


KUSUKELA

EKUQALENI KWAKUNGENJALO

 Niyazi, abashumayeli bahlala bewayindwe isikhathi eside, nami nginjalo. Ngakho ngi . . . Ngiqagele sinemizuzu embalwa nje, cishe imizuzu eyishumi noma eyishumi nanhlanu, into enjalo? Futhi ngithanda ukusho ukuthi ngikujabulele ngempela lokhu kuhlala lapha nani—nina bangane. Futhi kulokhu ukusa, ngingena futhi ngihlangana noDadewethu, lapha, engangimbonile embonweni laphaya, ngobunye ubusuku ngithola ukuthi waye . . . waye—wayenesifo seHodgkin ngesinye isikhathi emhlanganweni, futhi waphulukiswa, futhi izikhathi ezintathu ezehlukene ukuthi uMoya oNgcwele ubize khona lona wesifazane.

² Kwase kuthi-ke, ngahlangana nalomfowethu lapha, lowo, phezulu komunye umhlangano, wayenomdlavuzwa ebusweni bakhe. Nokuthi iNkosi imphulukise kanjani, futhi . . . [Umfowethu uthi, “Jackson.”—Umhl.] UMFowethu Jackson, umshayi we-ogani. Futhi khona-ke ngakhunjuzwa ngaye, enhla eLakeport, lapho ebesinomhlangano khona enhla lapho kamuva nje, futhi kwakukhona umJalimane omncane, noma omunye ngaphesheya kwegquma, futhi wayenomkakhe elele lapho. NoMoya oNgcwele wawenza ukubona okufihlakeleyo, futhi umtshela ngokuthi wayesenze kanjani isithembiso ukunikeza imali *engaka* ebandleni uma iNkosi ibingavumela umkakhe ukuba aphulukiswe umdlavuzwa, futhi wamtshela ukuthi—ukuthi wayengadingi ukwenza lesosithembiso, uNkulunkulu wayenayoyonke into empeleni. Futhi ngakho bona . . . Futhi inenekazi laphulukiswa, lisaphila futhi nje . . . Ngalibona.

³ Futhi ngalesosikhathi bathatha isithombe seNgelosi yeNkosi imi lapho, futhi kwakukhona i . . . lowombala wothingo lwenkosazana. Abaningi benu bantu basibonile isithombe.

⁴ Futhi ngithola ukuthi umfowethu ongusihlalo, ngangicabanga ukuthi sasingabazalwane abaphelele, futhi ngithola ukuthi u—ungowase-Arkansas. Ingabe wena . . . ? Yebo, mnumzane. Yebo, mnumzane. Futhi bayangitshela uma ukhiphe i-Arkansas ne-Oklahoma eCalifornia, ngeke isabakhona iCalifornia. Awu, kuqinisekile kube ngabangane abathile abamangalisayo abavela e-Arkansas. Futhi ngiqinisekile uma ngiyoke ngifike eZulwini ngiyobona abantu abaningi lapho abavela e-Arkansas, nase-Oklahoma, nasemhlabeni wonke. Sijabula kakhulu ngokuba lapha, ngokuba nalesisikhathi senhlanganyelo.

⁵ Futhi omunye ubengitshela ukuthi inenekazi elincane, lapha ndawondawo, elaline . . . phakathi . . . Ngikholwa ukuthi yileli nenekazi khona lapha, i . . . le ndoda nomkayo, lithe libizwe izolo ebusuku, emhlanganweni, ngokuba nohlobo oluthile lwesimila, noma okuthize, emzimbeni walo. Nokwahlukene . . . Ngicabange ukuthi mhlawumbe ngalesisikhathi ukuthi ngiyozama ukuchaza kancane.

⁶ Manje, qaphela iwashi lakho, futhi ungabi namahloni ukubamba ibhantshi lami lapho sekuthi akube yisikhathi nje, ngoba ngi—ngiyakhuluma. Ngeke ngimtshela, usevele uyadonsa. Niyabo? [Udade uthi, “Awu, siyakujabulela.”—Umhl.] Futhi ngakho, ngiyazi, kodwa thina—thina . . . leligumbi lapha, cishe bazolifuna. Bekungesona yini isidlo sasekuseni esithandekayo lesa na? Bekungeke . . . Ningasithakasela ngempela lesa! Lesa bekuvisidlo sasekuseni sase-Arkansas sangempela, kunjalo, ihemu namaqanda, nokunye nokunye.

Futhi ngakho, imihlangano lapha, sizwe ukuthi iNkosi izosiholela phezulu lapha, futhi sibe nalesisikhathi senhlanganyelo, futhi kube kuhle ngempela.

⁷ Manje, imibono iyinto eyinqaba. Besihlezi lapha sikhuluma ngakho emuva emihlanganweni yasekuqaleni, ukuthi abantu bashayela kanjani a, abanye babo babeyoza amamayela ayizinkulungwane ezintathu, itekisi, ukufika emhlanganweni. Manje, khumbulani, UsenguNkulunkulu impela nje manje njengoba Wayenjalo ngaleyonkathi. Niyabo? Futhi i—i—inkonzo kusukela lapho kuze kube ngalesisikhathi isithuthuke ngamaphesenti ayikhulu, niyabo, niyabo, inkonzo. Kodwa u—umoya wemvuselelo ushiya abantu, niyabo, uyasuka. Akubonakali kungabantu abanogqozi abebevame ukuba nalo.

⁸ Manje, nakhu okwenziwa imibono. Manje, i . . . udadewethu lapha, into exakile, ngenkathi ngiphenduka ngobunye ubusuku, ngibheka kuMfowethu, futhi wayengixoxela indaba yokuhlala phansi lapho ukuba abheke ubuso bakhe, niyabo, futhi—futhi ebona lo wesifazane, ngase-ke ngiqaphela emuva futhi, futhi ngabona ukuthi kwakuqhamuka *ngapha*, ngabheka, futhi nakho kwakukhona owesifazane, futhi lapha ngangingenamqondo ukuthi lokho kuyoba yini, niyazi, futhi ngangingakwazi, kungumkakhe, ngase-ke ngiwubona umbono uvuleka ngaleyonkathi, kwakusekhaya labo, futhi ngangazi ukuthi kwakufanele kube ngumkakhe ngaleyonkathi. Futhi lokho kukathathu ukuthi ukwenzile lokho.

⁹ Manje, lokho okuyikho, ukukholwa kwakhe kulesosiphiwo. Niyabo? Akaqondi, kodwa nguyena okwenzayo. Uyazenzela. Manje, uma nje sicabanga umzuzwana, mhlawumbe mina . . . ukuze ubambe kangcono ukuthi kuyini kulemizuzu embalwa, asithathe iNkosi yethu, ngoba, emva kwakho konke, konke kungokwaYo. Niyabo? YiYo, futhi hhayi thina, bekungeke kube

ngomunye wethu bafowethu abangabefundisi nanoma ubani. Kungo . . .

¹⁰ Asizisho ukuthi sishumayela iVangeli ngobuhlakani obungobethu, silishumayela ngamandla kaNkulunkulu. Nina befundisi nenza lokho. Futhi lawo amandla kaNkulunkulu eza phezu kwakho futhi akugcobe. Futhi ngisho nakwawakho uqobo . . . inkonzo yakho usho izinto, futhi ngezinye izikhathi wena: “Kungani ngishintshe indikimba yami na?” Futhi uyazi ukuthi kunjani. Niyabo? Lowo nguNkulunkulu ekwenza, niyabo. Futhi Yena—futhi Yena . . . Ungahle ucabange ukuthi zonke izethameli zikugejile, futhi mhlawumbe oyedwa omncane ohlezi phandle lapho, uNkulunkulu ubeqondisa wonke lowomlayezo ngqo kulowomuntu oyedwa.

¹¹ Futhi ngezinye izikhathi uye waqaphela ukuthi wehle ngqo emgqeni ushumayela, uthi “*Lokhu yilokho-ke. Lokhu yilokho-ke.*” Bese kuthi-ke ngokulandelayo, ujike bese usho into ethile ebukeya iphikisana nalokho. Uyacabanga, “Ngabe ngingumzencisi na?” Niyabo? Kodwa, niyabo, nguNkulunkulu esebenza kuwe, njengoba ngasho ngoJona ngobunye ubusuku. Niyabo, Wayengaphumile entandweni yeNkosi, kwakunguNkulunkulu esebenza kuye. Wamthumela ngale ngenye indlela, kodwa Waye . . . mthuma . . . wamtshela ukuthi ahambe ngaleyondlela, kodwa Wamjikisa. Niyabo?

¹² Yileyo indlela, ngezinye izikhathi ngiye ngasho izinto, futhi ngiyaphenduka futhi ngicabange, “Yini indaba ngami na?” Ngithola ukuthi, nguMoya oNgewe. Futhi lapho indoda, ishumayela ngokuphefumulelwa, ifanele izinikele ngokuphelele kuMoya, yiyona ndlela kuphela esiyoke ngayo, noma, ngingakwenza, ngoba anginawo amandla obuhlakani u—ukuhlanganisa intshumayelo noma yini.

¹³ Nani bafowethu abangabefundisi, ngenkathi sisendawonye, ngi—ngikushilo lokhu emsamo, ngifuna ukukusho futhi, ngigcine umhlango uthi ukuba uyingane, niyazi, uthi ukuba . . . ukuze abantu, baningi ababo lapha . . . Ngiyaqonda lelizwe, ukuthi leli yizwe elikhulu leKatolika, elibophezelekile ukuba lapha, niyabo, nalabobantu bengena nje, bavele, abakutholi uma uya kokuthile okuqinile.

¹⁴ Manje, asithathe iNkosi yethu njengeSibonelo sethu ngoba Yathi YayiyiSibonelo sethu. Manje, ukuPhila kwaYo kukithi. Manje, besiyocabanga kanje, ukuze nje sithole umcabango omncane we, hhayi indikimba ongashumayela ngayo, kodwa uJesu washo ngesinye isikhathi, ekhuluma ngomshado nesahlukaniso, Wathi, *Kusukela Ekuqaleni Kwakungenjalo.*

¹⁵ Manje, sizofanele sibuyele ekuqaleni ukuze sithole yonke into, ngoba yonke into yayinesiqalo, esiyibonayo manje. Yizinto zaPhakade ezazingenasiqalo, ngoba iPhakade alizange liqale neze, alipheli neze. Futhi yizinto ezinesiqalo ezinesiphelo, yonke

into. Manje, uGenesisi uyisahluko sembewu, ngakho sizofanele sibuyele kuGenesisi.

¹⁶ Futhi sifundisisa izincwadi eziningi zomlando weBandla, *The* (ekaHislop) *Two Babylons*, mhlasiimbe niyifundisile, kanye ne*Foxe's Book Of The Martyrs*, kanye—kanye ne*Pre-Nicene Council*, i*Nicene Fathers*, nokunye—okunye nokunye, buyela emuva futhi uthole ukuthi yonke imimoya ezweni, nayo yonke inkolelo-ze, nayo yonke into, uma ubuyela emuva, iqala kuGenesisi. Ifika esikhathini sokuqhakaza kwembali, isikhathi sokuqhakaza. Uyababona bephuma njengoKayini no-Abela, futhi nibhekisise labo bafana ababili behla ngqo ukuba babe uJuda noJesu, futhi nje uqhubeke njalo ngqo, niyabo. Kuphuma kahle ngqo kungene kulolu izinsuku zokugcina, lapho umphikukristu noMoya kaKristu, kusondele kakhulu, kuyodukisa nabaKhetheziweyo impela uma kungenzeka. Manje, sifundisiwe lokho, futhi siyazi ukuthi lokho kuyiqiniso.

¹⁷ Manje sithatha iNkosi yethu, ngenkathi Yayilapha Ayizange izisho ukuthi yenza izimangaliso, Yathi kwakunguBaba, uNkulunkulu, owayehlala kuYo, futhi Yayi... Yaveza uNkulunkulu ngaYo uqobo. UNkulunkulu, ngenye indlela, waZakhela umzimba Ayephila kuWo uqobo. UNkulunkulu wehla, wabonakaliswa enyameni kuKristu, futhi kwakungesuye uJesu, umzimba, iNdodana kaNkulunkulu, kwakunguNkulunkulu weNkazimulo eNdodaneni kaNkulunkulu, ekhombisa inkazimulo kaNkulunkulu, niyabo, ngaYe uqobo. UNkulunkulu weNkazimulo ebonakalisa inkazimulo kaNkulunkulu. Futhi kuYe, uNkulunkulu wayehlala kuYe, futhi Wabonakalisa uNkulunkulu.

¹⁸ Manje, yile yondlela ngamunye wethu thina befundisi esenza ngayo, sibonisa uNkulunkulu, njengoba uNkulunkulu ekithi. Bese kuthi-ke, yile yondlela kuphela uNkulunkulu anganyakaza ngayo, kungukuthi... futhi abantu bangambona uNkulunkulu, kungenxa yethu, izinceku zaKhe. Kukanjalo... Abantu ngeke balifunde iBhayibheli, kodwa bazofunda wena. Niyabo? Futhi ngakho ubonakalisa uKristu, ukuhamba kwakho, ukukhuluma kwakho, izenzo zakho zonke zibonisa uKristu.

¹⁹ Ungahle ungacabangi ukuthi ku... abantu bakubhekile, kodwa babheke wonke umnyakazo owenzayo, uyiBhayibheli kubantu abaningi. Ngakho-ke, sifanele sibheke esikwenzayo, amadili ethu ebhizinisi, nakho konke esikwenzayo kulo lonke uhambo lwethu. Zinikele wena uqobo nje kuMoya, noNkulunkulu uzoZibonakalisa ngawe, njengoba ngishilo, njengomvini. UJesu wathi kuJohane 15, "NginguMvini, nina ningamagatsha." Awu, manje khumbulani, umvini awutheli isithelo, yigatsha elithela isithelo, kodwa lithola ukuphila kwalo emvini.

²⁰ Awu manje, ezinyangeni ezimbalwa ezedlule ngangise-Arizona kumngane wami oligugu, uJohn Sharrit, futhi unezixhanti eziningi zokusamawolintshi. Umfowethu ompofu ngempela, umfowethu wePentecostal, futhi iNkosi yambusisa, futhi manje une...yena...Awu, yena, ngolunye usuku ngiyacabanga, wayengitshela mayelana, wayenamahekha ayizinkulungwane ezingamashumi amane nesishiyagalolunye kakotini nezinto ngaleyonkathi, lokho nje i...lokho... INkosi imbusise ngendlela yezimali. Futhi ugibela ezungeza ngeChevrolet endala, ne—i—isitha langa silengela phansi.

²¹ Futhi sasi...Wayengikhombisa isihlahla esasinezithelo cishe ezinhlanu noma eziyisithupha ezehlukene, izinhlobo ezehlukene zesithelo, kulesosihlahla esisodwa. Manje, kwakuyisihlahla samawolintshi ekuqaleni, kodwa babefakele kulesisihlahla samawolintshi ulamula, ithanjelo, ithanjerina, kanye no—kanye no—uphaphamusi; futhi noma yisiphi isithelo esisawolintshi siyokhula kulowo—lowomvini, kulesisihlahla.

Futhi ngathi, “Kuyamangaza lokho, Mfowethu Sharrit. Manje,” ngathi, “manje, ngonyaka ozayo, lapho isivuno esilandelayo sivele, kuyoba konke amawolintshi.”

²² Wathi, “O, qha, hhe-e.” Wathi, “U—umvini...igatsha eliyigatsha likaphaphamuzi lizoveza uphaphamuzi, futhi ulamula uzoveza ulamula.”

Ngathi, “Manje, ake ume kancane, esihlahleni samawolintshi na?”

Wathi, “Yebo, konke yisithelo sokusamawolintshi, kodwa liyoveza uhlobo lwalo, igatsha elikuso.”

Futhi ngathi, “Manje, uma lesi—uma lesisihlahla esithile, khona-ke, sizoveza elinye igatsha ngokwaso, liyoba yini na?”

Wathi, “Njengelasekuqaleni; kuzoba i—isihlahla samawolintshi.”

Ngathi, “Ngiyakuthola.” Niyabo?

²³ Manje, uKristu uyiGatsha, e, Ungu—uMvini. Kodwa uma sifakela...Kulokhukusa, lapha, kungahle kube namahlelo ehlukene phakathi kwethu: i-Assemblies, i-Oneness, ne—neChurch of God, na—nawo wonke lawamanye amabandla ehlukene, amahlelo. Niyabo, uma sithatha igatsha lethu lehlelo futhi silifake Lapho, liyovele lithele isithelo sehlelo. Yilapho esinakho, emgqeni wobuKristu wegama lobuKristu, lempilo yobuKristu, njengesithelo sokusamawolintshi, sixhumele phakathi Lapho iMethodisti, iBaptisti, iPresbyterian, iLuthela, iKatolika, zonke izinhlobo ezahlukene zingaphansi kwalelogama lo “buKristu.”

²⁴ Kodwa niqaphelile na? Ngenkathi lesoSihlahla sasekuqaleni siveza igatsha ekuqaleni, lowoMvini uveza igatsha laWo lokuqala, babhala iNcwadi yeZenzo emva kwawo.

Futhi wona... Lamabandla, amahlelo, aphila ngaloMvini wokusamawolintshi egameni lobuKristu, kodwa uma lowoMvini weqiniso uke uveze elinye igatsha, bayoloba enye iNcwadi yeZenzo emva kwawo, kunjalo, niyabo, ngoba uyothela isithelo.

²⁵ Futhi thina njengabefundisi sifanele sivumele izimpilo zethu zibe, hhayi enhlanganweni ethize, lezozinto zilungile ukugcina ubuzalwane nokunye nokunye, ngiqonde ukuthi, kodwa, zinendawo yazo, kodwa thina ngokwethu sifanele ukuzinikela ngokuphelele kuKristu, ukuze uMoya oNgcwele ugeze ngathi, niyabo. Futhi lokho kuveza isithelo sasekuqaleni sePhentekoste, okungukuthi... isithelo sikaMoya siluthando, injabulo, ukuthula, ukubekezela, futhi, niyazi, leyonto yangempela.

²⁶ Manje. Nje i... Ngifanele ngime manje, kodwa lapha, ngenkathi uJesu esemhlabeni, WayeyilowoMvini. Waveza itshe eliyiNhloko, siyazi, siyakuqonda lokho, Wayengowokuqala. Manje, ake siMbeke lapho Ehambahamba, Akazange ahambahambe ngengubo yaKhe ehlukile kwamanye amadoda, Wayengenaso isenzo esihlukile, Yena, uhlobo olumnene nje loMfo, njengoba ngashumayela esikhathini esithize esedule ngokuthi—ngokuthi *Umbusiso Okhohlwakeleyo*.

²⁷ Itholakala ngale kuMathewu isahluko se 11 nevesi le 6, lapho uJohane umBhaphathizi ayethumele khona kuqala, niyazi, futhi wabethula kuMesiya. Yena—wayengumprofethi omkhulu, uJohane, phakathi kweminyaka emibili, phakathi komthetho nomusa. Futhi wayeshumayele ukuthi i... kwakukhona uMesiya owayeza owayezohlanzisisa iphansi laKhe, futhi abuthe uHlamvu, futhi Wayezoba u—uMesiya omkhulu owayezodiliza umbuso wamaRoma.

²⁸ Kwase kuthi-ke uJohane walinda ehlane waze waba nesiqiniseko sokuthi wayeyokwazi ukuthi kwakuyisiphi lesi sibonakaliso. Akazange aye esikoleni, niyakhumbula, uJohane waya ehlane eneminyaka eyisishiyagalolunye ubudala. Waye—wayenomyalo ovela kuNkulunkulu, kwakungeke kube i—indandatho yobusonto ezungeze okuthile, kwakufanele kube ngokoqobo. Ngakho walinda ehlane waze wezwa kuNkulunkulu.

Futhi uNkulunkulu wathi, “NizoMazi, ngoba kuyoba nesibonakaliso phezu kwaKhe. Nizosibona lesi sibonakaliso, futhi lowo kuzoba uMesiya.”

“UJohane wafakaza, ethi, ‘Ngabona uMoya kaNkulunkulu njengejuba wehlela phezu kwaKhe.’” Futhi wamemezela esidlangalaleni, “Lo nguMesiya.”

²⁹ Kodwa-ke, kwaba khona into ethize eyenzeka, ukudumazeka, yilokho okwenzeka kithi sonke. Ekuphulukisweni kwenu nezinto, nizothola, kubukeka sengathi into ethize ayisebenzanga nje kahle. Khumbulani, lesi yisitha,

futhi uNkulunkulu uyasivumela ukuba sikuvivinye ngakho, abone ukuthi uzokwenzani.

³⁰ Manje, esikhundleni se-... UJesu eza njengoba uJohane athi Uyofika... Futhi uJohane wabona isibonakaliso futhi wazi ukuthi kwakunguYe, wethula esidlangalaleni, “NguYe Lowo, ngokuba ngibona isibonakaliso uNkulunkulu angitshela sona.” Kodwa lapho ehlela enkathazweni, futhi iso lakhe lokhozi lambozeka, njengoba uPember asho, futhi akazange abone kahle kakhulu, Wacabanga, “Lapha, ngashumayela ukuthi uMesiya wayezokhulula abantu, futhi nango omncinyane, uMfo omnene, efuqa ngapha nangapha esuka *lapha nalapho*, uMesiya oxakile.”

³¹ Kodwa lokho ayengakuqondi, kwakukhona isibonakaliso phezu kwaKhe kodwa nokho Wayehluka kakhulu. Wayengeyena lowomfo omkhulu owayephuma futhi edabula yonke into, njengoba wayecabanga ukuthi Uyokwenza, Wayemncane, emnene, uMfo othi ukuba mnene, efuqwa esuka *lapha eya lapho*, niyazi, “Uyini loMfo oxakile, loMfo na?”

³² Ngakho wathuma ababili kubafundi bakhe, wathi, “Hambani niMbuze, ingabe nguYe na?” Manje, lokho kwakuwukuncoma okumpofu kunakho konke ayengakusho kuJesu, emva kokuba esememezele ukuthi Lowo kwakunguMesiya, wayesebuya futhi uthi, “Ngabe nguYe lowo na?” Kodwa uJesu uyabuqonda ubuthakathaka bethu. Waphenduka futhi washo ukuncoma okukhulu kakhulu Ayengakusho kunoma yimuphi umuntu, kuJohane.

Mbhekeni, ngenkathi uJohane efika futhi wathi... lapho uJohane ethuma abafundi bakhe, weza, wathi, “Ingabe nguYe, noma sibheke omunye na?”

³³ Manje, uJesu akakaze... Niyazi, uJohane wayesetlongweni futhi uJesu wayekwazi lokho. Ngakho, A—Akakaze amnike incwadi yokuthi aziphathe kanjani ejele, noma—noma into enjalo, noma amtshele imithetho nemithetho nqubo yomkhankaso, Wavele wathi, “Hlalani nilinde kuze kuphele inkonzo bese nihamba nisho enikubonile.”

³⁴ Ngakho ngenkathi... Babone izinyonga zihamba, izimpumputhe zibona. Futhi ngingacabanga nje ngibona iNkosi yethu ima lapho, ngenkathi abafundi bekhuphukela phezu kwegquma, futhi Wababhaka, Waphenduka wathi, “Naphuma ukuyobonani na? Ngabe naphuma ukuyobona u—umhlanga untengantengiswa ngumoya na?” Hhayi uJohane. Qhabo, qhabo. Hhayi uJohane, wawungamfuqi ngapha nangapha usuka kwenye indawo uye kwenye. Wathi, “Naphumela ukuyobonani, indoda ephendule ukhololo wayo, niyazi, nezingubo ezinhle nezinto na?” Wathi, “Banga izingane, bashadise, bambele abafuleyo, futhi basezigodlweni zamakhosi.”

³⁵ Lokho ngukuthi... Abazi, ba—badlala ngommese ogoqwayo, abazi ukuthi bayithathe kanjani inkemba

esika nhlangothi zombili, bame phandle lapho ekhaleni lempi lapho ulwa khona namademoni, nezinto, akusilo lolohlobo lwendoda. Wathi, “Aninjalo . . . Kwakungesikho lokho enahamba . . .” Wathi, “Naya ukuyobonani na? Umprofethi?” Wathi, “Ngithi kini, omkhulu kunomprofethi.” Wayenguye, wayeyisithunywa sesivumelwano, futhi wayemkhulu kunomprofethi, wahlanganisa lokho ndawonye.

³⁶ Manje, sithola iNkosi yethu-ke, emsebenzini waYo izisho ukuthi ayenzi lutho ngesingaYo kodwa lokho Ebone uBaba ekwenza. Wanikeza lonke udumo kuNkulunkulu, into eyayingeyona eyemvelo, engaphezu kwemvelo.

³⁷ Zonke izikhali esinazo, mfowethu, zonke izikhali zethu zingaphezu kwemvelo. Thina—thina . . . Akukho okungokwemvelo esinakho. I . . . Sifanele sikukholwe. Siyini isithelo sikaMoya na? Uthando, injabulo, ukuthula, ukubekezela, ubumnene, ubumnene, ukubekezela. Manje, yehlela esitolo semithi ungithengele isineke esibiza ikota, ngiyasidinga, uthando olubiza amadola amahlanu, ngingakumela okuningi kwalokho. Niyabo? Niyabo, yinto *ethize* engabonwa, lesi yizikhali zethu zonke, simi ezweni elingabonwa sibuka izinto ezingabonwa, nokho, kithi, siyazibona, ngoba ukukholwa kwethu kuyazibona bese kuthi zilapho, niyabo.

³⁸ Futhi ngenkathi uJesu . . . Ngolunye usuku kwafika ukugula emndenini womngane waKhe, futhi Wahamba. UBaba wayeMtshela ukuba ahambe, ngoba Wathi, uJohane oNgcwele 5:19, Akenzanga lutho uBaba waze waMkhombisa, hhayi ukuthi uBaba waMtshela, kodwa waMkhombisa. futhi Wasuka wahamba.

³⁹ Odadewabo abathandekayo bakaLazaru bathumela kuYe futhi bathi, “Woza ukhulekele umngane waKho, uyagula.” Futhi esikhundleni sokuya kulowo mngane othandekayo, futhi ebasiza ngesikhathi sesidingo, emva kokuba sebephumile emasontweni abo nakho konke ukuba ngumfundi waKhe, Wakushaya indiva ukubizwa futhi waqhubeka. Kwathi lapho sebethumela futhi, esikhundleni sokuthi Yena asabele kulokho kubizwa Waqhubekela phambili.

⁴⁰ Manje, kubukeka sengathi lokho bekunga—bekungadabula noma ubani. Niyabo? Kodwa lapho ukukholwa kubamba okuthize, kune—asikho isithiyo kulokho, kuzohlala khona lapho. Niyabo?

Manje, ngenkathi Ebuya, ekugcineni Wathi, “ULazaru u . . . lele.” Yileyondlela Ayekwazi ngayo.

Kodwa abafundi bathi, “Uma, o, uma elele, uphumule, wenza kahle.”

Kodwa Wadingeka ukuba abatshela ngolwimi lwabo, “Ufile. Futhi ngenxa yenu Ngiyababala ukuthi beNgingekho lapho, kodwa Ngiyahamba ngimvuse.”

41 Kodwa lapho uMarta esekubonile, ukuthi Ufikile emzini, waya kuYe futhi wathi, “Nkosi, ukube Ubukhona nga umnewethu engafanga. Kodwa ngisho nakalokhu, noma yini Oyicela kuNkulunkulu, uNkulunkulu uzokunika yona.” Niyabo?

Futhi Wathi, “Umnewenu uzakuvuka futhi.”

42 Manje, uma niqaphela, ngenkathi Eya ethuneni lapho uLazaru ayekhona...Manje, Wayesevele...Wayazi kahle hle ukuthi kwakuzokwenzekani, ngiqinisekile ukuthi sonke siyakukholwa lokho, Wayazi, ngoba Wathi Akenzanga lutho uBaba waze waMkhombisa, futhi yingalesosizathu Engahambanga, yingalesosizathu Wathi, “Ngi—Ngiyajabula ukuthi bengingekho ngenxa yenu,” ngoba babekade beMcela ukuba amkhulekele, kuyilapho Wayesevele azi ngombono ukuthi Wayengafanele amkhulekele, Wayezomvusa kwabafuleyo. Niyabo? Futhi Wathi, “Ngiya komvusa.”

43 Kodwa khumbulani, ngenkathi Ema ethuneni Wathi, “Usuvele...kodwa ngenxa *yalaba* Ngisho lokhu,” niyabo, ngokuba, niyabo, lokho, isibonelo.

44 Wasebiza uLazaru ethuneni, umuntu owayesenezinsuku ezine efile, Waphinda wambuyisela ekuphileni, futhi wasukuma wema ngezinyawo zakhe waphila. Akukho neyodwa into eyashiwo lapho mayelana nokuba buthakathaka kwaKhe, noma ukuba nayimoma imiphi imiphumela yenyama kukho. Ngani? KwakunguBaba esebenzisa iSiphiwo saKhe uQobo. UNkulunkulu wayesanda kuMtshela nje ngokuzenzakalelayo.

45 Kodwa edlula esixukwini sabantu ngolunye usuku, lapho owesifazane omncane athinta umphetho wengubo yaKhe, owesifazane omncane ngesikhathi sokunqamuka kokuya esikhathini wayenezikhukhula zegazi, futhi ngakho wathinta ingubo yaKhe, futhi Wama wathi, “Ubani oNgithintile? Ngiyabona ukuthi seNgibe buthakathaka.” Niyabo, lowo kwakungowesifazane esebenzisa iSiphiwo sikaNkulunkulu. Niyabo? WayeyiSiphiwo sikaNkulunkulu. ISiphiwo esikhulu kunazo zonke esake sanikezwa emhlabeni kwakungesikhathi uNkulunkulu enikela ngeNdodana yaKhe. Sonke siyakuvuma lokho. Niyabo? Futhi niyabo, uNkulunkulu wayesebenzisa iSiphiwo saKhe.

46 Kukanje: Sisonke...Kukhona umbukiso wangaphambi kwelente edolobheni. Futhi thina bantu baseningizimu, niyazi, sasingenayo imali, futhi ngakho si—sifuna ukubona lombukiso, usothangweni lwebhodi elikhulu. NoMfowethu Williams lapha, bathi mfishane futhi unamandla, uqinile; futhi ngingumfo omkhulukazi, omude, ozacile. Futhi ngakho, mhlasi, mhlawumbe wayengathwala amanzi awayise ezindlovini, unamandla. Angikwazanga ukukwenza, phezulu kakhulu ukusuka phansi, niyabo, angikwazanga ukuthwala

amanzi awathwala, ngoba wakhelwe phansi futhi unamandla. Manje, akakwazi ukuzibamba ekanjalo, nami ngeke ngikwazi ukuzibamba ngingalendlela engiyiyo.

⁴⁷ Futhi yileyo ndlela ngayinye yezinkonzo zethu. Niyabo? Ngeke sikwazi ukuba yilokho esiyikho, “UNkulunkulu ubekile eBandleni...” Niyabo? UNkulunkulu wakwenza ngomusa ozibusayo.

⁴⁸ Awu, manje, sonke siyamangala ukuthi yini engale kwalelokhethini laphaya. Yilokho esiyikho, sonke esikwenzayo namuhla. Kuyini na? Yini engaleya na? Siyeza... Njengenkosi yaseNgilandi, ngenkathi ibizwa ngokuthi iNgelosi-zwe, ngenkathi uNicholas oNgwele ekhuphukela lapho, futhi wabhaphathiza inkosi yaseNgilandi eGameni leNkosi. Lapho ihlezi eziko ngalobobusuku, futhi kwangena umzwilili omncane uvela ebumnyameni, futhi wandiza wangena, wandiza wazungeza, wandizela wabuyela ngaphandle, uNicholas oNgwele wathi kuyo, wathi, “Uvelephi, futhi uye kuphi na?” Niyabo? Lokho kwayithola inkosi. Ngakho wabhaphathiza inkosi, waqala ubuKristu eNgilandi.

⁴⁹ Manje, umcabango wokuthi, “Yavelaphi?” Indawo aziyo ukuthi ingqondo yayo ayikwazi ukuyibamba, yabe isivala amehlo ayo futhi ibuyela emuva kuleyondawo. Ingubuhlakani lapha, iyazi, futhi iyazi ukuthi ivela ndawondawo, futhi iyazi ukuthi iya ndawondawo, kodwa ayazi ukuthi kuphi. Manje, yilokho sonke esizama ukukuthola. Manje, ngamunye wethu uyizithunywa zaleloZwe.

⁵⁰ Manje, simi lapha kulokhu ukusa, futhi siqalaza nxazonke, akukho ndawo esingangena ngaphansi kwayo, kodwa ekugcineni ngiyabuka, futhi kukhona ifindo lesihlahla phezulu lapha, le phezulu kakhulu. Ngithi, “Mfowethu Wilson...”

“Angisoze ngaphumelela, Mfowethu Branham. Ngakhelwe eduze kakhulu nomhlabathi, a—angisoze ngaphumelela.”

⁵¹ Kepha ngakhiwe, ngehlukile kancane, ngingakuthola uma ngizogxumela phezulu, njenga le phezulu, futhi ngivele ngikubambe ngeminwe yami, futhi ngidonse ngiphakamise, futhi ngibuke. Siyamangala ukuthi yini engakolunye uhlangothi. Manje, leyo yindlela eluhlaza yokukubeka, kodwa nge-ngethemba ukuthi niyakuqonda. Leso yisimo kulokhu ukusa, njengoba simi ndawonye, niyabo, unokuthile ozokwenza, nginokuthile engizokwenza.

⁵² Okwami, ngazalelwa ukubona imibono. Manje, emsamo, nakhu kufika... kukhona oza phambi kwami. Manje, kuthatha ukukholwa kwabo ukukwenza, wukukholwa kwabo uqobo. Manje, kufana nje negiya, ukungena egiyeni, ushintsha... ukhuphuka intaba ngemoto bese ishintsha igiya. Niyabo? Angikwazi ukulishintsha lelogiya, Uyakwenza. Niyabo?

⁵³ Bese kuthi-ke, mhlawumbe amahora ngaphambi kokuba ngize emhlanganweni ngi—ngisemkhulekweni nakimi uqobo, bese kuthi-ke ngibona lokho kuKhanya kusondela kimi, khona-ke akekho okhuluma nami, ngivele ngiqhubeke ngingene. Kungaba ngcono uma ngivele ngangena esakhiweni, ngingakhulumi noma lutho, ngiqhubekele phambili ngqo emgqeni womkhuleko, bekuyoba ngcono. Kodwa esikhundleni sokwenza lokho, ngi—ngikhuluma isikhashana. Lolohlobo lwemihlangano lwalungeke luhlale isikhathi eside kakhulu, ngoba lukhipha impilo kuwe ngqo.

⁵⁴ Kodwa manje, nakhu kumi umuntu, simi lapha ndawonye manje, sifuna ukubuka sedlule ikhethini lesikhathi. Manje, ngigxuma kanzima impela, ngigijime ngikhuphuke *kanje* futhi ngibambe, futhi ngidonse, ngibuye ngehle.

“Uboneni, Mfowethu Branham na?”

“Indlovu.”

“O, uyibonile?”

“Ya.”

“Yini enye oyibonile?”

“Yilokho kuphela ebengisikhathi sokukubona.”

⁵⁵ “Whewu!” Unamandla, uyabo, sengathi nje, kwangikhandla. Bekuyini na? Lowo ngumuntu omi phambi kwami. Niyabo, yi—yibo bekipha okuthize kuwe, niyabo.

“Uboneni?”

“Unesimila. Singishiyile.” Niyabo? Ngubunzima, ngiyakhathala.

⁵⁶ “Yini enye oyibonile, Mfowethu Branham na?” Ngifanele ngihambe futhi. Kulungile. Usho ukhuphuke futhi, futhi udonse futhi uzame, uyazi. Futhi into yokuqala uyazi, buyela phansi, “UnguNkosazana *S'bani-bani*, ovela *kokuthize...*” Niyabo? Nakho-ke. Wenza lokho ngokwakho, nguwe lowo, ungasebenzisi mina, kodwa usebenzisa isiphiwo uNkulunkulu akuthumelele sona, uyabo. Uyabo? Kodwa ingxenye yomzimba ibuhlungu.

⁵⁷ Manje, kuthiwani uma umphathi weringi efika, umphathi wayo yonke into? Athi, “Ubukani, Mfowethu Branham na? Ya, ngiyakwazi. Ngifuna ukukhombisa okuthize.” Vele ungiphakamise, ungiphakamise esandleni sakhe, noma into efana nale, bese uthi, “Uyalibona leli tende? Lababantu benza *lokhu*, futhi behlela *lapha*, futhi baphumele ezansi *lapha*, *nanapha*, naphansi *lapho*.” Ngihlezi lapho nje ngibuka. Niyabo? Kulungile. Khona-ke lapho Evumela...ungihlalisa phansi, angikhathele. Niyabo? Lowo nguNkulunkulu esebenzisa isiphiwo saKhe uQobo. Niyabona ukuthi ngiqonde ukuthini? Kwenza ngaleyondlela.

⁵⁸ Manje, abantu lapha, abanye balababantu abanami... Mhlawumbe abanye benu angibazi. Umbono ophuma *lapho*, lapho nje Ewuthumela ngokuzibusa, akukho kukhononda ngawo, ngezinye izikhathi ngaphansi kogcobo, ngaphandle kokuphefumula emzimbeni wakho, noma ukuphefumula imizuzu engamashumi amahlanu noma amashumi ayisithupha. Niyabo? Futhi Usho lokho okuyoba ncamashi ephuzwini, lapho okuyoba khona, ukuthi kuyokwenzeka kanjani nakho konke, yonke indawo ebonakala ndawo zonke yayo yonke into. Futhi uNkulunkulu uMahluleli wami, Engimi eBhayibhelini laKhe lapha, akakaze ehluleke nakanye nesiqephu esisodwa, ezinkulungwaneni zezikhathi. Futhi...Kodwa asikho isikhalo ngalokho.

⁵⁹ Kodwa emhlanganweni lapho umuntu omncane ngamunye ezofika, njengokuthi, yibo besebenzisa lesosiphiwo esifanayo, niyabo, ngumuntu osisebenzisayo. Manje, uyakubamba na? UJesu akazange ezwe ubunzima lapho evusa uLazaru ethuneni, ngoba uYise wayeMtshelile. Niyabo? Kodwa manje, lapho sekufika kowesifazane esebenzisa lesoSiphiwo, amandla ayesehumile kuYe. Niyakuthola engikushoyo na? Yilokho okukwenzayo.

Futhi, bangane, yinina bantu enenza lokho. Niyabo? Akumina, nguwe okwenzayo, ukukholwa kwakho.

⁶⁰ Manje, kunento eyodwa nje engithanda ukuyisho manje, futhi, ngoba mhlawumbe bazosikhipha lapha. Kodwa... Manje bhekisisani ukuthi Lithini, ungasuki masinyane kakhulu. Niyabo? I...Ngigagele uMfowethu Borders angahle anichazele lokho e—emihlanganweni yokuvula. Niyabo? Ungasuki ngokushesha kakhulu. Lapho Kuthi, “Nangu umuntu o...uphambi kwalapha...une—isimila, noma umdlavuzwa, noma...”

⁶¹ Lapha, ake ngininikeze isifaniso esincane, ngithi, sizothatha uMfowethu Williams lapha, futhi ngicabanga ukuthi kuzokunikeza...Ingabe sinaso isikhathi esingako na? Sizo... Umzuzwana nje, nje...

⁶² Manje, angikaze ngimbone ngaphambilini, ngithi angikaze ngimbone. NgiseNew York City. Futhi uyaphuma lapha namhlanje uya kudokotela, futhi ugqoke lesudu enhle, ekhanyayo kanye nothayi. Futhi uya kudokotela, nodokotela uthi, “Mfundisi ohloniphekile, ngiyaxolisa kakhulu ukukutshela, kodwa uhlushwa i-TB, akukho okungakusiza manje. U—usesigabeni lapho sekwephuze kakhulu ukuthatha umhlalaphansi, ngakho ku—ku—kuzo—kuzokubulala.”

⁶³ Awu, uqala ukuzibuza. Othile...Ukukholwa kwakhe kuyabamba, “Ngikholelwa ukuthi ngizoba noMfowethu Branham ukuba angikhulekele.” Uyezwa ngakho. Uza eNew York, mina ngise-New York. Futhi manje ugqoke i—isudi emnyama nothayi

obomvu, futhi ukhumule izibuko zakhe, futhi ukhuphukela emsamo. Ngimi lapho, angikaze ngimbone empilweni yami, futhi akakaze angibone, ngithi, “Sawubona, Mnumzane?” Ngenzani? Ngixhumana nomoya wakhe. Niyabo? Ukubona nje ukuthi kuluhlobo luni lomuzwa, ngezinye izikhathi sishaya abakhohlisi, sishaya abagxeki. Sibe nomunye emhlanganweni izolo ebusuku, othi nje ukungidwengula ngibe izicucu nje, futhi yingalesosizathu ngingakwazanga ukubiza lowomugqa womkhuleko. Futhi, kabi kabi nje!

Futhi ngakho-ke ngima lapho futhi ngithi, “Unjani?”

Uthi, “Unjani?”

⁶⁴ Ngiqhuba ingxoxo, emva kwesikhashana ngibona okuthile phambi kwami, ngathi, “Uhlushwa yi. . .” Ngizothatha ukubona okufihlakeleyo okuhle, okude. Uthi akekho omunye emsamo ngaphandle kwakhe, niyabo, ukuba abe lapho ngalobobusuku. Ngithi, “Uhlushwa isifo sofuba.”

“Kunjalo.” Niyabo?

⁶⁵ “Manje, ubukudokotela. Udokotela ubenamadevu, efake izibuko, nekhandela elimpunga, wakuxilonga futhi wathi. . . Futhi awuyena owalapha, uvela ezweni lapho kunesihlabathi esiningi no—nokunye nokunye. Wena. . . IseCalifornia.”

“Yebo, kunjalo.”

“Ungumfundisi weVangeli.”

⁶⁶ Niyabo? Ngibheka nje lokho akwenzayo. Futhi mhlawumbe ngiza kuwo kanye wona lomhlangano (futhi ungenza omunye umuntu manje), “Futhi maduzane nje ubugqoke isudi emhlophe, isudi enombala okhanyayo nothayi okhanyayo, ubuhlezi etafuleni ulalele othile ekhuluma, ubugqoke izibuko. Inenekazi elalihlezi eduze kwakho, lalithi a—lithi ukondleka, ligqoke ingubo ephinki.” Uyazi bekungalesi sikhathi ngqo *lapha*. Niyabo? Futhi kuvele kungishiye, angazi ukuthi ngitheni. Niyabo? Bengimi khona lapha ngikubuka lokho.

⁶⁷ Awu, mhlawumbe uxhuxhume kakhulu ngalesosikhathi, “Makabongwe uNkulunkulu! Kunjalo. Ngi—bengilalele uMfowethu Branham ekhuluma.” Uyabona, njengokuthi. . . “Kunjalo impela! Futhi ngangigqoke leyo sudi. Haleluya!” Nangu ephuma emsamo.

⁶⁸ Manje, akalindanga isikhathi eside ngokwanele. Niyabo? Unjalo nje. . . Nyuye okwenzayo, yilokho okwenziwe ukukholwa kwakhe uqobo. Manje, linda futhi ubone ukuthi uNkulunkulu uthini ngakho. Niyabo? Manje, uma kungekho okunye okwenzekayo, ngima lapho umzuzu futhi kungenzeki lutho, ngilokhu ngibhekile, uma kungenzeki lutho, Ngibheka emuva, futhi uma engakafiphali, ngizothi, “Ngizokukhulekela, Mnumzane,” bese ngimmukisa.

⁶⁹ Kodwa uma uKuzwa kuphendula futhi kuthi, “ISHO KANJE INKOSI!” Niyabo? Manje, ukukholwa kwakho yikho okudonse *lokho* kuNkulunkulu, kodwa manje, *nangu* uNkulunkulu ekuphendula. Niyabo? Angazi ukuthi kuzokwenzekani okwamanje, ngoba mina... lokho bekungukukholwa kwakhe uqobo okwenze lokho, okungashongo ukuthi uphulukisiwe. Niyabo? Lokho bekungukukholwa kwakhe kuphela okunyakazise uNkulunkulu ukuba enze lokho. Kuye kwabikezela. Futhi manje, linda Kuze kusho kungakenzeki. Niyabo? Bese-ke Kuyabuya, futhi ngimbona mhlawumbe eminyakeni kamuva, indoda esikhulile. Niyabo? Futhi ngithi, “Mnumzane, ISHO KANJE INKOSI, uphulukisiwe. Ngalokhu, ukwandisa ukukholwa kwakho, kusasa usedolobheni elingajwayelekile. Uzobe uhamba wehla ngesitaladi, futhi othile uzokushaya engalweni, uzophenduka, ube ngumfana wezindaba, futhi uzobheka phezulu ewashini lasodongweni, futhi lizobe lishaya eleshumi nambili nqo, impela nje. Ngalokhu uyokwazi.” Niyabo? Manje, okokuqala yilokho akudonsa kuNkulunkulu, okulandelayo yilokho uNkulunkulu amuphe khona. Wenza okokuqala, manje ngu-ISHO KANJE INKOSI. Niyabo? Lokho—lokho okulandelayo, niyabo.

⁷⁰ Khona-ke—khona-ke ngosuku olulandelayo uzohamba, futhi uyothi kubangane obenaye, abanye benu bazalwane abangabefundisi, “Bekungaxakile lokho na?” Niyabo? Manje, uma kungukukholwa kwakhe kuphela okwenze okuthize, uyazi ukuthi ukukholwa kwakhe kuthinte uNkulunkulu, kodwa manje, uNkulunkulu utheni kuye na? Akalindanga isikhathi eside ngokwanele ukuthola, niyabo, wagijima ngqo waphuma emsamo.

⁷¹ Manje, uzobe ejikeleza ngosuku olulandelayo ethi, “Uyazi ukuthini?” Futhi kukhona okumshayile, uthi, “Ini?” *Bha, bha*: ihora leshumi nambili. Uthi, “Ini?” Niyabo? O, khona-ke akukho okungake kumenze akungabaze. Yena u... Kugxilile nje khona lapho. Niyabo?

⁷² Lapha, nje...UMfowethu Evans lapha, ohlezi khona lapha...Manje, siyaqonda ukuthi asifanele sisebenzise iziphiwo zikaNkulunkulu njengamabhodi anosonhlamvukazi nezinombolo, siyakuqonda lokho. Asikwazi ukudlala ngeziphiwo zikaNkulunkulu, Ubengeke azinike noma ubani obengena lokho. Kunjalo. Lendoda yayiqhamuke izongivakashela, yona nomkayo nabantwana bayo. Futhi kuningi nje okungashiwo ngeziningi zalezizinto, kodwa nakhu okwenzekile, ubufakazi obuncane kangaka. Wayene—imoto entsha, zonke izingubo zabo nezinto zikuyo, wama eCafeteria yakwaMiller eLouisville. Futhi eKentucky, ungathengisa imoto inqobo nje uma une...wena...Bazokwenzela incwadi yobunikazi bayo. Niyabo? Kanti babenezigilamkhuba ezintshontsha izimoto, zizigijimise zizingenise bese zizipenda,

zizenzele incwadi yobunikazi, bese ziyidayisa. O, zivele... kwakukubi kabi.

⁷³ UMnu. Evans, uza amakhulu amamayela, cishe amamayela angamakhulu ayisikhombisa namashumi amahlanu esuka eGeorgia, enhla lapho, wavele washayela wangena, wacisha ukhiye, wase engene ukuba adle. Wabuya waphuma, imoto, izingubo, isiqophi, yonke into ayenayo yayidabukile, ihambile, engazi ukuthi yayikuphi. Ngakho nakho la wayekhona, amakhulu amamayela ukusuka ekhaya, engenamali, engenazingubo, engenalutho, nemoto entsha ingasekho.

⁷⁴ Awu, bafika noMfowethu Sothmann, futhi ngiyakholwa uMfowethu Simpson, nabanye babazalwane lapho. Ngakho ekugcineni bathi, "Asibuze eNkosini." Ngakho bathi, "Ake senyuke futhi sibe noMfowethu Branham ukuba abuze." Ngakho bafika endlini.

⁷⁵ Futhi yilokho okwenziwa yizingxoxo zangasese, niyabo, sihlala phambi kweNkosi kuze kwenzeke okuthile. Akufani nokuhlangana nabo emsamo, yilapho uhlala khona futhi uvele ulinde. Abantu abahlezi lapho abavela phesheya kwezilwandle nasemhlabeni jikelele, belindile, ezinye izikhathi ezimiselwe ukubonana ezingamakhulu amathathu zilindile manje, niyabo, abavela ndawo zonke ukuthola ngalezizinto.

⁷⁶ Futhi ngakho, khona-ke uMfowethu Evans, noMfowethu Fred, nabaningi babo benyukela endlini lapho, abazalwane abane noma abahlanu. Mfowethu Willie, angazi noma wawunabo ngalokho kusa noma qha, ngiyazi uMfowethu Fred wayekhona, futhi angisakhumbuli nje ukuthi babebangaki ababekhona, futhi sehla phambi kweNkosi ukuba sikhuleke.

⁷⁷ Manje, laba bonke bangabefundisi, ngiyethemba, nonke ningamakholwa. Niyabo, ufanele uthole isimo, ufanele uthole imbanga ngaphambi kokuba uthole ikhambi, njalo. Niyabo? Udokotela, uma ungena ehhovisi lakhe futhi wathi... "Dokotela, ngihluphekile, ngi...esiswini sami, ngiphethwe yikhanda," ukunika amaphilisi ezinhlungu athile, uyakuthuma, uzama ukukuxosha. Niyabo? Udokotela wangempela uzolixilonga lolodaba aze athole imbanga. Futhi yilokho okudlula emgqeni womkhuleko, ebeka izandla phezu kwabantu, ethi, "Udumo kuNkulunkulu. Haleluya! Kukholwe. Udumo kuNkulunkulu. Nyakazisa okwami..." Niyabo? Ake sithole imbanga kuqala.

⁷⁸ Kungahle kube yinto ethize, uNkulunkulu wabeka isiqalekiso phezu kwalowomuntu ukumenza enze into *ethize*, futhi uyafika, ukususe, njengoba uMose enza eshaya idwala, noma u-Eliya, ngoba wabizwa ngonempandla, waqalekisa labobantwana abancane, nokunye nokunye. Ufanele ubheke ngeziphwiwo zikaNkulunkulu, ufanele ubheke ukuthi wenzani, niyabo, lapho uya koqalekisa nokunyathela

odeveli, nezinto ezinjalo, ube ungazi ukuthi ukhuluma ngani, ungena enkathazweni noNkulunkulu, uyabo, ngoba ufanele ukuqonde okwenzekile. Lokhu . . . Kukhona okusezansi laphaya okubangela lokhu ukuba kwenzekile, khona-ke kungcono ulinde bese utshela lowomuntu ngakho, lungisa lokho kuqala.

⁷⁹ Ngakho into okumele uyenze ukulinda uze uthole imbangela. Khona-ke u . . . Ikhambi selivele liphelele, uma u—ungathola imbangela. Susa imbangela kanye ne . . . Njengokuthi, uma isigaxa sibekwe phezu kwenye into ethile, njengo—ucezu lommbila, nenduku ibekwe phezu kwawo ukuba, iwenze ukhulu ugwegile, uvele ususe induku futhi uzokhula uqonde. Kuyinto efanayo. Niyabo? Ufanele uthole imbangela kuqala. Kodwa thola ukuthi yini ekwenza kwenze lokhu.

⁸⁰ Manje, noMnu. Evans uyangena, wayesethi, “Mfowethu Branham,” washo. Wangitshela indaba.

⁸¹ Ngathi, “Asiye kuNkulunkulu.” Futhi saguqa sakhuleka. Futhi ngenkathi sisakhuleka ngi . . . Ufanele uphume. Ikanjalo indlela yokuvuswa kwabafileyo . . . Nizwile ngemihlangano, nikubonile, nazi ukuthi kulotshiwe, izitatimende ezisayiniwe ngodokotela ngabantu befile. Ngibabonile abahlanu babo enkonzweni yami uqobo ethobekile. Ufanele uthole lowomphefumulo ongaphandle ngaleya ndawo ndawo, futhi uwubuyisele, uwubuyise. Futhi ekuphumeni koMoya, Wathumela iZwi laKhe, wathumela iZwi laKhe. Niyabo?

⁸² Futhi uphuma, ngibone umfo osemusha egqoke ihembe eliphuzi, wake waba ngumKristu futhi wakhulela ekhaya lobuKristu, wayesemotweni kaMfowethu Evans ehlela eBowling Green, eKentucky, amamayela ayikhulu neshumi nesishiyagalombili ngezansi kweLouisville. NoMoya, ngenkathi ekhuleka, wamgweba ukuthi wayenza okungalungile. Wayesebenzela lesi siyingi, wayenza okungalungile. Kwase kuthi-ke uMoya, iZwi, libambe phezu kwakhe kulomkhuleko, waphenduka, wabuya.

⁸³ Ngimbone ebuyisa imoto wayipaka endaweni ethize. Ngasukuma ngase ngitshela uMfowethu Evans ngakho, kuzolunga. Futhi endleleni yakhe eya ekhaya lapho evela . . . Manje, imoto yebiwa ngaphesheya komfula, eLouisville, eKentucky, imayela ngaphesheya komfula, kwase kuba phezulu eCafeteria yakwaMiller, yebiwa lapho. Futhi nansi yabuyiswa ivela e-Bowling Green, yayinethangi likaphethiloli, ingxenye yalo ingasekho, lapho nje umfana ayeshayele khona wehla, wayibuyisela emuva, wayeseyibeka khona lapho emgwaqeni lapho yena . . . emgwaqeni wakhe ephumela ekamu lomahamba-nendlwana lapho wahlangana nayo, imi khona lapho emgwaqeni ngendlela efanayo. Niyabo? Manje, lowo nguMoya kaNkulunkulu uphuma ubamba lokho.

⁸⁴ Olunye udaba khona lapho, ukuze nje nginibonise okuphambene, ngizobe-ke sengiyeka, impela impela. Ngakho-ke bona . . . Yiyo lendoda efanayo, endodeni eyathenga imoto kuye kodwa futhi ayikwazanga . . . ayizange imkhokhele, yabaleka. NoMoya weNkosi, ngenkathi sikhuleka, walandela leyondoda, kodwa yayinesihluku, isoni esingamesabi uNkulunkulu. Niyabo? IZwi lalingeke libe namthelela kuyo, ngakho-ke uNkulunkulu wadingeka asebenze ngenye indlela, futhi wayithumela ngapha nangapha.

⁸⁵ Kwathi ngolunye usuku esenhla endlini yami, ngayitshela, “Siya ngase-Bowling Green.” Sehlela endlini yakhe, sasehla siyodoba, yena nomkayo kanye nami emotweni, wakubamba ngokushesha.

Manje, mina . . . wathi, “Nginga . . . ? Kungcono ngijike ezansi *lapha*.”

Ngathi, “Uma ufuna imali yakho, kungcono uhambe manje.” Futhi waya ngale, wakhokhelwa ngokugcwele. Niyabo?

⁸⁶ Niyabo, uNkulunkulu uyazi ukuthi zenziwa kanjani izinto zikwenze. Niyabo? Kodwa ngezinye izikhathi uma kungudaba olulibalayo . . . Manje, lolodaba lwalibala izinyanga ezithi azibe zimbili noma ngaphezulu, izinyanga ezimbili . . . [UMfowethu u-Evans uthi, “Iminyaka emibili.”—Umhl.] Uthini? [“Iminyaka emibili.”] Iminyaka emibili ngaphambi kokuba kwenzekke. Kodwa niyabo, wayebuzile, futhi wazi ukuthi uma siyibuza leyonto . . .

⁸⁷ UMarta wathi, “Umnewethu ufile, uyanuka laphaya ethuneni. Kodwa ngisho nakalokho, noma yini Oyicela kuNkulunkulu, uNkulunkulu uzoKunika yona.” Nakho la ukhona. Niyabo? Niyabo? “Noma yini Oyicela kuNkulunkulu, uNkulunkulu uyoKunika yona.” Eminyakeni emibili emva kwakho konke lokho wabambelela, wazi ukuthi uyokuthola. Niyabo? UNkulunkulu wakusebenza ngqo, wakuthola.

Yilokho-ke, bazalwane, nguNkulunkulu ezibonakalisa Yena uqobo ezimpilweni zethu.

⁸⁸ Ngingakhuluma nani usuku lonke, niyisigejane esihle kakhulu sabantu, nginithanda kahle ngempela. Futhi ngilapha, bangane bami ongumKristu, ukunisiza. Ngilapha ukuze ngenze konke engingakwenza ukuze ngisize ekudobeni ngenetha kanye nani bazalwane.

⁸⁹ Manje, ngezinye izikhathi abantu bathi thina, akekho namuhla, kube nenqwaba yokulingisa kwenyama yalezi zinto, niyakuqonda lokho, kufanele nje kufike. Lapho uMose ephuma, kwasekwenziwe okungaphezu kwemvelo, futhi isixuku esixubile sahamba naye, kwaphazamisa ikamu emva kwesikhashana kanye noKora, niyazi, nokunye nokunye. Futhi si—si—siyakuqonda lokho, futhi kuyakwenza lokho, bazalwane.

⁹⁰ Futhi mina...Kwesinye isikhathi abelusi bezimvu baba nokusola kancane, futhi a—angibasoli, banezimvu okumele bazondle, niyabo. Bona—bona...angi—anginayo imizwa ngokumelene nalabo bafowethu o, lokho ngisho nje nokukusola, a—angiphatheki kabi ngakho, ngoba bangabelusi bezimvu, niyabo. Kodwa ngifuna nazi, njengomfowethu, njengoba—njengoba ukuphela kusondela, lapho ngihlangana nawe ngakolunye uHlangothi, ngisazoba nobufakazi obufanayo: NguNkulunkulu. Wena nje kukholwe lokho ngenhliziyo yakho yonke.

⁹¹ Futhi ngi—ngifuna ningikhulekele, kunzima kabi kabi, bazalwane. Kunzima, ngoba kwezinye izikhathi uthi...ufanele usho izinto ezivele...mhlawumbe umbono womuntu ube yindlela eyodwa, futhi nokho ufanele ukusho, u—ubophezelekile ukukusho, ufanele ukusho, futhi khona-ke kuzwisa ubuhlungu, futhi kuzwisa ubuhlungu mhlawumbe umfowenu noma okuthize, bese uzizwa kabi ngakho.

⁹² Kodwa awuwedwa, uthengwa ngentengo, uthunywe umsebenzi. Ufanele wethembeke futhi ube neqiniso kuwo, kungakhathaleki ukuthi kuyini. Futhi ngicabanga ukuthi abantu abaningi abacabanga kahle bazokuhlonipha lokho, nakuba ngisho bengase bangavumelani nawe, bazokuhlonipha.

⁹³ Kuthiwani ngendoda kowesifazane na? Noma ngabe muhle, mubi, noma ngabe kuyini, uma eyinenekazi, inenekazi langempela, noma iyiphi indoda izohlonipha, ene-awunsi nje lobudoda ngayo, niyabo. Kungakhathaleki ukuthi ingubani, iyakuhlonipha ukuma kwakhe. Niyabo? Futhi kungaleyondlela engicabanga ngayo phakathi kwabazalwane, abazalwane ababona umuntu othile okholisekile. Nginezinhlonipho ezifanayo kubazalwane abangahle bangavumelani nami. Ngi—ngingathi, ngokuqinisekile ngiyahlonipha okwayo... .

⁹⁴ Indaba enkulu iza engqondweni yami manje yaleyonhloko yamaLuthela enhla lapho, niyazi, ngenkathi engibhalela incwadi, futhi wathi ngangiyisangoma esiphucuzekile, niyazi, nokunye nokunye kanjalo, futhi washo okubi, niyabo, ngami, nokho, ngambhalela incwadi ngamphendula.

⁹⁵ Wathi, “Uthe usuneminyaka engamashumi amathathu ushumayela,” wathi, “ngangishumayela ungakanceli,” washo. Futhi khona-ke, futhi usho okuthize futhi njengokuthi... Kodwa noma kunjalo, ngangisamhlonipha. Wavele wangibiza “Branham,” ngabhala ngaphendula, ngathi, “Mfowethu Oligugu Othandekayo,” inhloko yamaLuthela. Akekho owayengashumayela iVangeli iminyaka engamashumi amahlanu kodwa angamhloniphi uKristu, ngeke ngicabange kanjalo. Niyabo? U—ungu—ungumuntu, a—akenziwanga ngemvuthu yamapulangwe, uyisidalwa esingumuntu. Futhi ngambhalela incwadi emnandi ngamphendula.

⁹⁶ Wathi, “Wona kanye umqondo wakho ume phezulu lapho! Mina,” wathi, “ngashayela amamayela ayishumi nanhlanu esiphewweni seqhwa esiphuphuthekisayo ukuzwa umuntu kaNkulunkulu, futhi ngatholani, kodwa isangoma esiphucuzekile.”

⁹⁷ Futhi ngathi, “Ngiyakuthethelela ngalokho, Mfowethu,” futhi ngakho-ke ngathi, “ubungazi ukuthi utheni.” Ngathi, “Abantu babone uJesusu Kristu enza into efanayo ngosuku lwaKhe njengoba Enza osukwini lwami, nguJesusu ofanayo ekwenza, futhi baMbiza ngoBelzabule.”

⁹⁸ Ngathi, “Manje, ukube bengiqinisile na? Futhi uJesusu wathi ukukhuluma izwi elilodwa ngokumelene naWo akusoze kwathethelelwa.” Ngathi, “Ikusize ngani iminyaka yakho engamashumi amahlanu na?” Niyabo? Niyabo? Ngathi, “Kodwa ngiyazi ukuthi ubungaqondile lokho ngokusuka enhliziyweni yakho. A—angicabangi nje ukuthi indoda yayingakhuluma ngoJesusu iminyaka engamashumi amahlanu, futhi iMshumayelele, ibe yinhlobo yasekolishi, ibingakhuluma ngoJesusu kanjalo. Wena nje...uyaxhuxhuma nje futhi awuqondi.”

⁹⁹ Kamuva wangibhalela incwadi, wathi, “Ngiyaxolisa ngalokho, futhi ngizwa ukuthi uza eMinneapolis futhi,” kwakunguDkt. Hegre, futhi wathi, “Ngi—ngizo...ngi—ngingathanda ukuthi uze ekolishi, ngingathanda ukukubuzwa imibuzo ethile.” Ngabe nginaso isikhathi sokukusho na? [Umfowethu uthi, “Impela.”—Umhl.] Kuhle. Futhi wathi... Kukhona...Ngase ngithi...

¹⁰⁰ NoMfowethu Jack Moore nabanye bethu ehla lapho, kwakusengqungqutheleni yeBusiness Men. Futhi wathi... Ngaphuma. Futhi kusobala, imfundo yami ikhawuliwe kakhulu, njengoba nazi, futhi angizisho ukuthi ngingumshumayeli, ngakho nga—ngahlala eduze kukaMfowethu Jack, futhi uhlakaniphe kakhulu, niyazi, futhi ngacabanga ukuthi uma esho amagama engangingawazi ukuthi wayethini, ngangiyomdushuza emlenzeni, futhi uyothatha izintambo kusukela lapho, niyabo.

¹⁰¹ Ngakho basinikeza idina elimnandi; bangabaseNorway. Futhi ngakho baba nedina lokudla okwehlukahlukene elikhulukazi, futhi bahlala esimweni sesiphambano, futhi bangibeka enhlokweni yaso *lapha*, amanenekazi amancane athandekayo adeka itafula. Futhi uDkt. Hegre wasukuma ngemva kwe...emva kwedina wayesethi, “Mfowethu Branham, ngiyazi ufanele ubuyele enkonzweni kulobubusuku, kodwa,” wathi, “ngifuna ukukubuzwa umbuzo.”

Ngathi, “Dkt. Hegre,” ngathi, “nginga...ngingajabula ukuphendula engingakwazi. Mhlawumbe, imfundo yami

ikhawulwe kakhulu, ngi—ngingahle nje ngingakwazi ukukwenza.”

Wathi, “Awu, ngingathanda ukusho lokhu kuwe,” wathi, “ngiyaxolisa ngengikushilo.”

Ngathi, “O, waxolelwa, Mfowethu, bengingeke ngicabange, lokho.”

¹⁰² Futhi wathi, “Silambile lapha e—eBethany,” wathi, “si—sifuna uNkulunkulu,” wathi, “futhi sifunda ngamaPentecostal.” Futhi wathi, “Ngiqondile ukuthi wawukade ungumBaptisti.”

Ngathi, “Nginguye.”

¹⁰³ Futhi wathi, “Awu,” wathi, “ngahamba ngiyobabona,” futhi wathi, “kwakukhona umhlangano,” wathi, “babekhahlela phezu kwezihlalo, futhi bekhapha amafasitela ezibani, no—nokunye nokunye kanjalo.” Wathi, “Yini abanayo?”

Ngathi, “UMoya oNgcwele.”

Futhi wathi, “UMoya oNgcwele wenza lokho na?”

¹⁰⁴ Ngathi, “Mfowethu, nakhu engikutholayo phakathi kwabantu bePentecostal: Kunomfutho omningi abawufutha impempe, esikhundleni sokuwubeka emzileni nokuwenza—ukuwenza ugijime, niyabo,” ngathi, “bona, ukube bebekwazi nje ukuthi kusetshenziswa kanjani! Bakumemeza konke kuphume,” niyabo, “mekumemeza kakhulu kuphume.”

¹⁰⁵ Niyazi ukuthi ngiqonde ukuthini, futhi lokho kuyiqiniso. Angikusho ngokuhlazisayo, ngikusho ngothando nangenhlonipho. Amandla aseBandleni, ukuba kuphela esetshenziswa, futhi aboshelwe, njengombani omazombezombe obhala i—i—isikhathi sokuphela ezibhakabhakeni, abophele lokho futhi nibone ukuthi uzokwenzani. Niyabo? U-Edison wathi wayengakwenza, futhi wakwenza. Niyabo? Kungukuthi, bophela lawamandla esinawo. Niyabo, sikumemeza kakhulu nje, futhi sikufute kuphume. Niyabo?

Futhi wathi, “Khona-ke sinani thina maLuthela na?”

Ngathi, “UMoya oNgcwele,” khona-ke wadideka kakhulu. Ngacabanga... Ngathi... .

¹⁰⁶ Wathi, “Ngaya eCalifornia, ngabhala i...funda incwadi ngesinye isikhathi ngazo zonke iziphiwo zokomoya.” Wathi, “Silambile lapha eBethany,” wayesethi, “bonke engihambisana kanye nabo lapha,” futhi kwakukhona cishe amakhulu amathathu noma amakhulu amane abo behlezi lapho, wathi, “sonke silambeke uNkulunkulu.”

¹⁰⁷ Wathi, “Manje, into ingukuthi,” wathi, “sabhala...funda lencwadi esikoleni sethu, ezifundweni zethu lapha.” Futhi wathi, “Abanye babazalwane kanye nami sagibela indiza, futhi saya eCalifornia futhi sathola lendoda, futhi wathi, ‘Anginazo iziphiwo, ngavele ngabhala ngazo.’”

108 Wathi, “Sabe-ke sesizwa ngawe uza ngapha,” futhi wathi, “sawelela lapho.” Futhi wathi, “Ngokushesha, ngokudumala izikhathi eziningi ngokukhohlisa, sakuthatha njengokuba ngumoya omubi lokho. . . Ngiyaxolisa ngokuthi ngakusho.”

109 Ngathi, “Awu, lokho kulungile.” Ngathi, “Thina sonke, mhlawumbe, sinalezozikhathi, Mnumzane.” Ngathi, “Mhlawumbe kube, ngangingahle ukuba ngenze into efanayo mina qobo e, isikhathi.” Ngathi, “UNkulunkulu unesihawu kithi, impela Unesihawu kimi.”

Futhi wathi, “Awu, ngingathanda nje ukusho into eyodwa.” Wathi, “Yini esingayenza na?”

110 Futhi ngacabanga, abafundi ababengakwazi ukukhokhela indlela yabo bedule, babenepulazi elingamahekha angaba yinkulungwane lapho, noma ngaphezulu, mhlawumbe amahekha ayizinkulungwane ezimbili, futhi batshala ummbila, base bevumela abafundi ukuthi basebenzele indlela yabo yokudlula. Niyabo? Futhi ngathi, “Ngesinye isikhathi kwakukhona indoda eyatshala insimu yommbila.” Bangaki abake bawubona ummbila ukhula na? Sonke sibonile. Futhi ngathi, “Ngakusasa ekuseni lapho ephumela lapho kwakukhona amacembe amabili, noma, ngokunye ukusa ngenkathi ephumela lapho kwakukhona amacembe amabili amile. Wathi, ‘Mayibongwe iNkosi ngesivuno sommbila!’”

Ngathi, “Ingabe wayenaso na?”

Wathi, “Awu, bengingeke ngithi wayenaso.”

Ngathi, “Ake sisho lokhu: sekungashiwo ukuthi wayenaso.”

“Yebo,” washo.

111 Ngathi, “KwakungamaLuthela lawo. Ekugcineni, lawo macemba amabili amancane akhula aba yintshakaza, into ehlukile, futhi lawo kwakungamaMethodisti ngokungcweliswa, enashumayela nonke ukulungisiswa. Nentshakaza yabheka emuva phansi ecembeni yase ithi, ‘Hhe! Ngiyintshakaza, anginamsebenzi nawe nhlobo, sengiyiwo manje.’”

112 “Kodwa niyazi, leyontshakaza ekugcineni yakhumula lezizintshakaza ezincane zehla zaba icembe futhi, futhi kwaveza isikhwebu sommbila, njengohlamvu lwasekuqaleni olwalutshaliwe.” Ngathi, “Leyo kwakuyiPentecost, ukubuyiselwa kwezipho kubuyiselwa eBandleni.” Ngathi, “Sinesikhunta esiningi esikhwebini, kodwa nokho, sineziNhlamvu lapho futhi, niyabo.” Ngathi, “Lokho—lokho kunjalo.” Ngathi, “Kwakuyi—kwakuyi. . . iPhentekoste yasekuqaleni.”

113 Futhi ngathi, “Khona-ke uHlamvu lwathi, ‘Angidingi ntshakaza noma iqabunga. Anginidingi nina maMethodisti, noma nina maLuthela noma omunye, ngiwuHlamvu.’” Ngathi, “Empeleni, kwathatha impilo eyayisecembeni

ukwenza intshakaza, nempilo ecembeni ukwenza uhlamvu.” Ngathi, “Ibandla lePentecostal liyibandla lamaLuthela eselithuthukile.”

¹¹⁴ Wadonsa ngokushesha ipuleti lakhe. Wenza into encane kanjalo, kungesikho ukuphikisana nesayense yabo yezenkolo, niyabo, noma ukuphikisana nabo, ukubenza nje babone ukuthi yini eyiqiniso. Niyabo? Makuthi. . . Wathi, “Mfowethu Branham, thina baseBethany, akunandaba ukuthi amanye amaLuthela athini, sifuna uNkulunkulu. Yini esingayenza ukuze samukele uMoya oNgwele na?”

¹¹⁵ Ngathi, “Buyela etafuleni, fulathelani itafula bese niguqa ubuso benu bubheke odongeni.” Futhi sajikeleza futhi sababeka izandla, futhi abangamakhulu amane emukela uMoya oNgwele, futhi manje bagijima amakhulu namakhulu, benza izimangaliso, nezibonakaliso, nezimanga. Lowo nguDkt. Hegre waseBethany College eMinneapolis, eMinnesota.

¹¹⁶ Bazalwane, sinoMkhiqizo oyedlula yonke ezweni, kodwa siWuphethe ngokungafanele, niyabo. Kunjalo. Uthini, uma—uma uMfowethu Borders lapha engumbazi, ukuba-ke ubemi phandle lapha nesando, eshaya izipikili, niyabo, futhi ngangino—uhlobo oluthile lwesando esinamandla kakhulu lapha, engingakwazi ukufaka ikege lezipikili phakathi, futhi ngithi *ruti*, ngikhuphuke kanjalo nje, futhi ngibethele wonke amabhodi ngesikhathi esisodwa, ngase ngikhuphukela kuye, ngathi, “Ya, usuphumile emdlalweni, awusenalutho. Akukho lutho kuwe noma kanjani, nje, awukho ngisho nasemdlalweni”? Niyabo? Ngimoshe umkhiqizo wami khona lapho, ngiye kuye ngendlela engafanele. Niyabo?

¹¹⁷ Uma ngikhuphuka futhi ngimtshele ukuthi muhle kakhulu kangakanani, yeka umbazi omuhle anguye futhi ngivele ngishiye umkhiqizo wami, uzozithengisa wona uma ulungile. Kunjalo, niyabo. Futhi yilokho engikuzele lapha, mngane, niyabo. Kungukuba. . . UMkhiqizo kaNkulunkulu othuthukisiwe, siwubiza kanjalo, mhlawumbe, inkonzo kumaLuthela, nani maMethodisti, namaBaptisti, nabaningi benu bazalwane. Asizami ukufuqela okuthile kini, sizama kuphela ukunitshela ngeSiphiwo esithuthukisiwe iNkosi esinike iBandla, futhi sengathi umusa Wayo ungasisiza.

¹¹⁸ Ngiyaxolisa, ngithatha sonke lesi sikhathi, ngivele ngikhulume. UNkulunkulu anibusise. Asicule kalula sisavala lomnyango lapha manje, sivala umnyango.

Ng’yaMthanda, ng’yaMthanda
 Ngoba Wang’thanda kuqala
 Wang’thengel’isindiso
 Emthini waseKalvari.

¹¹⁹ Manje, ngibeka lesisisekelo esincane sokuphulukisa. . . Manje, kulobubusuku, uma kulungile kubelusi nabo bonke,

ngifuna ukuthatha ubusuku ngensindiso, niyabo. Ukuba... Niyabo, niyabo, empeleni, lababantu abaphulukisiwe, bayo, uma bephila isikhathi eside ngokwanele bayophinda bagule futhi mhlasimbe, kodwa uma kanye besindisiwe, banokuPhila okuPhakade khona-ke, kunjalo, bayofika ekuvukeni.

¹²⁰ Manje, uJesu...Sivale iminyango futhi sikhuleke kuBaba wethu, Obona ekusithekeni. Singavele sikhothamise amakhanda ethu umzuzwana manje, senzele izwi lomkhuleko na?

¹²¹ Baba waseZulwini, ngokuthuthumela, ngokuxhamazela, asikwazi ukwenza ubulungiswa emsebenzini, kodwa ngethemba ukuthi ngandlela thize, kulokhu ukusa, ngoBukhona baKho bulapha, ukuthi thina, sisuka lapha, sizohamba nje nezinhliziyo zethu zigcwele injabulo.

¹²² Busisa lababantu abanomusa, Nkosi, osivumele sibe nendawo yalomhlangano. Sikhulekela ukuthi bazokwenza umsebenzi omkhulu. Babonakala sengathi bebelungile, thina, iqembu labantu abalahliwe, abadelelwe yizwe, futhi nokho bavula iminyango futhi basivumele ukuba singene, siyabonga ngalokho, babusise. Futhi sengathi wonke umuntu... Sengathi lendoda engumnikazi wendawo, usizo lonke, sengathi kungaba khona ukusolwa okunjalo lapho labo besifazane abangoweta bengena kuleligumbi, ukuthi izinyembezi zosizi ngesono zizogeleza ezihlathini zabo. Siphe, Nkosi, ukuthi bonke basindiswe futhi bagcwaliswe ngoMoya, babe amandla amakhulu kaNkulunkulu.

¹²³ Ngiyabonga ngalobubuzalwane, lamadoda nabesifazane abahle, engilindele ukuhlala nabo ePhakadeni, kuyo yonke iminyaka ezayo, noma imihlaba engenasiphelo. Busisa umfowethu ongusihlalo lapha nomkakhe, wonke umfundisi nomkakhe, zonke izivakashi ezikanye nathi kulokhu ukusa.

¹²⁴ Futhi, Baba, kulesisikhathi esikhulu esiphila kuso, nje ezinkanyisweni zakusihlwa zehla, ilanga lishona lapha oGwini lwaseNtshonalanga, maduze nje kuzofika usuku lwenkathazo engakaze yaziwe, khona-ke "ongcolile, usangcolile; ongcwele, usengcwele." Nkulunkulu siphe ukuthi sizokwenza konke okulele emandleni ethu ukufaka yonke imiphefumulo eMbusweni kaNkulunkulu ngaphambi kokuba kube leyithi kakhulu. Nkulunkulu siphe khona.

¹²⁵ Busisa inkonzo yalaba abazalwane bami, Nkulunkulu, amabandla abo amancane, nodadewethu nabafowethu abahlezi lapha kulokhu ukusa, imisebenzi yabo. Nkulunkulu, balapha. Ngihlangane naleliqembu elincane lamaPentecostal emhlabeni jikelele, emuva le kuleyomeno lapho, lapho amadoda ayengalokotha aye khona, futhi kuyobakhona iPentecostal elincane elingaxhasiwe lihlezi emuva lapho libambe ikhandlela lokuKhanya, elingaphasiswanga muntu, owesilisa othize omncane noma owesifazane emi emuva lapho onakele wonke,

futhi eqedwa nya yisilwane esime noma ikanjani, nezimpahla zokugqoka ezimanikiniki, kodwa ephakamise ikhandlela lokuKhanya. Njengoba uPawulu asho kumaHeberu, “Izwe elingabafanele, bazulazula bembethe izikhumba zezimvu nezikhumba zezimbuzi futhi beswele behlushwa.” Nkulunkulu, u—ukwaHlulela okukhulu kuzokwembula kuphela.

¹²⁶ Nginibonga kanjani ngamadoda nabesifazane abanjalo, nangokuhlanganyela neqembu elinjalo, ukuhlala ezindaweni zaseZulwini kuKristu Jesu! Babusise bonke, Baba. Sikhulekela ukuthi umusa waKho nesihawu kuzohlala phezu kwabo.

¹²⁷ Thethelela ubuthakathaka bethu obuningi, Nkosi. Asihlosile ukwenza lutho olubi, Nkosi, kodwa ngenyama siyawenza amaphutha nsuku zonke, ngakho ukuze sihlale siphila kuKristu, sifanele sife emicabangweni engeyethu, ngakho sigcine sifile kithi uqobo futhi siphila kuYe. Imizimba yethu mayibe njalo, futhi umphefumulo wethu uthobeke kakhulu kuYe ukuze abantu bezobona ukubonakaliswa kukaKristu lapho sihamba, noma siza, kumbe noma yini esiyenzayo.

¹²⁸ Sibusise ndawonye, Baba. Sisize kulobubusuku enkonzweni, sisize kusasa, siza oSonto sikole, amabandla. Futhi kwangathi kungaba namalangabi oMlilo kaNkulunkulu ebandleni ngalinye nenhliziyo ngayinye kuze kufike uJesu. Sikucela eGameni laKhe. Amen.

Ngibuyisela kusihlalo, futhi, umfowethu.



KUSUKELA EKUQALENI KWAKUNGENJALO ZUL62-0630B
(It Wasn't So From The Beginning)

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