkathi loluhlwitho lwenzeka. Bhekisisa ivesi 50: izwi laKhe elikhulu lavusa abangcwele beTestamente eliDala ngokufana nje nse njengoba izwi elikhulu lavusa uJesu—noma lavusa uLazaru. Niyabo? Izwi elikhulu lavusa. Nolwesibili lugcwaliswa kwabaseThesalonika II isahluko 4. Ake sithathe ukufunda—sifunde...Siyifundile nje emizuzwini embalwa edlule. Niyabo? "Angithandi bazalwane, ukuba ningabi-nakwazi, ngabalalayo, ukuze ningadabuki, ngisho..." Leyo ngabaseThesalonika I 4:12-18. Lolo—lolo kuyoba wuhlwitho lwesibili. Uhlwitho lwesibili luyoba ngukuhlwithwa koMlobokazi.

171 Abangcwele beTestamente eliDala usengene ebukhoneni baKhe, iparadesi alisekho. Nabangcwele beTestamente eliDala benyuka ngezwi laKhe elikhulu ngenkathi Ememeza kakhulu wayesefa. Ngoba ngani na? Umhlatshelo, inhlawulo yabo yezono zabo ababewulindele...Bekholwa ukuthi iWundlu eliphelele laliza, babenikela ngomhlatshelo wewundlu. Futhi ngenkathi Efa ephuma umoya, Wamemeza kakhulu ngezwi elikhulu, nabangcwele beTestamente eliDala bavuka. Qaphela ukuhlokoma nezwi ngapha, into efanayo ekufikeni kwaKhe. Niyabo? Waphuma umoya, futhi ngenkathi Enzenjalo umhlatshelo wawuphelele, neparadesi lathulula; nabangcwele beTestamente eliDala beza emhlabeni futhi, bahambahamba emhlabeni, base bengena naYe ohlwithweni lwaKhe.

172 UDavide washo ngapho, "Phakamani, nani masango aphakade, futhi niphakame."

173 Wathumba abathunjiweyo upha umuntu izipho. Ngenkathi abangcwele beTestamente eliDala bengena naYe, bathi, "Ingubani leNkosi yokulunga na?"

174 "Inkazimulo yeNkosi, onamandla kumabandla—ibandla elinamandla." Nampa bengena, bemasha. UJesu wathumba okuthunjiweyo. Futhi nangu Eza nabangcwele beTestamente eliDala, ne—bangena emasangweni amasha phezulu lapho, futhi bathi, "Phakamani, nani masango aphakade, futhi niphakame, nidedele iNkosi yenkazimulo ingene."

Izwi livela ngaphakathi, lathi, "Ingubani iNkosi yenkazimulo na?"

175 "INkosi, enamandla empini." Amasango asho avuleka. NoJesu uMnqobi wathumba abathunjiweyo labo ababeMkholiwe, neZwi liza kubo. Lapho abangcwele beTestamente eliDala belele phakathi lapho belindile. Wathumba okuthunjiweyo, wenyukela phezulu, wathatha abangcwele beTestamente eliDala wangena. Lukhona olulodwa uhlwitho oseluvele lwenzekile.

176 Uhlwitho olulandelayo olwenzekayo abaseThesalonika II lweBandla, uMlobokazi, ukuba avuswe ukuba ahlwithelwe enkazimulweni. "Thina esisekhona sisasele (lowo ngumzimba oshiywe lapha emhlabeni) asiyikubandulela noma sibavimbele labo abaleleyo; ngokuba icilongo likaNkulunkulu liyakukhala kuqala, nabafileyo kuKristu bayakuvuka. (Niyabo?) Futhi thina esisekhona sisasele siyakuhlwithwa kanye nabo."

177 Ngeliny'ilanga ngangimi ekhoneni lomgwaqo, futhi nga—ngangimi e—ngangimi ekhoneni lomgwaqo futhi ngiqaphele umviliyelo woSuku lokuThelelana amanzi. Futhi ngenkathi wenyuka, wenyuka ngomgwaqo, ngama lapho nendodana yami encane uJoseph. Nakho kufika—owokuqala kwakuyizimoto ezisindayo zempi ezindala zempi yokuqala eziza ngapha, izimotshwana ezindala ezisindayo zempi. Emva kwalokho kufika izimoto ezisindayo zempi amaSherman zempi entsha nezinganono ezinkulu nodalimede bemibhobho yazo ne—i—isinqamulo semibhobho kuzo njalonjalo. Emva kwalapho kufika amasosha, o—o—omama benkanyezi yegolide. Beseke nakho kuqhamuka isihlenga ne—kwehle njalo. . . Futhi ngokwehla njalo nakho kufika isihlenga, futhi ngaphambili kuso kwakuyithuna lesosha elingaziwa; futhi nakho kumi i—isosha limi lapho, umqaphi ethuneni. Nakho kumi isosha lasemkhunjini wempi ngakwelinye icala, netilosi ngakwelinye icala. Futhi kwakukhona isicelo esasidwetshiwe, futhi ngakwelinye icala kuhlezi umama wenkanyezi yegolide. Wayelahlekelwe umfana wakhe. Nakho kumi umakoti nekhanda lakhe ngale etafuleni ekhala, umfanyana omanikiniki ehlezi

lutsheku, nezinyembezi zehla ebusweni bakhe, wayelahlekelwe nguyise. Ngacabanga, "Ukudabuka okunje pho, njengoba ngimi lapha ngibuka, ngibabona labo abadala—ambalwa nje amasosha asesele, emasha ezansi lapho eyizinqekle futhi emadala, kanjalo, nenyumfomu yawo, kodwa eyiqhakambisa ngokuziqhenya, ngoba ayengamaMelika."

178 Ngacabanga, "O, Nkulunkulu wami, ngeliny'ilanga kuyofika ukuqhuma okuvela eZulwini, nabafile kuKristu bayovuka kuqala. Labobangcwele beTestamente eliDala emuva ngaleya, abalindile, kuyoqhuma baphume lapho kuqala futhi bangene ovukweni; siyovele sithi qathatha emgqeni, siyongena esibhakabhakeni; lemizimba emdala efayo iguqulwe yenziwe njengomzimba waKhe okhazimulisiweyo. Ku—kuyoba umviliyelo omkhulu kabi lapho Eqala ukuya ngasezulwini, ngezinye zalezizinsuku, kulesosikhathi sokuhlwithwa okusihlalele ngaphambili;" o, ngokuziqhenya beqhakambisa iGazi likaJesu Kristu ezifubeni zabo, uMlayezo kaNkulunkulu ehoreni ababephila kulo. Yilelohora esilibhekileyo, mfowethu.

179 Bhekani (sengivala nje manje), uhlwitho lwesibili, lonke—olokuqala selwedlule. Olwesibili seluseduze njengamanje, luzofika—seluseduze manje.

180 Manje, olwesithathu ufakazi ababili beSambulo 11:11 nele 12, okungukuthi laba yibo ababuya noMoya kaKristu ukuzofakaza kumaJuda njengoba uJosefa enza kubafowabo. Futhi niyakhumbula imizimba yabo efile yalala emigwaqeni izinsuku ezintathu nengxenye; wase-ke umoya wokuphila wangena kubo futhi bahlwithwa, basiwa eZulwini. Nazo izinhlwitho zakho ezintathu zeTestamente eliSha. Izinhlwitho ezintathu zeTestamente eliDala, zonke zedlula.

181 Manje, sesizilungiselele, silinde izinhwitho—uhlwitho lwabangcwele. Kukhulunyiwe ngakho kuzoba njalo.

182 Nxa uNkulunkulu esho noma yini, onke amazulu nomhlaba kodlula, kodwa leloZwi soze lehluleke. Ngenkathi uNkulunkulu esho emuva le kuGenesisi 1, Wathi, "Makube-khona ukukhanya" . . . Kungahle ukuba kwase kungamakhulu eminyaka ngaphambi kokuba kube-khona ukukhanya. Wathi, "Makube-khona isundu; makube-khona isihlahla se oki; makube-khona ugwadule; makube-khona intaba; makube-khona *lokhu*." Wakukhuluma. Niyabo? Futhi inqobo nje uma kwaku-ke kwaphuma emlonyeni waKhe kwaba yizwi, kufanele kubonakaliswe. Kufanele. Nxa . . .

183 Kwathi-ke ngeliny'ilanga Wababizela ngaphandle abantu baKhe, futhi Wayekhuluma endodeni ethiwa uMose ngeNsika yoMlilo, ukuKhanya, ongcwele, uMlilo ongathintwayo. NoMose wayenga . . . Abantu babengamkholwa uMose, ngakho Wathi, "Bakhiphele kulentaba."

184 Ngalokho kusa intaba yonke yayigcwele umlilo, futhi ibaneka, nemidumo, kanjalo, nabantu bathi, "Akungakhulumi uNkulunkulu; akukhulume uMose (niyabo?), funa sibhubhe."

185 UNkulunkulu wathi, "Angisayikukhuluma kubo kanje, kepha Ngiyakubavusela umprofethi. Futhi Ngiyakukhuluma ngaye, futhi uma akushoyo kuyofezeka khona-ke nikuzwe, ngoba Ngi—Nginaye." Manje, Wakhuluma lokho. Wathi lokho kuyofezeka.

186 Bukani lomprofethi uIsaya emi lapho, indoda, indoda ehlakaniphile, indoda eyayicatshangwa yinkosi ukuthi yayikahle, ngoba wayekade ehlala noUziya inkosi, owayeyindoda enkulu. Wazama ukuthatha indawo yomshumayeli ngesinye isikhathi futhi wangena, washaywa ngochoko. Futhi yilokho engakutshela oSomaBhizinisi. Ungalokothi uzame ukuthatha indawo yomshumayeli. Qhabo, mnumzane! Hlala khona nje lapho okhona. Niyabo? Yenza umsebenzi wakho, lokho uNkulunkulu akubeke—tshele khona. Uma ungumunwe, ungeze waba yindlebe. Uma uyindlebe, awusoze waba yikhala, ikhala noma iso. Niyabo? Hlala esikhundleni sakho.

187 Nawuzwa lowomlayezo ngeliny'ilanga ekusakazeni. *UkuZama UKwenzela uNkulunkulu iNkonzo*. [IZWI ELIKHULUNYIWE, Vol. 4 No. 8—Umhl.] UDavide inkosi egcotshiweyo, bonke abantu bememeza futhi bememeza kakhulu ukuthi kwakulungile, kodwa akazange alulekane nomprofethi kaNkulunkulu. Nendoda yafa, nayoyonke into yonakaliswa. Ungazami ukwenzela uNkulunkulu umusa. Linda kuze kube yisikhathi sikaNkulunkulu. Kuyeke kuze ngendlela yaKhe yokukwenza. "Ngizoqala lento enkulu, izokwenza *lokhu*." Qaphela, mfowethu.

188 Manje, uDavide wayazi kangcono kunalokho, uNathani wayesezweni ngalolosuku. Akuzange kwelulekwane naye nhlobo. Niyabo? Welulekana nezinduna zamakhulu nezinkulungwane. Bonke abantu bamemeza futhi bamemeza kakhulu futhi basina futhi . . .?. . . Babenakho konke ukunyakaza kwenkolo, kodwa kwakungekho emgqeni nasohlelweni lweZwi likaNkulunkulu, futhi kwehluleka. Noma yini enye engekho emgqeni nasohlelweni lweZwi likaNkulunkulu iyohluleka. YiZwi likaNkulunkulu kuphela eliyoma phakade. "Kodlula amazulu nomhlaba kodwa hhayi iZwi laMi."

189 Bhekisisani uIsaya, leyonsizwa ekhaliphile imi lapho. Khonamanjalo uMoya wamshaya. Akashongo kwehluka, wayengumprofethi. Wathi, "Bheka, intombi iyokhulelwa. Sizalelwa iNdodana—zalelwa uMntwana, siphiwa iNdodana. IGama laKhe liyakuthiwa uMluleki, iNkosi yokuthula, uNkulunkulu onaMandla, uYise ongunaPhakade. Ukuphela

kowaKhe . . . UMbuso uyakuba-semahlombe aKhe . . . ? . . . Ukubusa kwaKhe akuyikuphela." Yayingakusho kanjani leyondoda ngokuhlakanipha ukuthi intombi iyakukhulelwa na? Wonke umuntu wayekubhekile. Sekukhulunyiwe; kwakungu ISHO KANJE INKOSI. Kwakufanele kufezeke, ngoba kwakuyiZwi likaNkulunkulu ngokufanayo njengoba lalinjalo kuGenesisi ngenkathi Etshala lezozimbewu phansi ngaphansi kolwandle, ngenkathi umhlaba uyihlane elingenalutho, namanzi phezu kotwa. Niyabo, kwafanele kufezeke.

190 Futhi ngeliny'ilanga emakhulwini ayisishiyagalombili eminyaka kamuva isizalo sentombi sakhulelwa iMbewu kaNkulunkulu, iMbewu edaliwe. Yazala iNdodana. Yona leyoNdodana yama lapho ngeliny'ilanga Yase ithi, "Lazaru, phuma." Nomuntu owayesefe izinsuku ezine futhi esebolile, ikhala lakhe lashona phakathi, esenuka; waphuma. Wathi, "Ningamangali ngalokhu, ngokuba ihora liyeza (ameni!) lapho konke okusethuneni kuyolizwa Izwi leNdodana kaNkulunkulu." Ngakho-ke sekukhulunyiwe; kufanele kufike. Kuzobakhona uhlwitho.

191 O, he! Ngiyawukhumbula nje umlayezo wami wokugcina eCalifornia lapho engangicabanga ukuthi ngeke ngiphinde ngibuyele futhi, ngenkathi ngibikezela ukuthi iLos Angeles iyoshona ngaphansi kolwandlekazi. Futhi ISHO KANJE INKOSI, iyoshona! Isikwenzile; isikhukhulekile; isiphelile. Hora lini na? Angazi ukuthi nini, kodwa iyocwiliswa. Khona emva kwalokho ukuzamazama komhlaba kuqala ukudlukuza nokuxhuma.

192 Niyakhumbula, abaningi benu madoda nimi khona lapho, lelodwala ngalelolanga ngenkathi leyoNgelosi yehla lapho nalokho kuKhanya noMlilo kuwa kuvela eZulwini kwazungeza idwala ngenkathi simi lapho, amadwala esakazeka ephuma entabeni, futhi kwehlela ngaphesheya lapho. Futhi kwaqhuma kathathu kanzima; ngathi, "Ukwahlulela kuzoshaya Ugu lwaseNtshonalanga." Izinsuku ezimbili emva kwalokho iAlaska yacishe yacwila.

193 Khumbulani, yena lowoNkulunkulu owasho lokho, wathi iLos Angeles ilahliwe. Futhi isiphelile. Angazi nini; ngeke nganitshela.

194 Ngangingazi ukuthi ngasho lokho. Kodwa lomfowethu lapha ngikholwa ukuthi kwaku . . . Qha, omunye wamaMoselys, ngiyakholwa, wangikhiphela emgwaqeni ngaphandle lapho. Ngangingazi ukuthi kwakuyini ngaze ngabuka emuva. Futhi ngabuka emuva emBhalweni, noJesu wathi, "Kapernawume, Kapernawume, kukangaki . . . Wena oziphakamisele (njalo) phezulu eZulwini uyakwehliselwa ehayidese, ngokuba uma imisebenzi emikhulu yayenziwe kuwe eyayi—yenziwe eSodoma, ngabe lisami nanamuhla." Futhi cishe iminyaka eyikhulu

namashumi amahlanu kusukela lapho—iSodoma lase livele liphakathi emhlabathini—khona-ke iKapernawume lisemanzini nalo namhlanje.

195 Futhi lowoMoya kaNkulunkulu ofanayo owasho zonke lezizinto futhi wenza zonke lezizinto, Wathi lapho, "O muzi, Kapernawume, wena owazibiza ngegama lezingelosi, iLos Angeles. Uziphakamisele kakhulu eZulwini. (Yona impela impande nesihlalo sikaSathane. Niyabo?) Uziphakamisile."

196 Abashumayeli, kuyindawo yamathuna kubo. Amadoda alungileyo aya lapho afike afe njengamagundwane. Umonakalo onje.

197 "Wena ozibiza ngegama lezingelosi, uma imisebenzi emikhulu yayenziwe eSodoma engabe yenziwe kini, beliyoma namhlanje. Kodwa ihora lakho selifikile." Qaphela ubuke. Uma kungenjalo, ngingumprofethi wamanga. Niyabo? Nanto, lilele lapho.

198 Ngiyakhumbula ngalobobusuku . . . Phambili kokuba ngibone lokho, ngibone lokho uMlobokazi ayoba yikho. Ngama lapho futhi ngabona inenekazi elincane elihle ligqoke nje ngokufanelekile nezinto limasha ngapha. Kwakukhona Owayemi ngakimi embonweni, futhi ngabona bathi, "Lokho uMlobokazi ayoba yikho." NgaMbona edlula. Beza ngakulelica base behamba bazungeza.

199 Futhi ngakuzwa kwenyuka; i—ibandla lalenyuka livela ngakuleli elinye icala. Nakho kufika ibandla lase Eshiya. O, ukhuluma ngokungcola. Nakhu kufika ibandla laseYurophu. O, he! Ngase-ke ngizwa umgqashiyo uza; futhi kwakunguNkosazana Melika, ibandla. Futhi wayengagqoke ngisho nazingubo. Wayenamaphepha, njengamaphephandaba, ampunga, ewabambe ngaphambili kuye, edansa ngomgqashiyo—uNkosazana Melika ibandla.

200 Ngama lapho ebukhoneni baKhe. Ngacabanga, "O, Nkulunkulu, njengomfundisi, uma lokho kungokungcono ukwedlula konke esingakwenza, o, o!" Uyazi ukuthi uphatheka kanjani. Ngase-ke ngicabanga, "Nkulunkulu ngifihle; uma nje ngingasuka lapha. Uma konke lokho esikwenzile, futhi kuyilokho esikuvezile, uma kuyilokho oku . . . "

201 Kwathi—ke ngenkathi labobesefazane bedlula, bonke benza zonke izinhlobo zokuzibinya nezinto, nezinwele ezimfishane, nobuso obupendiwe. Futhi lapho bedlula kanjalo, ababefanele ukuba yizintombi kuKristu . . . Futhi lapho ledlula kanjalo . . . Ngaphendula ikhanda lami, niyazi nalokhu . . . Bebambe nje lokho phambi kwami; kwa—kuyihlazo, ingemuva labo. Futhi lapho babehamba kanjalo.

202 Futhi ngaphendula ikhanda lami ukukhala kanjalo. Ngathi . . . Nga—ngangingakwazi ukukumela lapho, Yena emi lapho, mina ngazi ukuthi mina umfundisi webandla nokuthi

yilokho engiMvezele khona. Ngathi, "O, Nkulunkulu, angikwazi ukukubuka. Angife. Angi—angishabalale," futhi kanjalo.

203 Futhi kwathi nje kungaphuma—njalo omunye wawo wayefika, babephumela endaweni ethize bese bencipha, futhi nje ngangiwuzwa umsindo wakho lapho kumuka. Ngaseke ngizwa into enjengo *Phambili Mabutho angamaKristu*. Futhi ngabheka, futhi nakhu kuza lesosigejane sabangcwele samantombazane amancane ngayo impela indlela ababeyiyo, bonke begqoke ngokufanelekile, izinwele zabo zilenga zehla zayoshaya emhlane wabo, besulekile, behlanzekile, bemasha kanje ngesinyathelo seVangeli. WayeyiZwi. Futhi kwakubukeka sengathi yilowo nalowo uvela kuzozonke izizwe. Ngangikubuka lapho bedlula, futhi ngababona bedlula. Esikhundleni sokuba behle, baqala ukwenyuka. Futhi ngabhekisisa omunye wabo ezama, ababili noma abathathu babo bezama—bephuma emgqeni; ngamemeza kakhulu, "Hlalani emgqeni!" Nombono wangishiya, futhi ngangimi kulelikamelo ngimemeza kakhulu, "Hlalani emgqeni!" Umugqa o . . .

204 Ngiyamangala, ngabe sekuvele kwedlule na? Ngabe uMlobokazi usevele ubiziwe na? Ngabe yilokho esedlula kukho namhlanje na? Uzofanele abunjwe futhi enziwe abe ngumfanekiso kaKristu, noKristu uyiZwi. Yileyonto kuphela. Niyabo, kuphakathi lapho, eZwini, nje kuyi . . . Niyabo, akukho neyodwa into engenezelwa. Kungebe ngowe—wesifazane one—isandla esisodwa njengendoda nesinye isandla esinesidladla njengenja; kufanele kube yilo ncamashi iZwi leNkosi, njengoba EyiZwi. UMlobokazi uyingxenye yoMyeni. Umfazi uyingxenye yendoda yakhe, ngoba ukhishwa endodeni. UEva wayeyingxenye kaAdamu ephuma ohlangothini lwakhe. Futhi kanjalo noMlobokazi, akathathwa ehlelweni, kodwa uthathwa esifubeni seZwi likaNkulunkulu lalolusuku.

205 Uhlwitho:

> Icilongo leNkosi liyokhala;
> Abafele kuKristu bayovuka,
> Babelwe nenkazimulo yovuko lwaKhe;
> Lapho abakhethiwe beyobuthana kwikhaya
> labo ngale kwesibhakabhaka,
> Nxa ebizwa amagama phezulu laphaya . . .
> (Sonke masizame ukuba lapho, bangane.)

206 UNkulunkulu anibusise. Sekukhulunyiwe; kufanele kufezeke. Kuzofezeka! Futhi bantu abancane, akekho ofuna ukufa; akekho ofuna uku—ukulahleka. Ake nginitshele, noma ngabe wenzani, angikhathali ukuthi uya kangakanani ebandleni nokuthi wethembeke kangakanani ebandleni . . . Lokho kuhle; akukho okumelene nalokho; ufanele uye ebandleni. Kwenze lokho; qhubeka nokuya ebandleni, kodwa noma ngabe kuyini, lahlani amasiko enu futhi niqhubeke njalo nize niyongena

kuKristu; ngoba lizokhala ngolunye lwalezizinsuku, futhi nizobanjwa nophawu lwesilo kini futhi ningazi ukuthi luyini size sedlule kakhulu isikhathi. Kunjalo impela!

207 UNkulunkulu anibusise. Ngiyaxolisa ukunibambezela. Futhi khumbulani, sengibalibazise isikhathi eside kakhulu lapha; kunjalo. Nomnikelo eningithathele wona, enginganicelanga ukuba nikwenze lokho, Mfowethu... Lokho okwami...Lokho ngubumnene. Thathani lokho nikhokhele lelihhotela labashayeli bezimoto i—isikhathi eseqile, ngoba ngililibazisile. Benginezinto nje ezimbalwa lapha. Nginesishiyagalombili noma ishumi lamakhasi amanye ngalolohlwitho lapho, kodwa ngi—nje angibanga naso isikhathi sokukunikeza.

208 UNkulunkulu anibusise! Niyayithanda iNkosi uJesu na? Ake sime nje sithule umzuzu manje, ngokuthula, ngenhlonipho. Futhi khumbulani ukuthi ngitheni. Khumbulani, sisemahoreni okugcina. Lezi...?

Izizwe ziyehlukana;
UIsrayeli uyaphaphama;
Izibonakaliso iBhayibheli elazibikezelayo:
Izinsuku zabeZizwe zibaliwe ngokwesaba okuthiyayo.
Buyani, o bahlakazekileyo, kwabakini.
Usuku lokuhlengwa seluseduze;
Izinhliziyo zamadoda zehlulwa ngukwesaba.

Gcwaliswani ngoMoya,
Izibani zenu zilungisiwe zahlanzwa.
Bhekani phezulu, ukuhlengwa kwenu sekuseduze. (Niyakwazi lokho na?)

Abaprofethi bamanga baqamba amanga;
IQiniso likaNkulunkulu bayaliphika; (Siyazi ukuthi konke kuliqiniso, asazi na?)

Ng'yaMthanda, ng'yaMthanda,
Ngoba Wangithanda kuqala,
Wang'thengel'insindiso
Emthin'eKalvari.

209 Bangaki abaMthanda ngempela, phakamisa isandla sakho. Manje, ngifuna nina nisacula leli futhi, nixhawulane nomunye oseduze, futhi uthi, "UNkulunkulu akubusise, sihambi!" Siyizihambi asisizo yini, izihambi nabafokazi na?

Ng'yaMthanda, (Kanjalo-ke, kuze kuyofika ngale kwetafula.) ng'yaMthanda,
Ngoba Wangithanda kuqala,
Wang'thengel'insindiso
Emthin'eKalvari.

210 Niyafuna ukwenza uhlwitho na? Bangaki abakhathalele ekwenzeni uhlwitho, thanini, “Nkulunkulu, ngifuna ukulwenza ngenhliziyo yami yonke.”

Bambelela ESandleni sikaNkulunkulu Esingaguqukiyo. Niyalazi iculo na? Uyalazi, Dade na? *Bambelela ESandleni sikaNkulunkulu Esingaguqukiyo*. Angazi ukuthi . . . Kukhonani phakathi . . . ? . . . Kuyini . . . Hhe?

Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Yakha amathemba akho ezintweni zaphakade,
Bambelela esandleni sikaNkulunkulu esingaguqukiyo!

Niyakuthanda lokho na?

Nxa uhambo lwethu seluphelile,
Uma kuNkulunkulu ubuqotho,
Elihle nelikhazimulayo ikhaya lakho enkazimulweni,
Umphefumulo wakho owethabile uyolibona!

Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Yakha amathemba akho ezintweni zaphakade,
Bambelela esandleni sikaNkulunkulu esingaguqukiyo!

Ngifuna ukhothamise ikhanda lakho okomzuzwana nje manje.

Ungafisi ingcebo yalelizwe eyize,
Ebuthuka ngokushesha kangaka,
Funa ukuzuza igugu lasezulwini,
Awasoze edlula!

Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Bambelela esandleni sikaNkulunkulu esingaguqukiyo!
Yakha amathemba akho ezintweni zaphakade,
Bambelela esandleni sikaNkulunkulu esingaguqukiyo.

211 Manje amakhanda enu ekhotheme nalokhu kusengqondweni, sazi ukuthi sikhothamisa amakhanda ethu othulini lapho esathathwa khona, ngeliny’ilanga siyobuyela; wazi ukuthi unomphefumulo phakathi lapho ozophendula kuNkulunkulu . . . Futhi uma uzizwa ukuthi nje awukalulungeli lolohlwitho, ukuthi uma belungafika kulobubusuku, futhi

ufuna ukukhunjulwa emkhulekweni, vele uphakamise isandla sakho. Asinayo indawo yokubizela e altare. I altare lakho lisenhliziyweni yakho empeleni. Phakamisa isandla sakho. UNkulunkulu akubusise, wena, wena. Wo! "Ngizizwa ukuthi angikalungeli, Mfowethu Branham. Ngi—ngi—ngempela ngi—ngifuna ukuba ngumKristu. Ngizamile ukuba nguye, kodwa bekulokhu njalo kukhona okulahlekile. Ngi—ngiyazi ukuthi a—angikho nje lapho engifanele ukubakhona. Yiba nomusa, Nkulunkulu. Ngiphakamisa isandla sami, yiba nomusa kimi." Manje, ezinye ezingamashumi amabili noma amashumi amathathu izandla bese sivele ziphakeme kuleliqenjana. Ziningi siyaphakama.

212 Nkulunkulu othandekayo, Uyazi ukuthi kukhonani emva kwalesosandla phansi lapho kwenhliziyo. Ngiyakhuleka, Nkulunkulu othandekayo . . . Yinye kuphela into engibophezeleke kuyo, leyo ingukukhuluma iQiniso. Futhi Nkulunkulu othandekayo, bafuna ukusindiswa. Bafuna ngempela uku . . . A—abafuni nje into nje eyidlingozi elithize, ukuvusa amandla okuthize, inqubo ethize yehlelo, isivumokholo esithize, imfundiso ethize engenakuphikiswa eyenezelwe. Bayaqonda, Baba, ukuthi kuthatha elingaxutshwe nalutho elimsulwa iZwi likaNkulunkulu. Konke okunye kuyodlula, ngisho namazulu nomhlaba, kodwa Lona ngeke. Futhi uma siba yileloZwi, umhlaba uyodlula ngaphansi kwethu, kodwa singeze sedlula, ngoba siyileloZwi, uMlobokazi woMyeni.

213 Ngikhulekela lowo nalowo, ukuthi Uzobapha, Baba, njengomkhuleko wami oqotho . . . Futhi ngiyaxolisa, Baba, ngokuba novalo kangaka kulobubusuku, ngigxumela lapha sekuhambe isikhathi, no—nokuqhaqhazela, futhi ngisho amazwi ngokuwephula nokuwanqamula. Ngandlela thize, Moya oNgcwele omkhulu, axhume ngendlela okungeyaKho yobuNkulunkulu. Bese uwethula ezinhliziyweni zabantu ukusukela enhliziyweni yami nenjongo nempokophelo enginayo enhliziyweni yami kukho. Ungekwenze na, Nkosi. Futhi usindise ongasindiseka futhi umdonsele kuWe, Nkosi. Futhi sengathi singalilungela lelohora lohlwitho eseliseduze. Ngokuba ngikucela eGameni likaJesu. Ameni.

UNkulunkulu anibusise. Manje umphathisihlalo we—wengqungquthela.

UHlwitho ZUL65-1204

(The Rapture)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeMgqibelo kusihlwa, ngo Disemba 4, 1965, eRamada Inn, eYuma, eArizona, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1996 ngabe:

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