

AM AHLONI



Ngiyabonga, Mfowethu Neville. Sanibona ekuseni, bangani. Kumnandi ukuba lapha kulokhu ukusa. Futhi ngicabanga ukuthi ngenze i...ngiyiselelesi esikhathini sikaMfowethu Neville. Ehlezi emuva lapho neyakhe, eqoqela ndawonye indikimba yakhe; ngase ngihamba ngingena, uqale ukusonga indikimba yakhe, wayesethi, “Awu...”

² Kungikhumbuza iminyaka eyedlula. Kwakuvamise ukuba nomfowethu wekhaladi ezansi lapha, othiwa nguMfowethu Smith, noDadewethu Cross. Babengabangani bami abahle kakhulu. Futhi kwakuthi uma ngingena endlini ebusuku, umfo omdala wayevamise...Wayenamadevu amhlophe. Angazi noma yibaphi abanye benu bayamkhumbula, noma qha. Futhi wayeba semsamo, niyazi. Futhi bonke abanye babesuke becula, “Ngumgwaqo OMkhulu Oya eZulwini.” Futhi uMfowethu Smith, uvele ahlale kanje, niyazi. Futhi ngangingena ngomnyango ongemuva.

³ Kwakukhona intombazane encane, ithe ukuba nsundu ngempela, yayivame ukuhlala ekhloneni. Yayiqala ukushaya izandla zayo, ithi, “Mphakamiseni,” leluculo, niyazi. Bafaka eyabo indlela yegama kulo, niyazi. Bese kuthi-ke ngale ekhloneni elilandelayo, kube ngomunye umuntu, esho, angene futhi, “Mphakamiseni.” Awu, yilokho abakuculayo uma ngingena emnyango. Ngiyasithanda nje lesosigejane sabantu.

⁴ Futhi ngakho uMfowethu Smith omdala ahlale emuva lapho, kancanyana, niyazi, futhi wayewuhlobo lomfo wohlobo oluzithulelayo. Wayethi, “Ngena, lunga, uphumuze isigqoko sakho.” Hhayi ukuthi “uziphumuze wena”; “uphumuze isigqoko sakho,” niyabo. “Ngena, lunga, uphumuze isigqoko sakho.” Wayesukuma lapho, futhi, ngangikwazi ukuyisho indlela ayeqalisa ngayo, ngangingene kukho, niyabo.

⁵ Wayethi, “Awu,” uthi, “bantwana, niyazi,” wathi, “Bengi—ngihlezi lapha ngimangele nje, ‘Nkosi, Uzonginikani ukuba ngiyisho na?’” Wathi, “Wa—Wa—Wayelokhu enginikinela ikhanda laKhe, ‘Angizukukunika lutho ozolusho.’” Wathi, “Ngibone iLunga uBranham engena ngemuva lapho, ngase ngithi, manje, ‘Nkosi, ngiqala ukukhumbula nje...’” Awu, ngangingene kukho ngo!

⁶ Mfowethu George Wright, unjani, mfowethu? [UMfowethu Wright uthi, “O, kuhle. Impela.”—Umhl.] Busiswa, Mfowethu Wright! Impela. [“UMfowethu Elijah ungemuva lapho.”] O, kunjalo na? UMfowethu Elij’ Perry, uthe, usemuva lapha. Ukuphi, Mfowethu Elij’? Angikaze ngimbone kweside... Awu, he, bakithi! Manje besifanele sibe nomhlangano wangempela

lapha! UEliz' Perry, uGeorge Wright, nabanye balezo zingwazi ezindala ezazivamise ukuba lapha ngenkathi lapho cishe impela wawufanele ubambe isivalo sefastela endaweni, ngezandla zethu, umoya uvunguza. Kuhle ukukubona! Umama, uDadewethu Wright ukanye nawe? UDadewethu Wright ukhona? Usemuva lapho, naye. Yebo, mnumzane. Awu, kuhle kanjani! UDadewethu Perry, ngibabona bonke manje. Awu, lokho kuhle kakhulu. Kuhle ukuba khona. Kuhle ukuba kulezizindawo. Kuhle ukuba ndawonye.

⁷ Bengiplanile, kal'khuni impela, ukubuya; nginomthwalo enhliziyweni. Ngisanda kubuya nje eAfrika, njengoba nonke nazi. Futhi ngenkathi ngifika laphaya, nganginemvume yokungena ezweni ivisa ebekelwe umncele, futhi abangangivumela, abangangivumela ngishumayeke ngoba kuqoqela abanengi kakhulu ndawonye. Balindele ukuvukela umbuso lapho noma ngasiphi isikhathi, futhi—futhi ba—babangangivumeli ukuba ngishumayeke ngenxa yalokho kuqoqela abantu abanengi ndawonye. Indlela kuphela engangangakwazi ngayo, kwakungaba nenhlangano ethize emelwe nguhulumeni, kuhulumeni, ukuba ingimeme, khona-ke lokho ngokuzenzekela bekungavumela uhulumeni athumele abombutho bezokuvikela. Niyabo, bavele nje. . . Kuzobakhona nje ukuvukela umbuso, futhi yilokho kuphela okukukho. Sekuseduze impela nje, niyabo. Leyondoda yakwahulumeni yathi, “Ngesikhathi esedlule elapha, cishe wayenabantu abayikwata lesigidi bebuthene.” Yayisithi, “Manje-ke, niyabo, leyo kungaba yiyananto impela ubukhomanisi obuyifunayo, okokuvukela umbuso.” Ngakho, angikwazanga ukushumayela.

⁸ Labobantu bemi lapho, bevayizelisa izandla zabo, futhi bekhala, “Khumbula umama wami! Khumbula, umfowethu wafa! Wami. . .” Lapho, nangasemva kwesivimbelo, niyazi, izivimbelo zocingo, futhi nje kukwenze uphatheke kabi ngempela. Futhi ngibuyela ekhaya.

⁹ Ngase ngicabanga, “Awu. . .” Indodana yami, uJoseph, emuva lapho, wayethe ukuxegisa kancanyana ekufundeni kwakhe. Futhi wayethe uku. . . Waphasa kahle, kodwa wadingeka akuthathe futhi; wayengafundi kahle ngokwenele. Ngakho ngacabanga, “Awu, sizodingeka sihlale ekhaya isikhashana esincane.” Ngase ngithi, “Uma sihlala ekhaya, kuzokona iholide labantwana.” Niyabo savele salihlehlisa, sase simyisa kwenye inxenye ngoAgasti, futhi sadedela. . . bese sibuyela lapha okwamabili, amaviki amathathu.

¹⁰ Ngathi, “Ngikholwa ukuthi, sisesemuva lapho, ngizovele nje ngithathe futhi ngibambe umhlangano. Sizothola leloholo lesikole enhla lapha, futhi—futhi sizoba nomhlangano kusukela zingamashumi amabili-nesishiyagalombili uqhubeke njalo kuze kube lulunye, umhlangano ehholo lesikole. Bengifuna ukushumayela ngendaba ethi ukuthululwa kwalezoZitsha

zokugcina eziyisikhombisa.” Ngakho sabizwa ngaphambili, futhi saba nokudumala okuncane. Bangeke basasivumela sibe nalezizikole, abantu abaningi kakhulu baminyana phakathi. Ngeke saba nawo ndawo. Futhi ngakho-ke nganquma, ngenkathi ngiselapha ngaleyonkathi, esikhundleni soku . . .

¹¹ Asikwazi ukubeka bonke abantu, ukuba besizo adver- . . . Akukaze kumenyezwe ngezaziso, manje. Ngakho uma sibeka bonke abantu, sizame ukubafaka eTabernakele lapha, besingeke sikwenze. Niyabo, nje ku . . . izinsuku ezinhlanu lapha kungaba kubi kabi.

¹² Ngakho, ngihlezi phakathi ngikhuluma noMfowethu Neville noMfowethu Wood, nabo, siqume ukwenza lokhu. Uma singenakukwenza, esikhundleni, lokho bekungasenza sibe nezinkonzo ezinhlanu; lokho bekungaba zingamashumi amabili-nesishiyagalombili, zingamashumi amabili-nesishiyagalolunye, zingamashumi amathathu, zingamashumi amathathu nanye, nangamhla lulunye. Awu, ngizwa ukuthi uma sinazo, siqala ngeSonto elizayo, singaba nezinkonzo ezimbili, ngeSonto ekuseni nangeSonto ebusuku, lokho kumhla ziyishumi nesishiyagalombili. Bese-ke zinga—zingamashumi amabili-nanhlanu, sibe neSonto ekuseni neSonto kusihlwa. Lokho yizinkonzo ezine. Bese-ke kuba ngoAgasti lulunye, sibe neSonto ekuseni neSonto ebusuku. Lokho kungasinika izinkonzo eziyisithupha, futhi-ke ngeke kwenze isiminyamina nje ukufaka abantu. Futhi ngicabanga lokho.

¹³ Anicabangi ukuthi kuzobangcono kunokuba nawo wonke umuntu nje eminyene futhi begayene ndawonye, nayo yonke into na? Bese-ke lokho nje kwalezozinkonzo ezimbili, singabambisana nalokho, kodwa wonke umuntu uthi ukudonsana ndawonye. Ubusuku obuhlanu, ngqo, bekungakwenza kube nzima.

¹⁴ Futhi ngifuna ukubonisana nabaphatheli namalunga lapha, ngiselapha.

¹⁵ Lokhu sekuba ndawo zonke. Siphila kulezizinsuku zokugcina, okulapho iVangeli lingenazo i—izakhiwo njengoba beLifanele ukuba nazo. Alinawo amalungelo eLifanele libe nawo. Lonke lithungelwe kwezombusazwe nezinto, futhi nje njengeniyunyana. Futhi kuzofinyelela lapho-ke ekugcineni, ngoba uphawu lwesilo luzofika ngeniyunyana, siyazi. Ngakho si—si . . . Isizathu, ngukudutshwa, “akukho-muntu ongathenga noma athengise, ngaphandle kwalowo onophawu lwesilo.”

¹⁶ Futhi manje ngifuna ukuthola, ngamalunga. Ngizwa ngiholeleka. Angikaze ngibe nokulambela uNkulunkulu okunje enhliziyweni yami, kuyo yonke impilo yami, kunalokho enginakho manje, niyabo. Ngokuba . . . Futhi ngi—ngifuna ukuthola ithende lami uqobo nezinto zami—zami, njengoba iNkosi yanginika umbono ukuba ngikwenze, futhi ngikholwa

ukuthi manje isikhathi sesiseduzane. Futhi ngifuna ukubona ngiselapha, ukuthi kungani singelithole ithende.

¹⁷ Futhi—futhi kuthi-ke uma sihamba, njengokuza lapha eJeffersonville, esikhundleni sokuba nje nosuku noma ezimbili, noma ezintathu noma izinsuku ezine, singaphuma lapha bese simisa lelithende, futhi sibe namabili noma amaviki amathathu, niyabo, futhi akukho-muntu ongasho lutho ngakho. Singathatha noma ipaki lebhola, noma, uma bengeke basidedele ukuba sibe nalokho, kukhona umlimi phandle lapha uzosinika iplazi. Sizolikhokhela irente iplazi futhi—futhi silimise. Into kuphela esizodingeka siyenze nje lapho, kuzoba ngukwenza izakhiwo zethu—zethu ezingaphandle, kanjalonjalo, nokwethu kokuzisiza. Nalokho kungenziwa kalula. Futhi sizobe-ke sesiqala ukuba nezinkonzo zethu kanjalo ngoba lokho kuhambisana nombono ovela eNkosini, futhi kuzokwenziwa ngaleyondlela.

¹⁸ Futhi ngingena, izolo, futhi sithola, niyazi, *lokhu*, *lokho*. Futhi bengenyuka ngomgwaqo, nomngane wami olungileyo ehamba ngapho, wathi, “Halo, Billy.” Ngambuka, nezinwele ezimhlophe-saqhwa, isisu *esingako*. Nomfana unguntanga yethu. Sasehla senyuka ndawonye, umfo omuhle osemncane, ngenkathi ngisengumfanyana. Kungenze ngathi ukuzizwa ngixakekile.

Indodana yami encane, uJoseph, wathi, “Kungani udabukile, Baba yi na?”

¹⁹ “O,” ngathi, “Angikwazi ukukuchazela, Joseph. Uyabo, angikwazi, angikwazi ukukutshela.”

²⁰ Futhi ngibuka uEli’ Perry ehlezi emuva lapho, noNkk. Perry; kubonakala sengathi izolo bebeyizithandani ezincane ezimakhanda-amnyama phandle lapho, behlala bengomakhelwane kimi, ngenkathi sisenesikebhe esidala, iWahoo, nasezansi emfuleni futhi sidoba ebusuku. Ngibabona bobabili sebemakhanda-amhlophe, niyazi, kusho into eyodwa, ngumbubuzi omncane ozayo, “Anisenaso esinye isikhathi esiningi.” Niyabo?

²¹ Ngakho, ngifuna zonke izinsuku zokuphila kwami ukuba zibalelwe Yena. Enginakho okusasele, isikhathi enginaso, ngifuna ukusisebenzisa ndawo ndawo ngenza okuthize, kungasesikho ukuma ekhoneneni lomgwaqo, ngifakaza enkazimulweni nasekuhlonipheni uNkulunkulu. Futhi ngi—ngilapha ngaleyonhloso.

²² Futhi nginendawo encane eyimfihlo ehla lapha eGreens’ Mill, eIndiana. Akusilo idolobha, manje, yi—yihlane. Futhi abanye abantu sebeyithathile, futhi abafuni ngisho ukuba ubeke unyawo lwakho kuyo. Kodwa nginomgede lapho abengeke aze angithole uma sengingene kuwo. Ngiya ngesikhathi sasebusuku, futhi akasoze azi uma ngingena noma ngiphuma.

Futhi akazi ukuthi umgede ukuphi, futhi ubengeke angene kuwo akunandaba ukuthi ubukuphi. Futhi ngifuna ukuwela futhi ngikhulume eNkosini, isikhashana, ngiyezwa ukuthi kuvisidingo.

²³ Unkosikazi, ufuna ukuza, ufuna ukubuya futhi avakavakashe, noRebekah noSarah, nabo, nabangani babo. Futhi sesibuyele lapha manje okwamaviki amathathu ezayo, futhi uma iNkosi ithanda.

²⁴ Futhi ngiyacabanga, esikhundleni sokuzama ukuminyanisa abantu bonke ndawonye, ngaleyomihlangano lapha eTabernakele... Kusobala, leli ngelethu, lingeleNkosi, isipha lona. Futhi lifakelwe izishayisa-moya. Njengasekubeni nenkonzo yangeSonto ekuseni, inkonzo yangeSonto kusihlwa. Lokho kuzodedela abantu babuyele endaweni yabo, bese-ke belinda kuze kube yiviki elizayo.

²⁵ Angicabangi ukuthi bengingathatha futhi—futhi ngokomthetho ngenze ubulungiswa ekuthululweni kwalezoZitsha zokugcina, ngoba zingumLayezo omkhulu impela, impela kulokho. Kodwa ngingakhulekela abagulayo, futhi ngenze izinto ezi... NginoMlayezo, futhi, njengoba iNkosi izonginika yona, yebandla. Iviki lonke, ngizophuma lapha ehlane ndawondawo futhi ngitadishe, ngibuye ngeSonto ekuseni, ngibe nenkonzo yangeSonto ekuseni njengalena, nenkonzo yangeSonto ebusuku. Umelusi wethu omncane onomusa kakhulu impela, uMfowethu Neville, ngimbuzile ukuthi lokho bekungaba ngukweneliseka yini kuye. Lokho ngukususa zonke izinkonzo zakhe kuye, kodwa ujabule ngokwedlulele ukuba ayinikele ku—kulokho. Nje ngi . . .

²⁶ UMfowethu Capps, yena, ngiqagele, unomkhuhlane olokhu ubuyabuya, futhi, futhi ngiyabona usehambile, no—noMfowethu Humes. NeNkosi ibenoMfowethu Mann lapha ukuba kube nguye nje othathayo, nendawo. Niyazi, lokho akumangalisi yini ukuthi uNkulunkwe uzozenza kanjani izinto na? Njalo unayo yonke into ifakwe ngokuyikho nje esikhathini. Ngenyaka futhi ngizwe omunye eshumayela. Ngathi, “Lokho aku . . . ngiyakholwa . . .”

²⁷ UMfowethu Capps, uza eTucson, ngicabanga ukuthi kumkhohlisile masinyane impela, cishe bengamazinga ayikhulu neshumi. Ubengafuni kwenza lutho ngalokho, ngakho usuke wahamba, yena noMfowethu Humes, wayesenyukela ePhoenix. Kusobala, kuyikhulu neshumi nanhlanu kuya eshumi nesithupha, ishumi nesishiyagalombili enhla lapho. Lokho kwakuselokhu kukubi kakhulu, ngakho ngicabanga ukuthi usuke waya eTexas emva kwalokho; yena, ezama ukuthola indawo.

²⁸ Kodwa awufuni Arizona ngalesisikhathi sonyaka, ngiyakutshela. Kwakuyikhulu namashumi amane, ngolunye usuku, ngoLwesihlanu olwedule, amazinga ayikhulu

namashumi amane, eParker. Futhi yilapho uMfowethu Craig, wasebandleni lapha, uhlala khona. Futhi ungaphihliza iqanda, futhi liyothoseka lingakafiki emhlabathini. [UMfowethu Branham uyahleka—Umhl.] Wena, uyaphimisa no—nomhwamuko awusekho, nje ku...Akukho-mswakamo nalutho, ngempela kunguhhavini wokubhaka ngalesisikhathi sonyaka. Kodwa kusukela cishe kuNovemba, Disemba noJanuwari, kuyamangalisa. Kodwa uma sekuza lapha kuMashi noApreli, kungcono usuke uma ungafuni ukucinana.

²⁹ Futhi ngakho uMfowethu Capps nabo kwenzekile bafika ngalesisikhathi nje, engicabanga ukuthi kubaxoshile. Ngakho mhlawumbe iNkosi yenze lokho ngenhloso. Ngiyakukholwa lokhu, ukuthi uNkulunkulu uqondisa izinyathelo zabalungileyo. Ngezinye izikhathi kubonakala kul'khuni.

³⁰ Njenganolunye usuku kuloluhambo oluya eAfrika, ngangiqiniseke kakhulu ukuthi ngangihamba entandweni kaNkulunkulu. Ngoba, sekwedule unyaka, ngangisezansi eNingizimu, ngibambe uxhaxha lwemihlangano, futhi, ba—ba, ngacabanga...

³¹ Ngiphuma kuleyonhlangano, wathi, “Ungeza, ngoSomaBhizinisi abangamaKristu, kodwa asizukuzihlanganisa nakho.”

³² Awu, angifuni ukulahlela lawo indoda kukho ngqo, niyazi, ngenze ingxabano. Ngi—ngifuna ukubenza bazizwe bekahle omunye nomunye. Ngakho ngavele ngathi, “Awu...” Ngababhalela incwadi, ngathi, “Khumbulani, ngizamile ukungena eAfrika iminyaka, futhi, ngizwa ukuthi inkonzo yami ayikapheli eAfrika. Angina...”

³³ Kungani ngingaze ngiye eAfrika, ngibe nginayisithupha, amadolobha angamakhulu ayisikhombisa khona lapha eUnited States, engibiza, niyabo, khona lapha nje, ngaphandle kokushiya iCanada, iMexico, noma yiyiphi yalezozindawo na? Kungani ngifanele ngifune ukuya lapho na? Kodwa kuyinto ethize esehliziyweni yami, engidonsela eAfrika. Lapho, labobantu, kukhona—kukhona into ethize ngabo, engiyithandayo, futhi ngifuna ukuhambela nje labobantu abangamakhali kuphela. Futhi kukhona into ethize enqwabeni yabo, labobaholi, abazizweli ukuthi ngifanele ngenze lokho. Ngi—ngifuna ukuya kubangani bami abangamakhali. Yilapho iNkosi engibizele khona. Futhi manje bayadinga. Abaningi balabobantu, labobantu abamhlophe, bangaba nodokotela nayoyonke into. Kodwa labo bomdabu abampofu baphila phandle lapho, futhi bebole uhhafu. Ngi—ngi—ngiyazizwela ukuthi yibo obukeka sengathi bazoWemukela. Yibo. Kukhona into ethize ngakho.

³⁴ Uma ufika endaweni, usuhlakaniphe khona kakhulu ukuthi wazi yonke into, khona-ke uNkulunkulu angeke enza lutho ngawe. Kodwa uma usufika endaweni ovumayo ukulalela

nokufunda, khona-ke—khona-ke yisikhathi sikaNkulunkulu, angangena futhi akhulume kuwe.

³⁵ Futhi ngakho ngababhalela incwadi ngaphendula, futhi ngabatshelela. Ngase ngithi, “Khumbulani, ngoSuku lokwaHlulela, makuthi lezozandla ezimathambo zifinyelele entuthwini, zinilahle! Igazi labo malibe phezu kwenu, hhayi phezu kwami, ngoba ngizame cishe iminyaka eyishumi ukubuyela.”

³⁶ Kwase kuthi ngenkathi ngiposa incwadi, ngibuya, Into ethize yathi kimi, “Bona uSidney Jackson, thatha uhambo lokuyozingela.” Futhi, ngesikhathi esifanayo, iNkosi yakhuluma kuSidney Jackson, yathi, “Ihhubesi elinomhlwenga ophuzi, ukukhempa kukaMfowethu Branham; eThekwini, umhlangano omkhulu.”

³⁷ Awu, wayengapha, futhi wakhuluma nani lapha. Empeleni, sabhaphathizwa... Wayemelene ngokugxilile nalombhaphathizo eGameni likaJesu Kristu. Nomkakhe wayedlulele kunaye, wayevele nje asuke ahambe. Wawunga... Ngiyanitshela, angizange ngibone bantu abanye abakhuthazele kangaka ukukhonzisa. Banabefundisi cishe abayikhulu namashumi amahlanu laphaya, ababhaphathizwe eGameni likaJesu Kristu, futhi nje bashisa izwe. NoMlayezo nje ushanela iAfrika, ndawo zonke, abashayeli bamabhanoyi nendoda edumileyo eza, bebhaphathizwa eGameni likaJesu Kristu.

³⁸ Futhi ngakho ngi, ngenkathi ngiqala ukuwela, ngiyanitshela, ngangingakaze ngibe nenkathazo engaka kuyo yonke impilo yami, yokuzama ukufika lapho. Kwase kuthi-ke ngawo impela umzuzu wokugcina, wona impela umzuzu wokugcina wokuba ngihambe, nakhu kwakubhalwe kwanquma emvumweni yami yokungena kwelinye izwe ivisa, “Ungeke wazibandakanya kunoma yiluphi uhlobo lwenkonzo yezenkolo; ungeza kuphela izingela.” Awu, manje-ke, kwamiswa.

³⁹ Kodwa ngathi, “Angikhathali ukuthi uDeveli wenzani, ngeke—ngeke nga... ngeke ngaqinisa ngalokho uMfowethu Jackson akusho mayelana nehubesi eliphuzi, na *lokhu*, *lokho*, noma *okunye*. Ngeke nga-ngaqinisa ngakho. Kodwa ngiyazi ukuthi uNkulunkulu wangitshela ukuba ngi 'bone uSidney Jackson, futhi ngiyozingela.'” Ngase ngithi, “Ngiyahamba.” Futhi ngesinye isikhathi... Futhi ngaba nolunye lohambo olukhulu kunalo lonke.

⁴⁰ Ngathola ukuthi inkathazo yayiyini. Manje ngicabanga ukuthi, cishe ngo-Oktoba, iNkosi ithanda, ngingabuyela futhi ngibe nomhlangano nayoyonke into, ubambiswano olugwele, yonke enye into, niyabo, eAfrika manje. Ngifike emnyombeni wakho futhi ngathola ukuthi kwakukuphi, ukuthi kwabangelwa yini. Phezulu lapha, kubhalwa, lona uzosho *lokhu*, nento ethize inento ethize ezoyisho, na *lona* lapho. Into engcono kunazo

zonke ukuba yenziwe, ngukuhamba uzitholele, wena. Futhi ngiyazi ukuthi inkathazo yayikuphi, nokuthi kwakusizathu sini; kwakungenxa yabantu abaningi kakhulu bebuthene ndawonye, uhulumeni wayengeke angivumele ngibe nawo.

⁴¹ Manje uma oSomaBhizinisi noma yiyiphi inhlango, ezosingenisa, khona-ke uhulumeni ngokuzenzekelayo. . . ngoba yinhlangano emelwe kanye nohulumeni, uhulumeni uthumela ukuvikelwa ngumbutho. Uma kuba nendoda angamashumi amabili-nanhlanu ehlelweni elilodwa, angamashumi amabili-nanhlanu kwelinye, noma kunjalo ngeke bawemukele lowo. Kufanele kube yi—yinhloko yalenhlangano. NoSomaBhizinisi abangamaKristu abasiyo inhlango eyihlelo elilodwa lenkolo limele onke amasonto. UDokotela uSimon, inhloko yabo laphaya, indoda ekahle kakhulu, ngifanele ngibonane naye futhi ngikhulume naye. Futhi bathatha imihlangano, nawo onke amanye amasonto lingena ndawonye. Niyabo? Futhi ngikhulwa ukuthi sizoba nomunye wemihlangano emikhulu kunayo yonke oke waba se—seAfrika.

⁴² Kodwa iphuzu lami bekuyileli, uma wazi ukuthi u—uzama ukwenza okufanele. Into yokuqala ngukuthi, uma uzwa uholeleka ukwenza noma yini, khona-ke kuhlole neZwi futhi ubone ukuthi kuhambisana kahle yini neZwi, bese-ke ungavumeli lutho lukumise. Angikhathali ukuthi mangaki amasondo uDeveli awaphosa endleleni yethu, vele nje uhambe phezulu ngaphezu kwawo.

⁴³ Ngitshele umkami futhi ngatshela uMfowethu Wood, ngenkathi ngifika lapha, nabanye abangani engibonane nabo izolo. Sengibe cishe neminyaka emihlanu lapha obekul'khuni ukuthi ngazi ukuthi kufanele ngenzeni. Bekuwu—wuvalo. . . Niyabo, imvuselelo uqobo lwayo, phakathi kwamasonto, ibisifile. Noma ubani uyakwazi lokho. Niyakuzwa kuleliTabernakele. Nikuzwa ndawo zonke. Kukhona ukundondonya, ukuzwa okufile. Kukhona nje into ethize engalungile. Kungenxa yokuthi umdlandla wemvuselelo usuhambile kubantu. Hamba ungene emasontweni, uzobabona behlezi lapho. Nomelusi uhambe ekhubeka ngomlayezo nenye into ethize. Nento yokuqala niyazi, uyichezukisela kolunye uhlobo lweqembu abazoba nalo, noma into ethize. Kubukeka kungukundondonya okufile ndawo zonke.

⁴⁴ UBilly Graham uyakuqaphela; uOral Roberts. UMnu. Allen wayenkathazo ethize, njengoba nazi. UOral Roberts unezakhiwo zamadola ayizigi di ezingamakhulu amahlanu, kanjalonjalo, phakathi lapho. Unesikole. Futhi, awu, akukho-muntu ensimini manje.

⁴⁵ Ngasuka lapha, ngombono, ukuba ngiye ngale eTucson, ukuba ngibone ukuthi iNkosi yayifuna ngenzeni. Lapho Yahlangana nami phezulu lapho, njengoba Yanitshela lapha

ukuthi Yayizokwenza, nesimo seziNgelosi eziyisikhombisa, futhi yathi izobuya neziMpawu eziyisiKhombisa lwaluzovulwa. Yilokho impela nje okwenzeka.

⁴⁶ Yathi, ngoluny'usuku nginoMfowethu Wood ngenkathi ephuma lapho, saya endaweni efanayo, ngase ngiphosa idwala phezulu, liyehla, Yathi, "Phakathi kwemini noma ubusuku, uzo..." Amanye, ngiyakhohlwa nje ukuthi amazwi laliyini. "Uzobona inkazimulo kaNkulunkulu."

⁴⁷ Futhi ngosuku olulandelayo, kwehla isivunguvungu sivela ezibhakabhakeni, futhi siyayazi indaba yokuthi kwenzekeni. Ngenkathi kwenyuka, babuza ukuthi kwakuyini. Ngathi, "Kwakhuluma amazwi amathathu, ekuqhumeni okukhulu okuthathu." Amadoda kuphela ezwa ukuqhuma. Ngaqonda ukuthi Kwathini. Futhi kwathi, "Ukwahlulela kushaya Ugu lwaseNtshonalanga!" Ezinsukwini ezimbili emva kwalokho, iAlaska yathi ayicwile. Lalikade liduma ndawo zonke, ukuzamazama komhlaba, yonke into. Kubukeni nje, nsuku zonke, ukuzamazama komhlaba nje kuzamazama ndawo zonke.

⁴⁸ Umhlangano wami wokugcina, umhlangano wokugcina enganginawo. Lona kuzoba nguMlayezo wami wokuqala, ngempela, ukuwushumayela kusukela ngaleyonkathi. Ngangishumayela eLos Angeles, iHholo laseBiltmore Hhotela, futhi ngangikhuluma ngendoda ezikhethela umfazi. Hleze ninayo iteyipu yawo. Ithi, ngathi, "Kubonisa isimilo sayo nezimpokophelo zayo." Ukuthi, uma owesilisa ethatha owesifazane, uthatha intombazane esencane, nokuthi ibe ngumkakhe; uthatha, niyazi, intombazane yesimanje enguNontekenteke ojwayelekile, ku—kukhombisa nje ukuthi uyini. . . Uma iganwa unobuhle noma unobuhle wocansi, noma ngabe yini, kukhombisa esayo, ukuthi kukhonani ngempela endodeni. Kodwa umKristu, ubheka isimilo kowesifazane, ngoba uhlela ikhaya lesikhathi esizayo nalowo wesifazane. Uyahlala, uthola umenzi wekhaya. Futhi ngathi, "Manje-ke, uKristu, ngokweZwi laKhe lapha, uyasitshela ukuthi liyobanjani iKhaya lethu lesikhathi esizayo. Nhloboni-ke yomfazi Ayoyikhetha, isifebe sehlelo na? Lutho! Uyokhetha owesifazane owenziwe isimilo ngeZwi laKhe, nalowo kuyoba nguMlobokazi."

⁴⁹ Futhi ngenkathi ngisephakathi lapho, Into ethize yangishaya, futhi ngangingazi lutho cishe imizuzu engamashumi amathathu. Kwabakhona isiprofetho esaphumayo. Into yokuqala engiyikhumbulayo, uMfowethu Mosley noBilly, ngangiphandle emgwaqeni, ngihamba. Futhi Yathi, "Wena Kapernawume, ozibiza ngegama leziNgelosi," leyo yiLos Angeles, idolobha lezingelosi, niyabo, izingelosi, "waziphakamisela ezulwini, uyakwehliselwa esihogweni. Ngokuba, uma imisebenzi yamandla yayenziwe eSodoma,

eyayenziwe kuwe, ngabe lisekhona nanamuhla.” Nalokho konke kwakungokungezwakali, kimi. Niyabo?

⁵⁰ Futhi ngangisanda kuqeda kanjani ukuyala, uKristu, ngiMphakamisa futhi ngitshela ibandla. Ngathi, “Nina besifazane, akunandaba ukuthi ngizama kanjani ukuza kini, noma ukushumayela ngimelane nalezizinto; nawe silisa, nina bashumayeli; niqhubeka nokuyingiliza ngaso sonke isikhathi, nikwenza ngokufanayo nje. Nihamba phezu kwaLo kube sengathi iZwi likaNkulunkulu lalingelutho.”

⁵¹ Futhi ngenkathi sengikuqonda lokho, ngahamba, ngathi, “KunomBhalo mayelana nalokho ndawondawo.” Ngase ngihamba futhi ngathola kwakunguJesu, esola iKapernawume ngasogwini lolwandle. Ngalobo busuku ngayibheka imiBhalo. Ngifika ekhaya, ngathatha incwadi yemilando; neSodoma neGomora lake laba yi—yidolobha eliphumelelayo, ikomkhulu labeZizwe lezwe. Futhi niyazi, lelodolobha, ngokuzamazama komhlaba, lacwila oLwandle oluFile. NoJesu wama, wayesethi, “Kapernawume, uma iSodoma lalibe nemisebenzi eyenziwe kulo enibe nayo yenziwe kuwe, ngabe limi namuhla. Kodwa manje ufanele wehliselwe esihogweni!” Futhi cishe iminyaka engamakhulu amabili noma amakhulu amathathu emva kwesiprofetho saKhe, nawo onke lawomadolobhana angasogwini, onke asemi ngaphandle kweCapernawume, futhi ilele ezinzulwini zolwandle. Ukuzamazama komhlaba kwayicwilisa olwandle.

⁵² Futhi-ke ngiprofetha, “ILos Angeles iyoba sezinzulwini zolwandle.” Futhi ngifika ekhaya, ngase ngiya eAfrika. Futhi ngenkathi ngiseAfrika, baba nokuzamazama komhlaba. Nosayense. . . Nikubonile, kwakusekusakazweni, lelo elithize elifanayo, amakhaya amahle ekhalakathela, eLos Angeles, nehhotela labashayeli bezimoto, kanjalonjalo. Futhi manje kukhona i. . .

⁵³ Kusukela kulokho kuzamazama komhlaba, kukhona ufa olungamayintshi amabili- noma amathathu olungena emhlabathini, oluqala eAlaska, luhamba luzungeze iziQhingi zaseAleutian, luphuma lube cishe ngamamayela ayikhulu namashumi amahlanu noma angamakhulu amabili olwandle, kubuye kwenyukele eSan Diego; kufake iCalifornia, noma iLos Angeles, bese lubuya futhi ngezansi nje kwenxenywe engasenyakatho yeCalifornia lapho, indawo encane ethiwa iSan Jose, ngezansi nje kwalapho.

⁵⁴ Nalososayense wayekhuluma, ngokuba sengxoxiswaneni. Sasibuka kutelevishini. Wayesethi, “Ngaphansi kwalokho wubindiza nje oluqubukayo.” Futhi washo lokhu, wathi, “Leso yisihlephu sizonqamuka sehluwane,” wayesethi, “futhi sizonqamuka.” Nalo inter- . . .

55 Indoda, usosayense exoxisana nalososayense omkhulu, wathi kuye, wathi, “Awu, lokho bekungacwila konke ngalesosikhathi na?”

Wathi, “Bekungenzeka? Kuzokwenzeka!”

56 Wathi, “Awu, kusobala, mhlawumbe kuyoba yiminyaka eminingi, eminingi kusukela manje.”

57 Wathi, “Kungaba semizuzwini emihlanu kusukela manje, noma kungaba seminyakeni emihlanu kusukela manje.” Wavele nje wakwabela iminyaka emihlanu.

58 Kodwa ngokuqiniseke nje impela njengoba ngangimi lapho phansi kwalokho kuPhefumulelwa, ngabeka ukwahlulelwa kuloloGu lwaseNtshonalanga, kwase-ke kukulandela khona phezulu lapha nokucwila kweLos Angeles, ayisekho! Kunjalo. Kuzokwenzeka. Nini na? Angazi.

59 Kodwa, o, kwenzekani na? Niyazi, sinamazwekazi ayisithupha kuphela manje. Sasinayisikhombisa, lelo elacwila phakathi kweAfrika neUnited States. O, kungokomlando, niyazi ngakho. Manje, uma lelo lishona phansi, khona-ke ngifuna nibhekisise-ke uma . . .

60 Lena kwakuyintshumayelo engashumayela ngayo ngenkathi, ngiyakholwa, uMfowethu Elij' Perry kufanele ukuthi wayekade eyidikoni lapha ebandleni ngesikhathi, yilokho kuphela engikwaziyo. Kodwa kwathi, “Isikhathi sizofika . . .” Angikwazanga kwaze kwathi uNkk. Simpson wangilethela i—intshumayelo ngoluny'usuku. Futhi nginayo ibhalwe encwadini encane, ukuthi ugwadule olwa . . . “Ulwandlekazi luyokhala indlela yalo iqonde ogwadule.” Lokho kwakuseminyakeni engamashumi amathathu edlule.

61 Futhi, kusobala, uLwandle iSalton lungamafidi cishe angamakhulu amabili ngaphansi kweleveli yolwandle, futhi uma lokho kuqubuka okukhulu, lowomhlaba ugwinyeka kanjalo, ngamamayela angamakhulu ezikwele, amamayela angamakhulu ngamakhulu ezikwele ecwila emhlabeni, lokho kuyophosa igagasi elikhulu liyothi ngqi eArizona. Impela, kungakwenza.

62 O, sisesikhathini sokuphela, ihora lenkazimulo, ukubonakala kweNkosi uJesu! Wathi, “Kuyobakhona ukuzamazama komhlaba kuzindawo ngezindawo, ukusambathekiswa yisikhathi, usizi phakathi kwezizwe, izinhliziyi zabantu zehlulwa ngukwesaba.” Wathi, “Uma lezizinto seziqala ukwenzeka, phakamisa ikhanda lakho, ukuhlelwa kwakho kuyasondela.” O, he!

Izizwe ziyehlukana, uIsrayeli uyaphaphama,
Izibonakaliso abaprofethi abazibikezelayo;
Izinsuku zabeZizwe zibaliwe, nosizi olukhulu
oluthiyile;

Buyelani, O bahlakazekileyo, kwabakini.
(Qinisekani ukwenza lokho!)

Lolosuku lokuhlengwa seluseduze,
Izinhliziyi zomuntu zehlulwa ngukwesaba;
Gcwaliswani ngoMoya kaNkulunkulu, izibani
zenu mazilungiswe futhi zihlanzwe,
Bhekani phezulu, ukuhlengwa kwenu
sekuseduze!

(Kunjalo.)

Abaprofethi bamanga baqamba amanga,
iQiniso likaNkulunkulu bayaliphika,
Ukuthi uJesu uKristu unguNkulunkulu wethu.

⁶³ Niyasibona isithombe ngoluny'usuku, ukuthi Wasiphendulela kanjani isithombe eceleni lapho? Futhi sona impela isithombe salezoziNgelosi eziyisikhombisa ziphakanyiswa, siphendulele ngakwesokudla, futhi nampo ubuso beNkosi uJesu ebuka phansi emhlabeni futhi.

⁶⁴ Niyakhumbula ngenkathi ngishumayela *ImiNyaka yeBandla eyisiKhombisa*, nganginqondi ukuthi kungani uJesu emi lapho noku "mhlophe" phezu kwekhanda laKhe. WayeyiNsizwa. Ngakuthatha emuva eBhayibhelini, kwathi, "Wafika koMdala weziNsuku, ozinwele zaKhe zazimhlophe njengoboya bezimvu." UJesu wayeneminyaka engamshumi amathathu-nantathu nohhafu kuphela ubudala, ekubethelweni kwaKhe.

⁶⁵ Ngabiza uMfowethu Jack Moore, usiyazi wezenkolo. Wathi, "O, Mfowethu Branham, lowo nguJesu esigabeni saKhe esikhazimulisiweyo." Wathi, "Emva kokufa kwaKhe, ukumbelwa, nokuvuka, Waphendukela kulokho." Lokho kwakuzwakala kahle kusiyazi wezenkolo, kodwa akuhambanga kahle, akuzange kushaye into ethize.

⁶⁶ Ngenyukela lapho ngase ngiqala kulowonyaka webandla wokuqala, lapho uMoya oNgcwele wakwembula. Manje nakho khona e*Minyakeni yeBandla* yenu. Ngiqagele izincwadi zizophuma masinya nje manje, umningwane ogcwele wakho. Futhi kwakhombisa ukuthi uJesu wayenguMahluleli. Kukhona iwi emhlophe ababevamise ukuyifaka, bafake iwi bese beyiqoka njengomahluleli, iNgilandi isakwenza uma unegunya elikhulu kunawo onke. Nalokho kuphendulela eceleni kulesisithombe, Nango, izinwele zaKhe ezimnyama, ungakubona kwinganhlanye lentshebe yaKhe, efake newigi emhlophe. Ungukugcina kwegunya, UyiGunya eliKhulu kunawo onke. Ngisho noNkulunkulu washo njalo, uqobo lwaKhe, "Lo uyiNdodana yaMi ethandekayo, Yizweni."

⁶⁷ Nango enalezosiNgelosi, uMlayezo, okwakukungukuqawa kwalezozimpawu eziyisikhombisa ezembula *inzalo yenyoka* nazo zonke lezizinto lapha. Futhi kukhombisa ukuthi kuyisembozo saKhe impela, kuyi—kuyiGunya laKhe eliKhulu

kunawo onke. Mkhulu ukwedlula konke, futhi Ufake iwigi, noma—noma wemboziwe. IBhayibheli lathi Waguqula isimo saKhe noma Waziguqula Yena, *en morphe*. Igama livela egameni lesiGriki, *en morphe*, okuchaza umdlali wasesiteji ongumGriki odlala izinxenye eziningi; namhlanje uyinto eyodwa, emdlalweni olandelayo usengenye into. WayenguNkulunkulu, uYise, emdlalweni owodwa; uNkulunkulu, iNdodana, komunye umdlalo; bese kuba nguNkulunkulu, uMoya oNgewele, kulomdlalo. Niyabo? Nango, iZwi laKhe lisalokhu liliKhulu kunakho konke. Siphila ezinsukwini zokugcina.

⁶⁸ Ngibuya eAfrika ngoluny'usuku, ngangithe ukukhathala. Niyabo, sekuyisikhathi sasebusuku nje lapho manje, futhi ufanele ujike. Futhi ngesikhathi sengijikile, ngiyabuya futhi. Saba nohambo oluhle kakhulu, uhambo lokuyozingela, olunye loluhle kunalo lonke esengake ngaba nalo empilweni yami. Manje-ke uBilly unezinye zezithombe, mhlawumbe uzoba nesikhathi angasikhombisa ndawo ndawo, futhi anikhombise uhambo.

⁶⁹ Ngaba nephupho. Ngiphupha njalo ngibuyele eNkampanini yezemiSebenzi yoMphakathi, ngandlela thize. Ngakho nga—ngacabanga ukuthi ngangilinganisela umsebenzi, ngangifanele ngi... Bangivuma nje ngibe nendlela okungeyami, futhi ngacabanga ukuthi ngangizo... Esikhundleni sokuphuma futhi ngihambe olayini noma ngiqoqe izikweletu, noma okuthize engangifanele ngikwenze, ngavele ngathi, "Awu, ngingubasi wami uqobo," ngavele nje ngayobhukuda. Ngase ngehlela lapho ngase ngikhumula ezami... lezingubo, ngase ngifaka izingubo zami zokubhukuda. Ngangingedwa. Ngase ngicabanga, "Awusho, lokhu akulungile, inkampani... Lokhu kusemini, inkampani iyangikhokhela ngalesisikhathi." Ngacabanga, "Lokho kuyaxaka." Ngase-ke ngicabanga, "Awu, imali engiyiqoqe endleleni..." nganginakho kokubili ukuhambahamba ngiqaphile nendlela ngikuxube ndawonye, ngase ngithi, "Awu, imali engiyiqoqile, kukhona engikwenzile, ngihamba ngidlala lapha; sengiwalahle onke amathikithi ami, futhi nginayo imali yabo nemali yami ixutshwe ndawonye. Manje ngizokwazi kanjani ukuthi ubani okhokhe isikweletu na?" Ngacabanga, "Ngenxa nje yokuthi benginganaki!" Ngacabanga, "Lokho akulungile. Yinye kuphela into okufanele ngiyenze, lokho ngukuthi, ngibuyele kunsumpa wami futhi ngimtshele." Lowo kwakunguDon Willis, ngathi, "Don, ngilahlekelwe yilawomathikithi. Manje nansi yonke imali engiyiphethe, futhi nansi imali yabo, ndawonye. Ngiyishiya lapha kukheshiya. Nabantu, uma bengena, bazoba nerisidi ukuthi ngisitholile isikweletu sabo."

⁷⁰ Mhlawumbe abantu abahlezi khona lapha engi—engi... Ngiyazi ukhona. Engayiqoqa kubo e—ezinsukwini, futhi ngangizo... futhi ngangizokhipha irisidi. Niyazi,

kwakungamaphesente ayishumi kuphela uma uyekele weqelwa yisikweletu sakho. Futhi mhlawumbe, idola nohhafu, seqe ngofiftin sente. Inqwaba yalabobantu babehlala. . . Sasithanda nje ukubuthana futhi sixoxe, babevele bayekele isikweletu sabo sihambe, nami ngifike ngixoxe nabo isikhashana. Kukhishwe ufiftin sente, niyazi, ukuhlala phansi nje bese uxoxa isikhashana, nokuqoqa isikweletu sabo. Futhi nje kwamiswa, futhi nje kwatholakala izikweletu eziningi kakhulu angikwazanga ukuziqoqa.

⁷¹ Awu, ngacabanga yileyondlela kuphela engangingakwenza ngayo. Ngase ngiphaphama.

⁷² Indawo esihlala kuyo, Dadewethu Larson. Angicabangi ukuthi ukhona. Ubenomoya omuhle kabi kithi; futhi akathandi ukuba ngisho lokho. Kodwa uyinenekazi elinomoya omuhle kabi, futhi kade sihlala emakamelweni akhe. Unamakamelo amabili, amakamelo amancane endawonye, sasiqashe omabili. Futhi unkosikazi nami ngilala ngapha kwe—kwelinye ikamelo lapho engithi ukwemukela khona abantu uma nginokwenzeka, futhi kukhona emibili imibhede emincane ebhanqene phakathi lapho.

⁷³ Ngaphaphama. Wayengakaphaphami yena. Futhi emva kwesikhashana, waphaphama. Ngase ngimvayizela, wayesebheka emuva wayesecewayizisa amehlo akhe izikhathi ezimbalwa. Ngathi, “Ulale kahle na?”

Wathi, “Qhabo.”

⁷⁴ Ngase ngithi, “Ngibe nephupho elibi kabi kabi. Bengibuyele eNkampanini yezemiSebenzi yoMphakathi futhi.” Ngathi, “Ngenzeni na?”

⁷⁵ Ngiyakhumbula, ngisengumfana omncane, noma insizwa, ngangihamba bonke labolayini eSalem, eIndiana, okwehlukile. . . Ngangingena, ngithenge u—ukudla kwasekuseni, mhlawumbe isitsha se oti. Kulelolanga elishisayo nakho konke, futhi kwakungenza ngigule, ukudla ukudla kwasekuseni. Ngangifaka uten sente, emadlaneni yami yokuthenga izinto ezincane. Unsumpa uyehla wayesethi, wathi, “Uyazi ukuthi batheni e—emhlanganweni na? ‘Ubani lelokhandela eliyifindo ebelingafaka uten sente, liyodla ukudla kwasekuseni na?’” Wathi, “Uboke ufake ufifti sente.” Manje, nonke niyazi, ufifti sente kwakungukudla kwasekuseni okukhulu ngalezozinsuku.

Ngase ngithi, “Awu, angidli kakhulu kangako.”

Wathi, “Awu, bonke abanye bafaka ufifti sente. Uboke ufake ufifti sente.”

Ngathi, “Awu, angiwusebenzisi.”

Wathi, “Ngena kuso, noma kunjalo.” Lowo kwakungunsumpa wami.

⁷⁶ Awu, ngacabanga, “Awu, yini engingayenza? Ngifanele ngibize ufifti sente, futhi ngidla uten sente.” Ngakho ngangiphumela emgwaqeni bese ngithola izinganyana ezazingenakudla kwasekuseni, bese ngizitholela ukudla kwasekuseni okubiza ufoti sente.

Ngakho manje-ke ngacabanga, “Awu, yini ebinga... Mhlawumbe yilokho Angibambe khona.”

⁷⁷ Futhi ngiyakhumbula, lapha esikhathini esingaside esedlule, bafika ngalokho kuhambahamba beqaphile, badabula igceke elingemuva lapho, base bethi, “Faka isikweletu sakho.” Uyazi banamalungelo okuhambahamba beqaphile, kodwa bafanele bakukhokhele ukulimaza.

⁷⁸ Ngavele ngababhalela ngabaphendula ngase ngithi, “Anikweleti lutho.” Ngacabanga, “Lokho bekungabakhokhela ufoti sente. Mhlawumbe ngisebenzise amadola angamashumi amabili noma amathathu ngalesosikhathi, ngiyinika izinganyana. Mhlawumbe lokho kuzokwenza.” Ngilokhu ngiphupha.

⁷⁹ Kwase kuthi-ke nganginesihlahla esikhulu lapho, izinganyana zazidlala phansi kwaso, nokuhambahamba uqaphile...Manje bahambahamba beqaphile ngendiza enesigwedlo eqolo. Futhi ngakho uyangena wayesethi, “Billy, kunjani ukuthi kunqunywe lesosihlahla?”

⁸⁰ Ngathi, “Qhabo, ungasinqumi. Sizosiphundla.” Ngathi, “UMfowethu Wood nami sizosiphundla.”

Wathi, “Awu, ngizofuna umuntu ozofika bese esiphundla.”

Ngathi, “Manje, ungasinqumi.”

Wathi, “Ngeke ngisinqume.”

⁸¹ Ngasuka ngathatha uhambo. Sengibuya, sasinqunyiwe sayothi ngqu emhlabathini. Ngase ngiba necala elifikayo, niyabo. Ngathi, “Awu, Nkosi, leli lizokucacisa, engikukweletayo.” Ngakho ngase ngilisusa lelo, lokho kwaba kahle, nje ngaliyeka kanjalo. Awu, ngisakuphupha.

⁸² Ngenkathi ngivuka ngokunye ukusa, ngathi, “Awu...” Into yokuqala esiyenzayo ekuseni uma sivuka, ngukukhuleka ndawonye, bese sikhuleka uma sesiyolala embhedeni ebusuku. Kwase kuthi-ke emva kokuba eseqhubekile ukuba ayotholela izinganyana ukudla kwasekuseni, ngaqala ukukhuleka. Ngathi, “Nkosi, kufanele ukuthi bengingumfo omubi kabi. Yini engiyenzile empilweni, ukuba ngi—ngingasuki kuleyoNkampani yezemiSebenzi yoMphakathi.”

⁸³ Ngangena ngase ngigeza umzimba, ngase ngibuye ngiphuma. Futhi into ethize yabonakala nje sengathi ithi kimi, “Mhlawumbe bengilinganisela emsebenzini wa*Khe*.” Ngacabanga, “Nakhu sekucishe kube yiminyaka emihlanu angenze lutho, nje ngilinde kuYe.”

⁸⁴ Ngimi lapho ngoluny'usuku. Basakhela ikhaya elisha enhla lapho, noMfowethu Mosley uyehla, wayekhuluma ngakho. Ngathi, "Leso nje yisipho esincane esivela kuBaba wami." Futhi waqala ukukhala. Ngathi, "Uyabo, Wathi, 'Uma nizoshiya amakhaya enu, izindlu, amazwe, obaba, omama, Ngiyonipha izindlu, amazwe, obaba, omama, nokuphindwe ngekulu kulokhu ukuphila, nokuPhila okuPhakade okuzayo.'" Ngathi, "Niyabo, ngifanele ngilishiye iTabernakele engilithanda kakhulu kangaka. Ikhaya lami iNkosi engipha lona phezu lapho, ngadingeka ngilishiye. Ungibuyisela leli nje." Ngathi, "Uyamangalisa, uyabo." Wayeseqala ukukhala.

⁸⁵ Awu, nga—ngathi, "Ngadingeka ngiphumele lapha futhi ngizahlukanise mina uqobo, ngize kulolugwadule." Ngase ngicabanga, "Ngiyamangala ukuthi kungani uNkulunkulu angilethe ogwadule, phandle lapha lapho okungekho lutho kodwa ofezela nezilwanekazi amaGila na?"

⁸⁶ Akusilo ugwadule kuphela, ukuthi kuyashisa, kodwa kuwugwadule ngokomoya. O, he! Akukho kuphila kukamoya nhlobo, emasontweni, amelene... Ngani, awukuboni neze okunjalo empilweni yakho! Asinalo ngisho isonto esingaya kulo, noma lutho. Bese kuthi-ke ngenkathi... Abantu cishe impela babhubhe, ngokomoya. Ngiyakuqaphela kubantu abaphumayo lapho, ngibone umehluko kubo, ngikubhekisisa.

⁸⁷ Futhi ngakho uhlala phansi kukaMoya kaNkulunkulu, nempilo yakho iba mnandi, ithambe, njengamanzi eletha lobutshani nemiqumbe ethambile. Uma... lobutshani, eArizona, bebungeke bakhula; lezizihlahla bezizoba ngumdolofiya, lawomaqabunga nje asongeke futhi enze okuhlabayo. Yileyondlela okungayo uma woma ngasesontweni, wonke umuntu uhlaba omunye, niyazi. Futhi, niyabo, ufanele ube namanzi athambile emvula akuthambisayo, futhi enze amaqabunga nomthunzi kumhambi odlulayo.

⁸⁸ Futhi ngakho into ethize yathi kimi, "Mhlawumbe uyawulinganisela umsebenzi kaNkulunkulu." Ngakho, ngakhulekela umbono.

⁸⁹ NoMeda wayesanda kungithengela iBhayibheli elisha nje; noMfowethu—Mfowethu Brown, wasenhla eOhio, wangithengela iBhayibheli elisha; omabili ngesikhathi esifanayo, ngoKhisimuzi. Ngahamba ngase ngithatha elilodwa lamaBhayibheli amasha. Ngathi, "Nkosi, ezinsukwini ezedlula, WawuneUrimi neThumimi."

⁹⁰ Manje lalalani, ake ngisho lokhu. Kusobala, aba... lokhu, akuteyipi lomhlangano, isizathu sokuba ngicele... ngisho lokhu. Ake ngisho, ningakwenzi lokhu. Akusiyo into enhle.

⁹¹ Kodwa ngathi, "Nkosi, kwakuvamise ukuthi, uma umphuphi ephuphe iphupho, ukuthi babelithatha balehlisele kwiUrimi neThumimi, futhi balixoxe. Futhi uma i—uma iUrim neThumimi

iphendule ngokubaneka izinkanyiso, ukuKhanya okungaphezu kwemvelo, iphupho laliqinisile.” Ngathi, “Kodwa lobo bupristi naleyoUrimi neThumimi akusekho. IBhayibheli laKho liyiUrimi neThumimi manje; Nkosi, kwangathi ngingephinde ngikwenze lokhu futhi. Kodwa ngiKucelile futhi ngakhuleka kuWe, ukuba unginike umbono, ukhulume kimi ukuthi kungani ngiphuphe lamaphupho. Nokuthi ngenzeni na? Uma ngilimazile, uma ngenze noma yini kunoma yimuphi umuntu ezweni, ngazise. Ngizo—ngizo—ngizohamba ngikulungise. Uma ngikweleta iNkampani yezemiSebenzi yoMphakathi, uma ngenze into engalungile kubo noma yimuphi omunye umuntu, uma ngenze into engalungile kuWe, ngazise. Ngi—ngifuna ukukulungisa.”

⁹² Asikulungise, manje. Ungalindi kuze kube semva kwesikhashana, kungase kwedlulelwe yisikhathi. Asikwenze manje.

⁹³ Ngase ngithi, “Impela, kukhona okuthize kuleliZwi likaNkulunkulu, kusukela kuGenesisi kuya eSambulweni, lesosimilo esithile phakathi lapho Owabhekana naso, singaba sezisekelweni ezifanayo singaba ngumbuzo wami. Uma umuntu enze into ethize, futhi—futhi Wamlandela ngayo, ngakho-ke mangivule kuleyondawo eBhayibhelini. Futhi uma umuntu, noma ngabe benzeni, kuyoncika indlela yami. Lapho engenze khona okungalungile, noma okuthize Ofuna ngikwenze, noma engingakwenzanga, ngibonise esinye isimilo eBhayibhelini esinjalo.”

⁹⁴ Ngase ngivala amehlo ami, ngase ngiyeka iBhayibheli livuleke, ngabeka umunwe wami emBhalweni, uGenesisi 24:7. UElizeya, inceku ka-Abrahama ethembekileyo, inceku eyisibonelo yeBhayibheli, ethunyelwe ukufunisisa umlobokazi kaIsaka. Ukugodola kwagijima yonke indawo kimi. Impela, leyo ngeyami . . . lokho kulungile ngoMlayezo wami, ngidonsela ngaphandle uMlobokazi.

⁹⁵ Wathi, “Funga ukuthi awuyikumthatha umlobokazi kulaba, kodwa yiya kubantu bakithi uqobo.”

Wathi, “Uma-ke owesifazane engayikuza nami na?”

⁹⁶ Wathi, “Khona-ke ukhululekile kulesisifungo.” Wathi, “NoNkulunkulu waseZulwini uyothumela iNgelosi yaKhe phambi kwakho, ukukuqondisa.” Waphuma waqonda ngqo wayeseqala ekhuleka, futhi wadibana noRebekah omuhle oba ngumlobokazi kaIsaka.

⁹⁷ UMlayezo ophelele nje, kubuyelwe eZwini, “Hamba ulande lowoMlobokazi!” Lowo ngumsebenzi. Ngikhonela lokho-ke lapha. Yilokho engizama ukukwenza, ngukubizela ngaphandle uMlobokazi.

⁹⁸ Khumbulani eCalifornia lapho, leyongxoxiswano yoMlobokazi, ukubona ayoba yikho, ngaba nakho lapha. Ukuthi lowoMlobokazi wenyuka kanjani kuqala, futhi

ngaMbona edlula. Bese-ke nakhu kufika uNkosazana Melika, uNkosazana Eshiya, nabobonke, o, into ebukeka iyimbi ukwedlula yonke! Kwase kuthi-ke uMlobokazi ofanayo wedlula futhi. Omunye wabo waphuma esinyathelweni, futhi ngangimbuyisela esinyathelweni; ababili babo, kwakuyibo. Futhi yilokho engangifanele ngikwenze, ngigcine lowoMlobokazi esesinyathelweni, ngizingela lowomuntu.

⁹⁹ Ngathi, “Nkulunkulu, ngibuyela ekhaya, ngenze busha izifungo zami futhi, futhi ngiqalise kabusha.” Ngakho yilokho esihlela ukukwenza, yilokho engikukhonela lapha.

¹⁰⁰ Ngicabanga ukuthi bekungaba yinto enhle uma sikwenzile lokhu, siqale ziyishumi nesishiyagalombili, ngeviki elizayo, ekuseni ngeSonto elizayo, ebusuku ngeSonto elizayo; iSonto elilandelayo, nangeSonto elilandelayo. Bangaki ocabanga ukuthi leyo bekungaba yinto enhle na? [Ibandla lithi, “Amen.”—Umhl.] Ngiyabonga.

¹⁰¹ Manje ngifuna ningenzele into ethize. Uma nazise noma yibaphi abantu ukuthi kuzo—kuzobakhona umhlangano zingamashumi amabili-nesishiyagalombili, ningabuye nibazise futhi, ukuthi asikwazanga ukukwenza. Nibatshele, nibabhalele incwadi, noma enye into ethize. Asifuni abantu beze futhi badumale, kodwa asikwazanga ukuthola ihholo.

¹⁰² Niyabo, asikwazanga ukulithola. Futhi ngakho ngenxa yomhlangano wokugcina ngicabanga ukuthi sibe nabaningi kakhulu phezulu lapho, nayo yonke into, bavele nje... Niyazi ukuthi umphakathi unjani, futhi ba... Awu, nje siphila ezinsukwini zokugcina, yilokho kuphela. Futhi basho ukuthi abantu bayangena futhi baphazamise isikole, futhi babelapho ngaphambi kakhulu kwesikhathi, futhi benza *lokhu*, noma *lokho*, noma enye into ethize, nendawo yaminyana kakhulu, nenduna yezicishamlilo yenza *lokhu* na *lokho*. Futhi, awu, niyazi.

¹⁰³ Ngakho sizohlela lezoZitsha nalawomaCilongo, ngifuna ukuwafaka. Nginitshelile ukuthi bengizokwenza. Afika phansi kwenye into. Ziza kanjalo neZitsha, ukukhala kwamacilongo; kodwa sifuna ukuthatha sonke isifundo sedlule naso ngqo, futhi sisilethe, sikubophele ndawonye.

¹⁰⁴ Bangaki oke wafunda noma yikuphi okukaMfowethu Vayle, ekuphindenini abhale lokho, nokukuhlela futhi engenzela khona ngokubhalwa nokukhulunywa kolimi na? Senike nafunda noma yikuphi kwakho na? Nike nakufunda, ababili noma abathathu benu. Ngicabanga ukuthi wenze umsebenzi omuhle ngempela, Mfowethu Vayle, umsebenzi omuhle ngempela! Wena, ngicabanga ukuthi wenziwe nguDadewethu Vayle; futhi wena wavele nje wakubhala phansi wayeseyakwenza. Wayeyi... Niyabo, angimelene nabesifazane njalo, ngimelene, Dadewethu Vayle na?

105 Ngakho manje asi, kweyishumi nanhlanu elandelayo, imizuzu engashumi amabili, funde umBhalo lapha.

106 Futhi nginencwajana lapha. Ngishilo, ngiyakholwa, ibiya kuMfowethu Vayle, noma, bekungubani, noma ngiyakholwa bekunguMfowethu Roy Borders. UMfowethu Vayle ungithengele incwadi. Ngifuna ukuyenza incwadi encane yezindikimba.

107 Kodwa uma noma ubani eke wabuka lokhu engikubiza ngamanothi! Njengoba uma ngifuna ukukhuluma ngeNkanyezi yoKusa, ngiyodweba inkanyezi. Futhi uma ngifuna ukushumayela into ethize nge . . . Ngikwenza konke imifanekiso lapha, izikreshe, akukho-muntu ongake azi ukuthi bekuyini. Uma ngisaphumile, futhi ngicabanga nganoma yini, ngifanele, ekugibeleni emgwaqeni, mhlawumbe imoto igxuma phansi-na-phezulu, bese ngibhala *lokhu* phansi, futhi ngisho *lokhu na lokho*, bese ngenza amasayini amancane, nesiphambano namabhriji, na—nazo zonke izinhlobo zezinto. Njengokuthi uma ngifuna ukushumayela ngokwehla kweNkanyezi; futhi ngiyobeka isivivane, ngisidwebele lapha bese ngibeka inkanyezi enamachopho amahlanu kaDavide yehlela kuso. Futhi ngiyazi ukuthi ngiyaphi emiBhalweni onjalo; noMose, into ethize ayenzile. Nje ngenze imizila emincane yekewu, okufana nayo.

108 Nginokuningana kwakho lapha. Futhi ngicabangile, kulokhu ukusa, emuva lapho ngenkathi ngicabanga ukuthi ngizokhuluma ngalendaba imizuzu embalwa lapha, ngenothi, mhlawumbe kuzongithatha imizuzu engamashumi amabili.

109 Futhi-ke angizukuyithatha inkonzo kaMfowethu Neville kulobubusuku. Ngi—ngi—ngizophumula kulobubusuku, ngimlalele.

110 Futhi-ke, iNkosi ithanda, ngeSonto elizayo ekuseni sizoqala inkonzo. Futhi nonke ningisize, futhi sizokhuleka, ngoba kwakusenhliziyweni yami ukuzama . . . Bathi, “Awu, besingaya eLouisville noma besingaya ezansi eNew Albany.” Kodwa umhlangano ubufanele ube ngowaseJeffersonville. Ngizoya eLouisville naseNew Albany, ngezikhathi ezehlukene, kodwa lona ufanele ube lapha eJeffersonville.

111 Manje asikhothamise amakhanda ethu umzuzu nje ngenkathi kade si . . . Kade ngikhuluma kini lapha cishe imizuzu engamashumi amathathu. Asikhulume kuYe umzuzwana.

112 Nkosi Jesu, singa—singabantu ababusiwe ngempela, ngaphezu kokucabanga kwethu, ngaphezu kokuqonda kwethu. Ngokuba, uma ubekhona odumile phakathi kwethu, iqembu labantu emsebenzini othile elivela ezweni elithize, noma usomaqhingana wohlobo oluthize, besingacabanga ukuthi bekukukhulu ukuba nomuntu odume kangako phakathi kwethu. Kodwa namhlanje sinoNkulunkulu waseZulwini, akekho phakathi kwethu kuphela, kodwa ukithi, ehlala, ephila

ukuPhila kwaKhe ngathi. Futhi sibonga kakhulu ngakho, Nkosi! Kungaphambili le kokucabanga kwethu, kusobala.

¹¹³ Kodwa manje ngikhuluma ngokuthi yini izinkonzo, nokuya eAfrika, nezinto esizame ukuzihlela ngalezizinsuku ezimbalwa lapha eIndiana. Nangandlela-thize noma enye, Nkosi, kungahle kube nguWe osiqhubela kulelothende, ukwenza lowombono ugwaliseke. Ngakho mayenziwe intando yaKho, sikunikele ngalendlela, ngokuqonda kwethu okwedlula konke. Ngakho siyakhuleka, Nkosi, uma kukhona noma yini ephambene nentando yaKho, Uzosazisa yona, ukuze sikwazi ukwenza intando yaKho ephelele.

¹¹⁴ Manje sibusise kulemizuzu embalwa elandelayo. Khuluma kithi ngeZwi laKho, Nkosi, ngokuba iZwi laKho liyiQiniso. Sikucela eGameni likaJesu. Amen.

Asiphenye eBhayibhelini, kuMarku, isahluko 8.

¹¹⁵ Niphuma nini ngokwejwayelekile, ngeleshumi nambili nqo? [Omunye uthi, “Cishe ngeleshumi nambili nqo.”—Umhl.] Kulungile. Manje, manje uMlayezo omfishane nje lapha engingakhuluma kini ngeZwi, emva kokufakaza ngalo lapho, kanjalonjalo.

¹¹⁶ UMarku, isahluko 8, futhi asiqale cishe ngevesi 34, kuya kwelamashumi amathathu-. . .sithathe elama 38, onke awalesosahluko. Ngithanda ukufunda lokho Akusho, ngoba ngiyazi ukuthi lokho kuqinisele. Manje si . . .

Wayesebiza isixuku nabafundi bakhe, wathi kubo, Uma umuntu ethanda ukuza emva kwami, makazidele, athabathe isiphambano sakhe, angilandele.

Ngokuba yilowo nalowo othanda ukusindisa ukuphila kwakhe uyakulahlekelwa yikho; . . .olahlekelwa ngukuphila kwakhe ngenxa yami nangenxa yevangeli, uyakukusindisa.

Ngokuba kuyakumsizani umuntu, ukuzuza izwe lonke, alahlekelwe ngumphefumulo wakhe na?

Yingabe angakhiphani umuntu kube-yisihlengo somphefumulo wakhe na?

Ngokuba yilowo nalowo onezinhloni ngami nangamazwi ami kulesisizukulwane esiphingayo nesonakeleyo; neNdodana yomuntu iyakuba-nezinhloni ngaye, lapho iza ngenkazimulo kaYise kanye nezingelosi ezingcwele.

¹¹⁷ Ngifuna ukuthatha indikimba encane esukela lapho, uma ibingabizwa ngalokho, ethiwa: *Amahloni*. Niyazi, ngiyakuthanda lokho. “Onamahloni ngaMi nangamaZwi aMi, Ngiyakuba namahloni ngaye.”

118 Manje, igama *amahloni* belingahunyushwa futhi ngokuthi “ukuphoxeka.” Uyazi, into o...Ubhekene nento ophoxekayo ngayo, ngokuba namahloni.

119 Lokho, enye into eyenzayo ngokuba namahloni, kukhombisa ukuthi awuqinisekile ukuthi ukhuluma ngani. Uma wazi ukuthi ukhuluma ngani, futhi unesiqiniseko ukuthi uyazi ukuthi ukhuluma ngani, ungakutshela noma ubani lokho; awunamahloni. Kodwa uma uzizwa ukhishelwe ngaphandle, uphumile endaweni, kukhombisa ukuthi awuqinisekile.

120 Niyaqaphela kuningi kakhulu okwalokho namhlanje, ikakhulukazi endabeni engikhuluma ngayo yokuthi, “*ukuba namahloni ngeZwi.*” Manje, Yena neZwi bayafana.

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.

ULizwi waba-yinyama, wakha phakathi kwethu, . . .
Onguyena izolo, namuhla, naphakade!

121 Ngakho, “Onamahloni ngaMi nangeZwi laMi,” futhi Yena neZwi laKhe baMunye, ngakho ngokuba namahloni ngeZwi laKhe kulesi esonakeleyo, isizukulwane samanje, “Ngiyakuba namahloni ngaye.”

122 Manje siyaqaphela namhlanje, uma umuntu ethi, “U—ungumKristu na?” Kuyinto ethandwa ngabantu kakhulu, ukuthi, “O, ngingumKristu!” Niyabo?

123 “Kodwa uyalikhulwa iZwi likaNkulunkulu, lapho Elathi khona, ‘Lezizibonakaliso ziyakubalandela abakhulwayo?’”

124 “O!” Ngisho nobuso babefundisi buyokhophoza. Niyabo?

125 Unamahloni ngo, asithi, ngokuphilisa kukaNkulunkulu na? Unamahloni ngeVangeli eligcwele na? Unamahloni ngesehlakalo sakho sephentekoste na? Lokho ngokuba namahloni ngeZwi laKhe. Lelo yiZwi laKhe lenziwe inyama kuwe.

126 Ngakho, iZwi laKhe lizofanele liziphilele Lona liphumele kuzo zonke izizukulwane. Laziphilele Lona ngezinsuku zikaMose. Ngoba, ngalolosuku, iBhayibheli lathi, kumaHeberu, isahluko 1, “UNkulunkulu, emandulo nangezindlela eziningi wakhuluma kobaba ngabaprofethi.”

127 Nalabo baprofethi! Isonto lathola ukusonteka konke ukuthi ngenkathi... Labobaprofethi, lezozithunywa zikaNkulunkulu ezinesibindi, baphuma bengenasono, bengenahlelo, bengenahlangano, bengenalutho; baphikisana namakhosi, imibuso, amasono, nakho konke. Ngenkathi abapristi belethwa phambi... Babelethwa phambi kwabapristi, babengenamahloni, ngoba ngokuqonde ngqo babeno ISHO KANJE INKOSI.

128 Uma niqaphela, umprofethi, emqondweni owodwa wegama, eTestamenteni eLidala, ngenkathi ethi ISHO KANJE INKOSI,

manje mqapheleni, uqonda ngqo esigabeni sokuthatha indawo kaNkulunkulu. Niyaqaphela, ngenkathi ekubeka obala phambi kwakhe, ISHO KANJE INKOSI, wawela kuNkulunkulu ngqo, futhi wenza njengoNkulunkulu. Wayesenikeza uMlayezo wakhe, okwabe kunguNkulunkulu ekhuluma ngaye, “ISHO KANJE INKOSI!”

¹²⁹ Ngicabanga ngabaprofethi basendulo, ngenkathi befika nalowoMlayezo, futhi Waphoxa amakhosi, futhi Wenza abantu bazizwe bengathokomele. Abapristi, ngisho, babezizwa bengathokomele, ngoba babefanele babe ngabaholi, indoda ekholwayo, futhi ngenkathi be...iZwi lavela ngaleyondlela, Labadalula, futhi bazizwa bephoxekile, noma benamahloni.

¹³⁰ Futhi izikhathi eziningi siyakubona lokho, hhayi eziningi, kaninginingi namhlanje! Lowomuntu, wena uthi, “NgingumKristu!”

“Wamamukela uMoya oNgcwele lokhu wakholwayo na?”

“O! Hhe!” Niyabo, baya—bayaphoxeka ngaWo.

¹³¹ Omunye uthi, “Ungowaleloqembu phezulu lapho elenza konke lapho limemeza, nayo yonke leyonto yokuphilisa kukaNkulunkulu na?” Izikhathi eziningi, amaKristu ayeseka.

¹³² Bafuna ukumemezela, uma—uma benehlelo, manje, “NgiyiBaptisti. NgiyiPresbyterian. NgiyiLuthela.” Abanawo amahloni alokho.

¹³³ Kodwa uma sekufika ekubeni ngumKristu ongathatha iZwi likaNkulunkulu ngendlela nje Eliyiyo, khona-ke ba—ba—banamahloni. “Angisonti-hlelweni,” niyabo, bona, ba—banamahloni ukusho lokho. Bafanele bafane nalo lonke izwe, bemelwe yihlelo elithize.

¹³⁴ Manje, lokho nje kusanda kufika kulokho. Ngezinsuku zikaLuther, ukuzithatha njengeLuthela noma njengomlandeli kaLuther, awu, kwakucishe impela kusho ukufa impela yibandla eliKatolika. Ngezinsuku zikaWesley, ukwazi ukuthi wawuphikisene nebandla laseSheshi, kwakucishe impela kube yinhlawulo yokufa ngamaSheshi, ukumemezela ukuthi wawuyiMethodisti. Ngezinsuku zePhentekoste, kwakungamahloni, cishe impela, ukusho ukuthi wawu—ukuthi wawungowephentekoste, ngoba ngokushesha wawubalwa ngokuthi ungumgingqiki ongcwele, noma—noma isikhulumisezilimi esithize, noma into efana naleyo. Manje bahlela base beyongena ngqo kanye nalo lonke elinye iqembu.

¹³⁵ Manje uma kufika ukubizelwa ngaphandle, ukuthi awusonti nakwelilodwa lalo! Kuthandwa kakhulu ngabantu ukuthi nje, “NgiyiPhentekoste.” Kuthandwa kakhulu ngabantu ukuthi, “NgiyiPresbyterian. ILuthela.” Kodwa kuthiwani uma sekufika esikhathini enizodingeka niphume futhi nimele iZwi, “Angisonti nakwelilodwa lalo”? Lokho, lokho kuyaphoxa.

¹³⁶ UJesu wathi, “Manje, uma unamahloni ngaMi, khona-ke Ngiyakuba namahloni ngawe.” Kungani Eyoba namahloni ngawe na? Ngoba uzisho ukuthi ungowaKhe, ube ungeke waMlandela.

¹³⁷ Ukuba-ke bengithe, “Lomfana omncane, ungu—ungumfana wami”; bese ephenduka athi, “Ubani, mina ngibe ngumfana wakho? Ucabanga ukuthi ngingubani!” Bekungangiphoxa. Bekunganjalo, endodaneni yakho.

¹³⁸ Kungaleyondlela lokho okubizwa ngobuKristu namhlanje. Uma ukwetha ngegama lehlelo, kulungile, bemukela ububaba behlelo. Kodwa uma sekuza ekwemukeleni ububaba beZwi likaNkulunkulu, uKristu, qha, bayaphoxeka. Abafuni ukuthi, “Yebo, ngikhulume ngezilimi. Yebo, ngibone imibono. Yebo, Ngiyakholelwa ekuphiliseni kukaNkulunkulu. Yebo, ngiyayidumisa iNkosi. Ngikhululekile kuyoyonke inhlango, angikhothameli nayikuphi kwalokho. Ngiyinceku kaKristu.” O, he, lokho nje bekungabadabula babe yizicucu.

¹³⁹ Ngobunye ubusuku, isikhulumi esikhulu siyangena phakathi koSomaBhizinisi beFull Gospel eChicago.

¹⁴⁰ Futhi ake ngithi ukuma lapha umzuzu nje, ukuba ngisho lokhu. Ningixolele. Kodwa izikhathi eziningi niyacabanga, nami ngiyakwenza futhi, yilokho esikhuluma ngakho, iQiniso leBhayibheli, aleqeli phakathi kwabantu. Kodwa, Liyakwenza. Ngesinye isikhathi bayobhekuza ngqo bamelane naLo, kodwa ngempela abakuqondile. Bazama ukubona ukuthi umi kuphi.

¹⁴¹ Njengendaba yayimayelana nesigejane sezidakwa, ziphikisana ngokuthi yayingekho into okuthiwa ngubuKristu. Enye indoda yathi, “Ngiyazi lapho obukhona obubodwa, lowo ngumkami.”

Sathi, “Awu, a—angikukholwa.”

Yathi, “Wozani, sizo . . . asenze sengathi sidakwe ngempela.”

¹⁴² Benyukela lapho endlini, futhi benza yonke into ababengayenza. Futhi—futhi yabatshela ukuba baziphekele amaqanda, yase-ke iwaphosa phansi, yase ithi, “Nazi kangcono kunokupheka amaqanda ami kanjalo!” Beqhubeka endlini. Base beya ngale kwelinye ikamelo, bawela phansi esihlalweni. Bezwa umuntu mumbe phandle lapho elishanela, engathi vu, ethi, eziculela iculo elincane.

UJesu ufanele asithwale yedwa isiphambano,
Futhi lonke izwe lihambe likhululeke na?
Kunesiphambano somuntu wonke,
Futhi kunesiphambano sami.

Nalesisiphambano esahlukaniselwe
ngizosithwala,
Ngiyoze ngikhululwe ukufa,
Bese-ke ngiya ekhaya ukuyothwala umqhele.

¹⁴³ Lesosidakwa esisodwa esidala sathi, “Ngitheni kini?” Sathi, “UngumKristu!” Niyabo, babemvivinya kuphela. Futhi ngezinye izikhathi izwe, ngitholile, liyakuvivinya.

¹⁴⁴ Ngakho angizange ngicabange ukuthi lokhu kuyokwenzeka, kodwa ngoMgqibelo odlule ebusuku, ngikholwa ukuthi kwakuyiwo, noma ngeSonto ebusuku, isikhulumi esikhulu... Angivamile ukubiza amagama abantu. Kodwa siyazama, sisebenza impela ngokuphambene ngqo. Ngizama ukugcina lawomasonto ephumile kuleyonhlangano yomkhandlu wenkolo yobukristu, nalendoda izama ukuwafaka lapho. Ngakho, yayikhulumela oSomaBhizinisi. Okungukuthi, ngangifanele ukuba ngibe nomhlangano eChicago, futhi ngacabanga ukuthi ngiyobe ngiseAfrika ngalesosikhathi, ngakho angikwazanga ukuwuthatha. Lendoda yathi, yasukuma lapho yase ithi, “Inhlangano enkulu kunazo zonke, into enkulu kunazo zonke emhlabeni manje, esike yabakhona; onke amasonto abuyela ebandleni eliKatolika, enhlanganweni yomkhandlu wenkolo yobukristu, namaKatolika azokwemukela uMoya oNgcwele.” Isicupho esinje pho sikaDeveli!

¹⁴⁵ Nalomholi, uMfowethu Shakarian, umongameli woSomaBhizinisi bakaZwelonke, wasukuma wayesethi, emva kokuba indoda isihlale phansi, wathi, “Leyo akusiyo indlela esakuzwa ngayo.” Wathi, “UMfowethu Branham wasitshela, ukuthi, ‘Lenhlangano yomkhandlu wenkolo yobukristu iyobaqhubela bonke ophawini lwesilo.’” Nendoda ehlezi emsamo. Wathi, “‘Iyoyiqhubela ophawini lwesilo.’” Wayesethi, “Ngiyakukhothamela ukuba ngikholwe ukuthi akushoyo kuyiQiniso.” [Omunye ebandleni uthi, “Amen! Sinjalo nathi!”—Umhl.] Wayesethi, “Bangaki abenu abangathanda ukuzwa uMfowethu Branham efika futhi aninike uhlangothi lwangeqiniso lakho na? Phakamani.” Futhi kwakukhona abantu abayizinkulungwane ezinhlanu nento. Bamemeza kakhulu bakhala, ukuba nje ngifike usuku olulodwa, usuku olulodwa.

¹⁴⁶ UMfowethu Carl Williams wangibizela enhla, wathi, “Mfowethu Branham, mfana, ngiphume ngadabula kulesosixuku,” wathi, “bebenezinqwabanqwaba zemali engamakhulu amadola ibekwe ezandleni zami, ukuba ngikuthengele ithikithi lendiza phezulu lapha, ubuye ubuyele emuva.” Niyabo, usuku olulodwa nje!

¹⁴⁷ Niyabo, labobantu, leloZwi liyazika lapho ngezinye izikhathi singakwazi khona. Niyabo? Kodwa, niyabo, uma ngempela u...Akunandaba ukuthi izwe limelene kangakanani naLo, ukuthi amahlelo amelene kangakanani naLo, uNkulunkulu uLifakazisa ukuthi liyiQiniso. Uma ihora elikhulu ekugcineni seligadla, izinto ziyokwenzeka mhlawumbe esingacabanganga ngazo.

148 Yebo, kukhombisa ukuthi awuqinisekile, uma uphoxeka, ngakho ubungabona ukuthi kungcono ungayixoxi indaba. Uma uzoba namahloni ngayo, ungethande ukuyixoxa; ukuyihoxise.

149 Kodwa ingakwenza kanjani indoda egwaliswe ngoMoya oNgcwele, ingakwenza kanjani indoda egcwele aMandla kaNkulunkulu, nothando lukaNkulunkulu enhliziyweni yayo, ikhulume nendoda imizuzu embalwa futhi ingabe isaphatha okuthize mayelana nothando olusenhliziyweni yayo na? Niyabo, kukhona into ethize e—eyenzekayo; ungeke wakwenza.

150 Lolu yi, kufanele kube yilolosuku olubi uJesu ayekhuluma ngalo. Abantu banamahloni ngeZwi nangoMoya kaNkulunkulu osebenza phakathi kwabo. Kodwa uma iQiniso lenziwa licace kubantu, uNkulunkulu-ke, Yena uqobo, Ezembula ngeZwi.

151 Manje, noma yiyiphi indoda ingenza noma yiluphi uhlobo lwezisho. Futhi sibe nakho kulezizinsuku, lapho obekukhona izisho eziningi ezishiwoyo, obekukubi kabi. Kodwa, niyabo, uma kukhona iQiniso, lifanele libe ngeZwi. Ngoba, bathi babenazo zonke izinhlobo zezinto, zamafutha egeleza ngabantu, negazi liphuma ezandleni zabo, nabesifazane emhlane yabo kuleligazi, futhi lehla ngezicathulo zabo, futhi baphakamise izicathulo zabo futhi bathulule amafutha, namaxoxo ephuma egxuma futhi exoxoma ehla emsamo, nazo zonke izinhlobo zezinto ezinjalo. Ayikho into enjengaleyo eBhayibhelini. Akukho-sithembiso sanoma yiyiphi into enjengaleyo, eBhayibhelini. Kuphela, Lathi, “Ngezinsuku zokugcina, umoya uyosondelana kakhulu uyodukisa abaKhetheyo uma kungenzeka.” Kodwa akukho-mBhalo walokho.

152 Kodwa uma sekuza kwelangokoqobo, iZwi likaNkulunkulu elimsulwa, eliqiniswe nguNkulunkulu, Libonakala ngisho liphoxa elinye iqembu, ngasohlangothini lwezidlamlilo. Niyabo, kukhona ukuphoxeka ngaLo.

153 Kodwa Liyilo ngempela kowesilisa noma owesifazane, umfana noma intombazane, ngempela ongumKristu ngokoqobo. Ngenkathi uNkulunkulu enza isithembiso sombhaphathizo kaMoya oNgcwele, futhi uWemukele, kukhona Into ethize ezinza phakathi kwakho, ukuthi akukho lutho oluthatha indawo yaYo. Uma indoda ike yaze yahlangana noNkulunkulu; hhayi kokusetshenzwa ngamadlingozi athize, umdlandla othize, noma imfundiso yezenkolo ethize, ikhathekhizima elithize noma isivumokholo, noma umbhedesho ewemukele ibe yi—yinduduzo yayo uqobo. Kodwa uma ngempela ifika endaweni njengoba kwenza uMose, kwingemuva logwadule, yenyuke ibhekane ubuso nobuso noNkulunkulu uSomandla, bese ubona iPhimbo likhuluma kuwe, ncamashi kanye neZwi nesithembiso sehora, kukhona into Eliyenzayo kuwe! Uyabo, awunamahloni ngaLo, Lenza into ethize kuwe. Manje, ake sibuke manje, okwemizuzu nje embalwa elandelayo.

¹⁵⁴ Kukhona abanye abantu abathola isehlakalo esinjalo. Futhi njengoba ngikhuluma kini namhlanje, hhayi njengesonto noma njengehlelo, ngikhuluma kini njengomuntu ngamunye; hhayi ngoba niza lapha kuleliTabernakele, ngenxa yokuthi ngiyanihanda nani niyangithanda, hhayi ngenxa yalokho. Ake ngikhulume kini njengesidalwa esifayo, ukuthi ngolunye usuku uzofanele ufike ekupheleni kwalempilo. Futhi ngingahle ngingabi lapho, nomunye umshumayeli angahle angabibikho lapho. Kodwa Munye kuphela Ongahlangana nawe lapho, nalowo nguNkulunkulu. Futhi wena—wena Lilalele, futhi hhayi ngoba noma “umkami engumKristu olungileyo” noma—noma “umyeni wami engumKristu olungileyo,” kodwa, “Ngabe ngikahle yini kuNkulunkulu na? Ngabe ngihlangene yini noNkulunkulu kanjalo na?” Hhayi ngoba “umelusi wami wahlangana noNkulunkulu,” noma ngoba “idikoni lami lahlangana noNkulunkulu,” kodwa, “Ngabe ngihlangane naYe na?” Hhayi ngoba “Ngamemeza,” hhayi ngoba “ngakhuluma ngezilimi,” kodwa ngoba, “ngahlangana naYe njengoMuntu!” Khona-ke awusoze waba namahloni ngaLokho, kukhona Into ethize ephelele kakhulu nemsulwa, neqinisileyo.

¹⁵⁵ Futhi khumbulani, ungahle uhlangabezane nomoya oyoziphathisa okukaNkulunkulu. Ungahle uhlangabezane nomoya, oyokwenza *lokhu*, *lokho*, noma *okunye*; ulandele kancanyana bese ubona ukuthi uqhathaniseka kanjani neZwi likaNkulunkulu. Ungahle uhlangabezane nomoya oyokutshela ukuthi usindisiwe, bese ukunika ukuba nokuzwa okuyinkazimulo, futhi uyomemeza futhi umpompoloze; bese kuthi-ke uma sekufika ekuphikeni iZwi, ungakwenza kanjani uMoya oNgewele, owaloba iZwi, uphike iZwi laKhe uQobo na? LowoMoya ufanele uphawule sonke isithembiso sikaNkulunkulu ngo “amen”! Uma kungenjalo, khona-ke awuzange uhlangabezane noNkulunkulu, uhlangabezane nomoya odukisayo. Nezwe ligcwele wona namhlanje!

¹⁵⁶ Kodwa uma ubona uNkulunkulu ehla futhi enze inkulumombiko, ukuthi Uzokwenza into ethize, khona-ke iyabuya bese yenza lokho, isikhathi ngesikhathi, khona-ke unoMoya kaNkulunkulu wangokoqobo.

¹⁵⁷ UMoya kaNkulunkulu ubungaba kanjani phezu kwendoda, uMoya oNgewele owaloba iBhayibheli, bese ujika bese uphika, “Lokho akuqinisile, Lokho kwakungokolunye usuku oluthize”?

¹⁵⁸ Wathi, “Isithembiso ngesenu, nesabantwana benu, esabo abakude, nabaningi iNkosi uNkulunkulu wethu eyakubabiza.” Lezo kwakuyiZenzo 2:38. Ungakwenza kanjani-ke umoya ukwemukela noma yini ehluKile kuLokho, futhi ube ngokaNkulunkulu, kanti amaHeberu 13:8 athi, “UJesu Kristu nguyena izolo, namuhla, naphakade na”?

159 Uma-ke omunye ethe, “O, ngikholwa ukuthi Wayeyisazi sezimfihlo zokudabuka kwezinto zonke ezikhona. Wayengumuntu olungileyo. Wayengumprofethi. Kodwa mayelana namandla aKhe. . .”

160 Ngangikhuluma ngobunye ubusuku noGeorge Smith, umfana ohamba nendodakazi yami, uRebekah; umfanyana okahle, wayecula lapha eTabernakele. Umfana oyibaptisti owavele nje wathatha, wabatshela, “Lisuseni igama lami kuleyonto! Angifuni lutho oluhlangene nayo.” Futhi kwakukhona inenekazi elincane. . . Babenenkomfa, lelibandla elithize leBaptisti, phezulu emagqumeni.

161 Futhi—futhi bamelene ngokugxilile nami, bonke phandle lapho, futhi mayelana nokunga. . . Abanalutho abamelene ngalo nami; kumelene naleliZwi. Mina, njengomuntu, akukho abangakusho okumelene nami, angikaze ngibalimaze. Kodwa yi *Lokho* abakwesabayo. Niyabo? Manje sasi. . .

162 Babenalomhlangano enhla lapho, njalo, futhi babene, kwakuzoba nesithunywa senkolo ukuba sithathe ubusuku obuthathu bokugcina balenkomfa enkulu, phezulu emagqumeni lapho okwakuphole khona. Kwenzeka ukuba kube, lesisithunywa senkolo sasukuma sase siza kuMarku 16, sase sithi, “Baningi kakhulu abantu namhlanje abangenakukholelwa ekuphiliseni kukaNkulunkulu.” Sathi, “NgangiseNdiya. NgiyiNdiya. Futhi ngangiseNdiya ngenkathi indoda lapha eUnited States, egama linguMfowethu Branham, ifika.” Umelusi uqala ukuwela, Sathi, “Umkami wayebulawa ngumdlavuza. Ngangiyimpumputhe,” noma into efana naleyo. “Wasikhulekela ngamunye, nomunye wambiza ezethamelini, engalwazi ngisho nolimi lwethu uqobo, futhi wakhuluma aMandla kaNkulunkulu.” Wayesethi, “Silapha, siphilisiwe!” Awu, bazama ukumvala. Abakwazanga ukukwenza. Lokho ngukuthi, niyabo, khona impela enkomfeni yabo uqobo.

163 Manje-ke baze baphika ngisho yanoma yini. Nabanye babantu, ngisho eyami. . . udadewabo walomfana, bona enkundleni, bengenakusho lutho. Babefuna ukwazi ukuthi wayexhumene, ngandlela thize babengehla bayothola.

Omunye wamanenekazi wathi, “Awu, ngiyakukholwa.”

164 URebekah noGeorge bahamba ukuyobona lelinenekazi. Futhi lahamba lase lithola intombazane eyayiphethwe yi—yi. . .ithe ukulibala, kancane. Ngakho bathi angivelele lapho ukuzobona intombazane, ngobunye ubusuku. Ngase ngivelela lapho, inenekazi elincane lalihlezi lapho, ngase ngithi, “Uyikholwa na?”

165 Yathi, “Qha, angazi noma ngiyilo noma angisilo.” Awu, yayingalibele; umoya kadaveli nje. Abawuqondi. Niyabo, kuthatha wena, futhi awuwazi. Uyafika, bese ubudlova bumnqoba umuntu, futhi abawazi.

¹⁶⁶ Abesifazane ophumela lapha emgwaqeni, begqoke lezizikhindi, abaqondi. Bangahle babe, bebengahle bakwazi ukufakazisa futhi bafunge kukho, ukuthi abakaze benze lutho olubi ngakumyeni wabo, noma kanjalonjalo, kanjalo. Kodwa enhliziyweni yabo, abaqondi, kodwa umoya kaDeveli usubathathile. Bakhwelwe yiwo. Kungani owesifazane afune ukuhhundula izingubo zakhe, azikhumule phambi kowesilisa na? Munye kuphela umuntu okwenzile, eBhayibhelini, futhi babewuhlanya. Abanye bazama ukuzimboza; abaqondi. Kuhlakaniphe okobuqili, kunobuqili kakhulu! Ufanele ubhekisise, uzikale ngeZwi likaNkulunkulu, futhi ubone ukuthi umi kuphi.

¹⁶⁷ Lelinenekazi elincane lathi, “O, bangitshela ukuthi ngabhaphathizwa ngiseyinganyana.” Lathi, “Angazi noma ngiyikholwe yini leyonto noma qha.”

Ngathi, “Awumkholwa uJesu Kristu na?”

¹⁶⁸ Lase lithi, “Awu, angazi noma ngiyakholwa noma qha.” Lathi, “Enye yaleyonto eyinkohliso, angiyikholwa.”

¹⁶⁹ Ngathi, “Awu, kusobala, awuyikholwa into eyinkohliso.” Ngathi, “Kodwa uyakholwa ukuthi WayeyiNdodana kaNkulunkulu na?”

“O,” lathi, “Angahle ukuba wayekade eyiyo.”

¹⁷⁰ Ngathi, ngase ngithi, “Uyakholwa ukuthi Usenguye namhlanje, uNkulunkulu obengakusindisa na?”

¹⁷¹ Lathi, “Ngabe ikhona enye yalokho leyonto mayelana nokuthi lezozimangaliso nezinto ezinjalo na? Angikholwa lutho ngakho.”

¹⁷² Ngase ngithi, “Ubuyokwenzenjani ukuba wawuhlezi emhlanganweni futhi wabona uNkulunkulu, uMoya oNgcwele, okunguyena kuphela uNkulunkulu okhona, esebenza phakathi kwabantu; uNkulunkulu kubuBaba, iNsika yoMlilo, nabaprofethi; uNkulunkulu eNdodaneni yaKhe; bese kuba nguNkulunkulu kubantu baKhe na? Yizinxenye zikaNkulunkulu nje ezingehlukaniseki, uNkulunkulu omkhulu oyedwa Osibekela iPhakade.” Ngathi, “Ubungabonani uma Yena, phakathi kwabantu baKhe, enza i—izimpumputhe ukuba zibone, izithulu ukuba zizwe, abuke laphaya phezu kwezethameli bese etshela abantu ukuthi yini eyayingalungile kubo, futhi njengoba Enza ngenkathi Elapha emhlabeni na?”

Lathi, “Ngikholwa ukuthi bekungaba yisibikezelo.”

¹⁷³ Ngathi, “Usesimweni esibi kunebengicabanga ukuthi ubukuso. Ubungabangcono ukuba ubuhlanya, uyabo, ubungeke ubandakanyeke.” Kodwa ngathi, “Nje ungenwe ngumoya omubi.” Ngathi, “Ngenkathi uJesu etshela owesifazane emthonjeni mayelana namadoda akhe, ngenkathi Ebuka phezu kwalabobantu futhi wayibona imicabango yabo,

wawungakubiza ngesibikezelo lokho na?” Niyabo, nje lisongelwe ngqi ehlelweni, elibizwa ngeLuthela, ukuthi noma yini ephambene nalokho iyoba yiphutha!

¹⁷⁴ Manje uNkulunkulu ufuna indoda esongelwe eZwini. Noma yini ephambene naLokho iyiphutha! UJesu wathi, “Onke amazwi omuntu awabe ngamanga, nawaMi abe yiQiniso.”

¹⁷⁵ Kwakukhona indoda onyakeni wesayense ngempela, egama linguNowa. Wayengenamahloni ngeZwi likaNkulunkulu. UNkulunkulu wahlangana naye, futhi Wakhuluma kuye. Wazi ukuthi kwakunguNkulunkulu. Futhi Wathi, “Lizokuna!” Lalingakaze line, kodwa wakholwa ukuthi lalizokuna. Nokukholwa ayenakho, wayengenamahloni ukukwenza. Wathatha iminyaka eyikhulu namashumi amabili ukwakha umkhumbi, ngenkathi izwe liphambene naye. Wayengenamahloni ngeZwi likaNkulunkulu, ngosuku lwakhe. UNkulunkulu wamsindisa nabendlu yakhe, ngakho. Kwakukhona i...Kufanele ukuthi kwakubonakala kungubuwula kangakanani kwabanye abantu; kodwa, kuye, wahlangana noNkulunkulu. Akunandaba ukuthi omunye wayengowesayense kanjani, lokho kwakuphambene, ukuthi kwakho kanjani ukuthi “kwakungeke kwenzeka, kwakungeke kwenzeka,” wahlangana noNkulunkulu!

¹⁷⁶ Kuyilokho-ke uma wazi ukuthi ukhuluma kuYe! Ubungacabanga ukuthi kwakungubuwula ngenkathi umuntu-mumbe...Kanti, ngiyazi ukuthi kukhona abantu abambalwa ezweni obambebele kulokho engikushoyo ukuthi kuyiQiniso. Ukuma lapha futhi ngithi, “ISHO KANJE INKOSI, ngiya eArizona, lapho ngiyohlangana neziNgelosi eziyisikhombisa ziyisixuku,” awu, kwakukhona iqembu lendoda limi lapho ukukubona kwenzeka. Ngobunye ubusuku, ngikusho, “ILos Angeles iyowela olwandlekazi.” Kodwa uma uhlangane noNkulunkulu, noNkulunkulu Ongehuleki, uNkulunkulu Owenza khona impela Athi Uyokwenza, Ubekwenza njalo, awunawo-ke amahloni ngakho. Awudingeki ukuhamba emuva futhi uphoxeke ngakho; ungawutshela wonke umhlaba. Uma indoda ihlangana noNkulunkulu, ikhulume kuYe, nobumpela bukaNkulunkulu bube ngobayo enhliziyweni yayo, ayinamahloni ngaLo.

¹⁷⁷ UNowa wayengenamahloni. Kwabonakala kungubuwula kulolonke izwe, kodwa hhayi kuye.

¹⁷⁸ UMose, ngenkathi ephambi kukaFaro, wayengenamahloni ukutshela uFaro ukuthi lezizinto ezithize ziyokwenzeka, ngoba wayehlangane noNkulunkulu. UNkulunkulu wantshela, esihlahleni esivuthayo. UMose wathi, “Ngi-ngiyangingiza.” Yilokho ayenakho, amalimi.

¹⁷⁹ Wathi, “Nango eza uAroni. Wena yiba nguNkulunkulu kuye, futhi yena uzoba ngumprofethi kuwe. Ngiyazi angakhuluma

kahle. Kodwa Ngizoba nomlomo wakho. Ubani owenza umuntu akhulume na?” Amen. Ngiyakuthanda lokho. Lowo nguNkulunkulu. “Ubani owenza umuntu abe yisithulu noma ongakhulumi, noma ubani owenza umuntu akhulume na?” UNkulunkulu ukwenzile.

Wathi, “Nkosi, ngibonise inkazimulo yaKho.”

Wathi, “Yini leyo esesandleni sakho na?”

Wathi, “Yinduku.”

¹⁸⁰ Wathi, “Yiphonse emhlabathini,” yaphenduka inyoka. Wathi, “Yicoshe futhi,” yaphenduka yabuye yaba yinduku. Amen. UnguNkulunkulu. “Faka isandla sakho esifubeni sakho.” Wasifaka, wasikhipha, simhlophe sinochoko. Wathi, “Sibuyisele bese usihosha futhi,” futhi sasinjengesinye isandla. “NginguNkulunkulu.”

¹⁸¹ Wayese-ke enyukela phambi kukaFaro futhi usho Athi akabokusho. Wathi, “Kuzoba *kanje nakanje.*” Wacosha isihlabathi wayesesiphosa phezulu emoyeni, wayesethi, “ISHO KANJE INKOSI, makufike amazeze phezu komhlaba,” namazeze afika. Wathatha amanzi wayesewathululela emfuleni, wayesethi, “ISHO KANJE INKOSI,” futhi yonke imifula nakho konke kwaphenduka igazi. Wabiza isichotho sehla siphuma ezulwini.

¹⁸² Niyazi, ngezinsuku zokugcina kuzofanele kube nalezozinhlupho ziphinda futhi. Futhi khumbulani, isiphingi, ngesikhathi seBhayibheli, inhlawulo kwakungukufa ngokukhandwa ngamatshe. Nebandla elingakholwa liyokhandwa ngamatshe lize life, ngamatshe esichotho, kwake kwaba yindlela kaNkulunkulu yesisejiso. Uyokhandwa ngamatshe lelizwe elingakholwayo, lesisizukulwane esiphingayo. Uyosikhanda ngamatshe evela ezulwini, ngamatshe esichotho asinda ithalente lilinye, okungamaphawondi ayikhulu. Ibandla eliphingayo liyofa, izwe eliphingayo liyofa phansi kwesisejiso sikaNkulunkulu, phansi kokukhandwa ngamatshe, njengoba Enza ekuqaleni. Lungisana noNkulunkulu, bandla! Yilokho sonke esifanele sikwenze, phendukelani kuNkulunkulu!

¹⁸³ Lowo obuso bulufifi, obuhwanqa bezinwele esezimpunga, onempandla, izingalo ezizacile, uElija oneminyaka engamashumi ayisishiyagalombili ubudala ehlezi phezulu lapho ehlane, ebuka phandle phezu kwezono zabantu. UNkulunkulu wakhuluma kuye ngokunye ukusa, wathi, “Yehlela lapho bese utshela uAhabi ukuthi akukho ngisho amazolo ayokwehla ezulwini uze uwabize.”

¹⁸⁴ Sengiyawabona amehlo akhe amadadlana ebuka phansi kwaleyontshebe emhlophe ebukeka isongene, leyonduku esandleni sakhe, ehamba ehla ngomgwaqo njengomfana oneminyaka eyishumi nesithupha ubudala. Wenyukela ngqo

ebukhloneni benkosi, wayesethi, “Akukho ngisho amazolo azovela ezulwini ngize ngiwabize.” Wayengenamahloni ngoNkulunkulu noma iZwi laKhe; atshele inkosi noma ubani omunye. Wayengenamahloni. Wayengadinge kucasha, athi, “Manje, Ahabi, uzoba yi. . .”

¹⁸⁵ Kungifaka emqondweni wento ethize njengathi uqobo. Ngase ngithi kubantu, “Ngifika endawaneni, ngidinga okuningi ukukholwa.” Yilokho engikukhonela ekhaya manje ngukuthola u—ukuqhuma okusha kokukholwa.

¹⁸⁶ Sekube njalo, kubukeka kanjalo, uma ukhulekela abantu, uyaxolisa, “Mnu. Develi, ungasiza yini uwele futhi ungededele ngi. . .?” Lutho! Ukukholwa kunezikhwepha, noboya esifubeni sakho. Uma kukhuluma, yonke enye into ithula du. Ungangeni, “Mnu. Develi, phuma?”

¹⁸⁷ “Phuma lapha! Ngiyindodana kaNkulunkulu, ngithunywe ngokuyalwa nguNkulunkulu. Bayeke!” Lokho kuyasuka. Awunakuxolisa kuDeveli, awuhlangene ngalutho naye. Awunamahloni ngeZwi likaNkulunkulu, awunamahloni ngokuthunywa kwakho, asinamahloni ukuthi singobani.

¹⁸⁸ Amahloni kuphela engiyiwo, ngukuthi nginguBranham, lokho ngukuzalwa kwasemhlabeni. Nginamahloni ngokwehluleka kwami.

¹⁸⁹ Kodwa njengenceku yaKhe, anginamahloni! Anginamahloni ngeZwi laKhe. Noma ngabe amahlelo, amakhosi, amakhosi amakhulu, kumbe noma kungahle kube yini; nje ngilungele ukunikeza impendulo, uNkulunkulu uyayibiza.

¹⁹⁰ UMose wenyuka waya phambi kukaFaro. Wayengenamahloni ukumtshela ukuthi bangeke baxegise futhi bathathe izinsuku zakhe *ezingaka* phandle ehlane.

Wathi, “Abanye besifazane abahlale, ngakubantwana benu.”

¹⁹¹ Wathi, “Sizohamba sonke! Akukho ngisho nenselo eyodwa ezosala ngemuva, sizothatha izinkomo zethu nakho konke.” Wayengenamahloni. Ngani na? Wayengene ekuKhanyeni kokukhululwa.

¹⁹² Yingalesosizathu owesilisa noma owesifazane, ukugula kumbe noma yini, uma eke wangena eBukhloneni bukaNkulunkulu, nowaziyo ukuthi uNkulunkulu ubaphilisile, uthatha izinyathelo zokungena ekuKhanyeni kokukhululwa. Awuxegisi kunoma yini.

¹⁹³ Ukukhululwa kwakusenhliziyweni yakhe, ngokuba wayehlangane noNkulunkulu Owathi, “NginguNkulunkulu ka-Abrahama, Onika uAbrahama isithembiso. Nesikhathi, isikhathi sokuhlangwa, sokukhululwa, sesiseduze. Ngikuthumela ezansi lapho ukuba ubakhiphe.” Yini azoyixolisa, ngalokho na?

¹⁹⁴ UFaro wayengambulala. Wayengumuntu nje. Wayeyisigqila. Wayengambulala. Kodwa wayengenamahloni ngeZwi. Akehlanga wayeseguqa ngamadolo akhe wayesenxusa kuFaro ngalutho. Wathi, “Ngizela ukubathatha.”

UFaro wathi, “Awu, ungeke ubathathe!”

¹⁹⁵ Wathi, “Kulungile, khona-ke kuzobakhona amazeze phezu komhlaba, uyoze ugxambuze kuwo.” Futhi lapho yilokho okwenzeka.

Wathi, “O, Mose, basuse!”

Wathi, “Kulungile. Manje uyaphenduka na?”

Wathi, “Awu, ningahamba izinsuku *ezingaka* ehlane.”

¹⁹⁶ Wathi, “Manje-ke kuzofika izimpukane.” Amen. Wathi, “Ubumnyama buzofika.” Kwakumnyama ngangokuthi wawungakwazi nokubona indawo eyodwa kuya kwenye.

¹⁹⁷ Futhi ekugcineni kufika ukufa. Kusukela kuFaro kuya encekwini, kwakungukufa komntwana omdala kunabo bonke emndenini. Wayengenakuxolisa kunoma ubani. Wayeyindodana ka-Abrahama, ezalwe eMoyeni kaNkulunkulu, enikwe ukuthunywa nguNkulunkulu, uMlayezo kaNkulunkulu, ukuba ehle futhi akhiphe labobantu.

¹⁹⁸ Awu, uNkulunkulu angebize yini into efanayo ngalelihora, ukukhipha esontweni uMlobokazi na? [Ibandla lithi, “Amen.”—Umhl.] UDanyeli wayenga, noma . . .

¹⁹⁹ UDavide njalo, wayengesabi phambi kukaSawulu. Ngenkathi wonke umuntu wayesaba uGoliyate phandle lapho, wayengesabi ukwenyuka. Wayesethi, “Inceku yakho . . .” Lomfo obukeka ebomvana omncane wathi, “Inceku yakho yayaluse izimvu zikayise, nebhere liyangena lase lithatha eyodwa yazo. Ngalexosha ehlane ngase ngilibulala, ngalendwayimana. Kungena ibhubesi.” O, he! “Kungena ibhubesi lase lithatha eyodwa yazo, lase libalekela ehlane, futhi ngalishaya ngalilahla phansi ngendwayimana. Ngenkathi livuka, ngalibulala.” Wathi, “NoNkulunkulu . . .” Leyonkosi ehlubukile imi lapho, lawomasosha ayizintekenteke ezisho ukuthi akhonza uNkulunkulu waseZulwini, futhi evumela lowomFilisti ongasokile ame athi qekelele lapho futhi eyise imibutho kaNkulunkulu ophilayo. Wathi, “Inceku yakho futhi izombulala. Ngokuba, uNkulunkulu Owanikela ibhubesi nebhere kimi, uyonikela futhi lowomFilisti ongasokile.” Akangingizanga, akashongo ukuthi, “*mhlampe* kuzokwenziwa.” Wathi, “Kuzokwenziwa!” Wayengenamahloni.

²⁰⁰ UDanyeli, phambi kwenkosi, wayengesabi ukuphikisa iziyalo zayo ukuthi akukho-muntu oyokhuleka, kuphela kuye. Wavula gengelezi amafastela wayesephosa phezulu ifulemu yefastela, wayesekhuleka kathathu ngosuku. Wayengesabi.

²⁰¹ UShadiraki, uMeshaki, noAbedinego, wayengasesabi lesosithando somlilo. Bathi, “UNkulunkulu wethu unamandla okusikhulula. UNkulunkulu angasikhulula. Kodwa uma Engasikhululi, asisikhothameli isithombe sakho.” Babengenamahloni ngakho. Qhabo, mnumzane. Qhabo, mnumzane. Ngempela babengenamahloni ngakho, ngoba babazi.

²⁰² USamsoni wayengenamahloni phambi kwamaFilisti. Ngenkathi inkulungwane igijimela kuye, wacoshisa umhlathi womnyuzi. Nalezozigqoko zezivikelo, zazithi azibe yi intshi nohlahla ubugqinsi, zethusi. Washaya inkulungwane wayilahla phansi ngalo, futhi wayesalokhu enalomhlathi esandleni sakhe. Akaphoxekanga. Wavele nje wacoshisa lokho okwakusezandleni zakhe, wayesehamba eyosebenza ngakho. Wayazi ukuthi uMoya kaNkulunkulu wawuphezu kwakhe. Wayazi ukuthi wazalwa engumNazari. Wayazi ukuthi akukho lutho olwalungamkhatheza. Wayeyinceku kaNkulunkulu. Inqobo nje uma wayesentandweni kaNkulunkulu, akukho okwakungama endleleni yakhe, akunandaba ukuthi mangaki amakhosi noma amaFilisti, kumbe noma yini enye equbukayo. Kunjalo.

²⁰³ UJohane wayengenamahloni ngeZwi likaNkulunkulu elafika kuye ehlane, futhi lamtshela ukuba ahambe abhaphathize ngamanzi. Wayengenamahloni ukuba athi, “Bhekani iWundlu likaNkulunkulu elisusa isono sezwe,” ngokuba uMoya kaNkulunkulu wawuphezu kwakhe. Wayengenamahloni phambi kwabapristi.

²⁰⁴ Wayengenamahloni ngeZwi likaNkulunkulu ngenkathi enyukela kuHerodi. UmkaFiliphu wayehlala noHerodi. Wenyukela ngqo ebusweni benkosi! Lomfo omdala obuso bunovolo ephuma ehlane lapho, uyaphuma lapho, engenamfundo noma lutho olunye, wayesenyukela ngqo ebusweni bukaHerodi, wayesethi, “Akusiwo umthetho kuwe ukuba ube naye!” Wayengenamahloni ngeZwi likaNkulunkulu. Impela. Wayengenawo ngokoqobo amahloni ngaLo.

UStefanu, wayengenamahloni ngeZwi likaNkulunkulu.

²⁰⁵ Kuqala, abantu basephentekoste phezulu lapho ngoSuku lwePhentekoste, ngenkathi bebuthene ekamelweni eliphezulu, uMoya oNgcwele wehlela phezulu kwabo, ngesithembiso sikaNkulunkulu. ULuka 24:49 wathi:

... bhekani, ngiyathumela kini isithembiso sikaBaba wami: kepha lindani... emzini waseJerusalema, nize nemukele amandla avela phezulu.

²⁰⁶ Naso impela isithembiso iZwi likaNkulunkulu elasethembisa kubo, “Bhekani, Ngiyathumela isithembiso sikaBaba waMi phezulu kwenu, kepha lindani lapho; ningabe nisathola isayense yezenkolo noma izimfundo, kanjalonjalo,

lindani nize nembathiswe aMandla.” Futhi ngenkathi lawoMandla avela eZulwini efika, njengomoya onamandla ovunguzayo, babengenamahloni ngeVangeli.

207 UPetru wasukuma, wathi, “Phendukani, yilowo nalowo. Wena ndoda, ngezandla ezimbi, nibethele iNkosi yokuThula, uNkulunkulu ayivusileyo kwabafileyo. Futhi singufakazi. Ngokuba yilokhu uJoweli athi kuyofezeka ngezinsuku zokugcina, ‘Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama.’” Wayengenamahloni ngeVangeli.

208 UStefanu omncane, njengoba ngike ngamphatha emizuzwini embalwa edlule, ngenkathi edabula lapho njengesi—si—siphepho esinamandla amakhulu. Wayengesuye umshumayeli. Wayeyidikoni nje, kodwa wafakaza ndawo zonke ngokuvuka. Wayehlangane noNkulunkulu. Futhi nje kufana. . .

209 Uzame ukumyeka? Awu, kwakufana nokubeka i—indlu, indlu eshayo, iphuma umlilo, ngosuku olunomoya, ngesikhathi esomileyo. Ngani, njalo uma umoya uvunguzile, nje wokhela omunye umlilo.

210 Bamhluthula phambi koMkhandlu weSanhedrin. Ningaqonda ukuthi kwakuyini leyo na? Lokho kufana noMkhandlu weNkolo yobukristu. Zonke izinkolo ziphethwe yinhloko, phakathi phansi koMkhandlu weNkolo yobukristu. Zonke zaziphethele lapho phansi koMkhandlu weSanhedrin. AbaFarisi, abaSadusi, oHerodi, noma ngabe babeyini, babefanele beze bangene kulowomkhandlu. Futhi bamhlwitha, hhayi nje inhlangano eyodwa, kodwa umkhandlu omkhulu wamhlwitha. “Sizomesabisa kuphume isibindi.”

211 Ngenkathi enyuka, ngalokho kusa, iBhayibheli lathi ubuso bakhe babubukeka njengeNgelosi. Wathi, “Madoda bazalwane, ake ngikhulume kini. Obaba bethu babakhe eMesophothamiya bengakafiki eHarana,” kanjalo kanjalo. Wayesalokhu eqhubeka futhi enikeza imiBhalo. Kwathi-ke lapho esepethe konke, uMoya wehlela kuye, wathi, “Nina-bontamo-zilukhuni, eningasokile enhliziyweni nasezindlebeni, nimelana njalo noMoya oNgwele; njengoba kwenza oyihlo, nenzenjalo nani.” Wayengenamahloni ngeVangeli, wayengenamahloni ngeZwi. Wayengaphoxekile phambi kwanoma yimuphi umkhandlu weSanhedrin. Qhabo.

212 UPawulu washo phambi kuka-Agripa. EyiJuda, wafundisa phansi kukaGamaliyeli, wayeyisicukuthwane esithize. Kodwa ngoluny’suku, esendleleni ezansi ebheke eDamaseku, ungena eBukhloneni, uxhumana noNkulunkulu. NeNgelosi yehla ivela eZulwini, ngesimo seNsika yoMlilo, ukuKhanya okwamshayayo kwamlahla phansi. Wasukuma, wayesethi, “Nkosi, UnguBani na?”

Wayesethi, “NginguJesu.”

213 Emi phambi kuka-Agripa, wayiphinda indaba futhi. Wathi, “Anginamahloni ngeVangeli likaJesu Kristu, ngokuba LingaMandla kaNkulunkulu kube yinsindiso, kulowo nalowo okholwayo.” Impela.

214 Manje, bangani, sehla njalo nomuntu, sehle sedlule onyakeni, kodwa sedlula isikhathi.

215 Kodwa angisho lokhu. Indoda eke yafika yaxhumana noNkulunkulu, oyizwi, nezwi lacaciswa futhi labonakaliswa kuyo, akukho-mahloni ngalokho. Awuphoxeki. Akungiphoxi ukuba ngisho ukuthi ngilikholwa lonke izwi likaNkulunkulu. Akungiphoxi uma inkosi ithi angisho noma yini, uyahamba uyisho futhi uyenze. Akungiphoxi ukuba ngisho ukuthi ngigcwaliswe ngoMoya ongcwele. Akungiphoxi ukuba ngisho ukuthi ngikhulumile ngezinye izilimi. Akungiphoxi ukuba ngisho ukuthi inkosi yethu ingibonise imibono. Akungiphoxi ukuba ngisho ukuthi Iyiyo izolo, namuhla, naphakade.

216 “Uma nilethwa phambi kwababusi namakhosi, ngenxa yeGama laMi, ningadlinzi ukuthi niyothini, ngokuba niyakuphiwa khona ngalelohora. Akusuwe okhulumayo, kepha uBaba waMi ohlala kini. Kepha onamahloni ngaMi nezwi laMi, kulesisizukulwane, Ngiyakuba namahloni ngaye phambi kukaBaba waMi neziNgelosi ezingcwele.” UNkulunkulu asisize singabi namahloni, kepha asisize ukuba sibe ngubufakazi obuphilayo.

217 Onke amadoda eTestamenteni eLidala, uma kufika labobaprofethi, baba—baba yizwi eliphilayo. Babeyizwi. UJesu wathi babebizwa ngonkulunkulu, futhi babeyibo, ngoba izwi likaNkulunkulu leza kubo. Bathi, “Ngu ISHO KANJE INKOSI.”

218 Futhi noma yimuphi umfundi kaKristu ofike waxhumana naYe ekuhlengweni, nensindiso yangena enhliziyweni yakhe, ungongenwe nguNkulunkulu. Futhi nhloboni yokuphila esifanele siyiphile, futhi sifanele sihambe kanjani, nokuthi sifanele sikhulume kanjani, uma uNkulunkulu Ezimele ngemizimba yethu uqobo efayo na? Ubani obengaba namahloni ngalokho na?

219 Uma ngifika endaweni ukuthi bengisembuthweni wamaphoyisa lapha eJeffersonville, ngehla ngomgwaqo, kuwo onke amagunya, bengegeke ngaba namahloni ngedolobha. Bengiyoba yinxenye yedolobha. Bengiyoba yiphoyisa, inxenye yedolobha, ukugcina umthetho nokuziphatha. Uma umuntu egijima ilambu libomvu, bengegebe namahloni ukumtshela ukuthi wenze okungafanele, ngimnike ithikithi. Lowo ngumsebenzi wami, ngoba ngi—ngiyakhokhelwa yidolobha. Ngiphila ngedolobha. Ngingegunya elivela edolobheni. Akunandaba noma ubedakiwe, noma bekwenzenjani kuye, bayongeseka. Ngimi ezinkundleni zami, ngoba ngiyiphoyisa ne

or- . . . Ngimisiwe, noma ngafakwa lapha futhi nganikwa igunya ukuba ngenze lokhu. Ufanele uthathe umthetho namalungelo, nezinto, futhi ubone ukuthi kwenziwa kahle.

²²⁰ Bese-ke, uma ngingumKristu futhi ngagcwaliswa ngoMoya, ngembethe ubufakazi bokuvuka kukaJesu Kristu, ukuthi Nguyena izolo, namuhla, naphakade, ningazami ukuvumela udeveli ahambe eniphusha, ethi, “Awukwenzi *lokhu* futhi awukwenzi *lokho*.” UyaKwenza. UNkulunkulu unike wena i . . .

²²¹ Niyabo, asinamandla. Lelophoyisa alinawo amandla okumisa imoto eyodwa. Kumayelana . . . ngesinye isikhathi ziyimoto enamandla amahhashi angamakhulu amathathu noma amane, belingenzani ngalokho na? Kodwa linegunya.

²²² Nalelo yiBandla. Sinegunya, ngokuvuka kukaJesu Kristu neZwi laKhe elithenjisiwe, haleluya, “Izinto engenzayo Mina nani niyakuzenza; ezingaphezulu kwale niyakuzenza, ngokuba Mina ngiya kuBaba.”

²²³ Ningabi namahloni ngaYe kulesisizukulwane; esonakeleyo, esisambathekile, isizukulwane sokugcina esiyoke sibe semhlabeni, lesi esonakeleyo, ukuphinga, nesigcwele zonke izilonda ezinobomvu. Konke, yonke into ebinokuhlonipheka isiphenduke ayangabi nokuhlonipheka. Ezombusazwe zikazwelonke, amanyala! Izizwe ziyehlukana.

²²⁴ Emuva le emenweni yaseAfrika, kubazingeli abasohambweni, babethatha imisakazo efakwe amandla amakhulu ukuba bezwe uElvis Presley, uPat Boone, nalabo bafo nalowomculo wokuzibinya netwisti. Nabomdabu, bezama ukuba bababone behamba bekwenza, benqekuzisa ikhanda labo futhi benza kanjalo, abomdabu bame bese bekubuka. Kodwa, niyabo, abasiwo amaMelika njengoPat Boone, noElvis Presley, noRicky Nelson, futhi labo bafo bayiwo. Abasibo oJuda balolohlobo, kodwa ba . . . Niyabo, ngumoya. Nomoya awukho eMelika kuphela, usuzisabalalisele phezu kwezwe, ukuba letha empini yaseArmagedoni. Baziphatha kanjalo, noma ngabe ba . . . Noma ngabe bavela kusiphi isizwe, eAfrika, eNdiya, noma ngabe kuyini, leyonhlamba nento isisabalalele kuwo wonke umhlaba, ngomuntu oyedwa nje ekuqala.

²²⁵ Lenze njalo neVangeli naMandla kaNkulunkulu uSomandla, usabalale wajikeleza izwe! Nesikhathi sokwehlukana manje sesiyenzeka, lapho uNkulunkulu ebiza khona uMlobokazi, noDeveli ubiza ibandla. Mangibe yinxenye yoMlobokazi!

Asikhuleke.

²²⁶ Nkulunkulu othandekayo, sibona isandla esiloba odongeni, Nkosi. Sisesikhathini sokuphela. Siyazi ukuthi kukhona izinto ezinkulu ezihlezi ngaphambili, kodwa nokho ndawondawo, ndawondawo ngaphandle kulenxovanxova phandle lapha, kusekhona abantu abaqotho omiselwe ukuPhila. Bekungeke kwenzeka ukuba indoda eyodwa noma indoda amabili; kodwa,

Nkulunkulu, sonke kanyekanye, masisabalalise kuwo onke amakhona esingaphumelela kuwo, izindaba ezinhle ukuthi uJesu uyeza, futhi, niyabo, nje sihambe sisabalalisa iSinkwa esincane, iZwi elincane. Nomaphi lapho iziNkozi zikhona, ziyolandela lokho kuDla. Noma ngabe Kufika ngeteyipu, kumbe noma ngabe Kufika ngezwi noma ubufakazi, iziNkozi ziyoKulandela kwelomkhulu laKho. Ngokuba Kulotshiwe, “Lapho kukhona isiDumbu, lapho iziNkozi ziyakubuthana khona.” Jesu othandekayo, siyazi ukuthi Wena uyisiDumbu esisidlayo. Wena uyiZwi, neZwi laba yinyama lakha phakathi kwethu. Siyakhuleka, Nkulunkulu, ukuthi njengoba sisakaza iZwi, ukuthi iziNkozi zeqiniso zizoLithola.

²²⁷ Masingabi namahloni uma sima phambi kwabantu, ababi, abantu abanganaki, abanenkolo, noma ngabe kuyini. Njengoba uPawulu watshela uThimothewu:

...Asi qinise noma kuyisikhathi, noma kungesiso; sola, ukhuze, futhi...ngakho konke ukubekezela nokufundisa.

Ngokuba kuyakuba-khona isikhathi abangayikuvuma ngaso isifundiso esiphilayo; kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi ngokubatshwa kwezindlebe zabo;

Futhi bayophendulelwa...eqinisweni, . . . ezinganekwaneni.

²²⁸ Nkulunkulu, siphila kulolosuku. Ungivumele ngiphile isikhathi eside ngokwenele ukuba ngibone lokho kwenzeka. Njengoba, lokho kubekwe khona lapha etsheni legumbi laleliTabernakele namhlanje, leminyaka engamashumi amathathu-nantathu eyedlula.

²²⁹ Nkulunkulu, busisa ngamunye phakathi lapha. Uma ebakhona oyedwa phakathi lapha, Nkosi, ongakakulungiseleli ukhlangana naWe, ukuthi nje abakwazi ukuvumelana neZwi laKho, futhi abakaze bahlangane naWe ubuso nobuso ukuthi bazi Awukho nje ngesenzo sohlobo oluthize lokwa—lokwa—lokwamukelwa, njengoba ubungenza esivumwenikholo noma okuthize, kodwa uhlangane noNkulunkulu ophilayo; futhi uma bengakwenzile lokhu, Nkosi, kwangathi bangakwenza khona manje.

²³⁰ Ngi—ngikholwa ukuthi U—Useduzane ngempela ngalelihora. Angazi ukuthi bangobani. Angazi ngisho noma bakhona yini lapha, kodwa nje ngizwa ngiholeleka ukuba ngikhuleke kuWe. Hhayi ukuthi abantu bangizwe, ngokuba lowo kungaba ngumkhuba womzenzisi. Nkulunkulu nqaba. Angifuni ukuba ngumzenzisi. Kodwa ngiwukhuleka ngobuqotho enhliziyweni yami, Nkosi.

²³¹ Noma ngabe yimuphi owesilisa noma yimuphi owesifazane Okhuluma kuye kulokhu ukusa, kwangathi ngokuzithoba

bangebe namahloni, kodwa phansi le ekujuleni enhliziyweni yabo baKwemukele manje, beza kulokhu ukuhlwa futhi babhaphathizwe eGameni likaJesu Kristu, belandela lonke iZwi, lonke iZwi; uma bebhaphathizwe ngokwehlukile, noma bafafazwa, bathelwa. Khumbula (siyakhumbula, Nkosi) ukuthi Wathi, “Oyosusa iZwi elilodwa eNcwadini, enezele izwi elilodwa kuLo, isabelo sakhe siyosuswa eNcwadini yokuPhila.” Noma ezama, eza, afake igama lakhe encwadini, nge—ngeke kusebenze. Masibe qotho futhi sizithobe.

²³² Manje basezandleni zaKho, Nkosi. Yenza ngabo njengoba Ubona kufanele, ngokuba bangabaKho. EGameni likaJesu Kristu, iNdodana kaNkulunkulu.

²³³ Manje sisakhothamise amakhanda ethu, ngifuna nicabange kanzima ngempela manje. Ngiyaxolisa, kuqala, ngokuba leyithi cishe ngemizuzu eyishumi nanhlanu. Manje sifuna ukuhamisha. Futhi nje cabanga enhliziyweni yakho manje, “Ngabe ngihlangane ngempela yini noNkulunkulu na?” Kucabange nje ngobuqotho ngempela manje. Isizathu, ngeke kube yizikhathi eziningi kakhulu mhlawumbe kuze. . . Kungaba yisikhathi sokugcina manje, ukuthi sizohlangu ngaphambi kokuFika kwaKhe. Kuyavalwa, bangani. Wonke umBhalo, ubukeka sengathi, usuzogcwaliseka nje. Futhi kungenzeka, kuwe nami, leli kungaba yithuba lethu lokugcina. Singahle ukuba sesihambile ngaphambi kobusuku.

Ngohamba naYe, naYe yonke indlela.

Ngiyezwa, “Unamahloni ngaMi nangeZwi laMi na?”

Ngiyamuzwa uMsindisi wami. . .

²³⁴ Manje ake ucabange nje usulele embhedeni wakho wokufa manje. “Ngizwa. . .” Ngaleyonkathi singabe sesedlule kakhulu isikhathi, kodwa asikedluli khona manje.

“Thatha isiphambano sakho, futhi,”
ungahle unikele ngomhlatshelo manje,
“uNgilande.”

Manje, enhliziyweni yakho, phendula lokhu:

Ngohamba naYe ensimini,
Ngohamba naYe ensimini,
Ngohamba naYe ensimini,
Ngohamba naYe, naYe yonke. . .

²³⁵ Manje amakhanda ethu ekhothome, asiphakamise izandla zethu nje futhi sithi:

Ngohamba naYe ekwahlulelweni,
Manje, yilokho okwenzekayo khona manje, Uyasehlulela.
Ngohamba. . .

Nkosi, Ungithola nginecala na? Khona-ke, ngithethelele.

. . . ekwahlulelweni kwaKhe.

Ungahlulela ukuba ngibe yini kulokhu ukusa, Nkosi na?

. . . naYe ekwa judg- . . .

Ngivivinye, Nkosi, ubone ukuthi ikhona yini into engahlanzekile kimi.

. . . naYe, naYe yonke indlela.

²³⁶ Baba, siyaKubonga kulokhu ukusa ngazo zonke lezizandla. Angibonanga noyedwa umuntu abangaziphakamisanga izandla zabo. NgiyaKubonga, Nkosi. Nge—ngethemba ukuthi Awuzange nawe, Nkosi. Akukho noyedwa abebengaziphakamisile izandla zabo, balungele ukwedlula ekwahlulelweni. Sahlulele, Nkosi. Futhi uma kubakhona okungalungile kithi, sithethelele ngakho, Baba. Siphelisihawu saKho, ngokuba asifuni ukuhlangana nokwahlulela kwaKho uma isihawu singekho. Ngakho, isihawu sikhona manje, ngakho siyakhuleka, Nkulunkulu, ukuthi Uzosehlulela futhi usithethelele izono zethu, ngokweZwi laKho nesithembiso saKho. Futhi asiphilele Wena zonke izinsuku zokuphila kwethu, singenamahloni ngeVangeli.

²³⁷ Manje, Baba, uma kuyintando yaKho, siqala amaSonto amathathu ngqo manje, emihlangano. Lungiselela izinhliziyi zethu ngawo, Nkosi. Ngilungiselele, O Nkulunkulu. Yimi engimi ngokujule kakhulu ekudingeni Wena. Ngikhulekela ukuthi Uzongihola futhi ungiqondise ezintweni engifanele ngizenze futhi ngizisho, kulezizinsuku ezizayo.

²³⁸ Hola futhi uqondise uMfowethu Neville othandeka kakhulu, leyonceku yaKho eyiqhawe, Nkosi; kanti futhi noMfowethu Mann, nabadikoni bebandla, nabaphatheli, nawo wonke umuntu obuthene lapha.

²³⁹ Silungiselele, Nkosi, ukuze sikwazi, nge—ngendlela yobuKristu ngempela, ukuletha izoni kuWe, nokuletha amalunga ebandla ekwazini uNkulunkulu esimaziyo, esihlangane naye siqu sethu, Makabe nguNkulunkulu wabo, nabo. Manje, Baba, lokhu ngeke sakwenza, ngeke sabathumela bangene. Kodwa Wena, Moya oNgcwele, hamba phezu kwabantu, amalunga amasonto.

²⁴⁰ Futhi njengesehlakalo esincane engaba naso naWe ngokunye ukusa, “Hamba ulandele iNdodana yami uMlobokazi. Kuthathe phakathi kwabantu, phakathi kwamasonto. Umdonsele ngaphandle lowoMlobokazi.” Makuthi mina, emkhulekweni manje, Nkosi. Thumela uRebekah; ngizozama ukuba nguEliyeza. Ngisize ukuba ngibe yinceku ethembekile. Futhi kwangathi uNkulunkulu waseZulwini angathumela iNgelosi yaKhe phambi kwami, phambi kwethu, ukuthi sizozoqela izinto ndawonye bese siqoka uMlobokazi Amkhethile. Sikucela eGameni likaJesu. Amen.

²⁴¹ Manje, ngiyaxolisa ukuba nginihlalise kuze kwedlule isikhathi kancane. Sekungamashumi amabili-nanhlanu ngemuva. Bengifanele ngiphume lapha, emizuzwini engamashumi amabili-nanhlanu edlule. Kodwa, manje, niyalithanda lelculo elidala, “Hamba NeGama LikaJesu?” [Ibandla lithi, “Amen.”—Umhl.] Alilihle lelo na? Sengilicule lelo manje iminyaka engamashumi amathathu-nantathu, njengeculo lokuphuma. Umbhaphathizo wamanzi, “Ngimi ezingwini zaseJordani ezinezivunguvungu.” Futhi ngicabanga ukuthi leli lihle kakhulu, “Nje Lithathe noma uyaphi!”

Gama eliligugu, O limnandi kangaka!
Themba... (Manje xhawulana noseduze kwakho.)
Gama eliligugu, Gama eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu.

²⁴² Manje khumbulani inkonzo yakulobu ubusuku, ligamenxe elesikhombisa, ligamenxe elesikhombisa kulobubusuku. Manje asicule ivesi elilodwa nje, niyabo.

Hamba neGama likaJesu,
Njengesihlangu kubo bonke onoxhaka;
Uma izilingo zikuzungeza... (Wenzenjani-ke?)
Vele nje uphefumule leloGama elingewele ngomkhuleko.

Gama eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu;
Gama eliligugu, O limnandi kangaka!
Themba lomhlaba nokwethaba kweZulu.

²⁴³ Ngabe ubekhona ozayo ukuba abhaphathizwe emva kwalenkonzo na? Uma kunjalo, phakamisani izandla zenu. Umuntu ozobhaphathizwa? Babili, kulungile, abazobhaphathizwa masinya emva kwalenkonzo. Uma nonke nina abanye, noma yimuphi wenu ofuna ukubhaphathizwa, sizoba nezinkonzo zombhaphathizo kuzozonke lezizinkonzo. Into kuphela ofanele uyenze ngukuba ucele. Sikulungele ukukubhaphathiza. Lowo ngumsebenzi wethu, ukukubhaphathiza eGameni leNkosi yethu uJesu Kristu. Kungumsebenzi wethu ukukwenza. Futhi sizokujabulela ukukwenza, noma nini. Wena ozobhaphathizwa, yanini ezindlwani nje, masinya emva kwenkonzo, futhi sizozhubeka ngqo nombhaphathizo wamanzi. Noma ubani ofuna ukubalandela, nizoba nesiqiniseko ukuthi silapha... uma uphendukile esonweni sakho futhi sewemukele uJesu njengoMsindisi wakho.

²⁴⁴ Sekuyiminyaka ungumKristu, futhi awukaze ukubone ukuKhanya, nokuKhanya kokukhululwa sekufikile manje. Owesifazane, uMlobokazi ofanele athathe iGama!

UJesu wathi, “Ngize eGameni likaBaba waMi, futhi aniNgemukelanga. Kodwa kuyobakhona oza ngelakhe igama, futhi niyakumamukela yena,” lelo yihlelo lenu.

²⁴⁵ Noma yiyiphi indodana iza egameni likayise. Ngiza egameni likababa wami. Wena ndoda uza egameni likayihlo.

²⁴⁶ Futhi lalingubani iGama laKhe, ubani iGama likaYise na? UJesu! Yena, “weza eGameni likaBaba waMi, aniNgemukelanga.” Manje uMlobokazi waKhe uyoba neGama laKhe, kusobala.

²⁴⁷ Ngathatha owesifazane, ogama linguBroy, futhi uba nguBranham.

²⁴⁸ Uzela uMlobokazi, qiniseka futhi ukukhumbule lokho njengoba uza echibini.

Asikhothamise amakhanda ethu manje.

²⁴⁹ NoMfowethu Vayle lapha akasiso isihambi kithi. Ungumfowethu olugugu elikhulu, ubenami emihlanganweni eminingi, yena nomkakhe. Kanti futhi manje ungumbhali walezizintshumayelo nezinto eba yisimo sencwadi. Mfowethu Vayle, ungasikhipha ngomkhuleko, sisakhothamisa amakhanda ethu. [UMfowethu Vayle uyakhuleka—Umhl.]



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