lVeki Yamashumi Asixhenxe kaDaniyeli

Enkosi, kakhulu, Mzalwana uNeville. Bhotani kusasanje, zihlobo. Kulicham ukubalapha emnqubeni kwakhona ngale ntsasa, ukuza kuqhubela phambili ngoMyalezo obalulekileyo esizimisele ukuwucacisa, le *Veki Yamashumi Asixhenxe kaDaniyeli*. Yaye siyavuya ukubona bebaninzi kangaka abahlanganisene apha ngolu suku lushushu, kananjalo silusizi ngokuba singenandawo yakuhlala. Ukubona abantu abaxinene ngolo hlobo bemile njalo, kwenza izinto zingabi lula. Ukungabinakuhlala ngokuphumla njengoko umelwe kuko, kwenza kube nzima kuwe ukuyiqonda loo nto. Kodwa siyakwenza yonke into esinokuyenza ukuwukhawulezisa.

2 Kwaye—Kwaye, namhlanje, ndiyathemba ukuba niyakuthi, ukuba ndiyalibazisa kancinane, ukuba niyakundixolela, ngokuba eli lixesha lokuwubethelela lo Myalezo, lelo xesha kanye lokuwubethelela. Siwudwelise ngokulandelelana okuthathu ukuze sibe nokuqiniseka ngokuwufumana.

3 Ngoku, kakade, i—isihlwele esibonakalayo siyazazi ezi zinto, okanye le Miyalezo, ukuba izakushicilelwa. Yaye ithunyelwa ehlabathini jikelele. Eneneni sizwe ngasi nye siyawamnkela la makhasethi kwihlabathi jikelele. Yaye ndingathi kubaphulaphuli bekhasethi, nokuba kuphi na apho ukhoyo, nokuba yeyiphi na indawo yehlabathi okuyo, kusenokuba kukho izinto ezithile apha osenokungavumelani nam ngazo kwimfundiso e—endiyenzayo. Kodwa ndingathanda ukucacisa, bazalwana, mhlawumbi, ukuba ungayicacisa ngendlela oyibone ngayo wena, isenokwahluko into endinokukholwa kuyo. Kodwa, ndingathanda ukuphulaphula loo nto unokuthi uyithethe.

4 Kwaye kungengcinga endizisa ngazo le Miyalezo, ngokusuka e . . . KwiLizwi likaThixo, entliziyweni yam. Yeyokwakha iBandla, yenzelwe iBandla lilonke, iBandla elisemhlabeni wonke; iBandla likaKristu, emhlabeni wonke. Kwaye ndikholwa ngokuqinisekileyo ukuba siphila kumhla wokugqibela. Yaye umzamo wam ngowokucacisa le nto, ukanti ndingazami kuyenza, ndiyinyanzele, nokuba loluphi na uhlobo kwezo ntlobo. Andizange ndibe natyala, ngokokwazi kwam, lokwenza loo nto.

5 Ngamaxesha amaninzi abantu beva emakhasethini, baze bathi, “Ke, andivumelani nalaa nto. Akayazi nje imfundiso yakhe, akasazi iSibhalo.” Kulungile, loo nto, isenokuba iyinyaniso. ’yabona? Andinakuthi asiyonyaniso loo nto.

Kodwa, kum, ndi—ndiyaSifundisisa, ndingathathi nawaphi na—nawaphi na amazwi . . . Ndifunda oko amanye amadoda

akuthethayo, ndibe nombulelo ngenxa yawo. Yonke into ethethwa nangubani na, ndiba nombulelo ngenxa yayo. Kodwa ngoko—ngoko ndiyithatha ndiyise kuThixo, ndize ndihlale nayo ndide ndibe nako ukuyicacisa, ukusuka kwiGenesis ukuya kwiSityhilelo, ndize ndibone ukuba inxibelelana yonke eBhayibhileni. Ndize ke nda—ndazi ukuba isondele ekubeni yechanekileyo. Kwaye, kakade, xa unyanisile, yiloo ndawo nje kuphela endiphume e—emgceni kuyo. Kungenjalo mhlawumbi apho uphosise khona wena, okanye unyanise khona, kulapho ndiphume khona emgceni, ngokutshintshiselana.

6 Ngoko, sinombulelo ngenxa yenu nonke bantu balungileyo balapha kwesi sihlwele, ngale ntsasa, nangenxa yenu bantu beva la makhasethi. Kwaye thina . . . Konke okwenziweyo, kwenzelwe uBukumkani bukaThixo konke. Ndinabahlobo abaninzi abalungileyo ehlabathini liphela, endinombulelo kakhulu ngenxa yabo, nendikholwa ukuba ndiyakuchitha inguNaphakade kunye nabo. Kwaye akunakuba sentliziyweni ukuzama u—ukuqhatha abo bantu, nangaluphi na uhlobo, kodwa kukuzama ukuba kuphumelele yonke into endinokubanceda ngayo.

7 Ndiziva ndinjengokuba uSolomon wenzayo xa wayethandaza, wathi, makaphiwe ubulumko ukuze abe nako ukukhokela abantu bakaThixo. Ngumthandazo wam onyanisekileyo lowo.

8 Abancedisana nam belapha, jikelele, ndibona uMzalwana uMecier, no—noMzalwana uRoy Borders, noMzalwana Neville, noBilly Paul, unyana wam. UJene ulapha ndaweni ithile, nabazalwana, uTeddy, nabanye. Ndinombulelo ngenxa yabo bonke abo bantu beze kundincedisa.

9 Ndikhumbula apha kungekudala kwithuba eladlulayo, uMzalwana Leo, u—umbono awaba nawo; iphupha, wayewubiza ngolo hlobo, ngobunye ubusuku ekuhlanganeni kwethu kokuqala; ukuba wabona iphiramidi enkulu eyinduli, iphezulu kakhulu emoyeni. Yaye ndandilapho ndishumayela, kwindawo ethile, waze wenyuka ukuba abone ukuba kwakumalunga nantoni na. Waze wathi akunyuka apho encotsheni yale nduli, kuba, wathi, kwakukwintlobo yokukhanya ukukhanya busilivere, okanye kufana nesitya, ndimile, ndishumayela ebantwini. Waze watsalela umdla wam ngakuye, ndaze ndakhangela kuye. Waze wathi, “Uphume njani ukuza apho? Ndingaphuma njani ukuza apho?”

10 Ndathi, “Leo, akukho mntu unokuphuma eze apha ngaphandle. NguThixo omelwe kukuthatha indoda ayizise apha. Ngoku, awumelwe kukunyuka uze apha phezulu. Umelwe kukuhla ungqine kwaba bantu baphaya ezantsi, emva kokuba ukubonile oku, yiNyaniso leyo, ukuba loo Nto iyiNyaniso.” ULeo wehla wabuyela emva, ukuya kungqina ebantwini.

11 Kudala kangakanani ukusukela ngoko, Mzalwana Leo? Yiminyaka embalwa, bekungenjalo? Yiminyaka eliqela. Ukusukela ngoko, ngokokwazi kwam, uhleli enyanisekile ekwenzeni loo nto, engqina ebantwini ukuba ulungiselelo olu luvela kuThixo. Ngoku, andi—andifuni ukuba luphume kum. Ukuba luphuma kum, ngoko aluncedi lutho, ngokuba akukho kulungileyo kuphuma emntwini. 'Yabona? Lumelwe kukuba luvele kuThixo.

12 Ngoku, ndakubheka-bheka . . . Emva kwemini izolo, ndibambene isandla nomhlobo wam, uMzalwana West. Andikambhaqi, apha kwesi sakhiwo; ewe, ndimbonile ngoku, kusasanje. Yaye uyazi ukuba kude kangakanani apho bamelwe kukuqhuba baye khona abo bantu, konke ukusuka ezantsi e—e-Alabama, ngeCawe, ukuza apha, ukusuka ezantsi e-Alabama!

13 UMzalwana uWelsh Evans, ndimphosile kwiCawe ephelileyo. Kukho umntu othe ebelapha namhlanje. Abo bantu baqhuba ukusuka eTifton, eGeorgia, ukuze babe lapha. Nomzalwana ohleli apha, abancedi bakhe. Baninzi kakhulu! UMzalwana Palmer ovela eMacon, eGeorgia. Ndaye ndibona, ndiyakholwa, nguDade Ungren nabanye phaya emva. Bonke besuka kude eMemphis, eTennessee. Ngoku, ucinga . . . Nabanye abavela kwezinye iindawo. Ndisandula ukuhlangana nenenekazi apha elivela ngaphesheya, lee eMazantsi Carolina.

14 Ngoku, ucinga ukuba abantu abalapha . . . Bendikhangele ngaphaya, ukusuka eChicago, nendawo nje ezahlukeneyo, beqhuba amakhulu ngamakhulu eemayile, ukuza enkonzweni nje. Ngoko, bathi bakufika apha, kungabikho ndawo yakuhlala phantsi. Kungabikho negumbi elineziphozisi; sisakhiwo esidala esishushu, oyakuma kuso, usosula ukubila. Bethabatha imali beyisusa etafileni, beyisusa kubantwana babo, ukuza apha ukuza kuphulaphula laa Myalezo. Uthetha ukuba ungandixelela ukuba akukho . . . ingaphaya kwalo msinga, ndaweni ithile, ukuba kukho indawo abaya kuyo, ngenye imini? Ngokuqinisekileyo, ikho. Kukunyaniseka oko! Abo bantu bangabahlawuli bezishumi. Abezi nje kuphela, bezisa iminikelo yabo nezishumi, baze bayizise endlwini yeNkosi, ukuzama ukwenza oko kulungileyo. UThixo abasikelele ngokhulu abo bantu bathembeke ngolo hlobo! Inceba kaThixo nobabalo ibe nabo.

15 Ndibona umhlobo wam, uCharlie Cox, kwabo bavela ezantsi emzantsi Kentucky. Nakuyo yonke nje indawo, uyabheka-bheka, ubone abantu abavela kwiindawo ezahlukeneyo.

16 Lo mfana uhleli phaya, andilikhumbuli igama lakhe. Ndahlangana naye eChicago. Kodwa uvela kwisikolo seBhayibhile esithile esikude ukusuka apha, kwindawo ethile,

akunjalo? [Umzalwana uthi, "ESpringfield, eMissouri"—Mhl.] ESpringfield, eMissouri; kwisikolo seBhayibhile sase-Assembly of God. Ewe. Kulungile, kwalunga. Uyabona, beza nje bevela kuyo yonke indawo, kule nkonzo incinane indala.

17 Cinga nje, malunga, kumalunga namashumi amathathu eminyaka eyadlulayo ekubekeni kwam ilitye lekona ngala ntsasa, ndandimi phaya kwiStalato seSixhenxe, kwisakhiwo sasesixekweni esinye ukusuka apha. Ndandingekatshati nokutshata, ndingumfana nje. Ndabona umbono wabantu bezalisile bexinene apho bevela kwindawo zonke. Ndandivuya kakhulu, ndimi emva kwepulpiti. Kwaye kungoko apho Wandixelela khona, "Kodwa lo ayingomnquba wakho." Waze Wandihlalisa phantsi kwesibhakabhaka. Yaye niyabazi ubude bebali elo elibhalwe kwiphetshana leBhayibhile eliphaya kwela litye lesiseko lilapho.

18 Ndinombulelo kakhulu ngani bantu. Andingekhe . . . Oko, oko kuyinto encinane, uku—ukuba kuthethwe nje, "Ke, ndinombulelo ngenxa yenu." Kodwa ndiyanithandazela. Ndiyakholwa kuni. Ndiyakholwa kumava enu noThixo. Andikholwa ukuba indoda nokuba ngumfazi ingaqhuba amakhulu ngamakhulu eemayile ukuza apha, ukuza kubonisa ukuba inxibe luhlobo luni na lwempahla. A—andikholwa ukuba bangayenza loo nto. Hayi. Abanakuza apha nje ukuzela ukuba babonwe. Beza apha ngenxa yokuba ngokunzulu nangokunyanisekileyo befuna usindiso lwemiphefumlo yabo. Umthandazo wam ngulo: "UThixo makandincede, andincede ukuba ndibe nokunyaniseka nokuba kusisiqingatha soko, ukuzama ukubalungiselela ngako konke okusentliziyweni yam, nokufuna uThixo."

19 UMyalezo, uyabona, ngale ntsasa, uzotywe apha ebhodini apha. Kukwenza nje ukuba, ukuze ndibe nokucacisa njengokuba ndiqhubela phambili, ukuzama ukunibeka ekubeni nibe nokuqonda ukuba ndizama ukuthetha ngantoni na.

20 Nale *Veki Yamashumi Asixhenxe kaDaniyeli* ibe sisifundo esinye esinzulu, iintsuku ezimbini nobusuku obubini, ngokusondeleyo, ndibe kuso, ekupheleni kweveki apha, bendikuloo nto, ndizama ukufumana ukuba mazwi mani na endinokuwathetha xa ndithetha iNyaniso. Imelwe kukuthelekiseka neBhayibhile iphela. 'Yabona? Awunako ukuYithatha nje, isibhalo nje esincinane uze wenze ukuba i—ukuba iqondwe, uze uthi, "Kulungile, nantsi into ethetha yona," uze ujike uthi, "Kulungile, kodwa ngapha I—Ithetha enye into, iphikise *le*." Ayinakuyenza loo nto. Imelwe kukuthetha into enye lonke ixesha. Ukuba awenzi njalo, kuba, loo nto, ngoko u—uphosisile. Yaye yindlela endizame ukuYifundisa ngayo leyo.

21 Phofu, emakhasethini, njengokuba usemakhasethini nje. Okona kugxekwa kukhulu ndikufumanayo kusemakhasethini, kubazalwana bam bangaphandle kwindawo ezahlukeneyo zehlabathi, kukukholelwa kubabalo lukaThixo, nokuba ndifundisa ngendlela endenza ngayo, ukuthi, "Samiselwa kwangenxa engaphambili ngaphambi kokusekwa kwehlabathi."

22 Bazalwana bam bakwaMoya, kakade, ndiyazi ukuba iimbono zenu zezingqongqo ngokwesibhalo, 'yabona, kwaye ndi—ndiyazi ukuba oko kuyaphazamisa kancinane kwizimvo zenu. Kodwa awungekhe, njengomzalwana onguMkristu, awungekhe nje uyinike ukuyihoya okwaneleyo ngokokude uwe ngamadolo phambi koThixo, kunye neBhayibhile yakho, uze ucele uThixo ukuba akucacisele yona? Awunakuyenza loo nto? Ungathatha loo nto ingqongqo ngokwesiseko uze uzame ukuyenza ukuba inxibelelane ukuqalela kwiGenesis ukuya kwiZityhilelo?

23 Kwaye, "Imbewu yenyoka," nantso into ebulalayo; abantu abaninzi abakholelwa kuyo. Kodwa, ukuba uyakufunda nje kwiGenesis, iBhayibhile itshilo ukuthi inyoka yayinembewu. "Ndaye ndiyakumisa ubutshaba phakathi kwembewu yenyoka neMbewu yomfazi." Ngoko, inyoka yayinembewu. Kwaye ukuba imbewu yenyoka yayingokomoya, ngoko uYesu wayengeyombewu, ngoko iMbewu yomfazi yayingokomoya. Bobabini babenembewu, yaye ubutshaba busekho. Inyoka yayinayo imbewu. Kwaye ukuba nje uyakuthabatha iBhayibhile yakho, uhlale phantsi ube nentlonipho ngenene phambi koThixo, ndiyakholwa ukuba uThixo uyakuyityhila kuwe.

24 Yaye ukuba awuyiqondi, ndi—ndikho, naxesha nini na, ukuba ndenze okona kungcono ndinokukwenza ukukunceda, ngencwadi ebhaliweyo okanye ngo—okanye ngodliwano-ndlebe, okanye nantoni na endinokuyenza ukukunceda. Kakade, siyaqonda ukuba loo nto ayimsindisi umntu, ingamgwebi ke kananjalo umntu, kodwa izisa nje ukuKhanya phezu kwengongoma esithi sonke sizame kangaka ukubabonisa abantu. 'Yabona? Izisa ukuKhanya nje kuphela.

25 Ngoku, kubaphuli-phuli aba babonakalayo, ndikuthethe oku ngenxa yamakhasethi, uyabona, yaye la makhasethi aza kuhamba yonke, yonke indawo.

26 Ngoku masithobe iintloko zethu okomzuzwana nje, phambi kokuba sisondele kuMbhali weli Lizwi. Bangaphi ke kubaphula-phuli abalapha ngale ntsasa abaneentswelo, besithi nje, "Ndiswele. Owu Thixo, yiba nenceba kum"? INkosi isikelele. Kwabo ke bayakuva ikhasethi, xa uliva, wanga uThixo angakupha isicelo sakho.

27 Bawo wethu waseZulwini, singabantu abanombulelo, ukanti singabantu abangafanelekanga. Kodwa sisondela

kwitrone yaKho yobabalo ngale ntsasa, ngenxa yokuba sixelelwe ukuba size. UYesu wathi, “Celani kuBawo nantoni na eGameni laM, Mna ndiyakuyenza.” Ngoku, siyazi ukuba oko kuyinyaniso.

28 Ke apha kubaphula-phuli, nangaphandle kwi—kwilizwe apho la makhasethi ayakuya khona, kuyakubakho ngeliphandle amashumi amawaka aMakristu azelwe ngokutsha ayakuyiva lento. Kwaye siyazi, Bawo, ukuba xa sizelwe ngokutsha, ukuba umoya wethu uzelwe ngokuvela Phezulu. UnguMoya kaThixo, uMoya oyiNgcwele, uphezu kwethu. Yaye siyaqonda ukuba loo Moya uyiNgcwele unamandla ngokupheleleyo unokusenzela nantoni na esinqwenela ukuba yenziwe. Ngoko, Bawo waseZulwini, sithanda ukuKucela ukuba ukhululele ukholo lwethu kuloo Moya, ukuze Lube nako ukusilungiselela ngale ntsasa, nokwenzela uzuko loBukumkani bukaThixo, zonke ezi zicelo neminqweno, ukuze sibe nako ukuphiliswa kwizifo zethu nakwiinkxwaleko zethu, ukuze sibe nokukhonza uThixo wethu ngako konke okukuthi.

29 Vula iindlebe zethu zengqondo namhlanje, yaye njengokuba ndizabalazela ukuvelisa lo mbuzo mkhulu, ndize ndiwucacise ezingqondweni zabantu. Ngoku, ndinawo ubhalwe apha, Nkosi, ephepheni, kananjalo uzotywe phezu kwebhodi, le tshati, kodwa ngokupheleleyo awanelanga ukuba ucaciswe. Ngoku simema Wena, uMnini omkhulu Owabhala iLizwi, Owathi waLiphefumlela, Owathi waLinikela kumprofeti uDaniyeli. Kwaye siyathandaza ukuba Uthumele impefumlelo ngale ntsasa, kule mihla yokugqibela, njengokuba Watshoyo ukuba iNcwadi iyakuvalwa kude kube leli xesha, ukuze Uvule ukuqonda kwethu. Kwaye kwanga kungakho ukholo olukumhlaba olungisiweyo entliziyweni yethu oluyakwenza ukuba iLizwi libambelele noBomi, lize livelise imithi yobulungisa ebomini bethu, leyo Limiselwe ukuyivelisa. Ukholo lwethu kuThixo, lwanga lungasilungiselela loo nto kusasanje. Ngokuba silinde ngokuthobekileyo ngoku, sizinikezela kuWe, eGameni likaYesu Kristu. Amen.

30 Ngoku, sinombulelo ngale ntsasa, ithuba elibalulekileyo kwakhona lokuvula la maphepha weLizwi elinguNaphakade likaThixo.

31 Ngoku, isizathu sokuba ndibe ndithabathele kum ukuzama ukucacisa lento, kungenxa yokuba siqhuba sihamba neNcwadi yeZityhilelo, yaye sisandula kuphuma kwiZigaba eziSixhenxe zeBandla. Kwaye, ngoko, ekupheleni kwesahluko se-3 seNcwadi yeZityhilelo, iBandla liyesuswa emhlabeni, linyuselwe eBuqaqawulini. Kwaye ndiyazama, ngentliziyo yam yonke, ukuba oku kufikelele ebantwini, kuba balinde into ethile eyakwenzeka, abayibona ibhalwe kwiNcwadi yeZityhilelo, ngethuba yayingekabhekiselelwa kwisigaba sebandla. Yaye sisondele ekupheleni kunokuba ucinga.

32 Kubusuku obumbalwa obudlulileyo, uBilly, owam... Okanye, umolokazana wam, gxebe, uye wandibiza, ebusuku kakhulu, wathi bekukho indoda ebizwa ngokuba ngu-Andy Herman, ongumzala wam, obelele, esifa esibhedlele. Ndaphuma ndaya kumbona. Babe bemlalisile, nda...ngokokude, abe wayelele, yaye andabi nakuthetha naye. Ngentsasa elandelayo...Ndacela uThixo ukuba amgcine ephilile ndide ndibe nokwenza njalo. U-Andy uyindoda elungileyo, kodwa nje ebengenguye uMkristu. Akangomalume; ungumzala, utshate nomzala wam.

Kwathi ke xa uMalumekazi u-Ade, omi phaya, wathi, "Billy, yonke le minyaka imashumi asibhozo yobomi bakhe, akazange wamkhonza uThixo. Kodwa," wathi, "kwiveki ezimbalwa ezidlulileyo ebehleli phaya endlwini..." Yena, enamashumi asibhozo eminyaka ubudala, kakade, akenzi msebenzi mninzi kangako unokwenziwa ngezandla. Kodwa wathi...

Wathi wabiza yena wathi, "Ade, uyazi yintoni? UKristu uthe weza phambi kwam apha, imizuzu nje embalwa edlulileyo."

Waze yena wamjonga, wathi, "Andy, u—u...Kwenzeke ntoni?" Wathi...

Wathi, "Hayi. Uye wema kanye apha phambi kwam, waze Wathetha into ethile."

Wathi, "Yintoni Ayithethileyo?"

"Liphelile ixesha kunokuba ucinga."

33 Kwiveki ezimbalwa ukusuka ngoko, ezimbini okanye ezintathu iiveki, wathwaxeka walala efelwe ngumzimba phaya ngaphesheya esibhedlele, esifa. Ndathi, "Malumekazi u-Ade, lihlazo kuwe ukuba ube awubizanga mna okanye umntu othile, ukuze sibeke intliziyo yakhe kwimeko yeli xesha afika kulo ngoku."

34 Ndacela iNkosi, ngentsasa elandelayo, xa nda...Wayengakwazi kuthetha, ngoko ndambuza nje. Ndathi, "Uyandiva, Malume u-Andy?" Waze—wabe engakwazi kunqwala intloko kancinane ashukumise imihlathi. Ndamthandazela, ndenza ukuba avume izono zakhe phambi koThixo. Bendifuna ukumbhaptiza, noMalumekazi u-Ade wabe efuna ukubhaptizwa.

35 Ndehla ke ngeholo, ukuya kubona inenekazi eliselula elihlala ebumelwaneni apha, ababezakulithumela kwisibhedlele sengqondo, yaze iNkosi yalenzela into enkulu, labuyela ekhaya.

Ngoko, endleleni enyukayo, ndihlangene nodade webala, waze wathi, "Ingaba unguMzalwana uBranham?"

Ndathi, "Ndinguye."

Wathi yena, “Uyandikhumbula? NdinguNkosk. Drye.”

36 Ndaze ndathi, “Ewe, ndicinga ukuba ndiyakukhumbula. UPete Drye nabanye.” Ndathi, “Ewe, ndi—ndiyakukhumbula.” Wakhangela ngasegumbini, sathi sakwenza njalo . . . Ndamangaliswa ukuba bekutheni na ukuze athethe loo nto. Kwaye, apho, uMalume u-Andy wayesele ephakamile ebhedini, ehleli echophe apho, eshukumisa izandla zakhe neengalo zakhe njengaye nabani na, ezama ukufikelela kulaa nto, laa nto yebhedi ihle, ukuze abe nokuphuma apho ahambe. Ngoku bayeza ukuza kubhaptizwa eGameni leNkosi uYesu, inguye nenkosikazi yakhe.

37 Ngoko, kodwa eyona nto bendikuthethela yona oko, kukuba liphelile ixesha kunokuba sicinga. Kwaye ndiyakholwa ukuba le *Veki Yamashumi Asixhenxe kaDaniyeli* iyakukufikisa ekuqondeni kwethu oko.

38 Ngoku, abaninzi babazalwana bethu bakwaMoya, ebendikhe ndathetha ngabo ekuqalekeni kwekhasethi, ukuthi abavumelani nale Nto. Bakhangela enkulu, into enamandla eyakwenzeka. Yaye, bazalwana bam, ukuba niyakuphulaphulisisa, ningathi . . . niphulaphule, niyakufumanisa ukuba loo nto inkulu, inamandla sele idlule. UYesu sele elungele ukubuya.

39 IBandla limnka kwisahluko se-3 seZityhilelo. Akukho nto ithethiweyo apho kwanganto, koko nje into yokugqibela yayingumthunywa wokugqibela wesigaba sexesha. Ngoko, sisebenza ngamaJuda kude sekubuyeni kwakhona koMtshakazi, kwisahluko se-19. Ukusuka kwisahluko se-6 ukuya kwese-19 ngamaJuda konke.

Naku apho ndifuna ukufikelela khona kumzalwana wam olungileyo ngapha ngexa lala Matywina, uMzalwana uWoods, owayeliNgqina likaYehova ngaphambili, inguye nosapho lwakhe lulonke, ulapha ngale ntsasa, kukuthi elo “khulu linamashumi amane anesine lamawaka” lalingekho, alinanto yakwenza neeNtlanga. LingamaJuda. ’yabona? Yaye alingoMzimba uyimfihlelo kaKristu osemhlabeni namhlanje.

NguMtshakazi onguloo Mzimba uyimfihlelo. NgoMoya oyiNgcwele sibhaptizelwe kuloo Mzimba uyimfihlelo.

40 Ngoku, siyazi ukuba kwiNcwadi kaDaniyeli apha, apho besifunda khona, sizakufunda nje kwakhona ngenxa yokuba iliLizwi laKhe. Kwisahluko se-9 sikaDaniyeli, ivesi yama-24.

> *Bamiselwe iiveki ezimashumi asixhenxe abantu bakowenu nomzi wakowenu ongcwele, ukuba sithintelwe isikreqo, . . . zitywinwe izono, bucanyagushelwe ubugwenxa, kuziswe ubulungisa obungunaphakade, utywinwe umbono nomprofeti, ithanjiswe ingcwele kaNgcwele.*

Ivesi yama-25, “Yazi ke uqiqe ukuba, kuthabathela . . .” Ngoku, nantso into ebesithetha ngayo, saze saphela kuyo ngoba busuku beCawe ephelileyo, “ukuthanjiswa kwengcwele kaNgcwele.” Nantsi indawo esiqala kuyo ngale ntsasa, kumqolo wama-25. “Ke ngoko . . .”

> *Yazi ke uqiqe, ukuba kuthabathela ekuphumeni kwelizwi lokuba ibuyiswe yakhiwe iYerusalem* (leyo “sisixeko sakowenu esingcwele,” ’yabona) *kuse . . . kuMesiya oyiNganga ziiveki ezisixhenxe, ziiveki ezimashumi mathandathu anambini: eyakubuyiswa yakhiwe ibe banzi, icandwe, ekucuthekeni ke kwamaxesha.*
>
> *Emveni ke kweeveki ezimashumi mathandathu anambini uyakunqunyulwa uMthanjiswa angabi sabanto: umzi neNgcwele uyakutshatyalaliswa ngabantu benganga eyakuza; ukuphela kwayo kuyakuba ngumkhukula, kude ke kuse ekupheleni kuyakuba yimfazwe luphanziso olumiswe lwagqitywa.*

“Kwaye . . .” Ngoku, khumbula, eso sisiphelo semfazwe. Sinayo apha ebhodini. “Kwaye,” ngoku siqalisa enye into.

> *Abaninzi yobaqinisela umnqophiso iveki enye: ngesiqingatha seveki iphelise imibingelelo neminikelo yokudla, ize ngamaphiko ezinto ezinezothe ingumphanzisi side ke siphalazeke isiphelo,* (nantso, kuphelile), *side ke siphalazeke isiphelo sisesimisiweyo sagqitywa phezu kwayo impanziso.*

41 Owu, sesinjani isifundo! Ndithe kwinkosikazi yam ngenye imini, “Ndiyamangaliswa ukuba ingaba bayayiqonda ngenene na abantu.” Ngoku, ndifuna ukuba niyiqonde. Musa . . . Ukuba wena, simelwe kukuba sihlale apha imini yonke, sihlale nje. Ngoku, si—si—sifuna ukuba uyiqonde. ’yabona? Si—Sifuna ukuba sazi ukuba iyiNyaniso. Kwaye, wena, ukuba awunakuyiqonda nje! Yaye ndizakubuza, mhlawumbi . . .

42 Ukuze ke, emva koko, ndiyishiye itshati ijinga apha, ukuze u—ukuze ube nokuyizoba uyikhuphele, emva koko. Uze ungene apha ngale njikalanga, nanini na ufuna ukwenza njalo, ukuze uzizobe uzikhuphele itshati nezinto ezinjalo. Loo nto iyakukunceda ukuba uqonde. Naso isizathu sokuba ndibe ndiyixhoma phaya, kukuze nibe nokuyiqonda.

43 Ngoku, masiphengulule kwakhona nje kancinane ukuze sibe nokufumana isandlalelo. Ngoku kwakukho . . . uDaniyeli wayenexhala malunga nabantu bakowabo, ngokuba wayefunde umprofeti uYeremiya, waze waqonda ukuba uYeremiya wayethe bayakuba sekuthinjweni amashumi asixhenxe eminyaka. Waze ngoko, wabona ngoko ukuba babesele besekuthinjweni isithuba samashumi amathandathu anesibhozo eminyaka, ngoko wazi ukuba ixesha lalisondele.

Ngoko wabekela bucala wonke umsebenzi wakhe, wehla, njengokuba kwakunjalo, yonke imfumba yemisebenzi yakhe yemihla ngemihla. Wabhekisa ubuso bakhe kuThixo, wambatha ezirhwexayo nothuthu, wangena ekuzileni nasekuthandazeni, ukuze abe nokuqonda ukuba liyakuba nini na elo xesha. Ngoko siyafumanisa, njengokuba besele ndicacisile ngaphambili . . .

[UMzalwana uBranham uthetha nomntu othile oseqongeni—Mhl.] Awunakukhe uyijike laa nto, ibheke *ngaphaya*, kancinane nje. Iphiko lomoya, mninzi kakhulu noko. Undenza ndibe sisitshotho. Ngoko . . . Enkosi, mzalwana.

44 Ngoku, sifumanisa ke ukuba, uDaniyeli, wayefuna le nkcazelo ngenxa yabantu bakowabo. Yaye ndiyacinga, ukuba uDaniyeli, ekufundeni abaprofeti abangaphambi kwakhe, wabe enolu hlobo lokuqonda, ukuba wayesondele esiphelweni, waze wafuna uThixo, ukufumanisa ukuba sasisondele kangakanani na isiphelo; ngoko ndiyacinga ukuba siyathetheleleka, ngenxa yokubona ukuba sisesiphelweni sendlela ngoku, sambathe ingezizo ezirhwexayo nothuthu, koko sijule kude izinto zehlabathi, namaxhala ethu obu bomi; size sifunisise uThixo, ukufumanisa ukuba nguwuphi na umhla wonyaka esikuwo, ngokuba siyabona ukuba sisekupheleni, ke ngoko ukuze iBandla lizile lithandaze lihlale lilungile. Kungoko ndizama ukuthabathela kum . . . Ndingazi ukuba mandiyicacise njani na, ngokuba ndiyidlule thuba ngalinye, ndathi, "Ezaa veki zimashumi asixhenxe zikaDaniyeli," ngokuba bendingaziqondi. Yaye kungoko ndithabathele kum ngoku, ukuzama ukuyicacisa. Yaye ndiyakholwa, ngoncedo lweNkosi, ukuba ndinokukwenza oko ngobabalo lwaKhe, ukuyizisa kwindawo, ukunibonisa ukuba sisondele kangakanani na eKuzeni kweNkosi.

45 Ngoku, uDaniyeli wayekwisithuba nje seminyaka emibini. Ngoko siyafumanisa, ukuba, wathi esemthandazweni, iNgelosi, uGabriyeli, wangxama ukuya kuye; engamcaciseli nje kuphela ukuba kunini na apho abantu bakowabo babeya kuphuma ekuthinjweni, koko, kananjalo, konke okwakumiselwe abantu bakowabo, konke okwakusashiyekile ngokubhekiselele kubantu bakowabo. Wathi, "Ziiveki ezimashumi asixhenxe ezisaseleyo kumaJuda."

46 Ngoko, siyafumanisa, ukuba Wayenenjongo entlantlu-ntandathu. Enye yayo, yayikukupheliswa kwesikreqo; no—nokutywinwa kwesono; ukucanyagushelwa kobugwenxa; ukuzisa ubulungisa obungunaphakade; ukutywinwa kombono nomprofeti; nokuthanjiswa kwengcwele kaNgcwele.

47 Sithe sathabatha, kwintsasa yeCawe ephelileyo, uDaniyeli ekwimeko yakhe apho ezantsi, ethandaza. Ngokuhlwa kweCawe ephelileyo, sakhupha iZibhalo, ukuze abantu babe nokuzifunda bakufika emakhaya. Nizifundile? Nizithandile phofu? Kuyamangalisa!

48 Ngoku, injongo entlantlu-ntandathu. Kwaye siyafumanisa ukuba, kule njongo iyeyesithandathu, "ukuthanjiswa kwengcwele kaNgcwele," sifumanisa ukuba "ingcwele kaNgcwele" yahlala imele iBandla, umnquba. Yaye into yokugqibela eyayimelwe kukwenziwa, yayikukuthanjiswa kwengcwele kaNgcwele, lowo nguMnquba weMillenium Ayakuthi ahlale kuwo ngeMillenium.

49 Ngoku, namhlanje, ngoku sisondela, "Ekubeni yintoni na amashumi asixhenxe eeveki?" Yaye le yindawo ebaluleke kakhulu, iiveki ezimashumi asixhenxe.

50 Ngoku, siyazi ukuba iZibhalo azinakuxoka. Zinyanzelekile ukuba zibe yiNyaniso. Kwaye ukuba le Ngelosi uGabriyeli yeza yaxelela uDaniyeli ukuba kuyakubakho kuphela amashumi asixhenxe eeveki ezishiyekele amaJuda . . . Ngoku, singaphindisela oko kwiintsuku ezintandathu . . . okanye kwiveki eneentsuku ezisixhenxe. Kodwa, esiprofethweni ihlala njalo inikezwa ngemizekeliso.

51 Ke ngoko, ngaphandle kwamathandabuzo kukuthi ekuhleni kuso sonke isigaba, kubekho amakhulu aphindwe ngamakhulu abantu, izifundiswa, amadoda anobuchule, ezama ukucacisa ukuba ezi veki zimashumi asixhenxe beziyintoni na. Yaye ndifunde iincwadi ezininzi ezinezikuthethayo malunga naloo nto. Yaye ndinombulelo kakhulu kuMnu. Smith, webandla lama-Adventist, ngezakhe iimbono. Ndinombulelo kakhulu kuGqir. Larkin, ngeembono zakhe. Ndinombulelo ongazenzisiyo kuzo zonke ezo zifundiswa zibalulekileyo, ngeembono zabo malunga nale nto. Yaye ekufundeni okwabo, oko kundinika ukukhanya okuthe chatha ngakumbi, ukuze ndibe nokufumana indawo apho ikhangeleka ngokungathi iyiyo khona. Kodwa ukufumanisa imbono endi—endicinge ukuba ndingathanda ukuzicacisa, ndiye ndaphengulula incwadi enkulu yezinto-yinto i-Encyclopedia, ye "xesha," ukufumanisa ukuba u "xesha" ubethetha ntoni na.

52 Yaye siyafumanisa ngapha, ukuba sine "xesha, ixesha, nokwahlulwa kwexesha." Yintoni ixesha? Yintoni iveki? Ngoku, ngoko kwakukumawaka amathathu eminyaka, kumakhulu amane anamashumi amathathu eminyaka eyadlulayo, ukusukela ekwenzekeni koku, ukusukela ekubeni uThixo waqalayo ukusebenza ngamaJuda; yemininzi, ninzi, iminyaka eyadlulayo. UDaniyeli wayengo B.C., eloo xesha ke yayingu B.C. 538, 538 eminyaka ngaphambi koKristu, ekuthetheni kwakhe lento malunga ne "xesha, ixesha, nokwahlulwa kwexesha." Kwaye, amashumi asixhenxe eeveki, khangela ukuba amashumi asixhenxe eeveki ayeyakuba fikisa phi na. Kuba, wayeseseBhabhilon, kumashumi asixhenxe eeveki, ukanti uThixo wayemxelele ukuba yayilelo kuphela ixesha elalimiselwe abantu bakowabo.

53 Ngoku, ibandla lam eli liyazi ukuba kuyo yonke iminyaka bendihleli ndinixelela ukuthi, “ukuba nifuna ukwazi ukuba luphi na usuku lweveki, khangelani kwisalathisi-zintsuku-icalendar. Kodwa ukuba ufuna ukwazi ukuba liliphi na ixesha esiphila kulo, khangela kumaJuda.” Nantso kuphela into echaza ixesha ekhoyo. UThixo wabela hayi—hayi amaxesha kwiiNtlanga; kwakungekho sithuba sithile sexesha. Yaye naku apho ndicinga ukuba ababhali abaninzi ababalulekileyo bayiphixanisa khona, babezama ukubhekiselela oku kumaJuda nakwiiNtlanga, ngenxa yokuba Yathi, “Abantu bakowenu.” Kodwa Yayithetha noDaniyeli, hayi iBandla; abantu bakuloDaniyeli, amaJuda. Ukuba Yayithetha ibhekisa kwiBandla, awunandlela unokuyenza inxibelelane kuyo; u—usemva kakhulu, kwakuse kwangaphambi kwako nokuza kukaKristu. Ingaphela kulo naluphi na uhlobo lweveki zesiprofeto ofuna ukuyifaka kulo. Sele zaphelayo. Kodwa Yayithetha kumaJuda, ke ngoko ke amaJuda ayiwotshi kaThixo.

54 Niyakhumbula apha, kungekudala kwithuba elidlulileyo, xa uMzalwana u-Arganbright, waseCalifornia, usekela-mongameli woMbutho weZizwe ngezizwe Woosomashishini beFull Gospel, wafika endlwini yam wandizisela i—ikhasethi; kwaye yayingelo khasethi, koko u—umfanekiso ohambayo webhanya-bhanya, abawubiza . . . we *Imizuzu Emithathu Kubethe Iinzulu Zobusuku.* Owawuthatyathwe kuphando lwezenzululwazi. Ndathi ndakuwabona loo maJuda ebuyela ekungeneni, ebuyela engena eJerusalem, ndehla ndeza apha emnqubeni, ndaze ndathi, “Ndiziva ngathi ndifumene ukuguquka ngokutsha.” Abaninzi benu bayayikhumbula loo nto. Ndathi, “Ukubona nje loo maJuda ebuyela!”

UYesu wathi, kuMateyu isahluko sama-24, “Xa nithe nawubona umthi womkhiwane udubula.” Niyazi ukuba manilindele ntoni na, ’yabona, amaJuda ebuyela!

55 Ngoku, ndinezinto ezimelwe kukuthethwa endizibhale apha. Ndingathanda ukungena kuzo. Ngoku, ngoku, ndi—ndizakuthabatha ixesha, ukuze nawe ube nako ukuzibhala. Ngoku, yonke lento yenzeka, ezi zinto . . . Ngoku thina . . . Kweli xesha siphila kulo ngoku, konke oku kwenzeka ku . . . ngamaJuda; akukho nto idibanisa neBandla, konke. Nantoni na ukusuka kwiZityhilelo isahluko se-3, ukubheka kwese-19, akunayo nanye into yokwenza neBandla. Awunakuyenza iphume ngendlela eyiyo. Ayikho nje kwaphela.

56 Ngoku ndifuna ukucacisa ukuba oku ndikufumene kanjani na. Ngoku, ebhodini, abaninzi benu bayakubona ukuba ndinento ezotyiweyo amaxesha ahlula-hluliweyo, indlela ekuthi ngayo kuze ekubeni sisithuba esingenanto, ukuze kube nokwenziwa ukuba wonke umntuu abe nokuqonda. Niya . . . Aninakuyibona ningasemva, ndiyaqonda, yimibhalo

emincinane kakhulu. Yaye sisandla sikaBecky eso. Ndicinge . . . Kwaye, laa mfanekiso, bendinombi kunalowa. Kodwa, uBecky wazoba lowa, womfuziselo wephupha likaNebhukadinetsare. Yaye ndibona ungathi ukhangeleka ngokwentombazana, Becky, kunokuba ubunokuba njalo kwindoda. Kodwa, nanjani na, u—uyakuyivelisa ingcaciso, esiyifunayo.

57 Ngoku ukuba sifunda eBhayibhileni ukuba kwakukho amashumi asixhenxe eeveki ezazimiselwe abantu, ngoku, i . . . oko akunanto yakwenza nebandla. Iiveki ezimashumi asixhenxe azinanto yakwenza neBandla. Ukuba uyaqaphela apha, etshatini, ndinaso isigaba sebandla siphakathi kwaloo mashumi asixhenxe eeveki.

58 Sinaso ngapha. Umzalwana othile ezantsi eGeorgia osifumanele yona ngapha, ngoku besiqhubela phambili nezigaba zebandla. Yaye siqinisekile ukuba sinokukuqonda ukuba kuthetha ntoni na oku. Obu bumhlophe busebandleni apha, buthetha ukuba konke oko kwakukokobupostile. Ukuze ke ngesigaba sesibini sebandla, babenemfundiso yamaNikolawo, okanye, babenemisebenzi yamaNikolawo, yayingekabi yimfundiso. Isigaba sesithathu sebandla, iba yimfundiso. Ukuze kwisigaba sesine sebandla, yenziwa umbutho, yaze yakukongamela ngokwasecaweni kubuphapha beRoma. Ukuze kwi—kwisigaba sesine sebandla, yayizizigaba zobumnyama ezo.

Uyaqaphela, bonke ubumnyama obuphaya bumele ubuNikolawo, okanye ubuRoma. Le ndawo imhlophe imele uMoya oyiNgcwele, iBandla. Kwaye, njengokuba kwakunjalo ekuqalekeni kwexesha likaPawulos oNgcwele, lilonke liphela iBandla lobupostile lalizaliswe nguMoya oyiNgcwele. Zaze zaqala ukungena izihandiba. Zaze ekugqibeleni zamanyana zenza ibandla elitsha ngokupheleleyo ngeliya. Yalibandla nje elincinane elatshiswayo, laxulutywa ngamatye, kondliwa ngalo iingonyama, nayo yonke enye into.

59 Kuhlaziyo kwafika uLuther, kwakhanya ngokuthe nyi, uyabona. Ngemihla kaWesley, kweza okunye ukukhanya okuthe chatha. Kodwa kwisigaba sokugqibela sebandla esi, isigaba sebandla sobuNikolawo, seso sigaba thina esi . . . AsibobuNikolawo, koko yiLawodike, naso isigaba esiphila kuso. Uyakuqaphela ukuba, akukho kuKhanya kuninzi kakhulu.

60 Omnye umntu, ekuboneni kwakhe umzobo waloo nto uphaya phezulu, wathi, "Uhlazekile, Mzalwana Branham! Ngalo mhla mkhulu wokhanyiso!"

Ndathi, "Ndiyaqikelela, xa sele kuhluziwe . . ." [UMzalwana uBranham uyaphumla—Mhl.] "Loo nto ayenzi nkqu ubulungisa kuloo nto; xa uthe wafumana abo

basulungekileyo ngenene entliziyweni, bezelwe ngokutsha ngoMoya." Khumbula, esi kuphela kwesigaba sebandla apho uKristu wathi wakhutshwa ngaphandle kweBandla laKhe Buqu, kuzo zizonke. Sinovumo olukhulu, kodwa ngaba sinento na kuvimba, nantso into esithetha ngayo. Ingaba uKristu usebandleni ngenene? Iyakuba lelabambalwa ngokukhulu.

61 Ngoku, ngoku masidwelise ngokuphandle amashumi asixhenxe eeveki zikaDaniyeli. Ngoku ndisenokukhe ndiphinde apha kwakhona; balungiseleli beeNdaba ezilungileyo, ukuba anivumelani nalento, kulungile. Zahlula-hlulwe ngezithuba zexesha ezithathu, njengokuba sifumanisa kuDaniyeli ese-9. Zizithuba zamaxesha ezithathu. Okokuqala, isithuba seeveki ezisixhenxe; kuze amashumi amathandathu anambini, oko kuthetha amashumi amathandathu anesibini; kuze kulandele isithuba seveki enye. Zahlulwe zazizithuba zamaxesha ezahlukeneyo ezithathu.

62 Ngoku, ndiyibeke yahlula-hluliwe apha ebhodini. Isithuba sokuqala; isithuba sesibini; ukuze ngokuqonda kwam, ngeVangeli, ngoMoya oyiNgcwele, kukuba, ngexesha lesiphelo, uThixo uyabuyela kwakhona kumaJuda.

63 Ngoku, siyazi, ngazo zonke iiVangeli, ukuba uPawulos wafundisa, nabanye, ukuba uThixo uyakubuyela kumaJuda kwakhona. Ke, ngoko, ukuba Uzakubuyela kwakhona kumaJuda, singakubhekiselela njani oko kwixesha likaDaniyeli? Simelwe kukukubhekiselela kwesi sigaba sokugqibela. Kwaye oko emva kokuba iBandla leeNtlanga selimnkile, kuba Usebenza ngoSirayeli njengesizwe, kuthi ngomntu ngamnye.

64 Ngoku, ndinemibhalo apha endiyakuthanda ukunifundela yona njengokuba siqhubela phambili. Ngoku:

> . . . *kuthabathela ekuphumeni kweli lizwi lokuba ibuyise yakhiwe iYerusalem* . . .

Oko kukuthi, kwakungowe-14 umhla kaMatshi. Ukuba kukho abafuna ukuyibhala kuni, kwisiHebhere uyakufumanisa ukuba ibizwa ngokuba ngu*N-i-s-a-n*, *u-Nisan*, othetha u "Matshi." Umyalelo wakhutshwa ngomhla we-14 kaMatshi, ngo B.C. 445, umyalelo waphuma wokuba kwakhiwe, ukubuya kwakhiwe itempile. Niyayiqonda, njengokuba nakhe nazifunda iZibhalo bantu. Yade yagqitywa, yathabatha amashumi amane anethoba eminyaka ukuba igqityezelwe itempile neso sixeko, ukuba yakhiwe ngokutsha. Yaye njengokuba iBhayibhile ityhilwa apha, uDaniyeli ethetha, okanye iNgelosi kuDaniyeli, ukuthi:

> . . . *iindonga,* yaye iyakwakhiwa *phakathi* ekucuthekeni *kwamaxesha*.

Yaye abaninzi bethu bayakhumbula, ekwakhiweni kwayo ngokutsha, babephethe izitena zesamente ngesinye isandla nekrele ngesinye, ukugada utshaba. “Yaye iyakwakhiwa ekucuthekeni kwamaxesha.”

65 Ngoko, naku apho ndiyifumene khona loo nto, ndifumana khona iintsuku zam. Ngoku, sinesibini, isithathu se-calendar ezahlukeneyo. Sibuyela emva kwisalatha-zintsuku sakudala seenkwenkwezi, size sifumanise ukuba kwi-calendar kaJulius kukho amakhulu amathathu, mashumi mathandathu anesihlanu anesahlulo sesine sosuku enyakeni. Loo nto bayibala ngokudlula kuka-Sardis neenkwenkwezi ezahlukeneyo, njalo njalo. Bayibekela ixesha ngolo hlobo. Ngoku sifumanisa ukuba, kwisalatha-zintsuku samaRoma esiphila phantsi kwaso ngoku, amakhulu amathathu anamashumi amathandathu anesihlanu eentsuku enyakeni, nge-calendar. Kodwa kweyaMakristu, okanye isalatha-zintsuku sesiprofeto, sifumanisa ukuba kukho kuphela amakhulu amathathu anamashumi amathandathu eentsuku enyakeni. Ngoku, usenokumangaliswa ukuba ivele njani na le ndideko.

66 Ngoku, oku ndinokukuthetha nje njengokuthethwa ndim buqu. Ndiyakholwa ukuba kudala ngaphambi kwentshabalalo kanogumbe, kudala ngemihla kaYobhi, njalo njalo, ukuba babeligcina ngeenkwenkwezi ixesha. Kwaye siyaqonda, kungenjalo kudala ngaphambi kwelo xesha, ukuba ihlabathi lalimi nkqo. Kwaze kwathi ngesono somntu, ukubhukuqwa kwehlabathi, kwaye lathambeka kwafika izikhukula, kungoko sineemfumba ezinkulu zomkhenkce, nezinto ezinjalo, nakuwo onke amantla namazantsi omhlaba kuzalise umkhenkce. Siyayazi loo nto. Kwaye umhlaba awumanga ngokuthe nkqo. Uhleli uthambekile. Loo nto yaligungqisa ukusuka apho inyanga neenkwenkwezi, apho zazikhangele khona, yaze yazibeka kwindawo engeyiyo ngoko. Okanye—okanye, wawungenakubanako ukugcina ixesha ngazo kwakhona, ngokuba lihleli lisindana icala, lihleli lithambekele ngemva. Ngoko ke, alinakubetha kwezo nkwenkwezi ngexesha elinye, ngokuba li—liphume kwindawo yalo kwezo nkwenkwezi. Niyaqonda? Ndiyakholwa ukuba kwenzeke loo nto.

67 Lingqiyame ngemva kuloo meko. Yaye loo nto ibonisa kuphela ukuba esi sisithuba sexesha. Niyayibona? UThixo akanazinto ziphume kwiindawo zazo. Uliyeke nje ukuba lihambe lilolohlobo okwexesha elincinane. Yaye ndikholwa ngenene ukuba loo nto yenzeka.

Kwaye kule mihla yokugqibela kulapho uThixo azakuzityhila ezi mfihlelo kwiBandla. Akazange ayenze loo nto ngaphambili. Yaye isizathu sokuba abe akazange Ayenze, kukugcina iBandla likhangele lithandaza lonke ixesha, lingazi

ukuba yayiyakufika nini na. Kodwa ukhumbule, kuDaniyeli 12, Yathi, "Abanengqiqo bayakuyiqonda ekugqibeleni, kulo mhla wokugqibela." 'yabona? Yanikelwa kuye.

68 UMoya wobulumko ungena eBandleni, ukuza kwazisa iBandla, ngesityhilelo sikaMoya oyiNgcwele, ungenisa iBandla uze utyhile ukuba nguwuphi na umhla esiphila kuwo. Kanye ngendlela enye uGabriyeli aweza ngayo kuDaniyeli, uMoya oyiNgcwele uza kwiBandla ngemihla yokugqibela, ukuza kutyhila ezi zinto zinkulu, zinzulu, ziyimfihlelo. Niyaqonda ngoku? [Ibandla lithi, "Amen."—Mhl.]

69 Ngoku, loo nto ingawungquba iwukhuphele ecaleni laa nyaka weenkwenkwezi okanye unyaka kaJulius, icalendar, 'yabona, unyaka oqingqiweyo, ngokuba ihlabathi lithambekile. Siyayazi sonke loo nto, ngokusuka ekufundeni esikolweni. Kwaye lilonke lingaphandle kwendawo yalo, ngoko ke zona, ezoo nkwenkwezi, azinakudlula ngokulandelelana kumgca wehlabathi ngaxesha linye. Ngoko ke, icalendar yamaRoma iyaphosisa, nayo, ngokuba awunakukwazi ukuzihlanganisa iintsuku. Zininzi kakhulu izinto nje ebendinokuzithetha kanye kule ndawo. Esifumanisa ukuba, nkqu ngendalo ngokwayo, iyasifundisa ukuba kukho amashumi amathathu eentsuku ngokuchanekileyo kuphela enyakeni.

70 Ngoku, masithathe iZityhilelo apho sizakuthi size ngapha ngemihla yabaprofeti ababini. IBhayibhile ithe, "Baprofeta iwaka elinamakhulu amabini anamashumi mathandathu eentsuku." Ngoku, ukuba unokuthabatha icalendar yeenkwenkwezi, ngokuqinisekileyo ingayiphosa ngokukhulu ukusukela ekubeni yiminyaka emithathu enesiqingatha sonyaka. Uthabathe icalendar yamaRoma esinayo namhlanje, ingayiphosa ngokude kakhulu. Kodwa ukuba uthabatha icalendar yesiprofeto, yaye ngokuchanekileyo liwaka elinamakhulu amabini anamashumi mathandathu eentsuku, ingamashumi amathathu eentsuku enyangeni. 'yabona?

71 Sinamashumi amathathu eentsuku ngezinye iinyanga, amashumi amathathu ananye kwelandelayo, amashumi amabini anesibhozo kwezinye. 'yabona, siphixene nje sisonke. Kodwa uThixo akanamajingi-qhiwu, amahlandinyuka, phambili nasemva. Uchana ngokuthe ngqo ngokufanayo. Ewe, mhlekazi. Ngokuchanekileyo yinto enye, amashumi amathathu eentsuku enyangeni; hayi amashumi ananye, ize ibe ngamashumi amathathu, okanye enye into. 'yabona? Kodwa yonke loo nto yenziwa kubuchule obukhulu bukaThixo, ukugcina iBandla lilindile lithandaza, lihleli lilungile, iingubo zenu zihlanjiwe eGazini leMvana. Kodwa, owu, kwimihla yokugqibela, Wabeka ngedinga! Aha. Ngoku siyabona ukuba siphila phi na. Ngoku, khumbula, injongo, eyona njongo iphambili, kukwenza oku.

72 Ngoku, ukuba kwakukho isixhenxe . . . Khangela, ngokuchanekileyo ziintsuku ezingamashumi mane

anethoba . . . Yiminyaka engamashumi mane anesithoba, gxebe, kwithuba lokwakhiwa kwetempile. Isixhenxe, ziiveki ezisixhenxe zesiprofeto, iiveki ezisixhenxe, kuba zisixhenxe iiveki ezimiselwe itempile, ukuba kubuye kwakhiwe itempile. Yakhiwa ngokuchanekileyo amashumi amane anethoba eminyaka. Ngoku sinayo intsingiselo yexesha leeveki, kuba iBhayibhile itshilo, iNgelosi yatsho, kwathabatha iiveki ezisixhenxe ukuya ekwakhiweni kwetempile. Yaye yayingamashumi amane anethoba ngokuchanekileyo eminyaka ukwakhiwa kwetempile, ukusuka—ukusuka kuMatshi ngowe-14 kuye ku B.C. 5—538. Yade itempile yabuyiselwa kwakhona, izitalato zabuyiswa, ngamashumi amane anethoba eminyaka ngokuchanekileyo. Ngoko, sifumana ntoni ke? Sifumana ntoni ke? Kuba, ukuba iiveki ezisixhenxe zithetha amashumi amane anethoba eminyaka, ngoko iveki enye ilingana neminyaka esixhenxe. Ukuze isixhenxe siphindwe kasixhenxe ibe ngamashumi amane anethoba. Ichanekile loo nto. Nantso ke.

73 Ke ngoku akusekho kuqikelela malunga naloo nto. Siyazi ukuba iveki nganye yayithetha iminyaka esixhenxe. Uyiqondile? Masiyithethe kunye. [UMzalwana uBranham nebandla bathetha ngexesha elinye—Mhl.] "Iveki enye ilingana neminyaka esixhenxe." Ngoku siyazi ukuba siyiqondile. Iveki enye yiminyaka esixhenxe.

74 Naku apho sikhoyo kanye kule ndawo, iveki yokuqala. [UMzalwana uBranham ukhomba kumbhalo-ngcaciso osebhodini—Mhl.] Ngamashumi amane anethoba eminyaka ukuze kubuye kwakhiwe itempile. Ngoku, lo mgca uphezulu apha umele isizwe samaJuda njengokuba sinqumla. Lixesha nje eli. Lithi lakuza kufika apha ezantsi, liphele kwisizwe samaJuda, liye kungena kwixesha leNtlanga. Lize linyuke kwakhona libambe uSirayeli, liqhubele phambili.

75 Ngoku, iiNtlanga azizanga zabelwe kwaxesha. Kwathiwa nje, "Lixesha leeNtlanga." Kwaye siyafumanisa, noYesu akazange azimisele xesha. Ngoba sifumanisa ukuba apha, kuLuka 21:24, Wathi, "Bayakuzinyathelela phantsi iindonga zeYerusalem kude kube ziiNtlanga . . . " Mandicaphule loo nto. Ndiyicaphula nje ngokuphuma entloko. Makhe ndiyifunde, ngokuba iyakuba lapha ekhasethini, kwaye sifuna ukuqiniseka ukuba siyifumana ngokukuko. Kulungile, ukuba ufuna ukutyhila kunye nam kuyo, kuLuka oNgcwele ama-21:24. Ndikufundisise ngokucacileyo oku, ngokona kungcono bendinako.

Bawe ngohlangothi lwekrele, bathinjwe . . .

Ngubani lo Athetha ngaye? NgamaJuda. Oko yayikukuchithwa kwetempile, ngo-A.D. 70

. . . bathinjwe basiwe kuzo zonke iintlanga: . . .

Ngoku khumbula, abasayi kusiwa nje ezantsi eBhabhilon, bengasayi kusiwa nje ngaphesheya eRoma, koko ku "zonke iintlanga." Nako apho akhoyo amaJuda namhlanje, "kuzo zonke iintlanga."

> *. . .neYerusalem inyathelelwe phantsi ziiNtlanga, ade azaliseke amaxesha eeNtlanga.*

76 Ngoko, likho ixesha elabiweyo, kodwa akukho mntu waziyo ukuba oko kuyakuba nini na. 'yabona? Kuyimfihlelo, 'yabona, ixesha leeNtlanga. Kodwa, amaJuda. . .Ngoko, asinakulazi ixesha ngaloo nto iBandla, nokuba Likreqile na okanye nangokuba Liqhubela phambili na, okanye yintoni na eLinyenzayo. Awunakuqonda ngaloo nto. Koko, khangela kumaJuda, nantso icalendar yexesha. Niyayibona? UThixo wawabela ngokuchanekileyo umhla, iyure, nexesha, kodwa Akazange ayenze loo nto kwiiNtlanga. Wayenza kumaJuda, ngoko masikhangele kumaJuda, ngoko siyakubona ukuba siphi na thina.

77 Ngoku, ngoku, iiveki ezisixhenxe yayingamashumi amane anethoba eminyaka. Siyifumene ngokucacileyo ngoku, ukuba iveki enye yi—iveki enye yiminyaka esixhenxe; iveki enye, yiminyaka esixhenxe.

78 Ngoku sixelelwa ukuba, "Ukusukela ekuphumeni komyalelo. . . " Ngoku, nantsi apho ingena khona inkathazo. Ngoku sixelelwe ukuba:

> *. . .kuthabathela ekuphumeni kweli lizwi ukuya* ekwakhelweni kukaMesiya isixeko (uMesiya ke yayinguKristu, kakade) *kuyakuba ziiveki ezimashumi asixhenxe, namashumi amathandathu anesibini eeveki:* (loo nto yenze amashumi amathandathu anethoba eeveki). . .

'Yabona? Kulungile. Isixhenxe ke xa usiphinde ngamashumi amathandathu anethoba senza amakhulu amane anamashumi asibhozo anesithathu eminyaka. Ngoku, niyayithatha niyibhale? Ukuba nifuni ukuba ndiphinde ndiyiphinde, ndingavuya ukuyenza loo nto.

79 Ngoku sixelelwe ukuba, "Ukuthabathela ekuphumeni kweli lizwi ukuya ekwakhiweni kwesixeko, ukuya kuMesiya, kuyakuba sisixhenxe," (isixhenxe, sesokuqala—sesokuqala, kanye apha) "iiveki ezisixhenxe, namashumi amathandathu anesibini," senza, amashumi amathandathu anesibini edibene nesixhenxe enza amashumi amathandathu anethoba, amashumi amathandathu anethoba eeveki. Isixhenxe xa usiphinde ngamashumi amathandathu anethoba siyakwenza amakhulu amane anamashumi asibhozo anesithathu eminyaka. Ngoko ke, ukuya kuMesiya. . .Ngoku siyenyuka siza ku*le*

ndawo. Kude kube kuMesiya, kumele ukuba kube ngamakhulu mane anamashumi asibhozo anesithathu eminyaka, amakhulu amane anamashumi asibhozo anesithathu eminyaka.

80 Ngoku, ngoku, uYesu, uMesiya, wangena kwisixeko saseJerusalem ekhwele, ngoloyiso, kumqolo wemeyile emhlophe, ngeCawe yaMahlamvu, ngo-April owe-2, ngo-A.D. 30. UYesu wangena ekhwele eYerusalem ngeCawe yaMahlamvu, ngo-A.D.30. Ke ngoku, ngoku, ukusuka ngo B.C. 445 ukuya ku A.D.30, ngokuchanekileyo ngamakhulu mane anamashumi asixhenxe anesihlanu eminyaka.

81 Kodwa, njengokuba sele sibonile, ukuba iiveki ezimashumi mathandathu anethoba zenza amakhulu amane anamashumi asibhozo anesithathu eminyaka. Ngoku, nako apho ingena khona inkathazo, kule ndawo kanye. 'yabona? Siselelwe kuphela luphawu lweBhayibhile apha, ixesha, ngamakhulu amane anamashumi asixhenxe anesihlanu eminyaka kuphela. Kwaye, eneneni, oko ngamakhulu mane anamashumi asibhozo anesithathu eminyaka, umahluko kube yiminyaka esibhozo.

82 Ngoku, uThixo akanakuyenza iphosakale. Ukuba Uthe kuyakuba ziintsuku ezinga, zizintsuku ezinga. Ukuba Uthi ingaka, ingaka. Ngoko ke sizakuthini? Ngoku, u B.C. 475 ukuya ku-A.D.30, leyo yiminyaka kaJulius yobungcali beenkwenkwezi, ethetha amakhulu amathathu anamashumi mathandathu anesihlanu anesiqingatha semini ku—kuwo ngamnye. Kodwa xa sithe sazithoba ezo ntsuku sizisa kwicalendar yethu yesiprofeto . . .

83 Ngoku mandime kanye kule ndawo okomzuzu nje. Ukuze nibe nokwazi ngaphandle kwawo nawaphi na amathandabuzo, bendingenakuthatha loo ndawo inye nje kuphela. Ndingayithatha ndiyikhuphe kwiZibhalo ziphela ndiniqondakalalisele ukuba iintsuku ezisixhenxe seso sixhenxe, iveki enye i—iyiminyaka esixhenxe, eBhayibhileni. Bendisandula ukuyihlanganisa apha, kwiZityhilelo isahluko se-13, okanye isahluko se-11 nomqolo we-3. Abo baprofeti bayakuprofeta iwaka leminyaka elinamakhulu amabini anamashumi amathandathu eentsuku, oko ke kusembindini weveki yokugqibela yamaJuda, ngoko bayanqanyulwa kuze kungene i-Armageddon. Ngoko ke ukuba kunjalo, yiyoleyo kwakhona, ngokuchananekileyo ngamashumi amathathu eentsuku enyangeni. 'yabona? Ngoko, asi—asingomashumi mathathu ananye eentsuku namashumi amabini anesibhozo eentsuku, njalo njalo. Ngokuchanekileyo ngamashumi amathathu eentsuku enyangeni, xesha ngalinye.

84 Icalender yethu yesiprofeto isizisa kumakhulu amathathu aneentsuku ezingamashumi amathandathu, njengokuba sizisebenzisa ngoku eZibhalweni. Sinamakhulu amane anamashumi asibhozo anesithathu ngokuchanekileyo. Yiyo leyo,

amakhulu amane anamashumi asibhozo anesithathu. Apha kanye sisiqondakalalisa ngokuchanekileyo isiprofeto, siyinyaniso ngokupheleleyo. Kuba, ukusukela kwixesha lokuphuma kwakhiwe itempile, kude kube sekutshatyalalisweni, ngethuba bathi bamala ngalo uKristu baMbulala ngo-A.D.33, ekubulaweni kukaKristu, ngokuchanekileyo ngamakhulu mane anamashumi asibhozo anesithathu eminyaka.

Ngoku, ukusukela ekuphumeni komyalelo ukuya ekwakhiweni kweYerusalem, kwabalelwa iiveki ezisixhenxe, ntoleyo yayithetha amashumi amane anethoba eminyaka. Kwaye amashumi amane anethoba eminyaka abetha ngokuchanekileyo. Ke, ukusukela ekwakhiweni ngokutsha kwetempile ukuya kuMesiya, yayingamakhulu mane anamashumi amathathu anesibhozo eminyaka. Ngoko, amakhulu amane namatha-. . . amakhulu amane anamashumi amathathu anesine iminyaka. Ukuze amakhulu amane anamashumi amathathu anesine (aphindwe), ngamashumi amane anethoba, enza ngokuchanekileyo amakhulu amane anamashumi asibhozo aneminyaka emithathu. Ichaneke ngqo, ngokuchanekileyo namhlanje, umhla nomhla. Amen! Nantso ke.

85 "UMesiya uKumkani oselula uyakuza." 'yabona? Amashumi alithoba anethoba aphindwe kasixhenxe ngamakhulu amane anamashumi amatha-. . . ana—anamashumi asibhozo anesine eminyaka. Ngokuchanekileyo, ichaneke ngqo. Ke, ngoko, siyazi ngokugqibeleleyo, siyazi ngokuchanekileyo, ukuba eso Sibhalo siyinyaniso. Siso esi. Kodwa, uyabona, zonke ezi. . .

86 Xa uThixo walitshabalalisayo ihlabathi langaphambi konogumbe ngamanzi, waza watshintsha ukubalwa komhla ngokwezinto ezisesibhakabhakeni; waze wavumela amaRoma ukuba angene enze esawo isalatha-zintsuku, esibetha sitsibe, njalo-njalo. Yaye ndiyaqikelela, ukuba nkqu nencwadi enkulu echaza ngezinto-yinto apho bendifunda khona.

87 Masithi, ikakade, uMzalwana Kenny Collins, ingaba ukho kwesi sakhiwo ngale ntsasa, uKenneth Collins? Uyakhumbula ngokuya wandithumela laa mfumba yeencwadi ezinkulu i-Encyclopedia? Uyayikhumbula loo nto? Wandithumela phaya ngaphesheya phantse umthwalo wonke wazo. Ndacinga, "Yintoni eneneni enokwenziwa liqaba elinjengam ngazo zonke ezo zinto?" Uyazi, iNkosi yayikuskhokela, Kenny. Kulapho ndiyifumene khona inkcazelo, kanye ngokuphuma kuloo ncwadi ichaza ngezinto-yinto indala, "ixesha," yaye bendiyifundisisa. NoBecky uyazisebenzisa esikolweni sakhe. Ndinazo phaya ezantsi kwigumbi lam lokufundela, ezantsi kwigumbi lam langaphantsi kumgangatho osezantsi. Saza sehla saya apho sayifumana, sathi silapho sayijonga, sayifumana, ngokuchanekileyo, kuzo zonke izalatha-zintsuku nexesha elakhe lakho. 'yabona? Ngoko, siyifumene.

88 Yiyo leyo, ngokuchanekileyo, amakhulu amane anamashumi asibhozo anesithathu eminyaka. Ukusuka ekuphumeni komyalelo ukuya ekubuyisweni kwe—ekubuyisweni kwesakhiwo, kwade kwalixesha leNkosana uMesiya ukuba ibe yaliwe, oko kwenza ngokuchanekileyo amakhulu amane anamashumi asibhozo anesithathu eminyaka, ngokwe-calendar.

89 Ngoku uyabona, sisebenzisa kwale calendar inye ngokuchanekileyo ngapha. Ngokuba, ukuba uThixo wasebenzisa esi salathi-zintsuku apha, ngoko Umelwe kukusisebenzisa ngalo lonke ixesha eBhayibhileni. Ingaba kunjalo? [Ibandla lithi, "Amen."—Mhl.] UThixo akaguqu-guquki. Ngoko, ukuba iiveki ezisixhenxe zazingamashumi amane anethoba eminyaka, iiveki ezisixhenxe kwakhona zingamashumi amane anethoba eminyaka. Iveki enye yiminyaka esixhenxe, 'uyabona, ngoko oko kuyenza ichaneke nje. Kwaye ukuba ibethe ngokuchanekileyo ngokuthe ngqo apho, iyakubetha ngokuchanekileyo ngokuthe ngqo kwakhona. Amen! Owu, bethu! Loo nto indenza ndithi phatsha kakhulu. Owu, ndi—ndiyakuthanda—ndiyakuthanda ukwazi ukuba yintoni na endithetha ngayo. Ndi—ndi—ndiyayithanda loo nto.

Ngokuba, njengokuba umfo wakudala watshoyo, ezantsi phaya eKentucky, kum, wathi, "Ndiyakuthanda ukuva umntu othile ethetha, xa eyazi into athetha ngayo."

Ndathi, "Ndithanda njalo, okwam."

Wathi, "Nanko undonakele kuni bashumayeli, aniyazi into enithetha ngayo."

90 "Ke," ndathi, "Ndiyayithanda loo ntetho yakho malunga naloo nto, kodwa zikho izinto ezithile esaziyo kuzo ukuba sithetha ngantoni na." Aha. Injalo loo nto. Ndiyazi ukuba ndizelwe ngokutsha. Ndiyazi ukuba ndiphume ekufeni ndangena eBomini. Ndiyazi ukuba ukho uThixo, ngokuba ndathetha naYe.

NaYe ukhe wathetha ngam, wathetha nam, wathetha nabanye, wandixelela malunga nabanye. Kwaye ndiyazi ukuba UnguThixo. Injalo loo nto. Waba nobubele kangangokuba ehle avumele ukuba ndithabathe umfanekiso kunye naYe, apho inzululwazi yehlabathi ingenakuyiphika loo nto. Ndize ndityhile ngaphaya eSibhalweni ndibone ukuba oko ngokuchanekileyo kukuzalisekisa esi sigaba sebandla, ngokuchanekileyo oko kwenzekayo, ukuze ndazi ukuba silapha. Amen.

91 Ngoku, sisenokuba asifundanga. Sisenokuba asingobantu babhabhela phezulu, nezinto ezinjalo. Sisenokuba asingobantu babekekileyo, kodwa siyamazi uThixo. SiyaMazi ngenxa yokuba ukho uMoya oyiNgcwele, 'yabona, yaye uyangqamana iLizwi-neLizwi ngeSibhalo, ngoko ke siyazi ukuba yinyaniso leyo. Siphila kwimihla yokugqibela.

92 Ngoku, apho, khumbula ngoku, ukuba, lo nyaka wesiprofeto, wamakhulu amathathu anamashumi amathandathu eentsuku enyakeni. Khangela kuyo yonke enye into. Indalo, ukuba abanye benu bangaqonda, nkqu nakubafazi, njalo njalo. 'yabona? Amashumi amathathu, amashumi amathathu eentsuku, yibone nje—yi . . . Yonke indalo imiswe ngolo hlobo. 'yabona? Hayi amashumi amathathu ananye, amashumi amathathu, amashumi amathathu anesibhozo, okanye enye into. Ingamashumi amathathu eentsuku ngokuchanekileyo. Kunyaka ngamnye, nantso i-calender yesiprofeto, ngokuchanekileyo ngamakhulu mane anamashumi asibhozo anesithathu eentsuku.

93 Naku apho sinesibonakalaliso esichanekileyo sesiprofeto, amakhulu amane ana—anamashumi mane anesihlanu eminyaka, ngaphambili, ayengachanekileyo ngokuyinene. Ngoku, yonke loo nto yayiprofetiwe ukuba iyakwenzeka. Ukuze ke ezo veki zingamashumi asixhenxe zibe azizange zenzeke ngoko, ngoko zaziyekelwe imihla yokugqibela ngoku.

94 Ngoku, bazalwana bam bakwaMoya; ngoku, bazalwana bam bangaMangqina kaYehova; niyaqaphela? Niyazi ukuba ikhulu elinamashumi amane anesine lamawaka livela phi na? Niyazi ukuba yavela phi na yonke imimangaliso emikhulu yeSityhilelo? Ngaphaya kwisigaba samaJuda, hayi kwesethu. Akukho nto ibhaliweyo kuso, liBandla nje lilungiselela ukuphuma. Ngokuqinisekileyo, ngamandla kaThixo, senza imimangaliso nokuthabathela phezulu izinto ezininzi. Siyayazi loo nto. Kodwa eyona nto yenene yayilapha isiya kumaJuda; ndithetha ukuthi, awenene, amandla asebenzayo, ukusetyenzwa kwemimangaliso. Isine . . .

95 Ikhulu elinamashumi amane anesine lamawaka aliveli phaya. Bangaphaya . . . Abaveli kwisahluko se-3. Bangaphaya eZibhalweni, phambili. Ke ngoku siyabona ukuba yonke lento yayimelwe kukwenzeka, yayingekho ngeli xesha leveki yamashumi asixhenxe, iveki yokugqibela. Ngoku, ukuba basele bewafumene amashumi amathandathu anethoba eeveki, baze baziphila ngokuchanekileyo ngendlela uThixo awathi bayakwenza ngayo, yaze yenzeka ngokuchanekileyo ngendlela awathi uThixo iyakwenzeka ngayo, ngoko inye iveki esaseleyo ethenjiswe kumaJuda. Ngoku, bazalwana, zilungiseleleni nje. 'yabona? 'yabona? Phulaphula indlela esisondele ngayo. Iveki yokugqibela, isixhenxe, unyaka wesixhenxe.

96 Ngoku, ingaba wonke umntu uyaqonda ukuza kuthi ga kule ndawo, ukuba niyaqonda? Wonke umntu uyaqonda ukuza kuthi ga kule ndawo, ukuba oko kuyiNyaniso egqibeleleyo. KwiBhayibhile. Yiminyaka yesiprofeto.

97 Ngoku siyenyuka, saze senyuka nazo ukuza kutsho apha ekwaliweni kukaMesiya, 'yabona, ukusuka e . . . ukuza ekwaliweni kukaMesiya, iveki yokugqibela.

98 Ngoku, ndifuna ukuma kanye kule ndawo okomzuzu nje ndicacise lento. Ukuba, ekubeni bamalayo uMesiya, kulapho bathi, kakade, bamala uYesu ngobuMsindisi, baMbethelela emnqamlezweni. Khumbula ngapha ukuba yathini na iBhayibhile, "Kwaye Uyakunqanyulwa, noko kungekho ngenxa yaKhe, uMesiya, uKumkani." Ngoku cinga ukuba sibethe ngokusondele kangakanani na eso siprofeto. Ndifuna ukuyigxininisa ingene kuni lento. Ukuba, ukuba eso siprofeto sibethe ngokuchanekileyo kusuku, ngokuchanekileyo kwixesha, nangokuchanekileyo ngendlela esathi kuyakuba yiyo; le iyenye yesixhenxe, le veki inye yesixhenxe ishiyekileyo. . . isinye seminyaka esixhenxe, gxebe, (iintsuku ezisixhenxe: iminyaka esixhenxe), iyakubetha ngokuchanekileyo ngokweSibhalo.

99 Ngoku khumbula, Wanqanyulwa, uMesiya. AmaJuda, uThixo wapheza ukusebenza ngawo. Akazange abe saqhubela phambili. Aze ngoko asasazwa bubuRhulumente bamaRoma. Ke, ngoko, ukuba uyaqaphela kwitshati yam le, ndifuna ukuthatha oku ngoku ndikuzobe. Uqaphele ukuba apha apho ndinomnqamlezo khona? Kulapho bala khona. Kodwa ixesha lanaba labhekela phambili kancinane kuloo ndawo, 'yabona. Kuba? Amashumi amathathu, amane, amahlanu, amathandathu, asixhenxe. Amashumi amane eminyaka emva koko, uTitus, injengele yamaRoma, yamtshabalalisa uSirayeli, iJerusalem, yabachitha-chitha abantu kulo lonke ihlabathi. Uyabona, uTitus, kumashumi amane eminyaka emva koko. Ngoko, eneneni, ixesha lamaJuda lanabela phambili kude kuzaliseke. . .

100 UThixo wayengasebenzi ngawo. Wasebenza ngawo kuphela bade bala uKristu. Ngoko ekubetheleleni kwabo uKristu emnqamlezweni, bakhwaza, "IGazi laKhe malibe phezu kwethu nakubantwana bethu," yaye oko laba lapho ukusukela ngoko. Kodwa ngaphambi kokuba basasazwe. . . Phulaphula! Owu, mzalwana! Ngaphambi kokuba basasazwe kulo lonke ihlabathi, kwathabatha uThixo malunga namashumi amane eminyaka ukudiliza itempile aze abachitha-chithe kwihlabathi liphela. Kodwa uThixo wasilela ukuba sasebenza ngabo kwakhona. UThixo wasilela ukuba sasebenza ngabo kwakhona.

Waya ekusebenzeni ngeeNtlanga. Niyayazi loo nto, niyayiqonda ngoku? Ngoku, kule ndawo siqala kwizigaba zebandla, lixesha leeNtlanga, uThixo ukude ukusuka kumaJuda.

101 Ngoku, bazalwana bam bangabaseki bamabandla, loo nto yayisiya ku—ku—kumaJuda, uMzalwana olungileyo othandekayo okwindawo ethile apha. Nantsi indawo endifuna ukuba uyifumane kuyo uyiqonde. 'yabona, uThixo wapheza ukusebenza ngamaJuda kanye kuloo ndawo, ngokuba uThixo

uhlala njalo esebenza ngoSirayeli esisizwe. Siyayazi sonke loo nto yokuba uSirayeli usisizwe. Iintlanga zingabantu, kwaye kwafuneka ukuba Azikhethele abantu abaphuma eziNtlangeni, ngenxa yeGama laKhe. Sizakufika kuloo nto emizuzwini embalwa.

102 Kodwa ngoku, kwezi zigaba zisixhenxe sithe sangena kuzo, kwixesha leNtlanga, ukusukela ekubethelelweni kukaKristu kude kube sisiphelo sezigaba zebandla. Ngoku siyifumene loo nto. Singene kuyo, konke ukuhla. Ngoku siza kwindawo apho sinokuthi sithabathe oku, singene kuMatyina aSixhenxe, iiNgqayi eziSixhenxe, aMaxilongo aSixhenxe, nayo yonke loo nto, siyizobe idibene; iyonke loo nto ibhekiselela kumaJuda, nomgwebo kaThixo kubantu abaphezu komhlaba. Nakumasalela . . .

103 Khumbula, kweli xesha likhulu lentshutshiso, kukho izigidi zeeNtlanga eziyakufa kuloo nto. Laa mtshakazi waliweyo, laa—laa ntsalela yembewu yomfazi, iintombi ezileleyo, ziphumela kanye kuloo nto. I—Icace kanye njengeeziveki zimashumi asixhenxe; icace kangako. Yaye ziyakuphumela kuloo nto. Ngoko, ukuba awunawo uMoya oyiNgcwele, kungcono uWufumane ngokukhawuleza kangangoko unokuba nako. Sisekupheleni kwexesha.

104 Ngoku qaphela, izigaba ezisixhenxe zebandla. Ngoku, akumelanga ndiqhube ngazo, ngokuba sinazo zisekhasethini, yaye zifakwa ezincwadini nakuyo yonke into. Ukuba, ukuba yayilelo xesha uThixo angazange athi liyakuba neentsuku ezinga, iiyure ezinga, okanye iminyaka emininzi kangaka; Akazange athethe kwanto. Wathi, "Side isigaba sexesha seeNtlanga siphele." Wathi, "Kude!" Iindonga ziyakudilizelwa phantsi ade uThixo apheze ukusebenza ngeeNtlanga.

105 Ngoku, siyifumanisa ukuba, konke ukuhla kwezi zigaba, sasinokungena kukaMoya oyiNgcwele. Waze ngoko uThixo, inguye emva ekuqalekeni, waqalisa ukuchaza ngoko, ekwaliweni kukaKristu, uThixo wabonisa uYohane ngokuchanekileyo into eyayiyakwenzeka ngexesha lokulawula kweeNtlanga. Ngoku, 'yabona, asinaxesha lithile limisiweyo, njengamaJuda, kodwa sinomqondiso. Sine—sinesibonda sophawu. Ke, uThixo wasebenza ngamaJuda ngokuchanekileyo oko Wathi Uyakukwenza kuloo minyaka imashumi mathandathu anethoba, okanye, yayingamakhulu amane anamashumi asibhozo anesithathu eminyaka, kodwa iziveki ezimashumi mathandathu anethoba. Kwabe kushiyeke iveki enye, yiveki enye esabaliweyo.

106 Ngoku, asinako ukuyifaka *apha,* kuba apha ziiNtlanga, iBandla. Ngoku, bangaphi abayiqondayo loo nto? [Ibandla lithi, "Amen."—Mhl.] Ngoku, ziZityhilelo ezi, ziqala ngesahluko so-1, kude kube kwisahluko se-3 esisithabatha sisingenise ngaphaya eLawodike. Ngoku, siyabona ngokuthe ngqo ukuba yayiliBandla iyonke kanjani na loo nto, iBandla ihlabathi ngokwalo. UThixo

akazange amfake phakathi umoni, wathi nje. . . ukuba ufuna ukusindiswa. Kodwa, iBandla lehlabathi lalimhlophe liphela; kwaze kwangena amaNikolawo awayefuna ukwenza umbutho. Kwangena abahloniphekileyo kulo. Apha kwakuseNicaea, eRome, ngethuba babebambe iNgqungquthela yaseNicene. Benza ntoni ke? Balenza umbutho ibandla, baze baqalisa ukutshutshisa aMakristu. Ngoko, kwisigaba esilandelayo sebandla, laphantsa, uBukristu, ngendlela yobhaptizo loMoya oyiNgcwele, kwakuse kukhukuliseke kwaphela.

107 Kodwa ngoko, ukuze nina bantu nazi, ukuba ndibuyele emva ndafumana imbali, i-*Nicene Fathers,* ne-*Pre-Nicene Fathers*, nazo zonke imbali zebandla, nezezona zamandulo iincwadi ebendinokuzifumana, yaye zizonke ngazinye zaqondakalalisa ukuba iBandla awayethetha ngalo uThixo yayingelilo elo lenziwe umbutho ibandla lobuKatolika okanye nawuphi na omnye umbutho. UThixo awayethetha ngalo, nazo zonke ezo nkwenkwezi zibalulekileyo zezo zigaba, apho abantu abafundisa ubhaptizo loMoya oyiNgcwele, ubhaptizo eGameni likaYesu Kristu, nokuza kukaMoya kaThixo, no—nokuthetha ngeelwimi, nokucaciswa kweelwimi, nempiliso, nemimangaliso, nemiqondiso. Nantso into awalahlekwa yiyo uThixo. Akanakuyiguqula ingqondo yaKhe, athi, "Ke, nantsi imbono yaM ngeBandla, iBandla lobupostile; ngoku imbono yam libandla elihloniphekileyo." UThixo akagugu-guquki! UsenguMoya oyiNgcwele.

108 Yaye siyakhangela siyijonge loo nto, ngoko, xa sibona indalo kaThixo nento athe Yena. . . ize ikhuphe iSibhalo saKhe. Uze uthabathe i—imbali ebonisa ukuba ichane entloko kanye; ngokuthe ngqo kumhla wenyanga, ixesha, kuyo yonke into uThixo awayithethayo ngoYohane, yayizakwenzeka, yenzeka kwisigaba sexesha seNtlanga.

109 Ngoku, siyazifumanisa, ngaphandle kwawo nawaphi na amathandabuzo, sikwiSigaba saseLawodike. Siyazi ukuba silapho. Siphume kwiSigaba samaLuthere; saphumela kwisigaba sikaWesley; ngoku sikwiSigaba saseLawodike. Isigaba sokugqibela. Yaye siyaqonda ukuba xesha ngalinye loo mabandla ayenomthunywa. Siyayifumanisa loo nto. Iinkwenkwezi ezisixhenxe esandleni saKhe, ezazingooMoya abaSixhenxe abaphuma ebusweni bukaThixo. Ngasinye sasinomthunywa. Kwaye siyehla size sifumanise, ngeBhayibhile, ukuba siyakubanjani na isimo saloo mthunywa, siyakuba yintoni na isimo saloo mthunywa. Size sithabathe indoda kwezembali eyayinesosimo. Size sithi ke sakuyifumana loo ndoda kwezembali, eyayinesosimo, size ekufumaniseni ukuba wayengumthunywa weso sigaba sebandla. Ngoko sifumanise ukuba Moya mni na, nokuba yenza ntoni na loo ndoda. Sifumanise ke ngoko ukuba yayiyingcwele ezaliswe nguMoya oyiNgcwele, u-Irenaeus

oNgcwele, nabo bonke abanye abo, noo—noo-Columba abaNgcwele, nawo wonke loo madoda ayezaliswe nguMoya. Sazi ke ngoko, ngeSibhalo, ukuba ukuba loo mzekelo woMoya wawuphezu kwalo mzekelo wendoda kwangelo xesha linye. Ngoko ke yiyo leyo, ngoko ayinakuphosakala. Amen! Uzuko kuThixo! Oko nje. . .

110 Andazi, mzalwana. Loo nto yenza okuthe chatha kum ngaphezu kwayo yonke into endazi ngayo, 'yabona, ngokuba iliLizwi likaThixo liZithethela. Xa ndisiva uThixo ethetha into ethile, ndithi, "Amen! Yinyaniso leyo. Kunjalo." 'yabona? Kuyaphelela apho. Kugqibekile. "UThixo utshilo." Oko kuyayiphelelisa.

Ke, uThixo wathi oko kuyakwenzeka ngolo hlobo, kwaye sikufumanise ngezembali nangeSibhalo. Besifunda ngesigaba sexesha lebandla, ukuba siyakwenza ntoni na, ukuba yintoni na eyakwenzeka, ukuba hlobo luni na lo mthunywa olwaluyakuba kho kweso sigaba sebandla. "Kwi—Kwisithunywa sebandla eliseLawodike. Kwisithunywa sebandla elise-Sardesi, eTiyatira," wonke lawo ahlukeneyo. Size sibuyele emva kwimbali sifumanise u—umthunywa welo bandla, size sifumanise ukuba yayingubani na. Ke ngoko sayizoba yaphuma, sabeka amagama phantsi kwaso, yangawo lawo. 'yabona, siyazi ukuba oko kubethe ngokuchanekileyo.

111 Ngoku, kwaye siyazi ukuba laa Thixo yayinguye, uyakuhlala inguye, yaye wahlala enguye, yaye uchasene nonqulo olubunjiweyo. Ewe, mhlekazi. Wayithetha loo nto. "NgamaNikolawo, endiwathiyileyo!" *UNickao* uthetha "ukoyisa umkhonzi nje." *ULaity* uthetha, umkhonzi nje ebandleni, "ibandla, umzimba." *UNickao* uthetha "ukoyisa, ukongamela ngamandla," ngamanye amazwi, "wenze indoda engcwele, umntu othile ophezu komnye umntu."

Singabantwana sonke. SinoKumkani omnye, nguThixo lowo. Sinaye Mnye oNgcwele, yaye nguThixo lowo. Amen! Kwaye yena uphakathi kwethu, ekwimo kaMoya oyiNgcwele. Ngulowo oyiNgcwele.

112 Ngoku, siyehla side sifike ekuqinisekeni ngenene ukuza kwi—kwisigaba sexesha lamaJuda siye safumanisa iiveki ezimashumi mathandathu aneanethoba ngokuchanekileyo, ngezembali, ngekhalenda, ngonyaka wesiprofeto kaThixo, sisizisa ngezembali kwisalatha-maxesha sesiprofeto, sizisusa kwiTestamente eNdala sisiwelisele kweNtsha, size sibonise ngokuchanekileyo kwaloo nto inye. 'Yabona?

Ngoku silifumene ibandla leNtlanga ukusuka ekuqaleni, ukuhla ukuza kumhla wokugqibela, yaye siyazi ukuba siphila kumhla wokugqibela [UMzalwana uBranham unkqonkqoze epulpitini kambalwa—Mhl.] Amen! Niyaqonda? [Ibandla lithi,

"Amen."—Mhl]. . . ?. . . [UMzalwana uBranham unkqonkqoza epulptini kanye.] Ngoku, ke, ukuba siphila kulo mhla wokugqibela, ekupheleni kwesigaba sexesha, ngoko siphi?

113 Qaphela, phaya emva apha ngoku, niyawubona lo mgca ukrwelwe *apha* emva, apho uThixo wayesebenza kumaJuda. . . Okanye, engazange asebenze ngamaJuda, kwaMthatha ithuba elide ukuwafumana. KwaMthatha amashumi amane eminyaka ukuwafumana angene kuloo meko ngeWayewatshabalalisile, kuzo zonke izizwe. Kuyo yonke indawo, ngemihla yeeNtlanga, kwanyanzeleka ukuba Awafake kuloo meko ngaphambi kokuba Abe nokwenza iLizwi laKhe lizaliseke. 'yabona ukuba ndithetha ukuthini na? [Ibandla, "Amen!"—Mhl.] Bonke abayiqondayo loo nto, mabathi, "Amen!" ["Amen!"] 'yabona, ndifuna ukuqiniseka ukuba niyayifumana.

114 Ngoku kwenzeke ntoni? Khangela apha phezulu kwesi sokugqibela isigaba sebandla. 'yabona oku kwandisa kuncinane? Imihla yeeNtlanga iyagqibela. Kwaye kwiminyaka emashumi mane ephelileyo, amaJuda ebebuyela eJerusalem, ebuyela kumhlaba ongowawo. Haleluya! 'yabona ukuba siphi na? Kuthabathe amashumi amane eminyaka, ukusuka ekunqanyulweni kukaMesiya, kwade kwalilixa lokuba uTitus ayitshabalalise itempile awachitha-chithe amaJuda. Ibe ngamanye amashumi amane eminyaka athe ngawo uThixo wazenza lukhuni iintliziyo zooFaro kuyo yonke indawo, waze waqhubela amaJuda abuyela kumhlaba wawo. Kodwa namhlanje asemhlabeni wawo kwakhona, yaye iBandla lisesiphelweni. Amen! [UMzalwana Branham uyaphumla—Mhl.] Owu, ndi—ndi—ndizama nje ukufunda; andikwazi.

115 Qaphela, amaJuda asemhlabeni wawo, kwaye ebebuyela apho. Ukuba uye wayifumana i-*Decline Of the World's War,* umqulu wesibini kaNjengele Allenby, emva kweMfazwe yokuQala yeHlabathi, wabhabha wawelela eJerusalem wayithimba, wayithabatha iJerusalem. Aze loo madoda angaMakristu amatsha engena eJerusalem eyithule iminqwazi yawo. Waze u-Allenby wanikezela ngaphandle kokudubula nompu omnye. . . okanye—okanye banikezela ku-Allenby, amaTurk. Kwaye ukusukela ngoko, uThixo wahamba wenza lukhuni intliziyo kaMussolini, intliziyo kaHitler, intliziyo kaStalin, iintliziyo zaloo madoda kulo lonke ilizwe, ewathiya amaJuda.

116 Kwaye iintaka ezinkulu kakhulu ezehlayo, zibizwa ngokuba zezoPhapho zaseMpuma, okanye i-Pan American Airlines, nokuba zazibizwa njani na. Ndiyakholwa ukuba zazibizwa ngokuba yi-TWA. Oko kwakuku—kulindixesha, ulindixesha i-*Life*, ndiyakholwa yiyo, i-*Look* okanye i-*Life*. Ndiyakholwa ukuba yayiyi-*Life*. Kule minyaka nje mithathu okanye mine idlulileyo, yaye uThixo ebendulula amaJuda ewabuyisela emhlabeni wawo, athe akude kuwo isithuba samawaka amabini

eminyaka, ngeli thuba iiNtlanga bezizilungiselela. Ke ngoku iiNtlanga zibeke uKristu ungaphandle kwenkonzo, ngokweZityhilelo isahluko se-3. Akanako nokubuyela kwibandla laKhe. Akukho ndawo yaKhe anokuya kuyo. Waliwe.

117 Kwaye lixesha loXwilo. Bonke abahlanguliweyo *apha*, la machaphaza mancinane anje, kukunyuka kwabangcwele eluvukweni. Uyabona, siye sahlangana sonke *apha* kunye. IBhayibhile ithe, "Thina badla ubomi bayakube besekho ekufikeni kweNkosi asiyi kubaphangela okanye sibathintele abo baleleyo." Konke ukusuka *aph*o, *apha*, nal*apha*.

118 Kungathini, mzalwana wakwaMoya ungathini ukubhekiselela yonke loo nto kwaba balapha kwiSigaba seBandla laseLawodike?

Balapha, balele, kuso ngasinye kwezi zigaba zexesha, balindile. "Kwaye thina basadla ubomi, iqela elincinane elingapha, elisekhoyo liphila de . . . Ukufika kweNkosi akuyi kubathintela abo baleleyo; kuba ixilongo likaThixo liyakukhala, abafele kuKristu bavuke kuqala; size thina sixwilwe kunye nabo." Amen! "Kunye nabo," sithi *aba*, sihlangana kanye *apha*, "ukuze siyokuhlangana neNkosi esibhaka-bhakeni." Ibe yiyo leyo ke. Siphi thina? *Silapha* kanye. UMesiya wanqanyulwa phi? Kanye apho iLizwi lathi kuyakuba khona. Iyakuqala phi laa veki yamashumi asixhenxe? Ngokuchanekileyo emva kokuba eli Bandla linqanyulwe. Ngoko uThixo ubuyela kumaJuda.

119 Anikhumbuli, ukuba, nje ukuba iBandla lihambe—iBandla liyahamba, ngoko amaJuda ngawo abambayo, angenayo? Kodwa, kuqala, into elandelayo ngokolungelelwano, ayiyomvuselelo yesizwe—eyesizwe enamandla phakathi kweeNtlanga. Into elandelayo ngokolungelelwano, kukuza koBukumkani bukaThixo, uKuza kukaKristu.

120 Ngoku, ukuba ubufuna ukwenza njalo, besinokubuyela emva apha ngoku kuDaniyeli isahluko se-2, ivesi yama-34 nevesi yama-35. Kwaye ekubeni uDaniyeli wanikwayo . . . isahluko se-2, 34 nama-35, xa uDaniyeli wayenikwe umbono wokuba imihla yabantu bakowabo yayiphelile, ibekelwe ixesha elithile, waze wabona iiNtlanga zingena. Waze wabona umbono welitye elikhulu kakhulu apha, okanye lomfanekiso oqingqiweyo omkhulu kakhulu, wawunentloko yegolide, isifuba siyisilivere. Ngoku khangela, uya usomelela, isilivere idibane negolide. Into elandelayo, amathanga ingawentsimbi . . . okanye amathanga ingawesinyithi. Zaze iinyawo zazezentsimbi nemilenze. Kodwa iinzwane, yayizinzwane ezilishumi, yaye ezo nzwane yayizezentsimbi zixutywe nodongwe. Yaye wathi, "Ekubeni ke ubonile ukuba intsimbi ayinakuxubana nodongwe, ezi zikumkani ngokwahlukeneyo ziya kuxubana obunye nobunye, kodwa ziyakuxuba iimbewu zazo zidibane, zizame ukwaphula amandla obunye." 'Yabona?

121 Ngoku, kwenzeke ntoni, intloko yegolide yayinguNebhukadinetsare, ntoleyo wayitolikayo. Wathi, “Kuyakufika omnye ukumkani oyakuba nganeno kuwe,” yayinguDariyo lowo, amaMedi namaPerezi, ethabathela kuye ubukumkani beNtlanga. Olandelayo owangenayo, emva kobuMedi nobuPerezi, yayiyintoni? NgamaGrike, u-Alexander oMkhulu, njalo-njalo; ngamaGrike awabuthabathela kuwo ubukumkani. Ngoko kwalandela ntoni eyathabatha kumaGrike? NgamaRoma. Yaye ngubani othe walawula ihlabathi leNtlanga ukusukela ngoko? NgamaRoma! NgamaRoma, ngoku, awayekwintsimbi.

122 Ngoko qaphela, iRoma ihlala ise ekupheleni, ngokuba yaya ekupheleni kweenzane. Yaye wabona udaka, udongwe; loo nto ke ngabantu, into esenziwe ngayo. Yaye intsimbi, amandla eRoma, angena kuso ngasinye kwezo zizwe. Yaye iRoma inamandla kuso sonke isizwe esiphantsi kweZulu.

123 Inye kuphela indoda ehlabathini enokuphelisa imfazwe okanye iqale imfazwe, ngaphandle . . . ngokuthetha ilizwi elinye. Nguphapha lowo. Bekunokuthini ukuba ebenokuthi, “Makungabikho mKatolika uthabatha isikrweqe.” Kuphelele apho, mzalwana, ungathetha nantoni na oyithandayo. Eyona nxaxheba inkulu ehlabathini, yoBukristu, bubuKatolika. ’yabona? Kulungile. Ethethe ilizwi lalinye, kwenzeka loo nto.

124 Kanye njengokuba batshoyo apha, “Ngubani . . .” Sizakungena kuyo emva kwethutyana. “Ngubani onokwenza imfazwe nerhamncwa? Ngubani onokuthetha njengalo? Ngubani onokuyenza loo nto? Ngoko, masilenzele umfanekiselo irhamncwa.” Leyo yimbumba yomanyano lweenkonzo, “senze umfanekiselo ofana nalo.” ’yabona? Sibumbe amahlelo ahlangane, ntoleyo sebeyenzile. Owu, sisekupheleni nje. Nantso nje into eseleyo, zihlobo. Silapha ekupheleni. ’yabona? “Masilenzele umfanekiselo irhamncwa,” into ethile efana nalo. Umfanekiselo yinto ethile ekhangeleka njengento ethile. ’yabona? Ngoku sikwixesha lesiphelo.

125 Ngoku qaphela apha, ekupheleni kwesi sigaba sexesha. Ngoku, uDaniyeli, kwisahluko se-2, umqolo wama-34 nowama-35—umqolo, wakhangela kulo mfanekiselo ngokuqaphelisisa okukhulu. Waza wawukhangela lade iLityе lathwebuka entabeni kungengazandla, laze Laqengqeleka lacumza umfanekiso lowo ezinyaweni, laze lawaphula. Ngoku, Alizange liwubethe entloko ngoku. Lawubetha ezinyaweni; yayilixesha lesiphelo elo, kwezo nzwane zilishumi.

126 Ingaba uqaphele, ngokuchanekileyo apha, kanye phambi kokuba uMnu. Eisenhower aphume, umProtestanti wokugqibela we . . . weMelika, kwi—kwisikhundla soMongameli, endithandabuzayo ukuba kungaphinda kubekho omnye. Kodwa—Kodwa xa . . . ukubonisa nje loo nto, ukuze

abantu babenokuvuka. Ekuhlanganeni kwakhe, kwakukho . . . Intlanganiso yokugqibela abathe (bona) wanayo neRussia, bekukho isihlanu samazwe aseMpuma wobukomanisi esimelweyo, isihlanu samazwe aseNtshona. UMnu. Krushchev wayeyintloko yamazwe aseMpuma. UMnu. Eisenhower wayeyintloko yamazwe aseNtshona. Yaye uKrushchev, ngokokuqonda kwam nendandikuxelelwe, loo nto ngolwimi lwaseRussia, u*Krushchev* uthetha "udongwe." Abe u-*Eisenhower* ethetha "intsimbi," ngesiNgesi. Nantso intsimbi yakho nodongwe, ayinakuxubana. Kwaye wakhulula isihlangu sakhe wabetha iqonga ngaso, nayo yonke enye into. Ayinakuxubana.

127 Kodwa kwakungemihla yolo lwawulo apho lathi iLiwa, iLityе elalithwetyulwe entabeni, kungengazandla, labetha umfanekiso ezinyaweni. Ngoku, "Lithwetyulwa entabeni." Inokuba yayiyintaba yamatye leyo. Lagawulwa kwintaba yamatye. Ngoku, ingaba niqaphele?

128 Ngoku, bazalwana abangabalungiseleli, nabazalwana noodade, ehlabathini lilonke. Ngokwam ukuqonda, iBhayibhile yokuqala eyabhalwayo, uThixo wayibhala esibhaka-bhakeni, kuba inokuba babekhangela phezulu ukuze babone ukuba kukho u—uThixo eZulwini, ngokuba uThixo ungentla kubo. Kwaye ukuba uyaqaphela kwizodiac . . . Ngoku kungabikho nawuphi na umntu kuni ohamba . . . Hlalani kanye nale Bhayibhile ilapha. 'yabona? Kodwa, i—izodiac [isalatha-maxesha esinemiqondiso yemifanekiso ezotyiweyo—Mguq.], iqala okokuqala kwizodiac, ngokokuqonda kwam, yintombi eseyintombi; elokugqibela kwizodiac inani liyi-Leo iNgonyama. Oko kuKuza kokuqala kukaKristu, ngentombi eseyintombi; uKuza kwesibini, kuyiNgonyama yesizwe sakwaYuda. 'yabona? Ngoko sinesigaba sexesha sikanonkala, kwakhona, kananjalo, kuyo yonke izodiac.

129 Ngoku, sifumanisa ukuba kwakukho enye eyabhalwayo, okanye enye eyabekwayo, leyo ke yayizi-pyramid. Ingaba uqaphele ukuba kwi-pyramid, indlela eyayiqala ngayo, ibanzi emazantsi, ngokwentaba, eyenziwe ngamatye angqingqqwa, inyuke de iye kufika encotsheni? Kodwa akuzange kubekho siciko sibekwayo phezu kwaloo nqumba, ipyramid enkulu apho eYiphutha. Khupha eyakho . . . Ukuba unayo i-dollar eliphepha epokothweni kuwe, khupha i-dollar eliphepha uyijonge. Yaye uyakufumanisa apha itywina laseMelika kwelinye icala, ukuze kwelinye icala ibe nayo, emazantsi, i-pyramid. Yaye phezu kwepyramid, lilityе lokucika, kodwa liliso elikhulu. Yaye libizwa ngokuba, emazantsi kule pyramid, "Litywina elikhulu." Kutheni ukuze ukhozi lwaseMelika lingabi litywina elikhulu? Elo litywina likaThixo. Khumbula, sasidla ngokucula iculo elincinane:

Yonke indlela ukuya kwindawo yenene
yokuhlala yomphefumlo,
Kukho iLiso elikukhangeleyo;
Lonke inyathelo olithabathayo, iLiso elikhulu
lihleli,
Kukho iLiso elikukhangeleyo.

Injalo loo nto. Khumbula, sasidla ngokuba nencinane—imvuselelo ye-Jubille encinane, sitsho.

Ukuba uyeba uqhathe uxoke, uze ungqine
ebandleni,
Kukho iLiso elikukhangeleyo.

130 Ngoku, itywina elikhulu. Ngoku, siyazi, yaye andikuqondi, ukulinganiswa kwepyramid. Kodwa bendisandula ukunixelela nina bantu kwelidlulileyo, kwezinye zezi zifundo sinyuka nazo, ukuze nibe nokubona ukuba konke kuhamba kakuhle, kuhlangene.

131 Ngoku, ipyramid iyaqala, ukumela iBandla, ibanzi emazantsi. Ukuze njengokuba isiya isondela encotsheni, iyaqalisa ukuya iba kwimo ye—yefunnel.

132 Ngoku, siyafumanisa, ukuba iyenyuka iye kuma kweyona ncopho iphezulu, yaye abazange bayigqibezele. Kuba? Kuba? Ndiyamangaliswa ukuba kwakutheni na! Ngokuba iBhayibhile ithe ilityе leNtloko lachaswa. Babechasiwe.

133 Ngoku qaphela, isigaba sebandla . . . Phulaphulisisa ngoku. Ungaphoswa koku. Isigaba sebandla sisukele ekuqalekeni kohlaziyo, uLuther, phaya kudala ngamaxesha apho kwabekwa khona amatye esiseko, wona layo ayimfundiso yabapostile. Size sifumanise, ukuba njengokuba ixesha lahambayo, ukusuka kwesinye isigaba ukuya kwesinye, kwa ibandla laya lisiba ngaba mbalwa lonke ixesha. Lade, laphumela linjenge . . . ULuther washumayela ukugwetyelwa. Ngoko, ukuba yiloo nto nje, ukuvuma ukuba unguMkristu, babeya kubulala ngenxa yoko, ngemihla yokubulawelwa ukholo ababulawelwa ukholo.

134 Ngoku sifumanise ukuba, ngemihla kaWesley, wawungumqengqeleki ongcwele ukuba wawumvuma uKristu ngoko, oba bu-Methodist butsha. Abantu babephuma apha xa uWesley wayesiza apha, no-Asabury, babeqhuba iinkonzo apha eMelika, ekufundeni imbali zabo, apho babezibambela kwizindlu zesikolo. Amabandla abo apha ayengabamnkeli. Ade ekugqibeleni afikelela kwindawo yokuba uMoya oyiNgcwele abawele, kwaye babeye bawe phantsi emgangathweni, baze babagalele amanzi, babaphekuzele umoya ngamaphiko oomoya, becinga ukuba baqulekile. Yaye ndakhe ndangena kwiinkonzo zabo ngoku kwam, kule minyaka yam ingamashumi amahlanu. Yaye ndakhe ndababona besiwa phantsi kwamandla oMoya oyiNgcwele

ngolo hlobo, baze babagalele amanzi ebusweni, nayo yonke into, amaWisile akudala akhululekileyo, kwiminyaka emininzi eyadlulayo. Yayiyintshutshiso leyo.

135 Ngoku, ngoko, emva kokuba eso sigaba saphilwa sedlula, isigaba sobuWisile, kwangena isigaba sexesha lobuPentekoste nobhaptizo loMoya oyiNgcwele. 'yabona, kuya kulunga, lonke ixesha. Ngoku khumbula, ukuba ilitye leNtloko lalingekabekwa. [UMzalwana Branham ubhale into ethile ebhodini ayinkqonkqoze ngetshokhwe kabini—Mhl.] Ngoba? Balilungelanisa iBandla ngokuchanekileyo kanye, okanye ipyramid kwimo yokokude ilitye leNtloko lilingane, kodwa ilitye leNtloko alizange lize. Owu, niyabona ukuba ndiyaphi na, aniboni!

136 Ngoku, lulungiselelo olusuka kuLuther kude kube sekupheleni kobuPentekoste, kuloo mbinana incinane ilapha phezulu. . . Naso isizathu sokuba ukuKhanya kube kuphantse kwaphela, kwesi sigaba, phaya phezulu kwikhalenda, etshatini. Sisigaba sepentekoste, sabakwaMoya; hayi—hayi amahlelo eemvaba zobuPentekoste, kuba enza kanye njengokuba yenzayo iLawodike. BangamaLawodike. Benza ngokwamaNikolawo, bazenza umbutho.

Kodwa iBandla lenene, kwihlabathi jikelele, liye lafikelela kwindawo yokude kubekho ulungiselelo olufikayo phakathi kwaLo, kanye njengokuba lwalunjalo ulungiselelo lukaYesu Kristu. Ngoku banantoni bona? Bayenze loo nto yakuloo meko. Ngoku yintoni elandelayo? Eli Litye lichasiweyo, lepyramid, lithwetyulwe entabeni (kungengantoni?) kungengazandla. UThixo uLithumele. Niyalibona? [Ibandla lithi, "Amen."—Mhl.] Lowo Waliweyo, iLitye elichasiweyo, libe yintloko yale Nto; liyintloko, ilitye lesiciko. Yaye kwaLowo bamchasayo, kuso sonke isigaba sexesha leNtlanga, unguKristu. Yaye uKristu akazange asuswe abekwe apha ngokomntu osendaweni yomnye, okanye unyana kaThixo, okanye isihlonitshwa esithile esikhulu ebandleni. Yena unguMoya oyiNgcwele. Yaye isiciko sepyramid siyakuba kukuza kukaKristu. Niyayibona? ["Amen."]

137 Ngoku, ngokuba sebelungile, ('Yabona ukuba ndikufumene phi na oku kumila kunjengephiramidi, ukuvuka kwabangcwele?) bematsha ukuya kungena eBuqaqawulini. Niyayiqonda ngoku? [Ibandla lithi, "Amen."—Mhl.] UKristu, ilitye leNtloko, iLitye elachaswayo, iLiso elibona konke, lisiza kanye njengokuba yatshoyo iBhayibhile. Yaye uDaniyeli wathi wasikhangela esi sigaba sexesha leNtlanga lade iLitye lehla entabeni, elalingasuswanga ngazandla. Abazange babeke litye lasiciko phezu kwepyramid. [Umzalwana Branham unkqonkqoza epulpitini kane.] Alizange lisuswe ngazandla zandoda. Sisandla sikaThixo esathwebula elo Litye. Niyayibona? ["Amen."] Lenza ntoni ke Lona? Labetha

umfanekiso lawucumza kanye ezinyaweni, lawaphula wangamasuntsu, lawuguba wangumgubo. Haleluya! Kwenzeka ntoni ngelo xesha, ekuzeni kwelo Litye? [UMzalwana uBranham unkqonkqoza epulpitini kane.] Kwenyuka iBandla laya eBuqaqawulini, kuXwilo, kuba loo nto yaphelisa isigaba sexesha leNtlanga. UThixo wasiphelisa; ukuza kwelo Litye.

138 Kwakukade kukho abantu abathile abeza apha ebandleni, indoda encinane nenkosikazi yayo. Babeye bathabathe iBhayibhile baYibeke phantsi ndaweni ithile; baze bajikeleze, becula:

Owu, ndikhangele elo Litye laqengqeleka eBhabhilon,
Laqengqeleka eBhabhilon . . . (ukujikeleza, kuzingelwa lona, 'yabona.)
Khangela elo Litye leza liqengqeleka langena eBhabhilon.

139 Nguye Lowo! UKristu ulelo Litye. Akazange azalwe mntu. Wazalwa nguThixo. Uza kwiBandla eliye lazalwa ngokutsha, ngoMoya kaThixo, kuba amandla elo Litye leNtloko abaleka kulo lonke iBandla, ngokukazibuthe.

140 Ndikhumbula malunga nokuba lapha, ndikhangele elaa litye lokusila ngelo xesha, xa babeqingqa zonke ezo zinto. Nazo zonke ezo zinto zingasafunekiyo zilele apho, baze bazitshayela zemnka. Ela litye likhulu lavela lazichola, elaa litye likhulu likazibuthe, laze lazichola ngokuba zazizalana zitsalekela kulo.

Sifanelwe kukuba sibe ngabatsalekela ngokukazibuthe kwelo litye leNtloko. Elo litye leNtloko linguMoya oyiNgcwele, uKristu. Yaye mntu ngamnye kuthi umelwe kukutsalekela ngokukazibuthe kuMoya oyiNgcwele. Xa elo Litye lithe lawubetha umfanekiso, iBandla liyakubalekela kuLo, libuyele eBuqaqawulini. Liyakunyuswa, kuXwilo lwabangcwele, xa liyakuthi Liphume ngaloo mini.

141 Ngoku khangela apha. Sifumanisa ukuba, amaJuda ngoku abuyele, malunga namashumi amane eminyaka, malunga nexesha elilinganayo ekwawathatha lona ukubaleka ekutshatyalalisweni kwetempile. Athabathe malunga namashumi amane ukubuyela, bade bayimisele ngokutsha itempile. 'Yabona, sisekupheleni kwendlela kanye. Ke, ukuba iiNtlanga . . .

Ngoku masithabathe i . . . Siyalibona iBandla, ukuza kweLitye. Masithabathe isigaba sokugqibela. Siye kuphuma ekugqibeleni. Siyabona ngoku. Ndiyakholwa ukuba ndinento ethile ebhaliweyo malunga noko. Masibone, umzuzu nje. "Kwaye loo kumkani uselula uyakuza, ongumchasi-kristu, uyakwenza umnqophiso namaJuda." Yaye ikuDaniyeli 7 . . . okanye—okanye 9:27. "Kuze kuthi embindini weveki,

iminyaka emithathu enesiqingatha, irhamncwa liyakwenza umnqophiso walo . . . " Ndi—Ndifuna ukufikelela kuleyo, emva komzuzwana, loo mnqophiso. Sifuna ukushiya . . . ndifuna ukuqala kanye apha ngoku.

143 Ngasinye kwezi zigaba zeNtlanga siqondakalaliswe ngokungenakusilela malunga nomthunywa waso, nomyalezo, nokuba yintoni na eyakwenzeka.

Esi sigaba sexesha si*lapha* yayisisigaba esisikelelekileyo.

Isigaba esilandelayo, ithe apho siyakuba sesinemfundiso eyakubizwa, okanye into ethile eyakungenelela, ibizwe ngokuba, "nga—ngamaqhalo amaNikolawo."

Nako ke ifika, into elandelayo, yaya ekubeni yimfundiso.

Yaze yeza, umtshato we . . . kutshatwa nebandla lobuNikolawo, nokutshutshiswa kwabangcwele. Yonke into yenzeka kanye ngaloo ndlela.

Sifika kwesilandelayo ke, ukuKhanya nje okuncinane kwaqalisa. "Unamandla amancinane, kwaye unegama lokuba uphilile, kodwa ufile. Yomeleza oko kuseleyo unako, hleze Ndize, ndisisuse isiphatho sesibane endaweni yaso."

144 Kwathi gqi uWesley, emva koko, nesigaba sexesha lakhe. Sabona ngokuchanekileyo ukuba yintoni na . . . isigaba sikaWesley, nokuba sibizwa ngokuba yintoni na? YiFiladelfiya. Esona sigaba sisesikhulu—isigaba sothando esakha sanaso, isigaba sexesha saseFiladefiya, sasingexesha likaJohn Wesley kanye.

Ekuphumeni kwakhe, kwangena ubuPentekoste ezakwaMoya, eso ke sasidiki-diki.

Size ke sibuyele emva sifumanise ukuba nguMyalezo oluhlobo luni na oyakuza nabakwaMoya, ekupheleni.

Khumbula, ngamnye kubo ufika ekupheleni kwesigaba eso. UPawulos oNgcwele wafika ekupheleni. Bebonke behla ekupheleni, u-Irenaeus oNgcwele nabo bebonke. Isigaba somnye sasiqhuba siye kungena kwesomnye, sithi chatha ngaphaya, aze yena awuthabathe aqhubele phambili angene kwisigaba esilandelayo kunye nawo. 'Yabona?

145 Ngoku, sifumanisa ukuba, kwesi sigaba, kukho inkwenkwezi, njengokuba sinayo phaya. Sinenkwenkwezi, umthunywa. Sinomntu u—uMyalezo ophuma uye kweso sigaba sexesha; kubekho abantu bokuWuchasa; kubekho abantu bokuWamnkela. Yaye umthunywa wesi sigaba wayeya kufika enamandla ka-Eliya. Injalo loo nto. Kwaye wayeyaku "buyisela uKholo lwabantwana aluphindisele kooyise, esizisa amasalela wakwamoya, ashiyekeleyo, ewabuyisela kuKholo oluyinene lobupostile."

146 Ngoku, uKholo lwenene lobupostile, ukuba uyakufunda iNcwadi yeZenzo, uyakufumanisa ukuba akuzange kube kho

nangexesha elinye nomntu omnye owakhe wabhaptizelwa, “egameni lo ‘Yise, Nyana, Moya oyiNgcwele.’” Akuzange kubekho nomnye wabo owakhe waphehlelelwa ngokutshizwa. Kwakungekho nanye kule nto sinayo iqhubeka namhlanje, ibizwa ngokuba yiPentekoste, eyakhe yenzeka phaya emva. Babenezibonakalaliso zenyaniso, noMoya kaThixo uphakathi kwabo, wawunguNyana kaThixo ongenakusilela esebenza ngabo.

Lo mntu wayemelwe kukufika, noMyalezo, gxebe, wawuzakuvela, wawuyakuba njengo-Eliya. U-Eliya wayemelwe kukufika amaxesha amathathu.

Ngoku uthi, lowo, “UYohane umBhaptizi wayenguloo mfo.” Ukuba uyaqaphela, uYesu wathi yayinguYohane umBhaptizi owayengumthunywa kaMalaki 3, hayi uMalaki 4. “Yabonani, Ndithuma umthunywa waM phambi kobuso baM.” Ndiyacinga ukuba nguMateyu 11:6, kanye apho ezantsi malunga apho uyakuyifumana khona, uMateyu isahluko se-11.

147 Ngoku, kodwa ngale mihla yokugqibela, kuyakufika uMoya ka-Eliya phakathi kwabantu, yaye uyakwenza kwaloo nto inye babeyenza phaya kudala. Isimo sakhe siyakuba yinto enye, isimo seBandla. Isimo sa—saloo mntu siyakuba yinto enye ngokuchanekileyo. NoMyalezo ophumayo, uzama . . . Uyakuthiywa, ngabantu. Uyakuthiya abafazi yena, abaziphethe kakubi, nangoko, ababi. Athande iintlango; abe ngongatyhilekanga, umfo ohlala ekhathazekile lonke ixesha, njengokuba wayenjalo u-Eliya, ekwafana nokuba wayenjalo uYohane. Kwaye siyibonile yonke loo nto izaliseka. Ukuba sibe nawo uMyalezo, simbonile uKristu echasiwe. Umelwe ukuba ube ngomnye wale mibutho kungenjalo awunakungena ufikelele kubo. Ngoko, Yena, Ulahlelwe ngaphandle. ’Yabona? UKristu akanakusebenza phakathi kwabo.

“Uyintoni?”

“NdinguMkristu.”

“Ungoweyiphi imvaba?”

“Andingowayo nayiphi na.”

“Asinakukusebenzisa ke.”

148 ’Yabona, Uchasiwe. Kunjalo! ’yabona, uchasiwe! Wayenjalo u-Eliya ukuchaswa, kwaye wayenjalo uYohane ukuchaswa. Kodwa, yintoni, ingaba loo nto yabahlupha? Ingaba loo nto yawuphazamisa umyalezo wabo? Bathi, “Owu, nina bantamo zilukhuni.” Bawugalela phezu kwabo. Bagalela ngamandla. Baqhubeka babheka phambili. Yaye uMyalezo kaThixo uyakuhlala ubheka phambili njalo, nokuba ubani uthini na, ’yabona, kude kube sekupheleni, kwaye xa i . . . oko kumiselweyo kuyakugalelwa kukhutshwe. Yaye sisekupheleni.

149 Ngoku, sizifumana ngoku, kumashumi amane eminyaka yokubuyela emva, ukusuka kwiMfazwe yokuQala yeHlabathi, kwaye amaJuda abuyele emva elizweni lawo. UThixo akazange asebenze ngoSirayeli ade abe uze emhlabeni wakhe.

150 Ngoku, niyakhumbula xa amaJuda ayebuyela, loo maJuda esihla evela kwezinye izizwe, ulindi-nyanga i-*Look* wakhupha umhlathi ngaloo nto. Ndikhe ndafunda isiqwenga sephepha-ndaba elisikiweyo, isesolindi-nyanga wezenkolo othile, wokuba xa aye...Ezo nqwelo-moya zehla apho zachola lamaJuda ezantsi phaya e-Iran. Yaye andiwazi ukuba ayephi na wonke, ethe saa nje apho ezantsi.

Ngoku, wona lawo ngamaJuda wenene, wona angazange abe nathuba. Ngoku, mzalwana, nalo apho likhoyo ikhulu lamashumi amane anesine lamawaka. Sakufika kwiSityhilelo 11, uyakuwabona. Wathi, "Kukho ishumi elinesibini lezizwe (uGadi) izizwe elinesibini (u-Ashere), izizwe ezilishumi elinesibini (uRuben), izizwe ezilishumi elinesibini..." Yaye zazimi phi zonke? Phezu kweNtaba yeSinayi. AmaJuda, ebuyele kwasemhlabeni wawo, yayingawo lawo. Wona yayingengawo la aliqela labarhwaphilizi baseWall Street. Hayi, mhlekazi. YayiliJuda lenene.

151 Kwaye loo rabi wakudala wema apho wazibona ezo nqwelo-moya zihlala, uloo maJuda. Ungayifunda kwi-magazine. Ayesalima ngamakhuba wemithi. Bathi bakubona loo nto ihlala phantsi apho phandle, ayengasondeli kuyo. Loo rabi wema apho wathi, "Nikhumbule, umprofeti wethu wathi, 'Xa sibuyela emhlabeni wethu, siyakuthwalwa ngamaphiko okhozi.'"

> Izizwe ziyaphuka, uSirayeli uyavuka,
> Imiqondiso eyachazwa kwangaphambili ngabaprofeti.

Silungiselela ukuchatha iveki yesixhenxe yawo.

152 Ndiyacinga, okwam ndimi phaya phandle, xa uMzalwana uPethrus wathumela apho ezaa Testamente zincinane, aze azifunde. Athi, "Ke, ukuba lo nguMesiya, masi—masiMbone esenza umqondiso woMprofeti; ukuba Akafanga, Uphilile." Bathi, "Wavuka kwakhona; Uphila ngaphakathi kwiBandla laKhe; masiMbone esenza umqondiso woMprofeti, yaye siyakukholwa nguYe." AmaJuda ahlala njalo ekholwa... Ayazi ukuba uMesiya wayezakuba nguMprofeti.

153 Yaye ndathi ndakuma apho ngaphesheya kwaMzalwana Arganbright ngaloo mini, kuloo ndawo, abe loo maJuda eme apho, athi, "Khawuze nje kwelakuthi, kubantu bakuthi."

154 Ndathi, "Ngokuqinisekileyo, ndingakuvuyela ukuza." Ndenza nje isigqibo, ngokukhawuleza kakhulu.

155 Ndaya kufika eCairo, e-Egypt. Ngobunye ubusuku, ndakubona loo nqwelo moya isiza isihla apho e-Cairo,

yandikhumbuza. Ngoko sathi sakubuyela apho, ndabe ndiphethe itikiti lam lokunyuka ukuya kwaSirayeli, ayezakundihlangabeza. Ndathi, "Hambani nihlanganise amawaka ambalwa eenkokeli. Niwazise kwinqwelo-moya ndaweni ithile, sizakufumanisa ukuba Usenguye na uMprofeti okanye hayi. Amen. Kulungile, masibone oko Ayakukwenza." Owu, loo nto yayilungile kuwo. Yayiyiloo nto awayeyifuna. Ukuba ayenokubona loo nto, ayeyakukholwa.

156 Ngoko ndenza ntoni? Ndehla ndaya apho eCairo, ndaze ndaqalisa ukunyuka ndisiya apho. Sendinalo itikiti lam; malunga namashumi amabini emizuzu phambi kwexesha lokubizwa. Kwakho into ethi, "Hayi ngoku. Indebe yobugwenxa, beeNtlanga, ayikazaliseki. Ama-Amori akakazaliseki. Hlala ngaphandle kwalaa ndawo!" Ndacinga ukuba mhlawumbi yinto nje ebendiyicinga leyo, ndaphuma ndajikela ngemva kwendawo ethwala iimpahla kwinqwelo-moya ndathandaza. Yathi, "Hlala ngaphandle kwalaa ndawo ngoku." Ndaze ndathabatha itikiti lam ndaya kwenye indawo. Andizange ndiye, kuba ilixa alikafiki.

157 Ngoku, liliphi ixesha uThixo ayakulivumela kuloo maJuda, ukuze aqalise ukusebenza ngawo kwakhona, andinakukuxelela. Andazi. Akukho mntu uyaziyo loo nto. Kodwa, phulaphula, ukuba uSirayeli sele ekumhlaba wakhe, konke sekulungele loo nto. Onke amatye acholiwe, nolimo, amanzi, nayo yonke into awathi uThixo wayithembisa. Bafumene imithombo engamaqula nezinto ezinjalo apha, nemifula emikhulu evulekileyo, leyo yeyona ndawo intle wakhe wayibona. Banesixeko esakhiweyo apho. Banolimo lonkcenkcesho. Banowona mhlaba ungcono ukhoyo ehlabathini, apho. Kwaye sifumanisa ukuba, kanye kuLwandle oluFileyo, zininzi ngokungaphezulu izimbiwa, zanele, ukuthenga ihlabathi liphela. 'Yabona?

158 Yonke into iwele kanye ezandleni zawo. Ayenze njani loo nto? Ngenxa yokuba intliziyo kaHitler yenziwa lukhuni, intliziyo kaMussolini yenziwa lukhuni, kanye njengokuba intliziyo kaFaro yenziwa lukhuni, bewaqhubela kanye ukuba abuyele kwelo lizwe. Yaye ngamashumi amane eminyaka ebuyela kwelo lizwe. Ngoku ahleli, alindile.

159 IBandla leNtlanga liseLawodike, ekupheleni kweSigaba seLawodike. Ukuba . . . AmaJuda aza emhlabeni wawo, sele elapho. Yaye ukutshikilela ukholo kweeNtlanga sele kwenzekile. Kwaye sinoMongameli ofana nalo sinaye. Sinezizwe ezaphukileyo ezinjengezi sinazo. Sineziqhushumbisi ze-atom zijinga kwiindawo zokugcinwa zazo. Sinebandla elidiki-diki. SineliBandla, abantu, abazikhuphileyo bazihlanganisa. Sinolungiselelo olufuze ulungiselelo lukaYesu Kristu, ukuze lube nokubambana neLityе ekuzeni kwaLo. Yintoni eshiyekileyo emelwe kukwenzeka? Kusengaba ngawo

nawuphi na umzuzu. Akukho kwanto iyenye iseleyo. Sisekupheleni kwexesha. Owu, uzuko! Andazi nokuba ndiyakuba nako na ukungena kuloo jubilee yomvuyo na, okanye hayi, kodwa ndifuna nje—ndifuna ukuzisa inxalenye yawo kuni, nakanjani na.

160 Phulaphula. Ingaba . . . Bangaphi ababonayo ngoku? Niyabona ukuba iSibhalo siqondakalalisa phi na ukuba iiveki ezimashumi asixhenxe zaziyiminyaka emashumi mane anethoba? [Ibandla lithi, "Amen."—Mhl.] Niyabona ukuba kuphi na apho iiveki ezimashumi mathandathu anesibini zazingamakhulu amane anamashumi mathandathu anesine eeminyaka? ["Amen."] Niyabona ukuba kuphi na apho i—iiveki ezimashumi mathandathu anethoba ngoko zazi—zazi—zazi . . . Yintoni? Amakhulu asibhozo ane . . . Amakhulu ane—anamashumi asibhozo anesithathu eminyaka. Amakhulu amane anamashumi asibhozo anesithathu eminyaka kude ngoku. Niyabona ukuba kuphi na apho uMthanjiswa wanqanyulwa khona? 'yabona, kuthabatha amashumi amane eminyaka ukuze loo maJuda ekugqibeleni angene kwindawo yawo, awathetha yona uThixo.

161 Khangela ngapha apho isigaba seNtlanga siye saphumela kuyo yonke into esithe siyakuyenza; apho, i*ngesithi* abathe siyakwenza loo nto; oko iBhayibhile ithe siyakukwenza. Oko iBhayibhile ithe siyakukwenza, ukuza kufikelela kanye kwesi sigaba sokugqibela; yaye isithuba samashumi amane eminyaka saloo maJuda ibikukubuyela apha, ukulungiselela uThixo ukuba enze ngokuchanekileyo oko Wakwenzayo apha. Aphuma ngala ndlela, aze angena ngalaa ndlela. Yaye uSirayeli ubuyele emhlabeni wakhe.

162 Ngoku, uyakuqalisa nini uThixo ngeveki yawo yokugqibela? Nini? Kusenokuba namhlanje. Kusenokuba phambi kokuba litshone ilanga ngokuhlwanje. UThixo uyakuyivakalisa loo nto. Ukuba kuyakuba nini na, andazi. Ndimangalisiwe. Kodwa ndizakuzisa into ethile apha, ngoku, kwimizuzu embalwa, yaye andazi nokuba niyakholwa na yiyo okanye hayi. Kodwa ndi—ndi—ndimelwe kukuyithetha, nokuba kutheni na, ndiyakholwa.

163 Sisemhlabeni wethu. AmaJuda asemhlabeni ongowawo. Sisekupheleni kwesigaba sexesha, sele silungele uXwilo. UXwilo luyafika, iBandla linyuke, siyathatyathwa sinyuswe siyokuhlangana naYe emoyeni. Siyayazi sonke loo nto. ILityе elathwetyulwa entabeni, lilungele ukuza nanini na. Yaye laKufika, Lenza ntoni? Liyagqiba ngesigaba seNtlanga. Sekugqitywe konke, kwaye uThixo uyapheza ngokupheleleyo ukusebenza ngazo. "Lowo unyhukunyhuku makasel'ehlala enyhukunyhuku; nalowo ungcwele makasel'ehlala engcwele." 'yabona? Wenzani Yena ngoko? Uthabatha iBandla laKhe, elizaliswe nguMoya oyiNgcwele.

164 Ngabatheni aba “nyhukunyhuku”? Ziintombi ezileleyo ezo nezo ziza kunyuka zisiza emgwebeni, ngaphaya *kule* ndawo. Sizakufikelela kuloo nto kwenye imaphu, xa siqhubeka nale ngaphaya, apho ziya khona kuMgwebo weTrone emhlophe ukuze zimelwe kukugwetywa ngabahlanguliweyo. UPawulos wasixelela ukuba singathabathi mcimbi siwuse enkundleni, ngokuba abangcwele bayakuligweba ihlabathi. Injalo loo nto. Sisekupheleni kwexesha, *apha,* ngoku. [UMzalwana Branham ubhekiselela kumzobo wakhe osebhodini—Mhl.] Kulungile.

165 Yaye embindini wale veki . . . Ngoku, nanga amashumi asixhenxe. Ngoku, ukuba ezi ngokuchanekileyo yayiyiminyaka esixhenxe, nganye kwezi veki, sibe sele sinazo iiveki ezimashumi mathandathu anethoba; ngoko sisifumene isigaba seNtlanga, kwaye siyazi ukuba sisekupheleni kwesigaba seNtlanga; ngoko ke inye iveki esaseleyo kumaJuda. Ingaba kunjalo? [Ibandla, “Amen.”—Mhl.] Yaye loo nto iyiminyaka esixhenxe echanekileyo. Ukuba *le* yayiyiminyaka esixhenxe, *leya* yiminyaka esixhenxe, kuba Wathi, “Ziiveki ezimashumi asixhenxe ezimiselwe abantu bakowenu.” Ngoko siyazi ukuba sineminyaka esixhenxe ebhekiselela kumaJuda. Ingaba yinyaniso leyo? [“Amen.”] Ngoku yikhangele. Ukuba kukho umbuzo, ndifuna ukuwazi. ’yabona?

166 Ngoku, embindini weveki, phakathi kule veki yamaJuda; ’yabona, loo nto yiminyaka emithathu enesiqingatha—seminyaka; umchasi-kristu, ikumkani eselula phakathi kwabantu, eyakuza. Yaye khumbula, iphuma eRoma, ikumkani leyo iyakuza. Iyintoni? Nguphapha. Ikumkani phakathi kwabantu, eyakuza, kuyakuvela Faro wumbi ungamaziyo uYosefu.

167 Ngoku, nina maProtestanti nithi, “Ke, ngoku, yiyo leyo.” Kodwa umzuzu nje. Sifumanisa ukuba amaProtestanti anombutho, enza intlanganisela yeenkonzo, umfanekiselo werhamncwa, angene kanye kunye nabo.

168 Kwaye sifumanisa ukuba apha laa maJuda abizwa angeniswa kolu manyano, (ewe, mhlekazi), aze avuma. Yaye iBhayibhile ithe avuma. Yaye wenza umnqophiso nawo.

Embindini weveki yamashumi asixhenxe, uyawaphula, umchasi-kristu uyawaphula umnqophiso wakhe namaJuda, “abantu bakowenu.” Ngoba?

Kwaye sifunda kwiZityhilelo 11, ukuba, “Ndiyakuthumela . . .” Sese-11 eso. Uyeza uphumela kwi-19 ngoku. Ukuba Uyakuthumela abaprofeti baKhe ababini, kwaye bayakuprofeta ngeloo xesha, ukuze ke babe nomsindo kwabo baprofeti ngeli phandle bababulale. Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl.] Ize imizimba yabo ilale kwisitrato sokomoya esibizwa ngokuba yiSodom neGomora, apho iNkosi yabethelelwa khona, eJerusalem. Akunjalo?

["Amen."] Ize ilale iintsuku ezintathu nobusuku bazo. Emva kweentsuku ezintathu nobusuku, umoya wobomi uyakungena kuwo, aze avuke anyuke aye kungena eBuqaqawulini. Isahlulo seshumi seso sixeko siyakube siwile ngelo xesha. Ingaba kunjalo? ["Amen."] 'yabona? Yintoni leyo? Kuphakathi embindini wale minyaka yokugqibela ingamashumi asixhenxe.

169 Xa iBandla liyakunyuka; ngoko umanyano, iintombi ezileleyo, amaWisile, amaBhaptizi, amaPresbhithari, nabakwaMoya abadiki-diki, bebonke behlangene nomanyano. Ntoleyo, sebenalo ulawulo lwabo olukhulu ngoku. Bayakuthi bakwenza njalo, bayakwenza umnqophiso. Yaye, ke, ngoku, lo phapha mtsha sinaye ngoku ufuna ukubangenisa bonke phakathi. Aniyiboni loo nto ukuba iyaqokelelana inyuka? [Ibandla lithi, "Amen."—Mhl.] Sizakuthetha ngayo, abangenise bonke phakathi, ityeli lokuqala kumakhulu ngamakhulu ngamakhulu eeminyaka; iwaka leminyaka, okanye amabini, yakhe yenziwa loo nto. Kodwa ngoku uza kubangenisa bonke phakathi, behlangene, enze umanyano, apho phakathi amaJuda ayakuyamnkela loo nto. Owu, bethu! Uzuko! Haleluya! Makabongwe uThixo wethu Ophile ngonaphakade kanaphakade! Nantso ke! Koku, mzalwana, ilula kangako, ilula kangangokuba nomntwana omncinane angayibona. Umanyano lusizisa amaJuda, amaProtestanti, namaKatolika, ahlangane.

Yaye, khumbula, ukuba yintoni eyakwenziwa ngaba baprofeti babini ekufikeni kwabo?

170 Eli rhamncwa, lo kumkani uyakuchitha-chitha igunya labantu abangcwele, uyakwenza ntoni? Uyakophula umnqophiso wakhe kunye nabo. Emva kweminyaka emithathu enesiqingatha, uyakubakhupha. Ngoku, abantu bacinga ukuba bubuKomanisi obo. Loo nto ingenxa nje yokuba nina . . . UMoya kaThixo akakasebenzi kuni. Ayibobukomanisi; yinkolo. IBhayibhile ithe, "Iyakusondelelana kangangokuba ilahlekise nabaNyuliweyo ngokwabo ukuba bekunokwenzeka." UYesu watsho. 'yabona, sisekupheleni.

171 Ngoku, aba baprofeti babini, bayakwenza ntoni? NguMoses no-Eliya abaya kuvela babekho. Bayakuxelela loo maJuda impazamo yawo. Ukuze ngokuphuma kwelo qela lobuJuda lilapho ngoku, kuyakubakho ikhulu elinamashumi amane anesine lamawaka, uThixo uyakulibiza ngaba baprofeti. Yintoni leyo? NguMoya ka-Eliya, osuka kweli Bandla leeNtlanga, uyakuqhubela nje phambili uye kungena kwibandla lawo buJuda, uye kungena kanye ubize; uMoses ekunye naye. Haleluya! Niyayibona? [Ibandla lithi, "Amen."—Mhl.] Yaye uyakushumayela umyalezo omnye wePentekoste, kuloo maJuda, wokuba bamchasa uMesiya. [UMzalwana Branham unkqonkqoza epulpitini kathandathu.] Amen! Niyayibona? ["Amen."] Iyakuba kwakungumyalezo

omnye wakwamoya, oyakuthi ushunyayelwe kanye phezu kwaloo maJuda. Yaye bayakuwathiya loo maJuda kangangokuba bade bawabulale. Yaye babethiywe zizo zonke izizwe. Kwaze kwathi embindini weveki, ngenxa yokuba babevuse eli khulu, elinamandla ikhulu elinamashumi amane anesine amawaka. BabenoMoya oyiNgcwele. Kwaye, mzalwana uthetha ngokwenza imimangaliso, bayenza. "Bavala amazulu, yaze ayana ngaloo mihla yokuprofeta kwabo; bawubetha umhlaba ngezibetho, nanini na befuna ukwenza njalo." Banikezela ngezibetho nayo yonke enye into. Bayakuwahambisa nzima loo maRoma. Kodwa, ekugqibeleni bayakubulawa. UThixo wethu unguThixo owoyikekayo xa Ecatshukisiwe. Kodwa khumbula, kungaphaya kwiveki yamashumi asixhenxe, yaye iBandla liseBuqaqawulini, (amen), iSidlo sangokuhlwa soMsitho siyaqhubeka. Ewe!

172 Ngoku qaphela. Kulapho sithe saMbona khona ebuyela kwiTempile yeMillenium ngapha ekupheleni kwesigaba samaJuda, "umthanjiswa." Nanko Esiza, ekhwele kwihashe elimhlophe; abo babeMlandela, bekumahashe amhlophe. *Ihashe,* "amandla." Enxibe ezimhlophe; igazi . . . okanye isambatho sithiwe nkxu egazini; kubhaliwe kuYe, "ULizwi likaThixo." Uza njengoMeyisi onamandla, (ewe, mhlekazi) ukuza kumilisela iMillenium uphumlo lweminyaka eliwaka, aze kungena eTempileni. Uzuko! Nako apho Ahlangana khona nekhulu elinamashumi anesine lamawaka, ngoku, emva kwale veki yamashumi asixhenxe.

173 Iveki yamashumi asixhenxe, oku kuqhubeka ngeveki yamashumi asixhenxe. Kwemithathu, embindini wayo, uyawaphula, ngokuba ubulala abo baprofeti banobuPentekoste (. . . mhlekazi) abo babetha umhlaba.

Yaye, mfo, Uyaliqalekisa elo bandla, Alitshise ngomlilo. Yaye, kuba, lona . . . Sifumanisa apha, ukuba nkqu abemikhombe bayakuma, bathi, "Yeha, yeha laa mzi mkhulu ungenakubhubha iRoma, ufikelele kwisiphelo sawo ngeyure enye." Wawudutyulwe wangamasuntsu. UThixo uyazi ukuba makazenze njani na izinto. Yaye enye iNgelosi yakhangela ngapho, yaze yathi, "Kuba, igazi lakhe wonke umntu owabulawelwa ukholo kuKristu lafunyanwa kuyo," ngenxa yokulukuhla, ukuphuma apha uqokelelele umbutho, wenze zonke ezi zinto zizezinye, nokungcolisa ibandla, nokuzisa ezo zinto zingene apho, laze lalabulalela ukholo kwa abo babezama ukubambelela kuLo lazama ukubakhuphela ngaphandle.

174 Uzuko! Owu, a—andazi. Ndi—Ndi—Ndiziva ndinganga qhubela phambili. 'yabona? Anivuyi ngenxa yokuKhanya koNyana, ukuhamba ekuKhanyeni koNyana! Siphi, mzalwana? Sikwiyure yokugqibela! Kungenzeka, naxesha nini na. Silapha!

175 U—UMyalezo uphumile ukuya kwibandla lokugqibela, ibandla elimchasileyo uKristu walo. AmaJuda asemhlabeni wawo ukulungiselela eso sithuba sexesha lokudibanisa, amashumi amane eminyaka. Isixeko esitsha sesakhiwe. Akhangele ntoni? Ukuza kukaMesiya. Kuyakuba nini? Andazi. Xa elo Litye liyakubetha loo mfanekiso *apha,* Limnkile; kuphele konke ngoko.

176 Ngoku qaphela apha. Embindini weveki, iintsuku ezintathu ezinesiqingatha . . . iminyaka emithathu enesiqingatha, gxebe, uyawaphula umnqophiso aze abangele ukuba kwenziwe amadini neminikelo . . . abayakube sele beyilungisile.

Kuba, bayakubuyela emva kanye bathi, "Ngoku, khangela, nina nonke ningamabandla. Ningalmkeleka kulo mfanekiselo werhamncwa. Sizakuba nobudlelane. Sizakubususa ubukomanisi. Siyakutshayela nje ubukomanisi bonke buphume." 'Yabona? Yaye bangayenza loo nto. 'yabona? Kwaye bayakuyenza.

177 Kodwa ngoku khangela. Baze bamisele, bamisele lento, unqulo lwemihla ngemihla namadini ayakubuyela kweso sixeko xa itempile sele yakhiwe ngokutsha. Aze loo kumkani uyakuza kumbindi weveki, awaphule umnqophiso awaphelise amadini. Ithe, "Uyakuwachitha-chitha, awuchitha-chithe." Yaye uyakwenza ntoni, ukuze oko kuqhubeke kude kube sisiphelo.

178 Yaye qaphela:

. . . *ukusasazeka kwe*sikizi elenza isiphanziso . . .

"Ukuphuphuma kwamasikizi." Yintoni *isikizi*? "Kukungcola." 'yabona? "Ukwenza isiphanziso," yintoni leyo? "Kukuphelisa." Ukuphuphuma kwale *nto,* ukuphelisa *leya*. 'yabona? Ukuphuphuma kwala mandla obuRoma, ukweyisa zonke iintombi ezileleyo, ezingamaJuda nazo zonke. "Ziyakuba ngamaRoma zonke kungenjalo akukho nto siyakuba yiyo." Uyakuwaphula umnqophiso wakhe embindini weveki.

179 "Ukuphuphuma kwesikizi." Ukuba yayilisikizi ngexesha likaYesu, ngethuba iRoma yavela nonomgogwana wayo; iyakuba yiRoma kwakhona, iyakuba lisikizi kwakhona kwibandla.

. . . ukwenza *isiphanziso,* lize liqhubeke liye kungena *kwisiphelo* . . .

Uyakwenza ntoni? Uyakuqhubela phambili ukuya ekuphelisweni, loo nto ke, sisiphelo.

180 Ngoku, ubuJuda, nobuRoma, nobuProtestanti (oko kukuthi, iintombi ezileleyo), liyakuzidibinisa ndaweninye kwimo yobumbano lweenkonzo. Kwaye kuyakuba njengokuba uYesu watshoyo kuMateyu 24, nokusuka kwiZityhilelo 13:14.

Masifumane iSityhilelo 13:14, sibone ukuba yintoni na. Ndinaso siphawulwe apha phantsi, sibone ukuba yintoni na, 13:14. Kulungile, mhlekazi.

> *Libalahlekise abo bemiyo phezu komhlaba ngemiqondiso elayinikwayo ukuba liyenze (*lihlanganisa lamabandla) *emehlweni . . . lisithi . . . emehlweni erhamncwa elo; lisithi kwabo bemiyo phezu komhlaba, babalenzele umfanekiselo irhamncwa, elibe linenxeba lalo ikrele, laphila.*

181 Ngoku, siyazi, ngaphaya kwawo nawaphi na amathandabuzo, ukuba lalingubani na elo rhamncwa, elo gunya lalinenxeba elibanga ukufa laze laphila. YayiyiRoma yobuhedeni eyabulawayo, yaze iRoma yoophapha yathabatha indawo yayo; xa amandla obuhedeni abulawayo, kweza igunya loophapha lathabatha indawo yawo.

182 Ngoku, ngoku, iZityhilelo 13:14. UYesu, kuMateyu 24, wenza isiyalo malunga nawo. "Umfanekiselo werhamncwa."

183 UPawulos, kumaTesalonika eSibini isahluko se-2, ivesi ye-3 neye-4. Masiyifumane, sibone uPawulos, into ayithethayo apha malunga nawo. Awathi uMoya oyiNgcwele omkhulu owayephezu kwaloo mprofeti mkhulu weNkosi, sibone ukuba wathini na malunga nawo ngomhla wokugqibela. KumaTesalonika eSibini, isahluko se-2 siso eso. Kulungile, mhlekazi. Siqala ngevesi ye-3, ndiyakholwa yiyo. Kulungile, masifunde ngoku. Phulaphulisisani, wonke umntu. Bangaphi abakholwayo ukuba uPawulos wayezaliswe nguMoya oyiNgcwele? [Ibandla lithi, "Amen."—Mhl.] Amen. Khangela apha.

> *Makungabikho bani unilukuhlayo nangalunye uhlobo: ngokuba ayinakufika yona, lungakhange lufike ulahlo kuqala, . . .*

Uzama ukuyikhupha entloko kubo eyokuba Ubuya kwangoko. Uthi, "Kumelwe kubekho ukuwa eBandleni, kuqala," 'yabona, siza ngapha kwesi Sigaba saseLawodike.

. . . *umntu wesono* atyhi- . . . *atyhileke* . . .

"Umntu wesono," ukungakholwa kuMoya oyiNgcwele. Ukungakholwa kutyhiliwe.

. . . *unyana wotshabalalo*;

Njengokuba wayenjalo uJudas; unondyebo webandla.

> *Lowo uchasayo uziphakamisayo ngaphezu kwento yonke ekuthiwa nguThixo, nehlonelwayo; ngokokude azihlalise etempileni kaThixo, . . .*

Mzalwana, ingaba ukho umntu emhlabeni, ngaphandle kweVatican, oyenzayo loo nto? Kuphi apho?

184 Ngoku, yiya ngapha kwiZityhilelo 13, ziyakukubonisa ukuba le ndoda ihleli phezu kwesixeko . . . esixekweni, kwaye isixeko sihleli phezu—phezu kweenduli ezisixhenxe. Yaye amanani erhamncwa ngamakhulu mathandathu anamashumi mathandathu anesithandathu, abhalwe nge—ngesiLatin . . . oonobumba besiRoma, ngamakhulu amathandathu anamashumi mathandathu anesithandathu, angu-*VICARIVS FILII DEI*, ntoleyo ithetha, "endaweni yonyana kaThixo," aphezu kwetrone kaphapha. Kwaye isitulo sakhe, sinesithsaba esintlu-ntathu. Kwaye ndasijonga eso sithsaba, ndema ngokusondele njengokuba sinjalo isandla sam ebusweni bam, ngolo hlobo, ndaze—ndaze ndasibona isithsaba esihonjisiweyo sikaphapha kanye apho eVatican, ngokwam, ndema ndakhangela kuso, ukuze ndiqiniseke ukuba ndiyayazi into endithetha ngayo. "Uyaziphakamisa, yena ngokwakhe ungaphezulu kwayo yonke into ebizwa ngokuba nguThixo, wonke amadoda akwaThixo. Ungoyena ungcwele kuwo wonke; uhlala etempileni kaThixo; ezibonisa nje ukuba unguThixo," exolela izono phezu komhlaba, nokunjalo njalo, uyazi. Ngokuqinisekileyo.

185 UPawulos wathi, "Ulahlo lumelwe kukufika kuqala, loo nyana wotshabalalo atyhilwe."

Anikhumbuli na, ukuba, oko . . . bendisekuni, ndanixelela ezi zinto?

186 Owu, ndingathanda ukuba sibe besihleli apho, simva uPawulos eshumayela loo nto. Beningethandi nina? [Ibandla lithi, "Amen."—Mhl.] Mhm! Indlela ebendinokuthanda ngayo ukumamela. Owu, bethu!

187 Ngoku uzakwenza ntoni? "Umfanekiselo werhamncwa." AmaTesalonika eSibini. Ngoku phulaphula. Phulaphulisisa ngoku, uphulaphulisise kakhulu. IBandla lalisele likuva ukuza kukaphapha. Yintoni na? Ukuphela kweso sigaba sebandla, uPawulos. Bayibona into yobuNikolawo ivuka; babeza kwenza indoda engcwele, (isingisele entweni?) kuphapha. Ubuhlabathi nezihandiba zazichwechwe zangena ebandleni, ziyitshintsha inkqubo yokukhonza. UPawulos, enoMoya oyiNgcwele, wayibambisa loo nto ekuMoya. Kwaye ibandla, ngokuphucuka kwalo nangabantu abahlonitshiweyo, abantu abahloniphekileyo, njalo njalo, baba nokubona ukuba kwakukho into ethile ezayo. Yaye uMoya oyiNgcwele wayebayala ngemihla yokugqibela. Anikhumbuli ukuba wathini na ukuthetha ngayo uYesu? IZenzo zamaNikolawo, ezathi ekugqibeleni zayimfundiso, kwaze kwalandela ukwenziwa kombutho! Bazalwana, asikho bumnyameni ngoku. Khumbulani, 'yabona. Naku apho sikhoyo.

188 Izenzo zobuNikolawo, umbutho uqala kuzo, abahlonitshwa abakhulu, nabongamele amabandla, njalo njalo, ngoko

bayakumisela ibandla lobuKatolika. NoPawulos wathi alinakubakho ixa lesiphelo, akunakubakho xesha, kude kubekho ulahlo ukumnka kolwenene, uKholo lwepentekoste. UKholo lwepentekoste luyakuyekwa, kuze kumiliselwe abahlonipheki. Bayakuba nendoda eyakuthabatha indawo kaThixo, ihlale etempileni kaThixo, ize iziphakamise, ngaphezu kwakhe wonke umntu onjalo. Yaye, obo, 'yabona, yintoni leyo? Bubu*Nikao,* "kukweyisa umkhonzi nje." 'yabona? "Konke okubizwa ngokuba nguThixo; uyakuhlala etempileni kaThixo, njengoThixo." UPawulos wathi, "Kuyakubakho ulahlo, kuqala, ngemihla yokugqibela." Naku ke, silapha kanye ngoku, saye siyalubona olo lahlo, sibe silibona ibandla libheka phambili ukumnka kuLo, libe libuyela emva kanye kwakhona. Yaye sikwixesha lesiphelo. Kulungile.

189 Ngoku, ukuba iiveki ezingamashumi amathandathu anethoba zibethe ngokuchanekileyo, naloo maJuda asemhlabeni wawo ngoku, sibe isigaba sebandla leNtlanga sibethe ngokuchanekileyo ukuya kuma kwixesha lesiphelo, uyakuma kwixesha lobuNikolawo. . . okanye kwixesha laseLawodike; kusondele kangakanani uKuza kweNkosi, ukupheliswa kwezinto zonke, ukupheliswa kwesi sigaba, noXwilo? Umzuzu Aqalisa ngawo iveki yamashumi asixhenxe, okanye iminyaka esixhenxe, iBandla limnkile.

190 Niyayibona, zihlobo? Phakamisa isandla sakho ukuba uyayibona. 'yabona? Ngoku, masingabingobantwana. Masingabi sadlala kwakhona. Sikwixesha lesiphelo. Kukho into ezakwenzeka. Sisekupheleni. Silapha.

191 Ezi veki zimashumi mathandathu anethoba zibethe ngokuchanekileyo; ukumnka kwamaJuda kubethe ngokuchanekileyo; isigaba sebandla sibethe ngokuchanekileyo. Sikwixesha lesiphelo, ixesha lesiphelo, isigaba sebandla laseLawodike, isiphelo salo. [UMzalwana uBranham usebenzisa ibhodi ukucacisa—Mhl.] Iinkwenkwezi ezingabathunywa zonke ziyishumayele imiyalezo yazo. Seyiphumile. Sibetha nje elunxwemeni. AmaJuda ebebuyela isithuba samashumi amane eminyaka. Asemhlabeni wawo.

Yintoni ezakwenzeka ngokulandelayo? Kukuza kweLityе. Nantso ke. Kuyakuba xesha nini? Andazi. Kodwa, mzalwana, okwam, ndifuna ukube ndilungile. Ndifuna ukuhlala zilungile iimpahla zam.

192 Ngoku, sithi nje sithe—nje imizuzu embalwa kakhulu, kwaye ndifuna ukuba nibe nokuphulaphula ngokuzolileyo ngoku okomzuzu nje.

Ngaloo mzuzu Aqala ngawo iveki yamashumi asixhenxe, okanye iminyaka esixhenxe, iBandla limnkile. Ngoku phulaphula. Ndiyacaphula kwakhona, ndicaphula okwesibini, ukuze ungabi nakulibala. Nantsi into uMoya oyiNgcwele

ayibeke phezu kosiba lwam xa bendibhala. Sikwisigaba saseLawodike. UKristu uyachaswa libandla laKhe. Inkwenkwezi yesi sigaba, uMyalezo, sowuphumile. Yaye uSirayeli usemhlabeni wakhe. Uyabona ukuba siphi na? Sisekupheleni.

Ngoku, ukuthetha nje kanye mhlawumbi kanye kabini okukokunye.

193 Yonke le nto ngoku siyibonayo, iyakusinceda, ngobabalo lwaKhe, njengokuba sizama ukusondela kula Matywina aSixhenxe okugqibela. Niyabona ukuba siyiphose phi na? Ukusuka kwiZityhilelo 6:1 ukuya kwiZityhilelo 19:21, ngesiyiphosile, kuba, 'yabona, ngesibe sizama ukuyifaka *phaya*, kwesi sigaba seNtlanga; ukanti, uyabona, ingapha *kwesi* sigaba. [Umzalwana uBranham usebenzisa ingcaciso esebhodini—Mhl.] 'yabona?

Ngoku, siyiqondakalalise ngeLizwi likaThixo nangezembali, nangayo yonke into, nangemiqondiso yamaxesha, nangemihla, ukuba akusekho nto iyenye iseleyo. Sisekupheliseni kweNtlanga. Yintoni—yintoni esiya kuyenza ngaloo nto? Ngumphefumlo wam nomphefumlo wakho; bubomi bam nobomi bakho; ubomi babo sibathandayo. Simbanjazelwe ixesha elide kakhulu. Sihanjelwe lula zizinto ezininzi kakhulu. Kungcono siqalise ukuhamba. Liphelile ixesha kunokuba ucinga, ukhumbule nje.

194 Ngoku, ingxelo eyothusayo, ukuba ufuna ukuyibhala. Phulaphulisisa, uncede. Lo ngumzuzu wokugqibela kum, kusondele kuwo; ndinento encinane emva kwale nje, Into encinane ebhaliweyo endifuna ukuthetha ngayo. Ngoku phumla nje umzuzwana uphulaphulisise, ndikunike into ethile eyothusayo, eyakuhamba kunye nale. 'yabona?

Akukho nobubanzi bendawo esikayo kwincakuba phakathi kwesi sigaba noKuza kukaKristu. Yonke into, akukho nto iyenye iseleyo. Ingaba uSirayeli usemhlabeni wakhe? Siyayazi loo nto. [Ibandla, "Amen."—Mhl.] Ingaba sikwiSigaba saseLawodike? ["Amen."] Ingaba uMyalezo wesi sigaba sobupentekoste waphuma, ukuzama ukushukumisa abantu babuyele kwiNtsikelelo yakuqala yepentekoste? ["Amen."] Ingaba umthunywa ngamnye waphuma kwisigaba, kanye ngokuchanekileyo ekwayinto enye? ["Amen."] Ingaba izizwe zilwa nezizwe? ["Amen."] Iindyikityha zokufa? Ingaba kukho indlala emhlabeni namhlanje, ibandla lenene liqhuba amakhulu eemayile ezingela ukuva iLizwi likaThixo? ["Amen."] Ayisosonka kuphela, koko kukuva iLizwi likaThixo." Ifikile indlala. ["Amen."] Ingaba kunjalo? ["Amen."] Kuba, siphila phakathi kuyo kanye, khona apha ngoku. ["Amen."] 'yabona ukuba siphi na? ["Amen."] Silindele elo Litye.

195 Intetho eyothusayo! Ukusuka kwixesha apho uThixo wenza idinga no-Abraham. . . Ungaphoswa koku. Ukusukela kwixesha awathi uThixo wathembisa ngalo u-Abraham, iGenesis 12:3, ukuya kwixesha likaKristu echaswa ngo-A.D. 33, ngamaJuda, ngokuba amaGalati 3:16 ne-17, nangokweyama-Usher, U-s-h-e-r-s, yimbali yomlibo wama-Usher wamaHebhere; amandla kaThixo ayekumaJuda ngokuchanekileyo ishumi elinethoba lamakhulu linamashumi mahlanu anesine eminyaka. UThixo wasebenza kumaJuda ishumi elinethoba lamakhulu elinamashumi amahlanu anesine leminyaka, ngokwembali yemilibo yamaJuda, nangokwamaGalati 3:16 ne-17. Ndinezinye ezininzi iZibhalo, kodwa ndizakukupha nje eso.

Ngoko, emva kokuba bamalayo uKristu, Wajikela kwiNtlanga, ukuya kuthabathela iGama laKhe abantu. Uyasifuna iSibhalo ngaloo nto, indawo? IZenzo 15:14.

196 Ngoku, ukubala elo xesha, sifumanisa ukuba ngokuchanekileyo (phulaphula) sineshumi elinesixhenxe leminyaka elishiyekileyo, kwaye siyakuba kwanelo xesha lokudibanisa lilinganayo esilinikwayo, njengokuba uThixo esebenza ngathi kumandla kaMoya oyiNgcwele, ukususela ngo-A.D. 33 kude kube ngowe-1977. Ixesha elikwalinye lokudibanisa, lishumi elinethoba lamakhulu elinamashumi amahlanu anesine eeminyaka, uThixo usebenza ngathi ngendlela enye Awenza ngayo kumaJuda. Nithini ngaleyo!

197 Ngoku, phawula oko encwadini yakho, iSibhalo esincinane endifuna ukukunika sona. YiLevitikus 25, ukuqala ngomqolo we-8. UThixo wabiza intlokoma, njalo ngonyaka wamashumi amane anethoba. Unyaka wamashumi amahlanu yayiba yintlokoma. Siyayazi loo nto. Siyayiqonda loo nto. Ukusuka kwijubilee intlokoma yakuqala, yeLevitikus 25:8, ngowe-1977 iyakuba yintlokoma yamashumi asixhenxe, kwenza ngokuchanekileyo amawaka amathathu anamakhulu amane anamashumi amathathu eminyaka. U-*Jubilee*, uthetha, "Ukunyuka! Ukukhululwa!"

> Owu, silindele oko kuza kovuyo KweMini yeMillennium,
> Xa iNkosi yethu ethandekayo iyakuza ithabathe UMtshakazi wayo olindileyo emnke;
> Owu, ihlabathi liyancwina, lililela loo mini Yokukhululwa okumnandi,
> Xa uMsindisi wethu ayakubuyela emhlabeni Kwakhona

198 Niyifumene loo ndawo? [Ibandla lithi, "Amen."—Mhl.] UThixo usebenze ngathi ngokuchanekileyo kanye ngomlinganiselo Awasebenza ngawo kumaJuda. Ukusukela

kwixesha Awanika ngalo u-Abraham isithembiso, kude kube kukwaliwa kukaMesiya ngo-A.D. 33, yaba lishumi elinethoba lamakhulu elinamashumi amahlanu anesine eminyaka. Ke ngoku sineshumi elinesixhenxe leminyaka elishiyekileyo. Sifumene malunga neshumi elinethoba lamakhulu elinamashumi amathathu avisayo eminyaka. Sineshumi elinesixhenxe leminyaka eshiyekileyo, kubethe u-'77, siyakube sinentlokoma yamashumi asixhenxe ukusukela ekuqalekeni kweentlokoma. Yaye kuya kuba yintoni? Owu, mzalwana! Khangelisisa ngoku. Ungayiphosi. Iyakuba yijubilee yokunyuka koMtshakazi weNtlanga, nokubuya kukaKristu esiya kumaJuda, xa eyakube ephuma ekukhonkxweni. Amen! Awuyiboni? Kukusuka kwihlabathi liphela, ahlanganiselene loo mini. Owu, bethu! 'yabona ukuba siphi na? Asazi ukuba kuyakuba xesha nini na ekuyakwenzeka ngalo oko. Sikwixesha lesiphelo.

199 Ngoku phulaphula. Kuni makhwahla alapha ku—kule nkonzo, nina kudala nilapha, ndifuna ukuba niqaphele into ethile. Andizange ndikufunde oku kwade kwayizolo; ndikuchole kowezembali, uPaul Boyd, ndaze . . . Kwaye ndiye ndakuhlolisisa emva kwiZibhalo, ndathabatha ezi ntsuku zamaxesha zilapha, njalo njalo, ndakufumana, ndahamba nako, ndakuhlola konke.

200 Ngoku, ngowe-1933, xa sasikhonza ngapha kwitempile iMasonic, apho ibandla likaKristu limi khona namhlanje. Ngenye intsasa ka-Epreli, phambi kokumnka ekhaya . . .

Ndandinikezela inqwelo yam. Ndandinenqwelo yodidi ka-'33, yaye ndandiyinikezelela umsebenzi weNkosi. Kwaze embonweni, ndabona ilixa lesiphelo. Qaphela indlela ekothusa ngayo oku, phaya kudala ndiseyinkwenkwe nje. Kwaye ungaqikelela inqwelo yodidi lowe-1933 yayikhangeleka njani na, ngoku, yayinjani na ngenkangeleko.

Kwaye ndehla ndaya ngaphaya kwitempile iMasonic, apho . . . Abanye benu makhwahla alapha bayakhumbula. Kubhalwe kwiphepha elidala, ekhaya. Ulungelwe kukuxhaxhazwa uhambe kwihlabathi lonke. 'Yabona? Kwakungowe-1933. Ndachaza kwangaphambili ukuba kuyakubakho intlekele enkulu eyakwenzeka kwezi Zizwe ziManyeneyo ngaphambili okanye ngonyaka we-1977. Bangaphi abandikhumbulayo ndithetha loo nto? [Amakhwahla athi, "Amen."—Mhl.] Khangela kweso sandla. Ngokuqinisekileyo.

201 Ngoku khangela. Ndachaza kwangaphambili izinto ezisixhenxe ezaziqulunqwa ze . . . ngaphambi kokuba ibe sisiphelo esikhulu sento enkulu sibe siyakwenzeka apha kwiZizwe eziManyeneyo, into enkulu eyoyikekayo. Ndathi . . .

Ngoku khumbula, oku kungaphambi kokuba iqale. Ndathi sasizakuya kwiMfazwe yeSibini yeHlabathi. Bangaphi

abandikhumbulayo ndithetha loo nto? Mabathi, "Amen." [Ibandla lithi, "Amen."—Mhl.] Kulungile. IMfazwe yeSibini yeHlabathi! Ndathi, "UMongameli lo ukhoyo ngoku. . ." Ndiyikhuphele lento isuka eSibhalweni, nangoku, lento yakudala izolo, yokuba, "UMongameli esinaye ngoku," owayengu. . .Bangaphi abakhumbulayo ukuba yayingubani na? [Kukho umzalwana othi, "NguFranklin Roosevelt"] UFranklin D. Roosevelt. Ndathi," uMongameli esinaye ngoku uyakuqhuba angene nakwityeli lesine," wayekwi tyeli lakhe lokuqala ngoko, "uyakuqhuba aye kungena kwityeli lesine, kwaye siyakuthatyathwa sisiwe kwiMfazwe yeSibini yeHlabathi."

202 Ndathi, "Umbhukuqi ngoku ovelayo e-Italy, onguMussolini, uyakungena elulawulweni. Yaye uyakuya e-Ethiopia, kwaye i-Ethiopia iyakuwa ezinyaweni zakhe." Kukho abantu abahleli apha ngoku abaziyo, ngokuba kukho iqela labantu elezayo lema, ngethuba endandiqhuba inkonzo kwiHolo iRedman ezantsi phaya ngobo busuku, xa ndandimelwe kukuhla ndiye kushumayela loo nto, eRedman Hall, bezakundikhupha bandilahlele ngaphandle kweholo ngenxa yokuthetha into enjengaleyo. [UDade Wilson uthi, "Amen. Injalo loo nto."—Mhl.] Ewe. Ewe. Nkosk. Wilson, ndiyazi ukuba u. . .["Injalo."] Injalo loo nto. Ndathi ndakuyithetha. . .Kodwa ingaba wayenza loo nto? "Kodwa," ndathi, "uyakufikelela kwisiphelo esilihlazo," waze wenza njalo. Inguye naloo mfazi naloo mfazi wayebaleka naye, wajongiswa intloko ezantsi waxhonywa ngentambo emthini, iinyawo ziphezulu, iimpahla zabo zijinga zijonge ezantsi. Kulungile, loo nto yenzeka.

203 Ndaze ndathi kwakhona, "Abafazi bavunyelwe ukuba bavote. Ntoleyo ngokupheleleyo ilihlazo esizweni. Kwaye, ekuvoteni, ngenye imini bayakunyula indoda engeyiyo." Kwaye bayenzile loo nto kolu nyulo luphelile. Bethu, bethu! Isine. . .(Ndathi, "Inzululwazi iyakuba yenjani indlela. . .") Hayi, nantsi, yeyesithathu leyo. Uxolo.

204 Nantsi elandelayo, apho, eyesine. Ndathi, "Imfazwe iyakuba yeyethu neJamani, kwaye bayakwakha indawo enkulu yesamente bazinqabise kuyo, kwaye amaMelika ayakubethwa ngokoyikekayo." UThixo Onamandla onke uyazi, Lowo ndimi phambi kwakhe ngoku, ndawabona loo Nazi azimeleyo ekhaba amaMelika ngolo hlobo, nezinto ezinjalo, kolo donga. [Kukho indoda ebandleni ethi, "Amen."—Mhl.] Yaye baninzi abafana abemi apha ngoku ababekho apho kwiSiegfried Line, abaziyo ukuba kwakuyintoni na. ["Amen. Ewe, mhlekazi. Amen."] Kwaye khumbula, ukuba ngoko kwakuyiminyaka elishumi elinanye phambi kokuba iSiegfried Line ibe yakhiwa. Ingaba uyinene uThixo? [Ibandla lithi, "Amen."] Ingaba Usazixela kwangaphambili izinto ezizakwenzeka? ["Amen."] Khangela. Lowo, yayingowesine.

205 Ngoku into yesihlanu. “Inzululwazi iyakuqhubela phambili kangangokuba bade benze inqwelo eyimoto engayi kulawulwa ngevili lokujija. Kwaye iimoto ziyakuqhubela phambili ukuthabatha imilo yeqanda, kude kube sisiphelo, ixesha lesiphelo. Ndabona usapho lwaseMelika luhamba lusihla ngendlela, kwindlela evulekileyo, luhamba ngemoto lunikele imiva yalo kulaa ndawo ibimelwe kukuba nevili lokuqhuba, lukhangeleka ngathi lwaludlala amakhasi okanye-icheckers.” Kwaye sinayo loo nto. Ikumabonwakude. Kwi-*Popular Science*, kwi-*Mechanics*, gxebe, inayo yonke loo nto. Sinayo loo moto. Ilawulwa ngesixhobo esisebenza sikude, ngo—ngokukhanya. Abayi kuba nalo kwa ivili lokuqhuba kuyo. Uvele nje uyifake ngokucofa yonke into oyifunayo ngolu hlobo, ngale ndlela ucofa ngayo imfono-mfono yakho, ize imoto yakho ikuthathe ikuse kuloo ndawo; ayinakutshayisa, akukho nenye into, nezinye iimoto. Uzibuthe uzigcina ezinye zikude kuwe. ’yabona? Banayo. Owu, bethu! Yicinge nje. Ichazwe kwangaphambili kumashumi amathathu eminyaka ngaphambi kokuba yenzeke!

206 Ngoku, oko kusizisa kulonyulo lukaMongameli Kennedy.

Kwaye le moto iyeza kwi—kwinzululwazi, izisa izinto ezintlanu (kwezisixhenxe) ezithe zenzeka ngokuchanekileyo.

207 Ngoku, ndaxela kwangaphambili, ndaze ndathi, “Ndabona umfazi omkhulu emile, emhle ngenkangeleko, enxibe ezingqombela ububomvu njengezasebukumkanini. Ndaze ndafaka izigweqe ezincinane apha ezantsi, “(Wayengumlawuli omkhulu kwiMelika eManyeneyo; mhlawumbi libandla lobuKatolika.)” Umfazi, umfazi othile; andazi nokuba iyakuba libandla lobuKatolika na. Andazi. Andinakutsho. Inye into endayibonayo, ndabona umfazi, kuphelele apho.

208 Kodwa esi sisizwe somfazi. Esi sizwe seseshumi elinesithathu, ngokwesiprofeto. Linemigca elishumi elinesithathu, iinkwenkwezi ezilishumi elinesithathu. Laqala iikoloni ezilishumi elinesithathu. Ishumi elinesithathu, ishumi elinasithathu, yonke into lishumi elinesithathu. Sivela kwisahluko se-13 seZityhilelo, kananjalo. Silishumi elinesithathu. Kwaye sisisizwe somfazi.

209 Iinkundla zoqhawulo-mtshato eMelika zezona zivelise ukuqhawulwa komtshato okuthe chatha, ngabafazi balapha, kunazo zonke ezinye izizwe. Ukuziphatha kwilizwe lethu kokukona kuphantsi, uqhawulo-mtshato, kunokuba kunjalo eFrance okanye e-Italy, apho ubuhenyukazi busezitratweni. Ngoko, ukanti bangamahenyukazi bona; abethu ngabafazi abatshatileyo bezama ukuhlala neqela lamadoda, namadoda atshatileyo ezama ukuhlala neqela labanye abafazi.

210 Ezizweni apho kukho isithembu, kungcono kaliwaka. Kodwa, nangoko, isithembu asiyonto yamnkelekileyo, siyayazi loo nto. Kodwa, oko kubonisa nje indlela esithobekele phantsi ngayo thina.

211 Ndinesiqwenga esiphaya phezulu ephepheni, apho sibonisa khona amakhwenkwe ethu aseMelika awaya phesheya kolwandle, kule mfazwe iphelileyo, ukuba ngaphaya, ndiyakholwa, kwakumalunga namashumi asixhenxe ekhulwini . . . Kuba, ngoku, yima umzuzu, ndiyakholwa ukuba ayemathathu kwamane kwawaya ngaphesheya kolwandle, awawalayo amakhosikazi kwawo kwangaphambi kokuba abuye. Kwaye sisihloko esikhulu sasephepheni esithi, "Kwenzeke ntoni ekuziphatheni kwabantu bethu baseMelika?" Niyakhumbula nibona oko? [Ibandla lithi, "Amen."—Mhl.] Nonke nayibona, ndiyaqonda. "Kwenzeke ntoni ekuziphatheni kwabafazi bethu baseMelika?" Kwimizi-mveliso, besebenza ngaphaya kunye namanye amadoda. Sisizwe somfazi. Sizakufumana ntoni? Isithixo somfazi, kungenjalo isithixokazi.

212 Ngoku, ngoko, emva koko, ndajika ndakhangela. Ndaze ndabona le Melika iManyeneyo isitsha ngokucotha, amatye ayeqhushumbisiwe enyuka. Kwaye yayisitsha ngokwe—ngokwemfumba yezikhuni zomlilo, okanye into ethile ebihleli nje isitsha. Ndakhangela kwakude kangangoko ndandinokubona, kwaye yayidutyuliswe yavumbuluka. Waze umbono wandishiya. Emihlanu kwemithathu yenzekile . . . okanye emihlanu kwesixhenxe, gxebe, yenzekile.

213 Kwaye naku kufika ndiboniswa. Ndaze ndachaza kwangaphambili. Andizange ndithi yiNkosi eyandixelela loo nto, ndimi ngaloo ntsasa ebandleni, ndathi, "Indlela ekuqhubeka ngayo . . . " Ndahamba ndaya kutsho kwelinye icala legumbi labo, ndabaleka ndaya kwelinye icala lesiphelo segumbi. Ndathi, "Indlela izinto eziqhubeka ngayo, ndiyaqikelela ukuba ixesha . . . Andazi ukuba kutheni na ndiyithetha nje loo nto. Kodwa ndiyaqikelela ukuba oko kuyakwenzeka konke malunga phakathi kanye ngoku, 1933, nowe-1977."

Kwaye ndingayazi, uThixo uyayazi intliziyo yam, andizange ndiyazi kwade kwayizolo, ukuba owe-1977 uyintlokoma iJubilee, kwaye ngokuchanekileyo kwakuloo mlinganiselo mnye wexesha uphela Wathi wawunika uSirayeli, kwaye yonke into isekupheleni. Ngoko sise . . . Naku ke silapha ekupheleni kwesigaba, ekungeneni kweveki yamashumi asixhenxe. Asazi ukuba kuyakuba xesha nini na eliyakuthi ngalo iBandla lihambe. Owu, bethu! Singenza ntoni, zihlobo? Siphi?

214 Niyabona ukuba yintoni na ngoku? [Ibandla, "Amen."—Mhl.] Ingaba niyayiqonda iveki yamashumi asixhenxe kaDaniyeli ngoku? ["Amen."]

'Yabona, ngoku, xa sisiya kungena kula Matywina nezinto ezinjalo, siqhekeza la Matywina. Elokuqala liyavela, ngumkhweli wehashe elimhlophe, kwaye unesaphetha

esandleni sakhe. Khangela ukuba ngubani na loo mfo. Khangela loo mkhweli wehashe eliluthuthu emva kwakhe. 'yabona? Khangela ukuba ungubani na, uze ujonge indlela abangena ngayo. Khangela elo khulu linamashumi amane anesine lamawaka lingena. Ukhangele loo ntombi ileleyo xa inyuka. Uze ukhangele zonke ezi zinto zisenzeka, ukuthululwa kweeNgqayi, ooYeha, imimoya emithathu engcolileyo enjengamasela. Khangela ezo zinto indlela ezinxibelelana kakuhle ngayo kwezo zibetho, ngokuchanekileyo xa zithululwa. Xesha ngalinye kutyhilwa iTywina, isibetho siyathululwa, nentshabalalo iyafika. Uze ukhangele ukuba kwenzeka ntoni na kanye ngoku ekupheleni.

215 Kwaye, owu, khangela aba baprofeti bathathu . . . okanye aba baprofeti babini, ekuveleni kwabo apha. Ukuze embindini weveki, banqanyulwe ngokunjalo, ukuze kuqale iDabi le-Armageddon. Ngoko uThixo uyaqalisa ukuthetha ngokwaKhe, ngoko uyema aqalise ukulwa. Abo baprofeti bayawubetha umhlaba. Bashumayela iGama likaYesu Kristu. Babhaptiza kwangaloo ndlela inye. Benza kwaloo nto inye athi awuqala amaPentekoste, oobawo bayenza, yaye baninzi ababalandelayo. Kodwa bathe bamanyana, laa mbutho, uyahamba uhle kanye, kwaye nkqu amandla abo baprofeti akawaphulanga. Kuze ekugqibeleni bathi, "Siyakuyenza yonke loo nto ibe ngumbutho omnye." Ukuze angenise (yintoni?) isikizi, ubuRoma, ukuza kugqumelela yonke into, eyenza isiphanziso. "Isikizi lesiphanziso," lithabatha yonke into, "ukungcola."

216 Khumbula, umama omdala olihenyukazi ohleli phezu kwerhamncwa, enxibe ngokubomvu ngolu hlobo, lalineentloko ezisixhenxe neempondo ezilishumi. Niyayikhumbula loo nto? "Kwaye wayendebe esandleni sakhe, yezingcoliso zamasikizi akhe." Yayiyimfundiso yakhe awayikhupha yaya ebantwini. Kwaye nako ke, bazalwana bam. Sikwixesha lesiphelo.

217 Bantwanana, asizange sazi, sisenokungaphili side sibuye kwakhona ngokuhlwanje. Sisenokungaphili side sibonane kwakhona. Andazi. Kodwa, isiphelo sikufutshane kakhulu, isiphelo sikufutshane kakhulu. Nasi iSibhalo. Sisweso kanye ngokuchanekileyo, ngokugqibeleleyo, ukuqondakalalisa kweSibhalo.

218 Ngoku, ukuba kukho into ethile ongayiqondanga, ndibhalele iphetshana undazise ngayo. 'yabona? Uthethe okuthile. Abanye kuni bazalwana balapho ngaphandle emakhasethini, kwezinye iindawo, ukuba kukho into endinokuninceda ngayo, ndaziseni. Usenokungavumelani nam, kwaye ndisenokungavumelani nombutho wakho; hayi wena, koko inkqubo yombutho wakho. Asikokuba andivumelani nabantu abangamaKatolika. Andithi andibathandi abantu abangamaKatolika, andithandi abantu bombutho. Asiyiyo

loonto Yiloo nto. Ndibathanda bonke abantu, kodwa andivumelani nenkqubo eyakuthi ikugcine ubotshelelwe. Nantso into, inkqubo le yaloo nto. Yiyo leyo.

219 Ndandingachasenanga neJamani; yayibubu Nazi. Ndandingachasenanga nama-Italy; ndandichasene no—nobuFasci. Kwaye khumbula, ndenza okunye okuxela kwangaphambili ngelo xesha, ukuchaza nje kwangaphambili, kwaye abaninzi kuni makhwahla bayayikhumbula loo nto. Ndathi, "Zintathu ii-isms ezizama ukuthabatha indawo ehlabathini namhlanje: bubuFasci, ubuNazi, nobuKomanisi." Ndaze ndathini? "Zonke ziyakuphelela ebuKomanisini. Konke."

220 Ndaze ndenza ukuba niyiphinde nje, "Waphoseni kwiRussia amehlo enu." Niyayikhumbula loo nto? "Waphoseni kwiRussia amehlo enu. Kuyakuphelela ebuKomanisini konke."

Ukuze yonke loo nto idibane, ekugqibeleni, kubuKatolika. Khumbula, iyakuphelela kubuKatolika iyonke loo nto ngexesha lesiphelo. Loo nto ichaneke kanye. Apho kukho iDabi le-Armageddon, kanye *ngapha,* xa uKristu esiza, ngokwaKhe.

221 Kodwa aba baprofeti bathathu . . . Le minyaka mithathu inesiqingatha, gxebe, ikwiZityhilelo 11:3, nake nayifunda amaxesha amaninzi, "Ndinika igunya amangqina aM amabini, wona ayakuprofeta iwaka elinamakhulu amabini anamashumi amathathu eentsuku." Zingaphi, liwaka elinamakhulu amabini anamashumi amathathu eentsuku? Yiminyaka emithathu enesiqingatha. "Kwaye ayakubulawa esitratweni," kanye kumbindi wale veki yamashumi asixhenxe.

Ngoko, uyabona ukuba ziphi na iiveki ezimashumi asixhenxe zikaDaniyeli? Niyabona ukuba siphila phi na? [Ibandla, "Amen."—Mhl.] Sisekupheleni, zihlobo zam ezithandekayo. Sisekupheleni. Iintsuku . . .

> Izizwe ziyaphuka, uSirayeli uyavuka,
> Imiqondiso eyaxelwa kwangaphambili ngabaprofeti; (Nantsi.)
> Imihla yeNtlanga ibaliwe, (*apha*) igutyungelwe ziingxaki,
> "Buyani, basasaziweyo, nize kwelenu."

Masilicule.

> Usuku lokuhlangulwa lusondele,
> Iintliziyo zabantu ziyaphela kukoyika;
> Zaliswani nguMoya, izibane zenu zilungiswe zicoceke,
> Khangelani phezulu, ukuhlangulwa kwenu kusondele!

Owu, bethu! Ayimnandanga loo nto?

Izizwe ziyaphuka, uSirayeli uyavuka,
Imiqondiso eyaxelwa kwangaphambili ngabaprofeti;
Imihla yeNtlanga ibaliwe, igutyungelwe ziingxaki,
"Buyani, basasaziweyo, nize kwelenu."

Sonke ngoku.

Usuku lokuhlangulwa lusondele,
Iintliziyo zabantu ziyaphela kukoyika;
Zaliswani nguMoya, izibane zenu zilungiswe zicoceke,
Khangelani phezulu, ukuhlangulwa kwenu kusondele!

Mandiniculele le vesi.

Abaprofeti bobuxoki bayaxoka, baphika iNyaniso
Ukuba uYesu Kristu nguThixo wethu;

Bamenza iSiqu sesithathu. Niyayazi loo nto. Kodwa, Akasiso. UnguThixo wethu.

Kodwa siyakuhamba apho abapostile banyathela khona.

Kuba usuku lokuhlangulwa lusondele,
Iintliziyo zabantu ziyaphela kukoyika;
Zaliswani nguMoya, izibane zenu zilungiswe zicoceke,
Khangelani phezulu, ukuhlangulwa kwenu kusondele!

222 Anivuniyi? Ukubuyela eMyalezweni, mzalwana! Ukubuyela kowakuqala! Ukubuyela emva kwipentekoste! Ukubuyela kwintsikelelo yenene! Ukubuyela kwiGama likaYesu Kristu! Ukubuyela kubhaptizo lukaMoya oyiNgcwele! Ukubuyela kwimiqondiso nezimanga! Ukubuyela kwipentekoste! Simnke kwimibutho! Ukubuyela kuMoya oyiNgcwele! Nguye uMfundisi wethu.

Kuba usuku lokuhlangulwa luyasondela,
Iintliziyo zabantu ziyaphela kukoyika;
Zaliswani nguMoya, izibane zenu zilungiswe zicoceke,
Khangelani phezulu, ukuhlangulwa kwenu kusondele!

223 Ayimangalisi loo nto? Wathini umprofeti? "Kuyakufika ixesha ekuya kuthi ngalo, ningabi nakuthi yimini okanye bubusuku." Khangela ukuba kube njani na. 'Yabona? Owu, kukubi kakhulu, kuzo zonke izigaba zebandla!

Kodwa ku—kuyakubakho ukuKhanya ngexa langokuhlwa,

Indlela eya eBuqaqawulini ngenene
nakuyifumana;
Kwindlela yamanzi ekukuKhanya namhlanje,
Ningcwatywe kwiGama elinexabiso likaYesu.
Badala nani batsha, guqukani kwizono zenu
zonke,
UMoya oyiNgcwele ngenene uyakungena;
Ezi Zibane zangokuhlwa zifikile,
Yinyaniso ukuba uThixo noKristu Mnye.

Kuyakubakho ukuKhanya (Sisonke!) ngexa
langokuhlwa,
Indlela eya eBuqaqawulini ngenene
nakuyifumana;
Kwindlela yamanzi ekukuKhanya namhlanje,
Ningcwatywe kwiGama elinexabiso likaYesu.
Badala nani batsha, guqukani kwizono zenu
zonke,
UMoya oyiNgcwele ngenene uyakungena;
Ezi Zibane zangokuhlwa zifikile,
Yinyaniso ukuba uThixo noKristu Mnye.
(Hayi isithathu; koko Mnye!)

224 Ukubuyela eMyalezweni! Ukubuyela ekuqalekeni! Ukubuyela koko kwafundiswa nguPawulos! Ukubuyela kubhaptizo owabhaptiza ngalo! Wababona abantu bebhaptizwe ngenye indlela; wabaxelela ukuba babhaptizwe kwakhona. Wathi, "Ukuba iNgelosi evela eZulwilni, ishumayele nantoni na eyenye, maYiqalekiswe." Ngoko, kukubuyela eMyalezweni kwakhona, zihlobo! Lixa langokuhlwa.

225 Owu, ndiMthanda kakhulu! Animthandi nina? [Ibandla lithi, "Amen."—Mhl.] Bangaphi abayibonayo iveki yamashumi asixhenxe kaDaniyeli ngoku, baze babone ukuba iyintoni na iveki yamashumi asixhenxe? Bangaphi abakholwayo yiyo? Mabathi, "Amen." ["Amen."] Amen! Makabongwe uThixo.

226 Ngoku, yintoni into elandelayo? NgaMatywina aSixhenxe ngoku. Sizakungena kanye kuwo, xa iNkosi iyakuvuma. Kuyakuba nini, andazi. Nje nanini na Ewuzisa, ngoko siyakungena kanye kuwo. Size ke sibenende, inkonzo ende, kuba iyakuthabatha isahluko se-6 ukuya kwese-19, ukuze siwugqibe, kwaye siqhube ngokucotha kangangoko ngawo.

227 Ngoku, andifuni nabani na ukuba emnke eyiqonde ngendlela engeyiyo lento. Ikhasethi lisaqhuba. Andifuni namnye ukuba angayiqondi ngokukuko. Musa ukungayiqondi ngokukuko ngoku, uze uthi, "UMzalwana uBranham uthe uYesu uyakufika ngowe-1977." Andithethanga kwanto injalo. UYesu usenokufika namhlanje. Kodwa ndiqikelele ukuba kuyakuba phakathi kowe-'33 nowe-'77 kukho into ethile

eyakwenzeka, ekuyakuthi ezi zinto ndazibonayo zisenzeka, embonweni, ziyakwenzeka. Yaye emihlanu kuyo sele yenzekile. Kwaye ndiyakholwa, malunga nalaa nto ye-atom sinayo ngoku . . .

228 Kwaye niyibonile into uMongameli wethu asandula kuyithetha? Efuna enye imfazwe. Ufuna ukwenza umzekelo nge—ngeBerlin, utshilo. Ufune ukwenza umzekelo. Uthini ngeCuba elapha kanye kumnyango wangemva kuthi? Kutheni engenzi umzekelo ngayo nje? Uthini ngayo? Owu, yenjani yona imfeketho! 'Yabona?

229 Owu, mzalwana, sisekupheleni nje. Bayakuthi . . . Izakuphuma kanye kuloo ndlela uThixo wathi iyiyo, ngoko i—kunceda ntoni ukwenza nantoni na ingabi kukufunda nje oko Wakuthethayo, nokuzilungisa, nokulungela loo nto. Uze uvumele ifike, ngoko. Siyilindele.

Sikhangele ukuza kolo Suku lukhulu lwemillennium,
Xa iNkosi yethu ethandekayo iyakuza ixwile uMtshakazi waYo olindileyo emke;
Owu, umhlaba uyancwina, ulilela loo mini yokukhululwa okumnandi,
Xa uMsindisi wethu ayakubuyela emhlabeni kwakhona.

Owu, iNkosi yethu ibuyela emhlabeni,
Ewe, iNkosi yethu ibuyela emhlabeni,
Owu, uSathana uyakukhonkxwa iwaka leminyaka, singabi namlingi ngoko,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

Bangaphi asele belungile? Phakamisa isandla sakho. Owu, bethu!

Owu, iNkosi yethu ibuyela emhlabeni,

Masiphakame sibambane izandla nje.

iNoksi yethu ibuyela emhlabeni,

Owu, uSathana uyakukhonkxwa iminyaka eliwaka, singabi namlingi ngoko,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

Owu, iNkosi yethu ibuyela emhlabeni,

INkosi yethu ibuyela emhlabeni,
Ewe, iNkosi yethu ibuyela emhlabeni,
Owu, uSathana uyakukhonkxwa iwaka leminyaka, singabi namlingi ngoko,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

Ukubuya kukaYesu kuyakuba yimpendulo kusizi nesikhalo somhlaba,

Kuba ukwazi kweNkosi kuyakuzalisa
umhlaba, ulwandle nesibhaka-bhaka;
UThixo uyakususa konke ukugula
neenyembezi zokubulaleka ziyakoma,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

Owu, iNKosi yethu ibuyela emhlabeni,
Ewe, iNkosi yethu ibuyela emhlabeni,
Owu, uSathana uyakukhonkxwa iwaka
leminyaka, singabi namlingi ngoko,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

230 Owu, bethu! Anizivi kamnandi? [Ibandla lithi, "Amen! Haleluya!"—Mhl.] Cingani, zihlobo, yipentekoste le, ukudumisa! Yipentekoste le. Masiqhwabe izandla zethu silicule. Bantu benkonzo kaMoya, wonke umntu, ngoku khululekani, khuphani oko kuzibumba kwakudala bobuWisile kuphume kuni ngoku. Masiye, masilicule!

Owu, iNkosi yethu ibuyela emhlabeni,
Ewe, iNkosi yethu ibuyela emhlabeni,
USathana uyakukhonkxwa iwaka leminyaka,
singabi namlingi ngoko,
Ekubeni uYesu ebuyele emhlabeni kwakhona.

Owu, iNkosi yethu ibuyela emhlabeni, (Itsho
iBhayibhile!)
INkosi yethu ibuyela emhlabeni,
USathana uyakukhonkxwa iwaka leminyaka,
singabi namlingi ngoko.
Ekubeni uYesu ebuyele emhlabeni kwakhona.

NiyaMthanda? [Ibandla, "Amen."—Mhl.] Kulungile. NdiyaMthanda. *NdiyaMthanda,* Dade Gibbs. Owu, masiphakamisele nje izandla zethu kuYe ngoku.

NdiyaMthanda, ndiyaMthanda
Ngokuba Wandithanda kuqala
Wathenga usi-. . . (Phi? Kanye apha eKalvari.)
EKalvari emthini.

NdiyaMthanda, (Uzuko!) NdiyaMthanda
Ngokuba Wandithanda kuqala
Wathenga usindiso lwam
EKalvari emthini.

Imiyalelo kaGabriyeli KuDaniyeli
Julayi 30, 1961, Cawe kusasa
Inani lekhasethi 61-0730M

Injongo Entlu-ntandathu Yotyelelo LukaGabriyeli kuDaniyeli
Julayi 30, 1961, Cawe ngokuhlwa
Inani lekhasethi 61-0730E

IVeki Yamashumi Asixhenxe kaDaniyeli
Agasti 6, 1961, Cawe kusasa
Inani lekhasethi 61-0806

Le Miyalezo kaMzalwana uWilliam Marrion Branham yashunyayelwa ekuqaleni ngesiNgesi kuMnquba kaBranham eJeffersonville, e-Indiana, eMelika. Zonke iinzame zenziwe ukususa ngokuchanekileyo uMyalezo othethiweyo kumakhasethi kazibuthe ukuwuzisa kwiphepha elishicelelweyo, yaze yashicilelwa apha ingafinyezwanga yasasazwa ngabe Voice of God Recordings.

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