


IMIBUZO NE ZIMPENDULO

 Angazi ukuthi kuphi. Cishe ba—ba, mhlampe, bangahle baphinde bakubhale. Kwathi, “Isaya 4:24.” Manje, u-Isaya 4 unamavesi ayisithupha kuphela kuwo, ngakho ngi. . . futhi angazi noma ngabe ubuqonde u-Isaya 5:24. Kuthi, “Uchaza ukuthini umBhalo, futhi uyofezeka nini, u-Isaya 4:24 na?” Futhi u-Isaya 4 unamavesi ayisithupha. Uma ninga. . . Noma ngabe ubani owubhalile, uma ungacabanga manje, mhlawumbe, futhi uphinde uwubhale futhi, ngingafinyelela kuwo, uyabo. Angazi nje ukuthi ububhekisele kukuphi lapho, “Isaya 4:24, uchaza ukuthini umBhalo futhi uyofezeka nini na?”

² Manje, ngeke nginigcine isikhathi eside. Ngine. . . kulungile, ngiyabonga, mfowethu. Futhi ngine—nginezindawo ezinye engizoya kuzo, nale. . . Niyazi, bengicabanga, benginombhalo lapha, noma, ngiyaxolisa, incwadi evela kuMnu. Baxter. Futhi ngaphambi kokuba siqale ezinkonzweni kulokhu ukusa, kulokhu, bengi—bengingathanda ukuba nina ni—nikhuleke nami umzuwana nje.

³ Bengi—bengiphuma ezinkonzweni nezinhliso ezinhle ukuzedlula zonke ukuyongena kuzo—enkonzweni yami phesheya kwezilwandle, nje ezinsukwini ezimbalwa ezilandelayo. Manje nginencwadi iletha evela kuMfowethu Baxter, uMfowethu Cox ungifundele yona efonini izolo ebusuku wayesenginika yona kulokhu ukusa, ukuthi bazama ukuyihlehlisa futhi manje, futhi. Futhi anga—angazi noma lowo nguSathane ezama ukungihlehlisa noma nguNkulunkulu nje elinde isikhathi ukuba sibe kahle. A—angazi. Bafuna ukuyihlehlisa uphisi omncane, futhi nje bebelokhu beyihlehlisa kusukela ngo-Oktoba. Ngo-Oktoba, Novemba, Disemba, Januwari, lokhu sekucishe impela kube yizinyanga ezine manje beyihlehlisile.

⁴ Futhi manje umbono ufikile, lapha kubhaliwe lapha eBhayibhelini khona impela nje okuzofezeka; kodwa ukuthi nini, angazi. Manje, ngibatshelile abantu nje (ngokukholwa okulungileyo) abangitshela khona, lokho ukuba kube ngomumo ngalesisikhathi.

⁵ Manje abantu bacabanga lokho, ngiyakholwa, ukuthi nje angethembekile ngakho, “O, ini. . . uzothola nini. . . Uzohamba nini na?”

⁶ Kodwa ngenkathi ngithola lezizincwadi amaletsha futhi bangitshela ukuthi, “Awu, ungeke nje wakwenza okwamanje, kunalokhu okuzofanele kwenziwe, nalokhu ukuba kwenziwe.” Manje—ke angi. . . Ngi—ngiphatheka kabi, ngibhekene nabantu. Angazi ukuthi ngizokwenzenjani. Kodwa into eyodwa,

ngizokwenza lokhu, nani nonke nami; ngizokunikela kuNkulunkulu, futhi ngithi, “Manje, Nkosi, uma Usulungele, ngilungele.” Niyabo? Futhi uma nje ngi . . .

⁷ Ngezinye zikhathi amabandla aphuma ekubhekeleni, manje yizimvume zokungena ezweni amavisa noma enye into. Niyazi, kunezinto nje ezinjalo. Kungahle kube nguSathane ezama ukukwenza. Ngakho ngenkathi sisakhuleka kulokhu ukusa . . . Futhi njalo uma nikhuleka evikini, ni—ningikhulekele futhi nicele uNkulunkulu ukuba a . . . Uma kunguSathane, ukuba amsuse endleleni. Niyabo? Futhi uma ku—futhi uma kuyintando yaKhe, angibambe lapha. Niyabo? Wazi impela nje ukuthi kwenziwa njani. Kungahle kubekhona enye into Ayijikisayo, enza isithombe sibe kahle. Angikaze ngifune ukuMhambela phambili. O! Uma wenza lokho, kuyesabeka. Niyabo? Ngakho ngi—ngizwa ukuthi nje yi . . . ukuthi—ukuthi kungahle kube yi . . . Angazi ukuthi yikuphi engizokusho, ngoba angazi.

⁸ Njengomfowethu othandekayo nje, uGeorge Wright. Abaningi benu uyazazi izimo zakhe, aninjalo na? Futhi niyazi odokotela usemdelile, ukuthi ubefanele afe evikini eledlule, noma ngaphezulu, niyabo, uMfowethu George Wright. Ngehla ukuyombona, futhi ngenkathi ngisezansi lapho ngakhuleka futhi ngakhuleka ngobukhulu ubuqotho engibaziyo ukuthi ngimkhulekele kanjani. Kwase kuthi-ke ngiza ekhaya futhi ngamangala ukuthi bekuyokwenzekani. Futhi emva kwezinsuku ezimbalwa, awu, nga—ngaba nombono ngoMsombuluko odlule ekuseni, futhi ulinde . . .

⁹ Manje, kukhona o—kukhona owesifazane engamkhulekela enomdlavuza, futhi ngimbone ema futhi u—ube . . . Bamqhaqha, nje wayegwele umdlavuza, bavele nje babuye bamthunga. Niyabo? Kodwa uzophila. Ngiyakwazi lokho.

¹⁰ Kodwa, manje, Mfowethu George Wright, angiwutholanga umbono ngokucacile. Ngangiza . . . Lowombono ofanayo, ngangiphuma ngase ngibona indawo yakhe—yakhe, indlu yakhe. Futhi ngakwesokunxele sendlu lapho lezozihlahla zimi khona lapho, i—isihlahla somnyezane, khona ngaphezu kwalapho ngabona amagabade athize omhlabathi, cishe impela emakhulu ngangenqindi yami, egingqika. Futhi ngayizwa leyoNgelosi eyayimi eceleni kwami, yasho into ethize ngethuna noMfowethu George.

¹¹ Manje, kuphakathi kokuthi kwakuyilokhu, ukuthi kwakuyithuna likaMfowethu George ababelimba, noma kubonakala kimi . . . Manje, khumbulani manje, bengingeke ngikusho lokhu . . . futhi lokhu ngikholwa ukuthi sinezinsimbi ze P.A. zihambahamba lapha, noma izinsimbi zokurekhoda, njalo. Kodwa manje ngifuna ukukwenza kucace, njengoba ngenza kubo, ngicabanga ukuthi kwakuyilokhu . . .

¹² Kwakukhona isigejane sabantu ezansi lapho simhleka ngenxa yokuthi ukholwa ukuthi uNkulunkulu uzomphilisa emva kokuba udokotela ethe, “Uyagula. Awu, angeke, niyabo, ihlule legazi selivele lingene emaphashini akhe, futhi ephimisa igazi, nakho konke okunye.” Wathi, “Uhlamvu oluncane nje lokuqala luya enhliziyweni yakhe noma ikhanda lakhe, luzomkhubaza noma lumbulale.” Niyabo? Futhi uneminyaka engamashumi ayisikhombisa-nambili ubudala, usedlule isikhathi asabelwe.

¹³ Kodwa ngikholwa ukuthi kwakuyilokhu, ukuthi wayezomba ithuna labanye balabo omhlekeyo, ambe ithuna. Futhi manje, ngangingazi ukuthi wayengumumbi wamathuna, kodwa ungue. Mina, niyabo, ngenkathi ngicabanga lokho, umba amathuna, yilokho akwenzayo. Futhi kwabonakala sengathi kwakukhona okuthize ngethuna nokumba ithuna, noma—noma into enjengaleyo, noMfowethu George Wright.

¹⁴ Ngicele iNkosi manje, cishe ubusuku obune, ukuba ingiphindele khona futhi uma Ingathanda. Kufika lapha cishe kwelesikhombisa noma elesishiyagalombili nqo ekuseni. Ngakho ngithemba ukuthi Izokwenza kucace. Kodwa ngikholwa ngenhliziyo yami yonke...Manje, lokhu nje kungukuthi bengiqinisile ngenkathi ngithi uyomba ithuna labanye balabo omhlekeyo, uma ngikuthole ngokucacile. Kodwa angiqinisekile kakhulu ngakho. Kwakuyinto emayelana nokumba ithuna, noMfowethu George Wright. Ngicabanga ukuthi wayezomba ithuna lomunye owayemhleka.

¹⁵ Manje, uNkulunkulu uluthando, futhi, o, nje siyamthanda ngazo zonke izinhliziyu zethu.

¹⁶ Manje, kulokhu ukusa asifuni ukuthatha esiningi kakhulu sesikhathi sethu lapha kulemibuzo. Ngizoyiphendula ngakho konke ukwazi kwami. Manje, bangani, ngingenza amaningi kakhulu amaphutha kulezizinto. Nje ngi—nje ngingumuntu njengabo bonke abanye bethu. NoMfowethu Neville, noma yimuphi walaba abanye abefundisi, noma kanjalonjalo, angayiphendula nje ngokufanayo njengoba bengingenza. Kodwa, ngenza lokhu ngenhloso, ukuthi nje ukuthola ukuthi kukhonani enhliziyweni yabantu.

¹⁷ Bese kuthi-ke uma ngibona abane noma abahlanu bedonsela entweni eyodwa, bese kuthi-ke ngicabange, “A-o, nakhu lapho esikhona. Lapho, sengiyazi ukuthi nikuphi manje, imibuzo emincane ethize ebandleni.” Futhi manje asikhohlwe nje yimi—mibuzo emincane. Futhi into enkulu ngaphezu kwezinto zonke ngukugcina ibandla linokuzwana futhi lisothandweni lukaNkulunkulu, futhi liqhubekele phambili, uma sonke singakholwa ukuthi iGazi likaJesu Kristu lisihlanza kuso sonke isono nokungalungi. Uma owesifazane ohlezi eceleni kwakho, noma owesilisa ohlezi eceleni kwakho, uma engakholwa ukuthi uJesu ngempela uzo—uzofika ngokubonakalayo futhi,

asivume wi-...siqhubekele phambili ngqo, noma kanjani. Asivumelani naye emBhalweni. Kodwa asenze ibandla liqhubeke ngokuzwana, ngoba phakathi lapho sizobamba abanye abantu abaningi. Kodwa uma ibandla liphumile ekuzwaneni, khona-ke ni—nilimaza ibandla, khona-ke nilimaza imbangela. Ni...nje yi...nje ningeke nakwenza. Kodwa nxa singavumelana phezu kwento eyodwa, ukuthi iGazi likaJesu Kristu lisihlanza kuso sonke isono (kunjalo) nesono asisekho, khona-ke sisondele kancane impela emgqeni wasekhaya ngaleyonkathi, Mfowethu Neville. Nxa iGazi, nxa siyiBloo-...

¹⁸ Nginomfowethu, sihlobene ngegazi. Kodwa, he, asivumelani impela; a, kalusizi. Kodwa, kuyafana nje, singabafowethu.

¹⁹ Manje, bengicabanga ngaleliviki, iviki elizayo, uma ngingayanga phesheya kwezilwandle, mhlawumbe... uMfowethu Cauble uza ngapha, futhi wayefuna ukuqala umkhankaso eLouisville, futhi wayefuna ukuthola Indlu yezikhali esasinenkonzo yethu encane yokuphilisa lapho ngobunye ubusuku. NeNkosi yasebenza izinto ezinye eziyizimangaliso. Futhi ngakho...Kodwa ngase-ke ngithola ukuthi labobafowethu baseDel Rio, eTexas, abafowethu bakwaJessup, unenkonzo eLouisville futhi bathola isikhulumu sabo esiphambili kakhulu laphaya salamaviki alandelayo ezayo. Futhi wathi wayengazi nje ukuthi wayezosuka nini. Charles, ngikholwa ukuthi yikho, lokho kuzoba lapho ngaleliviki elilandelayo, futhi ngempela ngingeqale imvuselelo-ndawo nomkhankaso walolohlobo uqhubeka.

²⁰ Kanti futhi banomkhankaso wokuphiliswa. Futhi ngakho umkhankaso wokuphiliswa untambama, lentambama. Futhi ngakho ngingefune ukuqala umhlangano na—nabo benomhlangano lapho, ngoba ngiyazi ukuthi kunjani ukuba ndawo ndawo futhi nje ku...O, niyazi, ngenkathi ngisabambe umhlangano nomuny'umuntu agxume bese eqala umhlangano omncane kanjalo. Akubukeki nje kukuhle, akuwuniki indawo efanele, niyazi. Ngakho sizolinda nje kuze kube kamuvanyana, mhlawumbe iNkosi izosisiza. Izosisiza, noma kanjani, futhi ngakho nje siyakholwa futhi sibambelele futhi sithembeke kuNkulunkulu.

Manje asikhuleke:

²¹ Baba, eZulwini, izibusiso zaKho mazikhanye phezu kwethu manje njengoba ngiya phambili ukuba ngiphendule lemibuzo. O Nkulunkulu, nje...Kuneminye yayo lapha engingakaze ngisho ngiyibuke namanje, futhi mibili noma mithathu kuphela engi—engiyifundile nje esikhashaneni esedlule. Ngiyakhuleka, Baba, ukuthi Uzongisiza futhi ungiphe ukuhlakanipha nokuqonda, ukuthi ngizokhuluma kuphela lokho okufaneleyo. Siphe khona, Baba. Futhi kwangathi ngingaba nokuHlakanipha kwaKho futhi kwangathi uMoya oNgcwele ungehla njengamanje

futhi uphe ukuhlakanipha okudingekayo. Sibusise ndawonye namhlanje, Nkosi, njengaleliqembu elincane letabernakele lapha.

²² Busisa umfowethu othandiweyo othandekayo, uMfowethu Neville, lapha, Baba, uhamb'esebenza, umelusi wezimvu lapha eqeleni eliyidlelo, o—ozama ukuholela izimvu otshanini obul'hlaza nezithombo ezijulile ezidliwa yimfuyo, noma phandle emanzini bese-ke zibuyela esihlahleni somthunzi, futhi enakekela ezigulayo nezidingayo nezikhubazekile ezincane nalezo ezikhandlekile futhi azame ukuzinyanga futhi azilethe, ukuze yizimvu zangempela. O Baba, ngikhulekela ukuthi Uzombusisa. Umuphe ukuhlakanipha nokwazi nokuqonda.

²³ Futhi sisize sonke kanyekanye manje, Baba, futhi sizoKunika udumo. EGameni likaJesu. Amen.

²⁴ Manje, kweminye yalena lapha, ngizoyikhipha, ngiyinamathisele ezinxenyeni zomBhalo lapho e—lapho engeyakhona. Futhi manje siqala nje kweminye, bese ngilokhu ngiyiphendula ngqo size sikwazi ukuthola—thola eminingi impela esingayikhipha. Futhi ngikhulwa ukuthi singayithola yonke, futhi ngizothi ukubhekisisa lapha ukuthi siphuma kusenesikhathi.

²⁵ Into yokuqala ngumbuzo nje, umbuzo oqondile nje:

8. Ngabhaphathizwa ngineminyaka eyishumi nantathu. Ngifanele ngiphinde na?

²⁶ Manje, lowo ngo—lowo ngumbuzo omncane omuhle ukuwubuzwa. Awu, manje, mngane, njalo lokho ngikushiya kumuntu.

²⁷ Khumbulani, angazi...Munye engimaziyo owubhalile, ukuthi yilona khona lapha, nendoda yanginika wona qobo lwayo. Nomunye ungibuze umbuzo emva lapho ngifanele ngiwuphendule, futhi abazange bawubhale ephepheni, ngase ngithi, “Uma ngithola isikhathi esenele emva kwalena lapha ngizowuphendula.”

²⁸ Kodwa manje lona lapha, “Ngifanele . . . Ngabe bengi . . .”

Ngabhaphathizwa ngineshumi nantathu. Ngifanele ngiphinde ngibhaphathizwe na?

²⁹ Uma ubungumKristu sonke isikhathi, kusukela useneminyaka eyishumi nantathu ubudala, ikholwa kuKristu, bengi—ngiyohlala nje njengoba unjalo. Bengingeke manje, uma uNkulunkulu ekubusisile futhi wakupha uMoya oNgcwele kusukela ngaleyonkathi.

³⁰ Nombhaphathizo kuphela u—u—uyisimo, ungukuba nje u—ukukhombisa izwe (noma ibandla ona—onalo ngalesosikhathi) ukuthi wena, phambi kofakazi, uyafakaza ukuthi ukholiwe ukuthi uNkulunkulu wathuma iNdodana yaKhe futhi Yafa futhi yabuye yavuka ngosuku lwesithathu, futhi wena

wambelwa kuYo futhi uvukile ukuba uhambe ekuphileni okusha. Nalabobantu abafanayo abakubhekisisa ngenkathi ubhaphathizwa bayohlangana nawe ekwaHlulelweni. Niyabo?

³¹ Bese kuthi-ke lapho, uma omunye (isihambi) ethi, “Wabhaphathizwa na?”

³² “Yebo, ngibhaphathizwe nowami . . . ekufeni nasekumbelweni kweNkosi yami.”

³³ Niyabo, ngicabanga ukuthi umbhaphathizo . . . O, ngiyasho ukuthi usemqoka, ngeke ngafuna ukuthi awusemqoka. Kodwa usemqoka ngoba u . . . wonke uMyalo kaNkulunkulu usemqoka. Anicabangi kanjalo na? Usemqoka ukuthi simelwe ukubhaphathizwa. UJesu unikeza lenkulumombiko kuMathewu oNgcwele, noma uMarku oNgcwele 16, Wathi, “Hambani niye ezweni lonke nishumayele iVangeli, okholwayo abhaphathizwe uyakusindiswa.” Futhi ngenkathi Ekhuluma kuNikodemu, Wathi, “Uma umuntu engazalwa ngamanzi nangoMoya angengene.” Niyabo? Kumelwe kubhaphathizwe. Ngikholelwa ekucwiliseni, embhaphathizweni, eGameni leNkosi uJesu Kristu, nokuthi uvuswe futhi ekuphileni okusha, ukuba uhambe ngemiYalo kaNkulunkulu.

³⁴ Kodwa, wena uthi, “Mfowethu Bill, ukhona umuntu osewake waphinda wabhaphathiza, owayekade ebhaphathiziwe ngenkathi besengumfo omncane base-ke bephinda bebhaphathizwa na?” Kaningi.

³⁵ Kukhona—kukhona umBhalo ngale eSambulweni, isahluko 2, ekhuluma ebandleni, Wathi, “Phenduka futhi uphinde wenze imisebenzi yakho yakuqala futhi.” Futhi abaningi babo bahumusha lowomBhalo ukuba basho lokhu, ukuthi lokho kusho ukuthi uyofanele ubuyele emuva uphinde wenze into efanayo. Awu, uma uzoqaphela, mngane ongumKristu othandekayo . . .

³⁶ Manje, angiphikisani nalokhu manje, niyabo, ngoba sinechibi lokubhaphathizela eligcwalisiwe. Silungele ukubhaphathiza noma ubani ofuna ukubhaphathizwa noma ngasiphi isikhathi. Kodwa asiphikisani. Uma ufuna ukubhaphathizwa, uma leyo kuyinto emi endleleni yakho futhi uzwa ukuthi ufanele, hamba ukwenze. Kunjalo. Hamba ukwenze. Ungavumeli lutho lume endleleni yakho, zenze wena ucece ngokuphelele.

³⁷ Njengokuthi nje uma—uma wawuthathe into ethize, eminyakeni eyedlula, futhi uzizwa ukuthi ufanele uhambe ukulungise lokho, hamba ukulungise. Akunandaba ukuthi kuyini. Gcina yonke into icacile. Isizathu uyokwenyukela kuleyonto, futhi ungeke usaqhubekela ndawo uze ukhiphe lokho endleleni, uyabo. Ufanele nje ulahle konke okusindayo nokuthandela kalula kangaka kuwe.

38 Futhi uma ufuna ukubhaphathizwa futhi, qhubeka, yileyonto yokwenziwa. Bangingi engiphinde ngababhaphathiza.

39 Kodwa manje kulowomBhalo obhekise kuwo, lokho kwakungesikho ukukhuluma kumuntu ngamunye, lokho kwakukulo ibandla. Niyabo, ibandla, ababekwenzile, babelulahlile uthando lwabo lwakuqala, niyabo, ulaza lwangempela ababenalo ekuqaleni. Futhi Wathi, “Uma ungaphenduki futhi uphinde wenze lo imisebenzi yakuqala futhi,” qala emuva ngqo bese uthola into. Ukhuluma ebandleni, “Uma ungaphenduki futhi ubuyele emuva futhi,” awu, manjke, Wayezolususa uthi lwesibani.

40 Kodwa uma ufuna ukubhaphathizwa, futhi uma wabhaphathizwa ngenkathi uneshumi nantathu, kumbe noma yimiphi iminyaka, ngani, wena—wena bhaphathizwa uma kusendleleni yakho.

41 Kodwa manje ukuba ngisho lokho ngokomBhalo bengingasho ukuthi ufanele ubhaphathizwe futhi, yinye kuphela indlela yomBhalo ebenginga—ngayimemezela ukuthi abantu baphinda babhaphathizwa. Munye kuphela umBhalo kulo lonke iBhayibheli ukuthi abantu baphinda babhaphathizwa, futhi lowo kwakuyilabo ababhaphathizwa nguJohane umBhaphathizi ngaphambi kokuba kufike uMoya oNgcwele. UPawulu, eZenzweni 19:5, wabatshela ukuthi babefanele baphinde babhaphathizwe futhi eGameni likaJesu Kristu, ukuze bemukele uMoya oNgcwele. Niyabo?

42 Manje—manje, awudingi ukuba ubhaphathizwe ukuze wemukele uMoya oNgcwele, ngoba ungamemukela uMoya oNgcwele nxa inhliziyu yakho ikahle. Uyabo? Ngoba, eZenzweni 2, uPetru unikeza indlela eklanyiwe e—ndleleni eklanyiwe ekutheni “Phendukani, nibhaphathizwe eGameni likaJesu Kristu, khona niyakwemukeliswa isiphiwo sikaMoya oNgcwele.” Kodwa manje-ke, eZenzweni 10:49, uNkulunkulu waphenduka futhi upha abeZizwe umbhaphathizo kaMoya oNgcwele ngaphambi kokuba baze babhaphathizwe nhlobo. Niyabo? Ngakho, niyabo, yisimo senhliziyo yakho.

43 Wayesethi-ke uPetru, “Singala namanzi, lokhu laba usemukele uMoya oNgcwele njengoba saba nawo ekuqaleni na?” Niyabo? Ngakho manje-ke wa—wabacindezela ukuthi bafanele babhaphathizwe eGameni likaJesu Kristu.

44 Kwase kuthi-ke uPawulu, eZenzweni 19, wathi. . . uPawulu, esedabulile amazwe angasenhla ase-Efesu, wafumana abafundi abathile, wayesethi kubo, “Namamukela yini uMoya oNgcwele lokhu nakholwayo na?”

45 Bathi, “Asazi ukuba . . . asazi ukuba ukhona uMoya oNgcwele.”

Wathi, “Pho nabhaphathizelwa kukuphi na?”

Babebhaphathiziwe. Bathi, “Sabhaphathizelwa kuJohane.”

⁴⁶ Wathi, “UJohane wabhaphathizela ekuphendukeni, ethi ‘Nifanele nikholwe nguYe ozayo,’ njengaseNkosini uJesu Kristu.” Futhi bathi ukukuzwa lokhu, babhaphathizwa futhi eGameni likaJesu Kristu. Niyabo? Ngakho manje-ke lokho ku. . .

⁴⁷ Manje, kulokhu, ku. . .Kodwa ukuba uthi nje wabhaphathizwa ngombhaphathizo wamaKristu uneminyaka eyishumi nantathu, futhi uphile impilo yamaKristu sonke isikhathi, noma uma uhlubukile izikhathi ezimbalwa. . .

⁴⁸ Angazi noma ngabe banayo yini i. . .ekuhlubukeni, angazi, ngifisa sengathi ubengahamba ukuba angibuze—buze lokho. Kodwa ekuhlubukeni, khumbula, uhlubuka nsuku zonke. Akukho-ndlela nhlobo kuwe ukuba udede kukho. Kulungile. Kodwa uhlubuka kubantu ebandleni, kodwa hhayi phambi kukaNkulunkulu. Niyabo? Uhlubuka kuKristu, kodwa awuhlubuki kuNkulunkulu. Isizathu, uma ubungona, ngenkathi wona, awusekho. Kodwa uwa njalonjalo. UPawulu wayefanele afe nsuku zonke. Kunjalo na? Wayefanele afe nsuku zonke, aphenduke nsuku zonke, futhi nje, njalonjalo ephenduka ngaso sonke isikhathi. Niyabo? Futhi uma uPawulu wadingeka enze lokho, ngakho-ke ngizofanele ngikwenze, nami. Aninjalo na? Kunjalo. Ngakho si. . .

⁴⁹ Kodwa manje, uma—uma ubuhlengiwe futhi uzwa ukuthi i—iGazi likaJesu Kristu lakuhlansa esonweni, khona-ke ngi—ngi. . .futhi uphile impilo yobuKristu, bengi—ngingecabange ukuthi bekungaba nesidingo. Kodwa uma ufuna, kulungile, kuzoba kuhle, sizojabula ukukwenza.

⁵⁰ Manje nanti inothi elincane engilinkwa ngomunye emuva lapho:

9. Simo sini ibandla eliyoba kuso uma iVangeli selibuyela kumaJuda na?

⁵¹ Manje, umuntu owenze lokhu, ubebhekisele lapha kuLuka, i. . .U—ungitshelile, umfowethu, ukuthi ubebhekisele lapho Elathi khona, “A—abeZizwe bayakunyathela izindonga zeJerusalema kuze kuphele isimiselo sesikhathi sabeZizwe.” Lokho kukuLuka 21:24. Manje lalalani ngokusondele nalokhu kungakuthola. Umbuzo omuhle! Kuyamangalisa!

Kepha nxa nibona iJerusalema lihaqiwe ngezimpi, yazini ukuthi sekusondele ukuchithwa kwalo.

⁵² Manje, asikubambe lokhu ngokusondela manje. “Incithakalo isisondele nxa nibona iJerusalema lihaqiwe yizimpi.” Manje, lokho bekungukudideka okuyinqwaba khona lapho, kubantu e. . .Kodwa sisondele kukho ngesimo sokubuka somlando neBhayibheli.

53 Manje, abazalwane be-Advent, abazalwane beSeventh-day Advent, bakholwa ukuthi—ukuthi iJerusalema liyophinda lihaqwe yizimpi. Awu, manje, lokho bekungaba yiqiniso, ngoba umBhalo unencazelo exubile izikhathi eziningi.

54 Futhi bangaki owaziyo ukuthi umBhalo unencazelo exubile kuso sonke isiprofetho na? Impela uyakwenza! Yebo, mnumzane. Uzokusho futhi ukuchaze impela nje kulesi isikhathi, bese ujika ngqo bese ukuphinda futhi *ngapha* ndawondawo. Niyabo? Njenge. . . Futhi ngizobhekisela kowodwa wayo uma ngingacabanga ngawo khona masinya. O, yebo, nanku owodwa kuLuka. . . KuMathewu 2, wathi, “Futhi uJesu wabizwa aphume eGibhithe ukuze kugcwaliseke okwakhulunywa ngomprofethi, ethi, ‘Eyami. . . Ngiyibizile iNdodana yaMi iphume eGibhithe.’”

55 Manje, lesosiprofetho, sibhekisela emuva phakathi lapho ngomprofethi, sasibhekisele ngqo ku-*Israyeli* (owayeyindodana kaNkulunkulu) Wayibiza iphume eGibhithe. Kunjalo, ku—kuGenesisi, Eksodusi. Kodwa kwa—kwakubhekisele la—lapho, kodwa kwakuphinda futhi. “KweyaKho. . .” U-Israyeli wayeyindodana kaNkulunkulu. Niyakwazi lokho. Watshele uFaro, wathi, “U. . .” Washo ukuthi “U—u. . .” ayekwenzile endodaneni yaKhe, ukuthi Wayezothatha ukuphila. . . Wayengayidedeli indodana yaKhe ihambe, ngakho uFaro. . . uNkulunkulu ethathe indodana kaFaro ku. . . futhi. . . noma ingelosi yokufa ngalobo busuku. Ngakho yincazelo exubile.

56 Futhi ngakho, manje, njengeJerusalema, lihaqiwe yizimpi, kodwa, ngokwangempela, ngokomlando, lokho kwakungesikhathi cishe sika 96 A.D. uJesu azalwa ngenkathi uTitus kade evimbezele iJerusalema. Kodwa manje bhekisisani lokhu ngokusondele, ningakubona ukwehluka, ngikholwa ukuthi iJerusalema liyakuhaqwa yizimpi futhi ngesikhathi sokugcina. Kodwa ngikholwa ukuthi lokhu lapha kwakuqhathaniseka ne ngenkathi uTitus elivimbezela, ngenkathi incithakalo ikuyo.

57 Manje, “Incithakalo,” ikhuluma. . . kwakungenkathi uDanyeli, umprofethi. . . “imi endaweni eNgcwele.” Qaphelani, wathi, “Nxa nibona isinengiso esenza incithakalo simi endaweni eNgcwele.” Niyabo, “isinengiso,” *isinengiso* ngoku “ngahlanzekile.” “Esenza incithakalo,” *incithakalo* kunguku “chitha,” kunguku “bhuhhisa.” “Nxa nibona isinengiso esenza incithakalo simi endaweni eNgcwele,” ngokombhalo kwagcwaliseka ngenkathi uTitus evimbezela iJerusalema, wathatha i. . .

58 Ekuqaleni kwalesisahluko ngenkathi beMbuza, “Siyakuba yini isikhathi sokuphela kwezwe na? Futhi ziyakuba yini izibonakaliso zokufika kuka. . . kaKristu na?” Futhi baMtshela ngethempeli, ukuthi lalinjani, ukuthi lalihlotshiswe kahle kanjani ngamatshe amakhulu nezinto.

⁵⁹ Wathi, “Kuyakuba khona isikhathi lapho kungayikushiywa itshe elilodwa phezu kwelinye, ukuthi lokhu kuyodilizelwa phansi.” Uqala ukubanika izibonakaliso nezimanga. Manje-ke, uJesu ekhuluma manje, uphenya manje kuDanyeli, ukugewalisa, ngoba sonke isiprofetho sifanele sihlangane nesinye okwesisisa sejuba. Wonke umBhalo awep hulwa-ndawo.

⁶⁰ UJesu wathi, “ImiBhalo ingep hulwe.” Amen. Futhi lapho...Ngabe ngiya eZulwini na? Impela, ngiyakhona! ImiBhalo ingep hulwe. Kuwe ongakholelwa ezibonakalisweni nezimangaliso nezimanga, ubungadeda kanjani kulowomBhalo na? ImiBhalo ingep hulwe, kanjalo noKristu ubengeke (phezulu lapha ngaphezulu), asuswe. Njengomzimba waKhe nje omkhulu ngaphezulu, nakho konke ukunyakaza komzimba waKhe ubonisa ukunyakaza phansi lapha emhlabeni, kuphoqelekile ukuba kube njalo. Manje-ke uma uKristu... uma okwakho... ukuphilisa ngokukaNkulunkulu, amandla kaNkulunkulu athathwa ebandleni langempela, noma ibandla likamoya lapha emhlabeni, khona-ke athathwe kuKristu. Akasa... .

⁶¹ Kodwa, o, isithombe esinje pho soMvini weqiniso lapho, futhi singamagatsha kulowoMvini. Niyabo? Njengoba nje uMvini unyakaza, kanjalo namagatsha ayanyakaza. Kunjalo na? Kuhle kanjani-ke okomzimba waKhe omkhulu, o, izingalo zaKhe ezinkulu ezophayo nezinyembezi eziconsayo, nezinhlangothi zaKhe ezophayo, nomhlane waKhe onemivimbo elenga phezu komhlaba *kanje* phakathi kukaNkulunkulu (uYise) nezidalwa ezisazokufa zalomhlaba, enxusa futhi ezithanda njengoba nje umzimba waKhe uza ekunyakazeni namandla, anikwe iBandla.

⁶² Njengoba nje Athi, “Ngizonyakazisa izandla zami ngalendlela,” nomzimba waKhe wangempela uyanyakaza. “Hambani lapha futhi nishumayeke iVangeli,” nizolibona leloBandla linyakaza liqonda ngqo. Ngoba, isithunzi sami sifanele sinyakaze nesandla sami. Amen. Kunjalo na? Amen. O, he, uma ngicabanga ngalokho! Nanko, umzimba waKhe unyakaza, “Hambani niye ezweni lonke, nibonakalise ngezenzo aMandla.” Akunandaba uma sigijimela esayense yethu yezenkolo nezifundiso nokunye kanjalo, sehluleka kamuncu. Kodwa manje isandla sikaNkulunkulu siyanyakaza, izibonakaliso nezimanga ziyaqhamuka. Ngani, he!

⁶³ UJesu washo, ezansi lapho ngenkathi Ekhipha amademoni...Kungesikhona ukusuka kulombuzo, manje, umzuzwana nje. Kodwa uJesu washo, ngenkathi Ekhipha amademoni, Wathi, “Amadodana enu awakhipha ngobani na? Uma Ngikhipha amademoni ngomunwe kaNkulunkulu, amadodana enu awakhipha ngobani na? Uma ninenqubomgomo engcono, sikhombiseni.” Niyabo? “Uma Ngikhipha amademoni ngomunwe kaNkulunkulu...” Amen. Cabangani nje, u “munwe” kaNkulunkulu. KunoNkulunkulu ngaphezu

kukaKristu; uKristu ngaphezu kwebandla. KunoNkulunkulu, uYise, usho into *ethize-thize*; bese kuba nguNkulunkulu, iNdodana, unyakazisa isandla saKhe nesithunzi siyasilandela. “Uma Ngikhipha amademoni ngomunwe kaNkulunkulu, amadodana enu awakhipha ngobani na?”

⁶⁴ Bukani, ngifuna niqaphele. O, akunandaba ukuthi sikhulu kangakanani isifo noma yinhlupheko engakanani udeveli abengayibeka phezu kwakho, kuthatha umunwe waKhe nje ukuwasusa. O, he! He! Bukani lawomahlombe amakhulu aqinile nezingalo nemisipha. Umunwe waKhe nje ususa zonke izifo futhi ukhipha amademoni. Futhi idemoni liyinto encane kanjani pho! Uthatha umunwe waKhe nje bese emsusa-ke. “Uma Mina ngomunwe kaNkulunkulu . . .”

⁶⁵ Manje ake nginikhombise oluny’uthando lukaNkulunkulu. Kodwa kwakuthi uma imvu ilahlekile, Akawusebenzisanga umunwe waKhe, Wayilalisa emahlombe aKhe, futhi Wathatha bonke uBuYena, izandla, imvu ngasehlombe laKhe. Eqinile inxenyane enamandla kakhulu yomuntu isemahlombe akhe nomhlane. Niyakwazi lokho. Ngokuba konke okwemisipha yezingalo zaKhe nemisipha kuyaqhunsuka, futhi Yena ethatha yonke imvu; aYibeke ehloombe laKhe futhi nangu Eza, hhayi ngomunwe waKhe, ukukhipha elincane, idemoni elidala, kodwa lapha Uza neyaKhe . . . yonke eyemisipha yaKhe yomlenze waKhe, yonke imisipha yengalo yaKhe, ehamba edabula ehlane, ethwele imvu elahlekile ehloombe laKhe. O, he! “Uma Ngikhipha amademoni ngomunwe kaNkulunkulu, amadodana enu awakhipha ngobani na?” O, haleluya! He!

⁶⁶ Kulungile, sibuyele endabeni:

Kodwa nxa ni . . . bona iJerusalema selihaqiwe ngezimpi, . . .

Khona abaseJudiya mababalekele phakathi ezintabeni; abaphakathi kwalo bangaphumi; futhi aba . . . abasemaphandleni bangene . . . kulo.

Ngokuba lezi ziyakuba yizinsuku ze—zempindiselo, ukuba kugwaliseke konke okulotshiweyo.

Kepha maye kwabakhulelweyo, nabancelisayo, ngalezozinsuku! ngokuba kuyakuba-khona ukuhlupheka okukhulu emhlabeni, nentukuthelo phezu kwa bantu.

Bayakuwa ngosiko lwenkemba, bathunjelwe ezizweni zonke: . . .

⁶⁷ Qaphelani ukuthi muhle kanjani lapha umBhalo ukukwenza ngempela. Into yokuqala, “Ngosiko lwenkemba.” Lokhu kokugcina kuyoba ngebhomu le-atomu. Niyabo? Kodwa lokhu kungosiko lwenkemba, namaJuda lalizothunjelwa ezizweni zonke. Akusophinde kube ngaleyondlela futhi, ayobuthana

ePalastine okokugcina. Niyabo? Lokhu kwakubhekisele ezinsukwini oselwedlule. Futhi lokho kungokomlando impela, kufezeka ngaleyondlela nje.

⁶⁸ Baholwa bayiswa kuzo zonke izizwe. Zonke izizwe phansi kweZulu namhlanje, uthola amaJuda. O, zonke izizwe! Uya eShayina, futhi uthola amaJuda. Uya eRashiya, uthola amaJuda. Yana eziqhingini ezincane, uthola amaJuda. Ahlakazekele phakathi kwezizwe zonke! Kuyini na? Isiprofetho sikaNkulunkulu. UNkulunkulu wayekuhlosile. NalawomaJuda ayizigxobo zophawu lwamamayela, mfowethu. Uma uwabona . . .

⁶⁹ Ngiyazi aphuphuthekile futhi aholwe asuswa, nokudukisa nayo yonke into, kodwa adukiswa nguNkulunkulu ukuze wena nami sibe nokubona. Kunjalo. Kodwa ngizosho lokhu ngomoya wesiprofetho, ngeBhayibheli, ukuthi, ihora leJuda ukuba libuyele ekhaya seliseduze. Yebo, mnumzane. Wenza lukhuni inhliziyo kaHitler, wawaxosha eJalimane; wenza lukhuni inhliziyo kaMussolini, wawaxosha eRashiya. Uwaxosha ndawo zonke, njengoba Enza ngezinsuku lapho Ewakhapha. Kwase kuthi-ke lapho ephumela ehlane lapho futhi selilungele ukuwela, kwenzekeni na? UNkulunkulu wavakashela izwe ngezinhluho ezinkulu nezinto. Okungukuthi Uyokuphinda futhi ngezinceku zaKhe ezimbili, iminqumo emibili kaHezekeli kanti futhi nangeSambulo 11. Uyoziphinda lezozibonakaliso nezimanga.

⁷⁰ Bukani labofakazi ababili eSambulweni 11, “Ngiyakunika amandla kofakazi baMi, futhi bayakuvala amazulu ngezinsuku zesiprofetho sabo, noma bathumele izinhlupho phezu komhlaba ngokuthanda kwabo.” Ulapho-ke, ofakazi ababili ngezinsuku zokugcina.

⁷¹ Ngiyazi ukufundisa kwesimanje kungukuthi “Lelo yiTestamente eliDala neLisha.” Lelo yiphutha! Lelo yiphutha!

⁷² Akusibo ofakazi ababili, lokho ngoqobo ngukubuya kukaMose no-Elija. Futhi niyaqaphela emuva lapho, akukho namunye wabo. . . uMose, wafa, kodwa wayaphi na? Wadingeka avuke futhi. No-Elija wathathwa ngisho nangaphandle kokufa. Uzofanele afe, ngoba wonke umuntu ofayo uzofanele afe, ngakho uzofanele abuye futhi. Futhi nampo ofakazi ababili.

⁷³ Manje bhekisani:

*Bazokunyathela . . . Bayakuwa ngosiko
lwenkema, . . . (ivesi 24) . . . lwenkema, bathunjelwe
bonke ezizweni zonke: iJerusalema liyanyathelwa
phansi ngabeZizwe, kuze . . . (Amen!) . . . kuze
kugcwaliseke isikhathi zabezizwe.*

⁷⁴ Kuyethusa, akunjalo, ukwazi ukuthi sinesikhathi esinqunyelwe na? UNkulunkulu washo njalo! Isimiselo sesikhathi sabeZizwe sangeniswa neNkosi uNebukadnezari.

O, kumangalisa kanjani! Siningi kangakanani isikhathi ebengingasichitha kulokhu, imizuzu embalwa nje! Kodwa qaphelani, wonke umuntu ufuna umbuzo wabo. Kodwa, ngenkathi sisekulokhu, asicabange ngakho, ngoba kufanele impela manje, khona *manje*.

⁷⁵ Bukani! UNkulunkulu wahola abantu, bamaJuda. Ayengesiso neze isizwe, ayengabantu nje. Futhi ayengesilo neze ibandla elihleliwe, ayeyibandla nje elibizelwe ngaphandle. Yayingekho neze inhlangotho phakathi kwamaJuda, ayeholwa njalo nguNkulunkulu.

⁷⁶ Kwase kuthi-ke ngenkathi ngokwezombusazwe, ezobuzwe, ayefuna ukuba yi...nenkosi. NoNkulunkulu wawanika inkosi futhi akuzange kusebenze. UNkulunkulu uyiNkosi yawo. UNkulunkulu uyiNkosi yethu, kunjalo, noNkulunkulu uyiNkosi yeBandla.

⁷⁷ Manje, qaphelani-ke ngenkathi ethunjwa futhi athathwa ayiswa eBabiloni ngoba azama ukulingisa izizwe zasezweni. Isithombe esihle kanje pho namhlanje sebandla lizama ukulingisa izwe phandle ngaleya, futhi athathwa, athathwa nokuphila kwawo—kwawo. Ibandla liphila ngokufanayo nje njengoba kwenza izwe, liqhubeke, liziphatha nje njengalo, nayo yonke enye into, futhi lizisho ukuthi liyiBandla. Ungeke wakwenza lokho. Qhobo, mnumzane. Yona impela impilo yakho iyafakazisa ukuthi uyini.

⁷⁸ Oyikho...Njengoba ngishilo ekuqaleni, oyikho kwenye indawo ethize yilokho okubonisa lapha. Oyikho, lokho umzimba wakho wasezulwini noma wasemhlabeni oyikho phezulu ngaleya, lokho umzimba wakho wasezulwini oyikho kwenye indawo ethize yilokho okubonisayo emuva lapha. Ezweni likamoya, oyikho, yilokho oyikho lapha. Uma usalokhu ucabanga inhlamba kanjalonjalo ezweni likamoya, ungocabanga inhlamba lapha. Uma usalokhu unenzondo, umhawu, nombango, usezweni likamoya ngalokho, kubonisa emuva lapha. Kodwa uma bonke ubuwena obungaphakathi impela bugeziwe futhi bahlanzwa, kukhombisa ukuthi unomzimba ngaphandle ngaleya (olindile) ogeziwe futhi wahlanzwa, futhi ubuyisela emuva enyameni. Aniboni na? Niyabo, nakho. “Uma lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindile.” Niyabo?

⁷⁹ Manje, ngalesisikhathi, isikhathi sokugcina, ukuthi kunjani lokhu ukuqhathanisa kwenyama, izilingiso zobuKristu zonke ziyoxubana kwelikhulu iBabiloni elilodwa njengoba nje kwenza emuva lapho. Futhi bathatha bayiswa eBabiloni. Kunjalo na? NeBhayibheli lathi, “Ingelosi yeNkosi yabiza yase ithi, ‘Phumani eBabiloni, bantu baMi!’”

⁸⁰ Ukusanganisa! Leli, “NgiyiBaptisti. NgiyiMethodisti. NgiyiPresbyterian,” konke lokho nje ngukusanganisa. Akukho-nsindiso kukho nhlobo.

⁸¹ Manje, ningasho ukuthi ngithi abantu beBaptisti abanayo insindiso, abantu beMethodisti. Angikhulumi ngalokho. Ngikhuluma ngebandla namandla alo ezombusazwe, ngezombusazwe. Futhi ngokukhuluma ngezombusazwe, ngoba uyiMethodisti, noma iBaptisti, noma iPresbyterian, noma iKatolika, alihlangene ngalutho naLo. UNkulunkulu akaliboni ngisho, futhi liseBabiloni namhlanje. NoNkulunkulu ubizela ngaphandle iBandla eliphuma kuwo onke, edonsela ngaphandle abamsulwa enhliziyweni, enza iBandla laKhe. Kuhle kanjani pho!

⁸² Futhi qaphelani, beningabalula into ethize lapha ebingethusa, kodwa uma—uma ku...Lalelani, manje. Bhekisisani ukuthi iBabiloni likanjani... Ukuthi kwenzekeni e...e—eBabiloni, ngenkathi impoqo ilethwa kubakhonzi beqiniso. Khumbulani, abambadlwana nje, uShadiraki, uMeshaki, no-Abedi-nego, noDanyeli, ba—babakhonzi beqiniso abehlela ekuthunjweni, futhi ngenkathi uNkulunkulu ebabizela e—ekukhombiseni ngempela ubunjalo babo, ababeyikho. Baphoqelelwa ekukhonzweni kwesithixo. Kunjalo na? Ukukhonza izithixo! Baphoqelelwa ekukhonzweni isithixo, futhi babefanele bakhothame phambi kwesithixo. Futhi uma bengakwenzanga, babehlushwa.

⁸³ O, isithombe esinje pho obungasidonsa sikaDanyeli, iSambulo, sibopha labo ndawonye futhi sikhombise ngomBhalo ukuthi iBandla liza ohlobweni olufanayo lokuhlushwa ngaphambi kokuba Libizelwe ngaphandle. Yileyondlela iBandla labeZizwe elangeniswa ngayo, yileyondlela iBandla labeZizwe eliyokhishwa ngayo. Njengoba lingena liyohamba kanjalo.

⁸⁴ Futhi bukani ukuthi wasibona kanjani isithombe. Futhi manje, khumbulani, isithombe... Manje, lena yindawo yasekhaya manje. Bukani, ngikhuluma ukuthi isithombe iNkosi uNebukadnezari eyasenzayo kwakunguDanyeli, indoda engcwele. Uma nizoqaphela, iNkosi uNebukadnezari wayesevele embizile uDanyeli, wambiza ngo “Belteshazari” (okwakuyisithixo sakhe), futhi wenza—wenzisa isithombe, futhi akukho namunye emva kaDanyeli owayekade ephoswe kulomphandu wezingonyama, kanjalonjalo, futhi wathi, “Akukho namunye ofanele akhonze noma yibaphi abanye onkulunkulu, kanjalonjalo, kepha uNkulunkulu kaDanyeli.” Cishe kwakuyisithombe sendoda engcwele, isithombe esikhulu esiqoshiwe, futhi wonke umuntu wayezokhothamela phansi kulesi.

⁸⁵ Kodwa iBandla, uShadiraki, noMishaki, no-Abed-nego... uDanyeli engumholi, njengoKristu enguMholi weBandla.

⁸⁶ Futhi babezokhothama phambi kwalesisithombe futhi bakhonze esithombeni. Qaphelani! Futhi niyaqaphela, ngalezozikhathi, uDanyeli wayethule. Amen! O, futhi

ngethemba ukuthi niyakuthola lokhu. UDanyeli wayethule. Ebadedela . . . babefanele bazenzele ukukhetha kwabo.

⁸⁷ Ngosuku . . . ekuphumeni kwesimiselo sesikhathi sabaZizwe, kuyobakhona isithombe, futhi wonke umuntu uyofanele akhothame phambi kwalesisithombe futhi akhonze. Nakuba singangcwele njengananini-nini, awufanele ukhonze isithombe (ukukhonza isithombe).

⁸⁸ Manje, qaphelani. O, he! Khona ekupheleni, uDanyeli uyangena futhi. Kumangalisa kanjani! Lobo busuku ngaphambi kwedili elikhulu lezancinza kanjalonjalo, nakho kufika iSandla esiloba odongeni, “MENE, MENE, TEKEL, UFARSIN,” ngokuvundla odongeni. Nencazo, akekho owayengayinikeza, kwakulotshwe ngezilimi ezingaziwa. Akekho owayengaKuhumusha.

⁸⁹ Bahamba base belanda izifundiswa zabo ezinkulu ezedlula zonke. Zathi, “Asazi.”

⁹⁰ Bahamba base belanda bonke abahlola imihlola babo nabathwebulayo. “Asazi. Asazi lutho ngaKho. Asikaze silubone ulwimi olunje, asikaze sikuzwe okunjalo empilweni yethu.”

⁹¹ Kodwa kwakukhona indoda! UNkulunkulu wayenomuntu waKhe, uDanyeli wayelapho. Wathi, “Hamba umlande,” wathi, “ngokuba uMoya kaNkulunkulu uhlala kuye.”

⁹² Ngakho uDanyeli wenyukela lapho, uqala ukufunda nokuhumusha lololwimi odongeni, futhi wanikeza . . . Kwakuyini incazo na? Hhayi ukuthi, “O, ubusisiwe wena, O nkosi, mana njalo.” Kodwa ngokuxabana, ngobudlakela, ukwaliwa kwakhe isiqothu, wathi, “Ulinganiswiwe esilinganisweni futhi ufunyenwe ulula.”

⁹³ Bukani, leyo yindlela efanayo. Njengalokho okungaPhezu kwemvelo kwangenisa umbuso wabeZizwe, kanjalo okungaPhezu kwemvelo kukhipha lokhu kwabeZizwe. Umbuso wangeniswa ngokungaPhezu kwemvelo, uphuma ngokungaPhezu kwemvelo. Izindonga zaseJerusalema ziyakunyathelwa, ziyaku . . . kwakuyoba . . . “AbeZizwe bayolinqoba kuze kuqedwe isimiselo sesikhathi sabeZizwe.” Bese kuthi-ke uNkulunkulu ebuyela kumJuda. Amen! O, he!

⁹⁴ O, bangane, ngifisa sengathi besingakwehlisa ngqo kahle lokho. Aninjalo na? Sibe cishe neviki kuleyondaba eyodwa, niyabo, ukuze sikuhlolisise emBhalweni.

⁹⁵ Lokho, bhekisisani, lalalani—lalalani ngokusondele manje kulokho Akusho. “IJerusalema liyakunyathelwa phansi ngabeZizwe kuze kuqedwe isikhathi sabeZizwe.” Ukuvimbezela kuka—kukaTitus, wayesengena-ke, wathatha iJerusalema. Wathi, “Manje—manje, nezwa ngesinengiso esenza incithakalo na?”

“Ya.”

“Awu, kungalenkathi lapho abeZizwe bengena khona.”

“Ya, siyakuqonda lokho,” kwasho abafundi.

“Manje, abeZizwe ubenohulumeni wabo manje.”

“Impela.”

⁹⁶ “IJerusalem ngaphansi kukahulumeni wabeZizwe ngaleyonkathi na?” Yebo, mnumzane! AmaRoma. Babesalokhu benohulumeni e—eJerusalem. Futhi kwaqala emuva ngaleya ngesinengiso esenza incithakalo uDanyeli akhuluma ngaso.

⁹⁷ Manje Wathi, “Lesosikhathi sesisondele siseduze, ngokuba bazolidiliza lelithempeli bese bemisa iMoslem yase-Omar, izoma endaweni efanayo lapha, abakaMohamede, abeZizwe. Futhi izoma lapho.”

⁹⁸ *AbeZizwe* kusho “ongakholwayo.” Lelo kwakungesilo iBandla, manje. Lowo kwakungoweZizwe, niyabo, ongakholwayo. Manje, naleyo iyoma kuyoze kuqedwe isimiselo sesikhathi sabeZizwe. Bese-ke uma isimiselo sesikhathi sabeZizwe sesiqedwa, iNkosana enkulu izomela abantu (EnguKristu) ngesikhathi sokuphela.

⁹⁹ “Yeza kuYe,” kuDanyeli, “Onwele zakhe zazimhlophe njengoboya bezimvu,” njengoba siMbonile eSambulweni 1, “koMdala wesikhathi. NokwaHlulelwa kwabekwa neziNcwadi zavulwa. IziNcwadi” (ubuningi) “yavulwa nawo wonke umuntu wehlulelwa ngeziNcwadi, izinto yayilotshwe phakathi lapho.” Bukani, iziNcwadi zavulwa, “WaMbona eza, nezinkulungwane eziyishumi eziphindwe kazinkulungwane eziyishumi zaMkhonza.” Abangwele beza naYe. Kunjalo, kuDanyeli na? “NeziNcwadi zavulwa,” leyo yiNcwadi yokuphila kwakho, “nawo wonke umuntu—nawo wonke umuntu wehlulelwa kanjalo, isoni, sehlulelwa kanjalo. Nenye iNcwadi yavulwa,” okwakuyiNcwadi yokuPhila, “nawo wonke umuntu wehlulelwa.”

¹⁰⁰ Manje qaphelani, njalo khumbulani, kuphathe kokuthathu. Uma ungakwenzi, uzothola ukuxoveka impela. Kwakukhona izigaba ezintathu zabantu abazalwa emhlabeni; kwakukhona izigaba ezintathu ekuqaleni; kuyobakhona izigaba ezintathu ekupheleni. Oku . . .

¹⁰¹ UJesu wabuya nezinkulungwane eziyishumi eziphindwe kazinkulungwane eziyishumi, zaMkhonza. Niyamkhumbula ethi, “Akusiyo yini into encane kini ukuba nithathe . . . noma into engejwayelekile ukuthatha umsebenzi wenu nezinkathazo zenu niziyise emthethweni, kanti anazi yini ukuthi abaNgcwele bayohlulela umhlaba na?” AbaNgcwele bahlulela umhlaba! Haleluya! Ngicabanga ngalokho, he! UkuMbona eza, ngaleya, nabagezwe ngeGazi, emva kwesikhathi seminyaka eyiNkulungwane, ukuhlengwa nabahlengiwe bayo

yonke iminyaka bemi eBukhloneni baKhe. UMlobokazi ogezwe ngeGazi!

¹⁰² Hhayi labo nje abangabantu abalungileyo, bakugeja ngempela ukuvuka kokuqala. IBhayibheli lathi, “Nabafileyo ababesele kabaphilanga yaze yaphela iminyaka eyinkulungwane.” Kunjalo na? Lokho yilabo ababenamagama abo elotshwe eNcwadini yokuPhila yeWundlu kodwa bawenqaba umbhaphathizo kaMoya oNgcwele.

¹⁰³ NgabaKhethiweyo nje ohamba ngalesosikhathi. NgabaKhethiweyo nje othatha i—i—isikhathi seminyaka eyiNkulungwane. O, manje-ke, mfowethu, hlobo luni lwabantu esifanele sibe yilo na? Ngifuna ukuphila esikhathini seminyaka eyiNkulungwane! Masilahle konke okusindayo nesono esithandela kalula kangaka kithi. Uma umfo esho into ethize engalungile noma enza into ethize ngalendlela, mkhulekeleni futhi nilokhu niqhubeka niye phambili. Makuthi okwakho okukodwa okungenziwa esikhundleni sokunye kubhekiswe kuNkulunkulu. Uma engekho omunye okwenzayo, wena kwenze! Ngokuba kuzoba nabaKhethiweyo ozophila oNyakeni wesikhathi seminyaka eyiNkulungwane futhi uyongena ephuma noKristu iminyaka eyinkulungwane, khona-ke bayokwenyuka bangene eNkazimulweni naYe futhi babuye babuye. Lapho ukuvuka kwababi sekuvezwa, khona-ke isikhathi seminyaka eyiNkulungwane siyobekwa... Emva kokuba isikhathi seminyaka eyiNkulungwane sesiphelile, khona-ke uKristu uyohamba neBandla, futhi ekupheleni kweminyaka eyinkulungwane Uyobuya neBandla.

¹⁰⁴ UKristu ufika kathathu. Okokuqala, Wafikela ukuhlenga iBandla laKhe. Kunjalo na? Okwesibili, Ufikela ukwemukela iBandla laKhe. Okwesithathu, Ufika neBandla laKhe. Niyabo? Ufikela ukuLihlenga; Ufikela ukuLihlwitha futhi lihlwithwe, ngesikhathi sezinhlu pho kanjalonjalo; libuye libuyele *isikhathi seminyaka eyiNkulungwane*, liphile esikhathini seminyaka eyiNkulungwane.

¹⁰⁵ Bese kuthi-ke iNkosi enkulu neNdlovukazi yehlela ukweHlulela. UkwaHlulela kwesiHlalo sobukhosi esiMhlophe kuyabekwa neziNcwadi zavulwa. Futhi nakho kumi abahlengiweyo, iBandla elizelwe nguMoya oNgcwele likaNkulunkulu oPhilayo, limi lapho ebuhleni baLo ukuba lehlulele. “IziNcwadi zavulwa, ukwehlulela kwabekwa nawo wonke umuntu wehlulelwa kanjalo,” leso kwakuyisoni. “Nenye iNcwadi yavulwa,” hhayi eyoMlobokazi kaMoya oNgcwele, akasoze akuthatha ngoba UsekuHlwithweni.

¹⁰⁶ Uma ugcwaliswe ngoMoya oNgcwele kulokhu ukusa, namandla kaNkulunkulu ehamba ngayo yonke imithambo yomzimba wakho, bekuyokusiza ngani ukuba ume ekwaHlulelweni na? Usuvele wahlulelwe, futhi wemukelwa,

futhi wagcwaliswa, futhi usuvele—vele wathathwa wayiswa ezindaweni zaseZulwini noKristu Jesu. Akusikho ukuthi *uyo*, unjalo manje, uthathwe khona manje!

¹⁰⁷ “Labo Ababizileyo, Ubalungisisile; labo Abalungisisile, Ubakhazimulisile.” Futhi wonke umuntu ohlengiwe ezweni kulokhu ukusa, ophansi kweGazi likaJesu Kristu, wagcwaliswa ngoMoya oNgwele, *unokuPhila* okuphakade futhi angebhuhbe, futhi usevele usezindaweni zaseZulwini noKristu Jesu, futhi akaseyikungena ekulahlweni. Usevele uhlangiwe! Lokho akumangalisi na? Niyabo? Usevele uhlangiwe, uhlezi ezindaweni zaseZulwini manje noKristu, ne glo- . . . usevele ukhazimulisiwe, usevele ukhazimulisiwe!

¹⁰⁸ Wena uthi, “Mfowethu Bill, ngabe umBhalo uyakusho lokho na?”

¹⁰⁹ UJesu wakusho lokho, noma umBhalo uyakusho lokho, noma ababhali. UPawulu, wathi, “Labo Abalungisisile, Usevele ubakhazimulisile. Labo Ayebazi phakade, Wamisela ngaphambili; labo Ayebamisele ngaphambili, Walungisisa; labo Ayebalungisisile, Usevele ubakhazimulisile.” Kuyini na? O, he! (Ngiyaxolisa.) Usevele ubakhazimulisile! Manje-ke uma sigcwaliswe ngoMoya oNgwele, imithambo yethu nobuthina sekuvele bulondolozwe kuNkulunkulu, kukhona umzimba okhazimulisiwe osuvele ulindile, futhi uzofanele uye kuwo masinya nje uma lona usuphelile. Labo Abalungisisile, Usevele ubakhazimulisile!

¹¹⁰ Ebengikusho esikhashaneni esedlule, okuphikisanayo nokuvumelanayo. Ngifisa sengathi nganginemfundo eyenele ukukukhipha lokho futhi ngikwenze kube nomqondo futhi kucace kini, kodwa angikwazi nje ukukuthola. Ngiyazi ukuthi ngikhuluma ngani, kodwa angikwazi ukukwethula ngendlela engifuna ngayo.

¹¹¹ [Akuqoshwanga eteyipini—Umhl.] . . . ULwandle oluBomvu nazo zonke lezizinto bazibeka ngaphandle. Izimpahla ilapho, amaJuda, acebe ngempela, manje-ke leyonto efanayo iyokonakalisa ikamu labo futhi. Ya! Ayokwehla ngqo, amadolobha ezwe. IRashiya iyokwehla, ithi, “Sizofanele nje sibe nayo leyonto. Leyo yiyuraniyamu insimbi eyigugu elikhulu nayo yonke into phansi lapho, sifanele sihambe siyithole.” Futhi lapho behla, khona-ke kuyoba yimpi yase-Armagedoni. Lokho kuyoba lapho uNkulunkulu eyoma njengoba Enza esigodini enzela abantwana bakwa-Israyeli futhi aphinde alwe. Kodwa lokho kuyokwenzeka kuze kuqedwe isimiselo sesikhathi sabeZizwe. Futhi uma lesosikhathi sesiphelile, uyanqunywa.

¹¹² [Akuqoshwanga eteyipini—Umhl.] Manje embonweni wami othobekileyo, muntu othandekayo obuze lombuzo lapha, embonweni wami othobile mayelana nalokhu:

10. Zazingobani leziziqhwaga ngalezozinsuku na?

113 Manje, uJosephus lapho...Kusobala, ngiyazi, ibandla lethu, nifana nami nje. Ngi—ngiyisichuse sebangal esihlanu futhi a—anginandaba nemfundo nezinto. Ngicabanga ukuthi iyisithiyo esikhulu kunazo zonke iVangeli eselake laba naso. Kodwa nokho, nje ngezinye izikhathi, ngithatha ibhuku noma amabili. Manje, ukuphathelana kwami nabantu abanjengami, sonke nje sisolayinini ofanayo, nje singabantukazana. Futhi ngibonga kakhulu. IBhayibheli lathi, “Abantukazana baMuzwa ngokujabula.” Amakhosi ohlanga, bese kuthi-ke kwakukhona esinye isigaba, kodwa abantukazana...Nje isimo esivamileyo sabantu njengoba sinjalo thina, abantu abathanda uNkulunkulu futhi kabanakho okuningi kwalelizwe, banabantwana babo nemindeni, siyamthanda uNkulunkulu futhi siyathanda ukuya esontweni, sinikele nge—ngezingubo ezisuka emizimbeni yethu senzele uMbuso waKhe, noma yini enjengalokho. SiyaMthanda, siyokwenza noma yini, labo ngabantukazana abamZwayo. Futhi kuseyindlela efanayo namhlanje, abantukazana baMuzwa ngokujabula.

114 Manje, isicebi sinokuningi kakhulu komhlaba ukucabanga ngakho, niyabo. No—nomfo wangempela ezansi lapho ongeke wenza lutho ngaye, emgqeni oshelelelayo, angeke aKunake. Kodwa nje abantukazana baMuzwa ngokujabula.

115 Futhi manje kuJosephus, emibhalweni yakhe, wathi... Manje, nakhu okwakungukuhumusha kwakhe kwala “madodana kaNkulunkulu” athathe amadodakazi omuntu. Washo ukuthi “Imimoya eyawayo eyayisemhlabeni...”

116 Manje, niyazi i...eSambulweni, isahluko 11, noma, ese 7, qha, ngicela olwenu...isahluko 12 seSambulo, owesifazane emi elangeni. “Udrago obomvu wabeka umsila wakhe wazungeza okubili kokuthathu kwezinkanyezi wayesezidonsela emhlabeni.” Siyaqonda ukuthi uSathane, ekuqaleni, wamisa umbuso emazweni asenyakatho ukuba ube muhle kakhulu kunalokho u—kunalokho uMikayeli ayeyikho, futhi kwakukhona i...wayese-ke ememezela impi eZulwini. Futhi wadonsa okubili kokuthathu kwezidalwa eziyizingelosi naye. Kunjalo na?

117 Yingalesosizathu siyingcosana kuphela ngesibalo. Ngiquonde u—u—uhlangothi...uhlangothi oluncane lwabantu kulokhu ukusa, ezingeni lomKristu, abantu abazelwe nguMoya oNgcwele, ngoba base—se—senxenyeni encane. Kunjalo.

118 Futhi uma nibhekisisa imimoya ekhuphuka iphuma kuGenesis futhi iqala ukuvuka, bhhekisisani lelo lezinga ngempela, ukukhonza kwebandla lezinga eliphezulu. Ubukeni emuva ngaleya kuKayini, ubukeni namhlanje. Wehla ungena ngqo, uhamba wehle wedlulele kubaFarisi. Futhi kukhona amaqembu amabili enkolo abo, umFarisi nomSadusi. Niyabo, uhamba uphume ngqo, futhi ubukeni namhlanje ubukeni

kubuKatolika neminyakazo emikhulu kanjalo, izindawo ezinhle ezinkulu.

¹¹⁹ Awu, bukani u-Abela newundlu elincane, niyabo, okwejwayelekile nje. Ubukeni ngezinsuku zikaJesu. Ubukeni wehla njalo emBhalweni lapho wenyuka, siwubona ukuthi unjani. Siphila phansi ngqo kulolosuku ukuthi lapho uNkulunkulu ebize khona ibandla laKhe lehle njalo. Lowomushwe omncane, lowomushwe omncane obomvu oza wehle njalo ngeBhayibheli, yonke indlela, wabantu abagezwe ngeGazi. Qaphelani!

¹²⁰ Manje, la “madodana kaNkulunkulu,” ngowami umbono, kungesikho, ngempela kungesikho ukuphikisana noma ukuzama ukuzenza osmati noma ngithi uJosephus wayengazi ukuthi wayekhuluma ngani, kodwa wayengumuntu njengoba nginguye. Akunandaba ukuthi wayeyisifundiswa esikhulu kanjani, wayengumuntu nje. Nento kuphela ayenayo, wacwaninga imibhalo emidala, nokunye okunjalo, nezinto ezingcwele ezasalayo, kanjalonjalo, kodwa wayengenakho okwedlula lokhu esinakho namhlanje, uMoya oNgcwele. Manje, wayehamba nje ngomqondo wemvelo.

¹²¹ Kodwa sikuthatha ngomqondo kamoya. Lawo “madodana kaNkulunkulu,” ngenkathi, ukuthi ayeyizidalwa eziyizingelosi. Ngikholwa ukuthi ayizo. Futhi ngi—ngikholwa ukuthi i . . .

¹²² Manje, uJosephus washo into efanayo, kodwa wathi, “Zaziphoqa zona futhi zazicindezela ukuba zingene enyameni yomuntu, futhi zathatha amadodana . . . futhi—futhi zathatha amadodakazi omuntu.” Manje, siyisixuku esixubile; sehlukele lapha kulokhu ukusa, owesilisa, abesifazane, namantombazane amancane nabafana, futhi ngikhuluma lokhu ukuze abadala bezoqonda ngempela. Kodwa ngenkathi . . . Uthi “Ngenkathi izidalwa eziyizingelosi zibona isifiso sabesifazane, ukuthi owesilisa babehlala kanjani nabesifazane, ukuthi zaziphoqa zona zangena enyameni yomuntu. Ngakho . . . zase zizithathela amadodakazi omuntu.”

¹²³ Awu, a—angikukholwa lokho. Ngikholwa lokhu, ukuthi azalwa lapho eKhanani, futhi azalwa yi—yiqembu likaKayini owathunyelwa ezweni lakwaNodi. Futhi wayenophawu phezu kwakhe ukuthi angabulawa-muntu, ngenxa yesimo sakhe sokubulala, ebulala umfowabo. Kodwa uma, niyaqaphela, ngisho nama-Israyeli athola abanye balabobantu ngenkathi ewelela laphaya. Babebakhulu kakhulu, futhi wathi, “Sasibukeka njengezintethe, phezulu ngakwicala labo.” Kunjalo na? Amakhulu ngamakhulu eminyaka kamuva, ayengenkulu, indoda eyisidlakela, abafo abakhulu. Futhi ngezinye izikhathi bambulula i—isidumbu sabo, futhi bathola ukuthi babeyindoda enkulu.

124 Manje lapho engicabanga ukuthi lokho kuvela khona. Manje, nakhu okuncane kwemfundiso yami uqobo manje. Singabafo bebandla nje, niyabo. Ngicabanga ukuthi uKayini wayeyindodana kaSathane. Ngiyazi ukuthi anivumelani nalokho, ibandla lami linjalo. Kodwa lokho kusalokhu... UNkulunkulu aze angikhombise okwehlukile, ngi—ngiyokholwa yinto efanayo, niyabo, ukuthi wayeyindodana kaSathane. Isizathu bengingeke ngakubeka lokho ngokungamesabi uNkulunkulu, umoya wokubulala uphuma kuNkulunkulu. Qhabo, mnumzane. Wayefanele alandele uyise, noyise wayeyilokhu... lapha, ngenkathi uSathane efinyelela enyokeni.

125 Nenyoka yayingesiso isilwane esihuquzelayo, isiqalekiso sayenza yaba yisilwane esihuquzelayo. Yayifana nomuntu nje, yayihamba ime iqonde. Futhi yayinalona wesifazane phandle lapho, futhi wenza lokhu ukuphinga futhi wazala indodana yakhe yokuqala okwakunguKayini, imvelo kayise. Futhi ngikhulwa ukuthi lesosilwane esikhulu sasimi njengomuntu, futhi sasihamba sime siqonde, futhi yilapho leziziqhwaga ezinkulu zivela khona. Ya, kunjalo impela. Manje, lowo ngumcabango wami uqobo futhi ngi—ngingaba nephutha. Lowo ngumcabango wami, niyabo. Kodwa ayeyindoda enkulu.

126 Futhi uma niqaphelile, uNkulunkulu emi lapho phambi kuka-Adamu no-Eva, Uthi, “Ngakuthatha othulini, uyakubuyela othulini. Ngi... .

127 “Futhi ngoba ulethe eyakho... ulalele eyakho... isilwane esikhundleni sendoda yakho, ukuthi ukhiphe ukuphila ezweni, uyokubuyisela ezweni.”

128 Wayesethi, “Nyoka, iyasuka imilenze yakho, uyabo, ungeke usaphinde uhamb’uqonde. Futhi ungeke usaba yisilwane, uzoba yisilwane esihuquzelayo manje. Futhi uzohamba ngesisu sakho, nothuli luyakuba ngukudla kwakho.”

129 Yilapho engicabanga khona ukuthi labo... UKayini, emva kwemvelo yalokho kuba yisilwane esasihlala ne... njengesilwane, esahlala nalona wesifazane owazala lomntwana, owayenokuba yisilwane uhhafu nokuba njengomuntu, omkhulukazi umfo omdala. Wayesephumela lapho-ke nabantwana bakhe baqala ukucela kuye, bese-ke kuba yizilwane, izinkanuko zocansi njengoyise ekuqaleni, lesosilwane esidala esikhanukayo lamadodakazi nezinto, ayesezithathela amadodakazi omuntu. Kunjalo.

130 Futhi okwaletywa kulababafu, impela, kuyehla ngalolozalo olufanayo okwakuyilemimoya eyawayo efika phezu kwabantu. Khumbulani, imimoya efanayo eyayiphila emuva lapho, namhlanje... iyaphila namhlanje.

131 Ubukeni namhlanje! Awu, sinabantu kulelizwe aba... Manje, ang... Lokhu, ngingumMelika, niyazi nginguye. Kodwa ake nginitshele, lesi yisizwe esiphansi kunazo zonke ngaphandle

kweParis, iFransi, engaziyo ngalo nomaphi emhlabeni. Lehle isithunzi kakhulu!

¹³² Ngani, ngisho nabantu bakwamany'amazwe, e-Afrika, e-Sweden ne...enhla lapho, bathi, "Kwenzenjani emhlabeni ngani bantu baseMelika, anisenayo inhlonipho ngabesifazane bakini na? Ngawo onke amaculo emsakazweni, oluny'uhlobo oluthize lwelidala elingcolile, iculo lenhlamba ngabesifazane. Aninayo inhlonipho ngabesifazane bakini laphaya na?"

¹³³ Onke amaculo ethu amayelana nabesifazane, noma ucansi nenkanuko, nezinto ezinjalo. Yingenxa yokuthi udeveli ukubambile. Kunjalo impela. IHollywood endala namatelevishini nayo yonke into ifuqa leyonhlamba nento yokungamesabi uNkulunkulu, iyoya endawenani endala yokuthengisela amaphephandaba nakho konke okunye. Yonke into ingabanye besifazane abahhundule izingubo noma okuthize. Yilokho impela okwaqala ekuqaleni, futhi kuphela ngendlela efanayo. Amahloni!

¹³⁴ Futhi umgogodla wanoma yisiphi isizwe ungubufazane, uma sekuza ezimilweni. Futhi yephula ubumama, usuwephule isizwe sakini. Sesifike endaweni namhlanje sekuze kuthi abesifazane bakithi... bebhema osikilidi, nezinto ezinjalo, futhi bephuza ugologo, futhi beqhubeka, futhi yi—yihlazo!

¹³⁵ Insizwa ukuzama ukuthola umfazi ngisho oyintombi, enesimilo, ibiyofanele ijikeleze elithize elihle, elincane, elidala, ibandla likaMoya oNgcwele, cishe impela, ukuthola eyodwa; futhi lokho kunjalo impela, lapho owesilisa eyigcine nje phakathi nezinto ezinjalo, futhi inokuziphatha kahle okuncane ngayo.

¹³⁶ Ningahle nicabange ukuthi lokho ngukuhlanya, kodwa, mfowethu, kubukisise futhi uthole, futhi ubone ukuthi lelo akusilo yini iQiniso. Yihlazo! Kunjalo.

Lawo kwakungamadodana kaNkulunkulu ase...Manje, lokho, ngingachaza okwami... Nxa—nxa ngazi uma...

¹³⁷ Benginomunye umbuzo namhlanje, bathi, "Ngani, Mfowethu Bill, iBhayibheli lathi u-Eva wathi, 'Ngitholile indodana evela eNkosini.'" Kunjalo impela. Kwafanele kuvele eNkosini. INkosi inguyena kuphela uMdali okhona. I...uNkulunkulu wadala udeveli. Kunjani lokho na? UNkulunkulu wadala udeveli. UNkulunkulu wadala yonke ingelosi eyawayo ekhona. Kunjalo na? Ngani, impela. Lokho kwakungukukhetha kwazo, hhayi okwaKhe. Wadala wena, wena wenzani ngakho na? Uyokwahlulelwa ngokufanayo njengoba zinjalo. Nakho lapho okhona. Impela!

¹³⁸ Lawa kwakungamadodana kaNkulunkulu, kodwa ayewile emseni futhi ayengene kulendoda enobulwane, futhi agijimela phandle futhi akhanuka. Ngenkathi ebone abesifazane, avele abathola nje. Ngani, asekhona lapha. Isimilo esibi

seMelika sigcwele i. . . Indoda engenawo uMoya kaNkulunkulu, iyohlwitha ingane ezingalweni zikanina futhi iyidlwengule. IngenaNkulunkulu, ayi—ayingcono kakhulu kunesilwane. Isenaso lesosilwane, imvelo engamesabi uNkulunkulu. Nendoda ene. . . Bathi inkolo iyakuthatha, bathi umuntu wahamba wahlanyiswa yinkolo. Inkolo yiyonanto kuphela enganika indoda ingqondo esile, lokho ngukuthi, inkolo kaJesu Kristu.

¹³⁹ Bengingakufakazisa ngeBhayibheli ukuthi awusile engqondweni yakho uze uthole uKristu. Kunjalo. Lokho kuthe ukuqina, kodwa ngingakufakazisa lokho ngomBhalo. Kunjalo. Uba nobulwane, ngokukhanuka, nakho konke, uze uthole uKristu Jesu. UNgokhandekayo.

¹⁴⁰ Manje, ngizovuma ukuthi abantu batadisha kakhulu, futhi bazama ukugijimela phambili kakhulu, futhi bazame ukucabanga kanzima kakhulu, futhi ngezinye izikhathi banokwehluleka kwengqondo ukusebenza nezinto ngenxa yokutadisha ngeNkosi. Nifanele nikuyeke lokho! Anidingi ukuba nikwenze lokho. Into kuphela enidinga ukuba niyenze ngukuba nithandane naYo, futhi nje niqhubeke ngqo niYithanda. Amen. Akusikho ukuzama ukufuqela entweni ethize noma uzenze into ongesiyo, nje qhubekela phambili futhi udedele uNkulunkulu akusebenzise ngendlela Afuna ngayo. Nje zidele, zinikele wena uqobo futhi uqhubekele phambili, ujabule, ucula, uthokoza. Yileyo ndlela.

¹⁴¹ IBhayibheli lathi, “Konke kusebenzelana kube ngokuhle kubo abaNkosi,” ngakho qinisekani ukuthi niyaMthanda, yileyo nto kuphela enifanele niyazi. Amen! Mthandeni nje futhi nihambe niye phambili! Nithi, “Nkosi, ngiyaKuthanda, Uyazi ngiyaKuthanda.”

“Uyakuthanda *lokhu* na?”

“Qhabo, Mnumzane. Ngithanda Wena, Nkosi.” Niyabo?

¹⁴² Uthi, “Awu, awufuni ukuba yi. . . Ungethande ukuba ngumshumayeli omkhulu na? Ungethande ukuba *yilokhu* na?”

¹⁴³ “Qhabo. Manje, Nkosi, ini. . . Uma Ufuna ngibe yikho, ngizoba yikho. Uma Ungenjalo, Amen. Ngizoba khona lapha, udomethe nje kulelibandla.”

¹⁴⁴ “Awu, manje, ngikholwa ukuthi uma wenza into enjengale abantu bangacabanga okunye okininginingi ngebandla lakho.”

¹⁴⁵ “Angikhathali ukuthi abantu bacabangani, ngifuna ukwazi ukuthi Ucabangani, Nkosi. Ngi—ngizohlala nje naWe ngqo, Ongitshela ukuba ngikwenze. Ngibathanda bonke, impela.”

“Awu, manje, uyazi uDadewethu *uS'bani-bani*, awumthandi.”

“Yebo, ngiyamthanda, Nkosi. Yebo, ngimthanda impela. Ngiyamthanda.”

“Ngani na?”

¹⁴⁶ “Isizathu Uyamthanda, futhi Ukimi. Futhi ngifanele ngimthande, ngoba nguWe kimi umthanda kimi.” Whewu! Lokho kuzokuthola.

¹⁴⁷ Kodwa ngicabanga ukuthi lokho kwakuyilezozilwane ezawa phakathi lapho, leso yisilwane esikhanukayo esawayo, niyabo.

11. Ngabe a “madodana kaNkulunkulu” kusho iziNgelosi noma imimoya evela eZulwini na?

¹⁴⁸ Lowo bekungumbuzo womuntu. Kulungile. Ngikholwa ukuthi ayengesizo iziNgelosi. Niyabo, zaziyizidalwa, “amadodana kaNkulunkulu,” njengoba kusho umBhalo. Hhayi izingelosi, ayengamadodana kaNkulunkulu. Futhi avela eZulwini eza emhlabeni, futhi afakwa enyameni; hhayi ukuthi “azicindezela wona uqobo angena enyameni,” ngikholwa ukuthi yonke inyama izalwa ngokocansi ngaphandle kukaJesu Kristu. Ngikholwa ukuthi nguYena kuphela isidalwa esazalwa yintombi esake sabakhona, uJesu Kristu. Futhi a—angivumelani noJosephus kulokho, kulowo somlando omkhulu. Kodwa ngiyakholwa ukuthi zaziyizidalwa ezingaphezu kwemvelo ezehlayo zase zengamela umoya womuntu. Futhi ngikholwa ukuthi zikhona lapha namanje namhlanje, zisalokhu zihambahamba eJeffersonville namhlanje, leyo efanayo enobulwane, enokukhanuka, imimoya engamesabi uNkulunkulu, ukuba iphile ngqo ezidalweni ezingabantu. Manje, suku lumbe lamadoda ayofa; futhi uma kukhona esinye isizukulwane, iyokwehlela kuwo ngqo.

¹⁴⁹ Khumbulani, uNkulunkulu uthatha umuntu waKhe kodwa lutho neze uMoya waKhe, lona nguMoya oNgcwele ofanayo abawemukela ePhentekoste.

¹⁵⁰ Ngudeveli ofanayo (ezimweni zenkolo) owahlupha uKristu, ngudeveli ofanayo osebandleni namhlanje, begqoka ezingubo eziyimijiva emide. Futhi abadingi ukugqoka... Angiqondile izingubo eziyimijiva emzimbeni wabo, ngiqonde ingubo emphefumulweni wakho. Niyabo, “Ngani, izinsuku zezimangaliso selwedlule, ayikho into enjalo.” Nikhuluma ngabaFarisi besimodeni! Impela nje.

¹⁵¹ “Bene...” IBhayibheli lathi, “Bayoba nesimo sokumesaba uNkulunkulu, kepha bawaphike aMandla. Kulabo wobagwema, suka kukho. Nje deda, zidedise kukho.” Lokho kuseyiwo lawomadodana kaNkulunkulu, kodwa asesimweni esiwile. Niyabona ukuthi ngisho ukuthini na? Amanye awo angabefundisi, amanye awo angabadikoni, amanye awo angamalunga, amanye awo angababhishobhi, nje amnene ngakho konke! Kodwa iBhayibheli... .

¹⁵² Manje, ngizophendula umbuzo, mfowethu, ongibuze wona esikhashaneni esedlule. Omunye wathi:

12. Mfowethu Branham, ngifuna ukwazi indawo lapho engingabophela khona phansi bese ngithi “Lona wesilisa unoMoya oNgcwele ngoba wenza ‘lokhu,’” noma “Lona wesifazane unoMoya oNgcwele ngoba wenza ‘lokho.”

153 Ayikho indlela ezweni kuwe ukuba ukwazi. Kunjalo. Ayikho indlela kuwe ezweni ukuba ukwazi. UNkulunkulu ungumahluleli, thina asifanele sehlulele. Niyabo? Nje shumayela iVangeli, phila. . .

154 Umfo ufika kimi lapha esikhathini esithile esedlule, ngangishumayela ngalokho engakusho ngobunye ubusuku. Ufika enhla endlini yami wayesethi, “Mfowethu Branham, mfowethu, ngifuna—ngifuna—bengifuna ukuba yi. . . Ngifuna ukuyeka izono zami. Ngifuna ukuba ngumKristu.” Wahhala egosini lami.

155 Wathi, “Ngezwa ngendoda edumile, indoda eyaziwa kwizizwe ngezizwe egama linguBilly Graham.” Wathi, “Ngaya emihlanganweni yakhe futhi—futhi—futhi wathi, ‘Wonke lowo ofuna ukuba ngumKristu, phakamisa isandla sakho bese wemukela uKristu njengoMsindisi oqondene nomuntu.’ Ngakho ngasiphakamisa isandla sami. Wathi, ‘Manje, mabame bonke, sizoba nomkhuleko.’ Ngakho ngahlala futhi ngakhuleka nje. . .” (ngiyaxolisa) “ngobukhulu nje ubuqotho engibaziyo.” Wathi, “Futhi, kodwa lokho akungisizanga ngalutho.”

156 Wathi, “Ngase-ke ngiya ezansi e—emhlanganweni ka-Oral Roberts.” Wathi, “Ngezwa ngaye, futhi ngezwa bonke babenenjabulo emnandi.” Wathi, “Ngehlela ku-Oral Roberts futhi ngambuza, ‘Yini engingayenza ukuze ngibe ngumKristu na?’ Wathi, ‘Yana emuva laphaya. . .’ Ngamtshela ukuthi ngangisiphakamisile isandla sami kokaBilly Graham. Wathi, ‘Hlala kulelokamelo lemibuzo phakathi lapho uze ujabule kakhulu ukhulume ngezilimi.’” Wathi, “Ngahamba ngangena lapho futhi ngakhuleka ngaze ngakhuluma ngezilimi.” Wathi, “Ngiyaphuma, akungisizanga.”

157 Wathi, “Ngase-ke ngiya komunye umhlangano base bengitshela ukuthi ngangingakangweliswa okwamanje, wathi ngi ‘Fanele ngithole ukungweliswa futhi ngithole ukujabula futhi ngimemeze, ngithole injabulo enele.’ Ngakho ngakhuleka ngakhuleka ngaze nga—ngamemeza.” Wathi, “Kusalokhu. . .”

158 Ngathi, “Mfowethu, zonke ezalezozinto zikahle, zonke ezazo zilungile. Ukuphakamisa isandla sakho, ukukhuluma ngezilimi, ukumemeza, ngikukholwa konke nokunci kwakho, kodwa nokho lokho akusiyi into. Niyabo, kungukwemukela uMuntu, uKristu Jesu.” Niyabo? Niyabo, akusikho. . .

159 Lezizinto ziyizinxenye ezingehlukaniseki. Ukumemeza, ukukhuluma ngezilimi, ukugijima, ukumemeza, ukukhala, ukukhuleka, noma ngabe yini, lokho nje yizinxenye ezingehlukaniseki ezilandelayo. Into yokuqala ngukwemukela

uMuntu, uKristu Jesu. Niyabo? Ngakho akukho—akukho bufakazi obubonakalayo ebesingabusho. Ngoba umuntu uyakhala na? Ngimbonile umuntu ekhala ekhala, ekhala izinyembezi zengwenya, futhi nje uselokhu engesikhulu isoni ngakho konke.

¹⁶⁰ Lalelani, uJesu usifanisa nezimvu. Kunjalo na? Umelusi wezimvu uyazazi izimvu zakhe. Noma ubani phakathi lapha uke ayizwe imbuzi ikhala na? Awu, mfowethu, kungcono ube ngumelusi wezimvu uma ufuna ukwazi umehluko. Imbuzi iyokhala njengayo impela nje imvu. Ehhe. Ake kuthi impongo endala ithole ukulenga phandle lapho ndawo ndawo, nemvu encane ngakwelinye icala “Bee,” bese-ke “Bee,” ngokufanayo nje.

¹⁶¹ Futhi ngibezwile phansi e-altare nje bekhala bekhala, “O Nkulunkulu!” nje bekhala isilokozane kanjalo, “O Nkulunkulu!” futhi imbuzi ngaso sonke isikhathi. Kunjalo. Ukumemeza na? Awu, he, ngibabonile bememeza baze bavele nje... futhi bagijima phansi futhi bagxume phansi-naphezulu futhi bamemeze.

¹⁶² Manje, wena uthi, “Mfowethu Branham, awukholelwa ekukhaleni!”

¹⁶³ Ungangizwa kabi. Impela, ngiyakholelwa ekukhaleni. Kodwa ngithi lokho akusibo ubufakazi obubonakalayo, niyabo, ngoba bobabili bayakhala. Ngibabonile bememeza nje kakhulu ngakho konke ukumemeza kwabo. Yebo, mnumzane. Futhi nje ukuqhubeka kanjalo, futhi kunezindlela ezinde, niyazi, engikhuluma ngabo. Ngibezwile bekhuluma ngezilimi, baphume futhi baphile noma yiluphi uhlobo lwempilo, nje benze noma yini. Leso kwakungesiso isibonakaliso.

Kodwa wena uthi, “Umelene nakho.”

¹⁶⁴ Qhabo, anginjalo. Ngiyakholelwa ekukhulumeni ngezilimi, kuyisiphiwo sikaNkulunkulu ebandleni. Uma bengingasikhipha, bengiyobe ngikhipha inxenye kaNkulunkulu. Uma ngithatha ulimi lwami—ulimi lwami ngilukhiphe emzimbeni wami lapha, bengineke ngaba nomzimba ophelele. UMzimba kaJesu Kristu unezilimi kuWo. UMzimba kaJesu Kristu lapha unezilimi; futhi kukhiphe, ukhipha inxenye kaKristu. Kodwa usalokhu ungeke usho ukuthi lowo nguMzimba, niyabo. Niyabo? Niyabo?

¹⁶⁵ Kodwa kungukwemukela uMuntu, uKristu Jesu, nalezi ezinye izinto zifika zehlele ngqo phakathi futhi zifanelana ndawonye. Makuthi lonke ilunga kulomzimba kulokhu ukusa, makuthi leliqembu labantu elincane, uma besingehlisa amakhethini ngapha nangapha nawo wonke umuntu phakathi lapha emukele uMuntu, uKristu Jesu, bekungeke neze kwabakhona ukuqophisana noma bekungeke neze kwabakhona ukuphikisana. Bekuyoba nje wuthando oluphelele. Nokho

nisalokhu nikholwa *lokhu* futhi nikholwe *lokho*, kodwa nje bekuyogcwala kakhulu uthando beniyovele nje...Niyabo? Yilokho-ke. Manje, uJesu wathi, “Niyakubazi ngesithelo sabo.” Nesithelo sikaMoya wuthando, ukujabula, ukuthula, ukubekezela, ubuvi, ubumnene, ububele.

¹⁶⁶ Manje, ngizo...Ngizoninika ukulinganisela kwami kwalokho engicabanga ukuthi into esondele kunayo yonke ebufakazini obubonakalayo, ukuthi umuntu ungumKristu, kunanoma yini engaziyo ngayo. Niyazi ukuthi iyini na? Kungukuhlupheka komphefumulo. Umuntu ohlala njalo elambele kakhulu futhi omele uNkulunkulu. Bavele kalula nje...imini nobusuku, ba—bangeke nje bakumela. Ba—ba—bafanele bamenzele okuthize uNkulunkulu. Ba—bagcwele uthando futhi nje ba...ukuhlupheka komphefumulo, nje uhlupheka ngaso sonke isikhathi. IBhayibheli lathi, “Ohamba ehlwanyela ngezinyembezi uyothi ngokungangabazeki abuye futhi, ethokoza, ephethe izinyanda zakhe eziligugu.” Kunjalo na? Zonke lezozinto.

¹⁶⁷ Manje, bukani, uma kukhona...Uma lelibandla...Uma bengingathi, kulokhu ukusa, ukuthi leli lapha iqembu labantu futhi ngi...Futhi uNkulunkulu uthi, “Manje, buka, William Branham, ngizokwenza uphendule ngaleloqembu labantu, obatshela khona. Manje, ufuna bonke bamemeze na?”

“Impela, ngifuna bamemeze.”

“Ufafuna bonke bakhulume ngezilimi na?”

“Ngibafuna bonke bakwenze.”

“Ufafuna bonke basine eMoyeni na?”

“Ngibafuna bonke bakwenze.”

¹⁶⁸ “Kulungile, awu, lokho kuhle kakhulu, kodwa yini ongaqoka ukuba bayenze na?” Ehhe.

¹⁶⁹ “Ngqiqoka ukuba nebandla elinomthwalo onjalo enhliziyweni yabo ngomkhuleko ukuthi nje bahlale kuleli altare futhi babelapha imini nobusuku, nakho konke okunye; nasendlini yabo, belisemkhulekweni ngaso sonke isikhathi, futhi lithobile, futhi lizama ukuthola abantu ukuba beze kuNkulunkulu, futhi lishaya izingcingo esibhedlela futhi livakashela abagulayo, nokuzama ukuthola abantu ukuba beze enkonzweni futhi benze okulungileyo. Ngqiqoka ukuba nalokho kunakho konke okunye kubekwe ndawonye; nakuba okunye kukahle, kungokwasebandleni.”

¹⁷⁰ Kodwa ukuba bengingaba nakho, bengingabeka lokho kuqala. Isizathu uma unalokho, okunye kuzokwenzeka. Ehhe. Niyabo? Uma unalokho, uma nje uzomlambela kakhulu uNkulunkulu, ukumemeza kuzokwenzeka. Uma umlambele kakhulu uNkulunkulu, ukukhuluma ngezilimi kuzokwenzeka. Uma umlambele kakhulu uNkulunkulu, futhi ulokhu nje

uqhubeka nokulambela, kugcine lokhu. Hamba uzibona wena uba nokuyekethisa, khumbula nje, qaphela, kukhona omunye umoya ozama ukuzisebenzela wona phakathi lapho. Hlala phambi kukaNkulunkulu ngqo, zithobe, nokuhlupheka komphefumulo. Nje yiba . . . ube nenhle eyifeshini endala . . .

171 Ngingafakazisa ngeBhayibheli ukuthi “Okokuqala iNgelosi kaNkulunkulu yawelela emazweni ukuyobeka uphawu ngoMoya oNgcwele, Yabeka uphawu labo ababekhala futhi bebubula ngezinengiso ezenziwa emzini,” UHezekeli, isahluko 9. Kunjalo na? Ubeke uphawu ebunzini lalabo ababubula futhi bekhala ngezinengiso esenziwa emzini.

172 Manje, ngifuna ukunibuzisa umbuzo, ngizonibuzisa lombuzo. (Manje sizovala nje ngokukhulu ukusheshisa engingakwenza.) Bekungenzekani namhlanje uma uMoya oNgcwele edabule eJeffersonville, iNew Albany, neLouisville, ukubeka uphawu labo kulentambama abazoba sekhaya, “Nkulunkulu, thumela imvuselelo, nje belambele kakhulu umhlangano. O Nkulunkulu, buka izono zomuzi. O, akwesabeki, Nkulunkulu na? O, Ungethumele yini imvuselelo ngiyanxusa, Nkulunkulu? Thumela umshumayeli othize olungileyo, thumela othize. O Nkosi, vumela uMoya oNgcwele . . .” Kuphi, Ubengalubeka kuphi uphawu na? Kucabangeni lokho.

173 Manje, “Awu, Mfowethu Branham, uqonde ukuthini na?”

174 Ngiquonde lokhu, futhi ngisho lokhu manje ngokuhlonipha, ukuhamba ezintanjaneni ezimpoqompoqo. Ngikholwa ukuthi usuku seluzophela, labo ophakathi uphakathi. Niyabo? Niyabo? Iminyango ivala kanyekanye, anisenawo lowomthwalo.

175 UBilly Graham ubenemihlangano izwe lonke, no-Oral Roberts, nabobonke abanye bethu. Sikhalele, futhi sakhuleka futhi sakhuleka, nakho konke okunye. Kodwa, niyabo, iminyango iyavala. “Ongcolile,” ngicaphuna umBhalo, “makazingcolise njalo. Olungileyo, alunge njalo. Ongcwele, abengcwele njalo.” Futhi ngikholwa ukuthi iminyango yabeZizwe uvala kanyekanye. Niyabo? Usuku lwesikhathi senkathi seluzophela, nje abanye abambalwa ukuba bangene. Isizathu ningakwazi ukuba nohlobo lomhlangano onjalo, akukho ukuhlupheka komphefumulo. Ani—aniwutholi lowomthwalo.

176 Ngiyakhumbula eminyakeni eyadlula. Nibezwa njalo bekhuluma ngemizila yemvithi yesaha nezinto eTabernakele. Lokho akubange kusakwenza, lutho nakanci. Kodwa-ke kwakukusha, uNkulunkulu wayebiza iBandla laKhe. Ngibabonile benesilokozane futhi bekhala futhi balale e altare ubusuku bonke. Ngiyile ezindlini zabo, futhi wawungabezwa uma wenyuka, nje kokwabo . . . ekamelweni labo lokulala, abesilisa nabesifazane, bekhala, “O Nkulunkulu!”

177 Wawungababona behambahamba endlini yokukhonzela, futhi ngangilubona upiyano luqala ludlala elithi, *Jesu Ngigcine Eduze NesiPhambano*, nezinyembezi zigobhoza phansi lapho, niyazi. “Ukuhogela, ukuhogela, ukuhogela, ukuhogela, ukuhogela.” Behamba bengena kulelibandla, bese behamba behlele kwelinye ibandla, futhi ngibezwe lapho, *KunoMthombo oligugu*. “O Nkulunkulu, sindisa umfana wami. Sindisa indodakazi yami, ilahlekile, Nkosi. Ngiyacela!”

178 Anisakutholi lokho. Yin’indaba na? UMoya kaNkulunkulu uyahoshwa. UJesu wathi, wabikezela lokhu, ukuthi uthando . . . ngoba uthando lwabaningi . . . uthando lwabo luyohluleka. “Ukuthi ngoba ububi buyokwanda, uthando lwabaningi luyohluleka.” Niyabo? Niyabo, luya ngokubanda, lushabalale. Uthando luyafa. Futhi yikuphi abangene kukho na? Okubunjiwe nje; bashaye upiyano phansi phezulu, kakhulu impela, futhi baklabalase, “Udumo kuNkulunkulu! Haleluya! Amen! Ayibongwe iNkosi!” Niyabo, kanjalo, ngokubunjiweyo nje. Ungazikhohlisi, niyabo, nje uzikhohlisa. Uyabo, lalela, mfowethu, size si . . . ngihamba kanje, ngikhuluma- . . .

179 Angikhulumi ngetabernakele lethu, ngikhuluma ngalokho engikuthola ngase-United States. Sekuphenduka nje kube ngokubunjiweyo, uhlobo nje lokulingisa lokho esasivamise ukuba nakho. Nalokho kuhlupheka komphefumulo, sekuthi akuphele nje. O mfowethu, dadewethu, (Nkulunkulu, sihawukele) kwangathi uNkulunkulu angaba nesihawu!

180 Bukani lezizimvuselelo nezinto nje zigxisha futhi zigxisha futhi zigxisha, neVangeli lishunyayelwa ngokucace kakhulu, ku . . . Libukeni namhlanje, kuthi nje masinya imvuselelo ingavala, basuka bahambe. Niyazi ukuthini?

181 Ake ngisho lokhu. Angazi ukuthi kungani ngingasuki kulokhu. Kodwa, bukani, uJesu wathi, “Umbuso weZulu ufaniswa nomuntu owathatha inetha wayeseliphosa olwandle. Futhi kwathi eselifakile, wathatha izilwane eziningana zasolwandle, kusobala. Wafaka izimfudu zasolwandle, futhi wafaka izinyoka, futhi wafaka isikhuphasha, izilokazana zasemanzini, izinhlanzi. Niyabo? Futhi ngikhulwa ukuthi inetha . . .

182 Manje, bukani! *Nantu* ufudu lwasemanzini, futhi *nansi* inhlanzi. Lolofudu lwasemanzini akukho olungakwenza ngoba luwufudu lwasemanzini, lwaluwufudu lwasemanzini kwasekuqaleni. Imvelo yalo iwufudu lwasemanzini futhi yilokho kuphela okwakukhona kulo. (Manje khumbulani, ngi—ngithe bengizokhuleka.) Niyabo, luwufudu lwasemanzini kwasekuqaleni, luwufudu lwasemanzini manje. Uma eyinyoka kwasekuqaleni, uyinyoka manje. Uma eyisilokazana sasemanzini kwase kuqaleni . . .

¹⁸³ Futhi ngikholwa ukuthi inetha liphosiwe futhi laphoswa futhi laphoswa, sekuze kuthi nje zonke izinhlanzi sezikhishiwe echibini.

¹⁸⁴ Yingalesosizathu bethi, “Awu, ngangiphakamise izandla zami. Udumo kuNkulunkulu! Ngifuna ukusindiswa. Ayibongwe iNkosi!” Futhi ezinsukwini ezithi azibe mbili kamuva, “O, Lydia, uyazi leyonto ingumbhedo.” “Ngicabanga ukuthi ibiqinisile.” Ngani na? Imvelo *ilapha* isilokazana sasemanzini kwasekuqaleni; kwakuyinyoka, ukuqala.

¹⁸⁵ Inhlanzi sekuzothi nje ayikhukhuleke iphume echibinikazi manje. Inetha lizokomiswa. NoJesu uzofika, Uzothatha izinhlanzi zaKhe azifake ngaleyonkathi. Niyabona ukuthi ngichaza ukuthini na? O, uma kukhona elilodwa ichashaza lobuKristu phakathi kuwe, uma kukhona elilodwa ichashaza lesifiso sakho ukuba ukhonze uNkulunkulu, libambe nje uliqinise ngawo onke amandla akho kulokhu ukusa bese ulilondoloza ngayo yonke inhlizyo yakho.

¹⁸⁶ “Amadodana kaNkulunkulu azithathele amadodakazi omuntu.” Impela ayengamadodana kaNkulunkulu. Namhlanje aseyiwo amadodana kaNkulunkulu, kodwa angamadodana kaNkulunkulu awile. Amanye awo, ngokombhalo, whewu! Ukuthi angawukhuluma kanjani umBhalo! Angamadodana kaNkulunkulu. Niyazi, uSathane wayeyindoda engakwesokunene sikaNkulunkulu. Niyazi, wazi kakhulu ngomBhalo kunanoma yimuphi—yimuphi usiyazi wezenkolo—usiyazi wezenkolo emhlabeni namhlanje. Ukhuluma nge... Ugumbuqela amakhholiji, ikakhulukazi leli leBaptisti ngapha elithi ukuthi u “Jesu Kristu wazalwa ngumRoma, noma isosha laseJalimane.” Nginebhuku ngalokho, ngifuna ukunikhombisa lona ngolunye lwalezizinsuku. Kulungile.

¹⁸⁷ Masinya, u-Eksodusi...O, besingeke sakuthola lokho ngaphandle uma sibeka emuva. Ngizoyithola masinyane impela manje, ngiyazi ngithatha inqwaba yesikhathi senu. Nonke niyangibekezelela imizuzu embalwa ethe xaxa na? [Ibandla lithi, “Amen!”—Umhl.]

13. Ngabe izinkulungwane eziyikhulu namashumi amane-nane, ezishiwo eSambulweni, insali yamaJuda esi... ziyoba yinxenye yoHlwitho lweBandla na? (ngale) Akusuye u-Israyeli, wokuqala kwe...baqala...(ngiyaxolisa)...uya esikhathini—sikhathini se...?

¹⁸⁸ Ngiyaxolisa, umzuzu nje ngize ngithole lona kwenziwe. We—wedlulile, ufuqelwe ephepheni.

...ukuba kufezeke ngeminyaka eyinkulungwane eyodwa ka—kaKristu kunokuthi umuntu angayiphila, njengoba laba osozinkolo besimodeni besitshela na? Yebo, mnumzane.

¹⁸⁹ Manje, umzuzu nje, ukuthola lona kahle. Umbuzo uthi:

Ngabe izinkulungwane eziyikhulu namashumi amane-nane, thina esiyinsali ye . . . ?

190 Ngifuna siziqondise thina kulowo kuqala, ukuqiniseka nje ukuthi ni . . . Niyabo, izinkulungwane eziyikhulu namashumi amane-nane . . .

Ngabe izinkulungwane eziyikhulu namashumi amane-nane, ezishiwo eSambulweni, insali yamaJuda njengaleyo eyoba yinxenye yoHlwitho lweBandla na? Ngabe izinkulungwane eziyikhulu namashumi amane-nane . . . ?

191 Manje, nje . . . Ngi—ngi . . . ngifuna ukukuthola lokhu kucace engqondweni yami ngaphambi kokuba ngiqale kuwo.

Ngabe izinkulungwane eziyikhulu namashumi amane-nane, ezishiwo eSambulweni, insali yamaJuda eyoba yinxenye yoHlwitho lweBandla na?

192 Ngifuna ukuthola lowo kuqala. Izinkulungwane eziyikhulu namashumi amane-nane yinsali yamaJuda, kodwa hhayi iBandla elihlwithiwe. Niyabo? Bukani ngale manje eSambulweni, isahluko 6, nizokubona lokho.

193 Sizobe-ke sesithola enye inxenye ngakwelinye—elinye icala futhi banomunye umbuzo phakathi lapho. Qaphelani lezizinto.

194 Kulungile, bukani lapha manje, iSambulo 6, manje, nikuthola lapho-ke. Niyabo? Manje, sizoqala, uyaqhubeka futhi ukhuluma ngabagibeli bamahhashi, kanjalonjalo, eqhubeka. “Kwathi bevula . . .” Asithole ivesi 9 lesahluko 6 seSambulo:

Nalapho selivula uphawu lwesihlanu, . . .

195 Ngi—ngi—nginephutha, ngisesahlukweni esingesiso. Yisahluko 7:

. . . emva kwalokhu ngabona izingelosi ezine zimi emagumbini omane omhlaba, . . .

196 O, umbuzo omuhle kanje pho, nesikhathi esincane kanje pho ukungena kuwo futhi sibe nomkhuleko wabagulayo.

. . . emva kwalokhu ngabona izingelosi ezine zimi emagumbini omane omhlaba, zibamba imimoya emine yomhlaba, ukuze kungavunguzi-moya phezulu emhlabeni, naselwandle nakowodwa umuthi.

Ngase ngibona enye ingelosi yehla ezulwini, inophawu lukaNkulunkulu ophilayo: . . .

197 O, qiniseka, lona ngumbuzo omuhle. Niyabo? Manje, bhekisisa isithombe esisusa usinga; uJohane wathi manje, lapha . . . esesukile emhlabeni manje, eseMoyeni, ebuka emuva emhlabeni. Futhi wabona izingelosi ezine zimi emagumbini omane omhlaba, zibamba imimoya emine yomhlaba.

198 Manje, “imimoya,” eBhayibhelini . . . Anginaso isikhathi sokunivulela imiBhalo. Kodwa singakuthola lokhu. Uma ungaphenduleki kahle, khona-ke ngizowuthola ngesinye

isikhathi. Emine... *Imimoya*, eBhayibhelini, kuchaza “izimpi nombango.” Njengasesikhathini sikaJobe, niyakhumbula, imimoya yehla futhi—futhi yathatha amadodana. Futhi niyazi ukuthi ngichaza ukuthini, yi—yi—yinkathazo. Niyabo?

...ngase *ngibona izingelosi* (izingelosi ezine, noma “izithunywa ezine”), *zazimi* emaphethelweni e... noma *emagumbini omane omhlaba, zibamba imimoya yomine...*

...yamemeza ngezwi elikhulu kuzo izingelosi ezine, *ezanikwa ukuba—ukuba ziwone umhlaba nolwandle.* (Manje, lokho ngukufika kweNkosi, akhuluma ngakho. Niyabo?)

Yathi, Ningoni umhlaba, nolwandle, nemithi, size sizibeke uphawu izinceku zikaNkulunkulu wethu emabunzini azo. (Izinceku.)

199 Manje, khumbulani, iBandla alisizo izinceku zaKhe. Singamadodana aKhe, hhayi izinceku zaKhe. IJuda njalo liyinceku yaKhe. IBandla alikaze libe yizinceku zaKhe, Belingabantwana baKhe. Niyabo? Izinceku:

Ngase ngizwa umumo... babekwa uphawu: izinkulungwane eziyikhulu namashumi amane-nane ababekwa uphawu bonke abe zizweni zabantwana bakwa-Israyeli. (Manje, bukani, bonke bangamaJuda.)

200 Manje bhekisisani! “Abezizwe zakwaJuda ababekwa uphawu babeyizinkulungwane eziyishumi nambili. Isizwe sakwaRubeni, eziyishumi nambili. Isizwe sakwaGadi, eziyishumi nambili. U-Aseri, eziyishumi nambili. NesakwaNafetali, eziyishumi nambili, futhi—futhi kwehle njalo. USimiyoni, eziyishumi nambili. No-Aseri, eziyishumi nambili. NoZabuloni, eziyishumi nambili. NoBenjamini, eziyishumi nambili.” Nezizwe eziyishumi nambili zakwa-Israyeli, ngakho ishumi nambili liphindaphindwa kashumi nambili... kwezani na? Izinkulungwane eziyikhulu namashumi amane-nane. Manje, bhekisisani, zonke ezezizwe zabantwana bakwa-Israyeli. Manje bhekisisani, labo babe “yizinceku” zikaNkulunkulu.

201 Manje mhlawumbe ngingakwenza kucace lokhu. Manje bhekisisani:

Emva kwalokhu... bhekani, futhi, bheka, ngase ngibona isixuku esikhulu ebesingenakubalwa-muntu, (manje, nanti elinye iqembu, niyabo) sivele kuzo zonke izizwe, ... mindeni, ... izilimi, nabantu, bemile phambi kwesihlalo sobukhosi, naphambi kweWundlu, sinezimhlophe... sine... Wundlu, sembeth ezingubo ezinde ezimhlophe, siphethe amahlamvu esundu ngezandla zaso;

Futhi zamemeza ngezwi elikhulu, sithi, . . . (Lalelani kulomhlango kaMoya oNgcwele!) . . . Insindiso ngekaNkulunkulu wethu ohlezi esihlalweni sobukhosi neyeWundlu.

Nezingelosi zonke . . . zizungeze zihaqe—zihaqe isihlalo sobukhosi, namalunga nezidalwa ezine, . . . zawa phansi ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu,

Zathi, Amen: Isibusiso, . . . nkazimulo, . . . kuhlakanipha, . . . kubongwa, . . . dumo, . . . amandla, . . . kunqoba, makube-kuNkulunkulu wethu kuze kube-phakade naphakade. Amen.

Elinye lamalunga . . . (Manje, bhekisisani manje, lokho kwaku . . . uJohane wayesembonweni) . . . elinye lamalunga lathi . . . lase lingiphendula, lathi kimi, Laba . . . (Manje, uJohane wayeyiJuda futhi uzibonile izizwe eziyishumi nambili zakwa-Israyeli, wayezazi) . . . Kodwa laba abembethe izingubo ezimhlophe bangobani? bavelaphi na? Babevelaphi na? Manje, niwabonile amaJuda, niyawazi nonke, niwabalile ezizweni futhi nasho ukuthi zingaki izinkulungwane ezabekwa uphawu. Kodwa ngobani laba abavela kuyo yonke imindeni, ulimi, nesizwe na? Bebengavelaphi na?

Ngase ngithi kulo, Nkosi, nguwe owaziyo. (UJohane, ngamany'amazwi, "Angazi ukuthi bavelaphi. NgiyiJuda futhi ngimi lapha, futhi ngibona abantu bakithi—kithi ngibona labo olapha.") . . . Lase lithi kimi, Laba yibo abaphume ekuhluphekeni okukhulu, . . . (Niyabo?) . . . kuhluphekeni okukhulu, bahlanza izingubo zabo, bazenza zaba-mhlophe egazini leWundlu (hhayi ubulungu bebandla), kodwa egazini leWundlu. (Niyabo?)

Ngalokho-ke baphambi kwesihlalo sobukhosi sikaNkulunkulu, bemkhonza imini nobusuku ethempelini: . . .

²⁰² Manje, ungikhonza kuphi uNkk. Branham na? Endlini. Lowo nguMlobokazi. UNkk. Neville, uhlala lapho-ke, endlini, ekukhonza. Yilapho uMlobokazi ekhona, hhayi izinceku, uMlobokazi.

. . . khonza . . . ethempelini: futhi ba . . . hlezi phezu esihlalweni sobukhosi uyakuhlala nabo.

Futhi kabasayikulamba, . . . (Bagejwa ukudla okumbalwa, kwakubukeka kanjalo (abazange na?) ngenkathi belapha) . . . basayikulamba, kabasayikoma . . . kabasoze bahlatshwa yilanga, nakushisa kuni.

Ngokuba iWundlu elingaphakathi kwabo liyobahola futhi liyakubelusa, libaholele e—ekuphila... (umzuzu nje)... mithonjeni yamanzi okuphila: noNkulunkulu uyakwasula... izinyembezi zonke (leso yisigejane esikhalayo esangena phakathi lapho) emehlweni abo. (Niyabo?)

²⁰³ Manje, qaphelani, babelambe futhi bomele, futhi bekhala, futhi bebubula futhi benxusa, baphuma ekuhluphekeni (bathi, “Bukani lesiyasigejane sabagingqiki abangcwele, o, bayahlanya!”). O, he! Ya. Niyabo? Kodwa bakhala futhi banxusa, abaqophisananga bakhathazeke. Futhi nje bakhala futhi banxusa. Futhi, niyabo, futhi bonke kwakuyimindeni, izilimi, nezizwe.

²⁰⁴ Manje, izinkulungwane eziyikhulu namashumi amane-nane, lelo kwakungamaJuda. U-Abrahama wayeyinceku kaNkulunkulu. AmaJuda belihlala njalo eyizinceku zikaNkulunkulu. OweZizwe akakaze abe yinceku yaKhe.

²⁰⁵ Manje, ngizofanele nje ngijahe lona manje, ngoba siseneminye emibili noma emithathu. Futhi ngizojaha ngokukhulu nje ukusheshisa engingakwenza, futhi ngingazami ukwedlula lena. Kodwa ngizobuya ngqo futhi ngibuye ngiyithole futhi ngeSonto elizayo (uma iNkosi ithanda) futhi ngichithe esiningi isikhathi kuyo.

²⁰⁶ Kodwa, bukani manje, wabona onke amagumbi omane omhlaba, futhi izingelosi zimi emagumbini omane omhlaba. Manje, wena uthi, “Bengicabanga ukuthi wawuyindingilizi”; lokho akuwugcini ungenawo amagumbi omane, niyabo. Kulungile.

²⁰⁷ Manje, “Emagumbini omane omhlaba, zibamba imimoya emine.” Ngamany’amazwi, lapha kwahamba imimoya, ivunguza ezimpini nombango okuvela kulo lonke izwe. Kwake kwenzeka nini lokho na? Akukaze kwaze kwaba yiMpi yokuQala yoMhlaba. “Zibamba imimoya,” futhi babelwa, bengenela ukuyolidla.

²⁰⁸ Futhi manje, nakhu kufika Omunye. Manje, uma nizobhekisisa futhi nibhekisele kuleyoNgelosi, iyiNgelosi efanayo ephuma kuHezekeli 9, ngenkathi amadoda evela ngemuva kwamasango awo nezikhali zokubulala ngokucekela phansi futhi ayedabula eJerusalema ukuba abulale ngokucekela phansi amaJuda. Niyakhumbula na? Yathi, “Ibambeni! Ibambeni! Imiseni, nize nidabule emzini futhi nibeke uphawu kuwo onke amabunzi abubulayo nakhalela izinengiso ezenziwa emzini.” Kunjalo na?

²⁰⁹ Manje-ke, emva kokuba Seyenze lokho, Yase-ke iwavumela ahambe angene futhi abulale ngokucekela phansi. Lokho kwakungukuhlushwa phansi kukaTitus. Manje, niyabo, iyiNgelosi efanayo, iyavela futhi, ivela eMpumalanga (futhi

lapho uJesu eyofika khona) futhi YayinoPhawu lukaNkulunkulu oPhilayo. Udumo!

210 Manje, yini uPhawu lukaNkulunkulu oPhilayo na? O, uma leyo kungesiyo impikiswano enkulu ezweni namhlanje! Abanye bathi ngukugcina usuku lwesabatha, nabanye uthi kungokokwenza *lokhu nalokho*. Kodwa iBhayibheli lathi “UMoya oNgcwele uluPhawu lukaNkulunkulu”! Kwabase-Efesu 4:30 kuthi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa kwenu.” Niyabo? Kulungile. LunguMoya oNgcwele.

211 Manje-ke kufikani na? Manje, bukani! O, uma ngicabanga ngalokhu, inhliziyo yami iyagxuma. Manje Yathi, “Bambani imimoya yomine size” (ngamany’amazwi) “sizibeke uphawu izinceku zikaNkulunkulu wethu emabunzini azo.” *Izinceku*, a “maJuda.” (UJohane waphenduka, wathi, “Ngibone izinkulungwane eziyikhulu namashumi amane-nane zibekwa uphawu.”) Manje, imimoya yaqala yonke ukungena, futhi yayiyosibekela umhlaba nempi yase-Armagedoni yayiyokwenzeka eMpini yokuQala yoMhlaba, kodwa . . .

212 Manje ngifanele ngithole omunye umBhalo lapha ukunikhombisa. UJesu wakhuluma ngabantu aba . . . Wathi, “Abanye bafika ngehora elilodwa, nelinye ihora, futhi babengabantu behora leshumi nanye. Abantu behora leshumi nanye.” Manje, nina bakamoya niyifunda ivaliwe, ngoba ngizokweqa lapha futhi ngijahe. Manje, bukani. “Bayangena, abantu behora leshumi nanye.” Futhi khona manje . . . “Abokuqala bayangena base bemukela udenariyu, nabalandelayo bayangena base bemukela udenariyu, nabantu behora leshumi nanye bathola udenariyu ofanayo abakwenza ekuqaleni.” Kunjalo na? Ihora leshumi nanye!

213 Manje, bhekisisani, iJuda liyisigxobo sophawu lwemayela emgwaqeni, siyalilandela manje. Manje, ngenkathi iMpi yokuQala yoMhlaba ifika, yathatha lonke iJuda, ahlakazekela kuzo zonke izizwe. NjengomBhalo wokuqala obuzwe namhlanje, ukuthi Wayezowahlakazela kanjani phakathi kwazo zonke izizwe, onke alapho. Futhi nakhu kufika imimoya izongena eJerusalema, ndawo zonke, impi yomhlaba.

214 Futhi Yathi, “Bambani! Imiseni, size sizibeke uphawu izinceku zikaNkulunkulu wethu.” Ngamany’amazwi, “Siyazingenisa zivela kuzo zonke izizwe, ndawo zonke, sizingenisa ngoba sizofanele sizingenise ngqo lapha ukubeka uphawu lezozinkulungwane eziyikhulu namashumi amane-nane. Ibambeni!”

215 NeMpi I yoMhlaba yama ngenyanga yeshumi nanye yonyaka, usuku lweshumi nanye enyangeni, ngehora leshumi nanye osukwini, ukuba abantu behora leshumi nanye bakwazi

ukungena. Ubizo lokugcina lweJuda! Futhi lizokwemukela umbhaphathizo ofanayo kaMoya oNgwele abawutholayo emuva ekuqaleni emuva lapho ePhentekoste, libhaphathizwe ngendlela efanayo, nayo yonke into, abantu behora leshumi nanye bengena.

216 Yathi, “Ibambeni, manje, size ukuba sesibeke uphawu.”
 “Uzoyibamba kuze kube nini na?”

217 “Size sizibeke uphawu izinceku zikaNkulunkulu wethu. Manje, si—sibeka uphawu abeZizwe, kade bebekwa uphawu, izinkulungwane eziphindwe kazinkulungwane ngalezizihlupho nezinhlopheko, babekwa uphawu. Kodwa ake nime umzuzu! Umzuzu nje! Ningavumeli i per-...Ningavumeli isikhathi sifike size sizibeke uphawu lezizinceku.” Futhi yabeka uphawu izinkulungwane eziyikhulu namashumi amane-nane.

218 Yase-ke imimoya idedelwa futhi. Manje, qaphelani, futhi selokhu kwaba yiMpi yokuQala yoMhlaba bekuMhlaba bekulokhu kukhona njalo ukuhlushwa futhi okumelene neJuda. Kwavuka uHitler weMpi yesiBili yoMhlaba, futhi ngenkathi ekwenza, uqala uku-...Ini? Wayezolidwengula lonke izwe nje jikelele. Kunjalo na? Wayezolidwengula, futhi nje jikelele. Yebo, wayenjalo.

219 Yonke into yayingubuKhomanisi. Niyakhumbula ngenkathi babezongifaka ejele ezansi lapha na? Ngangishumayela lento efanayo ezansi lapha eRedman’s Hall ngalobo busuku. Yebo, mnumzane. Ngithi, “Kuyobakhona izimfundiso zemibuso ezigqamileyo ezintathu. Futhi zonke zazizonqwabelana emfundisweni yombuso eyodwa egqamileyo, neleyomfundiso yombuso egqamileyo iyoveza ukuhlushwa okuyothumela uJesu Kristu emhlabeni futhi.” Futhi lokho kunjalo impela. Nalobo kwakungubuKhomanisi, no—noHitler ne—neNazi, kanjalonjalo; nokuthi umbuso wamaNtaliyane kaMussolini, noHitler, noStalin. Ngathi, “Omunye wayo uyothatha indawo. Angazi ukuthi yiwona muphi okuyoba yiwo, kodwa ngikholwa ukuthi kuyoba yinkosi yaseNyakatho.” Impela niyazikhumbula lezozinto nokuthi lezo ibifundiswa kanjani phakathi lapha; noMfowethu Mahoney, nani nonke kusukela emuva le lapho, niyazi.

220 Base bethi, “Uma ushumayela lokho...”

221 Futhi kulento yeN.R.A. ngathi, “Lolo akusilo uphawu lwesilo, impela akusilo. Kungukuduba kwezenkolo; hhayi lokho.” Ngathi, “Lowo nje ngumanduleli ukuthola abantu ukuba balungele, nokwazi ukuthi lokhu kuqala, khona lapha ngukuqala kosizi, khona lapha yilapho esiqala ukungena khona. Khona lapha yilapho i—yilapho isikhathi siqala khona ukuvala. Manje, qaphelani, lapho ngalesosikhathi.”

222 Manje, ukuhlushwa kufika phezu kwamaJuda, futhi baqala ukuwahlupha evela kuzo zonke izizwe futhi bawaxoshela eJerusalema ngqo. Kunjalo na? Onke, aqonda ngqo...Futhi

Uzoba nezinkulungwane eziyikhulu namashumi amane—nane. Bukani ngapha phambidlana eSambulweni lapho uJohane. . .

223 UMnu. Bohanon ezansi lapha wathi kimi, wathi, “Angikwazanga ukufunda lesoSambulo.” Wathi, “Kwakukhona uMlobokazi emi eNtabeni iSinayi.” Wathi, “Kwakukhona uMlobokazi phezulu ngaleya eZulwini.” Wayesethi, “Kwakukhona uMlobokazi, namanzi. . . udrako ekhwifa amathe emlonyeni wakhe ukulwa naYe.” Wathi. . .

224 Ngathi, “Mnu. Bohanon, into yakho ngukuthi, unento engesiyo, ukubiza ngo ‘Mlobokazi.’” Ngathi, “AmaJuda ayoma eNtabeni yaseSinayi, izinkulungwane eziyikhulu namashumi amane-nane. UMlobokazi, kuyikho, wayeseZulwini noJesu. Futhi udrako owakhwifa nje amanzi ephuma emlonyeni wakhe uyolwa *nensali* yeNzalo yowesifazane.” Lelo kwakuyileliqembu lapha elalifanele lehle, hhayi *lelo*. Niyabo? *Insali* yeNzalo yowesifazane, “ibandla elingcwelisiweyo,” ngaphandle kokwemukela uMoya oNgcwele, yilabo alwa nabo. Niyabo?

225 Nampa, kunezizwe ezintathu. Njalo gcina lezo ezintathu engqondweni. Futhi *lapha* ubonile, ngokuzungeza, lezizinkulungwane eziyikhulu namashumi amane-nane ngokuzungeza lowoMlobokazi ohlengiwe omkhulu. Yilensali eyashiywayo, balapho-ke, kukhona amaJuda, lapho anamekwe ngophawu, izinkulungwane eziyikhulu namashumi amane-nane. Nampa labo ongcwelisiwe, abala ukuthola uMoya oNgcwele. Ibandla lizohlushwa limelene. . . i—ibandla lamaRoma nabo liyobahlupha. Kodwa uMlobokazi usevele uhlwithiwe futhi useZulwini. Nampo, babekwe ngayo impela indlela iBhayibheli elathi bayoba ngayo. Niyabo?

226 Ngakho izinkulungwane eziyikhulu namashumi amane-nane ngamaJuda, izinceku zikaNkulunkulu. Futhi uma iVangeli likaMoya oNgcwele selishunyayelwa kuwo, futhi emukele umbhaphathizo kaMoya oNgcwele njengoba impela nje enza ekuqaleni, isimiselo sesikhathi sabeZizwe sesiphelile, iBandla selibekwe uphawu, uHlwitho luyafika.

227 Izinsuku zabeZizwe, iVangeli belishunyayelwa ndawo zonke, lishaya ngesando phakathi kwabeZizwe, kudonswa inetha, kuzanywa ukuthola zonke izinhlanzi ezikhona emanzini ukuba zingene. Futhi zibukeni, ezinkulu kunazo zonke. . . ? . . . Ukubanjwa kwakuyizo zonke izimfudu zasemanzini nezilwembu zasemanzini, kanjalonjalo. Kuthi nje masinya invuselelo ingaphela zibuyela ngqo ezweni futhi. Inhlanzi isivele kakhulu impela ilengiswe ngentambo. Niyabona ukuthi ngichaza ukuthini na?

228 IVangeli selishunyayeliwe! Anisakuzwa ukukhala, akusekho ukulila, akusekho ukububula, ukukhalela umbhaphathizo kaMoya oNgcwele. Bathanda ukungena, ya, babeka izandla phezu kwabo ngamakhulu, futhi bayaqhubeka futhi basine,

mhlawumbe, kumbe noma yinto efana naleyo. Lokho kulungile, kodwa nje lokho kungokubalelwa khona.

²²⁹ UMuntu uKristu Jesu uveza into yangempela, futhi agcine lowomuntu elondekile kuKristu aze Afike. Ulapho-ke. Futhi manje, futhi yingakho kungasekho ukukhala, iminyango usuzovalwa nje. Inetha liphumile nje, sekuthi nje akube yisikhathi salo sokugcina, nje abambalwa ukuba badonswe ukuba bangene eMbusweni kaNkulunkulu. Iminyango iyavala!

²³⁰ Manje-ke yini into elandelayo na? AmaJuda kuzofanele emukele uMoya oNgcwele futhi abhaphathizwe eGameni likaJesu Kristu. Sonke lesisikhathi bahlupha futhi bahlekisa ngawo; futhi, lapho, kuthi nje masinya uMoya oNgcwele ungethulwa kuwo, emukela umbhaphathizo kaMoya oNgcwele. IBandla labeZizwe liyahlwithwa. Futhi labo abalayo, futhi nje bahamba phansi kokulungisiswa, udrako (amandla amaRoma) wakhwifa amanzi, oyohlangana ndawonye nobuKhomanisi, bese ethatha ibandla alifake ekuhlushweni kanjalo. Lapho afaniswe impela.

²³¹ O mfowethu, uma sikubona kuza, yingalesosizathu ngikhuleka, yingalesosizathu ngikhala kuNkulunkulu, “Nkosi, ngifuna ukufinyelela kulawomaJuda. Mangiqale phakathi ezansi lapho e-Afrika, ngisebenze nabambalwa balabo beZizwe nabakaMohamede. Futhi mangihambe ngapha eNdiya futhi ngizame ukuveza nokubakhombisa iNkosi uJesu Kristu wangempela namandla aKhe, izimangaliso zaKhe, uMbhaphathizo waKhe, yonke into, noMoya oNgcwele.” Bese kuthi-ke uma befika eJerusalema. . .

²³² Mfowethu Beeler, yilokhu obubuza ngakho. Ngenkathi efika eJerusalema futhi ame phandle lapho, futhi athi, “Manje, uma uJesu eyiNdodana kaNkulunkulu eyavuka kwabafuleyo, Uyazazi izinto njengoba nje Enza emuva lapho ekuqaleni, Angaveza ukuPhila okufanayo Akwenza emuva lapho. Futhi uma Enza, nizoMemukela njengoMsindisi oqondene nani na?” Bese-ke ngikhombisa ukuthi uNkulunkulu ngamandla aKhe amakhulu nezinto zamandla aKhe avukileyo, Unathi.

²³³ Bese-ke uma benza lokho, ngithi, “Wena manje, nina esenimemukele njengoMsindisi oqondene nani. . .” Ngethemba ukuthi kuyoba nezinkulungwane zabo. Ngithi, “UMoya oNgcwele ofanayo owehla ngoSuku lwePhentekoste ukhona lapha ngani.”

²³⁴ Bese-ke iVangeli libuyela kumaJuda khona lapho ngalesosikhathi. Bese-ke kuyobakhona invuselelo phakathi kwalawomaJuda khona lapho eyothwala izinkulungwane namashumi ezinkulungwane ne. . . izinkulungwane eziyikhulu namashumi amane-nane, zingene eMbusweni kaNkulunkulu, ziyobekwa uphawu yiNgelosi ebeka uphawu.

²³⁵ Ngikholwa ukuthi Iza evela eMpumalanga. Yileyondlela Eyiyo kithi manje, nophawu lwaYo esandleni saYo. Bese-ke, o, ngifuna ukuqoqelwa lapho. “Ngithumele ukuhlushwa lapha nokuhlushwa laphaya, futhi Ngixoshe amaJuda futhi ngawaqhuba kanzima ngawo onke amandla aMi. Futhi aqhutshwe abuyela angena. Amaningi amaJuda eUnited States (okungukuthi angeke aphunyuka kukho) selivele amemukele uMoya oNgcwele. Kodwa nginawo onke ezinkulungwane eziyikhulu namashumi amane-nane emi lapho ezizokwemukela umbhaphathizo kaMoya oNgcwele.”

²³⁶ Futhi khona lapho, ithi nje masinya leyoNgelosi ebeka uphawu ingaqala ukubeka uphawu kulezozinkulungwane eziyikhulu namashumi amane-nane, umnyango weBandla labeZizwe uyavalwa, namaJuda lithatha uMoya oNgcwele awuyisa kumaJuda. Futhi ayoba nemvuselelo eyoshanela umhlaba wonke. Haleluya! Namandla kaNkulunkulu ayobonakaliswa phakathi kwamaJuda. O, kumangalisa kanjani! Whewu! O, he!

²³⁷ Ake ngibone, ngokukhulu ukushesha, “U-Isaya.” Sinakho lokho “amadodana kaNkulunkulu.” Manje ake sibone:

Ngabe u-Israyeli . . .

²³⁸ Bona ukuthi ungawufunda yini lowo, mfowethu. Ngi. . . Bekuthe nje ukuhamba kuhlangu, ukuhlilikhile izikhathi ezithi azibe mbili. Futhi ngizobe ngibheka omunye. Uma uthanda, ngiyacela. [UMfowethu Neville ufunda umbuzo olandelayo—Umhl.]:

14. Akusiyo yini incazelo ka-Isaya yoku “khandwa kokuzinkemba, zibe amakhuba” ukuba kufezeke ngesikhathi sokuBusa kukaKristu iminyaka eyinkulungwane, kunanento umuntu angayiletha, njengoba osonkolo abaningi kakhulu besimanje besitshela na?

²³⁹ Noma ngabe ungubani, mfowethu othandekayo noma udadewethu. . . kubukeka sengathi isandla sowesilisa. Kodwa, nokho, noma ngabe ungubani, uqinisile impela! Lokho kungalenkathi izikali zamageja ziyoshaywa. . . noma ngenkathi izinkemba ziyoshaywa zibe yizikali zamageja. Lokhu kuyoletha ukuBusa kwesikhathi seminyaka eyiNkulungwane. Zonke lezozinkoloze zenkolo yesimodeni ezihambahambayo zizama ukufundisa abantu eMbusweni kaNkulunkulu. . . Lokho kuyoba ngenkathi uNkulunkulu uqobo lwaKhe eyofika eBuntwini obungaphezu kwemvelo nangaMandla angaphezu kwemvelo, kubantu abakholwa okungaphezu kwemvelo, futhi bayokwemukela aMandla angaphezu kwemvelo ayobumba amadodana kaNkulunkulu. Haleluya! Akusophinde neze kubuye kube ngukufunda, ukubhala, izibalo, kuyoba ngamandla okuvuka kukaJesu Kristu. Khona-ke izwe ngeke lisaphinde litadise impi.

²⁴⁰ Zonke izizwe namhlanje, onke amandla, yonke imibuso, ilawulwa ngudeveli. IBhayibheli lisho njalo. Futhi ngolunye lwalezizinsuku umbuso walezizwe uyoba yimibuso yeNkosi yethu nekaKristu waKhe, futhi Uyophatha futhi abuse iminyaka eyinkulungwane phezulu komhlaba; bese ehlwatha iBandla. Impela, lokho kunjalo impela, mfundi othandekayo.

²⁴¹ Izinkulungwane eziyikhulu namashumi amabili-nane yizinceku. Isibalo esikhulu okungekho-muntu obenga... "Izixuku ebezingenakubalwa-muntu," bangabeZizwe.

²⁴² Umzuzu nje manje, enye futhi into encane lapho. Ngingeke. Ngizoba nje nomkhuleko webandla-ke, emizuzwini embalwa. Bukani lapha, ngicabanga ukuthi Lokhu kusemqoka kakhulu khona manje. Ngifuna ukukhulekela abagulayo, kodwa sizojaha. Esikhundleni sokuba nokubona okufihlakeleyo, sizoghubeke nje ngqo. Ngifuna ukunibuza okuthize. Nangu ngisho nomunye. Ngizofanele nje ngithathe lona futhi ngiwuthole ngeSonto elizayo, ngiqagele.

²⁴³ Bukani, bangane, kulona, muhle kanjani! Bukani! Ngifuna nibhekisise manje, ngokusondele, lomuntu obuze lombuzo. Izinkulungwane eziyikhulu namashumi amane-nane, manje, lowo yizinceku, ziyokhonza. Uma niqaphelile, ngokwendawo eyiyona yona, emBhalweni omdala...

²⁴⁴ Njalo bukani isithunzi uma nifuna ukubona ukuthi siyini isithombe sangempela. Kunjalo. Bukani emuva ngaleya, nibone ukuthi siyini. Manje, ngokuguquka selokhu kwaba yisiPhambano, futhi bukani ukuthi siyini isithombe sangempela uma nifuna ukubona ukuthi siyini isithunzi. Emuva lapho, sasincika phezulu esiPhambanweni, sasifanele sibuke (emuva lapho) ukuba sibone isithunzi, ukubona ukuthi isiPhambano sasiyoba njani; manje nifanele nibuke nisesiPhambanweni, ukuba sibuke emuva futhi nibone ukuthi isithunzi siyini. Niyabo? Bukani ukuthi uKristu wayeyini ngezinsuku ngenkathi Eselapha emhlabeni, Ayeyikho ngaleyonkathi Uyikho manje. Lesi yisithunzi saKhe. Niyabona ukuthi ngisho ukuthini na? Niyazi, ekuqaleni ngenkathi ngikuchaza, kuyilokho-ke. Manje, uma ngibuka ngisemuva lapho, ngifanele ngibuke ukuthi isithombe sasiyini ukuba ngithole ukuthi lokhu kuyoba yini, ukuthi isiPhambano sasiyini.

²⁴⁵ Manje, ngolunye usuku kwakukhona isono kwa-Israyeli, futhi kwakukhona umuntu... ngesizwe segama lamaLevi. AhoSha izinkemba zawo futhi ahamba noMose ukuya ekamu, futhi abhubhisa yonke into eyayiyisono. Kunjalo na? UNkulunkulu wabuka phansi wayesethi, "Ngoba nenze lokhu futhi naNgimela, okwenu... bonke laba abanye bayokhonza nina. Futhi hambani ningene ngqo ethempelini njengabapristi." Kunjalo na? "Nihlale ethempelini ngqo, nabo bonke abanye

bayosebenza futhi bayongenisa okweshumi futhi baninakelele.”
Kunjalo na?

²⁴⁶ O, halelulya! Uma ningabona ukuthi lelothempeli laliyini, ukuthi amaLevi ayenguMlobokazi. Manje, uma lesisono sesiphaphama macala onke, amaLevi uhosha inkemba yawo. UMlobokazi ozelwe nguMoya oNgcwele umile phandle, ethi, “UJesu Kristu esithombeni sangempela unguJesu Kristu kwineketivu, kuyafana nje. Isono siseyisono, akulungile ukwenza lezizinto!” Kunjalo, bami lapho neNkemba.

²⁴⁷ UNkulunkulu uthi, “Wozanini nina manje, enibusisiwe nguBaba waMi.” Lowo nguMlobokazi.

²⁴⁸ Nazo izinceku, futhi bukani ukuthi izinceku yayimise kuliphi ikamu. Ishumi nambili ngakulelicala...Ngiqonde ukuthi, ezine ngakuleli icala, ezine ngakulelocala, nezine ngakulelocala, ezine ngaku *lelo* cala; izizwe eziyishumi nambili. Izizwe eziyishumi nambili ziyizinkulungwane eziyikhulu namashumi amane-nane. Bukani eNcwadini yeSambulo, wabona uMuzi nezisekelo zawo eziyishumi nambili. Phezu kwesango ngalinye kwakuyigama lomphostoli, namasango ayishumi nambili. Futhi ukuwuzungeza kwakuyizizwe eziyishumi nambili, (haleluya!), zihlezi zizungezile.

²⁴⁹ Futhi phakathi lapho kwakungabaHlengiwe. Haleluya! Omnyama, omhlophe, ophuzi, onsundu, nawo wonke lowo ogezwe eGazini uyoba yizinceku zaKhe, Wathi bayoba kanye naYe. Bayo...Ilanga alisayikuphinde lehle kubo, abasayikuphinde balambe abasayikoma, futhi uNyaka omkhulu ongenakuphela bayohlala futhi babuse noKristu kuze kube-phakade: Yena, iNkosi; nabo, iNdlovukazi. Apathe futhi abuse kuze kube-phakade!

²⁵⁰ INkosi inibusise. Amen. Ngizoyigcina lena; uNkulunkulu ethanda, ngizobuya nayo ngqo futhi, mhlawumbe kulobubusuku, futhi ngiyiphendule kulobubusuku kumbe noma yinini uMfowethu...sizohlangana ndawonye futhi sixoxe. INkosi inibusise. NiyaYithanda ngayo yonke inhliziyi yenu na?

O, ngifuna ukuMbona, ngifuna ukumbuka
ubuso baKhe,

Lapho ukuba ngiphile-phakade ngomusa
waKhe osindayo;

Emigwaqeni yeNkazimulo mangiphakamise
iphimbo lami;

Lapho yonke iminako idlula, sengisekhaya
ekugcineni, ukuba ngithokoze njalonjalo.
(O, he!)

Lapho ngihamba kulelizwe, ngicula lapho
ngihamba,

Ngikhomba imiphefumulo eKalvari,
 emgobhozweni obomvu tebhu, (Hhayi—
 hhayi ebandleni; eKalvari.)

251 Yilapho esikhomba khona; hhayi phezulu komunye usiyazi wezenkolo, kodwa emgobhozweni obomvu tebhu, kuJesu Kristu. “Ukuphila kusegazini,” futhi UyiGazi likaNkulunkulu elingukuPhila kwethu okuphila kithi manje. Libusisiwe iGoda elibophayo!

252 Ngenkathi sisazokhulekela abagulayo, ngifuna i—isipesheli khona manje. Ngifuna uDadewethu Gertie nendodakazi yakhe, uma bethanda, ukuba beze lapha. Nalokhu kuseculweni elidala lasekuqaleni, ngifuna ningiculele lona, *Kholwa Kuphela*. Ngiyakhumbula, ngangihamba ngingena kulowomnyango, naleliculo lingilandelile konke ezizweni zonke. Futhi ngi—ngifuna bacule, waba ngowokuqala ukulidlala, elokuqala ngenkathi ngilizwa. Ubhuti wami walibhala, uPaul Rader. Futhi, ngaphambi kokuba sikhulekele abagulayo, ngifuna balicule ngenkathi izibusiso zikaNkulunkulu zisaphumule phezu kwabantu abagulayo.

253 Sesithathe inqwaba yesikhathi. Ngiyaxolisa, Mfowethu Neville. UNkulunkulu anibusise. Niyayithanda imibuzo na? Ngiyayithanda. O, naleyo ibimihle ngempela, ibimihle kakhulu nje. Futhi nje kukhona esinye isigejane. Futhi, ngempela, eminye yayo bekungakedlulisiswa kuyo okwamanje, o, kuningi kakhulu nje okufanele kwedlulwe kuyo. Kwangathi iNkosi ingabusisa.

254 Nonke geinani ingqondo yenu ikuKristu manje, futhi asishintshe emibuzweni sibuyele ekuphiliseni kukaNkulunkulu. Bangaki olapha abazokhulekelwa na? Asibone izandla zenu, ofuna ukukhulekelwa. Kulungile, sizobaletsa phambili bese sibakhulekela esikhshaneni nje, masinya njengoba odadewethu ecula leliculo elimnandi. Besalungiselela, okulenga phezu kwenu ngqo manje yisiThembiso, leli yiBhayibheli laKhe. [UDadewethu Gertie nendodakazi yakhe bacula u *Kholwa Kuphela—Umhl.*]

Kholwa kuphela, kuphela . . .

255 Manje, nina enigulayo, yenyukani nizungeze i-altare manje, uma nithanda.

Konke kungenzeka, kholwa kuphela;
 Kholwa kuphela, kholwa kuphela,
 Konke kungenzeka, kholwa kuphela.

256 [UMfowethu Branham uqala ukuhamisha u *Kholwa Kuphela—Umhl.*] Manje, Baba waseZulwini, sibonga kakhulu namhlanje ngalomBhalo nangaleliculo, “Kholwa kuphela.” SingaKuzwa uthi kubaba owayenomfana owayenesithuthwane, “Kholwa kuphela, ngokuba konke kuyenzeka.”

257 Manje, siyakhuleka, Nkulunkulu, njengoba lababantu beza e-altare ukuba bazokhulekelwa, njengoba silapha, ineketivu, ineketivu nje; isithombe sangempela nje sisizungezile, uMoya ongafi obuphezu kwethu awusoze wafa. Konke kuyoba yiminyaka engenakuphela. Futhi siya phambili manje njengenceku yaKho egcotshiweyo, ukusiza umfo wakithi ukuba emukele usizo, okuyikho kuphela okungenziwa, Baba, lokho ngukuthi baYokukhazimulisa. Futhi manje kwangathi yilowo nalowo omi lapha e-altare kulokhu ukusa, ogulayo, ezwa ubuhlungu, manje kwangathi uMoya oNgcwele ungasipha ukuphiliswa kubo bonke.

258 Futhi thina njengomhlambi waKho omncane—omncane, ukuthi odadewethu kade ecula ngakho nje, “Ungesabi, mhlambi omncane,” siyazi, Nkosi, yintando yaKho enhle ukunika uMbuso kulabo. Futhi siyazi ukuthi Useduze njalo, ngokuba Wena wathi, “Nomaphi lapho kuyobuthana khona ababili noma abathathu ngeGama laMi, Ngiyoba phakathi kwabo. Futhi noma yini abayicelayo, Ngiyoyinikeza.”

259 Manje, ngokweZwi likaNkulunkulu elingenakwehluleka, iZwi likaNkulunkulu, yipha ukuphiliswa kuwo wonke umuntu, Nkosi. Futhi bami lapha, balindile. Futhi siyogcoba ngamafutha nokubeka izandla, nokucela ukukhululwa, kwangathi yilowo ngamunye wabo bangaya ezihlalweni zabo, babuyele emakhaya abo, beKudumisa, ngokwejwayelekile, ngokuphelele, futhi besindile. Futhi baphinde babuye kulobubusuku, Nkosi, enkonzweni, benika udumo nenkazimulo kuNkulunkulu ngokuphiliswa kwabo. Siphe khona, Nkosi.

Futhi sisakhothamise amakhanda ethu:

260 Mfowethu Neville, woza kanye nami, uma uthanda. Ngifuna uMfowethu Fleeman, noMfowethu Deitzman, noma omunye umuntu lapha, noMfowethu Cox, nonke wozani lapha futhi ningisize e-altare. Abadikoni lapha bebandla yilabo engibabizayo ngalesisikhathi nje.

261 Futhi njengoba sibakhulekela, ningabasiza uma nifuna. Ngi—ngifuna wonke umuntu phakathi lapha ukuba abe qotho ngempela. Futhi njengoba sikhulekela abagulayo, ngifuna nikhuleke nathi.

262 Ngibona umfanyana ehlezi emuva lapho manje, othe esikhashaneni esedlule waphumela ehholo lapho futhi ubenomongozima. NeNkosi uJesu ngokumangalisayo kakhulu walinqamula igazi khona manje. Niyabo? Isihawu saKhe masidunyiswe, iGama laKhe lihlonishwe. Bonani nje ukuthi bangaki osindile ezinsukwini ezimbalwa ezedlule!

263 Cabangani nje, yona impela iNkosi uJesu owayekhona emuva lapho ngezinsuku zabaphostoli ukhona lapha manje. Futhi nje kuqedela ukuphela kwabeZizwe. Umnyakazo omkhulu uhamba

phakathi kwamakholwa aphezu kwemvelo, ngoba siyakholwa ukuthi uNkulunkulu ulapha.

²⁶⁴ Cabanga nje, umzimba wakho—wakho okhazimulisiweyo ukhona lapha etabernakele manje, uBukhona bukaMoya oNgcwele oyisimo sakho esikhazimulisiweyo. Ukhazimulisiwe kuKristu khona manje! “Labo Abalungisisile, Ubakhazimulisile.” Nomzimba wakho uqobo okhazimulisiweyo umi eduze kwakho khona manje, kuKristu Jesu, ukunikeza kuwe amandla njengokugcwalisa okuya ebetrini. UMoya oNgcwele ukuwe. Ungowokugcwalisa umzimba wakho ukukunika amandla amasha, ukukuphilisa ekuguleni onakho, ukukwenza usinde.

²⁶⁵ Manje, ngifuna ibandla, uma bethanda, nodadewethu, uma bezocula leloculo baliqede futhi. Manje, ngamunye wenu e-altare . . .

²⁶⁶ Manje, bangane, uma ngingumdukisi, ngingongazi ngaleloqiniso. Ngizama ukuba ngumKristu, futhi ngayo yonke inhliziyi yami ngizama ukusiza abantu. Futhi ngizama ukunisiza, bantwana bakaNkulunkulu. Futhi uma ngi—uma ngimthanda uBaba wami waseZulwini, ngiyonithanda, abantwana baKhe. Uma nginga . . . Uma ngingidukisa, ngizame ukudukisa uNkulunkulu, ningabantwana baKhe; akekho ongadukisa uNkulunkulu. Ngizama ukunisiza.

²⁶⁷ Yingalesosizathu uNkulunkulu ebusisa imizamo yami. Futhi mhlawumbe bampofu kakhulu, nabanye babo nginamahloni ngabo, noNkulunkulu uyazi nginamahloni ngabo futhi ngiyaphenduka emizamweni yami. Kodwa ngenza konke engingakwenza ukusiza uMbuso kaNkulunkulu nokusiza nina bantwana baKhe. Yemukelani uJesu kulokhu ukusa njengoMphilisi wenu, khona lapha emsamo, nizobuyela ezihlalweni zenu nasekhaya lenu futhi niphile ngokwejwayelekile, futhi nisinde.

²⁶⁸ Manje, uma Ezophilisa amakhulu lapha, nezinkulungwane nezinkulungwane emhlabeni jikelele, Angeniphilise ngani nina na? Kholwani nje kuphela. Kulungile, bodadewethu. Mfowethu Neville, ngifuna uze futhi ubagcobe. [UMfowethu Branham nabazalwane bakhulekela abagulayo. UDadewethu Gertie nendodakazi yakhe bacula u *Kholwa Kuphela*.—Umhl.]

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IMIBUZO NE ZIMPENDULO ZUL54-0103M

(Questions And Answers)

UCHUNGECHUNGE LWE-UKUZIPHATHA, INQUBO NEMFUNDISO YEBANDLA

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngoJanuwari 3, ngo 1954, eTabernakele likaBranham eJeffersonville, Indiana U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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