


IZINHLOBO

EZINTATHU ZAMAKHOLWA

 Asikhothamise amakhanda ethu. Namakhanda ethu ekhothame, nezinhliziyo zethu, angazi ukuthi bangaki abangathanda ukukhunjulwa emkhulekweni, uzovele nje uphakamise isandla sakho, uthi, “Nkosi, ngikhumbule, O Nkosi.” Kukhona inqwaba yezicelo lapha, amaduku ebekwe phezu kwedeski.

² Baba waseZulwini Othandekayo, sibuthene futhi kulokhukuhlwa phansi kwaloluphahla, lapho Ohlangane khona nathi izikhathi eziningi kakhulu, futhi waveza uthando lwaKho kithi; njengoba sizama ngezindlela zethu zokuzithoba ukuba siveze uthando lwethu nokubonga kuWe, ngalokho Osenzele khona. Futhi kulobubusuku siyeza futhi, Nkosi, njengabantu abadingayo, ngokuba sihlala njalo siKudinga. Futhi inqobo nje uma siselapha emhlabeni, siyazi ukuthi lokho kuyoba ngukukhala, ngokuba sisempini. Futhi si...Impi iyadlanga, futhi Wethembisa futhi washo ukuthi isitha siyoba njengengonyama ebhodlayo kanjani. Sidelwe phakathi kwabantu, futhi singakubona ndawo zonke, njengengonyama ebhodlayo sigwinya esingakugwinya, ngoba siyazi ukuthi isikhathi saso sifishane. Kodwa sino—sino—noBaba obanakekelayo abancinyane baKhe, futhi sibalekela kuWe nezicelo zethu, kulobubusuku, Nkosi. Sikhulekela ukuba Usiphe zona.

³ Nalamaduku abekwe lapha, Baba, asho ukuthi kukhona abantu abagulayo ndawo ndawo ezweni, futhi obiza edinga Wena, futhi bekhola kuWe, ukuba basebenzise ukholo lwabo lapha ukuthumela lamaduku. Nkulunkulu, yenza ukuba bonke baphulukiswe.

⁴ Siyawabona amandla aKho amakhulu, Nkosi, emizuzwaneni nje embalwa eyedlule laphaya kuleyondlwana, ubuyisela inkumbulo ephelele kumfana obelahlekile. Siyawabona amandla aKho amakhulu, izikhathi ngezikhathi, egudluza ukugula futhi embula imfihlo yenhliziyo, futhi ekhombisa abantu, futhi ebahlela ngokuhlelekile ngqo. SiyaKubonga, Nkosi Nkulunkulu, ngoba lokho kungaphambili kwanoma yimuphi umuntu. Lokho kungaphambili kwanoma yini noma yimuphi kithi ongayazi, ukuthi Ukwazi kanjani ukwembula sona impela isisusa, nokuthi yini esenzileyo, nokuthi sinjani. Lowo nguWe, Baba. Futhi siyazi, ukuthi, “IZwi lihlola inhliziyoyi,

futhi njengeleHlulela imicabango nezizindlo zenhliziyoyi,” ngakho siyaKubonga ngalokhu.

⁵ Futhi manje, Nkosi, sikhulwa ukuthi abantu manje, namakhanda abo ekhotheme, bacabanga ngalezizinto, futhi nguMoya oNgcwele okhuluma kubo. Futhi yenza ukuba yilesi nalesi sezicelo zabo siphenduleke. Sindisa abasindisekayo, Nkosi, kulobubusuku. Abalahlekile, sengathi bangangena basindiswe.

⁶ Siyabonga ukubona lezo ezinkulu, enkulu inqwaba yezingubo ezimanzi lapho, sazi ukuthi ithuna selivuliwe; nesono somuntu omdala sesingcwatshiwe, esabangingi babo. Futhi ngiyaKubonga ngakho, Baba. Futhi sengathi bangahamba ekuPhileni okusha, zonke izinsuku zabo. NgeGama lika Jesu Kristu, siyakucela. Amen.

⁷ INkosi inibusise, iniphe isicelo ebeninaso enhliziyweni yenu ukuba siphendulwe.

⁸ Manje, ngikhulwa ukuthi uBilly uthe uMfowethu Wheeler ubenengane encane. Bekunjalo na? Ngabe ngenze iphutha lapho, ukuba abusiswe, kumbe okunye, kumbe ukubusiswa. [UMfowethu Neville wathi, “Ngikhulwa ukuthi bekukhona izingane ezintathu kumbe ezine.”—Umhl.] Kulungile. Uma ningathanda ukubakhuphula manje, singajabula; uma amalunga ezoza ngaphambili, abeke izandla phezu kwabangane abancane, kube yinkonzo yokubusisa. Futhi sizozama nje ukufishanisa. Futhi sifuna lababangane abancane, ofuna ukuza eNkosini uJesu, ofuna ukuletha awabo—amagugu abo amancane uNkulunkulu abaphe wona. Sizama njalo ukuwenzela indlela, ngoba asazi ukuthi ikusasa liphetheni.

⁹ Umama wami wayevamise ukungitshela, “Ungayekeli, ikusasa, kokungenziwa namhlanje.” Kunjalo, ngoba awazi ukuthi ikusasa liphetheni, kodwa siyazi ukuthi Ubani ophethe ikusasa. Leyo yingxenyane enkulu. Siyazi ukuthi Ubani ophethe ikusasa.

¹⁰ Mfowethu Wheeler, iNkosi uNkulunkulu ikubusise. Futhi lona nguDadewethu Wheeler. Ngijabula ngempela ukukubona. Futhi ngi. . . inhlanhla yami enkulu, okokuqala, ngiyakholwa, ngokwazi kwami, ukukubona. Futhi lena yingane yakho. Kungubani igama lakho? [UDade Wheeler uthi, “Carlana Rebecca.”—Umhl.] Carlana Rebecca. Yebo, intombazanyana enhle kangaka bo, inhle impela. Manje, Carlana Rebecca Wheeler omncane.

¹¹ UMfowethu Whweler ungomunye wabadikoni bakithi lapha ebandleni, futhi uNkulunkulu ukubusisile ukuhlangana kwabo, kulo-mncinyane. Ngikhulwa ukuthi unawo, cishe, ngiyazi, amanye amantombazane amabili, awunawo na? [UMFowethu Wheeler uthi, “Mathathu.”—Umhl.] Mathathu amanye amantombazane. Ayizintombi ezinhle ngempela,

njengoba ngiqonda, futhi ngakho ngiyakhuleka ukuthi uNkulunkulu uzomenza uRebecca abe njangawo onke nje. Niyabo? Futhi-ke lokho kuyoba ngukwaneliseka kini nonke, ngeke kube yikho na? Kunjalo, ngoba bangabantwana abahle impela.

¹² Angazi noma uzongivumela ngimbambe noma qha, kodwa, uma engavumi, sizobeka izandla phezu kwakhe. Ungathanda ukuza ngapha kimi, Rebecca? Uyafuna ngikubambe? Lokho kuhle kakhulu. Intombazanyana enhle kangaka bo!

Manje asikhothamise amakhanda ethu.

¹³ Baba waseZulwini Onomusa, njengoba sima lapha phambi kwalomdikoni, kulobubusuku; futhi ngempela esihle isikhundla asiphethe, ngokuba umdikoni ufanele afunyanwe engongasolekiyo, indoda emfazi munye, ephatha kahle umndeni wayo. Ngokuba, uma engakwazi ukuphatha umndeni wakhe, angayiphatha kanjani indlu kaNkulunkulu na? Futhi siyaKubonga ukuthi lomfowethu uhlangabezane nazo lezidingakalo, futhi sithola kuye uMoya kaNkulunkulu.

¹⁴ Futhi uletha manje indodakazi yakhe eyingane encane lapha, ukuba ibusiswe. Ukubeke ezingalweni zabo ukuba kukhuliswe. Nkulunkulu, futhi sibonga kakhulu, ukuthi singathi, isifiso sabo ukuthi izofana nabo bonke odadewabo. Kwenze, Baba, ukuthi lokhu kuzoba njalo. Futhi sengathi umntwana angaphila futhi—futhi abe yinkonzo enkulu kuWe, Baba. Futhi manje, eGameni likaJesu Kristu, sinikela lengane kuWe ukuba ibe yimpilo yokukhonza. Yenze iphile, iqine; sengathi ingaphila impilo ende, kuze kufike uJesu, uma lokho kunokwenzeka. Bese-ke, Baba, sikholwa ukuthi izokhuliswa ngomyalo kaKristu. Futhi sinikela impilo yayo kuWe, ukuba ibe yimpilo yokukhonza. Amen.

¹⁵ UNkulunkulu akubusise, Rebecca. Futhi uNkulunkulu akubusise, Mfowethu Wheeler noDadewethu Wheeler. INkosi ibe nani.

¹⁶ Sawubona? Manje nansi enye intombazanyana esho ngokukhulu ukumamathaka ebusweni bayo. Futhi ngubani igama layo na? [Umama uthi, “Rhonda Renee Coats.”—Umhl.] Rhonda Renee Coats ngabe kunjalo na? Ngabe uhlobene noJesse, uJesse Coats na? [“Qha.”] Ngivele ngacabanga. . . Ngazi abanye bakwaCoats lapha edolobheni. Bengibazi kahle kakhulu, futhi bebe—bebengabangane bami i—isikhathi eside.

¹⁷ Rhonda, Rhonda Renee. Angazi noma ubungeza ngapha kimi, Rhonda? Ngizo—ngizokubuyisela kunyoko impela, uma nje sesikunikela eNkosini uJesu. Manje, akamuhle yini bo!

Manje asikhothamise amakhanda ethu.

¹⁸ Baba waseZulwini, njengokuba ilunga laKho nami simi ndawonye kulobubusuku, ekuvumelaneni nangokuzwana

eVangelini, lomama uletha loRhonda Renee omncane kuWe ukuba abusiswe. Ukubeke ezingalweni zakhe, ukuba kunakelelwe, futhi into yokuqala angayenza ukuba akubuyisele kuWe. Njengoba uJobe wasendulo asho, iNkosi ipha lezizinto. Futhi siyakhuleka, Nkulunkulu, ukuthi Uzoyigcina iphephile kuze kube yihora lapho Usuthatha khona. Futhi, Nkulunkulu, yenza ukuba iphile impilo yomKristu ngempela futhi ibe yisibonelo kwabanye, njengoba yenyuka. Busisa ikhaya lakubo, futhi sengathi inganikelwa kuWe, ibe yinkonzo egcwele, ngezinhliziyi eziqinisileyo. Futhi manje, Nkulunkulu, siKupha uRhonda Renee Coats omncane, eGameni likaJesu Kristu, ukuba ibe yimpilo yokukhonza. Amen.

Yinhle ngempela! UNkulunkulu akubusise, dadewethu.

¹⁹ Sawubona! [Udade uthi, “Robert Paul Shammel.”] Robert Paul Shane? [“Shammel.”—Umhl.] Shammel.

²⁰ Yebo, uma-ke... Futhi usathe ukuba-mncane nokho, angicabangi ukuthi ungavusa ukuqophisana ngakho. Ungangihleki kanjalo. Buka lapha, uma kukhona ofuna ukukuhleka. Robert Paul, igama elihle kangaka!

Asikhothamise amakhanda ethu.

²¹ Nkulunkulu, njengoba lentombazane esencane iza lapha; nje, kithi, ibingaba ngumntwana. Futhi inikela umfanyana wayo, O Nkulunkulu, njengempilo yokukhonza kuWe. Yisithelo nomphumela wokuhlangana kwabo. Ngiyakhuleka, Nkulunkulu, njengoba ilunga laKho nami sibeka izandla phezu kwalomngane omncane, ukuthi impilo yakhe izonikelwa kuWe. Siphe, Nkosi, uma likhona ikusasa, sengathi angathwala uMlayezo a—abazali bakhe abawulaleleyo, Nkulunkulu. Siphe khona. Futhi ngikhulekela ukuthi Uzobusisa amakhaya abo, futhi sengathi umntwana angakhuliswa ngomyalo kaNkulunkulu, futhi uzoba ngu—ngumfundi othandekayo waKho. Simnikela kuwe eGameni likaJesu Kristu. Amen.

²² Yebo, u—ungumfana omuhle nje oyedwa. Yilokho kuphela. Yebo, mnumzane. Wawungeke ukucele okunye okuhle, wawungakucela na? Akukho lutho ezweni okungaba kuhle, kunjalo, kunalowomngane omncane. Ukumamatheka kodwa nje! Lobo buhle! [Ibandla lithi, “Amen.”—Umhl.]

²³ Yilesosikhathi esisodwa umkami abanomhawu ngaso emsebenzini wami, ukubamba lezozingane. Uyathanda ukuzibamba. Nami ngiyathanda, futhi, kodwa ngihlala ngesaba ukuthi ngizozephula. Zinje, niyazi, ziyabukeka kakhulu futhi zibukeka zingamachoboka, kodwa, niyazi, zi—ziqine ngempela kunalokho ebesingaba yikho.

²⁴ Manje, nginitshelile ukuthi bengizophuma... Yebo, nginemizuzu engamashumi amathathu-nanhlanu kuphela. Ngizodingeka ngisheshise, angizukusheshisa na? Ake sibone.

A—a—angiqondile uku—ukwehlulela ngokungesikho noma yini, noma ngisho noma yini eliphutha, kodwa ngizozama kanzima impela, ngoba . . . Niyazi, emva kokuba sesithole indlela enyukayo ngo—ngomgwaqo, asi—asisaphapheme nje njengoba sasivame ukuba njalo, niyazi. Amamayela ngezinye izikhathi aba mahhadlahhadla, futhi izinkonzo ezimbili kumbe ezintathu ngosuku, ngani . . .

²⁵ Futhi okwenza ingxenye enkulu, yileyo mibono. Ukushumayela akungilimazi. Wo, ngingama lapha usuku lonke, futhi kungangikhathazi, kodwa ngi . . . Kodwa leyomibono nje, futhi nxa abantu bekulezozingxoxiswano, yilokho okufanele babenakho. Niyabo? Yilokho abakuzele lapha. Kuyinto engeke nje yaxazululeka ngokubekwa izandla. Kufanele kwazi impande, ukuqala kwakho, ukuthi kubangelwa yini, ukuthi kwenziwe yini, bese-ke kuba ngukuthi kwenziweni ukuze kuphunywe kukho. Bazele lokho lapha.

²⁶ Manje, umhlangano uyaqala, ngomhlomunye ebusuku . . . kumbe, qha, ngiyaxolisa, ungolwesiThathu ebusuku, eShreveport, eLouisiana. Futhi uma noma ngubani wenu enabangane ngapho, ngani, batsheleni beze ngapha. ILife Tabernakele, ngiyacabanga, yilapho o—oqala khona, ngaphandle uma uwelela ehholo, uma bengathola lelo, elibanika indlu yokuhlala ethe xaxa. Kodwa banovulande ophezulu onezitezi, nephansi elikhulukazi, bese-ke kuba yiphansi eliphansi ngaphansi kwalelo. Ngakho, angazi kahle hle ukuthi bangahlalisa abangaki, kodwa yi . . . Uma liba libi kakhulu, mhlawumbe singathola ihholo elingaphesheya nje kwalo, elizo . . . Angazi ukuthi lihlalisa abangaki, nakhona. Ngike ngaba nazo izinkonzo lapho, kodwa angisakhumbuli. Lena yi—yingqungquthela yonyaka.

²⁷ Eminyakeni emithathu eyedlule ngangisezansi lapho, futhi saqala imvuselelo, eGameni leNkosi, futhi ayikaze iphele, kusukela lapho. Iyilokhu nje iqhubeka njalo, njalo nje; nsuku zonke, abantu bayangena, besindiswa, bebhaphathizwa, futhi beqhubeka neNkosi kanjalo, abefundisi nakho konke bengena ngqo. Futhi nje si . . . Inqobo nje uma isaqhubeka kanjalo, futhi ngifanele ngihlale lapha, ngifuna ukuyihambela ngesikhathi sonke, futhi nje ngifake amazwi ami ambalwa bese—bese ngiqhubeka.

²⁸ Manje, leyo izoqala ngolwesiThathu, bese iphela ngeSonto. Ngukudla kwasekuseni koSomaBhizinisi bamaKristu . . . Angi . . . khohlwa igama lalolohhotela . . . Ngikholwa ukuthi yi . . . bizwa . . . Bona, bazonitshela uma nifika lapho. Ngukudla kwasekuseni kosomabizinisi.

²⁹ Ngibe nesikhathi esikhulu lapho, kinina bosomabhizinisi lapha, okokugicina lapho. INkosi isindise u—urabi, wasedolobheni. Futhi, o, angikwazi konke okwenzekile.

Bekuyisikhathi esikhulu eNkosini, lapho, ngishumayela ngeGazi lesiVumelwano. Ngakho si... Yilokho amaJuda azi ngakho; yigazi. “Ngaphandle kokuchitheka kwegazi, akukho ukuthethelelwa,” niyabo.

³⁰ Manje asingene ngqo eZwini, futhi ngizokwenza ngamandla ami onke ukugcina izwi lami kini.

³¹ Futhi manje, uma iNkosi ithanda manje, ngeSonto emva kukaKhisimuzi, uma nisemaholidini enu futhi ngibele nizulazula, akusheleli nakho konke, ngani, ni—nikhona lapha nisondele, ngani, thanini gqi ningene. Futhi sihlose ukuba nenkonzo lapha ngeSonto ekuseni, ye—ye—yeSonto emva kukaKhisimuzi. Ziyobe zingaki ngaleyonkathi na? [Omunye uthi, “Zingamashumi amabili-nesishiyagalolunye.”—Umhl.] Zingamashumi amabili-nesishiyagalolunye, usuku lwamashumi amabili-nesishiyagalolunye, futhi lelo yiSonto emva kukaKhisimuzi, usuku lwamashumi amabili-nesishiyagalolunye. Manje, uma kwenzeka noma yini ukuthi thina, okuthize, singenakuphumelela, futhi singeke sakwazi ukuba lapha... Asazi ngenkathi ezayo, niyazi. Kodwa uma kwenzeka noma yini, ngani, nina enihlala ngaphandle kwedolobha, eningenayo, njengabantu abavela ezansi eMemphis... .

³² Bengifuna ukuzwa uMfowethu Ungren ecula u *UmuKhulu Kangaka*. Futhi angi... . Ngabe ukhona lapha kulobubusuku na?

³³ Futhi, ngakho, futhi ngihlala njalo nginezinto eziningi kakhulu, angikwazi ukuzenza zonke, angikwazi ukuzenza zonke. UNkulunkulu anibusise, nina bantu.

³⁴ Manje asiphenye emiBhalweni manje nje okoku—kufunda umBhalo omncane. Lapho, uma amazwi ami ehluleka, Leli ngeke. Futhi-ke uNkulunkulu uzonibusisa ngokuhlala, ngesizathu nje sokulalela eZwini laKhe. “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu.” Ngabe kunjalo na? Manje njengoba bengicabanga... . Ngenkathi, nisaphenya kuJohane oNgewele isahluko 6, kuqala ngevesi 60, futhi sifunde nelama 71, nalo. UJohane oNgewele 6:60.

³⁵ Manje bengicabanga, njengoba bengibuka phandle ngefasitela esikhashaneni esincane esedlule, futhi ngibuka ukushona kwelanga futhi ngibona ukuthi inomthetho kanjani yonke imvelo. Futhi nxa sekufika isikhathi sasebusika, umthetho, ngokuzenzekelayo, kwemvelo, ushonisa amanzi omuthi phansi ayongena ezimpendeni zomuthi. Uyangcwaba.

³⁶ NjengoJobe wathi, “O, sengathi Ungangifihla endaweni yabafuleyo, Ungisithe kuze kube ulaka lwaKho.” Futhi manje, lokho kungukuthi, “Uma Ungangifihla!” Niyabo, wayibona i—imvelo, umuthi, ukuphila kuya phansi kungene ezimpendeni; Mfowethu Way. “Futhi lapho kuhlale kuze

kwedlule intukuthelo, bese-ke engibiza angihlelele isikhathi.” Niyabo?

³⁷ Imvelo inomthetho. Kukhona umthetho wemvelo; ayikho nhlobo indlela yokuwungeza. Kungumthetho wemvelo. Bese-ke kubakhona umthetho kamoya; ukhona, futhi, ayikho indlela yokuzungeza lokho.

³⁸ Bengikhuluma nabashadikazi kulentambama, ngokuthi, ayikho into ongayishabalalisa nya. Izidalwa ezingabantu zingeke zashabalalisa. Bangabhidliza, kodwa hhayi ukushabalalisa. Futhi omunye wathi, “Yebo, kuthiwani-ke ngokuthatha futhi ushise isiqephu sephepha, ngabe lokho kuyalishabalalisa na?” Qhabo, mnumzane. Kuphela kubhidliza izithako zemvelo zehlukane, ukushisa komlilo. Libuyela khona emuva kube yimimoya eluketshezi, lokho elaliyikho ekuqaleni. Ungeke washabalalisa. Futhi uma izwe lime isikhathi eside ngokwenele, leyomimoya eluketshezi efanayo, leyo ne-nezithako zemvelo kwakukulelophepha, bekungabuye kubuye ngqo futhi kube yisiqephu sephepha futhi. Kunjalo impela. Ungeke washabalalisa. Impela.

³⁹ UNkulunkulu, ngaleyonkathi. Uma kukhona ukuvuka kukho konke, kubuye futhi, futhi akukho-kushabalala, kukhona ukuvuka kwabalungileyo, yebo, futhi sifanele sibuye sibuye. Yilokho kuphela okukukho. Ayikho nhlobo indlela yokukwenza. Akunandaba noma ushiswe waphela, uma uminzile, noma ngabe kwenzekaphi, bangeke bashabalala.

⁴⁰ Khumbulani nje ukuthi yonke ingxenye yakho yayilapha, ngenkathi uNkulunkulu ekhuluma izwe labakhona. Wabeka umzimba wakho khona lapha ngaleyonkathi. Futhi akukho okungawuthatha ngaphandle kukaNkulunkulu. Konke kubuyele ezandleni zaKhe futhi. Niyabo? Futhi nguYe Yedwa—Yedwa, u—uMdali, kwaba nguYe Owenza isethembiso, ngakho siqinisekile ukuthi kukhona iPhakade elingukuPhila. Futhi sinesiqiniseko enhliziyweni yethu manje, ukuthi manje sinokuPhila okungunaPhakade, ukuPhila okuPhakade okungeke kwafa, kithi manje. Kulungile.

⁴¹ UJohane oNgcwele 6. Asiqale manje ngesahluko 6 sikaJohane oNgcwele, futhi siqale ngevesi 60.

Ngakho-ke abaningi kubafundi bakhe, bekuzwa, bekuzwa lokhu, bathi, Lilukhuni lelizwi; ngubani ongalizwa na?

Khona uJesu azi...kwakhe ukuthi abafundi bakhe bayakhonona ngalokho, futhi wathi kubo, Lokhu kuyakucunula na?

Pho...uma nibona iNdodana yomuntu yenyukela lapho yayikhona kuqala niyakuthini na?

Ngabe—ngabe...ngumoya ophilisayo; futhi inyama ayisizi-lutho: amazwi engiwakhuluma kini, angumoya (lowo nguYe), angukuphila. (Wathini na? “NgiyiQiniso, ukuPhila.”)...angumoya, ...angukuphila.

Kepha bakhona abanye phakathi kwenu abangakholwa. Ngokuba uJesu wazi kwasekuqaleni ukuba ngobani abangakholwa, nokuba ngubani ozakumkhaphela.

Wayesethi, Kungenxa yalokho ngithe kini, akakho ongeza kimi, uma engakuphiwe nguBaba.

Futhi emva kwalokho abanengi babafundi bakhe babuyela emuva, ababe besahamba naye. (“Izwi elilukhuni,” niyabo, akakwazanga ukukuthatha.)

Ngakho uJesu wathi kwabayishumi nambili, Nani nithanda ukumuka na?

USimoni Petru wamphendula wathi, Nkosi, siyakuya kubani na? ngokuba amazwi okuphila okuphakade akuwe.

Siyakholwa lokho siyazi ukuthi wena unguKristu, iNdodana kaNkulunkulu ophilayo. (Wo!)

UJesu wamphendula wathi, Mina anginikhethanga nina abayishumi nambili na, kepha omunye kini ungasathane?

Wayekhuluma ngoJuda Iskariyotho kaSimoni: ngokuba nguye obezakumkhaphela, engomunye wabayishumi nambili.

⁴² Manje, uma ngingabiza lokhu ngesifundo sakulobubusuku, futhi ngizame ngamandla ami onke ukuba ngikwenze lokho kubalwe kube yingxe yehora, ngifuna ukukhuluma ngokuthi: *IziNhlobo eziNtathu ZamaKholwa.*

⁴³ Futhi kaningi bengenza inkulumo-mbiko. Futhi ngicabangile, “Cha, ngibona ukuthi nje ngizo-ke ngishumayeke ngakho kanye, kulentambama.” Ngicabange lokho.

⁴⁴ Khona, kuqala, amakholwa, abazenzisi, nabangakholwa. Manje, lokho impela yi...futhi nina...isifundo. Kodwa, njengokuqiniseka impela njengoba sihlezi lapha kulobubusuku, leloqembu lhlala njalo libuthene ndawonye. Nomaphi lapho abantu bebuthana khona, sithola leliqembu, futhi besihlala njalo sibathola, futhi mhlawumbe siyohlala njalo siba nabo kuze kube ukuFika kweNkosi. Futhi ngifuna thina, kulobubusuku, ukuba sizibone thina esithombeni, njengoba ngisakhuluma ngalamaqembu, futhi sibone ukuthi sikuliphi iqembu.

⁴⁵ Manje khumbulani, ngikhuluma lapha mhlawumbe ku... Lelibandla, eligcwele swi futhi kulobubusuku, macala onke, nezindonga namaphasiji, kodwa futhi ngikhuluma ezweni

jikelele. Niyabo? Kuzozonke izingxenye ezehlukene zezwe, lamateyipu adlula ejikeleza, izinkonzo zamateyipu.

⁴⁶ Manje ngifuna ukukhuluma ngezinhlolo ezintathu ezehlukene zamakholwa manje. Manje khumbulani, *amakholwa*, isifundo sami *amakholwa*. Omunye wawo yikhulwa leqiniso, nolandelayo ngumzencisi, nolandelayo ongakhulwa. Niyabo?

⁴⁷ Manje, iqembu lokuqala esizothanda ukukhuluma ngalo, yikhulwa. Ngoba, ngicabanga ukuthi lifanele libe ngelokuqala, ngoba yilo elikhulwa ngeqiniso, manje, likhulwa njengoba kwakhulwa abafundi lapha. Sizosebenzisa ukufundwa kwalomBhalo njengesibonelo. Manje, abokuqala amakhulwa, amakhulwa angokoqobo. “Futhi ukukhulwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu,” iZwi likaNkulunkulu, elinguKristu. Niyabo, amakhulwa!

⁴⁸ Manje, niyiqaphelile lenkulumo-mbiko lelikhulwa eliyenzile na? Manje, ikhulwa alidingi ukuba libe ngumuntu ohlakaniphile ngendlela yezwe yokuhlakanipha. Alidingi ukuba libe ngumuntu ofundile ngendlela lababantu abazama ngayo uku-ukuthi ufanele ukuba njalo; kodwa awudingi. Wena . . . Lomuntu owenza lenkulumo-mbiko, iBhayibheli qobo Lwalo lathi wayeyikho kokubili “eyimfunda” futhi “engafundile.” UPetru, wayengesuye ngempela othathwa njengomuntu okhaliphile.

⁴⁹ Ku Isaya 35, uthi, “Kuyoba-khona umendo, nendlela, eyakuthiwa, ‘Indlela yobungwele.’ Ongcolileyo akayikuhamba ngayo.”

⁵⁰ Bengikhuluma nomunye wabadikoni kulentambama, njengoba besikhuluma ngamabhuloho egxamalaze ngokunquma, naleli elisha. Ngithe, “Kuningi ukunwebeka ngokunquma imizimba yamanzi, indlela yamanzi namhlanje.” Futhi ngithe, “Kodwa kukhona okukodwa ukunwebeka okukhulu okufinyelela kusuka emhlabeni kuya eNkazimulweni, kubizwa ngokuthi, ‘Umendo weNkosi.’ Ongcolile akayikuhamba ngayo.” Kunjalo. Ngu-ngumgwaqo owakhiwa nguKristu iNkosi yethu, ukunwebeka okwenziwe kusuka kulomhlaba kuya kwelinye iZwe, futhi ongcolile akahambi ngawo.

⁵¹ UPetru, lomuntu ongafundile, we . . . emi eduzane, lapho esebonile elangempela i-iZwi eliqinisekisiwe losuku, uNkulunkulu ayelethembisile ngalolosuku ukuthi kwakuyobakhona Oyedwa ovukayo owayezoba ngu-ngumProfethi phakathi kwabo. Futhi uSimoni wayelukhuni ukukukhulwa, ngoba kwakukade kukuningi ukulingiswa kwaLo. Kodwa lapho esebone uqobo lwalo, iZwi elisombululiweyo lalowonyaka, futhi waMuzwa eMkhomba ngempela, we-weneliseka ngempela ukuthi WayeNgubani. Futhi kwaba nguye, owathi, “Nkosi, besingaya kubani na?” ngenkathi ebuzwa.

⁵² Ngenkathi i—izixuku zehlukana, phakathi kwamakholwa, nabangakholwayo, nabazenzisi, kwakukhona bobathathu bemi khona lapho kulesosixuku esisodwa sabantu; amakholwa, abazenzisi, nabangakholwayo, batholakala khona kulesisahluco khona lapha. Futhi ngenxa yokuthi uJesu wayekhulume amaZwi ngendlela Ayenze ngayo, kwehlukana ibandla laKhe. Kodwa kufanele kwenziwe.

⁵³ Wayengumuntu omkhulu inqobo nje uma Wayesaphulukisa abagulayo, kodwa uma sekuza phansi eMfundisweni nesiprofetho, yilokho okwehlukana i—ikhoba kukolo. Niyabo? Ikhoba kuphela lisongolozela ukolo. Alisiwo ukolo. Lingeke lasetshenziswa. Akukho lutho kulo. Akukho kuPhila kulo. Liyikhasi, futhi lingeze lahlala kanye nokolo. Soze lalidla ifa kanye nokolo. Futhi ngakho line . . . Luhlamvu nje esikhuluma ngalo, inhliziyi yohlamvu lukakolo.

⁵⁴ Manje qaphelani, uPetru weneliseka ukuthi lowo kwakunguMesiya. Manje, akwenzi mehluko ukuthi bonke abanye babo bathini. Akwenzanga mehluko ukuthi umpristi wathini. Akubanga nandaba kuSimoni Petru ukuthi ibandla lathini. Weneliseka, qobo lwakhe.

⁵⁵ UJesu wamtshela, kwenye indawo lapho Ebuza, “Umuntu uthi Ngingubani na?”

⁵⁶ “Nabanye bathi Ungu ‘mprofethi,’ nabanye bathi U ‘ngomunye wabaprofethi abadala abavukileyo,’ futhi—futhi Ungu ‘Mose,’ kumbe u ‘Elija,’ kumbe omunye.”

Wathi, “Ngibuze *nina*. Nicabangani na?”

⁵⁷ Wayesethi uPetru, “Wena unguKristu, iNdodana kaNkulunkulu ophilayo.”

⁵⁸ Wathi, “Ubusiwe wena, ndodana kaJona; Simoni, ndodana kaJona; ngokuba inyama negazi akuzange kukwambulele lokhu. Awuzange neze ukufunde encwadini, kumbe esivumwenikholo, kumbe kwikhathekizima. Wena . . . UBaba waMi, oseZulwini, ukwambulele lokhu.” Nanto ikholwa langokoqobo; isambulo sokomoya seZwi. Niyabo? Futhi phezulu-. . . “Wena unguSimoni, naphezu kwalelidwala, lesambulo sakho sokuthi NgNgubani, Ngiyakulakha iBandla laMi, amasango ehayidese angelehlule.” Niyabo?

Akumangalisi uSimoni athi, “Besingaya kubani na?”

UJesu waphenduka wayesethi, “Nifisa ukumuka nani?”

⁵⁹ Base bethi, “Nkosi, thina singobani, besingaya kubani na? Ngokuba, nguWe wedwa onamaZwi okuPhila. UnguWe Wedwa kuphela.”

⁶⁰ Ngokuba, Wayengenawo amaZwi okuPhila kuphela, WayeyiZwi lokuPhila. Niyabo, WayeyiZwi lokuPhila, futhi uSimoni ngempela wakuqonda lokhu. Futhi ngenkathi

ekuqonda, yilokho okwagcina ukubambelela kwakhe, ngoba kwembulwa kuye ukuthi WayeyileloZwi eliphilayo.

⁶¹ Manje, lelo yikholwa langokoqobo, ngenkathi uMoya oNgwele; hhayi ukuvunyiswa ngomunye umuntu, hhayi ngenye into. Kodwa uma uMoya oNgwele usukwembulele iZwi qobo lwaLo, futhi ulibona iZwi lenziwa licaca, liqinisekiswa; khonake uMoya kaNkulunkulu uyafika bese ungena kulowonyaka, ngeZwi lalowonyaka, futhi ulenze libonakaliswe.

⁶² Wayengahlala kanjani umuntu angakholwa nguLuther ukuba wayekwazi lokho na? ULuther wayengumguquli. Umoyamuntu waphumela lapho ukuba kube nenguquko. UWesley, indlela efanayo. Babefanele bayikholwe. Niyabo, lowo kwaku—lowo kwakungumlayezo kuwo unyaka webandla. Kwaba yilokho impela okwakwenzeka. Yilokho okwakuzokwenzeka. Wawufanele ukukholwe.

⁶³ Futhi nakhu lapho esikhona, ezansi oNyakeni weLawodikeya. Futhi siyafundiswa, oNyakeni weLawodikeya, ukuthi uKristu wakhishelwa ngaphandle kwebandla laKhe; futhi wayengqongqotha ngisho nasemnyango, ezama ukubuya angene. Ngakho nxa sibona lokho kwenzeka, siyazi ukuthi siphila kumuphi unyaka.

⁶⁴ Futhi, ngaleyonkathi, sesisekuvalweni komlando wezwe. Incwadi manje isiyaphela. Umugqa wokugcina uyolotshwa uvundle kuyo ngelinye ilanga, [UMfowethu Branham ushaya ihlombe kanye—Umhl.] futhi liyovalwa ngqi, khona-ke isikhathi asisayikubakho.

⁶⁵ Futhi kukhona umdlalo omkhulu odlalwa esiteji phambi kwezibukeli ohlelwayo. Futhi iziNgelosi zimi phezu kwezibhakabhaka, ziyabukela. Niyazi ukuthi yini umdlalo odlalwa esiteji phambi kwezibukeli. Abadlali basesiteji sebemi ngomumo. Ungababona bedlala.

⁶⁶ Ungabona omubi edlala. Ungabubona ubudlwangudlwangu bomdlalo, ukuthi ufike kanjani esigcawini nobuqili bakhe, ukuba adukise.

⁶⁷ Kodwa futhi ungalibona iBandla elihlwithiwe Lizilungiselela. Kuyisigcawu esikhulu. Ungabubona uBukhona bukaNkulunkulu buqinisekisa futhi benza umdlalo omkhulu odlalwa esiteji phambi kwezibukeli obikezelwa lapha kuleliBhayibheli, ukuba uzidlalele obala. Isikhathi esinje ukuphila kuso, isikhathi esihle ukwedlula zonke! Umuntu weminyaka ubesilangazelele lesisikhathi. Abaprofethi basendulo bakulangazelela ukubona lelihora, kodwa akabangayo inhlanhla.

⁶⁸ Manje, kwakukhona ikholwa. Ngoba, ukubonile. Wakukholwa. “Siqiniseke ngokugcwele ukuthi Wena

unguKristu, uMesiya, iZwi likaNkulunkulu lalulusuku, futhi siyakukholwa lokho.” Niyabo, lelo kwakulikholwa langempela.

⁶⁹ Ake sithathe amanye amakhohla ayingcosana, masinya nje, ngaphambi kokuba siye esimilweni esilandelayo. Ake sithathe umprofethi, uNowa. Ngenkathi yena, mhlawumbe engumlimi, mhlawumbe wayenguye ngaleyomihla, umlimi. Kodwa ngenkathi abahleki abahleka usulu nabezenkolo bangalolosuku... Ibandla lase lifinyelele ekuhleleni okuphansi, noNkulunkulu wakhuluma kuNowa, futhi wantshela uNowa ukuthi wayezokwakha umkhumbi. UNowa akazange akuphikisane lokho noNkulunkulu. WaKukholwa, ukuthi KwakuyiZwi likaNkulunkulu, futhi wahamba wayosebenza masinya impela enza izinto zime ngomumo.

⁷⁰ Lelo yikholwa langempela. Ungaqophisani ngakho. Uma weneliseke ngempela, yilokho-ke. Njenganoma ngubani nje, noma yikuphi ukukholwa, noma ngayiphi indlela. “Ukukholwa kuvela ngokuzwa.” Uma ungama lapha, akunandaba ukuthi udokotela uthi yini engalungile kuwe! Okungukuthi, umuntu ukunikeze ukuxilongwa kweziguli, futhi mhlawumbe nje uyazi ukuthi ukhuluma ngani, ngokuvunyelwa ngamathuluzi akhe okusebenza nolwazi ukuba azi, kodwa uthi akusekho okusasele kodwa ngukufa. Kodwa, wena uyakhuleka, futhi umi ngaleya enkathini ezayo ungabona indoda ekahle kumbe owesifazane emi lapho. Yebo, yilokho. Futhi yilokho nje. Bayohamba baqonde ngqo kulokho beqiniseke ngempela njenganoma yini, ngoba uyakukholwa. UNkulunkulu ukukhulumile. Niyazi ukuthi kunjalo.

⁷¹ Njengowesifazane omncane ekhwehlela ekhuphula umdlavuza, niyabo. Kwakungekho kungabaza emqondweni wakhe. Lokho kwakuzokwenzeka. Umdlavuza wase ufile, futhi wadedeleka, futhi wasuka wahamba. Niyabo? Yilokho-ke. Kukholwe.

⁷² Njengalowo baba waletha umfanyana wakhe, esikhashaneni esedlule, phakathi lapho. Futhi ulapha endlini ndawo ndawo manje. Umfanyana waba nokuwa, futhi walahlekelwa ukukhumbula kwakhe. Akabange esakwazi ukukhumbula nomayini. Emizuzwini embalwa nje, emva komkhuleko, ngambuza igama lakhe. Futhi wangitshela ukuthi wayemdala kangakanani, futhi wayesebuyele esimweni esejwayelekile njenganoma ngubani. Niyabo? Bayakhohla. Futhi uma uNkulunkulu esho noma yini, kufanele kube ngaleyondlela.

Futhi uNowa wamkholwa uNkulunkulu, futhi uNowa wayethathwa ngokuthi uyikholwa.

⁷³ UDaniyeli, ngenkathi ibandla lisekuthunjweni ezansi eBabiloni, UDaniyeli wamkholwa uNkulunkulu. Futhi akunandaba ukuthi bakusho kaningi kangakanani ukuthi, “Sizokwenza isimemezelo. Abazukukhuleka kunoma yimuphi

omunye unkulunkulu kepha kulesisithombe phandle lapho,” salendoda engcwele, kumbe noma kungaba yini. UDaniyeli akazange akushaye-mkhuba lokho. Wayezwile ngoNkulunkulu, ngokuba wayengumprofethi, neZwi lafika kuye. Futhi ngenkathi ithempeli linikelwa, kwathiwa, “Uma noma ngubani esenkathazweni noma kuliphi izwe, futhi abheke ngapha ngasendaweni engcwele, bese ekhuleka, khona-ke yizwa useZulwini.” Futhi uDaniyeli wamkholwa uNkulunkulu. Wayeyikholwa langokoqobo, futhi ngisho nezingonyama azikwazanga ukumudla. Futhi lokho kunjalo, niyabo, wayeyikholwa. Wayenokuthile okungokwangempela nokungokoqobo. Wayeyikholwa.

UDavide, eliny’ikholwa, umphucuzwana womfanyana.

⁷⁴ UDaniyeli akazange athathe indawo kanye nebandla lesimanje, kanjalo noNowa akazange athathe indawo kanye nebandla lesimanje. Nhlobo. Babengamakholwa kulokho uNkulunkulu ayethe kuliQiniso. Akunandaba ukuthi ibandla lesimanje lathini, bakholwa ukuthi uNkulunkulu ayekushilo kwakuliQiniso. Lokho ngamakholwa angokoqobo.

⁷⁵ Ngokufanayo nje nokwenziwa nguPetru, nabapostoli, bakholwa ukuthi WayeneZwi lokuPhila futhi wayeyiZwi lokuPhila. Ngikholwa yinto efanayo namhlanje. Futhi yonke enye into emelene naLo iphambene, ayisiyo, ngukufa. *Leli* lodwa yiZwi lokuPhila, noKristu uyiZwi.

⁷⁶ Manje, uDavide, umfo obomvana. Indawo yokuqala, mhlawumbe wacoshwa ngabafowabo, ngoba wayengumfo omncane. Wayengemkhulu ngokwanele ukuba angaphatha isikhali. Wayengakwazi ukuya empini, futhi wayesemncane kakhulu futhi ezacile. Kepha, nokho, waphumela lapho, njengekholwa.

⁷⁷ Futhi lapho ehlezi ngemuva ogwadule, eqaphe i—idazini elimbalwa lezimvu uyise ayemnike zona ukuba aziqaphe, ngendwayimane, ezweni lapho okukhona izingonyama namabhere nezimpisi, nokunjalo. UDavide uqala ukubuka phezu kwamadlelo al’hlaza anomthunzi, futhi wayazi ukuthi kwakuchaza uk’thini emvini ukwehlela kulowomthunzi, futhi ilale phansi ngokushisa kwelanga; wayazi ukuthi lalichaza uk’thini eliminandi, ithamo lamanzi abandayo, lapho ethi, “Njengendluzele yomele amanzi omfula, kanjalo umphefumulo wami ulangazelela Wena, O Nkulunkulu.” Niyabo? Wayekhalile, wakhuleka.

⁷⁸ Futhi ngelinye ilanga ukuphuthuma kwavela, ingonyama yadephuna enye yezimvu zakhe, yasuka yahamba. Wacabanga, “UNkulunkulu owangenza ngaba ngaphezu kwengonyama!” Niyabo? Futhi wathatha indwayimane futhi washaya ingonyama wayilahla phansi, ngedwadlana elisendwayimaneni. Manje, uma noma ngubani owake wayibona ingonyama, enye

yalezozingonyama zase Afrika, ezinkulu izingonyama ezinoboya entanyeni abanazo le ePalastine nase Eshiya, bangazi ukuthi enye yalezo-nkuzimalanga yayinjani. Lapho, ibhodlela elikhulu lewayini elingamakhulu amathathu kungabanzima ukuba liyishaye liyiwise phansi, futhi wayishaya wayiwisa phansi ngedwala. Futhi ngenkathi ingonyama imvukela imlandela, wayidumela ngesilevu wayibulala. Yingalesosizathu azi ukuthi wayekhuluma ngani; wasenolwazi. Wayemvinyile uNkulunkulu, ngeZwi laKhe.

⁷⁹ Futhi wa—wayengamesabi uGoliyati, ngoba, wayengasokile. Wayengesilo ikholwa, nhlobo; futhi ngenkathi uGoliyati ephuma futhi wamthuka egameni lonkulunkulu bakhe.

⁸⁰ Futhi uGoliyati, izikhathi eziningi ezimukile kunalokho ayeyikho; umfo omkhulukazi, eneminwe engamayintshi alishumi-nane. Manje, iminwe yayingaba mide *kangaka*, niyabo, iminwe engamayintshi ayishumi-nane, iqhawe. Futhi mhlawumbe ijazi lesipikili ayeligqokile, mhlawumbe lisinda amaphawondi angamakhulu amathathu, kumbe ngaphezulu, niyabo, ayeligqokile. Isigqoko, nesikhulu . . . mhlawumbe insimbi eyi-intshi nengxenyane ubugqinsi. Isiqhwaga esikhulukazi kanjalo, sihamba ne—nenalithi yomaluki uma kushiwo ilapha emafidini angamashumi amabili. Wayephethe umkhonto ongamafidi angamashumi amabili ngesandla sakhe. Manje angenza kanjani noma ngubani . . . Indoda enjalo yayingavele ime nje bese iqukula idazini lamadoda, futhi iwaphonse *kanjalo*, lapho enyuka. Ukumelana okunje pho!

⁸¹ Futhi wayelapho, emi lapho, eqhoshha, ekhuluma iwawa. Ngenkathi i . . . kubonakala sengathi amathuba liphansi, niyabo, wathi, “Aku . . . Akungachitheki igazi.” Wathi, “Aku—akuze indoda ethize ilwe nami, bese kuthi—ke uma ngingqoba, khona—ke nonke nivele ningikhonze; bese kuthi—ke uma—uma—uma ninqoba, khona—ke sizonikhonza.” Niyabo, uma udeveli ecabanga ukuthi unamathuba phezu kwakho, niyabo, kulapho—ke ethanda khona ukukhuluma iwawa. Kodwa wahlangana nendoda engalungile. Wahlangana nendoda encane kunawo onke ezweni, encane, emahlombe-aqhothile, umfo obukeka ebomvana.

⁸² Wathi, “Niqonde ukungitshela ukuthi nina, i—impi kaNkulunkulu ophilayo, izoma lapho ivumele lowomFilisti ongasokile adelele impi kaNkulunkulu ophilayo na?” Ngani, kwamshaqisa! Ngani? Ngani? Wayeyikhholwa. Abanye babengabazenzisi. Niyabo? Niyabo, wayeyikhholwa langokoqobo. Wathi, “Uma nesaba, ngizohamba mina ngiyolwa naye.” Niyabo? Inselelo enje pho yomfo omncane kanjalo! Futhi ngakho wayeyikhholwa, futhi wenza khona impela ayekwazi ukuthi uNkulunkulu wayezokwenza. U . . .

⁸³ Ngenkathi lowomFilisti ongasokile emthuka egameni lawonkulunkulu bakhe, wathi, “Ngiyinja yini; isichwe esincanyana somfanyana siphuma kanjalo na? Ngani,” wathi, “Ngizokuchoma ngesihloko somkhonto wami, futhi ngizokuphanyeka phezulu laphaya esihlahleni ngidedele izinyoni zicoshe inyama yakho.” O, he! O, wayengumfo omubi kabi!

⁸⁴ U Davide wathi, “Wena uza kimi ngenkamba nomkhonto, ngesikhali. Uza kimi ngegama lomFilisti. Kodwa, mina ngiza kuwe ngaphandle kwenkamba kumbe umkhonto, isikhali, kodwa mina ngiza kuwe ngeGama leNkosi uNkulunkulu kaIsrayeli.”

⁸⁵ Nakho lapho okhona. Lelo yikholwa. Leyo yinqaba yakhe enkulu eyakhiweyo. Leso yisihlangu sakhe. Leso yisivikelo sakhe. Amen! Leso kufanele kube yisivikelo seBandla. Noma yiliphi ikholwa, Leso yisivikelo salo. Akunandaba ukuthi kwenzekani, ukuthi izwe lithini, noma yini okunye, isivikelo sakho yiNkosi uNkulunkulu kaIsrayeli. Yilokho. “IGama leNkosi uJesu Kristu lingumbhoshongo onamandla, olungileyo ugijimela phakathi kuwo alondeke.” Leso yisivikelo sethu, nguJesu Kristu.

⁸⁶ Qaphelani, futhi nxa kufezeka, siyazi ukuthi kwenzekeni. U Davide, ayikho enye indawo ashaya kuyo kepha leyondawana eyodwa ngenkathi ewa phansi i—i—i—isebozo sakhe phezu kobuso bakhe. Indawo eyodwa ashaya kuyo yayikhona lapha esiphongweni sakhe. Futhi ngaphambi kokuba afinyelele kunoma yiliphi ibanga ukuya e—esiqhwageni, uNkulunkulu waqondisa umaka wokubulala, futhi wasibulala isiqhwaga. Niyabo? UNkulunkulu wakwenza. Manje, siyaqaphela wayeyikholwa.

⁸⁷ Manje, elinye ikholwa kwakunguAbrahama, futhi wayengowe...umKaledi womuzi wase Uri. Futhi wabizwa ukuba enze into eyayi...futhi akholwe yinto ngokuphelele, ngokwenyama eyayingenakwenzeka. “Kepha akangabazanga ngesithembiso sikaNkulunkulu ngokungakholwa,” kusho amaRoma 4, “kodwa waqina, enika uNkulunkulu udumo.”

⁸⁸ Lapho uAbrahama eseneminyaka engamashumi ayisikhombisa-nanhlanu ubudala, nomkakhe eneminyaka engamashumi ayisithupha-nanhlanu ubudala, futhi babehlale ndawonye kusukela besengabafana abancane. Kwakungudadewabo ingxenye; umfana omncane nentombazane encane. Futhi lokho kwakungukuthi, babehlale ndawonye, bengenabantwana nhlobo. Futhi uNkulunkulu watshela uAbrahama, “Zahlukanise nabangakholwayo.” UNkulunkulu njalo ubizela, ukwahlukana. “Zahlukanise nabangakholwayo uhambe naMi, futhi Ngikwenze uyise wezizwe eziningi. Sengivele ngikwenzile.”

⁸⁹ Futhi uAbrahama wakukholwa. Lelo yikholwa. “Uzokwenza kanjani, Nkosi na?” akazange awubuze umbuzo. UNkulunkulu wathi Uyokwenza, futhi lokho kwakwenele.

⁹⁰ Ngenkathi kwedlula inyanga yokuqala, futhi uSara wayesalokhu . . . Wayesedlule ekuqhaqhekeni ifindo kowesifazane. “Kukhona okwehlukile na?”

“Akukho-nto.”

⁹¹ Kodwa uAbrahama wayelokhu ekholiwe. Iminyaka engamashumi amabili-nanhlanu kamuva, kwakuyilokhu kungakabikho mehluko, kodwa uAbrahama wayelokhu esakukholwa. Lelo yikholwa. Lowo akusuye umzencisi. Lelo yikholwa. Iminyaka engamashumi amabili-nanhlanu kamuva, uAbrahama wayeqine ukwedlula ayeyikho endaweni yokuqala. “Wamkholwa uNkulunkulu, futhi kwabalelwa kuye ukuthi kungukulunga.” Ngoba wakho- . . . Lelo yikholwa langokoqobo.

⁹² Manje, emva kwesikhashana ngizonidedela ukuba nihlole nibone ukuthi nikusiphi isigaba.

⁹³ Manje wenzani uAbrahama na? “Akasingabazanga isithembiso sikaNkulunkulu,” izinto ezingenakwenzeka.

⁹⁴ Wayengahle kanjani umuntu onamashumi ayisikhombisa-nanhlanu eminyaka ubudala, nenkosikazi enamashumi ayisithupha-nanhlanu eminyaka ubudala, benze, ukuba babeyi kudokotela bathi, “Sifuna ukwenza amalungiselelo, isibhedlela. Sizoba nengane?” Bese-ke, emashumini amabili-nanhlanu eminyaka kamuva, bathi, “Doc, usalokhu usivulile isibhedlela na?” Niyabo? Niyabo?

⁹⁵ Kukwenza uzenze inhlekisa. Izingumo zakho ziyinqaba, kulo izwe. Kodwa yikholwa, akunandaba ukuthi kubukeka kungejwayelekile kanjani. IBhayibheli lasho, ukuthi, “Wayeqiniseke ngokugcwele ukuthi uNkulunkulu wayekwazi ukwenza lokho Ayethe Wayeyokwenza.”

⁹⁶ Lokho kufanele kubesempumelelweni yalo lonke ikholwa kulentambama. UNkulunkulu uyakwazi ukugcina lonke iZwi Ayethe Wayeyolenza. Angikhathali ukuthi amahlelo athini, namazwi, “Izinsuku zezimangaliso sekwedlule, futhi konke lokhu ngukufunda umcabango nakho konke, kungukubhula. Kuyi . . .” Akusho lutho kimi ukuthi bathini. Ngisakholwa. Uma lesosibhamu siqondiswe kwinkololo, siyoyishaya inkololo. Futhi ngikholwa ukuthi uma ikholwa liqondene neZwi likaNkulunkulu, liyoshaya into efanayo. Uma iZwi likaNkulunkulu lake lakwethembisa, kuzokwenza futhi. Ngqiqiniseke ngokugcwele ngalokho. Ukuthi, uma sibona ukuthi sikulonyaka lapho okufanele khona kube lapha, kufanele kube lapha. Lezizinto zifanele zenzeke.

⁹⁷ Yingalesosizathu ngikholwa ukuthi uma lowoMlobokazi esebizelwa ngaphandle futhi ekhethiwe, futhi abekwe

eNcwadini yokuPhila, kuyakuvela inhloko eZulwini eyothatha ongaka umbhaphathizo kaMoya oNgcwele ungene kulowoMlobokazi oyoMthatha umsuse emhlabeni, emseni wokuHlwithwa. UNkulunkulu wakwethembisa. Angikhathali ukuthi ingaki isayense, nokuthi bangaki osonkanyezi ababasayinisile, nakho konke okunye, nokuthi mangaki amamayela ayisigidi abangawabona; angikhathali ngalutho ngalokho. Kukhona iZulu, futhi kukhona uJesu Kristu wangempela Lapho oyofika esesimweni somzimba ukwemukela iBandla laKhe kuye qobo lwaKhe. Akunandaba ukuthi indaba ibonakala indala kangakanani, iseyilo iQiniso. UNkulunkulu washo njalo. Yilokho—yilokho amakholwa akukholwayo.

⁹⁸ UNkulunkulu wathi, “NgiyiNkosi ephilisa zonke izifo zenu. NginguNkulunkulu futhi aNgiguquki.” Amen! Futhi uNkulunkulu uyiZwi. Futhi uma uNkulunkulu engaguquki, lizoguquka kanjani iZwi na? Niyabo? “NginguNkulunkulu, aNgiguquki.” ImiBhalo usho njalo. UNkulunkulu wakusho, qobo lwaKhe. Futhi uma Engenakuguquka, khona-ke UyiZwi. “Ekuqaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu, uLizwi wayenguNkulunkulu.” IZwi elingenakuguqulwa! “ULizwi waba-yinyama, wakha phakathi kwethu.” Amen! Yebo, mnumzane.

⁹⁹ UNkulunkulu wavusa imizimba, yonke indawo kwehle; uMose, noHezekeli, noJeremiya, nolsaya, noElija, bonke kwehle, lapho iZwi laKhe lifika okwesikhashana. Kodwa iZwi eligcwele lenziwa labonakala kuloMuntu uJesu Kristu. Okungukuthi, WayenguNkulunkulu e—uNkulunkulu ekugcwaleni kobuNkulunkulu ngokomzimba. Lapho waba-yinyama. Ngiyakukholwa lokho, lonke iZwi.

UJobe, elinye ikholwa.

¹⁰⁰ Ngezinye izikhathi, amakholwa abekwa ekuhlolweni. Hhayi ngezinye izikhathi; ngezikhathi zonke! “Ngokuba yonke indodana eza kuNkulunkulu ifanele ilaywe, ivivinywe, oqeqeshiwe umntwana.” Khumbulani, izivivinyo, imigwaqo enothuli, ilanga elishisayo lokuzingelwa, kodwa ukwethembeka kwenhliziyo yakho kushaya leyonto ebonakalayo aze owesifazane alungele ukuya ekubunjweni. Abantwana bakaNkulunkulu wenziwa ngokuyikho eZwini laKhe, ngokuba bayizibonelo eziphilayo, neZwi likaNkulunkulu liphila ngabo. Niyabo? Isivivinyo sifikela ukukunyakazisa, ukukubeka ekugcineni phansi impela, ukubona ukuthi uzoma kuphi. Bahlola, kuvivinywa yonke indodana eza kuNkulunkulu.

¹⁰¹ UJobe wadlula ezivivinyweni nasekuhlolweni. Abantwana bakhe bathathwa; konke okunye kwathathwa. Kufika amalunga ebandla, amsola ngokuba yisoni sangasese, futhi azama ukusho yonke into ngokumelana naye, kepha nokho akalalelanga lutho olwakho. Wayazi ukuthi wayehlangabezane nezidingo

zikaNkulunkulu. Wayazi ukuthi akukho sidingo sikaSathane ukuba azame ukumlinga. Wayazi ukuthi kwakungudeveli. Futhi inqobo nje uma uSathane engamenza akholwe ukuthi ukugula kwakhe kwakwenziwa nguNkulunkulu wakhe, wayeyobe esembhaxabulile uJobe. Kodwa ngenkathi uJobe enqwanana nalesosambulo, ukuthi kwakungesuye uNkulunkulu! Kuphela wayedlula ezivivinyweni zakhe ukumenza okuthize. Kwakungesuye uNkulunkulu owayekwenza. KwakunguSathane owayekwenza.

¹⁰² Futhi into efanayo namhlanje. Uzozama ukunitshela ukuthi lezivivinyo nento nguNkulunkulu wakho ezama ukubeka isijeziso phezu kwakho. Akunjalo. Qhabo, mnumzane. NguSathane owenza lokho, noNkulunkulu ekuvumela, ukukuqinisa; ukukwenza ubone ukuthi ngabe u—ubopheleke kulomhlaba, ngeminako yomhlaba, kumbe noma ingcebo yakho iseZulwini yini. “Ngokuba nomaphi lapho ingcebo yakho ikhona, nawe ulapho.” Kunjalo. Inhliziyo yakho ilapho kukhona khona ingcebo yakho.

¹⁰³ UJobe, wavivinywa, nokho wathi, “Ngiyazi uMhlangi wami ukhona; ezinsukwini zokugcina Uyakuma emhlabeni. Nalapho sesishabalele isikhumba sami. . .”

¹⁰⁴ Benike naqaphela? Izimpethu zesikhumba zase zivele zikuye. Izimpethu zakho zesikhumba ikuwe. Usebhokisini lomngcwabo elivalwe ngci elingenamoya kulo, noma ikanjani, kodwa izimpethu zesikhumba sezivele zikhona. Zikhona impela kuwe, futhi zilungele ukubizelwa emsebenzini noma ngasiphi isikhathi. Khumbulani uKesari, wadleka umzimba khona emgwaqeni. Izimpethu zesikhumba zimudla zimqeda, khona emgwaqeni, izimpethu zesikhumba sakhe qho. Zikhona lapho, zilungele.

¹⁰⁵ “Nalapho sesishabalele isikhumba sami, ngiyakumbona uNkulunkulu nginenyama yami.” Ameni! Ungeke uwushabalalise. Nakuba izimpethu zesikhumba ziwudla wonke, usayobuye ubuye futhi. “Ngiyakumbona uqobo lwami. Amehlo ami ayakumbona, engesuye engingamaziyo.” Wakusho, uJobe. Ngani? Wayeyikholwa. Ezivivinyweni wayeyikholwa. Ekuzingelweni, wayeyikholwa. Wayeyikholwa langokoqobo.

¹⁰⁶ UJosefa, elinye ikholwa, wayengenakukwazi ukuyeka lokhu ayeyikho. Wayengumprofethi. UNkulunkulu wamenza umprofethi. Wayengafuni ukuba ngowehlukile kubafowabo, kodwa wayehlukile. UNkulunkulu wamenza waba yilokho ayikho. Akekho omunye owayengathatha indawo yakhe.

¹⁰⁷ Akukho-muntu ongathatha indawo yakho, akunandaba ukuthi incane kangakanani. Uthi, “Ngiyinkosikazi yomuzi nje.” Aku kho-muntu ongathatha indawo yakho. UNkulunkulu, endleleni Yakhe enkulu yokuphatha, uhlele kanjalo, uMzimba kaKristu, ngokuhlekile, aze angabibikho ongathatha indawo

yakho. Ngingathanda kabi ukuthatha indawo kaBilly Graham, noma yimuphi owethu thina befundisi, kodwa singeke sikwenze; kodwa, khumbulani nje, uBilly angeke ayithatha indawo yethu. Niyabo, sonke sinendawo, abanye bethu bangabavangeli, abanye abaprofethi, abanye abafundisi, abanye abelusi, noma yikuphi esiyikho; abanye amakhosikazi omuzi, abanye omakhenika, abanye abalimi, noma ngabe kuyini, uNkulunkulu ukubeke endaweni yakho. Niyabo?

¹⁰⁸ UJosefa wayengumprofethi. Wayengenakukwazi ukukuyeka ngoba wayekwazi ukuchaza amaphupho. Wayengenakukwazi ukukuyeka ngokuba wabona imibono. Qaphela ukuthi wayengoqinisileyo kanjani. Akunandaba noma kwakungambiza ukuba ehlukane nenhlanganyelo nabafowabo, wayeqinisile, ngoba wawakholwa lawomaphupho. Wakukholwa lokho, iphupho ayenalo, ukuthi bonke babezomkthothamela, izithungu zazizokwenza. Kuyafezeka ngoba wakukholwa. Wayeyikhholwa langokoqobo. Kanjani . . .

¹⁰⁹ Nginemizuzu emihlanu; namakhasi ayishumi, qaphelani manje, qaphelani, ngomBhalo olotshwe lapha. Owesifazane . . .

¹¹⁰ UNataniyeli, wayeyikhholwa. Ngabe kunjalo na? UNataniyeli, ngenkathi ebona ukuthi kwakwenzekeni; futhi kwamsebenza, ukuthi uJesu wamtshela ukuthi wayengubani, futhi wathi wayengu—ngum “UmIsrayeli uqobo,” futhi kwaku “ngekho-nkohliso” kuye, futhi wamtshela ukuthi wayekuphi kuthangi, “ekhuleka phansi komuthi.” Wambona ngenkathi—ngenkathi uFiliphu embiza. Wayeyikhholwa.

¹¹¹ Kukhona abaningi abemi lapho, bathi, “Lona ngumoya kadeveli. Udeveli wenza ukuphulukisa ngokukaNkulunkulu.” Lowodeveli omdala akakafi nanamuhla. Bakholwa ukuthi udeveli wenza ukuphulukisa ngokukaNkulunkulu.

¹¹² UJesu wathi, “Uma uSathane emkhipha uSathane, khona-ke umbuso wakhe wahlukene, futhi umbuso ungeke ume.” Niyabo? USathane wathi, e . . . Angekwenze. Ngakho, uSathane ngeke amkhiphe uSathane.

¹¹³ Ngakho uNataniyeli wayeyikhholwa. Futhi lapho esebone iZwi lenziwe inyama, laqinisekisa ukuthi wayeyikhholwa, wathi, “UnguRabi, UnguKristu. UyiNkosi kaIsrayeli.” Wakukholwa.

¹¹⁴ Ngenkathi owesifazane emthonjeni ekubona, wakukholwa. Uyikhholwa.

Ngenkathi uBartimewu impumputhe . . . Ngenkathi owesifazane eza . . .

¹¹⁵ Futhi wonke umuntu wayememeza, kuqhubeka. Abanye babo bethi, “Kukhona wonke . . . Ngiyezwa Uvusa abafuleyo. Kukhona indawo yamathuna egcwele bona enhla lapha; khuphuka ubavuse. AsiKubone ukwenza.” Niyabo, yena lowodeveli ofanayo owathi, “Uma UyiNdodana kaNkulunkulu,

yala ukuba lamatshe aphenduke abe yizinkwa.” Yena lowo owamboza ubuso baKhe ngendwangu, waMshaya ekhanda, wathi... bedlulisa induku, omunye komunye, bathi, “Manje, uma Uzositshela ukuthi ngubani oKushayile, sizoKukholwa.” Lawomabutho, niyabo, behlekisa ngaYe. Kwakubukeka sengathi ucezu lwekhadi lwaluphansi, kuYe.

116 Kodwa khumbulani nje, uNkulunkulu uhlala njalo esesigcawini. Niyabo? Ukhona lapho ulungele, noma sikhathi sini.

117 Manje uJesu wathi, “Beningakhuluma noBaba waMi futhi khona-manje UbezoNgithumelela amalegiyona ayishumi nambili eziNgelosi.” O, yayikowenzani eyodwa iNgelosi? Niyabo? Kodwa, niyabo, kodwa Wayengathumela amalegiyona ayishumi nambili nje ngokuyala kwaKhe. Kodwa Wayenomsebenzi okwakufanele awenze. Wayenokuthile ayefanele akwenze. Wayefanele edlule kulokho.

118 Unokuthize okufanele ukwenze. UNkulunkulu unokuthize kwakho ozofanele ukwenze. Ungahle ube nezinsizi nezinkathazo, unahle ubenezindumalo, kodwa ngabe sikhulekela ukuzigwema na? Qhabo. “Nkosi, ngithathe ungedlulise kuzo, noma ngabe ziyini. Noma ngabe kuyini, ungangivumeli ngizeqe. Uma zibekelwe mina, vele ungi phe umusa ukuba ngedlule kukho. Yilokho kuphela.”

119 Manje qaphelani, uBartimewu impumpethe, wakwazi lokho. Babetsheliwe, “Lona yilowomProfethi waseGalile. UyiNdodana kaDavide. Siyakukholwa.” Abanye bamakholwa ngahle ukuba bamtshela lokho. “Thina makholwa siyazi ukuthi Uyi... leyoNdodana kaDavide.”

120 Futhi wazi, uma Wayeyiyo, WayeyiZwi. Futhi uma wayazi ukuthi WayeyiZwi, wayazi ukuthi Wayengayehlulela imicabango yenhliziyo, ngakho wamemeza, “Ndodana kaDavide, ngihawukele.” Abangakholwayo wayempongoloza *lokhu, nalokho*, amalunga ebandla. Lokho akummisanga nhlobo uBartimewu impumpethe. Wathi, “O Jesu, Ndodana kaDavide, ngihawukele!”

121 Mhlawumbe Wayengakwazi ukumuzwa. Kodwa Wayazi ukuthi wayememeza, futhi Wama wase ephenduka. Kwakukhona ikholwa. Wathi, “Ukukholwa kwakho kukusindisile.” Ameni.

122 Wakusho lokho kowesifazane owayenomopho, into efanayo, “ukukholwa kwakho.”

123 Imbangela, wathi phakathi kwenhliziyo yakhe, “Uma ngingathinta ingubo yaKhe, ngizakusindiswa.”

“Ukukholwa kwakho kukusindisile.” Niyabo, wayeyikholwa. [UMfowethu Branham ushaya kaningana phezu kwepulpiti—Umhl.]

124 Yileyo nto efanayo eyasindisa uWilliam Dauch, ehlezi lapho, ngelinye ilanga, enokwehluleka nya kwenhliziyo, nokuhlaselelwa yinhliziyiyo, indoda enamashumi ayisishiyagalolunye-nanye eminyaka ubudala. “Ukukholwa kwakho kukusindisile.” Ngani? Uyikholwa.

125 UMfundisi Tom Kidd lapha, ngisho eya kweyakhe . . . cishe, ngiqagele, uselapha emashumuni ayisishiyagalolunye eminyaka ubudala manje, ubudala, usondele kuwo. Futhi ngenkathi enamashumi ayisikhombisa-nesishiyagalolunye eminyaka ubudala, bamthatha bamusa esibhedlela enomdlavuzo endlaleni engasesinyeni kumuntu wesilisa. Udokotela uthi, “Akanalo ithuba.”

126 Kodwa ngenkathi sihamba singena ngalokho kusa, sambona lowokhokho omncane enetshalo phezu kwamahlombe akhe, ehlezi lapho, eshaya ikheyini encane, wayesecishe asangane. Wathi kowesifazane omdala ehlezi laphaya, wambiza ngogogo; emazi, omunye wamalunga akhe iminyaka. Wathi, “Ubukeka umhlophe njengeqhwa,” esengaphezu kokucabanga kwakhe kwengqondo.

127 Nokho, ngenkathi aMandla kaNkulunkulu eshaya indlu, uyaphila kulobubusuku. Lokho sekuyiminyaka emine eyedlule. Indoda esiseduze kwamashumi ayisishiyagalombili eminyaka ubudala, futhi nansi ihlezi kulobubusuku, iphile saka futhi isindile, kumdlavuzo. Niyabo, hhayi umzenzisi; ikholwa! Yilokho, kholwa! Ithatha uNkulunkulu eZwini laKhe.

128 Ngokufanayo nje njengoba impumputhe uBartimewu wayenjalo. Eyimpumputhe, kodwa nokho wayazi, uma wayengakwazi ukuheha ukunaka kukaJesu Kristu, wayezokuthola lokho ayekufuna.

129 Owesifazane wazi, uma wayengakwazi ukuthinta ingubo yaKhe, wayezokuthola lokho eyayikufuna—wayezokuthola lokho ayekufuna.

130 UTom wazi. Wayenokukholwa, uma ngingamkhulekela, wayezokuthola lokho ayekufuna.

131 Lokho akufani yini nokholo alushoyo uMarta na? “Nakalokhu, Nkosi, nokuba yini Ongakucela kuNkulunkulu, uNkulunkulu uzoKwenzela khona. Umfowethu ulele ngaleya, ufile, izinsuku ezine esethuneni; kodwa Wena vele ucele uNkulunkulu, noNkulunkulu uzoKwenzela khona.”

Wathi, “Umfowethu uzakuvuka futhi.”

132 Wayesethi, “Yebo, NKosi, ngezinsuku zokugcina, ekuvukeni, uyovuka. Wayengumfana olungileyo.”

Wathi, “Kodwa Ngiyilokhokuvuka nokuPhila!”

“Yebo, Nkosi, ngiyakukholwa lokho, futhi.”

“Nimbelephi na?” Yilokho-ke. Sekwedlule. Yebo, mnumzane.

¹³³ Inkosikazi yaseNingizimu ikhuphuka kulesosizukulwane sabangakholwayo, kunjalo, futhi yama lapho futhi yakukholwa lokho eyakubonayo ukuthi ngokukaNkulunkulu. IBhayibheli lathi, “Iyakusukuma ngosuku lokugcina, nalesosizukulwane, isilahle, ngoba yavela emikhawulweni yezwe izakuzwa ukuhlakanipha kukaSolomoni.”

¹³⁴ UMose wayeyikholwa. Nakuba wazama ngokuhlakanipha, wayezame onke amaqhinga ayengawenza, kodwa akusebenzanga. Wazama ukuthatha uIsrayeli amkhiphe, wazi ukuthi wayebizelwe ukukwenza. Wazama ngendlela yezibalo. Wazama ngendlela yezempi. Wazama ngendlela yezemfundo. Wazama ngandlela zonke, kodwa akusebenzanga. Kodwa ngaleyonkathi wathatha indlela kaNkulunkulu.

¹³⁵ Kwenzekani na? Kwakukhona uMlilo phezu kwesihlahla phezulu lapho, usuku olulodwa, owawungasuki. Lapho kwavela iZwi lakhuluma naye, lase lithi, “NGINGUYE.” Hhayi, “Nganginguye, kumbe, Ngiyoba nguye.” “NGINGUYE.” Futhi Usengu “NGINGUYE.” UyiZwi, eliPhakade, iZwi elingunaphakade.

¹³⁶ UMose akangabazanga. Ubunzima bumelene naye, yonke imvelo imelene naye, konke kumelene naye. Kodwa, induku eyisigwegwe esandleni sakhe, wehla wawelisa isizwe sonke, wakuminzisa oLwandle oluFile ngaphandle lapho, wase ethatha uIsrayeli wamusa ezweni lesethembiso. Ngani na? Wamkholwa uNkulunkulu. Kunjalo. Wayene. . .

¹³⁷ Lelo yikholwa. Besingahlala. . . Manje sengihlale ingxenye yami yehora kwabakholwayo.

¹³⁸ Ngisenezinye izigaba ezimbili. Sizosheshisa ngazo, ngoba azisemqoka, kangako. Qha.

¹³⁹ Bese, okwesibili, nakho manje kufika ongakholwayo. Ake sikhulume ngongakholwayo olandelayo. Wenzani ongakholwayo na?

¹⁴⁰ Siyalibona ikholwa (ini?) lemukela iZwi; sonke isizwe, sonke isizukulwane, kusukela le kuNowa, kukhuphuke njalo. Besingathatha izinyanga eziyisithupha zemvuselelo kukho lokho khona lapho, sikhuphula izimilo. Bayakholwa. Ikhohwa alibuzi. Ikhohwa liyaLikholwa, kungenandaba ukuthi Lizwakala kanjani kumbe ukuthi ubani omunye uzothini ngaLo, ukuthi Libonakala lingenakwenzeka kanjani.

¹⁴¹ Ikhohwa liyaLikholwa, likholwa (ini?) iZwi. Hhayi isivumokholo; iZwi! Hhayi ihlelo; iZwi! Hhayi ukuthi umuntu othize uthini; ukuthi iZwi lithini! Manje, khumbulani, lelo yikholwa. Ikhohwa alibuzi. Ikhohwa alisho ukuthi, “Kungenzeka kanjani na? Uma ngingachazelwa Lona!” Lowo ongakholwayo.

Ehhe. Yikholwa, lelo, akunandaba ukuthi Liyini, “Uma LiyiZwi, LiyiZwi! Yiqiniso lelo.” Lelo yikholwa.

¹⁴² Manje ongakholwayo. Manje siyabona ukuthi u... Sizothatha abangakholwayo. Sithola ukuthi benza kahle inqobo nje uma babembambathwa emhlane futhi babizwe ngabafundi. Inqobo nje uma (bona) konke kuhamba kahle, babekahle. Kodwa ngenkathi lomProfethi ababemkholwa ukuthi wayengumprofethi, futhi bazi ukuthi wayenguye, owayekwazi ukuphulukisa abagulayo, nokunjalo, Wenzani na? Ngenkathi iQiniso langempela nokusolwa kufika, kuphambene nalokhu ababekukholwa, abakwazanga ukuthatha iZwi.

¹⁴³ Babekwazi ukuthatha izimangaliso, futhi bazenza. Baphuma bakhapha amadimoni, bashumayela iZwi, futhi belokhu bengabangakholwayo. UMathewu 10, Wabathumela, ngababili ngababili, abangamashumi ayisikhombisa, futhi bakhapha amadimoni, ngangokuthi uJesu wathokoza, wayesethi, “Ngibone uSathane ehla njengokukhanya evela eZulwini.” Niyabo, bakhapha amadimoni; uJuda enabo impela. Nakhu kufika abangakholwayo.

¹⁴⁴ Kodwa kwathi nje uJesu angaqala ukusho ukuthi Wayengokuthile, ukuthi Wayengu “kuvuka,” Wayengu “kuPhila.” “Beniyothini uma nibone iNdodana yomuntu yenyukela lapho Evela khona na?”

¹⁴⁵ “Manje, loMuntu ezama ukusho ukuthi Uvela eZulwini, lokho kul’khuni kithi. Ngeke siKukholwe.”

¹⁴⁶ Wathi, “Kuyini na? Inyama enikhuluma ngayo, ayisizi lutho. NguMoya ophilisayo.”

¹⁴⁷ Nakho lapho ukhona. UMoya uphilisa iZwi. NguMoya, hhayi isivumokholo. UMoya, kaMoya oNgeweze, uphilisa iZwi kuwe, bese liphila, futhi nakho lapho ukhona, uyakubona. Ngokukholwa uyakubona. Uyazi ukuthi kunjalo ngoba iZwi lasho njalo, noMoya uphilisa iZwi kuwe. Nakho lapho ukhona.

¹⁴⁸ Manje Wathi, “Kuyoba...” Futhi sathi singakwenza nje lokhu, sithola ukuthi, abangakholwayo, uma usho okuthize abangavumelani nakho, baphuma bahambe phezu kwakho. “Ngingeke nje!” O, lokho kuya ngokuminyana kakhulu, ezweni namuhla. Qala bese nje usho okuthize...

¹⁴⁹ Babuthana phakathi. Ngियाqaphela emihlanganweni bayobuthana phakathi, izixuku ezinkulu, futhi usukume, uqale ukusho okuthize. Manje, inqobo... Futhi uyohlala lapho, eqaphele nje, elindile nje. Kothi nje ungathi, “Manje, uJesu Kristu waZikhomba enguMesiya, ngenxa yokuthi WayengumProfethi,” lowojeke usugeweze, usuk’uhambe. Omunye... futhi basuke bahambe. Kuyini na? Abangakholwayo!

150 Manje uthi, “Uwena ophakamisa lokho.” Akusimina. Ngisho khona impela nje okushiwo yiBhayibheli lapha.

151 Babengabangakholwayo, futhi baphuma bahamba. Nakuba babengabafundi, kodwa kwa—kwakuphambene nalokho... Bathi, “Lokhu, ubani obengakholwa yinto eNjalo na?” Niyabo? BabengabaFarisi nabaSadusi ababephumile, bajoyina futhi bahamba bangena kanye naYe.

152 Ngoba, niyabo, nxa o—nxa okungesikho okwemvelo yasemhlabeni kuvezwa obala, kuveza izinhlobo ezintathu ezehlukene. Kwenza ezansi eGibhithe. Kwaveza ongakholwayo, ikholwa, nomzencisi. Kwenza zonke izigaba ezintathu. Nje kubhalwe phansi lapha, size sivele nje siqhubeke njalo njalo ubusuku bonke, sikuchaza, ukuthi kunjani. Ndawo zonke, uyakuthola, ubabona bobathathu. Njalo ngaleyondlela, niyabo, uyabathola.

153 Manje qaphela, lamashumi ayisikhombisa, baphuma bahamba ngoba Alivumelananga nalokho ababekholwa ukuthi kulungile.

154 Asinamcabango ofikayo. Kuyilokho Akushoyo! Udela ukucabanga kwakho qho. Uvele usho Akushoyo. Yilokho ukuvuma kwangempela. *Ukuvuma* kusho u “kusho into efanayo.” Uma ngivuma ukuthi into ethize yenzekile, ngisho into efanayo eyenzekile. Kuyilokho ukuvuma kwangempela. “Futhi UngumPristi omkhulu wokuvuma kwethu.” Niyabo? Ukusho into efanayo neshiwo nguNkulunkulu, niyabo, lokho kukwenza kube yikho, ngoba nje uphinda iZwi likaNkulunkulu.

155 Manje qaphelani, amashumi ayisikhombisa aphuma ahamba. Benzani na? Futhi ba—baphuma ngenxa nje yokuthi—yokuthi baphikisa. Ukuhlakanipha kwa—kwa—kwabo, ukuzimbandakanya kwa—kwabo kwebandla ababenakho, kwa—kwakul’khuni. Lokho kwakul’khuni kubo ukucabanga, ukuthi loMuntu omi lapha, ukuthi i...Bonke abantu bakukholwa ukuthi Lokho kwakungukuzwalwa kwevezandlebe. “Wayengenalo ilungelo lokuZibiza ngoNkulunkulu. Futhi Wayengumuntu nje.” Bathi, “AsiKukhandi ngenxa yomsebenzi omuhle Owenzayo, kodwa si—siKukhanda ngenxa yokuthi Wena, unguMuntu, Uzenza uNkulunkulu.”

156 NeZwi lathi WayenguNkulunkulu. “IGama laKhe liyakuthiwa ‘Umluleki,’ ‘iNkosi yokuThula,’ ‘UNkulunkulu onaMandla,’ ‘UYise onguna Phakade.’” ImiBhalo yabo impela abayifunda!

157 Futhi lona impela usuku ababehlebelela ngalo iHubo, iHubo 22, “Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na? Onke amathambo aMi bayaNgibuka.” “Akukho nelilodwa ithambo eliyokwepulwa.” Lona impela iculo ababeliphinda ethempelini, nakho kulenga uMhlatshelo udazuluka ngawo amazwi uDavide awashoyo eminyakeni engamakhulu

ayisishiyagalombili ngaphambili, futhi babephuphutheke kakhulu ukuba bakubone.

¹⁵⁸ Futhi, namhlanje, yena impela uNkulunkulu owakhuluma ngalonyaka usesigcawini wenza khona impela Ayethe Wayeyokwenza, futhi baphuphutheke kakhulu ukuba bakubone. Lokho abangakholwayo. Baphuma bahambe bese bethi, “O, angikwazi ukukholwa yinto enjengaLokho. Angikaze ngikuzwe Lokho empilweni yami!” Akwenzi mehluko ukuthi wezwani. IBhayibheli lathi Kwakuyoba lapha, futhi yiZwi laKhe.

¹⁵⁹ Babengakaze bezwe ngaLokho, nabo, kodwa Kwakulapho ngokufanayo nje. Niyabo? Kunjalo. Babengabangakholwayo.

¹⁶⁰ Njengalokho wayenjalo nje uEva, wayekholwa impela, kusobala, ngakho, kodwa a—akazange alikholwe iZwi leqiniso. Futhi ngakho wafanele azenzele inkolo, ngakho wazenzela amaqabunga omkhiwane, niyabo, kodwa akuzange kusebenze. *Inkolo* kusho “isembozo.”

¹⁶¹ UKayini wenza into efanayo. UKayini wayengenakukholwa Lokho ukuthi kwakulungile. Wathi, “UNkulunkulu ungcewele, uNkulunkulu ucwebile, futhi uNkulunkulu muhle. Ngakho ngizozitholela izimbali, futhi ngizothatha okwezi—zimbali futhi ngizokwenza elihle, elikhulu ialtare, futhi ngizo—ngizokhombisa ukuzithoba kwami kuYe. Ngizosukuma ngaphambi kwalo, futhi ngizokhothama phansi ngaphambi kwaKhe futhi ngikhonze lowoNkulunkulu. Futhi ngizobeka izimbali phezu kwe altare, ngoba, niyazi, ubaba wami nomama badla ama apula, isithelo, ensimimi yase Edeni, futhi yileyonto eyangikhiphayo. Futhi ngakho, lokho kungukuthi, ngizobuyela emuva, ngoba ngizolenza libe lihle. UNkulunkulu ngeke nje avele ayale indlu yami enkulu yesonto enesihlalo sombhishobhi. Ngani, ngeke ingenele indlu enkulu yesonto enesihlalo sombhishobhi! Ngizoyenza ibukeke kakhulu iyoze ihehe ukunaka kukaNkulunkulu.” USathane nguye ohlala ebuhleni. Yilokho impela umBhalo okushoyo.

¹⁶² Yingalesosizathu, ngezinye izikhathi, owesifazane obukekayo uludobo lukaSathane. Uma nje engahle amthole, angaphambukisa amaningi amadoda ayongena esihogweni kunoma ebengenza emabhareni onke asezweni. Kunjalo. Niyabo? Kumbe, enogazi, indoda ethile enogazi olukhulu ebingeke—ingeke ime eqinisweni lobudoda, niyabo, futhi, ingabashwibela kudeveli labo besifazane, nokuba ibathumele esihogweni. Yebo, mnumzane.

¹⁶³ Qaphelani, uSathane uhlala ebuhleni. Wazama ukwenzani ekuqaleni na? Wenza umbuso omuhle kakhudlwana kunokuba wawunjalo okaMikayeli; wagudlukela ngale kwaseNyakatho, wase ethatha okwesithathu kweziNgelosi kanye naye.

¹⁶⁴ Buka ukuthi kwakungekabani—kwakungekabani leyondodana ngaleyonkathi, eyayinaleyomvelo phakathi kuyo

na? Indodana kaSathane. Impela, kwakunjalo. Manje yakha i altare, futhi yaguqa phansi yakhonza. Yedlula kukho konke lokho (uKayini) lokho uAbela akwenzayo.

¹⁶⁵ Kodwa uAbela wayazi ukuthi kwakungesikho lokho. Wa...Kwaba yigazi elabathatha labakhipha. Wayazi ukuthi lokho kwakuyilo. Kwakungukulalana, igazi. Ngakho wathatha isilwane esincane, wase enikela ngaso phezu kwedwala, futhi wagenca intamo yaso.

¹⁶⁶ Qaphela uKayini, u...uNkulunkulu wantshela, Wathi, “Awukhonzi ngani njengomfowenu, futhi uzokwenza kahle. Uzokwenza kahle uma uzokwenza lokho.” Kodwa, qha, wayazi kakhulu ngakho. Niyabo, wenqaba okungokokuqala, iZwi eliqinisekisiwe. Uma lokho kungesibo abantwana bakhe namhlanje! Niyabo?

¹⁶⁷ Manje bukani, “UNkulunkulu wayefakazile,” iBhayibheli lasho. AmaHeberu isahluko 4, kumbe isahluko 11, “UNkulunkulu efakaza ngesipho saKhe, ukuthi wayelungile.” UNkulunkulu waqinisekisa umnikelo wakhe. UNkulunkulu wenza isifakaziso ukuthi lokho kwakuyilokho Ayekwamukelile; lelo kwakuyiZwi laKhe, icebo laKhe.

¹⁶⁸ Futhi watshela uKayini, wathi, “Yenza into efanayo, uphile.” Kodwa ucabanga ukuthi wayengakwenza, alahle umqondo wakhe na? Qhabo, mnumzane. Wayengongakholwayo, futhi wavele waphuma wahamba. Kunjalo. UKayini wenza into efanayo. UNimrodi wenza into efanayo. Abangakholwayo! Akazange akholwe.

UBelteshesari, into efanayo, nakuba, kumbe . . .

¹⁶⁹ UNebukadinesari, nakuba wayenoDanyeli njengonkulunkulu wakhe, wambiza ngoBelteshesari, okwakuyigama likankulunkulu wakhe, wabona uDanyeli enza imisebenzi emikhulu kaNkulunkulu. Wase-ke azi ukuthi—ukuthi uBelteshesari wakholwa, kumbe ukuthi uDanyeli wayengunkulunkulu, ngakho wenza isithombe ngaye, futhi wasimisa ngaphandle lapho futhi wenza ukuba wonke umuntu asikhonze, nokunjalo. Niyabo, umbuso wabeZizwe ungena nokuphoqa kokukhonza isithombe sendoda engcwele, nombuso wabeZizwe uphuma nokuphoqa kwesithombe sendoda engcwele, niyabo, indlela efanayo.

¹⁷⁰ Futhi kwakukhona umbhalo wesandla odongeni, wezilimi ezingaziwayo, ekuqaleni kombuso wabeZizwe, ukuthi kwakungekho noyedwa owayengawufunda ukuphela lowomprofethi. Futhi kukhona umbhalo wesandla odongeni namhlanje, kunjalo, “Ikabodi,” ukuthi inkazimulo kaNkulunkulu isukile kulezozinto. [UMfowethu Branham ushaya ihlombe, kabili—Umhl.] Nombhalo wesandla usodongeni futhi ungafundwa ngomqondo kamoya okholwa yizinto zikamoya, ozelwe nguMoya kaNkulunkulu.

171 UBelteshesari omdala uyaphuma bese ethola lezizitsha zeNkosi, ukuphuza iwayini kuzo. Ngani? Wayengongakholwayo. Wayecabanga ukuthi wayeyikhholwa, kodwa wayengongakholwayo. Niyabo, yilokho-ke, akalikhholwanga iZwi.

172 UAhabi, wayengongakholwayo, nakuba e—eshaya sengathi wayengesuye. Qhabo, qhabo, wayephakathi kwamakhholwa, kodwa wayengongakholwayo. Wenzani na? Waganwa ngumkhonzikazi wezithombe, futhi wakuletha, ukukhonza izithombe, phakathi impela kwaIsrayeli. Wayengongakholwayo. Siyakwazi lokho.

173 Bayaliphika lonke iZwi likaNkulunkulu ukuthi liyiqiniso. Ongakholwayo unjalo, niyabo, manje khumbulani, ungumzenzisi. Futhi u—uziphatha kanjalo, uthi uyaLikhholwa, kodwa uyaLiphika. Wathi, “Cha, okungaka kwaLo kühle.” Kodwa uma konke okwalo kungalungile, khona-ke lokho kumenza abe ngongakholwayo. Ufanele ukukholwa yikho konke nokuncane lonke ichashazi, nakho konke okushiwoyo phakathi Lapho. Lifanele libe liqiniso. Uma Lingesilo iqiniso, uma uthi manje, “Angikukholwa Lokho,” hhayi-ke, ungongakholwayo-ke.

174 Kukhona umfo owathi kimi, ngesinye isikhathi, u—umfundisi wathi, “Angikhathali, Mnu. Branham, ukuthi bangaki abantu ongabaveza o—othe waphulukiswa, ngeke ngakukholwa.”

175 Ngathi, “Impela angeke, ungeke wakukholwa. Ungongakholwayo. Kwakungesikho okwakho. Kungokwamakholwa kuphela.”

176 Ufanele ukukholwe. Niyabo? Futhi abaLikhholwa. Ngakho nxa ubona umuntu ekulokho, wakhuluma kahle uPawulu ngabaprofethi, ethi bayoba ngaba “namawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu; benezimo zokumesaba uNkulunkulu, kepha bephika aMandla lapho, aMandla eZwi; labo-ke wobagwema.” Qaphelani, baliphika lonke iZwi, kepha ngaso sonke isimo bangabakholwayo. Bangabangakholwayo eZwini leqiniso, nakuba Liqinisekiswa.

177 Kuyo yonke iminyaka, uNkulunkulu waqinisekisa iZwi lalababantu engikhulume ngabo, uNowa, futhi kwehle njalo kuye kuMose, nabo bonke abaprofethi, nokunjalo. UNkulunkulu wakhuluma ngokungesikho okwemvelo yasemhlabeni futhi waqinisekisa iZwi, kepha nokho labobantu bavele baphuma bahamba phezu kwaLo.

178 Futhi nampa lababafundi bemi lapho, lawomashumi ayisikhombisa, futhi beqaphele uJesu enza izinto Azenzayo, futhi azi umBhalo, futhi Yena ebatshela ukuthi lowo kwakungunyaka lokhu okwakuzokwenzeka ngawo. Futhi-ke kwathi lapho Esho okuthize, “INdodana yomuntu,

niyothini...” Lapho Eqala ukubatshele ngokuhlephula isinkwa, nokunjalo, futhi waqhubeka ebatshela ngezinto ezinkulu nezikamoya.

Futhi bathi, “O, Lilukhuni lelizwi!”

¹⁷⁹ Wathi, “Niyzothini-ke uma, iNdodana yomuntu, niYibona yenyukela eZulwini lapho Evela khona na?” Wathi, “Ngabe yinyama, kumbe ngabe uMoya, ophilisayo na?” Niyabo?

¹⁸⁰ Base-ke besuka behamba, bathi, “O, Lokho, qha, ngeke ngakukholwa Lokho.” Niyabo? Bavele baphuma bahamba, phezu kweZwi. Bangeke ngisho baze bahlale babone ukuthi kwenzekani. Lowo onga—lowo ongakholwayo.

¹⁸¹ Bona, benzani-ke? Sithola ukuthi bona, ukuthi lababantu, lamakholwa, okubizwa ngamakholwa, kodwa ezimweni zenkolo, futhi bayehluleka ukubona iQiniso elikhonjiweyo leZwi likaNkulunkulu ngoba Liphambene nalokho abakukholwayo. Niyabo?

¹⁸² Akwenzi mehluko ukuthi ukholwani, ukuthi wethembeke kangakanani, ukuthi ukholwa kangakanani, kumbe, lokho akuhlangene nakancane kukho. Ubuqotho, ngani, lokho akuhlangene nakho. Ngike ngababona abantu abaqotho kakhulu! Ngibabonile abahedeni beshisa izingane zabo, bezipha izingwenya, omama nezingane zabo. Lokho kungaphezu kokungenziwa ngumKristu. Niyabo? Bakholwa ngobuqotho, ngobuqotho, kodwa babesephutheni ngobuqotho.

¹⁸³ Abantu bathi, “Yebo, lelibandla limile!” Lokho, usephutheni ngobuqotho, uma kuphambene neZwi. “Yebo, manje buka, angikholelwa entweni enjalo!” Kanti, iBhayibheli lathi Lalinjalo, nokho! Niyabo? “Angikholwa ukuthi sifanele senze *Lokhu*.” Angikhathali ukuthi ucabanga ukuthi awufanele ukwenze. UNkulunkulu wathi kufanele kwenziwe.

¹⁸⁴ “Lezizibonakaliso ziyakubalandela.” Kuze kube kuphi na? “Kulolonke izwe.” Ubani na? “Kukho konke okudaliweyo.” Niyabo, kuyoba njalo! Hhayi ukuthi, “Kuyoba njalo na?” Kuzoba njalo!

¹⁸⁵ Futhi loMlayezo wehora manje esiwujabulelayo, uBukhona bukaNkulunkulu, usuku lwakamuva, isikhathi sokuhlwa lapho iziNkanyiso zikhanya khona, nezinto okuvuliweyo qheke, neZwi eliqinisekisiwe futhi lafakaza ukuthi liyiQiniso; kokubili kwaprofethwa, kuyafezeka, ngabobonke ubusayense nakho konke, kwafakaza ukuthi Yilo, “UJesu Kristu onguye izolo, namuhla, naphakade.” Futhi, umuntu uphuma ahambe phezu kwaLokho, u—ungongakholwayo. Wedlule emathembeni. Wenziwe ndikindiki ngamandla kaSathane, ngakho akukho-mathemba kuye. Wedlule emathembeni.

¹⁸⁶ Manje lokho kuyini na? Ikhola; manje ongakholwayo; manje isigaba sesithathu, sikhuluma ngaso, ngumzenzisi.

Yilowomfana, umzenzisi! Manje, khumbulani, phakathi lapho kwama bonke bobathathu. Manje, siyathola manje, benza khona impela nje njengalokhu kwenza uyise, uJuda.

Kwakukhona uPetru nabobonke abaphostoli, amakholwa.

Kwakukhona amashumi ayisikhombisa, abangakholwayo.

¹⁸⁷ Futhi kwakukhona uJuda, ebambebele khona nqi, wayengumzenzisi. Benzani na? Yilo loluhlobo olubambelela kuze kubekhona olukutholayo, isici kuLo. Babuka ngesikhathi sonke ukuba bathole isikhala sokuputshuka, babone ukuthi kwenziwa kanjani, babone uma kuyicebo lokuphamba, uma kungumkhutshana. Balindele ukuthengiswa. Babheke lokho.

¹⁸⁸ Ongakholwayo, akalindi ngisho macala onke. UseliLahlile, waphuma wahamba.

¹⁸⁹ Ikholwa, akunandaba ukuthi kwenzekani, liyaLikholwa, noma kanjani, ngokuba YiZwi.

Nazo izigaba zenu ezintathu.

¹⁹⁰ Ongakholwayo omdala uyophuma ahambe, ngento yokuqala eshiwoyo, akafuni ngakho. Mfowethu, uzobonakala ubunjalo bakhe ngayo leyonkathi. Ungongakholwayo. UPawulu wathi, “Baphuma kithi, ngoba babengesibo abakithi, ekuqaleni. Baqala kanye nathi.” “O, benigijima kahle; yini enithiyileyo na?” Niyakubona na? “Baphuma, ngoba babengesibo abakithi.” Lapho bebona iZwi liqhubekela phambili ngokuphelele, ngani, babefuna ukuthola uhlobo oluthize lomkhutshana ababengalusebenza. Niyabo?

¹⁹¹ Kodwa amakholwa angempela awabuzi lutho. Kulotshiwe eZwini, futhi bayaLikholwa, futhi bavele baqhubekela phambili. Lokho, yilokho-ke. Njalo, kulotshiwe. Uma kungalotshiwe, ngani, vele udede kukho, akunandaba ukuthi kwenzekani. Kufanele kulotshwe. Niyabo? Futhi bayalibona leloZwi elilotshiweyo futhi bayaLikholwa. Futhi bayambona uNkulunkulu ehamba eZwini laKhe, babone ihora, uMlayezo, isikhathi, futhi bahamba naLo.

¹⁹² Njengoba ngishilo kulokhu ukusa, ukuthi ngabe wahamba kanjani uPilatu omdala phansi, ebusuku, enonembeza okhathazekile, ezama ukuzihlanza. Futhi washo, wo, lapho kungangabazeki wayebize ubusuku bonke, wathi, “Ngi—ngi—ngi—ngihlambe izandla zami, ubusuku bonke, futhi ngisalokhu ngingaqondi. Niyabo, azihlanzekile. Angeze ngakwazi ukuhamba ngiMbone; ngineGazi ezandleni zami.” O, wo! Niyabo, ungalokothi ubenecala lalokho. Niyabo?

¹⁹³ Lisezandleni zenu. Yinye kuphela indlela eningaLisusa ngayo; ingukuthi, Lamukeleni, kunjalo, yibani yingxenyane yaLo. Lachithelwa lokho.

¹⁹⁴ Manje, umzenzisi uyazilazila futhi aziphathe nje sengathi umnene impela, kodwa phansi enhliziyweni yakhe uzama

ukuthola lokhu—lokhu, wena, ukuthi ukwenza kanjani. O, uma izwe lingagcwele leyongxenye, yabazenzisi! Yebo. Lowo nguJuda. Kunjalo impela. Uyazilazila, abe yingxenye yeqembu; wayengumphathisikhwama, niyabo. Uma azilazile, uhlala njalo isandla sakhe sikhangeze imali. Ungakusho lokho, into eyodwa, uhlala njalo edobela imali, futhi isandla sakhe usikhiphela lokhu. Futhi ungumzenzisi. Uziphathisa okwekholwa, kodwa phansi enhliziyweni yakhe. . .

¹⁹⁵ Niyakhumbula, wayengamkhohlisi uJesu. Emva kokuba sekuhamba amashumi ayisikhombisa, namakholwa ayeme endaweni yawo; futhi Waphendukela emakholweni, Wathi, “Kusekhona okuthize kini,” ngokuba wathi, “Ngikhethe ishumi nambili, nomunye kini ungasathane.” UJesu wayazi, kwasekuqaleni, ngokuba WayeyiZwi. Wayeyazi imfihlo yenhliziywo.

¹⁹⁶ Kwakul’khuni kangakanani! Ake nime kancane. Cabangani nijule, kade, niqonde! Kufanele ukuthi kwakul’khuni kangakanani kuYe, ehamba khona lapho, nendoda eMbiza ngo, “Mfowabo,” futhi azi ngasonke isikhathi ukuthi lowo kwakungumdukisi owayezozama ukuMketula, futhi aMthengise ngezinhlamvu ezingamashumi amathathu zesiliva. Kwakul’khuni kabi ukukubamba esifubeni saKhe, futhi umngane waKhe behambisana lapho. Waze Washo nokuthi, “Mngane,” ebiza uJuda ngomngane waKhe, “beNgingenawe, sonke lesisikhathi na?” Azi enhliziyweni yaKhe, futhi engenakukusho. Wayazi, kwasekuqaleni, ukuthi ngubani owayezoMkhaphela.

¹⁹⁷ Nango lowomzenzisi olindile nje. Uyokucula lokho, athi, “O, ngikholwa yi *lokhu*, futhi ngikholwa yi *lokhu*, futhi ngikholwa yi *lokhu*. Kodwa, o, niyazi, ngamuzwa omunye ethi kuyizikhathi zika *s’bani-bani*.” O, niyabo, mude ngezindlebe nje.

¹⁹⁸ Ikholwa langempela alizwa lutho ngaphandle kweZwi. Yilokho kuphela. Liqaphela iZwi. Alibheki-zikhala zokuputshuka. Alibheki-mikhutshana. Likholwa nguNkulunkulu, futhi lokho kuqeda konke, futhi lilokhu liqhubeka nje. Niyabo? Nanto ikholwa.

¹⁹⁹ Ongakholwayo ugcwala ngomzuzu, futhi angeke ahlale ukuba alalele imizuzu elishumi yoMlayezo. Ufanele asukume aphume ahambe. Kuphambene nesivumokholo sakhe, futhi angeke esezwa lutho ngakho, ngakho uyaphuma.

²⁰⁰ Bese, umzenzisi ubambelela khona nqi, lowoJuda. Niyabo, lowo ngumdukisi. Lelo yi—lelo yihathahatha, uma ngizosho igama elinjalo. UJuda, uyazilazila. Yiso lesi isikhathi, ngesinye isikhathi, lababazenzisi bathandwa kakhulu ngabantu. Kunjalo, lababazenzisi, niyabo. Abanye babo bangamadoda amakhulu, afundile, iziqu zobudokotela, abaholelwa kakhulu, yonke into.

Abanye babo bangamadoda adumile, ahlakaniphile, njengoba amadodana kaSathane eyobanjalo nje.

²⁰¹ Bukani ukuthi uSathane ukhuphuka kanjani aqonde phezulu lapho futhi avumelane nakho konke nokuncinyane kweZwi; ulindele nje ukuthola leyondawo ebuthakathaka kuEva, lapho ayengakhombisa khona amandla akhe bese emdukisa, ukuba amkhaphele. Lowo kwakungu-lowo kwakunguSathane. Futhi nangu lapha uSathane, esimweni sikaJuda, kulowonyaka. Lowo kwakunguSathane onyakeni wokuqala. Wayeyini na? Evumelana neZwi kwaze kwaba yintwana eyodwa nje; uzama ukuthola indawo lapho ethola khona ubuthakathaka.

²⁰² Futhi yilokho impela uJuda akutholayo njengamanje. Uyovele eze ahambisane nomhlangano, futhi aqaphele macala onke aze athole leyondawana yokuthi, yena, “O, nakho! Yikho lokho!” Niyabo? “O, kwenziwa ngaleyondlela!” Niyabo? Kunjalo impela.

²⁰³ Abaningi benu bayakhumbula enhla lapho ngalobobusuku ngenkathi leyondoda iphumela emsamo. Yayicabanga ukuthi kwakukhona ukufunda umcabango ngengqondo kokufunda amakhadi okukhulekelwa, nokuthi yacabanga kanjani ukuthi yayisinakho ngaso lesosikhathi. Mfowethu, ya—yayiqinisekile ukuthi yayinakho. Futhi yafika. Yayisonta esontweni elingakholelwa ku—ku—kulezi, eVangelini, iVangeli eligewele. Futhi yenyukela emsamo. Ngangikhathele. Babelungiselela ukungisusa.

²⁰⁴ Lokho kwakuseWindsor, eOntario. Phakathi lapho, yawela ngqo ivela—ivela eUnited States lapho, khona ngaphesheya ivela eDetroit, eWindsor, ihholo elikhulu.

²⁰⁵ Futhi lendoda yenyukela lapho igqoke isudu empunga, nothayi obomvu, indoda ebukeya ikhaliphile, ihlakaniphise okwesipikilana esincinyane. Iza emsamo. Futhi ngi . . . Yenyuka. Futhi ngathi, “Kuhle, awulethe isandla sakho.” Ngathi, “Ngikhathele; ngibone imibono emingi kakhulu. Letha isandla sakho nje.” Futhi—futhi angizange ngiyinake indoda. Futhi yabeka isandla sayo phezu kwesami. Ngase ngithi, “Mnumzane, akukho lutho olungalungile kuwe. Qhubeka.”

Yathi, “O, kukhona, futhi.”

²⁰⁶ Ngase ngithi, “Kuhle, ake ngibone lapho.” Ngathi, “Qhabo, mnumzane, akukho nolulodwa uphawu. Qhabo, mnumzane, uyindoda ephilile.”

Yase ithi, “Hamb’ubuke ekhadini lami lokukhulekelwa!”

²⁰⁷ Ngathi, “Angikhathali ukuthi ubeke ukuthini ekhadini lakho lokukhulekelwa.” Ngathi, “Angihlanganise nalutho nekhadi lokukhulekelwa,” ngingacabangi, niyabo.

Ngangikhathele futhi ngikhandlekile. Futhi eyami...Kodwa umusa kaNkulunkulu, niyabo, wawusekhona, khumbulani.

208 Uma Ekuthuma, kuyisibopho saKhe ukuba akunakekele. Akusiso esami; nguYe. WaLithumela. Mina ngifanele nje ukumela lokho okuliQiniso.

209 Ngenkathi uMose ephonsa induku yakhe phansi, yaphenduka inyoka, nabalumbi benze into efanayo, yini uMose into ayengayenza ngaphandle kokuma lapho futhi alinde umusa kaNkulunkulu na? Yilokho kuphela. Into efanayo. Walandela qekelele imiyalo. Futhi niyazi ukuthi kwenzekani, anazi na? Niyabo?

210 Lendoda yathi, “Manje,” yathi, “kukhona. Buka ekhadini lami lokukhulekelwa.”

211 Ngathi, “Kuhle, ungahle ukuba ubenokukholwa okuyinqwaba, futhi ungahle ukuba ukwenzile,” ngingacabangi, niyabo. Ngenze...nginganaki ngisho ukunaka.

212 Yasho yaqaqa izinkinobho zebhantshi layo futhi yaqhunsula isifuba sayo. Yathi, “Nakho-ke lapho nikhona!” kwizethameli.

Futhi ngacabanga, “Kwenzekani lapha?”

213 Yaqalaza. Yathi, “Nakho-ke lapho nikhona!” Yathi, “Niwawubona umkhutshana?” Lowo nguJuda wenu, indoda ekholwayo, umshumayeli wehlelo elikhulu. Yathi, “Nakho-ke lapho nikhona! Bengino ‘kukholwa okukhulu kangaka.’ Manje, usebuthakathaka kakhulu, akasakwazi ukufunda umcabango. Niyabo, akusafiki kuye.” Futhi lapho yathi, “Akusikho ukukholwa kwami obekukhulu kakhulu.” Yathi, “Ngibeke lokho ekhadini lami lokukhulekelwa, futhi manje akasakwazi ukukubamba, niyabo.” Yathi, “Lowo ngumkhutshana!”

214 Ngacabanga, “Kwenzekani?” Khona-ke umusa kaNkulunkulu wehla.

215 Ngathi, “Mnumzane, ukufakeleni udeveli enhliziyweni yakho ukuba uzame ukukhohlisa uNkulunkulu na?” UJuda wesimanje! Ngathi, “Ungowebandla likaKristu...” Ngiyaxolisa. Vele, sengikushilo. “Ungumshumayeli webandla likaKristu. Ungowebandla likaKristu, uvela ngale eUnited States. Futhi leyondoda ehlezi phezulu lapho egqoke leyo sudu el’hlaza okwesibhakabhaka, nomkakho nomkayo behlezi lapho, nihlale etafuleni izolo ebusuku ebelinento el’hlaza’tshani elembozile, e—endlaleke kanje, futhi ninqume ukuthi lokhu beku ‘ngukufunda umcabango,’ futhi beniza kulobubusuku.”

216 Leyondoda yasukuma. Yathi, “Lelo yiqiniso elimsulwa. Nkulunkulu, ngihawukele!”

217 Ngathi, “Mnumzane, ubeke ‘Isifo soFuba nomdlavuzo’ kulelokhadi, futhi-ke manje usunakho. Sekungokwakho manje.”

Futhi yangidumela ngomlenze webhulukwe, yathi, “Angizange...”

²¹⁸ Ngathi, “Ayikho into engingayenza. Qhubeka nje. Lokho kuphakathi kwakho noNkulunkulu. Ubhale ukujeziswa kwakho ekhadini lakho ngqo.” Futhi lokho kwamthola. Kwaba yilokho-ke.

²¹⁹ Niyabo, abazenzisi, abadukisi, bezama ukuthola isici kuNkulunkulu neZwi laKhe. Lokho ngoJuda. Yilaboke. Niyabona ukuthi uJuda uphuma kanjani? Niyabona ukuthi lowomfo uphuma kanjani? Benzeka ngaleyondlela-ke abazenzisi. Niyabo, abazenzisi, o, bafunde kakhulu, ngezinye izikhathi, bese kufika okukhulu ukuhlala obala kwamaqiniso phakathi kweZwi nesivumokholo sabo. Futhi, nxa kwenzeka, bathengisana ehlelweni labo ngokufana nse njengoba kwenza umanduleli wabo, uJuda. uJuda wathengisana emahlelweni akhe; wathingisa uJesu, iZwi, kulo ihlelo lakhe, futhi wakhaphela uJesu Kristu emva kokuba ezisho ukuba uyingxenye yalo.

²²⁰ Abefundisi ngesinye isikhathi bezisho ukuba bayizinceku zikaKristu, futhi nxa iZwi likhonjwe ngempela ukuba liqinisekiselwe lolosuku, ukuthi nguMlayezo wehora, futhi bayothengisela lapho ngenxa yokuthandwa ngabantu, kwihlelo labo; nse njengoba kwenza uJuda, wakhaphela uJesu kubaFarisi nabaSadusi. Lowomoya awufi, ngakho lapho lokho kuphakathi kwamakholwa, abazenzisi, nabangakholwayo. Niyabo, kuyikho nje du, wehla ngqo wafike wathengisa ngoJesu ngezinhlamvu ezingamashumi amathathu zesiliva; futhi amadoda amaningi azokwenza namhlanje ngenxa yethikithi lokudla, ukuba kwengezwe amadola alikhulu ngeviki; kunjalo, baphike uNkulunkulu omi phakathi kwabo, owaletsa ukuPhila kwabo, naneZwi eligcwele.

²²¹ Futhi bayothi, “O, lezozinsuku zezimangaliso sekwedlule! Kumbe, uNkulunkulu akayidingi into enjalo namhlanje.” Niyabo? “O, ngiyakholwa kuJesu Kristu, iNdodana kaNkulunkulu! ‘Yethi Mariya, nina kaNkulunkulu, ubusisiwe wena esifazaneni!’” Zonke lezi ezinye izinto abazishoyo! Futhi abanye babo bathi, “Ngiyakholwa esiVumwenikholo sabaPhostoli. Ngiyakholwa kuNkulunkulu uYise, uSomandla, uMdali wamazulu nomhlaba. Ngiyakholwa kulo ibandla elingcwele eliRoma Katolika, nazo zonke le izinto.”

²²² Ngitshela ukuthi kunini lapho umphostoli wake waba nesivumokholo esinjalo. Uma abaphostoli babenesivumokholo esisodwa, silotshwe eZenzweni 2:38, “Phendukani nibhaphathizwe, yilowo nalowo, eGameni likaJesu Kristu, kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.” Uma kukhona isivumokholo kubo, kwakuyileso. Babengenasivumokholo. KwakuyiZwi.

Lelo yiqiniso. Lisalokhu lifana. Leso yisithako sokuphilisa isifo sesono, “Khona niyakwamukeliswa isiphiwo sikaMoya oNgewe! Phendukani nibhaphathizwe kukho ukuthethelelwa kwezono, niyabo, khona niyakwamukeliswa isiphiwo sikaMoya oNgewe.”

²²³ Kodwa bayathengisana, njengoJuda. Lowo ngumzencisi. Abanye babo bangabantu abanamathalente kakhulu. Futhi lomzencisi, mqaphele lowomfo. Lowo ngumfo onobuqili. Lomfo omncane ogcwala masinyane, futhi agxume phuzulu agijime phandle, kuyo yonke imisho emincane angayithandi, ungamnaki; ungongakholwayo nje, zisuka nje. Kodwa uma ubona lomfo, umzencisi, obambalelayo, niyabo, lowo nguJuda. Nguye lowo.

²²⁴ Njengamathalente amakhulu. Ngizobiza amagama lapha. Okungukuthi, empeleni angifanele ngikwenze, kodwa ngizobabiza, noma kanjani, ukuze nikwazi. Njengo, Elvis Presley, uRed Foley, uErnie Ford, uPat Boone. UElvis Presley, uyiPentecostal; uPat Boone, uyibandla likaKristu; uRed Foley, umdikoni ebandleni likaKristu; futhi ngicabanga ukuthi uErnest Ford uyiMethodisti. Nabo bonke labobantu nalawomathalente, bahlakaniphile, bephumele kwitelevishini. Nabantu bethi, “Kuhle, abakholwa yini? Bacula amaculo.” Lokho akuthi shu. Yebo, mnumzane. Bedukisa izwe!

²²⁵ Batholani kukho na? UJuda wathola izinhlamvu ezingamashumi amathathu zesiliva. UElvis, uxhaxha lwezimoto eziphambili amaKadilak, nekhulu, kumbe amabili, ikhulu namashumi amahlanu ezigidi zamadola, kumbe isigidi samadola ngamarekhode nezinto ezinjalo. UPat Boone nabo bonke abanye. Angikhathali ukuthi bangabaliphi ibandla, nakho konke, kungubumbulu. Kungukuzenzisa. Kungukugqama. Lokho, impilo yabo iyafakaza, lokho akulungile. Kunjalo.

²²⁶ Bese-ke kukhona labo abanamathalente lokho ngabahleli abakhulu, ukuhlakanipha kwezwe. Bashumayela iVangeli, ngokuzisho; indoda ehlananiphile, abakhaliphile. Lalelani, indoda eqeqeshwe kuleyondima, ayisuye umshumayeli. Inguthisha wasenyuvesi. Yileyo inkathazo namhlanje, sinothisha basenyuvesi.

²²⁷ UJesu zange athi, “Hambani niqeqeshele ukwenza lokhu.” Wathi, “Hambani nishumayele iVangeli, nalezizibonakaliso ziyakulandela intshumayelo.” Niyabo? Niyabo?

²²⁸ Lokho akusikho ukufundela ukwenza uthisha wasenyuvesi ongama bese nje, wo, afake lezozinto ezihlotshisiwe, ezikwenza uzizwe sengathi uhlezi khona impela ebukhoneni benGelosi eNkulu. Akusikho lokho. “Benezimo zokumesaba uNkulunkulu,” niyabo, lowo nguthisha wasenyuvesi, hhayi uMoya oNgewele esebenza.

229 Umfo othile omncane ongenakwazi oABC bakhe, angahle ehle naMandla okukholwa neZwi; futhi enze uMoya oNgcwele wenze izinto lezo lowomuntu angazi lutho ngazo, futhi akuphike. Niyabo? Nakho lapho okhona.

230 Abantu abakhulu! Yebo, mnumzane. Khona-ke, bangabahleli. Banempumelelo, bayaphumelela, bahlakaniphile ekuhlakanipheni kwezwe.

231 Njengoba nje kwenza uSathane kuEva, lowo omncane, owesifazane ongenakuzisiza. Wafika kuye ngqo futhi wazama ukumthengisa phezu komqondo wokuthi wayezohlakanipha ukwedlula lokho ayeyikho, futhi yilokho ayekufuna. Esikhundleni sokuhlala ngokufaneleyo kulokho okwakushiwo yiZwi, wa—wayefuna ukumthengisa phezu komqondo wokuthi wayezohlakanipha kangcono, futhi wawuthenga umkhiqizo wakhe. Futhi basenza into efanayo namhlanje. “Ukuhlakanipha kwalelizwe kungubuwula kuNkulunkulu.” Yebo, mnumzane.

232 Qhabo, mnumzane! O, wo, into efanayo nje abaFarisi abayithengisayo, futhi bayenza, niyabo, ngokuhlakanipha abakwaziyo. Kodwa, baliphika lonke iZwi likaNkulunkulu.

233 Lapho kanti Lifakazelwe ngempela futhi Liqinisekiswe kubo, basalokhu bezama ukuthola okuthize, futhi bacabanga ukuthi Lingumkhutshana. Abahlelekile emqondweni wabo. Abakwazi ukuLikholwa. Ungabatshela noma yini, futhi bayabuya futhi; ungabatshela noma yini, bayabuya futhi. Futhi bavele nje... Futhi bangeke baLigxilise, niyabo. Futhi baqaphele; babheke isikhathi, isikhala sokuphutshuka nje. Yilokho kuphela abakufunayo.

234 Yingakho, uma bekungesiwo umusa kaNkulunkulu, zonke izikhala zami zokuputshuka bezizodalulwa, ukuba benginaso. Niyabo? Ngumusa kaNkulunkulu, ngoba akukho zikhala zokuputshuka eZwini likaNkulunkulu; iVangeli liqonde nje ngqo. Bengihlale ngithi, noma ngubani, uma ningibona ngifundisa noma ngenza noma yini engahambisani ncamashi neZwi likaNkulunkulu, woza ungitshela. Nansi into eyemboza izikhala zokuputshuka enizama ukuzithola. Beka amehlo akho nje kuLokho, futhi awuzukubona zikhala zokuputshuka, ngoba akukho zikhala zokuputshuka.

235 Manje khumbulani, uJuda wacabanga ukuthi wasithola esisodwa. Lowomfo wacabanga ukuthi wasithola esisodwa. Izikhathi eziningi, bacabanga ukuthi bayasithola, kodwa kuyafakazeka ukuthi akusiso. Lokho ngabazenzisi, izimbulu. Bangamaphesente angamashumi ayisishiyagalolunye-nanhlanu phezu kweZwi, wayenjalo noEva, kodwa, amashumi ayisishiyagalolunye-nesishiyagalolunye nokuyisishiyagalolunye eshumini; kodwa kwakuyilokho okukodwa eshumini okwabangela konke ukufa nosizi.

²³⁶ Yileyonto eyodwa elahla inhlangano nezinto, ngoba abalithathi lonke iZwi likaNkulunkulu. Lokho ngabazenzisi. Sithola ukuthi bekuhlala kunjalo, kodwa baphike iqiniso, iZwi eliqinisekisiweyo. Laba bahlala bekhona njalo esizukulwaneni ngasinye. Siyabathola besahambisana nje, futhi bakholwa impela.

²³⁷ Manje, ngilungiselela ukuvala njengamanje, ngoba sengiyithathile enye ingxenye yehora.

²³⁸ UJesu, sithola ukuthi Usexwayisile ngalezizinsuku zokugcina naloluhlobo lwabantu, ukuthi bazoba ngabafana kakhulu nento yangempela, ukuthi ngokoqobo bebeyodukisa nabaKhethiweyo impela. Yini leyo na? Labo ngoJuda, a—abantu onyuka *kangaka*. Bukani, ba—bakwazi ngisho ukukhala, bamemeze, bazisho ukuthi bakhapha amadimoni, konke, bese-ke baphenduke bajike baphike iZwi. Impela. Banesimo sokumesaba uNkulunkulu. Bebenga—bebenga—bebengacishe. . .

²³⁹ Bukani ukuthi uJuda wavelaphi. Umoya kaJuda wakhwela wangena eVangelini, wakhuphuka waze wayofika endaweni yasePentekoste. Kodwa nxa sekufika esikhathini sombhaphathizo wakhe eGameni likaJesu Kristu, nalezi ezinye izinto okuhambisana nombhaphathizo kaMoya oNgcwele, waphuma wahamba. Wakhombisa ubunjalo bakhe. Futhi lowomoya ungaphila kulawomahlelo uze ufike ngqo kuleloQiniso, bese uyawa ubuyele emuva ngqo, njengomoya ophezu kwabo, owandulela ukufika kwabo; njengoJohane nje wandulela ukufika kukaJesu.

“Manje nina nithi, ‘UJesu wathi bayosondelana kakhulu.’”

²⁴⁰ Manje, “Abakhethiwe,” yilolohlobo olugama labo liseNcwadini, kusukela ekusekelweni, kokuPhila, olukholwayo, kumbe ukusekelwa kwezwe, olukholwa yilo lonke iZwi lokuPhila. Lokho ngabaKhethiweyo.

²⁴¹ Manje qaphelani lababantu. Manje, ngikusho lokhu ngentobeko nangezinhlonipho, ngothando lobuNkulunkulu; uma ngingenalalo, ngi—ngi—ngi—ngidinga ukubizelwa e altare, qobo lwami. Qaphelani, uJesu wathi bebeyodukisa nabaKhethiweyo. Manje, lokho bekungebe yiMethodisti, leyo bekungebe yiBaptisti; siyazi bangabangakholwayo, zisuka nje. Kodwa, yinhlangano yamaPentecostal eyathatha yangena kulelohlelo, badweba imigqa yabo, ngaphandle kweZwi; futhi badweba umugqa futhi babeka inhlangano okungeyabo, base bebiyelela ngaphandle iZwi. Bebeyodukisa nabaKhethiweyo, kufana ngokupheleleyo kakhulu! Uthi, “Bayakhala. Bayamemeza. Bagxuma phansi-na-phezulu. Basho izinkonzo zokuphilisa.” Wenzenjalo noJuda, futhi benzenjalo bonke abanye babo. Ngenkathi bephuma, babuya bethokoza

nakho konke, futhi babenawo ngisho amagama abo elotshwe eNcwadini yokuPhila yeWundlu.

²⁴² Kodwa, khumbulani, uMlobokazi aka—aka—akakhuphuki angene kuleloqembu. Uya ekuHlwithweni.

²⁴³ EkwaHlulelweni, ukwahlulelwa kwabekwa, “Nezincwadi zavulwa, ababi; nenye iNcwadi, eyiNcwadi yokuPhila, yavulwa,” futhi kwakukhona uMlobokazi lapho ukuba alehlulele. Niyabo? Niyabo? “Enye iNcwadi yavulwa, eyiNcwadi yokuPhila.” Lokho yizimvu ngakolunye uhlangothi, nezimbuzi ngakolunye. Niyabo, abantu abafayo emuva ngaleya, abangazange babenalo ithuba, yibona abayokwehlukaniswa.

²⁴⁴ Kodwa manje qaphelani, “dukisa” nabaKhethiweyo, qaphelani leloqembu. Lelo yileloqembu elilokhu nje lilandela, “Yebo, mfowethu. Haleluya! Yebo. Udumo kuNkulunkulu!” Futhi khona phansi enhliziyweni yakho uyabona ukuthi bakusebenzelela ini; babenawe ebandleni (ngani na?) ukudonsa isixuku, ukubaqothula kuyoyonke nencu imali abangayithola kukho. Nicabanga ukuthi angikwazi lokho na? Bangahle bangacabangi ukuthi ngiyakwazi, kodwa ngiyakwazi.

²⁴⁵ UJesu wayazi, kwasekuqaleni, ukuthi kwakungubani umdukisi. Niyabo? Niyabo? Kodwa Wenzani na? Wavele walinda nje kwaze kwaba yilesosikhathi. Yilokho esifanele sihlale sikwenza, silinde kuze kube yilesosikhathi. Ungazingenisi ngesingawe. Linda kuze kube yilowomzuzu.

²⁴⁶ Benesi pi- . . . simo, futhi bahambisane ngqo, lelo yileloqembu elidukisayo. Qaphelani lowomdukisi, leloqembu lapho; hhayi i—hhayi ikholwa, hhayi ongakholwayo, kodwa lowomzenzisi. O, he! Benzani na? Balokhu behamba besiphula nje baze bacabange ukuthi bangathola okuthize, bedonsa bonke openi abangabathola kubantu, niyabo, beseke bekunqwabela kulezizinhlangano ezinkulu; ezimelene ngokoqobo, futhi bayakwazi. Niyabo, bayakwazi.

²⁴⁷ Akwenzi mehluko ukuthi uthini. Bebehlala njalo bebexwayisa abantu babo ungakafiki, “NingaKulaleli.”

²⁴⁸ Enye indoda, enobugagu bokuma lapho eOhio, ngenkathi nje lapho uMfowethu Kidd ephulukiswa, yaphumela lapho emsamo, yase ithi, “Manje, uMfowethu Branham ungumprofethi, akukho kungabaza nhlobo, uma engaphansi kogcobo. Kodwa manje,” yathi, “uma ugcobo lusukile kuye,” yathi, “ningayikholwa iMfundiso yakhe, ngoba iliphutha.”

²⁴⁹ Futhi yayingazi, ukuthi ngihlezi ekamelweni lami, iNkosi yakwembula kimi. Ngase ngihamba ngehlela khona lapho. Futhi iningi lenu lalilapho. Ngathi, “Ibingayisho kanjani indoda into enjalo, lapho iZwi . . .” Manje, niyabo, angizange ngisho ukuthi ngangingumprofethi; kwasho yona.

²⁵⁰ Futhi umprofethi, igama *mprofethi*, “umboni,” eliDala iTest-...Manje, ihumusho lesiNgisi ngom*profethi* lichaza “umshumayeli.” Kodwa *umbonisi* weTestamente eliDala kwakuyindoda eyayino “kuhunyushwa ngokukaNkulunkulu kweZwi,” futhi kwakufakaziswa yiZwi lifika kuyo futhi ikubone kungakenzeki. Yilokho okwaku...

²⁵¹ Nendoda ithi indoda ingumprofethi, kepha bese ithi iMfundiso yayo iliphutha? Uma leyo kungesilo uhlelo lokusebenza imali, kuyini na? Ihora seliseduze kakhulu lapho leyonto iyodonswa ikhishelwe esigcawini. Yebo. Kodwa lolu luhlobo lolo, lowomzenzisi, akumbambathe emhlane, akubize ngo “mfowabo,” njengoJuda nje. Kodwa, khumbulani, Wayazi kwasekuqaleni. Usazi. Yebo, mnumzane.

²⁵² Khumbulani, bonke laba abalalele kuleteyipu, futhi, kunjalo, nikwesinye salezozigaba. Kunjalo impela. Manje sesizovala. Wonke umuntu olapha, ekhona, wonke umuntu olalela leteyipu; futhi ngisho nakuba ngelinye ilanga ngizodingeka ngilishiye lelizwe, lamateyipu ayolokhu esaphila. Kunjalo. Niyabo? Futhi nikwesinye salezizigaba. Nifanele nibe kwesinye sazo. Kunjalo impela. Ningeke niphunyuke kukho. Nikwesinye salezizigaba.

²⁵³ Manje ini na? Zibandakanye nenkambo yeBhayibheli eyakholwayo, lapho owalikholwa khona iZwi ngenkathi Liqinisekiswa, njengoba ngiLifakazisile kulobubusuku, ukuthi kwakuyiZwi eliqinisekisiwe njalo, njalo liphambene nokukholwa okuthandwa ngabantu.

²⁵⁴ Ukuba naniphile emihleni kaNowa, manje ake ngibuze, naniyoba ngakuluphi uhlangothi, uhlangothi lwangasebandleni noma uhlangothi lwangakuNowa, umprofethi na? Niyabo?

²⁵⁵ Ukuba naniphile emihleni kaMose, naniyokholwa ngumlayezo kaMose emva kokuba Usufakazisiwe futhi waqinisekiswa nguNkulunkulu na? Kepha naniyohamba noKora noDathani, nabo, futhi nithi, “Akusuwe wedwa umuntu ongewe. Abanye abantu bangazenza lezizinto ozenzayo, nabo na?” Niyabo? Wawuyofanele ubenguye, futhi unguye, kulobubusuku.

²⁵⁶ Noma naniyoba kanye noDaniyeli, noma nibe kanye nebandla elalisezansi lapho edilini likaNebukadinesari bephana na? Niyabo? Naniyoba ngaphandle, noma naniyoba sezansi edilini lokwenama, i—into enkulu ababenayo na?

²⁵⁷ Naniyoba noElija, leyondoda imi yodwa, ibizwa, “ngomdala ongahlahlile ekhanda, indoda elahlekelwe yingqondo,” futhi imi phezulu esiqongweni segquma, nekhanda layo limanyazela phezulu lapho elangeni, ephethe induku eyisigwegwe, esandleni sakhe, izinyoni zimondla, ehhe, ongahlahlile ekhanda na? Noma naniyoba nabapristi nabobonke ezansi lapho noJezibele, nabobonke labo besifazane abagqoke is’manje manje na? Futhi

uElija emi phezulu lapho, ebakhuza, ngamandla akhe onke! Yiyiphi ingxenye owawuyomusa kuyo umkakho? Cabanga nje. Ake uzicabange wena nje kulobubusuku.

258 Emihleni kaJesu, naniyoba nalomfana owayengenazincwadi ezimchazayo na? Wayengenakho ukuxhumana namahlelo. Bathi, “Wavela kusiphi isikole na? Awubhaliwe lapha encwadini yethu. Ukuthola kanjani lokhu ukuhlakanipha na? Wawuyoke Ufunde kanjani uma singaKufundisanga lezizinto na? Wedlula kusiphi isikole na? Ngabe UyiMethodisti, iPresbyterian, noma iBaptisi na?” Wayengesuye ngisho owelilodwa. Kunjalo. WayeyiZwi. Kunjalo impela, mfowethu. Ngabe u. . .

259 Noma naniyovuna abaFarisi bokholo lwesimanje lokuzithoba kompristi omdala owayebonakala emnene kakhulu futhi ebukeka, nenhlangano eyama kusukela eMkhandlwini waseNayisiya, noma kusukela uLuther awuhlela na? Noma yi—yiliphi iqembu enaniyoba kulo na? Naniyoba se. . . Naniyoba naliphi iqembu na? Naniyoma neZwi lapho niLibone liqinisekiswa futhi lafakaziswa kini, LalinguMlayezo wosuku, noma naniyomela ibandla na? Manje ake uzicabange wena nje kulobubusuku.

260 Naniyoba lapho nabaphostoli, lapho bebone uJesu nazo zonke lezizinto eziyimfihlakalo, ngenkathi Egqisha phansi phezu kwalabobashumayeli, futhi wathi, “Niyisidleke sezinyoka”? Labo abaqotho, abashumayeli abadala abafundisisa leloZwi. Wathi, “Anilutho kuphela ningumhume wabaphangi, futhi ni—nigewele amathambo abantu abafileyo. Anilutho kuphela niludonga olucakiweyo.” Niyabo? “Niyinzalo yamabululu.” Naniyoma noMfo oyisifufufu kanjalo, Owama lapho wathethisa wabhidliza na? Wathi, “Yimuphi kini ongaNgilahla ngesono na? Uma Ngingenzi okwashiwo nguBaba. . .”

261 Bathi, “Ningalaleli. LowoMfo unomoya omubi phezu kwaKhe. Uyahlanya. Usangene. U—Unomoya wedimoni phezu kwaKhe. Niyabo? Manje, Ukwenza kanjani lokho, Yena, lowo ngumoya wokubhula okuYe. Utshela. . . Uyini na? Umama wakhe wamthola bengakashadi yena nendoda yakhe. Niyabo? Niyabo? Wedlula kusiphi isikole? Asinakho nokukodwa okubhalwe encwadini ngaYe eya nje esikoleni semithetho emayelana nokukhuluma nokubhalwa kolimi.”

262 Kepha nokho lapho Eneshumi nambili leminyaka ubudala, Washaqisa futhi wethusa abapristi, ngeZwi likaNkulunkulu. Niyabo? Waphuma kusiphi isikole? Isikole saPhezulu. Niyabo? “Nxanibona iNdodana yomuntu yehlela phezulu lapho Evela khona.” Niyabo, leso kwakuyisikole saKhe.

263 Kodwa naniyoma nabaphostoli, kuMuntu onjalo, lapho kufika ukuhlala obala kwamaqiniso na?

264 Noma eqinisweni naniyovele nisuke nihambe namashumi ayisikhombisa, futhi nithi, “Cha, sizoqhubeka nokubuyela emuva ebandleni lethu uma leyo kuyiyona-ndlela Ozoshumayela ngayo, usho lokho, Wena, ‘iNdodana yomuntu’”? Kanti, eqinisweni, ungubani Wena na? Uyini Wena na? Umuntu ofana nami, ngidla naWe, futhi uzama ukusho ukuthi Ungokuthize. NgiKuqaphele. Ngibubonile ubuthakathaka baKho. NgiKubonile ukhala. Ngikubonile wenza *lokhu, lokho*, kumbe okunye. NgiKubonile uya ehlane kanye nathi, nakho konke okunye okunjalo manje, futhi Ungumuntu nje. Futhi uthi Wehla uvela eZulwini. Lokho kul’khuni kimi.” Naniyohamba nikhuphuke kanye nabo na? Noma naniyophuma nihambe namashumi ayisikhombisa na? Noma naniyohamba niqhubeke nabaphostoli noKristu na?

265 Lapho uMartin oNgcwele ezama ukubamba umbhaphathizo eGameni likaJesu Kristu, ebandleni, lapho esalokhu ezama ukubambelela ezibonakalisweni nezimangaliso nezinto, nebandla eliKatolika layilahla indoda futhi alangathanda ngisho ukumvuma nhlobo, futhi lamlahlela ngaphandle, naniyothatha indawo kanye nesivumokholo seKatolika, noma naniyoma noMartin oNgcwele na? Lapho enqaba ukumisa zonke lezizithombe za-zabantu abafile, futhi azikhonze, akhonze lezizithombe, nokunjalo, lapho enqaba izifundiso ezingaphikiswa okwengezwayo, wathi, “Makube yiZwi eliyiQiniso!” NoNkulunkulu wamqinisekisa ngezibonakaliso ezinkulu nezimangaliso, futhi lokho akubikezelayo kwenzeka. Futhi konke akwenzayo, wahamba eMoyeni kaNkulunkulu futhi wakufakazisa, futhi akukho noyedwa walabobapristi kumbe noma yini owayengenza noma yini ngakho. Naniyovunana naye futhi nihambe noMartin oNgcwele, noma naniyohamba nesivumokholo seKatolika na?

266 Manje iZwi, manje iZwi likaNkulunkulu noma izimfundiso ezingaphikiswa zebandla, kuphambi kwenu. Ningathatha, nemukele lokho okuyizimfundiso ezingaphikiswa zebandla, noma nithatha lokho okushiwo yiZwi na?

267 Khumbulani, kuyo yonke iminyaka bekunjengoba kunjalo njengamanje. Kuhlala njalo kukhona inkolo ethandwayo phakathi kwabantu, futhi ibihlala njalo ithe nje ukuphambana kancanyana eZwini langempela. Khumbulani, akukaze nje kube ukuLiphika is’gothu. O, qha. Umphikukristu akaliphiki iZwi. Impela qha. Uthi uyaLikholwa, kodwa nje hhayi konke okwaLo ngendlela eLilotshwe ngayo lapha. Niyabo? Niyabo?

268 USathane watshela uEva. UEva waLikholwa lonke kodwa nje kwaba yilokho okuncanyana amtshela khona. Bavele bakuthathe konke okwaLo kodwa nje bese kuba ngokuncanyana. Kungahle kube ukuthi, “hamba uye echibini,” kungahle kube enye into. Ufanele uLithathe, lonke nelincu, ngendlela nje Eliyiyo *Lapha*, niyabo, ngendlela nje Elasho ngayo

Lapha. Lingahle likubangele ukuba wenze imisebenzi ethize yakuqala uyiphinde futhi, kodwa nje kuyilokho okwashiwo yiZwi. Lokhu bekulicebo lokuphamba likaSathane kusukela elisebenzisa kuqala phezu kukaEva, ukuba angakholwa ngokuncanyana nje kweZwi.

²⁶⁹ Futhi, njalo kwehlukana lezizigaba ezintathu zabantu, iZwi lehlukana lababantu. Kuwo wonke unyaka bekuyileyo ndlela. Wonke unyaka obuhlale ukhona, bekuyileyo ndlela, ngenkathi uNkulunkulu ethumela okuthize esigcawini futhi aLikhombe ngokucacile, iZwi laKhe.

²⁷⁰ Bese-ke kubakhona labo abalandelayo, abazisho ukuthi bangamakholwa, futhi bayiwo. Kukhona labo abangayikubuyela emuva. Bakholwa iZwi. Inqobo nje uma uhlala eZwini, bayaLikholwa.

²⁷¹ Kodwa uma Lifika ekutheni ukuphambana kancane, akunandaba ukuthi uNkulunkulu uLikhomba kakhulu kangakanani kulokho abakukholwayo, bathi, “Kuhle, a—a—angazi nga *Lokho*.” Lowo ongakholwayo.

²⁷² Noma ulokhu nje ulandela ukuba ubone uze uthole ithuba lokuthi, “Ehhe, nakhu-ke lapho okhona!” NjengoJuda ukugwaza umuntu emhlane, njengoba enza. “Bengazi ukuthi kuyofika, noma nini. Nakho-ke lapho okhona!” Lowo ngumzenzisi. Konke, konke nokunci kwakho, siyakubona eBhayibhelini.

²⁷³ Umfanyana ngesinye isikhathi, ezansi lapha eKentucky, owakhulela le phezu ezintabeni, wa—wayengakaze abe ngalapho khona okwakukhona ingilazi yokuzibuka. Wayenocwecwana olwalushayelwe ngesipikili esihlahleni, kodwa wayengakaze azibone yena. Ufika lapha eLouisville, kwashiwo, wayesehlala nodadewabo kanina. Futhi wayehlala kwelinye lamakhaya amahle, ikhaya eliyifashini endala. Ngenkathi beyongena kwelinye lama—makamelo okulala elalino—nomnyango owawunesibuko sonke kuwo, yonke indawo kusuka phansi kuya phezu emnyango. Niyabo?

²⁷⁴ Futhi ngenkathi umfo omncane eqala ukugijima kuyoyonke indlu, wama. UJohnny omncane wabona uJohnny omncane. Niyabo? Futhi wenwaya ikhanda lakhe, futhi uJohnny omncane esibukweni wenwaya ikhanda lakhe. Wahleka, noJohnny omncane esibukweni wahleka. Wagxuma phansi-na—phezulu, noJohnny omncane wagxuma phansi-na—phezulu esibukweni. Niyabo? Wahamba wenyuka wasondela impela. Wayecabanga ukuthi kwakungumfanyana ayengadlala naye, ngakho wahamba wenyuka. Ngqo, wangqofoza ingilazi. Waphenduka, nabazali bakhe babembuka. Wathi, “Mama, yimina lowo.”

²⁷⁵ Manje ubuka phakathi ku*Lokhu*, futhi yimuphi onguwe na? Ehhe. Ehhe. Yimuphi kulaba oJohnny abancane wena omlingisayo na? Yimuphi onguwe, niyabo? Ungomunye wabo.

276 Lowo ngomunye wabo, lowo onokubuyela emuva, isici sokuqala ositholile, wena osibize ngesici. Niyabo?

277 Sihlole ngeZwi bese ubona ukuthi silungile yini, uma iZwi lihlola zonke izinto. Niyabo, hlola zonke izinto ngeZwi. UJesu wathi yenzenjalo. Yebo, mnumzane. “Bambisisa lokho okuhle.” Yilokho impela Akushoyo.

278 Manje buka esibukweni seZwi likaNkulunkulu, kweminye iminyaka, bese ubona ukuthi yiliphi iqembu lalawa amathathu owawuyozimbandakanya kulo. Manje cabanga nje, ukuba wawuphile emihleni kaNowa, ukuba wawuphile emihleni kaMose, ukuba wawuphile emihleni kaJesu, kumbe omunye wabo, noma ngabe yini, cabanga nje ukuthi yiliphi iqembu owawuyozimbandakanya nalo. Cabanga ngakho kulobubusuku.

279 Bese-ke, ukubakhona kwakho. Manje, cabanga nje manje. Lokhu kujulile manje. Futhi ungagijimi ngaphezulu kwesiqongo sakho. Ubunjalo bakho bamanje nje buyafakaza kuwe ukuthi yiliphi iqembu owawuyoba nalo emuva lapho. Manje, ningamajaji enu, kuyafakaza ukuthi niyini.

280 Mfundisi ohloniphekile, mfundisi, yiliphi iqembu owawuyoba nalo ngenkathi uJesu enza leyonkulumo-mbiko eyayil’khuni ukuyikholwa na? Ini? Ini? Emva kokuba Wayesekhunjwe ngokucacile ukuthi WayeyiZwi, niyabo, kepha nokho, leyonkulumo-mbiko, awukaze uzwe lutho ngento enjalo, “INdodana yomuntu, niyothini uma Yenyukela eZulwini lapho Evela khona na?”

281 Futhi uthe, “Kuhle, ngiyazi ukuthi Yazalelwaphi. Ngiyamazi ubaba waYo, ngiyamazi umama waYo, futhi lapha Ithi Izokwenyukela lapho Evela khona.” Lokho bekuyobal’khunyana kuwe, bekungeke, mnumzane na? Ehhe. Bekungathi nje ukubal’khunyanyana kuwe; ubungeke ukubekezelele Lokho. Mhlawumbe kuyinto efanayo namhlanje. Ngakho-ke buka engilazini yeZwi likaNkulunkulu bese ubona ukuthi umi kuphi. O, umdukisi womuntu, ungalokothi ukwenze lokho.

282 Bukani, nikwesinye salezizigaba. Ebunjalweni bakho bamanje nje, ubunjalo bamanje bengqondo, ukuthi, wena lapha kulezizethameli ezibonakalayo, nawe oyoba sezethamelini ezingabonakali zaleteyipu, ubunjalo bakho bamanje bengqondo emva kokulalela leteyipu, buyafakazisa kuwe ukuthi yisiphi isigaba okuso. Bukutshela ngqo ukuthi ukuphi, noma uyikholwa eZwini futhi uzohlala naLo, noma wawuyophum’uhambe, kumbe uvale leyoteyipu. Niyabo, lokho kuyasho, okwenzileyo. Awufuni ukuLilalela, futhi uyaLivala, uthi, “Angifuni ukulalela Lokho,” lowo, lowo yilowo ongakholwayo. Niyabo, ungeke ume ukuba ukuhlole futhi ubone ukuthi kuliQiniso noma qha. Niyabo? Kumbe uyazilazila nje futhi uzama ukuthola isici esithile kuLo, khona-ke uyazi ukuthi ukuphi, futhi. Liyakutshela.

283 UNkulunkulu asisize ukuba siLikholwe futhi sime phezu kwaLo, futhi sethembeke kuLo, futhi silalele iZwi, ngokuba UyiZwi. Niyakukholwa lokho na? [Ibandla lithi, "Ameni."—Umhl.]

Ake sithi, asikhuleke.

284 Baba waseZulwini Othandekayo, kul'khuni kangakanani, ngezikhathi, ukusho lezizinto, futhi wazi ukuthi mhlawumbe amashumi ezinkulungwane zabantu azokuzwa lokhu eteyipini, lapho ephumela ezweni lonke nasezweni jikelele. Kodwa, Nkosi Ethandekayo, kuliqiniso, kuliqiniso impela. Ngiyakhuleka, Nkosi, kuqala hlanza inhliziyo yami. O Nkosi, ngihlole, ngivivinye.

285 Nje buka phansi phezu kwami, Nkosi. Ngibuthakathaka. Ngi—ngi—ngi . . . Ngi—ngikhathele. Ngi—ngikhandlekile. Umphimbo wami ushe izwi. I—i—izindebe zami zi—zi—zi—zigazukile, sengathi. Futhi, nomzimba wami uyakhandleka uyehla, sengigugile. Futhi—futhi angeke kusaba ngezinye izikhathi ziningi kakhulu, Nkosi, mhlawumbe, kubekuningi kakhulu okunye ukujika kwelanga, kuze—kuze kube sengi—sengihamba.

286 Futhi manje ngihlole, manje, Baba. Futhi uma—uma kukhona okuthize engikwenza ngokungesikho, futhi ngingakwazi, Wena—Wena ngembulele nje khona, Nkosi. Wena, Wena ngikhombise. Mina, ngizimisele manje ukukulungisa konke.

287 Ngizibuka mina ngapho engilazini yeZwi likaNkulunkulu. Ngimiphi na? Ngiyawubona yini umfanekiso wami ubonakalisa uJesu Kristu? Ingabe yilowomuntu engimbona engilazini na? Ngabe ngibona elinye lamakholwa eTestamente eliDala, kumbe amakholwa eTestamente eliSha na? Ngabe ngibona umzenzisi na? Ngabe ngizibona mina nginjengongakholwayo owayengeke ame alalele eZwini, futhi owayeyothatha umqondo wobuhlelo esikhundleni na? Ngabe ngizibona qobo lwami ngizilazila, ngizama ukuthola isikhadlana sokupulukutshela na?

288 Nkosi, uma kunjalo, vele—vele unghlanze, Nkosi. Inhliziyo yami mayihlanzeke ibe msulwa. Ngoba, yimpilo yami lena, Nkosi, ngi . . . Yiyo, ngiyifuna ilunge. Asikho isidingo sokuyenza ingxenye nje, uma ikhona indlela yokuyenza yenziwe ngempela. Mina, ngifuna ilungiswe ngokuyikho, Baba. Hhayi lokho kuphela, kodwa ngingamhola ngokuliphutha owesilisa, nabesifazane ngokuliphutha, nabantu engibathandayo, nongithandayo; khona, ngingaba nephutha.

289 Futhi, Baba, uma kukhona noma yini, uma ngicabangile kulobubusuku ukuthi noma yiliphi ibandla lobuhlelo belilungile; kumbe uMkhandlu wamaBandla ubulungile, uma iningi labantu ngesibalo bebelungile; Nkosi Nkulunkulu, ngisize ukuba ngibe yindoda ngokwanele, nokuba ngumKristu

ngokwanele, ukuvuma iphutha lami futhi ngime lapha futhi ngithumele lababantu lapho engicabanga khona ukuthi kungaba kahle. Ngihlanze. Mangibheke ngibuke. Kodwa uma kufika kulezozinto, Nkosi, ngokukubona kwami, benalezozimo kepha bephika iZwi; ungabatshela Lona, kepha nokho bathi, “Yebo, Alenzi mehluko. Li . . . UNkulunkulu akakulindele Lokho manje.”

²⁹⁰ Nkosi, ngikholwa ukuthi UnguJesu ofanayo. UnguNkulunkulu ofanayo Owawulokhu Unguye. Usenguye uNkulunkulu, futhi Awuguquki. Ngikholwa ukuthi leliBhayibheli liyiZwi laKho, futhi ngikholwa ukuthi Wena neZwi laKho niyafana.

²⁹¹ Futhi ngiyakhuleka, Nkulunkulu, ukuthi Uzosipha okoMoya waKho oNgcwele, ukuphilisa iZwi, ukusipha aMandla aphilisa; ukuthi, ngelinye ilanga lapho ukuphila sekuphelile, futhi Usuqedile ngathi, ukuthi siyophiliswa futhi senyukele eZulwini lapho esasikhona, emicabangweni kaNkulunkulu, ngaphambi kokusekelwa kwezwe. Nkulunkulu, siphe khona.

²⁹² Sithethelele izono zethu, Baba. Uma kukhona owesilisa kumbe abesifazane lapha, oma kuleso esinye isigaba, ngaphandle kwamakholwa eqiniso eZwini, Nkulunkulu, hlanza inhliziyo yabo. Uma kukhona olalele eteyipini, kumbe ezolalela phakathi, ngikhulekela ukuhlanzwa kwezinhliziyi zabo, ukuthi Uzobahlanza, Nkosi. A—angifuni ukubabona belahleka. Nkulunkulu, ngikhulekela ukuthi Uzo—Uzosisiza ukuqonda ukuthi okukodwa okuliphutha kungeke—kungeke kulungise okunye okuliphutha. Yinye kuphela indlela yokukwenza, lokho kungukukhipha kokubili okuliphutha kuphume endleleni, futhi ulunge. Futhi ngiyakhuleka, Baba, ukuthi Uzosipha lokho, ngoJesu Kristu iNkosi yethu.

²⁹³ Amakhanda ethu ekhotheme, izinhliziyi zethu zikhotheme, manje nginifuna nime imizuzwana embalwa.

²⁹⁴ Ngenkathi ngibona umbono wasesihogweni, njengo—njengomfanyana, ukwesabeka okukhulu kwaso. Kwase kuthi-ke, ngingaba nephutha kulokhu. Lokho kungahle ukuba nje bekungukubikezelwa. Kungahle. Angazi. Kubonakala sengathi ngangisendaweni ethize. Kwakuyimvelo kakhulu.

Kwase kuthi-ke, esikhathini esingaside esedlule, ngenkathi ngibone izindawo zababusiweyo.

²⁹⁵ Ngenkathi ngisezindaweni zabalahlweyo, ngakhala kakhulu, “O Nkulunkulu, ungavumeli-muntu eze lapha!” Ungeke, akukho-limu olungakuchazela ukuthi ububi obukhulu bawo bunjani. Ayikho indlela yokuba ngikutshele. Uma ukholwa ukuthi kukhona isihogo esivuthayo, esigcwele umlilo nesibabule, lokho bekungaba nge—ngelipholile idlelo eliluhlaza elinomthunzi kulokho kwesabeka okukhulu kwalesisimo

esilahliweyo esasikuso, nobuhlungu obu—obuhlangene naleyondawo.

²⁹⁶ Futhi uma ngizame ukukhuluma nani ngezinto ebezingaphambili kokuqonda komuntu, bengisayolokhu ngingakwazi ukuchaza indawo yababusiweyo, kunokuthula okumangalisayo! Awuphinde ufe, awuphinde uguge, awuphinde ugule; uhlala njalo umusha, uhlala njalo uphilile, futhi awuphinde ufe; ukuPhila okuPhakade, ekubusisweni kobusha, futhi akukho-sono noma lutho okunye! O, nje ayikho indlela yokuch- . . . kuchaza, ukukuchaza.

²⁹⁷ Ngisho uPawulu oNgewele, wathi, “Iso alikubonanga, indlebe ayikuzwanga, okungangenanga ezinhliziyweni zomuntu,” ungeke ngisho ukuqonde; ayikho indlela yokukuchaza, “uNkulunkulu akulungiselele labo, okubekiweyo, abamthandayo.”

²⁹⁸ Futhi manje, njengoba lokhu kuliqiniso ngempela, ndawo zombili lapha nakwizethameli ezingabonakali, sifanekiswa lapha, kulobubusuku, kwesisodwa salezizigaba. Noma singamakholwa angokoqobo. . . Kuhlole ngeZwi. Uma iZwi lasho into ethize, nebandla lasho okuthize okwehlukile, ubungathathani na? Buka engilazini yeZwi likaNkulunkulu bese ubona ukuthi umi kusiphi isigaba. Futhi uma ungenjalo, kulobubusuku, ndawo zombili lapha nasezethamelini ezingabonakali, uma ungenjalo, uma ungekanye nalolohlobo olukholwayo, ngingakwenzela izwi nje lomkhuleko manje, ukuba uze kulolohlobo olukholwayo na?

²⁹⁹ Futhi ungabonakalisa okufanayo, ngoNkulunkulu; ikhanda lakho likhotheme, izinhliziyu zenu zikhotheme, amehlo enu evaliwe, naphambi kukaNkulunkulu na? Ngezinye izikhathi abantu bayaye bathi nje ukwesaba kancanyana, niyazi, ukuthi nje ukuphakamisa izandla zabo, besaba umakhelwane wabo. . . Empeleni, abafanele ukuba yileyo ndlela, kodwa ba—bafanele bavume ukuba baphakame, bese bethi, “Mina, nginephutha. Nginephutha.”

³⁰⁰ “O—ofihla isono sakhe akayikuphumelela, kepha oyovuma isono sakhe uyakuthola umusa.” Niyabo? Yini isono na? “Ukungakholwa,” ukungakholwa e (kuphi?) Zwini.

³⁰¹ Manje, uma ungekho kulesosigaba, futhi kukhona izinto o—ozibonayo eBhayibhelini ovele nje kalula. . . ko—kokwakho. . . ko—kokwakho—kokwakho ukuhlakanipha, u—ungeke ukubone. Uvele. . . Uyazi iBhayibheli lasho njalo, kodwa uvele. . . Awukuqondi, kepha nokho uyafuna. Uthi, “Nkulunkulu, mangibe nokuqonda. NgizoKulalela.”

³⁰² Ungasiphakamisa isandla sakho, uthi, “Ngikhumbule sisakhuleka”? UNkulunkulu akubusise. UNkulunkulu akubusise. Lokho kuhle. Niyabo?

303 Ngempela cabanga ngakho, “Ngabe kukhona okuthize eBhayibhelini e—nje engi—engingakwazi nje? Ngi—ngi—ngi—ngiyesaba ngizozithola sengikwezinye izinhlobo. Mhlawumbe ngizozithola ngisemashumini ayisikhombisa, ukuthi ngi... Kukhona nje ezinye izinto engi... Kul’khuni kakhulu kimi ukuqonda ukuthi u—uNkulunkulu wayengazenza kanjani lezizinto, Ubengaba kanjani, ubengafana kanjani uJesu, kanjani—kanjani lezizinto. A—angiLiqondi. Ngifuna ukuLiqonda. Ngi—ngifuna ukuLikhola. Futhi, Nkulunkulu, siza ukungakholwa kwami. Ngi—ngifuna ukuba yingxenywe yaLo. Ngifuna ukuba ngumhlanyeli weZwi. NgiLifuna libe kimi.”

304 “Uma nihlala kiMi, namaZwi aMi ehlala kini, nocela enikuthandayo.” UJohane oNgcwele 15. Siyazi ukuthi lokho kuliqiniso. Bukani, “Uma nihlala,” hhayi ukungena nokuphuma, ukungena nokuphuma, kodwa, “uma nihlala kiMi,” futhi UyiZwi, “nalo Lihlala kini, khona-ke celani nje enikuthandayo niyakuphiwa khona. Niyakuba nakho.”

305 “Omukela amaZwi aMi, akholwe NgoNgithumileyo, usevele wedlulile ekufeni wangena ekuPhileni.” Kodwa ungalemukela iZwi, kuqala na? Ungalemukela iZwi, lonke iZwi, konke okukaKristu na? UKristu uyiZwi eligcotshiweweyo. UyiZwi, eligcotshiweweyo.

306 *Kristu* kuchaza “Ogcotshiweweyo,” iZwi eligcotshiweweyo lalolosuku, elibonakalisiweweyo, uMsindisi, uMhlengi. Kungaleyonkathi Ayezofika ngayo, futhi WayeyilowoMuntu ogcotshiweweyo ukuthatha leyondawo.

[UMfowethu Branham ushaya kaningana phezu kwepulpiti.]

307 Manje nguMoya oNgcwele ezinsukwini zokugcina, ukukhanyisa iziNkanyiso zakusihlwa, ubuyisa ukuKholwa obekugxotshiwe, ngamahlelo; ulahla amahlelo futhi ubuyela ekuKholweni kwakuqala, nokuKholwa kwakuqala kweBhayibheli; iBhayibheli lakuqala, ukholwe yilo lonke iZwi laLo, kungesikho ukukunzela nokuLenza lisho *lokhu* nokusho *lokho*. Uvele nje uLisho ngendlela Elisho ngayo, futhi ufuna ukukukholwa ngaleyondlela.

308 Ngabe ukhona oyedwa abangazange baziphakamise izandla zabo, abangathanda ukuphakamisa izandla zabo, futhi bathi, “Nkulunkulu, ngikhumbule na?”

309 UNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise, ntombi. UNkulunkulu akubusise, wena. Kuhle. UNkulunkulu akubusise, mfo omncane. UNkulunkulu akubusise, dadewethu. “NgiyaMfuna.” Nawe uNkulunkulu akubusise, dade, ngapha kwesokudla sami. Nawe akubusise, ngemuva. “Ngifuna . . .” Nawe uNkulunkulu akubusise, nsizwa. Nawe, dade, ngapha. Wena, mfowethu, ngakuleli elinye icala,

iNkosi ikubusise. UNkulunkulu akubusise ngemuva. “Nje ngikhumbule, Nkosi.”

³¹⁰ Manje khumbulani, awuphakamisile kimina isandla sakho; kuYe. Khona impela ngqo emva kwami, manje, iNkosi iyasibona isandla sakho. Ngisho noma ngisigeja, Iyasibona. Iyayazi inhliziyoyakho. Iyazi ukuthi yini edikiza lapho. Iyayazi impokophelo yakho. Iyazi ukuthi isisusa sakho siyini kuleyompokophelo. UNkulunkulu akubusise, mfowethu.

³¹¹ Omunye futhi, “Ngifuna ukulikhoholwa lonke iZwi.” UNkulunkulu akubusise. Kulungile. UNkulunkulu akubusise. “Ngisize, Nkosi, ngisize.” INkosi iyazibona izandla zenu. Yebo, mnumzane. Yilokho—ke “Kukhona izinto engi—engingaziqondi. A—angifuni ukuba ngongakhoholwayo. Nakuba ngingaziqondi, ngifuna ukukukholwa, noma ikanjani. Sengilungele ukuthi, ‘Nkosi Nkulunkulu, ngilapha. Ngifuna ukukholwa. Siza ukungakhoholwa kwami, Nkosi.’” UNkulunkulu abe nani. UNkulunkulu anibusise. Eziningi, eziningi izandla ziphakeme, futhi zisalokhu ziphakama.

³¹² Uthi, “Mfowethu Branham, ngabe lokho kuyasiza na?” Phakamisa isandla sakho kanye, ngeyangempela, impokophelo eyiyo, bese uthola ukuthi uzizwa kanjani ngayo.

³¹³ Usufakazile ukuthi kukhona okuthize okuncane empilweni yakho, uyazi. Kukhona okuthize okuncane, awukufuni kube lapho, kodwa kulapho, noma kanjani. Uyamangala ukuthi bekungenziwa kanjani. “Futhi, Nkosi, ungangivumeli ukuba ngibe nguJuda. Ungangivumeli ukuba ngilandeke ngihambisane no—noMlayezo, nje mhlawumbe ngizama ukucabanga ukuthi ngelinye ilanga siyovela isicanyana. O Nkulunkulu, hhayi mina. Mangihlale neZwi laKho ngqo. Niyabo? Kumbe mhlawumbe ngingaba ngongakhoholwayo ovele nje acabange kalula, ‘Kuhle, uma—uma . . . kuhle, yini indaba bonke bangasho kanjalo na?’ Niyabo? A—angifuni nokuba njalo. Ngifuna ukuba yikhoholwa. Ngifuna ukuba yilo. Ngiyalibona iZwi likaNkulunkulu lehora. Ngiyambona uNkulunkulu kuLo. Futhi, Nkosi, ngenze ngibe yingxenye yaleloZwi. Ngenze ngibe yingxenye yaLo. Ngifuna ukuba yingxenye yaLo.” INkosi inibusise.

³¹⁴ Manje asikhuleke. Futhi wonke umuntu, zikhulekele we—wena, futhi ngizokukhulekela. Benazi, ngelinye ilanga sizo . . . asizukuba ndawonye lapha, mhlawumbe, isikhashana. Abanye bethu bazothathwa, futhi ngeke sibe ndawonye. Sibaningi lapha, lapho, abanye bethu sebegugile. Abanye bethu, asazi. Ngisho nabasha bayafa. Sifa kunoma yisiphi isigaba. Sifanele sehluakaniswe, futhi lento imelwe ixazululwe. Futhi ungeke nje ukuthole lapho ngokuhlofuhlofuzo, ufanele uze usekahle emqondweni.

³¹⁵ Wena uthi, “Cha, ngaphambi nje kokuba ngife, uma ngingaLibona.” Qha, ungakwenzi lokho. Ungahle

ube ungasekahle emqondweni wakho ngalesosikhathi. Ungahle ubulawe ungakafiki ekhaya, engozini. Ungahle ufe ngokuhlaselwa yinhliziyi. Asazi ukuthi kuzokwenzekani; nguNkulunkulu kuphela obamba lokho. Ngethemba ukuthi kungabinjalo.

³¹⁶ Ngiqaphele abantu ngaphandle, ngisho, bebambe izandla zabo efasiteleni. Niyabo? Yebo, uNkulunkulu abusise.

³¹⁷ “Ngi—ngifuna—ngifuna ukuba kahle. Ngi—ngi—ngi—ngifuna ukuba kahle.” Futhi manje masikulungise, manje, njengamanje. Nje, ungakuxazulula ngesikhathi esisodwa, kusuka phansi ekujuleni kwenhliziyi yakho, uma ngobuqotho uzothi, “Nkosi Jesu, akunandaba ukuthi kuyini, kumbe ukuthi noma ubani omunye uthini, iZwi laKho lizoba ngelokuqala empilweni yami. NgiLifuna empilweni yami. Wena uyiZwi. IBhayibheli lasho njalo, futhi ngikholwa ukuthi iBhayibheli liyiZwi likaNkulunkulu. Futhi ngazi izivumokholo nezimfundiso ezingaphikiswa, okujovelwe kuLo, kwaLenza isixheke sokuzenzisa. Nkosi, ngihlanze entweni enjengaleyo, futhi mangibe ngowaKho ngokugcwele. Ngiphakamisela izandla zami kuWe. Ngiphakamisela inhliziyi yami kuWe, iphimbo lami kuWe, umkhuleko wami kuWe. Nkulunkulu, yiba nomusa kimi.”

³¹⁸ Nezandla zami ziphakeme, futhi, Nkosi. Ngihlanze, O Nkosi, kukho konke ukungakholwa.

³¹⁹ Nakuba Engengiphe a—aMandla ukuhamba njengoEnoke futhi ngingafi, kodwa ngithathe ukushaywa ngumoya kwantambama futhi ngiye eKhaya kanye naYe; kodwa, Nkulunkulu, ngiyakholwa ukuthi kuyokwenzeka, ngoba ngiyazi kuzobakhona uHlwitho osukwini lokugcina, nomsebenzi uzofinyezwa.

³²⁰ Futhi, Baba, lisho kanjalo ikhalenda lethu, eminye iminyaka engamashumi amathathu-nesithupha nomsebenzi uyobe usuphelile, futhi Uyofanele ufike ngesinye isikhathi phakathi kwalokho kungenjalo akukho-nyama eyosindiswa. Futhi-ke siyatshelwa, ngabahleli bezikhathi zokwenzeka kwezinto emilandwini na—nabantu abacwaninga izinto ezinjalo, ukuthi ngokoqobo sisondele ngeminingi, eminingi iminyaka kulokho, iminyaka eminingi ukwenyuka. Bayasitshela, ngamakhhalenda, ukuthi sesiqhubekele phambili kunalokho; mhlawumbe sekuyishumi nesihlanu kumbe amashumi amabili eminyaka esele. Angazi, Baba. Kodwa ngiyazi, ngisho nangokwekhalenda yethu, sesicishe sibe lapho.

³²¹ Ngiyabona lapho okungeke kwabakhona-themba elisasele, Nkosi. Kuza i...Uma bengake baze baqale ukudedela lawomabhomu babhekane, Nkosi, a—a—akuyikubakho ikhala lempi. Bayo, bayobhubhisana. Futhi, Nkosi, lilenga lapho, kepha nokho iBhayibheli lithi onke amazulu nomhlaba kuyoba semlilweni. Nkulunkulu, ngibona ihora liqhamuka.

³²² Ngicabanga ngokubulawa kukaMongameli, bese-ke ngibona lowo omunye umuntu omubi engena, ngaphandle kokuvumela umuntu aquliswe icala, futhi yayidubula yayilahla phansi, ngokubulala ngonya. O Nkulunkulu, omunye unecala ngokufanayo nomunye. Abanalungelo lokwenza lokho. Ububi esizweni sakithi qho, esifanele ukuba yisizwe samaKristu, siyisibonelo esimpofu kakhulu, Nkosi, somKristu. Sithethelele, Nkosi, ezonweni zethu.

³²³ Sisize, O Nkulunkulu, kakhulukazi iBandla laKho, labo obhaphathizelwe kulowoMzimba kaKristu oyinsumansumane. Okungukuthi, “NguMoya ophilisayo,” Washo. Futhi njengokuba iNdodana yomuntu yenyukela phezulu, kanjalo noMzimba waYo uyokwenyukela phezulu. Futhi IyiNhloko; iBandla laYo linguMzimba.” O Nkulunkulu, yiNhloko eqondisa uMzimba. Futhi makube ngubuNhloko beZwi obuqondisa uMzimba kaKristu. Futhi sengathi ngingaba yingxenyane yalowoMzimba, Nkosi.

³²⁴ Ngikhulekela laba abaphakamisa izandla zabo, nawo wonke lowo okhona nawo wonke lowo osemateyipini. Nkosi Nkulunkulu, ngikhuleka ngobuqotho. Bathathe ubangenise, Nkosi. Ubuka ezinhliziyweni zabo. Uyabazi ukuthi bayini. Kodwa, njengenceku yaKho, ngi—ngiyabakhulumela abantu, Nkosi. Ngi—ngiyabathanda. Ngiyabathanda.

³²⁵ Futhi ngi—ngi—ngizama kuphela ukwenza lokhu ngoba ngizwe ukuthi umyalo waKho ungowokuba kwenziwe yimi. Ngakho, Baba, ngilapha, ngenza konke okusemandleni nge. . . Thethelela amaphutha ami abuthakathaka, Nkosi. Ngikhulekela ukuthi Uzo—ukuthi Uzongipha amandla, ukuthi ngizokwazi ukukwenza kucace kakhulu kubantu.

³²⁶ Manje yiba nathi lapha eTabernakele, kulobubusuku. Buka phansi kulaba, Nkosi, labo abaphakamise izandla zabo eTabernakele. Ngihlole, O Nkosi, futhi ngivivinye. Futhi uma kukhona okungalungile kimi, ngihlanze, Baba. Siphe khona. Hlanza lelibandla.

³²⁷ Sihlanze sonke, Nkosi, ukuthi iZwi lizokwenziwa inyama phakathi kwethu futhi laziwe ezweni kululusuku. Siphe khona, Baba. Ngokuba, nginikela lokhu, nami uqobo, nalendikimba, kanye nalezizethameli, kanye neZwi laKho nesethembiso saKho, ngokusindiswa kwemiphefumulo yethu, eGameni likaJesu Kristu. Siphe khona, Nkosi.

³²⁸ Sengathi aMandla kaNkulunkulu engehlela phezu kwethu futhi asigcobe, kusukela le kumfundisi kuya kumlindi womnyango, nawo wonke umuntu okhona. Sengathi uMoya oNgwele ungafika uthathe indawo yaWo enhliziyweni yethu, futhi uthathe sonke isethembiso sikaNkulunkulu futhi embule kithi ukuthi iZwi laKho liyiQiniso. NgeGama likaJesu ngiyakhuleka.

329 Futhi sisakhothamise amakhanda ethu. “Nginga . . .” Nje ngifuna umshayi we ogani, uma ethanda, ukuba asinike indlela kuleliculo, “Ngizwa uMsindisi wami engibiza. Lapho engiholela khona ngolandela.” *Lapho EngiHolela Khona NgoLandela.*

. . . Msindis’ wam’ engibiza, (Uyini na? IZwi!)
 Ngiz’uMsindis’ wami’ engibiza,
 Ngiz’uMsindis’ wam’, (manje dela izimfundiso
 zakho ezingaphikiswa nezinto)
 Thatha isiphambano sakho ula- . . .

330 “Ongayikuthatha isiphambano sakhe aNgilandele, iZwi, akafanele ukuba ngumfundi waMi.”

La Eholela khona, (emuva eBhayibhelini,
 lapho Eyokuholela khona) . . . yolandela,
 La Engiholela khona ngolandela,
 La Engiholela khona ngolandela,
 Ngo . . . (Uma kungukuya echibini, eGameni
 laKhe; uma kungukuya e altare, ukususa
 ihlazo lami!) . . . yonk’indlel’.

331 [UMfowethu Branham uqala ukumumuza u *La Engiholela Khona NgoLandela*—Umhl.]


. . . Ye ezahlulelweni, (lokho kunjengamanje)
 Ngo . . .

332 Wena ungakuliphi icala na? Ubonani ekubonakalisweni kwakho eBhayibhelini, ingilazi kaNkulunkulu yokubuka, uma ngehlulelwa manje ngeZwi na?

Ngohamba na . . .

333 “Ngohamba neZwi, akunandaba ukuthi kubizani. Ngihamba ezahlulelweni zikaNkulunkulu. Uma ngizothatha enye yezindawo, ngenze ikholwa, phansi impela, iZwi.”

. . . naYe, naYe yonk’indlel’
 Ngokuba la Engiholela khona ngo . . .

334 Manje kucabangisise, usondele kakhulu manje.
 “Uholela . . .” 

IZINHLOBO EZINTATHU ZAMAKHOLWA ZUL63-1124E
(Three Kinds Of Believers)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngo Novemba 24, 1963, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1995 ngabe:

ZULU

©1995 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org