


# SHALOM

 Ngiyabonga, kakhulu, Mfowethu Isaacson. [Umfowethu Isaacson uqala ukukhuluma ngomuntu onomdlavuzwa. Akuqoshwanga eteyipini—Umhl.] . . . Isaacson.

Sanibona ekuseni, bangani, ningahlala phansi. Yebo. Kuhle ukubuya kwingemuva logwadule. Niyazi, thina . . . ngiyakholwa, isikhathi sokugcina ngangilapha, ngabiza le ndawo nge, “ngemuva kogwadule.” Yilapho ngokuvamile sithola khona i—iNkosi, noma lapho Kwatholakala khona ngesinye isikhathi ngenkathi uMose wayeluse izimvu ngemuva kogwadule.

Lo mfo lapha, ngimcoshile, esibukweni esibukisa emuva, esikhashaneni esedule, eza ehla. Ngezwa, ngolunye usuku, wayesesibhedlela. Ngangimkhulekela, futhi lapha uhlezi lapha, kulokhu ukusa. [Omunye uthi, “Ukahle.”—Umhl.] Awu, lokho kuhle. Ngijabula kakhulu. Wayenokopha. Futhi ngakho-ke, sijabule kakhulu ukumbona phakathi, kulokhu ukusa.

Siyadabuka ukuzwa ngalo mfowethu obekanye nathi, isikhathi sokugcina lapha, ube nomdlavuzwa, esibhedlela. Siyazi ukuthi sinomhubhe owodwa kuphela ngaphandle kwalona, futhi nalowo umhubhe wokufa. Ukuthi, sonke sizodingeka sihambe leyondlela, noma ngabe thina esilunge kakhulu, ongcewele kakhulu wethu, siyathwalana omunye nomunye ethuneni lomunye. Futhi nokho uJesu wathi, “Okholwa yiMi akasoze afa.” Kodwa lokho “ukufa” okuyikho lapho, akusikho lokho esikubiza ngokufa.

<sup>2</sup> Njengoba lapho uJesu wakhuluma ngoLazaru, Wathi, “Ulele.”

Futhi bathi, “Awu, sizo . . . Wenza kahle uma elele.”

<sup>3</sup> Khona-ke uJesu wathi, wadingeka abatshele ngolwimi ababelwazi, niyabo, “Ufile.” Wathi, “Ngenxa yenu, Ngiyathokoza beNgingekho, kepha Ngiyahamba ngiyomvusa.” Niyabo?

<sup>4</sup> Futhi yilapho Enza khona lesosicaphuno esimangalisayo esinaso emBhalweni, “Ozwayo, okholwa yiMi, unokuPhila okuphakade; akayi ekwahlulelweni, kepha wedlulile ekufeni wangena ekuPhileni. Mina ngingukuvuka nokuPhila. Okholwa yiMi, nakuba wayefile, nokho uyakuphila. Ophilayo futhi akholwe yiMi, akasoze afa.” Niyabo? Akasoze afa! Akukho . . . Akukho ukufa ngempela kumKristu. Yena . . .

*Ukufa* kusho “ukwehlukana kwaPhakade.”

<sup>5</sup> Futhi manje njengalapho si . . . fa, njengasemzimbeni wenyama njengoba sinjalo manje, sihlukani siwe komunye nomunye. Kodwa, ngempela yilomzimba yinto kuphela

esikhombayo komunye nomunye, ngoba siboshwe emizweni emihlanu: ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa. Futhi inqobo nje uma singabona noma sithintane omunye nomunye, ngani, sinobukafazi obubonakalayo ukuthi silapha. Uma uyimpumputhe futhi ungakwazi, futhi—futhi ungaboni, khona-ke ningathintana omunye nomunye, futhi thina...noma sizwane omunye nomunye. Futhi imizwa yasemhlabeni imemezela omunye komunye.

<sup>6</sup> Kodwa, ngempela, ngokusobala, asikaze sibonane. Benikwazi lokho na? Asikaze sibonane. Uzwa into ethize ikhuluma iphuma emzimbeni lapha leyo elingisa noma yini engaphakathi. Ngakho-ke uma sixoxa omunye nomunye, si—asikhulumi ngempela emzimbeni. Umoya ngaphakathi, kodwa umzimba uyinto ekhomba umoya ongaphakathi. Futhi ngakho-ke, uma sikhuluma omunye nomunye, si... ngokushesha singaqonda khona lapho noma ngabe singamaKristu noma qhabo, ngoba kukhona inhlanganyelo emoyeni esikhuluma ngawo. Niyabo, ukuthi kuyadlidlisisana kokunye nokunye ukuthi ngabe singamaKristu noma qhabo. Ngakho-ke asikaze sibonane.

<sup>7</sup> UJesu. “Akekho oke wabona uNkulunkulu, kepha ozelwe nguYise uMbonakalisile.” Niyabo? Ngamanye amazwi, uNkulunkulu wakhonjwa. U—uMuntu kaNkulunkulu wakhonjwa eMzimbeni, iNkosi uJesu Kristu, ngakho Wayengumfanekiso oveziwe kaNkulunkulu. Noma, uNkulunkulu ezibonakalisa Yena uqobo ngomfanekiso, niyabo, ngomfanekiso, uMuntu. UNkulunkulu ebonakalisiwe kithi, WayenguNkulunkulu. Kungesiye umuntu wesithathu noma umuntu wesibili; WayenguMuntu, uNkulunkulu. WayenguNkulunkulu Yena uqobo, ezikhomba Yena uqobo, ukuze sizokwazi ukuMthinta.

<sup>8</sup> KuThimothewu wokuQala 3:16, “Kuvunyiwe, lokho ukuphikisana, inkulu imfihlakalo yokukhonza uNkulunkulu, ngoba uNkulunkulu wabonakaliswa, noma wenziwa waziwa, enyameni.” Akumangalisi lokho na? UNkulunkulu! Futhi sasingeke simqonde uNkulunkulu lapho Ehambe ngeNsika yoMlilo, nokunye nokunye, njengoba Enza. Kodwa saMqonda ngenkathi Eba ngomunye wethu, niyabo, ngenkathi Eba nguMuntu. Khona-ke Wayengakhuluma nathi, futhi singaMthinta, siMphathe, siMthinte, nakho konke. Futhi njengoba umBhalo usho ngokucacile ukuthi “simphathile uNkulunkulu,” niyabo, ngezandla zethu, saMthinta ngezandla zethu.

<sup>9</sup> UNkulunkulu usemntwini. Futhi Uzikhomba Yena uqobo namhlanje ebandleni laKhe. KumKristu ozelwe ngokusha, uNkulunkulu ekhomba. Yena uqobo, ukuthi Uhlala enguNkulunkulu. Futhi izwe langaphandle liyokwazi uNkulunkulu kuphela lapho bebona uNkulunkulu kuwe

nami. Yileyo ndlela kuphela abazokwazi ngayo uNkulunkulu, kuyilapho siyizincwadi ezilotshiwe, incwadi yomBhalo, sifundwa ngabantu bonke. Futhi ukuphila esikuphilayo kubonakalisa okungaphakathi kithi. Umuntu ukhonjwa ngemisebenzi ayenzayo. Ngakho imisebenzi yethu ifanele ibemihle, niyabo, ibemihle njalo, ngoba simelele iNkosi yethu uJesu Kristu.

<sup>10</sup> Lokho yinto eyisimangaliso kanjani, ikakhulukazi lapho i—indoda endala njengami ima lapha futhi—futhi icabange ngempilo efiphalayo, esihambile esikhathini esedlule, futhi—futhi sibhekene nekusasa lePhakade. Futhi sazi ukuthi uma lokhu kuphila kuphela yilokho ebenginamathemba kukho, bengiyoba ngumuntu olusizi kakhulu kulokhu ukusa. Kodwa ukwazi ukuthi lokhu kuphila kuphela kube yi—yisithunzi salokho esifanele si—size. Kungukubonakaliswa, ngoba ngeke kwaba yinto ephelele uNkulunkulu ayenza. UNkulunkulu akenzi lutho olushabalalayo. Niyabo? UNkulunkulu uPhakade. Futhi, ngakho-ke, lokhu kuphila esiphila kukho manje, kubonisa kuphela lokho okuphambi kwethu. Lokho ngempela okungasoze kwafa. Umzimba ongasoze washabalala. UkuPhila okungeke kwathathwa. Niyabo? Futhi ngakho-ke imiBhalo uqinisele, uma lthi sinokuPhila okungunaphakade, sinokuPhila okuPhakade. Asisoze safu. Niyabo, ngoba uba... Uma uzalwe kabusha, uba yingxenyane kaNkulunkulu. Niyabo, ungowePhakade njalonjalo, awusoze wehluleka. Uyingxenyane kaNkulunkulu, ngoba uyindodana yaKhe.

<sup>11</sup> Manje, ngingahle ngithathe elinye igama, futhi ngithi igama lami elinye igama elithize. Ngingahle ngithathe igama likamama wami, uHarvey, obekungaba ngelisondele kunawo onke kimi. Emhlabeni, umama wayenguHarvey, bese kuthi-ke ngingahle ngithathe igama likaHarvey. Kodwa noma kunjalo igazi lizofakaza ukuthi nginguBranham. Niyabo? Ngoba ngiyinxenyane kababa wami. Futhi inqobo nje uma ngisenegazi kimi, ngisazobe ngiyilokhu ngiyinxenyane kababa wami. Niyabo, kunjalo. Futhi uma ngizalwa uMoya kaNkulunkulu, ngiyinxenyane kaNkulunkulu, yilokho kuphela; ngikhonjwe naYe, niyabo, ukuthi UnguBaba wami. Khona-ke impilo yami ifanele ibonakalise Yena; njengoba impilo yami ibonakalisa ubaba wami wasemhlabeni emfanekisweni ayekuwo. Mina... Bathi ngibukeka ngifana kakhulu nobaba wami, ngakho manje-ke ngakho-ke ngumfanekiso wakhe ubonakaliswa kimi. Futhi ubaba wakho—wakho wabonakaliswa kuwe, nabazali bakho. Futhi, ngakho-ke, uNkulunkulu uBaba wethu ubonakaliswe kithi lapho sizalwa futhi—futhi salandela lapha emfanekisweni waKhe.

<sup>12</sup> Manje, ngiqala ukukhuluma, angifiki neze endikimbeni yami ebengizokhuluma kini ngayo.

<sup>13</sup> Bengihlale njalo ngiwuthokozela umhlangano wasendlini, umhlangano womkhuleko wasekotishini njengalona, ngaphezu ko—kokuba ngiqagela ukuthi abantu bangacabanga ukuthi bengiyowuthokozela, ngoba imihlangano emihle kakhulu nezikhathi ezinhle kakhulu zehlanganyelo ngokuvamile ziba semhlanganweni womkhuleko omncane wasekotishi kanje. Lapho engizwe khona ukusondela okwedlula konke kuNkulunkulu, kulapho nje imbijana encane yamakholwa iza ndawonye, futhi lapho siyakhonza.

<sup>14</sup> Manje kulokhu ukusa, ngicabanga ukuthi sihlezi lapha, amashumi amathathu, amashumi amane, amashumi amathathu, ngiqagele, noma into enjalo, ngibala izingane. Ngingeke ngazi. Angimuhle kakhulu eku—ku—kubaleni izinombolo, nje ukubuka phezu kweqembu elincane labantu, ngoba kunelinye amakamelo lapha, niyabo, engingaboni abantu kuwo. Manje, kodwa uma sihlangana ndawonye kanjena, ngizwa ukuthi sinokusondela esingakutholi uma singaphandle kwelikhulu, ibandla elikhulu. Thina, singazizwakalisa. Yingakho, kulokhu ukusa, ukuthi ngicabangile, ngiza ngehlela lapha, ukuthi ngizokhuluma ebandleni lapha kulokhu ukusa, futhi kumelusi walo omncane othandekayo. Ngakho ngijabula kakhulu ukubona abaningi babangane bami lapha, uStrickers nabo bonke labo e—engingababonanga isikhathi eside.

<sup>15</sup> Futhi ngizokhuluma kulokhu ukusa kini eMlayezweni wami wonyaka omusha engihlele ukukhuluma ngawo ngeSonto elizayo ntambama emhlanganweni wasePhoenix, ehlo elikhulu. Ngoba, phakathi lapha, ngicabange ukuthi mhlawumbe benza amateyipu phandle lapho awo. Lokho mina... Mhlawumbe uMoya oNgcwele ubuzonginika u—umcabango ongcono lapha phakathi nje kwesigejane samakholwa, khona-ke mhlawumpe ubuyoba sePhoenix maphakathi, niyazi, lapho ukukholwa nokungakholwa, nezinkoleloze na—nayo yonke into ixutshwe ndawonye. Bese kuthi-ke uma abazalwane bebene, futhi badelele amateyipu aphume, ukuthi bekyوبا—bekuyoba ngcono ukukwenza ngaleyo ndlela, ngoba ubuzoba neteyipu engcono ukusuka lapha. Ngicele abafana ukuba bahlole umsindo kuqala. Futhi ngenkathi ngifika kulokhu ukusa, uMfowethu Terry ungitshela ukuthi umsindo ubukahle. Ngakho, lokho ku—lokho kuhle. Ngakho manje asiqale, ngaphambi kokuba sisondele kuloludaba olunesizotha, futhi ngiyazi... .

<sup>16</sup> Ngiyakholwa bashilo ukuthi abanye benu bahlalela ukudla kwasemini, kuzoba khona ukudla kwasemini lapha ezinkundleni noma endlini, noma into ethize, ndawonye. Lokho kukahle kakhulu. Impela nje ngiyakuthakasela ukunibona nonke nibuthana ndawonye.

<sup>17</sup> Futhi ngizwa ukuthi—ukuthi uMlayezo wami kulokhu ukusa uqondiswe eBandleni likaNkulunkulu ophilayo, niyabo, futhi

okungukuthi ngiyakholwa ukuthi lena yingxenye yalo ihlezi lapha kulokhu ukusa. Futhi manje ngaphambi kokuba size kuleyo ngxenye enesizotha, asikhothamise amakhanda ethu okwesikhashana nje senzele umkhuleko.

<sup>18</sup> Baba wethu waseZulwini, siyabonga kakhulu kuWe, ukuthi singaba ngisho nenhlanhla ukukhuluma kuWe njengoBaba wethu, ngokuba ukuthi *Baba* kusho ukuthi sizalwe nguNkulunkulu omkhulu owadala amazulu nomhlaba. Futhi sijabule kakhulu ngalenhlanhla, ukuthi singacabanga ezinhliziyweni zethu, futhi, khona-ke, ukuthi singamadodana namadodakazi aKho. Futhi khona-ke ukuKubona ngokuqinile uzikhomba Wena uqobo phakathi kwethu, ukuthi Wena unguBaba wethu, ukuguqula imicabango yethu isuka ezintweni zezwe, futhi uguqula izinjongo zethu nezimpokophelo nezimi zokuziphatha, naso sonke isigaba sethu, ukuKuthanda nokuKukholwa, futhi—futhi ukwazi ukuthi izethembiso zaKho ziyiqiniso.

<sup>19</sup> Sibuthene lapha kulokhu ukusa kulendawo esiyibiza ngokuthi “ingemuva logwadule,” noma ngiyibiza kanjalo, ngicabanga lokho. Isizathu ngisho lokho, Nkosi, akusikho ukubonakalisa noma yini phezu kwaleliqembu elincane labantu, kodwa, kwanoma yini ebingaba eyisimo sokuba ncane.

<sup>20</sup> Kodwa ngizama ukucabanga ukuthi kwakunguMose, inceku yaKho, wayengemuva kogwadule, mhlawumbe nje yena nezimvu zakhe, mhlawumbe umkakhe, uZipora, no—no—noGereshomu, indodana yakhe, kungahle ukuba babehambisana. Ngi... Ukuthi angazi. Kodwa kwakulapho ukuthi babenesipilyoni esaguqula lowo mprofethi, ukusuka ekubeni yigwala elibalekayo, kuya enkonzweni kaNkulunkulu owayemgcobele umsebenzi, ngemuva kogwadule. Kwakulapho ukuthi—ukuthi iNsika yoMlilo eyenziwa yabonakaliswa okokuqala empilweni yomuntu, esiyaziyo, lowo Mlilo wawulele emuva esihlahleni esincane ogwadule, futhi asishanga. Kodwa—kodwa kwakuyiNkazimulo kaNkulunkulu izibonakalisa Yona uqobo kuleso sihlahla; ukuthi uMose umprofethi ekhumula izicathulo zakhe, wasondela eduze kwaSo, futhi wayalwa nguNkulunkulu ukukhulula isizwe sabantu bakaNkulunkulu.

<sup>21</sup> Kwangathi kungaba njalo futhi namhlanje, Nkosi, ngemuva kogwadule ukuthi manje siyakhumula, njengoba kwakunjalo, izicathulo zethu, izigqoko zethu, okwethu konke, futhi sikubeka phansi ngaphansi kwesiphambano sikaKristu, futhi sithi, “Nangu mina, Nkosi, thuma mina.”

<sup>22</sup> Busisa lomelusi lapha, uMfowethu Isaacson, umfowethu. Sikhulekela ukuthi Uzombusisa yena nomkakhe, nabancinyane bakhe; uMfowethu Stricker, nomkakhe nabancinyane; nabo bonke abanye abamelelwe lapha kulokhu ukusa.

<sup>23</sup> Futhi sibuthene lapha; qhabo, Nkosi, hhayi okwenkazimulo enkulu ethize, noma ukuba saziwe njengabaholi noma—noma abanye. . . isikhulu sento ethize enkulu. Si—silapha nje njengamakholwa azithobile. Silapha ngoba siyaKuthanda, futhi siyathandana. Futhi njengoba sibonana omunye nomunye futhi njengoba sihlangani ndawonye, sithola ukuthi kubonakala kungokuka Nkulunkulu kakhulu kuqoqana ndawonye njengoba ikholwa ngalinye lizihlanganisa lona uqobo endaweni ethize eyodwa. Futhi uJesu wathi, “Uma niyokwenza lokhu eGameni laMi, khona-ke Ngiyoba phakathi kwenu.” Futhi siyazi ukuthi Ulapha.

<sup>24</sup> Khuluma kithi, Nkosi. Futhi uma lawa inothi elincane enginalo libhalwe lapha, nemiBhalo ukubhekisela kuyo, kuphumile endleleni, kulokhu ukusa, komcabango ukuthi Uzosenza sicabange, khona-ke, Nkosi, siyakweqa lokho, futhi yenza njengoba Usitshela ukuba senze. Sibusise manje, ngokuba sicela lokhu eGameni likaJesu Kristu. Amen.

<sup>25</sup> Manje, ekufundweni komBhalo, kwakuvame ukuthi mina. . . ngaphambi kokuba ngibe neminyaka eminingi kangaka kimi, ukuthi ngangingakhumbula kahle. Futhi ngalezo zinsuku, ngi. . . izinsuku ezincane, angiwuthathanga umlayezo omude, mhlawumbe imizuzu engamashumi amathathu noma into ethile, ngangitshala ngoc emcabangweni owodwa futhi ngakugcina engqondweni yami. Kodwa manje ngi. . . isizathu ngibamba lemihlangano emide manje, kungenxa yokuthi ngiyateyipha. Niyabo? Futhi leteyipu, abafana lapho beyiteyipha, izokuqala esikhathini esithize, mhlawumpe manje, ekuqaleni komkhuleko, futhi iya kweziningi, izindawo eziningi, ukuzungeza umhlaba ngokuphathekayo. Ngakho manje sizokhuluma kulokhu ukusa okonyaka wami omusha. . . esikubiza ngoMlayezo wami wonyaka omusha. Ngizamile, ngibe nemilayezo emithathu kaKhisimusi, futhi ngiyazi nina bantu ezansi lapha ngemuva kogwadule uthola lawo mateyipu. Futhi kowami—kowami uMlayezo wokugcina phezulu ebandleni, noma eduze koMlayezo wami wokugcina, wawungo *UkuKhanya*. Futhi uma ungenayo leyo teyipu, ngineqiniso uzoyithokozela. Ngayithokozela kakhulu impela, ukuphefumulelwa kwayo, iNkosi eyanginika khona.

<sup>26</sup> Manje namhlanje, njengoba sibhekene nonyaka omusha, ngi—ngifuna ukucabanga hhayi njengokwedlule, kodwa ngifuna ukubuka esikhathini esizayo. Niyabo? Njengoba uPawulu wathi, “Ngikhohlwa ngokwedlule, ngijonge emgomeni, niyabo, ukubizwa okukhulu kwaphezulu.” Futhi njengoba kuveziwe, njengokubuka emuva ngesibuko semoto. Sibuka lokho esesikwedlulile, uma sibuka esibukweni esibukisa ngemuva. Manje asizami ukubeka uMlayezo namhlanje njengokubuka ngesibuko esibukisa ngemuva. Bekuyothatha isikhathi eside kakhulu, niyabo, izinto iNkosi ezenzile. Futhi nonke niyazazi

izinto ezinkulu iNkosi yethu ebizenza, kwezinye zezinto ezinamandla kunazo zonke engake ngazibona empilweni yami, Yedlula nje—nje ezinyangeni ezimbalwa zokugecina. Futhi, kodwa manje siyabonga kakhulu ngalokho okuye kwaba khona, kodwa manje sibheke phambili. Sibheke lapho esiqonde khona, futhi kulo 1964.

<sup>27</sup> Futhi manje uma nina lapha nithanda ukufunda, noma—noma, ngithanda ukufunda eminye imiBhalo, ngoba konke lokhu kusekelwe phezu kweZwi likaNkulunkulu eliNgcwele.

<sup>28</sup> Futhi kungishiya manje cishe ngehora nemizuzu eyishumi nanhlanu, okwaleteyipu. Futhi, iNkosi ivuma, ngizozama ukuyikhipha ukuze nibe nedina lenu. Ngiyanibonga ngokungitshela ukuthi nginakho kuze kushaye elesithupha nqo kulobubusuku. Lokho bekukuhle kakhulu.

<sup>29</sup> Manje asiphenye eBhayibhelini ezindaweni ezimbili, izincwadi ezisondelene ndawonye. KuseTestamenteni eliDala. Ngithatha indikimba ukufunda, kusuka ezindaweni ezimbili, u-Isaya 62 namaHubo 60. Manje ku-Isaya 62, sizophenya ukufunda kuqala. Futhi kulokhu, sikhunjuzwa ngamandla amakhulu eNkosi yethu uNkulunkulu, futhi ukuthi Inkulu ka—kangakanani, nokuthi uNkulunkulu wethu unamandla kangakanani. Ngiyaxolisa, ngu-Isaya 60 esikhundleni sika 62. UIsaya 60. Kulungile, manje sifunda lokhu, u-Isaya 60:1 nele 2.

*Vuka, futhi ukhanye; ngokuba ukukhanya kufikile, inkazimulo yeNkosi iphumela phezu kwakho.*

*Ngokuba, bheka, . . . ubumnyama buyasibekela umhlaba, nesigayegaye abantu: kepha oyiNkosi uyakuphakama phezu kwakho, nenkazimulo yakhe iyakubonakala phezu kwakho.*

<sup>30</sup> “Isigayegaye phezu kwabantu.” Kulena, kusobala, lokhu ukuprofetha kosuku esiphila kulo manje.

<sup>31</sup> Manje asiphenye khona—ke amaHubo. Ngiyakholwa ukuthi ngingahle ngithi ukudideka kancane lapho engibhale khona imiBhalo phansi lapha, ngenkathi ngiphuthuma izolo ebusuku ekuyibhaleni, ngibhala lokhu. AmaHubo 62:1 kuya kwele 8.

*Umphefumulo wami uzithulele kuNkulunkulu kuphela: insindiso yami iwela kuye.*

*Nguye kuphela oyidwala lami nensindiso yami; inqaba yami; angiyikunyakaziswa kakhulu.*

*Koze kube-nini nisukela umuntu? ukuba nimbulale nonke: njengolwengemeyo—njengodonga olwengemeyo . . . lunjalo, nothango oludilikayo.*

*Yebo bathunga icebo lokumwisa ekuphakameni: bathanda amanga: bayabusisa owabo . . . ngomlomo wabo, kepha ezibilini zabo bayaqalekisa. Sela.*

*Mphefumulo wami, zithulisele kuNkulunkulu kuphela; ngokuba amathemba lami livela kuye.*

*Nguye kuphela oyidwala lami nensindiso yami: inqaba yami; angiyikunyakaziswa.*

*Insindiso yami nodumo lwami kukuNkulunkulu: idwala lami eliqinileyo nesiphephelo sami, kukuNkulunkulu.*

*Themba kuye ngezikhathi zonke; nina-bantu, nithulule eyenu, izinhliziyi phambi kwakhe: uNkulunkulu uyisiphephelo sethu. Sela.*

<sup>32</sup> Manje, uma niqaphele ekufundweni komBhalo lapho emaHubweni, bekulokhu kuqhubeka kuthi, “UNkulunkulu uyidwala lami.” Niyazi ukuthi idwala limele ini eBhayibhelini na? Idwala eBhayibhelini, lapha, limele “isambulo sikaNkulunkulu.” Niyabo, “UNkulunkulu uyisambulo sami.” Uyiso, niyabo. Isambulo seZwi yidwala.

<sup>33</sup> Isizathu, uPetru ngelinye ilanga lapho... uJesu wayebuze umbuzo, “Umuntu usho ukuthi iNdodana yomuntu ingubani na?”

<sup>34</sup> Futhi omunye wabo wathi, “Ungu... Abanye babo bathi UnguMose, noma u-Eliya, uJeremiya, noma omunye wabaprofethi.” Kodwa lowo kwakungesiwo umbuzo.

“Wena uthi Ngingubani na?”

<sup>35</sup> Yena, uPetru wakhuluma, lamazwi adumile, wathi, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo.”

<sup>36</sup> Wathi, “Ubusisiwe wena, Simoni, ndodana kaJona, ngokuba inyama negazi akukwambulelanga lokhu, kodwa uBaba waMi oseZulwini. Futhi phezu kwaleli dwala!” Niyabo?

<sup>37</sup> Futhi uDavide ekhuluma lapha, “UNkulunkulu uyidwala lethu.” UNkulunkulu uyidwala lethu lapho uNkulunkulu embuliwe kithi. Lokho kuba yidwala, niyabo. UNkulunkulu uyidwala lethu.

<sup>38</sup> Manje, indikimba yami, yalokhu ukusa, yigama eliyinqaba: *Shalom. Shalom*, ngesiHebheru, lisho “ukuthula.” Futhi yilokho engikushoyo eBandleni kulokhu ukusa, “Shalom!” Lokho ukuthula.

<sup>39</sup> Ngesi-Finishi libizwa ngokuthi *Jumalan rauha*, okusho ukuthi “ukuthula kukaNkulunkulu” phezu kwakho. *Rauha*. UNkulunkulu, niyabo, ukuthula kukaNkulunkulu, shalom.

<sup>40</sup> UMLayezo wami wonyaka omusha ungoweBandla elikhethiwe kuJesu Kristu, lika-1964. Hhayi—hhayi nje amaqembu ebandla; kodwa abaKhethiweyo iNenekazi, iNenekazi le—leBandla, uMlobokazi kaKristu, niyabo, yilowo engikhuluma kuye.



<sup>41</sup> Sibheke lapha, ezindabeni zethu ezimbili esizifundile, imiBhalo embili, njalo, ukwehlukana okukhulu, omunye komunye. Ku-Isaya, uthi, “Vuka, ukhanye, ngoba inkazimulo kaNkulunkulu ifikile kuwe. Ukukhanya kulapha.” Bese kuthi-ke lona impela ivesi elilandelayo, uthi, “Isigayegaye siphezu kwalababantu.” Futhi khona-ke uma sisenhlanganiseleni yokuKhanya nobumnyama, futhi khona-ke ukwethula kwami eBandleni ngukuthi “shalom, ukuthula,” asithole ukuthi kumayelana nani, niyabo. Sibhekene kulonyaka, nakho kokubili ubumnyama nokuKhanya. Siyi...izwe likwesinye sezikhathi eziyinxushunxushu kakhulu zobumnyama elake lama kukho; futhi nokho lime phakathi, futhi, ukuKhanya okubusisiwe elake lakhanya kukho. Futhi kukhona. . .

<sup>42</sup> Umehluko ufana njengoba wawunjalo ekuqaleni, lapho kwakunesigayegaye phezu komhlaba. Futhi uMoya kaNkulunkulu wahamba phezu kobuso bamanzi futhi wathi, “Makube khona ukukhanya.” Futhi uNkulunkulu wehlukanisa ukukhanya ebumnyameni. Futhi ngiyakholwa ukuthi manje siphila kulelohora futhi, ukuthi lapho uNkulunkulu ehlukanisa ukuKhanya ebumnyameni, futhi Ubucindezelela ngakolunye uhlangothi lwezwe, ukuthi ukuKhanya kungahle kubonakaliswe. Futhi thina si. . .

<sup>43</sup> Khona-ke, i-iBandla, isizathu ngithi “Shalom” kubo, yingoba lokho ngukuThula kukaNkulunkulu. Yilokho engifuna ukukuletha kini kulokhu ukusa, okonyaka omusha, kungesikho ukubuka emuva, kodwa sibuka phambili ekuseni kosuku olusha. Kuze, kukhona into ethize enkulu ebekwe ngaphambi kwethu, lapho iminyaka ibiyinjabulo ebesityibhekile, ukucindezela, ukuza kokuKhanya okukhulu. Futhi manje singakubona kuvuleka kwihorizona, izinga lehorizontal, sikubona kubhobokela phakathi kokufayo nokungafi. Sikubona kubhobokela phakathi kwamazulu nomhlaba, kusukela ekuguleni okuboshelwe emhlabeni nezwe elinenkathazo, kuya osukwini olukhazimula kakhulu lokuPhila okungafi nomzimba ongafi nomhlaba ongafi ongasoze wedlula. Ku—kungu “Shalom,” e—eBandleni. Manje, kuyisikhathi sokuKhanya sifikela abakholwayo, kodwa isigayegaye kubantu. Mina. . .

<sup>44</sup> Ngolunye usuku sasikhuluma, umkami nami, futhi sasikhuluma nge—ngehora esiphila kulo. Manje, isizathu ngikhethe lendawo, ngizwe sengathi ngingavele nje ngidedele kwehle futhi ngikhulume nani, niyabo. Niyabo? Kungu, kubonakala kunesikhathi esiphezu kwabantu ukuthi yisikhathi esidabukisa kakhulu engingacabanga ngaso.

<sup>45</sup> Bengihlale njalo ngenza konke okusemandleni ami ukuzama uku, ekuphikisaneni nendoda ngamagama ezenkolo; kodwa uma bengingakwazi ukuthatha isandla sayo emva kwalokho, kungakhathaleki ukuthi into ingaba bukhali kangakanani, bese ubamba izandla zayo, futhi uthi “lokhu

kusekukhanyeni kokuqonda okungcono phakathi kwethu,” futhi ngibe ngisamthanda umuntu (kungesikho nje ukukusho ngokusuka ezindebeni zami, kodwa ngokusuka enhliziyweni yami), khona-ke angi—angibophezelekile nhlobo ukuphuma lapho futhi ngizame ukukhuluma kubantu. Ngoba, niyabo, sifanele senze lokho, sifanele simthande umuntu. Niyabo? Futhi sihambe phakathi kwabantu kuzo zonke izinhlobo zamaklasi, nezinkoloze ezehlukene nezinhlanga, nezinkolo nokunye nokunye, nokuzama ukubeka iBhayibheli phansi, futhi uthi “asi—asikuxoxe hhayi ngesivumokholo sakho noma encwadini yakho yokuziphatha, kodwa ngokweBhayibheli.” Bese kuthi-ke hhayi. . . Mhlawumbe ngesinye isikhathi indoda iba ngebukhali ngempela; kodwa uma ngibe nomcabango owodwa wokuthi bengingamthandi lowo muntu, khona-ke—khona-ke ngazi into eyodwa, uMoya kaKristu usukile kimi. Uma ngi—uma ngingezwa ukuthi angimthandi lowo muntu, kukhona okungalungile ngami.

<sup>46</sup> Ngoba uMoya kaKristu, ngenkathi be. . . i. . . e—ekuMbetheleni, nabantu baKhe uQobo beshayela izipikili, futhi—futhi okudaliwe kwaKhe impela Akudalayo befaka izipikili, Akudalayo, emuva enyameni yaKhe yomuntu. Futhi nokho, ngenhliziyo egcwele uthando, Wakhala, “Baba, bathethelele, abakwazi abakwenzayo,” niyabo.

<sup>47</sup> Futhi ngi—ngifike kuleyo ndawana. Ngikholwa ukuthi abantu abakwazi abakwenzayo. Kufika esikhathini lapho isidalwa esingumuntu sino, kubukeka sengathi, siba ngothobela okubi kuze kube—yinto edabukisayo. Kubonakala sengathi lapho—kunethunzi lobumnyama, ngaphezulu nje kwabantu, elibacindezelayo.

<sup>48</sup> Njengokuthi, isibonelo, lento eyodwa. Ukunqamula isizwe nxazonke nokukhuluma, futhi iNkosi uNkulunkulu ikhomba, iqinisekisa iZwi laYo futhi ikhombisa ukuthi kunjalo impela, futhi ungalokothi uvumele lutho lushiwo ngaphandle uma ifezeka ncamashi lokho Akusho, ekukhuluma ngqo kwenzeke, nokunye nokunye, njengoba kade Ekwenza. Futhi abantu bayahlala futhi babuke lokho, futhi baqhubeke ngqo esimweni sabo esifanayo. Niyabo?

<sup>49</sup> Niyabo, kungesikho noma yikuphi ukwedelela, kodwa njengodadewethu, isikhathi esiningi uma ngikhuluma nabo ngokugqoka lezo zingubo, nokugunda izinwele zabo, nezinto ezincane. Futhi umuntu, ukuthi bayoqhubeka kanjani ezivumwenikholo zabo, futhi—futhi bakhonze ngaphansi kwalezo zivumokholo nezinto. Futhi—futhi bangabantu abalungile. Bangabantu abakahle. Kodwa nokho kubonakala sengathi bona—bona—abaqondi, kubonakala sengathi abakwazi ukukuthola. Ngani na? Ngiyabuyela ngonyaka olandelayo, futhi, esikhundleni sokuba kube ngcono, kubi kakhulu. Ku—kuyaqhubeka njalo. Nangu udade owayenezinwele ezinde

ezithandekayo, uyazigunda. Nansi indoda eyayibukeka sengathi yathatha ukuma kwayo futhi yaphumela into eyayilungile; isibuyele emuva ngqo e. . . njengenja ebuhlanzweni bayo, ne—nengulube ekuzibhixeni kwayo. Niyabo, ibuyela ngqo phandle kukho. Kubonakala sengathi kukhona okuthize okushaye abantu bakithi, kushaye izwe, ukuthi ababonakali beno—nokuqonda, kukhona okungalungile.

<sup>50</sup> Njengoba nje uqaphela indoda namhlanje, awubutholi lobo buqotho endodeni. Awubutholi kwabesifazane. Manje angikhulumi nge. . . Isizathu ngisekela lokhu, ngukufinyelela ku “Shalom.” Niyabo?

<sup>51</sup> Kodwa niyabaqaphela abesifazane osukwini lwethu, ababonakali benalobo bunenekazi njengoba bake babanakho. Bafana nje njengoba ba—bafuna, kodwa kukhona okuthize okungeke kubavumele ukuba bakwenze. Kubonakala sengathi kunobunzima. Ukuthi, utshela i—inenekazi ukuthi alifanele lenze into enje—nenje, futhi inenekazi libuka Lokho futhi likukholwe Lokho, lifuna ukukholwa Lokho, kodwa kunento ethize elicindezelayo ngenye indlela. Niyabo? Into ezihluphekelayo, ngi—ngi—ngiyalidabukela. Ubanjwe kakhulu olwembini olunjalo lweHollywood, nezikhangiso kuthelevishini, emsakazweni, ephephandabeni, emgwaqeni, e—emafasiteleni esitolo, nezingubo zesimodeni nokunye nokunye, nendlela leyo abanye besifazane abahlangana naye ngayo. Futhi kubonakala sengathi kukhona into ethize ukuthi nje abakwazi ukudonsa basuke kuyo; abantu bethu abasha, abantu bethu abadala, abaphakathi nendawo.

<sup>52</sup> Kubonakala sengathi kunokuthize phakathi kwendoda. Indoda ayibonakali injalo, inalokho kuthinta kobudoda eyayivamise ukuba nakho. Abesifazane abanakho lokho kuthinta kobufazane obabevamise ukuba nakho. Uthatha indoda namhlanje, indoda ayibonakali iqatha njengoba ayevamise ukuba njalo. Konke kuwuhlobo oluthize. . . Bafuna ukugqoka izicathulo zesikhumba esingashukiwe ezibukhwebezane, futhi—futhi bafuna ukuziphathisa okwabesifazane. Manje lelo yiqiniso. Kubonakala sengathi, ngokufanayo, njengokuphendukezela. Owesifazane ufuna ukugunda izinwele zakhe futhi aziphathise okwe—kwendoda. Futhi indoda ifuna ukuziphathisa okowesifazane. Niyabo? Futhi nokho ungakhuluma kubo, futhi bangabantu abakahle ukukhuluma nabo, abantu abakahle, abanobungane, abantu abanobudlelwane. Yini ebangele lokhu na? Yilesi sigayegaye phezu kwabantu, yinto ethize e—ebacindezelayo kukho.

<sup>53</sup> Njengoba ayenjalo amaJuda ezinsukwini uJesu afika ngazo emhlabeni, u-Isaya wayeprofethe ngakho futhi wathi, “Kuyoba khona, babeyoba namehlo kodwa abayikubona, nezindlebe futhi abayikuzwa.” Futhi yingalesosizathu uJesu akhulekela

ukuthethelelwa kwabo, ngoba kwakufanele kube ngaleyo ndlela ukugcwalisa umBhalo.

<sup>54</sup> Futhi kubuyiselwe kithi futhi. IBhayibheli likhulume ngalolu suku esiphila kulo, futhi lasho ukuthi lezizinto ziyofika, “isigayegaye phezu kwabantu.” Futhi siyakubona, ukuthi kukhona okuthize lokho nje, kalula, abantu bayafuna kodwa abakwazi.

<sup>55</sup> UNikodemu wakuveza ngesinye isikhathi phambi kweNkosi, “Rabi, siyazi ukuthi Wena unguMfundisi ovela kuNkulunkulu, ngoba akakho umuntu ongenza izinto Ozenzayo uma uNkulunkulu engenaYe.” Kodwa kwakuyilobo bumnyama, noma ukuphuphutheka, esizweni samaJuda, ukuthi uMesiya angathatha kwabeZizwe uMlobokazi. Kwadingeka baMlahle.

<sup>56</sup> Futhi leso isigayegaye esiphezu kwamabandla nezinto namhlanje, ukwehluleka ukubona uKhanya kubaneka. Niyabo? Niyabo, kubonakala kunokucindezela okunzima. Sithatha abanye babavangeli abadumile namhlanje, bakhalela imvuselelo njalo, futhi besebenza ngokumelana naKho; niyabo, bengaqondi, ngaphandle kokuqonda.

<sup>57</sup> Futhi angisho lokho nge—ngenjongo yokuzama ukuthi, “Manje sibonile *Lokhu*, futhi, ‘udumo kuNkulunkulu,’ bona—abekho kuyo.” Angizami khona uku—ukusho lokho e... ukuba ngithole abantu bacabange ukuthi, “Awu, Mfowethu Branham, u—uneQiniso kuphela elikhona emhlabeni.” Qhabo, lokho yiphutha. Niyabo?

<sup>58</sup> Ngikusho kuphela ekuKhanyeni kwehora esihamba kulo, futhi nokuzama kwabantu abazama ukufuna lokhu kuKhanya. Qiniso, uJesu wathi, “Akekho umuntu ongeza kiMi, uma uBaba engamdonisi.” Akekho oke aLibone. Yileyo mbewu emiselwe ngaphambili, futhi leyo kuphela, ezoLemukela. Kodwa sesifikile kuleyo ndawo futhi. IBhayibheli lasho ukuthi, “Ningukukhanya kwezwe.”

<sup>59</sup> Umprofethi wathi, “Isigayegaye phezu kwabantu,” phezu kwabantu bezwe ngalesi sikhathi. Futhi yilokho ncamashi esinakho, isigayegaye phezu kwabantu.

<sup>60</sup> UNkulunkulu, ngomusa waKhe omkhulu, njengoba bengihlale ngishumayela futhi ngazama ukukumela, ukuthi Uhlala njalo ekhombisa izehlakalo zaKhe—zaKhe ezulwini, izehlakalo zaKhe ezinkulu kakhulu, zenzeke ezulwini ngaphambi kokuba zenzeke emhlabeni. Uyazibonakalisa Yena uqobo. Ngamanye amazwi, ngaphambi kokuba uMesiya afike endaweni lapho inkonzo yaKhe izoqala, kwavela ngaphambili i—iNkanyezi ivela ezulwini eyahola indoda e—e—endaweni lapho Ayekhona, izazi. Njengoba nizwile eMlayezweni wami wokucina ukuthi uNkulunkulu wasebenzana kanjani ne—nezazi, futhi—futhi ngosuku ukuthi Wa—Wabaphendulela eceleni ngephupho, futhi Watshele uJosefa ngephupho ukuthi

angayinakekela kanjani inhlalakahle yeNdodana yaKhe uQobo. Ngoba wayenephupho, kwakukhona . . .

<sup>61</sup> Iphupho lingokwesibili, into esukile kolunye uhlangothi, ngoba abantu bangaba namaphupho angalungile. Kodwa kwakungekho mprofethi ezweni ngalolo suku, niyabo, kwakungekho mprofethi, ngakho-ke uNkulunkulu kwadingeka asebenzise lokho Ayefanele akwenze ngakho. Futhi asifundise ukuthi . . . ukuthi uNkulunkulu angasebenzisa amandla nakho konke esikwenzayo, uma kwahlukaniselwe Yena. Kodwa kuqala kufanele kwahlukaniselwe Yena. Makuthi ukuzindla kwenu—kwenu, okubonakalisa ngempela iphupho lakho, niyabo, ngoba ngukuzwa konembeza omncane. Uma uzobhekisisa iphupho, uzobona ukuthi yinto obucabanga ngayo, noma into efana naleyo. Ngokwejoyelekile, oyibonayo. Futhi umqondo wakho mawube kuNkulunkulu, khona-ke, niyabo, ngakho-ke kubonakalisa into ethize yaKhe. Futhi noma ngabe uyini, akubonakalise Yena.

<sup>62</sup> Manje, amazulwini phezulu. Uke waqaphela ukuthi ngibuka kulokhu, u—ukuKhanya esithombeni lapho ngaphandle kwe Life Magazine, ukuthi umfowethu ohlala lapha kulelikhaya ukubeke odongeni lwakhe, lokho kuKhanya okunguxathathu.

<sup>63</sup> Kwenzekile nje ngacabanga. Uma noma ubani kini enalo ihumusho leBhayibheli iLamsa, uma uzoqaphela phezu kwekhava yalo, umthath'emunye, ukukhanya kukamthath'emunye, ukukhanya okunamakhona amathathu njengendingilizi yokukhanya. Futhi lapho uDkt. Lamsa, umngane, umngane wami siqu, wayehumusha iBhayibheli, lokho isifanekiso esidala sesiHeberu sikaNkulunkulu endleleni yeqiniso kamthath'emunye Ayiyo; hhayi onkulunkulu abathathu, kodwa ukubonakaliswa okuthathu kukakuNkulunkulu ofanayo: uBaba, iNdodana, noMoya oNgcwele. UkuKhanya yisiyingi esisodwa esiphelele sokuKhanya emumweni ongunxantathu, okuchaza ukuthi uNkulunkulu uzohlala ezikhundleni ezintathu, ubuBaba, ubuDodana, nesimiselo sesikhathi sikaMoya oNgcwele, konke uNkulunkulu ofanayo.

<sup>64</sup> Kodwa niqaphelile ngaphambi kokuba iziMpawu eziyisiKhombisa zembulwe, ngaphambi kokuKhanya okukhulu okungaqondakali kwakhonjiswa amazulwini phezulu lapha ngaphezu kweTucson, eFlagstaff, lapho sasikhona na? UMfowethu Fred, ababili bendoda eyayi . . . amadoda amabili aye nami ngalokho kusa. Lapho, lokho kwakushiwo izinyanga nezinyanga ngaphambi kwesikhathi, kuzokwenzeka. Bobabili uMfowethu Fred Sothmann noMfowethu Gene Norman behlezi lapha kulokhu ukusa, ngenkathi ku . . . kwakulapho ngenkathi ukuqhuma kuqhuma, futhi kungaziwa ukuthi lezizinto zaziyo kwenzeka. Futhi Wangithumela emuva, kwathi isikhathi sase sisondele saleziziMpawu eziyisiKhombisa ezazibambe

izimfihlakalo eziyisikhombisa zeBhayibheli lonke, sasinamekwe ngophawu ngaphakathi ngalezi ziMpawu eziyisiKhombisa. Futhi ukuthi kanjani lezi zingelosi ezansi ngasemgwaqeni, izithunywa zemiNyaka yeBandla, kuvuliwe engxenyeni ethile yalokho. Kodwa ngehora lesikhombisa, isithunywa sesikhombisa, ukuthi zonke lezi zimfihlakalo ziyakuba zifeziwe. Niyabo? Isithunywa sesikhombisa sasemhlabeni, niyabo, lengelosi Akhuluma ngayo khona-ke yayisemhlabeni. I *ngelosi* kuchaza “isithunywa.” Bese kuthi-ke, emva kwalokho, wabona enye iNgelosi yehla, kungesiyo ingelosi yasemhlabeni eyayinikezwe uMlayezo lapha, kodwa (enye) iNgelosi enamandla ivele eZulwini nothingo lwenkosazana ngaphezu kwaYo, futhi yabeka unyawo lwaYo emhlabeni nasolwandle, futhi yaMfunga ophila kuze kube phakade naphakade, “Isikhathi asisayikuba bikho.” Niyabo? Kodwa ngaphambi kokuba Aqaqe kulezo ziMpawu eyisiKhombisa ukuzembula, ukuthi Wakhombisa izimangaliso, Wakukhombisa kuqala emazulwini.

<sup>65</sup> Ngalolosuku bathatha izithombe konke ukunqamula eningizimu ye-United States naseMexico. Lapho silenga manje kwiLife Magazine, kuseyimfihlakalo kubo. Kodwa Uyakumemezela emazulwini ngaphambi kokuba Akwenze emhlabeni. Uhlale ekwenza lokho. Ukhombisa izibonakaliso zaKhe emazulwini kuqala.

<sup>66</sup> Futhi ngisho eMgamwini wezulu eliphezulu. Angibuyeli emuva ukufundisa ngoMgamu wezulu eliphezulu, kodwa nje ngikukhombisa ukuthi amazulu ayaKumemezela. EMgamwini wezulu eliphezulu siyathola, emthaleni wezinkanyezi, ukuthi Wamemezela iBhayibheli lonke emthaleni wo—woMgamu wezulu eliphezulu. Siyathola lapho ukuthi Uyaqala, wona impela—impela umdwebo wokuqala eMgamwini wezulu eliphezulu iNtombi, futhi umdwebo wokugcina eMgamwini wezulu eliphezulu uLeo iNgonyama; ekhombisa ukuthi uJesu wayezofika kuqala emhlabeni ngeNtombi, Uyofika okwesibili njengeNgonyama yesizwe sakwaJuda. Niyabo? Uhamba udabula ezinhlanzini eziphambene nje ngaphambi kwalokho. UNyaka womdlavuzi, esiphila kuwo manje. “Futhi onke amazulu Ayamemezela,” iBhayibheli lashi.

<sup>67</sup> Manje, ezinyangeni ezimbalwa ezedlule ngashumayela, emihlanganweni ewuchungechunge etabernakele, nge *ImiNyaka YeBandla EyisiKhombisa*. Nina, mhlawumpe, nonke nayizwa. Futhi lapho sengiqedile ukuyidweba ebhodini imiNyaka yeBandla eyisiKhombisa, ukuthi ukuKhanya kungena kanjani nokuthi ukuKhanya kwaphuma kanjani. Futhi ngiqagele ninakho lokho, mhlawumpe, lapha ndawondawo; kodwa kuphakathi kwethu, empeleni, siyazi. Futhi into exakile, ngosuku lokugcina ngenkathi uNyaka weBandla wokugcina usudwetshiwe, leNsika yoMlilo enkulu (ephakathi kwethu) yehlela phakathi kwabantu abangamakhulu, futhi Yazibuyisela

emuva odongeni olusemuva lwetebernakele. Futhi lapho, ngaphambi kwalawo makhulu, kwadweba leyo miNyaka yeBandla, ubumnyana nokukhanya, ngayo impela nje indlela engangikudwebe ngayo ebhodini. Ngokuyimfihlakalo!

<sup>68</sup> Manje, ngolunye usuku, saba nakho esehlakalweni somlando webandla manje. . . E—eBhayibhelini, *inyanga* imele i “bandla,” futhi *ilanga* limele “uKristu.” Ngoba sithola ukuthi eSambulweni, isahluko 12, *owesifazane* owayeyi “bandla,” watholakala nenyanga ngaphansi kwezinyawo zakhe nelanga ekhanda lakhe, izinkanyezi eziyishumi nambili emqheleni wakhe. Okungukuthi, u—umthetho omdala weJuda loMthetho wawuphansi kwezinyawo zakhe, wayewecele ngaphasheya ekukhanyeni kwelanga. *Izinkanyezi eziyishumi nambili* zinga “baphostoli abayishumi nambili” abaletha imiyalezo kithi, manje, ngaphansi kukaMoya oyiNgcwele. Manje sithola ukuthi inyanga emazulwini ibonakalisa ukukhanya kwelanga, lapho ilanga lingekho. Lisinika—lisinika ukukhanya ukuba kuze. Kodwa noma kunjalo. . . Akunandaba ukuthi likubonakalisa kanjani, kuselokhu kungesikho ukukhanya okuphelele, ngoba kuyabonakalisa. Futhi ilanga likhanya ngokumelana nenyanga, futhi inyanga ibonakalisa ukukhanya kwayo uma ilanga lingekho. Kodwa uma ilanga liphuma, khona-ke inyanga ayisadingeki nhlobo.

<sup>69</sup> Futhi namhlanje iBandla libonakalisa ukuKhanya kweNdodana kaNkulunkulu engekho. IBandla libonakalisa ukuKhanya. Ngoba Wathi, “Isikhashana nezwe ngeke liNgibone. Kepha nokho niyoNgibona nina, ngokuba Ngiyakuba nani, ngisho kini, kuze kube sekupheleni konyaka. Imisebenzi eNgiyenzayo,” ukuKhanya Akubonakalisayo. Futhi akukho kuKhanya ngaphandle kweZwi likaNkulunkulu. Kwakukhona. . .

<sup>70</sup> Lelo langa yiZwi likaNkulunkulu. Ekuqaleni, uNkulunkulu wathi, “Makube khona ukukhanya.” Futhi ngenkathi iZwi likaNkulunkulu elibonakalisiwe, ngenkathi iZwi likaNkulunkulu selibonakalisiwe, kwakukhona ukukhanya. Kuqala, uNkulunkulu wakukhuluma. Ukuba-ke akubonakaliswanga na? Khona-ke kwakungakabi ukukhanya. Kodwa lapho Ekukhulumile, futhi khona-ke kwabonakaliswa, kwaqinisekiswa, iZwi laKhe lalingeliqinisekisiwe, ukukhanya kuyafika.

<sup>71</sup> Futhi yileyo ndlela kuphela engenziwa manje, kungenkathi iZwi liqinisekiswa, iZwi likaNkulunkulu elilotshiwe liqinisekiswa, khona-ke libonisa ukuKhanya. Kunjalo, ingxenywe iyakhanya, noma kuyacinywa unyaka ngamunye. Siyakuthola emiNyakeni yeBandla, siyakuthola eminyakeni yebandla yeTestamente eliDala—Dala. Isikhathi ngasinye ukuthi kuza isikhathi sokubonakaliswa oku—okuthize kohambo, kwakukhona umprofethi owafika emhlabeni. Futhi iZwi

lafika kumprofethi, futhi wenza leloZwi laphila. Futhi lapho leloZwi lase likhonjisiwe, labonakalisa uNkulunkulu. Futhi kwakukhona u—unyaka, kwakukhona ukuKhanya. Futhi yile yondlela ukukhanya okufika ngayo namhlanje.

<sup>72</sup> Manje, angimelene nanoma yiliphi ihlelo, abantu. Kodwa nginakho konke lokho engingacabanga ngakho ngokumelene nezinqubo, ngoba zinephutha. Futhi inqubo yokuqala eyake yavuka, kwakuyi—yinqubo yeRoma yebandla lamaRoma Katolika. Leyo kwakuyinhlango yokuqala eyake yahlalwa, kwakuyibandla eliRoma Katolika, iRoma Nayisiya. Cishe amakhulu amathathu namashumi amabili nanhlanu eminyaka emva kokufa kukaKristu, 325, kwavela inhlango yebandla lamaRoma eyahlanganisa abantu ndawonye futhi bahlehlisela noma yini enye ephikisana nayo. Yilapho abathola khona izimfundiso zabo ezingajwayelekile futhi baqala ngendlela yenqubo besuka eZwini. Futhi manje lelobandla, kusukela ngaleso sikhathi, kubonakalise ubumnyama ncamashi, ngoba ngaleso sikhathi siyedlula, lokho esikubiza ngokuthi, “imiNyaka yobuMnyama,” cishe iminyaka eyinkulungwane. Kuyaziwa kubo bonke osomlando nezifundiswa zeBhayibheli, nokunye nokunye, njengemiNyaka yobuMnyama, kulapho ibandla iRoma lilawula yonke into.

<sup>73</sup> Futhi lelibandla lamaRoma li “ngu—ngunina wezifebe,” iBhayibheli lasho, eSambulweni 17, “laliyisifebekazi, nonina wezifebe.” Manje, lokho ukuziphatha kabi, ukuphila okungcolile kowesifazane. Bobabili into efanayo, bobabili bayefana. Ngakho uma—uma isifebe, kuzodingeka kube owesifazane. Ngakho—ke, niyaqaphela ukuthi akusiso isifebe, kodwa “izifebe.” Niyabo? Yena owesifazane “yena,” ubunye, “isifebekazi.” Khona—ke amabandla abizwa nge “zifebe,” amadodakazi esifebekazi saseRoma. Ungunina wabo bonke abalo, unina wenhlango.

<sup>74</sup> Futhi akusiyona into engavamile, ukuthi ngalolusuku ukuthi lapho sidlula kuzo zonke lezizinto, futhi uMlayezo unqamule umhlaba ngokumelene nenhlango, Uwuqhumisile kusukela kwesokudla kuya kwesobunxele, ukuthi, kulelihora ebelishiwo kusukela ngo-1933, lapho uMoya oNgcwele wanginika leyo mibono futhi wangikhombisa isikhathi sokuphela, izinto eziyisikhombisa engakhuluma ngazo, futhi ezinhlano zazo sezivele zenzekile, ngokuphelele, ngokuqhubekayo; njengeJalimane ne—ne-Italy nazo zonke izimpi, nezinto zesizwe (ngokungavamlile kukhuluma kimi ngalezo zinto). Kodwa zenzeke ngqo nje ngendlela Athi ziyokwenzeka ngayo. Ukuthi uMussolini uyoya kanjani e-Ethiopia, futhi i-Ethiopia iyowela esinyathelweni sakhe, bese kuthi—ke uzofika kanjani ehlazweni, futhi akhafilwe ngabantu bakhe uqobo; futhi ahlazeke, akhungwe abhekiswe phansi, naleso sifebe ayehlala naso, emgwaqeni. Ukuthi iMelika iyoya kanjani empini neJalimane, bazothatha ukushaywa okubi kakhulu endaweni



ebizwa, umugqa omkhulu lapho kuzobe kukhona ukhonkolo owakhelwe ukuvikela phakathi lapho, ngikholwa ukuthi ubizwa uMugqa iSiegfried. Futhi kukhona omunye obizwa ngeMaginot, ngikholwa ukuthi lokho kwakungumFulentshi. Ngabe kwakunjalo na? Futhi uMugqa iSiegfried kwakungumugqa waseJalimane. Futhi iNkosi yangivumela ngibone lokho, iminyaka eyishumi nanye ngaphambi kokuba wakhiwe. Futhi abasoze bavuma ukuthola ukushaywa kuwo, amaMelikana ayengeke, kuze kuthi acishe acwilisa impi yonke. Lapho bengena phakathi lapho, amaJalimane ayenezibhamu zawo nje egeqeshwe kahle kulowo mkhumbi, futhi bawuvumele ukuba ungene phakathi lapho ngqo, futhi wacishe wacwila. Futhi ngikubonile lokho, iminyaka eyishumi nanye ngaphambi kokuba umugqa waze wake—wake waba yisisekelo saze sake sathululwa kuwo, noma yini, uMugqa iSiegfried. Futhi zonke lezi ezinye izinto, njengemishini nezimoto, no—nokuthi yonke into yehle kanjani ngqo lokho Akusho, kuze kuba owesifazane ubusa lesisizwe, okungukuthi, mhlasimbe, yibandla. Bese kuthi-ke ukuphela kuyafika.

<sup>75</sup> Manje sithola ukuthi kulokhu, yonke lento nokuthi ngiqhumise kanjani ngamelana nehlangano, akuyona into exakile ukuthi uphapha waseRoma uzohamba eRoma okokuqala ukuba abuyele eJerusalema na? Futhi ukwenza lokhu... iJerusalema yaziwa njengebandla elidala kunawo onke emhlabeni jikelele.

<sup>76</sup> Ngenkathi uMelkisedeki ehlangana no-Abrahama ebuya ekubulaleni amakhosi, WayeyiNkosi yaseJerusalema, umPristi, owayenguKristu, kwakunguNkulunkulu; akekho omunye owayengaba nguMelkisedeki kodwa uKristu uQobo lwaKhe, uNkulunkulu uQobo lwaKhe, njalo, niyabo, uNkulunkulu uQobo lwaKhe, ngoba wayengenayise futhi engenanina. Niyabo? UJesu wayenabo bobabili uyise nonina, niyabo. Ngakho loMuntu wayengenayise, engenanina, engenakuqala kwezinsuku noma ukuphela kokuphila. Futhi noma ngabe Ungubani, Usaphila. Futhi WayeyiNkosi ngaleso sikhathi, yase*Salema*, okuhunyushwa ngokuthi, “iNkosi yokuThula, uShalom.” INkosi yaseJerusalema, owahlangana no-Abrahama futhi wamnika iwayini nesinkwa, isidlo, ngemva kwempi. Umfanekiso omuhle kakhulu lapho esahlukweni 7 samaHeberu, siyakuthola. Manje, wamnika isinkwa newayini ngemuva kokuba impi isiphelile. Njengoba Yena . . .

<sup>77</sup> Leyo yinto yokuqala esiyoyithatha emuva kokuba sesingene eMbusweni oMusha, siyodla kabusha naYe eMbusweni kaBaba, isinkwa newayini. “Angisayikuphuza lesisithelo somvini, noma ngiphinde ngidle isinkwa, ngize ngidle kanye nani, kabusha, eMbusweni kaBaba, futhi ngalolo suku.”

<sup>78</sup> Manje, manje lapho sithola ukuthi emva kokuba iNkosi yaseShalom yayise... ivela emzini, khona-ke isivumokholo

sakuthatha, kamuva. Futhi bekuyisivumokholo njalo, kodwa simele ibandla elidala. Futhi siyafundiswa eTestamenteni eLisha, ningahluleki ukuthola lokhu, eTestamenteni eLisha ukuthi asisibo abalomuzi iJerusalema, emhlabeni, kodwa sivela eJerusalema eLisha, ngaphezulu. Ngakho-ke lena kufanele kube inyanga, iJerusalema, futhi hhayi iJerusalema eLisha, ngaphezulu. Ngakho-ke inyanga imele ibandla, lasemhlabeni.

<sup>79</sup> Futhi akuxakile ukuthi ngaphambi nje kokuba uphapha athathe uhambo lwakhe ukuya eJerusalema, ukuthi inyanga emazulwini yaba mnyama-bhuqe, izinsuku ezimbalwa nje ngaphambi kokuba aluthathe, uhambo lwakhe. Uza lapha futhi, niyazi, niyabo. Manje lokho akukaze kwaziwe, niyabo. Kodwa kubonisani na? Ukuthi, lokhu, wenza lokhu ukuzuza inhlanganyelo njengoba ahlangani ngosuku ngemuva kokungena eJerusalema, wahlangana nombuso ezindabeni ezingcwele zeGreki loMthetho. Futhi lokho kubonisani na? Inhlanganyelo, bafuna amaProtestani nobuKatolika bujoyinane ndawonye, abakwenzayo futhi bayokwenza ngokuphelele. Futhi uNkulunkulu wabonakalisa lokhu kithi, enyangeni, ubumnyama-bhuqe. Ngesihe saKhe nomusa . . .

<sup>80</sup> Ukhona kini owalibona iphepha lapho bathatha khona izithombe zenyanga na? Nginaso lapha. Uma kungesona isithombe esiphelele, sishiya ngaphandle unyaka wesikhombisa okungakafiki okwamanje, yona impela indlela engadweba ngayo ngoMoya oNgcwele, imiNyaka yeBandla. Kukhona eyisithupha yayo, owesikhombisa awukapheli okwamanje. Izimo eziyisithupha zenyanga, ukuthi kanjani ekukhanyeni kwayo onyakeni wokuqala webandla; kumnyama kowesibili, owesithathu, owesine, owesihlanu, nowesithupha; indlela nje uMoya oNgcwele owangivumela ngiyidwebe ebhodini, yase-ke ikhonjwa kanye naYe uqobo odongeni lwetabernakele, eminyakeni emibili edlule. Inyanga izibonakalisa yona uqobo, nesayensi iphinda futhi icosha isithombe se, miNyaka yeBandla, njengoba nje bacosha lokho kuKhanya ngaleya futhi bayibeka kwiLife Magazini, ukuvulwa kweziMpawu, kokwambulwa onyakeni wengelosi yesikhombisa. Ezinsukwini zenkonzo yaso, isithunywa sesikhombisa, izimfihlakalo zikaNkulunkulu, okungukuthi zonke izimfihlakalo bezi hambisana neminyaka, zifanele zembulwe, zibonakaliswe, kufanele kube ngaleso sikhathi. Futhi Wakwenza! Amazwi aKhe awahluleki. Lokho akusiyo into eyimfihlakalo na? UNkulunkulu edweba emazulwini into efanayo abayibambayo, uNkulunkulu ofanayo wangivumela ngiyidwebe ebhodini, futhi khona-ke ngaYe uQobo. Lokho yizikhathi ezintathu Akukhomba ngazo ngokuphelele, futhi nje ngaphambi kokuba uphapha angene eJerusalema.

<sup>81</sup> Okungukuthi, lelo kwakuyibandla, inyanga yibandla, limele ibandla. Futhi ngaphambi kwebandla, isithunzi sezwe

sinqamula inyanga. Futhi isithunzi semfundiso-ze yezwe, isithunzi sezwe, ibandla lezwe, lishanyele lanqamula ukwenza mnyama-bhuqe ukuKhanya konke kweBhayibheli. Izwe lingene ekuKhanyeni kokubonakalisa. Niyaqonda na? Izwe linqamule ekukhanyeni kwenyanga, futhi kwaphuphuthekisa ilanga. Futhi ukubonakalisa kwenyanga obekumele kunikeze ukukhanya emhlabeni, kwabamnyama-bhuqe. Futhi Kuyangena futhi kwadweba izithombe ngokufanayo ncamashi njengoba Kwenza, ngokuphefumulelwa, ngaphambi kokuba kwenzeke.

<sup>82</sup> Manje lokho, ngiyakholwa, Dadewethu Simpson, kwakuyiphepha laseTucson. Angazi noma uDadewethu Simpson wayazi... Akakuqondanga ngaleyonkathi. Wathi, “Ngikukhiphela ezinye izithombe, namanye amanothi, ngikukhipha ephepheni,” wanginika khona.

<sup>83</sup> Futhi ngacabanga into exakile. Ngangena lapho futhi ngakucosha, futhi ngakubuka, ngathi, “Nakho-ke, ncamashi nje, niyabo, lokho nje engangikade ngikubheka.” Futhi nakho kwakusephepheni.

<sup>84</sup> Udadewethu Simpson angakutshela ukuthi yiliphi iphepha okukulo, uma ufuna ukuthola ikhophi yalo. [Udadewethu Simpson uthi, “NgelikaDisemba 28.”—Umhl.] Futhi—futhi uthini na? [“Elikhishwe kusihlwa ngoDisemba 28.”] Elikhishwe kusihlwa ngoDisemba 28.

<sup>85</sup> Niyabo, ngaphambi kokuba aye eJerusalema ukwenza mnyama-bhuqe ukuKhanya kwalo, noma yikuphi ukufinyelela elinako. Sipi sona isikhathi, isikhundla, futhi yimaphi amalungelo Elinawo ukukhanyisa, manje kuKunquma ngokuphelele konke, okonyaka wokugcina, unyaka webandla wesikhombisa lapho elingena khona ebumnyameni. Into enkulu kanje pho iNkosi esitshela yona. Kuyo yonke into, aKukaze kwehluleke kodwa lokho uNkulunkulu osezulwini akumemezele futhi wakusho, wakubuka, futhi lapha kukhonjiwe futhi kwaqinisekiswa, ukuthi kuyiQiniso ngokuphelele.

<sup>86</sup> Ubumnyama, loNyaka weBandla laseLawodikeya. Manje ngenkathi uJesus, oyiZwi, oNyakeni weBandla laseLawodikeya wayengaphandle kwebandla, engqongqoza emnyango, ezama ukungena. Ubumnyama, isigayegaye phezu kwalababantu. Ngabe iBhayibeli laliqinisile na? [Ibandla lithi, “Amen.”—Umhl.]

<sup>87</sup> Ukuphelela komBhalo, udumo eGameni laKhe elikhulu. Ukuvakasha kukaphapha kwakuyisibonakaliso samabandla enza mnyama-bhuqe ukubonakaliswa kwaKhe... Ukubonakaliswa kokuKhanya kwezwe kwakuyiBhayibheli. UJesus wathi WayengukuKhanya kwezwe. IBhayibheli lathi UyiZwi. Futhi ukubonakaliswa, noma ukuqinisekiswa, uMbhalo ungukuKhanya. Manje awusoze wavunyelwa ukukwenza uma lokhu kubamba. Futhi sikubonile kubikezelwa,

kwashiwo ngokuphefumulelwa ngaphambi kokuba kwenzeka; kwabikezelwe ngenyanga, futhi kukhombisa kwenzeka, futhi lapha kuyenzeka.

<sup>88</sup> Ihora liphezu kwethu, ubumnyama, isigayegaye. Isigayegaye kubantu manje, yilokho okuyikho. Konke kusho ukuthini na? Simi kuphi na? Hora lini esikulo na? Sisondele kangakanani ekuFikeni na? Awu, wena uthi, “Lapho bonke sebenemvuselelo.”

<sup>89</sup> “Ungesabi, mhlambi omncane, kuyintando kaYihlo ukukunika uMbuso.” Kulungile.

<sup>90</sup> Kusho ukuthini na? UNkulunkulu uqale ukuhlukanisa ukuKhanya ebumnyameni, niyabo, kucindezela ngemuva, njengoba Enza ekuqaleni, ukukhombisa ukusa kosuku olusha. ImiNyaka yeBandla iyafiphala. Ngiyaxolisa. ImiNyaka yeBandla iyafiphala. UNkulunkulu ucindezela ubumnyama buye endaweni, kuzofanele kukwenze, ukufiphalisa izinhlangano zebandla, ukufiphalisa izwe. Izwe limboza into, nemfundiso yezwe ithathe yonke into. Khona-ke uNkulunkulu akalungile yini na? Ngokwezinto zasezweni, ukugqoka kwasezweni, uziphatha kwasezweni, nokuphila kwasezweni, yizwe!

<sup>91</sup> Anisibo abezwe, bantwana abancane. NingabaseZulwini. Leli akusilo iKhaya lenu.

<sup>92</sup> Kungani ngifanele ngibuke, kithina bantu asebekhulile, ngizame ukubuka emuva bese ngithola ukuba musha futhi na? Angeke sikwenze lokho. Kodwa sibuka phambili, asibuki emuva. Sibuka lapha, kwebekuyikho, futhi sifuna ukwazi ukuthi kuzoba yini. Futhi sibheke lelohora, sicindezela lona.

<sup>93</sup> Baningi kakhulu abalungile, abantu abaqotho namuhla babanjwe kulezizivumokholo, lamabandla nezinhlangano, “benesimo sokumesaba uNkulunkulu, kepha aMandla akho bewaphika,” njengoba uThimothewu wesiBili, isahluko 3, sisho njalo.

<sup>94</sup> Isigayegaye, siphuphuthekisa u-Israyeli, kwakungokokukhanyisa abeZizwe. Manje ukuphuphuthekiswa kwabeZizwe ukukhanyiswa kuka-Israyeli. Kufana nosuku nobusuku; olunye uhlangothi lunobumnyama, olunye uhlangothi lunokukhanya; futhi khona-ke ukukhanya kufika ngaphezu kolunye uhlangothi. Ngakho-ke i—inyanga idlula ngendlela eyenza ngayo, nokubonakaliswa kobumnyama kwezwe kuphuphuthekisa ukukhanya kwalo, ukubonakalisa kithi ukuthi unyaka webandla labeZizwe usuphelile. IBandla liyazilungiselela, belikade lizilungiselela isikhathi, yisikhathi soHlwitho. Ngokuba ubumnyama buyafiphala phezu kwabeZizwe, futhi ukusa masinya kuzophumela phezu kwamaJuda. Ilanga lihambe lisuka eMpumalanga laya eNtshonalanga, futhi sisoGwini lwaseNtshonalanga. UkuKhanya kungenza kuphela into eyodwa, ukubuyela

eMpumalanga, ngakolunye uhlangothi. Niyaqonda, niyaqonda na? [Ibandla lithi, “Amen.”—Umhl.] UkuKhanya kungabuyela kuphela emuva eMpumalanga futhi, lapho kwaqala khona, kwa-Israyeli. UNkulunkulu wabaphuphuthekisa okwesikhashana, kodwa u—ubumnyama manje bucindezelwe phezu kwezwe labeZizwe obumboze yonke into. AbeZizwe bayonyathela phansi iJerusalema kuze kuthi isimiselo sesikhathi sabeZizwe siyophela. UJesu washo njalo. Futhi manje sesiphelile, sigayegaye phezu kwabantu! UNkulunkulu ebonakalisa ezibhakabhakeni, njengoba Ekhombisile emhlabeni ngaphambi kokuba konke kwenzeke. Siphakathi kukho.

<sup>95</sup> Abantu abalungile babanjwe kulento, abantu abalungile, abantu abaqotho. NjengoMariya noJosefa, babeqotho kakhulu, niyabo, becabanga ukuthi Wayenabo, ngenkathi Wayengenabo. UMariya noJosefa, niyazi, ngenkathi babesenhla emkhosini, uJesu, iminyaka eyishumi nambili, babecabanga, becabangela, Wayenabo, kodwa Wayengenabo. Abantu abalungile namhlanje bacabanga into efanayo, bona, lababantu ohleliwe kuloMkhandlu wamaBandla, lababantu kulezi zinhlango, ba—bacabanga ukuthi benza into enhle. Bayacabangela ukuthi Unabo, lapho bengenaye. Niyabo, abantu abaningi bacabanga ukuthi Wayenabo ngenkathi bexhawulana nomshumayeli futhi befaka igama labo encwadini, kodwa Wayengenabo. Abantu abaningi babecabanga ukuthi, lapho befafazwa, baqinisekiswa, bebhaphathizwe egameni lika “Yise, iNdodana, uMoya oNgewele,” becabanga ukuthi Wayenabo. Bangabantu abalungile. UMariya noJosefa babengabantu abalungile. Kodwa amaqiniso ayengukuthi, Wayengekho lapho! Ungacabangeli lutho.

<sup>96</sup> Kuyini ukuKhanya na? Eliqinisekisiwe, iZwi elikhulunywe likaNkulunkulu! Ngaphandle kwalokho, akukho ukuKhanya. Niyabo? Ungeke wakhanyisa umhlaba ngokukhanya okubanekayo. Kuthatha iZwi likaNkulunkulu elibonakalisiwe, iNdodana.

<sup>97</sup> Babengabantu abalungile. Qaphelani ukucophelela kweZwi laKhe, ukuthi Liphelele kanjani. Niqaphelile ukuthi uMariya wathini na? Manje kinina bantu abathandekayo abangamaKatolika, angimelene ngalutho nani. Angimelene ngalutho nani. Yinqubo enikuyo. Nani maProtestani, into efanayo. Yizinqubo!

<sup>98</sup> “UMariya, unina kaNkulunkulu”? Uthola ukuthi, uMfana oneminyaka eyishumi nambili ubudala, wendodana yakhe uqobo, kwakudingeka amqondise. Asikho isikhathi esisodwa eBhayibhelini lapho uJesu ake abiza khona uMariya ngo “mama” waKhe. Wayengesuye unina waKhe. Wayengaba kanjani ngunina kaNkulunkulu na? Wayeyisizalo kuphela Asisebenzisa ukuza emhlabeni, ukuba abonakaliswe emhlabeni,

ngesibeletho. Akukho lutho nhlobo kuye, akukho nowoda umBhalo owake wathi, “mama.”

<sup>99</sup> Qaphela ukuthi uMariya wayenephutha kanjani, kodwa iZwi laKhe liphelele kakhulu. Wathi kuYe ngenkathi... WaMfumana ethempelini, eneshumi nambili, ephendulana nosiyazi bezenkolo. Wabamangaza, njengoMfana oneshumi nambili ubudala; engekho ngisho esikoleni, noma, uma kunjalo, asinabo ubufakazi bakho. Kodwa uMfana oneshumi nambili ubudala eshaqisa i-izazi ethempelini, ngokuhlakanipha kwaKhe. Wathi, “Uyihlo nami besiKufuna ngezinyembezi.” “Uyihlo!” Yena engunina uqobo, ngokucatshangelwa, wathi, “Uyihlo uJosefa nami besiKufuna ngezinyembezi.”

<sup>100</sup> Wathini kuye na? “Awazi yini ukuthi beNgifanele ngibe kokukaBaba waMi na?” Ukuba Wayekade ekokukaJosefa, Wayeyobe akha izindlu, noma esitolo sombazi. Kodwa Wayengesiyo indodana kaJosefa. “Ngisemsebenzi kaBaba waMi,” elungisa lamahlelo nezivumokholo nezinto engizwa ngazo. Niyabo? “Ngisemsebenzini kaBaba Wami.” Akazange nhlobo avume ukuthi uJosefa wayenguyise waKhe. Kodwa uMariya wakwenza, futhi Waphenduka futhi wamqondisa.

Yena wathi, “Uyihlo nami besiKufuna.”

<sup>101</sup> Wathi, “Ngisemsebenzini kaBaba Wami,” kukhombisa ukuthi uJosefa wayengesuye ubaba waKhe. AmaZwi aKhe aphelele, niyabo.

<sup>102</sup> Kodwa uMariya nabo, nje becabangela lokho. Awu, niyabona ukuthi kwakuyini, wathatheka kakhulu. Wa-wathola... Wayefuna ukukhombisa phambi kwalabapristi nezinto ukuthi—ukuthi—ukuthi wayengesilo uhlobo lowesifazane. Futhi yena, ekwenzeni lokho, wadabula ngokoqobo isisekelo saphuma ngaphansi kobufakazi bakhe, emva kokuba wayesefakazile ukuthi iNgelosi yayifikile kuye, “Futhi yathi, ‘Uzokhulelwa futhi uzale iNdodana, ungazindoda, iNdodana ezalwa yintombi.’” Futhi lapha ngaphambi kweSanhedrin ephakeme, uthi, “UJosefa, uyihlo waKho, nami, besiKufuna.”

<sup>103</sup> Futhi lowo Mfana oneshumi nambili ubudala wathi, “Ngisemsebenzini kaBaba waMi.” Wamkhuza, “*Lowo* akusiye uBaba waMi!”

<sup>104</sup> Niyabona ibandla namhlanje, lithathwa kakhulu imikhandlu ne—nezinto zezwe, manje wenziwe mnyama-bhuqe. UNkulunkulu uyamkhuza!

<sup>105</sup> Akakaze uJesu ambize ngo “mama.” Ngelinye ilanga uyafika ukuMvakashela emihlanganweni yaKhe, endlini into efana nale. Umuntu othize uyafika, wathi, “Ngaphandle komnyango lapha, umama waKho nabafowenu baKulindle.”

<sup>106</sup> Wathi, “Ngubani umama waMi, abafowethu baMi na? Bangobani na?” Waqalaza phezu kwabafundi baKhe, futhi

wathi, “Labo abenza intando kaBaba waMi, ngumama waMi, umfowethu waMi, udadewethu waMi, kanjalo. Yilokho okuyikho.”

<sup>107</sup> Futhi esiphambanweni, ngenkathi Efa, Wathi kuJohane, umfundi omncane, Wathi, “Bheka unyoko.” “Mame, bheka indodana yakho.” “Ndodana, bheka unyoko.” Niyabo, akakaze asho, Yena uqobo. Kwakungesiyona iNdodana yakhe. KwakuyiNdodana kaNkulunkulu. Wayeyisizalo nje kuphela.

<sup>108</sup> Lena yindlu kulokhu ukusa, kodwa akusilo iBandla. IBandla likuwe, uKristu. Umoya wabasazofa ohlezi lapha, wahlangana ndawonye ezindaweni zasezulwini. NguKristu, kungesiyo indlu. Indlu ilungile, ifeza inhloso yayo, kodwa isetshenziselwa kuphela okwendawo yokuhlangana. UMariya wayeyisizalo kuphela Asisebenzisa ukuza emhlabeni, ukuba azikhombe Yena uqobo phakathi kwabantu. Hhayi u “mama kaNkulunkulu,” akungaphezu kwalendlu iyiBandla likaNkulunkulu. Isetshenziselwa lokho nje.

<sup>109</sup> Yebo, abangane abaningi bayacabanga manje, abantu, abantu abalungile njengoMariya noJosefa, bacabanga ukuthi—ukuthi Unabo ekwenzeni lokhu. Kodwa njengoba babenjalo ngalesosikhathi, banjalo namanje, banephutha. Babecabanga ukuthi babenaYe, kodwa babengenjalo. Kodwa ngenkathi sebebhaphathiziwe, abantu kungahle ukuthi bacabanga, o, nga—ngaMemukela ngenkathi ngiMvuma futhi ngabhaphathizwa. Lokho akusikho. Lize iZwi elikhulunyiwe lizibonakalise lona uqobo!

<sup>110</sup> Kodwa, abaKhetiwe, kuthiwani ngokuKhanya manje na? Kade ngikhuluma kakhulu ngobumnyama, futhi sengihhafule isikhathi sami phezulu, ligamenxe eleshumi nanye. Manje ake sikuphendulele emuva; isigayegaye siphezu kwabantu, manje kuthiwani ngokuKhanya na? Washo ukuthi isigayegaye siyoba phezu kwabantu, kodwa kuyoba ngokuKhanya, “Vuka, ukhanye, ngokuba ukuKhanya kufikile.” Kungaba khona kanjani ubumnyama nokuKhanya, kufanele kwehlukaniswe. Futhi into kuphela ekwehlukanisayo, iZwi elibonakalisiwe, liyehlukanisa, Lilicindezelela ngakolunye uhlangothi... *Lapha* ubumnyama emhlabeni, kodwa lapho iZwi likaNkulunkulu elibonakalisiwe, ilanga, elakhulunywa labakhona ngeZwi, lazibonakalisa, ubumnyama bugijimela ngakolunye uhlangothi. Futhi yilokho okwenzekayo manje, ubumnyama buzehlukaniswa ekuKhanyeni. Manje eBandleni elikhethiwe kulelihora elimnyama... Okungukuthi, singahlala kulokho amahora, kodwa ngicabanga ukuthi ngikhulume ngokwanele nize niqonde ukuthi—ukuthi umBhalo uchaza ukuthini, uma ngithi, “isigayegaye phezu kwalababantu.”

<sup>111</sup> Manje ngithi eBandleni, “Shalom. Ukuthula kukaNkulunkulu.” Ukuthula! Wonke umHeberu weqiniso,

uma ehlangana nomunye uthi, “Shalom.” Ngamanye amazwi, “Sawubona ekuseni! UNkulunkulu abenawe! Ukuthula kukaNkulunkulu akuhambe nawe!” Ngu “Sawubona ekuseni! Unjani na?” Ngukuphuma kwelanga, iBandla. Ubumnyama phezu kwabantu, kodwa ngu “Sawubona ekuseni” eBandleni. UKristu ubonakala phakathi kwethu. “Shalom. Ukuthula.” Haleluya! “Shalom.”

<sup>112</sup> Uma sibona ubumnyama buhlela, ubumnyama nje ngaphambi kosuku, siyazi ukuthi inkanyezi yokusa ilenga ngaleya ukwethula ukuza kwelanga. Kungukuthi, kungenkathi inkanyezi yokusa ikhanya. Nguku—nguku—ngukuhamba maphakathi. Kuhlale njalo kungubumnyama nje imizuzu embalwa ngaphambi kosuku, ubumnyama-bhuqe buyafika, inyanga iyehluleka ukukhanya. Ubumnyama ngaphambi kosuku, kungenxa yokuthi ukukhanya kucindezela ubumnyama. Kodwa inkanyezi yokusa iyaphuma futhi ithi, “Sawubona ekuseni. Shalom.”

<sup>113</sup> NguYe phakathi kwethu, iZwi laKhe likhonjiwe. Shalom. Usuku olukhulu lulungela ukusa, lapho ukusa kuphuma Phakade, kukhanya futhi kubalele, lapho abakhethiweyo baKhe beyobuthana ekhaya labo ngale kwesibhakabhaka. Nxa ebizwa amagama phezulu, ngoba khona. Amagama ethu aseNcwadini yaKhe, siyoba khona. “Shalom. Sawubona ekuseni. Ukuthula makube kuwe.”

<sup>114</sup> Ubumnyama buyazehlukanisa ekuKhanyeni. UNkulunkulu uyakubangela, ukuKhanya kuyakwenza. Niyabo, ukuKhanya kuzicindezela qobo lwaKho ngendlela enjalo kuze kuthi ubumnyama bufanele buhlangane ndawonye. Babenethuba ukuKwemukela futhi abangakwazi ukukwenza, ngakho kuzijiyise kakhulu. Futhi benza lokho ngokubeka ibandla ndawonye, noMkhandlu wamaBandla, futhi bewuhlanganisa nobumnyama bobuhedeni. Lapho bephikisana ngokugxilile omunye komunye, kodwa nokho kwakudingeka bahambe ndawonye ukwenza ubusuku bufike phezu kwabantu.

<sup>115</sup> U-Isaya 60:1 uthi, “Vuka, ukhanye, ngokuba ukuKhanya kufikile kuwe.”

<sup>116</sup> Vuka, ukhanye, ukuKhanya kufikile. IZwi, ukuKhanya, kuqinisekisiwe futhi. UkuKhanya kuqinisekisiwe futhi, iZwi likaNkulunkulu, ukuze ubone uNkulunkulu ebonakalisiwe esithembisweni saKhe sokuKhanya kosuku, noma iZwi linikezelwe kulonyaka, niyabo, lezizithembiso esenzelwe lolusuku, lezizithembiso ezashiwo abaprofethi, nanguJesu uqobo lwaKhe. Ngalolu usuku! “UNkulunkulu, endulo...” AmaHeberu 1, “UNkulunkulu, endulo, nangezindlela eziningi wakhuluma kokhokho babo ngabaprofethi, kodwa kulolusuku lokugcina ngeNdodana yaKhe, uJesu Kristu.” Niyabo?



117 UkuKhanya okukhulu okulenga ehlane okwakungukuthi, ukuthi uMose washiya iGibhithe, ethi ingcebo kaKristu inkulu kunaleyo yaseGibhithe.

118 Lowo Ofanayo owahlangana noSawule endleleni ezansi ebheke eDamaseku. UkuKhanya okukhulu kulenga phambi kwakhe, lokho kuKhanya okufanayo, iNsika yoMlilo efanayo. USawule, engumHeberu, wayengasoze akhonze noma yimuphi umoya noma yini, noma awubize nge “Nkosi,” esikhundleni ayekuso. Wathi, “Nkosi, Ungubani na?”

119 Wathi, “NginguJesu.” (UJesu wathi, “Ngivela kuNkulunkulu, futhi ngiya kuNkulunkulu.”)

120 Lokho kuKhanya okufanayo kufikile. Kukuphi na? Ukubonisa, u—ukwenza kwaziwe kubantu izithembiso Azenzele lolusuku, ukuKhaya okubonakalisiwe kosuku. Ubumnyama kwenziwe mnyama.

121 Lapho Efika, wayengukuKhanya kosuku. Kwakufanele kufike uMesiya. Futhi Wafika nje ngqo njengoba uNkulunkulu athi Wakwenza, uyofika. Futhi ngenkathi Ekwenza, Wayeyini na? UkuKhanya kosuku. Futhi Kwacindezela ubumnyama kakhulu ngokumelene naYe! Ngabe kunjalo na? Wadingeka anikele ngokuPhila kwaKhe ukuze ukuKhanya kuqhubeke, kungakhanya. WayengukuKhanya kosuku. Kodwa ngani, kungani WayengukuKhanya kosuku na? WayeyiZwi eliqinisekisiwe elalikhulunyiwe, lenziwa labonakala. Kungaphezu kokuthi. . .

122 UNkulunkulu wathi phezu kwalolu olumnyama, oluhwaqabele, olukhwantabele, izwe elinobulwembu elime lapha ngaphandle kokukhanya, Wathi “makube khona ukukhanya.” Futhi kwakungesikho ukukhanya kwaze kwathi leloZwi labonakaliswa, khona-ke kwaba ngukukhanya.

123 Wathi, “Kuzofika uMsindisi, uMesiya.” Kwakusalokhu kungabonakalisiwe aze Afike ukubonakalisa lesosithembiso. Futhi ngenkathi eqinisekisa lesosithembiso, Wathi, “Hlolani imiBhalo, ngokuba kuYo nicabanga ukuthi ninokuPhila okuPhakade; futhi YiYo efakaza ngaMi.”

124 Bathi, “Asazi ukuthi Uvelaphi, singabafundi bakaMose.”

125 Wathi, “Ukuba beningabafundi bakaMose beniyoNgazi, ngokuba uMose waloba ngaMi.” Niyabo? Wayengukubonakaliswa. Wayengukuqinisekiswa kweZwi likaNkulunkulu elikhulunyiwe nguMose.

126 Futhi namhlanje ukuthi manje siphila kulo, uNkulunkulu ufikile enkundleni ukuqinisekisa nokufakazisa izithembiso zaKhe. Ngakho-ke, ngukuKhanya kwehora, ngakho singavuka sikhanye. UkuKhanya kukhanya phezu kwethu futhi namhlanje, iZwi lenziwe labonakala. NgukuKhanya.

127 Njengalokho kukhanya nje kukhanyisa phandle lapho, ukukhanya kwelanga, kulokhu ukusa. Lelo yiZwi elikhulunyiwe likaNkulunkulu, akukho lutho olunye olungakunika ukukhanya okunjalo. Akukho lutho olungakwenza. Noma yikuphi ukukhanya mbumbulu kushisa kukhiphe kancane kancane, futhi amaglobhu nakho konke okunye. Kodwa lokho akwehluleki neze, ngoba yiZwi elikhulunyiwe likaNkulunkulu lenziwe labonakala.

128 Izivumokholo ezincane zobuhlelo zizoqhumisa iglobhu, futhi zisakaze iglobhu, futhi zishaye ifyuzi, nakho konke okunye. Kodwa iZwi likaNkulunkulu alisoze lehluleka! Liyoba yiLo uqobo, njalo, iZwi.

129 Ngiyesaba ngizokweqa isikhathi kancanyana lapha. Noma, noma kulungile ukuqhubeka nokuqeda lomlayezo, akunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile.

130 Vuka, ukhanye, ngoba ukuKhanya kufikile kuwe. IZwi, ukuKhanya, kuqinisekisiwe.

131 Indlela kuphela, njengoba uNkulunkulu wayenjalo, uJesu Kristu wayengukubonakaliswa kweZwi likaNkulunkulu elikhulunyiwe, ukuKhanya kwehora.

132 UJohane uMbhaphathizi wayengukuKhanya kwehora. WayenguKhanya ngaphambi kokuba uJesu abe nguKhanya. Umprofethi u-Isaya wathi, “Iphimbo lomemeza ehlanga, lungisani indlela yeNkosi, futhi niqondise indlela yaYo.” Lelo kwakuyiZwi elikhulunyiwe likaNkulunkulu, Lalilele lapho, lingakafiki ekuphileni okwamanje. UMalaki, umprofethi wokugcina, iminyaka engamakhulu amane ngaphambi kokuba kwenzeke, wathi, “Bheka, ngiyakuthuma isithunyuwa saMi phambi kwaMi, ukulungisa indlela yeNkosi.” Nakhu kuphuma oyedwa ehlanga, engenahlelo, engena sivumokholo, engenankomba. Kodwa ukuKhanya kwakhe kwaMkhomba. IZwi lamkhomba.

Bathi, “UnguMesiya na?”

133 Wathi, “Angisuye! Kepha ngiyiphimbo lomemeza ehlanga, ‘Lungisani indlela yeNkosi!’”

134 UJesu wathi, “Wena uhambe ekuKhanyeni kwakhe.” Wayengokukhanyayo kakhulu nokuKhanya okukhanyayo okwesikhashana. Ngani na? Kuze kube indlela yayisilungisiwe, khona-ke ukuKhanya kwaphuma.

135 Ngeke uhambe kulokho kukhanya, nina maBaptisti, Lokhu ukuKhanya kwehora! UkuKhanya kufikile. Vuka, ukhanye. IZwi, ukuKhanya. IZwi, iZwi likaNkulunkulu elibonakalisiwe (elikhonjiwe) ngukuKhanya.

136 Manje kuthiwani ngonyaka omusha esibheke kuwo na? Singaba nokuningi ukuba sikusho kulokhu maphakathi, kusukela ebumnyameni kuya ekuKhanyeni, ukwethula

ukuKhanya kuza maphakathi, kodwa manje sifuna ukufika ngqo onyakeni omusha. Kulungile.

137 Unyaka omusha, unyaka omusha, kuthiwani ngawo na? Uletha ithemba elisha. Siseduze ngonyaka owodwa. Siseduze ngosuku olulodwa kunoma besinjalo izolo. Siseduze ngehora kunoma besinjalo ngenkathi ngiqala, eyishumi nanhlanu—imizuzu eyishumi nahlanu kushaye eleshumi nanye, sekuyimizuzu eyishumi nanhlanu kushaye eleshumi nambili. Sesisondele ngehora elilodwa! Asibuki emuva, sibuka phambili. Niyabo? O! Yebo, mnumzane. Unyaka omusha awusho ukuphenya ikhasi elisha. Ehhe. Qhabo.

138 Njengendoda ngokunye ukusa; ngakuzwa. Indoda yavuka kusesekuseni kakhulu yaphuma yathatha iphepha, yabuya, futhi yahlala phansi, yabeka izinyawo zayo kusofa ongenamhlane, yafaka izibuko zayo, yaqala ukufunda iphepha. Umkayo, ephuma ekudleni kwasekuseni, wathi, “John, kukhona okusha na?”

139 Wathi, “Qhabo. Into endala efanayo, abantu abasha nje.” Yebo. Kunjalo. Ababulali, ukudlwengula nakho konke, omunye umuntu-mumbe ukwenzile, niyabo. Qiniso.

140 Akusikho ukuphenya ikhasi elisha. Kunguthi, phenya eZwini, ubone ukuthi iZwi lithembisani okwanamhlanje, bona ukuthi ukuKhanya kosuku kufanele kube njani. Esifanele sikwenze kulonyaka akusikho ukubuyela emuva ezivumwenikholo nezinto, ukubuyela emuva emahlelweni ethu amadala, hhayi ukubuyela emahlelweni amadala; kodwa phendukela eZwini, niyabo ukuthi hlobo luni lokuKhanya okufanele lukhanye namhlanje. O, bandla, phendukelani eZwini, buyela eZwini, qhwabaza iswishi eyiyo, yekela ukucofoza ngakulawo malambu kagesi, niyabo, okokufakelwa, okwenziwe ngumuntu. Phenyani eZwini laKhe futhi nibone isithembiso sanamhlanje. Bese-ke nibona ukuthi siyini isithembiso, futhi nibhekisise inkomba yaso. Uma siqinisekisiwe, khona-ke uyazi noma usekuKhanyeni noma qhabo. Niyabona ukuthi isithembiso siyini.

141 Ukushintsha amakhasi noma ukushintsha amakhalenda akusishintshi isikhathi. Abantu abaningi bathi, “Awu, unyaka omdala usuhambile, lahla ikhalenda elidala likaDisemba manje bese ubeka elinye, unyaka omusha.” Lokho, yilokho okushiwo iminyaka emisha kubo.

142 Kimi, ngifuna ukubona ukuthi yini ethenjiselwe usuku. Ngifuna ukwazi ukuthi kuyini ukuKhanya kwehora, ukuze ngizokwazi ukuthi kuhanjwa kanjani kulo. Ngifuna ukwazi ukuthi ngiphila kuphi, yimuphi unyaka engikuwo, ngiphakeme kangakanani emgwaqeni.

143 Njengoba uPawulu asho, ngingama ngicaphune futhi, “Ngikhoahlwa okwedlule, manje ngijonge emgomweni, ukubizwa

kwaphezulu,” enkombeni ephelele, lapho sonke isikhathi siyofiphalela ePhakadeni lapho uJesu efika.

<sup>144</sup> Yenza njengoba kwenza uDavide, beka ikusasa lakho ezandleni zaKhe. Ungabheki lutho olunye, kodwa beka esakho. . . UDavide washo lapha, wathi—wathi, “Isikhathi sami sisezandleni zaKhe.” Niyaqaphela lapha kumaHubo lapho sikufunde khona, ku 62, “Isikhathi sami sisesandleni saKhe. Uyidwala lami.” UnguBani na? “Wembuliwe kimi. UyiQiniso elimbuliwe. Isikhathi sami sisesandleni saKhe.” Amen. O, he! Nakho lapho okhona.

<sup>145</sup> Isikhathi sami singesaKhe. NgingowaKhe. Ngisesandleni saKhe ngoba Ubambe isikhathi. Angazi ukuthi ikusasa liphetheni, kodwa ngiyazi ukuthi Uphethe ikusasa. Ngakho, Yena Ophethe ikusasa ungiphethe. Ngakho kungani kufanele ngicabange ngokubeka *lokhu*, *lokho*, *nokunye* okonyaka omusha na? Ngizibeka ezandleni zaKhe, hamba njengoba uDavide wahamba, “isikhathi sami sisesandleni saKhe,” wayazi ukuthi uNkulunkulu wayebambe ikusasa. UDavide wayengazi ukuthi ikusasa laliyini, kodwa wayazi ukuthi uNkulunkulu wayenekusasa. Angazi ukuthi ikusasa liyini, akekho kithi owaziyo. Kodwa siyazi ukuthi Uphethe ikusasa.

<sup>146</sup> Ukubekezela. Ukubekezela. Abanye bethu bathola kanjalo, abanye bethu bangena ekuphuthumeni okukhulu. Ngicabanga ngamaningi indoda elungile eyenze lokho. Ungena ekuphuthumeni okuningi kakhulu—kakhulu. Ufuna uku, niyabo, ufuna ukukwenza ngesingawe.

<sup>147</sup> Futhi bazalwane abangabefundisi, niyazi kusukela lapho ngikhuluma khona, wena olalele leteyipu. Ngikhuluma nawe, hhayi nje ebandleni elincane lapha, kodwa kubantu umhlabeni jikelele.

<sup>148</sup> Abantu abanengi bayaphuma, bengabekezeli; kodwa ngikholelwa ukuthi isikhathi sesiseduze, uzama ukuzenzela okuthize ngesingawe. Linda eNkosini. Ukubekezela kungubumsulwa. Uma ungaba nokubekezela, kungubumsulwa. Kungubumsulwa uma u. . . “Labo abalinda eNkosini bayothola amandla amasha.” Hhayi labo abazama ukuhamba ngaphambi kweNkosi, labo abazama ukutshela iNkosi, “Nkosi, ngiyazi Ufuna ngenze *lokhu*, futhi udumo kuNkulunkulu ngi. . .” Ungakwenzi lokho. Linda eNkosini. IBhayibheli lathi, “Labo abalinda eNkosini bayakuthola amandla amasha.”

<sup>149</sup> UNkulunkulu wathatha iminyaka eyizinkulungwane ukugwalisa isithembiso saKhe soMsindisi ozayo. Kodwa, khumbula, Wayekwazi ngaso sonke isikhathi, ukuthi kwakuza nini. Bangingi abantu abavuka futhi bazama ukuba ngomesiya. Amabandla amaningi azama ukukhiqiza omesiya. Kodwa uNkulunkulu wayenesikhathi asihlelile soMesiya waKhe. Wayengaphuthumi. Niyabo?

<sup>150</sup> Futhi, ngesikhathi salokhu, Wakhombisa izinhlobo eziningi zikaMesiya. Wakukhombisa yonke indlela kusukela ku-Adamu kuya kuMesiya, u-Adamu wokuqala nowokugcina; omunye wabo owezwe futhi Omunye OwaseZulwini, omunye owasemhlabeni futhi Omunye owaseZulwini, Oyedwa wehla uvela eZulwini futhi omunye uvela emhlabeni. Kodwa wethembisa uMesiya, Wathatha izinkulungwane zeminyaka ukusigewalisa.

<sup>151</sup> Wakukhombisa ngqo kuJosefa lokho Ayeyikho. UJosefa waMfanekisa.

<sup>152</sup> UDavide waMfanekisa. Ngenkathi uDavide wayeyinkosi elahliweyo, wakhuphukela phezu kwegquma futhi wabuka emuva futhi wakhalela iJeruselema, njengenkosi elahliweyo, lowo kwakunguJesu kuDavide. Eminyakeni engamakhulu ayisishiyagalombili kamuva, wama eJeruselema njengeNkosi elahliweyo, wathi, “Jeruselema, Jeruselema, bengingathanda kangakanani ukukufukamela njengesikhukhukazi sibuthela amazinyane aso, kodwa awuvumanga.”

<sup>153</sup> Bukani kuJosefa, ezalwa phakathi kwabafowabo, okhokho; kungesiye owokugcina (esondele kowokugcina; uBenjamini wayengowokugcina), kodwa nje ngaphambi kowokugcina, niyabo, ngaphambi nje kwakho. Ezondwa ngabafowabo, ethandwa nguyise. Wayezondwa ngoba wayengumuntu ongomoya. Wayekwazi ukuhumusha amaphupho, ayeqinisele ngempela. Wayekwazi ukubona imibono, abikezele izinto ezizokwenza. Futhi babemzonda. Wathengiswa ngezinhlamvu ezingamashumi amathathu zesiliva.

<sup>154</sup> Babemzondelani uJesu na? BaMbiza ngoBelzebule ngenxa yokuthi WayeyiZwi, futhi iZwi lingehlulela imicabango osenhliziyweni. BaMzonda. Futhi baMthengisa ngezinhlamvu ezingamashumi amathathu zesiliva.

<sup>155</sup> Waphoswa emgodini, uJosefa waphoswa, kucatshangwa ukuthi ufile. Ibhantshi lakhe elinegazi lashiya ngemuva, njengengubo kaJesu enegazi yacoshwa esiphambanweni, ingubo ende Ayeyigqokile, ukukhomba ukufa kwaKhe. Kodwa uNkulunkulu wenzani kuJosefa na? Wamkhipha emgodini, wambeka ngakwesokunene sikaFaro. Futhi akukho muntu owayengabona uFaro, kuphela abone uJosefa. Futhi uma uJosefa ephuma esigodlweni, amacilongo ayeshaywa futhi isimemezelo sasiphuma sithi, “Onke amadolo awaguqe, uJosefa uyasondela.”

<sup>156</sup> Into efanayo, uJesu. Wathathwa emgodini, kucatshangelwa ukuthi lapho Wayefile, futhi wavuka futhi uhlezi ngakwesokunene soMkhulu. “Akekho owake wabona uNkulunkulu noma ngasiphi isikhathi, kodwa kuphela Ozelwe nguBaba. Futhi uma Esuka lapho, amacilongo ayozwakala, futhi onke amadolo ayoguqa futhi zonke izilimi ziyovuma.” Niyabo, uyiNkosana yempumelelo. Bukani ukuthi iGibhithe yenzani

ngaleso sikhathi, yasindisa izwe lonke, isomiso siyafika. Ngakho, kuyoba njalo ekufikeni kweNdodana yomuntu. Amadolo, onke amadolo ayoguqa futhi zonke izilimi ziyovuma kuYe siqu.

<sup>157</sup> Yena wonke wakhonjiswa emifanekisweni, kodwa uNkulunkulu wayazi ncamashi ukuthi Wayeyofika nini. Wayazi ncamashi ngenkathi Efika. Akunandaba ukuthi babebe nabangaki ngaphambi kwalokho, WayenoMesiya waKhe. Wabakhombisa ngemifanekiso, okwakuza.

<sup>158</sup> Njengoba nje Asikhombisa emiNyakeni yeBandla eyisiKhombisa, okwakuyofika. Khona impela nje Asikhombisa khona okuyofika lapho okhela lokho kuKhanya phezulu lapho, esambulweni kukho, ukukhombisa izwe. Ngenkathi Ethume iziNgelosi eziyisikhombisa ukwembula izithunywa eziyisikhombisa lezo ezazikade zizezansi kudabula lapho, futhi ukhombisa umsebenzi ongaqediwe, iNgelosi ngayinye ifika usuku ngalunye futhi yembula iziphetho ebezingathintiwe uLuther azishiya, noWesley akushiya, nePentekoste eyakushiya, konke kumelelwe phakathi lapho. Futhi kuwo kanye umfanekiso nesithunzi sikaShalom omkhulu, uJehova, Jvhu. Niyabo? Ngokuyikho impela. Kuphonselwe ezibhakabhakeni, futhi kukhona iso lomshini elithatha isithombe saKho. Niyabo? Ayibongwe iNkosi!

<sup>159</sup> Shalom! Ukuthula! Ungakhathazeki, uJesu ulapha. UkuKhanya kwaKhe okukhulu kufikile kithi, futhi siyabonga ngaKho, yebo, iZwi laKhe, imfihlakalo enkulu. Ulapha namhlanje ezibonakalisa Yena uqobo, enza into efanayo njengoba Enza ngalesosikhathi, okufanayo nje. Ukwenza into efanayo impela.

<sup>160</sup> Siyizidalwa zesikhathi. UnguNkulunkulu wePhakade. Sizama ukuzicindezela thina, sizama ukwenza into ehlukile, “O, *lokhu* kufanele kwenziwe.” Khumbulani, Wazi konke ngakho. Kuzokwenzeka, noma kanjani. Makakwenze. Zinikele nje kuYe.

<sup>161</sup> Buka phezulu, futhi ukhanye ngenjabulo yeNkosi, ukwazi ukuthi ube nenhlahla, amehlo akho avulekile futhi ubone lolusuku. Themba Yena ngekusasa. UMbonile eqinisekisa iZwi laKhe ezinsukwini ezidlule. Lowo owaqinisekisa iZwi laKhe ezinsukwini ezedlule futhi wenza zonke lezi ezinye izinto zenzeka ngokuqondile ngqo ehoreni esiphila kulo, yonke into ngokuyikho impela, eMlayezweni wengelosi yesikhombisa, kokubili kuKukhombisile ezulwini, emhlabeni, futhi Kukwenze kwaziwa ngezindlela ezintathu ngakho-ke ngeke kube khona ukushelela phezulu, khumbulani, Wethembisa ukuthi Uzobuya futhi. Halleluya! LeloZwi lizoqinisekiswa. IZwi likaNkulunkulu elithenjisiwe, neminyaka eyizinkulungwane ezimbili yokulinda, Uzofika ngesikhathi! Ungakhathazeki, Uzobe lapha. Njengoba Eqinisekise iZwi laKhe kuwo wonke unyaka, uNyaka weBandla ukhombisa into efanayo, nokwembula iNkosi yethu ngoMlayezo

wesikhombisa, nokunye nokunye. UNkulunkulu wakwembula, wakubonakalisa, futhi wakufakazisa. Futhi phakathi kwethu namhlanje, Uzikhombe Yena uqobo lapha kanye nathi, futhi wafakazela futhi waqinisekisa iZwi laKhe. Kanjalo Uyokwenza!

<sup>162</sup> Kuyoba khona isikhathi seminyaka eyiNkulungwane. Omdala uyoba ngomusha phakade. Ukugula kuyofiphala nokufa akuyisakubakhona. Bayokwakha izindlu, bayohlala kuzo. Bayotshala izivini futhi badle izithelo zazo. Ngeke batshale futhi omunye ahlale (indodana yakhe ithathe), indodana yakhe iyophila naye. Angeke atshale futhi omunye adle, afe futhi omunye umuntu akuthathe; kodwa uyohlala lapho. Amen. Impisi newundlu ziyakudla ndawonye. Futhi ingonyama iyakudla utshani njengenkunzi, nomntwana uyakuzihola nxazonke. Kuyoba khona—kuyoba khona ubumsulwa. Akuyikubakho—akuyikubakho—akuyikubakho lutho olungalimaza. Siyoguqulwa kusuka kulokho esiyikho manje, kuya kulowo mfanekiso okhazimulisiwe weNdodana kaNkulunkulu Ongayikufa. Iminyaka ngeke yaMthinta, unyaka ngeke wenza lutho kuYe, UyiNdodana kaNkulunkulu engenakufa. Ngakho siyazi ukuthi—ukuthi sisesikhathini sokugcina. Sisengamanxweni. Zonke lezi zinto zikhonjwe kahle, kuyokhonjwa kanjalo futhi.

<sup>163</sup> Manje, ikusasa, Uliphethe. Ngazi kanjani ukuthi Uzofika nini na? Uzofika nini na? Angazi, kodwa Uzoba lapha. Kunjalo. Uyokwenza nini *lokhu nalokhu* na? Siyosuka nini isono emhlabeni na? Ziyoba nini lezizibonakaliso ezibusisiwe zothando lukaNkulunkulu, lwezihlahla zimi lapha futhi zikhanya, nezimbali nezinto, ziyokhula nini zingabe zisaba nakufa na? Angazi, kodwa ziyokwenza. Kuyoba nini konke ukubonakaliswa kwezinhliziyi zabantu zifisa ukuphila, nezibhedlela nodokotela kanye nokuhlinza, nokukhala nokudabuka, kuyonqamuka nini konke, ekubuseni okukhazimulayo kanye noJesu kweminyaka eyinkulungwane kaShalom na? Kuyoba nini na? Angazi. Wathi kuzoba khona. Angazi ukuthi Uzokwenza kanjani, kodwa iZwi laKhe elikhulunyiwe lizoqinisekiswa lapho iLanga lokulunga liyovuka nokuphulukisa emaphikweni aKhe. Futhi ingxenye yokuphulukisa lapho akuyi kuba ukuphulukiswa ngokomzimba njengoba nicabanga, njengoba kusho uma umuntu enokugula futhi kuyosuswa kubo. Yilokho Akwenzayo manje, ngomfanekiso. Kodwa yonke indalo iyoguqulwa! Lokhu okufayo kuyothatha okungafi. Lonyaka omdala uyogxumela ebusheni. Amen. Awu, kuyoba kanjani na? Angazi, kodwa kuyoba lapho.

<sup>164</sup> Sengiyaguga, qobo lwami. Lonyaka, uma iNkosi ingivumela ukuba ngiphile ngibone uEphreli 6, ngizoba neminyaka engamashumi amahlanu nanhlanu ubudala, indoda endala. Kodwa angibuki. . . Angifuni ukubuyela emuva ngibe ngumfana

futhi. Ngifuna ukucindezela kulowomaka ngaphesheya, ngaleyonhloso engayizela. Cishe iminyaka engamashumi amathathu nokuthile manje ngimile emuva kwalelideski, kusukela ngisengumfana omncane oneminyaka engamashumi amabili nokuthile, cishe amashumi amabili nanye, amashumi amabili nambili ubudala, ngizamile ukumemezela loMlayezo. Futhi sonke isilinganiso samandla ami ngiwabeke kuWo. Uma amahlombe ami eqhatha nezinwele zami zibampunga futhi ziphume, angibuki emuva kulokho, zizobuya kulo futhi. Ngibuka ngaleya ekuseni kosuku lapho iZwi likaNkulunkulu eliqinisekisiwe lathi “akuyikubakho nolulodwa unwele lwekhanda lakho oluyoshabalala, futhi Ngiyoluvusa futhi ezinsukwini zokugcina.” Uyokwenza kanjani na? Angazi. Kodwa ngithemba i. . .

<sup>165</sup> Unyaka omusha, angazi ukuthi uphethe ini, kodwa ngiyazi ukuthi Uwuphethe. Lokho amathemba onyaka omusha enginawo. Uma Efika, Amen. Uma Engafiki, ngiyobe ngisasebenza uma Engisindisa. Ngithemba nje ikusasa kuYe. Angazi ukuthi kuyini, ngiyakwethemba nje kuYe. Nimbonile Yena eqinisekisa iZwi laKhe, ngakho niyazi ukuthi kuzokwenziwa. IZwi laKhe!

Wena uthi, “Mfowethu Branham, ukuthola kanjani lokho na?”

<sup>166</sup> Awu, ake nginikeze umcabango lapha umzuzu nje. Ngabe niyazi ukuthi uzwelo luyini na? Ngiyazi niyazi. Umculo, umdlalo wasesiteji. Niyabo, bayawudlala.

<sup>167</sup> Manje, nina bantwanyana, ukuze nizoqonda. Niyakhumbula e—esikoleni, ngikholwa ukuthi ninayo i. . . Kuthiwa yini lokho kuzwela okuncane lwaseRashiya, ngezinye izikhathi ba—bakudlala ngezigubhu, niyazi kubizwa, akusikho i. . . mayelana ne—nesiqophamuthi esincane, niyazi, esehla ezansi emahlathini; futhi babe nokubhakuzisa, futhi beshaya amadramu nezinto. Futhi uyakuzwa konke lapho uhamba udlula ekuvumelaneni kwamaphimbo okuhlabeleleni, lapho bewudlala. Ngiyakhohlwa igama lalokho, “UPeter neWolf.” Kunjalo, “UPeter neWolf.” Manje, lokho u—lokho uzwelo lwaseRashiya. Niyabo, abanaso isithombe esincane—esincane sindiza ngapho, bekudlala, kodwa bakudlala ezigubhini [UMfowethu Branham ungqongqotha epulangweni—Umhl.], bese kuthi-ke [UMfowethu Branham ungqongqotha kwenye into ethize], futhi wenze izigubhu nemisindo nezinto. Kuyalidlala, liyakudlala. Ngakho, nizoqonda lokho uMfowethu Branham azama ukukusho. Niyabo?

<sup>168</sup> Manje kini enibadala, umBhalo ungukuVumelana kwamaphimbo ekuhlabeleleni kukaNkulunkulu. Yebo. Haleluya. UMqambi kuphela owaziyo ukuthi ngempela kusho ukuthini futhi Uyakwembula kulabo abalalelayo,



obani abashisekele ukwazi ukuthi umdlalo wasesiteji uyini. Kodwa ufanele wazi ngozwelo kuqala, uyabo. Akusiyo nje into ethize oyibonayo, u—ukushintsha, imigamanxo yeZwi, yomculo. Kuphonsa; ngesinye isikhathi kuhamba ngalendlela okwesikhashana, ibhithi yenothi ethize, emva kwesikhashana kushintsha nxazonke. Kuyini na? Kinina ebeningeke niKuqonde noma anazi lutho ngaKho, aninantshisekelo kuKho, nje kungumsindo, kungubudididi. Kodwa kulabo abaziyo ngaKho, baKubhekile, bayazi ukuthi Kuyeza. Haleluya!

<sup>169</sup> Ngakho sinalezizikhathi zokuvumelana kwamaphimbo ekuhlabeleleni eziningi zokuVumela kwamaphimbo ekuhlabeleleni zeZwi likaNkulunkulu, ukuthi umdlalo wonke wasesiteji uyashintsha. Kinina eninentshisekelo, lalalani lokho kushintsha. Niyazi sekusondele. Niyayizwa indlela izigubhu ezishaya ngayo, amen, nifuna okuthize kwenzeke. Niyazi ukuthi lolu ushintsho, niyabo, luzophumela ekuqhumeni emizuzwini embalwa. Niyabo? Futhi nikubhekile, ningayisho indlela izigubhu ezisebenza ngayo isikhathi. O Nkulunkulu! Uma ungezwa izigubhu zokuphela manje, uma ungezwa ukunanela komculo weZwi laseZulwini uziculisa Wona uqobo, “Futhi kuyofezeka ezinsukwini zokugcina!” Uzwele lomdlalo wasesiteji omkhulu kaNkulunkulu Awudlalayo, UyaMshintsha, uzwele lwaKhe emigamanxweni. Umqambi nalabo abashisekele, lalala ushintsho. Yilokho zonke lezizinto okuyikho kithi, silalele, sibhekile. Ngasosonke isikhathi Avela ngaso, into ethize iyenzeka, sibona isikhathi sisondele. Sibona ngemuva ngaleya kungekudala nje lapho imiNyaka yeBandla yayidwetshiwe, sasilalele. Sibonile ukuthi kwakulungile ngeZwi, kushaya kuhambisana neZwi. Emva kwesikhashana, kwenzekani na? Nangu Efika, Yena uqobo, futhi wakuqinisekisa.

<sup>170</sup> Salizwa iZwi lisho ukuthi, “Ezinsukwini zengelosi yesikhombisa.” ONyakeni weBandla, Wavele nje wathi, “Umlayezo wengelosi yesikhombisa kuyoba uMlayezo wokugcina.” Bese kuthi-ke, o, siyathola ngapha eSambulweni 10, “Ezinsukwini zoMlayezo wengelosi yesikhombisa, izimfihlakalo zikaNkulunkulu ziyakube zifeziwe,” uPhawu lwesiKhombisa luzodonswa. Luzofanele lube lapho. Khona manjalo, lapho sekwenzeka, umbono waqhamuka, wathi, “Yana eTucson, umsindo omkhulu uyokwenzeka ngalesisikhathi ngakho uyoqonda impela futhi wazi ukuthi kuthunyelwe. Kuyozamazamisa umhlaba, cishe.” Nonke niyazi ngakho. Kusetyipini, izinyanga ngaphambi kokuba kwenzeke. Khona-ke kwenzeka! Khona-ke kwabonakala esibhakabhakeni. “Shalom!” Kuyini na? Ngukushintsha kwebhithi, uzwele.

<sup>171</sup> Khona-ke ngesinye isikhathi Washo mayelana noMdonso wesiThathu; ukuthi uyofika kanjani ngalendlela eyodwa, khona-ke ngokwazi inhliziyo, bese-ke kuba yiZwi elikhulunyiwe.

172 UJesu wathi, “Izinto ezinkulu kunale niyozenza; ngokuba Ngiya kuBaba waMi.” UJohane 14, “Imisebenzi engiyenzayo Mina, nani niyakuyenza; omkhulu kunalo, ngokuba Ngiya kuBaba waMi.” Njengoba ngishilo esikhashaneni esedlule, ngenkathi uMariya wayezame ukuMkhomba njengendodana kaJosefa, Wamqondisa. AmaZwi aKhe angehluleke! Washo njalo, “AmaZulu nomhlaba kuyohluleka, kepha amaZwi aMi awasoze.”

173 Uma sizwa ukushaya kozwelo, ukushintsha, kulungiselela ukushintsha, yisikhathi somgamango. Siyaqaphela njengoba Eqala uku—ukushaya, futhi sibonile, “Imisebenzi engiyenzayo Mina, nani niyakuyenza, nemikhulu niyakuyenza.” “Emikhulu,” Wakwethembisa. Siyamangala ukuthi ingaba kanjani.

174 Kodwa nike naqaphela ngenkathi Enza isimangaliso saKhe sokuqala, Wathatha amanzi futhi wawaphendula iwayini. Ngabe kunjalo na? Wathatha amanzi, okungukuthi ngokungenzeka kungahle ukuba kwakuyiwayini, kodwa kwakungamanzi kuqala.

175 Futhi ngenkathi Ondla izinkulungwane eziyisihlanu, Wenzani na? Wathatha into eyayifana namanzi, Wathatha inhlanzi eyake yabhukuda futhi yazalwa ivela eqandeni, futhi Wayephula, futhi enye inhlanzi yakhula yaba indalo eyayiyindalo yasekuqaleni. Wathatha isinkwa esake saba ukolo, futhi sasiyimbewu futhi siba yisinkwa, futhi Wahlephula kulesi isinkwa futhi nendalo kuphela yaphindaphindeka.

176 Kodwa emahlathini, kwakungekho lutho lapho ukwenza ingwejeje. “Makube khona,” futhi yaba khona, kungekho lutho ukuyiphula kuyo. Kuyini na? UJesu Kristu ofanayo! Niyabo? “Izinto ezinkulu kunalezi uyakuzenza, ngoba Ngiya kuBaba waMi.” Kungesikho ukuthatha okuthize okudaliwe, wephule okuthize kukho futhi wandise indalo, kodwa ukudala ngokoqobo. Ekhombisa ukuthi UnguJehova ofanayo owama emuva lapho wathi, “Makube khona,” futhi kwabakhona. IZwi laKhe labonakaliswa! Ngenkathi Enziwe inyama emhlabeni, Wathatha indalo yaKhe yasekuqaleni, wayihlephula futhi wayandisa. Kodwa manje ezinsukwini zokugcina, ngenkathi Ehla phakathi kwethu futhi, ukuKhanya okufanayo okwehla, kwathi “makube khona ukukhanya,” niyabo, Uvele nje akhulume indalo ibe khona. “Emikhulu kunale niyoyenza, ngokuba Ngiya kuBaba waMi.” Khumbulani, sikulezi zikhathi.

177 Futhi izwe aliqondi, ngoba, “Kuyisigejane sombhedo.” Ngenxa yokuthi abasiyo iMethodisti, iMethodisti ayiKuqondi. Ngoba lokhu, abasiyo iBaptisti, iBaptisti ayiKuqondi. Ngenxa yokuthi Akusilo iKatolika, iKatolika aLikuqondi. Kungenxa yokuthi Akusilo iPentecostal, iPentecostal ayiKuqondi.

178 Kepha labo abalinda eNkosini, labo ababukayo! Akukho ndoda eyodwa esinomlando wanoma imuphi umqaphi, eyazi

leyo Nkanyezi eyadlula. Kepha izazi zivukile zayiLandela amamayela angamakhulu, iminyaka emibili, zaYibuka futhi zaYilandela. Niyabo ukuthi ngiqonde ukuthini na? Kukulabo abalalele uzwelo.

<sup>179</sup> Khumbulani, uMqambi wazi isiphelo kusukela ekuqaleni. Wazi konke ngakho, yingalesosizathu Wayengabhala lapha. Ngokuqondile. Manje kufanele uqale ngaYe, kufanele uqale. Uma ufuna ukuzwa uzwelo, qala ngaYe njengasemculweni ozweleni. Lalela, uyazi ukuthi uthini, kuyoba yilokho ukuvumelana kwamaphimbo ekuhlabeleleni okuyikho, khona-ke bese uqala ukulalela umculo. Futhi uyazi ukuthi kuyini, ngakho-ke uyazi nje ngakho, “Nakhu lapho izinto *ezithize thize* zenzeke khona, manje kufanele kushintshe.” Manje, kunoma ubani omunye ongazi lutho ngalokho abayikho... ngena nje futhi uhlale phansi, kuyisigejane nje sombhedo, umsindo okhehlezelayo. Kodwa lowo owazi ukuthi kuyini, ibhithi ephuma emculweni, kushaywa isigubhu ngamanothi, ku—kudlalwa icilongo ngecilongo, kushaywa ngehabhu, kudlalwa ngevayolini, ku—kushaywa ebhesini, kubethwa ngamacilongo, kushaywa ezigubhwini. Yonke into ndawonye esigqini, futhi kwenza u—umdlalo wasesiteji uze uvale amehlo akho futhi uphile kuwo. Haleluya!

<sup>180</sup> Umuntu angavala amehlo akhe afayo ekubukeni ngokomhlaba futhi aphile eBukhoneni bukaJesu Kristu, uma ubona iZwi laKhe lishaywa ozweleni olukhulu esiphila kulo manje, lushintsha. Ufanele uqale ukuVumelana kwamaphimbo ekuhlabeleleni. Into kuphela ongayenza uma usekuVumelaneni kwamaphimbo ekuhlabeleleni, khona-ke uyaqala, uqala ukungena esigqini. Yileyo ndlela oyenzayo kuNkulunkulu. Awumi futhi ukubuke. Ungena esigqini saLo! Ungena kanjani lapho na? Uzalelwe kuLo, esigqini seZwi, uma uba yingxenyeye yaleloZwi.

<sup>181</sup> Ufanele ube yingxenyeye yomdanso ukuphuma emdansweni. Ufanele ube yingxenyeye yomdlalo webhola, into ethize onentshisekelo kuyo, ukungena emdlalweni webhola.

<sup>182</sup> Ufanele ube yingxenyeye yeZwi, ukwazi uZwelo lukaNkulunkulu. UZwelo lwaKhe lulapho Ludlala, uyaqonda, uhamba ngebhithi yesikhathi. Uyibhekile, “Imisebenzi engiyenzayo Mina, nawe uyakuyenza; omkhulu kunalo uyakuwenza,” lezizinsuku zokugcina. O, he! Ukushintsha okukhulu kwesikhathi. Singena ebhithini, ibhithi yeZwi. Thola injongo yaKhe, ihora esiphila kulo. Ngena esigqini sakho, kwenzeka kanjani... Ukwenza kanjani. Uma ungena eZwini, uyathola ukuthi Wakwenza kanjani ekuqaleni, khona-ke usuyazi ukuthi Ukwenza kanjani ngaso sonke isikhathi.

<sup>183</sup> Wawuthumela kanjani uMlayezo waKhe, kuqala na? Wenzani na? Akasebenzani nezinhlangano. Akakaze akwenze,

ngakho Akakwenzi manje. Yilapho, uma ulalela isigqi salowo Mkhandlu wamaBandla, usebumnyameni. Kodwa uma ulalele isigqi seZwi!

<sup>184</sup> Bambulalelani uJesu na? “Wena, unguMuntu, uzenza uNkulunkulu.”

<sup>185</sup> Ninawo uMlayezo wami ngokuthi *IziNhlobo EziNtathu ZamaKholwa*. Kanjani ukuthi omunye wama lapho futhi... Kwakukhona abazenzisi, bayalandela behambisana okwesikhashana, benza sengathi babekholwa. Futhi ngelinye ilanga uJesu wathi kubo, wathi, “Niyocabangani lapho iNdodana yomuntu, evela eZulwini, yenyukela emuva eZulwini na? Ngivela eZulwini, ngibuyela eZulwini.”

<sup>186</sup> Ngani, isixuku sasuka sahamba, futhi sathi, “Lilukhuni lelizwi.”

<sup>187</sup> Khona-ke nakho kufika abazenzisi ababehamba naYe, abangamashumi ayisikhombisa, lapho bethola into enzima, abazange babone ukuthi ku... abalwazanga uZwelo. Babengasazi isiThembiso, ukuthi loMntwana wayenguJehova, “IGama laKhe liyakubizwa ngokuthi uMeluleki, iNkosana yokuThula, UNkulunkulu onamandla.” Futhi ngenkathi Ethu, “Uma Ngenyukela eZulwini lapho Ngivela khona!”

<sup>188</sup> “Awu,” bathi, “lilukhuni leliZwi. Ubani ongaLiqonda na? Siyazi ukuthi nje unguMuntu. Sidla naWe, silala kanye naWe, sisemahlathini naWe, singasemanzini naWe. Awu, UnguMuntu nje, futhi uthi iNdodana yomuntu ibuyela emuva lapho Ivela khona na? Uzothini Wena na? Lilukhuni leliZwi!” Niyabo, abayazi ibhithi. Abasazanga isigqi sokuZwelana kweZwi likaNkulunkulu, ukuthi WayenguNkulunkulu ebonakaliswe enyameni, ngoba WayeyiZwi lokuKhanya e—eliqinisekisiwe lehora. Abazange balithole. Bathi, “Lena yiNto enzima. Ubani ongaqonda Lokhu na?” Futhi bafulathela bahamba. Babengayazi ibhithi, niyabo.

<sup>189</sup> Khona-ke siyaqaphela futhi, kwakukhona uJuda, umzenzisi, noma ongakhohla, owalinda waze wathola iphutha. Wabe-ke esephendukela kubafundi, washo nje kwabayishumi nambili, futhi uJuda wayengomunye wabo, Wathi, “Nifuna ukuhamba, nani na?”

<sup>190</sup> Khona-ke uPetru wathi, “Siyakuya kuba bani, Nkosi na? UnguMqambi.” Amen. “Uyazi ukuthi kwenzekani. NguWe wedwa oneZwi lokuPhila. Singaphendukela kubani na? Angeke sibuyele emuva kubaFarisi, noma abaSadusi, noma uHerodi,” noma kungahle kube ngubani. “Nguwe wedwa oneZwi lokuPhila. Asinayo enye indawo esingaya kuyo. Si, sizihlanganise kule Khonsathi enkulu. Singaphakathi lapha, silalele, futhi sisesigqini. Siyakholwa ukuthi UyiNdodana kaNkulunkulu, uJehova obonakalisiwe. Siqinisekile ngalokhu! Asazi ukuthi lezi zivivinyo ezinkulu nezinkinga, nezinhlupheko

nezinto, futhi Wena uthi U ‘ya phezulu ukuze unikelwe,’ futhi konke *lokhu*, *lokho*, *nokunye*, futhi ‘ngosuku lwesithathu,’ yonke lento. Asikuqondi Lokho. Kodwa singaphakathi, lalela ekuZweleni kukaNkulunkulu, siyingxenye yakho. Futhi silindile ukubona ukuthi kwenzekani ngokulandelayo, futhi silandela eduzane naWe.” O, he! Yilokho engifuna ukukwenza. Isithembiso.

<sup>191</sup> Waqala kanjani na? Njengoba nje Enza ekuqaleni. Niyabo? Akaze athumele uMlayezo waKhe enhlanganweni. Akazange athumele iqembu lakhe uMlayezo, Wathumela indoda eyodwa. Ezinsukwini zikaNowa, kwakunguNowa. Ngezinsuku zikaMose, kwakunguMose.

<sup>192</sup> Kukhona abanye abacabanga ngesinye isikhathi, ukuthi bathi, “Awu, uzozenza wena kuphela umuntu ongcwele kuleliqembu.” UNkulunkulu wabuka phansi kulokho.

<sup>193</sup> UMose waphendula eNkosini, “Ngenze *lokhu*. Yini, yini engifanele ngiyenze na?”

<sup>194</sup> Wathi, “Zahlukanise nabo. Ngizonakekela konke okwakho. Ngakuthuma. Kungumthwalo waMi.” Futhi Wavula umhlaba futhi wagwinya uKora nayo yonke inzuzo. Njalo.

<sup>195</sup> UJohane noJesu babengeke ngesikhathi esifanayo. UJesu . . . Ngenkathi uJohane ebuke phezulu, wathi, “Manje kungimele nginciphe, Umele akhule. UngukuKhanya okuqinisekisiwe.” Ngakho-ke ngabe lokhu kuKhanya kuyoqhubeka aze athole ukuqinisekiswa okugcwele kuza. Kunjalo. Kunjalo.

<sup>196</sup> Ufana njengoba Wayenjalo ekuqaleni. Uqala kanjalo, uqala kanjani ukufunda ukuthi uNkulunkulu wayengubani. Wenzani ngenkathi Elapha emhlabeni na? Hlobo luni lokuphila Aluphila na? Ngabe Wavuma, Wayengumyekeleli na? Ngabe Waya ezinhlanganweni na? Wazikhomba kanjani Yena uqobo na? “Hlolani imiBhalo! Nicabanga ukuthi . . . Nicabanga ukuthi kuYo ninokuPhila okuPhakade, futhi YiYo efakaza ngaMi.” Niyabo, leyo into efanayo namhlanje noma ngesinye isikhathi. Uma ufuna ukuKhanya, bona ukuthi umBhalo uthini ngalelihora. Kulungile.

<sup>197</sup> Uqala kuphi, khona-ke na? Uma kukhona isoni lapha, uqala esiphambanweni lapho uzibuka ufile naYe. Ungenile khona-ke e—emdlalweni wasesiteji. Ulalele, khona-ke, ubhekisisa ishidi lakho njengoba ulibamba esandleni sakho, u—u—uZwelo. U—uneshidi esandleni sakho elizokutshela lezi zinto, lapho ukushintsha komculo kuqala ukulingisa, khona-ke uyabona ukuthi ukulingisa kuyini. Lapho ubona uMoya kaNkulunkulu uwela phezu kwabantu bese wenza okuthize, ubuka emuva bese ubona ukuthi kukuphi. Niyabo uma kuyilokho, uma lokho kuyinto yanamhlanje. Ngani, babeneshidi esandleni sabo lapho uJesu efika, loZwelo. Ngokuqinisekile, bakwenza.

<sup>198</sup> Ngabe ngilisho kahle lelogama, ukuvumelana kwamaphimbo ekuhlabeleleni, uzwelo na? Ngithemba kanjalo. Ngakho-ke ngisanda kucabanga ngakho nje. Ukuvumelana kwamaphimbo ekuhlabeleleni na? [Omunye ebandleni uthi, “Ukuvumelana kwamaphimbo ekuhlabeleleni.”—Umhl.] Ukuvumelana kwamaphimbo ekuhlabeleleni. Kunjalo na? Kulungile.

<sup>199</sup> Manje, babeneshidi esandleni sabo, kodwa babezokwenzani na? Babezama ukubuka emuva ebhithini eyayinakho konke...ingxenye yonke yase ivele idlaliwe. Yilokho amabandla akwenzayo namhlanje. Abuka emuva, abone ukuthi iyiphi ingxenye iLuthela eliyidlalayo; amaLuthela ayakwenza. Abakwazi ukushintsha ukuculo. Abazi ukuthi uNkulunkulu wenzani namhlanje uma Enza lezizinto, amaLuthela. IPentekoste ithi, “O, sinaKho.” Uthole ishidi elidlalwe eminyakeni engamashumi amahlanu edlule. Niyabo? Ngokuqinisekile. Asigcine nje leliZwi ezandleni zethu, bese-ke sibhekisisa lapho ukushintsha kufika, khona-ke sizokwazi ukuthi senzani.

<sup>200</sup> Manje, futhi kuqale ngaye esiphambanweni. “Phendukani, futhi nibhaphathizwe eGameni likaJesu Kristu, kukho ukuthethelelwa kwezonzo; futhi niyakwamukela uMculo, iSiqondiso,” niyabo, “iZwi laKhe, uMoya oNgcwele lowo obonisa iZwi.” Bese-ke elandela edabula nesigqi seZwi. Noma ngabe yini uMculo oshaya ibhithi yalelohora, ushaya naLo. Niyabo?

<sup>201</sup> Abaningi abantu babuza, “Kungani na?” Babuza. Babuza, ngesinye isikhathi bayangibuza, “Kungani na? Kungani kufanele *lezi* zinto zenzeke na? Yini, ngani, kungani kwenzeka *lokhu* kimi na? Kungani ngaqala futhi *lokhu* kuyenzeka, futhi ngi—ngibe *nalenkinga* lapha, futhi *lokhu* kuyangicasula lapha, futhi ngalahlekelwa *yilokhu* lapha na?”

<sup>202</sup> Ngezinye izikhathi ngibuzile, “Kungani na?” Kungani, ngenkathi ngisemfundisi omncane nje, ngiqala ukuqala ukuphuma, uNkulunkulu athatha umkami waphuma ngqo ngaphansi kwami, uthatha umntwana wami ngaphasi ngqo kwami, ngaphansi ngqo kwenhliziyo yami na? Wakwenzelani lokho na? Ngangingazi. Sengiyazi manje. Ngavele ngabamba isandla sami kwesaKhe futhi ngaqhubeka ngethemba.

<sup>203</sup> Wazi wonke umgamano. Uyazi ukuthi isigqi kumele... lapho kumele senzeke. Uyazi ukuthi yini okudingekayo ukukubumba, Uyazi ukuthi hlobo luni lwempahla Azolisebenzisa. Niyabo? Ngemuva kogwadule ngezinye izikhathi, lapho uNkulunkulu ebumba abantu abalungileyo babeyizazi nabaprofethi. Niyabo? Niyabo? Yilapho amadoda eshaywa khona. Amadoda ashaywa, eZwini. Uma bethole yonke inhlobo yesivumokholo nento kubo, mabeze eZwini

futhi uNkulunkulu ulishaya alikhiphe ngqo kubo, alibumbe kahle kuKho, ekuVumelaneni kwamaphimbo ekuhlabeleleni okukhulu ne, kweZwi laKhe. Niyabo? Bese kuthi-ke babone iZwi liqhubeka.

204 UNkulunkulu uyazi ukuthi kunini lapho isigqi sawo sifanele sishintshe. Uyazi ukuthi isigqi sihamba kanjani. Angazi ukuthi sihamba kanjani, kodwa Yena uyazi. Uyazi ukuthi sihamba kanjani, mina angazi. Kodwa ngiyakubuka lapha, futhi ngithi, “Awu, kuyeza nje.”

205 “Ziningi izinhlu pho zolungileyo, kodwa uNkulunkulu uyabakhulula kuzo zonke.” Niyabo? UNkulunkulu uhambile wadabula emlandweni nesigqi sesithembiso seZwi laKhe, onyakeni ngamunye, ngesigqi esifanayo, ukwenza iZwi laKhe. Yileyo ndlela uNkulunkulu ahamba ngayo edabula ezansi emlandweni, kusukela kuyo yonke indlela evela kusukela kuGenesisi kuya eSambulweni, Uhambe wadabula emlandweni neZwi laKhe. Kunjalo, ngesigqi sa—samandla kaMoya oNgcwele eqinisekisa iZwi laKhe kwabaKhethiweyo. Khumbulani, Akakaze akwazi ukuthinta ibandla elingaphandle. NgabaKhethiweyo kuphela.

206 Bukani lowompristi, wathi, “Lomuntu unguBelzebule. Ungumbhuli. Kungani, U—U—Ufunda izingqondo zabo.”

207 Babazi kancane ukuthi, “IZwi libukhali kunenkemba esika nhlangothi zombili, lehlulela imicabango esenhliziyweni.” Futhi WayeyiZwi.

208 Kodwa lesisifebe esincane simi emthonjeni ngalolosuku, ukuzokha ibhakede lamanzi, sathi, “Ngiyabona ukuthi UngumProfethi. Siyazi ukuthi uMesiya uyeza. Besingenabo abaprofethi amakhulu eminyaka, kodwa siyazi ukuthi uMesiya uyeza. Futhi uma Efika, yilokho Azoba yikho.”

209 Wathi, “NginguYe.” Lokho kwakwenele. Kungani na? Isigqi sashaya ibhithi! Wayebheke loloshintsho, kusukela ebandleni lehlelo kuya kuMesiya oqinisekisiwe. Futhi lapha Wayemile, uMesiya uMose akhuluma ngaye, “INKosi uNkulunkulu wakho uyakuvusa uMprofethi onjengami.” Nango. Isigqi sashintsha, iMbewu eqinisekisiwe yaLiqonda.

210 Futhi ngenkathi iZwi likaNkulunkulu langempela liwela phezu kweqinisekisiwe, phezu kweMbewu, futhi bakubona lokho kuqinisekiswa kweZwi, bayaLiqonda. Babuka iZwi, bayawazi umgamano, bayasazi isikhathi, bayalwazi ushintsho, bayayazi ibhithi efanele ukuba kulelohora. Haleluya! Bayayazi ibhithi, bayasazi isikhathi, bayazi ukuthi kufanele kuhambe kanjani. Niyabo, abaKhethiweyo kuphela abaLaziyo.

211 Ngenkathi uFiliphu eselibonile, wayengeke esalimela, wayazi ukuthi lowo kwakunguMesiya. Ngakho waya kumfo, babenokufundisa iBhayibheli ndawonye. “UNathanayeli,” wathi, “woza, ubone uMuntu. Woza, ubone lowo esimtholile,

sithole uJesu waseNazaretha. Sithole uJesu waseNazaretha, lowo uMprofethi uMose akhuluma ngaye ukuthi wayezofika. SiMtholile. SiMtholile.”

212 Wathi, “Kungenzeka kanjani na? Nje ngi...Wayekuphi na?” Niyabo, wayengekho...Niyabo, wayengasazi nje kahle isigqi. Babekade befundisisa. Kodwa ngenkathi efika lapho, wantshela, wethula kuye iZwi.

213 Futhi ngenkathi efika lapho, uJesu wathi, “Bheka umIsrayeli,” isigqi siqala ukubamba, umdlalo omkhulu wasesiteji wawudlalwe phandle lapho emsamo, noma enkundleni, ngalolosuku. Mhlawumbe uJesu emi phezu kwedwala, ekhuluma nabantu. Futhi lapho uFiliphu enyuka noNathanayeli, Wayebuka ngale kuye, futhi wathi, “Bheka umIsrayeli, okungekho nkohliso kuye.”

Wathi, “Rabi, Wake wangazi nini na?”

214 Wathi, “Ngaphambi kokuba uFiliphu akubize, ngenkathi ungaphansi komuthi, Ngakubona.” O, he!

215 Wayeyingxenywe yalo! Wathi, “Wena uyiNdodana kaNkulunkulu! Wena uyiNkosi kaIsrayeli.” Akukhathaleki ukuthi a—amabhithi ezwe ayeyini, nakho konke ukubangwa kwawo umsindo ababenakho kwa—kwamahlelo, kwakungesilo loloZwelo olukhulu lukaNkulunkulu. Amen. Wathi, “Wena uyiNkosi kaIsrayeli! Nakho lapho Okhona! Ngiyakubona. Ngiyakwazi.” Ngani na? WayengoKhethiwe. IMbewu eKhethiwe iyazi. Kuhlala njalo kuwo wonke unyaka, ukuthi bayakwazi.

216 Wena uthi, “Kodwa, Mfowethu Branham, kuthiwani ngomama nobabayi, kuthiwani ngabantu bakithi, kuthiwani ngehlelo lami, ba—bazokwenzani na? Bazongilahlela ngaphandle. Ngabe...” Uma ungakwazi ukubuka phambili, buka phezulu. Ungazami ukubuka phambili, empeleni, beka isandla sakho kwesaKhe. Mvumele akuhole. Bheka phezulu, ungabuki phambili. Wena uthi, “Kungani, kungani abanye behlekisa ngami ngezinwele zami ezinde, futhi ngikhumula izikhindi, futhi ngami ngishiya ibandla.” Ehhe! Ukuhlupheka ngenxa yeGama laKhe kukhulisa ubuhlungu bomusa waKhe. Yebo. Ukuhlupheka ngeZwi laKhe, niyabo, kukhulisa ubuhlungu bomusa waKhe. Yebo, mnumzane! Khumbula nje, ngumusa kaNkulunkulu ubunikezwe wena. O, he!

217 Njengoba uPawulu washo, haleluya, wayenobuthakathaka, kukhona okwakumkhathaza. Wayne...Udeveli waye—wayeyommukula, isibhakela emva kwesibhakela. Futhi waxoxisana neNkosi, kathathu, ukuba ikususe kuye, wathi, “Angikufuni lokhu, Nkosi. Kususe kimi!”

218 Futhi khona-ke ngobunye ubusuku iNkosi yakhuluma kuye, yathi Sawule, noma, “Pawulu, umusa waMi wanele.”



219 Wathi, “Khona-ke ngiyakubonga ngobuthakathaka bami. Ngiyakubonga ngakho. Ngiyazi UnguMphilisi. NgiKubonile uphulukisa abagulayo, uvusa abafileyo, ukhipha amademoni, uvula amehlo ezimpumpethe. Kodwa uma ngxoxisane naWe, futhi Wena ungitshela ukuthi umusa waKho wanele, khona-ke lodeveli ongikhathazayo uyi—uyizinhlungu ezikhulayo zomusa waKho. Khona-ke ngiyakubonga ngobuthakathaka bami. Ngani na? Uma ngiziphakamisa ngaphezu kobuningi besambulo.” Niyabo?

220 Niyabo, wa—wayenento abanye abafundi ababengenayo, waMbona emva kokufa kwaKhe, ukumbelwa, ukuvuka, nokukhuphuka. WaMbona. Abanye babo bathi, “Awu, ngahamba naYe.” Wenza njalo wonke umuntu emgwaqeni. Kodwa emva kokuba Esefile, wambelwa, wavuka, futhi wenyukela phezulu, futhi wabuyela emuva esimweni seNsika yoMlilo, Wakhuluma kuPawulu. Lokho kwakungaphezu kwanoma yikuphi abanye ababenakho. Amen.

221 Yena wathi, “Ngaphandle uma ngithola ukuphakama futhi ngifuna ukwakha amakhulukazi amakholiji nakho konke okunye, nokunye okuthize okukhulukazi, funa ngithole—ngithole ukuphakama ngaphezu kobuningi balesi sambulo, uNkulunkulu uvumela isithunywa sikadeveli singigcine phansi.” Wathi, “Khona-ke uma ngibuthakathaka, nginamandla.” Amen. Amen. Izinhlungu ezikhulayo zomusa! Amen. Singahlala kulokho isikhathi eside; ihora nemizuzu engamashumi amane nanhlanu isidlulile, futhi—futhi siguliswa izinhlungu zomusa waKhe.

222 O, Angavumela izimpambanandlela. Angavumela izimpambanandlela ukusivivinya, ukusiphelelisela umsebenzi waKhe. Angakuvumela lokho manje, Bandla, kokubili lapha naseteyipini. Angavumela izimpambanandlela enzele inkonzo yethu.

223 Njengoba Enza kuDaniyeli. Unikeza uDaniyeli impambanandlela encane ngelinye ilanga. Uyazi, wayengumuntu omkhulu ezansi eBabiloni. Wenza, Wavumela inkosi imphendukele futhi imphosa emphandwini wezingonyama. Kwamphelisa kuphela. Impela kwenza!

224 Uvumela abantwana bamaHeberu bangene esithandweni somlilo. Babeshisekele ukumela iZwi laKhe!

225 Angase avumele amagama aphambene, abavumele bakuhleke ngokuba nezinwele ezinde, abavumele bakuhleke ngokuthi kungani uba ngumgingqiki ongwele noma ngabe yini okunye. Kungahle, bangahle bakuhlekise... bangahle bakuhleke ngalokho, lokho, lokho, kulungile. Leyo impambanandlela, lowo umgamnxo omncane. Lokho kufakazisa okuthize.

<sup>226</sup> Niyabo, into kuphela eyenziwa yimpambanandlela kubantwana bamaHeberu ababeme eZwini, kwabakhulula kuphela ezibophweni ababenazo zizungeze izinyawo nemilenze yabo.

<sup>227</sup> Futhi ngesinye isikhathi kuthatha izilingo ezinzima ukwephula izibopho zomhlaba zisuke kithi. Ngezinye izikhathi uNkulunkulu usivumela ukuba sibe nokuvivinywa okuncane, uyazi, ukubona ukuthi sizokwenzani, ukukukhipha ezweni. Noma, ngamanye amazwi, akuvumele ube nokuvivinywa okuncane futhi akushaye akukhiphe enhlanganweni, nalowo mbono ukuthi “iMethodisti iyo kuphela, iBaptisti, noma iPentecostal, noma lelo yi—lelo yiqembu kuphela abanalo. Uma ungakukholwa njengoba ibandla lami likukholwa, awukukholwa nhlobo.” Ngezinye izikhathi Uvumela ukulingwa okuncane kwenzeke. Mhlawumbe unengane egulayo. Mhlawumbe okuthize kuyenzeka ngehora lokufa ngqo. Mhlawumbe othize athathwe kuwe, noma okuthize. Kungokwenzani na? Ukukuhlephula usuke, ukukukhombisa okuthize, avule amehlo akho. Mhlawumbe ufikela ukugxeka, ngesinye isikhathini. Mhlawumbe ulalele leteyipu ukuba nje ugxeke. Mhlawumbe uNkulunkulu wenza lokho ukwephula ezinye izibopho zezwe ezikubophele phansi.

<sup>228</sup> Njengendoda egwilizayo emfuleni, ufanele ukhiphe umuntu emfuleni ngaphambi kokuba uthole ukukhipha umfula kumuntu. Kunjalo. Ufanele umkhiphe emfuleni kuqala, beseke ukhipha umfula kuye. Ngesinye isikhathi uNkulunkulu udingeka akwenze ngaleyo ndlela. Uvumela imigamanxo, izimpambanandlela ukwenza lokho. Yima ezithembisweni zaKhe, iZwi, ngoba azehluleki. Ikusasa, elisesandleni saKhe. Yima njengoba benza, unga—ungayeki.

<sup>229</sup> U-Abrahama, ezimpambanwenindlela zakhe, wazi ukuthi uNkulunkulu wayengayivusa indodana yakhe ekufeni, lapho ayeyithole khona empambanandlela. U-Abrahama ufika empambanandlela yakhe. Futhi emva kokuba wayethembe uNkulunkulu futhi wayezibonile zonke izimangaliso zikaNkulunkulu. Iminyaka engamashumi amabili nanhlanu walinda umfana, indodana ethenjisiwe, futhi khona-ke uNkulunkulu wamtshela ukuthi akahambe ayonikela yona kanye into ayeyilindele. He, o, he, isikhathi esinje pho! Kodwa ngabe u-Abrahama wangabaza na? Funda kwabaseRoma, isahluko 4, bathi wa “yeqinisekile.” Amen. Wayeqinisekile ukuthi lokho uNkulunkulu ayekuthembisile, uNkulunkulu wayezokwenza. Amen. Wavumela impambanandlela. Wayebonisa ngo-Abrahama, kithi, uyabo, Angamvusa ofile.

<sup>230</sup> U-Abrahama wathi, “Ngizomamukela njengovela kwabafileyo.” Isizalo sikaSara sasifile, isizalo sikaSara sasifile; futhi yena owesilisa, umzimba wakhe wawufile, wayeyindoda endala. Wayengenayo imithambo yobisi

ukuncelisa ingane. Futhi babengenayo...Awu, kwakungekho lutho. Futhi owesilisa wayengazali, qobo lwakhe, futhi owesifazane wayeyinyumba. Niyabo? Akukho-ndlela nhlobo. Futhi wamamukela njengovela kwabafileyo, wathi, “Uma uNkulunkulu engakwenza lokho, uNkulunkulu angamvusa kwabafileyo. Ngokuba uNkulunkulu ofanayo owangitshela ukuthi ingane yayizoza, futhi ngama futhi iyafika, Angayivusa kwabafileyo.” Ngokuba, Wenza izinto zonke zisebenzelane kube ngokuhle kulabo abaNthandayo. Amen.

<sup>231</sup> UNkulunkulu Owenza isithembiso, ezinsukwini zokugcina lezizinto ziyokwenzeka esibona zenzeka! Uma Ethembisa indodana, futhi indodana yafika; uma Ethembisa zonke lezizinto esizibona ngokomBhalo, futhi zenzeka, asingene esigqini sazo. Wethembisa ezinsukwini zokugcina lezizinto ziyokwenzeka, futhi siyakubona. Wethembisa ukuthi Uzothumela uJesu. Haleluya. Kuzoba nesikhathi semiNyaka eyinkulungwane! Kuyoba khona usuku olusha. Kuyoba khona usuku ukuthi ilanga lingeke liphinde lishone, ngoba i...asisayikulidinga, ngoba iWundlu lingukuKhanya koMuzi esiya kuwo. Amen.

<sup>232</sup> Ukuqala kosuku olusha, ngikuzwa phezu kwami wonke manje. UkuKhanya kosuku olusha! UkuKhanya kosuku lapho kungekho ubusuku, akukho bumnyama, akukho mathunzi, akukho zibhakabhaka, akukho—akukho ukufiphala, izibhakabhaka ezimnyama, akukho phakathi nobusuku, akukho mathuna, akukho zimbali emagqumeni, akukho zinkonzo zomngcwabo, abekho odokotela, akukhondlu yasemakhazeni. Amen. Ngi—ngizwa i—imisebe yokuKhanya kwaKhe yedlula emphefumulweni wami. Usuku olusha! Oludala luyacindezela luyaqhela.

<sup>233</sup> Njengoba ngizwa igazi elifayo lithululeka emzimbeni wami, ngizwa umfutho kaMoya oNgcwele ufika ngemuva kwalo, “Vuka, ukhanye.”

<sup>234</sup> Into ethize ithe, “Billy Branham, usuyaguga, usuba buthakathaka, amahlombe akho asehlela phansi, izinwele zakho zibampunga futhi ziyaphuma.” Kunjalo. Futhi ubumnyama nesigayegaye phezu komhlaba!

<sup>235</sup> “Kodwa vuka, ukhanye!” Ngizwa ukuwa lapho umfutho wokuKhanya weVangeli elikhazimulayo likaJesu Kristu elingenze isidalwa esisha kuYe. Ngibheke lolo suku, amen, okosuku olusha. Angazi ukuthi ikusasa liyini. Angazi ukuthi liphetheni, u 1964, ongiphathele khona noma lutho okunye, kodwa ngibamba isandla saKhe lowo ophethe iPhakade, OyiPhakade. Amen.

<sup>236</sup> U-Abrahama wayazi ukuthi uNkulunkulu wayengamvusa futhi, ngakho waMethemba.

<sup>237</sup> Ngakho, okonyaka omusha, shisekela ukuhlala neZwi laKhe nalokho eLikwethembisile, njengabanye (Abakhethiweyo) benza

ngezinye izinsuku. Uma uzwa ukuthi ubonile ukuKhanya okwedlule phezu kwakho, kukaJesu Kristu, ukubonakaliswa kwaKhe koMoya waKhe oNgcwele omkhulu kulezizinsuku zokugcina. Futhi, khumbula, khumbula, hlala nakho, lokho Akwenza, ungomunye wabakhethiwe; futhi lokho yena, abaKhethiwe kwezinye izinsuku, njengo-Abrahama, lapho ekubona, lapho konke kwakuphikisana nobufakazi besayensi. UNowa wakubona, futhi konke kwakuphikisana nobufakazi besayensi. UMose wakubona, futhi konke kwakuphikisana nobufakazi besayensi. Leminyaka esimati oseedlule; kodwa abaKhethiweyo abakubona, bama bagxila! Amen.

<sup>238</sup> Futhi ngekusasa, masime sigxile esithembisweni. UNkulunkulu wasenza, kukuNkulunkulu ukukunakekela konke. Ngilandela nje isigqi. Uma sishaya phansi isikhathi futhi sithi “lokhu ukuphela kukaWilliam Branham emhlabeni,” khona-ke ngizohamba ngesigqi. Khona-ke ngizovuka futhi ngesigqi. Haleluya. Lowo oshayayo phakathi, ushaya akhiphe, aphinde asishaye futhi. Yisigqi sikaNkulunkulu, “Ngiyakumvusa ngezinsuku zokugcina. Okholwa yiMi unokuPhila okuphakade. Ozwa iZwi laMi futhi akholwe nguYe oNgithumile, unokuPhila okuPhakade; futhi akayikuya ekwahlulelweni, kodwa wedlulile ekufeni wangena ekuPhileni.” Ngizolandela ukushaya kweZwi. Amen. Hhayi ukushaya kwenhliziyoyami; ukushaya kweZwi! Angikhathali ukuthi kuyini, uma inhliziyoyami ingashayi kanye neZwi, khona-ke inhliziyoyami ayilungile. Amen. Ngokuba, UyiZwi! Amen. IBhayibheli lisitshela lokho, iZwi likaNkulunkulu.

<sup>239</sup> Ngangilalele uhlelo, ngiza ngenyuka, uBilly nami, esikhashaneni esedlule. Futhi kwakuyileliBhayibheli...i—ihora elibizwa ngesiprofetho, ihora le...Libizwa ngokuthi na? Okuthize mayelana nesiprofetho. *IPhimbo lesiProfetho*. Empeleni, yi-Seventh-day Adventist. Babenamagama amane noma ayisihlanu ehlukene. Ama-Millerites yilokho ababeyikho, ekuqaleni.

<sup>240</sup> Babe yilowo owathi, ngaleya lapho emhlanganweni, ukuthi “Ngizisho ukuthi nginguJesu Kristu; ukuthi u—uBaba oNgcwele wayephezu kwami, leyoNsika yoMlilo, futhi nganginguJesu Kristu.” Kwenzeka ukuba kube numngane wami emile lapho emhlanganweni wabo omncane, waphakama wayesethi, “Uzodingeka ukufakazise lokho, ngoba ngizombiza khona lapha. Ngifuna nibone isikhathi esisodwa lapho ake avuma lokho,” niyabo, futhi kanjalo. Wayekhuluma ngezinkolozwe ehlukene nezinto emhlabeni.

<sup>241</sup> Bayazi. Ngesinye isikhathi ngahlangana nabo kulombuzo *wesabatha*. Babenosuku oludala oseludlulile. UMoya oNgcwele uyiSabatha lethu, iBhayibheli lasho njalo, “Zanini kiMi, nina nonke enikhathelayo nenesindwayo, ngizoninika isabatha lomphfumulo wenu.” Kungesilo u “suku.” UPawulu wathi,

“Nina enigcina usuku, ngiyanesaba.” Niyabo, kunjalo. Yebo, mnumzane. “Kubasalele ukuphumula,” amaHeberu 4, “abantu bakaNkulunkulu, abagcina isabatha. Ngokuba thina esingenile ekuphumuleni kwaKhe, uphumula emisebenzini yethu, njengoNkulunkulu kweyaKhe.”

<sup>242</sup> Kodwa isikhulumi sabo, esikhashaneni esedlule, uhlelo olumnandi, anginalutho olumelene nabo. Ngenza noma yini engingayenza ukubasiza. Ngiyabathethelela ngesihle ngokukusho, ngoba basho into eyayingalungile. Kodwa kulungile. Imfundiso yabo ifana neyoFakazi bakaJehova neSayensi yamaKristu, nazo zonke lezi ezinye izinkoloze, niyabo, into efanayo. Kodwa qaphelani, bafana nje nanoma yiyiphi enye inhlango, abanaphutha ngaphezulu, ngiqagele, kunabo bonke abanye. IZwi lhlala liqinisile njalo, niyabo, Lizozifakazisa lona uQobo kahle. Qaphelani.

<sup>243</sup> Kodwa lapho esakhuluma, indoda yathi, “Sinencwadi-yonyaka.” Lombhali, o, ngubani igama lakhe, isikhulumi sayo na? Ngiyakhohlwa nje impela ukuthi ubani igama lakhe manje. Wakhulumela iChristian Businessmen enhla eSeattle lapha kungekudala eWorld Fair. Futhi wa—wathi, lommemezeli wathi, “Lomuntu ubhale incwadi, incwadi evelele kakhulu yalonyaka.” Angivumelani.

<sup>244</sup> INcwadi yalonyaka yiBhayibheli! NgukuKhanya kwezwe. NguNkulunkulu qobo lwaKhe. INcwadi yethu-yonyaka-yiBhayibheli. Ngalo 1964, iNcwadi yethu yiBhayibheli. Futhi yonke eminye iminyaka ezayo, iNcwadi yethu yiBhayibheli. Yonke leminyaka edlule, IbeyiNcwadi yeminyaka edlule, iNcwadi yeminyaka ezayo, futhi YiNcwadi yaPhakade. Yembula ukuthi nguNkulunkulu. Yebo, Yembula uNkulunkulu. Wonke unyaka ozayo, yiNcwadi-yo-nyaka. Lapho—nomaphi lapho uzwa iBhayibheli lisho noma yini, yisithembiso ngesiqinisekisiwe, kuzofika iPhakade, ngolunye usuku. IBhayibheli yiLo elisinika lesisithembiso, uma uzwa iBhayibheli lithi kuza usuku lapho uJesu uyofika. Futhi njengoba ngisho namhlanje manje. . .

<sup>245</sup> Ngifanele ngivale, ngoba ngi—ngibe lapha amahora amabili, niyabo, kukho ngqo.

<sup>246</sup> Bukani, uma—uma iBhayibheli lisitshela ngalezizinto ezizayo, likhuluma ngawo onke lamahora e—esidlule kuwo. Izinsuku zikaNowa zibikezelwe. Izinsuku zabo bonke laba abanye, umBhalo wazibikezela. Izinsuku zikaMartin Luther zabikezelwa, izinsuku zikaWesley, izinsuku zePentecostal. Lelihora esiphila kulo labikezelwa. Yonke into yenzeka ngendlela nje ngqo okwakungayo. Khona-ke uma. . .Kuyini na? YiZwi elikhulunywe likaNkulunkulu, eliqinisekisiwe nguNkulunkulu, lenziwa ukuKhanya kwehora. Niyabo, njengoba nje linjalo ilanga. Lapho iZwi, iZwi qobo lwaLo,

lingukuKhanya uma kuqinisekiselwe isikhathi esingesakho. Niyabo, ngokuqinisekisiwe, khona-ke ngukuKhanya kwehora.

247 UJohane wayengukuKhanya, wa—wayengukuKhanya okuningi kuno-Eliya nabo ababenakho. U-Eliya. Wayengesikho ukuKhanya kukaEliya, kodwa wayengu-Eliya kwesinye isimo, ukuqinisekisa ukuKhanya. Niyabo, wayeyikho. Futhi lapho uJesu eza, Wathi, “Wayengokukhanya nokuKhanya okukhanyayo kwenkathi. Uyathanda ukuhamba ekuKhanyeni kwaKhe.” Niyabo?

248 Futhi uJohane wathi, “Manje ngifanele ngifiphale. Ngifanele ngiphume manje, ukuKhanya kwami sekuqedile ukukhanya. Ngifanele ngiphume. Ufanele ande. UngukuKhanya.”

249 Wathi, “NgingukuKhanya kwezwe.” Amen. Kunjalo. “Onguye izolo, namuhla, naphakade.” Futhi UsengukuKhanya kwezwe. Futhi Uyini na? “Ekuqaleni wayekhona uLizwi, futhi uLizwi wayekuNkulunkulu.” Kungani WayengukuKhanya kwezwe na? Uma Wayezoza, athi WayenguMesiya, futhi Wangenza njengoba iBhayibheli lathi uMesiya wayezokwenza, khona-ke Wayengesikho ukuKhanya kwezwe. Niyabo, yiZwi elaqinisekiswa elenza ukuKhanya kwezwe.

250 Futhi kulelihora esiphila kulo manje, iZwi eliqinisekisiwe lalelihora! MaPentecostal, nithi, “ukukhuluma ngezilimi,” nokunye nokunye. Lolo kwakuwuSuku lwePhentekoste, lokho kwakungukuKhanya kwehora ngaleyonkathi. Niyabo, lolu ngolunye usuku. UngukuKhanya kwehora namhlanje.

251 Unyaka weBandla lesiKhombisa, wonke waphuma, noKristu engaphandle. Inyanga ekukukhombeni, bonke ubumnyama bufika phezu komhlaba. UkuKhanya kucindezela kungena manje, kuqala ukukhombisa ukuthi kuzokwenzekani. Into iyobhujiswa, futhi ukuKhanya kuzongena futhi kububhubhise. Futhi abaNgcwele bazakudla ifa lomhlaba, abamnene bazakudla ifa lomhlaba. Umhlaba, ubumnyama benyanga buyosuswa. Ubumnyama bobusuku buyodlula, ubumnyama nokufa kwabo nezivumokholo, futhi zisuka ziqhele eZwini likaNkulunkulu, izinto eziphendukezelwe abazishoyo. Futhi ukuKhanya kuzobhobokela osukwini.

252 Futhi khumbula, lapho iBhayibheli eligcwele...Lalelani, sengivala. Uma leliBhayibheli eligcwele seliqinisekisiwe, khona-ke kuyoba khona uShalom waPhakade, ukuThula kwaPhakade. Niyabo?

253 Uyafika, futhi wathi Wayenguku “Thula emhlabeni, intando enhle kumuntu,” kodwa izwe alizange likwemukele. Niyabo? Niyabo? WayengukuThula kuwo wonke umuntu ozela ukuThula kuYe. Niyabo? UkuThula emhlabeni, intando enhle kumuntu, WayengukuThula kulokho kuqala konyaka omusha, usuku olusha lukaNkulunkulu. Ngani na? WayenguKhanya okuqinisekisiwe kwalolosuku. Niyabo?

<sup>254</sup> Kodwa kukhona iZwi eliningi okufanele liqinisekiswa. Uzofanele aqinisekise iZwi eliningi. Futhi uma iZwi lokugcina liqinisekiswa, seliqinisekisiwe, njalo, khona-ke ukufa kugwinyiwe ekunqobeni, nabafile kuKristu bayakuvuka, isikhathi semiNyaka eyinkulungwane siyakungena, futhi kuyoba ngukuThula okukhulu okukodwa, Shalom. Asiphilele lolosuku, mfowethu, dadewethu, lowo Shalom omkhulu oyedwa.

<sup>255</sup> Khumbula, iBhayibheli liwumthombo wakho konke ukuhlakanipha, futhi liphethe onke amathemba ekusasa. EBandleni, Shalom! Asikhuleke.

<sup>256</sup> Iqembu elincane elikhona lapha manje. Ngi—ngibe namahora amabili ku—kuloMlayezo omncane wonyaka omusha. Nibekezele kakhulu. Ngabe ukhona phakathi lapha kulokhu ukusa, noma—noma kule ntambama, njalo, ongenawo uShalom, lokho kuThula okwakhuluma, okwakhomba iZwi likaNkulunkulu ngenkathi wena neZwi niba munye na? Uma, uma iBhayibheli lisho iNto eyodwa, wena uthi “qhabo, angeke ngakholwa ukuthi lokho kuqinisele,” khona-ke awunawo uShalom. Awukho ekuthuleni noNkulunkulu, ngoba iZwi laKhe lisho iNto eyodwa futhi uyaphikisana naLo.

<sup>257</sup> Futhi uma iZwi lithi, “Shalom, ukuThula,” futhi unalokho kuThula, ukuthi lonke iZwi uNkulunkulu alishoyo, ungaligcizelela ngo “amen,” futhi uyaLikholwa. Futhi uma uLibona liqinisekisiwe, uthi, “Amen, lelo yiZwi!” Kodwa ngabe isivumokholo, ukukhanya, ukukhanya kwamanga, izwe lishanela liqamula esithunzini sokukhanya okubonakalisiwe ukulwenza mnyama, isivumokholo esithize, ukuthi, “Qhabo, ngi—ngicabanga ukuthi—ukuthi Lokho kwakungokwenye into. Lokho akuchazi nje lokho,” futhi nokho iZwi Liyakusho na? Ngabe uyasilandela lesosithunzi, noma ubonakala nalokho kuKhanya na?

<sup>258</sup> Lapha nasetyipini, noma ubani ozoyilalela, cabangisisa ngakho nje umzuzwana. Futhi uma kukhona oyedwa lapha ongathanda, ongenakho lokho kuKhanya, ungasiphakamisa isandla sakho ukuzikhomba wena, ukuthi usukulungele ukuhamba kulokho kuKhanya namhlanje. Futhi uma kukhona oyedwa ngaphandle ezweni lalapho leteyipu ezoya khona, ukuthi awunaKho, uzosiphakamisa isandla sakho kuNkulunkulu khona lapho...Vala isiqophi sakho umzuzwana nje lapho sisakhuleka, ngqa ngamadolo akho, futhi uthi, “Nkosi Nkulunkulu, ngingabazile, nge—ngenze *lokhu*. Ngicabange, ‘Awu, ngoba ibandla lithe lezozinto zingenzeke, futhi *lokhu* kungenzeke.’ Futhi, kodwa ngiyabona kwethenjisiwe eBhayibhelini, futhi ngibona izinto eziningi kakhulu. Amazulu aKumemezele ngisho, qobo lwakho. Futhi lezizinto ezashiwo, ziyenzeka nje ncamashi. Futhi uNkulunkulu eZulwini umemezela into efanayo. Ngakho, ngifuna ukukwemukela manje. Makuthi iZwi likaNkulunkulu lingene kimi. Futhi

mangingene esigqini, sokungalaleli lokho ibandla noma umshumayeli akushoyo; kodwa mangingene esigqini seZwi, futhi ngibone ukuthi Lithini. Futhi maLilethe kimi, kuloluZwelo olukhulu lukaNkulunkulu, ukushaya ngaphandle kwentando yaKhe empilweni yami.”

<sup>259</sup> Baba wethu waseZulwini, siyaletsa manje kuWe sonke isandla esiphakeme yonke indawo. Futhi vumela uMoya oNgcwele kaNkulunkulu ulethe kubo isigqi seZwi neQiniso laWo, ukuthi kumele babunjwe manje babe amadodana namadodakazi kaNkulunkulu, futhi bafanele babe ngababonakalisa ukuKhanya kukaNkulunkulu phezu komhlaba. Bafanele babe yiZwi elibonakalisiwe, ukuthi abesilisa nabesifazane bafanele baphile ngendlela uJesu aphila ngayo, noku—kukholwa lonke iZwi likaNkulunkulu nokuphila ngaLo njengoba Enza, ngokuba Wathi, “Umuntu akayikuphila ngesinkwa sodwa, kodwa ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Hhayi nje okumbalwa kwamaZwi, ingxenye yamaZwi, kodwa “ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.”

<sup>260</sup> IZwi lesikhathi sikaMose alizange lisebenze ezinsukwini zesikhathi sikaJesu. IZwi, iZwi ezinsukwini zabaphostoli alisebenzi kululusuku. LiyiZwi elithenjisiwe lalulusuku. Basho qobo lwabo, futhi bakukhuluma ngoMoya oNgcwele, okuyokwenzeka ezinsukwini zokugcina, ukuthi amabandla ayoba ngabanamawala kanjani, abakhukhumele, ukuthi isifebekazi siyovuka kanjani futhi izifebe ziyoba naso ngqo, nokuthi ziyowenza mnyama kanjani umhlaba. Nonyaka webandla wokugcina, iLawodikeya, uJesu ngokuphelele uyosuswa ebandleni.

<sup>261</sup> O Nkosi, angihlale naYe, iZwi. Futhi bonakalisa ukuKhanya kwaKhe, kithi sonke, njengoba siqala uhambo kulonyaka omusha, ngokuzimisela. Kungaziwa ukuthi lonyaka omusha uphetheni, kodwa sibambelele kuYe, iZwi, elazi lonke uZwelo kusukela ekuqaleni kuye ekupheleni. Wazi wonke umnyakazo nawo wonke umgamanxo. Futhi, Nkosi, siMbhekile nje, sibekile amehlo ethu kuYe, iZwi. Khona-ke uma sibona lezizinto zibonakala, siyazi ukuthi sisesigqini ngqo seZwi. Siphe khona. Sindisa wonke umphefumulo olahlekile, Nkosi, ukuthi lapha, nawo wonke lowo ozwa leteyipu. Sibanikela kuWe, ngenxa yoMbuso waKho, eGameni likaJesu Kristu. Amen.

<sup>262</sup> Manje, kukhona i . . . Ngiyajabula ukuba nani nonke kulokhu ukusa. Ngakho, ngibe ncamashi, selokhu ngiyiqalile, amahora amabili ncamashi, kusukela emizuzwini eyishumi nanhlanu kushaye eleshumi nanye, kuze kube imizuzu eyishumi nanhlanu kushaye elokuqala. Ngimtshelile uMeda. Ngithe, “Ngizobuya kugamenxe elokuqala.” Manje, asikholelwa ekuphuleni imithetho yejubane. Angicabangi ukuthi sifanele sikwenze



lokho, niyabo, ukukwenza. Manje siyanibonga. Ngifuna ukusho manje. . .

263 UTerry usicishile isiqophamazwi sakhe, ngoba yileyoteyipu kuphela ephumayo. Ngicabanga ukuthi *wena* usenayo eyakho iqhubeka, okungukuthi kulungile, niyabo, ngoba ngizokhuluma nebandla.

264 Ngiyanithakasela ngempela nonke ezansi lapha. Futhi kunezikhathi eziningi engicabanga ukuthi lokhu ukuhlehlela emuva okuncane kimi, ukwehlela lapha ngemuva kogwadule, njengoba ngikubiza kanjalo. Ngiyabuya ngidlule ehlane, emuva le phezulu lapha, futhi ngiqalaze, ngibone leliqembu elincane lapha ngaphansi kwezihlahla, khona ngqo eceleni komfula. Futhi singasohlangothini lwasempumalanga lomfula manje. Futhi nge—nge—ngethemba ukuthi uNkulunkulu uzonibusisa, nonke ngamunye. UNkulunkulu, uShalom, abe nani. Lokho ukuthula kwaKhe.

265 Futhi ngiyaxolisa, ngempela, ukuba nginibambe kanje, kodwa nje ukuthola iteyipu yalokhu manje. Lapho, uma iNkosi ithanda, yilokho engifanele ngikhulume ngakho, e—ePhoenix, ngeSonto ntambama. Khona-ke, ngoMsombuluko, ngiyahamba, kancane, imihlangano emfishane, nokunye nokunye. Bengihlosile enhliziyweni yami kulonyaka, uma iNkosi ithanda. . .Ngi—ngivele ngasika futhi ngadabula, kusukela ohlangothini kuya ohlangothini. Niyabo?

266 Futhi sonke siyazi ukuthi lokho yinkomba. Siyazi ukuthi uMdonso wesiThathu uyini. Thina sonke, sonke siyakuqonda lokho. Manje, une, uzoba nayo iteyipu. Niyabo? Futhi ngicabanga ukuthi izolala nje ifihliwe okwesikhashana, kuze kuthi ihora elikhulu lokuhlushwa liyafika. Yilapho kuzobakhona. Izokhuluma. Kuzobonakaliswa njengezibonakaliswa ezinhlano eziqondile ezingehlulekanga, ngokuphelele. Futhi manje ngiyacabanga, lindani nje, niyabo, ukubona ukuthi kwenzeni. Manje ngibuyela emuva, ngokufanayo futhi, ngayo yonke indlela, ukuthola.

267 Imihlangano emifishane. Ngizozama ukuba nayo, ngiphume njalo ebusuku, kuse-eli. Ngibe cishe nemizuzu engamashumi amathathu, futhi ngikhulume ngento ethize ngokuphilisa ngokukaNkulunkulu noma into efana nalokho. Futhi noma nini lapho ngilungela ukwenza iteyipu futhi, kuphakathi kokuthi ngizogijima ngehlele lapha kwingemuva kogwadule, noma enhla etabernakele noma kwenye indawo lapho ungenza khona iteyipu, lapho siyoba phakathi kwethu, ngingasho engikuthandayo, kanjalo. Kodwa, niyabo, uJesu. . .

268 Khumbulani. Niyabo? Ngifanele ngibhekisise. Uma ngibone labo bantu ngokuphelele nje, ngokuqhosha behamba besuka, ngicabanga ukuthi ngizamile ukukuveza kulokhu ukusa. Kuyisigayegaye phezu kwabo. Abakwazi ukukusiza.

Ngiyabathethelela, niyabo, ngokungalaleli. Nokubona izinto uNkulunkulu azenzile, namanje abazenzi. Namanje ngisakhuleka, “Nkulunkulu, bathethelele.” Futhi ngikusho ngokusuka enhliziyweni yami. Angikusho ngoba iNkosi yami yakusho, kodwa ngifuna ukuzwa enhliziyweni yami, kuqala, ukuthi ngempela ngiyakwenza.

<sup>269</sup> Angizehlukanisi nabantu. Angifuni ukwenza lokho. Niyabo? Ngoba ngi—ngi... NginoMlayezo wabo, “insindiso.” Ngifanele ngiphume phakathi kwabo. Niyabo? Manje, ngiphuma nabakamthathu emunye, namaMethodisti, amaBaptisti, iLuthela, iPentecostal, amaSeventh-Day Adventist, futhi nayo yonke enye into. Ngoba, ngifuna ukusindisa lokho obekulahlekile, uma ngingakwazi; ukuKungenisa, ukubakhombisa ukuKhanya. Futhi iNkosi ibe nani.

<sup>270</sup> Ngibe neqembu lethu—lethu elincane lemhlangano lapha. Angazi noma ninalo, noma qhabo, uhlelo lapha. Uma abanye benu... Ngizolushiya lulele lapha. Umelusi uzonifundela lona, lapho esizohlangana khona, futhi uma iNkosi ithanda. Lokho ngukuthi, iNkosi ithanda. Anginakho ukuhola kubo, nje ukuphuma, ukuzama ukwenza noma yini engingayenza. Futhi uma unabathandiweyo ngapho, phakathi lapho, bengathanda ukuza komunye wemihlangano, ngani, babhalele incwadi futhi ubatshele bathamele omunye walemihlangano.

<sup>271</sup> UNkulunkulu anibusise. Kumnandi ukunibona, Mfowethu Stricker noDadewethu Stricker, nani nonke bantu lapha. Manje, abanye babo, angazi ngisho amagama enu. Kodwa ngi—ngiyazi ngofakazi kukaMoya oNgcwele, ukuthi ningabafowethu nodadewethu. Futhi—futhi uthando lwami nenhlonipho kungokwenu. Futhi kuyintokozo enkulu, ukuba senzansi lapha nani.

<sup>272</sup> Futhi ngiyazi ukuthi ni—ninedina lenu lilungisiwe kanjani lapha, nizoba nenhlanganyelo encane yedina. Kuphela ngifisa ukuthi kungenzeka benginganamathela ngapha. Futhi—futhi ngiyazi ukuthi kuhle. Ng—ngiyazi ninabapheki ababedlula bonke ezweni. Ngiyazi ukuthi kunjalo. Kodwa mhlawumbe ngizofanele ngizitholele elami ngehembega, ngikhuphuka. Kodwa, noma kunjalo, nginezinsuku ezinqunyelwe ukubonana engifanele ngizenze. Isikhathi sami sabelwe nje, kancanyana *lapha* futhi kancanyana *lapho*. Nonke niyaqonda, ngiqinisekile. [Ibandla lithi, “Amen.”—Umhl.] Akusikho ukuthi bengingefune ukuhlala. UNkulunkulu uyakwazi lokho. Bengingeke ngehlele ezansi lapha... Niyabo?

<sup>273</sup> Omunye wathi, “Ungehlele ezansi lapho futhi ushumayele kubantu abangamashumi amathathu, lapho ubungashumayela okufanayo ezinkulungwaneni eziyishumi na?” Impela. Lokho akwenzi nayimuphi umehluko, usayizi. Ngifuna ukubona lapho Kwemukelwe khona.

274 “Ungaphonsi iparele lakho phambi kwezingulube. Ziyajika futhi ziwanyathele ngaphansi kwezinyawo zakho, khona-ke uzophenduka futhi zikudabule. Niyabo?” Kodwa awuwaphonsi amaparele akho lapho.

275 Futhi ngizwa lokho, engikusho lapha, akusikho ukuphonsa amaparele phambi kwezingulube. Ngicabanga ukuthi kuyakhombisa, abantwana, amagugu angawabo. Niyabo? Niyabo? Atholwa kuphi amagugu ngesinye isikhathi na? Ekuncukuncwini nokungcola.


276 Uke wawuqaphela umnduze, lapho uvela khona na? Ngaphandle ngqo kwiphansi emgodini omincikayo wechibi. Futhi uyaphothana, imini nobusuku, ukuba uye ekukhanyeni. Kodwa uma uke wafika ekukhanyeni, uyaqhakaza, nembali enhle kakhulu ekhona noma kuphi. Uyilokho umnduze. Uphuma ekungcoleni komhlaba, namanyala.

277 Yilapho amagugu atholwa khona, asongwa phandle lapha kulesi esiyigolide isimo sesizwe. Lapho uthola ukuthi igolide liphansi ekungcoleni. Lapho othola khona amarubi namagugu kusenkucunkucwini yokungcola. Kunjalo impela. Yilapho sonke sivela khona, enkucunkucwini nokungcola okuvela ezweni. Kodwa lawa lapha . . .

278 Ngingumhlwayi. Wenzani umhlwayi na? Uzingela igolide. Khona-ke, uma enza, uyalicwebezela. Futhi uyalishaya, futhi alincibikalise, futhi uyalilungisa.

279 *Lena* yimayini yeGolide. Niyabo? Ngibuka ngedlula *lapha*, ngaso sonke isikhathi, ngenzela amagugu amahle. Niyabo? Ngiwathole phandle lapha, ndawo ndawo othulini, futhi ngawapholishe. Futhi ngithi, “Nkosi, nanka. Nangu umfowethu. Nangu umKristu ozelwe ngokusha. Nanti elihle, inenekazi eliselincane. Nangu omuhle, ophakathi nendawo, owesifazane osekhlulile, he, owesifazane osemusha, noma ngabe yini. Nampa, Nkosi. Bangamagugu aKho. Babeke emqhelani waKho, Nkosi. Bazokhanya kuze kube phakade naphakade, kanjalo.”

Ngize nginibone, Shalom. Ukuthula kukaNkulunkulu akube nani!

280 Kulungile, melusi, woza lapha. Kulungile. UNkulunkulu akubusise manje. Futhi ngizonibona nonke kamuva kancanyana. 

*SHALOM* ZUL64-0112  
(Shalom)

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo Januwari 12, ngo 1964, eMhlanganweni waseNdlini eSierra Vista, eArizona. U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2018 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE  
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE  
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS  
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)

## Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS  
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.  
[www.branham.org](http://www.branham.org)