IsiThunywa Sokuhlwa

Ngiyabonga, kakhulu. INkosi inibusise.

Ningahlala phansi.

2 Indodana yami ivukile namhlanje, futhi yathi, “Babayi, ngifisa sengathi besingabona lelobandla ngaphambi kokuba siqale sakhe elethu, kuyindawo enhle kabi.” Futhi ukhulume nge. . . Ngathi, “Angikaze ngihlangane nomfundisi okwamanje, kodwa uma engumuntu okahle nje njengonkosikazi wakhe, impela ungumuntu okahle.” Ngakho siyajabula ukuba lapha.

3 Futhi ngi—ngibheke phambili e—emhlanganweni kulobubusuku, ukuthi uNkulunkulu ethululela izibusiso zaKhe phezu kwethu futhi esisiza.

4 Manje si. . . Ngingenile nje, futhi ngizwe uMfowethu Williams, ngiyakholwa, esho okuthize ngokuba seRamada. Futhi ngiqagele izimemezelo sesivele zenziwe, ngalokho. Ngokwejwayelekile bayakunakekela lokho ngaphambi kokuba ngingene. Futhi impela sibheke phambili esikhathini esikhulu ezansi engqungqutheleni. Nengxenye yami lapha wuhlobo nje lokuhamba ngizungeza futhi ngihlangane nabazalwane futhi ngihlanganyele phakathi kwabantu, futhi ngikhulekela ukuthi uNkulunkulu uzosinika u—uhlobo olukahle lokushukuma, bese kuthi-ke singaqonda ngqo eRamada emhlanganweni omkhulu. Futhi ngakho sizama ukuvakashela onke amabandla esingakwazi ukuwavakashela, kuze kube yileso sikhathi. Futhi sinesikhathi esikhulu. Impela sinesikhathi esimangalisayo nokuhlanganyela phakathi kwabazalwane bethu.

5 Futhi ngokwejwayelekile ngi. . . Wonke umuntu uyazi angisuye umshumayeli okahle, ngiwuhlobo nje lwethayi eliyisipele. Kodwa ngi—ngi. . . Inkonzo yami ukukhulekela abagulayo. Futhi ngi. . . Sinqwabelana kakhulu ngobusuku, nezinto, kuze kubel’khuni ukuthi sithole igumbi elenele ukwenza kanjalo. Futhi sizozama uma si. . . uma singena ezindaweni lapho esingakwazi, phakathi lapha, ukukhipha amakhadi athize futhi singenisa abantu futhi sibakhulekele. Kodwa ukuba nomhlangano wobusuku obubodwa ngasikhathi, obungeke usithole kulobubusuku futhi-ke bebeyobacindezela bayothi ngqu phansi kwenye indawo ngobusuku obulandelayo, nasemuva le ngale kwenye indawo, ngakho ngaleyondlela ngithe nje ukwenza e—encane—ingxoxo encane ubusuku ngabunye ngenzela abantu, nokungcono ukwedlula konke engingakwenza ukuthi uku. . . ekuhlonipheni nenkazimulo kaJesu Kristu, nakuLowo esimthanda sonke nesimkholwayo, nokuhlanganyela kwethu ndawonye.

6 Ngiqagele niyizwile ingozi ekhonini, emzuzwaneni embalwa nje edlule. Angazi noma ngabe indoda ifile yini, noma ngabe bekungukubani, imoto yedlula. Simile nje, izwi lomkhuleko nje, emizuzwaneni embalwa edlule. Cishe izindlu ezimbili enhla kwalapha bekukhona umuntu oshayiswe ngapha nangapha futhi washaywa kwaze kwanyukela le emgwaqeni. Nomuntu obanzi wambozwa phandle lapho. Namaphoyisa omgwaqo belilapho, angicabangi ukuthi i-ambulense ibisike yaze yafika lapho namanje. Bafanele. . . Uma kungafanga, impela bekuyi. . . Washayiswa ngaku*lolu*hlangothi futhi washaywa kwaze kwayofika le emnyango ngakolunye uhlangothi, ngakho kufanele ukuthi bekungukushaya okwesabekayo. Niyazi, nje ku. . .

7 Sifanele simkhonze uNkulunkulu ngayo yonke imizuzu. Asazi ukuthi sikhathi sini—asazi ukuthi sikhathi sini ukuthi lezozinto ezingenzeka ngaso. Mhlawumbe sicabanga ukuthi ngeke kube yithi, kodwa niyazi kungaba yithi, niyazi. Ngakhoke, ngikholwa ukuthi uJesu wathi, "Lungelani, ngokuba asazi ukuthi yimuphi umzuzu noma ihora esingabizwa ngalo." Futhi manje-ke sizoya endaweni lapho abangenazo izingozi, futhi okungekho zinkathazo. Sijabula kakhulu ukuthi kunendawo enjalo esithembisweni.

8 Niyazi, wona impela umcabango, kulobubusuku, wo—wokubona ukuthi siyoyilangazelela indawo enjengaleyo, lokho kukhombisa ukuthi kunendawo enjalo. Niyabo? Futhi siyazi ukuthi zonke izithunzi zezithombe zangempela, zonke izithunzi, kuzofanele kube nento ethize ukwenza isithunzi. Isithunzi singokubonisayo. Ngakho uma kunokuphila okunje, kufakazisa ukuthi kuyisithunzi, manje-ke kunokuphila kwangempela ndawondawo okubonisa kuso. Niyabo? Niyawuqaphela umuthi, ukuthi umuthi muhle kanjani. Futhi niyazi ukuthi leyo yini na? Kuluhlobo lwesithunzi sesithombe sangempela sesithunzi soMuthi wokuPhila eZulwini.

9 Manje, niyazi, ngenkathi uNkulunkulu efika emhlabeni, ngenkathi Wayefukamela phezu komhlaba ekuqaleni, futhi mhlawumbe into yokuqala eyavelayo kwakungu—ngunoshobishobi, njengoba ososayense bezama ukusho. Into elandelayo kungahle ukuba kuyinto ethize. . . Ngiyakholelwa enguqunguqukweni yamaKristu yeqiniso, kodwa angikholwa ukuthi konke kuvela engqamuzaneni elilodwa. Ngikholwa ukuthi nje ku. . . UNkulunkulu wenza unoshobishobi, wayeseke Enza inhlanzi, wayese-ke Enza enye into ethize. Futhi nje. . . Ngiyakholelwa ekuveleni, hhayi ngengqamuzana elifanayo, kodwa isidalwa esihlukile ngaso sonke isikhathi.

10 Futhi ekugcineni Wayelokhu eqhubeka, kuvela uhlobo oluphakeme kakhulu, futhi emva kwesikhashana kwabonisa Lowo owayenza ukufukamela, okwabe kunguNkulunkulu. Manje, ukufakazisa ukuthi lokho kuqinisile, ngenkathi

uNkulunkulu enziwa inyama kwakunguJesu Kristu, umuntu. Niyabo? Ngakho-ke, hhayi iNgelosi, umuntu. Ngakho kuyakhombisa ukuthi kwakubonisa Yena.

11 Futhi, o, leliBhayibheli elidala ligcwele lezozigaqa ezindala ezinomusa. Nje ngi . . . Ngiyakuthanda nje ukuhlwaya (anikuthandi nina na?) futhi nje ungene lapho futhi uthuntuthe lonke uthuli kuSo, bese uSibuka bese ubona ukuthi Siyini. Ukuthi anjani amagugu, nina bantu niyazi lapha eArizona, amagugu amakhulu avela othulini lomhlaba. Avela lapho-ke. Namagugu kaNkulunkulu akhushulwa othulini, nawo. Futhi U . . . Sijabula kakhulu ukuthi Usinika inhlanhla yokungena endlini yaKhe enkulu yokucwebisa, nawo onke amanyela akhishwe.

12 Niyazi ukuthi babevame ukwenza kanjani na? Kusobala, nina bantu baseArizona niyazi ukuthi bakanjani . . . ngaphambi kokuba babe nesincibikalisi, ukuthi babevame ukulicwenga kanjani igolide. Siyatshelwa ukuthi babethatha igolide futhi balishaye. AmaNdiya amadala ayevame ukwenza lokho, alishaye. Futhi nje aliphenduphendule, futhi alishaye futhi alishaye, aze ashaye onke amanyela awakhiphe kulo. Futhi indlela ayazi ngayo ukuthi konke okwawo kwase kuphumile (wonke umtapho okhipha insimbi nezinto okukulo, konke lokho), uma esazi ukuthi kanjani, umshayi wabona ukubonakaliswa kwakhe kulo, wayekwazi ukuzibona yena uqobo. Khona-ke wayazi ukuthi lase lizocaca, uma selibonisa umfanekiso wakhe uqobo.

13 Futhi, niyazi, ngicabanga ukuthi uNkulunkulu ufuna ukwenza iBandla laKhe ngaleyondlela, ashaye nje akhiphe lonke izwe kuze kuthi ukubonakaliswa kukaJesu Kristu kuhlale kulowo nalowo wethu futhi sibonise ukuPhila kwaKhe. Khona-ke sesikulungele-ke okwaKhe . . . Uzibonisa Yena uqobo ngathi ngalesosikhathi, uma sithola . . . silahle konke okusindayo nesono leso esisithandela kangaka kithi, ukuze sigijime ngokubekezela kulokhu kuncintiselana esikumiselweyo, sibhekile eSibonelweni, uMqalisi noMphelelisi wokuKholwa kwethu, uJesu Kristu. Sijabula kakhulu ngaLokho!

14 Manje, ngokujwayelekile ngiyasho ubusuku ngabunye . . . Ngathi kuMfowethu Carl Williams, ngathi, "Mfowethu Carl, labobantu abafuni ukungizwa futhi, phansi phezulu ngidabula kulezozigodi, ngibahlalisa kuze kube amahora amabili noma amathathu ebusuku."

Wathi, "Awu, awu, woza."

15 Ngakho ngiyakuthokozela ukubekezela kwenu e—ekungimemeni ngibuye ngibuye. Futhi manje ubusuku ngabunye . . .

16 Ngikhulume kumkami esikhashaneni esedlule, ezansi . . . UseTucson manje, futhi ngithe, "Sinjani isimo sezulu na?"

17 Wathi, "Liyafudumala." Wayesethi, "Usalugcina uhlu na?"

Ngathi, "Impela nje, lapha kweleshumi noma eleshumi nanye ubusuku ngabunye."

18 Ngathi kuye, "Ngizothi ukuthola okunye ukuphumula uma ngiphuma ngiya eArizona ngalesisikhathi kulomhlangano omncane. Ngiya kulawo mabandla, labobazalwane. Angizukubajesisa labobantu, ngizovele nje ngingene lapho futhi ngizovumela ukucula kwenziwe, ijubili. Ngizozinciphisela isikhathi, ngehlise amanothi ami cishe abe yishumi nanhlanu, imizuzu engamashumi amabili, ngithi 'Amen' bese ngiya ekhaya."

Wathi, "Usohlwini na?"

19 Ngathi, "Yebo, s'thandwa, ngikulo; uhlu lwanjalonjalo, kwenyukele emahoreni amathathu." Abantu abakahle kakhulu; inqwaba yokubekezela.

20 Awu, asikhothamise amakhanda umzuzwana nje manje njengoba sisondela kuYe. Manje, ngiqinisekile ukuthi ezethamelini ezikahle zabantu abanjengalokhu okholwayo, futhi ikakhulukazi . . . Ngibona imibhede yohlaka emibili lapha, abantu ogulayo nodingayo, ngiyazi banezicelo ezikhethekile. Akungabazeki kodwa ukuthi kukhona abaningi abanye onalezizicelo. Uma kunjalo, phakamisani izandla zenu nje futhi nje nikwazise lapho niphakamisa isandla senu. Futhi manje emkhulekweni ngizodingeka ukuba ngiye ngale futhi ngikhulekele lababantu kulemibhejana yezinhlaka, sisa—siselapha, ukuze siqiniseke ukukuthola. Uma into ethize yenzeka . . . Bebethembeke ngokwenele ukuba bangeniswe lapha, ngifuna nonke nikhuleke kanye nami.

21 Baba wethu waseZulwini, sibeka eceleni manje wonke omunye umcabango, sihlanza imiqondo yethu, futhi siza eBukhoneni baKho ukuhlanzwa komphefumulo wethu. Futhi siletha phambi kwethu iGazi leNkosi uJesu. Siyavuma ukuthi asifanele noma yisiphi isibusiso Ozosinika sona, kodwa ngoba Wafa ukuze thina sithole lezizibusiso, futhi usitshelile ukuba size ngesibindi phambi kwesiHlalo sobukhosi, ukuthi sinokungena kulezizibusiso ngomusa weNkosi yethu uJesu, Owafika emhlabeni, uEmanuweli, futhi wathatha indawo yesoni. Waba *yithi*, o, ukuze thina sibe *ngu Ye*.

22 Ukushintshanisana okunje pho, Nkosi! Enesono, impilo eboshwe yisihogo esasinayo, nokwazi ukuthi oYedwa wafika futhi uthathe lokho kuphila wakwethwesa Yena uqobo, futhi wahlambulula izono zethu ngeGazi elichithekile lokuPhila kwaKhe uQobo. Kungaphezu kokuthi izinhliziyo zethu bezingaze zicabange ngisho ngakho, Nkosi. Futhi-ke, ngaphandle kwakho konke lokho, Wenza indlela ukuba asuse ububi bethu nokuthi asiphilise ngemivimbo yaKhe.

Sinokubonga kakhulu ukuthi Wethembisa ukuthi Uyosigcina kahle sisaMkhonza.

23 Futhi manje kulobubusuku, Baba, ziningi izicelo ebesi . . . nezandla zabo ziphakeme. Siyazi ukuthi Wena uzokwazisa leso naleso sazo, wazi ukuthi yini ephansi kwesandla, enhliziyweni.

24 Futhi ngiyacela, Nkosi, ukuthi Uzokhumbula iZwi kulobubusuku njengoba siLifunda; futhi sizindla phezu kwaLo njengesifundo esincane, njengoSonto sikole, ukuze sisuke lapha kulobubusuku futhi—futhi sibe nalokhu phakathi kwezinhliziyo zethu, ukuthi sizwa kuthi sizosondela kakhulu kuWe, siphuma, kunoma besinjalo ngenkathi singena. Yingakho silapha, ukuze kulethe imvuselelo ezweni lonke, singazi nje ukuthi ingaqala nini, kodwa ngamathemba siyibhekile, Nkosi. Sibeka phambili wonke umzamo womuntu esaziyo ukuthi ilethwa kanjani imvuselelo eletha owesilisa nabesifazane, abafana namantombazane, ekwazini kukaKristu okusindisayo.

25 Sifuna ukuKubonga ngalelibandla, ngomelusi walo okahle nomndeni wakhe, nangabo bonke abadikoni, abaphatheli, nangabo bonke elibamele. SiyaKubonga ngalabo abangamaqhawe ukuba bame ngomumo. Futhi, Nkosi, sikhuleka nje izibusiso zikaNkulunkulu ukuba ziphumule phezu kwabo. Busisa yonke imizamo. Kwangathi lesi kungaba yisiteshi, Nkosi, lapho sonke isigodi lapha singangena khona futhi sithole ukuphumula. Siphe khona, Baba. Kwangathi imikhuleko yomelusi ingaphendulelwa abagulayo. Kwangathi imikhuleko yakhe ingaphendulelwa insindiso, yawo wonke lowo oya maphakathi—ohlwini lweVangeli. Kwangathi izibusiso zaKho zingaba phezu kwakhe. Futhi kwangathi ibandla lingesilele esiphiweni sokomoya, kwangathi lingaba yindawo, ibandla eliyisibonelo kuwo wonke umphakathi. Siphe khona, Nkosi.

26 Manje, Baba, abalele phezu kwemibhede eyizinhlaka lapha kulobubusuku, abangenakuhlala ngezinqa futhi bajabulele umhlangano, yilabo abangenayo lenhlanhla. Futhi bathwalwe bangeniswa lapha ngenye indlela, kulobubusuku. O Nkulunkulu, hawukela! Ngiyacabanga, "Ukuba ke lowo bekungumkami noma umfowethu, noma omunye umuntu obeyisihlobo, ebengimazi kahle kakhulu na?" Ngowomunye umuntu, futhi ngiyakhuleka, Baba, ukuthi umusa kaNkulunkulu, namandla aKhe, kuzofinyelela phansi ekukhululweni kwabo kobuNkulunkulu kulobubusuku, futhi kubakhulule kulemibhede eyizinhlaka. Kwangathi bangeke besaba kulemibhede eyizinhlaka kunalomhlangano kulobubusuku. Kwangathi, uma sebehamba, imibhede eyizinhlaka isale. Kwangathi amandla, avusa uJesu kwabafileyo, angaphilisa imizimba yabo empilweni entsha nokuqina futhi. Siphe khona, Baba wethu. Manje, siyazi ukuthi Wethembisa ukukwenza.

27 Ngakho-ke, kulotshiwe emiBhalweni, "Lezizibonakaliso ziyakubalandela abakholwayo. Uma bebeka izandla zabo phezu kwabagulayo, bayakusinda."

28 Manje, Baba, ukuthi kungahle kungabibikho muntu ekufinyeleleni kwabo, ngenkathi abanye bengafinyelela komunye nomunye, ngizokwehla ngesikhumbuzo salomyalo. Futhi, Nkulunkulu, ngizolindela ukuba ngibe nencwadi iletha evela kubo, ukuthi kwenziwe, ngokuba ngihamba ngeGama likaJesu Kristu.

29 [UMfowethu Branham uyehla futhi ukhulekela labo abasembhedeni eyizinhlaka ngenkathi ibandla licula elithi *Kholwa Kuphela* kane, useyabuya ke futhi uyacula—Umhl.] . . .?. . .

Nkosi, ng'yakholwa, O Nkosi, ng'yakholwa,
Konke kuyenzeka, Nkosi, ng'yakholwa;
Nkosi, ng'yakholwa, Nkosi, ng'yakholwa,
Konke kuyenzeka, Nkosi, ng'yakholwa.

Ukuba yilawomanenekazi omabili ayenezimilela, umdlavuza koyedwa.

30 Futhi ngingahle nje ngokushesha nginikeze lobubufakazi obuncane, uma ngizodingeka ngifinyeze okunye kwengxoxo yami. Ngaphambi kokusuka nje ngiye ekhaya, udaba lokugcina enganginalo ngaphambi kokusuka, lolo kwakuludaba olugqamile, kwakukhona inenekazi negama lalo nguDyer; lalinguye, ngiyalikhohlwa igama lalo manje. KwakunguDokotela uDyer, waseLouisville. UJames, uDokotela James Dyer, udokotela owagogodela izimilela, kanjalonjalo, eLouisville.

31 Indodakazi yakhe yayidlala upiyano ebandleni le The Open Door, uDokotela Cauble angumelusi kulo; nje e (o) likhulukazi elibanzi isinagoge elidala lamaJuda. Nendoda uqobo lwayo yayingowe Church of Christ, iChurch of Christ eyihlelo, futhi yaphendukela ekukholweni ivangeli leVangeli eligcwele, indoda enomoya omuhle kabi. Futhi lalishaya emhlanganweni wami ngenkathi nginawo eLouisville, eMemorial Auditorium. Futhi lamangala ukubona okwakwenzekile, futhi lazama ukutshela uyise ngakho.

32 Wathi, "Yinjulamqondo nje. Labobantu usagula nje njengoba babelokhu benjalo." Futhi ngakho—ngakho wayengenakuKukholwa.

33 Ekugcineni laphuma ebandleni, lashada nomfana wasekholiji lamaBaptisti, futhi ekugcineni wasuka enkolelweni yakhe. Wayeqeqeshelwe ukuba ngumfundisi, futhi njengoba iBaptisti ikwenza ngaleyondlela. Futhi ngakho ba . . . Ekugcineni wasuka, wayengasafuni ukushumayela. Futhi bathuthela ngale kubantu bakubo eRockford, eIllinois.

34 Ekugcineni lona, uJean, uqala ukuba nenkathazo yabesifazane ethize. Waya kuyise ukuba ayohlolwa, wabuyela eLouisville ukuba ayohlolwa. Futhi, ngenkathi benza, bathola lokho okubizwa nge "thumba elingushokoledi," lisezindlaleni zabesifazane. Esusa lelo, uyise, ngokuhlinza okukhulu, futhi ufanele ukuthi walophisa elinye le—lethumba kuye. Futhi ekugcineni. . .Futhi bamnika enye iX-reyi ejulile no—nokwelapha.

35 Futhi ngakho manje-ke ngenkathi be. . .ngenkathi ebuyela ekhaya, futhi waqhubeka ukuba nenkathazo.

36 Cishe sekungunyaka kamuva bambuyisela kokunye ukuhlola, futhi babanokuhlinzwa okuphelele kukhishwa isibeletho. Futhi ngenkathi benza njalo, ubaba, enoDokotela Humes, ongomunye wodokotela abakhulu baseNingizimu, bahlinza, futhi kwase kuhambe kakhulu, umdlavuza wase uvele usongeleke enanzini. Ngakho bamshiya lapho ngaleyonkathi isikhashana. Wayese-ke ezama ukwelapha ngeX-reyi futhi, futhi babona ukuthi ayisizanga ngalutho, ngakho nje bambuyisela esibhedlela uku. . .Ababange besamnika umuthi wokuhlambulula isisu ukwenza izibilini zakhe zinyakaze, ngakho bazama ukumgeza ngochatho. Futhi lokho kwafika ekutheni amanzi angakwazi ukuba angabe esangena ezibilini.

37 Ngakho manje-ke umyeni wakhe wayeluhlobo lomunye wabagxeki bami. Futhi ngakho ekugcineni ngoluny'usuku wehlela lapho wayesecosha incwadi futhi uqala ukuyifunda. (Nendodana yami lapha noMfowethu Sothmann, ungomunye wabaphatheli, uphakathi lapha ndawondawo.) Futhi wavele nje wacambalala ezitebhisini zomnyango wendlu yokukhonzela, ngani, cishe izinsuku ezithi azibe mbili, kwaze. . .Nga—ngangingekho ngisemhlanganweni. Ngibuya nga—ngawela ukuyombona owesifazane. Wayesengitshela owesilisa, wathi, "Manje, akazi ukuthi unomdlavuza." Wathi, "Hamba nje futhi uxoxe naye futhi ukhuleke naye."

38 Futhi ngakho ngenkathi sengimbonile, wathi, "Mfowethu Branham," wathi, "umyeni wami uzokwemukela ukuphilisa ngokukaNkulunkulu," uthi, "ngoba angikwazanga ukumthola ukuba abuke enye yezincwadi, manje ungifundela ikhasi nekhasi nsuku zonke, enye yezincwadi."

39 Ngase ngithi, "Ngiyakuqonda lokho, Jean." Ngase ngithi, "Manje, Jean, ake sixoxe futhi sibone ukuthi iNkosi izothini." Kungekho muntu egumbini, unesi wazikhipha yena. Futhi ngakho saxoxa isikhashanyana, futhi emva kwesikhashana nakho kufika umbono. Ngi. . .Uthi akabe neminyaka engamashumi amane ubudala, akakabi mpunga, kodwa wayeseguge kakhulu futhi esempunga. Ngathi, "Jean, manje, uke waba semihlanganweni."

"Yebo, Mfowethu Branham."

40 Ngathi, "Bakufihlele khona, futhi bangitshela ukuba ngingakusho, kodwa unomdlavuza." Ngase ngithi, "Uyihlo no. . . Noma umyeni wakho wathi, 'Ungasho lutho ngawo.' Kodwa unomdlavuza, Jean. Kodwa, manje, ngifuna ukukutshela, ngoba uke waba semihlanganweni. Umbono awukaze wehluleke. Manje ngizokutshela, Jean, ngu ISHO KANJE INKOSI! Uyabo?" Niyabo?

41 Manje, ufuna ukuqiniseka ngempela ngalokho, uyabo, ukuthi i. . . ukuthi yiNkosi. Hhayi ukucabanga; uyaku*bona*. Uyabo?

Ngase ngithi-ke, "Uzophila. Ba . . . U . . . "

42 Wathi, "Mfowethu Branham, ngakusola lokho sonke isikhathi." Wayesethi, "Ngokuthi ngakhulela ekhaya nobaba wami engudokotela," wathi, "nga—nga—ngakusola." Wathi, "Ngakucabanga lokho sonke isikhathi, yilokho nje okwakuyikho." Sakhuleka.

43 Ngosuku olulandelayo, usuku lwesibili emva kwalokho, babezomenyusela ukuba ayohlinzwa inanzi kufakwe ipayipi lendle elinesikhwama. Lokho ngukuthi, niyazi, banqamula ithumbu bese bebeka isikhwama eceleni bese kuthi isiguli nje . . . baze bafe, umdlavuza ekugcineni uyababulala, bathulule izibilini esikhwameni. Futhi nje ngenkathi sebemlungiselele, futhi sebevele belungiselele futhi belungele itafula lokuhlinzela, wezwa into exake ngempela. Futhi ba . . . wabiza unesi ukuba eze futhi amsize aye e—endlini yokugezela. Futhi, ngenkathi enza, waba nokuzikhulula okuphelele okwejwayelekile. Nomyeni wakhe—wakhe nje kwakul'khuni ukuthi asuke kukho. Futhi ngosuku lwesibili . . . Abamenyusanga. Usuku lwesibili, ngokwejwayelekile, emva kokudla kwasekuseni nje, okunye ukuzikhulula okuphelele. Ngakho u . . .

44 Udokotela wakhe wabizelwa enhla. Ephakathi kwezilokozane nokukhala, wathi, "Angiqondi nje, asitholi ngisho nolulodwa uphawu lwawo nhlobo. Awusekho."

45 Manje, manje, bodadewethu abayigugu, anginasizathu sokuma lapha njengenceku kaKristu futhi ngisho into ethize eyiphutha, ngoba ngiyokwahlulelwa ngalolosuku, futhi ngilahlwe, njengomzenzisi.

46 Manje, neZwi likaNkulunkulu livuliwe, angibange ngisamkhulekela uJean futhi kungebuqotho kunoma ngenzele nina, niyabo. Savele sabethela phansi lesosigxobo esincane, sazi ukuthi umkhuleko wokukholwa wase ukhulekiwe. Lokho kuyakuxazulula khona lapho. IZwi likaNkulunkulu lasho njalo, niyabo, "Umkhuleko wokukholwa uyakumsindisa ogulayo."

47 Manje, uNkulunkulu ofanayo owaphilisa indodakazi kaDokotela Dyer, enguJean . . . Angisazi ukuthi igama layo lingubani manje. Kodwa leyondoda ilisingathe ngempela iVangeli eligcwele. Intshumayelo yokugcina ebandleni, nansi

yayihlezi khona lapho ikufaka konke, ithatha isidlo kanye nathi, nayo yonke enye into, isitshudeni esiyiBaptisti sasize eNkosini sifuna umbhaphathizo kaMoya oNgcwele. Manje, kuyakhombisa nje ukuthi uNkulunkulu uhlala enguNkulunkulu.

48 Nodokotela, uyise, indoda ethandekayo, kodwa wayengakaze nje abone noma yini enjengaleyo yenzeka.

49 Manje, uNkulunkulu unesikhathi sazo zonke izinto. Futhi kusukela ekukholweni, nobabili ningamakholwa. Ngakho ngezinye izikhathi lezizinto zenzeka ukuba kube ngokuhle. Niyazi, iBhayibheli lathi, "Kusebenzelana kube ngokuhle."

50 Manje, niyamkhumbula uJobe, zonke izivivinyo zakhe na? Manje, lowo kwakungesuye uNkulunkulu ejezisa uJobe, kodwa kwakunguNkulunkulu evumela inceku yaKhe. Ngakho konke kwasebenzelana kwaba ngokuhle, niyabo. Kwase kuthi-ke iNcwadi kaJobe yalotshelwa zonke izizukulwane, kube ngubufakazi. Manje, uNkulunkulu ukusebenza kube ngokuhle.

51 Khumbulani nje, ngikhulekile, ngayo yonke inhliziyo yami, umkhuleko wokukholwa. Ukholweni, futhi lapho, lokho kuzoba yikho, lokho kuzoba wudaba, nje—nje bhekisisani imiphumela.

52 Manje, ukungena ngqo e—emlayezweni, (abaningi bamile), umlayezo omncane wakusihlwa.

53 Futhi—futhi nje khumbulani manje, lapho e—eRamada, kuzoba nezinye izikhulumi ezikahle kabi kulengqungquthela yaseRamada ngalesisikhathi, iBusiness Men, ngakho ni. . . ezansi eRamada. Ngakho qinisekani ukuba nizame ukwethamela lomhlangano. UMfowethu Oral Roberts uzoba lapho okobusuku besiphihli sedili.

54 Futhi, manje, ngithi ukuba yingxenye encane yaseTucson, ngizobambela iTucson. Sinowodwa ezansi lapho, futhi, ngobusuku bangoMsombuluko ozayo, ngakho uma kwenzeka uba ngapho, awu, wehlele lapho futhi. Futhi nizodingeka ni. . . ningahle ningibekezelele isikhathi esincane, ngoba ngifanele ukukhuluma kulowo. Ngakho yehlani uma ningaphumelela ngoLwesibili oluzayo. . . ngobusuku bangoMsombuluko ozayo eRamada Motel, eRamada Inn, eTucson. Futhi, kusobala, sonke siyazi ukuthi iPhoenix isemaphethelweni nje aseTucson. Sonke siyakwazi lokho, niyabo, ngakho—ngakho yehlani futhi nibone ukuthi abafo basezintabeni baphila kanjani.

55 Manje asiphenye emaBhayibhelini ethu kuZakariya 14, isahluko 6 nese 7, ngifisa ukufundela i. . . ukukhipha kulengqikithi encane okwendikimba engifisa ukuyithatha.

> *Kuyakuthi ngalolosuku, ukuthi ukukhanya akuyikuba ngokuchachileyo, kungabi mnyama:*
>
> *Kepha kuyakuba lusuku ngokwalo olwaziwa yiNkosi, kungabi-yimini, kungabi-ngubusuku: kepha kuyakuthi, kube-ngukukhanya ngesikhathi sokuhlwa.*

56 Manje ngifisa ukukhipha kulokhu, *IsiThunywa Sokuhlwa*, okwe con-. . .okwendikimba: *IsiThunywa Sokuhlwa*. Kusobala, singabanazo izithunywa usuku lonke gulukunqu, futhi bekunezithunywa lonke lolusuku Akhulume ngazo, kodwa kuza uMlayezo wokuhlwa. Futhi sifuna ukubuka lokho kulobobusuku nokuthi ukuba luhlobo ngendlela kaSonto sikole, sixoxe ngakho isikhashana.

57 Manje, sonke siyazi ukuthi uZakariya lapha wayekhuluma ngani, ngenxa yokuthi wathi, "Kuyakubakhona usuku oluyothathwa ngokuthi eNkosini, kungabi yimini kungabi ubusuku; kepha ngokuhlwa kuyakuba ngukuKhanya." Manje, ukuba besazi ukuthi kwakungesiyo imini kungesibo ubusuku, kwakuyodingeka kube uhlobo lo—lo—losuku olukhwantabele, usuku oluthe ukuba nenkungu.

58 Futhi sonke siyazi ukuthi impucuko ihambe isuka empumalanga iya entshonalanga. Impucuko endala kunayo yonke esinayo yiChina. Futhi impucuko ihambe isuka empumalanga yaya entshonalanga, ngoba ilandele ilanga, futhi manje sihambe yonke indlela saze sayofika oGwini lwaseNtshonalanga. Uma siqhubekela phambili, sibuyela eMpumalanga futhi, niyabo. Ngakho sisekupheleni komgwaqo.

59 Siyakholwa, njengeBandla, ukuthi iVangeli bese lithi nje aliphheleliswe. Siyakholwa ukuthi izithunywa ezinkulu eminyakeni besi, ngalezizinsuku zokugcina, iminyaka engamakhulu amaningana edlule, silwele lezizinto ezinkulu; ukulungisiswa ngokukholwa, uLuther; ukungcweliswa, ngoWesley; umbhaphathizo kaMoya oNgcwele, ngamaPentecostal. Sikholwa ukuthi leyomisuka uhamba ukwenza umzimba ophelele, njengokwemvelo nokomoya.

60 Uma ingane izalwa ngokwejwayelekile, yini into yokuqala na? Into yokuqala eqhumayo, amanzi; into elandelayo, yigazi; nento elandelayo, ngukuphila.

61 UJohane wokuQala 5:7 wathi, "Bathathu abafakazayo eZulwini, uYise, iZwi, noMoya oNgcwele: nalaba abathathu bamunye." *Ba*Munye; ungeke waba noYise ngaphandle kokuba neNdodana, ungeke waba neNdodana ngaphandle kokuba noMoya oNgcwele. Niyabo, baMunye. "Kodwa bathathu abafakazayo emhlabeni, amanzi, igazi, noMoya: futhi bavumelana entweni inye." Abamunye, kodwa ba*vumelana* entweni inye. Niyabo?

62 Manje, ungalungisiswa ngaphandle kokungcweliswa; ungangcweliswa ngaphandle kokuba noMoya oNgcwele. Niyabo? UMoya oNgcwele ngukuhlala ngaphakathi koBukhona bamandla kaKristu, eMoyeni. Manje, siyabona ukuthi okwemvelo kufanekisa okomoya, ngakho iBandla lisekuvuthweni kwalo okuphelele manje: ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele. Sisanda

kuqeda nje imiNyaka yeBandla eyisiKhombisa, ekhaya, sithayipha lokho kahle.

63 Futhi, kambe, ngabe noma ubani sewake wawezwa lawo mateyipu ngeminyaka yebandla na? Ngesikhathi sokugcina nganginaleyominyaka edwetshwe khona lapho eblekbhodi, noBaba waseZulwini uyazi lokhu yiqiniso, ngenkathi sengiyiqedile ngokuhle konke engangikwenza, ngaphansi kokuphefumulelwa uNkulunkulu ayengipha khona, ukuthi iNgelosi yeNkosi eniyibona esithombeni (abaningi basibonile leso sisithombe, anisibonanga, lokho kuKhanya na?), Kwehlela ngqo endlini, phambi cishe kwabantu abangamakhulu amathathu noma amakhulu amane, kwaya ngqo ngale ohlangothini lobonda (njengokuKhanya okunjalo) futhi kwadweba leyominyaka yebandla qobo lwaKho. Sonke sama lapho siKubuka, saKubhekisisa kudweba unyaka wokuqala webandla, owesibili, owesithathu, nowesine, owesihlanu, owesithupha, nowesikhombisa.

64 Manje, kunabantu abahlezi lapha ongufakazi walokho. Phakamisani isandla senu uma lokho kunjalo. IBhayibheli lathi, "Ngomlomo wofakazi ababili noma abathathu."

65 Wonke umuntu ehlezi lapho, edazuluka nayo yonke enye into, ngathi, "Lapho! Manje, benifuna ukuKubona, wonke umuntu angaKubuka ngqo." Ngeleshumi nanye nqo emini, kumi lapho ngqo odongeni, futhi kwadweba leyominyaka yebandla, ukuthi nje yikuphi kakhulu uMoya, bese-ke kuba ngubumnyama ukukhombisa ukuthi uMoya wafuthelaniswa wakhishwa futhi wedlula esikhathini soNyaka wobuMnyama futhi ubuya ngqo uyehla futhi, ngendlela nje engangiwudwebe ngayo. Futhi sinaso, izithombe zakho, nayo yonke into idwetshiwe, ilenga odongeni. Futhi nakho kwakulapho ngakho nje impela. Kufanele ukuthi uMoya weNkosi weneliseka ukuthi lokho kwapheleliswa, ngoba Uyabuya futhi waqinisekisa ukuthi lokho kwakuqinisile.

66 Futhi siphila oNyakeni weBandla laseLawodikeya, unyaka webandla elicebile elicabanga ukuthi abasweli lutho, kanti abazi ukuthi bahambaze, abokuhawukelwa, baphuphuthekile; kanti kabazi, niyabo. Manje, konke lokho, kufanekisa.

67 Manje, ilanga elifanayo elikhanya e. . . eliphuma eMpumalanga yilanga elifanayo elishona eNtshonalanga. Manje, ake sime nje umzuzu ukuba sendlalele lomlayezo. Siyazi ukuthi ilanga, lelo i s-u-n [ilanga—TN.], ukuhamba kwelanga nenyanga nezinkanyezi. Kodwa i S-o-n [iNdodana—TN.] kaNkulunkulu yehla, ngombala okhanyayo kaNkulunkulu nokuKhanya kukaNkulunkulu, eMpumalanga. Futhi sesibe neminyaka eyizinkulungwane ezimbili manje, enakwa yiNkosi, Yathi, "Kuyoba yisikhathi esingayi kuba yimini esingayi kuba ubusuku, uhlobo nje losuku olukhwantabele; kodwa ngesikhathi sokuhlwa kuyakuba ngukuKhanya."

68 Manje, uma niqaphela, uMoya oNgcwele wehlela phezu kwabantu baseMpumalanga kuqala. Manje-ke sibe nesikhathi sokujoyina ibandla nje neziphetho ezincane ukuba zicoshwe, nezimbangela ezincane ukuba zilwelwe. Kodwa manje-ke ngesikhathi sokuhlwa, kwinkabazwe yaseNtshonalanga, kuyakuba ngukuKhanya. Futhi sikulesosikhathi manje! Impucuko ifike njengomfantu omkhulu ovela eMpumalanga, ucosha isono ngaso sonke isikhathi lapho ufika, futhi ushaye uGu lwaseNtshonalanga njengesivimba-msindo, futhi uwe nyovane, nendawo enokonakala kakhulu kunazo zonke engaziyo ngayo isoGwini lwaseNtshonalanga. Noma yini ofuna ukucabanga ngayo, banayo, isono, ukonakala, isehlukaniso, ukugana, iHollywood, wona impela umgodi wesihogo! Kunjalo impela.

69 Ngiyakholelwa ebungcweleni boqobo beBhayibheli. Futhi angikholelwa kulokhu konakala nento ebolile ebeka isibonelo phambi kwabantu bakithi, ebizwa ngeHollywood. Futhi bengihlala njalo ngiphambene nayo. Futhi ngicabanga ukuthi indoda enoMoya kaNkulunkulu kuyo ibiyophambana nayo, ngoba uMoya kaNkulunkulu ubuyokufakaza ukuthi "kuyiphutha" kuyo.

70 Manje ngicabanga ukuthi lokho ngokunye kwe. . . Sasivamise ukuwelela eParis ukuthola izitayela zemfeshini zokuhamba-ze ukuhhundula abesifazane bakithi, manje iParis iza ngapha ukuthola ezethu. Niyabo? IHollywood ihola umhlaba. Futhi izimfeshini zobunqunu esinazo zanamhlanje, phesheya eFransi (cabangani nje ngalokho!), leyo edakiwe, ukuxokozela, indawo eyonakele, futhi nokho iHollywood ikwedlula ngakho konke lokho.

71 Futhi onke amathelevishini ethu, yonke into abanayo kuyo ayihloliwe ukuthi ifanele yini, amahlaya angcolile nje, nokonala okubolile, nje kugxambuza kuyo yonke into. Futhi abantu, udeveli. . .Wayengeke asivumele sithumele abantwana bethu e—ebhayisikobho eminyakeni eyadlula, thina maPentecostal asekuqaleni, kodwa manje udeveli usithi nyelele esisodwa ngale futhi wasifaka ngqo endlini phezu kwethu. Niyabo? Ngakho nje ungenise ibhayisikobho ngqo.

72 Manje, futhi kuyi—kuyinto e—esabeka kakhulu u—ukucabanga ukuthi izwe lingene kulokhu konakala, ngenxa yawo onke lamafuhlufuhlu, niyabo, futhi nje lintante langena ngalendlela, liza nempucuko.

73 Kodwa ngaso sonke isikhathi. . .Ngizoshumayela ngolunye lwalezizinsuku, iNkosi ithanda, ezinsukwini ezimbalwa, ngokuthi *UkuBala Ngokuhlehla*. Niyazi, ngi—ngiyazi nizungezile, futhi ngakho si—siyabona nje lapho ukuthi kwenzekani. UNkulunkulu ukwazile ukwenza into ethize ngeBandla laKhe, futhi, ngaso sonke isikhathi, niyabo,

ngesikhathi lezizinto zisaqhubeka. Futhi manje sisesikhathini sokuphela, ayibongwe iNkosi!

74 Unyaka ngamunye ube nomlayezo wawo nesithunywa. UNkulunkulu ukubhekile lokho. Wonke. . . Ngisho eminyakeni yebandla, siyathola ukuthi ngamunye wawunesithunywa, futhi ngamunye waso saphila unyaka wazo; nomunye uyangena, naloyo waphuma; nomunye uyangena; kwehle njalo kuze kufike onyakeni webandla wesikhombisa; inkanyezi ngayinye, ingelosi ngayinye yebandla, isithunywa ngasinye.

75 Futhi siyathola, onyakeni wokugcina webandla, ngale eSambulweni 10, kuzoba nokukhala kwecilongo, futhi kwakunamaphimbo ayisikhombisa ezwakalisa e. . . Awavunyelwanga ukubhala. Kodwa kwanamekwa ngophawu kwingemuva leNcwadi, izimpawu eziyisikhombisa lwalu kwingemuva leNcwadi. Emva kokuba iNcwadi isilotshiwe, khona-ke Isinamatheliswe emuva lapho ngezimpawu eziyisikhombisa. Manje, akekho owaziyo ukuthi ziyini. Kodwa Yathi, "Ngezinsuku zengelosi yesikhombisa izwakalisa uMlayezo wayo," leyo yingelosi *yasemhlabeni*, manje.

76 Ngoba *le*Ngelosi yehla ivela eZulwini; futhi *lena* yayisemhlabeni; *ingelosi* i "yisithunywa," isithunywa onyakeni.

77 Futhi khona-ke siyaqaphela ukuthi Yabeka olwaYo. . . yayinothingo lwenkosikazi phezu kwekhanda laYo futhi yaphakamisa isandla saYo futhi yafunga Yena ophilayo kuze kube phakade naphakade, ukuthi isikhathi asisayikubakhona (ngenkathi lamaphimbo ayisikhombisa ezwakalisa, imidumo eyisikhombisa yezwakalisa amaphimbo ayo). Futhi Yawatshela, "Ningakulobi, kodwa Kunamekeni ngophawu." Futhi sithole ukuthi kwakukwingemuva leNcwadi.

78 "Kepha uma ingelosi yesikhombisa isiwufezile uMlayezo wayo, ukuprofetha kwayo kosuku, khona-ke imfihlakalo kaNkulunkulu isiyakuba ifeziwe," wonke umuntu uyazi iBhayibheli liyakusho lokho. "Imfihlakalo kaNkulunkulu, ukuthi uNkulunkulu uyini, ukuthi uNkulunkulu unguBani, nakho konke mayelana nendlela embhaphathizweni nezinto, lokho kufanele konke kuxazululwe ngalolosuku.

79 Isithunywa ngasinye sasinomlayezo waso, futhi u— umlayezo nesithunywa sonyaka. Futhi kuyinto emangalisayo kakhulu impela ukuthi isithunywa ngasinye. . . Sithole ngisho eminyakeni yebandla (futhi kulobubusuku sizobuyela emuva eTestamenteni eLidala futhi sithole ukuthi kuyinto efanayo) ukuthi uNkulunkulu uthumela isithunywa salowo nyaka ekupheleni kwesikhathi; njalo ekupheleni, neze ekuqaleni. Ekupheleni!

80 Manje, njengoba unyaka kaLuther wafiphala waphuma, khona-ke uWesley uyangena. Futhi ngenkathi ukungcweliswa kukaWesley kwafiphala kwaphuma, unyaka wePentecostal

uyangena. Niyabo? Kuhlala njalo kuyisithunywa sivula umlayezo omusha ekupheleni komdala. Ngunyaka ngamunye lowo owenziwe. Siyakwazi lokho ukuthi kuyiqiniso.

81 Lokhu kuyaphindwa phindwa ngesikhathi ngasinye eBhayibhelini lonke. Sithola ukuthi emiBhalweni engcwele, kusuka le kwedlule, ukuthi nje ekupheleni konyaka omdala nomusha uyangena, lowonyaka uyafiphala uphume nonyaka omusha ungene, uNkulunkulu uthumela isithunywa.

82 Futhi njengoba njalo—njalo, ngaso sonke isikhathi esithunyweni siyafika, njalo kungukubizela ekubuyeleni eZwini, akwehluleki neze. Khumbulani, Lesi yisambulo esiphelele sikaJesu Kristu, kungebebikho lutho okwenezelwa kuSo noma kususwe kuSo. Yisambulo esiphelele sikaJesu Kristu. Nokuyiyona ndlela kuphela esingake size siqiniseke ngayo: uma kuvuka noma yini phakathi kwethu ephambene nalesisambulo, khona-ke iyiphutha. Niyabo? Kunguku “Buyela eZwini!” futhi njalo kubizela ekubuyeleni emuva.

83 Futhi kulolonke udaba emBhalweni, lonke udaba, uNkulunkulu usebenzisa umprofethi ukubiza lowonyaka ubuyele emuva, njalo. Kwenza . . . Qhabo, akwehluleki nakanye, Uthumela njalo u—umprofethi! Futhi manje Ukwenzelani lokho na? Yingoba iBhayibheli lithi, “Ngumprofethi iZwi likaNkulunkulu eliza kuye,” umambuli weZwi.

84 Manje, ngi—ngi—ngithemba ukuthi angisuye ongaqondwa kahle. Niyabo? Angiqonde khona ukungaqondwa kahle, kodwa ngiqonde ukuba qotho nokwethembeka obizweni. Sifuna ukuba yilokho.

85 Manje, uNkulunkulu njalo usebenzisa u—umprofethi, indoda. Uma usebenzisa isigejane sendoda, uthola imiqondo ehlukene; niyabo, indoda ngayinye, indoda amabili. Akakaze Abe nabaprofethi abakhulu ababili emhlabeni ngesikhathi esisodwa. Uthatha oyedwa, ukuze omunye akwazi ukuthatha indawo yawo yolunye usuku, omunye umlayezo. Akanabo neze ababili, Unoyedwa ngesikhathi esisodwa.

86 NoNkulunkulu ongenasiphelo akaliguquli neze uhlelo lwaKhe, Ufanele njalo ahlale nalokho Aqale ngakho. Yingalesosizathu singaba nethemba kulokho Akushoyo, Angeguquke. Uma Asindisa umuntu phezu kwezisekelo zokukholwa kwakhe kuNkulunkulu, umuntu olandelayo uzofanele asindiswe ngendlela efanayo.

87 Ngenkathi uNkulunkulu enza indawo lapho Ayengahlanganyela khona nesidalwa saKhe, uAdamu wazama ukwenza indlela qobo lwakhe, futhi wazenzela amaqabunga omkhiwane nomkakhe, ukwenza izibhinco. UNkulunkulu wakwenqaba. Futhi uNkulunkulu wanquma ukuthi hlelo luni noma ukuthi zisekelo zini Ayezohlangabezana nazo nomuntu

futhi ahlanganyele naye, nalelo kwakuligazi elichithekile. Futhi Akakaze akuguqule.

88 Manje, njengeMethodisti kwiBaptisti, singaxhawulana. Kodwa ezisekelweni ngokuba yiMethodisti neBaptisti asinazinto esingahlanganyela kuzo, ngidonsela iBaptisti nani nidonsela iMethodisti, noma ngapha nangapha. Kodwa zinye izisekelo lapho onke amakholwa engahlangana khona, lokho kuphansi kweGazi elichithiwe. Yilapho esihlangana khona futhi sibeke eceleni zonke lezizinto. Ngakho ngeke sonke sangena enhlanganweni eyodwa, singeke sakwenza lokho.

89 Lezizinhlangano ezincane, ngicabanga ukuthi uNkulunkulu ubekuyo, yonke into. Kodwa abantu . . . ngoba sehlukile. Indoda ngayinye ibona okwehlukile, umuntu ngamunye ubona okwehlukile, akukho miqondo emibili ofana nse. Akukho bantu ababili ofana ngokuphelele, basho njalo; akukho makhala amabili, akukho milobo yezithupha emibili. Niyabo, senziwe ngokwehlukile, ngaleyondlela sifanele sibe namaqembu ehlukile.

90 Kodwa uNkulunkulu njalo usebenza ngomuntu ngamunye. Akakusindisi ngoba uyiMethodisti; Akakusindisi ngoba uyiBaptisti; Akakusindisi ngoba uyiPentecostal. Ukusindisa ngoba Usebenzane na*we* siqu sakho! Futhi usindiswa phezu kwalezozisekelo, ukuthi uKwemukele. Ngakho ngakho-ke uNkulunkulu wakwazi ukusebenzana nawe. Akasebenzani nawe ngokohlelo lwebandla laKhe, Usebenzana nawe njengomuntu ngamunye.

91 Ngakho-ke ngenkathi uNkulunkulu ethumela abaprofethi baKhe, izithunywa zaKhe zeTestamente, Wakhuluma endodeni eyodwa, naleyondoda yadingeka ilethe uMlayezo. Amanye asuka kuyo, ndawo zonke, iletha uMlayezo ofanayo. Kodwa kwadingeka kube khona ikomkhulu elilodwa. UNkulunkulu njalo ubenalo. Nginokubonga Unalo kulobubusuku; lowo nguMoya oNgcwele, kusobala, sonke siyazi. Manje, hhayi iqembu elithize, kodwa uMoya oNgcwele uyikomKhulu likaNkulunkulu. Leso yisiThunywa sikaNkulunkulu sehora.

92 Manje, okuyikho, kumprofethi iZwi njalo eliza kuye, uma bengumprofethi weqiniso weZwi, uNkulunkulu uqinisekisa iZwi laKhe ngalowomprofethi.

93 Manje, bekunabaprofethi bamanga abaningi, sibe nabo yonke iminyaka. Sibuyela eTestamenteni eLidala, sibabone bevuka futhi bakhulume eGameni leNkosi, futhi kwaku—kwakungaqinisile. UNkulunkulu wayengazihlanganisi ngalutho nakho. Akaqinisekisi lutho neze kodwa iZwi laKhe uQobo. Noma ngayiphi indlela, Wayengeliphathe ibhizinisi laKhe kanjalo. Niyabo?

94 Khumbulani nje, uNkulunkulu uqinisekisa kuphela iZwi laKhe! Futhi ngumprofethi weqiniso kuphela o . . . Nendlela

kuphela ongasho ngayo ukuthi uqinisile noma qha, yingeZwi. Yileyondlela yokumehlulela.

95 Manje uma niqaphela, njengasezinsukwini lapho—lapho uMikaya, nakho kumi abaprofethi bamaHeberu abangamakhulu amane, phambi kuka-Ahabi noJehoshafati, wayesethi, "ISHO KANJE INKOSI, 'Yenyuka futhi uphumelele.'" Ngokuqavile babeqinisile. Khona-ke uMikaya wabizelwa enkundleni, lo bonke ababemzonda. Manje, kwakubukeka sengathi uma . . . Amakhulu amane (a—angiqonde bona abaprofethi boBali) abaprofethi bamaHeberu basukuma nganhliziyonye, base bethi, "Yenyukela eRamoti-gileyadi, iNkosi izokubusisa futhi uzophumelela." Nalawo indoda kwakungesibo abazenzisi, ayephefumulelwe ngokoqobo! Kodwa okwawo . . .

96 Manje-ke kungani lomfo omncane oyedwa angene ogama lingu—linguMikaya, owayeyindodana kaImla, futhi abuye futhi aprofethe okuphambene kubo na? Manje, lokho kuthathe umthambo, kuthathe ukuzilahla ngecala. Niyabo? Kodwa wazi kanjani ukuthi wayeqinisile na? Ukuba wawumi lapho, wawuyokwazi kanjani na? Indlela kuphela ongenza ngayo, ngukuthatha lokho indoda ekushoyo bese ukuqhathanisa neZwi. Niyabo? Manje, uMikaya wayeseZwini ncamashi, ngoba uElija, lowomprofethi omkhulu owayeneZwi leNkosi, wayeqalekise nje uAhabi noJezebeli nabo bonke. Niyabo? Futhi uNkulunkulu wayengajika kanjani bese ebusisa lokho isiqalekiso esasiphezu kwakho na? Niyabo, ngakho kwakungenakusebenza nje.

97 Manje, sithola ukuthi uNkulunkulu uqinisekisa iZwi laKhe. Izwi lomprofethi, uma engumprofethi, khona-ke ku . . . ukhuluma ngokweZwi. IBhayibheli lathi endaweni eyodwa, lathi, "Uma bengakhulumi ngokomthetho nabaprofethi, akukho-kuKhanya kubo." Khona-ke babiza . . . Khona-ke lesisithunywa sibizela ngaphandle Ababizelwe ngaphandle. Uqinisile ngeZwi likaNkulunkulu, ufakazisa ukuthi uqinisile.

Qaphelani, qaphelani, manje sizobiza abalingiswa abambalwa bese silalela.

98 UNowa wayengufakazi kaNkulunkulu ngesikhathi sokuphela sezwe lasemandulo ngaphambi kukazamcolo. Manje, bukani ukuthi umlayezo wakhe wawuphambene kanjani nalolonke izwe lasemandulo ngaphambi kukazamcolo. Ngani, indoda yayithathwa ngokuthi iyindoda ewuhlanya. Ngani, okwayo . . . Kodwa, nokho, yayineZwi leNkosi ncamashi. Manje, uNkulunkulu wayekhulume ukuthi Waye "ngenakusibekezelela isono," ngakho U . . . nxa abantu beqala ukona, khona-ke uNkulunkulu uyehla futhi uNowa washumayela umlayezo wesikhathi sokuphela. Kwakunini na? Ngaphambi nje kwesikhathi sokuphela, lesisithunywa savuka. UNkulunkulu wathumela lomprofethi enomlayezo wesikhathi sokuphela. Futhi wahlekwa, wenziwa ihlaya, kwahlekiswa

ngaye, futhi ngukusindiswa kuphela kwabendlu yakhe abasindisayo. Kunjalo. Akukho-namunye owayemkholwa. Kodwa wayenomlayezo wesikhathi sokuphela. Manje, wonke lowo ongakholwayo balahlwa, nalabo abawukholwa umlayezo wasindiswa. UNkulunkulu wabapha ukuPhila futhi basindiswa, nalabo abangaKukholwanga walahlwa.

99 Manje, ngifanekisa into ethize. Qaphelani uNkulunkulu, ukuthi Ukwenze kanjani lokhu kathathu.

100 Futhi isithathu yinombolo kaNkulunkulu ephelele. UNkulunkulu upheleliswa esithathwini, njengo, "Yise, iNdodana, noMoya oNgcwele," no "kulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele." Uyapheleliswa, ngoba *isithathu* nguku "phelela" kwaKhe. *Isihlanu* yinombolo yo "musa." Isikhombisa yi . . . Inombolo yo "kukhonza," *ishumi nambili*. *Amashumi amane* yinombolo yoku—yoku "hlushwa." Futhi *amashumi amahlanu* yi "jubili," ukukhonza. "Iphentekoste" kuchaza *amashumi amahlanu*. Futhi, izinsuku ezingamashumi amane uMose walingwa, izinsuku ezingamashumi amane uKristu walingwa, niyabo. Nazo zonke lezo isifanekiso. Manje, uNkulunkulu uphelele esithathwini.

101 Kunezimbubhiso ezintathu. Enye yazo, ngenkathi uNowa *engena* emkhunjini; isikhathi sesibili, uLoti *waphuma* e—eSodoma. Bhekisisani, uJesu wabhekisela kubo, "Njengoba kwenzeka emihleni kaNowa nasemihleni kaLoti, kuyakuba njalo ekufikeni kweNdodana yomuntu." Bhekisisani! Omunye wangena, omunye uya*phuma*, nolandelayo u*yenyuka*. Ehhe. Niyabo? Ehhe. Uya*ngena*, uya*phuma*, uye*nyuka*! Manje, lolo wuhlelo lweNkosi. Niyabo, uJesu wabhekisela kulabobaprofethi ababili. "Njengoba kwenzeka emihleni kaNowa," niyabo, "futhi njengoba kwenzeka emihleni kaLoti," uAbrahama engumprofethi, "njengoba kwakunjalo, kuyakuba njalo ekufikeni kweNdodana yomuntu." Niyabo, ebhekisela emuva kubo.

102 Manje, uMose, omuny'umprofethi, ekupheleni konyaka waseGibhithe. Sithola ukuthi ngenkathi uNkulunkulu wayezokhulula abantu baKhe, nabaseGibhithe babebahluphe kabi kabi, futhi benza abacindezeli phezu kwabo, izinduna phezu kwabo, njalo. Futhi ngakho-ke ngaphambi nje kwembubhiso yabo, uNkulunkulu, njenganjalo, Wathuma umprofethi eneZwi leNkosi. Khumbulani, umprofethi wayekhomba impela lokho uNkulunkulu (amakhulu eminyaka ngaphambi kwalokho, iminyaka engamakhulu amane nento ngaphambi kwalokho) ayekwethembise uAbrahama, ukuthi inzalo yakhe iyakugogobala ezweni labezizwe, kodwa Uyobakhipha ngesandla esinamandla. Niyazi, esihlahleni esivuthayo ngenkathi uMose ehlangana noNkulunkulu, futhi Wathi kuye, "Ngikuzwile ukububula kwabantu baMi,

Ngizibonile izinhlupheko zabo, futhi Ngiyasikhumbula isivumelwano saMi." Ekhumbula iZwi laKhe!

103 Khumbulani, Usalikhumbula iZwi laKhe! Niyabo? Akehluleki, Ufanele enze into efanayo ngaso sonke isikhathi. Isizathu sokuba ngisho lezizinto, ukuze sikweseke emqondweni wenu futhi nicabange. Ngisho nani bantu obugula; niqaphelile ngithe "obu" gula.

104 Manje, qaphelani manje, ninabantu nonke nifanele nikhumbule lokhu, ukuthi uNkulunkulu angeguquke! UnguNkulunkulu ongaguqulekiyo. Izikhathi ziyashintsha, abantu bayashintsha. UNkulunkulu ungongenasiphelo, Angeguquke! OkwaKhe . . . Ufanele Ahlale enguye, izolo, namuhla, naphakade, Ufanele ahlale njalo. Futhi uma sikukholwa Lokhu ukuthi kuyiZwi likaNkulunkulu, singabeka ithemba lethu phezu kwanoma yini Ayisho. Niyabo?

105 Manje, niyabona lapho ukuthi umlayezo waKhe ufika kanjani, ukuthi Uwuthumela kanjani umlayezo waKhe. Angekuguqule lokho, Ukwenze njalo. Uzofanele ahlale efana njalo. Yileyondlela Ayokwenza njalo ngayo. Manje, khumbulani, Ukwenza nini na? Ngaphambi nje kwezimbubhiso, ekupheleni nje konyaka. Yingaleyonkathi Athumela ngayo umlayezo waKhe ukubizela ngaphandle abantu baKhe, (bahlala njalo bebaxova), futhi nampa befika.

106 Manje, ngezinsuku zikaMose, abakholwayo basindiswa, abangakholwayo babhubha.

107 Lo owakholwa ngumlayezo kaMose uvela kuNkulunkulu, manje, babengekwenze ngaphandle uma uMose wayeyobe eqinisekiswe ngokukaNkulunkulu futhi efakazisa ukuthi iZwi likaNkulunkulu lalinaye. Lokho kwamenza umprofethi. Waphumela lapho wayesethi, "Kusasa, cishe ngalesisikhathi, nizobona oku*thize-thize* kwenzeka." Kusasa, kwenzeka. Kwakuyilokho kuphela. Noma yimuphi umprofethi kaNkulunkulu weqiniso okhuluma eGameni leNkosi uyokwenza. "Futhi kuzofezeka ukuthi oku*nje-kanje* kuzokwenzeka. Ngenyukela kuFaro, kodwa uzokwenziwa lukhuni, abe nenhliziyo elukhuni. Uzothi uzosivumela sihambe kodwa akayikukwenza." Futhi, kuyafezeka. Niyabo? Ngani? Khona-ke abantu bazi ukuthi lendoda yayithunywe ivela kuNkulunkulu. Futhi manje-ke baqala ukubona ukuthi uNkulunkulu wambusisa, futhi bamhlonipha futhi, ngenkathi benza, izinto ezinkulu zenzekile.

108 Nabantu abahleka futhi bahlekisa futhi abangawemukela umlayezo wakhe, babhubha kanye nabo bonke abangakholwayo.

109 Kodwa abakholwayo baphuma futhi bangena ezweni elithenjisiwe, bahamba phansi komlayezo ogcotshiwe wesithunywa. Kwakungumlayezo wokukhululwa, uNkulunkulu

athembisa ukuthi Wayezoletha abantu baKhe ezweni elichichima ubisi nezinyosi. Futhi kwenzeka, ngoba uNkulunkulu wayesevele esho njalo, noMose uyafika futhi wayengoqinisekisiwe njengesithunywa salolosuku.

Manje, lokho kukuletha kucace kahle kithi.

110 Kulungile, manje-ke sithola ukuthi uMose wakhonjwa ngokuyikho.

111 Futhi manje-ke ekuguqukeni konyaka, isikhathi siyafika se . . . phakathi komthetho nomusa. Kwadingeka kufike isikhathi ukuthi loMesiya okukhulunywa ngaye wayezofika. Sithola ukuthi isikhathi abantu ababesonte ngaso umthetho, bakwenza konke phansi kweqembu elikhulu lento ethize, futhi babenazo zonke izinhlobo za—zamasiko omuntu, babejovele kukho. Ekuguqulweni kwesikhathi kwafika uJesu, omunye umprofethi, uNkulunkulu-mprofethi.

Manje, wena uthi, "Wayengesuye umprofethi."

112 IBhayibheli lathi Wayenguye. "INkosi uNkulunkulu wenu iyakuvusa umProfethi onjengami." WayenguNkulunkulu-mprofethi, ekuguqukeni kwesikhathi phakathi komthetho nomusa, Ayekhulume ngakho yonke leminyaka. Emva kokuba Ayenikeze umthetho uMose, kwase kuthi-ke ekuguqukeni kwesikhathi, ngenkathi Ethi kuyokwenziwa, khona-ke Ubuyela emseni. Futhi Wathumela umProfethi eprofetha ngesikhathi. Manje—manje, abakholwayo, Wababutha; abangakholwayo babhubha osukwini lwakhe. Bonke abakholwa kuYe wasindiswa; wonke lowo ongakholwanga ngumlayezo waKhe walahlwa.

113 Yilokho impela okwenzekayo ngezinsuku zikaNowa; yilokho okwenzeka ngezinsuku zikaLoti; yilokho okwenzeka ngezinye izinsuku, izinsuku zikaMose; yilokho okwenzeke ngezinsuku zikaJesu Kristu. Ngoba badelela umlayezo futhi babhubha, nalabo abawukholwayo umlayezo walahlwa . . . noma wasindiswa.

114 Manje, manje, manje-ke kungena isimiselo sesikhathi sebandla. Saphila emuva esikhathini sikaNowa, elasemandulo ngaphambi kukazamcolo; singena esimiselweni sesikhathi somthetho; manje-ke sisesimiselweni sesikhathi somusa, ibandla. Futhi manje isimiselo sesikhathi sebandla siyaphela. Sonke siyakwazi lokho.

115 Manje, uma uNkulunkulu enza *ukuthi-nokuthi* ngaleso simiselo sesikhathi, kulezo ezinye izimiselo zezikhathi ezimbili, Uzofanele ahlale efana futhi enze okufanayo ngalesisimiselo sesikhathi, ngoba Wathi Uyokwenza. Ngizokufakazisa emizuzwini embalwa, ngeZwi, ukuthi Wathi Uyokwenza. Manje, Angeluguqule uhlelo lwaKhe, UnguNkulunkulu. Qaphelani ukuthi Wenzani ngalezozimiselo zezikhathi.

116 Manje sifika ekupheleni kwesikhathi sesimiselo sesikhathi sebandla. Yilokho engikufunde kulobubusuku:

> . . . kuyakuba ngukuKhanya ngesikhathi sokuhlwa.

117 Sibe nenqwaba yesikhathi esikhwantabele, kodwa kuzofika ukuKhanya. INdodana efanayo eyafika futhi yaguqula isimiselo sesikhathi ngaleyonkathi, iyafika futhi! Ezosuka emhlabeni iye eNkazimulweni. Siyohamba singene kulokho. Ngesinye isikhathi sa*ngena*, ngesinye isikhathi sa*phuma*, futhi ngalesisikhathi siye*nyuka*! Niyabo? Kulungile: ngena, phuma, yenyuka. Siza esikhathini sokuphela. Futhi asizi kuphela, sesivele sifikile. Sisesikhathini sokuphela!

118 UNkulunkulu utholani kulesisikhathi sokuphela na? UNkulunkulu uthola kulesisikhathi sokuphela khona impela nje Akuthola kwezinye izikhathi zokuphela, ukungakholwa! Ubeyilokho njalo, Yena, uma Efika, U—Uthola ukungakholwa. Uthola ukuthi uhlelo Alwendlala kubantu . . .

119 Emuva lapho esikhathini sikaNowa, ukuba babephile emva kwezimiso zaKhe, banikela ngemihlatshelo . . . Basuka kukho. Uma Efika, Wathola lokhu, leyonto isebenza ngokungesikho.

120 Into efanayo Ayenza ngenkathi Efika emhlabeni, Wathola abantu nabaFarisi, kanjalo njalo, emva komthetho. Babenzani na? Nje kungekho buqotho kukho nhlobo, beqhubeka nje futhi bekuchitha nganoma iyiphi indlela endala, futhi "Nje inqobo uma babejoyina ibandla, futhi yilokho kuphela ababekudinga." Futhi yilokho Akuthola.

121 Futhi yilokho Akutholile futhi! Uthola into efanayo, abantu akaguqukile. Ngakho uma Athumela uhlelo lwaKhe nabantu balukholwa ngokungesikho lapho futhi babhubha, balukholwa futhi baphila, (manje, kulabo ababili), kuzofanele kufane ngalesisikhathi. Kuzofanele kufane. Qhabo . . .

122 Bekuhlala njalo kungukulwa esithunyweni ukwehlukanisa okudala kokusha. Bekuhlala njalo kuyilokho kulwa, e—esithunyweni singena ukwehlukanisa okudala kokusha, nakuba njalo umlayezo ufanele ube ngokomBhalo, manje, ngokuba ngasinye sibikezele ngesinye ukuba sifike.

123 Manje, akesithathe, isibonelo nje, uJesu. Kwakul'khuni kanjani, Yena ukuba angene futhi aguqule umlayezo usuka emthethweni uya emseni. Nokho iBhayibheli lathi kuyofika ngaleyondlela, "Kuyofika u—uMesiya, nomhlatshelo wemihla ngemihla uyosuswa." Futhi siyazi kwaprofethwa ngabaprofethi. Kwakuyinto enkulu kakhulu kuYe ukwenza lokho. Kodwa sithola ukuthi Wakwenza. Nalo . . . Wakwenza ngoba umBhalo washo, nabakholwayo bangalolosuku (ababebizwa ngabakholwayo) ngokoqobo babengavumelani naYe.

124 Bukani labobaFarisi, abaSadusi, babenamasiko abo uqobo futhi akukho muntu ozobanyakazisa kukho. Yilokho abakukholwayo, unina wakukholwa lokho, uyise wakukholwa lokho, nomkhulu wabo, ugogo wakukholwa lokho, no "Mose washo njalo!" Kodwa uMose ofanayo onikeza umthetho wayenguMose ofanayo owathi loMfo uyofika, futhi behluleka ukukuqonda ngoba babeneZwi likaNkulunkulu leqiniso emasikweni futhi babeshiye umgomo omkhulu wakho. Futhi kwadingeka kube ngaleyondlela.

125 Qaphelani, ngamunye washo ngaphambili omunye ukuthi uyofika. Ngamunye wezithunywa, emva komlayezo, wakusho ngaphambili ukuthi kuyofika. Manje, kodwa abantu njalo uthatha umlayezo wosuku akade benawo, bawumise.

126 Ake sikuhlaziye, ikhaya eliphambidlana, ake sibuke uLuther. Ngenkathi uLuther eshumayela ukulungisiswa ngokukholwa, wayeyisithunywa, ingelosi yalowonyaka webandla, kulungile, yoNyaka weBandla laseSardesi. Manje, qaphelani, ngenkathi eshumayela, wahlela kahle amaLuthela. Manje, manje-ke, lapha kwahamba uLuther esabalalisa. Futhi ngenkathi uWesley engena, uNyaka weBandla waseFiladelfiya, nomlayezo wokungcweliswa, ngani, kwakul'khuni kuLuther ukubona lokho. Lawo maLuthela ayengakukholwa.

127 Futhi-ke ngenkathi uWesley ebazinzisa bonke kwiPilgrim Holiness neFree Methodisti, kanjalonjalo, ekungcwelisweni, futhi nakhu sekufika umlayezo wamaPentecostal, ngani, kwakul'khuni kwiMethodisti ukukholwa lokho. Ehhe, impela, kwakunjalo. Niyabo, yi . . .

128 Nokho oyedwa ukhuluma ngomunye, ngokukhuluma ngokomBhalo. UEnoke wakhuluma ngezimbhubhiso ezizayo, ngohlwitho lwakhe, uNkulunkulu emyisa ekhaya; wayengufakazi. UAbrahama wabatshela ngoMose. NoMose wabatshela ngoMesiya. Niyabo, balokhu besho, omunye komunye. UMesiya wakhuluma ngalesisikhathi, esho ukuthi lesi siyobanjani!

Wena uthi, "A, Mfowethu Branham!"

129 O, yebo, Wakwenza! Nje ake si . . . NginemiBhalo eminingi ebhalwe phansi lapha, futhi nje ngizobhekisela kwemibili noma emithathu yayo. Ake sithathe uMathewu 24. Manje ake sithathe uMathewu, isahluko 24, futhi sifunde Akusho lapho okuyokwenzeka, ukuthi kanjani "Izizwe ziyovukela isizwe." Kodwa, khumbulani, manje-ke Wehlela phansi lapho futhi Uthi, "Njengoba kwenzeka emihleni kaNowa, futhi njengoba kwenzeka emihleni kaLoti, kuyakubanjalo ekufikeni kweNdodana yomuntu." Wakusho ngaphambili, Wabikezela ukuthi lezizinto ziyokwenzeka!

130 Wathi, "Manje, uma konke lokhu kwakwenzeka, isikhathi asikafiki," kanjalonjalo. Kodwa wathi, "Fundani umfanekiso

womkhiwane, uma usemncane uhluma amagatsha, nayo yonke eminye imithi, khona-ke niyazi ukuthi ihlobo seliseduze. Kanjalo, uma nibona lokhu kufezeka, yazini ukuthi isikhathi sesiseduze, ngisho nasemnyango." Manje, uma nibonani na? Umkhiwane uhluma, nayo yonke eminye imithi iqala ukuhluma, kwakuyisibonakaliso. NoIsrayeli njalo ubengumkhiwane.

131 UJoweli waprofetha ngisho nangakho, "Okushiywe yisibotho, kudliwe yinkasa futhi kwehlisa into. Kodwa uNkulunkulu wethembisa, 'Ngiyakubuyisela, isho iNkosi.'" Futhi Uyokwenza. Kodwa ngaphambi kokuba Akwazi ukubuyisela lokho emuva esimweni sakho sokomoya, ibandla labeZizwe lizofanele likhishwe. Akayi kuba namabili awo ngesikhathi esifanayo. Manje, ungeke wenza imiBhalo iziphambanise yona uqobo kanjalo. Niyabo? Akazange abe nofakazi ababili ngesikhathi esifanayo, ofakazi abakhulu, futhi Akazange abe—Akazange . . . Akanawo amaBandla amabili ngesikhathi esifanayo.

132 Qaphelani, uma ibandla labeZizwe lizothathwa kuqala, okwamaJuda, khona-ke ukuphela kwamasonto angamashumi ayisiKhombisa kaDanyeli ayenzeka. Iminyaka emithathu nengxenye uMesiya ayiprofethayo, wayese-ke Enqunywa, iNkosana, phakathi nesonto lamashumi ayisikhombisa. Futhi, manje-ke, kunamasonto amathathu nengxenye asasele. Futhi sithola ukuthi abaprofethi ababili beSambulo (Akaliguquli neze ibhantshi laKhe futhi), leSambulo 11, uyehla futhi uprofetha kumaJuda. Manje, iBandla liyosuswa ngalesosikhathi.

133 Futhi sibona uIsrayeli, okuqala amakhulu eminyaka amaningana, cishe impela ngaphezu kwezinkulungwane ezimbili zeminyaka, manje useba yisizwe; impi yakhe uqobo, imali yakhe uqobo. UIsrayeli usesezweni lendabuko; isizwe sakhe uqobo, iflege lakhe uqobo, useNhlanganweni yeZizwe. Uyisizwe! Ngani, ngesinye sezibonakaliso esikhulu kunazo zonke ebesingacabanga ngazo, khona manje, uIsrayeli ezweni lakhe lendabuko. NoJesu wathi, "Lesisizukulwane esibona uIsrayeli ebuyela ezweni lakhe lendabuko asiyikudlula kuze kugcwaliseke konke." Niyabo, Wakhuluma ngalolusuku.

134 Ake nginikeze omunye nje. KuThimothewu wesiBili 3, Wakhuluma ngebandla ngesikhathi sokuphela, wathi, "Bayoba namawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu." Thatha ibandla lezwe, jikelele, "abathanda injabulo kunokuthanda uNkulunkulu," bahlala ekhaya futhi babukele uhlelo kuthelevishini ngaphambi kokuba bethamele umhlangano womkhuleko ngoLwesithathu ebusuku.

Wena uthi, "Leyo yiBaptisti."

135 Lokho ngamaPentecostal! Impela! Yebo, mnumzane. O! "Abanamawala, abakhukhumele, abathanda injabulo"; beka iZwi ngqo phansi kwekhala labo, abayikuLibuka. Ehhe.

"Abathanda injabulo kunokuthanda uNkulunkulu"; tshela abesifazane ukuthi abafanele ukuphungula izinwele zabo, bayaziphungula noma kanjani. Ehhe. "Abathanda injabulo kunokuthanda uNkulunkulu, abangenakuthuliswa, abahlebayo, abangenabumnene, nabangathandi okuhle. Bene . . . "

Wena uthi, "Lokho abaphiki-Nkulunkulu." Qhabo!

136 "Benesimo sokumesaba uNkulunkulu, kepha Amandla akho bewaphika," Amandla anganikhulula kulokhu ukuvama ukuhlushwa, inqubo yezwe lamanje. " . . . Amandla akho; labo-ke wobagwema." Angikhathali ukuthi bonke abanye abantu uthini, nguwe njengomuntu ngamunye phambi kukaNkulunkulu, ufanele uphendule. Akunandaba ukuthi lona wesifazane wenzani noma lowo wesifazane wenzani, noma, lona wesilisa wenzani noma lowo wesilisa wenzani, noma, lomshumayeli uthini noma lowomshumayeli uthini; nguwe noNkulunkulu. "Benesimo," emva kwesiko, "kepha Amandla akho bewaphika; labo-ke wobagwema." Ngabe siphila kulolosuku na? Impela siphila kulo!

137 Bukani futhi onyakeni wokugcina webandla. UMoya oNgcwele, uJesu qobo lwaKhe, "Mina Jesu ngithumele ingelosi yaMi ukuba ifakaze ngalezizinto." Futhi iSambulo, isahluko 3, sikhuluma ngalonyaka webandla, uJesu enikeza ubufakazi bokuthi kuyokwenzekani ngezinsuku zokugcina, Wathi, "Ibandla liyoba ngelicebile, iLawodikeya, Elisivivi," lingagxuma nje ngapha ngokwenele uma ukudlalwa komculo kumemeza. Niyabo? Kunjalo. Kodwa okobufakazi nokuphila okuyohlanza, kuqhelile kukho.

138 Angeke ngi . . . Angeke nginilimazele ubala, kodwa ngibe nombono kungekudala wokuba seParadisi likaNkulunkulu. Angeke nganitshela kuphela iQiniso. UNkulunkulu, asisize thina befundisi ukuba qotho kulezizinto futhi sikhulume iQiniso!

139 Niyabo, " . . . ? . . . ukubanda," iBhayibheli lathi bayoba ngaleyondlela, ngakho bazoba ngaleyondlela. Uma kwakushaya ngokuphelele ngoLuther, kwakushaya ngokuphelele nge . . . oNyakeni waseFiladelfiya ngoWesley, kufanele kuwukhulume futhi kuphelele . . . Kuwukhulumile, futhi impela kuyoba ngaleyondlela eLawodikeya.

140 "'Licebile, alidingi lutho!'" Singafaka izigidigidikazi zamadola ezakhiweni, singafaka yonke into ukuthi lonke—ukuthi lonke . . . ukuzijabulisa komhlaba, singakha amabandla amahle kakhulu. Lokho kulungile, akukho lutho, lokho kuphelele kahle kakhulu.

141 Kodwa ngizama ukusho, manje-ke ngenkathi uMlayezo uqala ukushwibeka phezu kwabo, abakufuni. "Ungumuntu oyinqaba! Uluhlanya! Ufanele ngabe waphila eminyakeni engamashumi emahlanu edlule." Niyabo? O, ungahle ucabange

ukuthi, "Ngingeke ngaba nomelusi onjalo." Umelusi wakho, empeleni! UJezibele wayengeke avume neze ukuthi lowo Elija wayengumelusi wakhe, kodwa impela wayenguye. Impela wayenguye. Wathunywa, isibonelo, isithunywa esizweni sikaIsrayeli. Futhi namhlanje uMoya oNgcwele kaNkulunkulu oyigugu neZwi likaNkulunkulu yisiThunywa ebandleni, ukuba qondisa nokubabuyisela eZwini. Sikhuluma ngaLo, kodwa awuboni muntu enyakaza. Ehhe, niyabo, sithola lezozinto zixoveke zaxoveka.

142 Ngezwa omunye, njengasebufakazini, ethi, "'Mphakamiseni,' niMphakamisa kanjani na?" Futhi, o, uthola izimfundiso ezincane nje ezigqamileyo! Omunye umuntu wathi, "'Bhekani nikhuleke,' lokho kuchaza ukuthi gcina elinye iso livulekile uma ukhuleka, buka ngelinye. 'Bhekani nikhuleke.'" (Ngani, *bheka* kuchaza ukuthi "bheka ukufika kweNkosi," bese ukhuleka.) Niyabo, kungukuguqula into nje.

143 Ngakho-ke, kulokho, senzani na? Senza isiko elincane lethu uqobo (bese kuthi-ke uma . . .) noma ngabe kwakhiwe nguNkulunkulu noma qha. Futhi siyaphuma, into yokuqala niyazi, sineqembu elincane elisilandelayo, futhi siwadonsela eceleni asuke emzimbeni omkhulu webandla. Kunjalo. Esikhundleni sokungena futhi sikhuleka futhi sixazulula into, futhi sidedele umzimba uqhubeke, senza lezo zinto noma ngabe kwakhiwe noma qha. Uma uneQiniso, khona-ke hlala neQiniso. Kunjalo impela. Kodwa makube iQiniso leBhayibheli kuqala! Qaphelani, nge . . . lonyaka waseLawodikeya.

144 Nabaprofethi, noma uMoya oNgcwele ukhuluma ngoPawulu, owayenguMesiya. Kwakungesuye uPawulu, kwakunguKristu! "UNkulunkulu, emandulo nangezikhathi ezehlukeneyo wakhuluma kobaba ngabaprofethi, ngalol'usuku lokugcina ngoJesu Kristu," amaHeberu 1, qaphelani, uMoya oNgcwele, uKristu, iVangeli elimaphakathi-kuKristu, iZwi elimaphakathi-kuKristu. Futhi uma Limaphakathi-kuKristu, futhi kade liqini- . . . UNkulunkulu uyoLiqinisekisa ukuthi liyiQiniso.

145 Yingalesosizathu nina bantu bamaPentecostal nemukela uMoya oNgcwele ngokukholwa kweMethod- . . . ubuso bokungcweliswa kweMethodisti, ngoba wawuseZwini impela.

146 Yingalesosizathu wena Methodisti wathola ukungcweliswa ngenkathi amaLuthela engakholelwa kukho, naniseZwini.

147 Nasindiswa kanjalo-ke nina maLuthela, nalungisiswa, ngoba isithunywa senu sashumayela ukulungisiswa, futhi sabhikishela ibandla eliKatolika elalingumsuka wawo onke. Bakholelwa ebandleni nje; buyelani eBhayibhelini, futhi nathatha leloqiniso leBhayibheli futhi nabambelela kulo.

148 Futhi manje-ke nakhu sekufika uWesley nelinye iqiniso, futhi wabambelela kulo; nakhu sekufika iPhentekoste nelinye

iqiniso, futhi yabambelela kulo; manje-ke uma ningabambelela kulokho futhi nibone ukuthi kuqinisile, aniyithathi ngani yonke into efakazelwe ukuthi iqinisile na? Kukholweni konke!

149 Manje, uma sibona lezizithunywa, siyazi-ke. Sibona uKristu, uNkulunkulu-mprofethi omkhulu esho ngaphambili lezizinto ukuthi zizokwenzeka ngezinsuku zokugcina. Kwenzani na? Kwethula isikhathi sokudla okusanhlamvu. Kwethula isikhathi ukuthi ukudla okusanhlamvu kuzovunywa, ukuthi kuzoba yini ngezinsuku zokugcina. Niyakubona na?

150 Manje, lezizinto zizoba sezinsukwini zokugcina. Siyazi ukuthi hlobo luni lokudla okusanhlamvu esikubhekile. Sibheke ibandla elake laba nokuKhanya, lasuka Kukho, laya ebukhazikhazini bezwe, konke kupholishiwe (kunjalo na?), lisuka, lingenisa noma iyiphi inhlobo yelunga, nanoma yini, futhi likubiza ngamaPentecostal, bebhaphathiza noma yini.

151 Amanzi awamsindisi umuntu. Kuthatha iGazi likaJesu Kristu. Akukho kuPhila emanzini. Ukuphila kungena engqamuzaneni leGazi; kuthatha ukungcweliswa ukuhlanza lokho kuphila, ukubulala isifiso sesono; bese-ke uMoya oNgcwele ungena kulezozitsha ezinhlanzekile bese usibeka eceleni ukuba sisebenze, inkonzo. Ialtare langcwelisa isitsha, kodwa i . . . ukugcwaliswa kwaso yilokho okusifaka enkonzweni. Sabekwa eceleni *senzela* inkonzo, manje sizofanele sibekwe enkonzweni. Futhi uMoya oNgcwele ubeka ibandla enkonzweni. Ngangivame ukul'thanda leloculo elincane:

> Babebuthene ekamelweni eliphezulu,
> Bonke bekhuleka eGameni laKhe,
> Babhaphathizwa ngoMoya oNgcwele,
> Namandla enkonzo afika. Yebo.

Nakho konke okunye kwalo kuthi:

> Akwenzela bona ngalolosuku
> Angakwenzela okufanayo. Impela.

152 Ukudla okusanhlamvu; abaprofethi; sama lapho kuKristu. Manje sibuyela emuva nje kancanyana.

153 UIsaya, umprofethi, ukuthi wafakaza kanjani, waprofetha ngesikhathi sokuphela. Wathi, "Umzimba wonke uyogcwala izilonda ezibolileyo, onke amatafula ayogcwala ubuhlanzo!" Ngani, owesilisa nabesifazane namhlanje, bathatha isidlo, behlala namakhosikazi amabili noma amathathu, noma ababili noma abayeni abathathu, (kunjalo) zonke izinhlobo ze . . . bebhema osikilidi, nazo zonke lezozinto; beza ebandleni, bethatha isidlo!

154 Manje, bengingahamba nje ngithi ukwehlela kancanyana kunalokho, kodwa nje ngizolinda isikhashana, mhlawumbe nje akulungile ngaleyonkathi. Ngithe nje ukuzwa ukuhlolwa okuncanyana kulokho ebengizokusho. Kodwa ngi . . .

Ningayifunda ivaliwe. Niyakwazi iBhayibheli elikushoyo, ukuthi ziyini izinto ezijwayelekile nezingajwayelekile.

155 Zonke lezizinto esizibona zenzeka manje-ke, nesizwe... isayense ithi ku...iminyaka emine noma emhlanu edlule, "Yimizuzu emithathu ngaphambi kwaphakathi nobusuku." UIsrayeli usezweni lakhe lendabuko. Ibandla liseLawodikeya. O, he! Yini esiyibhekile na? Yini indaba na?

156 Sibheke ukuKhanya kwakusihlwa. O, ngiyamangala, uma Kungeza, uma besingaKuqonda na? Noma Kuyokweqa phezu kwamakhanda ethu njengoba bekunjalo emuva kweminye iminyaka na? Abazange bakwazi kwaze ukuba kwahamba kakhulu.

157 Niyakhumbula, labobantu abakholwayo nguye owabulala abaprofethi owayethunyelwe kubo. UJesu washo njalo. Wathi, "Nina bazenzisi!" Wathi, "Nihlobisa amathuna abaprofethi, futhi oyihlo babafaka phakathi lapho bese-ke nakha ithuna labo."

158 Bukani ibandla leRoma Katolika, lahlobisa ithuna likaPatrick oNgcwele, lihlobisa ithuna lika—kaJoan of Arc. Babulala lowo wesifazane, futhi bamshisa njengomthakathikazi, ngoba wayengowomoya, ngoba wabona imibono. Bamshisela esigxotsheni, njengomthakathikazi. Iminyaka engamakhulu amabili kamuva bagubha umzimba wabapristi futhi bababaphosa emfuleni, ukwenza ukuzihlawulisa, bazi ukuthi wayeyinceku kaKristu. Kodwa, ngosuku, babengazi ukuthi wayengubani, ngenkathi ibandla laledlula.

159 Futhi Kuzohamba ngqo phezu kwabantu futhi angeke baKuqonde.

160 UJesu, babengazi ukuthi WayeyiNdodana kaNkulunkulu kwaze kwaba Esefile futhi wembelwa futhi wavuka. UPetru akababekanga yini icala ngoSuku lwePhentekoste na? "Wena muntu onezandla ezingcolile uthathe iNkosana yokuPhila, futhi waYibulala, waMbulala!"

161 O, ukubanika kwesiboniso esibomvu sokufika kwaKhe sehlile! Amen! Sisekupheleni. Amen. Lesosiboniso esibomvu sindawo zonke, ndawo zonke, "Ikabodi," kwabhalwa kulo. Isikhathi sesiphelile. Isikhathi asisekho!

162 Isayense isifike ekupheleni kwabo. Kunjalo. Baqambe into ethize manje abangaqhumisa umhlaba wonke ngayo, wonke umuntu wesaba omunye. Basesikhathini sokuphela.

163 Impucuko, ifike endaweni abantu...isiqongo sishwibeka emuva. Abantu abenzi njengabantu abaphucukile. Ungathini nje indoda ifuna ukuba yilunga labashayi, namadevu elenga *kanjalo*, futhi imbilijisi yayo ilenga ezinqulwini zayo, kuchithekela phansi kwedlula egcekeni lesikole kanjalo (ukuhlakanipha kwezwe okuzofika emva kwalokhu,

uma kusekhona okunye kwakho), ikhipha amantombazane aneminyaka eyishumi nane ubudala, wona phandle emgwaqeni na?

164 Namhlanje, ehhotela lami labahamba ngezimoto, lapho bekulele umama phandle lapho engenazo izingubo ezenele azigqokile ukuvika uhlobo lwesibhamu ingebe, nomyeni wakhe elele phandle lapho ngendlela efanayo, nalowomoya obandayo. Bacabanga ukuthi umzimba wabo muhle kakhulu bafanele bawukhombise. Aniqondi ukuthi lowo ngudeveli na? Kunjalo. Behundula izingubo zabo, uhlanya kuphela olwenza lokho. ULegiyoni wakwenza lokho ngoba wayehlanya. Qaphelani! Futhi sinakho lokho, kodwa lokho kubizwa ngokuthi "isitayela," lokho kubizwa ngokuthi "yisimodeni." Sikubiza ngokuthi "Udeveli!" NgineBhayibheli ukufakazisa lokho ukuthi ngudeveli. Kungokukhwelwe udeveli, okukhwelwe yidemoni (hhayi incindezelo). Okukhwelwe, ukutholile! Kunjalo. Ubatshele ngakho na? Bayoqhuma. Abafuni kwenza lutho ngaKho! Qhabo, mnumzane. Banemiqondo yabo uqobo, ngoba emakhazeni abo ezidumbu bayalapho abangakukhuzi khona neze. Ukuheha kwezocansi kuyenziwa ezikoleni nasemabandleni, nabelusi bayesaba ukukukhuza, noma yini engavamile kakhulu.

165 Ngezwa umfundisi ngoluny'usuku, wathi, "Ngenkathi beqamba lento eluhlaza sasibhakabhaka yamehlo, ne—nezindebe ezibomvu, benza izwe elihle ngokuthe xaxa." Umfundisi weVangeli, epulpiti, uyokwenza ukuphawula okunjalo, udinga uhambo oluya eKalvari. Kunjalo impela, ngenkathi iBhayibheli likulahla!

166 Futhi iqembu lePentecostal latshela udade ukuthi (ufika endaweni, ekhala) ngoba wayenezinwele zakhe zenziwe zaphakama ngemuva kwekhanda lakhe, nezinwele ezinde, lathi, "Ithayi lakho eliyisipele lingahle libohliswe." Lathi, "Ufanele ugunde lezozinwele, ngenxa yokuthi iBhayibheli lasho ukuthi wayene. . .kuIsaya, isahluko 5, wayenamathayi ayindilinga njengenyanga." Manje, lingasho kanjani iBhayibheli ukuthi "owesifazane wenza into engajwayelekile," akafanele ukuhlala nakho uma egunda izinwele zakhe, uyafakazisa ukuthi uhlazisa ikhanda lakhe, bese kuthi-ke izinwele ezinde. . .?. . . Ungakwenza kanjani ukuthi iBhayibheli lisho into enjalo na? Awu, yini indaba ngabesifazane bethu bePentecostal na? Nibone ithelevishini eningi kakhulu! Nibone okuningi kwezwe, futhi hhayi okwenele okweZwi likaNkulunkulu likuheha. Manje, iBhayibheli lakusho lokho. Yilokho iBhayibheli elakusho. Lowo akusimina, manje, lokho yiBhayibheli!

167 O, ukuheha kwezoncansi! Inenekazi lasho kimi kungekudala, ngangiqhubeka ngawo egqoka lezizikhindi, lathi, "Ngi—ngigqoka amasleksi."

168 Ngathi, "Lokho kubi ngokwedlulele." Nina . . . IBhayibheli lasho njalo. Angeguquke.

169 Wena uthi, "Leyo yiBaptisti." Lawo amaPentecostal. Ngikhuluma *nani*. Kunjalo. Lelo yiqiniso.

170 Kodwa yini indaba na? Yini indaba na? Umuntu mumbe uwise imigoqo ndawondawo. Umshumayeli omdala ongumngani wami wayevamise ukuthi:

> Siwise imigoqo, siwise imigoqo,
> Sixegise nesono;
> Siwise imigoqo, izimvu zaphuma,
> Kodwa izimbuzi zingene kanjani na?

171 Yini indaba na? Uma uwisa imigoqo, imigoqo yeZwi likaNkulunkulu! Khumbulani, kwakuwuhlelo lukaNkulunkulu ukuqinisa iBandla laKhe ngeZwi laKhe, ekuqaleni.

172 Futhi ngenkathi uEva ezindla futhi ethi, "Awu, manje, akunamqondo yini, bengingahlala nje kahle," lokho kwakwenza.

173 Futhi lokho bekuhlala kukwenza. Yingalesosizathu anqatshelwa ukuba ngumshumayeli. Niyabo, nje kuwisa imigoqo. Yilapho (ibandla) izimpande zotshani zakho zichanyuselwa, ePhentekoste, futhi lokho yizimpande zotshani. Akukho mBhalo wakho. Niyabo? Manje, wenzani-ke manje na? Uthole isibumbatha esifanayo owawunaso emuva lapho eEdeni. Qaphelani, manje, khona-ke uma siza eZwini, wena uthi ngaLo . . .

174 Akukho muntu ongamelana naLelo! Ngiphosela inselelo noma ubani ukuba akusho. Kwashunyayelwa ngokuthi *Inzalo YeNyoka Enobuqili*, ngakho abaningi baqhunyiswa ngakho. Ngicele umuntu othize ukuba eze angibhekise ubuso phansi kukho. Angibatholi.

175 EChicago kungekudala, ninawo amateyipu, bacabanga ukuthi babengicuphile entweni ethize. BabeneNhlangano eNkulu yabeFundisi baseChicago, Mfowethu yini i . . . futhi uTommy Hicks noMfowethu Carlson wayelapho. Futhi ubusuku obubili ngaphambi kwalokho, iNkosi yangivusa ebusuku, yathi, "Hamba ume ngakulelo fastela." Ngahamba, futhi kwakunesiphepho. Wathi, "Manje, banogibe abakubekele lona." Wathi, "Kulokhu kudla kwasekuseni, ungesabi. Qhubeka, Ngizoba nawe." Manje, lokhu kuseGameni leNkosi. Ungababuza futhi uthole. Kusemateyipini, kwashiwo kungakenzeki: Wathi, "Manje, ungesabi ukuhamba, kodwa hamba ume," wathi, "Ngizoba nawe."

176 Futhi ngosuku olulandelayo ngahlangana noMfowethu Carlson, inhloko yomkhandlu wezikhulu zesonto lapho, noTommy Hicks. Futhi Wangitshela ukuthi ngiyohlangana nabo futhi sizoya endaweni ebizwa nge "Town and Country" okokudla

kwasekuseni. Ngahlala phansi lapho impela nje. Ngathi, "Mfowethu Hicks, ungudokotela wezobuNkulunkulu futhi sizohlangana neqembu elikhulu labefundisi lapha, inhlangano yabo yaseChicago, kungani ungayi futhi ungikhulumele na? Ngikwenzele izinto eziningi." Ngangimhlola nje.

Wathi, "O, angeke ngikwenze lokho, Mfowethu Branham."

177 Ngathi; "Awu, kungani ungaqhubeki na?" Ngathi, "Ngizokwenzela noma yini, manje kungani nje ungangenzeli lokho na?"

178 Wathi, "O, angeke ngikwenze, Mfowethu Branham. Angeke bakumele lokho."

UMfowethu Carlson wathi, "Qhabo, angeke bakwenze."

179 Ngathi, "Uyazi kungani." Ngathi, "Ake ngikutshele into ethize, yingenxa yokuthi nina, nobabili, niyazi ukuthi banogibe lombuzo olubekelwe mina." Futhi ngathi, "Ninalo." Manje, lokhu kuseteyipini. Uma niyifuna iteyipu, singaba nayo. Futhi niyawazi onke lawa indoda. Ngakho ngathi, "Ubusuku bangaphambi kwakuthangi, ngabona umbono ukuthi siyobe zihlezi lapha kulokhu ukusa noTommy uzokwala lokhu." Ngathi, "Manje bhekisisani, nina ni—ninaleyondlu yasehotela eniyiqashile."

"Yebo."

"Irenti ikhokhiwe kuyo."

"Yebo," Mfowethu Carlson.

180 "Kodwa ngeke niyigcine. Lowo ngu ISHO KANJE INKOSI!"

"Ngani na?"

181 "Nizoya kwenye indawo. Leyo yi—leyo yindlu el'hlaza tshani; siya endlini ensundu. Ngizoba sekhonini; uDokotela Mead uzohlala ngakwesokudla sami; futhi lowo mfundisi omdala oyikhaladi nomkakhe bazohlala ngapha ngakwesokunxele," indlela nje okuzoba ngayo kanjalo. Futhi ngathi, "Bhekisisani manje, wozani nje. Nimbonile uNkulunkulu ephilisa abagulayo, Mbekisiseni empini ngesinye isikhathi!" Ngathi, "Mkhulu, uyamangalisa." Ngathi, "Bhekisisani nje imibuzo futhi nibone ukuthi kuthuliswa kanjani."

Futhi ngenkathi sifika lapho ngalokho kusa . . .

182 Uma ufuna iteyipu . . . Jim, unayo, awuyiphathanga na? Khona lapha, khona lapha, ungaba nayo iteyipu uma uyifuna, emhlanganweni.

183 Ngathi, "Yini eninayo ngokumelana nami na? Yini indaba ngani bafo na?"

184 UMfowethu Carlson wathi, "Awu, uMfowethu Branham ungitshele ezinsukwini ezimbili ezedlule ukuthi sizoba ne . . ."

Futhi abayitholanga indlu, bayikhansela. Ababavumelanga babenayo ngoba isigejane esithize somculo sasiyitholile futhi babengazi ukuthi babenesibambiso kuyo, khona-ke badingeka bakhansele iBusiness Men. Futhi mhlampe niwuzwile umlayezo wakho, uMfowethu Williams lapha, nalapha, futhi. Futhi—futhi—futhi wathi, "UMfowethu Branham ungitshelile ngqo ukuthi wonke umuntu uzobe ehlezi kuphi, futhi wangitshela ngqo okuzokwenzeka." Wathi, "Into eyodwa," wathi, "Mina . . . inqwaba yethu sonke ingahle iphikisane noMfowethu Branham eMlayezweni wakhe, kodwa" wathi "sizofanele sivume into eyodwa, akesabi ukuWusho," ngakho—ngakho khona-ke wathi, "akesabi ngaWo." Wathi, "Manje, usukhona, Mfowethu Branham."

185 Ngathi, "Manje, ngaphambi kokuba siqale, ngifuna indoda ethize, entweni ethize engiyishilo, ukuba ithathe leloBhayibheli futhi ime lapha eceleni kwami." Futhi lelo kwakuyiqembu elithule kakhulu osewake walizwa. Ngathi, "Khona-ke, uma ningenakukusekela, khona-ke sukani emva kwami! Yebo. Bafowethu, ngilapha ukubeka amahlombe ami nani, kodwa sifanele sibuyele emuva emaqinisweni eBhayibheli."

186 Wathi, "Kungani unga—awubayeki ngani abesifazane na? O, ya, ni . . . abantu bakukholwa ukuthi ungu—ngumboni kaNkulunkulu."

Ngathi, "Angikaze ngikusho lokho."

187 Wathi, "Kodwa abantu bakholwa yilokho." Wathi, "Kungani wena kungani wena ungaziqhelelanisi nalabo besifazane na?" Wathi, "Futhi uyeke ukubatshela ngendlela abafanele bagqoke ngayo nokugunda izinwele zabo nezinto abafanele bazisebenzise. Awuziqhelelanisi ngani nabo na? Kungani ungabafundisi ukuthi zemukelwa kanjani iziphiwo no—nokwenza into ethize okwenkazimulo kaNkulunkulu na?"

188 Ngathi, "Ngingabafundisa kanjani ezweni ongwaqa bebe bengeke bafunde o ABC babo na?" Kunjalo. Nifanele nibuyele emuva ekuqaleni kwesisekelo.

Nkulunkulu, yiba nomusa kithi manje. Yebo, mnumzane.

189 Nakhu lapho esikhona, isikhathi sokuphela! Ilambu elibomvu liphansi, libanika! Ukufika kweNkosi kuseduze. Yebo, mnumzane. Lalelani! UMlayezo wesikhathi sokugcina ufanele uhlangane nezimo zesikhathi sokugcina. Lapho abasuke khona, uMlayezo ufanele ukubuyise. Njalo, uMlayezo wesikhathi sokugcina uhlangana nezimo zesikhathi sokugcina. Kusuka le kudabule emBhalweni. Kuzofanele kukwenze ngalesisikhathi, ukubiza emuva eZwini lasekuqaleni. O, he! Njengezinye izithunywa zenza ngosuku, loMlayezo uzofanele ufane. Sithenjiswa lokho! UNkulunkulu wakwethembisa eZwini laKhe! UMalaki 4, washo ukuthi kuyokwenzeka,

"Futhi ukubuyisela ukuKholwa kwabantwana emuva kobaba." Kwethenjiswa, futhi siphila kulolosuku!

190 O, bekuhlala kunjalo, isikhathi ngasinye, iqembu labaholi elithola abantu baxoveke ngakho konke. Akusibo abantu kakhulu kangako; abaholi ababaxovayo. Manje asi . . .

Wena uthi, "O, Mfowethu Branham!"

191 Awu, manje, umzuzu nje manje, sifanele sikwenze lokhu ngokomBhalo. Uma kungesiwo umBhalo, khona-ke akukuhle. Ngamazwi abo okuhlakanipha, ebuholini babo obungaphefumulelwe, amazwi okuhlakanipha kwezwe, bona . . . Ngani, kunabanye balezozihlakaniphi abangahlela lokho ndawonye, kodwa ucabanga ukuthi uSathane akahlakaniphile kukho, futhi na? Akazange yini yena, awu, asondele kuJesu Kristu futhi uMnika umzindlo, futhi ngisho wacaphuna umBhalo kuYe? Wakwenza! Uyisihlakaniphi kukho. Kodwa uJesu akazange aqophisane naye, Wathi, "Kulotshiwe, futhi! Suka kiMi, Sathane." Yebo, ubuholi obungaphefumulelwe.

192 Bukani uKora, ngezinsuku ngenkathi uNkulunkulu wayethumele uMose nomlayezo, futhi uKora noDothani bacabanga, benyukela kuMose, futhi bathi, "Manje, umzuzu nje, uzethwesa okuningi wena qobo lwakho! Ucabanga ukuthi uwena kuphela itshana eliyimbulunga ebhishi; idada echibini, nguwe kuphela. Ngizokwazisa ukuthi kunabanye abantu abangcwele, futhi!" UMose wayengashongo ukuthi babengengcwele. Kodwa wayenokuthunywa, wadingeka ukuba akuthwale. Futhi bahlela iqembu futhi laliza limelana noMose.

193 Futhi uNkulunkulu wamtshela, "Hamba uyoma ngale emnyango." Lawo indoda ayenesitsha sempepho esandleni sawo, futhi niyazi ukuthi lesositsha sempepho sasiyokwenzani. UNkulunkulu wavula umhlaba futhi wabagwinya. Futhi babekade benomlilo ealtare, kukho. Nomlilo esitsheni sempepho, njengomsuka njengoba kwakunjalo, bahluleka ukuqonda umlayezo.

194 UNkulunkulu wathi, "Ngiyakuthuma, Mose, ezansi lapho ukwenza lokhu. Balethe ngapha."

195 Niyabo, behluleka ukukuqonda. UMose waye "qotho kakhulu" ngabo. Njengoba uElija wayenjalo, eSikoleni sabaProfethi, "eqotho kakhulu," wahlala neZwi.

196 Yilokho eniyikho bantu bePentecostal, wawufanele uzehlukanise ezweni lonke, ubeqotho neZwi. Manje ungafiphaleli emuva kuyo impela into owaphuma kuyo, uyashushumba! Ungalinqamuli ihange lakho eKalvari. Bambelela eZwini likaNkulunkulu, ngokuba "Phezu kwalelidwala Ngiyakulakha iBandla laMi," hlala naLo.

197 Manje, uDathani futhi bacabanga ukuthi babe . . . kwakungaba khona omunye umuntu. Niyabo, lokho

ukuhlakanipha komuntu ezama ukujovela imiqondo yabo ecebweni likaNkulunkulu. Lokho ngokuhle. Ukuhlakanipha komuntu ezama ukujovela imiqondo yabo eZwini likaNkulunkulu. Ngeke kusebenze! Akuzukusebenza. Akukaze kusebenze futhi akusoze kwasebenza.

198 Bukani uJesu ngenkathi Wayemi lapho, wathi, "Yimuphi kini ongaNgilahla ngesono na? Yimuphi kini ongakhombisa ukuthi aNgenzanga ngqo lokho okwashiwo yimiBhalo ukuthi Ngiyokwenza na? Ngizisho ukuba nguMesiya. Futhi uma Ngingenzi imisebenzi kaBaba waMi, khona-ke ninga, ningaNgikholwa. Kodwa uma Ngenza imisebenzi futhi ningenakuNgikholwa, kholwani yimisebenzi eNgiyenzayo, ifakaza ngaMi." Impela. Futhi abakukholwanga, bafuna izindlela zabo uqobo.

199 Bangahle ukuthi abaqondile ukukwenza lokhu futhi babenephutha. Abaqondile. . . Angikholwa ukuthi umuntu uqonde ukwenza lokho. Ngithola abantu abahle phandle kulawomabandla amakhulu amahlelo. Ngithola umuntu okahle. Kodwa kunjengoba ummeli asho emsakazweni, ngiza ngehlela lapha, "Into exakile, ukuthi abafundisi benkolo bangama kanjani epulpiti, futhi babone lezizikhathi zifika, futhi bengatholi intukuthelo elungileyo igovuzwa, yezono zezwe!" Futhi uma ummeli ezodingeka ame futhi asho lokho! "Futhi ukuthi ququaba belungasebenzisa kanjani imali yabo kuzozonke izinhlobo lwamazu namapaki, nezinto, futhi engaxhasi uhlelo lwezithunywa zenkolo, ukuyisa iVangeli ezweni."

200 Ngenkathi izithunywa zenkolo zilambile, kungekho zicathulo ezinyaweni zazo. . . Haleluya. Akukho hlelo ukubasekela, ngenxa yokumela kwabo iZwi likaNkulunkulu. Akukho lutho ukubasekela. Ubathola nento ethize ukubasekela ngapho, khona-ke banani na? Isigejane esikhulu semibhedesho. Esangempela, isithunywa senkolo seqiniso, izibonakaliso zilandela, sifanele sithembele kowesifazane othize owashayo ukobongela openi abambalwa. Qaphelani, nakhu.

201 Bangahle bangaqondi ukukwenza. . . Awu, kodwa yini indaba ngabo na? Baphuphuthekile. UJesu washo njalo. Khumbulani, khumbulani, uJesu washo into efanayo. Futhi kubukeka sengathi, namhlanje. . .

202 Manje lalelani, ngithemba ukuthi angisuye ogxekayo. Uma wenza iQiniso, unge—ungezwa ukuthi ngiyagxeka. Ngizama nje uku. . . Ngi—ngiyathanda. . . Futhi uma unga. . . Ngi—ngishisekela iBandla. Lokhu, mhlampe bayibandla leAssembly of God, noma ngabe kuyini, noma—noma a—angazi ukuthi kuyini. Ini. . . Akwenzi mehluko kimi. Yibandla likaNkulunkulu. Yilokho okuyikho, ngiyakholwa, yibandla likaNkulunkulu. Awu, manje, sonke sifanele sibe njalo, hhayi ibandla lehlelo likaNkulunkulu, kodwa sifanele sibe

ngamaKristu enhliziyweni. IBandla likaNkulunkulu lihlala phakathi kwezindonga, hhayi igama, nokunye nokunye.

203 Manje, namhlanje kungokuningi kakhulu kulokhu, lobo bulunga yilokho kuphela okubalulekile kubantu. Manje, bukani iBaptisti inemvuselelo. O, babenayo eyodwa. Babenesiqubulo ngo ’44, “Isigidi ngaphezulu ngo ’44.” Imilayezo kaBilly Graham iqhubekela phambili. Ngani, impela, wenze into enkulu. AmaMethodisti, amaBaptisti, iPresbyterian, bekuyinto enkulu, kodwa sinani na?

204 UJesu wathi kubaFarisi, “Nina baholi abayizimpumputhe bezimpumputhe. Nihamba izilwandle ukwenza iproselite lilinye, futhi lingumntwana wesihogo ngokuphindiwe kunoma lalinjalo ngenkathi liqala.” Futhi yilokho esinakho namhlanje.

205 UBilly Graham, ngenkathi ngethamele ukudla kwakhe kwase kuseni eLouisville, eKentucky, wenyukela lapho, enamandla njengoba umvangeli wayenjalo, wathi, “Ngiyahamba . . . UPawulu washo . . . Nasi isibonelo.” Wathi, “UPawulu waya emzini futhi wenza ophendukile oyedwa, uyabuya emva konyaka futhi wayenamashumi amathathu kusukela kulowo oyedwa.” Wathi, “Ngiya edolobheni futhi ngenze abaphendukile abayizinkulungwane ezingamashumi amathathu, futhi ngibuye ngonyaka angibatholi abangamashumi amathathu.” Wathi, “Yini indaba na?” Futhi ngiyakuncoma ukusondela komvangeli. Washaya umunwe wakhe phandle lapho, cishe indoda angamakhulu amathathu ehlezi lapho, wathi, “Yini sigejane sabashumayeli esivilaphayo.” Wathi, “Nihlala eofisi nezinyawo zenu phezu kwedeski, futhi nibize umuntu ngothelefoni, futhi nimcele ukuba ehle futhi—futhi ajoyine ibandla lakho. Nifanele nimvakashele.”

206 Ngahlala lapho, ngacabanga, “(O Nkulunkulu!) Uyazi, Mvangeli Billy, uyindoda enkulu. Ngiyi—ngiyisichuse. Kodwa ake ngikubuze okuthize.” Ngafisa sengathi ngangingajika futhi ngasho lokhu; kodwa ngi—ngi—ngiyakuncoma mfowethu, ngicabanga ukuthi uyinceku kaNkulunkulu. Kodwa ngangiyothanda nje ukuba ngisho lokhu, “Manje-ke, Billy, hlobo luni lomshumayeli uPawulu ayedingeka alandele owakhe na?” Kwenzenkani na? UPawulu akamvumeli ukuba aphakamise isandla sakhe kuphela ukuba enze isinqumo, wamqhubela embhaphathizweni kaMoya oNgcwele, wokhela umphefumulo wakhe, futhi wayengenakuthula.

207 Yileyo indaba namhlanje, ngubulunga. Yebo. [Akuqoshwanga eteyipini—Umhl.] . . . amalunga, ubulunga obukhulu, amaklasi amakhulu kaSonto sikole, bekhokha imiklomelo womuntu ongenza iproselite futhi alethe omunye umuntu eze neno esuka kwelinye ibandla elithize, babone ukuthi ubani owayenabaningi kakhulu. Niyazi, lobo ngubuFarisi! Bese-ke benza okukhulu ukuqhosha ngakho, “Sibehlulile ngeSonto

eledlule." Uma ufike endaweni lapho ozokwenza khona ibandla likaNkulunkulu libe ngumjaho wamagundwane, khona-ke sekuyisikhathi sokuvala iminyango futhi kuyiwe ekhaya.

208 Ibandla likaNkulunkulu liyimpahla ephilayo kaNkulunkulu emhlabeni, libonakalisa uJesu Kristu. Ngiyazi aLithandwa ngabantu, ungeke walilindela ukuthi libenjalo. Silindele ukuba kube yiqiniso.

209 Benza okukhulu ukuqhosha ngakho . . . Kodwa, benazi yini, imisindo emikhulu ayimthintanga umprofethi uElija. Wezwa umlilo nentuthu kwedlula, nokuduma nokubaneka, negazi namafutha, nayo yonke enye into, akuzange kumkhathaze. Niyazi, iMelika njalo ibheke into ethize enkulu enenqwaba yomsindo kuyo. Kodwa uNkulunkulu u "yiPhimbo elincane elihashazayo" eliheha umprofethi.

210 Niyazi, inqola yake yaphumela ensimini, futhi iyabhampa, ibanga omkhulu umsindo ngenkathi iphumela ensimini. Futhi ngenkathi isibuya, iza phezu kwamabhampu afanayo futhi ayizange yenze nomncinyane umsindo, yayisilayishwe izinto ezinhle. Niyabo? Ya.

211 Kodwa siphumuze ulwazi lwethu lokuzibonela phezu kwesixheke somsindo. Singakwenza kanjani lokho, singazenza kanjani lezozinto ezinjalo na? O, he! Bese-ke sinamathelisa ubukhazikhazi beHollywood phakathi, sibe nabesifazane phezulu epulpiti, nezingubo zokugqoka ezimpintsha kakhulu nezibukeka zikhanukisa, besina emoyeni. Angazi ukuthi hlobo luni lomoya okuyilo!

212 Angiqonde khona ukuba ngogxekayo manje, ngi—ngi—ngi . . . Ngi—ngiyanithanda. Uma nginganithandi, khona-ke uNkulunkulu uyongehlulela uma nginanoma yiyiphi enye impokophelo kunaleyo. Niyabo?

213 Kodwa nithola lokho, niyabo. Yilapho amaPentecostal ashushumbele khona. "Sinokungaphezu kwalokho umfowethu ekhoneni ayenakho." O! "Sinokungaphezu kwama-Assemblies, ngoba siyiOneness, noma singabakaMthathu-emunye, futhi siyi . . ." o, *lokhu*, *lokho*, noma *okunye*, zonke—zonke izinhlobo ezehlukene abanazo, niyabo. O, mfowethu, lokho akuchazi *lokho* kuNkulunkulu. Usebenzana nomuntu ngamunye. Kunjalo.

214 Qaphaleni, imisindo emikhulu, kodwa awumhehanga umprofethi. Umprofethi wayengenandaba nemisindo emikhulu. Kodwa ngenkathi ezwa leloPhimbo elincane elihashazayo, wazi lelo kwakuyiZwi, wamboza ngeveyili ubuso bakhe futhi uyeza ephuma.

215 Niyazi, ilanga lingamunca amanzi amaningi ngemizuzu eyishumi nanhlanu, ngaphandle kwanoma yimuphi umsindo nhlobo, kunangaphezu kwakho konke . . . Futhi senza omningi umsindo simunca igalani lamanzi kunoma ilanga lenza emiphongolweni eyisigidi. Kunjalo. Njalo sibheka into ethize

enomkhulu nenqwaba ka "hhule," nenqwaba yomsindo kukho. Futhi uma sekwehlela eqinisweni lokuthatha iZwi, khonake nakhu kuqubuka into. Niyabo? Woza, futhi bathi, "Awu, akabusiswe uNkulunkulu, ngiyakutshela . . ."

216 Ngahlangana nendoda lapha kungekudala . . . Angikusho lokhu ukuba ngibe ngothuka okungcwele, ngiyacela ningithethelele uma ngicabanga ukuthi kwenza ukuthuka okungcwele. Ngangisethendeni lomhlangano futhi, umfundisi, umfundisi wePentecostal weza nomkakhe ngapha ukuba ashaye upiyano. Futhi ngenkathi engethula kumkakhe, qiniso, ngacishe impela ngaquleka. Owesifazane wayenezinwele ezimfishane ngempela, zenziwe amakelzi, futhi wayenamakhulu, amacici amakhulu, nobuqhathanzipho obenele ezindebeni zakhe, noma ngabe zinto zini, izinzipho zipendiwe. Wayebukeka sengathi waye . . . Kwaku bukeka kabi kabi; amakhulu, amazipho amade amakhulu, nakanjalo. Nebukeka ikhanukisa; encane, encanyana, ingubo emfishane ayeyigqokile, wayengakwazi ngisho nokuyehlisela ngezansi kwamadolo ngenkathi ehlala phansi. Awu, ngama lapho kancanyana, ngase ngithi, "Mfowethu, ngingayilimaza imizwa yakho uma ngisho into ethize na?"

217 Wathi, "Ngani, impela ngeke." Indoda ekahle, futhi wayebonakala engowesifazane okahle.

Ngathi, "Uthi umkakho ungongcwele na?"

Wathi, "Yebo."

218 Ngathi, "Ngiyaxolisa ngesisho, kodwa ubukeka njengo 'ngesuye' kimi," ngathi, uyazi, "noma into efana naleyo." Ngathi . . .

219 Wathi, "Uchaza ukuthini, Mfowethu Branham na?" "O," wathi, "ungowasesikoleni esidala."

220 Ngathi, "Ngingowasesikoleni somBhalo. Kunjalo, isikole somBhalo." Angikholwa ukuthi ongcwele uziphatha kanjalo, ngeke nje ngakwenza, libe iBhayibheli likugxeka kangaka. Niyabo?

221 Kulungile, kubonakala sengathi, ngasosonke isikhathi, yonke into esizwa ngayo, "babenezinqumo ezingamashumi amane," "izinqumo ezingamashumi amane-nane," "sabanezinqumo ezingamakhulu amathathu." Awu, lokho ngukuvuma. *Izimvumo* nga "matshe." Kunjalo, ngoba uPetru, phezu kokuvuma kwakhe, wabizwa nge "tshe, idwala elincane." UPetru, ukuvuma kwakhe. Manje, amatshe lilungile, kodwa lisiza ngani noma linanani lini itshe endlini uma engekho umbazi wamatshe weqiniso lapho nethuluzi elibukhali leZwi ukuwasika nokuwenza amadodana kaNkulunkulu na? Niyabo? Kusizangani ukuvuma na?

222 Yingalesosizathu nibuya futhi ningenakuwathola amashumi amathathu ezinkulungwaneni ezingamashumi amathathu. Nivele nje niginqe amatshe asuke othulini, futhi niwaginqele phandle lapho, futhi awalilungele ithempeli okwamanje. Afanele asikwe, akalwe phezulu eZwini likaNkulunkulu, abekwe lapho, ahlanginiswe ndawonye, akhelwe phezu kwesisekelo seMfundiso yabaphostoli, uJesu Kristu itshe leGumbi. Futhi Wathi, "Okholwa yiMi, imisebenzi eNgiyenzayo mina naye uyakuyenza." Kunjalo.

223 Singaba kanjani yiBandla sibe sidelelana na? Wathi, "Lokhu wonke umuntu uyokwazi ukuthi ningabafundi baMi, uma ninothando lomunye nomunye." Uma senza iproselite futhi sibhidlike, futhi ngenxa yomehluko wehlelo . . . Angikubeki kubantu, ngikubeka ehlelweni. Kunjalo. Hhayi abantu nhlobo. Niyabo? O, kubi kabi, nokho ngi . . .

224 Nizofanele nibe nalelithuluzi elibukhali, iZwi likaNkulunkulu, ukuwalolonga emaDodaneni eNdlu. O, he! Umkhuleko wami ungukuthi, "Nkulunkulu, shesha ngoMalaki 4. Siphe uMlayezo ngezinsuku zokugcina. Siphe omunye, thumela okuthize ukuhlenga lelibandla lamaPentecostal."

225 Hlobo luni lwesithunywa uNkulunkulu abengasithumelela sona ngalolu izinsuku zokugcina na? Ngizokutshela lokhu, mfowethu, dadewethu, njengomfowenu nenceku engumfo ebheke lesosikhathi ukuba sifike, besiyoba wuhlobo olufanayo lwesithunywa esifika ngesinye isikhathi. Uhlobo olufanayo! Besiyobuyisela ibandla eZwini. Nkulunkulu, masibeke isisekelo salo ngaphambi kokuba lifike lapha. Ngaphambi kokuba sifike, masibeke isisekelo ngaphandle futhi sibe amatshe, sisikwe, silungele ukuma ihlombe nehlombe naso uma uNkulunkulu esithuma, ngoba Wethembisa ukuthi Uyokwenza.

226 Manje, ngiyazi, ngizwa lokho kubuya. Futhi, khumbulani, ngesiphiwo esincane ngingakubamba ngokwehlukanisa komoya, niyabo. Manje, kuyanicasula lokho, ngenkathi ngithi uMalaki 4. Kodwa ake nginitshele okuthize enikushilo, "UJesu wathi, 'Uma ningakwemukela, lona nguElija okwakukhulunywa ngaye.'"

227 Kodwa uma nibona lokho Akusho ku—ku—kuMathewu oNgcwele, isahluko 11 nevesi 6, "Uma ningakwemukela, lona nguye okwakukhulunywa ngaye, futhi wathi, 'Ngithumela isithunywa saMi phambi kobuso baMi.'" Lowo kwakunguMalaki 3, hhayi uMalaki 4.

228 Ngokuba, kuMalaki 4, Wathi, "Ngaphambi kokuba lolusuku lufike, umhlaba uyoshiswa nabantu bayohamba baphume phezu kwawo; ushiswe njengamabibi." Kunjalo. Wayekhuluma-ke ngesithunywa ngaphambi kobuso baKhe, okwakunguElisha. Lokho yi . . .

229 Angikholelwa kuyo yonke lento lapha ihamba ijikeleza namhlanje ngengubo kaElija nayo yonke leyonto. Mina . . . Zonke

izinkohliso ifanele ifike, kusobala, ukuchitha into yangempela uma ifika. Kodwa, ake nginitshele, kuyovuka isithunywa ekupheleni kwalonyaka wePentecostal futhi uyophetha into. Kuyoba ngumuntu. Hhayi iqembu, hhayi ihlelo; kodwa umuntu. Bekuhlala kunjalo, futhi uNkulunkulu angeluguqule uhlelo lwaKhe, UnguNkulunkulu oPhakade.

230 Khumbulani, uma lesosithunywa (uJohane) kwakuyisithunywa sikaMalaki 4, khona-ke imiBhalo yehluleka, ngokuba Washo ukuthi Uyo . . . "Umhlaba uyosha njengemabibi, nabalungile bayohamba phezu kwemilotha yababi." Ngakho Ufundeni, futhi nibone ukuthi lokho akunjalo yini. Niyabo? Kodwa uJesu akazange akusho lokho, Wabhekisela kuMalaki 3, "Ngiyothuma isithunywa saMi phambi kobuso baMi, ukuNgilungiselela indlela." Kunjalo impela.

231 Manje, kodwa khumbulani, lesi esinye sasizobuyisela ukukholwa kwabantwana emuva kobaba, sibuyisela ukukholwa kwabantwana emuva ekuKholweni kobaba, iBhayibheli lasekuqaleni.

232 Yilokho impela uMose akwenzile. Yilokho impela uJesu akwenzile. Yilokho impela sonke isithunywa esikwenzile kusukela phansi eBhayibhelini, esikhathini sokuphela saleso simiselo sesikhathi, zabuyisela emuva umlayezo. Abantu, ngezinhlangano nezinto, bathola konke kuba namathizethize nayo yonke into, ngalezo zinsuku.

233 Benze into efanayo namhlanje! Ngakho sibheke isithunywa. (Nkulunkulu, sithume!) Nicabanga ukuthi sizosemukela na? Qhabo, mnumzane! Siyoba "ngesingahlakahlile ekhanda nohlanya," impela impela, kodwa uNkulunkulu uyosifakazela. Ikholwa langempela, labo abamiselwe ukuPhila okuPhakade, uJesu wathi, "Konke uBaba aNgiphe khona kuyakuza, futhi akekho ongeza uBaba waMi engamdonsi. Nawo wonke uBaba a" (isikhathi esedlule) "Ngiphe yena, bayakuza." Kunjalo, babe . . .

234 Angikholelwa kulokhu lapha ukufundisa kweBaptisti ko—kokuphepha kwaPhakade. Ngikukholwa ngendlela, kodwa ngikholwa ukuthi uphephile inqobo uma useBandleni. Kodwa uphuma e . . . uphume usuka eGazini likaJesu Kristu, awuphephile. Ngiphephile emvuleni inqobo uma ngiphakathi lapho.

235 Futhi uma ubhaphathizelwe kuMoya oNgcwele futhi *uthi* unoMoya oNgcwele, bese-ke uphika iZwi likaNkulunkulu na? *Uthi* wakholwa futhi wemukela uMoya oNgcwele, bese-ke uphike leloZwi ukuthi liyiqiniso na? Manje-ke lokho kungaba kanjani nguMoya oNgcwele abe EyiloWo owaloba iBhayibheli na? UMoya oNgcwele uphika iZwi laWo uQobo, uthi, "Nga—nganginephutha, uqinisile"? Qhabo, lowo akusuye uNkulunkulu. Qhabo, mnumzane.

236 INkemba ebukhali! (Nkosi, sithumele uMlayezo omkhulu.) Yilokho esikubhekile. Manje-ke, kusobala, nxa efika ukulungisa lawomatshe nokuwasika awakhiphele indlu, kuyokwenzekani na? Abaningi babo abayikukumela ukuvivinya kweZwi. Bayothanda inhlangano yabo kangcono kunoma bethanda iZwi likaNkulunkulu, nakuba leloZwi liqinisekiswa yilowomuntu. Uyoba ngumprofethi oyoza ngeGama leNkosi, futhi uyoba nguye oyofika phezu komhlaba. Ngiyakukholwa.

O, wonke umuntu uthi, "Kuyoba yiqembu labantu."

237 Ngifuna umuntu mumbe ukuba angikhombise eBhayibhelini lapho khona okuyoba yiqembu labantu; uNkulunkulu uyobe ubhidliza iZwi laKhe uQobo, Angekwenze lokho. Qhabo, mnumzane. Wethembisa lokhu. Kuyoba ngumuntu oyedwa. Futhi manje-ke uyoba nabanye naye, kusobala, izinkulungwane, onke amakholwa eBandla ayoba naye, ndawo zonke.

238 Njengoba kwenzeka emihleni kaNowa, akuyikuba khona abaningi kakhulu babo abasindiswayo, ngoba uJesu wathi, "Njengoba kwenzeka emihleni kaNowa." Niyakwazi lokho na? "Njengoba kwenzeka emihleni kaLoti," (babale) "kuyakuba njalo."

239 "Kodlula amazulu nomhlaba, kodwa iZwi laMi aliyikudlula." Niyabona ukuthi ngiqonde ukuthini na? O, mfowethu, kungcono sithathe uhlu lwempahla, kungahle ukuba sesedlule ngempela isikhathi kunoma sicabanga. Kungahle ukuba siyophaphama ngolunye usuku futhi sibone ukuthi silahlekelwe yinto ethize. Xwayani! Bhekisisani, nikhuleke, nihlole, nifune, ningaLivumeli ledlule phezu kwenu. Futhi, khumbulani, ngenkathi iZwi likaNkulunkulu lishunyayelwa, uNkulunkulu ubophezelekile kuleloZwi futhi uyoLiqinisekisa.

240 Niyazi ukuthi Wathini lapho, kwenzekani ngemihla kaLoti na? Wathi, "Njengoba kwenzeka emihleni kaLoti." Kwenzekani lapho ngaphambi nje kokuba umlilo wehle na? Ukuthi kuyokwenzekani futhi ngaphambi nje kokuba kwehle umlilo, hlobo luni lomlayezo iBandla eliyowuthola na? Hhayi iSodoma manje, iBandla elikhethiwe. Zigcine nje lezozithathu: nampo abaseSodoma; futhi kwakukhona uLoti neqembu lakhe, ibandla eliyilo ngegama; kwakukhona uAbrahama, abaKhethiwe. Bonke bobathathu bathola umlayezo, yebo, ngezithunywa ezehlukene. Bhekisisani ukuthi hlobo luni olwaya eBandleni elikhethiwe, Akwenza kuAbrahama. UJesu wathi, "Kuyakubanjalo ekufikeni kweNdodana yomuntu." Manje, ngeke sakuphika lokho, yilokho impela uJesu akusho. Ngakho-ke, kusobala kuyoba ngaleyondlela.

241 Manje, abaningi...ngenkathi uJesu efika futhi waletha ukuvivinywa wayesethi, "Hlolani imiBhalo, ngokuba kuyo nithi ninokuPhila okuPhakade, futhi yiyona efakaza ngaMi," babengakumela ukuvivinywa na? Qhabo. Futhi noma ubani

uyazi, zonke izivumo zamadwala ezingekumele ukuvivinya kweZwi kuphoswa enqwabeni. Kuba nofa, amanzi abhoboka, angeke likumele ukuvivinywa. O, ndoda, bese-ke kuthunyelwa enqwabeni yezikrebha! UNkulunkulu njalo ubebala isimilo esikhundleni sezinombolo.

242 Singiyavala. Ngiyaxolisa nginihlalise sonke lesisikhathi, bengingahlosile ukwenza lokhu. Ake ngithi nje u—umzuzwana, emibili, ngenze lokhu ukuphawula kokugcina, khona-ke ngizoyeka nje emzuzwini. Ngithemba ukuthi ngi—ngi—ngisho into ethize ukunisiza, niyabo, ukuba nginitadishise. Niyabo?

243 UNkulunkulu ubehlala njalo ebala isimilo, hhayi amalunga. Futhi namhlanje senza ngokuphambanisa. Sibala amalunga, ingubo enhle, abakhokhi abahle, esikhundleni sesimilo. Ehhe.

244 UEliyeza wakujulukela, waze wathola isimilo. Kunjalo. Wayezothola bani na? Futhi wethemba uNkulunkulu. Isimilo sani na? Isimilo sikaIsaka, umlobokazi, iBandla eliyisifanekiso sakhe. Niyakwazi lokho. Leyo kwakuyinzalo yokwemvelo ka-Abrahama; lena yiNzalo ka-Abrahama yobukhosi. Awu, uma uEliyeza, isithunywa sifunisisa umlobokazi futhi sizama ukuthola isimilo, uma leyondoda ifika, isithunywa sosuku lokugcina, sizama ukuthola uMlobokazi kaKristu, akazukubheka ubulunga behlelo. Uzobheka isimilo esivumayo.

245 Bhekisisani! Isimilo esihle kuqala, bese-ke emlungiselela ukuhlangabezana noIsaka. Emva kokuba esethole isimilo, bese-ke emmisa athule isikhathi eside ngokwenele ukuba alalele umlayezo wakhe kaIsaka.

246 Leso yisithunywa sezinsuku zokugcina, ukuKhanya kokuhlwa, ngukuthi kuqala thola leloBandla (bayowukholwaphi uMlayezo na?), silifunisise. Ningakufunda engikhuluma ngakho na? Sifunisise lapho leloBandla elikhona eliyokuvumela ngisho ungene, elingeke lavala umnyango ebusweni bakho. Bese kuthi-ke uma wenza lapho, khona-ke uthole isimilo. Manje uma lizoma lithule isikhathi eside ngokwenele ukulitshela ukuthi lowoMlobokazi ufanele agqokiswe kanjani! Uzofanele embeswe. Ame athule! Uma engathola . . .

247 Bukani uRebeka omncane elalele onke amazwi, inhliziyo yakhe encane yayishaya. U . . . Wa—wayemtshela. Manje, ukujulukele, “Ngizoyaphi na?” ngize ngithole isimilo. Bese-ke uma ngithola isimilo, bese-ke ngimmisa athule isikhathi eside ngokwenele ukumlungisela ukuba ahambe ayohlangabezana naye. O, he, into emangalisa kanje pho! (Ngifisa sengathi besinesikhathi esiningana kulelowashi elikhulu.) Ngimlungiselele; ame athule ukuba alalele umlayezo wakhe ngaye. UEliyeza wayengakhulumeli yena, kodwa wayekhuluma ngalowo ayethunywe evela kuye. Futhi wayenezipho ukufakazisa ukuthi wayethunywe evela kuye.

Amen! Wayefuna ukumembathisa ngalezizinto. Niyazi ukuthi wamlungisa kanjani.

248 Ukuba nje bengingamthola ukuba ageze ubuso bakhe! Niyabo? Niyazi, nje ngi—ngizizwe ngihloliwe kulokho, ngakho kungcono ngilokhu ngizithulele. Empeleni, ngisho okwenele, niyazi ukuthi ngikhuluma ngani. Kulungile, lalelani, yimani nithule nje.

249 Qaphelani, isithunywa sesikhathi sokuphela, umsebenzi waso uzoba ngukuthola abangcwele balungele, uMlobokazi ulungiselele uMyeni. Lowo kuzoba uMlayezo waso. Manje nifuna ukufunda o ABC ukuze nikwazi ukutadisha ongwaqa kamuva na? Ngenkathi lezi ezinye izimpawu ngemuva luvulwa ziyokwembulwa kuphela kubo. Kunjalo. Fundani o ABC kuqala. Yini o *ABC* na? "Always Believe Christ," ["Njalo Kholwa uKristu,"—TN] (hhayi isivumokholo sakho), uKristu. Niyabo? Kholwani Akushoyo, hhayi okushiwo ngomuny'umuntu.

250 Uma kuphambene, uma umuntu ekutshela "Kulungile kuwe ukuba ugunde izinwele zakho, besifazane," niyazi uqamba amanga. IBhayibheli lathi akulungile. Uma ethi "Ungaba yidikoni futhi usalokhu unabafazi abane noma abahlanu," uqamba amanga. Lokho kuphambene neZwi. Niyabo? Zonke lezi ezinye izinto esikhuluma ngazo, kubizele eZwini bese ubona ukuthi ngabe yiZwi kahle.

251 Buyisela ibandla eZwini. Manje, sizokwenzani lesisithunywa sikaMalaki 4? Sibuyisela emuva ukuKholwa kwasekuqaleni, ukuKholwa kovuko. Lokho, bambonile uJesu emva kokuba Esevuswe kwabafileyo, baMbonile esebenza phakathi kwabo.

252 Babengamadoda amazwi ambalwa. Baphuma futhi bashumayela iZwi. O, bashumayela isikhathi eside, uPawulu washumayela ubusuku bonke ngesikhathi esisodwa. Niyabo? Indoda yawa yaphuma endlini, yafa. Wabeka umzimba wakhe phezu kwayo, wayibuyisela ekuphileni futhi, niyabo. Niyabo? Niyabo, waqhubeka nokushumayela.

253 Manje, qaphelani babeyindoda ehlukile kunalokho iPh., L.L., Q.U.S.T., nanoma yikuphi ofuna ukukubiza ngakho, eyikho namhlanje. Ini? Kwehlukanisa isithunywa ne... UMlayezo, njalo, ngesithunywa, siyokwehlukanisa abakholwayo kwabangakholwayo. Abanye babo bayolayina kuLo, nabanye abayikukwenza. Abanye beLuthela...Abanye beKatolika balayina kuLuther, abanye abazange. Abanye bamaLuthela balayina kwiMethodisti, abanye abazange. Abanye ulayini kwePhentekoste, nabanye abayikulayina. Abanye bayolayina nokuKhanya kokuhlwa, abanye abayikulayina.

254 Uzokwazi kanjani ukuthi ngabe ngukuKhanya kokuhlwa noma qha na? Kuhlole ngeZwi (hhayi nje iZwi *elilodwa*, *lonke* iZwi lihlanganiswe ndawonye), ubone ukuthi liqinisile noma qha. O, yini ephakathi na? Manje-ke uma lomlayezo uthela

ukuqinisekisa kukaNkulunkulu kwenza lokho Athi Uyokwenza, futhi kulayina neZwi, khona-ke iZwi liqinisekiswa njengoba kwenza ezinye izikhathi nezinye zeziprofetho.

255 Qaphelani ngenkathi uMlayezo . . . ngenkathi . . . Qaphelani uma uMlayezo wenqatshwa abantu, nesithunywa sibonakala sehlulwa ngokuphelele, singewuthole omunye umnyango, singeyithole indawo.

256 Njengoba iNkosi yethu yayinjalo. Khumbulani, ngenkathi I . . . O, ngenkathi Iphilisa abagulayo, umprofethi osemncane, "O, he! UnguMfo omkhulu!" "Halo, Rabi, unjani?" Kodwa ngoluny'usuku Wahlala phansi futhi uqala ukubatshela iQiniso. Wafumana umusa ebandleni, abantu. Izinkulungwane zaMlandela. Wayenabafundi abangamashumi ayisikhombisa beMzungezile, ngaphandle kwabayishumi nambili. Kodwa ngoluny'usuku emva kokuba Esephendule isinkwa saba . . . noma waphendula i . . . wandisa olofu, ukufakazisa ukuthi WayenguNkulunkulu, ngoba nguNkulunkulu kuphela owanisa izinkwa zehla ziphuma eZulwini. Ya. Niyabo? Wandisa olofu. Futhi masinya emva kwalokho . . . Wayehambe phezu kwamanzi, wenza izimangaliso, futhi wenze izinto Ayezenzile, ukufakazisa ukuthi Wayenguye.

257 Kwase kuthi-ke, ngenkathi Enza, Wahlala phansi futhi uqala ukutshela abantu ngokuqinile. Abantu basuka bahamba. Namashumi ayisikhombisa athi, "A! Ubani ongezwa Lokhu na? Lelo yizwi elilukhuni. Udicilela phansi esasicabanga ukuthi ngempela kwakungenye into ethize. Manje, ungubani Wena ukuba usitshele lezizinto na?" Futhi basuka bahamba.

258 Khona uJesu waphendukela eqenjini laKhe elincane, njengasemihleni kaNowa, njengasemihleni yaseSodoma, wathi, "Nifuna ukuhamba, nani na?"

259 Khona uPetru washo lawomazwi amakhulu, "Nkosi, besingaya kuphi na?" (Nkulunkulu, sisize.)

260 Qaphelani uma uMlayezo wenqatshwa nesithunywa sibonakala sehlulwa, yingaleyonkathi uNkulunkulu engena khona enkundleni, uMlayezo waso usuphelile.

261 UNowa, (sengivala manje), uNowa washumayela emnyango womkhumbi wakhe iminyaka eyikhulu namashumi amabili, kwaze kwathi, ngenkathi ekugcineni bemhlekela ukumbhuqa, uNowa wangena emkhunjini ecabanga ukuthi i . . . kwakuzolunga nje. UNkulunkulu wavala umnyango. Nabantu bazulazula ngakhona ukubona ukuthi kwakuzokwenzekani. Izinsuku eziyisikhombisa wahlala lapho futhi wakujulukela, futhi ngosuku lwesikhombisa imvula iyafika. Ehhe.

262 UMose, wayekukuphi na? Wona impela umugqa womsebenzi, ehola abantu. ULwandle oluBomvu lwangena endleleni yakhe. Wayesekupheleni komgwaqo wakhe. Kwakungalenkathi-ke ukuthi uNkulunkulu wafika ngomoya

ovunguzayo waseMpumalanga wayesehlukanisa ulwandle, ekupheleni komgwaqo.

263 KwakunguDanyeli, emi emlayezweni wakhe, "Angizukuzingcolisa ngalelizwe lenkosi." Emi ethembekile kuNkulunkulu, wayesezansi ngqo ekupheleni komgwaqo wakhe, kwakubonakala sengathi ukuphela kwesikhathi sakhe kwase kufikile, bamphosa emphandwini wezingonyama. UNkulunkulu wangena enkundleni.

264 Futhi ngokunye ukusa, phansi le eBabiloni . . . Amen! Sengibuka phezulu eZulwini, sengiyasibona i—isiHlalo sobukhosi, iziNgelosi zimi zizungezile. Ngibuke phansi lapha eBabiloni, sengiyasibona i—isithando esivuthayo. Sengiyababona abantwana abathathu bemi lapho, bethi, "UNkulunkulu wethu unamandla okusikhulula." Niyabo? "Kodwa, asisikhothameli isithombe sakho, ngoba siphambene neZwi." Niyabo? "Simi lapha."

265 "Kulungile," kwasho inkosi, "yenyukani ngezitebhiso, nizoshiswa." Indoda enkulu eyisidlakela, ekupheleni kwalomkhonto, nanka eza ekhuphuka ngezitebhisi, isitebhisi ngesitebhisi, kuya ngokushisa ngokushisa.

266 Sengiyayibona iNgelosi imi ngale, eyodwa, ngasecaleni lesiHlalo sobukhosi, idumela inkemba yase iyihosha, yathi, "Baba, buka phansi lapho, ukuthi kwenzekani! Angehle, nginguGabriyeli, ngizoyishintsha inkundla."

267 "Buyisela inkemba yakho emgodlweni, Gabriyeli. Ngikuqaphele."

268 Nakhu kwenyuka enye, yathi, "Baba, nginguMhlonyane, ngingumbhubhisi ngamanzi. Ngesikhathi sasendulo ngaphambi kukazamcolo, umuntu wona futhi waphatha kabi abantu baKho, futhi nga—ngalishintsha lonke izwe laba yimbulunga yamanzi. Ngizolesula iBabiloni kwibalazwe kulokhu ukusa. Angihambe."

269 "Ngiyazi ubungakwenza, Mhlonyane, uyiNgelosi ethembekile. Uyabo? Kodwa, Ngingeke ngakuvumela uhambe, lona ngumsebenzi waMi. Ngiyahamba, Mina uqobo."

"Nakhu, ubabonile?"

270 "Ngibaqaphele ubusuku bonke. Ngiwuzwile umhlangano wabo womkhuleko. Ngikubonile ukumela kwabo iZwi laMi. Ngizoba lapho ngesikhathi." O, he! SengiyaMbona esukuma nezingubo zaKhe zobukhosi ziwa ngakuYe, kanjalo, futhi ethi, "Woza lapha, moya ovunguzayo waseMpumalanga, iNyakatho, iNingizimu, iNtshonalanga. Gibela phezu phansi kwalesosihloko somdumo ngaleya, Ngizogibela wena njengenqola kulokhu ukusa. Ngehlela eBabiloni, Ngizoyishintsha inkundla." O, mfowethu, Wayekhona lapho ngesikhathi!

271 Iso laKhe likumzwilili futhi ngiyazi Uyangiqaphela. Usasiqaphele kulobubusuku, engiqaphele, Uniqaphele. Uqaphele ukuthi ngabe sizoma noma singami, ukuthi zinqumo zini esizozenza, noma ngabe sizoma sethembeke eZwini noma sisuke kuLo. Kuleyithi kunoma nicabanga.

272 UJakobe, esendleleni yakhe eya ekhaya, waphefumulelwa ukuba abuyele ekhaya, umfowabo wayehlangana naye. O, kodwa ngobunye ubusuku wabambana noNkulunkulu. Wayesaba ukuhlangana nomfowabo, kodwa ngokusa okulandelayo wayengasesabi, inkosana eqhugayo. "Angimdingi uEsawu angiyidingi impi yakhe, nokukodwa," uNkulunkulu wafika enkundleni. Niyabo, Wenza ngendlela eyinqaba.

273 UJesu, wenqatshwa, emva kokuba yiNdodana kaNkulunkulu eqinisekisiwe, wathi, "Uma Ngingenzi imisebenzi kaBaba waMi, ningaNgikholwa." WayengukuKhanya kosuku (Useyikho ukuKhanya!), wafika enkundleni. Nabantu, inqobo nje uma Ebenga. . .izinkwa nezinhlanzi nolofu, baMlandela. Kodwa ngenkathi Eqala ukubatshela iQiniso leZwi, lokho kwabahlukanisa, babenamasiko angawabo ababebambelele kuwo. Kwakuphambene, nokho niyazi Wayekanye noMbhalo impela. Kodwa amehlo aphuphuthekisiwe ezwe awakwazanga ukuWubona; kanjalo awaboni namanje, kanjalo awabonanga kunoma yimuphi unyaka, ngiqonde ukusho njalo, njengayo yonke. Kwenzekani na? Kwabukeka sengathi Wehlulwa.

274 Niyaqaphela, kusukela ngaso lesosikhathi, ukuthandwa kwaKhe ngabantu kwaMshiya. Nini na? Ngenkathi Eqala ukubatshela iZwi. Ngenkathi Ekwazi ukuhamba futhi abe—abe nezinkonzo zokuphilisa nemikhankaso, wonke umuntu wayeMfuna, "O Rabi, woza ngapha!" futhi, "Rabi, woza lapha!" Kodwa ngenkathi iMfundiso yaKhe isiqalile; "O, ukuFundisa kwaKho kuphazamisa abantu bethu." O, bakithi! "O, ngeke ngisaba naWe ebandleni lami, Rabi, ngoba, ngani, Udida abantu bethu, ukuFundisa kwaKho kuphambene kakhulu nalokho esikukholwayo." Akukashintshi. Niyabo? Akukashintshi. Ya. "Ngeke saba naWe, Rabi!" Nokho Yena engoqinisekisiwe, efakazelwe yimiBhalo ukuthi WayenguBani, nokho babengenaKukukholwa.

275 Ekugcineni Waqhubeka kwaze kwaba ngumzuzwana wokugcina, ngenkathi uSathane ecabanga "NgiMtholile," waMbethela esiphambanweni. Kwehla, kwehla, kwehla, kwehla, kwaze kwathi ekugcineni bacabanga ukuthi base beMtholile, baMfaka ethuneni. Kodwa kungaleyonkathi uNkulunkulu afika ngayo enkundleni. Wakhuphuka ethuneni Wavuka! Ngani na?

276 Into efanayo, uPawulu, wathi, "Bonke. . .UDema ungishiyile. Bonke abantu bangishiyile ngenxa yeZwi." Angikholwa ukuthi uDema waya emanayitklabhu nezinto.

Kodwa uDema wayefuna ukuhamba, uDema wayeyisicebi. Futhi wayefuna ukuhamba neqembu elithandwa ngabantu, futhi ngakho wasuka lapho lapho bonke abanye babo benza khona. Wayesethi-ke uPawulu, "Bonke abantu bangishiyile." Ngani na? Inkonzo yakhe, wayeseza etsheni lokuvala phezulu layo, ehlela ekupheleni.

277 Isifiso sakhe sasingukuba abe ngumfel'ukholo ngoba wayebulale uStefanu, wazibonela ngamehlo ukufa kwakhe futhi wakuvumela. Wayefuna ukufa. Ngenkathi i . . . UAgabu, lowomprofethi odumileyo, wama ngakuye futhi wamtshela ukuba angenyukeli eJerusalema, wathi, "Ngiyazi ukuthi ngingahambi. Kodwa angivumi kuphela ukuhamba, ukuhamba ngisemaketangweni futhi ngiboshiwe, ukuya eJerusalema, kodwa ngikulungele ukuhamba futhi ngifele iNkosi uJesu." Kwakuyini na? Wayenameka ngophawu inkonzo yakhe.

278 O Bandla likaNkulunkulu ophilayo, besingakhuluma ubusuku bonke. Sizowunameka kanjani ngophawu uMlayezo wethu na? Sizokwenza kanjani na? Nkulunkulu, sisize ukuba sithathe leliZwi, sime singamaqhawe. Mangife ngeZwi; ngiphile ngeZwi, ngife ngeZwi. Ngisabalalise ukuKhanya, ngokuba kuyakuba ngukuKhanya ngesikhathi sokuhlwa. Sikulelo hora, bangani. AsiLikholwe, njengoba sikhothamisa amakhanda ethu.

279 Kuqala, ngiyaxolisa ngokunihlalisa sonke lesisikhathi, amahora amabili ngqo, ihora nemizuzu engamashumi amane-nanhlanu, ngiyacabanga, impela. Ngithemba ukuthi akukho lutho olulimazile. Asifanele sikhubeke. Lokho, uma lokho kukokwethu—uma lokho kusenhliziyweni yethu nomphefumulo, khona-ke sinephutha, qobo lwethu, uma thina befundisi sisho lezozinto nje, abazalwane bami lapha, lawa indoda agcwaliswe ngoMoya oNgcwele. Niyabo?

280 Ngenkathi ngisindiswa futhi ngatshela umelusi wami oyiBaptisti ukuthi ngangemukele uMoya oNgcwele, nazo zonke lezizinto, lezi . . . neNgelosi yeNkosi yangitshela ukuthi angenzeni, wathi, "Ufanele ukuthi waba nephupho elesabisayo, Billy."

Ngathi, "Dokotela Davis, ngabona iNgelosi."

281 Wathi, "O, umbhedo!" Wathi, "Lokho ngo—lokho ngokukadeveli." Niyabo? O, he, kwangilimaza kanjani nje! Wathi, "Uzoshumayela emakhosini namakhosi anamandla na?"

Ngathi, "Yilokho Eyakusho."

Wathi, "Unemfundo yebanga lesihlanu na?"

Ngathi, "Yilokho Eyakusho."

282 Wathi, "Ucabanga ukuthi ubani oyolalela na? Uphuma uyoshumayela ukuphilisa ngokukaNkulunkulu osukwini

olunjengalolu, nalo lonke ucwaningo oluhle lwezokwelapha nezinto na?"

Ngathi, "Ngeke kwangisiza ukuthi bangaki oGoliyati abemi lapho."

Wathi, "Ucabanga ukuthi ubani uyokuzwa na?"

283 Ngathi, "Uma uNkulunkulu engithuma, uzobakhona ongizwayo."

284 Ngangingakazi ngani bantu ngaleyonkathi. Futhi ngenkathi ngifika kini, kwakufana nje nokufaka iglavu esandleni, ngafitha kahle kini. Ngiyanithanda. Ngiyanithanda. Ngiyabathanda abafowethu abangabelusi. Nicabanga ukuthi iPresbyterian, iMethodisti, noma iLuthela, bebeyovula ibandla labo njengoba lomfowethu enzile kulobubusuku, ukuba thina sihlale lapha futhi sishumayele loluhlobo lomlayezo na? Qhabo, mnumzane, lutho nhlobo. Lawa yindoda eliqhawe elikholwayo iQiniso. Manje layinani neZwi nawo, niyabo, sukani ezintweni zezwe.

285 Bodadewethu, yekani izinwele zenu zikhule. Gqokani izingubo zenu, nibe bahle futhi nihlanzeke. Ngiyanidabukela. Susani lowopende ebusweni benu. Niyabo? Ninomningi umBhalo ukuba nifake upende kunoma nizogunda izinwele zenu. Kunjalo. Ningakwenzi. Ningakwenzi. IBhayibheli lathi kuyinto ehlazisayo ukuba owesifazane akwenze. Izinwele ziludumo lwakhe. Manje wena uthi, "Leyo yinto encane." Kunjalo, asisuse izinto ezincane endleleni futhi khona-ke singakhuluma ngezinto ezinkulu. Asiqalise kahle.

286 Manje, bazalwane. O, he! Ake ngisho into eyodwa endodeni. Mnumzane, mfowethu, uma uzoyeka umkakho enze into enjengaleyo, nginamahloni ngawe, futhi uzisho ukuthi uyindoda egcwaliswe ngoMoya. Ngiyakudabukela, uyeke umkakho aqhubekele emgwaqeni.

287 Nengubo yakho ekhanukisa yonke nayo yonke into enjengaleyo, futhi uyazi yini iBhayibheli lathi, uJesu wathi, "Obuka owesifazane amkhanuke usephingile naye vele"?

288 Wena uthi, "Manje awulinde umzuzu, mfowethu, ngimsulwa." Ngiyakholwa unjalo futhi, dadewethu, umsulwa esenzweni sangokwemvelo. Kodwa uma uziveza wena futhi isoni sikubuke, futhi uziveze wena kanjalo, ubani onecala na? Unalo, ngokuziveza. Khona-ke ngosuku lokwaHlulelwa, ngenkathi lesosoni sesiphendula ngokuphinga, ubani esakwenza naye enhliziyweni yaso na? Nguwe! Ngani na? Ngoba waziveza wena. Manje, lelo yiQiniso nje.

289 Ungeke yini, ungeke yini, dade, ngiyacela, eGameni likaJesu, mangikucele njengomfowenu, uqondise na?

290 Mfowethu, ngiyakudabukela ngokuphatha indlu yakho kanjalo, qondisa. Ngi—nginamathemba angcono akho njengendoda. Uyabo?

291 Abelusi abavumela labobantu bangene, bathathe abadikoni nayo yonke enye into nemisebenzi enjalo, behlala nabafazi ababili noma abathathu, nezinto, awunamahloni, mfundisi na? Awunamahloni ngalezozinto na? Futhi nifake lawomalunga lapho abe ehlala ngokuphinga, futhi ebhema osikilidi, futhi enza konke, futhi engakuphathi ngisho nasemsamo. Ngiyanidabukela! Ngi—ngi—ngiyakukhulekela, mfowethu.

292 UNkulunkulu anibusise. Ngiyanibonga ngokubekezela kwenu kokungibekezelela. Manje, angazi noma . . .

293 UkuKhanya kokuhlwa sekufikile. UkuKhanya kokuhlwa kulapha, buyelani eZwini.

294 Manje, namakhanda enu ekhotheme, izinhliziyo zenu zikhotheme, zibuze lombuzo, "Ngabe ngiyalinganisana naleliZwi na? Ngabe nginjalo na?"

295 Umkhuleko wami ungukuthi, osuka emsamo, "O Nkulunkulu, nquma yonke into kimi engafani naWe. O Nkulunkulu, isuse kimi." Siphansi lapha ekupheleni komgwaqo.

296 Kulungile, ningaba qotho kangako ukuba niphakamise izandla zenu futhi nithi, "Nkulunkulu, nquma kimi yonke into engafani naWe. Ngenze, Nkosi, ngibumbe futhi ungenze"? INkosi inibusise.

297 Uma ekhona noma ubani ongalungile, futhi eyisoni futhi eshushumbile phakathi lapha kulobubusuku, futhi ongakaze emukele uKristu njengoMsindisi, noma umhlubuki noma okuthize, futhi ofuna ukubuya, uyamenywa ukuba uze ume lapha ealtare. Uma ukholwa ukuthi uNkulunkulu uzoyizwa imikhuleko yami yabagulayo, ngiyakholwa Uzongizwa. Nani nami sindawonye njengoba sibeka ukukholwa kwethu phezu koMhlatshelo, uJesu Kristu, iNdodana kaNkulunkulu, futhi sinikela umkhuleko, ngikholwa ukuthi uNkulunkulu uzozwa. Niyamenywa ukuba nize futhi nimele umkhuleko.

298 Manje, Baba wethu waseZulwini, siKunika lezizithameli, lamazwi ephukile okudonse isikhathi eside, Nkosi. Ngisho nabaningi ukhathele futhi ukhandlekile futhi uye ekhaya, futhi mhlawumbe abanye bazizwe bethe ukuba babi kancane, futhi, Nkosi, ngeke nje nga—ngasho ukuthi ubani osezethamelini sonke isikhathi. Futhi, empeleni, Baba, LiyiZwi laKho futhi Uyayazi inhliziyo yami. Ngakho . . . futhi ngi . . . Maye kimi uma ngingakwenzi. Futhi ngi—ngifanele ngikwenze, Nkosi. Ngakho ngiyakhuleka manje ukuthi abantu onokuqondwa kweZwi uzoqonda ngokucacile, futhi ngiqinisekile labo Obabizele ukuPhila bazoqonda, ukuthi akusiyo noma yini ezweni kodwa inhliziyo egcwele uthando lukaNkulunkulu neBandla laKhe enginxusela lezizinto.

299 Baba, ngokwangempela zonke izandla eziphakathi lapha ziphakamele ukusokwa, ukuba banqume konke okuyinsada okungesikho okwalapho. Nkulunkulu, sisize sonke. Ngima

nabo ngqo, Nkosi. Ngingomunye wabo, ngibheke ukufika kwalolosuku lwenjabulo yesikhathi seminyaka eyiNkulungwane lapho isono nehlazo kuyobhujiswa kuze kube phakade. Futhi, Baba, sisekulelizwe siyazi ukuthi sisephansi kwalezizinto, sisephansi kwamaphutha, sisephansi kwesono, sisalokhu sihamba, futhi nokho asifisi ukukwenza. Njengoba iBhayibheli lathi, "Ningadangali uma nidalulwa." Kodwa ngiyakhuleka, Baba, ukuthi ukudalulwa kweZwi kungisika kalukhuni njengoba kusika bonke abanye. Futhi ngiyakhuleka, Baba, ukuthi bayokuqonda ngaleyondlela.

300 Ngiyakhuleka ukuthi Uzobabusisa manje. Futhi kwangathi lokhu, njengoba sikhulekile ngaphambili, Nkosi, sazi futhi sibhekisisa lokho esikucelayo, ngoba asifuni ukucela okungalungile, asifuni ukucela okuthize okungukwenza nje amazwi, ngoba sikhuluma naWe.

301 NgiyaKucela ukuba ubusise umfowethu omncane lapha ovule umnyango wakhe ukuba mina ngifike kulobubusuku. Ngiyakhuleka ukuthi Uzobusisa ibandla lakhe futhi kwangathi wonke umuntu wamalunga akhe, Nkosi, nje . . . Kwangathi leli kungaba yilambu lolwandle, indawo lapho iziphiwo zikaNkulunkulu zichichima khona nayo yonke nje into ihamba kahle.

302 Busisa wonke umfundisi ohlezi lapha, amabandla abo. Futhi kwangathi kungabakhona ukushukuma okukhulu, noma ukuhlokoma esihlahleni samajikijolo, uMoya kaNkulunkulu unqamula ePhoenix, futhi uletha amabandla enhlanganyelweni nase—nasemvuselelweni enkulu, ukuthi abefundisi angeke bakwazi ukushumayela, ngenxa yeNkazimulo kaNkulunkulu; kodwa uma abangcwele beza ndawonye kuse-eli ntambama, ukukhala nokukhuleka nokufakaza nemilayezo, ukuthululwa nje kwangempela koMoya, ngenkathi idolobha lonke liyoheheka ukuba lize, lilalele. Siphe khona manje.

303 Philisa abagulayo phakathi kwethu, Nkosi. Baphe ukukhululwa kobuNkulunkulu, Baba, ngeGama likaJesu Kristu.

304 Namakhanda ethu esakhotheme, uma ekhona lapha ofisa ukuma aqonde azungeze ialtare manje, futhi amakhanda ethu esakhotheme, futhi nje sizohamisha iculo elicane, e—e—elimnandi, iculo leVangeli elidala. Futhi sifuna ukuhamisha lelo. Futhi uma sikwenza, uma ekhona ofisayo ukuba sikukhulekele, o—olwazini oluthe ukujula, ukwemukela uMoya oNgcwele, noma usindisiwe futhi awukangcweliswa namanje, noma ngaba yini, sizojabula ukwenza lokho sisahamisha leliculo elincane, *Ng'yaMthanda*. Futhi uma uMthanda, asihloniphe iZwi laKhe manje.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wang'thanda kuqala
Wang'theng'elinsindiso
Emthini waseKalvari.

305 Beseza, ngifuna ngamunye athathe indawo yabo lapha manje. Kulungile, dadewethu.

. . . Mthanda, ng'yaMthanda
Ngoba Yena . . .

Wozani manje, nizungeze ialtare, nina enifuna ukuza manje.

. . . mina
Wang'theng'elinsindiso
KowaseKalvari . . .

306 Anenyukeli ngani lapha nina abanye bodadewethu abanezinwele ezimfishane futhi nizibophezele kuNkulunkulu na? Nifuna nginifundele khona eBhayibhelini na? Kulungile. Anizi ngani, nithi, "Nkosi, ngifuna ukuba kahle kuzozonke izinto, futhi ngifuna ukuqala kahle. Futhi ngifuna ukuthola umgwaqo okahle futhi ngihlale lapho. Ngizokwenza isibophezelo kuWe kulobubusuku, Nkosi. Zizokhula kusukela manje kuqhubeke"?

307 IBhayibheli lathi kuyihlazo endodeni ukuba ibe nezinwele ezinde, ibukeka ifana nowesifazane. UNkulunkulu wenza izivumelwano ezimbili, esisodwa noAdamu nesisodwa noEva. Wabembathisa ngokwehlukile. Behlukile, ngakho konke. Bebehlala njalo behlukile. Kunezivumelwano ezimbili ngqo kwehle njalo eBhayibhelini. Ngingathanda ukushumayela ngalesosivumelwano esikabili ngobunye ubusuku, ngesinye isikhathi, nginikhombise ukuthi umehluko uyini. O, he, kukhulu kakhulu. Kukhona ngisho nasemshadweni wethu nodaba lwesahlukaniso, uma kuphela wawulazi iqiniso kulokho, lokho bekuyoxazulula yonke indaba. Kunjalo. Kulungile, asiphinde manje, sisaqinisekisa manje. Woza, ungeze na?

Ng'yaMthanda, . . .

Nidinga uMoya oNgcwele na? Yenyukani, yimani nizungeze.

Ngoba Wang'thanda kuqala
Futhi . . .

Nifuna ukuhamba ngokusondela naYe na? Wozani, yenzani isifungo, yimani ngakuYe futhi nisigcine. Angeke kukusize ukwenza isifungo ngaphandle uma usigcina.

E . . .

Ungeza wenze isifungo sakho. UNkulunkulu uzosigcwalisa. Bambani nje isifungo senu.

308 Manje ngizocela abafowethu abangabefundisi bami uma nizokwehlela phansi manje ngapha, yimani niqonde zizungeze lababantu abayigugu sisakhuleka khona lapha, khulumani

kulowo ngamunye, nibuze izidingo zabo manje njengoba siselapha.

309 Wonke umuntu akahloniphe nje njengoba ungabanjalo. Manje, uNkulunkulu uzokuhlonipha, hloniphani nje ngempela uze lomkhuleko wenziwe. Ningeza ngapha ngqo manje, phakathi lapha, nizungeze, enhla nasemuva kwalababantu omele umkhuleko lapha.

Emthini waseKalvari.

310 Manje asiphinde, ngenkathi lapho abefundisi besahlangana nhlangothi zombili.

Ng'yaMthanda, mina . . .

Ngiyathanda ukubona lokho, abefundisi bezinhlangano ezehlukene, bonke kweyodwa manje; lokho kungaphansi kweGazi.

Ngoba Wang'thanda kuqala
Wang'theng'elinsindiso
Emthini waseKalvari. (He!)

311 Manje hambani nenyuke bafowethu, kumuntu wakho ngqo omi ngakuye, beka isandla sakho phezu kwabo futhi nibabuze ukuthi bafunani kuNkulunkulu. Lesi yisikhathi esimangalisayo? Niyazi, uma ngibona lokhu, bukani lapha, abefundisi bamabandla ahlukene, bemi bezungezile ndawonye. Odadewethu obesezinhlakeni zemibhede usesukumile, waphuma, wahamba. Ayibongwe iNkosi. Ngakho siyabonga ngalokho, bemile ngeGama leNkosi.

312 Manje, makuthi izethameli manje, wonke umuntu khothamisa ikhanda lakho. Ngamunye wena manje, enhliziyweni yakho, khuluma nje kuNkulunkulu njengoba ubungakhuluma kimi; njengoba ubungenyuka futhi uthi, "Mfowethu Branham, ngi—ngi . . ." Uma wenze into ethize engalungile, uthi, "Ngiyaxolisa, Mfowethu Branham. Nge—ngenza lokhu, ungangithethelela ngakho na? Ngizokwenza isithembiso kuwe, Mfowethu Branham, angeke ngiphinde ngikwenze lokho futhi ngiphikisane nawe." Manje nje guqula ususa egameni lami, kimi, kuya eNkosini uJesu Kristu wakho.

313 Futhi uma udinga ukuphiliswa, njengoba uma ungeza uthi, "Mfowethu Branham, a—anginalutho, bengingenakho ukudla kwakusihlwa kulobubusuku, futhi, ya, ngiyazi uma ubunedola ubuzonginika lona." Manje, niyabo, akudingeki ukuba uthi kuNkulunkulu, "Uma Unamandla okuphilisa." Unawo, niyabo. Ubuzodingeka uthi kimi, "*Uma* unawo." Kodwa kuYe awudingeki ukuthi, "*Uma* Unawo." Unawo! Niyabo? Ngakho uyasho, kanje, "Mfowethu Branham, unganginika idola na? Ngi—ngi—ngidinga okuthize engizokudla." Ngani, kusobala bengingakunika, niyakwazi lokho. Uma benginalo bengizokunika lona, noma ngasiphi isikhathi. Bengizoba

nenhliziyo esabekayo uma bengingakwenzanga. Futhi mina, ngingononya, indoda enesono, futhi bengingaba ngonenhliziyo enhle kumuntu onjengawe, uNkulunkulu ubeyoba njani na?

314 "Uma wena umubi wazi ukuthi ziphiwa kanjani iziphiwo ezinhle, uBaba wakho waseZulwini uyobapha ngakanani uMoya, abaWucelayo." "Uma ubungacela inhlazi, ngabe Ubeyokunika inyoka na? Ucele isinkwa, ngabe Ubeyokunika itshe na?" Impela qha!

315 Ngani, uma nje Ubuyomcela ngaleyondlela, ngokukholwa, ukukholwa lokho, ubuyokuthola kuYe ngokushesha okuphindwe kazigidi kunoma ubungathola noma yini kimi. Futhi uyazi bengingakusiza, bengiyokwenza noma yini ebengingayenza. Noma yimuphi walababafowethu ubeyokwenza, besiyogubha wonke upeni uphume ephaketheni lethu ukukusiza. Besiyokwenza noma yini ebesingayenza. Kodwa lena yinto ethize ozofanele uyikholwe ngokukholwa.

316 Manje, niyakholwa ukuthi nizokwemukela sisakhuleka, futhi khulekani, nezethameli zikhuleke, futhi ngiyakholwa uNkulunkulu uzokwehla futhi ahloniphe umkhuleko wethu. Futhi wona impela umzuzu ozwa ngawo ukuthi unaKho, ukuthi uNkulunkulu uzophendula umkhuleko wakho, khonake wenze isivumelwano, "Nkosi, ngenza iphutha, angeke ngisalenza. Ngizophakamisa isandla sami, ngiyaKwethembisa angeke," uNkulunkulu uzokuthatha ezwini lakho. Futhi nje wena kukholwe ngaleyondlela futhi konke kuzophela. Khonake nje phakamisani izandla zenu futhi niMbonge, "Nkosi, ngenze isifungo sami. Futhi ngiyazi ukuthi singesaKho, futhi Wethembisa ukusiphendula, futhi Angeke wehluleke."

317 Baba waseZulwini, thina, izinceku zaKho, simi singame leliqembu elize ngaphambili lidinga izibusiso zaKho nokunaka kwaKho ngalesisikhathi. Baba, bayimiklomelo yoMlayezo, isikhathi sokuKhanya kwakusihlwa. Abaningi babo, Nkosi, bayavuma. Abanye babo ngokushisekela bayadinga. Ngiyakhuleka, Nkulunkulu, ukuthi eGameni likaJesu ukuthi Awuzukumxosha omunye wabo, ngoba Uzoligcina iZwi laKho. Ngiletha iZwi laKho enkumbulweni yaKho, Nkosi, njengoba uPetru akwenza nabafundi ngenkathi bekhuleka eZenzweni 4, bathi, "Nkosi, khumbula iZwi! Kungani abezizwe bedlanga nabantu bacebe okuyize na?"

318 Manje, Baba, siletha iZwi laKho. Wathi, "Okholwa yiMi unokuPhila okungunaphakade. Oza kiMi angisoze ngamlahlela ngaphandle. Ozwa amazwi aMi akholwe Ngothumile unokuPhila okuPhakade, futhi akayikuya ekwaHlulelweni kepha wedlulile ekufeni wangena ekuPhileni."

319 O, yenza izicelo zethu zaziwe Nkulunkulu, futhi Uzosiphendula. Uvamile . . . "Oyovuma izono zakhe uyothethelelwa. Ofihla izono zakhe akayikuphumelela." Futhi

siyawavuma amaphutha ethu. Ngiyawavuma amaphutha abantu. Ngivuma amaphutha ami uqobo. Ngicela isihawu. Ngicela ukuphiliswa. Ngicela umusa. Ngicela ukuthi Uzothulula uMoya oNgcwele, Nkosi, khona manje phezu kwalababantu abalindile, ukuthi izimpilo zabo zizoguqulwa kwiblokwe yokubumba likaNkulunkulu, futhi siyobunjwa ngomfanekiso weNdodana kaNkulunkulu, ukuthi uMoya owaMvusa, lowo ozoza emizimbeni yabo futhi ubenze amadodana namadodakazi kaNkulunkulu. Siphe khona, Nkosi.

320 Siyakholwa ukuthi Ukhona manje. Siyakholwa ukuthi Uzolihlonipha iZwi laKho. Siyakholwa ukuthi Uzoyihlonipha imizamo yeZwi. Manje thumela lezizibusiso phezu kwalababantu njengoba belindele uBukhona baKho ukuba kubavakashele lapha ealtare. EGameni likaJesu.

321 Manje, uma nikholwa, futhi nikholwa ukuthi nemukelile, phakamisa isandla sakho kuNkulunkulu. Uma ukwemukela njengomkhuleko wokukholwa nesifungo sakho njengoba manje uphendukela kuNkulunkulu, phakamisa izandla zakho.

322 Futhi izethameli mazime. Wonke umuntu, akame, ofuna ukwenza isibophezelo kuNkulunkulu, manje thanini, "NgiyaKukholwa. NgiYakwemukela. NgiyaKukholwa."

323 Manje phakamisani izandla zenu futhi niMnike udumo futhi kuzokwedlula. Udumo kuNkulunkulu! NgiyaKubonga, Nkosi uJesu, ngobuhle baKho nomusa waKho, nakho konke lokho Osenzele khona, Nkosi. SiKunika udumo ngoJesu Kristu.

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