

ISAMBULO,

ISAHLUKO SESINE INGXENYE III

✉ Ngiyabonga Mfowethu Neville. INkosi ikubusise nawe. Futhi sanibonani ekuseni, klasi leBhayibheli. Futhi wonke umuntu uzizwa kanjani kulokhukusa na? Kahle, ngiyethemba. Amen. Sithi nje ukuba... lokhu bekuthi ukuba isaziso esifushane esibenaso sokusho ukuthi sizobe silapha kulokhukusa, ngoba bengingenayo i... uhambo lwami lwenziwe okwamanje nje lapho bengizosuka. Futhi lolu manje selulungiselelwe izinyanga eziyisithupha ezilandelayo, awu, khona-ke, ngicabange ukuthi kungancono sibe nenkonzo kulokhukusa ngoba kuzoba isikhashana ngaphambi kokuthi ngiphinde ngibuye futhi, ngokwazi kwami; mhlawumbe kulekwindla.

² Futhi ngizo... sizohamba manje kuleliviki elizayo siye ngale eBeaumont, eTexas, lapho siqala khona ezansi lapho ngeviki elizayo futhi sedlule cishe umhlangano wezinsuku eziyisishiyagalombili- noma eziyishumi lapho nenhlangano ya—yazimele namabandla ehluahlukene. Uxhaswe ngezimali ngokwangempela ngamabandla e*Jesus Name* ezansi eBeaumont, eTexas, lapho saba khona nomhlangano omkhulu esikhathini esithile esedlule, khona nje emva kokuthathwa kwa*lesi* sithombe. Futhi ba... Ngiyazi ukuthi banamabhasi abo lapho kanye ne, ngiyakholwa, amabhasi angamashumi amabili nesikhombisa... noma isitimela esithwala abantu esinezingqola ezingamashumi amabili nesikhombisa kuso, beza emhlanganweni eBeaumont. Yilapho lapho imeya yedolobha yayinomviliyelo khona futhi yahamba ezitaladini, nabo bonke. Ubenesikhathi esihle kakhulu eBeaumont, futhi sesibuyela emuva kuleliviki elizayo. Futhi khona-ke besilangazelele iSan Antonio, kodwa ngeke sibe nesikhathi esenele sayo, ngaphandle uma sesibuya.

³ Futhi sisuka lapho siya ePhoenix, eLos Angeles, ezansi eLong Beach. Bese-ke siyabuya, iNkosi ithanda, sibuyele e-East Coast, sibuyele emuva enhla eVirginia naseNingizimu Carolina. Sibuye futhi khona-ke siye eBloomington, e-Illinois. Futhi sisuka lapho siye eSikoleni esiPhakeme i Lane Tech, ngeviki lokugcina lika-Apreli, iChristian Businessmen. Futhi khona-ke ngisuka lapho ngiya enyakatho neBritish Columbia, ngikhuphukele ngase-Alaska, futhi ngibe lapho kuze kube nguJuni. Futhi, khona-ke, sithemba ukuba nesikhathi esikhulu.

⁴ Khuleke khona-ke uma uphenyo lwe... ebengilokhu ngingaphansi kwalo okwesikhashana ngentela yenzuzo,

oluphathelene nebandla lapha, luzobe seluphelile ngalesosikhathi. Futhi khona-ke sizo...Ngizokwazi ukuya phesheya kwezilwandle khona-ke uma kulungile, khona nje ngoJuni, okuzokwenza kube ngokuhle nge-Afrika; ngoJuni, uJulayi, no-Agasti, e-e-Afrika. Ngakho-ke ngiyidinga impela imikhuleko yenu.

⁵ Futhi sibheke ukufika kweNkosi. Zonke lezi zinto zingukuthi “uma kuyintando yeNkosi,” niyabo. Asazi, Inga...Lokhu akusikho ncamashi ukuhola, sivele sabuyisa zonke izimemo ndawonye futhi sazikhulekela, sabuza iNkosi, “Sithathe yiphi indlela na?” Futhi—futhi kwabonakala sengathi, khona-ke, angikuyekeli konke lokhu kube kimi, ngivumela abanye ukuthi bacabange ngakho, bakhuleke ngakho. Futhi khona-ke kubonakala sengathi sonke sizizwela siholeleka ukuya ngasentshonalanga, eningizimu nasentshonalanga kulesi sikhathi. Khona-ke sibe nezimemo yonke indawo, ngakho siqale nje phansi ngqo. Futhi indawo yokuqala ewele enhliziyweni yami kube phakathi kweBeaumont noma iSan Antonio. Ngakho-ke sayibuka, futhi sibe nezimemo kuzo zombili izindawo. Futhi i . . .

⁶ Sishayele omunye eBeaumont. Futhi njengoba bebenamashumi amane nambili amabandla asebenzisanayo, e-United Pentecostal nokunye nokunye, sicabanga ukuthi ngehholo elikhulu kuzobancono ukuthi sibanikeze cishe izinsuku eziyishumi esikhundleni sokubanika ezinhlanu nanhlanu endaweni ngayinye. Ngicabanga ukuthi uma uyibeka phakathi kanjalo kuzobancono. Khona-ke, kunenqwaba yabantu a—abaswele ngaseBeaumont nasezansi kuleyo ngxenye ka-oyela eTexas lapho, futhi ngakho-ke sibheke isikhathi esihle kakhulu eBeaumont.

⁷ Futhi, manje, asizami neze ukuya lapho kunezikhungo ezinkulu nezindawo ezinkulu. Kodwa sizama ukuhamba njengoba iNkosi izosihola ukuthi sihambe, akunandaba ukuthi kuncane noma kukhulu kanjani, lapho nje iNkosi iholela khona. Manje, nganoma yisiphi isikhathi, Ingasinika ubizo lwase*Macedonian* futhi sizofanele sisuke ensimini noma ngasiphi isikhathi nanganoma yini Asibiza ukuthi siyenze, noma kuphi.

⁸ Futhi impela sisijabulele lesi sikhathi senhlanganyelo ngaseZwini likaNkulunkulu nani abantu abakahle. Ngethemba ukuthi nizokwethembeka manje futhi nize ebandleni futhi nilalele izimfundiso zeBhayibheli ngomfowethu oyiqhawe lapha, uMfowethu Neville, engimncoma kakhulu njengenceku yeNkosi uNkulunkulu, futhi aqhubeke ngokujula ngokujula noNkulunkulu, futhi ngijabule kakhulu ngalokho.

⁹ Futhi bandla elincane, ngiyaniyala ngeGama leNkosi uJesu ukuthi nikhule emseni kaNkulunkulu, nizibambe ziqine futhi nibheke ngaseKalvari ngaso sonke isikhathi, nikhophe zonke izimpande zobumunyu ziphume enhliziyweni yenu

nomphefumulo, ukuze uNkulunkulu akwazi ukunisebenzisa nganoma yisiphi isikhathi. Uma uke uzizwele ukwenza okuthile, noma isambulo noma into ethile eza kuwe ngokungajwayelekile, okuthile ngokuxwayisayo noma okuthile, qaphela! USathane usile futhi unobuqili kangangoba engakwazi. Niyabo? Kubeke neZwi likaNkulunkulu futhi uthintane nomelusi wakho. Niyabo?

¹⁰ Futhi uthola izipho nokunye nokunye kungena ngokunyena ebandleni, nokusebenza kwalezi zipho. Ngaphambi kokuthi usiyeke sisebenze nezinto, okokuqala...Kuzwe kucindezela enhliziyweni yakho...Manje, isitha sinobuqili ngempela. Niyabo? Futhi yilokho nje okuhlakaza amabandla abe yizicucu sonke isikhathi, isipho seqiniso esisetshenziswa ngokungalingile. Niyabo? Into ethile uNkulunkulu azama ukuyenza, futhi yasebenza ngokungalingile, kuzovele nje—kuzovele nje...Akukulimazi nje kuphela, kodwa kuzohlakaza lonke ibandla. Niyabo? Kuhlale, kudlulise kulolonke iBhayibheli, futhi khona-ke uyasihlola ubone ukuthi nguNkulunkulu yini noma qha. Qhubeka nje usihlale nokuzama, futhi ubone ukuthi kuphelele yini phansi nomugqa futhi khona kanye nje neZwi. Khona-ke ulungile, niyabo.

¹¹ Kuphela nje uma iZwi likushilo ukuthi kuzoba lapha, kuzosebenza ngalendlela ethile, hlala nakho ngqo nje. Ungalokothi uphambuke kukho, akunandaba noma ngabe ubani wenzani, kubonakala kungokwangempela kanjani. Uma kungabonakali emiBhalweni kusuka kuGenesisi kuya eSambulweni, kushiye phansi. Ungathathi amashansi, sisezinsukwini zokugcina lapho uSathane ekhohlisa kangangoba engakwazi.

¹² Ungithethelele uma ngizama ukuthatha indawo kabasi; angisuye ubasi. Kodwa ngizizwela kuwe njengoba uPawulu asho emuva lapho mayelana nebandla lakhe, “Niyizinkanyezi emqhelani wami.” Lapho ngiwelela ezweni ngaleya kolunye uhlangothi ngaleya, futhi ngihlangane nawe kuleso simo esikhazimulisiwe, ngifuna wena ume lapho ukuze nikhanye njengezinkanyezi emqhelani wami. Niyabo? Futhi ngi—ngifuna nibe lapho, ngifuna ukuba lapho.

¹³ Futhi ngiyakhumbula embonweni wami ngesikhathi ngibona uBukhona beNkosi, noma abantu baKhe kuleloZwe elikhazimulayo ngaleya, ngaqalaza, ngabatshela...Futhi bangitshela ukuthi Uzokwahlulela mina kuqala ngeVangeli engilishumayelayo. Ngathi, “Ncamashi ngendlela nje uPawulu aLishumayela ngayo!”

¹⁴ Futhi lezo zigidi zabantu zamemeza, “Siphumule kulokho!” Niyabo? Niyabo. Manje, ngifuna kubenjalo. Futhi sizohlangana lapho ngolunye usuku.

¹⁵ Futhi uNkulunkulu akazange athumele uMfowethu Neville nami ukuthi sibe obasi, akazange nhlobo. Singabafowenu

nje, niyabo, abayaleli eVangelini. Ngakho-ke asisebenzisaneni sonke.

¹⁶ Futhi ngesinye isikhathi uma—uma okuthile okusebenzayo kuzofanele kubizwe noma—noma asho okuthile ngakho, kubizelwe phansi noma okuthile kulolohlelo, futhi umuntu onaleso siph o ekwenqaba, khumbulani nje...uyasenqaba, khumbulani, isiph o besingalungile. Bekungesuye uNkulunkulu ekuqaleni. UMoya kaNkulunkulu uhlala njalo ulungele ukuqondisa, emnandi nethobekile, ezithandelayo. Niyabo. Uma isukuma ithi, “Ngizokwenza noma kanjani,” niyazi ukuthi kanjani ngesinye isikhathi...Khumbulani nje, imimoya enenkani ayisiyo ekaNkulunkulu. Niyabo? Ngakho usithathelani isibambiso kanti ibikhona yonk’into, umhlaba wonke, ugewele iNkazimulo kaNkulunkulu, niyabo, amandla kaNkulunkulu angempela. Singasithatha kanjani isibambiso na? Sesihanjelwe isikhathi kakhulu osukwini manje; kodwa, khumbulani, iBhayibheli lathi uzongena njenge...ngobuqili nje kangangoba abengakwazi, futhi akhohlise nabaKhethiweyo uma kungenzeka. Niyabo?

¹⁷ Futhi, manje, ngesinye isikhathi sicabanga ukuthi singabaKhethiwe, futhi ngiyethemba siyibo, kodwa asihlale ngqo siqondile neBhayibheli. Futhi khona-ke uma konke kulungile ngomBhalo, nohlelo lomBhalo, kuletha iNkazimulo kuNkulunkulu nodumo lwebandla, nokunye nokunye, khona-ke siyazi ukuthi kungokukaNkulunkulu ngoba iBhayibheli liyakwesekela. Kodwa nje ulwazi lwengqondo lwethu ngeke lukwesekela, ngeke lisize ngalutho, luyedlula.

¹⁸ Khona-ke uma okuthile kusithintile, noma ngabe kubonakala kuphatheka kangakanani, uma kungalungile, kungesikho okomBhalo, kususe khona manje; ngoba kukhona—kukhona Okukodwa okwangempela okulindile, niyabo.

¹⁹ Ngakho-ke, khulekani manje. Futhi sonke isikhathi, nanoma yini eniyenzayo, ningikhulekele. Ningikhulekele ngoba manje sesishaya emasimini okwezikhathi zokugcina, ngokombono wami. Manje sesiyahamba...

²⁰ Futhi, khumbulani, izinto ezinkulu ziyenzeka, azaziwa phakathi kwezwe. UJesu wafika, waphila, wafa, futhi wenziwa umhlathshelo, wabuyela emuva eNkazimulweni, nezigidi azizange zazi lutho ngakho. Niyabo? Akusibo ubukhazikhazi bezimbali, okukhulu, okubanzi; kungukuthi “Wafika kwabaKhe uQobo,” niyabo. Futhi i...“Onendlebe, akezwe lokho uMoya akushoyo emabandleni.” Hhayi kwabangaphandle, “eBandleni.” IBandla elithola ukunyakaziswa kwaLo.

²¹ Ngangivame ukucabanga ngokwehlukile kulokho kwaze kwaba ngelinye ilanga Wakhuluma nami; kwangibiza ngibuyele eZwini futhi ngicabange ukuthi abaprofethi bonke bakhuluma kanjani ngesikhathi uJohane efika, wathi, “Izindawo

eziphakeme bezizokwehliswa, nezindawo eziphansi zenziwe zaphakama.” Nokuthi amandla kaNkulunkulu azosebenza kanjani! Futhi i—i...“Zonke izintaba ziyotshakadula njengezingqama ezincane, namacembe ayoshaya izandla.” Awu, lokho kwakubukeka sengathi impela kukhona okuthile okwakuzokwenzeka. Niyabo? Futhi ngesikhathi kwenzeka, kwenzekani na? Umfo omdala waphuma ehlane, mhlawumbe nentshebe ikhule yonke yaphuma nesiqeshana esidala sesikhumba semvu ezisonge ngaso. Kwakungekho lutho oluphazamisayo ngaphandle lapho ehlane. Wayelokhu elapho kusukela eneminyaka eyisishiyagalolunye ubudala, futhi wayeseneminyaka engamashumi amathathu ngalesosikhathi. Wafika ehamba ephuma ehlane, ehlwathuza, eshumayela ukuphenduka, emi odakeni olufika emadolweni akhe, mhlawumbe, osebeni lwaseJordani. Futhi yilapho-ke la izindawo eziphakeme zenziwa zaba phansi nezindawo eziphansi zenziwa zaphakama. Niyabo? Ku... .

²² Ufanele ube nokuqonda kukamoya. Khumbulani, uNkulunkulu akaze futhi akasoze, kulomhlaba, ahlale ebukhazikhazini. Umelana nabo. Akasoze... Imiyalezo emikhulu ingeke ize ibe “yenza omkhulu kakhulu us’*bani-bani* nos’*bani-bani*...” Ayenzi ngaleyondlela. Izinceku zakhe azisebenzi ngaleyondlela. Ubukhazikhazi baKhe nodumo okwaphezulu.

²³ Izolo, noma ezinsukwini ezimbili ezedlule, ngiya ngaphandle eKentucky, phezulu eKentucky nomngani wami omkhulu, uMfowethu Banks Wood, bekunowesifazane oyiphoyisa eme ngaphandle lapho, futhi wathi, “Mfana, kuncono sehlise ijubane,” wathi, “unolaka.”

²⁴ Futhi ngathi, “Ya, kunjalo.” Ngathi, “Uma isizwe sifika endaweni lapho izigidi ziqashiwe futhi bafanele bathathe abesifazane, babenze amaphoyisa futhi babathumele ngaphandle lapho, kanye nabashayeli bezimoto ezithuthayo nezinto ezinjalo, ngelinye ibala elikhulu elingcolisa isizwe sethu.” Unomsebenzi omniningi ngaphandle lapho nje njengoba—njengoba unogwaja enawo ngeketela elinamafutha. Niyabo? Nje kuyi—nje kuyi—akusiyo nje indawo yakhe. Futhi ngathi, “Lokho bekuhlala kungikhathaza kabi kakhulu, kodwa manje sengiqala ukukhumbula, ‘Ngani, akumangalisi, lona—lona akusiwo umbuso wethu, asisibo abalelizwe.’” Ba... wena... .

²⁵ Kungani abesifazane (abesifazane bethu) bengabi nezinwele zabo—zabo ezimfishane, nokuzimonyonga, nemiculo yokuzibinya, nayo yonke lento na? Ngani, abantu baya emabandleni ajwayelekile nje nezinto, cabanga ukuthi, “Lokho kulungile.” Ngani na? Khona... ba—bangamaMelikana; bangamaMelikana, banomoya waseMelika. Asisiwo amaMelikana, singamaKristu. Siphila... umoya wethu

owomunye uMbuso. Ukube umoya wethu ubungowalombuso khona-ke besizokhonza nalezi zinto, khona-ke besizokhonza onke lamaculo ayinhlamba, futhi sikhonze wonke lomculo wokuzibinya. “Noma kuphi lapho inhliziyi yakho ikhona, yilapho ingcebo yakho ikhona.” Futhi ingcebo yethu iphezulu. Khona-ke siya eMbusweni.

²⁶ Leli akusilo ikhaya lethu, sigogobele nje lapha sizama ukukhipha ezinye izakhamuzi ebumnyameni. Futhi ngiya edolobheni futhi mhlawumbe ngibambe umkhankaso wedolobha lonke, ngihlwanyele nje iviki noma izinsuku eziyishumi, wenzele umphefumulo owodwa nje oyigugu ngaphandle lapho; owodwa, owodwa nje ohleli ngaphandle lapho.

²⁷ Ungahle uthi, “Umhlangano ubuyimpumelelo enkulu, izinkulungwane ezinhlanu zize e-altare”; kungenzeka kungabikho ngisho namunye kubo osindisiwe, lutho ngisho namunye wabo. Niyabo? Futhi kungahle kube... Ungahle ucabange lapho ukuthi, “Babili kuphela abantu abeze e-altare”; kodwa omunye wabo angahle abe yigugu. Sihambisa inethi nje ukudoba emfudlaneni. UNkulunkulu ukhetha inhlanzi, Uyazi ukuthi yikuphi okuyinhlanzi nokungesiyo.

²⁸ Ngakho-ke, niyabo, siyashumayela nje. Futhi khumbulani ukuthi nenza into efanayo kuleli tabernakale. Kodwa hlalani nikhumbula lokhu, “Izimvu zaMi ziyalazi iPhimbo laMi.” NePhimbo likaNkulunkulu iZwi laKhe.

²⁹ Bengicabanga ngolunye usuku ukuthi bakanjani abantu abathi akuzange kube... Ihlelo elithile lamabandla lithi, “Ukuphulukisa kukaNkulunkulu kwakungalungile. Akukaze kubekhona umuntu owanikwa isiphiwo sokuphilisa kukaNkulunkulu ngaphandle kukaPawulu oNgewele noma abaphostoli, abayishumi nambili ekamelweni eliphezulu. Banikezwa isipho sokuphulukisa kukaNkulunkulu, futhi kwaba yilokho kuphela nje. Lokho kwakuxazulula.”

³⁰ Kodwa, niyabo, ngeshathi elihle kakhulu uMfowethu Willie, ngalapha, asenze lona kahle kakhulu nje, leyontambo encane eyedule emabandleni yonke indlela. Angazi ukuthi ngabe lelohlelo elifanayo lithini ngomlando webandla, ngo-Irenaeus, ngoMartin oNgewele na? Nabo bonke labo abafela ukholo phansi kuwo wonke unyaka, amakhulu eminyaka emva kokufa kwabaphostoli, bakhuluma ngezilimi futhi baphulukisa abagulayo futhi bavusa abafuleyo futhi benza izimangaliso, lonke ibandla. Ngiyazibuza ngabo, uma ngabe kwakungabaphostoli kuphela na?

³¹ Niyabo ukuthi kuncane kangakanani na? Abanakho ukuqonda kukamoya, yilokho kuphela nje. Niyabo, “Baphuphuthekile! Bafile esonweni naseziphambekweni!” ISono sisho “ukungakholwa.” Noma yini esekungakholweni

yisono. Uma umfo ene—nesiqu eside *kangako* (se-D.D., udabuli L., Ph.D., L.L.D.) futhi athi “ayikho into enjengokuphulukisa kukaNkulunkulu noma umbhaphathizo kaMoya oNgcwele,” indoda ifile esonweni. Ingahle ikwazi ukuchaza zonke izinhlobo zezimfihlakalo eBhayibhelini, kepha impilo yayo nje (ubufakazi bayo) iyakhombisa ukuthi ifile. Ifile esonweni naseziphambekweni ngoba iyisoni.

³² Isono ngukungakholwa. Noma ngubani ubefanele. . . Isono, akusikho ukuphinga nokubhema usikilidi nokudansa no—nokuqhubeka kanjalo. Lokho akusiso isono, lezo yizingxeny ezingahlukaniseki zokungakholwa. Kodwa i—ikholwa. . . Akunandaba noma ngabe indoda ayiphuzi, ayibhemi, ayizenzi lezi zinto, ingazange ikhulume igama elibi, igcina yonke iMiyalo eyiShumi, isengaba isoni esimnyama, niyabo, ibolile nje njengoba ingaba njalo. Uma iphika noma yini yamandla kaNkulunkulu, iyisoni! Igama elithi *isono* “ukungakholwa.” Manje, uyathola nje, ubone ukuthi kunjalo yini noma qha. Ongakholwa eZwini likaNkulunkulu, uyisoni futhi angeke angene eMbusweni weZulu.

³³ Manje, o, bengicabanga ukuthi kulokhukusa, ngikuthatha kimi ngentando yeNkosi, ngomyalo kaMoya oNgcwele, ukwehlela etabernakele futhi futhi mhlawumbe nginihlalise nonke amahora amabili noma amathathu. Kodwa ngifuna ukuqeda incwadi yesahluko sesine yeSambulo 4 ngaphambi kokuthi ngihambe. Futhi manje ngiyethemba ukuthi akunikhathalisi, ngiyethemba ukuthi ku—ukuthi kuyinkazimulo kini. Ngiyethemba ukuthi yinto ezonenzela okuhle futhi inisize ezinsukwini ezizayo.

³⁴ Futhi manje mhlawumbe. . . Ngitshele uBilly ukuthi ehlele lapha kulokhukusa nokunikezela amakhadi omkhuleko uma kukhona izihambi phakathi kwethu, ngoba sizobe sihamba, futhi. . . manje, futhi angazi ukuthi sizobuya nini. NguNkulunkulu kuphela owazi lokho. Futhi bengifuna. . . ngicabange ukuthi mhlawumbe ngumhlango ngokugcina uma. . . futhi ngesikhathi engibiza ngalesosikhathi cishe—cishe ngehora lesishiyagalolunye nqo futhi wathi, “Baba, kunabantu lapho abazokhulekelwa. Ngibabuzile, kodwa” wathi, “abantu a—abantu abezayo ebandleni ngaso sonke isikhathi.”

³⁵ Ngathi, “Khona-ke ninganikezeli nganoma yimaphi amakhadi omkhuleko, niyabo.” Ngathi, “Ngoba labo ngabantu. . . Uma sinomkhuleko wabagulayo kulokhukusa, sizobiza abantu beze ngaphambili futhi sibakhulekele.” Kodwa ngathi, “Uma ku—uma kukhona abantu abeza etabernakele esibaziyo. . . Qhabo, ngifuna esinye isihambi.”

³⁶ Wayesethi khona-ke, uphume lapho imizuzu embalwa nje eyedlule ngesikhathi ehlangana nami ngime ngaphandle lapho, ngathi, “Awu, ngikhiphe amakhadi omkhuleko.”

Wathi, “Abambalwa nje phakathi lapho, nginikeze amakhadi omkhuleko.” Wathi, “Ungenza noma yini ofuna ukukwenza.”

³⁷ Ngathi, “Awu, sizobona ukuthi umlayezo uqhubeka kanjani, sibone ukuthi sikuphi, futhi khona-ke sizohamba. Mina . . .”

³⁸ Wathi, “Awu, iningi labantu belifuna amakhadi omkhuleko, kusobala, kodwa” wathi “bebengabantu abalapho phakathi ebandleni.” Niyabo?

³⁹ Awu, siyazi ukuthi uNkulunkulu unguNkulunkulu. Futhi, he, izinto nje Ayenzayo! Ngani, u—ucingo lukhala ngaso sonke isikhathi, lwabantu bezinto ezehlukahlukene, lwezinto ezincanyana nje ngesinye isikhathi, nokuthi uNkulunkulu uwuphendula kanjani umkhuleko!

⁴⁰ Ngiyazibuza nje uma lelo nenekazi elincane noma umyeni walo lapha ovela ezansi e-New Albany, ukuthi balethe ingane ebihishekile ngobunye ubusuku, inenyumoniya, endlini yami cishe ngeleshumi nambili, ihora lokuqala na? Lapho, kulungile. Injani ingane na? [Indoda ebandleni ithi, “Ilungile!”—Umhl.] Ikahle, kuhle, kulungile.

⁴¹ Ake nje nginikhombise, niyabo, ukuthi kungokuthile obungeke ukwazi, lokho akuqhubeki uma uMoya oNgcwele ekhuluma. UFred Sothmann, umfowethu oyigugu, Fred; ngimuzwile ethi “Amen” esikhashaneni esedlule, kodwa angikwazanga ukumbona ukuthi ungakuphi. Ungakuphi na? Ngabe ukhona lapha na? Lapha, khona lapha, Mfowethu Fred Sothmann. Futhi ukukhombisa ukuthi kulula kanjani . . . Ubenabanye abangani beza, obekunguMfowethu Welch Evans, ngiyacabangela, angazi. Babanenqola lapho; babekhiye iminyango futhi uFred walahlekelwa yizikhiye, futhi wayelokhu ebheka yonke indawo futhi akazitholanga ndawo. Futhi uMfowethu Welch wayeza phezulu ngqo. Ngakho usuku lwafika abefanele afike ngalo nezinto, abakwazanga ukuthola isikhiye noma kuphi, ngakho wavele washayela ekhaya, wathi, “Mfowethu Branham, zikuphi izikhiye na? Singazitholaphi na?”

⁴² Manje, lokho kungahle kukhube abanye benu, ukuthi indoda ingabuza umbuzo kanjalo. Kodwa awume kancane nje, niyawakhumbula amadodana kaJese ayebheka iminyuzi na? “Ngakho uma benginesipho esandleni sami, bengingasithatha ngehle naso futhi ngikhombise . . . buza, unike umprofethi, futhi mhlawumbe angasitshela ukuthi leyo minyuzi yayikuphi.” Niyakukhumbula lokho na?

⁴³ Futhi lapho esahamba esitaladini bahlangana nomprofethi. Wathi, “Ubheka iminyuzi.” Wathi, “Lapho, qhubeka ubuyele ekhaya,” wathi, “isivele ibuyile.” Kunjalo na?

⁴⁴ Ngakhuleka. UFred wahamba waya ngale wathatha izikhiye. Yilokho kuphela nje. Niyabo?

45 UMfowethu Ed Daulton, ukuphi na? Uphi u-Ed Daulton na? Ngiyazi ulapha ndawo ndawo, ngimbonile esikhashaneni esedlule. O, emuva e... nango lapho ekhona. Ungizwile nge-intercom noma ngombobho ophathwayo wokukhuluma nesizwe. Ngobunye ubusuku kwangena ucingo futhi uMfowethu Ed wayesenkingeni enkulu. Ngangifuna ukumsiza. “Qha,” wathi, “Ngifuna nje ukuthi ucele uNkulunkulu.” Ngacela iNkosi ukuthi imsize. Futhi ngakusasa umkakhe washaya, umuntu othile akeze amsize. Kulungile. Kunjalo, Mfowethu Ed na?

46 Niyabo, UnguNkulunkulu nje. Yilokho nje, UnguNkulunkulu nje. Niyabo, Uvele nje... Ngaso sonke isikhathi njalo njalo kusuka endaweni eyodwa kuye kwenye, indawo eyodwa kuya kwenye. Akunandaba ukuthi yinkinga enjani, UnguNkulunkulu. Asihambi nje yonke indawo, siqhoshe ngalezo zinto, asifanele sikwenze. Ungavumeli isandla sokudla noma sokunxele sazi okwenziwa isandla sokudla. Sikukhuluma phakathi kwethu nje kodwa asikuqhumisi lokho kwenye indawo. Ngoba lokho ukuziqhenya, njengokuthi, “UNkulunkulu angakwenzela umuntu oyedwa kuphela.” Ubengakwenzela noma ngubani ozo—ozoMkholwa. Ukukholwa, ukholo! Noma yini—noma yini ofuna ukuyenza, noma ngabe imicabango yakho iyini, ibhekise kuNkulunkulu. U—U—U—Uhlinzeka ngakho konke. Ngabe lokho akunjalo na? Ngakho Uyawuphendula umkhuleko. Uyi... uNkulunkulu unguBaba ophendula umkhuleko.

47 Manje, khona-ke e... Bengicabanga, ukuvala emihlanganweni yokugcina nokunye nokunye, njengoba besi... njengoba senza, besizo—besizoba mhlawumbe nokuhlola okufihlakele okuthile ekugcineni komhlangano, uma iNkosi ithanda, futhi mhlawumbe ngesikhathi somhlangano. Asazi nje Azokwenza. Ngikuthanda ngaleyondlela. Ungahleli into ethile, vele nje uMyekele enze njengoba Efuna ukwenza.

48 Manje, tholani isahluko 4 seNcwadi yeSambulo, futhi simise iwashi elikhulu.

49 [Enye indoda icela ukuba ikhulume—Umhl.] Yebo. Yebo, mfowethu. [Umfowethu uqala ukufakaza. Akuqoshwanga eteyipini.] Impela, ngiyakukholwa lokho. Impela, kukholwa lokho.

50 Lapha, uMfowethu Welch Evans, ngicabanga ukuthi nguye ohlezi emuva lapho. Ake ngi... Lapho sisaphenya eSambulweni 4.

51 Lapha kungekudala, nonke nezwa futhi nafunda emaphepheni ngaleli qembu eLouisville eleba lezi zimoto, liziyise ezansi eKentucky ndawo ndawo, ngokushesha ngempela. Futhi eKentucky awudingeki nokuthi ube negama, bazokwenzela elinye eKentucky. Ngakho uvele nje... into kuphela ofanele uyenze ukuyithatha uyise lapho uyithengise.

Ngakho-ke bazothatha lezi zimoto futhi bazigijimise zingene futhi bazipende kabusha, futhi khona-ke bakhipha lezo zimoto futhi bazithengise. Into ofanele nje ube nayo yinombolo yakho yebhuloki futhi ba—bazokwenzela igama. Ngakho bathatha nje imoto esitaladini futhi bayithole ngokushesha futhi bayigijimisele esitolo kwenye indawo, futhi bashintshe yonk'into kuyo, niyabo, futhi—futhi bayipende kabusha nayo yonk'into, bayikhiphe futhi bayithengise. Kunomgunyazi wayo, futhi ikakhulukazi kuyo yonke i-United States, futhi omkhulu—omkhulu wawo useKentucky. Ngifunde indatshana ephepheni lapha kungekudala ngakho.

⁵² Awu, omkhulu, onenhliziyo enhle, uMfowethu oyigugu u-Evans nomndeni wakhe, ushayela yonke indlela usuka eMacon, eGeorgia, enhla lapha njalo ngeSonto ukuzwa iVangeli. O, bathembeke kanjani, futhi abangani ngempela! Futhi ngakho-ke wedlulela e-Miller's Cafeteria lapho. . .

⁵³ Angivali ngeMiller, kodwa ngicabanga ukuthi empeleni banokudla okukwedlula konke eKentucky; eLouisville, eKentucky, nakanjani. Kangangoba. . . Angiqondile nina emakhaya enu engidle kuwo lapho, manje, ngiqonde kulabo (niyazi) abangaphandle. Futhi ngidla ngalapho, nami. Ngingondla umndeni wami lapho ngokushibhile kunengingakwazi ukubondla khona ekhaya. Kulungile.

⁵⁴ Khona-ke ngingena laphaya, futhi khona-ke uMfowethu Evans uyangena futhi azitholele okuthile angakudla futhi apake imoto yakhe ngaphandle lapho. Uma ephuma (nazo zonke izimpahla zakhe) nomndeni nabo bonke, ubengenamoto noma lutho. Konke kwase kuhambile. Awu, umfo ompofu, uMfowethu Evans uyindoda efana nathi sonke, unebhizinisi elincane ezansi lapho, usebenza ngezimoto, uthenga ezishayisile futhi azilungise. Ungumuntu ompofu, futhi uchitha imali yakhe eza lapha ngoba ukholelwa kuloluhlobo lweVangeli. Ngiyakhuleka ukuthi uNkulunkulu abathumelele isithunywa ezansi lapho ndawo ndawo, ukubasiza ezansi kulelozwe.

⁵⁵ Manje, uMfowethu Evans wafika, ngakho ubengazi ukuthi enzeni. Ubesewazisile amaphoyisa futhi angakwazi ukuyithola. Khona-ke wafika ngale ekhaya, yena noMfowethu Fred kanye nabo, sahlala ekamelweni futhi saxoxa ngakho. Ngathi, "Manje. . ." Yileyo ndlela esenza ngayo, sahlala ekamelweni, ukuthola ukuthi kwenzekani, sabe-ke sesiya kuNkulunkulu. Ngakho-ke lapho sicela iNkosi, "Ukuphendula indoda ebinemoto, imphendule futhi imthumele emuva, nomaphi lapho ebekhona."

⁵⁶ Invamisa bayiphuthumisa ezansi ngaseBowling Green noma ndawo ndawo, bazikhiphe ngqo endaweni eshisayo lapha, niyabo, ukuze bakwazi. . . baze bakwazi ukuzipenda kabusha futhi bazilungise. Lena bekuyimoto enhle, ngicabanga ukuthi

bekuyiteshini-wagoni. Ngabe bekunjalo, Mfowethu Evans na? Bekuyisi—sitieshini-wagoni.

⁵⁷ Ngakho-ke, futhi ngakho-ke okwenzekile, saguqa phansi sakhuleka. Futhi i—iNkosi yasinika ubufakazi, konke kwakulungile, yonk'into ikahle. Khona-ke amandla eNkosi angena abanathi. UMfowethu Evans uyaphuma futhi uqala ukuhamba, waholeleka ukwehla ngenye indlela ethile.

⁵⁸ Ubuya khona lapha eJeffersonville. Imoto beyebiwe eLouisville; nayi imoto yakhe ihlezi lapho nopethroli owenele ukuyithatha...o, kuphuma kuyo, ukuthi ngabe uyehlisile cishe ngaseBowling Green futhi khona-ke uyabuya. Baphuma emotweni, bamisa imoto, bashiya isikhiye kuyo, bavele bahamba futhi bayishiya ihlezi lapho, khona lapha nje eJeffersonville lapho abengayithola khona; hhayi eLouisville, khona lapha eJeff., bayiletha yonke indlela emuva.

⁵⁹ Niyazi, iNkosi ingenza izinyoni ziMlalele, Angenza amadoda aMlalele, Angenza nesitha saKhe siMlalele. Yena...Yebo, mnumzane, UnguNkulunkulu. Nansi imoto yakhe ihlezi kungakaphumi ngisho nento eyodwa, cishe nje uhhafu wethange likapethroli lapho esecishe afike nje eBowling Green, noMoya oNgcwele ungahle ukube wathi, "Jika! Buyela emuva lapho futhi uthathe leyomoto uyise eJeffersonville. Uyibeke khona ngqo lapha esitaladini, futhi uyipake khona *lapha*, (ngoba Ngizomthumela ngalapha ngalendlela futhi enyuke ngalendlela ukuba ayithole)." Kunjalo, Mfowethu Welch na? Kunjalo. Niyabo.

⁶⁰ UnguNkulunkulu! Uyawuphendula umkhuleko, Mfowethu Roy. Uvele nje...Lokho ngukuthi, Mfowethu Slaughter, leyo yinto efanayo, Waphulukisa injanyana yakho. Futhi ngiyazi ukuthi Uyaphulukisa, Uyawuphendula umkhuleko, Usalokhu enza izimangaliso, Usalokhu enguNkulunkulu, Wayelokhu nje enguNkulunkulu, Uyolokhu nje enguNkulunkulu!

Ungu—UnguNkulunkulu phezu kwendlu,
(Kuyini, lokho umfowethu akucula lapha ebandleni na?)

UNKulunkulu ekhishini, uNkulunkulu
ngaphandle epulazini,

UNKulunkulu emotweni, UnguNkulunkulu
yonke indawo,

UnguNkulunkulu konke—konke kufike
ekugcineni nasekugcineni, uNkulunkulu.

⁶¹ O, kumangalisa kanjani pho! Sizozala ukushumayela emva kwesikhashana futhi singangeni neze kulesi sifundo.

Kulungile, asikhothamise amakhanda ethu okomzuzwana nje senzele umkhuleko.

⁶² Baba oseZulwini onoMusa, silithanda kakhulu iZwi laKho eliNgcwele zize izinhliziyozethu zivuthe nje ngaphakathi kithi,

lapho sazi ukuthi uMoya waKho wehlela phakathi kwethu futhi lapho ukhulume nathi, futhi izinhliziyiyo zethu ziyafinyelela futhi ziWubambe. Futhi sibonakala nje sizizwela kahle kakhulu ngaYe, Nkosi.

⁶³ Nokwazi ukuthi kulelihora elimnyama lapho kunokuningi kakhulu ukudideka khona...Njengoba umprofethi asho, “Ngezinsuku zokugcina kuzofika indlala,” okuthile kwaloluhlelo, “hhayi yesinkwa neyamanzi, kodwa yokuzwa iZwi leqiniso likaNkulunkulu; futhi amadoda ayohamba esuka empumalanga aye entshonalanga, enyakatho naseningizimu, efunisisa ukuthola iZwi leqiniso likaNkulunkulu.” IZwi! Yini iZwi na? UJesu uyiZwi, “ULizwi wenziwa inyama futhi wakha phakathi kwethu.” Ukubona ukubonakaliswa kweZwi likaNkulunkulu leqiniso lenziwe labonakaliswa ngokwemiBhalo futhi lafezekiswa, ukuthi, abantu bazohamba kanjani futhi bafune nokuthi bayohluleka ukuLithola. O Nkulunkulu, sijabule kakhulu, sijabule kakhulu ukuthi saMthola eminyakeni eyedlule, oyigugu enhliziyweni yethu, nokubona ukuthi asididekile nakancane.

⁶⁴ O Nkulunkulu, Wathi, “Labo abazi uNkulunkulu wabo bayokwenza okukhulu ngalolosuku.” Futhi nakhu la sikhona ezinsukwini zokugcina, sibona zonke izinto uJesu athi zizokwenzeka, zibonakaliswa khona ngqo lapha phakathi kwethu. Zona kanye izibonakaliso, izimanga, izimangaliso zenziwa, ekwenza nje ngendlela Akwenza ngayo. Njengoba Asho, “Njengoba kwakunjalo ezinsukwini zaseSodoma, kuyakuba njalo nasekufikeni kweNdodana yomuntu.”

⁶⁵ Futhi, Nkosi, Sivumele, ngoMoya oNgcwele, sifinyelele kuleloZwi futhi sithole lezozinto eziphathekayo futhi sizibophele eKalvari, ngeZwi, futhi sibone ukuthi kuYe sinokugcwala. Futhi izingcebo nezibusiso nenkazimulo nakho konke kuya kuYe Ofanelekile, owafika wathatha iNcwadi esandleni sokudla saLowo ohlezi esiHlalweni sobukhosi, wase ehlala Kuso qobo lwaKhe, ngoba Wahlatshwa kusukela ekusekelweni kwezwe.

⁶⁶ Sikhuluma ngaYe kulokhukusa, Baba. Sikhulekela ukuthi Uzobusisa izinhliziyiyo zethu. Makuthi uMoya waKhe uhambahambe phakathi kwethu futhi usibusise, futhi uthuthukise ulwazi lwethu, futhi uphilise ukugula okuphakathi kwethu, futhi usinike umusa onqobayo.

⁶⁷ Futhi, Nkulunkulu, njengoba ngiphuma ngiya ensimini ukuyobhekana nesitha, kwangathi ngingaqonda ukuthi ngivikelekile lonke ihora ngomkhuleko. O, ngincika kanjani pho kulokho kuvikeleka, isitha siza, kodwa ngazi ukuthi ukuvikeleka kubambelele ngoba omama nobaba, nabafana namantombazane, amaKristu, azelwe ngokusha nesehlakalo, abantu abaphikelele eZulwini basemadolweni abo bayakhuleka,

“O Nkulunkulu, nikeza ukukhululwa!” Futhi, Baba, siyakhuleka ukuthi Uzosivumela ukuthi siphumele emigqeni yesitha ngaphandle laphaya futhi siqobe wonke umphefumulo oyigugu olindile. Yenza, Nkosi, futhi ubakhiphe ebumnyameni bangene ekuKhanyeni. Ngokuba sikucela eGameni likaJesu. Amen.

⁶⁸ Manje, esahlukweni 4 seNewadi yeSambulo. Sagecina esahlukweni 3, futhi asithi ukuba nokuhlonipha ngokuzithoba futhi ngizozama ukunganigcini isikhathi eside kakhulu. Kodwa kulesi sahluko 3, iBandla lanyuka njengesifanekiso, ngesikhathi uJohane ekhushulwa. IBandla lakhuphuka, futhi kusukela ngalesosikhathi kuqhubeke kusebenzana no-Israyeli, kuze kube ukuBuya. Aniboni ukuthi kukanjani na? Abantu namuhla, ukuthi bakanjani, “Into enkulu ethile izonyakazisa umhlaba wonke nakho konke okunye.” Lokho akukho embhalweni! Qhabo, mnumzane. Into elandelayo ohlelweni ngukuhamba kweBandla. Funda eminyakeni yebandla, ubona lokho. . .

⁶⁹ Manje, lezi ezinye izinto ezizokwenzeka, zingesikhathi soMcimbi Womshado lapho iBandla seliseNkazimulweni. UNkulunkulu ubuyela emuva nezimanga ezinkulu okufanele zenziwe, izimangaliso zamazwe ngamazwe nezinto, ngamaJuda, aziyi eBandleni nhlobo.

⁷⁰ Esahlukweni 3 uqeda unyaka weBandla. Kunjalo. Nonyaka weBandla uyaphuma nedlanzana elincane ngesibalo elinjalo esilitholayo. . .Lalelani nje lapha. Ngi—ngikufundile lokhu futhi kulokhukusa, kucishe kwangidabula ngaba izicucu, indawo nesimo sokuziphatha sikaKristu ekugcineni konyaka weBandla, otholakala evesini 20 kuya evesini 22 leSambulo 3. Cabanga ngakho uKristu, ekugcineni, lapho Ekhona! Ukuphi ekupheleni konyaka weBandla na? Ungaphandle kwebandla laKhe, ufuqelwe ngaphandle ngamahlelo nezivumokholo. Siyini isimo saKhe sokuziphatha na? Ukuzama ukubuya angene. Leso isimo esidabukisa kakhulu!

⁷¹ Khona-ke siyathola lapha, “emva kwalezi zinto,” wezwa iPhimbo elalikhuluma naye ukuthi. . .O, kwakuyini na? UMoya wawushiya umhlaba. “Emva kwalezi zinto,” kuqala isahluko 1, noma—noma ivesi 1:

Emva kwalokho ngabona, futhi, bheka, umnyango wulekile ezulwini: . . .

⁷² ISambulo 4:1, emva kokuba iBandla selihambile, khona-ke u—uMnyango wavulwa. Futhi sedlule kukho konke lokho futhi sathola ukuthi lowo kwakunguKristu, wayenguMnyango. NePhimbo elifanayo elalihamba phakathi kwezinti zezibani eziyisikhombisa zegolide futhi kwakuyiPhimbo elifanayo alizwa eZulwini, lithi, “Khuphukela lapha.” UJohane wakhuphuka. Lalimelele iBandla lingena oHlwithweni.

⁷³ UJohane wakhuphuka kuMoya, wathathwa wayiswa eZulwini futhi wabona ngaphambili zonke izinto uNkulunkulu azethembisa futhi wathi kubafundi, “Kuyini kini uma ehlala ngize Ngifike na?” Wabona ukufika kweNkosi nokuthi yini ebizokwenzeka. Wabona emhlabeni okwakuzokwenzeka emhlabeni kuya oHlwithweni lweBandla, futhi wathathwa wakhushulwa futhi wakhonjiswa ngqu phansi ngisho ukwedlula eminyakeni eyiNkulungwane. O, akumangalisi yini lokho na?

⁷⁴ Manje, simshiye ngeSonto eledlule esahlukweni 4 nevesi 4.

Nesihlalo sobukhosi sasizungezwe yizihlalo zobukhosi ezingamashumi amabili nane: naphezu kwezihlalo kwakuhlezi amalunga angamashumi amabili nane, embethe izingubo ezimhlophe; enemiqhele yegolide emakhanda awo.

⁷⁵ Manje, sitholile ukuthi lawa kwakungamalunga. Ilunga alishiwo neze eNgelosini noma yisiphi isiDalwa. IsiDalwa esingumuntu ohlengiwe, amalunga! Ngoba ba... Izihlalo zobukhosi, imiqhele, nokubusa akubhekiswa kuzo, eziNgelosini. Kodwa imiqhele nezihlalo zobukhosi, nokunye nokunye, kuphathelene nezidalwa ezingabantu. Nalezi zidalwa zethweswa umqhele futhi zembathiswa futhi zihleli ezihlalweni zobukhosi. Futhi siyazithola ngale kwezinye izingxenyane zomBhalo ukuthi kwakungabaphostoli abayishumi nambili futhi babengokhokho abayishumi nambili. *Amashumi amabili nane* azo, okusho ukuthi “amashumi amabili nane”: abaphostoli abayishumi nambili, okhokho abayishumi nambili.

⁷⁶ Futhi, sitholile, ngisho idolobha elehla livela kuNkulunkulu livela eZulwini... Emva kokuba umhlaba sewuqhumile nakho konke kube yizicucu futhi sekungasekho lutho emhlabeni ngaphandle kwemilotha yentaba-mlilo (yilokho kuphela okuzosala), ngeke kusaba khona ulwandle. Ulwandle luzokoma.

⁷⁷ Njengoba bengikhuluma izolo kusihlwa nothile, noma izolo, phakathi ndawo ndawo, umhlaba wake wama *kanje*, kunjalo, uzungeleza ilanga, ukushisa okulinganayo yonke indlela phansi naphezulu. Kwenyuke emasimini aneqhwa eBritish, ungaqhumisa phansi lapho amafidi angamakhulu ayisihlanu futhi uthole amasundu. Kwavele kwafika ngokushesha nje, kwawomisa ngeqhwa nje njenge friji manje. Njengokomisa, nokunye nokunye, neqhwa lakho futhi libe yiqhwa ngokujule kakhulu olugcina ama-sitrobheri nezinto iminyaka neminyaka neminyaka ezayo. Niyabo? Yileyo indlela okwaba yiyo ngalesosikhathi. Ngokushesha nje kwafika ukubhujiswa komhlaba wangaphambili futhi kwabanamanzi amboza umhlaba wonke. Futhi ngesikhathi sekwenzile, amandla e-athomu awukhipha emgudwini wawo, futhi waba yiqhwa futhi nakho lapho uhleli khona. Niyabo? Gubha uye phansi ungazithola, wenyuke nezindawo ze-athikhi impelelo yomhlaba

ngasenyakatho nezinto, izihlahla zesundu nokunye nokunye. Kukhombisa ukuthi wake wahlalwa kahle, wahlalwa. Kodwa manje unyakazisiwe waya emuva.

⁷⁸ Manje, lapho engicabanga ukuthi uNkulunkulu awathola khona lawo manzi, ngesikhathi uGenesisise aqala, uGenesisise 1, “Umhlaba wawungenasimo, futhi ungenalutho, namanzi ayephezu kotwa. UMoya kaNkulunkulu wawuhamba phezu kwamanzi futhi wathi, ‘Akubekhona ukukhanya.’” UNkulunkulu wase-ke ehlukhanisa umhlaba namanzi, okwenza umhlaba. Kodwa umhlaba wonke wawumbozekile. Manje, Akwenza, Wawe...ngemikhathi, Wawe...umkhathi u... Imikhathi igcwaliswe nge-hayidrojini nomoyampilo, nokunye nokunye. Wase-ke Eyayiphakamisa yasuka lapha emhlabeni futhi wayehlukanisa. Kwakungekho lwandle emhlabeni khona-ke. UNkulunkulu wanisela umhlaba, akuzange kuze kufike nemvula. Wawunisela ngokusebenzisa iziphethu nezinto, ukunisela. Khona-ke lapho E...Into kuphela Ayenza khona-ke... .

⁷⁹ Ngesikhathi umuntu ewuqhumisa uphuma emgudwini wawo, uphuma ngakolunye uhlangothi, kwenzekani na? Kwawuphonsa emuva e...kushisa phansi *lapha*, nokubanda phezulu *lapho*. Futhi ukushisa nokubanda, kuveza ini equbukayo na? Kuzwe lapha emawindini khona manje, kuyashisa phakathi lapha futhi kuyabanda ngaphandle. Niyakubona ukumfoma na? Nemvula ayilutho ngaphandle kokumfoma, ukujuluka. Futhi amanzi angumlotha. Futhi khona-ke uma ku... .

⁸⁰ Ngiyalithanda leloculo:

Ubeke isandla saKho, Nkosi eyigugu,
emathafeni,
Wabeka isandla saKho esimangalisayo
edlelweni;
Nkosi, Uthulule umthombo,
Waphakamisa intaba,
O! Nkosi, gcina isandla saKho esiyigugu kimi.
Wenza amafu, wabumba amafu enza imvula,
Ngemvula wenza ulwandle, ngolwandle
waletha amafu
Ukusinika ukuphila okuchichimayo;
Ubambe umhlaba nezibhakabhaka ngomyalo
waKho, Nkosi,
O! Ngicela ugcine isandla saKho esiyigugu
kimi. (O, kukhulu kanjani pho! Yebo,
uNkulunkulu waseZulwini.)

⁸¹ Manje-ke kulesi sikhathi esikhulu, uncike emuva *kanje* manje, futhi Wasenzela isethembiso, “Ngeke kusaba ngamanzi, kodwa ngomlilo kulesikhathi!” Esikhundleni sokuwuphonsa... .

Aphonsa umhlaba kude nelanga, kusobala, wase uyabanda. Uma uwuphonsa elangeni, uzosha. Futhi njengoba nje Awubhubhisa ngamanzi futhi wabeka umnsalo esibhakabhakeni, Wa “yengeke aze akwenze futhi,” manje, Unikeza isethembiso ukuthi Uzowu “shisa!” Ngakho nakho lapho ufika lapho isono nobukhazikhazi bonke namanyala onke. . .

⁸² Futhi kungekudala bengigibele ngehla ngedlula ethafeni. Njengomfana omncane bengijwayele ukucabanga, ngithole izincwadi zami zomlando nezimo zezwe futhi khona-ke ngicabanga ngamathafa amakhulu asentshonalanga. “Ngelinye ilanga,” ngathi, “Yiyohlala lapho ngokuthula futhi ngithule lapho kungekho sono, futhi ngiyozulazula emasimini futhi ngiyozingela njengeNdiya. Futhi ngiyo—ngiyohlala lapho, impilo enokuthula, zonke izinsuku zokuphila kwami.” Kodwa manje seku. . .ngumuntu omhlophe ubelapho. Lapho umuntu omhlophe aya khona, isono sihamba naye. Ungumbulali obulala ngamabomu omkhulu kunabo bonke nombulali wabo bonke abantu emhlabeni, ngumuntu omhlophe. Ungumgulukudu walo lonke ibala!

⁸³ Lapha kungekudala ephepheni (uMfowethu Thom lapha, ovela e-Afrika), ngibone isiqephu ephepheni emavikini amabili edlule, ngikholwa ukuthi bekuyiwo, futhi wathi. . .bathi, “Uma amaMelikana esavumelekile ukuya e-Afrika, eminyakeni eyishumi kusukela manje ibhubesi elikhulu lase-Afrika liyophela nya, izindlovu.” Imigulukudu idubula noma kuphi nje lapho engakwazi khona. Isithombe samaduna amabili amakhulu ezama ukubamba elinye iduna elilimele. Kubukeka sengathi izinyembezi zazigeleza emehlweni awo. Ayengafuni i. . .amaduna ayengafuni elesikazi ukuba life. Futhi ngalinye lawo libambe iduna ngohlangothi lwalo elensikazi, *kanje*, alibambe ukuze lingaweli phansi kwelesikazi. . .emhlabathini. Lidutshulwe nje laba yizicucu. Umfo odubula noma yini kanjalo ongafanelwe ukuba nesibhamu esandleni sakhe. Kunjalo. Awunamqondo ophile ngokwenele ukusiphatha.

⁸⁴ Manje, eminyakeni ethi ayibe mibili eyedlule, ngizama ukujaha umhlambi othile, wenyamazane i-elki, phakathi kumngani wami omuhle, uMfowethu Roy Roberson nabo emuva lapho, ngesikhathi ngisengumholi enhla eColorado; ngangazi ukuthi sasinomhlambi omuhle. UJeff nami sasibanawo lapho iminyaka neminyaka, cishe amakhanda ezinyamazane ama-elki angamashumi asishiyagalombili omhlambi. Bavumela abanye abafu behhovisi abavela eDenver baphumele lapho begqoke la mabhulukwe amabhulawuzi, nomlenze onezimvakathi. Labo bazingeli. Mm! Nampa beqhamuka lapho, isigejane, ngama-jiphi nezinto ezinjalo, babuyela endaweni yethu lapho.

⁸⁵ Futhi ngangijaha lezi zinyamazane ama-elki zinqamula entabeni ngisemva kwazo, cishe ikhilomitha nohhafu noma amathathu, futhi zazidla ngalapho. Ufanele uzigcine zinciphile,

izinkunzi ezinkulu ezindala nezinto; uma ungakwenzi, wephula umhlambi wakho. Zifana nje nokukhulisa izinkomo noma yini okunye. Impilo yasendle ifanele ifane nathi. Akusikho okuhlosiwe. Uma ufuna ukudubula okuhlosiwe banayo indawo yokudubula ngaphandle lapha ukuzidubulela kuyo. Kunjalo. Kuyihlazo ukusilaha izinto kanjalo. Kuyisono, kungukungamesabi uNkulunkulu!

⁸⁶ Futhi ngabala izinhlamvu eziyikhulu namashumi amabili nantathu ziphuma kumshini-gani, njengoku, yidubula emahlombe azo. Futhi ngokusa okulandelayo, uMfowethu Banks Wood lapha kanye nami, sakhuphukela entabeni, ngabala imibhede enegazi eyishumi nesishiyagalolunye. Babengazi lutho ngokuzingela; ungasidubula isilwane esikhulu kanjalo, ungahle usishaye okujule ngokwenele ukuthi usibulale. Futhi bavele nje bakhulule nje, “bhaa, bhaa, bhaa,” badubula esinye beseke kuba ngesinye. Ngani, zizofa. Futhi yini le... Emva kokuba ukushisa sekungene ngaphakathi kuzo, uma uzithola azilungile, zivele zibole khona lapho; nemithuthambi, amakoyote nezinto, ziyazidla. Imibhede eyishumi nesishiyagalolunye egcwele igazi, izinkunzi ezinkulu, izinselo ezinkulu *kanjako* zizungezile, negazi litshaza liphuma ezinyaweni zombili lapho ihlatshwe khona kanjalo yilezo zibhamu. Bebengafanele bavumele umgulukudu onjalo uphathe isibhamu esandleni sawo. Kunjalo. Akanamuzwa wokuphatha isibhamu. O, kungokukhulu kakhulu, kuyisono ukwenza kanjalo.

⁸⁷ Lokho kubi kabi, kodwa lelo yiMelikana. ICanada, nina bantu abayigugu abavela eCanada! Uma iMelika ilokhu iqhubeka, iCanada izoba phansi nje njengeMelika, emva kwesikhashana. Sondela eminceleni yeCanada noma kuphi, futhi unaleso simo saseMelika. Le Melika iyisifebe sezizwe. Yilokho kanye eyikho, futhi izoba yimbi kakhulu kuneyake yaba yikho manje. Iza ekupheleni kwayo! IBhayibheli likhuluma ngokubhubha kwayo, lisho ukuthi izoba kanjani. IMelika: iphansi kakhulu, ibolile, ingcolile, ayilungile. Kunjalo impela. Ibeyisizwe esikhulu. Ibithwele umlayezo weVangeli. Yini eyenza ibe ngendlela eyiyo na? Ngoba yenqabe uMlayezo weVangeli, futhi yala amaQiniso. Yimbi kakhulu. Inakho kuza, ungakhathazeki. Ngikubonile embonweni njengo ISHO KANJE INKOSI! KuYeza. Izosikhokhela isono sayo.

⁸⁸ Emuva ngesikhathi iMelika yayiyiMelika, yayiyisizwe esikhulu. Esikhulu kunazo zonke umhlaba owake wasazi kusukela ku-Israyeli, kwakuyiMelika, kodwa impela seyizingcolisile yona uqobo manje. Iwalile uMlayezo. Ayithathanga lutho kodwa nje... Manje seyizitholele... Ungabona lapho ikhona manje. Wonke umuntu uyakwazi lokho, okhethweni lokugcina luyakhombisa ukuthi ime kuphi ngokukamoya. E-hhe. Ayazi.

⁸⁹ Manje, la malunga ahlezi phezu kwesihlalo sobukhosi nomqhele walo. Manje, ivesi 5, sizoqala:

Nasesihlalweni sobukhosi kwaphuma imibani... imidumo... amazwi: futhi kwakukhona izibani zomlilo eziyisikhombisa zavutha phambi kwesihlalo sobukhosi, ezingoMoya abayisikhombisa bakaNkulunkulu.

⁹⁰ O, ngiyakuthanda lokhu! Anikuthandi na? O, ngizizwela nje sengathi ijazi lami liyangenela, niyazi. Ngivele nje... ngesikhathi... O, ngiqonde ijazi likamoya, kusobala, niyazi. Kulungile.

⁹¹ “Ngaphandle kwesiHlalo sobukhosi.” Asikhulume ngalesi siHlalo sobukhosi manje imizuzu embalwa. Lesi kwakungesiso isiHlalo sobukhosi somusa. IsiHlalo sobukhosi somusa sesiphelile; awusekho umusa, asisenawo umusa. Siyokwenza kanjani... Siyoba kanjani isihlalo sokwehlulela yisihlalo sokwehlulela sikaKristu, isihlalo sokwehlulela, isiHlalo sokwehlulela esiMhlophe na? Ngabe uyoba khona umusa lapho-ke na? Lutho ngisho nesincane isiqeshana somusa esizonikezwa. EsiHlalweni sokwehlulelwa uyomemeza “umusa” uze ungabe usakwemeza nokumemeza, futhi ku, ungahle nje futhi uvele umemeze emoyeni ndawo ndawo, ngoba awusekho umusa.

⁹² *Manje* lusuku lomusa! Manje, asibuyele emuva eTestamenteni eLidala lapha kancanyana nje futhi sithole ukuthi umusa uyini. Siqhubeke siye emuva futhi sibone ukuthi kwenzekani kulesi siHlalo sobukhosi. Lesi siHlalo sobukhosi, kusobala, isihlalo so—sokwehlulela. Futhi makuthi... isizathu namuhla sokuthi kunomusa, yingenxa yokuthi isihlalo somusa sifafazwa ngokubuyisana. IGazi! Futhi inqobo nje uma iGazi lisesesihlalweni sokwehlulela khona-ke akusikho ukwehlulelwa, kungumusa, ngoba Okuthile kufile ukuvimba ukwehlulela. Uma nikubona, thanini “Amen.” [iBandla lithi, “Amen!”—Umhl.] Inqobo nje uma iGazi lisesesihlalweni somusa, kukhombisa ukuthi kukhona Okuthile okufile ukubamba ukwehlulela. Kodwa lapho iBandla selihlwathiwe, isihlalo somusa siba yisihlalo sokwehlulela!

⁹³ Ngaleya, niyazi, eTestamenteni eLisha lapha, futhi, “Nendawo engcwele.” Yilapho u—abasizi bejaji... endaweni engcwele, umehluleli esihlalweni endaweni engcwele. Manje, leso sihlalo sokwehlulela endaweni engcwele siba ngesigcwele umusi. Kwakuyini na? NjengeNtaba iSinayi, ukwehlulela! Umusa sewusukile e—esiHlalweni sobukhosi sikaNkulunkulu. UNkulunkulu uzokwehlulela umhlaba ngaphandle komusa. Bangaki okwaziyo lokho na?

⁹⁴ Yinye kuphela into Ayoyiqonda ngalolosuku, Kuyini na? IGazi. Yileyo kuphela into eyathobisa uNkulunkulu othukuthele.

⁹⁵ U-Adamu no-Eva benza isibhincio esihle nje njenganoma yiyiphi iMethodisti, iBaptisti, iPresbyterian, noma iPentecostal ebingasenza, sasivala ubunqunu babo. Kodwa uNkulunkulu wayekwazi ukubona ngale kwaso, ngakho-ke Wabulala okuthile futhi Wathatha izikhumba ezifile ze-izikhumba zesilwane esifile futhi wasimboza. Igazi kwabiza ukuthi lithathe indawo yalo. Yilokho okwamisa ulaka lwaKhe, Wabona igazi wase ehlehla kukho, ngoba okuthile kwase kuchithe impilo yakho. O Nkulunkulu!

⁹⁶ Kucabange! Into kuphela engajikisa uNkulunkulu yiGazi. Futhi kuneGazi elilodwa kuphela Ayosuka kulo, futhi lelo eleNdodana yaKhe uQobo. Lapho Ebona iGazi leNdodana yaKhe uQobo, Uzohlehlela emuva. Ngoba yilesi siphosi esi... uNkulunkulu unikeze iNdodana yaKhe, ukuhlenga labo Abazi ngaphambili, futhi kuyambuyisa uNkulunkulu ekwehluleni kwaKhe. Kodwa uma leloGazi lisuswa, nakho konke lokho okwaziwa ngaphambili kubizelwe eMzimba oyigugu, iBandla laKhe selilungiselelwe futhi lahlwithwa, khona-ke ulaka lukaNkulunkulu lukubantu.

⁹⁷ O, mfowethu, awufuni neze ukuma lapho! Ake ngime phambi komshini-gani, ake ngisikwe ngibe yizicucu, ake ngisahwe iyintshi ngeyintshi, akwenzeke noma yini (njengesifungo seKnights of Columbus), mabadwengule isisu sami sivuleke futhi bashise isibabule nayo yonke enye into engaphakathi kimi, nezingalo zami nemilenze inqunywe, noma kungaba yini, kodwa ungangivumeli neze ngime kuleso siHlalo sobukhosi esiMhlophe sokweHlulela phambi kukaNkulunkulu.

⁹⁸ O, mangithathe lesi sihlalo sobukhosi esincane *lapha* phambi kwesihlalo sikaKristu futhi ngamukele iGazi laKhe. Anginalutho ezandleni zami engiza nalo, Nkosi.

Awukho—awukho omunye umthombo
engiwaziyo,
Lutho ngaphandle kweGazi likaJesu; (Yilokho
kuphela engazi ngakho.)
Leli yilolonke ithemba nokuhlala kwami,
Lutho kodwa iGazi likaJesu.

⁹⁹ Akumangalisi u-Eddie Perronet...wala emaculweni akhe. Ngesikhathi wayengumKristu, umKristu wokuqina, babengafuni ukuthenga amaculo akhe. Ngelinye ilanga wathi, “Ngizobhala elilodwa, futhi langalimbe...ukuthi bazokwemukela.” (Futhi abantu babefuna into ethile yesimanje kakhulu emaculweni ezenkolo.) Ngelinye ilanga lapho uMoya oNgcwele wabamba, wayesedumela ipeni wase ebhala:

Bayede mandla eGama likaJesu!
Izingelosi maziwe zilale phansi;
Zilethe umqhele wobukhosi,
Futhi ziYethwese umqhele iNkosi yamakhosi;

Ngoba kuKristu, iDwala eliqinile, ngiyema;
Yonke eminye imihlabathi iyisihlabathi
esibishayo,
Yonke eminye imihlabathi iyisihlabathi
esibishayo.

¹⁰⁰ Noma ngabe ibandla, noma ngumngani, noma isitha, noma isizwe, noma izingcebo, noma ubumpofu, noma ngabe kühle, noma ngabe kuyini, yonke eminye imihlabathi iyisihlabathi esibishayo! Yiyona-nto kuphela, ekugcineni iyohamba. Kodwa:

. . . uKristu, leloDwala eliqinile, ngiyema;
Yonke eminye imihlabathi iyisihlabathi
esibishayo. (Kubeke engqondweni lokho.)

¹⁰¹ Qaphelani! Asiyeni ngale kuLevitikusi 16, futhi sifunde emuva, emuva le ngemuva kweBhayibheli manje, emithethweni yabaLevi, futhi sibone ngalapha kuLevitikusi—Levitikusi isahluko 16. Futhi siqale ngevesi 14 lesahluko 16. O, ngi—ngiyathanda ukuthatha isikhathi sami kulezi zinto, ngizikhiphe. ULevitikusi ishumi nane- . . . noma uLevitikusi 16:14.

Futhi athabathe kulo igazi lenkunzi, afafaze ngalo isihlalo somusa ngomunwe wakhe (Phezu kwesihlalo somusa! Bhekisisani, sizongena kulokhu emva kwesikhashana.) . . . ngasempumalanga; . . .

¹⁰² Ningalikhohlwa lelogama “Ngasempumalanga”! Uvelaphi uJesu na? Empumalanga, ngefu leNkazimulo. Liphuma kuphi i-l-a-n-g-a na? Empumalanga. Iyophuma kuphi i N-d-o-d-a-n-a na? Empumalanga. Sasihlezi kuphi isihlalo somusa na? Ukuya ngasempumalanga. Kungani nginenze nahlala ngalendlela nabheka ngasempumalanga na? Ngani na? Yi-altare lingasempumalanga. Sizokubona emva kwesikhashana, ukuthi kuhle kanjani, ngizokudweba. Ngicele abaningi ngangengingakwazi ukuthi baphathe amaphepha nokunye nokunye, ukuthola la mamephu ngemizuzu embalwa. Kulungile:

*. . . afafaze . . . ngasempumalanga; nangaphambi
kwesihlalo somusa afafaze . . . igazi kasikhombisa
ngomunwe wakhe.*

¹⁰³ O, akukuhle lokho na? “Kasikhombisa ngasempumalanga.” Kuyini na? ImiNyaka yeBandla eyisiKhombisa iyombozwa yiGazi. Haleluya! IGazi likaJesu Kristu lenele nje kuyo, izolo, namuhla, naphakade, nakuwo wonke unyaka, ukusindisa sonke isoni, ukuphulukisa wonke umuntu ogulayo, ukuletha zonke izimangaliso, sonke isibonakaliso sifezeke. “Kasikhombisa,” emuva le ngaleya eTestamenteni eLidala, iminyaka engamakhulu ayishumi nane namashumi ayisishiyagalolunye ngaphambi kokuthi uKristu afike. Kucabange nje! Uphawu, “kasikhombisa uyaku . . .”

Abesehlaba imbuzi . . . umnikelo wesono, ngenxa yabantu, alethe igazi layo nele . . . esihenqweni,

ukuzokwenza ngegazi layo njengalokho wenza ngegazi lenkunzi, . . . afafaze ngalo isihlalo somusa, nangaphambi kwesihlalo somusa:

Futhi enzele indawo engcwele ukubuyisana, ngenxa . . . uku . . . ngcola kwabantwana bakwa-Israelayeli, nangenxa yeziphambeko zabo ezonweni zabo zonke: futhi akwenzele njalo netende lokuhlangana, elihlezi nabo eliphakathi ko—kokungcola kwabo.

¹⁰⁴ Kwakuyini na? “Isihlalo somusa.” Bakuphi manje na? Futhi lapho ngaphakathi komphongolo kwakunani na? Umthetho. Nomthetho, ukweqa umyalo owodwa kwakungukufa ngaphandle komusa. Kodwa ngokuthi wawungaba nawo umusa, igazi lalifanele lihlale e-altare. Bafafaza isihlalo somusa. Futhi isihlalo somusa yi-altare lapho uguqa khona futhi ucele umusa. UNkulunkulu angavumi ukuthi sike sikususe emabandleni ethu, i-altare eliyifashini elidala lapho amadoda engaguqa khona futhi acele uNkulunkulu umusa. Nomusa ucebile, futhi ugeleza ngesihle eGazini leNkosi uJesu. Manje, kanti futhi, yilowo umusa. Yilesi isihlalo somusa.

¹⁰⁵ Kodwa niyaqaphela phakathi lapha, kwakungesiso isihlalo somusa, ngoba kwakune “mibani nomdumo namaphimbo.” Awukho umbani nokuduma emuseni. Lokho ukwehlulela.

¹⁰⁶ Asiphenye ku-Eksodusi, isahluko 19 sika-Eksodusi nevesi 16. U-Eksodusi, isahluko 19 sika-Eksodusi, futhi asiqale ngevesi 16:

Kwathi . . .

Lalelani ukuthi yini . . . ngesikhathi uNkulunkulu enyukela eNtabeni iSinayi:

Kwathi ngosuku lwesithathu sekusile, kwaba khona ukuduma . . . imibani, nefu elinzima phezu kwentaba, nezwi lecilongo elizwakala ngokwedlulele kakhulu; (Yini iphimbo lecilongo na? Yingelosi enkulu.) ukuthi bonke abantu . . . (Lalelani!) . . . bonke abantu . . . abasekamu bathuthumela.

¹⁰⁷ “Ukwehlulela!” Whewu! Babekade bemashele ngaphandle lapho noNkulunkulu wayebanikeze umusa ukuhamba ngawo, kodwa babelokhu befuna umthetho ngenkani. Bona . . . UNkulunkulu wayefuna babe yinhlanganisela yamahlelo; babefuna ukwenza ihlelo ngakho, into abangaphikisana ngayo, esikhundleni sokulandela nje uNkulunkulu futhi uphila ngaphansi komthetho waKhe, ngaphansi kwamandla aKhe. Umusa wawuhlinzeke umprofethi, umusa wawuhlinzeke ukubuyisana (iwundlu), umusa wawuhlinzeke zonke lezi zinto, kepha nokho babefuna ukwehlulelwa. Bebafuna okuthile ababengakwazi ukukwenza.

108 UNkulunkulu wathi, “Bahlanganise ndawonye, Ngizobazisa ukuthi kuyini. Ngizobakhombisa ukuthi kuyini.” Fundani! Lalelani! Nephimbo lecilongo laya ngokukhula ngokukhula laze lazamamazisa umhlaba. Niyabona ukuthi ukwehlulela kuyini. Angikufuni lokho. Nginike umusa!

109 [UMfowethu Fred uthi, “Mfowethu Branham?—Umhl.] Futhi . . . [Mfowethu Branham?”] Yebo? [“Bekuyimuphi lowo—lowo mBhalo wokugcina owufundile na?”] Lowo bekungu-Eksodusi, i—i—isahluko 19 nevesi 16, Mfowethu Fred. U-Eksodusi 19:16.

110 Manje, qaphelani ivesi 17:

UMose wayesebakhhipha abantu ekamu ukuba bahlangane . . . Nkulunkulu; (O, he! Ngifuna ukuhlangana naYe ngokuthula, hhayi kanjalo.) *futhi bema phasi kwentaba.* (Emuva le.)

111 Khumbulani, leyontaba yayinemigqa edwetshwe izungeze yona. Ngisho nenkomo ithinte leyontaba, yayifanele ife khona lapho, ingeke ize eBukhoni bukaNkulunkulu. Futhi uNkulunkulu . . . “NoMose waletha abantu.”

112 Manje, ivesi 18, ivesi elilandelayo:

Futhi yonke iNtaba yaseSinayi yayi . . . umusi, ngokuba iNkosi yehlela phezu kwayo ngomlilo: . . . (Ithunqa nje futhi ivutha njengesithando somlilo.)

113 Wehla Eyini na? Hhayi ngeNkazimulo yaKhe yeShekhina, kodwa olakeni lezahlulelo zaKhe.

. . . nomusi wayo wenyuka njengomusi wesithando somlilo, nentaba yonke yazamazama kakhulu. (Mfowethu, angifuni ukuba lapho!)

Kwathi izwi lecilongo lalilokhu lizwakwala, kakhulu kunakuqala, uMose wakhuluma, uNkulunkulu wamphendula ngezwi. (UMose wakhuluma; hhayi abantu, babevezelela babe yizicucu.)

Futhi i—futhi iNkosi yehlela phezu kwentaba yaseSinayi, phezulu esiqongweni sentaba: iNkosi yambiza uMose esiqongweni sentaba; uMose wakhuphuka-ke.

NeNkosi yayisithi kuMose, Yehla, futhi ubaxwayise abantu, funa bafohle ukuba babone iNkosi, kufe abaningi kubo.

114 [Akuqoshwanga eteyipini—Umhl.] Abantu bahlala ngemuva kwebandla futhi bahleke umuntu othile ekhuluma ngezilimi, noma esina eMoyeni; bahambile, bahlambalaza uMoya oNgwele, babekwe uphawu ingunaphakade! “Noma ngubani okhuluma izwi elimelene noMoya oNgwele angeke athethelelewe

kulelizwe, ngisho nasezweni elizayo.” UngaLigqolozeli! Hlala kude nalo noma kuphakathi kokuthi uLemukele!

115 Kuncono siwuyekele lowo mBhalo. Wufunde uqhubeke, konke okwawo, ubone ukuthi uNkulunkulu wathini. Nabantu bathi, “O, Mose, akukhulume wena. Ungasamvumeli uNkulunkulu akhulume futhi! Sifisa sengathi manje ngabe besingakucelanga lokhu.” Niyabo? “Akukhulume wena kithi, Mose. UNkulunkulu uma ekhuluma, sonke sizokufa.” Niyabo, uNkulunkulu wenza ukubuyisana.

116 Manje, “IPhimbo lesiHlalo sobukhosi.” Qaphelani esiHlalweni sobukhosi, “ngaphambi kwesiHlalo sobukhosi kwakunyezinkanyezi eziyisikhombisa,” iPhimbo lezinkanyezi. “Amaphimbo,” niyabo. Kwakunokuningi eSambulweni 4 lapha, noma 5, sithola ukuthi, “Futhi esiHlalweni sobukhosi kwaphuma imibani, imidumo, namaphimbo.” Akusilo iphimbo *elilodwa*; “amaphimbo,” ubuningi. Kwakuyini na? UNkulunkulu ekhuluma ebandleni, ezibonakalisa yena uQobo ngoMoya abayisikhombisa. Uma ogcotshe ngokweqiniso kaNkulunkulu ekhuluma, iPhimbo likaNkulunkulu! UkuLenqaba ukususa uthi lwesibani. Niyabo? “Amaphimbo,” iPhimbo lemiNyaka yeBandla eyisiKhombisa (ngalapha ekhoneni), amaphimbo ekhuluma ngomdumo nombani.

117 Kulezizinsuku banjalo, “Awu, asikholwa ukuthi sithi ‘isihogo’ epulpiti.” O, bakithi! Ubla onjalo! Mm! Sidinga amadoda kaNkulunkulu, amadoda angeke azibambe!

118 Manje, wonke umuntu angeke aban gumshumayeli, kodwa unephimbo. Futhi uma ungeke ukwazi ukushumayeza abantu intshumayelo...Uma ungumshumayeli, ubizelwe epulpiti ukushumayela. Uma ungesuye, usalokhu ungumshumayeli, kodwa *philela* abantu intshumayelo. Makuthi intshumayelo yakho *iphilwe*, futhi iPhimbo likaNkulunkulu elizolethe ihlazo kulabo abalenqabay. Bathi, “Akekho ongabeka umunwe empilweni yakhe owesilisa noma owesifazane. Banomoya omuhle, bayaphila...Bona...Uma kwake kwaba nendoda kaNkulunkulu, yileyo ndoda noma owesifazane.” Uyabo, phila izintshumayelo zakho. Ungazami ukubashumayeza uma ungabizwanga ukuba umshumayeli; nonke niyaxoveka, nakanjani, futhi nixovexoveke, futhi nizokwenza abantu abasangene, futhi ningeke nazi...Awu, uzo—uzokonakalisa nawe uqobo, futhi. Phila nje intshumayelo yakho!

119 Umshumayeli ubizelwe ukuthi ashumayele eyakhe, nokuthi ayiphile futhi. Uma ungeke ukwazi ukuYiphila, khona—ke yekela ukuYishumayela. Kodwa ufanele uphile izintshumayelo zakho.

120 Kulungile, nakhu kwakuna “amaphimbo.” O, sizidinga kanjani pho eJeffersonville izinkulungwane zamaphimbo aphilwayo, umdumo kaNkulunkulu uduma ngobumnandi nobungcwele, ubumsulwa, izimpilo ezingangcolisiwe,

uhambahamba emhlabeni namuhla, ungenasici. Yebo, mnumzane, amaKristu angempela, lokho ukuduma okumelene nesitha. Udeveli akanandaba ukuthi ungampompoloza kakhulu kangakanani; udeveli akanandaba ukuthi ungagxuma kangakanani noma ukuthi ungakwenza kangakanani *lokhu* noma umemeze. Kodwa okulimaza udeveli ukubona leyo engcwelisiwe, impilo engcwele enikelwe kuNkulunkulu; usho noma yini kuye, mbize nganoma yini, ngomoya omnandi njengoba nje kungaba njalo futhi aqhubekele phambili nje. O, he! Lokho kumlahlela kude, yilowo mdumo-ke onyakazisa udeveli.

¹²¹ Njengoba nje, “Awu,” uthi, “ukube ubengashumayela njengoBilly Graham noma u-Oral Roberts, noma othile, isikhulumi esikhulu esinomthelela, uzobe...” O, qhabo! Ngezinye izikhathi udeveli uyakuhleka nje lokho. Akakunaki nje nokukunaka lokho kunalutho. Uthola yonke isayensi yezenkolo—isayensi yezenkolo obufuna ukuyithola nakho konke ukuqeqeshwa kwasekolishi, nodeveli uvele nje ahlalele emuva futhi akuhleke. Kodwa lapho ebona lokho kuPhila!

¹²² Bukani labo bafundi ezansi lapho, lowo mntwana oluhlanya ngalelolanga enesithuthwane, bathi, “Phuma kuye, develi! Phuma kuye, develi! Phuma kuye, develi! Phuma kuye, develi!”

¹²³ Udeveli ehlezi lapho, wathi, “Manje, anizihlazi nje kahle impela na? Manje, niyabo ukuthi nenzani na? UJesu unitshelile, Unithumile, ukuthi nihambe ningikhiphe. Akukho namunye wenu ongakwenza.”

¹²⁴ Kodwa, mfowethu, ngenkathi beMbona eza, Oyedwa wafika ehamba ngokuthula. E-hhe. O, he! Wayengadingeki ukuthi asho lutho. Lowo develi wayesevele esaba nje ngaso lesosikhathi. Wayazi ukuthi wayefanele ahambe, kunjalo, ngoba nakho kuza ukuPhila; akusiyo nje intshumayelo kuphela, kodwa ukuPhila. Wathi, “Phuma kuye.” O, he! Lokho kwakwenza! Ngokuthula nje; Wayazi ukuthi Wayekhuluma ngani, Wayekwazi Ayekwenza.

¹²⁵ Manje, “amaPhimbo,” amaphimbo amacilongo ayisikhombisa, ayengamaphimbo ezinkanyezi eziyisikhombisa, izithunywa eziyisikhombisa. Kodwa manje bhekisisani lapha:

. . . *futhi* . . . *izibani eziyisikhombisa* . . . *phambi kwesihlalo sobukhosi, okungoMoya abayisikhombisa bakaNkulunkulu.*

¹²⁶ “Izibani eziyisikhombisa.” Asidwebe kancanyana lapha, isiHlalo sobukhosi, indawo engcwele, ibandla. Futhi khona *lapha* kwakunge (yokuqala, eyesibili, eyesithathu, eyesine, eyesihlanu, eyesithupha, eyesikhombisa) izinkanyezi eziyisikhombisa, izibani eziyisikhombisa, izithunywa eziyisikhombisa, oMoya abayisikhombisa; akuchazi khona empeleni ukuthi uNkulunkulu usemiMimoyeni eyisikhombisa,

kodwa “kungukubonakaliswa okukasikhombisa kukaMoya oNgwele ofanayo.”

¹²⁷ Uphi uMoya oNgwele na? Lapha esiHlalweni sobukhosi, ukhanya onyakeni webandla ngamunye. *Lonyaka* webandla ubonakalisa ukukhanya ngalendlela, amaphimbo kaNkulunkulu, uJesu Kristu onguye izolo, namuhla, naphakade. Niyabo, eziyisikhombisa, kwakuna “maphimbo.” “Nezibani eziyisikhombisa zivutha umlilo,” oMoya abayisikhombisa, “okungoMoya abayisikhombisa bakaNkulunkulu.”

¹²⁸ Khumbulani emaSontweni awathi awabe mabili edlule sifikile kukho, idayimane elikhulu na? Kodwa lisikwe ngezindlela eziningi ezehlukene ukubonakalisa umlilo nezibani ezivela kulo. Yileyo indlela, “uJesu Kristu isiqalo sokudaliweyo kukaNkulunkulu,” ISambulo 1. Kunjalo na? Khona-ke wadalwa nini uNkulunkulu na? Ungukuqala kokudaliweyo kukaNkulunkulu. Futhi uNkulunkulu uPhakade. Kunjalo na? Kodwa ngesikhathi edalwa uNkulunkulu... ngesikhathi usana olwalukhulelwe esibelethweni sikamama, intombi. Futhi lwaqala ukukhulisa lezi izakhi-mzimba ngaphakathi kwakhe ukuzala lolusana, lokho kwakungukuqala kokudaliweyo kukaNkulunkulu, “Ngokuba uNkulunkulu wenziwa inyama futhi wakha phakathi kwethu, futhi waba ngu-*Imanuweli*, ‘uNkulunkulu unathi,’ ukuqala kokudaliweyo kukaNkulunkulu.”

¹²⁹ Khona-ke kuleloGugu elikhulu elivela othulini...ngoba Wayenziwe ngothuli. Kunjalo na? Udla ukudla njengoba ngenza nami, Udla ukudla njengoba wenza nawe. Okungukuthi, uthuli lomzimba, Uba yikhalsiyamu, iphonthashi, iphetroliyamu, ukukhanya ikhozmikhi, kodwa kuYe kwakuhleli ukuKhanya okuPhakade. Akumangalisi izazi zathi eNkanyezini, “Sihole siye ekuKhanyeni kwakho okuphelele.”

¹³⁰ Babebonakalisa nje ukuKhanya kokuKhanya Okukodwa okuphelele. Futhi Nango lapho, ukuKhanya okuphelele kukaNkulunkulu, ukuqala kokudaliweyo kukaNkulunkulu. Manje, phakathi lapho kwakunguYe... .

¹³¹ Wakwazi kanjani ukuzibonakalisa Yena uqobo emuva ezinkanyezini zaKhe zasemhlabeni, emva kokuba izazi ziMbone eZulwini, futhi zaba omoya abakhonzayo lapha emhlabeni na? “Walinyazwa (iDayimane elikhulu, lanqunywa) ngenxa yeziphambeko zethu, yalinyazwa ngenxa yobubi bethu, ukuhlushwa kokuthula kwethu kuphezu kwaKhe, ngemivimbo yaKhe siphilisiwe thina.” KwaKwenzani na? Kubonakalisa!

¹³² Noma yimuphi umuntu ozisho ukuthi uyinceku kaNkulunkulu, ophika ukuphulukisa kukaNkulunkulu namandla aKhe, akatholi ukukhanya kwakhe kuleloDayimane, akatholi ukukhanya kwakhe kuleso siHlalo sobukhosi. Ngoba Ibonakalisa Yena onguye izolo, namuhla, naphakade phakathi

ngezinkanyezi eziyisikhombisa kanye nemiNyaka yeBandla eyisiKhombisa.

133 O, makabongwe uNkulunkulu! Ngiyacabanga kumlungele umshumayeli ukuthi adumise uNkulunkulu epulpiti, ngokunikeza ukubonga nokudumisa nokuhlonipha namandla. O, kuyiqiniso kanjani pho, ukuthi kuwuxhuxhumisa kanjani nje umphefumulo wami ngize ngizizwele sengathi ngingamemeza kakhulu, futhi ngigijime futhi ngigxume ngiye phezulu kakhulu kangangoba ngingagxuma, ngoba kukhona Okuthile ngaphakathi kimi okungishintshile kulokho ebengiyikho. Angisikho ebengifanele ngibe yikho, futhi akusikho engifuna ukuba yikho, kodwa ngiyazi ngishintshile kulokho ebengivame ukuba yikho. Kukhona okwenzekile, kukhona osekuthathe indawo!

134 Futhi ngime lapha futhi ngibone iZwi eliPhakade elabhakuzisa sonke isiphepho! Ngesikhathi bezama ukushisa amaBhayibheli nayo yonk'into, Abhakuzisa aqhubeka ngokufanayo nje, ngoba Lathi, "Amazulu nomhlaba kuzokwedlula, kodwa iZwi laMi aliyikudlula."

135 Phezulu lapha eduze neChicago manje, ne—neBhayibheli lilele epulpiti lebandla. Emuva le ngaphambi kweMpi yokuQala yoMhlaba, isithunywa senkolo sasinalo futhi umfo waphendulwa, futhi wayefuna ukunika isithunywa senkolo iBhayibheli lakhe, wathi, "Angeke ngikwazi ukukunika leli, ngalini kwa ngumama wami leli." Wathi, "Mina, uma ngifika ekhaya, ngizokuthumelela elilodwa."

136 Waqala ukubuyela emuva ewela ulwandle futhi umkhumbi wempi wasolwandle waseJalimane waqhumisa u—umkhumbi. Abazange bathole ucezu lwawo. Futhi emva kweminyaka emibili, ezansi le ogwini, babona ibhokisi lintanta. Abanye babo bacabanga ukuthi kungaba yinto eyayicwilile, khona-ke bakhapha ibhokisi base belivula, abafo ababili beza behamba lapho. Futhi phakathi lapho, into kuphela eyasinda kukho, kwakunalelo Bhayibheli ayelithumela emuva esithunyweni senkolo. Lilele phezu kwepulpiti lapha eduze neChicago namuhla, ebandleni leMethodisti. "Kuyokwedlula amaZulu nomhlaba, kodwa iZwi laMi aliyikwedlula."

137 Ngesikhathi sesikhukhula lapha, ngo 1937, leli bandla elidadlana, ngesikhathi iphansi lodaka nokunye nokunye okwakukulo, sasingakwazi ngisho ukuhamba phezu kwalo lapha nge—ngesikebhe esigwedlwayo. Izikhukhula zenyuka. Futhi, awu, ngalobo busuku ngesikhathi ngishumayele iVangeli futhi ngashiya iBhayibheli lami lilele livulekile epulpiti ngesikhathi ngibuyele ekhaya; ngibikezela ukuthi lezo zikhukhula zazizofika, ngathi, "Ngimbone elinganisa amafidi angamashumi amabili nambili phezu koMgwaqo uSpring ngezansi lapha."

138 UMfowethu omdala uJim Wiseheart nabo bangihleka. Uyakukhumbula lokho, Mfowethu George na? Ngathi... Wa-wathi, "O, Billy, ku '84 zazithi azibe ngamayintshi ayisithupha kuphela eMgwaqeni uSpring."

139 Ngathi, "Ngibone indoda yehla ivela ezibhakabhakeni, futhi yathatha uthi lokukala yalufaka eMgwaqeni uSpring, yathi amafidi angamashumi amabili nambili."

Wathi, "Uyaxhuxhuma nje."

Ngathi, "Angixhuxhumi! Ngu ISHO KANJE INKOSI!"

140 Babuze ukuthi kwakungamafidi amangaki phezulu koMgwaqo uSpring. Amafidi angamashumi amabili nambili e—iyintshini ngqo! Impela.

141 Futhi lelo Bhayibheli elidala lapho okwakushunyayelwe ngalo ngalobo busuku...Laqala ukuna, izikhukhula zibhobokela ngaphakathi nokunye nokunye, naleli bandla elidala...Izihlalo zaya ngqo phezulu ophahleni, iBhayibheli laya ngqo ophahleni, egeza konke lapha nawo onke lawo manzi ephakama. Ipulpiti lakhuphukela ngqo phezulu. Zehla ngqo phansi; futhi sonke isihlalo sahlala ngqo endaweni efanayo, neBhayibheli lalala khona ngqo endaweni efanayo, nawo onke lawo manzi, futhi lilokhu lisavulekile, esahlukweni esifanayo endaweni efanayo.

142 "Kodlula amazulu nomhlaba, kepha iZwi laMi alisoze ledlula."

143 Ukuthi leloBhayibheli lantanta kanjani kulawomanzi anosawoti iminyaka emibili ngaphandle kokusula ngisho amagama kuLo! IZwi likaNkulunkulu ayiqiniso. Amen.

144 Ngiyakhumbula emva kwalokho, uMfowethu omdala uJim Wiseheart wayeneliseke kakhulu ngalokho, ngaso sonke isikhathi uma eba nobuhlungu engalweni yakhe...Wayeba nokuthile okungalungile ngaye ngenkathi eseneminyaka ecishe ibe ngamashumi ayisikhombisa nanhlanu ubudala, waba nofehlane. Ubuhlungu babuya ngokunkenketha *lapha*, wayegijima athathe iBhayibheli, futhi uyalivula, ulibeka lapho, obunye ubuhlungu phansi *lapha*. Ngifika lapho ngelinye ilanga futhi wayebeke amaBhayibheli amaningi kakhulu phezu kwakhe ngangakwazi ukumbona uMfowethu Jim, wayezimboze ngamaBhayibheli! Wathi, "Isithembiso sikaNkulunkulu!" Yilokho.

145 "Kuyodlula amaZulu nomhlaba, kodwa iZwi laMi aliyikudlula."

146 Khumbulani umfo omdala wayevamise ukuza ngapha futhi angibone. Futhi akukho bantu bakubo lapha angicabangi. Futhi ngangivamise ukumsiza kancane, niyazi, lapho, ngoba wayesemdala futhi edinga imali futhi wayehla. Wathi... Ngelinye ilanga ngangisuka ngiya eCanada, ngajika, ngahamba

nje ngaphuma esangweni, futhi wathi, “Billy, ndodana yami, ngolunye lwalezi zinsuku uzobuya noMalume Jim omdala ngeke azihudule ehla enyuka ngalomgwaqo lapha futhi.” Leso kwaba isikhathi sokugcina. Ngesikhathi ngiseCanada, ngathola ithelegramu; wayeshonele ngaphandle lapho ezandleni zikaDadewethu Morgan. Waba nokuhlaselwa inhliziyo, futhi bamphuthumisa esibhedlela, bambheka wayesedlule emhlabeni.

147 Dadewethu Margie, ukhona lapha kulokhukusa na? Uvamise ukuza. Nonke niyazi. Olunye lodaba olukhulu lomdlavuza lapho ngaleya esiBhedlela seBaptisti wayefile iminyaka eyishumi nesikhombisa, eMedical Clinic ngaleya kumarekhodi, ngo “kufa ngomdlavuza,” eminyakeni eyishumi nesikhombisa eyedlule. Uhlala ku 412 Knobloch Avenue, ungunesi esibhedlela phandle lapha. O, umusa omangalisayo, umnandi kanjani lowo msindo!

148 UJim Tom Robertson, ummeli eLouisville, futhi sonke siyamazi uJim Tom. Yilokho okwamletha ukuthi akholwe kuloMlayezo, wakhuphukela enhla lapho. Futhi uyise ungomunye wezinhlalo zalabo basebenzi phezulu lapho esibhedlela. Wakhuphuka futhi wakuphenya, ukuthola ukuthi ngabe kwakuyiqiniso yini ukuthi wayefa ngumdlavuza, futhi wadelwa futhi wathunyelwa ekhaya, futhi bacabanga ngokwazi kwabo ukuthi wayesevele efile. Futhi uyise wakuphenya konke, futhi kuyiqiniso. NoJim Tom wathi, “Kungamanga; uhleli khona lapha manje, ngingakuyisa kuye.”

149 O, o, U—UnguNkulunkulu ophathekayo, Akanjalo na? Ngijabula kakhulu ukuthi Angabuka phezu kwamaphutha ethu, anijabuli na? Kusenza siMthande ngayoyonke inhliziyo yethu.

150 Izihlalo zobukhosi, imibani... Ini na? “Izibani eziyisikhombisa,” noma izibani, noma izinkanyezi eziyisikhombisa, ezibizwa ngo “Moya abayisikhombisa,” okusho ukubonak-... ukubonakaliswa okukasikhombisa kukaMoya oNgcwele kwemiNyaka yeBandla eyisiKhombisa ezihlalweni zomusa eziyisikhombisa zabantu. Naba lapha: izihlalo eziyisikhombisa zomusa, izihlalo eziyisikhombisa, amabandla ayisikhombisa, izinkanyezi eziyisikhombisa, ukubonakaliswa okukasikhombisa, oMoya abayisikhombisa, izibani eziyisikhombisa. O, he, uNkulunkulu uphelele kanjani! Wonke...

151 Kubekwa lapho ngezinombolo zeBhayibheli; izinombolo zeBhayibheli yinto ephelele kunazo zonke ekhona emhlabeni. Angeke ukwazi ukuthola iphutha elilodwa kusuka kuGenesis kuya eSambulweni, ezinombolweni zeBhayibheli. Hhayi enye ingxenye yezincwadi ezibhaliwe ukuthi awukwazi ukuthola iphutha ngaphambi kokufunda amavesi amathathu; kodwa hhayi eBi-...

152 Babelokhu bezama iminyaka engaphezu kwamakhulu amabili ukwengeza umusho owodwa eMkhulekweni weNkosi, noma basuse owodwa kuWo. Uphelele! Awukwazi ukwengeza okukodwa noma ususe okukodwa kuWo. Bebelokhu becabanga ukuthi bazokwenza umkhuleko ube ngconywa. Bayozama ukuhlunga *lokhu* kuWo, futhi bafake *lokhu* kuWo, noma bakhipe *lokhu* kuWo; akukho kahle nje. Niyabo, Liphelele! Konke okwezindlela zikaNkulunkulu kuphelele.

153 Khona-ke asiphelele, kodwa Wathi “Khona-ke yibani ngabaphelele njengalokhu noBaba wenu oseZulwini ephelele.” Singaba kanjani na? NgeGazi likaJesu Kristu eliyigugu, ukuzikhohlwa thina uqobo futhi siphile kuYe nje. Nakho laph’ukhona. LiYigugu kanjani pho!

154 Kulungile, ivesi 6 manje uma singena kulo. “Izibani eziyisikhombisa.”

*Nangaphambi kwesihlalo sobukhosi...
okunjengolwandle lwengilazi lufana nekristalu:
nangaphakathi kwesihlalo sobukhosi, nasekuzungezeni
isihlalo sobukhosi, kukhona izidalwa ezine zigcwele
amehlo ngaphambili nangasemuva. (O, he! Bukani
lokhu!)...izidalwa zigcwele amehlo—zigcwele
amehlo ngaphambili nangemu... (Manje, ake
nime)...ngaphambi kwesihlalo sobukhosi...
kukhona okunjengolwandle lwengilazi lufana
nekristalu: nangaphakathi nesihlalo sobukhosi,
kwakunezine...nasemaceleni...kwesihlalo
sobukhosi, kwakunezidalwa ezine zigcwele amehlo
ngaphambili nangemuva.*

155 Manje, u “Iwandle lwengilazi.” Nina enizo...Ngi...Lokhu akusiso kakhulu okophawu lapha, kodwa ngifuna ukucisha lokhu okomzuzu nje. Manje, manje sifuna ukutadisha lapha kancanyana nje. Ulwandle lwengilazi lifanekiselwe ethempelini elidala, ngokuba uMose wayalwa nguNkulunkulu ukuthi akhe ithempeli emhlabeni ngendlela aLibona ngayo emazulwini. Wonke umuntu uyakwazi lokho. Kulungile.

156 Futhi ake ngidwebe kancanyana lapha manje, ngithi, *nanku* umphongolo eTestamenteni eLidala, kulungile, into elandelayo, eyayibizwa ngendawo e “Ngcwele ngcwele.” Futhi indawo elandelayo lapha kwakuyi-altare, elalibizwa ngokuthi “yindawo engcwele.” Futhi khona phambi kwalapha kwakukhona “ulwandle lwethusi,” lubizwa kanjalo. Ngamanye amagama, kwakuyindawo lapho umhlatshelo...imihlatshelo yayigezwa khona—yayigezwa lapha ngaphambi kokuthi yemukelwe phezu kwe...e-altare lethusi, noma i-altare lethusi lapho umhlatshelo wawushiswa khona.

157 Manje, sifuna ukubhekisisa lokhu manje lapho i... lapho kwakukhona. Futhi, manje—manje, kulolulwandle

lwengilazi. . . lwalungaphambi kwesiHlalo sobukhosi nangaphambi kwendawo engcwele. Nje. . . Manje khumbulani, izinti zezibani eziyisikhombisa zegolide zazihleli *lapha* kanje, futhi ungena emcengezini. Niyabo? Manje, yilesa esibonakalisa ukukhanya kusuka endaweni engcwele kuphumele *lapha*. Manje, uma u. . . qhabo, anidingeki ukuthi nibhale lokhu phansi ngaphandle uma nifuna ukukwenza, kodwa lokho ku. . . Nginenye into lapha engiyidwebe mina uqobo, ebengifuna ukuyifinyelelisa kini. Kodwa manje, niyabo, *lokhu* kwakubizwa ngokuthi ulwandle lwethusi; kwakungekho kukhulu kangako, kwakubekwe cishe phezulu noma ngaphansi ngokwesikhundla ethempelini. Kwakubekwe cishe *kanje* lapha, kwakululwandle lwethusi, kwakungumcengezi owenziwe ngethusi lapho babegeza khona imihlatshelo. Ngaphambi kokuthi imihlatshelo ishiswe noma yemukelwe, yayidingeka igezwe.

¹⁵⁸ O, bekungeke yini lokho kwenza intshumayelo khona manje, Dokotela. O, he! Bekungeke yini lokho—bekungeke yini lokho. . . Kuvele kwangishaya nje, “ngizigeze.” Ngaphambi kokuthi noma yimuphi umhlatshelo wemukelwe kuNkulunkulu, ufanele ugezwe kuqala. Kanjani na? Hhayi ngokwamadlingozi, kodwa ugezwe ngeZwi. Manje, sesingabuyela emuva futhi sifike lapho lo rabi ongumJuda. . . ngesikhathi ngishumayela ngaleyontshumayelo yamanzi okwehlukana, ithole elibomvu, amanzi abagcina, ukuthi enziwa amanzi okwehlukana. Futhi ngaphambi nje kokuthi sike size kuNkulunkulu ngokukholwa kweqiniso, sifanele kuqala size ngamanzi okwehlukana. Yebo, mnumzane. Ufanele uze ngani na? IZwi!

¹⁵⁹ O, ake ngibone ukuthi ngingakwazi yini ukukhuluma ukuze nizo. . . ngamunye ezokuthola. Manje, gqokani ukucabanga kwenu kukamoya. Susani isigqoko sempu futhi nigqoke ukucabanga kwenu kukamoya manje, ngoba nakhu kuza okuthile. “Wawugezwa ngaphambi kokuthi wemukelwe e-altare,” ufanele ugezwe kuqala ngamanzi okwehlukana.

¹⁶⁰ Manje, phenyani nami masinyane kwabase-Efesu 5, bamba nje indawo yakho futhi ubuyele emuva, amakhasi ambalwa nje emuva, kwabase-Efesu isahluko 5 nevesi 26:

Ukuba alingcwelise futhi alihlambulule. . . (IBandla, akhuluma ngalo.)

¹⁶¹ Niyabo, manje, ake ngibuyele emuva kaphambidlana kunalokho. Buyelani emuva cishe ivesi lama 21, lapho nisabuka:

Thobelanani ngokwesaba uNkulunkulu.

¹⁶² “Zithobe.” Bandla, thobelani umelusi wenu. Melusi, thobela ibandla lakho. Uma kuvela abancane abahlangana bodwa ngokucwasa abanye, ungabi kunoma yiluphi uhlangothi, zithobe kulo lonke ibandla. Bandla, uma niqala iqembu, thobelani umelusi wenu ekwesabeni uNkulunkulu. Niyabo? O, mfowethu! Mm!

Abafazi, mabathobele umyeni wakho uqobo, kungathi kukuyo iNkosi, (Ngoba uyinkosi yakho.)

163 Bangaki okwaziyo lokho, nina besifazane na? Kunjalo impela. IBhayibheli lasho njalo ekuqaleni. Kuseyindlela efanayo.

Abafazi, mabathobele umyeni wakho uqobo, kungathi kukuyo iNkosi.

Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla: yena engumsindisi womzimba.

164 Injalo-ke nendoda. Nonke niyakwazi lokho, nina abantu abashadile nabadala, noma abantwana asebekhule ngokwenele ukwazi indlela yokuphila. Kulungile.

. . . kungathi kukuyo iNkosi.

Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla: yena engumsindisi womzimba.

Kepha njengokuba ibandla lithobela uKristu, kanjalo nabafazi abathobele amadoda ezintweni zonke.

Madoda, thandani omkenu, njengalokho noKristu ulithandile ibandla, wazinikela ngenxa yalo; (Ungagijimi phezu kwakhe! Uma wenza lokho, awukufanele ukuba ngumyeni. Kunjalo!)

Ukuze a . . .

Lalelani, nakhu! Kutholeni manje:

Ukuze alingcwelise futhi alihlambulule ngesigezo samanzi nge . . . [Ibandla lithi, "iZwi!"—Umhl.] Mm!

165 Manje-ke, sonke isikhonzi esithola ukungena kuLokhu sifanele size ngeZwi. Kunabangingi kakhulu oza ngenye indlela. Ngiyakholelwa ezindabeni ezincane nezinto, lokho kumayelana no "mama owashona iminyaka emide eyedlula futhi ukulindele eZulwini," lokho kwenza kahle *ngemuva* kokuthi iZwi selisetshenziswe. Abantu abangingi beza e-altare ngoba bafuna ukuhlangana nomama babo eZulwini. Lokho kulungile, ufanele ukwenze lokho, kodwa leso akusiso isizathu sokuthi usizela e-altare. Uza e-altare uvuma izono zakho ngoba uKristu wafa esikhundleni sakho, ngeZwi!

166 Khona-ke, noma yiyiphi imihlatshelo engezi ngokweZwi ayimukeleki khona-ke. Kunjalo na? (O, mfowethu, ngiyakuzonda ukusho lokhu. O, ngiyakuzonda ukukusho. Ngixolele ngokukusho.) Yilesosizathu iZenzo 19 zimile eBhayibhelini, "Namemukela yini uMoya oNgcwele selokhu nakholwa na?"

Bathi, "Thina . . . asazi ukuthi kukhona . . ."

Wathi, “Khona-ke, nabhaphathizelwa kukuphi khona-ke na? Aningenanga ngani Lapha na?”

167 Beza ngenye indlela ngaphandle kweZwi! Bathi, “O, sedlule ngefomula, sabhaphathizwa . . . uJohane.”

Wathi, “Lokho ngeke kusebenze. UJohane wabhaphathizela kuphela ekuphendukeni, hhayi ekuthethelelweni kwezono.”

168 Futhi ngesikhathi bekuzwa Lokhu, baphinde babhaphathizwa kabusha. Ngani na? NgeZwi! “Nigezwe ngamanzi eZwi.” IZwi lathi, “IGama likaJesu Kristu!” Noma yini ebethela ngezikipili noma yini kuLokho kungamanga!

169 Manje, mfowethu oyigugu, ngiyazi ukuthi lena yiteyipu futhi. Manje, ningaxhuxhumi. Ake ngisho lokhu ngothando lobuNkulunkulu, ihora selisondele lapho ngingeke ngisakwazi ukuzibamba ngithule kulezi zinto, sekusondele kakhulu ekuFikeni. Niyabo? “Ubuziqu-zintathu obukadeveli!” Ngisho lokho ngo ISHO KANJE INKOSI! Bukani ukuthi kwavelaphi. Kwavela eMkhandlweni waseNayisiya lapho ibandla leKatolika liba sekubuseni. Igama elithi “ziqu-zintathu” alishiwo ngisho nokushiwo kuyo yonke iNcwadi yeBhayibheli. Futhi khona-ke mayelana noNkulunkulu *abathathu*, lokho kuvela esihogweni. KunoNkulunkulu oyedwa. Kunjalo impela.

170 Manje, khona-ke uthi, “Uyakholwa yini ukuthi bonke labo bantu aba—abakholelwa kuziqu-zintathu basesihogweni na?” Qhabo, mnumzane. Ngikholwa ukuthi bangamaKristu. Kodwa ihora liyasondele, mfowethu, lapho beqotho ephutheni.

171 Noma yimuphi umuntu, noma kuphi, noma ngasiphi isikhathi, ofuna ukukhuluma ngendaba, woza kimi; noma yimuphi umfundisi, umbhishobhi, umbhishobhi omkhulu, noma ungaba yini. Futhi lokhu kuyateyishwa, kuzoya emhlabeni jikelele. Ngicela ngothando lobuzalwane, nganoma yimuphi umuntu ongizwayo kuleteyipu emhlabeni wonke, ozoza kimi futhi angikhombise indikimba eyodwa yomBhalo noma indima eyodwa kunoma yimuphi umlando (lowo ongumlando oyiqiniso) lapho kukhona noma yimuphi umuntu owake wabhaphathizwa egameni lika “Yise, iNdodana, noMoya oNgcwele” baze bahlela ibandla eliKatolika, ngizoyiphendula imfundiso yami. Wonke umuntu wabhaphathizwa eGameni likaJesu Kristu! Futhi bazalwane bami abayigugu, amehlo enu aphuphuthekisiwe kulezo zinto. Khulekani kuNkulunkulu ukuthi aninikeze ukuKhanya!

172 Manje, uma unomBhalo ukukwesekela, ngizobe ngifuna wena noma ngilalele ucingo lwakho. Wena u . . . wena . . . Ngaleya kwaleteyipu, uhamba ngamabomu ekungazini kukamoya uma ungangiphonseli inselele kulokho. Uma ufuna ukwazi ukuthi yini ukuKhanya nokuthi yini ubumnyama, asibuze uNkulunkulu. Khumbulani, ngithi ISHO KANJE INKOSI! Uma ungikholwa ukuthi ngiyinceku yaKhe . . . Futhi uma

lokho bekungesikho ngokweZwi, kuzoba yiphutha. Khona-ke uma kungesikho ngokweZwi, kuyisibophezelo sakho ukuthi ungiqondise, e-hhe, ubone ukuthi kwenzekani. E-hhe. Yiphutha!

¹⁷³ Ngikholwa ukuthi izinkulungwane eziningi zabantu bakaziqu-zintathu abakholelwa koNkulunkulu abathathu usindisiwe, ngoba abazi namehluko. Sizofika kulokho kuqhubeke kwehle emlayezweni.

¹⁷⁴ Manje, nonke ningayimisi iteyipu yenu futhi niphume endlini, nina bazalwane abakholelwa kuziqu-zintathu; lalelani Lokhu. Kodwa nje hlala uthule nje imizuzu embalwa. Uzikweleta wena uqobo. Ukukweleta ibandla lakho. Niyabo? Ningayekeli ukuthola amatheyipu, hlala naLo nje. Lihlola ngeZwi futhi ubone uma Linjalo. IBhayibheli lathi, “Hlola zonke izinto.”

¹⁷⁵ Ngiyazi ukuthi Alithandwa ngabantu, wayenjalo noJesu, wawunjalo noMlayezo, ngaso sonke isikhathi. Ningithandile ngesikhathi ngiza futhi ngaphulukisa abagulayo nabahluphekile phakathi kwenu, benicabanga ukuthi kwakukukhulu, izixuku ezinkulu futhi ngakha ibandla. Manje, uJesu wenza into efanayo kwaze kwathi ngelinye ilanga Wadingeka ehlele eQinisweni. Futhi ngesikhathi Enza, ngisho namashumi ayisikhombisa aMfulathela. Futhi Waphendukela kubo bonke, abayishumi nambili, futhi wathi, “Nithanda ukuhamba nani na?”

NoPetru washo lawo mazwi adumile, “Nkosi, singaya kubani, ngokuba amaZwi aKho kuphela aPhakade?”

¹⁷⁶ Futhi iZwi likaNkulunkulu kuphela liPhakade! Futhi ngitholele noma yikuphi lapho uNkulunkulu ake aba nanoma ngubani ukuba abhaphathizwe egameni lika “Yise, iNdodana, uMoya oNgcwele.”

¹⁷⁷ Hamba kuMathewu 28:19, “uYise, iNdodana noMoya oNgcwele,” lapho uMathewu athi khona, “Khona-ke hambani, futhi nifundise zonke izizwe, nibabhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele”? Futhi noma ngubani ocabanga ukuthi “uYise, iNdodana, uMoya oNgcwele” yigama, kubonakalisa ukuthi kukhona okungahambi kahle ngemfundo yabo. (Manje, ukuthi umfundi webanga lesihlanu asho lokho kubabhishobhi abalalele *Lokhu*.) UYise akusilo igama, iNdodana akusilo igama, noMoya oNgcwele akusilo igama. Yiziqu eziya eGameni (likaYise, iNdodana, uMoya oNgcwele), elingujesu Kristu.

¹⁷⁸ Khumbulani, lokho akusikho ngentukuthelo, lokho kushiwo ngothando nezinhlonipho zokwesaba uNkulunkulu, ngothando nokucabangela uMzimba ogcwele kaKristu kuya lapho ngimenywe khona abafowethu abakholelwa ebuziqwini-zintathu (nasemhlabeni wonke) ukuba ngize futhi ngishumayele ebandleni labo. Kodwa angibaluli neze uma ngiphakathi

kwenu. Ngifuna ukuba... Ngaphandle kokuthi ungicele wena uqobo, futhi ngizongena esifundeni somfundisi nawe futhi ngikhulume nawe ngakho. Kodwa ngaphambi kwebandla lakho, kuyobadunga. Yindawo yakho ukuthola iSambulo futhi uhambe usifundise umhlambi wakho, ungumelusi womhlambi. Ngikhuluma nabefundisi. Uma ungaqondi, woza, asihlale futhi sixoxisane ndawonye. IBhayibheli lathi, “Fakazela zonke izinto, futhi ubambelisise kulokho okuhle.”

¹⁷⁹ “Ulwandle lwengilazi,” lapho umhlatshelelo wawugezwa khona... Futhi siyagezwa... O, ningakukhohlwa lokho, siyabuya kukho emva kwesikhashana, “Sigezwa ngamanzi eZwi.” Khona-ke ufanele uzwe iZwi ngaphambi kokuthi ungene lapho, ngoba yinye kuphela indlela ongasondela ngayo kuNkulunkulu, leyo kungokukholwa. Kunjalo na? “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi,” ukugeza unembeza wethu. Hhayi ukuhlangana nendoda, hhayi ukuhlangana nobaba, hhayi ukuhlangana nomama, hhayi ukuhlangana nengane (konke lokho kuyiqiniso, sizokwenza lokho), kodwa into yokuqala esizofanele size ngayo yindledlana kaNkulunkulu yokusondela; sizogezwa uma sizwa iZwi likaNkulunkulu.

¹⁸⁰ Ngokukholwa siyahamba. *Umusa*, “yilokho uNkulunkulu akwenzele khona.” Kunjalo. Ukhohla nguNkulunkulu, ukholelwa kuNkulunkulu; futhi masinyane nje ungazisola, usuvele uxolelwe.

¹⁸¹ Njengoba bengikhuluma kumfowethu izolo, wathi ukuxoveka kancane ngakho, futhi ngathi, “Buka, mfowethu, uma bewusho okuthile okulimaze imizwa yomkakho, ngokushesha ubuzomzwela, uyazisola ukuthi ukwenzile, usuvele uphendukile enhliziyweni yakho. Kunjalo. Kodwa ufanele uhambe uyomtshela ngakho. Ufanele uhambe futhi uthi, ‘S’thandwa, ngi—ngiyaxolisa ukuthi ngisho lokho.’ Khona-ke sewuphenduke ngokuphelele.” Manje, yileyo ndlela okungayo ngoNkulunkulu.

¹⁸² Indoda engaya futhi ithi “Ngilimaze imizwa yakhe, akwenzi nayimuphi umehluko, ngizomtshela ukuthi ngiyaxolisa, kodwa empeleni angixolisi,” ungumzencisi. Niyabo? Kunjalo. Lokho angeke kwemukelwe nguNkulunkulu.

¹⁸³ Ufanele uzisolisise ngezono zakho. Khona-ke lapho wazi ukuthi uyazisola ngezono zakho, bese-ke kuba “Ukuphenduka, futhi ubhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zakho, futhi uzobe-ke sewumukela intethelelo, wemukela uMoya oNgcwele.” Niyabo, kalula nje, uNkulunkulu ukwenze kwabalula kakhulu.

¹⁸⁴ Lapha i... siyaqaphela lapha kulolu “lwandle lwengilazi,” lwafananiswa nekristalu. Manje, ulwandle lwengilazi lufanekisiwe, lwafanekiswa nolwandle lwethusi. Lolu ulwandle lwengilazi, eZulwini. UMose walubona njengolwandle

Iwengilazi futhi lwenziwa lokho okwakubizwa ngo “Iwandle lwethusi,” i-altare lethusi, umhlatshelo wethusi...i-altare lethusi, njalo.

¹⁸⁵ Niyazi ukuthi ithusi likhuluma ngani eBhayibhelini na? Ukwehlulela. Wenza inyoka yethusi. Isho ukuthini *inyoka* na? Umfanekiso *wenyoka* wawusho “isono esesivele sehlulelwe,” ensimini yase-Edeni, ngesikhathi ethi, “Isithende sakho siyakuchoboza ikhanda layo; ikhanda layo liyakuchoboza isithende.”

¹⁸⁶ Futhi *ithusi* limelele “ukwehlulela kukaNkulunkulu,” i-altare lethusi, lapho umhlatshelo wawushiswa khona; umcengezi wethusi, lapho wawugezwa khona ngamanzi eZwi. Niyabo? Mo- . . . u-Eliya, ezinsukwini zakhe, waphuma wabuka phezulu, wayesethi, “Isibhakabhaka sibukeka njengethusi.” (Ukwehlulela kukaNkulunkulu phezu kwesizwe esaliwe.) O, he! Ithusi, eliyithusi!

¹⁸⁷ Manje sesise “mcengezini.” Futhi niqaphelile ukuthi lo mcengezi wawungenalutho futhi wawubonakala ngale njengekristalu. Ngani na? Ibandla lase livele lihlengiwe!

¹⁸⁸ Manje, manje, siyaqaphela kamuvanyana, nokho, uma sekuza abangwele beNhlupheko, siyithola futhi seyigcwele umlilo. Benazi yini. . . Beningathanda ukufunda lokho na? Asiyeni ngale eSambulweni manje, isahluko 15, ivesi 2, futhi sifunda lapho sibona khona lo mlilo oyithusi futhi. Kulungile:

Ngase ngibona enye ingelosi. . . Ngase ngibona esinye isibonakaliso ezulwini, (Kunjalo.) esikhulu nesimangalisayo, izingelosi eziyisikhombisa zine. . . zihlupho eziyisikhombisa zokugcina; ngokuba kwapheleliswa ngazo ulaka lukaNkulunkulu.

Manje u “laka” lukaNkulunkulu. Bhekisisani:

Ngabona kungathi ulwandle lwengilazi luxubene nomlilo: (Manje, bhekisisani.) nalabo abavela ekunqobeni isidalwa, nomfanekiso waso, nophawu lwaso, nesibalo segama laso, sama ngaselwandle lwengilazi, bene. . . amahabhu kaNkulunkulu.

Futhi bacula igama likaMose inceku kaNkulunkulu, . . .

¹⁸⁹ O, niyakubona na? “Isikhathi seNhlupheko.” O! Ngabe nijahile na? [Ibandla liyaphendula, “Qhabo!”—Umhl.] Kulungile, lalalani, asiqaphele okuthile lapha.

¹⁹⁰ Siza kanjani na? Sifanele size (leliBandla labeZizwe) eZwini, ulwandle lwengilazi, amanzi, amanzi eZwi (Kunjalo na?), baqonde iZwi ngendlela elilotshwe ngayo. Bese-ke umhlatshelo uyemukelwa futhi ugcaliswa ngoMoya oNgcwele kusukela ngaphakathi, okhanya ngokuKhanya kwalowonyaka. Kusuka

kulokhu...Nakhu Kuphuma endaweni engcwele kungene *lapha*, kuphume enkanyezini kungene *lapha*. Niyakuthola na?

¹⁹¹ Qaphelani, manje, ekupheleni kwalonyaka, uJohane, ngesikhathi ebona ulwandle lwethusi lapho, lwa “lucace bha njengekristalu.” Kwakuyini na? IZwi lase lisusiwe emhlabeni, lahlwithwa neBandla, futhi lwa “lucace bha njengekristalu,” alisekho iGazi, unyaka weBandla sewuphelile.

¹⁹² Manje, eSambulweni 15, insali yeMbewu yowesifazane, okwakungabangcwele beNhlupheko abedlula eNhluphekweni, batholakala (Bukani!) beme kulolulwandle. Futhi lwagcwala umlilo, igazi, amalangabi abomvu akhotha ngaphambili, umlilo kaNkulunkulu. Babezuze ukunqoba phezu kwesilo (iRoma), phezu kwenombolo yaso, phezu kohlamvu lwegama lakhe, naphezu komfanekiso waso (iNhlanganisela yamaBandla), futhi wayephumile. Futhi ngokushumayela kukaMose no-Eliya, labo baprofethi ababili abazovela ku-Israyeli ukukhipha... leliqembu labantu, labo bangcwele beSikhathi seNhlupheko, emuva kuleso sikhathi abazongeniswa ngaso, kwaku... .

¹⁹³ Niyabo, iBandla selivele lihlwithiwe manje, kodwa khumbulani ukuthi uNkosikazi usesesiHlalweni sobukhosi. ISikhathi seNhlupheko...Sahlala emibusweni, ngaphandle, futhi saletha onke amakhosi abo nodumo lwabo nenkazimulo phakathi eMzini. Njengoba sehlela eSambulweni 22, nizokubona. Uma nibhala lokhu futhi nikubamba, uma sesifika kukho nizobona ukuthi sisho kuthini. Asinaso sikhathi ukuthi nje sibambe yonk'into encane futhi sigijimele emuva naphambili, kodwa sishaya izindawo eziphakeme zayo. Futhi khona-ke ngelinye ilanga, mhlawumbe, iNkosi ithanda, sizoba nesikhathi esiningi sokukhuluma ngakho.

¹⁹⁴ Manje, laba bangcwele beSikhathi seNhlupheko abaqhamukayo, babedlule ezinhluphweni enkulu. (IBandla ngeke ledlule eNhluphweni! Niyabo ukuthi sebevele baseNkazimulweni na?) Futhi naba abangcwele beNhlupheko, abangcwelisiwe ababene...ngokuthi kungelami nephutha lakho ukuthi abazange balizwe nhlobo iZwi. Ukube baLizwa futhi baLenqaba, baqhubekele esihogweni; baphonselwa ebumnyameni obungaphandle ngoba benqaba iZwi. Kodwa uma babengakaze baLizwe, uNkulunkulu unobulungiswa, iSikhathi seNhlupheko siza kubo.

¹⁹⁵ Manje, qaphelani umzuzu nje. Abangcwele abagezwe ngeZwi elifanayo, ngoba yi-altare elifanayo, ulwandle lwengilazi olufanayo neZwi elifanayo. ISambulo 2:5, iSambulo 15: (njalo) :2 kuya kwi :5. Qaphelani, umzuzu nje. Manje, asikaze siyise iZwi kubo, yingalesosizathu baba—baba kanjalo. Asikaze siyise iZwi kubo, sizobekwa icala. Ngakho-ke ngeke sikwazi ukubamba bonke abantu; iBandla ngeke (kulonyaka) elineQiniso. Ngoba bazokwedlula eNhluphekweni, abasibo

abaNgcwele abafa emuva ngaleya kuleyominyaka yebandla, ngoba wathi “Baphuma eNhluphekweni enkulu,” neNhlupheko enkulu isesesikhathini esizayo, emva kokuba iBandla seliya eKhaya.

¹⁹⁶ O, nakho laph’ukhona! O, ngiyakuthanda! Lalelani! Asiqhubeke phambidlana, ngifuna ukubona ukuthi hloboluni lweZwi ababelizwile. Manje, asiqale futhi evesini 2 lesahluko 15.

Ngabona kungathi kwakululwandle lwengilazi luxubene nomlilo: nabavela ekunqobeni isidalwa, . . . emfanekisweni waso, . . . phezu kophawu kwaso, . . . isibalo segama laso, bemi olwandle lwengilazi, bene . . . amahabhu kaNkulunkulu.

¹⁹⁷ Manje, niyabo, babengakaze bangene ngaphakathi, kodwa babelizwile iZwi. Babelizwile iZwi. Manje, lalelani, nibone ukuthi hlobo luni lweMfundiso abaluzwa, nibone uma luqhathaniseka neBandla manje.

Bacula igama likaMose inceku kaNkulunkulu, (Lokho, kusemva kokuba uMose esewelile.) negama leWundlu, bathi, Mikhulu futhi iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu Mninimandla onke; (Ngubani lelo Wundlu na?) Nkosi Nkulunkulu Mninimandla onke; zilungile ziqinisile izindlela zakho, wena-Nkosi yabangcwele.

¹⁹⁸ Niyabo ukuthi babeMqonda ukuthi wayeyini na? Hhayi umuntu wesithathu ebuthathwini, kodwa “iNkosi uNkulunkulu Mninimandla onke, iNkosi yabaNgcwele!” Lalelani! Nilungele na? Ivesi 4:

Ngubani ongayikwesaba, O Nkosi, (uhlamvu olukhulu N-k-o-s-i, Elohim) adumise . . . Ngubani osele ongayikwesaba, . . . futhi adumise igama lakho na? . . .

¹⁹⁹ Babegezwe ngamanzi afanayo enigezwe ngawo manje, nizwa iZwi, nokholo namandla kaJesu Kristu enguMninimandla onke. YiSambulo sonke ekuqaleni. Yonk’into isongeleke eSambulweni sokuthi Ungubani uJesu Kristu, “uNkulunkulu enziwe inyama phakathi kwethu!”

. . . Likhulu futhi liyamangalisa iGama lakho, . . .

Ngubani ongayikwesaba . . . adumise igama lakho na? wena . . . ungu . . . ngokuba wena wedwa ungcwele: ngokuba zonke izizwe ziyakuza zikhuleke phambili kwakho; ngokuba izehlulelo zakho zibonakalisiwe.

²⁰⁰ Ngamanye amagama: Siyabona ukuthi kusho ukuthini ukungaLimukeli, izehlulelo zaKho ziyabonakaliswa. Khona-ke nakhu simile, siyagezwa manje, sigezwe ngamanzi lapho sesedlule khona eSikhathini seNhlupheko. Sithathe isinqumo sethu senzela Wena futhi sikukholiwe Wena, futhi manje

sesime phezu kolwandle lwengilazi, futhi sihlonipha futhi sidumisa Wena ekubonakalisweni kukaMoya waKho oNgcwele. Namakhandlela Akho ayiqiniso nezehlulelo zaKho zilungile.

²⁰¹ O, he! Singahlala iviki kulokho. “Umbhaphathizo kaMoya oNgcwele,” asidwebe okuthile khona lapha manje, umzuzu nje, nginento ethile engifuna ukuyidweba. Manje, ake . . . kungani singakuthathi nje lokho khona lapho la sikhona.

²⁰² Manje, uma sizogaphela, nasi isithombe esikhulu. Manje, *lapha* yindawo eNgcwele ngcwele. Kulungile. *Nansi* indawo engcwele. Futhi *nansi* eyokuqala, ngaphambi kokufika lapho, wu—wulwandle.

²⁰³ Kulungile, manje qaphelani. Sisondele kanjani kuNkulunkulu na? “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu,” lokho kubonakaliswa kusuka endaweni eNgcwele ngcwele kungene esithunyweni sonyaka.

²⁰⁴ Kubuyela ngaphakathi, futhi lokho . . . Ethempelini likaSolomoni, kunikeza ukubonakalisa, lawo makhandlela ayebonakalisa ukukhanya kwawo kulowomcengezi wethusi. Ngakho-ke, *lapha*, ingelosi yonyaka webandla ibonakalisa kulawo manzi ukuthi lo Mfo ungaphakathi *lapha*, ebonakalisa umusa waKhe, amaZwi aKhe, ukwehlulela kwaKhe, iGama laKhe. Konke kubonakaliswa phakathi lapha lapho wehlukaniswa ngokuLikhola. Niyakuthola na?

²⁰⁵ Qaphelani ukuthi lokhu kuhle kanjani lapha, besikhuluma ngakho ngolunye usuku. Bhekisisani lapha, *lapha*, “Khona-ke njengoba sesilungisisiwe, silungisisiwe ngokukholwa.” Kulungile, *indawo yesibili*, ngemuva kokuba sesigeziwe, “sangcweliswa.” Futhi, *bese-ke*, “sigcwaliswa ngoMoya oNgcwele.” Ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele! Niyakubona na? Wawunjani uMlayezo waKhe na? Ukulungisiswa ngokuzwa; ukungcweliswa yilokho okwenzayo; futhi mayelana nalokho okwenzile ekubongeni lokho, uNkulunkulu wakunamathelisa ngoMoya oNgcwele.

²⁰⁶ Manje, wena, mfowethu oyiBaptisti, ngifuna ukukubuza okuthile. Uthi, “Yini enye Abrahama abengayenza ngaphandle kokuthi akholwe nguNkulunkulu na? Futhi uNkulunkulu wabalela kuye ukuthi ngukulunga.”

²⁰⁷ Yilokho kuphela abengakwenza, khona *lapha*, Wayemkholwa uNkulunkulu. Kodwa uNkulunkulu, ukwemukela inkolo yakhe, wamnikeza uphawu lokusoka futhi wamnamathelisa ngophawu, ukukhombisa ukuthi uNkulunkulu wayesekwe- . . . mukele ukukholwa kwakhe. Futhi uma usho ukukholwa kuNkulunkulu, futhi ungakaze ubekwe uphawu ngoMoya oNgcwele . . . Kwabase-Efesu 4:30, uma nifuna ukukubhala phansi, kwabase-Efesu 4:30, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa ngaye uphawu!” Futhi awukabekwa uphawu uze wemukele uMoya oNgcwele.

208 Luhlala isikhathi esingakanani na? Kuze kube yimvuselelo elandelayo na? “Kuze kube ukuhlengwa kwethu, lona kanye uSuku lokuHlengwa.” Ayikho indlela yokuqhela kuYe. Angeke uze ukwazi ukuqhela kuYe, ngoba ngeke Aze naye aqhele kuwe. Niyabo? “Ngokuba nibekwe uphawu kuze kube luSuku lokuHlengwa kwenu.” “Akukho lutho lwesikhathi esizayo, akukho lutho lwamanje, izingozi, indlala, ukoma, ukufa, noma lutho, okungasehlukanisa nothando lukaNkulunkulu olukuKristu.” UPawulu wathi, “Ngikholiseke ngokugcwele kulokho!” Nakho laph’ukhona! Nakho laph’ukhona, ubekwe uphawu kuze kube luSuku lwokuhlengwa kwakho.

209 Qaphelani, lokho kuzoveza iSonto lokugcina—lokugcina futhi. Nginaso yini isikhathi na? Nje ngi . . . Bhekisisani, bhekisisani lokhu, umoya . . . umoya, umphefumulo, nomzimba. Kulungile, niyabo: umzimba, umphefumulo, umoya.

210 Manje, ake ngikwesule lokho futhi nginilungiselele okuthile lapha. Manje, ngizodweba okuthile lapha, angilitholanga ithuba lokukudweba ngeSonto eledlule ngakho ngakudweba lapha qobo lwami kulesi siqeshana sephepha eliphuzi. Ngiyakufuna ukuze ningakwazi ukukubhala phansi futhi ningabona ukuthi ngiqonde ukuthini, manje, nina enimapensela enu. Manje, *lona* ngumzimba; futhi *lona* ngumphefumulo; *nalona* ngu (uhlamvu olukhulu M-o-y-a) Moya, uMoya oNgcwele. Kulungile. Manje, yilokho esakhiwe ngakho.

211 Uma niqaphela ngalapha, yindawo engcwele, indawo eNgcwele ngcwele; *lapha* yi-altare, indawo engcwele; futhi *lapha* ulwandle—ulwandle, yilapho la uzwa khona iZwi, “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi,” ukwehlukana, ulwandle lokwehlukana, ulwandle lokwehlukana. Manje, qaphelani lokhu. Manje, munye kuphela umnyango ongenela *lapha*, futhi lowo nguwe ofanele uze *lapha* kuqala. Kunjalo na?

212 Manje, ngifisa sengathi ngabe benginendawo, bengizobeka ngalapha, “i—izintombi.” Ngesikhathi i . . . I “Sidlo sakusihlwa soMshado,” omunye. Niyabo ukuthi lendoda yangena kanjani *lapha* eSidlweni sakusihlwa soMshado, futhi iyangena ngenye indlela na? *Lapha* kwakunguMnyango. UJesu wathi, “NginguMnyango.” Futhi lelitafula lomshado lalihlezi *lapha* nabantu bonke behlezi bezungezile, futhi nayi indoda eyodwa phezulu lapha eyayingayigqokile iNgubo yoMshado. Futhi lapho iNkosi isingena, Yathi, “Ufike kanjani lapha, mngani wami na? Uze wangena kanjani lapha na?” Kwakukhombisa ukuthi akangenanga ngalo Mnyango. Ungene ngewindi noma ungene ngasemuva, noma ngesivumokholo esithile noma ihlelo. Akangenanga ngoMnyango!

213 Ngoba emazweni asempumalanga asendulo basenento efanayo, umyeni ozoshadelwa, unikezela izimemo futhi anikeze wonke umuntu omeniwe ingubo.

214 O, inhliziyi yami ijikeleza ijikeleze kanjani uma ngikucabanga! “Akekho ongeza kiMi ngaphandle uma uBaba waMi emnikeza isimemo kuqala, futhi konke uBaba aNgiphe khona kuzoza kiMi.” Sabizwa kanjani na? Ngaphambi kokusekelwa kwezwe amagama ethu alotshwa eNcwadini yokuPhila yeWundlu, ukubona ukuKhanya, ukwemukela uMoya oNgcwele, ukuhamba kuYe. Amagama ethu (ngesikhathi iWundlu lihlathswa) afakwa eNcwadini ngesikhathi esifanayo lapho iGama leWundlu lafakwa lapho. IBhayibheli, sifika kukho emva kwesikhashana, lathi, “wakhohlisa bonke ababesemhlabeni amagama abo angalotshwanga eNcwadini yokuPhila yeWundlu kusukela ekusekelweni kwezwe.”

215 Qaphelani, khona-ke uma yena...umyeni qobo lwakhe, ngesikhathi eme ngasemnyango. Nomfo waletha isimemo lapho, wathi, “Nasi.”

216 “Ngiyabonga.” Wathatha isimemo, wasibeka phansi lapha, futhi wabe-ke esemembathisa ingubo ukuze babukeke ngokufana. Ngiyakuthanda lokho! Niyabo? Emandleni kaNkulunkulu, eBandleni likaNkulunkulu ophilayo, ocebile, ompofu, obophekile, okhululekile, omnyama, omhlophe, onsundu, ophuzi, bonke babukeka ngokufanayo ngoba bambathiswe ingubo ende ngaMandla afanayo kaMoya oNgcwele. Niyabo?

Manje, kwakubonakalisa ukuthi wayengangenanga ngoMnyango.

217 Manje, qaphelani lapha. O, uma umuntu ezame ukuya endaweni eNgcwele ngcwele (othize, uthisha othile weBhayibheli uyangitshela), uma othile eqale ukungena kulendawo eNgcwele ngcwele ngaphandle kokungena *lapha*, wafa. Amadodana ka-Aroni kwabiza umlilo ongajwayelekile ngelinye ilanga, umlilo othile wehlelo (kanti Kwakungesiwo umlilo wehlelo), futhi bafela emnyango. Kunjalo na? Noma amadodana ka-Eli kwakuyiwo, ngiyakholwa. Amadodana ka-Eli azingenisa, lapho kwakumelele amadodana ka-Aroni owayengumpri.

218 Manje, manje, kunendlela eyodwa yokungena emzimbeni. Ulawulwa kanjani lo mzimba na? Manje, bhekisisisani manje futhi nilungise amapensela enu. *Nali* isango ngakuloluhlangothi elingenela emzimbeni: elokuqala, elesibili, elesithathu, elesine, elesihlanu. Manje, senikudwebile lokho na? Manje, isango lokuqala ngalapha lingukuthi: ukubona, uhogela, ukuzwa, nokunambitha, nokuthinta noma uzwe ngokuthinta (noma yini ofuna kube yikho, akunandaba). Manje, yileyo imizwa osemzimbeni. Kunjalo na? Bangaki okwaziyo lokho na? Imizwa eyisithupha ilawula umzimba. Manje, sinomphefumulo emuva kokuba usudlule kulokhu. Imizwa ungaphandle, leyo yinqubo mgomo yangaphandle.

219 Manje, ngaphakathi *lapha* kuneyokuqala, eyesibili, eyesithathu, eyesine, eyesihlanu, izingxenye ezingahlukaniseki ezinhlanu emphefumulweni. Manje, nifuna ukuzibhala phansi na? Eyokuqala ngumcabango, umcabango. Eyesibili ngunembeza. Neyesithathu yinkumbulo. Neyesine ngumzindlo. Neyesihlanu uzwelo.

220 Manje, ngabe nikuthole konke na? Uma ningakakutholi, khona-ke ngaziseni manje. Niyibhale phansi yonke na? Ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa; umzimba, yilokho okuvulekele umzimba.

221 Umphefumulo ngumcabango, unembeza, inkumbulo, umzindlo, nozwelo, yimizwa noma izingxenye ezingahlukaniseki, njengemizwa yomphefumulo. Nomphefumulo uyimvelo yomoya ongaphakathi, ngoba umphefumulo kuphela nje uveza isimo sokungaphakathi kwakho. Kuthatha indawo yokungcweliswa, umphefumulo unjalo, uhlala esigabeni esifanayo lapho. Kulungile, manje, wonke... wonke umuntu ukubhalile konke lokho phansi na? Kulungile.

222 Manje, kule*lisango* kunelilodwa kuphela, isango elilodwa, elibizwa ngokuthi “ukuzithandela.” Ungumphathi walokho okungena lapho. Futhi kwenza ini na? Yini lokhu na? *Umzimba* ufanele ugezwe, umcengezi; ungewelisiwe, khona *lapha*; wagcwaliswa ngoMoya oNgcwele, *lapha*, futhi lokhu khona-ke kuba yisihlalo sokwehlulela sikaNkulunkulu futhi, lapho uNkulunkulu ehlala khona enhliziyweni yakho, futhi uma wenza okuthile okungalungile, uthi, “Oo, he, ngenze okungalungile.”

223 Abanye abantu bathi, “Akungilahli uku—ukuba nezinwele ezimfishane,” abesifazane. “Akungilahli ukupenda izinzapho noma ukuzipenda ubuso, noma ngabe kuyini. Akungilahli ukuya emidansweni. Akungilahli ukukhuluma amanga amancane amhlophe. Akungilahli ukuthi ngidlale umdlalo wamakhadi ibriji ephathini yami yamakhadi ibriji.” Niyazi kungani na? Awunalutho oluzolahlala. “Lokho akuwulimazi unembeza wami.” Awusenambemba ngisho ukwedlula ukuthi inyoka ibe nezinqule. Ngakho nje u... Awunaye unembeza, akunalutho lapho ukukulimaza. Ungowezwe nje!

224 Kodwa ngikuphonsela inselele ukuthi uvumele uJesu Kristu ukuthi angene *lapha* futhi uzame ukukwenza kanye! Mfowethu, uyozizwa ulahlwe kakhulu uyohlehla futhi unikine ikhanda lakho usuke kuleyonto nakanjani nje njengoba ngime *lapha*, ngoba Ungcwele. Lalelani, ngicaphuna umBhalo, “Uma uthanda lezo zinto ezingezwe, izinto zezwe, yingenxa yokuthi uthando lukaNkulunkulu alukho ngisho kuwe.”

225 Kwenzeka kanjani na? Ukuzithandela. Kungani ubize lokho ngo ‘kuzithandela,’ Mfowethu Branham na?” Ngoba kubeka owesilisa nowesifazane emuva futhi

njengo-Adamu no-Eva ensimini yase-Edeni. Kukuphi na? Imithi emibili! Ukuzithandela, *lona* ngukufa. *Lona* ngukuPhila, ukuzithandela. Ukuziphatha okubi... Umthetho wokuzikhethela! UNkulunkulu wabeka umuntu wokuqala, u-Adamu no-Eva, khona lapha emthethweni wokuzikhethela. Ubeka wena endaweni efanayo. Futhi indlela kuphela ongayilungisa ngayo lento phakathi *lapha* ukuzithandela kwakho uqobo. Haleluya! Ukuzithandela kwakho! Ufanele uvume ukwenza iNtando kaNkulunkulu. Ufanele ususe intando engeyakho ukuze uvumele iNtando kaNkulunkulu ingene, ngoba lona yiwona mgudu kuphela oholela enhliziyweni.

²²⁶ O, ungajoyina ibandla, nina maBaptisti namaPresbyterian. Nani maMethodisti nePilgrim Holiness ningeza ekungcwelisweni. Kodwa ufanele uvume ukwenza iNtando kaNkulunkulu, ukuzithandela, ukuvumela uMoya oNgcwele ukuthi angene *lapha*, ukuveza. “Lezi zibonakaliso ziyakubalandela abakholwayo. NgeGama lami bayakukhipha amademoni. Bayakukhuluma ngezilimi ezintsha. Bayakubeka izandla zabo kwabagulayo noma bapathe okubulalayo, nokunye nokunye. Lezi zibonakaliso ziyakubalandela abavumele ukuzithandela kwabo ukuthi kube yiNtando yaMi, nemisebenzi eNginyenzayo bayakuyenza nabo.” Ngiyethemba aniKugeji. Nanso intando yokwenza iNtando kaNkulunkulu. Niyabo ukuthi ngiqonde ukuthini na?

²²⁷ Bukani lapha, kukhuluma ngendawo engcwele, umcengezi. *Nazi* izibani, izinti zezibani (esokuqala, esesibili, esesithathu, esesine, esesihlanu, esesithupha, esesikhombisa), ngasinye sazo sinokukhanya. Zikuthola kuphi ukukhanya kwazo na? UkuKhanya kwazo kubonakaliswa kuphi, Kubonakalisa kuphi na? Akubonakalisi ngalapha ekhoneni ehlelweni elithile. Kubonakalisa emuva lapha eZwini! Ngamanzi okwehlukhanisa. Whewu!

²²⁸ “Ngokuphenduka nokuthethelelwa kwezono” (uLuka 24:49) “kumele kushunyayelwe eGamani laKhe kuzo zonke izizwe, kusukela eJerusalema.” Kwafundiswa kanjani ukuphenduka nokuthethelelwa kwezono eJerusalema na? Kude kangakanani na? Kufanele kuye emhlabeni wonke. “Phendukani,” kwasho uPetru, eZenzweni 2:38, “futhi nibhaphathizwe eGamani likaJesu Kristu kukho ukuthethelelwa kwezono zenu.” LowoMlayezo ufanele uye emhlabeni wonke, kuzobe-ke sekufika ukuphela. Bese-ke kubakhona ukuphela, emva kokuba loMlayezo sewuye emhlabeni wonke.

²²⁹ Kanjani, lezizinti zezibani lapha zikhombisa ukukhanya ngalapha ehlelweni elithile leMethodisti, iPresbyterian, noma ihlelo lePentecostal na? Awu, ngokuqinisekile nje akunjalo!

²³⁰ Kubonakalisa ukukhanya phakathi *lapha* njengo “NGIKHONA,” hhayi “Ngangikhona.” Hhayi abantu abathathu

noma abane abehlukene, kodwa nguNkulunkulu ehleli phakathi lapho ezibonakalisa Yena uqobo kulo ngalinye lalawo mabandla. Bukani emuva lapho futhi nibone ukuthi benzani (thina siza ngomlando), BabeMbonakalisa njengoba Wayenjalo, njengoba Enjalo, nanjengoba Eyohlala enjalo.

²³¹ “Lowo owayekhona...” Masinye nje uJohane lapho ethola ukuWubona kancane, wathi, “Lowo Owayekhona, Okhona, noZakuZa, uNkulunkulu uMnininimandla onke, indalo kaNkulunkulu, u-Alfa, u-Omega, isiQalo nesiPhetho.” Lokho ngukuKhanya kweqiniso kubonakaliswa. NiyaKubona na? Amen! Whewu!

²³² Ngemuva kwehora leshumi nambili, futhi ngi—ngine... Lalelani, asiphuthume nje ukuze nikwazi ukukukopisha phansi. Ngiyakuzonda nje ukunigcina isikhathi eside kakhulu, kodwa angazi ukuthi ngizophinde nginibone nini futhi. Niyabo? Futhi ngifuna nikuthole lokhu, bangani, lokhu ngukuPhila. Manje, bukani, angisho ngoba ngiyaKusho. Uma ngi—uma ngibonakalisa lolohlobo lwe...khona-ke ngi... a—aniyiqondi inhliziyi yami. Angizami ukubonakalisa ukuthi, “O, lokhu nje yi...Awuyilutho.” Angizami ukwenza lokho. Uma ungakakutholi ukuKhanya, ngizama ukukukhomba kuLona lapha. Hhayi lona lapha kulelipulpiti, Lowo lapho esiHlalweni sobukhosi. Futhi lesosiHlalo sobukhosi sifanele sibe senhliziyweni yakho, khona-ke nizobona into efanayo ngqo njengoba ibonakaliswa lapha.

²³³ Yini *lena* phezulu lapha na? Kubonakalisa *Lokhu*. Futhi *lokhu* yiLokhu, iZwi. Sigezwe ngamanzi eZwi, ngeZwi; sigeziwe (ngamanzi okwehlukana) ezintweni zezwe—zezwe, ngeZwi. IZwi lithi Unguye izolo naphakade. Akusho ukuthi, “Unguye onyakeni wamaPhentekoste, emuva kubafundi, wase-ke onyakeni olandelayo Washintsha.” Qhabo, Usenguye! Niyabo? Angeke uKwenze kusho lutho okunye. Singahlala nje kweyodwa yalezo zinto amahora, kodwa ngiyethemba ukuthi niyaKuthola manje. UNkulunkulu unibizile, nizokuthola. Yilokho engikukholwayo. Kulungile, mnumzane.

²³⁴ Manje, kuyini na? Ukulungisiswa, ukungcweliswa, umbhaphathizo kaMoya oNgcwele; umphefumulo, umzimba, umoya; konke kuyafana. Manje, isibani sibonakalisa iZwi. IZwi leqiniso libonakalisa ini na? Besingaba yini lesi sibani, uma besithola ukubonakaliswa kwaso kule Nkazimulo yeShekina na? Besingabonakalisa iNkazimulo yeShekina. Kunjalo na?

²³⁵ Uma ungene ekolishi, ukukhanya kwakho, uzobonakalisa ikolishi. Wangena ekolishini leMethodisti, uzobonakalisa ubuMethodisti. Uyabonakalisa! Uma ukuthole ekolishi lePentecostal, ubonakalisa ubuPentecostal. Kodwa uma uKuthole eNkazimulweni kaNkulunkulu, ngesihlahla esivuthayo...

236 Ngani, ngesikhathi uMose evela eBukhloneni baKhe, wadingeka amboze ngokuthile phezu kobuso bakhe, ngakho, abantu abakwazanga ngisho nokumbuka. Kunjalo na? Wayegwele amandla kaNkulunkulu.

237 UStefanu, indoda egcwele uMoya oNgcwele. Bezama ukumvimba, ngani, kwakunjengokuzama ukucima indlu ngosuku oluvunguza umoya, eshayo; ucishe umlilo kuyo... nendlu eshayo ngosuku oluvunguza umoya. O, ngesikhathi be-ngesikhathi beyicima, iba kabi kakhulu. Ngani, ubungek'uyimise. Ngokuqondile nje, ngesikhathi bembeka phambi kweNkantolo iSanhedrin, iBhayibheli lathi, "Wema lapho, ebukeka njengengelosi."

238 Manje, angicabangi ukuthi "ingelosi" kwakusho nje ukuthi wayeyisiDalwa esithile sime lapho; kodwa, ingelosi iyazi ncamashi lokho ekhuluma ngayo. Kanjalo noma yiyiphi ingelosi, isithunywa sonyaka weBandla, asidingeki ukuba sibuyele emuva futhi sibone ukuthi ikolishi licabangani. Uyazi ukuthi uNkulunkulu utheni eBhayibhelini laKhe, namandla abonakalisayo ukufakazela ukuthi Unguye izolo, namuhla, naphakade. Akesabi, ubatshela khona kanye nje lokho akwaziyo ukuthi kuyiQiniso. Futhi uNkulunkulu emi khona lapho eLasekela ngohlobo olufanayo lwezibonakaliso nezimanga, nangeZwi elifanayo. Leyo yingelosi!

239 UStefanu wema lapho, wathi, "Ngiyakwazi engikhuluma ngakho." Wathi, "Nina bontamo zilukhuni neningasokile enhliziyweni nasezindlebeni, nihlala njalo nimelana noMoya oNgcwele. Njengoba obaba benu benza, nani niyakwenza!" Wathi, "Yimuphi omunye wobaba benu ongazange ababulale abaprofethi bese-ke nibakhela amathuna na?"

240 Nina mahlelo, yimuphi kini ongakaze enze into efanayo na? Niyabo? Nakha izitezi ezinkulu ezinezindonga ezicakiweyo namamoshali nezinto lapha, bese-ke nikhuluma ngoNkulunkulu! Yini kanye eniMfake emoshali, yini kanye eniMfake ethuneni. Yiyo kanye nje into eyaMfaka ethuneni emuva lapho, kwakuyibandla elikhulu eliyisitezi esimhlophe, ihlelo, abaFarisi nabaSadusi abaMfaka phakathi lapho futhi base-ke bezama ukwakha isikhumbuzo kuLo.

241 Ake nginitshela ukuthi uKristu uyisiDalwa esiphilayo. Akasiyo into ethile eyafa, UngoKuthile o "kwavuka kwabafileyo futhi uphila ingunaphakade." O, mfowethu! Impela! Kwenza ini na? Kubonakalisa ini na? Kubonakalisa ukusuka *lapha*, bekungaba yini na? Bekuzo re-... Yini ukubonakalisa kweqiniso kwaKhe na? Khona-ke into yokuqala obekuzoyibonakalisa, bekuzoba yiGama laKhe. Kunjalo na? Bekuzobonakalisa iGama laKhe. Into elandelayo ibonakalisa, bekungaba ngamandla aKhe. Niyabona ukuthi ngiqonde ukuthini na? Bekuzobonakalisa yonk'into Ayiyo.

242 Khona-ke uma *lokhu* kubonakalisa lokhu kulonyaka *lapha*, yonk'into Ayeyiyo, khona-ke Usenguye! Whewu, udumo! Udumo! Kuyini na? Ukubonakalisa Yena njengoba Wayenjalo, njengoba Enjalo, njengoba Eyohlala enjalo, ngoba kuvela ngqo esiHlalweni sobukhosi sikaNkulunkulu; uJesu Kristu onguye izolo, namuhla, naphakade; uNkulunkulu ofanayo, aMandla afanayo, iNkazimulo efanayo, yonk'into efanayo. Unguye izolo, namuhla, naphakade. O, mfowethu!

243 Asiqhubekele phambidlana kancane. Manje, asithathe konke okwalelivesi 6 ngalapha, lesahluko se 4. Nginokuthile ukuphawula okubhalwe phansi lapha kulokho, futhi ngifuna ukusheshisa ngifike kukho uma ngingakwazi. Manje, o—okunye, emva kokushiya lesisahlu-... emva kokushiya lelivesi, kuvele nje kuzungeleze, kusho lokho ayekwenzile. Asibone ukuthi singakwazi yini ukufinyelela khona lapho.

... *ingilazi... ulwandle lwengilazi...* (Manje, siyazi ukuthi lokho kwakuyini.) *ngaphakathi kwesihlalo sobukhosi, ... iziDalwa ezine eziphilayo, izidalwa...*

244 Manje, manje, bangaki abanehumusho elibuyekeziwe leBhayibheli na? Ehumushweni lakho elubuyekeziwe, lithi “iziDalwa eziphilayo.” Awu, bengizibuza ukuthi kwenzeka kanjani ukuthi le King James lapha yathi ukuhlala... kwakungezine i “*zidalwa*”? Awu, ngizitholela isichazamazwi sesiGrek—Grek, ngase ngibuyela emuva kwisichazamazwi seBhayibheli futhi ngathola ukuthi kusho ukuthini lokho. Manje, nakhu okuyikho. Manje, qaphelisisani. Igama elihunyushwe lapha, manje kubhaleni phansi ukuze ningakwazi ukuba nilibuke, nani, ukuqiniseka. Niyabo, ngifuna nikubhale phansi engikushoyo, futhi... uma ungakwazi futhi ufuna. Kulungile, ihumusho elibuyekeziwe lithi, “iziDalwa eziphilayo,” kulo. Manje, bhekisisani:

Futhi... lapho... kwakunezidalwa ezine zigcwele amehlo ngaphambili nangemuva.

245 Futhi liyaqhubeka futhi lichaze i “*zidalwa*,” esizofika kuzo emzuzwini. Manje, *isidalwa* lapha simelelwe. Ngabe unakho okufundwayo emphethweni eBhayibhelini lakho, nge—nge*zidalwa na?* Uma unakho, yiya ngale kokufundwayo emphethweni. Nginyaqaphela ukuthi uDokotela Scofield lapha unakho kumakiwe kwelakhe. *Izidalwa* zisho, unakho ngalapha, ukuthi, “iziDalwa eziphilayo.” O, he! Manje, bhekisisani. Igama lesiGrek kuno, “Z, o-o ababili, m”... noma, “Z, o-o ababili, n” kungu, “Z, o-o ababili, n.” Manje, nge—ngesiGrek, sibizwa ngeZoon okusho ukuthi “isiDalwa.”

246 Manje, akunjalo... uma ufuna ukukufunda manje. Asinaso isikhathi. Bengizokufunda, kodwa angikakwenzi. Bhalani phansi iSambulo 11, 13, ne 17. Manje, nakho lapho *isidalwa* sikhona, izahluko eSambulweni 11, 13, ne 17, sibizwa

ngezidalwa ngendlela efanayo; kodwa *izidalwa* lapho, incazelo ithi “t-h-e-r-i-y-o-n-i,” theriyoni. Igama, igama lesiGriki *theriyoni*, okusho ukuthi “isilwane sasendle, esingafundisiwe.” *Theriyoni*, lokho kusho “isilwane sasendle, esingafundisiwe.”

²⁴⁷ Kodwa Zoon usho “isiDalwa,” niyabo, “IziDalwa ezine (Zoon) eziphilayo.” Hhayi *izidalwa* za “sendle,” *theriyoni*; kodwa, “Zoon, iziDalwa eziphilayo.”

²⁴⁸ Futhi *itheriyoni* e “sasendle, esingafundisiwe ezingumdlwembe.” Ngamanye amagama, uma uzobuka isahluko 11, “isidalwa saseRoma.” Isahluko 13, “i-United States.” Isahluko 17, “kokubili i-United States neRoma,” amabandla amahlelo ahangene nobuKatolika okuwenza angabi ngaphendukile, abangafundisiwe eVangelini. Whewu! Awafundisiwe!

²⁴⁹ “Akabusiwe uNkulunkulu, sivela ebandleni elikhulu leMethodisti, iBaptisti, iPresbyterian, ihlelo lePentecostal. Siyazi ukuthi yini esiyikhulumayo! Akekho oholayo... ozositshela!” Nakho laph’ukhona. Awufundisiwe! Awuphendukile! Awunathando lwemvelo! Abangenakuthuliswa! Abahlebi! Abangazithibi! Nabazonda abalungile! Benezimo zo . . .

²⁵⁰ [Akuqoshwanga eteyipini—Umhl.] . . . yedlula kulokho manje. Futhi ngingathanda ukudabula leyonto ibe yiziqucu njengamanje, kodwa ngi . . . khona-ke kuzofinyelela kuleteyipu, nakanjani. Kodwa asinaso isikhathi sokukwenza. Manje, niyaqonda. Bangaki oqondayo na? Thanini “Amen!” [Ibandla lithi, “Amen!”—Umhl.] Niyabo, laba ba . . .

²⁵¹ Yini *iZoon* (Z, o-o ababili, n)? IziDalwa eziphilayo. Kungahle kubizwe ngokuthi “Zoon,” Z, o-o ababili, n. Ungakusho kanjani ukuthi, “Zoon”? “Zoon,” bengingasho njalo.

²⁵² Futhi *theriyoni* ngu t-h-e-r-i-y-o-n-i, “theriyoni,” niyabo. Ngakho-ke lokho kusho “isilwane esingafundisiwe, sasendle, isilwane esinonya.” Yilokho lezo zidalwa . . . Wena thatha esakho . . . thola isichazamazwi sakho sesiGriki futhi ubuyela ngqo emuva futhi ubone ukuthi akusilona yini igama elifanayo. Buka phakathi lapho futhi ulibone. Thola incwadi yakho—yakho efundwayo yesiGriki, thola i-Emphatic Diaglott yakho. Manje, thola ukuthi lokho akusilo yini iqiniso, ukuthi iqiniso lelo, ukuthi lisho ukuthi “isidalwa esingafundisiwe,” eSambulweni 11, 13, ne—ne 17.

²⁵³ Futhi lapha eSambulweni 4, kusho “isiDalwa esiphilayo,” hhayi *isidalwa*; kodwa sibizwa ngokuthi “isidalwa” kodwa asiyo. Yinto efanayo kuHezekeli 1:8, 1 kuya ku :28, yikho. Mhlawumbe sizofika kukho emzuzwini.

Kulungile, “Esingafundisiwe, esingaphendukile, isilwane sasendle.” Esingafuyiwe!

254 Kodwa *lezi* yizi “Dalwa eziphilayo.” Ziyini na? Azisisizo iziNgelosi. Nginitshela ukuthini, asifunde eSambulweni 5, khona lapha ngaphesheya kwekhasi. ISambulo 5, nevesi 11:

Ngase ngibona, futhi... ngezwa izwi lezingelosi eziningi (“izingelosi,” ubuningi) zihaqe *isihlalo sobukhosi* (“Ne” isihlanganiso.) *nezidalwa na... malunga:...*

255 Niyabo, “na,” isihlanganiso. Niyabo? Zazingesizo iziNgelosi, futhi zazingesiwo amalunga, zaziyi “ziDalwa eziphilayo” esiHlalweni sobukhosi. O, anikuthandi yini lokhu na? IziDalwa eziphilayo! Azisisizo iziNgelosi, ngoba lokhu kuyakufakazela khona lapha, niyabo:

... Ngabona, futhi... ngezwa izwi lezingelosi eziningi zihaqe isihlalo sobukhosi nezidalwa namalunga:...

256 Manje kunezigaba ezintathu ezehlukene lapha. Ngiyethemba ukuthi nina nonke nilutholile loluhlelo lophansi lapha manje. Manje, ngifuna ukunikhombisa. Kunezigaba ezintathu ezehlukene zayo, izinhlobo ezintathu ezehlukene (Manje, bukani.) zizungeleze isihlalo sobukhosi.

257 *Nasi* isiHlalo sobukhosi. Manje, okokuqala kulesiSihlalo sobukhosi iziDalwa ezine eziphilayo. Ngaphandle kwalokho ngamalunga angamashumi amabili nane (*kanjalo* nje) ahlezi esihlalweni sobukhosi, phezu kwezihlalo zobukhosi zawo—zawo, izihlalo zobukhosi ezincane ngaphansi. Futhi kuzungeleza lokhu, yisixuku esikhulu seziNgelosi zizungeleze isiHlalo sobukhosi. Niyabo ukuthi ngisho ukuthini na? Zonke ngazinye zehlukile, esinye kwesinye. *Nazo* iziNgelosi; *nanka* amalunga; futhi *nazi* iziDalwa eziphilayo.

258 Asingakushiya lokho umzuzu nje. Ake sibambe lapho umzuzu, “iziDalwa eziphilayo.” Ziyini uma zingesizo iziNgelosi, azisiwo amadoda ahlangeniwe na? Ziyini na? Ningathanda ukwazi na? Nali ihumusho lami. Ngiyethemba ukuthi liqinisile; ngikholwa ukuthi linjalo. Zingabaqaphi bakaNkulunkulu besiHlalo saKhe sobukhosi. Manje, sizokwesula lokhu kancanyana nje. Manje, niyabo, azi—azisisizo iziNgelosi noma umuntu. Azisisizo izilwane zasendle. ZiyiziDalwa, “iziDalwa eziphilayo.”

259 Manje, *nasi* isiHlalo sobukhosi sikaNkulunkulu. Futhi *laba* abaqaphi baKhe. Asifunde okuncane kwalokho futhi sithole emizuzwini embalwa. Niyabo, bayiziNgelosi zikaNkulunkulu noma abaqaphi bakaNkulunkulu besiHlalo saKhe sobukhosi, futhi ba... Asithole... umzuzu nje—nje futhi, asibuyeke kuHezekeli. Ngi—nginayo lena ibhalwe lapha, futhi ngiyakuzonda nje ukuyedlula, ngiyazi ukuthi lokhu yi... [Akuqoshwanga eteyipini—Umhl.] Asibuyeke emuva kuHezekeli isahluko 1, futhi asiqale ngevesi 12 kuye kwele 17, umzuzu nje.

Futhi zahamba zonke ngokuqonda kobuso bazo:...

260 Manje, sizobuka emizuzwini embalwa... Futhi niyalikhumbula lelivesi 7 lapha, manje, bukani ukuthi zazibukeka kanjani ngalapha evesini le 7 lesahluko esifanayo seSambulo, “ezine.”

Nesidalwa sokuqala sasifana nengonyama, ... isidalwa sesibiili sasifana nethole, ... nesidalwa sesithathu sasinobuso... sine... bomuntu, nesidalwa sesine sasifana... izinkozi ezindizayo... isidalwa sesine... sifana nokhozi olundizayo.

261 Manje, ngesikhathi uHezekeli ebona iNkazimulo kaNkulunkulu, wabona into efanayo naleyo uJohane ayibona. Niyakhumbula ngeSonto eledlule ukuthi siyithole kanjani “iNkazimulo kaNkulunkulu,” futhi wayenesithombe lapho AyeSithathe nathi na? Niyakukhumbula lokho na? “iNkazimulo kaNkulunkulu,” into efanayo uHezekeli ayibona, into efanayo uJohane ayibona, Nansi namuhla. Yenza uJesu Kristu afane nangesikhathi sikaHezekeli, into efanayo yayilapha emhlabeni, uNkulunkulu ofanayo olapha kanye nathi namuhla; onguye izolo, namuhla, naphakade; Lowo Owayekhona, OKhona, NoZayo; umnyango wokungena emphefumulweni, umzimba, nomoya; ulwandle lwethusi (iZwi), uMngcwelisi womphefumulo wethu, noMgqwalisi ngoMoya oNgcwele. Into efanayo, niyabo, ngokufanayo nje!

262 Manje, bukani lokhu. Kulungile:

... nomoya... nomaphi lapho zaziya khona; ... manje... ukuhamba, zaziya khona; futhi aziphendukanga ekuhambeni kwazo.

263 Zazingakwazi ukuqalaza. Uma zihamba ngalendlela, sasihamba njengomuntu; sihamba ngalendlela, sasihamba njengokhozi; sihamba ngalendlela, sasihamba njengenkabi; ukuhamba ngalendlela, zazihamba njengengonyama. Zazingakwazi ukuhlelela emuva! Zazifanele ziye phambili nomaphi lapho ziya khona, ngasinye salezo zidalwa. Manje, kusho ukuthini ukuthi *isilo* eBhayibhelini na? Amandla. Kulungile, kusho “amandla.”

264 Manje:

Isimo sezidalwa eziphilayo, futhi sasinjengamalahlle omlilo avuthayo, futhi enjenge... kwe... njengezibani: ahambahamba phakathi kwezidalwa eziphilayo; umlilo wabengezela, nasemlilweni kwaphuma ukukhanya.

Lowo nguNkulunkulu. Emlilweni kwaphuma ukuKhanya; hhayi ukukhanya komhlaba nezulu, manje, ukuKhanya okuPhakade.

Izidalwa eziphilayo zagijima zabuya (Asibone)... izidalwa eziphilayo zagijima zabuya, futhi njengombani.

Ngisabuka izidalwa eziphilayo, bheka nanto isondo emhlabathini eceleni kwezidalwa eziphilayo, kuleso naleso sazo zozine.

Ukubonakala kwamasondo... ukwenziwa kwawo wawufana... umbala we... bherili: nezimo zawo omane zaziyintonye: ukubonakala kwawo nokwenziwa kwawo kwaku... kwakunjengokuba kukhona isondo phakathi kwesondo.

265 “Luyini uphawu lapha, Mfowethu Branham na? Luyini na?” Lusho ukuthi laba baqaphi—baqaphi babewumphongolo kaNkulunkulu... Bebasohambweni, bagingqika ngamasondo ngesikhathi uHezekeli ebabona; kodwa ngesikhathi uJohane ebabona, bese bevele besendaweni yabo efanele eZulwini. Umphongolo kaNkulunkulu wawusemhlabeni, ugingqika ngamasondo, lapho bewuthathe bawususa endaweni uya kwenye indawo, kwakusho ukuthi wawusohambweni, bawuthatha yonke indlela bedlula ehlane nendlela yonke uya ethempelini nokunye nokunye; kodwa manje sewemukelwe phezulu ngoba unyaka weBandla sewuphelile, futhi sewemukelwe eNkazimulweni. Niyabo? Umile manje, eZulwini, nazo zonke iziNgelosi nezinto ziwuzungelezile. Sizithola emva kwesikhashana zethula imiqhele yazo futhi ziwa ngobuso bazo futhi zinikeza udumo kuYe. Niyabo? Kwakungabaqaphi bakaNkulunkulu bethempeli, bomphongolo.

266 Manje, khumbulani abaqaphi bakaNkulunkulu bomphongolo, noma isihlalo somusa. Manje, khumbulani. Kwabangaki, uJohane wabona, ezingaki na? Ezine. Zingaki *yena* azi—zibona na? Wabona ezine, naye, iziDalwa ezine eziphilayo. Manje, bukani, bobabili babona umbono ofanayo.

267 Futhi isine yinombolo yasemhlabeni. Benikwazi lokho na? Mangaki owaziyo manje ngaphambi kokuthi singene kukho, *isine* yinombolo yasemhlabeni na? Impela! NjengamaHeberu amane... Eyasemhlab-... Yinombolo yasemhlabeni, yo “kukhululwa, ukukhululwa.” Manje, gcina lokho engqondweni yakho, “ukukhululwa,” ngoba ngizokushaya, umzuzu nje, kanzima impela. Niyabo, “Ukukhululwa!” Manje, kwakukhona abantwana abathathu bamaHeberu esithandweni somlilo, kodwa Owesine wafika, kwakungukukhululwa. ULazaru wayesethuneni izinsuku ezintathu, kodwa uma sekufika okwesine wakhululwa. *Isine* yinombolo kaNkulunkulu yo “kukhululwa,” khona-ke kwakhombisa ukuthi leziziDalwa kwakuyinto ethile emayelana nomhlaba.

268 Ngiyethemba anilambile kakhulu manje. Ngiyethemba ukulangazelela ukudla kwenu kukamoya kuphezulu kancane—kancane kunalokho kwemvelo manje. Niyabo? Kulungile.

269 Manje, qaphelani, “Zinamehlo” (kuHezekeli phakathi lapha) “ngaphambili nangemuva nangaphakathi.” Asikufunde

nje lokho. Bukani lapha, niyabo. Niyabo phakathi lapha, ngiyakholwa ukuthi zazikhuluma ngalapha, “izidalwa,” ubuso obune, obunjengokhozi, namaphiko, zigcwele amehlo ngaphandle, nangaphakathi. Bukani lapha:

*Nezidalwa ezine futhi yilesa naleso kuzo
sasinanamaphiko ayisithupha; . . .*

270 “Futhi zandiza,” nokunye nokunye, “futhi zazinamehlo ngaphandle, ngaphakathi, nangemuva.” Kwakhuluma ngokuhlakanipha kwazo. Zazikwazi okwakukhona, okukhona, nokuzokuza; ngoba zazikhona lapho ngqo esiHlalweni, zisondele kakhulu zize zingabi sibo ngisho nabantu. Abaqaphi bethempeli, noma, hhayi abaqaphi bethempeli (Abaqaphi bethempeli, izinkulungwane eziyikhulu namashumi amane nane.), kodwa lona ngumqaphi wesihlalo sobukhosi somusa, abaqaphi besiHlalo sobukhosi, isiHlalo sobukhosi, khona lapha eduze noNkulunkulu, “iziDalwa eziphilayo,” into elandelayo kuNkulunkulu, ime lapho. Ukuhlakanipha kwazo, ziyazi okwakukhona, okukhona, okwakuzokuza. Zazi “namehlo ngaphandle,” kukhombisa ezingakubona, okuzokuza; “amehlo ngaphakathi,” sasazi konke manje; kanye na “mehlo angasemuva,” ezazazi okwakukhona. Okwakukhona, okukhona, okuzokuza, okubonakalisiwe eminyakeni yebandla “Lowo Owayekhona, Lowo Okhona, noZakuZa; uJesu Kristu onguyena izolo, namuhla, naphakade.”

271 Zibambeni manje. Sizoshayela leyonto iyothi ngqu ebhodini elimnyama emizuzwini embalwa. Yibukeni. Manje, umzuzu nje.

272 Kwembula ukuhlakanipha kwazo, futhi kwakukhombisa ukuthi zazazi, zazi. Zazazi lonke ikusasa nesikhathi samanje nesehlule, nakho konke ngakho!

273 Futhi okwazo. . . Zazingakhathali. Azizange zikhathale. Zazingeke zibe lutho oluxhumene nomuntu, uyakhathala yena. Kodwa zona zazingakhathali, zazicula zithi “Ingcwele, ingcwele, ingcwele! Ingcwele, ingcwele, ingcwele! Ingcwele, ingcwele, ingcwele, iNkosi uNkulunkulu uMninimandla onke! Ingcwele, ingcwele, ingcwele!” usuku lonke nobusuku bonke kuwo wonke unyaka. “Ingcwele!”

274 Asibuyele emuva umzuzu nje. Asibuyele emuva, nginomBhalo engqondweni, u-Isaya 6, ngokushesha. Bukani! U-Isaya wabona into efanayo impela nje.

275 Wonke umbono weNkosi. . . Yilokho engikushoyo. Uma imibono esinayo namuhla ingesiyo ngempela imibono yeBhayibheli, khona-ke iyiphutha. Uma ibonisa, noma, noma yisiphi isambulo esikhombisa uNkulunkulu noma yini ngaphandle kwalokho Owayelokhu eyikho sonke isikhathi, yisambulo esiyiphutha. IBandla lonke lakhelwe kuso, uMathewu 17.

276 Asibone, u-Isaya, isahluko 6. Lomprofethi osemusha wayekade encike ezingalweni zenkosi ekahle, futhi yayimthengele zonke izinhlobo zezimpahla ezinhle. Futhi wayengumprofethi, futhi wayeqhubeka kahle lapho... Kodwa ngelinye ilanga inkosi yafa, ngakho wadingeka—wadingeka ukuba azishintshe yena uqobo. Ngakho wehlela ethempelini ukuyokhuleka. Ngoba waqala ukuphuma phakathi kwalapho indawo yenkosi yayikhona, ngalesosikhathi, ukuthola i... Inkosi elungile endala yayiyindoda elungile engewe. Kodwa waphuma futhi wabona ukuthi abantu babephila kanjani, ngakho wehlela ethempelini. Manje, lalalani.

Ngomnyaka wokufa kwenkosi u-Uziya ngabona futhi iNkosi ihlezi esihlalweni sobukhosi, esiphazulu futhi esiphakemeyo, futhi umsila wengubo yayo ugcwalisa ithempeli.

277 Udumo! Yini “umsila wengubo yaKhe”? Naso-ke lapho, “Izingelosi, iziDalwa,” umsilwa wengubo yaKhe obuMlandela. Lomsila wengubo yilokho okuza ngemuva, niyabo?

... umsila wengubo yakhe ugcwalisa ithempeli.

Futhi phezu kwakhe kwakumi amaserafi: futhi yilelo nalelo lawo lalinamaphiko ayisithupha; ngamabili lamboza ubuso balo, ... ngamabili lamboza izinyawo zalo, nangamabili landiza.

Futhi elinye lamemeza kwelinye, lathi, Ingcwele, ingcwele, ingcwele, iNkosi yamabandla: wonke umhlaba ugcwele... inkazimulo.

Futhi ngesikhathi izinsika zomnyango zathuthumela ngezwi lomemezayo, indlu yagcwala umusi.

278 He! O, he! Lokho kuyakhombisa ukuthi leyo mibono iyafana nje ngqo ngamunye kulawo madoda. “Ingcwele, ingcwele, ingcwele!” Azikhathali, imini nobusuku, “Ingcwele, ingcwele, ingcwele, eNkosini!”

279 Asibuyele emuva umzuzu nje manje, ukuqiniseka ukuthi sibathole kahle labo bafo. Okokuqala ukuthi laba baqaphi ukuba kukhulunywe ngabo, kukuGenesisi. Manje, khumbulani, yonk'into esiyishumayelayo ifanele ivele kuGenesisi kuya eSambulweni. Noma yisiphi isikhathi lapho ufuna khona ukubuza, woza ungibuze. Niyabo? Kufanele kube yiBhayibheli lonke, hhayi nje ingxenywe yalo kuphela, ngoba uNkulunkulu akaguquki! Lokho Ayeyikho kuGenesisi, Uyikho namuhla, futhi Wayeyikho onyakeni ophakathi. Uhlala njalo efana! Niyabo? Manje, kuGenesis, lapho lamaKherubi... Yileyo indlela engiwathole ngayo, ngidingeke ngibuyele emuva ukuyothola ukuthi zaziyanzi ekuqaleni.

280 Asiphenye kuGenesis 3:24, okomzuzwana manje. UGenesisi, isahluko 3 nevesi 24. Niyalithanda na? [Ibandla

lithi, "Amen!"—Umhl.] Kulungile. Manje, asiqale cishe evesini lama 22. Ngi—ngiyakuthanda Lokhu! Lokhu yinto ethile nje engifuna ukuyifaka lapha, okwengeziwe nje okuncane, kodwa kungahle kwenze okuhle kakhulu ngelinye ilanga.

*Futhi iNkosi...yathi, Bheka, indoda seyibe...
omunye wethu,...*

²⁸¹ Manje, bodade bami obanothando nabayigugu nabathandekayo (ake ngikubeke kanjalo), ningacabangi ukuthi ngibhekisa ko—kobasebukhosi nobumnene, igugu elihle kakhulu lobufazane. Ngizama ukukhombisa lapha ukuthi owesifazane... Ngiyacela! Nakini eniseteyipini, nina besifazane enizobe nilalele leteyipu, angizami ukuniklolodela, ngiyinceku nje kuphela yeNkosi ukuletha ukuKhanya. Into ephansi kakhulu futhi ukuziphatha kabi kakhulu neyenyaneyeka kakhulu emhlabeni kungesikhathi uma owesifazane lapho emubi. Futhi into eyigugu enhle kakhulu ekhona endodeni, ngaphandle kwensindiso yayo, ngumfazi olungile. Futhi ngikhuluma ngalowo ophansi, oziphatha kabi, olahlekelwe yisithunzi. Futhi ngizonikhombisa khona lapha sisekukho, kuncono ngivele nginikhombise ukuthi kungani ukuthi ngi... ukuthi iBhayibheli lifundisani ngabesifazane ukuthi bangabi abashumayeli, abelusi, othisha, noma yini enye ebandleni. Manje, lalalani nje lokhu:

*Futhi iNkosi...yathi, Bheka, umuntu use...
ngomunye wethu, (Manje, Akazange athi owesifazane
usebe ngomunye, "indoda seyibe ngomunye.")...
futhi yazi okuhle nokubi:...(Owesifazane akazange;
wakhohliswa. Niyakubona na?)*

²⁸² Manje, uPawulu wathi, "Angivumeli owesifazane ukuthi afundise noma athathe noma yiliphi igunya, kodwa... ngoba u-Adamu wenziwa kuqala kwase kuba ngu-Eva. Futhi u-Adamu akakhohliswanga, kodwa owesifazane wakhohliswa." Ngakho akazange abe ngomunye kaNkulunkulu. Owesifazane wayengazi namehluko, wakhohliswa. Niyakuthola na? Uma nikuthola, thanini "Amen," ngakho ngi... [Ibandla lithi, "Amen!"—Umhl.]

*...iNkosi...yathi, Bhekani, indoda seyibe...
ngomunye wethu, uyakwazi okuhle nokubi: futhi
wazi... futhi manje, akangeluli isandla sakhe, athathe
nakuwo umuthi wokuphila, adle, aphile kuze kube
phakade:*

*INkosi...yammukisa ensimini yase-Edeni, ukuba
alime umhlabathi athathwe kuwo.*

*Wamxosha umuntu; wabeka ngasempumalanga
kwensimu yase-Edeni amaKherubi, kanye nenkemba
endizayo... inkemba yelangabi ephenduphendukayo,
(Niyazibona izidalwa ezine na? Kunezindlela ezine
kuphela ongahamba ngazo, niyabo: impumalanga,*

inyakatho, intshonalanga, neningizimu. La maKherubi ayenenkemba yelangabi esangweni lensimu. . .) *ilinde indlela eya emthini wokuphila.*

283 Ngoba uma umuntu eke wabambelela eMthini wokuPhila, khona-ke ubengaphila ingunaphakade.

284 Futhi lamaKherubi, abalulwa kuqala, abekwa ngasesangweni lasempumalanga nensimu, ahamba ngezindlela ezine. Bengifanele ngabe ngikwenze kwehluka kancane kulokho; Angikwazi ukwenza ngokufanelekile emiyalweni kaNkulunkulu nezinto ezinjalo, kodwa nje ngi—ngi. . .ukuze nizokwazi engikuchazayo. *Kukhona* insimi yase-Edeni. Futhi leli yisango khona *lapha*, elivula phezulu lapha, liyashwibeka, futhi khona-ke kulelisango kwakunamaKherubi. AmaKherubi! Futhi, khumbulani, akusho ukuthi “iKherubi,” kuthe “amaKherubi.” AmaKherubi abekwa lapho ukuzoqapha ini na? UMuthi wokuPhila. Yilokho ayefanele akuqaphe, indlela yoMuthi wokuPhila. Indlela, ngubani iNdelela na? [Umfowethu uthi, “Jesu.”—Umhl.] Kubonakaliswa kuphi na? *Nansi* indawo engcwele, *nanka* amaKherubi.

285 Manje, bukani, wabeka konke lokhu phansi. *Nansi* engcwele—ngcwele. . .lena ngeNgcwele ngcwele, eNgcwele ngcwele; *lena* yindawo engcwele; futhi *nalu* ulwandle; futhi *nazi* izibani ezikhanyako, ayisikhombisa abonakalisa ukuKhanya kusuka *lapha*, phakathi lapha, phakathi lapha, phakathi lapha, phakathi lapha, phakathi lapha, phakathi lapha. Niyabo? Yini ayibonakalisayo na? Aqaphile futhi abonakalisa ngomlilo kaNkulunkulu indlela eya eMthini wokuPhila. Niyabo, ngeke kwavela *lapha* (Ikolishi lePresbyterian noma ikolishi yePentecostal), kufanele kuvele *Lapha*, kukhombisa ukuKhanya. Kulungile.

286 Niyaqaphela, la—la maKherubi uJohane awabona lapha afanele ukube ayekhathalele ukugcina uMuthi wokuPhila, khona-ke afanele ukukhathalela izidalwa ezingabantu. Noma fundani uGenesisise, sibuyela kuGenesisise futhi, “Zona zagcina uMuthi wokuPhila, zaWuqapha, indlela yokuPhila.” Indlela YokuPhila! Injani indlela na? UJesu wathi, “Ngiyileyo Ndelela. Ngiyileso Sinkwa eseza sivela kuNkulunkulu siphuma eZulwini. Uma umuntu edla lesi Sinkwa, uyophila ingunaphakade.” Manje kunendlela ebuyela kulowo Muthi wokuPhila. Niyakuthola na?

287 Manje, kulokhu, ngifuna ukukhombisa manje futhi ngiqinisekise lokhu: i-altare. Manje, lokhu kufanele ukuthi ngabe kwakuyi-altare ensimini yase-Edeni. Ngizonitshela ukuthi kungani. Nisabakhumbula bobabili uKayini no-Abela bakhuphukela lapha ukuzokhonza na? Khona-ke lokho kukhombisa ukuthi i-altare likaNkulunkulu lasuswa futhi lahlaliswa lapha ensimini yase-Edeni, futhi indlela kuphela yokubuyela e-Edeni inge-altare. Nakhu lapho ukhona futhi,

niyabo, emuva e-Edeni nge-altare. Futhi wayefanele agcine leyondlela lapho, ayiqaphe, ukuthi bangakwazi ukubuyela lapho lize leli altare limbozwe ngegazi.

²⁸⁸ (O Nkulunkulu, abantu abakwazi ukukubona na?) Niyabo, lutho ngaphandle kweGazi! Kuzofanele kube nokubuyisana, isihlalo somusa lapho, leli altare lokwahlulela lifanele libe isihlalo somusa; futhi uma leli altare, uma iGazi seliphakanyisiwe, lapho kuyokuma ngaloloSuku lokwehlulela umlilo wolaka lukaNkulunkulu ukuqapha lowo Muthi futhi. Yinye kuphela into ezongena kulelisango eliya e-Edeni futhi, kuyoba ngeGazi likaJesu Kristu. Niyakubona na?

²⁸⁹ Manje, qaphelani. Ya, manje uKayini. . . O, *nangu* uKayini; futhi *nangu* u-Abela, u-Abela. Kulungile. Manje, bobabili abafana beza kulelisango ukuzokhonza. Kunjalo na? Ngakho kufanele ukuthi kwakuyi-altare likaNkulunkulu. Kunjalo na? Futhi phambi kwaleli-altare bayakha esikhundleni, elinye i-altare. *Nanti* i-altare leqiniso likaNkulunkulu, lisenhliziyweni yomuntu. Bese-ke kuba nelinye i-altare phansi *lapha*, elalimelele indawo eNgcwele ngcwele endaweni engcwele.

²⁹⁰ O! O! Ngizizwela sengathi ngingakhuluma ngezilimi. O, he, iNkazimulo ya. . . Aniboni ukuthi Iphelele na? Qaphelani nje! O, isizathu ngisho lokho, ngoba angikwazi ukuthola amagama enele ngolwimi lwami lwesiNgisi ukuzwakalisa ukuzizwela kwami. Niyabo, kunokuthile okufanele kuzwakalise.

²⁹¹ NjengoMfowethu Rowe, oyinxusa kuMengameli. . . cishe abane noma abayisihlanu oMengameli abehlukene, wathi, “O, Mfowethu Branham, ngobunye ubusuku ngeza emhlanganweni.” Wathi, “Ngangingazi ukuthi ngenzeni,” wathi, “ngama ngaphandle lapho.” Futhi wathi, “O,” wathi, “Ngiyithandle iNkosi impilo yami yonke.” Wathi, “Bengilokhu ngiyi” (ngiyacabanga) “Episcopalian.” Wathi, “Futhi bengicabanga ukuthi bengiyazi iNkosi.” Wathi, “Futhi ngobunye ubusuku ngaqalaza lapho, ngangingazi ukuthi ngifanele ngenzeni.” Wathi, “Be—bengingeke ngingenele lutho, kodwa” wathi, “Ngezwa iZwi liza lapho. O, Kwaqala ukuza.” Wathi, “Ngaqala ukuhamba ngehla ngenyuka lapho ngaphandle kwethandle, ngihamba ngiya emuva naphambili,” futhi wathi “ngokuqondile nje angikwazanga ukulinda ukungena emnyango, ngakhasa ngaphansi kwawo lapho kwenziwa ukubizela e-altare, futhi ngagijimela e-altare futhi ngawa phansi, ngathi, ‘Nkosi, ngiyisoni!’” Futhi wathi, “Khona-ke Wangigcwalisa ngoMoya waKhe oNgcwele.”

²⁹² Futhi wathi, “Ngikwazi ukukhuluma izilwimi eziyisishiyagalombili ezehlukene,” ngoba uyinxusa. Niyabo? Uyi. . . ungaphakathi e. . . yena—uyi—uyinxusa likaMengameli, futhi. . . yonke indlela kusukela kuWoodrow Wilson phansi. Uyinxusa kuwo wonke uMengameli wethu, yinxusa

kwamanye amazwe, ukwazi ukukhuluma noma yiluphi ulwimi lwangaphandle. Wathi, “Ngokuphathekayo nje ngazi lonke ulwimi olubhaliwe olwaziwayo emhlabeni.” Kodwa wathi, “Bengigeweke kakhulu inkazimulo ngaze ngangakwazi ngisho nokusebenzisa nanoma yiluphi lwazo ukuMdumisa, khonake iNkosi yanginika olunye olusha sha oluvela eZulwini ukuYidumisa ngalo.” O! Oo! Nakho laph’ukhona.

²⁹³ “Ziqaphe isango.” UKayini no-Abela beza lapha ukuzokhonza. Khona-ke kufanele ukuthi kwakuyi altare ezaziliqaphile. Kunjalo, lamaKherubi na?

²⁹⁴ Enye into, qaphelani nabu obunye ubufakazi. UKayini... Bukani iBhayibheli manje! Ngizofuna ukuthi nivule kukho, kodwa ku... ningakhathazeki, ukuthola kuGenesisi. Kulungile, bhekisisani. UKayini wasuka, uKayini wasuka eBukhloneni beNkosi ukusuka kulelosango ensimini. Ngakho uBukhona beNkosi bufanele ukuthi babulapho e-altare, futhi i-altare lalisesangweni. Udumo! O! Kulungile. Yindawo yokuhlala kaNkulunkulu, e-altare laKhe. Manje, uKayini wasuka eBukhloneni beNkosi, kulendawo. Nifuna ukukubhala phansi na? UGenesis 4:16, uma nifuna ukukubhala phansi. Manje, manje, nikuthole konke lokho, ninakho, nikubhalile phansi na?

²⁹⁵ Manje, nginenye into engifuna ukuyidweba lapha umzuzu nje. Ngiyethemba nje ukuthi akukho lutho okobhontshisi wenu oshayo, noma yini kokwenu... Manje, qaphelani... Bayekele bashe, lokho kulungile, bazobhubha noma kanjani. Ake—ake sicabange ngalapha, lena yi—lena yinto e—ephathekayo.

²⁹⁶ UMose wenyuselwa eZulwini, uMose, wasuswa emhlabeni wenyuka wangena eZulwini futhi wabona i-altare likaNkulunkulu. Kunjalo na? Ngizama ukufakazela iphuzu lami lapha. Niyazi ukuthi yini engizama ukuyenza, aniboni na? Kulungile. Wenyuka eBukhloneni bukaNkulunkulu. Futhi ngesikhathi ehlela eBukhloneni bukaNkulunkulu, wathi, uMo... uNkulunkulu watshela uMose, “Yenza yonk’into emhlabeni ifane naseZulwini.” Kunjalo na? Kulungile.

²⁹⁷ Manje, khona-ke ngesikhathi enza, ngesikhathi enza uMphongolo wesiVumelwano, wabeka amaKherubi amabili ukuthi aqaphe umphongolo. Niyabo ukuthi kuyini na? Kwakuyithempeli... kwakuyi-altare, abaqaphi besiHlalo sobukhosi. AmaKherubi amabili, Wathi “Abumbe ngethusi futhi bese-ke uwafaka amaphiko awo athintane *kanje*,” ngoba yilokho kanye akubona eZulwini.

²⁹⁸ Yilokho kanye uJohane akubona eZulwini, lamaKherubi amane ezinhlangothini ezine zomphongolo wesiHlalo sobukhosi eZulwini. Babengabaqaphi bomphongolo. AmaKherubi, abaqaphi esihlalweni somusa.

²⁹⁹ Uma ufuna ukufunda lowomBhalo (asinaso isikhathi sokuya kukho), bhalani phansi u-Eksodusi 25:10 kuya ku 22.

³⁰⁰ Manje, aqapha isihlalo somusa lapho uNkulunkulu eseNkazimulweni yaseShekhina yaKhe. Yayikuphi iNkazimulo yeShekhina na? Esihlalweni somusa. Kunjalo na? Aqapha leyoNkazimulo yeShekhina. Mm! Whewu! Lalelani, bangani! Khona-ke kuyakhombisa ukuthi onke amashinga ngeke ukwazi ukuza lapho futhi uthathe okwaLokho. Ufanele ulungele ngaphambi kokuthi uze eBukhoneni baKho.

³⁰¹ Bukani u-Aroni, emfanekisweni. Ngaphambi... Manje, khumbulani, ibandla ngalezo zinsuku lalingakwazi ngisho nokusondela kuwo nganoma yiyiphi indlela. Kodwa ngesikhathi u-Aroni engena... Wayefanele angene amahlandla amangaki kuYo na? Kanye ngonyaka. Wayenakho kanjani...? Wayefanele agqoke izimpahla ezithize, ezenziwa ngezandla ezithize, uhlobo oluthe phecelezi lwezimpahla. Wayedingeka agqoke ngaleyondlela. Wayenophomegranati nensimbi encencethayo, ukuthi ngasosonke isikhathi uma ehamba yayidlala ukuthi "Ingcwele, ingcwele, ingcwele, eNkosini." Wayesondela esihlalweni somusa, ephethe igazi.

³⁰² Futhi wayefanele agcotshwe ngamafutha athize, afuthwe ngamakha athize enziwe ngembali yaseSharoni. Futhi uJesu wayeyileyoMbali yaseSharoni. Futhi, qaphelani, imbali yinto enhle, inamakha kuyo. Kodwa ngaphambi kokuthi kuphume amakha, imbali ifanele ihlafazwe, bese-ke amakha ayekhanywa embalini. UJesu, empilweni yaKhe, wayeyimpilo enhle kakhulu eyake yaphila; kodwa Wayengeke ahlale engaleyondlela, ngoba Wayefanele agcobe iBandla laKhe (lisondele ebuNgcweleni baKhe), khona-ke impilo yaKhe yakhanywa yaphuma. Futhi uMoya oNgcwele ofanayo owawuphezu kwaKhe ubekwe phezu kweBandla, futhi UMenza onguye izolo, namuhla, naphakade, iMbali yaseSharoni, amakha kulokho. Umuntu osondela kuleNgcwele ngcwele ufanele agcotshwe ngoMoya oNgcwele ofanayo. Futhi lapho esahamba, "Ingcwele, ingcwele, ingcwele, kuyo..." (Hhayi nesigazu emlonyeni wakhe.) "Ingcwele!" (Hhayi ngokhololo ophendukezelwe.) "Ingcwele, ingcwele, ingcwele," ugqoke ubungcwele bukaJesu Kristu. Mm! Umangalisa kanjani Wena! O!

³⁰³ Manje, "isihlalo somusa." Manje, isihlalo somusa sisenhliziyweni, isihlalo lapho ukukhanya kweNkazimulo yaKhe—yaKhe kubobonke abantwana baKhe, iNkazimulo yeShekhina enhliziyweni yomuntu. *Nansi* inhliziyu yomuntu. Kunjalo na? Ngabe leso yisihlalo somusa na? Ungena kanjani kuyo kuLokho kulezi zinqubo ezehlukene na? Ngokuzithandela, ukuzithandela. Kuza kungene *lapha*, futhi wedlule *lapho*, kuphuma *ini* na? INkazimulo yeShekhina. Yini—yini iNkazimulo yeShekhina na? UBukhona bukaNkulunkulu. Futhi uma owesilisa ehamba, noma owesifazane, ubonakalisa iNkazimulo yeShekhina. Akayi emihumeni yokugembula futhi—futhi aqhubeke, futhi aphumele lapha futhi aphike iZwi.

Kungakhathaleki ukuthi abantu bathini, uhlele inhliziyi yakhe entweni yinye: uNkulunkulu. Futhi uma ebizwe nguNkulunkulu ngeqiniso khona-ke uJesu Kristu uzozibonakalisa Yena uqobo kuye ngeNkazimulo yeShekhina, enza izinto ezifanayo Azenza emuva lapho; ebonakalisa iVangeli elifanayo, eshumayela iZwi elifanayo, iZwi elifanayo libonakaliswa ngesilinganiso esifanayo khona-ke, njengoba nje empeleni kwakunjalo ePhentekoste lilinganiswa emuva futhi. O, he!

³⁰⁴ “IsiHlalo somusa.” UHezekeli noJohane bobabili babona izinto ezifanayo. Manje, qaphelani, manje sesizofika ekugcineni, kancane nje. Manje, nakhu lapho ngifuna ukuthi nithole okuthile. O, ngicela ningakugeji! Manje, bangaki owaziyo ukuthi lawomaKherubi ayeyizi*Dalwa eziphilayo* futhi akusizo yini izidalwa na? Ayeyizi. . . uhlelo oluphakeme.

³⁰⁵ Manje, ngabe iNgelosi iluhlelo oluphakeme kunomuntu noma uhlobo oluphansi na? Kulungile, mnumzane. Yini okukhulu kunakho konke, yindodana kaNkulunkulu noma yiNgelosi na? YiNdodana kaNkulunkulu! Yikuphi uNkulunkulu angakuzwa kancono kakhulu, yiNgelosi eme lapho phambi kwaKhe inxusela okuthile, noma omunye kini enxusa na? Omunye wenu nonke! Niyabo, ngoba ningamadodana namadodakazi. Bayizi—bayizinceku. Niyabo? Bayizinceku, futhi nina ningamadodana namadodakazi. Ngakho niyabo ukuthi yiliphi igunya eninalo, siyesaba nje ukulisebenzisa.

³⁰⁶ Manje, ngifuna ukuthi niqaphele lapha, lokhu kuhle kakhulu. O, he! Ake ngifinyelele ngalapha futhi ngeqa okunye kwalokhu ukuze ngingakwazi ukufinyelela phansi kulokhu. Tholani amapensela enu manje, nakhu ebengifuna ngempela nikudwebe phansi. [UMfowethu Branham ubeka umdwebo ebhodini elimnyama—Umhl.] Mhlawumbe kuncono ngikwenze kube kuncane kangako. Manje, u-Israyeli ohambweni lwabo, ngesikhathi bekhempa, manje kubukisiseni lokhu, bakhempa: oyedwa, ababili, abathathu, abane. (Qhabo, ngikholwa ukuthi nginephutha.) Oyedwa, ababili, abathathu; oyedwa, ababili, abathathu; oyedwa, ababili, abathathu; oyedwa, ababili, abathathu; yileyo indlela ababekhempe ngayo bezungeleze isihlalo somusa. Manje, ngiyazi, nonke niyazi ukuthi, nilibukile futhi nalifunda iTestamente eLidala.

³⁰⁷ Manje, ngasohlangothini lwasempumalanga, uhlangothi lwasempumalanga, khona *lapha*, ngizolubhala phansi ukuze nizoqiniseka ukuthi niyakuthola. Empumalanga, uhlangothi olungasempumalanga kwakuhlala kunoJuda. Leli yisango, J-u-d-a, uJuda. Futhi noJuda. . . wayeyinhloko yezizwe ezintathu nebhanela labo; izizwe ezintathu nebhanela lazo, ibhanela likaJuda. Niyakhumbula. . . Bangaki ababone *IMithetho EYishumi*, *IMithetho EYeshumi* kaCecil DeMille na? Kulungile. Noma, nikufundile lapha emBhalweni, emBhalweni lapho, njalo, kwakunoJuda ohlangothini lwasempumalanga. Kulungile.

308 Ngasohlangothini olungasentshonalanga, phansi *lapha*, (Manje kubhaleni phansi, nikufunde kahle. . . kuku-Eksodusi, nokunye nokunye, njengoba baphuma.) kwakungu-Efrayimu, E-f-r. Futhi ubenezizwe ezintathu nebhanela labo. Kulungile, u-Efrayimu.

309 Manje, futhi ngasohlangothini olungaseningizimu kwakunguRubeni, R-u-b, nezizwe ezintathu, nebhanela labo.

310 Futhi ngasohlangothini lwasenyakatho kwakunguDani, uDani enezizwe ezintathu, nezizwe ezintathu nebhanela lazo. Kulungile.

311 Manje, yileyo indlela ayekhemphe ngayo. Manje, khumbulani, asifunde manje emBhalweni manje ukuze sizothola lokhu ngqo. Ngizozala emuva evesini 7:

Futhi i. . . isidalwa sasifananiswa nengonyama, nesesibili. . . sifananiswa nethole, (noma inkabi encane) nesidalwa sesithathu sasifana nobuso bomuntu, nesidalwa sesine sasi. . . ne. . . sidalwa sesine sasifana nokhozi olundizayo.

Nezidalwa ezine ngasinye sazo sinamaphiko ayisithupha; emaceleni nangaphakathi zigcwele amehlo: kazikhawuli imini nobusuku, zithi, Ingcwele, ingcwele, . . . iNkosi uNkulunkulu uMninimandla onke, owayekhona, okhona, nozayo.

Kuthi lapho lezi zidalwa zinika inkazimulo nodumo nokubonga ohlezi esihlalweni sobukhosi, yena ophilayo kuze kube-phakade naphakade,

Amalunga angamashumi amabili nane awa phansi phambi kwakhe ohlezi esihlalweni sobukhosi, futhi akhonza kuye ophilayo kuze kube-phakade naphakade, aphonsa imiqhele yawo—aphonsa imiqhele yawo phambi kwesihlalo sobukhosi, ethi,

Ufanelwe, O Nkosi, ukwamukela inkazimulo. . . udumo. . . amandla: ngokuba nguweni owadala izinto zonke, nangenxa yentando yakho zi. . . zadalwa.

312 Manje, manje, bukani. Ngasohlangothini olungasempumalanga—uhlangothi olungasempumalanga, wabona ukuthi hloboluni lobuso na? Uma uqaphela, kwakuyingonyama, i-n-g-o-n-y-a-m-a, lowo kwakuyibhanela. Lokho kwaku—lokho kwakuyibhanela eliyifulegi lakwaJuda. Ngoba Uyi. . . UJesu waphuma e. . . Qiniso! Futhi UyiNgonyama yesizwe sakwaJuda.

313 Manje, bangaki abake bayibona i-zodiyakhi na? Abaningi benu bayazi ukuthi kuyini: inkanyezi. Niyabo? Lelo kwakuyiBhayibheli lokuqala likaNkulunkulu. Manje, liqala kuphi, inombolo yokuqala ku-zodiyakhi, isigaba sokuqala na? Yintombi nto! Kunjalo na? Futhi yini eyokugcina na?

ULeo, ingonyama. UKufika kokuQala nokuFika kwesiBili kukaKristu, konke lapho. Bathola umdlavuza ophambene... noma unyaka ophambene lapho kwaphambana khona izinhlanzi, okungunyaka womdlavuza, futhi siphila khona kuwo uqobo.

³¹⁴ Futhi qaphelani esivivaneni ngesikhathi esakha, ngesikhathi sika-Enoki, lonke itshe lalingaphakathi lapho. Babekwazi ukukala lezo zinto ngokuqondile nje futhi basho izimpi nezinto. Yonk'into iphelele ngaphandle kwetshe eliyiNhloko. Ngani na? Niyaqaphela emalini eyiphepha eyidola na? Yikhiphe futhi uyibuke, isembozo sisukile kuso. Ngani na? Asizange simbozwe phezulu. UKristu uyilitshe leNhloko elanqatshwa, Wayeyitshe leNhloko elanqatshwa. Uyabuya masinyane nje. Bukani ukuthi leloBandla, le emuva lapho onyakeni weLuthela, emuva ebubanzini phansi; khona-ke iba yidlanzana ngesibalo, idlanzana ngesibalo elincane kakhudlwana, kakhudlwanyana nje kuze kufike phansi; emva kokuba kushiye unyaka wePentecostal, futhi ngakho-ke kuyeza kulo lonke itshe ukuthi lenele kahle ukufaka lesi sembozo lapho, iBandla elizoletha uJesu onguye izolo, namuhla, naphakade. Ngokuphelele nje njengoba kungaba yikho!

Manje, WayeyiNgonyama yesizwe sakwaJuda.

³¹⁵ Manje, noma ngubani owake wafunda iBhayibheli uyazi ukuthi inombolo kaDani yayingubani, noma yini—yini uDani... O, ngiqonde ukuthi yini, ya, uDani wayeyini na? Okwakhe, wayelukhozi. Kunjalo. Wayelukhozi. Othile ubelokhu efunda iBhayibheli. Wayelukhozi.

³¹⁶ Manje, uRubeni wayengumuntu. Wayengowokuqala, obuthakathaka wesixuku. Akashongo yini uJakobe kanjalo ku—kuGenesisi 49 na? “Rubeni, ungowokuqala emandleni ami; kodwa njengemanzi, wakhuphukela embhedeni wami futhi wangcolisa umbhede wami,” futhi wahlala nesancinza sikayise. Niyabo, lokho yizimilo ezimbi zezidalwa ezingabantu. Niyabo? Isilwane asinakho ukuziphatha okunjalo, ingonyama, akukho okwalezi zinto esinalokho; kodwa umuntu uyakwenza, agijime nonkosikazi wenye indoda nokunye nokunye. Njengokuthi nje... Into efanayo nje, yonk'into iqediwe.

³¹⁷ Manje, lokhu phansi lapha, *lokhu*, uDani wayelukhozi. Futhi, *lona*, uRubeni wayengubuso bomuntu. No-Efrayimi uyinkabi. Manje, niyasithola isithombe lapho na? U-Efrayimi... Yileyo indlela ababekhempe ngayo, eBhayibhelini.

³¹⁸ Manje, uma nizoqaphela, uDani uyinhloko yezizwe ezintathu, uJuda uyinhloko yezizwe ezintathu, uRubeni yinhloko yezizwe ezintathu, no-Efrayimu uyinhloko yezizwe ezintathu. Okune okuthathu kwenza ishumi nambili, izizwe eziyishumi nambili zika-Israyeli. Niyabo, ngasinye sazo sinebhanela lazo; nebhanela likaJuda kwakuyingonyama;

ibhanela likaRubeni, umuntu; ibhanela lika-Efrayimu, yinkabi; ibhanela lika—lika—likaDani kwakulukhozi.

³¹⁹ Manje, buka emuva lapha lokho okwashiwo nguJohane, “Futhi omunye wayenobuso...” Asifunde lapha manje, futhi sibone ukuthi akusiyo yini into efanayo eyayiseZulwini:

... isidalwa sokuqala sasifana nengonyama, (uJuda)... isidalwa sesibili sasifana nethole, (leyo yinkabi encane) ... isidalwa sesithathu kwakungubuso bomuntu, nesidalwa sesine sisi... ukhozi olundizayo.

³²⁰ Ncamashi nje izizwe zika-Israyeli ezazikanekise lapho, ziqaphile, zingabaqaphi basemhlabeni ngakwesokudla somphongolo. O, Haleluya! Anikuboni na?

³²¹ Lapha! Umusa, i-s-i-h-l-a-l-o s-o-m-u-s-a, “isihlalo somusa.” Akukho lutho olungafika luvela noma kuphi lapho eduze naso ngaphandle kokuwela lezo zizwe. Ukuwela ini na? Ingonyama; ukuwela kumuntu, ukuhlakanipha komuntu; nokuwela umsebenzi wehhashi, njengenkabi; noma ukuwela ukhozi, ukushesha kwalo. Niyabo? IZulu, umhlaba, maphakathi, nakuyo yonke indawo; niyabo, zazingabaqaphi. Futhi phezulu kwaso kwakuneNsika yoMlilo. Mfowethu, akukho okwakuthinta lesi sikhali somusa ngaphandle kokusondela...

³²² Futhi into kuphela eyayingasondela kuso kwakungegazi. U-Aroni wayengena lapho kanye ngonyaka negazi. Manje niyakubona na? Manje, bukani. Inhloko ngayinye yezizwe ezintathu eziqaphe isihlalo somusa, isihlalo somusa seTestamente eLidala. Manje, senikubhalile lokho phansi, wonk’umuntu na? Manje, nakhu okusha sha, mfowethu. Lalelani lokhu, sizobe-ke sesihamba. Manje, khumbulani, lokho kwakungabaqaphi beTestamente eLidala. Bangaki abake bakufunda eBhayibhelini, niyazi uma kunjalo na? Niyabo, lokho ngabaqaphi beTestamente eLidala.

³²³ Manje sesiphila komunye unyaka. Udumo! O, ngiyawuthanda lo nyaka! Aniwuthandi na? Manje, uNkulunkulu unesihlalo somusa namuhla esifanele siqashwe. Niyakukholwa lokho na? Sitholakala kuphi isihlalo somusa na? Enhliziyweni yomuntu. Sifike nini enhliziyweni yomuntu na? Ngosuku lwePhentekoste ngesikhathi uMoya oNgewele (okunguNkulunkulu) eza enhliziyweni yomuntu. Kunjalo na? Manje, asibhale lokhu lapha phansi, futhi silungele ukukudweba uma nifuna. IPhentekoste, P-h-e-n-t, ngizofaka iPhentekoste. Lesi isihlalo somusa, uMoya oNgewele. Beka lapha... Ngizonitshela ukuthi kungani, kukwenza kube ngokufanele kakhulu, asibeke lapha i “Juba” okusho ukuthi...inyoni, niyabo. Kulungile, liqaphe isihlalo somusa, manje ngabe uNkulunkulu unabo abaqaphi besihlalo somusa namuhla na? Manje lokho... Manje, bukani ukuthi kudwetshwe kahle kanjani.

324 Ngangihlezi ngolunye usuku futhi ngabona lokhu, futhi ngavele ngagxuma ngagijima ngazungeleza ngazungeleza ngazungeleza isihlalo, ngithi, “Udumo! Udumo! Udumo! Udumo! Udumo,” ngazungeleza, ngazungeleza. Charlie, ngizokwenza kabi kakhulu kunengikwenza phezulu emahlathini ngesinye isikhathi. UDadewethu Nellie, uma ngingenza kanjalo, uzongixosha endlini yakho ngokushesha okukhulu. Hhe? O, nganginesikhathi esihle kakhulu. Manje, bukani ukuthi kwakuyini, lokho okwenziwe yiNkosi.

325 Manje, iPhentekoste, emva kwePhentekoste, wabhala iNcwadi ye (Yani na?) iZenzo zikaMoya oNgcwele, iZ-e-n-z-o. Kunjalo na? IZenzo ziqala ngani, into yokuqala kungena ensindisweni na? IZenzo 2:38. Nakhu okokugcina, ngapha. Kunjalo na? “Bonke bagcwaliswa ngoMoya oNgcwele base beqala ukukhuluma ngezinye izilimi. NoPetru wasukuma wase ebashumayeza intshumayelo. Base bethi, ‘Yini esingayenza na? Sizongena kanjani kulokho na?’ Wathi, iZenzo 2:38, ‘Phendukani, futhi nibhaphathizwe yilowo nalowo, eGameni likaJesu Kristu.’”

326 Manje, khumbulani, uNkulunkulu unabagaphi abathize baleso—baleso sihlalo somusa. Siyini leso sihlalo somusa abasiqaphayo na? Kulungile. UM-a-t, uMathewu, ngasempumalanga; uLuka, uLuka; uMarku; noJohane. Onke amaVangeli abo amane abonakalisa iNcwadi yeZenzo ezofika, bayayiqapha noma kuphi lapho ufuna ukuyibuka khona.

327 Asithathe oyedwa nje, oyedwa nje, asinaso isikhathi. Nginamashumi amabili noma phezulu abhalwe phansi lapha, kodwa asithathe oyedwa kulesi sifundo sensindiso. Ngabe sizobanaso isikhathi sokukhuleka na? Qhabo, sekuyihora lokuqala nqo, khona-ke ngiyacabanga ukuthi singeke sibe naso ngaphandle uma nonke nifuna ukukhulekela abagulayo. Manje, ngine. . . Nginenqwaba yesikhathi. Niyabo? [Omunye umfo uthi, “Thatha usuku lonke.”—Umhl.] Kulungile.

328 Manje, qaphelani lokhu! UMathewu, uMarku, uLuka, noJohane, kuyini na? Yinombolo yasemhlabeni, yamaVangeli, amane. Kulungile, qaphelani.

329 Manje, uMathewu 28:19. U 28, manje, yilapho nina bazalwane bakaziqu-zintathu niya khona, u 28:19. Kulungile. UMathewu, engxenyeni yokugcina yesahluko, wathi, “Hambanike, nifundise izizwe zonke, nibabhaphathize eGameni likaYise, iNdodana, uMoya oNgcwele”; kodwa nakhu kufika iPhentekoste, noPetru wathi, “Phendukani, futhi nibhaphathizwe eGameni likaJesu.”

330 Kukhona okungalungile lapho. “UMathewu, ngabe uyilowo mqaphi wesango lasempumalanga na?”

331 Linjani isango na? Isango liyini na? NguJesu. UJesu wathi, “Isango lincane.” Kunjalo na? Ngabe lipelelwa. . . Lipelwa

kanjani, l-i-n-c-a-n-e noma l-i-q-o-n-d-i-l-e na? L-i-n-c-a-n-e kusho “amanzi,” “amanzi ayisango.” Ungena kanjani kulo na? “Phendukani, yilowo nalowo futhi nibhaphathizwe eGameni likaJesu Kristu,” kuvula amasango. Eyi! Whewu!

³³² “O, kodwa, Mfowethu Branham, unoMathewu 28:19 ezansi lapho.” Kunjalo impela. “Kodwa, uMathewu, ngabe ungumqaphi kulo na?”

“Impela, ngingumqaphi ogcwele.”

³³³ Manje thola uMathewu 1:18 futhi ubone ukuthi kuthini, ubone ukuthi uyakuqapha—qapha yini lokhu. Ubone ukuthi uMathewu 1:18 uqapha uMathewu 1...28 neZenzo 2:38. Ubone uma ekuqapha!

Manje ukuzalwa kukaJesu Kristu kwabanje: . . .

“Lapha uNkulunkulu uYise, uNkulunkulu iNdodana, uNkulunkulu uMoya oNgcwele,” bazama ukusho njalo.

. . . ukuzalwa kukaJesu Kristu kwabanje: Ngesikhathi. . . unina uMariya esemiselwe uJosefa, bengakahlangani, wafunyanwa ekhuleliswe uMoya oNgcwele.

Muphi yena na? Lokho kwabenza bobabili babaMunye!

Futhi lokhu kwaku. . . konke. . . kwenziwa, ukuthi. . . Futhi bheka, . . .

Manje uJosefa indoda yakhe, engumuntu olungileyo, . . . engathandi ukumthela ihlazo esizweni, wayefuna ukumlahla ngalendlela.

. . . bheka, ingelosi yeNkosi, yehla, yeza kuye (Niyazi.) yayisithi, Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkako: ngokuba lokho akukhulelweyo kungoMoya oNgcwele. (Niyabo?)

Uzakuzala indodana, . . . bayoyiqamba igama lokuthi uJESU: . . .

Kwaku. . . konke. . . kwenzeka, ukuba kugcwaliseke. . . ngomprofethi, . . .

Okungukuthi, intombi iyakukhulelwa. . . (u-Isaya 9:6) . . . intombi iyakukhulelwa, futhi. . . izale indodana, bayakuyiqamba igama. . . [Ibandla lithi, “Imanuweli.”—Umhl.]

³³⁴ Ngabe uyaliqapha na? “UYise, iNdodana, noMoya oNgcwele,” uYise, iNdodana, noMoya oNgcwele, lokhu nje: iziqu zaleloGama elilodwa. Ngakho umqaphi uma khona lapho ukulesekela. Niyakuthola na? O, he! Manje, bangaki abakwaziyo lokho na? Nakhu-ke! Ungumqaphi.

³³⁵ Manje, ake nje. . . Ngingenqwaba egcwele yeminye yensindiso, thatha lena eminye. Kodwa manje uma sizoba nomugqa womkhuleko emzuzwini nje, cishe nje imizuzu

eyishumi asizame okunye lapha umzuzu nje. Asithathe eminye imiBhalo manje. Ngikubhale kuphi lokhu na? Nansi lapha. Kulungile.

³³⁶ Manje asithathe futhi sibone uma uMathewu phezulu lapha uzosiqaphela ukuphulukisa kukaNkulunkulu. Ninawo amapensela enu nezinto manje, ukuthi nibhala lokhu phansi na? Kulungile. Nibone uma uMathewu ehlukana . . . uzoqapha. Asithathe uMathewu 10:1.

³³⁷ Asithathe futhi sibone uma uJohane . . . elilodwa noma amabili, asithathe amabili, noma elilodwa noma amabili alokhu lawa ayikho, uJohane 14:12, no 15:7.

³³⁸ Nibone uma beqapha ukuphulukisa kukaNkulunkulu ngasesiHlalweni sobukhosi sikaNkulunkulu! UMarku 16, uMarku 11:21 no 22.

ULuka 10:1 kuya ku 12, noLuka 11:29 kuya ku 31. Asigijimise embalwa yayo, sibone uma beqapha, sibone ukuthi bayaliqapha yini ilungelo eliya ekuphulukiseni kukaNkulunkulu ngokufanayo nje njengoba beqapha isango lombhaphathizo weGama likaJesu. Singakuthatha sedlule koyedwa ngayedwa wabo. Kunjalo.

³³⁹ Manje asibuyele emuva futhi sibone uMathewu 10:1. Buyelani emuva manje ukuze si . . . futhi khona-ke sizovala cishe kweminye emihlanu nje, imizuzu eyishumi, cishe impela, iNkosi ithanda. Kulungile, asithole uMathewu 10, sibone uma uMathewu eqapha iZenzo zabaphostoli.

³⁴⁰ Benicabanga ukuthi—ukuthi uNkulunkulu akabeki umqaphi akake iZwi laKhe na? Bonani ukuthi leyonkabi, ingonyama, umuntu, ukhozi lokhu akuhlezi kulawo masango lapha emhlabeni njengamanje na? Nanka amaVangeli, amaVangeli amane. Niyabo? Futhi, niyaqaphela, yonke indlela ababehamba ngayo beqonde phambili. Abaphikisani, bahlala omunye nomunye. Niyabo? Omunye uhamba ngokuhlakanipha komuntu; omunye uhamba ngokushesha kokhozi; omunye ungumelusi . . . Omunye ungumvangeli, ukundiza njengomvangeli, niyabo; omunye ungumelusi; omunye uqinile; omunye unokuhlakanipha. Niyabo, siqashwe nhlangothi zonke, uNkulunkulu eqaphe leliVangeli likaMoya oNgcwele! LiKholwe, mfowethu! Kulungile.

³⁴¹ Manje asithathe uMathewu 10:1.

*Wayesebabiza abafundi bakhe abayishumi nambili,
wabanika amandla . . . (Mm!)*

Bebabuthene ekamelweni eliphezulu,
Bonke bekhuleka eGameni laKhe,

Babhaphathizwa ngoMoya oNgcwele,
 Namandla enkonzo afika;
 Akwenzela bona ngalolosuku
 Uzonenzela okufanayo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

342 O, thulisa ingane nje umzuzu manje. Lalelani nje, lalelisisani:

*...futhi wabanika amandla phezu kwawomoya
 abangcolileyo,...*

343 Abelusi abaningi bavumela nje imimoya engcolile ihlale ebandleni lakhe ngqo; abesifazane bagqoke, baziphathe, amaphathi amakhadi, imidlalo yokuwaka, imidanso, ukudla kwakusihlwa kwamasobho, konke... O, bandla!

*...phezu kwawomoya abangcolileyo, ukuba
 babakhiphe, nawokuphulukisa izifo zonke nezifo konke.*

344 Niyabo lowo mqaphi ohlezi lapho esangweni na? Umqaphi weVangeli ukwesekela leyoncwadi yeZenzo eyalotshwa!

345 Manje, ngizwe uthisha omkhulu kungekudala, wathi, i...eyodwa...indoda enkulu, indoda elungile, ngahlangana naye, ngamxhawula, umfowethu olungile. Wathi, “Kodwa iZenzo zabaphostoli zaziluhlaka lweBandla.” Hhe! Ngamanye amagama, ubenohlaka ngaphandle *lapha*, niyabo. Ngesikhathi, iZenzo zabaphostoli zazingaphakathi, nalamaVangeli aluhlaka ukuLibamba ndawonye nokuLivikela. Niyabo ukuthi u—u—umqondo womuntu ungenza noma yini. Bengingacabanga into efanayo ukube akubanga nguYe. Niyabo?

346 Uhlaka, iPhentekoste yayingelona uhlaka lweVangeli. Amavangeli amane aluhlaka lokwesekela iPhentekoste! Emva kokuba sebaba naloluhlaka, iPhentekoste yase iba khona. Kunjalo na? Yini eyalotshwa kuqala, yiNcwadi yeZenzo noma a—noma abaphostoli na? Abaphostoli. UJesu wayehamba lapho enza imisebenzi futhi ebikezela ukuthi kwakuzofika, noMathewu, uMarku, uLuka, noJohane, labo baqaphi abane beza futhi baloba yonk’into abayibona ifezeka, futhi bayisho nje njengoba injalo, ukuthi kwakuzokwenzeka kanjani, ukuthi kwakuzokwenzekani. Khona lapho bavele baYenza uhlaka, futhi naNsi iza! Amen! UMathewu, uMarku, uLuka, noJohane, uhlaka, noma umsebenzi wokuqapha ovikela ithempeli elikhulu, isiHlalo sobukhosi, isiBusiso sePhentekoste.

347 Hhayi ihlelo lePentecostal, mfowethu, dadewethu, babuyele ngqu emuva ngaphandle kwayo yonk’into, e-hhe, emuva kakhulu kunanoma yimaphi amanye amabandla. Bakude kakhulu kunalokho amaLuthela ayeyikho. ILuthela lagcina okungconywana kunalokho abakwenzile, futhi kunjalo, nokufana kakhulu nayo. Kunjalo nje, Gene, ngoba, manje, angizange ngibone uJesu engaphandle kwebandla

leLuthela, ezama ukungena, kodwa ezama . . . ngoba ngicabanga Wayengekho ngaphakathi kokuqala nje. Kodwa Wa—Wayengaphakathi ebandleni lePentecostal wase eyakhishwa. Kunjalo.

Manje, uMathewu 10:1.

³⁴⁸ Manje asize ngalapha kuJohane 14:12 futhi sibone uma—uma—uma uJohane ezokwesekela futhi aqaphe lezozinto eziyigugu zePhentekoste. KuJohane, isahluko 14 nevesi 12, uJesu ekhuluma:

Ngiqinisile, ngiqinisile, ngithi kini, Okholwa yimi, imisebenzi engiyenzayo mina naye uyakuyenza; nemikhulu kunale uyakuyenza; ngokuba mina ngiya kuBaba.

³⁴⁹ O, mfowethu, losango lapho, lapho ukhozi lwaluhleli khona lapho ngoba leyo yinkonzo yobuvangeli, niyazi, indiza njengokhozi. Ukushesha, enyukele athi ngqu ezweni lesiprofetho phezulu lapho, niyabo, angakwazi ukubona izinto zingakenzeki futhi asho izinto ezazikhona, ezikhona, nezizokuza. Niyabo? Uhleli khona lapho ekuqaphile, wathi, “Imisebenzi eNgiyenzayo!” Bhekisisani lolokhozi, niyabo.

³⁵⁰ Nansi ingonyama, inceku. UJesu wabanika amandla. Futhi UyaLivikela, Uvikela iZenzo 2:38. Ulesekela khona lapho, leyo ngonyama.

³⁵¹ Nakhu kufika lokho kushesha kweVangeli, nalolukhozi, lithi, “Imisebenzi eNgiyenzayo nani niyoyenza. Eminingi kunale niyoyenza,” luyandiza liinqamula emhlabeni naLo! Njengejuba elalinekhanda lomlingani lisusiwe, futhi lathelwa, igazi lifafaza umhlabathi, likhala, “Ingcwele, ingcwele, ingcwele, kuyo iNkosi,” lihlanza ubulephelo. Ya.

³⁵² Manje, nginomunye lapho, uJohane 15:7. Asivule ngale esahlukweni 15, ivesi 7:

Uma nihlala kimi, manje, namazwi ami . . . (hhayi izwi lekolishi) . . . amazwi ami ekini, niyakucela enikuthandayo, nikwenzelwe.

³⁵³ Kunjalo na? Khona-ke leloVangeli laqashwa khona lapha. Lesi siBusiso sePhentekoste siqashwe nguJohane neVangeli lakhe; Liqashwe nguMathewu, iVangeli lakhe.

³⁵⁴ Manje, asehle siye eVangelini elilandelayo, uMarku, isahluko 16, sibone uma uMarku wayesiqaphile lesi siBusiso sePentecostal. UMarku, isahluko 16. Manje, asiqale lapha cishe i . . . ngemuva . . . ukhuluma ngovuko. Manje, asiqhubeke sehle size sishayise cishe i—ivesi 14 likaMarku 16:

Ngemuva wabonakala kwabayishumi nanye behlezi ekudleni, wabasola ngokungakholwa kwabo nangobulukhuni benhliziyo yabo, ngokuba bengakholwanga yilabo abambonileyo esevukile.

355 Abazange babakholwe labo ababezama ukubatshela umlayezo. Niyabo, yileyondlela okungayo namuhla. Abantu abanobufakazi bukaMoya oNgcwele; abantu bathi, “Ngumbhedo, bayisigejane sabagingqiki abangcwele.” Futhi wabasola ngenxa yobulukhuni benhliziyo yabo, niyabo, nokungakholwa kwabo; labo ababeMazile ekuvukeni kwaKhe.

Wayesethi kubo, Hambani niye ezweni lonke, nishumayele ivangeli kukho konke okudaliweyo.

356 Ini na? Ukushumayela i . . . lokhu . . . linye kuphela iVangeli; abaqaphi abane. “Nishumayele iVangeli kukho konke okudaliweyo!” Manje, khumbulani, Ungenisa kokubili, bonke abaqaphi abane (uMathewu, uMarku, uLuka, noJohane), niyabo, “Nishumayele iVangeli kukho konke okudaliweyo!”

Okholwayo abhaphathizwe uyakusindiswa; kepha ongakholwayo uyakulahlwa. (Niyabo, ufanele ungenele lo mbhaphathizo lapha.)

Okholwayo abhaphathizwe uyakusindiswa; . . . ongakholwayo uyakulahlwa. (O, mfowethu, kholwa, ngiyacela!)

Futhi . . . (Isihlanganiso, ukubophela yonke eminye imisho ndawonye.) . . . Futhi lezizibonakaliso ziyakubalandela abakholwayo; . . .

357 Awu, manje, asibone, ithini iMethodisti na? “Uma ungakwazi ukumemeza, phile impilo enhle.” IBaptisti ithi, “Yibani nokukholwa nje futhi ubhaphathizwe.” I-Episcopal ithi, “Yima njengom-Episcopal, kanjalo, futhi ukhothame uma kwenziwa ukusho umthandazo.” IKatolika ithi, “Yisho u ‘Yethi, Mariya.’” IPentecostal ithi, “Joyina ihlelo lethu. Ubhaphathizwe eGameni lika ‘Yise, iNdodana, noMoya oNgcwele.’” Nazo-ke. Niyabo?

. . . lezizibonakaliso ziyakubalandela abakholwayo; Ngegama lami . . . (Mm. Hhayi “uYise, iNdodana, uMoya oNgcwele” mayelana nalokho.) . . . Ngegama lami bayakukhipha amademoni; bashumayele ngezilimi ezintsha;

Baphathe izinyoka; . . . uma bephuza okubulalayo, akusoze kwabanangozi; bayakubeka izandla zabo kwabagulayo, basinde. (Amen! O, mfowethu!)

358 Manje sibuyela ngqo emuva kwele 11, sizobe-ke sesikulungele ukuvala. UMathewu 11, futhi ngino 20 no 21, uJesu ekhuluma. Onke lawa nguJesu ekhuluma, manje, akusuye oyedwa wabo kodwa lokho uJesu akukhulumayo, bonke.

Kwathi ngakusasa, ukuba ba . . . basondele eBhethaniya, wayeselambile:

Futhi ebona umkhiwane . . .

359 Yilapho-ke Aqalekisa khona isihlahla (lowo nguMathewu 21). Ngithole . . . :12, ngicela ningixolele. UMarku 11:21 nama 22:

UPetru ekhumbula wathi kuye, Nkosi, bheka, umkhiwane ouwqalekisileyo endleleni. . .

NoJesu waphendula wathi kuye, Kholwani nguNkulunkulu. (Niyabo?)

Ngokuba ngiqinisile ngithi kini, (khona-ke, kungaphakathi) . . . ngithi kini, Yilowo nalowo oyakuthi kulentaba, Nqukuleka, uphoseke elwandle; engangabazi enhliziyweni yakhe, kepha . . . ekholwa ukuthi lokho akushoyo kuyenzeka; angaba . . . uzakubanakho.

360 Mfana, isango laseningizimu liqashwe yinkabi. Isango lasenyakatho liqashwe yingonyama, isango lasenyakatho . . . Ngiqonde isango lasempumalanga. Nesango lasenyakatho liqashwe ukhozi olundizayo, uJohane, umvangeli. Ngakho-ke udokotela kuloluhlangothi, uLuka, umuntu.

361 Manje, asibone ukuthi uLuka uthini. Thatha uLuka, soku 1 isahl- . . . Ngikholwa ukuthi sinoLuka 10:1 kuya e 12, nguku—ngukuthunywa. Nonke niyazi ukuthi kuyini, kodwa . . . ULuka, isahluko 10, ne 1 kuya e 12. Kulungile, singaqhubeka nje futhi sikufunde konke, kodwa ngeke sibe nesikhathi sokwenza lokho. “Hambani izindlela zenu . . .” Ngizoqala evesini 3:

Hambani: bhokani, ngiyanihuma njengezimvu phakathi kwezimpisi.

Ningaphathi sikhwama, nayika, . . .

362 Niyabo, “Ningahambi ngegama elithile lehlelo. Hambani nje njengoba nginithuma. Niyabo? Ningahambi nesiqiniseko sokuthi nizothola izinkulungwane eziyikhulu zamadola ngalemvuselelo; uma ningakwenzi, ningahambi. Niyabo. Hlelani imikhankaso yenu.” Wathi, “Hambani niye lapho nginithumela khona.” Niyabo.

Ningaphathi sikhwama, nayika, nazicathulo: . . . ningabingeleli-muntu endleleni.

363 “Ningemi eceleni bese nithi, ‘Ngizoya ngale ngibone ukuthi ikanjani i . . . lokhu kuqhubeka kanjani . . . kanjani laba . . .’ Qhubekelani ngqo lapho Nginithume khona. Ninganaki omunye umuntu.”

Nakuyiphi indlu eningena kuyo, . . . nithi, Ukuthula makube-kulendlu.

. . . uma kukhona lapho indodana yokuthula, ukuthula kwenu kobuya . . . kohlala phezu kwayo: kepha uma kungenjalo, kuzakubuyela kini.

Futhi ehoreni elifanayo hlalani, kuleyondlu (njalo) hlalani, nidle niphuze abanipha khona: (Manje, konke

lokhu kuphathelene “nokungadli inyama, nokunye nokunye.” He, bakithi! Niyabo?) *ngokuba isisebenzi sifanele inkokhelo yaso. Ningangenisi ezindlini ngezindlu.*

364 Hambani nabakwaJones namuhla, niye edineni, futhi nihambe nepheya eli—elilandelayo ngosuku olulandelayo, nepheya elilandelayo ngokulandelayo. “Hlala khona lapho nje!”

Yilapho ngingena khona emhlanganweni, niyazi, ukuthi kungani ngihlala ehotela, futhi ngihlale khona lapho, yilapho engithola khona ukuthula. Niyabo? Ungahambi ungena ezindlini ngezindlu!

Nakunoma yimuphi umuzi eniyakungena kuwo, lapho uma benamukela, yidlani okubekwa phambi kwenu:

Futhi niphulukise abagulayo—niphulukise abagulayo abakuwo, nithi kubo, Umbuso u...Nkulunkulu usondele kini.

365 Kodwa manje, awu, ake ngifunde evesi elilandelayo:

Kepha nakumuphi umuzi eningena kuwo, futhi benganamukeli, phumelani...emzini e... olufanayo...usuku,...

Nothuli lomuzi, olunamathela ki—kithi, si... (Asibone manje)...No... Futhi...Nothuli lomuzi, olunamathela kithi, siyaluhlangulela kini: nokho-ke yazini lokhu, ukuthi umbuso kaNkulunkulu usondele.

Kodwa ngithi kini, kuyakubangcono kwabaseSodoma ngalolosuku lokwahlulelwa, kunalowomuzi.

366 O, mfowethu, ngaleso siqiniseko esibusisiwe! Uma bengaboni, banemukele, qhubekani, nithi nje, “Awu, uma ningangifuni, ngizothintitha uthuli lusuke, futhi lusuke ezicathulweni zami, futhi ngiyaphuma.” Ngamanye amagama, uthi, “Angizange ngithathe lutho; uma ngidla noma yini, ngizokukhokhela, futhi asiqhubeke.” Wathi, “Ngiqinisile...” Futhi yonke yaleyomizi abaya kuyo futhi bangemukelwa, yonke yacwila futhi ayisekho namuhla. Futhi yonke imizi—imizi eyabemukela, isamile kuze kube yinamuhla. Nakho laph’ukhona.

367 Manje, omunye futhi, bese-ke siyavala. Asibone, sine 10. 11:29 kuya e 31, uLuka 11:29 kuya e 31, khona-ke sizovala. O, ngiyakuthanda Lokhu!

Sekubuthene kuye izixuku...

368 Asibone, ngabe ngina... Ngabe lowo nguLuka, uLuka 11:29 na? Yebo, ngicabanga ukuthi lokhu kungaba yikho. Yebo:

Sekubuthana kuye izixuku, waqala ukukhuluma wathi, Lesisizukulwane siyisizukulwane esibi: esifuna isibonakaliso; kepha asiyi...kuba...

nasibonakaliso . . . esinikwa sona, kuphela isibonakaliso sikaJona umprofethi.

Ngokuba njengalokho uJona wabayisibonakaliso eNineve, ngakho . . . kanjalo iNdondana yomuntu iyakuba-njalo kulesisizukulwane.

Indlovukazi yaseningizimu iyakusukuma . . . ekwahlulelweni kanye . . . lesisizukulwane, futhi iyakusilahla: lapho yavela emikhawulweni yomhlaba izakuzwa ukuhlakanipha kukaSolomoni; futhi, bhekani, lapha kukhona omkhulu kunoSolomoni.

Amadoda aseNineve ayakusukuma ekwahlulelweni kanye nalesisizukulwane, futhi . . . asilahle: ngokuba aphenduka ngokushumayela kukaJona; futhi, bhekani, kukhona lapha omkhulu kunoJona.

369 Yini engiyishoyo manje na? Sengivala, ngizofanele ngikuyekele konke okunye kwakho kuhambe. Kodwa, sengivala, ngifuna ukusho lokhu ngoba senginhlalise isikhathi eside. Yini ayishoyo lapha na? “Kuyofika usuku lapho esibi nesizukulwane, esiphingayo,” (Manje khumbulani!) “sizofuna isibonakaliso. Futhi lesi isizukulwane esibi nesiphingayo.” Futhi Wathi, “Leso sizukulwane siyokwemukela isibonakaliso.” Bhekisisani ukuthi kuqondana kanjani nalo lonke iBhayibheli, isibonakaliso sikaJona. “UJona wayesesiswini somkhoma izinsuku ezintathu nobusuku; kanjalo-ke neNdodana yomuntu iyoba sesiswini so—somhlaba izinsuku ezintathu nobusuku.” Kuyoba yini na? Isibonakaliso sovuko. Niyabo? Isibonakaliso sovuko siyokwenziwa esizukulwaneni esibi nesiphingayo, futhi kwenziwa eNcwadini yeZenzo. UJesu wavuka kwabafileyo, wafika kuPetru, uJakobe, noJohane, nabaphostoli, futhi benza leNcwadi yeZenzo (kwakungesizo izenzo zabaphostoli), kwakuyizenzo zikaMoya oNgcwele esebenza *ngaphakathi* kubaphostoli.

370 Akusiyo indoda namuhla; nguMoya oNgcwele osebenza ngendoda, noma amadoda, niyabo, lokho kwenza umsebenzi. Akusiyo indoda; indoda nje iyisitsha, niyabo, kodwa uMoya oNgcwele ungaMafutha kulesositsha. Niyabo?

371 Futhi bukani ukuthi benzani, bukani izibonakaliso abazenzile zikaJesu. Badingeka babanake ngoba . . . Bona—bona babengazi lutho, bengafundile, uPetru noJohane. Kodwa badingeka ukuthi babanake, babekade benoJesu! Benza izinto Azenza. Ngakho-ke, niyabo, yonke iNcwadi eBhayibhelini, yonke . . . iziNcwadi ezine, amaVangeli amane aqapha isiBusiso sePentecostal nawo wonke umBhalo ukwesekela nje ngqo abakusho. Futhi manje iZenzo zabaphostoli zibonakalisa namuhla ngamaVangeli amane ukuthi uJesu Kristu unguye izolo, namuhla, naphakade. NiyamThanda na?

Babebuthene kulelokamelo eliphezulu,
 Bonke bekhuleka eGameni laKhe,
 Babhaphathizwa ngoMoya oNgcwele,
 Namandla enkonzo afika;
 Akwenzela bona ngalolosuku
 Uzonenzela okufanayo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

372 Ake ngilicule:

Babebuthene ekamelweni eliphezulu,
 Bonke bekhuleka eGameni laKhe,
 Babhaphathizwa ngoMoya oNgcwele,
 Kwase-ke kufika amandla enkonzo; (Yilokho
 esikudingayo namuhla.)
 Akwenzela bona ngalolosuku
 Uzonenzela okufanayo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Laba bantu bangahle bangabi abafundile,
 (Hhayi . . . NjengoPetru nje, uJakobe,
 noJohane.)

Noma baqhoshe ngodumo lwezwe,
 Bonke bemukele iPhentekoste labo,
 Babhaphathizwa eGameni likaJesu;
 Futhi bayasho manje, kokubili kude
 nakabanzi,
 Amandla aKhe asafana namanje, (Njengoba
 nje wayenjalo.)
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Ngingomunye wabo, ngingomunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo;
 Omunye wabo, ngingomunye wabo,
 O, ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

O, woza, mfowethu, ufune lesi sibusiso
 Esizohlanza inhliziyi yakho esonweni,
 Esizoqala ukushaya izinsimbi zokujabula
 Futhi sizogcina umphefumulo wakho uvutha;
 O, uyavutha manje phakathi kwenhliziyi yami,
 O, udumo eGameni laKhe,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

Omunye wabo, omunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo; Haleluya!

Omunye wabo, ngingomunye wabo,
 Ngijabula kakhulu ukuthi ngingathi
 ngingomunye wabo.

373 [Akuqoshwanga eteyipini—Umhl.] Ikhohlisa iningi lalabo bantu. A... Abantu abaningi ngaphandle lapha esitaladini esiya ebandleni, angamalunga amabandla, bakhohlisiwe njengoba u-Eva wayenjalo ekuqaleni. Abazi mehluko.

374 O, woza uthathe uMuthi wokuPhila! Manje, esikhundleni samaKherubi... Manje, ngifuna ukusho okuthile. Esikhundleni salawo maKherubi aqaphe lesisiHlalo sobukhosi, angaphandle lapha ayafuna, ukuzama ukugijimisa abantu, abaqaphe babuyele esiHlalweni sobukhosi, ezama ukubabuyisa bangene ngesango, baphinde babuyele eMthini wokuPhila ukuthi bangathatha Lokhu. UJesu wathi, “NgiyiSinkwa sokuPhila esivela kuNkulunkulu siphuma eZulwini. Lowo odla iNyama yaMi futhi aphuze iGazi laMi unokuPhila okuPhakade futhi Ngiyomvusa ngosuku lokugcina.” Kunjalo. O, ngijabule kakhulu!

375 Bangaki ogulayo kulendlu na? Asibone izandla zenu, phakamisani izandla zenu. Kulungile. Bangaki one... Ngabe lokho... Ngabe—ngabe ngimqondile uBilly na? Ukuphi na? Ngabe unikezele ngamakhadi omkhuleko na? Ngabe u...? [Akuqoshwanga eteyipini—Umhl.] Kulungile, ngubani one... [Akuqoshwanga eteyipini.]

376 Manje, bukani ngalapha, nina nonke. Manje, lokho kunjengoba nje kunjalo uma kufika ngaphansi kweNkazimulo lapha, niyabo. Niyabo? Niyabo? KuYeza... NgukuKhanya ngalapha. Uhamba lapha, uyabo. Manje, bukani, nje kunguku—kungukubonakalisa nje, ukubonakalisa nje, okungukuthi, niyabo. Akusikho ukuKhanya. Nakhu ukuKhanya kulenga khona lapha, niyabo, khona lapha kulo wesifazane. Kwenzekile nje ngaKubamba futhi bengicabanga ukuthi Kuphezu kothize.

377 Manje, nibona okukodwa futhi mina ngibona okubili. Okukodwa kwakho ngokwemvelo, noKunye ngokungaPhezulu kwemvelo. Kunendoda ehlezi ngaphandle lapha, kulomugqa ibuka ngakulokho kuKhanya. Kuyishayile. Ivela eSeymour, e-Indiana, futhi ine... ife uhlangothi. Uma uzokholwa, mnumzane, uNkulunkulu uzokuphulukisa kulokho kufa uhlangothi. Amen! Kholwa manje!

378 Niyakholwa ngenhliziyo yenu yonke na? Khona-ke uma iNkosi uNkulunkulu, uMdali wamazulu nomhlaba, ezongivumela ngenze okuthile ukufakazela kuwe ukuthi nguNkulunkulu, khona-ke uzokholwa ngayo yonke inhliziyo yakho na? Isimo sakho—sakho isimo semizwa esibangwa ukuya e—e—esikhathini. Uyakholwa ukuthi uNkulunkulu uzokuphulukisa na? Awusuye owalapha futhi.

³⁷⁹ [Akuqoshwanga eteyipini—Umhl.]...yini inkinga yakho na? Futhi, ngokwenza njalo, ukuthi Uzokuphilisa na? [Akuqoshwanga eteyipini.]...angakuphilisa, ngoba akusuwe ofuna ukuphiliswa, yindodana yakho. Niyabo? IseVirginia. Uyakholwa ukuthi ngingakutshela ukuthi yini engalungile ngayo, ngosizo lukaNkulunkulu na? Inezilonda emathunjini. Kunjalo. Futhi kukhona okunye okungalungile ngayo, akasindisiwe. Futhi uyamkhulekela. Manje, Nkk. Baker, buyela eSomerset futhi ukholwe ngenhliziyo yakho yonke, uJesu Kristu uzomphilisa. [Akuqoshwanga eteyipini.]...?... akuphilise, uyaMemukela njengoMphulukisi wakho na? Uma ungakholwa...[Akuqoshwanga eteyipini.]...umphulukisi. UPawulu wathi ngesinye isikhathi...[Akuqoshwanga eteyipini.]

³⁸⁰ Lezi zethameli zabantu olalelile ngekhono kuze kufike phezulu lapha osukwini, Nkosi, manje, Nkosi uNkulunkulu, ngiyakhuleka ukuthi umusa waKho nokulunga kuzophumula phezulu kwabo.

³⁸¹ Sathane, ngikuphonsela inselele eGameni likaJesu Kristu, phuma kulaba bantu! Bahlalele ukulalela iVangeli. Angeke usababamba. Makuthi amandla kadeveli abophe laba bantu, asuke!



ISAMBULO, ISAHLUKO SESINE INGXENYE III ZUL61-0108

(Revelation, Chapter Four Part III)

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