

# IBALI LOBOMI BAM



Makhe sithobise iintloko zethu okomzuzwana sithandaze.

Bawo wethu waseZulwini onenceba, ngokwenene ngamalungelo alicham la sinawo okuba sisondele kuWe, Thixo wethu noMsindisi wethu. Ndisava eliculo limangalisayo u-*Umkhulu Kangakanani*, liyasivuyisa ngokuba siyazi ukuba uMkhulu. Yaye siyathandaza ukuba ubukhulu baKho bubonakaliswe ngokutsha kuthi, emva kwemininje sisathetha. Kanjalo iqashiso liphume nam, okokuqala kwiminyaka emininzi, ukuba ndizame ukubuyela emva kubomi obudlulileyo, ndiyathandaza ke ukuba undiphe ukomelela no-noko ndikusweleyo, Nkosi, ukuze ndibe kuyo leyure. Ngoko yanga zonke iziphoso zam ebomini zingangamatye okucakatha kuphela kwabanye, ayakubasondeza kuWe. Sinike oko, Nkosi. Banga aboni bangabona umzila weenyawo entlabathini yexesha, yaye bangangakhokelelwa kuWe. Ezizinto sizicela eGameni leNkosi uYesu. Amen. (Ningahlala phantsi.)

[Umzalwana uGlover uthi, “Awunakuthandazela ezitshefu phambi kokuba uqalise?”—Mhl.] Ndingavuya. [“Kukho *eziya* kwakunye *nezi* zifuna ukuthandazelwa.”] Kulungile, Mhleka, enkosi. Njengokuba lendoda ingcwele, uMzalwana uGlover, endineminyaka ndimazi ngoku, ndibe nenyhweba yokuhlangana naye umzuzwana phezolo. Waze wandixelela ukuba ubekhe walaliswa ixeshana, ephumle. Ngoku ke, eneminyaka engamashumi asixhenxe anesihlanu ubudala, ubuyela emsebenzini weNkosi. Andidinwanga nangangesiqingatha sendlela ebendidinwe ngayo ndingekayiva loonto. Bendicinga ukuba ndidiniwe, kodwa andi—andikholwa ukuba ndidiniwe. Usand’ukundinika iitshefu, zisezimvulophini, nezinto ezinjalo, zisongiwe phakathi zilungisiwe.

Ngoku, nabanina kuni niphulaphule kunomathotholo, okanye olapha, onqwenela enye yezitshefu, ungayifumana, i-Angelus Temple izithumela roqo, lonke ixesha, ningabhalela apha e-Angelus Temple bazakuyithandazela, ngokuba ndizakukuqinisekisa isiSibhalo. Sisithembiso sikaThixo.

Futhi ukuba ungathanda ukuba ndikuthandazelele ibenye, ndakuvuyiswa kukuyenza loonto. Ungandibhalela nje kwibhokisi yeposi u-3-2-5, 325, eJeffersonville, upelwa ngoluhlobo J-e-f-f-e-r-s-o-n-v-i-aphindwe kabini u-1, ibe ngu-e eJeffersonville, e-Indiana. Okanye ukuba awunakuyikhumbula ibhokisi yeposi, ubhale nje “Jeffersonville.” Sisixeko esincinci, esinabantu abamalunga namashumi amathathu anesihlanu amawaka. Wonke umntu uyandazi phaya. Ngoko ke singathanda ukuthandazela itshefu siyithumele kuwe.

Ke, ngoku sibanempumelelo enkulu ekwenzeni oku, ngokuba...uyakufumana iphetshana likunye nayo, lokuba abantu ehlabathini jikelele bathandaza qho kusasa ngentsimbi yethoba, nangentsimbi yeshumi elinesibini nangentsimbi yesithathu. Ungaqikelela ke, jikelele ngaphaya ehlabathini, ukuba kufuneka bevuke xeshaninina ebusuku bazokwenza lomthandazo. Ngoko ukuba onke lamashumi amawaka, aphindwe ngamawaka athumela imithandazo kuThixo kwangeloxesha linye malunga nolungiselelo, ukugula kwakho, uThixo akanakuyitshikilela. Ngokuba ke si-, njengoko ndisitsho, asinazinkqubo, asifuni napeni yamali. Senza nje...ukuba sinokuba nokunceda, sikholo loonto apha. Masi...

Kukho ozisa esinye isipha seetshefu.

Ngoku, ukuba awunayo itshefu obufuna ukuyithumela, kulungile ungabhala nje wena, nangoko. Ukuba awukayidingi kwangoku, yigcine eNcwadini yeZenzo, eBhayibhileni, isahluko seshumi elinethoba. Iyakuba ke iliphetshana elimhlophe elincinci ozakulithunyelwa, nemiyalelo yokuba ungazivuma kanjanina izono zakho kuqala. Yaye (Enkosi.) ukuba ungazivuma kanjanina izono zakho. Ungaze uzame ukufumana nantonina kuThixo ngaphandle kokuba kuqala ulungisane noThixo Yabona? Waze ke waxelelwa apho ukuba ubize abamelwana bakho, nomlungiseleli wakho. Ukuba unendawo entliziyweni yakho ngakubani, yiya kuyilungisa kuqala, ubuye. Uthandaze ke, ube nenkonzo yomthandazo ekhayeni lakho, uqhoboshele letshefu kwisambatho sakho sangaphantsi, ukholwe kuThixo ke ngoku. Yaye kwangezoyure zintathu, suku ngalunye, kuyakuba kukho abantu abathandazayo ehlabathini jikelele, ikhonkco ehlabathini jikelele.

Ngoku ke yeyakho, ngesisa sokwenene, thumela nje. Kwakhona—kwakho, ngoku, asizukukubhalela sikuhlawulise okanye sikuxelele ngenkqubo ethile esinayo. Sifuna uxhase inkqubo, hayi, asi—asinankqubo kufuneka uyixhase. Yabona? Ngoko u...Asikokuba sifumane idilesi yakho nje, ngokupheleleyo kuvulelekile yaye lulungiselelo lweNkosi esifuna ukuluhquba.

Ngoku masithobise iintloko zethu. Ukuba ke niphulaphule kunomathothtolo, nineetshefu zenu apho, beka isandla esi sakho kuyo logama sithandazayo.

Nkosi enenceba, sizisa kuWe ezipasilana, ezinye zazo zikhangeleka ngathi zingaba ziivestana zosana, okanye—okanye ihempe encinci yangaphantsi, okanye izihlangu zewulu, okanye—okanye into enjalo, itshefu eya kwabagulayo nabaxhwalekileyo, Nkosi, kungokweLizwi laKho ukwenza kwethu oku. Kuba sifunda eNcwadini yeZenzo, ukuba bathatha emzimbeni wesicaka saKho, uPawulosi, iitshefu neefaskoti, ngokuba babekholwa ukuba uMoya waKho wawuphezu

kwalendoda. Yaye imimoya engcolileyo yaphuma ebantwini, iinkxwaleko nezifo zemka kubo, ngokuba babekholwa. Yaye ngoku siyaqonda okwenene, Nkosi, asinguye thina uPawulosi oNgewele, kodwa siyazi ukuba UseNguye uYesu. Siyathandaza ke ngoko ukuba uluhloniphe ukholo lwaba bantu.

Futhi kwakhe kwathiwa ngaxesha lithile xa uSirayeli (ezama ukuthobela uThixo) wabambeka emgibeni, ilulwandle phambi kwabo, izintaba kwicala ngalinye, nomkhosi kaFaro usondela. Yaye omnye wakhe watsho, ukuba “UThixo wajonga ngalaaNtsika yoMlilo, ngamehlo anomsindo, laza loyika ulwandle lwazibuyisa umva, lwamenzela indlela uSirayeli ukuwelela ezweni ledinga.”

Owu Nkosi, khangela phantsi kwakhona, xa lemithwalwana ibekwa phezu kwabagulayo ngenkumbulo yeLizwi laKho eliphilileyo. Zanga izifo zingoyika, khangela ngaphaya kwegazi loNyana waKho, uYesu, owafela oluxolelo. Kwaye lwanga utshaba lungoyika lufuduke, ukuze ababantu bangene kwisithembiso, sokuba “ngaphezu kwako konke,” kungumnqweno waKho, “ukuba siphumelele ngokwasempilweni.” Sinike, Bawo, kuba siyithumela sinalo-sinalombono entliziyweni yethu. Yinjongo yethu leyo. Siyithumela eGameni likaYesu Kristu. Amen.

Enkosi, Mzalwan’uGlover. Enkosi, mhlekazi.

Ngoku, ngokuhlwanje sesisekusivaleni esisigaba salemvuselelo, andazi nokuba iyakusasazwa na okanye hayi, kodwa ndingathanda ukuthi (ukuba akunjalo) kubaphulaphuli nomathotholo, le ibiyenye yezona nkonzozizizo ndakha ndanazo kwiminyaka-nyaka. Ibibambene, indilekile, inolona thando, eyonandibano inentsebenziswano endikhe ndakuyo emva kwexesha elide.

[UMzalwana uthi, “Sisemoyeni kude kube ngumkhono emva kwentsimbi yesine, mzalwana. Bakuphulaphule, konke emazantsi eCalifornia, ngaphandle phaya eziqithini, nasezinqanaweni. Sifumana imiyalezo evela kubo. Ngoko ke unesihlewele esikhulu sabaphulaphuli, amawaka namashumi amawaka.”—Mhl.] Enkosi, mhlekazi. Yinto entle kakhulu leyo. Siyavuya ukuva oko. UThixo anisikelele nonke.

Ndisoloko ngokuqinisekileyo ndinendawo efudumeleyo entliziyweni yam malunga ne-Angelus Temple, ngokumela kwayo okupheleleyo iVangeli eZeleyo kaYesu Kristu. Yaye ngoku, i—ingathi ibonakala iphuma nam mpela ngoku. Kusuke kwangathi, emva kokuba ndibone wonke umntu ndabona umoya wabo omhle, kwangathi ndibangathi ndingomnye wenu ngaphezulu kunokuba bendikade ndinjalo. UThixo anisikelele, lowo ngumthandazo wam. Kwakho... [Abaphulaphuli bayaqhwaba—Mhl.] Enkosi ngobubele.

Ngoku, bekukhutshwe ukuba ndizakuzama ukuthetha okomzuzwana nge: *Bali Lobomi Bam*. Yi—yinto enzima kakhulu leyo kum. Oku kuzakuba kukuzama kokuqala ndizama ukuyingena kwiminyaka emininzi. Yaye and'ukuba naxesha lakungena kwiincukacha, iyakuba yinxenye yalo nje. Ke, apha, ndenza iziphoso ezininzi, nezinto ezininzi ezingezizo. Yaye ndiyakunqwenela ukuba nina, nina baphulaphule kunomathotholo nani bakhoyo apha, ningazithathi iziphoso zam zibe ngamatye esikhubekiso, koko zibe ngamatye okucakatha ukunisondeza eNkosini uYesu.

Ngoku ke, ngokuhlwanje, kuzakukhutshwa amakhadi enkonzo yempiliso yangokuhlwa. Ngoku, xa sithetha *ngenkonzo yempiliso*, asithethi kuthi sizakuphilisa mntu sizaku “mthandazela umntu.” NguThixo ophilisayo. Ubenenceba nje kum, ukuba aphenyule umthandazo.

Bendithetha nomphathi-nkonzo womvangeli odume kunene, apha kwixesha elidlulileyo, kwaze—kwabuzwa ukuba kuthenina lomvangeli engabathandazeli nje abagulayo. Waze wathi lomshumayeli ku—kumphathi-nkonzo wam, wathi, “Ukuba... lomvangeli uyakholwa kwimpiliso kaThixo. Kodwa ukuba nje ukhe waqalisa ukuthandazela abagulayo, kuyakuphazamisana nenkonzo yakhe ngokuba ixhaswa ziicawe. IiNkonzo ezininzi ezinye kuzo azikholwa kwimpiliso kaThixo.”

Ngoko ke ndinayo imbeko nentlonelo kulomshumayeli ngokuba ugcine indawo yakhe, umsebenzi wakhe. Unakho mhlawumbi... Andinakho ukuthatha indawo yakhe, ibe ndiyathandabuza ukuba angayithatha eyam indawo. Sinendawo sonke eBukumkanini bukaThixo. Sihlanganisiwe sonke. Iziphosahlukene kodwa uMoya mnye. Zizibonakaliso ezahlukeneyo, bendifuna ukutsho, kodwa ikwangulooMoya mnye.

Ke, ngoku, ngokuhlwa inkonzo iyakuqala... bendiba bathe umculo uqala ngecala emva kwentsimbi yesithandathu. Ngoku, ke, ukuba uphulaphule kunomathotholo, uzuzokuphulaphula. Ku—kuzakuba mnandi, soloko kunjalo.

Kwakhokho ndifuna ukuthi amakhadi omthandazo azakukhutshwa kanye emva kwalenkonzo, kanye nje emva kokuba inkonzo iphumile, ukuba ulapha ufuna ikhadi lokuthandazela. Bendisand'ukuxelelwa kwimizuzu embalwa nje edlulileyo, unyana wam okanye uMnu. Mercer okanye uMnu. Goad, bayakukhupha amakhadi omthandazo. Uhlale nje esihlalweni sakho. Emva nje kokuba inkonzo ikhutshiwe, uhlale nje esitulweni sakho ukuze abafana behle ngomgca babone ukuba amakhadi anikezelwe ngokukhawuleza kangangoko banako. Kuyakuba selungqamekweni oluphezulu okanye emgangathweni, kuyo yonk'indawo, kwimigangatho engaphantsi okanye naphina apho nikhoyo, hlala nje esitulweni sakho bayakwazi abafana ukuba uzele ikhadi lomthandazo.

Ngokuhlwanje sakube sithandazela abagulayo. Yaye ukuba iNkosi ayizitshintshanga iingcinga zam, ndifuna ukushumayela ngengongoma ethi ngokuhlwa, *Ukuba Unokusibonisa Uyihlo Oko Kosanelisa*.

Ngoku ndifuna ukufunda umxholo ngalenjikalanga, ukuqalisa nje *Ibali Lobomi*, ofumaneka eNcwadini yamaHebhere, isahluko se-13, masiqale apho malunga... ndinokuthi malunga nomqolo we-12.

*Kungoko athe noyesu, ukuze abangcwalise abantu ngelilelakhe igazi, weva ubunzima ngaphandle kwesango.*

*Masiphume ke ngoko siye kuye ngaphandle kweminquba, sithwele ingcikivo yakhe.*

*Kube apha asinamzi uhleliyo, singxamele lowo uza kuza.*

Ngoku, nalo uhlobo lomxholo. Kuba, yabona, ukuba libali lobomi, okanye nantonina esingisele emntwini, asiyizukisi loonto, ke o—okudlulileyo komntu, ukuba kumfiliba njengokuba kunjalo okwam. Kodwa ndicinge ukuba, ukuba sifunda iSibhalo, uThixo uyakusisikelela iSibhalo. Inginga yam ke yile:

*Kuba apha asinamzi uhleliyo, singxamele lowo uza kuza.*

Ngoku, ndiyazi ukuba niyithanda kakhulu iLos Angeles. Ninelungelo loko. Sisixeko esikhulu, esihle. Nale nkungu yaso nokunye, noko isisixeko esihle, nemozulu entle kunene. Kodwa esisixeko asinakuma, kufanele sibe nesiphelo.

Ndikhe ndema eRoma (apho abalawuli abakhulu) nezixeko ababecinga ukuba banokuzakha zingawi, unokumba amashumi amabini onke eenyawo ukuze ubenakho nje ukufumana nenxiwazo lazo.

Ndikhe ndema apho ooFaro babenobukumkani obukhulu khona, kungafuneka umbe phantsi emhlabeni ukuze ufumane apho ooFaro abakhulu babelawula khona.

Sonke ngabanye singathanda ukucinga ngesixeko sethu nendawo yethu. Kodwa, khumbula ayinakuhlala.

Ngexesha ndandiseyinkwenkwana ndandidla ngokuya kumthi omkhulu wommapile [umthi onencindi yokwenza inyobhanyobha—Mguq.] Kwilizwe lakuthi sinemithi emininzi eyomeleleyo. Sasinalomthi ke, ummapile omnandi, kubekho esiwubiza ngokuba “ngummapile olukhuni,” nokuthiwa “ngummapile othambileyo.” Lomthi mkhulu uyingadlangadla, yayingowona mthi wakha wamhle. Ndandisithi ndingena ndivela emasimini, ekusebenzeni ukuhlakula no-nokuvuna, ndithande ukuya kulomthi mkhulu ndi-ndihlale phantsi phantsi kwawo ndi-ndijonge phezulu. Ndize ndibone amasebe awo amakhulu, ejiwuzo emoyeni, isiqu sawo sisikhulu siphakamile.

Ndaze ndathi, “Uyazi, ndiyakholwa ukuba lomthi uyakuhlala apha amakhulu-khulu eminyaka.” Kungekudala ndikhe ndakhangela loomthi mdala, usisigodo nje.

“Ngokuba apha asinamzi uhleliyo.” Hayi, akukho nanye into apha emhlabeni onokuyijonga eyakuhlala. Kumelwe ukuba ibe nesiphelo. Yonke into enokonakala imele ukudedela okungonakaliyo. Ngoko nokuba siyakha ngokulunge kangakananina imigaqo yethu ephezulu, ngendlela echubeke kangakananina izakhiwo zethu, ziza kumka zonke, kuba apha akukho nto inokuhlala. Kuphela Kokungenakubonwa okuhlalayo.

Ndikhumbula indlu endala esasihlala kuyo, yayindlu endala yemithi etyatyekwe ngodaka. Ndi...Mhlawumbi abaninzi azange bayibone indlu etyatyekwe ngodaka. Kodwa yayityatyekwe ngodaka yonke, kukho iziqobo ezikhulu zemithi ezazisendlwini, ndandicinga ukuba loondlu ingahlala amakhulu eminyaka. Kodwa, uyazi, namhlanje apho kwakumi loondlu zizakhiwo zamakhaya. Kwahluke mpela. Yonke into iguqukile. Kodwa... .

Ndaye ndandidla ngokubona utata, wayebumfutshane isiqololwane sendoda, omelele kakhulu, waye yenye yawona madoda mancinane omeleleyo ndandiwazi. Ndahlangana noMnu. Coots, umfo awayesebenza naye kwizigodo zemithi, wayengumqengqi zigodo, kwaza kwisithuba sonyaka odlulileyo, uMnu. Coots ungumhlobo olunge kakhulu wam, ungumdikoni kwibandla ekuthiwa leLokuqala lamaBhaptizi, waze wathi, “Billy, kufanele ube yindoda enandla kakhulu.”

Ndaze ndathi, “Hayi, andinjalo, Mnu. Coots.”

Wathi, “Ukuba ufuze utata wakho, unokuba uyiyo.” Wathi, “Ndayibona indoda, elikhulu elinashumi amane eeponti ubunzima, ilayisha iyodwa enqwelweni isigodo, esibunzima bungamakhulu alithoba eeponti.” Wayesazi ukuba makakwenze njani na. Wayomelele. Ndandidla ngokumbona engena ekhaya elungiselela isidlo sasemini ehlamba akubizwa ngumama.

Sasinomthi omdala wama-apile phambi kwendlu phandle esitiyeni, kukho emithathu mhlawumbi emine kwakho ebheka ngasemva. Kuze ke kanye kumthi ophakathi kubekho igilasi ekujongwa kuyo, eyaphukileyo, isipili, esikhulu. Sasiqhotyoshelwe apha ecaleni emthini ngezikhonkwane ezigotyweyo. Ngokungathi yilento abanye kuni bachweli baphulaphuleyo ninokuyibiza ngokuba “zizixhomi-dyasi.” Zazigotywe ukugcina isipili endaweni yaso. Kwakukho inkcaza endala yenkencke. Bangaphi abakhe bayibona eyenkencke endala...umholbo omdala wekama yentsimbi? Ndiyayibona nje nangoku.

Kwakukho istulwana sokuhlambela, iplangana nje elinomlenzana oxwesileyo phantsi kwalo, loyanyiswe nca

ngomthi. Kukho apho uvonkxwana obusibabile esasimpompa kuye amanzi, sasihlamba kuloomthi mdala. Umama wayedla ngokuthatha amaphanga engxowa zomgubo enze iiqhiya zokuhlamba. Ukhona umntu owakha wasebenzisa itawuli yengxowa yomgubo apha? Hayi ke, ndiqinisekile ndiziva ndisekhaya ngoku. Ezotawuli zinkulu, zindala zirhwexayo! Ibe wayesithi xa esihlamba umzimba thina bantwanana, athi . . . uve ngathi usikhuhle wasixobula isikhumba qho ukuba ehlikihla. Ndiyayikhumbula loongxowa indala yomgubo. Wayeye akhuphe atsale eminye imisonto yayo emincinci, abe buyihombisa.

Bangaphi abakhe balala kumandlalo wengca apha? Kulungile ndi-zakuthi! Bangaphi ababewazi ukuba umqamelelo wamakhasi wawuyintoni na? Kulungile, Mzalwan'uGlover, ndisekhaya ngoku, ngokuqiniseke mpela! Umatrasi weengwitshi, kwalunga, akukudalanga kakhulu ndisukile kuwo, yaye wawu. . . , u—bubuthongo obumnandi, upholile. Ukuze ke ebusika bathathe umandlalo omdala weentsiba ubekwe phezu kwawo, uyazi, kufuneka babeke isikhwehle esisiqwentshwana phezu kwethu ngokuba ikhephu lalingena kwi—kwintanda zendlu, yazi, kwindawo apho loomaplangu ayephetshuka aphakame khona, uyazi, ikhephu laliphumela kuyo. Owu, oko ndikukhumbula kakuhle kakhulu.

Kwakhona utata wayenomtshayelwana i-brush yokutsheva. Ndi . . . izakunifumana kengoku le. Yayenziwe ngamakhasi ombona, ibrashi yokutsheva ngamakhasi ombona. Wayethatha laazenzele wesepha isoda kamama ayenzileyo, ayihlikihle ayifake ebusweni bakhe ngebrashi yamakhasi ombona, ukuze atsheve, ngencakuba engqalileyo endala. Ukuze ngeCawe athathe i—iziqwenga zamaphepha, azigxumeke entanyeni yehempe yakhe, babenxiba ezakhola zingqashaslala awajikelise ukugcina u—u—ugwebu lungafikeleli entanyeni yehempe yakhe. Wakha wayibona isenziwa loonto? Owu, he, he!

Ndikhumbula umthonjana owawumncinci ezantsi phaya, apho sasisiyakukha khona amanzi okusela kumngxuma onjengeselwa. Bangaphi abakhe bawubona umthombo ofana neselwa? Kulungile, Bangaphi kuni abavela eKentucky, ke phofu? Heeke, kwalunga, khawuwajonge amaKentucky. Kwalunga ndi—ndikanye e . . . Bendiba ngamarhanuga ase-Oklahoma ama-Okies nama Arkies apha, kodwa kukhangeleka ngathi iKentucky iyangena. Kulungile, basand'ukubhaqa i-oli eKentucky kwinyanga ezimbalwa ezidlulileyo, niyazi, ngoko mhlawumbi ngabanye babo aba bafudukele ngapha.

Kwakhona ndikhumbula xa utata wayedla ngokungena ahlambele isidlo sasemini, ubegoba imikhono yeempahla zakhe, ezongalwana zineziquluba zimfutshane. Athi akunyusa iingalo zakhe ezakuhlamba, awaphose ebusweni amanzi, kuvuke izihlunu kwezongalwana. Ndaze ndathi, "Uyazi, utata wam uyakuphila de abenekhulu lonke elinamashumi amahlanu

eminyaka ubudala.” Wayomelele ngolona hlobo! Kodwa wasweleka enamashumni amahlanu anesibini. Yabona? “Apha asinamzi uhleliyo.” Kunjalo. Asinakuhlala.

Ngoku, makhe sithathe uhanjana, sonke apha. Kukho kuni nonke ngabanye apha abanebali lobomi, kanye njengokuba nam ndinalo, yaye kulungile ukuba ukhe uvarhashe uhle ngomgca weenkumbulo kube kanye ngexesha. Anicingi njalo? Sikhe sibuye nje umva, makhe sibuye umva umzuzwana, siye emva kumava afanayo sisengabantwana.

Ngoku isiqendu sokuqala sebali lobomi. Ndizakulivandlakanya nje, kuba lisencwadini abaninzi kuni banayo looncwadi.

Ndazalelwa kwityotyombana elenziwe ngemithi entabeni, phezulu kanye ezintabeni zaseKentucky. Babenegumbi elinye esasihlala kulo, kungekho khuko lamgangatho, kungekho neplanga eli phantsi, ingumgangatho nje oze phantsi. Isiqu somthi, amantla esiqobo somthi esisikiweyo esinemilenze emithathu, yayisisithebe itafile yakuthi leyo. Bonke abo bantwanana bakwaBranham bacukane apho, ngaphandle phambi kwelotyotyombana, bagrambuluze, kube ngathi kulapho iqela lee -opossum [izilwanyana ezifana nempuku ezihlala emthini zaseMelika—Mguq.] bezizibhuqa ethulini khona, uyazi, onke loomakhwenkwe ezanayo. Sasilithoba sisonke, nentombazana, yaye kwakunzima kuyo phakathi kwelogquba lamakhwenkwe. Kufanele siyihloniphe nangoku ngenxa yezinto esasizenza ngaloomihla. Yayingenakuhamba nathi nokuba siyaphina, sasimbaleka simshiye, wayeyintombazana. Ngoko wayengenakukwazi, uyazi. Ngoku sasine . . . nako konke . . .

Khumbula ke ukuba emva kwetafile phaya, sasinezitulo ezibini nje, zazenziwe ngexolo lelungu lomthi. Amacetyana omthi urn-hickory aze emazantsi aqakunjelwa ngexolo umhickory. Ukhona umntu owakha wasibona isitulo sexolo lom-hickory? Ewee. Ndisamva umama nangoku. Owu, emva koko sakufika kwindawo apho wayenokuba nomgangatho wamaplanga, ebeke ezoontsana ethangeni *ngoluhlobo*, esibetha esositulwana, gungqu, gungqu, gqum emgangathweni. Ndiyakhumbula ukuvalela umqela omncinci ukuba ungaphumi emnyango, xa ehlamba impahla okanye enye into, ubethatha isitulo asijike sibe buxaba sivale umnyango, ukugcina usatshana lungaphumi xa aye emthonjeni ukuya kukha amanzi, nezinto ezinjalo.

Umama wayeneshumi elinesihlanu leminyaka ukuzalwa kwam, utata eneshumi elinesibhozo. Ndandingowokuqala kubantwana abalithoba, Bandixelela ukuba ngentsasa endazalwa ngayo . . .



Ngoku sasingamahlwempu kakhulu, awona mahlwempu ahlwempuzekileyo. Yaye sasingenayo nefestile kwelibhodlwana. Lalinento engathi lucangwana leplanga oyivulayo. Ndiyathandabuza ukuba nakha nayibona into enjalo. Uchangwana oluvulwayo endaweni yefestile, uyigcina ivuliwe ngexa lasemini ukuze uyivale ebusuku. Sasingenakucofa sikhanyise zibane zambane okanye amafutha okukhanyisa ngezomini, sasinalento nithi “sisibane se-grisi.” (isibane samafutha). Andazi ke nokuba naniyazi na ukuba sasiyintonina isibane se-grisi. Kulungile ke, nakhe... Nakhe nathenga... nabasa ngeceba lepayini? Uthatha nje iceba lepayini ulilumeke ulibeke phezu kwesiciko, lizakuvutha. Ukuze laa... laliqhuma noko, kodwa babengenampahla yandlu phofu, izakuqhunyiselwa. Ngoku... yayivele iqhume loondlwana. Lalitsala kakuhle ke ngoba zazizininzi izikroba phaya phezulu eluphahleni apho wawufufa khona umsi. Ngoku i . . .

Ndazalwa ke ngo-Epreli u—umhla we-6, ngowe-1909. Kakade, niyazi, nditsho ndibengaphezulu kancinci kumashumi amabini anesihlanu ngoku. Ngoku ke, ngentsasa endazalwa ngayo, umama uthi bavula ifestile. Ngoku, sasingenabo oogqirha, kwakukho umbelekisi. Nje... loombelekisi ke yayingumhakhulu wam. Ke ndakuba ndizelwe ndiqala ukukhala, wabe—wabe umama efuna ukubona umntwana wakhe. Yaye—wabe esengumntwana yena buqu. Bathi bakuvula ifestilana, ukuthi qheke kokusa, malunga nentsimbi yesihlanu. Kwathi... kwakukho i-robin [ugaga, intakana emdaka enendawo ebomvu apha emqaleni ukuya esifubeni—Mguq.] ihleli ngasetyholwaneni elikufutshane. Njengoko nonke nawubonayo umfanekiso wayo kulaancwadi ye—yebali lobomi bam. Loontaka ihleli apho icula ngako konke enako.

Ndisoloko ndizithanda ke ezontaka. Nina makwedini niphulaphule kunomathotholo ningazidubuli iintaka zam. Uyabona zii—zii... ziintaka zam ezo. Nakha nayiva intsomi ye-robin ukuba yathinina ukuze ibe nesifuba esibomvu? Ndzakukhe ndime apha umzuzwana. Ukuba yathinina ukuze ibe nesifuba esibomvu... Kwakukho uKumkani Wokumkani ngenye imini esifa eMnqamlezweni, Esezintlungwini kungekho mntu uyayo kuYe. Wayengenamntu unokumnceda. Kwakho intakana emdakana eyayifuna ukuncothula ezozikhonkwane ziphume emnqamlezweni, yamana iphaphazela isiya emnqamlezweni ixhwithiliza ezozikhonkwane. Yayincinci kakhulu ukuba ibenokuzincothula, satsho kengoko isifuba sayo sadyobheka sabomvu sonke ligazi. Ukusukela ngoko ke saba bomvu isifuba sayo. Ningayidubuli makhwenkwe. Yiyekeni.

Yayihleli ngasefestileni, itswina ngohlobo ezicula ngalo ii-robin. Waza utata watyhala ifestile. Bathi bakutyhala ifestile ivuleke, okwakuKhanya nikubona emfanekisweni kwangena

kujiwuzwa ngefestyle, utsho umama, kwandanda phezulu entla komandlalo. Umhakhulu waxakwa yinto anokuyithetha.

Ngoku, sasi...singelosapho lungamakholwa. Abantu bakuthi ngamaKatolika [amaRoma—Mguq.] Ndingum-Ayirishi macala omabini. Utata ngum-Irish opheleleyo, uBranham. Umama ngowakwaHarvey; ntonje utata wakhe watshata iNdiya elingumCherokee, ngoko yiloonto eyaqhawula laamgcana okanye igazi lobu-Irish. Utata nomama ke babengahambi nkonzoz, babetshatele ngaphandle kwenkonzo, bengenankolo iyeyabo ke tu. Emva apho ezintabeni kwakungekho neCawe le yase-Roma. Kwathi ukufika kwabafuduki bokuqala, kwafika bababini abakwaBranham, ukusuka apho ke kwavela isizukulwana sakwaBranham, kumlibo wolosapho.

Wavula ifestyle ke...Bakuyivula ifestyle okukuKhanya kwema phaya, babengazi ukuba mabenze ntonina. Utata wayezithengele (kwatsho umama) i-avalolo entsha yesisiganeko. Wayeme apho e...efake izandla esifubeni saloo avalolo yakudala, njengoko onke amadoda asezinkunini asebenza izigodo ayesenza ngaloo mihla. Ibe babothukile yilento.

Ke, emva kokuba ndiphaphamile mhlawumbi sendinshumi leentsuku ubudala, kweso sithuba, bandithatha bandisa kwinkonzwana yaseBhaptizi iPossum Kingdom [uBukumkani beMpuk'omthi—Mguq.]. Inkonzoz yaseBhaptizi iPossum Kingdom. Elinjalo lona igama. Kwakukho umshumayeli walesekethe omdala, umshumayeli wakudala waseBhaptizi wayesiza apho isithuba sesihlandlo esinye kwinyanga ezimbini. Eba...Abantu babeba nenkonzwana kunye, babeqhuba bacule amaculo, babedla ngokushumayela njalo ngomkhweli-hashe walosekethe. Babemhlawula nyaka nonyaka ngengxowa yamathanga nezinye izinto ezimbalwa ezinjalo, uyazi, izinto ababezizama ukuba bamnike zona. Wafika ke lomshumayeli mdala, wandenzela umthandazo ndiyinkwenkwe encinane. Yayiluhambo lwam lokuqala oluya enkonzweni olo.

Malunga kwisithuba sonyaka...okanye ukudlula kancinci kwiminyaka emibini ubudala, kwenzeka umbono wokuqala.

Ke, babexelelana phaya ezintabeni ngokuba "OkwaKukhanya kungenileyo." Ngoko ke bazama ukuyiqikelela. Abanye kubo besithi kukukhanya kwelanga obekubonakala esipilini esisendlwini. Kodwa kwakungekho sipili apho phakathi. Nelanga lalingekaphumi, kusesekuseni, ngentsimbi yesihlanu. Baze ke, owu, bayincama baYiyeka. Kwathi xa ndimalunga...ndiyacinga kwiminyaka emithathu ubudala...

Ngoku, kufuneka ndinyaniseke. Kukho iindawo endingafuni kuzithetha apha, yaye ndiyanqwena ukuba ndibe bendinokuziqakatha ndingabinakuzithetha. Kodwa xa sithetha inyani, kufuneka uthethe inyani xa uthetha ngesiqu sakho

okanye ngabantu bakuni. Unyaniseke ngayo, iyakuhlala iyinto enye ke emva koko.

Utata wayekude le ekubeni likholwa. Wayeludidi lomfo weentaba kanye owayesela roqo, lonke ixesha. Waze wangena enkathazweni emlweni, kwakukho amadoda amabini okanye mathathhu awaphantse ukufa besilwa, bedubulana besikana ngeemela, kuhlobo oluthile lomgidi phaya ezintabeni. Utata ke wayengomnye weenkokeli zaloomlo, ngokuba kwakukho, umhlobo wakhe owayefumene ingozi, ebethe omnye ngesitulo. Yaze...lendoda inemela yayikhupha izakuhlaba umhlobo katata elele phantsi ngalemela, imqobhoze entliziyweni, utata wamthathela. Inokuba yaba ngumlo owoyikekayo, kuba bathi, ukusukela ezantsi eBurkersville, kwimayile ezininzi ukusuka apho, bathumela ipolisa lifuna utata, likhwele ihashe.

Ngoko lendoda yayilele phantsi isekufeni. Kungenzeka ngowabanye bababantu baphulaphuleyo. Ndizakulibiza igama layo, uWill Yarbrough yayiligama lakhe elo. Base...ndicinga ukuba abanye babo baseCalifornia, onyana bakhe. Kodwa wayeyindoda edelelayo, ende enamandla, wabulala owakhe unyana ngomgqala wocingo. Ngoko ke wa—wayeyindoda enamandla kakhulu ekhohlakeleyo. Kwakho umlo onzima ke phakathi kwakhe notata ingoweemela. Utata waphantsa ukuyibulala loondoda, kwafuneka ukuba abaleke ayishiye iKentucky awele umlambo eze e-Indiana.

Waye ke ngeloxesha, enomntakwabo owayehlala eLouisville, eKentucky, wayengumncedisi wentsumpa yaBasili-mithi beMosaic eKentucky, eLouisville. Ngoko utata weza kufuna umkhuluwa wakhe. Utata wayengomncinci emakhwenkweni, kwishumi elinesixhenxe labantwana. Wayezokufuna umkhuluwa wakhe ke, kwathi sele emke isithuba esingangonyaka. Wayengenako ukubuya, ngokuba umthetho wawumzingela. Saza sathi sakufumana incwadi yakhe, isayinwe ngagama limbi, kodwa ke emxelele umama ukuba uyakunxibelelana kanjanina naye.

Ndikhumbula ngenye imini umthombo (lendlwana) wawulapha emva kwendlu kanye. Kwaze—kwaze ngeloxesha emva...kwakukho ithoba...isithuba seshumi elinanye leenyanga phakathi kwam nomntakwethu olandelayo, wayesakhasa, ndandiphethe ilitye elikhulu ngesandla sam, ndizama ukumbonisa ukuba ndinokulijula ngamandla elolitye kolodaka ludala, apho umthombo uphume emhlabeni wenza umhlaba wabaludaka. Ndeva intaka, yayicula emthini. Ndaza ndajonga phezulu emthini yabhabha yemka intaka, yaze yakumka, kwakho iLizwi elithetha nam.

Ngoko, ndiyazi ukuba nicinga ukuba bendingenakukucinga ndikukhumbule oko. Kodwa iNkosi uThixo onguMgwebi,

womhlaba namazulu nako konke okukhoyo, uyazi ukuba ndithetha inyaniso.

Laantaka, yakuba ibhabhile, iLizwi leza kum lisuka kulaandawo ibikuyo intaka emthini, ngokomoya obambeke etyholweni, laze Lathi, “Uyakuhlala ngakwisixeko ekuthiwa yiNew Albany.” Yaye ndihleli, ukusukela kwixesha ndandineminyaka emithathu kude kube ngelixesha, kwisithuba seemayile ezintathu ukuya eNew Albany, e-Indiana.

Ndangena ndaxelela umama ngaloonto. Owu wacinga ukuba bendiphupha okanye into elolohlobo.

Emva koko safudukela e-Indiana waza utata waya kusebenzela enye indoda, uMnu. Wathen, isityebi sendoda. Yeyakhe i-Wathen uMzimveliso wewayini. Wayenezabelo ezininzi. Ungusozigidi kwi-Louisville Colonels na-nakwibhola yeqakamba, nokunye. Ngokoke sasihlala kufuphi apho. Utata ke yena engumntu olihlwempu, kodwa engenakukuyeka ukusela kwakhe, ngoko ke wa—waqalisa ukwenzela utywala entweni e—ebumphanda engumatshini.

Loonto ke yatsho kwanzima kum ngokuba ndandingoyena mdala ebantwaneni. Kwafuneka ndizokuthuthela amanzi kulomphanda, ukugcina iintambo zomatshini zipholile ngelixesha benza utywala. Waphinda wangena ekubuthengiseni, wayifumana yamibini, mithathu ke ngoku imiphanda. Ngoku yiloo ndawo ke le ndingathandi kuyibalisa, kodwa ke iyinyaniso.

Ndikhumbula ngenye imini, ndisuka ephempeni, ndisiza endlwini, ndilila. Kuba phaya ngaphandle kwaloondawo kwakukho ichibi, i...apho babedla ngokusika khona umkhenkce. Abanye benu basakhumbula ngexesha babedla ngokusika umkhenkce bawufake kwingququ yamaplanga. Ngoko, yayiyindlela uMnu. Wathen awayegcina ngayo umkhenkce wakhe phaya emaphandleni. Utata waye e—engumqhubi wakhe, umqhubi wakhe wabucala. Ngexesha elichibi lalizele iintlanzi bayokusika umkhenkce bawungenise bawubeke kulaangququ yamaplanga, uthi wakunyibilika umkheknce ehlotyeni usihla, wawucocekile ndiyacinga, njengomkhekce wesiziba kanye, babeba nokuwusebenzisa, ingabi ngowokusela, kodwa bagcine amanzi abo epholile, bawujikelezise ii-emela zabo nobisi lwabo, nezinye izinto ezinjalo.

Ngenye imini ndididiyela amanzi ndisuka nawo phaya ngemva kulovonkxwana, owawukumgama ongangesakhiwo sasesixekweni. Ndandikhalaza ndisithi ngubani onokungakhali, ngokuba ndandivela esikolweni onke amakhwenkwe ebheke echibini, eyokuloba. Ndandikuthanda nyhani ukuloba. Ngoko bonke babeyokuloba ngaphandle kwam, kwakufuneka ndithuthele loomphanda amanzi. Kakade, okwam, yayikukumbomba nje, kuba ndandingavunyelwanga.

Owu mna...obunjani ubunzima. Ndikhumbula ndisiza apho ndinozwane olukhubekileyo, ndibophelele umpha ukuze lungadibani nomhlaba. Wake wayenza loo nto? Ubophelele nje umpha phantsi kozwane lwakho *ngoluhlobo* ulibophe ngegqesha. Ulubamba ngqo uzwane lwakho lufane nqwa nentloko yofudo, uyazi, lijoge phezulu. Wawunokundibhaqa yonke indawo endihambe kuyo, naloompha eluzwaneni lwam, apho ndiwunyathele khona, uyazi. Ndandingenazo izihlangu zokunxiba. Ngoku sasinganxibi zihlangu, ngamanye amaxesha isiqingatha sobusika sonke. Ukuba kwakusenzeka, sa...yayizesizicholayo nje, kubekho umntu othile osiphayo. Nempahla yayiba kukuthi othile, onobubele asiphe.

Ndema ke phantsi kwalomthi, ndandihleli apho ndikhalaza, (kwakungo Septemba) ngokuba ndandifuna ukuya kuloba, kwafuneka ndithuthe amagqongwana ambalwa amanzi ngezi-emelana zincinci zenyhobhanyhobha, *zingaka* ukuphakama, isiqingatha segaloni, kuba ndandiyinkwenkwana nje emalunga neminyaka esixhenxe ubudala. Ndandiwagalela ke kwenkulu i-emela ndiphinde ndiyokukha ezinye ezimbini ndibuye, ndiwampompa. Ngamanzi esasinawo ke lawo. Babezakwenza utywala obuliqela bengqolowa ngokokuhlwa, laamadoda kunye notata, phaya endlwini.

Ndandilila ke, ngesiquphe ndeva into isenza ingxolo enjengesaqhwithe, into eloluhlobo (ndiyathemba ayingxoli kakhulu ngoku), isithi “Whu-u-u-u, Whu-u-u-u,” ingxolo enjalo. Ibe kwakuzole nasebukhweni bezinja, ndaphunguza. Uyazi yintoni, isaqhwithana esincinane, ndiyakholwa nithi ziinkanyamba ezincinci. Ekupheleni konyaka zidla ngokuthi gqi entsimini yengqolowa, uyazi, amagqabi nezinto ezinjalo ekwindla apho, amagqabi ayaqala ukujika. Ndandiphantsi komthi omkhulu wepampiri omhlophe, owawumi buphakathi kwephempe ne—nendlu. Ndayiva loongxolo. Ndabhekabheka, kwakuzole njengokuba kunjalo kulendlu. Kungekho negqabi elishukumayo naphina, nantonina. Ndaze ndacinga, “Ivelaphi na laangxolo?” Ndaze, ndacinga, “Inokuba ikude ukusuka apha.” Ndiyinkwenkwana nje. Yaya ikhula ngokukhula ingxolo.

Ndathatha ii-emele zam ndakhalaza kwakambalwa kwakhona ndeva endleleni, ndandiphumle. Ndemka inyawo ezimbalwa ukusuka apho, ukusuka phantsi kwamasebe alomthi mkhulu, kwaze, owu, kwenzeka ingxolo yesaqhwithe. Ndajika ndajonga, malunga phakathi naphakathi esiqwini somthi kukho esinye isaqhwithe, sibambeke kulomthi sijikeleza sijikeleza, sishukumisa laamagqabi. Ke, ndacinga ukuba akukhonto imangalisayo ngaloo nto kuba yayileliya xesha lonyaka, ukwindla, kuba, ezonqwithelo ziyafika. Zincinci... sizibiza ngokuthi “ziinqwithelo.” Zize zinyuse uthuli. Nakhe nazibona entlango zinjalo. Yinto enye. Ndabukela ke, kodwa alwemka. Kuqheleke ukuba ibe kukuvuthuza komzuzwana,

lumke, kodwa olo lwaluselulapho ngaphezu kwemizuzu emibini nangephezulu.

Ndaza ndaqalisa ukungena endleleni kwakhona. Ndaphinda ndajika ukuba ndijonge kulento kwakhona. Kwathi kwakwenzeka, iLizwi lomntu livakala njengeli lam, lathi, “Ungaze usele, utshaye, okanye ungcolise umzimba wakho nangaluphina uhlobo, kuyakubakho umsebenzi oyakuwenza wakuba mdala.” Yhu, ndoyika ndaphants’ukufa! Unokuzicingela nje ukuba umfanyana omncinci waziva njanina. Ndazilahla ezoo emela, ndabheka ekhaya sendingathi andinyatheli, ndikhala ngelizwi lam lonke.

Kwakukho iinyoka ezinobuhlungu kwelalizwe, iinyoka, zinyehefu eyingozi kakhulu. Umama, wacinga ukuba njengokuba ndinyuka ecaleni kwesitiya mhlawumbi ndinyathele inyoka wabaleka wandihlangabeza. Ndaxhumela ezingalweni zakhe, ndigxwala, ndimanga ndimphuza. Waze wathi, “Kwenzeke ntoni, ulunywe yinyoka?” Endikhangela ndawo zonke.

Ndathi, “Hayi, mama! Kukho umntu kulaamthi phay’ezantsi.”

Wathi yena, “Owu, Billy, Billy! Chaza?” Wathi, “Ukhe wapheza waza walala?”

Ndathi, “Hayi mha! Kukho umntu kulaamthi, undixelele ukuba ndingaseli ndingatshayi.”

“Ukusela utywala ne—nezinye izinto ezinjalo.” Ndaye ndandidiyela amanzi ndiwasa emphandeni wesikroxo, khona ngoko. Waza wathi, “Ungaze usele okanye ungcolise umzimba wakho nangaluphina uhlobo.” Kukuziphatha kakubi oko, uyazi, nomntwana wam... ukuhamba kwabafana neentombi. Yaye kokwam ukuqonda, andizange nakanye ndibe natyala lazinto zinjalo. INkosi iyandinceza kwezo zinto, njengokuba ndiqhubela phambili nje nizakuqonda. Ngoko ke, “Ungaze usele, ungaze utshaye, okanye ungawungcolisi umzimba wakho, ngokuba kuyakubakho umsebanzi wakho oyakuwenza wakuhula.”

Ndaze, ndamxelela loo nto umama, waze—wasuka wandihleka. Ndandiphaphazela nje. Wabiza ugqirha, waza wathi ugqirha, “Hayi, uphaphazela nje, akukho nto.” Waza umama wandilalisa. Yaye andizange ukusukela loomini kude kube namhlanje, andizange ndidlule ecaleni kwaloomthi kwakhona. Ndandisojika. Ndandijikela kwelinye icala lesitiya, kuba ndandicinga ukuba kukho umntu kulaamthi Ebethetha nam, iLizwi elikhulu elindongondongo elalithetha apho.

Kwaze ngelinye ixesha emva kwenyanga ukusukela ngoko, ndandidlala amabhastile nabaninawa bam abancinci, ngaphandle apha phambi kwalendawo ibiyiweyo. Ndasuka ngesiqophe ndaziva ndifikelwa ngamanwele angaqhelekanga.

Ndapheza ndahlala ecaleni komthi. Sasiphezu konxweme lomlambo i-Ohio kanye. Ndajonga ezantsi ngaseJeffersonville, ndabona kunyuka ibhulorho iwunqumla, umlambo, iwudibanisa umlambo. Ndabona amadoda alishumi elinesithandathu (ndawabala) awawa apho aphulukana nobomi bawo phezu kwaloo-bhulorho. Ndabaleka ndangena kwangokukhawuleza ndaxelela umama, waza wacinga ukuba bendiye ndalala. Kodwa bayigcina engqondweni, kwaza kwiminyaka engamashumi amabini anesibini ukusukela ngoko iBhulorho kaMasipala (le abaninzi bayiwelayo xa niwela phaya) yanqumla umlambo kwakulaa ndawo inye, ishumi elinesithandathu lamadoda lalahlekana nobomi balo kusakhiwa laabhulorho inqumla umlambo.

Ayizange Iphazame ukuba yinyaniso egqibeleleyo. Njengokuba niYibona apha eholweni, kudala Injalo.

Ngoku, babecinga ukuba ndiphaphazela nje. Ewe, ndingumntu ophatshuphatshu, yinyaniso leyo. Yaye, ukuba wakhe waqaphela, abantu abasekelezele ukuba ngabomoya baphatshuphatshu.

Jonga iimbongi nabaprofethi. Jonga uWilliam Cowper owabhala elaaculo lidumileyo, “Kukho umthombo ozaliswe liGazi, elitsalwe emithanjeni ka-Emanuweli.” Nakhe na... Niyalazi eloculo. Ndakhe ndema ngakwingwaba lakhe kungekudala kakhulu ukusuka ngoku. UMzalwana uJulius, ndiyakholwa, andazi, hayi...ewe, kunjalo wayenathi phaya engcwabeni lakhe. Wathi, apho, emva kokuba ebhale eloculo, yamshiya intambiso, wazama ukufumana u—umlambo azokuzibulala. Yabona, uMoya wawumkile kuye. Yaye nabantu abanjengeembongi nababhali na...okanye hayi...ndithetha abaprofethi.

Khangela u-Eliya, xa wema entabeni wabiza umlilo ezulwini wabiza nemvula ezulwini. Kwathi akushiya nguMoya, wabalekiswa sisoyikiso somfazi. UThixo wayakumfumana ezifihle emva emqolombeni kumashumi amane eentsuku emva koko.

Khangela uYona, enentambiso eyaneleyo yakuba imthambisile iNkosi ukuba ashumayele phaya eNiniva, de so—isixeko esingange Saint Louis saguquka ngezirhwexayo. Waze wakumshiya uMoya, kwenzeka ntoni kuye? Simfumana entabeni esakumka uMoya kuye, ethandazela ukuba uThixo abuthathe ubomi bakhe. Kwaye, yabona, yimpefumlelo. Ukuze xa zisenzeka ezizinto, ku—kukho into eziyenzayo kuwe.

Kwakhokho ndikhumbula ndinyuka. Ndaba ngumfana. (Ndizakuyisukela lendawana iseleyo.) Ndathi ndakuba ngumfana ndanengcinga ezifana nezabafana bonke. Ndi... ndihamba isikolo, ndakuwafumana laamantombazana. Uyazi, ndandineentloni mpela, ibe uyazi. Ndaze nda—ndade

ekugqibeleni ndazifumanela intombazana. Nanjengawo onke amakhwenkwana, malunga neshumi elinesihlanu leminyaka ubudala, ndiyaqikelela. Wabe—ngoko, owu, yayintle. Owu, inamehlo ngathi lihobe, inamazinyo ngathi ziiperile, nentamo apha efana neyedada elinguntamonde, ya—yayiyinzwakazi yokwenene.

Nenye inkwenkwe, ya...sasizitshomi, yathatha inqwelo katata wayo laamhlobo mdala we-T Ford, sabekelana idinga neentombi zethu. Sasizakukhe sizikhuphe, ngemoto le. Sanamafutha awaneleyo malunga namagaloni amabini amafutha. Kwakufuneka siyinyuse ivili langemva siyijje siyidumise. Andazi nokuba nisazikhumbula na okanye hayi, uyazi, ukujija. Kodwa ke saqhuba kakuhle nje.

Ndandinobugcwabalalana engxoweni yam, semisa ke kwenye indawana safumana...wawunokufumana iqebengwana elinesuntsu lenyama phakathi ngetiki. Ngoko, owu, ndandisityebi, ndandinokuthenga abe mane! Yabona. Emva kokuba sasiwatyile amaqebengwana sasela nesiselo esibandayo. Ndaqalisa ndaphindisa amaphanga. Ndamangaliswa, xa ndibuya (abafazi babesand'ukuqala ukuwa elubabalweni ngeloo xesha, okanye ebufazini) ihotyazana lam lalitshaya umdiza.

Ewe, ndandisendinayo imbono yam ngomfazi otshaya icuba, andikajiki ke ukusukela ngoko. Kunjalo kanye. Yeyona nto iphantsi inokwenziwa ngumfazi. Ibe kunjalo kanye. Nda—ndacinga ndi...ngoku, amaqumrhu emidiza angandisukela ke ngalento, kodwa, ndiyakuxelela, ibubuqhinga nje bukaSathana laanto. Lingoyena mbulali mkhulu nomdilizi omkhulu wesizwe. Ndingakhetha ukuba unyana wam abelinxila kunokuba abe ngumtshayi wecuba. Kunjalo kanye. Ndikhetha ukubona inkosikazi yam ilale phantsi emgangathweni, inxilile, kunokuba ndimbone ephethe umdiza. Yindlela e... .

Ngoku loMoya kaThixo unam, ukuba nguMoya kaThixo (njengoko ninokuba nombuzo), wena utshaya umdiza unethutyana elingephi wakufika phaya, ngokuba kusuke... maxesha onke. Niyaqaphela apha eqongeni, indlela Aligxibha ngayo. Yinto emanyumnyezi. Ningasondeli kuyo, manenekazi, ukuba ubunetyala lokwenza loo nto, ndiyakucela, eGameni likaKristu, yibaleke uzilumle kuyo! Iyakwaphula. Izakukubulala. Iza...Iyi...ingumhlaza uze ngemithwalo yeenqwelo.

Ogqirha bazama ukuniyala. Phofu banganithengisela laanto njani! Ukuba unokuhla uye evenkileni yamachiza uthi, “Ndithenga...ndifuna ukuthenga umhlaza wesheleni ezintlanu.” Whowu, bangabavalela. Kodwa ikwayinto enye nokuthenga icuba ngesheleni ezintlanu, usathenga kwa into enye. Batsho ogqirha. Owu, esi sizwe siphambeneyo yimali. Liyinto embi kakhulu. Lingumbulali. Lihlolisisiwe linjalo.



Ngoku, ndathi ndakubona laantombazana intle ibetha nje kuhle, lomdiza usesandleni sayo, kwathi mandife yiloo nto, kuba ndandicinga ukuba ndiyayithanda ngenene. Ndaze ndacinga, “O-o . . .”

Ngoku, ndibizwa ngokuba ndingu “mzondi-bafazi,” niyayazi loo nto, ngokuba ndisoloko ndingathi ndiyabagxeka abafazi, kodwa andigxeki nina Bodade. Ndichase nje lendlela baqhuba ngayo abafazi balemihla. Kunjalo. Abafazi abalungileyo ngabokugcinwa.

Ndikhumbula kakuhle kwesasikroxo sikatata sisaqhuba phaya phezulu, kwakufuneka ndibe lapho namanzi nezinto ezinjalo, ndibone amanenekazi angekho ngaphezu kweshumi elinesixhenxe, neshumi elinesibhozo leminyaka ubudala, namadoda ayilentanga yam ngoku, benxila. Babeye babaphaphamise babanike igqwaba lekofu, ukuze bagoduke bayokuphekela abayeni babo isidlo sangokuhlwa. Owu, into enjalo, ndathi, “Ndi . . .” Ndandidla ngokuthi, “Abafanelwanga yimbumbulu elungileyo ecocekileyo ukuba babulawe ngayo.” Kunjalo. Ndaye ndandibathiyile abafazi. Kunjalo. Kufuneka nje ndihlale ndithe qwa kwinto yonke endiyenzayo nangoku, ukuzigcina ekucingeni kwalaanto inye.

Ngoko, kodwa ngoku, umfazi olungileyo usisihombo esithsabeni sendoda. Ufanele ukuhlonitshwa. U . . . umama ungumfazi, unkosikazi wam unguye, bayathandeka ke. Ndaye ndinamawaka ooDade abangamaKristu endibahloniphe kakhulu. Kodwa ukuba—ukuba bangahlonipha oko uThixo abenze bakuko, ubumama nobukumkanikazi bokwenene, kulunge kakhulu oko. Uyeyona nto ilungileyo uThixo awayenokuyipha indoda, yayiyinkosikazi. Ngaphandle kosindiso, inkosikazi yeyona nto ilungileyo ukuba iyinkosikazi eyiyo. Kodwa ukuba akayiyo, uSolomon wathi, “Umfazi olungileyo usisihombo esithsabeni sendoda, kodwa o—okrwada okanye ongalunganga ungamanzi egazini layo.” Ibe kunjalo, yeyona nto imbi inokwehla. Ngoko umfazi olungileyo . . . Ukuba unenkosikazi elungileyo, mzalwana, ufanelwe kukuyihlonipha ngeyona ndlela. Kunjalo, kufanele uyenze loo nto. Umfazi wokwenene! Nani, bantwana, ukuba ninomama onguye ohlala ekhaya azame ukuninakekela, agcine impahla yenu icocekile, anithumele esikolweni, enifundisa ngoYesu, Nifanele ukumhlonipha loomama ulungileyo mdala ngako konke eninako. Kufanele nimhloniphe loomfazi, ewe, mhlekazi, ngokuba ngumama ngenene.

Bathetha ngobuqaba basezintabeni zaseKentucky. Ungabubona kwaba bazizinto ezingathi ziphungulekile. Abanye baabamama badala phaya ukuba bebenokuza apha eHollywood banifundise nina bomama bangoku indlela yokukhulisa abantwana. Wenze nje ukuba ngobunye ubusuku umntwana wakhe angene iinwele zakhe zijikajikaji, nemilebe . . . iziliphu,

(nithi yintoni lanto?) laa nto yokuqaba bayiqaba ebusweni, neelokhwe zijikele calanye, ebemke ubusuku bonke, enxila, mzalwana, angathatha libe linye kumasebe ahlumayo omhickory ibe angeze abe aphume kwakhona. Ndiyakuxelela, anga... ukuba nje ningafumana into ethe chatha yoko, ningaba neHollywod engcono jikelele apha, nesizwe esingcono. Kunjalo kanye. Yinyaniso leyo. “Zama nje ukuba ngowelixesha,” eso—sesinye sezizathu zikaSathana.

Ngoku le ntombazanana, ndathi ndakuyijonga, yasuka yalihlwili intliziyo yam. Ndacinga, “Usizana oluncinci kangaka.”

Yaze yathi, “Oo, uyawufuna umdiza, Billy?”

Ndathi, “Hayi, Nkosazana.” Ndathi, “Anditshayi.”

Yathi, “Ngoku usand’ukuthi awudanisi.” Babefuna siye emdanisweni ndaza ndala. Babesithi kukho umdaniso ezantsi phaya, kwindawo abebesithi yiSycamore Gardens.

Ndaze ndathi, “Hayi, andidanisi.”

Yathi yona, “Ngoku, awudanisi, awutshayi, awuseli. Uzonwabisa kanjani kanti?”

Ndathi, “Ke, ndithanda ukuloba ndithanda nokuzingela.” Ayizange imnike mdlala loo nto.

Yathi ke ngoko, “Thatha umdiza.”

Ndathi, “Hayi Nkosazana, enkosi. Anditshayi.”

Ndandimi ke phezu kweplanga lokukhusela. Babeneplanga elide kwezamaFord zindala, niyakhumbula, ndandimi ke phezu kwalo, sihleli kwisitulo sangasemva, mna nayo. Yaza yathi, “Utheth’ukuba awuzukuwutshaya umdiza?” Yathi, “Kanti sithi mantombazana abanesibindi kakhulu kunawe!”

Ndaze ndathi, “Hayi, Nkosazana, andikholwa ukuba ndiyafuna ukwenza loonto.”

Yathi yona, “Ngoba, ungunyisi kakubi!” Owu, hayi ke! Ndandifuna ukuba yimbambalala kaBilly osisibhoxi, ngoko nda—ndandingafuni nanto ngobusisi. Yabona, ndandifuna ukuba ngumlweli-mabhaso, leyo yayinjongo yam ebomini. Ngoko ndathi... “Usisi! Usisi!”

Andizange ndikwazi ukuyimela loo nto, ndaza ndathi, “Wu’sapha!” Qhiwu isandla sam, ndathi, “Ndizakumbonisa ukuba ndingusisi na okanye hayi.” Ndakhupha laamdiza ndaqalisa ukuqhwitha umcinga. Ngoku ndiyazi ni... ngoku, andinaxanduva ngento eniyicingayo, ndinoxanduva lokuthetha inyaniso kuphela. Ndathi ndakuqala nje ukuqhwitha laamdiza, ndizimisele ukuthshaya njengokuba ndizimisele ukuthatha leBhayibhile, yabona, ndeva into ethi, “Whu-u-u-u!” Ndazama kwakhona andakwazi ukuwufikasa emlomyeni, ndaqala ukulila, ndayijula phantsi loo nto. Baqala ukundihleka. Ndahamba

ndagoduka, ndanqumala entsimini, ndahlala phantsi apho, ndilila. Futhi, yayi—bubomi obukrakra.

Ndikhumbula ngenye imini utata esihla esiya emlanjeni namakhwenkwe. Mna nomntakwethu kwakufuneka sihle sinyuka nomlambo ngephenyane, sizingela amakhoba eembodlela okugalela utywala. Sasifumana isispeni ngeshumi elinesibini lawo, siwachola phaya ecaleni komlambo. Utata wayekunye nam, enenye yezimbodlelana zisicwecwe... ndiyakholwa ngathi sisiqingatha sepayinti ezombodlela. Kwakukho umthi owawumke nomoya wawa phantsi, utata...nalendoda yayikunye naye, uMnu. Dornbush. Ndandine... wayenephenyane elihle, ndandizama ukumkholisa kuba ndandifuna ukusebenzisa elophenyane. Lalinephini elihle kakhulu. Thina sasingenawo amaphini konke. Sasinamaplanga nje amadala asisinokupheqa ngawo. Ukuba nje wayenokundinika elophenyane...ngoku ke, wayengumtywini yenziwa nguye lamiphanda ingomatshini katata. Ngoko... babenqamlezise umlenze wabo emthini, utata wafaka isandla kwingxowa yangasemva warhola imbodlelana esicwecwe yotywala, wayinika yena waphuza, wayibuyisela kutata naye wasela, wayibeka phantsi ecaleni komthi phezu kwengcambu eyayithe gqi ngaphandle. Wayithatha uMnu. Dornbush, wathi, “Nantso, Billy.”

Ndathi, “Enkosi, andiseli.”

Wathi, “Owakwa Branham, angaseli?” Phantse bonke babesifa benxibe izihlangu zabo. Waze wathi, “UBranham, ongaseliyo?”

Ndathi, “Hayi, mhlekazi.”

“Hayi,” watsho utata, “Ndizele usisi omnye.”

Utata wam andibize ngokuba ndingusisi! Ndathi, “Ndinikele loobhotile!” Ndatsala ipulopo yaphuma ebhotileni, ndizimisele ukusela, ndathi xa ndiqala ukuyijika, “Whu-u-u-u!” Ndaphindisela ibhotile leyo ndabaleka kakhulu ukuya kutshona entsimini, ndilila. Kukho into eyayingavumi ukuba ndenze oko. Yabona? Ndandingenakuthi ndandinakulunga kuthile (ndandizimisele ukukukwenza oko), kodwa nguThixo, lubabalo, ubabalo olumangalisayo olwandinqanda ekwenzeni ezozinto. Ndandifuna ukuzenza, mna ngokwam, kodwa Akazange avume tu ukundiyeke ndizenze.

Emva kwexesha ndafumana intombi sendineminyaka emashumi mabini anesibini ubudala, yayisisithandwa. Yayiyintombi ehamba inkonzo, yamaLuthere yaseJamani. Igama layo yayinguBrumbach, B-r-u-m-b-a-c-h, lisuka kwigama uBrumbaugh. Yayiyintombi elungileyo. Wayengatshayi engeseli, okanye—okanye adanise okanye izinto ezinjalo, intombi elungileyo. Ndandihambe nayo ithutyana, ngoko ndandikwisithuba samashumi amabini anesibini. Ndandise

ndiqokelele imali eyaneleyo ndazithengela iFord endala, sasi . . . sasikhe siphume kunye. Ke ngoko, ngeloxesha, kwakungekho nkonzoyamaLuthere ikufutshane, babefuduke benyuka besuka eHoward Park.

Kwakukho umlungiseleli ke, nguye lo wandithambisayo phaya eBhaptizi yokuVangela enkonzweni, uGqirha uRoy Davis, Dade Upshaw . . . ngulowa wathumela uMzalwana u-Upshaw kum, okanye wathetha naye ngam, uGqr. Roy Davis. Ngoko nguye owayeshumayela, yena ke engumBhaptizi wokuQala ngokwebandla, okanye, okanye yayiyeyokuVangela- . . . ibizwa ngokuba yiMissionary Baptist Church, eJeffersonville. Nguye owayeshumayela kuloo ndawo ngoko, sasidla ngokuya enkonzweni ebusuku, si . . . siphinde sibuye. Andizange ke ndijoyine cawe, ndandithanda nje ukuhamba nalentombi, Kuba eyona njongo “yayikukuhamba naye.” Ndinokukhe ndinyanise futhi.

Ukuhamba nje nayo, ngenye imini ndi . . . yayiphuma kumzi olungileyo. Ndaqala ukucinga, “Uyazi, uyazi, akufuneki ndiyichithele ixesha laantombi. Aku . . . akulunganga, ngokuba yintombi elungileyo, ndilihlwempu ndibe-ndi . . .” Utata wayesekhathwazwa yimpilo, ndi—ndi . . . Kwakungekho ndlela yokuba ndingayondla intombi efana naleya, eyayiqhele ikhaya elineemandlalo emgangathweni.

Ndikhumbula ikhaphethi yokuqala endakha ndayibona, ndandingayazi ukuba yintonina. Ndayijikeleza. Ndandicinga ukuba iyeyona nto intle ndakha ndayibona ebomini bam. “Bangathini ukubeka into enjalo phantsi?” Yayizezi zinoboya yokuqala ndiyibona. Yayi—kwakukwezi . . . ndiyakholwa ukuba bazibiza ngokuba “zingubo zokwandlala phantsi.” Mhlawumbi ndiyayiphazama. Iyinto engathi “yintambo” elukwe kakuhle yadityaniswa, ithe tyaba emgangathweni, intle iluhlaza nabomvu, kukho umfiyo intyatyambo enkulu eyenziwe apha emphakathini wayo, uyazi. Yayiyinto entle.

Ndikhumbula ke ukuba nda—ndagqiba kwelithi mandenze into ibenye ndiyicele ukuba inditshate, okanye ndimke ndiyeke ndoda ithile ilungileyo imtshate, umntu oyakumlungela amphathe ngobubele. Ndandinako ukumphatha ngobubele, kodwa nda—nda—ndandifumana isheleni ezimbini ngeyure. Ngoko ndandingenako ukumondla kwaphela. Yaye ndi . . . nosapho ekwakufuneka sijongane nalo, utata sele ekhathazwa yimpilo, kwafuneka ndibakhathalele, ngoko ndandithwele ubunzima.

Ngoko ndacinga, “Kulungile, into endiza kuyenza inye kukuba ndimxelele ukuba a—a [u] a—a—andizukubuya, kuba ndandimcingela kakhulu ukuba ndingangxwelerhi ubomi bakhe ndibe ndimjikelezisa apha esithubeni nam.” Ndaphinda ndacinga, “ukuba kukho umntu onokuthi abhaqane

naye amtshate, amenzele ikhaya elililo. Mhlawumbi ukuba ndandingenakumfumana, ndandi-ndandinokwazi ukuba wonwabile.”

Ngoko ke ndacinga, “Kodwa a—andinako—andinako ukumncama!” Ndaye nda—ndandikwembi yona imeko. Umhla nezolo ndandiye ndicinge ngalento. Ndandinentloni kakhulu ukumcela anditshe. Ndandisenza isigqibo qho ngokuhlwa, “Ndiza kumcela.” Intoni, hyo, yintoni laa nto, amanwele, into enjalo obanayo e...? Nonke bazalwana apho emva inokuba nakhe naba nayo. Uzive uyindlela engaqhelekanga, ubuso bam babubashushu. Nda—ndandingazi. Ndandingakwazi kumcela.

Ndiyaqikelela ukuba nimangalisiwe ukuba ndade ndatshata kanjanina. Uyazi yintoni? Ndambhalela incwadi ndamcela. Ibe yena...ngoku, yayingazukuba ngu “Nkosazana ethandekayo,” yayinto noko (uyazi) esondele kakhulu kwelicala lothando. Yayingesosivumelwano nje, yayi...nda—ndayibhala phucukileyo kangangoko ndandinako.

Ndandinendawana yokumnqena ke umama wakhe. Umama wakhe...wayebungqashalala ke noko. Ize, utata wakhe wayelinene lomfo womDutch, ezilungele umf’omdala. Wayengumququzeleli wobuzalwana namadoda akwaLoliwe, esamkela malunga namakhulu amahlanu eeponti ngaloo-mihla. Mna ke ndifumana isheleni ezimbini ngeyure, nditshate intombi yakhe. Ehe, ndayazi nje ukuba ayinakwenzeka loonto. Umama wakhe ke wayengu loomntu...ngoku, linenekazi elilungileyo. Wa—wayengomnye othande ukuba ludidi oluphezulu, uyazi, ebusisicibala, uyazi, wayengenaxesha lam kangako ke noko. Ndandiyinkwenkwe nje yasemahlathini emaphandleni, ecinga ke noko ukuba uHope ebefanele ukuba ahambe nenkwenkwe yodiki olungcono, ndi—ndi—ndicinga ukuba wayenyanisile. Ngoko ke...kodwa nda—ndandingayicingi loonto ngoko.

Ndaze ndacinga, “Ke, ngoku, andazi ukuba, a—andinakumcela uyise, ndibe ndi...ndiqinisekile asoze ndimcele unina. Ndabona ukuba mandicele yena kuqala.” Ndazibhalela incwadi, kwathi ngaloontsasa xa ndiphangelayo, ndayiphosa ebhokisini yeposi. Ukuyiposa...Sasizakuya enkonzweni ngokuhlwa kwangoLwesithathu, ngoko kwakukusasa ngoMvulo. Ndazama imini yonke ngeCawe ukuba ndimxelele ukuba ndifuna ukutshata, ndisuke ndingabi nasibindi konke.

Ndayiphosa ebhokisini yeposi ke. Phaya emsebenzini kwenzeka ndacinga, “Kwakuthini ukuba unina uyifumene laancwadi?” Owu, Yhini! Ngoko ndandisazi nje ukuba ndakuba nditshabalele ukuba—ukuba ukhe wayibhaqa nje, kuba wayengandihoyanga kwaphela mna. Ndabila ndisoma ke.

Ngokokuhlwa kwangoLwesithathu ndafika, owu, ukuba ndim, ndacinga, “Ndiza kuya kanjani phaya bethu? Ukuba umama wakhe uyifumene laancwadi uyakundenza enye into

nyhaniso, ngoko ndiyathemba ifunyenwe ngumntu wayo." Ndandiyibhekise ku "Hope". Yayiligama lakhe elo, uHope. Ndacinga ke... ukuba, "ndizakuyibhala nje apha ngaphandle ukuba iya kuHope." Ngoko... ndaphinda ndacinga kungenzeka ukuba akayibhaqanga.

Ndandisazi ngcono ke kunokuma phandle ndipopozise inqwelo ukuba aphume phandle eze. Owu, hayi! Yaye nayiphina inkwenkwe engenangqondo yokuba ihambe ibheke endlwini inkqonkqoze elucangweni iyicele intombazana, ayifanele nakuphuma nayo oko. Yinyaniso kanye leyo. Lugezo olo. Kukudelela.

Ndayimisa ke iFord yam, uyazi, ndandiyibengezelisile ke. Ndahamba ndakunkqonkqoza emnyango. Nkos'enofefe, kuvula unina! Andizanga ndikwazi nokubamba umphefumlo wam, ndathi, "Ni—ni—niphila njani, Nkosikazi Brumbach?" Ewe.

Wathi yena, "Kunjani, William?"

Ndacinga, "Awu, 'William'!"

Wathi, "Ungangena?"

Ndathi, "Enkosi." Ndangena emnyango. Ndathi, "Ingaba uHope sezakugqiba ukulungisa?"

Kwesosithuba kanye gqi uHope esiza eqakatha enqumla apha endlwini, eyintombazana nje emalunga neshumi elinesithandathu. Wathi yena, "Bhota, Billy!"

Ndathi, "Molo, Hope." Ndathi, "Sowuzakulungela ukuya enkonzweni?"

Wathi, "Umzuzu nje."

Ndacinga, "Owu, madoda! Akhange ayifumane. Akhange ayifumane. Kwalunga, kwalunga, kwalunga. NoHope akayifumananga, kuzakulunga yonke into, kuba ngeseyithe thupha kum. Ndeva ndingcono kunene.

Ukuphuma kwam enkonzweni, kwenzeka ndacinga, "Kube yini ukuba uyifumene?" Yabona? Andizange ndiyive into awayeyithetha uGqirha Davis. Ndajonga kuHope, ndacinga, "Ukuba mhlawumbi uyigcine nje, abe kanti uzakundifumana ukuphuma kwethu apha, ngenxa yokuba ndimcele into enje." Ngoko ndandingenakuyiva into eyayithethwa nguMzalwan'uDavis. Ndi—ndithi ndakumgxezula, ndicinge, "Hayi, ndikuthiyile ukumncama, kodwa... ndi—ndi... lakude lifike ixesha lamanqam."

Emva kwenkonzo ke saqala ukuhla ngendlela kunye, sigoduka, se—sakutsho kulaaFord indala. Inyanga ihleli ithe-thaa, uyazi, ndabe ndamjonga engemhle ngako. Mfo, ndandimjezula, ndicinge, "Owu, ndingathanda ukumfumana, kodwa ndiqonda nje ukuba ngekhe."

Ndaqhuba ndisiya phambili kancinci, uyazi, ndabuya ndajonga kuye kwakhona. Ndathi, “U—uziva njani ngokuhlwanje?”

Wathi, “Owu, ndonwabile.”

Sayimisa ke iFord saqalisa ukuphuma, uyazi, sijikela ecaleni, sijikela ekoneni sisiya endlwini. Ndandisiya emnyango ndihamba kunye naye. Ndacinga, “Uyazi, akhange ayifumane kwaphela lencwadi, mandise ndilibala ngayo, ndisezakuba nenye iveki yenceba phofu.” Ndaziva ndibonwaba noko.

Wathi, “Billy?”

Ndathi, “Yhe.”

Wathi, “Ndiyifumene incwadi yakho.” Owu, Nkosi!

Ndathi, “Uyifumene?”

Wathi, “Ewe-e.” Futhi, wabe ebheka phambili, akaphinde athethe nelimdaka.

Ndacinga, “Mfazi, yiza nazo kaloku. Ndichithe okanye undixelele ukuba ucinga ntonina ngalento.” Ndaphinda ndathi, “Uyi—uyifundile?”

Wathi, “Ewe-e.”

Owu, uyayazi indlela owasetyhini akhe akuvule akubethise ngomoya ngayo. Owu, hayi a—andithethi olohlobo, uyabona. Yabona? Kodwa nangoko, yazi, ndi—ndacinga, “Yid’uphume’ntweni mfondini.” Yabona, ndeechu ndisiya. Ndathi, “Uyifunde yonke?”

Waze wa . . . [Yindawo engenanto ekhasethini—Mhl.] “Ewe-e.”

Ngoko sasesizakufika emnyango, ndaze ndacinga, “Mfo, ungazukundifaka emnyango, kuba ngahle ndingakwazi ukuzibamba, ndixelele kwangoku ke.” Ndahlala emlindweni ke.

Waze wathi, “Billy, ndingathanda ukukwenza oko.” Wathi, “Ndiyakuthanda.” UThixo awusikelele umphefumlo wakhe ngoku, useBuqaqawulini. Wathi, “Ndiyakuthanda.” Athi, “Ndicinga ukuba kufuneka sixelele umzali wethu, abazali ngalento. Awucingi njalo?”

Ndathi, “Sthandwa, mamela, masiqale ngoku sahlulelane ngokulinganayo.” Ndathi, “Ndakumxelela utata wakho ukuba wena uyakuxelela umama wakho.” Ndamqhatha, zisuka nje.

Wathi, “Kulungile, ukuba uyakuqala uxelele utata.” Ndathi, “Kulungile, ndakumxelela ngokuhlwa ngeCawe.”

Kwafika kona ukuhlwa kwangeCawe, ndambuyisela kokwabo sivela ecaweni nda . . . wabe endithe ntsho. Ndajonga yayilicala leyesithoba, ilixesha lokuba ndinduluke. UCharlie ehleli edesikeni echwetheza. UNkosikazi Brumbach ehleli ekoneni, esenza into efana nokuluka iwulu, uyazi, okanye

ezintwana zincinci zibekwa phezu kwezinto, andazi nokuba nithi zintonina. Wayesenza ezinye zezinto ezinjalo. Wabe uHope endijongile, abebundisinekela endikhombisa kuyise. Ndaze nda . . . owu, Bawo! Ndacinga, “Ukuba uthi, ‘Hayi?’” Ndaqala ukuya ngasemnyango, ndathi, “Ngoku, ndiyacinga ukuba kungcono ndihambe.”

Ndabheka ngasemnyango, wa—waza weza ngasemnyango kunye nam. Wayedla ngokuza emnyango kum athi, “Busuku benzolo.” Ndasinga emnyango, waze wathi, “Awuz’ukumxelela na?”

Ndathi, “Ehe!” Ndathi, “Ndiyazama ngelam, kodwa a—a—andazi ukuba ndizakutsho kanjani na.”

Wathi, “Ndizakujika ke uzumbizele phandle.” Waphindela endlwini ke wandishiya ndimponxe apho.

Ndathi, “Charlie.”

Waguquka wathi, “Yhe, Bill?”

Ndathi, “Ndingakhe ndithethe nawe umzuzu nje?”

Wathi, “Ngokuqinisekileyo.” Wajika waguquka edesikeni yakhe. UNkosikazi Brumbach wamjonga, wajonga ngaphaya kuHope, wabe wajonga kum.

Ndaze ndathi, “Awunakukhe uphume nam apha ngaphandle?”

Waze wathi, “Ewe, ndizakuphuma.” Waphumela ke entendelezweni engaphandle.

Ndathi, “Bazola babuhle ke obubusuku, akunjalo?”

Wathi, “Ngenene kunjalo.”

Ndathi, “Bekushshu mpela.”

Wathi, “Ibe bekushushu kanene.” Wandijonga.

Ndathi, “Bendisebenza nzima kakhulu,” Ndathi, “uyazi, nezandla zam zigadalala ngamadyunguza.”

Wathi, “Ungamthatha, Bill.” Owu, madoda! “Ungamthatha!”

Ndacinga, “Oo, kungcono ke.” ndathi, “Unyanisile kodwa, Charlie?” Wathi . . . ndathi, “Charlie, khangela, ndiyazi ukuba yintombi yakho, yaye unayo imali.”

Wathoba wandibamba ngesandla. Wathi, “Bill, mamela, imali ayizozinto zonke ebomini boluntu.” Wathi . . .

Ndathi, “Charlie, ndi—ndifumana isheleni ezimbini kuphela ngeyure, kodwa ndiyamthanda naye uyandithanda. Ibe ndiyakuthembisa, Charlie, ukuba ndakusebenza de . . . lamadyungu-dyungu axobuke asuke apha ezandleni zam, ukuze ndimondle. Ndiyakunyaniseka kuye kangangoko ndinako.”



Wathi, “Ndiyayikholelwa loonto, Bill.” Wathi, “Mamela, Bill, ndifuna ukuxelela.” Wathi, “Uyazi, ulonwabo, akuzi ngamali konke ukuze wonwabe.” Wathi, “Mphathe nje kakuhle. Ndiyazi ukuba uyakwenza njalo.”

Ndathi, “Ndiyabulela, Charlie. Ndiyakwenza njalo ngenene.”

Laze ke ngoku icekwa lanaye ukuba axelele umama, andazi ke ukuba waqhuba njanina kodwa satshata.

Ngoku, sakuba sitshatile, sasingenanto tu, kungekho mpahla njengandlu ihlala abantu. Ndinga ukuba sasinerandi ezimbini okanye ezintathu. Sasihlawula irenti yendlu, isibiza irandi ezine ngenyanga. Yayincinci, indawo endala emagumbi mabini. Kukho umntu owasipha ibhedi esongwayo. Andazi nokuba kukho umntu owakha wawubona na umandlalo osongwayo? Basipha yona ke. Ndehla ke ndaya kwaSears noRoebucks ndafumana itafilana enezitulo ezine, ibe yayingapeyintwanga, uyazi, sayifumana kanye ngexesha. Ndawela ndaya kuMnu. Weber, umthengisi wezinto ezindala, ndathenga isitovu sokupheka. Ndabhatala iishelini ezisixhenxe zanesispeni kuso, ndabhatala ishumi elivisayo ngobuxhakaxhaka obungena kuso. Sangena endlwini. Ndikhumbula ndithatha ndizoba umhombiso ezitulweni, ngexesha ndandizipeyinta. Owu, sasonwabile kekhona, nangoku. Sasifumenene, nantso kuphela into eyayiyimfuneko. UThixo ke, ngenceba yaKhe sasisesona sibini sabancinci sakha sonwaba phezu komhlaba.

Ndafumanisa oku, ukonwaba, akuxhomekeki ekubeni zingakanani na izinto zalomhlaba onazo, kodwa kukuba waneliseka kangakanani sesosabelo unikwe sona.

Emva kwethutyana, uThixo wehla walisikelela ikhayana lethu, saba nenkwenkwana. Igama layo yayinguBilly Paul, okhoyo apha enkonzweni kanye ngoku. Emva nje kwethutyana emva koko, malunga nenyanga ezilishumi elinanye, Wasisikelela ngentombazanana ebizwa ngokuba nguSharon Rose, isuswa kwiLizwi elithi “Umfiyo waseSharon.”

Ndikhumbula ngenye imini ndandiqwebe imali ndizakukhe ndithathe ikhefana, ndizakunyuka ndiye ndaweni ithile, kwichibi ekuthiwa lelePaw-Paw, ndisiya kuloba. Kwathi endleleni xa ndibuya . . .

Ngelixesha ke . . . Ndishiyelela inguquko yam apha. Ndandiguqukile. Ndathanjiswa nguGqirha uRoy Davis, kwinkonzo iMissionary Baptist, ndaze ndaba ngumlungiseleli ndana- leTabanekile ndishumayela kuyo ngoku eJeffersonville. Ndandisalusa loomhlambana mncinane ke. Ndathi ndi . . .

Ndingenamali, ndandisalusa ibandla ishumi elinesixhenxe lonke leminyaka ndingafumani nepeni. Ndandingakholelwa ekuthatheni . . . kwakungekho nesitya esi senkongozelo kuyo. Nezishumi endandizifumana emsebenzini nakwizinto ezinjalo,

zazinebhokisana phaya emva esakhiweni, lisithi, uphawana kuyo, “Konke enisukuba nikwenza kwaba bangabona bancinane Bam, nikwenza kuM.” Ngoko ke, yahlawulelwa kanjalo inkonzo. Sanikwa ukuba siyihlawule kwisithuba seminyaka elishumi, yahlawuleka yagqibeka ingaphelenga neminyaka emibini. Ndandingathathi nowaluphina uhlobo umnikelo.

Ngoku, ndandinemadlanyana endandiyigcinele ikhefu lam. Wayesebenza nonkosikazi, kuMzimveliso wehempe wakwaFine. Intombi esisithandwa ethandekayo. Ingcwaba lakhe linokuba linekhephu namhlanje, kodwa usesentliziyweni yam. Ndikhumbula nendlela awasebenza nzima ngayo ukuze ndibenemali eyaneleyo yokuya kwelichibi ukuya kuloba.

Ndibuya ndivela echibini. Ndaqala ndabona, ndingena eMishawaka naseSouth Bend, e-Indiana, ndaqala ndaqaphela iinqwelomafutha ezazinombhalo ngemva, usithi, “UYesu Yedwa.” Ndacinga, “Ayiqhelekanga ke lento, ‘uYesu Yedwa.’” Ndaqala ukuqaphela loomibhalo. Yayikuyo yonke into ukusukela kwibhayisikile, iiFord, iiCadillac, nezinye izinto, “UYesu Yedwa.” Ndakhe ndazilandela ezinye zazo, zakutsho kwiCawe enkulu. Ndafumanisa ukuba ngamaPentekoste. [Abantu beenkonzo zikaMoya.—Mguq.]

Ndandikhe ndive ke ngabantu bakaMoya. “Kodwa yayiligquba nje labantu abazenza ngcwele abazijula phantsi baxhappe amagwebu ngomlomo,” nezinto ezininzi endandizixelelwa. Ndandingafuni nokuva ke ngabo.

Ndathi ndakubava belila bonke apho, ndacinga, “Ndiyakholwa ndakukhe ndingene.” Ngoko ndamisa iFord yam ndangena, ukucula okungako owakha wakuya ebomini bakho! Ndafumanisa ukuba kukho iiCawe ezimbini ezinkulu, enye yazo kuthiwa yi-P.A. yase-J.C. ne-P.A. yase-W., abaninzi bayakuwakhumbula loomaqumrhu... ndiyacinga ukuba zimanyene, zibizwa njalo, ngoku zibizwa ngokuba ngaMabandla Amanyeneyo KaMoya. Ndakhe ndamamela abanye babefundisi babo. Babeme apho ke befundisa ngoYesu ubukhulu bakhe, nobukhulu bento yonke, nangobhaptizo oluthile “lukaMoya Oyingcwele.” Ndacinga, “Bathetha ngantoni ke ngoku?”

Kwasuka emzuzwini nje, kwaxhuma umntu waqala ukuthetha ngeelwimi. Owu, ndandingazange ndiyive into enjalo ebomini bam. Gqi umfazi othile ebaleka kangangoko. Basuka baphakama bonke baqala ukubaleka. Ndacinga, “Hayi, mzalwana, abanandili yaNkonzo ababantu!” Bekhala bekhwaza beqhubela phambili, ndacinga, “Ligquba lantoni bethu eli?” Kodwa, uyazi ikhona into elapha, okukhona ndaya ndihlala, ndaya ndiyithanda ngcono kunakuqala. Kwacaca ukuba ikho into elunge ngenene apha. Ndaqala ndabajonga. Yaqhubeka. Ndacinga, “Makhe ndibanyamezele okomzuzwana, kuba ndaku...ndikufutshane emnyango. Ukuba kukhe kwaqala

ukuqhubeka nantonina ephambeneyo, ndakugqotsa ukuphuma emnyango. Ndiyayazi apho ndiyimise khona inqwelo yam, apha nje ekujikeleni.”

Ndaqala ukuva ukuba abanye bababashumayeli zizifundiswa nabafundi. Owu, ndacinga, “Yantle lento.”

Kwalilixa lesidlo sangokuhlwa, kwathiwa, “Wonke umntu makazokudla.”

Kodwa ndacinga, “Yima ke. Ndineshumi elinesixhenxe elinesispeni lokugoduka qha, Ibe ndi...” Ndandinalomali yodwa yamafutha enqwelo. Ndithathe nje leyo ukuba indigoduse. Yayikhona iFord yam endala, yayiyiFord entle endala. Yayingakreqanga, *yayinjengale* ilapha phandle kanye, iguge nje. Nda ya...ndandikholwa ukuba iFord inokuhamba amashu amathathu eemayile ngeyure, kodwa kakade, yayilishumi elinesihlanu ukuya ngapha, ibe lishumi elinesihlanu ukuya ngapha. Uyabona, wadibanise ke, ubenamashumi amathathu. Ngoko i...ndacinga, “Kungile, ngokokuhlwa ndiyacinga ndandiza kuphuma ema...” Ndandilinde inkonzo yangokuhlwa.

Ngoku, owu, wathi, “Bonke abashumayeli, nokuba ngabaliphina ihlelo, mabeze eqongeni.” Owu, sasimalunga namakhulu amabini apho sisonke, ndandinyukile. Waze wathi, “Ngoku, asinaxesha lokuba nishumaye nonke.” Wathi, “Gqithani nje nizichaze ukuba ningobanina nisuka phina.”

Kwafika ithuba lam, ndathi, “ndinguWilliam Branham, eBhaptizi, eJeffersonville, e-Indiana.” Ndegqitha.

Ndandibeva bonke bezibiza abanye, “UmPentekoste, mPentekoste, wakwaMoya, P.A. yase-W, P.A.J.C., P.A.W, P. . .”

Ndegqitha ndacinga, “Kwowu, ndiyaqonda ndilidadana elibi.” Ndahamba ndahlala phantsi ndalinda.

Ngaloo mini kwakushumaye, abafana abasebancinci, baye babeshumaye ngamandla. Baze bathi, “Ozakusinika umyalezo namhlanje ngu...” Ndiyacinga babembiza ngokuthi, “Mdala.” Abalungiseleli babo, endaweni ka “Mfundisi,” yayiba ngu “Mdala”. Bezisa ixhego lomntu ontsundu, wayenxibe enye yezidyasana zindala zabashumayeli. Andiqondi ukuba nakha nazibona. Zinomsila omde wevukuthu apha ngemva, uyazi, zibe nomqala wevelvethi, lalinomcwe nje wenweele ezimhlophe entlokweni yalo ziyijikelezile. Olosizana lwexhego, laphuma *lenjenje*, uyazi. Lema phaya lajika. Ngoxa abashumayeli bonke babeshumaye ngoYesu nobukhulu...nobukhulu baKhe, nezinto ezinjalo elaaxhego lathatha itekisi yalo kuYobhi, “Wawuphi na ekusekeni kwam ihlabathi, okanye mhla amakhwezi okusa ayecula kunye, oonyana bakaThixo bememelela luvuyo?”

Usizi lwexhego, ndandicinga, “Kutheni bengabeki abanye bababashumayeli basebatsha nje phaya bashumaye?” Bawo...indlu yayizele imi ngembambo. Ndaze ndacinga, “Kutheni bengenanga ngolohlobo nje?”

Ngoko ke elixhego, endaweni yokushumayela ngento eyayisenzeka apha emhlabeni phantsi, nalo liqalisa ukushumayela ngento eyayisenzeka ezulwini lonke ixesha. Yho, laMthatha laMsusa ekuqaleni, ekuqaleni kwexesha, lehla naYe kwakhona ekubuyeni kweSibini njengoMnyama othe gca. Kwowu zange ndikuve ukushumayela okunjalo ebomini bam! Kwesosithuba seloxesha lehlelwa nguMoya, laxhuma malunga *kangaka* ukuya phezulu ladibanisa izithende zalo, lawapheqela ngemva amagxa alo, labuya lalingquba laligunxula elaaqonga, lisithi, “Aninandawo yaneleyo yokuba ndishumayele apha.” Waye enendawo ke engaphezu kwale ndinayo apha.

Ndacinga, “Ukuba Oku kwenza ixhego lenze izinto ezinje, Kungabekaphi ukuba Kunokufumana mna?” Nda—ndacinga, “Mhlawumbi ndiKuswele okunye kwalaaNto. Heyi, laphuma apha, ndilizizela mpela elaaxhego. Kodwa ukuhla kwalo, ndashiyeka ndizisizela. Ndaliyonga lisihla phaya.

Ndaphuma ngokuhlwa, ndacinga, “Ngoku, kusasa ngomso andizukuvuma nabanina ukuba azi ukuba ndiphi, ndingubani na.” Ndemka ke, ngobo busuku ndayicinezela ibhulukhwe yam. Ndathatha...ndakungena entsimini yengqolowa ukuya kulala, ndaze ndehla ukuya kuzithengela amaqebengwana amadala. U...Ndazithengela iqela lawo ngesispeni. Kwakukho umfula apho ndafumana amanzi. Ndandisazi ke ukuba noko oko kunokundigcina ithutyana, ndazifumanela amanzi ke ndawasela, ndahamba ndakutya amaqebengwana wam. Ndabuya ndaza kusela elinye ithamo lamanzi. Ndayakungena entsimini yengqolowa. Ndathatha izitulo zozibini ndabeka ilwayilwayi lam lebhulukhwe apho, ndayicinezela phezu kwesitulo.

Ndaze, ngobobusuku, ndathandaza phantse ubusuku bonke. Ndathi, “Nkosi, yintoni le ndingene kuyo? Azange ndibabone abantu abakholwa kangaka ebomini bam.” Ndaze ndathi, “Ndincede ukuba ndazi ukuba kuqhubeka ntonina ngoku.”

Ngentsasa elandelayo ndehla. Samenyelwa kwisidlo sakusasa. Kakade ndandingenakuya nditye nabo, kuba ndandingenanto ndinokuyibeka emnikelweni. Ndaze ke ndemka. Ngentsasa elandelayo ndangena, ke (ndatya amanye amaqebengwana am), ndahlala phantsi. Babenomboko ke apho. Ndabe ndingazange ndibone mboko ngaphambili, ndandiyoyika ke loonto. Bathi ke...Yayine-nocingwana olujingayo apha, luyokutsho phantsi. Omnye wabo wathatha imiboko, ngoluhlobo. Waze wathi, “Phezolo, apha eqongeni, bekukho umshumayeli osemntsha obelapha, umBhaptizi.”

Ndacinga, “Kwowu, ndizakufunyanwa ke ngoku.”

Waze wathi, “Ebengoyena mshumayeli usemtsha apha eqongeni. Igama lakhe ibinguBranham. Ukhona umntu owaziyo ukuba uphina? Mxeleleni eze, sifuna azise umyalezo wakusasa.”

Owu, Nkosi! Ndandinxibe isikipana, ibhulukhwana elayilayana, uyazi. Thina maBhaptizi sikholwa kukuba, kufuneka unxibe isuti ukuze ungene epulpitini, uyazi. Ngoko. . .nda—ndi—ndahlala ndathalalisa. Ngeloxesha ke. . .babewubambele phaya eMantla (umhlangano wabo wezizwe ngezizwe) abantsundu babengenakuza ukuba yayibanjelwe eMazantsi. Babekhona apho abantsundu, ndandingowaseMazantsi ke mna, ndisenesixhantana ke, uyazi, ndizicingela ukuba ndingconwanyana kunomnye umntu. Kwenzeka kanye ngalontsasa, kwahlala ecaleni kwam kanye, u—umntu ontsundu. Ndahlala ndamjonga. Ndathi, “Kulungile, ungumzalwana phofu.”

Waphinda wathi, “Kukho mntu waziyo ukuba uphina uWilliam Branham?” Ndagontsha esitulweni *ngoluhlobo*. Waze wathi, wakhwaza okwesibini, wathi, (Watsala laambokwana) “owaziyo ukuba uphina uWilliam Branham? Mxeleleni siyamfuna apha eqongeni simfunela umyalezo wakusasa. Ngumshumayeli waseBhaptizi osuka emazantsi elase Indiana.”

Ndahlala ndazola ndatshonela, uyazi. Kwakungekho mntu undaziyo phofu. Loo mfana untsumdu wajonga kum, wathi, “Uyamazi apho ekhoyo?”

Ndacinga. Ndiphakathi kokuba ndixoke okanye kubekho into endiyenzayo. Ngoko ndathi, “Thoba apha phantsi.”

Wathi, “Ewe, mhlekazi?”

Ndathi, “Ndifuna ukukuxelela into.” Ndathi, “Ndi—ndinguye.”

Wathi, “Ke, nyuka kaloku uye.”

Ndathi ke, “Hayi, andingekhe. Yabona,” Ndathi, “Ndinxibe elilayilayana lebhulukhwe endala nesisikipa sincinci.” Ndathi, “Andinakuze ndiye phaya.”

Wathi yena, “Abaa bantu abakhathili yindlela onxibe ngayo. Nyuka wena qha.”

Ndathi, “Hayi, hayi.” Ndathi, “Thula tu, ungathethi nto ngoku.”

Babuyela emnxebeni emzuzwini bathi, “Ukhona umntu owaziyo ukuba uWilliam Branham uphina?”

Wathi, “Nguye lo! Nguye lo! Nguye lo!” Owu, Nkosi. Ndaphakama apho nditsho ngesosikitshana, uyazi. Nako ndi. . .

Wathi, “Yiza nyuka, Mnu. Branham, sifuna usiphe umyalezo.” Owu, Bawo, phambi kwababashumayeli bangaka, hi, phambi kwabangaka abantu! Ndaya ndinyebelezela, uyazi.

Ubuso bam bubomvu, iindlebe zam zishushu. Ndanyebelezela ndinyuka, umshumayeli onelayilayi lebhulukhwe nesikipha. Umshumayeli womBhaptizi esiya embokweni, engazange wawubona ngaphambili, yabona.

Ndema apho, ndathi, “Ke, a—a—andiyazi lento.” Ndifathula, ndisoyika nyhani. Nda—ndakufika kuLuka 16, ndacinga, “Ke, ngoku . . .” Ndaze ndangena emxholweni, “*Size siphakamise amehlo sikwelabafileyo, sakhala.*” Ndakufika . . . Ngoko nda—ndaqala ukushumayela, uyazi, ndade ndashumayela ndaziva ndingcono noko. Ndaze ndathi, “Indoda esisityebi yayisesihogweni, yakhala.” Lomagama mathathu, njengokuba ndineentshumayelo ezininzi ezinjalo, “Uyakholwa na koku,” nethi “Thetha kweli Liwa,” nakhe nandiva ndizishumayela. Ndasendi, “Saze sakhala.” Ndaze ndathi, “Akukho bantwana apho, ngokuqinisekileyo, hayi esihogweni. Saze sakhala.” Ndathi, “Akukho zintyatyambo phaya. Saze sakhala. Akukho Thixo phaya. Saze khala. Akukho Kristu phaya. Saze sakhala.” Ndaze ndakhala. Kwabakho into endifumanayo. Owu, owu Nkosi! Emva koko, andazi nokuba kwenzeka ntonina. Ekuzameni kwam ukubuyela ezingqondweni, ndandime ngaphandle. Abaa bantu bakhala bangxola balila, nam, sabanelinjani ixesha.

Ekuphumeni kwam phandle kwakho umfo oweza kum ethwele umnqwazi omkhulu waseTexas, enxibe izihlangu ezikhulu zodaka, esiza, wathi, “NdinguMdala *ubani-bani.*” Umshumayeli, onezihlangu zabelusi enxibe nempahla zebelusi.

Ndacinga, “Ngoko, ibe lebhulukhwana ilayilayi, ayigxekekanga kangako noko.”

Yathi, “Ndifuna uhle uze phaya kum eTexas undiqhubele imvuselelo.”

“Oo, mandiyibhale phantsi ke, mfundisi.” Ndayibhala phantsi ke.

Nako kusiza omnye umfo enxibe ezintwanana, zebhulukhwe ngathi zezokudlala igalufa, uyazi, ibhulukhwana elula nje. Wathi, “NdinguMdala *ubani-bani* waseMiami. Ndiyakuthanda.

Ndacinga, “Hee, mhlawumbi ukunxiba akubalulekanga kangako.” Ndayijonga, ndacinga, “Kulungile.”

Ndazithatha ke ezizinto, ndagoduka. Unkosikazi wandihlangabeza, wathi, “Kutheni wonwaba kangaka, Billy?”

Ndathi, “Owu, ndihlangene nento yokonyani. Owu yeyona nto ingcono wakha wayibona. Abaa bantu abanantloni tu ngenkolo yabo.” Owu, hayi ke, ndamchubela konke. Ndathi, “Jonga nje apha, sthandwa, ezingaka zona izimemo. Ngabaa bantu!”

Wathi ke, “Asingaba bazenzisi bazenza ngcwele, ngabo?”

Ndathi, “Andazi ke nokuba loluphina uhlobo lwabangwele, kodwa ngokuqinisekileyo ikho into abanayo endiyisweleyo.” Yabona? “Yeyona—yeyona nto ndiqiseke ngayo leyo.” Ndathi, “Ndibone ixhego elinamashumi alithoba eminyaka, lisiba litsha kwakhona.” Ndathi, “Andizange ndikuve ukushumayela okunjeya ebomini bam. Hayi andizange ndimbone umbhaptizi eshumayela olwahlobo.” Ndathi, “Bashumayela de baphelelwe ngumphefumlo, baguqe ngamadolo bhaxa phantsi, bavuke, bawubambe umphefumlo wabo kwakhona. Ungabeva ukude ngangezakiho ezibini, besashumayela.” Ndaze ndathi, “A— andizange ndiyive into enjeya ebomini bam.” Ndaphinda ndathi, “Bathetha ngolwimi olungaziwayo, aze omnye achaze into abathetha ngayo. Azange ndiyive into enjeya ebomini bam!” Ndathi, “Uzakuhamba nam siye?”

Wathi yena, “Sthandwa, ngexesha ndandikutshata, ndiyakunamathela kuwe side sahlulwe kukufa.” Wathi, “Ndiyakuya.” Wathi, “Ngoku, sizakuzixelela izihlobo zethu.”

Ndathi, “Kulungile, uzuxelele umamakho nam ndizakuxelela umama.” Ngoko sa . . . ndayakuxelela umama.

Umama wathi, “Kulungile, kulungile, Billy. Nokuba yintonina ekubizele yona iNkosi ukuba uyenze, yiyakuyenza.”

Ngoku ke uNkosik. Brumbach wandicela ukuba ndinyuke. Ndenyuka. Wathi, “Yintoni na le uthetha ngayo?”

Ndathi, “Owu, Nkosikazi, Brumbach,” ndathi, “nonke zange nibabone abantu abanjeya.”

Wathi, “Khawuhle! Khawuhle!”

Ndathi, “Ewe, mha.” Ndathi, “Ndicela uxolo.”

Waze wathi, “Uyazi kodwa ukuba ligquba labazenzi- ngcwele eliya?”

Ndathi, “Hayi, mha, bendingayazi loonto.” Ndathi, “Ba— bangabantu abalungileyo ngokuqinisekileyo.”

Wathi, “Kwalongcinga! Ucinga ukuba uzakube urhuqa intombi yam phandl’apha phakathi kwezinto ezinjalo!” Wathi, “Ayikholeleki! Ayiyonto leya yinkunkuma nje elahlwe zezinye iinkonzo.” Wathi, “Ngenene! Awukuyikhupha olohlobo intombi yam.”

Ndaze ndathi, “Kodwa, uyazi, Nkosik. Brumbach, emazantsi entliziyweni yam ndiva ukuba iNkosi ifuna ukuba ndihambe nabaa bantu.”

Wathi, “Hamb’uphindele ecaweni yakho bade bakwazi ukukwakhela, usebenze njengendoda enengqiqo.” Wathi, “Awukuphuma nentombi yam phaya.”

Ndathi, “Kulungile, mha.” Ndajika ndahamba ndaphuma.

UHope waqala ukulila, waphuma phandle, wathi, “Billy, nokuba umama uthinina, ndizakuhlala nawe.” Usikelele intliziyo yakhe!

Ndaze ndathi, “Hayi, kulungile, sthandwa.”

Ndayiyeka njalo ke, wayengenakuvumela intombi yakhe ihambe nabantu abanjeya kuba “yayingeyonto iyinkunkuma.” Ndaze ndababuyiyeka nje idlule. Yaba sesona siphoso sibi ndakha ndasenza ebomini bam, esona sakha saba sibi.

Emzuzwini, kwiminyaka embalwa emva koko, bafika abantwana. Ngenye imini sasi...kwakukho iimpuphuma, ngo1937, kwabakho isikhukula. Nda...ndandisekulindeni ngeloxesha ndandizama ngako konke endinako ukusindisa abantu esikhukuleni, izindlu ziqhekeka zisiwa. Inkosikazi yam buqu yagula, wayegula kakhulu, egula kakubi sisifo sengqele (pneumonia). Bamthatha ke...isibhedlele esiqhelekileyo sasizele asabinakho ukumfaka kuso, saza samthatha ke samsa kwe-kwesikarhulumente apho babenalo igumbi. Bandibiza kwakhona ukuba ndiphume. Oko ndabasoloko ndiphila kufutshane nomlambo, ndikwazi kakhulu ukuqhuba isikhitshane, ndandizama ke ukusindisa abantu esikhukuleni. Ndaza ndathi...omnye.

Bandibiza, bathi, “Kukho indlu kwisitalato i-Chestnut, eseyizakuwa itshone. Kukho umama neqela labantwana apho,” bathi “ukuba ucinga ukuba isikhephe sakho, umtshini wakho ungaya kufika kubo.” Ndathi, “Kulungile ndiyakwenza konke endinako.”

Nako, ndiwasika loomaza. Udonga olukhusela amanzi lwalwaphukile, yaye, owu, hayi ke, i...usitshayela nje isixeko. Ndandiye ndiwavulele mpela amafutha kangangoko ndandikwazi, ekugqibeleni ndagqitha ingxingwana nendawo enezakhiwo. Ndakufika kwindawo apho ungqameko oludala lwalukho amanzi egqobhozele ngaphaya. Ndeva umntu okhalayo, umama omi phambi komnyango. Kwakukho iimpuphuma ezinkulu zinyuka *ngoluhlobo*. Ndenyuka kangangoko ndandinokuba nako, ndawoyisa umsinga ndabuya ngeliya cala. Ndaba nokusimisa ngexesha isikhephe sam ndasibophelela entsikeni, yomgubasi wonyango, umgubasi okanye umgubasi wentsika yaphambi komnyango. Ndangena ndamxhakamfula loomama ndamfaka kuso, nababini okanye abathathu ebantwaneni. Ndasikhulula ke isikhephe sam ndasi...buyisa. Ndeza ndaphuma ndehla, ndakumwelisela elunxwemeni, isithuba esingangemayile enesiqingatha ngaphaya kwesixeko, ndade ndayakumfikisa elunxwemeni. Ndakufika phaya, wayesele ejuba. Waqala...ukukhala, “Usana lwam! Usana lwam!”

Ngoko, ndacinga ukuba uthetha ukuthi ushiye usana endlwini. Owu, hayi ke! Ndaphathela kwakhona lomzuzu



basajongene naye. Ndaze, ndafumanisa, waye. . . wayefuna nje ukwazi ukuba lwaluphina usana lwakhe apho. Yayiyintwana emalunga neminyaka emithathu ubudala, ndandicinga ukuba uthetha usana oluncinci olusancancayo okanye into elolohlobo.

Ndaphindela emva ke ndakufika phaya. Ndakusifumana isikhephe ndakungena phakathi andafumana lusana, wanikezela umphambi kwendlu yadilika nendlu yatshona. Ndabaleka ngokukhawuleza okukhulu ndayithi xhwi laa—lantanjana yayisimka nesikhephe sam, ndangena kuso ndasikhulula.

Ngoku, kanti siyokundifaka kowona msinga ingowomlambo kanye. Kwakumalunga necala leyesumi elinanye ebusuku, kukhwitsha likhithika nje. Ndatsibela olucingwana lokusidumisa, ndazama ukusitsala isikhephe, nkqi ukuduma, ndaphinda ndazama asavuma kuduma, ndazama kwakhona. Ndisiya ndingena kanye kulaamsimnga, izingxangxasi kanye apha ezantsi kwam. Ndandizama kakhulu nyhani, ndaza ndacinga, “Owu, madoda, naso ke—naso ke isiphelo sam! Siso esi!” Ndandiphinda ndizama ngamandla ngamandla kakhulu. Ndaza ndathi, “Nkosi, ndincede mandingafi ukufa okunje,” Ndanditsala kwakhona nditsale.

Kwafika kum, “Uthini ngelaaqela lenkunkuma ungfananga kuya kulo?” Yabona? Yho.

Ndasibeka isandla sam phezu kwesikhephe, ndathi, “Thixo, yiba nenceba kum. Mandingashiyi inkosikazi yam nosana lwam ngoluhlobo, babe bephaya begula. Ndincede!” Ndatsala njalo ngoluhlobo, kunani ukuduma. Ndandisiva kugquma phaya ezantsi, kuba nda. . . emzuzwini nje, kwaku, owu, bethu, kwakuzakuba kuphelile. Ndathi, “Nkosi, ukuba uyakundixolela, ndiyakuthembisa ndakwenza nantonina.” Ndaguqa esikhitshaneni apho isitshi sindibetha ebusweni, ndathi, “Ndiyakwenza nantonina ofuna ndiyenze.” Ndaze ndatsala kwakhona, saduma. Ndaze ndawavulela onke amafutha, ekugqibeleni ndafika elunxwemeni.

Ndaphindela emva ndayakukhangela inqwelo, inqwelo le yabalindi. Ndandicinga. . . kukho abanye abathi “Kuthiwa, urhulumente usand’ukumka namanzi.” Unkosikazi nosana lwam bephaya, bobabini abantwana.

Ndasukela kwarhulumente kangangoko, amanzi enzulu engangenyawo ezilishumi elinesihlanu kuso. Kwakho uMeyija uphathi wabalindi owayelapho, ndathi, “Meyija, kwenzeke ntoni esibhedleleni?”

Wathi, “Hayi, ungakhathazeki. Ubunomntu ophaya?”

Ndathi, “Ewe, i—inkosikazi egulayo nabantwana ababini.”

Wathi, “Kuphume wonk’umntu.” Wathi, “Bakwinqwelomoya yokuthutha iimpahla babheke ngaseCharlestown.”

Ndabaleka, ndathatha isikhitshane sam okanye inqwelo yam, nesikhitshane sam, ndabaleka ndaya apho...Iindawo zokuphumela elunxwemeni sezande zehlela kwiimayile ezimbini okanye ezintathu ububanzi. Ndazama ke ubusuku bonke... abanye bathi, "Inqwelo, inqwelomoya, le yeempahla iyigungxule indlela phaya kulaandawo kuwelwa kuyo."

Ndazifumanisa ndivingceleke phandle kwisiqithana esincinci, ndahlala apho iintsuku zantathu. Ndaba nexesha elininzi lokucinga ukuba ingaba yayiyinkunkuma na *leya* okanye hayi, kuhleli nje ukuba, "Iphi kodwa inkosikazi yam?"

Ekugqibeleni ndakumfumana, kwiintsuku ezimbalwa emva koko ndaphuma ndawela, wayephezulu ngaseColumbus, e-Indiana, kwiHolo yamaBhaptizi apho babenze khona i-isibhedlelana sohlobo oluthile, amagumbi ezigulana belaliswe kwibhedana zikarhulumente. Ndabaleka kakhulu ndaya kuye, ndizama ukufumanisa ukuba undawoni na, ndikhwaza, "Hope! Hope! Hope! Ndaze ndajonga nanko elele kwibhedana, wabe sele engenwe sisifo sephepha.

Waphakamisa isandla sakhe, waze wathi, "Billy."

Ndabaleka ndaya kuye, ndathi, "Hope, sthandwa."

Wathi yena, "Ndikhangeleka ndimbi, akunjalo?"

Ndathi, "Hayi, sthandwa, ukhangeleka kakuhle nje."

Isithuba seenyanga ezintandathu sasebenza ngako konke esinako, sizama ukusindisa ubomi bakhe, kodwa waya esihla ngokuhla.

Ngenye imini ndandisekulindeni ndeva kunomathotholo wam ndimvulele, ndacinga ukuba ndabeva besithi, bekhwaza kunomathotholo lowo, besithi, "Kubizwa uWilliam Branham, ufunwa esibhedlele ngokukhawuleza, inkosikazi yakhe isekufeni." Nda—ndabaleka ndabuyela esibhedlele ngokukhawuleza okukhulu, ndakhanyisa isibane esibomvu ndikhalisa nexilongo lengozi, ndasukela. Ndaze ndayakufika apho esibhedlele ndemisa, ndabaleka ndangena. Ndingena ndisihla nge—ngesibhedlele, ndabona isihlotyana sam endandiloba naso, sasibaleka kunye singamakhwenkwe, uSam Adair.

UGqirha Sam Adair, ngulowa laambono wawenzeke kwisithutyana nje esidlulileyo umxelela ngekliniki. Waze wathi, ukuba kukho umntu owuthandabuzayo umbono lowo, makanxibelelane naye eve ukuba umbono lowo uyinene na okanye hayi.

Nanko ke ngoko ephuma njalo, ephethe umnqwazi wakhe ngesandla. Wandijonga nje wasuka walila. Ndaze ndabaleka ndaya kuye. Ndajikelisa ingalo yam ngaphaya kwakhe, wandanga ngeengalo zakhe zombini, wathi, "Billy, uyahamba."

Wathi, “Uxolo, ndenze konke ebendinokukwenza, besinoogqirha besikhawu nento yonke.”

Ndathi, “Sam, akanakuba uyahamba.”

Wathi, “Ewe, uyahamba.”

Waze wathi, “Sukungena phaya, Bill.”

Ndaze ndathi, “Kufanele ndingene, Sam.”

Waze wathi, “Mus’ukungena. Ungakhe, nceda ungakhe.”

Ndathi, “Mandingene.”

Wathi, “Ndizakungena nawe.”

Ndathi, “Hlala apha phandle wena. Ndifuna ukukhe ndihlale naye kulemizuzu yakhe yokugqibela.”

Wathi, “Akakho zingqondweni.”

Ndangena egumbini. Umongikazi ehleli apho, wayelila kuba yena noHope babefunda kunye. Ndaza ndajonga, waza waqalisa ukulila, wazigquma ngesandla wahamba waphuma.

Ndajonga ngapha, ndamshukumisa. Elele apho, ehle kubunzima obungangekhulu elinamashumi amabini eeponti bayakutsho kumashumi amathandathu. Ndaze nda—ndamshukumisa. Yazi nokuba ndingaphila ndide ndibe nekhulu leminyaka ubudala andinakuze ndikulibale okwenzekayo. Waguquka, loomehlo makhulu mahle andijonga. Wancuma. Wathi, “Undijikele ntonina, Billy?”

Ndathi, “Sthandwa, ndisand’ukuyifumana imali.”

Ndandisebenzile. Sasitshonile ematyaleni amakhulu eerandi etyala likagqirha, singenanto yakulihlawula. Kwafuneka ke ndisebenze qha. Ndandimbona kabini nakathathu ngemini, qho ngokuhlwa, nangoko akuloomeko.

Ndathi, “Uthetha ukuthini xa uthi ‘ndikujikile?’”

Wathi, “Bill, ushumayele Ngayo, wathetha Ngayo, kodwa awuyiqondi ukuba yintoni na.”

Ndathi, “Uthetha ngantoni na?”

Wathi, “IZulu.” wathi, “Khangela,” Wathi, “Bendikhatshwa ndisisiwa eKhaya ngabantu abathile, amadoda okanye abafazi okanye into enjalo abebevethe ezimhlophe.” Waze wathi, “Bendonwabile, ndiseluxolweni.” Wathi, “Intaka ezinkulu ezintle zibhabha zisuka komnye umthi ziye komnye.” Wathi, “Ungacingi ukuba andikho zingqondweni.” Wathi, “Billy, ndizakuxelela impazamo yethu.” Wathi, “Hlala phantsi.” Andahlala; ndaguqa phantsi, ndabamba ngesandla. Wathi, “Uyazi apho ikhoyo impazamo yethu?”

Ndaze ndathi, “Ewe, sthandwa, ndiyazi.”

Wathi, “Ngesingazange simphulaphule umama. Abaa bantu babesenyaniweni.”

Ndaze ndathi, “Ndiyayazi lonto.”

Wathi, “Ndithembise oku, ukuba uzakuya kwabaa bantu,” wathi, “ngokuba banenyaniso.” Waze wathi, “Ubakhulise ngolohlobo abantwana bam.” Ndaze nda... wathi, “Ndifuna ukukuxelela into.” Wathi, “Ndiyafa, kodwa,” wathi, “aku... andi—andoyiki ukuhamba.” Wathi, “Ku—kuhle.” Wathi, “Inye nje into, andithandi ukukushiya, Bill. Ndibe ndisazi kuba unababantwana babini kufuneka ubakhulisile.” Wathi, “Ndithembise ukuba—ukuba awuyikuhlala ungatshati wenze abantwana bam babe besisiwa ngapha nangapha.” Yayiyinto enengqondo leyo kumama onamashumi amabini ananye eminyaka.

Ndaze ndathi, “Andinakukuthembisa oko, Hope.”

Wathi, “Nceda ndithembise.” Wathi, “Inye into endifuna ukukuxelela yona.” Wathi, “Uyawukhumbula laa mpu?” Ndiyithanda ukufa ke imipu. Waze wathi, “Lo wawufuna ukuwuthenga ngalaa mini awaba namali yaneleyo yakubeka ntlawulwana kuwo.”

Ndathi, “Ewe.”

Wathi, “Bendigcina imalana yam, imali emhlophe, ukuzama ukwenza intlawulo incinane kulaa mpu ndisenzela wena.” Wathi, “Ngoku kwakube kudlulile oku, uze ugoduke, ukhangele phezu komgobo... okanye ibhedi esongwayo, phantsi kwephetshana elingaphezulu uyakuyifumana apho imali.” Wathi, “Ndithembise ukuba uyakuwuthenga laa mpu.”

Awuyazi indlela endaziva ngayo ndakulibona elaashumi linesixhenxe linesispeni (libubugwabalalana) lilapho. Ndawufumana umpu.

Wathi kwakho, “Uyakhumbula ngokuya wawusihla usiya edolophini usiya kundithengela iikawusi sizakuya eFort Wayne?”

Ndathi, “Ewe.”

Ndandisand’ukungena ndivela ekulobeni, waze wathi... kufuneka siye eFort Wayne, ndandiza kushumayela ngobobusuku. Waze wathi, “Uyazi, ndakuxelela ndathi, ‘Kukho iindidi ezimbini.’” Olunye kuthiwa yi-“Tshifoni” Olunye yintoni yiRayon. Ngaba kunjalo? IRayon neChiffon. Kulungle ke, nokuba yiyiphina. iTshifoni yayiyeyona-yona. Akunjalo? Waze wathi, “Ngoku, undithengele itshifoni, eyona yodidi.” Niyayazi laanto inalanto incinane ngasemva ekawusini, phezulu? Ndandingazi nto ke ngempahla yabafazi, ndaze nda... .

Ndandisihla ngendlela ke ndisithi, “Tshifoni, tshifoni, tshifoni, tshifoni,” ndizama ukuba ndingalibali, ndisithi, “Tshifoni, tshifoni, tshifoni.”

Kwakho umntu othi, “Bhota, Billy!”

Ndathi, “O, Ewe, Ewe.” “Tshifoni, tshifoni, tshifoni, tshifoni, tshifoni.”

Ndakufika ekujikeleni ndahlangana noMnu. Spon. Wathi, “Molo, Billy, uyazukuba intlanzi iPerch iyaluma ngoku kweliya cala lokugqibela lebhulorho engena elwandle?”

Ndathi, “Awu, kunjalo kanti?”

“Ewe.”

Ndacinga ngoku ndakumka kuye, “Tbiyintoni na kanene leya? Ndayilibala.

Ngoko uThelma Ford, intombi endandiyazi, owayesebenza kwishishini lezinto zamaxabiso aphantsi. Ndisazi ukuba bayazithengisa iikawusi zamanenekazi phaya, ndaya khona. Ndathi, “Molo, Thelma.”

Wathi yena, “Ewe, Billy. Kunjani? Uphila njani uHope?”

Ndathi, “Siphilile.” Ndathi, “Thelma, ndifunela uHope iisocks [ikawusi ezimfutshane—Mguq.]

Wathi, “UHope akafuni zikawusi zimfutshane.”

Ndathi, “Ewe, nkosazana ufuna zona.”

Wathi yena, “Uthetha ii-Stockings [iikawusi ezinde zamanenekazi—Mguq.]”

“Oo, Ewe,” ndathi, “Yiloonto kanye.” Ndacinga, “Hyo, sendibonakalise ukungazi kwam kwangoku.”

Wathi yena, “Ufuna wuphi umhlobo?”

Ndacinga, “Hyo!” Ndathi, “Ninawuphi umhlobo?”

Wathi, “Oo, sineRayon [ezesilika—Mguq.]”

Ndandingawazi umahluko phakathi kweRayon neChifon, kwakungathi yinto enye. Ndathi, “Ndifuna yona kanye.” Wathi. . . Ndathi, “Ndibophele ibenye kuzo, eyodidi kuzo.” Wa. . . Ndafumana into engeyiyo. Yintoni leya? Udidi oluphambili. “Udidi oluphambili.” Ndathi ke, “Ndilungisele ibenye kuzo.”

Wathi xa azisisayo kum, zadla malunga nesheleni ezimbini okanye ezintathu, phantse zaba sisiqingatha sexabiso. Kwalunga, ndathi, “Ndinike zibe mbini kuzo ke.” Yabona?

Ndaphindela ekhaya, ndathi, “Uyazi, sthandwa, nina bafazi nigqiba idolophu yonke nifuna izisulu.” Niyazi indlela oke ufune ukuqhayisa ngayo. Ndaze ndathi, “Kodwa jonga apha, ndithenge zambini iiperi ngexabiso othenga ngalo ibenye. Yabona?” Ndathi. “Owu ndi—ndinjalo ke mna ukukwazi ukwenza.” Yabona, ndathi—ndathi, “Uyazi ndizithengiselwe nguThelma.” Ndathi, “Mhlawumbi undinike ngesaphulelo.”

Wathi, “Ufumene iTshifoni?”

Ndathi, “Ewe, Nkosikazi.” Yayingathi yinto enye kum, ndandingawazi umahluko.

Wandixelesa ke wathi, “Billy.” Ndandingazi ukuba kuthenina akufika eFort Wayne, wathenga ezinye iikawusi. Wathi, “Ndizipha umamakho,” wathi, “zezamaxhegokazi.” Wathi ke yena, “Ndicela uxolo ngokuba ndayenzayo loonto.”

Ndathi, “Hayi, kulungile, sthandwa.”

Waze wathi ke, “Ngoku unga—ungahlali ungatshati.” Waze . . . wayengazi ukuba kuza kwenzeka ntonina kwiyure ezimbalwa ukusukela ngoko. Ndazibamba izandla zakhe ezithambileyo lomzuzu iiNgelosi zikaThixo zazisimka naye.

Ndagoduka. Lalindikhohlile. Ndangqenqa apho ebusuku ndeva . . . ndiyacinga yayiyimpukwana, yayikwibhokisi yesitovu endala esasinamaphepha akuyo. Ndavala ucango ngonyawo, nantso ingubo yakhe yokunxiba ngasemva, (yena elele phaya ezantsi emkhenkceci). Ngomzuzwana nje kwabakho ondikhwazayo, “Billy!” YayinguMzalwan’uFrank Broy. Wathi, “Usana lwakho luyafa.”

Ndathi, “Usana lwam?”

Wathi, “Ewe, USharon Rose.” Wathi, “ugqirha uphaya phezulu ngoku, uthi, ‘unesifo sephepha sokudumba inwebu yobuchopho usincance kunina.’” Wathi, “Uyafa.”

Ndangena emotweni, ndenyuka. Nanko, loontwazana ithandekayo. Bambalekisele ke esibhedlele.

Ndaphuma ke ndayakumbona. Kwavela uSam wathi, “Billy, ungangeni kwelogumbi, kufuneka ucingele uBilly Paul.” Wathi, “Usekufeni.”

Ndathi, “Gqirha, ndi—ndifanele ukulubona usana lwam.”

Wathi, “Hayi, awunakungena.” Wathi, “Unendumbo yenwebu yobuchopho, Billy, uyakuyosulela kuBilly Paul wena.”

Ndalinda nje ukuba aphume. Andizanga ndibe nokumelana nokufa kwakhe, abe unina elele phaya ezantsi kuBangcwabi. Ndiyakuxelela, inzima indlela yomkreqi. Ndaze nda—ndaya ndanyebelezela kulala mnyango, wakuba ephumile uSam nomongikazi, ndehla ndaya kwigumbi elingaphantsi. Sisibhedlelana nje esincinci. Wayekwindawo eyodwa, iimpukane zikuloo mehlwana wakhe. Babenentwana . . . lento siyibiza ngokuthi “sisiqandi-ngcongconi,” umnatha wocingo phezu kwamehlo akhe. Waye ke . . . enokungcangazela okuthile, umlenzana wakhe unyuka usihla njalo, nezandla zakhe, koko kungcangazela. Ndaze ndamjonga, wayesemkhulu esibamhle, ekwisithuba senyanga ezisibhozo ubudala.

Unina wayedla ngokumbeka phandle kwintwana yakhe engunxantathu, uyazi, eyadini, xa ndizayo. Ndandiye ndikhalise

uphondo lwemoto, athi akuluva, “gu—gu, gu—gu esiza kum, uyazi.

Sasilele apho isithandwa sam, sisifa. Ndakhangela phantsi kuye, ndathi, “Sherry, uyamazi utata? Uyamazi utata, Sherry?” Wathi akujomga... wayesezintlungwini ngangokuba elinye lamehlwana akhe aluhlaza laselijikekile. Yaba ngangakrazuka intliziyo yam.

Ndaguqa phantsi, ndathi, “Nkosi, ndenze ntoni? Andiyishumayelanga iVangeli ezimbombeni zeendlela, ndaza ndenza yonke into endikwaziyo ukuyenza? Musa ukundiqumbela ngalento. Andizange nditsho mna ukuba abaa bantu bayi‘nkunkuma,’” Nguye umamazala obize abaa bantu ngokuba yi-‘nkunkuma’. Ndathi, “Uxolo ngokuba yenzekayo loonto. Ndixolele. Unga... ‘Sukuluthatha usana lwam.” Kwathi ndisathandaza, kwangathi... ngathi sisiziba okanye ingubo emnyama eyehlayo. Ndazi ukuba Uwalile umthandazo wam.

Ngoku, naloo elona xesha linzima nelibuhlungu kakhulu ebomini bam. Ndathi ndakuphakama ndamjonga, ndaze ndacinga... uSathana wafaka engqondweni yam, “Owu, utheth’ukuba ngoku ushumayele kangaka, nendlela ophile ngayo, xa ngoku ilusana lwakho, Uzakukudanisa?”

Ndathi, “Kulungile. Xa Engenakumsindisa umntwana wam, andinako...” Ndema. Nda—ndandingazi neyokuqala. Ndaza ndathetha oku, ndathi, “Nkosi, nguWe owandinika yena, ikwanguWe nomthabathileyo, Malibongwe iGama leNkosi! Nokuba ungathatha nam lo, ndiyakuhlala ndikuthanda.”

Ndabeka isandla sam phezu kwakhe, ndathi, “Usikelelwe, sthandwa. Utata ebefuna ukukukhulisa, ngentliziyo yam yonke bendifuna ukukukhulisa, ndikukhulisele ukuba uthande iNkosi. Kodwa iiNgelosi zizeza kuwe, sthandwa. Utata uzakuwuthatha umzinjana wakho awubeke ezingalweni zikamama. Ndizakukungcwaba naye. Ngenye imini utata uyakuhlangana nawe, uzulinde nje phaya phezulu nomama.

Ukusweleka kukamama wakhe, wathi, amazwi okugqibela wakhe, wathi, “Billy, uhlale entsimini.”

Ndathi, “Ndiza...” Wathi... Ndathi, “Ukuba ndakube ndisentsimini ekufikeni kwaKhe, ndakukuhlangabeza nabantswana. Ukuba andisekho ndakungcwatywa ecaleni kwakho. Uzuwelele kwicala lasekunene lesango elikhulu, uthi wakubabona bengena bonke, ume apho ukhwaza, ‘Bill! Bill! Bill!’ ukhwaze kangangoko unako. Ndakuhlangana nawe apho. Ndamphuza ndisithi ndlelantle. Ndisedabini namhlanje. Kwakumalunga neminyaka emashumi mabini eyadlulayo ngoko. Sabekelana idinga nenkosikazi yam, ndiyakuhlangana nayo.

Ndaluthatha ke olosana, lwakuba luswelekile, ndalubeka ezingalweni zikanina, salusa emangcwabeni. Ndaye ndema apho ndamva uMzalwan’uSmith, waseWisile umshumayeli

owayeqhuba umngcwabo. “Uthuthu eluthuthwini, nothuli eluthulini.” (Ndaza ndacinga, “initiziyo entliziyweni.”) Wahamba ke ngoko.

Kungekudala emva koko, ndandiye noBilly omncinci apho ngenye intsasa, esemncinci umfomkhulu. Waye . . .

Seso sizathu esibangela ukuba athi nca kum nam ndinamathele kuye, ndaba soloko ndingutata kwakunye nomama (bobabini) kuye. Ndandithatha ibhotilana yakhe. Sasingenakho ukuba singaba nomlilo ebusuku ukugcina ubisi lwakhe lufudumele, ndandiyifaka ke ndiyilalise ngoluhlobo ngaphantsi emqolo ndiyigcine ifudumele ngobushushu bomzimba wam.

Soloko ke sinamathelene njengabahlobo, ngolunye lwezintsuku xa ndiphuma entsimini ndifuna ukumnikeza iLizwi, ndithi, “Yiya, Billy. Uhlale kuLo.” Abanye abantu bathe nqa lento ndisoloko nadinaye. Andikwazi kumncama. Sele etshatle nokutshata, kodwa ndisakhumbula ukuba wandiyalela unina, “Uhlale naye.” Yaye oko sabambana njengabahlobo.

Ndikhumbula ndijikeleza edolophini, ibhotile isekhwapheni kum, aqale ukulila. Ngobuye ubusuku waye—wayehambahamba ngasemva kwendlu eyadini apho wa . . . (Ngexesha awyelindele ukufumana yena, wayethomalalisa, ndabe ndi . . . eyintombazana nje, Ndandinyuka ndisihla ndisiya emva naphambili ngakum—oki omdala owawungemva eyadini. Wayelilela umama wakhe, ndaye ndingenamama ndinokumnika yena. Ndandimthatha, ndithi, “Owu, sthandwa.” Ndathi . . .

Wathi, “Tata, uphi umama? Umfake phaya emhlabeni?”

Ndathi, “Hayi, sthandwa, wonwabile, uphezulu ezulwini.”

Wathetha into apho, eyaphantsa ukundibulala ngenye injikalanga. Wayelila, kwasekungorhatya, olukhulu, ndandimbeleke emqolo *ngoluhlobo*, ndibeke egxeni kum ndimbambazela ngoluhlobo. Waza wathi, “Tata, nceda uyokuthatha umama uze nay’apha.”

Ndathi, “Sthandwa, andinakumfumana umama. UYesu . . .”

Wathi, “Ke, xelela uYesu andithumele umama wam. Ndiyamfuna.”

Ndathi, “Kulungile, sthandwa, ndi . . . mna nawe sizakumbona ngelinye ixesha.”

Wasuka wema, wathi, “Tata!”

Ndathi, “Ewee?”

Wathi, “Ndimbonile umama phaya phezulu phezu kwelaa lifu.”

Owu, yaphants’ukundibulala! Ndacinga, “Owu! Ndibona umama phezulu phaya elifini.” Kancinci ndingawi isiqaaq.



Ndayigonela esifubeni kum intwana encinci *ngoluhlobo*, ndathobisa intloko yam yehla, ndangena.

Kwadlula iintsuku. Ndandingenakuyilibala. Ndazama ukusebenza. Ndingakwazi ukugoduka, yayingaselokhaya konkekonke. Ndandifuna ukuhlala. Sasingenanto sinayo yayikuphela kwalaa mpahla yendlu indala ikrazukileyo, kodwa yinto nje ethile eyayisonwabisa mna naye. Yayilikhaya.

Ndikhumbula ngenye imini ndizama ukusebenza kumsebenzi wangaphakathi wesizwe. Ndandinyuke ndaya kulungisa intambo yombane, eyayijingela phantsi. Kwakuxa kuthi qheke ukusa. Ndenyuka kuloo mnqamlezo. (Ndandingenakuluncama olwasana. Ndandinako ukuyibona eyokuhamba kwenkosikazi yam, kodwa olwasana luhamba, intwana encinane kangako.) Ndandiphezulu apho, ndandicula, “Entaben’ekude, kwem’isiphambano.” Iintambo ezincinci zombane zisihla zizokungena ebhokisini ziphumele (uyazi) kwintambo enkulu. Ndandijinga apho kuwo. Kwenzeka ndajonga, ilanga liphuma emva kwam. Nazo izandla zam zolulwe kolophawu lomnqamlazo e—ethambekeni lenduli. Ndacinga, “Ewe, zizono ezambeka apho.”

Ndathi, “Sharon, sthandwa, utata uyafa kukufuna ukukubona, sthandwa. Ndlela le ndifuna ngayo ukukha ndikubambe ezingalweni zam kwakhona, ntwanazana ndini ithandekayo.” Ndalahlakelwa zingqondo. Kwakuse kuziveki. Ndakhupha isandla sam serabha. Wawunamandla amashumi abhini anesithathu amakhulu umbane owawuhamba kanye apha ecaleni kwam. Ndasikhupha esosandla sam serabha. Ndathi, “Thixo, ndiyakucaphukela ukwenza lento. Ndiligwala.” “Kodwa, Sherry, utata uzakunibona nomama emzuzwini nje ongephi.” Ndayikhupha iglavu yam, ndizakubeka isandla sam kulomashumi mabini anesithathu amakhulu amandla ombane. Ayeyakwaphula. . . Yhu, wawungenakuba nalo ngazi lishiyekileyo kuwe. Ndaqala nda—nda—ndasitsala isandla sam ndasikhupha, kwakho nto ithile yenzekayo. Ukubhadla kwam, ndandihleli bhaxa emhlabeni izandla ndiziphakamise *oluhlobo*, ngasebusweni, ndilila. Yayilubabalo lukaThixo, kungenjalo ngendingenankonzo yampiliso apha. Ndiqinisekile ngaloonto. YayinguYe ekhusela isipho sakhe, hayi mna.

Ndaya ekhaya. Ndemka, ndaqokelela izixhobo zam. ndaphindela, ndathi, “Ndiyagoduka.”

Ndajikela ngasendlwini, ndathatha iposi eyayisendlwini. Kububanda, ndangena. Sasinegunjana elinye, ndandilele kwibhedana encinci apho, iqabaka igaleleka, nesositovana sidala. Ndayithabatha iposi ndajonga kuyo, into yokuqala nje engaphezulu yayingqokelela yakhe yeKrisimesi, iisheleni ezisibhozo, “Nksz. Sharon Rose Branham.” Yaqala ke ngoku kwakhona.

Ndandike ndangunogada wezilwanyana. Ndaphuthaphutha ndafumana umpu wam, umkhonw'ekati, ndawukhupha esingxotyeni. Ndathi, "Nkosi, a—andisenakuyihamba le kwakhona, ndi—ndiyafa. Ndi—ndingcungcutheka kakhulu." Ndawucupha umpu ndalibuyisela umva idlebe lawo ngemva, ndawubeka entloko kum, ndiguqile apho phezu kwebhedana kwigumbi elimnyama. Ndathi, "Bawo wethu Osezulwini, maliphathwe ngobungcwele iGama laKho. Ubukumkani bakho mabufike, intando yaKho mayenziwe emhlabeni," ndizama, ndayicofa lendawo idubulisayo kakhulu kangangoko, ndathi, "emhlabeni njengokuba isenziwa ezulwini. Siphe namhlanje isonka sethu semihla ngemihla." Awavuma ukudubula!

Ndaze ndacinga, "Owu, Thixo, undinqunqel'izinja na? Ndenzeni? Awufuni nokuba undivumele ndife." Ndawujula phantsi loompu, wadubula wanqumla indlu. Ndathi, "Thixo kutheni ndingafi nje ndiphume kulemeko? Andinakuhambela phambili tu kwaphela. Yenza into ngam." Ndawa phantsi ndaqala ukulila phezu kwaloo bhedana yam, indala, incinci imdaka.

Ndiyabona ukuba ndehlelwa bubuthongo. Andazi nokuba ndandilele na okanye kwenzeka ntonina.

Ndandisoloko ndinqwenela ukuya eNtshona. Ndandisoloko ndifuna omnye wala minqwazi. Utata wayethenga ethengisa amahashe ngemihla yobutsha bakhe, ndandisoloko ndifuna omnye walominqwazi. UMzalwana uDemos Shakarian undithengele izolo, owkuqala (endakha ndabanawo) onjalo, owdidi lwaleminqwazi yaseNtshona.

Ndandicinga ukuba ndandihamba ndiphumela ethafeni ndicula elaa culo. "Kukho ivili enqwelweni laphukile, kukho uphawu efama, 'Iyathengiswa.'" Ndathi ndihamba njalo, ndaqaphela inqwelo endala egqunyiweyo, ifana nesikhephe sakudala sasemathafeni, inevili elaphukileyo. Kakade yayimele usapho lwam olwaphukileyo. Ndathi xa ndisondelayo ndajonga, nako kumi, i—intombazana, entle kunene, emalunga namashumi amabini eminyaka ubudala, ineenwele ezijingayo namehlo aluhlaza, inxebe ezimhlophe. Ndayijonga ndathi, "Uphila njani?" Ndedlula.

Yathi, "Bhota, tata."

Ndajika ndathi, "Tata?" "Ngoba," ndathi, "ungathini, nkosazana, ukuthi... ndibe ngutata kuwe ngoku ulingana nam ngobudala?"

Yathi, "Tata, awuzazi nje wena ukuba uphina."

Ndathi, "Utheth'ukuthini?"

Yathi, "KuseZulwini apha." Yathi, "Emhlabeni ndandinguSharon wakho omncinci."

"Hayibo," ndathi, "sthandwa wawulusana oluncinci nje."

Wathi, “Tata, iintsana ezincinci asizontsana apha, zinokungonakali. Azigugi, zingakhuli nakukhula.”

Ndathi, “Hayi, Sharon, sthandwa uyintombi entle, ngoku.”

Wathi, “UMama ukulindele.”

Ndathi, “Phi?”

Wathi, “Phaya kwikhaya lakho elitsha.”

Ndaze ndathi, “Ikhaya elitsha?” AbakwaBranham ngoosithubeni, abanamakhaya, basuka nje. . . ndathi, “Hayibo, andizange ndibenakhaya, sthandwa.”

Wathi, “Kodwa unalo apha phezulu, Tata.” Andizimisele kufeketha, kodwa yinene ngokwenyani kum. [UMzalwana uBranham uyalila—Mhl.] Xa ndiqala ukucinga ngayo nje. . . isuka ibuye yonke kum. Wathi, “Unalo apha, tata.” Ndiyazi ukuba ndinalo phaya, ngenye imini ndiyakuya kulo. Wathi, “Uphi uBilly Paul, umnakwethu?”

Ndaze ndathi, “Oo, ndisand’ukumshiya kwaNkosikazi Broy, emizuzwini nje edlulileyo.”

Wathi, “UMama ufuna ukukubona.”

Ndaze ndaguquka ndajonga, kwakukho nango amabhotwe amaninzi amakhulu, uBuqaqawuli bukaThixo bunyuka buwajikeleza. Ndaze ndeva ikwayala yeeNgelosi icula, “Ikhaya lam, iKhaya elimnandi.” Ndenyuka ngezinyathelo, ndibaleka kangangoko ndinako. Ndathi ndakufika emnyango, wayemi apho, enxibe ingubo emhlophe, ezonwele zimnyama, zinde, zihle ngomqolo, waphakamisa iingalo zakhe, njengoko wayeqhele ukwenjenjalo xa ndifika ekhaya ndidiniwe ndivela emsebenzini nakwezinye iindawo, ndambamba ngezandla, ndathi, “Sthandwa, ndimbonile uSharon phaya ezantsi.” Ndathi, “Uyintombi entle ngoku, akunjalo?”

Waze wathi, “Ewe, Bill.” Wathi, “Bill.” Wajikelisa izandla zakhe ngaphaya kwam, (waze wathi) ngaphaya kwamagxa wam, waqala ukundibhambatha, wathi, “Pheza ukuhlupheka ngam noSharon.”

Ndathi, “Sthandwa, andinakunceda.”

Wathi yena, “Ngoku mna noSharon singcono kakhulu kunani.” Wathi ke, “Ungaphinde uhlupheke ngathi kwakhona. Ungandithembisa?”

Ndaze ndathi, “Hope,” ndathi, “ndibe lilolo ngenxa yakho noSharon, noBilly ukulilela lonke ixesha.” Ndathi, “Andiyazi into emandiyenze ngaye.”

Waze wathi yena, “Kuzakulunga, Bill.” Wathi, “Ndithembise nje ukuba awusoze ukhathazeke kwakhona.” Waze wathi, “Awunakukhe uhlale phantsi?” Ndaze ndaphunguza kwakukho isitulo esibanzi esikhulu.

Ndiyakhumbula ukuba ndazama ukuthenga isitulo. Ngoku xa sizakuvala. Ndazama ukuthenga isitulo ngaxesha lithile. Sasineziya zidala zodidi oluphantsi izitulo ezinomphantsi weplanga zalaaseti yesidlo sakusasa. Kwakufuneka sisebenzise zona, ikukuphela kwezitulo esinazo. Sasinokuthenga sibe sinye kwezitulo zibuyiswa umva apha ngasemva, njenge. . . ndiyalibala ukuba loluphina uhlobo lwesitulo sokuphumlala. Sasibiza ishumi elinesixhenxe leerandi, wawunokubeka ke irandi ezintathu uhlawule irandi qho ngeveki, sasifumana ke. Yaye, howu, ukungena kwam. . . ndandisebenza imini yonke, ndiphinde ndishumayeke kude kube sezinzulwini zobusuku ndijikeleza izitalato naphina apho ndandinokushumayela khona.

Kwaze—ndathi ngenye imini ndasemva ezintlawulweni zam. Sasingenako kwaphela, kwaye kusiba lusuku emva kosuku, ekugqibeleni ngenye imini beza basifumana isitulo sam basithatha. Ngobobusuku, andinakuze ndilibale, wandenzela ipayi ye-cherry wayibhaka. Usizana oluncinci oludala, wayesazi ukuba ndizakudana. Ndaza emva kwesidlosangokuhlwa ndathi, “Wonwatyiwe yintoni kangaka ngokuhlwanje, sthandwa?”

Waze wathi, “Ndingathi, ndifune lamakhwenkwe alapha ebumelwaneni ngemva akumbela iminyiki yokuloba. Awucingi ukuba sinokukhe sihle siye emlanjeni siyokuloba umzuzwana?”

Ndaze ndathi, “Kulungile, kodwa. . .”

Waze waqala ukulila. Ndazi ukuba ukho undonakele. Ngokuba ndandinamanakanibe kuba babesebendithumele isaziso sokuba bazakuza kusithatha. Sasingenakulihlawula elaashumi ngeveki. Sasingenako, sasingenakuphumelela ukwenjenjalo. Wajikelisa izandla zakhe ngaphaya kwam, ndaza ndaya emnyango isitulo sam sasingekho.

Wandixelela Phaya phezulu, wathi, “Uyasikhumbula esaasitulo, Bill?”

Ndaze ndathi, “Ewe, sthandwa, ndiyakhumbula.”

Wathi, “Ubucinga ngaloonto kanye, akunjalo?”

“Ewe.”

Wathi, “Hayi, abanakusithatha esi, esi sahlawulelwa.”

Wathi, “Hlala phantsi umzuzu nje, ndifuna ukuthetha nawe.”

Ndaze ndathi, “Sthandwa, andiyiqondi lento.”

Wathi yena, “Ndithembise Bill, Ndithembise ukuba awuyikuphinda ukhathazeke kwakhona. Uyaphindela ngoku.”  
Wathi, “Ndithembise ukuba awusoze uhlupheke.”

Ndathi, “Andikwazi ukuyenza loonto, Hope.”

Kwathi kanye ngoko ndafika, kwakumnyama endlwini. Ndaphunguza, ndayiva ingalo yakhe ijikele ngaphaya kwam. Ndathi, “Hope, ulapha kweligumbi?”

Waqala ukundimbambazela. Wathi, “Uzakundenzela esaa sithembiso, Bill? Ndithembise ukuba awuyikutshata... kukhathazeka kwakhona.”

Ndathi, “Ndiyakuthembisa.”

Kwathi ngoko akundimbambazela kabini mhlawumbi kathathu, wabe umkile. Ndaxhuma ndakhanyisa isibane, ndakhangela yonke indawo, wayemkile. Kodwa waphuma nje endlwini. Akemkanga, usaphila. WayenguMkristu.

UBilly nam sikhe saya edlakeni apha kwixesha elidlulileyo, siyokubeka intyatyambo encinci kumama wakhe nodade wabo, kukusasa ngePasika, sema. Umfanyana waqala ukulila, wathi, “Tata, umama wam uphaya ezantsi.”

Ndathi, “Hayi, sthandwa. Hayi, akakho phaya ezantsi. Nodade akakho phaya ezantsi. Sinengcwaba eligqunywiweyo apha, kodwa ngaphaya kude phesheya kolwandle kukho ingcwaba elivulekileyo apho wavuka khona uYesu. Yaye ngenye imini Uyakubuya, Uyakuza nodade kunye nomama kunyenaYe.”

Ndisedabini namhlanje, zihlobo. Ndi-andinakuba sabalisa ndiqhubele phambili. Ndi... [UMzalwana uBranham uyalila—Mhl.] UThixo anisikele. Masithobise iintloko zethu okomzuzwana.

Owu, Nkosi! Amaxesha amaninzi, Nkosi, ndiqinisekile abantu abaqondi, xa becinga ukuba ezizinto ziza lula. Kodwa kukho umhla omkhulu ozayo xa uYesu ayakubuya zonke iintlupheko zosulwe zingabikho. Ndiyathandaza, Bawo waseZulwini, ukuba Uzusincede sikulungele.

Nesaasithembiso sokugqibela, ndakube ndimphuze esidleleni ngalaantsasa, ukuba ndiyakuhlangana naye phaya ngalaamini. Ndiyakholwa uyakube emi emnyango, ekhwaza igama lam. Ndiphile ngokunyaniseka kwesosithembiso ukususela ngoko, Nkosi, ehlabathini jikelele, kwindidi zonke zendawo, ndizama ukuzisa iiNdaba eziLungileyo. Xa ndiguga ngoku, ndidiniwe nokudinwa, ndiphelile. Ngenye imini ndiyakuyivala okokugqibela lebhayibhile. Yaye, Thixo, ndigcine ndithembekile kwisithembiso, lugcine lundingqongile ubabalo lwaKho, Nkosi. Mandingakhangele ezintweni zobubomi, kodwa ndiphilele izinto ezingaphesheya. Ndincede ukuba ndithembeke. Andiceli mandlalo wentyatyambo ulula, hayi, Nkosi, ngoku uKristu wam wafa phaya esezintlungwini. Nabo bonke abanye bafa kwangokunjalo. Andiceli nto ilula konke. Ndenze nje ndithembeke, Nkosi, ndibenenyani. Mabandithande abantu ukuze ndibakhokelele kuWe. Kuze kuthi ngenye imini sekudlule konke sakuhlangana phantsi kwemithi ehlala iluhlaza, ndifuna ukumbamba ngesandla ndihambe naye, ukubonisa abantu base-

Angelus Temple nabo bonke abanye. Iyakuba ilixesha elimnandi ngoko.

Ndiyathandaza ukuba iinceba zaKho ziphumle kuthi sonke ngabanye apha. Baze abo balapha, Nkosi, abanokuthi kanti abakwazi. Mhlawumbi banesihlotyana ngaphesheya kolwandle phaya. Ukuba azange basizalisekise isithembiso sabo, bangangenza njalo ngoku, Nkosi.

Sisazithobise njalo iintloko zethu, ingaba kuleholo inkulu ibanzi ngalengikalanga, bangaphi kuni abathi, “Mzalwan’uBranham, ndifun’ukuhlangana nezihlobo zam, okwam. Ndi—ndi—ndinezihlobo eziphesheya komlambo”? Mhlawumbi wenza isibhambathiso sokuba uyakuhlangana nabo, mhlawumbi xa wawusithi kuMama “ndlelantle” phaya phezulu engcwabeni ngalaamini, mhlawumbi xa wawusithi kudade wenu omncinci “ndlelantle,” okanye uTata, okanye abanye babo engcwabeni, wathembisa ukuba uyakuhlangana nabo, ube ungeka-awuzange uwenze amalungiselelo oko. Awucingi ukuba lixesha elilungileyo lokuwenza ngoku?

Ndixoleleni ngokusuka ndaphuke. Kodwa, owu, Nkosi, aniyiqondi, zihlobo. Anazi ukuba—kukuzinikela okunjani! Asililo nechaphaza, phantse konke, kwibali lobomi.

Bangaphi kuni abayakuthanda ukuphakamisa izandla zabo ngoku benyuke bazokuthandazelwa, bathi, “Ndifuna ukuhlangana nezihlobo zam ezithandekayo”? Phakamani niphume apho phakathi kwesihlwele nihlele apha. Uya kwenza njalo? Ukuba ubani akazange abe uwenzile amalungiselelo. UThixo akusikelele, mhlekazi. Ndibona indoda eseyaluphele entsundu iphuma, nabanye besiza. Zikhuphululeni, nina nisemangqamekweni apho phezulu, phumani ngqo ningene emgceci. Okanye nime ngenyawo, nina bafuna ukukhunjulwa kwilizwi lomthandazo khona ngoku. Yiloo nto. Phakama ume kanye ngenyawo zakho. Kulungile, yimani ngenyawo, kwindawo zonke, nina bazakuthi, “Ndinobawo osele ephaya ngaphesheya, ndinomama okanye isihlobo phaya ngaphesheya. Ndifuna ukuya kubabona. Ndifuna ukuhlangana nabo eluxolweni.” Uzakuphakama, yima nje ngenyawo, naphina apho kubaphulaphuli. Yima ngenyawo zakho, uthi, “Ndifuna ukwamkela.”

UThixo akusikelele, Nkosazana. UThixo akusikelele apho emva. INkosi ikusikelele apha, mhlekazi. Kulungile phezulu elungqamekweni, iNkosi inisikelele. Jikelele, yonk’indawo, phakamani nime ngenyawo ngoku nifumane ilizwi lomthandazo, ngelixesha uMoya Oyingcwele alapha eshukuma phezu kwentliziyo zethu, uku—uku—ukuzityumza.

Uyazi, into eliyidingayo ibandla namhlanje kukwaphulwa. Siswele ukuba sihle siye eNdlwini yoMbumbi. IMfundo yethu yasekhaya enenkani yeZibhalo ayisebenzi kakuhle konkekonke.

Into efunekayo kuthi kokwakutyumka kwakudala, inguquko ezintliziyweni zethu, sifumane ukusulungeka kuThixo. “Baphelele ngoku abalungele ukuma ngenyawo?”

Masithobe iintloko ke sithandaze.

Owu, Nkosi, Othe wambuyisa kwakhona uYesu kwabafileyo, ukuze usingwalise sonke ngokholo, ndikholwa, ndiyathandaza, Nkosi, ukuba ababemiyo ngenyawo zabo ngoku beKwamkela, ndiyathandaza ukuba uxolelo lube kubo. Yaye, owu Nkosi, ndithandazela ukuba bakwamkele njengoMsindisi noKumkani neSthandwa sabo. Mhlawumbi ke banomama nokuba ngutata okanye mntu uthile apha nje phesheya kolwandle. Inye into eqinisekileyo, banaye uMsindisi. Bangangaxolelwa izono zabo, nezikreko zabo zicinywe, ukuze imiphefumlo yabo ibenokuhlanjwa eGazini leMvana, ukuze baphile ngoxolo ukususela ngoku.

Ngenye imini ezukileyo sekudlule konke, sanga singahlangana eNdlwini yaKho, sibelapho sizintsapho ezingaphukanga, siyokuhlangana nezihloba zethu ezilindele kweliya cala. Oku, sibanikela kuWe, ukuze, “Uyakumgcina eluxolweni olugqibeleleyo ontliziyu ikuWe.” Sinike, Nkosi. Sibanikela kuWe, eGameni loNyana waKho, iNkosi uYesu. Amen.

UTHixo anisikelele. Ndiyakholwa ukuba abasebenzi bayanibona apho nimi khona, bazakubanani kanye kwimizuzu embalwa nje.

Ngoko ke kwabo bazakwamkela amakhadi omthandazo. Billy, uphi uGene noLeo, baphaya ngasemva? Bazakubalapha bezokukhupha amakhadi omthandazo kwimizuzu nje embalwa. UMzalwana uzakusindulula isihlwele ngomthandazo, azakunikezelwa amakhadi okuthandazelwa. Sizakubuya kwakufutshane nje sizokuthandazela abagulayo. Kulungile, Mzalwana.



*IBALI LOBOMI BAM* XHO59-0419A  
(My Life Story)

Lo Myalezo ka Mzalwana William Marrion Branham, waqala ukushunyayelwa ngesiNgesi lashunyayelwa ngeCawe emva kwemini, ngowe-19, kuEpreli, ngowe-1959 e-Angelus Temple eLos Angeles, eCalifornia, U.S.A., wathatyathwa kwisishicileli-mazwi waze wabhalwa ngesiNgesi ungafinyezwanga. Le nguqulelo yesiXhosa ibhalwe yaze yapapashwa yi Voice Of God Recordings.

XHOSA

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