

UKUL AHLWA NGOKUMELWA



Ngiyabonga, Mfowethu Orman. Kulungile. Kulungile. Kumnandi kakhulu ukuba sebandleni futhi, kulokhu ukusa, nokuba nalesisikhathi senhlanganyelo ngakulezizinto zikaNkulunkulu. Futhi manje, asijahi neze lapha khona lapha etabernakele, uyazi. Sithi nje ukuthatha isikhathi sethu, futhi ngesinye isikhathi kuthi ukukhathaza kancane kulabo abamileyo. Futhi njengoba bengakwazi, noma mhlawumbe kungenzeka, nithi ukuphuma ngezinye izikhathi futhi kunikezwe...Uma omunye, abantwana, bengafuna ukwenyuka basondele eduzane kancane lapha, ngicabanga ukuthi singabahlalisa abanye abambalwa.

² Futhi nazi ezinye izihlalo ezimbili ezengeziwe, ezintathu, cishe ezine, phezulu lapha emsamo, uma noma ubani ngemuva engafuna ukwenyukela lapha futhi athokomale. Noma, uma omunye ethe ukuba ngemuva kancane, kuyisikhathi sabo sokuqala ebandleni. Nabanye bamalunga amadala bezokwenyukela lapha bese behlala phansi, singajabula ukuba nabo phezulu lapha, ukuze kunikezwe omunye isihlalo. Abanye babadikoni, noma—noma omunye umfundisi, noma kanjalonjalo, ozokwenyukela lapha, kungahle kube yithuba ukunikeza omunye umuntu i—isihlalo, omileyo. Nabanye babantu baseza ngapha, bezama ukungena esizeni, ngemuva. Babona isikhala sezihlalo sivaleke ngci, bese beyamuka bese bephuthelwa.

³ Manje, nasi esinye isihlalo esengeziwe phezulu lapha, ngaphambili, ngiyakholwa. Kunjalo, ntombi? Khona lapha yisihlalo lapha, ngaphambili impela, khona lapha. Futhi ngibona uMfowethu Woods uyasukuma. Kukhona ezinye ezimbili khona phezulu lapha. Qhubekani nje nenyukele ngapha. Abanye ababili, khona lapha phezulu ngaphambili. Uma ekhona ofuna ukuza ngaphambili, nasi esisodwa, ezimbili, ezintathu, izihlalo ezintathu zivulekile lapha, cishe ezine, emsamo. Futhi nizokwenyuka, awu, manje-ke, lokho kuzovula ezinye izihlalo ukusukela ngemuva.

⁴ Isizathu, izikhathi eziningi, abantu bayangena, emva kokuba inkonzo isiqalile. Bayoqalaza, emnyango ongemuva, bese bebuyela phandle futhi. Bese bephuthelwa yizinkonzo.

⁵ Nasi esisodwa ngapha, esinye esisodwa siphakathi nendawo ngqo. Yebo. Esisodwa, ezimbili, ezintathu, ezine, ezinhlanu. Lokho kwenza izihlalo ezinhlanu zingabi namuntu manje, phezulu lapha ngaphambili. Khuphuka ngqo, uzenze uzizwe wemukelekile nje futhi usekhaya. INkosi ikubusise, Mfowethu

George. Ngiyajabula ukukubona futhi kulokhu ukusa. Ngenkathi i . . . Lokho kuhle kakhulu.

⁶ Dadewethu, manje, wena, inenekazi elincane, uma li . . . Kukhona esisodwa khona ngemuva laphaya esakhe. Khona lapho, s'thandwa. Buyela khona impela emuva lapho lapho okumi khona leyandoda. E . . . Khona lapho. Ehhe.

⁷ Lokho kuhle. Wonke umuntu uhleli ngokuthokomala, khona-ke bazizwa bekahle. Bazizwa sengathi unga . . . Ngiyazi ukuthi akuthokomele kakhulu phakathi lapha, kodwa sifuna nina nisondele kakhulu—kakhulu ngakho konke esinganenzela khona.

⁸ Manje, sibheke umhlangano ozayo, sibheke ngamehlo abomvu izibusiso ezinkulu esikhathini esizayo, lomhlangano ozayo wesiprofetho.

⁹ Manje, kulokhu ukusa, ngitshele abafu ukuthi bengizokhulekela abagulayo. Futhi leli kuzoba yithuba lokugcina engizoba nalo manje, ngikhulekela abagulayo, ebandleni, kuze kube semva komhlangano. Ngesikhathi somhlangano, sifuna ukusigcina emgqeni wesiprofetho, uma kungenzeka sikwenze. Bese-ke, emva kwalokho, ngicabanga ukuthi, mhlawumbe—mhlawumbe phambi kukaKhisimuzi, ngizothanda ukuba mhlawumbe ngibe nomunye umhlangano wobusuku obuncane obuthi abube bubili ngoDanyeli, lapha ebandleni. Ngoba, mhlawumbe unyaka wokuqala, ngizo—ngizohamba futhi. Futhi ngiyazi ukuthi asinaso isikhathi esikhulu kakhulu esisele.

¹⁰ Ngakho, manje, uma noma ubani eza futhi efuna ukubhukelwa emahhotela abahamba ngezimoto, kanjalonjalo, sinakho lokho kuhleliwe manje, ngakho singakuthola ukubhuka.

¹¹ NoMnu. Morris, owaphiliswa kumdlavuzwa womphimbo, wayengumjimisi. Eganwe emndenini wakwa Dr. Adair, umngane wami lapha edolobheni, nowamhlinzela umdlavuzwa womphimbo. Futhi wayefa. NeNkosi yangiholela ezansi endlini yakhe, eminyakeni eyisithupha, eyisikhombisa eyedlula, lapho ayelele khona endaweni kadadewabo, efa, enomdlavuzwa womphimbo. Futhi ngiza kuye—kuye, enhla lapho esitolo sokugunda izinwele, ngolunye usuku, efakaza. Wathi, “Ngangingakwazi ngisho ukugwinya.” Futhi wathi, “Emizuzwini emihlanu, emva kokuba sengikhulekelwe, ngidla idina lami.” Futhi wathi akukaze kubekhona nomkhondo wawo kusukela lapho.

¹² Uphethe iHholo iWayfare yabahamba ngezimoto. Futhi uthe, “Billy, ngiyezwa ukuthi unomhlangano ozobakhona. Futhi noma yibaphi babantu bakho abazoshayela lapha, ngizobanika amanani ashibhe kakhulu.” Unehhotela labahamba ngezimoto elisha lapha. “Futhi banikwe amanani omndeni,

kanjalo—kanjalo.” Futhi ngathatha amakhadi akhe, futhi ase ofisi, kanjalo kanjalo. Futhi singaxhumana bese sithola ezinye izindawo lapho esi...emva kokuba lokho kubhuka sekuphelile, lapho esingathola khona amanani angcono kakhulu, izindawo zokulala ezingcono kakhulu, ezizokwenelisa abayikho, abangane benu, ngicabanga ukuthi kwedlula konke.

¹³ Abaningi benu, kusobala, uzoba nabo abanye ekhaya lakho uqobo. Futhi lokho kuhle kakhulu, uma unganakelela omunye. Ku—kuthokomele kakhulu, njengasekhaya, uyazi, lapho khona ongaba namaKristu, nenhlanganyelo. Beseukuthi-ke ungathi nje ukuthi, uhambe, ugijime phezu kwemiBhalo, sindawonye.

¹⁴ Ngifuna wena, ngamunye, ulethe ibhuku lakho, ulethe ipensela lakho. Isizathu, sizonikeza izikhathi, amadeyithi, imiBhalo, ngemiNyaka yeBandla eyisiKhombisa, iminyaka yebandla, iminyaka yebandla eyisikhombisa yokugcina nokuthi inqwabelana kanjani. Futhi nguMlayezo wesiprofetho. Emva kwalokho...Kuqala, ngizowushumayela, bese uya eteyipini, iteyipu kazibuthe; ukusuka lapho, uye emarekhodini; bese-ke u—uthathwa ngokuthi ubhalwe ngokufishanisa, bese-ke utayipwa encwadini. Nezincwadi izoba yisihlaziyi e—emiNyakeni yeBandla eyisiKhombisa.

¹⁵ Futhi ukuba angicabanganga ukuthi kwakudingekile, futhi ukuba angicabanganga ukuthi kwakudingeka kabi, ngempela bengekeke ngithathe isikhathi sabantu sokukusho. Kodwa ngikhohlewa ukuthi kungahle kube yisikhathi sokugcina ukuthi siyoke sikwemukele, kulelibandla, ikakhulukazi. Ngakho manje masibe semkhulekweni ngempela ngakho, emkhulekweni ngempela.

¹⁶ Manje, ngeviki elizayo, ngifanele ngiye eLouisiana, niyazi, ngomhlangano ezansi lapho. Futhi ngiyoba seShreveport, eLouisiana, kusukela zingama 24 kuya zingama 27, eShreveport, eLouisiana, noMfowethu Moore. Futhi nje leyo yinkonzo yokuvangela evamileyo. Bese-ke ngibuyela lapha zingama 29 noma zingama 30

¹⁷ Futhi zi 4 kuDisemba siqala lapha. Manje, kuyobakhona uMlayezo wasekuseni. Futhi manje, uma ngingekeke ngaphumelela, ngesikhathi sasebusuku, ngithole lowonyaka webandla ufike lapho engicabanga ukuthi ufanele ubekhona, ukuthi abantu bakuqonda kahlehle, ngizobe-ke sengeqela ngale ngqo ngokusa okulandelayo, noma ngentambama elandelayo, ngiwuqede, lapha etabernakele. Bese-ke ngibuyela onyakeni webandla, ngalobo busuku obulandelayo, ngoba ngifuna ukuqiniseka ukuthi konke kutholiwe, niyabo, ngoba kuswelekile.

¹⁸ Siyazi ukuthi siphila e—esikhathini esixake ngempela, futhi si—siyakwazi lokho nge—ngendlela izinto eziqonga ngayo. Futhi manje kulokhu... futhi engikushoyo etabernakele,

uma kubakhona izihambi lapha, isizathu sokuba ngilethe lemiLayezo, kanjalo kanjalo, etabernakele, futhi kungabi phandle ensimini yobuvangeli, yingoba lesi yisisekelo sasekhaya lapha. Futhi lapha ngiyazizwa ukuthi ngingayishumayela imfundiso ngendlela engiyibona ngayo, ngendlela engiyikholwa ngayo. Manje, lokho akushayisani nenkolo kanoma ubani. Niyabo? Noma ngabe yini abafuna ukuyikholwa, lokho kulungile. Futhi manje kunezikhathi eziningi. . .

¹⁹ Niyazi, ukuba besizohamba sonke, kulokhu ukusa, sithole imilobo yeminwe, akukho namunye wethu lapha esinezithupha zethu ezifanayo. Bathi awekho amakhala amabili afanayo. Ngiqagele nonke niyajabula ukuthi alifani nelami. [bandla liyahleka—Umhl.] Kodwa—kodwa abekho abantu ababili abafana nse. Ngakho, izinto ezimbili, ngakho khumbulani. Kodwa sonke sizovuma futhi sivume ukuthi siyayithanda iNkosi uJesu. Phezu kwalezo zi ba-. . . Ngathi. . .

²⁰ Uma iRoma eliKatolika uma ethembele ebandleni eliKatolika, okuyimfundiso eqavileyo, kodwa uma ekholwa ukuthi lelobandla eliKatolika lizomsindisa, ulahlekile. Kodwa uma enokukholwa kuJesu Kristu, iNdodana kaNkulunkulu, futhi ethembele kuYe ngensindiso, usindisiwe. Uma iMethodisti, noma iPentecostal, noma iBaptisti, uma bethembele ebandleni labo noma inhlangotho ukuba ibasindise, balahlekile. Kodwa, uma bethembele kuJesu Kristu, futhi baMemukela! Ngoba, ngukukholwa okuqondene nawe ngqo kuKristu Jesu osisindisayo. Noma ngabe uyiBaptisti, iPentecostal, iLuthela, iKatolika, iJuda, kumbe noma yikuphi okunye, ngukukholwa okuqondene nawe kuJesu Kristu. Ngi—ngi. . .

²¹ Lena yiteyipu kazibuthe, futhi. Iyasebenza njengamanje, ngakho ngineqiniso ukuthi wonke umuntu ukuqonda kahle lokho.

²² Kodwa uma umuntu eshumayela imfundiso, khona-ke ufanele uhlale nenkolo yakho ngqo. Uma ungakwenzi, khona-ke ungumzencisi. Uma usho into ethize ngoba ishiwo ngomunye umuntu, futhi enhliziyweni yakho ungakukholwa lokho, khona-ke ungumzencisi, ngoba usho into ongayikholwa. Ngingaqoka uku—ukugxekwa kancane phezu kwezinto engizikholwayo, kunokuba ngumzencisi emehlweni kaNkulunkulu, ngokuzama ukuxegisa nomunye umuntu.

²³ Futhi manje, kulemihlangano lapha, ungevumelane nezinye zalezizinto, ngokumangalisayo, kodwa ni—ningaxabani nami. Isizathu, ngi. . . noma ngoba. . . Ngi—ngi—ngiyanihanda, futhi kunjalo.

²⁴ Ngicabanga ukuthi ngikwenza kucaze ukuthi ngiyakholwa ukuthi, ngamunye wenu, uma uyiKatolika, iProtestane, noma oweJuda, kumbe noma ngabe uyini, uma wethembele futhi wemukele uKristu njengoMsindisi oqondene nawe,

usindisiwe. “Ngokuba sisindiswa ngokukholwa, ukuthi—ukuthi kungomusa.” Futhi kanjalo amabandla ethu, awu, ukuzihlanganisa kwethu namabandla, ngeke kusho lutho kangako.

²⁵ Kodwa ngicabanga ukuthi, kulokhu, uma uzoza futhi ungabandlululi, ukuthi nizothola ukuthi lona impela ibandla lehlelo yilo elisidabule yonke indawo ngendlela esiyiyo manje. Yilokho okwalettha inkathazo. Niyabo? Futhi uma nje besingaLiyeka ngendlela eLaliyiyo.

²⁶ Manje, kukhona engikuyekayo lapha. Futhi ngi—ngifuna ukwenza isicaphuno. Futhi ngineqiniso ukuthi nina lapha, ngetabernakele, bangane bami, nazi ukuthi angikusho lokhu, ukuba ngithi, “Niyabo! Nginitshelile!” A—angiqondile lokho.

²⁷ Ngethemba ukuthi ngeke neze ngifike endaweni engenza mina uqobo, phambi kwabantu, njengowazi konke. Uma ngingaze ngifinyelele ekubeni ngibe njalo, ngiyacela umuntu akeze angilungise futhi angiqondise, futhi athi, “Lapha, awume kancane.” Niyabo? Angifuni ukuba njalo.

²⁸ Kodwa uma uNkulunkulu esho noma yini, futhi Ifakazisa ukuthi iyiQiniso, ngi—ngithanda lokho ukuba kwaziwe. Ngoba, akusimi engikushilo. NguYe Owakushoyo. Manje, ngangi . . .

²⁹ Futhi njengoba ngishilo ngeSonto eledlule, ngikholwa ukuthi bekuyilo, lapho. Sengibe kulelipulpiti iminyaka engamashumi amabili-nesishiyagalombili, futhi angikaze nakanye ngike ngiphathe ezombusazwe, ayikho nhlobo indlela, kuze kwaba ngeSonto eledlule. Futhi nginitshelile ninabantu ukuba nje nikhuleke ngaphambi kokuba niye ezikhungweni futhi nivote.

³⁰ Ngehlela kwaMfowethu Wright, ngeliny’ilanga, futhi ngiqagele ungomunye wabadala kunabo bonke, yena noMfowethu Roy Slaughter, nabayingcosana balabo ongaziyo yonke leminyaka. NoMfowethu Wright akazanga neze ukuthi ngivote kanjani. Ubengazi noma bengingoweDemocrat noma iRepublican. Futhi lelo yikhaya lesibili kimi. [UMfowethu Wright uthi, “Besigibela ndawonye, sikhuleka ndawonye, ndawo zonke, futhi awuzange neze ungibuze ngokuvota kwami, kanjalo nami angizange ngikubuze.”—Umhl.] Kuyize kabi, yingalesosizathu, Mfowethu Wright. [Omunye uthi, “Mfowethu Bill, bengingasho into efanayo.”] Ngiyabonga. Ngiyabonga. Angikaze . . . Akekho owaziyo ukuthi ngivote kanjani. Ngoba, omabili amaqembu, alikho elingaqhosha.

³¹ Kodwa, ngeviki eledlule, isizathu sokuba ngizwakalise ngendlela engenze ngayo, bekubandakanye okungaphezu kwezombusazwe.

³² Ngithanda ukunifundela isiprofetho esanikezwayo. Ngifike e . . . Futhi kwangathi . . . Kambe, uMnu. Mercier nabaningi babo bazothatha ezinye zaleziziprofetho ezindala,

futhi bazivumbulule, futhi bazibuyekeze kancane, noma bazifinyelelise esikhathini samanje, bese bezifaka emaphepheni. Ngithanda ukufunda ezinye izinto engithanda ni—ni . . . Lokhu, kuqala. Ngithanda ukunifundela eny'into.

³³ “1932.” Lalelani lokhu. “Lapho sengisendleleni yami lapho sengilungela indlela yami ukuba ngiye esontweni kulokhu ukusa, kwenzeka ngaba sembonweni. Izinkonzo zethu ibanjelwa eMeigs Avenue, ekhaya lezintandane ezindala lapho uCharlie Kern akhe khona engxenyeni yendlu.” Usakhe ngaphesheya komgwaqo nje manje, niyazi. “Futhi kwenzeka, ukuthi, ngisekulombono, ngibone izinto ezesabekayo zenzeka. Ngikhuluma lokhu eGameni leNkosi.

³⁴ “UMongameli okhona manje, uMongameli Franklin D. Roosevelt,” manje khumbulani, lokhu kuseminyakeni engamashumi amabili-nesishiyagalombili eyedlula, “uyobangela ukuba umhlaba wonke uye empini. Nombusi omusha ongaphikiswa waseItali, uMussolini, uyokwenza uhlaselo lwakhe lokuqala elubhekise e-Etiyopiya. Futhi uyoyithatha iEtiyopiya, kodwa lokho kuyoba ngukugcina kwakhe. Uyofika ekupheleni kwakhe.”

³⁵ “Siyoba sempini neJalimane. Qaphelani iRashiya. Manje, lokho, niyabo, ubuKhomanisi, umbuso wamaJalimane, nombuso wamaNtaliyane. Qaphelani iRashiya, kodwa leyo akusiyona enkulu ukuba iqashelwe.”

³⁶ “Kuyakuthi futhi . . . kwakukade kuyinto embi eyenziwe kulelizwe, bavumele abesifazane ukuba bavote. Lesi yisizwe sabesifazane, futhi uyokonakalisa lesisizwe njengoba kwenza uEva e-Edene.” Manje niyabona ukuthi ngishayelani ngesando ngendlela engenza ngayo na? Ngino ISHO KANJE INKOSI. “Ekuvoteni kwakhe, uyokhetha umuntu ongafanele.

³⁷ “AbaseMelika bayothola ukubhaxabulwa okukhulu endaweni eyokwakhiwa yiJalimane, okuyoba wudonga olukhulu olwakhiwe ngokhonkolo,” uLayini iMaginot, iminyaka eyishumi nanye ngaphambi kokuba luze lwakhiwe, “kodwa ekugcineni bayoba ngabanqobi.”

³⁸ “Kwase kuthi-ke lapho laba besifazane sebesiza ukukhetha umuntu ongafanele, ngase ngibona owesifazane omkhulu esukuma eUnited States, egqoke kahle futhi emuhle, kodwa enonya enhliziyweni. Uyoba phakathi kokuthi aqondise noma aholele lesisizwe emonakalweni.” Nginakho, kobakake, “(Mhlampe, ibandla eliKatolika.)

³⁹ “Futhi, isayense iyoqhubekela phambili, ikakhulukazi ezweni lezemishini. Izimoto ziyiqhubeka nokuthi zimisise okweqanda. Ekugcineni bayokwakha leyo engeke isidinge isitelingi.” Sebenayo manje. “Iyolawulwa ngamanye amandla athize.”

⁴⁰ “Ngase ngibona iUnited States njengaleyo eshunqayo, indawo eshile. Kuyoba seduze kokuphela.” Ngase ngithola, kobakake, “(Ngiyabikezela ukuthi lokhu kuyokwenzeka. . .).” Manje, khumbulani, iNkosi, yilokho iNkosi eyangibonisa khona. “(Kodwa ngibikezela ukuthi lokhu kuyokwenzeka ngaphambi kuka 1977.) Phezu kwalesisibikezelo, engesekela kuso, ngenxa yesiwombe sokubulala ngokucekela phansi okuzayo manje, ukuthi kwakuhamba ngesivinini esikhulu kanjani lokho, ukuthi kuyothatha isikhathi eside kangakanani lesisizwe size sidibane nendawo yaso.”

Manje, bukani ukuthi kwenzekani manje.

⁴¹ KuMongameli Franklin D. Roosevelt, wathatha iMelika wayiyisa ephathini yetiye yaseNgilandi. Kunjalo. IJalimane ayizange isibeke icala; yithina esababeka icala. Kwaphosa umhlaba wonke wangena empini, lokho kubangela impi yomhlaba. IJalimane yakhe uLayini iMaginot. Okungukuthi, lapho noma yimuphi oyiqhawe elidala lapha uyazi ukuthi yathathani lapho kuLayini iMaginot.

⁴² Abesifazane, benikezwa ilungelo lokuvota, bakhetha uKennedy onguMongameli okhethwayo, ivoti labesifazane, umuntu ongafanele; okuyothi ekugcineni kuholele ekulawuleni ngokugcwele, okwebandla eliKatolika, eUnited States. Bese kufika ibhomu eyiqhumisayo.

⁴³ Ziyisikhombisa izinto ezibikezelwe, futhi ezinhlanu zazo sekuvele kwenzekile. Ngakho ungehlulela, qobo lwakho, ukuthi siqhele kangakanani. Siseduze kokuphela. Uma lezozinto ezinhlanu sezenzekile, lezi ezinye izinto ezimbili zibophezekile ukuthi zenzeke. Kufanele kwenzeke nje.

⁴⁴ Angicabangi ukuthi uMnu. Kennedy uzoba nempumelelo enkulu kangako manje, ngoba uzokwenza ukuthi abe nguMongameli oyisimangaliso, ukuze angenise abanye, ukuba athole isigcawu sibekwe njengoba benazo nje eNgilandi, njengoba benza eMexico, njengoba benza noma kuyiphi enye indawo kanjalo. Nabantu baseMelika, bebeguquguquka kakhulu; abekho kokukamoya. Bahlakaniphile, kodwa bahlakaniphe ukwedlula ukulunga kwabo uqobo. Ubuhlakani bushwibeka bubuyele emuva, ngesinye isikhathi, futhi buqhuma ngemuva. Ngakho ba. . .Ngishumayela ngalokho, kulokhu ukusa, kancanyana.

⁴⁵ Ngakho, sithola ukuthi, sise—sisemkhawulweni ngqo. Isizathu sokuba ngisho lokhu; yingalesosizathu ngicindezela lokho. Ngoluny’usuku, kakhulu impela ngendlela engenza ngayo. Kodwa kwakuyilokho okwakwenzayo, kunjalo, ivoti labesifazane. Elibeka. . .

⁴⁶ Nike nayiqaphela imibuthano kwitelevishini na? Ukuba kube nguNixon, maduze nje, bonke abesilisa. Bonke babefuna

ukwanga uKennedy, abesifazane, begxuma begxamalaza phezu kwezimoto, yonke into kanjalo, begxuma-phansi-phezulu.

⁴⁷ Futhi manje ake ngilethe enye into. Angiyibhalile lapha, kodwa, eteyipini enozibuthe. Futhi lokhu kuyateyishwa, futhi. Ngo 1956, eChicago, eIllinois, ngimi e...lesosikole, iSikole esiPhakeme iLane Tech. Babelapho. Ngathi, “Lonyaka uzoba yindawo yokushintsha kweMelika.” Ngisanda kuvela phesheya kwezilwandle, angazi ukuthi ngizelani. Ngiyabuya, ngakhansela imihlangano yami eAfrika nangapho, ngabuya. UBilly Graham, into eyimfihlakalo, wakhansela eyakhe. UTommy Osborne wakhansela eyakhe. Futhi sonke, siqamula iUnited States, emihlanganweni. Ngathi, “IMelika iphakathi kokuthi izomemukela noma imenqabe uKristu, kulonyaka.”

⁴⁸ Ngase ngithi, ngenkathi bekhetha, eIndiana, umfana oneminyaka engamashumi amabili-nambili...-nyaka ubudala umfana, ukuba ngumahluleli. UMoya weNkosi wafika phezu kwami, ngase ngithi, “Ekugcineni bayoba noMongameli oyoba ngomunye walaba abagunda izinwele ikhru khathi, osaphazayo, oMongameli abawuhlobo lwababethi, ubafazini.”

⁴⁹ Manje, lezo yizibikezelo, eminyakeni eyedlula. Niyabona ukuthi sikuphi na? [Ibandla lithi, “Amen.”—Umhl.] Isikhathi sesedlule kunoma sicabanga.

⁵⁰ Ngakho, ngicabanga ukuthi lemiLayezo kulemiNyaka yeBandla eyisiKhombisa ihambisana nesikhathi. Masibe semkhulekweni, futhi sifundisise.

⁵¹ Manje, uma ungavumelani futhi uthi, “Ngicabanga ukuthi uMfowethu Branham unephutha.” Lokho, unelungelo lokwenza lokho. Kodwa, ngaphambi kokuba senze lokho, ngaphambi kokuba ukwenze, ake sihlole ukuthi iNkosi itheni, ngemiBhalo. Sibone uma . . .

⁵² Manje-ke iziprofetho, okwanikezwayo, lokho kuzofezeka, futhi bukani nibone lapho zifezeka, noma qha. Manje, useteyipini kanjalonjalo. Niyazi ngakhuluma, eminyakeni eyedlula, futhi nakhu manje kuyafezeka.

⁵³ UMussolini wehlela e-Etiyopiya, akazange na? [Ibandla lithi, “Amen.”—Umhl.] Labobantu abangamakhaladi ahlophekayo ezansi lapho ena—namasikela amakhulu, izizenze, nezinduku, ukulwa ngazo. Futhi yena, imishini yesimanje. Wavele wabacekela phansi. Ebuya, eqhosha ngakho, kodwa wahlangabezana nokubhujiswa kwakhe. Lokho kuqinisele.

⁵⁴ Futhi abaseMelika...Futhi amaJalimane akha uLayini iMaginot. Futhi ba...Futhi amaMelika athola ukubhaxabulwa kanzima lapho, kodwa ekugcineni iyanqoba. Kunjalo impela. Nina maqhawe amadala, bazalwane, niyakwazi lokho, nani nonke kwi D-Day, kanjalonjalo, nangenkathi bengena.

55 Manje, futhi niyathola-ke ukuthi abesifazane, banikwa amalungelo ukuba bavote, futhi bakhetha uMongameli abebengafanele ukuba bamkhethe. Niyabo? Lokho yilokho kuwa.

56 Nobuso balokho, manje, senyukela kulomhlangano olandelayo ozayo. Futhi sibe semkhulekweni, futhi sikhuleke kanzima manje, ukuthi uNkulunkulu uzosibusisa futhi avule ukuqonda kwethu, ukuze silazi ihora esiphila kulo.

Asikhothamise amakhanda ethu manje senzele izwi lomkhuleko.

57 Nkosi yethu enomusa, njengasendleleni eyodwa, ngi—ngizizwa ngivevezela, ukwazi ukuthi lelizwe selisesikhathini sokugcina. Ngeke ngazi ukuthi yisiphi isizwe engingabalekela kuso. Akusekho siphephelo, kuphela ngukubheka phezulu. Ngokuba siyatshelwa, “Uma lezizinto seziqala ukufezeka, khona-ke bhekani phezulu, ngokuba ukuhlengwa kwethu sekuyasondelana.”

58 O Nkulunkulu, ngikhulekela izwe elinesono namhlanje, esimweni salo, ukuba libone ukuthi yonke into yenzeka kanjani. Ngikhulekela ukuthi, ngandlela thize, Nkosi, ukuthi Uzokhuluma kuyo yonke inhliziyi, wonke umfundisi, ukuze abe yilangabi elivuthayo kulezizinsuku zokugcina, ukubizela ekuphendukeni, futhi babuyele futhi ekuKholweni, iBandla likaNkulunkulu ophilayo. Njengoba sazi, siphila kulowoNyaka weBandla laseLawodikeya, lapho abazoba sivivi khona. Ngiyakhuleka, Baba, ukuthi Uzosivumela sibambebele sithi ngqi kulokho esinakho, uKristu, sibheke loloSuku lokubonakala kwaKhe. Sithethelele izono zethu, njengokuba nathi sibathethelela labo osonileyo.

59 Futhi siyazi manje, Nkosi, ukuthi siyalibona izwe elingaphandle, sazi ukuthi kwakufanele kufezeke. Ayikho indlela yokukumisa. Nakuba sikhuluma ngokumelana nakho, futhi sinikeze iphimbo elimelana nakho, nokho, siyazi ezinhliziyweni zethu, ngokweZwi laKho, kuzoba njalo, noma ikanjani, ngokuba Wena usho kanjalo. Kodwa ngaloloSuku lokwaHlulela, lapho iteyipu kazibuthe enkulu kaNkulunkulu iyodlalwa khona, sifuna iphimbo lethu limelane nokungalungile futhi limele okulungileyo.

60 Sikhuthaze namhlanje, Nkosi, ngoBukhona baKho. Busisa bonke lababefundisi olapha, nalo lonke ilunga lebandla. Bonke abazelwe ngokusha ezweni lonke, ezinkulu izinkuni zomlilo Onazo emsakazweni, nangaphandle kwezinye izingxenyane zezwe, zishumayela iVangeli; izithunywa zenkolo zihamba zilambile, abayeni namakhosikazi phansi kokujulile ukuhlushwa, besalokhu bemi endaweni yokugada. Nkulunkulu, babusise namhlanje.

⁶¹ Nasetabernakele elincane, siphe okwezibusiso zaKho, Nkosi. Sigcobe. Busisa labo abaculile, kulokhu ukusa, amaculo amangalisayo aseZiyoni, abengamagugu enhliziyweni yethu, iminyaka, sazi ukuthi ngoluny'usuku siyoma futhi sicule lawomaculo eBukhloneni beWundlu. Busisa iZwi, namhlanje, futhi ugcobe uMlayezo, Nkosi. Ngokuba sikucela eGameni likaJesu, nangenxa yaKhe. Amen.

⁶² Ngifuna ukuba keninake, kulokhu ukusa, komunye umBhalo otholakala eNcwadini kaGenesisi. Futhi manje ngizozama ukusheshisa ngiqede impela ngaloMlayezo, iNkosi ithanda, ngoba sifuna ukukhulekela abagulayo futhi sibe nenkonzo yombhaphathizo. Ngifuna niphenye eNcwadini yokuqala yeBhayibheli, isahluko 1 seNcwadi. UGenesisi, isahluko 1, futhi asiqale sifunde evesini 9.

UNkulunkulu wathi, Amanzi aphantsi kwezulu mawaqoqekele ndawonye, kubonakale umhlabathi owomileyo: kwaba-njalo.

Okomileyo uNkulunkulu wakubiza ngoMhlaba; waqoqa nokuqoqeka kwamanzi wakubiza ngokuthi yiziLwandle: uNkulunkulu wabona ukuthi kuhle.

UNkulunkulu wathi, Umhlaba mawuveze utshani, nemifino ethela imbewu, ne...mithi yesithelo ethela izithelo ngezinhlobo zayo, ekuyo imbewu yayo, emhlabeni: kwaba-njalo.

Umhlaba wawusweza utshani nemifino ethela imbewu ngezinhlobo zayo, nemithi yathela izithelo, ngezinhlobo zayo, ekuyo imbewu yayo: uNkulunkulu wabona ukuthi kuhle.

⁶³ Manje ngifuna ukuthatha indikimba endabeni ethi: *Ukulahlwa NgokuMelwa*. Futhi kwangathi iNkosi ingenezela izibusiso zaYo eZwini laYo.

⁶⁴ Emavikini amabili noma amathathu edlule nganginqamula ezifundazweni zasentshonalanga. Futhi ngangihamba ngibuka, lapho ngizishayelesa, ngiyohlangana noSomaBhizinisi abangamaKristu enhla eIdaho. Futhi ngamangala lapho ngibhekisisa amabhodi ezaziso, isikhangiso. Impela ungaqalaza bese ubona ukuthi yini esengqondweni yabantu nokuthi yini esezinhliziyweni zabo.

⁶⁵ Njengoba bengihlale ngisho njalo, ake ngiye endlini yomuntu, futhi ake sibone ukuthi hlobo luni lomnyuziki abawulalelayo. Ake ngibone ukuthi hlobo luni lwezincwadi abazifundayo, nokuthi hlobo luni lwamaculo abawaculayo, hlobo luni lwezithombe abanazo endlini yabo. Sengingahle ngikutshela nje ukuthi injani imvelo yalowomuntu. Niyabo? Yingoba, bona, akunandaba ukuthi bafakazani, okuphambene, izithelo zabo ziyafakaza ukuthi kuyini.

⁶⁶ Futhi ngaqaphela ukuthi siyisizwe esikhulu sezesayense, izwe lezesayense. Futhi ngaqaphela emabhodini ezaziso, ikakhulukazi emfundeni yombila esentshonalanga, kanjalonjalo, kwakuyisithombe sendoda ibambe isikhwebu sommbila, igumuza isikhwebu, ithi, “Ndoda, ummbila onje pho!” Futhi kwakuwu—wummbila odumile obhasteliwe. Futhi ngandlela thize, ngisacabanga ngalokho, ngihamba ngigibele, ngedwa . . .

⁶⁷ Futhi ungeke usawugcina umsakazo wakho uwuvulile, ngoba, ikakhulukazi ezifundeni lapho nje okukhona khona zonke iziteshi yilomnyuziki omdala wodumdum nayo yonke leyonto, niyazi, umculo wokuzinyikinya. Futhi nje awuna . . . ngaphandle uma, uvele nje uvule ngehora, bese uthola izindaba nesimo sezulu, bese-ke uphinde uwuvale futhi.

⁶⁸ Ngakho ngikholwa ukuthi, mhlawumbe, iNkosi yayingisiza. Futhi ngase ngibhala kwingemuva lemephu yami yomgwaqo, “ukubhastela,” ngoba kukhona okwashaya kimi ngenkathi ngikubuka, ezinhle kabi, izinhlamvu ezinkulu zommbila. Ngacabanga, “Lokho kwehluke kakhulu kunommbila esasivamise ukuwutshala.” Yonke into isiba ngebhasteliwe. Kodwa benazi yini ukuthi akulungile na? Akunakuphila kukho. Ngeke kwaphanda kuzizale futhi. Ungeke wawutshala ummbila obhasteliwe. Uma ukwenza, u—unensinyana ebhashile nje, ngoba kubhasteliwe.

⁶⁹ Ngase ngenyukela entabeni. No—nomunye wabaphelekezeli owayenami, wayengu—ngumfuyi wezinkukhu. Futhi yena, efuya izinkukhu, wase-ke nje ephelekezela wakhuphukela ezintabeni okwesikhathi esedlule. Indoda enomoya omuhle kabi! Futhi ngenkathi esezwa ukuthi ngangungumshumayeli, ngani, ngokushesha eqala ukukhuluma nami ngezinkukhu ezibhasteliwe. Manje-ke, ngenkathi enza lokho, lokho kwabuyisa indikimba yami encane ebhalwe phansi emephini yami yomgwaqo, “ukubhastela.”

⁷⁰ Awu, sisacambalele ezikhwameni zethu zokukhempa eqhweni, phezulu entabeni, ngathi kuye, “Ngithanda ukufunda kabanzi ngezinkukhu ezinjalo.”

⁷¹ “Awu,” wathi, “isayense yenze into enkulu ngempela.” Wathi, “Bazalanise izinkukhu nezinto ezehlukene, sebeze bafika endaweni lapho ngempela kungasekho—milenze ezinkukhwini, noma kungasekho—maphiko enkukhwini. Sekuyisifuba nje yonk’indawo.” Kodwa wathi, “Ingxenywe embi efikayo manje, ukuthi abantu abayifuni, ngoba iyinyama ethambe kakhulu. Nenkukhu iphila kuphela unyaka owodwa, bese iyafa.”

⁷² Ciske impela ifile, okokuqala nje. Niyabo, kungukubhastela. Akulungile; akukuhle. Futhi iningi labantu manje ofuna ukuba nedina lenkukhu emnandi, uyahamba aye emaphandleni bese ezithengela inkukhu enezinyawo, ekwazi ukuqhwanda,

nezimpiko, ekwazi ukundiza. Futhi yi—yi—yinkukhu, ngendlela uNkulunkulu ayenza ngayo. Kodwa ngokubhastelwa kwenkukhu osekuyenze yaze yaba yisifuba nje, futhi ihamba iketuka. Futhi ifanele igcinwe endaweni esithekileyo. Abakwazi ukuyibeka ngaphandle; ayikwazi ukuqhanda. Ayikwazi ukuziphilisa. Nyenama inalokhu, imbi kabi, ngangokuthi abakwazi ukuyisebenzisa. Futhi uma inkukhu yenziwe yaba yinkukhu ezalelayo, amaqanda ayo angeke achamseleke. Manje-ke, enye into, inkukhu izibeka yona ekufeni, ngonyaka. Ihlala unyaka kuphela. Ngacabanga, “Awu, manje, leyo inkukhu ethize!” Ukubhastela, kudatshulwa lokho okwenziwe nguNkulunkulu.

⁷³ Manje-ke sasinohlu lweminyuzi esihamba nayo. Futhi ngaqaphela ukuthi umnyuzi uyibhastela, nawo. Ungakubeki neze kuNkulunkulu, okokwenziwa komnyuzi. UNkulunkulu wayengahlanganise lutho nalokho. Qhabo. Kwaba ngumuntu lowo. Umnyuzi awazi ukuthi ungowangaphi. A—awukwazi ukuphinda uzizale futhi. Uyi—uyibhastela. Niyabo? A—awazi ukuthi kwakungubani ubaba wawo, nokuthi wayengubani umama wawo. Futhi awukwazi ukuphinda uzizale futhi. Ungumnyuzi nje, futhi usemgwaqeni oshelelayo, uya ekufeni. Futhi akunandaba ukuthi uzama kangakanani ukuveza inhlobo yawo, awukwazi ukukwenza. Lokho konke kuphambene neZwi likaNkulunkulu.

⁷⁴ UNkulunkulu washo lapha, kuGenesisi 1:11, “Yonke imbewu mayiveze inhlobo yayo, ngokuba ukuphila kukuyo uqobo. Yonke imbewu mayiveze inhlobo yayo.”

⁷⁵ Kodwa umuntu uzama ukukhombisa ukuthi uhlakaniphe ukwedlula uMdali wakhe. Ufuna ukufakazisa ukuthi wazi kakhulu ngalento kunoma kwazi uNkulunkulu. Ngakho, ngakho-ke, ulokhu njalo, ngesayense, ezama ukukhombisa uNkulunkulu ukuthi wazi kakhulu ngakho kunoma kwazi Yena. NoNkulunkulu uyamededela nje aqhubeke, ngocwaningo lwakhe lwezayense. Futhi, ngokwenzenjalo, uzibulala yena. UNkulunkulu udedela ukungazi kwakhe kubulale yena uqobo.

⁷⁶ Umama wami, emuva laphaya, wayevamise ukuthi, “Nika inkomazi intambo eyenele, izilengisa yona.” Awu, yiqiniso lelo. Futhi uvele nje udedele. . . UNkulunkulu uvele adedele umuntu nje aqhubeke futhi aziphanyeke yena ngobuwula bakhe uqobo. Akasoze ahlakanipha ukwedlula uNkulunkulu. UNkulunkulu uyakwazi okufaneleyo. Kodwa, abantu, ngokubhastela, zama ukukhiqiza umkhiqizo ongcono kunalokho okwadlwa nguNkulunkulu.

⁷⁷ Manje, uNkulunkulu, ngenkathi Edala iBandla laKhe, Wadala iBandla lepentekoste. Lelo lalingelasekuqaleni, iBandla lasepentekoste eligwaliswe ngoMoya oNgcwele, abesilisa nabesifazane beholwa ngoMoya kaNkulunkulu.

⁷⁸ Umuntu akakwazanga ukukuyeka kanjalo nje lokho. Wayefuna ukubhastela ibandla. Ngakho wazalanisa, izwe, nalo: isayense yezenkolo, izimfundiso, amahlelo. O, impela, kwenza kube yibandla elihle ngokuthe xaxa. He, yebo! Kwehluke kangakanani eBandleni lasekuqaleni. O, sinezindlu ezinkulu, abashumayeli abafundile, izinga elingcono labantu, abaphezulu-phezulu, abagqoke kangcono; befaka amagama abo kuyo, nemali yabo kuyo, ukuyigcina iphezulu-phezulu; bethumela abafundisi babo emakholi, ukuphucuzisa imifundaze yabo nesayense yezenkolo. Ngaso sonke isikhathi, bebathatha bebadedisa kude noNkulunkulu.

⁷⁹ Lelo kwakungesilo icebo likaNkulunkulu, ekuqaleni. Akazange athumele namanye wabo kunoma yiliphi ikholi. Wabathumela ekamelweni elingaphezulu ukuba balinde lapho kwaze kwehlela uMoya oNgcwele phezu kwabo, ukuba babe ngabafundisi abagcotshweyo beNkosi.

⁸⁰ Kodwa, ukubhastela, beletha ibandla esayenseni yezenkolo, esikhundleni sokudedela uMoya oNgcwele alihole. Bangenisa ababhishobhi, ababonisi abakhulu. Kanti, uMoya oNgcwele unguMholi kaNkulunkulu wasekuqaleni weBandla. Kodwa babhastela ibandla, njengoba benza enkukhwini, njengoba benza emnyuzini, njengoba benza kuyoyonke enye into. Bekubhastela, bekwenza kwehluke. Bezalanisa ezweni, izinto zezwe; imidlalo yebasketbhola, namasapha amasobho, ne-nemidlalo eluthanayo, nazozonke izinhlobo zezinto zezwe. Yiqiniso, kuhle ngokuthe xaxa. Kuyindlu enkulu ngokuthe xaxa, izinga labantu abaphucukile. Ukucula kwabo kungahle kube ngokuhleleke kakhulu emanathini, kanjalonjalo, kune-nepentekoste eyifeshini endala nesigujana esincane itamborini nesiginci. Kodwa akunaMbewu. Akuzwakali kahle kukho. Bakuchaza bakudedise, konke okwaLo, “*Lokhu* kungcono kunanoma kwakunjalo Lokho.”

⁸¹ Njengoba bezama, ngombila obhasteliwe, “Ungcono kunoma wawunjalo omdala.” Wawungengcono. Ukuphila kuwo kwakungengcono. Ingaphandle lingahle ukuba lalibukeka lingcono, kodwa ukuphila kwakungalungile.

⁸² Futhi sikhuluma ngokuphila. Ukuphila akulungile, ekubhasteleni. UNkulunkulu ukufuna ngendlela Akwenza ngayo ekuqaleni.

⁸³ Ngakho, ibandla belibhastelwa. Futhi manje selifika endaweni lapho ibandla selifana khona kakhulu nedlangala, kunoma lifana nesibusiso sepentekoste. Izifundiswa ezinkulu zingabafundisi kakhulu ukwedlula ukuba zibe ngabashumayeli. Zisendaweni kakhulu yo-yokuthola umfundaze omkhulu. “Umelusi wethu uneZiqu zobuDokotela,” noma-noma into efana naleyo, “zesayense yezenkolo.”

⁸⁴ Futhi abakwazi ukubuye bazizale. Kukuhle kunjalo, abakwazi ukubuyela kubo uqobo. Ubungakwenza kanjani na? Abakwazi ukuzizalanisa. Zama ukuzalanisa iMethodisti neBaptisti bese ubona ukuthi unani. Unembuka elibi ngokwedlulele kunoma ubunalo endaweni yokuqala. Kunjalo. Ungeke. Unomuntu obhashile. Kunjalo.

⁸⁵ Tshala ummbila obhasteliwe, ukhula ube *ngako* futhi ujike ube yelo. Akukho kuphila kuwo. Yingalesosizathu ungeke wakhapha omunye.

⁸⁶ Futhi yileyondaba ebandleni namhlanje. AlinakuPhila kulo. Linomningi umbukiso, na—nabantu bezinga elingcono, bakubiza kunjalo. Izinhlamvu ezinkulu ngokuthe xaxa, izindlu ezinhle ngokuthe xaxa, abaningi abashumayeli abafundiswe kakhulu, kodwa akukho kuPhila phakathi lapho ukubuye kuzale izingane ezizelwe ngokusha. Alikwazi ukubuye lizizale. Kanti, uHlamvu lwatshalwa kuqala. Indawo yesibili, bayangena, base belibhastela. Futhi into yokuqala uyazi, soze kwabuye kubuye. Ngicela noma yisiphi isifundiswa esikhulu ukuba sihambe kanye nami emlandwini wonke. Noma yiliphi ibandla elake lashiya isisekelo salo sasekuqaleni, alikaze likwazi ukubuye likhuphuke futhi.

⁸⁷ Ngenkathi uNkulunkulu ethuma uLuther futhi wayenemvuselelo, washanela izwe. Kodwa wayihlela, futhi wayibhastela nezwe, njengebandla eliKatolika. Futhi ngenkathi ekwenza, wenzani na? Waveza isigejane samambuka, ibhastela. Futhi akakaze avuke futhi akasoze avuke.

⁸⁸ Kwase kuqhamuka uJohn Wesley futhi wenze into efanayo, enemvuselelo. Futhi kwathi nje yena no—noAsbury nabasunguli abadala bangafa, bayihlela base benza ibandla leWesleyan Methodist. Futhi abakaze bavuke, futhi abasoze bavuke, ngeke baphinde.

⁸⁹ ISheshi, into efanayo, eliphuma kuCalvin. Ngenkathi benemvuselelo, kwakukuhle. UMfowethu Simpson, ukuphethe ephaketheni lakhe, manje ovela eCanada. ISheshi, manje sebengene, abefundisi nabobonke, ekuphuzeni. Bayawuxuba ubhiya wabo, negin nezinto, ndawonye, ebandleni impela, babenamaphathi abo, futhi baphuze. Kuyini na? Soze yabuyela emuva ekuqaleni kwayo futhi, ngoba isibhastelwe nezwe. Ilahlekile.

⁹⁰ Manje, sikhuluma ngelaseSheshi, neMethodisti neBaptisti, kodwa iPentecostal iyafana. Eminyakeni embalwa edlule, sasineBandla lepentekoste elalisemlilweni. Kodwa benzani na? Balibhastela, balihlela, balibuyisela ezweni. Manje seninani na? Njengoba nje impela uNkulunkulu enza ngomnyuzi. Selikulayini oshelelayo kaDeveli. Alisoze labuya. Seliphelile, lahlela futhi labhidlika. Futhi manje banamabandla amahle ngokuthe xaxa. O, abantu abangamapentekoste babevamise

ukuba semishini encane ekhoni lomhubhe omcane, babevamise ukukhahlelwa, ngapha nangapha, beyiswa emuva naphambili, bephoswa ejele, uhhafu wesikhathi, ngenxa yokumemeza ubusuku bonke. Awu, sekunzima impela ukuba bamthole oyedwa manje. Kwenzekani na? Balibhastela. Balenza njengeBaptisti; njengeBaptisti yenza njengeMethodisti; iMethodisti yenza njengoLuther; uLuther wenza njengeKatolika. Ninani na? Ibhastela lezimbongolo zasandle. Kunjalo.

⁹¹ Into engazilutho ukwedlula konke engazi ngakho ngumnyuzi. Awunakho nhlobo ukuzizwela ngokwawo. Uyokhala ngakuwe kuze kube yihora lokugcina lokufa kwawo, ukuba ufune ukukubalala. Awazi lutho ngaphandle kokuthi “gii” no “wo.” Awunayo inhliziyo enesihawu. Awazi ukuthi kwakungubani ubaba wawo, kwakungubani umama wawo, nokuthi uyaphi, noma uvelaphi.

⁹² Lokho kuthi akufane nenqwaba yabantu namhlanje, kuthi nje akufane. Senake nawubona umnyuzi na? Ungakhuluma nawo, futhi uyoma lapho ukhiphe lawomadlebe: ubuke, lobobuso obukhulu obude nalawomadlebe ame mpo. Yileondlela leyonqwaba yezimbongolo eyenza ngayo, kunjalo, ime nje, ikubuke, ikhonye, “Izinsuku zezimangaliso lwedlule. Ukuphilisa ngokukaNkulunkulu, nokukhuluma ngezilimi, noMoya oNgcwele, ayikho into enjalo.” Kunjalo. Inkolo yomnyuzi! Kunjalo. Ibhastela! Yilokho kuphela okwaziyo. Ngeke neze wazi lutho olunye. Uyeke kanjalo. Thina asiqhubeke noNkulunkulu. Ibhastela, umnyuzi nje, awazi ukuthi uvelaphi. Awusiwo owohlobo. Ungeke waba ngowohlobo.

⁹³ Kodwa ihhashi lehlukile. Yebo, mnumzane. Uthatha elihle elokuzalwa, ihhashi lohlobo, limnene nje futhi likahle. Lithanda ukuphumela lapho ligabavule lizungeze, uyazi, bese libuya, leyamise ikhanda lalo emahlombe akho, futhi likhale liziqhubekele. Li—liyisilwane esihle. Lethembekile; lima eduze kwakho. Ngani na? Liyazi. Linamaphepha akhombisayo ukuthi elohlobo. Amen. Linakho kubhaliwe, ukuthi lingelohlobo. Igazi lalo limsulwa.

⁹⁴ Kungaleyondlela ngongcwele kaNkulunkulu ozelwe ngokusha. Ungamthshela, “UJesu Kristu nguyena izolo naphakade.” Umemeza kakhulu, “Amen.” Ngani? Ungowohlobo. Ulwazi lwakhe lwesipiliyoni lubhalwe eBhayibhelini. Uzalwa yiGazi likaJesu Kristu, futhi ungumKristu ongowohlobo. Udumo! Akukho kuzalanisa lapho. Ungowoqobo, uthobile, umnene. Kukhona ongamfundisa khona.

⁹⁵ Lizama ukulalela. Ungalithatha ulise emibukisweni, cishe impela ulenze libukeke njenge—ngesidalwa esingumuntu. Liyogoba, ligabavule, ligxume. Awuwuboni neze umnyuzi wenza

lokho. Awuwuboni umnyuzi embukisweni, udlala kanjalo, ngoba awunaso isimo sokuqina, kwasekuqaleni nje.

⁹⁶ Yingalesosizathu umKristu ozelwe ngokusha engakwemukela ukuphiliswa ngokukaNkulunkulu. UmKristu ozelwe ngokusha angawemukela uMoya oNgewele, ngoba ikhona Into ethize ephakathi kuye, Into ethize ephansi phakathi kuye, emenza akholwe. UMoya kaNkulunkulu phakathi lapho, uqinisa ngeZwi likaNkulunkulu, ukuthi ungowohlobo. Yebo.

⁹⁷ Kodwa umnyuzi awenzi kanjalo. Ingeke. Akukho lutho phakathi kuyo okuyenza ikwenze ngakho.

⁹⁸ Manje, kulokhu ukubhastela. Niyazi, uEva wayengumama wokubhastela. Wazala isintu ngokungafanele, niyazi, emva kokuba esenze lento embi. Futhi ngiyazi lokhu kuseteyipini, ngakho sizobenzela kube sesimweni sezingane, uma befuna. Kodwa ngenkathi eba nalendaba yokuba nyenoka; okwakungesiyo inyoka, noma isilwane esihquzela ngesisu. IBhayibheli lathi, “Yayinobuqili kunazo zonke izilwane zasendle.”

⁹⁹ Isayense izama ukuthola manje, bona, amathambo esidalwa esithize phakathi kwenkawu nomuntu, futhi bekubhekisela esizweni esingamakhaladi, kanjalonjalo kanjalo. Beza bengazi lutho.

¹⁰⁰ Inyoka yayingumuntu. Igazi lesilwane ngeke laxubana negazi lomuntu. Qhabo, mnumzane. Kodwa loluhlobo lwalusondele kakhulu, phakathi kwalapho, lwaze lwaxubana, noSathane wayekwazi lokho. Umfo oyisiqhwaga esikhulu! Akumangalisi yini ukuthi bathola iziqhwaga ezinkulu ezweni emva kwalokhu na? Ngifisa sengathi uJosephus, umbhali, wayengacabanga ngalokho. Zazingavelaphi lezoziqhwaga na? Inzalo yenyoka. IBhayibheli lashi ukuthi yayizo-yayizo—bangela inzalo yenyoka... “Inzalo yenyoka,” inyoka yayinenzalo, “nenzalo yowesifazane.” Kodwa kungcono sibashiye kanjalo. Abakukholwa, ngakho sibathatha nje ngesimo sabo sezingane. Kodwa ngenkathi ekwenza lokho, wonakalisa yonke.

¹⁰¹ Manje ningakuyisi kuleyonto ehlekisayo, ngiyacela, isihlala sama apula. Njengoba bengihlale ngisho: uma ukudla ama apula kwabangela abesifazane ukuba baqonde ukuthi babehamba-ze, bebefanele bawedlule ama apula futhi, ngoba yi—yisikhathi. Angikusho lokho ukuba ngibe luhlaza. Kodwa ngiyakusho, u—ukwenza iphuzu, ukuthi yiqiniso. Kwakungesiwo ama apula. Masingatholi leyonsini ngakho. Kwakungesiso isihlahla sama apula.

¹⁰² Kodwa asikuthathe komunye umuthi, ukuze sikukhiphe bese sigwalisa indikimba yethu. Asikuthathe, umuthi wokukholwa, uEva athathe kuwo lomuthi onqatshelwe wokungakholwa. Khona-ke singenza indikimba iphume. Kwakungukukholwa.

Akalikholwanga iZwi likaNkulunkulu. UNkulunkulu wathi kuyokwenzeka into ethize-thizeni; wayefanele aLiyeke kanjalo. Wayefanele aLikhohwe ngendlela uNkulunkulu ayeLisho ngayo. Kodwa, qhabo, uSathane uyafika nesayense yakhe yezenkolo, futhi uyayixubanisa, wase eyinika uAdamu, futhi kwabangela ukukholwa okubhasteliwe.

¹⁰³ Yilokho ibandla elinakho namhlanje, okubizwa ngebandla, ukukholwa okubhasteliwe. Kuxutshwe nokwesaba, ukungabaza, izingxaki. Ukuba bekuwukuKholwa kwangoqobo, bekungeke kunyakaze. Uma uNkulunkulu esho noma yini, kuba ngaleyondlela. Kodwa, niyabo, wayixubanisa, wathatha lokho uNkulunkulu akushoyo nalakho uSathane akushoyo, wase ekuqunga kokubili, wase ethi, “Nakhu.”

¹⁰⁴ Yileyo ndlela abantu abaningi abenza ngayo namhlanje. Niyabo, bathatha lokho okushiwo yiBhayibheli nalokho okushiwo ngumuntu, benze ukukholwa okubhasteliwe. Futhi uma bekwenza, bakubuyisela emuva, “O, kwenza ibandla elihle.” Impela. Kodwa akukho-kuPhila kulo. Lifile, ukukholwa okubhasteliwe! “O, ngiyakholwa ukuthi uNkulunkulu wayenguye, yebo, kodwa manje Akasesuye umphilisi namhlanje.” Lokho ngukukholwa okubhasteliwe. “Ngiyakholwa ukuthi wapha uMoya oNgcwele kumapentekoste emuva lapho ngoSuku lwePentekoste, kodwa lokho akusesikho okwethu namhlanje.” Ukukholwa okubhasteliwe, okulahlwe nguNkulunkulu. Kubhasteliwe, akulungile! Sukani kukho. Kubi. Kufaka ukungabaza. “Mhlawumbe ngizokhuphuka futhi ngithole ukuphiliswa. Mhlawumbe iNkosi izongiphilisa.” Lokho ngukukholwa okubhasteliwe. Akulungile. Lokho ngukukholwa kwebandla.

¹⁰⁵ Sifuna ukuKholwa kukaNkulunkulu. UNkulunkulu washo into ethize, futhi Lokho kuliQiniso. Hlalani naLo. Amen. “O! Ngifisa sengathi ngabe amazwi ami abebhalwe ngepeni lensimbi.” Hlalani nalokho okwashiwo nguNkulunkulu. KuyiQiniso.

¹⁰⁶ Ukukholwa okubhasteliwe, kuyofunda amaHeberu 13 futhi kuthi, “‘UJesu Kristu nguyena izolo, namuhla, naphakade,’” amaHeberu. Bese-ke ukukholwa okubhasteliwe kuyangena, “Awu, ngandlela thize, Nguyena izolo, namuhla, naphakade, kodwa Aka . . . Akakwazi ukuphilisa, namuhla, ngoba lokho kuphumile ohlelweni lwaKhe.”

¹⁰⁷ Kodwa ukuKholwa kwangoqobo kuyothi, “Uyafana.” Akusikho okubhasteliwe. Akwe—akwenziwe konke kwaba ngubusonto nesayense yezenkolo yomuntu; hhayi inkolo yomnyuzi, izwi lomuntu neZwi likaNkulunkulu kuxutshwe ndawonye njengomvini ohlanekezelwe.

¹⁰⁸ UJesu wathi, “Kwakungenjalo ekuqaleni.” Futhi akunjalo ekuqaleni. UNkulunkulu wayefuna yonke imbewu iveze inhlobo

yayo. Futhi sibhastela noma yini, sona uhlelo lukaNkulunkulu. Uthatha imbali, imbali yasekuqaleni, enkankane, el'hlaza okwesibhakabhaka...noma emhlophe. Uyiyeke kanjalo, iyobuyela ebumhlopheni. Ulokhu uyizalisa, ngaso sonke isikhathi. UNkulunkulu wenza izinto ngokwehlukile. Ukuthanda kwehlukile. Noma yikuphi ukubhastela kuyingozi kabi futhi kuyinto eqalekiyiwe kuze konakalise icebo likaNkulunkulu. Konakalisa isintu.

¹⁰⁹ UNkulunkulu waze washo, kuDutoronomi, ukuthi, "U—umntwana wesihlahla wayengavunyelwa ngisho nokungena esizukulwaneni...ebandleni leNkosi, kuze kube sezizukulwaneni eziyishumi." Kubi kanjalo-ke ukuphinga. "Izizukulwane eziyishumi," ishumi liphindwe kamashumi amane, iminyaka engamakhulu amane. Ngaphambi kokubhastela...Owesifazane ogane indoda, noma owesilisa oganwe ngowesifazane, oyokweqa imigqa yomshado ongwele, bese ezala ivezandlebe, izizukulwane ngeke zingene eMbusweni weNkosi, kuze kube yizizukulwane eziyishumi. UDutoronomi 30...23:2 Kulungile. Ngeke singene, ivezandlebe, lona noma isizukulwane salo, noma isizukulwane salo, noma isizukulwane salo, ngisho noma bezama, njengoEsawu, ekhalela ukuthola indawo. Kuthatha izizukulwane eziyishumi. Iminyaka engamashumi amane iyisizukulwane.

¹¹⁰ Seniyakubona lokhu ukulahlwa, izwe elonakele selilungele ukwehlulelwa na? Libi kakhulu! Laphambanisa, laphambanisa lokho uNkulunkulu akhulanganisile; owesifazane ophila ngokungcola kumyeni wakhe; umyeni ophila ngokungcola kumkakhe; bese ezala umntwana oyibhastela. O, omunye wesifazane uthi, "O, akamuhle na? Mkhulu, uqatha, umfo omude!" Leyo yinto efanayo, mhlawumbe, uEva ayicabangayo. Wazala umntwana oyibhastela. Nomntwana oyibhastela kwakunguKayini, futhi ngoKayini kufika iziqhwaga.

¹¹¹ Bekuhlala njalo kungokuqalekiyiwe yiNkosi. Ukubhastela! Suka kukho, inkolo ebhasteliwe. Ungayixubanisi.

¹¹² UJesu wathi, "Uma ninokukholwa kwenhlamvu yesinaphi." Washoloni, "Njengenhlamvu yesinaphi na?" Umfino okuthiwa yi-kale nespini, kuxutshiwe, kwenza inhlanganisela. Kodwa isinaphi ngeke ixubaniseke nalutho. Isinaphi, isinaphi sangokuqobo, awuyibhasteli. Yisinaphi.

¹¹³ Amadoda azelwe nguMoya kaNkulunkulu ingamadodana namadodakazi kaNkulunkulu. Awaxubani nezwe. Awasilo ibhastela. Ahlala noNkulunkulu. Ahlala nohlelo lwaKhe. Ahlala noMoya waKhe. Awafuni lutho olwaleyonto yebhastela. Akwenzi ukuthi amanye amabandla abukeka emakhulu futhi ephucuke kangakanani, ukuthi ibandla libukeka liphucuke kangakanani, ukuthi likhanga kangakanani nokuthi yimibuthano emikhulu kangakanani abanayo,

lokho akubashintshi nakanci. Ngangilithanda njalo leloculo, “Ngifundise, Nkosi, ukulinda, izinhliziyi zisavutha amalangabi,” besakha izindlu ezinkulu futhi benezinto ezinkulu.

Ngifundise, Nkosi, ukulinda, lapho izinhliziyi zivutha amalangabi,
Mangizithobe ukuzidla kwami, ngibize iGama laKho;
Ngifundise ukungenciki kokwenziwa ngabanye,
Kodwa ngilinde emkhulekweni impendulo evela kuWe.

Ngokuba labo abalinda eNkosini bayothola amandla amasha,
Bayokhuphuka, njengamaphiko nokhozi,
Bayogijima bangakhathali; uma behamba, abayikuphela amandla;
O, ngifundise, Nkosi, ngifundise, Nkosi, ukulinda.

¹¹⁴ Ningathathwa yinto yebhastela. Ayilungile. Ekugcineni iyofika ekupheleni kwayo. Ngeke yabuyela emuva. Uma ibhastela, isiphelile. Ingeke neze yaphinda izizale futhi. Uma ikwenza, iyinto ebhashile. Bukani ukuthi i . . .

¹¹⁵ Bukani ukuthi yini, imvuselelo kaWesley, ngenkathi singena kulowoNyaka waseFiladelfiya, ukuthi-mvuselelo yini ababenayo. Bukani imvuselelo elandelayo, bukani emvuselelweni elandelayo, ilokhu ibhasha nje, ibhasha, ibhasha, ibhasha, kuze kube manje. Bukani ukuthi ikuphi manje. Bukani lapho amaBaptisti aqala khona, noJohn Smith, bukani la ebhashele khona. Bukani amaPentecostal, aqala ngo 1906. Azalaniselana nezwe, angenisa izinto zezwe, nemfundiso yezwe. Azithathela, kwathi okukaMoya oNgcwele, kwaba ukuxhawulana. Azithathela, kwathi okokucwilisa, kwaba ngukufafaza. Azithathela, kwathi okombhaphathizo wamanzi, eGameni likaJesu Kristu, kwaba ngu “Yise, iNdodana, noMoya oNgcwele,” njengezwe. Azithathela ukuxhawulana, ukwemukela uMoya oNgcwele, esikhundleni sokukhuluma ngezilimi namandla kaNkulunkulu alandelayo. Afaka ukuphilisa ngokukaNkulunkulu efisi likadokotela, esikhundleni sokuba semadolweni ethu ngomkhuleko. Azibhastela wona uqobo. Futhi ayabhasha, unyaka ngamunye, ebhasha. Lezozinto azikho eBhayibhelini, lezozimfundiso. Kodwa ukuba athandwe ngabantu, ukuba azenzele ibandla, ukuwaklelisa njengoba esenjalo manje, enomfelandawonye wamabandla, ukuba azingenise wona, ukuwenza afane nawo onke amanye, akwenza lokho, futhi azibhashisa wona, aqhubeke ebhasha.

¹¹⁶ Isizukulwane sokuqala samapentecostal sasivutha. Isizukulwane sesibili siqala ukulotha. Lokho kumanje. Bhekisisani ukuthi isizukulwane sesithathu siyoletani. Asizukuphuma sihambe indlela yonke, uJesu engakafiki. Ngoba, ibandla laseLawodikeya lalisivivi, lingafudumele lingashisi. Lalisenakho okuncanyana okwesibusiso okwakusasele kulo. Baxoveka, omunye *lapha*, na *laphaya*, nasemuva *laphaya*. Babexovekile. Bengabandi hleke, kodwa befudumele. UNkulunkulu wathi, “Ibandla, ekubambeleleni kwalo, niNgenza ngize ngigule esiswini saMi. Kanti, Nginiphe uMoya oNgwele, futhi naWuzalanisa nezwe, futhi navumela izinto zezwe zingene ngokunyanya. Ngizovele nje ngiyihlanze iphume yonke inhlangano emlonyeni waMi.”

¹¹⁷ “Kodwa ungesabi, mhlambi omncane, Lowo Ogcine Imiyalo kaNkulunkulu. Kwathandeka kuYihlo ukuninika uMbuso.” Hlalani neZwi. Okushiwo yiZwi, hlalani naLo. Ningalizalanisi nalutho Lelo. Angikhathali ukuthi umbhishobhi, ukuthi umbhishobhi omkhulu, ukuthi umuntu usho noma yini ngakho. Hlalani neZwi ngqo.

¹¹⁸ NoPetru wathi, ngoSuku lwePentekoste, “Phendukani nibhaphathizwe eGameni likaJesu Kristu.” Yonke enye indawo eBhayibhelini, babhaphathizwa, iGama likaJesu Kristu.

¹¹⁹ Ungalokothi wemukele u “Yise, iNdodana, noMoya oNgwele” ngalokho. Uma ukwenza, uzibhastela wena uqobo. Manje, ngikhombise indawo eyodwa eBhayibhelini lapho khona noma ubani ake abhaphathizwa, “igama likaYise, iNdodana, uMoya oNgwele.” Akukho lapho. Kuyisayense yezenkolo eyenziwe ngumuntu ebhastelwe ebandleni, inikezwe ithuba ngokuba ukufana nesithixo sekungena esizweni manje.

¹²⁰ Ngingafakazisa kini, ngomlando nangeBhayibheli, ukuthi noma yimuphi umuntu obhaphathizwe, “igama likaYise, iNdodana, uMoya oNgwele,” ubhaphathizwa ebandleni leKatolika. Ngekhathekizima labo uqobo, bathi, “Ngabe noma yimaphi amaProtestane ayosindiswa na?” Bathi, “Abanye babo. Bayazemukela ezinye zemfundiso yethu. Bazisho ukuthi bayalikholwa iBhayibheli.” Bathi, “IBhayibheli lathi, ‘Phendukani nibhaphathizwe,’ uPetru wakwenza, ngoSuku lwePentekoste, kanjalonjalo, ‘eGameni likaJesu Kristu.’ IBhayibheli lifundisa lokho. Kodwa bemukela imfundiso yethu, lowo ngu ‘Yise, iNdodana, uMoya oNgwele.’” Lelo—lelo yikhathekizima.

¹²¹ Akusiyo imfundiso yamaProtestane. Yimfundiso yamaKatolika. Kodwa thina, njengamaPentecostal, sikuzalanisa nesayense eyenziwe ngumuntu. Niyabona ukuthi siya kuphi na? Akumangalisi uNkulunkulu engeke athumela imvuselelo; akukho engakhelwa phezu kwakho.

122 Manje-ke, Uyothatha abantu ngamunye, bese akhela phezu kwalabobantu ngamunye, bese ebamemezela phambi kwezwe, abahlala naleloZwi.

123 Ukufafaza, ubani owake wezwa ngaleyonto na? Emukela umbhaphathizo wamanzi, ngokucwilisa; awususe lapho, bese ewenza ube ngukufafaza. UBani osekake wezwa ngokubanika isandla sokudla senhlanganyelo, ukubangenisa ebandleni, noma ngencwadi na? Umbhedo! Yibhastela.

Sifanele sonke size ngomgwaqo ofanayo.

124 Omunye wathi, “NgiyiMethodisti ngoba umama uyiMethodisti.” Umama angahle ukuba wayengumKristu oyiMethodisti, kodwa lokho akukwenzi wena ube yiyo. Angahle ukuba wayengumKristu oyiBaptisti, kodwa lokho akukwenzi wena ube yiyo.

125 Njengoba bengihlala njalo ngicaphuna uDavid esho, uDavid DuPlessis, esho ukuthi, “UNkulunkulu akana-bazukulu.” UNkulunkulu akanabo abazukulu. UNkulunkulu akasuye umkhulu. Akukho-ndawo eBhayibhelini, ethe uNkulunkulu ungu “mkhulu.” Ngakho kungani nina nalowomqondo kaziqo-zintathu omkhulu kakhulu, “UNkulunkulu uYise, oyedwa; uNkulunkulu iNdodana, omunye; uYise, beseke kuba nguNkulunkulu uMoya oNgcwele na”? Lokho kwenza uNkulunkulu abe ngumkhulu. UNkulunkulu akanabo abazukulu. UNkulunkulu unamadodana namadodakazi, hhayi abazukulu. Amadodana namadodakazi! Akabemukeli abazukulu. Wonke umfo ufanele eze ngendlela efanayo omunye eza ngayo. Ufanele ube yindodana noma indodakazi.

126 Ngakho niyabo, ukubhastela, kwenzeni na? Ibandla nje. Sonke salahlwa ngoEva, ngokubhastela. Kunjalo impela. Sonke sifika kuleyondawana, ngoEva. UEva wabangela ukuba sonke isintu siwe. Yena noAdamu bamunye. Yena, kwaqala ngowesifazane. Kuyophela ngowesifazane.

127 [Akuqoshwanga eteyipini—Umhl.] . . . umuntu oyedwa kuye, owayethiwa, “umuntu wesono.” Bathethelela izono, emhlabeni.

128 Bethatha imfundiso yabo, futhi beyinika abantu, futhi bayayiphuza. Abantu basemhlabeni, “amakhosi,” iBhayibheli lithi, “badakiswa yiwayini lobufebe bakhe.” Yini “ubufebe bakhe na”? Ukungabi naqiniso kwakhe. Owesifazane ofebayo, uhlala ngokungethembeki kumyeni wakhe. Ibandla eliphingayo, lishumayela into engesilo iZwi likaNkulunkulu, libhastela ibandla.

129 Wenzani na? Wazalanisa amanye amadodakazi, futhi. Manje yini amadodakazi, ibandla eliKatolika na? Wayengavelaphi uLuther, futhi kwehle njalo ngolayini, lawomahlelo nezinhlangano na? Niyabona ukuthi kuvelaphi na?

¹³⁰ Kodwa iBandla likaNkulunkulu leqiniso lelukwe phakathi phakathi kwawo onke, amaMethodisti, amaBaptisti, amaPresbyterian, nabobonke lapho, elangempela, iBandla likaNkulunkulu elathengwa ngeGazi leqiniso, njengaleyontambo ebomvu izinhlole eyehliswa ngayo. Baxubene, phakathi lapho, kodwa amahlelo abo angeke abasindisa. UngumKristu na? “NgiyiPresbyterian. NgiyiBaptisti. NgiyiMethodisti.” Lokho akuthi shu kuNkulunkulu. UngumKristu uma uzelwe ngokusha. Kwabangelwa nguye konke.

¹³¹ Izikhathi eziningi, ngibezwile abantu bethi, “Manje-ke, Mfowethu Branham, ngoba uAdamu noEva benza okubi; babhastelisa iZwi likaNkulunkulu, futhi kwabangela thina ukuba singene kulesisimo, uNkulunkulu ungongalungile uma Engilahla. Ngangingahlanganise lutho nakho. Angizange ngone. KwakunguAdamu owonayo. IBhayibheli lathi, ‘Ngazalelwa ekoneni, ngathathshathwa ebubini, ngifika ezweni ngikhuluma amanga.’ Ngakho, ukhona owangimela.”

¹³² Mfana, nanku umcabango, ungahle ukubinde. Ukhona owakumelayo, njengesoni, kodwa kwakuyilowo owabhastela iZwi. Futhi, namhlanje, uma nibheke ibandla lamaPentecostal, noma iMethodisti, iBaptisti, ukuba inimele, kuyizwi elibhastelwe, nelilahliwe. Ulahliwe ngoba uAdamu wakulahla. UAdamu noEva, bemunye, bemukela isimo esiyibhastela, base belilahla izwe.

¹³³ Manje-ke wena uthi, “Mfowethu Branham, kungani kufanele ngi . . . Kungani uNkulunkulu efanele angethwese icala, ngoba umuntu oyedwa wamela mina, futhi manje-ke sengiyafa ngenxa yokuthi lowomuntu wona na? Manje-ke, sengiyisoni ngokumelwa.” Kunjalo.” Uyisoni ngokumelwa. Awuzange . . .

¹³⁴ UNkulunkulu akakwethwesi icala ngokuba yisoni. Akakwethwesi icala ngoba uqamba amanga futhi weba, ne—ne—nezinto ozenzayo. Akakwethwesi icala ngokuba yisoni. Ukwethwesa icala ngoba awuzisizi wena. Ikhona indlela eyenzelwe wena. Uyayenqaba indlela uNkulunkulu ayibeke phansi, ukulahlela lokho-ke uNkulunkulu. Ikhona indlela yokuphunyuka.

¹³⁵ Ukubhastela. Ukubhastela, o, kubi kangakanani! Ukubhastela. Babhastela abantu. ENew York, ibhodwe elikhulu lokubumba . . . Nginamakhulu amagugu, abangani abangamakhaladi angamaKristu azelwe ngokusha. Kodwa kulomugqa wokwehlukana nezinto abakhuluma ngazo, bebhastela abantu! Ini? Ngitshele ukuthi onjani ophucuzekile, umKristu omuhle, owesifazane oyikhaladi ongafuna ingane yakhe ibe yikhoboka, ngendoda yomlungu na? Qhabo, mnumzane. Akulungile. Ngonjani umlungu wesifazane ongafuna ingane yakhe ibe yikhoboka, ngendoda yekhaladi

na? UNkulunkulu wasenza saba yilokho esiyikho. Asihlale siyilokho uNkulunkulu asenza saba yikho. Ngikholwa ukuthi lokho kulungile.

¹³⁶ Ngenkathi kuqubuka lokho kuqophisana okukhulu, ezansi lapho eShreveport, lapha esikhathini esingeside esedlule, lowomshumayeli omdala wekhaladi wama wathi qekelele lapho. Waba nendawo enhliziyweni yami. Wathi, “Angizange ngibe namahloni ngoba ngangiyikhaladi.” Wathi, “UNkulunkulu wangenza ngaba yilokho engiyikho, futhi ngiyaziqhenya ngakho. Kodwa,” wathi, “namhlanje, nginamahloni ngendlela nina bantu enenza ngayo. Indlela abantu bakithi uqobo abenza ngayo, kwenza ngibe namahloni.” O, he!

¹³⁷ Senzani, bangane na? Abantu bacabanga ukuthi bazi konke ngakho. Abantu bangcono, bayeke nje ngendlela abayiyo, indlela uNkulunkulu abenza ngayo. Isizwe esinsundu asigane isizwe esinsundu. Isizwe esimhlophe asigane isizwe esimhlophe. Isizwe esimnyama, isizwe esiphuzi, noma yisiphi esinye, azihlale ngendlela uNkulunkulu azenza ngayo.

¹³⁸ Uma umbala onkankane, uNkulunkulu wawenza, wawumhlophe, mawuhlale umhlophe. Ul’hlaza okwesibhakabhaka, umnyama, unsundu, noma ngabe imbali injani, iyeke kanjala.

¹³⁹ Uma ummbila watshalwa ngendlela ethize, ummbila ophuzi, ungawuxubi nommbila omhlophe. Uma ukwenza, uyawuxova, khona-ke ngeke usaphinda uziveze futhi.

¹⁴⁰ Uma umnyuzi wa...noma—noma imbongolo eyiduna yayiyimbongolo eyiduna, nensikazi, kwase kuqaleni, mazihlale zingaleyondlela. Ungazixubi namahhashi. Wenza imbuka.

¹⁴¹ Ukubhastela, o, kuyisiqalekiso kabi. Buyelani emuva niye lapho uNkulunkulu aqala khona. Asibuyele ekuqaleni. Sibuyele lapho uNkulunkulu asiletha khona, esifanele sibe yikho.

¹⁴² Ngikusho lokhu ngezinhlonipho. Ngikusho lokhu ngokuhlonipha. Ngiya eAfrika, kodwa, niyazi ukuthini, kumfowethu nodadewethu oyikhaladi oyigugu.

¹⁴³ Elilodwa lamaphutha amakhulu kunawo onke lesisizwe eslilenzile, slilenze ngoNovemba 11, ngalonyaka. Lelo kwaba ngelikhulu laso, iphutha eliwukufa. Elilodwa lamaphutha amakhulu kunawo onke isizwe samakhaladi esike salenza, kwakusezansi eLouisiana nangale phakathi lapho, ngenkathi evotela uKennedy, ngobunye busuku, amfaka phakathi. Eqinisweni aphimisela leyongubo kaAbraham Lincoln, lapho igazi leqembu lamaRepublican elawakhululayo futhi avotela iKatolika. Okungukuthi, uBooth wadubula uLincoln. Futhi wafela isizwe sabantu, ukuwakhulula nokuwenza angabi yizigqila. Kwase kuthi-ke, ajika ase evotela iDemocrat, neKatolika, ngaphandle kwakhe. Aletha elinye lamahlazo amakhulu kunawo onke ake awaletha, ngoba (ngani?) umlungu,

nomfundaze wakhe, wawanika esininginingi isiyaluyalu. Kunjalo impela.

144 Ngiyajabula kakhulu ukuthi maningi kuwo elaziyo lapho e—lapho ami khona.

145 Afane nami ngiphimisela uKristu, owangiphilisa futhi wangisindisa ekubeni yisoni, ngase ngiMphendukela, ngenye into, ngaMfulathela ngasuke ngahamba.

146 O, lokhu ukuzalanisa! O! Linga—lingaqhubeka kanjani izwe isikhathi eside kakhulu na? Akumangalisi, umbono weNkosi ukusho lapha, lokho. “Ngalibona ekugcineni lifika endaweni lapho nje seliyinqumbi eyodwa enkulu yentuthu eshunqayo. Laqhunyiswa.” Sisemgwaqeni siyaphuma, bangane. Ayikho indlela yokukwenza, akukho-ndlela, akukho-ndlela macala onke kulo. Sifanele size kukho, sibhekane nakho. Ukubhastela!

147 Uthi, “Anginacala, ngoba uEva owenza lokho.” UEva wakwenza. Wayemele thina sonke. UAdamu wayemele thina sonke, ngaleya, njengezoni. Futhi siyizoni. Umele eyethu ewileyo, imvelo yomuntu, ukusisusa eZwini likaNkulunkulu, elibhastela.

148 “O, ngiyazi uNkulunkulu ushilo. Kodwa, ngempela, uNkulunkulu uyaqonda ukuthi ngiyiPresbyterian. NgiyiMethodisti. NgiyiPentecostal. UNkulunkulu uyakuqonda lokho.”

149 UNkulunkulu uqonda into eyodwa, leyo yiGazi. Yilokho kuphela Akuqondayo. Uyalazi iGazi. Akazi-migqa yemibala. Akazi-migqa yesizwe. Noma ngabe umuntu umnyama, ul’hlaza okwesibhakabhaka, umhlophe, unsundu, kumbe noma ngabe umbala muni, uNkulunkulu akazi lutho ngalokho. Bangamadodana namadodakazi. Wabenza njengengadi yaKhe yezimbali. Uyathanda ukubabuka ngendlela abayiyo. Bayekeni babengaleyondlela.

150 UEva waqala lento embi, ngenkathi ezalanisa lapho nalena enye into eyayisondele kumuntu, eyayikwazi ukuxubanisa inzalo. Isizathu, inyoka yayinenzalo ngokuqhubekayo eyayizo “limaza.”

151 Ngikuthatha ngasohlangothini lokukholwa, ngenzela amaKristu abuthakathaka angaqondi. Asithathe ukukholwa, manje-ke. Sithi-ke, “Ngokukholwa, ngokuzalanisa ngaleyonkathi kokukholwa,” njengoba usho, “Mfowethu Branham.”

152 Wase-ke uEva efaka isayense yakhe yezenkolo, yena noAdamu, futhi bazama ukuziphendulela ecaleni, omunye komunye, balibuyisela emuva. Bedlulisa inyamazane, njengoba bekubiza kanjalo empini. “Owesifazane Onginika yena.” “Inyoka ingikhohlisile.”

153 “Inyoka ingikhohlisile.” Akamniki lona neze i apula, ukukhohlisa. Niyabo? Noma ubani ufanele abe nemidlinzo ejwayelekile ukwazi lokho. Kodwa, “Inyoka ingikhohlisile,” yenza into engahloniphekile.

154 UNkulunkulu wayiqalekisa leyonto ngangokuthi abasakwazi nokuthola ithambo, enyokeni, elifana nomuntu. Abasoze balithola. Baba yiziwula nje, behamba begubha. Yilokho kuphela. Imfihlo kaNkulunkulu inaYe. Kunjalo. “Nezwe laligcwele iziqhwaga.”

155 NoJosephus wathi, lowo somlando omkhulu... Awubheke nje usomlando, onjengoJosephus, esho ukuthi, “Amadodana kaNkulunkulu abona amadodakazi abantu, azicindezela wona, esuka eziNgelosini, angena enyameni yomuntu”? Usomlando. Uma lokho kunjalo, uSathane ungumdali-ke. Manje-ke sikuphi na? Niyabo? Munye uMdali, Lowo nguNkulunkulu.

156 USathane kuphela uphendukezela lokho okudalwe nguNkulunkulu. Nokungalungi kuphela kungukulanga kumphendukezelwe. Kungumthetho ukuba indoda nomfakazi baganane, kodwa hhayi ukuthi igijime nomunye. Niyabo? Kungukuphendukezela. Ukufa kungukuphila okuphendukezelwe. Nebandla eliphendukezelwe lisuselwa kwelasekuqaleni.

157 Ngakho, silahlwe sonke, ngezidalwa ezingabantu, phansi kokumelwa. UAdamu wayesimele phambi kukaNkulunkulu, njengezoni, abangakholwa eZwini laKhe. Sithwalwa kulesosisekelo, abangakholwayo beZwi laKhe.

158 “O, uNkulunkulu washo njalo, kodwa ngiyazi uNkulunkulu unguNkulunkulu olungileyo. Angeke akwenze *lokho*.” Ngikuzwa kaningi kakhulu, lokho.

159 UNkulunkulu unguNkulunkulu olungileyo, kodwa uNkulunkulu unguNkulunkulu wokwahlulela. UNkulunkulu unguNkulunkulu wobungcwele. UNkulunkulu unguNkulunkulu wo—wokulunga. UNkulunkulu unguNkulunkulu wentukuthelo. Sizoma phambi kwaKhe uma Ethukuthele, iBhayibheli lasho njalo, noBukhona baKhe impela buyoba nguMlilo oqothulayo. Kunjalo.

160 Ningazami ukwehlulela uNkulunkulu ngomuzwa wethu. Sifanele sehlulele uNkulunkulu ngamaZwi aKhe, lokho Akushoyo. Ningaphambukeli ekuthukutheleni okuthize kwengane, “*Leli* yibandla elikhulu, limise ezininginingi iziphepho,” na *lokhu*, noma *lokho*. Buyani nize kulokho uNkulunkulu akushilo. Ngima phambi kwaKhe, ngifuna ukufunyanwa ngingenacala lokuba ngike ngizame ukwenezela into eyodwa kuleloZwi, noma ngisuse eyodwa. Ngifuna nje ukuLikhohla ngendlela nje Eliyiyo. Ngifundise abantu ukuba badonse bakhuphukele kuLo ngqo.

¹⁶¹ NeBhayibheli lisho *Leli*. Ngeke kwangisiza okushiwo ngomunye umuntu, ngifanele ngihlale naLelo ngqo.

¹⁶² Ngokugeza izinyawo, bathi, “A!” Abazalwane bePentecostal, “Mfowethu! O, Mfowethu Branham, lokho yi. . . O, sasivame ukukwenza lokho.” Asikwenze namanje, uma sake sakwenza. UJesu wakwenza, ukugeza izinyawo. “O,” uthi, “akunampilo. Abantu banezinyawo zama athletiki.” Angikhathali ukuthi banani. Bangahle ukuba babenakho ngalezozinsuku.

¹⁶³ [UMfowethu Gene uthi, “Bayaphiliswa.”—Umhl.] Ya. Ya. Kunjalo, Gene. UNkulunkulu ungumphilisi. Niyabo?

Bazama ukuthola indlela yokuphunyuka.

¹⁶⁴ Njengokuthi, athi, “O, ngeke ngaphuza engilazini eyodwa omunye umuntu aphuze ngayo, ngaphandle uma ibilisiwe.” O, he!

¹⁶⁵ UMfowethu nodadewethu ungumfowethu nodadewethu. Amen. UNkulunkulu uyisivikelo sami uma kukhona okungalungile. NgiyaMethemba. Asibuyele eZwini. Angikhathali, ibala lakhe, noma ngabe uyini, noma ngabe ngowaliphi ibandla. Uma engumfowethu, ungumfowethu.

¹⁶⁶ Ngiyokwenza imiyalo kaNkulunkulu. Yingalesosizathu, bangane, uma sekuza embhaphathizweni wamanzi eGameni likaJesu Kristu, ngifanele ngisale khona lapho. O, lokho kungiphephisa kokuningi. . . ukusindisa imiphefumulo phandle lapho. Impela kwenzenjalo, ngaleyonkulumo-mpikiswano eyodwa, ngenxa yenkolelo kaziqu-zintathu enkulu kakhulu.

¹⁶⁷ Impela, ngiyakholelwa kuYise, iNdodana, uMoya oNgcwele, njengezikhundla zikaNkulunkulu; hhayi ezonkulunkulu abathathu, kodwa izikhundla ezintathu zikaNkulunkulu ofanayo. UnguYise, iNdodana, noMoya oNgcwele, kodwa lokho yiziqu zesikhundla saKhe. UnguNkulunkulu, uYise, impela Wayenguye, ekuqaleni. UnguNkulunkulu, iNdodana, eyenziwa inyama, emhlabeni. UnguNkulunkulu, uMoya oNgcwele, okimi. Kodwa nguNkulunkulu ofanayo, izikhundla ezintathu.

¹⁶⁸ Wake akangathintwa noma lutho. Useyehla-ke, wenziwa inyama, wase ethatha izono zami, futhi wathwala izono zami. Kwase kuthi-ke Esangingwelisa ngeGazi laKhe uQobo, khona-ke usungangena-ke uMoya oNgcwele. Futhi Yena nami singahlanganyela, njengoba senza e-Edene. Si—si—siyathandana. UnguBaba wami; ngiyindodana yaKhe. Hhayi onkulunkulu abathathu. UNkulunkulu ofanayo owangidalayo, futhi wangithanda, Wazinikela ngenxa yami, unguNkulunkulu okimi. IGama laKhe lalinguJesu Kristu ngenkathi Esemhlabeni. “Alikho elinye iGama phansi kweZulu elinikiwe ebantwini ofanele usindiswe ngalo.”

169 Manje, uma kulimaza abangane bami, akukho nami engingakwenza. Ngi—ngiqoka ukulimaza umngane wami kunokulimaza uBaba wami. Niyabo? Uyisihlobo sami, uBaba wami, uNkulunkulu. Lisho njalo iZwi laKhe.

170 Nkulunkulu, ungangivumeli neze ngibhastele noma yini, ngithi, “Izinsuku zezimangaliso selwedlule. O, uJesu akenzi okufanayo. O, lokho kungahle kube ngukufunda umcabango. Lokho kungahle kube ngukufunda ingqondo. Angikholwa ukuthi sinabaprofethi ngalezizinsuku.” IBhayibheli lathi siyoba nabo. NguyaLikhholwa.

171 Silindele ogcotshiweyo, njengoJohane umBhaphathizi owavelayo ukwandulela ukufika kokuqala kukaKristu, ofikela ukwandulela kwesiBili kukaKristu, njengoba enza. Wakwethembisa. “Abuyisele ukuKholwa kwabantu, babuyele kuNkulunkulu.” Wayezokwenzani uJohane na? “Abuyisele ukuKholwa,” ukuKholwa okwakukhona, kanye, iNzalo yangempela eyayisensimini yase-Edene. Ukuthatha iZwi likaNkulunkulu, lapho elabhastela khona phakathi, ngubusonto, uJohane ufikela ukuzoLibuyisela emuva, haleluya, ukunyakazisa isizwe, lungakafiki uSuku lweNkosi olukhulu nolwesabekayo. Lowo nguJohane, umsebenzi wokuthunywa kaJohane, ogcotshiweyo. Qaphelani.

172 Futhi, wena uthi, “Awu, manje-ke, lokho kungilahlelani, ngoba uEva noAdamu benze lokhu na? Babemele mina, njengesoni. Akukho engingakwenza.”

173 Yebo kodwa, mfowethu, ngolunye usuku, kwabakhona Oyedwa ovela eNkazimulweni, futhi. O, NguYe engifuna ukukhuluma ngaye, cishe imizuzu emibili manje. Oyedwa owavela eNkazimulweni, wase eba ngumhlaba. Oyedwa wafika futhi uthathe isimo senyama enesono. Ufikela ukuzosimela, futhi.

174 NoSathane wazama ukuMphambanisa. O, wakwenza. Ngandlela zonke, uSathane wayelapho ukuMphambanisa. Kodwa Akazange aphambane. Wathatha isiphambano wenyuka. Amen. USathane akakwazanga ukuMphambanisa. Qhabo, qhabo. Wayewuhlobo olwehlukile luka-Adamu. Uvela eNkazimulweni, ukusimela.

175 Ini? “Awu,” uAdamu wathi, “uma umkami esho njalo, ngibona ukuthi lokho kulungile. Awu, uthe ubenesambulo, futhi yi *le* indlela okufanele kube ngayo. Ngiyazi uNkulunkulu uthi yi *Le* indlela, kodwa umkami uthe. . .”

176 Kungaleyondlela ebandleni lendawo namhlanje. “O, ngiyazi iBhayibheli liyakusho *lokho*, kodwa ibandla lami lisho *ukuthi-nokuthi*.” O, wena muntu-ndini, mzenzisi olusizi! Awuboni na?

177 UNkulunkulu wathi, “IZwi laMi alibe ngeliqinisileyo, namazwi onke omuntu libe ngamanga.” Thathani uNkulunkulu eZwini laKhe. YiZwi likaNkulunkulu! . . . nandaba ukuthi

umkami utheni, ukuthi ibandla lami litheni. Kuyilokho okushiwo nguNkulunkulu.

¹⁷⁸ Ngakho, ngenkathi bebona umshisekeli womkakhe, uEva, uma ezodibana noJesu, kwathi, “O, yebo, kulotshiwe, ukuthi—ukuthi, ‘Uyakuyala iziNgelosi ngaWe, funa uqhuzuke ngonyawo lwakho etsheni, ziyakuKuthwala.’”

“Yebo,” Washo. “Kulotshiwe futhi . . .”

¹⁷⁹ O, akakwazanga ukuMphambanisa. WayenguNkulunkulu, enziwe inyama. WayenguMsindisi wami noNkulunkulu wami. Akakwazanga ukuMphambanisa.

¹⁸⁰ Wenzani-ke? Wagona isiphambano. Futhi esiphambanweni Wafa, ngenxa yami nangenxa yakho, nangenxa yezwe, ukuze Abuyisele futhi, kuNkulunkulu, (ini?) amadodana namadodakazi, njengasensimini yase-Edene, ngaphambi kokuba bathole ukuphanjaniswa esayenseni yezenkolo.

¹⁸¹ O Nkulunkulu, ukuba abantu kuphela bebengakubona lokho! Ukuba kuphela bengingakugxisha lokho kungene kubantu!

¹⁸² UJesu wafa, ukuze Asuse abantu kulento yebandla ebhastelwe, ukuze Alethe izingqondo zenu nokukholwa zisuswe kulokho okushiwo ngumuntu, zibuyele kulokho okushiwo nguNkulunkulu.

¹⁸³ Hhayi ukukholwa okubhastelwe, “Awu, mhlawumbe izinsuku zezimangaliso selwedlule. Mhlawumbe lokho ngeke kwenzeke.”

¹⁸⁴ O, mfowethu, uNkulunkulu wathi kuyenzeka, nalokho kuyakuxazulula. Lokho kungokwanjalo. UNkulunkulu washo njalo. UJesu wafa ukuze Abuyise ukuzalanisa. O, haleluya! YiGazi kuphela elingenza lokho. Kungemvelo yeGazi likaJesu Kristu kuphela, elingabuyisa ukuzalanisa futhi, umuntu ongeke ahluka nangelilodwa iZwi kulokho uNkulunkulu akushoyo.

¹⁸⁵ UEva wakhombisa ubuthakathaka bakhe, ibandla, wabonisa akwenzayo. Wathi, “Awu, mhlawumbe uqinisile. Mhlawumbe uNkulunkulu angeke angethwe icala. Isizathu, nje angi . . . Awu, uma nje ngi . . . O, kwenza mehluko muni, inqobo nje uma ngibhaphathiziwe na? Niyabo? Kwenza mehluko muni, inqobo nje uma ngi . . .” O, u . . . Qhabo. Lokho kukhombisa ukuthi udinga okunye ukuzalaniswa.

¹⁸⁶ Lokho kukhombisa ukuthi ikhona Into efanele ibuyele kuwe, ukukuletha ekuKholweni kulokho uNkulunkulu akushilo. “Akukho nelilodwa ichashazi noma okukodwa okunci okuyokwedlula eZwini likaNkulunkulu, lize Ligcwaliseke lonke. Onke amazwi omuntu mawabe amanga, nelaKhe libe yiqiniso.”

¹⁸⁷ UKristu wafika ukuze Abuyisele ukuzalanisa, ngoMoya oNgcwele. O, mfowethu, njengoba sihlezi ndawonye manje ezindaweni zaseZulwini kuKristu Jesu, uMoya oNgcwele

uphefumulela phezu kwethu, njengoba sinjalo manje. Ebuyisela ukuzalanisa, esusa udoti wesanyense yezenkolo, esusa udoti wezwe, izimfundiso ezenziwe ngumuntu, “benesimo sokumesaba uNkulunkulu, bephika aMandla akho.” Ebuyisela ukuzalanisa ekuKholweni okumsulwa kuNkulunkulu. UJesu wathi . . .

188 USathane wathi, “O, ngiyazi ukuthi kulotshiwe. Kodwa, Uyazi, kwathi Uyo . . .”

Yena, uJesu, wathi, “Kanti kulotshiwe futhi . . . Kulotshiwe futhi . . .”

189 “Yebo, kulotshiwe ukuthi Uyokwenza *lokhu*. Futhi Wena uyophendula . . . Uma Uyindodana kaNkulunkulu, Ungenza isimangaliso lapha phambi kwami, futhi phendula lamatshe abe yisinkwa. AngiKubone ukwenza.” Wayeyobe ulalela uSathane.

190 Niyakubona ukuhlakanipha kukaNkulunkulu lapho na? “Kulotshiwe, akusinkwa sodwa umuntu ayakuphila ngaso.” NiyaMbona, ukanye neZwi ngqo. Akazange . . . Wehlula uSathane, ngaso sonke isikhathi, eZwini ngqo. Wahhlala neZwi.

191 Futhi uma Efikela ukuzophinda asibuyisele ekuzalanisweni kwamadodana namadodakazi kaNkulunkulu, njengoba sasinjalo ekuqaleni, singadeda kanjani-ke eZwini na? Singake sifinyelele kanjani noma yikuphi size sibuyele eZwini na? O, ngethemba ukuthi leteyipu eya kubantu, futhi ningilalele, ngaphandle ezweni lonke, ukuthi nizokuqonda lokho. Sine . . . Uma singabakaKristu, sizalwa nguKristu. Sifanele sibuyele eZwini.

192 Asisoze sakwazi ukufundisela abantu kuLo. Singahle sakhe amabandla amakhulu, bazalwane bami, lonke lelizwe jikele. Singahle sakhe futhi sibe nezinhlalo ezinkulu zemfundo. Sizamile ukwenza lokho. Kwenza amambuka.

193 Zivelaphi izigebengu eziningi kakhulu na? Aziveli khona ezikhundleni zabantu abangafundile, kodwa zivela kwabezemfundo, bavela ohlangothini nase—se—sekuzalanisweni kwabaphakeme abaphezulu-naphezulu, imfundo.

194 Esikhathini esingeside esedlule, ngenkathi ngimi nosebenzela iF.B.I. yezobunhloli, futhi wakhomba, odongeni, futhi wathi, “Ngiyayithokozela intshumayelo yakho.” Wathi, “Wena uthe akusibo abezinga elihluphekayo labantu, elivezayo, isihlupheki esingazi lutho kakhulu kangako. Labobafana, bayesaba kancanyana ukuzenza izithutha ngakho. Kodwa yilezizinhlobo ezicabanga ukuthi zingamedlula ngokuhlakanipha omunye umkhuthuzi. Bayabona lapho enza khona iphutha lakhe, bese bekuzama.” Waqonda ngqo kophini, futhi wakhombisa onke amacala entsha ekade isesizweni sonke. Futhi amaphesente angamashumi ayisishiyagalombili ayo, noma

ngaphezulu, ivela komakhelwane abayizilomo, abahlakaniphile, abanobuqili.

¹⁹⁵ Bukani ekuqaleni, manje, kukhombisa ukuthi amadodana ka—ka—kaKayini. Bukani abantu bakaKayini. Kwakuyini abantu bakaKayini na? Balandele, ozalweni, kwehle njalo ngabantu bakaKayini. Babeyini na? Babenobuqili, ososayense, odokotela, abantu abaphakeme, abezenkolo, abantu abaphakeme. Basungula ukuthi ziqiniswa kanjani izinsimbi, ukuthi zakhiwa kanjani izindlu ezinhle. Babengososayense.

¹⁹⁶ Abanye bavelaphi na? Abantukazana, abalimi, abelusi bezimvu, njalonjalo. Niyabona na?

¹⁹⁷ Kubukeni, namhlanje, laba abamiqondo iphakeme. Bakuzalanisela emabandleni, ibandla lize lingabe lisamfuna umuntu ompofu ongafundile, oyithanda ngempela iNkosi, ukuba angene lapho. Mhlawumbe umshumayeli usho into ethize, bathi, “Amen,” bayomhola akhishelwe emnyango. Ababafuni ebandleni labo, uma engenakugqoka nje kahle, futhi agqokise okukaJones noma omunye. Niyabo? A—ababafuni phakathi lapho, uma bengahambi ngemoto enhle, behamba ngesibozi esidala phezulu phambi kwendlu yesonto. Mfowethu! Mfowethu, o, awuboni na?

¹⁹⁸ Futhi abantu abaningi namhlanje ngeke babemukela ngisho abantu abangamakhaladi emabandleni abo. O Nkulunkulu, bahawukele abazenzisi abanjalo.

¹⁹⁹ Nkulunkulu, ngiyakufuna, njalo. Inqobo nje uma nginebandla, iminyango ivulelwe othandayo. Angikhathali noma uza ngebhala, woza. Woza. Anginandaba noma ugqoka iovaloli. Ngizosho into eyodwa. Lungisana noNkulunkulu, noweovaloli angahlala phansi eduze kowesudu yedina, futhi bayogaxana, babizane ngo “mfowethu.” Impela bayokwenza! Impela kuyokwenza. Owengubo kakaliko angahlala eduze kwalowo wekasilika, futhi amgaxe bese ethi, “Dadewethu.” Yebo. Kwenza okuthize kuwe. Kubuyisa ukuzalana.

²⁰⁰ Futhi senzani manje na? “Sihlezi ezindaweni zaseZulwini kuKristu Jesu.” Singathathi yona isayense yezenkolo, kodwa sidedela uMoya oNgcwele usibuyisele ekuzalane emadodaneni namadodakazi kaNkulunkulu.

²⁰¹ Lichaza ukuthini igama elithi *ukusoka* na? [Umfowethu uthi, “Ukunquma.”—Umhl.] UStefanu wathi . . . Kunjalo. “Ukunquma inyama esele.” Niyabo? Ukunquma okusele, ingxenye engadingeki. *Ukusoka*, “nqunywa.” Manje, eTestamenteni eLidala, yisilisa kuphela esasisokwa, inyama esele yayisikwa ikhishwe.

²⁰² Manje, wenzani uMoya oNgcwele, ngezinsuku zokugcina, Usika ukhiphe okusele, usika ukhiphe isayense yezenkolo yezwe, usika ukhiphe izimfundiso ezenziwe ngumuntu, usika ukhiphe konke ukungakholwa, usika ukhiphe yonke into. UStefanu

wathi, “O, nina abangasokile enhliziyweni nasezindlebeni. Yingani nimelana njalo noMoya oNgcwele na? Njengoba kwenza oyihlo, nani niyenza.”

²⁰³ Kulapho-ke, mngane. Ufanele udede kukho, ekutheni, “Awu, manje, ngezwa inkulumo ngobunye ubusuku, bathi, ‘Labobaphilisi ngokukaNkulunkulu, bona, ubobabhekisisa.’” Akusibo abaphilisi ngokukaNkulunkulu. Ngiyobexwaya, nami. Kodwa ngibhekisisa iZwi likaNkulunkulu, ukuthi Lithini. Ngithatha iZwi. IZwi lisho njalo. Niyabo?

²⁰⁴ “A, ubobabhekisisa labobantu okholelwa ekukhulumeni ngezilimi, ngoba lolo kwakungolunye usuku. Abayilutho kuphela bangamademoni.”

²⁰⁵ Lathini iZwi na? “Lezizibonakaliso ziyakubalandela abakholwayo, kuze kube sekupheleni kwezwe. NgeGama laMi bayakukhipha amademoni. Bayokhuluma ngezilimi ezintsha. Babeke izandla phezu kwabagulayo, basinde.” Umyalo wokugcina kaJesu eBandleni laKhe.

²⁰⁶ Uzama ukwenzani uMoya oNgcwele namhlanje na? Ukunquma konke lokho-kungakholwa. “Bayobeka izandla phezu kwabagulayo, futhi bayosinda.” Uzama ukubuyisela abantu eZwini elimsulwa, lapho khona uNkulunkulu athi, njengoba kwakunjalo e-Edene ngaphambi kokuba kwenezelwe isayense yezenkolo, Libuyiswe ngendlela eLaliyiyo e-Edene, ngenkathi umuntu ehamba noNkulunkulu. Futhi wathi... Uma isihlahla sasingabukeki kahle, *lapha*, wayethi, “Suka bese uza ngapha.” Umoya wawuvunguza. Athi, “Thula, du,” futhi wawuyeka. Noma ngabe wayeyini, wayezilawula zonke izilwane. Yonke into emhlabeni, yayingeyakhe. Wayengukulunkulu phezu komhlaba. Wayenamandla alawulayo kuye.

²⁰⁷ Oyedwa wehla evela eZulwini, kukho konke lokhu ukungcolisa, futhi wafakazisa ukuthi lokho kwakuyicebo likaNkulunkulu, ngokuba WayeyiNdodana kaNkulunkulu. Futhi Wenzani na? Uyafa, ukuze thina sibuye futhi sihlanzwe ngeGazi laKhe elilungileyo. Futhi Usimele kulokhu ukusa. Haleluya!

²⁰⁸ Manje, kuwena othi kuliphutha kuwe ukuba umelwe nguAdamu, njengesoni, uthini-ke mayelana, ngokumelwa, sinensindiso, futhi na? Ungeke wakwazi ukuzisindisa ngokwakho kunoma ubungathatha amabhande amabhuzu akho bese ugxumela enyangeni ngakho. Ungeke wa... Uzalwa esonweni. Uyimbuka, okokuqala nje, sonke, futhi sasingekwazi ukuzisiza thina. Manje siyoke sisindiswe kanjani na? Oyedwa ufikela ukuzosimela.

²⁰⁹ UJesu, Wafikela ukuzosimela phambi kukaNkulunkulu, njengamadodana namadodakazi kaNkulunkulu. Futhi Wathumela uMoya waKhe oNgcwele manje, ukuthi Ufukamela phezu kwendawo, ezama ukusibuyisela ekuZalweni, ukuba...

sife kithi uqobo, futhi sizalwe ngokusha, futhi, ukuba sibe amadodana namadodakazi kaNkulunkulu, ukuba sithathe uNkulunkulu eZwini laKhe, ukuba sikholwe yiZwi likaNkulunkulu.

²¹⁰ Manje, uma sinokulahlwa ngokumelwa, futhi si. . .Sinakho kanjani ukulahlwa na? Ngenxa yokubhastela. Ukuzalanisa, izwe, nezinto zikaNkulunkulu, sinakho kanjalo-ke.

²¹¹ Manje, size sisuke kanjani kulokho kubhastela na? Sukani kuleyonto ezalanisiwe. Buyelani kuLokhu, eZwini likaNkulunkulu liyiQiniso; onke amazwi omuntu angamanga. Okushiwo nguNkulunkulu kuqinisile. Hlalani naLokho ngqo, Likuzalanisa ubuyele ngqo futhi ungene kuLokhu. Kukhona indlela eyenziweyo, Oyedwa omi esiHlalweni sobukhosi sikaNkulunkulu, kulokhu ukusa, ukumela wena.

²¹² Uyihlo nonyoko babemele wena, njengoAdamu noEva. Kunjalo. Ngenkathi uzalwa ezweni, umshado ongwele, wagcotshwa nguNkulunkulu ukuba uzale abantwana. Manje usubuyele ngqo endaweni efanayo owawukuyo ensimini yase-Edene, njengoAdamu noEva, nina madodana namadodakazi kaNkulunkulu. Senibuyele ngqo emithini emibili. Omunye wayo wawungumuthi wokwazi, nomunye wawunguMuthi wokuPhila.

²¹³ Manje, nifuna ukuhamba ngendlela yesayense yokubhastela na? Bukani ukuthi nithola kuphi. Yini e. . .Nhloboni yemfucumfucu umuntu azifake kuyo, lokhu ukubhastela na? Nhloboni yemfucumfucu azifake kuyo, ngokwazi kwakhe uqobo na? Esikhundleni sokuba ngumntwana nje, ozithobile, noncike kuNkulunkulu, uzama ukuthatha isayense bese ehلاكaza iatomu. Bukani ukuthi mfucumfucu yini asekuyo njengamanje. UNkulunkulu uyamdedela nje azibhubhise yena. Yilokho kuphela.

²¹⁴ Umuntu wazibhubhisa yena, ekuqaleni, wazehlukanisa yena noNkulunkulu, enhlanganyelweni, ngomuthi wokwazi. Washiya uMuthi wokuPhila, ukuba adle umuthi wokwazi. Phumani lukwomuthi wokubhastela. Wozani ngapha esiThelweni sasekuqaleni esinokuPhila kuSo. Dlanini kuYe.

²¹⁵ UJesu wathi, “Mina ngiyiSinkwa sokuPhila esivela kuNkulunkulu esehla eZulwini. Oyihlo badla imana ehlane,” ingaxutshiwe nokukholwa, niyabo, “badla imana ehlane, futhi bonke bafile. Kodwa Mina ngiyiSinkwa sokuPhila esivela kuNkulunkulu esehla eZulwini. Odlala lesiSinkwa unokuPhila okuPhakade. Ngiyakumvusa ngemihla yokuphela. Akasoze abhubha; unokuPhila okuphakade.”

²¹⁶ Asibuyele eMthini, kulokhu ukusa. Asidede kulokho okushiwo ngumuntu. Asidede kulokho o—o—okushiwo amabandla. Asibuye futhi sithathe iBhayibheli, futhi sikholwe yiBhayibheli. Se—sesedlulelwe yisikhathi, manje, ukuba siyoqophisana. Niyabo?

²¹⁷ Ngeke neze sisaphinde sibe nazo ezinye izinhlangano ezinkulu ezivukayo. Ngingakufakazela lokho manje, ngesikhathi seminyaka yebandla. Ngeke neze sisabanayo enye evukayo, yezinhlangano. UNyaka weBandla laseLawodikeya uyoba nje ngamaPentecostal ezenza ihlelo ehla, ehla, ehla, kanjalo. Kodwa ngeke neze zisabakhona ezinye izimvuselelo ezinkulu eziqalayo, ezishaya ezweni. Lezo nje ezimbalwa esasele, eBandleni, izodonsa lokho okuzongena. Ngokuba ku... IBhayibheli lithi, iminyaka yebandla iphelela esimweni “esisivivi.” Kunjalo. Ngakho kumele kufike ngaleyondlela.

²¹⁸ Manje, kubobonke, asidede kulokhu ukuzalanisa. Asibuyele kwesangempela, isiThelo sasekuqaleni. Asibuyele endaweni lapho uNkulunkulu asenza khona, njengamadodana namadodakazi kaNkulunkulu, ukuba sethembele kulokho okwashiwo nguNkulunkulu. Futhi singathathi izwi labesifazane, lokubhastela. Niyabona ukuthi okwemvelo nokukamoya kufanekiswa kanjani na?

²¹⁹ Niyawubona umbono wami ubhalwe wakhishelwa lapha, wokuthi kwakuyini, ukuthi abesifazane bayonikwa kanjani ilungelo lokuvota na? Yini echithe lesisizwe na? Manje, lalalani. Hhayi nina besifazane abangamaKristu. Abesifazane ungumgodla wanoma yisiphi isizwe. Uma ubhidliza ubumama, futhi usubhidlize isizwe, zisuka nje. Kubenjalo, kuwo wonke umlando.

²²⁰ Yini abesifazane baseMelika na? Kwakuvamise, sasiwelela ePerisi, ukuba sithole izimfashini. Manje iPerisi iwelela lapha ukuzothola ifeshini, yamanyala abo, indlela engcolile yokuphila; ukuba beze kithi, ukuba bazothola izimfashini. Kwenzenjani na? UDeveli uhlubule abesifazane bakithi. Bakhumula izingubo zabo. Njalo ngonyaka, bazikhipha kancane kancane.

²²¹ Banquma izinwele zabo, okungukuthi, uNkulunkulu uthi, “Akulungile.” Bagqoka lezingubo ezindadlana, iBhayibheli elathi, “Kuyisinengiso phambi kukaNkulunkulu, ukuba owesifazane agqoke ingubo engeyowesilisa.” Futhi manje awusakwazi ukwehlukana ukuthi ngabesilisa noma abesifazane. Bebhema osikilidi! Ukubhastela, kunjalo. Ukubhastela, abazi ngisho nokuthi bayisilisa noma yisifazane. Kunjalo. Kul’khuni ukuthi wehlukane ukuthi bangakuluphi uhlangothi lobulili, ngokubabuka nokubalalela. Yiqiniso lelo, mngane.

²²² Angisho lokho ngani, besifazane abangamaKristu. Iphimbo lami liyajikeleza, izizwe eziningi.

²²³ Kodwa, ngokubhastela. LeMelika isilahliwe. Futhi yenzani, ngokombono na? Yakhetha umuntu ongafanele. Angazi ukuthi kuyoze kuthathe isikhathi eside kangakanani ukuze kuphele, kodwa kuyoba njalo, ngolunye usuku. ISHO KANJE INKOSI. Ehhe. Kuyokwenzeka.

224 Iyoshona phansi njengamanje. Ayisoze yabuya futhi. Isiphelile. Kunjalo. Selokhu yaphela ngo 1956, ngenkathi ilahla futhi ixosha uNkulunkulu, emahoreni amakhulu emvuselelo.

225 Manje sekuyisikhathi, ngiqagele, sokuba sivale, ngalesisikhathi, sibe nomugqa womkhuleko wabagulayo.

226 Manje, niyakholwa ukuthi uDeveli ubhastele abantu, izizwe na? U...Niyakukholwa lokho na? [Ibandla lithi, "Amen.—Umhl.] Impela. Ibhastele amabandla sesize sibe yimibhedesho eyenziwe ngumuntu esikhundleni sezinceku ezesaba uKristu.

227 Niyabona ukuthi kungani ngilahla, futhi ngizamazamisa, futhi ngishaya, kakhulu ngamandla ami onke, ukumelana nokungalungile na? Ngingenza kanjani noma yini enye, libe lapha iZwi lisho njalo, noMoya oNgcwele, "Ngingene kuWo na"?

228 Ngithi, "Nkosi, ngiyashumayela. Bavele bagqoke ngendlela efanayo nje. Basenza into efanayo ngendlela ababenza ngayo njalo."

229 "Lishumaye, noma kanjani, yiba ulokhu uqhubeka. IPhimbo lakho li—liyateyishwa." NgoSuku lokwaHlulela, azi—ziyikubakho izaba ngalesosikhathi-ke, ngoba niLizwile. Niyabo? Kunjalo. NiLizwile.

230 "Ukukholwa kuvela ngokuzwa," nokuzwa ukuthi ibandla litheni na? Lokho akuzwakali kahle, kuyezwakala na? [Ibandla lithi, "Qhabo."—Umhl.] "Ukuzwa iZwi likaNkulunkulu," kukubuyisela ekuKholweni kuNkulunkulu!

231 Manje, uma ufika, kulokhu ukusa, sifuna ukukhuleka. Futhi sifuna ukukhulekela ukuthi uNkulunkulu uzokuvumela ubeke eceleni yonke into. Mhlawumbe loMlayezo omncane uzokususa lokho kubhastela kuwe, ukubuyisele ekubeni yinceku ezithobile, ukuba wenyuke bese uthi, "Ngiyamkholwa uNkulunkulu."

232 Kade belokhu bemangala njalo. Nginga...Ngizosho lokhu. Kulaleleni. Bathi, "Mfowethu Branham, inkonzo yakho ayiqhathaniswa, nayikuphi ezweni, ngokuba ngaphezu kwemvelo kwayo." Amadoda adumile, ngingawabiza amagama awo, ukuba kwakungesikho okwaleteyipu, ayangibiza, "Woza, uhambe nawo." Athi, "Inkonzo yakho yiyonanto kuphela ezosindisa izwe."

233 Kungani ingekho kwenye indawo na? Buyelani eZwini. UNkulunkulu angakhela kuphela phezu kwalesosisekelo. Manje-ke, uma ngisephutheni ngokugxilile ngendlela engibhaphathiza ngayo abantu, nangendlela engikhuluma ngayo ngoMoya oNgcwele, nezinto engizenzayo, pho uNkulunkulu uyihloniphelani na? Ivezwa into enjengayo. Niyabo? Kungani na? Angizisholo lokho ngesingami; lokho kungaba yiphutha. Kodwa ngizama ukusho, ngoba ngimi eQinisweni, iZwi, neZwi lodwa. Liyenyuka, futhi lenza izinto ezinkulu,

nezindawo ezinkulu, lokho akuthi shu kuNkulunkulu, akusho lutho. Kungukuhlala naleloZwi, noNkulunkulu esebenza kuleloZwi, eqinisa leloZwi, ehlala naLo, isibonakaliso sikaNkulunkulu phakathi kwethu.

²³⁴ Niyafuna ukuba njalo na? [Ibandla lithi, “Amen.”—Umhl.] Niyafuna ukuba lonke izwe lizezwe lisuswe kini na? [“Amen.”] O, he!

²³⁵ Nina bantwanyana, uNkulunkulu anibusise. Ngibheke ukuba ngihlale iPhakade nani. Ngibheke ukuba ngibe ngaleya e—e-Edeni elikhulu, nani, ngolunye usuku. Futhi uma ngifika Lapho. . .

²³⁶ Ngaba nombono, esikhathini esingeside esedlule. Nizwile ngawo. Ngabuka Lapho, futhi ngababona bonke labobantu Lapho. Kwakunezigidi zabo. Futhi ngathi, “Usho ukuthi Uza kimi. . .”

“Yebo. Bese-ke sibuyela emuva nawe.”

Ngathi, “Awu, ngabe wonke umfundisi uzodingeka ame kanjalo na?”

“Yebo, mnumzane.”

“Wonke umfundisi ame enkonzweni yakhe, nebandla lakhe na?”

Yathi, “Yebo, mnumzane.” LeNgelosi, yayikhuluma nami, yasho lokho.

Ngase ngithi, “Manje-ke uPawulu uzodingeka ukuba ame, naye na?”

“UPawulu uzodingeka ukuba ame nesizukulwane sakhe.”

²³⁷ Ngathi, “Manje-ke ngiyazi ukuthi ngikahle, ngoba ngashumayela, iZwi ngeZwi, into efanayo nayenzayo.”

²³⁸ Futhi ngenkathi kwenzeka lokho, izigidi zamemeza kakhulu, “Yilapho esiphumule khona,” amen, “kuleloZwi, leloZwi!” Akunandaba ukuthi kwakuyini, “LeloZwi!”

²³⁹ Yingakho ngicindezela abantu, wozani, sengathi kuzoba kulobu ubusuku, abanye babo baphinde babhaphathizwe, futhi. UPawulu wakwenza.

²⁴⁰ UPawulu wahlangana nabantu ababebabile kakhulu nje futhi begwaliswe ngokulunga kukaNkulunkulu nezinto, bememeza futhi bedumisa uNkulunkulu, futhi benomhlangano omkhulu. Wathi, “Kodwa namamukela yini uMoya oNgcwele lokhu nakholwayo na?” IZenzo 19.

²⁴¹ Bathi, “Asazi nokuthi ukhona yini uMoya oNgcwele.” Bathi, “SingamaBaptisti nje,” ngamany’amazwi. Niyabo? Umelusi wabo—wabo wayengumshumayeli oyiBaptisti, kunjalo impela, wayengummeli ophendukileyo. IBaptisti pre- . . .

UPawulu wathi, “Namamukela yini uMoya oNgwele lokhu nakholwayo na?”

Bathi, “Asazi nokuthi ukhona yini uMoya oNgwele.”

²⁴² Wathi, “Pho nabhaphathizelwa kukuphi na? Yikuphi enabhaphathizelwa kukho na? Ngayiphi indlela na? Kanjani na? Ini na?”

“Sibhaphathizwe nguJohane.”

“Lokho ngeke kusasebenza.”

Bathi, “Sabhaphathizwa kuJohane.”

²⁴³ Wathi, “UJohane kuphela wabhaphathizela ekuphendukeni.” Amanzi amaningi nje owawungabafaka phansi kwawo, niyabo, “ekuphendukeni.” Kungesikho “ukuthethelelwa kwezono,” ngoba uMhlatshelelo wawungakabulawa. Bathi, “Ekuphendukeni, ethi nifanele nikholwe nguYe obezakuzwa, noma ngisho kuJesu Kristu.”

²⁴⁴ “Futhi bathi ukuzwa lokhu, baphuma bayongena emanzini ngqo futhi baphinde babhaphathizwa, futhi, eGameni likaJesu Kristu,” ini iBhayibheli.

²⁴⁵ Futhi uPawulu, kwabaseGalathiya 1:8, wathi, “Uma iNgelosi evela eZulwini.” Manje lalalani. Engi . . . Buyela emuva, lento yokubhastela, sukani kuyo. “Uma iNgelosi evela eZulwini ifika, ishukumayela elinye iVangeli kunaLeli enginifundise lona,” uPawulu ephinda ebhaphathiza abantu, futhi, “mayibe ngeqalekisiweyo.” Ingasaphathwa, eyomshumayeli, noma umbhishobhi, noma uphapha, noma umpristi. Uma iNgelosi, iNgelosi ekhazimulayo yehla ivela eZulwini, futhi yasho noma yini ephambene nalokho akushoyo, mayibe ngeqalekisiweyo.

²⁴⁶ Sizoma kanjani kukho, bangane na? Akusikho kuphela . . . Manje, ubungabhaphathizwa eGameni likaJesu Kristu, nenhliziyo yakho ibe nomule kakhulu ngakho konke. Lokho akukusindisi. Kodwa kuyisinyathelo esisodwa sokulungileyo. Usindiswa ngokukholwa kwakho, ngoJesu Kristu. Kulungile. Kodwa uma ufika kulendawana futhi ubone Lokhu, bese uyaKwenqaba, khona-ke ubuyela emuva.

Lendatshana. Sengiyavala. Ngake ngayixoxa ngaphambili, mhlawumbe lapha.

²⁴⁷ Umfundisi wasemasosheni wake wathi bambiza wayongena lapho umfo ayedutshulwe khona ngesibhamu futhi wayefa. Wathi, “UngumKristu na?”

Wathi, “Ngake ngaba nguye.”

“Wake waba nguye?” Wathi, “Wamshiyaphi uKristu na?”

Wathi, “Angisakhumbuli.”

²⁴⁸ Wathi, “Kungcono ucabange, ngoba amaphaphu akho agcwala igazi.” Wathi, “Kungcono u—usheshise. Ngoba u . . .

Khona impela ekunqumeni ngaphansi kwamaphaphu akho, udutshulwe khona.”

Wathi, “Ngiyakwazi.”

Wathi, “Uyafa.”

Wathi, “Yebo.”

Wathi, “Futhi wake wamazwi uKristu na?”

“Yebo.”

²⁴⁹ Wathi, “Manje cabanga, kanzima ngempela. Isizathu, awuna . . .” Wathi, “Kapteni, unesikhathi esincinyane manje. Cabanga.” Wathi, “Cabanga kanzima manje. Wamshiyaphi uKristu na?”

²⁵⁰ Futhi lapho ezabalaza, ezabalaza, ezama ukucabanga. Emva kwesikhashana ukumamatheka kuvela ebusweni bakhe. Wathi, “Ngiyakhumbula. Ngiyakhumbula.”

²⁵¹ Yilokho ofanele ukwenze. Khumbula, uma ufika umelane neQiniso likaNkulunkulu, uyoMshiya khona lapho. UyoMshiya khona lapho. Niyabo? Futhi ngeke kwakusiza ngalutho ukuya *ngapha*, ngoba ufanele ubuyele ku *Lokhu*. Usekuzombezeni, ngaso sonke isikhathi. Angisho ukuthi awusuye umKristu, kodwa u—u—usekuzombezeni. BabengamaIsrayeli, kodwa abasindiswanga bonke. Niyabo? Kunjalo. Niyabo? Usekuzombezeni, ngayo leyonkathi. Buyela kuLokho.

Nomfundisi wasemasosheni . . . Wathi, “Ngiyakhumbula.”

²⁵² Wathi, “Qala khona lapho.” Yilapho ofanele uqale khona, kulokhu ukusa, lapho owachezuka khona emgqeni.

²⁵³ Wathi, “Manje ngilala ubuthongo. Ngikhulekela ukuba iNkosi yami igcine umphefumulo wami. Uma ngingafa ngaphambi kokuba ngiphaphame, ngikhulekela ukuba iNkosi ithathe umphefumulo wami.” Futhi wafa. Lapho ashiya khona uKristu kwakusembhedeni wezingane.

²⁵⁴ Ungahle ukuba uMshiye embhaphathizweni. Ungahle ukuba uMshiye kuMoya oNgewe. Ungahle ukuba uMshiye kwenye indawo. Noma ngabe uMshiye kuphi, ungayithathi lento yebandla yokubhastela. Ukhona Ozokumela, kulokhu ukusa, ngensindiso.

²⁵⁵ Awudingi ukuthi ube yisoni. Awudingi ukuthi ube yilokho. Uyikho, uma uyikho. UNkulunkulu akakwethwesi icala ngokuba yisoni. Angeke akubambe eku . . . thweswa icala kusukela manje kuqhubeke. Kodwa Uzokwethwesa icala uma wenqaba Lokhu. Akazukwethwesa icala ngokuthi mhlawumbe, esikhathini esedlule, ukuthi ubungazi-kwehluka embhaphathizweni wamanzi, ekwemukeleni uMoya oNgewe, namandla kaNkulunkulu. Ungahle angakwethwesi icala ngalokho. Ungahle ukuba ubungakaze uKuzwe ngaphambili.

Kodwa, kusukela lapha kuqhubeke, sewazi kangcono. Buyela eZwini. Buyela kuNkulunkulu.

Asikhuleke manje. Futhi Kwetshise, ngenkathi sisakhuleka.

²⁵⁶ Nkosi, ngazi ukuthi ngingumuntu osazofa, futhi masinya ngizomuka. Izinsuku zami seziba-ziningi manje. Masinya ngizoba neminyaka engamashumi amahlanu-nambili kulomhlaba. Nkosi, ngifuna ukwethembeka. Ngifuna ukuba ngoqinisile, kuze kube sekugcineni. Umhlaba jikelele, eziningi, izizwe eziningi, abantu, imibala, izinhlanga, ngibone izivumokholo eziningi, futhi ngokuzibona, ukuthi bazixuba kanjani, nakho konke ukuqophisana kwabo okuncane okwehlukile nezingxaki. Kanti, kulezondawo, kunabantwana beqiniso abaningi, abesilisa nabesifazane abaningi kulezozindawo, ngale kuleyonsimu yokubhastela lapho, ngempela abangafuni ukuba lapho. Bacabanga ukuthi benza intando kaNkulunkulu.

²⁵⁷ Ngikhuleka kuWe, Baba, kulokhu ukusa, ukuba ususe konke ukungabaza eqenjini lami elincane lapha namhlanje, nakulabo abayobe belalele emateyipini, ukuthi Uyosusa zonke izivumokholo ezenziwe ngumuntu. NjengoJesu, ngenkathi Efika okokuqala, Wabafica befundisa izinto o “kwakungenjalo ekuqaleni,” ekuqaleni. Kanti, uNkulunkulu waLenza lamsulwa futhi lingaxutshwe nalutho. Kodwa umuntu wayesenze, wathatha iZwi likaNkulunkulu futhi waLenza ize, ngokufundisa isivumokholo somuntu. Baba, kunjalo namanje, ekusondeleni kokuFika kukaJesu, futhi.

²⁵⁸ NjengoMvini nje. Uma uMvini uveza igatsha, nalelogatsha laliyigatsha lepentekoste, ligcwaliswe ngoMoya oNgcwele, nezibonakaliso nezimanga, izithelo zalandela lelogatsha. Uma lowoMvini uze waveza elinye igatsha, kuyoba wuhlobo olufanayo lwegatsha. Siyakwazi lokho, Baba, ngemvelo qobo lwayo. Kodwa siyazi ukuthi Ungafakela noma yisiphi isithelo esiqondene nalokho, kulowoMvini, futhi siyophila ngoMvini.

²⁵⁹ Futhi siyazi ukuthi singathatha isihlahla se wolintshi, futhi sitshale izithelo zohlobo lwezithombo ezifana namawolintshi, ohlobo olwehlukene, isikhombisa noma isishiyagalombili. Singafakela amalamura kuso. Si . . . Siyomila phakathi ngqo, ngoba yisithelo sohlobo lwesithombo esifana namawolintshi. Siyomila uphaphamuzi, noluningi olunye, nohlobo lwamanantshi amatanjerin, kanye nezingi ezinye izithelo zohlobo lwezithombo ezifana namawolintshi. Kodwa uma lesosihlahla siveza igatsha laso uqobo futhi, siyoba yiwolintshi, Nkosi. Siyoba njengoba sasinjalo esokuqala.

²⁶⁰ Futhi siyakholwa ukuthi kuzobakhona iBandla, ngalezizinsuku zokugcina, elizokwemukela yombili invula yokuqala neyamuva. Lizohlakazeka nomhlaba wonke, kulonyaka waseLawodikeya. Kuzoba yiBandla elibizelwa emuva

ekuKholweni kwasekuqaleni kuNkulunkulu. Kuzoba yiBandla elizoba noJesu Kristu ehamba phakathi kuLo, ezibonakalisa Yena. Ukumemeza kweNkosi kuyoba phakathi kuLo.

²⁶¹ Nkulunkulu, ukuthi Waqala kanjani, unyaka nonyaka! Nokuthi bawuthatha kanjani lowoMvini, base bewufakela ngaphezulu phakathi Lapho, futhi kuzabalaza ngaWo, ngaphansi kwegama lobuKristu, kodwa usalokhu uthela imfundiso engafundiswanga ekuqaleni. O Nkulunkulu, si-sizisola kakhulu ngalokho, Nkosi. Asazi ukuthi sizokwenzenjani.

²⁶² Kodwa, kulokhu ukusa, ngikhulekela ukuthi Uzokhipha ezinhliziyweni zethu noma yini eyenziwe ngumuntu. Thatha futhi ufake ezinhliziyweni zethu, Nkosi, iZwi likaNkulunkulu leqiniso.

²⁶³ Ngilungiselela ukukhulekela abagulayo, Nkosi. Ngingehlela kanjani lapho futhi ngibe nokungabaza engqondweni yami, ukuthi uNkulunkulu akazukuwuphendula umkhuleko wami na? Manje-ke, Baba, ngingaba ngumzencisi, mina uqobo. Nkulunkulu, uma kukhona elilodwa ichashazi lokungabaza enhliziyweni yami, Ungithethelele ngalo manje, Nkosi. Uma kukhona noma yini engiyenzile noma ngayisho, eyiphutha, Ungithethelele.

²⁶⁴ Angingene kulokho okuyiQiniso. Futhi, Baba, ngiyazi iZwi laKho liyiQiniso. Ngizama ukuhlala kuleloZwi. Kade ngizalanisiwe, Nkosi, emuva ngaleya, futhi ngokuzalana ngezizukulwane zakithi, sengize ngazi ukuthi ingqondo yami idungekile. Kodwa, nokho, ngingabheka phansi lapha bese ngibona iZwi. Ngiyazi LiyiQiniso.

²⁶⁵ Ngiyakulangazelela ukuba Lapho, Nkosi. Ngibambebele kulelohange, ngaleya eDwaleni. Iziphepho ziyangishukumisa phezulu, naphansi, nasemaceleni onke, kodwa ihangela lami liyabambelela. LikuKristu naseZwini laKhe.

²⁶⁶ Ngiyakholwa ukuthi iZwi laKho liyiQiniso. Ngisize, Nkosi, ukuba ngingaxegisi neze nakwelilodwa ichashazi laLo, kodwa ukuba ngiqhubekela phambili nothando lokumesaba uNkulunkulu, izingalo zami zigaxe bonke abantu, zonke izinhlanga, yonke imibala, zonke izinkolo, onke amahlelo, ngibadonsela eDwaleni. Siphe khona, Baba.

²⁶⁷ Philisa bonke abagulayo nabahluphekile. Buyisela efeshinini endala, abantu bohlobo lwemvuselelo, namhlanje. Babuyisele epentecoste yasekuqaleni. Babuyisele esibubisiweni. Babuyise njengepentekoste eyehla ngo 33 uJesu Azalwa. Baphe izibusiso zepentekoste. Kwangathi amandla kaNkulunkulu angangena eBandleni. Kwangathi kungabakhona ukuphilisa ngokukaNkulunkulu iziphiwo ziphiwe iBandla. Kwangathi kungabakhona abakhuluma ngezilimi, ohumusha izilimi. Kwangathi kungabakhona iziphiwo zokuprofetha, nazo

zonke izibonakaliso ezehlukene; hhayi ukuzenzisa, noma ukuzama ukukholwa, noma ukwembatha. Kwangathi kungaba okwangempela, kwangoqobo, kuza neZwi, iZwi likaNkulunkulu lenziwe laziwa, izinto eziprofethayo efezekayo.

268 Wena wathi, eZwini laKho, “Uma ekhona phakathi kwenu, o, ozishoyo, noma othi, ungumprofethi. Futhi akushoyo, futhi uma kungafezeki, ningamuzwa. Kodwa uma kufezeka, khona-ke mzweni lowomprofethi, ngokuba Nginaye.”

269 Nkulunkulu, siphe lolohlobo lwabaprofethi. Siphe uhlobo lwangempela, uhlobo lwangempela olukhuluma ngezilimi, uhlobo lwangempela olunokuhumusha kwangempela. Siphe khona, Baba.

270 Philisa abagulayo nabahluphekileyo, futhi Uzazise phakathi kwethu, ngokuba sikucela eGameni likaJesu. Amen.

Ng’yaMthanda, ng’yaMthanda
Ngoba Wangithanda kuqala
Wang’thengel’insindiso
EKalvari.

271 Manje, nonke nina madodana kaNkulunkulu eMethodisti, madodana kaNkulunkulu eBaptisti, nonke nina madodana namadodakazi kaNkulunkulu, asiphakamise izandla zethu nje futhi sivale amehlo ethu, futhi siMculele leli, futhi siMkhonze.

Ng’yaMthanda, ng’yaMthanda
Ngoba Wangithanda kuqala
Wang’thengel’insindiso
Emthin’waseKalvari.

272 NiyaMthanda na? [Ibandla lithi, “Amen.”—Umhl.] Wonke lowo oMthandayo, akathi, “Akadunyiswe uJesu!” [“Akadunyiswe uJesu!”] Asikusho futhi. Akadunyiswe uJesu! [“Akadunyiswe uJesu!”] O, ngi kanjani . . .

273 NgesiBhunu, kuthi, “Prys die Nkosi! Je- . . . Jesus, Jesus,” baMbiza kanjalo. “Prys Jesus! Dankie, Jesus! SiyaKubonga, Jesu!” O, he! Usuku olunje pho! Ya. Ehhe. Ngidumisa kangaka—kangaka, kangaka, sibonga okuhle ngeNkosi ngokwaKho . . .

Ng’yaMthanda,

274 Mkhonzeni nje. Ol’khuni, uMlayezo osikayo, kanjalo. Asikhonze nje. Uthando, ubumnandi bukaMoya, bubuya.

Ngoba Wangithanda kuqala
Wang’thengel’insindiso
Emthin’waseKalvari.

IGazi eliligugu leNdodana kaNkulunkulu
 uqobo isindisile langcwelisa
 Abantu abamangalisayo beGama laKhe, futhi
 babizwa ngoMlobokazi.
 Nakuba lapha benganakiwe futhi bedeleliwe,
 ngolunye usuku iNkosi iyoletha
 Labo abakhethiwe phakathi kwesango, futhi
 ufanele yonke into.

Sonke kanyekanye.

Lapho sesingaphakathi kwamasango eparele,
 sofunda izinto ezininginingi,
 Soba nehabhu elenziwe ngegolide,
 mhlawumbe izintambo eziyinkulungwane;
 Socula simemeze sisine ngalo, haleluya,
 iWundlu losula izinyembezi zethu;
 Soba nelilodwa elihle kakhulu iviki
 lokuza ekhaya, iminyaka yokuqala
 eyizinkulungwane eziyishumi.

²⁷⁵ Sinike indlela ekahle yalo. Asilicule futhi. Anikuthandi
 lokho na? Cabangani nje.

IGazi eliligugu leNdodana kaNkulunkulu
 uqobo, lisindise langcwelisa
 Abantu abamangalisayo beGama laKhe, futhi
 babizwa ngoMlobokazi waKhe. (Amen.)
 Nakuba lapha benganakiwe futhi bedeleliwe,
 ngolunye usuku iNkosi iyoletha
 Abakhethiwe baYo phakathi kwesango, futhi
 ufanele konke.

Sonke kanyekanye manje.

Lapho sesingaphakathi kwamasango eparele,
 sofunda into ezininginingi,
 Soba nehabhu elenziwe ngegolide,
 mhlawumbe izintambo eziyinkulungwane;
 Socula simemeze sisine ngalo, iWundlu losula
 izinyembezi zethu;
 Soba nelilodwa elihle kakhulu iviki lokuza
 ekhaya, unyaka wokuqala oyizinkulungwane
 eziyishumi.

Asixhawulane sisacula lelo.

IGazi eliligugu leNdodana kaNkulunkulu
 uqobo, lisindisile langcwelisa
 Abantu abamangalisayo beGama laKhe, futhi
 babizwa ngoMlobokazi waKhe.
 Nakuba lapha benganakiwe futhi bedeleliwe,
 ngolunye usuku iNkosi iyoletha
 Abakhethiwe baYo phakathi kwesango, futhi
 ufanele every- . . .

Manje asenyusele izandla zethu kuYe.

Lapho sesingaphakathi kwamasango eparele,
sofunda izinto ezininginingi,
Soba nehabhu elenziwe ngegolide,
mhlawumbe izintambo eziyinkulungwane;
Socula simemeze sisine ngalo, iWundlu losula
izinyembezi zethu;
Soba nelilodwa elihle kakhulu iviki lokuza
ekhaya, unyaka wokuqala oyizinkulungwane
eziyishumi.

O, ngimthanda kangaka uJesu,
O, ngimthanda kangaka uJesu,
O, ngimthanda kangaka uJesu,
Ngoba Wangithanda kuqala.

Angisoze ngaMshiya,
Angisoze ngaMshiya,
Angisoze ngaMshiya,
Ngoba Wangithanda kuqala.

²⁷⁶ Angisoze ngaMshiya, ngoba Ungimele. Amen. UnguMsindisi wami, nangenxa yokuthi Wangifela. Angifanele. Kodwa ngoba Wangithatha njengoWakhe uqobo, Uba yimi ukuze mina ngibe nguYe. Uba yisoni futhi wathatha izono zami, ukuze mina ngibe yindodana kaNkulunkulu.

O, ngimthanda kangaka uJesu, o . . .

²⁷⁷ Nkosi Jesu, ngikhulekela ukuthi Uzophilisa udadewethu. Futhi umenze aphile, Nkosi, ngenxa yeNkazimulo yaKho, eGameni likaJesu.

. . .thanda uJesu

Ngoba Wangithanda kuqala.

²⁷⁸ Ngabe lawomaculo amadala akukho akwenzayo kini na? [Ibandla lithi, "Amen."—Umhl.] Ngikhumbula umndeni omncane wamakhaladi wawuvamise ukukhuphukela lapha, indoda, umkayo, intombazanyana. Manje ake nje...A—a—angikwazi ukulicula, kodwa ngizolizama. Ngizwa uMoya oNgewele uphezu kwami. Amen. Lalithi:

O, uthando oluyigugu kanje uBaba
Ayenalo ngesizwe sika-Adamu esiwileyo,
Wanikela ngeNdodana yaKhe eyodwa ukuba
ihlupheke
Futhi isihlenge ngomusa waYo.

O, ngiyakuthanda lokho!

O, uthando oluyigugu kanje uBaba
Ayenalo ngesizwe sika-Adamu esiwileyo,
Wanikela ngeNdodana yaKhe eyodwa ukuba
ihlupheke
Futhi isihlenge ngomusa waYo.

279 Ngiyakuthanda lokho. Anikuthandi nina na? [Ibandla lithi, “Amen.—Umhl.] Akukho okuthize ngalo na? Manje, leyomiLayezo il’khuni, futhi inesandla esiqinile, futhi iyasika. Linjalo-ke iZwi likaNkulunkulu, libukhali kunenkemba esikanhlangothi zombili. Kodwa uma sekuphele konke, niyabo, uMoya oNgwele omkhulu uhlezi lapha endlini, ndawo ndawo, uqaphele. IziNgelosi! O! Manje-ke, emva kokuba sekuphele konke, siMbone elula ingalo yaKhe, nezibusiso ziqala ukwehla. Siphakamisela izingalo zethu kuYe, futhi siMkhonze ngobumnandi bukaMoya oNgwele. Akukho okuthize okukwenza kuwe na? [“Amen.”] Nje uyakuhlana, ukunika ukuqala okusha, ukubuyisela eZwini.

280 Bangaki ogulayo manje na? Uthi, “Ngizele ukuzophiliswa, kulokhu ukusa. Leli yihora lokuphiliswa kwami.”

281 Uyedwa, babili, bathathu, bane, bahlanu, cishe niyisishiyagalombili noma ishumi lenu. Kulungile. Angazi noma abantwanyana bami lapha kukhona abebenganzela khona. Nizokwenza lokho na? Angazi noma nonke beningeke yini nivele nize ngqo ngemuva nikhuphukele lapha, isikhashanyana manje. Ngizonicela nonke ukuba nehlele ngqo ngasealtare lapha, sisakhuleka, sisalokhu sisacula, akuthi labo abazogcotshwa futhi bakhulekelwe. Mfowethu Neville, woza. Futhi sizobakhulekela, bese siba nenkonzo yombhaphathizo wamanzi. Bese-ke kuba ngukuphuma ngokusemthethweni, cishe nge—cishe ngelesibili noma elesithathu, cishe imizuzu eyishumi, ikakhulukazi, ngiqagele. Kulungile.

O, uthando oluyigugu kanje uBaba
Ayenalo ngesizwe sika-Adamu esiwileyo,
Wanikela ngeNdodana yaKhe eyodwa ukuba
ihlupheke
Futhi isihlenge ngomusa waYo.

282 Uma noma ubani azi ukuthi ukuphi lowomndeni wamakhaladi omncane, ngifisa sengathi bangakhuphuka balicule lelo futhi, benzele mina, ngesikhathi semvuselelo. Kwakusezansi kuBroadway lapho, ndawo ndawo. Ngiyakhohlwa ukuthi igama labo lalingubani; indoda, umkayo, intombazanyana. Babenalokho kuma kancane kulo, niyazi, lapho wenza lokho.

O, uthando oluyigugu kanje uBaba
Ayenalo ngesizwe sika-Adamu esiwileyo,
Wanikela ngeNdodana yaKhe eyodwa ukuba
ihlupheke
Futhi isihlenge ngomusa waYo.

283 Niyabona ukuthi kuyini na? Isizwe sika-Adamu sasesiwile, sazalaniswa, kwehle njalo. Owesifazane weza wehla ngomugqa njalo, kusukela empeleni, ekungakholweni kokomoya eZwini

likaNkulunkulu; kuya kwezocansi, kuya kuzozonke izinhlobo zokungcola, kwehlele engxenyeni ephansi kunazo zonke.

Futhi, o, uthando oluyigugu kanje uBaba
Anikela ngalo ngenxa yesizwe sika-Adamu
esiwileyo,
Wanikela ngeNdodana yaKhe eyodwa ukuba
ihlupheke.

²⁸⁴ Yehla phansi okwedlula konke okwakukhona, futhi isihlenga sibuye senyukele eZwini laKhe, isihlenga ngomusa waKhe.

²⁸⁵ Futhi manje, kulokhu ukusa, simi ngomusa waKhe, sithi, “Singabantwana baKhe. Sinelungelo kulezi isibusiso.” UJesu Kristu wafa, ukuniphilisa nonke. Kunjalo. Wakwethembisa. Futhi lapha si—siyazi ukuthi lelo yiQiniso. Nibangaki, enaziyo ukuthi yiQiniso na? [Ibandla lithi, “Amen.”—Umhl.] Manje-ke, yimpahla yenu. Kungokwenu. Okwenu.

²⁸⁶ Manje-ke yinye kuphela into enganivimbela ukuba ningakutholi, lokho okungukuthi, uSathane ezama ukunitshela amanga okuzalanisa.

²⁸⁷ Wathini uNkulunkulu na? “Yalinyazwa ngenxa yeziphambeko zethu. Ngemivimbo yaYo siphilisiwe thina.” Niyakukholwa lokho ukuthi kuyiZwi likaNkulunkulu na? [Ibandla lithi, “Amen.”—Umhl.] Manje ningamvumeli uSathane anitsele lutho olunye.

²⁸⁸ IZwi likaNkulunkulu lathi, “Hambani niye ezweni lonke nishumayele iVangeli kukho okudaliweyo.” Kuze kufikephi na? “Ezweni lonke.” Akukafikwa kulo okwamanje. “Lonke izwe.” Kwakuzothatha isikhathi eside kangakanani lokhu na? “Kuze kube sekupheleni kwezwe.” Ini? “Hambani niye ezweni lonke, nishumayele iVangeli. Bhekani, Mina nginani, njalo, kuze kube sekupheleni kwezwe. Lezizibonakaliso ziyakubalandela abakhulwayo. IGama laMi, bayakukhipha amademoni; bakhulume ngezilimi ezintsha. Uma bephatha inyoka, noma baphuze okubulalayo, akuyikuba-nangozi. Uma bebeka izandla zabo phezu kwabagulayo, bayosinda.” Lelo yiZwi.

²⁸⁹ Manje lala kuLokhu. Yonke imigomo kaNkulunkulu, lala kuLokho ngqo. Bese-ke uza kuleyondawana, futhi uthi, “Nkulunkulu, sengiphendukile. Ngibhaphathizwe eGamani likaJesu Kristu. Sengiliqondile iGazi. Sengiyiqondile iNdodana kaNkulunkulu. NgiyaKuqonda, Baba waMi. Ungibusisile ngoMoya oNgcwele. Manje uSathane uzama ukungihlupha futhi angigulise. Ngiza ngesibindi.” Amen. Akukho-kulahlwana. “Ngiliginile iZwi laKho. Ngihlale lapha, njengoHezekeli.”

²⁹⁰ Ngenkathi iNkosi ithi, “Tshela... Isaya, yehla umtshele, a ‘kazukuphuma kulowombhede. Uzofa.’”

²⁹¹ Wathi, “Nkosi, ngihambile phambi kwaKho, ngenhliziyo epeheleleyo. Ngidinga iminyaka elulwe ngeshumi nesihlanu.”

²⁹² INkosi yatshela umprofethi, “Buyela emuva, umtshela ukuthi Ngimzwile. Uzophila.” Kunjalo. Kuguqula izinto. Yileyondlela ofanele uze ngayo. Akukho-kulahlwa. Uma kukhona ukulahlwa, nje u...u—ulwa nomoya nje. Ufanele uze lapho ohlanzeke futhi ucace khona, “Ngiyakukholwa. Ngimi lapha. Nkosi, ngiyakukholwa.” Uma ngi...Uma uyisoni, futhi ungamazi uNkulunkulu, tshela uNkulunkulu khona lapha, “Nkosi, ngi—ngifuna ukuphiliswa. Ngifuna ukukhonza Wena. Kodwa nginika Wena, manje, inhliziyi yami. Ngilapha; sebenzisa mina.”

²⁹³ Njengomprofethi, ethempelini, wathi, “Ngilapha, thuma mina, Nkosi.” NeNgelosi yathatha ilahle loMlilo.

²⁹⁴ Manje, sisebandleni. Ezinkundleni zokushumayela, sisebenzisa olunye uhlobo lwenkonzo. Phakathi lapha, si... IBhayibheli lakusho, okwebandla, “Uma ekhona ogulayo phakathi kwenu, makabize amalunga ebandla, nibagcobe ngamafutha, futhi nibakhulekele. Umkhuleko wokukholwa uyamsindisa ogulayo.” Niyakwazi lokho, uJakobe 5:14.

²⁹⁵ UMfowethu Neville lapha, umelusi wethu, olungileyo, othunywe nguNkulunkulu, indoda egcwele uMoya oNgcwele. Bangaki omqaphelile uMfowethu Neville ekhwela na? Nikuqaphelile na? [Ibandla lithi, “Amen.”—Umhl.] Ngimzwile eprofetha ngeSonto eledlule, okokuqala. Ubani owayeyoke acabange ngomshumayeli weMethodisti ukuthi wayeyoke ame kanjalo na? Kodwa ngenkathi uMoya oNgcwele ufika phezu kwakhe, kukhona okwenzekayo. Niyabo? Yebo. Bafika bangene kukho ngqo, ngokuzenzekelayo nje. Niyabo? Ubuyela ngqo ekuzalweni okufaneleyo, khona-ke ufanele uqhubekele phambili.

²⁹⁶ Faka ukuphila ohlamvini lommbila, bese ulufaka esimweni esifanele, luyomila. Luyeke kanjalo nje. Luyomila.

²⁹⁷ Kuyilendlela nangeBandla. Uma ungame uze ubuyele entweni efaneleyo, uhlale lapho nje, ulokhu uqhubeke, ukukhanya kwelanga okufanele namanzi, nezindumiso nohaleluya, namaculo nezinto. Kuyoletha lokhu. Kuyokukhuphula ngqo, kuze kufike endaweni lapho ongafinyelela khona bese uyathola, “Konke kungenzeka kwabakhulwayo.”

²⁹⁸ Manje, uma enigcoba ngamafutha, mina ngizobeka izandla phezu kwenu. Manje, kuqala, ngizonikhulekela nonke. Futhi ngifuna nina, ngasemgqeni, ukuba nibeke izandla zenu phezu komunye nomunye. Manje, bekani izandla zenu nje phezu komunye nomunye. Ngikwenzelani lokho na?

²⁹⁹ Manje, iBhayibheli alizange lisho ukuthi, “Uma uMfowethu Branham ebeka izandla zakhe.”

³⁰⁰ Lathi, “Lezizibonakaliso ziyakubalandela abakholwayo. Uma *bebeka izandla zabo...*” Kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] “Bebeka izandla *zabo.*” Izandla zenu sifana nanoma yiziphi nje ezinye izandla. Niyabo? Empeleni, yizandla zikaNkulunkulu esisemqoka. Futhi, kanjalo, “Uma bebeka izandla zabo phezu kwabagulayo, bayosinda.”

³⁰¹ Manje izandla zenu ziphezu komunye nomunye, asikhothamise amakhanda ethu. Ngifuna nina nonke, ibandla phandle lapho, khulekelani laba.

³⁰² Baba wethu waseZulwini, siletha kuWe lomugqa omkhulu wabantu abagulayo. Nkulunkulu, cabanga nje, abaningi balaba phakathi lapha... Ngethemba ukuthi bonke bangabantwana baKho, abazalwa nguMoya, bagezwe eGazini, bagewaliswe ngoMoya oNgcwele, balungele ukuFika. NoSathane ngeke afinyelela kubo, ngaleyondlela, ukubenza bone. Ngeke afinyelela kubo, ukubenza bangabaze iZwi laKho, ukuthi liyiphutha. Futhi bayaqhubeka futhi bayalandela, nje kuze kuyothi ngci. Kodwa-ke uzama ukuvela, ahluphe umzimba wabo, ngoba uyazi ukuthi umzimba wabo useyisono. Kodwa umphefumulo wabo usindisiwe. Umzimba wabo uzofanele ubuyele othulini, kodwa umphefumulo wabo uya kuNkulunkulu. Ngakho uzama ukuhlupha leyongxenywe, lokho angahle akwenze.

³⁰³ Kodwa ngijabula kakhulu ukuthi Wafaka nensindiso yalowomzimba, futhi. Lesi yi—lesi yisibambiso sokuvuka kwethu, ukuphiliswa kwemizimba yethu. Futhi, Nkosi, erekhodini, namhlanje, izigidi zemiphefumulo, izigidi zemizimba, ophilisiwe. Ngakho, siyazi ukuthi UnguNkulunkulu.

³⁰⁴ Futhi manje babeka izandla zabo phezu komunye nomunye. Babuke, Nkosi. Omunye ukhathalela omunye. Omunye ufuna ukwazi, kungakhathaleki ukuthi bandla lini abasonta kulo, ukuthi banakuzihlanganisa kuni, ukuthi bambala muni, noma nkoloni ba... Lokho akuhlangene nalokho, Nkosi. Bangabantwana baKho. Abanye babo bayiMethodisti, abanye basonta eBaptisti, abanye basonta ePresbyterian, mhlampe abanye yiKatolika. Angazi. Abanye bayiPentecostal. Kodwa A—Awubazi ngalelogama. Ubazi njengabaKho. Bathengwe ngeGazi. Futhi bami lapha, bekholwa yiZwi. Futhi beza ngesibindi. Futhi ngi—ngiyabakhulumela, njengenceku yaKho. Nkulunkulu, kwangathi kungebekhona noyedwa umuntu obuthakathaka kulendlu, uma sekuphele inkonzo. Kwangathi bona, bonke, bangaphiliswa.

³⁰⁵ Njengoba ilunga elidala laKho eligcotshiwe liya phambili, libeka lawomafutha, lawomafutha amancane ehla ebunzini labo, lokho kufanekisa (amafutha) uMoya. Sibeka lokho lapho, ukwazisa abantu ukuthi lamafutha omnqumo ongakaze uthintwe abekwe phezu kwekhanda labo ngokufana nokufika

kukaMoya oNgcwele. Manje-ke uma ngibeka izandla phezu kwabo, uqobo lwami, kwangathi bangaya ezihlalweni zabo bejabule kakhulu, bethokoza, umsebenzi osuqediwe. “Sekuphelile.” Sebephilisiwe. Baya ekhaya, ukuba baphile. Siphe khona, Nkosi.

³⁰⁶ Nokumemeza nezindumiso zizophakama, kulolonke idolobha, ezindaweni ezehlukene ezizungezile lapho lababantu bezoya khona. “Niyazi, kade ngiphethwe yisisu, kodwa sesiphelile. Kade nginokuthi-nokuthi, izifo ezithize, kodwa sesiphelile. Ngiwuzwile nje lowoMlayezo ngalokho kusa, ‘Ngizalwa ngokubuyiselwa eZwini,’ futhi ngibuyela eZwini. Futhi ngiyalikholwa iZwi, futhi manje sengiphilile.” Siphe khona, Baba. Ngibanikela kuWe, eGameni likaJesu Kristu.

³⁰⁷ Manje amakhanda ethu ekhotheme. Ngifuna ilunga liye phambili. Makube . . .

³⁰⁸ Teddy, uma uvuma. Abanye benu bacule u *Kholwa Kuphela*, ngakho konke nje ongakwenza manje.

³⁰⁹ Futhi makuthi labo, osedlulile, baye esihlalweni sabo ngqo, njengoba sigcoba futhi sibakhulekela!..? . . .

E Gameni likaJesu Kristu . . .? . . .

³¹⁰ Baba eZulwini, njengoba ngibeka izandla zami phezu kwalona wesifazane, namafutha esese . . .? . . .

[UMfowethu Branham uyaqhubeka nokukhulekela abantu—Umhl.]



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