


Okwamadimoni

Esigabeni Sezenkolo

 Ngingazi bangaki abayaziyo lingoma encane, lapho ngilibingelela ngokukhudumala kobudlelwano besiKhristu lothando lukaKhristu lamuhla, bangaki abayaziyo lingoma encane, “UyakuNakekela Wena”? Liyayazi na? Kulungile, kasiboneni nxa siyibamba. Uyayazi, dadewethu na? Uyazi? Manje:

Uyakunakekela,
Uyakunakekela;
Ngokubalela kwelanga kumbe ethunzini,
Uyakunakekela.

O, lokho kuhle. Kasiyizameni njalo khathesi.

Uyakunakekela,
Uyakunakekela;
Ngokubalela kwelanga kumbe ethunzini,
Uyakunakekela.

[Indawo engela lutho ethephini—Mhl.]

² Baba wethu oseZulwini, siyaKubonga ukuthi Wena uyasinakekela futhi usubonakalise uthando lwaKho kithi, okokuthi Wathumela iNdodana yaKho uQobo ethandekayo, uku. . . iNdodana kaNkulunkulu engelacala, ukuthatha indawo yezoni ezilecala. Sikubonga okunganani Wena, ukuthi Wasinakekela futhi wabalendaba ngathi, ukukwenza lokhu! Futhi silokuthakazelela kakhulu, Nkosi. Siyathaba ukubuthana lapha ngalimini, ngaphansi kompheme wezibhakabhaka, futhi sicela izibusiso zaKho phezu kwale inkonzo. Siphe, Nkosi, ukuthi yonke indoda, owesifazana, umfana kumbe inkazana olapha, angafunda ngokujulileyo khathesi eMbhaweni. Sikhangelane lomhlaba obuswa nguSathane. Futhi, Baba, siyakhuleka, lapho sifunda amandla amadimoni lalokho akwenzayo ebantwini, ukuthi Uzasinikeza ukholo olukhulu, futhi makuthi izibonakaliso ezinkulu ezinengi lezimangaliso zenziwe. Ngoba, siyakucela eBizweni likaKhristu lokodumo lukaNkulunkulu. Amen.

³ Siya, isifundo limini, masinyane singena kuso, ngithemba, siphangise phose ngemizuzu elitshumi lanhlanu. Silokhu singo*Kwamadimoni*.

⁴ Futhi khathesi ngisanda kuthola umbiko, isikhatshana esedluleyo; UMfowethu uBeeler, ovela ebanganini bami. Futhi ngiqalisa eAfrica, phakathi kukaNtulukazi. Ngakho lokho

kuyaxakulula, sesikulungisile khathesi. Futhi uMfowethu uBaxter angeke ahambe ngaleso sikhathi, ngakho kuzafanele ngihambe eAfrica ngingedwa. Ngakho ukuya khonale kanye. . . makuthi i. . . Kufanele lingikhulekele khathesi, ukuthi iNkosi ingisize, ngoba ngizakufuna sibili khona khathesi, khona le phakathi. . . ngikhangelele phose inkulungwane zamakhulu amabili abantu kulowo mhlango.

⁵ Futhi ngilombono obhalwe lapha. Ngifuna lina bantu lithole usizo ngawo. Kwenzakala ngoMpalakazi. Ngangise kamelweni ngeyinye ikuseni lapho iNgilosi yeNkosi ingena phakathi. Mina. . . Uyabona, ngesikhathi ngilapho, kangimlalelanga uNkulunkulu, futhi ngabanjwa yi amiba. Loba ngubani uyazi—uyazi ukuthi i amiba kuyini, ligcikwane elingena. . . liphose likubulale. Futhi ngoba ngenza into uNkulunkulu angitshela ukuthi ngingayenzi. Bangaki abezwa indaba yakho? Ngiyathemba abanye benu lilapha. Ngiyazi abantu abavela ethabhanekeli bezwa indaba yalokho okwenzakalayo. UNkulunkulu wangitshela ukuya endaweni, lokungayi kuleyi indawo, lokubuyela ngokuya kwenye indawo. Futhi ngavumela abatshumayeli bangenza ngingalaleli. Manje, abatshumayeli bayamangalisa, futhi bangabafowami, kodwa lalela lokho uNkulunkulu akutshela khona. Kunjalo. Bona? Ulenhloso eyodwa.

⁶ Bangaki abakhumbulayo kwesinye isikhathi kwakulaba profethi ababili eBhayibhiloni? Futhi omunye wabo, iNkosi yamtshela, yathi, “Hamba endaweni *ethile*. Futhi unga—ungabuyi nge. . . Buyela ngenye indlela,” lokunjalo. Futhi—futhi yathi, “Ungadli kumbe ukunatha lapho ukhonale.”

⁷ Futhi omunye umprofethi weqiniso wahlangana laye, futhi wathi, “INkosi ihlangane lami emva kokuba Ihlangane lawe.” Futhi yathi, “Dlula ngasendlini yami.” Futhi umprofethi walalela kulokho omunye akutshoyo, futhi walahlekelwa yimpilo yakhe ngakho. Bona, yenza lokho uNkulunkulu akutshela ukuthi ukwenze kungenani lalokho omunye umuntu akutshoyo.

⁸ Manje sesi. . . Kulombono, Yena. . . Kwangivusa, ngeletshumi lantathu likaMpandu. . . kumbe likaMpalakazi. Futhi—futhi lapho ngihlezi eceleni kombheda wami, ngangi mangala kuyini okuzakuba yikusasa yami. Nga. . . Lapho ngiphenduka khona lapha, basebe lungele ukungiphosela endlini yemikhuhlane, amagcikwane ayesehose angithatha. Futhi bangihlola lapho ngifika kuleli ilizwe. Futhi, ngomusa kaNkulunkulu, bangivumela ukuya ngekhlanya, ngoba kwakuhlakazekile kakhulu. Futhi ngakhuleka, futhi ngaya kulabo batshumayeli, ngathi, “INkosi ithe ngingayi ngaleyo ndlela.”

Wathi, “O, uNkulunkulu uyakhuluma lomunye umuntu ngaphandle kwakho.”

⁹ Ngathi, “uKhora wayelomqondo onjalo ngesinye isikhathi.” Futhi-ke, kodwa ngahamba futhi ngathola amahlamvu futhi ngawabeka ngasezinyaweni zabo, futhi ngathi, “Khumbula, eBizweni leNkosi, nxa singathatha lolo hambo lapho, kuzakuba liphutha, futhi sizakubhadalela sonke.” Futhi sakwenza sibili! O, minabo! Sonke saphosa safe. Ngakho-ke ngiphenduka . . .

¹⁰ Ulokunengi olwisana lakho kulawo mazwe ezizweni. Njengokuthi, indwebundwebu encinyane ingakuluma, kuzakubangela ukuthi ube lomkhuhlane womkhaza. Futhi leyo nto encinyane, lapho ikuluma, nxa uzizwa ulunyelwa, awungeke ukunwaye. Ungakhangela, nxa kuyinto emnyama encinyane, ungayidonseli phandle. Kulekhanda elincinyane, kuya bhoboza indlela yakho esikhumbeni, kube sekuphenduka njenga *lokhu* futhi kuzinamathelise. Nxa ungakudonsa, ungaquma ikhanda lakho phakathi lapho. Kulegcikwane phakathi kwakho, lingaku womisa umhlubulo. Ngakho yena. . .Unganwayi, kumbe ungamngcothuli; thatha kuphela amafutha. Futhi yena uphefumula ngomhlane wakhe. Thontisela amafutha phezu kwakho, futhi uyaphuma.

¹¹ Khona-ke kube sekusiba leminyane encinyane. Yona kayenzi ngitsho lamsindo omncinyane. Ibuya yona emoyeni. [UMfowethu Branham utshaya isandla sakhe—Mhl.] Iyakuthintha nje wena, yikho kuphela, usuloqhuqho.

¹² Futhi—futhi-ke kulalokho abakubiza ngokuthi yinyoka imamba. Nxa ingakutshaya, uyaphila nje phose imizuzu emibili emva kokuba ikutshayile.

¹³ Futhi kule cobra elithanga. Uphila phose imizuzu engaba litshumi lanhlanu emva isikulumile. Futhi eyinye yayo yaye iseduzane kakhulu lendodana yami, lapho ephosa ukubeka isandla sakhe ekhanda layo. Yayivele isiphakeme, ukutshaya, andubana siyidubule, njengalokho.

¹⁴ Futhi-ke kule cobra emnyama. O, kukhona nje yonke into! Futhi-ke lengozi zenyamazana zeganga, yeboke, izilwane, ihlosi, kumbe ingwe, futhi layo yonke enye into ukulwisana layo, eguswini. Futhi-ke izifo, kukhona yonke imihlobo yezifo phakathi lapho.

¹⁵ Futhi ulakho konke lokho ukuhlangana lakho lapho uhamba. Ngaphandle kwalokho, nanso layo inyanga ukumisana lawe nhlangothi zonke, bona, futhi lakho konke ukucabangela okungekho lezinto. Kodwa, kanjani, kuyinto emangalisayo ukubona iNkosi yethu ikuphephulela khatshana, icele ngecele, njenga lokho, khona-ke ube usuqhubeka.

Futhi ngalolo suku ngiyakhumbula, ngimile lapho, kakuhle kanjani, lokho okwathatha indawo, ngizalitshela ngesinye

isikhathi komunye umhlangano, ngoba ngifuna ukungena esifundweni sami limini, eso*Kwamadimoni*.

¹⁶ Kodwa khathesi, futhi lalokho bengicabanga ngakho, ngihlezi lapho, isiphetho siyakuba yini? Futhi ngiphenduka phetsheya kolwandle, ngiyazi saba phose lekhulu lenkulungwane labaphendukayo lapho sikhonale. Futhi uMfowethu Bosworth omdala weza kimi. Wathi, ngathi, “Awu, Mfowethu Bosworth?”

¹⁷ Yena wathi, “ngiyaziqhenya ngawe, Mfowethu Branham!” Wathi, “Wena nje—wena nje usasesekuqaleni kwempilo,” futhi yena watsho.

¹⁸ Ngathi, “Awu, ngithemba sekuphelile konke.” Ngathi, “Sengedlule iminyaka engamatshumi amane ubudala. Ngithemba ngalwa impi enhle futhi ngaqeda umsebenzi.”

¹⁹ Wathi, “udlule iminyaka engamatshumi amane ubudala?” Wathi, “ngangimdala kangako ngaphambi koku guqulwa.” Wathi, “lokhe ngisahamba kuhle.” Wayesephose ukufinyelela kumatshumi ayisificaminwembili. Futhi nje . . .

Ngacabanga, “Awu, mhlawumbe lokho kungabe kuyikho.”

²⁰ Ngakho wathi, “Hatshi, unguBranham omutsha nje khatshesi. Usukwazi nje ukuphatha ngcono imihlangano yakho, layonke into.” Wathi, “Nxa nje ungavele utshaye iMelika ngendlela yayo eqondileyo, lomhlangano ohlelwe kuhle, lapho ongahlala khona amaviki ayisithupha kumbe ayisificaminwembili endaweni, futhi uwuhlele wona futhi umenyazelwe lapho,” wathi, “ungenza enye into, kodwa, futhi eyeNkosi yethu.” Ngakho saqhubekela phambili, sisiya njengalokho, ngakho kwakukuhle kakhulu—kukuhle kakhulu.

²¹ Khona-ke emva kwesikhatshana, ngabona umbono, lapho ngiseMelika, futhi wabuya kimi, futhi wangibuyisela eAfrica, futhi khona wangitshengisa lowo mhlango ofanayo, ngihlezi lapho phambi kweDurban. Futhi umhlangano wakuqala wanyamalela embalini, usiya eNtshonalanga. Umhlangano wesibili waphakama futhi, lapho ukwenza lokho, wawulokhe umkhulu kulalowo umhlangano wakuqala owawuyikho. Futhi Yena . . . ngezwa ukuklabalala, futhi iNgilosi yayivela eZulwini; Yayi lokukhanya okukhulu.

²² Futhi iNgilosi yeNkosi leyo ema eceleni kwethu lapha, yayimi- . . . ihlezi isima ngakwesokudla sami, nganeno *kuleli* icele. Futhi Yayimi lapho, futhi Yona yayi—Yona yayi bhoda bhoda. Futhi ngabona liNdoda imile ngaphansi kwaKhe. Yena—Yena akakho . . . Manje, lowo kawusiwo umbono lapho Umbona. Kuqotho njengoba ungikhangele. Ngani, uyamuzwa Ehamba futhi ekhuluma kuwe. Futhi lapho Yena . . . Loba yini, kuqotho nje. Futhi kayisiwo mbono; iNdoda imile nje lapho ngokufanayo njengawe. Futhi iphimbo laKhe lifana njenge lami eliyikho kumbe elakho eliyikho. Kodwa umbono, yinto evelayo

phambi kwakho futhi uyibone, njenga lokho. Kodwa liNdoda iyakhuphuka nje futhi ime lapho.

²³ Ngakho Wangitshela ukuthi...lokho okwakuzathathi ndawo. Futhi Watsho ukuthi i...LiNgilosu yehla phansi, futhi Yangitshela ukuthi ngitshibilike futhi ngikhangele *ngaleyi* indlela. Futhi kwakhangele ngase India, manje. Kangitsho ukuthi kuse kuse India, kodwa kuseduzane. Kodwa babengabantu besiNdiya.

²⁴ Ngoba, abeAfrica bakhulu, bayiziqhwaga, abantu abangathi yizidudla ezilesisindo. Abanye babo baphosa ukuba ngamafidi ayisikhombisa ubude, futhi balesisindo, o, amakhulu amabili lamatshumi ayisificaminwembali, amaphawundi angamakhulu amathathu, ukukhuluphala. AmaZulu, manje, amaTshangane lamaBasuthu, futhi, o, kulemihlobo eminengi etshiyeneyo. Kulemihlobo yezizwe elitshumi lanhlanu etshiyeneyo ihlezi lapho ngalolo suku, engangikhuluma kiyi.

²⁵ Ngangikhuluma ibala elilodwa, njengokuthi, “uJesu Khristu, iNdodana kaNkulunkulu.” Ngangihamba ngiyenatha amanzi anduba kuphutshe kubatolikeli bonke. Omunye wayesithi...Futhi yonke imisindo!

Ngangivame ukucabanga, lapho ngisizwa abantu bamaPhentekhosti bekhuluma ngendimi, ukuthi mhlawumbe omunye ekhuluma ngohlobo olulodwa lokuzwakala lomunye ekhuluma ngolunye, ngabe kusenzakala njani lokho emhlabeni? Kodwa ngiyalikholwa iBhayibhili liqondile, futhi ngiyakwazi Linjalo, lapho Lisithi, “Kakula msindo ongela okutshoyo.” Kunjalo.

Abanye babo babesithi, omunye wabo ethi, “Blrr blrr blrr blrr,” lokho kwakusitsho “Jesu Khristu, iNdodana kaNkulunkulu.” Omunye athi, “Cluk cluck cluck cluk,” lokho kwakungu “Jesu Khristu, iNdodana kaNkulunkulu,” ngolimi lwakhe. Ngakho loba luhlobo bani lokuzwakala okuyiwo, kulomutsho kwenye indawo. Kunjalo. Kungenani lokuthi luhlobo bani lokuzwakala oluyiwo, kutsho enye into komunye umuntu kwenye indawo. Futhi lapho Yena e...Babephumisa lokho phandle.

²⁶ Futhi ngananzelela ukuthi ngakwesenzele sami, lapho iNgilosu leyo isehla phansi futhi ngabona okusa mtshitshi lapho, futhi kwakula madoda ale...bakhangeleka njengokuthi babe le—lembu libathandelele, njenga *lokhu*, futhi ligoqiwe labotshwa, sengathi lithandele usane oluncinyane, isitshubo. Futhi kwakuyiso. Futhi ngangibona kude njengo kwanelisa kwami ukubona, kwakunge silutho kodwa abantu. Futhi-ke liNgilosu yatshibilika ekukhanyeni okuzungezayo, futhi yaqala ukuzunguzeka emuva laphambili, njenga *lokho*. Futhi kangikaze ngibone abantu abanengi kangaka empilweni yami!

²⁷ Futhi-ke leyi eyinye iNgilosi yasondela kakhulu eduzane lami, futhi Yathi, “Kulenkulungwane ezingamakhulu amathathu abo kulowo mhlango.” Futhi ngilakho kubhalwe phansi lapha. Futhi lina likubhale esiqetshini sohlobo lwephepha, njenga lokho engakutshoyo mayelana ngomfana omcinyane evuswa eFinland. Likubhale lokho ekhasini lamaBhayibhili enu kumbe kwenye indawo, ukuthi kulowo mhlango (Kuya kubalomhlango. Futhi nxa lizakuzwa khona ngeyinye indlela.) wabantu abazinkulungwane ezingamakhulu amathathu ababuya kulowo mhlango. Manje, bona nxa lokho kungaqondanga. Lokho kuzakuba ngokuphindwe kathathu ubukhulu kulalowo omunye owawuyikho. Bona? Abantu abazinkulungwane ezingamakhulu amathathu abazabuya emhlanganweni. Futhi ngiyathokoza nje kakhulu ukufika khona lapho, kangazi ukuba ngenzeni, ngoba ngiyathanda ukuletha imiphefumulo eNkosini yethu.

²⁸ Futhi lapho, kwesinye isikhathi, ngibona—ngibona inkulungwane ezingamatshumi amathathu zabantu abangama hedeni aluhlaza besiza kuJesu Khristu ekubizeni kanye kwelathi, amahedeni aluhlaza azinkulungwane ezingamatshumi amathathu.

²⁹ Manje kasiyeni esifundweni sethu khona masinya. Izolo safunda amaqhinga amadimoni. Bengicabanga lamuhla, njengo kusebenza kukaNkulunkulu. Kawazi ukuthi kuyinkululeko enganani ukuphuma. Manje, kangisiye mfundisi. Ngikhatshana ekubeni ngumchasisi we—we Bhayibhili. Futhi ngi. . . Imfundo yami icina kugredi yesikhombisa. Ngakho ku. . . Futhi, lokho, ngaphuma esikolweni phose iminyaka engamatshumi amabili lanhlano edluleyo, ngakho sekuyisikhathi eside ngingekho. Futhi kangilakho okunengi okwemfundo, kodwa konke lokho engikwaziyo yilokho engikwamukela ngokuphefumulelwa. Futhi nxa lokho kuphefumulelwa kungahambelani kanye leBhayibhili, khona-ke kubi. Bona? Kufanele kube liBhayibhili. Loba kuyiku phefumulelwa bani okuyikho, kufanele kuze. . . *Nansi* isisekelo sikaNkulunkulu. Akula esinye isisekelo esibekiweyo kodwa Lesi. Futhi laLokhu okuyikho, nxa lokho engingakutsho kuzakuphikisana laLokhu, yekela amazwi ami abe ngamanga, ngoba Lokhu kuliQiniso. Bona? Bona? Futhi nxa ingilosi ingakutshela enye into eyabe iyahlukile kula kuLokhu, uPhawuli wathi, “Mayibe kini ngeqalekisiweyo,” loba iNgilosi yokuKhanya. Manje, kulezinto ezinkulu ezinengi. Ngiya kuphela. . . lokho kuphela. . . Ngikhethe insuku ezimbili, ngoba ukungenisa lesisifundo ebantwini, lokho bekuyizolo lalamuhla, okwemihlangano yemini.

³⁰ Manje, isizatho ngenze lokhu, yikuzipha ngokwami ukuzama okuncinyane ukubona nxa uNkulunkulu ezangisiza. Kulenye into enhliziyweni yami. Futhi lokhu yikuthi, ukuthi, emva kwalowu Mbiko omkhulu, futhi emva uNkulunkulu

ngokwaKhe eqinisa lokho ukuthi engikukhulumileyo ukuba liQiniso, eLizwini laKhe; ngeLizwi laKhe, kuqala, futhike ngezibonakaliso lezimanga. Manje, ngiyacabanga, kanye leVangeli leQiniso eBandleni, ngingaphansi kokubotshelwa, kuNkulunkulu, ukuletha lokhu eBandleni. Kunjalo. Bahlukene kakhulu, ezinhlanganisweni ezinengi ezehlukeneyo lamaqembu enhlanganiso zakhona, kuze kube kubi lokho. Sonke singabantwana bakaNkulunkulu lapho sizalwa kutsha, Lokho, bona. Futhi iqiniso laleyonto yikuthi uNkulunkulu ufuna ukuthi sibe kwazi ukuthi, ukuthi singabantwana baKhe.

³¹ Manje, khumbula, ithempeli likaSolomoni laqunywa, yonke indawo emhlabeni. Futhi nanko kusiza ilitshe elilodwa ligobe *ngale* indlela, futhi lelinye idwala ligobe *ngaleyo* indlela, lelinye liqunyiwe *ngale* indlela, lelinye liqunyiwe *ngaleyo* indlela, kodwa, lapho esiza ndawonye, kwakungela ukukhala kwesaha, loba umsindo wesando, yonke into yahamba kahle endaweni yayo. UNkulunkulu wayenguye umQondisi walokho.

³² UNkulunkulu ulebandla elithiwa yiAssemblies, leyinye iChurch of God, leyinye *lokhu*, leyinye lakhona *lokhuwana*. Futhi, kodwa lapho bonke besiza ndawonye, bazakuba liqembu linye elikhulu lothando lwabazalwane, futhi uNkulunkulu uzabeka, abuthanise leloBandla ndawonye futhi alihambise Lona khona phezulu esibhakabhakeni.

³³ Wonke umfanekiso odumileyo, ngaphambi kokulengiswa endlini yokudwetshiweyo, kufanelwe ulengiswe, udlule endlini yabachothozayo, kuqala. Indoda eyadweba, ukutshisekela, kumbe, lingixolele, angeke ngibize ibizo lakhe, owadweba Ukudla kwantambama kokuCina, kungenani, kwamthathela isikhathi sonke sempilo yakhe. Wadweba lowo mfanekiso. Kwaphosa kwaba yiminyaka engamatshumi amabili, kumbe iminyaka elitshumi, ngiyakholwa, phakathi kokudwetshwa kukaKhristu loJudasi. Futhi lake lananzelela, kulowomfanekiso odumileyo, ukuthi indoda efanayo yalingisela uKhristu, iminyaka elitshumi phambili yalingisela uJudasi? Kunjalo. Wakwenza. Iminyaka elitshumi yesono, esuka ukuba kumhlabeleli omkhulu wemdlalo yokuhlabela, esiyathatha indawo kaKhristu, wabuya endaweni kaJudasi. Kawudingi ukuthatha iminyaka elitshumi. Kuthatha imzuzu elitshumi, kuzakwenza into efanayo kuwe. Kuzantshintsha isimilo sakho, esonweni. Kodwa, kungenani, lowomfanekiso wadlula phakathi kwabachothozi bonke.

³⁴ Futhi yikho engikucabangayo ngebandla likaNkulunkulu, iqembu elibiziweyo. Awu, kangitsho lokho ngendlela yokukloloda. Sengichaphe ulwandle kasikhombisa, futhi ngisehambweni lwami lwesithathu emhlabeni jikelele, futhi abantu bathi, “Mgiqiki ongewe! Mgiqiki ongewe!” Futhi sengadingisisa emhlabeni, futhi kangikatholi umgiqiki ongewele okwamanje. Lelo libizo udeveli alibophele ebantwini. Yikho

kuphela. Akula nto enjenga leyo umgiqiki ongcewele. Futhi ngilezibalo ngawo wonke amabandla atshiyeneyo angamakhulu ayisithupha lamatshumi ayisithupha lasificaminwembili lawo akhona, futhi azihlelayo emhlabeni, kakula lelilodwa awo elithiwa ngabaGiqiki abaNgcwele. Futhi lokho kuvela kuhulumende. Akula ngitsho ibandla elilodwa elingumGiqiki oNgcwele engilaziyo. Ngakho, kwakungenye into udeveli ayibizayo. Kodwa, manje, kukho konke lokhu, izinto zonke lezi, uNkulunkulu usedwebe umfanekiso. Futhi kwesinye isikhathi lawa mabandla amadala amancinyane ayejwayele ukuba phandle lapha, abanye benu . . .

³⁵ Ngiyakhangele amadoda lawa alenwele ezimpunga. Umfana wami, izolo; ngangisekamelweni, ngitaditsha, futhi umtshumayeli weza futhi wathi, “Ngithanda ukuxhawulana izandla loyihlo.” Kukahle, umfana wami wakhuliswa loMfowethu Baxter labo, abathi nje, “Hatshi,” khona kanye, ngokuphangisa. Angikuthandi lokho. Bona? Akulandaba uba ngi . . . Ngoba, angeke ngibe yinceku yomuntu lekaNkulunkulu, futhi. Kodwa ngicabanga ngiyathanda ukuxhawulana izandla labazalwane bami. Ngiyathanda ukukwenza lokho. Kulenye into ngakho, ngiyakuthanda ukuxhawula izandla ezo—ezomtshumayeli. Hatshi kuphela umtshumayeli, kodwa loba nguphi umntwana kaNkulunkulu, ngiyathanda ukukwenza. Kangizange ngibe kwazi ngakho kwaze kwathi umkami esengitshelile ngemva kwesikhatshana. Awu, nxa wayengabe etshelile lowomtshumayeli, “Umzuzu nje, usemuva le emkhulekweni, futhi—futhi ngizabona lokho azakutsho.” Awu, lokho, lokho bekuzakuba ngcono. Ngakho ngamqondisa kancinyane ngalokho, ukuthi angakwenzi lokho. Bona?

³⁶ Futhi-ke kuliqiniso, kawungeke nje uthi bhadla kanjalo, njengo mzalwane ekhulumile isikhatshana esedluleyo. Nxa lingakwenza, khona-ke ngesikhathi sobusuku ngi—ngiyabe ngikhathele, uyabona. Abantu bayaqala ukukhuluma, futhi wonke umuntu mhlawumbe ulomkhuhlane, futhi lapho beqala ukukhuluma ngakho, ngokuphangisa, nanso iNgilosi yeNkosi khona lapho izokutshela ngakho.

³⁷ Kulomunye umuntu ohleziyo, engikhangele khona khathesi, okwaziyo lokho ukuba liqiniso, kusukela emizuzwaneni emilutshwana edluleyo, kumbe phose ihola lengxenye eledluleyo. Inina elihleziyo lapha, obengazange akwazi lokho okwakuyikho, ukuthi iNgilosi yeNkosi yakhuluma laye ngobunye ubusuku futhi yamtshela enye into, futhi kazange ayizwisise. Kodwa lamuhla kwenzakele, ngakho usekwazi khathesi lokho okukukutshoyo lapho Yona ikhuluma laye. Futhi kanjani, emile lapho ikhuluma laye, iNgilosi yeNkosi yahamba khona kanye emuva phandle futhi yamtshela lokho uhlupho lwakhe olwaluyilo, futhi lokwakumayelana ngakho, futhi—futhi lalokho ayecabanga ngakho, futhi omunye wabathandekayo

bakhe, lokuthi uNkulunkulu wayekhume njani futhi wathi Wayekuqinisele, futhi lalokho okwakuzathathi ndawo. Ngakho leyo yiyo xathu indlela okuzakuba yiyo. Bona? UNkulunkulu utsho njalo.

³⁸ Awu, manje, pho-ke izikhathi ezinlutshwane lezo ezake. . . Khona-ke, futhi lombono ngamunye uyakuqeda amandla nje kakhulu kangako, bona. Futhi into yokuqala uyazi, lapho ufika ebandleni ebusuku, uyabe ukhathele ngokupheleleyo uze ungabikwazi lokho okokwenza. Futhi lingikhulekele khathesi, bona, ngoba yikuphuma komunye umhlangano ungena komunye, ungene komunye. Lowu bekuyiwo wodwa umhlangano, bekuzakuba ngokwahlukileyo, uba bengisiya ngekhaya khathesi futhi ngangingasoze ngenze ulutho okwenyanga ezithile, ngiphume ngithathe intambo yami yokuthiya inhlanzi futhi ngihambe ukuyathiya inhlanzi. Kodwa kufanele ngihambe ngisuka komunye umhlangano ngisiya komunye, ngisuka komunye ngisiya komunye, liyabona. Yikho lokho okukwenzayo.

³⁹ Futhi lonke likhuleke, lina bantu ngemuva lapha kubalaleli. Bangitshelile ubusuku bayizolo ukuthi nga—ukuthi ngangikhuluma lomuntu othile, futhi lumuntu kazange asabele ekubizweni. Manje, lokho kuyingozi kakhulu, liyabona. Lapho bekutsho khona. . . Awu, kwezinye izikhathi lezi izibane kazikhanyi, kulendawo emnyama phakathi lapho.

⁴⁰ Futhi ngiyakhangele iNgilosu yeNkosi lapho Yena emile lapha, ngiyakuzwa. Khona-ke ngiyaYizwa ihamba isuka kimi, futhi ngiyakhangele, Iyangitshiya futhi Ihambe kwenye indawo futhi ime lapho kancinyane, futhi ngiyaYibona. Futhi Iyabaneka futhi kubekhona umbono obuyayo. Khona-ke ngizabona umbono. Ngikhangele ukuba ngumuntu okhangeleka njani okhona lapho. Ngiyathola lumuntu, khona-ke ngibesengikhuluma. Yikho lokho okuthatha indawo. Yikho lokho okwenzakalayo. Akudingi uze utshele umuntu wonke lokho, kodwa yikho—yikho lokho okuthathi ndawo, uyabona. Konke kusesigabeni somoya.

⁴¹ Khona-ke nxa lowo muntu engasabeli, kuyabe kunjengo kubala iBhayibhili lapha futhi usithi, “Kakula lutho Kulo,” uhambe usuke Kulo. Bona? Ngakho lokho kukwenza kube kubi kakhulu. Ngakho libe liqaphele, lilalele, likhangele. Lapho Ekhuluma, phendula. Bona, woba ulungiselele nje ukusabela lobanini.

⁴² Futhi-ke umkami, loMfowethu Beeler futhi labanengi babo, ngale ikuseni, kade bengitshela ngakho, ukuthi yabiza indoda mayelana ngomfowabo, kwenye indawo, owaye lenye into embi ngaye, futhi lokunjalo. Futhi lindoda kayizange isabele ekubizweni, ngakho lokho akulanto engenziwa. Lokho kuphakathi kukaNkulunkulu lalondoda. Umbono wangitshiya.

Khona-ke angisa phindanga ngawufumana futhi, ngoba kazange asabele. Ngakho, woba ngokhangeleyo, uqaphele.

⁴³ Manje sithatha lesi sifundo so*Kwamadimoni* futhi sikhuluma mayelana ngamadimoni. Manje, abantu, lapho usithi “amadimoni,” khona masinya bayaqala ukucabanga, “O, okunye okwedlulisa amalawulo kumbe enye into!” Kodwa amadimoni wona aluqobo njenge Ngilosu. Wona nje aluqobo.

⁴⁴ Futhi udeveli ungudeveli oqotho, njengo Jesu Khristu eyiNdodana kaNkulunkulu. Yena ungudeveli! Izulu liqotho. Futhi nxa kungela into enjenge sihogo, kakula nto enjenge Zulu. Futhi nxa kungela ilaPhakade ebusisekileyo... Ukujeziswa okulaPhakade, benzizama ukutsho, kakula kubusiseka okulaPhakade. Nxa kungela mini, kakula busuku. Bona? Kodwa khona njengeqiniso kulemini, kukhona ubusuku. Njenge—njenge qiniso kulo—ngeqiniso kulomKhristu, kubotshelwe ukuba lomzenzisi. Njenge qiniso kukhona umuntu oqotho ovela kuNkulunkulu, kukhona omunye umuntu ukulingisela lokho. Bona? Yikho xathu okuhle lokubi, okumnyama lokumhlophe, khona kusehla phansi ngempilo kuyo yonke into, iqiniso lamanga yonke indawo. Futhi kulevangeli lamanga, kuleVangeli leqiniso. KuloBhaphathizo lweqiniso, kulobhaphathizo lwamanga. Kulokukholwa kokuzenzisa, futhi kukhona okuqotho. Kule dola leMelika leqiniso, kuledola leMelika lamanga. KulomKhristu oqotho, kulomzenzisi oqotho, bona, lokho nje yikulingisela. Ngakho uyathola ukuthi, ngakho kuhamba konke ndawonye. Manje, angeke sikwahlukanise. UNkulunkulu uyekela izulu line.

⁴⁵ Makuthi Angivumele ngikhulume lapha kancinyane. Bangaki abatshumayeli abalapha, phakamisani izandla zenu. Yonke indawo, abatshumayeli, akсібone izandla zenu. Awu, uNkulunkulu alibusise, bazalwane. Manje, manje, lingakuthathi lokhu okwefundiso manje, kodwa, lapho singaka sondeli kulesisifundo esiqakathekileyo, ngizalitshela ukuthini. Bangaki abantu bePhentekhosti abalapha? Phakamisani izandla zenu, nxa zonke yonke indawo. Awu, lingamaPhentekhosti lonke. Kulungile. Ngizalitshela lokho engangilakho lapho ngiqala ukubuya esigabeni senu, ilunga.

Ngangiphezulu lapha eIndiana, endaweni ethile okuthiwa yiMishawaka. Iqembu lokuqala labantu bePhentekhosti engake ngalibona, babebizwa ngokuthi i—iPhentekhostali Assemblies of Jesus Christ, ngiyakholwa, kumbe enye into enjengalokho, ixuku labantu elimangalisayo. Manje sebezihlelile ndawonye futhi bababiza United Pentekhosti. Badazuka kwabanye bonke laba babo, ngenxa yendaba yobhaphathizo lwamanzi. Lokho kakubenzi abazenzisi. Banengi abaqotho, uMoya oNgcwele oqotho sibili, amaKhristu azelwe kutsha phakathi kwamalunga abo. Futhi uNkulunkulu wabapha uMoya oNgcwele ngokubhaphathizwa “eBizweni likaJesu,”

futhi wapha abanye ubhaphathizo luka Moya oNgcwele, bebhaphathizwe “kuBaba, iNdodana, Moya oNgcwele.” Ngakho, “uNkulunkulu wabapha uMoya oNgcwele, labo Abamlalelayo,” ngakho lowo—lowo awuthole, lowo Owamlalelayo? Nanko-ke.

⁴⁶ Nxa nje ungakhohlwa, labo abafuna ukuba yindlela yinye, bayekele babenjalo, futhi lina liqhubekele phambili libe ngabazalwane. Yikho kuphela. Unga . . . Kuyini okwakwenzayo, okwakhlukanisa, bedazukana. Bona? Kuyini? Kwaku yikwehlukana, edazukana, besephula ubuzalwane, ukuhlala phandle futhi lizehlukanisa ngokwenu. aHatshi, mnumzane, kasehlukananga, simunye. Kunjalo.

⁴⁷ Kodwa lapho ngimile lapho, Ngangikhangele labo bantu. Manje, mina, ngaphuma nje kubandla elijwayelekileyo leSouthern Baptisti elincane, ngani, ngangibona abantu labo, ngangena phakathi lapho futhi babeqakeza izandla zabo, bebanga umsindo, “Omunye wabo, omunye wabo, ngiyathokoza ngithi ngingomunye wabo!”

⁴⁸ Ngacabanga, “Minabo! Whew!” Into yokuqala uyazi, nango omunye esiza esehla phansi lapho, edansa kakhulu njenga ngakwenelisa ukudansa. “Tuh-tuh-tuh-tuh-tuh,” Ngacabanga, “yikuziphatha bani ebandleni! Kangi kaze ngizwe izinto ezinje ngalokho.” Ngaqhubeka ngibakhangele, khonapho. Ngamangala, “Awu, kuyini emhlabeni okuluhlupho ngabantu labo?”

⁴⁹ Manje, lingizwile ngikhuluma indaba yempilo yami, lapho engatshaya khona lumhlangano lapho. Kodwa leyi ngeyinye into engingakaze ngiyikhulume, kangikaze ngiyikhulume ngaphambili, emphakathini. Ngakho baya . . . Manje, nxa ufuna ukuyicitsha kurekhoda yakho, ngani, ungenza njalo. Kulungile. Manje, kulokhu ngakhangele, futhi manje ngacabanga, “Awu, bona abantu bangabantu abajabulileyo engingakaze ngibabone empilweni yami.” Babengela nhloni ngenkolo yabo. Thina amaBaptist siba lenhloni nje kancinyane, kanye ngesikhatshana, liyazi. Uyabona? Futhi lapho besiya khuleka, liyazi, baba ngemva kwefeni, liyazi. Futhi—futhi, kodwa thina . . . Kodwa bona abantu babengela, mfowethu, babe—babe lenkolo ngaphakathi yonke, ngaphandle, futhi layonke indawo kibo.

⁵⁰ Awu, ngiyakhumbula lobo busuku lapho ngifika kuplatifomu. Bathi, “Bonke abatshumayeli kuplatifomu.” Kwaku ngumhlangano omkhulu. Kwakufanele babe lawo phezulu lapha eNyakatho, ngenxa ye—ngenxa yohlupho lwabamnyama, imithetho kaJim Crow yaseNingizimu. Ngakho lapho babehlangene bonke bevela yonke indawo. Ngakho, ngangihlezi phezulu lapho. Futhi wathi . . . Awu, manje kule . . . ngezwa abatshumayeli bonke ngalolosuku lalobo busuku. Bathi omunye umtshumayeli omdala, wayeyindoda endala ensundu yeza, ilokungumphetho nje okuncinyane kwenwele

ekhanda lakhe, njenga *lokho*, egqoke elikhulu elidala elide ijazi elilomsila elabashumayeli, liyazi, ikhola eyevelivethi, futhi khona umkhathi utshisa. Indoda endala edubekayo yaphumela lapho njenga *lokhu*. Wathi, “Bantwana bami abathandekayo,” wathi, “ngifuna ukulitshela,” waqala ukufakaza. Ngangi phose ngingomcinyane wabahlezi kupulatifomu. Ngakho-ke wathi, “Ngiyalitshela!” Wathatha isifundo sakhe sivela kuJobe, “Wawungaphi lapho ngibeka isisekelo somhlaba? Tshono kiMi kunini lapho ezamiswa khona.”

⁵¹ Bonke abanye abatshumayeli laba babetshumayela mayelana ngoKhrisu, khona behamba ngokujwayelekileyo. Ngabalalela, ngibakholisa. Kodwa hatshi umfana lowo omdala! Wabuyela le phose iminyaka ezinkulungwane ezilitshumi ngaphambili umhlaba ungakaqali. Wahamba phezulu ngasemaZulwini wabuya wehla phansi ngasezibhakabhakeni, ukuthi kwakusenzakalani. Lokho ababetshumayela ngakho, beqhubeka, ngesikhathi semini; wayetshumayela ngalokho okwakusenzakala eZulwini. Waphendukisa uKhristu kumchilo wamakhosikazi oleleyo, ngemuva phetsheya kwenye indawo kulaPhakade. Ngani, wayengakatshumayeli phose okwemzuzu emihlanu kwaze kwathi leyo ndodendala, Enye into yambamba. Weqa phezulu emoyeni futhi watshayanisa izithende zakhe ndawonye, futhi wamemeza, “Whoopee!” Wayelendawo engaba ngangaleyo engilayo phezulu lapha. Wathi, “Kalilandawo eneleyo kimi ukuthi ngitshumaye,” futhi nango esuka ehamba.

⁵² Awu, ngacabanga, “nxa lokho kungenza njalo umuntu ongaba leminyaka engaba ngamatshumi ayisificamimwembili ubudala, kuyini okungakwenza kimi? Yikho lokho engikufunayo. Yikho lokho engikufunayo.”

⁵³ Kodwa okwangibambayo kwakuyilokhu. Manje, sikhuluma ngamadimoni khathesi. Okwangibambayo, ngakhangela amadoda amabili. Omunye wahlala kwelinye icele, futhi lomunye kwelinye. Futhi lapho uMoya usehla, wona lawomadoda ayephakama futhi akhulume ngendimi futhi bememeze, futhi babephenduka babemhlophe emlonyeni. Futhi ngacabanga, “O, minabo, nxa ngingaba lakho lokho kuphela!” Bona? “Kumangalisa okunganani! O, lokho... Ngiyakuthanda nje lokho!” Awu, ngahamba phandle ensimini yombu. Futhi ngalitshela indaba yempilo yami. Liyayibala ebhukwini. Ngalala ubusuku bonke. Futhi ngaphenduka ukusa okwalandelayo, ngakho ngacabanga ngiza linga. Ngilendlela yokwenza ngayo izinto leyo okungela muntu oyaziyo kodwa mina loNkulunkulu. Ngakho, ukuthi, ngiyathatha umfanekiso futhi ngiye ukuhlangana lomoya womuntu. Liyakubona khona lapha kupulatifomu. Bona? Futhi-ke khona ngasengiqala ukukhuluma lomunye walawa madoda. Ngababona, babehlezi duzeduze ndawonye, futhi nje babebambana izandla badanse

bamemeze. Ngacabanga, “O, minabo, lokho kuzwakala kuqotho kimi!”

⁵⁴ Futhi ngabamba isandla somunye wabo. Ngathi, “Ngabe unjani, mnumzana?”

⁵⁵ Wathi, “Ngabe unjan.” Indoda enhle kakhulu, uhlobo lwendoda emnene. Wathi . . .

Ngathi, “Ungumtshumayeli na?”

Wathi, “hatshi, mnumzana. Ngililunga nje.”

⁵⁶ Futhi ngasengiqala ukuxoxa kancinyane laye ukuze ngibambe umoya wakhe. Bona? Kazange abekwazi lokho. Kakula muntu owabakwazi. Kangizange ngitsho ulutho ngakho. Iminyaka sekwadlula, ngingakakutsho. Ngakho ba . . . Kodwa kwathi lapho sengikutholile, kwezwakala kuliqiniso, kuphelele nje, indoda engumKhristu! Leyo ndoda yayingongcwele kaNkulunkulu ngokupheleleyo. Ngacabanga, “Mfowethu, lokho kuhle.”

⁵⁷ Kodwa ingxenye engazwisisekiyo, lapho ngibamba eyinye indoda, kwakutshiyene. Wayephila lowesifazana owangayisuye umkakhe wakhe. Kunjalo. Futhi ngakubona kudonsela kuye, umbono. Ngacabanga, “O, minabo, kakungeke kubenjalo.” Futhi indoda . . . Ngacabanga, “Manje, manje, umoya lowu Ophakathi kwalaba abantu mubi. Yikho kuphela okukhona kikho.”

⁵⁸ Ngakho ngalobo busuku lapho i . . . sahamba emhlanganweni, futhi izibusiso zazi sehla, ngangikhuleka kuNkulunkulu, loMoya oNgcwele, iNgilosu yeNkosi yapha ubufakazi ukuthi bekungu Moya oNgcwele. Futhi uMoya ofanayo wawusehlela *kuleyi* indoda wawusehlela *kuleyana* indoda. Futhi lapho uMoya usehla, bonke bobabili babesukuma, futhi bonke babememeze futhi beklabalale futhi bedumise iNkosi, futhi bakhulume ngezindimi futhi badanse. Ngathi, “A—A—Angikutholi nje khona, Nkosi. I . . . Kangikuboni khona eBhayibhilini, lapho lokho okungaba kuqondile khona.” Manje ngathi, “Mhlawumbe ngikhohlisiwe.” Bona? Ngathi . . . Manje, lapha, ngi—ngingeke . . . ngi—ngime ngesisekeli eBhayibhilini. Kufanele kube yiLokhu. Bona? Ngathi, “Nkosi, Uyasazi isimo sami, futhi ngi—ngifanele ngikubone eLizwini laKho. Futhi a—angikuzwisisi. Lapho uMoya oNgcwele usehlela *kuli* indoda, uMoya oNgcwele usehla *kuleyana* indoda, futhi omunye wabo ungongcwele lomunye ungumzenzisi. Futhi ngiyakwazi kuyikho.” Ngiyakwazi. Kungela . . . Bengingabe ngithethe lundoda phandle futhi ngikuqinise kuye, kumbe ngimbize phandle khonapho futhi ngamtshela ngakho.

⁵⁹ Njengalokho engingakwenza lowo ndoda ohlezi khona lapha ubusuku obedluleyo, wayengasilutho kodwa u—umkhohlisi, nxa kwake kwaba lomunye ehlezi laphana. Futhi kwakumele ngikukhulume, kodwa wayezaphakama aqale

ukulwa. Ngakho ngakuyekela kwedlula, ngenxa yomhlangano, kodwa ngabamazi. Yebo, mnumzana.

Bekuloyedwa, ababili babo, behlezi khona emuva le, ngobunye ubusuku, ngabelinye ibandla elithile khona lapha edolobheni. Abacothozi sibili! Ngababona. Kodwa, nxa ungakwenza, phakathi kuqala uhlupho. Ngikwenzile izikhathi ezinengi. Ngiyabatshiya benjalo, bona. Kulungile. UNkulunkulu uyazi, UnguMahluleli. Yekela bangibize kwesinye isikhathi, futhi-ke uzakubona enye into ithathi ndawo, uyabona, umyekeleni.

Njengedimoni, kangizange ngilibize idimoni. Lona leza kimi nje lamelana lami. Khona-ke kulapho uNkulunkulu aya khona ekusebenzeni, bona, kunjalo, futhi labona lokho okwathathi ndawo. Kulungile. Kodwa ngakuyekela nje kwedlula. Kwenza umhlangano waba nzima, ngoba umoya lowo wawuhamba khona phakathi kwami sonke isikhathi, bona. Futhi ngakho nje ngaqhubeka.

⁶⁰ Kodwa manje, lawa madoda, ngangingakuzwisisi. Futhi kwase kuyiminyaka emibili edluleyo, kumbe emithathu, lapho ngangiphezulu eGreens Mill, Indiana, lapha, esiqintini samavulandlela. Nganginge muva ebhalwini lakudala lapho engihamba ukuyakhuleka khona. Futhi ngemuva ngale, ngathi, “Nkosi, kangizwisisi lokho okwaba yileloqembu labantu. Abantu abalunge kakhulu engake ngahlangana labo empilweni yami, futhi a—angizwisisi ukuthi ngabe njani khona lokho kungaba ngumoya omubi. Lapho kungu...ngakho-ke nxa... Uyazi ukuthembeka kwenhliziyoyami. Uyakwazi ukuthi ngiKuthanda okunganani lokuthi ngikuKhonze okunganani. Futhi loMoya ofanayo olapha, kanye lami, wawuphezu kulabo bantu. Futhi nanko Ulapho kuleyo ndoda, lapho, ngokufanayo.” Ngakho angizange ngizwisise.

⁶¹ Futhi uNkulunkulu wehla phansi ngesihawu saKhe njalo wangitshengisa. Nanku lapho okwakukhona. Kumele kube ngokoMbhalo, kuqala. Wathi “Thatha iBhayibhili lakho.” Futhi ngathatha iBhayibhili lami. Ngiyacabanga ngabamba iBhayibhili lelo okwemizuzu elitshumi kungela muntu... kungela elinye iLizwi elibuyayo. Ngalindela okweminye imzuzu emilutshwane. Ngamuzwa Esithi njalo, “Vula kumaHebheru 6 njalo uqale ukubala.” Futhi ngakwenza. Futhi lapho kusiza phansi lapho, lapho Lona elathi, “Izulu liyabuya emhlabeni ukuzowuthelela lokuwulungiselela, ukuwugqokisa okokuthi ku...kodwa ameva lokuhlubayo, okuseduzane lokulahlwa, isiphetho sakho esiyikutshiswa.” Futhi ngakubamba khona lapho.

Ngacabanga, “Nanko khona lapho. Ukubonga kube kuNkulunkulu! Nanko-ke lapho.” Bona?

62 Manje, uJesu wathi, “Umhlanyeli wahamba ehlanyela imbewu,” Katshongo Yena? Manje, lingamaKhristu lonke lapha. Wonke umuntu uphakamise izandla zakhe, kungenani, amaPhentekhosti, amaKhristu azelwe kutsha. Kulungile. Babe... Futhi Yena wathi, “Umhlanyeli wahamba, ehlanyela imbewu. Futhi lapho elele...” Ukuphumula kwakhe, ukufa, phakathi laphakathi. Bona? “Futhi lapho elele, isitha sabuya futhi sahlanyela ukhula kuleyo nsimu.” Kuyini ukhula? Ukhula, umahlabankondwane lezinto. Manje, “Futhi lapho umlimi (umtshumayeli) ebona ukhula lolu lukhula, wathi, ‘Yekela ngihambe ngiyeyisiphuna.’ Wathi, ‘Hatshi, hatshi. Uzasiphuna lengqoloyi ndawonye. Kuyekele kukhule konke ndawonye.”

63 Kulensimu yengqoloyi phandle lapha. Kulezintandeli, imbabazane, ukhula olunukayo, lakho konke okunye phakathi kwayo. Yikho lokho na? Kodwa, manje, phakathi lapho kulengqoloyi. Manje, izulu landise ukubuya emhlabeni, ukuwthelela. Manje, ngelani izulu? Hatshi ukuthelela imbabazane. Manje khangelela futhi ulalelisise. Hatshi ukuthelela intandela. Izulu lithunyelwe ingqoloyi, kodwa imbabazane lokhula komile njengalokho ingqoloyi injalo. Futhi izulu elifanayo lelo elinetha ingqoloyi linetha ukhula. Futhi ukhula oludala oluncinyane luzakuma luqondile njengalokho, futhi luthokoza lujabula, njengakho lokho ingqoloyi encinyane izakuma futhi iziphakamise.

64 “Kodwa ngezithelo zabo lizakubazi bona.” Nanko-ke. Bona? Manje, uMoya oNgcwele ofanayo ungabusisa umzencisi. Lokho kugenqule abanye benu bamaArminian phandle, kodwa lelo liQiniso. Lelo liQiniso. Lifundiswe ubungcwele, lokho ngiyakholwa ebugweleni, lami. Kodwa uMoya ofanayo, izulu lina kwabalungileyo labangalunganga, kodwa ngezithelo zabo lizakubazi.

65 Nxa ngingakhangelela phandle lapha futhi ngihambe ukuyathatha ingqoloyi, ngiyathatha ingqoloyi, kodwa ukhula lonke lubotshiwe. Futhi kuphila ngezulu elifanayo lelo elehlela ingqoloyi. Futhi izulu kalithunyelwanga ukhula, lathunyelwa iNgqoloyi. Kodwa izulu lisensimini, ingqoloyi ise... ukhula luse nsimini yengqoloyi, kwathola nje inzuzo eyeneleyo evela ezulwini njengokwayenzwa ngokunye kwakho. Futhi izulu elifanayo elenza ingqoloyi iphile, lenza ukhula luphile.

66 Zonke izinto emvelweni zifanekisa okukamoya, njengoba sifundisa. Nanko-ke lapho, okwamadimoni, amadimoni elingisela isiKhristu, ngokunjalo, elesibusiso. Lokho kayisilo chago olucengwe ulaza, bazalwane, nxa lingakuthatha khona. Bona? Bona? Manje, ku—kuliQiniso.

67 Ngakho, kangisindiswanga lamuhla ngoba ngiyenelisa ukumemeza. Kangisindiswanga hatshi ngenxa yokuthi ngizwa njengokuthi ngisindisiwe. Ngisindisiwe ngoba ngihlangane

lezimiso zikaNkulunkulu zaleli Bhayibhili. UJesu wathi, “Lowo ozwayo amaZwi aMi futhi akholwe kuYe lowo Ongithumileyo, uleMpilo engapheliyo, futhi akasoze abuye ekulahlweni, kodwa usedlule ekufeni waya ekuPhileni.” Ngiyakukholwa lokho. Kunjalo. Futhi kizo lezo zimiso ngisindisiwe, ngoba uNkulunkulu watsho njalo.

⁶⁸ Uba wangitshela usindisiwe ngoba omunye umuntu watsho, “Umoya ovunguzayo olamandla ungitshayile ebusweni,” lokho kuyamangalisa, kodwa ngifuna ukuba kwazi lapho lumoya ovunguzayo olamandla ovele khona ngaphambi kokungitshaya ebusweni, bona. Manje, yimpilo bani ozayiphila emva kwalowo moya olamandla ovunguzayo usukutshayile? Bona? Bona, kungezithelo zakho uyaziwa. Ngakho, amadimoni angasebenza khona phakathi kwamaKhristu. Liyakukholwa lokho? Khangela uPhawuli, uPhawuli wathi. . .

⁶⁹ Manje nanku lapha abe Zulu loSuku lokuPhela. . . Nxa kulabanye benu lapha, lingixolele nxa ngisitsho loba yini emelana lani. Kangiyi kutsho ulutho ngimelana lani kulalokho engingakwenza iAssemblies, loba elinye, amaBaptisti, kumbe omunye othile. KuliQiniso yilokho okuliQiniso. Lapho eliphambuke khona, yilokhu: liyenza abaprofethi kuwo lawo madoda lezinto ezingayisizo abaprofethi. Abaprofethi “kababekwa izandla” njalo bathunywe phandle. Abaprofethi bayazalwa. Bona? EBhayibhilini, kule *sipho* sokuprofetha. Yikho lapho iphutha lakho elabakhona, phakathi kwesipho sokuprofetha lomprofethi. Isipho. . .

⁷⁰ “UNkulunkulu, ngezikhathi zendulo langendlela ezitshiyeneyo wakhuluma kubo baba ngabaprofethi, ensukwini zokucina lezi nge Ndodana yaKhe, uJesu Khristu.” Futhi uMzimba kaKhristu ulezipho zikamoya eziyisificamunwemumunye zisebenza phakathi kwawo. Futhi kuzigaba kowesifazana *lowu* lobubusuku, isiprofetho, singaphindi sibe khona njalo impilo yakhe yonke. Kungaba kowesifazana *lowu* ubusuku obulandelayo. Mhlawumbe *kuli* ndoda isikhathi esilandelayo. Mhlawumbe *kulowana* ngemuva ngale, isikhathi esilandelayo. Lokho kakumenzi abengumprofethi, kakwenzi muntu abengumprofethi. Kuyisipho sesiprofethi phakathi kwakho.

⁷¹ Futhi anduba leyo ndoda kumbe leso profethi sethulwe ebandleni, kumele sahlulelwe ngaphambi kwababili kumbe abathathu abahluleli abanga bakamoya. Kuyikho na? Ngendlela, manje, uPhawuli wathi, “Lonke lingaprofetha, munye ngamunye.” Nxa enye into yambulwe *kulowu*, yekela *lowana* azithulele. Awu, lokho-ke kungenza ixuku lonke libe ngabaprofethi phela, mayelana ngokufundisa kwalamuhla. Hatshi, bandla lePentekhosti, silezinto zonke zivutshanisiwe. Futhi yiso isizatho uNkulunkulu angeke angene, size sibe lento leyo isiqondisiwe futhi laseBhayibhilini. Kunjalo. Kufanele

uthole indlela eqondileyo. Uzakwakha njani indlu ungazange ukhangele ipulani? Bona? Kufanele uqale kahle.

⁷² Manje, phakathi lapho, umprofethi, kalikaze libone omunye umuntu esima phambi kuka Isaya, uMose. Omunye wema, uKhora, ngolunye usuku, futhi wazama ukulwisana laye, futhi uNkulunkulu wathi, “Zehlukanise, Ngizavula umhlaba futhi...” Umprofethi uzelwe. “Izipho lokubizwa...-kula kuphenduka.” Yikho ukugcobaphambili kukaNkulunkulu, kusukela kulusane kukhula. Yonke into yayiphelele indlela yonke, khona kanye lokho akutshoyo kwakuliqiniso futhi wakunqinisa futhi wabakhupha. KuliLizwi likaNkulunkulu, libuya kumprofethi. Kodwa isipho sokuprofetha sisebandleni.

⁷³ Manje wathi, “Awu, abaprofethi liThestamente eliDala.” O, hatshi! IThestamente eliTsha lalilabaprofethi.

⁷⁴ UAgabus waye—waye nguprofethi weThestamente eliTsha. Khangela uMoya wesiprofethi usehla phansi lapho futhi utshela uPhawuli mayelana ngakho. Khona-ke nangu esiza uAgabusi esehla evela eJerusalem, futhi wafumana uPhawuli, futhi wambopha ngebhanti lakhe, futhi watshibilika futhi wathi, “ITSHO KANJE INKOSI, indoda ebigqoke lokhu izabotshwa ngamaketani lapho ifika eJerusalem.” UAgabusi, lowo owamayo futhi watsho, wakhuluma ngaphambili lokho okwakuzathathi ndawo, waye ngumprofethi, hatshi umuntu owaye lesipho sokuprofetha.

⁷⁵ Futhi isipho sokusilisa futhi lazo zonke izipho lezo, mngane wami wePhentekhosti, ukuxubanisile. Izipho zisebandleni, ngaphansi kwaloba yibaphi abantu ebandleni, loba ngubani lowo obhaphathizwe eMzimbeni. “NgoMoya munye sonke sibhaphathizelwe phakathi.” Futhi iBhayibhili lathi...

“Awu, ngilesipho sokusilisa.”

⁷⁶ Awu, iBhayibhili lathi, “Vuma impambeko yakho komunye lomunye, futhi likhulekelane omunye lomunye.” Wonke umuntu khulekelani omunye lomunye. Kasisilo iqembu elehlukeneyo; sibambene, iqembu elibutheneyo. Bona?

Manje, futhi lapho kuyikho amademoni kwezinye izikhathi esebenza.

⁷⁷ Manje khangela lokho uPhawuli akutshoyo, “Nxa omunye ekhuluma ngendimi futhi omunye ahasise, futhi loba yini akutshoyo, akwahlulelwe anduba—anduba ibandla likwamukele.”

⁷⁸ Manje, kakusoze kube yikucaphuna koMbhalo, kumbe enye into enjalo. UNkulunkulu kaziphindi ngoKwakhe. Kodwa kuzakuba yisixwayiso ebandleni. Khona-ke nxa abahluleli abahle besithi, “Kasikwamukeleni lokho. Kulungile, kwakungokweNkosi.” Owesibili ethi, “Kasikwamukeleni.” Umlomo wababili kumbe abathathu abafakazi, makuthi lonke

ilizwi liqiniswe. Khona-ke ibandla likwamukele futhi lihambe liyekulungiselela. Nxa lokho kungagwaliseki, okwatshiwoyo, khona-ke lilomoya omubi phakathi kwenu. Kunjalo. Futhi nxa kugwaliseka, khona-ke bongani uNkulunkulu, uMoya kaNkulunkulu uphakathi kwenu. Bona? Manje, yikho lapho okumele ukhangele futhi unanzelele. Ngakho, ungazami ukubamba ngamandla. Angingeke ngizenze ngokwami ngibe lamehlo ansundu lapho ngilaluhlaza okwesibhakabhaka, bona, kufanele ngisuthiseke ngamehlo aluhlaza okwesibhakabhaka. Manje, nanko lapho amadimoni asebenza khona esigabeni sabantu bakamoya.

⁷⁹ Manje silenye into ejulileyo ezayo lapha, futhi ngithemba kayijulanga kakhulukazi. Manje ngale kuSamuyeli wakuQala 28, ngifuna ukubala othile uMbhalo lapha khona kulesi sikhathi. Ngifuna ukuthi lilalelisise okuzwayo. Futhi ngifuna ukuletha “amadimoni,” ngilitshengise ukuthi asebenza njani ebandleni, futhi lokuthi uSathane ulokulingisela kukho konke okuqobo okukhona. Manje lina lingabona, njengokutsho kweBhayibhili, ukuthi amadimoni ayabuya phakathi kwamaKhristu futhi ayalingisela.

⁸⁰ Manje izikhathi ezinegi sithe abantu ngamaKhristu lapho bona besithi, “Ngiyakholwa kuJesu Khristu.” Yindaba, odeveli bakholwa into efanayo, futhi bayathuthumela. Leso kayisiso sibonakaliso sokuthi usindisiwe. Obunye balobubusuku ngifuna ukungena ekukhetheni, khona-ke lizakubona ukuthi insindiso itshoni. Bona? Kayi siyinto owaba lokwenza ngayo, kwasekuqaleni, kumbe ekucineni kwakho, kumbe akulalutho ongalwenza ngakho. UNkulunkulu uyasindisa umuntu, kungela simiso. Mfana, lokho kutshone kwajula, akuzange na? Manje, ungahle nje kukhuphe lokho ehlelweni lwakho, lapho sisasekikho. Kulungile.

⁸¹ UAbrahama wayeyikuqala kokholo lwethu. Kuyikho na? O, uAbrahama wayelesithembiso. Futhi uNkulunkulu wabiza uAbrahama ngoba wayengumuntu omkhulu, ngiyathemba? Hatshi, mnumzana. Wehla phansi evela eBhabhiloni, e-elizweni lase Khaladea, emzini waseUri, futhi uNkulunkulu wambiza futhi wenza isivumelwano saKhe kanye laye, kungela simiso. “Ngizaku kusindisa wena. Futhi hatshi wena kuphela, Abrahama, kodwa iMbewu yakho,” kungelasimiso.

⁸² UNkulunkulu wenza isivumelwano kanye lomuntu, futhi umuntu uyephula isivumelwano sakhe sonke isikhathi. Umuntu kakaze agcine isivumelwano sakhe loNkulunkulu. Umthetho kawukaze ugcinwe. Babengeke bagcine umthetho. UKhristu weza futhi waphula umthetho, ngoKwakhe, ngoba umusa wawusuvele wapha uMsindisi. UMose wapha indlela yokuphepha, futhi-ke ukuphepha, bengizama ukutsho, futhi-ke abantu, emva kwalokho, babelokhe befuna enye into yokwenza. Umuntu uhlezi ezama ukwenza enye into ukuzisindisa

ngokwakhe, lapho ungeke ukwenze. Kuyimvelo yakhe. Lapho esanda kufumana ukuthi wayenqunu, esivandeni saseEdeni, wenza amafasikoti ngamahlamvu omkhiwa. Kuyikho na? Kodwa wafumana ukuthi ayengasebenzi. Akula lutho umuntu angalwenza okunga msindisa ngokwakho. UNkulunkulu uyakusindisa, kungela simiso, indlela yonke kusehla ngesikhathi. Futhi-ke lapho ususindisiwe, ususindisiwe.

⁸³ Khangela kuAbrahama. Lapho leyo ndoda eyayikhona, waya khonale, futhi uNkulunkulu wamupha ilizwe lasePalestina futhi wamtshela ukungasuki lapho. Loba nguphi umJuda osuka ePalestina wayehlelele emuva. UNkulunkulu wamtshela ukuthi ahlale khona lapho. Nxa uNkulunkulu engakutshela ukwenza enye into, futhi ungayenzi, ngakho uhlelele emuva. Kuyikho na? Kulungile, ukuswelakala kwezulu kweza, ukulinga ukholo lukaAbrahama. Futhi kulokuthi uAbrahama ahlale lapho, hatshi, waye ngelakuhlala lapho, wabaleka, futhi wathatha uSarah futhi wahamba phose amamayila angamakhulu amathathu (ngifisa aluba ngilesikhathi sokungena kulokho) wehlela kwelinye ilizwe.

⁸⁴ Futhi lapho efika phansi lapho, futhi lapho wathola linkosi enkulu phansi lapho, uAbimeleki. Wayeyinsizwa encinyane futhi wayedinga isithandwa, ngakho wathola umka Abrahama, uSarah, futhi wasemthanda. Futhi uAbrahama wathi, “Manje, umtshela ukuthi ungudadewethu lami ngingimfowenu.”

⁸⁵ Ngakho lokho kwamthokozisa uAbimeleki, ngakho wathi, “Kulungile, sizamhambisa endlini yobukhosi.” Futhi ngithemba abesifazana bamlungisela, futhi waye zakumtshada ngosuku olulandelayo.

⁸⁶ Futhi uAbimeleki wayeyindoda enhle, indoda elungileyo. Futhi ngalobo bususku, lapho elele, iNkosi yabonakala kuye futhi yathi, “Ufana lomuntu ofileyo.” Wathi, “Indoda... Owesifazana olaye phandle lapho ukumtshada, ngumfazi wenye indoda.” Manje khangela. “Umfazi wenye indoda.”

⁸⁷ Ngani, wathi, “Nkosi, Uyakwazi ukuthembeka kwenhliziyo yami,” elungileyo, indoda engcwele. “Uyakwazi ukuthembeka kwenhliziyo yami. Leyo ndoda ingitshela ukuthi lowo ngu ‘dadewabo’. Futhi yena kazange angitshela yini, ngokwakhe, ukuthi lowo bekungu ‘mfowakhe’?”

⁸⁸ Wathi, uNkulunkulu wathi, “Bengisazi ukuthembeka kwenhliziyo yakho, futhi yiso isizatho Ngikugcinile ukuthi ungaNgoneli. Kodwa lowo ngumprofethi waMi!” Haleluya!

⁸⁹ Waye eyini? Ehlelele emuva, futhi engokuncinyane, okungumqambi manga olenhloni. Kunjalo yini? O, hatshi, kakula manga amancinyane amhlophe. Angaba ngamanga amnyama kumbe awasomanga lakancane. Indoda ihlezi phandle lapho ikhuluma amanga asegekeni, esithi ukuthi ungu “dade”

wakhe lapho kungumkakhe, ekhekheleza, futhi ehlehlele emuva.

⁹⁰ Futhi nansi indoda elungleyo imile phambi kukaNkulunkulu, futhi yathi, “Nkosi, Uyayazi inhliziyi yami.”

⁹¹ “Kodwa kangisoze ngizwe umkhuleko wakho, Abimeleki, kodwa umthathe...umbuyisele futhi umeke akukhulekele. Ungumprofethi Wami; Ngizakuzwa yena.” Yebo, umhlehleli muva, umqambi manga, kodwa, “Lowo ngumprofethi waMi.” Lelo liQiniso? Lelo liBhayibhili.

⁹² Manje, lingayi kude ngokudlulisileyo kuhlangothi lamaCalvini, “Kanye emuseni, emuseni kokuphela,” ngoba uzangena phakathi kwehlazo. Bona? Manje, okwesikhatshana nje, sizathola isikhathi liviki ukukuletha lokho futhi ngilitshengise ukuthi kusegcekeni njani. Kodwa ungacabangi ukuthi ngenxa yokuthi wenze enye into embi ukuthi usuhambile nini lanini. Ungumtwana kaNkulunkulu, uzelwe ngoMoya kaNkulunkulu, lingamadodana lamadodakazi kaNkulunkulu, futhi izithelo zizazifakazela ngokwazo. Nanko-ke.

⁹³ Manje, nanko silapha, sihlezi elizweni. Manje, ngifuna ukubala lapha, indima 6.

Futhi lapho uSawuli ebuza eNKOSINI, iNKOSI kayizange impendule, loba ngephupho, kumbe ngeUrimi, kumbe ngumprofethi.

Futhi-ke wathi uSawuli encekwini zakhe, Ngidingelani owesifazana olo moya wedlozi, ukuthi ngiye kuye, futhi ngibuze kuye.

Bengingabeka enye into entongeni khona lapha, okwe nje... “Ngidingelani owesifazana olomoya wedlozi.”

...Futhi inceku yakhe yathi kuye, Khangela, kukhona owesifazana lowo olo moya wedlozi eEndori.

Futhi uSawuli wazifihla ngokwakhe, futhi wasegqokqa isigqoko, esinye isigqoko, futhi wasehamba, ababili...futhi amadoda amabili kanye laye, futhi basebesiza kowesifana ebusuku: futhi bathi, ngiyakucela,...-bhulele mina ngomoya wakho wedlozi, futhi ungilethele...phezulu, lowo engizakumqamba kuwe.

Futhi owesifazana wathi kuye, Khangela, wena uyakwazi lokho uSawuli akwenzileyo, uyakwazi, usebaqumile bonke labo abalomoya wamadlozi, futhi...abathakathi, phandle kwelizwe: ngakho-ke...ungibekele umjibila wempilo yami, futhi lokungibangela ukufa?

Futhi uSawuli waphendula, wafunga kuye ngeNKOSI, esithi, Njengoba iNKOSI iphila, kakusoze kube lesijeziro esizakwenzakala phezu kwakho...

Khona-ke wathi owesifazana, Ngubani okufanele ngimlethe...kuwe? Futhi wasesithi, Ngilethela uSamuyeli.

Futhi lapho owesifazana ebona uSamuyeli, wamemeza ngelizwi elikhulu: futhi owesifazana wakhuluma kuSawuli, esithi, Ngani ungikhohlisile? Ngoba wena unguSawuli.

Futhi inkosi yathi kuye, Ungabi lokwesaba: ngoba uboneni wena? Futhi owesifazana wathi ngi... kuSawuli, ngibone onkulunkulu besenyuka emhlabeni.

Futhi wasesithi kuye, Ube yisimo bani akade eyiso? Futhi wasesithi, Indoda endala iyeza; futhi wembethe ingubo. Futhi uSam-... (Yiyo ingubo yomprofethi, sibili. Bona?)... wabona ukuthi kwakungu Samuyeli, futhi wase sima kanye... futhi lobuso bakhe emhlabathini, futhi wazikhothamisa.

Futhi uSamuyel wathi ku Sawuli, Kungani ungikhathazile, futhi wangiletha lapha? Futhi uSawuli waphendula, futhi wathi, ngiyahlupheka kakhulu; ngenxa yamaFilistiya enza impi lami, futhi uNkulunkulu usesukile kimi, futhi akangiphenduli, kumbe ngomprofethi, kumbe ngephupho: ngakho-ke ngi... bizile kuwe, ukuthi wena uzokwazisa kimi lokho okufanele ngikwenze.

Futhi-ke uSamuyeli wathi, Pho-ke... uyangibuza... mina, ubona ukuthi iNkosi isisukile kuwe, futhi—futhi yaba yisitha sakho?

Futhi iNkosi iseyenzile phezu kwakhe, njengoba wakhuluma kimi: ngoba iNkosi isihluthule umbuso wayo esandleni sakho, futhi yasiwupha lo laku... Davida:

⁹⁴ Manje, abanengi benu, lijwayelane lalokhu. Manje sifuna ukuya khona phakathi, futhi uNkulunkulu asisize khateshi, okwesikhatshana, ukungena kulokhu. Manje khangela. Kwakulendoda, uSawuli, lowo owayethathwa njengomprofethi, ngoba waprofetha labaprofethi. Kuyikho lokho na, bafundisi? Manje, lapha lindoda yayisihlelele emuva. Kuyikho na? Kodwa khumbula lapho uSamuyeli athi uzakube ekhona, kanye laye, ngosuku olulandelayo. Esehambile isikhathi singakeneli, bona. Kulungile, nxa unganaki uNkulunkulu, uNkulunkulu uzakukhupha emhlabeni.

⁹⁵ Khangela encwadini yabaseKorinte lapho, ukuthi uPhawuli wababeka njani labo ehlelweni. Wathi, “Kuqala, ngibonga uNkulunkulu ngani, ukuthi kakula zinto ezinjalo phakathi kwenu, futhi lokunjalo, futhi kanjani ukuthi—ukuthi kalisileli isipho sikamoya.” Ebatshela lokho ababeyikho, ngokwesikhundla, kuKhristu. Khona-ke waqala ukuyekela

isando phezu kwabo, ebatshela mayelana ngabesifazana babo abatshumayelayo, lokuthi babesenza njani, lokuthi babesidla njani etafuleni leNkosi.

Futhi lenye indoda iphila kanye lomamomcane wayo, futhi wasesithi kulindoda kuKhristu, “Mnikeleni kudeveli, ekubhidlizweni kwenyama, ukuthi umphefumulo usindiswe.” Bona, yikho kanye, mnikeleni. IBhayibhili lathi, “Ngalesi sizatho abanengi bayagula futhi babuthakathaka phakathi kwenu, futhi abanengi balele,” sebedlulile isikhathi singakafiki ngenxa yesono. UNkulunkulu ukukhuphile phandle kwendlela; isibonakaliso esihle wawungumKhristu, nxa wawuthethwe.

⁹⁶ Ngakho, manje nanzelela phakathi lapha, uSawuli wayebalwa njengomunye wabaprofethi, kumbe phakathi kwabaprofethi, ngoba waprofetha. Futhi khathesi wayesehlelele emuva, ngoba kamlalelanga uNkulunkulu, futhi umbuso wakhe wahluthunywa ezandleni zakhe futhi wabekwa esandleni sikaDavida, lowo uNkulunkulu owayemgcobile ngoSamuyeli, kanye ngophiso lwamafutha.

⁹⁷ Nanzelela, khona-ke, babelendlela ezintathu ababelazo ezokuthola ngazo izinto zivela kuNkulunkulu; okokuqala kwaku—kwakungumprofethi, okwesibili kwakuliphupho, futhi okwesithathu kwakuyiUrimi yeThumimi. Futhi kwaku ngaphenduli. Manje, liyazi lokho umprofethi ayikho, liyazi lokho iphupho likamoya eliyikho, futhi liyakwazi lokho iUrimi yeThumimi eyayiyikho. Liyazi, ngolunye usuku ngabuza i—indoda pho-ke mayelana ngeUrim, futhi leyondoda kayizange ingitshele lokho eyayiyikho, iUrimi yeThumimi. Ngoba, kwakunguNkulunkulu ephendula ngalokho. Bona?

⁹⁸ Futhi udeveli wenza ukulingisela ngakunye kwakho konke lokho; umthakathi, umprofethi wamanga, futhi lesanuse. Bona?

Manje, iUrimi yeThumimi yalenga esifubeni sikaAroni, *lapha*, futhi iUrimi yeThumimi yamboza phezu kwalawo matshe. Futhi bayilengisa ethempelini. Futhi lapho bengelaqiniso, babehamba phambi kukaNkulunkulu, ekuphenduleni, futhi ukukhanya kwakubaneka kuleyoUrimi yeThumimi, leyo, loba kwakuyintando kaNkulunkulu, kumbe hatshi. Manje, lapho iUrimi yeThumimi ingaphenduli...Manje, leyo kwakuyimpindulo evela ngqo kuNkulunkulu.

Manje, iUrimi yeThumimi yalamuhla; isanuse sasithatha imbumbulu eyingilazi, ukufananisa laLokho; into yamanga. UNkulunkulu usebuthathwini; amandla kaNkulunkulu asebuthathwini. Futhi udeveli usebuthathwini, futhi lamandla akhe asebuthathwini. Futhi ngingakutshengisa ngeBhayibhili. Futhi leyo Urimi yeThumimi; kwakuyimbumbulu yengilazi lelo udeveli alisebenzisayo lamuhla. Futhi lomprofethi wamanga emuva lapha lamuhla, lowo esilaye khathesi, waye... Kumbe, umthakathi, kumbe isanuse phandle lapha, kwathatha

indawo yomprofethi, ehlangothini lukadeveli. Bona lokho engikutshoyo?

⁹⁹ Manje, khona-ke, iUrimi yeThumimi lamuhla liBhayibhili leli. Nxa omunye umuntu enike isiprofethi kumbe iphupho, futhi kakuqathanisani kumbe ukuhambelana leBhayibhili likaNkulunkulu, kungokwamanga. Lingakukholwa.

¹⁰⁰ Indoda yabuya kimi kungasikude, ivela eIndia, lapho engilungiselela ukuya khona, umtshumayeli omncinyane omuhle. Wathi, “Mfowethu Branham, ngibuye phetsheya lapha.” Wathi, “Owesifazana wayeloMoya oNgcwele, futhi,” wathi, “wayehlabusa kakhulu nje, owesifazana omuhle.” Wathi, “Futhi yena wayetshade kane, futhi wayephila lendoda yakhe yesine. Futhi ngasengisithi, ‘Awu, lokho kungaba njani, Nkosi?’” Futhi wathi, “Ngahamba kuYe futhi ngathi, ‘O, udumo kuNkulunkulu!’ Wathi, ‘Haleluya! Dumisa iNkosi!’” Omunye nje walolohlobo, liyazi. “Wathi, ‘Haleluya! Dumisa iNkosi!’” Wathi, “iNkosi ingitshelile, ‘Lapha, ngizakupha iphupho.’” Futhi wathi, “Ngiphuphe ukuthi umkami, ngimbone ephila ebufebeni. Futhi waphenduka kimi futhi wathi, ‘O, ungangixolela, Victor? Ungangixolela? Kangizange...’ Ngani, ngathi, ‘sibili, ngizakuxolela futhi ngikuthathe njalo.’” Wathi, “Manje, yikho lokho engakwenzayo.” Wathi, “Bona, ngiyaxolela.”

¹⁰¹ Ngathi, “Victor, iphupho lakho belihle okulamandla, kodwa udeveli ukuphe lona.”

Wathi, “Ngani?”

¹⁰² Ngathi, “Akuhambelani kanye leLizwi likaNkulunkulu. Uphila ebufebeni. Ngeqiniso. Angeke aphile kanye lamadoda amane. Kuqondile. Angatshiya lowo futhi abuyele kowakhe wokuqala, useseubini ukwedlula akade eyikho eqalisa. Kufanele aphile eyedwa, impilo yakhe yonke.” Ngathi, “Uyazi lokho kakuhambelani kanye leLizwi likaNkulunkulu. Ngakho yena... Iphupho lakho lalingamanga.” Ngathi, “Kalifanani kanye laLokhu.”

¹⁰³ Futhi lapho umprofethi esephe isiprofethi, futhi bakhuluma, futhi befuna ukubona nxa isiprofethi leso sasilinqiniso, babesibeka phambi kweUrimi yeThumimi. Futhi nxa iLizwi likaNkulunkulu laphosela ukukhanya kuUrimi Thumimi, khona-ke kwakumqotho, iQiniso. Futhi nxa umuntu esipha incazelo, esipha iphupho, esipha enye into yeBhayibhilini, futhi, kumbe enye into, futhi kungahambelani leBhayibhili likaNkulunkulu, kungamanga. Nanso-ke iUrimi yeThumimi lamuhla. ILizwi likaNkulunkulu liyakhuluma, futhi lelo liLizwi likaNkulunkulu ngokwalo, njenga lokho iUrimi yeThumimi eyayi yikho ngaphambili iBhayibhili lingakalotshwa. Amen! Haleluya! Ngizwa ngigcwelelwa yinkolo khona khathesi. Lingangithathi njengodlulisa amalawulo, nxa

ukwenza. Ngiyazi, ngiyazi lapho engikhona. Kangidlulisanga ngentshisekelo. Kunjalo.

¹⁰⁴ Nanti iQiniso, iLizwi likaNkulunkulu! Kangilandaba liphupho bani obelalo, kumbe yisiprofethi bani osiphileyo, nxa kungayisilo Lizwi likaNkulunkulu, kubi, nxa kungahambelani laleloLizwi. Yikho lokho okuluhlupho lamuhla. Omunye ulephupho, omunye ulombono, omunye ulendimi, omunye ulesambulo; sokwenze into yonke yaba yingxabangxoza lakho konke, ulehlanganiso zamasonto futhi lokudazukana konke. Kumele ukulethe esisekelweni sokucina, futhi lelo liLizwi likaNkulunkulu. Lelo liqiniso.

¹⁰⁵ Amabandla akhiwe phezu koyedwa, wathi, “O, uJesu uza ebhizeni elimhlophe. Ngiyazi. NgiMbonile embonweni.” Bayenza ibandla lalohlobo. “O, haleluya! Uza eseyezini.” Bayakwenza kube yilohlobo. Bayadazukana, futhi bahlukane, futhi babizane “isidleke samawabayi,” futhi “indawo yemikhaza,” futhi layo yonke into kunjalo. Ngani, mfowethu, kuyatshengisa, okokuqala, inhliziyo yakho kayiqondanga loNkulunkulu lapho usenza lokho. Kunjalo. Singabazalwane. Kufanele sinamathelelane komunye lomunye. Siyadingana omunye lomunye.

¹⁰⁶ Manje khangela. uSawuli wayehlelele emuva, futhi uyenyuka. Yena, uNkulunkulu, wayese fulathelise ubuso bakhe kuye. Futhi wenyuka futhi wabuza kubaprofethi. Abaprofethi bahamba futhi bazama ukuprofetha, futhi uNkulunkulu wavala, kazange aphe umbono. Umprofethi waphuma, wathi, “Angeke. Hatshi. Akazange angitshela ulutho mayelana ngawe.”

¹⁰⁷ Awu, khona-ke wathi, “Nkosi, ngipha iphupho.” Ubusuku ngobusuku, akulaphupho elibuyayo.

¹⁰⁸ Khona-ke wasesiya kuUrimi yeThumimi, futhi wathi, “O Nkulunkulu! Ngibazamile abaprofethi, ngizamile amaphupho, manje Wena ngisize. Ungakwenza Wena na?” Wavala, akula kuKhanya okwabanekayo ngitsho.

¹⁰⁹ Khona-ke waye sesiya kumthakathi, ophansi, ehlisiwe. Futhi wasesiya kuye, futhi wasekhasa phakathi lapho futhi wazifihla ngokwakhe. Futhi lowu mthakathi uyaphuma esiyabiza umoya kaSamuyeli.

¹¹⁰ Manje, ngiyakwazi lokho elikucabangayo. Abanengi bathi, “Lowo kwakungayisuye uSamuyeli.” Kodwa iBhayibhili lathi kwakunguSamuyeli, futhi kwakunguSamuyeli. Kuyamangalisa ukuthi ukubamba njani lokho, kayisikho na? Kodwa lowo kwakunguSamuyeli. IBhayibhili lathi kwakunguye.

¹¹¹ Futhi lowo mthakathi wayesenelisa ukumbiza, futhi wasembiza uSamuyeli. Futhi uSamuyeli wayekwenye indawo, kodwa wayesazi ngalokho okwakusenzakala, futhi wayelokhe emile kanye lengubo yakhe yomprofethi kuye. Ngakho,

mfowethu, lapho usifa, kawufanga, uyaphila kwenye indawo, kwenye indawo thile.

¹¹² Ake ngime nje okomzuzu, ukungenisa lokhu okwamadimoni okomzuzu omncinyane. Wayelidimoni, kodwa waye lokubambisana kanye lomhlaba wemimoya. Manje, lamuhla, kulabanengi abezomoya labo abaziyo kakhulu mayelana ngokomhlaba wemimoya kulabantu abazitshoyo ngokwabo ukuba ngamaKhristu, kukanti elidimoni. Ezikhathini zeBhayibhili kwakuyinto efanayo.

¹¹³ Lapho uJesu elapha emhlabeni, kwakulezikhwica mfundo lezifundi labafundisi, abanye babafundileyo kulabo abake babakhona, bephuma emaseminari ukwedlula esingabaveza lamuhla. Futhi bengcwele, amadoda adumileyo, kwakufanele babenjalo. Nxa umLevi wayetholakala, kwakufanele atholakale engasoleki, elungile kuyo yonke indlela. Futhi kukanti lowo ndoda wayengazi lutho mayelana ngoNkulunkulu ukwedlula umvundla usazi mayelana lezichathulo zongqwaqwane. Lapho uJesu esiza, wehluleka ukuMnanzelela futhi wabiza uJesu “udeveli.” Wathi, “UnguBhelizebhabhu, inkosana kadeveli.” Kuyikho lokho na?

¹¹⁴ Futhi nanti lisiza uhlobo lwedimoni eliphansi, elalilomuntu ebotsiwe phandle le emathuneni, layo yonke into, futhi bambiza. Udeveli ngokwakhe wathi, “Siyakwazi ukuthi Wena Ungubani. UyiNdodana kaNkulunkulu, Lowo oNgewele.” Kuyikho na? Abathakathi labalumbi, odeveli, bamnanzelela Yena iNdodana kaNkulunkulu; lapho abafundileyo, abatshumayeli bamaseminari bezesayensi zenkolo bamnanzelela Yena ukuba nguBhelizebhabhu. Ngubani owayeqondile, udeveli kumbe umtshumayeli? Udeveli kwakunguye. Futhi, mfowethu, kakuntshintshanga kakhulu lamuhla. Kabananzeleli amandla kaNkulunkulu.

¹¹⁵ Kungenani lokuthi uthole imfundiso enganani, ungayingenisa phakathi kwakho. UNkulunkulu akekho emazwini amakhulu. UNkulunkulu usenhliziyweni ethembekileyo. Ungama lapha, ukhulume amazwi amakhulu, sengathi angazi ukuthini, lokho akukulethi duzane loNkulunkulu. Ungama uzejwayeze ukuphinda intshumayelo yakho futhi utsho lezi izinto, lokho akukusondezi duzane loNkulunkulu. Ungafunda isichazamazwi uze ulale kanye laso, futhi kunjalo kungasoze kukusondeze duzane loNkulunkulu. Ethobekileyo, inhliziyo ezehlisileyo, ebululeni, yilokho okukuletha kuNkulunkulu. Futhi lokho liqiniso. Amen! Inhliziyo ethobekileyo, uNkulunkulu uyayithanda. Manje, akulandaba nxa ungabazi oABC bakho, lokho kakwenzi umahluko. Inhliziyo ethobekileyo nje! UNkulunkulu uhlala enhliziyweni ethobekileyo; hatshi emfundweni, kakukho ezikolo, kumbe isayensi zenkolo, amaseminari, hatshi kuzo zonke lezi ezinye izinto ezehlukeneyo; hatshi

emazwini amakhulu, kumbe hatshi endaweni ezangaphezulu. UNkulunkulu uhlala enhliziyweni yomuntu. Futhi khona uzephulela phansi, uzibeke phansi kakhulu, ungaba mkhulu emehlweni kaNkulunkulu.

¹¹⁶ Ngivumele ngikuphe enye into. Ngiyabona amasimu enu agcwele ingqoloyi phandle lapha. Ikhanda eligcweleyo ingqoloyi lihlezi likhothama. Okuligwenzi okudala okuncinyane kuyaphakama phezulu, futhi kuzungezeka sengathi kwazi into yonke, kakulalutho ekhanda. Yiyo indlela kanye labanengi balaba madoda labo abacabanga ukuthi balakho konke okunengi emakhanda abo, futhi kungela lutho enhliziyweni yabo, kanjalo. Ikhanda elingcwele liyakhothama emaNdleni, linanzelela uJesu Khristu njengeNdodana kaNkulunkulu, futhi likholwe imisebenzi yaKhe.

¹¹⁷ “Futhi Yena ungofanayo, izolo.” O, bayamnanzelela Yena, sibili, ngesimo sembali. Kodwa kakusiyo nto yembali. Abantu bayaphakama futhi bathi, “O, ngiyakholwa iPhentekhosti, lapho babe lokuthululeka okukhulu futhi lezinto ezinjalo,” futhi upende umlilo. Indoda ewome ngongqwaqwane kayingeke ikhudumezwe ngomlilo opendiweyo. Umlilo opendiweyo kawukhudumezi. Yikho lokho ababeyikho. Kuyini lamuhla, nxa Yena engofanayo izolo, lamuhla lanininini? Lowo ngumlilo opendiweyo. Omunye umuntu esewomelu ukufa, uthi, “Khangela lowo mlilo omkhulu ababelawo.” Ngani, lokho kakukwenzi ukukhudumale.

¹¹⁸ Lokho abakwenzayo ePhentekhosti, lokho ababelakho eThesmenteni lakuqala, silakho lamuhla! Futhi masinya lapho uNkulunkulu engaqondisa linto, futhi leBandla lihlele ndawonye, uHlwitho luzakuza. Kodwa kasanelisi lokuthola ukholo lokusiliswa nguNkulunkulu, phezu kwalokho uHlwitho, ngoba sonke sixubanekisile, omunye *ngalindlela lomunye ngaleya* indlela. “Udokotela *Zibani-lo-zibani* wathi Kwakuyi *lokhu*. Awu, umtshumayeli wami wathi Yena wayeyi*Lokhu*.”

¹¹⁹ Isikhatshana esedluleyo, owesifazana wathi, “Yena nje ngowamanga.” Wathi, “Umpristi wami ungitshela njalo.” Ngifisa umpristi wakhe engehla phansi lapha kanye, sizabona ngubani ongwa manga. Yebo. Sizabona ngubani ongowamanga. Buya ukuzame.

¹²⁰ Lapha kungasikude, eHarlingen, Texas, sasilenkonzo lapho. Futhi babezezibonakaliso ezinkulu, yonke indawo ezimoteni lobobusuku ngize ngiye khonale, batsho ukuthi iFBI yayilapho ukungiveza obala ngokuba ngumkhohlisi. Ngakho inkazana encinyane yayisilisiwe phezulu eTexas lapho kwenye indawo. Waye phezulu, futhi, ngi—ngicabanga, phose amamayila ayinkulungwane, phezulu ePanhandle. Futhi lokhu kwakuphansi eHarlingen, phansi emgceleni. UMfowethu Baxter wabuya, wathi, “Mfowethu Branham,” wathi, “kawuzake ubone

ingxabangxoza enje phansi le, phose abantu abazinkulungwane ezine kumbe ezinhlanu.” Futhi wathi, “Futhi-ke, yonke indawo, iFBI izakukubamba wena kupulatifomu ebusuku, futhi ikuveze obala.”

Ngathi, “Awu, ngiyathokoza sibili ngalokho.”

¹²¹ Wathi, “Uyayazi leyana inkazana encinyane leyo eyasiliswayo ngobunye ubusuku?”

¹²² Ngangisiza ngekhaya ngivela...ngisiya ekamelweni lami. Ngezwa enye into ikhala, futhi ngathalaza. Ngacabanga mhlawumbe omunye umuntu wayesehlaelwe. Kwakuyinkazana. Futhi ngakhangela emuva. Ngathi...Futhi ngabuyela emuva, ngathi, “Yini uhlupho, Nkosazana?” Futhi kwakungamankazana amancinyane amabili emile lapho, phose iminyaka elitshumi lasikhombisa, itshumi lasificaminwembili ubudala, ngamunye wabo, begonene ingalo zabo omunye lomunye, bekhala.

¹²³ Bathi, “Mfowethu Branham!” ngazi-ke lapho babengazi. Wathi, “Thina, ngamletha yonke indlela phansi lapha.” Wathi, “Kumele aye endaweni yabahlanyayo.” Futhi inkazana encinyane yayisemhlanganweni wami phezulu eLubbock, Texas. Futhi wathi, “Ngakwazi nxa ngingavele ngimlethe phansi lapha futhi umthandazele, ngiyakholwa uNkulunkulu wayengamsilisa.”

¹²⁴ Awu, ngacabanga, “Ukholo olunganani!” Futhi ngathi, “Awu, manje, dadewethu, ungayamthatha yena...” Futhi-ke lapho ngathi, “Uze phansi lapha usemoteni egada ababili elubala lothanga, kawuzange na?”

Wathi, “Yebo!”

Futhi ngathi, “Umama wakho uyisigoga.”

Wathi, “Kunjalo.”

Ngathi, “Ungowebandla leMethodisti.”

Wathi, “Yilo kanye iqiniso.”

¹²⁵ Futhi ngathi, “Emgwaqweni lisehla, liphose labhewuka. Wena lonkazana lowu belihleka lapho lisiza lapho lapho kuyingxenye yekhonkrihi lengxenye ye asphalt, futhi belithatha ijiko.”

Yena wathi, “Mfowethu Branham, lelo liqiniso!”

Ngathi, “Futhi, ITSHO KANJE INKOSI, inkazana isisilisiwe.”

¹²⁶ Usuku olwalandelayo wayetshisa idolobho, etshela umuntu wonke, ehamba ebhoda mayelana ngakho. Ngoba, babengamazi lapho, ukuba wayekuleso simo kumbe hatshi. Futhi-ke ngalolosuku nga...UMfowethu Baxter wathi, “Mfowethu Branham,” wathi, “wona amankazana aphantsi lapho epakitsha izikhwama zabo.” Futhi leyi yinto eyodwa

angazange ayazi ukuthi ngiyayazi. Izimali zethu zaseziyehlile phansi kakhulu. Angizange ngimvumele akhulume mayelana ngakho. Kodwa omunye wabo lamankazana wayefake amakhulu ayisificamunwemunye kulowo—kulowo mnikelo ubusuku bayizolo phambi kwalokho, futhi wakhweza leyo mali phezulu. Manje, akazange, akwazi khona kuze kube yilolusuku, kodwa ngangikwazi khona. Bona? Ukuthi ngi... UNkulunkulu wangitshela kuzalunga.

¹²⁷ Futhi uMfowethu Baxter wathi, “Mfowethu Branham,” wathi, “kungacono ungivumele ngidonse kancinyane.” Wathi, “Sebake babalabanye balabo basilisi bakaNkulunkulu phansi lapha lokho okudonse lababantu.”

¹²⁸ Ngathi, “Akulalutho. Hatshi, mnumzana. Kawusoze ukwenze. Mfowethu Baxter, loba nini lapho usenza ukudonsa okwezimali njengalokho, yiso isikhathi mina lawe sixhawulana izandla njengabazalwane, futhi ngizahamba ngedwa. Bona?” ngathi, “Ungakwenzi lokho.” Ngathi, “UNkulunkulu ungumnikazi wenkomo ezintabeni eziyinkulungwane, futhi yonke into ingeyaKhe. NgingowaKhe. Uzanginakekela.”

Wathi, “Kulungile.”

¹²⁹ Futhi lobo busuku wathi, “Mfowethu Branham, khangela lapha. Omunye umuntu... Khangela lapha! Nansi imvilophu lapha, kayila bizo kiyo, ilamabhili ayisificamunwemunye amadola ekhulu phakathi kwayo. Khona kanye esikufunayo nje esifanele ukukubamba.”

Ngathi, “Mfowethu Baxter.”

Yena wathi, “Ungixolele.”

¹³⁰ Ngakho-ke ngazi ukuthi kwakuyinkazana leyana. Ngakho-ke—ngakho usuku olwalandelayo, uMfowethu Baxter wathi, “Mfowethu Branham, baphansi ngale bepakitsha impahla zabo, bekhala.”

Ngathi, “Yini indaba?”

Wathi, “Kungacono wehle phansi futhi ubabone.”

¹³¹ Ngahamba phansi ekamelweni lapho ababekilo. Ngathi, “Kamelo liphi abakilo?” Ngehla phansi lapho futhi ngaqoqoda emnyango. Ngabezwa bekhala. Ngaqoqoda emnyango, futhi unkazana wabuya emnyango, wathi, “O, Mfowethu Branham, ngiyaxolisa.” Wathi, “ngikubangele lonke lolu uhluho.”

Ngathi, “Uhlupho? Yini indaba, dadewethu?”

Wathi, “O, sengibangele iFBI ukukulandela.”

Futhi ngathi, “O, kunjalo na?”

¹³² Wathi, “Yebo.” Wathi, “Ngithemba ngifakaze kakhulu edolobheni lamuhla, futhi layo yonke into.”

Ngathi, “Hatshi.”

133 Futhi Wathi, “Mfowethu Branham, iFBI iphezulu lapho, iphezulu lapho, izakukuveza obala lobubusuku.”

134 Ngathi, “Awu, nxa ngi—nxa ngisenza loba yini okubi, kumelwe ngivezwe obala. Bona?” Ngathi, “Sibili. Nxa ukutshumayela ivangeli kumelwe kuvezwe, awu, kasikwenzeni. Bona?” Ngathi, “ngi—ngi—ngiphila ngeBhayibhili leli, futhi lokho iBhayibhili leli elingakutshoyo... Lesi yisivikelo sami, khona lapha. Bona?” Futhi ngathi, futhi yena . . .

Wathi, “Awu,” wathi, “ngiyaxolisa ukuthi ngenze lokho engikwenzileyo.”

Ngathi, “Kawenzanga lutho, dadewethu.”

Wathi, “Awu, kawesabi ukuyakhona lapho?”

Futhi ngathi, “Hatshi.”

Wathi, “Awu, iFBI ikhona.”

135 Ngathi, “Awu, ngake ngaba labo emhlanganweni wami kuqala futhi basindiswa.” Ngathi, “Mnu. Al Farrar . . .”

136 Kaputeni Al Farrar, abanengi benu liyakwazi ukuguqulwa kwakhe phezulu le eTacoma, Washington, wasindiswa, khona phansi okudutshulelwa khona. Weza emhlanganweni, wathi, “Ngalendela lindoda okweminyaka emibili. Futhi ngezwa mayelana ngezimali, futhi ngakukhangela, futhi ngaya kukho konke.” Futhi wathi, “KuliQiniso, kalilalelanga odlulisa amalawulo lobubusuku, lilalele iQiniso.” Wathi, “Omunye wamadoda esipholiseni, lowo engenza udokotela akhangele umntwanakhe wakhe futhi wamthumela emzileni wokukhulekelwa,” futhi wathi, “umntwana watshelwa khona kanye lokho okwakukubi ngaye, futhi lalokho okwakwenzakele kuye. Futhi wathi, “Ensukwini eziyisificaminwembili uzakuba esephendukile esikolo, indaba yepholiyo.” Futhi wathi, “Ngosuku lwesificaminwembili umntwana wabuyela esikolo.” Wathi, “ngimlandelile okweminyaka emibili,” phambi kwabantu abazinkulungwane ezilitshumi. Lapho kuyikho konke . . . Nanko umfanekiso wakho, umhlangano weSeattle, e—ebhukwini lakho. Wathi, “Ngifuna lonke libekwazi ukuthi kalilalelanga kumfaniseli wenzekolo. Lilalele iQiniso.” Kaputeni Al Farrar. Futhi usuku olulandelayo ngamkhokhelela kuNkulunkulu, futhi wemukela ubhaphathizo lukaMoya oNgcwele, okudutshulelwa khona, phansi endaweni enkulu phandle lapho.

Ngathi, “Mhlawumbe lindoda izakwenza okufanayo.”

Ngakho wathi, “Uyesaba ukuya khona lapho?”

137 Ngathi, “Ukwesaba? Ngani, hatshi ngitsho ngempela. Ngitsho ngempela. Kungani ngimele ngesabe lapho uNkulunkulu engithumile ukuthi ngikwenze? Yena Nguye lowo olwa impi, hatshi mina.” Ngakho ngathi, “Manje, ngifuna lonke lina lihla khatshana.” Futhi ngakho . . .

138 Saya emhlanganweni lobubusuku, indawo yayigcwele. Futhi umlindi lapho waphuma, wathi, “Mfundisi Branham, ngaqhatsha abantwana abalitshumi bamaMexican.” Wathi, “Khangela lapha, ‘Mfundisi Branham uyakuvezwa obala lobubusuku yiFBI, umadlulisa amalawulo wezenkolo,’” kumbe enye into enjengalokho. Futhi wathi, “kukuzo zonke lezo zimota. Donsela phandle...” Wathi, “ngiqhatshe abantwana abancinyane bamaMexican abalitshumi, bazakuwadonsela wonke phansi futhi bawafake lapha.” Wathi, “O, ngizwa sengathi ngingambamba lowo ndoda!”

139 Ngathi, “Ungakhathazeki, mnumzana. UNkulunkulu uzakumbamba, bona.” Ngathi, “Umyekele nje enjalo.”

140 Ngakho wasesiza. Futhi lobo busuku lapho singena, kangisoze ngikukhohlwe, ngangenga ekamelweni. Nga... UMfowethu Baxter wahlabela *Kholwa Kuphela*. Wathi, “Manje, uMfowethu Branham uthi sisuke esakhiweni.” Wathi, “sengisiya emuva ekucineni emuva futhi ngihlale phansi.” Wathi, “Balungiselela ukumveza obala lobubusuku lapha kupulatifomu.” Wathi, “ngimbonile empini ezinengi ezinzima, futhi ngabona uNkulunkulu ethatha indawo yakhe.” Wathi, “ngi—ngiyakuya ngemuva nje ukuhlala phansi.”

141 Ngeza. Ngathi, “Bengibala okuyindatshana okuncinyane lapha ukuthi ngizavezwa obala lobubusuku kupulatifomu lapha.” Ngathi, “Ngifuna abameli beFBI khathesi baze phambili futhi bangiveze obala lapha kupulatifomu.” Ngathi, “Ngimile lapha ngokuvikela iVangeli; ngifuna ukuthi libuye lingiveze obala.” Ngama. Ngathi, “Mhlawumbe kabakabi khona lapha.” Ngangikwazi lapho engangikhona. Wayesevele esengitshengisile ekamelweni lami phezulu le, lokho okwaku zakwenzakala, anduba ngisuke, uyabona. Futhi ngathi, ngathi, “Mhlawumbe ngizakuma okwesikhatshana. Ake sihlabele ihubo?” Futhi omunye weza futhi wahlabela eyedwa.

142 Ngathi, “Mnu. meli weFBI, uphakathi kumbe uphandle? Ngilindelwe ukuvezwa obala. Ungabuya phambili?” Akula muntu owabuyayo. Ngaqhubeka ngiswela lapho okwakukhona. INkosi yangitshela lokho okwakuyikho. Kwaku ngabatshumayeli ababili ababe hlehlele emuva, futhi nga—ngangi khangele. Ngabona ithunzi elimnyama lilengile ekhoneni. Ngazi lapha okwakukhona. Ngakhangela lapho, futhi kwasuka kwaya phezulu futhi kwayangena phezulu esitezi njenga lokhu. Indoda egqoke isudu elombala oluhlaza owesibhakabhaka, omunye eyimpunga.

143 Ngathi, “Bangane, kakula FBI. Kuyini iFBI elokokwenza kanye lokutshumayela iBhayibhili?” Ngathi, “Ngitsho ngempela. Babengayisibo abameli ababili beFBI ukungiveza obala. Kodwa, nanko ukuvezwa obala, nampo lapho abahlezi khona phezulu laphana, bona abatshumayeli ababili khona

lapho.” Futhi basebesehla phansi. Ngathi, “Lingehli phansi njengalokho.” Futhi ababili babo bamaTexan babezakwela phezulu lapho futhi bababambe. Ngathi, “Hatshi, bazalwane, lokhu kakusiyo indaba yenyama legazi, hlalani nje lithule. UNkulunkulu uzakunakekela lokho.”

¹⁴⁴ Ngathi, “Manje, bazalwane, khangelani, lisasephezulu lapho, khangelani ngali ndlela.” Ngathi, “Uba...Lithe nginguSimoni isanuse, ngaphansi kobuthakathi, bengithakatha abantu.” Ngathi, “Uba nginguSimoni isanuse khona-ke lina lingumuntu kaNkulunkulu. Manje yehlani phansi kulipulatifomu. Futhi uba nginguSimoni isanuse, akuthi uNkulunkulu angitshaye ngife. Futhi uba ngingumprofethi kaNkulunkulu, yehlani phansi futhi makuthi uNkulunkulu alishaye life. Manje sizakubona nguphi onguye longasuye. Manje yehlani phansi. Sizahlabela ihubo.” Phandle kwaleso sakhwiwo baphuma, futhi kasikaze sibabone kusukela. Bona? Ngathi, “Wozani. Uba nginguSimoni isanuse, makuthi uNkulunkulu angitshaye ngife. Futhi nxa ngingumprofethi kaNkulunkulu, khona-ke uNkulunkulu uzalitshaya life lapho lisiza kuleyi pulatifomu. Uba ngiliqiniso phambi kukaNkulunkulu, uNkulunkulu uzalijekela life kuleyi pulatifomu.” Bazi ngcono. Kunjalo. Bazi ngcono. Babezwile kuvela kwezinye indawo. Kunjalo. Ngakho ungacabangi kodwa lokho uNkulunkulu ayikho lokhe enguNkulunkulu. Uyaphendula.

¹⁴⁵ Manje, lumthakathi weEndori, wabiza umoya kaSamuyeli. Futhi uSawuli wakhuluma kuSamuyeli. Manje, ungamangala lokho kungenziwa njani. Akungeke kwenziwe lamuhla. Hatshi, mnumuzana. Ngoba, igazi lenkabi lembuzi lalilindele kuphela isikhathi sokugcwaliseka. Lapho umuntu esifa kulezo nsuku... Batshumayeli, ngisekeleni nxa licabanga ukuthi kuyikho. Lapho umuntu esifa, wayesifa engaphansi kwenhlawulo yenyamazana, futhi umphefumulo wakhe waya eParadisi. Futhi lapho wahlala kwaze kwathi lokho, kuze kube—kuze kube luSuku lokuHlengwa. Futhi umphefumulo wakhe wawuphakathi lapho.

¹⁴⁶ Akuthi ngilidwebele umfanekiso omncinyane lapha. Bangaki ababala indatshana yami, kumbe indatshana abayilobayo mayelana ngami ku*Readers Digest* lapha, phose kwekaMfumfu, kaLwezi? Kulungile. Like lananzelela ukuthi lokho kwabanjani? Like lananzelela, phose amabili kumbe amathathu amaviki ngaphambi kwalokho, lesi sanuse esikhulu esazakalayo lapha leso esalingwayo kusukela endulo, yena, Nkosazana Piper. Ngabe ekhona oke wakubala lokho, indatshana kaNkosazana Piper ku*Readers Digest*? Kakumangalisi na ukuthi kanjani yona imoya emibili... .

¹⁴⁷ Ngilesikhathi esinengi okunganani engilaso? Hatshi kangako kodwa esilutshwana nje. Sokungamatshumi amabili sokwedlule, sokufanele ngiphangise nje. Ngiyazi lile... . Khangela, lingixolele okomzuzu.

148 Liyazi, kula—kula manga. Kulokweqiniso lokwamanga okwayo yonke into. Uba ngikupha idola, futhi ngithi, “Ngabe leli kulidola elihle?” Futhi uyabe uzalikhangelana, kufanele likhangeleke lifanana kakhulu njenge dola leqiniso kumbe kawusoze ulikholwe. Kuyikho na? Ngakho kuzafanela kube yikulingisela sibili okuzwayo.

149 Futhi nxa uJesu wathi imimoya emibili ensukwini zokucina izakuba seduzane kuze kuthi ingakhohlisa abaKhethiweyo uqobo nxa kusenzeka, abantu benkolo. Manje khumbula. Manje, kakula lutho phandle ngale kuwo amadala aqa-...ebiz-... aqandayo, ebizo nje. Ngaphandle balesimo sobunkulunkulu, uyabona. Kodwa leyi imimoya emibili, imimoya eqotho, izakuba seduzane kakhulu kuze kuthi ikhohlise abaKhethiweyo uqobo, ukuthi yayisbenza njani iduze duze ensukwini zokucina. UJesu wakutsho lokho na? Wakutsho.

150 Manje khangelani, bangane, ngizalidwebela umfanekiso omncane. Ngifuna ukuthi likhangele lapha okomzuzu nje. Futhi linginike ukulalelisisa kwenu okugweleyo, ngoba ngizalinika umfanekiso, futhi-ke lizakubona.

151 Manje, ku*Readers Digest*, kwabhalwa lapho, ngangimile phandle lapho, futhi sasilabantu abangamakhulu angamatshumi amabili lasikhombisa belindele ukukhulekelwa, bemile phandle lapho. Layibala indatshana. Futhi indoda yehla phansi ivela eCanada, futhi wayelomfana omcinyane lowo owaye hambe kuboMayo lakoJohn Hopkins, isifo esibi sengqondo esadonsela izandla zakhe ezincinyane phakathi njenga *lokhu*, futhi sadonsela inyawo zakhe phezulu ngaphansi kwakho. Futhi bathi, “Kakula kuhlinzwa kumbe ulutho olungenziwa.”

152 Ngakho wakubisela emuva eCanada. Wathi, “Angikehlulwa okwamanje.” Ungathatha indaba kaLwezi eye*Readers Digest*, futhi ibizwa ngokuthi i—i—*Isimanga sikaDonny Morton*. Futhi—futhi-ke kwatsho ukuthi i, phakathi lapho, ukuthi i—ukuthi indoda yathi, “Angikehlulwa okwamanje, ngoba ngazi umsilisi ngokholo othiwa William Branham, lokho kwabangela ababili babangane bami ababeyizacuthe lezimungulu ukukhuluma lokuzwa.”

153 Futhi bafona ukuzama ukufumana lapho engangikhona, e—eMelika okwakhonapho. Futhi ngangiphetsheya eCosta Mesa, California. Futhi yindatshana, lapho uyibala, lungiselela ukukhala. Iyadabula inhliziyi yakho. Ukuthi wahamba kanjani edlula inqwaba zeqhwa, futhi layo yonke enye into, kanye lalowomntwana! Wathi, “Nanzelela, Donny.” Wathi, “Manje, kasingotshwanga.” Futhi lumfana omcinyane wayengenelisi ngitsho lokubobotheka, lakancane, wayesebuhlungwini. Wathi, “Kasingotshwanga, sizakuyacela uNkulunkulu. Sizakuya kumprofethi kaNkulunkulu futhi simcele.”

154 Ngakho-ke basebesiza bedlula kungqwaqwane. Futhi ekucineni basebefika phansi lapho, futhi umama wayesiza labo, futhi babengelamali lemali eneleyo ukuhamba ngendizamtshina, ngakho basebephendukisa umama wabuyela. Futhi umfana lobaba kwakumele babuye ngebhasi, futhi lokuthi bagada njani yonke indlela kusukela eWinnipeg, Canada, kusiya eCosta Mesa, California. Futhi bafika phakathi lapho, bengela mali, futhi ubaba ukhuluma mayelana ngokumntshintsha izitshubo, umfana omncinyane phose iminyaka eyisikhombisa kumbe eyisificaminwembili ubudala, engasazisizi ngalutho nje ngokupheleleyo. Futhi lokuthi wayeza... waye ngatholi ithuba lokudla kumbe loba yini, futhi wathi umfanakhe omncinyane wayemuzwa nje ekhuluma. Futhi waye bona ngendlela amehlo akhe ayekhangeleka ngayo, ukuthi waye—wayezama ukubobotheka, liyazi. Futhi lokwazi ukuthi yena... Wayengamtshela ngemibono ehlukeneyo ayeyibona, phetsheya eMelika.

155 Futhi lapho befika phakathi lapho, eCalifornia, bathi kumsizi wezihambi, kuyini abuye ukuzokubona. Wathi, “Uze ukuzobona ubuNkulunkulu bani?” Futhi lophawu lombuzo olukhulu.

156 Ngoba, ungamangala lokho iMelika elalikutsho mayelana ngakho, uyabona. Bona, laba yithi, bona, “Sikhaliphile kakhulu! Sikwazi into zonke, liyazi, futhi kakudingi usitshele ulutho. Konke silakho kulotshiwe phansi.” Bona?

157 Ngakho-ke, ngakho, “UbuNkulunkulu bani? Libuye yonke indlela livela eWinnipeg, Canada?” Ngani, bacabanga ukuthi lokho kwakukubi.

158 Kungenani, iphephandaba labeka i—imota futhi bamthumela khonale. Futhi wathi, lapho befika emzileni, lapho okwakukhona, kwathiwa abantu abangamakhulu angamatshumi amabili lesikhombisa babelindele ukukhulekelwa. Kodwa wathi, lapho bebona lowo ogogekileyo, umfana okhangeleka emcinyane, futhi lalowo babakhe odubekayo egqoke ikepesi yakhe, ijazi lakhe limadabudabu, wathi wonke umuntu wasondela eceleni bamupha indawo yakhe. Lapho efika kupulathifomu...

159 Yikuphikisana lemlayo ukuntshintshanisa ikhadi lokukhulekelwa. Umuntu kumele abuye emhlanganweni futhi uzithathele ikhadi lakho. Uba ungabanjwa usemzileni, untshintshanisana amakhadi okukhulekelwa lomunye umuntu, ikhadi lokukhulekelwa kalisabalwa. Bona? Ngoba kufanele ubuye uzwe izilayezo futhi ube kwazi ukuthi ukwamukela njani. Kukuwe. Kawungeke ulithathele omunye umuntu. Kufanele ubuye uzezithathela ngokwakho, ukuze uzwe. Omunye umuntu omkhulu wathi, “Uba... Awu, kangikholwa kangaka entweni ley. Kodwa, mhlawumbe nxa Engangisilisa, ngi...” Uyabona?

Futhi-ke lokho kubangela ukuphikisana kupulatifomu, ngakho bayenqabela nje leyonto ingakafiki lapho.

¹⁶⁰ Ngakho lapho umfana eqalisa, kumbe ubaba eqalisa kupulathifomu, phambili kwabantu, uBilly wambuza ikhadi lakhe lokukhulekelwa. Wayengelalolalo. Wathi, “Khona-ke ngiyaxolisa, mnumzana.” Wathi, “Kumele ulindele.”

¹⁶¹ Wathi, “Kulungile.” Wathi, “Ngizalindela.” Wathi, “Ngizathatha nje ithuba lami njengabanye, khona-ke.” Wathi, “Angizange ngibekwazi kwakumele ngenze lokhu.”

¹⁶² Futhi ngangikhuluma komunye umuntu, kwenzakala ngakuzwa. Ngabona lowo baba esuka, futhi ngathi, “Kuyini obekuluhlupho?”

Wathi, “Ubengelakhadi lokukhulekelwa.”

Futhi Enye into yathi kimi, “Umphendukiseni.”

¹⁶³ Ngakho ngathi, “Umletheni lapha.” Futhi ubaba weza, futhi lenyembezi zisehla phansi ebusweni bakhe, efuna ukusheva. Futhi wa—weza phezulu, futhi nanku i*Reader’s Digest* eyakutshoyo. Bona? Kangibuzanga imibuzo, kodwa ngakhangela khona—ebusweni bomntwana, ngakhuluma umntwana lapho ayevela khona, wayeke waya eaKlinika yakoMayo, futhi lakho konke okumayelana lalokho okwakuluhlupho kanye laye, ukuthi wayekugula okunganani, futhi layo yonke into.

¹⁶⁴ Futhi ngakho uyise waqala ukukhala, futhi waqala ukuhamba. Futhi wathi waqala ukusuka kupulatifomu, futhi watshibilika, wathi, “Kunjalo, mnumzana.” Wathi, “Kodwa umntanami uzakuphila na?”

¹⁶⁵ Ngathi, “Lokho kangeke ngikutsho.” Ngathi, “Isikhatshana nje.” Ngabona umbono uvela. Ngathi, “Kawuyi kufuna ukukukholwa lokhu, ngoba oMayo laboHopkins bonke bathi lokho kuhlinzwa kwakungeke kwenziwe kulobo buchopho, kodwa ngiyakutshela omele ukwenze. Wena, kusasa, qhubekela phambili lalumntwana. Phakathi kwezinsuku ezintathu uzahlangana lowesifazana olenwele ezimnyama esitaladeni, futhi lowo mfazi uzakubuza ukuthi luyini uhlupho ngalowo mntwana. Futhi uzakutshela ngokodokotela omcinyane wasemakhaya phandle lapha ongenza lokho kuhlinza, futhi awungeke ufune ukukukholwa, ngoba abakoMayo bakwala futhi bathi, ‘Kwakungeke kwenziwe.’ Kodwa yilo ithuba kuphela umtanakho alalo, ngamandla kaNkulunkulu, isihawu sikaNkulunkulu lalokho kuhlinzwa. Manje, nxa ungikholwa ukuba ngingumprofethi waKhe, hamba wenze njengoba ngikutshela.” Njengokubeka imkhiwa kuHezekiya, lokunjalo.

Wathi, watshibilika futhi wathi, “Ngiyabonga.” Wasuka wahamba.

166 Insuku ezimbili kumbe ezinengi zedlula, futhi wayephansi esitaladeni ngolunye usuku, futhi inina leza lapho, lathi, “Yini uhlupho ngomntanakho?”

167 Wathi, “Ulesifo so—sobuchopho.” Futhi wayeqhubeka ekhuluma njengalokho. Futhi, awu, ba—bacabanga ukuthi kwakukubi sibili, liyazi.

168 Ngakho wathi emizuzwaneni emilutshwana enye into yenzakala. Wathi, “Mnumzana, ngiyazi umuntu ongenza ukuhlinza lokho.”

169 Wathi, “Nina, khangela, abaFowabo bakoMayo bakwalile futhi bathi angeke kwenziwe.” Bathi, “Indoda phezulu lapha wayemkhulekela, othiwa nguMfowethu Branham.” Wathi, “Umenzele umkhuleko umntwana.” Wathi, “Mana okomzuzu! Olenwele ezimnyama, ogqoke ijazi lesudu elimpunga.” Wathi, “Nguye lowo.” Wathi, “Ungaphi lowo dokotela?” Futhi wamtshela. Wamhambisa lapho futhi udokotela wamhlinza, umntwana wasila.

170 Manje, lokho kwaphuma ku*Reader’s Digest*, uyabona. Futhi abaFowabo bakoMayo bangibiza ukungibuza ngakho. Bathi, “Mfu. Branham, kuyini okwenzileyo emntwaneni?”

171 Ngathi, “Akula. Angizange ngimthinte. Ngakhuluma kuphela lokho uNkulunkulu angitshela ukuthi ngikutshela khona. Indoda yakulalela.”

172 Manje, into emangalisayo ngakho, phose amaviki amabili emva kwalokho, kumbe amaviki amabili phambi kwalokho, kumbe amathathu, phakathi kwe*Reader’s Digest*, mhlawumbe inyanga phambili, indatshana kaNkosazana Piper yaphuma. Manje, ungumthakathi oqotho, kumbe isanuse. Manje, kuloqotho sibili, futhi kulomunye olingiselayo. Babe lomfazi lowo kusukela ngo1897. Usedlule iminyaka elikhulu ubudala khathesi, eNew York, konke . . . kasezwa njengesigodo. *IReaders Digest*, ithola . . . ngiyacabanga yaphuma phose inyanga ezimbili kumbe inyanga phambi kweyami; futhi ungakuthola, ekuqaleni kwesikhathi sekwindla. UMnu. Baxter waye layo lapha ngolunye usuku. Uba ngabe ngangikucabangile, ngangizabe ngimenze . . . kumbe ngisazi ngangizakutsho lokhu, ngangi—ngangizakuba lakho kanye lakho. Ngingalitholela khona. Futhi kwapha phose amapheji alitshumi lambili kumbe alitshumi lane. Waye ngumfazi wekhaya nje ojwayelekileyo. Futhi wabanjwa yisithongwane ngelinye ilanga, lapho esekuhluphekeni, futhi waqala ukukhuluma labafileyo. Futhi sebe lomfazi lowo yonke indawo yomhlaba, yonke indawo. Bamusa eNgilande. Bamtshintsha lokumtshintsha impahla zakhe, izikhathi ezinengi, futhi ukubona ukuba kwaku lamaphutha lezinto, futhi bafika lapho futhi bafihla omunye umuntu ngemasiki ebusweni, umGriki, futhi wazenza ingathi wayengu Mlungu.

Futhi wamtshela konke ngakho. Futhi wa—wa—wayefuna ukubiza omunye wakhe owayefile.

¹⁷³ Manje, into kuphela owa . . . Kuyo yonke indawo emhlabeni, futhi nansi *iReader's Digest* yathi lapho, lapha ubusuku obumbalwa obedluleyo, kumbe inyanga ezimbalwa ezedluleyo, enye yalezo zinto zavezwa obala. Indoda yayimele iqabuje isandla esiyisipoko sikanina, futhi usuku olulandelayo kwafakazwa emthethwandaba wamapholisa ukuthi waqabuja kuphela isiqephu selembu letshizi. Abantu abanengi belingisela isanuse! Yilabo kuphela ababali abancane abahlezi phandle eceleni kwesitalada, labo abangayisibo zanuse kwasekuqaleni. Kabasi lutho kodwa iziphamaso zabalingsiseli bamanga. Kodwa kulesanuse seqiniso.

¹⁷⁴ Futhi thina abantu benkolo, silabalingiseli abanengi nhlangothi zonke. Manje manini lithule okwemizuzu embalwa.

¹⁷⁵ Manje nanzelela, ukuthi uNkosazana Piper uyisanuse soqobo. Futhi imagazini yathi, “Nansi into eyodwa engaqiniswa, ukuthi, lapho umuntu esifa, akafanga. Uyaphila kwenye indawo, ngoba lumfazi lowo uyabiza imimoya yabo iphenduke futhi ikhulume ebantwini.”

¹⁷⁶ “Manje, kuyini akwenzayo, Mfowethu Branham? Uyakukholwa?” Yebo, mnumzana. IBhayibhili litsho njalo, yiso isizatho ngikukholwa. Futhi ungokadeveli. Okwamadlozi kuliqhinga likadeveli. Manje nanzelela, manje kukhangele kokubili.

¹⁷⁷ Futhi-ke ngabe libonile izincwadi ziphapha zisiza kimi, khona-ke, lapho indatshana yami ilandela eyakhe. Kakumangalisi ukuthi, ngaphambi nje kokuphela kwesikhathi, uNkulunkulu wakhuluma lezi izinto? Futhi *iReader's Digest* iyasakazwa ngolimi lonke ngaphansi kwezulu. Bona? Nanzelela, kakumangalisi lokho kwalandelana okunye ngemva kokunye?

¹⁷⁸ Manje nanzi zingena incwadi, zathi, “Mfowethu Branham, lokho kufakaza ukuthi kawusilutho kodwa isanuse.” Wathi, “Lokho kuyakufakaza. Khangela lapha, watshele lowo mfazi lapho ayezakufumana khona . . . Khangela *lumfazi*?”

¹⁷⁹ Ngathi, “Mana okomzuzu.” Ngithole incwadi esemthethweni ephumileyo, (lingixolele), ukuthumela ebantwini. Ngathi, “Kuncinyane okunganani lina batshumayeli elikwaziyo.” Ngathi, “Kulokubhaphathiza umzimba wakho, udinga ubuchopho bakho bubhaphathizwe.” Kunjalo. “Kalimi ukucabanga ngezinto. Kalizami ukukunakisisa.”

¹⁸⁰ Yiyo into efanayo abayenzayo ngezinye izinsuku. Babona uJesu. Bazi ukuthi Wayenga . . . Wazi imfihlo zehliziyo yabo. Wazi lokho ababekwenza njenga lokho. Futhi bathi, “Uyinduna yabodeveli. UnguBhelizebhabhu, isanuse esikhulu emhlabeni.” Kabazange bame ukuzama ukukudingisisa, ukubona ukuthi leyo kwakuyiNdodana kaNkulunkulu. Babengasibo bakamoya

okweneleyo ukubakwazi. Yikho, babala bayeqa linto. Sibili, uJesu wayemele afike eJerusalema, egade phezu kobabhemi, lokunjalo, kodwa babekhangele ekuBuyeni kwesibili.

¹⁸¹ Futhi lento efanayo lamuhla! Bakhangele ukwedlula phezu kwento uqobo. Haleluya! Kunjalo. Ngiyakwazi ukuthi uNkulunkulu ulapha, limini, futhi ngiyazi ukuthi ngithatha isikhathi senu esinengi, kodwa kumele ukuthi ukubone lokhu, mngane. Uba ngingasoze ngikubone njalo, kumele wazi ukuthi amadimoni ayini, kumele wazi ukuthi iQiniso lempambeko kuyini. Futhi kuse duze duze, kumele uyehlukanise linto.

¹⁸² Manje khumbula, kakuyi kuba phandle ngale, enye into nganeno kuleli icele njengabaFarisi, kumbe enye into emuva ngale kulelo icele. Kukhona phezu lapha emnyango, khona eduze lakho. Kukhangele. Manje nxa ngathatha . . .

¹⁸³ Kasithatheni zona indaba ezimbili. Uba ngathatha njalo ngakupha idola, khathesi, nxa ngingakupha idola lesiphamaso. Siza sebenzisa umfanekiso ukuze likubone. Into yakuqala leyo ozayenza, nxa ungumuntu okhaliphileyo, nxa ungadobha idola futhi ulikhangele, into yokuqala, uyalizwa futhi ubone lokho elenzwa ngakho. Kuyikho lokho na? Uzakhangele ukuthi lenziwe ngani. Uzakhangele uhlonzi lwayo. Idola leqiniso kalenziwanga ngephepha, liyingxenywe iphepha lesilika uyabona. Futhi into yokuqala, kumele ukhangele ukuqakatheka kwayo. Yiso isitshengiselo sokuqala.

¹⁸⁴ Futhi khathesi kasimthatheni ngapha kuleli icele; futhi sithathe iNkosi ngapha kuleli icele, osebenza kanye lathi.

¹⁸⁵ Manje khangele, into yokuqala okumele uyinanzelele, yonke into . . . Khangele indatshana yakho. Phakathi kweminyaka engaqedisisekiyo engamatshumi amahlanu lokunye yokubhula kwakhe, lokubiza imimoya yabafileyo, kakaze lasikhathi sinye akhulume ngoNkulunkulu, uKhristu, ukusiliswa nguNkulunkulu, ukukhululwa, ukwaHlulelwa, kumbe enye into. Kakula lutho kodwa ukudlala lobuwula phakathi kwakho.

¹⁸⁶ Kodwa ngakuleli icele, kunguNkulunkulu kokuphela, ukwaHlulelwa, ukuBuya kukaJesu, ukusiliswa nguNkulunkulu, amandla kaNkulunkulu, ukukhululwa. Khangele ukuqakatheka kwakho. Kawuboni izanuse labathakathi phandle betshumayela iVangeli. Luyini uhlu pho ngabantu? Minabo! Nanzelela!

¹⁸⁷ Futhi into yokwenza sibili, nxa ufuna ukubona ukuthi lidola leqiniso kumbe hatshi, nxa kukhangeleka kakhulu njengalo, thatha izinombolo ezikuyo futhi uzithumele okulungiswa khona imali. Futhi nxa kulezinombolo khonale ezihambelanayo lalokho, kuledola lesiliva elilindele lokho. Kuyikho lokho na?

¹⁸⁸ Awu, khona-ke, mfowethu, thatha lokho akwenzayo futhi ukubuyisele eBhayibhilini, uzakuthola kungumthakathi wasemaEndori.

¹⁸⁹ Futhi uthathe lokho okulapha, uzakuthola emuva, kuseBhukwini lapha okuLungiswa khona, “UJesu Khristu ofanayo izolo, lamuhla, lanininini.” Ngeqiniso, Umsebenzi wakhe ofanayo! Akazange ahambe futhi enze ubuwula lokungela ngqondo labantu. Kwakungokobuhle, ukunceda omunye umuntu, ukubakhokhelela kuNkulunkulu. Ameni! Kangizitsho “ameni” ngokwami, kodwa u *ameni* utsho “kakube njalo.” Futhi ngi. . . NgiyaKukholwa. Ngiyakwazi KuliQiniso.

¹⁹⁰ Manje nanzelela, nanku ulapha. Manje, ngokuphangisa khathesi, ngoba kangisafuni ukuligcina okwesikhathi eside.

¹⁹¹ Lapha, kasipheni umfanekiso omncinyane lapha, umfanekiso omncinyane engqondweni. Nansi isifudlana khona kudlula lapha, sisehla ngaley*i* indlela, sisehla phansi empilweni. Manje khangela. Kuyindlela. Ngiphani ukulalela kwenu okugweleyo khathesi, ukuze kungaleqi lokhu. Khona phansi njenga *lokhu*. Manje, kuyindlela encinyane lapha kuhlala abantu benyama, wena lami. Manje, phakathi lapho, kasikhangeleni ukuthi kuyini. Kuyinqwaba yobuwula layo yonke enye into, kodwa kanye ngesikhatshana uzabona ukukhanya. Uyabona ubumnyama lezitalada, lokho yikukholisa lokuqhubeka nje odeveli, odeveli besenza abantu. O, bagqoka kuhle, minabo, futhi belamasiko aphakemeyo abangaba yikho, izifundi ezilolongekileyo, kodwa kulokhu kungudeveli. Kodwa kulabazelwe kakutsha abahlezi phakathi lapho.

¹⁹² Manje, laba abantu kuleyi indlela bafuzelelwa kuvela kumacele amabili. Manje, kuleli cele kusiya kuleyi ndlela, kulobuthathu. Futhi ngaku leli cele kusiya kuleyi indlela, kulobuthathu.

¹⁹³ Manje, lapho, manje ekuqaleni, ngakuleli cele, yimiphefumulo yaba *ngalunganga*, lapho umuntu esifa uya endaweni elindele ukwahlulelwa. UJesu wahamba futhi watshumayela kiyo imiphefumulo eyayise ntolongweni lapho. Okulandelayo ngamadimoni. Okulandelayo, ngudeveli esihogweni. Kusiya phezulu, okokuqala, manje, labo phakathi lapho yizipoko, imimoya yabantu abafuleyo labo abangazange baphenduke. Balindele ukwaHlulelwa. Into abayaziyo kuphela yibuwula lalokho abakwenzayo.

¹⁹⁴ Manje, phezulu lapha, lawa amaKhristu afuzeleliswe ngokuvela Phezulu. Lowu ngumfanekiso. Phezulu lapha ngomunye uMoya, uMoya oNgewele, uMoya woMuntu, uKhristu Jesu. UMoya oNgewele, uMoya oNgewele ufuzelelisa iBandla laKhe kulesi isigaba sokufayo.

¹⁹⁵ Udeveli, ngaley*i* imimoya, uyafuzelela abantu. Manje, khangela, okulandelayo yiziNgilos*i*. Okulandelayo nguNkulunkulu. Manje, wonke ofayo lapha uyafuzelelwa ngokunye kwaley*i* imihlaba. Uyabona lokhu engikutshoyo?

196 Manje lokho lowo umfazi akwenzayo, wangena kuleso sigaba. Futhi wayekhuluma kulawo madoda ayethunjwe ngamadimoni lawo aye, kwasekuqaleni, yimimoya yalezo ngilosi ezawayo lezo ezingaphendukanga emuva le ekuqaleni, futhi bavumela ubuntu babo ukuthunjwa yizo. Futhi balindele ukwaHlulelwa.

197 Futhi *laba* lapha bafuzelelwe futhi bazalwe kakutsha ngoMoya kaNkulunkulu. Futhi udeveli ulabaprofethi bakhe, loNkulunkulu ulabaKhe. Bona lokho engikutshoyo? Yifuzelelo, futhi nanko sihamba. Mana ukwehlukanise. UJesu, lapho Wayelapha emhlabeni. . .

198 Manje, lamuhla, kangeke angene kuleso sigaba futhi athole indoda elungileyo phandle kwaleso sigaba. Angeke akwenze, ngoba abantu abalungileyo abakho phakathi lapho lapho ababeywayele ukuba khona, eParadisi. Hatshi, mnumzana. IParadisi lasuswa, lapho iGazi likaJesu lalisusa. Khangela lapha. Minabo!

199 Uba ngingacabanga ngokuthi kanjani uJesu, lapho Esifa, Wahamba futhi wayatshumayela emiphfumulweni leyo eyayise ntolongweni. Wafa, eyisoni, engazi sono, kukanti isono sethu sasikuYe. Futhi uNkulunkulu, okwezono zaKhe, wamthumela Yena esihogweni. IBhayibhili lathi, “Wahamba wayatshumayela emphfumulweni.”

200 Abanye abantu bathi, “Mfowethu Branham, angikuzwisisi.” Wathi, “UJesu wavuka ngosuku lwesithathu. Wafa ngolwesSihlanu emini futhi wavuka ngeSonto ekuseni, kungani, Wayefe okosuku olulodwa.”

201 Wathi, “Phakathi kwaleso sikhathi,” ngoba WayeloMbhalo owodwa eBhayibhili, lowo Ayengama kuwo. Ngoba, uDavida, indoda eyahlelela muva phambili, kodwa wayesindisiwe, kodwa umprofethi ngaphansi kokuphefumulelwa kukaNkulunkulu, wathi, “Kangiyi kutshiya umphefumulo waKhe esihogweni, njalo Kangiyi kuvumela ONgcwele waMi ukuthi babone ukubola.” Futhi wayekwazi, insuku ezintathu lobusuku, ukuthi lowo mzimba wawu zaqala ukubola. Futhi uNkulunkulu wayesetshilo kumprofethi, “Akayi kubona ukubola.” . . . ? . . . [Indawo engela lutho ethephini—Mhl.]

Haleluya! Wathatha iLizwi likaNkulunkulu. Wanqoba uSathane, sonke isikhathi, Ngalo. Wanqoba ukufa, eLizwini likaNkulunkulu. Halleluya! Wanqoba ukufa. Futhi lapho beMbulala, futhi Wafa, eyisoni, izono zami lezono zakho phezu kwaKhe, Waya phansi, ngiyambona Egoqoda emnyango lapho.

Futhi yona imphefumulo elahlekileyo yaphuma yathi, “Awu, Ungubani Wena?”

202 Wathi, “Kungani lingazange lilalele uEnoki? Kungani lingazange lilalele kulabo baprofethi labo abatshumayelayo?” Bona balahlwa. “Ngiyindodana kaNkulunkulu leyo eyake

yaphila. Ngi . . . Igazi lami selichithiwe. Ngibuye ukuzolitshela, ngigwalisiwe, lokho abaprofethi abakutshoyo ukuthi ngizakwenza.” Khona esehla phansi esedlula amadimoni, khona phakathi esihogweni, ethatha izihluthulelo zokufa lesihogo kudeveli, wawalengisa eceleni kwaKhe, waqala ukubuyela phezulu. Halleluya!

²⁰³ Sekuqala ukuba semadabukakusa. Halleluya! Kasidwebeni umfanekiso omcinyane lapha. Emadabukakusa, kulelinye iqembu elihleziyo lapha eParadisi. Kabasekho lapho okwakhathesi.

²⁰⁴ Manje, lina bangane beKatolika abakhulu labo abakholwa yikumelwa kwabangwele. Nxa ukhulumama longwele ebandleni lakho, leyo ndoda iyisoni, usesihogweni, kumbe—kumbe ulindele ngaphetsheya ukwahlulelwa kwakhe. Futhi nxa wayengogwele, usenkazimulweni kaNkulunkulu futhi angeke aphenduke. Kunjalo. Ngingaku tshengisa lokho. Igazi lezinkunzi lalingeke lisuse isono, kodwa iGazi likaJesu lehlukana isono.

²⁰⁵ Ngiyambona uJesu esiya phezulu ngale lapho, eParadisi, kuloAbrahama omdala, uSaka loJakhobe, futhi labo bephakathi lapho, uSamuyeli labobonke abanye phakathi lapho. Ngiyamuzwa Eqoqoda emnyango. [UMfowethu Branham uqoqoda phezu kwephuluphithi kasithupha—Mhl.] Ameni! O, ngiyakuthanda lokhu. Sengisiya khona . . . ngizwa sengathi ngiyagwalelwa yinkolo khathesi. Ngiyambona Ekhangela lapho. Ngiyamuzwa esithi, “Ngubani ophandle lapho? Ngubani Olapho?” Wathi, “Mina, lo nguAbrahama okhulumayo. UNgubani?”

²⁰⁶ “NgiyiMbewu kaAbrahama.” Ameni. Ngiyambona uAbrahama esiza emnyango, evula umnyango. Wathi, “NgiyiMbewu kaAbrahama.”

UDaniyeli wathi, “Khangela laphana! Nanto iLitshe lelo engalibonayo liqetshulwa entabeni.”

²⁰⁷ Ngiyamuzwa uEzekhiyeli esithi, “Nango Yena lapho! NgiMbonile, njengothuli ngaphansi kwenyawo zaKhe, amayezi ehamba, lapho izinqama . . . aqakeza izandla zawo, amahlamvu, futhi konke kwamemeza.” O, ngiyabona abahlukeneyo lapho eParadisi, bemMlindele.

²⁰⁸ Ngiyamuzwa Esithi, “Wozani! Sekuza kusa eJerusalema. Sokufanele siphume lapha. Siya phezulu, ngoba lathembela egazini lezinkunzi lelezimbuzi, lilindele isikhathi seGazi laMi. Kodwa iGazi lami selichithiwe phezulu ngale eKhalvari. Nginguye oyiNdodana kaNkulunkulu enyameni. Zonke izikwelede zesono sezibhadalwe. Sisendleleni yethu siphuma!” Halleluya! Dumo kuNkulunkulu!

²⁰⁹ Ngiyambona uAbrahama ebamba uSarah ngengalo, futhi nampa besiza, khona phandle! KuMathewu 27, lapho ephuma phandle, ngiyabezwa besima kancane eJerusalema lapho.

Futhi into yokuqala uyazi, ngiyabona uKheyifasi labo bemile esitaladeni, besithi, “Bangitshela ukuthi lowo ndoda uvukile. Bathi, ngubani lundoda oya laphana; leyo nsizwa encinyane, leyo nkazana encinyane?”

²¹⁰ Engasekho mdala njalo; lowo kwakunguAbrahama loSarah. Futhi banyamalala. Bakhangelela, “Kulomuntu osikhangeleyo.” Babenga nyamalala njengalokho Waye edlula phakathi komduli, uhlobo olufanayo lomzimba. Haleluya! Kulungile. Nampa abaprofethi bonke labanye, behamba hamba, bekhangelela emzini.

²¹¹ Futhi uJesu wabakhokhelela khona phezulu besiyongena, kumbe phezulu ezinkanyezini, inyanga, amayezi, futhi wakhokhela ababotshiweyo bebotshiwe, wapha izipho ebantwini. UJesu uhlezi lamuhla esandleni sokudla sikaBaba, wakhwela phezulu lapho, wahlala phansi, kuze kuthi zonke izitha zaKhe zenziwe isenabelo sezinyawo zaKhe.

²¹² Futhi lamuhla, mngane wami othandekayo ongumKhristu, amadimoni asebenza nhlangothi zonke. Futhi uMoya kaNkulunkulu uyaphuma khona phandle, ngolunye uhlangothi, ukukulwisa izikhathi zonke. Haleluya! Nanko-ke. Amaphephandaba lamadigest layo yonke enye into iyakutsho. Bakukhangele. Kabangeke babone lokho okuyikho. Kuyini? Yisithunzi sangaphambili sokubonakalisa okukhulu okuzayo masinyazane, phakathi kukaNkulunkulu lodeveli. Woba sohlangothini lukaNkulunkulu futhi ubekahle enhliziyweni yakho. Amen.

²¹³ Lapha kungasikude ngangise Toledo, Ohio, ngisiba lomhlangano. Sengizavala.

²¹⁴ Liyabona engikutshoyo mayelana ngamadimoni? Ayasebenza. Angawenkolo sibili, enkolo nje! O, bayahamba ebandleni ngayonke iSonto, baphindaphinde isiVumokholo sabaPostoli, futhi behlabele iHubo lokubonga. O, minabo, bengabenkolo nje ngakho konke!

“Mfowethu Branham, utsho ukuthi lelo liQiniso?”

²¹⁵ Yilo uhlobo lomoya olwalengisa uJesu Khristu esiphambanweni. Futhi uJesu wathi, “Lingabaka yihlo, udeveli.”

²¹⁶ Manje abanye babo bathi, “O, iRussia ngumphiku khristu.” Ngitsho! IRussia kayisiyo mphiku khristu. Umphiku khristu uzakuba ngowenkolo kuze kuthi akhohlise abaKhethiweyo uqobo nxa kusenzeka.

Khumbula, uNkulunkulu uthatha umuntu waKhe, kodwa hatshi uMoya waKhe. Udeveli uthatha umuntu wakhe, kodwa hatshi umoya wakhe. Manje, nampo-ke belapho. Zisuthise ngokwakho. Ngilomlandu ngeQiniso.

217 Amadimoni, esebenza! Izolo, ngangilawo esigabeni senyama. Lamuhla, ngilitshengisa esigabeni sikamoya, lapho sisesigabeni senkolo. Lapho ephandle nganeno, ebizwa ngokuthi imvukuzane, futhi babiza *lokhu*, *lokhuyana*, *lokunye*, kodwa ngitshengisile, ngeBhayibhili, ngodeveli. Manje, ngapha, lamuhla, nanka alapha njalo esigabeni senkolo, engawenkolo, elesizotha sibili.

218 Uba ungaqala, mfowethu, futhi ucabange. UKhayini, ekuqaleni kwakho, wayengumuntu wenkolo sibili. UEsawu wayeyindoda yenkolo sibili. UJudasi wayeyindoda yenkolo sibili. Kuyinkolo. Kakusikho ngaphandle komhlaba. Kukhona ezikhundleni. Kukhangele lokho, okwamadimoni! Mhlawumbe ngaphambidlana kancinyane, kwesinye isikhathi, ngingangena kukho kancinyane. Sesiphuza.

219 Ungacali muntu. Thanda umuntu wonke. Uba ungathandi kusukela enhliziyweni yakho, khona-ke uKhristu kakho kanye lawe.

220 EToledo, Ohio, ngangena endaweni encinyane okudlelwa khona ukudla. Ngangisidla endaweni, indawo yamaDunkard encinyane, indawo enhle encinyane. Babebahle kakhulu. Leyo mini basebevalile, ukuya kusikolo seSonto. Futhi lapho bekwenza, kwakumele ngichaphe isitalade, endaweni endala encinyane yomhlaba, futhi ngangena phakathi lapho. Futhi ngiyazi akuvunyelwa ukubheja eOhio. Futhi lapha kwakumi iPholisa lesiZwe elengalo yakhe igone inkazana, isandla sakhe silenga lapha esifubeni sakhe, edlala umtshina wombhejo. Umthetho wezizwe zethu lelizwe, akusekho konke. Kulusizi!

221 Ngithembele kuKhristu iDwala eliqinileyo, ngiyama, zonke ezinye indawo zilitshetshebe elitshonayo. Kakula okunye okuseleyo. Kunjalo.

222 Ngakhangele emuva lapho, futhi kwakukhona inina elihle elincinyane, phose ebuntangeni bakhe, eletshumi lasificamunwemunye, itshumi lasificaminwembili, itshumi lasificamunwemunye ubudala. Futhi lokho ababekwenza, labo bafana emuva lapho etafuleni, kwakukubi. Ngahlala phansi lapho. Futhi khathesi ngokumangala kwami, kuhlezi khona lapha lapho inina elabuya khona, lathi, “Ungahlala phansi?”

Ngathi, “Ngiyabonga. Bengifuna ukudla kwekuseni.”

223 Futhi kuhlezi esihlalweni, lapha kwakuhlezi inina elidala, elidala njengomama wami, amatshumi amahlanu lanhlalu, amatshumi amahlanu lasificaminwembili iminyaka yobudala. Wayelalezo mpahla ezincinyane zalezo mpahla ezincane ezingelabunkulunkulu abazigqokayo.

224 Bakuthi kupholile. Isayensi ithi, “Uyahlanga.” Ngeqiniso, kakunjalo. Ufuna nje ukuzitshengisa ubunqunu bakho. Kulihlazo, isinengiso. Inina kalisoze lizigqoke. Umfazi angazigqoka, kodwa inina kalingeke lizigqoke.

225 Futhi-ke, ngakho-ke baya...nango elapho, ehlezi lapho. Inyama yakhe ehawulayo yayilengalenga. Waye lalolo hlobo lokuzicomba okombala weluba, loba yini elikubiza khona, ezindebeni zakhe. Futhi lenwele ezincinyane eziqunyiweyo njengendoda, ezazifuzekile yonke indawo; lokho iBhayibhili elakutshoyo, okwakuyisinengiso. Futhi umfazi, lowo indoda...

226 IBhayibhili liyatsho, nxa umfazi equma inwele zakhe, indoda ilelungelo lokumala ngesahlukaniso, ngoba akathembekanga kuye. Kumele sehle phansi futhi sitshumayele iBhayibhili lapha kwezinye zalezi nsuku. Lathi, “Uba egela inwele zakhe, kahloniphi indoda yakhe.” Uba engahloniphi, kufanele aliwe. Kawungeke uthathe omunye, kodwa ungamala. Whew! Mfana, lokho, kuhamba nzima, ngiyakuzwa. Kodwa lelo liQiniso.

227 O, babevame ukuba, sasilakho ezigabeni sikaMoya oNgwele, kodwa sayekethisa phansi imigoqo. UMFowethu omdala wayevame ukuthi, “Sayekethisa imigoqo, sayekethisa imigoqo, sayekethisa kanye ngesono. Sayekethisa imigoqo, izimvu zaphuma, kodwa imbuzi zingene njani?” Layekethisa imigoqo. Yilo okwaba luhlupho. Layekethisa imigoqo, umhlaba lebandla kwahlangana ndawonye. Njengama Mowabi lokunjalo, futhi loBalamu, lokuthi wathatha njani phakathi kwabo, yikho kanye nje into efanayo lamuhla. Futhi ibandla lingcolisiwe, futhi isikhathi sePhentekhosti yisikhathi seLawodekhiya, leso esiba buthukuthuku, futhi sakhafulwa phandle komlomo kaNkulunkulu. Futhi phakathi kweqembu lonke, UNkulunkulu uyabiza insali yaKhe, amthathe Yena Amyise eKhaya, yikho kanye sibili, xathu, adlule ekuvusweni.

228 Futhi nango elapho, ehlezi lapho, ukucoma kwendebe yonke indawo ebusweni bakhe, futhi kwakuyonke indawo njengalokho. Futhi waye lalokhu lapha izinto ezimnyama emehlweni akhe, futhi wayeginqa, kwakujuluka phansi. Futhi linto endala yakudala yayingabe ilabazukulu. Futhi wayehlezi lapho kanye lamadoda amabili amadala, futhi omunye wabo eleskhava esidala esikhulu entanyeni yakhe, futhi lakho kungoNhlangu, ehlezi lapho. Futhi wasukuma, futhi wayengazathi uyanatha, futhi wayenatha, laye. Futhi wayekhanga ethalaza.

229 Ngacabanga, “O Nkulunkulu! Nkulunkulu, kungani ungathanyeli linto uyisuse emhlabeni? Kungani Ungakwenzi? USharon wami omncinyane uzamele... Umntanami omncinyane, uSarah wami omncinyane loRebekah wami omncinyane bazamele bakhuliswe kuleso sizukulwane, ukuza ukukhangelana lezinto ezinjalo njengalokho?” Ngacabanga, “Khangela phandle lapha kumaphaki lezinto, lalokho okwenzakalayo.” Ngacabanga, “O Nkulunkulu! O, ngiyathokoza Wathatha uSharon nxa kwakuyintando yakho. URebekah wami omncinyane loSarah omncinyane—omncinyane kumele

bakhuliswe ngaphansi kwezinto ezinjalo?” Lokho, futhi bona abantu abakubiza khona... behlabela kukwaya layo yonke into. Futhi ngacabanga, “Kalisilo ihlazo lelo na?” Ngacabanga, “Nkulunkulu, bungakumela njani ubuNgcwele baKho obulungileyo? Khangeleka njengokuthi intukuthelo yokulunga kwaKho kuzaphapha kuphume lapho futhi—futhi kuchithize lindawo.”

²³⁰ Futhi ngezwa iNgilosi yeNkosi, yathi, “Woza eceleni.” Ngasengisiya lapho. Futhi lapho Eseqedile khona ngami, ngezwa njengomuntu owahlukileyo. “Kuyini omcalela khona?”

Ngathi, “Khangela kulokho, indlela ayiyo.” Futhi nanku lokho Yena...

²³¹ Ngabona umbono. Ngabona umhlaba njenga *lokhu*, uyindingilizi, omunye umhlaba. Kodwa lumhlaba *lapha*, wawulomchilo wamakhosikazi kuwo, futhi lelo kwakuliGazi likaKhristu lelo elivikela ulaka lukaNkulunkulu. Wayengeke akhangele kulokho, Wa—Wayengabhidliza linto khona khathesi, ngoba Wathi, “Usuku ozakudla ngalo, lolu suku uzakufa.” Ngakho Wayezakwenza.

²³² Khona-ke ngacabanga njenga lokhu. Ngazibona ngokwami. Lanxa ngingazange ngikwenze lokho, kodwa ngangiyisoni, kungenani. Futhi-ke iGazi likaJesu Khristu liyasebenza kithi njenge sivikelo. Bona? Ukuthi, lapho ngisona, izono zami ziyamTshaya futhi zaqhaq Hazelisa ikhanda laKhe eliligugu, futhi ngiyabona inyembezi futhi leGazi kusehla phansi. “Umthethelele, Baba, akakwazi lokho akwenzayo.” Futhi ngangisenza enye into futhi kuLitshaye. “Umxolele, Baba.”

²³³ Uba kwaku medlula Yena, ngangizabe ngibhujisiwe. Futhi nxa ngingazange ngamukele umusa waKhe, futhi ngosuku umphefumulo wami udlula nganeno kwalokho, sengivele sengahlulelwe. Sengilahlile. Kakusela okuseleyo kodwa ukwahlulelwa. Ukwahlulelwa, Sengivele ngahlulelwa. UNkulunkulu wathi, “Ngosuku usidla lapho, lolu suku uzakufa.” Wahlulelwe kuhle. Lesi yisihlalo sokwahlulelwa limini, isimilo sakho kuKhristu.

²³⁴ Futhi-ke ngacabanga, “Yebo, kunjalo.” Futhi ngabona ngolunye usuku ngakhasa ngaya kuYe. Ngabona ibhuku lami elidala lilele lapho, isoni, lapho kwakulayo into yonke kulo. Ngabona izono zami yizo ezazikwenza, futhi ngathi, “Nkosi, Ungangi xolela na?”

²³⁵ Wathatha isandla saKhe ohlangothini lwaKhe, wathatha iGazi lapho, wakuloba phezulu, futhi wathi, “Uxolelwe.” Wakuphosela elwandle lokukhohlwa, ukungakukhumbuli njalo. Kwakungasekho nini lanini! Wathi, “Ngiyakuxolela, kodwa uyamcala.”

Lokho kwaguqula umbono wami. Ngathi, “Nkosi, woba lesihawu.”

236 Emva kokuba sengiphume phakathi kwakho, ngahamba lapho ngahlala phansi. Ngathi, “Kunjani na, nkosazana?”

Wathi, “O, halo.”

237 Futhi ngasengisithi, “nxa ungangixolela,” ngathi, “ngingu Mfu. Branham, umtshumayeli.”

Yena wathi, “O, ungxolele. Ungixolele, Mfu. Branham.”

238 Ngathi, “Nina.” Ngamtshela indaba. Ngathi, “Bengimile lapho, futhi bengikucala, futhi ngicabanga, ‘Kuyinto bani embi!’ Mhlawumbe ulabantwana.”

Wathi, “Ngilabo.”

239 Ngathi, “Kuyini okwabangela indlela ukuthi ihambe kubi?” Waqala ukwambula indaba kimi leyo engadabula inhliziyi yaloba yini. Ngathi, “Be—bengibuza uNkulunkulu kungani Engasusi okunje emhlabeni. Lapha, wena lapha kanye lamadoda lawa amabili adakiweyo, futhi udakiwe, ngokwakho.” Futhi ngathi, “Ngolunye usuku... Lelo Gazi libambe ulaka lukaNkulunkulu ukulususa kuwe. Uzakufa ezinye zalezi nsuku. Futhi, khona-ke, wena—wena unguntando zikhethela khathesi, ungala kumbe wamukele.” Ngathi, “Kodwa ngolunye usuku umphefumulo wakho uyaphetsheya, lapho okungela sihawu esiseleyo khona. Futhi nxa usifa ezonweni zakho, usuwahlulelwe, futhi uya esihogweni.”

240 Uyazi ukuthini? Lowo mfazi lowo wasuka esihlalweni lapho kuleyo ndawo okudlelwa khona ukudla. Saba lomhlangano womkhuleko ongakaze uwuzwe empilweni yakho, futhi wabuya kuKhristu. Kwakuyini? Ungabacali; batshele iVangeli. Bathunjwe ngamadimoni; bangabafayo kulesi isigaba. Bafuzelelwa kuvela lapha. Infuzelelo yethu ivela phezulu. Kasiboneni lokho esingakwenza kanye lamathalenta ethu, ukuzuza abanye kuKhristu.

241 Baba wethu oseZulwini, sikubonga Wena ngobuhle baKho lesihawu. Ngiyaxolisa, Nkosi; mhlawumbe, abantu, ngibagcine lapha okwesikhathi eside. Kodwa kusiba yikuvale kwaleyi imihlangano yemini njengalokhu, Bengifuna ukubatshele, “amadimoni,” futhi ngaquma quma okunengi kwakho endaweni eyodwa, entshumayezweni eyodwa, kodwa mhlawumbe bangakudobha, lapha lalaphana, futhi bezwisise lokho ebengikutsho. Uyayazi injongo yenhliziyi yami, yokukuletha.

242 Makuthi abantu bahambe kusukela lapha limini, futhi amadoda labafazi bakhangele konke ukuhamba abakwenzayo, kodwa baphile bajabule futhi bekhululekile. Mababekwazi ukuthi uNkulunkulu ubasindisile. Futhi makuthi bakhangele kuYe, bakhohlwe ngakho konke inkoloze lezinto ezibazungelezileyo, futhi baphile ngokuthula langesizotha, futhi lasekumesabeni uNkulunkulu. Futhi-ke, Nkulunkulu, lapho Ufuna ukubabenzisa loba kukuphi, Ungakhuluma kubo

ngqo futhi ubathumele loba ngaphi lapho Ofuna baye khona kumbe lobayini Ofuna bayenze. Makuthi abantu bathobeke futhi bathole uKhristu enhliziyweni yabo. Sithethelele, Nkosi, ukusilela kwethu, omunye lamunye wethu.

²⁴³ Futhi siyakwazi ukuthi—ukuthi uSathane uphumile ebhoda njengesilwane sibhongayo, yonke indawo, evodloza lokho akukwanisayo, egqoke amajazi ezenkolo. O Nkulunkulu, laba abantwana abancinyane abadubekayo, bakhangele, yonke indawo. Bona basegcekeni futhi baveziwe ebantwini. Futhi ngiyaKucela, Nkulunkulu, ube lesihawu kibo, futhi usindise bonke abalahlekileyo, silisa abagulayo. Futhi, Nkulunkulu, siyananzelela ukuthi labo odeveli abadala bemikhuhlane besiza phezu kwabantwana baKho, ukuthi Ulenhlawulo ebekiweyo phetsheya, ukukunakekela lokho. Futhi bonke odeveli labo abangabenza bawone, Ulenhlawulo ebekiweyo phetsheya, uzakukunakekela lokho. Futhi ngiyakhuleka ukuthi Ukuphe khona eBizweni likaJesu. Ameni.

Ngingazi nxa kule . . .



OKWAMADIMONI — ESIGABENI SEZENKOLO NDE53-0609A
(Demonology — Religious Realm)

UKULANDELANA KWENTSHUMAYELO ZOBUDIMONI

LuMbiko ngo Mfowethu William Marrion Branham, watshunyayelwa okokuqala ngeSilungu ngolweSibili emini, ngoNhlangula 9, 1953, eRoberts Park Amphitheater eConnersville, Indiana, U.S.A., wathathwa kusuka kuthephu warekhodwa lokudindwa ngeSilungu kungela kuphungulwa. Ukuchasisa lokhu ngesiNdebele kwadindwa lokwabelwa ngabe Voice of God Recordings.

NDEBELE

©2020 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

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

Isaziso ngelungelo lokwenza

Amalungelo wonke agodliwe. Leli ibhuku lingadindwa ngomtshina wokudinda owangekhaya ngokuzisebenzisela, kumbe ukwabela, kungela mbadalo, njengesikhali sokusabalalisa iVangeli lika Jesu Khristu. Leli ibhuku alingeke lathengiswa, kumbe landiswe ngesimo esikhulu, lisakazwe kuwebhusayithi, ligcinwe endaweni lapho elingaphinda litholakale,lichasiswe ngezinye izilimi, kumbe lisetshenziswe ekuceleni izimali kungela mvumo elotshiweyo ngabe Voice Of God Recordings®.

Ukuze uthole ulwazi olunengi kumbe ezinye izinto ezikhona ezilusizo, siyacela thintha abe:

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

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