


BHEKANI, LAPHA KUKHONA OMKHULU KUNO SOLOMONI

 Ngiyabonga, Mfowethu. UNkulunkulu akubusise.

² Sanibonani kusihlwa, bangane. Kuyinhlanhla ukubuyela lapha kulobubusuku, nokuba senkonzweni yeNkosi. Futhi ngempela sikujabulele izolo ebusuku, ukuphawula nje, umlayezo, umdlalo wasesiteji omncane. Awu, anizange nikujabulele kakhulu njengoba ngenzile, ngokuzama ukunilandisa khona, njengoba ngibona, indlela iNkosi ekwenze ngayo, noma, abakwenza ngayo eBhayibhelini. Futhi, kulobubusuku, kuyi–yinhlanhla ukubuyela lapha, kulobubusuku, futhi nginibona nonke nibuyile futhi, lokho kuhle kakhulu.

³ Ngifuna ukusho, ukuthi izikhathi eziningi emihlanganweni ukuthi i, akuqondwa ngokuyikho, inkonzo yaloluhlobo, kodwa impela kubonakala kuqondwa kahle lapha, futhi lokho kukhombisa ukuthi nibe nokufundisa okuhle, ngiyakuthakasela lokho.

⁴ Futhi manje, qaphelani njalo lokho Anitshela khona, niyabo. Anginaso isikhathi, kulobubusuku, sokukuchaza, ukuthi kanjani... bhekani nje ukuthi Kuthini, ngoba aKuyimina, angazi. Niyabo, kungukuthi nje, njengoba bengingazama ukusho, ukuthi nje, yisiphiwo, njengegiya ovele uzidonsele kulo. Futhi awukwazi, kodwa nguwe okwenzayo, nguwena, akumina.

⁵ Futhi labo abahambisanayo, futhi kwi me-... ngasemigwaqweni, nokunye nokunye, nasekhaya, imibono efika lapho ayifani njengoba injalo emsamo. Lowo osemamo, uyazenzela wena uqobo, uyabo, awukwazi, kodwa unjalo, ngukukholwa kwakho okukwenzayo. Futhi naleyo esekhaya yiyo uNkulunkulu ayenzayo, futhi yilokhu okwenzayo.

⁶ Njengoba nje bengizosho kafushane kini, ngenkathi owesifazane ethinta ingubo yeNkosi uJesus, waphenduka, noma, Waphenduka futhi wathi, “Ubani oNgithintile na?” Futhi Waqalaza, futhi bona, umphostoli uPetru wathi ukuMthethisa ngokwenza ukuphawula okunjalo, futhi Wathi Wabona ukuthi Ube buthakathaka, amandla aphumile, kowesifazane oyedwa omncane. Futhi Waqalaza ezethamelini Waze wamthola, wamtshela, udaba lwakhe lokopha lwase lunqamukile. Ukukholwa kwakhe, ukukholwa kwakhe kwase kukwenzile, niyabo, ukukholwa kwakhe.

⁷ Awu, manje, kuthiwani ngenkathi Evusa uLazaru na? Kwakukukhulu kangakanani ukubiza indoda ibuye emva kokuba seyife izinsuku ezine! Akukho okwashiwo ngaYe eba buthakathaka lapho. Niyabo? Lowo kwakunguNkulunkulu ekwenza. Manje, kuJohane oNgcwele 5:19, Wathi, “Ngqiqinisile Ngithi kini, iNdodana ingenze lutho ngokwaYo, kuphela lokho Ebona uYise ekwenza kuqala.” Niyabo? Niyabo, kwakungumbono. Hhayi, “eNgizwa uBaba ekusho,” kodwa, “eNgibona uBaba ekwenza.” Niyabo?

⁸ Manje, iNkosi yayiMtshelile...Siyazi ukuthi imiBhalo ayididi, futhi ayiphikisani, Iyiqiniso, ngakho khona-ke Akenzanga lutho uBaba aze aMbonise kuqala ngombono ukuthi enzeni, “Ngqiqinisile, ngiqinisile Ngithi kini, iNdodana ingenze lutho ngokwaYo, kuphela lokho Ebona uYise ekwenza, lokho iNdodana iyakwenza. UBaba uyasebenza, naMi ngiyasebenza kuze kube manje.” Ngamanye amazwi, wukulungisa nje umdlalo wasesiteji, lokho uNkulunkulu aMtshela ukuba akwenze.

⁹ Manje, kufanele ukuthi uNkulunkulu waMtshela, khona-ke, ukuba ashiye uLazaru futhi ahambe, ngoba wayezokufa, emva kwezinsuku *eziningi kangaka* babeyothumela, kodwa angahambi, ngoba lowomndeni othandekayo uthumela kuYe, futhi Waqhubeka.

¹⁰ Futhi ekugcineni, uLazaru, ngenkathi efa ngehora nokunye nokunye, uJesu wayekwazi, futhi Waphenduka futhi wathi, “ULazaru ulele.” Kusobala, abakuqondanga, bacabanga ukuthi wayephumule, khona-ke Wabatshela ngolwimi lwabo, “Ufile. Futhi ngenxa yenu Ngiyajabula ukuthi beNgingekho, kodwa Ngiyahamba ngiyomvusa.” Niyabo?

¹¹ Manje, Mbukeni ethuneni, “Baba, ngiyaKubonga ukuthi Usuvele uNgizwile, kodwa Ngikusho lokhu ngalabo abami lapha.” Niyabo? Akushiwongo lutho ngaYe eba buthakathaka, kwakunguNkulunkulu esebenzisa isiphiwo saKhe, ekhombisa iNdodana yaKhe ukuthi yenzeni. Kodwa ngenkathi owesifazane eMthinta, lowo kwakungowesifazane esebenzisa isiphiwo sikaNkulunkulu ngokukholwa ayenakho kukho. Niyabo? Yilowo umehluko. Niyabo, ukukholwa kwakho, hhayi okwami, okwakho. Nguwe okwenzayo, ukukholwa kwakho.

¹² Ukuhlala okufishane kangako, isixuku esikhulu sabantu, kangangokuthi ngithi ukukuzonda ukuhamba, nakuba ngikhathele. Kodwa ngifanele...Manje, ngiyazi, kulobubusuku, bane—inkonzo yombhaphathizo, nokunye nokunye, lapha ebandleni. UMfowethu Ned Iverson, umngane wami nomfowethu, uzophatha inkonzo manje futhi aqhubeke isikhashana, futhi ngokuqinisekile ngingamncoma, ngingancoma ukuthi nize, nizomuzwa.

¹³ Futhi ngakho khona-ke, kulobubusuku, emva kwenkonzo, sizofanele siphume kuse-eli ngokwanele ngalokho, futhi

kufanele ngiye ehotelela lami labahamba ngezimoto, futhi ngizilungiselele, futhi ngihambe amahora ngaphambi kosuku, ekuseni, futhi ngishayekele amamayela angamakhulu ayisikhombisa, ukuze ngiqale ngakusasa ekuseni ekhaya, ngelesithathu noma ngelesine nqo ekhaya, ukuze kube yiviki elizayo, eCow Palace eLos Angeles. Ngifanele ngishayekele ngiwele nomndeni wami. Angisenazo izinsuku eziningi, kodwa ukuhamba nje, usuku olulodwa nezimbili phakathi kwemihlangano, kuze kube yiloSeptemba ozayo, futhi kuwuhlelo olukhulu impela, ngakho ningikhulekele.

¹⁴ Futhi angimkhulu kakhulu, futhi ukuba bengimkhulu njengomelusi wenu, lapha, ngikhulwa ukuthi bengingahamba nje imini nobusuku; Anginitsheli ukuthi ningijimise imini nobusuku. Kodwa—kodwa uMfowethu Ned omncane ushilo, namuhla, lapho ngikhuluma naye nomelusi, uthe, “Ngifisa sengathi ngingadlulisela amanye amandla ami kuwe.”

Ngicabangile, “Awu, lokho bekungakuhle,” ngoba mkhulu kakhulu futhi uqinile, futhi ngangihlala ngimncane.

¹⁵ Ngenkathi ngisasebenza iNkampani yezemiSebenzi yoMphakathi, ngangikhuphuka ngezitebhisi, futhi—futhi osebenzayo phezulu, uswishibhodi, uMissus Ehalt, wathi, “Billy, ngingasho njalo lapho wena u—i, uza,” wathi, “uyindoda encane kunawo onke esebenzela iNkampani yezemiSebenzi yomPhakathi nonomsindo kunabo bonke.”

Ngathi, “Awu, u-Edith, ngifanele ngibange umsindo omkhulu ukuze ngazise abantu ukuthi sengikhona.” Ngakho . . .

¹⁶ Manje, ngikhulwa ukuthi bonke abazalwane bethuliwe, ngiyacabanga, yonke indlela emgqeni. Futhi omunye umfowethu omncane engamshiya komunye umhlangano, futhi lowo ngumfana omncane oyiMethodisti owayeyiMethodisti engaguquleki phandle ekholiji, futhi—futhi wayenomfowabo ongumuntu ovelele kakhulu e—e-Asbury, eWilmore, eKentucky futhi lomfana nomndeni wakhe uphumile futhi wemukela umbhaphathizo kaMoya oNgcwele, eshumayela eFull Gospel, futhi lowo nguMfowethu Collins, uWillard Collins. Ukuphi wena, Willard na? UWillard Collins, ndawo ndawo emuva ngemuva. Ungathanda nje ukusinikeza izwi elisuka lapho na? Noma, yenyukela lapha, ngingathanda ukuthi omunye abone iMethodisti enoMoya oNgcwele, ngaphandle kukaMfowethu Neville ngapha, woza lapha, futhi usisholo izwi nje.

¹⁷ Futhi ngiqagele, uMfowethu Junior Jackson, wethuliwe, ngabe wethuliwe, Mfowethu Jackson na? Omunye umMethodisti, ongaguquki, futhi onombhaphathizo kaMoya oNgcwele.

¹⁸ UMfowethu Collins, ngimaze iminyaka eminingi, omnene, umKristu oyigugu, indoda yangempela kaNkulunkulu. Yena nonkosikazi wakhe—wakhe nomndeni wonke ungaphansi kohlelo lohlelo lukaNkulunkulu lweBhayibheli.

Mfowethu Collins, uNkulunkulu akubusise.

[UMfowethu Collins usho amazwi ambalwa—Umhl.]

Ngiyabonga, Mfowethu Collins, iNkosi ikubusise. Lokho kuhle kakhulu.

¹⁹ Manje, abantu beMethodisti lapha, asiqondile ukuthi anisuye umKristu. Niyabo? Kodwa niyazi ukuthi liyini ibandla lePentecostal na? Ibandla leMethodisti elithuthukile. Niyabo?

²⁰ Futhi uJack Shuler, abaningi benu bayamazi, nina maMethodisti amahle, uJack wangitshela, ngesinye isikhathi ngiza ePhoenix, futhi ngangiya eMadison Square Garden, wayephumile, ihholo elikhulu lesikole, ngase ngimbiza, ngathi, “Jack, bengingazi ukuthi ubulapha.”

Wathi, “Mfowethu Branham, bengingazi ukuthi ubuza,” futhi wathi, “ngiphumile endleleni.”

²¹ Ngathi, “Bengingeke ngize ukuba bengazi ukuthi ubulapha.” Ngathi, “Awu, Mfowethu Jack,” ngathi, “iningi labantu oza emhlanganweni wami yiPentecostal.”

Wathi, “Awu, ulitholile iqembu lami.”

Ngathi, “Bengicabanga ukuthi ubuyiMethodisti.”

Wathi, “Awu, awazi ukuthi iMethodisti iyini na?”

Futhi ngathi, “Qhabo.”

Wathi, “I—i—iMethodisti, noma, iPentecost yiMethodisti yomthetho.”

Futhi nonke nazi, mhlawumbe abaningi benu bayamazi uJack, no-Old Man Bob, kanye nabo, babengabantu abangamaKristu bangempela.

²² Ngangise—ikhohiji lamaLuthela, eBethany, lapho engangibizwe khona kukhaphethi, o, he, bengimba nje, nguye, wangibiza ngesangoma esiphucuzekile, futhi khona-ke iNkosi yathi ukumlandela ngakho kancanyanyana, niyazi, futhi ngakho wangishayela ucingo ukuba axolise. Sehlela endlini engaphansi lapho babebeke khona idina elimnandi elikhulu, futhi wathi kimi, wathi, “Mfowethu Branham, ngifuna nje ukukubuza imibuzo ethile. Okokuqala, ngiyaxolisa ngokuthi ngisho lokho engikushilo kuleyoncwadi.”

Ngathi, “Kulungile lokho, angiphindanga ngacabanga ngakho.”

Wathi, “Ngifuna ungitshela, yini emhlabeni . . . ? Ngabe thina maLuthela sisemjahweni na?”

Ngathi, “Impela.”

Wathi, “Yini—yini—yini esinayo na?”

²³ Ngathi, “NinoMoya kaNkulunkulu.” Futhi ngathi, “Uyazi . . .” Bona, okwabafundi ababengakwazi ukukhokhela indlela yabo bedlule, ngakho, babecishe babe nama-eka

ayinkulungwane ommbila lapho, ngakho bavele basebenzela indlela yabo bedlula. Ngakho bona...Wathi...Ngathi, “Umuntu ngesinye isikhathi watshala isitshalo sommbila, futhi waphuma, futhi ngakusasa ekuseni kwakukhona amacembe amabili amancane amile, wathi, ‘Ayidunyiswe iNkosi ngesivuno sami sommbila!’”

Ngathi, “Manje, Mfowethu Hegre, ngabe wayenaso isivuno sommbila na?”

Wathi, “Awu, lutho okwamanje.”

Ngathi, “Ngokunokwenzeka wayenaso, wayengenaso na?”

Wathi, “Yebo.”

²⁴ Ngathi, “Kwakuyini maLuthela.” Ngathi, “Ngokushesha, lawomacembe amabili amancane akhula, futhi emva kwesikhashana kwenza intshakaza, leyo kwakuyiMethodisti. Babuka emuva phansi futhi bathi, ‘Awusenamsebenzi, usuyicembe nje, mina ngiyintshakaza.’

²⁵ “Kwase kuthi-ke emva kwesikhashana enye impova yawa lapho phansi yabuyela ecembeni futhi, futhi yaveza isikhwebu sommbila, njengohlamvu lwasekuqaleni olwangenamahlathini.” Futhi ngathi, “Leyo kwakuyiPentecostal,” ngathi, “kodwa niyabo, inohlamvu lwasekuqaleni.” Ngathi, “Sinenqwaba yesikhunta esikhwebini, kodwa nokho kukhona okusanhlamvu lapho futhi, niyazi. Kodwa bona...” Ngathi... Futhi ngathi, “Manje, ibandla lePentecostal liyiLuthela elithuthukile.” Wakubona.

²⁶ Wathi, “Awu, Mfowethu Branham, si—sifunda ngakho,” futhi wathi, “sehlile,” futhi wathi, “sibone amaPentecostal egxuma, futhi eqhaqazela, futhi ekhahlela phezu kwezihlalo.” Wathi, “Yini—yini abanayo na?”

Ngathi, “UMoya oNgewele.”

Wathi, “Awu, yini ebenza benze kanjalo na?”

Ngathi, “Bafanele badedele isitimu. Niyabo?” Futhi—futhi ngathi...

Wathi, “Uyakholelwa kulokho na?”

²⁷ Ngathi, “Impela, kodwa, niyabo, into yakho ingukuthi, ibandla lePentecostal, ku-...lapho, iphutha kuphela engilithola kubo, ukuthi bayamemeza kakhulu, esikhundleni sokukubeka esondweni futhi balenze ligingqike.” Lapho umuntu esho into emelene nawe, uma lowomusa kaNkulunkulu umi lapho ukubathanda noma kanjani, yilokho, dedela lesositimu sisebenze lapho, niyabo, no—nokuphumela emgwaqeni, nokungenisa abanye, nokunye nokunye, dedela—dedela—dedela isitimu sisebenze khona lapho.

²⁸ Ngiyathanda ukulizwa liphephetha futhi, niyazi, kodwa lindani nize nifike ekuweleni, khona-ke singakuphephetha,

niyabo. Masikwenze kusingqike lapho sehla ngendlela ngokushesha okukhulu. Futhi ngakho bona . . .

²⁹ Ngimenyiwe ngomusa ngumelusi wenu, futhi mhlawumbe, iNkosi ithanda kulekwindla, lapho sengibuya, ngingakhuphuka obunye ubusuku obumbalwa, kulekwindla.

³⁰ Futhi uMfowethu Bigby, ngamcela ukuthi aphinde athole lolodaba futhi alubhalayo. Ngani, ngibe nakho konke okushiwo ngami, niyazi, ngibizwe ngayo yonke into kusukela eNdodaneni kaNkulunkulu esesimweni senyama kuye kwabaphansi kunabo bonke odeveli. Futhi, kodwa ngicabanga ukuthi inkulumo yakhe yayilungile, wakuzwakalisa ngokusuka enhliziyweni yakhe, kwakungekhona ukududa, kwakuyilokho nje ayekucabangile, futhi ngi—ngikuthakaseka ngempela lokho. Mina nje. . . Mayelana nodaba olwedlula konke engake ngabanalo qobo lwami. Futhi nganginedlanzana labo lapho, kodwa ngamunye uyangena, “Ngingakuthatha lokhu, Mfowethu Branham na?” Futhi into yokuqala, ngiphumile kubo, niyabo, ngakho ngambuza ukuthi angazama yini ukungitholela enye yalezo, ngoba kukhona ezinye izinwadi ezizayo, futhi ba—bazo. . . Ngifuna isihloko kuyo, esinegama lakhe.

³¹ Futhi, empeleni, ngicabanga ukuthi bakhiphe ezinye izinwadi, ngemuva. Ngicabanga ukuthi kunjalo, akunjalo na? UMfowethu Wood kanye nabo, namateyipu, nokunye nokunye, njengokuthi, ngaphandle ngemuva, lapho niphuma.

³² Futhi manje, si. . . Ngingxusa yonke imikhuleko yenu. Ngiwela ngikhulekela abantu, bese kuthi-ke, awu, ngi—ngingodinga umkhuleko, wena, mhlawumbe ubungeke ukuqonde neze lokho, kodwa lelo yiqiniso. Kuyi. . . Ngiwudinga mhlasi kakhulu kunani nonke, futhi mhlawumbe hhayi ngendlela yokugula, kodwa ngendlela yalokho engifanele ukuhlangana nakho usuku nosuku.

³³ Futhi usuku ngalunye, kunabantu abahlezi khona lapha manje, abangibukayo ngqo, ebengixoxisana nabo kulokhu ukusa, nokunye nokunye, futhi uyazi ukuthi kanjani, kuthatha nje uMoya kaNkulunkulu ukuba uphume ungene lapho, futhi uthole leyomifantu namakhona empilweni.

³⁴ *Leli* yiZwi, siyakukholwa lokho, futhi lelo yiZwi, kodwa uNkulunkulu ubekile eBandleni abaphostoli, abaprofethi, abafundisi, abelusi, abavangeli, nazozonke lezozinto ziwukuphelelisa. Futhi, manje, abafundisi, nabelusi, nabavangeli, yibona abaletha iZwi, futhi abaprofethi kufanele bafunise kulawomakhona amancane ngabantu ngabanye, niyabo, nokubikezela izinto ezayo, nokunye nokunye.

³⁵ Abaphostoli empeleni bayizithunywa zenkolo. Ngiyakholwa, manje, imfundo yami ilinganiselwe kakhulu, kodwa, ngicabanga ukuthi igama elithi *umphostoli* lisho “othunyiweyo.” Ngabe kunjalo na? Akusiso *isithunywa*

senkolo, into efanayo na? “Othunyiweyo.” Ngakho bake bafisa kanjani ukubizwa ngokuthi *izithunywa zenkolo*, esikhundleni sabaphostoli, angazi, kodwa noma yimuphi wabo ulungile, njengeNkosi. . . inqobo nje uma iNkosi ithumele, lokho kuhle.

³⁶ Manje, angizukuthatha isikhathi senu esiningi, senkonzo yombhaphathizo ezayo ngqo, ngifuna ukufunda omunye umBhalo, futhi ngethemba ukuthi akungithathi isikhathi eside kakhulu.

³⁷ Ngithe izolo ebusuku, “Nginikeni imizuzu engamashumi amathathu,” futhi ngenkathi ngehla ngomgwaqo, emva kokuba ngizama ukubuyela kimi uqobo ngisuka ekushwibekeni kulezozimbulunga phakathi lapho, indodana yami ithe, “Leyo bekuyimizuzu engamashumi amabili emihle, Babayi.” Ithe—ithe, “Cishe nje ihora namashumi amane nanhlanu.”

³⁸ Ngibukile, “O, bengingekho lapho kade kangako, bengingeke ngibenjalo,” futhi ngaqalaza iwashi lami, futhi ngathi, “Ya.” [Umfowethu uthi, “Amen. Thatha isikhathi sakho, thatha isikhathi sakho.”—Umhl.] Kodwa uyazi, kukhona okuthize mayelana. . . Ngiyabonga. Kuyinto ukuthi. . . [Omunye umfowethu uthi, “Amen. Qhubeka, ubusuku bonke.”] Bayangithanda. Bona—bona—bayangithanda, nami ngiyabathanda futhi. Ngizofanele ngihlangane nabanye balabobafowethu phandle lapho futhi ngixhawule lesosandla seyangempela, inhliziyo enhle endala yasenengizimu eshaya ngaphansi lapho, ngiyakuthanda ngempela lokho.

³⁹ Kodwa niyazi, ngezinye izikhathi, wonke umfundisi uyazi lapho uMoya oNgcwele ubonakala nje, lonke izwi olishoyo livele licwile phakathi, akuwona yini umuzwa omangalisayo na? Uyakuzonda nje ukuma, awunjalo na? Ya. Futhi nokho, uyazi ukuthi uluhlaza futhi uphazamisa imihlangano, kodwa awukwazi nje ukuma neze.

⁴⁰ Kuyangikhumbuza, nginamantombazane amabili amancane ekhaya. Futhi angamantombazane amahle kakhulu manje, usayizi omuhle kakhulu, eyodwa yawo ineminyaka eyishumi nesithupha ubudala, futhi enye ineshumi nambili, enye yawo uRebekah, futhi enye uSarah, futhi uSarah ungumfo omncane.

⁴¹ Awu, eminyakeni embalwa edlule, futhi, ngangingena ngivela emhlanganweni. Futhi omabili angamantombazane kababayi, o, he, niyazi kanjani. . . Futhi umfanyana, omncane, mm, ukhuluma nge. . . wathi uzoba ngumshumayeli, ngathi, “S’thandwa, unokuningi ukuzilungisa ofanele ukwenze, uma wenza.” Futhi ngakho, uJoseph.

⁴² Futhi ngakho, amantombazane ayemancane impela nokho, futhi ayelinde kwaze kwaba phakathi kwamabili ukuba ngingene. Futhi ngangikhathele, futhi kade ngishayela, o, izinsuku ezimbili noma ezintathu, ngingena ngivela eCalifornia. Futhi lapho ngifika ekhaya, kusobala amantombazanyana

ayekade esezumekile futhi ahamba ayolala, noMama wayelindle. Ngakho ngalala phansi ukuze ngizame ukulala, futhi angikwazanga nje ukukwenza, futhi, niyazi, uyanyakaza, nokwethuka, nezinto ezivela emhlanganweni, umthelela, imiphefumulo, nokuqonda wonke lowomthwalo wemfanelo wokubamba ukuthengwa kweGazi likaKristu phambi kwenu. Akuyona nje into elula. Abazalwane lapha bayakwazi ukuthi kuyini, kanjani wena . . .

⁴³ Ngicabanga ukuthi wonke umfundisi ufanele ahlale yedwa isikhathi eside ngaphambi kokungena epulpiti, ukuphuma ebusheni bukaMoya oNgcwele, ngoba unokuthengiwe. Niyabo, bengihlale ngicabanga ukuthi bengingezani ngamaconsi amabili eGazi likaJesu langempela, futhi manje lapha sinakho phambi kwethu, ukuthengwa kweGazi laKhe, Wanikela ngeGazi laKhe ngenxa yenu, futhi siphethe lezozethameli. O, he, kungcono siqiniseke ngempela, futhi sibe nenhlonipho njengoba singakwazi.

⁴⁴ Ngakho nganginokwethuka ngempela, njengoba sonke sazi ukuthi kuyini, futhi angikwazanga ukulala, ngakho ngangi, umkami walinda isikhathi eside, ngakho wayelele, ngasukuma futhi ngahamba futhi ngahlala esihlalweni, phandle endlini yokuphumula. Cishe sekusile ngangihlezi lapho, ngicabanga ngomhlangano, futhi ngizibuza emuva ukuthi wawuyini omunye wemibono, nokunye nokunye, futhi khona manjalo ngezwa ukuphenduka ezansi lapho ekamelweni lentombazane, ezansi ngqo ehholo elincane lapho endlini yomfundisi.

⁴⁵ Futhi ngabuka, u-Becky, wayesevukile, ngokushesha wacabanga, “Sekusile, uBabayi kumele ukuthi usekhaya.” Futhi ngenkathi egxuma, wavusa uSarah, udadewabo omncane. Futhi uBecky uthi ukuba nomzimba omncane, futhi unemilenze emide, futhi—futhi—futhi ngakho uza egijima edabula ekamelweni, noSarah, umfo omfushane. Futhi ngithi ukubaqhathanisa, ekucabangeni ngakho, njengebandla, niyazi, sekunesikhathi eside lapha, niyazi, futhi nginomlando omningi ngemuva kwakho, futhi—futhi omunye uwuhlobo nje oluncane, olufushane, lweqembu lamaPentecostal, niyazi, bona, uhlobo oluthi, abazange babe khona isikhathi eside kakhulu. Ngakho ba . . .

⁴⁶ Futhi uBecky uyaqhamuka egijima ngokushesha impela, futhi wagxumela ngqo wagxamalaza ethangeni lami, wayesethi, wangigaxa ngezingalo zakhe entanyeni yami, futhi uqala ukungigona, futhi uyazi ukuthi inhliziyo yakho izwa kanjani. Awu, uSarah omncane, wayegqoke, angazi noma abantwana benu bayakwenza noma qha, abami uthola okushiyelwe omunye, okuyisekeni, ngakho wayegqoke amapijamu kaBecky, nezinyawo zazifana nezinyawo zikanogwaja, niyazi, zizinde kakhulu kakhulu, nomfo omncane wayekhubeke, ewa, futhi eza edabula endlini, ekugcineni waphumelela.

47 Futhi ngesikhathi nje efika lapho, uBecky waqalaza, wathi, “Sarah, dadewethu, ngifuna ukukutshela okuthize, ngibe lapha kuqala.” Niyabo? Futhi wathi, “Nginaye wonke uBabayi, futhi akukho okukusalele.”

48 Ngakho uSarah omncane, udebe lwakhe oluncane lwehlela phansi, amehlo akhe amancane ansundu athi ukuhlengezela. Ngakhipha omunye umlenze wami, ngamqhweba. Wavele wagijima futhi wagxumela kuwo ngqo, njengoba ubengenza esihlaweni sehhashi, futhi wayethi ukuxegaxega, niyazi, yena, kuthi akawe. Wayengakakhuli kakhulu, imilenze yakhe yayingemide njengekaBecky, wayekwazi ukufinyelela kuze kuyofika phansi, niyazi.

49 Futhi—futhi ngakho, uSara wayexegaxega, ngase ngimgaxa ngazo zombili izingalo ukuba ngimbambe. Walalisa ikhanda lakhe phezu kwesifuba sami kancanyana, ngokuqonde ngqo waqhunsula lawomehlo amancane amnyama, wayesebuka emuva kuRebekah, wathi, “Rebekah, dadewethu, ngifuna ukukutshela okuthize.” Niyabo? “Kungase kube yiqiniso ukuthi unaye wonke uBabayi, kodwa ngifuna wazi ukuthi uBabayi unami wonke.” Ngakho . . .

50 Niyazi, lapho Esithola sonke sisongelwe kuYe, asisenandaba, sinendaba na? Konke kuvele kufiphale nje nya. Futhi yilokho engifuna ukukwenza, futhi yilokho sonke esifuna ukukwenza, siMvumele nje athole konke esinakho, sonke isikhathi sethu, yonke imizwa yethu, futhi nje sinikele kuYe, kunjalo.

51 Manje asifunde elinye iZwi eliyigugu manje, ngaphambi kokuba sikhulume ngaLo futhi, kancanyana nje. Futhi asiphenye eBhayibhelini manje, ngale eNcwadini kaMathewu oNgcwele, kinina enifisa ukubhala phansi indikimba, futhi asiqale ngesahluko se 12 nevesi lama 38, sehle kuhlenganisa nevesi lama 42:

Futhi kwakukhona abathile kubhali nabaFarisi baphendula, bathi, Mfundisi, sithanda ukubona isibonakaliso esenziwa nguwe.

Kepha waphendula wathi kubo: Isizukulwane esibi nesiphingayo sifuna . . . isibonakaliso; kepha akuyikubakho-sibonakaliso . . . esinikwayo, kuphela isibonakaliso sikaJona umprofethi:

Ngokuba njengalokho uJona wayesesiswini somkhomo izinsuku ezintathu nobusuku obuthathu; kanjalo-ke neNdodana yomuntu iyakuba-sebuthunjini bomhlaba izinsuku ezintathu nobusuku obuthathu.

Amadoda aseNineve ayakusukuma ekwahlulelweni kanye nalesisizukulwane, asilahle: ngokuba aphenduka ngokushumayela kukaJona; futhi, bhekani, kukhona lapha omkhulu kunoJona.

Inkosikazi yaseningizimu iyakusukuma ekwahlulelweni kanye nalesisizukulwane, isilahle: ngokuba yavela emikhawulweni yomhlaba izakuzwa ukuhlakanipha kukaSolomoni; futhi, bhekani, lapha kukhona omkhulu kunoSolomoni.

⁵² Futhi uma ngingabiza igama elincane engingathanda ukudonsa kulokho, *Bhekani, Lapha Kukhona Omkhulu KunoSolomoni.*

⁵³ Wayekade ekhuza labobaFarisi ngenxa yokungakholwa kwabo—kwabo, babekade bebeneBhayibheli kwehle kudabule eminyakeni yemibhalo egoqwayo, lapho bonke abaprofethi ababekhulume ngaYe eza. Kusukela le kuMose ngenkathi eloba uGenesisise, wakhuluma ngoMesiya ozayo.

⁵⁴ UMose waMchaza, ukuthi Wayeyoba yini, ukuthi kanjani ukuthi i . . . Futhi u-Isaya wachaza ukuthi Wayezozalwa kanjani, ukuthi ukuzalwa kwaKhe kuyoba kanjani okwentombi. Futhi uMose wakhuluma ukuthi Uyoba ngumProfethi njengaye nje. Futhi zonke lezizinto zazishiwo ngeNkosi yethu.

⁵⁵ Futhi nokho, i—inqubo yalolosuku yayisanda kwenza, yasuka eZwini, futhi babenalokho ababephila ngakho, isiko labo labadala. Futhi ngethemba ukuthi amabandla ethu awasoze afinyelela kanjalo, ukudeda ekukholweni yiZwi likaNkulunkulu, aye emasikweni abadala. Khona-ke sakha izimfundiso-ze, bese-ke sifaka izinto e—e, iMfundiso yethu engekho eBhayibhelini ngempela. Futhi ngethemba ukuthi sihlale njalo siyiVangeli eligcwele, futhi sishumayela iVangeli lonke ngaso sonke isikhathi, sonke. Yileyo—yileyondlela engicabanga ukuthi uNkulunkulu wayeyiqondile, ukuba nje thina sishumayeke yonke into.

⁵⁶ Futhi manje, njengoba bengihlale ngisho, ngingahle ngingabinakho ukukholwa ukwenza zonke izithembiso zifezeke, kodwa ngiqinisekile ngeke ngime endleleni yomuntu onokukholwa okwanele ukukwenza. Bengihlale ngithi ngingathanda ukuba nokukholwa okwanele njengoba kwenza u-Enoke, ukuthi ngeke kudingeke ngife lapho isikhathi sami sifika, ngivele ngithathe ukushaywa umoya kwantambama, futhi ngikhuphukele eKhaya naYe, kodwa uma ngingenakho lokho kukholwa, ngineqiniso ngethemba ukuthi ngizobona umuntu onakho. Futhi ngizothemba ukuthi ngolunye usuku sonke siyoba nalokho kukholwa, ukuthi lapho Efika singavele sizishayelwe umoya futhi siye eKhaya naYe.

⁵⁷ Manje, uJesu wayeqinile, njengoba siqaphelile izolo ebusuku emdlalweni wasesiteji omncane, ukuthi Wayezokwenza ngokuqinile, futhi wenza khona impela lokho umBhalo owathi Uyokwenza. Abaningi balabo babekukholiwe ngoba, ngisho nanjengowesifazane emthonjeni, kwathi nje lowoMoya nesenzo singabaneka enhliziyweni yakhe, wazi masinyane ukuthi lesa

kwakuyisibonakaliso sikaMesiya. Kwakukhona. . .UMesiya, ngenkathi Efika, Wayezokwenza leyondlela yomsebenzi, ngakho wathi, “Ufanele ube ngumprofethi.”

⁵⁸ Manje, niyabo, ngezinye izikhathi asiyinaki into ethile enhle ngempela, ngoba ayinakho u—ukuphucuzeka kuyo esicabanga ukuthi ibifanele ibe nakho. Angifuni ukuqhela endikimbeni yami, kodwa lapha eminyakeni ethile edlule ngangifunda lapho ukuthi—ukuthi kwakukhona indoda eyayenze u—ubugebengu, futhi yayi, fakwe ejele, futhi yaquliswa icala, futhi yatholakala inecala lokuthize eyayikwenzile ngenkathi yayisemsebenzini, futhi kwakungesikhathi sika—Abraham Lincoln, futhi babezoyidubula indoda ekuphumeni kwelanga ngokusa *okuthize*.

⁵⁹ Omunye umngane omuhle owayeyithanda, futhi wayikhulumela, futhi akakwazanga ukuthola impendulo, ngakho waya emthonjeni ophakeme kunayo yonke ayengawuthola, waya kuMnu. Lincoln. Bathi uMnu. Lincoln wayehla ngoleni, wawa phansi phambi kwakhe wathi, “Mnu. Lincoln, Mnumzane. . .” walusho udaba. Futhi wathi, “Iyindoda elungile.”

⁶⁰ Ngicabanga ukuthi yayibaleke ngesikhathi sento ethize, impi, noma ayizange ilalele ukuyalwa kwayo noma okuthize, futhi ngakho, noma. . .Futhi wathi, “Yayethukile nje, iphuma ekhaya elikahle.” Futhi wathi, “Yayethukile nje futhi idabukile. Mnu. Lincoln, yayingaqondile ukwenza lokho. Futhi usuku ngaphambi kwakusasa ekuseni bazoyidubula, izofa ngeqembu labadubuli, usuku ngaphambi kwakusasa ekuseni.”

⁶¹ Wathi, “Mnu. Lincoln, wena ungumKristu.” Wathi, “Wena. . .Ukusayina okukodwa kwakho kungayixolela impilo yaleyondoda.” Futhi wathi, “Yayingaqondile ukwenza lokho, ngingeqiniso.” Wathi, “Ngiyayincengela njengomngani.”

UMnu. Lincoln wacoshisa isiqeshana sephepha, wayesebhala nje kuso, wathi, “Uxolelwe, ngu—Abraham Lincoln.”

Wayesesithatha wasiyisa endodeni ejele, ayisemukelanga. Wathi, “Sethule.”

⁶² Ayisemukelanga, yathi, “Qhabo. Ukuba bekunguMnu. Lincoln, besizonamathiselwa ngophawu lwase-United States,” nokunye nokunye, nakho konke kanjalo, wathi besizoba nokukhazimula okunjalo kuso. Futhi ngenxa yokuthi yasenqaba, yabulawa. Ngoba yakwenqaba lokho. . . Kwakukhona ekaMnu. Lincoln i se-. . . , noma—noma, igama, ukusayina, kodwa yasenqaba.

⁶³ Futhi khona-ke kwaqulwa enkantolo, ngoba kwakukhona igama lakhe, kwashiwo ukuthi—ukuthi wayixolela indoda, futhi indoda yadutshulwa, ngakho ngenkathi kuqulwa enkantolo yenhlangano yamazwe, nasi isinqumo senkantolo yenhlangano yamazwe: “Ukuxolelwa akusikho ukuxolelwa, ngaphandle uma

kwamukelwe njengokuxolelwa.” Ngakho likanjalo-ke iZwi likaNkulunkulu. YiZwi likaNkulunkulu kubo bonke labo abazoLimukela njengeZwi likaNkulunkulu, uma Lingelona, awu khona-ke, Alilona.

⁶⁴ Ngakho siyalikholwa iZwi, futhi yingalesosizathu sibheke isibonakaliso sokubonakala kwaKhe. Asifuni ukuba nephutha kulokho, futhi sifuna uku...asifuni ukuthatha imicabango yomunye umuntu ngakho, sifuna ukukufunda eZwini ngqo.

⁶⁵ Ngakho uJesu ngokuqinile, nokuqondile, wayenze zonke izibonakaliso Ayefanele ukuba yikho. Manje, siyazi futhi, ngaphambi kokuba sishiye i, lengxenye yendaba, ukuthi amaJuda afuna izibonakaliso, niyabo, amaGrecki, ukuhlakanipha. Futhi uPawulu wathi, “Sishumayela uKristu obethelwe esiphambanweni.” Manje, amaJuda, efuna isibonakaliso ngoba a—abeka isibonakaliso ngaphezu kwesayense yabo yezenkolo. Futhi kwakuyinto enhle. Uma... .

Ungahle uthi, “Manje, lokho kuzwakala kuthi ukuba yinqaba, Mfowethu Branham.”

⁶⁶ Awu, uJesu wathi, “Uma Ngingenzi imisebenzi kaBaba waMi, khona-ke ningaNgikholwa.” Niyabo? Uma Engaliqinisekisanga i—iZwi likaNkulunkulu, khona-ke ningaMkholwa. Kodwa Wathi, “Uma ningenakuNgikholwa, khona-ke kholwani iZwi.”

⁶⁷ Manje, siyaqaphela eBhayibhelini, uma oprofethayo, noma umphuphi, enephupho futhi babengaqinisekile ngalo, babebhelisela ethempelini futhi bababeka phambi kwe-Urimi neThumimi. Futhi niyaqaphela, uma i-Urimi neThumimi ingaphendulanga... .Manje, ukutadisha okusondele kunakho konke engingakuthola kulokho, lokho leyo-Urimi neThumimi eyayiyikho, kwakuyilesisivikelo sesifuba sika-Aroni. Ngasiqukula ngolunye usuku kwenye yezingqungquthela ezinkundleni zamaBaptisti aseMelika, phezulu eGreen Lake, eWisconsin, lapho iFull Gospel Business Men yayinengqungquthela, futhi babenesifanekiso samatshe lapho, onke.

⁶⁸ Manje, futhi bathatha umphuphi, noma oprofethayo, akunandaba ukuthi kwakubonakala kukuhle kanjani, uma lezozinkanyiso eziyimfihlakalo, njengothingo lwenkosazana, zilokoza kuleyo-Urimi neThumimi, khona-ke iphupho alamukelwanga, kanjalo nesiprofetho. Kwakuvivinywa nge-Urimi neThumimi. Ngakho, niyabo, kwakungaphezu kwemvelo okwakuhlala kuqinisekisa iqiniso.

⁶⁹ Manje, ngicabanga into efanayo namhlanje. Lapho sizwa okuningi ukuthi izinsuku zezimangaliso selwedlule, nani bantu bePentecostal neVangeli eligcwele nihambe ngendlela engafanele, ngicabanga ukuthi yingoba abaqondi. Emva kwaleyo-Urimi neThumimi yalowonyaka wompristi,

noma, lowonyaka waphela, noka-Aroni, unyaka wobupristi bamaLevi, sinenye i-Urimi neThumimi, naLeyo yiBhayibheli likaNkulunkulu. Niyabo? Futhi uma izibonakaliso zethu nezimangaliso zikhona, iZwi likaNkulunkulu liyazibonakalisa, khona-ke singathi, “Amen” kukho. NguNkulunkulu eqinisekisa khona impela Athembisa ukukwenza.

⁷⁰ Wethembisa ukuthi Uyothulula uMoya oNgcwele ngezinsuku zokugcina, ngakho kungumfanekiso nje, yi—yile-Urimi neThumimi iZibonakalisa kubantu. Nginesiqiniseko sokuthi lokho akunzima ukukuqonda phakathi kwaloluhlobo lwabantu. Yi—yi-Urimi neThumimi *lapha*, iBhayibheli, libonisa izithembiso zikaNkulunkulu.

⁷¹ NoJesu wayesibonakalisile isikhundla saKhe njengoMesiya, futhi babengakukholwanga. Futhi ezahlukweni ezilandelayo siyaqonda ukuthi bona, noma, i—isahluko esifanayo, sangaphambi kwalokhu, babeyibonile imisebenzi yaKhe, futhi babeMbize ngo, “Belezebule.” UBelzabule ngudeveli, njengo, babeMbona enza lezozinto, futhi babecabanga ukuthi Wayengumbhuli, noma umthakathi, noma okuthize.

⁷² Futhi Wabatshela, “Manje, nikhuluma ngokumelene naLokhu, futhi Ngizonithethelela, kodwa nxa uMoya oNgcwele esefikile,” mhlawumpe ukwenza into efanayo, kwakuyincazelo yaKhe, “ukukhuluma ngokumelene naLokho ngeke bathethelelwe,” niyabo, ngoba . . . “ku—kulelizwe, noma ezweni elizayo.

⁷³ Manje, manje, uNkulunkulu kuyo yonke iminyaka, ubehlale eneziphiwo eBandleni laKhe. Ubehlale njalo eqinisekisa abantu baKhe. Nomaphi lapho obona khona uNkulunkulu ophilayo, ubona izibonakaliso zikaNkulunkulu ophilayo. Manje, kwakukhona uMowabi phezulu egqumeni, futhi wayenikela, wayenama-altare ayisikhombisa, uBalami wakwenza, futhi wayenezinkunzi eziyisikhombisa, wayenezinqama eziyisikhombisa, leyonkunzi, umhlatshelo ohlanzekile, izinqama zikhuluma ngokuza Kolungileyo.

⁷⁴ Ngokuqavile, wayengoqavile njengoba—njengalokho uMose wayenjalo ezansi ekamu no-Israyeli, kodwa umehluko kuphela wawungukuthi uNkulunkulu wayeqinisekisa uMose ngeDwala elishayiwe, nenyoka yethusi, neNsika yoMlilo, nokumemeza kwe . . . ikamu, ekamu, leNkosi phakathi lapho. Futhi uNkulunkulu wayeqinisekisa lokho ezansi lapho, lowo ngumehluko. Lokho kuyakhombisa . . .

⁷⁵ Manje, uma sikhuluma ngokuqava, manje, uKayini wayengoqavile njengoba nje u-Abela wayenjalo. Bobabili abafana babefuna ukuthola umusa kuNkulunkulu. UKayini waletha umhlatshelo, uKayini wakha i-altare, uKayini wakhonza, eqotho kakhulu njengoba nje u-Abela wayenjalo, kodwa u-Abela, ngesambulo sokomoya, okuyilapho iBandla

lakhelwe phezu kwaso, esambulweni sokomoya sentando neZwi likaNkulunkulu, wanikela ngomhlatshelelo uNkulunkulu awujabulelayo. Futhi manje, ngikholwa ukuthi lolo wusuku esiphila kulo manje, futhi.

⁷⁶ Manje, uNkulunkulu wayehlala enezibonakaliso. UJesu, lapha, wayekhuluma ngakho, ethethisa leyomizi, futhi ethi, “O, wena Kapernawume,” nehlukeni, “uma izibonakaliso, uma imisebenzi yamandla ibiyenziwe kuwe ukuthi, noma, yayenziwe eSodoma ukuthi, yayenziwe kuwe, belizohlala kuze kube yilolusuku, futhi uphakanyiselwe eZulwini, kodwa wehliselwe esihogweni.” Kanjani... Ekhuza imizi engawemukelanga uMlayezo.

⁷⁷ Futhi bukani uMlayezo namhlanje, ukuthi Uwunqamule kanjani umhlaba, izithunywa zenkolo. O, ngikholwa ukuthi bekuyobekezelelwa kakhulu ngeSodoma neGomora kunokuba kuzoba njalo ngabantu, namadolobha namuhla elinqaba iVangeli, lapho uNkulunkulu ne-Urimi neThumimi yaKhe ebonakalisa izibonakaliso nezimangaliso zaKhe zosuku lokugcina phakathi kwabantu baKhe. Bukani nje ukuthi yini eyenziwe eminyakeni embalwa edlule: Emhlabeni jikelele imililo yemvuselelo ihamba nezibonakaliso ezinkulu nezimanga, nezinto ezimangalisayo. Ngeke kubekhona okulandela lokho ngaphandle kokwaHlulela, emva kokwenqatshwa.

⁷⁸ Manje, uJesu wayekhuluma lapha ngabanye babantu ngezinsuku uNkulunkulu ayebonise ngazo izibonakaliso. Omunye Akhuluma ngaye kwakunguJona, noJona wayethunyelwe ezansi eNineve. Futhi bengihlala ngimdabukela uJona, ngoba abantu abaningi, ngiyacabanga, abamqondanga uJona. Manje, bathi uJona wayehlubukile, wayeyi*lokhu*, *lokho*, *nokunye*, futhi ngisho okufanayo, kodwa ake sitadishe uJona umzuzu nje.

⁷⁹ Angikholwa ukuthi wayehlubukile, ngoba wayengumprofethi kaNkulunkulu, futhi wayebonakala ehamba ephuma eNtandweni kaNkulunkulu, kodwa indaba encane engifuna ukunithshela yona ngomzuzwana, ngikholwa ukuthi nizobona ukuthi uNkulunkulu wakwenza konke kusebenze kahle nje.

⁸⁰ Niyazi, izinyathelo zabalungileyo ziqiniswa yiNkosi. Lokho kunika thina befundisi isikhathi... ithuba ngesinye isikhathi ukuthi sithi ukubamba umoya lapho sicabanga ukuthi senze umnyakazo ongalungile. Kodwa ngezinye izikhathi uNkulunkulu uhamba nathi nje, sicabanga ukuthi akulungile, kodwa mhlawumbe nguNkulunkulu ohambayo.

⁸¹ Manje, iNineve yayiyidolobha elikhulu kakhulu kunaleli, yebo, yayicishe ilingane neSt. Louis, futhi kwakuyidolobha labahedeni, futhi kwakuyidolobha elikhulu, idolobha lwezohwebo, nedolobha elikhulu lasogwini lolwandle. Omunye

wemisebenzi yabo esemqoka lapho kwakuwukudoba. Futhi babengabakhonza izithixo, nezono zabo zase zinkulu kakhulu kwaze kwathi uNkulunkulu akabange esakwazi ukukumela.

⁸² Khumbulani, wawungekho umhlatsshelo e-altare wabo ngaleyonkathi, njengoba kunjalo ezweni namuhla, ngakho uNkulunkulu akakwazanga ukungabekezeleli lesosono esibi, ngakho Watshela umprofethi waKhe ukuba ehlele eNineve, sonke siyejwayele indaba ofunda iBhayibheli, futhi wathi, “Memeza kakhulu umelane nalowomuzi.”

⁸³ Futhi umprofethi, lapho efika ezansi ogwini lolwandle, esikhundleni sokuya eNineve, wathatha umkhumbi owawuya eTharishishi. Manje, besihlala sicabanga ukuthi leyo kwakuyindlela enqamulelayo, noma, ukubalekela umsebenzi, kodwa ngizozama ukumela lowomshumayeli kulobubusuku, futhi ngizosho ukuthi ngikholwa ukuthi wayengumprofethi, futhi wayesentandweni ncamashi kaNkulunkulu. Ngikholwa ukuthi walandela ukuhola kukaMoya, ngikholwa ukuthi waholelwa ukuba ahambe ngaleyondlela. Akazange akuqonde, emva kokuba uNkulunkulu wayemyalele indawo eyodwa, futhi lapha wazithola ehamba ngenye indlela.

⁸⁴ Wehlela ekhaleni lomkhumbi, noma, phansi endikimbeni yomkhumbi, futhi wahamba wayolala, futhi kwavuka isiphepho esikhulu. Awu, siyazi ukuthi bonke bakhala babezo—babezocwila, futhi kwakukhona okungalungile. Futhi uJona uyakhuphuka, futhi wavuma ukuthi kungahle kube yiphutha lakhe, wathi bophani izinyawo zakhe nezandla zakhe, nimphonse ngaphandle komkhumbi, ngoba kwakungalungile ukuthi bonke babhubhe ngenxa yakhe.

⁸⁵ Manje, uNkulunkulu wayenenhlanzi enkulu, siyibiza ngomkhomo, ukuba imgwinye, futhi inhlanzi yayidla emanzini kulesosiphepho. Abaningi benu bayaqaphela ukuthi izinhlanzi zizovela kanjani, ikakhulukazi esiphephweni, ukuze zidle, ngoba kunokuningi, u—ulwandlekazi lunemvuselelo, niyazi, lugxuma phansi naphezulu, lunesikhathi esikhulu. Kulapho—ke ku . . . Leyo yimvuselelo.

⁸⁶ Ngiyakhumbula ngenkathi ngimi ngasogwini lolwandle okokuqala, kwakungelona ulwandle, kwakuyiLake Michigan, Ngangiwumfana nje ongumshumayeli, ngangenyukile ukuyolalela uPaul Rader eshumayela eWorld’s Fair, cishe ngo-1933, ngikholwa ukuthi kwakunguye, futhi ngenkathi kwakuseChicago. Futhi ngaba nethuba lami lokuqala lokuphuma futhi ngibuka ubungako bamanzini obukhulu, obukhulu kune-Ohio River, futhi ayegxuma nje, futhi eqhubeka, niyazi, futhi kwakusekuqaleni kwentwasahlobo, inkonzo yePhasika yokuphuma kwelanga sasilapho. Futhi ngabona lawomagagasi amakhulu amhlophe engena, niyazi, futhi eshaya u—ugu, bese endlaleka, Ngacabanga, “Lokho yi . . .”

[Akuqoshwanga eteyipini—Umhl.] . . . cula, “Izikhukhula zenjabulo phezu komphofumulo wami njengokugingqika kwamadlambi olwandle.”

⁸⁷ Ngacabanga, “Ayagingqika, kodwa lokho akukhona ukuphela kwegagasi, libuyela emuva ukuze lingene ligingqike futhi, ligingqike lingene.” Ngacabanga, “Awu, ligxumela ini na? Kuyini konke . . . ?” Futhi Okuthile kwakubonakala sengathi kuthi kimi, “Anemvuselelo, yilokho kuphela.”

⁸⁸ Awu, ngacabanga, “Uyazi ukuthini? Alikho nelilodwa ichashaza, akukho nelilodwa iconsi lamanzi kuleyondawo manje, kulelochibikazi, kunokuba belikhona ukuba lalithule ngokuphelele.” Akukho amanzi, akukho namancanyana. Sewake wacabanga ngakho na? Kodwa nje ukuba nemvuselelo, niyabo, ukugxuma nje, nokudazuluka, nokumemeza, ukuba nemvuselelo.

Ngacabanga, “Awu, kusiza ngani ukuba nemvuselelo na?”

⁸⁹ Kwaba khona umoya owehla, umoya ovunguzayo, niyazi, njengoba sikukholwa, futhi waqala ukukunyakazisa. Unyakazela ini na? Futhi kwenzeka ngabona ukuthi wonke udoti wawungaphandle echibini, wawukhukhulela ogwini. Ngakho ingeyalokho imvuselelo, ukuze wonke udoti, niyabo, ukukhipha lonke izwe, futhi uvele nje uwugingqele ogwini.

⁹⁰ Manje, ngenkathi thina . . . Ngethemba ukuthi amabandla ethu ePentecostal awadingi nelilodwa lawo manje, niyabo. Sinakho nje ukuba sijabule ngakho, niyazi, amabandla ethu awakudingi lokho nokho. Ngakho, *ahe*, sine—sinemvuselelo noma kanjani. Ngakho-ke, u—uyagxumagxuma futhi uyatshekula laphaya emagagasini.

⁹¹ Ngakho-ke, njengoba lomkhumbi ugxuma, nezinhlanzi zidla, futhi into yokuqala niyazi, umkhomo omkhulu uyafika futhi wamgwinya uJona. Futhi ngangikhuluma nomunye ngalokho lapha eminyakeni embalwa edlule, ngenkathi belethe umkhomo eLouisville ngenqola eyisicaba, uhlaka lwamathambo awo nje, futhi lendoda yayi, yaphawula ngakho.

⁹² Yathi, “Manje, i, niyazi, nisizwile isaga eBhayibhelini ngomkhomo ogwinya uJona.” Yathi, “Ngifuna nonke nikuqaphele ukuthi lokho, ubungeke wakwenza. Bekungaba owawo,” o, lapho umminzo *ulapha*, wathi, “umkhomo ubungeke ugwinnye okukhulu ngaphezu kwe, njenge—iwolintshi, noma uphaphamuzi, lapho kwehlela phansi.”

⁹³ Futhi ngangimi lapho, ngisengumfana nje, ngilalele. Futhi niyazi, kwenzeka ukuba ngicabange (Niqaphelile na? Ngakufunda lokho kamuva.), ngalalela, futhi ngacabanga, “Ngempela iBhayibheli ngeke liqambe amanga ngalokho.” Futhi ngacabanga, “Bekungeke kube njalo futhi kuhlale kuyiBhayibheli. Futhi lokho akusona isaga, ngikhulwa ukuthi lelo yiqiniso.”

⁹⁴ Kodwa niqaphelile yini? Lona kwakuwumkhomo okhethekile, uNkulunkulu wawulungiselela lona, lona wawakhiwe ngokukhethekile wenzelwe umcimbi. Niyazi, uNkulunkulu angakwenza lokho. Yebo, Angakwenza. Wayenomhlatselo waKhe phezulu lapho, ngesinye isikhathi, entabeni, kuGenesis 22. UJehova-Jire wayengazihlinzekela Yena uqobo ngomkhomo. Anikholwa kanjalo na? Ngakho Wathola omkhulu ngokwenele ukugwinya lomprofethi.

⁹⁵ Futhi khona-ke ngenkathi ehla, futhi ngemva kokudla, noma ubani uyazi uma uphakela inhlanzi yakho eyigolide, awu, uyaqaphela ukuthi yehlela phansi ngqo ekugcineni, ibeke izigwedli zayo ezincane ekugcineni, futhi iphumule ngoba inesisu esigcwele. Awu, nanso phansi lapho iphumule. Futhi lomkhomo omdala, mhlawumpe, wangwinya uJona, futhi wehlela phansi ekugcineni kolwandle, mhlawumbe isilinganiso amafatome amaningi ukujula, futhi wawuphumule, wawunesisu sigcwele.

⁹⁶ Futhi khona-ke, kodwa niyazi, uJona phansi lapho esiswini salomkhomo, ukhula lwasolwandle lwalusongele entanyeni yakhe, futhi wayesesimweni esibi. Futhi waphenduka ngomhlane wakhe, futhi wayesebuhlanzweni bomkhomo, futhi uqala ukubuka *ngapha*.

⁹⁷ Niyazi, abantu bakhuluma ngokuthi, “Awu, Mfowethu Branham, ngikhulekelwe izolo ebusuku, kodwa isandla sami asingcono.” A—awubuki isithembiso, ubuka ezimpawini zakho. Niyabo?

⁹⁸ “Awu, bengi—ngigula izolo ebusuku ngenkathi ngikhulekelwa, angingcono kulokhu ukusa. Ngikhulekele futhi.” Kulungile, kodwa uma ukwemukele okokuqala, asikho isidingo sokuphinda ukhuleke, ngoba sekuvele kuxazululiwe, niyabo, kungokwakho. Niyabo? Qhabo. Futhi u—ubuka izimpawu, kuya ngokuthi ubukani. Niyabo?

⁹⁹ Ngakho wayebuka izimpawu phansi, buka, ukuba-ke wayebuke kuzo phansi lapho na? Awu, uma wayengabhaka *ngapha* kwakuyisisu somkhomo, abuke *ngapho* kwakuyisisu somkhomo, yonke indawo lapho ayebhaka khona kwakuyisisu somkhomo, futhi wayesekugcineni kolwandle nezandla zakhe nezinyawo ziboshiwe emva kwakhe ekugcineni kolwandle, olwandle olunesiphepho, manje, ekugcineni kolwandle. Manje, ukhuluma ngodaba lwezimpawu, wayenalo ngempela phansi lapho ekugcineni kwalololwandle esiswini salomkhomo.

¹⁰⁰ Futhi—futhi wayelapho, izandla zakhe ziboshiwe, izinyawo zakhe ziboshiwe, elele nokhula lwasolwandle, nalokho inhlanzi eyayikudlile ngaphambi kokuthi lokhu kumthandele, futhi elele phansi ekugcineni kolwandle. Kodwa niyazi ukuthini? Wayengeke abuke kulesosisu somkhomo. Niyazi ukuthi wathini na? Kwakuyize kwamanga, kwakungalungile nje. Wayezobhaka

kokunye. Wathi, “Kanye futhi ngiyakubuka ethempelini laKho elingwele.”

¹⁰¹ Manje, uJona wayazi ukuthi ngenkathi uSolomoni enikela lelothempeli, ukuthi wakhuleka futhi wathi, “Nkosi, uma abantu baKho besenkathazweni noma yikuphi, futhi babuke ngakulendawo engcwele futhi bakhuleke, khona-ke yizwa useZulwini.” Futhi wayenokuzethemba kulowomkhuleko. Futhi niyazi ukuthi uNkulunkulu wenzani na? Angazi noma Wafaka ithange lomoya-mpilo lapho, noma Wenzani, kodwa Wamgcina ephila izinsuku ezintathu nobusuku.

¹⁰² Manje, uma uJona engaba nokukholwa kukho, ngaphansi kwalezozimo, emkhulekweni indoda eyawukhuleka, indoda eyejwayelekile okwathi kamuva yahlubuka, futhi uNkulunkulu wakuhlonipha lokho kukholwa, yini ebesifanele siyenze, kulobubusuku na? Kungesikho ukubuka e—ethempelini elenziwe ngezandla, kodwa eNkazimulweni, futhi hhayi umuntu ohlubukile, kodwa iNdodana kaNkulunkulu ihlezi lapho nezingubo zaYo—zaYo ezineGazi ukwenza isinxuselo ekuvumeni kwethu. Besiyoyeka kanjani ukubheka ezimpawini zethu, kodwa sibheke isithembiso sikaNkulunkulu! Yebo, mnumzane.

¹⁰³ “Celani kuBaba noma yini eGameni laMi, Ngizokwenza.” Yilokho kuphela. UngumPristi oMkhulu ohlezi ngakwesokunene sobukhosi baKhe kweliPhezulu ukusinxusela ekuvumeni kwethu, esikukholiwe futhi sakuvuma. Futhi noma yini Asenzela yona, singayivuma, futhi siyikholwe, futhi Ulapo ukwenza kube kuhle phambi koBukhona bukaNkulunkulu. Besifanele sithokoze kanjani, futhi singabheki noma yiziphi izimpawu, sibheke kulokho uNkulunkulu akuthembisile. Leso yisithembiso.

¹⁰⁴ Manje, sithola ukuthi lokho kuyisimanga, izinsuku ezintathu nobusuku lowomkhomo omdala wazungeza wazungeza emanzini ndawo ndawo phandle lapho, futhi uJona wayephila. Manje, sitsheliwe ukuthi labobantu babengabadobi ukuze baziphilise, indlela ababeziphilisa ngayo kwakuwukudoba. Ngakho mhlawumbe bonke abadobi phandle. . . Futhi omunye wonkulunkulu babo kwakungukulunkulu womkhomo.

¹⁰⁵ Ngakho bonke phandle lapho bedoba olwandle, futhi khona manjalo, kwaphakama unkulunkulu wabo, wagijimela ngqo osebeni, wakhapha ulimi lwakhe, nomprofethi weza ehamba ephuma emlonyeni kankulunkulu wabo. Babengakugwema kanjani ukukholwa na? Niyabo? Impela. Akumangalisi bembathisa izilwane zabo indwangu yesaka, ngokuba u—unkulunkulu wolwandle wayekhafule umprofethi, futhi wabatshela ukuba baphenduke. Manje, niyabo, uJona wayengaphumile entandweni kaNkulunkulu, wayesentandweni kaNkulunkulu ngqo.

106 Futhi uJesu wathi isizukulwane esibi nesiphingayo siyofuna izibonakaliso. Nikuqaphelile lokho na? Futhi bayosemukela, Wethembisa ukuthi bayosemukela isibonakaliso sabo, Wathi, “Njengoba uJona wayesisiswini somkhomo izinsuku ezintathu nobusuku obuthathu, kanjalo neNdodana yomuntu iyakuba sebuthunjini bomhlaba.”

107 Manje, lesi yisizukulwane esibi nesiphingayo, siyakwazi. Futhi sasiyini isibonakaliso ababezosemukela na? Isibonakaliso sokuvuka. UJesu akafike, kodwa Uvukile futhi, futhi Uphakathi kwethu.

108 Futhi, amadolobha amakhulu ezohwebo anikezelwe e—esitheni, phezu kukadeveli, nokwenda, nokwendiselana, nokuphinga, nokuphendukezela, nazo zonke izinhlobo zokungcola okusemhlabeni namuhla; namaKristu angakhulwayo, isimo sokumesaba uNkulunkulu, amabanamawala, abakhukhumele, unyaka wezihlakaniphi, umprofethi akhuluma ngawo. UMoya oNgwele washo ngokuqondile ukuthi ngezinsuku zokugcina kuyofika unyaka wokuhlakanipha, abantu bayakuba ngabazithandayo, abazidlayo, abahlambalazayo, abangalaleliyo, abangazithibiyo, nabazonda abalungileyo.

109 Wena uthi, “Labo ngamakhomanisi, Mfowethu Branham.” Qhobo, mnumzane, bangamalungu ebandla anesimo sokumesaba uNkulunkulu, kodwa amandla akho bewaphika, abanjalo... Ngakho, sithola isibonakaliso sikaJona, ngokuba uJesu Kristu unabantu baKhe kulobubusuku, enza futhi enza into efanayo naleyo Ayenza ngaphambi kokuba Abethelwe, waphinda wavuka futhi, futhi uphila nathi. A—awuqondi ukuthi ubani lowo ohlezi naye phandle lapho, leyo yindodana nendodakazi kaNkulunkulu. Mhlawumbe kuyinto enhle ukuthi asikuqondi, ngendlela esenza ngayo.

110 O, ngani, sibuthene ezindaweni zaseZulwini, sibuka i-Urimi neThumimi yaKhe yalolusuku lokugcina ibonisa uBukhona baKhe njengoba Elungele ukuza, Wenza ukubonakala kwaKhe esimweni sikaMoya oNgwele ukulolonga iBandla laKhe ukuba Lilungele ukwemukelwa. Amen. Sijabule kakhulu ukwazi.

111 Ngakho angicabangi ukuthi uJona wayengaphandle kwentando kaNkulunkulu. Futhi ngikholwa ukuthi isizukulwane esibi nesiphingayo sifuna izibonakaliso. Manje, futhi bona... UNkulunkulu akazange anqabe, kodwa Uhlala ebanikeza isibonakaliso.

112 Manje, sithola ukuthi sehlela kumlingiswa olandelayo, okwakunguSolomoni. Manje, bonke abafundi beBhayibheli bayazi ukuthi izinsuku zikaSolomoni kwakungunyaka wegolide wakwa-Israyeli. Uma... Baphumelela kakhulu ngaphansi kukaSolomoni, ngoba kwakungekho ukulwa neze, futhi bakha ithempeli, futhi kwakungesikhulu, isikhathi

segolide ku-Israyeli. Futhi isizathu, ngenkathi uSolomoni, indodana kaDavide, ngenkathi ethatha isihlalo sobukhosi, awu, akazange akhulekele ukuthi uNkulunkulu wayezo—wayezomnika *okuningi kangako*, kodwa ukuhlakanipha nje ukwazi ukuphatha no—nokuhlanganisa abantu. Awu, manje, uNkulunkulu wasebenza naye, futhi Wamnika isiphiwo sokubona okufihlakele. Qiniso, impela kwakwenza. Futhi wayekwazi ukwehlukanisa okulungile kokungalungile, kanjalonjalo, nezindaba zasabalala yonke indawo, emhlabeni wonke, zalokhu okukhulu. . .

¹¹³ Niyazi, uma uNkulunkulu kunoma yimuphi unyaka, lapho Ebona abantu, futhi Ubanika isiphiwo, futhi, noma isibonakaliso. . . Futhi isiphiwo sihlala siveza isibonakaliso. Yingalesosizathu uJesu wayebasola, ngoba WayeyiSipho sikaNkulunkulu, nesibonakaliso seSipho sikaNkulunkulu sasiqinisekiswa. Wathi, “Uma ningenakungikholwa Mina, kholwani yimisebenzi, ngokuba ikhuluma ngaMi,” niyabona.

¹¹⁴ Futhi manje, bekungeke yini kube kuhle kulobubusuku ukuba yonke iMelika ibingakholwa iSipho sikaNkulunkulu salezizinsuku zokugcina, uMoya oNgcwele na? Impela, YiSipho sikaNkulunkulu. Manje, cabangani nje, uma bengaba lesosibonakaliso nalesosipho, kwenzekani na? I—isizwe sangena enxushunxushwini. Uma bemukela lesosipho, khona-ke isizwe sasinonyaka wegolide. Manje, lokho kuyafana njengoba kunjalo kulobubusuku.

¹¹⁵ Cabangani, uma wonke umMelika, kulobubusuku, ozisho ukuthi ungumKristu futhi ekholwa kuJesu Kristu ubengamukela futhi akholwe iSipho uNkulunkulu asithumelele sona kulolu izinsuku zokugcina, uMoya oNgcwele. Ngani, niyazi ukuthini? Bebengasusa onke amaphoyisa embuthweni. Bebengavele bashise amajele, besingeke sisawadinga. Qhabo, qhabo. Bekungeke kusabakhona amahhovisi omthetho nezinto, besingeke sakudinga. Ngani, isikhathi seminyaka eyiNkulungwane besiyobe siqhubeka. Impela.

¹¹⁶ Kodwa benzani na? Bayasenqaba iSipho sikaNkulunkulu, hhayi lokho kuphela, kodwa, njengoba kwakunjalo emihleni kaNowa, bahlekisa ngaSo, futhi beSiklolodela, futhi sihlezi, sikujulukela. Kunjalo.

¹¹⁷ UNowa naye kwadingeka akujulukele naye. Akusikho ukuguquka kusuka kuSolomoni manje kuya kuNowa, kodwa nimqaphelile yini uNkulunkulu, emva kokuba uNowa esenikeze uMlayezo wakhe, uNkulunkulu wamtshela ukuba angene emkhunjini, futhi Wamvalela phakathi lapho, futhi ngakusasa ekuseni wacabanga ukuthi lizokuna.

¹¹⁸ Kodwa niyazi, uNowa wangena lapho ngosuku lweshumi nesikhombisa kuFebhuwari, kodwa niyazi ukuthini na? Alizange line iviki. Futhi abantu behlezi ngalapho, bathi, “Awu,” ikholwa

elithiyeka emngceleni lathi, “lelokhehla kungenzeka ukuthi beliqinisile. Ake sikhuphuke futhi sibone ukuthi iyeza yini enye, isayensi ithi awekho amanzi phezulu lapho, kodwa wathi uNkulunkulu wakhe wayengenza amanzi phezulu lapho uma Ekwethembisile, ngakho angahle mhlawumbe. Asivele sizulazule emngceleni.”

¹¹⁹ Kukhona abaningi nje balolohlobo namhlanje, ukubona nje ukuthi kuzokwenzekani, niyabo. Ngakho i, wathi, “Uma ngempela iqala, njengamanzi phezulu lapho ezibhakabhakeni, amafu, noma okuthize, sizongqongqoza emnyango, futhi singene.”

¹²⁰ Awu, ngosuku lokuqala uNowa wakholwa ukuthi lalizokuna, ngakho wahlala, futhi walunguza kulelofasitela, nelanga laphuma, futhi lanqamula, futhi akubanga naconsi lemva. Niyazi, futhi uNowa uqala ukumangala, “Angazi ukuthi ngiqinisile noma nginephutha.” Ngakho khona-ke, usuku lwesibili lwedlula, usuku lwesithathu lwedlula.

¹²¹ IPhentekoste, ungalinge ukufake emqondweni wakho ukuthi unephutha manje, hlala lapho nje futhi ukujulukele. Wakwethembisa, futhi Uzokwenza, niyabo. Yebo mnumzane. Niyabo?

¹²² Ngangikhuluma ngobunye ubusuku ngokuthi *Ukucabangela*. Kuthiwani ukuba abaphostoli bathi, “Silinde lapha izinsuku eziyisishiyagalolunye, Ngikholwa ukuthi sesinawo uMoya oNgcwele, ngiyacabangela ukuthi sesinaWo. Asiqhubeke manje, futhi siqale inkonzo yethu”? O, qhabo. Balinda kwaze kwavela lesosibonakaliso seBhayibheli laphaya, awu, lokho ukuthi...kwaze kwalunga. Futhi khona-ke babengacabangi lutho.

¹²³ Babone uNkulunkulu ekuqinisekisa, ngenkathi i-Urimi neThumimi yaKhe iqala ukubaneka ezimpilweni zabo, khona-ke uPetru wathi, “Lokhu yiLokho okwakhulunywa ngumprofethi uJoweli.” Kunjalo, ngoba wayenomBhalo wokukwesekela. Futhi lelo yiBandla likaNkulunkulu namuhla.

¹²⁴ Futhi uSolomoni wayengogcotshiweyo kaNkulunkulu omkhulu. Ngicabanga kanjani ukuthi wonke umuntu enhliziyonye nakuzwana kunye, isizwe sonke sinhliziyonye nakuzwana kunye. Kwakungeyona indlela okwakufanele kube ngayo leyo na? Ukuba-ke onke amabandla abizwa ngeBandla likaJesu Kristu, kulobubusuku, kwakunjengoba u-Israyeli wayenjalo ngalesosikhathi, nhliziyonye nakuzwana kunye na?

¹²⁵ Abazange oyedwa uyafika uthi, “O, awu, angazi ngoSolomoni omdala, angazi ngalokho, ngikholwa ukuthi uwuhlanya. Ucabangani ngakho, Jim na?”

“O, ngikholwa ukuthi uwuhlanya futhi.” Uyaphuma, futhi uhlala ngaphansi kwesihlahla sabo uqobo somnqumo.

¹²⁶ Qhabo, wonke umuntu ubengeza emhlanganweni, bebeyothi, “O, Melusi uSolomoni! Angikaze ngikubone okunjalo empilweni yami. Udumo kuNkulunkulu ngokuthumela phansi uMoya waKhe phezu kwethu!” Futhi niyazi, imvuselelo enjengaleyo isakazeka emhlabeni wonke, impela iyasakazeka.

¹²⁷ Futhi manje, ngalezozinsuku babengenayo ithelevishini, no—nomsakazo, nonyuziphepha, nokunye nokunye ukusabalalisa izindaba, kwakuwumlomo nomlomo nje. Futhi olukhulu udwendwe lamakamela nezinto zedlula ezingxenyeni ezehlukene zezwe, ngani, zazithathe izindaba.

¹²⁸ Futhi emva kwesikhashana kwafika ezansi *le eSheba*, ezansi le lapho. Futhi kwakukhona indlovukazi encane ezansi lapho, manje, yayingumhedeni, kodwa iqala ukuzwa umuntu othile engena ethi, “O, ngisanda kudlula kwa-Israyeli, futhi sithathe okuthile phezulu lapho futhi sakuletha ezansi lapha. Futhi, o, ufanele ulibone lelozwe! Ufanele ubone ukuthi hlobo luni lomhlangano abanawo oqhubekayo phezulu lapho. Bangumuntu oyedwa nje.

¹²⁹ “Futhi uyazi banoNkulunkulu phezulu lapho abambiza ngoJehova, futhi lowo Jehova Uzikhethele umuntu, futhi UyaZiqinisekisa ukuthi unguJehova ngalowomuntu.” Niyabo? O, he! Kumele ukuthi kwakuyinkulumo emnandi.

¹³⁰ Niyazi, ukukholwa kufika ngokuzwa iZwi likaNkulunkulu. Niyabo? Kunjalo. Ngakho lababantu besho lokho, ezansi le enhliziyweni yalendlovukazi encane, yaqala ukumangala, “Ngiyamanga ukuthi ngabe konke kunjalo. Awu, angilinde kuze kufike udwendwe lamakameli olulandelayo.” Futhi ngakho, olulandelayo luyafika. “Wedlulile kwa-Israyeli na?”

“Yebo, ngifika ngaleyondlela.”

“Ngabe kunjalo, banemvuselelo ehla lapho, iPhentekoste, noma, i. . .?” Awu, iPhentekoste langalolosuku, niyabo. “Ingabe banemvuselelo yangempela na?”

“O, banhliziyonye futhi bakuvumelana kunye.”

¹³¹ “O, he!” Ngifisa nje sengathi leliqembu belingeza ngaleyondlela, kulobubusuku. Ngiyanitshela, iColumbia ibizoba nezihloko zezindaba ekuseni, ephapheni, nginitshela lokho.

“Yebo, yebo. Kuyamangalisa!” Futhi wathi, “O, yebo, lokho!”

“Ake ungitshale, ingabe uyibonile leyondoda abanayo phezulu lapho, uSolomoni na?”

“Yebo.”

“Ngabe kuyiqiniso ukuthi banoNkulunkulu Ozazisayo ngabo na?”

“Yebo, kunjalo.”

¹³² Mfana, leyonhliziyo encane yaqala ukushaya, yayifuna ukuhamba. Manje, ngicabanga ukuthi uma besingaqala ukusho ukuthi abantu bakithi babelungile kanjani, ukuthi umangalisa kanjani loMoya oNgcwele, esikhundleni sokuzama ukugxekana, niyabo, komunye nomunye, ngicabanga ukuthi kungenza konke... Ningusawoti womhlaba, niyabo, kodwa usawoti ungasiza kuphela uma uthintana. Niyabo? Ngakho ngicabanga ukuthi uma nje singaba nobusawoti ngempela, umhlaba ubuyokoma ngempela. Anicabangi kanjalo na? Kunjalo, thola ubusawoti ngempela.

¹³³ Futhi manje, sithola ukuthi uSolomoni wayenesikhathi esimnandi nje. Futhi ngakho lendlovukazi encane iqala ukulamba nokoma. Futhi nje sengiyabona ngesikhathi sasebusuku yayivuka, futhi yayibiza amantombazane ayo—ayo—ayo, futhi iyothi, “O, ngibe nephupho, futhi ngiphuphe ukuthi mina... ngandlela-thize iphupho elixakile. Futhi ngikholwa ukuthi mhlawumbe bekungenxa yokuthi lowomholi waleloqembu namhlanje ubengitshela ngaleyomvuselelo phezulu kwa-Israyeli.”

¹³⁴ Ekugcineni inhliziyo yakhe iqala ukushaya, waze wathi, “Awu, uyazi, ngiyakhuphuka ukuze ngizitholele ngesingami.” Kuhle lokho. Yenza ukukhetha kwakho. Uyazi lapho okuthize kuqala ukushaya, kuqala ukoma, sekuyisikhathi sokuyozingelake. Uma uqala ukucabanga, “Ngingahle ngife ngolunye lwalezizinsuku. Angimazi uNkulunkulu,” kungcono uqale, ngoba lokho ilambu elibomvu likaNkulunkulu, isiboniso siyehla, ngakho kungcono usheshe.

¹³⁵ Uma kukhona okukutshelayo, kulobubusuku, “Ngikholwa ukuthi kukhona umthombo wokuphulukisa ndawondawo.” Isiboniso sikaNkulunkulu sikhala, ngena, ngokushesha impela. Amanzi asevele azanyazanyisiwe, konke okumele ukwenze nje ukungena ngqo.

“Aqala nini ukuzanyazanyiswa, Mfowethu Branham na?”

¹³⁶ Eminyakeni engamakhulu ayishumi nesishiyagalolunye edlule eKalvari, ukuzanyazanyiswa. Futhi khona-ke ngoSuku lwePhentekoste, kwanyakazisa ngempela yonke into, kwaba nokuzanyazanyiswa ngaleyonkathi. Manje, konke okumele ukwenze ukungena ngqo emanzini kaMoya, futhi uphulukiswe.

¹³⁷ Manje, lona wesifazane omncane, wayelambile futhi omele ukwenyukela lapho. Ngakho manje, empeleni, wayeyilungu lebandla, ngakho kwadingeka ayothola imvume kumpristi wakhe ongumhedeni, ukubona ukuthi wayengayethamela yini imvuselelo noma qha. Futhi ngakho sengiyabona manje ehla, futhi wathi, “Fata oNgcwele...” [Akuqoshwanga eteyipini—Umhl.] “...Ngingathanda ukucela imvume kuwe, uma bengingakwazi, banemvuselelo ngapha kwa-Israyeli, bayangitshela, banoNkulunkulu laphaya ukuthi, o, Uhlala

ngqo phakathi kwabantu, futhi bonke banhliziyonye. Futhi bangitshela ukuthi leyondoda ine—isiphiwo sokubona okufihlakele kohlobo oluthile, iyazazi izimfihlakalo, futhi ingabikezela izinto ezizokwenzeka. Futhi bayasho ukuthi loNkulunkulu omkhulu phezulu lapho abamkhonzayo . . . Futhi uyazi, Fata oNgcwele, ngingathanda ukwehla ngiye lapho futhi ngibone ukuthi lokho kunjalo.”

Sengiyacabanga nje ukuthi kwenzekani, Sengiyamuzwa ethi, “Mntanami, isithunzi sendlovukazi siyocela ukuhamba phakathi kwesixuku esinjalo!”

¹³⁸ Uyazi, lapho uNkulunkulu ethulula uMoya waKhe, bahlale bebukelwa phansi ngandlela thize, njengesigejane esingazi lutho. Impela abazi lutho okwalelizwe, balahlekelwa umqondo wabo uqobo, ukuthi bangahle bathole umqondo kaKristu. Niyabo? Futhi ngakho lapho kwakukubi impela, okubi okwakhulunywa ngakho.

¹³⁹ Ngiyamuzwa ethi, “Mntwana, impela angeke! Uma bekukhona into enjalo eqhubekayo njenga—njengalohlobo lwesiphiwo, bekungaba sebandleni lethu lapha.” Uyazi lokho kusenzeka, impela kusenzeka. Wathi, “Ngani, impela,” wathi, “bekungaba khona lapha phakathi kwethu e—emaqenjini ethu, yilapho lokho obekuzobe kwenzeka khona.”

Wathi, “Kodwa Fata, a—akunjalo. Futhi bayangitshela . . . Ngakho ngingathanda nje ukuthola imvume kuwe, uma ngingakhuphukela lapho.”

¹⁴⁰ “Lalela, uyisicukuthwane, unodumo oluningi, futhi ungu—ungumuntu owaziwayo, awukwazi ukuzehlisa ukuba uye phakathi kweqembu elinjalo.”

¹⁴¹ Futhi ngakho, wathi, “Kodwa uyazi, Mnumzane, ngi—ngifuna ukuhamba noma kanjani.” Niyazi, kukhona okuthize ngakho, uma uNkulunkulu edonsa enhliziyweni yakho, akukho okuzokuvimba kukho. Kunjalo.

Ngakho kuqala ukudonsa enhliziyweni yakhe, niyazi, “Ufanele uhambe noma kanjani.”

“Awu,” wathi, “ngizwile ngakho,” kufika kanjalo ukukholwa, “angihambe nje ngiyozitholela ngesingami, ngizobuya futhi ngikulethele imibiko.”

¹⁴² “Awusoze waba nemvume yami. Ngani, ugogo wakho omdala ongasekho, nokhokho wakho, kanjalonjalo, njengezindlovukazi ngaphambi kwakho, bebeyoguquka laphaya emathuneni abo, uma bazi ukuthi wenze into enjalo!”

Sengiyabona inhliziyo yakhe encane ithi, “Awu, bangahle balungele ukuguquka, ngoba ngiyahamba,” niyabo. Ngakho . . .

¹⁴³ Ngoba kungani na? Ukukholwa kuvela ngokuzwa, ukuzwa iZwi. Futhi lapho uNkulunkulu edonsa enhliziyweni, ayikho indlela yokukususa, kuphela hamba wenze lokho akutshela

ukuthi kwenze. Yileyondlela kuphela yokukwenza. Ngakho nangu, kudonsa enhliziyweni yakhe, futhi ehamba . . .

Wathi, “Manje, buka, manje, hlala nje lapha ebandleni lakho, futhi ngelinye ilanga mhlawumbe uDagoni omkhulu, noma omunye wonkulunkulu bethu lapha, uzonyakaza.”

¹⁴⁴ Wathi, “Lalela lapha, ngifuna ukukutshela okuthize. Ngihlale isikhathi sami kulelithempeli, futhi zonke izinsuku zami ukhulume ngonkulunkulu, futhi ngezwa umama wami esho into efanayo, futhi unencwadi yemithetho lapha, futhi unezithixo ezilenga lapha, futhi angizange ngibone neyodwa into yenzeka.”

¹⁴⁵ Lapho, yilokho engikuthandayo. “Futhi uma kukhona into efana noNkulunkulu engangena kuwe . . .” Ngabe nonke niyalwazi uhlobo lokukhonza komhedeni na? Ngiyazi . . . angifuni . . . Ngibuka lelowashi lasodongeni phezulu *lapho*, futhi ngizoba nephutha *kuleli*.

¹⁴⁶ Ngakho manje, ukukhonza komhedeni, indlela abenza ngayo, baletha isithixo futhi basimise. Bese-ke bethola umpristi, futhi babusise ikhandlela, futhi babeka lelikhandlela phambi kwesithixo, bese besilethela okuthize kokudla, bese bedla isidlo naso. Bese-ke bezilalisa phansi phambi kwalesosithombe, futhi bavele banikele emqondweni wabo ngendlela yokuthi, baze bakholwe ukuthi bangasizwa lesosithixo sibaphendula. Manje, lobo ubuhedeni, ukukhonza isithixo.

¹⁴⁷ Manje, lokho kuphambene noNkulunkulu. Niyabo? UNkulunkulu akasona isithixo, uNkulunkulu unguMoya, futhi sizilalisa phansi phambi kwaLowo, futhi uMoya awungeni kwesinye isithixo, njengoba abanye *abazibiza* ngamaKristu beyosenza sikholwe, kodwa uMoya ungena kuwe, futhi uyindlu kaNkulunkulu, umxhumanisi ophilayo, uhambahamba, ubonakalisa uNkulunkulu ophilayo. “Ngokuba uNkulunkulu akahlali emathempelini enziwe ngezandla. Kodwa Ungilungisele umzimba.” Niyabo?

¹⁴⁸ Uyincwadi kaNkulunkulu, incwadi elotshiwe, uNkulunkulu ukuwe, eZibonakalisa. Uma ungazilalisa phambi kukaNkulunkulu, futhi uthi, “Nkulunkulu, ngiyisoni, ngena kimi,” bese kuthi-ke uMoya oNgcwele uyangena, futhi khona-ke uyisithixo esiphilayo sikaNkulunkulu, ummeleli ophilayo kaNkulunkulu, uhambahamba noNkulunkulu ekhuluma ngezindebe zakho kwabanye.

¹⁴⁹ Manje, lona wesifazane omdadlana uthi, mhlawumpe, kulompristi, wathi, “Bengilapha yonke leminyaka, ukhulume ngakho konke lokhu, angizange ngibone nakanye kukhuluma, angizange ngibone noyedwa umuntu oziphathe nganoma yikuphi ukwehluka, bekuhlale kuyinto endala efanayo, futhi akukho ukuPhila kukho nhlobo. Futhi uma kukhona ndawo

ndawo lapho kukhona uNkulunkulu onganikeza ukuPhila, ngiyaKufuna.”

Ngithi, “Amen,” kuye. Yebo, mnumzane. “Ngifuna ukuKuthola.”

¹⁵⁰ Awu, into yokuqala-ke, kwamlehlekisela, ubulungu bakhe. Ngakho wathatha ubulungu bakhe wabufaka ekhwapheni, ngakho ngicabanga ukuthi kungenzeka ukuthi wehla ngomgwaqo. Manje, lelonenekazi elincane lalinezinto ezithile okwakufanele zibhekane nalo, futhi manje, ukwenyukela lapho.

¹⁵¹ Futhi manje, into yokuqala, lathi, “Ngiyakhuphuka. Futhi ngizifundile zonke iziNcwadi zokuthi loJehova ufanele abe yini, futhi ngizokhuphuka ngizibonele ngesingami.” Futhi khonake, lethwesa amakamela izipho ezithile. Futhi lathi, “Uma kunjalo, ngizokuxhasa. Uma kungenjalo, ngizobuya nemali yami.” Mfana, belingafundisa abanye bethu eMelika izifundo ezithile, belingeke na? Yebo, mnumzane. Uma kukhona noma yini kukho, kufanele konke; uma kungenjalo, akufanelwe yilutho, suka kukho.

¹⁵² Futhi lathi, “Uma lento uJehova azisho ukuthi uyiyo, uma Ezibonakalisa Yena uqobo, futhi ngingakubona ngamehlo ami uqobo, khona-ke ngizimisele ukunikela ngakho konke kukho. Kodwa uma kungenjalo, ngingavele ngibuyise izipho zami.” Manje, khumbulani, nalo lonke lelogolide nezinto kulawomakamela, lalinamakhulu amamayela okufanele liwahambe, futhi niyazi ukuthini na? Abantwana baka-Esawu babesogwadule, futhi babengabaphangi. Futhi bekungaba yinyamazane edliwayo elula kanjani, nayo yonke leyomali, nje okwe—kweqembu lalabobaphangi ukuwela kulelonenekazi elincane futhi balibulale kanye nalabonogada abancane abambalwa, abathenwa, elalinabo, futhi bathathe leyomali.

¹⁵³ Kodwa kukhona okwaziyo na? Lapho uphuma ukuyohlangana noKristu, futhi uzimisele ukuhlangana noKristu, ayikho ingozi ukuqonda konke. Awunandaba nanoma yilutho olunye, unenhloso eyodwa nokuzuza ngempumelelo okukodwa, futhi lokho ngukuhlangana noKristu. O, ukuba izwe belingathola ukulamba kanjalo! Lalifuna ukuhlangana noKristu, futhi leyo kwakuyimpokophelo yalo enkulu, noma, ukuhlangana noSolomoni, isiphiwo, futhi libone ukuthi kwakunguNkulunkulu yini. Futhi lalingayazi ingozi, lalingazi.

¹⁵⁴ Omunye wathi ngesinye isikhathi. . . Ngabona owesifazane esukuma futhi waqala ukumemeza, futhi wagijima wazungeza, eqotho, weqa cishe izihlalo ezine, futhi abanye babo bathi, “Kwabonakala sengathi lowo wesifazane wayezokwephuka intamo yakhe.”

¹⁵⁵ Ngangimazi, wayengojwayelekile, umama wasekhaya omncane ezansi lapho, kodwa ngathi, “Wayengacabangi ngalokho. Wayesanda kuwela nje, futhi akakwazanga

nje ukuhlala phansi, kwakuyilokho kuphela. Wayegijima, wayevutha.” Ngathi, “Kwakudingeka ukuthi agijime.” Futhi ngakho, wayengacabangi ngengozi, wayeqhubeka.

¹⁵⁶ Njengoba ubungathi, “Awu, manje, uma unga—uma ungenzi *ukuthi-nokuthi-nokuthi-nokuthi*, uzokufa.” Awukuqapheli lokho, uthatha iZwi likaNkulunkulu ngakho, futhi ulokhu uqhubeka nokugijima. Futhi wayedingeka aqhubeke.

¹⁵⁷ Futhi manje, khumbula, uma uzodweba kweyakho, ubuke kwibalazwe lakho, kusukela lapho iJerusalema lalikhona, yonke indlela kuze kuyofika eSheba, lokho kungaphesheya kogwadule lwaseSahara, futhi kuthatha nje ikamela izinyanga ezintathu ukuwelela lapho. Manje, alizange liwele ngeCadillac enesishayisa-moya. Niyabo? Kwadingeka liwele ngekamela, futhi kwathatha izinyanga ezintathu ukukwenza. Manje, kungalesosikhathi lapho lalilambeke ngempela uNkulunkulu.

¹⁵⁸ Inkathazo ngathi bantu bePentecostal, namhlanje, sinakho konke kulele emathangeni ethu ngqo, futhi siyakubuka nje, bese sithi, “Awu, ngicabanga ukuthi kulungile. Niyabo? Lokho kuhle impela.” Kodwa lapho ufanele ukhokhe inani elinjalo, uyalijabulela ngempela lapho ulithola. Kunjalo.

¹⁵⁹ Lalilapho. Lali, kwakudingeka liwele iSahara, futhi kwakulapha, futhi lamakamela amadala, mhlawumpe, ehamba ebusuku, izincekukazi zakhe ezimbalwa kanye nalo, nesigejane sabathenwa abancane behambisana phandle lapho, bengacabangi ngalutho olunye, kodwa usuku lonke gulukunqu, behlezi endaweni enamanzi ndawondawo, befunda leyomiBhalo egoqwayo, lokho uJehova ayeyikho, ngokuba ukukholwa kuvela ngokuzwa, futhi ukuzwa iZwi likaNkulunkulu. Laliyitholile lemiBhalo egoqwayo futhi laliYifunda, lalifuna ukwazi ncamashi ukuthi uJehova wayeyini, futhi uSolomoni wayebonakalisa uJehova, ngakho lahamba ukuyothola.

¹⁶⁰ Awu, ekugcineni lafika, futhi lafika esangweni. Lapho lifika esangweni, lathulula onke amakamela alo, futhi mhlawumbe lapaka lapho endaweni. Futhi ake sinikeze umdlalo wasesiteji omncane manje. Ngiyababona abantu abavela yonke indawo nxazonke. Futhi ngakusasa ekuseni lahlanza futhi—futhi laya ngale e—emhlanganweni, futhi lase lihlala phansi, futhi into yokuqala niyazi, uMelusi uSolomoni uyaphuma, nawo wonke umculo wadlalwa, kanjalonjalo, noMelusi uSolomoni uyaphuma.

¹⁶¹ Lazitholela, lalingenalo ikhadi lomkhuleko, ngakho lavele lalinda le emuva kwesakhiwo, niyazi, ngakho lalinda emuva lapho isikhathi eside. Futhi lapho uMelusi uSolomoni e—ekhuluma, bona...waqaphela ukuthi kwakungekho lutho ngaphandle kokuhlakanipha kwalokho elalikuswile.

¹⁶² Futhi ngakusasa ekuseni, ngenkathi lingena, ngiqagele lafika maphakathi nezindlela. Futhi into yokuqala niyazi,

kuyenzeka ukuthi lasondela eduze ngqo. Futhi ngokunye ukusa langena emgqeni, futhi lasukuma phambi kukaSolomoni, lathi, “Manje, ngizobona ukuthi kanjani, noma ngabe kuqinisile noma qha. Mina nje, ngi... Okuthize nje kimi wonke kungitshela ukuthi kulungile.” NeBhayibheli lathi kwakungekho-mfihlo, ngaphandle kwalokho uNkulunkulu avumela uSolomoni akwazi ngalo. Kunjalo.

¹⁶³ Futhi ngenkathi uSolomoni eqala ukukhuluma nalo, futhi ebona okufihlakeleyo enhliziyweni yalo nezifiso zalo, niyazi ukuthi lathini na? Lasukuma phambi kwabantu, bukani lomhedeni omncane manje, lasukuma phambi kwabantu, futhi lathi, “Konke engikuzwile kuyiqiniso, futhi kungaphezu kwalokho engikuzwile.” O, lalinelisekile ngokuphindwe kabili, ngoba lalibone njengoba bonke abanye babebonile, futhi manje kwakusebenza kulo. Amen.

¹⁶⁴ Futhi uma ungakholwa ukuthi uMoya oNgcwele uqinisile, Unikeze uhlobo oluthile lokuzama. Ungahle uWuzwe kwabanye, kodwa linda uze Usebenze kuwe kanye, khona-ke uzokwazi ngokuqinisekile ukuthi UyiSiphiwo sikaNkulunkulu. Kuthatha lonke ulaka, sonke isono, konke ukungakholwa, konke ukungabaza, konke ukwesaba, ngisho nokwesaba ukufa kuyasuka kuwe lapho uMoya oNgcwele engena. O, Ungowoqobo, bangane. Uma ungakaze uWemukele, ungavumeli ubusuku budlule ngaphandle kokuWemukela.

¹⁶⁵ Yeka i—into enkulu kangaka okwakuyiyo! Lelonenekazi elincane elimpofu laxhuxhuma kakhulu, laze la—lasukuma lapho, futhi lalifuna ngisho uku—ukubuyela nomhlabathi othize emuva kanye nalo. Lase liyikholwa ngempela.

¹⁶⁶ Futhi uJesu wathi, “INdlovukazi yaseNingizimu iyakusukuma ekwaHlulelweni kanye nalesisizukulwane, futhi iyakusilahla, ngoba yafika ivela kude le ezingxenyeni ezikude zomhlaba owaziwayo wangalolosuku, emhlane wekamela ukuzokuzwa ukuhlakanipha kukaSolomoni, futhi Ngithi kini lapha kukhona omkhulu kunoSolomoni.” Ngokuba uSolomoni wayehlukanisa okufihlakeleyo, bukani ukuthi kwakukukhulu kangakanani lokho.

¹⁶⁷ Futhi manje, kulobubusuku, emva kokuba Esefile, wangcwatshwa, futhi wavuka futhi eNkazimulweni njengomPristi oMkhulu iminyaka eyizinkulungwane ezimbili, nezwe elinobuphikinkolo, eliphefumulelwe ubukhomanisi njengoba linjalo kulobubusuku, phakathi kwakho konke, omkhulu kunoSolomoni umi lapha, omkhulu kunabo bonke, uNkulunkulu ofanayo nesiphiwo esithenjisiwe esifanayo, uMoya oNgcwele ofanayo onokuPhila okuPhakade.

¹⁶⁸ Yayiyini indaba ngenenekazi elincane na? Lalibone okuthize kanye empilweni yalo okwukungokwangempela, into eyayingafakelwe, inkambiso, noma uhlobo lwento ethize. Lalize

ebandleni lapho elalibone khona umnyakazo kaNkulunkulu ophilayo. Manje, uma lowo wesifazane omncane ezovuka ngosuku uJesu ayesemhlabeni nalesosizukulwane futhi asilahle, kuthiwani namuhla na?

¹⁶⁹ Lapho efika izinkulungwane ezimbili, o, qhabo, cishe izinsuku ezingamashumi ayisishiyagalolunye, angazi ukuthi kwakungamamayela amangaki, kuphansi le, ngake ngakucabanga kanye, kodwa ngiyazi ukuthi kuthatha isikhathi eside ukukhuphukela lapho, cishe—cishe izinsuku ezingamashumi ayisishiyagalolunye ukukhuphukela lapho, izinyanga ezintathu ogwadule ukuzokuzwa ukuhlakanipha kukaSolomoni, futhi lapha eMelika angeke sishaye neze siwele umgwaqo ukuzobona amandla okuvuka kukaJesu Kristu, ngeBhayibheli, i-Urimi neThumimi, elethembisa ukuthi liyoMbonakalisa ngezinsuku zokugcina, futhi nakhu lapha ngobufakazi beBhayibheli.

¹⁷⁰ UMoya oNgewele, ngobufakazi beBhayibheli, ungene eBandleni, futhi ukhombisa izibonakaliso namandla kaJesu ovukile khona manje phakathi kwethu, omkhulu kunoSolomoni. UMoya kaNkulunkulu ongafiyo uyasebenza, hhayi nje ngoyedwa, Usebenza eBandleni lonke, ukhombisa izibonakaliso nezimangaliso, uphulukisa abagulayo, uvusa abafileyo, ukhipha amademoni, ukhuluma ngezilimi, unikeza incazelo, uthululela phansi amandla, uphendula izoni, o, Ukhombisa izibonakaliso zobuYena lapha, wehlukana izinhliziyo nemicabango yabantu Athembisa ukuthi Uyokwenza. Futhi khumbulani, isibonakaliso sokugcina u-Israyeli asithola kwakuyilokho, futhi leso yisibonakaliso sokugcina esithenjisiwe manje, isibonakaliso sosuku lokugcina, futhi nakhu la sikhona.

¹⁷¹ Leyo Ndlovukazi encane yayibone okuthize okwakungokwangempela, okuthize eyayingazibukela yona, futhi kwakungokwangempela, yayingakubona ukusabela kwakho kuleyondoda. Yayazi ukuthi kwakuyinto leyo. . .

¹⁷² Abantu namuhla, ngikholwa ukuthi uma iBandla, njengoba ngishilo, belingeke lifuthe isitimu esiningi kakhulu empempeni, kodwa belingakusebenzisa, nokulamba nokoma ukusondeza abantu lapho izinto ezinjalo zenzeka khona. . . Niyabo? Bafuna ukubona into ethile yangempela, abafuni nje ukungena, futhi babhale igama labo encwadini. Abantu abalambe futhi bomele uNkulunkulu uyeza ukuzothola okuthile kwangempela.

¹⁷³ Ngiyakhumbula esikhathini esingeside esidlule, kungenzeka ukuthi nganitshela lento encane, njengoba nazi, ngingumzingeli, noma, ngiyathanda nje ukuzingela, angisiyena umzingeli, kodwa ngizingela e-Afrika, eNdiya, nakuyo yonke indawo emhlabeni jikelele. Umama wami wayezalwa ngokuxubile, futhi yena. . . futhi umkhulu wami wayengumzingeli owaziwayo, futhi ngakho ngangihlala ngikuthanda.

¹⁷⁴ Into yokuqala engake ngayithenga, ngawisa izitshalo zikabhatata usuku lonke futhi ngathola ikota, ngazithengela izicupho ezimbili zensimbi, futhi ngase ngisebhizinisini. Futhi ngabamba inyamazane i-opossum futhi ngathengisa lesosikhumba, futhi ngazitholela ezinye izicupho, futhi ngangena ebhizinisini langempela ngaleyonkathi, lokho ngangicishe ngibe neminyaka eyishishiyagalombili ubudala, futhi bengilokhu ngizingela kusukela lapho.

¹⁷⁵ Manje, ngangivame ukwenyukela emahlathini asenyakatho futhi ngizingele, phezulu le enyakatho. Futhi ngangivame ukuzingela nomzingeli omuhle phezulu lapho, igama lakhe uBert Call, owayengumzingeli wangempela, wawungadingeki ukuba ukhathazeke ngaye. Izikhathi eziningi uyisa umfo emahlathini, futhi uma ungabheki, uma engazazi ngempela izindlela, nokuthi zifundwa kanjani izimpawu, ubulembu ezihlahleni, nokunye nokunye, uzodingeka umbheke usuku noma ezimbili, uyaphenduka, aphume ngqo nje uphisi omncane. Kodwa hhayi uBert, nalelozwe eliyisicaba ehla phakathi lapho ngaseMaine kanjalonjalo, wayazi ukuthi wayekuphi nje. Sasihamba siyozingela ekuseni, futhi yena, awusoze wakhathazeka, uma sihlukene, yena, uBert wayezoba lapho ngalobobusuku, yilokho kuphela. Ngakho sasikuthanda ukuzingela ndawonye.

¹⁷⁶ Kwakunento eyodwa kuphela engangimelene nayo ngoBert, futhi lokho kwakungukuthi wayeyindoda enonya kunawo wonke engake ngayibona. Wayenamehlo anjengawesibankwa, niyazi, abheke emuva, njengalaba abanye balaba besifazane bezama ukupenda amehlo abo kulezizinsuku zokugcina, nibabonile, leyonto ebukeya ixakile, akubukeki njengesidalwa esingumuntu esijwayelekile. Futhi wayethe ukutsheka, amehlo abukeka njengawesibankwa, futhi wayenonya.

¹⁷⁷ Futhi niyazi, wayevame ukuphuma nami siyozingela, futhi waye—wayedubula lawo mazinyane ezinyamazane ukuze nje angenze ngiphatheke kabi. Futhi ngathi, “Bert...” Manje, kulungile, angimelene neze nokubulala izinyane lenyamazane, manje, kinina bafowethu abazingelayo, niyabo. Qhabo, mnumzane, uma umbuso uthi ungabanalo, kulungile, ngoba ukongiwa kwemvelo kuyakubhekisisa lokho ukubona ukuthi banokwenele yini, bangakuyeka kuhambe kanjalo.

¹⁷⁸ Futhi akukho okungalungile e—ebudaleni besilwane, u-Abrahama wabulala ithole, futhi uNkulunkulu walidla. Kunjalo. Ngakho-ke ungacabangi ubusha, kodwa nje ukuba nonya, yilokho kuphela. Ukukwenza nje ukuze ube nonya, ngicabanga ukuthi lokho kungukubulala ngamabomu nje, futhi bencingeke ngibulale noma yini kanjalo. Futhi ngakho, uBert wayevele, abone izinyane lenyamazane ligijima, futhi wayevele aliphendule, *kanjalo* futhi athi . . .

Futhi ngiyothi, “Bert, ngiyakuthanda, uyindoda elungile, kodwa u—uyindoda enonya kunawo onke engake ngayibona.”

Wathi, “Awu, mshumayeli, kunjalo ngani nonke bafo, ninenhliziyo yenkukhu kakhulu.” Wathi, “Hlakazeka.”

¹⁷⁹ Futhi ngenyukela lapho ngobunye ubusika, ngahamba ngayozingela naye, kwakuthe nje akube leyithi ekwindla, futhi kwakukhona uhlobo lweqhwa elase livele liwile, futhi isikhathi sokuzingela sase siphumile amaviki ambalwa. Futhi mina...uBert waye, wenyuka lapho ukuyohlangu nama, futhi safika ekamu. Futhi sasinoshokoleli wethu oshisayo, sasiwufaka ebhodloleni lethu leflaski. Futhi khona-ke, saphuma, sabambeka ndawana thize eqhweni, futhi asikwazanga, sadingeka sihlale ubusuku bonke, sibase umlilo, ngani, sasiba noshokoleli oshisayo ukusigcina sifudumele ubusuku bonke, futhi mhlawumbe isemishi, noma okuthize, futhi—futhi njalo sasiphatha umentshisi owomile ukuze sibase umlilo.

¹⁸⁰ Futhi ngalokho kusa senyukela phezu engoxeni yaseJefferson, futhi siya ePresidential Range. Futhi ngakho, sahamba...Kungekho ngisho umkhondo, lezo zinyamazane ezincane ezinomsila omhlophe amadiye, ukhuluma ngeHoudini ngokuba yingeweti yokuphunyuka, zihle ngempela. Futhi zingangena ngaphansi kwalawo mahlashana, futhi uyo, awuziboni. Sekuleyithi impela ngokuhlwa nje ngaphambi kokuhwalala uzobona nje eyodwa ihamba, uma kungukukhanya kwenyanga, izolinda kuze kube sebusuku ukuze iphume idle. Futhi ngenkathi, emva kokuba sezidutshuliwe, noma kanjani, kunzima kakhulu, kakhulu ukuzithola. Futhi asizange sithole ngisho owodwa umkhondo ngalokhokusa, futhi kufika cishe imini, futhi ngaphambi kokuba sihambe, uBert wathi, “Ngikutholele okuthize, Billy.”

Futhi ngathi, “Kuyini na?” Futhi welulela phansi isandla ephaketheni lakhe, futhi wayenempempe encane. Ngathi, “Yini leyo? Inkentshane, okwamankentshane na?”

¹⁸¹ Wathi, “Qhabo,” wathi, “lokho kubiza inyamazane idiye.” Wathi, “Lalela lokhu,” wayishaya. Futhi uzwe u—ukukhala kwezinyane lenyamazane, njengenyamazane idiye encane, izinyane lenyamazane, likhalela unina.

Futhi ngathi, “Bert, ubungeke ukwenze lokho.”

Wathi, “O, Mshumayeli,” wathi, “nina bafo,” wathi, “ninenhliziyo yenkukhu kakhulu ukuba nibe abazingeli.”

Futhi ngathi, “Awu, Bert, ngiyakuthanda ukuzingela.” Futhi ngokusobala, ngike ngadingeka ngithole inyamazane idiye yakhe izikhathi eziningi.

Kodwa wathi—wathi, “Kodwa nina bafo ninenhliziyo yenkukhu kakhulu.”

182 Ngathi, “Awu, ungabadubuli labobafo abancane, Bert.” Ngathi, “Ubungafanele wenze lokho.” Futhi yena...Ngathi, “Ubungeke ushaye leyompempe kanjalo.”

Wathi, “Buka nje.”

183 Awu, ngase ngikhohliwe yikho. Kwakucishe kube ngeleshumi nanye emini, futhi sifika endaweni engabankulu njengaleligumbi phakathi lapha, iqhwa emhlabathini, kwakuyindawo evulekile. Futhi uBert omdala wahlala phansi, waqala ukwelulela emuva *kanje*, ngacabanga ukuthi wayethatha isiphuzo sikashokoleli wakhe oshisayo. Ngakho welulekela emuva *kanje*, futhi lapho ekwenza wakhipha lempempe encane. Ngathi, “Bert, ubungeke ukwenze lokho.”

Wathi, “Sh!” Wathatha leyompempe encane, wayikhalisa, yezwakala nje ncamashi njengencane—encane, izinyane eliyingane lenyamazane likhalela umama walo.

184 Futhi lapho ekwenza, ngaphesheya nje esikhaleni, kwasukuma inyamazane yensikazi enkulu, manje, leyo ngumama nyamazane idiye, lawo madlebe amakhulukazi, amehlo amakhulu ansundu, isilwane esihle. Futhi wabuka... UBert omdala wafaka ikhanda lakhe ngaphansi kwalesi sigejane sesihlahla esincane, lawomehlo esibankwa angibuka, niyazi, futhi ngacabanga, “O, he! Impela angeke akwenze lokho.” Futhi waphinda wayishaya.

185 Manje, lokho akujwayelekile, lesosikhathi sosuku, ukuba inyamazane idiye iphakame, ikakhulukazi ngenkathi yokuzingela. Futhi lapho eyishaya futhi, yaphumela ngqo kulesosikhala. Manje, lokho akujwayelekile kakhulu noma ngasiphi isikhathi, ukuba zenze lokho, kodwa niyazi, yayingumama, futhi phansi enhliziyweni yayo yayingumama. Yayingazifanisi nganoma yini ukubukisa, empeleni yayingumama ngokuzalwa, nengane encane yayisenkingeni, futhi yayingesabi lutho ngaleyonkathi, yayifuna ukuthola ukuthi yayikuphi leyongane. Futhi sengiyawabona lawomadlebe amakhulu nokho, ephume *kanjalo* nje, niyazi ukuthi zenzani, lelakhanda liphakeme *kanjalo*.

186 Futhi khona manjalo ngabona uBert...Asilokothi sifake igobolondo embhobheni, noma, igobolondo, uze ubone into ongayidubula, ngakho wafaka igobolondo phezulu, futhi wayephethe .30-06. Ngibonile...O, wayengumnembi. Futhi ngabona elinganisa kanjalo, futhi ngacabanga, “O, he, uzosakaza leyohliziyo yakhe ethembekile ithi ngqu idlule kuye.” Niyabo? “Angakwenza kanjani lokho, futhi lowomama ezama ukuthola ingane yakhe na?” Niyabo?

187 Futhi waphinda wayishaya. Futhi i—inyamazane idiye yaqonda, ngenkathi ihogela, umzingeli wayelapho. Kodwa niyazi, akayizange igxume, ngokujwayelekile yayiyogxuma, kodwa leyongane yayikhala ngokudabukisayo kakhulu,

kangangokuthi yayingenandaba noma kwakusho ukufa, yayizoyithola leyongane esenkingeni. Lobo ngubumama bangoqobo, akukho lutho nje okuyothatha indawo yakho, neze, uNkulunkulu kuphela.

¹⁸⁸ UNkulunkulu wathi, “Umama angakhohlwa ingane yakhe encelayo na? Yebo,” wathi, “angahle ayikhohlwe ingane yakhe, kepha aNgisoze nganikhohlwa, ngokuba amagama enu aqoshiwe ezintendeni zezandla zaMi.”

¹⁸⁹ Ngakho ngambuka lowomzingeli, futhi waphenduka, futhi wasilinganisa lesosibhamu. Futhi ngangazi ukuthi leso siphambano esisendilingeni sasivundle enhliziyweni yakhe, leyonhlamvu enkulu esakhowe eyikhulu namashumi ayisishiyagalombili, ibiyosakaza leyonhliziyo ethembekile yalowo mama iyothi ngqu yedlule kuye.

¹⁹⁰ Ngacabanga, “Angakwenza kanjani na?” Angikwazanga ukukubuka. Ngavele ngafulathela *kanje*. Manje, ngathi ukuphenduka, ngangisemva kwezihlahla, ngavele ngathi enhliziyweni yami, “Baba waseZulwini, ungamvumeli akwenze. Ungamvumeli akwenze.” Futhi mina, kimina nje, ngangilalele noma yimuphi umzuzu ukuzwa lokho kuqhuma kwesibhamu, futhi ngaqaphela ukuthi asidubulanga. Ngalinda isikhashana kade, futhi asizange sidubule, futhi ngaphenduka ukuba ngibheke, futhi umbhobho wesibhamu wawuhamba *kanje*.

¹⁹¹ Futhi ngambuka, wayesephenduka, izinyembezi ezinkulu zazehla ezihlathini zakhe. Wasilahla phansi isibhamu, wathi, “Billy, sengenele yikho.” Wangibamba wangidumela ngomlenze webhulukwe, wathi, “Ngifuna ungikhulekele futhi ungiholele kulowoJesu okhuluma ngaye.”

¹⁹² Kwakuyini indaba na? Kwakuyini na? Wayebone into ethile yangempela, wabona into ethile eyayingafakelwe, wabona into ethile eyayingokoqobo, weneliseka ngaleyonkathi. Niyabo? Yilokho obungathanda ukukwazi, into ethize yangempela, into ethize, hhayi isimo, okufakelwayo, kodwa uNkulunkulu wangempela, uthando lwangempela, isenzo sangempela. Akukhona yini lokho inhliziyu yakho ekulambeleyo na? Asikhothamise amakhanda ethu futhi nje sikhulume naYe umzuzwana nje.

¹⁹³ Angazi manje, namakhanda ethu ekhotheme umzuzwana nje, cabanga umzuzwana nje, bangaki kini lapha kulobubusuku, manje, yibani qotho, bangaki kini ongathanda ukuba wuhlobo olufanayo lomKristu enhliziyweni yenu, ukuba umKristu kakhulu njengoba leyonyamazane idiye yayingumama na? Vele uphakamise isandla sakho, uthi, “Ngingathanda ukuba yilolohlobo lomKristu.” UNkulunkulu akubusise. “Okuthile okuyongi qhubezela ngqo emihlathini yokufa, nothando lwami ngoKristu beluyoqhubekela phambili ngqo, uthando olungafi.

NgiyaMthanda ngakho konke okukimi.” Uyazibona izandla zakho.

¹⁹⁴ Baba wethu waseZulwini, ngempela omkhulu kunoSolomoni ulapha, omkhulu kunanoma yimuphi wabaprofethi ulapha, uMoya oNgcwele ulapha, iSipho sikaNkulunkulu emhlabeni. Futhi Yena, amakhulu ngamakhulu eminyaka Akakwazanga ukuthola indlela yaKhe yokungena ebandleni, kodwa kulolu usuku lokugcina Wethembisa ukuthi Uyoba neBandla elingenabala noma umbimbi, futhi siyaMbona, kulobubusuku, ehamba.

¹⁹⁵ Manje, Ungena kithi ekhuluma ngezilimi, Wangena kithi ngokujabula, futhi manje Ulokhu ethola iziphiwo ezinkulu kakhulu, futhi Uphulukisa abagulayo, futhi manje Usevuse abafileyo. Futhi nangu Yena, i—iZwi likaNkulunkulu, UyiZwi, iZwi lenziwa inyama. Futhi manje iZwi likaNkulunkulu libukhali kunenkemba esika nhlangothi zombili, Lize lahlukalise ngisho ithambo nomnkantsha, nomaHluleli wemicabango yenhliziyo, uMoya oNgcwele.

¹⁹⁶ Futhi, kulobubusuku, lendaba encane mayelana nami noBert, phezulu lapho, Baba...[Akuqoshwanga eteyipini—Umhl.] . . .phila nje njengezwe, futhi izwe aliwuboni umehluko kubo kanye nakho konke ukuhamba kwezwe. Uyakwazi ukuthatha inyamazane idiye engumama endala, futhi ulethe omunye wabantwana baKho ezingqondweni zakhe. NgiyaKubonga ngakho, Nkosi.

¹⁹⁷ Futhi ngiyakhuleka, kulobubusuku, ukuthi uMoya oNgcwele uzovele ugcalise yonke inhliziyo ngothando nokuthula, futhi usibonise isandla sikaNkulunkulu wethu, ngokuba qiniso, omkhulu kunoSolomoni ulapha. Futhi manje, Wethembisa ngezinsuku zokugcina ukuthi Uyokwenza lokhu, njengoba kwenzeka emihleni kaNowa, nanjengasezinsukwini zaseSodoma, khona-ke Wasebenzana namaJuda namaSamariya ngalolosuku, abeZizwe babe neminyaka eyizinkulungwane ezimbili yokuqeqeshwa.

¹⁹⁸ Futhi manje esikhathini sokuphela, Ubungeke ulunge, Nkosi, bese-ke uvumela...AmaJuda adingeka nje abone lesosibonakaliso futhi afanele asenqabe, khona-ke enqatshwa. Manje, Baba, uma Wanikeza lokho kuwo, futhi uvumele abeZizwe bangene nje ngesayense yezenkolo yodwa, Awusilo lolohlobo lukaBaba, Usafana, Unika omunye wabantwana bakho ngokufanayo nomunye, Ubathanda bonke. Futhi isizukulwane ngasinye, isimiselo sesikhathi ngasinye, semukela isibonakaliso saso nesiphiwo onyakeni.

¹⁹⁹ Futhi manje, Baba, siyazi ukuthi...Siyabonga, kulobubusuku, ukuba nesibonakaliso sikaMoya oNgcwele, uJesu ovukile elungisa iBandla laKhe. Sibusise kulobubusuku, siphe okoBukhona baKho, siyacela, eGameni likaJesu. Amen.

200 Manje, ngezinhliziyi zethu kuYe...Futhi ngiyaxolisa ngokunigcina isikhathi eside kangaka, ngileyithi impela ngengxenywe yehora. Ngitshele uBilly ukuthi ngizobe sengihambile ligamenxe elesishiyagalolunye, futhi, ukuze abazalwane bengabhaphathiza nokunye nokunye. Sifanele sigaqe siphume ekuseni, cishe ngehora lesithathu nqo. Manje, lokho kungenza, ukucabanga lokho, kungenza ngethuke, futhi yingalesosizathu ngingqamule umlayezo wami ngendlela engenza ngayo, ningixolele ngalokho. Kodwa ngethemba ukuthi uMoya oNgcwele usho okuthize enhliziyweni yenu okuzonenza nikholwe, kunjalo, kunenze nikholwe ngenhliziyi yenu yonke.

201 Manje, besingabiza, ngicabanga ukuthi sikhipe amakhadi omkhuleko ambalwa, Besingabiza lawomakhadi omkhuleko phezulu lapha futhi sibakhulekele, noma singenza noma iyiphi indlela esifuna ngayo, ukuvala umhlangano. Noma bekungabangcono nje nina, ukunikeza wonke umuntu ithuba elilinganayo na? Asivele sikhuleke-ke, futhi sicele uBaba waseZulwini, ukuthi noma ubani phandle lapho onokukholwa okwenele ukuMthinta. Ningathanda ukwenza lokho na? Nizokholwa ukuthi ninokukholwa okwenele ukwenza lokho na? Phakamisani izandla zenu. Niyabo? Nakhu la sikhona. Ku—ku—kunjalo.

202 Niyabo, bangane, lapho engizinamathelise khona, niyabo, ngizinamathisele phandle lapha na? Nakhu. Kunabantu, angibazi, kodwa manje, ngiyasho lapha ukuthi—ukuthi uNkulunkulu uyabazi. Futhi mina...Lapho befika ukuzobona ukuhlakanipha kukaSolomoni, bese kuthi-ke lapho befika ukuzobona ukusebenza kukaJesu... .

203 Manje khumbulani, uNkulunkulu angeke aguquke, UnguNkulunkulu njalo. Lapho uNkulunkulu eke enze... .Lokho ukukholwa kwami eBhayibhelini, uma uNkulunkulu eke enze isinqumo kunoma yini, sifanele sihlale ngaleyondlela, asisoze saguquka, ngoba Angeke abe nakho namuhla... .

204 Zonke izinqumo zaKhe ziphelele, ngoba Ungongenasiphelo. Uyazi ukuthi *okungenasiphelo* kusho ukuthini na? Uyazi, lapho uthatha ikhamera yakho uyibeke *kokungenasiphelo*? Lokho kusho ukuthi, “kusukela lapho kuqhubeka.” Awu, uNkulunkulu akanasiphelo. Niyabo? Livala lapho igama elithi *okungenasiphelo*.

205 Manje, A—Akakaze aqale, ngakho Akapheli neze, futhi noma yini eyake yaqala, iyaphela. Ngakho yingalesosizathu sifanele sizalwe ngoMoya kaNkulunkulu, ukuze sibe nokuPhila kukaNkulunkulu kithi, sibe nokuPhila okuPhakade, okungukuthi, igama lesiGreki elithi *Zoe* lisho ukuthi, “UkuPhila kukaNkulunkulu uQobo kithi,” nalokho kuPhila angeke kusafa kunoma uNkulunkulu engafa, ngoba Kuyingxenywe

kaNkulunkulu, Ongenasiphelo. Kunjalo. Futhi lowo nguMoya waKhe.

²⁰⁶ Manje, uma uMoya waKhe wasebenza phezu konyaka kaSolomoni, Wasebenza onyakeni weNkosi uJesu, futhi waWethembisa lapha ngezinsuku zokugcina, NguNkulunkulu ofanayo. Amen. Wakwethembisa. Niyakukholwa lokho, nonke, niyakukholwa na? Niyakukholwa, bazalwane bami na? Kuhle lokho.

²⁰⁷ Ngifisa sengathi benginganithatha nonke kanye nami kulemihlangano, ukusekela okuhle njengalokho. UNkulunkulu uzokwenza noma yini lapho unokuyinqwaba okukuzungezile. Kunjalo. Nonke qinisekani uma ngibuya kulekwindla, ngize ngapha, nonke, niyabo, futhi asibe nenhlanganyelo futhi, sibe nobusuku obuningana bemihlangano, kuze kube ngaleyonkathi ngikhulekeleni.

²⁰⁸ Manje, nakhu lapho ngikhona, ngimi lapha. Bangaki abantu kulesi izethameli...? Manje, ngiyakubona lowo, anginasiqiniseko, *lona* nguDadewethu Bryant, nalababantu abathathu abahlezi khona *lapha*, ngiyazi. Manje, ngaphandle kwalokho angiboni muntu engimaziyo, kodwa lomfowethu khona *lapha*. Futhi uyehla, wayengumBaptisti, uyehla, wayelokhu ekhuluma ngoMoya oNgcwele nakho konke. Akakwazanga ukuyeka ukubhema, futhi wangena ezingxoxiswaneni ezimbalwa, futhi ngokunye ukusa uMoya oNgcwele wehla ngqo, futhi lokho kwakungukuphela kwakho. Ngakho, wathi, “Mina, ngihlala enhla eCarolina, anginjalo...”

²⁰⁹ Ngathi, “Thola uMfowethu Bigby, ujoyine ibandla lakhe,” ngathi, “ngoba yile yondawo ongaya kuyo uma wena...” Ngathi, “ngoba ngi—ngiyazi ukuthi ungumfundisi wangempela, ngakho, nendoda kaNkulunkulu.”

²¹⁰ Ngakho manje, bengingabazi abanye abafowethu abaningi, kodwa bengimazi uMfowethu Bigby. Futhi ngiyazi akhona amanye amadoda akahle, ngihlangane nawo lapha ehholo, kulobubusuku, ngibuka phansi naphezulu lapha, futhi thina, sonke singabantwana bakaNkulunkulu, yilokho kuphela.

²¹¹ Manje, bangaki abantu phakathi lapha ogulayo engingabazi futhi nifuna uNkulunkulu anisize, futhi niyazi ukuthi angazi lutho ngani, lutho mayelana nokuthi yini engalungile ngani, noma yini? Niyasho, njengoba ngiqaphela, lapha ndawondawo, kungahle ukube bekukomunye umhlangano, owesifazane weza enqamula emsamo, wathi, “Yebo, ngiyakwazi, ngangikomunye weminye yemihlangano yakho ngesinye isikhathi, eminyakeni emine noma emihlanu edlule.”

²¹² He, cabanga ngalokho nje, mangaki amashumi ezinkulungwane engihlangane nawo kusukela lapho, niyabo, anginandlela yokubazi, bedlula nje emsamo, noma behlezi phandle lapho ezethamelini. Futhi bangaki ogulayo manje,

futhi uyazi ukuthi angazi ukuthi yini engalungile ngawe na? Phakamisani nje izandla zenu, noma ngabe ukuphi. Awu, kubukeka kucishe kuqine impela, futhi uNkulunkulu ngempela uzosisiza manje.

²¹³ Manje, ngifuna nenze lokhu: Ngifuna niyeke ukucabanga ngathi befundisi, abafowethu lapha emsamo. Manje, lokhu akusikho emuva kwelinye ibhodi lokudlala elinezinhlamvu zamagama i-ouija, kwelinye igumbi elimnyama, izibani zicimile, umsebenzi kadeveli, lokhu kuphandle khona lapha kokusobala, ukukhanya okuvulekile, eBukhoni bukaJesu Kristu neBandla laKhe, iBhayibheli laKhe eliNgewe lelele lapha likumemezela. *Lena* yi-Urimi, i-Urimi neThumimi, *Lesi* yisivikelo sesifuba, leso yisivikelo sesifuba esiqinisiwe salo lonke ikholwa. Kunjalo. Niyabo? Ne-Urimi neThumimi yilokho okungaphezu kwemvelo okwaphuma kukho, kukumemezela.

²¹⁴ Manje, kholwani ngenhliziyo yenu yonke. Ningangabazi manje, ngifuna nikhholwe ngempela. Futhi nikhuleke nithi, “Baba waseZulwini, ngibonga kakhulu kuWe ukuthi Wathumela iNdodana yaKho, uKristu Jesu, Yafa esikhundleni sami. Siyasho ukuthi Yalinyazwa ngenxa yeziphambeko zethu, ngemivimbo yaYo saphiliswa, lokho yizinto Eyazenzayo. Uhlezi ngakwesokunene soMkhulu, kulobubusuku, ukwenza izinxuselo phezu kokuvuma kwami.

²¹⁵ “Ngisanda kuzwa uMfowethu Branham exoxa, ebusukwini obuthi abube bubili obedlule, ukuthi iZwi likaNkulunkulu lalibukhali kunenkemba esika nhlangothi zombili, futhi LaliHlulela imicabango yenhliziyo. Manje, ngenkathi Wawulapha emhlabeni WawuyiZwi lenziwa inyama futhi lakha phakathi kwethu, siyakwazi lokho, ukuthi WawuyiZwi. Futhi manje siyakholwa ukuthi iZwi lifikile ngesimo sikaMoya oNgewele ukuqinisa iZwi elilotshiwe,” niyabo, “ukulilungisa.

²¹⁶ “Manje, owesifazane wathinta ingubo yaKho ngesinye isikhathi, futhi—futhi iNdodana yaKho, uJesu Kristu, waphenduka futhi wakhetha owesifazane, futhi wamtshela, ngokopha kwakhe. Indoda eyimpumputhe yaMmisa, nokunye nokunye, futhi kuqhubeke, kuqhubeke, futhi kuqhubeke, njengoba sidlula emiBhalweni. Futhi manje, siyabona ukuthi Wena wathi, ‘Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza.’”

²¹⁷ Manje, yilokho Akusho. Ngabe kunjalo, bazalwane na? Sifuna ukukukholwa lokho manje. Sonke asikukholwe ngayo yonke inhliziyoyethu, futhi nonke ngikhulekeleni.

²¹⁸ Manje, ngamunye wenu, khiphani nje ukungakholwa kwenu, kubekeni ngaphansi kwezinyawo zenu, futhi nikuqalekise eGameni leNkosi uJesu, futhi nithathe iZwi likaNkulunkulu, futhi niLiphakamisele phezulu lapho, futhi nithi, “Ngiyikhholwa, futhi ngi—ngizoLikhholwa ngayo yonke inhliziyoyami.”

219 Angisho ukuthi Uzokwenza. Uma Engakwenzi, a—angeke ngiMenze akwenze, niyazi, Ulungile, UnguNkulunkulu, niyabo, Ngi—nje ngi—ngiyakukholwa nje, futhi manje, uma Engakwenzi, khona-ke—khona-ke sizo, ngicabanga ukuthi kunamakhadi omkhuleko ambalwa phandle esakhiweni, mhlawumbe lapha kulobubusuku, futhi uma ekhona, awu, sizobabiza, futhi silethe abazalwane abangabefundisi lapha, futhi sibakhulekele. Kodwa ngicabanga ukuthi into esemqoka kumKristu. . .

220 Bukani lowomRoma ngalesosikhathi. UmJuda wathi, “Woza, ubeke izandla zaKho endodakazini yami, futhi izosinda.”

UmRoma wathi, “Ngikholwa kangcono kunalokho, Wena vele usho iZwi, yilokho kuphela.”

221 UJesu waphenduka futhi wathi, “Angikaze ngikubone ukukholwa okunjalo phakathi kuka-Israyeli.” Niyabo? Lokho yithina beZizwe, sifanele sazi ukuthi iZwi laKhe lithini, Liyiqiniso. Yilesosizathu kuphela ukuthi ngimi lapha kanje kulobubusuku, ngoba iZwi likuthembisile, niyakwazi lokho. Futhi, indlela ebengibheke ngayo iminyaka, into enkulu ezophakama ngezinsuku zokugcina, niyazi, sethenjisiwe lokho, lokho kuyobuyisela ukukholwa kwabantwana koyise basekuqaleni bePentecostal. Kunjalo. Sikubhekile, Wakwethembisa, futhi siyakukholwa.

222 Manje, khuleka nje, futhi ngizokhuleka nawe. Futhi siyakholwa ukuthi mhlawumbe uNkulunkulu uzosisiza, ngethemba ukuthi Uyasisiza.

223 Ngiyabona Kuphezu kowesifazane ngqo ohlezi lapha. Uyagibuka, kodwa uhlezi khona lapha, uyakhala, uphakamise isandla sakhe *kanjena*, ebusweni bakhe, uebala ebusweni bakhe. Manje, kungaba yinduku ekushayile, bekungaba noma yini. Uyakholwa ukuthi uNkulunkulu angangitshela ukuthi kuyini okuvela lapha na? Ubungakwamukela na? Umdlavuzwa. Uyakholwa ukuthi uNkulunkulu uzowuphilisa na? Uzokwamukela na? Kulungile, mnumzane, khona-ke ungakwenza. Amen.

224 Inenekazi elincane lihlezi lapho, ligqoke ijezi elimnyama, lehlisa isandla salo, beliphakamisele umunwe emlonyeni walo, ubuphakamise isandla sakho emizuzwini embalwa edlule, ukuthi ubulapha ufuna umkhuleko. Uyakholwa ukuthi uNkulunkulu angembula kimi ukuthi iyini inkathazo yakho na? Uyakholwa na? Manje-ke, uma uzokukholwa ngenhliziyo yakho yonke, khona-ke inhliziyo yakho ngeke isakuhlupha, futhi uzosinda. Uyakholwa ukuthi inkathazo yakho yenhliziyo izophela na? (Kulungile, mnumzane.) futhi awukwazi neze ukusho. Into kuphela ofanele uyenze ukukholwa, yilokho kuphela.

225 Manje, angibazi labobantu, bayizihambi. Manje, niyangikholwa na? Nazi izandla zami ziphakeme, neBhayibheli

lami lapha, Mina, ngokwazi kwami, angikaze ngibabone empilweni yami, bangabantu nje abahlezi lapho.

²²⁶ Lapha. O, umuzwa onje pho! Makabongwe uNkulunkulu. Bazalwane, uMoya oNgcwele! Bukani, ngiyakhuleka, ukuzama ukubona lokhu. Bukani khona lapho, eceleni kwalowo wesifazane, buka lokho kuKhanya khona lapho. Niyalubona lolohlobo oluzungelezayo, oluthambile, olufana nokukhazimulayo, lwehlela kuye ngqo na? Anikuboni na? Bukani, lelinenekazi nje elihlezi khona lapho.

Likhulekela indodana, inkathazo ngengqondo. Kunjalo, akunjalo, Nenekazi na? Phakamisa isandla sakho uma lokho kuyiqiniso. Yiba nokukholwa nje.

²²⁷ Lokho kushaye inenekazi eliseduze kwakho, nakho kuhamba kusuka kulelonenekazi kwaya kwelinye. Nonke ninalo ikhadi lomkhuleko na? Ninalo ikhadi lomkhuleko na? Qhabo, aninalo. Kulungile. Anilidingi.

²²⁸ Inenekazi eliseduze kwakho lapho, ukuKhanya kungakulo ngqo. Buka ngapha nje, ngakimi, Dadewethu, umuzwana nje. Uyangikholwa ukuthi ngiyinceku yaKhe na? Yebo. Yindodakazi yakho esanda kuhlinzwa, uyakhuleka mayelana nakho. Uma lokho kunjalo, phakamisa isandla sakho. Kulungile. Ungangabazi, kuzolunga.

Uyakholwa na?

²²⁹ Yini oyikhalelayo, Nenekazi na? Nonke nidabukile, akunjalo na? Uyangikholwa ukuthi ngingumprofethi waKhe na? Ngiyisihambi kuwe. Ungakhali. Heyi, buka, Nenekazi. . .

²³⁰ Ungakwenzi! Ungakwenzi! Ngeke ngikusho, kodwa uzama- . . . ukulungisa, ukwenza okuthile, futhi ungakwenzi. Akukufanele! Kulungile. Kuyeke! Ungakwenzi! Ziqhelelanise nakho! Suka nje, ungakunaki, kuzolunga. Ungalokothi uthathe ukuphila, ngoba ngeke kusebenze. Suka kukho! Uyakholwa ukuthi ngiyinceku yaKhe na? Awuhlali lapha, uya eCharlotte manje. Kunjalo. Nkk. Mongolo, buyela emuva, ungenzi lutho ngakho, futhi uNkulunkulu uzoba nawe, futhi akulungise kahle.

Uyakholwa na? Yiba nokukholwa nje, ungangabazi. Ungangabazi, kholwa nje ngayo yonke inhliziyo yakho.

²³¹ Emuva le, emuva le, emuva ngqo, lapho khona, lapho leyondoda imi igqoke iyembe elimhlophe, owesifazane onenkinga yesikhumba, uyakholwa ukuthi uNkulunkulu uzokuphilisa, Nenekazi? Uyakwemukela, uyakukholwa na? Kulungile. Ngani, nangu lapho. Yima nje ngezinyawo zakho, ukuze nje udumise uNkulunkulu ngakho, futhi lokho kuzokushiya. Unalo ikhadi lomkhuleko na? Awulidingi. Lapho unokukholwa okunjalo, awulidingi ikhadi lomkhuleko. Lokho kuzokushiya, ngoba isithunzi, ebeshi lapho ngqo phezu kwakho, sesihambile. Niyabo?

²³² Nanti inenekazi elihlezi phansi ngqo ngapha. Li... Nkulunkulu, kwangathi lingekugeje. Libe nenkathazo, libe nengozi, futhi li, kulibangela ukuba lithole amalumbo abuthakathaka, okufana nobumnyama-bhuqe. Alisilo elalapha, lingelaseGeorgia. Kholwa nje, Nkk. Griffin, futhi uzophila...?...

Ngiyisihambi kulo, angilazi. Sukuma, Nenekazi, qonda iNkosi uJesu njengoMphulukisi wakho. Niyakholwa, bangane bami na?

²³³ Inenekazi elihlezi khona emuva lapha, likhuleka. Likhulekela umngane ohlulwa wuphuzo, omunye onethumba ebuchosheni. Awusho, wawukomunye wemihlangano yami ngesinye isikhathi, waphulukiswa emdlavuzeni. Kunjalo. Uhlala e-Charleston. Nkosazana Muller, yana ekhaya manje, uJesu Kristu ukunika isifiso sakho. Amen.

²³⁴ Uyakholwa ngenhliziyo yakho yonke na? Manje, ngikhulwa ukuthi uMoya oNgcwele usunqamule sonke isakhiwo. Ningamakholwa na? Bangaki phakathi lapha okholwayo ukuthi omkhulu kunoSolomoni ulapha na? Niyakholwa na? Bangaki abakholwayo ukuthi Washo lokhu: “Uma bebeka izandla zabo phezu kwabagulayo, bayosinda”? Niyakukholwa lokho na? Futhi nithe beningamakholwa. Manje, asibeke izandla zethu komunye nomunye.

²³⁵ Baba wethu waseZulwini, siletha lezizethameli kuWe, kade sikhuluma ngeziphiwo ezinkulu ezansi kusukela eminyakeni, futhi silapha, siboshwe enhliziyweni nguMoya oNgcwele, noMoya oNgcwele ulapha nathi, uZibonakalisa, ukhombisa ukuthi—ukuthi iBandla lemukela isibonakaliso saLo sokugcina ngaphambi nje kokuba uNkulunkulu aphenduke futhi athathe iBandla alingenise eNkazimulweni.

²³⁶ Manje, makuthi lamakholwa... Kwangathi uMoya oNgcwele ungabheka phansi ezinhliziyweni zalawomakholwa abeke izandla zawo komunye umuntu, ebakhulekela, Wena wathi, “Umkhuleko wokukholwa uyakusindisa abagulayo, uNkulunkulu uyakubavusa.” Wathi, “Lezizibonakaliso ziyolandela abakholwayo, uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.” Futhi sifundisiwe eminyakeni ukuthi lapho ababili bebuthene ndawonye, noma abathathu, Ubuyoba phakathi kwabo. Futhi Ulapha kulobubusuku, Nkosi, ngempela njengoba Wawunjalo ngenkathi Ufika noKleyophase nabo futhi wahlephula isinkwa, futhi baKubona ngesibonakaliso Owasenza ngaphambi kokubethelwa kwaKho, bazi ukuthi Wawuvukile kwabafuleyo, futhi baya ezindaweni zabo benamile, bejabula, futhi bethi, “Impela iNkosi ivukile.”

²³⁷ Manje, Nkosi Nkulunkulu, ngikhulekela ukuthi Uzohamba nathi, Nkosi. Kwangathi amandla kaMoya oNgcwele angakhulula wonke umuntu ophakathi lapha

kulobubusuku, oboshwe nganoma yikuphi ukuhlupheka, njengoba ngihlanganisa izandla naleliqembu labefundisi lapha, njengenceku yaKho, ekholelwa lesi izethameli, futhi sinhliziyonye, endaweni eyodwa, noMoya oNgcwele ulapha ukuphulukisa abagulayo nabahluphekile. O Nkulunkulu, kwangathi amandla kadeveli angephulwa, noMoya oNgcwele wehlele phezu kwalesi izethameli...?..futhi ulahle umoya omubi wokungakhohwa, eGameni likaJesu Kristu.

²³⁸ NgiyaMkholwa. Ngikhohwa ukuthi nonke uphilisiwe uma nje nizokwemukela. Thina befundisi, lapha emsamo, sizohlanganisa izandla ndawonye ngobunye bomkhuleko. Sikhohwa ngenhliziyo yethu yonke ukuthi nguKristu oZibonakalisayo lapha phambi kwethu. Kuyini na? Yi-Urimi neThumimi ibonakaliswa ngeZwi, uMoya oNgcwele esibonakalisweni sosuku lokugcina, ngaphambi kokuba umhlaba ushiswe.

²³⁹ O, zifihle kuKristu kulobubusuku, njengoba Ethembisile, futhi niphiliswe, nonke. Bonke abazokukholwa, asisukume sime ngezinyawo zethu manje, njengoba siphakamisela izandla zethu kuYe nganhliziyonye. Kulungile. Kulungile.

Ukholo lwami lubuka phezulu kuWe,
Wena Wundlu laseKalvari,
Msindisi waPhezulu;
Manje ngizwe ngisakhuleka,
Susa lonke icala lami,
O ngivumele kusukela namuhla
Ngibe ngowaKho wonke!

²⁴⁰ EGameni leNkosi uJesu...?..



BHEKANI, LAPHA KUKHONA OMKHULU KUNO SOLOMONI ZUL62-0612
(Behold, A Greater Than Solomon Is Here)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoLwesibili kusihlwa, ngoJuni 12, 1962, eCentral Assembly Of God eColumbia, eSouth Carolina, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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