


UKHONA UMUNTU LAPHA ONGAKHANYISA UKUKHANYA

 Ngiyabonga mfowethu. (Makacule.) Asikhothamise amakhanda ethu manje. Baba wethu waseZulwini, siyaKubonga kulokhu ukusa ngokulunga kwaKho nesihawu, ngokusipha inhlanhla yokubuthana lapha ndawonye futhi, usuku nganeno kwePhakade elikhulu, ukukhonza Othandekayo, iNkosi uJesu Kristu. SiyaKubonga ngenxa yokuthi Ufika emhlabeni uku—ukusihlenga e—empilweni yesono, nokusipha lelifa elikhulu esinalo ngokulunga kwaKhe. Futhi njengoba thina, kulokhu ukusa, silapha njengamanxusa aKhe, uku—ukuhlephula lesiSinkwa sokuPhila kulenhlango yebandla elilindile, kwangathi uMoya oNgcwele ungaphefumulela lonke iZwi futhi ulibeke ezinhliziyweni zabantu, njengoba sidinga nje. Sicela lokhu eGameni likaJesu. Amen.

Hlalani phansi.

² Impela lokhu ngikuthatha ngokuthi, nenhlanhla enkulu, futhi kulokhu ukusa, ukuma lapha nani. Ngiyaxolisa ukuthi asisenayo enye indawo kunaleyo esinayo, ukunakekela abantu. Itabernakele lethu alibanzi ngokwenele impela. Futhi sibonga kakhulu ukuba lapha, onke lamaholide, kusukela—kusukela ezansi ekhaya lethu e. . . eTucson. Nesimo sezulu besithe ukuba sibi, kodwa sijabulile ukuba lapha nokuba nomhlangano.

Manje, ngifuna ukumemezela kulobubusuku ukuthi kuzoba nenkonzo yokuphilisa kulobubusuku, noma umkhuleko wabagulayo. Futhi ngitshele uBilly njengamanje. Wathi, “Awu, uzokwenzani na?”

³ Ngathi, “Awu, mhlawumbe kungcono unikezele amanye amakhadi kulobubusuku, cishe ligamenxe elesithupha, ukuze kuthi lapho abantu bengezuku. . .”

Futhi, niyabo, kuminyene kakhulu lapha, singazi nje ukuthi sibalethe kanjani, ngamunye ngamunye, ukuze ubizwe ngenombolo yekhadi lakho, futhi ukuze kungezukupakhona ukuminyana. Singababiza nje, ngamunye ngamunye, sibedulise ngomugqa lapho sibakhulekela.

⁴ Ngakho, wena, uma ugula, noma unabathandekayo abagulayo, futhi ufuna ukubangenisa, woza cishe ligamenxe elesithupha, into efana naleyo, ngelesikhombisa ngo, futhi uthole ikhadi lomkhuleko. Uzoba semnyango, kumbe noma uyawanikezela, lapho ningena.

⁵ Futhi, manje-ke, lokhu kuzoba mhlawumpe cishe ngokokugcina ukuba ngithole ukubuya, isikhathi esithize, ngoba ngithola uhlu olunzima ngempela manje. Ezansi, futhi ngilokhu ngiseUnited States kuze kube yilentwasahlobo, leyithi. Ngakho, thina, mhlawumbe sizobuya futhi kamuvanyana kulelihlobo.

Uma iNkosi ithanda, ngingathanda uku, uma sithola i—indawo ngapha uma ifakwe isishayisamoya. Bengizocela uBilly. Ngithanda ukukhuluma ngalawomaCilongo ayisiKhombisa, sibe ne ser-. . . umhlangano lapha wamaCilongo ayisiKhombisa, uma—uma iNkosi ithanda. Ngokuba, lokho, i—imiNyaka yeBandla eyisiKhombisa, neziMpawu eziyisiKhombisa, futhi manje amaCilongo ayisiKhombisa. Futhi singathola ngesinye isikhathi njengakuJuni lapho abantu eneholide labo, kubanika isikhathi ukuze bakwazi ukungena.

⁶ Futhi ngiyajabula ukubona uMfowethu Shepherd lapha kulokhu ukusa, ovela esibhedlela. Ngangiphandle ukuyombona ngoluny'usuku. Futhi Dadewethu Shepherd, angitholanga ukuthi ngikubize izolo. Lelophupho owangithumelela lona lalilihle kakhulu, kakhulu. Ubonile, njengoba lalinjalo, uKristu e—e. . . e—ezibhakabhakeni, phezu kwalelihashi elimhlophe, kodwa nokho liboshiwe, niyabo. Kodwa, nokho, ngaphambi kokuba lifiphale, wonke umndeni wakho walibona. Lokho, incazo yephupho, ngukuthi umndeni wakho uwubonile umnyakazo waKhe walolu izizinsuku zokugcina ngaphambi kokuba ledlule, ukuthi Kwakuyini. Ngakho, kungukuthi, lokho kwakungokomoya ngempela, nesibusiso esihle kakhulu kuwe, wena mndeni. Lowomndeni ukhuphuka uvela ekuhluphekeni okuthize okukhulu, ukufika lapho bekhona namhlanje.

⁷ Futhi manje sinento ethize, encane ngasohlangothini oludabukisayo, kulokhu ukusa. Selokhu ngihlangane lapha. . . Omunye wabangane bethu abaligugu, ne—nezifiki kulelitabernakele, umndeni wakwaCoats; okungukuthi, sonke siyabathanda. Behla bevela empumalanga, futhi, noma bavela eChicago, ngakhona. NoDadewethu Billie Habib, no—nodadewabo, uArmstrong, nawo onke amantombazane. A. . . Ngicabanga ukuthi phambilini babe yiNazarene, futhi useze eNkosini, futhi bangabangani bethu abaligugu ngempela.

NoMfowethu noDadewethu Coats, uyise nonina, wayesindleleni eya ekhaya ngoluny'usuku, bevela ngale eNtshonalanga, nomunye washelela emgwaqeni futhi—futhi wabulala uDadewethu Coats, khona lapho. Futhi—futhi ngenkathi besangibiza ngiwelele khona, e—eTucson, futhi ngezwa ngakho, ngangihlezi khona lapho ngaleyonkathi nebhokisi likaswidi ayesanda kungenzela wona nje, ngihlezi e—etafuleni. Futhi anazi ukuthi kwangenza ngazizwa nginjani. Kodwa ngi—ngicabanga ukuthi, ngiyayibonga iNkosi kulokhu ukusa, akadingekanga ukuba ezwe ubuhlungu. Wayesegugile,

futhi akadingekanga ukuba ezwe ubuhlungu. Futhi waya eKhaya ukuba abe noNkulunkulu.

⁸ Bengicabanga nje, futhi bengixoxa emantombazaneni akhe amabili, khona manje, ekamelweni phakathi lapho. UMfowethu Coats ulapha kulokhu ukusa; unezinye izimbambo ezephukile. Futhi ngambiza esibhedlela nalapho ayengeniswe khona esibhedlela, ngale eMissouri, nezimbambo zakhe zephuka nezinto, kodwa ube nesibindi ngempela, umKristu wangempela; azi ukuthi indlovukazi yakhe encane ayifile, iphila kuze kube phakade, noKristu, futhi kuyobakhona isikhathi sokuhlangana ndawonye.

⁹ UJobe wathi, ngesinye isikhathi, “O, sengathi Ungangifihla endaweni yabafileyo, futhi ungigcine endaweni esithekileyo, kuze kudlule intukuthelo yaKho.”

¹⁰ Senake namqaphela uNkulunkulu, emvelweni, wenza into efanayo na? Njengamanzi esihlahla esihlahleni phezulu lapha, ebambelele emaqabungeni; futhi ngaphambi kokuba kufike isikhathi sasebusika, ulaka oluthululwa phezu komhlaba... Niyabo, umhlaba wake awangabinabo ubusika. Futhi ngesikhathi seminyaka eyiNkulungwane abusophinde bubekhona ubusika, niyabo. Ngakho ulaka phezu komhlaba. Manje-ke ngenkathi lokho kwenzeka... Niyabo, ngaphambi kokuba kufike ulaka, uNkulunkulu esihawini saKhe uthumela lawomanzi esihlahla ehlele ngqo e... phansi komhlabathi, angene ezimpandeni zalesosihlahla, futhi awagcine lapho kuze kwedlule ulaka lobusika, bese-ke abuye awavuse futhi, niyabo, entwasahlobo.

“O, sengathi Ungangifihla endaweni yabafileyo, futhi ungigcine endaweni esithekileyo, kuze kudlule intukuthelo yaKho.” Yilokho Akwenzele udadewethu. Yilokho Akwenzela wonke umKristu.

¹¹ Mfowethu Coats, uNkulunkulu akubusise. Ngijabula kakhulu ukwazi lokho, ukuthi uPhawu lukaNkulunkulu lubamba ehoreni lenkathazo. Ngiyazi ukuthi wedlula kokunjani, ngoba ngedlula entweni ethize efanayo, iminyaka eyedlulayo. Kodwa ngi... Ngamunye ngamunye sizofanele siwuwele lomfula omkhulu; futhi, mina, futhi kuyoba yisikhathi sami, ngolunye lwalezizinsuku; nesikhathi sakho, ngolunye lwalezizinsuku. Kodwa njengoba uDavide athi, “Angiyikwesaba okubi; ngokuba Wena unami. Intonga yaKho nodondolo lwaKho kuyangiduduza.”

¹² Manje esikhumbuzweni sikaDadewethu Coats, udadewethu oligugu osemukele ukuyoba noNkulunkulu. Ngi... Njengesikhumbuzo esincane kuye, kulokhu ukusa, ngifuna ibandla ukuba lime umzuzwana nje.

Asikhothamise amakhanda ethu futhi sicabange ngalowo oke wathi, ezinsukwini ezimbalwa ezedlule, wangena

kuleli—kulelitabernakele, engena ephuma phakathi kwethu, wasixhawula, umKristu othandekayo, manje usekuleyondawo iNkosi eyangivumela ngiyibone kungekudala, esengowesifazane esemusha futhi, elindele umndeni wakhe ozayo.

¹³ Baba wethu waseZulwini, siyaKubonga ngezinkumbulo zikaDadewethu Coats. Oligugu kanje pho, udadewethu othandekayo! Futhi manje isikhathi siyafika ukuthi uma sesiliphilile ibanga lethu empilweni, ebesabelwe lona, sifanele siwele umfula. SiyaKubonga ngenxa yokuthi akadingekanga ukuba ezwe ubuhlungu. Akufanele ukuthi bekukhona noma yini emelene naye lapha, adingeke ayizwele ubuhlungu. Uvele nje waqonda ngqo wangena ezingalweni zikaNkulunkulu, ngomzuzwana nje.

¹⁴ Umyeni wakhe, abantwana bakhe, balapha kulokhu ukusa, Nkosi, emuva ngqo esikhundleni sabo somsebenzi. SiKubonga kakhulu ngalokho kukholwa kobuqhawe! “UkuKholwa kwawobaba bethu kusaphila, esikhundleni somgodini oyitilongo leziboshwa, ilangabi, nenkemba.” SiyaKubonga ngazo zonke lezizinto.

¹⁵ Phumuza umphefumulo wakhe oligugu, Nkosi. Ubengudadewethu. Ukudabuka, izinyembezi ziwela enhliziyweni yethu, ngokungabibikho kwakhe, kodwa ukujabula kuvumbuka emacansini ezinyembezi, usazisa ngesiqiniseko seZwi laKho ukuthi uphila njalonzalo empilweni engafiyo khona-ke ayisoze yafa. Futhi ngeke neze kwabakhona ingozi lapho esekhona manje, kuphela ulindele labo abeza kamuva ukuzomjolina.

¹⁶ Busisa uMfowethu Coats, futhi busisa lawomantombazane nomndeni wakhe, Nkosi, nalabo abathandekayo, nabobonke abamthandayo. Futhi ngoluny’usuku, Baba, sithemba ukubonana naye phezulu lapho kuleloPhesheya elikhulu, lapho kungekho-kugula, usizi, noma ukufa. Kuze kube yilesosikhathi, sigcine sonke siphilile futhi siphila, siKukhonza, futhi sibheke lolosuku. EGameni likaJesu Kristu siyakucela. Amen.

¹⁷ Kwangathi uMoya oNgcwele omkhulu osebenzana nathi lapha etabernakele, ekwembuleni iZwi laKhe, kwangathi Angaphumuza umphefumulo wakhe onobuqhawe ngokuthula size sibonane naye.

¹⁸ Manje kufudumele lapha kulokhu ukusa, ngoba yimizimba, niyazi, kungukushisa okungaka komzimba womuntu.

¹⁹ Manje, sithanda ukwenza isimemezelo manje. Ngezinye izikhathi izinkonzo zethu lapha, zizinde, za—zasekuseni, isizathu kunjalo... Akulungile ngempela ukubamba inkonzo isikhathi eside kangako, ngoba, ihora, ihora nengxenyane, noma ngezinye izikhathi amahora amabili. Kodwa engikwenzayo, ngiyateyipa emuva lapha, niyabo, naleteyipu iya emhlabeni wonke jikelele. Futhi yilokho engi... sibuthana phakathi,

isikhathi eside kakhulu, kwasekuseni, yi—yingenxa yokuthi ngiza lapha ukwenza lamateyipu. Lokho nguku...ngi...ba...Niyabo, ningabona endlwaneni laphaya, a—amateyipu e—enziwa. Manje...Futhi aphumela ndawo zonke emhlabeni wonke.

²⁰ Manje, masinya, iNkosi ithanda, lena ezayo, ngothi nje ngingasuka lapha...Ngizosuka, iNkosi ithanda, kusasa ekuseni, ngesinye isikhathi, ngibuyele eArizona, ngoba nginomhlangano oqubukayo. Bese kuthi-ke kukuyo yonke nje indawo ukunqamula iNingizimu. Nani bantu baseningizimu abavela ezansi eGeorgia, naseMississippi, naseTexas, naseAlabama, sehlela ngqo phakathi lapho, ukuyongena le eFlorida, masinya.

²¹ Ngihambe ngisuka lapha ngiye ePhoenix, bese-ke ngiya eCalifornia, bese ngibuyela ngqo eDallas, futhi—futhi mhlampe ngiqathakele eSan Antonio, ngicabanga ukuthi yiyo, bese ngibuyela ngale eAlabama, naseFlorida, nangokwedlula lapho. Ngakho sizobe sinibona bantu ezansi phakathi lapho, iNkosi ithanda, masinya.

²² Bese kuthi-ke niqhubeke nokusikhulekela, futhi sizonazisa ukuthi nini, uma si...iNkosi ikubeka phezu kwenhliziyo yethu manje ukubamba i—izinsuku ezimbalwa lapha, lelihlobo elizayo.

²³ Ngibe neqembu lwemihlangano esohlwini. Nabaningi benu eNew York bayazi ngenkathi kufika umbono, owasho ukuthi leyomihlangano ezweni laseScandinavia...Niyayikhumbula leyo eyayisohlwini phakathi lapho na? Kwase kuthi-ke, ngenkathi ngiseNew York, umbono wafika, ukuthi yonke eyaleyomihlangano yayizokhanselwa, ngesizathu esithize. Futhi ngiyakhumbula ngabatshela abanye benu lapha, ngenkathi sasiseNew York. Yilokho impela nje okwenzekayo, ngoba bonke babefuna usuku olufanayo futhi abangayithola leyondlu.

Ngakho, manje-ke, lokho kungahle kushiye indawana encane lapho ngoJuni. Kungahle ukuba kwakukade kuyintando yeNkosi, bengicabanga, mhlawumbe ukubuyela lawomaCilongo khona lapha, ngaphambi kokuba kube leyithi kakhulu. Niyabo? Ngakho siyazi ukuthi yonke into isebenza kahle nje. Ngakho lokho bekusenhliziyweni yami, ngakho kungahle kube yilokho Efuna sikwenze.

²⁴ Manje ngiyabona nishintshana ngezihlalo, na—naphandle emahholo, kanjalonjalo. Sifisa sengathi nje besinendawo yokuhlala phansi.

Futhi manje uma sinalawo maCilongo, okuyi...sifuna ukuthola indlu yokuzivocavoca yasesikoleni esiphakeme. Ngicabanga ukuthi ihlala amakhulu angamashumi amahlanu-nanhlanu, futhi khona-ke sizoba nethuba, futhi, wonk'umuntu

ukuba abe nesihlalo, bese ehlala phansi bese elalela ngokuthula sisa—sisashumayela.

²⁵ Noma, lokhu, amaCilongo, mahle kakhulu, kakhulu. Mina ngikubuka ngoluny'usuku. Niyabo, oPhawini lwesiThupha, onke amaCilongo ayisiKhombisa ezwakala kahle kuloloPhawu lwesiThupha, niyabo, ngaphambi nje kokuba kuvule uPhawu lwesiKhombisa luvule ukuFika kukaKristu.

²⁶ Futhi, kulobubusuku, nginoMlayezo osemqoka kakhulu engifuna ukuwukhuluma ngaphambi nje kwenkonzo yo—yo—yokuphilisa. Futhi uma nilapha, futhi nizosala, awu, sizozama, uma kunokwenzeka ukuqala kusephambidlanyana nje kwesikhathi, ngoba kuzoba nomugqa womkhuleko. Angizukushumayela isikhathi eside kakhulu, kodwa kunento ebengifuna ukuyisho ebandleni, isikhathi esithize, nokuthi ukunimisa e—e—e—e. . . izinto zihamba kanjani ngalesisikhathi, nalapho nje esimi khona, nangokwazi kwami okwedlula konke ngomBhalo.

²⁷ Manje, ngifuna niphenye kulokhu ukusa kanye nami, uma nifuna ukumaka phansi noma nigcine irekhodi lalapho esifunda khona, iNcwadi kaIsaya. Futhi ngifisa ukufunda kuIsaya, isahluko 42 sikaIsaya.

²⁸ Sijabula kakhulu kulokhu ukusa, futhi, ukuba noMfowethu Dauch ehlezi nathi lapha. Nisaphenya. . . Niyazi, babecabanga ukuthi wayengeke esaphila, lapha eShreveport ngoluny'usuku. Futhi ngempela unokukholwa. Yebo, mnumzane, wakhwela ngqo waphuma kukho; iNkosi iyambusisa khona lapho, ya. Niyabo, uMfowethu Dauch uneminyaka engamashumi ayisishiyagalolunye—nanye ubudala, futhi waba nokwehluleka kwenhliziyu okuphelele; nokuhlaselwa yinhliziyu, phezu kwakho. Nodokotela impela wathi babengaboni ukuthi ikhona indlela yakhe ukuba aphile. UMfowethu Dauch uyaphila, nodokotela sewafa. Niyabo? Isizathu, u. . . Niyabo, uMfowethu Dauch uhlezi lapha.

²⁹ Futhi manje-ke, i—indoda eneminyaka engamashumi ayisishiyagalolunye—nanye ubudala, enokwehluleka kwenhliziyu nokuhlaselwa yinhliziyu. Futhi lapho, ngenkathi ngenyukela lapho, ngambona ehla ngomgwaqo; ngambona esontweni. Ngase ngihamba ngase ngimtshela, ephansi kwethende le-oksijini, “EGameni leNkosi, ngiyakuxhawula e. . . Ngizokubona esontweni futhi, futhi ngikuxhawule emgwaqeni.”

Yona impela inkonzo elandelayo, lapha nangu wayekhona, ehlezi ngqo emuva lapha esontweni. Ngase ngiwelela eLouisville, lapho esidla khona eBlue Boar laphaya, ukuyodla, futhi ngathi nje ngingangena emotweni yami, ngaqala ukwenyuka ngomgwaqo, nakhu kufika uMfowethu Dauch ehla

ngomgwaqo. Kwakulapho, ngokuphelele nje. Nokuthi iNkosi imbusise kanjani!

³⁰ Manje sizokhuluma ngokuphilisa, kulobubusuku, nezinto, futhi ngithole ezinye izinto ezizqamile ngempela ukunitshela ngazo kulobubusuku.

³¹ Kodwa manje, ukuze ngithole amateyipu manje, bese-ke silungela ukuwavula, ngifuna ukuqala ngifunde kuIsaya isahluko 42, nevesi 1 kuya kwele 7. NoMathewu isahluko 4, kuqala, ngikholwa ukuthi, ivesi 15 nele 16.

³² Manje, e—esahlukweni 42 sika—kaIsaya, sizofunda.

Bheka inceku yami, engiyisekelayo; okhethiweyo wami, othokoza ngaye umphefumulo wami; nginikele umoya wami phezu kwakhe: uyakukhiphela abeZizwe ukwahlulela.

Akayikukhala, noma adazuluke, noma angezwakalisi izwi lakhe esitaladini.

Umhlanga ofecekileyo akayikuwaphula, umongo othunqayo akayikuwucima: uyakukhipha ukwahlulela ngeqiniso.

Akayikudangala aphele amandla, aze a...amise ukwahlulela emhlabeni: neziqhingi ziyakuhlalela imithetho wakhe.

Usho kanje u...iNKOSI, owadala amazulu, waweneka; nowawendlala umhlaba, nokubela kuwo; nowanika abantu abakuwo ukuphefumula, nomoya kwabahamba kuwo uthi:

Mina-NKOSI ngikubizile ngokulunga, ngiyakubamba isandla sakho, ngikugcine, ngikubeke ubeyisivumelwano sabantu, nokukhanya kwabeZizwe;

Ukuze uvule amehlo abaphuphuthekile, ukhiphe iziboshwa etilongweni, nabahlezi ebumnyameni etilongweni.

³³ Manje eVangelini likaMathewu, isahluko 4, ngifisa ukufunda ukugcwaliseka kwalesosiprofetho esanikezwa ngulsaya. Esahlukweni 4 sikaMathewu, ngi—ngizoqala ukufunda. Uma kungenzeka, asiqale evesini 12 esikhundleni se 15.

Manje kuthe uJesu esezwile ukuthi uJohane uboshiwe, wamuka waya eGaleile;

...Wasuka eNazaretha, weza wahlala eKapernawume, elingaselwandle, emikhawulweni yakwaZabuloni neyakwaNafetali:

Ukuba kugcwaliseke okwakhulunywa ngoIsaya, umprofethi, ukuthi,

Bheka, izwe lakwaZabuloni, nezwe lakwaNafetali, ngaselwandle, ngaphesheya kweJordani, iGalile loweZizwe;

Abantu... behlezi ebumnyameni babonile ukukhanya okukhulu; nababehlezi emazweni asemathunzini lokufa kuphumele kubo ukukhanya.

Futhi kusukela kulesosikhathi uJesu waqala ukushumayela, nokusho ukuthi, Phendukani: ngokuba umbuso wezulu ususondele.

³⁴ Kwangathi iNkosi ingenezela izibusiso zaYo ekufundweni kweZwi laYo! Futhi manje, indikimba encane eyinqaba engezwa omunye eyikhuluma, washo lokhu, kodwa ngifuna ukuthatha lokhu kube yindikimba: *Ukhona UMuntu Lapha OngaKhanyisa UkuKhanya*. Futhi manje sizokhuluma ngendaba yokukhanya.

³⁵ Lokhu kulandela izindaba ezintathu esisanda kukhuluma ngazo nje.

Enye yazo, eTucson, noma ePhoenix, ngokuthi kungani uJesu eza ngendlela yaseBetlehema. Lokho, Ufanele, ngoba UyiBetlehema. Betlehema! *B-e-t-h* yi “ndlu”; *e-l*, “uNkulunkulu”; *e-h-e-m* yi “sinkwa,” isinkwa. “Indlu yeSinkwa sikaNkulunkulu.” NomKristu ngamunye ozalwa kuKristu uzalwa eBetlehema, indlu kaNkulunkulu yesinkwa.

³⁶ Manje-ke, phakathi lapho, ukufanekisa kukaDavide, owayengumhambuma ngesikhathi sokuxoshwa kubantu bakhe. Waxoshwa. NeBetlehema lavinjelwela, namaFilisti alinda ngokukaka iBetlehema. NoDavide, uMhambuma, isifanekiso sebandla namhlanje, likaKristu. Niyabo, uKristu ungumhambuma ebandleni laKhe uQobo namhlanje. Bane... *Umhambuma* yi “nto enqatshiwe.” NoDavide wayekade enqatshiwe, nokho wayegcotshelwe ukuba yinkosi; kodwa umprofethi wayemgcobile.

³⁷ Futhi ngalesisikhathi, engum—mhambuma kubantu bakhe, wayecoshe amaningi amaqhawe abeZizwe. Omunye wabo wabulala indoda angamakhulu ayisishiyagalombili, ngosuku olulodwa, ngomkhonto, noma inkemba. Nomunye wagxumela emgodini wase ebulala ingonyama, ngosuku oluneqhwa. Futhi—futhi babeqoqa imbumba, okungubhontshisi noma uphizi, noma okuthize, futhi—futhi bonke babaleka, wayesema futhi wabulala indoda ingalo yakhe yaze yakhathala. Babulala futhi labobafowabo bakaGoliyate abayiziqhwaga.

Indoda eyiqhawe, ibambelele kuDavide, ngoba babazi ukuthi wayezongena embusweni. Babazi, akunandaba ukuthi noma ubani wathini. UNkulunkulu wayenogcobo kuDavide, futhi babekwazi. BabengabeZizwe. Akunandaba ukuthi babemxosha kangakanani, nokho babazi ukuthi wayezoba sembusweni. Futhi ngoluny’usuku lapho... .

³⁸ Kuyisifanekiso impela namhlanje, sika—sikaKristu, uMhambuma! Wena uthi, “UKristu, uMhambuma na?” NgokweBhayibheli, ukuthi si... UNkulunkulu ngobuqhawe usithathe wasedlulisa emiNyakeni yeBandla eyisiKhombisa. Lelibandla laseLawodikeya, uKristu wayenguMhambuma ngaphandle kwebandla laKhe, wenqatshwa, ezama ukubuya angene futhi. Niyabo? UnguMhambuma, ebandleni laKhe uQobo. Nesizathu EnguMhambuma, yingoba UyiZwi, futhi abazukulivumela iZwi lingene. Bamukele izivumokholo, esikhundleni.

³⁹ Futhi siyathola, manje-ke, ukuthi kulomzabalazo omkhulu, lawo indoda eyiqhawe ngaku—ngakuDavide, abeZizwe.

⁴⁰ Uma niqaphela ukuthi iBetlehema labunjwa kanjani. Angifuni ukungena kuleyondaba, kodwa ukuthi laba kanjani iBetlehema... Empeleni, uRahabi, isifebe, indodana yakhe yaba yiyo eyaqamba iBetlehema. Kwakuyisikhungo sikakolo, nenqwaba yamanzi amahle lapho. Futhi waqamba umuzi omncane. Futhi lalingelincane kunayo yonke yemizi, ngoba umprofethi wathi, “Phandle... Betlehema laseJudiya, awusiye omncinyane phakathi kwawo onke amakhosana emizi yaseJerusalema... noma Judiya na? Kodwa kuwe kuyakuvela uMbusi oyakubusa abantu baMi.” Komncane.

⁴¹ UDavide, ngenkathi eqokwa enhla lapho. Abakhulu, abafowabo abakahle, ngenkathi umprofethi uSamuweli enyuka, ukuyogcoba, bonke wayemi lapho. Enkulu, amadoda angamaqhawe, babebukeka sengathi babezoba yibo, ukubukeka, amakhosi abukeka ekahle. Kodwa yena impela owenqatshwayo kwaba nguye, uDavide, owaba namafutha athelwa phezu kwakhe. Umuzi onqatshiwe waba yiwo uKristu... .

Ngonqatshiwe uKristu amcaphunayo, niyabo, labo onqatshiwe.

⁴² Manje-ke siyathola, emva kwakhe kufika uObede. Nasemva kwakhe kufika uBowazi. Futhi nakho kungena omunye wabeZizwe, ongena ngoRuthe. Nalapho kuphuma uJese. NakuJese kuvela uDavide. Nesitebele esincane esisemmangweni phandle lapho kwazalwa iNkosi yamakhosi, uJesu Kristu, iNdodana kaDavide, iNdodana yakhe yokomoya.

⁴³ Manje manje-ke, wayenguye, uDavide qobo lwakhe engozalwa kulomuzi, wayefanele eze kulendawana encane. Futhi yayibizwa ngeBetlehema, okuchaza ukuthi, “i—indlu yesinkwa sikaNkulunkulu.” Futhi UyiNdlu yeSinkwa sikaNkulunkulu.

⁴⁴ UDavide, elele lapho egqumeni ngalolosuku, wayesebheka phansi wayesebona amaFilisti alinda ngokukaka kanjalo, ufanele ukuthi wezwa ukushisa futhi woma. Wathi, “O, ukuba nje bengingaphuza kulowomthombo, kanye futhi!” Ngani,

omncinyane wemicabango yakhe wawungumyalo kwawakhe, labo ababemthanda.

⁴⁵ Kunjalo nanamhlanje, omncinyane wemicabango kaJesu, noma kanjani ngeZwi laKhe, ufanele ube ngumyalo kithina beZizwe esiMthandayo. Ngokuba siyazi ukuthi Uzongena embusweni, akunandaba ukuthi Wenqatshwa kangakanani. Kodlula amazulu nomhlaba, kepha Lona uyobe esabusa ngokufanayo nje lapho onke amazulu nomhlaba kungasekho. Futhi siyazi ukuthi Uzongena embusweni, ngoba akukho okuyokuvimba ukuba kwenzeke. [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.] Lona nguKristu, isambulo saKhe, nalokhu kuzokwenzeka ngendlela nje iZwi elikusho ngayo, ngoba UyiZwi. Nomncinyane wemiyalo yaKhe ulapho, akunandaba ukuthi mncane kanjani, uma kungukuthi “ukuba uphinde ubhaphathizwe,” kumbe noma ngabe kuyini, sizokwenza, noma kanjani. Ngumyalo waKhe.

⁴⁶ Nomncinyane wemicabango kaDavide wawungumyalo kulabo beZizwe, ngokuba, bona, isifanekiso seBandla labeZizwe namhlanje. Amadoda angamaqhawe! Niyabo, lawo indoda ama ngakuDavide ayengabeZizwe, kodwa, amadoda angamaqhawe. Ayengesabi. Ayengazi ngisho nokuthi kwakuyini ukwesaba.

⁴⁷ Indoda eyodwa yathatha inkemba futhi yabulala indoda angamakhulu ayisishiyagalombili, nawo onke eyikakile. Indoda eyayinje pho! Omunye wawo, i. . .

Enye indoda eyodwa. Kwakuneqhawe laseGibhithe elagijima lenyuka, nomkhonto omude. Yayinenduku kuphela esandleni sayo. Yathatha induku futhi yashaya umkhonto waphuma esandleni salo; yathatha umkhonto futhi yalibulala, qobo lwayo. Niyabo?

⁴⁸ Esinye salezoziqhwaga sasineminwe engama intshi ayishumi nane, kanjalo. Manje, ama intshi ayishumi nane, umunwe wakho mude nje njengesandla sakho, sivaliwe; vula lesa, lesa bekungaba yisandla esingama intshi angamashumi amabili neshiyagalombili. Nanomkhonto! Futhi wagxumela phakathi lapho futhi wasibulala. Niyabo? Ngani na? Wayeyindoda eyiqhawe, oweZizwe ebuka phezu kogcotshiweyo ayazi ukuthi wayezongena embusweni.

⁴⁹ Niqaphelile, bona bengamaqhawe kakhulu kuDavide, Ngenkathi uDavide ekugcineni engena embusweni, wabenza ababusi phezu kwemizi? UJesu akethembisanga yini into efanayo na? Into efanayo, ubenza umbusi.

⁵⁰ Manje-ke, phakathi lapho, ngenkathi isifiso sikaDavide sasingukuba namanzi afreshi. Mhlawumpe wayenamadala, amanzi angagobhozi afudumele phezulu lapho, ayewaphuza. Kodwa kwenzeka wacabanga ngalawomanzi afreshi ezansi lapho eBatlehema, indlu yesinkwa sikaNkulunkulu. Wayesethi, “Ukuba kuphela bengingaphuza kulowomthombo!”

Nalawododa ahosha inkemba yawo futhi alwa namaFilisti angamamayela ayishumi nanhlanu, hhayi ngoba wayewacele ukuba akwenze, kodwa ngoba ayazi ukuthi wayewafuna. Futhi awanquma lawomaFilisti, yonke indlela kuya emthonjeni. Ngenkathi amabili awo elwa, enye yathatha i—ibhakede layo lamanzi; futhi alwela indlela yawo ebuyela emuva, yonke indlela ebuya, futhi awanikeza uDavide. Ukhuluma ngeqhawe!

⁵¹ UDavide, leyondoda emesabayo uNkulunkulu, wathi, “uNkulunkulu makangavumi ukuba ngiwaphuze kulababangani abafake impilo yabo engozini.” Futhi wenza umnikelo wamanzi; wawathululela phezu komhlabathi, eNkosi. “Anikeni iNkosi. YiYona efanele lawo, hhayi mina.” Abeka . . .

⁵² Sona impela isifanekiso sikaKristu uqobo lwaKhe, nokuPhila okuPhakade kwaKhe uQobo phakathi kwaKhe; iDwala elishayiwe, wathululela ukuPhila kwaKhe phezu komhlabathi, njengomnikelo wesono ngathi, ukuze leliZwi liphile.

⁵³ O, abeZizwe, njengoba ngishilo, obani abazohosha leyonkemba kanye nami na? Ufuna amanzi afreshi, kulokhu ukusa, hhayi lezizivumokholo ezindala zebandla zamanzi angagobhozi nezinto esizilulaza ngazo. Ufuna ukukholwa kwangoqobo eZwini laKhe, ozokholwa yilolonke iZwi laLo. Masiye emthonjeni futhi sibuye namanzi, ukuhlumelelisa; ukukhonza okungakhelwe phezu kwezivumokholo nehlelo. Kodwa ukukhonza ngoMoya wangokoqobo, noKristu ephakathi kwethu, ephila ukuPhila kwaKhe indlela Afuna ngayo, phakathi kwethu, oku—okungenazo izivumokholo nezinto ezehlukene. Asivele nje—nje sibe naYe ngaleyondlela.

⁵⁴ Manje, okulandelayo kwakungukuthi uNkulunkulu wasebenzana kanjani nabantu ngephupho, ngezinsuku zika—zikaJosefa. Niqaphelile na? Iphupho lingelesibili. Liyindlela engeyesibili kaNkulunkulu esebenza. Abanye abantu bangaba namaphupho, akusho lutho. Ungadla kakhulu futhi ube namaphupho esabisayo. Nephupho liyindlela engeyesibili. Niyabo? Kodwa kungani uNkulunkulu evikela iNdodana yaKhe uQobo ngendlela engeyesibili na? Wabonakala kuJosefa. Inhlalakahle yoMntwana waKhe uQobo, Wathumela ngendlela engeyesibili. Senake nakucabanga na? Isizathu, kwakungekho-mprofethi ezweni. Wadingeka asebenze ngamaphupho. Futhi kwakungesilo iphupho elalidinga lihunyushwe. INgelosi yeNkosi yathi, “Josefa, ungesabi ukumthatha uMariya umkakho, ngokuba lokho akukhulelweyo kungokukaMoya oNgcwele.”

⁵⁵ Kwakuyinto engejwayelekile ukuba lokho kwenzekile. UJosefa engumuntu olungileyo, u . . . Kwakungejwayelekile. UNkulunkulu akajwayelekile. Nokungajwayelekile kulukhuni

ukukuqonda. Yingakho kulukhuni kakhulu ukuqonda iQiniso namhlanje; Akwejwayelekile kakhulu. Owesifazane ukuba abe nengane ngaphandle kokwazi indoda, lokho kwakungejwayelekile impela.

Kodwa uma wethembekile futhi uqotho, uNkulunkulu angabonakala kuwe namanje ngephupho. Liyakhombisa ukuthi noma yini onayo, noma ngabe ngumqondo wakho, noma ngabe wena ungashaya ikhwela, ucule, ufakaze, kumbe noma ngabe ungenzani, uma bonke ubuwena bunikelwe kuNkulunkulu, uNkulunkulu angabusebenzisa uma nje uzoMvumela akwenze.

⁵⁶ Manje-ke, ubusuku obulandelayo phezulu lapha, uMfowethu Neville washumayela ngendaba ethi “ukuphunyuka,” ukuthi i—indoda yaphunyuka kanjani. Futhi ngicabange ukuthi bekuthe ukuphawuleka.

Nakulokhu ukusa uMoya oNgcwele ubonakala unami ukuba ngisebenzane nendaba yokukhanya, yona impela elandelayo. Kuqhubeka ngqo, ekuqaleni, ukuthi impilo kaKristu yaqala kanjani emkhombeni, sibuyela ngqo sedlula kukho futhi endikimbeni yethu. Futhi ubengayazi; bengingayazi; futhi nansi khona impela entweni efanayo. Niyabo, iqhubeka ngqo, into elandelayo yilapho Angena khona enkonzweni yaKhe. Futhi kulobubusuku sinento ethize ezohlangana thaqa naleyo, ukuqhubeka ngqo, kulobubusuku, iNkosi ithanda.

⁵⁷ Manje, ukuKhanya okukhulu! “AbeZizwe ababehlezi emazweni amathunzi okufa, ukuKhanya okukhulu kuphumele phakathi kwabo. KwaZabuloni, nakwaNafetali, e. . .ngendlela yaseGalile labeZizwe, ukuKhanya okukhulu, babona ukuKhanya okukhulu.”

⁵⁸ Manje ukukhanya, ukukhanya kwesikhathi sokuqala, sikuthola eBhayibhelini, kutholakala kuGenesisi 1:3. Kwaku, ngukukhanya okwenziwe yiZwi likaNkulunkulu elikhulunyiwe. UNkulunkulu wathi, “Makube-khona ukukhanya,” uGenesisi 1:3, futhi kwaba-khona ukukhanya.

⁵⁹ Manje khumbulani, manje-ke, ukukhanya kuvela ngeZwi likaNkulunkulu elikhulunyiwe. Nokukhanya kuyisiqinisekiso, noma indaba Ayikhulumile, ingukukhanya. Uma ukukhanya kundiza, kukhombisa lokho. UNkulunkulu wathi, “Makube-khona ukukhanya.” Kwakungekho-kukhanya, Wayesethi, “Makube-khona ukukhanya,” futhi kwaba-khona ukukhanya. Leso yisifakaziso. Ukukhanya kungukuqinisekiswa kweZwi laKhe elikhulunyiwe. Into efanayo namhlanje, ukuqinisekiswa kweZwi laKhe elikhulunyiwe.

⁶⁰ Manje uma ubona iZwi laKhe liqinisekiswa, noma, ngamany’amazwi, laziswa, lifakazelwa, lokho nguku—ukuKhanya kweZwi laKhe elikhulunyiwe. Futhi, ngaphandle kokukhanya, ayikho into engaphila ngaphandle kokukhanya. Akukho kuphila phezu komhlaba namhlanje lokho

okungefike ngoku—kukhanya kwelanga, empilweni yesayensi yezithombo ezimilayo, kanjalonjalo. Futhi akukho-kuPhila okuPhakade ngaphandle kweNdodana kaNkulunkulu. Niyabo? IngukuKhanya.

⁶¹ Manje siyathola, ngiyakholwa, njengoba sitadisha manje, nalokhu ukukhanya . . . “Umhlaba wawuyihlane.”

⁶² Manje, abanye abantu bayaphikisana namhlanje ezikoleni zethu, kanjalonjalo, mayelana nezwe liyizigidi ezingaka zeminyaka ubudala, futhi bezama ukugxeka iBhayibheli futhi bathi Linephutha. Nje aba, abakaze balifunde iBhayibheli. Yilokho kuphela. Ngoba, iBhayibheli alisitsheli ukuthi izwe lidala kangakanani. IBhayibheli lathi, “Ekuqaleni uNkulunkulu wadala amazulu nomhlaba.” Isikhathi! Nini, kanjani, lokho ngukuthi, asilazi. Manje, lokho ngokokuqala. Futhi, leso yisikhathi, lokho ngukuphela kwalowomusho.

⁶³ “Ekuqaleni uNkulunkulu wadala amazulu nomhlaba.” Kungahle ukuthi kwakuyikhulu lesigidi, noma isigidigidikazi, noma ngabe kwakuyini. Nokuthi Ukwenze kanjani, lokho kukuYe ukwazi, niyabo, hhayi kimi.

Kodwa izwe, awu, “Umhlaba wawuyihlane, futhi ungenalutho; namanzi ayephezu ko—komhlaba. NoNkulunkulu,” wathi, “wahamba phezu kwamanzi.” Wayesethi, “Makube-khona ukukhanya.”

⁶⁴ Manje, ngikholwa ukuthi ilanga, kanjalonjalo, lase livele likhona, ngiyakholwa, inyanga. Lapho iqhubeka, uGenesisi 3, ukukuchaza . . . Kodwa ngiyakholwa, okwakulapha, ukuthi izwe, sasizolisebenzisa, futhi ngakho . . . Futhi kwangena; kwakunenkungu nezinkungu phezu kwawo wonke umhlaba, kuwenza ube mnyama. NoNkulunkulu wathi, “Makube-khona ukukhanya,” nobumnyama bafiphala, futhi kwabakhona isibhakabhaka esingenamafu.

⁶⁵ Futhi ngikholwa ukuthi leyo yindlela kaNkulunkulu yokwenza izinto. U . . . eBhayibhelini, ivesi elilandelayo lithi, ivesi 4 lithi, “Wayesehlukana ukukhanya nobumnyama. Nokukhanya Wakubiza nge ‘mini,’ nobumnyama Wabubiza ngo ‘busuku.’” NeZwi likaNkulunkulu njalo lehlukana ukuKhanya nobumnyama. Niyabo? YiZwi elenza ukwehlukana, niyabo, ukuKhanya nobumnyama.

⁶⁶ UNkulunkulu njalonjalo wenza into efanayo, uma Eselungela ukusebenzisa noma yini. Njengoba Walungiselela ukusebenzisa lenkanyezi endala, noma ngabe kwakuyini, lelizwe, Wadingeka ehlukane ukukhanya nobumnyama. Ngenkathi Elungela ukusuka, ukusebenzisa i—iqembu labantu, Uzofanele ehlukane ukuKhanya nobumnyama. Ngenkathi Elungela ukusebenzisa umuntu ngamunye, Wehlukana ukuKhanya nobumnyama. Niyabo?

⁶⁷ UkuKhanya kufika ngoNkulunkulu. No...Khumbulani, ukukhanya kufika ngeZwi laKhe elikhulunyiwe. IZwi likaNkulunkulu lathi, “Makube-khona ukukhanya,” ngenkathi kwakungekho-kukhanya, futhi Wathumela ukukhanya ukwehlukana ubumnyama nokukhanya.

⁶⁸ LeliZwi lomyalo lacwebisa isibhakabhaka ukuze ilanga likwazi ukukhanya phakathi. NeZwi laKhe namhlanje liyilokho okucwebisa kuhlehle konke okwezimo zomoya osizungezile wokungakholwa.

⁶⁹ Bengixoxa, ngine—ngine, ngicabanga, izingxoxiswano eziyishumi nanye ngaphambi nje kokuba ngiye epulpiti kulokhu ukusa, phakathi lapho. Kabi kakhulu... .

⁷⁰ Ngoluny’usuku umngani wami omncane, uJim Poole, umfanyana wakhe, babecabange ukuthi wayenokuhlaselwa yinhliziyi, bamphuthumisa esibhedlela. Kwakuyisimo sesifuba somoya, sasiphose umfo omncane...Wayengekwazi uku... Inhliziyi yakhe encane igxuma, futhi ephfumula, futhi—futhi yena edazuluka futhi engakwazi ukuphefumula, nomfo omncane wayebukeka sengathi wayefa, ngenkathi bemfikisa lapha. Futhi ngangilungela ukuya esibhedlela; bamletha lapha. Base bethatha isandla sakhe esincane; ngathi, “Okukwenzile, isimungumungwana sishaye umfanyana. Futhi, isimungumungwana, imfiva ishaye umfo omncane. Mbhekisiseni. Ezinsukwini ezithi azibe mbili ngifuna ukumbona futhi. Uzobe egwele isimungumungwana.” Futhi nangu ugwele isimungumungwana, niyabo. Niyabo?

⁷¹ Manje, ini? UNkulunkulu wehlukana ubumnyama nokukhanya, noma ukukhanya nobumnyama. Futhi Wehlukana ukufa nokuPhila, futhi Ukwenza ngeZwi laKhe. IZwi laKhe liyilokho njalo okuveza lokhu.

⁷² Manje, ukukhanya! Awu, manje, imbewu yase ivele iphezu komhlaba. Ngikholwa ukuthi uNkulunkulu wayetshale imbewu. Futhi inqobo nje uma ilanga lalingafinyelela kuleyombewu, iqala ukumila. Futhi yingalesosizathu kuthathe kuphela izinsuku ukuveza lezizinto, ngoba imbewu yase ivele isemhlabeni. Kuphela eyayikudinga kwakungukukhanya.

⁷³ Futhi yileondlela uNkulunkulu anayo namhlanje. IMbewu yaKhe isivele ilapha, iZwi laKhe. Into kuphela Eyidingayo ngokuKhanya phezu kwaYo. Futhi Uyilokho kuKhanya, ngokuba UyiZwi. IZwi nokuKhanya yinto efanayo. UkuPhila phakathi lapho kungokuKhanya kweZwi, niyabo, ngokuPhila. Imbewana yokuphila ilele phakathi kohlamvu, nohlamvu... ukuphila yilokho okuqhuma futhi kuveze ukuphila ohlamvini. Yileondlela uKristu, eZwini, enza ngayo iZwi lenze lokho Elifanele likwenze. Njengokuphila nje ehlamvini kakolo, noma ngabe kuyini; kwenza ukolo wenze lokho ofanele ukwenze, ngoba ngukuphila okukuwo. Konke ukuphila!

⁷⁴ Ngakho, ukuPhila kungeZwi likaNkulunkulu kuphela elibonakalisiwe. UkuPhila kuvela kuphela ngeZwi likaNkulunkulu elibonakalisiwe. Inqobo nje uma liseNewadini, njengaleli, lisengabuzwa. Kodwa uma libonakaliswa, khona-ke uyawubona umkhiqizo walokho Elakhuluma ngakho, ubonakaliswa, khona-ke lokho ngukuKhanya e-eZwini. Niyabo? Yilokho okuletha. . . IZwi lasho njalo, futhi, manje-ke, uma lifezeka, lokho ngukuPhila ekuKhanyeni, ukuKhanya kuletha ukuPhila. UkuKhanya kuletha ukuPhila.

⁷⁵ Tshala ukolo phandle lapha, uyo. . . bese uwubeka ekameleni elingaphansi, uwumboze ndawo zonke, futhi awu—awusoze waveza noma yini, ngoba ungeke. Akukho-kukhanya lapho. Kodwa kuthi nje ukukhanya kungawushaya, khona-ke uyoveza ukuphila uma uyimbewu eqhumayo.

Leyo yinto efanayo eseZwini. Niyabo, iZwi linguNkulunkulu, futhi ngenkathi ukuPhila kuLishaya, liLiletha. . . UkuKhanya kuyaLishaya, kuletha iZwi ekuPhileni futhi. Yonke iminyaka ibihlala njalo iyilokho. O, sizithokozela kanjani lezizinto ezinkulu, ukuthi iZwi eliqinisekiswa wayo lingukuKhanya kanjani kweZwi elikhulunyiwe. Niyabo?

UNkulunkulu wathi, “Makube-khona ukukhanya.”

⁷⁶ Manje, ukuba-ke Wavele nje wakusho futhi kungaveli kukhanya na? Khona-ke asazi noma ngabe kuyiqiniso noma qha. Asazi noma ngabe Uqinisele ngakho konke. Asazi noma ngabe UnguNkulunkulu noma qha, ngoba Wavele wathi nje, “Makube-khona,” futhi akwangabibikho. Niyabo?

Ngakho manje-ke nxa uNkulunkulu ekhuluma futhi sibona ukuthi kuyikho, khona-ke lokho ngukuKhanya okukhanyayo, iQiniso leZwi. Niyabo? Nakho ukuKhanya nokuPhila.

⁷⁷ Yonke impilo yemvelo ivela ngeZwi laKhe elikhulunyiwe. Nelanga liyiZwi laKhe elikhulunyiwe. Wathi Wadala ukukhanya okukhulu emazulwini, kube yimini, nokukhanya okuncane kube ngubusuku. Niyabo? Futhi yonke impilo yemvelo izofanele ivele ngeZwi likaNkulunkulu elikhulunyiwe. Imbali ingeke yamila ngaphandle kokukhanya kweZwi likaNkulunkulu elikhulunyiwe likhanya phezu kwayo, ngokuba ilanga liyi, il-a-n-g-a, liyiZwi likaNkulunkulu elikhulunyiwe, ngenkathi Ethu, “Makube-khona ukukhanya.” Niyabo? Ngukuphila kukaNkulunkulu okukhulunyiwe. Futhi akunandaba ukuthi abantu bazama kangakanani uku—ukusho *lokhu*, *lokho*, noma *okunye*, kusalokhu kuhlezi kufana. Uzofanele ube nalelolanga, ukuze ukuphila, okwemvelo, kungavela kuphela ngeZwi likaNkulunkulu elikhulunyiwe.

⁷⁸ NokuPhila kokomoya, ukuPhila okuPhakade, kungavela kuphela ngeZwi likaNkulunkulu elikhulunyiwe lokuPhila. UkuPhila kwakuyiN-d-o-d-a-n-a ngalesisikhathi. KuYe ngukuKhanya, futhi kuYe abukho ubumnyama; futhi

UngukuKhanya kukaNkulunkulu okukhulunyiwe. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] IZwi likaNkulunkulu elikhulunyiwe, ngokuba, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” Futhi LinguNkulunkulu kuze kube-phakade. Niyabo?

Futhi kuthatha ukuKhanya kukaNkulunkulu ukushaya iZwi, ukuLenza liphile. *Nakhu* Akukhuluma [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.], manje ukuKhanya makukhanye! Amen! UkuKhanya makukhanye, nokuKhanya kuyoletsa lonke iZwi endaweni yaLo eyiyonayona efanele, ngenkathi yalo yonyaka. Amen! O! Niyabo, uma sekufika isikhathi!

⁷⁹ Ngezinye izikhathi lolohlamvu lulele emhlabathini, lufihliwe, bonke u—ubusika, njengembewu, ukolo wasebusika wahlwanyelwa emhlabathini. Kodwa uma lelolanga lithola nje ukuba kahle, o, luzofanele luphile. Niyabo? Futhi lungekwazi ukuphila ngaphandle kwelanga.

NoNkulunkulu uyenzele izithembiso yonke iminyaka nazo zonke izinsuku. Futhi uma ukuKhanya sekukahle, futhi kukhanya phezu kwalokho, kuyoveza nje khona impela iZwi elakusho, ngoba UngukuKhanya nokuPhila.

⁸⁰ IZwi likaNkulunkulu kuphela livela ngeBhayibheli. IBhayibheli likaNkulunkulu liyi—yisimo esibhaliwe seNdodana kaNkulunkulu, ngoba iBhayibheli lasho ukuthi Liyisambulo sikaJesu Kristu. LinguNkulunkulu ezembula Yena uqobo ngoKristu, noKristu uyiZwi. Futhi kuthatha ukuKhanya kukaNkulunkulu ukukhanya phezu kwaleloZwi, ukuLiqinisekisa, ukufakazisa ukuthi uNkulunkulu usalokhu ekukhuluma ukuPhila, ukuPhila okuPhakade. Ukhuluma ukukhanya kwemvelo, kuletha ukuphila. Ukuphila kuvela kuphela ngokuKhanya, iZwi elibonakalisiwe, noma elenziwe inyama. Lapho zonke izithembiso ziba, eBhayibhelini, ziba ngezibonakaliswayo, kungenkathi uJesu Kristu, iZwi, lenziwa inyama phakathi kwethu. UNkulunkulu njalo usebenza ngomuntu. Umuntu uyisikhonzi sikaNkulunkulu.

⁸¹ Manje, uma kuthola ukufudumala kancane lapha kini, ningawehlisa amafastela, noma ngabe yini enifisa ukuyenza, kunciphisa isithando. Mhlawumbe umlindimnyango uzonciphisa isithando kancane. Ngiyabona abaningi bafudumele. Futhi kufudumele ukuma lapha, nakho, ngakho—ngakho nikukhumbule lokho. Ngiyababala kufudumele esikhundleni samakhaza, ngoba ngi—ngiyakuthanda ukufudumala. Ngi. . . Ukufudumala njalo kuletha ukukhanya, ukuphila, kuthatha umlilo.

⁸² Qaphelani manje, “lenziwa inyama.” Ngenkathi iZwi liba yinyama, Liba ngelibonakaliswayo. Njengokuthi, thatha iZwi bese uLibeka endaweni eyiyonayona efanele

nohlobo olufanele lomhlabathi, Liyothela. I—imbewu iyothela inhlobo yayo. NeZwi, langeniswa ohlobweni olufanele lwenhliziyo, liyozibonakalisa qobo lwaLo. Liyoveza ukukhanya. Liyobhobokela phezu kwayo. Kulungile.

⁸³ Akukho okwemvelo, akukho okwemvelo noma okomoya, okungaphila ngaphandle kokuKhanya kukaNkulunkulu. UkuPhila kungavela kuphela khona-ke ngokuKhanya. Akukho okwemvelo noma lutho okomoya okungaphila ngaphandle kokuKhanya kukaNkulunkulu. Kucabangeni lokho. Kulungile. Kodwa uma Esithumela ukuKhanya, niyabo, futhi enza zonke lezizinto, bese kuthi-ke siKwenqabe; manje leyo yingxenyedabukisayo, yingenkathi ukuKhanya kwenqatshwa uma kuthunyelwa kithi.

⁸⁴ Manje ubungathini nje enye indoda namhlanje ithi, “Ngiyala nje ukuba ngithi ikhona into okuthiwa yilanga. Angikholwa ukuthi likhona ilanga”? Bese yehlala ekamelweni elingaphansi, bese—bese ivala yonke iminyango, bese ihlala emuva ebumnyameni, yayisithi, “Ayikho into ethiwa yilanga. Ayikho into ethiwa ngukukhanya.” Ubuyokwazi, masinya, kukhona obekungalungile ngokwengqondo ngalowomuntu. Niyabo? Kukhona okungalungile, uma igijimela emuva ingene ekamelweni elingaphansi elimnyama bese yala ukwemukela inzuzo yokukhanya okunikezwe nguNkulunkulu. Kukhona okungalungile ngayo. Ayiyifuni imisebe yalo efudumele. Ayiyifuni into yalo enikeza ukuphila. Ayikufuni ukukhanya kwalo, ukuhamba kukho. Ibiyoqoka ukuhlala ebumnyameni. Kukhombisa ukuthi, ngokwengqondo, kukhona okungalungile, ngokwemvelo, ngendoda.

⁸⁵ Futhi ngikusho lokhu ngalo lonke uthando nenhlonipho. Ngakho kukhona okungalungile ngokomoya ngendoda eyogijimela emuva emahlelweni ayo esivumokholo futhi yale ukubona ukuKhanya kweBhayibheli lapho likhanya ngqo phambi kwayo. Kukhona okungalungile ngayo. Niyabo, ibuyela ezivumwenikholo zayo nezimo, bese ivala umnyango bese ithi, “Ayikho into enjengaLeyo. Izinsuku zezimangaliso selwedlule. Ayikho into ethiwa ngukuphilisa ngokukaNkulunkulu, azikho ezalezizinto. Lokho kwakungokomphostoli.” Indoda ihlanya ngokomoya. Niyabo? Kukhona okungalungile ngayo. Ye—ye—yehlise amakhethini futhi yenqaba uMoya oNgeweze ongafika phezu kwayo. Uma inga . . .

“Uma nihlala kiMi, namaZwi aMi ehlala kini, khonake, ukuKhanya kukhanya phezu kwaleliZwi, celani enikuthandayo.” Niyabo? Niyabo?

⁸⁶ Kukhona okungalungile, ukuthi yenqabe imithombo enikezwe nguNkulunkulu uNkulunkulu asinike yona ukuba siphile ngayo, iZwi laKhe. “Abalungileyo bazakuphila ngokukholwa.”

“Nomuntu akusinkwa sodwa ayakuphila ngaso, kodwa ngamaZwi onke,” hhayi ingxenye yeZwi, “onke amaZwi aphuma emlonyeni kaNkulunkulu.” Futhi uma indoda iyokwala nje Lokho, kukhona okungalungile ngalowomuntu; kukhona okungalungile ngesehlakalo sayo, ukuthi izisho ukuthi iyamthanda uNkulunkulu bese-ke iyamala uNkulunkulu. Kukhona okungalungile ngalowomuntu. Siyakwazi lokho, ngaphandle kwethunzi lokungabaza. UyaLenqaba, agijimele kulendawo, futhi ethi, “Manje ngivele nje... angifuni kwazi lutho ngaLo. Ungangitsheli lutho ngaleziZinto. Mina, angikholwa lutho ngaLo. Wena, akunandaba ukuthi uthini!”

⁸⁷ Umfo wathi, kungekudala. Benginixoxela ngaye. Wathi, “Angikhathali noma ubungaletsha abanomdlavuza abangamashumi amahlanu, futhi ulethe odokotela abangamashumi amahlanu ukuba bafakaze ngabo, angikholwa. Angikhathali noma ubungavusa abafileyo, phambi kwami ngqo, bengingeke ngakukholwa.” Niyabo, kukhona okungalungile ngalowomuntu. Na—na—nakho. Futhi—futhi, nokho, indoda yayingumfundisi, niyabo, niyabo, ifanele ukuba ngumfundisi.

Kodwa ngenxa nje yokuthi inhlango ayikholelwa e—emandleni kaNkulunkulu, ayikholwa ukuthi (iZwi) Lalichaza nje lokho Elakusho, indoda igijimela kulelikamelo elingaphansi, elikhuntile elidala, elingcolile, elinamanyala ikamelo elingaphansi lenhlango, futhi yenqaba ukufudumala nemisebe enikeza ukuPhila kukaMoya oNgcwele, uJesu Kristu, onguyena izolo, namuhla, naphakade. Manje-ke kukhona okungalungile ngalowomuntu. Niyabo?

Ubengaqoka ukuhlala kulokho kukhunta, ubumnyama, kanjalonjalo, kunokuhlala ekuKhanyeni kukaNkulunkulu nokweBhayibheli okwashi, ukuthi, “UJesu Kristu nguyena izolo, namuhla, naphakade. Imisebenzi engiyenzayo Mina nani niyakuyenza. Ngisho nemikhulu kunalona niyakuyenza, ngokuba Mina ngiya kuBaba waMi.” Kukhona okungalungile ngalowomuntu. Ngaphandle kombuzo, nhlobo, kukhona okungalungile.

⁸⁸ Nakuwe ndoda olalele lokhu, umhlaba wonke, noma ungahle ube kuphi. Kukhona okungalungile ngesehlakalo sakho, uma uthi uyamthanda uNkulunkulu futhi wale iZwi laKhe. Kukhona okuthize. Wala lona impela... Akumangalisi izinto zingeke, ibandla lisesimweni salo, nezinto zingenziwe njengoba uNkulunkulu ethembisa, yingoba ningeke ngisho nemukele iZwi noma nihambe ekuKhanyeni. IBhayibheli lathi, “Masihambe ekuKhanyeni, njengoba Yena esekuKhanyeni, manje-ke iGazi likaJesu Kristu, iNdodana kaNkulunkulu, lisihlanza kusosonke isono.” Isono nguku “ngakholwa.”

⁸⁹ Manje-ke uma sihamba ekuKhanyeni okunikezwe nguNkulunkulu kwehora, khona-ke uNkulunkulu uthatha leloZwi elinikezelwe ihora futhi aLiqinisekise.

Njengoba nje Enza kuGenesisi 1:3, wathi, “Makube-khona ukukhanya,” nokukhanya kuyavela. IZwi laKhe laphuma, nokukhanya kwaLilandela, futhi kwasusa inkungu. Nobumnyama baya ekhoni elilodwa, nokukhanya kwakhanya ngakwelinye icala.

⁹⁰ Yileyondlela uNkulunkulu enza ngayo namhlanje. Uthumela iZwi laKhe lalelihora, noMoya oNgcwele uyafika futhi wenza leloZwi liphile. Nobumnyama buqhubekela ezivumwenikholo namahlelo abo, kodwa ukuKhanya kukhanya ngoba kuyiZwi likaNkulunkulu liqinisekiswa ukuthi iZwi laKhe liqinisele. Manje, manje akukho lutho olungamanga ngalokho, lokho nje kungokomBhalo ncamashi. Kulungile.

⁹¹ Manje, sithola ukuthi i—isazi, isazi saseNdulo, salandela into eyayinikezwe nguNkulunkulu. Zalandela iZwi likaNkulunkulu, ziya ekuKhanyeni, ngoba kwakuyiZwi elaletsa ukuPhila. Manje wena uthi, “Zalandela kanjani na?” Awu, zazi, ukuthi nje, omegi, siyaqonda.

⁹² Bese kuthi-ke sithola ukuthi uBalami, umprofethi, emuva kuNumeri 24:17, uBalami wayewuhlobo lukamegi qobo lwakhe. Wayengumprofethi, qiniso, futhi waprofetha lapha futhi wathi iNkanyenzi iyovela iphuma kuJakobe.

Futhi ngenkathi lezizazi zibona ukuthi iZwi likaNkulunkulu lathi iNkanyenzi iyovela iphuma kuJakobe, zalandela lolophawu oluncane olunikezwe nguNkulunkulu ukuya emthonjeni wokuKhanya okuPhakade.

Sizoba kanjalo nesazi namhlanje, esingaphuphuthekisiwe yizivumokholo, sizolandela elinikezwe nguNkulunkulu, iZwi elikhulunyiwe zize zibone ukugcwala kwaMandla kaNkulunkulu eqhakaza ngalelihora. Zona, ziyakubona, futhi ziyazi ukuthi kulapha emBhalweni. UNkulunkulu wakwethembisela lolusuku.

⁹³ Akunandaba ukuthi zingaki izinhlobo, zingaki ezinye izinto, ezatshela isazi, “Ngani, usangene!” Iminyaka emibili zazisekuhambeni. Zedlula ngasezizweni eziningi, futhi zazithi, “Niyaphi na?”

⁹⁴ “O, sibonile iNkanyenzi yaKhe kwelaseMpumalanga, futhi sizela ukukhuleka kuYe.”

Futhi ngenkathi zishaya umugqa eJerusalema, ikomkhulu lamahlelo, babengenayo impendulo. Zehla zenyuka nemigwaqo, zimemeza, “Uphi Lowo, ozelwe eyiNkosi yabaJuda na?” Babengazi lutho ngakho.

Ngakho, zabiza iZwi, ukuthola. Zazilandelile, zazi ukuthi leyoNkanyenzi yayiziholela ekuKhanyeni okuPhakade. “Siholele

ekuKhanyeni kwaKho okuphelele.” NeZwi liyilikho okunihola kuniqondise ekuKhanyeni, nokuKhanya kuyilokho okwenza iZwi liqinisekiswe. Qaphelani, zaziyasazi.

⁹⁵ Nesazi namhlanje, hhayi i wi-... “Ukuhlakanipha kwalelizwe kungubuwula kuNkulunkulu.” Bonke ososayense benu, nani bantu enithembele kokunye ukufundiswa okukhulu okujulile, noma enye into ethize, benitshela ukuthi lehlukaniwa kanjani iatomu isakhi esincu; kungeke kwaninika ukuPhila. Ayikho into enganinika ukuPhila kodwa iZwi likaNkulunkulu elikhulunyiwe. Kuyilapho kuphela ukuPhila okungavela khona, kungeZwi laKhe elikhulunyiwe.

⁹⁶ Nalokho kulungile, ukwazi ukuthi lehlukaniwa kanjani iatomu. Ngifisa sengathi ngabe abazange bakuthole. Kodwa uma be...Bazofanele bakwenze, ngoba lelizwe liyalenga namhlanje...Kwadingeka kwenzeke, ukuqhumisa lemigodi emikhulu emhlabeni, ukudedela lolobindiza lwentabamlo oluphumayo futhi lubuyisela lelizwe esimweni sobusha futhi, ukwenza umhlaba omusha; lapho abalungileyo beyohamba baphumele phezu kothuli lwababi, lapho isono siyokhohlwakala khona. Yonke into inendlela yokuzenza busha. Futhi umuntu, owanikwa ukuba aphile kulomhlaba, ngokuhlakanipha kwakhe uqobo, ethatha umuthi wokwazi esikhundleni soMuthi wokuPhila, uyobhubhisa umhlaba uNkulunkulu amnika wona ukuba aphile ngawo. Kodwa labo abasalokhu beseMthini wokuPhila, bayofika amazwini amasha nomhlaba omusha, lapho okungekho khona ukugula noma ukufa. UkuKhanya! UkuKhanya, Nkosi, sithumelele ukuKhanya.

⁹⁷ KwakuyiziNgelosi zikaNkulunkulu ezakhombisa ukukhanya phezu kwegquma, ukuhola ziqondise abelusi ekuKhanyeni okuPhakade. Niyabo, kuvela kuphela ngokuKhanya. UkuPhila kungafika kuphela ngokuKhanya. Abelusi, befuna ukwazi. Niyazi, ngenkathi inkosi izalwa, babenokucula, okukhulu okuqhubekayo, ngenkathi inkosi izalwa. Manje, Wazalwa ngokuyimfihlo kakhulu, futhi wazalelwa esitebeleni, e—emkhombeni lapho izinkomo namahashi kwakudla khona, kodwa nokho WayeyiNkosi. Nezi—ziNgelosi zehla futhi zacula amahubo kubelusi, ekuKhanyeni.

IziNgelosi, qobo lwazo, zaziyizinkanyiso ezakhombisa ngeZwi likaNkulunkulu. ZazineZwi likaNkulunkulu, futhi zabatshela, “Namuhla, emzini kaDavide, eBetlehema, kuzelwe uKristu uMsindisi.” IziNgelosi zazineZwi, neZwi lafika ngokuKhanya, ukuhola ngokuqondisa. Futhi balandela iZwi leziNgelosi, ukuya ekuKhanyeni okuPhakade. Bafumana iNgane lapho, imbeswe ngembeleko, njengoba Zazishilo. Ngokuba, niyabo, ukuPhila kuvela kuphela ngokuKhanya.

⁹⁸ Qaphelani, WayeyiZwi elenziwe ukuKhanya, noma laba ngukuKhanya. IZwi kulesosizukulwane, WayeyiZwi elingukuKhanya lalesosizukulwane, ngoba abaprofethi basendulo babekhulume ngaYe, futhi nangu Efika futhi waqinisekisa ukuthi WayengukuKhanya kweZwi likaNkulunkulu elikhulunyiwe. Niyabo? Bonke abaprofethi babe—babeshilo, babekade begcwaliseke kuYe, niyabo, abaprofethi emuva lapha neZwi.

NjengoNkulunkulu ekuqaleni, ngenkathi Ethi, “Makubekhona ukukhanya,” nokukhanya kwavela.

Manje umprofethi wathi, “Intombi iyakukhulelwa, izale iNdodana. Bayoyiqamba igama lokuthi uManuweli, ngokuba Iyakuba nguNkulunkulu unathi.” Manje, babekukhulumile, iZwi laliphumile; kodwa WayengukuKhanya. Wayeyini na? Ukugcwaliseka. Halleluya! Wayengukugcwaliseka kwaleloZwi. Wayengukubonakaliswa kwaleloZwi.

⁹⁹ Kunjalo nanamhlanje, iZwi likaNkulunkulu ligcwalisekile ngehora! Lokho ngukuKhanya. NguNkulunkulu Ezibonakalisa. WayengukuKhanya kwezwe.

¹⁰⁰ Futhi lapho abaprofethi, abaphefumulelwe nguMoya oNgcwele, bathi, “Sizalelwa uMntwana, siphiwa i—iNdodana, noma siphiwa uMntwana; neGama laKhe liyakuthiwa ‘nguMluleki, iNkosi yokuThula, uNkulunkulu onaMandla, uYise ongunaPhakade,’” kwakulapho. Wayeyini na? UkuKhanya okwagcwalisa leloZwi, amen, ukuKhanya okwagcwalisa leloZwi.

¹⁰¹ KuMathewu, kuMathewu oNgcwele isahluko 28, siyathola. Futhi ngenkathi uJesu evuka kwabafileyo, WayengukuKhanya futhi kweZwi elikhulunyiwe likaDavide, owathi, “Angiyikushiya umphefumulo waKhe ehayidese; angiyikuvuma ukuba ONgcwele waMi abone ukubola.” Ukufa kwakusebumnyameni. Kodwa Wephula wavula izimpawu zokufa, wayesengena kukho, wayesebuye ephuma futhi. WayengukuKhanya, iZwi eliqinisekisiwe, ukuthi abafile bangaphila emva kokuba sebefile. Wayenjalo.

¹⁰² NgoSuku lwePhentekoste, lokho kwakungukuKhanya okwakhombisa ngenkathi uMoya oNgcwele wayesefikile.

UIsaya wathi, esahlukweni 28 sikaIsaya, uIsaya wakusho lokho, nokuthi, “Isiyalezelo sifanele sibe phezu kwesiyalezelo; umudwa ufanele ube phezu komudwa; lapha ingcosana, nalapho ingcosana.” “Bambelela kulokho okuhle.” “Ngokuba ngezindebe ezingingizayo nangezinye izilimi Ngiyakukhuluma kulababantu. Nalokhu ngukuphumula, leli yiSabatha eNgiyakulinika u. . . Nakho konke lokhu abayikukuzwa; basuka bahamba, banikina amakhanda abo.”

Futhi ngenkathi ngoSuku lwePhentekoste, ngenkathi uMoya oNgcwele wehlela phezu kwalababantu, futhi baziphathisa

okwabesilisa nabesifazane abadakiwe, bediyazela phansi komfutho kaMoya oNgcwele. Futhi basuka bahamba futhi banikina amakhanda abo, futhi bathi, “Lababantu udakiwe, bagcwele iwayini elisha,” kanjalonjalo. KwakungukuKhanya uqobo, iZwi elalikade liprofethiwe, labonakaliswa.

¹⁰³ Kunjalo nakuyo yonke iminyaka, iZwi elibonakaliswayo, liza ekuPhileni, lingukuKhanya kwalowonyaka, lapho iZwi libonakaliswa. Njengoba nje lalinjalo kuGenesisi 1, ngenkathi uNkulunkulu ethi, “Makube-khona ukukhanya,” futhi kwabakhona ukukhanya. Ngenkathi uNkulunkulu ethi kuyoba-khona iNdodana; futhi yaba-khona iNdodana.

¹⁰⁴ Ngenkathi uNkulunkulu ethi, kuJoweli 2:28, “Kuyakuthi ngezinsuku zokugcina, Ngiyakuthululela uMoya waMi phezu kwayo yonke inyama; amadodana enu namadodakazi ayakuprofetha; phezu kwezincekukazi zaMi nencekukazi eyisisebenzi Ngiyakuthulula uMoya waMi; izinsizwa zenu ziyakubona imibono; abadala benu bayakubona amaphupho.” Nazo zonke lezizinto Azethembisa, ngenkathi Wona, uMoya oNgcwele wehla, wawungukuKhanya phezu kwaleloZwi. Ngenkathi iZwi libonakaliswa, khona-ke Liba ngukuKhanya.

UngukuKhanya. UngukuKhanya esifanele sikulandele. Unguyena kuphela ukuKhanya. IziNgelosi zafumana ukuKhanya, futhi zakulandela ukuya kuYe.

¹⁰⁵ Manje, kuyo yonke iminyaka, uNkulunkulu uveze okuningi kakhulu kweZwi laKhe lonyaka ngamunye. UNkulunkulu njalo uthumela omunye ukuba leloZwi likwazi ukungena futhi likhombise ukuKhanya kwaLo. Lelo, yonk’iminyaka, lenza into efanayo, njalo lenza lokho.

¹⁰⁶ Wayengukugcwaliseka, njengoba ngishilo, kwakho konke okobuNkulunkulu, amandla angcwele abaprofethi. Babengonkulunkulu abancane. Ngenkathi iZwi leNkosi liza kumuntu, uJesu washo, qobo lwaKhe, ukuthi wayengukulunkulu. Niyakwazi lokho. Wathi, “Uma umthetho wakini washo, noyihlo emuva lapho, bababiza, elafika kubo iZwi likaNkulunkulu, lababiza ngo ‘nkulunkulu,’ ningangilahla kanjani Mina, nithi, ngenkathi Ngithi, ‘NgiyiNdodana yalowoNkulunkulu?’” Niyabo?

Ngenkathi, yena impela uNkulunkulu uqobo lwaKhe, Owakhuluma iZwi ngabaprofethi, Wayengukubonakaliswa kwaleloZwi elikhulunyiwe. Futhi uma umprofethi wayebizwa ngonkulunkulu, ngoba wayengukubonakaliswa kweZwi lomuny’umprofethi, ningaMlahla kanjani kanti Wayeyinto efanayo na? WayeyiNdodana kaNkulunkulu, njengoba Eyakubizwa ngeNdodana kaNkulunkulu.

¹⁰⁷ WayenguMesiya owayekade athenjiswa izwe elalikade limlindele. Wayeyisithembiso sikaMesiya esibonakalisiweyo.

108 Mbukeni ngenkathi Ema lapho. Wathi, “Uma Ngingenzi imisebenzi kaBaba waMi, khona-ke niNgilahle.” Niyabo? “Kodwa uma ningenakuNgikholwa, kholwani imisebenzi eNgiyenzayo. Iyafakaza ukuthi NginguBani. Iyanitshela ukuthi NginguBani.”

Niyabo, lelo eliphuphuthekile, ihora elenziwe mnyama abaphila kulo, abakwazanga ukuLibona. Nje abakwazanga ukuqonda. “Wayengaba kanjani yiLokho na? Angaba kanjani yinanoma yiyiphi iNdodana kaNkulunkulu, kanti Wayezalelwe khona lapha phansi eBetlehema na?” Ukuba kuphela babazi, iZwi lathi Kuyofika ngaleyondlela. “Ngani, ubaba waKhe, uJosefa, ungumbazi. Umama waKhe, ngani, empeleni kuyakhokwakala phakathi kwabazalwane bethu ukuthi Wazalwa ngokungaphandle komshado.” Niyabo? Kodwa nokho iZwi likaNkulunkulu lakusho lokho.

109 Wathi, “Hlolani imiBhalo, ngokuba kuYo nithi ninokuPhila okuPhakade, futhi YiYona impela efakaza ukuthi NginguBani. YiYo efakaza ngaMi, lemiBhalo eNgcwele.” Manje-ke Wayeyini na? UkuKhanya kukaNkulunkulu. Akumangalisi Athi, “NgingukuKhanya kwezwe.”

110 Akusikho kuphela ukuthi Wathi, “NgingukuKhanya,” kodwa Wathi, “Nina ningukuKhanya.” Uma iZwi laKhe likini, lizifakazela Lona uqobo, khona-ke nina ningukuKhanya kwezwe. Qaphelani, siyathola, ukuKhanya konyaka ngamunye kwabonakaliswa ngokufanayo nje.

111 Manje-ke ngifuna ukubuza umbuzo, njenge... ngaphambi kokuba isikhathi sethu sibaleke. Ngani, kungani pho babe... bakwala na? Babengakwenza kanjani, ngenkathi i... Lona impela iBhayibheli labo, ababelifunda, lalibonakaliswa phambi kwabo. Manje fundisisani kanzima ngempela manje.

112 Manje khumbulani, ngikhuluma kubantu abaningi ngalesisikhathi, niyabo. Hhayi nje emakhulwini amane noma amahlanu lapha, kodwa ngi—ngikhuluma ezinkulungwaneni eziningi.

113 Awume kancane nje. Awumise isiqophamazwi sakho bese ubuza umbuzo. Kungani indoda yezenkolo, indoda elungileyo... Kungani uJosefa abuza umbuzo na? Niyabo? Kungani uJo-...? Ngoba akazange ahlole umBhalo.

Kungani abapristi babuza na? Isizathu esisodwa bengazange... babekwazi. UNikodemu wakusho kahle. Wathi, “Rabi, siyazi ukuthi Wena ungumfundisi ovela kuNkulunkulu. Akekho obengenza Okwenzile uma uNkulunkulu ebengenaye. Sinakho ukukwazi lokho.” Kodwa kwakuyini na? Amasiko abo abavimba ekukwenzeni.

114 Manje-ke kungani bona babe, benqaba uMesiya na? Yi be-... Bakwenqabelani lokho kuKhanya na? Nanti iZwi ababazi ukuthi lalizofezeka, kodwa ngenkathi iZwi libonakaliswa

ukukhombisa ukuthi iZwi likaNkulunkulu laligwalisekile, qhathanisani lokho nenamhlanje. Niyabo? Ngenkathi lapho, kulotshwe eZwini, lokho okwakuzokwenzeka, manje-ke kungani lawo amadoda alenqaba; abafundisi na? Ngoba babephila ekubenezeleni kokunye ukukhanya. Yilokho-ke. Babephila ekubenezeleni.

Yileyonto abayenzayo namhlanje. Baphila . . .

Isizathu bakwala yingoba babephila ekubenezeleni kokunye ukukhanya. Niyabo? Manje, babephila ekubenezeleni kwalokho okwashiwo nguMose, babesho njalo. Babephila ekubenezeleni kwalokho (omunye unyaka) okwase kwedlule.

Futhi yingalesosizathu impela namhlanje ukuthi loMlayezo, ukuthi, “UJesu Kristu usalokhu enguye,” kuyaliwa, ngoba abantu baphila ekubenezeleni kweminye iminyaka. Isizathu esifanayo, bayoSala. Manje siyaqaphela.

¹¹⁵ NeWebster iyasho, ukuthi, “Ukubenezela wuhlobo lokukhanya okungamanga. Ukubenezela kungukukhanya okungamanga; into efanayo ebenyezelayo.”

Njengo—njengotalagu emgwaqeni. Wehla ngomgwaqo, abaningi benu enishayela izimoto, bese nibuka phansi phambi kwenu. Uma nibona lelolanga emhlabathini, kubonisa ukukhanya, futhi njengotalagu, kubonakala sengathi kunamanzi kuwo wonke umgwaqo. Kodwa, uma usufika lapho, akukho lutho lapho. Kungamanga kuphela, utalagu, ukubenezela kokukhanya kweqiniso.

Yilokho udeveli akwenzayo namhlanje, ngukukhombisa abantu utalagu, uMkhandlu wamaBandla, iqembu lamahlelo, eliyojika libe ngamanga. Ngoba, yingoba kukhona ukuKhanya kwangempela okukhanyayo. Lokho kuKhanya kwangempela kwakungakhanyi, utalagu lwalungeke lube lapho. UkuKhanya kwangempela kuyakhanya. Nalokho yi . . . Baphila ekubenezeleni komunye unyaka, enye into, ngokuba kushayile futhi kwedlulela phambili.

Manje, ukubenezela, lolotalagu lungamanga. Ngukubenezela kwelanga.

¹¹⁶ Futhi yileyondlela, benza into efanayo, ukubenezela kwamanga kokuKhanya kweqiniso.

¹¹⁷ Manje, kwafakazisa ukuthi WayengukuKhanya kweqiniso. WayengukuKhanya. Bazelani ukuthi WayengukuKhanya na? Ubungakwazi kanjani ukuthi WayengukuKhanya na? Ngoba iZwi elathenjiswa lalibonakaliswa ngaYe, ngakho WayengukuKhanya kwaleloZwi elikhulunyiwe. Amen! O, lokho cishe impela bekungangenza, iBaptisti yephentekoste, ngimemeze. Qaphelani, kucabangeni!

118 Ukubenezela, niyabo, ukuphila ekubenezeleni! Kodwa uma iZwi leqiniso liphila, lokho ngukuKhanya, okwashiwo nguNkulunkulu.

Manje, ukuba-ke uNkulunkulu wathi, ekuqaleni, “Makube-khona ukukhanya,” mm, awu, futhi kwabakhona enye into ethize eqhamukayo, niyabo, utalagu nje na? Niyabo, kwakungeke kubeyikho, nokho, okwashiwo nguNkulunkulu. Qhobo, kwakungeke kwaba yikho. Ukuba-ke uNkulunkulu wathi, “Makube-khona ukukhanya,” futhi kwafika eningi inkungu na? Niyabo, kwakungeke kube ngukukhanya. Kodwa, isizathu sokuba ukukhanya kufike, kwakuyizwi laKhe libonakaliswa.

Futhi namhlanje, uma uNkulunkulu wayethe izinto ezinjengalezo ziyokwenzeka ngalesisikhathi, futhi nikubona kukwenza, (kuyini na?) ngukuKhanya eZwini likaNkulunkulu. YiZwi lenziwa ukuKhanya, Lizikhanyisa lona uQobo.

119 Manje, bathi, “Uthi singobani na? Ngani,” wathi, “Uzama uku...Siyazi ukuthi Uyahlanya. Ngani, UngumSamariya; Awunayo ingqondo yaKho esile. Awu, Uzozama uku...Ubani ongasho...Siyazi wazalelwa esonweni Wena. Asazi lapho Ovela khona. Asinakho okubhalwe phansi kwenkomba yaKho emaqenjini ethu. Ngani, Uyahlanya. Unedemoni.” Niyabo? Bathi, “Ngani, Uphambene engqondweni yaKho.” Kodwa empeleni Wayengokwangoqobo, ukuKhanya kukaNkulunkulu kweqiniso, kukhanya.

Nokubenezela kwakukhiphe, kukhiphe amehlo abo. “SinoMose njengowethu osihola asiqondise!”

120 Wathi, “Uma benimkholiwe uMose, beniyakungazi Mina.”

121 Futhi uma beniyomkholwa uJesu neBhayibheli, beniyakulazi lelihora eniphila kulo. Bathi, “Awu, singamaKristu. Si...” Uma beniyiwo, beniyokuzazi izenzo zikaKristu zalolusuku. Niyabo, beniyokwazi.

122 UJesu wathi, “Bonke labobaprofethi bakhuluma ngaMi. Futhi uma nibakholwa labobaprofethi, ngani, beniyakungazi Mina. Imisebenzi yaMi iyakhomba. Ngoba, abathi Ngiyokwenza, Ngiyakwenza. Futhi ubani ongaNgilahla manje ngokungakholwa na?”

123 Futhi noma kunjalo abakubonanga. Ngani na? Amehlo abo ayekhishiwe, benokubenezela; niyabo, ukubenezela kwenye into ababeyithathile kulokho iZwi elikhuluniwe leqiniso elaliyikho. Manje kucabangeni. Kucabangeni. Babezisho ukuthi babelikhulwa leloZwi. Kodwa amasiko abo ayefulathelise ubuso babo eZwini leqiniso, baya ekubenezeleni, ngakho-ke abakwazanga ukubona into yangempela.

Kunjalo nanamhlanje. Bekunjalo kuyo yonke iminyaka. Niyabo, i-iZwi leqiniso liyakhanya, kodwa bangenwe kakhulu ngamasiko, ukuthi, abakwazi ukubona leloZwi.

Babuka ukubenezela, futhi baphuphuthekile. Ukubenezela kuyoniphuphuthekisa. Kunokokushisela okuphuma kukho. Kuyoniphuphuthekisa. Futhi, kuyokwenza, nxa . . .

¹²⁴ UJesu wathi, “Niyizimpumpethe, nihola izimpumpethe.” Babefanele bakwazi ukukubona, ukubona ukuthi WayenguBani. Kodwa abazange, ngoba babephila kulokho kubenezela.

¹²⁵ Manje, ukubenezela, njengoba ngishilo, kungukukhanya okungamanga, utalagu, umqondo ongamanga ngokuKhanya kweqiniso. Umqondo ongamanga; kuyinto e—efanele ukubukeka njengaKho, kodwa akusikho Lokho.

¹²⁶ Manje indlela kuphela ababengabona ngayo umehluko, ngoba zona impela izinto uJesu azenza zafakazisa ukuthi WayenguBani, ukuthi WayengukuKhanya. Babecabanga ukuthi babesekuKhanyeni. Kodwa manje, uma nima nje umzuzu futhi ninake ukuthi ubani osekuKhanyeni, khona-ke.

¹²⁷ Manje, namhlanje! Uma iphutha elingubudedengu obunje lenziwa ngamadoda ebandla angalolosuku, into engubudedengu obunje yenziwa, bazalwane, anicabangi yini ukuthi yisikhathi sokuthi simile futhi sanaka ukuthi yini ukuKhanya na? Asingalenzi iphutha elingubudedengu obunje. Kodwa niyalenza. Senivele nilenzile, niyabo, futhi awakwazanga, kuyafana njengoba ayenjalo ngaleyonkathi. Manje ake nime umzuzu nje bese nithola ukuthi lithini iZwi ngokwanamhlanje.

¹²⁸ Ukuba ayemile futhi acabanga, “Nangu Uyagcwalisa, kuze kuyothi ngci, khona impela iZwi elathi Uyokwenza.”

Futhi Wawaphosela inselelo, njengoba nginiphosela inselelo! Niyabo? Niyabo? Nginiphosela inselelo ukuba nibuke eZwini, nihlale imiBhalo, nibone ukuthi ngabe leli akusilo yini ihora. Niyabo? “Hlolani imiBhalo, ngokuba kuYo nithi ninokuPhila okuPhakade, futhi YiYona efakaza ngaMi.” YiYona efakaza ngalomsebenzi namhlanje. Imisebenzi uqobo lwawo ufakaza ngokuthi uyenziwa, nomBhalo uthi uyokwenziwa, ngakho ngukuKhanya kwehora. IZwi likaNkulunkulu lasho njalo.

¹²⁹ Amasiko enu nezinto kuyikho impela okwashiwo yiBhayibheli, njengalabo abanikina amakhanda abo futhi basuka bahamba. “Onke amatafula asegcwala ubuhlanzo,” iBhayibheli lasho. Futhi yilapho ababekhona. Babengenakukukholwa. Banikina amakhanda abo. Futhi, banumzane abahloniphekile, niyaqonda na? Futhi, bazalwane, niyakuqonda lokhu, ukuthi, uma nenqaba yona impela into uNkulunkulu ayiqinisekisa phambi kwenu, ukuthi nenza into efanayo abayenzayo, nibuyela ebuhlanzweni benu bamasiko na?

¹³⁰ “Njengenja iya ebuhlanzweni bayo.” Uma bayenza yagula esikhathini sokuqala, buyoyenza igule esikhathini sesibili. Uma ibandla eliKatolika, lingelihleliwe futhi lenziwa inhlango yokuqala, kwaletsa ukugula ebandleni; liyoba njalo neLuthela, iMethodisti, nawo onke amanye awo, iBaptisti, iPresbyterian,

namaPentecostal. “Inja ibuyela ebuhlanzweni bayo, ngulube yensikazi ibuyela ekuzibhixeni kwayo.” Niyabo? Singena kulokho emizuzwini embalwa, iNkosi ithanda.

¹³¹ Ukubenezela, kuhanjwa ekubenezeleni, niyabo, utalagu, umqondo wamanga ngokuKhanya kweqiniso. Wafakazisa ukuthi WayengukuKhanya.

Ngoba, Yena, ese...indlela esengcosaneni ngesibalo, o, he, izigidi zimelene naYe! Kwakungekho noyedwa kubantu abayisithupha, oyedwa kubantu abangamashumi ayisishiyagalolunye, emhlabeni, abake bazi ukuthi Wayelapha. Lutho, ngiqagele, oyedwa—oyedwa kumaJuda ayikhulu, noma kul’khuni koyedwa wabo abangamashumi amahlanu, noma wabo abangamashumi amane, ngizosho, mhlawumbe ngaphansi kwalokho, bezwe laKubo uQobo, abake bazi ukuthi Wayelapho. Nalabo ababazi ukuthi Wayelapho, baMthatha ngokuthi yinto ethize yamanga, ngoba ihlelo lalibatshele ukuthi yilokho Ayeyikho. Niyabo?

Kodwa nokho WayengukuKhanya kweqiniso okwakukade kukhulunyiwe kusukela kuGenesisi, ekuqaleni, futhi wabacela ukuba bahlale imiBhalo futhi bathole ukuthi Wayengaphili yini ngalesosikhathi nje; uma Yena, imisebenzi Ayenzayo, ingakugwalisanga ngqo okwakwethenjiselwe lesosikhathi. Amen. O!

¹³² Into enzima kanje pho, mfowethu! Siphila esikhathini esikhulu kakhulu.

¹³³ Wafakazisa ukuthi uqinisile. Wayeyikho impela ukuKhanya ababezisho ukuthi babekukhonza. Babezisho ukuthi babekhonza lokho kuKhanya.

Futhi kunjalo nanamhlanje. Bazisho ukuthi bakhonza Lokho. AmaPentecostal azisho khona. Azisho ukuthi yiwo, futhi aphuphuphuthetheke kakhulu awakwazi ukukubona. Ngani na? Ayahlela, futhi, kodwa ukubenezela ebusweni bawo. Niyabo? Isiko liyilokho abanye abantu abakuhlanguanisileyo, futhi bathi, “Sizohamba futhi senze *lokhu nalokhu, nalokhu nalokho.*” Manje sizofika ekutheni kungani lokho kuzokwenzeka, iNkosi ithanda.

¹³⁴ Qaphelani, imisebenzi yaKhe kwakuyiZwi eliphilayo uqobo lwaLo. Akwenza kwakuyiZwi eliphilayo uqobo lwalo, ekhombisa ukuthi Wayeyilokho kuKhanya okwakukade kwethenjisiwe kusukela ekuqaleni kwezwe. Wayeyilokho kuKhanya. UkuKhanya kwaKhe eZwini elithenjiselwe lonyaka kwaLenza laphila kulokho impela isithembiso esathi Liyokwenza, kodwa babenaLo lijikiswe kakhulu baze abangakwazi ukuLibona. Niyabo? Kodwa WayengukuKhanya kwalowonyaka.

¹³⁵ WayengukuKhanya ababezisho ukuthi babekukhonza. Babecabanga ukuthi babekhonza yena impela uNkulunkulu

wokudaliweyo. Babephila kukho futhi bekhonza ukubenyezela, noJesu wathi, “NiNgikhonza ngeze, nifundisa iMfundiso amasiko abo omuntu, futhi hhayi iZwi.” UyiZwi, futhi WayeyiZwi elibonakalisiwe. Babefanele bakwazi.

¹³⁶ Ngithemba ukuthi lokho kungaphumelela, ndawo zonke okuzwiwa kuzo, niyabo, ukuthi kuyiZwi elibonakalisiwe. “O,” uthi, “o, sinalo iZwi.” Ngani, iZwi, wonk’umuntu uphatha iBhayibheli, ofunayo. Kodwa, uma iZwi liqinisekiswa, libonakaliswa!

Ngani, uthi, “Awu, siyakholwa!”

¹³⁷ Yebo, mnumzane, bakholwa, kwahamba isikhathi eside. Wenzenjalo uSathane. LabobaFarisi, ababengabalahla, bengakholwa na? Kodwa abalikholwanga iZwi lehora. Babekhonzela ukubenyezela kwenye into ethize.

Yinto efanayo abayenza namhlanje. Niyabo? Bagcina ekaLuther ipredict-...amasiko, noma—noma amasiko kaWesley, nabobonke abanye babo, isiko lamaPentecostal. Kodwa kuthiwani ngehora na?

AbaFarisi wayegcina amasiko abo. Kodwa emva kwamasiko abo kwakuyiZwi likaNkulunkulu leqiniso liza ukuba likhanye, futhi, ngenkathi Lenza, Laphuphuthekisa amehlo abo. Abakwazanga ukuLibona ngoba babebhekisisa enye into.

Kunjalo nanamhlanje! Kwangathi uNkulunkulu angakuzikisa lokho, kuze ngempela kushaye ekhaya kubantu abafanele bakukholwe. Kuleyithi kunoma nicabanga.

¹³⁸ Indodana yami, uBilly Paul, uyakhuluma uma elele, kodwa akanawo amaphupho isikhathi esiningi kakhulu. Waba nelinye ngobunye ubusuku elamshukumisa. Wathi waphupha esendlini yokukhonzela, futhi—futhi ba . . . Ngangingakangeni.

Wathi, ngenkathi ngingena, umlilo wawubhiza uphuma emehlweni, ngase ngithi, “Isikhathi sesilapha. Sesiphelile.”

Futhi wonk’umuntu uqala ukudazuluka, “Ngingeke! Abantwana bami!”

¹³⁹ Futhi ngisho nomkami wathi, “Angikwazi ukucela uSarah ukuba abusise etafuleni, kanjalonjalo.” Ngase ngithi . . .

Wathi, “Ngifanele ngihambe ngiyolanda uLoyce ne—nengane.”

¹⁴⁰ Ngathi, “ULoyce angeke eza manje. Ingane isencane kakhulu ukwazi. Billy, ihora selilapha. Sifanele sihambe.” Ngathi, “Sekuphakathi nobusuku manje. Ngaphambi kokuba kube yimini, uJesu uzoba lapha. Uma kungenjalo, khona-ke kungufakazi wamanga kaKristu.”

Nomunye wakhuluma kwezwakala, wathi, “Akukho-muntu owazi umzuzu noma ihora.”

141 “Angizange ngithi umzuzu noma ihora. Ngathi, ‘Ngesikhathi esithize phakathi kwamanje nemini.’” Ngase ngithi, “Asi—asihambeni.” . . . ? . . . Ngathi, “Kodwa sisesikhathini. Asihambeni.”

Sasesingena emotweni, sase siqala, sasesiqala ukwenyuka intaba. Futhi ngenkathi senza, kwakubukeka sengathi ukukhanya kwakuza ezibhakabhakeni, kodwa kumnyama phezu komhlaba. Wathi ngabuyela eceleni komgwaqo, ngase ngiphakamisa izandla zami kanje, umlilo usalokhu ubhiza uphuma emehlweni ami. Wayesethi ngathi, “Nkosi, ngikwenze lokhu ngomyalo waKho. Ngenze lokhu ngenxa yokuthi nje Ungitshele ukuba ngikwenze ngalendlela. Ngenze lezizinto ngokwalokho Ongitshele khona.”

Ngase ngiqhweba entabeni enkulu yamagwadle; noku—kuKhanya, kungengazandla, kwaqhephula iTshe entabeni, lisinda amakhulu amathani, futhi nanti Liza. Ngathi, “Phendulani amakhanda enu; ningabuki. Kuzophela konke emizuzwini embalwa nje.” Ngathi, khona-ke ukuthula du okukhulu okungcwele kufika ndawo zonke, njengoba leliTshe liza ngasendaweni.

142 Kungahle ukuba isikhathi sesileyithi kunoma sicabanga. Lapho, niyabo, lokho kungokombhalo, ncamashi niyabo, “iTshe, kungengazandla, laqheshulwa entabeni.”

Futhi ngakho ngolunye lwalezizinsuku kuzoba ngaleyondlela, lapho nizodazulukela enye into. Ngathi kubo, “Senivele naba naso lesosikhathi. UNkulunkulu unexwayise njalonzalo, izikhathi ngezikhathi. Ya.” Ngathi, “Ngisho noma ngabe yinganyana yami uqobo, kumbe noma ngabe kuyini, ihora selilapha. Ngingasho kuphela lokho Angitshele ukuba ngikusho, futhi lizoba lapho,” futhi laba njalo.

Futhi—futhi manje-ke, khona manjalo [UMfowethu Branham ushaya ihlombe kanye—Umhl.], nangu Eza, “iTshe elaqheshulwa entabeni, kungengazandla.” UDaniyeli wakubona lokho, niyazi, emuva eminyakeni eminingi eyedlula. UBilly wayengazi lutho ngalokho, kodwa kwakuyi—kwakuyiphupho elathunyelwa kuye livela eNkosini.

143 Manje, niyabo, bazisho ukuthi bakhonza yena lowoNkulunkulu ababehlekisa ngaye. Nento efanayo isiphinde yahlehla namhlanje, ngesizathu esifanayo, bephila ekubenezeleni esikhundleni sokuKhanya. IziNkanyiso ezinkulu kunokukhanya. Kulungile.

144 Bukani ukuthi bumnyama buni esikubo namhlanje! Bukani ukuthi kwenzekani namhlanje! Bukani ukubulala, ukudlwengula, umbango! Ngani, kuyafezeka. Ngikholwa ukuthi kwakunguBilly Graham owathi, emhlanganweni wakhe wokugcina, “Eminyakeni eyishumi kusukela manje, sonke isakhimizi saseCalifornia siyofanele siphathe isibhamu ukuba

bazivikele. Ungeke wabeka ukugcinwa komthetho okwenele.” Abantu usengene ekuhlanyeni nje; bedubula, bebulala, nokudlwengula, yonk’into, niyabo. Sekudlebelekele nje, niyabo, phezu kwemigwaqo. Niyabo, wu—wusuku esiphila kulo, usuku lwaseSodoma. Niyabo?

Kodwa kunokuKhanya okukhanyayo! Ukuba kuphela bebengabuka, uma kuphela bebengabona, babheke eZwini futhi babone ukuthi yini efanele ukubakhona kulelihora, bebeyokwazi ukuthi yini ezanywa ukwenziwa.

¹⁴⁵ Manje, bazisho ukuthi bakhonza lokho kuKhanya, kanjalo bazisho ukuthi babekhonza lokho kuKhanya, kodwa babekhonza ekubenezeleni kokunye ukukhanya esikhundleni sokwangempela. Niyabo? WayengukuKhanya.

¹⁴⁶ Izivumokholo namasiko, esimweni sabo esiphuphuthekile, zazibaphendule basuka ekuKhanyeni kweqiniso kweZwi elithenjisiwe. IZwi uNkulunkulu ayeliqinisekile, ngoJesu, ukuKhanya kwezwe, kwafika futhi kwenza leloZwi laphila kahle impela ngesikhathi saKhe, kuzo impela izinsuku. “Uyakunqunywa phakathi kwamasono angamashumi ayisikhombisa, kunjalo, okuyiminyaka emithathu nengxenye yesiprofetho saKhe. UMesiya wayezofika, iNkosana, futhi aprofethe, nezinsuku ezintathu nengxenye zalokhu, bese-ke Enqunywa kwabaphilayo, bese enza ukubuyisana.” Futhi lokho kunjalo impela. Washumayela iminyaka emithathu nengxenye. Nokwabo. . .

¹⁴⁷ Futhi lona impela iHubo uDavide athi, “Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na?” IHubo 22, “Onke amathambo aMi, bayaNgigqolozela. Banikina amakhanda abo. BayaNgidlula.” Iminyaka engamakhulu ayisishiyagalombili namashumi amahlanu, phambili, ngenkathi uDavide acula lelculo eMoyeni, futhi lathathwa njengesiprofetho, futhi sanikezwa. Babecula lawomaculo ethempelini ngenkathi uMhlathshelo ofanayo wawulenga esiphambanweni, nezandla zaKhe, futhi zabhotshozwa. “Futhi babhobozile izandla zaMi nezinyawo zaMi.” Niyabo? Niyabona lapho na? Manje-ke, ngani na? Babephila ekubenezeleni. Abakubonanga ukuKhanya.

¹⁴⁸ Ungathini nje umuntu osile enza lokho na? Akungaphezu kokuba sengathi sengiyabona umuntu osile egijimela ekamelweni elingaphansi bese engena esikhunteni, futhi adonse iminyango ayihlanganise, bese ethi, “Ngiyala ukubona ukuthi kukhona ukukhanya.” Ngubuhlanya.

Nokomoya kwakhe kushelelelile, ndawondawo, uma indoda ibona ukuthi iBhayibheli likwethembisile lokhu, futhi ikubone kuphila ngqo phambi kwayo futhi kubonakaliswa, bese kuthi-ke ngokuqhubekayo ihlale kulezozivumokholo nezinto phandle lapho eziLenqabayayo. Kungubuhlongandlebe bokomoya. Lokho kunjalo impela.

149 Nangu Wayelapha manje. “Waye—WayengukuKhanya kwezwe, nezwe lazi . . . Weza kwabaKhe uQobo; abaKhe uQobo abaMazanga. Weza ezweni, nezwe lenziwa nguYe, nezwe aliMazanga.” Niyabo? “Kepha abaningi ababeMazi, Wabapha amandla ukuba babe ngamadodana kaNkulunkulu, kubo abakholwa nguYe.”

150 Khumbulani, singephile ngokukhanya kwayizolo. Ukukhanya kwayizolo akusekho. Akusesikho. Khona, ukukhanya kwayizolo, kuyinkumbulo kuphela. Ukukhanya kwelanga kwayizolo kuphela kuyinkumbulo, noma, ngumlando. Singephile ekukhanyeni kwayizolo, nhlobo. Nokufanayo, nakuba kuyilanga elifanayo, ilanga elifanayo, kodwa usuku ngalunye liveza amandla alo aqine kakhudlwana, ukuvuthwisa uhlamvu lwesivuno. Niyabo?

151 Ilanga liyafika namhlanje, lithi ukuqina kakhudlwana. Usuku ngalunye manje lizothi ukuqina kakhudlwana, ukuqina kakhudlwana, futhi kuze kuthi ekugcineni kube ngukolo, olele lapho, lizo—lizohamba lithatha ukuphila. Emva kwesikhashana, u—ukuphila kuzokwenyuka, bese lithi ukuqina kakhudlwana, ukuqina kakhudlwana. UMashi, uApreli, uMeyi, uJuni, uJulayi, selisekuvuneni-ke, niyabo. Ilanga elifanayo elikhanya namhlanje, ngo—ngoJanuwari noma ngoDisemba, lelo liphezulu lapho libhukudisa leloqhwana futhi lilincibikalisa lehlele kulolohlamvu, lilulethela amanzi; yilanga elifanayo, kodwa lowokolo wawungenakuphila kulokho kukhanya kwelanga okufanayo ngoJuni. Niyabo, ungeke wakwenza. Niyabo, ilanga liya ngokuqina kakhudlwana usuku ngalunye, nohlamvu lufanele luthi ukuvuthwa kakhudlwana impela ukwemukela ukukhanya kwelanga.

152 Ileyo indaba namuhla. Uhlamvu olwahlwanyelwa koyise bakuqala, emuva lapho ku—kuLuther noWesley nabo, kwakubhashile; ungeke wathatha iNdodana. INdodana iyalubulala. Lwala ukukhula. Niyabo? Kwalunquma, lwazisusa lona uqobo esiqwini, ngokufana, futhi luza *ngapha* futhi lwazenzela into yalo encane. Luba yikhoba, bese, futhi akukho kuPhila kulo. Uhlamvu lufanele ngabe luyavuthwa futhi luya ngokuqina, njengoba iNdodana iya ngokuqina usuku ngalunye.

153 Manje ake sibhekisise umzuzu. Sizobhekisisa iminyaka yebandla. Kuneminyaka yebandla eyisikhombisa. Futhi njengaleyominyaka yebandla eyisikhombisa, ngamunye, bhekisisani ukuthi Wakhuluma kanjani kuyo ayeyokwenza, ukuthi uhlamvu lwaluyovuthwa kanjani futhi kwehlele kulelihora lokugcina lapha, lelihora lokugcina esiphila kulo. Ukuze amabandla enze into efanayo, niyabo, amabandla.

154 Manje bukani, uLuther wahlwanyela uhlamvu, noLuther wayewuhlamvu futhi waluhlwanyela. Kulungile. Wayenjalo noWesley; kanti, futhi, yayinjalo nePentecostal; ayenjalo

namaBaptisti, amaNazaretha. Kodwa, niyabo, manje uLuther wayengenakubuyela emuva bese ephila ekukhanyeni kwehlelo lokuqala, iKatolika. Qhabo, mnumzane; wayengokunye ukukhanya. Lowo kwakunguNkulunkulu evuthwisa into ethize. Manje ingcosana encane ngesibalo iphuma kulokho, leyo kwakuyimvuselelo yamaLuthela.

¹⁵⁵ Bese-ke kufika imvuselelo ka Wesley, bese kuthi-ke, kulokho, ngani, babengenakubuyela emuva futhi benze amaLuthela. Niyabo?

Bese-ke kufika amaPentecostal. Kwase kuthi-ke amaPentecostal ahlela futhi enze into efanayo, athathe ikhoba. Qaphelani.

¹⁵⁶ Kodwa uhlamvu luyaqhubeka ngqo. Manje sikomunye unyaka. Kungani bengayikuLemukela na? Kungani bengayikubona ukuthi uhlamvu luyavuthwa na? *Nanti* iZwi elithenjiselwe lolusuku. [UMfowethu Branham umbambatha iBhayibheli lakhe—Umhl.] AbaLiboni ngani na? Ngoba baphila ekubenyazeleni kweLuthela, ukubenyazela kwamaWeseli, ukubenyazela kwamaBaptisti, ukubenyazela kwamaPentecostal. Baphila ekubenyazeleni kokunye ukukhanya. Yingalesosizathu bengenakukwemukela ukuKhanya kweZwi eliphelele liqinisekiswa njengoba uNkulunkulu athembisa. LezoMpawu eziyisiKhomisa, lapho yonke imfihlakalo yembulwa khona, wayezobuya khona futhi asho ukuthi yingani lezizimfihlakalo yenziwa kanjalo; futhi, nokho, uma lokho kungena, bahamba beqhele kuLo kunanjalonjalo. Abanazaba.

¹⁵⁷ UNkulunkulu ukwenze ngoMoya, ngezambulo. U—Ukufakazisile ngokupheleleyo, ngokwesayense nayo yonke enye into, ukuthi kuyiQiniso, ukuthi kuyiQiniso. Futhi noma kunjalo bafuna ukuhlala ekubenyazeleni kwamaPentecostal, “NgiyiAssemblies! NgingokaMunye! NgiyiChurch of God! Ngiyilokhu!” Niyabo, behlala ekubenyazeleni kobudala okungamashumi amane, iminyaka engamashumi amahlanu eyedlula. Behlala ekubenyazeleni kwamaLuthela. Behlala kuWesley, iBaptisti, iPresbyterian, noma omunye umNazaretha, ukubenyazela komunye unyaka webandla elaqhubekayo futhi lahlela futhi lenze into efanayo, futhi lala futhi lenqaba ukuKhanya ngenkathi empeleni Kukhanya.

¹⁵⁸ Futhi nihlala otalagwini. Ngikusho lokho ngenhlonipho yokuzithoba, niyabo, kodwa ninjalo... kungesikho ukunilimaza, kodwa ukuniphaphamisa. Nihlala otalagwini.

Ukuba-ke uJesu, wathi “Ngani, niphuphuthekile, futhi nihola izimpumputhe na”? Babengenaku... Wazama ukubatshela; futhi abakwenzanga. Wathi, “Bayekeni. Uma impumputhe ihola impumputhe, zonke ziyowela emgodini.” Lelo yihora esengifike kulo! Uma bezodiyazela, akukho

engingakwenza. Ngenze konke engingakwenza. Ngenze khona impela.

Ngenze lokhu ngokuyala kwaKho, Nkosi. Ungufakazi.

Kusukela ngo 1933, ezansi emfuleni, ngenkathi lokho kuKhanya lapho enikubonayo, kukhanyisa phansi, Bekukhona lapha etabernakele futhi kwafakazelwa kini, yonke leminyaka. Futhi yonke into Okuyishilo ifezekile. Futhi ngokuqhubeka bayaqhubeka. “Impumputhe mayihole impumputhe.” Ngizolindela lelohora nje; Izofika, ngolunye lwalezizinsuku.

¹⁵⁹ Qaphelani, behlala ekubenezeleni kukaLuther, behlala ekubenezeleni kukaWesley, behlala kulokho kubenezela okuningi emuva lapho, yingalesosizathu bengakwazi ukubona ukuKhanya okuqiniseleyo. Ukuba bebezoma imizuzu embalwa, futhi nje bacoshe iBhayibheli futhi baLifunde, bebezobona ukuthi i . . . lokhu ngokuKhanya okuthenjiselwe ihora.

¹⁶⁰ Manje sizothatha ezinye zalezizinto emzuzwini. Wethembisa, ngokukaMalaki 4, lezizinto zaziqokwenzeka. Wethembisa, konke emiBhalweni, zaziqokwenzeka. Niyabo?

¹⁶¹ Qaphelani uIsrayeli futhi, isifanekiso sethu, ohambweni. Bukani, edla imana, okwakungukuKhanya kwabo, ukuPhila, okubapha amandla, ukuPhila. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] UIsrayeli wayengenakuyidla imana yangayizolo eyayehlele kubo. Yase yonakele. Yase ibolile. Yayingasabalungele. Babezofa, phezu kwayo. Imana ebaphilise ngayizolo yayingababulala namhlanje. IBhayibheli lathi yayiba namagciwane kuyo, seyonakele. Nemana, babefanele bathole imana entsha nsuku zonke. Amen.

Futhi kuyini na? Abantu abaphila ngemana kaLuther, uWesley, nabo emuva phakathi lapho, nidla izinto ezonakele okunibulalayo, ngokomoya. Kuyanibulala, nifele emasikweni enu.

¹⁶² Eyangayizolo, imana kaLuther, yayingeyisebenzele iMethodisti. Imana yeMethodisti yayingeyisebenzele iPhentekoste. Imana yePentecostal ayizukulisebenzela inamuhla. Niyabona ukuthi ngichaza ukuthini na? Nsuku zonke iyafika, usuku nosuku, ifreshi, futhi Ibikanjalo kuyo yonke iminyaka yebandla.

Imana kaLuther yayingumlayezo wokulungisiswa. Umlayezo kaWesley wawungukubonakaliswa kokungcweliswa. IPentecostal yayingukubuyiselwa kweziphiwo. Kodwa lokhu kwethula itshe eliyiNhloko, usuku lokugcina, isiHlahla soMlobokazi, okungokuphambene kukho konke okwakhohlo, futhi nokho KungukuKhanya okufanayo kwasebevuthiwe.

Njengelanga elifanayo, likhanya namhlanje, lizobe livuthwisa uhlamvu lokuvunwa ngoJulayi. Niyabona ukuthi ngichaza ukuthini na? Kodwa ukukhanya namhlanje

akuyikusiza ngalutho emuva lapho ngoJulayi. Selinamandla ngokuthe xaxa. Ukolo usuhambe kakhulu; usulungele ukukuthatha. Amen. Ngempela unjalo. Bebengekuthathe manje; kungathatha ngaleyonkathi. Inkathi yonyaka yayingakabi kahle, ngaleyonkathi; isikahle manje.

¹⁶³ Ungeke wahamba ngokuphikisana nemvelo kaNkulunkulu. Unomthetho, futhi, ukuphikisana nalowomthetho, kubulala isithombo sakho. Ufanele uhambisane nemithetho kaNkulunkulu ekhulunyiwe, nemithetho yaKhe yiZwi laKhe. Noma yimuphi umthetho uyizwi elikhulunyiwe. Nezwi lingumcabango obonakalisiwe. Niyabo? Manje si—siyazi ukuthi lokho kuyiqiniso.

¹⁶⁴ Umbono uyini na? IZwi likaNkulunkulu, noma into ethize eyashiwo ingakenzeki, noma isibikezelo sesehlakalo. Nombono abaprofethi babenawo, noJesu wayenawo, uPawulu wayenawo, nabo bonke, futhi basho ngalolusuku, kwakuyisibikezelo salokho okwakuzokwenzeka. Futhi lapha sibona isibikezelo sibonakaliswa, nabantu abakuqondi ngisho. Niyabona ukuthi ngichaza ukuthini na? Manje, imana yangayizolo . . .

¹⁶⁵ Bukani lapha. Senake naqaphela, ilanga, i s-u-n, lihambe, eMpumalanga liya eNtshonalanga, njengoba lalihamba isikhathi ngasinye. Nikuqaphelile lokho na? Futhi, qaphelani, iminyaka yebandla yenza into efanayo. Ini? Ilanga, s-o . . . i-l-a-n-g-a, laqala eMpumalanga. Nempucuko ihambe nelanga, ukukhanya kukaNkulunkulu okukhulunyiweyo ukuba bona baphile kukho. Bafikile, belandela ilanga, nibone lapho kwakuya khona.

¹⁶⁶ Impilo uqobo lwayo, uma uzalwa, injengelanga. Uyaqhubeka, uqhubeke ngqo uye ekushoneni kwelanga, kusukela ekuzalweni kwakho kuya ekushoneni kwelanga.

¹⁶⁷ Umuntu uhambe waya ngasentshonalanga, njalo. Impucuko endala kunayo yonke esinayo yiShayina, emazweni asempumalanga. IJerusalema . . . Futhi, qaphelani, ilokhu ihamba iya ngasentshonalanga lapho ihamba, futhi njengoba iqhubeka iqhubeka, iya eNtshonalanga.

¹⁶⁸ Kanjalo nonyaka webandla uhambe ngendlela efanayo, ngeN-d-o-d-a-n-a kaNkulunkulu. Bukani, uPawulu, ibandla lasekuqaleni, liqale eMpumalanga; lahamba kusukela lapho, lagxuma lawela u—u—ulwandle, lawelela eJalimane. Lenze imidonso emithathu. Bukani lapha. Ukusukela eEshiya, ezansi e—ePalastine, lagxumela ngaphesheya kolwandlekazi kuya eJalimane; lowo kwakunguLuther. Futhi lagxuma lisuka kuLuther, ngaphesheya koMgudu wamaNgisi, lawelela eNgilandi; ngoWesley. Futhi kusukela kuWesley, lagxuma laya oGwini lwaseNtshonalanga, liya eUnited States. Futhi lokhu, uma uqhubekelela phambili, libuyela eMpumalanga futhi. Lesi yisikhathi sokuhlwa.

169 Bukani ukuthi iminyaka yebandla ulwe kanjani. ULuther . . . uPawulu, kuqala, emuva onyakeni wangasekuqaleni; bese-ke kwehlela eIreland, kuya kuIrenaeus, kanjalonjalo; kwehlele njalo eFransi; ukusuka lapho, kuwelele eJamane; kuwelele eNgilandi; njalonjalo kuya eNtshonalanga.

Futhi manje ngeke sisaqhubekela phambili. Lona ngunyaka wokugcina. Futhi lithini iBhayibheli ngalonyaka wokugcina na? Niyabo, ngokomumo womhlaba, osolwazi bezehlakalo zemilando, futhi cishe impela noma ngayiphi indlela ofuna ukukuthatha ngayo. NgokomBhalo, kuqala; umBhalo, kusobala, kuqala. Ubufakazi obubonakalayo, ngokomlando, noma ngayiphi indlela ofuna ukubuthatha ngayo, sisekupheleni, unyaka webandla wokugcina.

170 Futhi, bhekisisani, lapho liqhubeka lakhula liya ngokuqina ngokuqina. Futhi lenze kanjalo nelangempela, ingcosana encane ngesibalo yeBandla yakhula isuka ekulungisisweni, ukungcweliswa, umbhaphathizo kaMoya oNgcwele, futhi manje kuya ekufikeni kweTshe lokuvale phezulu, lizilolonga lona uqobo lenyuka. Azisekho ezinye izinhlangotho emva kwaleli. Aziseyikubakhona. Niyabo, zingeke, niyabo, siseNtshonalanga.

171 Ukunikhombisa nje, ngazo zonke izifanekiso nayo yonke enye into. Futhi bukani leyomigxumo emithathu, imidonso emithathu. Sizongena kulokho kulobubusuku, niyabo, niyabo, ukuthi sikanjani esikhathini sokuphela. Nje ku . . .

172 Il-a-n-g-a lihambe njengeN-d-o-d-a-n-a; iN-d-o-d-a-n-a njengel-a-n-g-a [NgesiNgisi: “ilanga” kuchaza “sun” nokuthi “iNdodana” kuchaza “Son”—Umhumushi]. Ibandla lifika into efanayo, kusukela emiNyakeni yeBandla eyisiKhombisa, kanjalonjalo. Impucuko iqhubekela ngqo eNtshonalanga, neBandla liqhubekela ngqo eNtshonalanga. Futhi manje uma siqhubekela phambili kunalokho esiyikho manje, sibuyela eMpumalanga futhi. Ushiya uGu lwaseNtshonalanga, ubuyela ngqo eShayina, eJapani, ubuyela ngqo phakathi futhi. Izinkulungwane eziyisikhombisa zamamayela ngaphesheya, ubuyela ngqo eMpumalanga futhi. Ngakho, iMpumalanga neNtshonalanga kuhlangotho, yilokho kuphela kwakho. Sisekupheleni. Akusekho okusele.

173 Nento efanayo yenzekile, namhlanje, eyenzeka emuva lapho. Into efanayo ihlangane eNtshonalanga okwahlanganwa nayo eMpumalanga. Abantu behlala ekubenezeleni kokunye ukukhanya okwakuzama ngokoqobo ukuveza ukuKhanya okwakuza, futhi bayaKwenqaba, ngoba banokubenezela esikhundleni sokuKhanya. O! “Futhi kwakukhona ukuKhanya okukhulu ezweni labeZizwe; kwaZebuloni, kwaNafetali; kweGalile, . . . eGalile, izwe labeZizwe.”

174 Lona ngunyaka webandla wesikhombisa. Khumbulani, futhi ngesikhathi ngasinye ukuthi lelolanga liqala ukukhanya

eMpumalanga, yilanga elifanayo elikhanya eNtshonalanga. NoMoya ofanayo obukade usukela phansi le eminyakeni, kanjalo, yiNdodana efanayo namhlanje. Kuphela, kuyini na? Njengokuvuthwisa nje, inkathi yonyaka. Ilanga elikhona manje, liyoba yilanga elifanayo elivuthwisa uhlamvu ngalelikwindla, lentwasab'sika, niyabo, kodwa (kuyini na?) yilelilanga kuhlenganiswa nalokho okuyoba yikho. Futhi namhlanje, kulonyaka wokugcina, yilokho ababeyikho, kuhlenganiswa naLokhu.

Futhi nokho bafuna ukuhlala emuva lapho, njengotikoloshe, behlele kokukhuntile, elidala i internom-... ikamelo elidala nesivumokholo okubekiweyo, bese behlisa izisitha kukhanya zabo, bathi, "Ngiyala nje ukuKubona. Konke kungumbhedo." Futhi kanti lona impela iBhayibheli, abazisho ukuthi bayalikholwa, likhonjwa ngoMoya oNgcwele ofanayo uletha ukuKhanya ngezinsuku zokugcina!

¹⁷⁵ Niqaphelile na? Futhi bhekisisani ngokusondele ngempela lapho kuMalaki, ukuthi wakwabela kanjani lokho, "UkuKholwa kwawobaba kubantwana, nabantwana kobaba." Niyabo, uMoya ofanayo lapho Owavuka khona emuva ngaleya, lapho Ovuka khona lapha futhi, into efanayo. Niyabo, nje ngapha nangapha, impela, uhlezi emuva ngqo futhi. Isizathu, ngani na? IMPumalanga neNtshonalanga sekuhlangene. Impela nje phansi kobuso bethu ngqo, futhi nokho abakuboni. Ngani na? Akumangalisi uJesu athi, "Bayekeleni nje, khona-ke. Bayizimpumputhe, ezihola izimpumputhe, zonke ziyowela emgodini."

¹⁷⁶ Ukukhanya kweminye iminyaka kuphela kwakubonisa lokhu ukuKhanya. Niyabo? Ilanga namhlanje kuphela liyabonisa, ngukuboniswa kwelanga elizoba yiloJulayi noma uAgasti, uma uNkulunkulu... kokuvuna. NeNdodana, kaLuther, uMartin Luther, noWesley, noSankey, uFinney, uKnox, uCalvin, uMoody, bonke abanye, lawo amadoda amakhulu emuva phakathi lapho ayekade enalokho kukhanya; noJohn Smith webandla lamaBaptisti, noAlexander Campbell, ibandla likaCampbell, nalelo elibizwa ngabaFundi bakaKristu, iBandla lamaKristu, namanye amagama abazitholela wona. Onke lawo amadoda emuva lapho, eminyakeni yawo, kwakubonisa kuphela lokho Okuyoba yikho ekupheleni.

¹⁷⁷ Bese kuthi-ke lapha, abantwana, masinya emva kwalabobasunguli, benzani na? Abahlalanga ohlangeni. Bahosheka kuLo base bezenzela into encane eyikhoba phandle lapho. Okungukuthi, nasuka emthonjeni wangempela wokuPhila, aninakuPhila. Hluba ikhoba entweni, bese ulitshala phandle lapha emhlabathini, liyolala phansi futhi libole. Futhi kanjalo nani, nizama ukudla imana ebolile yasemuva ngalezozinsuku.

Isivuno sesivuthiwe! UJesu unetafula elidekiweyo, lapho abangcwele bakaNkulunkulu bondliwa khona ekuDleni okuvuthiwe kosuku, ngeVangeli lokuKhanya okuqinisekisa futhi kufakazise ukuthi Ulapha namhlanje. Amen. Abangcwele badla iSinkwa.

178 Cabangani nje. Ikhoba elidala layizolo, niyabo, ungalitshali emuva lapho. Libolile. Lingeke, lingeke lahlala kukho. Qhabo, mnumzane. Alizukusiza ngalutho. Aliyukumila. Lisuka ekuPhileni; neZwi lingukuPhila. Kunjalo. Ikhoba liyawohloka, inkoza endadlana iyawa, nezinto ezinjalo. Kuzenza khona ihlelo nje futhi kuwohloke. Kuyala ukuqhubeka nokuPhila.

Kodwa ukuKhanya kuyaLiqinisekisa. O, he! Yebo, mnumzane.

179 Okwangayizolo, o, he, besifanele kanjani ukukubona lokho! Niyabo, lokho, izinto ezibolile zayizolo, ningazidli namhlanje. Niyabo? Kunezibungu kukho. Niyabazi labonoshobishobi abancane engibabiza kanjalo? Angazi. A—angazi kakhulu ngempilo yamagciwane, kodwa ngiyazi sasihlala njalo siwabiza ngonoshobishobi. Ungena kunoma yini uma ithola ukubola okuncane. Niyabo? Angisakufuni-ke. Uma wena wenelisekile ngakho, qhubeka, kodwa hhayi mina. Kodwa khumbulani . . .

Uthi, “Pho kungani bekukuhle izolo na?”

180 Ukuba kuphela benazi ukuthi lona impela ikhasi elalikukolo ekuqaleni, uma lihlala ohlamvini, lenza uhlamvu luqhubeke. Leyo yiyona impela into eyenza imbali kakolo, yilokho obekuyizolo; kodwa uma lizehlukana nohlamvu, futhi lingavuthwa, bese-ke liyasuka. Niyabo? Kodwa uma lihamba ledlulele esigabeni esiqhubekayo, sesigaba esiqhubekayo esinikeza ukuphila, lapho libuthuka livele nje lihlangane thaqa kwenye into futhi lenze uhlamvu. Uma lingayenzi, livelaphi na? Amen. Niyakuthola na? [Ibandla lithi, “Amen.”—Umhl.]

181 NjengeNdlovukazi yaseNgilandi, kwake kwathi, yaya enkampanini enkulu yephepha, futhi yathi yayithanda ukubona zonke izigayo zephepha. Ngakho bayikhombisa izigayo zephepha, eminyakeni eminingi eyedlula ngaphambi kokuba bahambe balenze libe ntibintibi nezinto, ngakho bathola . . . benza amaphepha ngayo. Ngakho bona, awu, emva kwesikhashana, ingena ekamelweni ukuthi kwakungelutho kodwa inqwaba endala enkulu yezidwedwe ezingcolile, yase ithi, “Kuvelephi konke lokhu na? Yini lena na? O,” yasho.

U—u—umengameli wesikhungo wathi, “Yilokhu o—yilokhu esizokwenza ngakho iphepha, lezizidwedwe ezingcolile.”

Yathi, “Lokho, kwenze iphepha na?”

“Yebo.” Ngakho kwakul’khuni ukuba ikukholwe.

182 Ngakho emva kokuba isihambile, indoda yathatha inqwaba efanayo yezidwedwe ezingcolile, yase izihambisa ngesigaba

esithize esiqhubekayo, yase ikhipha elihlanzekile, iphepha uqobo, niyazi, lalikade ledlule esigabeni esiqhubekayo futhi yenza elangempela... Base befaka umdwebo wohlangothi lobuso bayo kulo, base bewuthumela kuyo, ubonisa yona uqobo kulokhu eyayikubiza ngokuthi “izidwedwe ezingcolile.”

¹⁸³ Manje kuyilokho-ke. Izinto ezifile zayizolo, umlayezo kaLuther, umlayezo kaWesley, umlayezo wePhentekoste, uma kuphela ungedlulela esigabeni esiqhubekayo sikaMoya oNgcwele kaNkulunkulu neZwi lesiqinisekiso, uyoveza ukuboniswa kukaJesu Kristu, iNkosi. Amen. Kodwa uma niwuyeka ulele, uyizidwedwe ezingcolile. Niyabo?

¹⁸⁴ Kufanele kubunjwe kube ngenye into ethize. ULuther uzofanele abunjelwe kuWesley, noWesley uzofanele abunjelwe kwiPhentekoste, nePhentekoste izofanele ibunjelwe kuKristu. Kuhamba kwedlulele esigabeni esiqhubekayo. Kanjalo neVangeli ledlulele esigabeni esiqhubekayo. Kuyisigaba esiqhubekayo. Unyaka kaLuther, wokulungisiswa, siyakukholwa lokho; okaWesley, wokungcweliswa, siyakukholwa lokho; owePentecostal, wokubuyiselwa kwezephiwo, zikaMoya oNgcwele, siyakukholwa lokho, impela. Kodwa, kubumbe ukuhlanganise konke ndawonye, uphuma nani na? UJesu, kunjalo, onguyena izolo, namuhla, naphakade. O! Kuyophuma noJesu.

¹⁸⁵ Uma umuntu eseshabhu lokubumba insimbi enza insimbi ekhalayo, unendlela ethize yokukhala azofanele ayifake kuyo. Uma esetha ukubumba kwakhe futhi ethela insimbi yakhe, ufaka ithusi elingaka, insimbi engaka, ikhopha engaka. Ngani na? Wazi kahle impela nje ukuthi kufanele kufakwe okungakanani, ukwenza, ukuba ayikhalise ngendlela efanele.

Futhi yilokho uJesu akwenzile ngoMlobokazi waKhe. Ufake okungaka kukaLuther, okungaka kweMethodisti, nokungaka kwePresbyterian, okungaka kwePhentekoste, kukho. Kodwa Uphuma nani na? Okubonisa Yena uQobo.

Kuyini na? NjengoMlayezo wesivivane nje, niyabo, siqonga siya phezulu ngqo, lokhu, kungena engcosaneni ngesibalo, netshe eliyiNhlolo. Inkonzo kaJesu Kristu, emhlabeni, izofanele ifane njengenkonzo Ayenayo, kungenjalo Angeke eza kuyo. Njengekhanda nje, kuya ezinyaweni. Ikhanda... Izinyawo akusilo ikhanda, kodwa ikhanda liphethe izinyawo, noma lenza izinyawo, lilutshela ukuthi aluye kuphi. Niyakuthola na? [Ibandla lithi, “Amen.”—Umhl.] Ngokukahle, ngukuKhanya kwehora.

¹⁸⁶ UWesley wayengukuKhanya okukhulu. Njengoba Asho kuJohane umBhaphathizi, “WayengukuKhanya okukhulu kwehora lakhe.” Impela, wayeyikho.

¹⁸⁷ Qhabo. Yebo, mnumzane, izidwedwe ezihlanzekile... Noma, izidwedwe ezingcolile zayizolo, uma uhlala ngaleyondlela,

kuzo...kuzoba yizidwedwe ezingcolile nje ngaso sonke isikhathi. Siwusebenzile umsebenzi waso, njengokwembathisa, kodwa manje sesiyiphepha.

Ukulungisiswa kusebenzile ngesikhathi sakho, ekulungisisweni phansi kukaLuther, kwase kuba ngukungcweliswa ngoWesley. Nokungcweliswa kusebenzile ngesikhathi sakho, sekuze kwaba ngumbhaphathizo kaMoya oNgcwele. Nombhaphathizo kaMoya oNgcwele usebenzile ngesikhathi sawo; kwaze kwathi uMoya oNgcwele (okungukuthi, munye kuphela uNkulunkulu) uhlangua thaqa neBandla, neBandla lingena kuKristu, futhi kwenza uJesu Kristu aboniswe emhlabeni, Akwethembisa lapha eBhayibhelini. Ungahle ungakukholwa; ngeke ngakwenza wenze lokho. Ngibophezeleke eZwini kuphela. Niyabo? Kunjalo.

¹⁸⁸ Ngakho niyakubona na? Niyakubona lokho na? Uma nikubona, kuzoba njengo—ngomuntu ngesinye isikhathi owaya e...ngesikhathi, wawelela eWales, ngesikhathi semvuselelo kaWelch. Isigejane samadoda sahamba sisuka eUnited States. Ngakho siyehla, futhi athi ayefuna ukuthola ukuthi yiyiphi indlu ababebambe kuyo lemvuselelo kaWelch. Abaningi benu bayayikhumbula imvuselelo kaWelch, imvuselelo enkulu yaqhibuka phakathi kwa—kwabantu bakaWelch eWales. Ngakho lawamadoda, lababefundisi abakhulukazi, kanjalonjalo, bahamba besuka eUnited States, bengodokotela bezobunkulunkulu. Babefuna ukuwela futhi abone ukuthi yintoni enkulu ababeyezile, niyazi.

Ngakho babehla ngomgwaqo, futhi bathi...bahlangana nephoyisa elidadlana limi ekhoni, lishwilizisa isagila salo, niyazi, futhi licula i—ihubo ngekhwela, kanjalo. Bathi, “Awu, licula ihubo ngekhwela nje. Singenyuka, futhi silibone, sibone ukuthi lizokwenzani. Ngani, silibuze umbuzo.”

Ngakho benyukela kulo, base bethi, “Mnumzane, ikuphi imvuselelo kaWelch na?”

¹⁸⁹ Lathi ukusithinta kancane isigqoko salo; lathi, “Banumzane, imvuselelo kaWelch ibanjelwe phakathi *lapha*,” enhliziyweni yalo. O, yilokho-ke, laliyimvuselelo kaWelch.

O Nkulunkulu, uma kuphela—kuphela singaqonda ukuthi singukuboniswa kukaJesu Kristu, iZwi laKhe libonakaliswa. Ningukuboniswa kweZwi laKhe. Niyabo?

“Ibanjelwe kuphi imvuselelo kaWelch na? Ikusiphi isakhiwo na?”

Lathi, “Mnumzane, isenhliziyweni yami.” Laliyimvuselelo kaWelch. Kunjalo.

¹⁹⁰ Futhi namhlanje iBandla belifanele libe nguJesu Kristu emnyakazweni phezu komhlaba. “Ngoba ngiphila Mina, nani niyaphila; nokuPhila kwaMi kuyakuba kini. Imisebenzi

engiyenzayo Mina, nani niyakuyenza.” Niyabo? IBandla lizofanele lifinyelele kuleyondawo, nalo. Futhi Wethembisa ukuthi liyokwenza, futhi liyokwenza. Lizofanele lifike ngaleyondlela. Ngakho, niyabo, yilokho okwenzekayo. Thina, sifanele sibe ngaleyondlela.

UngukuKhanya.

¹⁹¹ Kanjalo noNowa wayengukuKhanya ngosuku lwakhe. WayengukuKhanya. UNowa wayeyilokho kuKhanya. WayengukuKhanya kukuphi na? Ukwenza iZwi likaNkulunkulu, “Ngiyobhubhisa umuntu phezu komhlaba, eNgimdalile. Yakha umkhumbi, nakho konke okufisa ukungena kuwo kuyosindiswa.”

UNowa waphumela lapho, wathi, “Yinye indlela, naleyo ngumkhumbi.”

¹⁹² Bathi, “Uhlanya oludala oluhlanyayo.” WayeyiZwi elibonakalisiweyo. UNowa wayengukuKhanya kwehora, impela wayeyikho. Usuku lwakhe, unyaka wakhe, waqhakambisa ukuKhanya.

¹⁹³ UMose wayengukuKhanya kwehora lakhe. “Impela Ngiyakukuhambela,” kwasho uNkulunkulu kuAbrahama. “Futhi Ngiyakwehla, futhi Ngiyakukhipha abantu baMi, ngesandla esinamandla, futhi Ngiyakukhombisa amandla aMi eGibhithe.”

Futhi ngenkathi uMose phezulu lapho ehlangana nalesosihlahla esivuthayo phezulu lapho, futhi wathola ukuthi uNGINGUYE wayekulesosihlahla, uMose wehlela lapho, futhi wayengukuKhanya. Amen. Akumangalisi akwazi ukuthatha uthuli, futhi aluphephethe futhi athi, “Makubekhona amazeze phezu komhlaba.” WayeneZwi likaNkulunkulu. Kwenzekani na? Uthuli luqala ukuphephetha, namazeze aqala ukuba-khona. Halleluya! Ngani na? Wayengukubonakaliswa kokuKhanya kweZwi likaNkulunkulu, “Ngizohlupha iGibithe ngezinhlupho.” Wayengumprofethi. Akusho kuyafezeka. WayengukuKhanya kwalolosuku. WayengukuKhanya kukaNkulunkulu.

¹⁹⁴ UFaro angahle ukuba wayenezinto zonke ayefuna ukuba nazo, nabo bonke abanye, wonke umpristi wayenalokho ababekufuna, kodwa uMose wayengukuKhanya. Ngani na? Wayekhombisa iZwi likaNkulunkulu, libonakaliswa. UNkulunkulu wethembisa, “Ngiyakubakhipha, ngaphansi kwesandla esinamandla, futhi NgiyakuZitholela inkazimulo.” Yilokho Ayekwenza.

Yingalesosizathu uMose wafakazisa ukuthi wayekwazi ukudala. Hhayi ngoba wayefuna ukudala; ngoba uNkulunkulu wamtshela ukuba akwenze. “Futhi ngalokho, ‘Hamba uye ehlanganweni, uthi, “Kusasa...” INkosi uNkulunkulu isanda kukhuluma nami, ‘Thatha uthuli olungangesandla bese

uluphosa esibhakabhakeni, kanje, futhi ukubize.’ Akukho lapha, kodwa kuzoba-khona.” Amen!

O, ngiyethemba anilele. O! [UMfowethu Branham ushaya ihlombe kanye—Umhl.] Ukubonakaliswa!

¹⁹⁵ Wathi, “Ngithunyiwe. UNkulunkulu washo kobaba bethu, ngempela Uyosihambela ezansi lapha futhi asikhiphe. Ngize ukufakazisa kini ukuthi ihora seliseduze. Kususeni eninakho. Asihambeni!” Yebo.

¹⁹⁶ Abanye babo bathi, “Awu, ngiyakholwa...” UDathani wathi, “Angicabangi ukuthi kukhona ukujaha. Asifanele ukumpampa kakhulu ngalokhu.” Futhi kwabonakala sengathi kwehluleka, kane noma kahlanu. Kodwa, ngokufanayo nje, kwaqhubeka.

¹⁹⁷ Bacabanga. Baphuma base bethi, “Sizomkhanda ngamatshe loMose! Msuseni kithi! Asimfuni eqenjini lethu—lethu lapha.”

UMose wavele waqhubeka ngqo, noma kanjani, ngoba wayengukuPhila, wayengukuKhanya kwehora. Ayenakho, kwakuyini na? UNkulunkulu ebonakalisa iZwi laKhe elithenjisiweyo ngoMose, noMose wayengukuKhanya.

¹⁹⁸ UEliza wayengukuKhanya. “Phumela laphaya bese uhlala phezu kwalelogquma! Ngiyalile amagwababa ukuba akondle.” Amen! Yebo, mnumzane.

¹⁹⁹ Ubuya esehla no ISHO KANJE INKOSI. “Akukho ngisho amazolo ayokwehla evela eZulwini ngize ngiwabize.” Amen! “Ilanga lingakhanya, ungabiza onke amafu, futhi wenze noma yini ofuna ukuyenza, kodwa akukho ngisho amazolo ayofika ngize ngiwabize.” Wayeyini na? UkuKhanya! Haleluya! WayengukuKhanya. UkuKhanya! WayeyiZwi likaNkulunkulu elibonakalisiwe.

²⁰⁰ Babecabanga ukuthi wayehlanya, ehlezi phezulu lapho. Wayenabalindisango bemondla; futhi bona bebulawa yindlala. Babefuna ukuhlala emasikweni abo; baqhubeke. Hhayi uMose, noma hhayi uEliza, wayehlala ekuKhanyeni ngqo. Ehlezi phezulu lapho ngasemfundlaneni, iKeriti, futhi nje esinikhathi esimnandi; enokudla okudliwayo, futhi kukhona omnakekelayo, nayo yonke into. Babecabanga ukuthi wayehlanya, kodwa waye—wayengukuKhanya.

²⁰¹ Bathi, “Hheyi, kwenzekani kulowomgingqiki ongcwele omdala esasinaye khona lapha na? Awu, niyazi ukuthini? Ukhona owayezingela ngelinye ilanga, futhi bathi bambonile ehlezi phezulu lapho ngasendleleni, phezulu le esiqongweni saleyontaba lapho. Ngiyabheja lowomfo omdala usezokoma, ngalesisikhathi.” O, qhabo. WayengukuKhanya. WayengukuKhanya. WayengukuKhanya kukaNkulunkulu, ngosuku lwakhe.

202 UJohane, ngenkathi efika emhlabeni, futhi waphumela ehlane ukuba athole imfundo yakhe kuNkulunkulu, hhayi ikholiji. Wayefanele ethule uMesiya. Ngakho ngenkathi evela, uJesu wathi, “Wayengokhazimulayo nokuKhanya okukhanyayo.” Haleluya! Ngani na? WayeyiZwi elibonakalisiweyo.

UISaya washo njalo. Yilokho-ke. Kunjalo. “Uyothumela iphimbo ehlane, limemeza, lithi, ‘Lungisani indlela yeNkosi, nenze isango laYo liqonde, nenze indlela iqonde.’ Wayezomemeza, oyedwa . . . iphimbo lomemeza ehlane.” Nangu evela. Wayeyini na? “Iphimbo lomemeza ehlane.”

Wayeyini na? Ukubonakaliswa kweZwi, ukuKhanya. UNkulunkulu ofanayo owakhuluma kuGenesisi; owakhuluma lokhu, futhi nakhu kufika ukuKhanya. Lapho Ethi, “Makube-khona ukukhanya, kwelanga,” ilanga lavela; uthi Wathi kuyobakhona “izwi lomemeza ehlane,” nanti livela. LalingukuKhanya kwehora.

203 Washo futhi, ngezinsuku zokugcina! Amen! NgukuKhanya kwehora, kumemeza ehlane laseBabiloni, “Phumani kulo, bantu baMi, ningahlanganyeli nalo izono zalo. Ningathinti okungcolileyo kwalo! Sukani kulo! Balekelani ulaka oluzayo!”

204 UJohane washo into efanayo. “Izembe libekiwe empandeni yomuthi.” Wayengenamfundo, wayengakhulumisi ngisho nokomshumayeli. Wayekhuluma ngezinyoka, nezinduku, nemithi, namazembe, nezinto, ayevamise ukuzenza, ehlane. Akakhuliswanga kokunye kwalena edumile, enkulu, izinto ezinhle abanazo namhlanje, njengoba babenakho ngalolosuku. Uphuma nolwimi lwakhe uqobo. Akamanga bese ethi, “Ah-man,” bese enza konke lokhu ukukhothama okufekethisiweyo. Uphuma ngqo, phandle ehlane, eluhlaza futhi enesihluku. Wathi, “Ningaqali ukucabanga ukuthi, ‘Ngingowalokhu futhi ngingowalokho.’ UNkulunkulu angamvusela uAbrahama abantwana kulawamatshe.”

205 Ningacabangi ukuthi ngoba niyiMethodisti, iBaptisti, iPresbyterian, ukuthi ninanoma yikuphi ukubambelela kuNkulunkulu. UNkulunkulu angabathatha ogweva nezifebe emgwaqeni, enze amadodana kaNkulunkulu ngabo. Ukhona ozoLizwa, futhi ukhona ozoLikhholwa.

206 Wathi, futhi, “Izembe libekiwe empandeni yomuthi. Futhi yonke imithi engakholwa, iyagawulwa futhi iphoswe emlilweni.” Ngakho lowo kwakungumlayezo wakhe. WayengukuKhanya kosuku.

207 UJesu wathi, “Wayengokhazimulayo nokuKhanya okukhanyayo, nani okwesikhashanyana nafisa ukuhamba ningene kukho.”

208 Futhi wathini uJohane, umprofethi na? “Umi phakathi kwenu khona manje. Angifanele ukuthukulula izicathulo zaKhe.

Futhi kothi nje Angafika enkundleni, ngiyasuka.” O, he! Ngokuba, WayengukuKhanya.

Akukho ziNkanyiso ezimbili noma ezintathu, akukho-zinhlango ezingama ezinhlano ezechukene. Kwakukhona ukuKhanya okukodwa. Akukho-Methodisti, Baptisti, Luthela, Presbyterian. UKristu ungukuKhanya, nokuKhanya kungukuPhila. NeZwi elibonakaliswayo lingukuKhanya kwehora.

²⁰⁹ “Makube-khona ukukhanya, futhi kwaba-khona ukukhanya.” Yebo, mnumzane. “Makube-khona ukuKhanya,” futhi kukhona ukuKhanya! Wakhuluma ukuthi kuyoba-khona ukuKhanya ngalolusuku, futhi kukhona ukuKhanya. Uyeza. Ngiyakukholwa. Bukani izethembiso zalonyaka. O, he!

²¹⁰ Konke ukuKhanya osekwake kwakhanya, leminyaka yebandla, siyabona ukuthi ikanjani...Beku—kuyinto ebukeya kabi ukuyibuka, yenqaba. ISambulo 3, nginaso sibhalwe phansi lapha, iSambulo 3, futhi ngiyazi e—ebengibhekisele kukho ngaleyonkathi.

²¹¹ Bukani isithembiso salelihora, esiphila kulo; ukuKhanya okunqatshiweyo. Benzani na? BaKwenqaba emuva lapho. Ngani na? Babephila ekubenyazeleni. Benzani namhlanje na? Into efanayo.

²¹² Awu, u—ungumKristu na? “NgiyiLuthela. NgiyiBaptisi. NgiyiPresbyterian.”

Lokho akuthi shu. Kungafana nokuthi uthi nje wawuyi “nkabi yengulube, ingulube,” kumbe noma yini enye ofuna ukuzibiza ngayo. Niyabo? Lokho, lokho kuthi akusho into engako-ke. Manje kunge—kungesikho ukunedelela, kodwa uma nikuthatha nikuyisa engxenyeni yakho esuka phansi esiqwini, kulungile lokho.

Ngibuze umbuzo, “UmKristu na?” Lowo nguKristu ekuwe. Futhi uma uKristu ekuwe, khona-ke iZwi likuwe. Bese kuthi-ke uma iZwi likuwe, uma ukuKhanya kukhanya, uzophuma kanjani kuKho na? Niyabo, yilowo umbuzo. Yilokho okuphakathi manje, ukuKhanya. UkuKhanya kwakusihlwa kuyakhanya. IsiHlahla soMlobokazi siyaqhakaza.

²¹³ O, khumbulani, basithena lisosiHlahla esidala. “Nalokho okwashiywa yinkumbi, isibo—isibotho siyakudla; nokwashiywa yisibotho, inkasa ikudlile.” Okwashiywa yiMethodisti, iBaptisti ikudlile; nokwashiywa iBaptisti, iPentecostal ikudlile. Wathi, “LesisiHlahla sisi,” uJoweli lapho, “sagawulwa sonke kwaze kwayofika esiqwini,” kodwa wayefuna ukwazi ukuthi sasizophila yini futhi. O, ya! Wasigodla lesosiHlahla. Wasigodla lesosiHlahla, yebo, mnumzane, ngokuba sasinguMlobokazi waKhe.

Futhi Wathi, “Ngiyobuyisela,’ isho iNkosi.” Kuyini na? “Ngiyokuveza, konke lokho okudliwa iLuthela, nokudliwa yiWeseli, nabo bonke. Futhi Ngiyokubuyisela, ngoba konke kusekhona empandeni yesiHlahla.” Niyabo?

Kulele ngaleya emhlabathini. Njengamanzi esihlahla nje ehlayo, njengoba ngishilo ngodade, alele lapho. Necilongo likaNkulunkulu liyokhala, ngolunye usuku, nalawo iLuthela elikhethiweyo, amaMethodisti, amaBaptisti, ayengahlanganise lutho nanoma iyiphi inhlango . . .

²¹⁴ ULuther akazange ahlele lutho. UMoody akazange ahlele lutho. Kwakuyileloqembu likaRickey, emva kwakhe, yilona elenze inhlango, lathatha ikhoba. UJohn Smith akahlelanga lutho. Akukho-namunye wabo owahlelayo; kwakungukuKhanya kwehora. ULuther, uWesley, kumbe namunye wabo; kwakuyileloqembu kamuva, elifikayo, elenza inhlango.

²¹⁵ UMoya oNgwele awuzange uhlele lutho ePhentekoste. IPhentekoste iyisehlakalo, hhayi ihlelo. Awuzange uhlele lutho. O, qhabo. Kodwa umuntu ozisho ukuthi uyiphentekoste, wayihlela. Lelo yikhoba ngaleya, lifa. Esikhundleni sokukucindezelela ephepheni, futhi kwenze umfanekiso ogcwele kaJesu Kristu evela; qhabo, bazidonsela bona ngaphandle, ngakho abahlangene ngalutho kuWo. Bayekeni kanjalo nje.

²¹⁶ Kodwa siyathola manje, lokhu ukuKhanya, lesisiHlahla, uKristu, wenqatshiwe futhi yibandla. Ngani na? Ngesizathu esifanayo abasenzayo ekuqaleni, ukubenezela kwamanga okudala kwezinkanyiso zezinye izinsuku. Futhi “Unguye izolo, namuhla, naphakade.” AmaHebheru 13:8 athi Unguye. Unguye namuhla njengoba Wayenjalo ngaleyonkathi, ngoba Wenza into efanayo naYenzayo. IZwi elifanayo, lowoKristu.

²¹⁷ Lalelani, ngifuna ukunithatha nje manje, futhi lokhu akube okuqondene nomuntu. Angazi, ngikancane . . .-decided ukuthi ngabe ngingakuvala lokho manje noma qha, niyabo, okwaleyoteyipu. Ngizokuyeka nje kuhlale lapho. Niyabo? [Ibandla liyajabula—Umhl.]

²¹⁸ Kukhona engifuna ukunibuza khona. Bukani, bhekisisani lokhu. Niyabo, “Unguye izolo, naphakade.” Bhekisisani. Imisebenzi yaKhe, Ayenzayo, yazibonakalisa. Manje lalelisisani. Ngenkathi Ema lapho, kuJohane 14:12, Wathi, “Imisebenzi engiyenzayo Mina nani niyakuyenza. Omkhulu kunalona niyakuwenzayo, ngokuba Mina ngiya kuBaba waMi.” Manje, Wakusho. “Kodlula amazulu nomhlaba, kodwa leloZwi alisoze lehluleka.” Manje uma sesisekupheleni kokugcina konyaka, izovelaphi leyo “misebenzi emikhulu kuneminye” na? Niyabo? Silapha. Asikabina . . .

²¹⁹ Lalelani, uma ikhalenda lamaRoma liqinisile, sineyi-sithupha . . .sineminyaka engamashumi amathathu-nesithupha

esele. Njalo eminyakeni eyizinkulungwane ezimbili, izwe lihlanguana nokuphela kwalo. Iminyaka eyizinkulungwane ezimbili yokuqala, labhujiswa ngamanzi; iminyaka eyizinkulungwane ezimbili yesibili, kufika uKristu. Lona ngu 1964 ozayo; iminyaka engamashumi amathathu-nesithupha. Manje, ikhalenda losonkanyezi baseGibhithe lithi siphume ngeminyaka eyishumi nesikhombisa, “yiminyaka eyishumi nesikhombisa esingaphambili kwalokho,” lokho kuyoshiya kusilele iminyaka eyishumi nesishiyagalolunye.

UJesu wathi, “umsebenzi uyofinyezwa, ngenxa yabaKhethiweyo, kungenjalo akuyikubakho-nyama esindiswayo.” Sikuphi na?

²²⁰ “Imisebenzi engiyenzayo Mina nani niyakuyenza. Uhlobo olufanayo, kodwa olukhulu kunolunye, nani niyolwenza.” Manje bhekisisani. Lalelisisani. Ngenani kweyenu... Ngikhulekela ukuthi uNkulunkulu uzovula inhliziyo yenu nengqondo yenu, ekuqondeni, ukuze niqonde ngaphandle kokuba ngithi kukhulu kakhulu lapha. Qaphelani. Wathi ngolunye usuku... .

Ake sibone omunye womsebenzi “omkhulu” Awenzile. Ake sime nje ngezinto nje ezithi azibe mbili. Ake sicabange.

Ngesinye isikhathi, Wathi, “Bapheni abazokudla.”

Bathi, “Asinalutho.”

Wathi, “Ninani na? Nginikeni eninakho.”

Base bethi, “Sinezinkwa eziyisihlanu zebhali nezinhlanzi ezimbili.”

Wathi, “NgiNikeni zona.”

²²¹ Wase ethatha izinkwa zebhali zasekuqaleni wase eqala ukuzihlephula izinkwa. Futhi, esusela kwezasekuqaleni, Wenza isinkwa. Saphiwa abantu abayizinkulungwane eziyisihlanu. Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Wayesethike, futhi Wathatha inhlanzi, “Nginikeni inhlanzi.” Kwakuyinhlanzi, kwasekuqaleni. Wayesekhipha, leyonhlanzi, enye inhlanzi nanye inhlanzi, futhi wapha izinkulungwane eziyisihlanu. Kunjalo na? [“Amen”]

Kepha ngezinsuku zokugcina Wayengenalutho. Wavele wakhuluma nje, wayesethi, “Thana izobakhona lapho,” futhi yabakhona lapho, kungekho lutho kuyo. Wayengazange abe nengwejeje; zazingekho lapho. Wavele wathi nje, “Mayibe khona,” futhi yaba-khona. Niyabo? O, iZwi laKhe alinasiphosiso, futhi Lifanele ligcwaliseke.

²²² Benginganitshela izinto ebezinganiqhaqhaqhazelisa. Niyabo? Ikhona uma Eth ikhona. Dedela Yena akusho. Niyabo, khona impela nje.

²²³ Niyabo, iMpumalanga, iNtshonalanga lapha ibuyile futhi yahlangana neMpumalanga. KwakunguMose, waze wacaphuna

nesihlabathi, wayesethi, “Makube-khona amazeze,” nokunjalo kanjalo, “phezu komhlaba.” Kodwa ngalolusuku lokugcina Akathathi lutho; niyabo, iZwi nje. “Makube-khona,” futhi kukhona. Okushiwoyo, yile yondlela okuyoba ngayo.

Ngifuna ukufakaza ngezinye zalezozinto kulobubusuku, niyabo, niyabo, ngalokho okwenzekile, eningabona ukuthi Usenguye uNkulunkulu. AmaZwi aKhe angeke a . . .

“Lemisebenzi engiyenzayo Mina nani niyakuyenza, nemikhulu kunalo niyakuyenza. Ngathatha inhlanzi ukwenza inhlanzi; awudingi ngisho nokuba ube nenhlanzi.” Niyabo? Usenguye uNkulunkulu, kuseyiyo iNdodana efanayo. INdodana kaNkulunkulu efanayo eyathatha inhlanzi enhlanzini, yiNdodana kaNkulunkulu efanayo namhlanje. “Lemisebenzi engiyenzayo Mina nani niyakuyenza. Ngisho nemikhulu kunalo niyakuyenza.” Kuyokwandiswa, “Emikhulu kunalo niyakuyenza.” Nabantu bayala ukuwubona. Mm! “Imisebenzi emikhulu kuneminye!”

²²⁴ Ukukhanya kwamanga. Niyazi, bengicabanga ngokuthize nje. Bengibhekisele ngokuningi kakhulu ngeNgilandi, kodwa bengicabanga ngokukhanya kwamanga. Lapha esikhathini esingeside esedlule, nonke niyakukhumbula lokho kuphanga okukhulu kunakho konke i—iNgilandi eseyake yaba nakho, okwenziwa. Kwakungukubanjwa inkunzi kwamadola ayizigidi eziyisikhombisa. Angicabangi ukuthi seyake yabakhona into ezweni eqhathaniseka nakho. Ukubamba inkunzi okukhulu, maduze, kwamadola ayizigidi eziyisikhombisa, ngisho neScotland Yards ayikuqondi.

Niyazi ukuthi bakwenze kanjani? Ngokukhanya kwamanga. Babeka ukukhanya emzileni kaloliwe, isiqapheliso, kwehla njalo kwaze kwayofika ekukhanyeni okubomvu, base bebamisa. Kwase kwenzeka lapho-ke ukuphanga, endaweni eyiyo impela nje. Ukukhanya kwamanga kwanikeza ukuphanga okukhulu kunakho konke izizwe esezake zakwazi. Kwaphanga izizwe. Ngokubanjwa kwenkunzi okukhulu kunakho konke, ukuphanga okukhulu kunakho konke, kwenziwa ngokukhanya kwamanga.

²²⁵ Nokuphanga okukhulu kunakho konke ibandla likaNkulunkulu eselake laba nakho ngokukhanya kwamanga, ukubenezela, ihlelo labo. Kuwaphangile emandleni kaMoya oNgwele. Kukhiphe ebandleni yona impela intambo-yokuPhila. Kuwaphange eZwini, lapho emukela isivumokholo esikhundleni seZwi. Kuwaphangile.

O, bazisho ukuthi baneZwi. IZwi liziphilela Lona onyakeni; Lizazisa Lona uQobo. Bazisho ukuthi babeneZwi, nabo, emuva lapho ngezinsuku zikaJesu. Kodwa Lathi, “Babona uKukhanya okukhulu,” futhi baKwenqaba. BaKubona, kodwa baKwenqaba.

²²⁶ O, ukukhanya kwamanga, yebo, kufake ibandla ekuphangweni okukhulu kunakho konke eselake laba

nakho. Izivumokholo zamahlelo ezibandayo, mfowethu, ngeke zivuthwise iZwi eliqinisekisiwe, uhlamvu. IBhayibheli lathi, uJesu wathi, “IZwi likaNkulunkulu liyi—liyiMbewu umhlwanyeli ayihlwanyelayo.” Niyabo? Nezivumokholo ezibandayo ngeke zalivuthwisa leloZwi. Qhabo, qhabo!

Izinsuku zesiphepho esikhulu seqhwa esibandayo ngeke ziwuvuthwise ukolo. Qhabo, nhlobo! Kuthatha ukufudumala kokukhanya kwelanga, ngoba kwakuyiZwi likaNkulunkulu elikhulunyiweyo ukwenza into enjalo ngalo.

Futhi kuzothatha iZwi elikhulunyiwe likaNkulunkulu, namhlanje, ukukhombisa abangcwele bakaNkulunkulu ukuthi uJesu Kristu uyaphila. Ngokufanayo nje njengoba Ubenjalo izolo, Unjalo namhlanje. Izivumokholo zamahlelo awasoze akwenza. Ayabanda futhi awakhathali, nohlamvu luyobola khona emhlabathini. Ngeke lwaphuma phansi kwalokho.

²²⁷ Yingalesosizathu, namhlanje, sinalokhu esinakho. Njengomfowethu oyigugu uBilly Graham, umvuseleli omkhulu. Ngicabanga ukuthi uNkulunkulu uyayisebenzisa indoda. Kodwa bukani ukuthi wenzani; uphumela lapho phakathi kwalawomaBaptisti nePresbyterian. Nenzani na? Nithola isigejana sabajoyini bebandla.

²²⁸ Niyabona ukuthi amaBaptisti aseNingizimu iyakikiliga ezansi lapho ngoba ayenamaningi kakhulu impela amahlelo, noma, ihlelo labo likhule ledlula noma yimaphi amanye amaProtestane na? AmaKatolika abathatha bonke, cishe, ngonyaka odlule. Niyakubona ephapheni na? Impela likwenzile. Ningakhathazeki, lizobathatha bonke, ngoba kuthatha amaBaptisti nabo bonke, ndawonye ngqo. Futhi bonke bamunye, futhi abakwazi.

Umkhandlu webandla, uMkhandlu wamaBandla, ubabeka bonke into efanayo nje. Ihlelo libeka... Ngani, nizofunelani ukuhlala *ngapha* noma *ngapho* na? Inqobo nje uma nenqaba *Lokhu*, kwenza mehluko muni na? Anisebenzisi zona yini izigqebhezana zamahlelo ezifanayo, ngokufanayo nje njengoba ninjalo endaweni eyodwa na? Oyedwa, isilo; nomunye, uphawu. Ngakho, nakho lapho okhona, ngakho nje akwenzi mehluko.

²²⁹ Yilapho kade ekhona. Wagxoba uphawu lwakhe olumfazelayo, futhi nilithatha lapho. Futhi lapho laholela konke khona, laqonda ngqo eHlalamongameli, naseWashington, DC, na—naseMkhandlwini wamaBandla, futhi niya lapho-ke. Abafundisi basesontweni babathathe bababuyisela emuva ngqo, khona impela iBhayibheli elalithe bayokwenza. [UMfowethu Branham ushaya kasithupha phezu kwepulpiti—Umhl.]

He, ngifisa sengathi lelowashi elikhulu alisheshanga ukuhamba! [Ibandla lithi, “Thatha isikhathi sakho.”—Umhl.]

²³⁰ Manje, cabangani nje manje lapho esikhona. Bukani izithembiso zosuku, zinqatshiwe futhi. Ukuthi amabandla lenzenjani kulolusuku lokugcina, ukubenezela kwehlelo!

²³¹ Ukuhlala ekubenezeleni kwamanga yisona sizathu sokuthi ngeke Livuthwe. Yingaleso sizathu sokuthi, leliZwi, ningaziboni izimangaliso.

²³² Umpristi waba nengxoxiswano nami, esikhathini esingeside esedlule, futhi wathi, “Mnumzane Branham,” wathi, “ubungabhaphathiza kanjani na?” I—intombazane ethize eyaphuma kulelibandla; futhi yayihlubukile futhi yagana umfana oyiKatolika, futhi yangena ebandleni eliKatolika. Futhi wayezoyithatha ayingenise ebandleni.

²³³ Ngathi, “Ngayibhaphathiza ngombhaphathizo wamaKristu.”

Wathi, “Umbhishobhi ufuna ukwazi.”

Ngathi, “Kulungile, nakho.”

Wathi, “Uyafunga kulokhu na?”

²³⁴ Ngathi, “Angifungi nhlobo.” Futhi wathi... “Ya,” ngathi, “uma engenakulithatha izwi lami ngawo, awu, lokho kulungile. Imbangela, angifungi. IBhayibheli lathi, ‘Ningafungi amazulu; liyisihlalo sobukhosi sikaNkulunkulu; umhlaba uyisenabelo sezinyawo zaKhe. Uyebo wenu makabe ngu ‘yebo,’ noqhabo, ‘qhabo.’” Ngathi, “Uyofanele athathe izwi lami ngawo.”

Wathi, “Awu, u—uthe ‘umbhaphathizo wamaKristu,’ usho ukuthini, ngo—ngokucwilisa na?”

²³⁵ Ngathi, “Yiyonandlela kuphela umbhaphathizo wamaKristu owenziwa ngayo.” Ngathi, “Ngayibhaphathiza emfuleni iOhio; ngayithatha ngayifaka phansi kwamanzi, eGameni likaJesu Kristu, ngase ngiyikhuphula. Ngayibhaphathiza e ‘Gameni leNkosi uJesu Kristu,’ okuyiwona-mbhaphathizo kuphela wamaKristu okhona.”

Wathi, “Yebo, mnumzane.” Wakubhala phansi kanjalo. Wayesethi, “Kuyisimanga!” Wathi, “Uyazi, ibandla eliyiKatolika lalivamise ukubhaphathiza ngalenyondlela.”

Ngathi, “Nini na?”

Wayesesho. Waqhubeka, nengxoxo yaqhubeka isikhashana. Wayesethi, “Awu, thina siyiKatolika lasekuqaleni.”

²³⁶ Ngazi, kwakubekwe khona lapho i—izincwadi, niyazi, nomlando kulo, ngathi, “Yiqiniso lelo, kodwa,” ngathi, “anikwenzi ngani namhlanje na?”

Wathi, “Sinamandla okuthethelela izono.” Wathi, “UJesu, Akabatshelelanga yini abafundi baKhe, ‘Enibathethelela izono zabo, labo bathethelelwe; nenibabamba ngezono zabo, babanjiwe?’”

Ngathi, “Yebo, mnumzane. Wakwenza.”

Wathi, “Manje-ke pho lokho akuliniki yini ibandla igunya na? UPetru wayeyinhloko yebandla.”

²³⁷ Ngathi, “Uma ibandla lizothethelela izono ngendlela uPetru akwenza ngayo.” Ngathi, “Manje, lapho bebuza, ‘Sifanele senzenjani ukuba sisindiswe na?’ Wathi, ‘Phendukani, yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu.’” Ngathi, “Yenza lokho, futhi ngizohamba nawe.”

“O,” wathi, “uzama ukukhulumela iBhayibheli.”

Ngathi, “Lelo yiZwi.”

Wathi, “UNkulunkulu usebandleni laKhe.”

Ngathi, “UNkulunkulu useZwini laKhe. ‘Wonk’umuntu, amanye amazwi abamuntu, angamanga; elaKhe liyiQiniso.’” Niyabo?

²³⁸ Ngakho akukho-ndlela angabona ngayo. Kodwa lapho—baya lapho, baqonda ngqo ebumnyameni. NamaProtestane, ngezinkulungwane, ewela kukho. Nanka, ehla ngqo ukuba azithathele izivumokholo zawo nezinto, eqhubeka ngqo maphakathi. IZwi liphuma ngqo, likufakazisa, uJesu Kristu eZibonakalisa, “onguyena izolo, namuhla, naphakade.” Kulokho kubenezela kwesivumokholo, baqhubeka ngqo baphumela ukuyongena ebumnyameni. Njengoba benza nje ngesikhathi sikaNowa, njengoba benza nje ngesikhathi zonke, bayakwenza futhi namhlanje, baphumela ngqo ukuyongena ebumnyameni! Ngani? Benqaba ukuKhanya ngoba isivumokholo sibaphuphuthekisile.

²³⁹ O, ihora elenziwe-mnyama kanje pho esikulo manje! Ehhe! Ya, benqaba ukuKhanya kwaPhakade okuqinisileyo, futhi kwenziwa yilokho.

²⁴⁰ Amahlelo abandayo angeke neze akuletha ukuPhila eZwini likaNkulunkulu, ngoba kuletha ukuphila ehlelweni labo. Sinabaningi kakhulu abazisho ukuthi bangamaKristu khona manje. . . Bukani lapha, uma umKristu. . .

Ngabuza lompristi lokhu. “Uma i. . .Ngizohamba nawe, ukuthi iBandla lomhlaba wonke lalinjalo, ekuqaleni, ePhentekoste,” hhayi eNayisiya, eRoma. IBandla alizange liqale eNayisiya, eRoma. Liqala ePhentekoste. Niyabo? EJerusalema yilapho iBandla liqala khona. Kodwa ngathi. . .

²⁴¹ Lapha, ngizovuma ukuthi lababantu, lezozigqila nezinto, ezinoMoya oNgcwele, bayizingcwti ezibone amandla abo nezinto, ababekwenza; bevusa abafuleyo, bekhuluma ngezilimi, bekipha amademoni, besho izinto zingakenzeki. Nabaprofethi phakathi kwabo, nokunjalo, bephuma bembethe izikhumba zezimvu bezisonge ngazo; bedla imifino, beza kulowoMkhandlu waseNayisiya, nokunjalo, nokuthi ayengamadoda amakhulu

kanjani! Futhi lapho bephuma lapho, base bekhuphukela lapho kulowoMkhandlu waseNayisiya, bemele leloZwi.

Kodwa, lezozinsuku eziyishumi nanhlanu zegazi, bemukela u “Yise, iNdodana, noMoya oNgcwele” njengesivumokholo, esikhundleni semfundiso yeBhayibheli, “eGameni likaJesu Kristu.” Kulokho kuvela onke amabandla amaProtestane, azalelwa kukho ngqo, into efanayo, zonke lezi ezinye izinto. Umcabango wamanga ngoMoya oNgcwele; bathatha, bathathe isidlo, baphuze iwayini, “Leyo yi *holy eucharist*, okusho ukuthi, ‘uMoya oNgcwele.’” Umpristi ukunika yona.

²⁴² Manje, iBhayibheli alifundeki lithi, “Sekufikile uSuku lwePhentekoste, naku kufika umpristi enyuka ngomgwaqo, ukhololo ubhekiswe emuva, wathi, ‘Vezani ulimi lwenu nithathe isidlo esingcwele iyukharisti.’” Qhabo, Alizange lithi, “Nonke ninabantu gijimani nenyukele lapha bese ninginika isandla sokudla senhlanganyelo, nina maBaptisti, amaMethodisti, namaBaptisti, ngizofaka igama lenu. Lethani incwadi iletha evela ndawo ndawo.”

²⁴³ Wathi, “Bonke babesendaweni eyodwa, benhliziyonye. Futhi ngokungazelelwe kwavela eZulwini inhlokomo kwangathi eyokuvunguza komoya onamandla, yona yagcwalisa indlu yonke ababehlezi kuyo. Bonke bagcwaliswa ngoMoya oNgcwele, base beqala ukukhuluma ngezinye izilimi, njengalokho uMoya wabapha ukuphumisela. Futhi lapha. . .” Baphuma bangena emgwaqeni, bediyazela njengomuntu odakiweyo, uMariya nabo bonke abanye, bephansi komfutho kaMoya oNgcwele.

Ngani, abantu bathi, babahleka, futhi bathi, “Lawa indoda agcwele iwayini elisha.” Babeyini na? Bephuphuthekiswe yisivumokholo.

²⁴⁴ Lowomshumayeli omncane oyithu-bhayi-fo wasukuma lapho, othiwa uPetru, wayesethi, “Nina madoda akwaJuda nani nonke enakhileyo. . .wena ndoda yaseJerusalema, enakhileyo eJudiya, makwazeke lokhu kuni, futhi nibeke indlebe emazwini ami. Laba kabadakiwe. Kodwa ake nginitshele ukuthi umBhalo wathi kuyobanjani. Lokhu ngukuKhanya. Leli yiZwi libonakaliswa.” Amen.

Into efanayo yenzeka namhlanje, futhi benza njengoba benza ngaleyonkathi, basuka bahamba banikina amakhanda abo. Wathi, “Bayekeni kanjalo; impumputhe ihola impumputhe, zonke ziwela emgodini.”

²⁴⁵ O, kuthatha uKristu, ukuPhila okuPhakade, ukuletha iZwi lokuPhila ekuqinisekiseni, lenziwa inyama. O, he, bakithi! Kuthatha iZwi. . .kuthatha uMoya oNgcwele ukusebenzisa iZwi likaNkulunkulu.

²⁴⁶ Ngenkathi uJesu ethi, “Hambani niye ezweni lonke, futhi nishumayeke iVangeli kukho konke okudaliweyo.” Manje bukani, uMarku 16, umyalo waKhe wokugcina. “Lonke izwe,

lonke izwe,” alikaze lifike lapho namanje, niyabo. “Lonke izwe, futhi nishumayeke iVangeli kukho konke okudaliweyo. Okholwayo,” ezweni lonke, “abhaphathizwe uyakusindiswa; ongakholwa uyakuhlala. Nalezizibonakaliso ziyakubalandela abakholwayo.”

“Bayoxhawulana ne preach...”? Qhabo. “Bayoba ngamalunga amahle ebandla”? Qhabo.

“NgeGama laMi bayakukhipha amademoni; bakhulume ngezilimi ezintsha; baphathe izinyoka; noma, baphuze okubulalayo, akusoze kwabanangozi; uma bebeka izandla zabo kwabagulayo, bayosinda.” O, he!

²⁴⁷ Kuze kufikephi na? “Konke okudaliweyo.” Kangakanani na? “Lonke izwe,” aze Afike futhi. “Lezizibonakaliso ziyaku...” “Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza. Ngisho nemikhulu kuna lo uyakuyenza, ngokuba Mina ngiya kuBaba waMi.”

²⁴⁸ O, ukuthi singasuka kanjani kuLokho kungaphezu kokuthi ngingasho! Sisebumnyameni obuningi kakhulu manje kunanoma babekubo. Manje nginamanye nje futhi amavesi athi awabe mabili lapha, beseke ngifuna ukufinyelela ekugcineni ngokukhulu ukuposs...Sisebumnyameni obuningi kakhulu kunanoma babekubo.

Ngiyazi ngiyanikhandla lapha, cishe ihora nengxenye. [Ibandla lithi, “Qhabo!”—Umhl.] Kodwa, niyabo, leteyipu iyaqhubeka phakathi laphaya. Niyabo? Niyabo?

²⁴⁹ Basebumnyameni obuningi kakhulu kunoma sinabo. Ngenze inkulumombiko, leyo. Ngani na? Amabandla, kulokhu ukubenezela, kukhohlisa kakhulu, kubukeka sengathi kuyiQiniso. Manje, akashongo yini uJesu? Asibone uMathewu 24, niyabo. UMathewu 24, uJesu washo ukuthi, “Ngezinsuku zokugcina, imimoya emibili iyosondelana kakhulu kuze kudukiswe nabaKhethiwe impela uma kwakunokwenzeka.” Kwakuzobakhona iqembu elikhethiweyo eliphumayo ukuba lenze iBandla, ngezinsuku zokugcina. Nalezizinhlangano, ngalokho ezikubiza ngeQiniso lazo, ziyosondelana kakhulu njengeNto yangempela, ukuthi kuyodukisa nabaKhethiweyo impela, ngisho namaPentecostal.

²⁵⁰ Manje, niyazi anizukuthatha iPentecostal bese nimdukisa ngemfundiso ethize yeMethodisti noma iBaptisti. Ngeke nimtshele lokho. Lazi kangcono. Futhi anizukudukisa iBaptisti ethize ngemfundiso yamaLuthela, futhi. Niyabo?

Futhi noma nemukele uMlayezo, nidukise nibone uMlayezo manje kuleliZwi, ngemfundiso ethize yamaPentecostal, owamanga u “Yise, iNdodana, uMoya oNgewele,” nayoyonke lento enjalo, nasemuva lapho kulezozivumokholo abanazo kulolohlelo lwezinhlangano. Qhabo, impela. Anisoze nabadukisa, ngoba abaKhethiweyo ngeke badukiswe.

251 Kuyini na? Kuyini na? Ukudukisa. Lokhu ukubenezela okuningi, kwenzani na? Baholela ibandla ekuhlathshweni ngomkhandlu, ngukubenezela kwabo. Lokho kuyoba ngukuhlathsha kokugcina, lapho wona neRoma kuhlangu ndawonye. Lapho bebumba lowomfanekiso wesilo, lokho ngukuhlathsha kokugcina. Nalokhu ukubenezela okuningi eninakho manje, bukani ukuthi kwenzani, kuhola abantu. Yimbuzi.

252 Imbuzi njalo iholela imvu ekuhlathshweni. Nikubonile lokho ezibayaneni zokuhlabela. Leyombuzi iyogijima iqonde phezulu lapho futhi ihole imvu, iyobe-ke isigxumela ngaphandle futhi idedele imvu iqhubeke ingene. Yilokho ekwenzayo. Ikwenza njalo.

Kwaba yizimbuzi ezaholela uJesu, iWundlu, ekuhlathshweni. Izimbuzi ezingamaRoma! Kunjalo.

Yi—yizimbuzi zobuhlelo namhlanje eholela imvu engenacala ekuhlathshweni. Zifakela zona, amagama azo kulezozincwadi ngaleya, futhi seziphelile. Lolo wuphawu lwesilo. EGameni leNkosi, ngiyasho. Lakubamba lokho isikhathi eside. Yiqiniso lelo. Kunjalo impela. Yini isilo na? Yini isilo na? Ngukubusa kwamaRoma ezindabeni eziyingcwele, inhlangu yokuqala. Yini uphawu lwayo na? Into efanayo, impela, into efanayo impela njengoba leyo yayinjalo. Ukuhlaba, ekubenezeleni!

253 Kodwa ebusweni bobumnyama bamanje, sisalokhu sikubonile ukuKhanya kukaNkulunkulu kukhanyisa. Sibonga kakhulu ngalokho!

254 Lalelisisani. Sikubonile ukuKhanya, iZwi laKhe Alethembisela lolusuku, lafakazeka laqinisekiswa. YiQiniso, ukuKhanya kwehora. O, he! Ngijabula kakhulu. Akukho okungalungile. Akukho lutho.

255 Lapha esikhathini esingaside esedlule umfundisi wayethi wayesenzansi eFlorida, futhi wayene—nemoto, ngikholwa ukuthi kwakuyiChevrolet, nento yaphumela kuye. Akakwazanga ukuyilungisa. Futhi wangena egaraji, nomakhenika omdadlana wayengena phansi kwayo naphezu kwayo, futhi egqobhogqobhoza; akakwazanga ukuyilungisisa. Futhi waye—wayezama *lokhu*, futhi kungasebenzi. Futhi azame okunye; kungasebenzi. Afake ijeneretha, afake *lokhu*, futhi afake amaplaki, afake amapoyinti; akakwazanga ukuyenza isebenze leyonto. Nje akakwazanga ukuyenza isebenze.

Ekugcineni, indoda egqoke kahle yasukuma. Yathi, “Ngingakweluleka na?”

256 Umakhenika omncane wayehluzo ngokwenele ukuba athi, “Yebo, mnumzane.”

Yathi, “Thatha *lokhu*, futhi ukuphindaphinde na*lokhu* na*lokhu*, futhi,” yathi, “hlanganisa lokho kanye bese

uyayizama.” Futhi wathatha *lokhu* kuphindaphindwe *nalokho*, wase ekuhlanganisa, futhi yasuka yahamba.

²⁵⁷ Umakhenika omncane waphenduka, wayesethi, “Awusho, ungubani wena na?” Yayingunjiniyela, unjiniyela oyisikhulu sakwa General Motors. Wenza into. Nguye owayiqambayo.

²⁵⁸ Futhi, namhlanje, uma sikhuluma ngeMethodisti, iBaptisti, nePresbyterian. UMaKhenika oyisiKhulu ulapha; uMqambi weZwi laKhe, iNdoda Eyadala amazulu nomhlaba, futhi yaqamba iBandla laYo! Ngabe Yazi kakhulu ukuthi kuthathani ukuba soHlwithweni, noma ibandla leMethodisti noma leBaptisti azi kakhulu ngokuthi kuthathani na? InguMqambi. Iyazi ukuthi kuthathani. Igqoke kahle eMandleni okuvuka kwaYo. Halleluya! Thamba phakathi kwethu, namhlanje, eMandleni okuvuka kwaYo.

Iyazi ukuthi kuthathani ukufaka iBandla ngokohlelo loHlwitho. YaLuqamba, futhi yafaka izingxenye ndawonye lapha eBhayibhelini. Amen! Dedelani ukuHamba kukagesi nje kugeleze kuLo, manje liqapheleni Lisebenza. Makuthi ukukholwa, eZwini laKhe elithenjisiweyo lanamhlanje, ligeleze, nizobona ukuthi Lisebenza kanjani. Ngani na? Yayiqamba into. Yaliqamba iBandla laYo ngeZwi. Yilokho Ekuhlanganisayo. Hhayi ngeMethodisti, noma iBaptisti, noma iPresbyterian, noma inhlangano yamaPentecostal; kodwa ngeZwi laYo. “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu.” Yebo, mnumzane.

²⁵⁹ Phumani kulokho kubenyezela okuningi, phakathi kobumnyama, lesisikhathi esimnyama esiphila kuso manje. (Ngiseneminye nje imizuzu cishe emihlanu esasele.) Phakathi kobumnyama, ubani ozokhipha uMlobokazi omncane na? Ubani owaziyo ngaKho na? UMqambi oyisiKhulu. O, yebo. Kukho konke lokhu ukudideka kokubenyezela!

Lapha, iMethodisti ibenyezela ngendlela eyodwa, iBaptisti enye, nePresbyterian enye, namaPentecostal enye, konke lokhu kubenyezela ndawo zonke. Bayagijima, bafake igama labo *ngapha*, kulokhu ukubenyezela lapha; bathola ukuthi, into ethize lapho. Futhi beze *ngapha*; nento ethize lapho. Beze *ngapha*...

²⁶⁰ Njengoba ngasho kulowompristi, “Uma nonke niyibandla lasekuqaleni, futhi nahamba nalandela imfundiso yalamadoda ahlala ndawonye eNayisiya, yingani ningenawo amandla ababenawo emuva lapho ekuqaleni ngaleyonkathi na? Niyabo? Anizenzi ngani izinto abazenzayo, uJesu azishoyo na?”

Wathi, “O, sesingabantu abaningi kakhulu manje. Thina, siphila onyakeni owehlukile.”

²⁶¹ Ngathi, “Kodwa iZwi aliguquki. Wathi, ‘Lezizibonakaliso ziyakubalandela kuyo yonke iminyaka. Amazulu nomhlaba kodlula, kepha iZwi laMi alisoze.’ Yilokhoke.”

Wathi, “Awu, ukhuluma ngeBhayibheli.”

²⁶² Ngathi, “Yebo, iZwi, elinguKristu.” Kunjalo. Futhi ngakho nakho lapho okhona. Niyabo?

²⁶³ Futhi kulokhu ukubenezela, iMethodisti bekhombisa okwabo, iBaptisti bekhombisa okwabo, iPresbyterian okwabo, ngalinye likhula liba likhulu liba likhulu, ngaso sonke isikhathi.

UMlobokazi omncane ozihluphekelayo, Ukuphi na? Wagijimela ngapha kwiPentecostal Oneness, isikhashana; Wafaka igama laKhe lapho, futhi Uthi, awu... Thola ukuthi, bukani ukuthi benzani. Futhi beza ngapha, futhi, “Ufanele ube ngowakithi. Uma ungasonti esontweni lethu, awukho ngisho kuMlobokazi. Awulutho ngisho.” Hamba uye ngapha kuma Assemblies, futhi bukani ukuthi banani; nakho lapho enikhona futhi. Yehlela kumaBaptisti, bukani ukuthi anani. Bukani amaPresb...

²⁶⁴ Kuzokwenzekani eNtweni encane ezihluphekelelayo na? Niyabo? Kodwa Liyaqhubeka. Ningakhathazeki. Lizoba lapho.

²⁶⁵ Umfo wayesho, lapha cishe eminyakeni ethi ayibe mibili eyedlula. Wayesezansi eNew Mexico. Ngabamba umhlangano lapho eduze kwase Carlsbad Caverns. Nizwile ngabo ezansi lapho, omkhulu... Futhi bathatha indoda nomkayo, nesigejane sabantwana, bahamba ngalelikheshe, behla njalo baze bayofika phansi ekugcineni impela komgodi. Futhi sebefike phansi lapho, bacisha onke amalambu. Futhi lapho becisha onke amalambu, kwakungubumnyama baphakathi nobusuku.

Ngabenzisa lokho ngapha kulezizingadi lapha, futhi kanye ngale eColorado lapho, unkosikazi nami, emuva lapho, ngangiphakathi lapho. Futhi bawakhanyisa lawo malambu. He, ubeka isandla sakho *kanje*, wawungaboni lutho.

Futhi kwakukhona intombazanyana imi lapho, futhi iqala ukumemeza kakhulu, “O!” Imemeza kakhulu. Yona, yayesabela ukufa, kwakumnyama kakhulu. Intwana bandla yayidumela ndawo zonke, futhi izama ukumemeza kakhulu futhi impongolozela uyise, unina, ndawo zonke. Yayingakwazi nje ukukumela, kwakumnyama kakhulu. Ayikaze ibubone ubumnyama obungaka.

²⁶⁶ Futhi kuthi akube ngaleyondlela manje. Kunjalo. Kumnyama kakhulu awazi ukuthi uzoyaphi. Uya kwiMethodisti, uye kwiBaptisti, uye kwiPresbyterian, konke kuyinto efanayo, niyabo, udla leyo efile endala, imana ebolile enonoshobishobi kuyo. Niyabo, into efanayo, isivumokholo esithize, “Ngena ujoyine, *lokhu*, nokunye *lokho*,” isivumokholo esidala nakho konke. Awumboni uKristu kukho. Niyabo? O, niyabo bantu abazidlayo, ngingasho njalo. Abaningi bangabantu abahle phakathi lapho manje, kulawomahlelo. Ngisho inqubo, hhayi abantu abaphakathi lapho. Kodwa, niyabo, yilokho abakudlayo. Ubatshela ngakho!

Futhi *Nakhu* ukuDla okusekusha!

²⁶⁷ Nalentombazanyana imi lapho, yayikhala kakhulu, iphimbo layo liqhuma phezulu, isithi ayikhale izipoliyane; ithi ayibencane ngangoMlobokazi. Kodwa niyazi ukuthini? Umfowabo omncane wamemeza kakhulu, wathi, “Dadewethu omncane, ungesabi.” Imbangela, wayemi ngakunjinyela ngqo. Wathi, “Ukhona umuntu lapha ongakhanyisa amalambu.”

Ungesabi, Dadewethu omncane, ukhona uMuntu lapha Ongakhanyisa ukuKhanya. Angalenza liphile leliZwi. Asazi ukuthi Uza kanjani. Asazi ukuthi kanjani, Uza nini. Angazi lutho ngalokho. Kodwa Ukhona lapha, futhi Angazikhanyisa iziNkanyiso. Sizophuma kanjani kukho na? Angazi. Kodwa Ukhona lapha, futhi NguYe ongakhanyisa iziNkanyiso. Yebo, mnumzane. NguYe. UngukuKhanya. Uzazisa Yena nje, Ukukhanyisa kanjaloke ukuKhanya. Kunjalo impela.

Kuthatha uKristu, ukubanekela eziNkanyisweni zaKhe, khonake bonke ubumnyama buyaxoshwa. Uyehlukanisa. Udonsela uMlobokazi waKhe omncane ngaphandle. “Ngiyothatha abantu kwabeZizwe, ngibathathela iGama laMi, ukuthi ngiyoba neGama laMi.” Ubani iGama laKhe na? Kulungile. Hhayi iMethodisti, iBaptisti, iPresbyterian, iLuthela. LinguJesu Kristu. Kunjalo.

²⁶⁸ UngukuKhanya, iQiniso; ukuKhanya, futhi akukhobumnyama kuYe. Futhi Uxosha ubumnyama uma Engena, ngoba UyiZwi. IZwi lingukuKhanya. Kunjalo. Ngoba, Wakhuluma wayesethi, “Makube-khona ukukhanya,” lelo kwakuyiZwi lelo eliba ukukhanya. Uma Ekhuluma *Lokhu*, ngukuKhanya kwalowonyaka, isikhathi ngesikhathi.

Manje Ukhona lapha, e—e hhayi ekubenezeleni; kodwa abantu baphila ekubenezeleni. Kodwa UyiZwi eliqinisekisiwe. Ngokoqobo Ungu—ngukuKhanya ngesikhathi sobumnyama. Yebo, mnumzane. Konke lokhu ukubenezela okuningi kwamanga nezinto kuyosithela. Yebo, mnumzane. Ukhona lapha. Ningesabi. Khanyisani iziNkanyiso, iZwi laKhe elithenjisiweyo. Liyaphila. Lenza . . .

“Okholwa yiMi, imisebenzi engiyenzayo Mina, nani niyayenza.” Beseke, yiZwi. “Njengalokho uBaba eNgithumile, nami Ngiyanithuma.” UBaba owaMthumayo, ufika angene kuYe. UJesu okuthumayo, ufika angene kuwe. Nemisebenzi Ayenzayo ngaleyonkathi, Wenza into efanayo, ngoba (ngani?) iZwi lenziwa inyama, enyameni yomuntu, Lizibonakalisa njengokuKhanya kosuku. Silaphoke. Kulaphoke. Kukhombisa indlela nje eya ekuKhanyeni, ekuKhanyeni. Amadoda ahlakaniphileyo, angaphuphuthekisiwe yizivumokholo nehlelo, iyohamba kulokho kuKhanya. O, he!

²⁶⁹ Ukhona uMuntu lapha ongakhanyisa iziNkanyiso, kulungile. Wenzani na? Ngokuqinisekisa iZwi laKhe lalolusuku.

UJesu, iNdodana kaNkulunkulu, Eyethembisa iZwi lalolusuku, ikhona lapha kanye nathi.

Ningashaywa wuvalo. Ningakunaki abakwenzayo; uma nikanaka, nizohamba ebumnyameni.

Hlakaniphani. “Labo abenza ukuhlakanipha,” uDanyeli wathi, “ngalezizinsuku zokugcina, bayophikelela ngoNkulunkulu wabo.” Niyabo? Niyabo? Bayohamba ekuKhanyeni, njengalokhu Yena esekuKhanyeni.

²⁷⁰ Ningakhathazeki. Kungabamnyama, kubukeka sengathi bazosiphoqa, wonke umuntu. Bonke laba, niyasibona isimemezelo sabo siphuma, “Onke lamabandla amancane nezinto azongena manje. Uzofanele ungene,” kungenjalo bazokuvalela. Bazokwenza.

²⁷¹ Manje sifuna ukushaya lokho kanzima ngempela, kulobubusuku, uma sengifika kulesisikhathi, niyabo.

²⁷² Manje, bona, “Sizovala.” Uzofanele ube ngomunye wabo, noma ungabisuye. Kuphakathi kokuthi u—uphakathi kulokho, kungenjalo ungeke wenza lutho, ungeke ngisho uze uthenge noma uthengise. Yilokhoke. Awulokothi ukhulekele abagulayo. Uma ubanjwa ukhonzisa noma yibaphi abagulayo kumbe noma yimuphi umuntu onanoma yiyiphi into kamoya phakathi lapho, uphansi kokuthi ubhekane nomthetho wenhlangano yamazwe, ukuba ugwetshwe intambo. Kunjalo impela. Niyabo? Niyakwazi lokho. Kunjalo. Kusemaphepheni abo. Yebo, mnumzane. Ngakho, ungeke wakwenza, uzofanele ube ngowenkoloze.

Mfowethu, ake ngikutshela okuthize. Ufanele ufake uKristu ngokweqiniso enhliziyweni yakho khona manje, ngoba kukhona isikhathi esizayo lapho ozoLidinga khona ngempela. Usuphumileke. Khumbulani, uma sekubekwa lolophawu, lilapho unomphelo. Niyabo? Ngakho, ningakwenzi. Ningazikholwa lezozinto. Ngenani ngqo kuKristu khonamanje, iZwi. Yebo, mnumzane.

²⁷³ Kuqinisekisa iZwi, futhi kukhombisa ukuthi LingukuKhanya kwehora. Sazi kanjaloke ukuthi UngukuKhanya, ngoba UngukuKhanya Kuzibonakalisa enyameni.

Sazi kanjani na? WayeyiZwi likaNkulunkulu lenziwe inyama. Niyabo, iZwi likaNkulunkulu lalizibonisa Lona, liqinisekisa Yena, ngenkathi uMesiya efika, ukuthi Uyokwenzani.

²⁷⁴ Owesifazane wathi, emfuleni, “Uma uMesiya efika, Uyokwenza lezizinto. Ufanele ukuba ngumProfethi, okuyiZwi, lisitshela lezizinto zingakenzeki.”

²⁷⁵ Wathi, “NginguYe.” Niyabo? Lokho kwakwenele. UkuKhanya kwakhanyisa eZwini elethenjisiwe. Nakho ukuKhanya.

²⁷⁶ Wagijima wayongena ngqo emzini, wathi, “Wozani, nibone uMuntu Ongitshela izinto engizenzile. Kungebe nguye impela uMesiya lona na?” Kwaba yilokhoke. Niyabo? Akunandaba ukuthi abanye bathini, wazi ukuthi lowo kwakunguMesiya.

²⁷⁷ Khumbulani, minyaka yonke, ngesikhathi sobumnyama, uNkulunkulu njalo wayeba neZwi laKhe lokwehlukana ukuKhanya nobumnyama.

WayenaLo ngezinsuku zikaLuther, lapho ibandla eliKatolika lalikade linakho konke; Wathumela uLuther njengokuKhanya okukhanyayo, noLuther wehlukana iQiniso nobumnyama.

Futhi lapho amaLuthela esonteka, Wenza uJohn Wesley, futhi wehlukana ukuKhanya nobumnyama.

Futhi ngezinsuku zephentekoste, lapho iWeseli lithola konke...neMethodisti yanamathela okwenhlaka yonke, neBaptisti, nePresbyterian, Wathumela umlayezo wephentekoste ukuba wehlukane ukuKhanya nobumnyama.

IPhentekoste yabuyela ngqo yayongena ebumnyameni futhi, kanjalo, enhlanganweni yabo, yathatha izivumokholo zabo nezinto.

Manje ihora selifikile laleliZwi ukuba liqinisekise. Uthumela ukuKhanya, iZwi elibonakalisiwe, njengoba Enza ekuqaleni; uthumela iZwi, futhi Lizifakazela Lona. Nakho ukuKhanya, futhi Wehlukana njalo. Kuyafana namanje, njengeziNkanyiso zaPhakade ezincane ekuqaleni.

²⁷⁸ Ngibuka abantwana, njengoba ngisho, sengisedlule ngemizuzu emihlanu isikhathi manje. Kodwa ake ngisho lento eyodwa.

Ukhona uMuntu okhona! Ningashaywa wuvalo, akunandaba ukuthi bathini. Ngikubonile kufika endawaneni lapho engangingazi ukuthi ngokulandelayo ngiyaphi, kodwa Ukhona njalo. UBukhona obungehlulekineze, Ulapho njalo. Angakhanyisa ukuKhanya. Yebo, mnumzane. Ulindile nje, ukubona ukuthi nizokwenzani. Angaqhaklazisa iswishi noma ngasiphi isikhathi Afuna ngaso. Yebo, mnumzane.

²⁷⁹ Ukhona uMuntu lapha ongazikhanyisa iziNkanyiso. “Labo abahlezi emazweni ethuzi lokufa,” abanye babo baphansi komdlavuza, abanye babo baphansi kokufa kwehlelo, abanye babo bephansi kokufa kwezivumokholo, abanye babo bephansi kokufa kwamasiko, nazozonke lezozinhlobo zokufa, “futhi babonile ukuKhanya okukhulu.” UMuntu owabanekisa iziNkanyiso ngaleyonkathi, nguye ofanayo Lowo Owathi, ekuqaleni, “Makube-khona ukukhanya.” LowoNkulunkulu ofanayo, “izolo, namuhla, naphakade,” Ukhona namhlanje, khona lapha manje. Ningashaywa wuvalo. Angazikhanyisa iziNkanyiso.

Nxa kufika ukuhlushwa, ningashaywa wuvalo. Kukhona ukuKhanya, wathi Uyohlwitha abantu baKhe. Ngeke Liyokwedlula ekuhluphekeni. Alisoze lakwenza. Wathi Lingeke. Liyohlwithwa. “Bazokwenza kanjani, Mfowethu Branham na? Kubukeka kumnyama kabi!” Akunandaba ukuthi kubamnyama kanjani, awukwazi ukubona isandla sakho phambi kwakho, khumbulani nje, ukhona uMuntu lapha ongakhanyisa ukuKhanya. Uyolihlwitha leloBandla.

Wena uthi, “Awu, ngikahle. . .”

²⁸⁰ Ya, uShadiraki, uMeshaki, noAbed-nego, waqonda ngqo phezulu esithandweni somlilo, kodwa kukhona uMuntu lapho Owakwazi ukuvula umoya. Yebo, mnumzane. Lokho kuvunguza koMoya onamandla okwehla ngoSuku lwePentekoste, WaWuvula futhi wase ephetha lonke ikhoza ladedla kubo, wonke umlilo. Kwakukhona uMuntu lapho; Ubizwa nge “Ndoda yesine.”

²⁸¹ Ukhona oYedwa lapha namhlanje. Nguye kuphela! Haleluya! Uneswishi yokuKhanya esandleni saKhe. “Labo ababehlezi emazweni ethunzi lokufa, kuphumele ukuKhanya okukhulu.” NingaKwenqabi. Kwemukeleni, eGameni leNkosi. Sisakhothamisa amakhanda ethu okomzuzwana nje.

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

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

Wozani, nina bangcwele bokuKhanya,
nimemezele,
UJesu, ukuKhanya kwezwe;
Khona izinsimbi zaseZulwini ziyokhala,
UJesu, ukuKhanya . . .

Yini na? IZwi eliqinisekisiweyo linguJesu namhlanje. UyiZwi.

Sizohamba kulokhu kuKhanya,
kungukuKhanya okuhle kangaka,
Kufika lapho amathonsi amazolo omusa
ekhanya khona;
O, kusikhanyisa ndawo zonke emini
nasebusuku,
UJesu, ukuKhanya kwe . . .

²⁸² Amakhanda enu ekhotheme. Angazi ukuthi bangaki lapha abangathanda ukuhamba kulokhu ukuKhanya, phansi kobuholi bukaMoya oNgewele, iZwi eliqinisekisiwe lanamhlanje? Niyabo? IZwi uNkulunkulu alethembase namhlanje, nilibona Libonakaliswa!

Kwakungesikho yini lokho Ayeyikho ekuqaleni na? WayeyiZwi. INdodana yazalwa; WayeyiZwi. WayenguMesiya; WayeyiZwi eliqinisekisiwe. Ngakho-ke iZwi, uNkulunkulu wakhuluma ibe . . . ukuphela kusukela ekuqaleni.

²⁸³ Manje kukhona iZwi lalulusuku, futhi Ulapha eqinisekisa leloZwi.

Phakathi kokudideka, ubumnyama nokubenezela okuningi, kubukeka kufana naLo kakhulu impela, kodwa akusiLo. Akufakazeki ukuthi yiLo; isivumokholo.

²⁸⁴ UJesu wathi, “Uma Ngikhipha amademoni ngomunwe kaNkulunkulu, nina niwakhipha ngani na?” Abawakhiphanga. Niyabo? “Kodwa, qhabo, uma Ngikhipha idemoni ngomunwe kaNkulunkulu, khona-ke uMbuso kaNkulunkulu usondela kini.”

O, ake sicabanga ngawo, lapho siphakamisa izandla zethu. Kancane manje, futhi nicabange, ngokuthula ngempela.

Sizohamba kulokhu kuKhanya, lokhu
ngukuKhanya okuhle kangaka,
Futhi kufika lapho amathonsi amazolo e . . .

Yenza ukuvuma kwakho. Kholwa nguNkulunkulu manje.

Kusikhanyisa ndawo zonke emini nasebusuku,
UJesu, ukuKhanya kwezwe.

Sizohamba kulokhu ukuKhanya,
kungukuKhanya okuhle kangaka,
Kufika lapho amathonsi amazolo omusa
ekhanya khona;

Kusikhanyisa ndawo zonke emini nasebusuku,
UJesu, ukuKhanya kwezwe.

²⁸⁵ Besaqhubeka nokulishaya, ngifuna ukubuza. Yonke iminyaka ibifana. Ngezinsuku zikaNowa, labo abenqaba ukuKhanya, benzani na? Baphuma bayongena ekwahluleleni kukaNkulunkulu. Kwenzekani kuFaro ngezinsuku zokuKhanya kwesihlahla esivuthayo, esasikuMose na? Wahamba wayongena olwandle lokufa. Kwenzekani kuDathani owaqala wase-ke enqaba ukuKhanya na? Wahamba wayongena ekuqhekezekeni komhlaba; wamgwinya wonke. Kwenzekani kuyo yonke iminyaka, kulabo abehluleka ukuhamba ekuKhanyeni, ukuKhanya kosuku na?

NguJesu ngaso sonke isikhathi. KwakunguJesu ngezinsuku zalawo madoda. NguJesu namhlanje, ngokuba UyiZwi, neZwi lenza ukuKhanya. NgukuKhanya kosuku.

Kucabangeni manje, ngokuthula ngempela, sisenobuqotho, buza, ngabe uhamba ekuKhanyeni na? Sisalihamisha lonke futhi. [UMfowethu Branham nebandla liqala ukuhamisha, *UJesu, UkuKhanya KweZwe—Umhl.*]

... ukuKhanya okuhle,
Kufika lapho amathonsi amazolo omusa
ekhanya khona;
Kusikhanyisa ndawo zonke emini nasebusuku,
O uJesu, ukuKhanya kwezwe.

Asisukumeni manje, ngezinyawo zethu.

²⁸⁶ Ngikhuleka kuBaba waseZulwini ukuba avumele loMlayezo uzi ke ujule ungene ezinhlizweni zabantu abakhona, nalabo abayoWuzwa ngeteyipu. Futhi kwangathi ukuKhanya kungafika phezu kweZwi, iMbewu, futhi kuveze yonke iMbewu emiselwe ngaphambili etshalwe phandle lapha kulokhu ukubenyezela okuningi okwehlukene nezinhlango. Kwangathi bangabona njengoNikodemu, ngisho noma ngabe bazofanele “beze ebusuku,” beze ekuKhanyeni. Siphe khona, Baba.

²⁸⁷ Kwangathi kungavela lendaba-mlonyeni enkulu, yaleliDwala elaqheshulwa lakhishwa entabeni, kungengazandla. Liyofihlizela lemibuso yabeZizwe emhlabathini, yonke lemibuso, imibuso yokomoya nemibuso yokwemvelo. NeDwala liyosibekela umhlaba wonke; kuyoba udaba oluhlaziweyo. Labo leloDwala elibafihlizayo bayogaywa babe yimpuphu; labo abawela phezu kwaleloDwala bayoba nesisekelo esiqinile.

²⁸⁸ O Kristu, makuthi mina, njengenceku yaKho, mangilokhu ngifele kuleliDwala, leliDwala leZwi laKho. Nkosi Nkulunkulu, mangime, njengoDavide, nalawomaqhawe asendulo amele uDavide, mangimele leliZwi namhlanje ngisaLibona lenqatshwa ngamahlelo. Lilele phezulu lapha enqabeni encane ndawo ndawo. O Nkulunkulu, ngi... Siphe ukuthi sizoba namandla nesibindi, noMoya oNgcwele, ukuba sime, ngokuba amahora aya ngoku-bamnyama ngokuba-mnyama.

Kodwa masakumbule njalo ukuthi Wena ukhona ukuba ukhanyise ukuKhanya. Noma ngaliphi ihora Ofisa ngalo, Ungakukhanyisa ukukhanya, Baba. Ngakho siyakhuleka...

²⁸⁹ Njengoba Wathi, “NingukuKhanya kwezwe.” Siphe khona, Nkosi, ukuba iziNkanyiso zethu, ezingezenkonzo Yakho, zizokhanya kakhulu zithi bha kwabanye, ukuthi bazobona ukuKhanya kweVangeli lapho sikuphila, Nkosi, usuku nosuku, sibonisa kubo ukuPhila kukaJesu Kristu njengoba Wayenjalo emhlabeni; egcwele ukuzehlisa nobumnandi, nokho neZwi liphila ngaYe ngqo. Siphe khona, Nkosi.

Ngokuba, sibheke kuWe, Wena omkhulu neswishi esandleni. Ubambe izwe ngesandla saKho. Ubambe izinto zonke ngesandla saKho, futhi usekele izwe ngeZwi laKho.

O Baba, asemukele iZwi; Uzokwenza, ngiyacela, Nkosi na? Lokho makube ubufakazi nesifiso sayo yonke inhliziyo ephakathi lapha.

²⁹⁰ Baba, njengoba sicula lamahubo. . . Njengoba uDavide acula amahubo, aba yisiprofetho. Ayeyisiprofetho, futhi Wawavuma, isiprofetho. Njengoba silicula, Nkosi, malibe sezinhliziyweni zethu, futhi, njengoba sicula, “Sizohamba kulokhu ukuKhanya.” Makube njalo, Nkosi.

Lokhu ngukuKhanya okuhle. YiZwi. NguKristu ephila phakathi kwethu. Hhayi lokho Ayeyikho; lokho Ayikho, futhi, siyazi ukuthi Ayeyikho kwabonisa kuphela Ayikho. Futhi siyakhuleka, Baba, ukuthi abantu bazoqonda futhi bahambe kulokhu ukuKhanya okuhle. Sikucela eGameni likaJesu.

²⁹¹ Futhi ngenkathi sisalokhu simile umzuzwana nje, ngifuna sicule sonke.

²⁹² Manje phakathi lapha kukhona iPresbyterian, iMethodisti, iKatolika. Lezi izethameli ezixubile, uma sekuza kokobuhlelo.

²⁹³ Manje khumbulani, makwazeke, ukuthi angikhulumi lutho oluphikisana nabantu lapha kulokhu ukubenezela okuningi. Kodwa ngikufakazisile, eBhayibhelini, ukuthi bangukubenezela okuningi. Uma kwakungenjalo, uKristu uzokwenza njengoba Ethembisa ukukwenza, nabo. Niyabo? Kodwa bayakwala Lokho. Niyabo? Futhi uma nifika lapho, nitholani na? U “joyina ibandla, shono ngekhandla isivumokholo.” Futhi kuphumani na? Kufika ekupheleni kwendlela, uthola ukuthi kwakungamanga, utalagu.

UKristu uyiZwi. UngukuKhanya. Phila manje, usengaphila. Uphilela okuthize.

²⁹⁴ Uphilelani na? Ukuze ufe. Nonke, usebenzelani na? Ukuba udle. Udlelani na? Ukuba uphile. Uphilelani na? Ukuba ufe.

Ngakho awuphili ngani ukuba uphile na? Awuphili ngani ukuba uphile na? Manje-ke, indlela kuphela ongaphila ngayo ngukwemukela iZwi. Imbangela, “Akusinkwa sodwa umuntu ayakuphila ngaso,” esikwenzayo lapha ngesithukuthuku seshiya lethu, “kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Manje iZwi lomlomo kaNkulunkulu liqinisekiswa khona lapha phambi kwethu, nguMoya oNgcwele. Phila ngaLo, ungeke na?

²⁹⁵ Manje ngifuna, sisalicula leli futhi, masithi ngamunye nje sime nje endaweni yethu, selule sibambe izandla zomunye, bese sithi, “Mfowethu, asihambe kulokhu kuKhanya,” sisacula u *Hamba EkuKhanyeni*. Nizokwenza na? Khulekelanani lapho nihlanganisa izandla zenu, sisalicula kanyekanye; namehlo ethu siwavala, ngokunokwenzeka.

Sizohamb'ekuKhanyeni, ukuKhanya okuhle
kangaka,
Kufika lapho amathonsi amazolo omusa
ekhaya khona;
Kusikhanyisa ndawo zonke emini nasebusuku,
(KunguBani na?)
UJesu, ukuKhanya kwezwe.

Manje asiphakamise izandla zethu.

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

Wozani, nonke nina abangewele bokuKhanya,
nimemezele, (Kuyini na?)
UJesu, ukuKhanya kwezwe;
Khona izinsimbi zaseZulwini ziyokhala,
UJesu, ukuKhanya kwezwe.

Sonke, asilicile kakhulu manje.

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

²⁹⁶ Amakhanda ethu ekhotheme manje. Khumbulani lapho uIsrayeli besohambweni lwabo, bedla imana entsha nsuku zonke, bahamba ekuKhanyeni kweNsika yoMlilo. LeyoNsika yayinguJesu Kristu. IBhayibheli lithi kwakuyiYo. Futhi namhlanje Unathi; sinaYo. Siyazi Unathi, iNsika yoMlilo efanayo, yenza izinto ezifanayo naZenzayo ngenkathi Elapha emhlabeni, ukugcwalisa iZwi laKhe.

²⁹⁷ Lapho sihamba sisuka lapha, masikhumbule, siligcine ezinhliziyweni zethu leloculo lapho siya emakhaya ethu, lapho amasondo ehamisha iculo. Ungakalidli idina lakho, khotamisa ikhanda lakho futhi ubonge uNkulunkulu ngokuthumela ukukhanya ukuba kulethe ukudla phezu komhlaba, komzimba wakho wenyama. Bese-ke ubonga uNkulunkulu ngokuthumela ukuKhanya komoya, iZwi laKhe, ukuze Aphe umphefumulo ukuDla. “Ngokuba akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.”

²⁹⁸ Qhubekani nje nicula lelihubo kini, ekhaya lenu, phakathi kwabantu bakini, futhi sibuye sihlangane lapha cishe emizuzwini engamashumi amathathu lishayile elesithupha, kulobubusuku, ukuba nithole amakhadi omkhuleko nokunjalo.

Sizonibona ngalesosikhathi-ke. Kuze kube yilesosikhathi, kothamisani amakhanda enu.

²⁹⁹ Ngizocela uMfowethu Neville uma ezokhuphukela lapha manje, umfundisi, asikhiphe ngezwi lomkhuleko. 

UKHONA UMUNTU LAPHA ONGAKHANYISA UKUKHANYA ZUL63-1229M
(There Is A Man Here That Can Turn On The Light)

LoMlayezo ngoMfowethu William Marrion Branham, okokuqala wethulwa ngesiNgesi ngeSonto ekuseni, ngo Disemba 29, ngo 1963, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgesi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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