

# UPHAWU LWESINE



Sanibona kusihlwa. Sikhothamisa amakhanda ethu manje okomzuzwana nje, ngomkhuleko.

<sup>2</sup> Baba wethu waseZulwini nonoMusa, sisondele kuWe futhi kulobubusuku, manje, eGameni leNkosi uJesu, ukunika Wena izibongo ngolunye usuku. Futhi sicela manje okwezibusiso zaKho ngenkonzo kulobubusuku. UMoya oNgcwele mawufike futhi usinike ukuhunyushwa kwalezizinto esizifunisisa kakhulu. O Nkulunkulu, kwangathi kungaba yigugu kakhulu ukuthi sonke singahlanganyela sizungeze iZwi ngangokuthi, ukuthi, uma sesisuka, sizokwazi ukuthi sithi, “Izinhliziyi zethu bezingavuthi yini phakathi kwethu lapho Ekhulumisana nathi endleleni na?” SiyaKubonga ngalokho Abeyikho kithi, futhi sethemba ukuthi Uzosala nathi njengoba siqhubeka nohambo, ngokuba sikucela eGameni likaJesu. Amen.

<sup>3</sup> Sijabula kakhulu ukubuyela endlini yeNkosi, kulobubusuku, enkonzweni futhi! Futhi siyjabula. Ngijabula kakhulu ukuthi . . .

<sup>4</sup> Ngicabange nje ukuthi Lolu belungezukuphika, kodwa ekugcineni Lufikile. Futhi ngakho ngibonga kakhulu, ukuthi ngokuba ngowokugcina walabobagibeli bamahhashi amane, engicabanga ukuthi ngomunye wemiLayezo emikhulu eBandleni ngalesisikhathi.

<sup>5</sup> Angilwazi Olunye ukuthi luyini. Ngiluthatha nje usuku nosuku, njengoba ELwembula nje. Ngizama uku—ukuLunikeza, nge . . . njengoba Enginika Lona.

<sup>6</sup> Ngabe niyasijabulela i—isibusiso na? [Ibandla lithi, “Amen.”—Umhl.] Niqaphelile ukuthi Lukanjani nje, ngokusebenzisana naleyominyaka yebandla, nje ukuthi nje Lufitha kanjani phakathi nje ngokuphelele nayo na? Kukanjalo ukuthi ku . . . Kimi, kukhombisa ukuthi ngu—nguMoya oNgcwele ofanayo onikeza iminyaka yebandla, uMoya oNgcwele ofanayo ngaleyonkathi unikeza Lolu, niyabo, ngoba kuhlanguke thaqa ndawonye; konke isenzo esisodwa esikhulu sikaNkulunkulu, ezikhombisa Yena luqobo ngezindlela ezehlukene.

<sup>7</sup> Niyaqaphela, ngenkathi Ezikhombisa Yena uqobo kuDanyeli, emibonweni, kwakuyoba khona ukumelwa kwento eyodwa, njenge—ngembuzi kulendawo, noma mhlawumbe isihlahla; nendawo elandelayo kwakuzoba yisithombe esibazwe ngetshe. Ne—ne—nezinto Azenza, ekwenza, into efanayo ngaso sonke isikhathi, nje qinisekani ukuthi asikugeji.

<sup>8</sup> Manje, ngixhuxhume ngempela emizuzwaneni embalwa nje edlule, mina ngikhuluma nenenekazi elincane lihlezi lapha,

cishe elinemyaka engamashumi ayisishiyagalombili-nanhlanu ubudala. Futhi li . . .

<sup>9</sup> Kungekudala, ngaphambi nje kokuba ngisuke ukuba ngiphumele entshonalanga, ngani, kwakukhona i—intombazane encane phezulu eOhio, eyayi, ngicabanga kanjalo, eyayibulawa yisigaba sokugcina selukhemiya isifo sokuphelelwa yigazi emzimbeni. Manje, ilukhemiya isifo sokuphelelwa yigazi emzimbeni singumdlavuzwa emgudwini wegazi. Futhi, o, into encane yayi, niyazi, isimo esesabeka kangaka, ukuthi kwakungasekho-themba ngayo nhlobo. Babeyifunza ngemithambo, ukuhlinzwa. Futhi ngakho babengumndeni ompofu ngempela. Futhi ba . . .

<sup>10</sup> UNkk. Kidd, lapha, noMfowethu Kidd, babatshela ngeNkosi iphendula umkhuleko kakhulu kangaka. Futhi bahlangana ndawonye, ngiyacabanga, base beqasha omunye, base beletha intombazane encane beyehlisa. Futhi yayiyintombazane encane enhle kakhulu, cishe, o, isithupha, iminyaka eyisikhombisa ubudala. [Udade uthi, “Iminyaka eyisishiyagalolunye.”—Umhl.] Iminyaka eyisishiyagalolunye. Futhi—futhi yayingemuva lapho ekamelweni. Ne . . .

<sup>11</sup> Futhi ngenkathi siya phambi kweNkosi, uMoya oNgewele wanikeza izwi kuyo. Futhi badingeka ukuba bayithathe, futhi bedingeka bayithathe futhi bayiphe ukudla, niyazi, leyondlela. Futhi ngenkathi isuka, yayikhalela ihembega, futhi, ngakho, idla ukudla kwayo ngomlomo. Futhi bayinika ihembega, futhi nje baqhubeka beyipha ngokwemvelo.

<sup>12</sup> Ngesikhathi esifishane, izinsuku ezimbalwa, bayithathe bayibuyisela kudokotela. Futhi ba . . . Udokotela wavele nje akangaqonda. Wathi, “Sengathi bekungekho, ngisho nokuthi kwakungesiyo intombazane efanayo.” Wathi, “Ngani, a—akukho ngisho nowodwa umkhondo welukhemiya isifo sokuphelelwa yigazi emzimbeni ngakho, asikho-ndawo, asikho-ndawo nhlobo.” Ngakho, futhi, yayifa. Base bevele beyidelile; nje beyipha ukudla ngemithambo yayo. Yayisivele isijike yaphuzi. Niyazi ukuthi babanjani. Futhi ngakho ba . . . Futhi manje isisesikoleni, idlala nabanye abantwana, ijabule nje ngakho konke.

<sup>13</sup> Kungikhumbuza ngolunye udaba lwalokho. Ngolunye usuku, ngisanda kufika ekhaya nje, kwakukhona i . . . Uma ngingaphosisi, kuphakathi kokuthi babengabantu abangamaEpiscopalians noma amaPresbyterian, ababelethe intombazane encane yaseKansas. Nodokotela base beyidelile, inelukhemiya isifo sokuphelelwa yigazi emzimbeni. Futhi bayinika, ngiyakholwa, izinsuku ezine ukuba iphile; yayisifike ebumini obukhulu. Ngakho bathi bachitha nje lezozinsuku ezine beza ngapha, bedabula emilaleleni yeqhwa nezinto, ezweni lonke, beyilethela ukuba ikhulekelwe. Nomkhulu, obonakala

enomoya omuhle kabi, indoda esikhulile, yayisinezinwele ezimpunga.

14 Futhi babekade benayo, vele, izinsuku ezimbili, ezansi lapha ehotela elincane labahamba ngezimoto. Ngi—ngiqagele alisamile lapho manje, ngapha kweSilver Creek. Futhi ngakho ngehla ngalobo busuku ukuyoyikhulekela. Kwakuse eli ekuseni. Ngingena ngalobobusuku, ngiphuma edolobheni, ngase ngehla. Nobaba osekhulile... umkhulu wayehamba kwiphansi lendlu. Futhi, umama, ezama ukunakekela umntwana.

15 Futhi ngenkathi ngiguqa ukuba ngikhuleke, uMoya oNgcwele wembula kimi imfihlo eyayiphakathi kuka—kamama nobaba, ngento ethile ababeyenzile. Ngababizela eceleni ngase ngibabuza ngayo. Baqala ukukhala, bathi, “Kunjalo.”

16 Ngase ngibuka emuva, ngase ngibona intombazane encane idlala ingqathu, ihamba, idlala. Futhi manje umntwana omncane... Cishe esikhathini esingamaviki amathathu, bangithumela isithombe sentombazane encane, isibuyele esikoleni, idlala ingqathu, futhi yayingasenalukhemiya isifo sokuphelelwa yigazi emzimbeni, nhlobo.

17 Manje, manje, lezozimfakazo ngokoqobo ziyiqiniso elingubufakazi beqiniso, niyabo. Ngakho, uNkulunkulu wethu ungowangempela kakhulu, niyabo. SiyaMkhonza nje futhi—futhi siyaMkholwa. Futhi—futhi ngi—ngiyazi ukuthi Ungowangempela.

18 Manje, ngizama okwami okwedlula konke manje, futhi ngenkathi into ethize, ngaphakathi, ephakathi phakathi kwethu, isebenza indlela yaYo yokwedlula. Futhi manje sizozama, kulobubusuku, ngomusa kaNkulunkulu, ukuthatha loluPhawu lweSine, futhi sibone ukuthi uMoya oNgcwele uzothini kithi, kuLo.

19 Manje ngizofunda i—iSambulo, isahluko 6, futhi ngiqale ngevesi 7; 7 nele 8. Njalo kunamavesi amabili; elokuqala yisimemezelo, nevesi lesibili yilokho akubonayo.

*Nalapho livula uphawu lwesine, ngezwa izwi lesidalwa sesine—sine sithi, Woza ubone.*

*Ngase ngibona, futhi bheka nanto ihashi elimpofu: nohlezi phezu kwalo (ohlezi) igama lakhe lalingukuFa, neHayidese lalandelana... naye. Base benikwa amandla phezu kwezingxenyane ezine kokomhlaba, ukuba babulale ngenkamba, nangendlala, nangokufa, nange... zilwane zomhlaba.*

20 Manje, iNkosi ayisisize manje ukuba siqonde Lolu. Luyimfihlakalo.

21 Manje, ukubona kancane nje into ingakabonwa uwonkewonke, ukwesekela, njengoba senza iminyaka yebandla, lababagibeli nalezi ukwephulwa kwaleziziMpowu. Manje, ukuze

nje sikufake engqondweni yethu, sikhulume kancane size sizwe ukuthi yisikhathi esifanele sokukhuluma.

<sup>22</sup> Manje, siqaphelile manje, ukuthi, ukwep hulwa kweziMpawu, kuyiNcwadi yokuHlengwa enamekwe ngophawu. Bese-ke iNcwadi igoqwa njengombhalo ogoqwayo, njengoba nje yayinjalo indlela endala.

<sup>23</sup> [UMfowethu Branham ufanekisa ngokwenza ukugoqwa nokunamathiselwa ngophawu kombhalo ogoqwayo, ngokusebenzisa amashidi ephepha—Umhl.] Kwakungesiyo incwadi ya*loluhlobo*; ngoba lena isanda kungena khona maduze nje, lezi uhlobo lwezincwadi, kokwedlule, o, ngiqagele iminyaka eyikhulu namashumi amahlanu, noma okuthize, amakhulu amabili. Bese kuthi-ke bayigoqe, bese-ke beshiya ekupheleni ingagoqiwe. Njengoba nginits shelile ukuthi kwakwenziwa kanjani, nemiBhalo, ukuthi utholakalaphi, nakuJeremiya, kanjalonjalo. Bese-ke elandelayo yayigoqwa ngapha nangapha, bese ekupheleni iyekwe ingagoqiwe, futhi yona *kanjalo*.

<sup>24</sup> Futhi ngayinye kwakuluPhawu. Futhi kwakuyiNcwadi enamathiselwe ngezimpawu eziyisikhombisa, futhi yayiyi... Akukho-muntu... Ngenkathi be... KwakuyiNcwadi yokuHlengwa enamathiselwe ngezimpawu eziyisikhombisa. Ngiyaxolisa.

<sup>25</sup> Futhi, manje-ke, akukho-muntu eZulwini noma emhlabeni, noma ngaphansi komhlaba, owayefanele ukuYivula noma ngisho abuke kuYo. NoJohane wakhala, ngoba akafumananga-muntu... Ngoba, uma leyoNcwadi yayingathathwanga esandleni soMnikazi wasekuqaleni... Lapho, Yayikade ilahlwe nguAdamu noEva, futhi yabuyela emuva, emva kokuba sebelahlekelwe amalungelo abo eZwi, izithembiso, ifa labo.

<sup>26</sup> Bona, khumbulani, balawula umhlaba. Wayengu—wayengukulunkulu omncane, ngokuba wayeyindodana kaNkulunkulu. Nendodana kaNkulunkulu ingu—ngu—ngukulunkulu omncane. Manje, lokho akuphambene nomBhalo. Ngiyazi lokho kuzwakala kuyisimanga.

<sup>27</sup> Kodwa uJesu wathi, “Uma nibiza bona, eleza kubo iZwi likaNkulunkulu...” Futhi liza kubani iZwi likaNkulunkulu na? [Ibandla lithi, “Baprofethi.”—Umhl.] Abaprofethi. “Uma nibiza bona, iZwi likaNkulunkulu eliza kubo, ‘ngonkulunkulu,’ ningangilahla kanjani Mina uma Ngithi NgiyiNdodana kaNkulunkulu na?” Niyabo?

Futhi, manje, babengonkulunkulu.

<sup>28</sup> Futhi muntu, uma uba ngozalwa emndenini wegama lomndeni wakini, uyindodana, nengxenye kayihlo.

<sup>29</sup> Kwase kuthi-ke—kuthi-ke ngenkathi kungena isono, sathola umuntu ewela igebe. Ne—negazi lezinkunzi nezimbuzi, lasibekela, kodwa alisusanga. Kwaze kwathi, isisusamabala

sangempela iBlishi safika, esasingasusa ibala lesono futhi sisihlakaza sibe yizicucu ngokuphelele, bese sisibuyisela emuva phezu komphendukezeli waso wasekuqaleni, lowo kwakunguSathane.

<sup>30</sup> Ngenkathi sibuyela kuSathane, ulindela isikhathi sakhe sokushabalaliswa Phakade. Manje, lokho kukhombisa esikukholwayo. Sikholwa ukuthi uyoqothulwa ngokoqobo futhi ashabalaliswe.

<sup>31</sup> Ngikholwa ukuthi isono siyohlakazwa. Futhi uma sesivunyiwe, phezu kwezisekelo zeGazi likaJesu Kristu, kufana nokuconsisela iconsi lika inki omnyama enqwatsaneni yesisusamabala iblishi Clorox. Sivele nje sisihlakazele ezithakweni zemvelo, bese sisibuyisela emuva siyothi ngqi ukuya lapho sivela khona. Niyabo? Futhi yile yondlela iGazi likaJesu Kristu elenza ngayo.

<sup>32</sup> Manje-ke, lokho kubeka indoda ngaphesheya kwegebe futhi, njengendodana kaNkulunkulu. Niyabo? Bese kuthi-ke e—bese-ke eba yi—yi... Ngani, ngisho i... Amandla adalayo kaNkulunkulu akuyo. Futhi, okungenani, nxa uNkulunkulu engahle ayale ukuba kwenziwe, kuzokwenziwa. Futhi sibuyela emuva. Ukuthi nxa u—u . . .

<sup>33</sup> UMose, phansi kwegazi lezinkunzi; futhi ngenkathi ehlangana nalokho kuKhanya, iNsika yoMlilo kulesosihlahla esivuthayo. Wayesema, ezansi lapho, ngokuthunywa uNkulunkulu ayemnike khona. Futhi wayengumprofethi. Futhi ngenkathi iZwi leNkosi lifika kuye, wakhuluma, futhi ngisho nezinto ezadalwa yiZwi. Niyabo?

<sup>34</sup> Manje, uma lizokwenza lokho phansi kwalokho, igazi lezinkunzi, kuthiwani-ke ngeGazi likaJesu na? Alisibekelanga; kodwa lasisusa, nya. Futhi umi eBukhoneni bukaNkulunkulu, njengendodana ehlangiwe. Manje, niyabo, iBandla likude ngaleya kwezinga lalo lokuphila. Futhi ngicabanga ukuthi, izikhathi eziningi kakhulu, sihamb'esinxiba ukudla esikhundleni sokuba ngempela siphume futhi sibhekane nendaba-mlonyeni.

Nginento engifuna ukuyisho, futhi ngi—ngizoyisho ngesikhathi.

<sup>35</sup> Futhi manje qaphelani ukuthi kunento engalungile ndawo ndawo emabandleni. Futhi ngicabanga ukuthi yizinqubo zamahlelo esonte imiqondo yabantu, kanjalonjalo, sebeze abazi ukuthi bazokwenza kanjani. Kunjalo.

<sup>36</sup> Kodwa siyethenjiswa ukuthi Lwaluyokwembulwa. Futhi manje nanto iziMpawu eziyisiKhombisa leNcwadi enamathiselwe ngazo. NalezoziziMpawu eziyisiKhombisa manje... .

<sup>37</sup> Bese kuthi-ke emva kokuba leziziMpawu eziyisiKhombisa seziphelelisiwe, siyathola, eSambulweni 10, kwakunemiDumo eyimfihlakalo eyisikhombisa uJohane athunywa ukuba ayilobe, kodwa-ke wanqatshelwa ukuloba leyo. Futhi ngesikhathi saleyomiDumo, sithola uKristu, noma, “Ingelosi yehla ngothingo, yase ibeka izinyawo zaYo ezweni nasolwandle, yase ifunga ukuthi isikhathi sase siphelile, ngalesosikhathi.”

<sup>38</sup> Bese kuthi-ke siyathola—siyathola, ukuthi ekwambulweni kweziMpawu, ukuthi i—iWundlu lase lisukile emsebenzini waLo wokulamulela njengoMelayo, futhi lase liphumile manje ukubiza amalungelo aLo, wonke lowo Elalimhlengile ngokufa kwaLo.

<sup>39</sup> Futhi, manje-ke, akekho owayengayivula iNcwadi. Akekho owayeYiqonda. YayiyiNcwadi yokuHlengwa. NoNkulunkulu uBaba, uMoya, wayenaYo ngesandla saKhe, ngoba uKristu wayesesiHlalweni sobukhosi njengoMlamuleli, okunguyena kuphela uMlamuleli. Ngakho-ke, kwakungebekhona ongcwele, kungekho-Mariya, kungekho-Josefa, kungekho lutho olunye, kulelo altare, ngoba kwakuyiGazi. Nokuyilona kuphela iGazi likaJesu elalingenza ukubuyisana, ngakho akukho okunye okwakangama njengoMlamleli. Kunjalo. Kwakungekho lutho olunye.

<sup>40</sup> Ngakho wonke lomqondo wokunxusela ngoJuda kwezombusazwe, nokunxusa ngoCecilia oNgcwele ngenye into, lowo ngumbhedo. Lokho akusikho. . . A—angisho ukuthi labobantu abathembekile futhi abaqotho. Angisho ukuthi aniqotho kini ekukwenzeni, uma nikwenza. Kodwa, ninephutha, ni—nisephutheni ngobuqotho. Noma yini. . .

<sup>41</sup> Bathi, “Awu, le—leNgelosi, le—le eyabonakala kuBonifer oNgcwele yase isho *lokhu, lokho, nokunye*. Futhi bebefanele basho *lokhu*.” Angikungabazi lokho nakancu, engqondweni yami, kodwa ukuthi umuntu ubone umbono. A—angingabazi kodwa ukuthi uJoseph Smith wabona umbono, kodwa wawungahambisani nakho konke okweZwi. Ngakho ngakho-ke, kimi, kuyiphutha. Niyabo? Kufanele kuze nakho konke okweZwi.

<sup>42</sup> Yingaleyondlela iminyaka yebandla, neziMpawu, nakho konke okwaLo. Futhi nxa noma ubani ecabanga ukuthi unaleyomiDumo eyisiKhombisa, uma kungaqhathaniseki nakho konke okweZwi, kukhona okungalungile. Niyabo? Kuzofanele kufike kungu, ISHO KANJE INKOSI, ngokuba *Yile* iNcwadi. *Yilesi* iSambulo sikaJesu Kristu, ekubeni yiso sonke saSo.

Manje, ngi—ngiyakholwa-ke ukuthi iWundlu leza.

<sup>43</sup> Babengazi. UJohane wayekhala izinyembezi. Akatholanga-muntu, eZulwini, emhlabeni, ngoba bonke babengakwelinye icala legebe, niyabo, isono. Kwakungekho-muntu. . . NeNgelosi, kusobala, Yayizofanela, kodwa, eqinisweni, kwafanele kube

yiSihlobo somndeni. Kwafanele kube yisidalwa esingumuntu. Futhi yayingekho into enjalo, ngoba wonk'umuntu wayezalwe ngokocansi.

<sup>44</sup> Kwafanele kuthathe Lowo Ozalwa ngaphandle kwalo. Ngakho uNkulunkulu uqobo lwaKhe wathatha lokho, ekuzalweni yintombi, futhi uba nguEmanuweli. IGazi laKhe kwabayiLo elalifanele. Kwase kuthi-ke ngenkathi Ewela leligebe, qobo lwaKhe, wayesekhokha inani wayesenza ibriji indlela yethu sonke, Wayesehlala phansi, ukuba abe nguMlamlali. Futhi kade Ehlezi lapho.

<sup>45</sup> NeNcwadi empeleni kade ivaliwe, sonke lesosikhathi. Ilapho, kodwa Isalokhu isezifanekiselweni. BaYibonile. Ngisho noJohane waYibona. Isimemezelo, ngenkathi kuvela olokuqala, wathi, “Kwaphuma ihhashi elimhlophe; lalinomgibeli kulo; enomnsalo esandleni sakhe.” Leso yisifanekiselo. Lokho akwembuliwe. Qhabo. Yisifanekiselo nje. Futhi, mayelana nanoma yimuphi umuntu phezu komhlaba, yilokho kuphela ayengakusho. Kunjalo. Ufanele akhubeke futhi abhadazele, akungabazeki, ashaye ndawo ndawo *lapha* noma *lapho*, futhi emva kwesikhashana.

<sup>46</sup> Kodwa siyathola, manje-ke, ukuthi eNcwadini yeSambulo, “EMlayezweni wengelosi yesikhombisa, izimfihlakalo (zonke izimfihlakalo zaWo) zifanele zibe sezivele zembuliwe ngalesosikhathi.” Manje, leso yiSambulo 10:1-7, ukuthi Ufanele wembulwe ngokwalesosikhathi, ngaleso sikhathi lapho Enza.

<sup>47</sup> Bese kuthi-ke imiDumo eyisiKhombisa izwakalise amazwi ayo axakile, noJohane wayesezakuloba. Kodwa, uJohane wazi ukuthi kwaKuyini, kodwa a—akaKulobanga ngoba wenqatshelwa ukuKuloba. Lokho ngokoqobo, nangakho konke, yimfihlakalo. Akukho ngisho nasesifanekiselweni noma lutho. Siyazi nje ukuthi U . . . Laduma, yilokho kuphela.

<sup>48</sup> Futhi manje ekufundisiseni lokhu manje, ningakhohlwa, manje, ngeSonto, noma ngeSonto ekuseni, sishiye inkonzo yokuphilisa ngenxa yokuba nezimpendulo e—embuzweni wabantu. Manje, ngifuna nibe nombuzo kuleziziMpawu eziyisiKhombisa, uma kunikhathaza, into eningayiqondi. Asibe nawo eziMpawini eziyisiKhombisa. Khona-ke ngingasho, ngoMgqibelo ebusuku, ukuthi ngabe kwenele yini uku—ukuyiphendula, noma qha, niyabo. Bese kuthi-ke njengamanje, sithi nje, awu, ngenye into, noma, “Ngingakwenza yini *lokhu?*” Noma—noma, ngahle ukuba ube nephupho. Yona, yona yizo zonke izinto ezifanele, manje, khumbulani. Ziyizinto ezifanele. Kodwa asihlale ngqo neziMpawu eziyisiKhombisa. Yilokho esikhona kukho ngqo. Asi . . . Yilokho u—umhlango okhonjelwe khona, iziMpawu eziyisiKhombisa. Asihlale naLokho ngqo.

49 Ngifanele ngiye ekhaya, ngifanele ngibe nemihlangano embalwa ngaphandle entshonalanga. Ngizobuya-ke futhi, ngaphezudlwana kwenyanga noma ezimbili, noma into efana naleyo, futhi mhlawumbe iNkosi izovuma ukuba sikwazi ukuba nenye into kulokho, mhlawumbe inkonzo yokuphilisa noma into ethize-ke, kumbe noma ngabe si . . . noma ngabe kuyini.

50 Khona-ke sinamaCilongo ayisiKhombisa lapha, asazovela, niyabo. Futhi wona onke lingena lapho, futhi. NeZitsha eziyisiKhombisa, niyabo, ukuba zithululwe. Ngakho, futhi konke kuzohlangana thaqa khona phakathi lapha, kodwa konke kuseyimfihlakalo namanje.

51 Manje, izolo ebusuku . . . Sithola ukuthi uPhawu lokuQala lwaphuma, nomgibeli . . . NeNkosi . . . Ngakho ngisize, angikaze ngikwazi ngaphambili. Akukho nayinye yalezizinto esengake ngayazi ngaphambili. Kunjalo. Futhi nje angazi.

52 Ngenyukela lapho nje, bese ngithatha iBhayibheli bese ngihlala phansi, bese ngihlala lapho kuze kuthi uma seLuphuma ukuba lwephuke kanjalo. Ngivele nje ngicoshe ipeni lami bese ngiqala ukubhala. Futhi nje ngihlale lapho, mhlawumbe amahora, Luze lu—Luphele.

53 Bese ngibuyela emuva, bese ngithola, njengoba ngibona lapho Asho khona Lokhu. Ngacabanga, “Awu, kubukeka sengathi ngike ngakubona lokho ndawondawo.” Ngithatha isikhombamazwi sami, ngihambe ngiyobheka emuva. “Ngabe ikhona into enjengaLeyo na? Futhi Nansi khona *lapha*. Bese kuthi-ke Nansi *ngapha* futhi. Futhi Nansi ngemuva *lapha*, naphansi *lapha*, *nangapha*.” Bese-ke ngiYibophela phakathi ngqo. Ngiyazi ukuthi nguNkulunkulu, inqobo nje uma Iqhathanisa umBhalo nomBhalo. Yileyondlela Efanele yenze ngayo. Njengokuhlanganisa isakhiwo ndawonye nje, amatshe lizofanele lifithe, itshe ngetshe.

54 Manje, izolo ebusuku besinokuvulwa ko—koPhawu lwesiThathu. Kuqala kwakuyihhashi elimhlophe, nokulandelayo kwakuyihhashi elibomvu, bese-ke kuba ihhashi elimnyama. Futhi sithola ukuthi abagibeli babengumgibeli ofanayo, ngaso sonke isikhathi; nalowo kwakungumphikristu, ukuqala nje. Wayengena—namqhele, kodwa wawemukela owodwa kamuva. Futhi manje-ke sithola ukuthi ke wanikwa inkemba, ukususa ukuthula emhlabeni, futhi sithola ukuthi wakwenza lokho. Manje-ke ungena nemibhedesho yokunikeza, ibandla nemali, ngokukala upeni ngalokhu, nopeni ababili ngalokho. Kodwa wenqatshelwa ukuthinta amaFutha newayini, ayesemancane ayesele.

55 Bese kuthi-ke sinikeza, sisuke sashiya izolo ebusuku, nesifanekiso ngokwenza sokuthi amaFutha newayini kwakuyini, nokuthi miphumela mini Ayenayo. Futhi si . . . Kungahle ukuba kuzwakale kul’hlaza kancane, kodwa ngi . . .



kuyiQiniso ngempela nje. Niyabo? Manje, sishiye e...Asi, imizuzwana embalwa nje, ukubuyekezwa kwalokho manje. Sasesisuka sishiya, emandleni ewayini, ukuthi amaFutha ayemele ini, uMoya. Manje, ngiqagele nonke ninakho konke phansi. Nizokuthola eteyipini, uma ningazange. Nokuthi nizoyitholaphi imiBhalo, ukuthi, amafutha njalo afanekisela uMoya oNgcwele. Njengezintombi eziyiziwula zingenamaFutha, izintombi ezihlakaniphile zinamaFutha, okunguMoya oNgcwele. Bese kuthi-ke emuva, ku—kuba—baprofethi, kanjalonjalo. Futhi manje ngi . . .

<sup>56</sup> Kusobala, angizami ukuhosha yonke imiBhalo phakathi lapho. Futhi kunezinto ongekwazi ngisho nokukhuluma ngazo; kuthatha isikhathi esiningi kakhulu. Kodwa ngizama ukubeka phandle lapha, nemiBhalo kanjalonjalo, kwenele nje ukunikeza abantu ukuze kubazise futhi babone isithombe saKho. Kodwa uma nizohlala phansi nolunye lwalezozimiMpawu, ngani, he, beningathatha izintshumayelo zenyanga njalo ebusuku, kuloloPhawu ngqo, futhi nibe nilokhu ningakaLuthinti, niyabo, kolunye lwaZo. Futhi kungako-ke—kungako-ke okukuLo. Kodwa, ukushaya nje amaphuzu asemqoka aLo, khona-ke ninga—ningabona ukuthi Lumayelana nani.

<sup>57</sup> Manje, njengoba amafutha ayefanekisela uMoya oNgcwele. Manje-ke sithola ukuthi amafutha newayini kuxhumene ekukhonzeni, niyabo, njalo kuxhumene ekukhonzeni.

<sup>58</sup> Newayini, ngathi, okufika kimi, ukuthi iwayini lifanekisela ukuthi kwakungamandla o—kwakungamandla okuvuselela amandla ngesambulo. Niyabo? Futhi lokho kungenkathi into ethize yembaliwe. Inika ukuvuselela amandla ekholweni, ngoba yethulwa ngesambulo. Niyabo? Kuyinto eshiwo nguNkulunkulu. Kuyimfihlakalo; abakwazi ukuYiqonda, niyabo. Futhi, emva kwesikhashana, uNkulunkulu uyehla bese eYembula, bese kuthi-ke aYiqinisekise.

<sup>59</sup> Khumbulani, uma iQiniso lembulwa, iQiniso futhi liyaqinisekiswa. UNkulunkulu, njalonjalo, akunandaba ukuthi umuntu angaba smati kangakanani, ukuthi angakhalipha kangakanani engqondweni yakhe; uma uNkulunkulu engakwesekeli akushoyo, kukhona okungalungile. Niyabo? Kunjalo. Isizathu, yiZwi.

<sup>60</sup> Manje, ngenkathi uMose ephuma lapho ephansi kokuphefumulela kukaNkulunkulu, wathi, “Akuvele izibawu.” Izibawu ziyavela. Wathi, “Akuvele amasele.” Amasele ayavela.

<sup>61</sup> Niyabo, ukuba-ke wathi, “Akuvele izibawu,” futhi azangavela na? Niyabo, khona-ke a—akakhulumanga iZwi leNkosi, niyabo; wakhuluma kuphela, wakhuluma izwi lakhe uqobo. Angahle ukuba wacabanga ukuthi kufanele kubekhona izibawu. Kodwa, a—akukho-zibawu ezafikayo, ngoba uNkulunkulu wayengamtshelanga kanjalo.

<sup>62</sup> Futhi nxa uNkulunkulu ekutshela noma yini, futhi athi, “Hamba wenze *lokhu*, futhi Ngiyoba nakho ngqo, ngokuba leli yiZwi laMi,” futhi Akukhombise eBhayibhelini, khona-ke uNkulunkulu uma emva kwalokho ngqo. Futhi uma kungalatshiwe eBhayibhelini, uNkulunkulu uma emva kwakho, noma kanjani, uma kuyiZwi likaNkulunkulu. Niyabo?

<sup>63</sup> Bese kuthi-ke uma kungaphandle kwalokho, kwembulwa kubaprofethi. Siyaqonda ukuthi zonke izimfihlakalo zikaNkulunkulu yaziswa abaprofethi, futhi bona bodwa. Niyabo, Amose 3:7.

<sup>64</sup> Manje, manje, amandla esambulo aletha ukuvuselela amandla ekholweni. Ngokuba, amandla ewayini, iwayini lemvelo, lingelokuvuselela amandla. Niyabo? Lingeloku—kuletha umuntu, owe wonke wathi dikli phansi, ekuvuselelweni amandla. Niyabo? Niyabo? Awu, manje-ke, manje, kunamandla esambulo seZwi, anika ukuvuselela amandla enjabulo ekholweni, ukuvuselela amandla kokweneliseka, ukuvuselela amandla ukuthi Liqinisekisiwe, Lifakazekile.

<sup>65</sup> Libizwa, emBhalweni, njengoba sifuna ukukhomba kulo, njenge “wayini elisha.” Sihlala njalo sikhomba kulo kanjalo, njengokuthi, “Laba badakwe yiwayini elisha.” Niyabo? Kulungile. Noma, “iwayini lokomoya,” ngiyacabanga, ukuhunyushwa okwedlula konke bekungaba yilokho. Bekungaba ngukuthi, yi “wayini lokomoya.” Njengoba iwayini lemvelo lizembula emandleni avuselelwe amandla, lenzenjalo newayini elisha, njengoba Lembula iZwi likaNkulunkulu, okunguMoya. O! Manje kukhona i...leyo yi...Niyabo, iZwi qobo Lwalo linguMoya. Niyakukholwa lokho na? [Ibandla lithi, “Amen.”—Umhl.]

<sup>66</sup> Asikufunde. Asikufunde, uJohane oNgcwele 6. Asivele nje...Ya, khona-ke ni—khona-ke ni—ningeke nithi, “Awu, manje, omunye umuntu washo lokho.” Ake si—ake sibone ukuthi uBani owakusho, sizobe-ke sesazi ukuthi ngabe yiQiniso, noma qha. UJohane oNgcwele, isahluko 6. Nesahluko 6, futhi ngikholwa ukuthi ngamashumi ayisithupha-...ivesi 63, kulungile, ngicabanga ukuthi yilo leli. Yebo.

*Ngumoya ophilisayo; inyama ayisizi-lutho: amazwi engiwakhuluma kini, angumoya, futhi angukuphila.*

<sup>67</sup> IZwi qobo lwaLo linguMoya. NguMoya esimweni seZwi. Bese kuthi-ke, niyabo, uma Liphiliswa, noma lilethwa ekuphileni, uMoya weZwi uya kosebenza nokwenza. Niyabo? Ngenxa yokuthi...

<sup>68</sup> Manje bukani lapha. Umcabango uzofanele ube ngumcabango ngaphambi kokuba ube yizwi. Bese kuthi-ke uma umcabango sewethulwa, uyizwi. Manje, *lona* ngumcabango kaNkulunkulu Awufake eZwini. Bese kuthi-ke uma siWemukela kuYe, Uba yiZwi.

<sup>69</sup> UNkulunkulu wembula kuMose ukuthi akenzeni. UMose wakukhuluma, futhi kwenzeka. Niyabo? Yilokho-ke, uma ngempela kuvela kuNkulunkulu.

<sup>70</sup> Manje siyathola, ukuthi—ukuthi U—Uvuselela amandla futhi Unikana ukujabula, ngoba UyiZwi likaNkulunkulu. Newayini elisha, iwayini elisha livuselela amandla i...uma Wembula iZwi. Manje-ke, uletha ukujabula okungaphambili le kokulinganiswa, ngezinye izikhathi. Sedlulile kulokho, ukuthi kuletha ukujabula okukhulu ngangokuthi uze uthole ukuchichimiswa.

<sup>71</sup> Manje, ngiyazi kunenqwaba yobuhlanya, nabantu beqhubeka. Ngiyazi ngezinye izikhathi bayakwenza uma umnyuziki ugxuma phansi-phezulu, nakho konke. Futhi ngiyazi lokho kuyahamba. Futhi ngi—ngiyakukholwa lokho, futhi. Kodwa ngibabonile abantu ngosuku ngenkathi, inqobo nje uma umnyuziki usadlala, wonke umuntu wayegxuma futhi edazuluka; kodwa uma umnyuziki usuma, kuyama. Niyabo? Ngikholwa...Awu, lokho, lokho kusalungile, ngokubona kwami, niyabo, inqobo nje uma abantu ephila ngokuyikho. Futhi...

<sup>72</sup> Kodwa, manje, ini, uqala ukuletha iZwi! Manje, yileyo onto empeleni eletha ukuPhila, yiZwi, nalokho kuletha ukujabula kokuvuselela amandla kweyayini elisha. Niyabo? Yebo. Futhi yilokho okwakuyikho ePhentekoste, ngenkathi iZwi laliqinisekiswa.

<sup>73</sup> Manje bukani. Manje, uJesu wabatshela, uLuka 24:49, “Bhekani, Ngiyathuma isithembiso sikaBaba waMi phezu kwenu; kodwa yenyukelani eJerusalema futhi nilinde nize.” Sasiyini isithembiso sikaBaba na? UJoweli 2:28, ngani, siyathola, Uzo “thulula uMoya.” KuIsaya 28:19, ukuthi zaziyo bakhona kanjani “izindebe ezingingizayo, nezinye izilimi,” nazo zonke lezizinto.

<sup>74</sup> Benyukela lapho. Futhi njengoba sedlule kukho, mhlawumbe omunye wathi, “Awu, ngikholwa ukuthi sesilinde isikhathi eside ngokwenele. Asikwemukele nje ngokukholwa.” Leyo kwakuyimfundiso enhle yamaBaptisti, kodwa ayisebenzanga ngalabo bazalwane.

<sup>75</sup> Manje ngakho-ke, into yokuqala niyazi, kwakufanele kube ngubumpela. Futhi balinda enkonzweni yabo, ukuba iZwi liqinisekise. Futhi uma ufika uzofuna uMoya oNgcwele, yenza into efanayo.

<sup>76</sup> Yebo, ungakwemukela ngokukholwa. Ufanele wemukele uKristu ngokukholwa. Kunjalo impela. Futhi wemukela uMoya oNgcwele ngokukholwa; kodwa manje-ke vumela uMoya oNgcwele ungene futhi unikeze ukusoka, njengofakazi ukuthi Yena ukwamukele ukukholwa kwakho, uyabo. Manje-ke, niyabo, “UAbrahama wamkholwa uNkulunkulu, futhi

kwambalelwa ukuthi kungukulunga.” Kodwa uNkulunkulu umnika isibonakaliso sokusoka, njengokuqinisekisa ukuthi Wayekwamukele ukukholwa kwakhe.

<sup>77</sup> Ngakho leyo yinto efanayo esifanele siyenze. Sifanele silinde kuMoya oNgcwele uze ukuba Sewenze into ethize; hhayi empeleni ngoba sakhuluma ngezilimi, hhayi ngoba sisinile, noma sibe namadlingozi, simemezile. Size ukuba sesiguquliwe; kuze ukuba sekwenzeke into ethize ngempela! Angikhathali ukuthi kuza ngasiphi isimo. Nje uma kwenzekile, leyo yinto enkulu. Niyabo?

<sup>78</sup> Futhi ngiyakholwa ukuthi ukukhuluma ngezilimi nazo zonke lezi ezinye izinto zonke zilungile, kodwa nje lokho kukho uqobo ngeke kusebenze. Futhi niyazi ngeke kusebenze. Ngakho, akukwenzi.

<sup>79</sup> Ngibabonile abathakathikazi bekhuluma ngezilimi, ngibabonile abathakathi bekhuluma ngezilimi futhi besina emoyeni. Impela. Babeke ipensela phansi futhi libhale ngezilimi ezingaziwa. Nomunye umuntu aluhumushe, kunjalo, futhi asho iqiniso. Kunjalo. Kwabhala khona impela nje okwakwenzekile, futhi kwakungaleyondlela impela nje. Ngibabona bephosa uthuli ekhanda labo, futhi bazisike ngemimese, bese belemboza yonke indawo ngegazi lenkonkoni noma into ethize, futhi—futhi, impela, niyabo, bese bebiza udeveli. Ngakho, niyabo, lokho aku. . .

<sup>80</sup> Ukukhuluma ngezilimi akukwenzi. “Noma ngikhuluma ngolimi lwabantu nolweziNgelosi, kepha ngingenalo uthando, akungisizi ngalutho. Niyabo, noma bengingakwenza!” Niyabo? Ngakho lezozinto ayisho khona ukuthi unoMoya oNgcwele.

<sup>81</sup> Kodwa nxa Yena, uMuntu, u—uMoya kaKristu ongafiyo eba nguMsindisi oqondene nawe, futhi ukuguqule, bese uphosa imibono yakho ingene iqonde ngqo eKalvari nakuleliZwi, ikhona into eyenzekile. Yebo, mnumzane. Ikhona into eyenzekile. Akukho-muntu ozodingeka akutshele ngayo. Uyoyazi uma yenzeka.

<sup>82</sup> Newayini elisha, uma liletha isambulo, khona-ke Le—Lembuliwe.

<sup>83</sup> Futhi yileyondlela okwakuyiyo ePhentekoste. Babazi ukuthi—ukuthi kwakufanele kubekhona uMoya othululwa phezu kwabo, futhi balinda kwaze kwenzeka lokhu. Futhi ngenkathi kwenzeka ukuqinisekiswa kwesambulo, khona-ke ukuvuselela amandla kwase kukubo. Impela bakwenza. Bathola ukuba nestimu, futhi. Bona, baphumela ngqo emigwaqeni; lapho, babesaba, futhi babevale iminyango. Futhi babephandle emigwaqeni; lapho, babekade besaba iqembu labantu; ukayshumayela iVangeli kubo! Kunjalo. Niyabo? Ikhona into eyayenzekile, ngoba iZwi leqiniso lesithembiso laqinisekiswa.

<sup>84</sup> Manje ake sime lapha umzuzu. Uma lokho kwalettha okuvumayo okungako kulawomadoda, ukuthi ba—ba... Cishe bonke baphawula ubufakazi babo ngegazi labo. Akunandaba ukuthi kufikani, inqobo nje uma babephila, abazange babe ngale kwaLo. Lahlala lapho, ngoba kwakuyiZwi leqiniso lesithembiso, liqinisekiswa. Isambulo siba ngesiqinisekisiwe. Futhi bafa, bephawula ubufakazi babo ngegazi labo uqobo.

<sup>85</sup> Manje bukani isithembiso sezinsuku zokugcina. Futhi lapha sikubona kuqinisekiswa phambi kwethu ngqo, uku—ukufika kwamanje kukaMoya oNgcwele nemisebenzi Ayefanele ukuyenza, futhi siwuthola uphakathi kwethu ngqo. Niyabo? O, besifanele... O, he! Singezwa kanjani na? Ikhona into eyenzekayo, ngiyakutshela, mngani! Ngenkathi elangempela, leqiniso, eliqotho, ikholwa elamiselwa ngaphambili, nxa lokho kuKhanya kushaya phezu kwaleyombewu, ikhona into eqhumela ekuPhileni okusha. Lowo wesifazane omncane emthonjeni!

<sup>86</sup> Ngenkathi, labobapristi ababefundiswe kakhulu babethe, “Awu, lowo ngudeveli. Ungumbhuli. U—Utshela labobantu nje inhlanhla yabo. Futhi U—Ungudeveli.”

<sup>87</sup> Kodwa, ngenkathi, lowo wesifazane omncane naleyombewu eyayimiselwe ngaphambili! Manje nicabanga ukuthi lokho akuqinisele na? Kodwa uJesu wathi, “Akekho umuntu ongeza, uma uBaba waMi engamdonisi; nakho konke uBaba aNgiphe khona kuyakuza.” Futhi U...

<sup>88</sup> Nomphikukristu, izinsuku zokugcina, uzokwazi uku... Lowomoya womphikukristu esifundisisa ngawo, ebuhlelweni, futhi kwafakazelwa ukuthi ubuhlelo bungumphikukristu. Manje, ngaleya, noma yimuphi umuntu obengasuka ahambe lapha kanjalo, yena, kukhona okungalungile, futhi abe esalokhu ekholwa ukuthi inqubo yobuhlelo ayisuye umphikukristu. Kanti, kufakazelwe ngokoqobo, emlandwini, kuyo yonke into ekhona, iyothi ngqu eBhayibhelini likaNkulunkulu nayo yonke eny'into, ingumphikukristu. NeRoma iyinhloko yakhe. Namabandla angamadodakazi alandela ahambisane ngqo. Futhi kokubili kuphoswa esihogweni. Kunjalo. Ngakho sibona lento, umphikukristu, umoya wakho.

<sup>89</sup> Nosuku esiphila kulo, futhi, ngani, belufanele lulethe “ukujabula okungakhulumekiyo nokugcwele inkazimulo.” Lowo wesifazane omdadlana, kwathi nje lokho kungashaya kuye, he, imbewu yaqhuma!

<sup>90</sup> Manje, khumbulani, iBhayibheli liyasho, ukuthi ngosuku lokugcina, ukuthi lomphikukristu wayezo “dukisa umhlaba wonke.”

<sup>91</sup> Kwakuzobakhona abancane ngesibalo, abamagama abo abekwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Futhi nxa lokho kuqinisekiswa

okuqinisele kweQiniso elembuliwe leZwi likaNkulunkulu lishaya kuleyonhliziyo, uyoshaya amanzi, nangaphandle ngaleya ngoMoya oNgcwele, ngawo onke amandla angenza ngawo. Futhi ungeke wamvimbela ekukwenzeni, ngoba iMpilo entsha yaphuma yasebenza.

<sup>92</sup> Ngangikhuluma nomuntu, kungekudala, wayezama ukuxoxa nami, futhi ethi, “Awunamahloni ukuba uthi ‘uNkulunkulu wadala amazulu nomhlaba ngezinsuku ezintathu . . . noma ngezinsuku eziyisithupha?’”

Ngathi, “Yilokho iBhayibheli elakushoyo.”

<sup>93</sup> Wathi, “Awu, sinobufakazi obubonakalayo futhi singafakazisa ukuthi izwe liyiminyaka eyizigidi ubudala.”

<sup>94</sup> Ngathi, “Lokho kwakungahlangene ngalutho nalo. KuGenesisi 1:1, Lathi, ‘Ekuqaleni uNkulunkulu wadala amazulu nomhlaba.’ Isikhathi! Yilokho kuphela, niyabo. ‘Manje izwe laliyihlane, elingenalutho.’” Ngase ngithi, “Ngikholwa ukuthi yonke imbewu yayilele khona lapho, kusuka kwenye impucuko ethize noma into ethize. Futhi kwathi nje amanzi angaphakama, nokukhanya kwashaya kuyo, nakhu kumila imithi nayo yonke into.”

<sup>95</sup> Nento efanayo ngesidalwa esingumuntu, ngumfanekiso. Nxa yonke i—i—inkungu isisukile, neQiniso elembuliwe kuleyombewu yangempela ilele lapho, isalokhu iqhuma, nokuKhanya kweVangeli kungashaya kuyo ngokuqinisekiswa okuqinisele kweZwi, iyophila. InokuPhila kuyo. Iyokholwa. Ngaphandle kwalokho, ingeke yaphila; ayinakuPhila kuyo.

<sup>96</sup> Lawomagama abekwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe, ayovela nje impela nje njenganoma yini. Futhi yingakho uJesu ehlezi khona Lapho futhi ulinde nomsebenzi waKhe wokulamlela, kuze kube yileyombewu yokugcina. Futhi Uyokwazi impela uma sekugadla.

<sup>97</sup> NjengoDr. Lee Vaile . . . ngiqagele usekhona emhlanganweni ndawondawo. Sekuyizinsuku ngingamboni. Angikholwa ukuthi ngimbonile. [Umfowethu uthi, “Ulapha.”—Umhl.] Ulapha. Awu, ngoluny’usuku wangithumela lesisliphu, mayelana nalokho uIrenaeus akusho. Awu, ngacoshu uIrenaeus, kude le, ukuthi uyingelosi yonyaka ayekuwo. Kodwa wathi, “Ngenkathi lelolunga lokugcina loMzimba selingenile,” ngalonyaka wokugcina, “kufanele kube . . . into yayizokwembulwa ngalesosikhathi.” Futhi nakhu. Kunjalo impela. Niyabo? Sisosukwini. Kulungile.

<sup>98</sup> Manje-ke, iPentecostal yayinokujabula okungaphambili le. Babevuselelwe amandla ngempela. Ngiyacabanga, kwenza noma ubani.

<sup>99</sup> Asithathe nje umzuzwana nje. Ake sicabange ngoDavide. Wa—wathola konke ukuvuselelwa amandla, naye. Wathi, “Indebe yami iyachichima.” Ngikholwa ngempela ukuthi wayene—nesehlakalo esikhulu empilweni yakhe. Ini, yini eyambangela enze lokho na? Ngenkathi eseMoyeni. . . Ngokuba, wayengumprofethi. Siyazi wayenguye. IBhayibheli lasho njalo. Umprofethi uDavide, manje, ngokuba wayengumprofethi, futhi wayeseMoyeni, futhi wabona ukuvuka. Uma ningathanda ukukufunda, kusemaHubweni 16:8 kuya kwele 11. Wathi, “Ngakho-ke inyama yami yajabula. He! Ngi—ngiphumula ethembeni, ngoba Awuyikushiya umphefumulo wami endaweni yabafileyo; Awuyikuvuma ukuba ONgwele waKho abone ukubola.” Futhi ngiyanitshela, indebe yakhe yachichima, ngoba ubonile. Akunandaba ukuthi kwakuyini; o, ukubonile ukuvuka, futhi ngempela waye. . . nendebe yakhe yachichima.

<sup>100</sup> Futhi, uDavide wayenenye indebe ichichima, kuSamuweli wesiBili, (ngokuthi nikhiphe amapensela enu), uSamuweli wesiBili 6:14. Kwakukade kunesibekelo esomile.

<sup>101</sup> Babethathe umphongolo. Isitha sasingenile sase sithatha umphongolo weNkosi, futhi babewehlisile base bewumisa phambi kukaDagoni, noDagoni wawa ngobuso bakhe. Base bewuyisa komunye umuzi, nezinhlupheko zabheduka. Kwa. . . Leyo kwakuyinto eyayishisa kunayo yonke into abake babanayo ezandleni zabo, ezansi lapho. Futhi babengakwazi ukuphuma kukho, ngoba wawusukile endaweni yawo.

<sup>102</sup> Manje, ngenkathi bewubeka enqoleni yezinkabi, base beqala ukubuyela emuva. Futhi ngenkathi uDavide ebona umphongolo uza, niyazi ukuthi wenzani na? Wa—wagcwala kakhulu, nendebe yakhe yachichima; ukuvuselela amandla! Ngenkathi esebone iZwi libuye lembulwa kwaIsrayeli futhi, wasina eMoyeni, ezungeza konke, ezungeza, ezungeza, ezungeza, ezungeza, kanjalo. Ya. Indebe yakhe yachichima, niyabo. Ngani na? Wabona iZwi libuya.

<sup>103</sup> Ngicabanga ukuthi lokho bekungenza noma ubani athole ukuvuselelwa amandla okuncane ngenkathi bebona, emva kwayo yonke leminyaka; bese kuthi-ke kube yiZwi leqiniso, ngesithembiso ukuthi kwakuyoba njalo, lilethwa futhi liqinisekiswa. Isikhathi esinje pho! Isikhathi esinje pho!

<sup>104</sup> Manje asifunde. Ngi—ngithatha konke ukuxoxa, angeke ngifinyelele kulokhu, futhi ngizoba nani nonke lapha lize ligamanxe eleshumi. Nginidedele kuse eli izolo ebusuku, ngakho ngifanele nginihlalise isikhathi eside esihle kulobubusuku. [bandla, “Amen.”—Umhl.] Ya. Ya. Qhabo, benginincokolisa nje. Niyabo? Ngi. . . Sifuna nje njengoba nje iNkosi izohola manje.

*Nalapho livula uphawu lwesine, ngezwa izwi lesidalwa sesine sithi, Woza. . . bone.*

105 Manje, “Lapho iWundlu selivule uPhawu lweSine.” Asime lapho manje. Uphawu lweSine, manje, Ubani owaLuvulayo na? IWundlu. Ngabe ukhona omunye owayefanele na? Akekho omunye owayengakwenza. Qhabo. IWundlu lavula uPhawu lweSine.

106 Futhi i—isiDalwa sesine, iSidalwa esiphilayo njengokhozi, kwasho uJohane, “Woza, ubone ukuthi imfihlakalo yesine yecebo lokuhlengwa, yayikade ifihlwe kuleNcwadi,” ngoba iWundlu laluLuvula. Ngamany’amazwi, yilokho elalikusho. “Kunemfihlakalo yesine lapha. Nginikhombisile, ngesifanekiselo. Manje, uJohane, angazi noma ngabe niLuqondile yini, noma qha.” Kodwa, waloba phansi akubonayo, kodwa kwakuyimfihlakalo. Ngakho, waloba akubonayo.

107 IWundlu lalephula iziMpawu, futhi uNkulunkulu wayesalokhu engezukuLwembula. Lwalushiyelwe izinsuku zokugcina. Niyabo? Manje, sasinezifanekiselo, futhi sikuhlolisile, futhi senze kahle kakhulu ngezinye izikhathi, niyabo. Kodwa siyazi Luqhubeka ngqo. Kodwa manje, ngezinsuku zokugcina, singabuka emuva futhi sibone ukuthi beLukuphi. Nalokho kufanele kwenziwe, ukuthi, ekupheleni konyaka webandla, ngaphambi nje koHlwitho.

108 Ukuthi noma ubani angalithola kanjani iBandla ledlula ekuHluphekeni, angazi. Kodwa Lizokwedlulelani ekuHluphekeni, libe Lingena—ngenasono na? Ngiquonde... Angiquondile ibandla; ibandla liyokwedlula ekuHluphekeni. Kodwa ngikhuluma ngoMlobokazi. UMlobokazi, qhabo, Alinasono esimelene naLo, nhlobo. Selisusiwe amabala, futhi akukho ngisho ne—ne... Akukho ngisho nephunga laso, futhi akukho lutho olusele. Baphelele, phambi kukaNkulunkulu. Ngakho kuHlupheka kuni kokubahlanza na? Kodwa abanye bayakwenza. Ibandla ledlula ekuHluphekeni, kodwa hhayi uMlobokazi.

109 Manje, manje sikuthathe nje kulo lonke uhlobo lwezifanekiselo manje. Njenge—ngebandla, uNowa, uhlobo oluwezwayo, waqhubeka waphumela esonweni. Niyabo, manje, bawela. Kodwa, uEnoke wahamba kuqala, lowo kwakungumfanekiso wabangcwele ababezongena, futhi ngaphambi kwesikhathi sokuHlupheka.

Manje siyathola, leliWundlu lavula uPhawu.

110 Manje, isiDalwa sokuqala siyathola, uma niqaphela, isiDalwa sokuqala esisitholayo, kwakuyi... IsiDalwa sokuqala kwakuyingonyama, isiDalwa esiphilayo; sathola ukuthi encwadini ye sea... yeminyaka yebandla. Bese kuba-ke yisiDalwa sesibili, ngiyakholwa, kwaku—kungubuso benkabi, noma ithole. NesiDalwa sesithathu sasingubuso bomuntu. Kodwa isiDalwa sesine sasingubuso bokhozi. Manje yile yondlela impela esizithole ngayo, kujikeleza kanjalo impela nje. Futhi



kungaleyondlela impela ezibekwe ngisho ngayo eNcwadini lapha.

<sup>111</sup> Bese kuthi-ke njengothisha omkhulu, ngesinye isikhathi eFlorida, efundisa, ethi i—i...lokho, “INcwadi yeZenzo nje yayingumsebenzi nje wo—wohlaka lwe—lweBandla. IBandla latholakala emaVangelini amane.”

<sup>112</sup> Futhi sithola ukuthi, ngapha nangapha kulokho, ukuthi ngamaVangeli amane elilinda iNcwadi yeZenzo. KukulawomaVangeli amane iNcwadi yeZenzo elotshwe kuwo, izenzo zikaMoya oNgcwele kuba phostoli. Futhi siyathola, ngale eNcwadini, ukuthi labo balindi wayehlezi lapho egadile; empumalanga, enyakatho, entshonalanga, naseningizimu. Niyakhumbula ukuthi sakudweba kanjani lapha na? Nokuthi yonke into yashaya kanjani nje kahle nangokuphelele endawaneni yayo!

<sup>113</sup> Manje ngifuna niqaphele. Sathi, “Woza ubone.” UJohane... Manje ngifuna niqaphele futhi, ngaphambi kwalokhu. Manje, lona lapha ngowokugcina wabagibeli, ukwembula ukusebenza kukamphikukristu.

Kusasa ebusuku, kushaya imiphefumulo ephansi kwe altare.

Ubusuku obulandelayo, izahlulelo.

<sup>114</sup> Ubusuku obulandelayo, ukumuka, ko—kokuphela konyaka, ukuphela kwesikhathi, kwezinto zonke, niyabo, uma Selenyuswa. Ngakho-ke, khona kuloloPhawu lwesiKhombisa lapho, luthulula iZitsha, nayo yonke enye into iyathululwa. Ukuthi ziyini, angazi.

<sup>115</sup> Qaphelani. Kodwa manje, kulokhu lapha, sithola ukuthi lomfo lapha ulukhozi, lomuntu ukuthi...noma lesisiDalwa esiphilayo esithulule lapha manje. Noma, ngamany’amazwi, kuneminyaka emine ehlukene yaKho. Kwakukhona unyaka wengonyama. Futhi, sithola ukuthi, lona kungunyaka wesine.

<sup>116</sup> Wayesethi, “Woza ubone imfihlakalo yesine yeNcwadi yokuHlengwa, ebifihlwe kuleNcwadi. Woza, ubone.” NoJohane waya ukuyobona, wayesebona ihhashi elimpofu. Kanti, futhi, umgibeli ofanayo phezu kwalelihhashi elimpofu.

<sup>117</sup> Manje unegama elithiwa ukuFa. Manje qaphelani. Akekho omunye umgibeli, alikho elinye lamahhashi, noma akukho-sikhathi lomgibeli ake agibela, babengenaye; lowomuntu wayengenagama. Kodwa manje usebizwa ngokuFa. Aliphathwa. Niyabo? Wembulwa manje. Lokhu ayikho ngukufa.

<sup>118</sup> Awu, ukuthi besingalibala kanjani kulokho ngentshumayelo, futhi sikwenze kucace ngempela! Kodwa noma yini ephikayo, emelene nokwangempela, izofanele ibe ngukufa. Ngoba, zimbili kuphela izindaba, okungukuthi, ukuPhila nokufa. Nalokho kufakazela ukuthi isambulo sikaMoya oNgcwele salokhu, ngalolusuku, siyiQiniso ngempela. Ophikayo,

ungukufa. Ngoba, iZwi, njengoba sizobona kamuva lapha, lingukuPhila. Niyabo?

119 Nalomuntu ubizwa ngokuFa. Manje, lalingaphathwa ngezinye izikhathi, lalomgibeli. Kodwa, kusukela, manje seliyaphathwa, ukuthi ubizwa ngokuFa.

120 Kodwa phansi kwesambulo sengonyama... Manje bhekisisani. Manje ngifuna ukufunda lokhu ngokusondela, ukuze ngiqiniseke; ngabhala phansi, indawo, ngime lapha. Phansi, hhayi phansi kwesambulo sonyaka wengonyama, noma sonyaka wokuqala, unyaka wasekuqaleni, Lokhu akwembulwanga. Unyaka olandelayo wawungunyaka wenkabi, okungunyaka wezikhathi zobumnyama, unyaka ophakathi nendawo, kwakungembuliwe njengokuthi Kwakuyini. Namuntu ofana nesiDalwa, sokuhlakanipha, kumele abaguquli, uLuther noWesley kanjalonjalo, Kwakungembuliwe. Kodwa ngonyaka wokhozi, unyaka wokugcina, unyaka wobuprofethi, lapho okuzovuka khona ukuphumisela kobuprofethi, niyabo, kuye okufika njalo izimfihlo! Manje yilapho nje esi. . .

121 Sizolibala kulokho isikhashana esincane, kulobubusuku, ukuze nizoqondisisa. Manje, ezikhathini eziningi impela, niyaqonda, lezi... Angikhulumi nje kuleliqembu lapha. Lamateyipu aya ndawo zonke, niyabo, futhi ngifanele ngikucacise. Isizathu, omunye uyothola iteyipu eyodwa nje, bese kuthi-ke, uma bengawatholi amanye awo, bonke bayalenga, niyabo. UNkulunkulu wethembise Lokhu, niyabo, kwalolusuku, okokugcina, kuqeda zonke lezizinto ezehlukene okuqhubekile futhi kwaxovwa. Si. . .

122 Sibenezingubo zikaElija. Sibe nezingubo ezinde zikaElija. O, kube nabantu o... UJohn Alexander Dowie umbelwe ehla lapho, wasongwa nge-ngengubo ende. Wathi wayenguElisha. Futhi sibe nazo zonke izinhlobo zezinto kanjalo. Kuyini, empeleni na? Kungukususa kuphela iQiniso elizokwethulwa. Niyabo? Babenokristu bamanga ngaphambi kwesikhathi sikaJesu. Niyabo? Njalo benza lokho. NguSathane, ekhipha okumbumbulu, ukuchitha izigqondo nokukholwa kwabantu, ngaphambi kokuba into empeleni yenzeke. Yilokho kuphela.

123 UGamaliyeli akashongo yini into efanayo kumaJuda ngalolosuku na? Wathi, "Akuvukanga yini umuntu futhi wazisho ukuthi uyiLokhu na? Futhi bathatha amakhulu amane phandle ehlane. Abhubha, kanjalonjalo."

124 Wathi, "Onke amagatsha angatshalwanga nguBaba waMi waseZulwini," uJesu wathi, "ayosishulwa."

125 UGamaliyeli wathi, "Bayeke. Uma bona, uma kungesikho okukaNkulunkulu, akuyikuchitheka na? Kodwa uma kungokukaNkulunkulu, nizotholakala nilwa noNkulunkulu." Indoda yasebenzisa ukuhlakanipha. Yayinguthisha.

<sup>126</sup> Manje qaphelani. Manje, ukusonga zonke lezizimfihlakalo, uNkulunkulu uthembisile ukuthi kuyobakhona uElisha wangoqobo ovukayo, indoda ethize egcotshwe ngalowoMoya, futhi kuyokwembula. Wakwethembisa kuMalaki 4. Futhi nginamanothi nezincwadi amaletsa ethi lokho akunjalo, kodwa ngithanda ukuxoxa nalowomuntu. Niyabo? Ngani, ungeke ukuphike. Noma yimuphi owangempela, usiyazi wezenkolo okahle uyazi ukuthi lokho kuyiQiniso, ukuthi bakubhekile.

<sup>127</sup> Kodwa nje kube yindlela efanayo njengoba kufika ngoJohane, umanduleli wesikhathi sokuqala sikaKristu. Ngani, abamqondanga, ngoba kwakunezinto ezinkulu kangako ezaziprofethwe ngaye. Ngani, wayezo “kwenza zonke izindlela eziphakeme zibe phansi, nazo zonke izindawo eziphansi ziphakanyiswe, zonke izindawo ezimigoxigoxi zibe yizindlela ezibushelelezi.” Futhi, o, u... Abaprofethi: uIsaya, iminyaka engamakhulu ayisikhombisa neshumi nambili engakazalwa; noMalaki, iminyaka engamakhulu amane engakafiki enkundleni; bonke labo baprofetha ngaye. Futhi babelindele umunye umhubhe waseZulwini ukuba wehliswe, nalomprofethi waphuma ngqo nenduku yakhe esandleni sakhe, evela kuNkulunkulu.

<sup>128</sup> Futhi kwenzekani na? Indoda o...ingakwazi ngisho nokuveza ikhadi lenhlanganyelo. Akakwazanga ukuveza incwadi emchazayo. Wahhala ngaphandle ehlane; kungekho ngisho isikole semfundo ejwayelekile. Siyatshelwa, ngosomlando, ukuthi wasuka waya ehlane ngenkathi wayeneminyaka eyisishiyagalolunye ubudala, emva kokufa kukayise nonina. Futhi wakhuliswa... Umsebenzi wakhe wawusemqoka kakhulu, ukuba awone ngekhohli elithile. Waye—wayedingeka amemezele uMesiya.

<sup>129</sup> UNkulunkulu wayengenakuyisebenzisa indoda efakwe zonke izinto ezigcwele isayense yezenkolo. Angeke akwenza, ngoba iyohlala njalo ishushumba ibuyela emuva ngqo. Lowo ngulayini wayo wokufunda. Ishushumba ibuyele kulokho. Ngakho, ihamba iyobona into ethize, izama ukushushumba ibuyele kulokho okwakushiwo ngothisha. Kungangcono uma udedile kulezozinto, futhi nje ukholwe nguNkulunkulu.

<sup>130</sup> Futhi sithola ukuthi bamejeja. Ngisho nabaphostoli bemi lapho, bamejeja. Ngani, bathi, “Usholoni umBhalo, ababhali, uti uEliyase...”

<sup>131</sup> Wathi, “Awu, usevele ufikile, futhi animazanga.”

<sup>132</sup> Futhi yilapho engifanekisa khona iphethini yokuvuka, noma uHlwitho. Luyohamba, futhi bayo... Ngiyazi lokho kuzwakala kuyisimanga. Kodwa mhlawumbe nizokwazi kakhudlwana emva kwalobubusuku, uma iNkosi ithanda, ukuthi nje luyoba kanjani, niyabo. Luyoba yimfihlo kakhulu, akukho-muntu oyokwazi ngalo, kanzima. Izwe liyocabanga nje, nje liqhubekele

phambili njengoba kwakuhlale kwenzeka, niyabo, futhi nje... Yileyondlela Enza ngayo njalo.

<sup>133</sup> Niyazi, ngiyangabaza ukuthi ngabe oyedwa—oyedwa... Ngithi, ipesente elilodwa kokuyisishiyagalolunye labantu emhlabeni, elake lazi ukuthi uJesu Kristu wayelapha ngenkathi Wayelapha. Niyazi, ngenkathi uElija eprofetha, ngiyangabaza ukuthi ngabe impela wayekhona yini umuntu owayazi ukuthi wayeyi... Babazi ukuthi kwakukhona umuntu ongahlahlile kahle ekhanda phezulu lapho, olunye uhlanga oludala, kodwa babemzonda. Impela. Wayeyilokho ababekubiza ngomuntu oyinqaba.

<sup>134</sup> Futhi ngicabanga ukuthi, noma yimuphi umKristu ozelwe ngokusha uwuhlobo lomuntu oyinqaba, e—ezweni, ngoba seniguquliwe. Ningabakwelinye izwe. UMoya wenu ungowangaphesheya kwegebe. Nalento lapha ingexoveke kakhulu... Manje-ke, a—anehlukile, kukhona okungalungile; nina, nisabanjwe kakhulu ngumhlaba. Benifanele nicabange ngeZulu. NeZulu liphila ngeZwi.

<sup>135</sup> Manje, siyaqaphela ukuthi le—lento enkulu yenzekile. Manje, sikholwa ukuthi kuzobakhona ukufika koMoya weqiniso kaElisha. Kubikezelwe ukuthi uyobakhona, niyabo. Futhi sifanele sikhumbule uzoba lapha, ngenkathi yawo uqobo nesikhathi. Singahle ukuba sibeka isisekelo sawo manje. Futhi akuzukuba-nhlangano.

<sup>136</sup> A—angivumelani nomngani wami olungileyo, kulokho. Uthi kuyoba yiqembu labantu. Ngifuna ningikhombise lokho ngomBhalo. UNkulunkulu, uNkulunkulu ongaguqulekiyo, akawaguquli neze amasu aKhe. Uma Ekwenza, khona-ke Akasuye uNkulunkulu; kunjalo, ngoba Ungofayo, futhi Wazi njengoba ngazi nje, futhi Wenza amaphutha.

<sup>137</sup> UNkulunkulu akaze aliguqule isu laKhe, selokhu kwaba yiso impela isikhathi ensimini yase-Edene. Wenza isu lokuhlengwa; lelo kwakuyiGazi. Futhi sizame imfundo. Sizame ubundlovu kayiphikiswa. Sizame injulamqondo. Sizame ubuhlelo. Sizame yonke into, ukufuqa wonke umuntu kanyekanye, noma sithande wonke umuntu kanyekanye, nayo yonke enye into. Ayikho enye indawo yenhlanganyelo kodwa phansi kweGazi, namanje, okuyiyona kuphela inkundla uNkulunkulu ahlangukhona khona nomuntu.

<sup>138</sup> UNkulunkulu njalo usebenzana nomuntu ngamunye. Amadoda amabili inemibono emibili. Akaze kubekhona abaprofethi abakhulu ababili emhlabeni, beprofetha ngesikhathi esifanayo. Bukani emuva futhi nibone ukuthi wayekhona yini. Qhabo, mnumzane. Kunokuningi kakhulu okube ngamathizethize! Uzofanele athole indoda eyodwa ezinikele ngokuphelele, futhi asebenzise lowomuntu. Ufunisisa lowomuntu.

139 Kodwa uyobakhona oyedwa, ngesinye isikhathi, umuntu ozoMlalela, iZwi ngeZwi. Angikhathali ukuthi noma ubani omunye umuntu uthini, abasoze bagudluka kuLo. Kunjalo. Bayolindela ku ISHO KANJE INKOSI. Futhi, manje-ke, abayikugudluka kuze kube yileyonkathi. Uyoqinisekiswa ngokufanele. Niyo. . .

140 Manje, izwe elingaphandle liyokuzonda, kodwa iNzalo ekhethiwe, iNzalo emiselwe ngaphambili, njengoba yayikhona ngezinsuku zikaJesu, nxa lokho kuKhanya kubaneka, leyoNzalo iyoza ekuPhileni *kanjalo*. [UMfowethu Branham ushaya umunwe wakhe kanye—Umhl.] BayoLazi. BayoLiqonda. Awuyikudingeka uthi vu ngaLo.

141 Wathi, “Nkosi, ngiyabona ukuthi ungumprofethi Wena. Ngiyazi nxa uMesiya efika, Ufanele. . .”

Wathi, “NginguYe.”

142 Mfana, lokho, lokho kwakwenele. Akadingekanga ukuba ahlale ubusuku bonke, futhi ahlale ubusuku obulandelayo. Waba naLo ngayo leyonkathi. Wayesendleleni yakhe. Wayebatshelela ngaLo.

143 Manje khumbulani, manje, onyakeni wokuqala kwakungunyaka wengonyama. Leyo kwakuyiNgonyama yesizwe sakwaJuda, uKristu. Ukuthonya kwaKhe uQobo kokuPhila, kuthathe lowonyaka. Leso yisi*Dalwa* sokuqala, okusho “Amandla,” esaphendula ngephimbo lomuntu.

144 Unyaka olandelayo kwakungunyaka wenkabi, noma unyaka womgibeli wehhashi elimnyama. Niyabo?

145 Manje, isizathu sokuthi lonyaka wokuqala wawungunyaka omhlophe, kwakungukuthi. . . Njengoba—njengoba bengihlala njalo ngizwa abantu bethi lowomgibeli wokuqala, okumhlophe, kwakungamandla ebandla, aphuma eyakunqoba. Futhi sithole ukuthi wanikwa umqhele, lokho kwakuyikho. Kwakuyibandla. Kwakuyibandla, kodwa wayaphi na? Waya eRoma. Yilapho enza khona. Wemukela umqhele wakhe.

146 Manje, unyaka wesibili wawungu—wawungumgibeli wehhashi elibomvu, okwakungunyaka wezikhathi zobumnyama.

147 Futhi manje—manje, u—unyaka olandelayo, kwakungu—ngumuntu, wonyaka okwakungumgibeli wehhashi elimnyama. Futhi wayengunyaka wabaguquli, niyabo, ngenkathi i—iPhimbo elakhulumayo. Manje, umgibeli wehhashi elimnyama, lowo kwakungumphikukristu. Kodwa Lowo owayekhuluma ngalowonyaka wayemelwe njengomuntu, nalokho ngukuhlakanipha, osmati, ohlakaniphe okobuqili. Niyabo? Futhi abakutholanga, niyabo. Ababizanga. . . Abamethanga igama. Niyabo? Bavele bathi nje laphuma.

148 Kodwa manje, nxa kuphuma unyaka wokhozi, yilolo olu . . . UNkulunkulu njalo ufanisa abaprofethi baKhe njengezinkozi. Uzibiza Yena ngokhozi. Ukhozi luya phezulu kakhulu, ayikho enye into engaluthinta. Akusikho kuphela ukuthi luphezulu lapho, kodwa lwakhelwe lesosikhundla. Uma lufika phezulu lapho, lungabona lapho olukhona. Abanye abantu benyukela lapho futhi abakwazi ukubona lapho bekhona, ngakho akusizi ukwenyukela lapho. Kodwa uma u . . .

149 Kodwa dedela igwababa lizame ukundiza nokhozi, noma ukebe, okunye kwakho, beliyobuthuka. Lufanele lufakwe umfutho walapho luya khona.

150 Yileyo inkathazo namhlanje, abanye bethu abakutholi ukufakwa umfutho. Siqhuma masinyane kakhulu, niyabo, uma sigxuma. Futhi, kodwa, sifanele sifakwe umfutho.

151 Uma wenyukela lapho, futhi ube nokubona okukhaliphile kokhozi, ukubona ukuthi yini ezayo, futhi wazi ukuthi ufanele wenzeni. Manje, unyaka wokhozi waLembula. Manje siyathola, lowonyaka wokhozi wethenjiswa eSambulweni 10:7 nakuMalaki . . . :1, 4. Lokho kwakuzoba sezinsukwini zokugcina, niyabo, kunjalo, ukuthi kwakuzoba lapha. Kulungile. Qaphelani.

152 Manje, lomfo, sithola ukuthi ugibele ihhashi elimpofu. Elimpofu! O, he! Emva, qaphelani emva . . .

153 “Izigidi ezingamashumi ayisithupha-nesishiyagalombili zamaProtestane,” njengoba sithathe kwi—kwi*Nguquko yeNkazimulo* kaSchmucker, yoku—yokufel’kholo kwaseRoma, izolo ebusuku. Sithola ukuthi, kuze kuyofika ku 1500 maki, ngikholwa ukuthi kwakuyikho, noma ishumi nesishiyagalombili- . . . Angisakhumbuli kahle impela manje. Kodwa kwaba yizigidi ezingamashumi ayisithupha-nesishiyagalombili ezabulawa, ukubhikishela ibandla lokuqala lamaRoma, iRoma. Akumangalisi, wayekwazi ukuzifanisa yena uqobo egameni elenziwe ubuntu le . . . futhi wabizwa ngokuFa. Impela wayenjalo.

154 Manje, uNkulunkulu kuphela owazi ukuthi bangaki ababangela ukuba bafe ngokomoya, ngokuba ngumphiki-Bhayibheli kwakhe, -ukufundisa kweZwi! Nguye lo owabulala izigidi ezingamashumi ayisithupha-nesishiyagalombili ngenkemba, futhi wababulala. Futhi mhlawumbe, ngokwangempela, izigidigidikazi zafa ngokomoya, ekufundiseni kwakhe kwamanga. Akumangalisi wayekwazi ukuthatha igama lokuFa!

155 Niyambona umgibeli na? Indawo yokuqala, njengomphikukristu, wayengukufa, kwase kuqaleni; kodwa wayemsulwa ngaleyonkathi. Wayesemukela umqhele, okathathu; futhi ngenkathi enza, bese-ke ehlanganiswa, uSathane wahlanganisa ibandla lakhe nohulumeni, ngoba

wayephezu kwabo bobabili ngaleyonkathi. Umphikukristu wayenguSathane, esimweni somuntu.

<sup>156</sup> Bese kuthi-ke, futhi, uMathewu oNgewele, ngikholwa ukuthi nguye, isahluko 4, usitshela lokho—lokho. USathane wathatha uJesu, iNkosi yethu, phezulu, futhi waMkhombisa imibuso yezwe, yonke, ngomzuzwana wesikhathi, nenkazimulo yayo, wethembisa ukuMnika yona. Futhi wathi... Yona, yayingeyakhe.

<sup>157</sup> Ngakho, niyabo, manje-ke, uma engahlanganisa uhulumeni wakhe nebandla lakhe ndawonye, khona-ke umgibeli wehhashi elibomvu wayesengakwazi ukugibela, impela impela. Niyabo? Qiniso! Manje, manje-ke, sithola imfihlakalo yakhe lapha, ebandleni lakhe nohulumeni.

<sup>158</sup> Isigaba sesine senkonzo yakhe, ubizwa ngesilo. Kuqala ubizwa ngomphikukristu, niyabo; bese ebizwa ngomprofethi wamanga; futhi ubizwa ngesilo. Manje simthola lapha ebizwa njengesilo. Manje, ngifuna niqaphele, lokho kusemva kwehhashi lesine.

<sup>159</sup> Futhi kulelihashi lesine, uma nizoqaphela, onke... Elokuqala lalimhlophe; bese kuthi elilandelayo lalibomvu; nelilandelayo lalimnyama; nelesine, onke lawa amanye amathathu lalimelwe kulo; ngoba, okumpofu ngokubomvu no—nokumhlophe, nokunjalo, kuxutshwe ndawonye. Niyabo? U... Ko—konke kwakuxutshwe kulelihashi elilodwa. Niyabo? Nalapho uba ngamane, noma, empeleni, okuthathu kokukodwa. Futhi konke kwakuxutshwe kuleyonto eyodwa.

<sup>160</sup> Manje ngifuna niqaphele omane awo. Qaphelani ukuqala, kwamane, ezibalo zokomoya. UNkulunkulu uyisithathu. Lokhu kune. Ukokune, lapha. Kuqala, umphikukristu, okumhlophe; okwesibili, umprofethi wamanga, okubomvu; okwesithathu, umbambeli wamazulu nomhlaba ne—nesihlanzo, okumnyama; okwesine, isilo, ihhashi elimpofu, uSathane ekhahlelwa ekhishwa eZulwini. Niyafuna ukufunda lokho na? ISambulo 12:13, uSathane ekhahlelwa ekhishwa eZulwini. Bese kuthi-ke eSambulweni 13:1, 8, ungongene emzimbeni kumuntu wesilo.

<sup>161</sup> Kuqala ungumphikukristu, nje—nje ukufundisa okwakubizwa ngoNikolawu; useba-ke, esuka kulokho, kuya kumprofethi wamanga. Uma engumphikukristu, umphikukristu nguku *melana*. Noma yini emelene neZwi likaNkulunkulu imelene noNkulunkulu, ngoba iZwi linguNkulunkulu. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, noLizwi waba yinyama, uKristu, wakha phakathi kwethu.” Futhi manje umelene neZwi, ngakho ungumphikukristu. Kodwa umoya ungeke wethweswa umqhele; yingalesosizathu engawemukelanga umqhele. Umnsalo nje, ungenamicibisholo.

<sup>162</sup> Bese kuthi-ke uma efika, isikhathi sokuqhelisa umqhele, bese-ke eba ngumprofethi wamanga wokufundisa

komphikukristu wakhe. Niyakuthola na? Bese-ke ethola inkemba, ngoba uhlanganisa amandla akhe ndawonye, manje-ke akasadingi kucela-muntu. Ungumbusi kahulumeni; ungumbusi weZulu. Wemukela umqhele okathathu. Uzenzela umqondo othiwa “isihlanzo.” Lapho, uma—uma abanye babo bafa emuva lapho, futhi banemali, bafuna ukubakhokhela baphume, wayengabakhulekela baphume kuso. Isizathu, unamandla okwenzenjalo; ungumbambeli. Impela, unguye. “Uthatha indawo kaNkulunkulu, emhlabeni.” Uma lokho kungacacile nje njenganoma yini!

<sup>163</sup> Siyakuthola, sikudonsela phansi, ngeBhayibheli, bese sibala izinombolo zakhe zezibalo nayo yonke enye into. Nangu...?..khona emuva lapha kunombolo yesine, hhayi inombolo yesithathu. Inombolo yesine, niyabo.

<sup>164</sup> Manje asiphenye, iSambulo 12. Asifunde nje lokhu kancanyana nje, ngoba si—sizoba nesikhathi sokukwenza. Futhi asifunde iSambulo i—isahluko 12 nevesi 13. “Futhi ngalo lelohora kwabakhona okukhulu ukuzamazama komhlaba...” Qhabo, ngithole—ngithole indawo engesiyo. Ele 13:

*Kuthe udrako esebona ukuthi usephonswe phansi emhlabeni, wahlupha owesifazane owayezale umntwana wesilisa.*

<sup>165</sup> Manje, niyabo, wakhishwa, emhlabeni, futhi uba ngongene emzimbeni, njengomoya womphikukristu uba ngongene emzimbeni womuntu. Lowomuntu ushintsha esuka kwenye into abe kwenye, esuka ekubeni ngumoya womphikukristu abe ngumprofethi wamanga, bese kuthi-ke isilo singene kuye.

<sup>166</sup> Impela nje njengokukhula kweBandla; ibandla lakhe lasuka—suka kumphikukristu laya kumprofethi wamanga, futhi, onyakeni omkhulu ozayo, isilo esizovuka. Ngakho, iBandla lifika ngendlela efanayo, ngokulungisiswa, ukungcweliswa, nombhaphathizo kaMoya oNgcwele, nguKristu ekubantu, khona impela nje. Futhi unokuyikho ngempela kokufanekisiwe kwaWo ngapha, i...niyabo, umfanekiso waWo, njalo. Nango, impela nje. Lowo unguye. Ukhahlelwa akhishwe eZulwini.

<sup>167</sup> Manje siyathola, eSambulweni 13:1 kuya kwele 8.

*Ngase ngima ezihlabathini solwandle, ngase ngibona isilo sikhuphuka...*

<sup>168</sup> Manje, nasi ese 12, lapho akhahlelwa wakhishwa khona. Manje bhekisisani.

*...bona isilo sikhuphuka olwandle, sinamakhanda ayisikhombisa nezimpondo eziyishumi, nasezimpondweni zaso kukhona imiqhele eyishumi, nasekhanda aso kukhona amagama enhlamba.*

*Futhi isilo engasibonayo sasifana nengwe, nezinyawo zaso...*



169 O, ukuba nje besinesikhathi manje, besizothatha bonke ubusuku, kulezozifanekiselo ngqo lapho, futhi ngikhombise, ngikulethe kuqonde ngqo kuye futhi. Noma yimuphi, iningi lenu liyakwazi lokho, kwezinye izifundo.

*...zazi...zinyawo ngezebhre, nomlomo waso... mlomo wengonyama: futhi udrako usinika amandla akhe, ...sihlalo, no...kubusa.*

170 Mm! USathane ongene emzimbeni! Niyabo?

*Ngase ngibona elinye lamakhanda aso kungathi... lidebezwe okokufa;...*

171 Futhi kwehle njalo, njengoba sihamba, uma nifuna, uma nithola ithuba lokufunda nehle. Qhabo, asi—asifunde nje kancanyana.

*Ngase ngibona elinye lamakhanda aso kungathi lalidebezwe...kufa; kepha ingozi yaso yokufa yelashwa: futhi umhlaba wonke walandela isilo umangala.*

172 Bhekisisani nje! Ningalokothi nibhekisise ubukhomanisi. Abuyilutho kuphela ithuluzi, lidlala ezandleni zikaNkulunkulu, ukunisiza ngolunye usuku nithole, “ukuphindisela igazi,” njengoba sizokuthola kusasa ebusuku. Niyabo?

*Bakhuleka kudrago...*

173 Ubani owayengudrako na? USathane. Kunjalo na? “Udrako obomvu.” Kulungile.

*...owanika isilo amandla (lapho esithola amandla aso khona, niyabo): futhi bakhuleka kuso isilo, bethi, Ngubani ofana nesilo na? ngubani ongalwa naso na?*

*Sasesinikwa umlomo wokukhuluma izinto ezinkulu zenhlamba; sanikwa namandla okwenza lokho izinyanga ezingamashumi amane nambili.*

*Futhi savula umlomo waso ukuhlambalaza uNkulunkulu, (Nakho lapho okhona, niyabo. Kulungile)...ukuhlambalaza igama lakhe, (simnika isiqu)...tabernakele lakhe (okuyindawo yokuhlala kaMoya oNgcwele),...*

174 Ukuyenza ibe yindawo eRoma, uMuzi waseVatican. Ungaqhubeka nje wehle:

*...nabo abahlezi ezulwini.*

175 Sabahlambalaza, ngokuthi sithi babengabamelayo.

*Futhi sanikwa ukuba silwe nabangcwele (futhi sakwenza), futhi sibangqobe (sakwenza):...*

176 Babashisela esigxotsheni! Babapha amabhubesi! Futhi bababulala nganoma yiyiphi indlela ayengenza ngayo!

*...sanikwa futhi amandla phezu kwemindeni  
yonke, ...zilimi, nezizwe.*

177 Akuzange kube ngaleyondlela eRoma kwaze kwathi iRoma lobuhedeni laphendukela eRoma lobuphapha, namandla eKatolika asakazeka nomhlaba, lenza ibandla eliKatolika lomhlaba wonke.

*Futhi bayakukhuleka kuso bonke abakhileyo  
emhlabeni, abamagama abo engalotshwanga  
encwadini...*

178 “Ningawathinti amaFutha aMi newayini!” Niyabo?

*Futhi bayakukhuleka kuso bonke abakhileyo  
emhlabeni, abamagama abo engalotshwanga  
encwadini yokuphila yeWundlu elihlatshweyo selokhu  
kwasekelwa umhlaba.*

*Uma ekhona onendlebe, makezwe.*

*Uma ekhona oyisa ekuthunjweni uyakuya naye  
ekuthunjweni: uma ekhona obulala ngenkemba umelwe  
naye ukubulawa ngenkemba. Nakhu ukubekezela no...  
kukholwa kwabangcwele.*

179 Manje, sibe naso siza, izolo ebusuku, nenkemba yaso enkulu, ukubulala.

180 Sithola ukuthi sona sithola ukubulawa ngenkemba, naso, inkemba yeZwi. IZwi likaNkulunkulu, libukhali, inkemba esika-nhlangothi zombili, isibulala ngokusiceka, isilahla phansi ngqo. Lindani leyomiDumo eyisiKhombisa ize izwakalise amaphimbo aYo aleloqembu ngempela elingathatha iZwi likaNkulunkulu bese liLinikezela lapho, Liyosika izingcezu futhi linqume. Futhi bangavala amazulu. Bangavala *lokhu*, noma benze *lokho*, noma yini abafuna ukuyenza. Udumo! Siyobulawa ngokucekwa ngeZwi eliphuma emlonyeni waKhe, libukhali kunenkemba esika-nhlangothi zombili. Babengabiza amathani ezigidigidikazi eziyikhulu zezibawu uma babefuna ukukwenza. Amen. Noma yini abayishoyo, izokwenzeka, ngoba LiyiZwi likaNkulunkulu liphuma emlonyeni kaNkulunkulu. Ya. Amen. UNkulunkulu, njalo, LiyiZwi laKhe, kodwa njalo Usebenzisa umuntu ukuLisebenza.

181 UNkulunkulu wayengabiza lezozibawu, ezansi eGibhithe, kodwa Wathi, “Mose, lowo ngumsebenzi wakho. Ngizokutshela nje ukuthi yenzenjani, futhi uhambe ukwenze.” Wakwenza ngokugcwele lokho. Niyabo? Waye—Wayengakhetha i—ilanga ukuba lizibize, Wayengabangela inyanga ukuba isibize, noma umoya ovunguzayo ukuba usibize. Kodwa, Wa—Wathi, “Mose.” Lokho, ukuthi... Wakhetha umuntu waKhe. Kulungile.

182 Manje siyathola lapha, ukuthi loSathane, emva kokukhahlelwa akhishwe eZulwini, ungena yena uqobo emzimbeni esilweni. Futhi manje useyisilo; umphikukristu,

umprofethi wamanga, futhi manje isilo. Futhi unikwa igama lokuFa! Futhi isiHogo siyamlandela! USathane ngokugcwele, esihlalweni sakhe sobukhosi! O, he! Emhlabeni, unguSathane, omelele, emhlabeni, ukuthi manje useyinhloko yemibuso yomhlaba, yona impela imibuso ayethembisa ukuyinika iNkosi uJesu kuMathewu 4. USathane manje uba yinkosi egcwele.

183 Manje, lokhu kwenzeka kamuva. Usengumprofethi wamanga manje. Uyoba yisilo, emva kwesikhashana, ngenkathi ephula isivumelwane sakhe lapho namaJuda. Niyazi ukuthi sikanjani...Kulungile, qaphelani manje, uyonikwa inhliziyi yesilo, ngalesosikhathi, noSathane uyozingenisa yena uqobo emzimbeni. Ngoba, uma iBandla lenyuka, uSathane uyakhishwa. Niyabo? Niyabo? Kuyenziwa, manje-ke, konke ukumangalela kwakhe kuyenziwa. Niyabo? Manje, inqobo. . .

184 Bukani, inqobo nje uma Omelayo eselokhu esesiHlalweni sobukhosi, uSathane angama lapho futhi amangalele, ngoba ungummeli wangakolunye uhlangothi. Ungomelene noKristu. NoKristu u...Simi lapho, i—i—isitha simi lapho, sithi, “Kodwa, linda! UAdamu wawa! UAdamu wenze *lokhu!* Ngamnqoba. Ngamkholiswa amanga umkakhe. Futhi Wena wathi uyakuhlwa yiwo. Nginakho!”

185 Kodwa nangu uMlamleli emi lapho, amen, uMhlengi oyisiHlobo somndeni, amen, uma lapho neGazi elingathatha inhliziyi yesoni esibi ukwedlula zonke futhi liyishintshe. UMLamleli usesiHlalweni sobukhosi. Yebo, mnumzane.

USathane wathi, “Kodwa banecala!”

Angathi, “Abanalo.”

186 Lesosisusamabala iClorox sasungulwa, noma sakhiqizwa, ukuthatha ibala, sisuse umbala ku inki kumbe noma yiliphi elinye ibala. Banaso. Siyolihlakaza uyoze ungaphinde ulithole. Libuyela emuva emimoyeni esaluketshezi, futhi libuyele le emuva ekukhanyeni kwezulu nomhlaba. Futhi ledlule izakhi ezincu amamolekhuli nayo yonke enye into, lize libuyele kokwasekuqaleni lapho livela khona. Ngokudaliweyo. Kwakune...Okudaliweyo kwadingeka kuvele kuMdali. Kodwa zonke izakhi amakhemikhali okwakhizwa futhi kwahlanganiswa ndawonye, kuyahlakazeka, futhi yilokho kuphela nje okukukho. Akusekho okwakho. Ngisho nayo impela—yona impela into engamanzi eyikho, kuhlangana nesisusamabala iClorox, okuyimilotha.

187 Amen! Udumo kuNkulunkulu! Konke kuhlanzekile. Yilokho iGazi likaJesu Kristu elikwenzayo kumntwana weqiniso kaNkulunkulu, uma esivuma lesosono futhi ame lapho, elungisisiwe kokwaKhe...Isihawu! Ukulunga! Kukhulu ngisho ngangokuthi uNkulunkulu waze wathi, “Angikwazi ngisho nokuba ngisasikhumbula. Futhi uyindodana yaMi ngokoqobo.”

188 “Ngiqinisile, Ngithi kini, uma nithi kulentaba ‘nqokuleka,’ futhi ningangabazi enhliziyweni yenu, kodwa nikholelwe kwenikushilo, ni . . . kuyofezeka. Ningaba nakho lokho enithe kuyoba yikho.” Uyindodana ehlelgiwe. Amen! Ngiyazi lokho kuyiqiniso.

189 Ngizibonile izingwejeje ukuba zibonakale ngaleya, ezikhathini ezehlukene eziyisithupha, engangingayazi ukuthi yayiyobe ihlezi lapha. Njenga nje, Angadala izingwejeje ngokufanayo njengoba Engadala izibawu, noma amasele, kumbe noma yini enye. Yena, UnguNkulunkulu, uMdali. Kunjalo! Futhi nxa kungekho sidalwa esisazokufa . . .

190 Kodwa nxa lesosono salowo osazokufa sivunywa futhi sithiwe gqombi kulesosisusamabala iClorox, sesisusamabala sikaJesu Kristu, Sisusa amabala aso sonke isono. Umsulwasulwa, engenasono, engenaphutha. “Ozelwe nguNkulunkulu akenzi isono, ngokuba akanakona.” Isisusamabala simi phakathi kwakhe noNkulunkulu. Sasingake size sifinyelele kanjani lapho, nxa sisihlakaza futhi sisithumele emuva ngqo kulowo owasiphendukezela! Amen!

191 Whewu! Ngizizwa ngigcwala ukhoho. Ngi—ngiyantshela, ngithola izivuselelamandla manje njengoba lokhu kuqala ukwembula.

192 Qaphelani, uSathane ngokugcwele, esihlalweni sakhe sobukhosi. Yebo, mnumzane. Wethembisa ukusinika uNkulunkulu, wethembisa ukusinika iNkosi yethu. Nangu, uhlezi lapha, enalenhliziyo yobulwane kuye. Manje, nangu umuntu, isilo, udeveli ongene emzimbeni. Wenza ukubonakala kwakhe lapha emhlabeni, phansi kokuzenzisa kwamanga. O, he, bakithi! Phansi kokuzenzisa kwamanga kweZwi leqiniso, uzimataniisa yena uqobo neZwi.

193 Wenza into efanayo nje eyenziwa ngumfanekiso wakhe—wakhe, okwakunguJuda, iminyaka eyizinkulungwane ezimbili eyedlula. Wenzani na? UJuda wangena, njengekholwa, engudeveli kusukela ekuqaleni. “Wazalwa eyindodana yokulahlwa.” Akamkhohlisanga ngalutho uJesu, ngoba Wayemazi kusukela khona impela ekuqaleni; amen, ngokuba WayeyiZwi. Kulungile. Futhi, khumbulani, uJuda wathatha indawo njengosikhwama, futhi wawa ngemali.

194 Lenzenjalo nebandla lalolusuku! Ibandla eliKatolika, njengoba siqaphelile izolo ebusuku, bekhokhisa ngokuzinikela ngemithandazo eyisishiyagalolunye, bekhokhisa ngemikhuleko, futhi bekhokhisa ngayo yonke into. Kucishe kufane impela, futhi bawa ngento efanayo emadodakazini ebandla eliKatolika, kwakungamaProtestane. Yonke into isongelwe emalini. Yilapho uJuda awa khona, futhi nakhu lapho awa khona, futhi yilapho amaProtestane awa khona.

<sup>195</sup> Bhekisisani, ugibela ihhashi elimpofu lapho ebonakala ekugibeleni kwakhe, lokhu ukugibela kokugcina. Ukokwakhe kokugcina manje. Manje, lokho akukho osukwini lwethu. Lokho kuyoba sezansi. LuPhawu, lushiwo ngaphambili. Isizathu, niyabo, iBandla selivele lenyukile ngenkathi lokhu kwenzeka. Ngenkathi uKristu ebonakala lapha emhlabeni, njenge—njenge—njenge. . . Lomfo uyabonakala, futhi uba ngokuphelele, ngokuphelele eba ngudeveli; esuka kumphikukristu, kwehle njalo, kwedlulele kumprofethi wamanga, bese kungena esilweni, udeveli qobo lwakhe. Futhi ugibele ihhashi elimpofu, limibalabala kwenyuke konke, futhi uxubene nayo yonke inhlobo yemibala, ukulenza libe mpofu futhi libe ngelinokufa.

<sup>196</sup> Kodwa nxa iNkosi yethu ibonakala lapha emhlabeni, Iyobe igibele ihhashi elimhlophe njengeqhwa. Futhi Iyothi ngokuphelele, ngokugcwele, uEmanuweli, iZwi likaNkulunkulu lingene emzimbeni kuMuntu. Niyabo? Lokho nje kungukuthi kunokwehluka okungakanani kubo. Lowo ngumehluko wabo.

<sup>197</sup> Qaphelani, umphikukristu usehhashini elimpofu, imibala exubile. Ihhashi liyisilwane esimele amandla. Amandla akhe axubene onke. Ngani na? Ngezombusazwe, ngamandla alo—alo kazwelonke, ngamandla ezenkolo, ngamandla amademoni. Yizo zonke izinhlobo zamandla zixutshwe ndawonye, elixubile, ihhashi elimpofu lalinjalo. Unazo zonke izinhlobo zamandla.

<sup>198</sup> Kodwa nxa uJesu efika, kusehhashini elinombala ngokweqiniso owodwa, iZwi. Amen!

<sup>199</sup> Leli lixuba imibala yalo, owokubomvu, omhlophe, omnyama; imibala emithathu kowodwa, imelwe kowodwa. Namandla amathathu amelwe kowodwa; ihhashi elimhlophe, ihhashi elimnyama, ihhashi elibomvu. Nemiqhele emithathu, kowodwa. Niyabo? Impela.

<sup>200</sup> Ngiwubonile umqhele, qobo lwami; ngama, o, ngasondela *kangako* ngase ngiwubuka. Babengenakungivumela ngifinyelele kuwo, ngenxa yengilazi, kuwo. Ngakho wawulapho, isihluthu esikhulu kuwo, uhlezi ekesini: umqhele okathathu. Ngakho ngiyazi ukuthi yiqiniso. Ehhe. Ngakho nango wayelapho, umqhele okathathu, umbambeli: izulu, isihlanzo, nomhlaba.

<sup>201</sup> Amandla amathathu ehlangene ndawonye, niyabo, onke exubene embaleni owodwa, ompofu. Ukufa kwakhuluma entweni yonke; ezombusazwe, ne—nezenkolo, na—namandla amademoni, kuxutshwe ndawonye. Ezombusazwe, uyinkosi yezombusazwe, uSathane uyiyi. Usmati! Whewu! Impela. Ungazami ukumqinela. Nje—nje themba iNkosi. Yilokho kuphela.

<sup>202</sup> Njengoba nge, konke, ngedlule kukho ngaphambili. Konke ukuba smati, izimfundo nezinto ezinjalo, kuvela ohlangothini olungalungile. Nje kulandeleni emBhalweni, nithole ukuthi kunjalo yini lokho. Landelani abantwana bakaKayini bese

nibona ukuthi babayini. Bese nilandela abantwana bakaSeti, nibone ukuthi babeyini. Kungesikho ngokuthi ngisekela ukungazi, akusikho nhlobo. Qhabo, mnumzane. Kodwa thatha noma yibaphi abantu, kanzima, beBhayibheli, kuyivelakancane impela . . .

<sup>203</sup> Futhi ukhona oyedwa ogama linguPawulu, owayeyindoda esmati, futhi wathi wadingeka akhohlwe yiyo yonke into ayeyazi, ukuze azi uKristu. Wathi, “Angizi neze kini ngamazwi ahungayo okuhlakanipha kwabantu, kodwa ngiza kini ngaMandla okuvuka kukaKristu.” Kunjalo, aMandla kaMoya oNgcwele!

<sup>204</sup> Bukani abanye. Abanye babo babengazi ngisho nesandla sokudla kwesokunxele. Futhi—futhi, o, bukani phansi eminyakeni yabaprofethi, nalapho bevela khona, kanjalonjalo. Niyabona ukuthi ngichaza ukuthini na?

<sup>205</sup> Niyabo, kusmati, umuntu ohlakaniphile, nokuhlakanipha. Ukuhlakanipha kuyiyo impela into enisusa kuNkulunkulu.

<sup>206</sup> Wayenamandla amathathu, noma amandla ezikhundla ezintathu—ezintathu: umhlaba, iZulu, nesihlanzo.

<sup>207</sup> Ungu, qobo lwakhe, ubuthathu. Wenziwe ngalokho-ke. Futhi ugibela ubuthathu. Amandla akhe asebuthathwini. Umqhele wakhe usebuthathwini. Ihashi lakhe lisebuthathwini. Uyilokho-ke, ubuthathu; amandla obuthathu, umqhele wobuthathu, ihhashi (egibele) lobuthathu; lokho okwezikhundla, okune futhi, niyabo, okune futhi. Kulungile.

<sup>208</sup> Izigaba ezintathu zenkonzo yakhe, imenza umuntu oyedwa, uSathane engene emzimbeni. Izigaba ezintathu ze mini- . . . umphikukristu, umprofethi wamanga, nesilo. Bona bobathathu, befanelekisa, niyabo. Manje nanso imifanekiso emithathu, manje, lapho kuyamenza.

<sup>209</sup> UNkulunkulu, uNkulunkulu Uyazazisa, naye, ngamanzi, iGazi, uMoya; kwenza umKristu abe yindodana kaNkulunkulu, ngeZwi likaNkulunkulu. Niyabo? Nalamandla amathathu amenza udeveli. Niyabo? O, Lokhu lapha, ngamanzi, iGazi, noMoya, okungokukaNkulunkulu. Nalokho ngezombusazwe, inkolo, namandla amademoni, exutshwe ndawonye, kumenza udeveli.

<sup>210</sup> Ukufika kokuqala kukaKristu, esazofa. Ufika kathathu. UKristu usesithathwini. Niyabo? (Bhekisisani ukuthi ufika kanjani; uyisine.) Bhekisisani uKristu. Ukufika kokuqala, Ufika engosazokufa, ukuba ophe futhi afe. Kunjalo na? Lokho ngukufika kwaKhe kokuqala. Ukufika kwesibili wuHlwitho; siMhlangabeza ezibhakabhakeni, ongayikufa. Ukufika kwaKhe kwesithathu, UnguNkulunkulu ongene emzimbeni. Amen! [UMfowethu Branham ushaya ihlombe kanye—Umhl.] UNkulunkulu, uEmanuweli, ukubusa emhlabeni! Kunjalo, kuthathu kuphela.

211 Isigaba sesine somgibeli, bhekisisani. Isigaba sesine salomgibeli ubizwa ngokuFa. *Ukufa* kuchaza “Ukwehlukana Phakade noNkulunkulu.” Kuchaza lokho-ke ukufa, ukwehlukana Phakade noNkulunkulu.

212 Manje, uma sibeke lomfo phandle, klasi, uma sikhombise ngeBhayibheli, ukuthi ungubani lowomfo; futhi saze sathatha ngisho namagquma, indawo nandawo zonke, umningwane nje impela, kwehle njalo ngqo. Futhi manje ubizwa, wukhozi, “UkuFa.” Yilokho Ambiza ngakho. Khumbulani, lapha, niyabo, ukufa kungukwehlukana Phakade.

213 Khumbulani, abangwele abafi. Bayalala, abafi. “Ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okuPhakade.” Kunjalo. “Akayikuza ekwahlulelweni; wedlulile ekufeni wangena ekuPhileni. Ngingukuvuka nokuPhila,” kwasho uJesu. “Okholwa yimi, noma efa, wophila. Nophila akholwe yiMi akasoze afa.” ULazaru, wafa? “Ulele.”

214 “Ningesabi, intombazane ayifile, kodwa ilele.” BaMhleka usulu. Kunjalo na? O, he! Niyabo, abangwele abafi.

215 Ukwehlukana noNkulunkulu kungukufa, ukufa kwaPhakade. Nalomfo ubizwa ngo “Kufa,” ngakho ziqhelanise naye. Uyini na? Ehleliwe, inqubo yenhlangano; kuqala, elokuqala, ibandla, elihleliwe, futhi ngenkathi ethatha u—ukuqonda kukaConstantine, eMkhandlwini waseNayisiya.

216 Silethe labo besifazane, izolo ebusuku, futhi sakhombisa ukuthi uEva waba kanjani, umlobokazi wokuqala, ngaphambi kokuba umyeni wakhe aze angene kuye, wawa, ngokulikholwa ngokungesikho iZwi likaNkulunkulu e-Edene. Umlobokazi wokomoya owazalwa ngoSuku lwePhentekoste kaKristu, ngaphambi kokuba aze Afinyelele kuye, kwenzekani na? Wawa, eRoma. Ini? Walahlekelwa amalungelo akhe obumsulwa beZwi, ngombhedesho. Amen. O, he!

217 Ngi—ngi—ngizizwa ngigwala ukuvuselelwa amandla kuza futhi phezu kwami, yebo, mnumzane, ngicabanga ngalokho oku. . . Angiqonde khona ukuziphatha ngokuhlanya. Angiqonde khona lokho. Kodwa nje ngi. . . Aniqondi ukuthi kwenzani lokho kimi. Kade ngihlezi kulokhu izinsuku ezine manje. Nje. . . futhi nje ngizodingeka ngisho okuthize, uhlobo lokuthi ngizizwe ngingumuntu futhi. Niyazi ukuthi ngiqonde ukuthini. Ya. Kulungile. Ngigqala ukukhuluma kunjalo, futhi ubona imibono ihlakazekela ndawo zonke. Kunjalo. Niyabo, yingalesosizathu ngisho into ethize ukuba ngizibuyise mina uqobo futhi, futhi ngizithintithe ngibuyele emuva. Niyabo?

218 Senake nangi qaphela uma ngingomugqa wokubona okufihlakeleyo na? Ngiyosho into ethize, iyokwenza abantu bahleke; bese-ke ngiyosho into ethize, yenze abantu bakhale; bese-ke ngiyosho into ethize, ibenze bathukuthele. Ngingento emabalabala. Futhi ngiyosho into ethize, ukubona ukuthi

ithatha kanjani, bese-ke ngibona ukuthi hlobo luni lokukhanya oluphezu kwabo, ukuthi kwenzekani. Khona-ke ngiyazi ukuthi kukuphi, futhi ngiyazi ukuthi ngabe Kuyabiza noma qha. Uma kunga... Kuhlezi lapho, ikholwa langoqobo, kulungile. Uyawabiza, bese-ke, uthi, “Wena, *S’bani-bani*.” Niyabo.

<sup>219</sup> Futhi uma wehla, uMoya uqala ukugcoba, bese-ke uqala ukubona lokho kubaneka kuza ndawo zonke, uyabo, kanjalo, macala onke, macala onke ekamelweni. Ngakho, yingalesosizathu ngisho into ethize, uhlobo lokuthi ukuqala emuva futhi, ngiqale kabusha futhi, niyabo.

<sup>220</sup> Selokhu kusukele ngeSonto eledlule, ngihlala nje ngqo ekamelweni, nje ngikhuleka, yilokho kuphela, naphansi kogcobo. Futhi ngiyazi Lokhu kuqinisile. Niyamkholwa uNkulunkulu. Ngiyazi niyamkholwa. Bhekisisani nje ekupheleni kweviki. Ehhe. Niyabo? Niyabo? Kulungile. Niyabo?

<sup>221</sup> Manje, ukufa kusho ukwehlukana iPhakade noNkulunkulu. Futhi khumbulani, manje, abangwele abafi.

<sup>222</sup> Khumbulani, umlobokazi wakhe wanikwa ihhashi elimpofu...ngiqonde ukuthi, lomgibeli wanikwa ihhashi elimpofu, uku—ukuphuma ngalo. Wanikwa leli—lelihhashi elimpofu, ukuphuma ngalo. Futhi wagibela lelihhashi elimpofu, lokufa. Manje siyazi ukuthi lokho kwakuyini. Siyazi ukuthi laliyiliphi lelobandla.

<sup>223</sup> Futhi khumbulani, izolo ebusuku, lalingesiso kuphela “isifebekazi,” lalingu “nina wezifebe.”

<sup>224</sup> Futhi siyathola, yilokho okwamenza isifebekazi, kwaku, owesifazane oyilohlobo lowesifazane. Nje ngi...Yigama elinganambitheki, ukulisho phakathi kwezethameli ezixubile. Kodwa iBhayibheli lisho lokho, niyabo. Ngakho, manje-ke, siyaqonda ukuthi lowo ngo—lowo ngowesifazane ophila ngokungethembeki ezifungweni zakhe zomshado. Futhi niyabo, ufanele a, kusho yena uqobo, uzibiza nge, “Ndlovukazi yeZulu.” (Lowo bekungaba nguMlobokazi kaNkulunkulu. UNkulunkulu unguKristu.) Futhi sithola ukuthi uyahlobonga, futhi ubangela amakhosi omhlaba ukuba ahlobonge, nazo zonke izicebi, namadoda amakhulu. Wonke umhlaba wamlandela. Niyabo?

<sup>225</sup> Bese kuthi-ke sithola ukuthi wazala amanye amadodakazi, futhi ayeyizifebe. Yini isifebe kodwa yisifebekazi, into efanayo; isihlobongi, ukuhlobonga, ububi, ukuphinga, ezenza. Benzani na? Bahlela, bathola inqubo, bafundisa izinqubo ezenziwe ngumuntu, iPhentekoste naso sonke isigeyane!

<sup>226</sup> Manje, ningavumeli unembeza wenu—wenu uqathakele ephaketheni lenu, Phentekoste. Ake nginitshele okuthize. Ake sibuke into ebusweni ngqo. Sileyithi kakhulu ezansi nomgwaqo manje, ukuba sincenge. Bukani lapha.



227 Siphila oNyakeni weBandla laseLawodikeya. Nalowo kwakungunyaka webandla ojivazana kakhulu kuyo yonke eminye yayo, osivivi, nokuyiwona kuphela uKristu ayengaphandle kwawo, ezama ukubuya angene. Nalowo ngumlayezo wePentecostal uhamba, wathi, “Ngicebile!” Mfana, wawumpofu, kuqala. Manje usucebe ngempela, niyabo. “Kangisweli lutho!” Futhi—futhi, o, owawuyikho!

228 Wathi, “Uhamba-ze, ulusizi, uphuphuthekile, ompofu, owokuhawukelwa, kepha kawukwazi ngisho.”

229 Manje, uma umuntu ubehamba-ze, phandle lapho emgwaqeni, futhi ekwazi, ngani, ubeyozama ukuzisiza. Kodwa ngenkathi e—ngenkathi engakwazi, futhi ungeke wantshela okwehlukile, manje-ke usesimweni esibi. Nkulunkulu mhawukele. Kunjalo. Qaphelani. O, he!

230 Manje, khumbulani, lomphikukristu, qobo lwakhe, engumuntu; umlobokazi wakhe, oyibandla lakhe, “wanikwa isikhathi sokuba aphenduke, futhi akakwenzanga,” kulowonyaka webandla, iThiyathira. Niyakukhumbula na? Ninga. . .

231 Awu, ake sibuyele emuva umzuzu nje. Ngeke kusilimaze ukubuyela emuva umzuzu nje. Asibuyele emuva, okwesahluko 2, umzuzu nje. Sizokufunda nje, isahluko 2 se. . . manje, iThiyathira. Manje bhekisisani lokhu, masinya nje impela manje. He, sisekhathini esesithi asibe ngukuvala nje, futhi asikaqali. Kodwa, qaphelani, iThiyathira. Manje, kuqala evesini 18 lesa—lesahluko 2.

*. . . kuyo ingelosi (leso yisithunywa) yebandla laseThiyathira loba ukuthi; Nakhu ekushoyo iNdodana kaNkulunkulu, enamehlo anjengamalangabi. . . nezinyawo zayo zifana nethusi elikhazimulayo ithi;*

*Ngiyayazi imisebenzi yakho, nothando lwakho, nokukhonza kwakho, nokukholwa kwakho, . . . bekezela kwakho, nemisebenzi; nokuthi wena miningi kune. . . neyokugcina miningi kuneyokuqala.*

*Kepha nginalokhu ngawe, ukuthi uvumela lowo wesifazane uJezebeli, . . .*

232 Nakho lapho okhona. Niyamazi, eBhayibhelini. Wayengumfazi ka-Ahabi. Futhi nangu owesifazane, ibandla, uJezebeli, umkamprofethi wamanga, ofanele ukuba ngumprofethi wangoqobo kaNkulunkulu, uphapha; kunjalo, umprofethi woqobo nomkakhe, uJezebeli. Manje, uAhabi wayefanele ukuba ngumJuda wangoqobo, kodwa wayeyishinga, niyakwazi lokho, ngoba umkakhe wayemholela nje noma yikuphi lapho ayefuna ukuya khona. Siyathola, uJezebeli uthatha imali yakhe bese ehola laba noma yikuphi lapho abafuna ukuya khona, futhi.

... *ozisho ukuthi ungumprofethikazi*, (niyakuthola na?), *afundise futhi*... ahlule *izinceku zami* (niyabo, lokho kufundisa kukaJezebeli kwashanela izwe nje) *ukuba zifebe futhi*... *zidle okuhlatshelwe izithombe*.

... *Ngamnika isikhathi sokuba aphenduke* (niyabo?) *kepha akavumi ukuphenduka*; ekufebeni *kwakhe*.

233 Bhekisisani lelivesi elilandelayo.

... *Ngiyakumphonsa embhedeni* (leso yisihogo), *nabaphinga naye* ezinhluphekweni *okukhulu*,... (Lokho ngukuya ekuHluphekeni okukhulu. Hhayi iBandla, manje)... *uma bengaphenduki emisebenzini yabo*.

234 Manje bhekisisani, lapha.

... *Ngiyakubulala abantwana bakhe* (izifebe zakhe) *ngokufa* (ukufa kokomoya);...

235 Niyakukholwa na? [Ibandla lithi, “Amen.”—Umhl.] Lelo yiZwi. “Ngiyakubabulala ngokufa.” Futhi uma bebulawa, bahlukaniswa Phakade. Kulungile. Khumbulani, Wamnika isikhathi sokuba aphenduke.

236 UNyaka waseThiyathira wawungunyaka wesikhathi sobumnyama. Umgibeli wehhashi elimnyama wagibela wangena ngalesosikhathi, ngenkathi onke amamisa nayo yonke into yayidingeka ikhokhelwe, nemikhuleko, no—nokuzinikela ngemithandazo eyisishiyagalolunye, kanjalonjalo. Manje bonani ihhashi lakhe elimnyama, ke, emva kokwenqaba ukuba aphenduke eThiyathira, (ini?) ushintsha ukugibela kwakhe esuka ehhashini elimnyama kuya kwelimpofu, ukufa, okwenkonzo yakhe yokugcina.

237 Manje, ngingahle nje ngingikeze umuntu ngamunye ukushukuma okuncane lapha. Ukwala uNkulunkulu, ukwala ukubiza kukaNkulunkulu, niyokwenza okokugcina ngesinye isikhathi. Futhi, njengoba nje kwenza lelobandla, sekuphelile. UNkulunkulu, ukubekezela, akuyikuhlala njalo nomuntu. Niyabo?

238 Futhi ngenkathi liLala, futhi lala ukuLemukela, khona-ke lashintsha futhi laya... Manje linegama elithiwa “ukuFa,” ukwehlukana. UNkulunkulu wathi, “Ngiyakuthatha ngisho nabantwana bakhe, amaProtestane, nabobonke Ngiyakubabulala ngokwehlukana Phakade.” Nakho lapho okhona, uNyaka waseThiyathira, unyaka wesikhathi sobumnyama. Ihhashi lakhe elimnyama manje liphendukela ekufeni, okwenkonzo yakhe yokugcina.

239 Niyabona ukuthi iminyaka yebandla ihlangana kanjani thaqa neziMpawu na? Kuphelele nje. Futhi siyazi ukuthi Kukahle. UMoya oNgcwele awenzi-maphutha. Wasinika

ukuqinisekisa okukhulu, okokugcina, ngenkathi sithola iminyaka yebandla yenziwa emuva lapho, niyazi.

240 Niyakubona okuthandayo, ukubekezela kukaNkulunkulu! Ngaphambi kokuba Amehlulele, Wamnika isikhathi sokuba aphenduke. Futhi kuseGameni leNkosi ukuba ngisho lokhu: Unike ibandla lamaProtestane into efanayo, futhi angeke akwenze. Umlayezo unyakazise ndawo zonke, futhi angeke akwenze. Uzoba nemibhedesho yakhe uqobo nezivumokholo, angikhathali ukuthi niLichaza kangakanani.

241 Njengoba ngasho lapho eChicago, ngoluny'usuku, kwabaningi abefundisi kunoma kukhona abantu abahlezi lapha! Futhi lapho bangicindezela, ngeMfundiso, inzalo yenyoka enobuqili nayo yonke lena enye into. Ngathi, "Omunye thatha iBhayibheli lakho, bese uza lapha bese uma eduze kwami." Futhi akukho-muntu owathi-vu.

242 UTommy Hicks wathi, "A—angikaze ngikuzwe Lokho kanjalo ngaphambili, Mfowethu Branham. Ngifuna amakhulu amathathu alawomateyipu. Ngizowathumela kubo bonke abefundisi bami."

243 Kwakukhona cishe amashumi amahlanu, noma amashumi ayisikhombisa-nanhlanu, wathi, "Ngiyeza ezansi lapho ukuba ngiphinde ngibhaphathizwe." Ngabe beza na? Akukho noyedwa wabo. Ngani? Ubanika isikhathi sokuba baphenduke! Futhi Uyophonsa abantwana benu ekufeni, ukufa ngokomoya.

244 Sizokucosha lokho kusasa ebusuku, iNkosi ithanda, noma ngoMgqibelo ebusuku, ngalezoziniNhlupho eyedlulayo. Bhekisisani ukuthi kwenzekani lapho.

245 Njengoba Erika iGibhithe, Unika iGibhithe indawo yokuphenduka. Futhi yayiyini leyonhlupheko yokugcina na? Kwakungukufa.

246 Leyo yinhlupheko yokugcina eshaye ibandla lamaPentecostal, ukufa ngokomoya. Lifile. Lokho kuseGameni leNkosi. Life ngokomoya. Walinika indawo yokuphenduka, futhi laLenqaba. Manje selifile. Alisophinde livuke futhi.

247 Nalabobantu phandle lapho, bezama ukungenisa amaEpiscopalian nabapristi, kanjalonjalo, futhi bebabiza ngo, "Fata oCwebile uS'bani-bani." Ngani, bebefanele babe namahloni ngabo uqobo. Umuntu angaze athole ukuba yimpumpethe kangaka pho! Akasho yini uJesu na? Ngenkathi leyontombi elele ifika izothenga amaFutha, ayiWatholanga!

248 Wonk'umuntu, nizwa abantu bethi, "NginoMoya oNgcwele. Ngakhuluma ngezilimi." Kodwa abafuni ukuza ngasebandleni elinjengaleli. "O, niyazi, angikholwa ukuthi ngifuna ukuya ngasendaweni enjengaleyo." Bese uthi-ke unoMoya oNgcwele na?

249 Kodwa nifuna izindlela zenu ezinesithunzi. Nifuna ukuhlala eBabiloni futhi nibe nisalokhu nithokozela izibusiso zaseZulwini. Nifanele nenze ukukhetha kwenu. Ningeke nahlala phandle lapho ezweni futhi nikhonze uNkulunkulu ngesikhathi esifanayo. UJesu wathi naningeke nikhonze uNkulunkulu nomamona. Ngakho uma ningelindele . . .

250 Uma nisindiswa ngempela, niyoyithokozela imihlangano lapho uMoya oNgwele uZiqinisekisa futhi ukhombisa ukuthi iZwi likaNkulunkulu linjalo.

251 Omunye wathi, “Abantu babanga umsindo kakhulu. Uyangethusa.” Uyoba nokwethuka uma ubungafika eZulwini. Futhi uyacabanga nje, uma bonke sebelapho, manje-ke uthini ngakho na? O, he! Ukuthi iNkosi ifuna kanjani ukuthola . . .

252 Iyabekezela, njengoba Yayinjalo ngezinsuku zikaNowa. Wazama kanzima. Wahlopheka isikhathi eside, iminyaka eyikhulu namashumi amabili, ukubathola ukuba baphenduke. Babengakwenzi.

253 Ngezinsuku zaseGibhithe, Wathumela izinhlopheko nayo yonke enye into. Babengakwenzi.

Wathumela uJohane. Babengabuyi.

254 Wathuma uJesu, ukuba afe, ukuba asindise lonke iqembu elaliyozwa iZwi.

255 Futhi manje, ngezinsuku zokugcina, Wethembisa futhi ukuthi Wayezothumela uMlayezo ukuMbiza aphume, futhi abuyisele ukuKholwa kwasekuqaleni kubuyele kuLo, kubuyele eZwini. Futhi abayikuLemukela. Bagcwele kakhulu izimfundiso ezingaphikiswa, emibhedshweni yabo nezivumokholo, baze bangabe besaLifuna. O, bacabanga ukuthi uma bebene . . . uma iNgelosi ihambe yehla; kodwa uNkulunkulu akakwenzi lokho.

256 Uthatha into engazi lutho neyisithutha, into okunzima ukuba yazi oABC bakho noma—noma yini. Bese kuthi-ke Athathe lolohlobo lomuntu, ngoba Angathatha into ethize engelutho bese kuthi-ke asebenze ngayo. Inqobo nje uma into ethize icabanga ukuthi bawutho, khona-ke bangenze lutho ngakho. Ubehlala njalo ekwenza lokho. Ufanele ungabi yilutho, ukuba ube ngumuntu noNkulunkulu. O, he!

257 Qaphelani, nokho, “Wamnika isikhathi sokuphenduka, kodwa akakwenzanga.”

258 Ikwenzile futhi; akayikukwenza. Ukwenqaba kwakhe, indlela, kumenza . . . Noma, ukwala kwakhe kwenza indlela ephelele ukuba uSathane azongena kuye futhi abe ngongena emzimbeni. Kunjalo. Uzingenela yena emzimbeni kuye ngqo, ngoba wenqaba iZwi. Futhi lokho kuyinto efanayo impela ibandla lamaProtestane eliba yikho, isifebe, yingoba lenqaba iQiniso eliqinisekisiwe leZwi likaNkulunkulu, nalokho kunika udeveli indawo ukuba eze angene ngqo futhi azingenele yena

uqobo emzimbeni. Futhi uyokwenza umfanekiso kuso isilo nxa sebeqinisene ndawonye, khona ngaleya manje, futhi kuhamba ngakho impela nje Akusho. Kunjalo. Amen.

<sup>259</sup> Ukuba nganginemfundo, ngangingaLiveza. Anginamfundo. Ngibheke nje uMoya oNgcwele ukuba aLembule kini. Futhi Uzolembula, kulaba aba...Kunjalo. Uzokwenza. Yebo. Qaphelani.

<sup>260</sup> Bukani ukuthi kanjani, akwenzayo lapha. Wenqaba uMlayezo kaNkulunkulu ukuba aphenduke. Waqala wasuka, umphikukristu, futhi yilokho ayeyikho. Uyafika, umprofethi wamanga, udeveli ongene emzimbeni, futhi, ngenkathi enza, ngokufundisa kwakhe kwamanga. Manje-ke, kukho konke okwalokho, uNkulunkulu umnika isikhathi sokuba aphenduke, wazama ukumthola.

<sup>261</sup> Niyabona ukuthi ukubekezela yisikhathi esingakanani na? Uthando oluyisimangaliso kanje pho! Alukho uthando olunjengalolo! Bukani labo, ngisho nalesosikhwehlela ebusweni baKhe nezinto, Wabathethelela. Lowo nguNkulunkulu, niyabo. Unga...

<sup>262</sup> Wenqaba uMlayezo kaNkulunkulu! Bukani, wacelwa ukuba aphenduke, abuye lapho awa khona.

<sup>263</sup> Futhi wawa kukuphi na? IZwi. Kunjalo. Wawa kukuphi uEva na? [Bandla lithi, "IZwi."—Umhl.] IZwi! Lawa kukuphi ihlelo na? ["IZwi."] Nakho lapho okhona. Niyabo? Ayikho enye indlela. Nje, ngaso sonke isikhathi, kubuyela eZwini ngqo, nibuyele eZwini ngqo. Niyabo? Futhi bangena enqubweni ebaxosha babuyele emuva besuka eZwini, ibaxosha basuke eZwini esikhundleni sokuya eZwini. Qaphelani.

<sup>264</sup> Bukani, wanikwa isikhathi sokuba aphenduke, abuye emuva. *Phenduka* kusho uku "buyela emuva, jika ubuyele emuva, ngobuso." *Phenduka*, "buyela emuva." Futhi wanikwa isikhathi sokubuyela emuva aye lapho lokho...

<sup>265</sup> Manje khumbulani, lalingelasekuqaleni, iBandla lephentekoste uMoya oNgcwele owathululwa phezu kwalo, ngoSuku lwePhentekoste. Zingaki izitshudeni zeBhayibheli esikwaziyo lokho na? Impela, lalinjalo. Niyabona lapho elahamba liphuma khona na? Lawa eZwini, lase lemukela imibhedesho. Libheke...Esikhundleni sikaMoya oNgcwele, lalifuna indoda engcwele, "UDokotela weLL., Ph., Q.U." lase limenza uphapha. Niyabo? Impela. Kodwa, lona, yilokho elalikufuna, umuntu ozokwenza ukukhuleka kwalo. Umuntu... Likhokha imali yalo nje, futhi yilokho kuphela elalidingeka likwenze. Niyabo?

<sup>266</sup> Manje, yinto efanayo namhlanje. Nje inqobo nje uma benebhentshi lasesontweni abazohlala kulo, bakhokhe okunzima epleyitini lenkongozelo, lokho kwenele kahle.

Bayilunga lallobandla. Ungabatsheli lutho olunye ngaLo; abafuni ukwazi. Leyo ngamadodakazi alo.

<sup>267</sup> Manje, lawa kukuphi na? EZwini lasekuqaleni labaphostoli babaphostoli nabaprofethi. Yilapho elawela khona. Yilapho iProtestane lawa khona.

<sup>268</sup> Phendukani! Buyelani emuva! Jikani nibuyele emuva ngaphambi kokuba isikhathi sibe leyithi kakhulu. Akukabi leyithi kakhulu vele. Ngolunye lwalezizinsuku leloWundlu lizosuka endaweni yaLo, bese kuba sekuphelile-ke. Ngakho amadodakazi alo abecelwa manje, ngaphambi kokuba ahlulelwe nalo, uku “buyela emuva.”

<sup>269</sup> Manje, uMlayezo wokugcina abawutholayo, ungenkathi lomprofethi ekade ngikhuluma ngaye. Okungukuthi, kade ngifunda izincwadi eziningi ngakho. Futhi ngiyazi ukuthi awangempela, akahle, anengqondo, amadoda acabanga ngokukamoya iyazi ukuthi lokho kuyeza. Bayakwazi lokho. Bayazi ukuthi kuyeza, niyabo. Ba...Kodwa inkathazo yakho, ingukuthi, baqhubeka nokuthi, “Siyakudinga. Uzobakhona.” Futhi uma Ufika, ukuthi bayothoba kakhulu; mhlawumbe bayoWugeja njengoba benza nje ngesinye isikhathi. Kunjalo. Abantu bayobhala ngaWo, nayo yonke into, uthi, “O, yebo, kufanele kube njalo.” Bese kuthi-ke Ukhonjiswe phambi kwabo ngqo, futhi bayaqhubeka nje, niyabo. Ngakho, bebehla njalo bekwenza lokho.

<sup>270</sup> Bhekisisani manje, iZwi lasekuqaleni. Ba re...ba... Uzofanele aphenduke, ukuba abuyele emuva, namanje, ngakho amadodakazi akhe iceliwe. Ukuphoqwa...ayokwehlulelwa, futhi aphonswa embhedeni ofanayo futhi abulawe kanye naye. Acelwe ukuba ajike abuyele emuva eZwini lasekuqaleni, abuyele eMfundisweni yabaphostoli. Kodwa, aboshelwe phansi ngqi ngezivumokholo zawo nezinto, awayikukwenza. Ahlekisa ngaWo kuphela.

<sup>271</sup> Manje-ke enzani na? Ekugcineni abumbeleka emfanekisweni kuso isilo, amany'amandla; qaphelani, futhi enze, kuMlobokazi weWundlu, njengoba enza eSambulweni 13:14. Yilokho akwenzayo, ayahlupha nje, into efanayo nje. Amabandla enza ukuhlelekisa nje ngoMlobokazi weqiniso kaKristu, njengoba kwakulokhu kwenza iRoma. Impela nje. Yebo, mnumzane. Ukwenza ku—kuMlobokazi weWundlu impela nje njengoba enza eSambulweni 13:14.

<sup>272</sup> Manje qaphelani. Sibona, ngeZwi likaNkulunkulu lesithembiso, Uyo—Uyobulala abantwana bakhe, amahlelo, amadodakazi akhe, ngokufa kukamoya. Manje, lokho yiSambulo 2:22. Ningakukhohlwa. Ukubulala, ngukubulala. *Nokufa* ngu “kwehlukana Phakade noBukhona bukaNkulunkulu.” Cabangani ngalokho, bangani. Cabangani ngalokho.

Ningethembeli kunoma yiziphi izivumokholo ezenziwe ngumuntu. Noma yini ephambene neZwi, dedani kuyo.

<sup>273</sup> Manje bhekisisani, bhekisisani eBhayibhelini lapha. Lathi igama lakhe wayeyiHayidese, futhi . . . ngiqonde:

. . . igama lakhe lalingukuFa, nehayidese lalandelana naye.

<sup>274</sup> Manje, isihogo njalo silandela ukufa, kokwemvelo. Uma umuntu wemvelo efa, isihogo siyamlandela; lelo yithuna, ihayidese, niyabo, lokho kokwemvelo. Kodwa kokomoya, yiChibi loMlilo, niyabo, kulungile, kuye ekwahlukaneni Phakade, lapho beshiswa khona bangqongqe.

<sup>275</sup> No—noMalaki 4 wathi, “Lungabashiyeli ngisho namabibi, noma igatsha, noma lutho olunye.” Yindlela izwe elinayo yokuzihlanza lona uqobo futhi, kwenzelwa isikhathi seminyaka eyiNkulungwane. Niyabo?

<sup>276</sup> Nike naqaphela, umgibeli ungu “yena owesilisa”? Futhi “yena owesilisa” wayephethe esandleni “sakhe”; “indoda,” umprofethi wamanga. Kodwa umlobokazi wakhe ubizwa ngebandla, “yena owesifazane,” uJezebeli. UAhabi; uJezebeli. Ngani, kuphelele nje njenganoma yini. Niyabo? Niyabo?

<sup>277</sup> *Amadodakazi* ingu “yena owesifazane,” futhi, kodwa akaze emukele ubunhloko bendoda eyodwa; amaProtestane, kulokho, kodwa usalokhu eyisifebe ngokomgomo, ngemfundiso yabo, ihlelo, izinqubo. Lokho nje yi . . . Yilokho okukushoyo.

<sup>278</sup> Qaphelani. Kuza kukuphi konke lokhu na? Manje, cisse sineyishumi nambili nje, imizuzu eyishumi nane lapha, ngiqagele. Bukani ukuthi lokhu konke kuza kukuphi. Kuyini na? Kubuyela ngqo emuva ngendlela okwenza ngayo, futhi kwaqala eZulwini. Kuza empini yesikhathi sokuphela.

<sup>279</sup> Into yokuqala, eZulwini, kwakuyimpi. ULusifa wakhahlelwa wakhishwa, futhi uza emhlabeni. Wayesona iEdene; manje-ke kade onakalisa njalonjalo kusukela lapho. Futhi manje, kusuka empini eZulwini, sekuza empini emhlabeni; futhi izoqedwa e, emhlabeni, esikhathini sokuphela, empini ethiwa iArmagedoni. Manje, noma ubani uyakwazi lokho. Impi yaqala eZulwini, ingcwele, futhi ngakho bamkhahlela bamkhipha. UMikayeli neziNgelosi zaKhe bamketula, waxoshwa. Futhi ngenkathi bekwenza, waqathakela ngqo e-Edene, futhi lapha kwaqala impi phansi lapha. Hlangana . . .

<sup>280</sup> UNkulunkulu wayenabantwana baKhe bonke beqiniswa ngeZwi laKhe. NoEva walula intamo yakhe, wathi, “Ngikholwa ukuthi ukahle, mhlawumbe.” Futhi kwaya lapho. Futhi kade kunjalo, selokhu kwasukela lapho. UNkulunkulu useyehla-ke, futhi manje Uzo . . . Wehlela ukuzohlenga labo ababezokwehla.

<sup>281</sup> Njengoba ngasho, uNkulunkulu unjengosonkontileka omkhulu. Wendlala yonke impahla yaKhe yokwakha

emhlabeni, bese-ke Akha izakhiwo zaKhe. Manje khumbulani, lungakabikho uhlamvu lwe—lwembewu emhlabeni, lingakabikho ilanga elake laze lashaya emhlabeni, umzimba wakho wawulele emhlabeni, ngoba wena uluthuli lomhlabathi. Niyabo? Uyilo. UNkulunkulu ungunsonkontileka.

<sup>282</sup> Manje, indlela Ayezokwenza ngayo, kwakungukufinyelela phansi bese ethatha (njengoba Enza uAdamu) inkeshezana encane yesakhimzimba ikalsiyamu, isakhimzimba ipotashi, nokukhanya kwezulu nomhlaba, futhi, “Whewu!” Athi, “Nanso enye indodana yaMi.” Niyabo? Bese-ke eletha amanye futhi, futhi, “Whewu!” “Nanso enye.”

<sup>283</sup> Kodwa wenzani uEva na? Wayona leyondlela. Futhi wakuletha ngesenzo socansi, ukufa kwase kukushaya-ke.

<sup>284</sup> Manje wenzani uNkulunkulu na? Uneziningi kakhulu zalezozimbewu phansi ukudabula lapho, emiselwe ngaphambili; okuningi kakhulu, ezimiselwe ngaphambili. Bese kuthi-ke, ngesikhathi sokuphela, Akayikusho ukuthi, “Eva, woza uzale omunye umntwana.” Uyo (“Whewu!”) biza, futhi ngiyophendula. Yilokho kuphela. Yilokho. Yilowo umqondo. Uma lowo wokugcina esengeniswa, lokho kuyakuxazulula.

<sup>285</sup> Manje, impi yaqala eZulwini. Iyoqedelwa emhlabeni, esimweni saseArmagedoni.

<sup>286</sup> Manje asibhekisise futhi sikubone kusombululwa. Futhi mhlawumbe singakusombulula. INkosi ayisisize khona manje ukuba sikwenze lokhu manje. Kubhekisiseni kusombululwa.

<sup>287</sup> Umgibeli oyimfihlakalo, bhekisiseni ukuthi wenzani manje; “wamelana,” wala ukuphenduka nokuba abuyele emuva eZwini leGazi lasekuqaleni. IZwi laba yiGazi nenyama. Niyabo? Wala ukubuyela kuLo. Ngumphikukristu! UMlobokazi-Zwi, u opp- . . . umelene noMlobokazi-Zwi weqiniso. Uthatha umlobokazi wakhe uqobo! Umelana naloMlobokazi weqiniso, futhi. Futhi uthatha umlobokazi wakhe uqobo, futhi umletha kuye, ngesimo senkolo esibizwa ngezivumokholo nemibhedesho. Niyabo? Futhi manje, ukubona uMlobokazi ongcwele, umelana naYe. Kodwa ubumba owake uqobo umlobokazi, obizwa ngomphikukristu, ngokufundisa kukamphikukristu, okuphambene noKristu. Niyambona ukuthi uhlakaniphe okobuqili kanjani na? Futhi manje, esikhundleni sokuba nobunye bothando, elawula, ekhonza phansi kweGazi, unehlelo. Esikhundleni sokuba neZwi, wathatha izivumokholo, imibhedesho, kanjalonjalo.

<sup>288</sup> Njenga, neProtestane lithi, “IsiVumokholo sabaPhostoli.” Ngifuna nifumane izwi laso eBhayibhelini. Umphostoli, akukho-siVumokholo sabaPhostoli eBhayibhelini.

<sup>289</sup> Njengoba ngishilo lapha, manje, kungekudala, noma ndawo ndawo. Ukuba abaphostoli babenesivumokholo, yiZenzo 2:38. Impela nje konke engikwaziyo asake aba nakho. Yilokho ababiza



wonke umuntu ukuba akwenze. Ngenkathi ethola omunye wabo ababebukeka sengathi babengamaKristu, wathi, “Nimamukele yini uMoya oNgcwele lokhu nakholwayo na?”

Bathi, “Asazi ukuba kukhona u. . .”

Wathi, “Pho nabhaphathizelwa kukuphi na?”

<sup>290</sup> Manje, ngokubhaphathizwa eGameni likaJesu, noma eGameni leNkosi yethu uJesu Kristu, njalo, ukuthi, lokho kulumgile konke, kodwa akukabi sikho konke okwakho. Qhabo, mnunzane. Ubungabhaphathizwa kamashumi amahlanu, kanjalo, futhi kungenzi nokuncinyane okuhle kuze kushintshwe leyonhliziyo nguMoya oNgcwele. Konke kufanele kuhambe ndawonye. Qaphelani, ngu—nguKristu!

<sup>291</sup> Umphikukristu wala iMfundiso yoMlobokazi yeqiniso, futhi ngakho-ke uthatha umlobokazi wakhe uqobo manje futhi uyamakha, phansi kwesivumokholo sakhe uqobo. Uthatha umlobokazi wakhe uqobo futhi umenza ihlelo! Uzala amanye amahlelo, njengoba kucashunwe kulo imiBhalo eNgcwele; uzala amadodakazi. Futhi aka. . . Iba njengonina nje, wemvelo, owezwe, owehlelo; emelene noMlobokazi wokomoya, iZwi.

<sup>292</sup> Abasho ukuthi abasonti ebandleni. Khuluma kumuntu wehlelo. “Impela, ngisonta ebandleni.” UngumKristu na? “Ngisonta ebandleni!” Lokho akuhlangene nangeyodwa into naLo! Bathi. . . Awusuye oweChur-. . . Wena, ungahle ube ngowalokho okubizwa ngebandla, uyabo, ube ngosonta esontweni. Lelo akusilo iBandla. Lawo akusilo amaBandla. Lawo ngamadlangala lapho abantu bebuthana khona, nabantu njenge, “zinyoni zohlobo olulodwa.”

<sup>293</sup> Kodwa niyiBandla elilodwa kuphela, nalowo nguMzimba oyimfihlakalo kaKristu. Futhi aniwujoyini Lowo. Niyazalwa kuWo.

<sup>294</sup> Njengoba bengihlala njalo ngisho, kade nginomndeni wakwaBranham iminyaka engamashumi amahlanu-nantathu, futhi angikaze ngiwujoyine. Ngazalelwa kuwo. Niyabo?

<sup>295</sup> Manje qaphelani. Kufanekiswe kahle nje. Ngi—ngine. . . umBhalo ulotshwe phansi lapha, kodwa ngi. . . asinaso isikhathi sokufinyelela kukho; njengoEsawu noJakobe.

<sup>296</sup> Manje, uEsawu wayeyindoda ekholwayo. Akazishongo ukuthi wayengongakholwa. Wayekholwa kuNkulunkulu ofanayo uJakobe ayekholwa kuye, uNkulunkulu ofanayo uyise ayekholwa kuye. Kodwa wayengumkhohlisi nje, noma ngiyaxolisa ngesisho, nje. . . Wayengalungile nje. Wa—Waye, manje, mayelana nokuziphatha, ngempela wayeyi—yindoda eziphatha ngobuqotho engcono kunoma wayenjalo uJakobe. Kodwa, niyabo, akacabanganga. . . “O, lobo buzibulo buzokwenzani ngaLo na?” Futhi wathengisa ngobuzibulo bakhe kuJakobe. Niyabo?

<sup>297</sup> Kodwa, uJakobe, wayengenazo izinto ezinkulu, futhi njengoba kwenza uEsawu. Wayengenalo ifa ayenalo. Kodwa kwakukhona into eyodwa uJakobe ayeyifuna, kwakuyilobo buzibulo. Wayengenandaba ukuthi wayezobuthola kanjani; wayezobuthola. Futhi uNkulunkulu wayenokumhlonipha.

<sup>298</sup> Futhi, manje-ke, leyo yinto efanayo namhlanje, ngomuntu wemvelo, umqondo wokwenyama, omqondo wezwe. “Awu, ngisonta ebandleni likahulumeni. Ngisonta *kulelibandla*. Ngisonta *kulelo*.” Lokho akuhlangene nangeyodwa into naLo, akukho-nto.

<sup>299</sup> Bhekisisani, uyawaqoqa manje ehhashini lakhe elimbala-uxubile. Uwaqoqela ndawonye, ehhashini lakhe elimbala-uxubile, ngoba unamandla ezombusazwe.

<sup>300</sup> Anikholwa ukuthi ukwenzile na? Wangena kanjani loMongameli khona manje nje na? Lokho kwanyelela kanjani na? Ehhe! Kuziwa ngapha kwenzelwa inkululeko yenkolo; nani sigejane sabantando yeningi eningathengisa ngobuzibulo benu kwezombusazwe! Angina . . . Iqembu lentando yeningi lilungile; abole omabili. Ngikhuluma ngobuKristu. Kodwa nithengisa ngobuzibulo benu, ethikithini lentando yeningi, ukuba nifake into enjengaleyo. Nginyanidabukela!

<sup>301</sup> Aniqondi yini ukuthi lesisizwe, impela, sisephethinini kaIsrayeli na? Wenzani uIsrayeli na? Uza ngapha ezweni lezizwe, wayesekhipha abahlali wayesebabulala, wayesengena futhi walidla izwe. Yilokho esakwenzayo; amaNdiya. Yilowo kuphela onguMmelika weqiniso okhona, ngabangani bethu bamaNdiya.

<sup>302</sup> Futhi ase enzani-ke na? UIsrayeli wayenamadoda amakhulu ambalwa. Into yokuqala niyazi . . . AyenoDavide, futhi ayenoSolomoni. Ayenamadoda amakhulu. Futhi ekugcineni athola imbuka enhla lapho, uAhabi, owaganwa nguJezebeli, ongakholwayo.

<sup>303</sup> Awu, leyo yinto efanayo esayenzayo. SasinoWashington noLincoln, kodwa bukani ukuthi sesinani manje. Futhi yona impela into yakho, i, uganiwe, futhi wacwiliswa phansi futhi engenakuguqulwa kuJezebeli. Wayengafahle abe luhlobo olulungileyo impela lomfo, kodwa ngowesifazane ozophatha ibhizinisi. Futhi niyakubona khona manje, wonke umndeni uyangena.

<sup>304</sup> Wangitshela uk’thini uMoya oNgcwele, cishe eminyakeni engamashumi amathathu-nanhlanu eyadlula na? Futhi nonke nina zingwazi ezindala niyakwazi, ngezinto eziyisikhombisa eziyokwenzeka ngaphambi kokuphela. Nalena ngeyokugcina, elandela into yokugcina, equbukayo. Yonke enye into ishaya khona impela nje emhloveni, ezimpini nayo yonke enye into. Niyabo? Futhi manje usezandleni ngqo, owesifazane, ukubusa isizwe. UJezebeli! Niyabo?

305 Kodwa, khumbulani, ngezinsuku zikaJezebeli, omunye wabatshele ngempela ubunjalo babo. Niyabo?

306 Ukuhlangana, ehhashini labo elimbala-uxubile. Futhi, niyabo, uhlunganisa lento ndawonye, ixutshwe nezivumokholo, ihlelo, izimfundiso ezenziwe ngumuntu. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Impela, umbala oxubile, umbala oxubile wabafile, ihhashi elimpofu lezwe! Manje, kunjalo. Imibala exubile yabafile, isimo sezwe sehhashi elimpofu, o, he, akukho Gazi leZwi elingcwele, nhlobo!

307 Futhi bhekisisani. Kusukela egumbini... “Kusukela emagumbini amane omhlaba, bayabahlanganisa; ubahlanganisela eArmagedoni,” iBhayibheli lasho. Ngizama ukucabanga ngemiBhalo, njengoba nginayo ibhalwe phansi lapha. Angiyibizi; kodwa nje lapho ebhalwe khona phansi, ngibone ukuthi iyini. “Ubahlanganisa ndawonye, osukwini olukhulu lwempi yeNkosi uNkulunkulu.” Bhekisisani. Manje, kuleli elimbala-uxubile, lezwe, elimpofu, ihhashi eligulayo, licabangeni nje; niyazi, leyo yinto embi. Manje bhekisisani lapho ebahlanganisela khona, “Kusukela emagumbini omame omhlaba.” Bayahlangana manje kube elamanqamu. Elamanqamu liyoba se “Armagedoni,” ngokweZwi. Niyabo?

308 Esehhashi elimpofu, egibele kulo, no “Kufa” kuqhaselwe... negama liqhaselwe kuye, “uKufa,” umphikukristu! Lalelani. Umphikukristu, ihlelo lokuqala (lokho kungephikiswane nakho); noJezebeli wakhe, unondindwa eZwini; namadodakazi akhe, enaye, amaProtestane; bezihlanganisa bona ndawonye manje ebunyeni!

309 Nabezwa abantu beBaptisti bekhuluma ngoluny’usuku ngapha, niyazi? Hhe? “O, singeke sijoyinane nabo, kodwa sizo—sizoba nobungani nohlobo lokuba nobungani nabo. Asizukudingeka ukuba sijoyine ibandla labo, kodwa...” Nakho lapho okhona. Nakho lapho okhona, khona impela nje iZwi elakusho. Niyabo? Niyabo? Isifebe esidala, endaweni yokuqala, niyabo.

310 Manje nampa, bezijoyina bona uqobo ndawonye, beza kulelo lamanqamu, eArmagedoni, futhi kugitshelwe ehhashini elimbala-uxubile; nelilodwa ihhashi lomhlophe, elilodwa ihhashi lobomvu, elilodwa ihhashi lomnyama. Amathathu, ehlukile: amandla ezombusazwe—ezombusazwe, amandla okomoya, elawulwa amandla amademoni, okungumphikukristu. Kuxutshwa lokho konke ndawonye, futhi uthola elimpofu, into ebukeya igulisa ayigibeleyo. Kunjalo. Manje qaphelani. Bukani ukuthi yini ayigibele, leli elibukeka limpofu, ihhashi elimbala-umpungana, uxutshwe nomnyama, obomvu, nomhlophe; eza empini, eqoqa izikhonzi zakhe ezivela kuzo zonke izizwe eziphansi kweZulu! UDanyeli akalihumushanga yini iphupho,

futhi wawubona lowomushwe wensimbi ugijimela kuyo yonke imibuso, yaseRoma na? Nazi ziza, ziqoqana.

Manje hlalani nithule du sekuzovalwa, umzuzu nje, futhi nilalelisise.

<sup>311</sup> Baqoqana phakathi manje ukuba bakwenze, eletha izikhonzi zakhe ezivela egumbini amane omhlaba; egibele elimpofu, eligulayo, elimbala-mthathu, ihhashi elixubile. Indoda efanayo!

<sup>312</sup> Manje, eSambulweni 19, akusikho kuphela ukuthi useyalungiselela, kodwa uKristu ulungiselela ukudibana naye. Impi izoshisa futhi ibe nzima. UKristu, eSambulweni 19. UKristu uqoqa abakhe, hhayi emagumbini omane omhlaba, ngoba kuzoba nensali encanyana. Wenzani na? Uyabaqoqa emagumbini omane eZulu. Sizobathola, “imiphefumulo ephansi kwealtare,” kusasa ebusuku, futhi nizobona ukuthi kuqinisile yini, noma qha. Amagumbi omane eZulu; ehhashini elimhlophe njengeqhwa!

<sup>313</sup> UneGama futhi, hhayi ukufa, kodwa, “ULizwi kaNkulunkulu,” ukuPhila. Amen. Unalo lilotshwe khona ngqo ethangeni laKhe lapha, “ULizwi kaNkulunkulu.” Lokho yikhona kuphela ukuPhila, ngoba uNkulunkulu nguyena kuphela umthombo wokuPhila okuPhakade okukhona. Zoe! Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.]

<sup>314</sup> Futhi Unokulotshiwe, “UkuPhila,” egibele ihhashi elimhlophe; futhi nansi indoda namandla amathathu ehlukeni exutshiwe, abizwa ngo “Kufa.” Iqoqa izithunywa zayo eziboshwe ngumhlaba; futhi noKristu uqoqa izikhonzi zaKhe ezizalwa eZulwini, abangewe. Uno “Kufa” kulotshwe kuye; uKristu uno “kuPhila” kulotshwe kuYe.

<sup>315</sup> Labo abanaYe basemahhashini amhlophe, nabo, futhi babizwa ngokuthi, “Abakethiweyo ngaphambi kokusekelwa kwezwe.” Amen! Futhi bathembekile eZwini. Amen! Whewu! Ngiyakuthanda lokho. “Babizwa, bakhethwa, ngaphambi kokusekelwa kwezwe.” Bese kuthi-ke, abathembeke eZwini, ngokukhetha kwabo, bonke bevuselelwe amandla ngewayini elisha namaFutha, nje behambisana ngqo begibele, behla ukuzodibana naye. Bayazi imiDumo iyosikhiphela into, masinya nje. Niyabo?

<sup>316</sup> Bhekisisani. Ukwenza kanjani na? Ngakho, uma EyiZwi, neGama laKhe liyiZwi, khona-ke iZwi lingokuPhila. Umphikukristu; noma yini *ephikayo* i “melene,” ngakho *okuphikayo* ku “melene” noKristu, iZwi. Ngakho, kuzofanele kube yisivumokholo, noma ihlelo, okumelene neZwi.

<sup>317</sup> Ngani, angiboni ukuthi nizokugeja kanjani. Uma ni—nikuqonda, beningakugeja kanjani na? Angazi ukuthi nizokugeja kanjani.

318 Nalelo yiqiniso. *Okuphikayo* ku “melene.” Lokho akunjalo na? “Ukususa kukho.” Yilokho ayeyikho. Ugibele ihhashi lakhe elixubile. Sikubonile khona lapha eZwini likaNkulunkulu.

319 Sikubonile khona lapho eminyakeni yebandla eyisikhombisa. Lapha Ukubuyisela ngqo eziMpawini, uyavula futhi ebakhombisa izinto ezenzekayo, phansi kweminyaka yebandla.

320 *Okuphikayo* ku “melene” neZwi. Niyabona ukuthi kungani, izivumokholo, kungani simelene kangaka nezivumokholo namahlelo na? Ngoba amelene neZwi. Niyabo?

321 Lapha sibona ukuPhila nokufa kufika emzabalazweni wokugcina. Ihhashi elimhlophe, lokuPhila kweqiniso; ihhashi elimpofu, lesivumokholo esixubile. Babona into ifika kwe—kwelamanqamu angempela.

322 Manje ngifuna ukusho into ethize lapha. Ningahle ningakukholwa lokhu. Kodwa ngakubheka, ukuba ngiqiniseke. Munye kuphela umbala wasekuqaleni, nalowo ngomhlophe. Bangaki okwaziyo lokho na? Munye kuphela umbala wasekuqaleni. Noma yini enye, ixubile.

323 UKristu ukwelimhlophe ngokweqiniso, iZwi elingaxutshwe nalutho, kusukela ekuqaleni. Amen! Amen! Wonke umbala ubungaba mhlophe ukuba izithako ezithize zemvelo bezingahlakazekelanga kuwo. Amen! Udumo! Lonke ibandla beliyoma eMfundisweni yabaphostoli yeZwi likaNkulunkulu, noNkulunkulu eYiqinisa, ukuba akabanga nezivumokholo noma amahlelo exutshwe naYo. Nakho lapho okhona.

O, Mfowethu Evans, ngizizwa ngikahle khona manje! Yebo, mnumzane. Yebo, mnumzane.

324 Munye kuphela mbala wasekuqaleni, lowo ngomhlophe. Awuzange—awuzange uxutshwe namahlelo noma izivumokholo. Qhabo, mnumzane.

325 Futhi, khumbulani, abangcwele baKhe bembethe izingubo ezimhlophe, ezingaxutshiwe nehlelo nezivumokholo. Manje siyathola, izivumokholo zamahlelo, nakhu lapho enithola khona umbala wenu oxubile. Kodwa lona ngumbala wasekuqaleni Awugibele. Umbala wasekuqaleni ukubantu baKhe. Futhi bacwiliswe ngokujulile eGazini, elahlanza leyongubo, lase liyithumela emuva ngqo ngaleya. Niyabo? Kunjalo.

Labo abaxubile, baphenduka baba-mpofu futhi baya ekufeni.

326 Kungukuphendukezela, impendukezelo, ukuxuba imibala nomhlophe; niphendukezela umbala wasekuqaleni. Kunjalo na? Uma umbala wasekuqaleni, okuyiwona mbala kuphela, ngomhlophe, futhi uxuba into ethize nawo, uphendukezela imbangela yawo yangempela. Amen. Kunjalo na?

327 Futhi, nxa, uma Eyihhashi elimhlophe, futhi EyiZwi; khona-ke, ukuxuba noma yini naLokho, noma yiluphi uhlobo lwesivumokholo, wenezele izwi elilodwa kuLo, ususe iZwi elilodwa kuLo, kungukuphendukezela yonke into. O, he! Ngigcine neZwi, Nkosi!

328 IQiniso nesiphosiso! O, he! Akunandaba ukuthi lokho kuhle kanjani ukuthi ku...IQiniso nesiphosiso ngeke kwaxubana. Kungeke kwaxubana. Kuphakathi kokuthi ngu ISHO KANJE INKOSI noma yiphutha. Akunandaba ukuthi ufata ocwebile wakusho, uBonifer oNgcwele, noma—noma umbhishobhi omkhulu waseCanterbury; angazi ukuthi kwashiwo ngubani. Uma kuphambene neZwi, kuyimpendukezelo. Akuyikuxubana. Uthi, “Ngani, lomfo wenze...” Angikhathali ukuthi wenzeni, ukuthi ungwele kangakanani, kumbe noma yini enjengaleyo. *Leli* yilona Qiniso kuphela eliqondile esinalo. Akukho-bandla, akukho-sivumokholo, alinaQiniso, uma kungaphandle kwa*Leli*.

329 Futhi ngikhombise oyedwa onaLo. Nje, ngifuna ningitshela. Ngizophenya ikhasi eBhayibhelini, bese nginikhombisa into ethize. Niyabo? Nje bizani oyedwa. Wena uthi, “iPentecostal.” O, he! Ngiwubambile nje lowomcabango komunye lapho. Yingalesosizathu ngisho lokho. Kungcono ngikuyeke kanjalo, khona manje, ngoba ngibonile lokho kuqale indawana eyisilonda khona lapho. Benginga—bengingafuni ukunilimaza, kodwa bengi—bengifuna nje ukuba nazi ukuthi ngiyakwazi obucabanga ngakho. Niyabo?

330 Labo abaxubanisa, baphendukela (umphiki) ekufeni. Baphenduka umbala wokufa, uma nixuba noma yiluphi uhlobo lwanoma yini nokwasekuqaleni.

331 Kunjengoba uKristu asho ngembewu yesinaphi. Nokho, iyimbewu encane kunazo zonke izimbewu, kodwa ayinakuxubaniseka nalutho. Isinaphi ayinakuxubaniseka. Iyisinaphi yoqobo. Ngakho uma nje unalokho okungako kokukholwa, bambelela kukho nje.

332 Qaphelani. UkuPhila kwalandela, umgibeli ehashini elimhlophe, OwayeyiZwi, ukuPhila, kwaqinisekiswa ngabangcwele baKhe abavukile Ayenabo kanye naYe. Manje izohamba kanjani impi na?

333 UJesu wathi, “Okholwa yiMi, noma efa, nokho wophila.” Wathi, “Uma nikholwa yiMi, noma ni—nifa, nokho nophila. Nophila akholwe yiMi akasoze afa.” Futhi, Wathi, “Okholwa yiMi... Uyomnika ukuPhila okuPhakade, amvuse ngezinsuku zokugcina.” Lowo ngumBhalo waKhe othenjisiwe.

334 Nakhu kuza uSathane, nawo onke amagumbi omane omhlaba, namaProtestane akhe nanamaKatolika akhe—akhe, nakho konke ndawonye, bemasha benyukela ngqo eMpini yaseArmagedoni. Kulungile.

335 Futhi nakhu kuza uJesu, eza ehla evela eZulwini, nabangcwele abavukileyo, iZwi eliqinisekisiwe.

336 Ngathi, uma uNkulunkulu ekhuluma, noma ekuthuma, U . . . U—Uyakweseka okushoyo. Niyabo? Qaphelani, uma uyinxusa laseZulwini, lonke iZulu lisemva kwakho. NeZulu lihlanganise iZwi. Ehhe.

337 Qaphelani, manje, Uze nabangcwele abavukileyo, eqinisekisa ukuthi iZwi laKhe liqinisile.

338 Ngakho uSathane uyazi, manje-ke, imigodi yakwalasha umlungele. Niyabo? O, he! Ngenkathi, ukufa kwagibela ihhashi elimpofu, isivumokholo esixutshiwe namahlelo, futhi kwamlandela, o, he, eya ekwahlukaneni Phakade noNkulunkulu. Yilapho agibela wabayisa khona, waya ekwahlukaneni Phakade.

UKristu wagibela iBandla laKhe wayongena ngqo eNkazimulweni, ekuvukeni.

339 Qaphelani ivesi 8 manje, nje ngqo . . . ingxenye yokugcina yevesi 8, sisavala, niyabo.

. . . *benikwa amandla* . . .

340 Ubani u “be”? Niyabo? Kulungile. Umphikukristu, obizwa ngo “Kufa.” “Ihayidese lalandela.” Bhekisani icebo lakhe elimicijo-mine.

341 Umphikukristu, ihhashi elimhlophe; libulala ngomoya, ngokuba ngumphikukristu; ukubulala ngokomoya.

342 Elesibili, ihhashi elibomvu; libulala ngenkamba; amandla ezombusazwe, ngenkathi ibandla nohulumeni behlangana.

343 Ihhashi elimnyama; imiphefumulo, ngenkathi enikezelana ngemfundiso yakhe, futhi lenza lapho ngokuhlobonga kwalo. Futhi wayekala ukudla kwabo, nge . . . wathengisa okwabo . . . abakunikeza kube ngukudla, okwesilinganiso, nodenariyu, kanjalonjalo.

344 Elesine, ihhashi elimpofu; ukwehlukana Phakade noNkulunkulu. Futhi, elesine, niyabo. O, he!

Akabongwe uNkulunkulu!

345 Manje, elokugcina, lapha ekuvaleni. Kulabo . . . Ninaso . . . Sengisedlule isikhathi, kodwa nizonginika cishe eminye imizuzu eyishumi na? [Ibandla lithi, “Amen.”—Umhl.] Nginezingcingo eziningi, namhlanje, nga—ngami ngikhuluma lapha.

346 Kubenobuningi kakhulu ubuhlanya obuqala ukuphuma, ngoElija, sekuze lokho kuthi nje . . . Ku—kushayele ukufa ngesando. Futhi ninga . . . Awu, nje dedela . . . Nje kwangathi uNkulunkulu angangisiza ukuba nginisize nibone ukuthi ngibukani. Nizokwenza na? Ake sizame ukukwenza nje, niyabo.

347 Manje nakhu, sengivala, kulabo abangakholwa ukuthi isithunywa sokugcina onyakeni webandla nguElija umprofethi, indoda egcotshwe kulowolayini.

348 Emva kokufa...Bhekisisani. Emva kokufa, kwalonyaka webandla wokugcina...Manje, niyaqaphela ukuthi kwenzekani, niyabo. Emva kokufa, imizimba yabo efile ibhujiswa yizilwane zasendle. Niyakwazi lokho. Manje, lelo yiqiniso. Njengeyabo, yayinomfanekiso kaJezebeli.

349 Manje phenyani eSambulweni 2:18 nelama 20. Ngikholwa ukuthi sibe nakho nje lokho emizuzwini embalwa edlule. Asikwenzanga yini na? Ya, ngikholwa ukuthi sisanda kukuthola nje lokho. Benginakho kulotshwe phansi lapha kwenzelwa abanye...Yebo. Isikhathi sokubola kwesimilo, yilokho okwakuyikho. Niyabona ukuthi kwakunjani, ukuthi uJezebeli wayengene kanjani. Manje, uJezebeli ungamabandla, lelibandla lesimodeni; hhayi uMlobokazi, manje. UJezebeli, eTestamenteni eLidala, ungumfanekiso webandla namhlanje, ngokweZwi likaNkulunkulu, leSambulo 2:18, 20.

*...uvumela lowo wesifazane uJezebeli, owazibiza ngomprofethikazi,...*

350 Niyabo? Kunjalo na? [Ibandla lithi, "Amen."—Umhl.] Manje, kufanekiswe ngokuphelele kuJezebeli. Manje, okokuqala...

351 Besinganika umBhalo nje emva komBhalo, niyabo, ukuthi unyaka wokugcina nguMlayezo wesiprofetho kulo iBandla, ubabizela ukuba babuyele eZwini lasekuqaleni. Manje qaphelani. Kunjalo na? [Ibandla lithi, "Amen."—Umhl.] UMalaki 4 washo njalo, neminye, iSambulo 10:7, futhi kwehle njalo. Niyabo? UJesu uqobo lwaKhe wakubikezela, kwehle, kwehle, kwehle. "Njengoba kwenzeka emihleni kaLoti," nokunye nokunye kanjalo, futhi kwehle njalo. Kuyilokhu kuza nje kwehla.

352 UJezebeli ungumfanekiso webandla lesimodeni namhlanje ngoba iKatolika neProtestane ajoyinana ndawonye manje. A—akukho—kujikeleza kukho. Omabili angamhalelo, ngakho nje ngu—nje ngumama nodade, yilokho kuphela. Ayaqophisana futhi aphikisane, kodwa ayinto efanayo, izifebe zombili. Manje, angikusho lokho ngesingami. Ngicaphuna ku ISHO KANJE INKOSI. Niyabo? Kulungile.

353 Manje siyaqaphela, owabulawa ngomyalo kaNkulunkulu, kwakunguJezebeli, wabulawa ngoba uNkulunkulu wayenoJehu ukuba ehlele lapho futhi amphonsele phandle ngefastela, futhi abulale uJezebeli. Nezinja zidla inyama yakhe, (kunjalo na?) uJezebeli wangempela. [Ibandla lithi, "Amen."—Umhl.] UAhabi, inkosi yakhe, inhloko; izinja zaxhapha igazi lakhe, njengoba uElija wokuqala wabikezela. Niyabona ukuthi siyaphi, aniboni na?



354 Ngani na? UEliza wokuqala wayeyindoda enqatshiwe, ngamabandla. Futhi uJezebeli noAhabu wayeyinhloko yalawomabandla, ibandla nohulumeni, bonke bendawonye. NoElisha wembula izono zika-Ahabu kuye, wayeseyala lonke ibandla ukuba libuyele emuva eZwini leqiniso.

355 Uma lokho kungesikho impela uEliza wesibili afanele akwenze nxa efika kulelibandla ngalolusuku, “abuyisele emuva ukuKholwa kwasekuqaleni”! Angiboni ukuthi nizompintsha kanjani niphume kuKho. Kunjalo. Nibuyele eZwini leqiniso! Kunjalo.

356 Manje uma nifuna ukubona imizimba yabo, asiphenye ngapha eSambulweni 19, emva—emva kokuba bebulawa ngokucekwa yiZwi. Manje, iZwi lizobabulala. Niyakwazi lokho. Kulungile. Manje bhekisisani nje futhi nibone ukuthi kwenzekani nxa uKristu eFika, eSambulweni 19, siqale ngevesi 17.

*Ngase ngibona ingelosi imi elangeni; . . .*

357 Manje, lokho kusemva ngqo, bhekani ngenhla lapha, “Nengubo yaKhe yayicwiliswe egazini. Futhi Ubizwa nge NKOSI YENKOSI, NOMBUSI WOMBUSI.” Evesini 13, “Ubizwa ngoLizwi kaNkulunkulu.” Niyabo? Manje, Nangu, “INKOSI YENKOSI, NOMBUSI WABABUSI.”

*Ngase ngibona ingelosi . . .*

358 Manje bhekisisani. Uyaqhubeka.

*Futhi emlonyeni wakhe kuphuma inkemba ebukhali, ukuze ashaye izizwe ngayo: . . .*

359 “Emlonyeni waKhe,” njengokuphuma emlonyeni kaNkulunkulu kuya emlonyeni kaMose. Niyabo?

*. . . futhi yena uyakuzibusa ngentonga yensimbi: ne . . . nyathela isikhamo sewayini—khamo lolaka nentukuthelo kaNkulunkulu uSomandla.*

*Futhi unegama engutsheni yakhe . . . ethangeni lakhe lalilotshwe igama elithi, INKOSI YENKOSI, NOMBUSI WABABUSI.*

*Futhi ngabona ingelosi . . .*

360 Manje bhekisisani. Manje Uyaphuma, eshaya. Ushaya bani? UJezebeli noAhabu wakhe, umprofethi wamanga.

*Futhi ngabona ingelosi imi elangeni; futhi yamemeza ngezwi elikhulu, ezinyonini zonke zomoya emkhathini wezulu ithi, Wozani nibuthane esidlweni sikaNkulunkulu omkhulu;*

361 Ubadlisa ngezilwane nezinyoni. Manje bhekisisani ngapha kwesinye isahluko lapha, seNcwadi yeSambulo. Futhi, umzuzu nje, “Ubulala ngenkemba, nokufa, nezilwane zomhlaba.” Niyabo? Ibandla likaJezebeli, umzimba (empeleni) wakhe,

uzodliwa yizinyoni nezilwane zomhlaba. Impela nje njengoba uAhabi noJezebeli wayenjalo, kokwemvelo, kanjalo bazoba njalo, esimweni sikamoya, ibandla. Niyabona ukuthi ngiqonde ukuthini na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile.

<sup>362</sup> OkaEliza . . . O! UEliza wayengumprofethi ngezinsuku zika-Ahabi noJezebeli, owemvelo. Futhi wethenjiswa ukuba enze into efanayo, ngokuka ISHO KANJE INKOSI, eZwini, kuJezebeli, okamoya; isimo sakhe sikaMoya senkonzo.

<sup>363</sup> Bhekisisani. UEliza, nakuba, ngosuku lwakhe, waqinisekiswa ngokufaneleyo nangokukhulu kakhulu, akakwazanga ukubabuyisela eZwini. Kunjalo na? Nakuba, uEliza azama, ngayo yonke into. Wenza yonke into. Wa—wabakhombisa izibonakaliso nezimanga; futhi bamedelela. Into efanayo abayoyenza ngokomoya lapha, niyabo. Akakwazanga ukubabuyisela eZwini. Ezigidini . . .

<sup>364</sup> Manje lalelani, bandla, ngiyavala manje, wena othi ukudideka kancanyana kulokhu.

<sup>365</sup> Ezigidini ezweni, ngezinsuku zikaEliza, ngenkathi uJezebeli noAhabi ebusa, e—emfanekisweni wokwangempela namhlanje; emhlabeni wonke jikelele, kwakukhona amakhulu ayisikhombisa kuphela asindiswayo, okushumayela kukaEliza. Kunjalo na? Kunjalo impela.

<sup>366</sup> Bukani, uEliza akazange neze azi ngisho namunye wabo ukuthi wayengaleyondlela. Wacabanga ukuthi wayenguye kuphela osindisiwe, uNkulunkulu waze wavula olunye lweziMpawu wayesemkhombisa imfihlakalo eNcwadini, ukuthi Wayenamakhulu ayisikhombisa ayengazange akhothame phansi kulezozivumokholo ababenazo. Ngenkathi uNkulunkulu evula iNcwadi yaKhe kuEliza, wathi, “Manje awulinde umzuzu, ndodana. Nginamakhulu ayisikhombisa ayesongwe ngapha, phandle lapho, onamagama abo aseNcwadini selokhu kwasekelwa umhlaba. BangabaMi.” Whewu! UNkulunkulu wavula iziMpawu.

<sup>367</sup> Yingalesosizathu ngicabanga ukuthi uJohane wayenza okuninginingi ukumemeza ngobunye ubusuku. Ufanele ukuthi wayelibonile igama lakhe Lapho, niyabo. Niyabo?

Ngoluny’usuku uNkulunkulu wavula . . .

<sup>368</sup> UEliza, wayeshumayelile. Wayenze yonke into, futhi—futhi—futhi washumayela wakhapha inhliziyo yakhe. Wenze yonke into ayengayenza, futhi babesalokhu nje bem “nqikaza”, bambiza ngayo yonke into, wayesethi, “Uyimbangela yakho konke okwalokhu. Ungokhonza imimoya yabangasekho. Nguwe owenza kufike yonke lenkathazo. Unecala,” nayo yonke into kanjalo. Washo yonke into kuye. UJezebeli wesabisa ngokumnquma ikhanda, nayo yonke enye into. Kunjalo. Wonke umuntu wayemelene naye.

369 Wayesethi-ke, “Nkosi, emva kokuba sengenze lokho, konke Ongitshela ukuba ngikwenze! Ngihlale impela neZwi laKho. Ngenkathi Ungitshela noma yini, ngangingesabi. Ngaqonda ngqo ebusweni benkosi, nayo yonke eny’into, futhi ngabatshela u, ‘ISHO KANJE INKOSI.’ Futhi Awukangitshelinto, futhi angikabatsheli neyodwa into, kodwa lokho okwenzeka. Futhi manje ngilapha, okuyimina kuphela engisele, esigejaneni sonke. Yimina kuphela osele, futhi bazama ukungibulala.”

370 UNkulunkulu wathi, “Ngizovula nge olunye lweziMpawu bese ngikukhombisa into ethize.” Wathi, “Uyazi, Nginamakhulu ayisikhombisa emuva lapho, angazange aguqe ngedolo e... ajoyine noma yisiphi salezozivumokholo namanje, amahlelo. Kunamakhulu ayisikhombisa alabo abalungele uHlwitho, niyabo.” O! O! Wathi kumprofethi waKhe, lowo Amembulela iZwi laKhe, niyabo, emBhalweni. “Nginamagama angamakhulu ayisikhombisa alungiselele namanje, kulesisizukulwane; amakhulu ayisikhombisa abo. Abaguqanga ngamadolo abo kunoma ubani” (ukuba bengingakusho kulolusuku) “izinhlango zezenkolo, futhi zifike zigwele izivumokholo, kuzo.”

371 Niyabona ukuthi ngiqonde ukuthini? Manje-ke, kalula kuzofanele kube njalo. Kuzofanele kube njalo nje. Futhi kuhambisana neZwi. Nxa indoda ifika enkundleni, iyoba ngumprofethi. Ngokuqiniseke impela nje njengoba ngimi kulelipulpi. Niyabo? Futhi iyohlala ngqo naleloZwi. Ayiyikubhala phansi isivumokholo-samuntu noma lutho olunye. Kunjalo. Uyoba ngumfo owuhlobo lomhlali-mahlathini, njengoba uElisha wayenjalo, u...futhi njengoba kwafika uJohane. Uyo—uyobazonda abesifazane, (mfana!) abesifazane abanesimilo esibi! Whewu! Mfana, uyogxambuza kubo! UElija wenza, futhi wenza kanjalo noJohane. Niyabo? Niyabo? Futhi uyoqonda ngqo naleloZwi. Uyo—yomelana nezinhlango. Inhlango? “Ningacabangi ukusho phakathi kwenu uqobo, ‘SinoAbrahama kubaba wethu,’ Ngokuba ngithi uNkulunkulu angamvusela uAbrahama abantwana kulawamatshe.” Niyabo? Impela wakwenza.

372 Manje, nakho lapho enikhona, bangani. Nantu uPhawu lweSine, luvulwa. Nabagibeli bamahhashi amane uyembulwa, ngokwazi kwami okwedlula konke. Manje, yilokhu konke okwenzeka emhlabeni.

373 UPhawu olulandelayo, siyabona, luseZulwini, lapho imiphefumulo iphansi kwealtare.

374 Manje, ekuvaleni nje, ngifuna ukusho lezi ezingangezimbili...amazwi ambalwa nje, khona lapha, nginakho kubhalwe phansi. Seqe cishe, kuleziziMpawu ezine, iziMpawu ezine zokuqala.

<sup>375</sup> Manje, kusasa ebusuku, si—sishintsha inkundla, sisuka ezintweni zasemhlabeni eziqhubekayo. Ubuka phezulu lapha futhi ubona imiphefumulo ephansi kwealtare, elihlatshele, ialtare.

Ubusuku obulandelayo, ukwahlulela kuyashaya.

<sup>376</sup> Nobusuku besine, noma ubusuku bokugcina, ngeSonto ebusuku, angazi ukuthini. Angazi ukuthi lezi ezinye zisho ukuthini. Ngivele ngazifunda nje, njengoba nenza. Kodwa, “Kwabakhona ukuthula du ingxenye yehora,” kodwa ikhona into eyenzeka. Ngibheke Yena ukuba aLwembule. Uzokwenza. Ngenelisekile Uzokwenza.

<sup>377</sup> Sidingeke sihambe, ngezindawo ezehlukene zomBhalo, kuya eSambulweni 19, ukukhombisa ukuthi ukuFika kukaKristu kuyombulala ngokumceka umphikukristu. Yingalesosizathu ngidingeke ngiziyeke lezi, ngithathe nje lawo amavesi amabili. Ngidingeke ngiye ezingxenyeni ezehlukene zemiBhalo, ukufakazisa lezizinto. Ngakho yingalesosizathu ngiye eSambulweni 19, ukukhombisa ukuphela komphikukristu, kuyoba ngukubulala ngokuceka; kukaKristu, uma Efika, Uyombulala ngokumceka umphikukristu.

<sup>378</sup> Ukuya eSambulweni 10, ukukhombisa ukuthi uMlayezo wengelosi yesikhombisa uyoba ngumuntu, ngalolu izinsuku zokugcina, egcotshwe ngokukaNkulunkulu kwenzelwa inkonzo njengoba nje uElija umprofethi enayo, njengoba kubikezelwe kuMalaki 4, ukwembula iZwi leqiniso lika (lasekuqaleni) Nkulunkulu kulesisizukulwane, iZwi likaNkulunkulu lasekuqaleni kulesisizukulwane. Njengoba enza kuJezebeli wemvelo, kanjalo lendoda iyokwenza kuJezebeli wokomoya, amabandla amahlelo. Ngidingeke ngiye esahlukweni 7... isahluko 10, emavesini 1 kuya kwele 7, ukufakazisa ukuthi bekuqinisile. Nangale kuMalaki, noAmose, kanjalonjalo, ukufakazisa lokho.

<sup>379</sup> UELija wayengumprofethi owaprofetha futhi wagxeka uJezebeli, kulesosizukulwane esithize.

<sup>380</sup> Futhi uElija akazange afe. Impela akazange. Waphinde wabonakala, iminyaka eminye engamakhulu ayisishiyagalombili kamuva, eceleni kukaJesu Kristu, eNtabeni yokuPhenduka esinye isimo. Akafile.

<sup>381</sup> Manje, sithola ukuthi uMoya wakhe uzogcoba indoda, ngokwesithembiso sikaNkulunkulu, ngezinsuku zokugcina; wethembisa ukwenza okufanayo kuJezebeli kamoya, njengoba kwenza kuJezebeli wemvelo, ngonyaka wokugcina.

<sup>382</sup> Yingakho ngi—ngiye kokuningi kakhulu kweBhayibheli, ukufakazisa, ngakho ngeke kushiye kungumbuzo engqondweni yenu. Uma ukhona, ngaziseni. Awu, ngibhaleleni incwadi noma inothi elincane.

383 Futhi kuhlangua thaqa ngokuphelele, ngisho nasezilwaneni zibhubhisa imizimba yabo yemvelo ngosuku lokugcina, zibaqothula njengoba zenza ngaleyonkathi.

384 Ngokwedlula konke kwesambulo sami, engasinkwa nguNkulunkulu futhi ngasho ngaphambili ukuthi kuyokwenziwa, leli yiQiniso labagibeli bamahashi amane, kokwedlula konke engikwaziyo.

385 Nicabangani ngoJesu na? [Ibandla liyajabula—Umhl.]

Ng'yaMthanda, ng'yaMthanda  
Ngoba Wang'thanda kuqala  
Wang'thengel'insindiso  
Emthini waseKalvari.

386 Manje khumbulani, kungekho... (Yilokho-ke; qhubekani; lokho kuhle.) Kungekho-mizwa emibi ngakunoma yibaphi abantu kunoma yiyiphi inhlangua! Isizathu, uNkulunkulu unabantwana enqubweni yeKatolika. Unabantwana enqubweni yeMethodisti. Unabantwana enqubweni yeBaptisti. Bangaki abalabo, zonke lezozinqubo ezehlukene, umelwe lapha kulobubusuku, eniphuma kuyo ngenkathi nibone ukuKhanya na? Asibone izandla zenu. [Ibandla lithi, "Amen."—Umhl.] Manje, khumbulani, kunabantu phandle lapho njengani nje. Kodwa yinqubo ebulalayo, niyabo. Ngumoya womphikukristu othi ekugcineni ubafikise endaweni baze bangabe besalizwa iQiniso.

387 Futhi niyakhumbula ngobunye ubusuku, ngenkathi ngihamba ngedlula ekubekweni uphawu na? Uma umuntu ezwe ukubiza kwejubili, futhi wala ukuhamba akhululeke, wayeyiswa esigxotsheni bese usungulo luphawule indlebe yakhe. Indlebe yilapho ozwa khona. "Nokukholwa kuvela ngokuzwa." Bese-ke uma eLizwa, futhi ale ukwemukela inkululeko yakhe, khona-ke uyi... uzofanele asebenzele inkosi yakhe yehlelo konke ukuphila kwakhe. Amen.

388 O! O, he! Akamangalisi na? [Ibandla lithi, "Amen."—Umhl.]

Ng'yaMthanda, ng'ya...

Asiphakamise izandla zethu nje manje futhi siMkhonze.

Ngoba Wang'thanda kuqala (Udumo!)  
Wang'thengel'insindiso  
Emthini waseKalvari.

389 [UMfowethu Branham uqala ukuhamisha elithi *Ng'yaMthanda*—Umhl.] Manje khotamisa ikhanda lakho nje, futhi asiMkhonze manje njengoba silihamisha. [UMfowethu Branham uqhubeka nokuhamisha elithi *Ng'yaMthanda*.]

390 Nkosi, sinokubonga kakhulu! Ngijabula kakhulu, Nkosi, ngijabula kakhulu ngaWe nabantu baKho. O Nkosi, Wathenga insindiso yethu eKalvari. Siyemukela ngokujabula, Nkosi.

<sup>391</sup> Manje sivivinye, Nkosi, ngoMoya waKho. Futhi uma kuba nanoma ibuphi ububi phakathi kwethu, Nkosi, noma yikuphi ukungakholwa yiZwi, noma yibaphi abantu lapha, Baba, okungezukulungiselele sonke isithembiso sikaNkulunkulu ngo “amen”; kwangathi uMoya oNgcwele ungehla manje, uMgibeli wehhashi elimhlophe, ngenkathi uMoya waKhe, uMoya kaKristu, ebusweni bomphikikristu, futhi abize abaKhe uQobo. Ababizele ngaphandle, Nkosi.

<sup>392</sup> Kwangathi manje bangaphenduka, beze masinya kuWe futhi bagcwaliswe ngamaFutha newayini; futhi baguqulwe besuka kuleyongubo ende yobuhlelo yokufa kuka Kayini, baye engutsheni ende emhlophe njegeqhwawu yokuPhila okuPhakade, enikezelwa nguMyeni. Bese kuthi-ke bayoya esiDlweni sakusihlwa soMshado ngolunye usuku, eZwini eliqinisekisiwe lokuvuka. Siphe khona, Nkosi. Hlola izinhliziyi, abantu besalindele kuWe. NgeGama likaJesu!

[UMfowethu Branham uqala ukuhamisha elithi *Nginy Mthanda*—Umhl.]

<sup>393</sup> Manje, hlola inhliziyi yakho nje, mfowethu, dadewethu, mngani wami. Kade nginani isikhathi eside. Lena sekuthi akube yiminyaka engamashumi amathathu-nantathu. Sengake nganitshela yini noma yini eGameni leNkosi ngaphandle kwalokho okufezekayo na? [Ibandla lithi, “Qhabo.”—Umhl.] Hlolani uKristu manje nisenethuba lokukwenza. Kungahle kufike masinya impela lapho ningeke nakwenza. Niyabo? Angahle asuke esihlalweni, noma nini, sokumela kwaKhe; khona-ke beningakhala ngayo yonke inhliziyi yenu, beningagqishazela, beningakhuluma ngezilimi, beningagijima phansi phezulu kwiphansi lendlu, beningenza noma yini ebenifuna ukuyenza, futhi nijoyine onke amabandla asezweni, akukho-lutho, akusekho-sisusamabala sesono senu—senu. Manje-ke nenzani, senikuphi-ke na?

<sup>394</sup> Awu, ngiyakholwa, ngayo yonke inhliziyi yami, isihlalo sisavulekile. Ngikhulwa ukuthi Usalokhu esesiHlalweni sobukhosi sikaNkulunkulu. Kodwa masinya Uzokuma manje, futhi aphume, ukubiza lokho Akuhlengile. Wenza umsebenzi woMhlangi oyisiHlobo somndeni, uRuthe esalindle.

<sup>395</sup> Kodwa masinya, niyazi, emva kokuba uBowazi esenze umsebenzi wokuba yisihlobo somndeni, khona-ke uyafika wayesebiza okuyifa lakhe. Futhi yilokho impela iBhayibheli elathi Ukwenzile, “Uyaphuma futhi wathatha iNcwadi.” Khona-ke ukumela sekuphelile; Usesukile esiHlalweni sobukhosi; akusekho-Gazi esiHlalweni soMusa. Futhi manje-ke sekuyini na? IsiHlalo sokuHlulela.

<sup>396</sup> Ningavumi ukuba kuthiwe, ngolunye lwalezinsuku, “Bengicabanga ukuthi uHlwitho lwalufanele ukufika.” Futhi

nizwe iPhimbo lithi, emuva, “Selwedlule.” UNkulunkulu anisize!

Manje asikhothamise amakhanda ethu.

<sup>397</sup> Mfowethu Neville, woza, ukuba usikhiphe kumbe noma ngabe yini ozofanele uyenze. UNkulunkulu anibusise, kuze kube kusasa ebusuku.



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

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

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