


IZINTOMBI EZIYISHUMI,
NAMAJUDA
AYINKULUNGWANE EYIKHULU
NAMASHUMI AMANE-NANE

 Sanibonani ekuseni. Ngijabule kakhulu ukuba lapha futhi kulokhukusa enkonzweni yeNkosi. Isimo sezulu esibi ngaphandle, kodwa, o, kuhle impela ngaphakathi. Lesi yisikhathi esisodwa esingasho ngaso ukuthi kuhle ukuba ngaphakathi ngibuka ngaphandle (akunjalo na?)...ukuba ngaphandle ngibuka ngaphakathi.

² Sibe nokuphumula okuhle izolo ebusuku futhi ngizizwa ngingcono kakhulu kulokhukusa. Futhi sibe nesikhathi esimangalisayo izolo ebusuku, asibanga naso na? Isikhathi esimnandi nje kakhulu! Futhi ngiyakuthakasala lokho. Sibe...inkonzo ibukeke kwangathi yileyo eyayikade izezansi eShreveport, cishe impela nje uku—ukuqhubeka kokulandelayo kukaMoya kuqhubekela phambili. E-hhe. Ngakho-ke sijabule kakhulu futhi sibonga kakhulu kuNkulunkulu ngokulunga kwaKhe nesihawu, nangokwenu...nina abantu eninikela umoya wenu kuYe ngokubambisana ukuze Asihole futhi asiqondise.

³ Niyabo, uma unezethameli ezicasukayo, uMoya oNgcwele ngeke ngisho embule. Ufanele ube nokuthile, okusebenza ndawonye. “Babesendaweni yinye futhi bemqondo munye,” kwase-ke kufika umsindo ovela eZulwini uvunguza. Niyabo. Kodwa uma une...Akunandaba ukuthi ngingakhuleka kangakanani, futhi ngilale ubusuku nemini ngitadisha futhi ngikhuleka phambi kweNkosi, ngihamba phansi lapha, mhlawumbe ugcobo lukimi, ngihambe ngenyukele lapha futhi ngizwe lokho kucasuka, niyabo, U—Uvele nje... kuyaMdabukisa khona lapho nje, Angeke embule lutho. Kodwa uma uhamba wehlele lapha ngaphansi kogcobo futhi uzwe izethameli zakho zingaphansi kogcobo, kulapho la uMoya oNgcwele aqala ukusebenza khona-ke, futhi Uqala ukuhamba nokusenzela izinto ezinkulu. Ngakho-ke, niyabo?

⁴ Angikakakhulumini nomelusi okwamanje mayelana... Ngizwe u *Kholwa Kuphela* ngabe nje sengigijima ngagena futhi ngabona—bona lokho abe... usekuhlelile okwalokhukusa.

Manje, Mfowethu Neville, ngizokutshela ukuthini, ngizoqala kuleliklasi elincane futhi uma ngiqeda ngehora leshumi nanye, kulungile, uthathe izintambo uqale ushumaye. Kunjani lokho na? [UMfowethu Neville uthi, “Yebo, ungaphazamisi ugcobo nhlobo, vele uqhubeke nje.”—Umhl.] O, ngiyakholwa ogcobweni emuva lapha, futhi, ugcobo emuva lapha futhi. U . . .

⁵ UMfowethu Neville ubehlala njalo . . . Ezihambini lapha okungenzeka ukuthi bezingakaze zibe lapha phambilini, ungu (ngingakusho ebusweni bakhe, kodwa) umuntu onomusa, ubehlala engaleyondlela. Uhlala efunda ukuthi—ukuthi . . . uphila lowomBhalo, “ekhethana omunye nomunye,” uhlala ekuKristu futhi ehlala *ekhetha*. Futhi kusukela nje ngamazi ubehlala engaleyondlela; hhayi ngoba ubelokhu elapha etabernakele, kodwa kusukela nje ngamazi futhi lokho sekube yiminyaka eminingi eyedlule. Okokuqala engikholwa ukuthi ngike ngikhumbule ngibona uMfowethu Neville, ukumazi, ngaya ukuyomuzwa eshumayela ngesinye isikhathi ezansi ebandleni leMethodisti, yena . . . ezansi eHoward Park, kwemingi, eminyakeni eminingi eyadlula. Ubehlala, ngiyacabanga, iminyaka engamashumi amabili (ngiyacabanga) eyedlule noma ngaphezulu kusukela ngamazi. Wase-ke e . . . futhi wayeyi . . . usebenzile, futhi, ungu . . . O, ngiyacabanga, kuze kuba maduzane, ubehlala esebenzela lapho ehlathini nezinto enhla, eHenryville, lapho avela khona; futhi wasebenzela ukuziphilisa, eshumayela eceleni. Indlela nje engenza impilo yami, nami, kwaze kwaba maduzane, sabe sesiqala ukuphuma lapho esasingeke sisenza lutho olunye ngaphandle kwalokhu. Ngakho-ke ngiyajabula ngakho. Ngiyajabula ngoBasi wethu omusha, awujabuli wena, Mfowethu Neville na? Yebo, mnumzane! Impela ngiyaKuthanda. Yebo, mnumzane. Ngenelisekile nje ngaYe!

⁶ Futhi manje ngikholwa ukuthi bazoyeka amaklasi kaSonto sikole. Yebo. Iklasi labantwana bakaSonto sikole, bazoliyeka ngenxa yokuthi igumbi li . . . kukhishwe izindonga ezehlukanisayo, ngakho-ke nje kukhulula ibandla liye emuva ngqo.

⁷ Manje, kulobubusuku sizoba nonyaka wokugecina omkhulu walokhu, iLawodikeya. Futhi izolo ebusuku sithathe unyaka waseFiladelfiya sase siza ngapha ekuqaleni konyaka waseLawodikeya nokugamanxa. Bese-ke kuba yilezo zimfihlakalo ezinkulu uNkulunkulu aqala ukusembulela zona phakathi kwaleyo minyaka, “uMnyango ovulekile,” nokuthi “unamandla amancane,” “ubambe iZwi laMi,” “uneGama laMi.” Nazo zonke lezo zinto ezincane phakathi lapho, ukuthi uNkulunkulu wenza kanjani ngokumangalisayo wazenza zaba yilezo eziphathekayo kithi, okungukuthi sibonga kakhulu, kakhulu.

⁸ Futhi ungakhohlwa, uma kukhona noma yiziphi izivakashi phakathi kwethu ezinabantu abagulayo, sizobe sinomkhuleko

wabagulayo ngeSonto elizayo, iviki kusukela namuhla. Futhi lokho kuzo...uma iNkosi ithanda. Futhi lokho kuzoba... Ngabe nihlala nikubona ukuthi ngithanda ukubeka lokho kanjani, "iNkosi ithanda"? IBhayibheli lisho ukuba wenze lokho, "uma iNkosi ithanda." Asikazi nokho; Akaze angitshele ukuthi ngizobe ngilapha, nokuthi ibandla lizobe lilapha, futhi sonke sizoba lapha, noma yini enye. Ngakho-ke uma kuyintando yaKhe, sizoba lapha, niyabo. Uma kungesiyo intando yaKhe, kusobala, singeke.

⁹ UMFowethu Neville uzoqhubeka njalo akumemezele ekusakazeni kwakhe, nabanye abehlukene, ngiyacabanga, umfowethu lapha nalabo abanokusakaza. Bese-ke ningena kusenesikhathi kangangoba ningakwazi ngeSonto ekuseni, ngoba sibheke isixuku esihle lapha esizokhulekelwa, futhi sifuna ukungena. Sizo...awu, ake sibone, ngi...Uma kunesixuku esikhulu njengalesi, kuhlala kubangcono okwedlula konke ukuba namakhadi omkhuleko ngoba baminyana kakhulu ndawonye, wena nje...omunye afuqe omunye nezinto ezifana nalokho. Ngicabanga ukuthi uma nje sibe nakho ngendlela ehlelekile ukuze beza ngamunye ngamunye ukwenza...kugcina ukudideka phansi phakathi kwabantu, niyazi.

¹⁰ Futhi—futhi khona-ke nje...Futhi awudingeki ngisho nokuthi uze usukume kuze kubizwe ikhadi lakho. Hlala nje lapho ukhona uma ugula futhi uzizwa kabi, futhi ngeke udingeke ume umugqa omude. Uma nje ikhadi lakho libizwa, vele nje uze ukhuphuke uqhubeka futhi ukhulekelwe futhi ubuyeke phansi, futhi omunye akhuphuke, kanjalo. Ngikuthanda kangcono kakhulu lokho. Ngivamise ukuba nabafana ukuthi babeke izihlalo ezithile, uma othile ezizwa kabi ngesikhathi besalindele, babize abambalwa ngesikhathi; bazizwa kabi, ngani, babayekele nje—babayekele balinde lapho esihlalweni sabo kuze kube... noma bahlale esihlalweni kuze kubizwe inombolo yabo, kuze kube yilapho bekhulekelwa khona.

¹¹ Futhi ngiyakholelwa ekuphulukiseni kukaNkulunkulu; ingenye yezimfundiso ezinkulu zeBhayibheli. Kodwa ukuphulukisa kukaNkulunkulu kunokuningi kukho kunokuphulukisa nje kukaNkulunkulu. Ukuphulukisa kukaNkulunkulu kusho kuphela ukuthi "kunoNkulunkulu obuyayo futhi." Kukhuluma ngani ukuphulukisa kukaNkulunkulu na? Kuyisibambiso sovoko lwethu. Uma kungekho ukuphulukisa kukaNkulunkulu khona-ke akukho vuko, niyabo. Futhi uma engekho uMoya oNgewele manje ukusibhaphathiza, akukho ukuPhila okuPhakade ezweni elizayo. IBhayibheli lathi, "Lesi yisibambiso sensindiso yethu." Futhi niyazi ukuthi siyini *isibambiso* na? Siyi "diphozithi," niyabo. Uma wehla futhi ukhokhe...Ake sithi uthenge ipulazi, bebefuna izinkulungwane eziyishumi zamadola ngalo, futhi wakhokha izinkulungwane ezimbili, yileyo imali ye "sibambiso"

sakho, bakubiza ngokuthi isibambiso sakho. Manje, uma lo mbhaphathizo kaMoya oNgcwele uyisibambiso kulokho okuzayo, o, kuyoba yini lapho se—lapho sesithola intengo egcwele na? Kuyoba yinkazimulo!

¹² Manje, kulokhukusa sizozama ukubopha, iNkosi ithanda, ezinye zalezo zinto phakathi, ze...phakathi kweminyaka yebandla (lezi khona phakathi *lapha*) kunokuthile okungena khona. *INkulungwane eyikhulu namaShumi amane naNe, INsali, INTombi eLele, INTombi eHlakaniphile*, kanye no-*Ukubekwa uPhawu kukaMoya oNgcwele, Ukubeka uPhawu kweSilo*, zonke lezo zinto nje...Ngukuphela konyaka, futhi yonke into iwela khona phakathi lapha endaweni eyodwa, ukuze kuthi ngakho-ke sifanele sibe nje nabobonke ubusika ukukhipha lokhu, kodwa thina...ukuthola iNcwadi yeSambulo, sibone ukuthi Kubophana kanjani ndawonye.

¹³ Nike naqaphela na? Impucuko ihambe ngendlela efanayo, Mnu. Wood. Kuyi...Lokhu, umuntu unemizwa yakhe efanayo, unemizwa eyisithupha, noma imizwa eyisihlanu, njalo, abenayo kusukela e—kusukela efika emhlabeni eminyakeni eyizinkulungwane eziyisithupha ezedlule. Kodwa khona lapha ekugcineni, ekugcineni okuncanyanyana nje, iminyaka eyikhulu yokugcina...He! Uyabuya, emuva lapho, ehamba kancane ngenqola yezinkabi. Kodwa kusukela kuleyonqola yezinkabi, eminyakeni elikhulu eyedlule, uhambe wasuka enqoleni yezinkabi waya kwi—kwirokhehi ezondiza cishe emakhilomitha ayizinkulungwane ezintathu namakhulu amabili ngehora. Yileyondlela asephakamise ngayo ijubane, kusuka enqoleni yezinkabi kuya kwirokhehi. Futhi, bheka, sekube yiminyaka embalwa edlule, ngani, bengingasho ukuthi kungesiyo iminyaka engaphezu kwamashumi amahlanu edlule.

¹⁴ Ngesikhathi ngangisengumfanyana lapha enhla e-Utica Pike, babenomdala...kwakunomfo obizwa ngo-Elmer Frank owayehlala lapha. Uthi ukuba ngummeli wohlobo lwezomthetho. Ushade inenekazi elincane phezulu lapho emgwaqeni ubaba wami ayesebenzela lona—lona noyise, igama lalo kwakunguLusher. Futhi bona...futhi wayene, uhlobo oluthile lwemoto; yayinesigwedlo, siphumela ohlangothini lwayo futhi uyigwedle *kanje*, futhi yayinegiya elilodwa kuphela. Futhi wawune—nento enkulu eyinjoloba yokuhutha, futhi wawuyishaya *kanjalo*. Futhi bathi, “Leyonto iyohamba ngesivini esesabekayo samakhilomitha angamashumi amathathu ngehora.” Manje, uPhapha waya ezansi futhi wathola isihlabathi phansi ngekalishi, noku—nokusiletha phezulu lapho futhi wafaka amasaka ukuze ayicindezele phansi, ukubona ukuthi empeleni ingahamba yini amakhilomitha angamashumi amathathu ngehora. Niyabo? Kodwa benifanele ngabe niyibonile imigwaqo, e-hhe; beyiyohamba nje cishe ishumi nesithupha iye *ngale* ndlela, neshumi nane ukuya phansi naphezulu

ngale ndlela. Niyabo? Ngakho-ke ukuhlanganisa ndawonye, unamakhilomitha angamashumi amathathu ngehora.

¹⁵ Ngiyakhumbula sonke thina zinganyana, uMama wayesigeza sonke, cishe abayisihlanu bethu khona-ke, sasihlala kulolo thango ukuyizwa. Sasiyizwa iza, amakhilomitha kude, ezansi lapha, ibhonga, ibhonga, ibhonga, ibhonga. Wonke umuntu wayema futhi bathathe amahhashi abo, bese ngiyaphuma ngemotwana encane, futhi ngizibambe *kanje*, niyazi. Leyonto iza yenyuka ngomgwaqo, he, kwakuyinto eyesabeka kakhulu. Futhi—futhi ngiyacabanga nje, lokho kwakusemuva, mina ngangineminyaka eyisikhombisa ubudala, niyabo. Kanjani..Lokho kwakungo 1914, futhi ngiyacabanga nje ukuthi izinto ziye zashintsha kanjani kusukela ngalesosikhathi. Futhi niyabo, futhi sekuyiminyaka nje engamashumi amane eyedlule noma okuthile. Futhi, bhekisisani, wayeneminyaka eyizinkulungwane eziyisithupha ukwenza konke lokho khona lapha, ngoba iBhayibheli lathi wayezokwenza ngaleyondlela, “Izinsuku zokugcina, babezogijima baye emuva naphambili, futhi ulwazi luzokwanda.”

¹⁶ Nike nacabanga ngoNahume, ngesikhathi e—ebona iOuter Drive eChicago, iminyaka eyizinkulungwane ezine eyedlule na? Ngabe...Wathi, “Ziyoshayisana ezindleleni ezibanzi.” Manje i...Ngibe semazweni akudala lapho babene...izitaladi zawo njengase-Oslo nasezindaweni ezehlukene, kulukhuni ukuba nendawo yokuhamba, inkulu ngokwenele ukuthi i—inqola ingedlula emadolobheni abo. Kodwa mhlawumbe ibanga lingaba ngangokusuka lapha uye kulolodonga, zazibanzi kangako-ke izitaladi zabo, zibanzi ngokwenele ukuthi inqola yedlule esitaladini. Awu, niyabo, uNahume wathi, “Kwakuyizindlela ezibanzi.” Futhi wathi, “Ziyogijima njengombani,” lezi zinqola. “Futhi ziyobonakala sengathi amathoshi,” lawo ngamalambu kuzo. Futhi wathi, “Ziyoshayisana enye neny,” izingozi zezimoto. Lowo mprofethi waphakama waba ngaphezulu kwesikhathi wase ebuka le phakathi lapho, iminyaka eyizinkulungwane ezine, futhi wabona lokho kuza. Cabanga ngalokho! E-hhe. Ukuphefumulelwa.

¹⁷ Kodwa sesisesikhathini sokuphela, bangani. Kuyinto nje...Futhi unjalo-ke nomBhalo, ngokuthi zonke lezi zinto ziyenzeka, yonke imiBhalo ilele phakathi lapha kulesi isikhathi sokuphela khona lapha. Futhi ngacabanga, kulokhukusa, uma uNkulunkulu engasisiza, sizobopha lezi, ezinye zalezi zinto ngaphakathi, eziningi kangangoba singakwazi. Bese kuthi-ke kulobubusuku kuba yilowonyaka omkhulu wokugcina, webandla laseLawodikeya, ukuthi liwuthola kanjani uMlayezo walo bese-ke liyaphulukundlela futhi aliwunaki uMlayezo walo, uqonde ngqo esimweni esiluvivi uNkulunkulu awuhlanza

awukhiphe emlonyeni waKhe. Niyabo, ngamanye amagama, umenza Agule esiswini saKhe ngisho nokuthi acabange ngawo. “Ngizokuhlansa uphume emlonyeni waMi,” Washo.

¹⁸ Manje, nginemiBhalo ethile ebhalwe phansi lapha engizothanda ukuthathela kuyo kulokhukusa. Kodwa angazi noma bekungaba nzima kakhulu yini kithi, okomzuzwana nje, ukusukumela izwi lomkhuleko:

¹⁹ Baba wethu oseZulwini onomusa, njengoba siza futhi kulokhukusa ngalolusuku lweSabatha. Futhi ngaphandle, izimvula seziqale ukufafaza phansi, nomoya obanda mpo njengeqhwa ohhushuzayo; kodwa sithokoze kakhulu ukuthi sinophahla ngaphezu kwekhanda lethu namuhla, ukuthi sinendawo encane, futhi namanje isizwe lapho singeza khona futhi sikhonze uNkulunkulu noma ngayiphi indlela unembeza wethu ositshela ukuthi sikhonze ngayo.

²⁰ Futhi-ke siyabona eZwini laKho ukuthi lokhu ngeke kuhlale isikhathi eside, ngakho-ke, Baba, siyakhuleka ukuthi Uzosigcoba ikakhulukazi namuhla ukuthi singathola okuhle kunakho konke kulokhu okukhonela thina ukuba sikuthole, futhi silungele amahora asihlalele ngaphambili lapho singeke sikwazi ukwenza lokhu. Asazi ukuthi isikhathi eside kangakanani, kungaba semavikini, izinyanga, noma iminyaka, asazi, kodwa ngesinye isikhathi singeke sikwazi ukwenza lokhu. Ngakho-ke siyakhuleka, Baba, ukuthi Uzosigcina ngaphansi kokuqondisa kwaKho kukaNkulunkulu, futhi kwangathi imicabango yethu ingaba phezu kwaKho, nemizindlo yenhliziyoyethu yemukeleke phambi kobuso baKho, O Nkosi.

²¹ Sithethelele izono zethu. Sicela lokho lapho sisazivuma kuWe, ukuthi sonile futhi sonile kuleNdelela. Futhi asifanele ukubizwa ngokuthi singabaKho, kuphela senze sibe izisebenzi zaKho eziqashiwe, Nkosi. Futhi sizovuma ukwenza noma yini Ositshela ukuthi siyenze, noma yimuphi umsebenzi obekwe phezu kwethu. Sizimisele ukuwenza, semukele kuphela singene eMbusweni waKho, Nkosi; ukuthi singasebenza kulokhu, ihora elikhulu elesabekayo elibheke umhlaba.

²² Sibusise manje ngoBukhona baKho, sifundise ngoMoya waKho oNgcwele, futhi uthole inkazimulo ngobukhona bethu lapha ndawonye. Ngokuba sikucela eGameni likaJesu. Amen.

²³ Manje ngizothanda uku, kuqala, ngizothanda ukwazisa bonke babangani bami ophakathi lapha, ebengilokhu ngibaqaphela ngalapha kulokhukusa. Kunzima lapha ngesikhathi sasebusuku, ukukhanyisa kwethu kusemuva ngemuva phakathi kulezo zindawo phansi ezilengayo futhi akubabonisi abantu. Futhi kuba nzima ukubona kude kuleli pulpiti ebusuku lapha, futhi kusesikhathini sasemini futhi. Ngibona abaningi babangani bethu bangaphandle abavela ezingxenyeni ezehlukahlukene zezwe, ukuthi

ngingababona kangcono namuhla kunebengingakwenza esikhathini sasebusuku. Futhi kuzoba kuningi kakhulu ukuzama ukubabiza bonke, kodwa ngifuna nazi ukuthi ngiyanithakasela impela. Futhi emva kwakho konke lokhu kusika okunzima nokunye nokunye, njengoba ngifanele ngenze emiBhalweni, ukwenza...ukuveza iQiniso. Hhayi lokho ebengifuna ukukwenza, kodwa lokho uNkulunkulu akulobe lapha ukuba akwenze, niyabo. Futhi-ke yiLokho-ke. Futhi nokho ngibona abaningi babazalwane bami abangamalunga ezinhlangano nokunjalo kanjalo, abahleli khona lapha nami nokho, ngakho-ke ngiyanithakasela kakhulu, kakhulu impela. Nina...uNkulunkulu ahlale njalo enibusisa futhi anisize ngumkhuleko wami.

²⁴ Futhi manje...[UMfowethu Stricker uthi, “Mfowethu Branham?”—Umhl.] Yebo, mfowethu. [“Uma ngingathola imvume yebandla ukuthi ngikhulume egameni labo bonke abantu lapha, sifuna ukuthi wazi ukuthi siyakuthakasela.”] Ngiyabonga, Mfowethu Stricker. [“Futhi siyakuthanda.”] Ngiyabonga, Mfowethu Stricker. [“Futhi sikhulekela ukuthi umusa wedule ezintweni okungenzeka ukuthi wedule kuzo, ukuze sime eceleni kwakho.”] Ngiyabonga, Mfowethu Stricker. [Ibandla lithi, “Amen!”] Ngiyabonga, bandla, lokho kungaba kuhle kakhulu ukuthi nisho lokho. Ngiyakuthakasela kakhulu lokho ngokuphakeme.

²⁵ Omunye ubesho izolo ebusuku mayelana...Ngikholwa ukuthi bekunguMfowethu Fred ongibizile ngenyuka futhi washo mayelana nombono noma iphupho omunye umfowethu abe nalo, alishilo ngaphambi nje kokuba ahambe izolo ebusuku, obone ukugoba komhlaba nefu elimnyama ligingqika ngemuva. Ngiyazi ukuthi ulandelana nami. Kodwa lokho...kuphela nje...yena—yena ngeke akwazi ukukwenza aze uNkulunkulu aqede, futhi khona-ke—khona-ke ngi—ngi...isikhathi sami sokuthi ngihambe khona-ke ngalesosikhathi. Ngakho...

²⁶ Kodwa ngi—ngicabanga ngaleli, uku “ngabi mkhulu neze.” Qhabo, angifuni ukuba njalo, niyabo. Kodwa ngicabanga nga *AMahubo okuPhila*:

Izimpilo zabantu abakhulu zonke ziyasikhumbuza (Niyabo, lokho uPawulu akwenza, lokho uIrenaeus akwenza, lokho uLuther akwenza, lokho Wesley akwenza, noma lokho uMartin oNgcwele akwenza, nalokho abakwenza.)

Nezimpilo zabantu abakhulu zonke ziyasikhumbuza
Ukuthi singenza izimpilo zethu zibe zinhle kakhulu,

Ngokwehlukana, kusishiya ngemuva
 Amanyathelo ezihlabathini zesikhathi;
 Amanyathelo, lawo mhlawumbe amanye,
 Asagwedla olwandlekazi olunzima lwempilo,
 (Ngoba emva kokuba sengihambile, niyabo,
 futhi ngaya ngale.) Omunye umfowethu
 oyedwa noshayise ngomkhumbi (athathe
 enye yalezi zincwadi futhi ayifunde),
 Ekuboneni, uyoba nesibindi futhi. (Yilokho
 nje.)

Asisukume, khona-ke, futhi senze;
 Ngenhliziyo nganoma yini...ingxabano,
 (Ngiyakuthanda lokho, anikuthandi na?)
 Ungafani nesimungulu, izinkomo eziluswayo
 (zifanele zeluselwe kukho);
 Kodwa yibani iqhawe engxabanweni! (Ngi-
 ngiyakuthanda lokho.)

27 Manje, umfowethu omncane, uGeorge, wayevame ukuba
 nalelo alithandayo; nganginalo kulenkonzolo yomngcwabo
 wakhe. Sisebenzise...Ngangihlala futhi ngicaphune *AmaHubo
 okuPhila*, niyazi, futhi wayehlala futhi acaphune *Ukuwela
 Umgoqo*. Niyabo? Futhi nilizwile lelo:

Inkanyezi yokushona kwelanga nokuhlwa,
 Futhi ukubizwa okukodwa okucacile kwami;
 Futhi kwangathi kungebe khona ukulila
 emgoqweni

Lapho ngiphumela olwandle. (Nikuzwile
 isikhathi esiningi.)

Kukho konke ngaphandle kwakho kuhanjiswa
 nesikhathi nendawo,
 Izikhukhula zingahle zingithwale ngiye kude,
 Kodwa ngethemba ukubona uMshayeli wami
 wendiza ubuso nobuso

Lapho sengiwele umgoqo. (Ngiqinisekile
 ukuthi wakwenza ngesikhathi ewela
 umgoqo.)

28 Futhi ngakho-ke... bese kuthi-ke elami lithi:

Ukwehlukana kusala emva kwami
 Amanyathelo ezihlabathini zesikhathi,
 Ukuze abanye, bebona, bangalandela,
 Babe nesibindi futhi baqhubeke.

29 Ngokuba, ngolunye usuku olukhulu uJesu uzofika (futhi
 yilokho esizokutadisha kulokhukusa), konke kuzophela ngaleso
 isikhathi.

30 Manje, ngicabangile kulokhukusa, ukuze singeke sikwazi
 kulemilayezo yebandla...Manje, mhlawumbe, uma iNkosi

ithanda, maduze nje, ngingahle ngibe nolunye uchungechunge oluncane lwemihlangano phezu kwe *IBandla leliQiniso NelaManga*, yonke indlela kusukela kuGenesis, ngikuthathe eBhayibhelini lonke futhi sizolishanyela kusuka phansi kuyofika eSambulweni. Omabili amabandla, lokho nje azokwenza. Beseke mhlawumbe ngelinye ilanga uma thina . . . uma iNkosi ithanda, siqede ukwakha ibandla ukuze nizoba nendawo eningana yokuhlala . . . Nizomangala ukuthi bangaki abashaye ucingo futhi basho kanjalo; bayashayela nje badlula lapha futhi babona konke kugcwele, ngakho-ke bayaqhubeka nje, niyabo. Futhi ngakho-ke ba . . . asinandawo.

³¹ Futhi mhlawumbe njenge ihlob- . . . ngesikhathi sasehlobo uma kuyisimo sezulu esishisayo noma okuthile, lapho sithola khona lendawo yokuzivocavoca esikoleni esiphakeme noma okuthile, kube kuhle, sithathe iNcwadi yeSambulo khona-ke, noma okuthile, noma iNcwadi yaDaniyeli neSambulo, bese siyibophela ndawonye ukuze sikwazi ukuba nayo.

³² Manje, asikaze sibhekane nabantu abangamaJuda. AmaJuda aye . . .

³³ Manje, njengoba ngishilo, o—oNyakeni wobuMnyama ka 1500, ababusi endaweni yezenkolo beKatolika, ngesikhathi babesungula, bahlanganisa ibandla nohulumeni ndawonye, lokho kwakungu “kwandulela iminyaka eyinkulungwane.” babecabanga ukuthi babe—babeseminyakeni eyiNkulungwane ngokuphelele ngoba ibandla lase lemukele umbambeli walo, lowo onjengoKristu ukuthi ahlale esihlalweni sobukhosi. Futhi kwakuyolihlanganisa nebandla nezwe, konke kwase kube kahle, ukuthi “Iminyaka eyiNkulungwane enkulu yase iqalile.” Basakukholwa lokho. Kodwa lelo yiphutha. Ngoba iminyaka eyiNkulungwane angeke ifike, angeke inikezwe, ngaphandle kokufika kukaKristu.

³⁴ UKristu ungenisa isikhathi seminyaka eyiNkulungwane, UyiNdodana yempumelelo; futhi uma Efika, khona-ke kuyoba neminyaka eyinkulungwane. Futhi uma sekuyiso, kuzoba noHlwitho lweBandla elizokhuphuka, bese kuba ngukubuya kukaKristu. Futhi khumbulani manje, uma . . . Yini elandelayo esiyibhekile na? UkuHlwithwa kweBandla.

³⁵ Manje, ungaxubanisi uHlwitho lweBandla neSihlalo sobukhosi esiMhlophe sokweHlulela. Ngoba, uHlwitho lweBandla, akukho kwehlulela, niyabo, usuhlangene nakho ezansi lapha. Kunjalo, “Ngoba labo abaKristu bakhululekile ekwahlulelweni.” UJesu wathi, “Ozwa amaZwi aMi futhi akholwe nguYe oNgithumileyo unokuPhila okuPhakade futhi akasayikungena ekwahlulelweni, kodwa wedlulile ekufeni wangena ekuPhileni.”

³⁶ Sikwenza kanjani lokho na? Siza kuKristu futhi sibhaphathizelwe eMzimbeni munye, kwabaseKorinte bokuQala

12, “UMzimba munye.” Sibhaphathizelwe eMzimbeni kaJesu Kristu, noNkulunkulu usevele uwehlulele lowo Mzimba. Ubengeke asimise ekwahlulelweni futhi, ngoba Usevele uwehlulele lowo Mzimba. Futhi ngemvumo nangomusa kaKristu Usingenisa kuYe uqobo, kwabaseKorinte bokuQala 12, “NgaMoya munye sonke sibhaphathizelwe kulowo Mzimba munye, futhi sikhululekile kuzo zonke izehlulelo ngoba Usevele umile ekwahlulelweni.” O, aninakho yini ukubonga ngaYe! Wasithathela izehlulelo. Akusekho kwehlulelwa! Kodwa labo abalayo ukungena kuYe, lowo Mzimba, uMzimba ofiphele... Singena kanjani kuWo na? Ngokuxhawulana na? Qhabo. Ngencwadi iletha na? Qhabo. Ngolunye uhlobo oluthile lombhaphathizo, amanzi na? Qhabo. “NgaMoya munye, uMoya oNgcwele, thina sonke sibhaphathizelwe kulowo Mzimba!”

³⁷ Manje khumbulani, sizosebenzana nalokho kabanzi impela kulokhukusa. Kuphakathi kokuthi ukulowo Mzimba noma ungaphandle kwalowo Mzimba, akukho ukuba maphakathi kuWo. Akekho umKristu omuhle-kahle. Futhi—futhi kune... kungukuthi nje ungumKristu noma awusuye umKristu. Ayikho inyani emhlophe-mnyama, ayikho indoda edakiwe-ingadakiwe. Ungeke ube nayo. Kuphakathi kokuthi ungumKristu noma awusuye umKristu. Kuphakathi kokuthi nje ukuKristu noma awukho kuKristu.

³⁸ Manje, lezi kungahle kubonakale kufundisa, angi... Ngikude kakhulu nokuba ngumfundisi. Kodwa ukufundisa kuyasika, lesi yisiphiwo esikhethekile e—eMzimbeni kaKristu. Okokuqala kunabaphostoli, bese-ke kuba abaprofethi, bese kuba abafundisi, nabavangeli, abelusi; iziphoo eziyisihlanu ezikhonzayo eMzimbeni. Futhi ukufundisa ngesinye seziphiwo zikaMoya. Manje, ngifanele ngixhume kulokho engikubona kulungile futhi ngizame ukukuletha kubantu, futhi ngitadishe futhi ngihlanganise imiBhalo ndawonye. Manje, kodwa kukuKristu kuphela, uMzimba kaKristu ufanele uqondakale.

³⁹ Manje, ezahlukweni zokuqala ezintathu zeSambulo ziphathelene neBandla. AbeZizwe, umJuda, umTopiya, iBhunu, lonke uhlobo lwabantu emhlabeni luya kwabeZizwe ukwenza loMzimba; umnyama, umhlophe, unsundu, yonke into, isixheke sezimbali, futhi lokho kunjalo, ukuthi uNkulunkulu usibeka e-altare laKhe; futhi lokho kwenziwa izizwe zonke, izihlobo, izilimi, nabantu.

⁴⁰ Kodwa, manje, emva kokuba usushiye isahluko 3 (imiNyaka yeBandla lapha), uNkulunkulu uyabuya futhi uthatha amaJuda, iBandla aliphindi libonakale kulowo nyaka. NgamaJuda. Futhi uNkulunkulu akasebenzani namaJuda njengomuntu ngamunye, Usebenzana no-Israyeli njengesizwe, ngaso sonke isikhathi njengesizwe.

41 Wakuthola kanjalo-ke omunye umuntu ngelinye ilanga. Nginge—nginezincwadi iletha eziningi kulokho, *iNkolo Ebhasteliwe*, engaphawula ngayo ngale e . . . IBhayibheli lathi ivezandlebe, obizwa ngokuthi “ngumntwana oyivezandlebe,” wayengeke akwazi ukungena ebandleni leNkosi izizukulwane eziyishumi, okwakuzoba yiminyaka engamakhulu amane ukuthi lowo mntwana oyivezandlebe wayengeke angene ebandleni leNkosi. Kwakukubi kanjalo-ke lokho kubhastela; lowo kwakungowesifazane owayevumela enye indoda ukuthi ihlale naye ukuze azale umntwana, ukuthi lowo mntwana wayengobhasteliwe, hhayi ngobaba wakhe kodwa ngenye indoda. Niyabo? Futhi lokho kwakukubi kakhulu phambi kukaNkulunkulu, kwabiza izizukulwane eziyishumi ukuthi zike zikukhiphe lokho futhi, phambi kukaNkulunkulu.

42 Kodwa lokho akusebenzi kulonyaka. UnokuZalwa okusha manje. Aba . . . Babenokuzalwa okukodwa nje emuva lapho, lokho kungokulalana. Thina sinokuZalwa okusha manje okungokukamoya, okuzala konke ukuhlunga. Futhi siyizidalwa ezintsha kuKristu Jesu, ezizelwe ngokusha ngoMoya kaNkulunkulu. Izidalwa ezintsha! Egameni elithi *isidalwa*, uma abanye benu nina zifundiswa ezinhle lapha eziqondayo (Uma ningenzi, ningakubheka.), i *sidalwa* livela egameni lesiGreci elithi “isidalwa esisha.” O, okufanayo nje njengoba nje uyisidalwa lapha, esizelwe ngokocansi; khona-ke uba yisidalwa esisha, esizelwe ngokwaseZulwini. Ku . . . endalweni entsha kaNkulunkulu yomuntu omusha. Isidalwa esisha, ekuZalweni. Kodwa kufanele kube ukuzalwa, ngokufanayo njengoba nje nokuzalwa kwemvelo kudingeka; ukuZalwa kokomoya kudingekile nje njengokuzalwa kwemvelo.

43 Izithandani ezisezintsha zingahle zishade futhi zithi, “Umfana wethu omncanyana wokuqala, sizombiza ngo ‘John.’” Uma engakazalwa, uJohn akekho neze lapha. Yilokho kuphela. Yinto efanayo, ungahle . . . mingaki imibono eyinganekwane oyakhayo ngeZulu, ukuthi likhulu kangakanani, uma engakazalwa ngokusha ungeke ube lapho. Yilokho kuphela, niyabo. Kufanele nje kube ngaleyondlela, ngoba kufanele kube ngokuZalwa. UNkulunkulu ubeke imithetho yaKhe phansi futhi yonke into isebenza ngokwemithetho yaKhe. Niyabo?

44 Manje, kulaba, kunensali yamaJuda efanele isindiswe. Futhi sizothatha wona kuqala, ngoba kubeka . . . Manje, kuhlala njalo kunamazinga amathathu abantu ngaso sonke isikhathi, njalonjalo. Futhi gcina . . . wabeke engqondweni, okungukuthi: i—ikhohla, umzencisi, nongakhohla. Bonke labo abathathu. Futhi kukhona umJuda, ongumlahlwa ngoba sinikezwa ithuba; kunebandla elisivivi; futhi kuneBandla eligcwaliswe ngoMoya.

45 Ngesinye isikhathi, uCharlie Bohanon wayengumengameli we . . . noma umphathi omkhulu wezifunda eziseningizimu zeNkapane yeMisebenzi yoMphakathi, ngesikhathi

ngibasebenzela. Ngangitadisha nje ngaleso sikhathi imiBhalo, njengomfana. Futhi wathi, “Billy, noma ngubani...” Wathi, “UJohane ufanele ukuthi wadla upelepele obomvu futhi waba nephupho elibi ngaphandle lapho e—esiqhingini sasePatmose.”

⁴⁶ Ngathi, “Mnu. Bohanon, ubungafanele ukusho lokho.” Wayengubasi wami, induna.

Wathi, “Awu, ngubani emhlabeni ongakwazi ukuqonda Lokho na?”

Ngathi, “Kuyaqondakala. Kuzoqondakala uma uMoya oNgcwele eselungele ukuKwembula.” Kunjalo.

⁴⁷ Futhi wathi, “O, he!” Wathi, “Ngazama ukuLifunda nomelusi wami wazama ukuLifunda,” wathi, “saba nje nokuxoveka okubi kakhulu.” Wathi, “Saba no—noMlobokazi emi eNtabeni iSinayi.” Niyabo? Futhi wathi, “Sase-ke siba noMlobokazi nodrago ekhwifa amanzi emlonyeni wakhe, ukwenza impi nensali yenzalo yowesifazane. Saba noMlobokazi phezulu eZulwini. Bonke bobathathu, ngasikhathi sinye.”

Ngathi, “Lokho akunakuqondakala kukamoya.” Niyabo?

Wathi, “Awu, nabo lapho-ke, bonke e...abathathu ngesikhathi esifanayo.”

⁴⁸ Ngathi, “Yebo, mnumzane, kodwa leyo akusiyo indlela ababekwa ngayo. Uyabo, ubize inkulungwane eyikhulu namashumi amane nane ngo ‘Mlobokazi,’ abebengesuye; babengamaJuda. Futhi nalowo udrago akhwifa amanzi emlonyeni wakhe ukuthi enze impi naye wayeyinsali, okusele kwenzalo yowesifazane eyagcina imiyalo futhi yayinabo, ubufakazi bukaJesu. NoMlobokazi wayeseNkazimulweni.” Niyabo?

⁴⁹ Inkulungwane eyikhulu namashumi amane nane, isahluko 14 seSambulo, yayime lapho phezulu kweNtaba iSinayi, (Lokho kuliqiniso impela.) baneGama likaBaba wabo emabunzini abo. Lokho kunjalo impela. IJuda, insali yeJuda.

⁵⁰ Futhi-ke nakho kufika udrago, ababusi endaweni yezenkolo baseRoma. (Okungukuthi, iBandla qobo lwaLo lase lihlwithiwe, lase liseNkazimulweni eSidlweni soMshado iminyaka emithathu nengxenye.) Wase-ke udrago, niyabo, *udrago* kuhlala njalo kuyi “Roma,” udrago obomvu. Manje ukwenza lokho kuqiniseke kini, e—eSambulweni 12, udrago wayethukithele ngowesifazane owayezozala uMntwana womfana ozobusa zonke izizwe ngentonga yensimbi, wakhwifa amanzi emlonyeni wakhe futhi...noma—noma ukwenza impi nensali yenzalo. Kodwa udrago obomvu, okokuqala, wama phambi kwalo wesifazane. Ngokushesha nje lapho owesifazane esezobeletha lo Mntwana, wayezomshwabadela lowo Mntwana masinyane nje lapho EngaKhula. Manje, ngubani owayemi phambi kwebandla lika-Israyeli (owesifazane u-Israyeli), ukushwabadela uMntwana

wakhe (uJesu) ngokushesha nje lapho Esezalwe na? IRoma! UHerodi wakhapha isimemezelo sokuthi—kuthi wonke umuntu wayefanele abulale wonke umntwana kusukela eminyakeni emibili kuya phansi, kwase kuqala ukubulala ngokuceka okwabalala bonke abantwana bamaHeberu ezweni lonke. Yona kanye nje into efanayo eyenziwe nguFaro ukuba abambe uMose, okwakungumfanekiso waKhe, wabalala bonke abantwana futhi wamgeja. O—o—o—o, uNkulunkulu uyazi ukuthi bafihlwa kanjani.

⁵¹ O, awujabuli ukuthi ufihliwe na? O, indawo yokucasha! IBhayibheli lathi, “Ngokuba nifanele nizithathe ngokuthi nifile nokuphila kwenu kukuKristu, kufihliwe kuKristu futhi nibekwe uphawu ngoMoya oNgcwele.” Udeveli wayengeke anithole ukube wayefuna. Wayengeke nje akwazi ukukwenza, niyabo. Nifihliwe kuKristu! Zithatheni nje ngokuthi nifile! Nokuphila kwenu kufihlwe kuKristu, kufihlwe kuNkulunkulu ngoKristu, futhi nabekwa uphawu ngoMoya oNgcwele.

⁵² Manje, manje, lensali yayiyintombi elele; akhwifa amanzi emlonyeni wakhe ukuthi enze impi nensali yenzalo yowesifazane. Manje, iyini insali na? Manje, lapho u—ufanele uthole lemifanekiso ndawonye manje. Kukhona ibandla okulibandla *lemvelo*.

⁵³ Ngizo . . . Mhlawumbe ngingakudweba lapha futhi ngikwenze kucace kancanyana. Manje, Mfowethu Neville, uma ngithatha esinye sesikhathi sakho, ngicela ungixolele. [UMfowethu Neville uthi, “Amen. Anginaso kwasona.”—Umhl.]

⁵⁴ Manje, kukhona i . . . Manje khumbulani ukuthi kukhona ini na? Ongakholwa, ngizobeka lowo “OK,” ongakholwa, futhi leso yisoni. Futhi nangu omunye ongogcina umthetho ngegama, ngizobeka “OU,” ibandla eligcina umthetho ngegama. Bese kuthi—ke lapha ngelinye okuyibandla elisindisiwe, “IS,” ibandla elisindisiwe. Manje, wagcine engqondweni ngasosonke isikhathi.

⁵⁵ Manje, kulelibandla elisindisiwe kunamazinga amabili, kulelibandla khona *lapha* nakhona *lapha*, ebelifanekiswa nguKristu: elinye lawo kwakuyintombi elele, nenye yayinamaFutha esibanini. Manje, nina—nina nonke . . . Bangaki oyikhumbulayo indaba na? Sizofika kuyo umzuzu nje.

⁵⁶ Manje, okokuqala, ngaphambi kokuthi senze lokho, siya enkulungwaneni eyikhulu namashumi amane nane, yeSambulo 7, ukuze kuqondwe impela. Manje, nifanele nikhumbule lokhu. Futhi nina enikumaka phansi, iSambulo 7.

⁵⁷ Ake nje sithi ukuthatha isikhathi sethu. (Futhi—futhi ni—ngeke nibhaphathize kuze—kuze . . . Emva kwenkonzo kulokhukusa, kulungile.) Sizo . . . Ngizozama ukubeka iwashi lami phezulu lapha futhi ngibhekisise ukuthi sikhathi sini ukuze

siphume. Manje sina—sinamahora cishe impela athi awabe mabili manje, futhi iNkosi isisize ukusinika lokhu kutadisha.

...emva kwalokho...

⁵⁸ Manje, thina...Isahluko 6 siphathelene ne—nehashi elimhlophe, okwakunguMoya oNgcwele owaphuma unqoba, ukunqoba. Kwase-ke kuza ihhashi elimpofu, uKufa, neSihogo kwalilandela. Futhi ngamunye walabo bagibeli egibele amahhashi.

⁵⁹ Manje, “ngemva kwalezi zinto,” ngemva kwalembubhiso enkulu. Okokuqala okwavela kwaba nguMoya oNgcwele emhlabeni wonke, “enqoba nokuyonqoba”; kwase-ke kuza lowo esikhathini esikhulu sendlala, “isikali sikakolo ngopeni, izikali ezimbili zebhali ngopeni, nokunye nokunye, kodwa ungawoni amaFutha aMi neWayini”; futhi-ke uqhubekele ezansi kuze kube Usevule lezi—lezi zimpawu.

...emva kwalokho ngabona izingelosi ezine zimi emagumbini amane omhlaba, zibamba imimoya emine...ukuthi zona kungavunguzi moya phezu komhlaba, naselwandle, noma...umuthi.

Ngase ngibona enye ingelosi yehla ivela empumalanga, inophawu lukaNkulunkulu ophilayo: yamemeza ngephimbo elikhulu kuzo izingelosi ezine, ezazizo...ukona...ezanikwa ukuba zone ulwandle nomhlaba,

Ithi, Ningoni umhlaba, nolwandle, noma...umuthi, size sizibeke uphawu izinceku zikaNkulunkulu wethu ebunzini azo.

⁶⁰ Manje, khumbulani, izinceku kwakulokhu ku...Izinceku zikaNkulunkulu yiJuda. U-Abrahama wayeyinceku yaKhe. AbeZizwe akasiyo inceku, nguMlobokazi, yindodana. Lena yindodana, iBandla liyiyo. AmaJuda ayizinceku. O, ukube bewunga...ukuba nje besinesikhathi sokuhlanganisa lawo magama. Izikhathi eziningi engizenzayo egumbini lapho, ngikulandela kuyo yonke indlela ngokuphathelana futhi ngikuthole. AmaJuda ayinceku. Uma ngima lapha futhi ngithathe sonke lesi sikhathi “encekwini,” angeke ngizishaye ezinye izindawana, niyabo. Ngakho-ke khumbulani nje, kulandele lokho eBhayibhelini, futhi uzothola ukuthi iJuda liyinceku kaNkulunkulu.

⁶¹ Umfanekiso omuhle lapha ebesingawulandela, uma sifuna ukubuyela emuva kuHezekeli 4, futhi sithole lapho ukuthi Wathi, “Ngabe kukhona yini okunje okwake kwenzeka ngaphambili na?” Wabuka izindonga eziphakeme, futhi ngesikhathi esenzile, wabona izinengiso ezenziwa emzini. Futhi nakho kuhamba...kwaqhamuka amadoda amane ephethe izikhali zokubulala. Futhi aphuma ukuyobulala konke emzini wonke waseJerusalema.

⁶² Futhi ngaphambi kokuthi a . . . ahamba ayobulala, abamba, bawamisa, ngoba kwakukhona Omunye oweza egqoke okumhlophe, enophondo lukayinki lokubhala (Bangaki abake bakufunda lokho na?) ohlangothini lwaKhe, Hezekeli 4. Khona-ke waba nalolu phondo lukayinki lokubhala ohlangothini lwaKhe, embethe okumhlophe, Wathi, “Ningangeni emzini, ningabulali lutho nize kuqala nibeke izinceku zikaNkulunkulu uphawu ebunzini lazo.” Futhi Waya phambili futhi Wabeka uphawu, wathi ngisho, kubantwana abancane nayo yonke into, ubabeka uphawu.

⁶³ Kwase kuthi-ke labo abaphethe izikhali zokubulala, abane babo beza, bangena futhi babhidliza konke, babengenazwelo. Babulala abesilisa, abesifazane, abantwana, nakho konke okwakungenalo lolu phawu lwaleNdoda yokuqala enophodo lokubhala eyayibeka uphawu. Futhi okukhulu . . .

⁶⁴ Manje, lokho kwakusezinsukwini ngemva kweNkosi yethu, ngesikhathi IBaxwayisa ngakho kuMathewu 24, ukuthi kanjani “Uma nibona iJerusalema izungelezwa izimpi, ningavumeli . . . ningehli phezu kophahla lwendlu, noma akuthi lowo osensimini angabe asabuya ukuzothatha ibhantshi lakhe, kodwa aye eJudiya.” UJosephus ubhala ngakho lapho, nokuthi babaleka kanjani. Futhi labo kuphela abaphunyuka kwaba yilabo abathatha amaZwi eNkosi uJesus. Futhi lapho bebona izimpi ziyizungeza, noTitus, ngo A.D. 96, ngesikhathi bebone uTitus ezungeza izindonga zaseJerusalema futhi wabavalela bonke phakathi lapho; badla utshani esihlahleni . . . badla ixolo—ixolo ezihlahleni, badla utshani emhlabathini, babilisa abantwana bomunye nomunye ngokoqobo futhi bamudla. Bababulalisa ngendlala, babahlalisa phakathi lapho nje, futhi ekugcineni bagijimela ngaphakathi lapho futhi bababulala laze igazi lageleza laphuma ngesango njenge—njengedamu laliphuma lehla, imifudlana yegazi igeleza iphuma ngesango. Bashisa ithempeli, badiliza izindonga, futhi lime lapho kuze kube yinamuhla.

⁶⁵ Futhi iMoslem yase-Omar yamiswa lapho kwakume khona ithempeli. Futhi uJesus wakhuluma ngalokho kuMathewu 24, Wathi, “Uma nibona isinengiso esenza incithakalo simi endaweni engwele, lapho umprofethi uDaniyeli akhuluma khona, wakhuluma ngakho,” khona-ke kukobakaki, wathi, “(lowo ofundayo, akaqonde:)” Niyabo, “Uma nibona lesi sinengiso, ukungcola kweMoslem yase-Omar imi lapho yayime khona indawo engwele.” Futhi namuhla iMoslem imi lapho ngqo lapho indawo engwele, khona ngqo endaweni yethempeli. IMoslem kaMohamede imi njengoba uJesus asho ukuthi yayizokwenza, ya, njengoba uDaniyeli athi iyokwenza, futhi uJesus wakuqinisekisa ukuthi iyokwenza.

⁶⁶ Buka labo baprofethi noNkulunkulu lapho ebikezela ngaphambili lezozinto, mfowethu, kufanele kuphakamise

izinwele ngemuva kwezintamo zethu ukwazi ukuthi sisikhathini sokuphela. Sisekupheleni! Akusekho okusele. Zonke lezi zinto ezenzeka nje njengoba Asho ukuthi beziyokwenzeka, ngani, kufanele kusikhuthaze, kusenze silungele. Wathi, uJesu wasexwayisa, wathi, “Uma nibona lezi zinto zifezeka,” njengoba besikhuluma ngazo, wathi, “phakamisa ikhanda yakho, ukuhlengwa kwakho kuyasondela.”

⁶⁷ Futhi kuzosisiza ngani uma singazuza izwe lonke na? Sizolahlekelwa yikho, noma kanjani. A—angeke sikwazi ukuphumelela kanjalo. Kunye kuphela ukuphumelela, lokho kungoKristu. Thatha uKristu, khona-ke ubophezelekile ukuba uphumelele. Ufanele uhambe lapha; ungahamba ngaphambi kokuthi le nkono iphele, ungahamba ngaphambi kokushona kwelanga kulobubusuku, ungahle ri-... uhambe ngaphambi kokuthi liphume ekuseni, ngaphambi kweSonto elizayo kungenzeka ube usuhambile, sonke. Asazi ukuthi sizohamba nini, kodwa uyazi ukuthi ufanele uhambe. Ngakho-ke akusiyo into engubuwula ukuyilahla na? Uya—uyayethezela, uya—udlala ngokufa.

⁶⁸ Njengesishushuluzi sesihlibhi esidala esizishushuzelayo. Babevamise ukugibela isishushuluzi bese beyahamba bazungeze lento, babone ukuthi bebeyosondela kanjani; futhi khona manjalo, ngaphambi kokuba bakwazi, ezansi bashushuluzi bayoshona. Futhi yileyo owenza ngayo, uvele ushushuluze nje yonke indawo. Awazi ukuthi yimuphi umzuzu into ethile ezokukhuba ngawo, futhi usuhambile; inhliziyo ime, ingozi yemoto, noma yini nje yenzeke, futhi ufe. Khona-ke isiphethelo sakho saPhakade silele phambi kwakho ngqo. Cabanga ngalokho, mngani.

⁶⁹ “Manje, uma ubona isinengiso esenza incithakalo sime endaweni engcwele.” Manje, khona-ke, ezinsukwini zokufika kukaTitus ngemva kokuba uJesu esehambile, uMoya oNgcwele wayeyileyo ndoda enophondo lukayinki ohlangothini lwaKhe. Futhi Wahamba wadabula iJerusalema futhi wabeka uphawu kubantu. Futhi manje ngifuna ukuthi niqaphele okuthile, lunga lebandla. Futhi uzisho ukuthi unoMoya oNgcwele na? Wathi, “Ungabeki noma ngubani wabo uphawu ngaphandle kwalabo obubulayo nokhalayo ngezinengiso ezenziwa emzini.” Manje, uphi omunye umuntu osindwayo kakhulu ngomhlaba manje nezimo na?

⁷⁰ Awu, “NgiyiMethodisti, ngiyiBaptisti, iPresbyterian, ngakho-ke kwenza mehluko muni na?” bayasho.

⁷¹ O, hhayi lowo mthwalo ongapheli wabalahlekile, lobo bumnandi. Ungavumeli lutho luvuke futhi lufake ubumunyu emphefumulweni wakho. Akunandaba ukuthi umuntu uke akuphathe kabi kanjani noma yini, musa nje! Ungabi necala lokuvumela leyonto ibambelelise okwehange emphefumulweni

wakho. Kuzodabukisa uMoya oNgcwele asuke kuwe. Impela kuzokwenza.

⁷² Ngiyakhumbula ngisho okuthile lapha eminyakeni emibili noma emithathu eyedlule eyayiliphutha. Kwakungabameli abangibiza, futhi ngaya futhi...Umkami ehlezi lapho. Ngangi...ikhanda yami, thunyelwe...ngangizwa sengathi liyaphuma, futhi nga—ngabuyela emuva. Futhi ba—bashaya ocingweni futhi bathi, “Mtshela ukuthi eze ezansi kulentambama.”

NoMeda wathi, “Ngabameli.”

Ngathi shelele ngaphuma emnyango, ngathi, “Mtshela ukuthi angikho ngisho nalapha.”

Wathi, “Bill!”

Futhi ngathi, “Mtshela ukuthi angikho ngaphakathi lapha njengamanje.” Ngabe sengiphumela ngaphandle.

⁷³ Ngabe-ke sengiphumela lapho futhi ngazizwela kabi impela, khona-ke ngabuya. Futhi wamtshela; ngakubona kumphatha kabi.

⁷⁴ Ngaphuma ngaya kokhulekela u...kwakunendoda engena lapha, yayinosana olugulayo. Futhi ngathi uma ngiqala ukubeka isandla sami kuleyongane ukuyikhulekela, iNto ethile yathi kimi, “Ungumzenzisi.” Niyabo? “Uyazi ukuthi wenzeni.”

⁷⁵ Ngase ngithi, “Mnumzane, angifanele ukukhulekela ingane yakho. Uyabo, uMoya oNgcwele udabukile kimi futhi asikho isidingo kimi sokubeka izandla zami enganeni. Linda nje ngize ngihambe ngiyolungisa okuthile.”

⁷⁶ Ngaya ezansi futhi ngatshela u...ngatshela ummeli wami, ngathi, “Nge—ngenze iphutha.”

Wathi, “Bengicabanga ukuthi ubuhambile.”

Ngathi, “Qhabo.” Ngathi, “Lokho kwakuyi...Ngibangele umkami ukuthi asho into eyiphutha.” Ngathi, “Ngi—ngiyaxolisa, be—bengi—bengingaqondile ukwenza lokho.” Ngathi, “Ungangithethelela ngakho na?”

Futhi ngacela unkosikazi ukuthi angithethelele ngakho.

⁷⁷ Ngase-ke ngibuyela emuva ehla lapho eGreen’s Mill, kwakunguJulayi. O, kwakuthule impela nje emahlathini, futhi ngangikade ngisemgedeni intambama yonke, ngikhuleka. Futhi ngahamba futhi ngama edwaleni ngaphandle lapho futhi ngangikwazi ukubuka ngaphesheya kwamagquma, futhi kahle kakhulu, namacembe nakho konke, kuthule nje cwaka; cishe ngehora lesihlanu nqo, lesithupha, ntambama, isikhathi sasehlobo. Kungekho lutho, kwakulokhu kuthulile impela, usuku olushisayo. Futhi ngathi, “Baba oseZulwini, uMose, Wamumisa edwaleni ngesinye isikhathi wabe Usudlula lapho.” Ngathi, “Uma Ungixolela ngalobo bubu engibenzile,

Ungeke wedlula yini futhi ungivumele ngiKubone na?" Futhi nje ngalapho esinxeleni sami ngasohlangothini lwegquma kwabakhona isishingishane esincane esiqala ukushaya kalulanyana emacembeni, sehla ngaseceleni kwami *kanjalo* futhi sadlula sehla namahlathi. Ngavele ngakhala njengengane.

⁷⁸ Ngabuyela emuva ezansi, ngathi, "Ngiyazi ukuthi isono sami ngithethelelwe sona manje." Niyabo?

⁷⁹ Niyabo, hlala njalo ukhipha zonke izimpande zobumunyo ziphume kuwe. Niyabo? Akunandaba ukuthi noma ngubani wenzani kuwe, vumela...yiba nje noNkulunkulu phakathi lapho ozogcina bonke ububi bukude nawe.

⁸⁰ Manje, lamaKristu ayenesexwayiso sikaKristu, manje bhekisisani, uhlobo lwento esikhuluma ngayo kulokhukusa. LamaKristu ayenaleso sexwayiso, aphuma eJerusalema ngokuba ayazi ukuthi kwakulungela ukwenzeka.

⁸¹ Manje bhekisisani amalunga ebandla, uhlobo lwabantu ababeya ebandleni, bajoyina nje ibandla, bonke bathi, "Ngani, kunezimpi ezizayo, kunempi ezayo, manje asingene endlini yeNkosi futhi sikhuleke." Kodwa base beleyithi kakhulu. Akubenzelanga nokunci okuhle, niyabo.

⁸² Kodwa babebuka isexwayiso, laba bafundi, bazi ukuthi uJesu wayetheni, futhi babaleka. (Osomlando basho ukuthi "Labo ababebizwe ngama 'zimu,'" bathi, "badla isidumbu sa-salendoda eyayithiwa ngu 'Jesu' owayevamise ukubaphulukisa." Niyabo, babedla isidlo. Abazange...wayengazi ukuthi kwakuyini, niyabo, ngoba wayeyindoda yokwenyama, hhayi ikholwa, futhi usomlando nje. Futhi wa...) Futhi baphunyuka olakeni olwafika emhlabeni.

⁸³ Manje, niyabo, futhi-ke yonke iJerusalema yabhujiswa. Manje lokho...Manje lokhu lapha umfanekiso ophelele, iSambulo 7. Manje bhekisisani! Kusukela ngesikhathi sikaTitus evimbezela iJerusalema, ngaphakathi ezweni, akukaze kube nesikhathi phansi emlandweni lapho umhlaba wonke waya empini kwaze kwaba ngu 1914. Manje lalelisani! Manje nakhu lapho uMnu. Rutherford aphambuke khona ngonyawo olubi, nginesiqiniseko, khona lapha. Manje bhekisisani:

Futhi emva kwalokho ngabona enye ingelosi imi...izingelosi ezine zimi emagumbini amane omhlaba, (Lokho kume kanje, emagumbini amane omhlaba.) zibambe imimoya emine yomhlaba, (Manje, noma ngubani uyazi ukuthi imimoya isho ukuthini eBhayibhelini, imimoya yi "mpi, ingxabano," udeveli ngamandla, inkosana yasemoyeni, niyabo)... futhi zibambe imimoya emine...ukuthi zona kungayikuvunguza moya phezu komhlaba, noma... ulwandle,...

Futhi...enye ingelosi yehla ivela empumalanga (lapho uJesu ayofika khona), inophawu lukaNkulunkulu ophilayo: ebunzini layo, esandleni sayo: yamemeza ngephimbo elikhulu kuzo izingelosi ezine, ezazizobhubhisa umhlaba, ithi, lo...ezanikwa ukuba zone ulwandle nomhlaba,

Ithi, Ningoni umhlaba, nolwandle, ne...imithi, size sizibeke uphawu izinceku zikaNkulunkulu wethu ebunzini lazo.

⁸⁴ Manje, uNkulunkulu akanaso isikhathi, esaKhe siPhakade. Thina sikala ngezikhathi, okungukuphela kwento esiyaziyo ngama-intshi nezikwele, namamayela, nokunye nokunye. UNkulunkulu uPhakade, akanasiqalo noma isiphelo. Niyabo, U—UPhakade.

⁸⁵ Manje, ngo 1914 umhlaba wonke wawumasha uyongena eJalimane empini yomhlaba, lokho kunjalo, wonke umhlaba uya empini yomhlaba. Futhi nike naqaphela na? Impela kwakuyinto exakile.

⁸⁶ Ngifuna umngani wami omuhle ohlezi lapha, ubaba kaMfowethu Wood, ukuthi kumcacele lokhu. Niyabo, babe... unguFakazi kaJehova ophendukile, niyabo.

⁸⁷ Futhi ngakho-ke lokhu, bonke babemasha beya empini. Nikukhumbula kahle, ngo 1914. Manje, akumangalisi yini (khona kanye i*The Decline of the World's War*, nginemiqingo yawo, emqingweni wesibili, cishe ekhasini lamashumi amane nane) ukuthi abazi kuze kube namuhla ukuthi ngubani owamisa leyompi. UKaiser Wilhelm wathi akazange akhiphe into enjalo. Kodwa, khona manjalo, yama futhi akekho owaziyo ukuthi kungani. Babelwa, nakhu kuqhamuka i... ngaphambili, futhi i...bonke befika: "Konke kwasekuphelile, impi yase iphelile." Futhi base bevele besisayinile isivumelwano sokuthula, babengazi ukuthi kwakwenzekeni.

⁸⁸ Manje, kusobala, lokho kungathatha usuku noma ezimbili ukukhipha konke lokho. Babengazi; kodwa ake sikufake ebhodleni futhi sishaye izindawana eziphakeme. KwakunguNkulunkulu owayimisa, ukugcwalisa iZwi laKhe! Nayoy leyo Ngelosi eyayimisa. Lezo ziNgelosi ezaphuma zinesikhali sokubulala (Ini na?) ukubhubhisa umhlaba wonke, futhi enye iNgelosi yathi, "Ake ume kancane! Ungakwenzi lokho, sifanele sibeke uphawu lezi zinceku zikaNkulunkulu wethu emabunzini azo, kuqala."

⁸⁹ Lokho kwakusekuqubukeni nje kwePhentekoste, emuva ngo 1906, 1914, ezansi phakathi lapho. Bangaki kini abaziyo na? Ngabe ukhona phakathi lapha omdala oyiPentecost, okhumbula lezo zinsuku emuva lapho na? Impela. Ngesikhathi lokho, ngalezo zikhathi zasekuqaleni, ukuthi ngesikhathi uMoya oNgcwele esanda kuqala ukwehla nabantu baqala

ukwemukela uMoya oNgcwele futhi bakhuluma ngezilimi futhi bakhulekela abagulayo nokunye nokunye, kwaqala nje ukwenzeka, noma nje maphakathi kwaleminyaka emibili lapha; njengoba nje ikhishiwe, iBandla laliyilo ngempela. Kwase kuthi-ke amaPentecostal aqala ukuthatha ihlelo, i-Assemblies of God, neChurch of God, nokunye nokunye, futhi aphambukela ezinkolweni-ze zawo njengoba enjalo manje. Ngakho-ke ku...Sisekupheleni konyaka, niyabo. Konke ukubuthana ndawonye kwehlele ekugcineni, yonke into igijima yehlele lapha ekugcineni.

⁹⁰ Manje, kulena, emine...Niyaqaphela, yama ngo—ngoNovemba ziyishumi nanye, ngehora leshumi nanye osukwini; ngenyanga yeshumi nanye onyakeni, usuku lweshumi nanye enyangeni, nehora leshumi nanye osukwini. Niyakhumbula khona-ke lokho uJesu akusho mayelana nalokho na? “Omunye wangena esivini ukuyosebenza ngesinye isikhathi, omunye wathola upeni, nomunye wahamba,” labo kwakungabantu behora leshumi nanye. Ngabe kwakunjalo na? Nabo lapho, abantu behora leshumi nanye; kwakulokhu kugodliwe. Manje sekuyisikhathi sokuthi bangene, futhi babuthana ngaphandle kwalawomaJuda, njengesizwe. Ahlakazeka emhlabeni wonke, ezansi le e-Iran nezindawo ezehlukene lapho bengeke ngisho bazi ukuthi uJesu wayesemhlabeni, abazange bazi lutho nangeTestamente eLisha noma yini.

⁹¹ Futhi manje ungabuka ephaphabhukwini iLook, neLife kanye nawo, ikhombisa izithombe zawo ebuyela emuva. Akakushongo yini uJesu, “Uma nibona umkhiwane uhluma umqumbe wawo”? AmaJuda abehlala engumkhiwane. “Lesi sizukulwane esingeke sedlule zize zonke lezi zinto zigwaliseke.” Futhi manje asevele abuyele emuva, asevele ayisizwe, asevele anemali yawo neflegi lawo, nakho konke, futhi ayaziwa kwi U.N., ayisizwe. Usezinzile! Uselungele! Manje, uselungele ini na? Ukubekwa uphawu kwabayinkulungwane eyikhulu namashumi amane nane (Manje, sizofika kulokho emzuzwini nje.) ka-Israyeli; lawo maJuda, ehayi lesi sigejane seWall Street ebesihlala njalo senza ubugebengu futhi sintshontsha nakho konke okunye, ngiqonde amaJuda angempela, acacile, amaJuda eqiniso agcina imiyalo kaNkulunkulu ezansi lapho.

⁹² Manje, amaJuda angempela abuthanela ePalestine futhi, khona kanye nje lokho umprofethi akushilo; njengoba u-Ishmayeli no-Isaka babebambene ngobhongwane, babehlala njalo belwa, kwabikezelwa ukuthi bazoba lapho ngosuku lokugcina, futhi nabo behleli. U-Ishmayeli khona lapha, futhi cishe ngendlu yasedolobheni lapha futhi nango no-Isaka, futhi bobabili (abakaMohamede namaJuda) belwisana ezweni elingesilo lamuntu.

⁹³ Manje ukubona ukuthi loMlayezo esiwutholile uxhunyiwe nakho yini noma qhabo. Lona kanye ihora u-Israyeli asayinwa

ngalo ukuthi abe yisizwe, kwakungalo lona kanye ihora elifanayo, ngosuku elifanayo, ngenyanga efanayo, yonke enye into: Ngangise Green's Mill, e-Indiana, ngesikhathi leyoNgelosi lapho ibonakala kimi futhi yangithumela ensimini naLokhu; ngemva kokuba seYihlangane nami ezansi emfuleni futhi yangitshela ukuthi kwakuzokwenzekani, yase iyangithuma eminyakeni eyishumi nanye kamuva ngehora elifanayo u-Israyeli asayinwa ngalo njengesizwe. Konke kuxhumene ndawonye.

⁹⁴ Niyabo, iNgelosi yeNkosi isemhlabeni manje, niyabo, Iyahambahamba ilungisa yonke into ngokuza kweNkosi. Futhi yiziNgelosi ezifanayo ezezwa isono ngesikhathi zehlela eSodoma futhi zazithole...zathi, "Sehlele ukuzobona ukuthi ngabe lezi zinto zinjalo yini, eSizizwile."

⁹⁵ Niyakukhumbula lokho na? Futhi enye iNgelosi yaya ezansi e... (Eyodwa yahlala no-Abrahama oKhethiwe.) ISodoma yayisezansi *lapha*, futhi uLoti wayeseSodoma, neziNgelosi ezimbili zehlela lapho futhi zashumayela kubo futhi zakhapha lelo elincane, iqembu elincanyanyana laphuma, intombi elele. Niyabo? Kulungile. (Kodwa iNgelosi eyodwa yahlala no-Abrahama.) Lezi ziNgelosi zashumayela ezansi *lapha*, uBilly Graham wesimanje kanye nabo, babadonsa babakhapha.

⁹⁶ Kodwa iNgelosi eyama no-Abrahama yayifulathelise umhlane waYo ubheke ethendeni, futhi Yathi, "Abrahama, uphi umkakho, uSara na?" Yayazi kanjani ukuthi owesifazane ushadile, owesilisa wayeshadile na? Futhi Yazazi kanjani ukuthi wayenonkosikazi na? Futhi Yayilazi kanjani igama lakhe, igama lakhe kwakunguSara na? Wathi, "Usethendeni ngemva kwakho."

⁹⁷ Yathi, "Awu, Ngakwethembisa." "Mina" Niyabo ukuthi iNgelosi yayingubani. "Ngakwethembisa. Ngizokuyakashela ngokuya kwesikhathi sempilo, uSara uzoba nalengane."

⁹⁸ Futhi uSara, phakathi ethendeni ngemva kwaYo, wahlekela ngaphakathi kuye. Futhi iNgelosi, nomhlane waYo ufulathele, yathi, "Uhlekeleni uSara na?" Niyabo isibonakaliso Asinikeza iBandla eliKhethiwe na?

⁹⁹ Niyasibona isibonakaliso abanaso eSodoma na?

¹⁰⁰ Nanko-ke amazinga akho amathathu emuva ngqo, sesibuyela ngqo kuwo futhi.

¹⁰¹ Sina...laba befundisi abakhulu abamboze lowo mhlaba laphaya. Ngemva kokuba uBilly Graham esemukele uMoya oNgewe, akakwazanga ukuphumela *lapha*. Leyo yinsimu yakhe ezansi *lapho* futhi uyayibona, futhi uNkulunkulu umbambe lapho. Niyabo? Naleyzo ntshumayelo yokuhlakanipha kwengqondo, into ayizwayo lapha, kodwa uzama ukudlukuza iSodoma, uzama ukudlukuza akhiphe, noma anikeze umusa entombini elele. Niyabo?

102 Kodwa *nangu* u-Abrahama nezinga lakhe, futhi uJesu wathi, “Njengoba kwakunjalo ezinsukwini zaseSodoma, kuyoba njalo ekubuyeni kweNdodana yomuntu.”

103 Niyabo, lezo zingelosi zizoba lapha emhlabeni zenza into efanayo. Niyabo, yilesa sizathu uBilly aya kwiBaptisti nokunjalo kanjalo. Ufanele aye! Niyabo, uJack Shuler nawo onke lawo madoda—madoda amakhulu ngaphandle lapho ehambayo... abavuseleli, bafanele ngoba baya—bayadlukuzi bakhipe. Abakaze benze izimangaliso ezansi lapho; ezimbalwa, njengabantu bashaywa ngobumpumputhe. Kodwa ukushumayela iVangeli kubashaya ngobumpumputhe, niyabo, iBhayibheli lisho njalo.

104 Kodwa lomfo ngaphandle *lapha* wenza lezi isibonakaliso, isibonakaliso esingaphezulu kwemvelo, ku-Abrahama nesigejane sakhe, okuliBandla eliKhethiwe.

105 Manje, ngo 1914, umhlaba waya empini, futhi abakaze babe nokuthula kusukela lapho; kulokhu kushwibeka kungene nje, kushwibeka kungene, kushwibeka kungene, futhi benza into efanayo namanje. Futhi babenzani na? “Bebamba!” O Nkulunkulu, yiba nesihawu! Kubamba leyonto enkulu engiyibonile embonweni (yonke into iza ekubhujisweni), bebambe i-athomikhi, bebambe izimpi ukuthi bangazibhubhisi kuze kuba into ifike ukuyibhubhisa; aze u-Israyeli abuye futhi azibuthele ndawonye, bese kuthi-ke uMlayezo uya ku-Israyeli futhi uzobekwa uphawu ngalolophawu lukaMoya oNgcwele. Niyabo, ngemva kokuba abeZizwe sebezizwe ngaphandle; abantu ngenxa yegama laKhe bayobizelwa ngaphandle, okungukuthi kulonyaka khona *lapha* bayabizwa. Bese-ke u-Israyeli wemukela kuphela uMlayezo weminyaka emithathu nezinyanga eziyisithupha.

106 UDaniyeli washo njalo, wathi izobakhona, kuzokuba khona, “Kwakunamashumi ayisikhombisa... noma—noma iminyaka eyisikhombisa eprofethiwe kubo, nokho esalele insindiso yamaJuda.” Wathi, “UMesiya, iNkosana, enguKristu, izofika futhi iprofethe phakathi kwaleyo minyaka engamashumi ayisikhombisa... noma iminyaka eyisikhombisa, Uyohlwithwa.” UJesu washumayela iminyaka emithathu nengxenye wase eyanqunywa, nomhlatshelo wansuku zonke wasuswa lowo uDaniyeli awusho. Kulungile.

107 Kwase kuthi-ke kwaba nesikhala esanikezwa khona-ke ngalesosikhathi sabeZizwe, futhi behlela kulonyaka. Bese-ke kuneminyaka emithathu nengxenye esalela amaJuda. Manje uma siya eSambulweni 11, sizokucosha ncamashi ekupheleni (iBandla aliveli kuze kube isahluko 19 seSambulo.), kodwa ukuphela kwalokho, u-Eliya noMose bayabuya futhi beshumayela kumaJuda. Amadoda amabili agcotshwe ngalowoMoya, noma mhlawumbe uqobo lwabo, abazange bafe.

Ngakho-ke bayababulala futhi bababeka esitaladini esibizwa ngokuthi yi*Sodoma* lapho iNkosi yethu yabethelwa khona, “iJerusalema.” Futhi ngemva kwezinsuku ezintathu, ngani, ukuphila (Umoya wokuPhila) wabuya wangena kubo futhi bakhuphuka, bavuka. Futhi-ke cishe ingxenye yesithathu yomhlaba yasakazwa yaba yizicucu ngalesosikhathi. Benza izimangaliso nezibonakaliso namaJuda.

¹⁰⁸ Manje nakhu la lawo maJuda abezela ukuzoshumayela kuwo. Okomhlaba . . . ngeke . . . kwakungeke kuqhumise omunye nomunye noma babulalane, noma kufike imbubhiso, aze lawo maJuda abuyeke ezansi kuleyondawo; lapha kuhleli iBhayibheli lisho kanjalo, wabona iziNgelosi ezine. Futhi bhekisisani lokho abafanele bakwemukele; bafanele bemukele uMoya oNgcwele njengoba benzile.

¹⁰⁹ Uma leyoNdoda enophondo lukayinki lokubhala kwakunguMoya oNgcwele, (Siyakuqonda lokho, wonke umuntu, ufunda iBhayibheli.) awu, yiyo le Ngelosi efanayo ezayo futhi noMoya oNgcwele, “uphawu lukaNkulunkulu ophilayo.” Kwabase-Efesu 4:30: “. . . uMoya ongwele kaNkulunkulu . . . ubekwe uphawu ngaye kuze kube usuku lokuhlengwa kwakho.”

¹¹⁰ Futhi abakwazi kwenza lutho manje aze lawomaJuda abuye. Futhi nje emavikini ambalwa edlule babeka yonke into ndawonye esigabeni futhi baba kwi U.N. Sekume ngomumo! Sisekupheleni, yonke into seyibekwe uphawu manje.

¹¹¹ Manje, manje bhekisisani, ukufakazela ukuthi bangamaJuda, manje, ngizothatha i:

Yathi, Ningoni umhlaba, nolwandle, noma yimuphi umuthi, size sizibeke uphawu izinceku zikaNkulunkulu wethu ebunzini azo.

¹¹² Manje, ukufakazela ukuthi lesi sambulo siqinisele, bhekisisani lokhu, ivesi 4:

Ngase ngizwa umumo wabo . . . ababekwa uphawu: izinkulungwane eziyikhulu namashumi amane nane ababekwa uphawu zonke izizwe zabantwana bakwa-Israyeli.

¹¹³ “Abakwa-Israyeli.” Bakuphi na? Sebebuthene nje manje. Balapho phezulu balungele, balinde isikhathi sokubekwa uphawu ukuthi sifike. “Esizweni sakwaJuda kwabekwa uphawu izinkulungwane eziyishumi nambili. Isizwe sakwaRubeni, izinkulungwane eziyishumi nambili. Isizwe sakwaGadi, izinkulungwane eziyishumi nambili. Aseri, izinkulungwane eziyishumi nambili. Nafetali, izinkulungwane eziyishumi nambili.” Futhi kuqhubeka futhi kuqhubeka, uSimeyoni futhi o, i . . . kwehle njalo kuye kuBenjamini, izizwe eziyishumi nambili. Ishumi nambili liphindwe kashumi nambili kukhipha inkulungwane eyikhulu namashumi amane nane. Niyabo? Manje leyo yiyo . . .

114 Manje uma ubuka esahlukweni 14, umzuzu nje, lapha uyabona:

Ngase ngibona, bheka, iWundlu limi e...intaba yaseSinayi, kumi kanye nalo abayizinkulungwane eziyikhulu namashumi amane nane, benegama lalo ngegama likaYise lilotshwe ebunzini abo.

115 “INtaba iSinayi.” IWundlu lase libuyile oHlwithweni. Futhi liyabuya, njengoba sithathile ngobunye ubusuku, njengoba uJosefa axosha bonke abeZizwe ngenkathi eme ngakubafowabo, wathi “NginguJosefa, umfowenu!” Futhi khona-ke besaba.

116 Niyakhumbula onyakeni webandla lapho sasinakho, ukuthi Wayezobuya nini na? Ngisho nalabo abagwaza izandla zaKhe, futhi bayothi, “Uzithathephi lezo zibazi zezipikili na?”

117 Wathi, “Ezandleni zabangani baMi.” Futhi balila. Futhi umndeni ngamunye wehlukanisa usuka komunye nomunye, futhi balila futhi balila futhi balila, ngoba babenze lobu bubu. Yena kanye uMesiya wabo, yena kanye uNkulunkulu. Futhi Uyosho kubo ncamashi njengoba nje Asho ku—ku... Josefa washo ku-Israyeli, wathi, “Ningazithukutheleli, ngoba uNkulunkulu wenza lokhu ukuze ahlenge impilo.”

118 “Futhi uNkulunkulu...” IBhayibheli liyasho ukuthi “UNkulunkulu waphuphuthekisa amehlo amaJuda ukuze abeZizwe babe nethuba (thina, qobo lwethu), ukuthi azithathele abantu ngenxa yeGama laKhe, uMlobokazi waKhe kwabeZizwe.” O, kuhle! Akunjalo na? Nakho laph’ukhona.

119 Nalo-ke ikhulu lakho namashumi amane... Manje uma ufuna ukubona uMlobokazi eqhamuka ngemva kwalokho, ukukhombisa ukuthi inkulungwane eyikhulu namashumi amane nane akusuye uMlobokazi, qhubeka nje ufunde manje uqhubeke wehle kusuka esahlukweni 8 uqhubeke; noma, yebo, isahluko 8; noma ivesi 8, ngiqonde ukusho lokho, kusukela esahlukweni 7. Ake siqale ngevesi 9—9, ngoba ivesi 8—8 ngukubekwa uphawu kukaBenjamini, izinkulungwane eziyishumi nambili.

Emva—Emva kwalokho ngabona, futhi, bheka, isizuku esikhulu, ebesingenakubalwa muntu, (Nakhu kuza uMlobokazi.) sivela kuzo zonke izizwe,... imindeni,... abantu, nezilimi, simi phambi kwesihlalo sobukhosi, naphambi kweWundlu, sembethe ingubo ende emhlophe, siphethe amahlamvu amasundu ngezandla zaso;

Samemeza ngephimbo elikhulu, sithi, iNsindiso ngekaNkulunkulu wethu ohleli esihlalweni sobukhosi, neyeWundlu.

...zonke izingelosi ezazimi zizungeze isihlalo sobukhosi, namalunga nezidalwa ezine,... zawa—

zawa phambi ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu,

Zithi, Amen: Izibusiso, . . . inkazimulo, . . . ukuhlakanipha, . . . ukubongwa, . . . udumo, . . . amandla, . . . ukunqoba, makube kuNkulunkulu wethu kuze kube phakade naphakade. Amen.

Futhi elinye lamalunga elaphendula, futhi lathi kimi: Laba abembethe izingubo ezimhlophe bangobani? futhi bavelaphi bona?

Ngase ngithi kulo, Mnumzane, nguwe owaziyo. Lase lithi kimi, Laba yibo abavela osizini olukhulu, bahlanza izingubo zabo, bazenza zabamhlophe egazini leWundlu.

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

[Akuqoshwanga eteyipini—Umhl.] Niyabo?

¹²⁰ Yini umkakho akwenzayo na? Uyakukhonza endlini. Wena uhlala phansi, yena ukunika ukudla kwakho, ulungisa izimpahla. Niyabo, uyakukhonza emini nasebusuku endlini. Niyabo? Futhi lona, yibo abezizwe zonke, abeZizwe, okunguMlobokazi, abaphambi kwesihlalo sobukhosi sikaNkulunkulu, benaYe imini nobusuku. Nonke niyakukhumbula esikushilo, izolo ebusuku futhi sakhuluma ngakho na?

. . . nohlezi esihlalweni sobukhosi uyakuhlala phakathi kwabo.

Kabasayikulamba, kabasayikoma; kabasayi kuhlatshwa—hlantshwa yilanga, noma kushisa kuni.

Ngokuba iWundlu elingaphakathi nesihlalo liyakubelusa, futhi . . . libaholele emithonjeni yamanzi okuphila: noNkulunkulu uyakwesula . . . izinyembezi zonke emehlweni abo.

¹²¹ Manje, nanso-ke inkulungwane eyikhulu namashumi amane nane yakho (u-Israyeli) olinde ukubuya kweNkosi futhi angeke angene kuze kuphele kuqala abeZizwe, bafanele baphele.

¹²² Manje, ngingahle ngisho nje into encane ephathelene nami, ngiyethemba, ngithemba ukuthi nizoyiqonda. Ngesikhathi uLewi Pethrus waseStockholm, eSweden, umbonisi jikelele, inhloko yamabandla aseFiladelfiya, wathumela ezansi amaBhayibheli ayisigidi kulamaJuda, amaTestamente amancane. Nginelinye lawo phezulu lapho, isikhumbuzo esincane esivela kuye. IJuda ngaso sonke isikhathi lifunda liqale ngasemuva liye ngaphambili, futhi ngakho-ke niyazi ukuthi ulwimi lwabo—lwabo lunjani. Futhi babefunda lezi iziNcwadi, futhi bathi, “Awu, uma loJesu enguMesiya, futhi Ufile noMoya

waKhe ubuye esimeni sikaMoya, ake siMbone enza isibonakaliso somprofethi, sizobe-ke sesiyaMkholwa.”

123 Yeka ukuhleleka okuphelele kanje pho! Ngacabanga, “Nkosi, nasi isikhathi manje. Manje yisikhathi, nasi.” Ngakho ngasho ngahamba ngebhanoyi, uBilly, nami, uLoyce, futhi sahamba.

124 Ngangiqhubeka ngikhuphuka ngiyongena eNdiya, futhi ngathi, “Manje, endleleni yami sengibuya, ngizothi shelele khona ngalapha futhi ngizoletha uMlayezo wami kumaJuda, futhi ngibathole ngaphandle lapho futhi ngithi, ‘Ngabe kuyiqiniso na?’”

125 AmaJuda ahlala njalo ekholwa kubaprofethi bawo, sonke siyakwazi lokho. Ngoba uNkulunkulu wawatshela ukuthi uMesiya uyoba ngumprofethi, futhi ayakholelwa kubaprofethi bawo, futhi uNkulunkulu wathi, “Uma kubakhona umuntu phakathi kwenu ongumprofethi, umboni, futhi uma e... Ngizosebenzana naye ngemibono nokunye nokunye. Futhi—futhi uma akushoyo kufezeka, khona-ke muzweni, ngoba Nginaye.” Niyabo? “Kodwa uma kungafezeki, ningahlanganisi lutho khona-ke nalowo mprofethi, ngoba A—A—Anginaye. Kodwa uma kufezeka, lokho akushoyo, khona-ke muzweni, ngoba Nginaye.” Futhi amaJuda ayakwazi lokho.

126 Futhi ngacabanga, “O, he! Bekungeke yini kumangalise yini! Ngizozitholela nje cishe izinkulungwane ezine noma eziyinhlanu zawo bese ngima ngaphandle lapho, futhi ngibavumele—ngibavumele nje bafunde lelo Bhayibheli bese bethi, ‘Uma lowo kunguMesiya, asiMbone enza isibonakaliso somprofethi.’” Ngathi, “Ukuhleleka okunje pho okuzoba yikho!” Nganginethikithi lami esandleni sami, cishe imizuzu engamashumi amathathu nje ngaphambi kwesikhathi sokubiza kwendiza yase-Arabia. Ngakho-ke ngangime laphaya eCairo, eGibhithe, futhi ngacabanga, “Akadunyiswe uNkulunkulu! Emahoreni amabili noma ngaphezulu amaJuda azokwemukela into efanayo naleyo abayenza ePhentekoste, kuqiniseke nje impela njenganoma yini.” Ngacabanga, “Uma ngima lapho futhi ngingabatshela, ‘Hamba uzithathele isigejane samadoda phandle lapho phakathi kwenu, futhi niwalethe lapha, nibone uma EsenguMesiya.’ Niyabo, bese kuthi-ke ngizothi, ‘Manje, phezu kwemihlabathi efanayo okhokho benu abenqaba kuyo lo Mesiya, Memukeleni. Phakamisani izandla zenu futhi Uzo... nizokwemukela uMoya oNgwele khona manje.’ Futhi-ke bayovangela umhlaba engxenyeni yabo yomhlaba bake nje... uma beWemukela. Tholani abaholi, unga... Shayani nje umuzwa omkhulu, abaholi, ubayekele bakuqale.”

127 Futhi Okuthile kwangishaya kwathi, “Ungayi manje, ngoba akukakabi isikhathi sakho.” E-hhe. EsabeZizwe asikakagcwaliseki okwamanje, niyabo, usuku alukakapheli.

“O,” ngacabanga, “lowo kwakuyimi nje.”

¹²⁸ Ngakho-ke ngaqala futhi, futhi kwaba kubi kakhulu ngaze ngangabe ngisakwazi nje ukukumela. Futhi ngaphumela ngemva kwendlu yamabhanoyi futhi ngakhothamisa ikhanda yami, ngathi, “Baba, ngabe Nguwe lowo okhuluma nami na?”

¹²⁹ Wathi, “Ungayi kwa-Israyeli manje, ihora alikakafiki.” Ngavele ngangena ngaphakathi nje, ngashintsha ithikithi lami, ngathatha enye indlela futhi, ngahamba ngenye indlela. Niyabo, ngoba ihora alikakafiki.

¹³⁰ Kodwa ngolunye lwalezi zinsuku uMlayezo uzoya kwa-Israyeli, nokuzowuqhumisa... UNkulunkulu uzothumela kubo uMose no-Eliya, eSambulweni 11, futhi bazokwenza izibonakaliso nezimanga nesibonakaliso sikaJehova; ngesikhathi okwabeZizwe sekuphelile, umusa we... usuku lomusa luzolishiya ibandla labeZizwe, unyaka wePhentekoste uzosuka. Amahlelo azoqhubeka ngoba avela lapha nentombi elele (Sizongena kulokho emzuzwaneni nje.), kodwa bazovela kulelozinga.

¹³¹ Kodwa-ke lapho bekwenza, lapho benza lokho, amaJuda azokwemukela umbhaphathizo kaMoya oNgcwele futhi kuzoba nemvuselelo lapho ezomisa amazulu ezinsukwini zokuthi, “Lingani!” Bazokwenza zonke izinhlobo zezibonakaliso nezimangaliso. Bese-ke ekugcineni ababusi ezindaweni ezingcwele baseRoma... AmaJuda anomcebo womhlaba, futhi—futhi ngakho-ke iBandla leRoma eliKatolika lizokwephula isivumelwano salo namaJuda ngemva kokuba lento seyiphelile futhi khona-ke kuzoba... (isivumelwano abasisayina phakathi kwabo), uzokwehlela lapho, futhi khona-ke yilapho uNkulunkulu azoma khona njengoba Enza e—ezinsukwini zakudala lapho, futhi alwele u-Israyeli. Bazobabulala labaprofethi ababili ekugcineni, futhi bazolala esitaladini, futhi babakhafulele.

¹³² Njengoba benzile nje kulomelusi wePentecostal nomkakhe nabantwana bakhe lapha emavikini ambalwa edlule ezansi lapho, nesisu esincanyana saqumba saba *ngako*, sabantwana, lapho abahamba ngakubo futhi babakhafulela, babayekela balala lapho elangeni elishisayo izinsuku ezintathu noma ezine ngaphandle kokubangwaba.

¹³³ Bazokwenza into efanayo! IBhayibheli lasho njalo! Bazokwenza into efanayo lapho ngqo. Futhi lapho benza lokho, ngemva kwezinsuku ezintathu, belele befile, uMoya wokuPhila uzongena kulabo baprofethi ababili futhi bazovuka futhi benyukele eNkazimulweni. Futhi, cishe ngaleso isikhathi, iziqhumane zomlilo zizoqala khona-ke. Leso yisikhathi sokuphela. Yilapho-ke esephelile.

¹³⁴ Kodwa ngaphambi kokuba lokho kwenzeke, abeZizwe, uMlobokazi okhethiwe... Kuzoba nabanye benu ohlezi

etafuleni, ngokunye kwalokhukusa, omunye uzothathwa, omunye ashiywe. Ekugcineni uzozibuza, “Yini ndaba na?” Uyobe ugibele emotweni uhamba, ukhuluma nothile, unkosikazi noma indoda behlezi esihlalweni; ngeke baphendule, bayobe sebengasekho lapho. Uzogijimela emathuneni, kuyoba namanye amathuna avulekile, amanye ayolokhu esavalekile, “Ngoba bonke abanye abafile kabaphilanga cishe isikhathi esingangeminyaka eyinkulungwane.” Khumbulani nje, sekuphelile khona-ke!

135 Kuyoba ukufika okuyimfihlo, akekho omunye oyokwazi ukuthi kuzokwenzeka nini. Siyayalwa ukuthi silungele futhi siqaphele. Asazi ukuthi yiliphi ihora. Kodwa, noma ngabe kuyini, asinakuvimbela noma yikuphi kwalokhu emuva phakathi *lapha*; ngoba, uzothi nje uJesu angavela, wonke umlindo uyavuka. Ufile noma uyaphila, akunandaba!

136 Asi—asihlangani naYe kuqala, sihlanguana thina omunye nomunye kuqala. IBhayibheli lathi, kwabase-Efesu, isahluko 5, Lathi, “Ngokuba thina esisaphila futhi sisasele kuze kube sekufikeni kweNkosi, ezansi lapha, ngeke sibandulele noma sibavimbele labo abaleleyo.” Labo abaligugu ababeka uphawu igazi labo. . . . babeka uphawu ubufakazi babo ngegazi labo. “Ngeke sibandulele noma sibavimbele labo abalele, ngoba icilongo lizokhala.” Okuthile kuzokwenzeka, “*okuthile* kweVangeli kuyokhala,” ukumenyezelwa kokufika kwaKhe. “Futhi abafile kuKristu bayakuvuka kuqala. Futhi thina esiphilayo esisasele siyoguqulwa.” Umile, bese uzwa ushintsho oluthile lufika: izinwele ezimpunga ziphume, ukushwabana kuwe, uguqulwe ngesikhashana, ngokuphazima kweso. Futhi siyohlangana nabathandiweyo bethu kuqala: “Nanguya uMama, uBaba, nanguya umngani wami. O, Haleluya, sikulungele! Futhi-ke, kanye nalabo ababefile,” kusho umBhalo, “siyohlwithwa emoyeni ukuyohlangabeza iNkosi.” Uhlelo lokuFika.

137 O, ukubona lowo baba wami omdala! O, he! Ngibone labo abathandekayo asebehlela ekuKholweni ngaleya, ukuyohlangana nabo. Sibone ubumnandi bukaNkulunkulu, sazi ukuthi uma sihlanguane naYe kuqala siyozibuza, “Ngabe uMama wayekukho na? Ngabe—ngabe uMama ugcine ephumelele na? Sishumayele kanzima, si—sizamile. Ngabe wayelapha yini na? Ngabe uMalume Joe ukhona lapha na? Ngabe—ngabe umfowethu ukhona lapha na? Ngabe *S'bani-bani* na?” Niyabo? “Nkosi, siyaKuthanda, siyaKuthanda, kodwa. . . .” Okokuqala sizohlangana omunye nomunye! O—o—o! Akukho kuzibuza mayelana nakho, sonke sikhona lapho.

138 Akumangalisi bama futhi bathi, “Amen, inkazimulo, nenhlakanipho, nenhlonipho, namandla, nobukhulu.”

139 Amalunga angamashumi amabili nane akhumula imiqhele yawo futhi awela emhlabathini kanjalo, onke alala phansi emhlabathini futhi akhuleka kuYe.

140 Ngolunye lwalezi zinsuku sizokuma ngaphesheya komhlaba, ngaleya, indingilizi yomhlaba, ngaphandle ngaleya ndawanathize phakathi; futhi ngeke sibe seZulwini nokho, sizohlwithwa ukuyohlangana naYe emoyeni.

141 Ngesikhathi uRebeka esenqumile, masinyane, enquma ukuthi wayezohamba no-Eliyeza phezu kwekameli ukuyohlangana noJakobe...noma ahlange no-Isaka owayezoba ngumyeni wakhe, wayengakaze ambone, azi ukuthi uNkulunkulu wayemhola. Indodana yaJakobe, noma...U-Isaka wayesendleleni yakhe ngaphandle ensimini ngokuphola kokuhlwa. Khumbula, kwakuyisikhathi sokuhlwa. NoRebeka wayegibele ikamela. U-Eliyeza wathi, "Nango eza manje." NoRebeka wagxuma wehla ekamelini, wadonsa iveyili wamboza ubuso bakhe. Owesifazane wayengakaze ambone yena owesilisa. Benazi...Lowo kwakungumyeni wakhe, kodwa wayengakaze ambone. Wayezohlangana naye ngokukholwa. (Angazi ukuthi Ubukeka kanjani, kodwa, o, uma sengiMbona!) Ngaphandle lapho ngesikhathi esembonile, kwakuluthando ekubonaneni kokuqala. Futhi yena wayengakaze ambone yena owesifazane, ngakho-ke wambona, uthando ekubonaneni kokuqala. Futhi naba beza ukuzohlangana emasimini omunye nomunye. Futhi yena wamthatha wamngenisa ukuthi abe sembusweni kababa wakhe ngapha futhi wamshada.

142 Yileyo indlela iBandla elizohlwithelwa ngayo emoyeni, phakathi emoyeni, bese lihlange neNkosi emgwaqweni waYo owehlayo. O, kuyoba yindaba yothando enjani pho, uthando ekubonaneni kokuqala! Futhi uma sima lapho phezu kwezindingilizi zalomhlaba futhi sicule lawo maculo okuhlangwa, o, he! Siyocula kanjani futhi siMdumise ngokwethu...umusa ohlangayo Asinike wona. Lapho iziNgelosi ziyomboza izinhlangothi ze—zezindingilizi zomhlaba namakhanda ekhotheme, zingazi nokuthi sikhuluma ngani. Lezo ziNgelosi azizange zilahleke, ngeke zazi ukuthi kusho ukuthini ukusindiswa. Kwakuyithi esasilahlekile, kwakuyithi. Sizozonda khona-ke ukuthi kuyinto embi kanjani ebekwe phambi kwethu, futhi Wasihlenga ngeGazi laKhe, kuzo zonke izihlobo, izilimi, nesizwe. Kuyoba usuku olunjani lwentokozo okuyoba yilo pho!

143 Ngiyalithanda lelo culo, elathi:

Kuzoba nokuhlangana emoyeni,
Kwelihle, elihle-hle;
Ngizohlangana nawe futhi ngikubingelele
ngaleya

Kulelokhaya ngaleya kwesibhakabhaka;
 Ukucula okunje pho engake ngakuzwa,
 okwake kweziwa yizindlebe ezifayo,
 Kuyokhazimula, ngiyamemezela!
 Lapho iNdodana kaNkulunkulu uqobo, Iyobe
 iNgoholayo
 Kulokho kuhlangu emoyeni. (O!)

Nizwile ngoMose omncane ehlaneni
 lebhuma,
 Nizwile ngoDavide ongesabi nendwayimane
 yakhe;
 Nizwile ngendaba eyaxoxwa ngoJosefa
 ophuphayo,
 NangoDaniyeli namabhumbesi esivame ukucula
 ngawo.
 O, kodwa kunabaningi, abaningi abanye
 eBhayibhelini,
 Futhi ngilangazelela ukuhlangu nabo
 bonke, ngiyamemezela! (Kunjalo!)
 Futhi kuyoba yinjabulo enjani lapho
 sihlangu nabo
 Kulokho kuhlangu emoyeni. (Ngilindele
 lolosuku!)

¹⁴⁴ Nakho kuza inkulungwane eyikhulu namashumi amane nane yakho, izokwemukela iVangeli ngemva kokuba thina... ngeke sikwazi ukuLemukela ngesikhathi esifanayo ukuKhanya kusekwabeZizwe. AmaJuda ayaLiphika futhi ayaLifihla. Manje, uma ukuKhanya... abeZizwe bayahlwithwa, bese-ke uMoya wehlela phezu kwababili ukunikeza ubufakazi kubo, bese kuthi-ke amaJuda ayaLemukela, okuyinkulungwane eyikhulu namashumi amane nane yezizwe ezilahlekile zakwa-Israyeli ezomukela iVangeli; futhi uMlobokazi uzobe esethathiwe.

¹⁴⁵ Manje, nazo-ke "izintombi eziyishumi." Ake sishaye uMathewu 21, khona masinyane. Niyabo, sisenesikhathi esincane impela. O, ngiyalithanda iBhayibheli.

Uma ngithatha iholide lami eZulwini,
 Lokho kuyoba ukuvakasha okuhle kanjani
 pho;
 Ukuzwa amakhonsathi ngeKhorasini
 lasezulwini,
 Futhi amasango okwami... ubuso boMsindisi
 wami ngiyobubona;
 Sihleli phansi osebeni lomfula,
 Ngaphansi komthunzi weSihlahla esihlala
 siluhlaza;
 Ngifuna ukuchitha iholide lami eZulwini,
 Ungeke yini wathatha elakho kanye nami na?

146 Manje, e—eNcwadini ka—kaMathewu oNgcwele, ngikholwa ukuthi isahluko 25, ngiyakholwa. Ngithe 21, angishongo na? Benginakho kubhalwe phansi lapha 21, kodwa lokho kuliphutha. Ngama 25. Ngidingeke ukuthi ngisheshe kulokhukusa, bengi. . . ngivuke ngikhathele, futhi sekuleyithi futhi—futhi be—bengiphuthuma. Bengibhalabhala imiBhalo ethile, ngabe sengibhala ama 21 kanti kunga—kungama 25.

Khona umbuso wezulu uzakufananiswa nezintombi eziyishumi, ezathatha izibani zazo, zaphuma ukuyohlangabeza umyeni.

147 Manje:

Futhi ezinhlanu zazo zazihlakaniphile, nezinhlanu zaziyiziwula.

Futhi eziyiziwula zathatha izibani zazo, futhi kaziwaphathanda amafutha:

Kodwa ezihlakaniphileyo zaphatha amafutha ezitsheni kanye nezibani zazo.

Umyeni esalibele (lokho kungaleminyaka yebandla), zona. . . zozela zalala.

148 Yonke indlela kwehle, zombili zonke zafa, zozela zalala, niyabo, njengoba zehla zedlula lapho. Manje, azilahlekile, kodwa “zozela futhi zalala.” Zilindile, niyabo. Abashongo ukuthi zazifile, kodwa zi “yozela futhi zilele.” Niyabo?

Kepha phakathi nobusuku kwamenezwa ukuthi, Bhekani, nangu umyeni; phumani niye kumhlangabeza.

Futhi zavuka lezo zintombi zonke, zalungisa izibani zazo.

Eziyiziwula zathi—zathi kwezihlakaniphileyo, Sipheni amafutha kwawenu; ngokuba izibani zethu ziyacima.

Kodwa ezihlakaniphileyo zaphendula, zathi, Qha; funa angaseneli thina nani; Okungcono hambani niye kwabathengisayo, nizithengele. (Uxolo.)

Zisaya kuthenga, wafika umyeni; futhi ezazilungele zangena naye emshadweni: kwavalwa emnyango.

Kamuva zafika nezinye izintombi, zathi, Nkosi, Nkosi, sivulele. (Manje, niyabo, kwakungesibo abangakholwa, babengabantu abalungile.) . . . sivulele.

Kepha impendulo. . . Kepha waphendula wathi, Ngiqinisile ngithi kini, Anginazi.

Ngakho lindani, ngokuba anilwazi usuku nehora lelo iNdodana yomuntu ezokuza ngalo.

149 Manje izintombi “ezihlakaniphileyo” ezinhlanu. Manje, amafutha eBhayibhelini afanekisa “uMoya oNgcwele.”

Sonke siyakwazi lokho. Yingakho sigcoba abagulayo ngamafutha, futhi amafutha afanekisa uMoya oNgcwele. Ngakho-ke ezihlakaniphileyo zazinamaFutha ezibanini zazo, okwakunguMoya oNgcwele, ngakho-ke zazilungele ukungena eSidweni sakusihlwa soMshado. Futhi singabuyela emuva ku—ku—kuHezekeli 9, nokunye nokunye, futhi sikhophe futhi sikhombise, kodwa ngineminye cishe imiBhalo eyishumi nanhlanu ebhalwe lapha. Ngakho-ke amafutha afanek-... Ngikholwa ukuthi sesibe nakho eklasini lethu kuleliviki, ukuthi *amafutha* angukuthi, afanekisa “uMoya oNgcwele.” Sonke siyakwazi lokho.

¹⁵⁰ Manje bhekisisani, bona...bobabili babe “yizintombi.” Manje ake ngithole lokhu. Lapha, ake sithathe lezi ezimbili khona lapha. *Lena* yintombi *nalena* yintombi, *lena* kwakuyintombi eyisiwula *nalena* kwakuyintombi ehlakaniphileyo, kodwa zombili yizintombi.

¹⁵¹ Manje uma uthatha lelogama *intombi* futhi wehle nalo, lisho ukuthi—lisho ukuthi “kungcwele, kuhlanzekile, kungcwelisiwe.” Igama elithi *okungcwelisiwe* livela egameni elithi “kungcwelisiwe,” okusho ukuthi, “kuhlanzekile.” Njengegama lesiHeberu...Manje, lelo yigama lesiGriki, *ukungcwelisa* kusho “ukuhlanzeka.” Manje, igama lesiHeberu ngukwenza kube “ngcwele.” Niyabo? Futhi okwethu ngu “kuhlanzeka.” Manje, bathatha amagama amathathu, njengegama ngalinye linencazelo efanayo kodwa likhulunywa ngokwehluka, njenge—igama elithi “ukuhlanzeka, okungcwele, okungcwelisiwe,” onke omathathu yigama elifanayo.

¹⁵² Njengokuthi besizokhuluma igama njengelithi *inja*. Ngingathi, “inja,” leso yisiNgisi. Uma bengingathi *inja* ngesiJalimane, Fred, yi “hund.” Ngabe kunjalo na? Mfowethu Norman, uma ngithi *inja* ngeSpanishi, yi “ajo.” *Ajo, Hund*, kanye *nenja* konke kuyinja kithi, niyabo. Uyabona, kuka—kukanjalo nje, ukuzwakalisa.

¹⁵³ Ngakho-ke, igama lesiGriki elisho *ukuhlanzeka* nguku “ngcwelisa,” igama lesiHeberu ukuba “ngcwele.” Ngcwele, ukuhlanzeka, nokungcwelisa, konke yigama elifanayo. Ngakho-ke leli kwakungesilo elenyanyekayo, ibandla elingcolile; kwakungelingcwelisiwe, ibandla elihlanzekile, “*izintombi* eziyishumi zaphuma ukuyohlangabeza uMyeni.” Kusho ukuthini lokho na? Onke *lamabandla*. Hhayi...manje, hhayi phansi *lapha* kwelaseRoma; kodwa phansi emahlelweni, amaNikolawu. IBaptisti ishukumayela ngokuFika kweSibili kukaKristu; iMethodisti ishukumayela ukuFika kweSibili kukaKristu; iPresbyterian ishukumayela ukuFika kweSibili kaKristu; amaNazarini ashukumayela ukuFika kweSibili kukaKristu; iPilgrim Holiness ishukumayela ukuFika kweSibili kukaKristu. Kunjalo na? “Zonke zaphuma ukuyohlangabeza uMyeni.” Manje ni—niyakhumbula ukuthi yileyo naleyo wayisendleleni

yayo ukuyohlangabeza u—uMyeni. Manje, uma uNkulunkulu ehlonipha lokho kuphela, khona-ke Ufanele, azithathe nabo.

154 Kodwa niyayikhumbula into efanayo, ukuthi kanjani umfanekiso ngobunye ubusuku, ngesikhathi uNkulunkulu ekhulume nathi onyakeni webandla futhi washo ukuthi “UBalamu, imfundiso kaBalamu.” Manje, nakhu kumi uBalamu, okwakungesikahle, esikhulu esibanzi isizwe esihlelekile. Futhi babengamakholwa kuNkulunkulu, ngoba buka ukuthi uBalaki wenzani ngesikhathi efika ezansi. . . UBalamu, njalo. Wanikela wona kanye umhlatshelo ofanayo kuyena loNkulunkulu ofanayo u-Israyeli ayenikele kuye, uNkulunkulu ka-Israyeli, uJehova. Futhi wenza ama-altare ayisikhombisa. ISikhombisa yinombolo ephelele kaNkulunkulu.

155 “Wasebenza izinsuku eziyisithupha, kwathi ngolwesikhombisa Waphumula,” lokho kuphelele, niyabo, isikhombisa. Izinsuku eziyisithupha Usebenzile emhlabeni. Iminyaka eyizinkulungwane ezimbili yokuqala, wabhubhiswa ngamanzi; iminyaka eyizinkulungwane ezimbili, uKristu uyafika; futhi lezi yizinkulungwane ezimbili zesithathu manje. Ekupheleni kwazo zonke izinkulungwane ezimbili, kwenzeka okuthile, umhlaba uyazanyazanyiswa futhi. Eminyakeni eyizinkulungwane eziyisithupha, Wakha umhlaba; iminyaka eyizinkulungwane eziyisithupha ibandla lisebenza ngokumelene nomhlaba; futhi enkulungwaneni yesikhombisa yileyo minyaka eyinkulungwane yokubusa kweminyaka eyiNkulungwane. Niyakuqonda manje na?

156 Manje, ibandla linemiNyaka eyisiKhombisa yeBandla, futhi. UNkulunkulu. . . Futhi leyo yinombolo egcwele yeminyaka yebandla, yilokho kuphela, isikhombisa. *Isikhombisa* siyinombolo kaNkulunkulu ephelelisiwe. ImiNyaka eyisiKhombisa yeBandla, iminyaka eyizinkulungwane eziyisikhombisa yokudala, yonke into isebenza esikhombiseni.

157 Manje, nazo-ke izintombi ezaphuma ukuyoMhlangabeza. Nezintombi e “ziyiziwula”, manje, zazingenawo amaFutha esibanini sazo, kodwa zazinayo yonke enye into: zazihlanzekile, zazikholwa kuKristu; zashumayela iZwi ezazikholwa, ihlelo lalizivumela ukuthi zishumaye, zazishumayela lokho, ukuFika kweSibili, uMhlatshelo, ukuBuyisana. Ziyakholwa. Uke ubophane nesifundiswa esihle seBaptisti ngesinye isikhathi, (hhe) kungcono wazi nje ukuthi ukhuluma ngani, e-hhe, impela zazazi.

158 Kodwa, niyabo, “Kusondelene kakhulu,” kwasho uMathewu 24, uMathewu 24:24; kufunde masinyane nje futhi uzobona. UJesu washo ukuthi kulezi zinsuku zokugcina imimoya emibili iyosondelana kakhulu ize idukise nabaKhethiwe impela uma kwakunokwenzeka. Izosondela kakhulu izoshwiba lawo maPentecostal kungabi ndaba yamuntu. Impela! Manje,

uMathewu 24:24, ukhona umuntu oyiphethe na? Angiyitholanga khona lapho. Uyitholile lapho, dadewethu, noma abanye benu na? UMathewu 24. Uyitholile, Ben na? Kulungile, yifunde.

[Udade uyafunda: *Ngokuba kuyakwela amaKristu bamanga, oKristu bamanga—bamanga,—Umhl.] OKristu bamanga! [nabaprofethi bamanga,] Abaprofethi bamanga! [baveze izibonakaliso ezinkulu nezimangaliso; ukuze, uma kungenzeka, kudukiswe nabakhethiweyo.]*

¹⁵⁹ Nakho laph'ukhona. Manje, yini ezovuka na? Kuyovuka oKristu bamanga, abantu bamanga bethi, “NgingokaKristu.” Abaprofethi bamanga, bethi, “Ngiyilokhu futhi ngiyilokhu.” Futhi bayocishe badukise nabaKhexhiwe uma kwakunokwenzeka. Futhi kunendlela eyodwa kuphela ongake usindiswe ngayo, leyo ngukuthi uma wakhethwa ngaphambi kokusekelwa kwezwe; okungukuthi, abaKhexhiwe, ngokwaziwa ngaphambili, igama lakho lafakwa eNcwadini emuva lapho. “Izibonakaliso ezinkulu!”

¹⁶⁰ Manje bhekisani lamabandla amabili. O, ukube benginga... ukube bekunendlela ethile ebengingayenza nje ukuthi abantu baLibone. Kuvele nje kushise emphefumulweni wami! Leli... lamabandla angamabandla nje ahlanzeke futhi angcwele njengoba naleli elinye linjalo; uma onke eyizintombi, onke ayizintombi, ahlanzekile nje njengoba. Umehluko kuphela kwaku—kwakungamaFutha esibanini, uMoya oNgcwele. Futhi noMoya oNgcwele, uma Ephakathi lapho, Uveza lona kanye uhlobo olufanayo lomlilo Alwenza ePhentekoste. Kodwa azinawo umlilo, awekho amaFutha esibanini sazo. Banebandla lesiko, ibandla lesiko nje—nje kangangoba lingakwazi, imigubho emihle (akukho okumelene nakho), izivumokholo ezinganyakazisa unembeza wakho, namaculo afana nokucula kweziNgelosi. Futhi zi... uzo... faka umunwe wakho kweyakho... empilweni yawo, bewungeke ukwenze. Kodwa nokho lokho kulokhu kuyiphutha! Akusikho... ku—kuyingxenye yaKho, kodwa hhayi konke kwaKho. Yilolohlobo olugeja uHlwitho. Niyabo? Bona nje ba... .

¹⁶¹ Manje bhekisani. Nangu uMowabi eza ezansi. Ngizoyithatha khona lapha ukuze nikwazi ukuyibona. Nangu uMowabi, inhlangano enkulu, ngizobeka lapha “kwe” nhlangano; nangu u-Israyeli, o “ngenayo” inhlangano. Nangu uMowabi, ukubeka elokuqala, elesibili, elesithathu, elesine, elesihlanu, elesithupha, ama-altare ayisikhombisa; u-Israyeli wayenelokuqala, elesibili, elesithathu, elesine, elesihlanu, elesithupha, ama-altare ayisikhombisa. Kulungile. UMowabi phezulu lapha ubeke eyokuqala, eyesibili, eyesithathu, eyesine, eyesihlanu, eyesithupha, izinkunzi eziyisikhombisa; u-Israyeli, eyokuqala, eyesibili, eyesithathu, eyesine, eyesihlanu, eyesithupha, izinkunzi eziyisikhombisa. Kulungile. UMowabi

wathi, “Kuyofika isikhathi lapho kuzoba khona umuntu (uKristu) ofika emhlabeni, ngakho-ke Uyoba yiWundlu likaNkulunkulu elisusa isono sezwe, sizobeka ayisikhombisa” (ini?) “amawundlu kuleli-altare”; u-Israyeli wathi, “Lokho kunjalo impela, amawundlu ayisikhombisa e-altare.” Niyabo?

¹⁶² Manje, khona kanye ekuqaleni, uKayini wabeka i-altare, wenza umhlatshelo, wakhonza, wenza yonke into u-Abela ayenzile, ngaphandle . . . (O, Kwemukeleni!) . . . ngaphandle kwesambulo sikaNkulunkulu, kanti, lonke iBandla lakhelwe kuleso sambulo. UJesu washo njalo, “Phezu kwalelidwala Ngizolakha iBandla laMi.” YiQiniso elembulwe lokoMoya lobuNkulunkulu obuphakeme bukaJesu Kristu, “Kulelidwala Ngiyakulakha iBandla laMi.”

¹⁶³ Manje, uma uNkulunkulu ehlonipha amasiko enu kuphela, imikhuba yenu, njengamaMethodisti, amaBaptisti, amaPentecostal, nokunye nokunye, uma Elindela lokho kuphela kini ukuthi nikwenze, ukushumayela ukuFika kweSibili nazo zonke lezi ezinye izinto (lokho, kungokomBhalo impela), njengoba iBaptisti, iPresbyterian, nokunye nokunye benza, khona-ke uNkulunkulu ubophezelekile ukuthi abathathe bobabili ngoba yilokho kuphela Akudingayo. Kodwa, niyabo, ngaphandle kwesambulo, *nayo* intombi elele; *nayi* intombi ehlananiphileyo. Babeyinhlango, isizwe esikhulu.

¹⁶⁴ Sifundile ngobunye ubusuku, lapho Kwathi, “Laba bantu ngeke babeyinhlango, bayoba uzulane ezweni, behlala emathendeni, bempofu, bethobekile.” Kodwa wathi, “Ungazami ukubaqalekisa, ngoba Nginabo.” Manje bhekisisani! Laba bantu abakholwa esikweni elifanayo ababekholwa kulo, futhi bakhonza uNkulunkulu ofanayo. Niyabo? Kodwa babengenazo izibonakaliso nezimanga zibalandela! U-Israyeli wayeneNyoka yeThusi, iDwala elishayiwe, injabulo yeNkosi, ukuphulukisa kukaNkulunkulu, abaprofethi, yonke into phansi *lapha* ngqo. Futhi abakwenzanga, babenesiko ngaphandle—ngaphandle kwesibusiso, amaFutha.

¹⁶⁵ Into efanayo nentombi elele nentombi ehlananiphileyo, bobabili babengabantu abangcwelisiwe. Kodwa *le* yayinamaFutha. Futhi *le* yayingenawo amaFutha, ngakho-ke bathi, “Siyafana njengani.” Lokho ku . . . Akekho kithi olungile, maqondana nalokho. “Ngani, niyisigejane sabagingqiki abangcwele!” Awu, lokho kulungile, e-hhe, lokho kulungile. Akekho kithi okahle, sonke sonile futhi sisilelwe yinkazimulo kaNkulunkulu. Kodwa indlela ekungukuphela kwayo ongake uKwazi ngayo, akusikho ngokujoyina ibandla, akusikho ngokuzama ukuphila kahle, kodwa kungenkathi wemukela uKristu. Akusikho engikuphilayo; yilokho Ayeyikho. Akusikho engiyikho; kuyilokho Ayikho. Waba yimi ukuze mina, ngomusa waKhe, ngibe nguYe, indodana kaNkulunkulu. Niyakubona na?

166 Manje, intombi elele, nentombi ehlakaniphile enamaFutha esibanini sayo. Manje, khona manjalo, nakho kufika umsindo, “Bhekani, uMyeni uyeza, phumani niyoMhlangabeza!” Futhi zavuka. Kodwa ngesikhathi sezenzile, *le yayikwazi ukungena ngoba zazinamaFutha esibanini. Yilokho okwaba ngumehluko.*

167 *Le yayingakwazi ukungena, lapho kwakungekho maFutha esibanini; zabuyela emuva ukuyokhuleka, ukwemukela uMoya oNgcwele. Kodwa, ngesikhathi zisahambile, kwase kuphele konke. Amahlelo athi, “Awu, mhlawumbe besisephutheni. Mhlawumbe kungecono sibuyele emuva, siyofuniswa umbhaphathizo kaMoya oNgcwele.” Yilokho azama ukukwenza manje. Nikuqaphelile lokho na? AmaPresbyterian... Bamba iteyipu yakho umzuzu, angifuni ukubiza leligama. [Akuqoshwanga eteyipini—Umhl.]...?...uMyeni uyafika. Futhi, awu, kusondele kangakanani ukubuya kwaKhe khonake, uma ngabe behamba manje ukuzama ukuthenga! Kulungile, vula iteyipu yakho, Gene. Manje, niyakuthola na? “Ngesikhathi besahambile ukuyothenga,” bazama ukuthenga manje, onke amabandla azama ukuba nemvuselelo, imvuselelo; izama ukubuyela emuva.*

168 Manje, ngisho nakuDkt. Billy Graham, obhale kwi *Herald of Faith*, niyibonile, evela eChicago, futhi wathi “Ngeke sidelele umnyakazo wePentecostal.” Niyabo? “Ngeke sikwazi...delele bona, ngoba babe nabaningi abaphendukile esikhathini esingangonyaka kunawo onke amanye amabandla ehlanganiswe ndawonye.”

169 Yilowo kanye umlilo ovuthayo, unyakazisa, uhlunga, uphonsa inethi phakathi futhi udonsa. Futhi uma uphonsa inethi...uJesu wathi, “UMbuso kaNkulunkulu ufana nomuntu owahamba waphonsa inethi olwandle, futhi ngesikhathi edonsa, wayenezimfudu zamanzi, izinyoka, amaxoxo, izinyoka, yonke enye into, kodwa wayenazo nezinhlanzi, futhi.” Yilokho okwenziwa ngumlayezo wePentecostal, ukushanyela umhlaba; ukuyiphonsa phakathi uphinde udonse, sithola izimfudu, isikhuphashe, ama-khrowdedi, onoshobishobi, izinja-zamanzi, obhabuli: nayoyonke enye into phakathi lapho. Kodwa kuyini, kukhona nezinhlanzi lapho, futhi. Yilezo ezingezeNkosi.

170 Kulungile, kini abanye benu nina bazalwane enikholwa ngumthetho kuleteyipu, ningathanda ukuyishisa: Zaqala nini ukuba izinhlanzi na? Ngesikhathi inethi izimboza na? Zaziyizinhlanzi ekuqaleni! Kunjalo. Zakhethwa kusukela ekusekelweni kwezwe! Ukuthi nje zazingakasetshenziswa yiNkosi.

171 Lelo yixoxo lakho. Uthatha ixoxo elidala bese uliphonsa phezulu osebeni, livele “wop, wop” libuyele emuva emanzini.

172 Futhi isikhuphashe esidala sihleli lapho, sithi, “Aa, lesa yisigejane nje sabagingqiki abangcwele.” Nalo lihamba libuyela

emuva, “A—a—a—a—a. O, qhabo!” Libuyela ngqo odakeni kanzima kangangoba lingakwazi. Kunjalo.

173 Inyoka endala ehaza lapho kancanyanya nje, “Ngikholwa ukuthi izinsuku zezimangaliso selwedlule, uDokotela *S’bani-bani* no*S’bani-bani* wangitshela.” Wathi, “A—a—a—a—a—a—a, angeke ungikhohlise!” Nanso ihamba, khona lapho futhi, niyabo.

174 Inyoka, kwasekuqaleni! Ixoxo, kwasekuqaleni! UPawulu wathi eBhayibhelini, ngalolohlobo, wathi, “Baphumile kithi ngoba babengesibo abethu kwasekuqaleni.” Niyabo? Mm! Kulungile, intombi eyisiwula.

175 Intombi ehlakaniphileyo enamaFutha esibanini sayo, yazilungiselela.

176 Manje, “ngesikhathi isahambile ukuyothola amaFutha,” yilokho akade ezama ukukwenza khona manje. Lamabandla amakhulu obuvangeli, ezama ukuthola lezi zinto ezinkulu, niyazi, futhi enze...buyelani emuva eBhayibhelini, emuva, “sidinga iSibusiso sePhentekoste.” Ngani, ungacabanga nje ukuthi hlobo luni lwenkonzo abazoba nayo, niyabo. Negeke bafike ezansi lapho futhi bone bonke lobo buqhathanzipho kubo, nakho konke lokho. O, qhabo. Negeke baziyekele lezo zinhlango zomama nezinhlangano nezinto ezinjalo. Ukubambelela ezweni njengo-Esawu, ngesinye isandla, zizama ukubamba uNkulunkulu ngakwesinye. Angeke ukukwenza. Angeke ukwazi ukuba ngumKristu onezingxemu, uyazi, ubuke uNkulunkulu nezwe futhi. Ufanele uzinze eKalvari, uhlale lapho naLokho.

177 Manje, kodwa nabo behamba, futhi bazama ukubuyela emuva. Futhi khumbulani ukuthi sisondele kangakanani! Ngaso kanye leso sikhathi abaya ukuyothenga ngaso, yilapho uMyeni efika khona.

178 O, Mfowethu Stricker, siseduze nalapho! Siseduze impela naseKhaya. O, ngokunye kwalokhukusa:

Icilongo leNkosi liyokhala, nesikhathi siyobe
sesingasekho,
Nokusa okusa iPhakade, kukhanya bha;
Lapho abasindisiwe baKhe emhlabeni
bayobuthanela eKhaya labo ngale
kwesibhakabhaka,
(Isikhathi esinje pho okuyoba yiso!)

179 Ya, intombi elele. Izo...Lentombi elele manje, nifuna ukwazi ukuthi kuzokwenzekani ngayo. Ngabe yilokho na? Into eyodwa engifuna ukuyichaza. Kuzokwenzekani kulamabandla na? Kuzokwenzekani kulaba bantu ababa yingxenye yendlela noKristu, futhi abezanga, noma abangahamba yonke indlela noKristu na?

180 Manje kwabaseRoma, ngiyakholwa, 2:22, iBhayibheli lathi, uPawulu wathi, “Uma uMoya kaNkulunkulu ungekho kuwe, awusuye okaNkulunkulu.” Ungowenhlango kodwa hhayi okaNkulunkulu. Uma uMoya kaNkulunkulu ungekho kuwe, awusuye okaNkulunkulu. Niyabo. Ufanele ube noMoya kaNkulunkulu ukuze ube ngokaNkulunkulu. Impela!

181 Kulungile, mnumzane, “ukuHlupheka okuKhulu.” Manje, manje uma wena... Bazodingeka bedlule... Manje, niyakhumbula, Wathi... Manje ake ngitholele okunye kwalokho, “Baphonswa ebunyamani obungaphandle, futhi kuyoba nokulila, nokukhala, nokugedla kwamazinyo.” Kulungile, lokho ngukuHlupheka okuKhulu. Akunjalo na? UkuHlupheka okuKhulu! Manje, ngemva kwalokhu kuHlupheka, labo bantu... .

182 Manje, ake ngikubambe futhi lapha, yinsali. Manje bhekali! *Nasi* isiqephu sezimpahla. Kulungile, inenekazi libeka *kanje*. Manje lizozenzela okuthile, niyazi, uhlobo oluthile lwesembatho. Manje, lokhu yikho konke kwe—kwezimpahla anazo. Manje, konke nokuncane kwakho uhlobo lwezimpahla. Kunjalo na?

183 Bobabili babeyizintombi. Niyabo? Kulungile. Babenokukholwa kuKristu, isimo sokumesaba uNkulunkulu, baya ebandleni, benza izinto ezinhle, uthando, akukho okwakungashiwo okumelene nemisebenzi yabo nezinto. “Ngiyayazi imisebenzi yakho,” Washo kuwowonke unyaka. “Ngiyayazi imisebenzi yakho, kodwa uyashoda.” Niyabo?

184 Manje, ngesikhathi owesifazane... uyanquma engqondweni yakhe ukuthi unayiphi indlela yephehthini lapha, futhi uyanquma engqondweni yakhe ukuthi uzoyisika kanjani iphehthini, ukuthi izosikwa kuphi. Ngabe kunjalo na? Awu, uthola lokho acabanga ukuthi yingxenye eyenele nenhle ukuzedlula zonke ye—yephehthini. Ngabe kunjalo na? Ngoba yizo zonke izimpahla ezifanayo, kodwa uyibeka *kanje* mhlawumbe noma *kanjalo*, uyibeka phansi. Bese-ke ethatha izikelo zakhe futhi ayisike. Manje, lokho okusalayo kubizwa ngokuthi “yinsali.” Kulungile. Manje, iyini iphehthini na? Kwakwaziwa kanjani na? Ngeyodwa... indawo inenekazi elakhetha ukuyisika kuyo.

185 UNkulunkulu, ngaphambi kokusekelwa kwezwe, Owayazi isiphetho kusukela ekuqaleni ngokwazi ngaphambili, *Wakhetha* ukuthi uzosika kuphi. Wayewazi umehluko phakathi kuka-Esawu noJakobe. Wayewazi umehluko phakathi kwesoni nongcwele. Wayewazi umehluko. Uyayazi injongo yayoyonke inhliziyi, ngakho-ke Wasikhetha ngaphambi kokusekelwa kwezwe futhi wafaka amagama ethu eNcwadini yeWundlu yokuPhila; futhi neWundlu elalizobulawa (futhi wafaka amagama ethu kuyo *ngaphambi* kokuthi Libulawe), futhi iBhayibheli lasho ukuthi uKristu wayeyiWundlu elahlatshwa ngaphambi kokusekelwa kwezwe. Namagama ethu afakwa

eNcwadini ngesikhathi A—Akhethwa emuva lapho ukuthi abe yiWundlu alalizobulawa, sakhethwa ukuthi sibe yilowo Elabulawelwa yena. Niyakubona na?

¹⁸⁶ Manje, konke kuyintombi. Manje, *nayi* insali encane, ayilahlwa. O, qhabo. Uyayigcina, kodwa ayibeke ngemuva, angayisebenzisela enye into. Niyabo? Kodwa ngeke isetshenziswe *lapho*, lelo yiBandla elisikiwe lakhishwa. Manje, bazofanele bamele ukwehlulelwa (ngoba bedlula ekuHluphekeni), leyo yinsali. Manje niyakuthola na?

¹⁸⁷ *Nali* iBandla lihamba, iKhaya, liya eKhaya. *Nayi* insali esele. Futhi *nansi* inkulungwane eyikhulu namashumi amane nane eNtabeni iSinayi, amaJuda. Akusibo abalobokazi abathathu abehlukene. Hhe! NguMlobokazi uqobo; insali; nenkulungwane eyikhulu namashumi amane nane. Impela. Wayengadli lutho olunye ngaphandle koKudla kukaMoya oNgcwele ngaphandle lapho, ngiyacabangela, ngakho-ke wayekahle, kwakungekho lutho olungahambi kahle ngoJohane. Niyabo? Futhi nabo—nabo babelapho.

¹⁸⁸ Manje, ekupheleni kwesikhathi, bangaki owaziyo ukuthi iBhayibheli liyasho ukuthi “abangcwele bazokwehlulela umhlaba”? UPawulu washo njalo. Ake sivule manje e—eNcwadini kaDaniyeli futhi sithole iSihlalo sobukhosi esiMhlophe. Singakukhipha eSambulweni kodwa ngithanda ukukukhipha kuDaniyeli, kuyinto efanayo. UDaniyeli 7, futhi sizobamba iSihlalo sobukhosi esiMhlophe e—esikhulu sokwaHlulela lapha. Ake siqale evesini 8 lesahluko 7 sikaDaniyeli:

Futhi ngabuka izimpondo, futhi, bheka, kwavela phakathi kwazo olunye uphondo oluncane, okungaphambi kwalo ezintathu zezimpondo zokuqala zasimbulwa: (Manje, siyazi ukuthi siseRoma lapho, manje. Niyakubo?) futhi, bheka, kulolophondo kwakukhona amehlo, . . . omuntu, (Manje, khumbulani, loluphondo alwemukelanga umqhele, kwakuyinto enobuqili. Ezinye izimpondo zaguquka zaba yizilo. Lokhu kwakungubuqili, kwakuyindoda, uphapha esikhundleni sobuhedeni, niyabo.) nomlomo okhuluma izinto ezinkulu.

¹⁸⁹ Manje bhekisani, ivesi 9:

Ngisabhaka kwaze kwaba kwabekwa izihlalo zobukhosi, (Lokho yiyo yonke imibuso yabeZizwe isiphelile. Lomprofethi ekhuluma. Manje khumbulani, zonke zalezo zinto ayisho yenzekile khona phansi kulento yokugecina, siyakwazi lokho ngomlando wethu esiwuthathayo.) . . . labo . . . kwa—kwabekwa, kwahlala oMdala wezinsuku, izambatho zakhe zazimhlophe njengeqhwa, (Niyazi ukuthi lowo kwakungubani

ngobunye ubusuku kulowo mbono na? UJesu.) *izinwele zekhanda lakhe zazinjengo...boya bezimvu obuhlanzekileyo: futhi isihlalo sakhe sobukhosi sasingamalangabi omlilo, amasondo aso engumlilo ovuthayo.*

Futhi *umnonjana womlilo wavela waphuma phambi kwakhe: izinkulungwane eziphindwe kazinkulungwane zazimkhonza, (Nalo-ke iBandla selibuya kanye naYe, niyabo.) nezinkulungwane eziyishumi zezinkulungwane eziyishumi zazimi phambi kwakhe: (Lowo nguMlobokazi ekhuphuka, nalo lonke izwe.) futhi kwahlala abehluleli, izincwadi zavulwa.*

...kwahlala abehluleli, izincwadi zavulwa.

Futhi *ngabhaka bona ngenxa yenhlocomo yamazwi amakhulu akhulunywa luphondo: futhi ngabhaka saze sahlathwa isilo, wachithwa umzimba waso, sanikelwa ukuba sishiswe kuwo umlilo.*

Futhi *mayelana nabanye abafileyo, labo abanokubusa kwazo kwasusw-... (Ngiqonde ukuthi)... ezinye izilo (Ngiqonde ukuthi), ukubusa kwazo kwasuswa kuzo: futhi ukuphila kwazo kwelulwa isikhathi nenkathi.*

¹⁹⁰ Manje, ukwehlulela kwamiswa neziNcwadi zavulwa. Yilapho uMlobokazi abuya khona futhi amise ukwehlulela, neBandla elikhethiwe...IBandla elihlwithiwe libuzela ngemva kwaleyo minyaka emithathu nengxenye, nangemva kwesikhathi...Futhi ngale eSambulweni kuyakunikeza, kusho ukuthi a—ukuthi a—a “banye abafile abaphindanga baphila iminyaka eyinkulungwane.” Nina, bangaki abakufundile na? Eziningi, izikhathi eziningi. “Kabaphila iminyaka eyinkulungwane.” UJesu uyabuya noMlobokazi, noMlobokazi.

¹⁹¹ Manje khumbulani, njengoba ngishilo, yonke into ihamba ngobuthathu. UkuFika kwaKhe kukathathu: okokuqala, Wafikela ukuzohlenga uMlobokazi waKhe; okwesibili, Ufikela ukuzohlwitha uMlobokazi waKhe. Njengendaba yothando, uyeza lapha futhi amebe ngesikhathi sasebusuku, amseuse emhlabeni, “ahlangane naYe emoyeni.” UkuFika okuyimfihlo kweNkosi, niyabo. Okwesibili Uyafika, ukuzokwemukela uMlobokazi waKhe. Okokuqala, ukuzoMhlenga; okwesibili, ukuzoMemukela; nokwesithathu, kanye naYe, iNkosi neNdlovukazi!

¹⁹² Futhi nangu Ebuyela ukwahlulela phezu kwezizwe. UPawulu wathi, “Angake aqale yini ngisho ngamunye wenu nonke aye enkantolo onenkinga nomunye na? Anikwazi ukulungisa lezi zinto ezincane, anazi yini ukuthi abangcwele bayokwehlulela umhlaba na?” Nakhu ukwehlulela obekunikelwe kuKristu kanye nohlangothi lwaKhe;

bangabameli abasebhokisini, futhi nango Uhlala esiHlalweni sobukhosi. Nangu uMlobokazi, ummeli.

193 Futhi nakhu kuza kukhuphuka laba. IziNcwadi zavulwa, nenye iNcwadi okwakuyiNcwadi yokuPhila.

194 Manje, iNcwadi yokuqala yayiyiNcwadi yesoni, esalahlwa. Kulungile. Silahliwe kwasekuqaleni nje. Nazo-ke—nazo-ke izimbuzi. Akanalo ngisho nethuba, niyabo, uyisoni kwasekuqaleni nje. Kulungile, manje, uyalahlwa.

195 Futhi ezimvini, zama ekwahlulelweni. Kwakumelwe behlulelwe, futhi nabangcwele kwakufanele babehlulele. UNkulunkulu akasuye ongenabulungiswa. Uma abahedeni ngaleya ezweni, futhi thina sakha amathempelana egolide zesishiyagalombili—nezigidi eziyishumi zamadola lapha eMelika esikhundleni sokuthatha uMlayezo uye kubo ngaleya, uNkulunkulu uzosibeka icala, kodwa abayekele. Impela! UNkulunkulu akasuye ongenabulungiswa.

196 Nina—nina lapha, uma ningakaze nikubone Lokhu ngaphambilini, ningahle—ningahle ningabi nasibopho, kodwa seninesibopho manje! Niyabo? Ninesibopho nonke. . . Futhi sinesibopho sokuthatha uMlayezo, unesibopho sokuthi uyaWuzwa noma qhabo.

197 Manje, abahedeni bazovuka, labobantu ongaphandle lapho okhonza ithempelana. Abazi lutho olunye olungcono. Abazi lutho ngaWo. UNkulunkulu akasuye ongenabulungiswa, Wayengeke abalahle ngaphandle uma bake babanalo ithuba. Futhi bazokwabelwa indawo.

198 Futhi ngakho-ke eBandleni, ukuthi unyaka ngamunye kwehlele kulonyaka webandla, kusukela—kusukela e-Efesu kuqhubeke kuyofika phansi *lapha*, uMlayezo, uMlayezo weqiniso kaKristu njengoba Wawunjalo ekuqaleni (umbhaphathizo kaMoya oNgcwele, amandla, uvuko, ukukhuluma ngezilimi, ukuhunyushwa kwezilimi, izipho zokuphulukisa, umbhaphathizo eGameni leNkosi Jesu, zonke lezo zinto Azifundisa), yilowo nalowo okulowo Mlobokazi uyokuma njengommeli.

199 Nakhu kuza icala lomunye umuntu othile: “Ubunomhlangano kwa*S'bani-bani*, ngabe wamtshela na?”

200 Manje ummeli: “Yebo, ngamtshela.” Nakho lapho eNcwadini, angeke ukwazi ukukuphika, ngisho nemicabango yethu ikuLeyo. Niyabo? Angeke ukwazi ukukuphika. “Yebo, ngamtshela ukuthi ufanele abhaphathizwe.”

“EJeffersonville, laphaya etabernakele, lapho na?”

“Yebo, Mnumzane, ngi—ngi . . . Wena . . .”

201 “Ya, nakhu eNcwadini, wabatshela ukuthi *bafanele* bakwenze. Baze baphenyisisa nomBhalo futhi baKuthola ukuthi kuyikho, kodwa abangakwenza.”

202 “Sukani kiMi, nina benzi bokubi, Angizange ngisho ngingazi.” Niyabo?

203 Kulapho Ehlukanisa khona izimbuzi ezimvini, niyabo, alahlele abanye kwesokunene nabanye kwesokhohlo. Lokho kukulethela amazinga akho amathathu emuva futhi.

204 Kodwa, *leli* zinga ngeke libe *nalelo* zinga, lowo nguMlobokazi. Futhi, niyaqaphela, uMlobokazi ukanye naYe eThempelini. Abanye bayasebenza futhi baletha inkazimulo yabo eMbusweni, kodwa uMlobokazi ukanye noMyeni njalonjalo. Abanye ngeke babelwe; njengalaba phansi lapha, bazokhonza, ngeke balahlwe, ngoba Yena wabehlukanisa njengezimvu ezimbuzini. Kodwa yena . . .

205 Kodwa imbuzi yayingenakuqonda ngaKho, yayingenandaba ngaKho. Yayiyimbuzi, futhi yeneliseka njengembuzi, futhi ngakho-ke yavele yafa njengembuzi futhi lokho kwaba ngukuphela kwayo. Kwabayilokho kuphela, niyabo.

206 Kodwa imvu, uma i . . . uma uNkulunkulu akubamba ukuthi ngangimi lapho nomhedeni ongakaze azwe lutho. Ngakho-ke uma ushumayela leliVangeli kubantu . . .

207 Futhi ngifanele ngime. Anikhumbuli ekuguqulweni okukhulu Anginika khona kungekudala, ukuthi ngifanele ngime lapho nalabo bantu futhi—futhi ngizophendula ngabo na? Futhi ngizibonile lezo zigidi zime lapho, ngathi, “Ngabe bonke bangabakaBranham na?”

Wathi, “Qhabo.” Wathi, “Bangabaphenduke kuwe.”

Futhi ngathi, nga—ngathi, “Ngifuna ukubona uJesu.”

Wathi, “Hhayi okwamanje. Kusazoba isikhathi ngaphambi kokuthi Afike nokho. Kodwa Uzofika kuwe kuqala futhi uzokwehlulelwa ngeZwi olishumayelile, futhi baphumule phezu kwaLelo.”

Ngathi, “Ngabe bonke bazokwenziwa lokho na? Ngabe uPawulu uzodingeka ukuthi ame na?”

Wathi, “Yebo, uPawulu uyama naye, neqembu lakhe alishumayeza.”

Ngathi, “Ngishumayele uMlayezo ofanayo nawushumayelile.”

208 Futhi lezo zigidi zaphakamisa izandla zazo futhi zathi, “Siphumule kulokho!” Nakho laph’ukhona, uyabo, khona lapho! Yebo. Wathi, “Sizobe-ke sesibuyela ndawonye emhlabeni ukuthatha umzimba okwaziyo ukudla, futhi siphuze, futhi siphile ndawonye kuyo yonke iminyaka engenakunqamuka lapho.” Lokho ukubuya kweNkosi. Kulungile.

209 Manje, umzuzu nje. Manje, kule . . . Kusondela eduze kancane manje, ngoba sekufika cishe phezu kwe . . . isikhathi

sikamfowethu lapha senkonzo yombhaphathizo noma yini azoyisebenzisa.

²¹⁰ Kulungile, manje, kusekulonyaka webandla. O, nayi into enhle kakhulu. Ngikuthanda lokho kahle kakhulu. Kuseyileminyaka yamabandla, nanso imimoya emibili esebenza cishe ngokufanayo impela khona phansi ngalapha; owodwa uyihlelo, omunye nguMoya oNgewele. Futhi uJesu wathi, “Yayisondelene kakhulu ukuthi yayiyodukisa nabaKhethiweyo uma kwakunokwenzeka.” Lemimoya emibili ibeka abantu bayo uphawu yenzela ukwehlulelwa okuzayo. USathane wethembisa ukuthi abakhe. . . ukuthi uzoba nabaningi kunoKristu, futhi unabo. Manje, bhekisisani lokhu impela, ngokusondele impela manje njengoba sifika kulokhu: okuningi kunaKho—Kuyobakhona, ukubeka abantu uphawu.

²¹¹ Abanangi banjengo-Eva. U-Eva wama nje isikhathi eside ngokwenele ukuba akhohliswe. Ukube wayengazange ame, kwakungeke kuze kube nokukhohlisa. Kodwa u-Eva wama, futhi ngesikhathi ema, yilapho-ke athola khona ukukhohliswa kwakhe. Esikhundleni sokucindezela aqhubeke futhi. . . Ngabe ni—ngabe ningilandela—ngilandela eduze manje na? Lalelani! Isizathu sokuthi u-Eva wakhohliswa. . . Ake sikusho kanye kanye, ukuze ngizoqiniseka ukuthi nikutholile. [UMfowethu Branham nebandla bakhuluma kanye kanye—Umhl.]: “Isizathu sokuthi u-Eva wakhohliswa, akazange aligcine lonke iZwi likaNkulunkulu.” USathane wamcaphunela Lona, kodwa akazange amtshela *lonke* iQiniso. Kanjalo nehlelo lakhe alikwenzi. Niyabo? Kodwa owesifazane wahlala isikhathi eside ngokwanele ukuthi athole ingxenye yeZwi, futhi akalithathanga *lonke* iZwi.

²¹² Futhi yileyo indaba namuhla, intombi elele yahlala isikhathi eside ngokwenele ukuthi ithole ingxenye yeZwi kodwa hhayi *lonke* iZwi. Ibandla elikhohlisiwe lihlala isikhathi eside ngokwanele ukuthi lithole ingxenye yeZwi kodwa hhayi *lonke* iZwi, futhi babeqotho futhi bethembekile ngalo. U-Eva wakhohliswa! IBhayibheli lathi, “Wakhohliswa.”

²¹³ U-Adamu akakhohliswanga. U-Adamu wayazi kahle kamhlophe ukuthi wayenza okuyiphutha; kodwa umkakhe, enza izinto ayezenza, emncenga ukuthi a—adle okunqatshelwe. Ngani, wayeyindoda, niyabo, futhi kwaku—kwakukuye kakhulu ukuthi a. . . Niyaqonda, niyabo. Wayazi ukuthi wayenza okungakalungile, kodwa u-Eva wayecabanga ukuthi wayenza kahle.

²¹⁴ O, aniboni na? Yingakho uPawulu athi owesifazane akafanele neze ashumayele iVangeli. E-hhe. Waye—wayephakathi e. . . Kwaba nguyeyi owakhohliswa. “Angimvumeli owesifazane ukuba afundise, noma abe nanoma yiliphi igunya, kodwa ukuba athule.” Niyabo? “Ngokuba—ngokuba

u-Adamu wenziwa kuqala, kwase kulandela u-Eva. Futhi u-Adamu akakhohliswanga, kodwa owesifazane wakhohliswa, yena esekuphambekeni.” Wathi, “Kepha, manje, akalahlekile; uyosindiswa ekutholeni abantwana (uma enendoda), nokunye nokunye, uma eqhubeka, ngokukholwa nesimilo nabobonke ubungcwele nokunjalo, uyosindiswa. Kodwa ungavumeli ngisho namunye ukuthi afundise noma abe negunya!” Niyabo? UPawulu wathi, “Ungakwenzi!” Wathi, “Manje, ngicabanga ukuthi nginomqondo weNkosi,” washo.

²¹⁵ Bathi, “Ngani, a . . . Ngani, abaprofethi laphaya baprofetha futhi basitshela ukuthi ‘sifanele sishumaye.”

²¹⁶ Yena wathi, “Ini? Lavela kini yini iZwi likaNkulunkulu, futhi lavela kini kuphela na? Uma umuntu ezicabanga ukuthi ungokamoya noma ungumprofethi, akakwemukele ukuthi engikushoyo kuyiMiyalo yeNkosi.” Niyabo? Kunjalo. Wayekwazi ayekhuluma ngakho.

²¹⁷ Kodwa wathi, “Uma engenalwazi, myekele angabi nalwazi. Yilokho kuphela. A—angeke aLilalele, awu, vele umyekele aqhubeka, ubheke ngqo eweni. Niyabo, kodwa nje qhubeka.” Kodwa lapho, leyo mimoya emibili.

²¹⁸ Isizathu. Njengoba benabesifazane embuthweni wamaphoyisa, ngaphandle ezitaladini. Lokho kuyihlazo eflegini laseMelika, ukufaka labomama ngaphandle lapho esitaladini. Futhi amashumi ayizinkulungwane zamadoda zingenawo umsebenzi! Ngani, isizwe sowesifazane, yindawo yowesifazane, owesifazane uzokwengamela. Ukukhonza owesifazane. Yilowomoya wezimfundiso-ze weKatolika, ukukhonza owesifazane njengonkulunkulu. Nakhu lokho nje . . . Kuhleli kahle nje, anikuboni ukuhleleka na?

²¹⁹ Ayikho into uNkulunkulu ayengayinikeza indoda enhle kunonkosikazi, unkosikazi impela. Kodwa uma owesifazane ethola okunye okungale kwalokho, use—usephumile. Kunjalo impela. UNkulunkulu akazange ahlose ukuthi abesifazane basebenze kunoma yiyiphi yalezi zindawo nokwenza lonke lolohlobo lwezinto ezinjalo. Laba besifazane, u . . . bafanele babe nabantwana futhi bakhulise abantwana babo. Bonke bangabashumayeli abancane, yilowo nalowo wabo, kodwa banomsebenzi wabo wobufundisi ekhaya benabantwanyana babo, ukukhulisa abantwana babo. Kulungile.

²²⁰ Manje, imimoya emibili, ecishe ifane. Njengo-Eva, cishe impela ku . . . Ngani, uSathane, wathi, “uNkulunkulu ushilo . . .”

“E-hhe.”

“UNkulunkulu ushilo . . .”

“E-hhe, kunjalo.”

“UNkulunkulu ushilo . . .”

“E-hhe.”

221 “UNkulunkulu ushilo, kodwa, o, impela Wayengeke asilahle uma sibhaphathizwe egameni lika, ‘Yise, iNdodana, uMoya oNgcwele.’ Ngeke nje lokho kube kahle nakho na?” Wena mzenzisi oyimbicimbici! Yebo, mnumzane. UNkulunkulu akakaze akusho *lokho!*

222 Ayikho into enjalo, empeleni. Ifile! Ayikho into enjalo! Ngitshela lapho igama lika “Yise, iNdodana noMoya oNgcwele” likhona. Alikho igama elinjalo, ngakho-ke kufile! Liphume kuphi na? *ESardesi*, ibandla e “lifile.” Ayikho into enjalo! “Unegama ukuthi ‘uyaphila,’ futhi uthi uy ‘ibandla lobuKristu,’ kodwa ufile!” Kunjalo, ayikho into enjalo njengegama lika “Yise, iNdodana, uMoya oNgcwele.”

“O, awu, ngeke yini lokho kube kuhle na?”

223 Futhi kungeke, uPawulu wathi kungeke; wathi, “Ngabe namemukela yini uMoya oNgcwele lokhu nakholwa na?”

“Asazi nokuba kukhona . . .”

224 Wathi, “Manje-ke nabhaphathizelwa kukuphi na?” Wathi, “Wozani niphinde nibhaphathizwe futhi eGameni likaJesu Kristu!” Wathi, “Uma ingelosi ivela eZulwini, ifundise noma yini enye, ayibe ngeqalekisiweyo!”

225 Lelo iQiniso! Ngibophezeleke kuphela ukuKusho. Niyaqonda, akusini kakhulu kangako, yilamateyipu engiwabhavumulelayo, niyabo, ngoba ngiyazi ukuthi ayahamba (yonke indawo), futhi ngakho-ke yilokho okuyikho. Kulungile. Akusikho . . .

226 U-Eva wakhohliswa, wabona ingxenye yeZwi. UMowabi wakhohliswa. Intombi elele yakhohliswa. Ibandla likhohlisiwe. Amahlelo akhohlisiwe. Niyabo?

227 Hlala neZwi! Yileyo kuphela indlela. Hlala naLo ngqo, ungasuki kunoma yikuphi kwaLo. Hlala ngqo naLo, uqhubeke ngqo kulokho uNkulunkulu athi kwenze. Akunandaba ukuthi omunye umuntu uthini, geina imigqa kaNkulunkulu.

228 Manje, intombi elele, yalahlekelwa yindawo yayo, siyakwazi lokho. Iza ekwahlulelweni. Futhi uma yake yalizwa iQiniso, ilahliwe. Kunjalo. Awusoze uthole uJesu kunoma iyiphi indawo ngaphandle kwalapho uMshiye khona.

229 UJudasi wayengakhuphuka . . . Khumbulani! “‘Izintombi ezilele’ wena uthi, ‘zingaphefumulelwa ngudeveli?’” Ngokuphelele! “Zisaphila ngokuhlanzekile na?” Yebo, mnumzane. UJudasi wakwenza; esindisiwe, engwelisiwe, eshumayela ukuphulukisa kukaNkulunkulu, wakhapha odeveli. Ngani, uqonde nje ngqo phezulu, cishe into efanayo nabo bonke ababeyiyo. Kodwa uma sekuziwa ePhentekoste, yilapho akhombisa khona ubunjalo bakhe. Akamemukelanga uMoya oNgcwele, futhi waguqula izithende zakhe futhi waphika iNkosi

uJesu. Yilokho kanye nje okwenziwa amabandla. Uma sekuziwa esiBuisweni sePhentekoste, basuka kuLo. O, anikuboni, klasi na?

²³⁰ O, manje kulobubusuku Itshe-eliyinhloko elikhulu. Kodwa umzuzwana nje, ngicabanga ukuthi sinesikhathi esiningana lapha, ngizothanda ukufika kwenye into. Ngifuna ukunikh-... nina u—uphawu lwesilo. Uphawu lwesilo, ake sithathe iSambulo 13, umzuzu nje. ISambulo 13:15, futhi sifunde nje lokho... azokwenza. ISambulo 13:15:

Futhi sasinamandla okunikeza ukuphila kuwo umfanekiso... (manje, lokho ukuthi, “kuwo amabandla amaProtestani, amabandla amaProtestani.”)

²³¹ Sasinamandla, ngoba benza umfanekiso: amabandla amaProtestani. Ngo—ngoMkhandlu wamaBandla, wenza indawo lapho bonke ubudlelwane bamaProtestani kuzofanele kuhlangene. Bangaki owaziyo noma ofunde ngesakhiwo esikhulu se-United abasilungiselele amabandla omhlaba na? Impela. Niyabo? Phezulu e...phezulu lapho manje, njengezizwe ze U.N. Futhi bonke balapho, bonke, ngisho nakuma-Assemblies of God. Balapho! Balapho, niyabo. Kuyinja-idla-inja. “Njengengulube iya odakeni lwayo, nenja ebuhlazweni bayo,” kubuyela ngqo emuva entweni efanayo (Impela!), bacishe impela baphike kwasona isinqumo sabo sobuvangeli. Futhi nakho lapho nikhona, nifuna ukuba bakhulu, nifuna ukuziphathisa okwalo lonke izwe, njengoba u-Israyeli enza ngenkathi bebone amakhosi futhi bathi “senzele inkosi.” Niyabo?

Futhi sa...senza umfanekiso kuso isilo, futhi ukuze umfanekiso wesilo wenze kokubili ukhulume, futhi ubangele...bonke abangakhuleki kumfanekiso wesilo...

²³² *Umfanekiso* wesilo, i “hlelo leProtestani,” hhayi iKatolika. Lena yiMelika Akhuluma ngayo lapha, niyabo, ngoba lesi sahluko 13 singeMelika, isilo esiphuma e...Niyabo, zonke ezinye izilo ziphuma *emanzini*, okusho u “bukhulu nezixuku zabantu.” Kodwa isilo lapha, savela njengewundlu, siphuma emhlabathini lapho kwakungekho khona abantu; sasinezimpondo ezimbili, futhi-ke sakhuluma njengodrago. Futhi benza umfanekiso wesilo esasiseYurophu, futhi benza lokhu lapha umfanekiso kuso. Ku cons-...kuhlanganisa amabandla ndawonye nokwenza le nhlanganyelo yeProtestani, bese kuthi-ke baphoqelele onke amanye amabandla, ukuthi wayengeke akwazi ngisho ukuthenga noma athengise noma yini enye ngaphandle kokuthi babe nomfanekiso wesilo.

²³³ Manje bhekani okwenzeka lapha:

Futhi sabangela ukuba bonke, bobabili... abakhulu, abacebile... abampofu, abakhululekileyo...

abayizigqila, bazibeke uphawu esandleni sabo sokunene, noma ebunzini labo:

Futhi ukuba angabikho ongathenga nokuba athengise, aze a . . . abe nophawu, noma igama lesilo, noma isibalo segama laso.

Nakhu ukuhlakanipha. Onengqondo makabale izinombolo zesilo; ngokuba siyi . . . sibalo somuntu; nesibalo sakhe singamakhulu ayisithupha namashumi ayisiThupha nesithupha. (Esaziyo ukuthi loqo ngubani; kungukubusa ezindabeni zaseRoma: uphapha.)

234 Ngibe lapho ngqo futhi ngazibonela ngokwami, ngiyokwazi, phezulu ngaleya endaweni yakhe (isihlalo sakhe sobukhosi, njengoba sasinjalo) njengoba babeka uBoniface wokuqala phezulu, wesi III, phezulu ekuqaleni konyaka weKatolika *lapha*. Futhi phezulu lapho kuno *Vicarivs Filii Dei*, okusho ukuthi “umbambeli weNdodana kaNkulunkulu.” *Dei, Dei*, “ubuNkulunkulu,” niyabo. Niyabo, “Umbambeli iNdodana kaNkulunkulu.” Ngamanye amagama, “NjengeNdodana kaNkulunkulu ihleli lapha emhlabeni,” niyabo, “onke amandla okushintsha iBhayibheli,” ashintshe noma yini afuna ukuyishintsha. Ngakho-ke, “Yithi ‘Yethi Mariya’!” Uthini uphapha na? “Sizoba no ‘Yethi Mariya’!” lokho kuqeda konke. E-hhe, e-hhe. “Awu, sizokwenza *ukuthi-nokuthi*.” Okushiwo nguphapha, yilokho-ke, yilokho-ke. “Umbambeli esikhundleni seNdodana kaNkulunkulu.”

235 Maduze nje babenaleyo mfundiso-ze abayikhiphile yokuthi “uMariya akazange angcwatshwe,” (Futhi bathola ithuna lakhe nakho konke limakiwe lapho wayengcwatshwe khona.) bathi, “Qhabo, waphinde wavuka futhi wavuswa ekufeni.” Uphapha wathi, “Yilokho-ke!” futhi yilokho-ke. “Akunakuphosisa, niyabo,” uphapha washo njalo. Niyabo, “Umbambeli weNdodana kaNkulunkulu.”

236 Futhi wathi, “Manje, noma ngubani ofuna ukwazi ukuthi lesi silo singubani, avelaphi lamandla,” Lathi, “bala izinombolo lapho futhi akuthi lowo onokuhlakanipha . . .” Lapho, leso ngesinye seziphiwo zikaMoya oNgcwele, ngukuhlakanipha. Niyabo? Makuthi lowo onokuhlakanipha abale izinombolo zomuntu, ngoba ku . . . bala izinombolo zesilo, ngoba isibalo somuntu, nesibalo sakhe singamakhulu ayisithupha namashumi ayisithupha nesithupha. Manje, wena thatha i . . . futhi upele lelogama lonke, V-i-c-o, futhi—futhi nje ngokuya kwamagama, bese udweba umugqa wehle lapha futhi . . . noma uhlanganise izinombolo zesiRoma, futhi uzothola lapha ukuthi unamakhulu ayisithupha namashumi ayisithupha nesithupha. Kunjalo.

237 “Futhi manje asenze umfanekiso kuleso silo.” Futhi ngale kulelizwe benze umfanekiso: inhlanganisela yamahlelo ndawonye, amaNikolawu ahlangana ndawonye futhi azihlela

wona. Futhi ekugcineni bazohlenganisa lobu buzalwane, bangezi bangene njengeKatolika, kodwa bayohlengana njengobuzalwane ukuzama ukuqeda ubuKhomanisi.

²³⁸ NeBhayibheli lasho ukuthi uNkulunkulu wavusa ubuKhomanisi ukuba aziphindiselele phezu kwezizwe ngalokho abakwenze kubantwana bakaNkulunkulu. Kunjalo impela. Wathi, “Futhi ba—ba—banikeza amandla abo nakho konke esilweni ihora linye, nokuphindisela kubantu, i...ngegazi abalichithile.” Futhi uma leyobhomu ye-athomu noma ngabe kuyini izogadla leyo Vatican City, nokubusa ezindabeni ezingcwele kweRoma kungeke kusaba khona, Lathi, “Futhi kuyo kwatholakala igazi lawo wonke umfelukholo owake wabulawa ezweni.” Futhi nango lapho. Futhi nanko umfanekiso wesilo kukho, inhlanganisela yamabandla.

²³⁹ Kungeke kube isikhathi eside size sivale iminyango ngaleya, kunjalo, noma sithathe uphawu lwehlelo. Futhi sizovala iminyango, kunjalo, sizo...sazi kangcono kunalokho.

²⁴⁰ Manje, manje, ngifuna, ukwenzela nje ingxenye yokumpintsha phansi, ngaphambi kokuthi sihambe emizuzwini embalwa elandelayo. Manje, *uphawu* lukaNkulunkulu ngu “Moya oNgcwele.” Nonke niyakwazi lokho, anikwazi na? Kulungile, sonke siyakwazi lokho, ukuthi uphawu lukaNkulunkulu nguMoya oNgcwele. Manje lokho kutholakala...Thatha iSambulo 9—9:1 kuya ku 4, uzothola ukuthi bonke babenophawu emabunzini abo. KwabaseKorinte bokuQala 1:22, uPawulu wathi, “Lapho Asibeke uphawu ngoMoya waKhe oNgcwele kuze kube usuku...” Kwabase-Efesu 4:30, uthi, “Ningamdabukisi uMoya oNgcwele,” leyo yileyoNgelosi eza ibeke uphawu ebunzini labo. Manje, lokho akusho ukuthi...Uthatha bese ubeka ibalana lapho; ibunzi lakho yisambulo sakho, uyabo, futhi isandla sakho yinto oyenzayo ngakho. Uyabo, luphawu lukamoya. Niyabo? Akathathi nje isitembu esikhulu futhi akubeke isitembu *kanjalo*. O, qhabo.

²⁴¹ Njengalapha eminyakeni embalwa eyedlule bathi, ngesikhathi i N.R.A. iphuma, kwaba yi*lokhu*, *lokho* noma... Ningafuni lokho, sekuvele. IBhayibheli lathi kuqale ngqo emuva lapho, sekuthi akuphele manje. Niyabo? Kunjalo.

²⁴² Kodwa Wamaka ababekwe uPhawu. Niyabo? Manje, lwalunjani—lwalunjani uphawu lokuqala, lwalubukeka kanjani na? Bagwaliswa ngoMoya oNgcwele, kunjalo, futhi imisebenzi yabo kwakuyimisebenzi kaKristu. Babeka izandla kwabagulayo futhi basinda, benza zonke izinhlobo zezibonakaliso nezimangaliso nezimanga. Futhi ebunzini labo, wayebekwe uphawu ngesambulo ukuthi WayeyiNdodana kaNkulunkulu, futhi babe—babesebenza naYe (ubu—ubuNkulunkulu bukaKristu), nalo-ke uphawu.

²⁴³ Wena uthi, “Awu, manje, Ungumuntu wesithathu, noma wesibili umun-...” Awukakabi nalo uphawu nokho, ngakho-ke nje—nje Liyekele lapho. Niyabo, usuqedile nje, kudala uphumile ephepheni lapho, ngakho-ke ayikho into efana naleyo eBhayibhelini. “Sibusisa...Sikholwa ebuthathwini obungcwele.” Ukude...Awukaweli ngisho nasephepheni namanje, niyabo, ngoba ayikho into ethiwa ubuthathu emunye eyake yabalulwa eBhayibhelini. Thola igama elithi ubuthathu emunye eBhayibhelini bese uyeza.

²⁴⁴ [Akuqoshwanga eteyipini—Umhl.]...?...eNdodaneni, okubizwa ngobudodana; manje Ukuwe, umbhaphathizo kaMoya oNgcwele; uNkulunkulu ofanayo. UMoya oNgcwele wayenguYise kaJesu Kristu. “Isikhashana nje nezwe ngeke lisaNgibona,” kwasho uJesu, “Ngivela kuNkulunkulu, futhi Ngibuyela emuva kuNkulunkulu (uMoya oNgcwele futhi). Futhi Ngizoba nani, ngisho nakini, kuze kube sekupheleni (ekuphelelisweni). Kuyo yonke indlela phansi, ngizoqhubeka yonke indlela kanjalo nje lapho...Futhi yona kanye nje imisebenzi eNgiyenzayo nani nizoyenza. Izinto ebeNgilokhu ngenzela zizobe zilokhu ziqhubeka, lokho kuzoba isibonakaliso sekholwa yonke indlela. Hambani nishumaye, futhi nibabhaphathize eGameni leNkosi uJesu, futhi bazogcwaliswa ngoMoya waMi; futhi uma bekholwa, lezi zibonakaliso ziyakubalandela abakholwayo, kuze kube sekupheleni kwezwe. Nginani njalo, ngisho nasekupheleni kwezwe.” Wemukelwa phezulu eNkazimulweni. Yilokho-ke, futhi silindele Yena ukuba afike ngelinye ilanga. Manje, yilolo uphawu lukaNkulunkulu, siyakwazi lokho.

²⁴⁵ Futhi khumbulani, kunenkulungwane eyikhulu namashumi amane nane kuphela yamaJuda eyabekwa uphawu, okwakuyinsali yamaJuda eyayisele. Kodwa kulokhu, kuMlobokazi wabeZizwe, kuMlobokazi wabeZizwe, kwakukhona amashumi ezinkulungwane eziphindwe kazinkulungwane, zalabo abebekwe uphawu phakathi lapho, ngoba lowo ngabafelukholo nezinto ezezela kuyo yonke iminyaka lapho; bayovuka ngosuku lokwahlulela.

²⁴⁶ Yini ocabanga ukuthi izokwenzeka uma lezo zinyawo zethusi zokwahlulela zima lapho ngalolosuku nalabo bafelukholo besukuma lapho phambi kwalawo maRoma (mhlawumbe amaNikolawu emuva lapho ababenze ukuthi bashiselwe ezigxotsheni futhi babaphonsa emiphandwini yamabhusesi nezinto ezinjalo), futhi bame lapho njengommeli wabo e ju-...ebhokisini labasizi bejaji lapha na? NeJaji lihlezi lapho esihlalweni, “Ngabe walishumayela iVangeli kubo na?”

“Ngibeke uphawu impilo yami kude ngaleya emlonyeni webhubesi ngenzela bona.”

247 Oo, mfowethu! Ukhuluma ngokuthi “sukani Kimi,” isihogo sizobe sikahle kakhulu kubo! Lokho kunjalo impela.

248 “Bambisisa. Ngiyabazi labo abazibiza ngokuthi... (amaNikolawu), futhi bazibiza ngokuthi o ‘Gcwaliswe-ngomoya’ futhi bengenjalo.” Lapho, niyabo, nakho laph’ukhona. O! Kuza ihora elinjani pho, isikhathi esesabeka kangaka pho. UNkulunkulu uyophindisela! “Ngiyophindisela,” kusho iNkosi, “Ngizonikeza umvuzo!” Futhi sonke isenzo esibi sizobona onobulungiswa...Yonke into owake wayenza noma owake wayicabanga empilweni yakho iyobanjelwa kuwe lapho, kuleyonto engumazibuthe enkulu nawo wonke umcabango omubi owedlula engqondweni yakho. Phendukani, bantwana!

249 Kunendlela eyodwa kuphela yokuqhela kukho, ngena kuKristu, futhi uma ungena ohlangothini lwaKhe oluthandekayo olunamanxeba amahlanu lapho, amanxeba amahlanu ayigugu emzimbeni waKhe, uma ubona lokho kopha ngaleya futhi uzifihle kulokho, uthi, “Dwala lemiNyaka, angilungile. Ngifihle, Dwala lemiNyaka.” Uzwe uMoya oNgcwele oyigugu, uvele ufe nje futhi untwenze ungene emzimbeni kaKristu; uvuke, uvukele ezintweni ezintsha, ezweni elisha elikuzungezile. Izono owake wazithanda zingemuva kwakho. O, akukho lutho oluzayo kusasa, akukho lutho olukhona manje, ukufa, akukho okunye okuyo ke kukwehlukanise naLokho. Ubekwe uphawu kuze kube usuku lwakho lokuhlengwa, ngoMoya oNgcwele. Wena uthole isambulo sokuthi UnguBani. Uyazi enhliziyweni yakho ukuthi sewedlule ekufeni wangena ekuPhileni.

250 Bhekisisa imisebenzi yakho ngezandla zakho khona-ke, uyabo. Awusebi, awusakwenzi okubi. Izandla zakho zihlanzekile kulo lonke igazi. Futhi uyama, ushumayeke iVangeli, usho okuyikho, futhi uphile okuyikho, futhi wenze okuyikho, noMoya oNgcwele kanye nawe ekhombisa izibonakaliso nezimanga nsuku zonke; uNkulunkulu ekwenza wazi ukuthi, “Ungumntwana wami obusisekile futhi Nginawe, Ngi—Ngikanye nawe ngqo. Akunandaba ukuthi ukuphi, Nginawe. Ngizohamba nawe emahoreni amnyama nakuyo yonke indawo.” O, iHange elinje pho—elinje pho!

Ngigxilise okwehange umphefumulo wami
endaweni yokuPhepha,
Ngingabe ngisantweza ezilwandle
ezidlangayo;
O, isiphapho singakhukhula ngaphezulu
kokudlanga, ukujula okunesiphapho,
Kodwa kuJesu ngiphephe njalo.

251 Ngisho nokufa kuza kukhuphuka kucula lapho ngezinye zalezi zinsuku, futhi kundiza njengenyosi izungeza ngasekhanda lakho kanjalo, ungathi, “O kufa, luphi udosi lwakho na?”

252 Njengoba uSara omncane wabhala ngokunye ukusa, intombazanyana yami ehlezi emuva laphaya. Yayibhala amanothi, yena nentombazanyana kaMfowethu Collins, ngiyakholwa, ngalokho ebengizokusho. Ngakho-ke bengifunda iphepha, mina nomama wakhe, futhi wathi, “Incwadi yemibhedukazwe.” Amen. Wathi...Futhi niyayazi lendaba encane engayixoxa ekugcineni ngokufa, niyazi. Niyizwile, *kungesena dosi*. Wawukhona ngesikhathi lokho lokho kwaxoxwa na? Niyabo, ukufa kwake kwaba nodosi kukho, kodwa ngesikhathi... .

253 USathane wayengaqinisekile kakhulu ukuthi leyoNdoda kwakuyiNdodana kaNkulunkulu noma qhabo. Wawumbona eme lapho ngesikhathi... uSathane eza kuYe wathi, “Awu, uma Ungenza izimangaliso, uma Ungumfo owenza isimangaliso, Uyileyo Ndodana kaNkulunkulu. NgizoKutshela, kulotshiwe eBhayibhelini, uyabo, ukuthi...Futhi—futhi uma—uma Uyiyo, angibone Wenza isimangaliso. Manje, Ulambile, Awudlile izinsuku ezingamashumi amane, yini Ungathathi itshe futhi wenze isinkwa ngalo futhi uhlale phansi udle na? Angikubone Ukwenza futhi ngizokholwa ukuthi UyiNdodana kaNkulunkulu.”

254 Wathi, “Umuntu akayikuphila ngesinkwa sodwa, kodwa ngawo wonke amaZwi.” O, he! Wazi ukuthi akahlangananga noMose lapho, akazanga na? UMose waphonsa phansi imiyalo futhi wayephula; kodwa wazi ukuthi washaya okungaphezulu kunoMose.

255 Wabe-ke eseMkhuphula, futhi wathi, “Uyayibona yonke imibuso yomhlaba na? Kune-United States, kune Great Britain, kukhona yonke yayo kuza phezulu lapha eminyakeni ezofika.” Wathi, “Yonke izoba eyami, Uyakwazi lokho.” (Ukuthi ibuswa ngubani.) Wathi, “Ingeyami futhi ngizokwenza ngayo, ngibathumela empini, ngenza noma yini engifuna ukuyenza ngayo. Ingeyami.” Wathi, “NgizoKunika yona uma nje Ungangikhonza.”

256 Wathi, “Buyela emva kwaMi, Sathane.” Wayazi ukuthi Wayezoba yindlalifa kuyo noma kanjani, ekugcineni, ngakho-ke Wathi, “Buyela ngemva kwaMi, Sathane.”

257 Ekugcineni ngenkathi beMthola ezansi lapho ngelinye ilanga, futhi ba—bathatha indwangu bamvala ubuso baKhe *kanje*, ngiyacabanga nje isikhafu esidala esingcolile, futhi bathola...basidonsa sazungeleza ikhanda laKhe. Futhi ehlezi lapho, opha futhi elimele. Ekuseni, umoya obandayo uvunguza. Base bevele baMshaya, negazi ligeleza phezu kwamahlombe aKhe, baphonsa okuthile kuYe *kanjalo*; nalelogazi linamathele emhlane waKhe, futhi ehlezi lapho, nomqhele wameva bawudonsela phezu kobuso baKhe *kanjalo*. Negazi, nokukhafulelwa ngamasotsha, ebusweni baKhe bonke,

ehlezi lapho. Kwakungesiyo into ebukeya kabi leyo na? (O Nkulunkulu!)

²⁵⁸ Wena uthi, “Awu, ukube ngangilapho, ngabe ngenza okuthile ngakho.” Awu, yini kodwa ungenzi okuthile ngaKho manje na? Ngoba uma u . . . Ngabe wenza into efanayo oyenzayo manje.

²⁵⁹ Nango Elapho, ehlezi lapho, ebhukwa futhi ekhafulelwa. Nabo abafundi bemele ngasemuva, bathi, “O, he, ngabe kwaKuyikho na? Leyo Ndoda, Owayengabiza umuntu ofile aphume ethuneni, futhi aWumbuke lapho.” Kodwa behluleka ukwazi imiBhalo. Kuyilokho nje, niyabo.

²⁶⁰ Futhi ngakho, igazi nokukhafilwa ebusweni baKhe. Babeka indwangu phezu kwamehlo aKhe, base bethi, “Uyazi, bayangitshela ukuthi ‘Wayenokuhlola kukamoya, uyazi. Ungumprofethi, Wayekwazi ukutshela abantu. Watshele owesifazane emthonjeni ngezono zakhe. Futhi Watshele uSimoni ukuthi igama likababa wakhe kwakunguJonase, nakho konke mayelana nalokho.’ Ake sibone uma Engakwazi, lokho Angakwenza manje.”

²⁶¹ Bathi, “SizoMnika uhlobo oluncane lokuvivinywa.” Lowo kwakungudeveli esebenza ngaphakathi kulabobantu. Babeka indwangu phezu kwamehlo Akhe *kanjalo*, bathola induku futhi baMshaya phezulu ekhanda ngayo, bathi, “Uma Ungumprofethi, sitshela ukuthi ngubani oKushayile.” Akazange nje ngisho avule umlomo waKhe, Wahhlala nje lapho.

²⁶² USathane wathi, “Uyazi ukuthi lowo ngeke kube . . . lowo—lowo ngeke kube nguNkulunkulu.”

²⁶³ Leyonto efanayo lelohlelo elidala eliyishoyo namuhla, “Lesosigejane sabagingqiki abangcwele, lokho ngeke kube nguNkulunkulu.” Kodwa abazi. Abazi. “Lowo ngeke kube nguNkulunkulu owenza lezozinto, lokho ngukufunda ingqondo. Banga—bangababhuli.” AbaKutholanga nje, yilokho kuphela.

²⁶⁴ Ngakho-ke baqala—baqala ukukhuphuka igquma, baMembathisa leyongubo ende. Yona yodwa ingubo Ake abanayo, ngiyacabanga, ngesikhathi Engumuntu, uMariya noMarta baMenzela ingubo ende encane; ingubo ende yonke indawo, engenamphetho. Bayibeka phezu komhlane waKhe. Futhi kwakunalawo mabala amancane phezu kwejazi laKhe lapho Wayekhuphuka igquma; ehudula, futhi eganklaza leso siphambano esidala. Nomzimba waKhe omncane, obuthakathaka uhamba; nabo beMshaya, nayoyonke eny’into, ukuMenza ukuba aqhubeke kanjalo. Leso siphambano esidala, “gqugqu-gqu,” namahlombe Akhe ehhudleka, futhi Wayendezela, futhi Wayeqhubeka ehamba.

²⁶⁵ Futhi lawo mabala amancanyana aba makhulu futhi aba makhulu, kwaze kwathi emva kwesikhashana nje onke aba yibala elilodwa elikhulu. USathane omdala wakhuphuka, uyazi, ngesimo se “nyosi,” lokho *kufa*, uyazi, futhi wathi,

“A, a, a! Lowo na? UNkulunkulu ubengeke akwenze lokho.” Wathi, “Ungumuntu nje, Wayezenzisa nje.” Usacabanga lokho. “Uyazenzisa nje, ngakho-ke ngizoMtinyela nje. Ukube UbenguNkulunkulu Ubengeke afe. Ngakho-ke ngizo-ngizoMtinyela futhi ngibone ngakho, kanjalo. Ngizo-ngizoMzama.”

²⁶⁶ Ngakho-ke ngesikhathi eMthola esiphambanweni, wazikisa lolodosi kuYe; kodwa ngesikhathi ekwenza, walahlekelwa udosi lwakhe. Lokho kwakungaphezulu komuntu, wantinyela uNkulunkulu ngalesosikhathi!

²⁶⁷ Futhi yilesosizathu athi, “O kufa...” ngesikhathi uPawulu...U—uyazi, inyosi, ngemva kokuba isitinyelile ngokujulile, ayikwazi ukuphinde itinyele. Inyosi isiphelile khona-ke. Ingabhuza nje futhi yenze umsindo, kodwa i—i—ingeke ikwazi ukutinyela, ngoba ayisenalo udosi. Ngakho-ke ukufa akusenalo udosi. UPawulu, ngesikhathi bakha indawo yokunquma ikhanda lakhe, ukufa kwaba udos...lubhuza lapho ngakuye, wathi, “O kufa, luphi udosi lwakho na?”

²⁶⁸ Ithuna lathi, “Ngizokuthola, Pawulu. Ngizokubhuqzisa.” (Ngaya lapho abanquma khona ikhanda lakhe futhi bamphonsa ngaleya estamkokweni lapho.) Ithuna lathi, “Ngi—ngi—ngizokudla umzimba wakho, ngizokubolisa uphele.”

²⁶⁹ Wayesethi, “O—o, O thuna, kuphi ukunqoba kwakho na?” Niyabo? “Kodwa akabongwe uNkulunkulu Osinika ukunqoba ngeNkosi yethu uJesu Kristu!” Ukufa kwalahlekelwa udosi lwakho kuye. Wathi, “Ngikulwile ukulwa okuhle, ngiliqedile ibanga lami, ngikugcinile ukuKholwa. Futhi kusukela manje kunomqhele phezulu engibekelwe wona wokulunga lowo iNkosi uMehluleli olungile azonginika wona ngalolosuku. Futhi hhayi mina kuphela, kodwa bonke labo abathanda ukubonakala kwaKhe.” Amen! “Nquma manje uma ufuna.” Hhe! O, yilokho—yilokho-ke. Yileyo indlela, mfowethu. Lowo—lowo nguMoya womKristu wangempela.

²⁷⁰ Manje—manje, uma uthola ithuba, uluthola kanjani uphawu lwesilo na? Ngizothanda nje ukusho lokhu ngoba nje ngicabange ukuthi ngizovalana ngokusho lokhu. Uluthola kanjani uphawu lwesilo na? Ningathanda ukwazi na? Iyini imiphumela na? Luyini uphawu lwesilo na?

²⁷¹ Siyazi ukuthi uphawu lukaNkulunkulu luyini. Luyini uphawu lukaNkulunkulu na? Awu, asiphenye kwabase-Efesu 4:30, bese-ke—bese-ke niyathola, bese-ke uyazifundela wena lapho. Noma—noma abanye benu bangathola iSambulo—iSambulo 9:1 kuya ku 4. Futhi enye, kwabaseKorinte beSibili 1:22. Kunezindawo eziningi. Ngimake ezimbalwa lapho. Kodwa asithole kwabase-Efesu 4:30, khona-ke nizobona ukuthi luyini uphawu lukaNkulunkulu; nalawa amanye, noma kuphi. Thatha nje igama elithi *uphawu* ohlwini lwamagama lwakho, bese

ulandelela noma kuphi lapho ufuna khona. Kulungile, kwabase-Efesu 4:30, lalalani lokhu:

Ningamdabukisi uMoya ongcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube lusuku lokuhlengwa kwenu.

²⁷² Luyini uphawu lukaNkulunkulu na? NguMoya oNgcwele. Impela. Kulungile, manje, “Lowo ongenawo uMoya kaNkulunkulu akasiye oWami.” Uma unoMoya oNgcwele, uyingxenye kaNkulunkulu ngoba ungowaKhe. Uku—Ukubekwe uphawu futhi Ukuwe, usebenza kuwe, nezibonakaliso Azenzayo nawe uyazenza futhi. Manje, ngabe wonke umuntu uyakuqonda lokho, nina klasi na? Kubiza uMoya oNgcwele ukuthi ube ngokaNkulunkulu; uMoya oNgcwele. Futhi uma ungokaMoya oNgcwele, wenza imisebenzi uJesu ayenza. Niyabo? Uthando lwakho. . .

²⁷³ Uma bekukhufulela ebusweni baKho futhi beKushaya kanjalo, kwakungekho mpande yobumnyu. Wababuka phansi, Wathi, “Baba, bathethelele ngoba abakwazi abakwenzayo.” Niyabo, babengakwazi.

²⁷⁴ Ungakucabanga lokho na? Abantwana baKhe uqobo bakhalela iGazi laKhe! UMDali wamazulu nomhlaba elenga esiphambanweni Azenzele sona qobo lwaKhe, wasikhulisa emhlabathini. Nabantwana baKhe uQobo! (Cabanga abantwana bakho nje, obaba, abantwana bakho uqobo nje.) BaMkhalela, “AsiMfuni! Sinikeze uBaraba, isela ngaleya.”

²⁷⁵ O, ngangiyilowo Baraba, ngangiyilowo owayefanelwe ukufa futhi Wathatha indawo yami. Ufanele ukuthi wazizwela enjani nje uBaraba omdala ngalokho kusa ngesikhathi lokho kubhadazela kwalenduna yekhulu kuza kwehlela lapho, futhi yavula umnyango. Futhi uBaraba omdala wathi, “O, he! Kancanyana nje futhi ngizobe ngingasekho. Ngingumbulali, ngi—ngiyisela. Bazongibulala namuhla, ngiyazi ukuthi bazokwenza. Usuku lwephasika, ngakho-ke mina—mina impela. . . Ngiyazi ukuthi ngizofa namuhla.” Ethukile, ubusuku bonke, ehambahamba njenganoma yisiphi esinye isoni. Into yokuqala uyazi, nakhu kuza unogada. Wathi, “O, o, nangu-ke. Ngifanele ngihambe, ngifanele ngihambe.” Nesikhiye sangena phakathi sakhehleza.

Unogada wama washaya indesheni, “Phuma, Baraba!”

“E-hhe, yebo. Yebo, ngiyazi ukuthi ngiyahamba, ngiyahamba.”

“Qhabo, qhubeka wenze lokho ofuna ukukwenza.”

“Ini?”

“Hamba wenze ofuna ukukwenza. Qhubeka uphume, ukhululekile.”

276 “Ngikhululekile na? Ngani, ningigwebe intambo.” Kunjalo, uNkulunkulu ugweba zonke izoni intambo. “Ningigwebe intambo, ngikhululeka kanjani-ke na?”

277 “Woza lapha, Baraba. Buka, okhuphuka igquma ngaleya, lalala leso siphambano sigqugquzela emhlabathini. Yizwa izipikili lapho bezibethela ezandleni zaKhe. Mbuke ekhala lapho, izinyembezi ezinosawoti negazi kuhlanguana ebusweni baKhe. Uthathe indawo yakho, Baraba, Ukufele.”

“Usho ukuthi Ufele ukuthi ngikwazi ukukhululeka na?”

“Yebo.”

278 “Awu, kulungile, ngizoqala ukubulala futhi-ke.” O, ongabongi kanje pho; ufanele ukufa.

Uma—uma ngihlola iSiphambano
esimangalisayo,
Lapho iNkosana yeNkazimulo yafa khona,
Lonke udumo lwami lukhona kodwa
lulahlekelwe okuyize.

O, he! Akumangalisi imbongi yathi:

Ephila, Wangithanda; efa, Wangisindisa;
Embelwa, Wathwala izono zami zaya kude le;
Evuka, Walungisisa ngesihle phakade:
Ngelinye ilanga Uyeza, o, usuku
olukhazimulayo!

279 Ngingake ngiMale kanjani lapho ngibona Angenzele khona na? Ngingakwenza kanjani na? Ngingathanda ukulahlekelwa yiwo wonke umngani enginaye emhlabeni. Kanjani, lapho ngi . . . Ngizobe ngikulungele ukukhahlelwa izinhlanguano futhi ngikhahlelwe, lapho yonke enye into. Uma ngibuka ngaleya, ngesikhathi ngigwetshwe ukufa, futhi Wathatha indawo yami! Impela, Nkosi. Yonke into, ngibala konke okunye ukuthi ukulahlekelwa okuyize. O, angemukele iSiphambano, O Nkosi.

Phakathi kwamadwala aqhekezekayo
nezibhakabhaka ezimnyama
UMsindisi wami wakhothamisa ikhanda
laKhe wafa,
Iveyili evulekileyo yembula indlela
Eya ezinjabulweni zeZulu nosuku olungapheli.

280 O, ake—ake ngihlale eduze Nawe, Jesu. Ungangisusi ohlangothini lwaKho oluthandekayo, ngibona amanxeba Akho amahlanu opha. O Nkosana yeZulu, ukuthi Yafa kanjani, yafela mina! Yafa ukuze mina . . .

281 Olahliwe . . . emaketangweni esono, etilongweni lesihogo, ngilahliwe, nginecala, ngiya kude ukuyobhujiswa phakade, futhi omunye Othile wathatha indawo yami. Futhi ngakho-ke ba . . . Ukulima lapha ngesikhathi ngiseyi k- . . . ; kwakucishe kube yishumi nesishiyagalombili, iminyaka engamashumi amabili

ubudala, ngelinye ilanga uMoya oNgcwele...Ngathi, “Awu, ngingubani mina na? Ngavela kuphi na? Ngiya kuphi na?”

²⁸² Wathi, “Wathatha indawo yakho, wawuya *lapho*. Wathatha indawo yakho, Nango lapho.”

²⁸³ Ngathi, “O Wundlu likaNkulunkulu! O Wundlu likaNkulunkulu, ngiyeza! Ngiyeza! Anginalutho ezandleni zami engiza nalo, anginalutho engingakunikela kuWe, Nkosi, kodwa nje kalula ngibambelela esiphambanweni saKho; yilokho kuphela enginakho.” Futhi Wangingenisa ngaphakathi. Wangigqokisa njengobaba nendodana yolahleko, wangifaka isembatho esisha, isembatho esingesiso esami, isembatho saKhe sokulunga kwaKhe Wasibeka phezu kwami; nendandatho yomshado emunweni wami, ukuthi ngizoba noMlobokazi ngalolosuku. Manje ithole elikhuluphalisiwe selibulewe, futhi siyathokoza ngoba bengifile futhi manje sengiyaphila, bengilahlekile kodwa manje ngitholakele.

Umusa omangalisayo! umsindo omnandi kangaka,
Owasindisa olusizi njengami! (Omubi kakhulu kunoBaraba.)
Ngangilahlekile, kodwa manje sengitholiwe,
Ngangiphuphuthekile, kodwa manje sengiyabona.

Kwabangumusa owafundisa inhliziyo yami ukwesaba,
Kwabangumusa owakhulula ukwesaba kwami;
Lowomusa wabonakala uligugu elikhulu kangakho pho
Ngehora engaqala ukukholwa ngalo!

Lapho sesibe lapho iminyaka eyizinkulungwane eziyishumi,
Sikhanya kakhulu njengelanga; (Kungasekho zinkanyezi, iLanga.)
Singeke sibe nezinsuku ezisele zokucula indumiso yaKhe
Kunangesikhathi siqala ukuqala.
(SisePhakadeni khona-ke.)

²⁸⁴ O, ngiMthanda kanjani uJesu, ngoba Wangithanda kuqala. O, kumangalisa kanjani pho!

Phenyani kanye nami manje ku-Eksodusi, nizokwenza, isahluko sama 21.

²⁸⁵ Inkuthazo yo “Moya,” waKhe manje sizokhuluma ngokuthi ulemukela kanjani...Nginikhombisile, futhi nginitshela imiphumela, “*nango-ke Yena*.”

²⁸⁶ Manje, uluthola kanjani uphawu lwe “silo”? Futhi ngizonikhombisa ukuthi kuyini ukulahlwa kwakho

lapho. Manje, uphawu lwesilo, u-Eksodusi isahluko 21. Ukukukhipha eTestamenteni eLidala ukuze nizobona ngapha. NaseTestamenteni eLisha nginenqwaba yemiBhalo ebekwe lapha esiyaziyo sonke. Manje asifunde:

Manje yilezi izahlulelo oyakuzimisa phambi kwabo.

Uma uthenga isigqila esingumHeberu, (Manje, khumbulani manje, ngumHeberu, lelo yikholwa, niyabo.) . . . isigqila esingumHeberu, siyosebenza iminyaka eyisithupha: ngowesikhombisa siyakuphuma sikhululekile ngesihle.

Uma singena sisodwa, siyakuphuma sisodwa; uma sasiganawe, umkaso uyakuphuma naso.

Uma inkosi yaso . . . nika umfazi, . . . yena esizalela amadodana noma amadodakazi; umfazi nabantwana bakhe bayakuba ngabenkosi yakhe, sona siphume . . . sodwa nje.

²⁸⁷ Angeke ngi . . . Ngi—ngi—ngi—ngiyazi ukuthi isikhathi sami sesihambile. Uxolo, Mfowethu Neville, kodwa ngi—ngifanele ngizikise lokhu, mfowethu.

²⁸⁸ Bukani lapha. Akusikho lokho umama wakho ayikho, lokho ubaba wakho ayikho, nguwe! Hhayi umkakho, uyabo; umkakhe wayengasho lutho, abantwana bakhe babengasho lutho. Nguye! Akunandaba . . . Umama wakho angahle ukube wayengongcwele, ubaba wakho angahle ukube wayengongcwele; wayenjalo nobaba nomama ka-Esawu, kodwa wayengumuntu ofukuzayo. Niyabo? Kodwa, yena . . . kodwa udaba lomuntu ngamunye ngawe.

²⁸⁹ Ake sithi, “Ubaba wami ungumshumayeli.” Lokho akuhlanganise lutho nawe. “Umama wami ngowesifazane owesaba uNkulunkulu. O, useZulwini.” Lokho kungahle kube yiqiniso, kodwa kuthiwani ngawe na? Nguwe!

Futhi uma isigqila . . .

²⁹⁰ Manje, nakhu lapho . . . Manje bhekisisani uphawu lwesilo manje. Manje, a—anginasikhathi sokuthi ngibuyele emuva kuze, ngoba sekusele imizuzu engamashumi amabili ukuthi lishaye. Kodwa ngifuna ukunitshela.

²⁹¹ Manje, nakho kufika isikhathi esasibizwa njalo ngonyaka wesikhombisa. Leyo kwakuyiminyaka eyisithupha. Ngonyaka wesikhombisa (Abafundi beBhayibheli, abafundisi, nezinto abahleli lapha, uyazi ukuthi lokhu kuliqiniso.) wawubizwa ngokuthi . . . unyaka wesikhombisa wawubizwa ngonyaka wejubili; yonke into yayiphumula. Akukho zitshalo ezazilinywa ngonyaka wesikhombisa, umhlaba wawuphumula, yonke into. Babevele bakhothoze kuphela, niyabo. Yonke into yayiphumula ngonyaka wesikhombisa. Futhi ngonyaka wesikhombisa kwakukhona u—umpristi owayeshaya icilongo. Futhi uma

umuntu wayekade eyisigqila, angikhathali ukuthi izikweletu zakhe zaziyani, wayekhululekile.

²⁹² Manje, lokho kuluhlobo lweCilongo leVangeli. Ungahle ukube ukhonze udeveli kuyo yonke leminyaka, usemaketangweni, ngokuphuza, ukubhema, ukugembula, nesono, izinto ezingcolile, noma ngabe wenzeni, kodwa uma uzwa iCilongo leVangeli likhala, kuyisibonakaliso sokuthi usungakhululeka. Usungahamba! “Ukukholwa kufika, [Ibandla lithi, “Ukuzwa.”—Umhl.] ukuzwa i, iZwi likaNkulunkulu.” Manje usulizwile iVangeli eligewe, asawudingekile ukuba uhlale uboshiwe.

²⁹³ Manje, uma uhlala nje bese uthi, “O, ngiLilalelile, kodwa angilizwanga.” Niyabo? Kulungile, khona-ke aLisilo elakho. Hhe-e. Elalabo abalizwayo. Kulungile, uma ungezwa.

²⁹⁴ Manje bhekisisani Akushilo lapha. Manje ukufakazela lokhu, manje bhekisisani kakhulu impela futhi nicine ukucabanga kwenu kuvulekile manje emizuzwini emibili noma emithathu elandelayo.

Futhi uma isigqila (Lokho yileyondoda eyayizo—eyayizokhululeka.) siyakusho nokusho ukuthi: Ngiyayithanda inkosi yami, . . .

²⁹⁵ “O, ngiyathanda ukuya emidansweni. Angeke ngiyekele ukudansa kwami ngenxa yamuntu. Angeke ngiyekele lokhu, lokho, noma okunye, ngiyekelele muntu; umkami, abantwana bami, izinto zalomhlaba engizithandayo. Manje, bhekisisani lapha, Mfowethu Branham, ngizokutshela, usho ukuthi ngifanele ngi. . .?” Awukafanele uyekele lutho. Ngena nje, kuziyekela khona. Kodwa—kodwa wena uthi, “Awu, bengingeke ngikwenze lokho. Angifanele ukwenza lokho, ngingowebandla futhi ngikahle nje njengoba unjalo nawe noma ngubani omunye.” Kulungile, mfowethu. Lokho kulungile, uyezwa lokho okuliQiniso. “Awu, manje, lalela lapha, akusuye u ‘Yise, iNdodana, noMoya oNgcwele’ . . .?” Awu, uma ufuna ukuthi ukugcina ngaleyondlela, qhubeka nje.

²⁹⁶ Ukuzwile lokho iCilongo elikuzwakalisile, futhi ulizwile inothi eLilinikezayo. NeBhayibheli lathi. . . (O Nkulunkulu!) Buka lokho! Lokho bekungeke yini kungenzele indikimba khona manje kulelihora elilandelayo na? “Uma icilongo linikeza umsindo ongaqondakali.” Uma ihlelo lakho lithi “uYise, iNdodana noMoya oNgcwele,” lokho akuzwakali njengeCilongo. “Uma icilongo linikeza umsindo ongaqondakali, ngubani ongazilungiselela impi na?”

. . . isigqila siyakusho nokusho ukuthi, ngiyayithanda inkosi yami, . . .

²⁹⁷ “Ngi—ngiyamthanda udeveli o—ongenza ngenze lezi zinto, lokho kulungile. Futhi angicabangi. . . Ngicabanga ukuthi unengqondo encane kakhulu lapho—lapho. Ngicabanga nje

ukuthi umncane kakhulu.” Kulungile. “Ngiyazithanda izinto. Ngi—ngicabanga ukuthi sifanele sibe nalezi zinto ezinkulu kanje, futhi senze *lokhu*, izwe . . . Futhi sinemidanso, sinomdlalo wamakhadi ebandleni lethu, nezinto ezinjalo, futhi sonke sinesikhathi esihle, futhi nje balungile nje njenganoma yisiphi esinye saleso sigejane eninaso enhla lapho.” Kulungile, lokho kulungile. Kulungile.

. . . futhi *angiyikuphuma* kulenkululeko kaMoya okhuluma ngayo:

Khona inkosi yayo (udeveli) *iyakusiyisa kubehluleli; futhi isimise emnyango, . . .*

²⁹⁸ Mm! Ini na? Ngubani uMnyango na? [Ibandla lithi, “UJesu Kristu.”—Umhl.] “Ngibeke phambi kwakho uMnyango.” Lwafika nini lolophawu lwesilo na? Kulonyaka lapho uMnyango wamiswa khona. Lolu phaw-. . . ukubeka uphawu kwesilo okokugcina.

. . . *kummisa emnyango, noma kuyo i . . . insika; (leyo yi—iKalvari, kulungile) . . . inkosi yaso ibhoboze indlebe yaso . . . izobhoboza indlebe yaso ngosungulo; size simkhonze kuze kube phakade.*

²⁹⁹ “Uqonde ukuthini, Mfowethu Branham na?” Uma uzwa iQiniso leVangeli futhi wale ukuhamba kuLo, khona-ke uNkulunkulu umaka indlebe yakho lapho ungasophinde uLizwe. Seweqe umugqa phakathi kokuPhila nokufa. Khona-ke uzoqhubeka nenhlangano yakho, ihlelo, konke kweli-. . . izinsuku, ingunaphakade. (Hambani ekuKhanyeni, bantwana, Kunjalo.) Uzoyisebenzela leyonkosi ingunaphakade.

³⁰⁰ Ake khona. . . Awufuni uku. . . Niyabo, iCilongo likhalile futhi usengakhululeka, ngumusa kaNkulunkulu. Ngunyaka wejubili, ukuphelela. Usuku lwesono seluphelile, mfowethu. Ngitshela wonke wenu okhonza isono (eteyipini, noma izethameli ezibonakalayo), nina ni. . . yilowo nalowo okhonza isono, usuku lwesono seluphelile! UJesu wafa, awusadingekile ukuba ukhonze isono nhlobo. Awudingekile ukhothanyiselwe ezivumwenikholo namahlelo. “Lowo iNdodana esimkhululile ukhululekile impela.” Uma ufuna ukuhamba ukhululeke futhi ukhululeke eNdodaneni, zinqamule kuzozonke izinto futhi ukhonze Yena, woza!

³⁰¹ Kodwa uma ungafuni, khona-ke inhlangano yakho, inkosi yakho, noma ngabe ngubani omkhonzayo, uzofaka uphawu endlebeni yakho futhi awusayophinde ukwazi ukuLizwa nhlobo. Uma uNkulunkulu eke wakhuluma nenhliziyo yakho ukuthi “Woza, lesi yisikhathi,” futhi wena uLenqabe, khona-ke wemukela uphawu lwakhe, wenziwe ubelukhuni eQinisweni. Nalo-ke uphawu lukadeveli, uphawu lwesilo. Niyabo? Lwenzani uphawu lwesilo na? Luhamba lukubuyisele ngqo ebuRomeni,

ubuhlelo, futhi awusoze wangena futhi ukhululwe; uyokhonza lokho ingunaphakade. Nalo-ke uphawu lwesilo.

302 Lokho kunzima, bangani, lokho kuyasika, kodwa yilokho e . . . Anginasibopho nge . . . yilokho nje okushiwo iBhayibheli.

303 Manje, lokho kwakungumfanekiso eTestamenteni eLidala ofanekisela ukuzwiwa kweVangeli izindaba ezinhle ukuthi “Ukhululekile!” Asawudingekile ukuthi uphinde uboshelwe phansi futhi, ukhululeke ngokuphelele kuKristu uJesu. Azisekho izono nezinto. Ungeke . . .

304 Nina enithanda izwe, iBhayibheli lathi, “Uma nithanda izwe noma izinto zezwe, uthando lukaNkulunkulu alukho ngisho kini.” Iqiniso lelo na? Uma nithanda izwe noma izinto zezwe, uthando lukaNkulunkulu alukho kini. Ngakho-ke kuthiwani ngazo zonke lezi zinto ezinkulu ezenzeka emhlabeni namuhla ngaphansi kwegama lenkolo na? Izinto zezwe? Futhi abantu bavele bakugwinye kwehle nje njengengulube ehokweni lengulube, niyabo, “O, *lokhu* kukahle. Akukho lutho mayelana na*Lokho!*” Niyabo, babekwe uphawu futhi bamakwa basuswa. Niyabo?

305 Manje niyaqonda ukuthi iyini insali yamaJuda, eyinkulungwane eyikhulu namashumi amane nane na? Lapho behlezi khona, belindile na? Ngehora ngqo. Niyayibona-ke manje intombi eyisiwula engeke ithathe i . . . engazange ithathe amaFutha, futhi iyodingeka ivuke futhi yehlukaniswe, okulungile nokungalungile ngosuku lokwahlulela na? Ngabe niyaqonda ukuthi lapho i—intombi eyisiwula iqala ukwemukela, njengamanje, ukuthi yayidinga Lokhu, yaLilandela; kwakuyilowo mzuzu kanye nje uMyeni afika ngawo na?

306 Ngakho-ke sesisondele kangakanani na? Khona manje! Manje sinikhathi esifushane nje, angazi ukuthi kungahle kube isikhathi eside kangakanani. Bengingeke ngisho ukuthi nini, a—angazi. Kungahle kube ngomunye unyaka, kungahle kube ngeminye iminyaka eyishumi, iminyaka engamashumi amane, kungahle kube yimizuzu engamashumi amane. A—angazi, angeke ngisho. Kodwa ngiyazi ukuthi sekuseduze, sekuseduze impela. Futhi uMoya weNkosi . . .

307 Manje, kuzofika isikhathi lapho, into yokuqala niyazi, ibandla lizovele liqale ukuphola nje. Manje, bangaki abantu o—okuqaphelile ukuphola kwebandla eminyakeni embalwa eyedule na? Impela. Ngabe kuya kuphi na? ILawodikeya. Lapho, sizocosha khona kulobubusuku futhi silethe ingelosi yebandla laseLawodikeya ngaphandle, siyiveze ukuze niyibone, futhi nibone uMlayezo wayo nokuthi Uzoba yini, futhi ekupheleni koNyaka weBandla laseLawodikeya lapho ligamanxa futhi lisabalalela ePhakadeni khona-ke.

308 O, ngiyaMthanda nje. Animthandi na? Yebo, mnumzane. O, i . . . Yini u—yini uPhawu lukaNkulunkulu na? UMoya oNgcwele.

Yini uphawu lwesilo na? Ukwenqaba Wona. Lokho ngokubili. Okukodwa ngukubona, ne . . .

309 Awu, ba . . . Futhi bangaki ababesemhlabeni abangaWemukelanga na? “Wonke ongabekwanga uphawu wathatha uphawu lwesilo.” Wonke, lowo owayengenawo uMoya kaNkulunkulu, wayenophawu lwesilo. UPhawu lukaNkulunkulu nguMoya oNgcwele. IBhayibheli lasho njalo. Yonke indawo emBhalweni ikhuluma ngaYe, ithi uPhawu lukaNkulunkulu, “uphawu lukaNkulunkulu.” Futhi wonke owayengenaLo, kwakuyilowo oLenqabile. Futhi baLenqaba kanjani na? Ngokwala ukuLizwa. Ngabe kunjalo na?

310 Manje khumbulani, ukuthola kanjani ukukholwa na? “Ngokuzwa.” Yayibekwe kuphi uphawu na? Esandleni na? Qhabo. Ekhanda na? Qhabo. Endlebeni, niyabo. *Endlebeni*, “ukuzwa.” Kwenzani na? Kwabeka isibazi ekuzweni. “Futhi akusekho,” wena uthi, “akusekho okunye okwaLelo okwami. Angifuni lutho oluphathelele naLo. Angifuni lutho oluphathelele naLokho.” Kufana nje nabo . . .

311 Mfowethu Neville, ngi—ngi—ngizo—ngizovumela kuqhubeke baze abanye . . .

312 Bengizonitshela ngalokho ukuthi “akunakwenzeka ngalabo asebake bakhanyiselwa,” uyabo, “ukuba bafinyelele—bangene eMbusweni,” niyabo. Kufana nalawo makholwa athiyeka emnceleni:

Bukani, *akunakwenzeka ukuba labo asebake bakhanyiswa, . . .benziwa abahlanganyeli kuMoya oNgcwele,*

. . . banambitha amandla ezwe—zwe elizayo,

Uma bezofanele bahlubuke, ukuba babuye bazivuse baphenduke; lokhu sebezibethelela bona iNdodana kaNkulunkulu . . . futhi bayilethe ehlazweni obala.

futhi . . . bathatha igazi lesivumelwano, angcweliswa ngalo, into engengcwele, . . .

313 Niyabo, ukuba abaKhethiwe bangenza lokho, ngempela ngokuphelele akunakwenzeka. Ubengeke akwenze, niyabo. Ngoba wayengenzani na? Niyabo? “Kodwa ukubala iGazi leSivumelwano . . .” Manje, niyabo, uma ekhethiwe futhi eseqenjini, angeke akwazi ukukwenza. Akunakwenzeka nje ukuba akwenze.

314 Manje, asithathe, sakubhoboza kwehlela ezansi:

. . . ngoba *imvula . . . iza kaningi* emhlabeni, ukuwulungisa . . .

. . . *nameva namakhakhasi a . . . kusondele kukho ukulahlwa; ukuphela kwako ngukushiswa.* (UKolo uzothathwa uyiswe eKhaya eNqolobaneni.)

315 Kodwa lemvula enikeza impilo inela kokubili ukhula nokolo. Kokubili kuyathokoza futhi kuzizwela ngendlela efanayo ngayo ngesikhathi i...kujabulela ukubona imvula ifika. Kodwa niyakubazi ngezithelo zabo, noma banezithelo zabo zokhula noma izithelo zohlamvu (manje, zikakolo).

316 Manje, nakhu okuzokwenza. Manje ukukhombisa ukuthi lapho lomncele, lapho oku...Ngizama ukunikhuphulela le *ntombi*, niyabo, ukuze nizo—nizoqonda. Manje ekholweni elithiyeka emnceleni, buka okwenzekile lapho befika eKadeshi-barineya, abantwana bakwa-Israyeli. Ngikuthathe nje emuva naphambili kuGenesisi, futhi emuva naphambili ku-Eksodusi, nakuyo yonke enye indawo, ngizama ukunifanekisela khona, niyabo, ukuze iklasi lingakugeji.

317 Manje, ngesikhathi laba bantu ku—kulokhu...ophumweni, lapho befika eKadeshi-barineya. IKadeshi-barineya yayiyisihlalo sokwahlulela somhlaba, ngalesosikhathi. Yilapho u-Israyeli athola khona isihlalo sakhe sokwahlulela. Ukuthi babesanda...Kwakuyizinsuku nje eziyishumi nanye kuphela ukusuka entabeni lapho babemukele khona imiyalo baze bafika ekwahlulelweni, “uhambo lwezinsuku eziyishumi nanye ngasogwini lolwandle,” kwasho iBhayibheli. Uhambo lwezinsuku eziyishumi nanye, futhi bafika eKadeshi futhi lapho behlulelwa. Ngemva kokuba uNkulunkulu ngabe wayesebawezile, cishe ezinsukwini ezine, bahamba bathi ngqu babuyela ngqo emuva ngalapha ehlane lapho futhi bazulazula bajikeleza; futhi bathola i—imiyalo nezinto ezinjalo, futhi babuyela emuva, nokuthi kanjani, kwenzeka ini. Kwase kuthi-ke bafika lapha...Futhi izinsuku eziyishumi nanye ukusuka lapho, beza ekwahlulelweni kwabo eKadeshi-barineya.

318 Kwenzekani na? Wathatha oyedwa esizweni ngasinye futhi wathi, “Hambani niye ngale ukuyohlola izwe, futhi nibone ukuthi hloboluni lwezwe okuyilo.” Awu, bonke bawela babuka.

319 Ababili babo bangena bathola isixheke esikhulu kakhulu samagilebisi. O, isixheke esikhulu kakhulu, kwathatha amadoda amabili ukusithwala aphume naso.

320 Manje, benzani ngenkathi sebebuya futhi bebone ukuthi kwakuyizwe elinjani na? Babona a—a—ama-Amori kanye na—kanye na—abehlukene lapho, futhi bathi, “Ngani, bayiziqhwaga!” (Lokho kwakungukuthi, empeleni, amadodana kaKayini ekugcineni ayefike phezulu lapho ku—kulelozwe.) Wathi, “Ba—ba—bayiziqhwaga!” Futhi bathi, “Thina si—si—singeke sikwazi uku—ukulithatha. Izindawo zabo—zabo—zabo—zabo zibiyelwe zonke, nezindonga ezinkulu kakhulu. Futhi, ngani, sibukeka njengezintethe, eceleni kwabo.”

321 Benzeni na? Ngani, base be—base belibone ngempela izwe. Banambitha izithelo zalo. Niyabo, uKalebi noJoshuwa benyuka bathola ubu—bathola ubufakazi futhi babubuyisa,

babenabo ehlombe labo. Banambitha isithelo! Kunjalo. Bona abazange baye ngalapho, kodwa uKalebi noJoshuwa bawela, babuya nobufakazi. UKalebi noJoshuwa bathi, “Sinamandla okulithatha!” Niyabo? Ngani na? Ngoba uKalebi noJoshuwa babebuke iZwi.

322 UNkulunkulu wathi, “Izwe ngelenu. Lonke ligwele ama-Amori namaHivi nalolonke uhlobo lwama -layithi ngaleya, kodwa” wathi “ngelenu. Futhi yonke indawo lapho unyawo lwenu lunyathela khona, Ngizoninika lona.” Kunjalo. “Qhubekani nokuhamba nje, niyabo, ngelenu.”

323 Kodwa bathi, “O, qhabo! Angeke sikwazi ukuba nemvuselelo kanjalo. O! O, o, ngani, niyazi ukuthini? Umbhishobhi omkhulu, noma umbhishobhi, noma igonsa lesifunda, noma othile wehlile futhi wasikhahlela wasikhipha sonke.” Hhe! Qhubeka, kunjalo, sizobanayo.

324 Manje, kwase kuthi-ke laba ababili babuya lapho futhi bathi, “Sinamadla kakhulu okulithatha, ngoba uNkulunkulu usho kanjalo! Asihambe siyolithatha!”

325 Kodwa, niyabo, lamakholwa athiyeka emnceleni, akhuphuka kude ngokwenele uku—ukuLinambitha. “Linambitheka kahle, yebo. Kodwa, o, ngeke sikwenze.”

326 Manje, yini leyo na? Nali ikholwa namuhla. Manje, bhekisani lomfo khona *lapha*. UNkulunkulu uyambiza. E-hhe. Kulungile, manje uyasindiswa. Umama wakhe uwashela phezu kwebhodi, futhi umthumela kude ekolishi elithile ukuze athole imfundo yakhe ukuthi kushunyayelwa kanjani. Awu, uyaphuma lapho, usalokhu ecabanga ukuthi . . . sonke isikhathi uma ebona abesifazane abagqoke ngokungazihloniphi, abatholayo . . . kuyamdabula; ngaso sonke isikhathi uma e—ehogela usikilidi, akakwazi nje ukuyekela nje ukubhema owodwa. Uyazi ukuthi lokho kuliphutha. Akafuni ukwenza lokho. Ngakho-ke wathi, “Nkosi, ngingwelise, susa leyonto isuke kimi.”

327 UNkulunkulu wathi, “Kulungile, Ngizokwenzela lokho, ndodana, ngikususe konke kuwe.”

328 Ngobunye ubusuku wabhadazela wangena emishini encane ndawo ndawo, futhi uzwa umbhaphathizo kaMoya oNgcwele. Wathi, “Awusho!”

329 Usekhuphukele esinyathelweni sokuqala, ukulungiswa; wakhuphukela esinyathelweni sesibili, ukungcweliswa; manje usewulungele umBhaphathizo. Niyabo: esokuqala, esesibili, esesithathu. Usewulungele umBhaphathizo. Uma efika phezu lapho, ufunda phansi eBhayibhelini, wathi, “Yikho kanye abakwenzile. Ya, yikho kanye. Lowo mbhaphathizo eGameni likaJesu, yilokho abakwenzile. Kunjalo. Wathi uku ‘funda lokho futhi,’ ngifunde konke eBhayibhelini futhi yena uqinisile impela kuLokho.”

“Mbhishobhi, wenza ini . . .”

“Lutho okwalowo mbhedo!”

“O, ngiyabona.”

³³⁰ “BanoMoya oNgcwele, bakhuluma ngezilimi, benza lezi zinto, baphulukisa abagulayo. O, ya, lokho yikho kanye.” Wayebuka ngale, uyabo, ubuka ezweni elingale emnceleni.

³³¹ “O, uma bengingakufundisa Lokho ebandleni lami. . . O! NgiyiPresbyterian, iMethodisti, Bapti-. . . niyazi. O, umbhishobhi uzongiphosela ngaphandle. Awu, ngeke nje sikwenze lokho. Ngeke sibe nomhlangano onjengalowo ebandleni lethu, wonke wabo wayengasukuma aphume.”

³³² “Lowo osewake wakhanyiswa, futhi wanambitha iziPhiwo zasezulwini, uma ezokuwa kulolohambo aluthathile, ubuyela emuva ukuba azivuselele futhi ekuphendukeni ngoba wone kuNkulunkulu. . .” Yini—yini isono na? Ngukungakholwa! Wonile kuNkulunkulu. Futhi wenzeni na? Ubale iSivumelwano, abengcweliswe ngaso, kwaba ngathi Siyinto engengcwele, futhi wayesevlele edelele imisebenzi yomusa emlethe phezulu lapho. Lapho akusekho mhlatshele wakhe, ngaphandle kokubukeka kwesabeka kokwahlulela okuvuthayo nolaka oluyakudla isitha. “Ngoba impindiselo ngeYami,” kusho iNkosi.

³³³ “Ngokuba iZwi likaNkulunkulu libukhali, linamandla kakhulu kunenkemba esika nhlangothi zombili, lisika lize lahlukane umnkantsha, futhi lehlukane imicabango nezizindlo zengqondo.” Nakho laph’ukhona, nakho laph’ukhona. Uma ubona ukuKhanya, hamba kuKho! Hamba! Awazi lapho uya khona, kodwa qhubeka uhambe. Uhamba ubheke ngaseKalvari, zigcine uswangulukile ubheke eKalvari. Uhamba! Uhamba!

³³⁴ O Nkulunkulu, kwangathi ngelinye ilanga. . . iBandla, elingumfanekiso ka-Enoki. Iminyaka engamakhulu amahlanu wahamba phambi kukaNkulunkulu. Ehamba! Ehamba ekuKhanyeni, nobufakazi ukuthi “Yonke into uNkulunkulu ayishilo, uyenzile.” Akazange aMkunule. Lokho iNkosi ethe kwenze, u-Enoki wakwenza. Manje, wayengumfanekiso, khumbulani. Umkhumbi ungumfanekiso wamaJuda, inkulungwane eyikhulu namashumi amane nane ethwalwe yaweliswa, okunguNowa nesigejane sakhe; kodwa u-Enoki waya eKhaya ngaphambi nje kancanyana kukazamcolo. Niyakwazi lokho. Ngakho-ke u-Enoki uqhubeka nje ehamba ekuKhanyeni. Ngakho-ke ngelinye ilanga wezwa izinyawo zakhe ziphakama emhlabathini, waqhubeka nje nokuhamba, futhi wahamba wayoshona eNkazimulweni ngaphandle ngisho kokuba afe. Kunjalo. UNkulunkulu wamthatha ngoba wayehamba ekuKhanyeni, enobufakazi ukuthi “wahamba ekuKhanyeni kukaNkulunkulu.” Waqhubeka nokuhamba, ehamba.

³³⁵ Asingene ezicathulweni zethu zokuhamba, Bandla:

Qhubeka uhamb'ekuKhanyeni, ukuKhanya
 okuhle,
 Kuvela lapho amathonsi amazolo omusa
 ekhanya khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukuKhanya kwezwe.

Asilicule manje:

Sizohamb'ekuKhanyeni, ukuKhanya okuhle,
 O, kuvela lapho amathonsi amazolo omusa
 ekhanya khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukuKhanya kwezwe.

Nonke nina bangcwele bokuKhanya
 memzelani,
 UJesu, ukuKhanya kwezwe;
 Khona-ke izinsimbi zaseZulwini ziyokhala,
 UJesu, ukuKhanya kwezwe.

Sizohamb'ekuKhanyeni, ukuKhanya okuhle,
 O, kuvela lapho amathonsi amazolo ekhaya
 khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 O uJesu, ukuKhanya kwezwe.

³³⁶ Asikhothamise amakhanda ethu, futhi nje—nje okwesikhashana manje. Angazi noma bakhona yini abanye lapha ongathanda ukuba nesipiliyoni sokugewaliswa ngoMoya oNgcwele, athi, “Ngikhumbule, Mfowethu Branham. Ngikhumbule, bandla. Ngifuna ukuhamba ekuKhanyeni. Ngifuna lobo bumnandi, hhayi impande yobumunyu kimi, ngifuna ukuba yinceku kaNkulunkulu nje.” Phakamisa isandla sakho, uthi, “Ngikhumbule, O Nkosi.” Ya, izandla ezingamashumi amabili noma ngaphezulu, ziphakeme.

³³⁷ Manje gcinani amakhanda enu ekhotheme lapho sisaculela phansi kanye kanye:

O Jesu, ukuKhanya kwezwe.
 Sizohamba kulokhu kuKhanya,
 kungukuKhanya okuhle kangaka,
 Kuvela lapho amathonsi amazolo omusa
 ekhaya khona;
 Kusikhanyisa ndawo zonke emini nasebusuku,
 UJesu, ukuKhanya kwezwe.

Wozani, nonke nina bangcwele bokuKhanya,
 memzelani,
 O Jesu, UngukuKhanya kwezwe;
 Khona-ke izinsimbi zaseZulwini ziyokhala,
 O Jesu, UngukuKhanya kwezwe.

O, sizohamba kulokhu kuKhanya,
kungukuKhanya okuhle kangaka,
Kuvela lapho amathonsi amazolo omusa
ekhanya khona;
Kusikhanyisa ndawo zonke emini nasebusuku,
O Jesu, ukuKhanya kwezwe.

³³⁸ [UMfowethu Branham uqala ukuhamisha *UJesu, UkuKhanya kwezwe*—Umhl.] Nkosi Jesu, lapho besahamisha leliculo, bafuna ukuhamba ekuKhanyeni kweVangeli, thatha lezo zinhliziyi eziligugu, Nkosi. BangabaKho, bahlanze, uthathe bonke ububi, konke ukungakholwa ukukhiphe, kwangathi uJesu ukuKhanya kwezwe angangena. Amaduku abekwe lapha, Nkosi, abagulayo nalabahluphekileyo. Woza kubo, Nkosi Jesu, ubaphulukise ukuze bakwazi ukuhamba ekuKhanyeni. Siphe khona, Nkosi.

³³⁹ SiyaKubonga ngesifundo sethu, ngobuBukhona bukaMoya oNgcwele, bebulokhu bulapha nathi futhi basigcina, amahora, buhlezi lapha. Abantu behleli kulelikamelo elishisayo, belindile. Balindele futhi balindile futhi bayazibuza, Nkosi. Ngoba bayaqonda, njengoba bezwa iZwi lifundwa, ukuthi sisikhathini sokuphela. Akusekho lutho olusele, ubuwula nje bezwe. Futhi ngelinye lalamalanga ukulingisa kuzofanele kunqamuke.

³⁴⁰ Futhi ngiyakhuleka, Nkulunkulu, ukuthi Uzosindisa wonke umuntu oseBukhloneni bobuNkulunkulu, ubasindise ngoMoya waKho. Futhi kwangathi uMoya oNgcwele angehlela komunye ngamunye wabo futhi agcwalise izinhliziyi zabo ngokulunga nangokuthula, ukuthi bazothela izithelo zikaMoya, okungukuthi, ukukhuthazela, ubumnene, ukuthula, ukubekezela, ukuthobeka, ukukholwa, kuMoya oNgcwele. Siphe khona, Nkosi. Ngizobethula kuWe manje ukwenzela inkonzo yaKho, eGameni likaJesu Kristu, iNdodana yaKho. Amen.

Sizohamb'ekuKhanyeni, . . . (Asiphakamise
izandla zethu lapho sicula.) . . . ukuKhanya
okuhle,
Kuvela lapho amathonsi amazolo omusa
ekhanya khona;
Kusikhanyisa ndawo zonke emini nasebusuku,
O Jesu, ukuKhanya kwezwe.

Ng'yaMthanda, ng'yaMthanda
Ngoba Wangithanda kuqala
Futhi wang'thengel'insindiso
Emthini waseKalvari.

³⁴¹ O, Akamangalisi na? Sizoba nenkonzo yombhaphathizo cisse imizuzu eyishumi manje, ishumi nanhlanu, noma yini. Lapho . . . Ngicabanga ukuthi kunenenekazi elincane lapha elizobhaphathizwa. Ngabe kunjalo na? [UMfowethu

Neville uthi, “Kunabaningana.”—Umhl.] Kulungile, bangaki abazobhaphathizwa kulokhukusa abangeke bakwazi ukubuya kulobubusuku babuyele inkonzo yombhaphathizo kulokhu kuhlwa na? Oyedwa, ababili, abathathu, abathathu abangeke bakwazi ukuza kulentambama noma ngaphambi kwenkonzo yakusihlwa ukuba bezobhaphathizwa eGameni likaJesu Kristu. UNkulunkulu anibusise, bantwana. Ngiyajabula ukuthi uNkulunkulu ubeke phambi kwenu uMnyango ovulekile. Futhi senikulungele ukuhamba ngingene manje, niya phakathi ethuneni, ukuthi zonke izinto ezindala zifile futhi zangcwatshwa. Manje, khumbula, umbhaphathizo wakho kuphela ungukubonakaliswa kwangaphandle ukuthi okuthile kwenzekile phansi *lapha*.

Futhi khona-ke sizohamb'ekuKhanyeni,
(siyalungela) ukuKhanya okuhle,
O, kusikhanyisa ndawo zonke emini
nasebusuku,
O Jesu, ukuKhanya kwezwe.

³⁴² O, lenhlanganyelo enkulu! Awuzizweli ukahle na? O, ngizizwela ngikahle kakhulu nje. Kubukeka sengathi kunento ebenginayo, enye yalokhu okuyifashini endala ukukalajwa ngebhulashi, futhi ungikalabha nje ngensipho yamanzi aphuma emlotheni.

³⁴³ Umfowethu uthe mhlawumbe nonke nifuna ukubhaphathizwa kulokhukusa, lungelani. Amasudu nezinto kuzobamanzi kulobubusuku, kodwa kulungile uma ufuna ukwenza lokho. Kodwa uma usukulungele ukubhaphathizwa kulokhukusa, kulungile.

³⁴⁴ Ngiyakholwa ukuthi sizofanele sikususe lokhu, ngeke yini, Mfowethu Neville na? Kulungile, mnumzane. Manje, bangaki abafuna ukuhlala futhi babone umbhaphathizo na? Kuthatha nje imizuzu embalwa futhi, he, mhlawumbe awukaze uwubone owodwa uqhubeka. Uma ungeke ukwazi ukuhlala, awu, qiniseka ukuthi uyabuya kulobubusuku. Kodwa ngifisa ukuthi ubungakwazi, futhi uhlale imizuzu embalwa ukubukela inkonzo yombhaphathizo. Sizosusa lokhu futhi kunengilazi enkulu phezulu ngemuva lapha ebonakalisa wonke umuntu engena. Kuzoba ngokushayayo kini, ngiqinisekile. Singcwatshwe neNkosi ngombhaphathizo. Amen. Njengoba Afa, singcwatshwa ekufeni kwaKhe; savuswa ekuvukeni kwaKhe, ukuhamba ebusheni bempilo. INkosi inibusise.

³⁴⁵ Bangaki owaziyo ukuthi isifundo sakulobubusuku siyini na? ILawodikeya, owokugcina, futhi isiqongo semiNyaka yeBandla.

³⁴⁶ Kulungile, sizoba nenkonzo yombhaphathizo. Teddy, uma uthanda . . .

347 Ufuna ukubhaphat- . . . ? [Akuqoshwanga eteyipini—Umhl.] . . . usubhaphathiziwe. Kukhona abanye babo abazohamba baye eChicago khona manje, niyabo.

Asikhuleke:

348 Nkosi Jesu, sebehlalile futhi balalela izinkonzo zaphela. Sibanikela kuWe manje, Nkosi, njengoba besaya eChicago. Hamba kanye nabo, Nkosi, futhi kwangathi yilowo nalowo angathatha lokhu kuKhanya okumangalisayo futhi aKusabalalise, Nkosi, kulolonke idolobha laseChicago, yonke indawo lapho beya khona. Yiba nabo. Size sihlangane, kwangathi imimoya yabo ingaxiliswa okwehange kuWe. EGameni likaJesu. Amen.

349 [UMfowethu Neville uyaprofetha—Umhl.] Asiphakamise izandla zethu sithi, “NgiyaKubonga, Nkosi Jesu, alidunyiswe iGama laKho.” NgiyaKubonga, Nkosi. Siyakwazisa lokho, Nkosi, ukuthi Wena . . . ngelinye ilanga uMoya wehlela phezu kwendoda, eBhayibhelini, futhi nje yasho yonke imfihlakalo kaNkulunkulu, okwakuzokwenzeka. Baba, Siyazi ukuthi UsenguNkulunkulu ofanayo. Futhi lapha Wehlela phezu kwalomelusi omncane othobekile lapha, Nkosi, kulokhukusa, owake waba semuva lapho kubuNikolawu; kodwa Wena wamnyakazisa; wabona ukuKhanya futhi waphuma. Futhi lapha inhliziyo yakhe ivuleke kakhulu waze Wakhuluma naye, waze wangazi ngisho nokuthi uzothini, futhi wasukuma futhi wavumela uMoya oNgcwele unyakaze ngaye ngephimbo lesiprofetho kithi. NgiyaKubonga, Baba. Futhi ngizo—ngizofuna Wena ngohla lwezindlela zami. Amen.

350 [Udade ukhuluma ngolunye ulwimi. Akuqoshwanga eteyipini. Omunye udade unikeza incazo—Umhl.] Amen. Nikutholile lokho, nikutholile na? Niyabo ukuthi lokho bekuyini na? Qaphelani leyothoni yephimbo lalowo wesifazane oyedwa lapho ekhuluma, bese nibuka incazo ibuya ngethoni efanayo. Niyabo? Kukhona abesifazane ababili abehlukene, ngiyangabaza ngisho nokuthi bayazana yini noma qhabo. Abazani—abazani omunye nomunye. Nango uMoya oNgcwele, qaphelani ukuvumelana kwephimbo kanjalo. Aniboni yini ukuthi lowo nguKristu phakathi kwabantu lapha na? Kulungile.

351 Unokuthile ofuna ukukufunda, Mfowethu Pat na? Qhubeka, uyabo. [UMfowethu Pat uthi, “22:16 weSambulo ngifunda eGameni leNkosi uJesu: Mina Jesu ngithumele ingelosi yami ukufakaza kini ngalezi zinto emabandleni.”—Umhl.] Amen.

352 Manje, lokho ngokukamoya, ukuhola kobuNkulunkulu. Niyabo, uMoya oNgcwele ehambahamba phakathi kwabantu abangafundele lutho, ukuphumela lapho, ekhuluma. O, Akamangalisi na? Ukucabanga, bangani, yileyonto efanayo iBhayibheli elakhuluma ngayo. Futhi kulapha namuhla,

akusafanele sizibuze ngakho futhi. O, wozani niMemukele, bantu bami abathandekayo. Wozani, niMemukele.

³⁵³ Teddy, sisalungiselela umbhaphathizo, (futhi ngikhulekela ukuthi uNkulunkulu uzokwenza izinhliziyu zenu zilungele) *Lapho Engiholela Khona Ngizomlandela.*

³⁵⁴ Ngingakusiza lapha mzalwane na? Awu, ufanele u—ucishe leyomibhobho. E-hhe. [Akuqoshwanga eteyipini—Umhl.]

³⁵⁵ Ngiyakuyala ngoNkulunkulu oPhilayo nangokukhuthaza kweZwi laKhe ukuthi uze ubhaphathizwe egameni likaJesu Kristu. Khumbula ngenza lokho ngoba iBhayibheli lisiphoqelela ukuthi senze lokho. Futhi—futhi uPawulu wathi sikwenze; futhi uma ingelosi ifundise enye into, mayibe ngeqalekisiwe. Futhi ngi—ngifuna ukumemezela nje lokhu ekupheleni kwendlela yami njengoba enza: Angizange ngigweme ukumemezela kini lonke icebo likaNkulunkulu njengoba ngilazi, kunjalo impela. Akukho gazi lomuntu phezu kwethu.

³⁵⁶ O, aniMthandi na? O, ngiMthanda kanjani pho. Kulungile, ake sime sisacula iculo lethu lokuphuma. Kulungile, kuze kube yilesi isikhathi sizo:

Hamba negama likaJesu,
Mntwana wokudabuka nowosizi.
Lizokunika injabulo nenduduzo,
Lithathe noma uyaphi.

Gama eliligugu (Gama eliligugu), O kangaka
limn- . . . (O limnandi kangaka),
Themba lomhlaba nokwethaba kweZulu.
Gama eliligugu (Gama eligugu), O, kangaka
limnand- . . . (O limnandi kangaka),
Themba lomhlaba nokwethaba kwe . . .

Manje sisakhothamisa amakhanda ethu siyacula:

Ngegama likaJesu ngiyakhothama,
Ngiwa ngobuso ezinyaweni zaKhe,
INKosi yamakhosi eZulwini siyoyiqhelisa,
Lapho uhambo lwethu seluphelelile . . .



IZINTOMBI EZIYISHUMI, NAMA JUDA AYINKULUNGWANE
EYIKHULU NAMASHUMI AMANE-NANE ZUL60-1211M
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VOICE OF GOD RECORDINGS
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