


# INDIDA

 Sanibonani ekuseni, bangani. Kuyinhlanhla ukuba lapha futhi kulokhukusa. Futhi bengi... bangitshelile ukuthi babe nomhlangano okhethekile, futhi benze amaminithi athile. Futhi bebefuna ngize ukuzozwa lawo maminithi, okuthi i... uma bekukhona noma yini engingakusho noma ngimelane nakho, mayelana, bathi bekukhona okuthize mayelana nezingxoxiswano, bebezoba nenkathazo ethile. Ngicabanga ukuthi lokho kuhle kakhulu, kanjalo. Ngiyakwamukela lokho. Lokho kunginika ithuba khona-ke, ukuthi ngingakwazi...

<sup>2</sup> Kunabaningi kakhulu, ngicabanga ukuthi kunabangaba amakhulu ayisithupha ohlwini lokulinda, khona manje, niyabo, ngezingxoxiswano ezikhethekile. Futhi ngesibopho ngobuqotho ezwini lami, ukuhlala nomuntu ngamunye kuze kube yilapho sizwa kuNkulunkulu, ngalowomuntu, niyabo. Futhi-ke uma wenza lokho, unganhle ube nomfo oyedwa ngqo ohlwini lokulinda ukuba, noma mhlawumbe nalowo muntu oyedwa, elinde amaviki amabili noma amathathu kulowo muntu oyedwa, niyabo, size empeleni sizwe ngoNkulunkulu; sihlangu ndawonye, sikhuleka ndawonye; sibuyele emuva, sehlukhanise; sibuyele emuva ndawonye, sikhuleka ndawonye, size sibe no ISHO KANJE INKOSI ngalowo muntu. Awu, ngaleso sikhathi, sibone lezi ezinye izinto.

<sup>3</sup> Manje ngalendlela, ngendlela engikuqonda ngayo, kunjalo, ukuthi yilowo nalowo uzobhala izicelo zabo, noma ngabe ziyini, futhi asinikezele kimi nje. Futhi angivumele ngibe naso, bese-ke engivumela ngikhulekele lesi sicelo, khona-ke ngingakwazi ukubizela laba bantu lapho... Ngabe beku—ngabe bekuyindlela obekuyiyona na? [UMfowethu Neville uthi, “Amen.”—Umhl.] Manje, lokho, lokho kulungile. Niyabo, bese kuthi-ke mhlawumbe ngenkathi ngisalindile nalomuntu oyedwa, ngingathola abantu abayikhulu, amakhulu amabili, khona ngqo kulona oyedwa, leli qembu khona lapha, lapho engilinde khona koyedwa. Isizathu, ngaleyondlela, kuzonginikeza ithuba lapho-ke ukuze ngikwazi ukubona abantu abaningi. Ngi—ngiyakuthanda ngempela lokho. Noma ngubani owela kulowo mqondo, awu, ngikhulwa ukuthi wawumuhle impela. Lokho kulungile.

<sup>4</sup> Futhi ngakho-ke, manje, leli kuthi akube yiviki elihle kimi, kulamaviki awathi awabe mabili edlule. Ngi—ngiphumile phambi kweNkosi yethu, njengoba niqonda.

<sup>5</sup> Kodwa, ngiyacabanga, ngaphambi kokuba siqale inkonzo, ngicabanga ukuthi ngi... Futhi omunye engimaziyo, nginomzukulungu ongumfana lapha ndawo ndawo esakhiweni,

futhi mhlasimpe. . .Uma enguBranham, akahlelekile, ugijimela ngalapha ndawo ndawo, mhlawumbe, ngakho-ke u—nguye okufanele athathe lemiyalo, ngakho-ke ungalapha ndawo ndawo. Ngicabanga ukuthi kunenkonzo yokunikelwa, nangabanye omama abanabancinyane babo. Ngani, uma uMfowethu Teddy, ngikholwa ukuthi yikho, uzoza opiyaneni, futhi sizocula inkonzo yethu endala ejwayelekile yokunikelwa, yezingane, ka *Bangeniseni*.

<sup>6</sup> Manje, abantu abaningi, emabandleni amaningi, bafafaza izingane. Futhi sizama ukulandela umkhuba weBhayibheli nje, ngokuseduze kakhulu njengoba ngazi ukuthi ngingaLilandela kanjani. Manje, akukho ndawo eBhayibhelini lapho bake bafafaza khona umuntu omdala, ingasaphathwa eyengane. Futhi akukho ndawo lapho ukufafaza kwake kwamiswa khona nguNkulunkulu, ingane noma umuntu omdala.

<sup>7</sup> Kodwa kukhona, eBhayibhelini, lapho baletha abantwana abancane kuJesu, futhi Waphakamisa izandla zaKhe futhi wazibeka phezu kwabancinyana, futhi wababusisa, wayesethi, “Vumelani abantwana beze kiMi.” Manje lokho sekuyindlela yethu—yethu yokukwenza lapha. Futhi manje, njengezinceku zaKhe, sivele sibayise phambi—phambi kukaNkulunkulu, ngomkhuleko; futhi uma kukhona noma ubani lapha onengane yakho encane engazange inikelwe. . .

<sup>8</sup> Asikholelwa ekubhaphathizeni, nganoma iyiphi indlela, lezo zingane ezincane. Ngoba, azinasono. “Zizalelwe esonweni, zabunjwa ebubini, zeza emhlabeni zikhuluma amanga,” kepha azinalutho ezingaphenduka kukho. Futhi umbhaphathizo ukukho ukuphenduka nokuthethelelwa kwesono. Ngakho-ke, ingane yabo ayinanta okumele iphenduke kuyo; futhi lapho uJesu efa siphambanweni, Wahlanza zonke izono. Futhi manje lapho sesikhule ngokwanele ukwazi ukuthi sifanele siphenduke ngalokho esikwenzile, khona-ke siyakwenza, futhi siyaqonda ukuthi uKristu, Owasifelayo. . .Leyo ngane encane ayikwazi ukukuqonda lokho, ukuthi uKristu wayifela. Kepha uma sesibadala ngokwanele ukuthi singaqonda ukuthi uKristu wasifela, futhi khona-ke siya—siyabhaphathizwa khona-ke ekufeni kwaKhe futhi savuselwa ekuvukeni kwaKhe. INkosi ithanda, ngeSonto elizayo ngifika kulokho, iNkosi. . .uma uNkulunkulu ethanda.

<sup>9</sup> Manje, ngakho-ke, siyabaletha futhi siyabanikela. Noma yimuphi omama, noma yiliphi ibandla, noma yisiphi isivumokholo, noma imuphi umbala, noma yini enye, sinikela bonke abantwana abancane eNkosini uJesu Kristu.

<sup>10</sup> Manje, Mfowethu Teddy, uma ungasivumela sicule leli, *Bangeniseni*, uma uthanda. Kulungile, asihlangane sonke manje.

Bangenise, ngeni . . . sa,  
 Balethe . . .  
 Bangeniseni, bangeriseni . . .

<sup>11</sup> Embonweni enganginawo, ngemuva nje kokuhamba kukamama wami, yilelo engangilihola, iculo, ngelithi *Bangeriseni*, lapho abantwana abancane, bebeyoletha.

Ungeza, Mfowethu Neville na?

<sup>12</sup> Ngiyamazi lo mfana. UBilly uthi, “Ungamqathazi.” U . . . Lo nguWilliam Branham, sibathathu simi lapha ndawonye, oWilliam Branham, izizukulwane ezintathu, amagama amathathu. Engibhekile, kulokhukusa. Kukhona okuthize ngaye, lowo ngumfana obukeka emsulwa. Futhi, unguWilliam Paul Jr. Futhi ngakho-ke siyabonga, nginjalo kulokhukusa, ukunikela eNkosini uJesu, esuka ezingalweni zikayise (indodana yami), umzukululo ongumfana, ngempilo yenkonzo; izibusiso phezu kukababa nomama.

Asikhothamise amakhanda ethu.

<sup>13</sup> Baba wethu waseZulwini onoMusa, ngiyazi ukuthi ngikhuphuka le ngomgwaqo, lapho ngibambe umzukululo wami esandleni sami.

<sup>14</sup> Kepha ngicabanga ngoJakobe, ngenkathi eletha abazukululo bakhe phakathi kwamadolo akhe, lapho eseyikhehla, u-Efrayimi noManose; wabusisa labo bantwana, futhi wabanika izibusiso zikamoya ezaqhubeka kuze kube ngisho nanamuhla. Ukuthi waziphambanisa kanjani izandla zakhe sisuka komunye, siya komunye, ethatha isibusiso kumaJuda esiyisa kwabeZizwe, esiphambanweni. UNkulunkulu waseZulwini makasondele manje.

<sup>15</sup> Lo mzukululo ongumfana Onginike yena, Nkosi, ngendodana yami nomalokazana wami. Ngicabanga ngaye eyinyumba, engakwazi ukukhulisa abantwana, futhi ehla ngalolo suku evela eYakima, eWashington, lapho wayekhala, wayesethi, “Ngifisa sengathi ngingaba nengane.”

<sup>16</sup> UMoya wakho wangena emotweni, futhi lapho ngathi, “Uzoba nayo.” Futhi namhlanje ngibambe lo mfana omncane omuhle esandleni sami: iZwi laKho elikhulunyiwe, isithembiso saKho.

<sup>17</sup> Manje, Nkosi, ngobulula bezenzo zethu, sibeka le ngane, ngokukholwa, ezandleni zeNkosi uJesu; ukuthi Yena, njengoba elapha esesimweni sikaMoya oNgcwele, uzothatha umntwana ambeke ezingalweni zaKhe nokunakekela kwaKhe, futhi uzomqondisa empilweni. Muphe impilo namandla, impilo ende, uma Ulibala. Futhi sengathi ingane ingasetshenziselwa inkazimulo yaKho. Sengathi aMandla kaNkulunkulu ophilayo angaphumula phezu komntwana. Uma ephila ukuba abe yindoda, futhi uJesu elibala, kwangathi angashumayela

iVangeli. AMandla kaNkulunkulu amnikeze umama nobaba wakhe, kwangathi Angangasuka neze kuye.

<sup>18</sup> Busisa ubabayi wakhe nomama wakhe. Kwangathi bangakhuliswa, lena...Kwangathi angakhulisa le ngane esimweni sendawo yomKristu. Ukuthi, konke ukuqeqeshwa komuntu abangakwazi ukukwenza, lengane iyakuba nakho.

<sup>19</sup> Manje, Billy Paul Branham Jr. omncane, ngikunikela kuNkulunkulu uSomandla, ekunikelweni, eGameni likaJesu Kristu. Amen.

<sup>20</sup> Kukhona okuthile ngezingane ezincane, ukuthi, ngiyacabanga ukuthi, kumnandi kakhulu!

<sup>21</sup> Ngiyamkhumbula uLoyce, ukhale futhi wabamba ngamandla izandla zakhe. Unokwethuka impela. ULoyce uphume ezinhluhweni ezinkulu, intombazane encane nje yaseKentucky ebinempilo enzima impela. Futhi yena... Ngobunye ubusuku, uJesu wabonakala kuye, emi emakhazeni. Futhi weza, egijimela endlini, cishe phakathi kwamabili, yena noBilly, emva kokuba sebeshadile. Futhi ba...ezansi ngaseceleni kweduofold lapho, ngamgaxa futhi ngamholela eNkosini uJesu.

<sup>22</sup> Wayefuna izingane kabi kakhulu. Base sebeneminyaka eminingi beshadile. Futhi ehla evela eYakima ngolunye usuku, wayethi ukukhala izinyembezi. Kwakukade...UMoya oNgcwele wangena futhi wamtshela ngenkathazo yabesifazane ayekade enayo, yayiba...isizathu sokuthi wayengabi nazingane. Kwabe-ke sekufika uMoya oNgcwele futhi, futhi wayiqalekisa leyonkathazo yabesifazane futhi wamnika isibusiso. Ngisanda kumnikela manje nje. Kwakukhona i . . .

<sup>23</sup> Nginezinto ezithile ezincane ezibhalwe lapha, engifuna ukuzisho kuqala, ngaphambi kokuba sifunde indikimba. Okokuqala, yimihlangano ezayo, engiyibhalile. Lokho yiSonto elizayo, iNkosi ithanda. Ngiyazi ukuthi sekuba neqhwa futhi kuba kubi emigwaqeni.

<sup>24</sup> Futhi sinabantu lapha; abavela eGeorgia, nase-Alabama, nase-Florida, nase-Ohio, nase-Illinois. Futhi—futhi leli qembu elincane labantu elakhiwa abasuka kuyo yonke indawo.

<sup>25</sup> Abanye babantu bayangitshela, bathi, “Ngidlule ngasebandleni lakho ezansi lapho, Billy, ekuseni lapho. Kunamalayisense avela ezweni lonke lapha.”

Ngithi, “Yebo.”

<sup>26</sup> Oyedwa *lapha* nomunye *lapho*, yileyondlela engicabanga ukuthi uMlobokazi uzoba yiyo. “Ababili ensimini; futhi Ngizothatha oyedwa, ngishiye oyedwa,” kanjalonjalo.

Futhi a—angifuni abantu bashayele emigwaqeni eneqhwa.

<sup>27</sup> Futhi ngiyazi ukuthi nami, futhi, ukuthi emva nje kukaKhisimusi manje, ngizo—ngizobe sengihamba, ensimini, iNkosi ithanda. Nginezinkonzo ezahlukahlukene cishe eziyishumi nanhlanu manje.

<sup>28</sup> Futhi ngifuna ukumemezela, ngeSonto elizayo, iNkosi ithanda, ngifuna ukufundisa ngoMlayezo ovelele kakhulu, kimi. Bengikade ngitadisha, kuleliviki nangeviki ngaphambili, ngomlando weBhayibheli. Futhi ngifuna ukukhuluma ngendaba ye *UbuKristu Bubhekene Nobuhedeni*, ngakho-ke, noma, *Ukukhonzwa Kwezithombe*; ngeSonto elizayo.

<sup>29</sup> Bese kuthi-ke ngeSonto elilandelayo uSuku olwandulela uKhisimusi, ngeSonto elizayo; nangeSonto, iviki, ngiqonde ukuthi, uxolo. ISonto, iviki, usuku olwandulela uKhisimusi. Manje uma ngikhipha uMyalezo, nalabo, abanye babangani bami abathandekayo abavela e-Alabama naseMississippi naseGeorgia, namaphethelo kanjalo, abantwana abancane nakanjani bazodumala ngobusuku bukaKhisimusi. Futhi uma iNkosi ibeka enhliziyweni yami ukuletha uMlayezo kaKhisimusi ebandleni, ngizobe-ke, uma uNkulunkulu evuma, ngithembisa bonke abangaphandle kwedolobha, niyabo, ngizonithumelela iteyipu qobo lwami, niyabo. Ukuze ningeke nidingeke nishiye abantwana benu ngaphandle kobusuku bukaKhisimusi, ubuSuku obandulela uKhisimusi. Bese kuthi-ke ngizo—ngizonithumelela iteyipu, ngezincomo zami, niyabo, zomhlangano. Futhi kukhumbuleni nje lokho.

<sup>30</sup> Enye into, uyazi, u—ungeke ulindele ukuthi wonke umuntu akholwe konke okushoyo. Nje ku—nje akusebenzi ngaleyondlela.

<sup>31</sup> Ngikhohliwe kulokhukusa, ngiphuthuma ngokushesha kakhulu, ngenxa yokwehlela lapha. Kwenzeka ukuthi ngibheke phezulu. . . UMfowethu Wood ulethe umkami nabo ezansi. Nga—ngabheka phezulu, futhi bese kucishe kube yisikhathi sokuqala inkonzo ezansi lapha, ukuba ngingene. Futhi bangitshelile, uBilly ungishayele ucingo izolo ebusuku, wayesethi bayangifuna lapha kulokhukusa, ukuzwa lamaminithi efundwa avela emhlanganweni wokugcina.

<sup>32</sup> Bengizoletwa umlando, ukuzama nje ukuqondisa okuthile engikushilo. Akunandaba ukuthi uzama ukukucacisa kanjani, kepha kukhona umuntu ongakutholi. Kumayelana nama-altare ebandleni. Niyabo? Omunye wathi, “UMfowethu Branham akakholelwa kwi-altare ebandleni.” Ngiyakholelwa kwi-ealtare ebandleni. Niyabo? Kodwa ama-altare kwakungeyona indawo lapho abantu beza bezokhuleka khona. Akuzange kube khona ukubizelwa e-altare okwenziwa, nganoma yisiphi isikhathi, eBhayibhelini. Ayikho into enjalo.

<sup>33</sup> Futhi ngifuna ukuletha kini, ngizokwenza ngeSonto elizayo, emlandweni webandla lokuqala, ukuthi isizathu kwakungekho

ma-altare ebandleni. Ngoba, ukuwa phansi e-altare kuyindlela yokukhonza yabahedeni, futhi akuwona umqondo wobuKristu nhlobo. Manje, ngizokhuluma ngalokho, futhi, ngeSonto elizayo. Kodwa kwakungekho ma-altare ebandleni lokuqala, ukwenza ukubizelwa e-altare. Kwakungekho lutho ngaphandle kwegumbi elingenalutho. Yilokho kuphela. Akunasithombe sesiphambano, akukho lutho, kwakungekho lutho egumbini ngaphandle kwephansi elilinganayo nje. Abantu babeyi—yiBandla lephentekoste ezinsukwini zokuqala, njengoba ngizonilethela kosomlando abaningi abahlukahlukene, ngeSonto elizayo, iNkosi ithanda. Futhi ngifuna ukukuletha kini kuvela kwi-*Early Pilgrim Church* ka-Ironside, nakwi *Two Babylons* kaHislop, kwi-*Pre-Nicene Fathers*, i*The Nicene Council*, o, eziningi zazo, imibhalo kaHazeltine yebandla lokuqala, kanye neminye ehlukahlukene, niyabo. Ukunibonisa ukuthi akukho ndawo . . .

<sup>34</sup> Ngisho nase-Ireland, lapho ngike ngavakashela khona, ebandleni lamaKatolika alibiza ngongcwele weKatolika, uPatrick oNgcwele, kodwa kwakungekho chashaza elilodwa lomlando lapho okusho khona lokho. Lowo Patrick oNgcwele wayengelutho ngaphandle kobhikishela ibandla laseRoma. Akukho ndawo. Akekho umuntu ongaveza umlando ozokhombisa ukuthi—ukuthi wayeyiKatolika. Yena, eyakhe, zonke izikole zakhe zaziseNorthern Ireland. Kwathi lapho lombusi wamaKatolika engena eNgilandi, wabulala izinkulungwane eziyishumi zabantu bakaPatrick oNgcwele. Futhi ibandla lisemi lapho nanamuhla, izikole zakhe, konke eNorthern England.

<sup>35</sup> Futhi lapho uzwa khona kuthi, “UPatrick oNgcwele waxosha zonke izinyoka e-Ireland,” uyazi ukuthi kwakuyini, amaqiniso omlando wakho na? Wayekhohlelwa kwiPhentekoste, ukuthi wayenamandla okucosha izinyoka, ukuphatha izinyoka. Futhi yingakho kushiwo, kwaqalwa.

<sup>36</sup> NoPetru ebethelwa, ikhanda libheke phansi, eRoma, akukho lapho ekubulawelweni ukholo. Futhi ngihole wonke umuntu, yonke indawo, futhi ngafunda ngosomlando, konke engikwaziyo, futhi awukho nowodwa umBhalo owathi uPawulu noma uPetru wake wabulawa eRoma. Yizimfundiso-ze. Kusanda kuqalwa yibandla lokuqala leRoma, futhi akulona iQiniso. Niyabo? Kunenqwaba. Ngizongena kulokho ngeSonto elizayo.

<sup>37</sup> Bese kuthi-ke enye into enginayo eningi kakhulu, engizwa ngayo, othile wangitshela, umshumayeli ovelele kakhulu, wathi, “Mfowethu Branham, kungani ungabashiyi labo besifazane bodwa na?” Wathi, “Uyazi, abantu bakuthatha njengomprofethi. Kungani ungabafundisi izinto zokomoya eziphakeme na?” Leyondoda kungahle ukuthi ihlezi khona manje. Uma kunjalo, ngifuna uthole lokhu, mfowethu. “Kungani ungabafundisi izinto zokomoya eziphakeme, lapho ukhwela khona, futhi ubavumele,

bakhwele lapho esikhundleni sokubatshela ngokungazigundi izinwele zabo, nohlobo lwezingubo ukuba bazigqoke na?”

<sup>38</sup> Uma ulapha, noma uzwe iteyipu, mfowethu, uma ngingenakubakhipha enkulisa, ngizobafundisa kanjani ongwaqa na? Abanaso isimilo nokuziphatha okuhle ngabo, ukuyekela ngisho nezinwele zabo zikhule, futhi bagqoke izingubo njengamanenekazi, uzobafundisa kanjani izinto zokomoya na? Niyabo? Kunjalo. Abazi okokuqala, ababazi o-ABC. Futhi uzame ukubafundisa okuthile okuphakeme, ubanikeze imfundo yasekolishi, lapho bengamazi u-ABC na? Abafunde o-ABC kuqala, bese-ke si—sizodlulela kulokho.

<sup>39</sup> Manje, ngeviki eledlule benine—nendoda enkulu lapha epulpiti, ukuthatha indawo yami. Lowo bekunguMfowethu William Booth-Clibborn, owaziwayo, phakathi kwabo bonke abashumayeli, ukuba yinkosana yabashumayeli; indoda enkulu, omkhulu, umshumayeli omkhulu. Eqinisweni, ungomunye wababedlula bonke okhona emazweni, noma kuphi. Indoda ingashumayela iVangeli ngezilimi eziyisikhombisa ezahlukahlukene, ngakho-ke ungacabanga ukuthi iyini. Futhi ingumshumayeli weVangeli eligewele.

<sup>40</sup> Nguye owahlala nami kuleyo nkulumo mpikiswano, nalabo bashumayeli abayisikhombisa beChurch of Christ ngaleso sikhathi. Futhi uma kwake kwaba nabantu engangibazwela, kwakuyilawo madoda ngemuva kokuba eseqedile ngawo. A—angikaze ngizwe okunjalo empilweni yami. Baze basukuma baqala ngisho nokuhamba. Wahlangana nabo emnyango, wathi, “Bengicabanga ukuthi benifuna ukukhuluma ngokuphulukisa ngokukaNkulunkulu.”

<sup>41</sup> Futhi uluhlaza kakhulu, nokho, uluhlaza nje kabi kabi. Wavele wababiza ngakho konke ayengakubiza, “abangazi lutho” nakho konke, niyazi. Ngakho-ke, yena, uluhlaza ngempela, futhi yileyonto kuphela ngaye. Uma nje ebengalunonga lolo lwazi ngothando oluthile, bekuyohluka, niyabo. Futhi kungenzeka a—abe lapha. Ya, kodwa ngi—ngikuhlosile lokho, niyazi, kanjalo, uma nje ubeyoba nomoya omuhle ngempela ngakho. Kodwa, o, he, uyiNgisi, futhi nje angaxoveka ngempela.

<sup>42</sup> Kodwa wahlangana nabo emnyango, wabakhomba ngomunwe ebusweni babo, wathi, “Nike niphinde nimgxumele futhi,” lowo kwakuyimina, wathi, “Ngizonidalula phambi komphakathi, futhi ngizokwenza isigejane sezimbongolo ngani,” washo. E-hhe. Angikaze ngizwe ngabo kusukela ngalesosikhathi, niyabo. Ya, angibasoli. Ngingadlalela kude, nami. E-hhe. Yebo, ngoba awusoze walithola izwi emaphethelweni, ngakuMfowethu Booth.

<sup>43</sup> Umshumayeli omangalisayo, indoda ekahle, umKristu olungile, ohlanzekile, indoda eziphatha kahle, ngokwazi kwami ngaye, futhi sengimaze iminyaka. Ngathola ukuzwa iteyipu

yakhe, lokho akushumayeke kini, ngokuthi uNkulunkulu wayengcwele futhi ephakeme kanjani, nokuthi sazalelwa kanjani esonweni; futhi yini umuntu angake ayenze engaletha, engatshela uNkulunkulu ukuthi enzeni. Niyabo? Futhi lokho bekumangalisa ngempela.

<sup>44</sup> Manje, isizathu sokuthi bengihambile ngalesi sikhathi, kade ngineviki lokuzila ukudla nokukhuleka, okungiholele ekutheni ngibe nesinqumo.

<sup>45</sup> Futhi ngineswishi encane lapha, ebifanele ibe ndawo ndawo, ukuthi icubungula—cubungula lokho ebengingakufuni. O, silapha-ke. Yilokhu-ke. Engikufunayo eteyipini, nalokho ongakufuni eteyipini. Ngakho-ke, bazalwane, uma iteyipu yenu imapeketwana kancane, awu, ningakwenzi... Ninganquma nisuse leyongxenywe. Manje, kodwa phakathi lapho, ngaleyondlela, abaningi kakhulu bethatha, ngenkathi uMfowethu Mercier nabanye bebenabo kuphela abebe, ngathatha amateyipu, ngani, nginabo ukuba bawacubungule laphaya ngaphambi kokuba ngiwadedele uphume. Kodwa kulokhu, noma ngubani angawathatha manje, niyabona, noma ngubani ofuna ukuwathatha angawathatha. Futhi ngakho-ke ngi—ngifanele ngiwacubungule ngokwami, kule swishi khona lapha, engingafuni ukukusho, noma, ngiyeke kweqe emateyipini.

<sup>46</sup> Isizathu, kunezinto ezithile enginganitshela zona zonke lapha, engingafuni ngempela ukuthi ziphume nabantu. Isizathu, bayeke phansi. Uma impumputhe ihola impumputhe, zonke ziwela emgodini, empeleni, niyabo. Ngakho-ke, ningabakhubekisi nje. Njengoba uJesu asho, “Ningabakhubekisi labo baFarisi.” Wathi, “Uma befuna ethile—uma befuna imali ethile yentela, yehlani bese niphonsa ihhuku olwandle, bese nithatha inhlanzi yokuqala, bese nikhipha uhlamvu lwemali emlonyeni wayo, bese niyahama nibakhokhele.” Wathi, “Ninga—ningabakhubekisi, bashiyeni phansi nje.”

<sup>47</sup> Kodwa empilweni yami yonke, selokhu ngaba ngumfanyana, ngi... Inkosi ibihlale inginika imibono, esijwayelene nayo lapha ebandleni futhi, ngineqiniso, ezweni lapho lamateyipu azoya khona futhi, ngemibono. Futhi naleliBhayibheli elivuliwe phambi kwami, naphambi kukaNkulunkulu engiMmele, angikaze ngazi ngewodwa wayo wehluleka. Beyilokhu iphelele njalo.

<sup>48</sup> Futhi ngaba nombono emavikini ambalwa edlule, cishe amaviki amathathu, manje, la... lolu Lwesibili oluzayo, okwangiholela emadolweni ami, futhi phandle ehlane, ukuthi ngizile ukudla futhi ngikhuleke. Futhi ngagqoka (njengoba kubanda) izingubo zangaphansi ezivikela amakhaza, ukuze ngi... ukuzisebenzisa ohambweni lokuyozingela,



ukuze ngingabulawa amakhaza, ngalapho emgedeni wami nasemahlathini. Futhi nganyuka, hhayi. . .

<sup>49</sup> Omunye wathi, “Awu, Mfowethu Branham, ngabe ukhuphukele ukuyofuna na? Bewufanele ngabe ukhuphukile ufune umbono ovela eNkosini.”

<sup>50</sup> Ngathi, “Qhabo, awuyi. . .Awukwenzi ngaleyondlela. Awukwazi ukudonsa lutho kuNkulunkulu.”

<sup>51</sup> Niyabo, yingalesosizathu abantu belokhu besho, ezingxoxiswaneni, bethi, “Buza iNkosi. Hlala nakho nje! Hlala nakho nje!”

<sup>52</sup> NgangineZwi leNkosi ukuliyisa kuMfowethu Neville, mayelana nokuprofetha phezu kwalowo nalowo oza kuleli-altare lapha. UNkulunkulu wamtshela, wambizela phansi ngempela ngakho, niyabo. Ungakwenzi lokho, uzomshovela enyameni bese uthola umprofethi wamanga. Niyabo? Niyabo, makenze njengoba nje uMoya umholela ukuthi akwenze. Niyabo?

<sup>53</sup> Unga—ungazami ukudonsa lutho kuNkulunkulu, ngoba angeke ukwenze. Uzokhuluma kuphela. . .NjengoBalami, umprofethi oqashwayo, wathi, “Ngingakhuluma kuphela lokho uNkulunkulu akufaka emlonyeni wami. Ngaphandle kwalokho, angeke ngikusho.”

<sup>54</sup> Futhi leyo yinto efanayo, ngiyaluthanda lolu hlelo abanalo manje, ukuze ngithole ukuthini, lokho nje iNkosi ebizokwenza. Kuhle kakhulu lokho.

<sup>55</sup> Kepha uJesu waya ehlane, ukuba azile ukudla, emva kokuba uMoya oNgcwele sewehlele phezu kwaKhe. “UJohane wafakaza, ebona uMoya kaNkulunkulu wehla phezu kwaKhe.” Futhi Wagewaliswa ngaMandla kaNkulunkulu, uNkulunkulu ekuYe, futhi-ke Waya ehlane ukuba azile ukudla, emuva kwalokho. Hhayi ngaphambili, ukuze uMoya oNgcwele wehlele phezu kwaKhe, kodwa Wangena futhi wazila ukudla *emva* kokuba uMoya oNgcwele sewehlele phezu kwaKhe. Niyabo?

<sup>56</sup> Futhi manje, embonweni, ngingahle ngisho lokhu. Ngikushilo kanye. Bengizokunqamula kuphume eteyipini, kodwa ngikhohwa ukuthi ngizovele ngikuyeke kuqhubeke. Mina. . .

<sup>57</sup> Kwakucishe kube yihora lesithathu nqo ekuseni, ngiyacabanga. Ngase ngivukile, futhi ngabheka lapho, phambi kwami, futhi ngangehlela eJordani. Kubukeka sengathi ngangimi ebalazweni lasePalestine, futhi ngangehlela eJordani. Futhi kubukeka sengathi ngangilizwa iculo, *Ngehlela EJordani*, othile wayelicula. Futhi ngenkathi ngisondela emfuleni, ngabheka emuva futhi ngabona ukuthi iyiphi indlela engangifike ngayo, futhi ngangingokubili kokuthathu kwendlela lapho, ngiya eJordani. Futhi ngabheka ngaphesheya kweJordani, futhi ngathi, “O, makadunyiswe uNkulunkulu,

ngakolunye uhlangothi nje yilapho zonke izithembiso zilele khona! Zonke izithembiso zilele eZweni lesethembiso.”

<sup>58</sup> Futhi khona-ke ngaswanguluka. Ngacabanga, “Ngabe kungenzeka ukuthi ngiye nga...bekungenzeka ukuthi bengiphupha, ngoba-ke yisikhathi sasebusuku na?” Niyabo, umbono yinto oyibona ngamehlo akho evulekile, njengephupho nje, ubheke ngqo kuyo, futhi u—uyezwa ukuthi umi njengalapha emsamo, futhi u—umi lapha, kodwa nokho ubukeka sengathi usephusheni. Kukhona...Awukwazi ukukuchaza, ayikho indlela yokukwenza. Niyabo, kungumsebenzi kaNkulunkulu. Futhi izindlela zikaNkulunkulu azichazeki. Zimelwe ukwemukelwa ngokukholwa.

<sup>59</sup> Futhi-ke njengoba ngihlala lapho kancanyana, eceleni kwalesi sihlalo, khona-ke, ngokuzumayo, nakhu kubuya futhi. Khona-ke ngazi-ke ukuthi bekungumbono. Futhi khona-ke lapho sengingena embonweni futhi, kubukeka sengathi ngangiphakanyisiwe futhi ngihleli e—emgwaqeni omkhulu, umgwaqo omkhulu oyincingo, nomunye umfowethu. Angikaze ngazi ukuthi umfowethu wayengubani. Ngaqalaza. Ngathi, “Manje ngiqinisekile futhi ngiyazi ukuthi lona ngumbono, iNkosi uNkulunkulu ilapha.” Futhi kubonakala sengathi wonke umuntu wayesaba. Ngathi, “Yini esatshwa ngumuntu wonke na?”

<sup>60</sup> Kwabe-ke sekufika iphimbo, lase lithi, “Kukhona ubungozi obunjalo kulezi zinsuku. Kukhona into embi kakhulu engukufa uma kukugadla.”

<sup>61</sup> Futhi ngezwa ukhula lukhushuza phansi, futhi ngabheka, futhi nakhu kuza inyoka enkulukazi ihushyela okhuleni. Ngacabanga, “Manje, ngazi ukuthi lona ngumbono, khona-ke ngizakubona ukuthi yini lesi—lesi silwane noma lesi silo.” Futhi sahushuzela emgwaqeni omkhulu. Kwathi nje lapho ngingaba seceleni kwaso, ngazi ukuthi kwakuyimamba. Manje, imamba yinyoka yase-Afrika, okuyiyona-nto ebulala kakhulu kunazo zonke izinto ezikhona. Ayikho into enoshevu njengemamba. Futhi inyoka, kusobala, imele isono, ukufa. Niyabo? Futhi kukhona i...Sinayo kulelizwe, inyoka enomsila okhehlezelayo, nenyoka enesihlungu, nenyoka imokhasini mlomokhothini, eziningi zalezo zinyoka, ukuthi, uma unempilo ebuthakathaka futhi eyodwa ingakuluma, mhlawumbe iyokubulala, kepha uma ungatholanga usizo lohlobo oluthile khona lapho.

<sup>62</sup> Bese khona-ke—khona-ke e-Afrika naseNdiya, futhi sithola imfezi. Kukhona imfezi emnyama, iyinyoka embi, ilumela ukufa, nayo. Futhi kukhona imfezi ephuzi, ekude kakhulu kuyo. Futhi imfezi ephuzi, isiguli sifa ngokufa okunyantisa kangako, sibulawa ukucinana. I—ikhubaza umgudu wokuphefumula. Futhi bona—bona abakwazi ukuphefumula, bavele bavule umlomo wabo negebe ekuzameni ukukwenza, futhi bafe

kanjalo. Futhi lolo kwakuluhlobo lwenyoka kwakungukukhotha okukodwa nje ekutholeni uBilly Paul, ngenkathi sithola inyoka, e-Afrika.

<sup>63</sup> Bese kkhona-ke—khona-ke kuza imamba, ingukufa. Lapho nje e . . . Ishesha kakhulu ngeke uyibone. Iya phezulu phezu kokhula bese iziphephezisa ngengemuva lomsila wayo. Ithi nje, “wushu,” futhi ayisekho! Ikushaya ebusweni, imvamisa. Isuka iye phezulu bese ishaya kanzima. Futhi, lapho ikushaya, unokuphefumula okumbalwa nje uze uphele. Jika ngempela . . . Ayikukhubazi kuphela, ungena emgudwini wegazi, ithola imithambo, konke, ufa nje emizuzwaneni embalwa nje. Labo bafana bomdabu nabafana abazingelayo, ungathi, “Mamba,” futhi bayoshayisana ngamakhanda ndawonye, bamemeze, ngoba ngu—ngukufa nje emizuzwaneni embalwa nje, niyabo, lapho eyodwa ikushaya.

<sup>64</sup> Futhi yayikhona lapha, emgwaqeni omkhulu. Ngacabanga, “Awu, yilokhu-ke.” Ngakho-ke ngayibheka. Futhi yayibukeka ingithukuthelele, futhi yakhotha ulwimi lwayo, futhi nansi iza. Kodwa lapho isondela eduze kwami ngqo . . . Yayingagijima inyuke ngokushesha igijime ngokushesha, bese-ke ibiyohlehla kancane futhi kancane, futhi inyakaze futhi ime, bese kuthi-ke kukhona okuyibambayo. Ayikwazanga ukungiluma. Futhi yayiphendukela ngakolunye uhlangothi, izame ukusondela ngakululuhlangothi. Futhi yayibuya futhi iqale, bese ishwibeka ngqo ize ngakimi, iqhubeka kancane futhi kancane futhi kancane, bese-ke iyama, bese intshikiza *kanjalo* bese ibuyela emuva. Ayikwazanga ukungishaya.

<sup>65</sup> Khona-ke yaphenduka futhi yayisibheka umngani wami, futhi yasho yalandela umngani wami. Futhi ngabona umngani wami evele egxuma le emoyeni, futhi phezu kwayo naphezu kwayo naphezu kwayo, ezama, futhi into yayimshaya. Ngacabanga, “O, uma ike imshaye, kuzoba ngukufa khona manje. Akumangazi ukuthi wonke umuntu wesaba kangako, ngoba uma lento ikushaya kungukufa khona lapho.” Futhi—futhi yayimshaya *kanjalo* nje, futhi ngaphonsa izandla zami phezulu, ngathi, “O Nkulunkulu, yiba nomusa kumfowethu!” Ngathi, “Uma leyonyoka ike yamshaya, izombulala.”

<sup>66</sup> Futhi ngaleso sikhathi nje inyoka yaphendukela kimi lapho ngisho lokho, yaphinda yangibuka. NePhimbo lavela ngenhla kwami, lase lithi, “Unikwe amandla okuyibopha, okubi kakhulu, noma okunye.”

Ngase ngithi, “Awu, Nkulunkulu, yini okufanele ngiyenze na?”

<sup>67</sup> Lathi, “Yinye into okumele uyenze: Ufanele ube qotho kakhulu.” Niyabo? “Ufanele ube qotho kakhulu.”

<sup>68</sup> Ngathi, “Awu, Nkulunkulu, ngixolele ngokungabi qotho kwami, futhi mangibe nobuqotho.” Futhi ngenkathi

ngiphakamisela izandla zami kuYe futhi, kwakukhona Okuthile okukhulu okweza phezu kwami, kwavele kwangiphakamisa, kwabonakala sengathi umzimba wami wonke wawugcwaliswe ngoKuthile.

<sup>69</sup> Futhi ngabheka inyoka. Yase-ke iqala iza ngakimi, futhi ayikwazanga ukukwenza, nokho. Futhi ngathi, “Sathane, eGameni leNkosi uJesu Kristu, ngiyakubopha.” Futhi inyoka, intuthu eluhlaza okwesibhakabhaka yaphuma kuyo, futhi yazisonga yenza lolophawu njengo S, usonhlamvukazi S wenziwe wahlehla, uphawu u-*ne*. [&—Umhl.] *Ne* kusho ukuthi “bopha lena noma yini engezansi kwayo,” ngoba yayimbi kakhulu. Kwawa intuthu eluhlaza okwesibhakabhaka kuyo, futhi umsila wayo yaziminyanisa ngawo yaze yafa ngasekhanda layo, ngenkathi yenze lo S obheke emuva, lolophawu luka *ne* (njengesihlanganisi, niyabo) kwayiminyanisa yaze yafa. Futhi umfowethu wayesekhululekile.

<sup>70</sup> Futhi ngaya ngaleya ngase ngiyigxoba. Ngathi, “Manje ngifanele ngithole ngalokhu, ngoba kungumbono.” Futhi ngayishaya le—lento, futhi yaphenduka *kanjalo*, yabukeka njengesibambo, esibambweni sengilazi sembiza, futhi ngavele nje ngakwenza kwaba yingilazi ekhanya ngokucwebile eliqinile. Futhi ngathi, “Cabanga ngalokho, kushesha kanjani! Leyo ntuthu eluhlaza okwesibhakabhaka yayingukuphila, nakho konke, kwayishiya, zonke izakhi, futhi kwaphendulwa kwaba yingilazi.”

<sup>71</sup> Futhi ngaso lesi sikhathi, iPhimbo lafika futhi lathi, “Ungayiqaqqa, nayo.”

<sup>72</sup> Ngakho-ke ngathi, “Khona-ke, Sathane, ukuze ngazi, ngiyakuqaqqa.” Futhi lapho sekwenzekile, yaqala ukubuya iphile futhi, itshikiza. Futhi ngathi, “Ngiyakubopha futhi, eGameni likaJesu Kristu.” Futhi ngenkathi sekwenzekile, intuthu yandiza yaphuma kuyo futhi, futhi yaziminyanisa emuva ngqo futhi yase iphenduka yaba yingilazi ekhanya ngokucwebile.

<sup>73</sup> Kwase kuthi ngenkathi seyenze lokho, lelo Phimbo lathi, “Manje ufanele ube qotho kakhulu kunalokho oyikho, ukwenza lokhu.” Khona-ke kwangishiya, futhi ngangimi egumbini.

<sup>74</sup> Imizuzwana embalwa, ngezwa kukhala iwashi lasodongweni, futhi unkosikazi wami wayese...evuka. Abantwana, niyazi ukuthi kunjani, ngiqagele, endlini yakho, oyedwa, “Ngizogqokani namhlanje, mama na? Zikuphi—ziphi izincwadi zami na? Futhi yini engiyenzile na?” Niyazi. Wena, njenganoma iliphi ikhaya, awukwazi ukuzizwa ucabanga, nhlobo, ngabo bonke bezama ukulungela ngasikhathi sinye.

<sup>75</sup> Futhi—futhi ngakho-ke ngathi shelele ngangena egumbini lokudlela, futhi ngaguqa ngamadolo, ngase ngithi, “Nkosi Jesu, angizazi lezi zinto. Futhi yini okufanele ngiyenze na? Futhi abantwana bazobe bengibiza ukuthi ngibayise esikoleni

emizuzwini embalwa. Yini efanele ngiyenze na?” Ngase ngiqalaza, neBhayibheli lami lalilele lapho, ngase ngithi, “Nkosi, uma Uzongithethelela...” Angikholelwa ekuvuleni umBhalo nje, bese ngikhipha okuthize eBhayibhelini futhi ngisho lokho, kodwa, kunezikhathi lapho uNkulunkulu engakududuza ngento enjalo. Futhi ngathi, “Nkosi, kulesi simo esibucayi khona manje, phambi kokuba uMoya waKho ungishiye, futhi a—angazi ukuthi ngenzeni, izinganyana zizoba ihora nokho, ngaphambi kokuba zizobe zingasekho, Ungangikhombisa nje? Uma leyo bekuyinto Ozama ukuyifinyelelisa kimi, Baba waseZulwini, khona-ke ngazise.”

<sup>76</sup> Ngase ngithatha leli Bhayibheli ngavele ngalidonsa ngalivula *kanjalo*, futhi isithupha sami sasibekwe kwabaseKorinte bokuQala, isahluko 5, ivesi 8, lapho into ethize ifundeka into ethize kanje. “Lapho uza...” Ngangihlela ngokuzila ukudla, eNkosini. NgaMtshela ukuthi ngizophuma futhi ngizile ukudla. Wathi, “Uma uza kulomkhosi...” Okungukuthi, ukuzila ukudla emzimbeni kungumkhosi neNkosi. Siyakwazi lokho. “Ngakho-ke uma uza kulomkhosi, ungafiki nemvubelo endala noma invubelo yobubi, kanjalonjalo; kodwa woza nesinkwa esingenamvubelo sobuqotho neqiniso,” khona impela Ayengitshele khona embonweni. “Woza...” uNkulunkulu ungumaHluleli wami onesizotha. “Woza nesinkwa esingenamvubelo sobuqotho neqiniso,” lelo yiZwi.

<sup>77</sup> Khona-ke ngikubonile ayekuhlosile, njengoba Yena, eminyakeni edlule, lapho ngibone iBhayibheli lehla, nginakho kubhalwe khona lapha, lehla, futhi kwavela isandla eZulwini futhi sakhomba phansi kuJoshuwa sase sifunda amavesi okuqala ayisishiyagalolunye, sase sima lapho: Lokho ngukuthi, uJoshuwa weza ehlane, kodwa akazange akwenze... wayekulungele, lapho efika eduze neJordani, uNkulunkulu wambiza, wathi, “Namuhla Ngizoqala ukukukhulisa phambi kwabantu.” Wabe-ke esethatha abantwana bakwa-Israyeli wabawelisa iJordani, baya ezweni lapho... wabapha, ebahlukanisela, izwe lesethembiso.

<sup>78</sup> Ngaya emahlathini, futhi ngakhuleka futhi ngakhuleka, futhi ngazila ukudla. Futhi, manje, ngaphindela kuleso sihlahlala lapho ngahlangana, lapho lezo zingwejeje yayikhona, ukuthi nizwile kweminye iMilayezo, niyabo, lapho lezo zingwejeje yayikhona. Futhi ngimi lapho, cishe ngelesithathu noma ngehora lesine nqo ekuseni, ngemuva kokuthi ngidwanguze ehlashaneni ngalokho kukhanya engikubonayo, ukufika esihlahleni, ngiza kusese-eli ngoba ngaholelwa lapho. Ngase ngihlangana naYe. Nkulunkulu, ngisize ukuba ngiphile njalo ngeqiniso!

<sup>79</sup> Ngizofunda indikimba yami manje. Ngithathe okwendikimba kulokhukusa, kubhalwe phansi lapha ndawo ndawo, o, nakhu, uJoshuwa, eNcwadini kaJoshuwa, isahluko

se 10. Kini enizofunda ngemuva kwami, noma, isahluko se 10 nevesi le 12. Futhi nginehora elilodwa nje.

<sup>80</sup> Bese kuthi-ke, ngiyacabanga, anginasiqiniseko, kodwa ngikholwa ukuthi uBilly uthe unikeze amakhadi omkhuleko kulokhukusa. Wathi, “Bekungekho abaningi kakhulu, kodwa nje abanye abantu bafuna ukukhulekelwa.” Futhi noma ngubani onamakhadi omkhuleko, phakamisa isandla sakho manje. Awu, lokho kulungile. O? Awu, kulungile, lokho kukahle. Kulungile.

Manje ivesi le 12 lesahluko se 10 sikaJoshuwa.

<sup>81</sup> Futhi manje, khumbulani manje, ngokuzayo, ngeSonto elizayo ngifuna ukukhuluma ngokuthi *UbuKristu Bubhekene Nokukhonza Izithombe*. Bese-ke ngizonitshela kusuka lapho, ukuthi ngabe iNkosi ihola phambili ngomyalezo kaKhisimusi, noma qhabo. Kubukeka sengathi nginomyalezo osenhliziyweni yami ngabantu, ngoKhisimusi. Futhi-ke ngizonitshela kusuka lapho.

<sup>82</sup> Manje siqala ukufunda evesini le 12 lesahluko se 10 sikaJoshuwa:

*UJoshuwa wayesekhuluma eNKOSINI mhla iNKOSI inikela ama-Amori phambi kwabantwana bakwa-Israyeli, wathi phambi kwabantwana bakwa-Israyeli, Langa, yima eGibeyoni; nawe...Nyanga, esigodini sase-Ajaloni.*

*Futhi ilanga lama, nenyanga yahlala, abantu baze baziphindisele esitheni zabo. Akulotshiwe yini lokho encwadini kaJasher na? Ilanga lema phakathi nomkhathi, alisheshanga ukushona kungathi usuku lonke.*

Lalelani manje:

*Aluzange lubekhona usuku olunjangalo ngaphambi...noma ngasemva kwalo, lokuba iNKOSI ililalele izwi lomuntu: ngokuba iNKOSI yamlwela u-Israyeli.*

*UJoshuwa wabuyela, ekamu laseGilyadi, bonke bakwa-Israyeli benaye.*

<sup>83</sup> Kwangathi uNkulunkulu anganezela izibusiso zaKhe eZwini laKhe. Manje ngiyafisa, uma kuyintando yeNkosi, ukuthi nihlale nami imizuzu embalwa. Ngifuna ukuthatha indaba, engajwayelekile, eyinqaba, phezu kokufunda umBhalo onjalo. Futhi ngifuna ukunaka kwenu no—nomkhuleko ngalesi sikhathi. Ngifuna ukuthatha indaba, yegama elilodwa: *INDIDA*.

<sup>84</sup> Futhi, okokuqala, ngithanda ukuchaza mhlawumbe ukuthi iyini indida. Esichazamazwini sikaWebster, kuthi *indida* isho “into ethile engakholeki, kodwa eyiqiniso.” Lokho yindida. Okuthile okucishe impela kungenakuphikwa ngokuphelele,

akunakuba njalo kepha kunjalo; leyo yindida. Manje ngifuna ukuphumula imizuzu embalwa kulamagama, indida.

<sup>85</sup> Manje sinezinto eziningi esingabhekisela kuzo njengendida. Into eyodwa engingathanda ukubhekisa kuyo, ukuthi, lo mhlaba ngokwawo uyindida. Ukuma kwawo kuyindida.

<sup>86</sup> Izolo ebusuku bengikhuluma nendodakazi yami, uRebekah, osesikoleni esiphakeme. Futhi bengifunda lapha emBhalweni, futhi—futhi bengimtshele ngokufunda leli—leli vesi lapha. Futhi wathi, “Babayi, uJoshuwa wamisa umhlaba ngempela, akawumisanga na?”

Ngathi, “Angazi ukuthi wamisa ini. Wamisa ilanga.”

<sup>87</sup> Wathi, “Wayengeke alimise ilanga, ngoba ilanga alihambi.”

<sup>88</sup> Ngathi, “Ukubonakalisa kwalo kuhamba umhlaba wonke, nakuba kunjalo, futhi wamisa lokho.”

Wathi, “Awu, khona-ke uNkulunkulu wamisa umhlaba.”

<sup>89</sup> Ngathi, “Khona-ke, kumuntu ongakholelwa ebukhoneni bukaNkulunkulu, kwenzekani uma umhlaba kwenzeka ume bese ulahlekelwa amandla adonsela phansi awo na? Ubuzodubula emkhathini njenge—ngenkanyezi, futhi imicibisholo yawo ibingawa izigidigidi eziyikhulu zeminyaka emkhathini.”

<sup>90</sup> Kodwa iBhayibheli lasho ukuthi, “Ilanga lama, futhi labamba indawo yalo usuku lonke.” Ngiyakukholwa. Ngiyakukholwa. Akunangqondo futhi akukholakali, kodwa kuyiQiniso.

<sup>91</sup> Ngicela ungitshale-ke, yiluphi uhlangothi oluphezulu lomhlaba, iNdawo yasekugcineni komhlaba engaseNyakatho noma iNdawo yasekugcineni komhlaba engaseNingizimu na? Wazi kanjani, uma usemkhathini na? Wena uthi, “iNdawo yasekugcineni komhlaba engaseNingizimu iphansi, ngaphansi kwethu.” Bacabanga ukuthi iNdawo yasekugcineni komhlaba engaseNyakatho iphansi, ngaphansi kwabo. Niyabo?

<sup>92</sup> Ime emkhathini, emzungelezweni omncane womoya, njengoba uphenduka amamayela ayizinkulungwane-ezithile ngehora. Isizathu, kukhona amamayela ayizinkulungwane ezingamashumi amabili nane noma amashumi amabili nanhlanu azungeze wona, futhi uphenduka emahoreni angamashumi amabili nane, ngakho-ke iwenza ihambe kahle ngaphezu kwamamayela ayinkulungwane ngehora, ihamba izungeza. Futhi akugeji neze, kushaya ncamashi. Lapho ku—lapho kusenkabazwe khona, lapho ihamba khona, ayiwugeji nomzuzu; isesikhathini esiphelele, imi emoyeni. Uma lokho kungeyona indida, angazi ukuthi iyini. Kanjani ukuthi zonke izinhlelo zasezulwini, ukuthi zibekwe ngesikhathi kanjani, ngokuphelele kakhulu; kuze kube yilokho, eminyakeni ezayo, eminyakeni engamashumi amabili namashumi amathathu kusukela manje,

isayensi ingabona ukufika kokusitheka kwelanga nenyanga, kudlula. Futhi ingakutshela, kuze kube umzuzu, ukuthi kuzodlula nini nokuthi ukusitheka kwelanga nenyanga kuzoqala nini.

<sup>93</sup> Akunandaba ukuthi sinewashi elihle kangakanani, okunye kokushaya emhlohlweni. . . Nginalo elilodwa lapha engalinikwa eSwitzerland, njengesipho, ngenkathi ngangilapho. Inani licishe libe amadola angamakhulu amathathu, ngemali yaseMelika. Lelo laphiwa mina. Alikho iviki kodwa okumele lifakwe esikhathini kabusha; wonke amawashi asodongweni, akukho lutho umuntu angalwenza oluphelele kangako. Kuzobakhona, eminyakeni embalwa, lizoguga futhi libe lingasekho. Njengoba likhula, liba libi ngaso sonke isikhathi. Amagugu azoguga. Ukunemba kwalo kuzolishiya. Akukho lutho olungasuswa noma lulungiswe ngumuntu, noma lucoliswe ngumuntu, olungahlala luphelele.

<sup>94</sup> Kepha lo mhlaba uhlala uphelele! Yini ewulawulayo na? Awu, wena uthi, “Angazi ukuthi yini ewulawulayo, ukuthi yini ewubambe endaweni yawo.” Impela uyindida. Kungukuthi, awukwazi ukuchaza ukuthi uNkulunkulu ukwenza kanjani, kepha Uyakwenza. Ngakho-ke, leyo yinto esemqoka, ukuthi Uyakwenza. Futhi siyazi ukuthi kunjalo.

<sup>95</sup> Akukholakali ukuthi ungazongolezisa kanjani ibhola emoyeni, ngeke lenze inguquko eyodwa ephelele endaweni efanayo.

<sup>96</sup> Bengicabanga, lapha esikhathini esithile esedlule, ngenkathi ngangisogwadule. Futhi elinye lalamakhakhasi amadala agxumayo lelo ngama-esidi egazini lakho azowadonsela kuwe ngqo, omunye walabo bafu wagxumela kimi. Futhi awukwazi ukukungcothula, ufanele uthathe okuthile bese uyakuhhala ukususe. Futhi linemigodi emincane kulo. Futhi akunandaba ukuthi uyilola kangakanani inaliti, inaliti iyobe ibuthuntu ekugcineni; ubukhali obuphelele benaliti buzophelela ngendlela obungayithola ngayo, buzoba buthuntu, kolunye lwamakhakhasi agxumayo. Futhi noma kunjalo liyiqabunga, uqobo lwalo, ligingqiwe phansi, liqinile. Kungenzeka kanjani ukuthi imvelo ingagingqa iqabunga liqine futhi libukhali kakhudlwana, ephoyintini, kunokuba umshini omuhle ungagaya elilodwa na? Futhi, nokho, kuze kuthi ngqu phansi ekupheleni kwalelo phoyinti yizimbobo ezincane yehhuku lokudoba izinhlanzi, *kanjalo*, izimbobo ezincane ukuligcina, nokuzibamba lapho lihamba. O, indida, kunjalo, kwisayensi. Akukholakali, kepha kuliqiniso.

<sup>97</sup> Ngingathanda ukuthi othile akuchaze lokhu. Angeke nginitshele ncamashi amamayela, noma mangaki amamayela isayensi eshoyo ukuthi inyanga iqhele ngawo emhlabeni. Kodwa kungenzeka kanjani ukuthi inyanga, bengingathi, imile



izigidi nezigidi zamamayela kude ukusuka emhlabeni, kepha nokho ilawula lelo gagasi lolwandle na? Yini ekwenzayo na? Kungenziwa kanjani na? Kuyindida, kepha nokho siyabheka futhi sibone ukuthi sekwenziwe. Kuyenzeka. Inyanga ilawula amagagasi. Lapho inyanga inyakazisa *kanjena*, isuka emhlabeni, igagasi lihambisana nayo. Futhi uNkulunkulu ubeke inyanga phezu kwamagagasi, futhi wabeka imingcele. Futhi awakwazi ukweqa lowomngcele lapho uNkulunkulu adweba khona umugqa, futhi wathi, “Lwandle, ungasondela *kangaka*, kodwa awukwazi ukuthatha konke okunye, ngokuba Ngibeka umqaphi phezu kwakho.”

<sup>98</sup> Leyo nyanga, izigidi zamamayela ukusuka emhlabeni, ibiza kulolo lwandle, futhi ibeka imingcele yayo futhi iwulawule. Akukholakali! Kuyini okukuleyo nyanga na? Ngenkathi, amamayela ambalwa nje ukusuka emhlabeni, wonke amandla adonsela phansi, wonke umoya, konke okunye, kuyashiya, kuphuma kuye emkhathini lapho kungekho ngisho nomoya, okwezigidi nezigidi futhi kuphindaphinde izigidi zamamayela. Futhi, nokho, iyawulawula! Ithi, “Ungahamba ibanga elide kangaka, kodwa ngeke uye kude, ngokuba ngingunogada kaNkulunkulu. Ngiyinja eqaphayo ehlezi lapha, futhi awukwazi ukweqa lemingcele.” Chaza lokho. Lokho kuyindida, ukuthi uNkulunkulu ukwenza kanjani lokho, kodwa nokho Uyakwenza. Akunakuchazwa.

<sup>99</sup> Sinesikhathi sasebusika, iqhwa phansi, amakhaza, umhlabathi uba yiqhwa. Imbewu encane, futhi kuleyombewu encane kukhona imbewu yokuphila, futhi leyombewu encane izoba yiqhwa iqhume ivuleke, bese umthubi ugijima uphuma kuyo. Futhi leyo mbewu yokuphila izobe ilele othulini, eshidini eliyiqhwa leqhwa elingabulala noma iyiphi impilo. Igcinwa kanjani, bese ibuya futhi entwasahlobo na? Besingeke sikuchaze lokho, besingakwenza na? Kuyindida.

<sup>100</sup> Sithatha amaHeberu, isahluko se 11 nevesi 3, siyaqonda lapho ukuthi iBhayibheli lithi, uPawulu ekhuluma, ukuthi, “Umhlaba wadatshulwa futhi wahlanganiswa yiZwi likaNkulunkulu,” indida, ukuthi i—iZwi lalikhwazi ukukhuluma futhi ngaleloZwi liyo—liyobumba izinto eziphathekayo, “ukuze izinto ezivelayo zenziwa ngezinto ezingabonakali.” Izinto esizibonayo, kwakuyiZwi likaNkulunkulu elikhulunyiwe. Umhlaba uyiZwi likaNkulunkulu. Imithi iyiZwi likaNkulunkulu. Kungani singesaba ukwethemba Lowo onikeze iZwi elinjalo, ngaMandla anjalo negunya na? Kungani singesaba ukuthatha leloZwi kithi futhi silisebenzise kithina uqobo na? Kukhombisa lapho siwele khona, ngokungakholwa. IZwi, iZwi likaNkulunkulu, indida! Impela indida, iZwi likaNkulunkulu.

<sup>101</sup> Futhi, ngithanda ukukhombisa indida masinyane, futhi kulapho uNkulunkulu abiza u-Abrahama futhi wamtshela, ngenkathi eneminyaka eyikhulu ubudala; futhi uSara

wayenamashumi ayisishiyagalolunye, amashumi amane edlule isikhathi sokuya esikhathini kuye. No-Abrahama, owayesefana nofile; noSara, owayeyinyumba kwasekuqaleni, nesibeletho sakhe sasesifana nesifile. Futhi nokho uNkulunkulu wathi Uyoletsha, ngabo, umntwana. Lokho kuyindida. Buza udokotela ukuthi ngabe owesifazane, oneminyaka eyikhulu ubudala, angakhulisa ingane, abe nengane. Akunakwenzeka, akukholwakali, kepha ukwenzile ngoba uNkulunkulu wathi uyokwenza.

<sup>102</sup> Kuyinto engakholakali, ukucabanga ukuthi iNdoda ingahlala ngomhlane waYo ufulathele itende, isiHambi esinotshuli ezingutsheni zaSo, futhi sitshela owesifazane, owayesemuva kwetende, ukuthi wayecabangani. Indida, engakholweki, kepha nokho iyiqiniso.

<sup>103</sup> Kwakungakholweki, ngenkathi u-Abrahama ethatha u-Isaka wamyisa esiqongweni sentaba, indodana yakhe ezelwe yodwa, futhi wamthatha wamyisa esiqongweni sentaba, ukuyonikela ngaye njengomhlatshelo. Futhi lapho efika esiqongweni sentaba, wase ebeka u-Isaka phezu kwezinkuni, futhi wayekulungele ukumbulala. Futhi ngenkathi ehla ngesandla sakhe, Okuthile kwabamba isandla sakhe! Futhi nakho kwakukhona inqama ihhukwe ngezimpondo zayo, ehlane, esiqongweni sentaba. Indida! Yaqhamukaphi inqama na? Kungaba kanjani amamayela ayikhulu ukusuka kwimpucuko ngaphandle kokubulawa na? namabhubesi no-nojakalase, namankenthane nezilo, nezinto. Yavelaphi na? Yafika kanjani lapho, futhi phezulu esiqongweni sentaba lapho kungekho manzi khona na? Kungani yayingekho lapho ngenkathi ecosha amatshe na? Wabiza igama *Jehova-jire*, “iNkosi iZihlinzekele umhlatshelo.” Akukholweki kepha nokho kuyiqiniso impela, ngoba Yena, anguJehova-jire. Izinto ezingakholakali olwazini lwethu nakwisayensi, kepha nokho kuliqiniso! Indida enkulu!

<sup>104</sup> Kwakuyindida, futhi kuzoba njalo, lapho uJesu, uMarku 11:22, noma, :23, ngenkathi Ethu, “Uma uthi kulentaba, ‘Nqukuleka,’ ungangabazi enhliziyweni yakho, kodwa kholwa ukuthi okushilo kuzokwenzeka, ungaba nakho okushilo.” Akukholweki, kepha kuliqiniso. Kuyindida.

<sup>105</sup> Mangime lapha ukuthi ngithi, ngaleya kulelo hlathi, ngihlezi eceleni kwalesosihlahla ngalokho kusa, kungekho zingwejeje emahlathini, kodwa ngenkathi iPhimbo likhuluma futhi lathi, “Shono ukuthi zizoba kuphi”!

<sup>106</sup> Futhi lapho, ngakho-ke ngisize, uma ngifa ngingakawuqedi lo mlayezo, ngikhomba umunwe wami esihlahleni esingenalutho, isihlahla iwolnathi, ngathi, “Izohlala khona *lapho*,” futhi yayilapho! Akukholweki, kepha yiqiniso!

Wathi, “Elandelayo izoba kuphi na?”

107 Ngathi, “Ngaphesheya kulesosigejane somqumbe wezinto,” futhi angizange ngehlise umunwe wami phansi yaze yaba khona!

“Elandelayo izoba kuphi na?”

108 “Phandle kuleso sicupho phandle ngaleya kuleyonsimu.” Futhi yayilapho! Akukholweki.

109 Ngibuze umkami, ngokunye ukusa. Ngathi, “S’thandwa, ngabe ngilahlekelwe yimizwa yami na? Ngabe sengiwuhlanya na? Yini inkathazo ngami na? Kungani ngisho izinto engizenzayo na? Yini engiyenzela izinto engiyenzayo na? Yini engenzayo na?” Ngiyabathanda abantu, kepha nokho ngivele ngibadwengule. Futhi ngizila ukudla futhi ngiyakhuleka ukuze ngikususe; futhi lapho ngizila ukudla kakhulu futhi ngikhuleke, kuba kubi kakhulu. Akukholweki, kepha kuyiqiniso! Iqiniso.

110 Ngibone owesifazane ephakamisa isandla sakhe khona lapho, emuva esakhiweni, edumisa iNkosi. KwakunguHattie Wright, ehlezi phansi lapho. Ngenkathi, wayenabafana ababili, uma bezongithethelela ngokusho lokhu, abambuka, abafana bezwe. Lowo wesifazane omncane ehlezi lapho ngalolo suku, umfelokazi. Futhi ngathi, “Hattie, iNkosi uNkulunkulu... ukhulume into efanele. Uhlinzeke ngalezo zingwejeje. UnguJehova-jire.”

111 Wathi, “Lokho akulutho ngaphandle kweQiniso likaNkulunkulu!” O, washo into efanele! Kubukeka kungakholweki ukuthi isidalwa esingumuntu singakhuluma izwi... .

112 Njengoba uMfowethu Booth enitshelile. Singcole futhi senyanyeka njengoba sinjalo, Ngubani Lowo ohlala emuva ngaleya ngemuva kwenyanga nezinkanyezi, nawo wonke umkhathi nesikhathi nePhakade na? Njengoba ngisho noBooth ekushilo, futhi ngafunda into efanayo ngelinye ilanga, ngifunda u-Irenaeus, ukuthi ngisho neziNgelosi zingcolile emehlweni aKhe. Singobani thina na?

113 Kodwa owesifazane washo into efanele eyabangela inhliziyi kaJehova... wathi, “Mbuze lokho akufunayo, bese umnika khona.” Amen. Akukholweki, kepha yiqiniso! Njengamanje lapha nasemehlweni ethu ubufakazi obubonakalayo: wacela ukuthi imiphefumulo yabafana bakhe ibe ngamaKristu. UNkulunkulu wamupha ukufisa kwakhe. Akukholweki! Lokho kwakuyisimangaliso kakhulu kunokuphulukisa umuntu ogulayo. Lokho kuguqula impilo yomuntu, umphefumulo wakhe, umzimba, nakho konke ayikho. Kwashintsha ukwakheka kwakhe. Akukholweki, kepha kuyiqiniso! Kwakuyindida. Sikubona yonke indawo.

114 Indida ngesikhathi sikaNowa. Ngenkathi, uNowa, indoda, indoda nje ejwayelekile, waba ngumprofethi, noma wayengumprofethi weNkosi, mhlawumbe elima. UNkulunkulu

wamtshela, “Lungiselela imvula evela ezulwini,” lapho kwakungekho mvula. Kwakungakaze kube khona imvula. Ayikho indlela yokuthola imvula phezulu lapho. Lalingakaze line emhlabeni. Kwakungekho zilwandle, kwakungekho manzi, kodwa nokho uNkulunkulu wamtshela ukuba enze umkhumbi wokusindisa indlu yakhe. Futhi uNkulunkulu wehlisa imvula! Kwakuyindida. Okungavumelani nesayensi, kodwa (ini?) kwakuyindida, empeleni. Yebo.

<sup>115</sup> Kwakuyindida lapho abantwana bamaHeberu ababenqume ukuthi bazohlala neZwi likaNkulunkulu, kungakhathaleki ukuthi kwakwenzekeni, ukuthi inkosi yakha isithando somlilo sishisa kasikhombisa kunalokho esake sabaswa, futhi yaphonsa lawomadoda phakathi lapho. Lapho, ukushisa okukhulu kwe—kwesithando somlilo kwabulala amadoda ayehamba epulangweni lokuwela kanye nawo, eya emlonyeni wesithando somlilo; afa. Kodwa nokho lawo madoda ahamba kuleso sithando mhlawumbe amahora amathathu. Kwakungeke kusaba khona ngisho uthuli lwawo, ngokuba impilo yomuntu eyayikubo yayizobhubha. Uma ngabe kwenza impilo eyodwa yomuntu yashabalala, ngokusondela kuso, ngabe kwayenzani enye impilo yomuntu na? Kodwa babajikijela lapho, futhi ake sithi amahora amathathu, kungahle kube ayemahlanu.

<sup>116</sup> Kungenzeka ukuthi wahamba futhi waba nesidlo sasemini, futhi wabuya, wathi, “Vula umnyango wesithando somlilo. Ngeke kube kusasele ngisho uthuli lwalabo bafo!” Kodwa lapho evula umnyango, babelapho, bengenamyocu, behambahaba emlilweni. Akukholweki, kepha yiqiniso! Kungani na? Wathi, “Nifake abangaki na?”

Bathi, “Sifake abathathu.”

<sup>117</sup> Wathi, “Ngibona abane.” Yilokho okwenza indida. “Futhi Lowo obukeka njengendodana yonkulunkulu.” Wayengeyona indodana yonkulunkulu; WayeyiNdodana kaNkulunkulu! Babengabahedeni. O, uNkulunkulu eZwini laKhe elikhulu!

<sup>118</sup> Kuza isikhathi lapho ibutho likaNkulunkulu laba nobugwala futhi lalesaba indoda, futhi lema ohlangothini lwegquma. Lapho bevumela indoda eyodwa eyayinkulu okuphindwe kathathu kunabo bonke ubukhulu babo, ime eceleni kwegquma, futhi ithi, “Manje nithemba kuNkulunkulu wangempela, nisho njalo. Awu, omunye wenu bafo akaphume futhi alwe nami, futhi ngeke—ngeke sibe nokuchitheka kwegazi.” Isitha sikaNkulunkulu sasivalele ibandla likaNkulunkulu ngasegqumeni, futhi babesithatha! Babesaba. Babengamagwala.

<sup>119</sup> Futhi ekamu kwafika umfo omncanyanyana, ezisonge ngesikhumba semvu esincane, ijazi lomalusi wezimvu; umuntu omncane kunabo bonke ebuthweni lonke, hhayi ngisho nesosha. Kodwa kwakuyindida, ngenkathi uNkulunkulu

ethatha lowomuntu oyedwa, lowomuntu omncane ongenandaba. IBhayibheli lathi wayebomvana. Lowo muntu omncane oyedwa wenza lonke ibutho lesitha ukuba libaleke! Lokho kwakuyindida. Kubukeka sengathi uNkulunkulu ubeyonikeza lelo butho elikhulu, elimashayo elinesibindi esanele sokuyolwa. Babeyizinceku zikaNkulunkulu, kungani bengayi ukuyolwa impi kaNkulunkulu na? Leso yisitha sikaNkulunkulu, thatha sona! Kubukeka sengathi ngabe Wabanikeza isibindi. Kodwa uNkulunkulu wathatha umuntu oyedwa omncane.

<sup>120</sup> Futhi khumbula, enye indida, akazange athathe inkemba. USawuku wazama ukumgqokisa izikhali zakhe, wazama ukubeka inkemba esandleni sakhe. Umfo omncane ompofu akakwazanga ukukuphakamisa. Futhi wathatha indwayimane, irabha encane noma isikhumba esincane, esinemicu emibili yezintambo isongelwe kuso. Futhi wanqoba lonke ibutho lesitha, futhi wabanqoba. Kwakuyindida, ukuthi lowo mfanyana oyedwa nje wayengagijimisa kanjani ibutho.

<sup>121</sup> Kuyindida. Impela. UNkulunkulu uyakwenza. Ugcwele khona nje. Impela, Unjalo. Yilokho Akwenzayo. Leyo yindlela yaKhe yokukwenza. Yebo, mnumzane. Kwakuyindida.

<sup>122</sup> Ngenkathi abaseGibhithe benempi enkulu ababenayo, umhlaba wonke wanqotshwa. Babenezizwe zonke ngaphansi kwezandla zabo. Futhi lapho uNkulunkulu ethatha isinqumo sokubhubhisa lelo butho, ukubhubhisa lesa sizwe, kwakubukeka sengathi ngabe Wayezokhipha ibutho elithile lama-Amori, noma elinye ibutho elikhulu ndawo ndawo, futhi wayezobathumela ezansi lapho benemishini engcono; noma ahlanganise ukuhlanganiswa kwawo wonke amahlelo ndawonye, ukwehla nokulwa, ndawonye, ukuze Athole ubambiswano oluphelele. Kepha, uNkulunkulu wasebenzisa indida! Wathatha ikhehla, lineminyaka engamashumi ayisishiyagalombili ubudala, futhi alizange libeke inkemba esandleni salo, kepha induku endala egwegwile, eyacwilisa iGibhithe ngaphansi kolwandle olufile. Akukholweki, lokho uNkulunkulu angakwenza, kepha yileyodlela Akwenza ngayo. Usebenzisa indida ukukwenza. Niyabo, Ukuletha endinani, induku egwegwile yomalusi wezimvu esikhundleni sebutho elimashayo, ukunqoba i—isizwe esasibusa umhlaba.

<sup>123</sup> O, ukuphela kwento uNkulunkulu ayilindle manje, ngiyakholwa. IRashiya ayisho lutho kuNkulunkulu. Ufuna ukuthola indoda eyodwa. Yena akadingi ukuba nezinhlango ezinkulu. Yena akadingi ukuba namahlelo amakhulu. Ufuna ukuthola umuntu oyedwa Azokwazi ukusonga uMoya waKhe kuye! Lokho kuzokusho konke okunye, kuzoba nenye indida; aze Athole umuntu othize ozinikele ngokuphelele, lokho kuzokwenza lokho. Yileyondlela uNkulunkulu enza ngayo umsebenzi waKhe, Usebenzisa indida.

124 Kwakuyindida lapho isosha elikhulu le . . . likaNkulunkulu, eligama linguJehoshafati, limi emasangweni, nomuntu owayehlubukile ogama lakhe lingu-Ahabi, futhi wathi, “Ngaphambi kokuba siye kulempi, akusiyo into enhle ukuthi sibuze iNkosi na?” Manje, uma inhliziyo yalowomuntu ilambile, ukwazi intando kaNkulunkulu, kuzobakhona intando kaNkulunkulu ndawo ndawo.

125 Hhayi ngaso sonke isikhathi esixukwini somkhandlu ukuthi kuphephile. U-Ahabi uthi, “Nginabo bonke abefundisi bami. Bonke bangabaprofethi. Ngizobabiza phezulu lapha. Futhi niyazi, uma ngikhipha abaprofethi abangamakhulu amane, sizolithola iZwi leNkosi.” Hhayi ukuthi ukwenza njalo, hhayi njalo.

126 Uma kungekho eZwini, ngakho-ke hlukana nakho. Angikhathali ukuthi bangaki olapho. Hlala naleloZwi! UNkulunkulu angeke alibuyisela emuva leloZwi.

127 Manje, wabakhipha bonke lapho, futhi bonke baprofetha nganhliziyonye, ukuthi iNkosi yayinabo, “Khuphuka!”

128 Kodwa nokho kwakukhona into eyayingalungile. Futhi lowomuntu kaNkulunkulu wayazi ukuthi lokho kwakungalungile. Wathi, “Awusenaye omunye futhi na? Omunye nje, kwenye indawo na?”

“O,” washo, “sinaye oyedwa, kodwa ngiyamzonda.”

Wathi, “Inkosi mayingasho njalo.”

129 UNkulunkulu wakhetha umfana oyedwa ongafundile, imbuka elincane esizweni, odelekile nolahliwe, ukuletha umyalezo waKhe kwabanenhliziyo elambile. Esikhundleni sokuthi . . . wonke amahlelo ndawonye ekhuluma ngazwi linye ebunyeni, uNkulunkulu waletha umuntu oyedwa. Indida, kodwa indoda yayineQiniso. Futhi kwafakazela ukuba yiQiniso, ngoba wayehambisana neZwi. Kwakuyindida, impela.

130 Manje wena uthi, “Usho ukuthi, awuvumelani nakho konke *lokhu nalokho, nalokho* na?” Uma kungekho kanye neZwi, angivumelani nakho. Kunjalo. IZwi likaNkulunkulu alisoze lehluleka.

131 Ngikhuluma nompristi, kungekudala, uthe, “Mnu. Branham, uzama ukuphikisa iphuzu eBhayibhelini.” Wathi, “Siyalikholwa ibandla, akukho lutho ngalokho. Siyalikholwa ibandla, lokho ibandla elikushoyo. UNkulunkulu usebandleni laKhe.”

132 Ngathi, “UNkulunkulu useZwini laKhe. Futhi UyiZwi.” Kunjalo, iZwi!

133 Yingalesosizathu uMikhaya athatha iZwi. Futhi uNkulunkulu wasebenzisa indida ukuhlaza onke amahlelo, futhi wafeza iZwi lenceku kaNkulunkulu; indoda eyodwa, edelekile, enqatshiwe, ezondwayo! Ini? Ezondwa ngabantu bakubo. Manje, wayengesilo ikhomanisi, noma wayengeyona enye into. Ake sithi

wayeyiPentecostal, futhi amaqembu ePentecostal ayemzonda. Abazange bamthande. Babengahlangise lutho naye. Kodwa wayeneZwi likaNkulunkulu. UNkulunkulu wenza indida ngakho.

<sup>134</sup> “Kungani Yena, uma bonke laba abanye abafu bengabaprofethi nabefundisi, kanjalonjalo, kungani kungabi njalo, kulo lonke leli qembu elikhulu, linganquma okungcono kunomuntu oyedwa na? Kubonakala kungenangqondo ukuthi uNkulunkulu angavele enze iZwi lomuntu oyedwa liqonde, kunabo bonke abanye.”

<sup>135</sup> Ngoba, izwi laleyondoda laliyiZwi likaNkulunkulu. Yingalesosizathu uNkulunkulu afeza lento, ngoba indoda yayineZwi likaNkulunkulu. Abanye babeprofetha amanga. Yebo, kwakuyindida lapho uNkulunkulu ethatha iZwi lomfo omncane, walenza laba yiqiniso, ngoba kwakuyiZwi laKhe. UNkulunkulu umele ame ngeZwi laKhe, hhayi ngezwi lomkhandlu. Kodwa, iZwi likaNkulunkulu, yilowo Ami ngaye.

<sup>136</sup> Wathatha uMikhaya esikhundleni sesikole esiqeqeshwe kahle sabefundisi, amadoda adumile. Akukho-nto okumelene nabo, babengamadoda amakhulu. Babengamadoda ayengakholelwa komunye uNkulunkulu, babekhohlelwa kuNkulunkulu ofanayo uMikhaya ayekhohlelwa kuye. Kodwa baziphathe ngokungathi babekhohlelwa kuLo, kodwa babengelithathe iZwi laKhe. Ngoba, babefuna ukuthandwa ngabantu. Babefuna ukuthola umusa enkosini. Futhi ubumpumpithe babo beqa iZwi likaNkulunkulu leqiniso. UNkulunkulu angakubusisa kanjani lokho Ayekuqalekisile na?

<sup>137</sup> Nina manenekazi namadoda, nobabili, ningacabangi ukuthi ngenza lokhu ukuba ngibe odinayo. Ngikwenza ukuba ngibe qotho. Yingalesosizathu. Ngingasho kanjani ukuthi, “Abesifazane kufanele babe . . . kulungile, mabagunde izinwele zabo, nezinto ezinjalo; ukugqoka, izingubo zabo, ukuthi angihlanganise lutho naKho”? IZwi likaNkulunkulu lithi kuyakwenza! Unamahloni futhi ugcwele ihlazo inqobo nje uma ekwenza, futhi uNkulunkulu akasoze asebenzelana naye. Angikhathali ukuthi ukhuluma ngezilimi kangakanani, noma agxume noma amemeze, akakafiki ndawo noNkulunkulu, okwamanje. Lelo yiZwi leNkosi.

<sup>138</sup> Madoda, nina eningakwazi ukuphatha indlu yenu, bese nizama ukuba ngabashumayeli namadikoni, nikulungele kanjani ukuba ngumshumayeli epulpiti, ukuhola iBandla likaNkulunkulu ophilayo, futhi nibahlukanisele ifa labo na? Lapho, ucabanga kakhulu ngethikithi lakho lokudla kanye nomnikelo okuzayo kunokuba wenza ngeZwi likaNkulunkulu, futhi unamahloni ukukusho phambi kwabesifazane, wesaba ukuthi ngeke uthandwe ngabantu, uNkulunkulu awuhawukele umphefumulo wakho onesono!

139 Khuluma iZwi likaNkulunkulu, ngeQiniso! UJohane wathi, “Izembe libekiwe empandeni yomuthi.” Futhi izembe liyiZwi likaNkulunkulu. “Yonke imithi engatheli izithelo ezifanele, yigawule uyiphonse emlilweni.” Nkulunkulu, silethele enye indida!

140 Kungani uNkulunkulu athatha uJohane uMbhaphathizi, njengoba ngangikhuluma nje, esikhundleni sabapristi baKhe abaqeqeshwe kahle balolo suku na? Wathatha indoda engakaze iye esikoleni usuku empilweni yayo. Ngakho-ke, siyaqonda ukuthi uJohane waya ehlane, eneminyaka eyisishiyagalolunye ubudala, futhi wayeyedwa noNkulunkulu.

141 Ezinsukwini ezimbalwa ezedlule, ekufundweni koMkhandlu waseNayisiya, leso kwakuyisikhathi eside ngemuva kokufa komphostoli wokugcina, uJohane oNgewele. Ngenkathi lawomadoda ekhuphukela lapho kulowoMkhandlu waseNayisiya, abanye balabo bafowethu abadala babaphoxa bonke abanye. Bafika lapho, begqoke izikhumba zezimvu; phezu kwalabo babusi ababembethe izembatho ezinde, njengoConstantine nababhishobhi baseRoma. Izikhumba zezimvu ezindala zisongwe kubo, futhi bahlala ehlane, emithini, kodwa babengabaprofethi beNkosi. Ibandla elincane, uhlangothi lwamaGrecki, laqhubeka; uhlangothi lwamaRoma lwabuyela emuva. Kepha kuyakhombisa, lapho uxegisa, ungeke ube yinceku kaKristu.

142 UJohane. Ngalolo suku, ibandla lalingokomthetho kakhulu; babenabapristi, amadoda aqeqeshwe kahle. Kodwa uNkulunkulu wakhetha umuntu owayengenamfundo nhlobo, futhi wamkhipha ehlane, nocezu lwesikhumba semvu ezisonge ngaso, namadevu akhe onke eyabhuzela, izinwele zakhe zilengela entanyeni yakhe. Akukho ipulpiti azoshumayela kulo, akukho bandla elizommema, kepha mhlawumbe wama odakeni, lifika ingxenye emadolweni akhe, futhi washumayela wathi, “UMbuso kaNkulunkulu useduze!” UNkulunkulu wakhetha lowomuntu.

143 Ngenkathi uJesu ethi, “Naphuma ukuyobonani, umuntu okwazi ukukhuluma kuzo zonke izikole, umuntu ogqoke izingubo ezinhle, kanjalonjalo na?” Wathi, “Basezigodlweni zamakhosi.” Wathi, “Naya ukuyobonani, umprofethi na?” Wathi, “Owedlula umprofethi. Yilona umprofethi akhuluma ngaye owayezofika, ‘Ngithuma isithunywa saMi phambi kobuso baMi.’” Wayeyi—ingelosi yesivumelwano. Wayengu—umanduleli omkhulu.

144 Kodwa, kwakuyindida, ukuthi kwenzeka kanjani. Kungani engezanga kulesosikole esikhulu phezulu lapho eJerusalema na? Kungani Engezanga kuKayafase, umpriisti omkhulu na? Kungani Engezanga kwabanye balawo amakhulu, amadoda aqeqeshiwe, ayekade eqeqeshwe kusukela ebuntwaneni,



futhi oyise babeqeqeshiwe ngaphambi kwabo, nobaba babo phambi kwabo, izizukulwane ngezizukulwane ngezizukulwane, baqeqeshwa futhi bafundiswa, kahle, ophucuke ngokuphakeme, ofundile na? Wase-ke ekhetha indoda endala ehlane, engakaze iye esikoleni empilweni yayo, futhi eyibeke phandle lapho eJordani, futhi wathi, “Nguye lo—lo.” Indida, impela. Akukholweki, kepha nokho kwakuyiqiniso. UNkulunkulu wakwenza.

<sup>145</sup> Ukuzalwa kwentombi kweNkosi yethu, akukholweki, ukuthi owesifazane azale umntwana ngaphandle kokwazi indoda. UNkulunkulu wakwenza. UNkulunkulu wakwenza. Niyabo, kuyindida. Wayisa owesifazane omdadlana ezansi lapho, intombazanyana endala, eyayithembisene nendoda ethile cishe eneminyaka engamashumi amane nanhlanu ubudala, yona uqobo yayineminyaka eyishumi nesithupha noma eyishumi nesishiyagalombili, futhi yathembisana nale ndoda eyayingumfelwa, onabantwana abane. Wabe esethatha lo wesifazane wabe esemsibekela ngoMoya oNgcwele, futhi wakhulelwa esibeletweni sakhe umzimba owathabenakela uNkulunkulu uMninimandla onke. Indida!

<sup>146</sup> Kanjani ukuthi iZulu lingeMbambe! Umhlaba uyisenabelo sezinyawo zaKhe, amaZulu ayisihlalo saKhe sobukhosi, kepha nokho angaletha ukugcwala kobuNkulunkulu ngokomzimba, futhi aBuhlanganise kuMuntu. O! Lapho, ungalinganisa amakhulu ezigidigidi zamamayela, uye ezinkulungwaneni zeminyaka zesikhathi, futhi ungalokothi ulinganise uNkulunkulu; futhi nokho ingane encane, ilele emkhombeni, yayiqukethe ukugcwala koMzimba waKhe—uMzimba waKhe. UJehova! Indida! Lowo Nkulunkulu omkhulu, Ohlala emuva ngaleya, ukulawula amalanga ayizigidi eziyikhulu akhanya emihlabeni, Ongazange aqale futhi ongazange agcine, futhi wayezozihlanganisa Yena uqobo, esitebeleni somquba!

<sup>147</sup> Bese siyaphuma futhi sidanse futhi siphuze, futhi siqhubeke, emkhosini! Akuwona umgubho; ngukukhonza! Sigubha uKhisimusi. Ukuthi uNkulunkulu ukwenze kanjani lokho, ukuze Afe, athathe indawo yesoni.

<sup>148</sup> Kwakuyindida lapho omncane, umfana onezinwele ezisongekile, umfo omncane onamahlombe aqhothile, mhlawumbe wayengemude ngamafidi amahlanu; futhi wayenamagoda ayisikhombisa alengela phansi ekhanda lakhe, osasitabane omncane. Futhi wayesendleleni yakhe ezansi, ngelinye ilanga, eyobona intombi yakhe, futhi ibhubesi lambhongela.

<sup>149</sup> Ngabe ukhona owake wezwa ibhubesi langempela libhonga na? Cishe uzwile, kulamakheji nezinto ngalapha. Kodwa ngifuna ukukutshela, akhalisa okwekati ngaleso sikhathi. Ubufanele uzwe elasendle libhonga ngempela. Amatshe

ayokuwa egqumeni, ukuqhela ngengxenyeyemayela; amatshe amancane ayoginqika phansi egqumeni, kuvele kuzamazamise umhlaba kanjalo. Ukuthi lokho kubhonga kuvelaphi, angazi.

<sup>150</sup> O, ngabona elilodwa, ngolunye usuku, lalilengisele ikhanda lalo phansi, ibhubesi elikhulu elidala elinomhlwenga ophuzi lavele labhonga elimnyama, ngoba, umhlwenga omnyama, ngoba lalicoshe ucezu lwenyama. Lalushiya lulele lapho, futhi nje lasho kakhulu, “Manje shiya phansi lolo, ngiya ezansi ukuyophuza amanzi.” Futhi lehla ukuyoxhapha amanzi. Lapho libuya, leli elinomhlwenga omnyama belilokhu lilukhotha. Ubaba omdala wavele wama, wase egebisa ikhanda lakhe, futhi wabhodla, futhi, ngithi, ukuthi amadwala aqingqika egqumeni. O, he! Lalinganyakazisa idolobha, uma libhonga kanjalo lapha. Ukubhonga kwebhubesi, o, linolaka!

<sup>151</sup> Futhi lokho kubhonga kwaphelela kulemfanzi enekhanda eliyinkimbinkimbi, sasimbiza kanjalo, kwase kwenzeka okuthile. Leyomfanzi encane ihamba ngaleya futhi ilibambe ngomlomo, bese ibeka isandla esisodwa phansi *ngapha* nesinye *ngaleyondlela*, hhayi ngokwesaba, futhi ivele iludonse ilehlukanise bese ilibeka phansi lapho. Lokho kuyindida. Kubangelwe yini na? Uma uzoqaphela ukufundwa ngaphambi nje kwakho, “Futhi,” isihlanganiso, “uMoya weNkosi wehlela phezu kwakhe.” Yilokho okwenza umehluko. Futhi wayibulala ingonyama.

<sup>152</sup> Kwase kuthi-ke ngolunye usuku amaFilisti amlandela. Wayengahlomile. Kwakunezinkulungwane zawo. Ayenemikhonto emide nezihlangu ezinkulu, futhi lokho kufana nomnyango phambi kwakho, *kanjalo*, izihlangu. Cabanga nje ngesikhulu, isihlangu esikhulu sethosi manje, indlela yonke phambi kwakho, efake izigqoko zokuzivikela zethusi, amabhantshi amakhulu ethusi, nakho konke phezu kwezivikelo zezitho zawo nakho konke, ngethusi; emikhulu, imikhonto emide emikhulu, imide njengawo. . . iya kuleso sigxobo lapho, mhlawumbe ishumi nanhlanu, amafidi angamashumi amabili ubude. Amakhanda amakhulu ethusi kuwo kanjalo, abukhali njengensingo. Futhi bathola lemfanzi encane enekhanda elisongekile yehla ivela ePalestine, ukuvakashela enye intombi yayo ezansi lapho. Ngakho-ke bathi, “Nanguya lowo mfo omncane. Asihambe simthathe!” Omunye muntu ngabe wamthatha ngesihloko salowomkhonto, wamphakamisa futhi nje wamnikina kancanyana, futhi ngabe wawela khona phansi esandleni sakhe, kwehlele kwisibambo emkhontweni. Ngani, ungumfana omdadlanyanyana nje.

<sup>153</sup> Abanye abantu, amaciko, bezama ukudweba uSamsoni ena—enamahlombe ayengeke akwazi ukuhamba angene kuleli tabernakele. Awu, lokho bekungeke kube yimfihlakalo ukuthi yena. . . indoda engako. USamsoni wayeyinto nje encanyanyana, kepha uMoya weNkosi yiwo owawumkhulu. Niyabo? Uthatha

i. . . Ku—ku—kungukungawuhloniphi umBhalo, ukusho ukuthi wayeyindoda yalowo sayizi.

<sup>154</sup> UNkulunkulu uhlala ethatha izinto eziwubuwula nezingazi. . . kanjalo, ukwenza lokho, ukwenza umsebenzi waKhe ngazo, niyabo. Uthatha okuthile okungelutho.

<sup>155</sup> Ngakho—ke lo mfo omncane wayemi ngaphandle lapho, futhi ngaso leso sikhathi nakhu kuza lawa maFilisti ase emzungeza, ukuze ambulale. Futhi wathatha umhlathi womnyuzi owawulele lapho, owasendle, owembongolo encane, waphakamisa umhlathi walowo mnyuzi. NoMoya weNkosi wehlela kuye. Futhi kwaba nendida, ukuthi washaya kanjani walahla phansi, ngomhlathi womnyuzi, kuleso sigqoko esiwugqinsi esinguhhafu weyintshi ngaphezulu kwechopho lekhandla, ngomhlathi womnyuzi! Ngani, okokuqala, lowomhlathi omdala owomile obulele lapho, ukukhotha kokuqala ubeyowushaya, ubungaqhuma ube yizicucu eziyinkulungwane, ngaphezulu kwesinye salezi zigqoko zokuzivikela noma lezo zivikelo ezinkulu. Lapho, inkulungwane yagijimela kuye, futhi wabashaya bonke bafa. Indida! Yilapho uMoya kaNkulunkulu wehlela phezu kwakhe.

<sup>156</sup> O, uma nje besingaba yimihlathi esandleni sikaNkulunkulu, bekungaba nenye indida. Yebo, kwakunjalo.

<sup>157</sup> Kwakuyindida lapho uJesu, iNkosi yethu, ethatha amabhisikidi amahlanu nezinhlanzi ezimbili ezincane, wazihlephula, futhi waphakela izinkulungwane eziyisihlanu. Babuye bathatha obhasikidi abagcwele izinsalela, amaphasela amancane abanye babo abangakwenzanga. . . Babebeka izinhlanzi ezine noma ezinhlanu phansi kulelitafula, nezinkwa ezine noma ezinhlanu, bese beya *ngapha* futhi babeke izinkwa ezine noma ezinhlanu. Futhi abanye babo abakwazanga ngisho nokukudla konke, bavele bakushiya nje kubekwe lapho. Ngakho—ke bazicosha, obhasikidi abagcwele zona. O! Niyabo? Wakwenza kanjani na? Akukholweki ukuthi uMuntu ubengathatha amabhisikidi amahlanu nezinhlanzi ezimbili ezincane, bese ephakela izinkulungwane ezinhlanu, futhi abuthe obhasikidi abayisikhombisa abagcwele, izinsalela. Akukholweki, kepha Ukwenzile. Ngani? KwakungeNkulunkulu. Kwakuyindida. Akukholweki, kepha Wakwenza.

<sup>158</sup> Kwakungakholweki, futhi akukaze kwenzeke ngaphambili noma ngemuva, olwandle olunesiphapho, namagagasi aphakeme kakhulu aze acwilisa umkhumbi, lapho iNdoda iza yehla inqamula kulawo magagasi. Ngiyabona nje ngaso sonke isikhathi lapho a—amaza amhlophe amakhulukazi eza ngakuYe, avele aqhume futhi awele phansi abheke ngasezansi, futhi Uyahamba uyaqhubeka, njengokungathi Wayesesiqephini sikakhonkolo. Ehamba phezu kolwandle, ngesikhathi sesiphapho! Yekela isayensi izitholelele lokho. Yini eyaMbamba phezulu lapho na? Yini eyaMgcina kulolo lwandle, lapho kujule

uhhafu wemayela phakathi lapho na? Ngenkathi lawo magagasi amakhulu, ephindwe kaningi kunaleli tabernakele, esakazeka, ngani, ngani, agcwalisa isikebhe esincane futhi asigcwalisa ngamanzi. Kwabamanzi ngaphakathi nangaphandle, futhi sasicwila, izigxobo eziyizinsika zaziphukele phansi, futhi izigwedlo zazingasekho, futhi wonke amathemba okusindiswa ayengasekho. Futhi nakhu kuza uMuntu othize ehamba phezu kwamanzi! Indida, impela, akukholweki, akunakuchazwa, kodwa Ukwenzile. O, yebo, Ukwenzile, weza ehamba phezu kwamanzi. Akukholweki ukuthi lona Ofanayo . . .

O Nkulunkulu, ngiyethemba lokhu kushayela kuya ekhaya!

<sup>159</sup> Akukholweki, indida yangempela, ukuthi Yena ofanayo, uJesu waseNazaretha, ubengakhethe isigejane sabadobi abangazi lutho babe abeBandla laKhe, esikhundleni sabapristi abaqeqeshwe kahle namahlelo alo suku. Kanjani ukuthi uNkulunkulu owayenakho konke ukuhlakanipha, owayekwazi ukuhamba phezu kwamanzi amaningi, owayengaguqula amanzi abe yiwayini, owayengathatha amabhisikidi amahlanu futhi ondle abantu abayizinkulungwane ezinhlanu, futhi acoshe obhasikidi abayisikhombisa abasele! Kanjani ukuthi yena loWo ofanayo, uNkulunkulu ohleli ePhakadeni ngaley, okhanya kakhulu lize ilanga lifihle ubuso balo kuYe; lona kanye ichibi lokuhlakanipha nobumsulwa, nelokuqonda nolwazi, oPhakeme wabaphakeme! Futhi Wayesezofika endaweni lapho inhlango enkulu yamabandla yayihlangene yonke ndawonye futhi yaqeqesha wonke amadoda abo, futhi Wayehla ayothatha isigejane sabadobi abangcolile, abanukayo ababengakwazi ngisho nokubhala amagama abo, futhi akhethe lolo hlobo lwendoda ukuhlela iBandla enqubweni ngenxa yoMlobokazi waKhe. Into exakile, akunjalo na? Kubukeka sengathi, okungenani, Wayeyothatha umuntu othile owayeqeqeshiwe.

<sup>160</sup> UnguMqeqeshi. NguYe okwenzayo. Kuyamangaza ukuthi Wayekwenzile. Esikhundleni sokuthatha amadoda ebandla, Wathatha abadobi ukuba bakwenze. Kuyinqaba impela, kodwa yile yondlela Akwenza ngayo. Kuyiqiniso. Kuyindida yangempela.

<sup>161</sup> Ngenkathi uNkulunkulu ethatha isigejane sabangazi, njengoba besingababiza kanjalo namhlanje, “abangingqiki abangcwele,” abampofu, bezimpahla zalezizwe, futhi wathululela uMoya oNgcwele kubo, ekamelweni eliphezulu; esikhundleni sokuWuthululela phezu koMkhandlu weSanhedrin, lapho kwakuhlala khona bonke osiyazi bezenkolo, lapho kwakukhona onke amadoda amakhulu, lapho izinhloko zamabandla onke, lapho labo ababetadishile emiBhalweni, futhi benze isikole esikhulu, ukuqeqeshwa kahle, futhi belindele uMesiya ozayo, futhi azi ukuthi kuzoba uye ozophuma futhi aMhlangabeze, futhi bathi, “Mesiya, Wena wehla sengathi usemaphikweni endiza, Wena wehla phansi lapha ezitebhisini

zethempeli, sikubonile Wehla uvela eZulwini, uphuma emihubheni yegolide yaseZulwini. Manje sonke sesiqeqeshiwe futhi sikulungele ukuya emsebenzini. Sithole ukufunda kwethu, sathola iZiqu zoBuciko zethu, sinePh.D. yethu, i-LL.D., nakho konke *lokhu*. Sonke siqeqeshiwe. Simi lapha, namandla ayizinkulungwane eziyishumi. Silungele Wena. Woza! Silindile, simemeza sithi, “Woza!”

<sup>162</sup> Kepha esikhundleni salokho, Uyehla futhi athole isigejane sabantu ababengasazi isandla sokudla kwesobunxele. Kunjalo. Futhi wababeka egumbini eliphezulu, futhi wathulula uMoya waKhe, O Nkulunkulu, phezu kwesigejane sabantu abanjalo. Esikhundleni sokuthatha uMkhandlu waseSanhedrin, Wathatha abadobi. Akumangazi yini ukuthi Akazange asebenzise ukufunda kwabo na? Kwamjabulisa uNkulunkulu.

<sup>163</sup> Kubukeka kumjabulisa uNkulunkulu ukwenza iBandla laKhe uQobo libe yindida. Into efanayo Ayenzayo njengamanje, enza indida ngeBandla laKhe, edlula bonke ubuqili obukhulu, nazo zonke lezi zinto lapho ezibizwa ngokuthi yibandla. Futhi Uzo. . . noma ngubani Angamthola esandleni saKhe, kuzovula amehlo abo futhi babone ukuthi yini eyiQiniso, futhi aKuhlole ngeZwi likaNkulunkulu esikhathini esiphila kuso, bese ebabeka eMzimbeni. Indida! UNkulunkulu ukhetha okunjalo. Wenza iBandla laKhe libe yindida, abantu abayingqaba, abantu abaxakile.

<sup>164</sup> Bonke laba phezulu lapho ekamelweni eliphezulu, baphuma lapho bekhuluma ngolunye ulwimi, bediyazela njengabantu abadakiwe, bediyazela futhi beqhubeka. Abesifazane, uMama waKhe uQobo—uQobo nabo bonke ekamelweni eliphezulu, baphuma lapho, benkwankwaza into ethile okungekho muntu owayengakuqonda ababekwenza, ekuqaleni. Babenezilimi ezihlukanisiwe zibekwe phezu kwabo. *Ahlukene* kusho ukuthi “kwabiwe.” Akekho owayeqonda ukuthi babenzani. Babenkwankwaza lapho, benza sengathi babedakiwe.

<sup>165</sup> Futhi kwakumi isigejane sabantu ababeqeqeshiwe, izifundiswa zeVangeli, osiyazi bezenkolo, kodwa uNkulunkulu wakhetha (uNkulunkulu) ukuba abathathe futhi abashiye behleli ekungazini kwabo, benobuhlakani obukhulu nokufunda, futhi beza ngapha bathatha lesisigejane sabafo esasingabazi o-ABC babo, futhi wathululela uMoya waKhe phezu kwabo, wenza indida ngabo. Yebo, uNkulunkulu uyakwenza lokho, Wenza lokho ngenhloso yaKhe uQobo. Wenza iBandla laKhe libe yindida. Ngiyakholelwa kubo. Ngiyakukholwa!

<sup>166</sup> Ngakho-ke ngisize, Nkulunkulu, ngiyalikholwa iZwi! “Wonke amazwi omuntu mawabe ngamanga, futhi Leli libe yiQiniso.” Lokho leliZwi elithi kwenze, masikwenze ngendlela leliZwi elithi kwenze ngayo; akunandaba ukuthi kubukeka kuxake kanjani, nokuthi uba yinqaba kanjani, noma yini efana

naleyo, hlala neZwi. Wena ubizwa ngemfashini endala, ubizwa ngalokhu, lokho, noma okunye, yini oyikhathalelayo empeleni na? Hlala naleliZwi! Leli yiLo, iQiniso. Ungathathi okushiwo ngomunye umuntu. Thatha okushiwo yiZwi.

<sup>167</sup> Lapha esikhathini esedlule, umngani ongumfundisi... ngisanda kukuzwa lokhu kuxoxwa. Ngiyakukholwa. Ngenye ntambama eshisayo ezansi eGeorgia, wayevakashe nalona... usokhemese. Usokhemese omdala wayengumfowethu omdala omuhle ongumKristu, egwele uMoya kaNkulunkulu. Wayesethi, "Ngena uhlale phansi, futhi masibe ne—neCoke." Bona wayehlezi lapho, bephuza iCoke yabo. Wathi, "Ngifuna ukusho okuthile kuwe, futhi mhlawumbe ngeke ukukholwe lokhu."

"Awu, ake sikuzwe, kuqala," kusho umfundisi.

<sup>168</sup> Wathi, "Bengihlala ngizama njalo ukwenzela konke okusemandleni ami uNkulunkulu." Wayengumdikoni ebandleni. Wathi "Bengihlala ngizama ukuphila obizweni lwami, futhi ngenze okwakulungile." Wathi, "Angikaze ngikhohlise muntu. Bengihlale ngiyifakazela iNkosi yami, yonke indawo lapho bengingakwazi khona." Futhi wathi, "Ngiye nga, ukuthi... Izimithi yami lapha," wathi, "Ngiye ngazama ukuphatha izinga eliphakeme kakhulu kunawo onke elingathengwa. Angikaze ngikhokhise ngokweqile noma ngubani. Ngizamile ukwenza yonke into ebilungile, engikwaziyo ukuthi kwenziwa kanjani, ukukhonza iNkosi." Wathi, "Ngizokutshela okwenzekile."

<sup>169</sup> Wathi, "Indodana yami, efundela ukuba ngusokhemese, nayo, ukuba ingilandele, yayiphambi kwesakhiwo lapho ngelinye ilanga." Futhi wathi, "Kwakungesikhathi sencindezi." Wathi, "Inenekazi elincane langena e—emnyango," futhi wathi, "ubungabona ukuthi yayiyini inkathazo yalo. Futhi lalizoba ngumama. Nomyeni walo, nabo bobabili, begqoke hlwempu." Wathi, "Banikeza isithako somuthi nokusetshenziswa kwawo endodaneni yami," futhi bathi, "ukuba sigcwaliswe, ngoba owesifazane wayedinga lento ethize udokotela ayemyalele yona. Futhi wathi, wathi, 'Lokhu kuzoba imali engaka, ukuthi-nokuthi,' ngenkathi o—ozoba ubaba ebuza, 'Kuzoba malini?' 'Ukuthi-nokuthi.' Wathi, 'Mnumzane, ngeke ngikwazi ukuthola isithako somuthi nokusetshenziswa kwawo sigcwalisekile, noma sigcwalisiwe,' washo, 'ngoba anginamali.'"

<sup>170</sup> Awu, wathi, "Indodana yami yathi, 'Yehla ngomgwaqo lapho, isigamu sendlu yasedolobheni, noma indlu yasedolobheni, ujike ngakwesobunxele, futhi uzobona lapho i—indawo yilapho besiza khona ngesihe. Futhi yana lapho esifundeni, futhi mhlawumbe bazokunikeza imali yokuthi ube naso, noma, i—oda, lokuthi bazokhokhela lesi sithako somuthi nokusetshenziswa kwawo, ngoba (kufanele) inenekazi lifanele libe no—no—

nomuthi khona manje.” Futhi wathi, “Waphuma endaweni, waqala.”

<sup>171</sup> Futhi wathi walalela indodana yakhe. “Futhi into ethile yathi, ‘O, qhabo, ungakwenzi lokho.’ Wathi, ‘Lowo wesifazane uyakudinga lokho.’” Wathi, kwenzeka ukuthi acabange, “‘Lowo mugqa omude wabantu ezansi lapho! Kunzima ukuba indoda ekahle ime emgqeni, ingasaphathwa eyomama okuleso simo.’”

<sup>172</sup> Wathi, “Ngathi endodaneni yami, ‘Hamba, ubabize, ubatshele ukuthi babuye.’” Wathi, “Ngase ngiphuthuma emnyango, ngathi, ‘Buyani! Buyani!’ Bayabuya. Futhi ngathi endodaneni yami, ‘Gcwalisa lokho. Akukho nkokhiso.’”

<sup>173</sup> Wayesethi, “Ndodana yami nginike isithako somuthi nokusetshenziswa kwawo, futhi ngaya ngaleya futhi ngasigcwalisa, ngasigcwalisa ngokusemandleni ami onke. Futhi ngakukhipha ukuze ngikunikeze inenekazi, futhi ngilitshele ukuthi ngeke kube nankokhelo kulesi. Lokho kwakulungile, ngoba wayekudinga kabi ngempela, futhi—futhi ngingazedlulela ngaphandle kwakho, ngakho-ke, imali ngenxa yakho.”

<sup>174</sup> Ngakho-ke wathi, “Ngaqala ukubeka umuthi esandleni sakhe. Futhi, lapho ngikwenzile, ngabuka isandla. Sasinesibazi.” Wathi, “Ngabheka phezulu, futhi ngangikubeka esandleni sikaJesu.” Wathi, “Ngafunda ngaleyonkathi, ukuthi imiBhalo, ukuthi yayisho ukuthini, ‘Enikwenze kwabancinyana balaba, abancane baMi.’”

<sup>175</sup> Wathi, “Uyakukholwa lokho na?” lomfo wathi kimi. Ngani, impela, ngiyakukholwa lokho.

Kwakuyindida, kungakholweki, kepha kuyiqiniso.

<sup>176</sup> Kuthiwani ngoMartin oNgcwele omkhulu, waseTours, eFrance: Ngenkathi yena, eyisosha, ngobunye ubusuku wayehla ngobandayo, umgwaqo omnyama, futhi kwakukhona i... Kulona obandayo, umgwaqo omnyama kwalulele isinxibi esidala, silele emgwaqeni, sigodola kakhulu. Igazi laliba yiqeqeba emithanjeni yaso. Futhi uMartin, nokho engeyena umKristu. Futhi noma ngubani ofunde umlando weBhayibheli, uyazi ngoMartin oNgcwele. Usomlando ngolunye usuku wayezama ukuthola ikhadi lakhe, yileyo engangiyikhethele u—unyaka wesithathu webandla, uMartin oNgcwele, ngoba wayenezibonakaliso zilandela. Futhi uMartin oNgcwele wabheka phansi ngaphambili...wayeyisosha, futhi lapho kwakulele lendoda endala, ilele emgwaqweni, igodola kakhulu. Futhi wabheka, futhi wayenejazi elilodwa; ngaphandle kwejazi, wayezogodola kakhulu. Wathatha ummese wakhe wase esika ijazi laba uhhafu, wase esonga isinxibi ngalo. Wazisonga ngenye ingxanye, futhi waqhubeka wahamba.

<sup>177</sup> Ngalobo busuku, ngenkathi engena egumbini lakhe, futhi eshleli phansi, wezwa Othile engena egumbini. Wabheka, nangu

uJesu eza, ezisonge ngalowophisi wejazi. Lokho kwaba, ubizo lwakhe enkonzweni.

<sup>178</sup> Uba ngongcwele. Wakhuluma ngezilimi. Isikole sakhe saqeqeshwa. Waqeqesha abantu bakhe ngqo ngeZwi likaNkulunkulu. Wayengenandaba nokuthi iBandla lokuQala laseRoma noma ngabe ubani wabo wathini. Wahhala ngqo neZwi likaNkulunkulu. Wabafundisa; ukukhuluma ngezilimi, nokubeka izandla phezu kwabagulayo. Bavusa abafileyo. Bakhapha amadimoni. Indoda eyodwa, umngani wakhe, wayebulewe, futhi wahamba wabeka umzimba wakhe phezu kwakhe, (wabuza ukuthi angambona yini imizuzu embalwa), yena nomngane wakhe baphuma behamba ndawonye. Ngani? Kwakuyindida. Impela, uNkulunkulu wakwenza.

<sup>179</sup> Ngiyakholelwa kwindida. Yebo, mnumzane. Ngiyakholwa. Ngiyakholelwa kuzo, ngenhliziyo yami yonke.

<sup>180</sup> Kwakuyindida lapho, wonke amadoda ahlakaniphile ayekhona emhlabeni, futhi uNkulunkulu wabeka ukhiye woMbuso ezandleni zalowo owayethathwa “njengogazi nongafundile.” Kunjalo. Omunye wabantu ababehlakaniphe kunabo bonke emhlabeni, ngalolo suku, kwakunguKayafase, umpristi omkhulu; omunye kwakungababusi namakhosi, nabantu abakhulu bomhlaba, njengomongameli kanjalonjalo, bonke laba bantu abakhulu.

<sup>181</sup> Futhi yini into ebaluleke kakhulu emhlabeni na? YiBandla likaNkulunkulu! UNkulunkulu wenza umhlaba, Wawenzela inhloso: ukuthatha iBandla kuwo, uMlobokazi. Futhi lowo umsebenzi obaluleke kakhulu emhlabeni.

<sup>182</sup> Futhi amadoda akhaliphe kunawo onke Ayenawo kwakungababusi namakhosi, amakhosi anamandla, amakhosi amakhulu, abapristi abakhulu namadoda ebandla. Wayengathatha noma yimuphi walabo. Kodwa kwaba yindida ngenkathi Ebiza indoda eyayingakwazi ngisho nokusayina igama layo uqobo, futhi wathi, “Ngizokunika izihluthulelo zoMbuso. Noma yini oyibophayo emhlabeni, Ngiyoyibopha eZulwini. Okukhulula emhlabeni, Ngizokhulula eZulwini.”

<sup>183</sup> Uthi, ngivele ngacabanga ngalowo mbono, “Okukhulula noma okubophayo.”

<sup>184</sup> “Lokho okubophayo emhlabeni, Ngiyokubopha eZulwini. Lokho okukhulula emhlabeni, Ngiyokukhulula naseZulwini.” Yebo, Unika lokho hhayi kubapristi abakhulu nabafundile, uKayafase, kodwa kumdobi ongazi lutho. Impela indida!

<sup>185</sup> Sibona uPawulu, umJuda omdadlana onekhala eliyihhuku, esendleleni yakhe ebheke ezansi, ozikhukhumezayo, ehla eyobopha labobantu abenza lowomsindo, futhi bememeza, izinto; ebaphonsa etilongweni, enza umonakalo weBandla; bakhanda ngamatshe uStefanu, wafakaza ngakho, futhi



wabamba amajazi abo. Waye—wayengumhluphi. UNkulunkulu wayengamkhetha kanjani umuntu onjalo na?

<sup>186</sup> Futhi, bhekani, ababhishobhi, bonke abaphostoli, bathi, “Sizokwenza ukukhetha, umuntu ozothatha indawo kaJuda.” Futhi bakhetha bani na? Bakhethe uMathiya. UMathiya, ngikholwa ukuthi libizwa kanjalo. UMathiya, ya. UMathiya, bamkhetha ngokwenza unkatho, futhi akukho neyodwa into ake wayenza. Wayebonakala eyindoda elungile. Futhi uNkulunkulu wakhetha umuntu owayenolaka kunabo bonke, onesihluku kunabo bonke ababekhona ezweni, ukuthatha indawo yakhe. Indida! Yilokho uNkulunkulu akwenzayo. Indida!

<sup>187</sup> Kwaba indida ngenkathi lo ongamhloniphi uNkulunkulu, onolaka, onesihluku, oluhlaza, umJuda odelelayo wayesendleleni yakhe ebheke ezansi, ngolunye usuku, emzini, ukubopha amaKristu nokuwafaka ejele, futhi lapho, khona manjalo, washaywa walahlwa phansi. Futhi lapho ebheka phezulu, nakho kwakumi leyoNsika yoMlilo, nePhimbo liza, lithi, “Sawulu, Sawulu, uNgihluphelani na?” Kwakuyindida ukuthi angaKubona, futhi bonke abanye babengakwazi ukuKubona. Niyabo?

<sup>188</sup> Omunye wathi, “O, angikaze ngikubone Lokho. Ayikho into enjalo lapho; ya, awukuboni. Lokho akulungile.” Ngalokhu namhlanje, basho lokhu, “Angikukholwa okunjalo.” Qhabo, impela abakukholwa. Ngokuqinisekile akunjalo. Kodwa kukhona lapho, labo abaLibonayo. Impela, uma ungakwazi, uyimpumputhe, awukwazi ukuKubona.

<sup>189</sup> Umfo washo kimi, esikhathini esithile esedlule, sekuyiminyaka eminingana eyedlule, wathi, “Manje, uma ngisendleleni yakho...” Wathi, “Manje, uPawulu washaya indoda yaba yimpumputhe.” Wathi, “Uma ngingokadeveli,” wathi, “ngishaye ngibe yimpumputhe.”

<sup>190</sup> Ngathi, “Lokho akudingekile ukuthi kwenziwe. Usuvele uyimpumputhe. Uyabo, usuvele uyimpumputhe. Uwuhlobo lobumpumputhe olubi kakhulu, uyabo.” Ngathi, “UHana, ethempelini, ubengabona kude kakhulu kunalokho ongakubona. Futhi wayephuphuthekile, ngokomzimba.” Wayephuphuthekile, ngokomoya. Impela. Kwakuyindida.

<sup>191</sup> Kwakuyindida lapho uNkulunkulu enza lokho okuthiwa amahlebezi...Wonke lo msindo, nokumemeza, nokudumisa uNkulunkulu, nokukhuluma ngezilimi, nabantu abadelelekile nabengqatshiwe, nababizwa ngeziphukuphuku nabakholwa okuphambene kokukholwa okuyikho; kuyindida lapho uNkulunkulu, uBaba omkhulu wazo zonke, uYise weNkosi yethu uJesu Kristu, Owakhetha isigejane sa “bakholwa okuphambene nokukholwa okuyikho” ukuletha insindiso eBandleni laKhe, esikhundleni seqeqeshwe kahle yebandla, inqubo yenkolo. Kuyindida.

<sup>192</sup> Esikhathini esingeside esedlule ngangisedolobheni eWashington, noma, ngikholwa ukuthi kwakuyi-Oregon. Futhi kwakukhona i-intatheli efikayo, izintatheli ezimbili ezincane, ziphethe osikilidi ezandleni zazo. Zangena. Zazizobhala ngami, futhi, impela, ezinhle ngempela, niyazi. Futhi zaziqhubeka, zisho *le nto nanye* into. Futhi yathi, “Futhi—futhi ingabe ungumgingqiki ongewele na?”

<sup>193</sup> Ngathi, “Qhabo.” Ngathi, “Angikaze ngigingqike. Kodwa,” ngathi, “Ngi—ngicabanga ukuthi uma Ubengangitshela ukuthi ngigingqike, bengizokwenza.”

<sup>194</sup> Futhi ngakho-ke ngaqhubeka ngikhuluma kanjalo, niyazi. Futhi yayihamba, futhi yathi, “Tshweke, tshweke, tshweke, tshweke,” o, iqhubeka. Ngathi, “Ake ngikutshela okuthize nje, nenekazi elincane, bhala noma yini ofuna ukuyenza. UngumKatolika.”

<sup>195</sup> Lathi, “Kunjalo.” Lathi, “Waze kanjani ukuthi ngingumKatolika na?”

<sup>196</sup> Ngathi, “Awu, ngendlela efanayo nje engangizazi ngayo lezo ezinye izinto emsamo, uyabo.” Ngathi, “UngumKatolika. Futhi qhubeka ukubhale phansi, kodwa ngiyakuxwayisa khona manje; ezinsukwini ezingamashumi amathathu kusukela manje, kubhale phansi, futhi uzobe ulele eceleni komgwaqo, umphimbo wakho usikwe ingilazi yemotweni yakho uqobo, ukhalela umusa, futhi uzongicabanga kaningi.”

Lathi, “Awuyena owase-Ireland na?”

“Yebo.”

“Ingabe abantu bakho babengamaKatolika na?”

Ngathi, “Mhlawumbe ngaphambi kwami.”

<sup>197</sup> Lathi, “Yini umama wakho abengayicabanga ngokunjalo, ngawe ngokwenza indlela . . .”

<sup>198</sup> Ngathi, “Ngambhaphathiza eGameni likaJesu Kristu. Futhi wemukela uMoya oNgwele. E-hhe. Yebo.”

<sup>199</sup> Ngase ngithi, “Manje, uma ufuna ukungena ngaleyondlela, khona-ke ngizothatha igama lakho futhi wena uthathe igama lami. Bese kuthi-ke uma kungenjalo-ke, emva kwezinsuku ezingamashumi amathathu, kubhale ephepheni ukuthi ngingumprofethi wamanga. Manje qhubeka ukubhale.”

<sup>200</sup> Lathi, “Awu, bengingazonda ukucabanga, lapho ngifika eZulwini, ukuthi isigejane sabantu abangazi lutho, njengalapho phezulu kulowo mhlango, bayobe bebusa iZulu.”

<sup>201</sup> Ngathi, “Ngeke ube nenkathazo eningi,” ngathi, “ungacabangi. Wena uthi, ‘Angi..’ Awu, uma wena, ngaphandle kokuthi ushintshe umqondo wakho nendlela yakho, ngeke ube Lapho, empeleni, uyabo.” Ngathi, “Ngoba, bayoba Lapho. UNkulunkulu ukhethe lokho.”

202 Kuyindida, ukuthi uNkulunkulu uthathe oyisiwula, niyabo, lezozinto. Yena, uNkulunkulu, wakhetha ukuletha insindiso ezweni ngesigejane esinjalo, indida, ehluke ngokuphelele kwizifundiswa zabo eziqeqeshwe kakhulu futhi ezipholishiwe, nosiyazi bezenkolo nezinto. UNkulunkulu uyakudlula nje lokho, uthatha ongazi lutho omncane bese ekuphakamisa, bese ebeka uMlayezo waKhe kuye, njengoba Enza kuJohane, abanye babo bonke, uPetru nabanye, wabathuma baphuma futhi bashumayela iVangeli, futhi engenisa eBandleni laKhe; futhi abasindise, futhi ababuyisele emhlabeni, futhi yilokho kuphela okukhona kukho, niyabo. Futhi ake nje zonke lezi zinto ezinkulu ezipholishiwe zihambe. O, he, impela kuyinto ethize! Nginga. . .

203 UNkulunkulu, ngenkathi uNkulunkulu ekhetha abangazi nabangafundile, esikhundleni semfundo nabafundile, ukuba babe nguMlobokazi waKhe! Ubungacabanga nje ukuthi indoda, ekhetha umlobokazi wayo, ibingathatha. . . indoda enawedlula onke, amandla aphakeme awedlula onke.

204 Nginokuthile okuncane lapha ebengifuna ukukusho, kodwa angizukuba nesikhathi ukukusho, ngomfanekiso omncane engiwubonile ngesinye isikhathi. Kepha ngeke ngikwazi ukukusho. Bengikubhale phansi lapha, kepha anginaso isikhathi sakhoh.

205 Kodwa, uNkulunkulu wakhetha uMlobokazi waKhe esigejaneni sabantu abanjalo. Manje, noma ngubani othi lokho akunjalo, khona-ke awulikholwa iBhayibheli lakho. Kunjalo impela. Funda iBhayibheli lakho, yilokho impela lokho.

206 Kwakuyindida yangempela lapho uNkulunkulu ekhetha ubuwula bokushumayela okuphefumulelwe esikhundleni sesayensi yezenkolo epholishwe kakhulu. Umuntu ongakwazi, neze, usebenzisa u “shaya, akanjalo, thutha, landa, thwala,” wonke amagama afana nalelo, futhi—futhi asho zonke izinhlobo ze—zezinto ekubhalweni nokufundwa kolwimi kwakhe, nokungahleliwe ngokubhalwa nokufundwa kolwimi, futhi konke okunye okunjalo. Futhi uNkulunkulu wakhetha lokho esikhundleni sokuthatha isazi esikhulu esipholishiwe, esingakwazi impela ukubiza amagama futhi silisho kahle. Kodwa kwamthokozisa uNkulunkulu ukuthatha ubuwula bentshumayelo ephefumulelwe, umfanyana othile olima ngegeja lezinkabi ongabazi o-ABC bakhe, futhi athathe leyondoda futhi azuze imiphefumulo ngaye. Lapho, abakhohlisi, bonke bepholishiwe, behola nje, impumputhe ihola impumputhe. Indida yangempela!

207 O, iZwi ligcewele kakhulu ngakho. Izingqikithi eziningi lapha, noma izindikimba, engifanele ngikwe—kwedlule.

208 Kuyiqiniso ukuthi ibandla elikhulu liyakhanya futhi liyacwebezela, ngesayense yezenkolo epholishiwe, ngenkathi

uMbuso ukhazimula ngokuzithoba, abampofu nabathobekile. IVangeli alicwebezeli, Liyakhazimula. Igolide lesiwula liyacwebezela; igolide langempela liyakhazimula. Kukhona umehluko phakathi kokukhazimula nokucwebezela. Siyakwazi lokho. Ngenkathi ibandla elikhulu libenyezela futhi licwebezela ngezazi ezipholishiwe, izihlalo zikanokusho, isithombe sesiphambano kulo lonke udonga, nezakhiwo eziphakeme kunazo zonke nezinhle kunazo zonke namabhilidi, nezinto zemibhoshongo emikhulu, konke kanjalo, uMbuso omncane, phansi komunye umhubhe omncane, njengalapha, ndawo ndawo, ikhazimula iNkazimulo kaNkulunkulu, ugewaliswe enhliziyweni ngokuthobekile, niyabo, uNkulunkulu esebenza kubo, ephulukisa abagulayo, futhi evusa abafileyo, futhi ekhipha amadimoni, nokunye nokunye kanjalo; ukubayekela badlule nje.

<sup>209</sup> Kwakukhona owabefundisi omkhulu. Ungakhohlwa yilokhu. Kwakunomhlangano omkhulu wabefundisi lapha esikhathini esithile esedlule, edolobheni elithile, lapho abanye abantu abavela khona lapha babekhona emhlanganweni. Futhi babenomuntu othize owayezo...O, wayeyisazi sezenkolo, “wayenomyalezo wosuku, wabantu.” Futhi wayetadise amaviki amabili noma amathathu. Lokho kwakulungile. Futhi lapho enyukela emsamo, kungekho kushwabana ezingutsheni zakhe, he, egqoke izinto ezizedlula zonke, uyazi, wakhuphukela lapho futhi wakhapha isifuba sakhe futhi wendlala konke okokusebenza kwakhe—kwakhe ukwenzela umyalezo wakhe. Futhi washumayela ngempela umyalezo wehora owawungathintwa, ngokokuhlakanipha. O, wasikhipha kanjani isifuba sakhe, futhi wathatha igama likaLL. uDokotela *S'bani-bani*, ovela esikoleni esithize esikhulu, owayepholishwe kakhulu futhi eyisifundiswa, waze waletha umsebenzi wobuciko odlula konke onjalo, kubantu benjulamqondo, nezinto, wathi, “Kwakumangalisa.”

<sup>210</sup> Kodwa amaKristu ehlezi lapho, njengaseMkhandlweni waseNayisiya, kwavele kwadabukisa uMoya. O, kwakungubuciko obudlula konke, impela. Yebo, mnumzana. Kwakunakho konke ukupholishwa kuwo, kungenzeka. Kodwa abantu abagcwaliswe ngoMoya ngempela, nje, “Hhe?” Akuhambanga nje no...Kwakungekho Moya lapho wokukusekela.

<sup>211</sup> Ngakho-ke lapho ehla, wayebhekise ikhanda lakhe phansi, wabona ukuthi akuhambanga kahle. Wayevela kwesinye isikole; futhi wayenabantu bepentekoste. Ngakho-ke lapho ehla emsamo, izimpaphe zakhe zawa phansi. Waqala wehla ngalapho, nazo zonke izinto zakhe ekhwapheni lakhe, *kanjena*, ehamba ehla edabula ebandleni.

<sup>212</sup> Kwakukhona ongwele ohlakaniphile omdala ehlezi ohlangothini olusesandleni sokunene, wafinyelela ngale

komunye umuntu, wayesethi, “Ukuba ubekhuphuke ngendlela ehle ngayo, ubeyokwehla ngendlela akhuphuke ngayo.” Yilokho-ke. Ukube wakhuphuka ethobekile, mhlawumbe wayezokwehla egcwaliswe ngeNkazimulo. Ukube ubekhuphuke ngendlela ehle ngayo, ubezokwehla ngendlela akhuphuke ngayo. Kunjalo. Indida!

<sup>213</sup> Lalelani, ekuvaleni manje, umzuzwana nje, ngaphambi komugqa womkhuleko. Ngifuna ukusho elinye igama, cishe amabili, mayelana nendida.

<sup>214</sup> Imibono yabaprofethi abadala iseyindida. Akuthintwanga. Ngubani ongasho ukuthi indoda, eminyakeni eyizinkulungwane ezine eyedlule, ibingakhuluma ngezingqola ezingenamahhashi ezaziqhuhqhana ezindleleni ezibanzi, zibhekene. Abaprofethi beTestamente eLidala, ukuthi bangabona kanjani izinto ngaphambili babuye bazibikezele, bephakanyiswe ngaMandla kaNkulunkulu, abakubona le eminyakeni ezayo, futhi bakubikezela ngokunemba kokuphelela. Kuchaze! Kuyindida. O!

<sup>215</sup> Enye, ngifuna ukuninika encane, engabalulekile. Kepha, ukuguqulwa kwami kwakuyindida. Lokhu ngikusho ngothando nangenhlonipho. Abazali bami usehambile. Abantu bakubo kamama bonke babeyizoni, abacuphi, abazingeli nabantu basezintabeni. Abantu bakubo kababa bonke bayizidakwa, ogweva, abagembuli, abadubula ngezibhamu, bebulalana bodwa, iningi labo lafa ligqoke izicathulo. Kwakungekho chashazi lenkolo, nganoma iyiphi indlela, kithi. Futhi uNkulunkulu wakwenza kanjani...kwakuyini Lokho okwakungene kuleyandlu endala yezingodo enhla lapho ngalokho kusa, ukuthi nibona kufanekisiwe kulolo donga lapho? Ini na? Kuhluke ngokuphelele.

<sup>216</sup> Uma ufaka uhlamvu lukakolweni emhlabathini, luzothela uhlamvu lukakolweni. Ufaka ummbila emhlabathini, uzothela ummbila. Ufaka ugudluthukela emhlabathini, uzothela ugudluthukela.

<sup>217</sup> Kodwa lokhu kuyindida! Ngamunye wenu angasho into efanayo ngawe uqobo. Sonke singacabanga ngendida yalokho okwenzekile.

<sup>218</sup> Nansi enye indida. Ngingakwazi kanjani, ngemuva kokushumayela cishe iminyaka engamashumi amathathu, ukuthi ngisengawusaba lowomcabango wokuya ngaLeya na? Bekungenzeka kanjani na? Emva kokushumayela kusukela ngisengumfanyana, futhi manje nansi indoda eneminyaka engamashumi amahlanu nambili ubudala, bese-ke ngicabanga ngokwesaba...A—angizange...ngangazi ukuthi ngangisindisiwe. Kodwa, kwakungukwesaba umcabango... Kodwa uthando lukaNkulunkulu, ngokunye ukusa, kwehlela

egumbini lami, kwangiphakamisa, kwangiyisa eNdaweni lapho kwakukhona abahlengiweyo khona. Impela indida!

219 Ngifuna ukunibuza okuthile. Ngingahle ngingqume lokhu lapha manje. Ngifuna ukunibuza okuthize. [Akuqoshwanga eteypini—Umhl.] Kuyini Lokho kuleso sithombe lapho na? Kwavelaphi na? Kulapha ngenxa yani na? Isayensi ayikwazi ukuKuphika. Kuyini lokho okusemhlanganweni, okumi lapho futhi kukame abantu, futhi kubatshele, “Emuva ngaleya, okwenzile. Ulapha ngalenhloso. Ulapha ngalokho”? Kuyinto engakholweki engqondweni yesayensi.

220 Manje, siyakwazi ukufunda ingqondo. Ukufunda ingqondo kungukuthi, yisho okuthile, sengathi usho okuthile futhi nami ngingasho into efanayo, niyabo, noma, ngifunda ingqondo yakho, kwenzeka ngaso leso sikhathi. Kodwa uma ubona ukuthi Kukhuluma ngezinto ezizokwenzeka ngaleya le, lokho kushiya phansi ukufunda ingqondo.

221 Akukholwakali ukuthi uNkulunkulu, kulezi zinsuku zokugcina, njengoba Ethembisile ukuthi Uzokwenza, angenza into enjalo. Kepha kuliqiniso, kuyindida! UNkulunkulu ofanayo owayehlale enendida futhi wabakhombisa, UnguNkulunkulu ofanayo namhlanje, ngoba Uyaligcina iZwi laKhe. Isayensi ayikwazi ukuKuphika, naKho kusekhamereni yomshini. Kuyindida, Nkulunkulu!

222 Kuyini na? Ku—ku-Eksodusi, isahluko 13, sifunda ukuthi uNkulunkulu wanika abantwana bakwa-Israyeli, okwakuwumfanekiso weBandla namuhla; njengoba babehamba ngokwemvelo, siyahamba eMoyeni. NgeSonto elizayo sithatha lokho, manje. Khumbalani, konke kukulokho, niyabo. Manje, kanjani ukuthi—ukuthi lapho bekhona, bahamba phansi, ngokwezinto eziphathekayo, *kanje*, futhi uNkulunkulu wayenabo; iBandla lihlezi noKristu, eziNdaweni zaseZulwini, emazingeni okomoya, lihamba nawo wonke amandla okubusa ngaphansi kwezinyawo zethu. Haleluya! Yebo, mnumzane. Futhi babeneNsika yoMlilo, ukuKhanya ababekulandela. Nomaphi lapho lokhu kuKhanya kwakuya khona, babelandela lokho kuKhanya. Izinkulungwane zeminyaka isidlulile, amakhulu ngamakhulu eminyaka asadlula, futhi Kusaphila. Indida! Nguyena izolo...Egcwalisa umBhalo, Kulapha ukuba kube ngubufakazi; hhayi ngenxa yethu, kodwa ngenxa yokuthi uNkulunkulu waKuthembisa, ukuthi uJesu Kristu nguyena izolo, namuhla, naphakade. KwakunguYena uMose amazisa, izingcebo zikaKristu, noma ukuthukwa kukaKristu izingcebo ezinkulu kunamagugu aseGibhithe. Futhi wayengubani uKristu owahamba ngaphambi kwakhe na? UkuKhanya, iNsika yoMlilo.

223 Wathi, “Ngivela kuNkulunkulu, futhi Ngibuyela kuNkulunkulu.” Wakwenza. “Kuseyisikhashana nezwe ngeke lisaNgibona, kepha niyoNgibona nina; ngokuba Ngiyoba nani,

ngibe kini, kuze kube sekupheleni kwezwe.” Ezansi ngqo ekupheleni komhlaba, Ubeyoba lapho, futhi. Nakhu la sikhona!

224 Emva kokufa kwaKhe, ukumbelwa, nokuvuka, uPawulu oNgwele wahlangana naYe endleleni eyehlela eDamaseku, Wayesebuyele kuleyoNsika yoMlilo.

225 Sekucishe kudlule iminyaka eyizinkulungwane ezimbili kusukela lapho, futhi Nangu lapha! Hhayi phakathi kwamahlelo, hhayi isigejane sezifundiswa ezipholishwe kakhulu zosuku, kodwa isigejane sabampofu nabathobekile. Indida! Indida! Kulabo abaMthandayo, abaMkholwayo, izinkulungwane emhlabeni wonke ezaMkholwa, kungukugcwalisa isithembiso saKhe sakho kokubili iTestamente eLisha neLidala. Yilokho okuyikho. Kepha kuyindida.

226 Kwakuyindida lapho uNkulunkulu ethembisa ukunikeza uMbuso umhlambi omncane, esikhundleni sebandla elikhulu elihlelekile. “Ungesabi, mhlambi omncane, kuyintando enhle kaYihlo ukukunika uMbuso.” Kuzoba—Kuyindida. Kuyindida.

227 Kuyoba yindida yangempela, ngolunye lwalezizinsuku, lapho uJesu efika; futhi abafele kuKristu bayakuvuka. Lokhu okufayo kuthatha ukungafi, futhi ukuhlwithwa kweBandla kuyafika.

228 Kulesi izikhathi sikaKhisimuzi, lapho abantu bethenga khona, futhi bedansa, futhi bephuza, futhi begubha into abangazi lutho ngayo, sengathi bebegubha usuku lokuzalwa lukaWashington noma Lincoln, futhi bengakhonzi i... BasenoNkulunkulu emkhombeni.

229 Lapho, uNkulunkulu akekho emkhombeni. Uvukile kwabafuleyo, futhi uphila kuze kube phakade, ephila phakathi kwethu, ezifakazela Yena uqobo, njengoNkulunkulu ofanayo obaba baseNayisiya ababemthwala, futhi kwehlele eminyakeni ufikile selokhu kwaba uSuku lwePhentekoste. UNkulunkulu ofanayo owahlangana noPawulu endleleni eya eDamaseku; wayeyisithunywa senkolo kwabeZizwe, nesithunywa esivela kuNkulunkulu, kwabeZizwe. Umlayezo wabeZizwe waqala ngokuvakashelwa yiNsika yoMlilo, futhi uphela ngendlela efanayo.

230 Umbuso wabeZizwe waqala, umbuso wezwe, lowo ngumhlaba, waqala ngokusola okuvela olwimini lwaseZulwini, ngezinsuku zeNkosi uNebukadinesari; uphetha ngento efanayo, njengoba uMoya oNgwele wathululeka phezu kwebandla labeZizwe, lezinsuku zokugcina, ukukhuza izizwe zabeZizwe futhi ngesandla esiloba odongeni. Isandla eliloba odongeni, ukuthi, uNkulunkulu uselungiselele iBandla laKhe, Ulungiselele abantu baKhe, Uselungiselele indawo yaKhe, futhi balinde Yena ukuba eze.

<sup>231</sup> Futhi lolo Hlwitho! “Lapho icilongo likaNkulunkulu liyakukhala, futhi abafele kuKristu bayovuka, thina esiphilayo futhi esisele asiyikubandulela abaleleyo. Ngokuba icilongo likaNkulunkulu liyokhala, abafele kuKristu bayakuvuka; futhi siyohlwithwa kanye nabo, ukuhlangabeza iNkosi emoyeni.” Indida, okunye kwalokhukusa, lapho amathuna evuleka nabafileyo bephuma; lapho labo abaphilayo beyoguqulwa ngomzuzwana, ngokuphazima kweso, bese bekhuphukela emoyeni ukuyoMhlangabeza.

<sup>232</sup> Yonke into iyindida, uNkulunkulu ehamba phakathi kwabantu baKhe. Niyakukholwa lokho na? Asikhothamise amakhanda ethu okwezwi lomkhuleko.

<sup>233</sup> Nkulunkulu, manje ngaphezu kwehora, futhi cishe ihora nemizuzu eyishumi, simile lapha sikhuluma ngezehlakalo ezedlule nezamanje, ngendlela uMoya oNgcwele azehlukana ngayo, Nkosi, njengoba iZwi likaNkulunkulu lenze ngomusa omkhulu kangaka; kukhombisa ukuthi yena impela uNkulunkulu waseZulwini, Owayephila ezinsukwini zakudala, esimweni esifanayo nangendlela efanayo, uyaphila namuhla. Izimangaliso ezifanayo, naMandla afanayo ayephezu kwabaprofethi basendulo, ayephezu kweBanda ngePentekoste, ayephezu, kukaHana; naphezu kuka-Agabusi, abaprofethi beTestamente eLisha ngalolo suku, abaze balungisa ngisho uPawulu oNgcwele. Futhi uPawulu oNgcwele waba senkingeni ngokungamlaleli u-Agabusi, ngoba u-Agabusi... Yize wayengumphostoli, uPawulu wayenguye, kepha u-Agabusi wayeneZwi leNkosi, futhi wamxwayisa ukuba angayi phezulu lapho. Kodwa uPawulu wayezimisele ngokuhamba, wabeke esengena enkathazweni. Futhi, Baba, njalo singena enkathazweni uma singalaleli iZwi likaNkulunkulu.

<sup>234</sup> Siyabona ukuthi yena impela uNkulunkulu owayenalabo bazalwane lapho, unguNkulunkulu ofanayo namhlanje. SiMbona kukho konke ukubonakaliswa. Futhi kuyindida, Nkosi. Izwe liyabuka, bese linikina amakhanda abo, bese lithi, “Akukho lutho kuKho.” Ikholwa liyaKwemukela futhi liKusingathe, futhi liyazi ukuthi NguNkulunkulu ophilayo.

<sup>235</sup> O Baba, siyakhuleka kulokhukusa, ukuthi uma kungaba khona omunye phakathi kwethu ongakabi yikholwa nokho, ukuthi leli kuzoba yihora abazokholwa ngalo. O Nkulunkulu, yipha khona manje nje enhliziyweni yawo wonke umuntu olapha, ongamazi uKristu njengoMsindisi wabo, ukuthi leli kuzoba yihora lapho kuzoba nendida phambi kwabo; ukuthi isoni esilusizi kabi (ngokwemvelo isoni, esizalelwe ezweni esonweni, sabunjwa ebubini, seza ezweni sikhuluma amanga, ngokungcola) singaguqulwa futhi senziwe ngokulunga kweNdodana kaNkulunkulu. Siphe, Nkosi, ukuthi, leyo—leyo ndida enkulu izokwenzeka ezinhliziyweni zabo bonke lapha namhlanje ekuseni ongakwazi Wena njengoMsindisi wabo



neNkosi yabo ezayo, futhi bakulungele ukuhlangana naWe ngecilongo lokugcina uma lifanele likhale namuhla.

<sup>236</sup> Futhi-ke sizokhuleka futhi, Nkosi, ukuthi Uzokhumbula labo lapha abagulayo nabahluphekileyo. O Nkulunkulu, namhlanje sikhulekela ukuthi Uzophilisa wonke umuntu ogulayo noma ohluphekileyo. Mabazi ukuthi uNkulunkulu usayenza indida kunoma ngubani ozokwenza ukuthi kufezeke iZwi laKhe.

<sup>237</sup> Siyazi ukuthi iZwi laKhe liyindida. Lapho Lithembisa okuthile okungaphatheki ngempela, ezweni, into ethile abangeke bakwazi ukuyilayeza kukho, kungo—kungokuthile okungaleya kolwazi lwabo no—nokuqondisisa. Kodwa lapho inhliziyo elula izothatha leloZwi futhi iLizikise ekujuleni kobukhona bayo, khona-ke leloZwi liveza amaqiniso aphilayo aleso sithembiso.

<sup>238</sup> O, sibonga Wena kanjani ngalokhu, ukuthi kukhona abantu abalula abakholwa yiloMlayezo. Asibhekile umbuso lapho leyo minyaka yama-athomu izobusa khona, kepha sibheke uMbuso ozobuswa nguKristu ngamandla nobukhosi, bokuthula nenkazimulo, phezu komhlaba; hhayi lapho sizocindezela khona izinyawo zethu ezimotweni, kumaphedali kapethroli, noma sindize emoyeni ngezindiza zejethi; kodwa lapho esizohlala sizungeze khona isiHlalo sobukhosi sikaNkulunkulu ophilayo, o, futhi siMbheke, futhi sibone Lowo Owalinyazwa ngenxa yeziphambeko zethu futhi yachotshozwa genxa yobubi bethu, isijeziso sasiphezu kwaYo ukuba sibe nokuthula, nangemimbo yaYo siphilisiwe thina. Isifiso sezinhliziyu zethu, Nkosi, selokhu indida enkulu ifikile kithi, ukuthi sizofinyelela kuYe futhi sihlale naYe ngalolo suku. Siphe khona, Nkosi. Sicela lokhu eGameni likaJesu.

<sup>239</sup> Futhi sisakhothamise amakhanda ethu. Ngiyamangala, ezethamelini kulokhu ukusa, uma kukhona noma ubani ongathanda ukukhunjulwa emkhulekweni, futhi athi, “Nkosi Nkulunkulu, ngiphakamisela isandla sami kuWe”? “Futhi, Mfowethu Branham, wena uzobheka futhi ubone isandla sami, futhi ungikhulekele, ukuthi indida enkulu izokwenzeka enhliziyweni yami, ukuthi mhla ngihlangana noKristu embhaphathizweni kaMoya namandla okuvuka kwaKhe.” UNkulunkulu anibusise, ngamunye, futhi wonke umuntu. Lokho kulungile. “Ukuthi ngizohlangana noNkulunkulu.” Futhi uNkulunkulu abe nani. “Ngizohlangana naYe, futhi kuzokwenzeka indida enkulu empilweni yami, futhi ngiyogcwaliswa ngamandla aKhe nenkazimulo yaKhe, nobuhle nesihe saLowo ophila kuze kube phakade naphakade. Futhi ngolunye usuku ngiyofakwa kuleyo ndida ezayo. Okuthile lapho...”

240 Uthuli lwalabo baprofethi lulele ngaleya emhlabeni. Lapho uthuli lwabafelukholo abadiwa amabhubesi, futhi nomswani wamabhubesi wasatshalaliswa kulo lonke uthuli, nasemhlabeni wonke, kepha nokho uKristu uzowuvusa lowo mzimba futhi. Kukhombisa ukuthi Ungukuvuka.

241 Ngenkathi Ethatha udaka oluncane ezandleni zaKhe futhi walunameka emehlweni omuntu ongakaze abe namehlo, wakhombisa ukuthi umuntu wenziwa ngothuli lomhlaba, futhi wabuya nezinhlamvu zamehlo futhi wabona uMdali owamenza.

242 Uma uNkulunkulu engahlosile ukuvusa abafileyo, pho kungani Waba yinyama njengathi, futhi waphindela emuva othulini, wabuye wazivusa Yena futhi na? Kungani Azivusa Yena uqobo uma kungekho ukuvuka kwabafileyo na? O, masingabi abantwana, kodwa masibe ngabesilisa nabesifazane eMoyeni, sikholwe uNkulunkulu ngayo yonke inhliziyi yethu.

243 Kungabakhona omunye manje, ngaphambi kokuba siqale ukukhuleka na? UNkulunkulu akubusise, nawe, mfowethu, nawe. Yebo.

244 Baba wethu waseZulwini, manje siletha kuWe laba abaphakamise izandla zabo. Ngandlela-thile enye, uMoya oNgewele wenze indlela yaWo wehlela ezinhliziyweni zabo, lapho ubatshela, “Anizelanga lapha ukuzodla nokuphuza kuphela, no—nokulala, nokuvuka nokusebenza; bese nibuyela emuva, nidle futhi niphuze niphinde nilale futhi. Nilapha ukuba nibe ngamadodana namadodakazi kaNkulunkulu. Nilapha ukuzothatha isikhundla senu nendawo kuKristu. Futhi ngilapha kulokhukusa ukuzobiza nina,” kuyosho uMoya oNgewele empilweni yabo.

245 Baba, ngomkhuleko, ukuphela kwesikhali engisaziyo, ngibethula kuWe. Futhi ngi—ngisishaya indiva isitha esiyobavimba kuWe. Ngibeka, ngokukholwa, iGazi likaJesu Kristu phakathi kwesitha nabo, okungabavimba kulesi sehlakalo esimangalisayo salendida enkulu, sokwamukela uMoya oNgewele nokuba nokuPhila okuPhakade. Ngokuba siyaqonda ukuthi ukuphela—ukuphela kwento ekhona, okuwukuphela kwekhambi esilini kiwe, lokuPhila okuPhakade, ukuba nokuPhila kukaNkulunkulu kithi, bese kuba ngukuPhila okuPhakade kithi. Siphel khona, Nkosi, ukuthi kuzokwenzeka kuwo wonke umuntu ophakamise izandla zabo. Futhi mhlawumbe labo abebengenaso isibindi sokuphakamisa izandla zabo, baphe khona, nabo. Manje, Baba, bangabaKho. Ngibethula kuWe, eGameni likaJesu Kristu.

246 Futhi manje njengoba kuzobunjwa umugqa womkhuleko, Baba, angazi ukuthi ngubani ozokhuphukela lapha. Kodwa sinikeze enye indida kulokhukusa, Nkosi. Kwangathi aMandla athile amakhulu kaNkulunkulu angaqondakali angehlela phansi futhi enze okuthize njengoba Uthembisile. Futhi lokhu

kuzoba isikhathi sami sokuqala, Nkosi, selokhu ngahlangana naWe ngolunye usuku. Ngiyakhuleka manje ukuthi Uzopha izicelo zabantu, ngeGama likaJesu. Amen.

<sup>247</sup> Manje ngifisa sengathi wonke umuntu angahlala phansi, uma ungakwazi, okomzuzwana nje.

<sup>248</sup> Manje, noma ubani onekhadi lomkhuleko. UBilly uyehla kulokhukusa, njengoba ethembisile ukuthi uzokwenzenjalo, futhi unikeze amakhadi omkhuleko kwabanye abantu lapha. Uthe abengemaningi kakhulu. Ungaphakamisa izandla zakho na? labo abanamakhadi omkhuleko. Kulungile. Angazi uma nje beningathatha nje indawo yenu bese nima ngalapha, labo abanamakhadi omkhuleko. Kuphi, Billy, ukuphi na? O, kulungile. Yima khona ngalapha.

<sup>249</sup> Manje, wonke umuntu emkhulekweni manje. Siza phambi kweNkosi yethu uNkulunkulu. Manje asicule lelo culo nomculo, uma nithanda, njengoba uDadewethu Arnold edlala lapho. Sonke kanyekanye manje, buthule nje.

Kholwa kuphela, kholwa kuphela,  
Konke kuyenzeka, kholwa kuphela;  
Kholwa kuphela, kholwa kuphela,  
Konke kuyenzeka, kholwa kuphela.

[UMfowethu Branham uqala ukuhamisha u*Kholwa Kuphela*—Umhl.]

Konke kuyenzeka, kholwa kuphela;  
Kholwa kuphela, kholwa kuphela,  
Konke kuyenzeka, kholwa kuphela.

<sup>250</sup> [UMfowethu Branham uqala ukuhamisha u*Kholwa Kuphela*, futhi-ke ufunda uMarku 11:21-24—Umhl.]

...UPetru ekhumbula wathi kuye, Nkosi, bheka, umkhiwane owuqalekisileyo ubunile.

...UJesu ephendula wathi kuye, Kholwani nguNkulunkulu.

*Ngiqinisile ngithi kini, Yilowo nalowo oyakuthi kule ntaba, Nqukuleka, uphonseke elwandle; engangabazi enhliziyweni yakhe, kepha ekholwa ukuthi lokho akushoyo kuyenzeka; uzakuba nakho.*

*Ngalokho ngithi kini, ukuthi, Konke enikukhulekelayo, nenikucelayo, kholwani ukuthi nikwamukele, nizakuba nakho.*

<sup>251</sup> UJesu wathi, kanye, ngenkathi bengakuqondi ukuthi WayenguYe Ayenguye, Wathi, “Uma ningeke nikholwe yiMi, kholwani yimisebenzi eNgiyenzayo. Futhi uma Ngingenzi imisebenzi kaBaba waMi, khona-ke ningaNgikhulwa. Kodwa uma Ngenza imisebenzi kaBaba waMi, khona-ke kholwani imisebenzi.”

252 Ngisanda kuqeda nje, kulokhukusa, ngiletha uMlayezo we—we*Ndida*. Indida yinto e, ayinangqondo, kodwa i—ayikhohleki ngempela, kusho uWebster, kepha iyiqiniso. Okuthile okungakhohleki, kungukuthi, awukwazi ukukuqonda, kuyimfihlakalo nje.

253 UJesu wenza imisebenzi kaBaba waKhe ngoba uBaba wayekuYe. Kungakho imisebenzi yenziwa, ngoba uBaba wayeseNdodaneni. Uyakukholwa lokho na? Lokho, kuYe, WayenguNkulunkulu enyameni. Uyakukholwa lokho na? Ukuthi, uNkulunkulu uYise, onguYise kaJesu Kristu, uMoya oMkhulu wahlala (ekugwaleni kwaMandla aKhe) kuJesu Kristu, owayeyiTabernakele likaNkulunkulu, enziwe inyama futhi wahlala emhlabeni, emele iZwi. UJesu wayeyiZwi. IBhayibheli lasho njalo, uJohane oNgcwele, isahluko 1. Futhi iZwi lalingabonakali. Manje lalelisisani. IZwi lalingabonakali lase Lenziwa inyama, khona-ke iZwi labonakaliswa.

254 Futhi ngokufa kwaKhe komhlathshelo eKalvari, nangokuvuka kwaKhe, kulibeke ngokwendawo iBandla laKhe kuleyo ndawo, ukuthi uNkulunkulu ofanayo ongabonakali angangena kumuntu ngamunye futhi enze iZwi libonakale. O, he! Ngi—ngifisa sengathi ibandla lami lingakuthola lokho. Uma ningabona, bangane, uNkulunkulu ongabonakali enziwe wabonakala!

Manje lalelani. Ake sikutadishe futhi manje.

255 Bengihlale ngifuna ukungena ebandleni, bengilangazelele ukulibona, ngiyacabanga, lapho engangingangena khona ngomnyango ongemuva, emnyango wangaphambili, noma ngabe kwakukuphi, ngibuke ezethamelini bese ngibona ibandla eliphelele, lonke lihlekile. Isono besingeke sihlale lapho lapho; qhabo, uMoya uyakubiza, uyabo. Bekungeke nje kuhlala. Njengo-Ananiya noSafira, wena—wena ubungeke ukwenze nje. Neke kube nasono kulelo—lelo qembu. Qhabo, mnumzane. Uyabona, uMoya ukhuluma masinyane *kanjalo*. Akunandaba ukuthi kwakuyini, kuncane kangakanani, bekuyokwenziwa. Ubone abesifazane nabesilisa behlezi lapho ngaphansi kwaMandla kaMoya oNgcwele, uMoya kaNkulunkulu unyakaza ngokuphelele, unyakazisa lokhu. Othile wayenze okuthile okungafanele ebandleni, wayengeke, babezoba... Babengenakwazi, kwakuzo... Bafika masinyane, bavume phambi kwabo. UMoya wakubamba, ukukuvuma, bobabili. Bayafika, bakusho, ngoba bayazi khona lapho ukuthi kuzobizwa. Kunjalo. Lelo iBandla likaNkulunkulu ophilayo. Yeka inhliziyoyami endala, empofu endala, manje isiyaguga, ukuthi bengifisa kanjani ukuma ngibone ibandla elinjalo. Ngingahle, nokho. Ngiyethemba ukukwenza. Imisebenzi ephelele kaNkulunkulu, ngaphandle kwesono, manje, kungaqonda.

<sup>256</sup> Manje lapha kumi iqembu labantu elizokhulekelwa. Manje, siyaqonda, uma lo mBhalo uliqiniso... Futhi uNkulunkulu waseZulwini, Obengadala ingwejeje, ubengadala inqama, ubengamisa ilanga usuku lonke, amahora angamashumi amabili nane, ongamisa umlilo ekungashisini abantu esithandweni amahora amathathu, Wayengamisa umlomo wamabhushi, owayengavusa abafileyo, owayengahamba phezu kwamanzi, wayengathatha amabhisikidi futhi aphakele izinkulungwane eziyisihlanu, lowo nguNkulunkulu. Lelo yiZwi elenziwe inyama ezidalweni ezingabantu. Manje ngabe wonke umuntu uyakuqonda lokho na? Manje loNkulunkulu ofanayo wathembisa ukuthi ezinsukwini zokugcina lezi zinto zizophinda zenzeke futhi, kodwa Angeke akwenze kuze kube kukhona umuntu Angasebenza naye, futhi asebenze ngaye. Niyabona ukuthi ngiqonde ukuthini na? Manje asikukholwe lokho, ngokugcizelela, ngayo yonke inhliziyi yethu, ukuthi kuzoba ngaleyondlela.

<sup>257</sup> Manje lapha kumi iqembu labantu, iningi labo ngiyabazi. Ngiyacabanga...ngi—ngi—angicabangi, lona wesifazane wokuqala lapha ngaphambili, le ntombazane, angicabangi ukuthi ngiyayazi. Ngiyamazi uMfowethu Way; nodade, olandelayo lapho, okaMfowethu Roberson...noma unkosikazi kaBorders. Futhi angimazi owesilisa olandelayo. Bengifanele ngimazi owesifazane olandelayo; angazi, angicabangi ukuthi ngiyamazi. Yebo ngiyamazi. Futhi olandelayo, indoda emi lapho, uma ngingaphosisi, leyo yindodana kaMfowethu Daulton. Futhi, ohlwini ngalapho, cishe ngazi wonke umuntu ophakathi lapho.

<sup>258</sup> Anginalwazi ukuthi ngubani...abantu bangobani, bavelaphi. Kepha manje, abakudingayo manje umkhuleko. Abanye babo, kusobala, bangaleya, abakwazi ukuqonda kahle hle ukuthi kuyini.

<sup>259</sup> Manje ngifuna ngamunye wenu abheke ngalendlela umzuzu, ngamunye wenu emgqeni womkhuleko. Uma bengingakusiza, bengizokwenza njalo. Niyabo? Futhi ngilapha ukukusiza. Kodwa ukuphela kwendlela engiyoke ngikwazi ngayo ukukwenza, ukubuyisa lokho uSathane akwenze kuwe, ukuthi wena ungikholwe. Uma nje uzongikholwa, ngayo yonke inhliziyi yakho, kuzokwenziwa.

<sup>260</sup> Manje kwakuvame ukuthi, enkonzweni yami, bekuyobangela imibono. Imibono ibiyovela, futhi bengikwazi ukutshela abantu ukuthi bezeleni. Futhi, nina, bangaki okubonile kwenziwa lokho na? O, nonke, niyabo. Kunjalo. Ya, ngisengakwenza. O, kusengenziwa. Impela. Ya. Kunjalo.

<sup>261</sup> Kodwa siza kokuthile okukhulu kunalokho manje. Sikhuphuka ngaphezu kwalokho. Niyabo? Siza kuleloZwi elikhulunyiwe. NoSathane uzofanele akwenze. Kuzombopha ifindo; ngingakwenza nje ukuthi ukuKholwe. Ungangabazi.

262 Lapha, uma ufuna ukwazi ukuthi ngikhuluma iqiniso, uma uMoya oNgcwele ulapha. Ngiyazi ukuthi yini, leyontombazane, okungalungile ngayo, leyontombazane. Angiyazi, kodwa ngiyazi ukuthi yini engalungile. [Udade uthi, “Impela. Ungenwe yidemoni. Ukungenwa yidemoni.”—Umhl.] Kunjalo impela. Futhi ulwa nami nje ngamandla akhe onke, kodwa uzofanele akuyeke. Wena kukholwe nje. Ungakungabazi nje, dade. [“Yebo, Nkosi. Angikungabazi.”] Ungakungabazi. Kulungile dadewethu. Wena, uzothola . . . Kuzolunga.

263 Nangu owesilisa oyikhaladi engibuka, emi lapho emgqeni. Angikwazi wena, kodwa uNkulunkulu uyakwazi. Uma ngizokutshela ukuthi yini inkathazo yakho, uzongikhulwa ukuthi ngingumprofethi waKhe na? Uzokwenza na? Awuzile lapha ngesingawe. Lowo mntwana esibhedlela uzosinda uma uzokukholwa. Uyakukholwa lokho ngenhliziyo yakho yonke na? Khona-ke hamba, ubuyele emuva esihlalweni sakho. Ngimemezela aMandla kaNkulunkulu phezu komntwana ukuba udeveli amkhulule.

264 UDaulton omncane uyangibuka, uzele leyo ngane. Leyongane inokuthile okungalungile ngesibhono sayo. Akunjalo na? Buyela esihlalweni sakho, futhi ukukholwe, futhi kuzolunga nje.

265 Ngibheke omunye wesifazane ohlezi lapho, nguNkk. Stricker. Nkk. Stricker, angikhulumanga nawe izinyanga. Anginalwazi ukuthi ulapha ngani. Uyakhulwa ukuthi uNkulunkulu angangitshela ukuthi yini inkathazo yakho na? Bekungenza konke . . . ? . . . ngawe ukholwe na? Uzele leyo nganyana enokuthile okungalungile ngomlenze wayo. Bese kuthi-ke, ukhulekela umngani e-Afrika. Kunjalo impela. Lowo ngu ISHO KANJE INKOSI. Manje uma lokho kunjalo, Nkk. Stricker, phakamisa isandla sakho. Niyabo?

266 Yena ulapha, niyabo. Kepha leyo—leyo nkonzo iyohlala ikhona, kepha nakhu kuza okunye. Uyakhulwa manje! Ungangabazi. Makungabikho noyedwa kini ongabazayo. Uma ngibeka izandla kuwe, futhi ngicela lokhu ukuba kwenziwe, kuzokwenziwa. Ukuphela kwento, kufana nje nokuthatha iZwi likaNkulunkulu. Into kuphela, uma ungaLikhulwa, ngeke kwenzeke. Uma uKukholwa, kuzofanele kwenzeke. Ngokuba, kukhona okwenzekile ngobunye ubusuku phezulu lapho, futhi ngiyazi yena impela uNkulunkulu ongadala angakwenza. Kulungile.

267 Ngifuna wonke umuntu ukuba nikhothamise amakhanda enu. Wonke umuntu esemkhulekweni. [UMfowethu Branham uyashiya epulipiti, ukuyokhulekela labo abasemgqeni womkhuleko—Umhl.] Manje, dade othandekayo, lowo develi akaqondi . . . ? . . .

Wena develi obophe uSharon, lentombazanyana ethandekayo!

268 UNkulunkulu, Onginike umbono ngobunye ubusuku, walowo develi eboshiwe, wayesethi, “Ngobuqotho, ungambopha.” Futhi ngobuqotho enhliziyweni yami ngalo mntwana, ngiyeza, Nkosi, ukuzocela umusa nesihawu kuWe, ngaye.

269 Sathane, ngiyakubopha wena. NgeGama likaJesu Kristu, shiya lo mntwana. Inggondo yakhe nezizindlo kuzobuyela kuye, ngokujwayelekile. Ngakho-ke iZwi selikhulunyawe, ngakho-ke kuzokwenziwa eGameni likaJesu Kristu.

270 Nkosi Nkulunkulu, ngoMfowethu Way, kwangathi aMandla kaJesu Kristu angabopha amandla kadeveli abopha umfowethu. Futhi amkhulule, eGameni likaJesu Kristu.

271 Nkulunkulu, lo wesifazane omncane ompofu uzofana nowokuqala lapha, emavikini ambalwa, uma okuthile kungenzelwanga yena. Ungunkosikazi womfowethu, uMfowethu Roy. Nkosi Jesu, ngiphe amandla manje. Wena Owanikeza umbono, Awukaze wehluleke. Akukaze kwehluleke.

272 Wena moya kadeveli, obophe udadewethu, ngiyakubopha. NgeGama likaJesu Kristu, mshiye. Kukhulunyawe, ngakho-ke makwenziwe! Kunjalo.

273 Ngegama leNkosi uJesu, ukhulula udadewethu ezinkathazweni zakhe. NgeGama likaKristu Othembisile, futhi wanikeza isithembiso, “Uma uthi kulentaba.” Makwenziwe, Nkosi.

274 Phezu kwalona wesifazane, ngizwa ugcobo lukaMoya oNgcwele egumbini, ngibeka izandla zami, eGameni likaJesu Kristu, okokwelashwa kwakhe. E . . . Kwangathi kungenziwa, ngokuba kukhulunyawe. Amen.

275 Phezu kwalentombazanyana, uJoAnn, Wena ubeke engqondweni yami isibonelo sentombazane engumKristu encane. Ngiyamkhulula kulokhukusa, kulento embi. EGameni likaJesu Kristu, kwangathi isicelo sakhe angaphiwa sona.

276 Nkosi Nkulunkulu, phezu kwalesi, isithandwa sikamfowethu othandekayo, uDadewethu Thoms, ngibeka isandla sami. Lowo omubi ongambopha, kwangathi angaboshwa. NgeGama likaJesu Kristu, kwangathi angakhululeka.

277 Phezu kukadadewethu, ngibeka isandla sami. EGameni likaJesu Kristu, iNdodana kaNkulunkulu, kwangathi amandla esitha angaboshwa. Futhi, dadewethu, ukuthi uzokhululeka, kusukela kulolusuku.

278 Phezu komfowethu, ngibeka izandla zami, ngokweZwi likaNkulunkulu. Kwangathi udeveli ongalimaza futhi athikameze, asuke kuye. NgeGama likaJesu Kristu. Amen.

279 Ngesicelo sikadadewethu, ngiyakhuleka ukuthi Uzomupha sona, Nkosi. Njengoba ngibeka izandla zami phezu kwakhe, eGameni likaJesu Kristu, makwenziwe. Amen.

280 Ngodadewethu, Baba, njengoba ngibeka izandla zami phezu kwakhe. EGameni likaJesu Kristu, isicelo sakhe makaphiwe sona. Amen.

281 Ngokukholwa okulula, Nkosi, noma ngabe—kuyindida, ngibeka izandla zami kubazalwane bami. EGameni leNkosi uJesu, isicelo sakhe makaphiwe sona.

282 Phezu kukaDadewethu Way, obenesihe kulabo abadinga isihe. Futhi kulotshiwe ukuthi, “Bayakuzuza umusa.” Kwangathi umusa lowo awucelayo, kulokhukusa, anganikwa wona, eGameni likaJesu Kristu. Amen.

283 Nkosi, lo omncane, umama ophuke inhliziyu, usazi isicelo sakhe, O Nkulunkulu oPhakade, makaphiwe sona namuhla. NgeGama likaJesu Kristu. Amen.

284 Baba Nkulunkulu, kudadewethu, ngibeka izandla zami phezu kwakhe, njengokuthunywa nguMoya oNgcwele, nangombono ngobunye ubusuku. Kwangathi isicelo sakhe angaphiwa sona, eGameni likaJesu Kristu. Amen.

285 Baba waseZulwini, njengoba lo dade enyukela lapha ezothatha indawo yakhe, ukuba kubekwe izandla phezu kwakhe. Mnike isicelo sakhe, O Nkulunkulu. NgeGama likaJesu Kristu, kwangathi kungenziwa.

286 Baba waseZulwini, njengoba ngibamba lesi, isandla sikadadewethu, kwangathi aMandla kaJesu Kristu angamupha isicelo sakhe. Amen.

287 Nkosi Jesu, njengoba ngibamba isandla salo dade, neduku alibambile, kwangathi isicelo sakhe angaphiwa sona. NgeGama likaJesu Kristu, siphe khona, Nkosi. Amen.

288 Baba Nkulunkulu, ngeGama leNkosi uJesu, kwangathi isicelo sikadadewethu angaphiwa sona. Akucelayo, kwangathi angakuthola. NgeGama likaJesu Kristu.

Kholwa kuphela, kholwa kuphela,  
Konke kuyenzeka, kholwa kuphela;  
Kholwa nje kuphela, kholwa kuphela,  
Konke kuyenzeka, kholwa kuphela.

289 Manje ngaphambi nje kokunikhapha, ngingaba nomzuzu owodwa nje, noma emibili, wesikhathi sakho. Indida, uNkulunkulu ukwenzile lokho. Ebukhoni bethu impela, indida yenziwe. Ngokuba nje ngenkathi ngiqala ukuya kulowomugqa wokukhulekelwa, Okuthile kuvele kwangiphakamisa, impela nje ngendlela Athi kuyokwenza ngayo. Niyabo, indida! Niyabo?



290 Futhi ngenkathi uMoya ubuphezu kwami kakhulu, bengingabuka ezansi emgqeni bese ngibona lezozinto labo bantu abebezifuna, niyabo. Ngakho-ke, okungenani abathathu noma abane babo, noma okuthize, ukuthi kungaba isiqinisekiso, ufakazi, ukuthi uNkulunkulu akasithathi neze isiphiwo esiyisipho seqiniso. Uyanezela nje kuso, eqhubeka ngokwakha phezulu nangaphezulu.

291 Manje ngiyakholwa, ngayo yonke inhliziyi yami, ukuthi niphilisiwe. Amen. Ngiyakukholwa ngakho konke okuphakathi kwami. Ngi—ngiyakukholwa.

292 Manje, uJesu unimemile ukuba nize ensindisweni. Uma nizozu, uzoKuthola, ngoba Wakwethembisa. Wakwethembisa, manje masingakungabazi. Kepha masukukholwe ngenhliziyi yethu yonke. Manje, ungalwi nakho, yazi nje ukuthi kufanele kwenziwe. Kumele kwenziwe. UJesu wathi, “Khuluma leliZwi. Ungangabazi.” Niyabo? Futhi WayenguYe impela.

293 Futhi leyo mibono, ngokwazi kwami, ngayo yonke inhliziyi yami, akukho nangesisodwa iskhathi lapho ihluleke khona, akukho nangesisodwa. Futhi Wathi, ngobunye ubusuku, kulabo...lowombono enginitshela wona, phambi kukaNkulunkulu Lowo engimi kuye, lokho kuyiqiniso, niyabo. Wayibona lenyoka iboshiwe. Wathi, “Uzofanele ube qotho kakhulu.”

294 Yilokho engikuphikelelayo, ukuba qotho kakhulu. Futhi yilowo nalowo oza ngapha kulokhukusa, ngizamile ukucabanga, “Ukuba lowo bekungumama wami (kulabo besifazane), ukuba lowo bekungudadewethu ehlezi emuva lapho, uma lowo bekungumkama ehlezi emuva lapho, noma omunye wabantwana bami ehlezi emuva lapho, ukuba bekuyibo na?” Ngizama ukuzibeka esimweni sabo, ukuze ngibe qotho. Futhi uma niqaphelile, khona kanye...

295 Ngivele nje...kuyenzeka ngifikelwe inkumbulo yami. Ngaleya ngolunye usuku, ngenkathi ngangiseCalifornia, futhi ngimi kuleso sidlo sasekuseni seBusiness Men. Ngicabanga ukuthi nginakho lapha. Ngiqinisekile impela. Bengikubuka nje esikhashaneni esedlule, isiprofetho esanikezwa. Nakhu, khona lapha. Lokhu kwanikezwa, ngemuva kokuma nokushumayela intshumayelo enzima. Futhi abantu balapha kulokhukusa; uMfowethu Roy Borders, ngowokuqala, owayekhona lapho, ngiyakholwa, noma ngabe ukuphi uRoy, wayekhona, ya, ehlezi lapha; wayekhona lapho lokhu kwenzeka, nabanye abaningi ababekhona lapho. Ngenkathi, umfana owayengumBaptisti, kwakungumzala kaJane Russell, isihlabani sebhayisikobho; noma yini ingafika kuleso sidlo sasekuseni efuna ukuza. Futhi lapho sengiqedile ukukhuluma, umfana wahamba waya ngaleya wase engigaxa, futhi wakusho.

<sup>296</sup> Ngenkathi ngiphuma emsamo owodwa, ezansi, ngaya komunye, ukukhuluma nebandla, okungukuthi, amakhulu amaningana ayekhona. Futhi ngangikhuluma e—ekusakazweni okwaya esizweni sonke ngehora lesishiyagalolunye nqo ebusuku obulandelayo. Kwakuqoshwa ngaleso sikhathi. Futhi lapho lokhu. . . ngehla kuleli zinga elilandelayo, ukukhuluma ngesinye isikhathi, kulaba bantu *lapha*. Futhi elinye lamahlelo amakhulu lalinomunye wamadoda abo amakhulu, wayemi lapho, futhi wayethukuthelele uMlayezo, niyabo, ngokuthi. . .

<sup>297</sup> Bengikhuluma ngokuthi bengingaleya ePhoenix, ezinsukwini ezimbalwa ngaphambi kwalokho, futhi ngabona izithelo eziningana ezahlukahlukene zikhula esihlahleni esisodwa. Ngikubonile esihlahleni samawolintshi, kwakukhona uphaphamuzi, olamula, futhi ngiyakholwa amathanjerine, futhi amathanjelo, nazo zonke lezo zinto ezahlukene ezikhulayo, ngoba yisihlahla sokusawolintshi. Kodwa ngathi, “Minyaka yonke siyaqhakaza futhi siveze izithelo ezintsha. Kodwa kukhona lawo magatsha asekuqaleni kuphela; lapho sibri-. . . lapho isihlahla sangempela uqobo siveza elinye igatsha, sikhapha uhlobo olufanayo lwesithelo esisohlangeni. Kodwa lezi ezinye izihlahla zithela izithelo zazo, yize ziphila ngoku—ngokuphila kwalesi sihlahla.” Ngathi, “Lokho kufana nezinhlango zibekwa eMvini. UJesu wathi, ‘NginguMvini.’ Futhi ngaso sonke isikhathi lapho uMvini uveza igatsha, lizoba njengoMvini nje. Niyabo, lizoba nesithelo esifanayo.”

<sup>298</sup> Awu, lo mfundisi omkhulu wenhlango enkulu kunazo zonke yePentecostal esinayo, wayemi lapho, futhi waWucasukela, niyabo, wathi bengingakuqondile ngaleyondlela.

<sup>299</sup> Kodwa ngabuyela emuva ngase ngithi, “Ngiqonde ukukusho ngaleyondlela, niyabo. Ngasho khona kanye! Angibuyiseli lutho emuva.”

<sup>300</sup> Ngolunye usuku lapho ngangikhuluma ngalawo ma-altare, ngingazi, angikaze ngikubone lokho emlandweni. Angikaze ngikhulume lutho okwangaleso sikhathi, ngisemsamo, ngaphansi kokuphefumulelwa engake ngaba nakho ukukuhoxisa. Manje ungabiza lokho, i*Nzalo YeNyoka*, noma ngabe ufisa kube yini, noma leyo Milayezo eyayiyikho, noma, *ISifebe Esikhulu*, lokho kukhahlela okukhulu kumelene. Woza nje, futhi. . . Kungani ungezi kimi nemiBhalo, nakho na? Niyabo? Ubone ukuthi kulungile yini.

<sup>301</sup> Le ndoda yenyukela lapho, yangigaxa, futhi yayizothi. . . Yathi, “Mfowethu Branham, hhayi ukuba othuka ngokungcwele, kodwa lokho bekungenza isahluko sama 23 seSambulo. Uyazi, enye iNcwadi engeziwe. Kusobala,” wathi, “lokho bekungeke kulunge, kusobala, asifanele ukwengeza lutho kuLo.” Futhi lapho isiqale ukusho lokho, yaqala ukukhuluma ngezilimi. Futhi

umfana wayengazi ukuthi kwakusho ukuthini ukukhuluma ngezilimi.

302 Futhi masinyane lapho esenzile, khona lapho phambi kwami kwakungowesifazane ongumFulentshi, waseLouisiana, wathi, “Lokho bekungadingi kuhunyushwa. Lokho bekuyisiFulentshi esimsulwa.”

Futhi indoda ngapha yasukuma yayisithi, “Kunjalo.”

303 Futhi emuva le ngemuva kwakuhona umhumushi we-U.N., wanikeza igama lakhe, wayengakaze abe lapho ngaphambili. Wathi, “Ngokuqiniseke. Kunjalo.”

304 Futhi nakhu abakuhlanganisile. Futhi ngamunye wabo wayenento efanayo ngenkathi behlangana ndawonye, ngamunye wabo enikeza incazelo, impela.

305 NalomFulentshi, owesibili ngapha, wakubhala phansi, ngoba wayekade ethatha amaminithi omhlangano. Nakhu akubhala. “Mina, Victor Le Doux, ngingumFulentshi, ngokwegazi eligcwele, umKristu ozelwe ngokusha, ogcwaliswe ngoMoya oNgcwele. Ngihlala ku 809 North King Road, eLos Angeles 46, ngiya eBethel Temple, u-Arnie Vick ungumelusi wethu;” umfundisi wePentecostal, ibandla lePentecostal elikhulu kunawo onke eLos Angeles. “Ukukhunyushwa kwesiprofetho ngoMfowethu Branham, okunikezwa nguDanny Henry, ngesiFulentshi, ngoFebhuwari ziyi 11, 1961, esidlweni sasekuseni seFull Gospel Business Men; ukukhunyushwa kwangempela kwesiprofetho.” Bobathathu bathi yilokhu.

*Ngokuba ukhethe indlela ewumngcingo . . .*

306 Niyabo, ngokumelene nje, bengizodingeka ngihambe wedwa, niyabo. Ngiyakuqonda lokho. UMose kwadingeka enze ukukhetha kwakhe, naye. Niyabo? Kwakungafanele akwenze, kodwa wakwenza. Niyabo? “Indlela enzima; wena . . .” Niyabo?

*Ngokuba wena ukhethe indlela ewumngcingo, indlela enzima; ukwenzile . . . uhambe, ekukhetheni kwakho.*

307 Ngamanye amazwi, bekungafanele ngikwenze. Ngingachema, ngihambe nabo uma ngifuna. Kodwa ngahlala ne . . . ngifuna ukuhlala neZwi.

*Uthathe isinqumo esihlonishwe nesiyiso du, futhi kuyiNDLELA YAMI.*

308 Uma uzoqaphela, kugcizelelwe ngosonhlamvukazi futhi kwadwetshelwa. Uma uqaphela, kubhalwe ngesiFulentshi, lokhu; wakhuluma ngesiFulentshi, isenzo ngaphambi kwesandiso, niyabo.

*Ngenxa yalesi sinqumo esibalulekile, ingxenye enkulu yeZulu ikulindlele.*

309 Manje, yilokho engangizibuza khona, “Uma ngifa, ngabe kuzoba . . .?” Ngabe-ke sengicabanga, “IZulu alihlukaniswanga

izigaba ezahlukahlukene kithi phezulu lapho; IZulu linguMbuso weZulu ongaphakathi kwethu, omunye awulindile.” Niyabo? Manje bhekisisani:

*Yeka isinqumo esikhazimulayo osenzile!*

*Lesi kuso uqobo yilokho okuyonika futhi  
kwenze kufezeke ukunqoba okukhulu kakhulu  
ebuNkulunkulwini bothando.*

<sup>310</sup> Mm. Niyabo, singakusho, “Ekunqobeni okukhulu kakhulu othandweni lobuNkulunkulu,” kodwa ngesiFulentshi kungaba “ubuNkulunkulu bothando.” NjengesiJalimane noma yiluphi olunye nje, niyabo, bathola i...babeka isenzo ngaphambi kwesandiso.

<sup>311</sup> Manje uyabona ukuthi kwakusho ukuthini ukwehlela phansi eJordan na? Silapha ezansi manje. Ake siwele manje. Ake siyeke ukudlala. Asiwele siye kolunye uhlangothi manje, ngoba konke kungokwethu. Konke kungokwethu. Leyo mibono ayikaze yehluleke. Ayikwazi ukwehluleka, ngoba ivela kuNkulunkulu. Ngiyakukholwa ngakho konke okungaphakathi kimi. Asibona abaqashiwe ozogijima, abuyeke ehlane. Sizowela iJordan, ukwahlukana. UNkulunkulu aqaqe kithi iziMpawu ezingemuva kweNcwadi! Ake singene kulendawo enkulu manje, ngokuba uJoshuwa wahlukanisela abantu ifa labo uNkulunkulu ayebashiyele lona.

<sup>312</sup> Futhi uma niqaphela, labo omama bamaHeberu, lapho babesikwa futhi bazala labo okhokho... (ngizofika kulokho, ngolunye lwalezizinsuku, iNkosi ithanda.) ...futhi bazala labo okhokho, lapho ekhuluma igama labo, ekusikweni, futhi wayababeka ngokwendawo endaweni yabo embusweni. O, he!

<sup>313</sup> Ukuphefumulelwa ku—kuyindida. Niyabo, a—awukwazi ukukuthola nje. Kodwa kuphefumulelwe, futhi uNkulunkulu ukuhambisa kungene ngqo endaweni yakho, nje—nje ngehora lapho ungacabangi khona.

<sup>314</sup> Manje, uma lingakhithiki ngempela, futhi singakwenza, iNkosi ithanda, ngeSonto elizayo ngifuna ukukhuluma ngendaba yo *UbuKristu Bubhekene Nokukhonza Izithombe*. Futhi uma ungakwazi, letha iphepha lakho, noma yini oyifisayo, okoMlayezo. Imiyalezo izobe ikhona futhi kulobubusuku, mfowethu... abanye babazalwane lapha, ngiyacabanga, bazowuletha. Bengizohlala, kodwa ngiyazi ukuthi abantu abanengi bazohlala, futhi kubikezelwe iqhwa futhi kulentambama, ukumboza imigwaqo, kusukela eGeorgia nasezindaweni ezehlukene. Ngakho-ke ngi... iNkosi ithanda, kube ngeSonto elizayo, bengizokhuluma uMlayezo ofanayo kulobubusuku, kodwa ngizowubeka kuze kube yiSonto elizayo. Futhi-ke, uNkulunkulu abe nani.

<sup>315</sup> Ngikholwa ukuthi uJesu Kristu uyiNdodana kaNkulunkulu ophilayo, owazalwa yintombi, wakhulelwa,

uNkulunkulu esibelethweni, itabernakele Ayezohlala kulo. Ngiyakholwa ukuthi, kuKristu, UnguNkulunkulu enyameni. UnguNkulunkulu owenziwe inyama. Ngenkathi uBaba uNkulunkulu engena kuJesu Kristu, Wayengukugcwala kobuNkulunkulu ngokomzimba, kuYe kuhlala konke ukugcwala. UNkulunkulu uBaba wakhuluma amaZwi. UJesu wathi, “AkuMina okhulumayo, kodwa uBaba waMi ohlala kiMi, nguYe okhulumayo.” Ngakho-ke phezu kwalesosisekelo, Yena enziwe inyama ukuze Afe, uNkulunkulu ekhokha inhlawulo yohlanga lwesintu, ukuhlenga nokukhulisa, futhi—futhi eze, ahlanganise ndawonye izinto indalo yaKhe uQobo eyayizilahlele ekuweni, Wasihlenga wasibuyisela ngokuPhila kwaKhe uQobo.

<sup>316</sup> Bese kuthi-ke, ekuhlengeni laba bantu, ukuze iVangeli laKhe liqhubekele phambili, “Imisebenzi engiyenzayo Mina, nani niyakuyenza. Eminingi kunale niyakuyenza, ngokuba Ngiya kuBaba. Kuseyisikhshana, izwe lingabe lisaNgibona; nokho niyoNgibona nina: ngokuba Ngizoba nani, ngibe kini, kuze kube sekupheleni kwezwe.” Manje sesisezansi esikhathini sokuphela. UKristu ubuyile ngesimo saKhe sikaMoya oNgcwele, ekugcwaleni kwaMandla aKhe, engena eBandleni, ukuze azibonakalise Yena uqobo. Kulula. Abantu abalula.

<sup>317</sup> Uma kungabakhona othile lapha ongaba nenhlanhla ngokwenele yokuthola imfundo enhle, futhi mhlawumbe aye ebandleni elikhulu, ungavumeli ukuba lula kwalesi sigaba sabantu abampofu sikukhubekise. Niyabo? Khona, akusikhona lokho. “Abantukazana baMuzwa ngokuthokoza.” Niyabo, ngabantukazana.

<sup>318</sup> Manje kukhona—kukhona izigaba zabantu. Kukhona abanye abangenandaba nje, abaphila nje noma yiluphi uhlobo lwempilo, bangaphandle emigwaqweni, kanjalonjalo. Akubona labo abaMuzwa. Futhi lolo hlobo olugqamile, kwakungelona elaMuzwa. Kwakuyi—yisigaba esimaphakathi, abantukazana, labo abampofu kodwa abafuna ukuhlala behlanzekile futhi behloniphekile, futhi abafuna ukuphilela uNkulunkulu, yilabo abaMuzwayo.

<sup>319</sup> Ngakho-ke, kwangathi nina nami singaba yilabo bantu abayoMuzwa ngalolusuku, ngokuba ngikholwa ngokweqiniso ukuthi enye yezinto enkulu kunazo zonke eseyake yaqhamuka emhlabeni iyaqhamuka manje. Amen. UNkulunkulu anibusise.

Manje ngizophendulela inkonzo kuMfowethu Neville.



*INDIDA* ZUL61-1210  
(Paradox)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngoDisemba 10, 1961, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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