


UKUZAMA UKWENZELA

uNkULUNKULU INkONZO

INGENgANTANDO kANkULUNKULU

 Bafowethu abangabefundisi, nani bangani phandle lapho, ngithi kuyinhlahlala ukuba lapha kulokhu ukusa. Ukwethulwa okunjengalokho pho, ngani, angazi ukuthi ngiyoke ngiphile kanjani ngize ngifike kulokho.

² Kodwa nje sihlezi lapho, uMfowethu Noel nami, angikholwa ukuthi sengake ngahlngana nomuntu impela nje ncamashi . . . Sonke senziwe ngobumba olwehlukile, kodwa nguNkulunkulu ofanayo. NjengoMfowethu Jack Moore, impela kade e . . . UMfowethu Noel ubethi nje, “Selokhu ngibe lapha naye . . .” Lowo ngumkhwenyana wakwakhe, nokuthi wayefunde kanjani ukumthanda nokuhlona ipha ukuhlakanipha kwakhe nezinto. Futhi lokho . . . Ngingathi “amen” kulokho. Into eningi enhle . . . izikhathi esibe nazo sindawonye, yena nami, noMfowethu Brown, uMfowethu Boutliere lapha. Indoda ekahle kaNkulunkulu engibathanda ngempela ngayo yonke inhliziyoyami.

³ Futhi njengoba ngibona ukuthi asiyi ngokuba bancane, awu, ngicabanga nje ngesikhathi manje esisibhekile njengoba sishintsha selokhu cishe kwaba yiminyaka engamshumi amabili edlule siqamula izingwadule, kanjalonjalo sindawonye njengendoda esencane. Kodwa ukwazi nje ukuthi kukhona iZwe lapho esingasozwe saguga khona. Siyohlngana lapho futhi ngoluny’usuku.

⁴ Izolo ebusuku ngenkathi ngisuka etabernakele, bekukhona inenekazi elincane lilele emuva lapho ohlakeni lombhede, futhi lithe, “Mfowethu Branham, eminyakeni eyedlula . . .” Ngicabanga ukuthi lalikade likhubazekile. Lathi, “Wangitshela . . .” Sengiyakukhohlwa ukuphawula kowesifazane ukuthi bekuyini manje, into enjengale, ngethemba ukuthi angikucaphuni ngokungesikho. Lathi, “Ukuthi lenhlupheko enganginayo yayizoba ngeyenhloso,” noma into ethize, ukuthi lalizoba nengane. Futhi aliqondanga ukuthi lokho kwakuzokwenziwa kanjani nalo likulesosimo.

⁵ Nakho kumi esencane, insizwa ebukeya iyinhlale, yathi, “Ngiyingane abanayo.” Yathi, “Ngiyingane abanayo.”

⁶ Nezinto eziningi kakhulu yenzekile ngasendleleni, asinaso ngisho nesikhathi sokukuxoxa lapha. Siyokuxoxa ngaphesheya.”

⁷ Nalaba abakhulu besonto boSomaBhizinisi. Angisonti kunoma yiyiphi inhlango, ngiqagele njengoba nonke nazi, kodwa ngi... Leli yilona qembu kuphela engixhumene nalo, ukuphatha ikhadi lenhlanganyelo, li... Abakhethi-hlelo, ngusomabhizinisi nje. Babe ngabamqoka kakhulu kimi nasohlobweni lwenkonzo iNkosi uBaba wethu angiphe yona. Ku... bekungesikho ngempela ukuthi angiyithandi inhlango; yinkonzo nje engiphiwe yona, futhi uma ngingethembekile kulolobizo, khona-ke ngiyoba ngumuntu ongethembekile kuNkulunkulu.

⁸ Futhi, ngiyacabanga, ngaphambi nje kokuba ngisuke eTucson, mhlawumbe abaningi benu babekhona, ngeliny'ilinga ngangiseLos Angeles ngikhuluma nabakhulu besonto. Futhi kwakukhona... Ngangisanda kuhhala inhlango mhlawumbe kal'khunyana-l'khunyana. Nga-ngangingaqondile ukuba ngaleyondlela. Uma uqonde lokho ukuba kube ngukwehlisa isithunzi, khona-ke ngingaba ngumzencisi. Awufanele ukwenza lokho, qhabo, lokho nje kunguntshinga omunye. Kodwa ngakhuluma ngesihlahla engasibona egcekeni likaMfowethu Sharrit. Lalinezinhlobo cishe ezinhlanu ezehlukene zesithelo kuso. Ngase ngithi, "Angikaze ngisibone isihlahla esinjalo empilweni yami." Sasiyi... sasinophaphamuzi, sasinamalamula, sasinohlobo lwenantshi ithanjerin, ithanjelo, amawolintshi, yonke into imila esihlahleni esifanayo. "Awu, ngithi, impela angikutholi lokho. Nhloboni yesihlahla esiyiso?"

"Yisihlahla samawolintshi."

Ngase ngithi, "Awu, lowophaphamuzi?"

Wathi, "Ya."

Nga-ngathi, "Kungenzeka kanjani?"

Wathi, "Lokho kufakelwe."

Ngase ngithi, "O, ngiyabona."

⁹ Wathi, "Zonke zingumndeni wezihlahla ezisamawolintshi, futhi noma yisiphi isihlahla esingesomndeni wezihlahla ezisamawolintshi zi... zingafakelwa."

¹⁰ Ngathi, "Ngiyaqonda." Ngase-ke ngiqala ukumemeza kancanyana nje, niyazi, ngoba nginokwethuka futhi nginamadlingozi.

¹¹ Ngakho, wathi, "Yini'indaba?"

¹² Ngase ngithi, "Awu, bengicabanga ngento ethize nje." Ngase ngithi, "Manje ngifuna ukukubuzisa umbuzo." Ngathi, "Manje, ngonyaka ozayo uma sekufika ukuqhakaza, akuyikubakhona-mawolintshi, amatanjelo, ophaphamuzi, amalamula; kuyoba ngamawolintshi onke ngoba yisihlahla samawolintshi, singeke na?"

13 Wathi, “Qhabo, qhabo. Qhabo, igatsha ngalinye lithela ezalo.”

14 Ngathi, “Ngiyabona.”

15 Nalokho kwakusezwakala kukuhle kakhulu, ngoba ngi... niyazi ngi...ngoba ngathola isiqu eHartford nawo onke lawa amanye amayunivesithi, niyazi. Ngakho—ngakho ngi... bhekisisani *imvelo*, leyo yiyunivesithi enhle ukwedlula zonke nesengake ngayithola namanje, iyunivesithi yoMdali. Ngakho lapho ngisabhekisisa lokho, ngathola izintshumayelo zami ngendlela engibona ngayo imvelo isebenza.

16 Ngase ngithi, “Awu, lokho nje kungenza ngizizwe ngikahle kakhulu.”

17 Wathi, “Yin’indaba na?”

18 Ngathi, “Bengicabanga ngeny’into nje.”

19 Ngakho, lolosuku, ngangishumayela ngalokho. Ngase ngithi, “Manje, niyabo, ngenkathi ibandla kuqala liqala ukuphuma, kwakuyi...uJesu wathi...” Ngangishumayela uJohane 15. “NginguMvini, nina ningamatsha. Nawo onke amatsha angatheli isithelo ayonqunywa, ashiswe.”

20 Futhi omunye umuntu nje phansi entanyeni yami kanzima kabi ngalokho, wathi, “Uyabo, ngacabanga ukuthi uma empeleni wake wagcwaliswa ngoMoya oNgcwele futhi wasindiswa, wathi, ‘bangephume kukho.’”

21 “Kunjalo.”

22 Wathi, “Uthini nga *lokho* na?”

23 Ngathi, “Manje ukhuluma ngendaba ehluKile. Yena ukhuluma ngokuthela izithelo lapho, futhi hhayi uMvini; Ukhuluma ngokuthela izithelo, futhi hhayi ukuPhila. Wathi, ‘Awu, nje nquma isihlahla emuva ukuze sikhule, sithela isithelo.’”

24 Wathi...

25 Ngase ngithi, “Manje, uyabo, lesihlahla, ngenkathi siqala ukuphuma, sasingesoqobo sonke, amaKristu eBhayibheli. Kwase-ke kufika igatsha elibizwa ngoLuther, neMethodisti, iBaptisti, iPresbyterian: amalamula noma yini okunye.” Ngase ngithi, “Uyabo, kuhluma egameni lobuKristu, kodwa si... Kuphila ngalesoHlahla, kodwa kuthela uhlobo lwakho uqobo lobuhlelo. Niyabo? Kodwa” Ngathi “uma lesihlahla samawolintshi sike saze sakhapha elinye igatsha qobo lwaso, siyothela amawolintshi njengoba senza ekuqaleni.”

26 Lapho kwenzeka ukuba kuthi, ngihlezi phezulu lapho, inhloko yenkulu...enye yezinhlangano zakithi ezinkulu zePentecostal. Angazi ukuthi ngingakwenza kanjani ukuze wonke umuntu azoqonda ukuthi akusiwo umbono wami ukuthi—ukuthi ngi—ngiphambene nalabobazalwane,

odadewethu; lelo yiphutha. Kakhulu abangiqondi kahle, futhi angazi ukuthi kungani. Niyabo? Abantu bacabanga ukuthi angikholelwa ngisho nasekuyeni enkonzweni. Lokho kuqhele ngamamayela ayisigidi eQinisweni. “Sifanele sibuthane ndawonye, futhi lokho kube kukhulu kakhulu njengoba sibona usuku lusondela.” Niyabo? Sifanele siqoqane ndawonye ebunyeni. Singahle singa . . .

²⁷ Ukuba bengihlala edolobheni futhi bebengenalutho lapho kodwa i . . . awu, elinye isonto (angifuni ukubiza noma yiliphi igama), kodwa nje noma yiliphi isonto, uma kuphela bebekholwa yinto eyodwa, ukuthi uJesu wayengonobuNkulunkulu, konke okunye kwakho bekuyiphutha, bengiyoya kulelosonto. Uma ngingawutholi wonke ulofu wesinkwa, ngi—ngiyothatha ucezu. Niyabo? Ngizohamba ngiyolalela, ngikhonze i, Nkosi, futhi ngiYikhombise ukuthi ngenza ingxenye yami. Ngifuna Yazi ukuthi ngiyaphila. Ng—ngi . . . ngifuna wonke umuntu azi ukuthi ngingakuluphi uhlangothi. Ngibuthana namaKristu, futhi lapho ngikhonze futhi—futhi ngikhonze iNkosi.

²⁸ Kodwa kul’khuni kakhulu, ngi . . . kwakuvamise ukungikhathaza kakhulu, ngase-ke ngithola ukuthi ngisho neNkosi yethu babengayiqondi kahle ezintweni eziningi kakhulu. Yayithi uma isho noma yini, futhi kwakubakhona . . . bangayiqondi kahle. Ngiqagele kufanele nje kube ngaleyondlela. Kodwa labo abahlakaniphile bazoqonda. Niyabo? IBhayibheli lashi njalo. BayoLibamba.

²⁹ Ngakho manje kulokhu ukusa ngisasho lokhu . . . Futhi ngathi, “Manje, ba—baphila ngegama lobuKristu, kodwa bathela uhlobo olungesilo lwesithelo. Lunesithelo sehlelo. Bahlela into, futhi baphila ngayo ngqo, futhi bephila ngakho impela ukuPhila.”

³⁰ Kuyilokho ebengizama ukukusho izolo ebusuku, lowomoya ungabhaphathizelwa kulowoMoya futhi uyilokhu ungesuye umKristu. Niyabo? Uphila ngakho impela ukuPhila okufanayo, kodwa izithelo ozithelayo siyasho ukuthi uyini. Niyabo? Kunjalo. Niyabo? Bangenza zonke izibonakaliso, futhi bakhulekele abagulayo, futhi baphilise abagulayo, futhi bavule amehlo, futhi bakhiphe amademoni, futhi—futhi benze zonke lezizinto, bephila ngakho impela ukuPhila okufanayo okuphakathi lapho, kodwa kube kuyilokhu kungulamula. Niyabo? Kunjalo. “Izithelo, waziwa ngazo,” UJesu washo. Futhi ngakho manje-ke sithola ukuthi.

³¹ Futhi ngenkathi ngehla emsamo, lomholi omkhulu wasukuma, wathi, “Ubungaqondile khona lokho,” wathi, “siyazi ukuthi sonke sifakelwe.” Awu, lokho kuqinisile ukuthi sifakelwe, isiqu esifakelwe, kunjalo; kodwa hhayi eMvinini, sifakelwe. Ngakho manje-ke wathi . . . uqala ukuthi nje—ukuthi nje ukungibhaceka ngemuva kancanyana.

³² Futhi kwakukhona umfo osemncane lapho, ngicabanga ukuthi ngabanye abantu bezingcweti zebhayisikobho. Igama lakhe nguDanny Henry, futhi wayengumfana oyiBaptisti. Awu, uza emsamo ukuba angigaxe, wayesethi, “Mfowethu Branham, ngethemba ukuthi lokhu akuzwakali kungokuthuka okungcwele, kodwa” wathi “Ngikholwa ukuthi lokho bekungacishe impela kube yisahluko 23 sesaMbulo.”

³³ Ngase ngithi, “Ngiyabonga.”

³⁴ Wayeseqala ukusho enye into ethize wayeseqala ukukhuluma ngezilimi, umfana oyiBaptisti. Futhi ngenkathi enza, kwakukhona o—owesifazane walapha eLouisiana, wayengumFrentshi, ethe ukuba ngowesifazane oqatha, wabhala phansi ukuhunyushwa.

³⁵ Awu, kwase kuthi-ke kwakukhona omunye umfo osemncane ehlezi ngapha wayengumFrentshi, wakubhala phansi akushoyo. Baqhathanisa amanothi, futhi omabili ayefana.

³⁶ Kwase kuthi-ke umfana omkhulu, umfana onekhanda elikhanyayo emi le emuva ngemuva, eClifton’s Cafeteria, uyeza ephuma. Wathi, “Ake ngibone lawomanothi.”

³⁷ Ngahamba ukuyobona ukuthi ayenjani, nawo onke omathathu awo kwakufana ngokokuhunyushwa. Wayengumhumushi weNhlango yeZizwe, umhumushi wesiFrentshi. Futhi kwasho lokhu:

Ngoba ukhethe lendlela encane neyingcingo, indlela elukhuni ngokuthe xaxa, ukwenze ngokwakho ukuzikhethela.

Kodwa isinqumo esiyinkazimulo kangaka pho osenzile, ngoba siyi NDLELA YAMI.

Niyabo? Futhi kwathi. . . futhi kwaqhubeka kwathi:

Lesi kuso uqobo yilokho okuyofezekisa, futhi kwenze futhi kufezekise, ukunqoba okukhulu kakhulu ebuNkulunkulwini boThando.

³⁸ Niyabo, njalo, ngisho nangesiFrentshi, isenzo siphambi kwesakha senzo lapho e—e—ekuhumusheni. Ngakho kulokho bengingesho. . . UMose, wenza ukuzikhethela kwakhe, wadingeka azenzele ukukhetha kwakhe. Sonke sifanele senze ukuzikhethela kwethu futhi senze okwedlula konke esingakwenza. Futhi uNkulunkulu. . . ngihlonipha noma yimuphi umlayezo womuntu awunikezwa mayelana noNkulunkulu. Ngi. . . noma ngabe uyini, ngiyakuhlonipha lokho ngayo yonke inhliziyi yami.

³⁹ Manje, ngibona omunye uMfowethu osemncane eza esikhashaneni esedlule, uMfowethu Stringer, ngicabanga ukuthi uvela ezansi eLouisiana. . . noma eMississippi, usiphathele ezinye izithombe lapha enisibone sisibuka. BekuyiNgelosi yeNkosi, ngenkathi Ibonakala. Bangaki oyizwile indaba

na? Ngiqagele nonke lapha niyizwile. Nibe nayo eteyipini, kanjalonjalo.

⁴⁰ Manje, lokho ngakutshelwa ngokunye ukusa ngeleshumi nqo, ngimi ekamelweni lami eIndiana. Ngatshelwa ukuthi ngiyoba seTucson, ngibe ngaphambi kwesikhathi ekuseni, ngiyobe ngisusa ugudluthukela (esikubiza lapho ngokuthi, umbuzana) emlenzeni webhulukwe lami. NeziNgelosi eziyisikhombisa zafika futhi zaqhumisa lokhu, futhi zaqhumisa umhlabathi nakho konke okunye, uku...amadwala aphuma agingqika ezintabeni, neziNgelosi eziyisikhombisa zama lapho.

⁴¹ Ngase ngithi, “Awu...” Ngatshela umkami, futhi undawondawo ukhona kulokhu ukusa, “Lungisa yonke into ngoba akukho ndlela umuntu angaphila kulokho,” ngathi, “ngiphuma kulokho. Ngiya eTucson, umsebenzi wami usuphelile lapha emhlabeni. Ngiya ekhaya ukuba ngiyoba neNkosi uJesu.”

⁴² “Awu,” wathi, “uqinisekile na?”

⁴³ Ngathi, “Yebo. Ya, akekho obenga—ngakumela lokho. Ayikho indlela yokukwenza.”

⁴⁴ Ngisanda kushumayela ngokuthi *ImiNyaka yeBandla eyisiKhombisa*. Yilapho engangibize khona owethu oyiqhawe, uMfowethu Jack Moore omncane ukuba ngimbuze ngalokhu, uJesu, eSambulweni 1, emi lapho nezinwele ezimhlophe nakho konke.

⁴⁵ Ngathi, “WayeyiNsizwa.” Futhi sivela lapho-ke isambulo ngalokho efake iwigi, futhi hhayi Yena; Ufake iwigi (futhi angikuqondanga), njengoba engubuNkulunkulu obuKhulu. Nomehluleli omdala wayevamise ukuthi kwaIsrayeli, abe nekhanda elimhlophe. Nokumhlophe kumele ubumsulwa. Nabehluleli bamaNgisi kuze kube yilolusuku, ezinkantolo ezinkulu zaseNgilandi, bafaka iwigi emhlophe uma bephuma, ngoba awukho omunye umthetho ongaphezu kowabo emhlabeni. Niyabo? Futhi bangabehluleli abakhulu.

⁴⁶ Futhi ngiyakhumbula ngaya lapho eArizona nayo yonke into, ngangizama ngawo onke amandla ami uku... ngethuka ngacishe ngafa. Ngaya emhlanganweni wasePhoenix. Khumbulani ngashumayela intshumayelo, *Banumzane, Sikhathi Sini na?* Niyakukhumbula lokho na? Ngathi ngakubona lokho, ngathi, “Ngaphambi kokuba kufezeke, khumbulani, ISHO KANJE INKOSI, ‘Kukhona okuzokwenzeka.’” Mhlambe ninawo amateyipu endlini yenu yokucina izincwadi yamateyipu manje. Futhi lapho ngathi, “Niyakhumbula manje emibonweni lokho akwehluleki neze. ‘Kukhona okuzokwenzeka.’ Khumbulani!”

⁴⁷ Futhi izinsuku ezimbalwa emva kwalokho, ngangishaywa wuvalo, ngase ngicabanga, “Yini le? Ngizofa? Uma... Ngethemba ukuthi kuyashesha ukuze ngikwazi ukwedlula kukho. Angifuni ukulibala.”

48 Futhi ngokunye ukusa iNkosi yathi, “Yenyukela phezu kweSabino Canyon.”

49 Futhi ngangiphezulu lapho ngiphakamise izandla zami, ngikhuleka. Ngezwa into ethize ishaya esandleni sami. Kwakuyinkemba. Manje, seningabona nje ukuthi wawungazizwa unjani, umi lapho uwedwa futhi nanku umese esandleni sakho othi awube mude *kangako*. Ngayidonsela phansi ngase ngiyibuka. Kwakungumese nje, omunye wayo... futhi ngiyawesaba umese, empeleni. Futhi wawune—wawune—yehhodwe noma okuthize, ucije ngempela futhi umncane ngobubanzi. Wawunesivikela macala onke kuwo *lapha*, lapho olwa nomunye wayevamise uku, ukuvimbela ukuba omunye angasiki izandla zomunye, futhi—futhi wawuneparele esibambweni lapha. Wasenela nje khaxa isandla sami. Awu, ngahlilikhla ubuso bami ngase ngibheka emuva.

Kuyo impela leyondawo efanayo, ngoluny’usuku, ngabona elincane, ijuba elimhlophe lehla. Ngizonitshela ngalokho kamuva.

50 Futhi ngangibambe lokho ngesandla sami, ngacabanga, “Lokho kuyaxaka. Manje, Nkosi, ngi...ngabe ngilahlekelwa yingqondo yami na? Akukho’muntu lapha. Ngiqhele ngamamayela kunoma ngubani futhi nansi inkemba. Bengiphakamise izandla zami, futhi ivelephi na?” Ngase ngicabanga, “Leyo yinto exake ukwedlula konke. Manje bukani lapha, yinkemba; niyabo, ngayishaya, futhi kwakuyinkemba.” Ngase ngithi, “Akukho-muntu lapha omi lapha. Ngiphezulu esiqongweni salamadwala, kuthe ngqu esiqongweni sentaba.” Futhi wawungeke ukwazi ngisho ukubona eTuscon ukusuka lapho, kwakukude phansi.

51 Ngacabanga, “Manje, leyo yinto exakile. Manje, kufanele kube yindawo eseduze ndawondawo, Umuntu obengadala futhi enze inkemba futhi ayifake esandleni sami.” Ngase ngithi, “Bekungaba kuphela nguyena impela uNkulunkulu owadalela uAbrahamama inqama, wakwazi ukudala lezozingwejeje,” enikuzwileyo. Ngase ngithi, “Nansi into ephathekayo, izinto eziphathekayo ezintathu ezehlukene kukho, futhi ngiyiphethe ngesandla sami futhi iyiyo ngempela nje njenganoma yini enye ebengingayibamba ngesandla sami.”

52 Ngase ngizwa iPhimbo, lathi, “Leyo yiNkemba yeNkosi uqobo!”

53 Ngase ngicabanga, “Manje, livelephi Lelo na? Lalikhona ngapho impela kulawomadwala ndawo ndawo.” Futhi ngaphakamisa isandla sami *kanjalo*, ngase ngithi, “Inkemba yenkosi.” Ngase ngiqalaza, nenkemba yayingasekho. Ngase ngithi, “Inkemba yenkosi.” Lokho nguku...babekana nge—babekana ngenkemba, ngicabanga ukuthi kunjalo, impi

noma ngenye indlela, babekana ngayo. Ngase ngithi, “Awu, leyo mhlawumbe ibingeyalokho. Kusho ukuthi mhlawumbe ngizobeka izandla phezu kwabefundisi, noma into ethize efana, nalokho, ukubenza abefundisi.” Ngase-ke ngi . . .

⁵⁴ IPhimbo laphendula futhi, lathi, “I Nkemba yeNkosi *uqobo!*” Hhayi inkosi; iNkemba yeNkosi *uqobo!* Niyabo?

⁵⁵ Ngacabanga, “Manje, kuphakathi kokuthi ngisangene, ingqondo yami ithe nyelele, noma kukhona into eyenzekayo, kukhona umuntu omi khona lapha eduze kwami.”

⁵⁶ Futhi bazalwane, lezizinto ziqinisele. Anga—angazi ukuthi nginganitshela kanjani, benihlale nikubona njalo kwenzeka njalo kanjalo. Niyabo? Niyabo? Futhi ku . . . Angikuqondanga. Ngakho . . . Kungukuzwa okuxake ukwedlula konke.

⁵⁷ Khona manjalo nje ngacabanga, “Manje, noma ngabe Ngubani lowo okhulume nami yonke impilo yami, kusukela ngisemncane, umfana oyingane encanyana, umi khona lapha, futhi angIMboni nhlobo.” Ngathi, “INkemba yeNkosi *uqobo?*” Lowo bekungaba ngu . . . UNkulunkulu uyiNkosi *uqobo*. “Futhi iyini lenkemba na?”

⁵⁸ “IZwi, Libekwe esandleni sethu.” Lathi, “Ungakwesabi ukufa, yinkonzo yakho.”

⁵⁹ O, he! Ngasuka ngehla kuleyontaba; ngikhala, ngimpompoloza, ngephimbo lami lonke, ngigxuma phezu kwamadwala. Ngehla, ngatshela umkami, ngathi, “Angizukufa, uyabo, yi—yi—inkonzo yami.” (Ngamtshela ukuba abe noBilly Paul lapha, futhi athathe abantwana. Ngathi, “Manje, anginalutho, kodwa ibandla lizobona ukuthi nonke anilambi nezinto, futhi ngizo—ngiyohlangana nawe ngaphesheya komncele.”) Futhi—futhi u . . . Ngathi, “Qhabo, angizukufa, kuyinto emayelana nenkonzo yami.”

⁶⁰ Izinsuku ezimbalwa emva kwalokho ngangiphuma emhlanganweni; nganginetelegramu enamakhasi amathathu, yayivela ngapha eHouston, eTexas. Naleyondoda eyangigxeka kabi kabi ngobusuku iNgelosi yeNkosi eyathwetshulwa ngabo, isithombe saYo sithwetshulwe eHouston, yangibizela phezulu, yathi . . . yathumela itelegramu, unkosikazi wathi, “Ngiyazi, Mfowethu Branham, umatasatasa. Indodana yami, umfana wendodakazi kaTed Kipperman, uhlezi emgqeni wabazobulawa ukuba afele esihlalweni.” Wathi . . . (ukuba-ke lowo kwakunguBilly Paul na?). Yathi, “Yena nentombazane encane izofa.” Futhi nonke nakufunda ephepheni, kusobala. Futhi yathi, “Ithemba esinalo kuphela ngukuba wena uze futhi ubambe umhlangano bese uhlanganisa abantu ndawonye.”

⁶¹ NoRaymond Huckstra wayesevele engibhalele izikhathi eziningana, kodwa niyazi, ngangiplanile lapho kulowomhlangano ukuba ngiqhubeke nohambo lokuyozingela noMnu. McAnally nabo. Ngase ngicabanga, “Awu, uma ngiyeka

lezozinganyana zife futhi ngingavezi umzamo wami, ngeke ngisaphinde ngikwazi ukuyozingela futhi.”

⁶² Ngakho ngathi, “Kulungile, ngizoza.” Ngifikela ngale eHouston, ngaba nomhlangano, futhi kusobala i... abazange bababulale, bavele nje... babanika udilika jele. Futhi yilokho ababefuna bakwenze, nje ukubanika udilika jele. Ngakho lokho cishe kube yiminyaka engamashumi amabili-nanye, ngiqagele, e—eTexas.

⁶³ Ngakho manje-ke, futhi sengibuyela emuva, ngenyukela entabeni futhi ngahamba noMfowethu Fred Sothmann. Ulapha ndawo ndawo. Mfowethu Fred, ukuphi na? Khona lapha. UMfowethu Fred Sothmann, uMfowethu Gene Norman, ngoluny’usuku, usuku lwesibili ngihlezi lapho, iNgelosi yeNkosi yehlela ngqo ekhempini lapho esasikhona, kuqala ukukhulunywa ngabantwana babo nezinto ababezenza.

⁶⁴ Ngasuka ngase ngibuyela egqumeni. Futhi ngase ngivele ngiyitholile ingulube yami ijavelina, futhi ngangizama ukuxosha enye ngakuMfowethu Fred. Ngakho ngathola lapho ezazikade zidla khona eceleni kwegquma, ngase ngithi, “Awu, manje, ngizokutshela ukuthi ngizokwenzenjani, Mfowethu Fred.” Ngathi, “Manje, uhambe uye ngale kulesosikaniso ekuseni.” Senyukela lapho sekusile, sakhwela entabeni. “Bese uya lapho sekusile, mina ngizoya ngale kwelinye icala. Manje, ngeke ngiyidubule eyodwa, kodwa uma zigijimela ngapha, ngiyodubula ngaphambi kwazo bese ngizibuyisela emuva. Bese ngikhetha enkulu.”

⁶⁵ “Kulungile,” washo.

⁶⁶ Ngakho uMfowethu Fred waya ngapho. NoMfowethu Gene Norman (angicabangi ukuthi uMfowethu Gene uyafika, ufikile na?), waye—wayengakwelinye icala. Abaningi benu bayamazi uGene Norman, umngani wesifuba kwabangingi, umfowethu onomoya omuhle. Futhi wehlela ngezansanyana. Lapho, lezozingulube, zazingekho nje lapho ngalokho kusa. Futhi ngangikwazi ukubona uMfowethu Fred, ngimvayizela, wayeqhele cishe ngemayela kimi. Awu, ngacabanga, “Ngabe ziyephi na?” Ngehlela engoxeni enkulu, ngase ngehla, ngacabanga, “Ngizobona ukuthi ngingathola yini lapho ezikhona.” Ngase ngiqala ukubuya ngenyuka. Kwakusemva nje kancane kokusa, ilanga lase nje liqala ukukhuphuka.

⁶⁷ Ngase ngihamba ngijikeleza ingoxe enkulukazi, o, he, amakhulu ngamakhulu amafidi, amadwala amakhulu nje emgedeni omkhulu lapho, lezozindonga ezinkulu. Futhi kwakuthi nje akube... ilanga laliphuma, cishe ngelesikhombisa ngqo, ngiqagele, noma into efanayo naleyo. Ngase ngihlala phansi futhi ngangiqalaza, kwenzeka ngabuka phansi emlenzeni webhulukwe lami futhi kwakukhona lowonkuzana, ugudluthukela. Ngase ngithi, “Niyazi, lokho kubonakala

kuxakile. Niyazi, iNgelosi yeNkosi yangitshela ukuthi ngiyobe cishe ngisemamayeleni angamashumi amane ngasempumalanga-nyakatho yeTucson, ngiyobe ngisusa unkunzana emlenzeni webhulukwe lami.” Niyakukhumbula na? Niyakukhumbula? Yebo, mnumzane. Niyabo? Ngathi, “Lokho kuyaxaka.” Ngangiwubambile.

⁶⁸ Lapho nje ngisabheka phezulu, ngabona cishe izingulube ezingamashumi amabili cishe emayadini angamakhulu amahlanu ukusuka kimi, ziphuma zidla lephyllary encane zase zilala phansi. Ngathi, “Manje, uma nje ngingathola uMfowethu Fred futhi ngimjikelezisele kulesosikanekiso lapho, uzoyithola ingulube yakhe khona lapho. Kodwa ngiyazi uqhele ngemayela noma amabili kimi manje. Ngakho.” Ngathi, “uma benginganqamula lolunqenqema oluncane zingangiboni, enhla ngakulesisihlahla esincane sejunipa lapho,” ngathi, “uma ngijikeleza ngapha, kukhona umzila wezinyamazane amadiye owehlela ngapha, ngingagijimela phezulu lapho bese ngisuka endleleni. Bese ngilengisa isiqephu esincane sephepha lapha lapho engazi khona ukuthi yimuphi weminwe engizophumela ngakuwo, emgedeni, bese ngithola uMfowethu Fred lapho ngaso impela nje isikhathi.”

⁶⁹ Ngaphosa phansi lonkunzana, ngikhohlwa mayelana naLokho. Ngase ngiqala ukunqamula igquma kalula impela ngase ngibuka emuva, azingibonanga, ngase ngigijima ngehla ngase ngizithela kulomzila wezinyamazane amadiye. Ngangifake esikhulukazi isigqoko esimnyama. Ngase ngiqala ukugijima ngenyuka ngedlula kulomgede ngokushesha impela, futhi kwenzeka.

⁷⁰ Wonke umhlaba wamazama, ndawo zonke. Amadwala *angako* ayingqika, uthuli luphuquka *kangako*. Ngase ngibheka, futhi kumi phambi kwami iziNgelosi eziyisikhombisa; ngayo impela nje indlela okwakuyiyo. Ngezwa sengathi ngangimi phezulu le ngisukile emhlabathini. Kuqala, ngacabanga ukuthi khona owayengidubulile, niyazi, ngifake lesosigqoko esimnyama; sibukeka njengengulube ijavelina, empeleni, niyazi zimnyama. Ngacabanga ukuthi ukhona owayengidubulile, okungaka pho... kusondele impela. Ngase ngi—ngibona-ke ukuthi kwakuyini. Awu, kwathi nje kunga... Ngakuthola ukuthunywa kwami, nomBhalo, “IziMpawu eziyisiKhombisa okuyizimfihlakalo eziyisikhombisa.” Niyabo?

⁷¹ Omunye wathi kimi, wathi, “Manje...” O, wathi, “Awu, manje, ngoluny’usuku iNkosi mhlawumbe (wena ubona imibono, Mfowethu Branham) uzokwembulela ukuthi lezizinto ziyini, sonke singasondela kakhulu kuNkulunkulu futhi sibe namanye amandla amakhulu kunesiwatholayo ekukhulumeni ngezilimi nezinto.”

⁷² Ngathi, “Ngeke kwaba ngaleyondlela.”

⁷³ Isizathu, niyabo, ngikholwa iZwi ukuthi liyiQiniso. NeBhayibheli lathi, “Oyokwenezela izwi elilodwa noma asuse iZwi elilodwa kuLo.” Kufanele kube kuleliZwi. Niyabo? Yizimfihlakalo abantu angazinakanga. Awu, khona lapho yilapho kuvela khona uMlayezo wami we *Nzalo yeNyoka* neNkolelo yeqiniso yokuphepha kwekholwa.

⁷⁴ Angibukeli phansi abazalwane bami bePresbyterian lapho, nabanye benu bazalwane beBaptisti ngendlela eninokuphepha ngayo. Angikusho lokhu ukuba ngehluke, kodwa anibanga nakho kahle nje. Niyabo? Kunjalo. Niyabo? Kodwa, nganginakho ngokungesikho, nami. Kodwa ngenkathi iNgelosi ima ivela eZulwini futhi initshela, futhi nakhu kusemBhalweni ngqo, Lokho kuqinisele. Niyabo? Kunjalo. Niyabo, njalo Ikhuluma ngqo nomBhalo.

⁷⁵ Phakathi lapho ngakubhekisisa kwaze kwathi lesosiyingi sakhuphuka, yaqala ukushanela ikhuphuka, zase zijika ziba ngukukhanya okuyimfihlakalo, njengenkungu. Ngayo impela nje indlela...Bangaki abasibonile isithombe saKho esathwetshulwa eHouston na? Niyasikhumbula lesa na? Niyabo? Awu, leyo nje yindlela lesi esasingayo. Kwaphenduka kwaba yinto efanayo, Kwakulokhu kuya phezulu kakhulu phezulu kakhulu.

⁷⁶ Ngangigijima ngigijima, ngizama ukuthola uMfowethu Fred nabo. Emva kwesikhashana, cishe uhhafu wehora kamuva, ngakwazi ukumbona ezansi le, evayizelisa ngezandla zakhe; noMfowethu Gene eza, evayizelisa. Bazi ukuthi ikhona into eyayenzekile. Futhi ngakho manje-ke ngabathola. Lowo nguMfowethu Fred ohlezi khona *lapho*.

⁷⁷ Lapho kwenyuka, ngangingazi ukuthi izingqapheli nezinto, zaze zayothi ngqi eMexico, wayethwebula lesosithombe. Iphephabhuku *iLife* yayikuqukethe lapho Kwenyuka. Nabaningi benu...Nanti iphephabhuku *iLife* liqukethe isithombe saKho. Nento eyimfihlakalo lapha, futhi bathi abazi ukuthi iqhamukaphi; kuphakeme kakhulu. Kungaphezu kwazo zonke izinto ezisesibhakabhakeni nayo yonke enye into ukuba i...Kuphakeme kakhulu ukuba kube yinkungu, ngoba kungamamayela angamashumi amathathu ukuphakama namamayela angamashumi amabili-nesikhombisa ukuvundla emva kokuba sekuphakamele phezulu kangako. Akukho ngisho nomswakama noma lutho phezulu lapho, niyabo.

⁷⁸ Futhi bacabanga ngendiza; ngakho bahlola zonke izindawo, akukho-zindiza phezulu ngalolosuku. Niyabo, bafanele, ngenxa yokungqangqazela kwamafastela nezinto. “Akukho-zindiza phezulu.” Kukhona khona lapha kwiphephabhuku, lizonitshela into efanayo. Futhi—futhi kwaqhubeka njalo njalo. Futhi namhlanje khona e... .

⁷⁹ Nakhu kwiphephabhuku le*Sayense*, lapho, abakuqondi, abazi ukuthi Kuyini.

⁸⁰ ETucson, eyunivesithi, umngani wami wawela ngolunye usuku futhi wayekhuluma nabo ngakho. Bathi, “Asiqondi ukuthi yini. . .”

⁸¹ Ngathi, “Ungasho lutho, ngeke kusize ngalutho. ‘Ungaphosi iparele lakho phambi kwezingulube.’” Niyabo? Kuqonde eBandleni, kwabaKhethiweyo, ababizelwe ngaphandle. Niyabo?

⁸² Kwase kuthi-ke ngamunye wayeza, ethi, “Mfowethu Branham, ngibona isithombe sakho lapha. Ngibona *lokhu*. Ngi. . .” Niyazi ukuthi kukanjani. Kodwa lokho—lokho kushwibeka okude njengoba lomfowethu enakho lapha lapho oku. . .Ngiyaxolisa. [UMfowethu Branham uthatha isithombe—Umhl.] Nansi indlela Okwaqala ngayo ukwenyuka, kushwibeka kuya phezulu. Futhi empeleni *lokhu* kwakungakwesokudla. Futhi nonke niyakhumbula ngathi, “INgelosi eqaphelekayo yayiyileyo eyakhuluma nami, yayingakwesokudla,” ngisho ngaphambi kokuba kwenzekela. Niyakhumbula na? Amaphiko ayo ekhombela emuva *kanjalo*. Lokho impela amaphiko aleyoNgelosi lapho kwenyuka. Niyabo, lapho ku. . .Ngakho baqala ukuthwebula izithombe ngoba kwakuyimfihlakalo kakhulu. Kodwa ngenkathi isithombe sokugcina, ngesikhathi Kuzibumba Khona uqobo ezibhakabhakeni kanjalonjalo, yiso lesi njengoba *iLook* isiqukethe. Niyabona ukuthi kwenyuka kanjani lapho nje beqala ukukubona, niyabo. Futhi nakho kufika i—isithombe esikhulu ngempela nesokugcina, ngenkathi kubumbeka.

⁸³ Abazi ukuthi kuvelaphi noma kwayaphi, abakazi namanje. Isayense ivinjelwe nya ngakho, ayazi ukuthi kwenzekani. Kodwa siyazi; “kuyoba nezibonakaliso ezulwini phezulu.” Siyakwazi. Niyabo? Futhi Wazethembisa lezizinto. Niyabo? Futhi into kuphela yokuthi lokhu kwavunyelwa ukuba kuthwetsulwe. . .

⁸⁴ Kodwa ngiyazi singabafo basekhaya nje lapha kulokhu ukusa. Uma ngike nginihlabe umxhwele bazalwane noma bodade njengowazi konke, ngiyacela ngithetheleleni. Angiqondile ukuba yilokho. Ngimi. . .hlezi lapha kulokhu ukusa ngikhuluma phambi kwendoda ayizifundiswa ezinkulu, indoda ahlakaniphile; ngi—ngingongafundile, angikwazi ngisho ukubiza kahle imiBhalo yami. Nginesahluko engizosifunda kulokhu ukusa, ngi. . .bengizocela omunye wabafowethu lapha ukuba angifundele sona, ngoba angikwazi ngisho ukubiza amagama kuso, IziKronike zokuQala 13, (uma uthanda, Mfowethu Jack, ungasifunisisa), okwendaba yami. A—angikwazi ngisho ukubiza lawagama, ngidedela yena akwenze, ngoba uyakwazi ukuwabiza.

⁸⁵ Futhi ngiyazi ngikhuluma endodeni ehlakaniphile. Kodwa, bazalwane, lezizinto zenzelwa ukuze ningabheki

ukungafundi kwami, kodwa nikholwe ukuthi nginitshela iQiniso. NguNkulunkulu enitshela iQiniso. Lelo yiQiniso. Niyabo?

⁸⁶ Manje, futhi uma ngikhuluma ngamahlelo, angiqondile ukuba nina nibe nesihluku kabi futhi...Qhabo, angiqondile ukuthi ningayi esontweni lenu. Hambani niye esontweni lenu, enifanele nikwenze. Kodwa nje ningazijoyini lezozinhlango, ngoba ngoluny'usuku ngiyobe nginitshela futhi ngifakazisa ngomBhalo, ukuthi kuluphawu lwesilo. Futhi nje nikhumbule, wuphawu.

⁸⁷ Ngishumayela...Bengingeke ngakushumayela ebandleni likaMfowethu Jack, ubezongitshela, "Qhubeka ukwenze"; kodwa ngiya etabernakele, uzoba mude ngamahora amane. Nendaba yami ithi, "Isilo ekuqaleni nesilo ekugcineni, ngomzila wenyoka." Niyabo? Uthatha cishe amahora amane. NginemiBhalo yami yonke yendlaliwe. Isilo kusukela ekuqaleni, sasiyisilo eNsimini yase-Edene, siyisilo ekugcineni, futhi ngikhombise ukuthi singumuntu okholwayo nehlelo (owenza ihlelo); futhi ngize ngqo ngomzila waso, futhi ngikufakazise kini ngemiBhalo ukuthi yiso. Ngangingakwazi lokho ngaze ngakunikwa nguMoya oNgcwele ngoluny'usuku phezulu lapho.

⁸⁸ Manje, kulokhu, ngangibhekisisa lokhu ngeliny'ilanga, ngimile, nento ethize yathi kimi...ngikubuka, ngase ngicabanga...UMfowethu Hickerson, omunye wabaphatheli bami...noma abadikoni ebandleni eJeffersonville...Uma ngangakholelwa ekuyeni ebandleni, yingani nginamabandla na? Sasinawo ezweni lonke, elalele ngocingo ngobuny'ubusuku, onke amamayela-sikwele angamakhulu amabili ayenelinye lamabandla ami.

⁸⁹ Manje, lesi-lesisithombe, ngangimi, ngisibuka, futhi into ethize...Ngangimi ekamelweni lami. Into ethize yathi, "Siphendulele kwesokudla." Ngalalela.

⁹⁰ Ngiyazi lokho kuzwakala sengathi umuntu uthe ukuthikamezeka kancane engqondweni, kodwa, niyabo, njengoba ngasho ngobunye ubusuku, zonke lezizinto ezinkulu zingokokufundiswa okukhulu esikoleni...Manje, angiphikisani nalokho. Khumbulani, sifanele sibe...Nithumele abantwana benu esikoleni futhi bathole imfundo kanjalonjalo, kodwa ngizonitshela khona manje, ingeke ibasize ngalutho ezweni elizayo, ngoba kuyobakhona enye impucuko. Yonke le...engaphezulu kwakhulu kwale. Leyompucuko ngeke ngisho ibe nanoma yikuphi...engeke ibe nazikole kuyo, ingeke ibe nakufa kuyo, ingeke ibe nasono kuyo. Lena inakho konke lokho; akunandaba ukuthi sithola ukuphucuzeka kangakanani, kakhulu kakhulu ukufa kuyenezelwa ngaso sonke isikhathi. Niyabo? Leyo iyobe ingenakufa. Kodwa manje sifanele sibe nesikole, sifanele sigqoke izingubo, si...

⁹¹ Bengizokhuluma kulokhu ukusa ngokuthi *IEdene likaSathane* (abangingi benu unayo iteyipu yakho), *IEdene likaSathane*. Wenze enye insimu yase-Edene, futhi iminyaka eyizinkulungwane eziyisithupha okumthathe yona ukulenza, njengoba nje uNkulunkulu enza elaKhe ekuqaleni. UNkulunkulu wenza iEdene laKhe, noSathane walona. Manje uSathane wenze iEdene lakhe uqobo, futhi uNkulunkulu uzolibhubhisa (kunjalo) bese ebeka elaKhe uqobo.

Into ethize yathi kimi, “Siphendule kahle.”

Ngacabanga, “Ngicabanga ukuthi ngisibuka kahle.’

Yathi, “Siphendule *kahle*.” Niyabo?

⁹² Ngacabanga, “Mhlawumbe leloPhimbo lichaza ukuthi ngisiphendulele *kwe* sokudla.” Futhi ngenkathi ngenza, uyasibona ukuthi siyini: *iKhanda likaKristu* likaHoffman, enamashumi amathathu-nantathu. Lapha, bukani phakathi lapha, niyayibona intshebe yaKhe emnyama, ubuso baKhe, amehlo aKhe, ikhala laKhe, nakho konke okunye. Niyayibona inxenye ezinweleni zaKhe lapha ikhuphuka. Futhi ufakwe iwigi ngaleyowigi emhlophe yeNgelosi ukukhombisa ukuthi uMlayezo waKhe enguNkulunkulu uyiQiniso. UnguMahluleli oMkhulu womhlaba nezulu, uMahluleli oMkhulu weZulu nomhlaba. UnguNkulunkulu, futhi akukho lutho olunye kodwa uNkulunkulu. UnguNkulunkulu ovezwe esimweni somuntu obizwa ngeNdodana kaNkulunkulu, iNdodana eyayiyisifihla-buso. Futhi uma lokho kungawenzi uMlayezo wethu ube yiwo impela: ukhonjwa ngumBhalo, ukhonjwa enkonzweni, ukhonjwa nguBukhona baKhe, onguyena izolo, namuhla, naphakade. Ngakho-ke lezoziMpawu eziyisiKhombisa ziyiQiniso, bazalwane. Ningahle ningavumelani nazo, kodwa nje nihlale phansi futhi nifundisise ngenhliziyo evulekileyo ngesinye isikhathi, nje nivumele uMoya oNgcwele anihole nisuka . . .

⁹³ Lapha, ngenkathi uMfowethu Jack . . . Ngambiza ngaphambi kokuba ngishumayele lokhu futhi ngakhuluma naye ngesinye isikhathi ngokuthi “Yayiyini lewigi emhlophe na?”

⁹⁴ Wathi, “Awu, Mfowethu Branham, ngiyiqinisa ngokuthi yayiyi . . . kwakusemva kokuvuka kwaKhe emzimbeni waKhe okhazimulisiweyo.” Ngangikhuluma noMfowethu Jack. Futhi kukhona i . . . Angazi nganoma yimuphi umuntu ezweni engingaphinde ngethembele kubo ngezimfundiso zabo ngesayenze yezenkolo nezinto njengoba bengingakwenza ngoMfowethu Jack Moore noMfowethu Vayle, nendoda enjenga—njengaleyo, osiyazi bezenkolo ngempela ofunde zonke izinhlobo zezincwadi nemikhakha eyehlukene kuzo zonke izinto. Awu, kodwa, niyabo, ngisho nangalokho, nomngani wami wesifuba, a—a—angikwemukelanga nje, kwakukhona into ethize lapho engakwemukelanga.

⁹⁵ Futhi ngenkathi kufika, lokhu, ngase ngibona ukuthi kuyini. Nansi intshebe yaKhe emnyama. Niya Yibona, ngiqagele. Niyabo? Intshebe yaKhe emnyama nezinwele ezimnyama, amehlo aKhe, ikhala, yonke into, nje ngokuphelele, futhi ngisho nenxenye ezinweleni zaKhe iza ngapha. UnguNkulunkulu! Niyabo? Futhi Nguyena izolo, namuhla, naphakade. Futhi leli yiphephabhuku i*Look*. noma iphephabhuku i*Life*. Ngicabanga ukuthi leli yi yi. . . Ngiyakhohlwa ukuthi eliphuma nini manje; o, ngoMeyi ziyisishumi nesikhombisa, ngo 1963. Liphuma ngalesosikhathi, uma noma ubani efuna iphephabhuku. Yisithombe esifanayo elinoRockefeller nomkakhe—umkakhe ngemuva kulo. Naleli yiphephabhuku elisha le*Sayense* ukuthi “sisalokhu siyimfihlakalo.”

⁹⁶ Ngizisholo ini lezizinto na? Ukuze kukunike umqondo omncane ngezinto esizama ukuzisho, ukuthi uNkulunkulu ukhomba ndawo zombili amazwini nasemhlabeni ukuthi kuqinisele, lokhu ukubona okufihlakele, imibono. Sinengqaba yokuzifanisa nomunye umuntu, sinazo njalo. Kodwa khumbulani, ngaphambi kokuba kubekhona idola-mbumbulu, kuzofanele kube nedola langempela kuqala; kuqala kufanele kube yidola langempela, bese-ke enziwa kulelo. Njengoba nje saba noMose wangempela noAroni wangempela, sase-ke siba noJambre noJane emva kwabo. Niyabona ukuthi konke kufika kanjani na? Bayakubona bese-ke bezama ukuzifanisa na lokho, kube kukhona ngokweqiniso okwasekuqaleni *okukodwa*. Kunjalo. Angisho lokho ukulimaza noma ukululaza[regular], noma ngibeke into ethize endaweni engesiyo, kodwa nje okweQiniso; ukwazi ukuthi ngi. . .

⁹⁷ Sengiba yikhehla, futhi ngiyazi isikhathi sami asiseside kakhulu. Uma uJesu, elibala, nginga. . . ngingahlala isikhashanyana; kodwa ngiyazi ukuthi suku lumbe lenhliziyo izokwenza ukushaya kwayo kokugcina, bese ngingena kwelikhulu, ikamelo elimnyama lapho elibizwa ngokufa. Kodwa uma lokho kufika, angifuni-nto engizoyibukela emuva, ukuzama ukuyiphendukela. Ngifuna, uma sengifika kulesosikhathi, ukuba ngihlanzeke futhi ngibe msulwa ngomusa kaNkulunkulu. Ngifuna ukuzisonga ngezingubo zokulunga kwaKhe, uma sengingena lapho, nginalento eyodwa engqondweni yami: ngiyaMazi emandleni okuvuka kwaKhe; futhi uma Ememeza, ngiyophuma kwabafuleyo futhi ngihlale naYe kuze kubephakade. Futhi kuyinhloso yami lapha manje ukuba ngizame ukuthola wonke umuntu. . . hhayi ukushintsha amasayense enu ezenkolo noma lutho, kodwa ukwandisa ukukholwa kwenu esithembisweni sikaNkulunkulu salolusuku.

Asikhuleke:

⁹⁸ Nkulunkulu othandekayo, singabantu ababongayo kulokhu ukusa, kodwa nokho, Nkosi, siphila ezweni elimnyama eli. . . Akukho namunye wethu lapha kulokhu ukusa, Baba, kuphela

uzizwa ukuthi si—sifuna ukuhamba sisondelane kakhulu naWe, sifuna lokho—lokho kuthinta kwaKho ezimpilweni zethu okungasithambisa futhi kusenze sithambe ukuze Ukwazi ukusishintsha noma ngasiphi isikhathi, usibumbe sibe amadodana namadodakazi kaNkulunkulu. Leyo—leyo yinhloso yethu lapha, Baba, leyo yi—leyo yiyonampokophelo yami kuphela enginayo ngukuzama uku—ukuphila phambi kwaKho nokuthola iZwi laKho futhi ngiLikhulume ngilibuyisele kowesilisa nabesifazane aba...kungesikho ukuba ngumuntu ohlukile kodwa ukuzama ukuMhlonipha ongiphe ukuPhila. Siphe khona, Nkosi.

⁹⁹ Kwangathi kungebebikho-muntu lapha namhlanje... Noma—noma uma...Sixhunywe ezincingweni kulokhu ukusa, esizweni sonke, futhi. Kwangathi kungebebikho-muntu ekuzwakaleni kwephimbo lethu oyoke aze adingeke ukuba ayongena kulelokamelo elikhulu elimnyama engakwazi Wena emandleni okuvuka kwaKho. Uma kubakhona izoni ndawo ndawo ezweni lonke, ezi...noma kulesisakhiwo, leliholo elikhulu, ohlezi lapha kulokhu ukusa. Uma kukhona labo abangakwazi Wena, kwangathi lolu kungaba wusuku unembeza wabo ozonyakaziswa ngalo, uvuke, futhi bazoqonda ukuthi abazi ukuthi yimuphi umzuzu abangahle bamenyezwe ngawo noma babizwe ngawo ukuba siphendule ngezimpilo zethu, Phezulu. Futhi uma igama lethu lisekuleyoncwadi yohlanga, siyolahlwa; kodwa uma liseNcwadini yokuPhila yeWundlu, ukuPhila kwangempela, khona-ke sisindisiwe.

¹⁰⁰ Futhi kwangathi, Nkosi, njengoba lokho kuPhila kuhamba kusuka edlebeni kuyongena empoveni, kuyongena ekhobeni, bese kuya ohlamvini, besadlula kulokhu ukusa uma kuba khona ukuPhila okuyongena ohlamvini okulele kulohlanga, kukhiphe namhlanje, Nkosi, kwangathi kungalandela ukuhamba kohlamvu, ngokuba sikucela eGameni likaJesu. Amen.

¹⁰¹ Ngiyaxolisa ukuthatha isikhathi esiningi. Ngikhothliwe yilokhu ngisho nokuba sesikhathini somsakazo phandle lapho, isikhathi sefoni.

¹⁰² Manje asiphenye senzele ukufunda kwethu. Futhi Mfowethu Jack, unalo iBhayibheli lakho lapho na? Ngenkathi ngisathola umBhalo wami, ngizocela uMfowethu Jack ukuba afunde lomBhalo ngoba angikwazi ukubiza lamagama kahle. Kulungile, kwiziKronike zokuqala 13!...?..[UMfowethu Jack Moore ufunda IziKronike zokuQala, iSahluko 13—Umhl.]

UDavide walulekana nezinduna zezinkulungwane nezamakhulu, nabaholi bonke

UDavide wathi kulo lonke ibandla lakwaIsrayeli, Uma kukuhle kini, kuvela eNKOSINI uNkulunkulu wethu, masihlakazeke sithumele kubafowethu abasele,

ezweni lonke lakwaIsrayeli, kanye nabapristi namaLevi emizini yabo nasemizaneni, ukuba babuthane kithi.

Sibuyisele kithi umphongolo kaNkulunkulu wethu: ngokuba—ngokuba asiwufunanga ezinsukwini zikaSawule.

Lonke ibandla lathi liyakwenze njalo: ngokuba leyonto yayilungile emehlweni abo bonke abantu.

UDavide wayesebutha wonke uIsrayeli, kusukela eSihori laseGibhithe kuze kube-sekuyeni eHamati, ukususa umphongolo kaNkulunkulu eKiryati-jehurimi.

UDavide wenyukela, kanye naye wonke uIsrayeli, eBahala, okungukuthi, iKiryati-jeharimi elalingelakwaJuda, ukukhuphula khona umphongolo kaNkulunkulu iNKOSI, ohlezi phezu kwamakherubi owawubizwa ngegama lakhe.

Bawuhambisa umphongolo kaNkulunkulu ngengqumbane entsha bewukhipha endlini ka-Abinadaba: oUza noAhiyo bashayela—bashayela ingqumbane.

UDavide naye wonke uIsrayeli bathokoza ebusweni bukaNkulunkulu ngamandla onke, ngamahubo, nangamahabhu, nangezingubhu, nangezigubhu, nangamasimbali, nangamacilongo.

Ekufikeni kwabo esibuyeni sikaKidoni, u-Uza welula isandla sakhe ukubamba umphongolo; ngokuba izinkabi zashelala.

Intukuthelo yeNKOSI yamvuthela u-Uza, yamshaya, ngokuba welulela isandla sakhe emphongolweni: wafela khona-lapho phambi kweNKOSI.

UDavide wadabuka, ngokuba iNKOSI imhlasele u-Uza: wayibiza leyondawo ngokuthi iPheresi-Uza kuze kube-namuhla.

UDavide wamesaba uNkulunkulu ngalolosuku, wathi, Ngizakuletha kanjani umphongolo kaNkulunkulu ekhaya kimi na?

UDavide akawuyisanga umphongolo ekhaya kuye emzini kaDavide, kepha wawubuyisela eceleni endlini kaObede-edomi umGiti.

Umphongolo kaNkulunkulu wahlala nabendlu kaObede-edomi endlini yakhe izinyanga ezintathu. iNKOSI yayibusisa indlu kaObededomi, nakho konke ayenakho.

¹⁰³ Ngiyabonga, Mfowethu Moore, ngokufundwa komBhalo wenzela mina. Manje, ngiyaxolisa bengingeke ngazifundela lokho, kodwa bengi—bengingeke ngikwenze.

¹⁰⁴ Manje ngifuna niphanye kanye nami kuMarku 7:7, futhi sizofunda amavesi okuqala ayisikhombisa kaMarku oNgc. isahluko 7.

Kwabuthana kuye abaFarisi, nabanye bababhali, bevela eJeruselema.

Se ebonile ukuthi abanye babafundi bakhe badla izinkwa ngezandla ezimbi, okungukuthi, ezingahlanjiwe, basola.

Kodwa abaFarisi, nabaJuda bonke, abadli bengahlambisisanga izandla, bebamba—bebamba amasiko labadala.

Nanxa bevela endalini, abadli bengakahlambiswa. Kukhona nezinye izinto eziningi zazi—zazi babe abazamukelayo ze... abazamukelayo ukuba bazibambe, njengokuhlaza izinkezo, nezimbiza, nezitsha zethusi, nezamatafula.

AbaFarisi nababhali bambuza bathi, Abafundi bakho abahambi ngani ngesiko labadala, kepha badla isinkwa ngesandla ezimbi na?

Waphendula wathi kubo, UIsaya waprofetha kahle ngani nina-bazenzisi, njengokulotshweyo ukuthi, Lesisizwe singidumisa ngezindebe zomlomo, kepha inhliziyo yaso ikude nami.

Kodwa bangikhonza ngeze, befundisa isifundiso eziyimiyalo yomuntu.

Asikhuleke.

¹⁰⁵ Nkulunkulu othandekayo, hlonipha iZwi laKho manje, futhi kwangathi Lingakufeza lokho eLihloselwe khona. Sisebenzise njengamathuluzi ukuba siLikhulume, nezindlebe zethu ukuba ziLizwe livela kuWe, nezinhliziyu zethu ukuba ziLemukele. Sicela eGameni likaJesu, ngenxa yenkazimulo kaNkulunkulu. Amen.

¹⁰⁶ Manje, indaba yami okwemizuzwana embalwa iyilokhu... Ngi...

¹⁰⁷ Sixhunywe ezweni lonke ngotelefoni kulokhu ukusa. Futhi ngiyaqonda ukuthi umngani wami olungileyo, uRoy Borders, ulalele, udabuke ngempela mayelana nayizolo ebusuku. Ngikhohliwe ukuthi besisemsakazweni... noma lokhu ukuxhumana ngocingo izolo ebusuku. Roy, noma ngabe ukuphi, uma ungale eSan Jose ebandleni lapho, kumbe noma ezansi ebandleni likaMfowethu McHughes, kumbe noma ngabe ukuphi, ungesabi, mfowethu, yonke into izolunga. Hlala uthule, uvele

nje... Uzongazisa khona, Roy; ungakhathazeki, ndodana, yiba nokukholwa kuNkulunkulu.

¹⁰⁸ Indaba yami kulokhu ukusa ithi: *Ukuzama Ukwenzela uNkulunkulu INkonzo IngengaNtando kaNkulunkulu*. Manje, leyo yindikimba exakile, futhi ngethemba ukuthi iNkosi izosembulela lokhu manje. Khumbulani, “Ukuzama ukwenzela uNkulunkulu inkonzo ingengantando kaNkulunkulu.” Manje, lokho kubonakala kuxake ngempela. Kodwa, kule, mhlawumbe uNkulunkulu angasisiza.

¹⁰⁹ Enye into engithanda ukuyisho kulokhu ukusa, ukuthi siyajabula ukuthi phakathi kwethu sibe nomngani wami, umngani othandeka kakhulu, umfo osemncane. Abantu abaningi bantu emsakazweni manje ninga... noma i... ekuxhumaneni ngotelefono, uyazi ukuthi ubani lona. Namhlanje wusuku lwakhe lokuzalwa, iminyaka engamashumi ayisishiyagalolunye-nantathu ubudala, uMfowethu Bill Dauch ohlezi lapha phambi kwami, iminyaka engamashumi ayisishiyagalolunye-nantathu ubudala.

¹¹⁰ Iminyaka eminingana eyadlula udokotela wathi, “Angeke aphile.” Ngisanda kumqaphela nje ehlezi lapha manje. Ephansi kwethende lomoyampilo, nomkakhe othandekayo wangibiza wayesethi, “Mfowethu Branham, uma ulindele ukubona umngani wakho omdala, uBill, ephila, kungcono usheshe ufike.”

¹¹¹ Ngase ngi... Elinye lamathayi ami lasikeka eceleni, isondo lami lalishayeke laphuma, futhi ngadabula ithayi laphuma emotweni yami ngizama ukufinyelela kuye. Ngangisanda kuphuma e—e—egaraji nje, egaraji likapetroli, futhi ngisuka endlwaneni yokuphumula lapho engangikade ngime khona eOhio ngizama ukufinyelela kuye, futhi ngiphuma ngabona umbono. Futhi nakho kumi uMfowethu Dauch, emi ebandleni ekhiphe isandla sakhe; kwashintsha, ngase ngikubona uza wehla ngomgwaqo wase ungixhawula. Wathi, “Hamba umtshele, ‘ISHO KANJE INKOSI.’”

¹¹² Wayethi akabe neminyaka engamashumi ayisishiyagalolunye ubudala ngaleyonkathi. Wahlaselwa yinhliziyu nokuvimbeka kwenhliziyu, nokumelwa ngqi yinhliziyu. Udokotela ohlakaniphe kabi. Indoda ayi... akafuni... Qhabo, ngeke ngikushe lokho. Uyindoda nje engakukhona uku... thola noma yimuphi udokotela emfunayo. Wayenodokotela okahle kabi weJuda owangihlangabeza ehholo wayesethi, “Akukho-thuba lokuba aphile.”

¹¹³ Ngase ngingena ngase ngishumisa isandla sami phansi kwethende lomoyampilo, ngathi, “Bill, uyangizwa na?” Wanqekuzisa ikhanda lakhe. Ngathi, “ISHO KANJE INKOSI, ‘Awuzukufa manje.’”

¹¹⁴ Iviki kusukela ngaleyonkathi, ngenkathi ngingena epulpiti ukuba ngishumayeke uMlayezo wami, nakhu kufika uMfowethu

Dauch ehamba enyuka edabula endlini. Futhi ngenkathi ngiwelela eFur's Restaurant, ngaphesheya. . . ngiqonde iBlue Boar, ngaphasheya eLouisville, nangu wayephuma emotweni, eza ehla ngomgwaqo, ekhiphe isandla sakhe; njengokwalo impela nje iZwi leNkosi. Futhi lokho sekuyiminyaka emithathu noma emine edlule; futhi nangu ehlezi yonke indlela ezansi lapha, eShreveport (unqamula isizwe, hhayi ngendiza manje, ngemoto) ehhe, uhlezi lapha kulokhu ukusa. "Usuku lwenjabulo lokuzalwa, Mfowethu Dauch." Lokho kuvela kuso sonke isizwe, ndawo zonke. UNkulunkulu akubusise!"

¹¹⁵ Ngambhaphathiza, emva kokuba ngokamthathu emunye, ngambhaphathiza ngenkathi e. . . kwakungomunye wemihlangano yami yokuqala, ngenkathi uMfowethu Banks Wood emboleka izingubo zakhe (uyindoda emi kahle ngesiqu, njengoba nibona), futhi wangena echibini ngase ngimbhaphathiza eneminyaka cishe engamashumi ayisishiyagalombili-nanhlanu noma engamashumi ayisishiyagalolunye ubudala, eGameni leNkosi uJesu. Wathi wayengazizwa neze ekahle waze wathola lokho kuphepha kwento ethize. Wayese-ke ethola usuku lokuzalwa lapho engasoze aguga. Kunjalo, leloZwe elikhulu. Ulindele ngisho ukuphila aze abone ukufika kweNkosi; kungenziwa. Kodwa uma engalala, u. . . futhi siphapheme ngalesosikhathi, uyovuka kuqala. Kunjalo. Ngakho, Mfowethu Dauch, akukho ndlela manje yokukugeja. Usemgqeni ngqo. Hlala lapho, mfowethu, futhi uNkulunkulu akubusise. Futhi ngibonga iNkosi ngendoda ehle njengaleyo, nokuyinika yonke leminyaka.

¹¹⁶ ENcwadini yeziKronike, "Ukuzama ukwenzela uNkulunkulu inkonzo ingengantando yaKhe." UNkulunkulu uyazibusa, kuqala, sifuna ukukuqonda lokho. Abantu namhlanje bayamangala ukuthi kungani singakwazi ukuba nemvuselelo. Niyakholwa ukuthi uNkulunkulu uyazibusa na? Niyabo, iBhayibheli likhuluma ngalendlela.

¹¹⁷ Futhi sizama. . . Njengoba bengixoxa neqembu labafowethu bami abanomoya omuhle, abazalwane beBaptisti, esikhathini esingeside esedlule, futhi bathi, "Mfowethu Branham, singaba nemvuselelo kuphela uma sithatha iZwi, izwi nezwi, ikhasi nekhasi, iletha neletha."

¹¹⁸ Ngase ngithi, "Ngiyakholwa nami, ikhasi nekhasi." Wathi. . . Ngathi, "Kade bezama ukukwenza lokho sonke isikhathi."

¹¹⁹ Wathi, "Kodwa sifanele sithole ukuhunyushwa kwesiGrekhi kweZwi, ukuthi isiGrekhi sithini."

¹²⁰ Ngathi, "Angikafundi kakhulu, kodwa ngifunda umlando webandla, noMkhandlu waseNayisiya, noMkhandlu wangaphambi kweNayisiya, nobaba baseNayisiya, kanjalonjalo, babephikisana emuva *lapho* mayelana nesiGrekhi. Lokho

yiminyaka eyizinkulungwane ezimbili edlule. Omunye wathi, 'Lichaza *lokhu*,' nomunye uthi, 'Lichaza *lokho*. Igama lesiGrekhi lichaza *lokhu*.'

¹²¹ Njengolimi lwethu nje; igama *ukubona*. Sebenzisa igama *ukubona*, ungahle ukuba uqonde "umzimba wamanzi, ngiyaqonda," noma izinto eziningi. *Bholiwe*, ukubhola umgod, hamba," noma—noma, "ungikhathazile," noma "ungikhokhele ukuhlala kwami," noma bekungasho noma yini...izinto eziningi. Nalabonkamisa, kanjalonjalo, nje kushintsha yonke incazelo. Ngakho awusoze wakwenza lokho. UNkulunkulu waLiloba kanjalo, ngoba...

¹²² Nakho konke okweZwi kuphefumulelwe, futhi Washo ukuthi, "NgiyaKubonga, Baba, ukuthi Ukufihlile lokhu emehlweni abahlakaniphile nabanokuqonda, futhi uzokwembula" (amen) "ezinganeni zona eziyofunda." Yisambulo saKhe, njengoba ngishilo izolo kusihlwa, "UzoLembulela izingane."

¹²³ Ngathi, "Ngeke kusebenze, mnumzane." Ngathi, "Imvuselelo ayisoze yafika kuze ukuba uNkulunkulu, uNkulunkulu ozibusayo, uyayithumela; bese-ke Akwazi ukuphakamisa isithutha esincane esingakwazi ngisho nokusayina igama laso, bese eyenza ngaso, esingazi ngisho isiNgisi esikahle kungasaphathwa isiGrekhi."

¹²⁴ Yilokho Akwenzile ngesikhathi lapho uPetru ashumayela ePhentekoste, niyazi, wayengakwazi ngisho ukusayina igama lakhe, engazi lutho futhi engafundile. Kodwa uNkulunkulu wenza izinto ngendlela exake kabi ekucabangeni kwethu kokuhlakanipha. Lokho kukwenza kube nguNkulunkulu. Ukuba Wayethole osiyazi bezenkolo nezicukuthwane, kanjalonjalo, babezothi, "LowoKayafase okhaliphile, niyabo, ubenakho kahle impela." Kodwa uNkulunkulu wehla wayesethola abadobi ababengakwazi ngisho nokusayina igama labo, futhi yilokho Akuthathayo. Lowo nguNkulunkulu, Uthatha into engelutho bese enza utho ngayo odumweni lwaKhe uQobo. Wathatha inxushunxushu wayesenza iEdene. Ehhe, nguNkulunkulu.

¹²⁵ Manje, uma ekhona umuntu onezihambisimshini zemvuselelo, ngumfowethu odumileyo, uBilly Graham. Kodwa izihambisimshini sikahle, kodwa izihambisimshini ngeke ziyihambise, kuthatha amandla okuhambisa ukuyihambisa. Ungayakha imoto, ufake ezinhle izihlalo kuyo, wenze amapistini amahle futhi u—futhi ufakazise ngesayense ukuthi yini engakwenza; kodwa ngaphandle uma amandla okuhambisa elapho, iwuphisi nje wezimpahla ezifile.

¹²⁶ Ngakho, emvuselelweni yaseWales, enye yezimvuselelo zakamuva ngaphambi kwePentecostal yethu, akekho owayazi ukuthi yini eyaqala imvuselelo, isigejane sabantu nje.

¹²⁷ Manje, uma sonke sithola...umngani wethu, uBilly Graham, ezohlanganisa konke okwamaPresbyterian, namaLuthela, namaPentecostal, nakho konke ndawonye, bangene edolobheni futhi kuyobakhona umbuthano omkhulu wezinkulungwane, nezinkulungwane ezingamashumi amathathu ziyozza (emavikini amabili) futhi zinikele izinhliziyozazo kuKristu; abuyele emuva amanye amaviki amabili futhi awusenaye noyedwa. Niyabo, lokho yizihambisimshini. Kodwa ake uNkulunkulu emseni waKhe omkhulu akhulume nje esithutheni esinye esincane, ngokusho njalo, omncane ongekho; ake uMoya waKhe wehlele edolobheni nowesilisa angeke aya emsebenzini, abesifazane ngeke bageza izitsha, incekekazi ngeke yendlula umbhede, ukudazuluka nokukhala izandla zabo ziphezulu emoyeni. Leyo yimvuselelo, leyo isentandweni kaNkulunkulu.

¹²⁸ Kwathiwa amadoda athize adumileyo asesontweni awelela eWales ukuqonda, noma ukulinganisa ukuthi zonke izihambisimshini kwakuyini emvuselelweni, ngesikhathi semvuselelo yaseWales. Futhi ngenkathi ehla emkhunjini efake izigqoko zawo ezinde, nokhololo bawo abazungezile; bambona eza ehla ngomgwaqo, iphoyisa elincane, lishwiba shwiba isagila salo *kanjalo*, lishaya ikhwela; bathi, “Muntu wami olungileyo, ungangitshela ukuthi ikuphi imvuselelo yaseWales na?”

¹²⁹ Yathi, “Yebo, bazalwane bami, nimi phakathi nayo!” Ehhe, ehhe, ehhe. Yathi, “Niyaqonda, *ngiyimvuselelo yaseWales*,” yathi, “ngoba imvuselelo yaseWales ikimi.”

¹³⁰ Lokho ngukuzibusa! Yilokho uNkulunkulu akwenzayo, futhi nguYe yedwa onelungelo lokuthumela imvuselelo. Hhayi ukuqoqa izihambisimshini, kungukukhuleka ukuba uNkulunkulu athumele amandla okuhambisa—amandla okuhambisa.

¹³¹ Wembula kuphela iZwi laKhe kwabamiselwe ngaphambili. Manje, uma ngisebenzisa igama elithi *ukumiselwa ngaphambili*. . . Manje, liyigama elibi ukulisebenzisa emphakathini, ikakhulukazi uma sinezixuku ezixubene phakathi kwabaka-Arminius nabakaCalvin. Futhi hhayi i. . . Nginicelele ukuba ningacabangi ukuthi ngiLazi lonke, kodwa bobabili basephutheni ngokomBhalo. Umusa yilokho uNkulunkulu angenzela khona, imisebenzi yilokho engamenzela khona. Niyabo? Khona-ke unaLo-ke. Uma ukhwela kwelinye igatsha, impela uyozithola usuphumele ekugcineni kwegatsha futhi ungeke usabuya. INcwadi yabase-Efesu ikudonsela ndawonye, ngiyacabanga.

¹³² Manje, kodwa igama, uma ngilisebenzisa, *abamiselwe ngaphambili*, ningacabangi ukuthi ngi. . . yilelogama kuphela engaziyo ukuthi kwe—kwenziwa kanjani. . . Ngukwaziphambili kukaNkulunkulu, niyabo, ukuthi Wayazi. A—Angeke asho. . .

Wa—Wafa ukuze bonke basindiswe, Wakwenza, kodwa ngokwaziphambili kwaKhe Wazi ukuthi ubani oyosindiswa nokuthi ngubani ongayikusindiswa. Niyabo? Yilokho Akwaziyo, angazi nawe awazi, ngakho sifeza ukusindiswa kwethu ngokwesaba nokuthuthumela.

¹³³ Manje, kodwa uNkulunkulu uneZwi laKhe lihlelekile, futhi ubenalo kuyo yonke iminyaka. Ukwaziphambili kwaKhe kuMbangele ukuba ahlele ebandleni, nakubantu, izinto ezithize Azenza kusukela ekuqaleni. Bese kuthi-ke iVangeli elishunyayelwe ku *lowo* nyaka lembulwa kuphela kubantu abathize, bonke abanye abaLiboni. Niyabo? “NgiKubonga, Baba Uku, fihlile lokhu emehlweni abahlakaniphileyo nabanokuqonda, futhi waKwembulela izingane zona eziyofunda.” Niyabo, lokho ngukumiselwa ngaphambili. Akusikho ukuthi Wakwenza ngokuthi, uthi, “Ngizokhetha wena, futhi ngingakukhethi wena.” Ngokwaziphambili kwaKhe, Wayazi ukuthi wena uyokwenzani.

¹³⁴ NgaYe engongenasiphelo . . . Niyakholwa ukuthi Ungongenasiphelo na? Uma Engesuye, Angebe nguNkulunkulu. Manje-ke, niyacabanga, ngokuba ngongenasiphelo: Wayelazi lonke izeze elalizoba semhlabeni, ukuthi ayocwayiza kangaki lawomazeze ngamehlo awo, ukuthi angakanani amafutha ayesezezeni ngalinye, lonke idlebe lotshani eliyohlala kulo; lowo ngongenasiphelo. Thina singabanesiphelo, sikhubeka ebumnyameni. UNkulunkulu usifanisa nezimvu, futhi sifanele sibe nomholi. Nalowomholi akasuye umuntu, lowomholi nguMoya oNgwele, uMoya kaKristu phakathi kwethu. “Kuseyisikhashana izwe lingabe lisaNgibona.” Ubuyena bangokomzimba bavuselwa esiHlalweni sobukhosi sikaNkulunkulu, lapho uMoya *wawukhona* esiHlalweni sobukhosi; manje uKristu usesiHlalweni sobukhosi, uJesu. “Kuseyisikhashana izwe lingabe lisaNgibona, nokho niyakuNgibona nina, ngokuba Ngiyakuba nani kuze kube sekupheleni kwezwe, ngibe kini.” I, siHlalo sobukhosi sikaNkulunkulu, sikaKristu, sakhawe enhliziyweni yakho; futhi Uhlezi esiHlalweni sobukhosi sikaNkulunkulu, kodwa esikhathini seminyaka eyiNkulungwane Uhlezi esiHlalweni sobukhosi saKhe uQobo; okungukuthi, Wafunga ukuthi Uyovusa lomuntu, iNdodana yaKhe, iNdodana kaDavide, ukuba ihlale esiHlalweni sobukhosi saKhe.

¹³⁵ Manje, Wembula lezizinto ngokwaziphambili kwaKhe kulabo Abamisele kulezizinto, kungenjalo abaLiboni. Bemikhona lapho, beLibuka ngqo, futhi akakwazi ukuLibona.

¹³⁶ Bangaki abake babona lesosithombe senkomazi ehlathini, ovele nje usibuke usibuke na? Senake nasibona lesa na? Noma, nasibona isithombe sikaKristu ehlathini, noma esibhakabhakeni, noma amafu na? Niyabo, lowomdwebi ukulungise kahle lokho ngangokuthi kufanele ukubuke

ngendlela ethize. Awu, manje-ke, uma uke wasibona, awuboni lutho olunye kodwa lokho. Njalo uma ubuka, nakho. Bangaki oke wabona lezozithombe na? Awu, impela nizibonile.

¹³⁷ Awu, ungaleyondlela-ke uKristu, qobo lwaKhe, iVangeli, uMlayezo unjalo. Uma uke wabona uMlayezo wehora, akukho okunye ongakubona kodwa Lokho. Yilokho kuphela. Yonke enye into ayisekho, konke okunye kwakho nje isigwalisi, niyabo, niyabo, uma uke wabona uMlayezo.

¹³⁸ Leso yi—kwakuyisikhathi sikaNowa. Ngenkathi uNowa neqembu lakhe... niyabona ukuthi kanjani... Ngenkathi bebona uMlayezo, akukho okunye okwaba nendaba. Ngenkathi iqembu likaMose liWubona, akukho okunye okwaba nendaba. Ngenkathi iqembu likaJohane liWubona, akukho okunye okwaba nendaba. Ngenkathi iqembu likaJesu liWubona, akukho okunye okwaba nendaba. Ngenkathi iqembu labaphostoli liWubona, akukho okunye okwaba nendaba. Ngenkathi iqembu likaLuther liWubona, iqembu likaWesley liWubona, iqembu lePentecostal liWubona, akukho okunye okwaba nendaba, bahosheka kuyo yonke into. Ngani na? Ngokwaziphambili kwaKhe Wazimisela ngaphambili lezizinto ukuba zenzeke.

¹³⁹ Ukhetha umuntu waKhe uqobo ngokwaziphambili kwaKhe. Njengoba Asho kwabaseRoma 8 lapha, ukuthi uEsawu... ukuze—ukuze ukukhetha kukaNkulunkulu kume kuqinisele. Ukuthi uEsawu noJakobe bobabili bazalwa ngabazali abangcwele, amawele, ukuze ukukhetha kwaKhe kume kuqinisele futhi kuyiqiniso, Wathi, “Ngamzonda uEsawu, futhi ngithanda uJakobe,” kungakazalwa-mfana. Niyabo? Uyazi ukuthi yini ekumuntu, Wayekwazi kusukela ekuqaleni ukuthi kwakuyini, ngakho-ke Angenza zonke izinto zisebenze nje impela ngesikhathi sewashi elikhulu. Sithola konke ukushaywa wuvalo futhi sixakeke; awukaze uMbone exakekile, abakwazi. Niyabo? Yonke into isebenza kahle, ngakho impela nje, iwashi elikhulu liyancezeza.

¹⁴⁰ Lezizinto efanele yenzeke, bonke laba besifazane nezinwele ezimfishane, nalaba isilisa begqoka ezabo...njengokuthi banezinwele njengomkabo. Ngiyababona, ngokoqobo, banalamafaskamu angamarolo ezinweleni zabo, bazisonge phezulu lapha ngaphambili. Impendukezelo enje pho! Lokho yimiphumela ye-Edene likaSathane. Futhi bukani...?... Uzama ukugunda izinwele zakhe njengendoda yakhe. Indoda yakhe iyeka izinwele zayo zikhule njengezomkayo. Futhi yena ugqoka izingubo zayo, nayo igqoka izingubo zakhe zangaphansi. Niyabo, nakho lapho okhona. Uba nobudoda, nayo iba nobufazane. Niyabo, yiEdene likaSathane, kuphambene nalokho uNkulunkulu akwenza ekuqaleni. YiQiniso lelo.

¹⁴¹ Uma ngingatholi ukuthi ngiqale, asisoze sangena kulokhu. Kodwa lezizinto, nendlela yaKhe ukukwenza, nokuthi

ubani ozokwenza, leyo yindlela yaKhe uQobo ekhethiweyo, Uyakhetha. Yileyondlela afuna kwenziwe ngayo.

¹⁴² Njengoba ngimzwile uMfowethu Pearry Green, umelusi wethu eTucson, eshumayela ngobunye ubusuku mayelana nokuthi uNkulunkulu wazenza kanjani izinto ngenye indlela (ngiyakhohlwa ukuthi yayithini indikimba yakhe), kodwa wathi, “Yileyondlela uNkulunkulu ayithandayo, yileyondlela uNkulunkulu akwenza ngayo.” Awu, kunjalo.

¹⁴³ Manje, ubani lo phakathi kwethu ozoMtshela ukuthi, “Unephutha”? Ubani obengaba nesibindi ukuba asukume ebusweni bukaNkulunkulu, bese ethi, “Unephutha, Nkosi, Ufanele ukwenze ngendlela engifuna kwenziwe ngayo, ngendlela uDr. uS’bani-bani athi kufanele kwenziwe ngayo”? Ubani lowo asebehambe kakhulu emandleni abo engqondo, ukuba basho into enjengaleyo na? Qhabo, ubungeke uphumele obala bese uyakusho, kodwa uyakucabanga!

¹⁴⁴ NjengaseMlayezweni wami othi *Umphikukristu*, “Kuyovela okristu bamanga.” Manje, Akashongo ukuthi o*Jesu* bamanga. Niyabo, akukho-muntu owayezoma athule futhi ukuba abizwe ngo “Jesu,” mayelana neNkosi. Kodwa ukuthi *okristu* bamanga kusho “abagcotshiweyo.”

¹⁴⁵ O, bona, ngamunye ucabanga ukuthi banogcobo, “Udumo kuNkulunkulu, angenza *lokhu* futhi enze *lokho!*” Kodwa mbeke ekuvivinyweni kweZwi bese ubona ukuthi uphuma kuphi, niyabo, eMlayezweni wehora.

¹⁴⁶ Babenogcobo ngesikhathi sikaJesu, kodwa hhayi kuYe.

¹⁴⁷ Babenogcobo ngesikhathi... Ngisho noDathani wayenogcobo ngesikhathi sikaMose. Wathi, “Manje, ungacabangi ukuthi nguwe wedwa kuphela ongewele phakathi kwethu, uNkulunkulu unenqwaba. Sizozala inhlango nje lapha, iqembu lendoda.”

¹⁴⁸ UNkulunkulu wathi kuMose, “Zahlukanise naye,” futhi Wavula umhlaba wase ubagwinya. Wayenikeze iZwi laKhe lasekuqaleni kuMose, umprofethi waKhe; yileyondlela kuphela Ake ayenza, nendlela kuphela Ayolokhu eyenza. Akaliguquli icebo laKhe, niyabo.

¹⁴⁹ Ngakho imibono yethu iyiphutha, Imibono yaKhe ilungile, njalo. Futhi ningazami ukuMtshela ukuthi U “nephutha.” Akunandaba ukuthi sicabanga ukuthi ubani onezidingakalo ezedlula zonke, akusithina ukuba sisho ukuthi ubani onezidingakalo ezedlula zonke. Manje, yilapho esingena khona enhlanganweni yethu.

¹⁵⁰ Omunye umfowethu omncane ogcwaliswe ngoMoya uyohamba angene edolobheni futhi akhe i organi... akhe iqembu e—elihle labantu, futhi enkomfeni bayohlangana, nabo bonke abazalwane abangcwele bahambisane, niyazi, bese bethi,

“Niyazi uk’thini? Ngikholwa ukuthi u*Jones* omncane lapha,” (nguyena nje onokukhetheka kakhudlwana phakathi kwabo) “Ngicabanga ukuthi ufanele ukuba nalelotabernakele elikhulu elihle, ngiyacabanga. Anicabangi ukuthi lokho kulungile na?” Qhabo, he. Nango ehamba. Bese-ke ibandla liyahlakazeka. Niyabo? Yehlukanisa laba! UNkulunkulu wenza ukwehlukana, Nguye Okwenzayo. Kodwa bona bonke, ngamunye, ufuna ukuthatha *lona* omncane, ambeke ngapha, *nalona* phansi lapha. Lowo ngumbono womuntu.

¹⁵¹ Umuntu unezihluthulelo, kodwa uNkulunkulu uphethe izihluthulelo empeleni. Banika abafundi, ibandla elingcwele, izihluthulelo; futhi bhekisisani okokuqala besisebenzisa, ngenkathi uJuda esewe ngokuphambuka. Babuthana ndawonye base benza inkatho; nabazalwane abangcwele. Ubani obengathi babengesibo abazalwane abangcwele na? Ubani othi babengcwele na? Kodwa benza inkatho, futhi yadla uMathiya. Futhi lapho e...Wake wenzani na? Lutho. Kodwa uPawulu wayengokhethiweyo! Amen. Lokho kwakungukukhetha kukaNkulunkulu: elincane, elinekhala eliyihhuku, elibhinqayo, iJuda elinolaka. Hhayi uMathiya, uD.D., niyazi, wa—waye...Kodwa uPawulu, uNkulunkulu wakhetha uPawulu; ibandla lakhetha—lakhetha uMathiya. Niyabo? Awunalungelo lokutshela uNkulunkulu ukuthi U “nephutha.” Uyazi ukuthi kwenziwani, Uyazi ukuthi umuntu wenziwe ngani.

¹⁵² Ubani obeyoke a...Lelobandla like likhethe uPawulu na? O, qhabo, lutho. Bathi, “Lowomfo nguye osifaka sonke ejele.”

¹⁵³ Kodwa uNkulunkulu wathi, “Ngizomkhombisa azohlupheka ngakho ngaMi.” Uyazi ukuthi yini.

¹⁵⁴ Kulungile, akunandaba ukuthi ubani esicabanga ukuthi ukahle, uNkulunkulu uyazi ukuthi ubani onezidingakalo ezedlula zonke ngoba Uyayazi inhliziyo yomuntu, Uyazi.

¹⁵⁵ Nasemvuselweni kanjalo, noma kwenza lezizinto, zenzeka ngesikhathi esicabanga ukuthi zifanele zenzeke. Siyacabanga, “Yilesisikhathi khona manje, udumo kuNkulunkulu!” Ngiyaqaphela kwabakhulu besonto bakithi kanjalonjalo boSomaBhizinisi, “Kuzofika khona manje, haleluya, imvuselelo enkulu!”

¹⁵⁶ Ningadukiswa, “Usevele ufikile, futhi benza kuYe abakuthandayo.” Niyabo? Kodwa bacabanga ukuthi kukhona imvuselelo. Ngabe iyenzeka na? Qhabo! Seyenziwe, futhi ifile, isiphelile, Ehhe. Qaphelani, lesi yisikhathi sokulungisa izibani, ukuphuma nokungena. “Abalinda eNkosini bayothola amandla amasha.”

¹⁵⁷ Qaphelani lapha endikimbeni yethu, qaphelani uDavide, inkosi yakwaIsrayeli, kwaba nguye owathola isambulo sokubuyisela umphongolo kaNkulunkulu endaweni

yakhe; ukuthi, abazange balulekane nawo ngezinsuku zikaSawule ngoba uSawule wayehlubukile. Ngakho abazange nhlobo balulekane nomphongolo, isivumelwano, ngezinsuku zikaSawule, ngoba wayesehlabukile futhi wasuka kuNkulunkulu. Ngakho uDavide, masinya, enokuphefumulelwa... Manje qaphelani lokhu, yindikimba ekhohlisanayo kakhulu uma ungayitholi kahle. Futhi ngiyezwa ukuthi ihora liyeza lapho sifanele sibe yindoda esikhundleni sokuba yizingane. Ehhe. Sifanele sibe nokudla okuqinile esikhundleni sobisi.

¹⁵⁸ Qaphelani uDavide, inkosi yakwaIsrayeli, inkosi yayikade isanda kugcotshwa kusekusha nje ukugcotshwa ibe yinkosi; noma ikhethwe ibe yinkosi, uSawule... USamuweli wayigcoba ngentando kaNkulunkulu; futhi wayeyinkosi ekhethwe nguNkulunkulu ngokoqobo, akukho kungabaza kukho. Futhi nangu, nokuphefumulelwa kushaya kuye. Kwembulwa kuDavide. Wathola isambulo, akukho-muntu omunye owayesho lutho ngakho. "Asambeni silande u, mphongolo, ngoba leyo yintando kaNkulunkulu ukuba sibe nomphongolo lapha ube nathi, ukuthi selulekane noNkulunkulu ngalomphongolo." Into yobuqhawe ngempela, ngempela. Anicabangi kanjalo na? Kulungile.

¹⁵⁹ Khumbulani, kodwa, yena eyinkosi, futhi wathola isambulo, weqa indawo yakhe. Kwakukhona umprofethi ezweni ogama linguNathani, kwakunguye owayemiselwe ukuthola isambulo. Kukhona noma yini edinga ukuba ikhulunywe, Wathi, "INKosi ayenzi lutho ize Ikwembule ezincekwini zaYo umprofethi." Kodwa, niyabo, uDavide eyinkosi, nogcobo luphezu kwakhe... Manje, ngabe lowo ngumBhalo na? Ugcobo luphezu kwakhe, futhi wathola isambulo sangeqiniso; kodwa sasiyiphutha. Ngoba uNathani wayengumprofethi walowonyaka, nesambulo asifiki neze kuNathani, futhi ngenkathi isambulo sifika kuDavide akazange aze alulekane ngisho noNathani ngaso. Uzoqhubeka nje futhi enze ayefuna ukukwenza. Ehhe.

¹⁶⁰ Kodwa qaphelani ukuthi uDavide welulekana nobani lapha esahlukweni 13, "Kodwa welulekana nezinduna zezinkulungwane nezamakhulu," wabuyela ebandleni lakhe. Niyabo? "Manje, anicabangi yini ukuthi sifanele senze...?" Lokho akusikho. Manje, wayezama ukwenzela uNkulunkulu inkonzo, kodwa wayengakumiselwe ukukwenza; niyabo, ngoba uNkulunkulu wayenendlela.

¹⁶¹ Ngokufanayo nje njengoba uNkulunkulu ubengakhuluma e—enkosini ngesilonda sayo nangokuphiliswa, kodwa Akazange, Wayenendlela emisiwe yokukwenza, lowo kwakungumprofethi waKhe. Ngakho Wakhuluma kumprofethi, uSaya, wamtshela ukuba abuyeke emuva futhi atshele uHezekiya ukuthi kuyokwenzekani.

162 Manje, uHezekiya wayekhuluma ubuso nobuso noNkulunkulu, futhi—futhi uNkulunkulu wayekhuluma noHezekiya, kusobala, kodwa Wenza imigudu ethize! Niyakuqonda na? UNkulunkulu unendlela yaKhe uQobo ayihlelile yokwenza izinto: ukuthumela izimvuselelo, ukuxoxa, ukukhuluma, noma ngabe kuyini. Unendlela yaKhe yokukwenza, futhi asimuntu ukuMtshelela ukuthi akakwenze kanjani. Ukwenza ngendlela eMthokozisayo ukukwenza.

163 Ngakho, niyabo, uDavide, ephefumulelwe... Manje, niyakhumbula ngithe u, gcobo, ugcobo lwamanga? Khumbulani uMoya oNgcwele ungagcoba umuntu, futhi kusalokhu kungaphandle kwentando kaNkulunkulu. Lapha, Kwakufakazisa khona lapha. Niyabo? Sifanele sihambe ngendlela kaNkulunkulu yokukwenza, hhayi izindlela zethu, indlela kaNkulunkulu yokukwenza. Isizathu, uDavide, eyinkosi, egcotshiwe, egcotshwe ngoMoya kaNkulunkulu phezu kwakhe (umfanekiso kaJesu Kristu), kodwa lowo kwakungesiwo umgudu kaNkulunkulu.

164 Lapho lonke ibandla, “kwabathokozisa,” iBhayibheli lasho. Qaphelani, izinduna zezinkulungwane nezamakhulu, nabapristi futhi nosiyazi bezenkolo bacabanga ukuthi kwaku “mangalisa.” Nazo izikole zenu zeBhayibheli nakho konke okunye, babecabanga ukuthi kwaku “mangalisa.” Ngisho bonke abantu bavumelana, nabapristi, na—nabo bonke bavumelana ukuthi ugcobo lwenkosi lwalukahle. Qaphelani! Kodwa uNkulunkulu wayengethembisanga ukwembula iZwi laKhe ngenkathi yonyaka yaLo kubo. UNkulunkulu wayenendlela yaKhe yokwembula iZwi laKhe, kodwa hhayi kubo. Khumbulani, kwakuphambene noNkulunkulu.

165 Into efana nasezinsukwini zikaMikaya indodana kaImla. Niyayikhumbula leyondaba na? UJuda noIsrayeli babehlukanisiwe, futhi babenemibuso emibili ehlukene, noAhabi wayeyinkosi phezu kombuso owodwa. NoJehoshafati wayephezu kwenkosi—mbuso wakwaJuda, ngikholwa ukuthi kwakuyiwo; noAhabi wayephezu kukaIsrayeli, iJerusalema.

166 Qaphelani, kwase kuthi-ke nakhu kungena isigejane soweziwe sase sithatha inxenye yezwe ababelinikwe nguNkulunkulu uNkulunkulu ayelinike uIsrayeli, nalamaPhilisti enhla lapho, amaSiriya, ayebambe lowomhlabathi futhi ayondla abantwana bawo uqobo ngomhlabathi owawungowakwaIsrayeli. Futhi ngakho babefuna lowomhlabathi ukuba bondle abantwana babo uqobo nemindeni yabo uqobo. UNkulunkulu wabanika... Lawo kwakungamalungelo abo abawanikwe nguNkulunkulu.

167 Futhi ngakho uAhabi ubiza uJehoshafati ukuba ehle, wayesethi, “Yehla.” Wathi, “Awubheke laphaya ukuthi isitha sethu senzani. Ngabe kulungile yini ukuba thina, abantu

bakaNkulunkulu, nelungelo esilinkwe nguNkulunkulu ukuthi sifanele sibe nalelizwe, lingelethu, uNkulunkulu ngomprofethi waKhe, uJoshuwa, walaba lelizwe, lifanele libe ngelethu; lingelethu, kubantwana bethu, futhi lapha amakhomanisi lilidlile, futhi sine... Silambe kabi, futhi banamalungelo ethu esiwanike nguNkulunkulu. Awucabangi ukuthi sifanele senyukele lapho futhi sibuyise izwe lethu na? Uma uzojoyina imibutho yakho: uma nina maMethodisti, namaPresbyterian, futhi nonke, namaPresbyterian, neLuthela, namaJonjalo, nonke nithathe umkhandlu wenkolo yamakristu lapha manje, sonke sizohlalisana ndawonye, futhi sizoyithatha into.” (Ngisho futhi ngikhuluma ngomfanekiso manje) “Sizohamba sililande.”

168 “Ngani,” wathi, “impela, sonke simunye.” Ehhe.

169 Manje, iBhayibheli lathi, “Bangahamba kanjani ababili bengavumelananga na?” Niyabo?

170 Lapho lapho indoda enkulu, leyondoda enkulu yePentecostal, uJehoshafati, axubana khona nesixuku esingalungile. Futhi yilokho okwenzeka kumaPentecostal akithi namhlanje. Kukhona indoda yangempela phakathi lapho, kodwa axubene kulesosixuku samahlelo. Phumani kuleyonto! Iqalekiswe yiNkosi!

171 Qaphelani manje! Wayelapho, futhi wathi, “Yebo, lokho kuzwakala kunomqondo.” Wathi, “Tbandla lethu lilapha, ngabantu bethu; empeleni; sonke singamaJuda.” Ehhe. “Impela, sizokwenyuka nawe.” Kodwa nje yinkolo eyenele kuJehoshafati ukuba athi, “Awucabangi ukuthi si—sifanele sikhulume neNkosi kuqala na?” Niyabo? “Ngicabanga ukuthi kungaba ngumbono omuhle.”

172 Ngani, uAhabi, “Kusobala.” Wathi, “Ngani, o, impela, bengifanele ngicabange ngalokho.”

173 “Awu, ngabe ikhona indoda kaNkulunkulu ndawondawo na? Unaye umprofethi na?”

174 “A, ngingabangamakhulu amane abo. Ngingawo wonke umkhandlu ezansi lapha, lonke ihlelo. Bangabaprofethi bamaHeberu.”

175 Manje khumbulani, iBhayibheli lathi babe “*ngabaprofethi*, abaprofethi bamaHeberu,” hhayi abaprofethi babahedeni, abaprofethi bamaHeberu, isikole sabo, ikholiji lesayense yezenkolo.

176 “Awu, benyuse!”

177 Namakhosi azigqokisa ayesehlala phambi kwakhe ukuhlaba umxhwele umprofethi. Futhi nakhu kufika, ngikhulwa ukuthi kwakunguZedekiya owenyukayo, induna enkulu amadoda omkhandlu wesigodi, noma ngabe wayeyini, wenyukela lapho phakathi kwabo. Wazenzela izimpondo ezimbili ezinkulu, wathi, “Ngizwe kuNkulunkulu. ISHO KANJE INKOSI,

‘Ngalezizimpondo uyakuqhubukusha amaSiriya aze angquzuke aphume ezweni?’

178 “O udumo!” wonke umuntu wayecabanga ukuthi lokho kwakumangalisa, kukuhle.

179 Bhekisisani ukuthi kusondela kangakanani kulolohlangothi lwereyiza manje, phakathi kokulungile nokungalungile. Futhi khumbulani kuyowela kwelilodwa noma kwezinye izinhlangothi, kuze kwehlele mhlampe njengereyiza elolilwe phakathi komehluko wokulungile nokungalungile. Kufanele kube yiwo onke amaZwi kaNkulunkulu; hhayi nje cishe impela onke amaZwi, kodwa onke amaZwi! Futhi sekwehlile namhlanje, hhayi kumaLuthela, hhayi kumaMethodisti, hhayi kumaPentecostal, kodwa kulolohlangothi oluloliwe, kulonyaka lapho ugcoo lomphikukristu luyilo ngokuphelele, luyodukisa nabaKhethiweyo, bayowela ohlangothini olungalungile uma bengalubhekisisi, njengocezu olucijile. Bhekisisani! Xwayani! Asiphili khona onyakeni wePentecostal manje. Sesiwedlulile lowonyaka, ngokufanayo nje njengoba wedlula amaLuthela, futhi wedlula... Niyabo?

180 Qaphelani. Manje abaprofethi bonke baprofetha, amakhulu amane abo, bondleke kahle, belungiswe kahle, abaprofethi bamaHeberu babanika ufakazi, benhliziyone, “ISHO KANJE INKOSI, ‘Yenyuka, iNkosi inawe.’”

181 UJehoshafati wathi, “Awu, lokho—lokho kuzwakala kukahle. Kodwa,” wathi, “unaye omunye na?”

182 “Omunye? Sinalo lonke ihlelo lapha, sinawo wonke umkhandlu ubuthene phandle lapha. Simdingelani omunye na?”

183 Wathi, “A,” wathi, “Ngicabange ukuthi mhlawumbe kungahle kubekhona omunye.”

184 Wathi, “O, yebo, ukhona omunye, kodwa akasuye ngisho nowalomkhandlu.” Ehhe. “Uyisilahlwa. NguMikaya, indodana kaMla, futhi ngiyamzonda.” Niyabo? Wathi, “Ngeke bamemukele enhlanganyelweni, futhi nje uyisilahlwa esejwayelekile okokuqala nje. Futhi ulokhu njalonjalo, yonke into ayiprofethayo, angeke nje akhuthaze ikholiji lami nakancu.” Ehhe. “Futhi wenza zonke lezizinto ezimbi, uhlala njalo eprofetha okubi ngami, ukuba nje ehluke.”

185 “O,” uJehoshafati wathi, “inkosi mayingayisho into enjengaleyo. Kodwa ngithanda ukuzwa ukuthi le, ndoda izothini.”

186 Wathi, “Awu, sizomthola.” Ngakho baphumela ndawondawo ehlane, base bethumela umuntu.

187 Bathi, bamtshela, bathi, “Manje, endleleni yakho usubuya manje, kukhona engifuna ukukutshela khona. Ufuna ukubuyela emuva ehlelweni futhi na?” Niyabo? “Ufuna ukuba nenhlanganyelo nawo onke futhi na? Uma ufuna, shono into

efanayo eshiwo yigosa lesigodi, shono into efanayo eshiwo ngumbhishobhi, futhi bazokubuyisa ngqo. Manje yisikhathi sokukwenza.”

¹⁸⁸ Kodwa ungathini nje ogcotshiwe, umprofethi kaNkulunkulu weqiniso exegisa eZwini likaNkulunkulu elilodwa na? Lutho nhlobo!

¹⁸⁹ Wathi, “Kuphila kweNkosi, ngizosho kuphela okushiwo nguNkulunkulu!” Sidinga indodana kaImla. “Kuphila kweNkosi, ngizosho kuphela Ekushoyo.” Kunjalo, “*Ekushoyo.*”

¹⁹⁰ Ngakho ngenkathi behlela lapho phambi kwabantu, bonke abaprofethi, bathi, “Manje, uthi ba . . .

¹⁹¹ Wathi, “Linda, nginike ubusuku, ake ngibone ukuthi iNkosi izothini.” Ngakho, ngalobobusuku, iNkosi yabonakala kuye embonweni futhi yamtshelela ukuthi akathini.

¹⁹² Ngakusasa ekuseni wathi, “Uthini, Imla na?” ngenkathi bonke babemi phandle . . . Ngiqonde u “Mikaya, indodana kaImla,” wathi, “uthini manje na? Sonke silapha ndawonye, bonke ababapristi, nabo bonke ababaprofethi, nabo bonke abamakhosi, nakho konke sihlezi lapha ndawonye. Uthini manje kulomkhandlu omkhulu?”

¹⁹³ Wathi, “Yenyuka,” wathi, “kodwa ngibone uIsrayeli ehlakazekile njengezimvu zingenamelusi.”

¹⁹⁴ UAhabi wayesethi, “Ngitheni kuwe! Lelombuka lingaprofetha kuphela okubi ngami!”

¹⁹⁵ Wayengayisho kanjani noma yini enye into abe uNkulunkulu wayesho into efanayo na? Umprofethi ufanele ukuba ngumlobo kaNkulunkulu ekhuluma, hhayi ukucabanga kwakhe uqobo. Okwakhe . . . Niyabo, u com- . . . ezinikele ngokuphelele kakhulu kuNkulunkulu, akafuni kulimaza lutho, kodwa ufanele asho lokho okushiwo nguNkulunkulu, ngoba akanakulawula kwaLo qobo lwakhe. Niyabo?

¹⁹⁶ Wathi, “Manje, angikutshelanga na?”

¹⁹⁷ Futhi nakhu kwenyuka i—indoda enkulu nophondo, yase imshaya emlonyeni, yathi, “UMoya kaNkulunkulu waya ngaphi ngenkathi Uphuma kimi na?” Ngamany’amazwi, ake ngizame ukukuhlaziya lokho, “Buka lapha e . . . Buka lapha, kukhona engifuna ukukutshela khona, Mikaya. Uyaqonda yini ukuthi ngingungqondongqondo emBhalweni na? Uyaqonda ukuthi nginogcobo na?” Noma, “umBhaphathizo,” besingakusho namhlanje. “Uyaqonda ukuthi nginalokho na?”

¹⁹⁸ UImla wathi, “Angikungabazi lokho.”

¹⁹⁹ Yathi, “Kodwa lalela! UMoya kaNkulunkulu ungitshelile, futhi wafakaza nawo onke amakhulu amane ami lapha, ukuthi si ‘zowaqhubukusha amaSiriya siwakhipe ezweni.” Futhi ungubani wena oza lapha futhi uthi inkosi yethu enkulu

izobulawa na?” Wathi, “UMoya kaNkulunkulu ungitshele lokho.”

²⁰⁰ Ake ngikuhlaziye ukuze nizoqonda. Futhi mhlawumbe sithola uMikaya ethi, “Izolo ebusuku embonweni, mnumzane, ngibone uNkulunkulu ehlezi esiHlalweni sobukhosi. Ngase ngibona lonke ibandla laseZulwini libuthene liMzungezile, ehhe, futhi bebenomkhandlu eZulwini. Bathi, ‘Ubani esingamthola ukuba ehle futhi adukise uAhabi na? Ngoba phansi kwesiHlalo sobukhosi lapha ngumprofethi, umprofethi weqiniso, igama lakhe nguElija. Futhi uprofethile ngeZwi laMi futhi washo ukuthi, “LowoAhabi omubi, ngoba wabulala uNabothi, injinza ziyoxhapha igazi laleyondoda embi,” futhi sifanele silenze Lelo lifezeke ngoba seLivele likhulunyiwe, Lingu ISHO KANJE INKOSI! Lizofanele lifezeke, lifanele libe lapho. Futhi sizokwenza kanjani na?”

²⁰¹ “Kwase kuthi-ke phansi ezindaweni zokugaqa zabalahlwe, phansi le phakathi lapho kuza umoya wenyuka, wathi, ‘Ngingumdukisi, futhi uma ngingenza inkonzo kuWe, ngizokwehla futhi ngingene kumprofethi wakhe.’” (ngoba babehlelwe kakhulu, bazoqonda into eyodwa kuphela, futhi lokho ngamadlingozi amancane.) “Futhi ngizokwenza ukuba baprofethe amanga. Futhi ngizothola uAhabi ukuba alalele lezozicukuthwane esikhundleni somprofethi waKho wangempela; ngoba uzohlola yonke into ayishoyo ngeZwi lakho, uzohlola imibono *yakhe* ngeZwi, uzohlola yonke into ayenzayo ngeZwi, futhi uma kungahambisani neZwi angeke akulalele. Kodwa uma ku. . . Ngingabadukisa laba abanye, futhi ngizo. . . ba. . . UAhabi unokwethembela kakhulu kulobobunye obukhulu ndawonye ngokuphepha kwabo, ngakho bahamba bejikeleza ndawonye futhi bazobuthana ndawonye. Futhi ngizokwenza ukuba u Ahabi abalalele, aphumele lapho. Futhi sizokwenza kanjalo.”

²⁰² “UNkulunkulu wathi, ‘Ungakwenza, ungumdukisi wangempela; qhubeka wehle.’”

²⁰³ Kwase kuthi-ke uZedekiya wamshaya emlonyeni, wathi, “Ubukuphi. . .?”

²⁰⁴ Wathi, “Uzothola uma usuhlezi egumbini elingaphakathi.” Ehhe.

²⁰⁵ Wathi, “Yenyuka!” kusho uZedekiya enkosini. Wathi, “Yenyuka bese ubuya ngokuthula!”

²⁰⁶ UAhabi wathi, “Thathani lowomfo nimfake etilongweni. Mfakeni emaketangweni, nimuphe isinkwa sokuhlupheka namanzi okuhlupheka. Futhi lapho sengibuya ngokunqoba kwami ngiphuma lapha, abaprofethi bami abangitshele ukuthi ‘lemvuselelo izokwenzeka ngempela,’” wathi, “Ngizombheka lowomfo!”

207 Lalelani amazwi okugcina kaMikaya kulowomuntu: “Uma ubuya impela, khona-ke uNkulunkulu akazange akhulume kimi.” O!

208 Niyabo, uNkulunkulu unendlela yaKhe yokwenza izinto. Lawa indoda ayecabanga ukuthi ayenzela uNkulunkulu inkonzo. Xwayani! Hhayi amadlingozi, hhayi umdlandla, hhayi ukucabangela, kodwa kufanele kube ngu “ISHO KANJE INKOSI,” kufanele kube yikho. Kulungile, akunandaba... Sithola lezizinto zinjalo.

209 Qaphelani manje ngenkathi uDavide esenze lesisimemezelo esikhulu. Futhi sasibonakala sengathi sasisihle, into enhle ukuba yenziwe, noma sithola ukuthi i... (Ngabe ngiyanikhathalisa na? Ngabe sengileyithi kakhulu ukuba ngibe nokunye na?) UDavide wenza lesisimemezelo esikhulu, akakhulumisananga nomprofethi.

210 Manje, noma ubani uyazi ukuthi uAmose 3:7 uyasho ukuthi uNkulunkulu wethembisa ukuthi Akayikwenza lutho Engayembulanga kuqala kumprofethi waKhe. Eminyakeni yebandla sibe nabaguquli; kodwa sethenjiswa nguMalaki 4 ukuthi kuyobakhona umprofethi ezweni ngezinsuku zokugcina (ngoba kufanele kwenele leyophethini, niyabo) ngaphambi kokuba kufike isikhathi sokuphela.

211 Ngaphambi kokuba uJesu afike kuqala, uElija uyafika, uElija kaMalaki 3. UMathewu 11 usho njalo, “Uma ningakuqonda, nguye lona okwakhulunywa ngaye, ‘Bhekani Ngiyathuma isithunywa saMi—saMi phambi kwaMi.’” Manje, Uprofethile, bonke osiyazi bezenkolo bayakuzholwa lokho; ukuthi, ngosuku lokugcina, uMoya kaElija uzofika, futhi. Uzofika kahlanu, uNkulunkulu usebenzisa lowoMoya: uElisha, uElija, uJohane umBhaphathizi, nokwebandla labeZizwe, bese-ke kuba okwamaJuda eSambulweni isahluko 11. Lokho ngukuthi, u-m-u-s-a kaNkulunkulu, i n-k-o-l-o, u-J-e-s-u, uJesu, u—uhlamvu lwesihlanu. Ngeke kwama kokwesine, kufanele kume kokuhlanu. Niyabo? Qaphelani!

212 Manje, Wakwethembisa lokho, ngakho lokho kubeka iBhayibheli ngakho impela nje kulolusuku, neSodoma neGomora. Futhi uElija wayenge... Lowo kwakungesuye uElija; Lowo kwakunguMoya kaNkulunkulu phezu kukaElija; uElija wayengumuntu nje. Manje, sibe noElija, namabhantshi kaElija, nezingubo zikaElija, nazo zonke izinto zikaElija. Kodwa uElija walolusuku yiNkosi uJesu Kristu. Uzofika ngokukaMathewu ishumi nesikhombisa-... ULuka 17:30, uthi iNdodana yomuntu izozembula Yona phakathi kwabantu baYo. Hhayi umuntu, uNkulunkulu! Kodwa kuzofika ngomprofethi. Manje, Wayengenabo neze abaprofethi abakhulu ababili ngesikhathi esifanayo, neze, ezweni. Niyabo? Akunandaba ukuthi kukhona i... amakhanda amabili—amabili angeke...

Kufanele kube yikhanda elilodwa. UNkulunkulu uzofanele athole umuntu oyedwa phansi kokulawula kwaKhe. Niyabo? Munye uNkulunkulu; kwakukhona uYise, iNdodana, noMoya oNgcwele, kodwa uNkulunkulu oyedwa phezu kwakho konke, qaphelani, futhi nje wasebenzisa lezozikhundla. Wenze kanjalo nangoElija, uMoya kaElija; wasebenzisa lowoMoya, kodwa uNkulunkulu ofanayo eWulawula ngaso sonke isikhathi ukugewalisa iZwi laKhe.

²¹³ Manje, qaphelani kulokhu manje, uDavide wayecabanga ukuthi wayenazo zonke izinto ngokwenqubo. Futhi wayephefumulelwe. Niyabona ukuthi uMoya oNgcwele ungamgcoba kanjani umuntu na? Kodwa kufanele kube senqubweni yogcobo. Umoya ongaphandle ungagcotshwa ngoMoya oNgcwele, nomphefumulo umnyama njengetiyela. Ugudluthukela umila emanzini afanayo akha. . . afaka ukuphila kukolo, afaka ukuphila kugudluthukela; kodwa phansi ekugcineni kukagudluthukela, ngukuphila kukagudluthukela. Uyajabula, futhi uyaqhakaza, futhi unokuphila, futhi wenza konke okwenziwa ngukolo, kodwa *umphefumulo* wawo ungu *gudluthukela*. Niyabo? Abafundisi bamanga bangavuka, befundisa zonke inhlobo kaziqo-zintathu nakho konke okunye, futhi bagcotshwe ngoMoya oNgcwele, futhi benze nje eziningi impela izimangaliso njengoba iVangeli leqiniso lingazenza. Kodwa ngeZwi lapha, yilokho okukwenzayo. Niyabona ukuthi ngiqonde ukuthini? Manje, kulungile ukufundisa lokhu, ngiqagele, ngi—ngisetabernakeleni elingakhethi-hlelo kulokhu ukusa, ku—kulelihhotela lapha.

²¹⁴ Qaphelani, bhekisisani ukuthi sithini. Manje, awu, lalalani. UDavide wayenalo lonke idlingozi imvuselelo yangempela eyayinalo. Qaphelani! Bamemeza, bampompoloza, basina, bathola into ethize ngempela kulologcobo. Impela bakwenza! Konke njengemvuselelo yangempela, kodwa, niyaqaphela, uNkulunkulu wayengekho kuyo. UNkulunkulu wayengekho kuyo. Wayenomprofethi ehlezi khona lapho ezweni ababefanele bamazi. Niyabo? UDavide wayefanele akwazi lokho.

²¹⁵ Into efanayo namhlanje, sinazo zonke izihambisimshini, njengamahlelo amakhulu, izimpi ezilwela inkolo zesikhathi sethu, kodwa umphumela uphuma ube njengoba wawunjalo ngaleyonkathi; imiphumela yezimpi ezilwela inkolo zethu ezinkulu, nasosonke isizathu sethu esihle esikhulu, izakhiwo zethu ezinkulu, nezethu ezinkulu. . . sakha izinkulungwane, futhi sengeza amalunga nezinto, kuphuma kube yindlela efanayo, konke kuyehluleka. Angikusho lokho ukuba ngehluka, ngikusho lokho ukuba ngibe qotho phambi kukaNkulunkulu engimi ngeNcwadi yaKhe kulokhu ukusa. Niyabo? Konke kuphuma kube ngokwehlulekayo, imiphumela efanayo.

²¹⁶ Manje ake sibone ukuthi kwenzekani ngenkathi uNkulunkulu (ngesikhathi saKhe nonyaka) nabaprofethi baKhe

benganakwa, nje bathembele esayenseni yezenkolo, abapristi, ubuhlelo njengoba senza namhlanje. Manje, ngokusondele. Konke kuyonakala. Uma uMoya weqiniso kaNkulunkulu lapho, Uyokuqondisa eZwini, hhayi nje indawo eyodwa eZwini, iZwi lonke lonyaka wonke. Niyabo?

²¹⁷ USuku lwePhentekoste, uMoya wawuqondisa kuLokho, kuJoweli 2:38. Niyabo? Usuku lukaLuther, Wawuqondisa kuLokho ngqo; uWesley; kulomnyakazo wephentekoste wokugcina; kodwa lona ngomunye unyaka, lokhu ngukubizelwa ngaphandle koMlobokazi. Hhayi iminyaka eyizinkulungwane ezimbili eyedlula ePhentekoste, noma ukuphinda, noma ukubuya. IPhentekoste...

²¹⁸ UMoya oNgcwele wawukuLuther, uMoya oNgcwele wawukuWesley; yiZwi likaNkulunkulu ligcotshiwe. Futhi u, Moya oNgcwele wabuyela kubantu bonyaka base beqala ukuba nokubuyiselwa kweziphwiwo. Bathola ukuthi, ngokuzinikela bona uqobo kuNkulunkulu, uMoya oNgcwele wakhuluma ngezilimi ngabo. Babeka izandla zabo phezu kwabagulayo, futhi baphiliswa. Basina eMoyeni. Niyabo? Lowo kwakungunyaka wenguquko kubuyiselwa ibandla enqubweni. Nenqubo yokugcina yebandla kwakungukubeka iziphwiwo ebandleni; njengoLuther wabeka ukulungisiswa, uWesley wabeka ukungcweliswa, iPhentekoste yabeka iziphwiwo. Kodwa benzani na? Iphutha elifanayo, njengoba imvelo yenze iphethini ohlangeni lukakolo, bahlela (okumelene noNkulunkulu, kuphambene noNkulunkulu).

²¹⁹ Manje, sithola ukuthi ngenkathi... Bese kuthi uma lezi labababuthi bezinhlanga ehlangana, babumba owabo uqobo umbono. Futhi akunandaba... Lapho kukhona "okuvelayo okusha," njengoba bekubiza kanjalo, kuphuma kuvela kwiAssemblies of God, benzani na? AbaLemukelanga. Akunandaba ukuthi kwakuyiQiniso elingakanani, umbhaphathizo eGameni likaJesu Kristu, base beyiwo vele uMkhandlu oMkhulu. Umuntu wayesevele esengamele, uMoya wase uvele ubashiyile. Kunjalo! Bese kuthi-ke lokhu kuvela... Ngike ngakhuluma kwabanye babaholi benu ababedlula bonke; bathi, "Awu, yini esesingayenza manje na?" Bebengaziphoxa. Kanti, bayazi ukuthi yiQiniso; uma bengazi, baphuphuteke ngokukamoya futhi bangabangazi eBhayibhelini. Angikusho lokho ngokucasulayo, manje, ngikusho lokho ngenhlonipho yokuzithoba. Isizathu, akukho-ndawo eBhayibhelini lapho noma ubani ake abhaphathizwa khona esebenzisa lezoziq, "uYise, iNdodana, noMoya oNgcwele." Futhi wawungakaze usetshenziswe kwaze kwaba semva komkhandlu wenkolo yobukristu, ibandla laseRoma eliKatolika. Ikhathekizima labo uqobo lifakaza into efanayo. Ngumbhedesho weKatolika! Hhayi imfundiso yeBhayibheli, kodwa umbhedesho weKatolika. Nani maMethodisti nakhipha amakhathekizima nakho konke

njengoba babenawo nje, nje kancane kancane nikhula kukho. Futhi manje uma uza ePhentekoste, futhi basabalalisa eminye yaleyomibhedsho, benisalokhu nibambelele kuyo.

²²⁰ Kodwa manje ngukubizwa koMlobokazi, manje kulapho iziMpawu eziyisiKhombisa luvulwe khona, manje uma izinto eseziphelisiwe abaguquli abazishiyayo izovulwa; futhi nguMalaki 4 kuphela ongenza lokho, ngoba kuthatha isambulo esivela kuNkulunkulu ngqo kumuntu ngamunye ukwenzenjalo. Kunjalo! Ngeke kweza eqenjini, akukaze kwenzeke. Umuntu oyedwa! Yilokho uNkulunkulu akwethembisa emathunzini okuza koMlobokazi waKhe, uEliyeza. Niyabo?

²²¹ Qaphelani ngenkathi abapristi, abefundisi, kanjalonjalo, bethola ukuphefumulelwa okungokwabo, futhi begcotshwe ngokweqiniso. U Davide wayegcotshiwe. IBhayibheli lasho njalo. Kodwa, niyabo, wahamba ngecebo elingafanele, waya emgudwini ongafanele. Wahambisa ngomgudu ugcobo lwakhe ngohlangothi olungafanele, kubantu nalokho abakucabanga, ezinduneni, ababecabanga ukuthi, esikhundleni sasemgudwini ongwele kaNkulunkulu ukuthola ukuthi wayeYini uISHO KANJE INKOSI, “Ngabe yilesi isikhathi sokwenza lokhu na? Ngabe lena yiyo yini inkathi yonyaka na? Ngabe lena yintando kaNkulunkulu na?”

²²² Bese kuthi uma engumprofethi weqiniso kaNkulunkulu, uyoya phambi kukaNkulunkulu kuqala, athi, “Baba, kuyini na?” njengoba kwenza uNathani kuDavide.

U Davide wathi, “Ngabe kulungile kimi ukuba ngihlale endlini yomsedari, nomphongolo kaNkulunkulu wami phansi kwamathende phandle laphaya na?”

²²³ Futhi bukani uNatanayeli, wathi, “Davide, yenza konke okusenhliziyweni yakho, ngokuba uNkulunkulu unawe. Uyisitsha sikaNkulunkulu esigcotshiweyo.”

²²⁴ Kodwa lokhu engumprofethi, nephutha lakhe, noNkulunkulu ubophezelekile kumprofethi waKhe. Ngalobo busuku Wabonakala kuye, wathi, “Hamba utshele inceku yaMi uDavide, Ngiyasazisa isibindi sakhe, Ngiyamthanda ngalokhu, ngoba ungumuntu ongowenhliziyoyami, futhi Ngiyazi ukuthi sekuyisikhathi sokuba umphongolo waMi uzoba ngaleyondlela, ubekwe phansi kwento ethize, kodwa nje ngi . . . Akusiyo inkathi yonyaka kukho ukuba kwenzeke. Ngizovumela indodana yakhe ukuba ikwenze, kodwa ngeke ngimvumele akwenze.”

²²⁵ Manje-ke nakhu kufika uNathani no, “ISHO KANJE INKOSI, Davide, isambulo esikhulu owawunaso siyiphutha njengoba kwakunjalo ngenkathi ukhuphula umphongolo.” (Ehhe! Ehhe! Niyabo?) “Ungakwenzi. Ungakuzami! Kodwa uNkulunkulu uthe Uzovumela ‘indodana yakho ukuba ikwenze.’” Lapho! Niyabo? Nakho lapho okhona!

226 U Davide wayegcotshelwe ukuba asho lokho ngoba ngaphambili wakwazi ukukubona, njengoba nje uAbrahama wayefuna uMuzi emhlabeni. Niyazi, wayeWufuna ngoba wayezophila lapha ngoluny'usuku, uAbrahama unjalo, kulowoMuzi. Futhi wayehamba ejikeleza eWufuna. Futhi khona impela emihlabathini efanayo lapho ayefuna khona, wawungaphezu kwakhe nje ngaleyonkathi, futhi uzobuya ngesikhathi seminyaka eyiNkulungwane futhi uyohlala kulowoMuzi. Kodwa lokhu engumprofethi, wayemiselwe futhi ephfumulelwe, wayazi ukuthi kwakukhona uMuzi ndawondawo, futhi wayeWufuna. Kodwa, niyabo, sonke isambulo sakho sasifihliwe kuye, sasingesona esonyaka wakhe...kuqhubeke kwehlele kuJohane, lapho awubona khona wehla uvela kuNkulunkulu uphuma eZulwini. Lowo kwakunguMuzi.

227 Niyabo, yonke into izofanele ibe senkathini yayo yonyaka. Utshala ukolo wakho entwasahlobo...noma ekwindla bese uwusika ngehlobo elilandelayo. Niyabo? Ufanele wenyuke ngohlanga, bese ukhuphuka ngentshakaza, nekhoba, bese kuqhubekele e...Kufanele kube ngenkathi yonyaka. Yonke imvelo ihamba ngokuqhubekeyo. UMoya kaNkulunkulu wenza imvelo, nawo wonke uNkulunkulu nemvelo ekuqhubekeni. Zonke izinto efakwe ethempelini kwakuyiphethini yalokho Akubona eZulwini.

228 Ubona isihlahla sizabalaza sizama ukuphila, lokho kusho ukuthi kukhona isihlahla esingafi. Ubona umuntu ezabalazela ukuphila, kukhombisa ukuthi kukhona idokodo elilinde ndawo ndawo elingafi. "Uma lelidokodo lasemhlabeni lidilizwa sinalo eselivele lilindle." UBaba waseZulwini olungileyo wangivumela ukuba ngihambe emva kwalelokhethini ngoluny'usuku futhi ngilibone. Bangaki abezwa...?...Niyabo? Ngibuka ngedlula ikhethini lesikhathi. Lapho kwakufana nje njengoba ngishumayela kini nonke, lapho bama. Imiphefumulo phansi kwealtare imemeza, "Koze kube nini?" Hhayi nje insumansumane, umuntu othize obenobuhlakani: "Koze kube nini, Nkosi?" Niyabo? Ngenkathi sisezwa lokho manje, njengonyaka wethu, njengoMfowethu Bill Dauch ehlezi lapha enamashumi ayisishiyagalolunye-nantathu. Kukhona into elangazelele leyonsizwa futhi. Kukhona okuthize... Ubunganikela nganoma yini. Ngingathanda kanjani pho ukuba yiyo. Mfowethu Jack, nabo bonke abanye bethu. Sibuyele emuva, Mfowethu Gerholtzer, phakathi lapha, kulobobunsizwa. Ufuna ukukwenzelani na? Ukuba ube musha futhi wehle wenyuka futhi na? Qhabo, mnumzane! Ngoba siyezwa ukuthi siyoba nesikhathi esiningi ukukhazimulisa loNkulunkulu esimthandayo.

229 Futhi bazalwane bami abathandekayo, nginaloMlayezo kulokhu ukusa, kukhona iZwe ngaphesheya komfula abalibiza ngokuthi lelo limnandi kuze kube-phakade. Lapho

siyoMkhazimulisa iminyakanyaka, nayo yonke iminyaka, naPhakade. Kungani sizwe lokho na? Ngoba utwa lubizana notwa. Futhi inqobo nje uma utwa lubiza, kuzofanele kubekhona utwa ukuba lusabele kulokho kubizwa kungenjalo ngeke kubebikho-kubiza. Ngaphambi kokuba kubekhona okudaliweyo, kuzofanele kubekhona umdali kuqala ukudala okudaliweyo, noma akukho. . . Lokho kukhombisa bona impela ubufakazi obubonakalayo ukuthi likhona.

²³⁰ Qaphelani lababapristi, bonke baphumile emgqeni. Qaphelani ugcobo, lulungile, akukho lutho olungalungile ngogcobo. Kuyafana nani maPentecostal, kodwa bhekisisani ukuthi mgudu muni enihamba kuwo manje. Usuku selushintshile selokhu kwaba yiPhentekoste, enye into yethu. Ukuba kwakukade kungekho-mprofethi ezweni, mhlampe uDavide wayeyoba kahle. Kunjalo. Kodwa nakho kumi uNathani, eqinisekisiwe, emisiwe, wafakazelwa nguNkulunkulu ukuthi ungumprofethi.

²³¹ Bhekisisani! Umphongolo eBhayibhelini njalo ungumfanekiso weZwi kithi, ngoba kwakuyiZwi likaNkulunkulu emphongolweni. Futhi kwakuyi. . . Qaphelani umphongolo abawukhuphulayo, bukani ukuthi bakwenza kanjani. Awubekwanga endaweni yawo yasekuqaleni emiswe nguNkulunkulu. Manje, uNkulunkulu washo emuva lapha eMthethweni ukuthi ufanele. . . ukuthi kufanelwe kwenziwe kanjani, ukuthi lomphongolo ufanele uhanjiswe kanjani, futhi ubani ofanele uhanjiswe ngaye. Kodwa uDavide, phansi kogcobo lwakhe. . .

²³² Bazalwane bami, ningakugeji lokhu. Nodadewethu, nina enifuna ukuba ngabashumayeli besifazane kanjalonjalo, ningakugeji lokhu. Akunandaba ukuthi ugcobo lwakho lungakanani, ufanele ungene endaweni ehlinzekwe nguNkulunkulu. Ugcobo lukaDavide lwalulungile, kodwa ekukwenzeni waba nomdlandla wayeseqa umugqa womncele. Wenzani na? Weqa umugqa womncele. Esikhundleni sokufaka umphongolo endaweni yawo yasekuqaleni, wawuthwala ngenqola entsha futhi hhayi phezu kwezinhliziyiyo zamaLevi. Wawufanele ukuthwalwa ehlonbe lamaLevi, okuphezu kwenzhliziyiyo. IZwi alikho engqondweni, Lisenhliziyweni! “Hhayi enqoleni entsha.” Kwakuyini leyo na? Abanye. . . Kumele into ethize entsha, uDavide wenza lapho, wakhuluma ngawo onke amahlelo ayoke abekhona. IZwi likaNkulunkulu alifanele libe nge. . . lithwalwe ngamagosa kahulumeni noma ababhisobhi, kanjalonjalo, amahlelo. NgumBhaphathizo kaMoya oNgcwele enhliziyweni yomuntu, futhi hhayi ngomunye umnyakazo wobufundisi. UMoya oNgcwele uyigugu lothando lukaNkulunkulu enhliziyweni yowesilisa nabesifazane ukuba bahloniphe. Niyabo?

²³³ Wawusemahlombe abefundisi baKhe, abefundisi baKhe kwakungamaLevi. Ubekwa phezu kwehlombe labo langakwesokunxele futhi bathwale lowomphongolo kanjalo, ngoba wawuphezu kwenhliziyo yabo. Babenomthwalo weZwi enhliziyweni yabo. Amen! Manje unomthwalo wehlelo lakho enhliziyweni yakho, umthwalo webandla lakho: noma uzokwakha *lokhu* noma wenze *lokho*, noma wenze enye into. Umthwalo wokuthi bangaki abanye ozobathola ukuba baye ehlelweni lakho; esikhundleni somthwalo weZwi leNkosi, kuze kuthi labobantu bezobona kuphela iZwi likaNkulunkulu futhi lutho olunye. Kodwa NinaLo enqoleni entsha manje. Niyabo? BaWuthwala phezulu lapha ngisho nasemkhandlwini wenkolo yobukristu, uthwelwe emahlombe. Angifuni ukuthola ukusoleka, futhi kwangathi uNkulunkulu angangisiza. Nginitshela nje iQiniso.

²³⁴ Manje, nithonywe yimibhedesho nomkhandlu wenkolo yobukristu, iZwi, iZwi langempela lenkathi yonyaka lalowonyaka alinakwanga, ngoba babenenqwaba yedlingozi. Kodwa uDavide, inkosi egcotshiwe...Wayeyinkosi, kodwa wayeyi *nkosi* egcotshiwe. Wena uthi, “Ngingumfundisi, ogcotshiwe.” Khona-ke hlala ungumfundisi, ungazami ukuba ngumprofethi. Niyabo? Uma ungumvangeli, hlala ungumvangeli.

²³⁵ Khumbulani uUziya, ngezinsuku zikaIsaya, inkosi esencane...umprofethi osemncane. Uziya wayeyindoda enkulu, indoda egcotshiwe, uNkulunkulu wambusisa, wazibusisa. Ya, ngashumayela ngalokho kini lapha ngesinye isikhathi. Futhi ngolunye usuku waphakama kakhulu waze wacabanga ukuthi wayengavele nje athathe isikhundla sompristi, futhi wathatha i...ekugcineni wangena phambi kweNkosi, ne...labobapristi bamtshela, “Ungakwenzi lokho, Uziya!” Kodwa wathola ukuphakama. Umprofethi wayengenakumtshela lutho. Abapristi babeyazi inqubo yabo, babegcina inqubo yabo, wathi, “Leyo akusiyo inqubo yakho, Uziya. Ungakwenzi, lokho!”

²³⁶ Awu, wabenza “Bathule du!” Wayesehamba no—nomlilo, engenela ukuyonikela, wathatha umsebenzi wompristi; wayeyinkosi egcotshiwe, hhayi umpristi. Nalabobapristi wayezama ukumtshela, “Uyinkosi eyisimangaliso, ugcotshiwe, uNkulunkulu usesibusisile manje; kodwa uyinkosi, hhayi umpristi.”

²³⁷ Nani belusi anifanele neze nitshela umprofethi ukuthi akenzeni, noma nina bavangeli nitshela umelusi. Niyabo, ngamunye unesikhundla sakhe uma sikhonjwa ngokupheleleyo.

²³⁸ Ngakho wangena nomlilo, futhi washaywa walahlwa phansi ngochoko futhi wafa.

²³⁹ Manje nangu uDavide, inkosi, uDavide uzama ukwenza into efanayo lapha. Usezethwese khona. “Awu, lokho kuhle,

ngifanele ngihambe. Buka, inqwaba yabantu. Uthini, nduna? Unezinkulungwane eziyishumi.”

240 “Udumo kuNkulunkulu, Davide, ngiyawuzwa uMoya.” O, wakwenza! WaWuzwa. “Ucabangani, Davide? UyaWuzwa na?”

241 “Udumo kuNkulunkulu, Ukimi konke! Asikuhlole futhi sibone ukuthi kulungile yini, ake sibone. Ungowakuphi umphongolo na?”

242 “Unathi! Ungowaphakathi kwethu.”

243 “Ubani okufanele sikhulumisane naye na? Impela, umphongolo. Into efanayo nje njengoba lowomhlabathi wawungoka—kaIsrayeli esikhundleni samaFilisti. Kunjalo. Ingeyethu. Futhi njengoba ngizwa ugcobo, nami.”

244 Izinduna zamakhulu, lonke ibandla, “Udumo kuNkulunkulu!” Bashaya ihlombe, futhi bamemeza, futhi basina, futhi bagxuma phansi phezulu.

245 BabenoMoya, kodwa nicabanga ukuthi uBaba wayecabangani na? “Ngimthumele kanjani uNathani, lowomprofethi ezansi lapho! Bayazi ukuthi kwenziwanjani, kanjalo noDavide uyazi, kodwa manje nje usemdlaneleni wonke futhi waweqa ngqo umugqa wakhe womncele futhi wahamba ukuyokwenza *lokhu*.”

246 Kulungile, qaphelani, “baWuthwala emahlombe” kwakuyicebo likaNkulunkulu lasekuqaleni. Kukhona *izidingo* ezifanele ezinhlanu. Ngifuna nizibhale phansi lezi, uma ni... Ngiyanibona niyabhala. (Futhi yimizuzu engamashumi amabili, imizuzu engamashumi amabili nento emva kweleshumi, ngakho ngizozama ukuqeda ngeleshumi nanye nqo; ngizojaha nje ngokukhulu ukushesha engingakwenza.) Akunandaba ukuthi umuntu angaba qotho kanjani ekwenzeleni uNkulunkulu inkonzo, akunandaba ukuthi uqotho kanjani, ukuthi ugcotshwe kangakanani, ukuthi kungakanani okwePresbyterian, iBaptisti, iPentecostal; akunandaba noma ngabe ungumbhishobhi, idikoni, noma ngabe uyini, umelusi, umvangeli, umprofethi, kumbe noma kungaba yini; kukhona izidingo ezifanele ezinhlanu ezifanele zinakwe kuqala. Akunandaba ukuthi ugcobo lungakanani, ukuthi kubonakala kukuhle kanjani, ukuthi abantu bamemeza kanjani, yonke into uMoya oyenzayo, kukhona *isidingo* esifanele.

247 Manje, bazalwane bami, nisalungisa iphepha lenu, ningaqonda manje ukuthi kungani na? Manje khumbulani, nonke nicabangile, futhi benifundisiwe phakathi kwenu, hhayi... (niyabo, ngikhuluma esizweni sonke)... ukuthi bengingakholelwa ekukhulumeni ngezilimi. Ngiyakholelwa ekukhulumeni ngezilimi, kodwa ungabe usalokhu ukhuluma ngezilimi futhi ungabinawo uMoya oNgcwele. AbaseKorinte bokuQala 13, kuthi, “Noma ngikhuluma ngolimi lwabantu nezingelosi, angikabi-nto yalutho.” Niyabo? Lolo wugcobo

lukaMoya oNgcwele, lokho akuhlangene ngalutho nomphfumulo ngaphakathi kuwe. Ungakhuluma ngezilimi futhi uphike iZwi. Ngikubonile kwenziwa, nani niyakubona futhi. Niyabo? Owesifazane angashumayela iVangeli futhi... Niyabo? Bangenza konke... Bagunda izinwele zabo, futhi babe besalokhu bememeza futhi bakhulume ngezilimi nakho konke okunye. Ehhe, kunjalo impela. Kufanele ube semgqeni neQiniso leZwi.

²⁴⁸ Qaphelani! Akunandaba ukuthi umuntu angabaqotho kanjani, akunandaba ukuthi usetshenziswa kakhulu kangakanani nguNkulunkulu, akunandaba ukuthi uyini, ufanele abe yilokhu: ufanele abe... Into akhuluma ngayo ifanele yenzeke ngesikhathi ngeBhayibheli. Omunye uthi, "Awu, uMose emuva lapho." Ngiyazi ukuthi uMose wenzani, kodwa lokho akusikho okwenziwa nguNkulunkulu namhlanje. "Awu, emuva ngaleya, eminyakeni engamashumi amathathu eyedlula, uLuther wathi..." Lokho kungakuhle, kodwa lokho akusikho Akwenzayo namhlanje. "Awu, eminyakeni engamashumi amane eyedlula, iPhentekoste yehla." Kodwa lokho akusikho Akwenzayo namhlanje. Niyabo? Kufanele kwenzeke ngesikhathi.

²⁴⁹ Kufanele kuhambisane nomBhalo. Kufanele kube senkathini yonyaka, okwesibili. Okwesithathu, futhi kufanele kuhambisane nendlela iZwi likaNkulunkulu elakhuluma ukuthi kuyoba yiyo.

²⁵⁰ Futhi wena uthi, "Udumo kuNkulunkulu! UMoya oNgcwele wehlela kimi, haleluya, njengoba Wenza nje ngoSuku lwasePhentekoste." Kodwa lokho kungehluka namhlanje. Wehlela kuDavide, naye, awehlelanga na? Impela, Wehla. Wehlela ku-Uziya, kodwa kwakuyiphutha! Niyabo, nifanele nihambe nijule kakhulu kunalokho manje. Niyabo? Nifanele nihambe nijule kakhulu kunalokho. Manje, ningazizwa nilimala, nje—nje hloniphani. Niyabo?

²⁵¹ Futhi qaphelani, kanti futhi kufanele kuze kumuntu wokukhetha kukaNkulunkulu. Hhayi ukukhetha kwehlelo, akusikho okokukhetha kwabantu, kodwa ngokukhetha kukaNkulunkulu. Futhi uma kungumlayezo ovela kuNkulunkulu, wesambulo esikhulu esivela kuNkulunkulu, sifanele size kumprofethi waKhe. Manje, uma nifuna umBhalo walokho, nguAmose 3:7. Niyabo? Manje, kufanele.

²⁵² Kukhona izinto ezintathu okufanele kube yizona: Kufanele kube ngenkathi yonyaka. Kufanele kube ngesikhathi uNkulunkulu athi kuyoba ngaso. Kufanele kulotshwe eZwini likaNkulunkulu. Kufanele kube senkathini yonyaka yesikhathi sikaNkulunkulu, niyabo. Futhi kufanele kube ngokukhetha kukaNkulunkulu.

253 Futhi uNkulunkulu akadingi nayimuphi wethu ukuba ahumushe iZwi laKhe, uNkulunkulu ungumhumushi waKhe Yena. Akawadingi amakhholiji ethu. Akadingi ukuhlakanipha kwethu, kungumbhedo. Niyabo? UEva wakuthola lokho, ehhe, futhi wakugeja ukuHunyushwa ngokuhlakanipha kwakhe.

254 Uthi, “O, mfana, lowomfo uyindoda ekhaliphile.” Awu, lokho akusho lutho. Impela. UHabi wayeyindoda ekhaliphile. UBelteshzari wayeyindoda ekhaliphile. USathane wayenokuhlakanipha okukhulu kakhulu futhi engenanhlonipho, enobuqili, akekho owayengamelana naye, akekho nhlobo.

255 Angethembele e...nakunye...akukho-kuhlakanipha, nje ngethembele kuNkulunkulu. Niyabo? Ukanjani uNkulunkulu na? UyiZwi. Bese kuthi-ke uNkulunkulu ulihumusha kanjani iZwi laKhe uQobo na? Lalelisani manje, ningazigeji lezizinto, uNkulunkulu ulihumusha kanjani iZwi laKhe uQobo na? NgokuLenza lifezeke, hhayi nje elilodwa *lapha*, kodwa *konke* okwalo kwaleyonkathi yonyaka.

256 Akusikho ukuthi, “Nowa phuma bese ushumayela,” ophefumulelwe, kodwa, “Yakha umkhumbi, faka iminyango kuwo, ulungise nga *le* ndlela, nanga *leyo* ndlela.” Ukuba-ke wabeka umnyango ngaphezulu esikhundleni saphansi ekugcineni na? Ukuba-ke wabeka ifastela phansi ekugcineni, umnyango ngaphezulu na? Niyabo? Kufanele kulayelwe ngokwesikhathi, ngoba yilokho impela uNkulunkulu azokubenzisela khona. Kufanele kube ngaleyondlela, futhi kufanele kufike ngokuphefumulelwa.

257 Ngezwa umfo ethi ngesinye isikhathi, wathi, “Ngikholwa ukuthi lowomuntu ukhulekela abagulayo, ngikholwa ukuthi kuhle. Kodwa njengokuba ngumprofethi,” wathi “Ngikholwa ukuthi ungumprofethi kaNkulunkulu, kodwa njengomfundisi, ngani, ungu ‘Jesu yedwa.’” Enje pho i...Nhloboni yomuntu obungambiza ngayo lowo na? Indoda ayazi ukuthi ikhuluma ngani.

258 Lona impela igama elithi *umprofethi* lichaza ukuthi “ungumembuli weZwi likaNkulunkulu,” ukuHunyushwa kufika kuphela kulokho. Futhi yingakho namhlanje sisekudingeni okungaka kwalomuntu omkhulu ofanele athunyelwe kithi ngesimo somprofethi uElija, ngoba kuyoba yisambulo sikaNkulunkulu senziwe saziwa kithi ngokuqinisekisa, kukhombisa ukuthi wusuku nehora nenkathi yonyaka uNkulunkulu athembisa ukuba kulo. Futhi, khumbulani, kuyokhulunywa kumelwane naye; bekuhlala kunjalo, kuyohlala kunjalo. Anqatshwe, njengoba nje ikhoba liyodonsa... Kuqala uyokwemukelwa, ngoba ikhoba libamba kuphela ukolo uze ukwazi ukufinyelela elangeni. IPhentekoste iyokhoselisa kuphela uMlayezo, iWunikeze umnyango ovulekileyo Uze

uthole ukusabalala, bese kuthi-ke ikhoba liyohosheka, nokolo uyobekwa eBukhloneni beNdodana, niyabo, ukuba uvuthwe.

²⁵⁹ Akuyikubakho-hlelo, khumbulani nje. UMfowethu Jack ungosomlando, abaningi benu lapha bayibo. Ayikaze ibekhona imvuselelo kodwa cishe iminyaka emithathu emva kwemvuselelo babeqala ihlelo kuyo. Kunjalo na? Nalomnyakazo omkhulu wesimangaliso kaNkulunkulu ngalolu izinsuku zokugcina, uhambe iminyaka engamashumi amabili; futhi uqhele ngamamayela ayisigidi ehlelweni, ulokhu uqhela ngaso sonke isikhathi; ikhoba liyahosheka, akukho-bambiswano, akukho lutho kuWo. Niyabo? Njalo uyahosheka kuWo. Ngeke usabakhona omunye, ngukolo manje. Kodwa sil'hlaza kaninginingi. Ehhe. Kunjalo. Ufanele ubekwe eBukhloneni beNdodana ukuba uvuthwiswe, yilokho kuphela kuwo. Kuninginingi ukuba l'hlaza; asinabo ubuqotho, ubungwele, into ebesifanele sibe nayo phakathi kwethu, ukwazi ukuthi uMoya kaNkulunkulu ophilayo, uhamba eZwini laKhe futhi usikhombisa izinto namanje.

²⁶⁰ Sinabazifanisa nomunye umuntu bamanga abavukayo. Kungokokwenzani lokho na? Ukudukisa. IBhayibheli lathi bayoba yibo. "NjengoJambre noJane bamelana noMose, bayoba njalo, laba ngezinsuku zokugcina." Niyabo? Benza into efanayo, beza ngqo beLfanisa nomunye amuntu, khona impela. Niyabo? Xwayani! Bhekisisani iMfundiso yeBhayibheli. Bhekisisani umlayezo olandela lezozibonakaliso! Kuseyilokhu kuyisikole somlayezo na? Khohlwa yiso!

²⁶¹ UNkulunkulu wathumela izimangaliso nezibonakaliso ukuheha ukunaka kwabantu baKhe. Ngenkathi uJesu efika nje ephilisa abagulayo kanjalonjalo, benzenjalo nabaprofethi. Bacabanga, "O, udumo, Uyeza, Uzoba ngumFarisi. Uzoba ngumSadusi."

²⁶² Kodwa Wathi, "Nina nzalo yezinyoka nezindlondlo." Wathi, "Nina ningabakayihlo uDeveli, niyokwenza imisebenzi yakhe." Wathi, "Uma ningadli inyama yeNdodana yomuntu, futhi niphuze iGazi laYo, aninakuPhila kini." AkaLichazanga. Wayengadinge kuLichaza. Haleluya. Lelo lalingelenye inkathi yonyaka. Ehhe. Wavele washo nje lokho Ayedingeka akusho, "Ngenza njalo lokho okuthokozisayo kuBaba, nalokho ngukugcina iZwi laKhe. Uma Ngingakwenzi, ukuphila kwaMi nemisebenzi yaMi ingaqhathaniseki neZwi laKhe kweNgifanele ngikwenze, khona-ke ningaNgikholwa, AngisuYe; kodwa uma kwenza, khona-ke kholwani yimisebenzi uma ningenakuNgikholwa," Washo.

²⁶³ Qaphelani manje lezi *izidingo* ezifanele zifanele zenziwe.

²⁶⁴ Manje, niyabo, uNkulunkulu wayengakayembuli into kubo ngendlela yaKhe ehlinzekiweyo, Wayeyembule ngokuphefumulelwa, kodwa yayisemgudwini ongalungile.

Niyabo, ukuphefumulelwa kuyohamba kahle, kodwa uma kusemgudwini ongalungile, kuyohanjiswa ngomgudu ongalungile. Njengoba uthatha inhlamvu yesibhamu bese udubula ngqo kokuqondiweyo, yenza indlela yayo eqonda ngqo kokuqondiweyo, kodwa ukuphafuka komoya kungayiphaphula iceze. Manje, emotweni yakho, wehla ngomgwaqo angamashumi ayisithupha, amamayela angamashumi ayisikhombisa ngehora nokuphafuka komoya kukuphephule, ungabuye uwaqondise amasondo akho, uyiphose ibuye emgwaqeni futhi. Kodwa ungeke ngenhlamvu yesibhamu; ayinalutho lapho lokuqondisa amasondo ayo, iyakugeja okuqondiweyo. Niyabo, ifanele ihambe emgudwini wayo wasekuqaleni.

²⁶⁵ Kanjalo neZwi likaNkulunkulu lifanele lihambe emgudwini waLo wasekuqaleni. Akukho-kuphafuka okuncane komoya okuzoLiphephula lichezuke, akukho-hlelo elincane elizoLiphephula lichezuke, akukho-kuhlushwa okuncane okuzoLiphephula lichezuke, Liqondiswe kwinkomba! Lizoshaya lapho, futhi. Bese kuthi-ke uNkulunkulu... Uma lishaya kuleyokomba, uNkulunkulu uyoLiqinisekisa, “Ukushaya emhloveni!” Ehhe, khona impela Athi Uyokwenza. Nakhu kusemiBhalweni, lokhu, “ISHO KANJE INKOSI, ‘Kuyofezeka!’” Nakhu. Niyabo? Nakho lapho okhona.

²⁶⁶ Manje, uNkulunkulu wayengakakwembuli ngendlela yaKhe ehlinzekiweyo. Ngakho bahambahamba bekwenza ngaphandle kweZwi laKhe, nangaphandle kwenkathi yonyaka, ngokufanayo nje njengoba benakho manje. Uma umuntu, akunandaba ukuthi uqotho kangakanani, ezama ukuMenzela inkonzo ngaphandle kwendlela yaKhe ehlinzekiwe, njalo bayayona. NjengoBalami, uBalami wayecabanga ukuthi wayenzela uNkulunkulu inkonzo.

²⁶⁷ Nicabanga ukuthi uNkulunkulu uqamba amanga na? Ngabe uNkulunkulu uke awuguqule umqondo waKhe na? Awu, abantu benza namhlanje njengoba Enza. Ngenkathi Eth i abesifazane abangagundi izinwele zabo; bathi, “Singaziguda, uDr. uS’bani-bani wathi singakwenza. Umfowethu uS’bani-bani wathi nje wena unengqondo encane.” Ehhe, ehhe. Niyabo?

²⁶⁸ “Awu, lokhu kungenzeka na? Lokhu kwenzeke na?”

²⁶⁹ “Ya, ehhe, uS’bani-bani washo njalo.”

²⁷⁰ UNkulunkulu akawuguquli umqondo waKhe.

²⁷¹ Niyakholwa ukuthi uBalami wayengumprofethi na? IBhayibheli lathi wayenguye. Niyakholwa ukuthi wayengumprofethi na? Manje, khumbulani, uBalaki uza kuye wayesethi, “Yehla bese uqalekisa lababantu, ngokuba bakubo bonke ubuso bomhlaba. Abasilo ngisho nehlelo, abasiso isizwe, bayisigejane esisabalele nje; futhi thina siyizicukuthwane zezwe. Manje yehlela lapho bese ubaqalekisa labobantu, futhi ngizokhokha ngakho.”

272 NoBalami wenze khona impela umprofethi afanele akwenze, wathi, “Angiyikuhamba. Wena linda lapha nje, ubusuku, ake ngibone ukuthi uNkulunkulu uthi akwenziweni?”

273 Ngakho wahamba wangena, wathi, “Nkosi, kukhona abanye abantu phandle lapha abakanye nami abafikayo, bafune ngehle bese ngigalekisa abanye abantu abathize ezansi lapho.” Wathi, “Ufuna ngenzeni ngakho na?”

274 UNkulunkulu wathi, “Ungahambi, ngokuba labo bangabantu baMi!”

275 UBalami waphuma, wathi, “Hambani nibuyele endlini yenu. Ngeke ngahamba nani. UNkulunkulu ungitshela ukuba ngingakwenzi.” Manje, nanto iZwi likaNkulunkulu lasekuqaleni: “Ungahambi!”

276 Awu, base-ke bebuyela emuva, bathi, “Uyazi, umbhishobhi wakho akalalelanga.”

277 “Awu,” inkosi yathi, “ngiyanitshela ukuthi senzani. Udinga imadlana, ngikholwa ukuthi lokho kungamvumisa. Noma mhlawumbe ngizomenza igosa lombuso, mhlawumbe ngizomtholela enye into ethize enkulu ukuba ayenze. Ngingahle ngimenze umbhishobhi, ngeke nazi engingahle ngikwenze. Lapha, ngizonitshela ukuthi ngizokwenzani. Nina bafo aninayo imfundo eyenele ukuba nimvumise empeleni; o *yena no haint's* benu, no *thutha no landa no thwala*, abalungile. Ubengeke anilalele, sizothumela isigejane esifundiswe ngempela ezansi, abayizicukuthwane kakhulu.”

278 Behlela lapho, bathi, “Dokotela Balami, *Dokotela* Balami, ngiyakubingelela. Ithi inkosi angiyikhulekele kuwe.”

279 “Sanibona, bazalwane.” Niyabo?

280 “Manje, Dokotela Balami...” Futhi, o, ihlelo lamagama asetshenziswayo ekukhulumeni, ukuthi athululwa kanjani. Futhi bathi, “Manje, inkosi ithe izokuphakamisa, kanti futhi izokunika udumo olukhulu. Futhi, uyazi, bakunike imali *engaka* ukuba uthathe lesisiyalo, kodwa inkosi ithi izoyiphinda kathathu, iyiphinde kathathu ngokune, uma nje uzoza bese uyasithatha.” Manje-ke, uBalami, waba nezandla ezilumayo. Wathola imiqondo ewubuwula futhi washukumisa ingqondo yakhe.

281 Manje, khumbulani, wabiza uNkulunkulu ngakho, egcotshiwe, kodwa washukumisa uNkulunkulu khona lapho ecebweni lasekuqaleni. Futhi yilokho impela okwenziwe yiPhentekoste! Ukuthandwa ngabantu, nina bakaMunye, nina bakaMthathu-emunye, ngenxa yokuthandwa ngabantu nenza ihlelo ukuba nehluke, nahlela futhi nifile! Anisophinde nivuke futhi. Kodwa, niyabo, benifanele nihlale nelikaNkulunkulu orig-...Wanidonsa naphuma kuleyo Assembly ukunenza abantu, kodwa nahlela nase nibuyela emuva ngqo niyongena

emhlanzisweni eniphuma (ngiyaxolisa) kuwo, into efanayo eniphuma kuyo, “Njengenja iya ebuhlantzeneni bayo nengulube ekuzibhixeni kwayo.” Ngiyaxolisa ukuthi ngisho lokho, ngithetheleleni, lokho akulungile emsamo lapha. Niyabo? Ngikusho nje lokho enyameni. Qaphelani manje lokho yilokho engikuqondile, ukuhlantza. Bengifanele ngikusho kanjalo. Igama belilungile, kodwa nje ukusetshenziswa ngokungafanele. Niyabo? Lisetshenziswe kahle, kodwa nje alizwakalanga kahle, ehhe...?...Ubuhlantzo, “Njengenja ibuyela ebuhlantzeneni bayo.”

²⁸² Uma iAssemblies of God, uMkhandlu oMkhulu, bahlela iPhentekoste endaweni yokuqala yase ibafaka kulokho ukuze bangasemukeli isambulo, anazi yini, bakaMunye, nenze into efanayo. Beningawemukela kanjani uMlayezo we “nzalo yenyoka, ukuPhepha kwaphakade,” nalezi ezinye izinto ezivelayo na? Nihlelwe ngokuqine nqi ngangokuthi angeke niWuvumele ngisho ungene emnyango wenu, ehhe, ehhe, into efanayo neyenziwa nguBalami. Kodwa uNkulunkulu akawugququlanga umqondo waKhe.

²⁸³ Ngakho uBalami wawela wayesethi, “Nkosi, manje buka, senginethuba ngempela manje ukuba ngibe ngumuntu othize. Uyazi kade ngingemuntu, kodwa nginethuba lokuba ngumuntu othize. Uthini ngakho manje, Nkosi na?” Manje, wayengafanele neze akusho lokho! Wayazi kahle-hle ukuthi uNkulunkulu wathi akenzeni!

²⁸⁴ Nenza kanjalo nonke obhaphathizwe egameni lika “Yise, iNdodana, uMoya oNgcwele,” kulezi ezinye izinkulumbo zeBhayibheli okufanele kube kulolusuku, niyazi ukuthi nifanele nenzeni ngaLo, ngukuLemukela! Uma nibona uNkulunkulu ngokusobala eqinisekisa ukuthi “LiyiQiniso,” Lowo nguNkulunkulu ehumusha iZwi laKhe uQobo. Kodwa nizokwenza na? Qhabo, inhlango yenu ingeke inivumele nikwenze!

²⁸⁵ Abaningi babefundisi lapho eTucson olalele kulokhu ukusa. Mfowethu Gilmore, anginalutho olumelene nawe; Mfowethu Brock, First Assembly, nebandla iFriendly. Wena ndoda, ngangilapho sonke lesosikhathi, nangingangivumeli ngisho ukuba ngingene. Ngi... Impela, nangingeke, ngingeke bese nisala nibe yilokho eniyikho. Ngingeke nisemukele isambulo, ngoba nenziwe ihlelo. Futhi lalelani, njengoba nje uZiya wabulawa ngoba wayephansi kwalokho kuphefumulelwa kwamanga, kanjalo ngamaningi amaKristu eqiniso elahlekelwa yisehlakalo sawo emuva kulawomahlelo amadala afile, ngoba abeka isandla sawo eMphongolweni abe engakumiselwe ukwenzajalo. Manje ningaLikhohla, noma ningaLikhohla, lokho kukini. UNkulunkulu unguMehluleli wenu. UNkulunkulu akakaze alihoxise iZwi laKhe. Akusho esikhathini sokuqala, Ukusho ngezikhathi zonke.

286 Watshele uBalami, “Ungahambi!”

287 Kwase kuthi-ke uBalami uyabuya, wathi, “Kodwa Nkosi, ngingahamba na?”

288 Manje bukani! UNkulunkulu wathi, “Qhubeka!” Manje, Umnika invume ukuba ahambe. Kukhona intando kaNkulunkulu evumelayo, futhi hhayi intando kaNkulunkulu yasekuqaleni. Niyayibona inkathazo angena kuyo na?

289 Futhi noma yiyiphi indoda eyakha noma yini, noma yiyiphi inhlangano, kumbe noma yini ngaphandle kwaphezu kweZwi likaNkulunkulu, kuyisihlabathi esinyakazayo futhi kuzowa! Kuyofa impela njenganoma yini, ngoba iZwi likaNkulunkulu likhula liba nguMzimba woMlobokazi. Ungeke waba nawo wonke ulunyawo, wonke uyingalo, wonke uyithanga. Lezizinto zifika ngenkathi yonyaka wazo.

290 Futhi Phentekoste, ukwenze konke kwaba yinto eyodwa, ngakho-ke ungeke wemukela isambulo esisha. Yingalesosizathu uhlala lapho okhona futhi ufe; kuyaqhubeka. (Kuningi kakhulu, kuzonikhathalisa.) Kodwa uNkulunkulu akawuguquli umqondo waKhe, isinqumo saKhe sokuqala silungile impela. Ngakho uNkulunkulu akawuguquli umqondo waKhe, Uyakudedela nje uqhubeke entandweni yakho evumelayo. “UNkulunkulu unguNkulunkulu omuhle,” njengoba uOral Roberts esho. UnguNkulunkulu osabekayo futhi!

291 Bukani, njengoba nje wena uthi, “Udumo kuNkulunkulu, ngifuna ukukhuluma ngezilimi!” Uzokudedela ukwenze, kodwa lokho akusiso isibonakalisi sokuthi unoMoya oNgewele.

292 Niyakhumbula ukuthi uTomase wathini, umngabazi omdala na? “Ngaphandle uma ngiba nobufakazi obuthize obubonakalayo, ngifanele ngifake iminwe yami ezipikilini zaKhe, izandla zaKhe, nasohlangothini lwaKhe, a—a—a—angeke ngisho ngiLikholwe.” Manje, nakho lapho okhona, into efanayo.

293 UJesu wathi, “Nakho-ke, Tomase, faka izandla zakho lapha-ke uma kuyilokho ofuna ukukwazi.” Niyabo? Niyabo? Manje, uma unguTomase, kulungile, qhubeka. Kodwa Wathini na? “Mkhulu kangakanani umvuzo wabo ongakaze abone kepha nokho wakholwa.” Ehhe.

294 Qaphelani, qaphelani, ngokwenza lokhu, wabangela ukufa yawindoda eqotho; ibeka isandla sayo emphongolweni kanti yayingafanele, ikwenze. Enkulu, indoda eqotho, cabangani ugcobo lwalulungile nakho konke okunye kwakulungile nje, kodwa umphongolo wawuhamba ngendlela yawo engalungile. “Izinkabi,” iBhayibheli lasho, “zashelala,” hhayi amaLevi. Izinkabi zashelala nenqola yayiqethuka; nendoda eqotho, nenhliziyo yayo igcwele uthando, yabeka isandla sayo phezu komphongolo ukuwubamba iwubuyise, futhi yashaywa yafa ngoba akukho-muntu owayengathinta lowomphongolo kodwa umLevi. Niyabona ukuthi uNkulunkulu uligcina kanjani

iZwi laKhe, agcine umgudu waKhe, agcine inqubo yaKhe na? U-Uziya washaywa ngochoko. Nangu uDavide, ngakho konke wabangela ukufa kwendoda, nenhlekelele enkulu; egcotshwe ngoMoya, bobabili, kodwa bephumile emgudwini kaNkulunkulu. Kunjalo na? Yafa. O, kwamethusa uDavide kwathi akafe, kwabiza i—igama lendawo, njengoba uMfowethu Jack elifundile. Niyabo? Wayiphawula lapho.

²⁹⁵ Kukangaki amahlelo lenze into efanayo emakholweni aqotho. Ibandla eliKatolika, iMethodisti, iBaptisti, iChurch of Christ, ngisho namaPentecostal, kubangele okuningi ukufa kukamoya ngaleyonto efanayo. Uma Lifika, nalezizinto, bathola... futhi abakwazi ukuqhubekela phambili, ngoba yilokho ihlelo labo elikukholwayo.

²⁹⁶ Bukani namhlanje, izimpi ezinkulu ezilwela inkolo, into efanayo. Abenzi lutho kodwa babenza u “mntwana wesihogo ngokuphindiwe, kabi ukwedlula abebeyikho endaweni yokuqala.” Kubenza babel’khuni kakhulu, ngempela, ukuza eQinisweni. Babe nalezi ezinye zezimvuselelo ezinkulu, futhi bonke bayangena, bathi ukuqhubeka isikhashanyana, bese bephuma babuyele emuva futhi baqala sonke lesisono futhi. Bezwe ngenye imvuselelo, bathi, “A, ngibe neningi yento; ngiyizamile, akukho lutho kuyo.” Niyabo? Abawazi umgudu. Ababoni.

²⁹⁷ Ngezwa umvangeli wakithi omkhulu uBilly Graham, kuhleziwe ngokunye ukusa ekudleni kwasekuseni njengalokhu, futhi wathi, “Ngi...” Lapha, waphakamisa iBhayibheli, eLouisville, eKentucky, wathi, “*Naso* isibonelo sikaNkulunkulu.” Futhi lelo yiqiniso, indoda yasho iqiniso. Wathi, “Hamba... UPawulu waya edolobheni futhi waba noyedwa owaphenduka, wabuya sekungunyaka kusukela ngaleyonkathi wayesenamashumi amathathu ngalowo oyedwa owaphenduka.” Wathi, “Kodwa ngiya edolobheni futhi ngibe nezinkulungwane ezingamashumi amathathu ziphendukile, bese ngibuya ezinyangeni eziyisithupha futhi ngingawatholi amashumi amathathu.” Wathi, “Niyazi ukuthi yin’indaba na?” Wathi, “Nina bashumayeli abavilaphayo,” wathi “nihlala nizungeze nonyawo lwenu phezu kwedeski futhi—futhi nibize lababantu ngefonti esikhundleni sokubavakashela emva kokudla kwakusihlwa futhi nixoxe nabo.”

²⁹⁸ O, inhliziyo yami yayivutha. Ngacabanga, “O ndoda enkulu kaNkulunkulu, ngiyakuzonda ukungavumelani nawe lapha, kodwa kwakuyibaphi abashumayeli abavilaphayo koyedwa owaphendulwa nguPawulu na? Akwenzile, wamthatha wamfaka eZwini, wamthatha wamfaka eMlayezweni, wamthatha wamyisa lapho athola khona uNkulunkulu; inhliziyo yakhe yayivutha, wavuthisa izwe! Futhi into kuphela eniyenzayo ngukubafaka ebandleni leBaptisti noma leMethodisti, noma

okuthize, akumangalisi kungekho lutho oluzosha.” Ehhe. Yebo, mnumzane!

²⁹⁹ Manje-ke bukani ukuthi iZwi lithembiseni okwanamuhla. Asithole ukuthi ngabe yiMethodisti, iBaptisti, amaPentecostal, noma yini, okwanamuhla. Manje ningahamba niyofunda imiBhalo yenu. Nithathe lemiBhalo ekade nginicaphunela yona. Futhi iSambulo . . .

³⁰⁰ Ukuba benginesikhathi, bengizokufunda, kodwa nje anginaso. Ngiseneminye futhi cishe eyishumi nambili noma imizuzu eyishumi nane. Ngifanele ngivale ngesikhathi, ngeleshumi nanye, uma ngiphuma kahle.

³⁰¹ Qaphelani uMalaki 4, iSambulo 10, iziMpawu eziyisiKhombisa. Alishongo yini iBhayibheli. . . Manje bhekisisani! Kwakukhona iNgelosi, isiThunywa esivela phezulu; nesithunywa sasemhlabeni. Futhi isithunywa ngasinye sasingesonyaka webandla. Wathi, “Ngezinsuku. . .” ekhuluma manje, “kwafika ingelosi, isithunywa” (igama *ingelosi*, igama lesiNgisi lisho “isithunywa”) “. . .yehla ivela eZulwini, Yase ibeka unyawo lwaYo ezweni nasolwandle, yase ifunga Yena ophila kuze kube-phakade ukuthi akusayikubakho isikhathi.” Kunjalo na? Uthingo lwenkosikazi luzungeze ikhanda laYo, nazo zonke lezizinto nje zenzeka. LeyoNgelosi yayinguKristu! Impela! Kodwa Yathini na? “Kepha ngezinsuku zengelosi yesikhombisa, unyaka webandla wesikhombisa.”

³⁰² Njalo kusekupheleni ngqo konyaka webandla lapho abathola khona into isi. . . okobufundisi koniwe kakhulu kuze kuthi uNkulunkulu athume isithunywa, nalowo nguMlayezo kulowonyaka webandla. Bese-ke bethatha umlayezo waso, ngoba nje siphila isikhashanyana, futhi uNkulunkulu. . . bese-ke bethatha umlayezo waso esikhundleni sokuwuqhuba nakho konke okwaWo, benza i—ihlelo. Bese kuthi-ke bafike benze elinye ihlelo; esinye isithunywa, bathathe esinye.

³⁰³ Nonke nibonile encwadini yami, konke kuzodwetshwa kugqame kwethi *ImiNyaka yeBandla eyisiKhombisa*, Angitshelayo, engimi ngakho njengofakazi kuNkulunkulu ukuba ngahlulelwe ngosuku lokwaHlulelwa ngaKho. Kuvela kuNkulunkulu, hhayi ekucabangeni kwami. Qaphelani, lapha. Ngacabanga—ngacabanga okwehlukile kulokho, ukuba ngangizoba nomcabango ongowami. NjengoMfowethu Jack wangitshela ngeNgelosi lapho, ukuthi kwaba kanjani lokho “Ukuthi uKristu wayengumzimba okhazimulisiweyo.” Kodwa kwakungesiwo, kwakukhombisa ukuthi uMlayezo ungoqinisile, ubuNkulunkulu obuKhulu, WayenguNkulunkulu. Niyabo? Nje yona impela into engangikade ngiyishumayela eZwini. IZwi njalo liyalifakazela iZwi.

³⁰⁴ Manje, masinya manje, njengoba sasilungiselela ukuvala emizuzwaneni embalwa.

³⁰⁵ Manje, Wathi, “Ngezinsuku zoMlayezo wengelosi yesikhombisa, ingelosi yasemhlabeni, unyaka webandla wesikhombisa, bese-ke kuba yizo zonke lezizimfihlakalo ebezilahlekile kuyo yonke lena eminye iminyaka yebandla eyisithupha zifanele zembulwe ngayo leyonkathi.” Awu, yilokho impela lezoziNgelosi ezakushoyo. Nazi iziMpawu eziyisiKhombisa, noma ukuvulwa kwalezizimfihlakalo. Futhi uzama ukuKufinyelelisa phambi kwalawomahlelo. Kuphambene nalokho a . . . Mfowethu, bavala ngci njengembaza, kodwa bebehkala njalo bekwenza. Kodwa yinkathi yonyaka.

³⁰⁶ Bangaki owaziyo ukuthi lona ngunyaka webandla wesikhombisa na? Thanini, “Amen.” [Ibandla lithi, “Amen!”—Umhl.] UNyaka waseLawodikeya, osivivi uNkulunkulu awuhlanza waphuma emlonyeni waKhe. Futhi bahlanza uNkulunkulu waphuma emlonyeni wabo; awukho omunye unyaka eBhayibhelini lapho uJesu atholakala engaphandle ezama ukungqongqotha, abuyele phakathi. BaMkhiphela ngaphandle, akukho-bambiswano. Ubani uJesu na? IZwi! IZwi lakhishelwa ngaphandle. Amakhoba aphosa ngaphandle ukolo! Wathi, “Ngimi ngasemnyango ngingqongqotha, futhi noma yimuphi umuntu okulawomaketango phandle lapho eyozwa iPhimbo laMi.” O Nkulunkulu, sihawukele.

³⁰⁷ Kwakungaleyonkathi, ngenkathi leyondoda ifa, uDavide enogcobo abona khona ayekwenze ngokungalungile. O Davide, wena melusi, awuziboni izivumokholo zakho ezifile namahlelo obambelele kuwo na? Awuboni ukuthi kwenzani na? Kubulala uUziya. Ufe ngokukamoya, futhi uyamangala ukuthi kungani kungekho-mvuselelo; nidedela abesifazane benu bagunde izinwele zabo, bapende ubuso babo, bagqoke izikhindi; nithumele abafana benu baye ezikoleni zezintekenteke, nokunjalo kanjalo, lapho uhhafu wabo kuba ngongqingili, nayo yonke into.

³⁰⁸ Qaphelani impokophelo kaDavide: wayeletha umphongolo endlini yakhe *uqobo*. Lelo kwakungesilo ikomkhulu, leyo kwakungesiyo indawo, wawungowaseJerusalema. Kodwa uDavide wayewuletha endlini yakhe uqobo, wayefuna imvuselelo ukuba ibe sehlelweni lakhe uqobo. “O, uma uyiAssembly, kulungile. Uma ungokaMunye, kulungile. Uma uyiPentecostal, okeyi.”

³⁰⁹ Njengomunye umuntu wathi, wathi, “Mfowethu Branham, uyoke ube kanjani nomuntu ukuba akulalele na?” Wathi, “Ngiyambona uBilly Graham, unawo onke amahlelo ezweni anaye. Ngiyambona uOral Roberts, onke amaPentecostal alenga ngqo kuye. Kodwa,” wathi “wena umelene nayo yonke into.” Ehhe. Wathi, “Uze umthole kanjani umuntu ezweni na?”

³¹⁰ Ngathi, “NguNkulunkulu!”

311 “Mina iNkosi ngikutshalile ngaphambi kokusekelwa kwezwe. Ngiyokunisela ubusuku nemini funa abanye bakuhlwithe esandleni saMi,” Isaya. “Ngiyonisela, Ngikutshalile. Ngabhala amagama abo eNcwadini ngaphambi kokusekelwa kwezwe, ngokumiselwa ngaphambili. Ngiyokunisela, qhubeka nje uhambe. Ngiyolettha amanzi, wena Ifaze nje.” Kunjalo. Niyabo? “Ngiyokunisela ubusuku nemini funa omunye wabo akuhlwithe esandleni saMi.” Nakho lapho okhona.

312 WayeWufuna uze emzini kaDavide, umuzi waseJerusalema. Kwakungekho-ndawo esiwulungele ngalesosikhathi, futhi kunjalo nanamhlanje. Lezizimfihlakalo ezinkulu esiqaqwe yiziMpawu eziyisiKhombisa, akukho-ndawo kunoma yiliphi ihlelo... belizoyeka ukuba yihlelo ukuze liWuthathe. Kusukela le kuLuther kwehlele kwiPentecostal kaMunye, akukho-ndawo engaWemukela. Kanjalo akukho-muntu ongwaWemukela futhi ahlale ehlelweni lakhe. Uyodingeka alandele ukolo noma ahambe nekhoba, phakathi kokukodwa akufunayo.

313 UKristu unguMphongolo wethu, iZwi. Bafuna ihlelo labo. Angeke, qaphelani, angethwalwe ngezingqola ezintsha zamahlelo, uMlayezo waKhe ungehambe ngenqola yehlelo elisha ube Ufanele ukuthwalwa futhi uze enhliziyweni yomprofethi. Ungeke. Wakwethembisa, Uyoba kanje, futhi yileyondlela Ofanele ukuba yiyo.

314 Ngakho ihlelo alisoze laweMukela, kanjalo bangeke baWemukele. Futhi nje baphuphuthekile kuWo njengoba abaJuda kwakunjalo ngenkathi belengisa uJesu esiphambanweni, ngenkathi uJesu ethi, “Baba, bathethelele, abakwazi ngisho abakwenzayo.” Ningabadeleli, kodwa nje khulekani. Ngokuba uma-ke wena wawukulesosimo esifanayo namehlo akho ephuphuthetheke ngangokuthi awukwazi ukuvuka futhi ubone ukuthi kwenzekani na?

315 Kanjalo abakwazanga ukubona ukuthi lowo kwakunguNkulunkulu wabo impela. Ngenkathi Elenga lapho esiphambanweni, nabo behlabelela iHubo 22 ethempelini, kuqhele ngamayadi angamakhulu amabili, “Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na? Babhobozile izinyawo zaMi nezandla zaMi.” Niyabo, “Onke amathambo aMi, bayaNgigqolozela. UNgishiyeleni na?” Futhi lapho, yena impela uNkulunkulu ababekade becula ngaye, bephuphuthetheke ngokwanele ukuba bambethele ngezipikili esiphambanweni, futhi babengakwazi.

316 Manje, alisho yini iBhayibheli ukuthi ibandla laseLawodikeya, elicabanga ukuthi likhulu kakhulu ngamalunga ehlelo lalo, liyoba ngeli “hamba-ze, elokuhawukelwa, elimpofu, eliphuphuthekile, kepha alikwazi na?” Kusho ukuthini uku *phuphutheka* na? Uku

phuphutheka kusho lelibandla laseLawodikeya njengoba lenza ekupheleni kwebandla lamaJuda, liphuphuthekile kuye impela uKristu ababenaye engaphandle, engqongqotha, ezama ukungena; “lihamba-ze, elokuhawukelwa, limpofu, lilusizi, liphuphuthekile, kepha alikwazi.” O Nkulunkulu wesihawu!

³¹⁷ Kungani ukolo unganekiwe eBukhloneni, lokho kuKhanya kweNnodana, ukubona ihora esiphila kulo na? Yebo, uKristu unguMphongolo wethu, kodwa indlela yaKhe yasekuqaleni yokukwenza. Manje-ke Nangu u . . . BabenoMoya waKhe ukahle, siyakwazi lokho. Balinda eNkosini, babone icebo laKhe neZwi laKhe lasekuqaleni enkathini yaLo yonyaka ukuba liqinisekiswe, yilokho esifanele ngabe siyakwenza khona manje. Futhi We—Wembula ukukholwa kwabo ngeZwi laKhe, beMbona eqinisa lonke icebo Alethembisayo, hhayi amaqhinga omuntu ehlelo, kungesikho ukwenza amalunga omphongolo wethu uqobo.

³¹⁸ Banomphongolo weMethodisti, umphongolo wamaBaptisti, umphongolo wePresbyterian, wonke umuntu uyongena kulomphongolo wokuhlushwa okukhulu okuzayo; “Udumo kuNkulunkulu! Ngabhaphathizelwa emphongolweni wamaMethodisti, iPresbyterian, umphongolo wePentecostal.” Munye kuphela uMphongolo, Lowo nguJesu Kristu, futhi UyiZwi!

³¹⁹ Qaphelani, uNkulunkulu watshela umprofethi, wathi, “Yidla umqulu wencwadi,” eTestamenteni eLidala. Umprofethi weTestamente eLisha, Wathi, “Yidla incwadi encane.” Ngani na? Ukuthi umprofethi neZwi bayoba munye! Niyabo? Lowo nguMphongolo, iZwi likaNkulunkulu.

³²⁰ UNkulunkulu uthembise iZwi laKhe, ukuthi Liyogcwaliswa kanjani nokuthi Liyofezeka kanjani ngenkathi Ekhetha uMlobokazi waKhe, ukuthi kuyokwenziwa kanjani. Kwenzeka phambi kwenu ngqo, eGameni leNkosi, nalokho kungeZwi lasekuqaleni! UMLayezo wesikhathi sakusihlwa ulapha.

³²¹ Bangaki okhumbula uHaywood ngenkathi ebhala:

KuyoKhanya cishe ngesikhathi sokuhlwa,
Indlela yezinyawo eya eNkazimulweni impela
niyoyifumana.

³²² Yebo, isithembiso sakusihlwa seziMpawu eziyisiKhombisa, zeSambulo 10, uMalaki 4, uLuka 30 ne 10. Fundani uDutoronomi 4, 4: 1 nele 4, bese kuba yivesi lama 25 nama 26, bese nibona ukuthi Wathini ngokwalolusuku lokugcina. Lona kwakunguMose esho kuIsrayeli ukuba “Nigcine onke amaZwi, ningenezeli neyodwa into!” UMose, lowomprofethi wayekade ephezulu lapho futhi walibona leloZwi likaNkulunkulu. Futhi Lalotshwa laphumela kuye futhi laqinisekiswa ngesandla sikaNkulunkulu uQobo eLiloba. Wathi, “Nigcine onke amaZwi, ningenezeli neyodwa into eyodwa kuLo noma nisuse into

eyodwa kuLo.” Ningakufunda lokho evesini 25 nelama 26 likaDutoronomi 4.

³²³ Qaphelani! Ningenezeli kuLo, ningasusi kuLo; ngoba uma nenza, uNkulunkulu uyosusa isabelo senu eNcwadini yokuPhila. Futhi kukhombisa ukuthi naningesiyo imbewu yaKhe.”

³²⁴ Khumbulani! Yonke into uNkulunkulu asethembise yona, yonke into uNkulunkulu ayikhulume kithi, yonke into enitshelwe yona eGameni leNkosi, yenzekile! UNkulunkulu akakaze enze nasinye isithembiso sibe yize, kodwa Ugcine sonke isithembiso Asisho, asitshele sona, besiyiQiniso kuleminyaka engamashumi amabili, Shreveport. Ngishumayele kini ngamandla kaNkulunkulu, ngobumnene bomelusi wenu, futhi nginiyisa ebufakazini obubhaliwe namhlanje. Ngisho nakwabesifazane sebedlule ekuzaleni; owesilisa, abantwana, izinhlopheko, ukuphiliswa, ukuprofetha, izinto ezazizokwenzeka, akukho nayinye yazo eke yehluleka! Manje, dedani kulawomahlelo, aniholela ekufeni.

³²⁵ USamuweli wama ngoluny’usuku, base bethi, “Sifuna inkosi, sifuna ukuba njengalo lonke izwe.”

³²⁶ Awu, uSamuweli wathi, “Ningayithathi leyonkosi. Izothatha amadodana enu, namadodakazi, futhi izokwenza *lokhu* futhi yenze *lokho*.”

³²⁷ Wathi, “Yebo, ngiyazi uqinisile.”

³²⁸ Kodwa uSamuweli wathi, “Ngilaleleni. Sengake ngayithatha yini noma yiyiphi yemali yenu na? Sengake nganinxiba yini ukuba ngiziphilise na? Sengake nganitshela yini ukuthi nanidingeka ninginike iholo elingaka ukuba nginibambe umhlangano na?” Manje zahluleleni nina, ngisho namanje! Niyabo? Wathi, “Sengake nganitshela noma yini eGameni leNkosi ngaphandle kwalokho okufezekayo na?” Akukho neyodwa into eyodwa.

³²⁹ “O, yebo, Samuweli, awukaze usinxibe imali, awukaze ufune izinto ezinkulu. Samuweli, yiqiniso lelo, futhi yonke into ositshelwe yona eGameni leNkosi iyafezeka. Kodwa, Samuweli, sifuna ihlelo lethu noma kanjani!”

³³⁰ “Hambani-ke nilithathe. Kukini.” Kunjalo.

³³¹ Ungacabanga ukuthi wenzela uNkulunkulu inkonzo, futhi uma uphumile endleleni kaNkulunkulu yokuyenza, uzolokhu uqhubeke uyona, uqhubeke njalo njalo. O bandla likaNkulunkulu ophilayo! Ngiyacela ithetheleleni indlela yami yobuIrishi nomqondo wami wokwamukela okuhlekisayo, kodwa ebuqothweni nobungwele benhliziyo yami, nina ma-Assemblies of God, nina bakaMunye, Presbyterian, Methodist, noma ngabe uyini, balekela ukuphila kwakho. Khumbula, phuma lapho.

Izizwe ziyehlukana, uSrayeli uyaphaphama,
(ulungiselela leyonsali)

Izibonakaliso abaprofethi abazibikezelayo;
Izinsuku zobuhlelo zibaliwe ngukwesaba
okukhulu okuthiyayo,
Buyelani, O bahlakazekileyo, kwabakini.

Usuku lokuhlengwa seluseduze,
Izinhliziyu zomuntu zehlulwa ngukwesaba,
Gcwaliswani ngoMoya waKhe,
Izibani zenu zilungisiwe zahlanzeka,
Bhekani phezulu, ukuhlengwa kwenu
sekuseduze.

³³² Niyakukholwa lokho na? Sisesikhathini sokuphela, silapha. Isandla esilobayo sisodongeni, ukuFika kwesibili sekuseduzane, uMlobokazi uyakhethwa, futhi uyaniselwa, wakhishwa.

³³³ Manje, lokho akusho ukuthi uhoshwe ebandleni, lokho kusho ukuthi uhoshwe ebuhlelweni. Ufanele uye ebandleni, kodwa ungajoyini-nhlangano. UJesu wayehamba nazo zonke izinhlangano, kodwa Akazange ajoyine neyodwa yazo. Kanjalo Akazange acheme nanoma yiyiphi yazo, lutho nhlobo, kodwa wayephakathi kwazo. Yilapho ukuKhanya kufanele kusatshalaliswe khona. Futhi hlala lapho okhona ngqo, usabalalisa ukuKhanya. Niyabo? UNkulunkulu ukusebenzisela lokho-ke. Abantu abanhliziyo-zilambile, mabazi ukuthi uJesu Kristu unguye ngempela, nje ufana njengoba Ubenjalo izolo, Unjalo namuhla; futhi uyoba njalo kuze kube-phakade.

³³⁴ Kungenzeka, owesilisa noma owesifazane nabo bonke ubuqotho, bezama ngamandla abo onke ukwenzela uNkulunkulu inkonzo, futhi bayishukumise ngendlela engalungile. Nogcobo lwangokoqobo lukaMoya oNgcwele phezu kwabo, kodwa bayishukumise ngokuphambene necebo likaNkulunkulu lonyaka, bese beyenza inxushunxushu yonke into. Manje, uma nikholwa ukuthi lelo yiQiniso, thanini, "Amen." [Ibandla lithi, "Amen!"—Umhl.] Sisanda kuLifunda nje. Bayenze inxushunxushu yonke into ngokungezi ngendlela ehlinzekwe nguNkulunkulu ukukwenza.

Asikhuleke.

³³⁵ O bandla, lapha nasesizweni sonke, lalelani inceku yenu ethobekile kulokhu ukusa. Nizolalela na? Bukani ukuthi nanikuphi eminyakeni embalwa edlule ngenkathi lokhu kuqala ukuqala; manje bukani ukuthi ukuzifanisa nabanye abantu kuni eseziKuphendule kwaba yinto eyimali, nezinkulu izigidi nezigidigidi zamadola kugeleze kwayongena ezinhlanganweni. Niyabo? Kuselokhu kuqhelile eZwini likaNkulunkulu. Izakhiwo nezinhlangano akusiyo indlela uNkulunkulu ashukumisa ngayo uMoya waKhe. UWushukumisa eZwini laKhe ngqo, ukuLenza liphile. Futhi uma wawumiselwe kusukela ekuqaleni

komhlaba kuleloZwi, lonke iZwi liyofika ngqo libe phezu kweZwi. Njengengqamuzana lokuphila elilodwa lomuntu ngeke libe nengqamuzana lokuphila elilodwa lomuntu, nengqamuzana elilandelayo lokuphila lenja, nengqamuzana lokuphila elilandelayo lekati; kuyoba amangqamuzana okuphila omuntu. Kodwa lifanele libe nengqamuzana lokuphila kuqala ukuqala ngalo. Kunjalo na? thanini, “Amen.” [Ibandla lithi, “Amen.”—Umhl.] Awu, uma kuyingqamuzana lokuphila leZwi ukuqala ngalo, amanye amangqamuzana okuphila eZwi amiselwe ukulenza libe ngumzimba ogcwele.

³³⁶ Ningabi ngabantwana, kuphela othandweni, kodwa yibani yindoda kuMoya nasekwahluleleni. Yehlulelani nina ukuthi ngabe nginitshela iQiniso noma qha. Yehlulelani nina ukuthi ngabe yiZwi likaNkulunkulu noma qha. Yehlulelani nina ukuthi ngabe yihora esikhuluma ngalo noma qha. Yehlulelani nina ukuthi ngabe lezizinto zethenjisiwe yini. Manje, ngabe ziqinisekisiwe yini? Ngezinto ukuthi akukho sidalwa esingumuntu ezweni ebesingakwenza. Kodwa seKwejwayeleke kakhulu kithi sesize siKuyeke kugeleze ngqo kusedlule. Linda, bandla, linda.

³³⁷ Uma ekhona oyedwa phakathi lapha kulokhu ukusa ongamazi uJesu Kristu, ongami alungisiswe kulokhu ukusa, izono zakho sezihambe zonke sengathi awukaze wone, futhi ufuna ukuba yile yondlela... ngoba khumbula, ngoluny’usuku, mhlawumbe namhlanje, mhlawumbe emizuzwini emihlanu elandelayo, kodwa ngoluny’usuku leyonhliziyo izoma. Nalelongaphakathi lengaphakathi lizosuka lindize ukuba lime ebukhoni bukaNkulunkulu ukuba lahlulelwe ngalokho okwenzayo ngaloMlayezo kulokhu ukusa, ngokwa lo Mlayezo owubonayo. Hhayi... Akusimi, ngingumlomo nje. Njengalombhobho, ungeke washo lutho ngaphandle uma ngikhulumela kuwo. Futhi kanjalo nami akukho ebengingakusho ngaphandle uma uNkulunkulu ubekhuluma ngawo, kodwa niyambona uNkulunkulu ukuqinisekise ukuthi kuyiQiniso. Ufuna ukuba ngumKristu wangempela.

³³⁸ Manje, asinandawo yokubizela ealtare, kodwa khona impela etafuleni enihlezi kulo. Indawo igcwele futhi iminyene, ichichimile. Bengingekwazi ukunibizela ealtare, akukho altare lapha ukunibizela kulo. Kodwa ialtare lisenhliziyweni yakho. Ungekuvumele yini lokho kuhlabeleka okuncane ukuthi “uJesu Kristu unguye ngempela” kwenyukele kusondele namhlanje futhi ubizele konke okomzimba waKhe kuwe, uMenzele umkhombe enhliziyweni yakho na? Uma Engekho lapho, ungasiphakamisa isandla sakho, nesibonakaliso kuYe, uthi, “Nkosi, ngigcwalise, ngigcwalise ngeZwi laKho nangoBukhona baKho, ukuze ngiphile ngaWe”?

³³⁹ Onke amakhanda esakhothema, onke amehlo evaliwe, esizweni sonke jikelele, phakamisani izandla zenu lapha

ezethamelini ezibonakalayo naphandle lapho futhi; futhi ngizonenzela umkhuleko. Yilokho kuphela engingakwenza, ngeke ngakugcwalisa. UNkulunkulu akubusise. Ngeke ngakugcwalisa. UNkulunkulu akubusise; nawe. UNkulunkulu angakugcwalisa. UNkulunkulu akubusise. Izandla ziyenyuka lapha ezethamelini ezibonakalayo, ndawo zonke. “Kugcwalise. Ngigcwalise, O Nkosi. Ngigcwalise.” Futhi manje, emva kokuba ngi . . . Ngiyabonga, dade. Ngiyabonga, mfowethu. UNkulunkulu akubusise. Emva kokuba ngi . . . UNkulunkulu akubusise, dade othandekayo. Wena. Emva . . . Ngicabanga ukuthi manje sengibambe okuningi kakhulu kobuqotho, ngizama ukuba njalo, ngifuna ukuphakamisa izandla zami nani.

³⁴⁰ O Nkosi, ungangivumeli neze ngifike ekumeni ngqi. Ngokuqhubekayo, Nkosi, mangingami entweni eyodwa, mangiqhubeke nje, Nkosi, ngize ngiqede zonke izinto Ongimisele ukuba ngizenze. Kungakhathaleki ngentengo, kungakhathaleki ukuthi kubizani, kungakhathaleki ngokugxekwa, ukuthi isiphambano sil’khuni kanjani, ngizokhumbula isiphambano Owasithwalayo.

Ngakho lesisiphambano sokuzahlukanisela
ngosithwala
Ngiyoze ngikhululwe ukufa;
Bese ngiya ekhaya, ukuyothwala umqhele,
Kunomqhele wami.

Kufanele uJesu athwale isiphambano yedwa,
Futhi lonke izwe lihambe likhululeke na?
Qhabo, kunesiphambano sawo onke
amadodana aKhe,
Kunesiphambano sami.

³⁴¹ Nkulunkulu othandekayo, iZwi seliphumile. Lingeke labuya lize, Lizoyithola indawo yaLo ndawo ndawo. Uma imbewu ibisivele itshaliwe, Lizoyinisela ize ikhule. Futhi akekho ongayihlwitha esandleni saKho, “Bonke uBaba aNgiphe bona bayakuza kiMi, akekho ongabahlwitha esandleni saMi. UBaba waMi uNgiphe bona ngaphambi kokusekelwa kwezwe”; ngenkathi amaplani onke edwetshwa, njengakanjalo, uJesu wanikwa iBandla laKhe, uMlobokazi waKhe.

³⁴² Umshado-mbumbulu wezwe, kulamahlelo. Wafika futhi wafela ezweni, WaMhlenga, WaMlungisisisa, Akazange akwenze endaweni yokuqala. Wabhabheka kulokhu, ephuphuthekile. Futhi njengoba iculo lithi:

Ngangilahlekile futhi manje sengitholiwe,
NgangiseLawodikeya, ngiyimpumpithe,
kodwa manje sengiyabona.
Futhi ngumusa owafundisa inhliziyo yami
ukwesaba,

Kwaba ngumusa owakhulula ukwesaba
kwami;
Kwenza igugu ukubonakala kwalomusa
Ngehora engaqala ukukholwa ngalo.

Namanzi kaNkulunkulu ehlele phezu komphefumulo wami.
Bengome nkwe.

³⁴³ Nkulunkulu, kuleli ialtare elincane layo yonke inhliziyu ekhona lapha nasesizweni jikelele, kwangathi amanzi amaningi avela phansi kwe altare likaNkulunkulu angaphophoza kulokhu ukusa phezu kweBandla lakho; futhi alinisele, Nkosi, ngokuba inkathi yonyaka isizothi ayiphele nje. Linike ukuPhila, aManzi amaningi okuPhila, ukuze likwazi ukubekwa eBukhoneni beNndodana ukuba livuthwele inqolobane yaKho enkulu.

³⁴⁴ Baba, ngiyabakhulekela. Kodwa uhlanga lufanele lome, ngakho ngeke ngalukhulekela; lufanele lufe, ngakho lufile. Kodwa ngikhulekela ukolo, Nkosi, obumbekela eMzimbeni kaKristu. Siphe khona, Nkosi, ukuthi amanzi amaningi afreshi kaNkulunkulu azocina izihlathi zaWo zibhukude ezinyembezi zenzjabulo nokuqonda kuze kuthi inhlanguanisa ifike ukuwuthatha iwuyise eKhaya. EGameni likaJesu, ngikunikela konke kuWe, Nkosi; imiphumela ngeyaKho. Amen.

³⁴⁵ [Udade ebandleni unikeza umlayezo—Umhl.] Amen.

³⁴⁶ Ngakho Baba, Nkulunkulu, siyaKubonga. Futhi, Baba, sikhulekela udadewethu omncane, incekekazi lapha, ukuba aqine. Ngicabanga ngesikhathi ukuthi lapho ngi—ngihamba phambi kwakhe, ukuthi uMoya ufike kanjani phezu kwakhe futhi wanikeza umlayezo ofanayo iNgelosi yeNkosi eyawunikeza eMfuleni ngalolosuku: “NjengoJohane umBhaphathizi wathunyelwa ukwandulela ukufika kokuqala kweNkosi uJesu, wena uthunyelwe ukwandulela okwesibili.”

³⁴⁷ Kubonakala manje kubumbekela enxenyeni kakolo, Nkulunkulu, siyaKubonga ngayoyonke into Oyenzile. Izinhliziyu zethu zigcwaliswe ngaphezulu le kokukhuluma. Ngizizwa ngigcwele kakhulu, Nkosi, nje angazi ukuthi ngingayisho kanjani enye into. Kodwa ngiyaKubonga Baba, futhi, ngakho konke lokho Osenzele khona. NgeGama likaJesu Kristu.

Ng'yaMthanda, . . .

Asicule kuYe nje, manje. Khumbulani, Ulapha.

Ngoba Wangithanda kuqala,
Wang'thengel'insindiso
Emthini waseKalvari.

³⁴⁸ Ngabe kunenza nizizwe nibancane ngempela, nibancane ngempela na? Konke sekukhishiwe, senilungele uMoya nje, niyabo.

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Ungafisi ingcebo yalelizwe eyize,
Ebuthuka ngokushesha kangaka,
Yakha amathemba akho ezintweni zaPhakade,
(akukho-hlelo, manje)

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

³⁴⁹ Bangaki ozama ukwenza lokho na? Phakamisa isandla sakho. Manje yelula isandla ngale kwetafula, bekani izandla zenu ezandleni zabanye, kanje. Kanyekanye... Ningahlala phansi, lokho kulungile, kumbe noma ngabe nifuna ukwenzani. Lalelani ngokusondele. Asilicile kanyekanye manje. Lokhu kumele iketango lethu elingagqashukile lothando lukaNkulunkulu. Sibambene ngezandla ngoba sikholelwa kuNkulunkulu. Siyathintana ngoba singabafowethu nodadewethu, uMoya ofanayo ongqangqazelayo, iZwi likaNkulunkulu laPhakade lihlezi ezinhliziyweni zethu libonakaliswa.

Nxa uhambo lwethu seluphelile,
Uma kuNkulunkulu besiqotho,
Elihle nelikhazimulayo ikhaya lethu
eNkazimulweni,
Umphefumulo wethu owethabile uyolibona!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo! (UMoya weNkosi!)

Bambelela kuNkulunkulu... .

Nje bekani umqondo wenu kuYe, niyabo. Lolu wuhlobo lwemihlangano esifanele silufake esikhathini esizayo.

. . . sandleni esingaguqukiyo!
 Yakha amathemba akho ezintweni zaPhakade,
 (IZwi yiyonanto kuphela ePhakade.)
 Bamblela esandleni sikaNkulunkulu
 esingaguqukiyo!
 Ungafisi ukuthandwa ngabantu kwalelizwe
 okuyize, imfundo,
 Ebuthuka ngokushesha kangaka, (Ibukeni
 namhlanje, ukuthi yenzeni.)
 Funa ukuzuza igugu lasezulwini,
 Awasoze edlula!
 Bamblela esandleni sikaNkulunkulu
 esingaguqukiyo!
 Bamblela esandleni sikaNkulunkulu
 esingaguqukiyo!
 Yakha amathemba akho ezintweni zaPhakade,
 Bamblela esandleni sikaNkulunkulu
 esingaguqukiyo!

³⁵⁰ [Udade ukhuluma ngoluny'ulimi. UMfowethu Branham uqala ukuhamisha u *Bamblela ESandleni sikaNkulunkulu esingaGuqukiyo*. Omunye udade unikeza ukuhumusha—Umhl.]

³⁵¹ SiKubonga kangaka, Nkosi. Njengoba sihlezi kulomzuzwana ozothileyo, cishe impela njengomngcwabo, ngokuba sibhekene nomngcwabo welifayo, izwe elifile; elifayo, ibandla elifile.

O Nkulunkulu, butha ukolo waKho masinyane, Baba. Woza masinya, Nkosi Jesu.

³⁵² Busisa abantu baKho, Baba, letha ubuqotho nokujula ezinhliziyweni zabantu. Kwangathi singehla kuleyomidanso engamabhamuza achobokayo, sizinze engcebweni ejulile yoku lukaNkulunkulu. Siphe khona, Nkosi. Gcina izinhliziyu zethu zigxilile zinothando nobuqotho.

³⁵³ Busisa abantu baKho ndawo zonke, Baba. Njengoba sisuka kulendawo kwangathi singahamba eGameni leNkosi uJesu ukuba sikhulume lokho okuqotho, lokho okuyiQiniso, lokho okufaneleyo, kwangathi singakuyeka lokho okungalungile, Nkosi. Uma umuntu eqala ukuqamba amanga kithi, kwangathi singamfulathela masinya, sikufulathele konke okungcolile, amahlaya anyanyekayo nezinto zezwe, futhi nje sifulathele bese sisuka sihambe. Sisize, Nkulunkulu othandekayo. Sibumbe, senze, sephule, bese usenza ngemifanekiso yamadodana namadodakazi kaNkulunkulu ukuze sikwazi ukusebenza nobumsulwa bukaMoya oNgcwele. Sizinikela kuWe, nezandla zethu zikomunye nomunye, eGameni likaJesu Kristu. Amen.

Asisukume, Mfowethu Noel.



*UKUZAMA UKWENZELA UNKULUNKULU INKONZO INGENGANTANDO
KANKULUNKULU ZUL65-1127B*

(Trying To Do God A Service Without It Being God's Will)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMgqibelo ukudla kwasekuseni, ngo ngoNovemba 27, 1965, wokudla kwasekuseni kweFull Gospel Business Men's Fellowship International eWashington Youree Hotel eShreveport, eLouisiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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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®.

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