


UQOBO

 Kuyintokozo ukuba lapha namuhla ekuseni nokuzwa lenkuthazo, ngiseza eplatifoma nje. Ngiyaxolisa ukwephuza ukufika, kepha abagulayo emuva phandle laphaya, nezimoto, okusa-ambulense, ne—futhi ngibambe labo ababengenakungena (niyabo?) ngaphambi kokuba ngingene.

Manje, angazi noma udade one—nomfana omncane, ukuthi angebuye na namuhla ntambama. Ngifuna ukushumayela namuhla kusihlwa futhi, uma iNkosi ivuma. Uma engenakubuyela ukubusiswa-ke (ngenkathi ngisamile isikhathi eside kulesisikhathi), yebo, mtshela ukuba—angamletha umntwana manje. Kephala uma engabuya i—lokhu—kusihlwa nje, kuzoba ngconywa kithi. Kephala akenze lokho angakwenza; noma kusho ukuthini. Ngani, uma engenakubuya, sizoletha umfanyana manje azobusiswa. Namanje, zonke lezi... Ngisakhuluma, nxa efuna ukuza manje ne—lokhu kuyoba yisikhathi... .

Manje, kulobubusuku nje kukhona okukhetheke kakhulu... . Ngi—ngifuna ukukhuluma ngesifundo kulobubusuku, umlayezo wobuprofethi othi *Mnumzane, Yilesi Isikhathi na?* [IZWI ELIKHULUNYIWE Vol.2 No.11—Umhl.] Ngakho, uma iNkosi ivuma, ngifuna ukukhuluma ngaleso sifundo kulobubusuku: *Yilesi isikhathi, Mnumzane na?*—kumbe *Mnumzane, Yiso Lesi Isikhathi na?* njalo. Bese-ke, ngifuna ukuthatha lelithuba phambi kwebandla, oku... .Kubekhona izinto eziningi ezenzekile ezinsukwini ezimbalwa ezadlulile ezikhomba e—into enkulu engingayiqondiyo. Kodwa si—sihlale njalo... .Izindlela zikaNkulunkulu azitholwa ngumuntu, ngakho sifanele ukuvele sihambe ngokukholwa. Uma ekhona ongachaza uNkulunkulu, khona-ke kungedingeke ukuba nokukholwa, ngoba u—uyazi nje. Kodwa sivele sihambe ngokukholwa.

Nakulokh'ukusa ngicabange ukuthi ngozama ukuba nenkonzo ejwayelekile yobuvangeli, ngoba... .Ngase ngithi ukushintsha umqondo wami emva kokuba ngehlele lapha ngabona abaningi bemile, futhi belinde isikhathi eside. Kwase-ke, namuhla ebusuku, mhlawumbe i—kancane lapha, khona-ke ngingaqhubeka nalokhu, engifuna ukukusho.

Into eyodwa engithanda ukuyimemezela, ngesikhathi iningi labo lisendawonye—iningi lenu lindawonye, kuyinto engi—ngizonqandeka ukumemezela emavikini ambalwa edlulileyo; okungukuthi, imikhuleko yenu iphenduliwe mayelana necala lentela engibenalo nohulumeni. Seliphelile. Futhi ngakho... .Li—konke sekwedlule manje. Njengoba abaningi benu beqonda, okusiphambanise nabo kube yilawo

masheke enzelwe ukulungiselela inkonzo; futhi nokho, bazama ukuba bathi kwakungawami phandle laphaya futhi bafuna ukungikhokhisa amakhulu amathathu namashumi amahlanu nento ezinkulungwane zamadola ngokuthi aqondene nami. Futhi kwakungenjalo; kwakungokwamalungiselelo enkonzo. Futhi ibandla liyazi ngalokho; nonke niyazi ngakho.

Futhi ekugcineni, bafike endaweni e... (ngizonitshela kancane ngalokho okwenzekayo.) Bese beneminyaka ecishe ibe mithathu kuya kwemihlanu iminyaka (kusondele eminyakeni emihlanu, ngiqagele), ecaleni, emuva naphambili, imilo, nakho konke. Kodwa ngibonga kakhulu ukuthi abafumananga lutho oluphambene ngami, ngakho abangibekanga cala ngakho. Ngakho kwakungekho lutho okungaba yicala, ukuphela bathi, okwami nje—ukungazi kwami qobo lwami, ngiyaqagela. Ngokungazi kakhulu ngomthetho, babenginikeza amasheke; futhi ngiwasayinde, ngibhale igama lami kuwo, ngiwaubeke kokuphathelene nenkonzo. Kodwa ngaleyonkathi, uma nje ngibhala igama lami kuwo, ayengawami. Niyabo? Akunandaba... Bathi, "Kuhle kakhulu kuwe uku—kanjalo, kepha ayengawakho, bese-ke uwanika ibandla. Kepha ngenkathi nje ubhala igama lakho kulo, lase lingelakho; akukhathaleki ukuthi ayekhishelwe ukwenzani, alotshwe abhekiswa kuwe." Ngakho, futhi ukuba abebekwe e—othile abhale laphaya "isipho esiqondene nomuntu," bekuyoba kahle; kepha bavele babhala u*William Branham* (niyabo)?; futhi nxa ngibhala igama lami kulo, li—kwenzeke kanjalo; kwaba njalo konke. Ngakho babe... Futhi ngakho ekugcineni ngomkhuleko...

Kanti ngaleyonkathi esikhathini esingeside esadlulileyo, niyazi, ba—Ngaba nombono ukuthi enkulu, emnyama, enentuthu, enentshede, enezingcwecwe (njengengwenya) indoda iza ngakimi neminwe yenimbi. Nganginomese omncane owodwa, kanjalo, futhi phezu kwakhe wayeno *Hulumeni wase United States*. Futhi angisizanga lutho, ngangingenalusizo; yase ke iNkosi ifika esigcawini, futhi kwanqotshwa. Futhi niyangikhumbula nginitshela lokho kudala.

Futhi baveza ukuyekelela ngakolunye uhlangothi ngolunye usuku. Nommeli wami, uMnu. Orbison eNew Albany, noIce noMiller eIndianapolis ecaleni lentela bangibiza bangitshela, "Yehla." Futhi ngehla, uMfowethu Roberson, nami, nomkami, nabaphathi bebandla lapha, nathi sonke; sehla, futhi basitshela ukuthi babe—uhulumeni wavuma ukuhlehla.

Futhi ngathi, "Mina—uma ngikweleta noma ubani noma yini, ngiyobakhokhela. Kodwa ngi—ngenza konke okusemandleni ami, kepha," ngathi, "Angikukweleti lokho." Futhi ngakho ngathi, "Ngi—Ngi—kuyi... Qiniso, uNkulunkulu uyazi. Futhi pho abangibeki ngani icala uma nginecala?" Ngathi, "Bathathe iminyaka emihlanu bezama ukukwenza,

kepha abatholanga lutho abangalenza ngakho.” Ngakho ngathi, “Qhabo, ngiyenqaba angisoze ngivele ngiyikhokhe kuze kufakaziseke ukuthi ngiyayikweleta.”

Kwase kuthi-ke, ummeli wangingenisa, wakhuluma nami, wayesethi, “Manje, ingalithetha icala. Uhulumeni uzolithetha.” Futhi wathi, “Nxa bekwenza, into kuphela abangakubambela yona yayingukuthi u. . .”

Engi—yini. . . Indlela engikwenze ngayo; Angizange ngivele. . . Angazi lutho ngokugcina amabhuku, ngakho ngavele ngakwenza ngendlela engacabanga ukuthi yethembekile. Futhi kwaku—ayilondolozwanga egameni lami; yayihlale njalo ilondolozwa egameni lebandla, emkhankasweni, nokunye. Niyabo? Ngakho kwakungekho lutho engangingakwenza ngakho.

Futhi mina. . . Wathi, “Kulungile, bayavuma ukwehlela eshumini nesihlanu lezinkulungwane zamadola, nenhlawulo yeshumi lezinkulungwane zamadola”; nezindleko zommeli kwakuyishumi nanhlawulo lezinkulungwane. Lokho kimi okwenza amashumi amane ezinkulungwane. Futhi ngakho ngaleyonkathi, bafuna isihlanu ngaphezulu, ngicabanga ukuthi kumanje, ngakho ngahamba. . . ngathi, “Kukuphi ezweni lapho ngiyoke ngithole khona izinkulungwane ezingamashumi amane zamadola?” Ngathi, “Uyayazi iakhawunti yami yasebhangela lapha, ithi cishe ikhulu lamadola futhi mhlawumbe ngaphani.” Ngathi, “Ngingawatholaphi amashumi amane nento ezinkulungwane zamadola na?” Futhi ngathi, “Anginalutho lokubhanqanisa; anginakho nje. Yilokho nje kuphela.”

Futhi wathi, “Mnu. Branham,” wathi, “nakhu okuyikho: Uma ithetha icala,” wathi, “akukho kungabaza ukuthi ingaphuma phambili ecaleni.” Wathi, “Kodwa nakhu nge—i. . . Singaphuma phambili kulo, ngoba nakhu engizokwenza. Bazodla konke okungokwakho, ngoba usayinde igama lakho kukho. Futhi bazothi kungokwakho, nakuba kwalondolozwa egameni lomkhankaso, lebandla, uMkhankaso kaBranham, bese-ke kuba yibandla.”

Futhi akukho nangesisodwa isikhathi lapho bathola khona isenti elilodwa engake ngalisebenzisela okuqondene nami qobo. Lokho kuliqiniso; uNkulunkulu uyazi! Kukhona indoda ehlezi khona khona lapha manje, beyilokhu inami sonke isikhathi. Kwakungekho ngisho nelilodwa isenti engake ngalisebenzisa ngokwami luqobo. Konke kwakungokoMbuso kaNkulunkulu, ndawo zonke, lonke isheke, noma yini.

Kodwa niyakubona lokho na? Kodwa lokho akusho lutho. Kwaku—ngi—lalifanele ukuba ngelami kuqala futhi bese, kuba elebandla, elomkhankaso. Futhi banendlela yokukwenza, yonke inhlobo yokuphunyuka abangayenza. Ngakho-ke ngathi, “Kulungile, ngi—soze nje ngakwenza.”

Wayesethi, “Kulungile, uma silehlula icala ngaleyondlela, ngoba ngizo—ngiyothi awokuphiwa umuntu ngqo. (Uyabo?) Ngiyokumemezela, ngohulumeni, izipho eziqondene nomuntu ngqo.” Wayesethi, “Khona, nxa ngenza lokho, konke ngaphezu kweshumi lezinkulungwane zamadola ayoba yifa; bese kuthi, uyobuyela khona kukho futhi, futhi bayokubamba eminye iminyaka emihlanu bewahloliisa onke.”

Niyabo? Nxa ubhala isheke, ledlula endlini yokucwenga; balithatha isithombe, isifanekiso salelo sheke. Imbangela, nganginawo onke amasheke futhi, ukuthi lahamba.

Ngakho bathi, “Kulapho bekuthola khona emuva futhi.” Futhi wathi, “Enye into, Mnu. Branham, uma nje kwenzeka ubizelwa kwahulumeni, kanjalo, ngaphansi kokuhlolwa, akunanadaba ukuthi wenzani, emehlweni omphakathi ungumkhuthuzi.” Niyabo? Wathi ukuphela.

Buka kulomfundisi omncane oyiBaptisti ezansi lapha eMississippi. Leyonsizwa encane... Oweifazane wathi ingene yamthuka. Naleyondoda yaletha ubufakazi ezweni lonke nayikuphi (yayingekho ngisho kulelodelobha izinsuku ngaphambi kosuku, noma emva kosuku), kangangokuthi umahluleli wafuna ukuphenduka athi akamangalele owesifazane ngenhlamba. Wathi, “Makahambe.”

Futhi lapho lokho sekubekwa ekuhloleni komxwayisi ezweni lonke, niyazi ukuthi kwenzekani? Amashumi ayisikhombisa nanhlanu amaphesenti abantu baseMelika bathi, “Lapho okukhona intuthu, kukhona umlilo.” Nalowo muntu ompofu omncane (engenzanga lutho njengoba nginganjalo kumbe noma ngubani omunye) uyosebenza phani kwalokho zonke izinsuku zakhe, lapho engenzanga lutho kwasanhlobo oluphathelene nakho.

Ngadabuka kabi, okwesikhashana, ukucabanga ukuthi ngibeka ukuphila kwami eMbusweni kaNkulunkulu ukuzama ukwenza (niyabo?) abantu bakhokhe izintela zenu, futhi benze izinto, futhi benze okuyikho, futhi kwenze abakhuthuzi babengumuntu olungileyo, futhi ngibekeke phezulu sengathi ngangingumkhuthuzi qobo lwami.

Ngacabanga, “Ngenzani ezweni na?” Futhi khona kwafika kimi, ngase ngibuka eBhayibhelini. Wonke umuntu eBhayibhelini, kungashiywa muntu, owayeneikhundla sangokomoya, uma uSatane wayengenakubathola ngasekuziphatheni kwabo okuhle noma okunye, uhulumeni wayebabamba. Buyela khona emuva noma kuphi la ufuna khona, kusuka phansi—Mose, uDaniel, abantwana bamaHeberu, uJohane umBhaphathizi, uJesu Kristu (bafa ngohulumeni—ukujeziswa ngokubulawa), uPawulu, uPetro, uJames omKhulu, uJames omNcane, bonke bafa ngaphansi kukahulumeni, ngoba

kungukuthi, wonke uhulumeni uyisihl—hlalo ikaSatane. UJesu washo njalo; iBhayibheli liyakusho. Niyabo?

Wonke uhulumeni uphethwe nguDeveli. Kuza uhulumeni oyophathwa nguKristu; kodwa lokho kuseminyakeni eyiNkulungwane. Kodwa lo—laba ohulumeni manje, akukhathaleki ukuthi sicabanga ukuthi bakahle kanjani, nokho ingemuva labo ba—babuswa nguSatane. “Lemibuso,” wathi, “ingeyami; ngenza noma yini engiyifisayo ngayo. Ngiyoyinika wena, uma uzongikhonza.”

UJesu wathi, “Suka, Satane! Woyikhonza iNkosi, ukhonze Yona yodwa.”

Futhi ngaleyonkathi ngathola ukudumala (umkami ungilalele); ngaya ekhaya ngathi, “Qhabo, mnumzane! Ngi—uma ngiyikweleta, ngoyikhokha. Angiyikweleti, futhi nje angizukuyikhokha. Kuphela.” Ngathi, “Ngingayikhokha kanjani nje?

Ngakho ngaya ekhaya ngase ngithi, “Meda, geza ubuso bengane, lungisa izingubo zabo; ngiyashiya.” Ngathi, “Bangeke ngisho. . .Yonke into, kungamapekethwane nje.” Futhi ngathi, “Ngenzeni na? Ngitshela!” Futhi ngathi, “Nokho, mina amashumi amane ezinkulungwane zamadola na? Wewu! Awuqondi ukuthi lokho kimi kusho ukuthini!” Futhi ungena njengalokhu unkosikazi omuhle osemncane angangena, ngathi. . .Ngathi, “Ngiyashiya!”

Wathi, “Ucabanga ukuthi lokho kuyoiza na? Usuke wakukhulekela nje?”

Ngacabanga, “Kulungile, mhlawumbe kungcono ngikhuleke futhi.” Ngibuyela phakathi, kwabonakala futhi sengathi Uthe kimina umBhalo. Njalo ifuna ukuqaphela umBhalo, wenzani uNkulunkulu ngakho. Niyabo?

Futhi ngolunye usuku kwabuzwa kuYe, niyazi, kuzanywa—kuzanywa ukuMmangalela kuhulumeni; bathi, “Kulungile yini kithina—maJuda akhululekileyo ukuthela kumbe izintela kuKesari na?”

Wathi, “Ninawo upeni na?” Wathi, “Kulotshwe bani kuwo na?”

Bathi, “UKesari,”

Wathi, “Ngakho nikani uKesari izinto ezingezikaKesari, noNkulunkulu izinto ezingezikaNkulunkulu.”

Futhi ngacabanga ngalokho; ngiphendukele eBhayibhelini ngakufunda. Ngacabanga, “Qiniso, Nkosi, kunjalo! Kodwa lokhu akusikho okukaKesari; lokhu kwakungokwaKho, kwakungesikho okukaKesari. Ukuba bekungokwami, futhi bengiyoba—bengiyokhokha eningi intela kumbe okuthile, yebo lokho bekuyoba ngokwahlukile. Lokho—kwakungokukaKesari,

kodwa lokhu—lokhu ngokwaKho. (Niyabo?) Futhi ku—kwakungesikho okukaKesari okokuqala nje.”

Niyazi, Uhlala njalo enempendulo eZwini. Ngathi ukufunda ngaqhubeka kancane, futhi Wathi, “Awusho, Simoni awuna—awunalo ihhuku lokudoba ephaketheni lakho na? (Niyabo?) Uhlala njalo uphethe ihhuku elincane lokudoba nentambo. Futhi ngenze idiphozithi nje ekuseni namuhla ebhange eliyinhlanzi ezani laphaya e—emfuleni, uyazi.” Wathi, “U—Ngenze idiphozithi, nomlondolozisi impela uyokhipha lokho anakho. Vele wehlele laphaya futhi uphonsele ihhuku emfuleni; futhi nxa ukhuphukela ebhange, vula umlomo wakhe (niyabo?), futhi uyo—uyokhipha uhlamvu. Asingabakhubi. Ungalethi iikhubekiso kubo. (Niyabo?) Hamba uyikhokhe, Simoni; lokho kuyoba ngokwaMi nokwakho.”

Ngacabanga, “Iqiniso, Nkulunkulu, Unamabhange ayizinhlanzi nakho konke okunye ezweni lonke. Angazi ukuthi kuyokwenziwa kanjani.”

Kodwa sahamba sehla; ngathola abafowethu khona lapha ebandleni, abama enothini lami. Futhi ngafaka inothi, ngathola amashumi amane ezinkulungwane zamadola, ngayikhokha yonke. Ngaya ekhaya; ngangifuna ukwazi ngendlela engabhala ngayo lelosheke uma bayoke babuyele kimi futhi. Ngathi, “Lokhu kungukusho ukuthi ngikhululekile kuzo zonke izintela.”...?..noma ngubani oloba igama emva kwalelo sheke, impela bayoba sesixakaxakeni emva kwalokho.

Ngaqhubeka nalokhu ngibuza ebhange ukubona uma beyokwenza, nasekugcineni uBob wangitshela; wathi, “Billy bakwenza.”

Futhi ngangena ngagaxa unkosikazi; ngathi, “S’thandwa, ngikhululekile!”

Kumnandi ukukhululeka. Futhi ngakho ngingayikhokha ngiyibuyisele manje (bangenzela kwabalula ngempela), ngingayikhokha ngiyibuyisele ngamadola ayizinkulungwane ezine ngonyaka. Manje, ngi—ngingeke ngisalova nhlobo, bakwethu; ngimele ngiphume ngisebenze. Ngakho ngi—ngi... Kungithatha ishumi leminyaka ukuyikhokha ngiyibuyisele—uma—uma u—Jesu engafiki. Futhi lapho lokho—nxa efika, zonke izikweletu ziyaphela khona lapho, niyabo...Ngalokho ke i... Ngakho ngiyethemba ukuthi nonke, ngi...Imikhuleko yenu (kulobubusuku ngiziqhubeka ngento ethize encane kulokho nje), kepha imikhuleko yenu iyona eyangisiza. Ngiyanibonga kakhulu. UNkulunkulu anibusise. Akukhathaleki ukuthi siba kuphi, angisoze ngakukhohlwa lokho.

Namuhla kusihlwa, uma iNkosi ivuma, ngifisa ukusho amanye amaqiniso engiwaziyo, futhi qinisekani ukufika. Manje khumbulani, *Banumzane*, *’Sikhathi Sini’*

Manje, sizo...ngiyakholwa banohlelo olugcwele kulo lonke le-leliviki-nangoMsombuluko ebusuku yi-izinkonzo namuhla nasebusuku namuhla, nangoMsombuluko. NgoMsombuluko ebusuku yinkonzo yokuqapha. Futhi—beseke, lokho kukunikeza ulwesiBili, usuku loNyaka oMusha, uma ungaphandle kwedolobha, ungabayela ekhaya. Futhi siyoba nabanye abefundisi abakahle lapha manje kulowo—mhlango—thina-i—esikhulu isixuku sezikhulu ezikahle. Futhi wonke umuntu uyobe ekhuluma ngokudedelana kwehle njalo kuze kube phakathi nobusuku; futhi mhlawumbe bathathe iSidlo (uma kuqondana, angazi noma bakulesi iikhathi noma qha) kuqondene nje...Lapho begajwa yinjabulo bememeza, futhi bedubula, futhi bephuza, futhi beqhubeka, ithatha iSidlo (Ameni!), siqala uNyaka oMusha ngaso iSidlo.

Manje, nonke niyamenywa, futhi ngiyethemba ukuthi ni—uNkulunkulu wamazulu uyoninika ithuba lokuhlala uma ningakwenza.

Manje, ngaphambi kokuba singene eZwini, ngifuna ukusho lokhu futhi, ukuthi impela ngiyalibonga lelibandla, amalunga alo, ngalesudu yezingubo eningithengele zona. Ngiyabonga kakhulu. Lokho kukhulu kimina: onke amakhadi enu nezinto ngo—i—inkathi kaKhisimusi, nezipho enizithumelele umndeni; futhi o, ngi-ngehluleka ukuzibala, namachashazana angenakuthinta ichashaza enhliziyweni yami. Akukho okungakwenza kanjalo, ukwazi ukuthi kuvela kini.

Futhi ngakho, abanye babo bangithumelele ezinye zezipho zabo zikaKhisimuzi eziyimali, nabanye bathumele...Njenga nje, omunye umfowethu ungithumelele ibhuku lasephaketheni ne—alenze laba negama lami kulo; nophini omncane obuka ngawo ngale, futhi kunoMkhuleko weNkosi kukho; futhi o, izinto ezinjalo, kuvele—sinothile nje. Unkoikazi kanye nami, nabantwana sifuna ukunitshela ukuthi ibonga kakhulu. Kuncane kangaka, kepha ngizosho lokhu (leli yizwi elikhulu kunawo onke engicabanga ukuthi noma ngubani angalisho): “UNkulunkulu anibuse.” Akukho okunye okungabakukhulu.

Manje, nakulaba abazalwane lapha ebandleni abangithengele lesiobhamu, ngi—ngayigqoka isudu yami, kodwa ngi—angikwazanga ukuletha isibhamu ebandleni. Kodwa kwa...Impela bebeyongisola lapho, bebengeke na? Ngakho ngi—ngi—ngiyaniabonga ngempela, bazalwane bami. Futhi bengizofunda amagama abo kwencane...Kodwa omunye wabazalwane ubesenhla izolo; wathi, “O, unga—unga—ungangibongi, Mfowethu Branham, kuyoyisusa yonke injabulo kukho.” Niyabo?

Ngakho ngacabanga, “Mhlawumbe bonke bangacabanga into efanayo.” Kodwa ngilitholile igama lakho; balibhale

ngomshini. Ngiyohlale njalo ngilikhumbula, neNkosi inibuise kakhulu.

Futhi niyazi ukuthi ngiphumula kuphi, ngingene kulelolawu lokuphumula, futhi ngihlale lapho, futhi ngihlale yonke indawo. Nxa sengikhathele ngingasaqhubeki, bese ngicabanga ngohambo lokuyozingela ngiye ndawo thize, noma ngiye ndawo thizeni ngiye kodoba. Ngiyakuthakasela lokho. UNkulunkulu anibusise.

Manje, singakhothamisa amakhanda ethu okwesikhashana njengoba sesingena eZwini! Ngineqiniso kunezicelo phakathi lapha namuhla ekuseni ziningi kakhulu ukuzibala njengamanje, ngakho ngiyamangala, sisakhothamisa amakhanda ethu, isicelo sakho esiphuthumayo, uma ungasigcina enhliziyweni yakho, bese uvele uphakamise izandla zakho, uthi, “Nkulunkulu, uyazi ukuthi ngicabanga ngani manje.”

Nkosi Jesu, Uzibone zonke izandla; futhi Uyazi ukuthi kukhona ini emva kwalokho. Phansi ngaphani kwalesosandla kukhona isicelo. Futhi siyeza manje, ngokuzithoba manje phezulu esiHlalweni sobukhosi sikaNkulunkulu oPhilayo, leloparele elikhulu elimhlophe eleluleleka ngale kwendawo yeikhathi, lapho uJehova uNkulunkulu ehlala phakathi lapho, neGazi likaKristu liphezu kwe altare. Futhi sikhuluma ngaleloGazi ngaYe owathi, “Celani noma yini kuBaba eGameni laMi; kuyokwenziwa.” Ungezwe, Nkulunkulu, namuhla ekuseni uphendule izicelo zabo na? Ngibeka umthandazo wami nowabo namuhla ukuthi Uzokwenza.

Nanka amaduku ebekwe lapha, Nkosi, ukuthi abagulayo nabahluphekile... Futhi iyafundiswa kuleloBhayibheli ukuthi bathatha kuPawulu oNgc. amaduku namaphinifo; futhi abekwa phezu kwabagulayo, nemimoya engcolileyo yaphuma kubo, nezifo zabashiya. Futhi Baba, njengoba besazi isikhathi eside, futhi iyazi impela, ukuthi asisuyena uPawulu oNgc.; kepha nokho, sibona ukuthi kwakungesuyena uPawulu oNgc., kwakunguKristu owayephakathi kuye. Futhi Unguwe izolo, namuhla, naphakade ngokomBhalo.

Manje, lababantu, Nkosi, bayakholwa ukuthi uma icela uNkulunkulu, futhi sithathe lamaduku, futhi abekwe phezu kwabagulayo babo, ukuthi bayosinda. Ngiyakhuleka ukuthi kuyobanjalo, Nkosi. Lapho lamaduku ebekwa phezu kwabagulayo... Njengoba kwashiwo, ngesinye isikhathi uIsrayeli uqala ukungena emgqeni womsebenzi, eya ezweni lesethembiso, noLwandle oluBomvu lwabanqamula endleleni yomsebenzi; kodwa uNkulunkulu wabuka phansi ngeNika yomLilo ngamehlo athukuthelelo; nalololwandle lwesaba, futhi lwahlehlisela nyovane amagagasi alo, amanzi alo; noIsrayeli wahamba wadabula emhlabathini owomileyo eya ezweni lesethembiso.

Manje, Nkosi, namhlanje buka eGazini likaJesu. Futhi Uyasibona lesisenzo sokukholwa esisenzayo lapha namhlanje ekuseni; futhi kwangathi uSatane angesaba asuke ahambe. Futhi sengathi ngamunye walezizihambi okhona lapha, nalowo lamaduku ayobekwa phezu kwakhe, sengathi ba—umgwaqo ungavuleka, ukugula kusuke kuhambe; futhi sengathi bangahamba babheke ngasezweni lesethembiso, beholwa nguMoya oNgcwele, iNsika yomLilo. Kwenze, Nkosi.

Manje, busisa izinkonzo, amazwi, ingqikithi, ukufunda; futhi kwangathi uMoya oNgcwele ungathatha iZwi namhlanje ekuseni futhi ngobumtoto Alabele kithina ngamunye, Nkosi, njengoba sikhula sisondele kokukhulu, into enkulu kakhulu, esingayazi ukuthi iyini. Izinhliziyi zethu zinyakaza ngokumangalisayo, Nkosi, futhi siyakhuleka manje njengalokhu ngokuzithoba isondele kuWe naseZwini laKho ukuthi Uzoihumushela incazelo yalo. Lokhu sikucela eGameni likaJesu. Ameni.

Manje namhlanje ebusuku, ningakhohlwa *I—isiKhathi, 'S'khathi Sini na?*

Namanje, namhlanje ekuseni ngifisa ukuniphendulela e (eninamaBhayibheli kumbe ulimake, uma uthanda)—emiBhalweni, lapho eifuna ukukhuluma khona isikhathi esimbalwa, itholakala eNcwadini yeZenzo. Singafunda ezimbili kumbe ezintathu izindawo: iZenzo 26:15 kuqala, iZenzo isahluko 25 nevesi 15, kuqala. Bese-ke sifuna ukufunda iZenzo 23:11; futhi ungengeza ngalokhu (uma ufisa, mhlawumbe mina ngeke ngibenesikhathi sokuwufunda) abaseFiliphu 1:20. Konke kukhuluma into efanayo, amazwi afanayo.

Manje, eNcwadini yeZenzo 26:15, si—kufundeka kanje:

Kepha mina ngathi, Ungubani, Nkosi na? Yayisithi, Mina nginguJesu omzingelayo.

... sukuma, ume ngezinyawo zakho; ngokuba Ngibonakele kuwe ngalenhloso, ukuba ngikwenze ube yisikhonzi nofakazi wazo zombili lezizinto ozibonile, nalezizinto engizakuzibonakalisa kuwe;

Ngikophule kubantu, nakwabeZizwe, ... eNgikuthumela kubo manje,

Ukuvula amehlo abo, nokubasusa ebumnyameni baphendukele ekukhanyeni, basuke emandleni kaSatane baphendukele kuNkulunkulu, ukuze bamukele ukuthethelelwa kwezono, nefa phakathi kwabo abangcwelelweyo ngokukholwa okukimi.

Ngalokho, O... Agripa, angibanga ngongawulaleliyo umbono wasezulwini:

Kodwa ngamemezela kuqala kwabaseDamaseku, nabaseJerusalema, nakulo lonke ugu lwaseJudiya,

nabo—bese kuba kwabeZizwe, ukuba baphenduke baguqukele kuNkulunkulu, benze imisebenzi efanele ukuphenduka.

Ezenzweni 23 nevesi 11 futhi:

Ngobusuku obulandelayo iNkosi yema ngakuYe, yathi, Yima isibindi, Pawulu: ngokuba . . . ufakaze ngami eJerusalema, ngokunjalo umelwe ukufakaza naseRoma.

Sengathi uNkulunkulu angenezela izibusiso zaKhe ezingcwele ekufundweni kwelinomusa kakhulu kakhulu, iZwi eliNgcwele esinalo phambi kwethu.

Manje, ngangilalele indoda ikhuluma—kumbe ifundisa esikhathini esingeide, esadlulileyo, futhi wasebenzisa igama *uqobo*. Futhi ngacabanga, “Yigama elihle kabi lelo; ngilizwa lisetshenziswa izikhathi eziningi.” *Ngokoqobo*. Lokho yi . . .

Ngalibheka esichazamazwini, kaWebster. NgokukaWebster, lithi, “kuphelele ngokwakho; akunamnqamulo emandleni akho; kuqala, ukugcina.” Futhi *ukugcina* kungu “ameni”; yilokho-ke. U *qobo*, kuyi—kuyinto “engenamnqamulo emandleni,” igama *uqobo*. Kuyi—kuphelele ngokwakho. Kuyilokho-ke; kukanjalo. Futhi ngacabanga, “Lokho kuyinto eyinkazimulo; lelo yigama elimangalisayo.”

Namanje, *izwi* lingu “mcabango ozwakaliswayo.” Kuqala, kumele kube umcabango, bese uba yizwi; ngoba awuwakhulumi amazwi akho ngaphandle komcabango.

Nxa sikhuluma ngezilimi asinamcabango; nguNkulunkulu ethatha imicabango; kungumcabango kaNkulunkulu esebenzisa izindebe zethu. Asicabangi kumbe wazi ukuthi uthini nxa ukhuluma ngezilimi, uma kungukukhuluma kokuholwa ngumoya. Nxa uhumusha awazi ukuthi uthini; uvele ukusho nje, yilokho kuphela. Niyabo? Lowo nguNkulunkulu. Nokuprofetha, awusebenzisi umcabango ongowakho; nguNkulunkulu, ngokuba usho izinto ngokujwayelekile ongeke wacabanga ukuzisho. Niyabo?

Kodwa igama *uqobo* lingokokugcina; futhi ngakho, ngicabanga ukuthi wonke umuntu ufanele ukuba nokokugcina. Futhi yonke impumelelo enkulu eseyake yazuzwa, ibilandelwa ukuphelela phaqa. Kungakhathaleki ukuthi kwakuyini, ibilandelwa ukuphelela phaqa. Futhi wonke umuntu ukuze azuze utho kuqala kufanele ibe nobuqobo lwayo. Futhi lokho ngumoya ophethethayo wokugcina ubuye uphumele ku *lokhu*, *lokho*, ubuye uphumele *kokunye*, uze ufike kulolo qobo, kumbe u “ameni”, kumbe kokugcina kwalokho o . . . Unento ozobambelela kuyo, ngamanye amazwi. Kuyisigxobo sokugcina sokubambelela kuyo yonke impumelelo . . . Kundawo-ndawo; ungaphethetha wedlule ezintweni eziningi ezahlukileyo, uze ufike kuleso sigxobo sokubambelela; kepha ukhona u “ameni”

kukho konke kwakho. Kufanele kubekhona into enjalo. Ungeke wahamba wedlule empilweni ungenayo eyodwa.

Wena—mhla ushada, kwabakhona okwaphephetha kwabuye kwabuya emqondweni wakho, waze wafinyelela kulesosigxobo sokuzibophelela. Futhi kungabe kwaba luthando lomkakho kumbe lwendoda yakho. Yebo, mhlawumbe akamuhle njengomkaJohn; kumbe yena, yebo—akaiyo *i—lokhu, lokho*, kepha kukhona okuthile ngaye wena o—kuyakuchaza. Wena—wena—uthi, “Angebe muhle njengomunye,” noma, “indoda ingebe nogazi njengenye;” kodwa kumele kubekhona ukuphelela phapha lapho ukuthi lowomuntu uhlukile. Futhi kulapho la ubambelela khona. Futhi uma lokho kungekho lapho, kungcono ungashadi, lesosigxobo sokubophelela, lobo buqobo.

Singacabanga ngabaningi ababenoqobo eBhayibhelini. O, singathatha sehle ngalowomgudu weBhayibheli, futhi ngibelapha amaviki amabili kusukela manje, futhi singathinti ngisho ungwengwezi, uma ingacabanga ngobunjalo boqobo eBhayibhelini. Njenga nje, akengibize oyedwa kumbe ababili, ngibathi qaphu qaphu.

Buka uJobe. Manje, wayenoQobo. Yonke into yayihambela kabi leyondoda, indoda elungileyo. Manje, ngeke sabanovale ukusho ukuthi wayelungile, ngoba uNkulunkulu wathi wayelungile. Kwakungekho muntu emhlabeni owayenjengoJobe. Wayephelele emehlweni kaNkulunkulu; futhi wayekwazi, ngoba wayenokokuGcina; wayenoQobo.

Ngenkathi yonke into ibonakala iphambene, kwavela ukugula, kungahle ukuba abangane bakhe bathi, “Manje, ulapho-ke, Jobe, lokho kufakazisa ukuthi uyona; usephutheni.” Kwase-ke, ababhisophi behla (bababiza ngabaduduzi bakaJobe), futhi esikhundleni sokuba bamduduze, babengaboni lutho kuphela isono empilweni yakhe; ngoba uNkulunkulu wamsebenza ngendlela Ayenayo.

Futhi nabantwana bakhe babulawa; kwakhe—impahla yakhe yashiswa; eyakhe—eyakhe—yonke into yambhedela, futhi ngisho nempilo yakhe ngqo isengozini yokulahleka, ehlezi emlotheni, ephihlike amathumba ukusuka emqheleni wekhanda lakhe kuze kuyoshaya ematheni ezinyawo zakhe. Futhi ngisho nesithandwa sakhe esithandekayo, esizwakala ekhaleni, unina walabo bantwana, wathi, “Ufanele ukuqalekisa uNkulunkulu ufe ukufa.” Kepha ebusweni bakho konke lowoJobe wayenoqobo!

O, esikhathini sokugula uma ingazibophezela qobo lwethu kuloloQobo. UJobe wayazi ukuthi wayenze isiyalezo sikaJehova, futhi wabe enokukholwa kulokho abe ekwenzile, ngoba uJehova wabe ekudinga. Uma nje nathi singakwenza lokho! UJehova wafuna umnikelo wokushiswa ngezono zakhe. Futhi uJobe, kungesikho okuqondene naye kuphela, kepha nakubantwana

bakhe, wayenze umnikelo wokushiswa, futhi yilokho kuphela uNkulunkulu akufunayo.

O, ungathi, “Ngifisa ukuthi kube yilokho kuphela Akufunile namhlanje.”

Kungaphansi kwalokho, ukukholwa eZwini laKhe nje. Futhi wena—uma wenza iZwi laKhe libe luQobo lwakho, unga—nayisiphi isethembiso ikaNkulunkulu eBhayibhelini, ungawubophezela umphefumulo wakho kuso. Akukhathaleki ukuthi maningi kangakanani amagagasi akushaya ngapha nangapha, usayilokhu ubophezelekile. UQobo lwakho.

Futhi wabambelela kuLo, futhi lapho abaduduzi bakhe bethi, “Wonile,” wayazi ukuthi wayengonanga. Wayelungile, ngoba wayenze isiyalezo sikaJehova. Futhi ngenkathi e—konke. . . Indoda yangena yathi, “Abantwana bakho bafile”; nomunye uyangena wathi, “Amakameli akho onke ashile, futhi kwehla umlilo uvela ezulwini. . .”

Buka ukuthi mpikiswano yini abaduduzi bakhe ababenayo, “Niyabo? Umlilo wavela ezulwini. Manje, Jobe, lokho kufakaza. . .”

“Akufakazi lutho!”

“Manje, Ubengeke ashaye abantwana bakho, Jobe; uyindoda elungileyo.”

Kodwa uJobe wathi, “Ngiyazi ukuthi ngenze lokho okulungileyo.” Wabe eyilokhu ebambelele; wayenento angazimelela kuyo. Kunjalo. Wayekwemukele; wayenze lokho impela uNkulunkulu amtshela ukuba akwenze; futhi ngokoqobo wayeqinisekile. Kulungile!

Khona-ke, lapho esefika endaweni lapho loloQobo lwalubambelele khona, kwasekuthi ekugcineni uqala ukuzwa intambo iqinisa lokho okukade kuhamba kuxega, kushayeka ngapha nangapha. Kodwa kuqala ukubopha kuthi nqi, noMoya ufika phezu kwakhe; futhi wasukuma, engumprofethi, wayesethi, “Ngiyazi uMhlengi wami uyaphila!” Amen! Niyabo? Wayezibophezelele nqi oQobweni lwakhe; wayefike waxhumana. Wabe esazi ukuthi wayenze into elungileyo, futhi suku-lumbe wadonsela kuKho. “Ngiyazi uMhlengi wami uyaphila, futhi ezinsukwini zokugcina Umi phezu kwalomhlaba. Noma izibungu zalesiikhumba zibhubhisa lomzimba, nokho enyameni yami ngiyakumbona uNkulunkulu.” Wayazi-ke lapho; khona-ke uQobo lwakhe lwama lwajula.

UAbrahama, uqobo, ehla evela eBabiloni, esuka embhoshongweni ne—phandle ukuya eShina, naphandle phakathi lapho la ayehamba ehlala noyise enaye, futhi mhlawumbe wayengumlimi. Kepha ngolunye usuku, emuva le la kucinene khona ubabe ndawo-ndawo mhlawumbe ecosha ogqumgqumu, kumbe—kumbe ezobulala inkomo

ukuze athole inyama, futhi ndawo-ndawo emuva phakathi lapho, uNkulunkulu wakhuluma kuye ngenkathi enamashumi ayisikhombisa-nanhlanu eminyaka ubudala.

Futhi waye—yena nomkakhe, uSarah, yena enamashumi ayisithupha nanhlanu wayengenamntwana—engenamntwana, babengenabantwana. Khona, uNkulunkulu wamtshela, “Uzothola umntwana ngoSarah, kodwa ukuze kwenziwe lokhu, umele ukuzahlukanisa.”

Izethembiso zikaNkulunkulu njalo zisemibandeleni. Ufanele ngokoqobo... Akunandaba ukuthi usuka phansi esiqwini kangakanani nesethembiso, ihlala njalo isemibandeleni. Singema lapha siphephezelise lowomBhalo, emuva ngaphambili amahora (niyabo?), ukuthi isimo yisona esichaza okuthize. Ungasuka phansi emsukeni njengokuthanda kwakho, kodwa kungaphansi kwemibandela ngesethembiso, ekunqunyelweni emaphakadeni, nokunye.

Qaphela! Manje uAbrahama, wakholwa nguNkulunkulu, kwabalelwa kuye ukulunga. Manje, kuyi—kungaba yinto embi ukuhlangabeza i—izwe eliphucuzekile, indoda emashumi ayisikhombisa-nanhlanu ubudala nowesifazane onamashumu ayisithupha-nanhlanu (futhi babehlale ndawonye kusukela beseyizithandani ezisencane, ngoba wabe nganhlaye engudadewabo) namanje ezoba nengane kuye. Kodwa wabe enoQobo. Kwakungekho lutho olwaluzomgudluza.

Futhi lapho, inyanga yokuqala akuzange kwenzeke, uQobo lwakhe lwabamba, ngoba wayazi ukuthi wabe ekhulumile noNkulunkulu. Inyanga yesibili, unyaka wesibili, ishumi lonyaka, futhi emashumini amabili nanhlanu kamuva (lapho esenekhulu noSarah enamashumi ayisishiyagalolunye) uQobo lwakhe lwaluyilokhu lubambebele.

NeBhayibheli lathi, lapho okukhuluma ngokufa kwakhe kulotshwa, wathi, “UAbrahama akangabazanga ngesethembiso ikaNkulunkulu ngokungakholwa, kodwa waqina, enika uNkulunkulu udumo.” Ngani na? Sewake wacabanga ukuthi kwaba ngani na? Wayeqiniseke ngokoqobo, wavuma, nento eyodwa kuphela okwafanele ayenze kwakungukuba azahlukanise yena kubantu bakubo. Futhi uNkulunkulu akazange ambusise waze wehlukana kuqala. Wathatha uyise; ubaba wafa. Wathatha uLoti; futhi lapho—emva kokuba uLoti ehlukane noAbrahama, khona uNkulunkulu ufika kuye, wathi, “Manje, hamba udabule ezweni.” Ukulalela, isethembiso esingaphansi kwemibandela, njalo ihamba noNkulunkulu, neZwi laKhe.

Manje, bheka e. . . Asithathe uMose. UMose, u—umprofethi-nceku obalekayo, ukuthi uNkulunkulu wabe emkhulisile wamfundisa ebukhosini bukaFaro, futhi—futhi uMose waphuma wahamba nokuqeqeshwa kwakhe kwesayense yokwazi

ngoNkulunkulu futhi wa—indoda yokuqala, wayigenca. Khona-ke ukwambuka okuncane kokuqala kwafika, khona uMose wakwesaba ukufa. Ngani na? Wayengenalo uQobo; kuphela wayeneyakhe—ubufakazi bukanina bokuzalwa kwakhe.

Wayengumntwana ongejwayelekile; wayenezwi likanina ngakho. Wayenamaphepha agoqwayo uNkulunkulu ayenawo (mhlawumbe ephapheni ndawo—ndawo babelobile, behamba nawo)—ukuthi uNkulunkulu wayezohambela abantwana baKhe. Wakwazi lokho ukuthi kwakuyiikhathi, njengoba senza manje. Siyazi ukuthi kukhona okuzokwenzeka.

Manje, uMose wazi ukuthi lokho kwase kuyisikhathi, futhi wazi ukuthi wabe ekhethelwe sona; kodwa wayengenalo uQobo. Niyabo? Futhi ngolunye usuku emva kogwadule, lapho eselahle umbono, uNkulunkulu wabonakala kuye esihlahleni esivuthayo wayesethi, “Mose, Ngizibonile izinhlupheko zabantu baMi; Ngikuzwile ukububula nokukhala kwabo ngenxa yalezozinduna ezingabacindezeli zibajezisa; futhi Ngisikhumbulile isethembiso saMi. Ngehlile ukuzobakhulula; manje, yehlela eGibhithe.” O, he!

Wathi—uMose ekhononda, wathi, “Angikwazi ukukhuluma kahlehle; okwami—ukukhululwa kwami akukuhle kangako; angeke bangikholwe!”

Wathi, “Yini esesandleni sakho na?”

Wathi, “Yinduku!”

Wathi, “Yiphonse phansi!” Yaphenduka inyoka. Wathi, “Yibambe uyiphakamise ngomila!” Yabuyela yabayinduku futhi. Wayemnikeza isiqiniseko, isiqiniseko. Nxa uNkulunkulu enikeza uQobo, Unikeza isiqiniseko kulolo Qobo, njalo.

Khona-ke, uMose, ngenkathi esezansi lapho, futhi wayiphonsa phansi induku yakhe ngaphambi kwabalumbi noFaro (nabalumbi bafika baphonsa phansi induku yabo futhi), uMose akazange abaleke athi, “O, qha, bengisephutheni, ngi—bekungumgilingwane wowlumbi oshibhile nje futhi mhlasi-ke bengisephutheni.” Kepha wayazi; wayeqinisekile ukuthi wahlangana noNkulunkulu; futhi wema wathula. Ake sithi wayenze khona impela uNkulunkulu amtshela ukuba akwenze; kanjalo noJobe wayenze khona impela uNkulunkulu amtshela ukuba akwenze; uMose wayelandele imiyalelo yaKhe. Ngakho yima uthule uqaphele inkazimulo kaNkulunkulu!

UMose wayezibophezele kulo uQobo lwakhe, ukuthunywa kwakhe, futhi wema wathula. Futhi esekwenzile, inyoka yakhe yazigwinya zonke ezinye izinyoka. Niyabo? Wayezibophezele kuloloQobo. UNkulunkulu wathi, “Nxa ubakhulula abantwana, uyoNgikhonza futhi kulentaba.”

Nokuthi ngandlela zonke isitha siyozama ukukususa kuloloQobo. Impela beqala nje ukuphuma eGibhithe,

bampintshelwa khona impela entanyeni ye—yoLwandle oluBomvu—kuyizintaba macala omabili. Ukukhuphukela eigodini futhi nanto uLwandle oluBomvu—ayikho indlela yokweqela ngale kwamagquma, ayikho indlela yokubalekela nga *kulena* indlela, nempi kaFaro iza nga *kulena* indlela. Kuzomiwa kuyiphi indawo! Niyabona lapho udeveli ekuvalela endaweni lapho ungazi khona ukuthi kumele wenzenjani na? Kodwa khumbulani, uma uzibophezele kuloloQobo, lunayo. UMose wazi ukuthi uNkulunkulu wabe emthembisile ukuthi “Uyokhonza kulentaba nxa ubakhipha. Futhi Ngehle ngesandla sakho ukubakhulula nokubabeka ngaphesheya kuleliya elinye izwe.” Wahhlala naso impela, noNkulunkulu wathuma umoya wasempumalanga washaya amanzi ephuma phani olwandle, futhi bahamba banqamula emhlabathini owomileyo. UQobo!

Singaya emiBhalweni: uDaniel, uQobo olungolwakhe; uShadrach, uMishech, noAbednego, uQobo olungolwabo; uDavide, uQobo olungolwakhe. Lonke—uQobo!

UPawulu wayenaloo futhi lo esifunda ngaye. Wayenobizo lwensika enguKristu, futhi lokho kwakuloQobo olungolwakhe. Yingaleso sizathu ayengesabi ukuthi uAgripa wayezothini. Emi lapho (futhi uAgripa wabe engumJuda njengoba sazi)—futhi ngakho nxa—lapho emi ngaphambi kwalamakhosi nezinto, uNkulunkulu wayesevele emtshelile ukuthi wayezoma lapho. Ngakho wayenoQobo, ngakho wawusho impela umbono wasezulwini. Wathi, “Angiyona i...angibanga ngongawuhloniphiyo. Ngangi—wehlulelanga ngokungesikho; angiziphathanga kabi.” Kodwa wabambelela kuwo futhi akangabi ngongalaleliyo; wawuthatha ngomzuzu, ngoba wawuluQobo. Futhi nayiyiphi impilo ebambelele kuKristu, lokho kuluQobo olungolwakho.

Manje, kusukela ekubonaneni naYe ubuso nobuso endleleni eya eDamaseku, lokho kwa—kwasho lukhulu kuPawulu. Manje khumbulani, wayeyisazi kuqala; wayeyindoda enamandla emBhalweni, kodwa wayengenaso isigxobo sokubambelela kepha uSanhedrin owayemeseka, futhi i—nesitifiketi esiphuma e—kuthisha omkhulu. Wayeyindoda enkulu ensimini yakhe, kodwa wayelindile. Okuyiyonanto kuphela ayenayo, uqobo olungolwakhe lwaluyoba namandla njengalokhu yayinjalo inhlango yakhe; wayengaba nalawomandla kuphela. Futhi wayesebenza ngokwethembeka kulokho, futhi wayethatha amaKristu, ewabopha, ewenza incithakalo, waze wagxoba ngamatshe uStefane.

Ngicabanga ukuthi kamuva empilweni yakhe, isizathu sokuba aye eJerusalema, ngenkathi umprofethi emtshela, “Ungenyukeli lapho, Pawulu, ngokuba amaketango nejele kukulindile.” . . .

NoPawulu wathi, “ngiyakwazi; kodwa angiyi eJerusalema njengofakazi kuphela, kodwa ngiya lapho; futhi ngikulindele ukufela uJesu Kristu,” ngoba wayekwazi ayekwenzile, futhi ukulangazelela kwakhe kwakungukuphawula ubufakazi bakhe ngegazi lakhe ngqo—afe engofela ukholo, ngoba wabulala omunye wabafel’ukholo bakaNkulunkulu.

Futhi manje, wayesindleleni yakhe ebheke ezansi eDamaseku nayo yonke imfundo yakhe (ehlale phansi kwalowomfundisi omkhulu, uGamaliyeli, nokuthi wabe efundiswe kanjani kuyoyonke inkolo yobuJuda) kodwa nokho kukho konke lokho, wayelula, futhi wayengenalo ikhono lokwenza izinto ezithile. Futhi masinyane nje, kwabakhona ukuKhanya nomdumo mhlawumbe ungumdumo wezulu, futhi washaywa wawela emhlabathini. Futhi u—ngenkathi ebheka phezulu, kwakukhona ukuKhanya kubaneka okwaphumputhekisa amehlo akhe. Futhi lokho kwabayinto emangazayo!

Akukho namunye owabona ukuKhanya, kuphela uSawulu. Kwaba—kwacaca bha kuye, kwaze Kwavala amehlo akhe; akakwazanga ukubona, wavaleka ngci yileyoNsika yomLilo ibengezela ebusweni ngqo. Futhi wezwa iPhimbo lithi, “Sawulu, Sawulu, uNgihluphelani na?”

Wathi, “Nkosi, Ungubani na?”

Wathi, “NginguJesu; futhi kulukhuni kuwena ukukhahlela kulawameva. Vuka manje, ungene eDamaseku; futhi ukhona ozothunyelwa kuwe.”

Khona, esevuka lapho (nango, umprofethi, ezansi edolobheni owabona embonweni, esakhuleka, wafika), uAnaniya wafika weza kuSawulu, wabeka izandla zakhe phezu kwakhe, futhi waphulukiswa ngokuphulukisa kwaPhezulu. Wavuka—ke, wabhaphathizwa, wageza esusa izono zakhe, ebiza iGama leNkosi; futhi ngakho wayenoQobo. Akabange esaba yinto ayekade eyiyo emva kwalokho. Waqonda ngqo engena ephuma emabandleni, esuka endaweni aye endaweni, ezama ukwakha lokho ayezame ukukudilizela phansi.

Isizwe ke, izwe lamaKristu namhlanje liyayidinga leyonhlobo yoQobo. Labo abaphatha izivumokholo namaiko uzame uku—ngemfundiso yomuntu, ukwehlisa iZwi likaNkulunkulu ekubeni yilo izolo, nanamuhla, naphakade. Badinga uQobo, ulwazi lokuhlangana emgwaqeni waseDamaseku, uNkulunkulu oPhilayo ongaindisa abagulayo, avuse abafile, akhiphe amademoni—uQobo langokoqobo.

UPawulu wazi ukuthi kukhona okwenzekile; kwakungekho namunye owayengakususa kuye. Akukho lutho olunye olwabakhona; waboshezela, futhi kwaba yilokho. Akunandaba ukuthi kuza ini, wayazi ukuthi wayeboshezela—impilo ebambelele kuKristu! O, impilo ayeyiphilile kwakuyimpilo eyahlukile.

Manje khumbulani, wabe ekade eyindoda yezenkolo. Futhi nakwabanye benu bantu namhlanje ekuseni (futhi ngiyazi niyaqonda ukuthi leteyiphu iyaqoshwa, iyodlala kuzozonke izizwe eziphansi kwamazulu, cishe, umhlaba jikelele; futhi abanye benu bantu olapha, okhona; nabanye benu ngaphandle lapho amateyiphu eyodlala khona kwezinye izizwe ngomhumushi (inikezelwa ezizweni zase-Afrika, emuva kumaLawu, ne-naphakathi e-yonke indawo; nakinina baholi bezenkolo enathola imfundo yaBhayibheli nje (ninayo ngokwesimiso somlando futhi mhlawumbe ningakwazi ukuchaza zonke lezizinto; kodwa, uma ningenalo uQobo, ningenayo i-ulwazi (futhi uma lololwazi olu-ozisho ukuba unalo lukwenza uphike ukuthi lonke izwi lalokhu alisilo iqiniso kulo ibandla namuhla njengoba Lalinjalo kakadeni) futhi wethembela phezu kweziqo zakho zobuNgeweti, noma yini okugabanayo; nxa wethembela emicabangweni yenhlangano yakho (eyothi, “Izinsuku zezimangaliso lweidlule; futhi asinakho ukuphulukiswa okungokwaphezulu; nombhaphathizo kaMoya oNgewele njengoba bamemukela ngosuku lwePentekoste awusiwona owabantu banamhlanje”; uma kuyilokho kuphela onakho, mfowethu oligugu, dadewethu, udinga ulwazi lwasemgwaqeni waseDamaseku!

Udinga ukuhlangabezana naloNkulunkulu oPhilayo lapho wena—kungabi nje yinsumansumane yomcabango emqondweni wakho kuphela, kungabi ukuqhaq hazela okuthize, kumbe ivuso elithize, kepha ukufundiswa nolwazi lwangempela... Yena loJesu owahamba eGalile uyaphila namuhla futhi uphila kuze kubephakade, futhi Usenguye izolo, namuhla, naphakade—uQobo, ukuthi akudingi uthathe okushiwo ngumuntu, uyazazela wena, akusilona ivuso.

Futhi uma ivuso obanalo—futhi uma othize (mhlawumbe bekulivuso leBhayibheli ngempela)—futhi othize ezame ukulichaza ngokuliqhelisa kuwe, ethi lezozinto zazikolunye usuku, qaphela! Yiqiniso, qaphela! Kodwa kukhona indlela yokwazi. Kuvivinye ngeZwi; Lokho kuyiPulani yendlu!

Nxa indlu iphakama ngokuphambene nepulani, umakhi uyoyidilizela phansi ayakhe kabusha. Kepha kufanele ihambisane nepulani.

Lapho-ke akusakhathaleki ukuthi ulwazi lwakho luyini; uma into ethize phakathi kuwe ikutshela ukuthi leloBhayibheli alisilo iqiniso, ukuthi amandla kaNkulunkulu, abapostoli, abaprofethi, nabafundisi, nabefundisi, neziphiwo zikaMoya nje azifani njengoba Wawunjalo ngenkathi Ugelezela kubo abapostoli bePentekoste, kukhona okuliphutha oqobweni lwakho; lubophezeleke esivumweni sokholo sehlelo, esikhundleni seBhayibheli likaNkulunkulu, lapho Athi, “Kokubili amazulu nomhlaba kodlula, kepha iZwi laMi alisoze lehluleka.”

Qaphela ukuthi uqobo olungolwakho luyini. Ungaqiniseka ngokoqobo ukuthi ukhonza kahle nomfundisi; futhi ungaqiniseka ngokoqobo ukuthi ukhonza negosa lesonto lesifunda; kungaba ngokuqiniseka ngokoqobo ukuthi ukhonza nombhishophi, kumbe omunye umuntu omkhulu ebandleni lakho; kepha uma ungenjalo—uQobo olungolwakho alusuyena uJesu Kristu...“Ngokuba phezu kwalelidwala Ngiyobeka uQobo olungolwaMi, futhi amasango esihogo awayikuLehlula”—isambulo sangokomoya ukuthi Ungubani futhi ukwazi. Kulungile!

O, manje uma uba njengoPawulu, ube noQobo olufanayo nalolo ayenalo...Impilo esekelwe nguKristu iyimpilo eyahlukile kunaleyo owake wabanayo; futhi kungaba yimpilo yenkolo impela oyiphilayo.

O, ngibezwile abantu bethi, “Manje, bakholwa impela.” Lokho akuhlangani nakho! Ngike ngabona eziningi izinkolo, ezizinikele impela, ezikhathini eziningi abaqotho kakhulu kunabazisho ukuba bangabantu abangamaKristu namhlanje.

Lapho umama engathatha ekhulukuluphele, ingane emnyama (ende *kangako*) ayiphonse emlonyeni wengwenya, ngenxa yothando lukankulunkulu wakhe, ngiyamangala ukuthi ubuqotho bobuKristu bunjani. Lapho indoda ingazihlupha qobo lwayo ngalendlela, ifaka amahhuku ayinkulungwane enyameni yayo, kanjalo (ilenga namabhola amanzi, embambe ambhekisa phansi kanje), futhi ahambe emgqeni womlilo, ukusuka lapha kuye ekupheleni kwalelotabernakele (emuva naphambili, nokushisa kwawo okumhlophe, ubhebezela kanjalo), enikela kunkulunkulu wakhe (isithixo lapho namehlo abomvu kuso nokunye), ngiyamangala ukuthi ubuKristu bukuphi. Ngakho ungacabangi *ubuqotho*; ubuqotho abusikhona. Ubuqotho bulungile uma bubekwa entweni efaneleyo.

Njengodokotela ekhipha umuthi, angakunika umuthi onobuthi, ngobuqotho; futhi angakunika i asidi lesibabule, ngobuqotho; ungaba nesithako esigwaliswe ngokungeyikho, futhi ungawuthatha ngobuqotho, kodwa lokho akuyiindisi impilo yakho. Uyabo? Qhabo, mnumzane! Ufanele ukwazi ukuthi wenzani. Futhi nayini ephambene neZwi likaNkulunkulu, angikhathali ukuthi iyini nokuthi isihlale isikhathi esingakanani ikhona, isalokhu iliphutha.

UPetro ubanikeza isiThako sangunaPhakade ngosuku lwePentekoste. Wathi, “Phendukani yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukela isiphiwo sikaMoya oNgcwele; ngoba leisithako singesenu, nesabantwana benu, nesabo abakude, ngisho abaningi iNkosi uNkulunkulu wethu eyakubabiza.” Kunjalo! KuyisiThako sangunaPhakade.

Manje, uwaka ozishaya umthaki-makhambi angathatha lokho akubulale. Niyabo? Ngempela! Niyazi, kukhona omningi ushevu esithakweni, ukubulala igciwane, ne—udokotela uyazi ukuthi ungakanani onga—umzimba wakho ongawumela. Uma eqisile, kungakubulala. Futhi uma ungenawo owanele, pho uyokwenzani na? Akuyikukusiza ngalutho ukuthatha umuthi. Uyawazi umzimba wakho ongakumela.

Manje, futhi zingaleyondlela lezi isithako sikaNkulunkulu. Akukhathaleki ukuthi ubani uthini kumele kwenziwe nga *lena* indlela kumbe nga *leyana* indlela, ungakukholwa. Nxa ulandela iZwi qobo lwalo ngqo, kuyikho. Kunjalo! Bamelela kuLo!

Manje, sina—labo abathi ufanele ukufafazwa. Banalabo abathi ufanele ukusebenzisa izincomo zikaYise, iNdodana, noMoya oNgcwele; azikho izinto ezinjalo eBhayibhelini, akukho ndawo lapho umuntu ake wabhaphathizwa eBhayibhelini ngenye indlela ngaphandle kwase Gameni likaJesu Kristu. Lokho yimfundiso eyengezwa eBandleni leRoma eliKatolika futhi iqhubeke yehla ngamasiko (Sizongena kulokho namuhla ebusuku.)

Kepha qaphelani, khona phakathi kwakho konke lokho, isithako sisekhona. Kungalokho inabantwana abaningi kangaka abagulayo, ngoba abalaleli ukuthi uDokotela wathini. UQobo, nxa ubambelele kuLolo, kuyikho-ke; Lelo yiZwi likaNkulunkulu; soze Lahluleke. Impilo ebambelele kuKristu, ekholwa kakhulu, kepha yayingabambelele kuKristu; ngakho iningi lethu linalokho namhlanje.

Futhi nxa uthola lokh'uk'phila okubambelele kuKristu, kukwenza wenze izinto ngokwejwayelekile obungeke uzenze.

Kukwenza usebenze ngokwehlukile kunanendlela eyejwayelekile obungasebenza ngayo. Angisho ukuziphatha ngobuphukuphuku; ngichaza ukuthi usebenze eMoyeni, entweni yangempela, into yangokoqobo. Futhi nxa ubona umuntu eziphatha ngobupukuphuku, uyazi ukuthi kuphela babeka okuthize. Bazama kuphela ukuzifanisa lapho leyonto yangokoqobo ikhona.

Nxa ubona idola-mbumbulu, khumbula kukhona idola langempela elakhiwe kulo. Niyabo? Nxa ubona into-mbumbulu, ngokoqobo kuyisithunzi esingokwalokho okuyinto yangempela; kuyinto e—ekopishwe kuleyonto engeyangokoqobo.

Qaphela, kukwenza wenze izinto ngokujwayelekile obungeke uzenze. O, ku—kuyinto... Uqinisekile, Uqiniseke kakhulu ngakho nxa uthola loluQobo; uyakuvuma. Awuthathi o—ulwazi olungolomunye umuntu. Yingaleso sizathu ukuthi ubuKristu sebuphenduke bafana njengezingane ezincane eBhayibhelini futhi kungesikho (ngiyaxolisa)—izingane ezincane eikoleni. Zizama ukukopishelana; futhi uma lowo mfana ebesephutheni, yonke into iyiphutha. Niyabona na?

Uwuthola wonke umshungu wabo usephutheni. O, hhe, ungakopishi; hlangana naYe siqu sakho.

Olungile umngane wami, emi emuva lapha, ungendala—uyindodana kabhuti wami, osenesikhathi eside umngane, uJim Poole omncane. Yebo, uyise nami sisi—sakhula ndawonye esikoleni, futhi o, umfo ozilungele. UJimi omncane nami sikhuleka njalo ukuthi uJimi omkhulu uyoba ngumKristu, ikholwa langokoqobo. Futhi uJimi omncane nami besikhuluma izolo ngokuthi samtholaphi uNkulunkulu emahlathini futhi siMbone emvelweni. UMthola lapho, ngoba UnguMdali, futhi Usendalweni yaKhe.

Futhi ngiyakhumbula, uJimi nami sasivamise ukuhamba—hamba—sifuna ukuhamba siyozingela. Futhi nxa sekufika ubusuku, yebo, sasivamise ukwehla, sithathe amabhayisikili ethu, futhi sigibele sehle njalo ngalomgwaqo lapha (sikwesabisa okokufa ukwedlula emangcwabeni emva kokuba sekuhwalele), sehle, sizitholele u ayisikhilimu ofakwe esitsheni esidlekayo.

UJimi uyakuthanda ukuzingela. Manje, sasisengabafana nje abaneshumi, ishumi nambili, ishumi nane leminyaka ubudala. Futhi-ke, uJimi wayethanda ukuhlala afunde izincwadi zezindaba zokuzingela nokucupha. Futhi ngangihlala ngiphuphe emini (niyabo?) nge... Namanje, abanye babafana bangangibona. Futhi ngangibona indlwanyana encane ndawo—ndawo, futhi ngangivamise ukuthi, “Mfana, leyo kungaba ngenhle indlwana ukubanayo ezintabeni.” Futhi ngangihlale ngiphupha njalo ukuthi ngolunye usuku ngiyoba nendlwana yami ezintabeni, omkhulu umhlambi wezinja ezinkulu, futhi—nezibhamu. Ngangihlale ngicabanga, “Uma ngingaba ne 30-30 engeyami isikhathi sami...” Ngacabanga, “Ngiyoke ngisitholephi nje ezweni isibhamu i 30-30 na?” Futhi ngolunye usuku, ngimile, ngibuka odongeni lwami, futhi ngibona lapho ezinye zezibhamu ezingcono kakhulu ezingatholakala, ngacabanga, “UMusa oMangalisayo!” Ngacabanga, Ngizozifundisa mina ukudubula, ngidubule kahle. Bese-ke, mhlawumbe ’sikhathi simbe ngithole—ngithathe uhambo oluya ezintabeni, iphisi liyongithatha lihambe nami nje ukuze ngibe luhlobo lwe (ngoba liyofuna ukuvikela impilo yalo mhlawumbe ekudunyelweni yibhele; belingenasiqiniseko, indoda ecebile)—liyongithatha ngihambe nalo, ukuhamba nalo nje, ngibe ngumlindi. Mhlawumbe langa limbe ngiyozingela e Afrika njengomlindi. Uma nje ngingaqeqesheka. Yileyonto kuphela engingayenza ukuzifundisa ukuba ngumdubuli ongaxhamazeli. “O,” futhi ngicabanga, “Nkulunkulu, cabanga ngakho, Ungivumele ngizingele umhlaba jikelele. Kuyinto emnandi kakhulu!”

UJim wayevamise ukuhlala afunde incwadi.

Futhi ngathi, “Jim...”

Wathi, “Ngi—ngi—ngiyathanda ukufunda ngakho.”

Ngathi, “Jim, lokho kwenziwe ngomunye umuntu; ngifuna ukuzenzela siqu sami; ngifuna ukuthola ulwazi!” Ngenkathi ngifika kuKristu angithathanga ulwazi lomuntu; ngazifunela mina qobo.

Ngiyakhumbula ngenkathi ngifunda ngencwadi kaZane Grey ethi *UQweqwe lomQaphi olwaluLodwa*. Ngephula emibili noma emine imishanelo kaMama, ngiwugibele ngizungeza indlu ngiholobha, ngenkathi ngigibele lelihhashi lokhuni lomshanelo. Ngi—ngayifunda leyondaba yo—yomqaphi oluqweqwe omude, nokuthi wakuletha kanjani ukugcinwa komthetho kuyi Big Bend.

Ngase-ke ngifunda indaba eyinganekwane ka Edgar Rice Burrough ngo *Tarzan neziNkawu*. UMama wayenengubo endala enoboya, ingubo yesikhumba semvu yamanzi kumbe okuthize uNkk. Wathen ayemuphe yona iphume emlilweni. Futhi yayisekamelweni lakhe, futhi ngi—ngi—ngavele ngayithatha leyongubo ngaphuma nayo (uMama akazi ukuthi umoya awuyiphephulanga yaphuma), ngase ngiphuma nayo, ngayisika, ngazenzela isudu ka Tarzan, ngahlala phezulu esihlahleni. Ngi—ngahlala ingxenye yesikhathi sami esihlahleni, phandle ngigqoke lesudu ka Tarzan ngoba ngangibonile ukuthi wayenzi, ngangifuna ukukwenza futhi.

Kepha ngolunye usuku ngomusa kaNkulunkulu ngathola iNcwadi yangempela, iBhayibheli. Ihubo lami nendaba kube: “Ukufana noJesu; emhlabeni ngilangazelela ukufana naYe.” Angifuni ukuba ngumbhishophi, kumbe i—kumbe umfo omkhulu ebandleni, upapa othize, kumbe umprihi othize. Ngifuna ukuba njengoJesu.

UQobo, lukwenza wahluke. Kukhona okuthize ngakho ukufunda iZwi laKhe ne...Into esehliziyweni yakho ulangazelela ukufana naYe. Uqinisekile...Kufana...

UQobo, kuKristu—uQobo kumKristu lufana ne—lu—lunjengensika yomkhumbi emkhunjini. Yebo, u—ufanele ukuba noqobo. Futhi uma uKristu oluQobo olungolwakho, kufana nensika yomkhumbi okuthi uma u...Ulwandle lugubhazela kakhulu, nomkhumbi usulungela ukucwila, nawe—lunye kuphela ithemba onalo ukuphonsa inika yomkhumbi. Bese kuthi-ke, uma umkhumbi uzamazama (niyabo?), uma—insika yomkhumbi iyowubamba umkhumbi. Niyazi, sineculo (ngiyalikhohlwa igama lomqambi manje, kodwa...):*INSika Yomkhumbi Yami Iyabamba*.

Njengomfana omncane (njengoba besicabanga ngezikhathi eziningi) endizisa inyoni yephepha, wawungebone lutho, kepha wayenentambo. Futhi indoda yedlula yayisithi, “Wenzani, Sonny na?”

Wathi, “Ngindizisa inyoni eyiphepha yami.”

Yathi, “Uphetheni esandleni sakho na?”

Wathi, “Intambo!”

Yathi, “Iphi inyoni yephepha na?” Wathi, “Angiyiboni. Awu, wazi kanjani ukuthi undizisa inyoni eyiphepha na?”

Wathi, “Ngiyayizwa; iyadonseka.” Niyabona na? Ekupheleni kwaleyo ntambo kwakukhona uqobo. Endleleni yakhe encane, leyonyoni yephepha yayiwuqobo olungolwakhe, ngakho wayengasho ukuthi wayendizisa inyoni yephepha; nakuba wayengayiboni, kepha wayebambe into eyayinento eyibambile! Kungaleyondlela indoda, uma izelwe kabusha ngoMoya oNgcwele, ibambe Utho oluyinsika yomkhumbi ngaphandle ngale; neziphapho aziyinyakazisi. Iyazi ukuthi ikahle; ibambelele. Kulungile!

Manje, uma isegxolweni lethu elincane, sintanta siwela ebunzimeni bolwandle lwempilo...Njengomlobi omkhulu wezinkondlo wathi:

“Ukuphila akusilona iphupho eliyize!”

Nomphefumulo olala ubuthongo ufile,
Nezinto aziyikho ezibonakala ziyikho.

Ukuphila yinto ekhona! Nokuphila
kuyisiqinisele!

Nethuna lakho alisiwo umgomo wakho;
“Ngokuba uluthuli, uyobuyela othulini”,
Kwakungakhulunywa ngomphefumulo.

O, ngicabanga ukuthi lokho kuhle kakhulu. Manje, uLongfellow waloba lelo *Hubo lokuPhila*. Niyabo?

Kusantwezwa phezu kolwandle olunzima
lwempilo,

Ngokuba umfowethu obhungukile
nophihlizeke okomkhumbi,

Ekuboneni, uyobuyele adabuke futhi. (Niyabo?)

Manje, singena emkhunjini, intweza olwandle olinzima lwempilo; noKristu, emkhunjini ngaphezu kwezivunguvungu zesikhathi...Nxa izivunguvungu zibanzima futhi zitheleka, ngiyajabula ngineNsika ephase phakathi neveyili ngaleya, ndawo—ndawo; ngisho ukufa qobo lwakho kungeke kwakuhlwitha kukususe kuYo. Ubophezeleleke oQobweni olungolwakho.

UKristu uyiNsika yethu. Uyini na? UyiZwi.

Ekusiqaleni wayekhona uLizwi, noLizwi wayekuNkulunkulu, noLizwi wayenguNkulunkulu.

NoLizwi wenziwa inyama, wakha phakathi kwethu,...

Khona-ke uma sazi ukuthi ukwenza kwethu kuhambisana neZwi ngqo, sazi ukuthi ukufundisa kwethu kuphelele neZwi (ingengezi lutho kumbe singasusi lutho, iZwi kuphela; futhi sibona imiphumela efanayo (labo abanye ababambelela eZwini elifanayo) liphila empilweni yethu, khona-ke insika yakho iyabamba. UkuPhila kukaKristu kuvezwa futhi ngendlela yokungena ngomzimba kuwe ethi ayifane ncimishi nanjengoba kwakunjalo kuKristu, ngoba kwabe kunguNkulunkulu kuKristu ebuyisela izwe kuYe...Futhi ubona uNkulunkulu kuwena siqu sakho ebambe yona leyonkomba eZwini, ngendlela impela uJesu enza ngayo, futhi ubona ukuPhila kwaKhe... .

“Imisebenzi eNgiyenzayo nani niyoyenza. Lowo okholwayo (akusiye lowo *ozenzisayo*, lowo *ocabanga ukuthi uyakholwa*, kodwa lowo okholwayo)—lowo okholwa yiMi, imisebenzi eNgiyenzayo naye futhi uyakuyenza.” Ngani na? Ubambelele eDwaleni elifanayo. Kwakuyini iDwala na? YiZwi, njalo! Ubambelele lapho.

KuyiNkanyezi yakho yeNyakatho nxa ulahlekile olwandle. Niyazi, sinezinkanyezi eziningi, kepha kukhona inkanyezi eyodwa vo, futhi ayinyakazi; leyo yiNkanyezi yeNyakatho, ngoba imi phakathi naphakathi komhlaba. Akukhathali noma usecaleni elingemuva, ecaleni elingaphezulu, noma ukuphi, leyoNkanyezi yeNyakatho iyefana. IyiNkanyezi yeNyakatho yakho.

Manje, niyabo? Ziningi izinkanyezi ezigudlukayo ezindaweni. Kodwa uma uphakathi e—olwandle, yini, nayiliphi itilosu liyazi, noma yimuphi umzingeli ozula ehlathini, uyazi ukuthi iNkanyezi yeNyakatho yakho ingokwakho—iyindawo yakho; kuphela. Bese, kunjengeyakho—yakho—inkombandlela yakho. Inkombandlela ngeke ikhombe ku Mars, kumbe ku Jupita, kumbe ndawo thizeni; iyokhomba eNkanyezini yeNyakatho. Ngani na? Lokho uqobo olungolwakho.

O, hhe! Qaphela, uqobo olungolwakho. O, ngizosho okuthize; ngikuzwa kuza nje. Qaphela! (Ngizizwa ngigcwele ukholo ngalesiikhathi, ngoba lesi yisiqiniseko.) Qaphela!

Inkombandlela yakho yomkhumbi ingakhomba kuphela eNkanyezini yeNyakatho. Yileyondawo kuphela engakhomba kuyona. Uma kuyinkombandlela yangeqiniso iyokhomba eNkanyezini yeNyakatho sonke isikhathi. Kunjalo na? Ngakho uma unoMoya oNgcwele, Ungakhomba kuphela eZwini! Soze Wakhomba ehlelweni; soze Wakhomba esivumweni sokholo; soze Wakhomba kwenye indawo; Uyokhomba eZwini ngqo! (Ngizwa kuthi angimemeze!)

Qaphela, ku—kuyinto engaphakathi kumuntu, kushayisa okomthambo wegazi. Uma ubona iNkanyezi yakho ihlezi ngaleya, UJesu Kristu, iZwi; futhi uyawubona loMoya ophakathi kuwe ngeke uLivumele liye ngakwesokudla noma

esokunxele. NguYena kuphela onga . . . Ufikela ukuthatha izinto zikaNkulunkulu nokuzitshengisa, azibonakalise.

NoJesu wathi, “Uyokwenza izinto impela eNgizishoyo. Uyonembulela izinto ezizayo (anikhombise ngaphambi kwesikhathi, ngaphambi kokuba kufike lapha. Niyabo?) Uyothatha izinto okungezaMi anikhombise zona. Futhi-ke, Uyonikhombisa izinto ezizokuza.” (Johane 15).

Siyabona ukuthi ukhombisa izinto; futhi Uthatha izinto ezingezikaNkulunkulu futhi uyonikhombisa zona; futhi Uyonembulela izinto ezashiwo nguJesu. Ngamany’amazwi, Uyokwenza into icace. (Kugcine lokho kulobubusuku, ngoba yilokho esizokusebenzisa esikhashaneni.) Eqinisekisa, ekwenza kuvumelane (niyabo?), khona uyazi uma u—iNkanyezi yeNyakatho yakho, eyiZwi kunoma yimuphi umKristu . . . Noma yini ephambene neZwi . . .

Buka! Ake nginitshele eny’into. Lalelisani kulokhu. Lesi yisambulo esiphelele sangokwaPhezulu sikaNkulunkulu, intando yaKhe, ukubuya kukaKristu; futhi yonke into ibekeke kuleNcwadi ngqo kuphelelisiwe. Futhi uma noma yini ikususa kuloKho, yilahle leyonkombandlela, ngoba iyisivumo sokholo kuphela; kuphela kuyinhl—kuyiphepha nje kuphela olifake ephaketheni lakho, onalo lilenga ekamelweni lakho, eifulemiwe; kuyiivumo sokholo! Ndoda, thola iNkombandlela ekubeka eZwini! Amen!

Uyaqaphela, ngenkathi lolulwazi lushaya uPawulu, wehlela eGibhithe naseArabia ndawo thize wafundisisa iminyaka emithathu. Udumo! Wewu! Kwafanele akwemukele. Futhi esekubonile, ngenkathi uMoya oNgcwele umqondisa ezwini ngezwi, wabhala leyoNcwadi yamaHeberu wakhombisa lawo maJuda. Impela! Ngani na? Wayebambebele; leyoNkombandlela kaMoya oNgcwele wambeka ngqo eNkanyezini yeNyakatho.

Manje, uma unento ekudonsa ikususa kuYo, kungcono uyishiye yodwa. Kunjalo! Iyokhomba eZwini laKhe eZwini laKhe vo, ngoba uMoya oNgcwele weza ukuzobonakalisa kumbe lukuqinisekisa isethembiso sikaNkulunkulu. Akukho sivumo sokholo esiyokwenza lokho; akukho nhlango eyokukwenza; akukho mandla noma yintoni engakwenza, nguMoya oNgcwele kuphela ngezwi; futhi UyiMbewu.

Manje, thatha uhlamvu lukakolo, oluhle uhlamvu lukakolo, kepha ngeke lwa—lwenza lutho; lufile kuze kufike imbewu kulo, bese-ke luveza eziningi izinhlamvu zikakolo. NoKristu uyilokho kuPhila, loloQobo. Uma ukolo ungenalo loloQobo kulo, soze lwavuka. Uma lowokolo ungenalo loloQobo, mhlawumbe luluhle luqedile ngaphandle, kodwa lungeke luphile, ngoba akukho lutho kulo olungaphila ngalo. Kodwa nxa luthola loloQobo, lungabuka ebusweni bakho konke ukusola luthi,

“Ngiyovuka futhi.” Ngani na? Ngoba lunoQobo. Lukuyo; lufanele luvuke futhi.

Futhi nxa lu . . . “Uma nihlala kiMi, namazwi aMi ehlala kini, khona celani enikuthandayo.” Lokho kuyiloloQobo. Kodwa uma unezivum’ukholo nakho konke okunye kubophezeleke kukho . . . Ungeke uxubanise amafutha namanzi. Ungathatha ukwaphule nangayiphi indlela ofuna ngayo; akusoze kwaxubana, ngoba kuyizithako ezahlukeneyo. Futhi ngeke wenze isivumokholo neBhayibheli, kuphambene neBhayibheli, ukuxubanise. Ungeke wenza ihlelo nenkolo ezelwe ngokukhululeka—kumbe insindiso ezalwe ngokukhululeka ukuxubanise ndawonye, ngoba ngokuqinisekileyo, uNkulunkulu usebenza kuphela . . . Ngizokusho noma ikanjani.

UNkulunkulu akalokothi alwephule uhlelo lwaKhe. Angeke alwephule, ngoba Ungongapheliyo. Futhi ngiyaqonda, niyazi, ngi—kuya phambi kwabantu abaningi. Niyabo? Kodwa uNkulunkulu angeke alwephule uhlelo lwaKhe. Angeke enze okunye ngolunye usuku, abese ekuguqula enze okunye, abesethi Wayenephutha ngalolosuku.

UNkulunkulu akasebenzi ngesixuku samadoda; uNkulunkulu usebenza ngomuntu ngamunye, ngoba umuntu unemiqondo eyahlukileyo; wakhiwe ngokwehluka ngokwemvelo. Futhi uNkulunkulu othatha lowomuntu, athi ukumxova, bese emkhipha ubuyena, aze Amngenise emvelweni yaKhe; abese-ke uNkulunkulu esebenza ngalowomuntu.

Buka kusukela phansi eminyakeni, uNowa noMose, abaprofethi, abazange bavele babebabili ngesikhathi esifanayo—uyedwa, njalo kusukela phansi eminyakeni. Ngakho, uma uthi, “Eselulekweni sesixuku kukhona ukuphepha” . . . Kubuke!

Njengoba ngashumayela lapha esikhathini esingeside etabernakele, kwakukhona u Ahabi; futhi kwakukhona u Jehoshafati. Futhi babenyukela eRamoth—Gileyadi ukududulela emuva . . . Ngokusuka phansi esiqwini babeqinisele; izwe kwakungelabo. Futhi ne—isitha, amaSiriya enhla laphaya ayegcwalisa isisu sabantwana bawo ngokolo okwakufanele ama Israyeli awudle—impahla abayinikwe nguNkulunkulu. Ngakho ngokusuka phansi esiqwini kwabukeka kukuhle. “Hamba nami, senyukele enhla laphaya, futhi siyobadudula sibaxoshe ezweni.” Yebo, lokho kuzwakala kahle kakhulu; ngokomsuka kwakuyikho, kepha kuyizimiso.

UJehoshafati, eyindoda elungileyo, wathi, “Kodwa singebuze eNkosini na?”

Impela, uAhabi, lowomhlabuku, wathi, “Yebo, impela” (ikholwa elisemngceleni, niyazi). Wathi, “O impela, bengimele ngicabange ngalokho. Nginamakhulu amane abaprofethi bamaHeberu—amakhulu amane abo engiwondlayo,

ngibanakekele.” Babedlula bonke abakhona ezweni. Sizobaletha bakhuphuke.

Futhi bonke ndawonye nganhliziyonye bathi, “Yenyukela; iNkosi inawe.” Ngokuqavile babeqinisile, kodwa babengalubambanga loloQobo.

Kwathi-ke lapho ethi, “Akasekho omunye na?” . . .

Wathi, “Yebo, ukhona omunye, kodwa ngiyamzonda.” Wathi, “Uhlala ekhuluma okubi njalo ngami (niyabo?), uhlal’ethi . . .”

Angaprofetha kanjani okuhle, lapho lonke iZwi...? UElijah, owabe ekade engaphambi kwakhe, wathi ku Ahabi, “Izinja ziyoxhapha igazi lakho.” Manje, lowomprofethi oqinisekisiwe wayengayisho kanjani into engeyona intando kaNkulunkulu na? Nokuthi izinja ziyomudla kanjani u Jezebel, nokuthi umquba uyakuba semasimini, ukuze bangasho ukuthi, “UJezebel ulele lapha.” Nesiqalekiso esinjalo phezu komuntu, umuntu wayengabusisa kanjani na?

Kungaleyondlela nanamhlanje. Umuntu angazibusisa kanjani lezizinto ezithatha abantu zibaqhelise kuNkulunkulu sonke isikhathi na? Yinye kuphela into okufanele yenzeke. Uma kufanele uzimele ngokwakho, qalekisa into eGameni leNkosi uhlale nayo, lapho wena ungokoqobo . . .

Wena uthi, “Hhayi, Mfowethu Branham, wenza abantu bakuzonde.”

UNkulunkulu uyongithanda. Lokho yi—lokho uQobo olungolwami. Ngeke ngaphumula phezu kwengalo yenyama, ufanele ukuphumula eZwini, athe uNkulunkulu kwenze.

Wazi kanjani uMikaya ukuthi wabe eqinisile na? Walinda; waba nombono. Babenombono futhi, kepha umbono awuqhathanisekanga neZwi. Nanamuhla yinto efanayo. UMikaya wawuqhathanisa umbono wakhe neZwi, wase-ke ebona ukuthi yena neZwi babendawonye. Namhlanje, uma umbono wakho uphambene neZwi, liyeke, ngoba kwakuluqobo olungesilo. UQobo olungolukaMikaya lwaluhambisana neZwi ngqo, ngakho wayengama athi, “Yena...”—akushoyo ne—wakukholwa. Ngenkathi bemshaya emlonyeni bethi, “Waphuma wayangaphi uMoya kaNkulunkulu na?”, wathi, “Uyobona nxa usungene emakamelweni ngamakamelo.” Kunjalo.

Wathi, “Nxa ngibuya ngokuthula...Nifake lomuntu etilongweni elingaphakathi, uma sengibuya ngokuthula,” kwasho uAhabi. “Ngizomsebenza lomfo.”

“O manje, Mikaya, uthini ngakho na? Ikhanda lakho lizonqunywa uma ebuya!”

UMikaya wema lapho wagqolozela njengalokho kwenza uStefane (Ameni!), engovumayo njengeNkosi yami yaya esiphambanweni, kalula njengoDaniel eya emphandwini wezingonyama, kumbe uShadrach, uMeshech, uAbednego beya

esithandweni. NgokoQobo! Wama lapho wathi, “Uma ubuya nokubuya...” Ngani na? Wayeqiniseke ngokoqobo... “Uma ubuya nokubuya, kobe uNkulunkulu akakhulumanga kimi. Anonquma ikhanda lami-ke.”

WayenoQobo. Wayazi ukuthi iNkombandlela yakhe, eyabe imholele kulombono, wawuqondene ngqo neNkanyezi yeNyakatho. Yebo, mnumzane! Insika yakhe yabambebelela. Yebo, iZwi futhi kuphela La... .

Uma uQobo olungolwakho, uma unoQobo empilweni yakho... .

Kwakukhona isikhathi lapho, niyazi, ukuziphatha kahle kunoqobo. Angilikhumbuli igama lalowo weifazane, kepha isizwe sonke sakwethemba okwashiwo yilowo wesifazane. (Ngiyalikhohlwa igama lakhe. Bengibhala inothi lapha; angabe ngisalikhumbula igama lalowo wesifazane—ukuthi kwakungubani.) Kodwa lapha eminyakeni embalwa eyedlulayo babe... . Lona wesifazane, akushoyo... . Uma wayethe sebenzisa umese ngesandla sokunxele, lokho kwa—kwakubanjalo; lokho kwakuluqobo. Wayeyi—yimpendulo kukho konke lokhu. Futhi uma ubeka imfologo esandleni sokunxele, khona wawusephutheni impela. Kwakungubani igama lakhe na? [Ibandla liyaphendula, “Emily Post”—Umhl.] O, kunjalo, impela. Yebo, nguye.

Manje, nani—naniluqobo—futhi—wayeluqobo lokuhlonishwa. Kufanele kube ngaleyondlela. Kanjalo, o, izinto eziningi sizithola kanjalo. Kodwa sithola ukuthi manje kuphelile. Dlana ngendlela othanda ukudla ngayo. Yebo, mnumzane! Kulungile. Kodwa lokho kwakuluqobo lokuhlonishwa. Wawukwenza ngaleyondlela.

Kwakukhona isikhathi lapho u Adolf Hitler wake waba luqobo lweJalimane. Noma yikuphi ayekusho... . Nxa ethe, “Gxuma!” babegxuma; nxa ethe, “Bulalani!” bayabulala. Izigidi zamaJuda, watengezelisa ikhanda lakhe. Niyabona ukuthi kwenzekani kuleyohlobo yoqobo na? Kwakubukeka njengamandla, kodwa kwakuphambene neZwi.

“Wazi kanjani ukuthi kwakuphambene neZwi na?”

UNkulunkulu wathi... . Kwakungesuye yini uBalaam owazama ukubukela phani u Israyeli ukukuqalekisa, wathi, “Ngimbona eyinyathi. Alungile amathende akho. Okuqalekisayo uyoqalekiswa; okubusisayo uyakubusiswa.”

Kubukeka sengathi uHitler kwakufanele akubone lokho. Kubukeka sengathi amaJalimane angamaKristu kwakufanele akubone lokho. Niyabo? Lolo qobo... . Ngokoqobo kuphambene naleloZwi... . Niyazi, njengoba kushiwo, “Umuntu—uNkulunkulu wenza umuntu, kodwa umuntu wenza

izigqila”—omunye ezama ukubusa phezu komunye. SinoMbusi oyedwa, lowo nguNkulunkulu.

Kodwa uHitler wayewuqobo lwamaJalimane. Ibuke namhlanje. Manje, niyabona ukuthi kwenzekani? Kwakuluqobo oluliphutha. Ngani na? Lwaluphambene neZwi! Futhi manje, niyabona ukuthi konke kwashonaphi na? Ehlazweni.

Futhi nxa uqobo lwakho lusenhlanganweni ethize, kumbe ivuso elithize, noma yini okunye ngaphandle koBuntu bukaJesu Kristu, uyofika engxenyeni efanayo yehlazo, ububi bodwa. Niyabo? Uma uqobo lwakho lungesuye uKristu, leyo yiyona Nsika yokuphila komuntu; noKristu uyiZwi, hhayi ibandla lakho, izwi lakho iZwi, Niyabo? “Phezu kwalolu uQobo Ngiyolakha iBandla laMi”—phezu kukaKristu, iZwi.

Kwake kwabakhona isikhathi lapho u Mussolini wayeluloqobo kulo iRoma. Angazi, sengathi ngafunda indaba elotshiwe, noma kungahle ukuba ngafunda encwadini, noma ngatshelwa ngothizeni; kepha lapho othize wayenoxoxiswano noMussolini waye—waye—efuna ukuletha iRoma kumdlali—kwezemidlalo yokusubatha. Futhi kwakuvamise ukuba nesikhulu isithombe esasima lapho sakhe sezokusubatha. Kulunge konke! Izwe lamaGriki lalinalowomqondo iminyaka eminingi eyadlulayo. IRoma lilokhu lizama ukuba naso. Abagijimi kukahle konke, kodwa—kodwa—ezemidlalo yokusubatha, kodwa—kodwa khumbulani, lokho ngeke kuthathe indawo kaKristu. Akunandaba ukuthi uqine kangakanani, lokho akungeni lapho. Ungamandla onke.

Futhi niyabona ukuthi wazama ukuyakhela phezu kwani iRoma na? Futhi wazama ukwakhela iRoma ngaphezu kwento yoqobo; ukuthi wabe eyiloloqobo. Futhi bathi ngolunye usuku ukuthi wakhe—ikalishi lakhe—umshayeli wakhe wafika kusasele umzuzu ngaphambi kweikhathi, wamdubula. Wathi, “Angishongo ukuthi yiba lapha kusasele umzuzu owodwa ngaphambi kwelesishiyagalolunye; ngithe yiba lapha ngelesishiyagalolunye!”—Qhu! Wamdubula. Niyabo?

“Angikufuni lapha kusele umzuzu owodwa; ngikufuna lapha ngelesishiyagalolunye!” Niyabo? Buka ukuthi wazama kanjani ukuzenza uqobo. Kepha niyabona ukuthi kwenzekani na?

Niyakhumbula (abaningi benu lapha, abadala, uRoy Slaughter mhlawumbe, nangasemuva le kulokho)—uyakhumbula ezansi ngale ngenkathi nginitshela ngeiprofetho na? Ngolunye usuku ezansi laphaya esakhiweni se Odd Fellow, ngaphambi kokuba sifike ngisho lapha, ngathi, “UMussolini uyophelela ehlazweni.” Ngathi, “Ukunqoba kwakhe kokuqala, uyoya e Ethiopia; ne Ethiopia uyoyidla, kodwa uyofika ekugcineni, futhi akukho muntu oyomsiza; futhi uyongcwatshwa ihlazo.” Nanguya.

Ngathi, “Kukhona imibuso emithathu evumbukile, uMbuso wamaJalimane, umbuso wamaNtaliyane nombuso wamaRashiya.” Ngathi “Lemibuso iyophendukela kowodwa; iyoba ngubukhomanisi. Qaphela! UbuKhomanisi buyoshisa iRoma.” Niyabo? Buqapheleni. Buyithuluzi ezandleni zika Nkulunkulu. Bacabanga ukuthi baphambene noNkulunkulu, futhi basebenza kukho ngqo sonke isikhathi, abakwazi. Ubasebenzisa njengethuluzi, ithuluzi esandleni saKhe, njengoba Enza ngo Nebukhadnezar nabanye abaningi.

Manje qaphela! Niyabo? Manje, kwake kwabakhona isikhathi lapho uFaro wake waba luqobo eGibhithe, kepha buka ukuthi likuphi manje. Niyabo? Lehluleka lonke. O, kuluhlobo olungesilo, ngakho njalo bayehluleka. Baluqobo olwenziwe ngumuntu. Ungeke uthathe uqobo olwenziwe ngumuntu, angikhathali uma kuyi—umongameli, uma kungumbusi ongundlovu-kayiphendulwa, uma kuyinkosi, uma kuyibandla, uma kuyinhlango, uma kuluvum'ukholo, nayiziphi zalezo zinto ziyobhubha, njengalo lonke uqobo lwaleyonhlobo kuyoyonke iminyaka.

Singabuka emuva...Buka emuva! Buka indoda eyethembela emakhosini amakhulu; buka endodeni eyethembela kubabusi abangondlovu-kayiphendulwa; buka kubantu abakha amathemba abo phezu kwenhlobo yoqobo; *futhi buka ukuthi bakuphi namhlanje!*

Manje, masiguquke thina ngqo sibuke kubantu ababeka amathemba abo eBhayibhelini, phezu kweZwi likaNkulunkulu baLibamba laba luQobo; buka ukuthi bakuphi manje.

UPawulu uyakufahlazela ngabo kumaHeberu 11 isahluko; ukuthi benzani, ukuthi bayahlula kanjani imibuso, basebenza ukulunga, nokunye; futhi bazulazula bembethe izikhumba zezimvu nezikhumba zezimbuzi, izwe elingabafanele bona, balinde enkazimulweni loloVuko oluhle. Niyabo? Kulungile! Ngoba ba...Abanye babo abazange—abatholanga kulezo zimangaliso, futhi banikela imizimba yabo nokho, bebheke lokho kuVuka. Ukuqeda izimpilo zabo, abakunakanga; bafuna ukuqhubeka bazinikele ziqu zabo, ukuze bathole lokho kuVuka; futhi yilokho abakwenzayo.

Manje, izinqobo...Sikhuluma...uQobo...Niyazi, iNkantolo eNkulu yethu iluqobo. IluQobo; ilu—ingukugcina kwakho konke ukuphikisana kwalesisizwe. Kunjalo. Iinqumo sabo siluqobo, eNkantolo eNkulu yethu. Kunjalo. O, ngiyazi kwezinye izikhathi asiyithandi, kepha iyi—iluqobo nokho. Yebo, mnumzane. Bekoba njani ukuba besingenayo, bekoba yini ke? Kodwa lokho luqobo. Impela yilo. Ngani na? Lokho yi—isizwe sakithi sibopheleke kulokho.

Nxa leyoNkantolo eNkulu ekugcineni seyenza isinqumo esingujuqu, kunjalo; akukho...Uyaphi emva kwalokho na?

Uzolandela isinqumo sabo, yilokho kuphela; ufanele. Bayizwi lokugcina; bangu “ameni.”

Ungalithetha ezinkantolo ezisedolobheni eliseduze; ungalithetha emantshini, bese uya enhlanganweni yamazwe—kuzozonke izinhlobo zezinkantolo, nasezinkantolo zehlangano yamazwe; kepha nxa sesifike eNkantolo eNkulu, kuyilokho. Kunjalo. Ngesinye isikhathi asikuthandi uku—thi, “Qha, angisithandi isinqumo sabo,” kodwa uzama kanye ukuyibalekela. Lokho uqobo esizweni. Singathini-ke ukuba besingenayo na? Yebo.

Sifanele sibe noqobo. Wonke umuntu ufanele ukuba nalo olulodwa. Unalo olulodwa. Kodwa engizama ukunitshela khona, isendlalelo lapho nginitshengise ukuthi ziyini izinqobo.

Manje, iNkantolo eNkulu yesizwe iluqobo kuso isizwe. Lokho yinto yokugcina kunoma yiyiphi inhlobo yokuqophisana. Bayakulungisa. Abakushoyo, kunjalo.

Kukhona uqobo emdlalweni webhola. Lowo ngunompempe. O, yebo! Ngezinye izikhathi asiithandi isinqumo sakhe naso, kodwa si—si—siyiso nokho. Unompempe, isinqumo sakhe singumnqamula—juqu. Kunjalo! Akukhathaleki ukuthi abanye bathini, uma ethi alishaywe, liyashaywa. Kunjalo! Impela. Akukhathaleki ukuthi abanye bathini, lokho akuhlangene nalokho. Futhi ake sicabange ngakho...Uma ezakho... (Angiyihambi imidlalo yebhola, kodwa kwenzekile ngakubhala phansi lokho.) U—unompempe, uluqobo emdlalweni webhola.

Omunye wabo uthi, “Bekuligoli leli!”

Omunye uthi “Unamanga!”

Lona uthi, “Lokhu akungayo *leyo* ndlela; bekufanele abenga *le* ndlela.”

Unompempe uthe, “Shaya!”

Niyabo? Abanye bathatha isihlalo sabo bahlale phansi. Bababuhlungu, abanye babo, kodwa...Ngiyacabanga sebe “mvungamela” enhliziyweni yabo nezinto, kodwa liyashaywa nje kwaphela. Ngani na? Uyizwi lokugcina.

Umdlali wokuqala webhola elisakhilikithi wathi, “Uyakwazi lokho, ledlulile!”

Omunye uthi, “uyazi lokho kuliphutha!”

Uyothi “Shaya!” Ukuphela nje. “Thulani-ke, buyelani endaweni yenu.”

Ukuba-ke ubengekho unompempe emdlalweni webhola? Wo, uma ubheka kungamdlalo muni nje lowo na? Omunye wabo wathi, “Lishayiwe!”

Omunye washo *lokhu*.

Omunye washo *lokhu*.

Omunye wathi, “Ungumqambi manga!”

Bebeyoqophisana balwe. Ukuze ube nomdlalo webhola, ufanele ukuba noqobo. Futhi uyaphuma lapho, futhi ukukhathaleki noma ngabe awumthandi noma yini, u—uluqobo nokho. Uluqobo; izwi lakhe lingumqamula-juqu. Akukhathaleki ukuthi uthini ngalo, lungaleyondlela. Manje, uma bengakwenzanga, wonke umdlalo ungonakala. Kunjalo na?

Isizwe besiyoba yini ukuba yayingekho inkantolo yenhlangothi yamazwe na? Kwakungekho Nkantolo eNkulu kulesizwe, yamazwe kuphi—besiyoba kuphi na? Isizwe besiyoba sesixakaxakeni.

Ukuba kwakungekho—ukuba wayengekho unompempe emdlalweni webhola, ubuyophela—ubungeke uqale ukuliphosa, engekho osenze isixakaxaka. Othize ame lapho futhi mhlawumbe i—impela aqonde ngqo epleyitini, omunye umfo athi, “O, qha! Qha, qha, qha! Akukwenzanga lokho!” bese khona uyalapho. Kuqala ibhola liphonsiwe, baphikisana ngakho. Omunye wabo wathi, “Lelo lishayiwe!”

Bathi, “Alishaywanga!”

Niyabo? Ufanele ukuba nomuntu ophethe lowomdlalo, futhi lowo ngunompempe. Nxa ethi, “Shaya!” liyashaywa, Uma ethi, “Yigoli!” yigoli. Lokho akushoyo, kuyenzeka. Kuyilokho! Futhi uma ungenaye, ungenaye nomdlalo.

Ake nginitshengise olunye uqobo. Kukhoria ilambu elibomvu, ilambu elibomvu. Nxa lithi, “Yima!” lisho ukuthi yima! Uma uledlula, uzohlawula. Kodwa uma lelidolobha lalingenamalambu phandle lapha, arrialambu okumisa, bekuyoba nhloboni yedolobha na? Kufanele kube noqobo. Angikhathali ukuthi iphoyisa litheni noma ngubani omunye emi lapho; beza kamuva.

Uma othile engafakazisa ukuthi wahamba wanqamula kuyilambu eliluhlaza, angikhathali ukuthi iphoyisa litheni, basephutheni. Lapho ilambu lithi, “Hamba!” lokho kusho ukuthi hamba. Lokho luqobo. Ungakufakazisa lokho, ilambu lithe, “Hamba!” Iphoyisa kungahle ukuba belimi ndawo-thize, imeya yedolobha kungahle, indawo-thize, lokho akwenzi nomncane umahluko. Uma unobufakazi ukuthi belithi “hamba,” uyahamba; futhi uma umuntu ekushaya, kuyiphutha labo. Ungakufakazisa. Kunjalo. Singakufakazisa esikhuluma ngakho. Kunjalo.

Manje, ukuba-ke kwakungekho lambu elibomvu? Omunye agijimele empambanandlela, ku . . . Buka ukuthi bekuyobanjani. Oyedwa uthi, “Hheyi, suka endleleni; ngijahile. Ngiya emsebenzini; sengishiywe yisikhathi manje. Ngiyedlula manje.”

Omunye wathi, “Ucabanga ukuthi ujahile, ngoba yimina enginqamulayo, ngoba bengilapha kuqala.” Futhi sengiyambona owesifazane ephuma elungisa izinwele zakhe.

Bekuyoba njani ukuba sasingenalo ilambu elibomvu na? Bekungebebikho ukujama kwezimoto!

Kunjalo nasemasontweni. Niyabo? Kunjalo. Kungaleso sizathu sinalokh’ukujama kobuhlelo. Kunjalo impela. Akukho muntu oqhubekayo, bamile, beqophisana.

Nanti iLambu likaNkulunkulu. Uma Lithi, “Hamba!” hamba. Uma Lithi, “Yima! Kugcina la!” yima khona lapho. Kunjalo. Kulapho la sigxile khona, Lokho, leloZwi, akusikhona okushiwo yisixuku samadoda kumbe ngokushiwo ngesinye isixuku samadoda.

UJesu wathi, “Lezizibonakaliso ziyobalandela abakholwayo.” Asihambeni! “Hambani niye ezweni lonke, nishumayele iVangeli kukho konke okudaliweyo.”

Niyazi, inhle imfundo, kepha uJesu akakudinganga lokho. Kunjalo. Mahle amasonto, izakhiwo, Akakudinganga lokho neze. Zazizinhle izibhedlela... Thina—amasonto akha izibhedlela. Kulunge konke, iyakuthakasela lokho, kodwa Akakaze akudinga lokho.

Wathi eBandleni, “Shumayelani iVangeli.” Futhi iVangeli alifikanga ngeZwi lodwa, kodwa ngamandla nangokubonakalisa kweZwi. UPawulu washo njalo. Ngakho hambani nibonakalise iVangeli. O, he! Uma kwakungalelyondlela...

O, thina namhlanje siphila esikhathini lapho khona sinodokotela abangcono kakhulu kwesake sabanabo. Sinemithi yokwelapha engcono kakhulu kunesake sayisebenzisa. Niyakwazi lokho. Futhi iwethulela isigqoko lawomadoda; iyawakhulekela. Ngiyawakhulekela, futhi ngiyethemba nani nenzenjalo. Lawo madoda, athi ngokuqonda kokuzwa... Anezinzwa ezimbili asebenza ngazo, lokho ukubona, nokuzwa ngokuthinta, futhi ba—nokuzwa. Basebenza ngokuzwa ukushaya kwenhliziyo, kumbe i—ukuthinta ithumba noma okuthize, kumbe ukubona into ethize abangayibona, ukusabalala kwesifo, noma—kumbe okuthize ebusweni okumboza ubuso kumbe umzimba ndawo—ndawo. Ba—basebenza phezu kwalezozinto (niyabo?), ngoba lokho yi... Bazama ukuthatha imithi, elingene ukubulala isifo, kodwa ingeke ikubulale wena, futhi—nokunye. Bangeke... Lokho kungumsebenzi wabo ukusebenzela kulokho. Futhi iyakuthakasela lokho; lokho kuhle kakhulu.

Kodwa, sinodokotela abangcono kakhulu, umuthi ongcono kakhulu, izibhedlela ezingcono kakhulu, nezifo eziningi ngokwedlulele kwesake sabanazo. Sinokungakholwa okuningi

ngokwedlulele kwesake sabanakho. Yebo, mnumzane! Kunjalo impela.

Abefundisi bazihlelele bona ziqu zabo, futhi banamahlelo amakhulu, futhi bangenisa noma yini, nokunjalo (futhi noma yini nje bayenze ilunga lesonto; futhi bazuzeiwa ikolishi elithize, njengomshini wokuchamuselisa izinkukhu

(babachamusele babakhiphe nge—yisigayo esibakhipha kanjalo), kwesinye isikhathi bangazi lutho ngoNkulunkulu kuneLawu njengoba lazi ngobusuku baseGibhithe. Babadlulise kanjalo, ne . . . Nakho la ukhona. Niyabo?

O, esikudingayo emabandleni ethu ngumuntu onoQobo! Esikudinga ebandleni leMethodisti, ebandleni leBaptisti, ebandleni lePentekoste, ebandleni iPresbyterian uQobo—indoda kaNkulunkulu ezoma ibambelele eZwini nakuKristu, futhi alethe lelobandla ngaphansi kwalesoimo lapho ilunga ngalinye lihambe esimweni saleliZwi, libona leloZwi libonakaliswa, kulandela, “Lezizibonakaliso ziyobalandela ukuba bakholwe, ezweni lonke.”

Bathi, “Lokho sekwayekwa.”

UJesu wathi, “Hambani niye ezweni lonke; nishumayele iVangeli kukho konke okudaliweyo.”

Asikafinyeleli ezweni lonke okwamanje, futhi kusekude ukufinyelela kuso sonke isidalwa. Kuze kube nini na? Kulo lonke izwe. Kubani na? Konke okudaliweyo. Kuyokwenzekani na? “Lezizibonakaliso ziyobalandela abakholwayo: EGameni laMi bayokhipha amademoni; bayokhuluma ngezilimi ezintsha; uma bebamba inyoka kumbe baphuze okubulalayo, akuyikubalimaza; uma bebeka izandla kwabagulayo, bayosinda.”

Lolo luQobo lubambelele lapho, iZwi, leyoNkanyezi yeNyakatho, leyonkombandlela ehlala naYo ngqo. Yilokho esikudingayo.

Kepha saphuma sakha izindlu zokufundela, sahlela abantu, sanganisa amalunga, saqophisana namaBaptisti (ngoba abakholwanga ngendlela esasikholwa ngayo) neMethodisti (ngoba ababanga ngalendlela); futhi ichamsela ethe xaxa ikolishi, futhi sakha athe xaxa amasonto, izihlalo zasesontweni ezingcono ezakhiwe ngendwangu enofonofu esasikhumba sevukuzi, neogani ethe xaxa, nokunye, nebandla eligqoke kangcono; banomphathi-dolobha nawo wonke umuntu esontweni; futhi sinani na? Iixuku sokufa, ibambelele oqobeni lobuhlelo! Ukufa! O, kwale!

Uma ngifela emikhondweni yami, uQobo lwami lunguJesu Kristu; ngikholelwa kuloKho. Uma wonke umuntu ephuma ahambe . . . Omunye wathi—uDokotela Davis wathi kimi, “Billy, ushumayela into enjalo, uyoyishumayela ezinsikeni zesonto.”

Ngathi, “Khona-ke ngiyoshumayela iZwi likaNkulunkulu ezinikeni zesonto, ngoba uNkulunkulu uyakwazi ukuvusela uAbrahama abantwana kulezizinsika.” Kunjalo! IZwi likaNkulunkulu liyiqiniso!

Wathi, “Ucabanga ukuthi bayokukholwa na?”

Ngathi, “Lokho akuiwona umsebenzi wami. Kungumsebenzi wami ukuhlala ngokweqiniso kuleloZwi.” Kunjalo.

Wathi, “Ucabanga ukuthi ungahlangabezana nezwe elifunde kanje ngesayense yolwazi ngeBhayibheli ngo—ngokuphulukisa kukaNkulunkulu na?”

Ngathi, “Akusikhona ukuphulukisa kwami kwaPhezulu, kuyisethembiso saKhe. Nguye Owanikeza umyalo.”

O, futhi ngiyakhumbula ngenkathi Ehlela lapho ekulokho kuKhanya okukhulu, ngimi ngale ezani nomfula, ngo 1933, ngoJuni, lapho Ethi, “Nje—njengoJohane umBhaphathizi wathunyelwa wabikezela ukufika kokuqala kukaKristu, Ngithuma wena noMlayezo ezweni ukuba yisigijimi ngaphambi Kokufika kwesibili kukaKristu.” Futhi umhlaba jikelele lilokhu lihamba nxa imvuselelo isha yakhiwe iminyaka elishumi nesihlanu cishe phezu kwazo zonke izintaba. Ukuphulukisa kukaNkulunkulu ezizweni, namandla, nokubuyisela, namanje, ngikholwa ukuthi selilungele ukugadla kuleloqophelo lamazwi okugcina ngaleya, ukuveza ukukholwa ukuyoHlwitha iBandla liye eNkazimulweni; futhi Lihlezi eMlayezweni! Sisesikhathini sokugcina ngempela. Sikhulumile ngakho nakho konke, kodwa lento seyigudlukele phezu kwethu manje. Bazweni! Yebo, mnumzane! Nangu oyedwa! Kunjalo!

Ilambu elibomvu, njengoba ngishilo, liqeda icala! Yilokho kuphela. Ilambu elibomvu liyakutshela ukuthi ngubani ohambayo. Akukhathaleki ukuthi ubani uthuni, okuyikho okushiwo yilambu elibomvu. Ngempela ungaba nokujama kwazimoto una unganaki, uma ungalinaki ilambu elibomvu. Kufanelek'bekhona uqobo. Yebo, mnumzane!

NjengaseBandleni nje, kufanele kubekhona uQobo. Kubantu abasebandleni, ufanele ukuba noqobo lwakho. Kodwa namhlanje ibandla ngalinye linoqobo lwalo ngqo. Niyabo? Abazami ukuthatha. . .

“Thina maBaptisti sikholwa *yilokhu!*”

“Thina maMethodisti sikholwa *yilokhu!*”

“Thina maPresbyterian sikholwa *yilokhu!*”

“Thina maPentekoste sikholwa *yilokhu!*”

Konke kulungile, pho awulithathi ngani Lonke na? Kwenzenjani kokusele kuLo na?

“Thina maBaptisti sikholelwa ekucwiliseni.”

Lokho kuhle; nithini-ke ngomBhaphathizo kaMoya oNgcwele na? Nithini-ke ngokukhuluma ngezilimi na? Nithini ngeziphwiwo zokuphulukisa na? Nithini ngesiprofetho na?

“O, qha! Asikholwa; lokho—lokho kwakungokomunye unyaka.” O, mfana!

MaPentekoste, nithi, “Kuhle, iyakholelwa ekukhulumeni ngezilimi kube isifakaziso.”

Impela, ukukhuluma ngezilimi kulungile, kodwa futhi lokho akusiso isifakaziso. Abantu abaningi bakhuluma ngezilimi (lokho liqiniso), futhi bahamba bagcine lapho. Udeveli angafanisa noma yisiphi isiphwiwo okunaso, sonke isiphwiwo eiseBhayibhelini.

UPawulu wathi, “Noma ngikhuluma ngolimi lomuntu nolweziNgelosi; noma nginikela ngomzimba wami ukuba ube ngumnikelo wokushiswa; noma ngithengisa zonke izimpahla zami ukuba ngiphe abampofu, futhi noma nginokukholwa ukuba ngigudluzi izintaba; noma ngaya ekholiji ngafunda lonke ulwazi okufanele lufundwe, angikabi yilutho.”

KunguBuntu bukaKristu. UKristu! Mamukele; futhi ungeke uMamukele ngaphandle kokwamukela iZwi laKhe. IZwi limele ukufika kuqala; khona-ke ukuPhila kufika kuleloZwi futhi kubonakalise leloZwi.

Akashongo yini uJesu, “Uma Ngingenzi imisebenzi kaBaba waMi, khona ningaNgikhulwa?” Kwabe kuyiZwi likaNkulunkulu libonakaliswa. UNkulunkulu wayekuKristu, ebuyisana, eziveza Yena luqobo kulo izwe, ukuthi Wabe eyini. Lokho kwa—lokho kwakuluQobo. Lokho kwakuluQobo lwaPhakade lapho.

Ngakho uthi, “Ngabe lokho yiPhakade, Mfowethu Branham na?” Kwakuyikho! “Pho kunjani namhlanje na?”

UJesu wathi, “Lowo okholwa yiMi, imisebenzi eNgiyenzayo naye uyakuyenza”—uQobo olufanayo. Kunjalo!

Ngamunye banoqobo lwabo ngqo. O, he! Kunjengoba nje kwakunjalo ezinsukwini zabaHluleli: wonke umuntu wenza akubona kulungile emehlweni akhe. Ngezinsuku zabaHluleli wonke umuntu wayenokuthi yena—uqobo olungolwakhe siqu. Wenza nje lokho ayefuna ukukwenza, futhi namanje kungaleyondlela. Wonke umuntu wenze okuhle emehlweni akhe siqu sakhe.

Manje, niyasazi isizathu sokuba benze lokho kubaHluleli na? Lokhu kungashaqisa kancane. Kodwa isizathu esenza bakwenze kubaHluleli, ngoba babengenamprofethi ngezinsuku zabo ukuba iZwi leNkoi lize kuye, ngakho wonke umuntu wenze ayekufuna ngokuzibonela kwakhe siqu sakhe.

Futhi yilokho impela okwenzeke namuhla. Asinaye umprofethi kulezizinsuku zamahlelo, kodwa uNkulunkulu

usethembisile oyedwa. Niyabo, niyabo? Wethembisa. Ezinsukwini zokugcina Uyovusa athumele u Elijah abuyele eigcawini futhi, futhi uyophendula izinhliziyo zabantwana zibuyele okholweni lwawoyise—zibuyele ePentekoste lakuqala. Niyazi Wakusho lokho!

Futhi ngiyazi niyobhekisa, njengoba Enza lapho kuJohane (ngale ku—noMathewu 11 isahluko nevesi 6, ngikholwa ukuthi kulapho) lapho bethi, “Ucabanga ukuthi kwakungubani lendoda, loJohane na?”

Wathi, “Uma ningakwemukela, lona nguye okwakhulunywa ngaye, ‘Bhekani Ngiyathuma isithunywa saMi phambi kobuso baMi.’” Lowo ngu Malaki 3, akusuye u Malaki 4. Kodwa khumbulani, uma lowo kwakungu Malaki 4, khona-ke iZwi lehluleka, ngoba Wathi kodwa ngaleisikhathi nje izwe lonke liyokusha, futhi nabalungileyo bayophuma bahambe phezu komlotha wababi. Cha! Ningakuxubani, bazalwane; Lenze lisho into Eliyishoyo ngqo. Kunjalo. Wakwethembisa ezinsukwini zokugcina, futhi kuyoba phakathi naphakathi impela.

Khumbulani, ngenkathi abaHluleli, wonke umuntu wenze ngendlela ayifunayo. Kwakungekho-muntu, akukho-muntu owayengenza leloZwi liphile. Kwakungekho-mprofethi. IZwi leNkosi njalo liza kumprofethi (kunjalo), futhi njalo uhlal’ezondwa. Yisixuku esincane kuphela eimthandayo! Futhi. . . Niyabo? Kodwa ngish’ukuthi, njalo kwakuba nalokho.

UNkulunkulu akawuguquli umthetho waKhe; Angeke akwenza ebe enguNkulunkulu. Uma uNkulunkulu esho noma yini kumbe enze noma yini, Ufanele akwenze ngesikhathi esilandelayo. Nxa lesosikhathi esinengozi ifika, uma Engenzi ngokwesibili ngendlela Enza ngayo esikhathini sokuqala, Wenza ngokuliphutha esikhathini sokuqala. Futhi ngubani oyosola uNkulunkulu ngokwenza kabi na? Ungubani wena ongabeka uNkulunkulu isono na? Yilokho uJesu akushoyo: “Ngubani kini ongaNgilahla ngesono na?”

Yini isono na? Ukungakholwa. “Ongakholwayo usehlulelwe vele.”

“Ngubani kini ongaNgikhombisa eNgingakugcwalisanga konke okumisiwe ukwenziwa nguMesiya na?” Niyabo? Akukho-muntu owakhuluma izwi. Wayekugcwalisile; uMesiya wayengumProfethi, futhi Wayekufakazele ukuthi Wayeyilokho. Babengenamprofethi amakhulu eminyaka, kusuka ku Malaki, futhi lapha Wavuka esigcawini. Wayengofiphele kubantu nesikhubekiso ebandleni labo, ngoba Wathi, “Bhekani Ngiyabeka eZiyoni, iTshe legumbi, eLiligugu, elivivinyiweyo, o, itshe eliyisikhubekiso. (Yebo!) Kodwa okholwa nguYe akayikujabha.” Kunjalo. Wayelapho. Futhi ba. . . Impela

wagwalisa umBhalo nje. Kodwa labo abakholwa nguYe babenoQobo.

UMartha omncane, ngenkathi ebone uLazarus ephuma ethuneni, wazi ukuthi loWo kwakungubani. Ngisho naphambi kokuba Kukwenze, wayenoqobo lokwazi, “Ngiyakholwa ukuthi UyiNdodana kaNkulunkulu ebizakuza ezweni. Ngisho namanje, noma umfowethu efile, khuluma izwi nje; uNkulunkulu uyokwenza.” Ameni! Wayengovumayo ngokoqobo. Kunjalo.

Lapho Esho lokho (futhi wayekususa enhliziyweni yakhe), Wathi, “Nimngcwabephi na?”

Wathi, “Woza ubone.”

Nango Emi lapho nombono, ngoba Wathi, “Angenzi lutho aze uBaba aNgikhombise kuqala” (uJohane oNgc. 5:19).

Wathuma waqhela ku—wayesukile waqhela endlini kaLazarus. Bathumela kuYe ukuba azokhuleka. Wayazi ukuthi uLazarus wayezofa; futhi emva kwesikhathi esiningi, Wathi, “Umngane wethu uLazarus ulele.”

Bathi, “Wenza kahle!”

Wathi, “Ufile; futhi ngenxa yenu Ngiyajabula beNgingekho lapho.” (BabeyoMcela ukuba amkhulekele.) Khona Ubuyela emuva, wathi, “Kepha Ngizohamba ngimvuse.” O, he! Akusikho ukuthi, “Ngizohamba ngibone ukuthi ngingenzani,” “Ngizohamba ngimvuse.” Ngani na? “UBaba usevele uNgikhombisile ukuthi kufanele ngenzeni.”

Wehlela ethuneni. Nakho kumi iNdoda; nakho kumi uNkulunkulu enyameni, owayengathi etsheni, “Ncibilika!” futhi lalingancibilika; kepha Wathi kubo abesifazane, abesifazane abampofu bandla, abesifazane abasha abasebancane, wathi, “Susani itshe!”

Nawe kufanele kubekhona okwenzayo futhi. Niyabo? Futhi baligingqa itshe; futhi kwabenza bagula, wayesenuka lokhu okuxakile. Nango Emi lapho. O, he! NgiyaMbona eqondisa lesosimilo esincane eithokozisayo (ngoba iBhayibheli lathi kwakungekho buhle ukuba siMfise; Wayengabukeki ukuba simbuke. Niyabo?)

NjengoDavide nje. Wakhethwa waba yinkosi ngenkathi eseyinto encane ebomvana nje. Niyabo? Bonke abafa abakhulu abaqatha bathi, “Angebukeke emuhle enomqhele ekhanda lakhe na?

“Thatha lendodana endala,” kusho uJese.

USamuel wathi, “UNkulunkulu umnqabile.” Wakhuphula onke amadodana akhe.

Wathi, “Awusenaye omunye na?”

“Sinaye oyedwa, kodwa angeke abukeke njengenkosi. Ngani, ungumfana osemncane oyisikhundlwana, omahlombe ayethileyo, obukeka ebomvana.”

“Hamba umlandel!” Kwathi angafika nje ehamba ngaphambi kwalowo mprofethi, uMoya wehlela kuye. Wagijima nalawomafutha wawathela ekhanda lakhe, wathi, “Yinkosi yenu le.” Nakho-ke! Yebo, mnumzane!

NoJesu wema lapho emahlombe ayethile, mhlawumbe, esempunga Engakevi emashumini amathathu ubudala nokho. (IBhayibheli lathi Wayebukeka engathi unamashumi amane.) AmaJuda athi, “Ungumuntu ongakabi ngaphezu—phezu kwamashumi amahlanu ubudala, kodwa uthi ubone u Abraham na?”

Wathi, “Engakabibikho u Abrahama, Ngikhona.” He, o, he! UJohane oNgc. 6.

Khona sithola ukuthi, lapha Wama ngasethuneni. Wayazi ukuthi lowombono kwakumele Awufeze, wazi ukuthi kumele kwenzeke. “Gingqani itshe!” Wayesenuka, esongwe ngezingubo zengcwaba, usefe izinsuku ezine; ikhala lakhe lase livele liwile, kuleso ikhathi einingi kangako.

Nango Emi lapho; waqondisa umzimba waKhe omncane, “NgingukuVuka nokuPhila! Okholwa yiMi; noma efile, nokho uyophila.” Awungitshele umuntu ongenza inkulumo enjalo! “Ophilayo akholwe yiMi akasoze afe! Uyakholwa yilokhu na?”

Wathi, “Yebo, Nkosi!” Noma Wamehlula, okubonakala sengathi, ngesikhathi embiza, Akahambanga, wambiza futhi; Akahambanga. Kodwa lapha uthi, “Ngiyazi ukuthi UnguKristu obezakuza ezweni.”

Wathi, “Lazarus, vuka!” Nomuntu obese efe izinsuku ezine. . . Ngani? Ini? UKristu wayenoQobo. Wayebone umbono; wawungenakwehluleka. Kunjalo. Wawungenakwehluleka! Wayeqiniseke ngokoqobo.

Futhi noMartha wayeqinisekile ngokoqobo! Uma engaMthola ukuba amqonde ukuba uMkholwa ukuthi ungubani, uyokuthola akucelile! Kunjalo! Babelapho, uQobo; lwabophezelela eZwini; futhi kwaba yilokho.

Wonke umuntu namhlanje uzenzela lokho akubona kukuhle, ngoba akukho-mprofethi.

Buka ezinsukwini zabaHluleli. Kubuke! Ezinsukwini lapho (ngikholwa ukuthi kwakungu Elijah noma u Elisha, oyedwa. Yebo!) ukuthi ingane efile. . . I—oweifazane waseShunemi, wenza. . .

U Elijah wayeyindoda kaNkulunkulu yosuku, hhayi nje uthisha othize ohlakaniphileyo. Ngani, wayeyinsizwa endala eyayisuka lapha iye laphaya. Wawu. . . Ukufika nje e—eza emnyango wakho namhlanje cishe wawungamxosha. Iizwe

sonke samzonda. UJezebele nabo bonke abanye bamzonda, ngoba okwakhe—wahlala eNdlini emHlophe wenza bonke abesifazane benze ngendlela ayenza ngayo; futhi bonke kubo bamlingisa; ne—no Ahabi waphendulwa—ikhanda lakhe laphendulwa ngamandla akhe. Sisenakho nanamhlanje, kuthi akufane nje; futhi lapho—kunjalo-ke. Bonke babethandeka kubantu futhi konke—bonke babegixabezwe ngomsebenzi.

Kodwa lowomShunemi omncane omdala (hhayi owesifazane waseShunemi kodwa omncane—yebo, ngikholwa yikuthi wayengumShunemi), ngenkathi efika ebonile ukuthi lawomandla ayeku Elijah, wathi, “Ngiyabona ukuthi uyindoda engcwele.” Futhi ngenkathi leyongane ilele ifile, wathi, “Bophela lowomnyuzi futhi ungami!” Wenyukela lapho... Wayazi... Futhi ngiyakuthanda lokho, indlela eza ngayo; waya oqobweni lwakhe, inika yakhe yokubambelela.

U Elijah wathi, “Nangu eza lowomShunemi. Uyadabuka, kepha angazi ukuthi yini engalungile.” (Niyabo, uNkulunkulu akazitshengisi izinceku zaKhe konke, kuphela yilokho Afuna zikwazi.) Ngakho wathi, “Inhliziyo yakhe idabukile, kepha angazi.” Wathi, “Gijima, ubuze, Gehazi, ubone ukuthi yini engalungile.”

Wathi, “Usahlezi kahle na? Indoda yakho isahlezi kahle na? Indodana yakho isahlezi kahle na?”

Mbuke. O, he! Nakhu. Wathi, “Sisahlezi kahle.” Ngani na? Wayesefike oqobweni lwakhe. “Konke kuhamba kahle.” Wayeseguqa phansi... Wawela ezinyaweni zakhe kuqala, noGehazi wamsukumisa. Lokho akulungile ngaphambi kweyakhe—inkosi yakhe, wamsukumisa; wayeseqala ukumtshela.

Manje, wayengenalo uqobo manje. Wayazi ukuthi wayenamandla ngombono ukumupha umntwana, kepha manje, enzenjani na? Wathatha izimpahla zakhe wehlela ekameiweni, wabeka—wavala yonke iminyango, ekhiphela phandle wonke umuntu. Wahamba ehla enyuka endlini. Wayenalo uQobo uma engaxhumana naLo kuphela nje. Emuva naphambili, ehla enyuka ekamelweni. O, he! Ngqo wezwa into imfikela; wazilalisa yena luqobo phezu kwengane, wavuka futhi, wahamba. I—ingane yathi ukunyakaza, yafudumala. Wasukuma waya emuva naphambili; akaxhumananga kahle noQobo. “Bekuyini, Nkosi na? Ufuna ngenzeni na?”

Akubangabikho kungabaza ngenkathi ephenduka, wabona umbono: lowomfana egijima edlala, egxuma entanjeni, okuthize noma okunye okufana nalokho—edlala. Waziphonsa phezu kwengane; wabeka ikhala lakhe phezu kwekhala lakho, izindebe zakhe phezu kwezindebe zakho; naMandla kaNkulunkulu ayivusa yaphila ingane. Kwakuyini na? Uqobo lowesifazane lwalungumprofethi; uQobo lomprofethi lwalunguNkulunkulu.

Futhi kuxubene neZwi, “NgiwukuVuka nokuPhila, amandla kaNkulunkulu, umDali.” . . . ? . . . Wavuka futhi, ingane.

Impela! Isizathu wonke umuntu ezenzele ngendlela yakhe, ngoba babengenamprofethi wokuba iZwi leNkosi lifikele kuye. IZwi nabaprofethi kwakuntulekile ngalolosuku.

O, ngikubonile lokhu ekuphendukeni kwami, kosuku esasiphila kulo. Ngiyajabula ukuthi uNkulunkulu wangibamba ngaphambi kokuba ngibanjwe isonto. Mhlawumbe bengiyoba ngongakholwayo (yebo, mnumzane!) Ngi—yonke lenhlanganisela yokungcola nawo wonke umuntu. “Kulungile, woza ngapha ujoyine elethu. Futhi uma ungajoyini, kulungile, ungathatha incwadi yakho uhambe ujoyine elinye.” O!

“Ungeyilethe incwadi yakho enkonzweni yethu na?”

Ngikhulwa ngukuthi kukhona incwadi eyodwa; kuyilapho uKristu eloba khona igama lakho eNcwadini yokuPhila yeWundlu. Likuleyo kuphela.

Lapho ngibone onke amahlelo . . . Ngokudabuka kwethu ingama Irishi, okwakuliKatolika kuqala, futhi ngilibone ukuthi lalonakele libolile. Ngehlela kwelinye isonto lehlelo lapha edolobheni; bathi, “O, yithina indlela, iqiniso, ukukhanya; inakho konke.”

Ngaya kwelinye e New Albany. “O, he! Labo bafo enhla laphaya abazi ukuthi bakhuluma ngani.”

AmaKatolika athi, “Nonke nisephutheni.”

Ngacabanga, “O, he!”

Ngadlala nomfanyana oliLuthela, futhi ngacabanga—umLuthela omncane waseJalimane; ngaya ngale ngathi, “Uhambela kuliphi ibandla na?”

“Ngihambela ku *leliya* bandla.”

Ngehla, ngathola ukuthi bathi babeyibo indlela. Ngase ngehlela kuMfowethu Dale, kwi Emmanuel Baptisti, kumbe iFirst Baptisti; bathi “*Yilena* indlela.”

Ngase ngiwelela ebandleni i Irishi, bathi, “Kodwa *nansi* indlela.”

“O, he! Ngidideke kakhulu; angazi ukuthi kumele ngenzenjani. Kodwa ngifuna ukuhamba ngokuqondileyo!” Angazanga ukuthi kufanele ngenzenjani, futhi ngangingazi ukuthi kuphendukwa kanjani. Ngabhala incwadi. Ngacabanga, “NgiMbonile emahlathini.” Ngambhalela incwadi; ngathi:

Mnumzane oThandekayo,

Ngiyazi Wedlula ngezansi kulendlela lapha, ngoba ngahlala lapha ngizingela izingwejeje. NgiyaKwazi uza ngapha, futhi ngiyazi ukuthi Ulapha.

Ngifuna Wena . . . Kukhona engifuna ukuKutshela khona . . .

Ngacabanga, “Manje, awume kancane. Ngi—angizange ngibone umuntu angizange...Ngifuna ukukhuluma kubo; ngi—ngifuna ukukhuluma nabo. Ngi—ngifuna ukukhuluma kuYe.” Ngacabanga, “Kulungile manje, angazi ukuthi kwenziwa kanjani.”

Futhi ngaphuma ngangena endlwaneni ngaguqa phani, amanzi, kumanzi nemoto encane endala ihlezi lapho ivithizekile. Ngase ngithi, “Ngiyakholwa ngibone isithombe... Ngiyakholwa babeka izandla zabo *kanje*,” ngase ngiguqa phansi. Ngase ngithi, “Manje, ngizothini na?” Ngathi, “Kukhona indlela okufanele wenze ngayo lokhu, futhi angiyazi. Ngiyazi kukhona indlela yokusondela kunoma yini, futhi angi...”

Ngathi, (ngabeka izandla zami kanje)—ngathi, “Mnumzane oThandekayo, ngifisa ukuba sengathi Ungafika ukhulume nami okweikhashana. Ngifuna ukuKutshela ukuthi ngimubi kanjani.” (Ngabamba isandla sami ka *nje*.) Ngalalela. Abantu bathi... UNkulunkulu wakhuluma kimi, futhi ngazi ukuthi Wakhuluma, ngoba ngaKuzwa ngiseyngane, engitshela ukuba ngingaphuzi nento. Akangiphendulanga.

Ngathi, “Mhlawumbe bengifanele ngibeke izandla zami ka *nje*.” Ngakho ngathi, “Mnumzane oThandekayo, a—angazi ngempela ukuthi kwenziwa kanjani lokhu, kodwa ngi—ngethemba ukuthi Uzo... Ungangisiza na?”

Futhi ngamunye umshumayeli engitshela ukuba ngize ngijoyine elabo, futhi ngisukume ngithi bathatha uJesu Kristu, futhi bakholwa nguJesu ukuba uyiNdodana kaNkulunkulu. Amademoni akholwa yinto efanayo, ngakho ngacabanga, “Ngi—kufanele ngibe nento engcono kunaleyo.” Ngakho ngangihlezi ka *nje*.

Ngafunda lapho uPetro noJohane badlula khona isango elithiwa eliHle, futhi kwakukhona indoda eyisishosha kusukela esizalweni sikanina. Bathi, “Isiliva negolide asinalo, kodwa enginakho...” Ngangazi ukuthi ngangingenakho lokho.

Ngakho ngangizama uku—ukuthola ukuthi kwenziwa kanjani; ngangingakwazi ukukhuleka. Ngenza izandla zami; ngase ngilala phansi *kanje*. Kwase, uSatane uyafika esigcawini ngalesoikhathi, wathi, “Uyabo? Ulinde isikhathi eside. Usuvele unamashumi amabili eminyaka ubudala; aisekho isidingo sokukuzama manje. Wenze...”

Ngavele ngephuka kakhulu ngaqala ukukhala. Kwase kuthi-ke, sengiphatheke kabi ngempela, ngathi, “Ngizokhuluma. Uma Ungakhulumi nami, noma kunjalo ngizokhuluma naWe.” Ngakho nga—ngathi, “Angilungile; nginamahloni ngami! Mnu. Nkulunkulu, ngiyazi uYongizwa ndawo—ndawo. Uzongizwa? Nginamahloni ngami; nginamahloni ukuthi angiKunakanga!”

Ngalesosikhathi ngabheka phezulu, ngezwa into eyinqaba yehlela kimi. Nakhu kufika ukuKhanya kudlulela ekamelweni kwenza isiphambano, kanjalo; nePhimbo engingakaze ngilizwe empilweni yami, lakhuluma. NgaKubuka, ngiqanda umzimba wonke, undikindiki; ngiyesaba ngempela. Anginyakazanga. Ngama, ngaKubuka; Kwasuka kwahamba.

Ngathi, “Mnumzane, a—angiluqondi ulimi lwaKho.” Ngathi, “Uma Ungenakulukhuluma olwami, futhi a—futhi angiluqondi olwaKho. . . Futhi uma Ungithethelela, ngiyazi ukuthi ngifanele ukubalwa kulesosiphambano laphaya, ndawo—ndawo lokho—izono zami zifanele ukuba zibekwe laphaya. Futhi uma—futhi uma Uzongithethelela, buya nje ukhulume ulimi lwaKho ngqo. Ngizoqonda ngalokho, uma Ungenakulukhuluma ulimi lwami.” Ngathi, “UzoKuvumela kubuye futhi.”

NaKho futhi. O, nkos’yami! Lapho ngathola uQobo. Ameni! Yebo, mnumzane! Ngezwa sengathi—umthwalo wamathani angamashumi amane usuka emahlombe ami. Ngehla ngaleyondawo ekhandwe ngamapulangwe, angizange ngithinte ngisho umhlabathi.

Umama wathi, “Billy, wethukile.”

Ngathi, “Qhabo, Ma, angazi ukuthi kwenzekeni.”

Kwakukhona umzila wesitimela emuva laphaya; ngagijima ngehla ngalowomzila wesitimela ngigxuma phezulu emoyeni ngamandla ami onke. Angikwazanga ukuthi ngingayiveza kanjani obala imizwa yami. O, ukuba ngangingakwazi ukumemeza! Ngangimemeza, kepha ngendlela okungeyami. Niyabo?

Kwakuyini na? Umphefumulo wami wawusubambebele eZulwini lokuPhumula. Kwasekwenele; lokho kwakuluQobo lwami. Lapho ngase ngithole okuthize, hhayi into eyinganekwane nje, umqondo othize. Ngangikhulume noMuntu. Ngangike ngakhuluma nalowoMuntu owangitshela ukuba ngingalokothi ngiphuze, noma ngibheme, kumbe ngenze noma yini eyongcolisa mina uqobo—ngabesifazane nokunye; ukuthi nxa sengimdala kuyobakhona umsebenzi okuyomele ngiwenze. Ngangike ngaxhumana naYe, hhayi isonto; ngangixhumane naYe—Yena! Yebo, mnumzane! KwakunguYe.

Njengomfo ezani lapha eKiwani kumbe i—wayekhuluma akukade. . . Nje emva kweMpi yokuQala yomHlaba (uMfowethu Funk emi lapho, elisotsha)—wathi wabe. . . (Kungelincane—kungathi kusahlaya. Akusiyona indawo yehlaya, kepha nakhu akushoyo. Wayelapha eNew Albany.) Wathi, “Ukapteni usikhiphile, wathi, ‘Lelozwe lonke lapho lizalisa imali amaJapane. Kusasa, Bafana, siyangena; kufanele siwathathe.’ Wathi, ‘Khumbulani, Bafana, baningi kithi abemi la namhlanje abangeke babelapho kusasa. Bangeke babelapha kusasa;

izongena, ekuseni sekukhanya.’ Wathi, ‘Manje, ngamunye athathe inkonzo yakhe.’”

Lomfo wathi, “Angizange ngibe nankolo.” Futhi ngathi, “Ngathi...” Wathi, “Ngama lapho nabo bonke abanye...” Bathi, “Nangu eza umfundisi wamasosha, wahamba *ngale* ndlela; umProtestane wahamba *ngale* ndlela, nomJuda wahamba *ngale* ndlela, neKatolika lahamba *ngaleyo* ndlela nomfundisi wabo wamasosha.” Wathi, “Ngema lapho.”

Wayesethi, “I—umkhuzi wamabutho wathi kimi, wathi, ‘Mfana, kungcono ungene enkolweni yakho.’”

Wathi, “Anginayo.”

Wathi, “Kungcono uyifune, ngoba uzoyidinga impela; ngineqiniso.”

Wathi-ke ngalesosikhathi, wabona isixuku sedlula sasingamaKatolika. Uthi wahamba waya ngale wayesethi kulompristi, “Unganginika inkolo na?”

Wayesethi, “Woza!”

Wathi, “Wangena wangenza iKatolika.” (Futhi laphaya eNew Albany kwakukhona uJohn Howard nesixuku sabo abathembeke ngempela amaKatolika sihlezi lapho, niyazi, ngenkathi lomlisa esho lokhu.) Wayesethi—wathi, “Osukwini olulandelayo emva kokulwa...” Wayekhuluma ngokuthi, o, kwakunjani wathi (ungumfokazi omkhulu oqatha, uyazi)—wayesethi badumelana. Futhi babegwazana ngemimese, bekhala, besikana, begencana. Wathi imigqa yasonteka, base bevele bejikelezisana. AmaJapane abenza bangena kukho ngqo, kanjalo, nalab’omashin’gane bebhadla nxa zombili—idumelene ilwa.

Wathi, “Ngokuqondile, ngama ngokulinganisana ka-*njena*...” Futhi ngathi, “Konke, ukukhala nokuqhubeka, wawungeke uzizwe qobo lwakho.” Wathi, “Kukhona igazi.” Wathi, “Ngabheka, futhi kwakuligazi lami!” Wathi, “Ngabheka *lapha*. Kwakukhona imbobo ohlangothini lwami.” Wathi, “Lelo kwakuligazi lami.” Wathi, “Ngi... Uyazi, Ngi... Ngi... Ngi...”

Nokwangempela... Futhi, umngane oliKatolika, ngikusho lokhu nje ngo—ngokwehlaya manje. Kodwa owangempela, umKatolika othembekileyo wathi—wathi, “Ushilo u‘Mariya oCwebileyo’”

Wathi, “Qhabo, mnumzane!” wathi, “Lokho kwakuligazi *lami*. Bengingafune nanobhala nje. Ngathi, ‘Ngifuna ukukhuluma noMuntu omkhulu.’” Wathi, “Lelo kwakuli—kwakuligazi lami lelo.”

Futhi ngicabanga ukuthi lokho kuyinto ekanjalo. Yebo, mnumzane! Kuhamba ngaleyondlela. Simele ukuba naleyonika yokubophezeleka, uQobo.

“Bengingenasikhathi sikamabhalane waKhe,” wathi, “Bengifuna ukukhuluma naYe.”

Futhi kunjalo, mfowethu. Uma umuntu eza kuKristu, awufuni ukuthatha izwi lomshumayeli othize, izwi elithize likamabhalane, into enye ethize. Nina maProtestane, ningathathi *lokhu*, *lokho*, kumbe *lokhuya*; yana kuloloQobo uze ubambebele lapho ngokuzalwa okusha, ngokuzalwa ngokusha, futhi ugcwaliswe ngoMoya oNgcwele, futhi uyalibona iBhayibheli liqinisekiswa ngentobeko nangothando empilweni yakho. O, khona-ke lokho luQobo lwakho. Yebo, mnumzane!

Ngafunda eZwini lapho EyiZwi khona. Lapho isonto lamaJamane lathi, “*Kungale* ndlela,” neMethodisti, neBaptisti, neKatolika...Kodwa ngafunda eZwini, lapho Athi khona, “Phezu kwalelidwala Ngiyakulakha iBandla laMi, namasango esihogo awayikuLahlula.”

Lalelani manje, sengivala. Manje, iProtestane lithi . . . Manje, iKatolika lithi Walakhela phezu kukaPetro. “Wena unguPetro, futhi phezu kwalelidwala . . .” Qhabo, Akazange! Uma lakheiwa kuye, lahlubuka khona lapho-ke. Balakhela phezu komuntu. Wenzani na?

AmaProtestane athi Walakhela phezu kwaKhe qobo. Qhabo! Akazange! Akalakhelanga phezu kwaKhe qobo. Wenzani na?

“Kwenza—Abantu basho ukuba, Mina, iNdodana yomuntu, ngingubani na?”

Nabanye bathi, “UnguEliyase, noMose.”

Wathi, “Kodwa *nina* nithini na?”

UPetro wathi, “UnguKristu, iNdodana kaNkulunkulu oPhilayo.”

Qaphela amazwi manje. “Ubusesiwe, Simoni, ndodana kaJona; inyama negazi akukwambulanga lokhu kuwe (awuzange ukufunde ngompristi othize; awuzange ukufunde nasekholiji elithize), kodwa uBaba waMi oseZulwini ukwambulele khona. Futhi phezu kwalelidwala (isambulo sangokomoya seZwi), Ngiyakulakha iBandla laMi, namasango esihogo awayiKulahlula.”

Ngacabanga, “Nkosi, yikho.” Ngafunda ngapha eNewadini yeSambulo, 21 isahl—isahluko 22, lapho Athi khona, “Lowo (yinto ephelele lena)—oyothela phakathi utho kuLo; oyosusa utho kuLo (aphike ukuthi Linjalo), noma ngubani oyozama uKulenza lithi ukubangconywa, aLipholishela usuku; oyonezelela noma asuse, nakuye kosuswa, ingxenye yakhe, eNewadini yokuPhila.”

Ngathi, “Ngakho yilokho kuphela engikudingayo, Nkosi, kungukukholwa *Lokhu*. Futhi naphakathi ku *Lokhu*, lesosiphambano ngale, uKristu wafika.” Kuphelele indlela yonke, lonke izwi alokhu Alisho. Uthatha iNewadi ku *lesi*

isandla, umlando ku *lesi* isandla, lavele laqinisekiseka lehlela phansi ngqo, liphelele phaqa. Futhi ngathi, “Ngalokho, Nkosi, ngamukele!” Futhi sengenzenjalo, ngamamukela uKristu, uMoya oNgcwele, enhliziyweni yami, uQobo lwami. Bekungesimina.

Ngangigula ngesinye isikhathi ngenkathi okwami—ngalahlekelwa ngumkami; ngalahlekelwa yingane yami; o, ngalahlekelwa ngubaba wami, ngalahlekelwa nangumfowethu, ngalahlekelwa nangumlamu wami. NoBilly wayelele, efa, futhi ngase ngingohambile... Ngangenyuka ngomgwaqo ngikhala, ngiya ethuneni lakhe (futhi yena nengane, nengane isezingalweni zakhe)—ngiya ethuneni. Ngangihamba ngenyuka; uMnu. Isler (ovamise ukuza lapha adlale, niyazi, uSigele wombuso wase Indiana), wayeza enyuka ngomgwaqo. Wama, futhi wagijimela phandle laphaya wangigaxa (kwakusemva kuka zamcolo ka’37; wathi, “Uyaphi, Billy na? Enhla laphaya na?”

Ngase ngithi, “Yebo!”

Wathi, “Uyokwenzani enhla laphaya na?”

Ngathi, “Ngilalela ijuba elidala.” Ngathi, “Ngahlala laphaya ngasethuneni lengane nelakhe. Ijuba elidala lehlela lapho, likhulume nami.”

“O,” wathi, “Billy!”

Ngathi, “Yebo! Ngizwa ukuswebezela kwamacembe nxa edlalisel. Lingidlalela umculo, Mnumzane Isler.”

Wathi, “Nhloboni yomculo eliwudlalayo na?”

Ngathi,

Kukhona izwe ngaphesheya komfula
Abalibiza ngokuthi limnandi phakade,
Futhi sifinyelela kulologu ngesimiso
sokukholwa;
Esangweni singena ngamunye ngamunye,
Lapho ukuhlala nabangasayikufa.
Lapho ngolunye usuku bayoshayela wena nami
izinsimbi zegolide.

Wathi, “Billy, kukhona engifuna ukukubuza khona.” Wathi, “Useyini kuwe uKristu manje na? Useyini uKristu kuwe na?”

Ngathi, “UngukuPhila kwami, uyikho Konke okwami. Uyikho konke enginakho, Mnu. Isler. Ungowam—ngukuGcina kwami; Uyikho konke engingabambelela kukho.”

Ngani na? Bekuyobakhona okwenzekayo.

Phezu kwalelidwala . . .

Wathi, “Ngikubonile uma lapha ekhoneni ushumayela uze ubukeke sengathi uzowa ufe. Ngikubone onke amahora obusuku, wehla wenyuka ngemigwaqo ubiza abagulayo. Futhi

emva kokuba Athatha umkakho qho nengane yakho qho, usaMkhonza na?"

Ngathi, "Uma Engigenca, nokho ngiyaMethemba."

Ngani na? INsika yami ibambebele phakathi neveyili; nganginoQobo. Ngazibophelela eZwini laKhe, futhi iZwi laKhe lalibambile. UluQobo lwami. Ngathola ukuthi zonke lez'eziny'izinto zingehluleka, kodwa uKristu akasoze ehluleke.

Ibandla eliKatolika linopapa oluqobo lwalo; iProtestani linababhishophi balo, nezivum'ukholo zabo, nabameleli babo abangojenene, kepha mina, njengoPawulu . . .

Unalo ipensela na? Loba phansi okuthile! Ku . . . UPawulu wathi eZenzweni isahluko 20 nevesi 24, "Akukho nakunye kwalezizinto okunginyakazisayo."

O, bangaba nezivumo-kholo; ungaba noma yini oyifunayo, kodwa lezozinto azinginyakazisi mina!

Umphefumulo wami ubambebele ekusithekeni
kokuphumula,

Ukugwedla izilwandle ezinolaka (angikwazi
ukuthi ukuphi, *yile* ndlela, *leyo* ndlela)
ngingabe ngisakwenza;

Isiphepho singashanela phezu kolwandle
olunolaka lwesivunguvungu, (konke
kungagumbuqeka)

Kodwa kuJesu ngiphephile njalo.

Yebo! Akukho nokukodwa kwalokhu okunginyakazisayo, ngoba ngibophezelele eNsikeni.

"O, selokhu ngahlangabezana naYe," uPawulu wathi, "kuleyondlela, bengibophezeleke eNikeni. Wangiphendula; Wangiqalisa emuva kahle." Niyakhumbula, uPawulu wayengowenhlango futhi (enkulu kunazo zonke ezweni), kodwa waboshezela oQobweni.

Lalalani! Ngifuna ukunitshela okuthize. Wayenenhloso ekungisindiseni; Wayenenhloso ekusindiseni wena. Futhi ngiphokophele, ngentando yaKhe, ukukwenza, ukungenezeli kuLo noma ngisuse kuLo (iZambulo 22:19, uma ufuna ukukuloba phansi lokho). Kulungile! Osusayo . . . Ngiphokophelele (ngilungiselela ukushiya ibandla, futhi niyakwazi lokho), futhi ngakho ngiphokophelele nje ukuhlala naleliVangeli inqobo nje uma ngisaphila, ngokusizwa nguNkulunkulu.

Khumbulani! Nanku umusa. Kwakukhona izigidi ezazifela esonweni ngenkathi Engisindisa. Ngangingubani mina ukuba Angisindise na? Wayenenhloso ekungisindiseni, futhi ngikuphokophelele ukuqhubeka naleyonhloso. Angikhathali; kungaba ukuphela kwami mhlawumbe khona maduze nje

manje; kodwa noma kuyini, ngisalokhu ngibambelele. Angikaze ngikugqule.

UMnu. Isler wathi kimi ngalolosuku, ngenyuka ngomgwaqo; wathi, “Billy, kuyo yonke lenkathazo uyigcinile inkolo yakho na?”

Ngathi, “Qhabo, mnumzane, iyona engigcinile.” Niyabo, niyabo? INsika yami yagxila. Kunjalo. Angiyigcinanga; yangigcina. Ngingeyigcine; akukho ndlela engingakwenza ngayo, kodwa iyangigcina. Kuyilokho.

Wayenenhloso ekungisindiseni. Kwakukhona izigidi ezazisezonweni ngenkathi ngiza kuYe, kodwa Wangisindisa. Wayenenhloso ekwenzeni kanjalo. Ukufa kukaKristu kwakuluQobo ekwesabeni kwakho.

Ukufa kukaKristu kwaphendula umbuzo. Ngenkathi leyonyoni yokufa iMtinyela yabambelela ngalodosi. . . Niyazi, inyoi— isilokazane esinodosi, uma sake satinyela lolodosi phakathi—lwashona shi, ngenkathi idonsa, sakhapha udosi kuso. Ukufa kwakuhlala kunodosi.

Ukufa kwakuhlala kunodosi, futhi ngolunye usuku ngenkathi lokho—enyukela eKalvary, nokugququzela kwamadwala, igazi lichaphazeleka emadwaleni. . . Ngenkathi liwela othulini eKalvary, eya eGolgotha, ingemuva lalesosiphambano lalihudula lawomanyathelo anegazi lalowo omncane, umzimba omncane oyintengente uhamba, bemasha lapho (bona beMshaya bemdubuzwa Enyuka intaba; kodwa WayenoQobo. Wayazi ukuthi Wayemi kuphi, ngoba iZwi likaNkulunkulu lathi ngokukaDavide, “Angiyikumshiya Ongcwele waMi abone ukubola; futhi angiyikuwushiya umphefumulo waKhe esihogweni.”

Wayazi ukuthi ukubola kungena emahoreni angamashumi ayisikhombisa nambili; Wathi, “Bhidlizani lelithempeli, Ngiyolivusa futhi ngezinsuku ezintathu.” WayenoQobo!

Nango Enyukela egqumeni namathe okubhinqwa, izikhwehlela zamabutho adakiweyo, amgubuzela ngengubo ebusweni baKhe, futhi aMshaya ekhanda, athi, “Ungumprofethi, sitshele ukuthi ngubani okushayayo!” Nango Wayehamba enyuka egqumeni ekudunyazweni nasehlazweni uku—izingubo zaKhe zahlutshulwa kuYe, ethelwa ngehlazo, elenga esiphambanweni phambi kwabantu, enqunu; efela ehlazweni lamaRomani phansi kwesijeziso sokunqunyelwa ukufa sikahulumeni, uMuntu owayengenzanga lutho.

Indaba encane ngesinye isikhathi yathi uMariya Magadalena wagijimela phandle wathi, “Wenzi na? Waphulukisa abagulayo benu, wavusa abafuleyo, waletsa ukukhululwa kulabo ababe—sekuthunjweni. Wenzi na?”

Nompristi wammukula emlonyeni, kwaze kopha igazi, wathi, “Ubuyakulalela owesifazane noma umpristi wakho omkhulu na?” O, lelozwe lobuhlelo; kuyisiqalekiso sakho konke. Kuyilokho. Nakho la kukhona.

Futhi baMthatha baqhubeka. Kepha Esenyuka igquma ehudula... Udeveli wayehlala ekungabaza, Yena eyilokhu Ayeyikho. Wathi, “Uma uyiNdodana kaNkulunkulu, guqula lamatshe abeyizinkwa. Uzisho ukuba ungenza izimangaliso. Uma uyiNdodana kaNkulunkulu, yala lamatshe ukuba aphenduke izinkwa.”

Lowodeveli omdala ofanayo usaphila nanamuhla. Kunjalo. “Uma ungumphulukii ngokwaphezulu, nangu uJohn *S'bani-bani* omdala ehlezi lapha ekhoni; ngiyazi uyisishosha; mphulukise!” Anazi ukuthi kusenguye lowodeveli omdala na?

UJesu wathi, “Ngenza kuphela...” Buka! Wedlula echibini lase Bethesda, lapho izinkulungwane zazilele khona, izinyonga, izimpumpithe, abaxhugayo, nabashwabeneyo, futhi waya kumuntu owayekwazi ukuhamba. Wayelokhu ezungeleza; mhlawumbe wayenenkathazo yokuphelelwa ngamandla. Noma kwakuyini, kwakumvimbela (wayesenakho iminyaka engamashumi amathathu nesishiyagalombili). Wathi, “Nxa ngiseza echibini, kwehla omunye phambi kwami.” Wayekwazi ukuhamba. Wabashiya bonke belele lapho, futhi waya kulowo oyedwa qhwaba, wamphulukisa. Ngani na?

Wathi Wayemazi ukuthi wayekade ekulesoimo. Khona bathi kuYe, beMbuza nxa beMthola (uJohane oNgc.5; Wathi, “Ngiqinisile, ngiqinisile Ngithi kini, iNdodana ingenze lutho ngokwaYo, kepha lokho Ebona uBaba ekwenza...” Nanto uQobo lwaKhe. Lokho kuseyilo uQobo.

Ngimi ngaleya eFinland ngalolosuku, nalowomfanyana elele lapho, futhi ngahamba ngamzungeza elele lapho efile (sekuyingxenywe yehora efile. Nafunda encwadini)... Ngaqala ngasuka ngahamba; kukhona okwabeka izandla. Ngaphenduka; ngacabanga, “Bekuyini leyo na?” Futhi ngabheka futhi. Ngacabanga, “Awume kancane!” Ngabheka ngemuva lapha ekhasini lokuqala eBhayibhelini elingabhalwe lutho, “Futhi kuyokwenzeka, umfanyana cishe oneminyaka eyisishiyagalolunye ubudala... Uyobulawa yimoto.

Kuyobakhona omude umombo wezihlahla ezingawohlokisi amakhasi, amadwala ezungeleze phakathi lapho; imoto iyobe ilele ngaphesheya komgwaqo, iboqokile. Uyobe egqoke amasokisi amancane anje—agcina lapha, egunde izinwele okwesitsha sobumba; namehlwana akhe ayophenduka abheke emuva; amathambo emzimbeni wakhe ayobe ephekile.”

Ngabheka; ngacabanga, “O, Nkulunkulu!”

Ngathi, “Yimani nithule nonke!” (Umpathi wedolobha elapho.) Ngathi, “Uma lowomfana engemile ngezinyawo zakhe emizuzwini emibili kusukela manje, ngingumprofethi wamanga. Gibelani ningixoshe e Finland.” Ngempela! “Kodwa uma ema, nikweleta izimpilo zenu kuKristu.” Kunjalo. Bama bathula.

Ngathi, “Baba oseZulwini, ngaphesheya kolwandle ngale, eminyakeni emibili eyadlulayo, Wathi lomfanyana uyobe elele lapha . . .”

Kwakukhona uMfowethu Moore noMfowethu Lindsay, nabo bebuka lokho. Nasezindaweni zonke, futhi babekuloba eBhayibhelini; ezweni lonke futhi izinkulungwane zamaBhayibheli ezweni lonke kwakulotshwe kuwo. Kwakuyini na? UQobo.

UBaba wayekhombisile ukuthi kuyokwenzekani. Kwakungekho kwesaba nhlobo ngimi lapho—uQobo. Impela, uyovuka.

Khona lapho eFinland, lapho izinkulungwane zabantu ziza ngasebusuku (okwakuze kudingeke ukuba abanye babakhiphe baba—hlalise; babakhiphe bangenise omunye), nango emi ne . . .Konke lokho—abantu bangithanda; futhi bekubonile ukuphulukisa kwenziwa, kodwa nangu umfana elele lapho efile. Kwakuyini uQobo na? Umbono. “Ngenza lokho athi uBaba angikwenze. Okholwa yiMi, imisebenzi engiyenzayo naye uyoyenza.” Nanto uQobo lwakho.

Ngathi, “Kufa, ngeke usambamba; uNkulunkulu ukhulumile! Buya; myeke!” Nomfanyana wavuka waqalaza kanjalo; abantu baquleka nakho konke.

Nakho, kwalotshwa khona lapho kwasayindwa ngumphathi-dolobha, ngummeli wokulungisa izivumelwano zabantu bonke. Kunjalo! Kuyini na? UQobo. UJesu Kristu unguye izolo, namuhla, naphakade. Uma lowo kungesuye uNkulunkulu ofanayo owamisa owesifazane waseNayini ne—wamzwela yena kanye nendodana yakhe.

Nxa noma ngubani efa ezinsukwini zabo, babebangwaba ngokushesha; babengabayeki baphinde balale; babebangwaba. Nango lowoJesu Kristu onguye izolo, namuhla, naphakade. Yebo!

Buka phansi laphaya eMexico ngenkathi leyonganyana (abanye benu belele lapha—behlezi lapha), naleyongane (udokotela wasayinda isitatimende; sibhalwe kusomaBhizinii wamaKristu), leyongane yafa ngalokho kusa ngeleshiyagalolunye nqo, futhi lokhu kwaba ngeleshumi nqo ngalobo busuku. Nalowo wesifazane omncane akaduduzekanga. UBilly emi lapho, indodana yami, ezama ukumbeka emuva, futhi wayene . . .Yebo, bona, ngiyaqagela babenamakhulu amabili abangeni bemi lapho; futhi owesifazane weqa

phezu kwalo. Ngayizolo, leyondoda eyimpumpethe ivuleka amehlo; futhi owesifazane wayemazi. (WayeliKatolika.) Kodwa ekugcineni, ngathi, “Hamba, Mfowethu Moore, umkhulekele, ngoba leyongane...” Lalina, liyidliva, babekade beyilokhu bemi lapho kusukela ekuseni ngalokho kusa (phandle kuleyondoda enkulu yenkunzi). Futhi ngathi... (Mangibeke phansi izintambo ngemuva ukuze ngingene endaweni, ngilapho nje ubusuku obuthathu.) Ngama lapho, ngase ngithi, “Njengoba ngangisho...” (ngishumayela) ngabuka; ngibone ingane phandle lapha phambi kwami, inganyana engum-Mexico, ingenamazinyo, ihlezi lapho nje, ingihleka—khona lapha phambi kwami. Ngathi, “Awulinde kancane, Mfowethu Moore, yilethe lapha.” O, uQobo!

Abangenisi balungisa indawo emuva; nangu eza. Wawela phani wathi, “Mfundisi, Mfundisi!”

Ngathi, “Sukuma!”

NoMfowethu Espinoza wathi, “Sukuma (wayemtshela ngolimi lweSpanishi).” Wasukuma lapho.

Ngathi, “Baba oseZulwini, ngimi lapha kulemvula...”

Owesifazane omncane omuhle cishe onamashumi amabili-nantathu eminyaka ubudala, into enjalo nje, izinwele zakhe zilenge zehla, ubuso bakhe obuncane bubuka phezu kanjalo, ukubukeka kwamehlo akhe—enethemba; wayeyibonile leyondoda eyabe ikade iyimpumpethe ngci cishe iminyaka engamashumi amane, amehlo ayu evuleka eplatifoma. Wayazi ukuthi uma uNkulunkulu evula amehlo angaboni, Wayengamphulukisa umntanayo. Nango elele lapho, into egongobele encane ilele phansi kwengubo kanjalo, futhi kumanzi te. Wabe-kade emi lapho konke ukusa naleyontambama futhi. Kwakulapho cishe ngeleshumi nanye nqo—ngeleshumi ngalobo busuku, into efana naleyo, ebambe leyongane ivele (nikubonile kulotshwe kusomaBhizinisi wamaKristu) lapho, ephethe leyongane kanjalo.

Ngathi, “Baba oseZulwini, angazi ukuthi lokhu kuchaza ukuthini. Kuphela ngiyinceku yakho, kepha ngiyibonile leyongane imi ngale; kwakuphila. Ngibeka izandla zami phezu kwakho eGameni leNkosi uJesu.

Ngathi, “Wa!” Kwaqala ukukhala. Umama wadumela ingane waqala ukukhala, nabantu baqala bakhala phandle ukuphuma lapha, nabesifazane bequleka, nezinto. Ngathi, “Ningasho lutho ngalokho. Thumelani isigijimi naleyongane—nalowo mama, niye kulowodokotela, asayinde isitatimende sokuthi leyongane yafa. Yabulawa inyumoniya ekuseni ngayizolo lokho no—kumbe ngalokho kusa ngelesishiyagalolunye nqo.” Futhi sasithola isitatimende esisayindwe ngudokotela; ingane yamenyezelwa ukuthi ifile

ehhovisi likadokotela ngalokho kusa, nonina wayelokhu eyiphethe ezungeza usuku lonke. Kwakuyini na? UQobo!

Kwakuyini na? Wakholwa ukuthi uma uNkulunkulu wakwazi ukuvula amehlo angaboni, ngani, uNkulunkulu wayevusa abafileyo; ngoba Usenguye izolo, namuhla, naphakade! Ngangingenasiqiniseko; angazanga ngaze ngabona. Futhi lapho ngibona ingane, kwakuluQobo. Kuyikho ngokoqobo! Kwakulapho. Ukufa kumele kudedele okumbhozomele.

Lapha kwahamba iNdodana kaNkulunkulu; leyonyosi yokufa yaqala ukubhuza iMzungeza. “Awu, angaba kanjani ngumprofethi! Wayengema kanjani lapho avumele—akhwifwe ebusweni na? Wayengama kanjani lapho abavumele bahlekise ngaye angenzi lutho ngakho! Lowo akasuye u Immanuweli! Lowo ngumuntu onjengabo bonke nje. Buka kwabagxaz’amathe bedakiwe kuwo amabutho adakiweyo. Buka ubuso bakhe bopha igazi!”

Udeveli wathi, “Ngizomthola. Ngizomthola.” Nangu eza njengenyosi, udosi lokufa, ibhuza iMzungeza. Kodwa, mfowethu, mhla leyonyosi itinyela ngodosi lwayo kulowo Immanuweli, isiphuma, yalulahla udosi lwayo, ngisho nokufa qobo lwakho.

Akumangalisi uPawulu kamuva wabuka ebusweni bakho wayesethi, “O, kufa, luphi udosi lwakho; thuna, kuphi ukunqoba kwakho na? Makabongwe uNkulunkulu, Osinika ukunqoba.” Ukufa kukaKristu kwaba luQobo kuwo wonke umuntu owayekwesaba.

Inhliziyo yami ithi “ameni” kulolonke izwi eNcwadini yaKhe. (Ngiyavala, impela kwanele manje. Kufanele ngikunqamule lokhu. Niyabo?)

Yingalokho ngazi ukuthi uMoya oNgcwele uyiNkombandlela yami engiholayo. UnguYe ongenza ngazi leliZwi ukuthi liyiqiniso; UluQobo lwami; Ungukukhanya kweLanga kwami; UngukuPhila kwami; UyiNsika yami! Nxa kukhona izinkathazo, UyiNkanyezi yami yeNyakatho. Nxa ngilahlekile, uMoya oNgcwele uyiNkombandlela yami engiholayo ngibuyele endaweni.

Amahlelo anjengezinye izinkanyezi; zishenxa kanye nezwe. Ezinye izinkanyezi zishenxa kanye nezwe nxa ligudluka, kepha qha iNkanyezi yeNyakatho. Izwe lingagudlukela lapho lifuna ukuya khona, kodwa ihlala imile. O, he! INkanyezi yeNyakatho ibambelele. Ezinye ziyagudluka; ungazibona lapha nalaphaya, nakuzo zonke izindawo. Kungaleyondlela nasemabandleni obuhlelo. Kodwa uKristu uluQobo. Nguye Yedwa ongabeka ithemba lakho kuye. Nxa amahlelo ekugwincigwincizisile, vele ubuke eNkanyezini yeNyakatho. UMoya oNgcwele uyiNkombandlela yakho.

Uhlal'eneqiniso eZwini laKhe. Lapho bengitshela ukuthi lezozinto zingenzeke osukwini lwesimanje olunjengalolu, ngangazi uma—uma lapho—uma engekho uNkulunkulu, khona hlala, udle, uphuze, wethabe. Uma ekhona uNkulunkulu, maiMkhonze. Futhi ngihlalile ukubona usuku Enze ngalo zonke izinto, ngisho nasekuvuseni abafileyo ngenkathi Elapha emhlabeni. Futhi siyakwazi lokho ngezitatimende ezibhalwe phansi ukuthi kuliqiniso. Yebo, mnumzane! UwuQobo lwami.

Manje, Menze abe luQobo lwakho. Ngenisa i—isikhathi senkathazo yami, Uhlala njalo eluQobo. Manje qaphela, ngomusa kaNkulunkulu... (Manje, kungcono ngivale. Isikhathi siyahamba. Yebo buka lapha, bengicabanga ukuthi bekungeleshumi nanye nqo; kanti ngu 12:30.)

Bangani, lonke usuku, wonke unyaka, futhi konke kuya ePhakadeni kwakungekhulume ngakho. Ungazami ukukulinganisa. Ungeke. Ayikho indlela yokukulinganisa. Uthi, “Mfowethu Branham, uma—uma wen . . .”

Angazi; ukuphela ngiyakholwa; ngiyayeka ukuzama ukwenza utho ngakho; ngiyakukholwa nje. Yilokho kuphela. Niyabo? “Akusiyena ogijimayo, noma ovumayo, nguNkulunkulu ekhombisa umusa.” Niyabo? Akuyi ngemisebenzi, kungomusa. Niyabo? Ngiyakukholwa nje. OkukaNkulunkulu . . . KukuYe ukwenza konke. Kukholwe nje. Kwenze.

Leliculo elidumileyo, ngabezwa belidlala—belicula lapha noma kwenye indawo:

O, thando lukaNkulunkulu, lucebe lumsulwa kangaka!
Alunakulinganiswa nalutho luqinile!
Luyohlala phakade,
. . . iculo labangcwele nelezingelosi.

Nxa umuntu esayenseni ephathelene nezibalo ezame ukuhlaziya, noma ezame ukukhombisa ngemfundo yakhe, kuyokuhlanyisa. Ungeke ukwenze. Ungazami ukukwenza.

Ungazami ukukulinganisa; uNkulunkulu wedlulile ekukulinganiseni. Ungeke umlinganise uNkulunkulu, uvele umkholwe uNkulunkulu. Lokho yi—leyo yimfihlakalo. Ungakulinganisi, vele ukukholwe. Ngingeke ngikutshela ukuthi kuchaza ukuthini; ngeke ngikutshela ukuthi kwenziwa kanjani. Ngizazi nje, ngiyakukholwa nje; ukuphela.

Njenga nje, wethembisa utho kumntwana omncane, uyakukholwa. Ufanele ugcine izwi lakho. Ungumntwana kaNkulunkulu. Uyaligcina iZwi laKhe; vele uLikholwe kalula nje. Unganyakaziswa; vele uhlale khona lapho. UNkulunkulu wakwenza ngesinye isikhathi, Uzokwenza futhi. Uma Engakwenzi, Uyokutshela ukuthi kungani Angekwenze. Futhi lokho kunjalo. Manje, vele uhlale nakho nje.

Niyazi, lelovesi elilodwa lapho. . . Ngiyakholwa umfowethu oligugu laphaya (ubhaphathizwe izolo ebusuku) uhuba leloculo, *O, Thando lukaNkulunkulu*. Bangitshela ukuthi lelovesi, lengxenye yalo, yatholwa ixhonywe obondeni lwesikole sezinhlanga, lapho lathi:

Uma thina ngoyinki sigcwalisa ulwandlekazi,
 Noma izibhakabhaka zenziwa ngephepha
 leikhumba okulotshwa kulo;
 Naso sonke isiqu emhlabeni siluiba,
 Nawo wonke umuntu engumbhali
 ngokomsebenzi.
 Ukuloba uthando lukaNkulunkulu
 ngaphezulu Lungamunca ulwandle lome,
 Kumbe umbhalo ogoqwayo ungagcina konke,
 Noma weluleke usuka esibhakabhakeni uye
 eibhakabhakeni.

Awukucabange nje, lapho okuthathu-kokune komhlaba kungamanzi. Futhi buka umoya ongugesi, nomoya-mpilo emoyeni, umswakama nezinto. Uyabo? Uma wonke umswakama wawunguyinki, futhi cabanga ngezigidi zezigidi, nezigidigidikazi nezigidigidikazi zezinti ezingaba yiziniba. Futhi cabanga ngezigidi zezigidi zabantu akade besemhlabeni futhi bonke bengumbhali ngokomsebenzi. Ukucwilisa lawomapeni olwandlekazi bazame ukulinganisa ubungako bothando lukaNkulunkulu angamunca omise ulwandlekazi; noma umbhalo ogoqwayo ubambe konke, noma weluleke usuka ePhakadeni uye ePhakadeni.

Ungalulinganisi; ungeke. Ulahlekelwa yingqondo yakho uzama ukulinganisa; vele ukukholwe. Menze abe luQobo lwakho! Hlala lapho; ukuthula okumnandi nolwazi ongeke uphinde ulukhohlwe, bambelela kulokho, neNika yakho iyobambelela phakathi naleyoveyili Asikhothamise amakhanda ethu.

Umukhulu kangaka! Umukulu kangaka! Bangaki phakathi lapha nikhothamise amakhanda enu namuhla ekuseni. . . Sekuzoba nguNyaka oMusha manje; futhi benikholwa impela (nalokho kuhle, ngiyakuthakasela, kini nonke. Ngineqiniso uNkulunkulu uyanithakasela), kodwa ngokwempela akaze nibe nalo lololwazi loQobo, ukuthi kuyinto ongazange nje wangayikholwa, awuzange uyibone ngamehlo engqondo nje, kodwa yinto eyakhuluma naphendulana. Waseke ubona impilo yakho iguquka kusukela ngalesosikhathi, futhi lonke izwi likaNkulunkulu, sonke isethembiso ivunywa ngo "Ameni." Bese-ke ubambelela kulo uQobo, ngoba uyakhumbula, Wathi, "Amazulu nomhlaba kodlula, kepha iZwi laMi alisoze lehluleka." Awukafika kuleyondawo nokho lapho ongathi khona "Ameni" kulolonke iZwi, uma laliphambene nesivumokholo sakho, laliphambene nehlelo lakho; kepha ufuna ukuza

kuleyondawo njengoMose, njengabo bonke (abangakwenzanga lokho haze babamba loloQobo) futhi uyalufuna empilweni yakho namhlanje ekuseni, ungakhombisa nje ngokufanayo ngokuvele nje uphakamisele izandla zakho kuNkulunkulu. UNkulunkulu akubwise. Kulungile, mnumzane. Kuyo yonke indlu.

Baba onomusa, ngiyazi ukuthi kwesinye isikhathi kumele sehluwane. Kobakhona isikhathi ngaleyonkathi lapho sizoshiya khona lelizwe. Asazi ukuthi sikhathi sini lesa, futhi akwenzi mahluko omkhulu kakhulu. Uma isikhathi sethu sesiphelile, khona-ke sifuna ukuza. Impokophelo yethu yokuhlala lapha kungukukhonza Wena.

Futhi kusukela endleleni ebheke ezimbubhisweni ngolunye usuku, njengoPawulu wayenjalo endleleni eya e Damaseku ukuchitha iBandla, ukuKhanya kwamphuphuthekisa. Futhi o, Nkulunkulu, lokho kuKhanya kwamlandela, ngoba KwakunguKristu. Futhi wabambelela lapho kulo uQobo ukuthi ngisho ukufa qobo lwakho, wakuhleka ebusweni bakho, wathi, “Makabongwe uNkulunkulu, Osinika ukunqoba ngoJesu Kristu.”

Uba luQobo oluphelele kulowomPostoli. Wayeyi-Wawungu Ameni kuye kuwo wonke umusho. WawuyiNkanyezi yempilo yakhe, isigxobo-Mqondisi. WawuyiNkombandlela eyamqondisa wedlula esiphephweni. Wawuyi Sambulo; Wawungu Mbono; Wawunga Mathemba akhe, iNsindiso yakhe. Futhi ngisho nasehoreni lokufa, lapho esazi ukuthi wayeseya kukho, Wabe usalokhu uluQobo lwakhe.

WawuluQobo lukaDaniel. WawuluQobo lwabaprofethi bonke. Phakathi komahluko wobuhlelo, nasezinkathazweni zosuku lwabo, nabaFarisi nabaSadusi, yayisekhona indoda eyaKuthatha waba luQobo lwawo.

Futhi namhlanje, Nkosi, amadoda nabesifazane benobubele, benothando, ne-nezinhliziyi ezophayo, Nkosi, ngolwazi lwangempela lokwazi uNkulunkulu, nokuba ne-isiqiniseko soqobo, mhlawumbe bonke abantu abake bakwazi ngaphambili, Nkosi, kwakungukujoyina isonto. Futhi iyaqonda, njengoba ngizamile ngobuqotho, ukungahluki (Uyayazi inhliziyi yami), kodwa ngibatshela ukuthi ungeke ujoyine iBandla, ujoyina indawo yokuqasha, iMethodisti, neBaptisti, neKatolika, nePentekoste ziyizindawo zokuqasha; kodwa uyazalwa eBandleni—uMzimba kaKristu ofihlakele, babengamalunga oMzimba waKhe, neziphwiwo zikaMoya ukwenza uMzimba waKhe omkhulu ukuba ungene ekusebenzeni nasemandleni.

Nkulunkulu, lezizandla zichaze lokho namuhla ekuseni ngenkathi ziphakama. “Ngibeke, o, Nkosi. Ngithathe, ngibumbe, ngakhe; yenza indawo yami nje empilweni ibe luQobo, oluboshelwe kuKristu, ukuthi angiyikucabanga ngalutho olunye

kodwa loloQobo.” Siphe khona, Nkosi, Babusise. Sindisa abagulayo nabahluphekile. Sindisa abalahlekileyo.

Manje, Nkosi, iyazi ukuthi kujwayelekile ukubizela abantu e altare, kodwa lokho sekuphenduke isiko kithina. Nanamhlanje ekuseni nama altare egcwele ne—abantwana abancane ne—nabo bonke. . . Kodwa, Nkosi, ngandlela thize Ukhulume nabo; baphakamise izandla zabo. Benze—benza, njengoba kwaba yisinqumo. Bafuna uku, ba—ba—bafuna okuyikho ngempela; futhi ngiyabakhulekela. Baphe khona ngamunye, Nkosi.

Yiba nathi manje, usithethelela isono sethu, uphulukisa isifo sethu, futhi usinika ukukhululwa esikudingayo.

Futhi, Nkosi, phezu kwazo zonke lezizinto, sengathi singekhohlwe namhlanje ukuthi siboshelwe kulo uQobo, iNkanyezi yeNyakatho yethu, kulo i Kalvari, ku Kristu, no Moya oNgcwele uthatha amazwi kaNkulunkulu futhi awenze aqiniseke ngokusobala kithina ngokuphulukisa abagulayo, esikhombisa imibono, evusa abafileyo, futhi enza khona qho Athembisa ukukwenza.

Futhi kwangathi lelibandla nalababantu, bengxenye yoMzimba kaKristu obuthene lapha ekuseni namuhla, bangaphila njengalokhu uJesu athi mabaphile: “Ningusawoti womhlaba.” Futhi sengathi bangaba nobusawoti impela, uze wome umphakathi wabo. Usawoti udala ukoma, futhi usawoti ungasiza kuphela nxa uthintana. Futhi ngiyakhuleka, Nkulunkulu, ukuthi Uzokupha abantu lokhu, ukuba babe ngabazuzi-mphefumulo futhi.

Busisa umfundisi wethu, uMfowethu Neville, lenceku ethobekileyo, Nkosi, emi esikhundleni sayo somsebenzi izithobe impela, njengelunga loMzimba kaKristu, izama ngamandla ayo onke ukulandela konke Oyomtshela ukuba akwenze.

Busisa abaphathi, amadoda ame nami anomusa kangaka kulesi esikhulu, isikhathi esimnyama engedlule kusona. Bama neBandla, abakhuleka kanye nami bama kanye nami ezikhathini zokuhlupheka. Nkosi, ngiyabathanda, futhi ngiyabakhulekela ukuthi bayobheka kuWe, Nkosi. Sengathi bangebuke kulolubumba olufayo lwenceku; sengathi bangabheka kuYe, OnguMninimandla onke, Ongu. . . Futhi iyazi, Nkosi, ukuthi singabanomkhawulo. Akukhathali ukuthi singobani, sisengabafayo. Kepha qha isuthunywa, kodwa uMlayezo. Siphe khona, Nkosi. Kulapho la sikhomba khona kuJesu Kristu, iNdodana kaNkulunkulu. Siphe ukuba Iyoba luqobo kuwo wonke okhona lapha, ngisho nakubantwana abancane, ukuthi Iyoba luQobo lwebandla lonke. Sicela eGameni likaJesu Ameni.

Ng'yaMthanda, ng'yaMthanda,
 Ngoba Wangithanda,
 Wang'theng'elinsindiso
 Emthin'eKalvary.

Manje, sisalricula futhi, xhawulana nongaphambi kwakho, osemva kwakho, oseceleni kwakho; wonke umuntu akaxhawule manje. Hlalani nje; vele uphenduke uxhawule uma ungakwazi. Niyabo?

Ng'yaMthanda, ng'yaMthanda,
 Ngoba Wangithanda,
 Wang'theng'elinsindiso
 Emthin'eKalvary.

Bamemezele nje iSidlo ngoMsombuluko ebusuku phakathi nobusuku. Asiphakamise izandla zethu manje siMhubele. Bangaki—bangaki abakuzwayo—UluQobo lwakho? IZwi, UyiZwi. Uyakukholwa lokho na? UyiZwi, noMoya oNgcwele walimilisa leloZwi ukwenza lokho kuKhanya kuhlale phakathi kuwe, kweZwi, ukuqinisekisa kweZwi. Faka iZwi enhliziyweni yakho; vumela uMoya oNgcwele angene, bese uqaphela iZwi linyakaza. Kholwa, zithobe; ungafisi ukuba ngumuntu omkhulu; yiba ongemuntu, ukuba uNkulunkulu akwenze ube ngumuntu. Niyabo? Kulungile. Kwenze lokho manje.

Wonke umuntu oMthandayo makathi, “Ameni!” [Ibandla liyaphendula, “Ameni!”—Umhl.] Niyazi ukuthi igama elithi *Ameni* lichaza ukuthini na? “Makubenjalo.” Amen! Kunjalo.

Asithi, “Haleluya!” [Ibandla liyaphendula,

“Haleluya!”—Umhl.] Niyazi ukuthi lokho kuchaza ukuthini na? “Dumisani uNkulunkulu wethu!”

Ngenkathi ngiseJalimane esikhathini esingeside, ngasukuma ngaphambi cishe kwabantu abangamashumi amathathu kumbe amashumi amane ezinkulungwane phandle lapho ngalolosuku, futhi ngathi, “Kuyinto eyisimanga ukuthi nina bantu eningamaJalimane aniqondi.” Ngathi, “Endleleni ngehlela lapha namuhla,inja ingikhonkothe ngesiNgisi. Kunjalo.” Ngathi, “Ibingenankathazo nhlobo. Futhi nakho kuhlezi inyoni, futhi ingiculele ngesiNgisi. Ngehla ngomgwaqo, nomama wayephethe ingane encane engalweni yakhe, sengingena ngemuva lapho ngemuva.” Futhi ngathi, “Leyongane yayikhala ngesiNgisi. Yin'indaba ngani bantu na?” Kunjalo. O, uma uqalaza, Usezindaweni zonke, Akanjalo na? Impela Ukhona.

Manje, asiphakamise izandla zethu, futhi sivale amehlo ethu, sihube, sisacela umfundisi ukuba enyuke azosikhulula. Asisukumeni kuqala. Nonke manini ngezinyawo zenu. Wonke umuntu, niyaMthanda, futhi manje na? Thanini, “Ameni!” Futhi niyazi, igama *Haleluya* liyefana kuzo zonke izilimi? Hamba

uye kulo iLawu emenweni yase Afrika; u *Haleluya* uyigama elifanayo. Haleluya! Ufanele ukuba cishe ngokuphelele ube yisibingelelo sobuKristu, awufanele na? Haleluya! Igama lichaza ukuthi “dumisani uNkulunkulu wethu.” Futhi Ukufanele, Akakufanele na? UnguMsindisi wami uqobo; UnguJesu Kristu uqobo, iNdodana kaNkulunkulu, kimina. Ngokoqobo unguye izolo, namhlanje, naphakade kimina. Uyileyondlela nakuwe na?

Ng'yaMthanda, ng'yaMthanda,
Ngoba Wangithanda,
Wang'theng'elinsindiso
Emthin'eKalvary.



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