

UKUCABANGELA



Ngiyabonga. Ngiyabonga, Mfowethu. UNkulunkulu akubusise, Mfowethu.

Asibe silokhu simile umzuzwana nje, futhi sikhothamise amakhanda ethu.

² Baba wethu waseZulwini, siyabonga namhlanje ekuseni ngenhlanhla yokuza futhi endlini yeNkosi, ukuhlangu nalababantu abathandekayo, lomelusi othandekayo, umkakhe, abathandiweyo bakhe. Siyakhuleka, Nkulunkulu, manje njengoba sihlala phansi ukuba sifunde, ukufunda iZwi, ukuthi Uzohlangana nathi, futhi usiphe uKudla kwemiphefumulo yethu. Siyakulangazelela lokhu, Baba. EGameni likaJesu, siyakhuleka. Amen.

³ Ningahlala phansi. Lokhu sikuthatha njengenhlanhla ukubuyela lapha futhi kulokhu ukusa okwalelikilasi. Ngithi ukugijima ngehle ngokungalindelekile, okwemizuzwana embalwa nje, ukukhuluma noMfowethu Littlefield nokuba nenhlangu ethize. Sibe nesikhathi esihle kakhulu izolo ebusuku lapha, sikhulekela abagulayo, nakulokhu ukusa, futhi ngimtshelile ukuthi ngizozama ukubuya futhi ngizokhuluma nekilasi lakhe likaSonto-sikole ngaphambi kokuba sihambe.

⁴ Ngakho, kuleyithi kancane, ngibe nabanye abangane abafika nje ukuzongibona, futhi ngikhulume nabo phandle *lapho*. Kwase kuthi-ke, ngenkathi ngisenethuba, ngehle phansi endlini engaphansi ukuze ngibone ukuthi lelibandla beli-belilungiswe kanjani ezansi lapho, ngoba sizama ukuzakhela elilodwa ekhaya, futhi siyalithanda leli kahle impela, lephethini, indlela elenziwe ngayo. Ngiyasithanda lesisivimbela-msindo lapha, noma ngabe nikubiza ngani, kubonakala kukwazi ukunakekela umsindo kahle impela.

⁵ Bese kuthi-ke futhi, ngi-ngiyethemba, uma kungekho noyedwa wabo lapha, uma bekhona, kulungile, ngifuna ukubonga lelihhotela labahamba ngezimoto lapha ezansi, iCity View Motel, lapho engihlale khona izolo ebusuku. Futhi kuyizikhathi ezimbalwa impela empilweni yami engake ngahlala mahhala ehhotela labahamba ngezimoto, kodwa ngihlalile izolo ebusuku. Abazange bangikhokhise ngakho, manje, lokho kuhle ngempela. Indodana yami nayo, ngale e—e—Lehi Motel, abazange bayikhokhise ngalokho.

⁶ Futhi ngiyaqonda ukuthi abantu abaxhumene, abeza lapha emhlanganweni, noma okuthize izolo ebusuku, ukuthi babenzele isaphulelo, nezinto. Uma niselapha, futhi seniphuma ehhotela, nibabonge ngempela labobantu.

⁷ Futhi ngezinye izikhathi singathanda, ukwenyukela lapha e—engqungqutheleni ngesinye isikhathi, niyazi, e—emhlanganweni. Ngethemba ukuthi labobantu bagcwele phama njalo ebusuku kusukela lapha kuqhubeke. Niyazi, kulotshiwe, “Lokho enikwenzile kwabancinyane balaba, nikwenzile kiMi.”

⁸ Futhi ngoku, ngikhuluma nomphathi namhlanje ekuseni, izincomo ezinhle azidlulisele kuMfowethu Littlefield, umfowethu lapha. Uthe, “Awu . . .”

Ngithe, “Ngifuna ukukukhokhela.”

Uthe, “Qhabo, seku—sekunakekelwe kakade.”

Ngithe, “Uqonde ukuthi uMfowethu Littlefield wenze lokho na?”

Uthe, “Qhabo, sifuna ukukunikeza nje.”

Ngithe, “O, he!” Futhi ngithe, “Angifuni ukwenza lokho, mnumzane.”

⁹ Futhi uthe, “Yebo, yebo.” Uthe, “Sinenhlonipho kakhulu ngoMnu. Littlefield, indlela anakekela ngayo abantu ngalapha, abampofu nezinto futhi ezama ukusiza wonke umuntu.” Uthe, “Siyakuhlonipha lokho, ngakho okuncane kunakho konke esingakwenza nje ukufaka ingxenywe yethu encane, kanjalo, ukumsiza.” Lokho kuhle ngempela, bazame ukumenza athathe imali yehhotela labahamba ngezimoto, futhi akakwenzanga, ngakho kuhle lokho. Ngikhulekela nje ukuthi uNkulunkulu uzobabusisa labobafo ngalokho.

¹⁰ UBilly ushilo ngale lapho ahlale khona eLehi, ukuthi lelo bekungelinye lamanenekazi amahle kunawo wonke ake ahlangu nalo, ebelilapho. Futhi udingeke ahlale isikhashana ngemva kwesikhathi sokuphuma ehhotela, uthe, “Kulungile, akukho zindleko ezengeziwe, akukho lutho. Akukho nokhelo nhlobo kukho.”

¹¹ Ngi—ngiyathanda ukuhlala nabantu abanjalo, onomoya omuhle ngempela. Futhi, niyazi, ngalohlobo lomoya, ungasebenza nabo, yilabo abanalowomoya omubi ngempela ukuthi ungeke usebenze nabo, uyazi, lolo—lolo uhlobo ofanele ulubheke, ukuthi, angeke ubatshele lutho, bahlezi nje manje, asikho isidingo sokukhuluma, bavele bathola indlela yabo, futhi yilokho kuphela.

¹² Awu, ngokuvamile uSonto-sikole uthatha amahora amane noma amahlanu ekhaya, ngakho, ngeke sikwenze lokho ngoba cishe sinemizuzu engamashumi amane nanhlanu, amashumi amahlanu lapha esingathanda ukukhuluma kancanyana nje, kulokhu ukusa, ngeZwi.

¹³ Manje, nina eninamaBhayibheli enu, ngifuna niphanye nami, eBhayibheli, ngale kuNumeri isahluko 14, Ngifuna ukufunda ingxenywe yesahluko 14 sikaNumeri, futhi asiqale cishe ngevesi lama 37. Manje, lalélisisani kulokhu kufundwa:

Wona lawomadoda aletha umbiko omubi ngezwe, afa ngesifo phambi kweNKOSI.

Futhi uJoshuwa—uJoshuwa indodana kaNuni, noKalebi indodana kaJefune, ababenalawomadoda ukuhlola izwe, basinda.

UMose wawakhuluma lawomazwi kubo bonke abantwana bakwa-Israyeli: abantu badabuka kakhulu.

Bavuka ekuseni kakhulu, banyukela esiqongweni sentaba, bathi, Bhekani, sesilapha, kepha siyakuya endaweni eyithembisile iNKOSI, ngokuba sonile.

UMose wathi, . . . (Manje, lalelani lokhu.) UMose wathi, Niloneleni izwi leNKOSI na? kepha akuyikuphumelela.

Ningenyuki, ngokuba iNKOSI ayikho phakathi kwenu; ukuze ni . . . shaywe phambi ebusweni bezitha zenu.

Ngokuba ama-Amaleki namaKhanani alapho phambi kwenu, niyakuwa ngenkamba: lokhu nibuyele emuva ekulandeleni iNKOSI, ngalokho iNKOSI ayiyikuba-khona phakathi kwenu.

Ngokuzidla bakhuphukela nokho esiqongweni sentaba: kepha umphongolo wesivumelwano neNKOSI, . . . seNKOSI, noMose akaphumanga ekamu.

Futhi ayesehla ama-Amaleki kanye namaKhanani ayehlala etabeni, abashaya, abaqothula, kwaze kwaba-seHorma.

¹⁴ Manje, lona nguSonto-sikole, ngakho ninomfundisi omkhulu lapha, uMfowethu, uMfowethu Littlefield oyigugu, futhi ngithi ukuzizwa ngimanqikanqika ngokusondela ekilasini likaSonto-sikole, kodwa ngithanda ukuthola isendlalelo esincane kulokhu.

¹⁵ Sonke siyazi, manje, ukuthi lezi . . . Konke lokho okwenzeka eTestamenteni eLidala kwakuyizibonelo zalokho okwenzekayo manje. Njengoba ngishilo izolo ebusuku, uNkulunkulu uphonsa isithunzi senegethivu ngaphambi kokuba kufike esiyiso du. Futhi iTestamente eLidala laliyisithunzi seTestamente eLisha, njengoba nje inyanga ibonakalisa isithunzi selanga kuze kuphume ilanga. Manje, sihamba ethunzini lenyanga ebusuku, kodwa lapho ilanga liphuma, khona-ke siba nokukhanya kwelanga kwangempela. Kodwa inyanga ibonakalisa ukukhanya kwelanga kuphela ukusinikeza lokho kukhanya esinakho.

¹⁶ Manje, iTestamente eLidala lalingumfanekiso nesithunzi seTestamente eLisha elizayo. Abantu bahamba kulokho kuKhanya ababenakho, njengoba inyanga yayikubonakalisa. Kodwa manje ukuthi . . . AmaHeberu 1, “UNkulunkulu emandulo,” izikhathi zakudala, “ngezindlela eziningi,” izindlela eziningi, “wakhuluma kokhokho ngabaprofethi, kodwa

ngalolusuku lokugcina Wakhuluma kithi ngeNdodana yaKhe, uKristu Jesu.” Manje, lokho kuyakhazimula.

¹⁷ Manje, u-Israyeli wayonile, futhi babekade besola, bekhononda, futhi bafika endaweni ebizwa ngokuthi iKadeshi-barineya. Futhi leso kwakuyisihlalo sokwahlulela ngempela, ngokuba lapho kwaphuma ukwahlulela, futhi yilapho u-Israyeli ahlulelwa khona, eKadeshi-barineya.

¹⁸ Siyatshelwa ukuthi yindawo encane ogwadule, ngaphesheya kweJordani, e—enezihlahla zesundu ezimbalwa. Futhi bona...Phakathi lapho, kunomthombo owodwa omkhulu wamanzi, nemithombo eminingana emincane, okuchaza umfanekiso omuhle esingawuthola lapha wesiHlalo sobukhosi sikaNkulunkulu siyindlu yokwahlulela, nezindawo zokwahlulela ezincane ziza, ngokuba iKadeshi-barineya ichaza “ukwahlulela.”

¹⁹ Futhi yilapho u-Israyeli ahlulelwa khona ngenxa yokusola kwabo, nokungalaleli, nokuphazamisa uhlelo lukaNkulunkulu, okungumfanekiso impela wanamuhla. Ibandla ngokuhlukana kwalo liphazamisa uhlelo lukaNkulunkulu. UNkulunkulu ufuna sibuthane njengenhliziyo yinye, umphefumulo munye, umqondo munye, ukuphinda kwangempela kwePhentekoste. Kepha niyabona, siyehluka kakhulu, futhi sikufuna ngalendlela, futhi angeke nje sihambe ngaphandle kokuthi kuhambe *ngalendlela, nale, ngani...* O, niyazi ukuthi kunjani. Thina nje, thina... Yilokho... UNkulunkulu usiletha kulesosihlalo sokwahlulela futhi, niyabo, ukuthi sifanele sikumise lokho.

²⁰ UNkulunkulu unohlelo, futhi asivele singene kulo ngqo futhi siqhubeke. Ungalindi futhi uzame ukuthola *lokhu nalokho*, zihambe. UNkulunkulu uzohambisa labo Abamisele ukuba bahambe ngaleyondlela. Niyabo? Vele uthathe okwakho uqobo, kungukuma kwakho—kwakho, thatha ukuma kwakho. Uma umfo olandelayo engenzi, simazi kanjani... kungahle kungabi ngokwakhe ukukuthatha, “Izimvu zaMi ziyalizwa iPhimbo laMi.” Hhe? “Konke uBaba aNgiphe khona kuyakuza kiMi.” Manje, uma lokho kungenjalo, khona-ke uKristu wakhuluma into engalungile.

²¹ Manje, ngizofundisa ngendaba yokuthi *Ukucabangela*. Kungukuthi *Ukucabangela* nje. Manje, uma besikhona... I-Webster ithi *ukucabangela* uku “linga ngaphandle kwegunya langempela, noma ukukuthatha kalula.” Yilokho okuchazwa igama elithi *ukucabangela*, “hamba ngaphandle kwegunya,” noma, “ukukuthatha nje kalula.” Manje, baningi kakhulu abantu abenza lokho, ukukuthatha nje kalula. “Kulungile. O, kulungile ukwenza, lokho ngokuthi, ukukuthatha nje kalula.” Manje, lokho ukucabangela.

²² Manje, u-Israyeli wenza iphutha elikhulu ngenkathi enza lokhu, hhayi u-Israyeli kuphela, kodwa wonke umuntu

okwenzayo, kuyoba iphutha elikhulu uma ucabangela ukuhamba noNkulunkulu, lapho uNkulunkulu engakubizanga ukuba uhambe naYe, noma lapho ucabangela ukulinga phandle phezu kwezinto ezingekho ngokomBhalo, ucabanga ukuthi kuzolunga; akulungile.

²³ U-Eva wacabangela, wacabangela ukuthi kuzolunga, ngoba uSathane wethula into eyayibukeka iyinhle kabi. Kodwa wakucabangela; kwakungelona iZwi. Awufuni ukwenza lokho, ufuna ukuhlala neZwi. Ungasuki kuLelo, hlala khona lapho. Akunandaba uma uma... Futhi, khumbulani, abantu abake benzela uNkulunkulu noma yini bama bodwa noNkulunkulu. Endleleni kunendawo yababili kuphela, loyo nguwe noNkulunkulu. Wena . . .

²⁴ Abantu abake benza noma yini ngaphansi kwezinkolelo ngeZwi, bama bodwa: UMartin Luther, uJohn Wesley, kanjalonjalo, uFinney, uSankey, uCalvin, uKnox, uSpurgeon, noma yibaphi abanye. Niyabo? UMose, u-Elisha, i . . . bonke, bema bodwa eZwini likaNkulunkulu. Futhi yileyondlela okufanele wenze ngayo, kuyindaba yomuntu ngamunye. Ufanele ume eZwini, uthathe iZwi likaNkulunkulu.

²⁵ Manje, sithola ukuthi u-Israyeli wayefike kulendawo lapho uNkulunkulu, ngomusa waKhe nesihawu, wayethethelele izono zabo kukho konke ukungalaleli kwabo. Emva kwesimangaliso emva kwesimangaliso, uNkulunkulu wathi, “Ngibonise izibonakaliso ezinkulu phakathi kwabo,” emavesini andulelayo, “Ngibonise izibonakaliso ezinkulu, futhi abazinakanga zonke lezizibonakaliso.” Bavele bahamba badlula kukho noma kanjani, futhi benza abebefuna ukukwenza, ababecabanga ukuthi bebefanele bakwenze, hhayi lokho uNkulunkulu athi abakwenze, ababecabanga ukuthi bebefanele bakwenze.

²⁶ Manje, yilapho umehluko ukhona: Lapho esicabanga ukuthi sifanele sikwenze, futhi uNkulunkulu uthi kwenze ngenye indlela, sifanele sibuye futhi sikwenze ngendlela kaNkulunkulu, kungenjalo asisoze sadlula kuleyondawana. Yilokho-ke. Ufanele ubuyele ngqo lapho oshiye khona.

²⁷ Ngatshelwa kungekudala ngumfundisi wasemasosheni, wathi wabizelwa phakathi, kwakukhona indoda eyayidutshulwe ngomshini-gani esifubeni, *kanjena*, ukapteni. Futhi wayelele efa, ngakho u—umfundisi wasemasosheni wabizelwa ngaphakathi kuye ethendeni, futhi indoda yayizabalaza, izama ukuthola ukuphefumula kwayo. Futhi babesanda kuyikhipha enkundleni. Futhi yena—futhi yena wathi, “Ingabe ungumKristu na?”

Yathi, “Nga—ngake ngaba nguye.”

Wathi, “Awu, kungcono ube nguye ngokushesha, uyafa.”

²⁸ Yathi, “Ngiyakwazi.” Ngoba izinhlamvu zomshini-gani zaziysisike zadabula amaphaphu ngandlela thize, wangitshela,

futhi washo ukuthi—ukuthi—ya—ya—yayifa, amaphaphu ayo ayegcwala, iphophoza emphinjeni wayo.

Futhi wathi, “Awu, manje,” wathi, “wake waMazi na?”

Yathi, “Yebo.”

²⁹ Wathi, “Manje, cabanga kanzima ngempela, nomaphi lapho uMshiye khona, yilapho ngqo ozoMthola khona, lapho owaMshiya khona.” Kunjalo. Kuyiqiniso kanjani lokho! Khona lapho oMshiya khona eZwini, khona lapho yilapho ozodingeka ubuyele khona.

³⁰ Uma uNkulunkulu ethi... Wena—wena iya esontweni, kulungile lokho, khokha okweshumi kwakho, kulungile lokho, yenza lezizinto zebandla, lokho kulungile, kodwa khona-ke, lapho sekubuyela lapha ekwemukeleni uMoya oNgcwele, noma into *ethize* eZwini laKhe, bese usuka uhambe, uthi, “A—angazi ngalokho,” khona lapho uyaMshiya, khona lapho, awusoze wadlulela phambili. Uma uke uMthole futhi, uzobuyela khona lapho. Ushiya umgwaqo omkhulu, niyabo, udlula eceleni; ubuyela ngqo emgwaqeni omkhulu futhi, uMthola elindile khona lapho.

³¹ Manje, yileyondlela lowo mfundisi wasemasosheni, wathi, “Lendoda, ngayitshela, wathi, ‘Cabanga ngokushesha!’”

Yathi, “Awu, angikwazi ukucabanga.”

Wathi, “Kungcono ucabange!”

Futhi bheka, wathi, “Ukukhanya kuza phezu kobuso bukakaputeni, yathi, ‘Ngiyakukhumbula.’”

Wathi, “Qala khona lapho.”

³² Futhi wathi, “Manje, ngiyalala ukuba ngilale, ngiyakhuleka Nkosi umphefumulo wami ukuba uwugcine.” WaMshiya kuphi na? Umbhede wengane, edolweni likanina, futhi yilapho aMthola khona futhi. Niyabo? Uzofanele ubuyele khona lapho, lapho owaMshiya khona.

³³ Futhi u-Israyeli wayeseqalile, kodwa wehluleka, nesihawu sikaNkulunkulu, umusa waKhe, waqhubeka nje ubabambele, futhi ubabambele. Kwase kuthi-ke ufika eKadeshi-barineya, futhi uMose wakhetha indoda eyodwa esizweni ngasinye, wathuma amadoda ayishumi nambili ngaphesheya ukuba ayohlola izwe. Futhi lapho efika lapho, o, isiphithiphithi esinjena esasikhona phakathi kwabo, o, he!

³⁴ Nampa bayabuya futhi bathi, “Ngani, kukhona... Ngani, angeke sibathathe! Ngani, ama-Amaleki, namaKhanani, namaPherizi, futhi zonke izinhlobo, imizi yabo emikhulu ebiyelwe, futhi abanye babo bakhulu kakhulu, lababantu, size sibukeke njengezintethe kubo.” O, babephele amandla. “Thina...”

³⁵ Manje, lokho akusiwo nje umfanekiso webandla namuhla na? “Thina—asikwazi nje ukukwenza. Thina...Ngani, ngiyanitshela, ku—akunakwenzeka. Manje, sesiphenduke *lokhu*, futhi sifanele sibe kancanyana *kanje*, futhi...” Ikuphi imihlangano yasemgwaqeni futhi na? [Umfowethu uyaphendula, “Qhabo, ayisemningi kakhulu, Mfowethu.”—Umhl.] Lelo yiqiniso, mfo osemncane. A—ayisekho eminingi kakhulu, ayisekho. Iphi imihlangano yomkhuleko yobusuku bonke esasivame ukuba nayo na? Kwenzekeni kuyo na? Buphi lobobuqotho obujulile nokuqhubekela phambili noNkulunkulu na? Kwenzenjani na? Sinqunyiwe sasuka kubo. Sivele sakubeka, kancane kancane.

³⁶ Isono sinjalo, siyayenga kakhulu. O, ubukhazikhazi, futhi sinoku—ukuheha okuhalisayo kakhulu, isono sinakho, simsulwa kakhulu. Ngani, kubukeka kakhulu—kubukeka kakhulu kungenacala. Ungakulaleli!

³⁷ Emva kwesikhashana, ngenkathi uJoshuwa ethatha izwe uNkulunkulu wamtshela, “Impela bhubhisa yonke into ekhona lapho, ungashiyi lutho.” Ngani, ungacabanga abanye balabo besifazane abangama-Israyeli becosha ingane encane na? “O, akukuhle yini? Buka kokwayo...ayikabi ngisho namazinyo namanje.”

UJoshuwa wathi, “Ibulaleni.”

Umama wathi, “O, ngingumama, angeke ngiyibulale leyongane.”

“Ufanele; yilethe lapha.”

³⁸ Ngani? Ingahle ibukeke iyinhle manje, kodwa izokhula futhi ifane nje noyise wayo. Angeke usitotose isono. Sifanele siphathwe nge, hhayi ufake amagilavu, kodwa ngesandla esingafakwe lutho. Sifuna ukuba bahle, wonke umuntu uyafuna. Siyafuna uku...Kodwa yini *enhle* na? Sifuna ukuthobeka. Kuyini *ukuthobeka* na? Sifuna ukugcwala isihawu. Siyini *isihawu* na?

³⁹ UJesu, iNdoda egcwele isihawu, wadabula kubantu abayizinkulungwane ezimbili noma ezintathu, izingane ezinamakhanda anamanzi, izinyonga, izimpumputhe, izishosha, abashwabene, Wayenesihawu, Wenzani na? Wahamba waya ngale lapho uBaba ayeMkhombise khona, indoda okungenzeka ukuthi yayinenkathazo yendlala yesinye noma okuthize, wayiphulukisa futhi yasuka yahamba, futhi yabashiya bonke, uMuntu ogcwele isihawu.

⁴⁰ Manje, abantu namuhla, amagama ethu esiNgisi aphenulela abantu. Niyabo? Lolo uzwelo lomuntu, leso akusona isihawu. Kunomehluko omkhulu phakathi *kozwelo nesihawu*. Angamagama amabili ahlukene ngakho konke, futhi siwasebenzisa ngokufanayo.

⁴¹ Manje, iZwi alisebenzisi noma yisiphi isihawu, Lifanele lilalelwe. Hlala naleloZwi, akunandaba ukuthi Lisika kabi kanjani. Ubungacabanga kanjani ukuthi Liyobhubhisa izingane, abesifazane abangenacala, nezinto ezinjalo, *ababizwa kanjalo* na? Imvubelo eyodwa encane ibilisa inhlama yonke.

⁴² Leyo yinto efanayo eyaqala emuva lapho ngo-Eva. Kwakubonakala kunobuqili ngokwesabekayo, “Ngani, uzohlakanipha. Impela angeke ufe, Ulunge kakhulu, Ubengeke akubulale. Kodwa impela angeke ufe.” Kodwa uNkulunkulu wathi uyokufa. Lokho kwaqala yonke into, khona lapho. Niyabo? Ufanele uhlale naleloZwi, kungakhathaleki.

⁴³ Ungacabangeli; kholwa. Ungazindli, ulwazi lunemizindlo; ukukholwa akunakuzindla, ukukholwa kuvele kubambelele kukho. Kuthiwani ukube u-Abrahama wazindla na? Cabanga, kuthiwani ukube u-Abrahama wayezindliile na? Iminyaka eyikhulu ubudala, wayehlala nomkakhe, kwakungudadewabo ingxenye, kusukela cishe eneminyaka eyishumi nesikhombisa ubudala, bashada. Ngani, imvelo yakhombisa bonke ubunsizwa bakhe nobufazane buhlangana ndawonye, indoda nomfazi, hhayi umntwana, yena owesilisa wayengazali, futhi yena owesifazane wayeyinyumba, iminyaka engamashumi amane wadlula ukunqamuka ukuya esikhathini, akunakwenzeka nhlobo.

⁴⁴ Ngani, imizindlo yakho yayiyobe—yayizobonisa ukuthi wayengeke akwenze, kodwa ukukholwa eZwini kwabambelela kukho. Niyabo? Ukukholwa akuzindli, ukukholwa kubamba iZwi.

⁴⁵ Omunye uthi, “Ngi—ngiyakholwa...” Ngahlangana nabefundisi abaningi, bathi, “Mfowethu Branham, ngikholwa ukuthi yiqiniso lelo olishoyo, kodwa uma ngenze lokho, uyazi ukuthi ngiyokwenzani na? Ngiyobe nginxiba; bazongixosha ebandleni lami.” Bazovele bangikhahlele. Niyabo? “Akekho omunye obengaba nami.” Uzoba nawe. Angeke uhlale lapha kuze kube phakade, ufanele uye *Lapho*. Niyabo? Ukukholwa akwazi mizindlo, kuyakholwa nje, kukwehlukana nakho konke—konke ukubopha, akukho lutho, hlala uqinisile nokukholwa, ukuzindla kuyaqathaka.

⁴⁶ U-Israyeli wathi, “Manje, ukuzindla kukhombisa ukuthi, awu, uma siya lapho, ngani, bona, i, omunye walawomadoda wayengabhaxabula abayishumi bethu. Futhi asisona isizwe sezempi, asibona abantu bezempi, sinezinduku, nemikhonto, nezinto esizicoshile, impango. Akekho kithi ongamadoda aqeqeshiwe, sizokwenzenjani na?” Lokho kwakungukuzindla.

⁴⁷ Kodwa uKalebi noJoshuwa! Amen, nakho lapho okhona, amadoda okukholwa, amadoda anobuqotho, amadoda amazi uNkulunkulu washo ezansi eGibhithe, “Ngininika izwe,” lokho kuhle ngokwanele.

48 Bagijima phakathi kwabantu. Abantu babelila, futhi bekhala, bethi, “Manje, abantwana bethu bazofela ehlane, abesifazane bethu bazodlwengulwa, futhi sesilapha, sizobhubha lapha ehlane,” lapho uNkulunkulu wayethembisile ukuthi Uyobanika izwe.

49 Manje, khumbulani, Wabanikeza izwe, kodwa babefanele balwele lonke i-yintshi lalo, uNkulunkulu watshela uJoshuwa, “Nomaphi lapho amathe onyawo lwakho ehlala khona, lokho Ngikunika khona.” Izinyathelo zazisho ifa.

50 Manje, nina bantu enikhulekelwe, nonke izolo ebusuku, ubulapha, bek-, . . . umuntu mumbé ukubeke izandla, sikhulekile, uBukhona beNkosi behla, Yazembula kanye neZwi, ukukukhombisa, lokho bekuyiqiniso ukuthi Ulapa. Akukho ukuwulaza, alikho iphutha, lilapho, yiqiniso, akukho okunye esikucabangelayo. Sibeka eceleni imizindlo, siyilahla phansi futhi sithathe iZwi. Thatha iZwi, uqhubekele phambili, iZwi lasho njalo.

Manje, wena uthi, “Khona-ke isethembiso singesami.”

51 Impela, kodwa uzolwa lonke i-yintshi lakho uze uphile. A-hha. Uzothatha zonke—uzothatha zonke izinyathelo zakho. Yimpi. Isethembiso ngesakho. Lelo kwakuyizwe lesethembiso, babefanele balwe ukuze bathole zonke izinyathelo zalo; nesethembiso ngesakho, kodwa uzolwa nalo yonke iyintshi laso.

52 Ngabizelwa kukho, nguNkulunkulu, ukushumayela iVangeli eminyakeni engamashumi amathathu nanye edlule, ngilwile kusukela lapho. Onke amayintshi omhlaba engiwalwile, ngeNkemba kaNkulunkulu, ngithatha isethembiso, futhi nginqamula.

53 Umuntu mumbé uyafika, uthi, “Manje, sizoba ngamalungu eqembu lamaBaptisti.” Wathi, “Awu, angeke ukukholwe *lokho*. *Lokho* kwakungesikho okwethu.” Wenzani na? Thatha iNkemba, futhi usike ukhululeke kukho, futhi uqhubeke umashe uyephambili.

54 Ngifika namaPentecostal, wathi, “Uma uhamba *naleliqembu*, angeke sizihlanganise ngalutho nawe.”

55 Elinye iqembu lathi, “Uhamba nabo, akukho esizokwenza . . .” Hlukana, qhubeka nje umashe uyephambili. Ya. Gcina nje . . . Kwadingeka ulwe lonke iyintshi lakho.

56 Kodwa kuyini na? Kuyisethembiso. UNkulunkulu wenza isethembiso, asihlale naso. UNkulunkulu wakuthembisa. Akunandaba . . . Ufanele ube nempi. Uma konke kufika kwehla, ubuvila, ngani, wena u, yini—yini oyingqobayo na? Banqoba ngeZwi likaNkulunkulu nobufakazi babo, iGazi likaKristu.

57 Nifanele ninqobe okuthile, futhi nifanele nibe nezithiyo ezithile. Futhi abantu abahlukene, futhi bexabana nani, futhi benitshela ukuthi ningabagingqiki abangcwele, nezinto,

wena, lokho okubekwa phambi kwenu, kuyisivivinyo. Uma ningakakutholi lokho, khona-ke anikho ngisho empini.

⁵⁸ Ulijoyinelani iBandla...? Uwujoyineleni uMbutsho wamasosha futhi uqeqeshelwani na? Ukulala ngapho, uziqhenye phansi naphezulu emigwaqeni futhi ubukise na? Yileyo ndlela amanye amaKristu enza ngayo, ukuthi sifuna ukubukelwa. Awuzubukelwa, uzobukelwa phansi, “Ngokuba bonke labo abaphila ngokumesaba uNkulunkulu kuKristu Jesu bayakuhlushwa.” Cosha iNkemba, unqamule yonke into idede kuwe, futhi uqhubeke uhambe.

⁵⁹ UJoshuwa, uKalebi, babathulisa abantu.

⁶⁰ Bathi, “Angeke silithathe, angeke nje sikwenze, yilokho kuphela.” Niyabo, babebuka kuma-Amaleki, uJoshuwa noKalebi babebheke isithembiso; yilowo umehluko, kuncike kulokho okubukayo.

⁶¹ UJoshuwa wathi, “Sinamandla okukwenza, sinamandla. Ngani,” wathi, “bayisinkwa sethu kuphela.” Ngani? “Babukeka bebakhulu, bakhulu, kodwa sizoba nesinkwa esikhulu.” Wathi, “UNkulunkulu wasinika isithembiso, futhi ukwesaba kwethu kuphezu kwabo bonke, nokho behlukile kithi, nokho bayasesaba.” Impela. Wathi, “Ukwesaba—ukwesaba iNkosi kuphezu kwabo bonke, basesabela ukufa.” Wathi, “Asihambe silithathe. UNkulunkulu usinika lona, ngakho lingelethu, asiqhubeke futhi silithathe.”

⁶² O, ukuba bengingathola leloqembu lePentecostal ndawonye! Lowo mFilisti ongasokile emi phandle lapho, futhi athi, “Sifanele sibe nakho konke *lokhu*, nakho konke *lokho*.” Umbhedo. “Sizodingeka ukuthi sithi ukuya eMkhandlwini wamaBandla oMhlaba ukuba sibe nenhlanganyelo nabo.”

⁶³ Inhlanganyelo yethu ivela kuNkulunkulu, ayiveli emkhandlwini wabantu nemibhedesho eyenziwe ngumuntu. Singa—singabantu bakaNkulunkulu abalindele inhlanganyelo kuNkulunkulu, kulapho amalungelo ethu likhona, linoNkulunkulu. Singahlanganyela kanjani noNkulunkulu ngaphandle kokuba sihlanganyele eZwini laKhe na? Ngoba iZwi linguNkulunkulu, futhi iZwi Lenziwa inyama ngenkathi liba nguwe.

⁶⁴ “Uma nihlala kiMi, neZwi laMi kini, khona-ke celani enikuthandayo.” Nakho lapho ukhona. Niyabo? Kodwa iZwi lizofanele lihlale phakathi *lapha*. Uma lingakwenzi, isihlambi siyehla, futhi, ngani, Lingeke likhiqize, ngoba awuLikholwa. Akunandaba ukuthi uzisho kangakanani ukuthi uyaLikholwa, ufanele uLikholwe.

⁶⁵ Kulungile. Ngakho, u-Israyeli, uNkulunkulu wabiza uMose waphuma, wathi, “Ngizobhubhisa isizwe sonke, vele ubuyele eceleni.” UMose wanxusa, waziphonsa esikhaleni, KwakunguKristu kuMose, niyabo. UNkulunkulu wayeyobulala

umhlaba wonke ngesikhathi esisodwa ngenxa yesono, kodwa uKristu Waziphonsa esikhaleni ngenxa yohlanga lwesintu sonke. UMose waziphonsa esikhaleni ngenxa ka-Israyeli.

⁶⁶ Futhi wathi, “Wenza isethembiso, Nkulunkulu. Wenza isethembiso sokuthi Uzobayisa ezweni.” Kunjalo. Wenzani uMose kuNkulunkulu na? Ngenkathi kwakubukeka sengathi uNkulunkulu wayezokwenza okuphambene, waphonsa iZwi endleleni yaKhe. Amen. O, ngiyakuthanda lokho! Manje, ngizwa sengathi ngingamemeza ngikhuluma nje ngaKho, niyabo. Beka iZwi endleleni. UNkulunkulu angeke ahambe phezu kweZwi laKhe uQobo.

⁶⁷ Wathi, “Wethembisa ukukwenza. Wathi Uyobayisa ezweni elihle elalichichima ubisi nezinyosi. Ngabatshela lokho Owakusho, futhi nakhu silapha, sisezandleni zaKho.”

⁶⁸ UNkulunkulu wathi, “Ngizothatha lesosigejane esinenkani futhi ngisidedele sibolele ehlane, kodwa Ngizobathatha labo bantwana babo abathi bebengeye-ndawo, bayobhubha ehlane, futhi Ngizobawelisa.” Kunjalo.

⁶⁹ Niyabo, isono sibi kabi. Yini isono na? Ukubhema na? Qhabo. Ukuphuza na? Qhabo. Ukuqamba amanga na? Qhabo. Ukuphinga na? Qhabo, akusona isono lesa. Akukho sono ngalokho nhlobo. Niyabo? Qhabo. Ukuqamba amanga akusona isono, ukuthuka, ukusebenzisa iGama likaNkulunkulu, akusona isono lesa. E-e. Ukungakholwa kuyisono. Ya. Kungani wenza lokho yingoba awukholwa. Yilokho-ke. Lokho...Buyela embangeleni. Niyabo? Niyabo?

⁷⁰ Uqamba amanga, webe, uphinge ngoba awukholwa. Kunjalo impela, “Kodwa lowo ongakholwayo uselahliwe vele.” Ngaphambi kokuthi aze aqale ulahliwe, ngoba akakholwa. Ya. Manje, wenza lokho ngoba ungongakholwayo. Uma wenza lokho, futhi uthi uyikholwa, awulona ikholwa, ubufakazi bakho uqobo, izithelo zakho ziyafakaza ukuthi awulona. Niyabo? Ufanele ukususe lokho ngaphambi kokuthi ngisho ube yikholwa. Niyabo? Manje, isono singukungakholwa, futhi, ukungakholwa kuyisono, njalo, futhi ngakho, niyabo, leyo yinkathazo.

⁷¹ Futhi khona-ke bathi, “Awu, manje, ngiyanitshela ukuthini, senze okuningi kwalokhu, ngakho sizovele siphenduke. Sizokhuphukela lapha, futhi silile izinsuku ezimbalwa, futhi sikhale kancanyana. Futhi—futhi uNkulunkulu uzosithethelela ngakho, futhi sizoqhubeka ngqo.”

⁷² UMose wathi, “Kungani neqa imiyalo kaNkulunkulu na? Nginitshelile, njengomprofethi waKhe, eGameni leNkosi, ukuthi seniphelile.” Amen. Manje, lowo ngumyalo nje omningi njengoJohane 3:16. “UNkulunkulu useqedile ngawe, kungani uzama ukuvuka futhi na?”

⁷³ Njengokuthi, bengikhuluma nomfo ngokungisukela mayelana nokushaya amahlelo, anginalutho olumelene nabantu abakulawomahlelo, yileyonqubo engishaya kuyo.

⁷⁴ Uma ngikubona untanta wehla ngomfula lapha ngasezimpophomeni, futhi ubusesikebheni esidadlana, futhi bengazi ukuthi lesosikebhe sasingeke siphumelele kulezimpophoma, bengingeke yini ngikumemeze na? Akukhona ukuthi angikuthandi, ngiyakuthanda, yilesosikebhe esizophahlazeka nawe. Yebo, mnumzane.

⁷⁵ Yilezozivumokholo namahlelo ezizophahlazeka ngaleya, ngoba ziphambene neZwi. Niyabo? Kunjalo. Kuphambene, hlala neZwi. Ungacabangeli ukuthi zilungile, azilungile, ziphambene neZwi likaNkulunkulu. Ngakho hlala neZwi. Niyabo? Manje, futhi lapho sibona namuhla indlela ibandla elenze ngayo, ibe yini imiphumela na?

⁷⁶ Lomfo wathi kimi, “Kodwa, Mfowethu Branham, unephutha.”

Ngathi, “Fakazisa ukuthi akulungile. Ubani owayeyindoda enkulu kunoJohn Wesley na?”

“Uthi umkhulu njengoJohn Wesley na?”

⁷⁷ Ngathi, “Angikwazanga ukuthwala izicathulo zakhe. Kodwa,” ngathi, “Ngifuna ukukubuzisa okuthile: Ukuba ibandla lalihlale lapho uJohn Wesley alishiye khona! Kodwa wenzeni wena na? Ninesigejane soRicky no-Elvis phakathi lapho, futhi nenzeni na? Niphendukezele yona kanye into ayishumayeleyo futhi wayimela; uNkulunkulu useqedile ngani.”

Yathi, “Ngibhala umqingo wocwaningo ngalelibandla.”

⁷⁸ Ngathi, “Angikhathali ukuthi ubhala imiqingo yocwaningo engakanani, uNkulunkulu ukwenqabile wena.” Ngathi, “UNkulunkulu wenqabe yonke inhlango nalo lonke ihlelo.” Wenqaba amaPentecostal enu. Akuphi na? Ikuphi iMethodisti na? Ikuphi iBaptisti na? Ikuphi iPresbyterian na? Likuphi iKatolika na? Likuphi iLuthela na? Ngaso sonke isikhathi lapho benza lokho uNkulunkulu ubabeka eshalofini.

⁷⁹ Futhi ngizobuzisa noma yimuphi usomlando, futhi ngibeke iminyaka ekufundeni umlando, ngifuna ningikhombise noma yisiphi isikhathi lapho noma yiliphi ibandla elake ladonsa inhlango, uNkulunkulu angalivumelanga lishone khona lapho futhi lingaphinde livuke, ngifuna ningikhombise indawo. Lafela khona lapho, ngoba laMenqaba njengoMbusi.

⁸⁰ Yilokho impela u-Israyeli akwenzile ngenkathi efuna ukubukeka njengezizwe zonke. Babefuna inkosi, noSamuweli omdala, umprofethi, lowo iZwi leNkosi eleza kuye, wasukuma lapho wayesethi, “Ngifuna ukunibuza okuthile,” wababizela ndawonye. Babefuna ukufana nezizwe zonke, wathi, “Ngifuna ukunibuza okuthile: Sengake nganitshela noma yini eGameni

leNkosi ngaphandle kwalokho okwakuyiqiniso na?” Nakho lapho okhona.

Bathi, “Qhabo, konke okushilo kuyenzeka.” O, nakho lapho okhona.

Wathi, “Sengake nganxiba imali yenu ukuze ngiziphilise na?”

“Qhabo, Samuweli, angicabangi ukuthi sewake wazithathela umnikelo.” Niyabo?

“Awu, khona-ke iNkosi ifuna ukuthi nihlale futhi Yona mayibe yiNkosi.”

“O, siyazi ukuthi konke lokhu kuyiqiniso. Usitshela iqiniso, kodwa Samuweli, si—sifuna ukufana na—namaBaptisti.” Niyabo?

Wathi, “Qhubekani.” Futhi khona lapho balahlekelwa inhlanganyelo yabo. Khona lapho ibandla lalahlekelwa inhlanganyeli yalo.

⁸¹ Uma udweba izivumokhoho zakho, izinhlelo zakho, izimfundiso zakho, izimfundiso zakho zeBhayibheli, bese uphetha ngokhefana, “Siyakukholwa *lokhu*, kanye nokuningi uNkulunkulu azosivumela sibe nakho, asibonise,” kulungile lokho, kodwa ukudweba ngo-ngqi, “Siyakukholwa *lokhu*, futhi lutho olunye,” futhi khona-ke lokho kuvalela uNkulunkulu ngaphandle ngqo lapho wenza u-ngqi. Kunjalo. IBandla li, likhula njalo njalo.

⁸² Ngakho nakho la Wayekhona. Niyabo? Ngakho abakwazanga ukuya phambili, u-Israyeli wayengenakuqhubekela phambili, futhi ngakho bathi, “Awu, sizokhuphuka futhi siphenduke, futhi sizozama futhi. Siyazi ukuthi uNkulunkulu unenhliziyo emnene, ngakho Uzosithethelela.”

⁸³ Futhi uyakhuphuka, noMose wathi, “Isiphambeko sakho: ukweqa imiyalo kaNkulunkulu, uNkulunkulu uthe Useqedile ngawe, futhi lokho kuyakuxazulula. Usungavele wenze okuhle ukwedlula konke ngakho, hlala khona lapha, ngoba uzobolela khona lapha kwesakho uqobo—kwesakho uqobo isimo. Uzifake kulokhu, uzibeke lapha, ngakho uzohlala lapho.”

⁸⁴ Manje, yilokho...*Nakhu*, ngisanda kukufunda nje, “Uzibeke lapha, ufile lapha, uhambile ngokomoya, ngakho uzohlala lapha. Yilapho ozohlala khona.”

⁸⁵ “Awu, sizohamba sikuzame noma kanjani.” Ngakho wenyuka futhi wathi, “Nkosi, sithethelele, ngiyakutshela, Nkosi, besingafanele senze lokhu,” futhi wamemeza. Futhi ngakusasa bathi, “Kulungile, nonke ninabafo, wozani manje, asihambe.”

⁸⁶ Kodwa abakwazanga ukuthatha iZwi nabo, uMkhumbi, kanjalo nomprofethi akahambanga nabo, wahlala emuva lapho

uNkulunkulu ayemtshele khona. Baqhubekela phambili “isigidi ngaphezulu,” kodwa behluleka, lawo ma-Amaleki kanye nabo babaxosha baze bathi ngqu baphuma ezweni. Bayaphambili becabangela bona . . . ukuthi uNkulunkulu uyakuba nabo.

⁸⁷ Manje, ngizo . . . Anginaso isikhathi esiningi kakhulu. Sibhekene neholidi, futhi leholidi libizwa ngePhasika. Lababantu baseMelika abazibiza ngamaKristu . . .

⁸⁸ Ngethemba ukuthi angenzi njengowazi konke, uma ngenza, ni—ningixolele, nizongixolele na? Kodwa kanjani emhlabeni mina . . . Uma ushayela isipikili kulelotabernakele, futhi usiyeke sihlale sixege ingxenye, usungavele ungasifaki lapho. Okokuqala . . . Uma zonke lezizipikili zishayelwe kanjalo, ngiyesaba ukuma ngaphansi kwazo, ufanele usishayele phansi futhi usigobise, ufake umfutho esandweni.

⁸⁹ Futhi sakha iNdlu yeNkosi, sishayela isipikili yonke indlela singene, sisigobise ngakolunye uhlangothi ngobufakazi baso, futhi “Phezu kwalelidwala Ngiyakulakha iBandla laMi,” ehhe niyabo, iqiniso likaNkulunkulu elembuliwe ngokomoya, “Phezu kwalelidwala Ngiyakulakha iBandla laMi.” O, Liyoma inguna phakade, ngoba yizipikili zeVangeli ozishayelayo.

⁹⁰ UNkulunkulu usigobisela ngakolunye uhlangothi ngokuqinisekisa iZwi, elenza Lifakazise lokho Elathi Liyokwenza, amen, lokho . . . khona-ke ukutholile. IZwi lisho njalo, noNkulunkulu umi khona lapha phambi kwenu, futhi uyafakazisa ukuthi Linjalo. Khona-ke uzoyakuphi ukusuka lapho na?

⁹¹ Manje, qaphelani, manje, konke kuzokwenzeka ekuseni ngePhasika, kuyoba nezinkulungwane nezigidi zamadola ezizosetshenziswa ezimbalini zePhasika ukuze zibekwe e-altare, njengoba kwenza uKayini. Niyabo? I-altare alenzelwanga izimbali, uKayini wakuzama, akusebenzanga, i-altare lenzelwa imiphefumulo yabantu. Impela.

⁹² UNkulunkulu akayifuni imbali yakho, Ufuna wena e-altare. Uzama ukwenza isibambiso, ungumuntu ongowalapho, mina nawe, yithina esingabase-altare. Kodwa siyacabangela ukuthi lokho kulungile, “UNkulunkulu uyakwamukela,” siyasho, futhi kulungile, siyacabanga ukuthi yilokho kuphela okufanele sikwenze, ukwenza lokho nje.

⁹³ Manje, siyaqaphela ukuthi izinkulungwane zabo ngeke ngisho zikwenze lokho, zizophuma futhi zidakwe. Bayazi ukuthi ba . . . bayazi ukuthi yiPhasika, kumele iPhasika, ngakho banenqwaba yankathazo, isono emva kwabo, ngakho bacabanga ukuthi uma bedakwa, futhi bakhohlwe yikho konke, yilokho—yilokho nje okufanele bakwenze. Leyo yiMelika, bacabanga ukuthi yilokho nje obekufanele bakwenze.

⁹⁴ Ngibone ukubona okuxakile kunakho konke engakubona esikhathini eside, ngoLwesihlanu, ngenkathi ngiyolanda

abantwana bami ezansi esikoleni, ngibone owesifazane oyedwa phakathi kwalesosigejane, ubengababhemi osikilidi. Ngibuyele emuva futhi ngatshela umkami, ngathi, “Ngibone isimangaliso.”

⁹⁵ Bonke labo besifazane bephuma, “Sawubona, Liddy,” bekhuphuka ngezitebhisi ngqo, “uyabo mina... *hefu, hefu, hefu...*” O, he, becula emakhwayeni, besonta ebandleni, bayacabangela ukuthi kulungile lokho. Uzothola okuhlukile ekugcineni kwendlela. Uyabona ukuthi ukuphi manje.

⁹⁶ Kodwa bacabanga ukuthi, “Awu, ngiyakutshela ukuthi sizokwenzani, sizo—sizo...” Abanye babo banezinhliziyo ezinhle ngokwanele ukuba banikele ngemali ekuphaneni, “Ngenze ingxenye yami.” Lokho akusikho oku—lokho akusikho... lokho akusilo iPhasika, lelo akusilo iPhasika. Yinto enhle leyo, akukho okumelene nakho, ukunikela ekuphaneni, kulungile lokho, kodwa lowo akuwona umsebenzi wakho kuNkulunkulu, lowo ngumsebenzi wakho kumfo wakini. Umsebenzi wakho kuNkulunkulu ukunikela ukuphila kwakho kuYe; ukunikeza umfo wakini imali yakho. Niyabo? Niyabona ukuthi sikuthola kanjani na? Kodwa bayacabangela ukuthi lokho kulungile. “O, ya, lokho—lokho kulungile.”

⁹⁷ O, abanye babo bayisa uvuko emaqandeni ePhasika, onogwaja. Ingabe onogwaja bahlangene ngani emhlabeni nokuvuka na? Amaqanda ePhasika nezigqoko ezintsha kuhlangene ngani nePhasika na?

⁹⁸ Umshumayeli wangitshela, wathi, “Mfowethu Branham, mina,” kwakungumshumayeli weCampbellite, umKristu, wathi, “Kwadingeka ngifihle ubuso bami futhi ngihleke ezinye zezigqoko ezibukeka zihlekisa labo besifazane ababezigqokile.”

⁹⁹ Ngathi, “Uwuthathephi umbhalo wakho na?” Uyise lapho ofanele ubekhona, ungatotsi futhi ukumbambathe. Angeke usimbambathe isono, ufanele usilahle. Kunjalo, lahla into, ayilungile, suka kuyo.

¹⁰⁰ Kusobala, uma ekwenzile lokho, into yokuqala uyazi, ibhodi labadikoni belizobhalela ekomkhulu, futhi ubezofanele akhishwe khona ngqo enhlanganweni, kodwa kimi, ngingamane... futhi khona-ke ubengeke abe nenkukhu ethosiwe ngeSonto. O, ndoda! Niyabo? Niyabo? Ubengeke agqoke isudi epulpiti. Akekho obengaba naye, inhlango, uma ekhishwe kweyodwa, ufakwe uphawu olumnyama nabobonke. Niyabo? Ngakho usebhodini elikhulu phezulu lapho.

¹⁰¹ Kodwa ngiyantshela, ngingamane ngibe negama lami eNcwadini enkulu phezulu *Lapho*, kunebhodi elikhulu ezansi *lapha*. Ya. Niyabo? UNkulunkulu uzokwamukela.

¹⁰² Kodwa angeke bakwenza, bayakwesaba. Becabangela ukuthi lokho kulungile, ukuthi uNkulunkulu uzoqonda. Uyaqonda, Uyaqonda ukuthi ubufanele wenze okulungile.

Kulungile. Abantu bayaphuza, bazame ukubeka imuva, futhi bakhohlwe ngakho, awusoze wakwenza.

¹⁰³ Abashumayeli namuhla bashumayela imfundiso yabo, ukungezwani kwabo, nakho konke, becabangela ukuthi lokho kulungile, ikomkhulu lasho njalo, yilokho abakufundiswa ekholiji. Bacabanga ukuthi kulungile, becabangela nje ukuthi kulungile. U-Israyeli naye wacabangela, akazange afike ndawo. Niyabo? Ungacabangeli, qiniseka ukuthi uqinisele. Niyabo? Kulungile.

¹⁰⁴ Bathi, “Awu, kulungile, qhubeka, lokho ngukuthi, awu, ngingowalento *ethize*, futhi siyakukholwa lokho. Amagosa ethu—ethu esifunda afundisa *lokhu*. Abethu—abethu—abethu—abethu—abethu,” (Uzibiza ngani lezozincwadi ezincane, abazibhalayo, niyazi?), “izivumokholo zethu neMfundiso yethu—yethu ikholwa *yilokhu*.”

¹⁰⁵ Uma kuphambene neZwi, phonsa into kubhasikidi kadoti, futhi uthathe iZwi. Yiba nomthetho owodwa: uthando; iNcwadi eyodwa: iBhayibheli; yiba nesivumokholo esisodwa: uKristu, futhi uqhubeke uhambe nje. Kunjalo. Yileyondlela yokukwenza. Niyabo?

¹⁰⁶ Futhi abantu, benzani na? Bayafika futhi bajoyine lezozinto. Ngethemba ukuthi angizwakali nginonya kini, kodwa kufanele ngikwenze kunamathele. Uye wa—ufanele wehlele lapho ndawana thize kuze kugobe. Ehhe. Kunjalo.

¹⁰⁷ Ngenkathi ngiqala ukuqeqeshelwa isibhakela, ngaphambi kokuthi ngingene empini ekhokhelwayo, kwakuvamise ukuba nomqeqeshi, njengoba babembiza kanjalo, “Six Second Smith.” Impi ekhokhelwayo yokuqala abanayo, wabhaxabula indoda ngemizuzwana eyisithupha. Futhi ngenkathi ngiqala ukuziqeqesha, leyondoda yacishe yangibulala, yayingishaya ingikhiphele ngaphandle kweringi nakho konke okunye. Futhi ngaangixuma ngeqa izintambo, futhi ngigijima ayisikhombisa, amamayela ayisishiyagalombili nsuku zonke, futhi ngithatha konke ukuqeqeshwa.

¹⁰⁸ Futhi ngathi, “Six, kungani ufanele ungenze kanjalo na?” Niyabo? Ngathi, “Ungisha ukhiphe umoya nje, ndoda! Ngihambe ngithi ngqu phezu kwezintambo ezine, ngiphume khona lapho e...phakathi—phakathi kwalezozihlalo, futhi ngicishe ngiphuke iqolo!”

Wahleka, wathi, “Lokho kuzokuzisa.”

Ngathi, “Kungisize na? Kungangisiza kanjani na? Usuzongibulala!”

¹⁰⁹ Futhi wathi, “Buka, Billy, angikhathali ukuthi uqine kangakanani ngokomzimba, umzimba wakho ufanele ukwazi ukukumela lokho, ubuye ngokushesha impela. Uma uthatha isibhakela esiqinile,” wathi, “uma umzimba wakho

ungakwejwayele ukubuya, uzolala lapho futhi uhlulwe ngomgqimuzo womlalisaphansi.” Wathi, “Kodwa uma umzimba wakho—wakho ujwayele ukukuthatha, bese uyabuya,” njalo uma uwushaya, lokho kushaqisa igazi, kulibuyisela enhliziyweni, wathi, “uma wenza lokho,” wathi, “khona-ke umzimba wakho usujwayele ukubuya ngokushesha. Laph ushaywa ulahlwa phansi, usumi ngezinyawo zakho futhi.” [UMfowethu Branham ushaya iminwe yakhe—Umhl.] Niyabo? Futhi wathi, “Lokho akusho lutho uma ushaywa ulahlwa phansi, usumile ngezinyawo zakho futhi, ngokushesha.” Wathi, “Uyangizonda manje, kodwa uyongithakasela lapho uphumela lapho eringini.” Lokho kwakunjalo.

¹¹⁰ Mfowethu, ngesinye isikhathi ngifanele ngishaye kulowo obengeke abenakho, kodwa ngathola okuthile: Ungabatotosi, kuthulule! Uyongithakasela lapho ufika eKalvari. Niyabo? Lapho ufika ekupheleni komgwaqo, uyothi, “Makadunyiswe uNkulunkulu, ngiyabula ukuthi ngithathe leyondlela emgoxigoxi endala. Nakhu ngimile, ngigezwe eGazini leWundlu.” Niyabo? Ungakhulumi ebandla ngakulezo izivumokholo ezindala nezinto phandle lapho. Wozani, ningene eNdleleni. UNkulunkulu uneNdllela, icebo, Lalotshwa khona *lapha* eBhayibhelini, asihlale nalokho.

¹¹¹ Kodwa abantu beza bajoyine ini na? Bayacabangela ukuthi benza okulungile, khona-ke bathi, “Uphi uNkulunkulu na? Uphi uNkulunkulu weTestamente eLidala na? Uphi uNkulunkulu Owavusa abaprofethi na? Uphi uNkulunkulu owathembisa zonke lezizinto na?” Ngani, impela Angeke asebenze lapho, Angeke, akukho lutho kuye Angasebenzela phezu kwalo.

¹¹² Umama wami omdala waseningizimu wayevame ukungitshela, “Ungalithola kanjani igazi kutheniphu na?” Awunalo igazi kuwo. Kunjalo. Uzozithola kanjani izibonakaliso zokomoya nezimanga emakhazeni abafuleyo, emakhazeni asesontweni na?

Ufanele uthole uMoya eMzimbeni kaKristu, lelo yiZwi laKhe. “AmaZwi ami anguMoya,” kwasho uJesu, Anjalo.

¹¹³ Manje, abantu bayajoyina, bacabanga ukuthi kulungile, kunjalo, becabangela ukuthi kulungile. Abashumayeli bayaqhubeka beshumayela lolohlobo lwemfundiso-ze, futhi bazi ukuthi iBhayibheli lisho enye into, bazokushumayela noma kanjani, becabangela ukuthi baqinisele. Kuyini na? “Bethatha isiko labantu futhi benza imiyalo kaNkulunkulu ibe yize.”

¹¹⁴ Bane—banengxenye ye—iVangeli, bashumayela ingxenye yalo, impela, bathatha ingxenye. USathane wathatha cishe impela amaphesenti angamashumi ayisishiyagalolunye nesishiyagalolunye eVangeli uNkulunkulu alitshela u-Eva, futhi wavuma ukuthi laliyiqiniso, kodwa uma sekufika kulento eyodwa encane, wathi, “Manje, angisho ukuthi akulona iqiniso,

kodwa ngempela, uyazi ukuthi lezo kwakuyizinsuku esezadlula. U—uzoba njena. Niyabo?”

¹¹⁵ Ungenezeli lutho, ungasusi lutho kuLo, Ligeine nje ngendlela eLingayo, ungasabangeli lutho, yiba nokukholwa nje eZwini. Ukuba lelobandla lePentecostal lalihlale nalokho, uHlwitho ngabe kade lwenzeka.

O, wena uthi, “Awume kancane, Mfowethu, manje, manje, usho okuthile okungalungile.”

¹¹⁶ Qhabo, angikaze, qhabo, angikaze, ngiyakwazi engikushilo. Niyabo? Ezinsukwini zikaNowa. . . IBhayibheli lathi, “Njengoba kwenzeka ezinsukwini zikaNowa, kuyoba njalo ekufikeni kweNdodana yomuntu.” Ezinsukwini zikaNowa, uNkulunkulu wayebekezele, wedlula isikhathi, niyabo, engathandi. . . engathandi ukuthi kubhubhe namunye. Niyabo? Waqhubeka, eqhubeka, futhi eqhubeka, ebekezela.

¹¹⁷ Into efanayo namuhla, “ngokuba njengoba kwakunjalo ngalolosuku,” elindele iBandla laKhe ukuba lifinyelele ekwazini iZwi laKhe naYe, kodwa bavele baqhubeke. Ngaso sonke isikhathi lapho uNkulunkulu ethumela umuntu mumbi futhi aqhume, ngokushesha nje lapho esesuke enkundleni, isigejane soRicky noElvis siyahlangana, niyazi, nama D.D. abo amakhulu, bengeza *lokhu* kuLo, futhi bengeze *lokho* kuLo, futhi into yokuqala niyazi seKuvele kuphumile konke.

¹¹⁸ AmaPentecostal ethu ngendlela efanayo, ingxenye enkulu yawo iphika ukuphulukisa ngokukaNkulunkulu nakho konke okunye. Okubi kunakho konke engake ngaphathwa kukho e—ekuphulukiseni ngokukaNkulunkulu kwakungabefundisi bePentecostal. Ngani, nga—ngaqasha indawo yezikhali edolobheni *elithile*, futhi ngangingenazo izihlalo ezanele zokubeka abantu, nalabobantu abampofu baphuma kulawo magquma ase-Arkansas bevela yonke indawo, beza emhlanganweni.

¹¹⁹ Futhi ngaya kwenye yezinhlangotho enkulu kunazozonke yo—yomnyakazo wePentecostal, futhi kwaku, awu, izinga lokushisa lomoya lalingamashumi ayisishiyagalolunye ngaphansi kukaziro. Ngani, bekufanele ngabe nikubonile! Futhi indoda yayinamabhentshi acishe abe ngamakhulu amathathu, babakhe elihle, ibandla elikhulu. Impela. Abantu bacabanga ukuthi impumelelo iwuphawu lwesibusiso sokomoya, lokho kuphambene impela.

Futhi ngayibuza, ngathi, “Ngingabanazo lezizihlalo na? Ngizokukhokhela *okungaka* ngazo.”

Yathi, “Angisoze ngavumela noma ubani ukuthi ahlale ezihlalweni zami okholelwa ekuphulukiseni ngokukaNkulunkulu.” Lelo yiPentecostal.

¹²⁰ EKingston, eJamaica, enkundleni yomjaho ngonyaka odlule, lapho iNkosi yayibusisa khona, babenomfundisi wePentecostal lapho. Futhi ngangikanye neChristian Business Men, futhi ngathi, “Besinabavela eCuba, abavela eHaiti, naseziqingini ezizungezile, osomabhizinisi behlezi lapho izolo ebusuku. Futhi nenzeni nina bafo. . .?” Ngathi, “Nginamahloni ngani! Nikhulume ngani na? Uxhaxha lwama-Cadillaacs.”

¹²¹ “Ngangingumfo omncanyana ebhizinisini ezansi ekhoni. Udumo kuNkulunkulu! Haleluya! INkosi inginike *lokhu*, iNkosi ibusise *lokhu*, futhi iNkosi ibusise *lokho*.”

¹²² Ngathi, “Lawomadoda ahlala futhi abukana.” Ngathi, “Kade nginani isikhathi eside ngokwanele, nize nazi ukuthi ngiyazazi izinhliziyi zabo, iNkosi yangazisa khona, Ngikubonile ababekucabanga. Ubatshela ini? Bangabalawa makhaza amakhulu ayiwo ngegama, futhi bayaphumelela, bangosozigidigidi.”

¹²³ Ngathi, “Uhluke kanjani! Uhlala uqhosha ngalokho onakho, nokuthi uqongelele okungakanani *ngalesi esingaka* isikhathi.” Ngathi, “Kwehluke kanjani kwiPentekoste yasekuqaleni, bathengisa ngakho konke ababenakho futhi bapha abampofu.” Ngathi, “Ukuphambanisile. Labobantu wazi konke ngokuthi kusho ukuthini ukuceba. Bafuna ukuthola iNto ethize eyenelisayo nenokuPhila okuthile kuYo.”

¹²⁴ Ngalobobusuku phansi, indawo engangikhuluma kuyo, amadoda, emva kokuba ngiwafikise laphaya, ngangiwatshela ngakho, umfo omncane wakhuphukela kimi wayesethi, “Wawunephutha kanjani!”

Ngathi, “Iphutha?”

¹²⁵ Wathi, “Yebo, mnumzane. Ngenkathi wenza lesositatimende mayelana namaPentecostal emuva lapho, ukuthi abantu bathengisa kanjani konke ababenakho,” wathi, “lokho kwakuyinto embi kakhulu abake bayenza.”

Ngacabanga, “Ungaba ngowezwe kanjani na?” Niyabo?

Futhi wathi, “Lokho kwakungokubi kakhulu. . .”

¹²⁶ Ngathi, “Khona-ke uqonde ukungitshela ukuthi uMoya oNgcwele wenza iphutha na? Hlobo luni lukankulunkulu olukhonzayo uma enza amaphutha na? Akanasiphelo, unamandla onke, wazi konke.” Amen. Impela. “Angalenza kanjani iphutha na?”

Wathi, “Ngizokufakazisa kuwe ukuthi babenephutha. Lowo kwakungesiwo uMoya oNgcwele.”

Ngathi, “Isenzo sikaMoya oNgcwele eBhayibhelini kwakungewona uMoya oNgcwele na?”

Wathi, “Buka.”

Ngacabanga, “Kulungile. U—uzikhephele wena uqobo lapha, manje, usanda kubona isitho sakho siqu sisusiwe.”

¹²⁷ Njengokufaka unogwaja esibayeni, uma wazi ukuthi yonke indawo ikuphi, futhi yonke imbobo ivaliwe, futhi uzofanele ubuyele emuva *lapha* ukuze uphume, uhlale khona *lapha* nje, uzofanele ubuyele emuva kuyo. Uzofaka ikhanda lawo kuyo yonke imbobo, kodwa awusoze wedlule, vele uwufake esibayeni, uhlale khona *lapha*. Yileyondlela ngomunye wabo, elokhu eqhubeka ehamba neZwi, uvele uthathe iZwi phambi kwakho, uqhubeke uhambe, uvale yonke imbobo phandle lapho noma kanjani. Niyabo? Yiba ulokhu nje uqhubeka, ukhuphuka.

Ngathi, “Khona—ke uMoya oNgcwele wenza iphutha na?”

Wathi, “Awu, labobantu benza iphutha.”

Ngathi, “Babephefumulelwe nguMoya oNgcwele.”

Wathi, “Bheka, Mshumayeli, lapho ukuhlushwa kufika, nokuqophisana kuqubuka phakathi kwabo,” wathi, “lowo kwakungesiwo uMoya oNgcwele.”

Ngathi, “Qhabo, mnumzane, kodwa uMoya oNgcwele wawusemnyakazweni wokuqala.”

Wathi, “Lapho ukuhlushwa kuqubuka, labobantu babengenalo ngisho ikhaya abangaya kulo.”

¹²⁸ Ngathi, “Yilokho nje uNkulunkulu ayefuna bakwenze, ngakho bahamba yonke indawo beshumayela iZwi. Ukuba babenekhaya, babeyodingeka babuyele kulo, kodwa uNkulunkulu wayesakaza uMlayezo. BaneKhaya eZulwini.”

Kodwa yilowo umehluko. Benzani na? Bacabangela ukuthi yilokho okumele ukwenze. Akusiyo into okufanele uyenze, ngempela akusiyo.

¹²⁹ Manje, abefundisi bashumayela lokho, becabangela ukuthi kuzolunga; ngeke kulunge. Bavumela ibandla labo, abesifazane babo ukuthi bagqoke izikhindi, babheme osikilidi, amadoda abo ukuba namancane, amaphathi amakhadi obungani, esitolo sokubheja, umdlalo wamakhadi i-bunco ebandleni, amasapha esobho ukukhokhela umelusi, yonke enye into engeyeyzwe. Abantu bayajoyina, becabanga ukuthi lokho kulungile.

¹³⁰ Ngani, ngihlala eduze kwesifunda somfundisi sePresbyterian, futhi phakathi kwamabili ngobunye ubusuku kwakukhona udum-dumu omningi kakhulu oqhubekayo lapho ekamelweni elingaphansi, kwaze kwaba—kwaba yihlazo. Noma, kuyini lokhu kokuwayinda okusha, bakubiza ngokuthini? Okwabo... bona... labo besifazane bephula imilenze yabo nezinto, bekwenza na? Niyazi, kuyini lokho na? *Ithwisti*. Badinga ukusonteka. Badinga i—badinga ipulangwe leVangeli ukuze likuqondise kubo, yilokho abakudingayo, iVangeli elidala elihle, imvuselelo ethunyelwe nguMoya oNgcwele. Badinga ukusonteka, kulungile, entanyeni ngezintambo zeVangeli.

¹³¹ Kodwa bathi, “O, UnguNkulunkulu olungile.” UnguNkulunkulu olungile, kodwa ungacabangeli kulokho, UnguNkulunkulu wobulungiswa futhi. UnguNkulunkulu olungile. Njengomfanyana oseyibhungu washo esikhathini esingeside esedlule, wathi, “Uyazi, uNkulunkulu ulunge kakhulu Akanandaba ukuthi ngenzani.” Umbhedo, Unendaba ukuthi wenzani.

¹³² Ya, wena uthi, “UNkulunkulu unguNkulunkulu olungile.” UNkulunkulu unguNkulunkulu olungile, kodwa sizwa okuningi kakhulu ngalokho namuhla. UNkulunkulu unguNkulunkulu wolaka, UnguNkulunkulu wokwahlulela. Wayelunge ngokwanele ukuba ehlele lapho futhi amkhiphe ngqo u-Israyeli emlonyeni wokufa, futhi baphendukela ngqo ehlane, futhi baziyeke babola ngoba babengeke baMlandele.

¹³³ UNkulunkulu wayenguNkulunkulu olungile ukunidonsa nina maPentecostal niphume kulezozinhlango, kodwa niphendukela emuva ngqo futhi nenze njengomama wenu, ngakho niyabola kukho.

¹³⁴ Kukhona isiqophamazwi esiqhubekayo lapha, sijikeleza umhlaba wonke, niyazi. Angikhulumi kakhulu *lapha* manje.

¹³⁵ Kodwa ubolela kukho ngqo. Bese-ke ngiza ngikutshela iqiniso, khona-ke awukukholwa. Nakhu kulotshwe khona *lapha*, niyabo, eZwini. Yebo, mnumzane.

¹³⁶ O, yebo, bayacabangela ukuthi UnguNkulunkulu olungile, yebo, mnumzane. Kodwa Unjalo...Aba—abacabangeli ukuthi naYe unguNkulunkulu wokwahlulela. Nakhu lapho u-Israyeli enza khona iphutha lakhe, babecabanga ukuthi Wayelunge kakhulu, Wayebenzele izinto eziningi kakhulu. Impela, Wabakhipha eGibhithe, impela Wakwenza lokho. Wenza izimangaliso, Wadweba umugqa, wabeka iNsika yoMlilo phakathi kwabo nesitha. [Akuqoshwanga eteyipini—Umhl.] Impela, uNkulunkulu unguNkulunkulu olungileyo, impela. Wabavumela bawela uLwandle oluFile, futhi, a, bawele uLwandle oluBomvu, base bewelela e—ehlane, no—nokunye nokunye; UnguNkulunkulu olungileyo. Ngenkathi, abaseGibhithe beqala ukubalandela, ngani, Wabavikela ngehora lokufa, wabulala abaseGibhithe.

¹³⁷ Impela, UnguNkulunkulu olungileyo, kodwa ukubekezela kwaKhe kwaphela, khona-ke lapho Ekhuluma leloZwi lokugcina, kwaba yilokho. UMose wathi, “Kungani neqa imithetho kaNkulunkulu na? UNkulunkulu usevele ushilo ukuthi Useqedile ngani.” Ungacabangeli kude kakhulu, Mfowethu. Kunjalo. Ungase uweqe lowomugqa, akukho ukubuya. Uyazi, kukhona umugqa. Niyawakhumbula amakhohla athiyeka emngceleni emuva lapho kwa—kwa-Israyeli? Athiyeka emingceleni nje.

¹³⁸ AmaHeberu 6 athi, “Akunakwenzeka kulabo abake bakhanyiswa, benziwa abahlanganyeli bakaMoya oNgcwele, futhi banambitha izipho zaseZulwini, uma bebuya, ukuze bazivuselele futhi ekuphendukeni; bebona ukuthi bazibethelela iNdodana kaNkulunkulu, bayithela ngehlazo obala. Futhi badelela iGazi lesivumelwano, abangcweliswa ngalo, into engcolileyo, futhi edelele imisebenzi yomusa.” Kunjalo. UNkulunkulu unguNkulunkulu womona; UnguNkulunkulu wobulungiswa.

¹³⁹ Uma ungubaba nomama, futhi utshela abantwana bakho, “Hambani niye *laphaya*, ngizoninika ukubhaxabulwa.” Uma umthanda lowomntwana, weqa imithetho yakho, uzoligcina izwi lakho. Kunjalo. Kodwa uma umyeka aqhubeke, “Awu, kulungile, kwenze futhi.” Niyabo? Yilokho okwenza bonke laba lapha oMelinda abancane, noRicky, kanjalonjalo ngapha. Yilokho okwenza ubuhlongandlebe bentsha.

¹⁴⁰ Abanye babo bakhuluma ngokungazi kwabantu ezintabeni zaseTennessee naseKentucky. Ngiyanitshela, abanye balabo omama abadala phandle lapho bebeyofundisa abanye balaba oJezabeli besimanje ukuthi bakhuliswa kanjani abancane. Kulungile. Makuthi oyedwa wabasebancane babo angene neyabo...owesifazane...ebusuku...intombazane egqoke izingubo zayo ezisontekile kuyo, iphume noRicky ubusuku bonke gulukunqu ndawana thize, bajole emotweni, bese bethi, “Ube nesikhathi esimnandi, S’thandwa na?” ibingathatha igatsha lehikhori kwesinye salezozihlahla, futhi ibingaphuma endlini omunye unyaka. Impela. Khona-ke uthi ukungazi. Bazi kakhulu ngakho kuna...O, kungcono ngithule lapho. Kulungile, qhubeka.

¹⁴¹ Manje, u-Israyeli wayecabangela. A-hha. Niyabona ukuthi sichamusela ini namuhla, ukucabangela? Isidleke esigcwele amaqanda kaklebe. Kunjalo impela. Abazona izinkozi, abazi lutho ngezindawo eziphakemeyo, ukuthi kukhushukwa kanjani lapho. Izimpaphe zabo zixega kakhulu bayozihhundula bebenqunu lapho beqala emoyeni. Kunjalo. Ukuphakama kuzokhipha izimpaphe, futhi ukhozi yilona kuphela olunezimpaphe zokuma lapho lufika phezulu lapho. Izimpaphe zalo zikhule phakathi, ziboshelwe phansi, zibethelwe phansi. Amen. Lungakhuphukela phezulu kakhulu kuze kuthi uklebe, noma igwababa, noma uklebe oyinkukhu, ungafa uzama ukululandela.

¹⁴² UNkulunkulu wathi WayeluKhozi, “NginguJehova-Khozi, futhi bonke abantwana baMi bangamachwane okhozi.” Bayazi ukuthi kundizwa kanjani phezulu ngaleya, lapho okukhona nje, phezulu lapho lapho untweza khona. Amen. O, ngiyathanda ukuzibuka. Yebo, mnumzane.

143 Ya, ukucabangela, wathi, “O, awu, uNkulunkulu uyasithethelela izikhathi eziningi kakhulu, Uzophinde asithethelele.” Ngakho bayakhuphuka.

Kodwa uMose wathi, “Useqedile ngani. Ngenkathi nenza lokhu, neqe umugqa.”

144 Ake sibheke emuva futhi sibone ukuthi asiweqanga umugqa noma qha. Wawudweba kuphi umugqa kumaLuthela na? Wawudweba kuphi umugqa kumaMethodisti na? Wawudweba kuphi umugqa kumaBaptisti, kwabakaCampbell, kumaNazarene, kumaPilgrim Holiness, Iqembu likaBuddy Robinson, nakho konke lokho na? Wawudweba kuphi umugqa na? Indawo efanayo Adwebe umugqa ePentekoste. Abola lapho! Nkulunkulu yiba nomusa. Lokho kuyangibulala, cishe, ukusho lokho, kodwa ngibophezelekile kuleliZwi, ukukhuluma iqiniso. Kodwa yiqiniso, uyobolela khona lapho, angeke lisavuka, lelo yiZwi leNkosi.

145 O, uyacabangela. Niyazi, uSamsoni wacabangela ngesinye isikhathi futhi. USamsoni wacabangela ukuthi kwakulungile, uNkulunkulu wayenguNkulunkulu olungile, wayengagijima azungeze nabesifazane, wayengenza noma yini ayefuna ukuyenza, futhi kwakuzolunga, wayengadalula izimfihlo zikaNkulunkulu kuye, futhi kuyolunga. Niyabona ukuthi kwakuyini na? Owesifazane, ibandla.

146 Owesifazane umele ibandla eBhayibhelini. UDelila wayeyilowoJezebeli omdala wangalolosuku. Kunjalo...?... Ngakho into yokuqala niyazi, wazithola yena owesilisa esesongeleke ngakuye owesifazane, futhi owesifazane wasonga owesilisa ngasemunweni, futhi owesifazane wenze khona impela nje...Futhi owesilisa wathola wonke amandla akhe ayesehambile.

147 Yilokho impela okwenzekile ebandleni namhlanje, lizisonge ngakulezi zivumokholo, nezinto ezenziwe ngumuntu, nezinhlangano, amahlelo, nokuqhela eZwini likaNkulunkulu ngokusemthethweni, ibandla libukeka njengezwe lonke, futhi liziphatha njengezwe lonke, futhi into yokuqala uyazi, uthola uMoya oNgcwele usuhambile. Amandla eVangeli asesukile kuwe. Yini indaba na?

148 Ngethemba ukuthi anginilimazi, kodwa ngethemba ukuthi ngiyani bashula, ukuze nizo...Ngincamela ukubashulwa kunokushiswa, noma nini, ngakho—ngakho, lalela, hlala neZwi.

149 USamsoni, wacabangela ukuthi kwakulungile, uNkulunkulu wayeselapho. Yilokho ibandla elalikucabanga, ngenkathi bephumela lapha, “Awu, uNkulunkulu usekhona lapho. UnguNkulunkulu olungile, Akanandaba.” Nina bantu abadala lapha, ngenkathi umama wenu nobaba, emuva ngaleya, eminyakeni engamashumi amahlanu noma amashumi ayisithupha edlule, lapho bephuma kulezozinhlangano, nezinto,

ukuba bakhululeke noNkulunkulu, ukukhonza uNkulunkulu, nokulandela ukuhola kukaMoya oNgcwele, bakhuphuka bephume eGibithe, ngani, ukuba wawungakhuluma nabo, ukuba babeke bahamba babuyela emuva ngqo futhi benza into efanayo eyenziwe abaseGibithe, izwe, bebeyohleka ebusweni bakho, kodwa bakwenza, bakwenza, “O, siyacabangela ukuthi kuzolunga.” Ungacabangeli, hlala neZwi.

¹⁵⁰ Kwakumele uxegise. Yini okwakumele uyixegise na? Imfundiso yakho enkulu yobuvangeli ukungena ngisho e—eMkhandlwini wamaBandla oMhlaba. Wenzani na? Wenza njengoba nje benza. Ayini amabandla na? Enza njengoba benza. Ziyini izikole zabo na? Into efanayo. Ngisho nezikole zethu zobungcwele ziba zimbi kakhulu nezinto enjalo, kuze kuthi impendukezelo nakho konke okunye kuhlezi phakathi kwabo.

¹⁵¹ Esikudingayo ngamandla kaNkulunkulu lapho ukubiza lesosono, futhi khona lapha kuyathululeka, uthi, “Nakhu lapho okhona.” Yilokho iziphiwo ezithunyelwa eBandleni, kodwa bafundisa kakhulu isayense yezenkolo, nesayense, ne—nezinto, kuze kuba sebedabukise uMoya oNgcwele. Yingalesosizathu ukuthi amantombazane ethu angakabi ngomama, kanjalonjalo, kwenzeka, yingalesosizathu, isono esiningi kangaka phakathi kwethu, yingalesosizathu ungeke utshele abantu.

¹⁵² Bacindezelwe kakhulu yizinto zezwe, neminako yezwe, nezinto ze...“Ukuze nje sime ekumeni okuhle nebandla. Ngakho sima ekumeni okuhle namagosa. Ngakho simi ekumeni okuhle *lapha*.” Kwenza mehluko muni lokho na? Yima ekumeni okuhle noNkulunkulu. Bayeke bahambe bonke. Bafuna ukulandela, mabalandele, uma bengakwenzi, mabahlale lapho bekhona, uqonde ezweni lesethembiso.

¹⁵³ Njengoba uNkulunkulu asho kuJoshuwa, wona impela umfanekiso walabo abasha bephuma, Wathi, “Benikade nikulentaba iminyaka engamashumi amane, nizulazula.” Benzani phandle lapho iminyaka engamashumi amane na? Ingabe uNkulunkulu wabaqalekisa na? Qhabo, Wababusisa. O, bashada amakhosikazi, futhi batshala izitshalo ezinhle, futhi bakhulisa izingane, futhi o, ba—baba nesikhathi esimangalisayo. UNkulunkulu wayenabo, kodwa noma kunjalo kwakungesiso isithembiso.

¹⁵⁴ Lalelani, ngizosho okuthize manje, kungase kukubashule, kodwa lalala: Yilokho impela iPhentekoste ekwenzile, yahlela phansi njengezwe, kodwa ayizange ifinyelele esithembisweni esigcwele. Yaphuma eGibithe, yaphuma, uNkulunkulu wayinakekela, wayibonisa izimanga, nezibonakaliso, nezimangaliso, kodwa hhayi ngokugcwele. Uyazi ukuthi kuyiqiniso. Futhi izilwi ezindala zafa. Kunjalo impela.

Manje, yilapho sifike khona futhi. Besikade sizulazula isikhathi esingakanani na? Cishe iminyaka engamashumi amane.

¹⁵⁵ “Makabongwe uNkulunkulu, ngiyi-Oneness. Haleluya!” “Makabongwe uNkulunkulu, ngiyi-Assembly.” “Udumo kuNkulunkulu, ngiyiChurch of God.” “Siyiloluhlobo.” “Siyilolohlobo.” Awulutho; inqobo nje uma ucabanga lokho, awulutho.

¹⁵⁶ IBhayibheli lathi lapho umuntu ezicabanga ukuthi ungowokuthile, akalu-...a—akalutho abefanele abe yikho. Kunjalo impela. Zicabange ungelutho. Yehla, ukuze uNkulunkulu akwazi...Zithulule, uzama ukuzigcwalisa, awunalutho. Lowo umsebenzi omkhulu weBanda nomuntu ngamunye, ukuzithulula. Lokho kunesihluku, kodwa kuhle.

¹⁵⁷ Ngikhumbuze nje ngenkathi uMama, ngenkathi siseyizinganyana ezincane sakhuliswa sihlupheka kakhulu, ngakho sasingenakho ukudla okuningi, futhi uMama wayevame uku...Ubaba wayevame ukuthola izikhumba zenyama ebhikawozi ezansi lapho, bona, lapho babebhaka lawo mahemu nezinto. Futhi—futhi babe, uNkk. Goodman, isalukazi saseJalimane, yena, babevame ukubhaka amahemu. Babesika lezizikhumba zisuke kumahemu, futhi uBaba wayehla futhi azithathe, futhi uMama wayezifaka epanini lesinkwa.

¹⁵⁸ O, sebalikhohlwa ipani lesinkwa kudala, enhla ezweni lakithi, kusobala, hhayi nina baseningizimu. Futhi babeka, nezikhumba zenyama ezindala phakathi lapho, futhi bazibuyisela kuhhavini futhi bazibhake, niyazi, kanjalo, futhi bathole ugrisi kukho ukuze ungene esinkweni sommbila. Futhi senza amaqebelengwane ommbila okokudla kwasekuseni, sasinotiligi wamabele namaqebelengwane ommbila, futhi yilokho esasiphila ngakho. Ngesikhathi sedina, sasiba nemifino ehlutshiwe, uma wawusaphakeme, uphizi onamehlo amnyama, noma into enjalo. Futhi saba nokudla kokuhlupheka okunjalo nokunye nokunye.

¹⁵⁹ Umama, njalo ngoMgqibelo ebusuku, esikoleni, wayesigeza sonke, sonke kubhavu owodwa, amanzi awodwa, avele engeze nje kancane, niyazi. Lapho wehla usuka e...uye e...unikeza omncane kuqala, futhi owokugcina wayethola ukungcola kwabo bonke, kodwa saphumelela, saphumelela.

¹⁶⁰ Ukuhlanzeka akukhona kakhulu ukuthi ugeze ingaphandle, kodwa kuthiwani ngengaphakathi na? Izindonga ezimhlophe, nicaka ingaphandle lengwaba, kodwa ngaphakathi, amathambo abantu abafile. Useduze kakhulu namuhla, konke ukusakazwa kwethelevishini nezinto, ukuthi ususa ukungcola ezandleni zakho, ngesihlanzi esihle, futhi lokho kungamanga.

¹⁶¹ Ngifika ekhaya ngolunye usuku futhi ngibone okuthile kwi—kwithelevishini, noma ukusakaza kwethelevishini, noma *enye*

into, ngimi phansi egaraji likaphethilolo, lendoda yathi, “O, akusadingeki ngisho ukuthi uphinde ugeze izitsha, vele usifake lapho futhi sikhapha yonke into kahle. Vele usimise.”

¹⁶² Ngathi, “Ngizokugezela izitsha, Meda.” Ngangifuna... ngahamba ngazitholela ibhodlela lalento, futhi ngathi, “Ngizogeza izitsha.” Futhi ngamlahla phakathi lapho, amagwebu ensipho aphakama *kanjena*, ngase ngsbeka izitsha phansi, ngase ngiziyeka zahlala uhhafu wehora ngase ngizikhipha, amaqanda ayesekuzo. Umbhedo! Yilokho abakutholayo konke lokhu... Lapho uzwa sonke lesisikhangiso esikhulu, lapho noma yini ikhangiswe kakhulu, akukho lutho kuyo. Uma umkhqizo umuhle uyazithengisa wona uqobo.

¹⁶³ Kunjalo ngenkolo yakudala, awudingi ukuba nezinto ezinkulu ngaphandle, kanye nenhlango enkulu, izozithengisa yona uqobo, uma inamandla kaNkulunkulu kuyo. *Unokususwa kwesono* okuningi, uyabiza, “Joyina *leli*,” futhi “Singokungcwele *lokhu*, nokungcwele *lokho*,” okungcwele okungelutho. Kunjalo. UNkulunkulu nguYe kuphela Ongasusa isono, iGazi likaJesu Kristu, futhi Uyakwenza lapho uwela epanini laKhe lokuwasha. Kunjalo. Nguye kuphela Ongakwenza.

¹⁶⁴ USamsoni wacabangela ukuthi konke kwakulungile nakuba, uNkulunkulu wayesanda kumenzela izinto eziningi. Yilokho esasikucabanga, uNkulunkulu wenze izinto eziningi kakhulu. U-Israyeli wacabanga into efanayo, “Awu, uNkulunkulu ukwenzile ngaphambilini. Kuthiwani ukuba senza... senza *lokhu*? Asinandaba, uNkulunkulu unathi.” Bacabangela ukuthi babelungile, kodwa bathola ukuthi impi yahamba ngenye indlela.

Manje, lapho senyuka ukuyothatha izwe, sithola ukuthi sisendaweni efanayo. Kunjalo.

¹⁶⁵ Uyazi, u-Akani wacabanga into efanayo, wayenemiyalo kaNkulunkulu yokungakhiphi lutho kulowomuzi oqalekisiweyo. Ngicishe ngibe nemizuzu eyishumi nambili. Ngifanele ngiye ngale kulelohhotela labahamba ngezimoto. Ngifuna ukushayela lokhu ngikuqinise kancanyana, niyabo. Bukani lapha, yilokho impela esikwenzile. Niyabo? Ingubo enhle yaseBabiloni eyathathwa u-Akani, nesigaxa. Wacabanga... Lowomuzi wawuqalekisiwe, futhi yonke into ekuyo yaqalekiswa; futhi amahlelo afakazelwe ukuthi aqalekisiwe. Lokho kuzwakala kukubi kabi, kodwa kuyiqiniso.

¹⁶⁶ Ngasho esikhathini esidlule ngomama wami, wayesenzela, njalo ngoMgqibelo ebusuku, ngoba ukudla lokho kudla kokuhlupheka, wayezosenza sithathe umthamo omkhulu kakhasta oyela. Njalo... Angeke ngilimele iphunga lento, ungakuthola kuleligumbi, futhi ngizovala umlomo, angikwazi nje ukukumela, okuningi kakhulu kwakho. Futhi ngiyothatha

futhi ngibambe ikhala lami, ngiyokhuphuka, futhi ngiyothi, “Mama, angikwazi nje ukuthatha into, kuvele kungenze ngivale umlomo.”

Wathi, “Uma kungakuvalisi umlomo, futhi kukwenze ubekahle kakhulu futhi ugule, akukusizi ngalutho.”

¹⁶⁷ Yileyo ndlela ngokushumayela iZwi, uma Lingakuvalisi umlomo, likushukumise, funda (Phuma kulezozivumokholo ezindala, futhi wehlele phansi eZwini, hlola futhi ubone ukuthi baqinisile yini. Kunjalo.), akukusizi ngalutho. Kuzovusa ulwazi lokudla okuhle kokomoya. Yebo, mnumzane, Kukwenza uqale kahle.

¹⁶⁸ Lokho kungubul’hlaza, indlela enzima yokwenza inkulumo, kodwa yiyona ndlela kuphela enginayo. Ngiluhlaza qobo lwami, futhi anginamfundo, nje ngine, o, njengoJohane, into kuphela ayeyazi kwakuyizinyoka, nezimbazo, nezinto zasehlane, futhi into kuphela engiyaziyo yilokho nje engikwaziyo, futhi yilokho kuphela engikwaziyo, ngakho ngi—ngifanele nje ngikusho ngendlela engikubona ngayo, nangendlela—ndlela okufika ngayo kimi. Kungase kuvezwe kuhlanzeke kakhulu kakhulu futhi kumnandi kakhulu kunalokho, kodwa niyazi ukuthi ngikhuluma ngani, leyo yinto eyodwa, niyabo. Niyazi ukuthi ngiqonde ukuthini, ngakho yilokho-ke. Ufanele ubuyele eZwini, usuke kuyo yonke lento yakudala, noma kanjani.

¹⁶⁹ Kulungile. Manje, u-Akani wacabanga, “Kungaba kuhle lokho, ngizothatha lesisigaxa esincane esihle, futhi kuzoba yingubo encane enhle. Futhi ngizoba nalento encane enhle *lapha*, futhi ngizoba igosa, kanjalonjalo, futhi ngi—ngizo... kuzolunga.” Kodwa kwakuqalekisiwe! Yonke into kuleyondawo ewile yayiqalekisiwe. Futhi injalo namuhla. Asibafuni o-Akani, asifuni... Abazange baqhubeke futhi banqobe impi, leyonto ize ibhujiswe. Kunjalo. Yebo, mnumzane.

¹⁷⁰ AbaseGibhithe bacabangela ukuthi kuzolunga, u-Israyeli wadabula uLwandle oluFile, kungani bona bengakwezanga na? Ongasokile, wayengenazo izibusiso zesivumelwano. Babecabangela ukuthi kwakulungile, kodwa bathola ukuthi baminza. Angeke uhambe wedlule kulokhu, angeke ungene ekuhlanganyeleni noNkulunkulu, ulethe izimfundiso ezenziwe ezweni. Waminza, ubhubhe kanye nabo. Ufanele uze ngendlela kaNkulunkulu noma akukho-ndlela. Ufanele uhambisane neZwi, noma uphumile, ufela lapho.

¹⁷¹ Ngakho, kodwa iGibhithe lacabanga, “Awu, badlula kukho, mina nje ngi...singamadoda angcono kunabo, sinempilo kakhudlwana, sinamandla kakhudlwana, sihlakaniiphile kakhudlwana. Awu, labobafo abakwazi ngisho nokubhala amagama abo, futhi singamakhosi.” Kodwa amakhosi awazange ayekude kakhulu. UNkulunkulu akabali ubukhosi ngendlela abantu ababenza ngayo. Kunjalo.

172 Isikhathi sikaNowa, bacabanga, “Manje, uma kufika i, ngani, manje, uma kufika imvula enkulu, ayikaze ibekhona, kodwa uma bekwenza, ngani, sinemikhumbi nezikebhe.”

Wena uthi, “Bebengenazo.” Babenazo.

173 UJesu wathi, “Njengoba kwenzeka ezinsukwini zikaNowa . . .” uhlobo olufanayo. Bamba imizi nezinto manje, okucwilile, nayo yonke imisebenzi yamanzi yesimanje kukho, khona lapha eMexico, eminyakeni embalwa edlule, yonke into. Impela. Akukho okusha ngaphansi kwelanga.

174 “Sizovele sigibele imikhumbi engeyethu.” Bacabangela ukuthi uyolunga, kodwa uNkulunkulu wayenomkhumbi owodwa owawuzontanta, futhi yonke eminye wawuzocwila. Kodwa bacabangela ukuthi umkhumbi wabo wawuzohlala isikhathi eside, untante nganoma iyiphi indlela ukuthi lento yayiyobanjalo, kungakhathaleki noma ngabe kwakwenziwe ngokomBhalo noma qha.

175 *Brrrrr!* Ngingasho okuthize lapha. Lalelani, yileyondlela namuhla. Ucabanga ukuthi into izontanta, kuzolunga, noma ngabe kungokomBhalo noma qha. Kufanele kube ngokomBhalo okuqinile.

176 UNkulunkulu watshela uNowa ukuba enze lowomkhumbi ngokhuni lomtholo, futhi lolokhuni lulula kunebhalsa. Akukho lutho kuwo, esikhulukazi nje, isipontshi esingenalutho. Ngani, ngingapakisha uphisi wokhuni lwawo ukusuka *lapha* kuya *lapho*, futhi, ukuphela kwepla- . . .udonga emuva *lapho*, futhi liwugqinsi lwamafidi ayisithupha, ngingalubeka emahlombe ami futhi ngihambe nalo. Ngani, akulutho ngaphandle kwesipontshi nje, akukho lutho kulo, ukhuni lomtholo.

177 Wenzani emva kwalokho na? Lokho kwakumele wena. Ufanele ukhiphe yonke into kuwe, zonke izivumokholo zakho nezimfundiso kusuke. Khona-ke Wenzani na? Wathi, “Ligcobe, ngaphakathi nangaphandle.” Bayithola kanjani ikolitayi? Bagawula isihlahla futhi basishaye, bashaye ukuphila kuphume kuso, ikolitayi liphume kuso. Bese-ke bethatha ikolitayi eshisayo futhi balithulule phakathi lapho, nazozonke lezozindawo ezingenalutho zacwiliswa, khona-ke kul’khuni kakhulu kunanoma iyiphi insimbi ekhona. Wawungeke uwufiphalise, yingalesosizathu wamela izahlulelo.

178 Kwakukhona Owayefanele ashaywe alahlwe phansi, Olungileyo, uKristu. Siyazithulula, futhi sivumele uMoya oNgcwele ungene, iZwi likaNkulunkulu lingene, elikuhlalisayo. Izahlulelo, “Lapho Ngibona iGazi, Ngizodlula phezu kwenu.” Niyabo? Kufanele kube njalo, o, yebo. Kodwa babecabanga ukuthi kwakuyafana nje, niyabo, kwakulungile, bacabangela ukuthi kuyolunga.

179 Yileyondlela namuhla, bathi, “Amahlelo ethu, ngiyacabangela ukuthi lokho kulungile. O, awungitsheli.

Ngi. . . Izinsuku zezimangaliso? Ayikho into enjengale. Manje, kuzolunga, asisilo ibandla na?" Qhubeka, vele uqathakele ngqo ekwahlulelweni, lokho kulungile.

¹⁸⁰ Maningi kakhulu amahlelo ehlukenene, kuze kubangele ukudideka. Abantu, becabangela nje ukuthi konke kulungile, qhubekela phambili ngqo. Asazi ukuthi kuphi. . . Yikuphi-ke okulungile, yikuphi okulungile na? Banikeze ukuhlolwa kweZwi. YiLokho okushoyo ukuthi kulungile noma qha.

¹⁸¹ Asibone, uDuteronomi 22:18, niyazi, wathi, "Uma kukhona oyedwa phakathi kwenu ongowomoya noma umprofethi, Mina iNkosi, ngizokhuluma kuye. Khona-ke uma ekanye nomBhalo, kuzofezeka nje lokho akushoyo, kuzolunga." Niyabo? UMarku 16 wathi, "Lezizibonakaliso ziyakubalandela abakholwayo." UJohane 14:12, uJesu wathi, "Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza." Nakhu lapho sikhona, manje sesilungile.

¹⁸² Lapho uJohane ephuma ukuzokwethula, okwakuyindlela efanele, abaFarisi babenendlela yabo, abaSadusi babenendlela yabo, abathelisi babenendlela yabo, abehlukene babenendlela yabo, amahlelo abo, izinhlango, uJohane akayanga kunoma yisiphi sezikole zabo, waphumela ehlane futhi walinda, wafunda iZwi. Into yokuqala niyazi, uNkulunkulu wamtshela, phandle lapho ehlane, ukuthi loMesiya wayeyoba nesibonakaliso esimlandelayo, njengoba Ehlale enza; esixoxe ngakho izolo ebusuku.

¹⁸³ Ngakho uJohane walinda, akazange ajoyine nanoma yisiphi sazo, walinda nje, waze waqiniseka, akazange acabangele lutho. Wathi, "Manje, awume kancane, *nampa* abaFarisi, bangabantu abalungile, bangabantu bobungcwele. Ngani, impela, balungile," Ngi. . . akazange, "Ngiyacabangela ukuthi balungile." Babengalungile. UNkulunkulu. . . UJohane walinda isibonakaliso, uJohane walinda waze waqiniseka. Niyabo? Impela, wakwenza. Akazange acabangele, walinda waze wabona isibonakaliso seqiniso sikaMesiya.

¹⁸⁴ UNathani, wayenenhliziy o encane njengoba wayengabanjalo, wavela wathi, "Manje, angikukholwa, ngizofanele ngikubone." Ngenkathi ekhuphukela lapho futhi ebone ukuthi wayenguMesiya, weneliseka ngaleyonkathi. Akazange acabangele, walinda nje waze wakubona.

¹⁸⁵ INdlovukazi yaseSheba, yalinda yaze yakubona. Yathi, "Manje, yi-lo- . . ." Yayingumhedeni, niyazi. Yathi, "Uma ngenyukela lapho, zonke lezizinto, ngizokwenzenjani na?" kanjalonjalo. "Ngiyaqonda ukuthi—ukuthi kukhona i . . . ukuthi uNkulunkulu wabo uhlala kumuntu othiwa nguSolomoni, inkosi yabo. Babemthanda kakhulu baze bamenza inkosi. Futhi mina. . . Uma—uma. . . UnguNkulunkulu. . . uma. . . Ngi—ngifunda lamaZwi, uma—uma lesosibonakaliso sikulowo

muntu, khona-ke lowomuntu ukhuluma ngoNkulunkulu. Ngizokhuphuka futhi ngibone.”

¹⁸⁶ Ngakho yabophela amakamela ayo, yaphuma yanqamula ugwadule, futhi yenyukela lapho, yamisa ithende layo lapho, futhi yalinda, niyazi, futhi yalinda. Futhi ngosuku lokuqala, mhlawumbe, yahlala emuva le ngemuva kwebandla, futhi yabona uMelusi uSolomoni ephuma e—ethempelini, nawo onke amadoda akhe emzungezile. Futhi, o, babenento enkulu lapho. Manje, yayifuna ukuqiniseka ukuthi yayiqinisele.

¹⁸⁷ Ngakho khona-ke, into yokuqala niyazi, yaqaphela ukuthi ukubona okufihlakeleyo kwakuphelele nje. Ekugcineni, ikhadi layo lomkhuleko labizwa, futhi yasukuma emsamo. Futhi iBhayibheli lathi kwakungekho lutho uSolomoni ayengalwazi ngayo. Kunjalo. Ayizange iphinde icabangele.

¹⁸⁸ Yathi, “Konke engikuzwile kuyiqiniso, nokunye. Kukhulu kunalokho ngisho engikutsheliwe.” Yathi, “Abusisiwe amadoda akanye nani lapha, futhi angabona lezizinto zenzeka usuku nosuku. Ake nje ngithathe okuncanyana komhlabathi lapha, emuva ezansi lapha, ukuze ngiguqe kuwo lapho ngibuyela emuva. UNkulunkulu wakho makabe nguNkulunkulu wami.” Yayingacabangeli lutho, yabuka futhi yalinda yaze yabona isibonakaliso seqiniso sikaNkulunkulu.

¹⁸⁹ Owesifazane emthonjeni, wayazi ukuthi kwakukhona uMesiya ozayo, wayazi ukuthi Wayezokwenzani. Ngakho akunandaba ukuthi benzani. . . Akazange acabangele, kodwa ngokushesha lapho ebone lokho, wabheka, futhi wathi, “Awume kancane, Ufanele ukuba ngumprofethi.” Wayebukeka kanjalo, umuntu ojwayelekile nje. Wathi, “Siyazi ukuthi kukhona Ozayo, uMesiya uzokwenza into *ewukuthi-nokuthi*.”

Wathi, “NginguYe.”

¹⁹⁰ Khona-ke wahamba wadabula umuzi, engacabangeli lutho, “Phumani, nina bafo, futhi nilethe ezenu, zonke izimfundiso zenu, futhi nilethe zonke izincwadi zenu zezivumokholo, nokunye nokunye, futhi ake sibone uma lona kunguMesiya. Asi. . . Ku—kungenzeka kube njalo.” Akazange acabangele lutho, wathi, “Wozani, nibone ukuthi Ubani engimtholile!” Amen. Kunjalo. “Wozani, nibone, siKutholile.” Kwakungekho phutha ngakho. Wayengacabangeli lutho, wayazi ukuthi wayekhuluma ngani, wayazi ukuthi wayeqinisele.

¹⁹¹ Abafundi, abafundi ngePhentekoste, kuthiwani ukuba babethe, “Manje, linda, asibone, yi. . . asibone, UJesu wasinika umyalo, ngakho Usitshela ukuba senyukele lapha. Siyazi ukuthi iNkosi yethu angeke iqambe amanga.” Bukani ukuthi simsulwa, sinyenya kanjani, isono. “Manje, Usitshela ukuthi siyokwemukela uMoya oNgcwele lapho senyukela lapha. ‘Ngizo. . .’ Lalela lokhu, Dokotela. ‘O, uyazi. . . Andrey, woza lapha umzuzu.’”

“Yebo, yebo, mnumzane.”

“Mathewu, ucabangani na?”

“Johane, woza ngapha. Manje, uyazi iNkosi yethu angeke iqambe amanga.”

“Qiniso.”

¹⁹² “Yasitshela ukuthi silinde phezulu lapha size sibe nakho, kube, semukele isiThembiso sikaBaba, futhi sasizokwemukela uMoya oNgcwele. Futhi niyakhumbula, Yaphakamisa izandla zaYo phezu kwethu, futhi yaphefumulela phezu kwethu, futhi yathi, ‘Yamukelani uMoya oNgcwele na?’”

“Ya. A-hha.”

¹⁹³ “Awu, ngiyantshela, Bazalwane, ngikholwa ukuthi simutholile *yena*, ngiyacabangela ukuthi siWutholile.” O, wena mzenzisi olusizi! “Ngikholwa ukuthi siWutholile, ngicabanga ukuthi besifanele siWemukele ngokukholwa.”

¹⁹⁴ Nina maBaptisti! “SiWemukela ngokukholwa.” Ngokukholwa, lutho! Kuyisehlakalo.

¹⁹⁵ Ngiyambona uPetru, leyondoda eqeqeshiwe, emi phezulu lapho, ehlala noJesu, wathi, “Ima kancane, lokho akusiwo umBhalo.”

“Awu, ngiyacabangela ukuthi sinaWo.”

“Umbhedo.”

“Besifanele siqale inkonzo yethu. Awu, sesibe lapha izinsuku eziyisishiyagalolunye, silindenani na?”

“Wathi, ‘Kuze,’ aKashongo na? ‘Kuze.’ Hhayi izinsuku eziyisishiyagalolunye, izinsuku eziyishumi, noma amashumi amahlanu, noma ikhulu, Wathi, ‘Lindani nize.’”

¹⁹⁶ Yilapho esenze khona iphutha lethu, yebo, mnumzane, sicabangela ukuthi kulungile. Inqwaba yethu bayacabangela ngoba sibe nokukhuluma ngezilimi ukuthi yilokho kuphela esasifanele sikwenze. Kunjalo. Sahlala lapho futhi sakhuluma ngezilimi, futhi othile wasikhuthaza, futhi sakhuluma ngezilimi, sacabangela ukuthi kwakulungile, sase sibuyela emuva siphuma.

¹⁹⁷ Yingalesosizathu nina besifazane nisaphungula izinwele zenu, nifake izimonyo, izikhindi, yingakho nina madoda nisenezinto zenu, futhi niqhubeke ngendlela enikwenza ngayo, niyacabangela nje. Kunjalo. Kuyekeni! Kuyekeni! Buyelani eZwini, khumbulani.

¹⁹⁸ Ngiyambona uSimoni esukuma, ethi, “Awume kancane, u-Isaya wathi, ‘Isiyalezo phezu kwesiyalezelo; umudwa phezu komudwa; lapha ingcosana nalapho ingcosana.’” O, he, sengiyambona ebuyela emiBhalweni. “Ngeke sicabangele lutho, sizolinda lapha kuze kwenzeke okuthile.” Futhi kunjalo.

199 “Awu, ngiyanitshela, Bazalwane, bamahambe benze abakufunayo, sizovele sihlele iqembu lethu elincane, futhi sizozibiza ngoS**’bani-bani**. Futhi mabahlale uma befuna ukuba nobuhlanya.” Nakho lapho ukhona. Kunjalo.

200 Hlala neZwi. UPawulu wathi, “Baphuma kithi, ngoba babengesibo abakithi.” Kunjalo. Yebo, mnumzane.

201 O, mingaki engingaba nje...NginemiBhalo eminingi kakhulu ebhalwe phansi lapha, kungithatha usuku lonke, futhi angisakwazi nje ukuhlala kade.

202 Ukucabangela nje, ukucabangela, yilokho kuphela abakwenzayo, becabanga ukuthi kuzolunga, becabangela ukuthi kulungile.

203 UDaniyeli, bacabangela lapho, phansi e...babecabangela ukuthi kuzolunga, bathathe izitsha ezingcwele zikaNkulunkulu, futhi baphuza ngazo, bacabangela ukuthi kwakulungile ukuhleka abantu ababenoMoya oNgcwele, futhi kwakulungile uku—ukuhlekisa ngabo. IBhayibheli lathi, “Kungcono kuwe ukuthi itshe lokusila lagaxwa entanyeni yakho, futhi waminza ezinjulweni zolwandle, kunokuba nikhubekise oyedwa walaba abancinyane baMi.”

204 Mfowethu, ngiyababona lababantu behamba emigwaqweni, lezizintamo ezeluliwe, ezilukhuni, amaqhoksi acishe *aphakame kangako*, abesifazane baphushele ngaphambili, futhi baphumele ngemuva, futhi bezuzeza *kanje*. Futhi omunye wesifazane wathi kimi, wathi, “Ngi...” owesifazane wePentecostal, wathi, “Awu,” ukugqoka leziziketi ezincanyanyana, uyazi, ezicishe nje zibemaphakathi ukuya edolweni labo, wathi, “ngani, Mfowethu Branham,” wathi, “yilolohlobo kuphela abalwenzayo.” Benza imishini yokuthunga futhi badayisa izindwangu. Niyabo, lowomoya omdala ongecolile ukuwe.

205 Kungani owesifazane wePentecostal efuna ukwenza kanjalo na? Ngi...Akalona iPentekoste, unegama nje lePentekoste. Kungcono ngisuke kulokho ngokushesha impela, ngiphenye ikhasi elilandelayo.

206 O, uMose, ukuba-ke wacabangela na? Ehhe. Ungacabangeli, hlala neZwi. Ungamukeli lutho oluhlukile, hlala ngqo Lokho uNkulunkulu athi hlala nakho, hlala neZwi. Amen.

207 UNkulunkulu ubophezelekile, uNkulunkulu ubophezelekile eZwini laKhe, futhi uma iZwi likuwe, Ubophezelekile kuwe ngeZwi laKhe. Kodwa uma wenza njengo-Eva, ungabaze ichashaza elilodwa elincane laKho futhi ungenise okuthize kube isibambiso, uphumile, khona lapho. Hlala neZwi. Masingacabangeli noma yini, asithathe Lokho iZwi elikushoyo futhi siKukholwe. Nizokwenza lokho na?

Manje, bukani, bangane, lokho kunesihluku, akunjalo na?

Ngifanele ngibe kuleyondawo lapho cishe emizuzwini emihlanu, noma eyishumi, Ngi—ngifanele ngihambe, ngakho ngi—ngi—ngi, ngokuvamile, izinkulumo zami zinde kakhulu, kodwa ngi—ngifanele ngihambe.

²⁰⁸ Kodwa, uNkulunkulu akubusise. Ngi—ngiyanihanda, angiqondile ukuba nonya, angiqondile ukusika nokudabula, ezikhathini eziningi kungisika kakhulu kunokuba kwenza kini, kodwa, Mfowethu, Dadewethu, ngifanele ngihlangane nawe ngaleya, ngelinye ilanga. Futhi uma ngima lapho, futhi Yena wangiqalaza, futhi athi, “Wena mkhohlisi! Igazi labo liyadingeka esandleni sakho,” niyabo, ngoba ngazi okwehlukile, futhi maye kimi uma ngingakusho!

²⁰⁹ Manje, ungakwazi. . .ngi—ngiyakhuleka nje ukuthi angeke nixabane nami, kodwa nizovele nithathe iZwi futhi nihlale phansi futhi nithole ukuthi lokho akusilo yini iqiniso. Hlolani lezizinhlangano, amahlelo, buyelani emuva, ni—nizikweleta khona. Ngani, uma bekukhona okuthize obekuzokulimaza ngokomzimba, ubungenza konke ezweni, uthole abameli, abameli, nakho konke okunye ukuze uzivikele, uthole unogada ohamba nawe uma impilo yakho yayisengozini, konke okunye, ubungakwenza. Niyabo? Kuthiwani ngomphfumulo wakho na? Ukuphila kwakho okuPhakade kuthintekile.

²¹⁰ Ubufanele ubuyele emuva futhi ubone ukuthi kwenzekeni ezinhlanganweni, ukuthi yini ebihlala yenzeka kuzo. Angimelene nenhlangano, abantu phakathi lapho, angimelene neKatolika, Angimelene neBaptisti, iPresbyterian. Ngani, uma bengingabuza kulokhu ukusa kulelibandla lapha. . .Ngibonga iNkosi ngokunginika abangane abayizigidi emhlabeni jikelele, futhi bangamaKatolika, iBaptisti, iPresbyterian. Kuyini na?

²¹¹ Manje, leyoChristian Business Men engikanye nayo njengamanje, ngihamba umhlaba wonke nalabobantu, kungani kunjalo na? Ngibatshela okufanayo nje njengoba ngibatshela noma yini, futhi ngakusho lokho ngoluny’usuku emhlanganweni. Futhi enye yezinduna yasukuma, yathi, “Yingakho sinawe kanye nathi.” Yathi, “Hlala neZwi, futhi Lisigcina sisemgqeni.” Kunjalo.

²¹² Abantu bayakwazisa uma uzokhuluma iqiniso. Bangaki kini mantombazane abathakasela umama omdala ongazange ayigodle induku, kodwa wakugcina usemgqeni na? Uyamthakase na? Uthini ngalowobabayi omdala osempunga na? Uphandle lapha emathuneni namuhla. Ingabe uyamthanda na? Ngani? Wayengubabayi. Kunjalo.

²¹³ Kodwa lowo owakuvumela. . .Ngabona umfana ngolunye usuku, wantshontsha, nakho konke okunye, futhi waqhubeka, ngani, unina wamsekela kuye, wathi, “Uma umama wami,” wayeya ejele, “ubengangenza ngizibuyisele lezozinto, bengingeke ngiye lapha namuhla.” Nakho lapho okhona.

Niyabo? Yilokho. Ungabi ntekenteke, uNkulunkulu ufuna wena uma kuLokho okuyiQiniso. Amen.

Asikhothamise amakhanda ethu umzuzwana nje.

²¹⁴ Baba wethu waseZulwini, angazi, singahle singaphinde sihlangane kanje. Lokhu kungase kube ukusa kwethu kokugcina sindawonye, angazi nje. Ngiyakhuleka Wena yiba nomusa, Baba. Yipha izibusiso zaKho kulona abantu.

²¹⁵ Futhi, Nkosi, ngiyazi ngezinye izikhathi Liyasika, futhi, kodwa LiyiNkemba, Libukhali...i...IBhayibheli laKho, eNcwadini yamaHeberu, lathi, "IZwi likaNkulunkulu libukhali kunenkemba esika nhlangothi zombili." Futhi leNkemba ingaphathwa kuphela ngesandla sokukholwa, lokho kungokubiza okuqondile, uMoya kaNkulunkulu emva kwaLo ukuLisekela futhi ukhombise ukuthi LinguNkulunkulu, ngoMoya ongaLenza lifakazise ukuthi Liqinisile. Kodwa Nkulunkulu, kwangathi abantu bangaLibona.

²¹⁶ Lomuntu omncane ozithobile womfowethu lapha, uMfowethu noDadewethu Littlefield, ababili bamunye, nothando lwakhe nesihe sakhe, ngiyakhumbula ngesinye isikhathi baKubizela endodeni, yayingumRoma, kodwa bathi, "Wenze izinto ezinkulu esizweni sakithi, usakhele isinagoge, ufanelekile."

²¹⁷ Futhi, uNkulunkulu, ehlezi ngaphansi kogcobo eceleni kwendoda, ngiyazi phansi enhliziyweni yakhe uyangithanda, ngiyaKukholwa, uyaKwazi. Futhi ngiyamthanda, Uyakwazi lokho, Nkosi. Futhi ngimtshelele ukuthi amahora awabanga made kakhulu, nobusuku bube mnyama kakhulu, noma imvula ine ngamandla kakhulu, kodwa noma yisiphi isikhathi ngingahlanganisa izinhliziywo naye ukuba ngikhulekele ibandla lakhe elincane, ngenze noma yini ebengingayenza, inqobo nje uma bekungaphambene nokuhola kwaKho, bengizokwenza. Uzizwa ngokufanayo nakimi.

²¹⁸ Manje, Nkosi, kwangathi izibusiso zami zingahlala phezu kwakhe. Siphe khona, Nkosi. Futhi ibandla lakhe elincane lapha, limile lapha ehholo nabafana emizuzwaneni embalwa edlule, futhi umuzwe ekhuluma ngakho, lapho othile ethi, "Uzokwenzani ngabampofu na?" Wathi, "Ngizohamba nabo." Kunjalo, Nkosi, lowo nguMoya kaKristu kuye, njengoba uMose aziphonsa esikhaleni futhi ethi, "Nkosi, ngithathe, bayeke," uMoya kaKristu kuye.

²¹⁹ Ngikhulekela ukuthi Usize uMfowethu Littlefield noDadewethu Littlefield. Baphe, Nkosi a—amandla kaMoya kaNkulunkulu. Kwangathi bangabusiswa. Kwangathi awabo... Kwangathi bangondla lababantu, Nkosi, ngokomzimba nangokomoya. Siphe khona, Nkosi.

²²⁰ Busisa ibandla elincane, busisa abadikoni, abaphatheli. Kwangathi ibandla elincane lingama, futhi lisuka kulendawo

encane lapha, lapho uHlwitho lufika, sengathi kungaba khona amadazini ngempela ahambayo lapha oHlwithweni. Ngibone lamadoda amadala, abuthakathaka, laba besifazane abadala, izinwele ezimpunga, ubuso obushwabene, ukumbona owesifazane nobaba nezinganyana zabo zibazungezile, abazukulu babo bemile, kanye kanye, ukubona umkhulu ebuyela ekubeni yinsizwa, ugogo, ehamba ngaleyonkathi.

O, lengubo yenyama sizoyiqathaza, futhi
sivuke
Sithathe umklomelo waphakade,
Simemeze, ngenkathi sidlula emoyeni,
“Nihambe kahle, nihambe kahle!”

Ngiyakhuleka, Nkulunkulu, ukuthi Uzobabusisa.

²²¹ Futhi uma ngenze noma yini engalungile, uma ngisike noma ngalimaza noma ubani, Nkosi, bengi—ngingaqondile ukukwenza ngaleyondlela, mhlawumbe bekukhona okudinga ukusikwa, ngakho ngibeka nje iZwi lapho, LiyiMbewu, manje, maLize njengesiTshalo esikhulu. Kwangathi kungavela uMoya onjalo kulelibandla, Nkosi, ukuze amandla kaNkulunkulu aziwe kuzo zonke izifunda ezizungezile. Kwangathi kungaphuma lapha izithunywa zenkolo, lapha kuphume abelusi abadumile. Siphe khona, Nkosi. Baphe uKudla, uKudla kweZimvu, kubo, Nkosi, bafisa uKudla kweZimvu, iZwi laKho.

Zikhulise qobo lwaKho, Baba, phakathi kwethu, ngeGama likaJesu.

Manje, Nkosi, uma kukhona labo lapha, namuhla, abangaKwazi, kwangathi bangaKwamukela manje, eGameni leNkosi uJesu.

²²² Ngenkathi sisakhothamise amakhanda ethu, ngifuna umbuzo oqotho ngempela ukuba uphendulwe: Ingabe uzizwa ukuthi uhamba ekuKhanyeni kukaNkulunkulu na? Ngeke ngikubuze uma ungangambi, isizathu uya—uyacabangela nje manje, kodwa phansi enhliziyweni yakho, uyazi ukuthi kukhona izinto ezilotshwe kuleloBhayibheli ukuba uzenze, futhi awuzenzi, futhi inqobo nje uma nenza lokho, bangane, ningacabangeli, masilunge.

²²³ Awuzukwahlulelwa ngezivumokholo zakho, awuzukwahlulelwa ngomuzwa wakho, uzokwahlulelwa ngaleliZwi. Futhi uma wazi ukuthi ubunephutha, nawo onke amakhanda ekhotheme namehlo evaliwe, uzoziphakamisa izandla zakho, futhi uthi, “Ngikhulekele, Mfowethu Branham. Ngiyakhuleka manje ukuthi uNkulunkulu uzongisiza”?

UNkulunkulu akubusise. UNkulunkulu akubusise. UNkulunkulu akubusise, wena, wena, wena, wena. UNkulunkulu akubusise. Lokho kuhle. Thembeka. UNkulunkulu akubusise, nenekazi. UNkulunkulu akubusise.

Makabongwe uNkulunkulu. Ngiyakubona. Ngibone owesifazane ephulukiswa, khona namanjalo, egula, ehlezi khona *lapha*, ngoba uphakamise isandla sakhe, ubeqotho, uphulukisiwe.

UNkulunkulu akubusise, mnumzane. Kulungile.

²²⁴ Wena uthi, “Mfowethu Branham, ukwazi kanjani lokho na?” Ngiyakwazi. Yebo, mnumzane, uNkulunkulu abe nawe. Yiba qotho nje. “Ngiyazi ukuthi angi. . .” UNkulunkulu akubusise, wena, wena. Yebo. Amadazini labo. UNkulunkulu akubusise.

²²⁵ Uyabona. . . Yena. . . Ngingahle ngisigeje isandla sakho, kodwa Yena angeke, Akanasiphelo. Wayazi zonke izimbuzane ezaziyoaba semhlabeni ngaphambi kokuba umhlaba udalwe, ukuthi iyowacwayizisa kangaki amehlo ayo, nokuthi lungakanani unwalo lwamafutha eyolwenza. Impela, yiZwi likaNkulunkulu elikhulunywe, konke nokuncanyana kwakho. Uyazi. . . Akanasiphelo. Wayazi ukuthini. . . Okungenasiphelo, igama lithi *okungenasiphelo*, niyabo. Wena nje. . . Akanasiphelo. Akukho okuchazayo kukho, angeke ukuchaze. KuyiPhakade. UPhakade, Wazi konke, ngisho umcabango. Wonke umcabango oyoke uwucabange, Wawazi ngaphambi kokuba uze uzalwe. Yingalesosizathu ngokwazi ngaphambili Wayengamisela ngaphambili, Uyazi ukuthi uzokwenzani wena, Angakwenza konke kusebenzele inkazimulo yaKhe.

²²⁶ Busiswa. Ngize kuwe ngeGama leNkosi. Nisakhothamise amakhanda enu, ngizamile, ngishumayeke kanzima kabi, kodwa ku—kuyiqiniso. Manje, izolo ebusuku sibe nenkonzo yokuphulukisa, kodwa ngizwa ngiholeleka ukwenza okuthize khona manje. Ngiyabona, noma kunjalo, abantu lapha obagulayo, obadingayo. UNkulunkulu makhulume ukuthi ngabe nginitshela iqiniso noma qha. UNkulunkulu makakhulume kini.

²²⁷ Baba waseZulwini, manje khuluma, ngikhulumile, manje khuluma Wena, ufakazisa ukuthi kuyiqiniso. Siphe khona, Nkosi, eGameni likaJesu.

²²⁸ Manje, ngifuna e, wonke umuntu phakathi lapha ogulayo, ngifuna okungenani, ngithole ababili noma abathathu okobufakazi ngaphambi kokuba ngihambe lapha, futhi ngibuyisele inkonzo kuMfowethu Littlefield. Manje, yibani semkhulekweni nje. Manje, khulekani, futhi nithi, “Nkosi Jesu, kuyasho eBhayibhelini ukuthi sinomPristi oMkhulu ongathintwa ngokuzwelana nobuthakathaka bethu.”

²²⁹ Manje, uma lowomPristi oMkhulu enguJesu Kristu, bonke abakukholwayo abathi, “Amen.” Niyakholwa ukuthi uJesu uyiNdodana kaNkulunkulu, iNdodana kaJehova na? Niyakholwa ukuthi Uyaphila na? Futhi ingabe manje Uhlezi esiHlalweni sobukhosi sikaNkulunkulu, ehlala njalo enza izinxuselo phezu kokuvuma kwethu na? Futhi uma EngumPristi oMkhulu ophilayo, Wakwenza kanjani na?

Ngenkathi EngumPristi oMkhulu lapha emhlabeni, owesifazane ngolunye usuku wathinta ingubo yaKhe, futhi Waphenduka futhi wamtshelela ukuthi ukopha kwakhe kwase kunjamukile. Ingabe leso kwakuyisenzo somPristi oMkhulu na? Khona-ke UngumPristi oMkhulu waPhakade; khona-ke Unguye izolo, namuhla, naphakade.

²³⁰ Manje, UnguMvini, ake ngizithathe nje, uma nizokuxolela, futhi uNkulunkulu abe nomusa kimi, ngizoba yigatsha, malithele isithelo saWo, sibone ukuthi sisesikhathini sokuphela noma qha. Khulekani.

²³¹ Uma Wona... NgiyaWubona usibekela i—insizwa, kodwa ngiyayazi indoda. Ngibona lokho kuKhanya kulenga phezu komfana ngqo, ebuka ngakimi ngqo, kodwa ngiyamazi. Uphulukisiwe (Angihambi-...) ngaphambili. Uzoba kahle manje, kodwa angeke ngisho izwi ngakho.

²³² Nakhu lapha kuphezulu lapha eduze kwami, cishe umugqa wesibili noma wesithathu emuva. Kuphezu kowesifazane onokulakanyana. Angimazi. Ngethemba ukuthi uyakuthola. Nkosi, ngitshela ukuthi ungubani. Nkosazana Cox, kholwa. Uyakholwa na? Ungakwemukela lokho okucelayo.

²³³ Owesifazane ohlezi eduze, eduze impela, uneziphonso ezethusayo. Ngiyisihambi kuwe, angikwazi. Nkk. Allaway, kunjalo. Angikaze ngimbone owesifazane empilweni yami. Uyakholwa na? Amen. Yiba nokukholwa, ungangabazi.

Manje, niyakukholwa na? Kwenzekeni na? Uthinte umPristi oMkhulu. Ningaqonda na?

Kuthiwani ngawe uhlezi lapho, nenekazi elikhulekayo, unenkathazo yasekhaya na? Nkk. Miller, owesilisa wenze okungalungile, wabaleka nalowo wesifazane.

²³⁴ Angikaze ngimbone owesifazane empilweni yami, uNkulunkulu waseZulwini uyakwazi lokho kuyiqiniso. Wenzeni na? Akazange angithinte, uqhele ngamafidi angamashumi amathathu ukusuka kimi, kodwa uthinte umPristi oMkhulu.

²³⁵ Kuyini na? LeliVangeli engilishumayela kini liyiqiniso. Niyakukholwa na? Khona-ke hamba ekuKhanyeni. Hamba ekuKhanyeni kweVangeli. Mkholwe ngenhliziyo yakho yonke. UzoMemukela na? Uzo—uzosuka kuzo zonke izivumokholo nakho konke okunye, futhi wemukele uMesiya, uMoya oNgcwele kaKristu na? Uyakukholwa ngenhliziyo yakho yonke na? Phakamisa izandla zakho. Manje, kuyini lapha na?

Bekungaki lokho na? Bekubili lokho na? Kungaki na? Kuthathu na? Kuthathu. Kwanele lokho. Kwanele lokho. NgiYakubona phezu kwendoda, kulenga khona *lapha* ekhoneni. Niyabo?

²³⁶ Yini enginitshela yona na? Akusimina enginitshelayo, Lowo nguNkulunkulu enitshela manje. Indoda ingasho noma yini.

Sinezinto mbumbulu eziningi ezungezayo ezibizwa ngokuthi ukubona okufihlakeleyo, “INkosi ingitshela ukuthi kukhona umuntu othile phakathi lapha onenkathazo yezinso. Ungubani yena na? Bavela kuphi na? Kuthiwani ngabo na?” Ngukulingisa, ukucabangela. Aniqondi ukuthi umBhalo uthini ngalolu usuku lokugcina na? Aniyiqondi into yokugcina esifanele siyemukela na? Lathini kuMalaki 4, ngaphambi nje kokuba amathunzi okuhlwa ehle na?

²³⁷ “O,” wena uthi, “lokho kwagcwaliseka kuJohane.” Kwakungenjalo, uMalaki 3 wagcwaliseka ngenkathi uJohane efika. UMalaki 4, Wathi, “Ngaphambi nje kosuku iNkosi eyokwahlulela ngalo umhlaba futhi iwushise ngoMlilo...” Khona-ke uma uNkulunkulu engazange awushise umhlaba ngoMlilo ngenkathi uJohane efika, khona-ke akusona lesosikhathi, wayenguMalaki 3. UMalaki 4 uzoba maduzane manje. Manje yilapho kufanele kube khona.

²³⁸ Manje, asicabangeli lutho, siyakubona, siyazi ukuthi uNkulunkulu ulapha, uMoya oNgcwele, oMkhulu, uNkulunkulu ka-Eliya, uMoya oNgcwele, uFakazi wosuku lokugcina, edonsela inkonzo yaKhe ngqo eBandleni, into efanayo iNkosi yethu eyayenza.

²³⁹ UmPristi oMkhulu uyehla esiHlalweni sobukhosi eya eBandleni. NeBandla Liyazinqwabelanisa neZwi, ngoba Angeza eZwini kuphela, UyiZwi. IZwi angeke lize ku-ku-almanaki, Ngeke lithi khaxa, ngakho iZwi lifanele lize eZwini. “Hlalani kiMi, neZwi laMi kini... Umuntu uyakuphila, lonke iZwi likaNkulunkulu.” Nanti *lapha*, niyaLikhohla, Lemukeleni-ke. Manje, asikhuleke.

²⁴⁰ NgiyaKubonga, Nkosi. Uma ngingaphinde ngibuye kulelibandla elithandekayo, ngaloloSuku loKwahlulela igazi lisukile ezandleni zami, ngiyasika futhi ngidabulile, futhi ngenza yonke into, Nkosi, kubukeka sengathi bekuyo, kwenele ukubulala umuntu.

²⁴¹ Uma beqhubeka, nalamateyipu khona lapha, wonke kuwo wonke umhlaba, uma beqhubeka emva kokubona lokhu, futhi bazi ukuthi yiteyipu kazibuthe... Lezizinto zenzeke, hhayi ukuqagela, hhayi into ethile oyicabangelayo, kodwa into ethile embulwe ngokomoya eZwini, futhi yafakazelwa ukuthi injalo, khona-ke phakathi kwethu kulokhu ukusa yilowo Othandekayo, lowoMoya oNgcwele oyoma lapho ngaloloSuku futhi usikhumbuze lokhu. Iteyipu enkulu kazibuthe kaNkulunkulu izodlalwa ngaloloSuku.

²⁴² Nkulunkulu, yiba nomusa kimi manje, yiba nomusa phezu kweBandla, yiba nomusa phezu kwalelibandla lapha kulokhu ukusa. Yiba nomusa phezu kwabantu abampofu, Nkosi, abanangi babo baholwa ngabaprofethi bamanga ngezindlela zonke, ukukhohlisa, izimanga zamanga,

okungesikho okomBhalo, igazi, umlilo, umusi, O Nkulunkulu, okungesikho okomBhalo, ukukhohlisa. IBhayibheli lathi kuyoba ngaleyondlela.

²⁴³ Nkulunkulu, bacabanga ukuthi uzama ukuphushela okuthize ngale. Ngingenzenjani, Nkulunkulu na? Akwaziwa ukuthi kwenziweni, Nkulunkulu. Bacabanga ukuthi mhlawumbe uzama ukuba ngowazi konke, noma... Ngiyakhuleka ukuthi Uzokuqondisa lokho ezinhliziyweni zabo, Nkosi, mabazi ukuthi nguWe, NguMoya oNgcwele ufakazisa iZwi laKhe ukuthi liqinisile.

²⁴⁴ Ziningi kakhulu izandla eziphakanyisiwe esikhashaneni esedlule, Nkosi, amalungu ebandla nakho konke, bephakamisa isandla sabo, Wena wembula isandla ngasinye lapho zikhuphuka, “*Nanso* inhliziyo yabo, *lokho* yilokho okuyikho,” ukubona isimo sabo, esinye saso isono esingavunyiwe. O Nkulunkulu, yiba nomusa. Ngikhulekela ukuthi wonke umuntu, ophakamise isandla sakhe akasoze ahlanguka nokwaHlulelwa, ngaphandle ngaleya, kukaNkulunkulu. Kwangathi bangaphunyuka ekwaHlulweni, futhi bangene oHlwithweni, njengoba uNowa agibela phezu kokwaHlulelwa, siphe khona, Nkosi, njengo-Abrahama, abe ngaphandle kokwaHlulelwa. Ngihawukele, ngiyakhuleka.


Busisa lababantu manje, uthethelele izono zabo. Kwangathi ubumnandi, nobumnene, nokuba mnene kukaMoya oNgcwele kungahlala phezu kwalowo nalowo wabo.

²⁴⁵ Wena unguNkulunkulu, futhi ngiyaKuthanda, Nkosi. O, ngiyaKudumisa, Wena Mbali yaseSharoni, Mnduze wesiGodi! O, ukuba bengingelula ingalo yami ngiKugaxe, Nkosi! Angifanelekile, mangithinte unyawo lwaKho noma okuthize, Baba. Ngiyazi Umi khona lapha, khona lapha emsamo, lowo okhazimulayo, Onezibazi zezipikili, oseduze kakhulu, okwelinye izwe kakhulu, elinye izinga, emi lapha.

²⁴⁶ Sibona ukucindezela kwaKho namandla oMoya waKho kuhamba phakathi kwenyama yethu, Nkosi, o, abantu abaphingayo njengoba sinjalo, futhi khona-ke, Wena uhamba phakathi kwethu, futhi usingwelisa ngeGazi laKho ukugcwalisa iZwi laKho, nokucindezela uMoya waKho oNgcwele kithi ukuba usazise izinto esezadlula, ezizayo, ezamanje.

²⁴⁷ O Nkulunkulu, Wena unguNkulunkulu. NgiKuthanda kanjani, Nkosi, o, ngiKudumisa kanjani! O, akumangalisi ukuthi singeke siKutholele iGama: UMMangalisi, uMeluleki, iNkosi yokuThula, uNkulunkulu onaMandla, uBaba ongunaPhakade; o, uMnduze wesiGodi, iMbali yaseSharoni; Owayekhona, Okhona, futhi OZayo; iMpande neNzalo kaDavide; iZwi, ukuPhila, iNjabulo, Konke.

²⁴⁸ Wena unguNkulunkulu. NgiKuthanda kanjani, Nkosi! NgiyaKudumisa, ngidumisa Wena Ongaqhathaniseki, Wena OMkhulu ongunaPhakade, wenziwa inyama futhi wakha phakathi kwethu, manje lapha eNsikeni yoMlilo, uhambahamba udabula lapha, uZibonakalisa, iNsika yoMlilo efanayo ngenkathi Yayisemzimbeni othiwa iNkosi uJesu, iNdodana yokuQala, iNdodana ezelwe yodwa, manje ngamadodana atholiwe, ukhombisa ukuthi UsenguNkulunkulu.

²⁴⁹ Asilahlekile, sisindisiwe. Asikho ekuweni, asikho emahlelweni, asikho ezivumwenikholo, sisemandleni nasekuvukeni koMsindisi wethu. SiKudumisa kanjani, Nkosi, ngobuhle baKho! 

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