


KWAYE UNGAYAZI

 Enkosi, Mzalwana Neville. INkosi ikusikelele. Ndingene entweni, akunjalo? Ndifuna ukubulela iNkosi, ngenene, ngokungenelela ukwenzela inkwenkwe kaMzalwana uCapps. Kwenzekile nje ukuba eli lixesha elincinci lokuba ndibuyele e-Indiana. Ndiyazi ukuba abakushicileli oku; Ndicinga ukuba abenzi njalo. Ke ngoko andiboni mntu phakathi phaya, ngoko ke bona . . . Ndiyazi ukuyokuzingela onomatse. Kwaye ke ndicinga ukuba uCharlie kuya kufuneka andinyamezele, yena noNellie, nabanye ezantsi eKentucky, ngoko usuku okanye ezimbini, ukuzingela onomatse. Ke, ndingathanda ukuphosa nantoni na, naluphi na olunye uhlobo lokuzonwabisa, ngoko ndize apha malunga nasembindini ka-Agasti, kwaye ndiye kuzingela onomatse noCharlie noBanks, nabo bonke. Luhlobo lwento esisithethe kum. Kwaye ke ndathatha uJoe . . .

² Xana sasilapha ngelinye ixesha, wonke umntu wayegula, utshintsho ukusuka kulaa mozulu ishushu ngenene ukuhla ukuba kule—kulemozulu ipholileyo ninayo apha. Ndiyazi ukuba nicinga ukuba oku akupholanga, kodwa yizani e-Arizona kube kanye. Ibilikhulu elinesithoba emthunzini xa ndihamba ngenye intsasa; kwaze kwathi ezinzulwini zobusuku, ebusuku, xa umoya opholileyo usihla ezintabeni, kwakusengamashumi alithoba anesithandathu. Uh-huh. Yabona, oko kusezinzulwini zobusuku apho, xana umoya opholileyo wawusihla. Kwaye kunjalo . . . Loo ndawo ilungile ngexesha lasebusika, kodwa yeyonomadudwane namacilikishe ngexesha lasehlotyeni, hayi abantu. Kwanezilwanyana zonke zinduluka ziye ezintabeni. Azinakukwazi ukumelana nayo.

³ Kwaye bendiphumile ke ndidubula ukungenisa umpu omncinci wam. Nda . . . Ngandlela ithile ndifuna ukunixela ngenkwenkwe encinci yakwaCapps. Ndaze ndathi . . . Kwaye, uJoe, kuyakufuneka ndimnike nje umpu, kuba angandogqitha ukudubula. Siyibethelele, kwaye ndandi—ndandibethelela izikhonkwana ongamashumi amahlanu. Ndaze ndathi ku—kuJoe . . . UJoe wathi, “Tata ndiyakholwa ndingayenza lonto.” Umfo omncinane olihlwempu wayenentloko ebuhlungu. Ndandimthandazela, umkhuhlane ophezulu. Waphuma nam saya kwindawo yokudubula, ndaza nda . . .

⁴ Nasiphi na isibini-ngaphaya-kweshumi ukugqojozwa kumpu i-.22, inqumla umgca wayo womlilo kumgama ongamashumi amabini anesihlanu; ingaphakathi kwakhona kumashumi amahlanu, nje ngokufanayo, ukuba isisibini-ngaphezu-kweshumi. Ngoko ke . . . Kwaye ndandiwudubule wangena kumgama ongamashumi amabini anesihlanu. Kwaye ke ndandinezinye izikhonkwana ezimbini ngaphezulu

ndazibeka phezulu, kwaye ukuba uJoe akazibethelela zombini izikhonkwana! Ndandingasenziso izikhonkwana, ngoko ke ndabeka intwana encinane yehobe elidala lodongwe elaligqabhuke apho, oko abadubula kuyo abathiyeli, malunga nekota ye-intshi ukunqumla, kwaye wayithabatha kumashumi amahlanu eemitha, kwaye wayicanda kubini. Kwaye indawo yokujonga yayilungiselelwe amehlo am, nje iminyaka embalwa ubudala kunaye. Ngoko wathi, “Uyazi intoni? Kufuneka ndidlule ndiye kuxelela uBilly ukuba asuke ezinyaweni zam ukusukela ngoku ukuya phambili.” Yabona?

⁵ Ngoko, ngoko ndathi, “Ke, ndiza kukuxelela ntoni,” uthe, “masihle siye kubonisa uMzalwana uNorman loo nto.”

⁶ Ndathi, “Joe, kwimidlalo yehlabathi jikelele, andikhathali nokuba iyakuba ngubani, akukho mntu...” Ngoku, izikhonkwana zazingabethelelwanga emacaleni, zazibethelelwe zangena ngqo. Kwaye elo qhekeza, alidluli, ndiyaqikelela, ikota ye-intshi, kunye neshumi elinesithandathu ubukhulu, kunye nekota ye-intshi ukuphakama, wayicanda kubini, kwiimitha ezimashumi mahlanu. Ndathi, “Akukho mntu emhlabeni ebenokwenza ukudubula okungcono. Babenokwenza, iintshatsheli, ngebenze into enye, kodwa ubungekhe wenze izithonga ezintathu ezingcono kunabo.” Izikhonkwana, ezingagotywanga, umngxuma nje othe tye ephepheni apho isikhonkwana siphumele khona. Ndaze ndathi, “Akukho mntu wayenokwenza a—ukudubula okungcono.” Konke kulungile. Ndinga ukuba intloko yakhe ebuhlungu yamshiya kwangoko.

⁷ Ndaze ndathi, “Ke, masiyokubonisa oku kuMzalwana uNorman,” osebenzela i*Field And Stream*, indawo yempahla yezemidlalo kaMzalwana uTony Stromei.

⁸ Wathi, “Masigqithe kuBilly kuqala.” Wathi, “Ndi—ddifuna nje ukuxelela uBubby into.” Yabona? Kwaye, ngokuphandle, umntakwabo akazange enze ngokungileyo ngolohlobo. Ngoko wathi, “Sidlula apho kuqala.”

⁹ Ndathi kanye xa ndingena emnyango, uBilly wayesaxibe iipijama. Kwaye wathi... Siye sehla kwangethuba, kuba kuya kubeshushu kakhulu. Watsho ke... Yakhala ifowuni. Ndaze ndathi... Uye wandijonga ngolohlobo. Ndathi, “Mhlawumbi umnxeba wokugula.” Kwaye yayinguMzalwana uCapps esenzela inkwenkwe yakhe, kwigumbi loqhaqho ngoko, unesisu esibomvu kwaye loo nto isalindile. Kwaye ngoku undixelele ukuba inkwenkwe yakhe iyachacha ngenene, kakuhle ngenene.

¹⁰ Ke, niyabona ukuba uThixo wayenza njani na loo nto, nangelizwi lala nkwenkwana, uJoe? Endaweni yokuhla ndiye kuMzalwana uNorman, ngengazange abe lapho, ze ndenyuka. Kwaye uMzalwana Capps kunye nam sajoyina kunye. Anditsho ukuba yayiyimithandazo yethu eyayenza loo nto, kodwa yayithetha into ethile kuye ukuba sinxibelelane ngolo hlobo.

Kwaye, ngokuphandle, yiloo nto . . . Xa ufumene—kufuneka ube nokholo kwinto oyenzayo. Yabona? Kwaye, oko, ukholo lwakhe lokutsala umnxeba, kwaye uBilly waye . . .

¹¹ Babefaka imali. Wathi, “Oku kumele ukuba ngumgama omde ngokwenene,” wathi, “wayefaka phantse ngokusondele needola ezintlanu yeengqekembe, kwisithathu . . . ukwenzela umnxeba wemizuzu emithathu.” Ndaze ndacinga ukuba iyakuba ivela eNew York okanye ngaphandle kwesinye seziqithi okanye enye into. Kodwa wafowunela umntu nomntu, ukuze afumane uBilly endaweni kaLoyce, uyabona, kwaye yiloo nto eyamxabisa yona ukwenza loo nto.

¹² Kwaye ngoku inkwenkwe yakhe iyachacha. UMzalwana uCapps uthe ugqirha umnike ithemba elincinane kakhulu lokuba uya kuze aphume kuyo, uyabona, ukusuka kuqhahqho. Kwaye sinombulelo kuThixo ngale ntsasa ngenxa yoku, sivuya kakhulu ngayo.

¹³ Ngoku, singenile, xa sekusile ngale ntsasa, kwaye bendineeyure ezintathu zokulala, kwaye—kwaye ndidiniwe kakhulu. Kodwa xa ibandla . . . kufika ixesha lokuza enkonzweni, kutheni, ndiyehla.

¹⁴ Kwaye iNkosi ithandile, ngoku ndimelwe kukuba ndihle ndiye eKentucky, njengoko benditshilo. Ndiye ndathembisa ukuba ndiza kuthetha iCawe ibenye ngelixa ndibuyile apha, kwaye kungcono ndiyenze ngale Cawa izayo, ngokuba elandelayo ndiyakuba njalo . . . Kufuneka ndibuyele. Ngokuba ndiyahamba kwakhona, phezulu eCanada. Ke mna—Kungcono ndiyenze ngeCawe ezayo, kwaye kusasa ngeCawe ezayo.

¹⁵ Kwaye uMzalwana uNeville wathi, “Kutheni ungakhe uphume nje ubabulise abantu, uthethe nabo imizuzu nje embalwa?”

¹⁶ Ndathi, “Mzalwana Neville, andikayivuli neBhayibhile yam, kunzima.” Ndathi, “Ndi . . .”

¹⁷ Wathi, “Ke, phuma uze uthethe into kubo.” Kwaye, Dade Neville, a—a—andazi ukuba uyenza njani. Ungumfo ocengayo kakhulu. Kodwa ngelixesha . . .

¹⁸ Andifumani thuba lokuthetha oku xana indawo igwele, kwaye izele, nayo yonke into, kodwa ndinombulelo kakhulu kuThixo ngomlungiseleli ofana noMzalwana u-Orman Neville. Uthembekile, nje ukuthembeka kangangoko enokuba nako, kwiSizathu, kwaye akusokuze umve ekhalaza. Ndihlala phaya emva . . . Ndaba nentetho emnandi yesiqingatha seyure kunye naye ngelixa ndandisonwabele uMzalwana uMann, kwaye ke ndiya kumxelela ngakumbi malunga naloo nto xa sifika eColorado kulo nyaka. Ngoko xana sasiwonwabela umyalezo wakhe, ndaze ndathetha kakuhle noMzalwana Neville. Ndathi, “Andikwazi nokubaxelela kwanto abantu malunga nomalusi

wethu olungileyo.” Ndathi, “Ingaba abantu bakuphethe kakuhle?”

Wathi, “Aynakuba ngcono.”

Kwaye ndathi, “Ke, yiloo nto endivuyayo ukuyiva.”

¹⁹ Xana umalusi anelisekile, kwaye abantu benelisekile, oko kwenza ibandla elilunge ngenene, aze ngoko uThixo aneliseke. Kwaye ndiyacinga, ukubabona banelisekile kunye, ingakumbi ngalo mhla woMyalezo esiwuphetheyo, Ndicinga ukuba oko kubonisa ukuqhubeka koMyalezo ebantwini kunye noThixo. Yabona?

²⁰ Kwaye ndinombulelo kakhulu ngoMzalwana u-Orman Neville, kunye nenkosikazi yakhe elungileyo nosapho. Kwaye ndiyathandaza ukuba uThixo abagcine benyanisekile kuYe nakwiSizathu. Kwaye ukuba kukholekile kuYe, sanga singama apha emnqubeni xa iNkosi uYesu isizela, uyabona, ukusithabatha kuXwilo. Siyathemba ukuba sobabini sidadala kakhulu, Mzalwana Neville, ukuba omnye uyakuba nengalo enye ijikeleze omnye, kwaye simi apho kwiintonga zethu, sisazama ukubamba. Yabona? “Emva koko siya kutshintshwa, ngomzuzwana, ngokuqhwanayaza kweliso.”

Kwaye ezi zambatho zindala zenyama
siyakuziwa, siphakame
Kwaye sithathe umvuzo ongunaphakade,
Kwaye sikhwaze, ngelixa sidlula emoyeni,
“Hamba kakuhle, hamba kakuhle, iyure
emnandi yomthandazo!”

Siye sanyuka ke.

²¹ Ndeva ngempiliso kaMzalwana uCoomers evela eNkosini, kwaye ndinombulelo kakhulu ngaloo nto. Izinto ezininzi. Ke ndinombulelo ngokuba lapha ngale ntsasa. Kwaye ndacinge, endaweni yokuba . . .

²² Ndihlala ndisiza apha nesiqendwana esithile, kunye nokuthetha. Ndacinga ukuba nje—nje bendiyakuphuma ngale ntsasa. Ndaze ndathi, “Mzalwana uNeville, ndizakuqaphela iwotshi ngokulula kakhulu, kwaye mhlawumbi ndikhulule abantu ngexesha, kwaye ndithethe nje nawe ngokusuka entliziyweni yam, imizuzu embalwa; izinto nje, ukuba nje sibe. . . Hayi, abayiteyipi okanye nantoni na, ke sinobudlelwane nje ngeli lixa kukho nje abantu benkonzo apha, uyabona, thina nje sikunye.”

Ngoko masithandaze.

²³ Yesu othandekayo, siyabulela kuWe ngelungelo esinalo lokuhlangana kunye apha. Kwaye, owu, njengokuba bendijonge kulo mnquba ngale ntsasa, emva kwasezinzulwini zobusuku zigqithile, ndadlula, ndacinga ngendlela Owema ngakuwo.

²⁴ Kwaye ndicinga ngechibi elidala elalilapha, nokhula olukhulu oludala lumi, kanye malunga nendawo ekuyo le pulpiti. Njengenkwenkwe encinci, nde—ndema apha. UMnu. Ingram wathi singasifumana isiza ngemadlana nje encinci, size sihlawule into ethile; kwaye kungekho mali, kungekho sibambiso, okanye kungekho nto yokunika, kodwa ukuzama nje. Indlela eyathi, ngoko, ixabiso elibonakalayo elipheleleyo libe lingaphezulu kancinane ngaphaya kumawaka amabini eedola; neminyaka engamashumi amabini ukuyihlawula.

²⁵ Ngoku ke, Nkosi, khawukhangele kuyo ngoku! Kwaye ngelixa yayisebusaneni bayo, isahleli phantsi emngxunyeni apha, amanzi egaleleka kuyo; indlela Owasithemba ngayo, ngeLizwi: “Mna Nkosi ndisityalile, Ndiya kusinkcenkceshela imini nobusuku, hleze abanye basincothule esandleni saM.”

²⁶ Ngaxesha linye, abantu bathi, “Kwiinyanga ezintandathu, iya kuguqulwa ibe yigaraji.”

²⁷ Kodwa ngokoqobo amawaka emiphefumlo amfumene uKristu apha esibingelelweni. Kwaye umnquba, indawo yokubhaptiza ibe ihleli... Abantu baye babhaptizielwa eGameni leNkosi uYesu; bebiza iGama Lakhe, behlambulula izono zabo. Amakhulukhulu eziqhwalala, abaxhwalekileyo, iimfama, izilima, iziqhwala, abadliwe ngumhlaza, baye bemka kweli qonga; bangena, besifa, amadoda nabafazi, amakhwenkwe namantombazana, baphuma baya kuphila ubomi obutsha, benenyama entsha emizimbeni yabo, nokuhamba kwakhona; bashiye izitulo zabo ezinamavili, iintonga, nanjalo njalo. Owu Thixo, lamashumi amathathu eminyaka yenkonzo!

²⁸ Bawo, ndikhumbula ngentsasa esasibeka ngayo ilitye lembombo. Kwaye Wanika umbono phaya, ubonisa indawo, izele ixinene, ikona entle; Nda—ndandisazi ukuba loo nto ayinakusilela. Ke ndiyaKubulela ngazo zonke ezi zinto.

²⁹ Abaninzi kubo bazame umzamo omhle, balugqiba ugqatso, balugcina uKholo; belele ngaphaya, belindile, bephumle ngoku emigudwini yabo, nemisebenzi yabo ibalandela; belinde iyure yokukhaliswa kwexilongo, nokuphuma kwakhona kubomi obutsha, kumzimba omtsha. Abaninzi babo badala nabangcangcazelayo, abanye baselula, abaphakathi kweminyaka, nanjalo njalo. Kodwa igama Lakho malidunyiswe kuko konke.

³⁰ Ngoku simi apha kwakhona, phambi kwa—kwabaphilayo nabafileyo. Ndiyathandaza ukuba Uyakuthambisa aMazwi Akho ngale ntsasa. Andazi nenye into emandiyithethe, kodwa ndiyathandaza ukuba Uyibonelele loo nto, ntoleyo Owahlala uyenza, Nkosi.

³¹ Sikelela umalusi wethu, uMzalwana Neville, inkosikazi yakhe. Sikelela amathenjwa, iibhodi zamadikoni, lonke ilungu

lomzimba. Sanga, ngokudibeneyo, singaphila ngolo hlobo kobu bomi, ukuze kubomi obuzayo sibe noBomi obunguNaphakade.

³² Sincede ngale ntsasa ukuba sithathe izilungiso ezivela kuMoya kunye neLizwi, ukuze sibe nokuzilungiselela njengokuba sisuka sishiya iminyango ngale ntsasa, sizimisele ezintliziyweni zethu ukuphila ubomi obungecono kunobo besibuphila ngaphambili. Sikucela eGameni likaYesu. Amen.

³³ Ngoku, ndi—ndiye ndavula nje iBhayibhile apha, kwaye kwenzekile kwimizuzu embalwa edlulileyo. NdikwiSityhilelo 3, ke ndizakufunda nje apha, ku—kuMyalezo oya kwiBandla laseLawodike.

³⁴ Kwaye ndifuna ukwazisa, kananjalo, uMzalwana Neville ebendixelela nje; UMzalwana uParnell, njengokuba kwenzekile ndajonga ezantsi ndambona ehleli apha, ukwi—ukwimvuselelo, kweli cala leMemphis. Kuyo i—i...nabani na kuni uyazi uphi uWimpy, apho isihlalo sehambhega sasiqhele ukubakhona, unayo i—intente ihleli apho, ezama ukuzisa izithungu kwaye ufumanise ukuba kukho nabaphi na abalahlekileyo ngaphandle ngaloo ndlela bamiselwe ubomi, ukuze abazuze ngalo ulungiselelo lwakhe kuKristu. Kwaye wayivala ngeCawe, ngenxa yeenkonzo ezisemnqubeni, kwaye—kwaye oko kukunyaniseka kakhulu kumzalwana. Kwaye sifuna nazi ukuba iinkonzo ziyakuvulwa ngoMvulo ngobusuku obulandelayo, kwiveki ezayo. Kwaye ndiyazi ukuba nonke nimenywe ngobubele ukuba nive uMzalwana uParnell esizisa umyalezo wakhe wothando lukaKristu.

³⁵ Kwaye ngoku masifunde kwiSityhilelo isahluko se-3, inxenye nje, ukuze sithi siyifundile iBhayibhile. Ngokuba, into endiya kuyithetha inokusilela, kodwa oko Akuthethayo akusayi kusilela. Kwaye andazi ukuba mandiqale ngaphi na, ndenze ntoni, ndiye phi, kodwa ndifunda nje iSigaba seBandla laseLawodike.

...kwisithunywa sebandla lase...Lawodike sibhalelele; Ezi zinto utsho u-Amen, ingqina elithembekileyo neliyinyaniso, nengqalo yayo indalo kaThixo;

Ndiyayazi imisebenzi yakho, . . . akubandi, akushushu: akwaba . . . wena okokuba ububanda okanye ushushu.

Ke ngoko ngenxa yokuba udikidiki, ungabandi ungeshushu, ndiya kukuhlanza uphume emlonyeni wam.

Ngokuba uthi, ndisisityebi, ndizityebisile, kwaye andiswele nto; ube ungazi ukuba uludwayinge, . . . usizi, . . . ihlwempu, . . . imfama, . . . uze:

ndiyakucebisa ukuba uthenge kum igolide evuthiswe emlilweni, ukuze ube nobutyebi; . . . ingubo emhlophe,

ukuze wambeswe, nokokuba lingabonakali ihlazo lakho lobuze bakho; kwaye uthambise amehlo akho ngeyeza lamehlo, ukuze ubone.

Ngokobuninzi eNdibathandayo, Ndiyabohlwaya ndibaqeqeshe: zondelela ngoko uguquke.

³⁶ Uyazi, ndaweni ithile phaya, njengokuba ndandifunda, nda. . . Ukuba niyakundixolela umzuzu, ndi—ndifumene indawo evakala ilungile kum, kwaye andiyazi ukuba ibiphi ngoku. Nantsi.

. . . ube wena ungazi . . . ludwayinge, . . . usizi, . . . ihlwempu, . . . imfama, . . . uze:

³⁷ Owu, bethu, olo luhlobo oluthile lomfanekiso apha webandla lanamhlanje! Ngoku, yi, ndi—ndicinga ukuba esa sigaba sebandla silapha, sithetha ngaso. . . Kakade, ndinaso isigaba sebandla sivela ngoku ezincwadini. Kodwa ekubeni eso siSigaba seBandla laseLawodike esikuso, masijonge nje kwiimeko.

³⁸ Andifuni kuthatha nasiphi na isiqendwana okanye nantoni na, kuba asikho. . . ukuthetha ngokungazibambiyo, njengoko sibona ukuthetha ngayo nantoni na iNkosi eya kusikhokelela ekubeni siyenze, kodwa into eya kusinceda.

³⁹ Masinge ngeSigaba seBandla laseLawodike kunye nemeko yaso namhlanje. Ngokokwazi kwam, andiboni nto indithintelayo, ngeli xesha, ukuBuya kweNkosi uYesu, ngaphandle kokulungela kweBandla Lakhe. Ndinga ukuba enye ye—iziprofeto. . .

⁴⁰ Izolo, ekunyukeni ngemoto, siyiqhube ngeentsuku ezimbini, ukusuka eTucson, apha, kanye amawaka amabini eemayile, uBilly kunye nam. Kwaye ke thina, ngoku, oko kwakungokokwaphula imithetho yesantya. Sahlala kakuhle. Ndahlala phaya, ukuba uyaqhuba, kwaye nda—nda—ndawasonga amanqindi ngasemva ngathi ngumpu nomva wehamile. Ndambona egqitha. Ndathi, “Yima umzuzu, nkwenkwe.”

Ngoku, sixelelwa, “Nika uKesare okukaKesare.”

⁴¹ Saze sangena apha ezantsi phezolo, intombazana encinci ilele ithe saa endleleni, imalunga neminyaka emithathu ubudala; umama efile ngaphaya emhadini. Enye inkwenkwe enxilileyo, evela kwi-R.O.T.C., ineminyaka elishumi elinesibhozo ubudala, eqhuba ikhulu elinamashumi amabini eemayile ngeyure, kwicala lasekhohlo lendlela, yabulala. Kwaye ndiyaqikelela ukuba yayisifa, nayo. Emva koko unokuqonda ukuba yintoni na.

“Nika uKesare okukaKesare.”

⁴² Abantu abamsulwa bayafa. Intwazana encinane eneminyaka emithathu ubudala yaphulukana nobomi bayo, ngenxa yejoni elithile elinxilileyo, yabona, ukuqhuba ikhulu elinamashumi

amabini eemayile ngeyure, kuqikelelwa, kwicala elingalunganga lendlela. Isiza phezulu ngaphaya kwenduli, kwaye ukujika ukwehla okukhawuleziyo, yababulala bonke kanye phaya ngokudibeneyo. Nda... Yayisifa, nayo. Ke ngoko unokubona, nangona iqela elimsulwa lalisenza... .

⁴³ Ngoku laa nkwenkwe inetyala lokubulala ngokungenalusini. Yabona? Ndinga ukuba umntu ubeya kubanjwa endleleni, esela, ufanele ukuba anikwe iminyaka elishumi, qwaba, ngenxa yokuphambi kwexesha... ukubulala okucetyiweyo; nawuphi na umntu, kuba yena nje... nawuphi na umntu.

⁴⁴ Asi, asisoze senze nantoni na ngezopolitiko. Ibolile. Ingcamango kaThixo yokuba nokumkani, ukumkani olilungisa, ichanile. Kodwa ezopolitiko zinwenwe nje ngokulula, ungathenga nantoni na; ukuqhatha, ukuxoka, ukuba, yonke enye into. Njengoko benditshilo kwiiCawe ezimbalwa ezidlulileyo: kwaye ujonge apho ukhoyo, yabona, akukho nto kodwa yintlaninge nje egoso yayo yonke into. Kodwa ukumkani olilungisa unokuzenzela eyakhe imithetho. Kwaye ungambulala umntu; Uyayazi ipolitiki elungileyo, ilungile loo nto, uyaphuma kuyo. Yabona? Kwaye ke, yona iyi, yona—yona... .

⁴⁵ Intando yesininzi yimbono elungileyo, kodwa ayizukusebenza. Kanye njengobukomanisi, zonke izinto ezifanayo; ivakala ilungile, kodwa ayizukusebenza. Hayi. I... Indlela kaThixo yokuba nokumkani, njengoDavide, yayilungile, kwaye unengqondo enye egxile kuyo. Njengenkokeli enye negquba lamarhanisi, okanye njalo njalo, awunakuthatha amabini okanye amathathu kuwo. Ngoko, uziphixanisile zonke, uze nalo naluphi na uhlobo lwembono.

⁴⁶ Ngoko sifumana iimeko, namhlanje, zilungele ukuBuya kweNkosi.

⁴⁷ Kodwa, ngeli thuba uMzalwana uNeville kunye nam, kunye naba abanye abazalwana bezama ukwalusa umhlambi, Ndinento engqondweni yam ngoku, ezayo, esinokuthi sithethe ngayo.

⁴⁸ Oko kukuthi, ndafumana ileta ngenye imini evela kwinenekazi elilungileyo. Andizange ndiyifumane; iza ngomnye umntu. Kwaye ngokuqinisekileyo lalindiqwenga, okanye lizama ukwenza njalo. Lalisithi, “Ingaba wakha... Aninakwenza nto nina madoda angooSomashishini abangamaKristu ukunqanda uMzalwana uBranham?” Lathi, “Kungenxa yokuba enayo le ncwadi ngoku ebizwa ngokuba *Isigaba SeBandla LaseLawodike*, ekhupha ezinye.” Kwaye lathi, “Uyayikrazula nje imfundiso yePentekoste ibe ziziqwenga.” Lathi, “Ngoku uthetha ngobungqina bokuqala asikokuthetha ngeelwimi.” Laze lathi, “Emva koko, uchasene nabashumayeli abangabafazi.” Kwaye lo yayingumshumayeli obhinqileyo. Kwaye amakhwenkwe akhe, abanye babona bahlobo

balungileyo endinabo ehlabathini. Yena...Baphakathi kwabahlobo abasenyongweni endinabo. Kwaye lathi, “Ngoku...”

⁴⁹ Kwaye le ndoda nomfazi, bendisitya isidlo sakusasa kunye nabo; bathi, “Mzalwana uBranham, jonga oku. Ungakhe uyicinge?” waze wakhupha ileta.

Ndathi, “Ke, dade, akaqondi nje.”

⁵⁰ Abafana bandixelela ukuba umama wabo wayengumshumayeli ongumfazi, kwaye akazange aye kuMyalezo.

⁵¹ Kwaye ngoku uthi apha, wathi, “Ngoku lathi, ‘Abafazi abafanele babe negunya phezu kwamadoda.’” Lathi, “Kuthekani ngoFibhi oseBhayibhileni, umncedisi kaPawulos?”

⁵² Ngokuqinisekileyo, wayengumthengisi weempahla. Waza uPawulos wabuza ebantwini...Ucinga ukuba uPawulos wayenokuthi, “Abafazi mabathi tu emabandleni, bangavumi ukuba bathethe,” kwaye ajike athi, “Ngoku, uFibhi, umncedi wam kwiVangeli, uzakushumayela ngobusuku obumbalwa?” Ngokuba, wayeya kuliphikisa ilizwi elilelakhe. Yabona?

⁵³ Kwaye lathi, ngoko, ukongezelela kuko konke (ndiyakholwa ukuba yayingu Estere, wayengomnye wabagwebi eBhayibhileni.), lathi, “Ibhinqa elithile lalingumgwebi eBhayibhileni. Ukuba oko akulogunya phezu kwabantu!”

⁵⁴ Kwaye lo somashishini waphiliswa kanye apha ebandleni kungekudala, watsho...Ngoku, umfazi wakhe wathi, “Mzalwana uBranham, yayisoloko indixaka loo nto.”

Ndathi, “Kutheni, dade, ingakuxaka njani loo nto?”

Wathi, “Ke, nanku umgwebi ongumfazi.”

⁵⁵ Ndathi, “Yipolitiki leyo, hayi ibandla. Loo nto ayinanto yakwenza nebandla.”

⁵⁶ UPawulos wathi, “Mabalulame, njengokuba usitsho nomthetho.” Kwaye umthetho awunakubeka umfazi ukuba abe ngumbengeleli; awukwazi ukumbeka. Awuzange wambona umbengeleli omkhulu womfazi. Awuzange wambona umfazi ongumbengeleli, naphina eBhayibhileni. Awuzange wambona umfazi ongumshumayeli, eBhayibhileni. Ngokuqinisekileyo.

⁵⁷ Abanye babo babengabaprofetikazi, njalo njalo; UMiriyam kunye nabanye abahlukeneyo. kunye no Estere...Omnye wabo wayengumgwebi kwaSirayeli. Ngamanye amaxesha baba ngookumkanikazi phezu kwabo, njalo njalo ngokufana noko, ukumkani nokumkanikazi. Ekufeni kokumkani, ukumkanikazi kwafuneka athabathe indawo yakhe bade banyule omnye ukumkani, nanjalo njalo.

⁵⁸ E—eTucson, e-Arizona, sinomfazi ongumgwebi apho esixekweni. Naso isizathu sokuba isixeko singcoliswe

kangaka. Kwaye siye safumana . . . Umfazi akananto yakwenza kwezopolitiko. Wayengenanto yakwenza kwi . . . phezu kwalo naliphi na igunya ebandleni.

⁵⁹ Indawo yakhe ngukumkanikazi wendoda ekhaya. Ngaphandle koko, akananto. Kwaye siyazi ukuba yiNyaniso leyo. Akusayikufumana . . . Ndiyazi ukuba oko kuvakala kuyinto yakudala, kodwa ndinoxanduva.

⁶⁰ Kwaye ndiyazi ukuba, emva kokumka kwam kulo mhlaba, ezi teyiphu nezo ncwadi ziyakuphila, kwaye abaninzi benu bantwana bancinane bayakufumanisa, ngemihla ezayo, ukuba oku kuyiNyaniso ngokuchanekileyo, ngokuba ndiyithetha eGameni leNkosi.

⁶¹ Ngoku, siyamangala ukuba njani umfazi, ongumfazi olungileyo, kwaye azise kulo mhlaba ngomyeni wakhe othembekileyo, indoda elungileyo, amanye awona makhwenkwe abalaseleyo endakha ndadibana nawo, ngamadoda, endakha ndadibana nawo. Kwaye ngokukhawuleza nje, nje kwamsinyane bewuvile uMyalezo, bathengiswa kuWo, ikhulu leepesenti. Ngoku, oko kunokuza kuphela ngokumiselwa kwangaphambili, kuphela kwendlela enokuthi ize ngayo.

⁶² Ngoku, umbuzo ngulo, apha. Bendinga ukuba, yabona, ngoku kwakutheni ukuze iNkosi indibuyisele. “Kwaye uyazi, uyazi . . . Ungazi; uze, uludwayinge, ulusizana, uyimfama, ube ungazi oko.”

⁶³ Ngaphambi kokuba ndifike kule ndawo, Ndingashwankathela endikuthethileyo kwiintsuku ezimbalwa ezidlulileyo, apha kuMyalezo omalunga, ndiyakholwa ukuba yayingu, *UThixo Weli Hlabathi*; umfamekise amehlo abantu, ukuze banqule umtyholi ngokupheleleyo kwiinkonzo zenkolo. Niyifumene loo nto nonke? Niyiqondile nonke? [Ibandla lithi, “Amen.”—Mhl.]

⁶⁴ Kwaye ke kwakuloo Myalezo mnye, ndizise ingongoma, yokuba, umfazi onxibe iimpahla eziziphethe kakubi, ngokungafanelekanga, yena, uyakugwetywa kwiNkundla yoMgwebo njengehenyukazi lasesitratweni. Loo nto ivakala ingaqhelekanga kakhulu.

Makhe ndikuzobele umfanekiso omncinci.

⁶⁵ Ngoku, nali igqwetha esixekweni, umfo omncinane, kwaye uyindoda elungileyo. Kangangokuba—ngekwezopolitiko, ndicinga ukuba unokuba nesidima njengaye nawuphi na, kwezopolitiko zakhe. Kwaye ke uhamba nentombazana edume kakhulu. Bathandane baze batshate. Baquqela kuwo onke amatheko nezinto ezinkulu, basela kunye bonke. Ekugqibeleni, yena . . . Unekhaya elihle. Uhlala kwindawo entle. Ucingelwa kakuhle phakathi kwabantu. Kodwa yena . . . Bobabini bayasela. Unxiba ezimfutshane, ucheba iinwele zakhe, uqaba ubuso,

yonke into nje ngokwesondo, umfazi omhle eziveza. Ke, akakhe aye ecaweni, kwaphela, namnye kubo.

⁶⁶ Ke, kungena, ebumelwaneni babo, kuza umfazi ovela kwibandla lamaBhaptizi okanye kwibandla lamaWisile, yena nomyeni wakhe. Ngoku, lo mfazi . . .

⁶⁷ Masiyenze ubuWisile, ngokuba ubuWisile buhamba ngakumbi kancinane ebungcweleni kunobuBhaptizi; bonke ngaphandle komBhaptizi weTestamente eNtsha, bayakholelwa kubungcwele. Kodwa, ngokwesiqhelo, amaBhaptizi akabujongi kwaphela ubungcwele, yabona. Abakholelwa kwinto enjalo. Ke ngoko, ngoku, masiyenze umWisile kuba bayakholelwa kubungcwele.

⁶⁸ Aze ke umfazi ongumWisile afike ebumelwaneni ngakulo mfazi, kwisitrato esinye. Umyeni wakhe ngu . . . Masithi ungumcwangcisi mali woluntu, kwaye, okanye i-ofisi ethile. Ke, lo mfazi ungumWisile ujonga ngaphaya komnye umfazi.

⁶⁹ Kwaye xa eli gqwetha liphuma edolophini . . . Igama lakhe nguJohn; yithi igama lakhe nguJohn. Ngoku, musa ukucinga ngaloo nto ngoku. Ndithatha nje amagama entsomi ngoku. Kwaye igama lakhe nguJohn. Kaloku, wayedla ngokuhamba noRalph. Kwaye elo ligama lentsomi, yayo yonke, yabona, ukuze ufumane nje ibali, ukwenza umfanekiso.

⁷⁰ Ke, into yokuqala uyazi, kwitheko lokunxila, uRalph uyamgona kwakhona. Ke, uyavuseleleka, kuba ephinda ethandana noRalph, uyacinga. Ngoko, emva kwethuba, uRalph uqalisa ukudibana naye. Kwaye angayibeka ngaphaya kukaJohn, ayifihle emehlweni akhe. Kwaye ucinga ukuba ulidada elikrelekrele, kuba angabaleka noRalph, etshatele kuJohn. Yabona, laa mfazi akanaso kwa isidima sokuziphatha kakuhle, kwaye akacingi nto ngaloo nto.

⁷¹ Kodwa lo mfazi ungumWisile ukhulele kwesinye isibiyeli. Uyaya, ubuncinane, ecaweni, kwaye ucinga ukuba laa mfazi ukhohlakele. Kutheni, uthi kumyeni wakhe, xa engena, “Ndibona laa ndoda ingena phaya idibana naye. Kwaye xa uJohn engaphandle kwityala kwindawo ethile, ePhiladelphia okanye kwindawo ethile, umkhuphela phandle ngemoto yakhe evuleke umphezulu, kwaye balale ke elunxwemeni. Ndiyababona besiza ekhaya; bangavali nemidiyadiya ngamanye amaxesha, amncamise kwaye enze uthando kuye, okulandelayo . . . Owu, akukho kubi kakhulu oko?” utsho emyenini wakhe. “Ngokuba, akayonto kodwa ulihenyukazi likawonke-wonke.” Yinyani. Umbi ngaphezu kwehenyukazi likawonke-wonke, kuba ungumfazi otshatileyo. Yabona? Kwaye yena, lo mfazi, lo mfazi waseWisile, ucinga ukuba yinto embi leyo, akasayi enkonzweni.

⁷² Ngoku, lo mfazi ongumWisile akanakwenza into elolo hlobo. Hayi, ngokwenene. Ungumfazi onesidima. Kwaye enye into, akayi kuchukumisa nentwanana yegrangqa, ngokuba,

ibandla lamaWisile, amashumi alithoba epesenti enkqubo yawo sisithintelo kwigrangqa, ngokuchasene negrangqa. Ke, bane nkqubo yokuthintela, kwaye abo bantu bela bandla lamaWisile abaphili ngaphezu kokuba lifundisa ibandla.

⁷³ Kodwa lo mfazi mnye, lo mfazi ungumWisile, uyaphuma, ngorhatya, nomyeni wakhe, enxibe ezimfunshane ngeCawe, emva kwesikolo seCawe. Ucheba iinwele zakhe. Uqaba imilebe, aze ade atshaye kancinci.

⁷⁴ Ngoku, eLizwini likaThixo, bobabini bangamahenyukazi, kodwa *lona* apha “uze, ulusizana, uludwayinge, imfama, kwaye akakwazi oko.” Omnye unetyala kanye njengomnye, kuba, “Indoda ekhangela umfazi, ukuba imkhanuke, sele imkrexezile kakade entliziyweni yayo.”

⁷⁵ Kwaye ukuba lo mfazi, ngoku, uya kuthi, “Yima umzuzu nje, Mnu. Branham. Ndiza kukunika ukuqonda, andilohenyukazi.” Dadewethu, mhlawumbi ukuba unokusiwa phambi kweBhayibhile, kwaye ubeke izandla zakho kuYo eBukhoni bukaThixo, kwaye ufunge isifungo ukuba ubunyanisekile—unyanisekile kumyeni wakho njengoko unokuba njalo. Umzimba wakho ngowomyeni wakho, kodwa umphefumlo wakho ngokaThixo. Kukho umoya ongendawo okuthambisileyo. Ukuba oko, ukuba akunjalo, ngoko u... Ndingabonisa ukuba uphambene ngokupheleleyo.

⁷⁶ Ngekwenzeke ntoni kumakhulu wakho ukuba wayephumele esitratweni enxibe ezimfutshane? Ngebabemfake kwiziko lempambano; uphume phandle engayinxibanga ilokhwe yakhe. Kukho into engalunganga engqondweni yakhe. Ukuba kwakunjalo ngoko, kunjalo ngoku.

⁷⁷ Ngoko iphosa ihlabathi lonke empambanweni. Yonke le nto iphambene. Kwaye ngokuthe ngcembe yachwechwela bade abantu bangayazi.

⁷⁸ Ngoku, ingaba ulihenyukazi? Hayi ngomyeni wakhe, isibhambathiso kumzimba wakhe. Kodwa, phambi koThixo, unongcolileyo, umoya wobuhenyukazi kuye, omenza anxibe ngolo hlobo. Kwaye ukwiSigaba seBandla laseLawodike, kwaye akazi ukuba uyayenza loo nto. Umfazi omsulwa akazi ukuba uThixo uya kumgweba njenge henyukazi. Nako ke.

⁷⁹ Uyayisa Yona kuye; awukwazi ukumxelela. Akukho ndlela yokuYisa kuye. IBhayibhile yathi, “Baze kwaye abayazi loo nto.”

⁸⁰ Ukuba ubunokumbiza ngokuba lihenyukazi, buqu, uya kukubambisa. Uya kwenza njalo. Andikhe ndithethe buqu malunga nabani na. Ndithetha ngesono. Andithi, “*Eli* bandla lithile, uMnu. *Nje-na-nje* phaya, uMfu. *Nje-na-nje*, unguye...” Hayi, hayi. Ndiyakutsho oko, imfundiso yaloo nto, yabona, yonke loo nto idibene. Andibizi umntu ngamnye. Ayingobantu ngabanye. Yinkqubo abakuyo. Yinkqubo yehlabathi.

⁸¹ UMzalwana uGeorge Wright ohleli apha u... Uneminyaka engamashumi asixhenxe anesihlanu okanye amashumi asixhenxe anesibhozo ubudala, ndiyaqikelela. Yintoni obuyakucinga ngeyenzekile ukuba ubunokuya kubona uDade Wright ngenye imini, kwaye ngewayeme ngepere yezimfutshane? Kutheni, ubungenakuze, ubu—ubuyakwenza ukuba umfazi avalelwe. Ubungeke utshate naye. Ke, ukuba nawuphina umfana ngaloo mini ebenokuyenza, into ekwanye ibinokwenzeka. Ke, ukuba yayisisono kwaye ingalunganga ngoko, iyinto enye; kodwa abantu baye bakhula ekuphambaneni.

⁸² Mandiprofethe into ethile kuni, kanye ngaphambi kokuba yenzeke. Ihlabathi liphela liqokelelana kwimpambano, kwaye liya kuba libi ngakumbi kwaye libi ngakumbi, bade babe liqela lamageza. Kwaye iphantse yanjalo ngoko.

⁸³ Ungacinga ukuba indoda iqhuba izibane zayo zicinyiwe, kwicala elingalunganga lendlela, uRicky, umntwana oselula, obefanele ukuba uphume kanye kwisikolo samabanga aphakamileyo, wabulala iqela labantu. Ingaba oko kuyabanqanda? Olandelayo uza kanye emva kwakhe, esenza kwaloo nto inye. Ungafane ucinge umfana ozicingela ngokwakhe...nantoni na ngesiqu sakhe, ukuphuma apha nokwenza ngendlela abenza ngayo?

⁸⁴ Ungafane ucinge umfazi oselula, kunye nokutyatyamba kobufazi, emhle, ekhiwe kakuhle, emilile, inkangeleko, ubuso, emhle; kwaye kwa into yokuba emhle ibonakalisa ukuba sikwixesha lesiphelo. Yabona, uhambe konke kunye ukuya kwimbonakalo yehlabathi, izinto zehlabathi hayi ubuhle bobungwele, ubumnandi emphefumleni wakhe. Ndibabonile abafazi, kwingaphandle labo kwakungekho nto yokujonga kuyo, kodwa uthetha nabo ngaxesha lithile, thetha nabo imizuzu embalwa, bayinto yokwenene ngenene ongenakuyibaleka. Yabona, ubuhle bangaphandle bobomtyholi, bobehlabathi.

⁸⁵ Jonga kubantwana bakaKayin, indlela abangena ngayo kuwo. “Xana bazibona oonyana bakaThixo iintombi zabantu ukuba zintle, bazeka abafazi kuzo,” kwaye uThixo akazange abaxolele.

⁸⁶ Khangela, xa abo bafazi bakwaSirayeli bekunye—izandla ezirhabaxa, kunye neenwele ezimbi; xana bona oonyana bakaThixo benyukayo becanda ilizwe lakwaMowabhi, kwaye badibana nabo bafazi bahle baneenwele ezilungiswe kakuhle, nokuhomba, nokuqaba okuninzi ebusweni babo, okanye into eniyibiza; kwaye xa abo nyana bakaThixo babona abo bafazi bahle ngenene, umprofeti wobuxoki wathi, “Sonke siyafana.” Kwaye batshata phakathi kwabo, kwaye uThixo akazange abaxolele.

⁸⁷ Batshabalala entlango. Bonke ngabanye bafela apho, bengenathemba, bengenaThixo, kwaye balahlekile

ngoNaphakade; begwetyiwe ngonaphakade, nangona babekubona ukulunga kukaThixo, nakuba babesele kumthombo ongatshiyo. Babesele etyeni elibethiweyo. Babeyibonile inyoka yobhedu isenza imimangaliso. Baphuma phantsi kobhaptizo lukaMoses elwandle. Babesibonile isandla sikaThixo. Babekutyile ukutya kweNgelosi, baza bazenza zonke ezo zinto. Kodwa betshatile, bayeka abafazi babangenise, bazeke phakathi kwabo. Hayi ukukrexeza, ukutshata nje phakathi kwabo; UThixo akazange ayixolele.

⁸⁸ Eso sisihlandlo sesibini idibana. Ngoku sikwisihlandlo sesithathu, sikhohlisa ngakumbi kunangaphambili.

⁸⁹ Ndiyazi ukuba oko kunzima. Kwaye ndihlala ndizibuza, ngeendlela ezininzi, kuya kuba njani? Kutheni kufuneka ndithethe ngokurhabaxa kangaka ebantwini? Yintoni eyenza kube njalo? Kwaye nangoko, ndiyaqaphela, ukuba ibingengoThixo, bekungayi kubakho mntu, akukho mfazi ebeya kuhlala andiphulaphule. Kodwa bayabuya, ngokuba kukho umntu othile one ankile encinane yeNyaniso phaya, owaziyo ukuba injalo loo nto. Nokuba kunjalo, bayazi ukuba Ilungile. Ngoku khangela ukuba kwenzeka ntoni na. Ndiyazi ukuba kunzima.

⁹⁰ Kufana nje nokuba ugqirha ukunika iyeza, kwaye wala ukulithatha, emva koko musa ukugxeka ugqirha ukuba uyafa. Kwaye Oku kufana neyeza. Malunga naphi naba bantu basoloko besithi ndingumntu othiye abafazi?

⁹¹ Uyabona, khangela nje indlela abenza ngayo abafazi, kwaye ndiya kukubonisa apho ibandla likhoyo. Ukuziphatha kwabafazi kuseLawodike, ehlabathini, ngokwasemzimbeni, “baze, balusizana, iimfama, kwaye bengakwazi oko,” a—abantu, abafazi behlabathi. Kwaye ibandla likwinqanaba elinye. Khangela okokwemvelo kufanekisela okomoya, ukubheka phambili, lonke ixesha. Ngoku, ngenye imini kwiSihalo soMgwebo...

⁹² Ndiyazi ukuba ayidumanga ukuyithetha. Kwaye ukuba umntu akamiselwanga ukuba ayithethe, kungcono ungayithethi; kuba uyalinganisa, kwaye ke uyakungena engxakini, ngokuqinisekileyo ngokwaneleyo.

⁹³ Ngoku qaphela. Ngenene ndiye, kujongeka ngathi, kumaxesha, ndibambe umlomo womfazi uvuleke kwaye ndigalele iYeza emlonyeni wakhe, ndize ndibeke izandla zam emlonyeni wakhe, kwaye uyakuLitshica ngalo lonke ixesha. Kungathini ukuba ugqirha wenza loo nto kwisigulana, emva koko isigulane sife kuba singavumi ukuginya iyeza? KwiSihlalo soMgwebo, xa zonke ezi zinto zifana nokucheba iinwele nokunxiba ezimfutshane kunye...

⁹⁴ Ndiyakha kuphela. Iyure isondele xa uzakubona into ethile isenzeka, xa kukho into ezakwenzeka. Kwaye yonke le

mvelaphi ilapha ibibeka isiseko kuphela ukwenzela uMyalezo omfutshane, okhawulezayo oya kushukumisa izizwe zonke.

⁹⁵ Kutheni bendikhetha abafazi, bekulele nje apha phezulu ngento onokuthi uyibethe kanye entloko, ngayo. Nokuzama ukubaxelela into elungileyo. Ndize ndibambe isandla ndisihlise *ngolu* hlobo, njengalapho umlomo, kwaye baLitsica. Ngubani ke ngoko onokusola ugqirha?

⁹⁶ Uyakuthi njani, ngoMhla woMgwebo, xa kwaloo mazwi akhwazwayo ngokuchasene nayo, ayakudlala irekhodi kanye ebusweni babantu? Ngoko bayakumnka njani kuyo?

⁹⁷ BaLitsice phakathi kweminwe yakho. Ugalele elinye ukwehla, ngoko ekugqibeleni banikine intloko kwaye bavukele umva, kwaye babuyele umva, abayi kuyenza. Ukanti, uyabuya kwakhona kwaye uLigalele ngaphakathi kwakhona. Ngoko ngubani obekwa ityala? Hayi ugqirha, hayi iYeza, kodwa isimo sengqondo somntu. Yiloo nto kanye. Kuba yimini eyoyikekayo, ngolunye lwezi ntsuku, xa esi sizukulwana sikrexezayo simi phambi koThixo uSomandla.

⁹⁸ Ndiyibona inyuka iminyaka yam, amagxa am ayagoba; kwaye, ndiyazi, amashumi amathathu eminyaka apha kweli qonga, ehe, amashumi amathathu anesithathu eminyaka apha entsimini. Obo bubomi obude. Leyo yiminyaka engamashumi amathathu anesithathu yenkonzo. Inye kuphela into endizisola ngayo; ukuba andizange ndibe neminyaka elikhulu elinamashumi amathathu anesithathu kuyo. Kuba eli iyakuba lithuba lokugqibela endiya kuba nalo, ngeli xesha ndilapha enyameni efayo, ukushumayela iVangeli. Thixo ndincele ndime ngenyaniso njengoko kunokuba yinyaniso, kwela Lizwi, ndize ndithethe kanye njengoko Esitsho.

⁹⁹ Yintoni eyamenza la mfazi waseWisile. . . UngaLizisa njani kuye? Nanku elapha, kwesa Sigaba seBandla laseLawodike.

¹⁰⁰ Ngoku sizakuthabatha umfazi ongumPentekoste. Akumelanga anxibe ezimfutshane, aqabe ubuso, okanye achebe iinwele zakhe, kodwa ujonge ezantsi kongumWisile, athi, “Jonga laa mfazi wenza *nje-na-nje!*” Yithi umfazi akanxibi ezifutshane, kodwa uthi. . . kwaye yena neenwele ezinqothuliweyo. Yabona?

¹⁰¹ Okukhona unyuka kuThixo, kokukhona kubonakala yonke into igwcele isono ngakumbi. Kwaye ngamanye amaxesha, emthandazweni, unokucinga, xa uMoya oyiNgcwele ekunyusa akuse esibhakabhakeni, ngoko yonke loo nto ibonakala isisiphithiphithi. Ke xa ubuyela ezantsi, ubonakala ngathi u, ebantwini, ungumkhohlakali, ukuba wena—awuyonto ngaphandle kokuphoxa kwakudala. Usisidenge, kuba umi njengongaqhelekanga wakudala kwaye uhlala ubakhalimela abantu. Kodwa ukuba ukhe wakhwela kwezo zibhakabhaka ngaxesha lithile, apho unokuthi ube kuBukhona bukaThixo (kungekhona ngemvakalelo, kodwa ngokuphakanyiswa

ngokwenene nguMoya oyiNgcwele), yonke loo nto ibhalwe, “ICHABOD.” Uzuko lweNkosi lumkile kuso sonke isambatho sehlelo. Injalo lo nto. Akukho nalinye kuwo elifanelekileyo.

¹⁰² Ngoku mandikuzobele isangqa esincinci. Ukuba bendinebhodi yokubhala...Kodwa ndifuna ujonge apha. Ndiza kwenza isangqa esinye *ngolu* hlobo, kwaye ndiza kwenza esinye isangqa ngaphakathi kwesi sangqa, zimbini, emva koko ndizakwenza isangqa ngaphakathi kwesa sangqa. Zizangqa ezintathu, izangqa ezintathu. Ngoku, nguwe lowo.

¹⁰³ NguThixo lowo. UThixo kwitriniti uMnye, kwaye ngaphandle kwetriniti akanguye uThixo. Akanako ukubonakaliswa nangayiphi na enye indlela.

¹⁰⁴ Kwaye awunakubonakaliswa ngaphandle kokuba ngumntu oyitriniti oyiyo, oko kukuthi: umzimba, umoya, umphefumlo. Ngaphandle kwenye yazo, awuphelelanga. Yabona? Ubungenamphefumlo, ubungayi kuba nto; ubungenawo umoya, ubungayi kuba nto; ubungenawo umzimba, ubungumoya nje, ungabi ngumzimba.

¹⁰⁵ Ke, uThixo ugqibelele kubunye bobuthathu boBuqu; hayi ubunye *beziq* ezithathu, kodwa bubunye bobunye kubuthathu. UYise, Nyana, noMoya oyiNgcwele nguThixo omnye oyinyaniso obonakalalisiweyo. UThixo!

¹⁰⁶ Qaphela apha, khawume nje, mna—Ndiyakholwa ukuba ndiyifundile kwimizuzu embalwa edlulileyo. Phulaphula oku.

...kwisithunywa sebandla lase...Lawodike sibhalele; Ezi zinto utsho u-Amen, ingqina elithembekileyo, eliyinyaniso, ingqalo yayo indalo kaThixo;

¹⁰⁷ UThixo unguMdali. Kwaye wadalwa njani? Kodwa lena yi “ingqalo yayo indalo kaThixo.” Xana uThixo, uMoya, wadalwa ekwimo yoMntu, lowo yayinguThixo edalwa; UThixo uMdali, ngoKwakhe, esiba yindalo. UThixo, Owenza uthuli, wenza ikhalsiyam, wenza ipotash, ukukhanya kwecomic, iipetroleum, wayithabatha into wayihlanganisa waZidala, kwi “ingqalo yayo indalo kaThixo.”

¹⁰⁸ “U-Amen,” owokugqibela. *Amen* kuthetha “makubenjalo.” “Isiphelo sikaThixo,” xana uThixo wagqiba kwindalo Yakhe.

¹⁰⁹ Ngoku, bekunjani? “Akukho mntu wakha wambona uThixo nangaliphi ixesha, kuphela Okuphela kwamzeleyo uBawo uMchazile.” Niyayifumana?

¹¹⁰ Yithi, umzuzu nje, awungxamanga. Mesityhile ngaphaya kwabaseKolose, umzuzu nje. Ndisandula ukwenzeka... kufika iSibhalo engqondweni yam. Mesityhile kwabaseKolose, iNewadi yabaseKolose, size sifumane... Ndiyakholelwa ukuba sisahluko sokuqala. Kuya kufuneka ndikujonge oku, kuba ayicwangciswanga kwangaphambili apha. Ngoko ndiza...

Njengoko ndandikade ndinjalo, xana ndandingumshumayeli osemntsha, ndandinakho ukucinga ngezi zinto kanye ngoku, kodwa njengokuba ndikhula andikwazi. [UMzalwana uBranham uqhwa kraze iminwe yakhe—Mhl.] Masiqale kumqolo we-9, ndiyakholwa. “Ngenxa yesi sizathu...” NguPawulos uxelela amaKolose ngoKristu, Lowo Wayenguye.

Ngenxa yoko nathi, kususela kwimini esakuvayo oko, asiyeki ukunithandazela, kwaye... umnqweno wokuba nizaliswe kuko konke ukwazi ukuthanda kwakhe, ninobulumko bonke bomoya nokuqonda;

Ukuze nihambe ngokuyifaneleyo iNkosi, nise kuko konke ukukholisa, nixakathe isiqhamo kuwo wonke umsebenzi olungileyo, nasekukhuleni ekumazini uThixo;

Komeleziwe konke... ngokwamandla ozuko, lokunyamezela, okuzeka kade umsindo kunye novuyo;

Ukubulela kuBawo, ohlangabeze osenze sahlangana... osenze sahlangana kwi... amadlelane kwilifa labangcwele...

Owasihlangulayo egunyeni lobumnyama, waze wasifudusela ebukumkanini boNyana wakhe oyintanda:

111 Apha sifika ngoku. Bukela.

esinayo sikuye inkululeko ngokuhlawulelwa ngegazi lakhe, kwa noxolelo lwesono:

Lowo ungokomfanekiselo kaThixo ongenakubonwa,...

112 Yifumana? Umqolo we-15, kwabaseKolose 1:15.

...owamazibulo kwindalo yonke:

113 Amen! Intoni? “Owamazibulo kwindalo yonke.” Mayibe yiNgelosi, mayibe yiyo nayiphi na enokuba yiyo; Ungowamazibulo kwindalo yonke.

Kuba ngaye zadalwa zonke izinto—zadalwa zonke izinto, ezisezulwini, okanye... emhlabeni, zibonakalayo... zingabonakaliyo, nokuba ziitrone, nokuba zizilawuli... amagunya, ... amandla: zonke izinto zidalwe nguye, zidalelwe yena:

114 Brrrrr! Mayibe yiyo nantoni na enokuba yiyo; akekho omnye umntu! Qaphela, “Kwaye kwi... Kwaye ke ngoko...”

...ungaphambi kweento zonke, nazo zonke izinto zima zimi kuye.

115 Nokuba nguYise, uNyana, uMoya oyiNgcwele, nokuba yintoni na, “Ungaphambi kweento zonke.” “Phambi kwezinto zonke eziseZulwini, emhlabeni; ezibonakalayo, ezingabonakaliyo, okanye nantoni na,” lo Nyana kaThixo wayekho ngaphambi kweento zonke. Injalo lonto? Andikhathali,

ziitrone, ubukhosi, nokuba yintoni na; Iitrone zasezulwini, izikumkani, nokuba yintoni na enokuba yiyo kummandla omkhulu wamandla angaphezu kwendalo ngaphaya, kumaNaphakade apho yayikhona; nokuba yayiyintoni na, iiNgelosi, oothixo, nokuba yayiyintoni na, “Ungaphambi kweento zonke.” Amen! Ingaba awuMboni? “Yena wayekho ngaphambi kweento zonke; kwaye zadalwa nguYe. Yena...” Umqolo we-17.

Kwaye yena ungaphambi kweento zonke, kwaye ngaye zonke izinto zima zimi.

¹¹⁶ Akukho nto inokulenza libaleke ngaphandle Kwakhe. Nokuba nguThixo uYise, uThixo uMoya oyiNgcwele; nokuba ziiNgelosi, izilawuli, amandla, amagunya; nokuba yintoni na, zonke izinto zihamba ngaYe. “Zonke izinto zima ngaYe.” Yena!

Kwaye yena uyintloko yomzimba, yebandla, oyingqalo—oyingqalo, owamazibulo kwabafileyo (oko kukuthi, ukuphakamisa oko Aze kukukhulula); ukuze ezintweni zonke abe ngowongamelayo.

¹¹⁷ “Abe nokuba *mkhulu*,” uyayazi ukuba ithetha ukuthini? Yiloo nto, “phezu kwako konke.” Uphezu kwazo zonke izinto ezadalwayo; yonke iNgelosi, yonke into, yonke—yonke into ekhoyo. Uphezu kwezinto zonke. Sesiphi Isidalwa Esi? Inokuba ngubani? Ngaphezu kwezinto zonke! “Kwaye akuba elwenzile uxolo...” Makhe sibone, umzuzu nje. Ulawul-...

Kuba kwakholeka kuBawo ukuba kuhlale kuye konke ukuzaliseka;

¹¹⁸ “Yonke inzaliseko yezinto zonke.” Yonke inzaliseko kaThixo, yonke inzaliseko yeeNgelosi, yonke inzaliseko yexesha, yonke inzaliseko kaNaphakade; yonke into yahlala kuYe. Lowo nguloMfo.

Nokuthi, ngaye azixolelanise naye zonke izinto, elwenzile uxolo ngalo igazi lomnqamlezo wakhe; ngaye, ndithi, nokuba zizinto ezisemhlabeni, nokuba zizinto ezisezulwini.

¹¹⁹ Nasiya esa Siqu sikhulu esithatha ngaso, “Ingqalo yayo indalo kaThixo.”

¹²⁰ Ngoku, ngoku kwakuba, iBandla, okokuba injongo Yakhe iyonke yayiliBandla. Ngoku singena njani kweli Bandla? “NgaMoya mnye sonke sabhaptizelwa Mzimbeni mnye,” iBandla, uMzimba kaKristu. Ayinakusilela.

¹²¹ Ngoku, nantsi into eyenzekayo. Ngoku khangela oku, umfanekiso omncinane ozekelisayo apha.

¹²² Ngoku, lo mntu wangaphandle yinyama. Yiloo nto esijonga kuyo; oko sikubonayo. Kwaye ineendawo zokungena ezintlanu kula mzimba. Kwaye nawuphi na umntwana wesikolo segram, njengam, ebeyakwazi ukuba kukho izivamvo ezintlanu

ezilawula umzimba; bona, ngcamla, yiva ngokubamba, joja, kuva. Ngaphandle koko, awukwazi ukuwuchukumisa umzimba. Yiloo ndlela kuphela onayo kumzimba; bona, ngcamla, yiva ngokubamba, joja, yiva; uyayibona, uyingcamle, uyive ngokubamba. . . Ngoku, lowo ngongendawo, ongaphandle.

¹²³ Ngoku, ngaphakathi koko ngumoya, othi ube nguwo xana uzalwa emhlabeni kwaye ukuphefumlelwa kobomi kuphefumlelwe kuye. Laa moya ungowehlabathi ngenxa yokuba awunikelwanga uvela kuThixo, kodwa (unikwe) uvunyelwe nguThixo. Ngoku uyakufumana oko? Kuba, wonke umntwana ozelwe emhlabeni, “uzalelwe esonweni, wabunjelwa ebugwenxeni; weza ehlabathini ethetha ubuxoki.” Injalo lonto? Ke, laa mntu, ngaphakathi phaya, ungumoni, indawo yokuqala. Ngoku, kodwa. . .

¹²⁴ Ngoku, uneendawo zokungena ezintlanu. Kwaye ezo ndawo zintlanu zokungena. . . Andazi nokuba ndingazibiza khona ngoku. Xa i. . . Okokuqala, ndiyazi, yingcinga, isazela, nothando, ukukhetha. . . Hayi. Isazela, uthando, ukuqiga. . . Kukho iindawo ezintlanu zokungena emoyeni. Awukwazi ukucinga ngomzimba wakho; kufuneka ucinge ngomoya wakho. Awukwazi ukuba nesazela emzimbeni wakho. Awunazindawo zengqondo konke konke; umzimba wakho awukwazi, ngoko kufuneka ucinge ngomoya wakho. Kufuneka uqiqa. Awunako ukuqiga ngobume bakho bomzimba, kuba isizathu asiboni, asingcamli, asiva ngokuchukumisa, asijoji, okanye asiva. Ingqiqo yinto onokuyenza engqondweni yakho. Ukuba ulele okanye uphumile, umzimba wakho ulele phaya ufile, kodwa umoya wakho usenokuqiga. Zintlanu izivamvo ezilawula laa mntu ungaphakathi. Kwaye oko. . .

¹²⁵ Ngoku, ukuya kumntu wokugqibela, ongumphefumlo, kukho ingqiqo enye kuphela elawula oko, kwaye leyo ikhululekile. . . inkululeko yokuzikhethela ye-arhente yokuzikhethela okanye yokulandula.

¹²⁶ Kwaye ngoku isizathu sokuba abantu namhlanje. . . Ngoku, ungakulibali oku ngoku, kwaye uyaku—uya kubona oko oyiNgcwele. . . yintoni ubungqina bokuqala boMoya oyiNgcwele. Yabona?

¹²⁷ Ngoku, abantu banokuphila kulo moya, kwaye baxhentse bekumoya. Bakhwaza emoyeni. Baya ecaweni bekumoya, kwaye banokuba noMoya wenene kaThixo othanjiswe kuloo moya, kodwa babe belahlekile kwaye kanye babenomtyholi kangangoko banokuba nako, naloo moya.

¹²⁸ Ngokuba, khangelana, naso isizathu sokuba wawungenakumxelela laa mfazi, wayenxibe ezimfutshane, wayengalunganga. Ubungenakumxelela ukuba ukunqothula iinwele zakhe kwakungalunganga. “Ke, iinwele zakho zinantoni yokwenza nayoyi?” Ke, zabanayo kuSamson. Yabona?

129 “Nabanina oya kongeza igama elinye kuLe, okanye asuse iLizwi elinye kuYo.” Kufuneka ube neyona ndawo igqibeleleyo ndaweni ithile.

130 Ngoku, umzekelo, ukuba bendingu—u—u—umntu ongumBhaptizi, kwaye uyehla uze undixelele ukuba ndimelwe kukuba—Ndimelwe kubhaptizelwa eGameni likaYesu Kristu; iseBhayibhileni. Ke, into yokuqala uyazi, bendiyakuthi, “Ndizakubuza umalusi wam.”

131 Kwaye ndiya kumalusi; uthi, “Owu, yinto ethile phaya emva, yabona. Ehe, yabona, thina maBhaptizi, nantsi into esiyikholelwayo; sikholelwa ukuba kufuneka sintywiliselwe kwizihloko zika ‘Yise, Nyana, Moya oyiNgcwele.’ Yiloo ndlela lonke ibandla elenze ngayo. Ukusukela oko uJohn Smith walisekayo, yindlela ekwenziwa ngayo leyo.” Ke, sisigqibo sakho eso. “Hampa ngoko kuthethwa ngula mfo!”

132 Ungathini ukuba ungumWisile, kwaye ukuphehlelela yinqubo yakho, kwaye uyaxelelwa ukuba kufuneka utywiliselwe? Yabona ukuba ndithetha ukuthini? Ubuyela kumalusi wamaWisile, kwaye uyakubhala abuze ubhishophu, ukuba *unje-na-nje* utsho *nje-na-nje* malunga *noku*. “Kodwa thina, ibandla lamaWisile, sasekwa kumakhulu amathathu okanye amane eminyaka eyadlulayo, eNgilane, nguJohn Wesley, noWhitefield, nabo bonke abanye phaya, noAsbury. Siseke olu xwebhu, silandela uJohn Wesley, lokokuba siyakuphehlelelwa, kuba nje yeyangaphandle imva-. . . isimo. Kwaye sicinga ukuba ukukuphehlelela kulungile nje kanye njengokuba kunjalo ngenye indlela.” Ukuba ungowenene. . . Ukuba ibandla lamaWisile yingqibelo yakho, oko kulapho uphela khona.

133 Ukuba ungumKatolika. . . Kwaye ndiya kukuxelela, akukho eBhayibhileni ukuba ungayityi inyama ngoLwesihlanu, nazo zonke ezi zinto ngolu hlobo, kwaye “uMthendeleko oNgcwele ayisosonka somthendeleko, ngokuba inguMoya,” nanjalo njalo. Kwaye uya kumbingeleli wakho, umbingeleli uthi, “Nantsi ke, ibhalwe kanye kuxwebhu lwethu.” Kwaye ukuba ibandla yingqibelo yakho, awukhathali nokuba nabani uthini. Oko sisiqinisekiso sakho.

134 Owu Thixo, yincele le nto izike ngaphakathi! Kum, yonke into ayilunganga. ILizwi likaThixo yingqibelo. Nantoni na ela Lizwi likutshoyo, ngoko oko kulungile.

135 Ngoku, indlela ekuphela kwayo apha phezulu kwezi ndawo, onokuthi ube kulo mntu ungaphakathi mncinci; kwaye kufuneka umiselwe kwangaphambili. Ngokuba wawukunye noThixo, uyinxalenye kaThixo.

136 Ndandikutata wam. Kananjalo ndandikutatomkhulu wam, kunye notatomkhulu katatomkhulu wam. Ngembewu, ndandikuloo nto.

137 Kwaye ndandikukuKristu. Wena wawukuKristu ngaphambi kokusekwa kwehlabathi. Weza kuhlangula AbangaBakhe, AbangaBakhe ababekuYe. Haleluya! Abantwana Bakhe ababekuYe!

138 Akazange eze ku—kusindisa abantwana bakamtyholi. Abanakuze baYazi. Kwaye banobuqili kakhulu kwiindlela zokufunda kwabo kwengqondo, kangangokuba awunakuthelekisa nabo konke konke. Awukwazi ukubegqitha ngokuthetha. Kodwa, ngokholo uyaLibona.

139 Ngoku, inzululwazi ayidingi naluphi na ukholo. Inzululwazi iyayingqina into abathetha ngayo. Ayidingi naluphi na ukholo.

140 Umpristi wamaKatolika uya kukuxelela, “Khangela ukuba ibandla lamaKatolika litshangatshangise ixesha elingakanani na. Khangela ukuba lalime ixesha elingakanani phantsi kweentshutshiso zobuhedeni.”

Ibandla lamaWisile lithi, “Jonga apha ixesha elingakanani . . .”

141 Ndabona ibandla . . .thetha ngomqondiso womhanahanisi; ndinyuka ngendlela izolo, ndibonile. Wathi, “Ibandla likaKristu, lasekwa A.D. 33.” Alikabi likhulu leminyaka ubudala, yabona, ihlelo. Owu, bethu! “Imfundiso yabapostile”? Akukho kwanto banayo. BangabaSadusi bale mini; akukho Moya, hayi . . . Kwaye awukwazi ukubaxelela; awukwazi ukuthetha nabo; awukwazi ukuqika nabo.

142 Ngokuba, sigqitha ngaphaya kokuqika. “Ungayami kokwakho ukuqonda.” Ukhohlo aluqiqi kwaphela. Ukhohlo luyaLikhohlo.

143 Bathi, “Ngoku, khangela apha, uyakhohlo ukuba simelwe kukwenza ezi zinto emva phaya? Ubuvuvu! Oko . . .”

144 Kodwa iBhayibhile yatsho njalo. Andikwazi ukuchaza ukuba kwenzeka njani, kodwa kuyenzeka. UThixo watsho njalo. Ngoko awunayo . . . Andikwazi ukukuxelela nto ngayo. Ukhohlo aluYicacisi. Ubuyazi lonto? Ukhohlo luyaYikhohlo nje.

145 Wathi uYesu kuNikodimo, ukusuka kwiSan- . . .ibhunga lobucawa lomhla Wakhe; weza kuYe ngobusuku, wathi, “Nkosi, siyazi ukuba unguMfundisi ovela kuThixo, kuba akukho mntu unako ukuzenza izinto Ozenzayo, ngaphandle kokuba uThixo unaye.”

146 Wathi, “Inene, ndithi kuwe, ‘Ngaphandle kokuba umntu azalwe ngokutsha, akanakho kwa ukububoma uBukumkani bukaThixo.’”

147 Wathi, “Mna, indoda endala, ndingene esizalweni sikama, ukuze ndizalwe?”

148 Wathi, “Ngoku ndizakuxelela njani izinto zaseZulwini, ekubeni ungasayi kukholelwa kwizinto zasemhlabeni?” Yabona?

149 Emva koko Wathi, ngenye imini, “Ngaphandle kokuba nidle inyama yoNyana woMntu, nisele iGazi Lakhe, aninaBomi kuni.” Akazange ayiacise.

150 Abo bapostile nabanye baloo mhla, ababemiselwe eBomini; Wayeyazi loo nto. Wathi, “Bonke aNdinike bona uBawo baya kuza. Inye kuphela into omawuyenze kukwenza nje iZwi laM laziwe; bayalazi, ngokuba izimvu zaM ziyalazi iLizwi laM.” Kwaye izwi ligama elivakaliswayo. [Indawo engenanto eteyiphini—Mhl.] “BayaLikholwa, nakanjani na. Abanyanzelekanga ukuba bangqine ngokwenzululwazi nantoni na, okanye babuze nawuphi na umSadusi okanye umFarisi, okanye nantoni na eyenye, ngayo. Ndiyithethile, bayayikholwa, kuba izimvu zaM ziyaliva iZwi laM.”

151 Kwaye *Eli* liZwi likaThixo kwimo yombhalo, ngokuba *Esi* sisityhilelo esipheleleyo sikaYesu Kristu, iTestamente eNdala neNtsha zidityanisiwe. Amen. Nantso ke.

152 Ngokuba? Uthi, “Aba ngabantu abalungileyo. Yintoni eyenza bona...” Ngokuba, into enye, indawo yabo ababopheleleke kuyo isecaweni. Kwaye apha... Niyayikhumbula eyeCawe edlulileyo, kwiveki edlulileyo; bangaphi ababelapha nabayivileyo intshumayelo ya*Bathanjiswa NgeMihla Yokugqibela?* Ndinga nonke. Yabona, bathanjisiwe. Umoya wabo uthanjisiwe, *kulo* mmandla wesibini.

153 Ngoku, laa mfazi wokuqala uthi... Hayi, akakhathalele into ethethwa libandla, into ethethwe nangowuphi omnye. Ulidada elikrelekrele. Une mfundo yasekholejini. Angayibeka phezu kwendoda yakhe, aze acinge ukuba ukrelekrele ngokwenza loo nto.

154 Lo omnye umfazi u “ze, imfama, kwaye akazi.” Owu, ilusizi, kodwa ngulo mfanekiso iBhayibhile esizobela wona. Ngoku, uya ebandleni. Laa mfazi, mhlawumbi unokuba ngcono, laa mfazi uyakuba njalo... Uphila ubomi obulungileyo, obucocekileyo; akukho nto ichasene nalo nto. UThixo uyakuba nguMgwebi wayo. Andazi; Andinguye uMgwebi.

155 Kuphela ndi... noxanduva loko Andibonisa kona. Yiloo nto eyathethwa ngabapostile. “Sithetha oko esikwaziyo, esikuvileyo, esikubonileyo.” Yiyo yonke into endinoxanduva ngayo. Yiyo yonke into onoxanduva ngayo.

156 Kodwa ngoku, uyabona, ukuba unokuthabatha laa mfazi mnye... Waphelela phi? Yabona? Uye wajikeleza kanye. Weva, ngaphandle kwentandabuzo; uvule unomathotholo, amaxesha amaninzi. IZwi likaThixo belithetha, amaxesha amaninzi. Ke, ngoku, yabona, uza ngaphaya kolu nqulo-mntu lilapha, iqumrhu. Zonke iicawe ngamaqumrhu. Yonke into, injalo ngqo loo nto, ziindawo zokuphumla apho abantu bahlangana khona njengobulungu. Kwaye uyeza ngapha; ke, loo nto imlingana

kakuhle. Ngoku ukuba uya kumxelela into amakayenze, akayi kukuphulaphula. Uyambonisa eBhayibhileni; akasayi kuLiphulaphula.

¹⁵⁷ Ngoku, mzalwana wam othandekayo, dade, ibenye okanye zibe mbini izimvo phambi kokuba kuvalwe. Sisiqingatha phambi, ixesha lokuphuma; imizuzu elishumi elinesihlanu.

¹⁵⁸ Ngoku khangela, ndifuna ukukubuza into. Kutheni lo mfazi engayiboni? Kutheni engakwazi? Ngokuphathelene ekukrexezeni ngokwasenyameni, kumyeni wakhe, akanatyala; akananto yokuvuma. Ucocekile njengoko wayenjalo ngemini yokuzalwa; akukho ndoda imchukumisileyo.

¹⁵⁹ Ndithetha ngaxeshanye ngoku, kumfazi, kwibandla. Ucoceke njengokuba wazalwa. Ewe, yiloo nto kanye ibandla eliyiyo, njengoko wazalwayo, kodwa waye “zalelwe esonweni, wabunjelwa ebugwenxeni, weza . . .” Yabona ukuba ndithetha ukuthini?

¹⁶⁰ Ngoku umxelela ukuba akulunganga ukuba achebe iinwele zakhe; IBhayibhile yatsho njalo. Akulunganga ukuba anxibe ezimfutshane; IBhayibhile yatsho njalo. Angathi, “Ubuvuvu.” Ngokuba? Ingqibelo yakhe ayikho *apha* ezantsi, kulaa mntu wesithathu, umphefumlo owamiselwa ngenxa engaphambili wathunyelwa uvela kuThixo. Kodwa ingqibelo yakhe ikumbutho *olapha* phandle, athe umntu othile wuququzelela ngaphandle Koku. Yabona?

¹⁶¹ Kodwa ukuba iLizwi likaThixo lisezantsi kuloo mphefumlo, lithi, “Amen! Ndiyayibona.” Ihambelana naLo. Ngoku jonga *apha*. Ngoko ke, umntu ozelwe ngoMoya kaThixo . . .

¹⁶² Yabona, *apha* yinyama yangaphandle. Kwaye ndithetha kubaphulaphuli abaxubeneyo, ndiza kuthetha njengowenu—njengowenu umalusi, njengomzalwana wenu. *Apha* yinyama, ibuthathaka, ibotshelelwe eku . . . Inenekazi elincinane lihamba lisihla ngesitrato; umfana othile esebutsheni bakhe, xa eneshumi elinesixhenxe, ishumi elinesibhozo, amashumi amabini eminyaka ubudala, amashumi amabini anesihlanu, amashumi amathathu, ehamba ejikeleza phaya . . . Kwaye eli nenekazi liselula liyeza, libhijabhija bonke ubume, umzimba walo, lihamba linxibe ipere yezihlangu ezinezithende eziphakamileyo; isiqu salo sithe phuhlu sonke ngaphambili nangasemva; kwaye ilokhwe *injalo* ukunyuka ngaphezu kwamadolo akhe, okanye ipere yebhulukhwe emfutshane. Uyazi ukuba iBhayibhile ithe uyakwenza ngolo hlobo? Uyazi, iBhayibhile ithe leyo yindlela ayakwenza gayo, indlela ayakungcola gayo.

¹⁶³ Ingaba uyifundile *apha*, iReader's Digest yale nyanga, ukuba, “Amadoda nabafazi balo mhla, amantombazana amancinane, ukusuka kumashumi amabini okanye amashumi amabini anesihlanu eminyaka ubudala, akwimeko yokuyeka ukuya exesheni,” oko udlula kutshintsho lobomi kwisigaba

esiphakathi sobomi, ngokwenzululwazi, phakathi kwamashumi amabini namashumi amabini anesihlanu. Bekukade kumalunga namashumi amathathu okanye amashumi amathathu anesihlanu, kwisigaba sam. Kubudala bukamama, umfazi akazange aqalise ukuyeka ukuya exesheni ade abe namashumi amane okanye amashumi amane anesihlanu.

164 Ingaba yintoni? Ingenzululwazi, kunye nokutya, imixube, oko kugqwethe wonke umzimba womntu sade saba yimfumba—yo—yokuninzi ukonakala. Ke, ukuba ubume benyama bonakele, ayiyiyo iseli yengqondo kuloo nto isemzimbeni?

165 Ngoku khangela uMoya, uyilandela. Kuyakufika ixesha, eGameni leNkosi, apho abantu bayakuphambana ngokupheleleyo. IBhayibhile itsho njalo. Baya kudanduluka bakhwaze; izinto ezinkulu ezoyikekayo kumfanekiso ngqondweni yabo. Oonomathotholo nezinto, iinqubo zethu zikamabonakude, ziyayivelisa. Kuyakubakho izinto ezinjengeembovane ezivuka emhlabeni, eziya kuphakama njengemithi elishumi elinesine; kuya kubakho i—i—intaka iya kuphaphazela emhlabeni, inamaphiko azimayile ezine okanye ezintlanu ububanzi; kwaye abantu bayazibona, bayakukhala bakhwaze, bakhalele iceba. Kodwa iya kuba ziZibetho. Linda ndishumayele ngezo Zibetho zivulekayo.

166 Khangela into awayenzayo uMoses phantsi komntu wenyama, hayi uMoya, xa Wathi, “UMoses . . .” Wathi uThixo kuMoses, “Phuma phaya,” kumprofeti Wakhe, “chola uthuli olugcwele isandla, uluphose emoyeni uthi, ‘ITSHO INKOSI, iintakumba ziya kuza phezu komhlaba.’” Kwakungekho ziintakumba. Into yokuqala uyazi, baqala ukubona into irhubuluza etyholweni. Jonga ngaphaya, nantso into ethile engenye. Kwaye emva kwethuba, zazinzulu kangangokuba wawungenakuhamba phakathi kwazo.

167 Zivela phi? UThixo unguMdali. Unako ukwenza oko Akuthandayo. Ungozimele geqe. Unokwenza i—intaka eyayiza kufikelela—fikelela amaphiko ayo ukusuka kwelinye icala lomhlaba ukuya kwelinye.

168 Wathi, “Makubekho iimpukane, ziwunxibe wonke umhlaba.” Kwakungekho mpukane emhlabeni. Into yokuqala uyazi, impukane eluhlaza endala yaqalisa ukubhabha ijikeleza. Into yokuqala, kwakukho isibhozo okanye ishumi, ishumi elinesibini. Into yokuqala uyazi, wawungenakho ukuhamba phakathi kwazo. UThixo, uMdali, uyaligcina iLizwi Lakhe.

169 Wayolula intonga yakhe, ngokomyalelo kaThixo, wathi, “Makunyuke amasele, awugubungele umhlaba.” Kwaye amasele eza ade azimfumba, iimfumba, kwaye ukunuka kwakukuyo yonke indawo, mhlawumbi amashumi amane okanye amashumi amahlanu eenyawo ukuphakama, amasele. Ayekwikhabhathi ka—kaFaro. Ayekwi . . . ukuguqula ishiti,

kwaye bekuyakubakho amakhulu amahlanu amasele phantsi kweshiti, phantsi kwebhedi, kwisihlaba. Naphi na apho babesiya khona, yayingamasele, amasele, amasele. Ayevela phi? UThixo, uMdali, ungozimele geqe. Oko Akuthethayo, Uya kukwenza!

¹⁷⁰ Kwaye Wathi kuyakubakho izinto ezinkangeleko zoyikekayo emhlabeni. “Inkumbi ezineenwele ezinjengabafazi,” iinwele ezinde, ukukhathaza abo bafazi bacheba iinwele zabo. “Amazinyo njengengonyama; ameva emisileni yazo njengoonomadudwane; ziyakungcungcuthekisa abantu, iinyanga.” Linda nje side singene ekuvuleni ezo Zibetho naMatywina, nezo Ndudumo ziSixhenxe, khangela ukuba kuyakwenzeka ntoni na. Owu, mzalwana, kungcono ungene eGoshen ngelixa lisekho ixesha lokungena eGoshen. Musa ukuhoya oku ngaphandle.

¹⁷¹ Jonga apha. Nali inenekazi elincinane lizibhijabhija ukwehla ngesitrato; nanku umfana, amehlo akhe ayayibamba. Ulilungu lebandla. UngumPentekoste. Uyiyo nantoni ayiyo. Kodwa into yokuqala oyaziyo, akukho ndawo yokubophelela *phaya*. Lona liya kuthi, “Mholo.” Uneenwele ezijjekileyo, kwaye omhle ngenkangeleko umfana, umfana onomagxa athe nkqo; mhlawumbi uzame ukuphila kakuhle. Liqalisa ukuya kuye, nditsho nomshumayeli. Into yokuqala uyazi. . .

¹⁷² Ingaba yintoni? Oku *apha* phandle, umnqweno wenyama; kwaye umoya *apha* ezantsi, ukanti uthanjiswe, usithi, “Musa ukuyenza, musa ukuyenza.” Kodwa iya kwenza ntoni? Iyakujikela kanye, apho ibambe, nantso isiya. Into yokuqala uyazi, uzama ukumkhupha. Unetyala lokukrexeza, nokuba umchukumisile okanye akamchukumisi.

¹⁷³ Kodwa, unyana wenene, ozelwe ngokutsha kaThixo! Amen! Awunakuyenza ngokwakho. Akunakwenzeka ngokupheleleyo ukuba i—iduna elinegazi elishushu ukuhamba phambi kwethokazi ngolo hlobo, kungekho nto yenzekayo. Kodwa xa kukho Into ethile kwingaphakathi; laa Nto incinci izalwe ngokutsha *apha*!

¹⁷⁴ Nangona laa ndoda yayinokuba yakhwaza, yathetha ngeelwimi, yaxhuma, yaxhentsa, yonke enye into, ithanjiswe ngoMoya; yenza yonke imiqondiso nemimangaliso awathi uThixo wayithetha apho, ngoMoya Wakhe! UYesu wathi, “Baninzi abaya kuza kuM ngaloo mini, bathi, ‘Nkosi, andiprofetanga na eGameni Lakho? Andizikhuphanga na iidemon eGameni Lakho? Andi. . .’” Wathi, “‘Mkani kuM, nina nenza ubugwenxa.’” Buyintoni na ubugwenxa? Into oyaziyo ukuyenza, kwaye ungayenzi. “‘Mkani kuM, nina nenza ubugwenxa; Andizange ndanazi kwa ukunazi.’”

¹⁷⁵ Kodwa ezantsi ngaphakathi kuloo ndoda, ukuba laa ndawo yokubophelela incinane ilapho, laa Mbewu kaThixo eyamiselwa

ngenxa engaphambili ngaphambi kokusekwa kwehlabathi; Andikthali nokuba kwenzeka ntoni na, iyambamba. Iphaya ukwenzela ukuhlala.

¹⁷⁶ Yilonto loo mfazi uyakuzinxiba zona ezifutshane. Ubalelwa ekubeni lihenyukazi, ngokufanayo naloo mfazi esenzweni. Yabona? Akayazi ukuba la moya... Wazi njani? Isiqinisekiso sakhe.

¹⁷⁷ Yintoni ingqibelo? Lilizwi lokugqibela. Ingqibelo ngu amen. Kukuphela kwayo yonke ingxabano, isigqibelo sakho.

¹⁷⁸ Kwaye ukuba ibandla lakho, ibandla lePentekoste, elikuxelela ukuba, "Iinwele ezinde kunye nezinto kukubaxa nje. Unevili elisecaleni, umva wentloko yakho," nanjalo njalo, olo hlobo lwezinto, umntu uphethwe ngumtyholi.

¹⁷⁹ Kuba, iLizwi likaThixo lathi, "Kulihlazo ukuba umfazi achebe iinwele zakhe. Uya kuhlazisa intloko yakhe." Ukuba uthe wahlazisa indoda yakhe, kwaye indoda yakhe liBandla, kwaye iBandla nguKristu, ulihenyukazi lenkolo elingenasidima; uze kwaye akayazi loo nto. Uze! Ayitshongo na iBhayibhile, "Isigqubuthelo somfazi ziinwele zakhe"? Azinikelwa na kuye iinwele zibe sisigqubuthelo?

¹⁸⁰ Ngaminazana ithile, ngaphaya phaya kwiSihlalo soMgwebo! Ndizamile ukugalela iYeza ngaphakathi, kwaye ndilibambe ngezandla zam, kwaye uyaLitshica kanye emva ngqo phakathi kweminwe yakho. UThixo uya kubagweba ngenye imini. Lowo ngu-ITSHO INKOSI. Ayikhange ibe yimfumba yobudenge, okanye ixhego elithile eliphambeneyo elithabathekileyo. Akunjalo. Ngokuba, liLizwi leNkosi.

¹⁸¹ Kwaye owokwenene, umKristu wokwenene uya kumelana naloo mntu wangaphakathi, laa Moya owawukho phaya emva ekuqalekeni, uliLizwi.

¹⁸² Njengokuba Wayeyinzaliseko yenu nonke, nanikuYe emva phaya eKhalvari. Wayesazi kwangaphambili ukuba uyakuba lapha. Wasasaza kuphela oko kwakuza kwenzeka. Kwaye nani kuYe; nafa kunye naYe. Nafa kwikratshi lenu, nafa kwiifashoni zenu, nafa kwihlabathi. Xa Yena . . . Wafa kunye naYe eKhalvari, waze wavuka kunye naYe ekuvukeni Kwakhe kwakhona ngomhla wesithathu. Kwaye ngenxa yokuba uyamkele, ngoku uhleli kwiindawo zaseMazulwini kuKristu Yesu. Haleluya!

¹⁸³ Nantso ke. Ngula mntu wangaphakathi. Loo nto ingaphakathi iyakungqinela iLizwi, ihlale neLizwi, nokuba kutheni. Awukwazi ukuyinceda. Ndayifunda loo nto, kwiminyaka emininzi eyadlulayo.

¹⁸⁴ Usana lwam oluncinane lulele apha, lusifa. Umfazi wam elele apha e...e—emakhazeni, waqholwa waze wabekwa ngaphandle. Bandibizela phaya phandle, kwaye uSharon wayesifa. Eso sesona sihendo sinzima endakha ndadibana naso

ebomini bam. Ndandimalunga namashumi amabini anesihlanu eminyaka ubudala. Ndaphuma ndaya apho, wabe uBilly Paul elele ekwinqanaba lokufa.

¹⁸⁵ UGqirha Sam weza, wathi, “Bill, andicingi ukuba siza kumsindisa uBilly. Kwaye nam...” Wathi, “Umbi kakhulu.” Wathi, “Bill, ndivelana nawe kakhulu.” Wabeka iingalo zakhe wandiwola.

Ndathi, “Gqirha, andisenamandla.”

¹⁸⁶ Iiyure eziliqela, ndamtsalela umnxeba, usana lwam, uSharon, ndamleqa phaya, yena... ukumbona exhuzula; ibingayi kuyeka. Bafaka inaliti kumchachazo; bawugqobhoza, bezisa uphawu, isifo sephepha imeningitis. Kuko konke.

¹⁸⁷ Ndawangawangisa indlela yam eya esibhedlele; ndamisa isigadla sam esidala phaya phandle, ndaze ndaphuma ndaqalisa ukuhamba ndisiya egumbini. Nanko uSam esiza ukwehla ngehlo, ephethe umqwazi wakhe esandleni, ekhala, wabeka iingalo yakhe wandiwola, wathi, “Khawubuye, Bill.”

Ndathi, “Yintoni ingxaki?”

Wathi, “Awukwazi ukumbona.” Wathi, “Uyafa, Bill.”

Ndaze ndathi, “Hayi, Sam, hayi usana lwam.”

¹⁸⁸ Wathi, “Yebo.” Wathi, “Ungabi sambuza, Bill. Uya kukha aphile,” wathi, “uyakuxhwaleka.” Wathi, “Uyakuhlala eshwabene, kwaye uya kuxhwaleka ubomi bakhe bonke.” Wathi, “Unemeningitis.” Wathi, “Musa ukusondela kuye; uya— uya kumbulala uBilly ngokuyenza.”

Ndathi, “Sam, kufuneka ndimbone.”

¹⁸⁹ Wathi, “Awunakuyenza loo nto, Bill. Ndi—ndiyakwalela. Ngoku, uyazi ukuba ndicinga kangakanani ngawe, kwaye ungumhlobo wam nayo yonke into,” wathi, “ndicinga kangakanani ngawe,” wathi, “kwaye ndikholelwa kangakanani kuwe, Bill,” uthe, “kodwa musa—musa ukuya kulo mntwana.” Wathi, “Ukuba wenza oko... Imeningitis ikuye.” Yabona? Wathi, “Uza kuhamba kwimizuzu embalwa, kwaye,” wathi, “unga... sizakumngcwaba.” Wathi, “Bill, ndivelana nawe kakhulu.”

¹⁹⁰ Kwaye wabiza, waxelela, wabiza umongikazi, ukuba andifunele uhlobo oluthile lweyeza. Wathi, “Andazi ukuba le ndoda ime njani.”

¹⁹¹ Ndema apho kancikane. Wangenisa iyeza. Ndahlala phantsi, eholweni. Wathi, “Hlala.” Waze wayizisa umongikazi, wathi, “Sela oku, Mzalwana uBranham.”

¹⁹² Ndathi, “Enkosi. Ndahlala phantsi phaya umzuzu.” Xana wemka ngolo hlobo, ndayigalela kwinto yokutsicela; ndabuyisela iglasi phantsi.

193 Ndahlala apho. Ndacinga, “Owu Thixo, yintoni endiyenzileyo? UnguThixo olungileyo. Bekutheni ukuze Umyeke afe, ngenye imini, mna ndibambe iingalo zakhe zombini ngolo hlobo?” NdiMcenga ngenxa yakhe. “Kutheni ukuze umyeke ahambe? Nankuya uBilly elele phaya, esifa; kwaye nanko, esifa. Yintoni endiyenzileyo? Ndixelele! Kulungile, ndingasuke nje ndihambe nabo.”

194 Ndavula umnyango, kwaye kungekho mongikazi apho. Ndanyebelezela kwigumbi elingaphantsi. Oko kwakungaphambi kokuba kulungiswe isibhedlele. Izikrini, akukho zikrini ezifstileni, kunzima, kunye neempukane kumehlo akhe amancinci. Wayentwanana yokunqanda ingcongconi, esiyibiza ngokuba, isefu ibekwe ebusweni bakhe. Ndazigxotha iimpukane; elele khona. Amehlo akhe amancinci, wabandezeleka kakhulu ade ajjeka.

195 Emva koko uSathana waya ecaleni kwam apho, waze wathi, “Ingaba ubusithi EbenguThixo olungileyo?”

Ndathi, “Ehe, ndiyithethile loo nto.”

196 “Ingaba ubusithi EbenguMphilisi? Ke, kwakutheni ukuze uyihlo afele ezingalweni zakho phaya, ube wena umbiza, yena umoni, ubizela ubomi bakhe? Kwakutheni ukuze umntakwenu afele ezingalweni zomnye umntakwenu, phaya phandle, wabe wena umi epulpitini ushumayela, kwiiveki ezimbalwa ezidlulileyo?” Wathi, “Ngoko kwakutheni ukuze Angakuphenduli? Ubuthe Uyakuthanda kwaye wakuhlangula.”

197 Wayengenakundixelela ukuba akukho Thixo, kuba ndandisele ndiMbonile. Kodwa wayendixelela ukuba akaNdikhathalelanga.

198 Wathi, “Nantso inkosikazi yakho ilele. Iintsana zakho ziya kuba lapho kungekudala. Utatakho ungewatyiwe. Umntakwenu ungewatyiwe. Kwaye inkosikazi yakho iza kungcwatywa ngoku, ngomso. Kwaye nalu usana lwakho, lusifa. Ingaba UnguThixo olungileyo? Huh? UnguMphilisi?” Wathi, “Uzenze incindi!”

199 Yenze ntoni? Ukusuka . . . yayisebenza ngaphandle, ngoku, kule ndoda yokuqala.

200 Wathi, “Ngoku khangela. Uyazi, xa wawukwiminyaka embalwa eyadlulayo, malunga neminyaka emibini okanye emithathu eyadlulayo, ngaphambi kokuba wamkele Oku, ubucingelwa kakuhle phakathi kwabantu. Ubuphila ubomi obulungileyo, nobucocekileyo. Nayiphi na intombazana esixekweni, ebifuna ukuphuma, iphume nawe, kuba yayiziva icocokile kwaye ihloniphekile.” Ndandinokuma phambi kwayo nayiphi na kuwo. Andizange ndithuke nomnye, andizange ndithethe nto. Ude enze ngokuhlakanipha, bendiyakumgodusa. “Kwaye wawuthandwa phakathi kwabantu. Kodwa uyintoni ngoku? Umbaxi wenkolo.”

201 “Injalo loo nto. Ndandinjalo.” Jonga ezi zinto ziqala ukuhamba kunye? Umphandle, ukuzathuza emoyeni, udibanisa ezi zinto. “Injalo loo nto, Sathana.”

“Kwaye ingaba ubuthe Yena nguMphilisi?”

“Ewe. Hum. Ehe.”

202 “Kwaye uyacenga kwaye ulila, kwaye abantu bekuxelela ukuba bekungenjalo, ukuba uphume wonke emgceeni. Ibandla elilelakho likukhuphele ngaphandle, ngenxa yOku. Elakho ibandla lamaBhaptizi ezantsi phaya, likukhuphe ngomnyango, kwangeso sizathu sinye.”

“Ehe.”

203 “Utatakho wangcwatywa. Umntwakwenu wangcwatywa. Umkakho elele apho, ukuba angcwatywe. Nalu usana lwakho, malunga nemizuzu elishumi elinesihlanu ubude kwaye luza kube lungasekho. Kwaye UnguMphilisi? Eyakho inyama negazi; ILizwi elinye elivela kuYe liyakusindisa ubomi bosana. ‘UnguMphilisi,’ utshilo. Abantu bazamile ukukuxelela. Umshumayeli ukuxelele ukuba wonakele; uphambene uphela; waba ngumbaxi wenkolo. Kwaye uthe Uyakuthanda. Angakuthanda?”

204 “Kwaye indlela owakhalela ngayo utata wakho! Indlela, ubusuku emva kobusuku, nizila ukudla, kwaye xana u... emini, xa kufuneka uthandaze, ukwenzela ukunyuka isibonda, usebenze. Kwaye xana Emvumela ukuba afele ezingalweni zakho, umoni.

205 “Indlela inkosikazi yakho, onjani ukulunga umfazi, kwaye indlela owawumthanda ngayo!” Umama kaBilly; abaninzi benu bayamkhumbula uHope. “Enjani ukulunga ngokwenene intombazana! Wawonwabe kangakanani, ikhaya lakho elincinane ngaphaya; malunga needola ezisixhenxe okanye ezisibhozo zefenitshala, enjani ifenitshala owawunayo, kodwa wawumthanda; kwaye wena... kwaye nanithandana ke. Kwaye wahamba kwaye wathandazela abanye; kwaye, uvakalelo oluthile lwengqondo, baphakama bemka bathi balungile. Kodwa ngoku unkosikazi ongowakho; kwaye nankuya, efile, lusuku lwesibini ngoku, elele kwindawo yabangcwabi ezantsi ngaphaya, uScott and Combs. UnguMphilisi? Huh?”

206 “Kwaye inkwenkwe yakho ikwinqanaba lokufa, uBilly Paul, uneenyanga ezilishumi elinesibhozo ubudala. Kwaye intombazana yakho encinci, eneenyanga ezisibhozo ubudala, ilele apha, isifa, yimeningitis. Kwaye usanda kuthandaza; waze uThixo wathoba ishiti, wathi, ‘Thula!’ Akeva, akayi kukuva, konke konke! Wakuzela ngomhlana. Ingaba unguThixo olungileyo? Huh? Uyakuthanda? Kwaye yonke intombazana owakhe wahamba nayo, yonke inkwenkwe owakhe wanxulumana nayo, abona bahlobo bakho abakhulu, bemkile kuwe njengombaxi wenkolo.”

207 Yonke into awayendixelela yona yayiyinyani. Yonke into anokuyithetha, nje iwela kanye emgceni, yabona, *apha*. Ndandisele ndilungele nje ukuthi, “Ngoko mna, ukuba yindlela Amelwe kukuba enze ngayo leyo, ngoko andisayi kuMkhonza.”

208 Kanye njengokuba ndandikutsho oko, kwakukho into ethile evela kwenye indawo engenye, ezantsi le ngaphakathi. Yathi, “Ungubani wena, indawo yokuqala? INkosi inikile, kwaye iNkosi ithabathile.” Yabona, ngulaa mntu wangaphakathi, musa ukuzathuza konke konke.

209 Ndajonga ngasemva, ndacinga, “Ndifike njani emhlabeni? Ndiphuma kwiqela lamanxila. Ndifike njani apha? Ngubani ondinika ubomi? Ngubani ondinika laa nkosikazi? Ngubani ondinika olwa sana? Uvelaphi unkosikazi wam? Buvela phi ubomi bam?” Ndathi, “Nakubeni endibulala, noko ndiya kuMthemba.”

Ndathi, “Suka kum, Sathana!”

210 Ndabeka isandla sam phezu kosana. Ndathi, “Sharon, sithandwa, ndiza kukubeka ezingalweni zikamama wakho kwimizuzu embalwa, xana iiNgelosi zikaThixo zisiza kukuthabatha, kodwa ngenye imini utata uya kukubona kwakhona. Andazi ukuba kuya kuba njani, sithandwa. Andikwazi ukukuxelela ukuba njani; xana Endinikele umva Wakhe, akayi kuva nangenxa yakho.”

211 Wamyeka unkosikazi wam wafa, kwaye mna ndimbambe ngezandla, ndilila ngenxa yakhe. Kwaye utata wam, ezezingalweni zakhe, wafela kule ingalo kanye *apha*; ejonge phezulu kum, ezama ukuphefumla. Kwaye ndathandaza kangangoko ndinako. Ndandinokuthini ukujongana noluntu kwakhona, ukushumayela impiliso eNgcwele? Ndandinokuthini ukushumayela ukuba WayenguThixo olungileyo, aze avumele utata ongowam afe, engumoni? Ndandiza kuyishumayela njani loo nto? Andazi ukuba njani, kodwa ndiyazi ukuba Unyanisile.

212 ILizwi likaThixo alinakuze lisilele. Liya kweyisa, nokuba yintoni na leyo. Emva koko ndayazi ukuba kwakukho Into ethile ngaphakathi kuzo zonke iingqiqo, Into ethile ngaphakathi kuzo zonke iimvakalelo, yonke enye into enjalo. Kwakukho iNdoda engaphakathi eyayibambile ngaloo yure. Ayikho enye into eyayinokuyenza; sonke isizathu, yonke into yayinokubonakaliswa, yonke into yayinokungqina ukuba Laliphosakele, kwaye ndandiphosisile. Kodwa iLizwi likaThixo, elamiselwa ngenxa engaphambili ngaphambi kokusekwa kwehlabathi, labambelela kwingaphakathi.

213 Ndeva uMoya omncinci ungena ngesakhiwo. Umoya wakhe waya kumkhawulela uThixo.

214 Mzalwana, dade, mandikuxelele, Yiloo nto kuphela. Musa ukuzama ukuYiqiqa. Ungazami ukuba neenwele ezinde kuba nditshilo. Musa ukuzama ukwenza ezi zinto nje, ngokuba,

enyameni yakho. Musa ukuzama ukuyenza, nje uhlobo lokunyamezela. Kodwa linda nje phambi kweNkosi, kude kubekho Into ethile ezantsi ngaphakathi!

²¹⁵ Abaninzi benu bacinga, kuba unenwele ezinde, oko kuthetha ukuba uyakuya eZulwini. Oko akuthethi oko. Abaninzi babo bacinga, kuba ungumfazi olungileyo, oziphethe kakuhle, uzakuya e...?..Akuthethi oko. Abaninzi babo bacinga, ngenxa yokuba amabandla abo, kwaye bangamalungu *oku*, *neli* qela likhulu, noogqirha abakhulu bobuNgcwele. Oko akuthethi oko. Yabona?

²¹⁶ Abaninzi bacinga, ngokuba bathetha ngeelwimi, banawo uMoya oyiNgcwele. Oko akuthethi oko. Nangona, uMoya oyiNgcwele uthetha ngeelwimi. Kodwa kude kube ngulowa wenene, uMoya oyiNgcwele wenene phakathi apho uyakumelana nalo lonke iLizwi! Ukuba la Moya oyiNgcwele ungaphakathi kuwe, ukwenza ukuba uthethe ngeelwimi, ujonga phaya emva kwaye akavumelani nalo lonke iLizwi, ngoko ngumoya ongalunganga. Yabona?

²¹⁷ Imelwe kukuba iphume ngaphakathi, nto leyo eliLizwi, ukusuka ekuqalekeni. “Ekuqaleni kwendalo kaThixo,” xana uThixo waqalisa ukudala, wakwenza wabakho, uyabona. Waqala phaya emva njengembewu, wasebenza ukuhla ukuza apho ukhoyo ngoku. Kwaye, ngoko, nanikuKristu nonke. Kwaze kwathi xana uKristu wafayo, Wafa ukuze anihlangule nonke. Kwaye niyinxalenye *yeli* Lizwi, kwaye ungenza njani. . . iBhayibhile, yonke yaYo! “Ummiselo phezu kommiselo, umgca phezu komgca; intwana apha, intwana phaya.” “Akusayi kusilela nalinye ichaphaza okanye isuntswana.” Ungathini ehlabathini, ekubeni uyinxalenye yela Lizwi, ungavumelani naLo lonke, okanye nayiphi na inxalenye yaLo?

²¹⁸ UThixo anisikelele. Ndiqhithile exesheni ngoku. Bendingafuni ukwenza oku, ukunigcina ixesha elide. Uxolo ngokuba ndiniginile; andixolisi ngoko ndikuthethileyo.

Sisekupheleni kanye kwento ethile, zihlobo.

²¹⁹ Nonke nilapha, ndiyaqikelela, ningamalungu nje alpha ebandleni. Andijikelezi, ekuhambeni kwexesha, ukubona ngawaphi amalungu akhoyo. Ndinga ukuba nonke nisoloko nisiza apha. Makhe ndinixelele into eyenzekayo. Ingaba ninganyamazela, masithi, eminye imizuzu emithandathu? [Ibandla lithi, “Amen.”—Mhl.]

²²⁰ Ingaba ngulaMfu. Mnu. O. Walker ulapha ovela e-Oregon, wayelapha ngala—ngalaCawe ndandilapha? Nabani na owaziyo? Yayinkulu, into engaqhelekanga.

²²¹ Ndehla ndeza apha, kwakukho abantu abaninzi ngaphakathi, nda—ndandi. . .Ndandi nemfumba yodliwano—ndlebe, kwaye nganye yazo ifanelekile; inkwenkwe yabo, abantwana, abatshatileyo, amaxila, ne—nezinto ezahlukeneyo,

kwaye nje nezinto ezazifanelekile. Ngamnye kubo kwakufanele abonwe. Andinakuyenza yonke loo nto. Kwaye ndininikela kuThixo, ndize ndibeke izandla zam phezu kwabo, ngomthandazo. Ndathi, “Owu Thixo, a—andikwazanga ukuyenza. Fika kubo, Nkosi, yenza... Uyayazi indlela yokuyenza. Ndithandazela ngamnye.”

²²² UBilly wandibiza. Kwaye ndingene nje noMzalwana uBanks. Wathi, “Tata, ukuba wena...”

²²³ Kwaye, khangelana, ndibona abantu beqhuba phaya phandle ngaxesha lithile, emgceni, bajonge ngaphakathi. Kwaye ndijonge phandle kubo, emva koko ndawangazelisa kubo *ngolo* hlobo, kwaye ba—baphantse ukujika intloko zabo. Andifuni ukuba nikwenze oko.

²²⁴ Ngenye imini xana babethenga laa ndawo phandle phaya eTucson ukuba ndihlale kuyo, UMzalwana uTony wayenendawo phaya phezulu awayefuna ukundithengela yona, malunga nokuphinda-phindwe kathathu okanye kane kwexabiso loko lendawo ixabisayo. Wayefuna nokubeka amawaka amaninzi eedola kuyo, ngokwakhe. Kodwa ekuphela kwendlela onokuthi ungene ngayo phaya, umgcini-sango wayemi phaya phandle. Enkulu kakhulu... Ke, kukongeza apho. Kodwa nayiphi na... Aba bantu bahlala apho, kufuneka ube nemvume ebhaliweyo, ngoko lo mgcini-sango uyakufowunela ubone ukuba kulungile na ukuba bangene.

²²⁵ Ndathi, “Ungafane ucinge, mna, abazalwana noodade bam abaza kundibona, abafuna ukuxhawula isandla sam kwaye bandicelele iintsikelelo zikaThixo, ungafane ucinge ndingazifaka apho, Tony?”

Wathi, “Ke, unayo...”

²²⁶ Ndathi, “Tony, indlela ibandla kunye nabo bonke abanabo abantu abangezi kufutshane,” Ndathi, “oko kokwabantu abanento yonke abafuna ndiyenze.”

²²⁷ Bona, bathi, “Ke, iNkosi yandixelela. Haleluya! Ndiza kuhlala kanye apha. Uzuko kuThixo! INkosi indixelele ukuba kufuneka ubambe umhlangano apha kwiqela lethu. Ewe, mhlekazi, uzuko kuThixo! UThixo wandixelela loo nto. Ukuba awuyenzi loo nto, Mzalwana uBranham, uwile ngokuqinisekileyo.” Mna phaya ndizama ukufunda, yabona. Nantso into, yabona. Kwaye abaninzi abantu abalungileyo bagcinwa ngaphandle, ekungeneni, ngenxa yaloo nto.

²²⁸ Kanye njengendoda eya kuzingela apha efama. Umfama uthi, “Ngena. Unokuzingela.” Uze uphume phaya udubule enye yeenkomo zakhe; umvundla ubalekele phantsi kwenkomo, udubule nje umvundla, nakanjani na. Unyuka ngocingo, endaweni yokuya epalini uze ukhwele njengendoda enesidima; ukhwela elucingweni uliqhekeze ngolo hlobo. Yabona? Kwaye emva koko uyakuthi, “Ndiyakuyigada indawo!” Andi—

andimsoli nakancinci, hayi nakancinci. Kaloku, wenza ntoni? Ugcina umzingeli onesidima ukuba angangeni. Kuhlala kunjalo. Yinto embi egcina elungileyo ingabinagunya. Ihlala njalo.

229 Ngoku, kodwa aba bantu banjalo, amawaka angabantu abasweleyo ngenene nabalungileyo, abantu abanothando, abazele lubabalo lukaThixo.

230 Ngoku sinayo le, indlela abafika ngayo aba bantu. Asifuni, asiyifuni loo nto, hayi.

Kodwa le ndoda iyeza . . .

231 UBilly wathi, “Baleka uhle ngoku, ngokukhawuleza, tata.” Wathi, “UNksk. Waldrop ulapha ezantsi nabanye abantu abafayo; kufuneka ubabone kwangoko.” Kwaye ndabalekela ngaphakathi; yihla apha.

232 Kwaye ekubuyeni, bathi, “Akukho mntu ezantsi apha ngaphandle kwendoda elele ecaleni kwecala, phaya phandle, emqamelweni yonke imihla, kwicala lesakhiwo.” Wathi, “Ifuna ukuba uyithandazele.”

Ndathi, “Konke kulungile.” Wathi, “Ndizakumfaka.” Ndangena.

233 Kwakukho, ndiyacinga, iCadillac eyayihleli apha ngasemva, okanye uhlobo oluthile lwemoto enkulu. Ndakhwela ndangena. . . Kwaye la ndoda yathi, “Unjani ngempilo.” Yayingandazi.

234 Ndaze ndangena. Kwaye uDade Waldrop, usizana lwento endala, wangena. Uyazi, waye . . .

235 Uyayazi ingxaki yakhe, akunjalo? Yabona, wayenomhlaza; Wafela emgceni wokuthandazela, malunga neyure phambi kokuba ndifike kuye. Ugqirha wakhe weza, wabonisa . . . Oko kwakumalunga neshumi elinesibhozo leminyaka eyadlulayo, umhlaza entliziyweni, yabona, kwaye uyaphila namhlanje. Kwaye uhlala ezantsi e-Arkansas ngoku.

236 Kwaye wayesePhoenix, ngoko. Kwaye wathi, “Mzalwana uWillie, ndandingakuthandi ukungena ngolu hlobo, kodwa,” wathi, “Ndandingenayo indawo yokuhlala. Benjenjalo. . . Bathi esi sigu- . . . lo mfazi uzakufa. Owu, Mzalwana uWillie!”

237 Wathi, “Bendifuna ukukuzisela umnikelo omncinci esandleni sam, Mzalwana uWillie,” wathi, “kodwa andizange ndikwazi ukuyenza. Kodwa ndinkoxe ijeli yamaqunube.”

238 Owu, xana ndanyukela ndaya phaya ndabona ezo glasi zincinci zejeli awayezibeke phaya, Nda. . . yayibonakala ingeweke kakhulu ukuba ndingayidla. Yabona? Ela xhegokazi lincinane lithandekayo, malunga namashumi asixhenxe eminyaka ubudala. Ndathi, “UDade Hattie. . .” A— andikwazanga ukuthi hayi. Hayi. UYesu wambona laa

mhlolokazi ephosa iipeni ezintathu, waze Wa—Wa—Wamyeka. Yabona? Hayi. UThixo uya kumvuza ngayo lonto. Ehe.

²³⁹ Kwaye ke iNkosi yamphilisa umfazi, yaphilisa yonke into abenayo, yatyhila kumalusi wakhe into yena, yena, awayenayo engqondweni yakhe, into afanele ukuyenza, enye into. Kwaye, owu, baphuma bonke, bekhwaza.

²⁴⁰ Emva koko uBilly wabaleka wangena. Wathi, “Tata ayisekho laa ndoda. Andinako. . .”

Ndathi, “Ngubani lowa uphandle phaya emotweni?”

²⁴¹ “Owu,” wathi, “umfo othile wehla evela e-Oregon, wathi unephupha elithile. Ndaze ndathi kuye, ‘Bendingayi kukunika ithemba lobuxoki. Kukho amakhulu amathathu apha, alindileyo ngoku.’” Waze wathi, “Kwaye ndamxelela, ‘Libhale nje iphupha.’ Wathi, ‘Ndinemfumba yawo apha, iphakame *kangako*, kakade, kwaye ndiyayongeza nje kuwo.’”

Ndathi, “Mngeniseni. Mnike imizuzu emihlanu.”

²⁴² Kulungile, kwamsinyane nje yakungena indoda, imizuzu emihlanu? Yathi, “NdinguMfu. Walker,” Ndingcinga ukuba igama lakhe, “ukusuka e-Oregon.” Ndingcinga ukuba ulelinye ihlelo, andazi, umRhabe, umRhabe into ethile.

²⁴³ Wathi, “Ndadibana nawe malunga namashumi amabini eminyaka eyadlulayo. Ndehla ndeza eGrants Pass apho wena. . .” Hayi iGrants Pass, kodwa ndiyalibala igama laloo ndawo. “Apho,” wathi, “ilizwe lonke, iintloko-ndaba ephepheni rhoqo kusasa.” Wathi, “Wonke umntu wayesazi ngayo.” Wathi, “Andizange ndikwazi nokufikelela kwisakhiwo obukuso, kodwa ndakubona unyuka. Kwaye ngenye imini, esitratweni, ndenyuka,” wathi, “amadoda amane okanye amahlanu ekungqongile, ndaze ndaxhawula isandla sakho. Kwaye wena. . .Ndakuxelela ukuba ndandinguMzalwana uWalker, kwaye wandixelela ukuba wawungubani.” Wathi, “Sagqithisa amagama ambalwa, emva koko amadoda amathathu okanye amane amakhulu kunye nawe akuqhubela phambili.” Wathi, “Ndandingengomgxeke wakho, kwaye ndandingengowakho.” Wathi, “Andizange ndiqonde.”

²⁴⁴ Wathi, “Kwaqhubeka ngaloo ndlela iminyaka embalwa, kwaye emva kwexesha,” wathi, “Ndi. . .indoda yandixelela ukuba ndize kuphulaphula ezinye iiteyiphu, malunga neminyaka emithathu eyadlulayo.” Waze wathi, “Indoda yadlala iiteyiphu. Kwaye, xa wenzayo,” wathi, “Ndamva ethetha.” Waze wathi, “Le ndoda yayikholelwa ukuba wena wawungu—umprofeti. Ndathi, ndayixelela indoda, ‘Andazi malunga nezo zinto; kusenokuba njalo, ngako konke endikwaziyo.’”

²⁴⁵ Ke, wathi, “Emva koko enye indoda yafudukela kwidolophu yethu, yaba nomhlangano, ndaza ndadibana nayo. Kwaye yathi ‘Ndingumprofeti kaThixo wale mini.’”

246 Wathi, “‘Bangaphi kuni bafo abaphaya, kakade?’ Wathi, ‘Ndi—ndi—ndiva apho indoda apha ezantsi iphulaphule iiteyiphu, wathi, “UWilliam Branham, emva empuma, wayengumprofeti womhla,” nezinto ezinjalo.’”

247 Wathi, “Le ndoda...” Andizukulibiza igama layo, kuba ayivakali kakuhle, apha, uyabona. “Kwaye yathi, ‘Ndiyamazi uWilliam Branham,’ yatsho, ‘kodwa ububuxoki bonke kwiMfundiso yakhe.’ Yathi, ‘AkangomPentekoste; akakholelwa kubungqina bokuqala.’ Yaze yathi, ‘Enye into, uthi kukho abaprofeti abakhulu nabancinci. Ayikho into enjalo.’ Wathi, ‘Ungumprofeti okanye awungomprofeti, kwaye kuphelele apho.’”

248 Wathi, “‘Ke, mhlekazi, ndi...andiphikisani nawe malunga nayo. Ndathi nje ndive le ndoda isithi le ndoda, uWilliam Branham...nokuba le ndoda ibibange ukuba yayingumprofeti.’” Wathi, “‘Bendizibuza nje ukuba babebangaphi.’”

249 “Yathi, ‘Kodwa ndifuna ukuba ukwazi oku. Ndingumprofeti wesi sigaba.’”

250 Wathi, “‘Ke, unguye?’” Wathi, “‘INkosi ikusikelele kwaye ibe nawe.’”

251 Waqhubeka, akazange anikele ngqalelo kuyo. Kwaye wathi waqalisa, phakathi kwabazalwana bakhe, uthotho lwemihlangano emithathu okanye emine. Kwaye wehla waya eposini, wathi, “Musa—musa ukuyitshintsha imbalelwano yam. Yiyeke apha ndide ndibuye, malunga neentsuku ezine okanye ezintlanu kamva.”

252 “Konke kulungile,” bathi. Babeka itikiti phaya phezulu, ukuba ingatshintshwa.

Wehla waze wabona intombi yakhe.

253 Kwaye endleleni ephumayo, wa—wamisa ecaweni. Kwaye waba nalamhlangano wasebusuku. Ngentsasa elandelayo, wathi wawele wacinga, “Hamba uye kufumana okubanzi okuzisiweyo.” Wathi akwenza njalo, enye ileta yanyebelezela eposini yaya kwintombi yakhe; intombi yakhe ithunyelwe apho, ukuhanjiswa ngokubanzi.

254 Kwaye wayivula. Waze wathi yayiyindoda, uMnu. Hildebrandt, ongumhlobo wam, owayeyiloo ndoda yayidlala iiteyiphu. Wathi uMnu. Hildebrandt unelizwi elivela kuRoy Borders (kwaye ngomnye wabaphathi, uyazi), ukuba bendizakubamba inkonzo apha emva, ukusukela ngowamashumi amabini anesibhozo ukuya kowokuqala, wabuya waza wazibonela.

255 Wathi, “Ngoku, khangela apha, abo bafo bazama ukunditsalela kwinto elolo hlobo!” ‘Yabona? Waze wayiqhwatha nje incwadi kwingobozi yenkunkuma, waqhubeka, ‘yabona,

ngolo hlobo. Wangena waza wabamba loo ntlanganiso ngobo busuku. Kwaye ngentsasa elandelayo . . .

²⁵⁶ Waza waqalisa ukubamba intliziyo yakhe, ekhala, kanye apho kwelo gumbi.

²⁵⁷ Wathi, “Mnu. Branham, ndiyaqonda ukuba ndimelwe kukuma phambi koThixo.” Wathi, “Andazi nokuba bendilele okanye kwenzeke ntoni.” Wathi, “Ndiphuphe. Ndizakuthi bendilele ndaphupha.”

²⁵⁸ Wathi, “Ndacinga ukuba unyana wam, emarikeni, wafaka isandla sakhe kwi—ingxowa.” Kwaye wathi, “Wathi akwenza, yayiyinxowa yama-apile, kwaye oko ayejikile.” Wathi, “Xana ndisiya kuwachola, onke ayengama-apile aluhlaza kulunywe kakanye kuwo.” Wathi, “Ndandiwachola, ndiwabuyisela engxoweni.” Wathi, “Amanye awo aqengqeleka, kwaye aqengqeleka, ngoko ndaya kuzama ukuwafumana, nangaphantsi . . . engceni.” Waze wathi, “Aqengqelekela phantsi kwenye yezi ngcingo zitshixwa ngamatyathanga. Kwaye kwakukho uhlobo wendlela omkhulu obalekayo apho. Ndajonga ngasemva empumalanga, kwaye,” wathi, “i—i—ityathanga lalibotshelwe kwi—kwilitye elikhulu emva empuma. Kwaye ndaya emva phaya, ndaze ndacinga ukuba ngiyakulithoba elityathanga, ndize ndiye kuthathela indoda ama-apile.” Wathi, “Ndaqalisa ukukhulula ityathanga.”

²⁵⁹ Wathi, “Izwi lashukumisa umhlaba wonke.” Wathi, “Washukuma umhlaba phantsi kweenyawo zam.” Waze wathi, “Emva kokuba uyekile ukushukuma, ndeva izwi.” Kwaye wathi, “Mzalwana uBranham, yayilizwi lakho,” wathi, “Ndandisazi; kukho into ethethwayo.” Wathi—wathi, “Lathi, ‘Ndiza kuphinda ndikhwele lo mzila kwakhona!’”

²⁶⁰ Kwaye wathi, “Ndaqalisa ukukhangela phezulu elityeni, *ngolu* hlobo, ndaza ndajonga, ngaphaya kwamafu. Kwaye phezulu phaya, emi phezu kwelitye elafikelela empuma ukuya entshona, likwimo etsolo *ngolo* hlobo, njengephramidi, ibaleka ibuyele apha empuma, kwaye,” wathi, “wawumi phaya, phezu kwehashe endingazange ndayibona into enjengalo ebomini bam; ihashe elikhulu elimhlophe, isingca esimhlophe sijinga phantsi.” Kwaye wathi, “Ubunxibe njengenkosini yamaNdiya, nazo zonke izinto ezisetyenziswa ngamaNdiya.” Wathi, “Wayenesigcina-sifuba; ezo ntsimbi ezingalweni, kwaye konke ukwehla ukujikeleza ngolo hlobo.” Wathi, “Ubuphakamise izandla zakho *ngolo* hlobo.” Kwaye wathi, “Ela hashe limi apho njengehashe lomkhosi, nokuxhuma *ngolu* hlobo, lihamba,” ndime bhunxe. Kwaye wathi, “Utsale iintambo, wakhwela usiya ngasentshona.”

²⁶¹ Wathi, “Ndajonga ezantsi phaya, kwaye kwakukho iinzululwazi ezininzi.” Kwaye ngentsasa elandelayo . . . KwakungoMgqibelo lowo. Ngentsasa elandelayo, ndashumayela ngeenzululwazi, uyazi, ukuba zezomtyholi. Kwaye wathi,

“Inzululwazi phaya zazigalela izinto kwiityhubhu, kwaye zizixuba.” Wathi, “Umise ihashe, waphakamisa izandla zakho kwakhona wakhwaza, ‘Ndiza kuphinda ndikhwela lo mzila!’” Kwaye wathi, “Washukuma wonke umhlaba. Abo bantu bangangcazela,” wathi, “bajonga phezulu bajongana omnye nomnye, *ngolo* hlobo, baza bajonga phezulu kuwe. Basuka badlikidla amagxa abo, baqhubeleka nophando lwabo lwezenzululwazi.” Waze wathi, “Waqalisa ukuya ngasentshona.

²⁶² “Kwaye xa kwenzekile,” wathi, “Ndayibona le ndoda yayizibiza ngokuba ingumprofeti, uyazi,” wathi, “yenyuka ikhwele ihashe elalixutywe nomhlophe nomnyama kunye.” Kwaye wathi, “Yaphakama emva kweli hashe likhulu.” Wathi, “Ibiyi,” wathi, “phezulu ngaphezu kwamafu, kwaye indlela yayingekho ngaphezulu malunga nobubanzi *obungako*.” Kwaye wathi, “Ela hashe laxhentsa nje, emoyeni ovuthela iintsiba nayo yonke into kwi—kwisambhatho sakho,” kwaye wathi, “emva koko isangca nomsila wehashe waphephezela. Inkosi enkulu, ihashe elikhulu elimhlophe, lihamba kanye emgceci.” Kwaye wathi—kwaye wathi, “Lo mfo wabaleka emva kwakho, evela ngaseCanada,” kwaye indoda ihlala eCanada. Kwaye yathi, “Buya, kwaye,” wathi, “yathabatha ihashe layo elincinane, izama ukuwisa ihashe lakho elikhulu; iliguqula; yenza isinqe salo sibethe kwi...” Wathi, “Ayizange ilishukumise ihashe elikhulu; laqhubeka lihamba.”

²⁶³ Wathi, “Emva koko, ngequbuliso,” wathi, “ujikile.” Wathi, “Elo iyakuba lityeli lesithathu uthetha, kodwa ityeli lesibini utshilo ‘Ndiza kukhwela.’” Kwaye wathi, “Khangela uthethe njengoko wenzayo. Uyalele.” Wathi, “Wajika wayibiza ngegama loo ndoda, wathi, ‘Hamba apha! Uyazi ukuba akukho mntu unokukhwela le ndlela apha ngaphandle kokuba uThixo ummisele ukuba ayenze. Hamba apha!’”

²⁶⁴ Kwaye wathi, “Yajika indoda.” Kwaye wathi, “Indoda indibhalele iileta.” Kwaye wathi, “Ukunqumleza kumanze ehashe layo,” okuya kumnyama nangwevu, kwaxubana kunye, wathi, “ukunqumleza amanje ehashe layo kwakubhalwe igama layo, utyikityo kanye njengokuba kunjalo kwileta yayo. Kwaye yakhwela isingise entla.”

²⁶⁵ Wathi, “Emva koko wehla; elahashe likhulu lajika, kude lee entshona kangangoko wawunokuba nako.” Wathi, “Wema waphakamisa izandla zakho *ngolo* hlobo.” Emva koko yaqalisa ukulila. Wathi, “Mzalwana uBranham, ukubona elahashe limi phaya; wonke loo mnqwazi wegorha nayo yonke into enjalo, kwaye,” wathi, “eso sigcina-sifuba nayo yonke into ikhazimla.” Wathi, “Waphakamisa izandla zakho ixeshana.” Kwaye wathi, “Wajonga phantsi kwakhona, wathatha iintambo, wathi, ‘Ndiza kukhwela lo mzila kube kanye kwakhona!’” Wathi, “Umhlaba uphela washukuma emva naphambili, ngolo hlobo.” Kwaye

wathi, “Kwakungasekho bomi buseleyo kum; Ndavele ndawa ecaleni kwelitye. Emva koko ndavuka.”

Wathi, “Kuthetha ukuthini, mhlekazi?”

Ndathi, “Andazi.”

²⁶⁶ Ngentsasa elandelayo... UJunior Jackson, owaphupha ngephiramidi, uyazi, xa ndaya ngasentshona. Niyakukhumbula oko? Wanditsalela umnxeba, inyanga okanye ezimbini ngaphambi koko. Wayenephupha elivuthayo; kwafuneka andixelele. Kwaye ndathi, “Billy...”

²⁶⁷ Kwakukho malunga namashumi amabini ayemi apho phandle. Wathi, “UJunior Jackson, phaya ezantsi, uthe kufuneka akuxelele elo phupha.”

Ndathi, “Mthumele ngaphakathi, malunga nemizuzu emihlanu nje.”

²⁶⁸ Wangenisa umfazi wakhe, waza, wathi, ukuze abe lingqina. Wathi, “Ndiphuphe, Mzalwana uBranham, mna nenkosikazi yam siphandle sikhwele.” Kwaye wathi, “Ndajonga emva empuma, kwaye ndabona, kukhangeleka ngathi, indawo, njengenye yazo iisosari eziphaphazelayo.”

²⁶⁹ Yabona, ihlabathi aliyazi ukuba yintoni na loo nto, uyazi. Uyazi ukuba iyaqhubeka. Siyazi ukuba yintoni na. Yabona? Siyazi ukuba iyaphanda, iiNgelosi zomgwebo, uyabona. Kwaye njani kwiPentagon nako konke, malunga nendlela ehla ngayo kanye; kwaye ubukrelekrele, ukuba zinokuhamba njani njengokudanyaza kwaye zihambe, bakhuphe kuyo nantoni na abanayo. [UMzalwana uBranham uqhwa kraza iminwe yakhe—Mhl.] Yabona, abaqondi ukuba yintoni na, yabona. Bayeke bacinge nantoni na abayifunayo. Bayibiza ngeesosi eziphaphazelayo, okanye nantoni na. Abayazi, yabona.

²⁷⁰ Wathi, “Ndaze ndayibona isiza, ndayibukela. Kwaye into eyayiyiyo, yayiyindoda ekhwele ihashe.” Kwaye wathi, “Yayisiza ngesantya sombane.” Wathi, “Ndabona ukuba yayizakuza ezantsi phambi kwam. Ndaze ndamisa imoto yam, ndatsiba ndaphuma. Xa yenzekile,” wathi, “imoto... Ihashe lamini endleleni, ihashe elikhulu lomkhosi elimhlophe lihamba liqabadula.” Elo liLizwi, kakade, uyazi, lihamba ngokuqabadula.

²⁷¹ Wathi, “Kwakukho indoda ehleli phaya.” Wathi, “Ya—yayeyambethe isambatho sasentshona; yayingengomfana wenkomo, kodwa,” wathi, “yayikhangeleka njengenkosi phezu koosomahlathi okanye enye into.” Yabona, lonke igunya lakhe eliyintloko, ukusuka entshonalanga; amaNdiya phezu kwamaNdiya; oosomahlathi ngaphaya, yabona. Kwaye wathi, “Indoda yayiwugungxile umnqwazi wayo, kwaye yane... yayijonge emacaleni.” Kwaye wathi, “Xana ejikela emacaleni,” wathi, “ibinguwe, Mzalwana uBranham.” Wathi, “Zange

uthethe njengoko wenzayo. Wathi, ‘Junior!’” Wambiza kathathu. “Kwaye wathi, ‘Ndiza kukuxelela into omawuyenze.’” Kwaye wathi, “Emva koko watsala iintambo zeli hashe. Wenza malunga nemitsi emathathu, waya esibhakabhakeni, kwaye waya ngasentshona.”

²⁷² Wathi, “Umzuzu nje, ndalaqaza, kwaye naku kusiza ihashe elincinane kunelo, lohlobo olunye, kodwa lincinane, lema.” Wathi, “Ndajikeleza, ndathi, ‘Umele ukuba undithumelele eli.’” Wathi, “Ndangena kulo.” (UJunior uye wakhwela kancinci, naye. Wathi, “Uyazi ukuba isali yakho ikulingana njani na, Mzalwana uBranham, iindawo zokukhwela nayo yonke into?”) Wathi, “Ndacinga, ‘Ke, le nto indilingana kanye kakuhle.’ Ngoko ndatsala iintambo, ndinqumla esibhakabhakeni.” Wathi, “Nditsale iintambo ndalinqanda, ndalijikisa ndabuyela umva. Yabona? Xana ndibuyela emva,” wathi, “Ndamisa ihashe, ndehla, ndathetha nomfazi. Ihashe lalingasekho.” Kwaye yena. . . .

²⁷³ Ke, ngosuku olungaphambi kwezolo, kwiintsuku ezintathu ezidlulileyo, kweza uLeo Mercier, esiza ukwehla nephupha elikwalinye ngokuchanekileyo, engazi nto ngalo; malunga nokuzama ukuzalisa ihashe elikhulu elimhlophe kwimazi yehashe elimnyama, kwaye abazange bakwazi ukuyenza loo nto; uvalo. Wathi ndaya apho, ndathi, “Leo,” ndamxelela into endiyenzileyo. Andifuni kuyithetha apha, yabona, kodwa ndimxelele into endiyenzileyo. “Wathi, ‘Awuboni? Ngoku, ukwazi oku; Ndandingazi ukuba u-Ed Daulton unomkhwenyana, kwaye umkhwenyana wayenenja ngeli gama. Uyakuyazi, Leo, ukuba uyaphupha. Kodwa, xa uvuka, yikhumbule!’” Kwaye wathi, “Andizange ndiwuve umyalelo onjalo.”

²⁷⁴ Malunga nelo xesha, uRoy Roberson wangena, wathi, “Mzalwana uBranham, uyakhumbula phaya emva phambi kokuba uyishiye inkonzo okokuqala? Sasi. . . Ndikubone uhleli, njengasePalestina. Sasisonke, ibhodi nayo yonke into, sasihleli njengetafile yesidlo sangokuhlwa seNkosi, naze nathetha. Kwaye wena. . . Wayengaqinisekanga ukuba ubuthetha ngantoni.” Wathi, “Kwehla ilifu elimhlophe lakuthatha, lakufunuqula lahamba nawe.” Bangaphi abakhumbulayo i—iphupha likaMzalwana uRoy? Kwaye wathi, “Ilifu elimhlophe lemka nawe,” kwaye wathi, “wabe ungekho. Ndahamba ezitalatweni, ndikhwaza ndilila.”

²⁷⁵ Ndathi ndakuphuma apha, kwaye laa ngalo incinci indala ikhubazekile, njengokuba wayenjalo, efunda oku. Walahla iharika waqalisa ukulila xa endibona ndinyuka apho. Ndandingekamboni ngoko ke wandixelela iphupha. Uye wathi. . . Kwaye wayeharika. Ndathi. . .

²⁷⁶ “Kwaye—kwaye nawe wahamba.” Wathi, “Ndahamba

ezitratweni, yonke indawo, ndizama ukukufumana. Andikwazanga ukufumana, naphi na. Ndandikwaza, 'Owu, Mzalwana uBranham, musa ukuhamba!'" Wathi, "Ilifu elimhlophe leza laza lakuthabatha, kwaye lakuthwala ukususa kuthi, lasinga ngasentshona." Oko kwakuphambi kwephiramidi okanye nantoni na. Wathi, "Lakuthwalela ngasentshona. Ndakhala, ndahamba ezitratweni."

²⁷⁷ Wathi, "Emva kwethuba ndiye ndahamba ndayohlala etafileni. Ndenzeka ukuba ndijonge phaya phezulu entloko yetafile." Wathi, "Ndabanakho ukubona nje *okungako* kwakho, umhlophe qhwa." Wathi, "Wawumi phaya." Kwaye wathi, "Wathetha ngegunya. Kwakungekho kuthethelelela kuyo." Wathi, "Yonke indoda yayiqonda kakuhle into oyithethayo."

²⁷⁸ Owu, mzalwana wam, dade, ngoku, nonke ngabanye niyazi, ndiyazi ukuba kuthetha ukuthini na oko. Yabona?

²⁷⁹ Khangela nje! Hlala usondele kuKristu. Mandikulumkise ngoku, njengomlungiseleli weVangeli, malunga noku. Musa ukuthatha nabuphi na ubudenge. Musa ukucinga nantoni na. Hlala kanye apho ude lo ngaphakathi wengaphakathi u-ankilwe eLizwini, ukuba ukuKristu kanye, kuba kuphela kwento eza kuthi... Kuba, sikwesona sigaba sikhohlisayo esakha saphila kuso. "Ibiyakulahlekisa nabaNyuliweyo ukuba bekunokwenzeka," ngenxa yokuba banentambiso, banako ukwenza nantoni na njengabanye.

²⁸⁰ Cocani ubomi benu. Hlawula amatyala akho. "Sukuba natyala mntwini," Watsho uYesu. Ngoku, ngoku, ndithetha, njengerenti yakho yendlu nezinto ezinjalo, umelwe kukuba uyenze. Susa zonke izinto zakho ezandleni zakho. Lungisa yonke into. Lungiselela. Lungela. Khumbula, eGameni leNkosi, kukho into elungiselela ukwenzeka.

²⁸¹ Ndiya ezintabeni kule veki, hayi ncam ukuya kuzingela onomatse; kakade, ndiyathanda ukuzingela onomatse. Kodwa ndiya phaya ngenxa yale njongo, ndisithi, "Owu Thixo, andazi ukuba mandihambe yiphi na indlela, kwaye andifuni kuyiphosa le nto. Ndincede."

²⁸² Ndithandazeleni. Ingaba niya kuyenza? Ndizakunithandazela. Ndiyathemba, ngeenceba zikaThixo, ukuba ndiya kuhlangana nani nonke, kwaye siyakuhlanguka kwiLizwe elingcono kuneli apha.

²⁸³ Kwaye yintoni esiyizelayo apha? Senza ntoni? Ingaba siza apha, sidlala umdlalo? Kwaye siyeza apha, sidibane njengendawo yokuphumla? Kukuthi, uKristu akanakuza lide iBandla libe lilunge ngokugqibeleleyo. Ulinde kuthi. Ndiyakholwa ukuba sisekupheleni.

²⁸⁴ Khangela, eCalifornia. Jonga izidubedube. Jonga abantu abalishumi elinesithoba ababulawayo, ngokobuhlanga. Andizange ndinixelele, apha kungekudala kwixesha

elidlulileyo, ukuba laa Martin Luther King uyakukhokelela abantu bakhe kwindyikityha yokufa? Bangaphi abayikhumbulayo loo nto? [Ibandla lithi, “Amen.”—Mhl.] Ayingobantu abantsundu; zezo nkokeli ezibaxhokoxayo. Ayikokudityaniswa, ucalucalulo, kwaye nantoni na abafuna ukuyibiza; ngumtyholi. Injalo lo nto. Hayi kuphela kwabamhlophe, abantsundu; oku ngabo bonke. Ngumtyholi.

²⁸⁵ Amandla engqondo nezizathu zomntu zophukile. Akukho themba. Kungaphaya kwethemba. Yonke le nto sisilonda esibolileyo. Amandla engqondo omntu; abanako ukwenza izigqibo.

²⁸⁶ Andingompolitiki. Andifuni, nokuba iDemocrat okanye iRiphabhlikhi. Bamdaka bonke. NdingowoBukumkani obunye, kwaye obo buBukumkani bukaYesu Kristu. Kuko konke. Kodwa ukhe walibona njani igquba loonopopi njengokuba sinalo phezulu apho ngoku, njengela qela leeTexans esinalo phakathi phaya? “Ngokuba,” bathi, “nantoni na abantu abayifunayo! Ukuba bafuna ubukomanisi, siyakubanika ubukomanisi. Ukuba bafuna ukudityaniswa, siya kubanika indibaniselwano. Bafuna ulwahlulo, sinika nantoni na.” Uyenzile. . . Uphi umntu?

²⁸⁷ Owu Thixo! Oko kufana nepulpiti. Iphi indoda, indoda eyindoda, emele umgaqo? Baphi abafazi abamele umgaqo? Liph iibandla elimele umgaqo? Andinalo nelixabisa iisenti ezintlanu ixesha lobhetyebhetye, onikezelayo, umoya wokwenzelelela. Umfazi ungumfazi, makabe linenekazi. Ukuba indoda iyindoda, mayibe yindoda.

²⁸⁸ Ukuba ingumongameli. . . Uphi uJohn Quincy Adamses wethu? Uphi u-Abraham Lincoln wethu, amadoda omgaqo? Uphi uPatrick Henry wethu, wathi, “Ndinike inkululeko okanye ndinike ukufa”?

²⁸⁹ Iphi indoda emele into elungileyo? Iphi indoda engoyikiyo ukuthetha phandle? Nokuba, ihlabathi liphela lichasene naye, thetha phandle ngoko kulungileyo; kwaye uyimele kwaye uyifele. Uphi u-Arnold von Winkelried wethu kwakhona namhlanje? Aphi amadoda esidima? Aphi na amadoda anomoya? Ngamabhetyebhetye kwaye bamdaka kakhulu de abazazi apho bame khona.

²⁹⁰ Thixo, ndenze ndime nemigaqo yeNdoda enye, njengomlungiseleli, iLizwi likaYesu Kristu. “Kuba amazulu nomhlaba ayakudlula, kodwa Alisayi kusilela. Kweli lwalwa Ndiyakulakhela iBandla laM; amasango esihogo akayi kuleyisa.”

Masime.

Lisikelelwe iqhina elibophayo
Iintliziyo zethu kuthando lobuKristu;
Ubudlelwane beengqondo ezizalanayo
Ifana naleyo ingentla.


Ngoku dibanisa izandla zakho omnye nomnye.

Xa sisohlukana,
 Isenza sibe buhlungu ngaphakathi;
 Kodwa siya kuhlala simanyene entliziyweni,
 Kwaye sithemba ukuhlangana kwakhona.
 Side sihlangane! side sihlangane!
 Side sihlangane ezinyaweni zikaYesu;
 Side sihlangane! side sihlangane!
 UThixo abe nani side sihlangane kwakhona!

²⁹¹ Masithobe iintloko zethu ngoku, ngeli thuba uMzalwana Neville esindulula, ngelizwi lomthandazo.

²⁹² Buyani ngokuhlwanje, ngoku. Silindele inkonzo enkulu ngokuhlwanje, apha emnqubeni. UThixo anisikelele. Kwaye nindithandazele; Ndiya kunithandazela.

²⁹³ Musani ukucinga ukuba ndingumbaxi, zihlobo. Ungacingi ukuba ndizama ukutyhalela into kuwe. Ndiyanithanda. Kwaye ndinomgaqo, yiBhayibhile. Akukho nalinye iLizwi elinokuthatyathwa kuYo. Akukho nalinye igama elinokongezwa kuYo. Kwaye ndiya Yikholwa ngendlela Ebhalwe ngayo.

²⁹⁴ Masithobe iintloko zethu ngoku, kwaye onyanisekileyo, umlungiseleli olungileyo alindulule ibandla. UThixo akusikelele, Mzalwana Neville. 

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XHOSA

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