UKuma EsiKhaleni

Ngiyabonga, Mfowethu Neville. Asibe silokhu simile okwesikhashana manje, sisakhothamela umkhuleko. Asikhothamise amakhanda ethu. Futhi uma kukhona noma yisiphi isicelo esiqhamileyo, ungasazisa ngokuvele nje uphakamise izandla zakho. Manje zibambe enhliziyweni yakho lezozinto ozidingayo, bese ucela uBaba waseZulwini ukuthi Uzokunikeza.

2 Baba wethu waseZulwini, siza kuWe manje eGameni leNkosi uJesu. Siyeza, sikholwa ukuthi izinto esizifisayo kuzokwaziswa emkhulekweni. Futhi uma singakholwa ukuthi siyakwemukela esikucelayo, kuzonikezwa. Manje lesosethembiso siliqiniso impela. Yonke leminyaka, siKubonile kuvivinywa, futhi siyazi ukuthi Kuliqiniso. Sifuna ukuKubonga, kuqala, ngokonga izimpilo zethu nokusivumela ukuba sibuye lapha futhi, ndawonye, sibuthene lapha ebandleni leNkosi.

3 SiyaKubonga ngebandla nangomfundisi, nangeQiniso elikhulu elakhelwe phakathi lapha futhi elilimeleyo. SiyaKubonga ngomuntu wonke oseBukhoneni bukaNkulunkulu. Futhi sicela ukuthi Uzoba nomusa kithi, namhlanje, futhi usinike ukuqonda esinesidingo sakho, ukuze sibe yinceku enekhono eledlulele mayelana naWe. Kuyisifiso senhliziyo yethu ukuKukhonza ngenhlonipho nangenhliziyo eqinisileyo, futhi ukuze Uthole okungcono ukwedlula konke ezimpilweni zethu. Nsuku zonke, sengathi imihambo yethu ingaba njalo ukuze Uthokoze ngezinto esazenzayo zalolosuku.

4 Manje sikhulekela bonke abagulayo nabadingayo, namhlanje, oseBukhoneni bukaNkulunkulu lapha, nasebukhoneni bezindawo zaKho ezingcwele ndawo zonke umhlaba jikelele, ukuthi uJehova omkhulu uzofika emandleni aKhe futhi aphulukise bonke abagulayo nabakhathazekileyo. Uthole udumo kulo iGama laKho elikhulu! Busisa yonke imfihlo enhliziyweni, namhlanje ekuseni, yalezozicelo ngomkhuleko. Siyakhuleka, manje, njengoba Ubuka phansi kuleyo naleyo nhliziyo futhi ubone ukuthi bebephathelene nani ngenkathi bephakamisa isandla sabo, futhi baphe isifiso sabo. Futhi sibusise sisaqhubeka nokuKukhonza. Futhi nxa sesiphuma endlini namhlanje ekuseni futhi siye emakhaya ethu, sengathi singakwazi ukusho njengalabo ababevela e-Emawuse, "Izinhliziyo zethu bezingavuthi yini phakathi kwethu lapho Ekhuluma kithi endleleni?" Sikucela eGameni likaJesu. Ameni.

Ningahlala phansi.

5 Ngithanda ukusho ukuthi kuhle, namhlanje ekuseni, ukuba lapha futhi ekubuthaneni kwabantu, eBukhoneni beNkosi.

Futhi sekube yizinyanga ezimbalwa selokhu ngabuya. Futhi ngeSonto eledlule ngangihlose ukwehla, kodwa ngi—ngicabanga ukuthi kwakungesiyo intando yeNkosi. Ngenye indlela, isigodi lapha asinampilo impela kimina. Ngithi ngingafika nje esigodini, uyangigulisa lomoya ophakathi lapha, futhi ngivele ngiqubuke uhlevane yonke indawo. Futhi ngicabanga ukuthi uhlevane lwahamba lwaqonda ngqo esiswini, futhi ngangigula kakhulu, mina . . . ngiqhuqha, futhi ngiqhaqhazela, futhi ngigodola. Futhi nje angibange ngisakwazi ukwehla, naphezu kokuba ngavuka futhi ngazama ukuziphoqa ukuba ngenzenjalo. Futhi ngi—ngiyazi ukuthi ngi—ngi . . . Isigodi asinampilo impela, futhi akunampilo futhi—futhi angifanele ukuhlala kuso.

6 Manje sifuna ukubika, sike sabanesikhathi esihle kakhulu ezinkonzweni zeNkosi, ngaphandle ezingxenyeni ezehlukene zezwe lapho iNkosi esibizele ukuba sikhonze khona. Futhi manje bengingabhekile ukuthi ngizokhuluma namhlanje ekuseni nanoma ngantoni, nokho uMfowethu Neville ufune kakhulu ukuba ngi—ukuba ngisho okuthile lapha nabantu. Ngakho ngi . . . Uhlala njalo enomusa ngaleyondlela, njengoba sonke simazi uMfowethu Neville. Futhi siyamthanda uMfowethu Neville. Manje, alukho usuku lapho engingacabangi khona ngaye nangomkakhe nomndeni, nabantwana bakhe, ngibakhulekele. UNkulunkulu umnika amandla ukuba aqhubekele phambili, aqhubeke! Njengoba sazi, isikhathi sethu siyaphela. Sisondele ngempela un- . . . kwikusasa, lokho yiziNkanyiso zakusihlwa zanamuhla. Futhi ngi . . .

7 Umndeni wethu uhambele eNtshonalanga. Sonke besisahamba kahle. Futhi ngikhuphuke ngamaphawondi ayishumi nambili, futhi ngalahla ayishumi awo selokhu ngibuyile. NoBilly Paul ukhuphuke ngamaphawondi ayishumi nesishiyagalombili. NoRebekah noSarah noJoseph, bonke bakhuphukile. Kusobala, umkami akakhuphukanga. Ngakho—ngakho ngeke ngilokothe ngikusho lokho phezulu lapha, niyazi, ngoba phela ngizodingeka ngiye ekhaya emva kwesikhashana. Ngakho ngi . . . Kodwa besine—nesimangalalisayo, isikhathi esimangalisayo, futhi ngiyabonga kakhulu. Si . . .

8 Kuthi ukuba kubi, ngacabanga, ukubuya, kodwa kukhona into eyodwa enkulu, izinto ezimbili kakhulukazi esizigejile, ukuthi ayikho enye indawo engathatha indawo yakho. Into eyodwa, abangane bethu lapha, nebandla. Akunandaba ukuthi siyaphi, sithola abangane, futhi siyajabula ngabangane bethu. Kodwa kukhona okuthile ngalabo bangane onamathelane nawe ebuhleni nasebubini, ukuthi akukho ndlela yokubambisa ngalabo bangane. Akunandaba ukuthi omunye umngane ubengaba njani, ayikho indlela yokubambisa ngomngane onjalo. Uvele uzikhamele kubo, nimunye. Futhi thina, ndawonye, sibheke ukuFika kweNkosi, njengoba izinsuku ziqhubeka

zihamba. Futhi kuthi ukuba l'khunyana ukuzama ukucabanga ukuthi ubunga . . . Ungeke wehlukaniswa.

9 Kufika emqondweni wami ngomBhalo engikholwa ukuthi uPawulu wawuloba, futhi washo kwabaseKorinte, ukuthi, "Akukho lutho kolukhona, lutho okuzayo, futhi akukho-mandla, nakuhamba-ze, indlala, ingozi, kumbe noma yikuphi okudaliweyo okukhona, nakuphila, nakufa, okungasehlukanisa nothando lukaNkulunkulu olukuJesu Kristu." Nokuthi ngisho nokufa qobo lwakho akusoze kwasehlukanisa, ngoba sihlanganiswe ndawonye enhliziyweni, kulobubudlelwane obukhulu ngaseZwini likaNkulunkulu. Futhi ngisho nokufa qobo lwakho akuyikusehlukanisa. Siyohlanganiswa emaPhakadeni amakhulu, ngezikhathi zonke neminyaka.

10 Bese-ke abantwana . . . Okwasekuseni, sizoya endlini yokukhonzela, kusobala. Kodwa noma yikuphi lapho oya khona, akukho . . . Akusilo iTabernakele elincane ekhoneni. Futhi kukhona okuthize ngakho, ngi—ngigejwa ukuzwa leyonsimbi endala encane futhi ngi . . . ikhala phezulu laphaya esicongweni, eyasekuseni. Futhi ngicabanga ukuthi ayikhali ngesikhathi, ngoba abakawufaki umbhoshongo namanje nje, ukwenzela insimbi.

11 Futhi ukubuthana lapha emGwaqeni uEihgth noPenn, lapho eminyakeni ethize engamashumi amathathu-nanhlanu eyedlula, ngiguqe lapha phakathi exhaphozini elidala, ukwakha indlu yami yokukhonzela yokuqala, nokuthi iNkosi uJesu yakwenza kanjani ngami kulokho. Futhi namuhla imi njengethempelana elincane lapha. Nesitini nokhonkolo, imi njengethempelana. Kodwa phansi kwingaphakathi lenhliziyo yami, kuyithempelana eliyohlala njalo uma nje ngisenokukhumbula. Liyi . . .

12 Futhi okwenza ibandla akusiyo indlu, ngabantu ababuthana phansi kwayo ukuba bakhonze uNkulunkulu. Siyabonga ngalezizinto.

13 Futhi manje ngicabange, mhlawumbe njengoba isikhathi sethu besesingesiphelayo, cishe, futhi—futhi asisenaso isikhathi esiningi esisele, ngizonithela nje fahla ngokunye okwenzekileyo. Ngizobe-ke futhi sengenza amateyipu athize ngiselapha, ngoba nganethembisa nonke, niyabo, ukuthi noma yimuphi umlayezo omusha, umlayezo weteyipu, kuqala uyovela kulomsamo. Nakhu lapho onke amateyipu enziwa khona, hhayi phandle lapho. Manje, oMfowethu Jim bayahambisana athengise amateyipu emhlanganweni, nokunjalo, kodwa lapho kuhlala njalo kuyinto ethize esuke ivela lapha kuqala. Niyabo? Hlola nomaphi emuva, uzokuthola. Leso yisethembiso sami kini, futhi kuyoqhubeka ngaleyondlela kuze kuguqulwe yiNkosi uNkulunkulu.

14 Futhi ngicabanga ukuthi manje ukuthi abathengi bethu bamateyipu, abasemhlabeni jikelele, uMlayezo ohamba

uphuma lapha, Ujikeleza imbulunga yomhlaba. Niyabo? Uphumele phandle emenweni nasezindaweni zonke, Uhamba ngokuqoshwa kwamateyipu. Nakubahedeni nokunjalo, ngeziningi, eziningi izilimi ezehlukeneyo Ohunyushelwa kuzo. Ngakho ngifuna, ngiselapha, ngokuvuma kweNkosi, ukwenza amanye amateyipu amasha. Futhi mhlawumbe, uma umshumayeli engenakho okuthize obekuvutha enhliziyweni yakhe kulobubusuku, kuhle, ngizothanda mhlawumbe ukwenza iteyipu kulobubusuku.

15 Futhi-ke ngizoya eArkansas kusasa, futhi, kumbe ngoLwesibili, njalo, ngoLwesibili ekuseni, ukusiza engqungqutheleni encane lapho noBuzalwane beZizwe ngezizwe bamaKristu. Ngicabanga . . . Kumbe mhlawumbe ngikuphimisele kabi lokho. Kuyinto emayelana noBuzalwane beSizwe bamaKristu. Impela angazi. Ngiyaxolisa. Kwakubi kabi lokho, akunjalo? [Umfowethu uthi, "UBuzalwane obuHlangene bamaKristu."—Umhl.] Ngiyabonga, mnumzane. UBuzalwane obuHlangene bamaKristu. Futhi bengifanele ukuba ngiqede, kusukela ngeSonto manje, kuqhubeke. Kodwa ngibambekele inamhlanje ngenxa yeTabernakele, ukuba ngibesezansi lapha. Ngizobe-ke se—sengiphuma ngoLwesihlanu . . . Ngabe yilo, mnumzane, ngo . . . Lwesihlanu kungenkathi i—imihlangano ivala ezansi lapho. Futhi ngizozama ukubuya ngoMgqibelo ebusuku, ukuba ngibe lapha ngeSonto ekuseni, iNkosi ithanda. Ngizokwenza enye iteyipu. Futhi mhlawumbe ngezinye izikhathi, ngokuhambisana manje, ngifuna ukwenza amateyipu ambalwa ngaphambi kokuba sihambe.

16 Futhi kanti ngiphikelela ngempela ukuya eBaton Rouge, eLouisiana, kuleyongqungquthela. Bese-ke—bese-ke ngibuya. Bese-ke ngifanele ngihambe, impela, ngiye eAnchorage. Niyabo? Futhi—futhi ukusuka eFairbanks naseAnchorage, mayelana noSomaBhizinisi beFull Gospell, kuleyomikhandlu yabakhulu besonto. Bese ngibuya-ke. Futhi uma iNkosi ithanda, ngenyukele eChicago evikini lokugcina ngoJulayi.

17 Futhi ngifanele-ke, cishe ngalesosikhathi, ngizomele ngiphuthumise abantwana baye eArizona futhi ukuba babese . . . ukubafaka esikoleni phandle lapho. Ngoba, Charlie, ngifanele ngibe lapha cishe ziyishumi nanhlanu kuAgasti. Ngakho ngi—ngifuna ukubuya ngalesosikhathi, iNkosi ithanda, ezansi eKentucky. Wonke umuntu uyahleka, mhlawumbe abanye bezifiki bangeke bazi ukuthi lokho bekuchaza ukuthini. Futhi nje ngithi ukwethemba ukuthi akuzwakali kabi emsamo, kodwa kulapho sekufika inkathi yezingwejeje. Ngakho, Mama Cox, ngencike kulokho, niyabo, ngakho okwamaviki amabili ezansi laphaya okweholide lami.

18 Manje ngikholwa i . . . Nginokuthize lapha uBilly angibhalele khona, amanothi athize amancane. Futhi elinye lawo lithe, "Baba, uMfowethu Neville ufuna ukwazi ukuthi ungakwazi yini

ukubusisa abantwana ababili." Impela, kungabakuhle. Futhi, yebo, sine—inkonzo yokubusisa ukuthi i. . . Singavele sibe nayo leyo manje. Bese-ke ngiyacabanga sizothi nje ukuthatha imizuzu engamashumi amane-nanhlanu elandelayo, kumbe okuthize, ngokuthi fahla ngezinye zezinto ezenzekileyo.

19 Manje, abaningi babantu namabandla, kungukuthi ngenkathi ngi. . . Leli yiTabernakele elivulekileyo. Alikaze libe yihlelo, futhi sengathi uNkulunkulu angasipha ukuba lingalokothi, neze. Ngoba, sifuna lena kube yindawo lapho esingena—ngenamthetho kepha uthando, singabinasivumokholo kepha uKristu, singabinabhuku eliphethe indaba yesifundo kepha iBhayibheli. Bese-ke, asinabo ubulungu, sinenhlanganyelo omunye nomunye, engeyabantu bonke, amahlelo onke. Wonke umuntu wemukelekile futhi sine—futhi sinenhlanganyelo macala onke eZwini likaNkulunkulu, lapho bonke abantu bengazizwa bemukelekile ngakho konke. Futhi umgomo, nje siyayithanda iNkosi uJesu. Futhi—futhi asisilo i—iqembu elibonisa ulwazi olukhulu lapha. Singabantu-nje abazama nje ukufunda iBhayibheli futhi singafaki-kuhumusha kuLo ngaphandle kwalokho nje Elikushoyo. Nje . . .

20 Ngikholwa ukuthi uNkulunkulu uzokwehlulela izwe ngelinye ilanga ngeBhayibheli. Manje uma be . . . Uzokwehlulela izwe. Futhi uma ungekho umgomo azokwehlulela ngawo, bazokwazi kanjani abantu ukuthi kwenziweni? Niyabo? Kuyoba nguNkulunkulu . . . Ubungeke wachoma ukungalungi ku—kuNkulunkulu. Futhi uNkulunkulu ufanele abe nokuthile komgomo waKhe, Ahlulela ngawo abantu. Ngakho-ke uma Elehlulela ngebandla eliRoma Katolika, khona-ke ibandla lamaGreki, iKatolika loMthetho, namaningi alawo, alahleke ngempela, nalo lonke izwe. Uma Elehlulela ngebandla eliKatolika loMthetho lamaGreki, futhi kungabi ngebandla lamaRoma, khona-ke elinye . . . Khona-ke ibandla lamaRoma nawo onke amanye lilahlekile. Uma Elehlulela ngebandla lamaLuthela, khona-ke amaPresbyterian ayisekho indaba yalo. Uma Elehlulela ngamaPresbyterian, amaLuthela namaBaptisti ayisekho indaba yalo. Niyabo? Ngakho uma Elehlulela ngamaPentecostal, khona-ke onke ngaphandle kwamaPentekoste ayisekho indaba yalo.

21 Kodwa Akazukulahlulela nanganoma yiliphi ibandla, ngokwami ukubona, ngoba miningi kakhulu imehluko nokuningi kakhulu ukudideka. Kodwa Uzolahlulela, iBhayibheli lithi, "Uzokwehlulela izwe ngoJesu Kristu." Manje, lokho kungokomBhalo. Manje . . . NeBhayibheli lasho, ukuthi, "Ekuqaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu." "Onguye izolo, namuhla, naphakade." Ngakho, UyiZwi, futhi *Lona* nguKristu esimweni sencwadi. Futhi eNcwadini kaApocalypse kwiKatolika, iSambulo

kwiProtestane, esahlukweni 22 ngenkathi leNcwadi isiphelile, uJesu wathi, qobo lwaKhe, "Uma ekhona osusa iZwi elilodwa kuleNcwadi, kumbe enezele izwi elilodwa kuYo; naye, isabelo sakhe, siyakususwa eNcwadini yokuPhila." Ngakho ngi... Okuyisizathu sokuba sikholwe yilokhu, futhi sihlale nje ngqo. Akukho lutho...Angazenza izinto Angazange azilobe lapha, siyakwazi lokho. Kodwa inqobo nje uma sihlala nalokho Akulobile, lokho kuzoba kuhle.

22 Futhi manje ekubusisweni kwabantwana, abaningi babantu, amaMethodisti ayabafafaza. Futhi—futhi ngicabanga ukuthi banesidlo sabo sokuqala ebandleni eliKatolika, kumbe iLuthela, lapha nje cishe eminyakeni eyishumi nambili ubudala, futhi kuyinhlobo ye—yenkonzo yombhaphathizo uma lapho bezalwa. Ngi—ngicabanga ukuthi izingane ziyafafazwa. Futhi—futhi ngicabanga ukuthi lokho kwehlukanisa iNazaretha kwiMethodisti, eminyakeni eminingi eyedlulayo, embhaphathizweni wabantwanyana. Ngicabanga ukuthi kunjalo, Mfowethu Brown. Ngi—ngi—ngikholwa ukuthi lokho yikho okwehlukanisa ibandla lamaMethodisti neNazaretha, ngoba iNazaretha alizange liwamukele umbhaphathizo wabantwanyana. Kodwa kithina, lapha eTabernakele, uma sizohlala nalokho iBhayibheli elakushoyo, akukho ndawo eBhayibhelini lapho abake bafafaza khona noma ngubani, kungasaphathwa ingane, akukho ngisho nomdala. Kodwa ba...IBhayibheli lithi, okuyiyona ndawo kuphela yethu eBhayibhelini yabantwana, "Baletha abantwanyana kuJesu, futhi Wa...ukuba Ababeke izandla zaKhe ababusise." Futhi Wathi, "Vumelani abantwana beze kiMi, ningabanqabeli, ngokuba uMbuso weZulu ungowabanjalo."

23 Manje, ngakho-ke, siyazi ukuthi siyizandla ezimpofu, umfundisi kanye nami, kumbe noma yimuphi omunye umfundisi, ukuba sithathe izandla zeNkosi uJesu. Futhi ukuba Ubelapha namuhla ekuseni, laba umzali ubengayiletha leyongane kuKristu. Kepha njengalokhu silapha ekumeleni Yena, ukuthi simele Yena, baletha abantwana kithi. Futhi sibanikela eNkosini, ngokubeka izandla zethu phezu kwabo, ezikhumbuzweni zeZwi laKhe elikhulu nesenzo saKhe. Ngakho sibanikela kanjalo abancanyana.

24 Ngicabange ukuthi mhlawumbe omunye umama angahle abe lapha nengane yakhe engakaze inikelwe eNkosini, ukuthi angahle afune ukuza ngapha nalabomama kumbe obaba abazobe benikela abantwana babo. Sibakhuphulela lapha nje bese sibethula kuNkulunkulu, futhi sibakhulekele, bese sitshela iNkosi ukuthi sibeka izandla zethu phezu kwabo, ne—nendlela eyisibambiso yaKhe. Futhi lokho yikho okusondele kakhulu emBhalweni esengake ngakuthola kuze kube manje. Manje, ungahle ukhiphe ibhuku lakho eliphethe indaba yesifundo bese uthola okuthize okwashiwo yiqembu lendoda elithize,

kodwa mina ngichaza lokho okwashiwo yiZwi, niyabo. Manje ngicabanga ukuthi ngikwenze kwacaca, kwacaca bha ukuthi kuyini.

25 Manje uma umshayi wopiyano (Ungumshayi wopiyano, mfowethu?) uzokwenyukela lapha. Akumangalisi lokho na, ebandleni lami uqobo, ngibuza, "Ubani umshayi wopiyano?" Sengizocishe ngingqongqoze emnyango. Kulungile. Bacula leliculo elincane, kumbe balidlale.

> Bangenisen', bangenisen',
> Lethani abancane kuJesu.

26 Futhi ngenkathi ibandla lisacula leli, asimeni ngezinyawo zethu. Futhi akuthi omama nobaba abaletha abancane babo, beze manje futhi bame. Kulungile.

> Bangenisen', bangenisen',
> Lethani abancane kuJesu.

Manje, mfundisi . . . Manje sinomncane—umfo omncane lapha ulele. Futhi ngezinye izikhathi basho u "ameni" kakhudlwana, ngakho siyakuqonda lokho, bayizingane. Ubani igama lakho, mnumzane? William Henry Vincent. Intombazanyana yakho-ke? Christina Maria Vincent. Umngane omncane othandeka kangaka olele e—ehlombe likayise. Awumlethe kimi? Christina, ngeke ngababambela uyihlo lapha, uyabo. Asi . . . Ngicela ubeke izandla zakho phezu kwengane.

Asikhothamise amakhanda ethu.

Baba wethu waseZulwini, sisondela esiHlalweni saKho sobukhosi, ukuthi namhlanje, phezulu ngaphambili, ukholo lwethu lusiphakamisela ngaphambili kwenyanga, izinkanyezi, ngaphambili kwesimo sokuhamba kwelanga nezinkanyezi, singene eBukhoneni bukaSomandla. Siletha lomntwanyana othandekayo. Asikwazi esikuphethe ngezingalo zethu, Nkosi. Kungahle kube yinceku enkulu kuWe, ezinsukwini ezizayo. Sethemba ukuthi kunjalo. Kodwa uyise womntwana ulethe omncane kithi, ukuze sibeke izandla zethu phezu kwakho. Ukuthi, sivumile ukuba yizinceku zaKho ukusebenza endaweni yaKho Uze ubuye, bese Wengamela izinto zonke. Kuze kube ngaleyonkathi, Nkosi, simelwe ukuKukhonza ngobuqiniso nangobuqotho.

Futhi nezandla zethu zibekwe phezu kwalentombazanyana, siyayibusisa eGameni leNkosi uJesu Kristu. Sethemba ukuthi Uzoyipha impilo ende, uma uJesu elibala, futhi sengathi ingaba yinceku enkulu kuWe. Busisa ikhaya ezokhuliswa kulo. Sengathi ingakhuliswa ngomyalo kaNkulunkulu, futhi iMkhonze zonke izinsuku zokuphila kwayo. Busisa abazali bayo, futhi sengathi bangaphila ukuze babone lomntwana eyisitsha esihloniphekileyo eNkosini, ngenxa yesenzo sabo namhlanje, eGameni likaJesu Kristu. Ameni.

[Akuqoshwanga—Umhl.]

Eminyakeni engamashumi amathathu eyedlule, ngimi emnyango wesikole enhla lapha eUtica Pike, ngabe ngake ngakwazi ukuthi lowomfanyana, thina, sinamahloni, sibukana ngaphesheya, ukuthi langa limbe ngiyobeka isandla sami phezu komzukulu wakhe, ukuba ngikunikele eNkosini uNkulunkulu waseZulwini. Yemukela uJohn omncane namuhla ekuseni, Nkosi, njengenceku kuWe. Umama nobaba bemletha ngesibindi, ukubuyisela kuNkulunkulu lokho obekunikelwe ukuba bakunakekele. Futhi sengathi bangaphila ukuphila okunamandla kwempilo nokuqina, nempokophelo, kuKristu. Manje sinika Wena lomfanyana, eGameni likaJesu Kristu, njengempilo yokukhonza. Sengathi angaphila isikhathi eside, ukuba aKukhonze.

Ngabe intombazanyana ibusisiwe? Ubani igama layo? Karla.

Ngokunjalo, phezu kukaKarla omncane, sibeka izandla zethu, namhlanje ekuseni, futhi simnikela enkonzweni kaJesu Kristu. Nkulunkulu, mbusise. Sengathi angaphila ende, impilo ejabulisayo. Sengathi angaba yinceku kuWe, zonke izinsuku zalokhu ukuphila. Siphe khona, Nkosi. Busisa ikhaya lakubo. Makuhlale njalo kuyindawo yomkhuleko nokukholwa. NgiKunika lentombazanyana ethandekayo, namhlanje ekuseni, ngokuvela ezinhliziyweni zikababa nomama abami kuleli altare elincane, eGameni likaJesu Kristu. Ameni.

[Ubaba uthi, "Igama lakhe uJames Pool."—Umhl.] Umfanyana. Kwethiwe ngoJim. ["Yebo."]

Baba wethu waseZulwini, ubaba walaba abancane ubamba manje ngezingalo zakhe igugu lokugcina elincane Omupha lona eliyisimo somntwana, amethe ngoyise, uJames. Nkulunkulu, muphe ukuba abeyindoda yokuhlakanipha njengoJames naseBhayibhelini. Ngikhulekela ukuthi Uzomupha okude, ukuphila okunempilo, Nkosi. Futhi sengathi angadlondlobala, futhi uma kukhona ikusasa, makavumele iZwi likaNkulunkulu. Siphe khona, Baba. Isikhumbuzo salokho uJesu Kristu iNkosi yethu akwenzayo ngenkathi Esesemhlabeni, ngibeka izandla zami phezu kukaJames Pool omncane futhi ngimnikela enkonzweni kaNkulunkulu. EGameni likaJesu Kristu. Ameni.

Busiswa, James! Busiswa mncanyana!

Umfanyana; bobabili manje. Uthini? Jerry Dean Allen.

Nkosi Nkulunkulu, phezu kwekhanda lalomfanyana, uJerry Dean Allen, sengathi izibusiso zikaJesu Kristu zingaphumula khona. Njengoba sibeka izandla zethu phezu kwakhe, njengoba sinikela lokhu ukuphila okuncane kuWe. Busisa ikhaya lakubo, abazali bakhe. Futhi sengathi angaphila ende, impilo yokujabula yokukhonza kuNkulunkulu wethu noNkulunkulu wakhe, esiMnika yena manje, eGameni likaJesu Kristu. Ameni.

Busiswa, mncanyana!

27 Manje, ngicabanga ukuthi cishe nje—cishe ngokwenza lokhu manje. Manje sisesikhathini ncamashi, kweleshumi nanye nqo. Manje, niyazi, sengathi nje ngiyabona, ukubona labomama beza phela, nobaba, nalezozingane, bengingacabanga ngoJosefa noMariya, ngokusa kokubusiswa kweNkosi uJesu.

28 Mfowethu Kidd, benginengxoxo encane nomunye ehhovisi, kodwa ngi—ngiluzwile uzwelo lwakho namhlanje ekuseni phandle lapha, nge—ngendoda enguntanga yenu. Futhi ngicabanga ukuthi ubusho ukuthi iNkosi yakuphulukisa kanjani phandle . . . izethameli. Futhi ngacishe ngazimbula imoto yami, ngokunye ukusa, ukuba ngifinyelele komdala . . . Ungumfundisi omdala.

29 Cabanga nje, lendoda yayinguye, umkayo omncane lapha, yayishumayela iVangeli ngingakazalwa. Ishumayela leliVangeli, phezulu ngale kwezintaba nezigodi zaseKentucky naseTennessee, nosozimayini zamalahle, futhi egijinyiswa phandle. Futhi bazihlalela bengenalutho abazoludla. Futhi lonkosikazi omncane lapha, ewasha epulangweni lokuwashela, ukuba ahole cishe osheleni ababili kumbe osheleni abathathu ngosuku, ukuba athumele umyeni wakhe ensimini ukuba ashumayele iVangeli. Lokho kwanele ukwenza umuntu ajabule ngokwedlulele, akusikho na?

30 Futhi-ke ukucabanga, ukuthi wayelele laphaya, ngenkathi odokotela abaziwa kunabo bonke bethi, "Uyafa. Ukugogeka kwakhe, umdlavuza konke kuye. Angeke aphile kodwa amahora abalwayo nje, futhi kakhulukazi usuku noma ezimbili." Futhi lokho sekuyiminyaka emibili kumbe emithathu eyedlule, iminyaka emithathu eyedlule. Futhi nangu, namhlanje ekuseni, ephilile, usindile, enika uNkulunkulu udumo. Kambe wawuneminyaka emingaki ubudala ngenkathi uphulukiswa, Mfowethu Kidd? Cishe kwakuyimuphi unyaka wobudala ngenkathi uNkulunkulu . . . Uneminyaka emingaki ubudala, anayo manje? [Udade uthi, "Amashumi ayisishiyagalombili-nambili."] Amashumi ayisishiyagalombili- . . . [Udade uthi, "Amashumi ayisishiyagalombili-nantathu ngoAgasti."—Umhl.] Kulungile. Wayethi akabe neminyaka engamashumi ayisishiyagalombili ubudala ngenkathi uNkulunklu emphulukisa. Manje ngabe uNkulunklu uyasikhathalela thina bantu asebegugile? Impela, Uyakwenza. Yebo, mnumzane!

31 Waphulukisa uAbrahama ngenkathi enekhulu leminyaka ubudala, noSarah ngenkathi enamashumi ayisishiyagalolunye. Futhi bazala uIshmayeli, kumbe, ngiyaxolisa, uIsaka. Ngabe kunjalo? Siyajabula kakhulu ngalokhu.

32 Manje nibahle kakhulu, bengingakhuluma nani ukusa konke kanjena nje. Kodwa ake sifunde elinye leZwi eliligugu bese-ke siqonda ngqo enkonzweni. Manje, ngiyacabanga,

uma kuba yintando kaNkulunkulu, ngizothanda ukunithela fahla ngezinto eyenzekile. Bese-ke kulobubusuku, uma iNkosi ithanda, ngifuna ukukhuluma nge—ngesifundo. Ngifuna ukusiqopha, ikakhulukazi, ukuba siphume. Ngabe i... Futhi uma nifuna ukuza nilalele, kulungile. Emva kokuba umfundisi eseqedile ngomlayezo wakhe, ngizobe-ke sengiba nowami...Ngizokwenza leteyipu. Ngifuna ukuwushumayela ngokuthi *Ilambu eliBomvu EliBanibanikayo LoKuza kwaKhe.* Ukuthi ukanjani omunye wemibanibani ophezu kwethu ngqo njengamanje! Futhi ngifuna ukukhuluma ngalokho kulobubusuku, ilambu elibomvu elibanibanikayo laKhe. Ulapha, kusesandleni njengamanje. I—isiboniso phansi, isitimela sesiyavulelwa.

33 UNumeri, isahluko 16, kuwena ozophenya ufunde. Leli yiZwi eliPhakade, ngakho masifunde ngokuhlonipha. Ngifuna ukufunda amavesi amabili kaNumeri 16, ivesi 3 ne 4, ukuthola isizinda esincane salokho engifuna ukukusho.

34 Futhi manje, uma amateyipu engakavulwa, ngifisa sengathi bangawavula manje. Kumbe bawamise ngomumo ukuze lengxenye lapha izokwazi ukuthunyelwa ngaphandle. Lokhu kuphumela ngaphandle. Uma nifuna, ningawamisa ngomumo amateyipu enu phakathi lapho okuyilapho lengxenye lapha ezokwehlukaniswa enkonzweni yonke? Niyabo, lokhu yi—yinto entsha. Manje, uma ningahle nikwazi ukukuvimbela khona lapha, kumbe noma ngabe yini eniyenzayo, kuhle, khona-ke sizo...Ningathanda ukuba ngithi ukukunqamula umzuzwana nje, bese ngibuye ngikuvule, ngakho kukunika umvimbelo ukwazi ukuthi kufanele kuqalwe kuphi, noma ningakwazi ukuqala ngaphandle kokunaka? Niqale ngaphandle kokunaka? Kulungile. Kuhle lokho.

35 Manje sizofunda uNumeri 16:3 ne 4.

> *Babahlanganyela oMose noAroni, bathi kubo, Nizethwesa kakhulu nina, lokhu inhlangano yonke ingcwele, bonke abayo, neNKOSI ikubo: niziphakamiselani pho phezu kwebandla leNKOSI?*
>
> *uMose esekuzwile, wawa ngobuso bakhe*:

36 Baba wethu waseZulwini, busisa lamaZwi ambalwa. "Futhi sengathi ukuzindla kwenhliziyo yethu, nezithelo zezindebe zethu, zingamukeleka ebusweni baKho." EGameni likaJesu siyakhuleka. Ameni.

37 Ngifuna uku—ukuthatha lokhu njengetekisi, lalokho engifisa ukukusho namhlanje ekuseni: *UKuma EsiKhaleni.*

38 Okwalesisikhathi esikhuluma ngakho, kumbe esikufundayo, kusobala, sonke siyaqonda ukuthi kwakungenkathi lapho uDathani no—no—noKora sebenqume ukuthi—ukuthi bazozigaxa e—emyalweni uNkulunkulu ayewunike uMose, ethi, "Ufanele uyekele lonke ibandla lenze *lokhu-na-lokhu.*

Bangcwele bonke." Futhi uNkulunkulu wayeyale uMose ukuba ahole abantu baye ezweni lesethembiso. Futhi bathi, "Uzethwesa ukuba wenze okukhulu. Wena, uzama ukuzenza kube nguwe wedwa oquqabeni o—olungaba nayikuphi ukubeka izwi kanjalo."

39 Futhi lokhu kwamcunula uNkulunkulu kakhulu ngangokuthi waze watshela uMose, "Zahlukanise nabo. Ngi—Ngizovele—Ngizovele ngilubulale lonke uquqaba, bese ngiqala isizukulwane esisha nawe." NoMose wawa eBukhoneni bukaNkulunkulu futhi wathi Uzofanele eze phezu kwakhe. Niyabo?

40 Manje, namhlanje, ukuba uNkulunkulu ubezohlakaza abantu, futhi kwake kwabakhona isikhathi lapho uNkulunkulu wayesekhathele ukudlala isono sethu, silokhu siqhubeka njalo sihamba ngokungesikho, ubani obengama njengoMose, namhlanje, amele abantu? Besingamtholaphi umuntu obezoma, kumbe owayengama, uNkulunkulu obengamemukela njengoba Enza ngoMose? Futhi impilo kaMose ngqo emhlabeni yayisho okukhulu kuNkulunkulu yaze yahlehlisa ulaka lukaNkulunkulu, futhi uNkulunkulu wayengenakumeqa uMose. Lokho njalo kwakuyindida kimi ngaze nga . . . Ngelinye ilanga, esambulweni somBhalo, nakho kufika lomcabango kimi. Ukuthi, uyabo, uMose, esenzweni, ngayoyonke indlela wayebambela. Wayengumfanekiso kaJesu Kristu.

41 Futhi ngenkathi lapho uNkulunkulu wayesezothatha ukuphila kwezwe lonke, futhi alibhubhise, nazo zonke izoni, futhi azilahlele ukuba zife, uKristu wafela thina sonke. Futhi uNkulunkulu wayengenakumeqa uKristu, eyiNdodana yaKhe uQobo. Futhi-ke uJesu Wazinikela ngesihle, ukuze aHlawule indlela kuthi-ke uma . . . UMose wayengenakukwenza lokho. UMose wayengenagazi kepha igazi lomuntu, njengoba sinjalo. Ngakho, ngakho-ke, igazi lakhe lalingeke, lalingeke lanele. Kodwa uJesu eyiGazi likaNkulunkulu qobo lwaKhe, iGazi elidalayo likaNkulunkulu, uNkulunkulu wavele wasixolela isintu sonke ngaleyonkathi, ngokwesono, ngoba sonke sabekwa phezu kwaKhe. Futhi Waya eKalvari waphela, kuBukhona bukaNkulunkulu, futhi wahlupheka. Futhi waphonswa esihogweni, ngokuba Wayeyisono, wenza izono zethu zaba phezu kwaKhe. Futhi lapho engowethu—umthwali wemithwalo yethu, wayisa izono zethu e—eKalvari, futhi wasuka eKalvari waya esihogweni; futhi uNkulunkulu waMvusa ngosuku lwesithathu, kube yinhlawulo yezono zethu.

42 Futhi namuhla nguYe yedwa ongumlamuleli phakathi kukaNkulunkulu nomuntu, futhi sixolelwe ngesihle sathethelelwa. UNkulunkulu akazi ngisho nokuthi sake sona. Izono zethu zafakwa oLwandle lokuKhohlwa, ukuba zingabe zisaphinde zikhunjulwe. Singeke sakwenza lokho qobo lwethu; sinomkhawulo. Ungongenasiphelo. Futhi owethu umkhawulo,

singabe sisalokhu sikhumbula, ngoba asibakhulu ngokwenele. Kodwa Yena mkhulu kakhulu ngangokuthi Ukhohlwa ngisho ukuthi sake senza isono. Singamadodana namadodakazi, eBukhoneni baKhe. Futhi zonke izinto Ayeyizo, siyizo. Uba yisono sami, ukuze mina ngibe ngukulunga kwaKhe. Uba yisono sakho, ukuze esakho . . . A . . . ube ngukulunga kwaKhe. Ngakho uNkulunkulu angesibone isono phakathi kuwe inqobo nje uma ukuvuma kwakho kukuKristu Jesu.

43 Omunye wathi, ngesinye isikhathi esedlule, wathi, "Uma ngikholwe yinto enjalo, bengingake ngisivule isitimu! Bengingazithokozisa ngokudlulisela lapho kuvama ukuhlala abantu khona. Bengingaya kuwowonke amahholo omdanso. Bengingadakwa kakhulu, nakho konke, ngoba, . . . "

"Ngani?"

"Ingani usuvele uphephile kuKristu. Kwenza mehluko muni?"

44 Ngathi, "Lokho kukhombisa ukuthi awukutholile." Niyabo? Uma uthando lukaNkulunkulu lwake lwakushaya inhliziyo, ebubeleni buka Jesu Kristu, ubuyothandana kakhulu naYe, izwe beliyoba ngelifileyo, njengesono sakho. Wazi kanjalo-ke ukuthi unoMoya oNgcwele. Hhayi ngoba ubukwaze ukudazuluka, ukumemeza, ukukhuluma, kumbe izilimi, noma ngabe kuyini. Kepha nxa isono siba ngesifileyo, futhi uphila kuJesu Kristu. O, thando lukaNkulunkulu, ucebe kangaka, umsulwa kangaka! Niyabo?

45 Manje lapha eLouisville, eKentucky, esikhathini esingeside esedlulile, umfundisi wayekhuluma, ukuthi kwakukhona i—inkosazana. Yayisilinde isikhathi esidana empilweni ukuba igane, ilapha nje emashumini amabili nanhlanu, emashumini amathathu eminyaka ubudala. Futhi yayiyinhle, intombazane engumKristu wokuqina. Futhi kwakukhona indoda ethize eLouisville eyayingesuye; yayingazange iyiphile impilo enhle. Yayikade igijima nemidanso namahhotela abahamba ngomgwaqo, nokunjalo, kodwa ngelinye ilanga yathola ukuxolelwa kwesono sayo futhi i—iba ngumKristu wangempela, umKristu wangempela wokuqina. Cishe emva konyaka, yathandana nalenkosazana, futhi inkosazana yazifela ngokuthandana nayo. Futhi baganana.

46 Futhi emva kokuba sebehlale ndawonye cishe iminyaka emibili, bathi yathi lenkosazana kumyeni wayo ngelinye ilanga, yathi, "S'thandwa, ngicabanga ukuthi kuthi ukuba l'khunyana kuwe, ungumKristu osemusha nje," yathi, "Selokhu ngaba yikholwa kusukela ngiseyintombazane encane." Kodwa yathi, "Kuwe, umKristu osemusha, ukuba umele bonke u—u—ubuqili nezilingo okuhambisana nakho emva kokuba u—usuwone isikhathi eside kangaka."

Futhi wathi, "Awu, kuba yimpi."

47 Yathi, “Ngifuna ukhumbule into eyodwa, ukuthi uma isitha sikuwisa ndawo ndawo, bese uwa bese ubuyela emuva ungene esonweni, ungalibalekeli ikhaya. Ngifuna uze ekhaya.” Yathi, “Uyothola ekhaya unkosikazi esenguye owamshadayo.” Futhi yathi, “Ngiyokusiza ukuba ubuye ukhuleke, futhi ukhuleke wedlule, bese ubuyela kuNkulunkulu futhi.” Yathi, “A—a—a—angifuni uqhele.” Yathi, “Buka, ngakugana phezu kwezisekelo hhayi zalokho owawuyikho, kodwa ngakugana ngoba ngangikuthanda.” Futhi yathi, “Akunandaba ukuthi wenzani, ngisakuthanda. Ngakugana ngoba ngangikuthanda.”

48 Nendoda ngalolosuku yaya emsebenzini, yezwakala ikuphinda e. . . indawo eyayisebenza kuyo. Yathi, “Manje, indoda ingayenza kanjani into eliphutha ephambene nento enjalo?” Nxa owesifazane, oyithanda kangaka ngangokuthi, akunandaba ukuthi yenzani, wavuma ukubuya ayithathe futhi, kuzanywe futhi. Niyabo? Kukhombisa. . . Manje, wena phindaphinda lokho ngesigidi sezigidi lapho-ke unawo umcabango othize wokuthi uthando lukaNkulunkulu luyini. Niyabo?

49 Ukuthi uma umuntu ethandana noJesu uKristu, izinto zezwe. . . Nxa ucabanga ngalokho Akwenzela khona ngokwasemBhalweni, hhayi ngokwamadlingozi athize, kodwa ngokwamaqiniso, ukuthi luyini, khona-ke kukhona okuthize okwenzekayo phakathi kuwe. Nxa ukuZalwa okuSha kufika, isono sife njengaphakathi kwamabili. Nxa inqobo nje lokho kuKhanya kuphakathi kuwe, bungakhanya kanjani ubumnyama? Bungeke bakwenza. Futhi yilokho uNkulunkulu akwenza endodeni eyodwa eyaziphosa esikhaleni, eyayingathatha isethembiso. NoMose engu—ngumfanekiso walokhu Kwangempela, yingakho uMose wama esikhaleni emela abantu.

50 Ngakho ngiyamangala, kulolusuku, lwalona oxegayo, ovilaphayo, unyaka othambile weLawodikeya esiphila kuwo. Sonke siyazi, futhi kwedluliwe e*Minyakeni yeBandla*, ukuthi siphila onyakeni wokugcina, uNyaka weBandla iLawodikeya. Futhi lona ovilaphayo, oxegayo, ozidelayo, oncokolayo, unyaka owonayo wenkanuko esiphila kuwo manje, kuyamangalisa ukuthi uNkulunkulu akasho nje ukuthi, “Hlehla, bandla, Ngizovele ngilihlakaze lonke iqembu.” Niyabo? Unyaka onje esiphila kuwo! Futhi Uzokwenza lokho ngolunye lwalezizinsuku, futhi. Siyazi ukuthi kuyeza. Akuzukuba bikho ukonga kulokhu, ngoba usethe Yena, vele, waba yiLowo ofele labo abebefuna ukuphepha. Kodwa Uzothatha labo othe, kumbe wemukela uKristu futhi baba ngamaKristu, bayothathwa bakhishwe olakeni. Isizathu, ngaleyonkathi Wayengenakukwenza; yayingekho indlela yokukwenza esikhathini sikaMose.

51 Manje eNcwadini yeSambulo, nxa sifinyelela oNyakeni weBandla iLawodikeya. EZambulweni, isahluko se 3, iBhayibheli lasho ukuthi lonyaka, unyaka iLawodikeya, wawungo "phuphuthekayo." Lathi, "Ngoba u 'cebile,' uthi u 'cebile,' futhi u 'fuyile'; amabandla amakhulu kunawo onke, abantu abagqoke ukubedlula bonke, omkhulu kunawo wonke osuke wabakhona kunoma yimuphi omunye unyaka. Ngoba uthi, 'Kangiswele lutho.' Kawazi ukuthi ungompofu, owokuhawukelwa, olusizi, ohamba-ze, ophuphuthekayo, kanti kawukwazi."

52 Manje ukuba indoda ibikulesisimo, futhi ukwazi ukuyitshela isimo sayo, ibiyozama ukuzisiza ukuba—ukuba ibiphilile engqondweni. Kodwa nxa ikulesosimo futhi ungakwazi ukuyitshela nayikuphi ukwehluka, nje ayikholwa ukuthi ihamba-ze, ayikholwa ukuthi ikulesosimo, khona-ke kuyakhombisa lapha ukuthi ingephuphuthekayo. Unkulunkulu walelizwe uwaphuphuthekisile amehlo alabo abala ukukhonza uKristu, futhi bane . . . baphuphutheke kakhulu abakwazi ukubona isibonakaliso esiphila kuso, ihora, isikhathi esiphila kuso. Futhi khumbula, usebe-khona vele Oma esikhaleni, futhi akekho omunye ongama. Kuya ngokuthi uzokwamukela lokho, lelokhambi, kungenjalo ulahliwe.

53 Manje, manje kithina, ukusondela manje kulokho engifuna ukukusho. Besingama . . . Manje ngizishumayeza mina, kulokhu. Besingama futhi sibuke isidalwa esingumuntu siyilowo ophuphuthekayo, siphuphutheka ngokomzimba, futhi sazi ukuthi uhamba phezu kwesiwa, besingaba thina kowethu—kowethu umqondo ophusile, esikuwo namhlanje ekuseni, besingama futhi sibuke indoda eyimpumputhe ihamba phezu kwesiwa, iyimpumputhe, futhi singazami ukuyexwayisa na? Bekungahle, lapho, kube yisihluku esibi kabi. Besiyoba ngabangenakho ukukhathalela kakhulu enhliziyweni yethu. Ungathini nje, umuntu ongenakho ukukhathalela kakhulu angaze acishe ahleke, futhi ebuka indoda eyimpumputhe, engakwazi ukubona futhi ingenakuzisiza, ngokunqikaza ihambe phezu kwesiwa? Lokho bekungaba yi—yinto embi; ukungenzi lutho mayelana nakho.

54 Yebo, kubazalwane bami, umhlaba wonke, ngifuna ukwenza lokhukuvuma. Ngi—ngikusho ngokuzithoba, ukuthi lokho nje kuthi akube yilokho ebengikwenza, kumbe ngilungiselela ukukwenza. Kade ngishumayela iminyaka, futhi sengi—sengiba yikhehla nomshumayeli omdala ongumakade kwasa ebona, futhi ngaba nezimpi eziyinqwaba ezinzima, futhi mhlawumbe nginezingozi, ngisikeke konke ngaphakathi, engizithole ezimpini. Ngoba, isimiselo sami, iNkosi eyanginika sona, kwakungesikho emuva ukwanga izingane, no—nokushadisa abasha, nokungcwaba abadala. Kodwa kwakungukubamba iNkemba ezandla-zimbili ekhaleni lempi, ukumelana

namaqhinga o—obuhedeni nobudimoni, na—namandla obumnyama, futhi ngilwe nawo ngeZwi likaNkulunkulu ngaze ngasibona sesehluliwe isitha. Ngisikwe kwajula, izikhathi eziningi.

55 Bese nxa ngifika noMlayezo kulolusuku, futhi ngazisho ebandleni izinto esengizozisho. Futhi ngabikezela eminyakeni eyedlula, ngenkathi uMoya oNgcwele ungibizela kulomsebenzi. Futhi akukho muntu ophilayo emhlabeni namhlanje, obengahle asho ukuthi iNkosi selokhu yangivumela nginitshele noma yini eGameni laYo, kepha kufezeka nje ngqo ngendlela okwakuzokwenzeka ngayo.

56 Ukuthi Yangithuma kanjani kuqala, nesiphiwo sokuqala, nesiphiwo sesibili, nezinto eshiwoyo kumbe yenziwa, umhlaba wonke, futhi ngempela izigidi zize kuKristu. Namashumi ezinkulungwane zabaphefumulelwe abashumayeli, abaqala imvuselelo eshanela bonke ubuso bomhlaba namhlanje. Nanokuthi amaPentecostal kwaba yiwo amukela uMlayezo wami, kwaba yiwo aqhubekile. Ibandla iPentecostal likhombisa kakhulu ukuphenduka eqenjini elincane lamaPentecostal kunawo onke amanye amabandla ehlanganiswe ndawonye. Lokho kungokokuma kwezibalo. Ngani? Ngenxa yawo emukela iQiniso nokwemukela imvuselelo.

57 Futhi manje, emva kokufika kwesikhathi esikhulu sokuphulukiswa kwabagulayo, ukukhishwa kwamadimoni, nokuvuswa kwabafileyo; esingofakazi sonke, futhi kunjalo nodokotela abaningi nendoda edumile yomhlaba. Nokubonakala kweNkosi uJesu phakathi kwethu, lokho esibonakalisweni laphaya njengoba nibona, ngiqagele odongeni, noma ngabe kukuphi, kweNgelosi yeNkosi. Nokuthi ososayense bakushicilele kanjani ngemvume, futhi ku—kuliqiniso elaziwayo, umhlaba wonke. Futhi kubonakala zona impela izinto Eyazenzayo, ziyafezeka, ngesikhathi sonke. Bese, uma iNsika yoMlilo eyahamba noIsrayeli ngapheseya kwehlane, ngezinsuku zikaMose, ukuthi thina . . . kumbe manje ukuthi uMose wabizwa ngokuthi, "Inceku yeNkosi," futhi walandela iNsika yoMlilo ebusuku, neFu emini.

58 Futhi ngenkathi uJesu esemhlabeni, Washo ukuthi WayeyilowoNkulunkulu. Wathi, "Engakabikho uAbrahama, NGIKHONA." Futhi u "NGIKHONA" wayeyiNsika yoMlilo eyayisesihlahleni esivuthayo, owakhuluma kuMose e—ezinsukwini ezedlulayo. Ngicabanga ukuthi lokho kuyikho, Mfowethu Vayle. Khona Wathi-ke, "Ngivela kuNkulunkulu futhi Ngiya kuNkulunkulu." Futhi ngenkathi Ebethelwa, wafa, futhi wavuka, futhi wenyukela Phezulu, futhi wabeka umzimba waKhe phansi phezu kwe altare elikhulu likaNkulunkulu waPhakade, kulapho ekhona njalo ukusebenza endaweni yethu, ukwazi ukuthi Uhlawule icala lethu lesono. Futhi lapho Wabuyela emhlabeni futhi, ngesimo esikhulu seNsika yoMlilo.

59 UPawulu oNgcwele, esendleleni yakhe, engakabizwa ngoPawulu oNgcwele, wayebizwa ngoSawulu waseTarsu. Futhi esendleleni yakhe ezansi ebheke eDamaseku, ukubopha abanye abantu ababebanga umsindo omkhulu, futhi bememeza, futhi beshumayela iVangeli elaliphambene nesiko lamabandla abo. Esendleleni yakhe ezansi, ngelinye ilanga, cishe ngalesisikhathi osukwini, washaywa walahlwa phansi ngukuKhanya okukhulu. Nalokhu ukuKhanya okukhulu, yena eliJuda futhi azi ukuthi iNsika yoMlilo yayihole abantwana bakwaIsrayeli, futhi lapha Yayiphambi kwakhe futhi, wamemeza kakhulu, "Nkosi!"

60 Manje uma uqaphelisisa emahumushweni akho omabili iKing James neStandard sakho, nawo onke, kungomkhulu uN-k-o-s-i. Futhi noma ngubani owazi iBhayibheli labo, uyazi ukuthi uma lowo kungomkhulu uN-k-o-s-i, ngu Elohim, Owanele konke owadala amazulu nomhlaba, kuGenesisi 1:1. Niyabo, elikhulu, "Nkosi!" Manje uPawulu wayengeke abize ukukhohliseka kwamehlo okuthize, wayengeke abize okunye okuyinto ethize ayengazi lutho ngakho, ngoba wayeyindoda eqeqeshiwe emiBhalweni. Uqubuka phansi kukaGamaliyeli, umfundisi omkhulu wangalolosuku, futhi wayengeke akubize lokho, "Nkosi," ukuba wayengenelisiwe ukuthi Lowo kwakunguJehova. Wathi, "Nkosi, UnguBani na?"

61 Lalelani iPhimbo elibuyayo, "NginguJesu," onguye izolo, namuhla, naphakade.

62 Ngakho ngiyacabanga, phakathi kwakho konke, ngaphambi kokuqhubekela phambili, kokubili lapha nangapesheya kwezwe, abantu abazobe belalele, futhi belalele manje, bazokwazi ukuthi kufakazelwa yizo zonke izenzo ukuthi nguJesu Kristu onguye izolo, namuhla, naphakade. Wenze izinto ezifanayo impela Azenzayo, waphulukisa abagulayo, wazi imicabango yengqondo, ngokuba Labonakalisa izinto ezaziyofezeka, futhi ngesikhathi sonke ngokuphelele kuyo yonke leminyaka. Ngineminyaka engamashumi amahlanu-nane ubudala, futhi ngabona imibono kusukela ngisenezinyanga ezilishumi nesishiyagalombili ubudala, futhi, akukaze nakanye, kodwa ngaso sonke isikhathi bekuyiqiniso. Niyabo? Manje, lokho kufanele kube nguNkulunkulu. Futhi-ke mina ngicabanga lokho, "Kungani abantu bephuphutheke kangaka ukuba bangakwazi ukubona lokho na?"

63 Futhi njalo nxa ngikhuluma nabesifazane ba—bakithi mayelana nokuphungula izinwele zabo, nabefundisi bengimpongolozela mayelana nakho; futhi mayelana nabo ngokugqoka izingubo ezingahloniphekile, zalezi izikhindi, no—nokubeka obala kanjalo, no—nokuqhubeka kwaleyondlela embi; nangabesilisa bakithi ngendlela ababenza ngayo, bebhema, futhi bethatha utshwala bokuba nobudlelwane, na—nakho konke; bebe besalokhu bezibiza ngamaKristu, futhi bethatha iSidlo etafuleni ngoba bangabenhlangano. O, kwakulula kabi,

bacabanga ukuthi ngangihlambalaze uNkulunkulu. Futhi ngabe abesifazane baba ngcono na? Baba ngababi kakhulu, esizweni sonke.

64 Kwase kuthi-ke mina, ngingonovalo, (ngikusho lokhu ngokuthi ukuthula), mhlawumbe umuntu owuhlobo lokuguliswa yimizwa enginguye, futhi ngazi ukuthi ngangingawulingene, ekuqaleni, umsebenzi; njengoba abaningi ukhonondile, lowo owawufanele ukwenziwa. Kwakunzima. Kodwa nga—ngacabanga, "Nkulunkulu, Awubizanga ngani omunye obengawenza na? Futhi ngi—ngiyaxolisa, kodwa nge—ngehlulekile. Abantu nje angeke bangilalele. Futhi ngehlulekile ukwenza lokho obekufanele ngikwenze, ndawo ndawo, ngoba angeke balalele."

65 Umama wami, osanda kwedlula wangena eNkazimulweni, cishe—cishe osekuthe ukwedlula kancane onyakeni. Umama wami, uyise waye ngu—ngumzingeli. Futhi ngicabanga ukuthi konke lokho ngakuthola kuvela kuye, kulokho kuma, ngoba ngi—ngi—ngiyawathanda amahlathi. Futhi ngacabanga, "Uma lababantu abazibiza ngamaKristu, uma bengafuni ukulalela uMlayezo engiwushumayelayo, khona-ke bayeke kanjalo. Ngizovele ngiwumise, impela, futhi ngizohamba ngikhuphuke ngingene entabeni. Futhi ngiyamazi umngane lapho. . ." Iningi lenu, lapha, liyangikhumbula ngibikezela isikhathi, cishe izinyanga eziyisithupha kungakenzeki, ukuthi ngangizokuya kanjani endaweni, kuwo lomsamo lapha, futhi kwakuyobakhona i—isilwane esibukeka njengenyamazane enezimpondo ezingamagatsha nezimpondo ezicijile, nokuthi ziyoba kanjani ngamayintshi angamashumi amane-nambili, nokuthi iyobakhona kanjani inyamazane engamafidi ayisikhombisa empunga enezihloko ezimhlophe sasiliva. Ninakho emateyipini nakho konke. Ngiqagela ukuthi niyasikhumbula isikhathi, nonke. [Ibandla lithi, "Ameni."—Umhl.] Yebo, kubekwe endlini yami phezulu laphaya manje, uku—ukukhombisa ukuthi kuliqiniso.

66 Manje ezintweni ezinjengalokho nje, ngoba kungaphambi nje kokuhamba kukamama, futhi Wayefuna ukungithulisa ngenxa yalokho kwethuka okukhulu, ukuthi Wayazi ukuthi Wayezomthatha.

67 Manje, ngahlangana nendoda yayingumKristu, futhi inezwe elikhulu khona impela ngaphansi kweAlaska. Futhi ngase ngicabangisisile engqondweni yami, ukuthi ngase ngingosukile lapha futhi ngaya eNtshonalanga, ukuthi ngangizothatha umkami bese ngithi ukumbamba ngecebo kokuthize; ngangizomenyusela lapho, bese ngiba ngumholi ongumkhaphi. Bese-ke uma iNkosi ibingifuna ukuba ngenze okuthize, ngiyoyekela izinwele zami zikhule bese—bese ngi—ngiyo. . .ubuhwanqa bami. Futhi—futhi ngi—ngiyobuyela emuva phakathi lapho futhi ngibe ngumholi. Kukhona kuphela

cishe amabili kumbe amathathu amaNdiya ahlala emuva ezweni lapho. Ngi—ngiyovele nje ngibe ngu—ngumholi futhi ngiyosiza uBud. Futhi uma iNkosi ibingifuna ukuba ngenze okuthile, khona ngiyo—ngiyothi, "Kulungile, Nkosi." Inginike umbono. Ngiyothi nyelele ngiphume.

68 Ngithi abantu. . . Angikaze ngizibize, wonke umuntu ekwazi lokhu, kodwa abantu bathe, "Mfowethu Branham, iNkosi yakubizela ukuba ube ngumprofethi waYo." Yebo, a—angikaze ngizibize kanjalo, kodwa ngiqala ukuthola isikhathi ukuthi ngase ngilungele ukukwenza, ukucabanga, "Yebo, mhlawumbe nginguye. Uma nginguye, ngizohlala emuva ehlane. Futhi uma ngihlala emuva ehlane, khona-ke ngizo—ngizo—ngizoba ngumprofethi waYo, niyabo, bese kuthi-ke uma Ifuna ukungithumela ndawo ndawo. Futhi ngesikhathi Ingangisebenzisi, khona-ke ngiyoqiniseka ukubamba izinhlanzi ezithile ezinhle futhi-futhi ngenze ezinye izinto." Nebala, lokho kwakuluhlotshana lwesimo sokuzazisa, niyabo, ngoba ngangifuna ukwenza lokho. Manje, akusiyo nje ngempela into emelwe ukwenziwa. Futhi manje ngase nginalokho ngizicabangele engqondweni yami ukwenza lokho.

69 Futhi manje, ngaphambi nje kokuba kushunyayelwe *imiNyaka yeBandla eyisiKhombisa*, njengoba idwetshwe lapho. . . Kukhona abaningi, namhlanje, owayelapha ngalesosikhathi, futhi abaziyo ukuthi iNkosi yakubusisa kanjani lokho, obondeni emuva lapho, Kwakubonisa. Nje uku. . . Bangaki kolapha manje, owayelapho ngaleyonkathi lapho I—Ifika na? [Ibandla lithi, "Ameni."—Umhl.] Lokho kwakwenza.

70 Ngase ngikhumbula-ke ngaleyonkathi ngoMfowethu Jackson. Uhlala enathi. UMfowethu Junior Jackson, umMethodisti wayengumfundisi wamaMethodisti. Yebo, nangu uhlezi ngapha manje. Manje, ukuthi ufika kimi nephupho, bese-ke abanye futhi abazalwane bafika namaphupho afanayo. Manje, iNkosi ibeyinhle impela kimi, futhi angikaze, nginiyise kokubhalwe encwadini namhlanje ekuseni, sengake nganitshela yini ukuhunyushwa kwephupho okungesikho na? Qhabo, mnumzane. Ngoba, ukuthi iNkosi. . . Angizukulisho ngize ngiphinde ngilibone futhi futhi ngazi ukuthi Uthini ngalo, ngizobe senginitshela-ke. Khona-ke wathi nga—nganginenkonzo ezansi ebandleni lakhe, futhi yena, ngandlela thize noma enye, wayenovalo ngempela ngalobobusuku, futhi waphuma ebandleni wagijima futhi weza wazungeza ngenye indlela wase ebonana nami emotweni, nabantu bedlula. Wathi, "Kukhona engifuna ukukutshela khona ."

71 Futhi wangitshela ukuthi waphupha iphupho, ukuthi phezulu lapha ndawo ndawo, njengase Indiana, ukuthi kwakukhona elide, igquma elinotshani, namanzi ayewugugulile umhlabathi esiqongweni, futhi laba yidwala njenge—ngesiqongo esiwuqwathule e—entabeni. Kwase kuthi-ke kulelidwala

kwakukhona uMbhalo oxakile. Futhi wathi ngangimi lapho nabo bonke abazalwane bakhona konke ebandleni lapha, ngihumusha loMbhalo. Kwase kuthi-ke lapho sekufika esikhathini lapho sengifinyelele ekuWuhumusheni wonke, khona-ke i . . . ngandlela thize noma enye, uma ngiliqonda kahle iphupho, ngathatha okuthize njengomgxala, kumbe—kumbe okunjengomgxala ongunxande kumbe okuthize, kumbe hhayi umgxala ongunxande, bengiqonde u—umgxala wokuqekebula kumbe okuthize, ngase ngivele nje ngisika isiqongo saleyontaba ngasikhipha ngase ngisiphakamisa. Futhi kwingaphakathi layo kwakuyidwala elimhlophe, okuthi nje akufane negwadle kumbe—kumbe into eyela kulolohlangothi, idwala elithize elimhlophe elalingabhalwe lutho. Futhi ngathi kubazalwane, "Hlalani lapha futhi nibuke phakathi phezu kwaLokhu." Futhi mina, ngenkathi bonke besabuka, ngamonyuka phakathi kwabo ngase ngiqala ukuya eNtshonalanga. Futhi uMfowethu Jackson wathi wangibona ngihamba ngiwela igquma elilodwa, kwase kuba ngelinye igquma, ngiya ngokuba mncane ngokuba mncane, ngiya eNtshonalanga. Niyakukhumbula lokho.

72 Yebo, ukuhunyushwa kwalokho, kusobala, kwanikezwa lapha ebandleni kungakenzeki, ukuthi i—isikhathi simanje, ukuthi ngiyakholwa, ukuthi isambulo esigcwele kudabula onyakeni kaLuther, uWesley, noJohn Smith, uAlexander Campbell, nabanye abehlukene abashumayele ngeBhayibheli, sase-ke siwelela eBhayibhelini futhi sakhombisa ukuthi kuyobakhona u—uMlayezo wengelosi yesikhombisa. Nasekumemezeni koMlayezo wengelosi yesikhombisa, zonke izimfihlakalo zikaNkulunkulu ziyokwenziwa zaziwe. Bese-ke kufika imidumo eyisikhombisa eyimfihlakalo.

73 Futhi manje uma kuyilowonyaka wokuphela esiphila kuwo, lapho esikhuphuke khona sadabula ekulungisisweni, ekungcwelisweni, umBhaphathizo kaMoya oNgcwele; futhi kwaba nezibonakaliso, izimangaliso, nazo zonke izinto ezehlukene. Neziphiwo kubuyele ebandleni, njenga nje, ukuphulukisa kukaNkulunkulu, nesiprofetho, no—nokukhuluma ngezilimi, nokuhunyushwa. Futhi nanokuba bekuhlanekezelwe, ngokwethusayo, kodwa nokho, lokho akususi, kukhona okulungileyo. Kukhona okweqiniso, okwangokoqobo ngempela, isiphiwo sokukhuluma ngezilimi, lokho okufanele njalo kubekhona eBandleni.

74 Sinokuningi ukuzifanisa nomuny'umuntu. Sinabantu abasukumayo bese bezama ukuziphathisa okwamaKristu, futhi izimpilo zabo aziqhathaniseki, ngakho kukhona okungahambi kahle. UJesu wathi, "Niyakubazi ngezithelo zabo." Niyabo? Umazi kanjalo-ke umKristu, ngokuthi uphila kanjani. Ungalokothi ugxume ngaphezu kwalokho okuphilayo. Ngakho-ke nje . . . Kodwa kulokho, kodwa kungu—kungudeveli enza isichuse, ukugcina amakholwa eqhelile entweni eliqiniso laKho.

Kodwa uNkulunkulu uyasisiza ukuba sehlukanise futhi sikwazi ukwahlukanisa phakathi kokulungile nokungalungile. Ne—neZwi liyohlala njalo likuqondisa lokho.

75 Manje sithola lokho, kulokhu, nganitshela lokho, ukuhunyushwa eDwaleni. NeDwala linguKristu, lokho kwakusephusheni likamfowethu, futhi lelo yiBhayibheli. Futhi kuyo yonke leminyaka, iBhayibheli belihunyushwa, sesize ngokoqobo siLinike ukuhumusha kobufundisi lonke. Nesiphiwo sokugcina sengezwa onyakeni waseLawodikeya, okuyisikhathi sengelosi yesikhombisa ukushumayela, onyakeni waseLawodikeya, ngaleso sikhathi, ukuthi kuyobakhona inqwaba yezinto ezahlanekezelwa kusukela phansi eminyakeni.

76 NjengoLuther washumayela ukulungisiswa, kodwa wakuyeka kwadlebeleka ngoba akaphilanga isikhathi eside ngokwanele. Futhi ngokulinganisene. . . Base behlela ibandla. ULuther akazange alihlele; emva kukaLuther. Kwase-ke kuvela uWesley. Futhi emva kukaWesley, bathola ibandla lamaWeseli. Bese-ke kuthi emva kwalokho kufika uJohn Smith, iBaptisti; bese-ke kuba nguAlexander Campbell, nokunjalo. Kodwa indoda, abaguquli, abazange baphile isikhathi eside ngokwanele ukukuhlanganisa konke ndawonye. Futhi, ngakho, inqwaba yokusele yashiywa, kanjalo. Kwase kuthi-ke ngenkathi benza, isibonelo nje, sombhaphathizo wamanzi uJohn Smith awubuyisayo, umbhaphathizo wamanzi ngo—ngokucwiliswa; kodwa esebenzisa isiqu. Neziningi zalezozinto ezashiywa zixega. Bese kuthi-ke nxa sehlela ekugcineni, uMlayezo wokugcina ufanele ukuqondisa konke lokho, ukuletha lezizinto e "nkolweni yinye, yinye iNkosi, munye umbhaphathizo." Niyabo?

77 Futhi manje emva kokuba iBhayibheli selihunyushiwe, ngokuphelele, khona-ke niyaqaphela kwavula isiqongo seDwala elimisise okwesivivane. Akusikho ukufundisa ngesivivane manje, akusikho lokho, ngoba ngi. . . Indoda efundisa lesosifundiso sesivivane, ngiqagele bayazi ukuthi bakhuluma ngani. Angazi lutho ngaso. Kodwa, nokho, lalisesimweni sesivivane, kodwa isisibekelo phezu kwesivivane asizange sabekwa phezulu. Ngike ngabaseCairo na—naseGibhithe, ne—nesisibekelo asizange sifike, ngoba sasiyitshe legumbi, sasiyitshe eliyinhloko. Ebandleni Sasiyitshe legumbi. EBandleni eligcwele, Sasiyitshe eliyinhloko. Ngakho Asizange sifike. Senqatshwa, uKristu. Futhi Siyofika. Futhi ngiyakholwa ukuthi nxa Sesifika, ukuthi iBandla liyobumbeleka endaweni, kusukela ekulungisisweni phansi kukaLuther, ukungcweliswa phansi kukaWesley, nomlayezo wePentecostal uyoletha iBandla esibalweni esiyingcosana kabi, nenkonzo iyoba phakathi kwalabobantu iyoze ibe yinkonzo ncamashi efanayo naleyo uJesu Kristu ayenzayo. Lokho kuyoletha uJesu bese ehlwitha yonke into.

78 Bonke labo abathembekile nomLuthela weqiniso, iPresbyterian, iBaptisti, iMethodisti, nanoma ngubani ozelwe nguMoya kaNkulunkulu, bayohlwithwa kanye noJesu Kristu nxa Efika. Ngiyakukholwa lokho. Ngiyehluka kwabanye abazalwane bePentecostal abakholwa ukuthi insali yebandla yilabo abayohlwithwa kulonyaka wokugcina. Ngiyehluka lapho, ngoba uNkulunkulu. . .Ingenza kanjani indoda, futhi ubengaba kanjani uNkulunkulu. . .Uma besiyothi, "Ubengaba kanjani na?" Angenza lokho Akufisayo. Kodwa uNkulunkulu, owethembisa uLuther, futhi phansi kokulungisiswa, yilokho kuphela ababekwazi. Niyabo? Wethembisa ukuthatha iBandla. Futhi Yena. . .Ngingakholwa ngomusa kaNkulunkulu nangokwesekelwa ngumBhalo. Ngoba, Akafikanga ngomlindo wokuqala, futhi bahamba bayolala; nomlindo wesibili; kwehle njalo. Ngomlindo wesikhombisa, Uyafika. Futhi lowo nguNyaka weBandla wesiKhombisa, ngoMlayezo wengelosi yesikhombisa. Niyabo? Futhi nxa Efika, zonke lezizintombi zavuka futhi zakhanyisa izibani zazo. Niyabo? IPresbyterian, iLuthela, iBaptisti, nanoma ubani lowo ozelwe nguMoya kaNkulunkulu, uyohamba angene kuloloHlwitho. Ngiyakholwa ukuthi uMlobokazi uyobizwa aphume phakathi kwalesosikhathi. Ngikholwa ukuthi kuyobakhona abanye ezinsukwini zokugcina abangeke bakuzwa ukufa, kodwa bayoguqulwa ngesikhashana, ukuphazima kweso.

79 Manje, kodwa njengalokhu naqaphelisisa, ephusheni likaMfowethu Jackson, ukuthi kwakungekho-mbhalo kuleliDwala ngaphakathi, yilokho engakuyela eNtshonalanga. Manje, njengoba kwenzekile, futhi nganitshela, ngelinye ilanga ngangiyonitshela ukuthi kwakuchaza ukuthini. Ngakuyela eNtshonalanga. Futhi nganitshela umbono, okungukuthi abantu, ndawo zombili eteyipini nabakhona namhlanje ekuseni, bazokwazi ekuthatheni ethi *Banumzane, Sikhathi Sini Na?* Futhi noma yimuphi wenu bazalwane bamateyipu ongenawo lowoMlayezo, futhi ufuna ukulandela Lokhu, thatha ethi; *Banumzane, Sikhathi Sini Na?* Ngaphambili, amaviki nezinyanga kungakenzeki, lapha ngabona umbono wokuba seTucson, enyakatho yeTucson; lokho kungaba yimpumalanga yeFlagstaff, inyakatho yeTucson; futhi ngangicosha izinhlamvu ezinamathelayo ngizisusa emilenzeni yebhulukwe lami, futhi u—ukuqhuma kwakuyoqhuma kubukeke empeleni sengathi kuzamazamisa izwe. Bangaki abenu abakukhumbulayo lokho na? [Ibandla lithi, "Ameni."—Umhl.] Kunjalo. Okwakuyozamazamisa izwe.

80 Yebo, kwenzeka ukuba kube ukuthi okungenani umlisa oyedwa ukhona namhlanje ekuseni owayemi lapho ngenkathi kwenzeka. Empeleni kwazamazamisa amadwala asuka entabeni. Futhi manje ba. . .Sithola ukuthi, phakathi kwalesosikhathi, ngabona iziNgelosi eziyisikhombisa

zise—zisesimweni sesivivane, ezashwibeka zehla futhi zangiphakamisela phezulu. Futhi ngalethwa eMpumalanga ukuvulela uNkulunkulu iziMpawu eziyisiKhombisa. Uma ungenazo . . . Uma uJesu elibala, futhi ngi . . . abazukulu babazukulu bami, abantwana abancane bakaPaul, lokho kusayolokhu kuyiQiniso laPhakade likaNkulunkulu ophilayo. Manje, lokho kwakungukuthola, lokho kwakunamekwe ngophawu ngaphakathi kulentaba, lokho okwakungalotshiwe. Kwakufanele kuhunyushwe. Futhi nxa ngibuya, iNgelosi yokuqala, ngobusuku bokuqala, yavula uPhawu ngokuphambene kunanoma yikuphi esesake sakuzwa empilweni yethu. Futhi zonke eziyisikhombisa ziphuma ngendlela efanayo. Niyakwazi lokho. Nanilapha nikhona ngenkathi kwenzeka, abaningi benu.

Futhi, manje, angikwazanga ngalesosikhathi, kodwa . . .

81 UMfowethu Fred Sothmann, ngiyazi ulapha. Futhi ngineqiniso impela uMfowethu Norman ulapha. Sasiphezulu . . . Ngangimele ngiye eHouston mayelana nokuthola lowomfanyana asindiswe esihlalweni sikagesi. Ngase-ke ngibuyela emuva futhi ngahamba ngayozingela enhla lapho nabazalwane. Futhi ngalokho kusa, ngangimi lapho ngicosha ogudluthukela, kumbe—kumbe lokho abakubiza ngo *makhand'ezimbuzi* lapho, izinhlamvu ezinamathelayo ngizisusa emlenzeni webhulukwe lami. Futhi ukuqhuma kwenza ngayo impela nje indlela Okwayisho ngayo. Ngabe kunjalo, Mfowethu Fred na? Futhi nga—nga—sengathi ngagxuma kude ngasuka emhlabathini. Futhi ngaphezu kwami nje kwakuyiziNgelosi zeNkosi ezathumela uMlayezo emuva, ukuba mina ngize lapha ukuqhekeza leziziMpawu. Kungani lapha, kungani eTabernakele na? Kungani ngingakwenzanga laphaya na? Ngoba ngangenze isethembiso ebandleni lami nakuNkulunkulu, ukuthi noma yimuphi uMlayezo omusha uyovela kuleliTabernakele, uqoshelwe lapha. Futhi Wayengisiza ukuba ngigcine izwi lami, ukuba ngihlale emuva lapha ukuba ngiwenze. Kwase kuthi-ke masinyane ngabuyela emuva futhi.

82 Futhi, manje, angazanga ngalesosikhathi, ukuthi babethatha izithombe zalokho, ososayense wayezithatha, iziNgelosi zizehlisa zivela eZulwini, ukuletha uMlayezo. Futhi niyakhumbula, ngathi Leyo engakwesokudla esixukwini yayino, ukuthi nje, isifuba saYo sithe ukuhlehla, namaphiko aYo. Niyangikhumbula ngisho lokho, nonke na? [Ibandla, "Ameni."—Umhl.] Nokuthi ngaYiqaphelisisa kanjani na? Yayiqhamile impela kwezinye. Futhi ngangingazi ukuthi babethatha isithombe saKho, ngoba masinyane ngaphuthuma eMpumalanga. Kodwa sengibuyela ekhaya eTucson, Kwakulapho konke emaphepheni okwakukade kubonakala cishe isizwe sonke, kumbe kwaye kwayoshaya eMexico, nawo onke amaZwe aseNtshonalanga, futhi ngicabanga ukuthi

neCourier ngapha. Kwakukwi Associated Press. Bangaki ababonayo, "Ifu eliyinqaba esibhakabhakeni"? Niyazibona izandla. Futhi manje iphephabhuku i*Life* yakucosha. Futhi nginesi—isiqeshana sendaba elotshiwe lapha namhlanje ekuseni, kwiphephabhuku i*Life*, okukhonjiswayo. Manje Nakhu, ngesikhathi esifanayo ngilapho. Niyasibona isiVivane seFu na? Ngangimi ngaphansi nje kwalokhu. Futhi laphaya, niyayibona iNgelosi eqhamileyo ngakwesokudla na? Niyalibona iphiko laYo elicijile na? Khona impela nje okwashiwoyo. Futhi nakhu kungasekubukeni ngaseMexico nasezindaweni ezehlukene lapho abathatha khona isithombe. Manje, lososayense lapha uzama uku—ukuthola wonke umbiko mayelana nesithombe, angahle awuthole, mayelana nabantu onaso isithombe. Uyasihlolisisa.

83 Manje, uyasho lapha ukuthi bekungenakwenzeka mayelana nakho ukuba kube yifu, ngoba umswakamo aweqi cishe, ngingathi, cishe ayisithupha kumbe ayisishiyagalombili amamayela ukuphakama, into efana nalokho. Nxa siya phesheya kwezilwandle sivamise ukundiza amafidi ayizinkulungwane ezilishumi nesishiyagalolunye, futhi siba ngaphezulu kwesiphepho ngaleyonkathi. Kodwa lelifu, ngokwesiqephu salendaba elotshiwe lapha yalososayense, liphakeme ngamamayela angamashumi amabili nesithupha. Bekuyoba ngamamayela ngamamayela ngale komswakamo. Futhi wathi, ehlola ubungako bendawo, futhi manje, niyazi ngi... Bangaki kokhumbulayo ukuthi nganitshela, "Kwakungumsindo ozwakala njengegagasi lomsindo endizeni na"? Niyakhumbula na? [Ibandla lithi, "Ameni."—Umhl.] Kodwa kwakungekho ndiza esigodini. Incwadi isho njalo lapha. Bakuhlolisisile. Zazingekho, kungekho zindiza phezulu lapho. Futhi, ngaphandle, kwakungeke... Leyonkungu eba ngemuva endizeni ayilutho kuphela ngumoya onqamukile, umswakamo, ngoba utshuza wedlule kulokhu okukodwa, njengendiza ijet. Njengoba izidonsa qobo lwayo, inqamula umswakamo emoyeni. Ayisoze yakwazi ukuba iwususe kuyo, inqobo nje uma isekhona indiza ijet, ngoba ifanele i... Yilokho okuyiqhubayo, futhi ngumswakama uphulukundlela kuyo.

84 Kodwa nanti, amamayela ngaphezulu lapho okungabakhona umswakamo, futhi akukho zindiza esigodini. Futhi Lalingeke liswakamiswe phezulu lapho, futhi lalenga phezulu lapho ngalolosuku. Livundle ngamamayela angamashumi amathathu, laphakama ngamamayela angamashumi amabili-nesithupha. Niyabo? Ngokufanayo impela njengoba sasinjalo lesosithombe *lapho*, ngenkathi nginitshela, "INgelosi yeNkosi yayibukeka ifana neNsika yoMlilo," iminyaka eyedlula, ngaphambi kokuba Ize ithathwe; uNkulunkulu wenza isayense ivume ukuthi IyiQiniso. Futhi lapha, okwesiprofetho esanikezwayo, uNkulunkulu wenza isayense ifakaze ukuthi IyiQiniso. Manje

simi kuphi na? Ngifuna ukugcina lokhu, ngokuba ngi—ngingahle ngikhulume nomngane wami, okhona namhlanje ekuseni, uku—ukubhala lezo *ziMpawu eziyisiKhombisa*. Angahle afune ukukusebenzisa lokhu mayelana nakho. Futhi ngakho ninayo ikhophi yakho, ngani, uma niyithola, ibambeleni ukuthathisa kuyo. Niyabo?

85 Manje ufuna ukuthola, kodwa bekuyosiza ngani ukuhamba ayotshelwa na? Ubeyovele akuhleke. Niyabo, ubeyovele asimze ahleke. Ngakho ungaphonsi amaparele ethu kanjalo. Kodwa siyazi, iBandla liyazi, noNkulunkulu uyazi ukuthi kuliQiniso.

86 Futhi-ke ngenkathi ngisakhulekela lendaba, yokumangala ukuthi ingabe kwakuyokwenzekani kimi, futhi niyazi ukuthi ngangikuphi na? Enyakatho yeTucson, empumalanga yeFlagstaff; impela nje, ngokwendawo eyiyonayona, lapho enganitshela khona, izinyanga kungakenzeki, ngangiyobe ngimi. Futhi impela ngokwaleliphepha lapha, nangokwamaphepha naleliphephabhuku, nobufakazi obungobethu, impela lapho okwenzeka khona. UNkulunkulu uphelele futhi angeqambe amanga, futhi kuyofezeka.

87 Niyakhumbula eteyipini: *Banumzane, Sikhathi Sini Na?* Ngizowucaphuna futhi. "Khumbulani, kukhona okulungiselela ukwenzeka, okukhulu." Futhi manje Kwenze isizwe sonke sifakaze kuKho. Onke amaphephandaba kwiAssociated Press, nelinye lamaphephabhuku akithi ahamba phambili, nakho konke okunye, efakaza ngaYe, futhi akukafinyeleli ezindaweni zonke, nokho. Kodwa abantu abanenhlanhla engaka, a—abantu abanenhlanhla lowo ngumKristu, ukwazi ukuthi kelelihora elimnyama, lapho kungekho khona mathemba ngokwesayense, nebhomu le atom lisilindele. Futhi akukho mathemba ezinhlanganweni zethu, ukuba zike zihlangane ndawonye, zizigxilisa nophawu lwesilo. Futhi lapho konke okwamathemba ethu ngaleyondlela sekuhambile, kwezomnotho wakithi, ezenhlanganyelo yobuKristu bakithi phakathi kwezinhlangano. Kuphikelele phezulu ukuyongena kubuKatolika, okuyoba luphawu lwesilo kumfelandawonye webandla.

88 Kodwa, futhi labo abathanda uNkulunkulu futhi befuna into ekhona impela, ukuthi yena uNkulunkulu impela Owenza isethembiso eBhayibhelini, ukusabalalisa phambi kobuso bethu; futhi wenza ibandla, nabantu, nesayense, namaphephabhuku, nakho konke, kuvuma ukuthi Usenguye uNkulunkulu futhi angazigcwalisa izethembiso. Isikhathi esinje pho!

89 Kwathi-ke eSabino Canyon ngalokho kusa, ngikhuleka futhi ngimangala ukuthi kazi kuyokwenzekani, ngeneke izandla zami kuNkulunkulu, phezulu phezu kwesiqongo saleyontaba, leyoNkemba yawela ezandleni zami; inesibambo separele, nesivikelo sayo phezu kwaso, nobukhali obude cishe obungamafidi amathathu ubude, futhi ibenyezela njengensimbi

yebhodwe kumbe njengensimbi ecwazimulayo, ebukhali-bereza. Futhi angazanga ukuthi kwakuyini. Futhi ngathi, "Ngiyazesaba lezizinto."

90 Futhi kwathi khona manjalo iPhimbo lakhuluma, elazamazamisa ingoxe. Lathi, "Lena yiNkemba yeNkosi." Futhi iNkemba yeNkosi iyiZwi leNkosi, ngokuba iZwi likaNkulunkulu libukhali kunenkemba esika-nhlangothi zombili.

91 Kwathi-ke sengibuyela kulokho, kwathi-ke, phakathi kwalesosikhathi, umfowethu omncane oliqhawe lapha ebandleni. . . Futhi wayeyisosha futhi waqhuma wasakazeka wonke waba yizicucu empini, cishe, futhi walaliswa phandle kuthiwa usefile, futhi bathi wayeyo. . . Abazange, abezokwelapha abacabanganga ukuthi wayezophila, futhi kwakungasasizi ngisho nokuzikhathaza, wayesehambe kakhulu. Imizwa emikhulu emlenzeni wakhe yaqhuma; ingadlwana yakhe yacishe yaqhuma yasakazeka yajuquka juqu; umlenze wakhe, umlenze owodwa wajuquka, cishe. Kodwa umusa kaNkulunkulu obonakalile, wamsindisa futhi wamphulukisa ngosuku olulodwa.

92 Yena, uMfowethu Roy Roberson, wayekhona ngenkathi lesosithombe sithathwa lapho eHouston. Ukuthi umkakhe watshelwa kanjani ngombono, ukuthi wayekade enzani osukwini, nokuthi wayenenkathazo kanjani nokuthi yayizophulukiswa. Futhi lokho kwamlethela ukuba abe likholwa owesilisa. Kodwa yena, eyindoda yasempini wayethi ukuthi (ngiyethemba uyangithethelela ngokusho lokhu) lapho khona konke u—ukukhahlameza, ngasohlangothini oluyilo du, enikeza iziyalo empini. Njengophatha isilisa, wayedingeka abhavumule, futhi, "Kwenzeni!" Niyabo? Futhi wa—wakholwa, nokho. Kodwa ngokukhuthazela, futhi elokhu eza ejikajika nebandla futhi ebona okungesikho okwemvelo yasemhlabeni, wathi, "Ngiyakukholwa lokho, kodwa lokho kungokomunye umuntu."

93 Ngobunye ubusuku iNkosi yamvusa, ngokunye ukusa. Sasihlezi, yena nami, sasibukeka njengaseJerusalema etafuleni leSidlo seNkosi, futhi ngangikhuluma. Wayengakuqondi. Futhi uMfowethu Roy, ohleziyo okhona, ongibukayo njengamanje, futhi wakubona. Futhi wangibizela enhla, eHouston. . . kumbe ngaphandle eArizona, kumbe wangithumelela incwadi futhi ngamphendula. Wathi, "Wawuhlezi lapho, Mfowethu Branham, futhi ngayibona leyoNsika enkulu yokuKhanya ingena futhi yathola wena, futhi yakuthatha yakususa etafuleni leNkosi, futhi waya ngasentshonalanga." Kusobala wayehlezi ngasohlangothini lwasempumalanga engiqaphele ngiya entshonalanga, nalokhu ukuKhanya kuyangena futhi kwangithatha kwangikhipha.

94 Wathi kwakungokunye ukusa, njengokungathi kwakungumbono. Wavuka embhedeni, cishe ngelesithathu kumbe ngelesine nqo ekuseni, into efana naleyo, futhi wakubona lokhu kwenzeka. Futhi wathi wadazuluka, kubukeka kanjalo, kwaba yizinsuku, "Mfowethu Bill, buya!" Futhi uRoy nami besingabafowethu ngempela. Sihlala ndawonye, futhi sizingela ndawonye, futhi singabafowethu nje. Futhi wa—wangidazulukela, waze washa emphinjeni wakhe, "Buya! Mbuyise! Mbuyise," ekhala. Wathi mina . . . Nakhu kufika leyoNsika yoMlilo ibuya, kumbe iFu libuya, futhi Wangihlalisa enhlokweni yetafula, futhi ngangikade sengiguquliwe. Kwakuyimfihlakalo kuMfowethu Roy, mina ngiguqulwa, ukuba ngibukeke ngehlukile. Ngibeka *lokhu* phezulu lapha mayelana nokunye engifuna ukukukhumbula, "ukuguqulwa," ngenkathi ngimnika ukuhunyushwa kwakho.

95 Lokho kwaba ngaphambi nje kokuba ngibuyele iziMpawu eziyisiKhombisa. Ngenkathi ngibuyela iziMpawu eziyisiKhombisa, ngase-ke . . . Ngokunye ukusa wathola uBilly, futhi wayefuna ukukhuluma nami. Futhi ngangixinekile, ngiphansi komkhuleko weziMpawu eziyisiKhombisa. Wayese-ke engitshela nge . . . Kwenzeka futhi, kwabuye kwaphinda futhi. Mfowethu Roy, uma ngikuthola ngokungesikho lokhu, u—ungithinte. Futhi wathi wa—wavuka futhi, eku—ekuseni, ngiqagele kusesekuseni futhi, ekuseni. Futhi lapho wabheka endlini wayesebona lokhu ukuKhanya okukhulu, kumbe iFu phezulu entabeni. Wangibuza, esikhathini esingeside esedlule, "Ngabe kwakukhona okuthize mayelana neFu liseNtabeni," futhi ngathi . . . "eBhayibhelini na?"

96 Ngase ngithi, "Yebo, ngenkathi uPetru, uJakobe, noJohane esiwa phezulu, neFu layisithibeza iNkosi uJesu. No—noNkulunkulu wakhuluma, wathi, 'Lona uyiNdodana yaMi ethandekayo.'" Ngashumayela ngalokho lapha, esikhathini esingeside esedlule. Umlayezo omncane, abazalwane bamateyipu bangahle baqonde, *Yizweni*. Ngicabanga ukuthi mhlawumbe ninayo eteyipini. Ngineqiniso.

97 Futhi wathi wenyukela entabeni. Futhi lapho enza, ngangimi lapho. NePhimbo lavela eFwini, (Kwakungesikho, Mfowethu Roy na?) futhi washo okuthize okuthi akufane nalokhu, "Lona yinceku yaMi. Futhi Ngimbizele ukuba abe ngumprofethi onyakeni, ukuba ahole abantu njengoba nje kwenza uMose. Futhi unikezwe igunya, angakhuluma into ibekhona." Kumbe into efana nalokho, njengoba kwenza uMose, njengokukhuluma ezibawini. Futhi siyazi ngezingwejeje, nokunjalo, nezinto osekuvele kwenzekile. UHattie Wright omncane emuva laphaya, ngicabanga ukuthi niyazi ukuthi kwenzekeni endlini. Futhi Wamtshela ukuthi ngangenze okwakwenziwe nguMose.

98 Futhi manje ungitshele lokho, ehla emva ko—kohambo. Futhi engqondweni yami, ngase ngicabangisisile engqondweni

yami ukuthi ngangizohamba ngenyukele kwaBud, ngoba usesimweni esibi phezulu lapho njengomzingeli.

99 Ngaphambi kokusuka lapha. . . Ngingahle ngithi gqombi phakathi lokhu, futhi sizosheshisa. Ngaphupha iphupho elixakile, iphupho eliyinqaba. Futhi ngiyethemba, nxa umlamu wami ekubamba lokhu, akulimazi imizwa yakhe. Futhi ngiyethemba angimlimazi umkami, ohleziyo ekhona manje. Kodwa uyakwazi. Cishe ezinyangeni eziningi ezedlule, kuqhubeke njalo, yebo, kwakuyela lapha kuOktoba kumbe uNovemba, ngaphupha ngi—ngizula phandle ebumnyameni, futhi ngi. . . Yebo, nga—ngangingenandawo engingaya kuyo futhi akukho muntu owayenginakekela, futhi ngase ngiphenduke ngaba yisinxibi, i—isinxibi nje. Futhi ngangigodole, futhi ngabuka ebangeni ngase ngibona umlilo. Futhi lapho sengifike lapho, kwakuyi—yindawo yokulahla izibi yedolobha, futhi babenemigodi nomlilo wawukulemigodi. Futhi phakathi kwemigodi, kwakuncwaba, lapho izinxibi ezazilala khona lapho, ukuba zihlale zifudumele, ukuze zihlale zingabi yiqeqeba lamakhaza, phakathi kwalemililo, ebusuku obubandayo basebusika. Futhi nga—ngangigodole. Futhi nge—ngenyukela kulomlilo, ukuba ngifudumale, futhi kwakulele kugcwele izinxibi. Futhi zazi. . . Angizange ngibone nesisodwa sazo, kodwa zonke kwaba sengathi zazinezindawo zomuntu ngayedwa kumbe izindawo lapho indawo yazo yokulala yayikhona. Futhi ngabona umlamu wami, uFletcher Broy.

100 Futhi uFletcher, ngangimkhumbula kanjani. Ungumfanyana olungileyo. Kodwa lokhu kungahle kube yisifundo kubantwana abasebancane. Ngiyakhumbula iminyaka embalwa eyedlulayo, insizwa ebukekayo, kaJames Fletcher Broy, futhi wahambisana nesixuku esingalungile, futhi wathatha utshwala bakhe bokuqala. Ngiyamkhumbula engibiza emva kwamakhethini endlini yami. Futhi uyise useziyele eNkazimulweni, eminyakeni eyedlula, wayephandle lapho ecosha isiginci, "Egqumeni elikude kwama isiphambano esidala esimanikiniki."

101 Futhi uFletcher wangiphendula wayesethi, "Mfowethu Bill, ngikhulekele. Lalela leyongoma ubaba wami ayidlalayo, futhi bengiphuza namhlanje."

102 Ngathi "Fletcher," cishe engumfana oneshumi nesishiyagalombili leminyaka ubudala, ngathi, "musa ukuhamba ngaleyondlela." Kodwa akazange alalele. Waqhubeka. Uphenduka isidakwa nya. Nomkakhe wamshiya, abantwana bakhe, futhi ukulelihora nje. . . Futhi uNkulunkulu uyazi ukuthi ngiyamthanda.

103 Ngahamba ngayomkhulekela, eyisinxibi nje. Ngahamba ngayomkhulekela, lapha esikhathini esingeside esedlule, walimala ngenkathi ngilapha ngenxa yeziMpawu esiyisiKhombisa. Ngathi, "Fletch, nginamasudu amabili enhla laphaya ngi—ngithanda ukukupha."

Wathi, "Ungakwenzi, Mfowethu Bill."

Futhi nga—ngangazi ukuthi wayengena-zingubo. Futhi ngathi, "Awuzithathi ngani izingubo?"

Wathi, "Hhe-e." Futhi wangibheka phezulu, "Uyabo, uyazi ukuthi ngizokwenzani ngazo. Ngibambise ngazo bese ngidakwa."

Ngase ngithi, "Ngizokunikeza imadlana, Fletch."

104 Wathi, "Hhayi, ungakwenzi, Mfowethu Bill. A—a—angifuni ukuba ukwenze." Ungumfo ngempela, enhliziyweni, kodwa usephenduke isidakwa nesinxibi. Futhi u—umkakhe usethathe umgwaqo okungesiwo. Futhi, o, yonke into nje seyenzeke kumfokazi ndini.

105 Futhi ngenkathi ngivuka, ngingakavuki, uFletch wathi kimi, wathi ephusheni, wathi, "Billy, ngizo—ngizokuzingelela indawo, Mfowethu Bill. Wangondlela abantwana bami lapho babelambile." Futhi wathi, "Wawunguyise kubo. Manje ngizokutholela indawo lapha ukuba uhlale ufudumele." Futhi sahamba sihamba ngezindawo zesinxibi futhi ekugcineni sifika endaweni, wathi, "Ngizohlala phansi lapha."

Futhi ngathi, "Ngizohamba ngenyukele lapha bese ngibona ukuthi ngingayithola yini indawo."

106 Futhi ngahamba ngenyuka, futhi ngabuka phandle ebumnyameni, ubusuku obubandayo. Futhi ngacabanga, "Kucabange. Ngesinye isikhathi, uNkulunkulu uSomandla wangivumela ngihole iBandla laKhe. Ngesinye isikhathi, Wangivumela ngishumayele iVangeli laKhe futhi ngibona imiphefumulo isindiswa. Abesilisa nabesifazane bevela emhlabeni jikelele, ukuba bakhulume nami imizuzu embalwa. Futhi nakhu ngilapha manje, ngiyisinxibi, futhi akukho muntu ongifunayo. Futhi ngigodole. Kufanele ngenzenjani na?" Ngase ngivuka.

107 Ngatshela umkami, ngathi, "Mhlawumbe kuchaza ukuthi uFletch usekudingeni." Ngakho saphuthuma, ukubona ukuthi sasingamthola yini. Futhi umfowabo wamthola. Wayehlala ngaphandle lapha noWeidners. Ngaphandle lapho lapho abane . . . amahhashi ebhizinisi nezinto; ulala ekhoneni lenqolobane kumbe okuthile. Ngahamba ngaqhubeka. Ngacabanga, "Cha, ngizoshiya kanjalo nje."

108 Ngakho ngiyabuya ngiyehla manje ngivela eCanada, noFred nabo, ngelinye ilanga. Futhi engqondweni yami, ngase ngikucabangisisile, "Uma lababantu bebengafuni ukuzwa uMlayezo wami, kulungile, bebengafanele." Ngase ngishumayele manje cishe iminyaka engamashumi amathathu-nanhlanu. Futhi edlule elishumi nanhlanu kuya kwelishumi nesishiyagalombili iminyaka angenzanga lutho kodwa kuphela

eNkosini. Ngizame ukuphila ngokusondela kakhulu kuYo futhi ngingathi vu Yaze yangitshela kuqala, konke.

109 Abantu bathi, "Manje uma uMfowethu Branham ekutshela ukuthi uyeza, khumbula, bheka umhlangano, ngoba uza eGameni leNkosi. Akayikwenza lutho ize iNkosi isho. . ." Kunjalo. Ngalinda Yaze yangitshela. Anginyakazanga Yaze yangitshela. Yase-ke Yenza kanjalo, izinyanga ezimbalwa ezedlule, Ayizange ingitshele lutho mayelana nezindawo zokuhanjelwa.

110 Sengehla-ke ngivela eCanada, noFred watshela. . .Kumbe uMfowethu Roy wangitshela iphupho lakhe, lapho yena nami noMfowethu Banks sigibele sihambisana ndawonye, ngaphambi nje kokuba sehlukane.

111 Kwathi-ke ngosuku olulandelayo sehlela kwaMfowethu Fred. Futhi umfana wakhe, uLynn, wayengekho ekhaya, ngakho akakwazanga ukuza nathi. Yena nomkakhe kwafanele balinde. Wathatha umkakhe lapho eRosewood. . .kumbe eMelrose, eSaskatchewan.

112 Futhi uBilly nami singena ngetrakhi kaMfowethu Fred. Ngalobo busuku sashayela kakhulu ebusuku, nangosuku olulandelayo. Kwathi-ke ngokusa okulandelayo sasesisukile eHelena, eMontana, futhi kwakuziwa ngasemngceleni.

Futhi ngi—ngingahlala ngibhekile kuze kucishe kube ngelesishiyagalolunye nqo, bese ngiyozela. Kumele ngilale. Futhi uBilly, ufuna ukulala kuze kucishe kube ngeleshumi nqo ngosuku olulandelayo, nxa sekukhanya ilanga, ngakho kwenza kube kuhle kakhulu kithi ukuhamba.

113 Ngakho nga—ngavuka cishe ngelesine nqo futhi ngabe sengiqalile, ukushayela, futhi uBilly wayelele. Sahamba sangena endaweni futhi ngangicabanga engqondweni yami, "Uyazi ukuthini? Ngolunye lwalezizinsuku, kothi ngingafikisa unkosikazi enhla laphaya. . .Futhi angeke ngimtshele ukuthi ngizokwenzani. Kodwa ngiyofinyelela enhla laphaya, ngizobe-ke sengimtshela, 'Ngiyithanda kahle kakhulu lendawo, asikho isidingo kithi sokuba siye noma yikuphi. Asivele sihlale lapha nje.'" Futhi lokho kusemuva kuqhelile empucukweni, ishumi nanye lekhulu lamamayela kunoma yikuphi. Niyabo? Kude ehlane. Ngacabanga, "Kungebe kuhle lokho! Ngeke ngidinge ukugunda izinwele, futhi ngeke ngi—ngi—ngidinge ukugqoka kahle. Futhi ngiyovele nje ngibe ngu—ngumqwalizinta wanjalo, lokho engangihlale ngifuna ukuba yikho." Futhi ngathi, "Nginezibhamu ezithize, nabanye abantu bayangipha, futhi ngiyoba ngumholi osengathi awukaze uzwe ngaye. Ngiyokuthanda nje. Bese uma iNkosi ingitshela ukuba ngehle futhi ngitshele othize okuthize, ngiyophuma ngigijime bese ngibatshela bese ngibuya futhi. Futhi ngiyosiza uBud, futhi

ngempela siyoba nendawo yangempela lapha." Ngangicabanga ngalokho.

114 Sahamba sayongena endlini yokudlela ukudla okuthengwa khona, ukuba sidle, indawana entabeni, cishe ngelesikhombisa nqo nje. Kwase kuthe ukuhamba isikhathi kancane, ngakho ngavusa uBilly. Sasesiphelelwe wupetrol, ngakho kwakufanele siwuthole upetrol. Futhi sangena kulendawana, lendlwana yokudlela ukudla okuthengwa khona. Futhi ngenkathi silapho, indoda iza iwela umgwaqo, mhlawumbe ethe ukuba ndadlana kancinyane kunangangami, kodwa yayibukeka njengendoda, kimi. Yayigqoke iovaloli, ijakhethe eyi ovaloli, amabhuzu okugibela, isigqoko esimnyama, ubuhwanqa behle ebusweni bayo ka*nje*, bumhlophe njengeqhwa, izinwele zayo zilenga ngaphandle zivela ngaphansi, ngemuva kwesigqoko sayo. Ngacabanga, "Lokho kubukeka njengendoda." Hhayi ethile ethambile, evilaphayo, nosikilidi emlonyeni wayo, othi awube mude *kangako*, ihlezi igqoke izikhindi, ngasejalidini elithize elibiyelwe yindlu kumbe idamu lokubhukuda, sengathi, ngumuntu othize waseMpumalanga oqumbe isisu. Ngiyaxolisa ukusho njalo. Kodwa, nokho, umfo wayebukeka njengendoda, kimi; eqinile, emaholoholo. Yayibukeka sengathi yayihlala lapho uNkulunkulu ayenza indoda ihlale khona. Futhi ngangiyazisa.

115 Ingena endlini yokudlela ukudla okuthengwa khona yase icela ukulungiselelwa amaqebelengwane. Kwakukhona abacishe babelishumi nanhlanu, abantu abangamashumi amabili. Yafikelwa ukuthimula. Futhi niyazi ukuthi abanye abantu bayo . . . [UMfowethu Branham ulingisa ukuvimba ukuthimula—Umhl.] Ngiyaxolisa. Kodwa yadedela okukhulukazi okunempilo, ukuthimula kwasehlathini, "Hhe-thii!" Wo, kwaba sengathi amafasitela aqhumile. Ngenkathi yenzenjalo, akukho muntu owaba nesibindi sokuthi vu. Qhabo, mnumzane. Ngathi, "Billy, nango umuntu wenhliziyo yami."

Wathi, "Awu, baba, awufuni ukuba njenge . . . "

"Yilokho-ke, yimi lowo ngokuzayo." Niyabo? Ngathi, "Yimi lowo."

116 Futhi ngahlala lapho kancanyana, futhi uBilly wangibheka phezulu waqhubeka nokudla amaqebelengwane akhe, futhi nga—ngase ngiwaqedile awami. Emizuzwini embalwa, othize, esitodlwaneni esinompheme khona nje macala onke phambi kwethu, namakhadibhodi *ngapha*, ingemuva lesitodlwana esinompheme, ngangingakwazi ukubona macala onke. Indoda yavuka, eyayibukeka impela iyisithombe sami senganhlanye lobuso, cishe inamashumi ayisikhombisa-nanhlanu eminyaka ubudala, umfo omncanyana. Izingubo zakhe zimpintshile, zimanikiniki. Nobhuti owavuka kanye naye kwakunguFletcher Broy, impela, izinwele ezimpunga zilenga ebusweni bakhe. NoBilly wabuka macala onke, wathi, "Baba, lokho kubukeka

njengawe noFletcher." Ungazibonela ukuthi ngazizwa kanjani. Futhi umfo omncane, wayebukeka njengami, exegezela. U... Babekade bemi ngale komlilo wasekamu, begcwele intuthu, ubuso bungcolile. Ngicabanga ukudla kwabo kwasekuseni, ndawonye, indoda cishe yayikhokhe osheleni ababili, mhlawumbe inkomishi yekhofi kumbe okuthize. Inhliziyo yami yaxhuma phakathi kwami. Futhi ngabhekisisa. Futhi uBilly wathi, "Yin'indaba kuwe?"

Ngathi, "Lutho." Futhi ngakubhekisisa lokho, futhi bahamba bajikeleza base bephuma.

Wathi, "Baba, yin'indaba?"

Ngathi, "Lutho." Wayesengena emotweni. Ngathi...

Wathi, "Ungaphatheka kabi uma ushayela futhi na?"

Ngathi, "Qha."

Wathi, "Ngisozela."

117 Ngakho walala, futhi ngahamba ngehla ngejubane ngomgwaqo, cishe amamayela angamashumi amahlanu-nanhlanu ngehora, ngetrakhi, ngale kwentaba, ngiza ngase—semnceleni, ezansi e... Ngiza ekhaya eArizona, kodwa ngangiza manje ngiyongena eUtah. Futhi ngifika lapho, ngehla ngivela ezintabeni, cishe amamayela angamashumi amabili ukuphuma edolobheni, nje sengathi... Nikuzwile, njengoba nganitshela ngokusa ngezingwejeje, nazo zonke lezizinto, ukuthi kanjani okuthize... Othize wahamba ukuba akhulume nami, iPhimbo ngokufanayo nje njengoba nizwa elami. Ngiyazi kuzwakala sengathi ngukuguliswa yimizwa. Kodwa njengoba sengedlulile ekuvezeni ukuthi, "Sengake nganitshela yini noma yini ngaphandle kwalokho okwakuliqiniso na?" Futhi i—iPhimbo lakhuluma. Ngangikhuluma naYo.

118 Lathi, "Qhubeka namasu akho futhi uyoba njalo."

Ngathi, "Nkosi, angifuni ukuba njalo."

119 Lathi, "Umkakho uyohamba, futhi. Angeke ahlala phezulu lapho kulawo magquma anjalo. Futhi uyoba yisinxibi njengoba nje iphupho lakukhombisa ukuthi uyoba yiso."

120 Ngathi, "Angifuni ukuba yilokho, kodwa i... A—a—angifuni ukuba ngiphile kanjalo. Ngi—ngifuna ukwenza okunye okwehlukile. Kodwa nga—ngatshelwa ukuthi—ukuthi Ubungibizele ukuba ngu—ngumprofethi, futhi ngifuna ukuhlala ehlane njengomprofethi." Kodwa ngangisebenzisa izaba zami ukuze ngizingele; okungokusiza mina.

121 Futhi Yathi, "Kodwa lokho kwakungabaprofethi beTestamente eliDala. Ubizelwe ukuba lapho esikhundleni esiphakeme kakhulu kunalokho." Yathi, "Uneziphiwo eziningi ngokwedlulele ngaphandle kwalokho. Wabizelwa ukukhulekela abagulayo nokushumayela iVangeli. Futhi

esimweni sobuphostoli, wazi nge—ngezinto ezinkulu ngokuthe xaxa, iziphiwo eziningi ezinkulu." Yathi, "Yini ulindele Mina ukuba ngikuhambise ngaso sonke isikhathi nxa uhamba? Uphi umvuzo wakho?" Ngase ngibona-ke. Yayisithi-ke, "Uyakhumbula?" Nganitshela . . . ? . . . "Uyakhumbula ukuthi uMfowethu Roberson wakutshela ukuthini ephusheni lakho, ephusheni lakhe, kumbe umbono? Ukuthi wawenze njengoMose. Usulukhohliwe uzwelo lwabantu bakho. Ulukhohliwe ubizo eNgakubizela kulo."

122 Ngayeka abagulayo belele. Ngifuna iNkosi ingitshele ukuthi angiye kuphi nokuthi ngingayi kuphi. Lokho kuliphutha. Ngase ngizakhele isimo sokuzicabangela, ngoba abantu abawuzwanga uMlayezo wami. Futhi uma uzo . . . Futhi uNkulunkulu angavumi ukuba ngizame ukuqhathanisa impilo yamanje njengoMose, kodwa kuyilokho ngempela okwenziwa nguMose. Abantu abamlalelanga lapho efika ukubakhulula, ngakho wavele wabashiya bodwa wase eya ehlane, kodwa uNkulunkulu wamjikisa. Futhi wayesekade abakhohlwa abantu abahluphekayo.

123 Ngase ngithi-ke, "Nkosi, uma . . . Ngingahle kanjani, kunjalo, ngingenamfundo, nemfundo yesikole ngemithetho emayelana nokukhulunywa nokubhalwa kolimi, ngikwazi na? Nabantu bame imigqa nandawo zonke, ukuzwa iVangeli elilula." Kuningi kakhulu, kukhulu manje kunanokuba kwakunjalo phansi kwesiVumelwano esiDala. Wenyukela Phezulu futhi upha umuntu izipho. Niyabo? UJesu Kristu onguye izolo, namuhla, naphakade. Khona-ke ngangikhuluma, futhi ngaLizwa likhuluma nami. Lase Lingishiya.

124 Ngase ngithi, "Billy." Futhi wayezumeke zwi. Ngathi, "Billy, bekunguwe yini?" Futhi akazange avuke ngisho.

125 Futhi ngacabanga, "Nkosi Nkulunkulu," Ngehlisa ijubane emotweni yami, "kuchaza ukuthini lokhu?"

Ngase ngithi, "Billy. Billy."

Wathi, "Ufunani?"

Ngase ngithi, "Nguwe okhuluma nami?"

"Qhabo. Ngani?"

126 Ngase ngithi, "Kukhona engifuna ukukutshela khona. Ngiphuphe iphupho esikhathini esingeside esedlule. Uyakhumbula ubona lowayamfo obebukeka njengami noFletch? Buza umama uma usubuyela eTucson, ngimtshelile leliphupho. Futhi, Billy, kukhona into eyenzekayo, Kuyaqhubeka manje. Kukhona obekukhuluma nami, futhi ngi—ngicabange ukuthi beKunguwe."

127 Wangibuka wathi ukumangala, futhi walinda kancanyana, sasishayela siqhubeka. Ngakho, imizuzu embalwa, wabuye walala futhi. Futhi ngangishayela ngibheke phambili,

ngicabanga ngokuthi ngabe lokho bekuchazani? Ngishayela ngibheke phambili, khona emgwaqeni, futhi, khona manjalo, nakhu Kufika kukhuluma futhi.

128 Futhi Yathi, "Jika! Angikutshelanga yini, ekuqaleni, ukuba wenze umsebenzi womvangeli na? Ngenkathi Ngikubiza, ezansi emfuleni, Angishongo yini ukuthi, 'NjengoJohane umBhaphathizi wathunyelwa ukubikezela ukufika kokuqala'? UJohane wayengadluli yini umprofethi na? UJesu washo njalo, qobo lwaKhe. 'Naphuma ukuyobonani, umprofethi na? Wathi, 'Odlula umprofethi.'"

129 Kwase-ke konke kuqala ukufika kimi. Ngiqala uku—ukumangala. Yase-ke Ingikhumbuza futhi nga—ngabantu. Kanjani, ukwenza okwenziwa nguMose, wafinyelela kanjani uMose kubantu ehlane na? Futhi ngingafinyelela kanjani kubantu ehlane na? Into efanayo nse. Kwase kufika kulokhu, uThimothewu wesiBili 4. Khumbulani ngenkathi sibusisa indlu yokukhonzela ngalokho kusa, eminyakeni engamashumi amathathu eyedlulayo, abanye benu bantu abadala, ngenkathi Ingikhombisa leyomithi futhi ngayitshala macala omabili na? Niyakukhumbula lokho na? Niyawukhumbula umbono. Konke kubhalwe ezincwadini nasemateyipini nakho konke. Sekuyiminyaka eyedlulayo, ukuthi ngazibona kanjani lezi futhi a—angizange ngixhumanise phezulu abakaMunye nabakaZiqu-zintathu. Ngama phakathi kwabo futhi ngatshala lemithi, futhi yaba yimithi emibili kuphela eyaba nesithelo. Futhi ngi. . . Yonke imithi yakhula cishe yaba ngamafidi angamashumi amathathu yase ima. Lena yenyuka yaqonda ngqo eZulwini; yephulwa egatsheni elifanayo. Niyabo? Owodwa ngasecaleni elilodwa nowodwa ngakwelinye, futhi ngayephula. Niyawukhumbula umbono. Niyabo? Kubhalwe ezincwadini futhi kusemlandweni ngempilo yami nakho konke. Futhi yenyuka yaqonda ngqo eZulwini kanjalo, masinyane. Futhi Yathi, "Khongozela isithelo ngezandla zakho." Khona-ke ngathola isithelo esifanayo esiphambanweni, ngenkathi ngigijimela ezansi lapho. Futhi Yathi, "'Wenze umsebenzi womvangeli. Ufeze ukukhonza kwakho. Futhi kuyobakhona isikhathi abangayikuvuma ngaso isifundiso esiphilayo.' Ungabi usuziyeka-ke. Qhubeka uhambe." Konke lokho kungena engqondweni yami.

130 Futhi-ke ngiyamkhumbula loMarilyn Monroe, intombazane engayibona ifa cishe kusasele iviki ife, nokuthi basho kanjani ukuthi yazibulala, kanti ayizibulalanga. Ngabatshela ngakho, ngaphambili, ukuthi kwakuzokwenzekani, futhi kwenzeka. Futhi njengoba kwenzeka kubashayi-sibhakela enhla lapho; omunye wayezobulala omunye. Ngiyayiphambanisa intombazane. Kukhona enye intombazane laphaya, umzala wayo ngu—ngu—nguDanny Henry. Ubani igama layo? UJane Russell. Umzala wayo, umfana ongumBhaptisti.

131 Futhi ngangishumayela eLos Angeles, ekudleni kwasekuseni koSomaBhizinisi. Futhi Okuthize lapho kulele phansi nje lulezozinhlangano, futhi nakho kuhlezi indoda eyinhloko yeAssemblies, futhi abaningi abayizikhulu ezinkulu babekade bebuthene phakathi lapho. Futhi lapho sengiqedile ukukhuluma futhi ngaqala ukusuka emsamo, ngilungiselela . . . Kusobala, uMlayezo wawuthunyelwa e—e—esizweni sonke, emsakazweni, futhi kwafanele kushintshwe emuva. Phakathi kwalokhu ukushintsha, ngenkathi benqamula umsakazo, kwase-ke, ukuthumela lowoMlayezo ngaphandle, base bebuya bememezela isiteshi. Futhi ngangiseClifton's, lapho sinokudla kwasekuseni. Futhi kwathi ngisahamba ngisuka emsamo ongenhla ngiya kongezansi, umfo oyinsizwa enhle ebukeka inogazi ethi ayibe namashumi amathathu eminyaka ubudala, yagijimela phambili yasho yangigaxa ngezingalo zayo. Yathi, "NginguDanny Henry." Futhi ngingazi ukuthi lowo kwakungumfowabo owayethwebulela itelevishini. Futhi a, kuthwebulela itelevishini lapho kwenzelwa OsomaBhizinisi abangamaKristu. Futhi nguJane Russell, lowomdlali-mabhayisikobho ophambili, umzala wakhe. Unina ungumshumayeli wamaPentecostal.

132 Kwase kuthi-ke ngenkathi beqala begijima beza kimi, futhi owesilisa wangigaxa ngezingalo zakhe, wayesethi, "UNkulunkulu akubusise, Mfowethu Branham." Wathi, "Ngiyethemba lokhu akuzwakali kungokungcolisa okungcwele, kodwa, ngendlela yami yokukubona, lowoMlayezo ungaba yisahluko 23 seSambulo." Futhi ngenkathi esho lokho, waqala ukukhuluma ngezilimi. Umfana owayengakaze ngisho ezwe ngento enjalo, umBaptisti ngokwehlelo. Futhi kwathi nje kunga . . . Wajika wamhlophe, futhi wangibuka. Akazange azi ukuthi enzenjani. Kukhona indoda ehlezi lapha yayikhona. Wawukhona, Fred na? Bangaki kowayekhona ngalesosikhathi na? Yebo, nampo abathathu lapha, owayekhona ngalesosikhathi. Futhi akazange azi ukuthi athini.

133 Futhi kwakukhona owesifazane omkhulukazi ongumFulentshi ehlezi phansi lapha. Wasukuma, wathi, "Ngani, lokho akudingi kuhunyushwa. Leso bekuyisiFulentshi phaqa."

Umfana wathi, "Angazi nelilodwa igama lesiFulentshi." Futhi owesifazane ayekubhale phansi ayekushilo.

134 Kwase kuthi-ke kwakukhona indoda eyayihlezi ekhoneni, yathi, "Yiqiniso lelo. Ngikubhale phansi akushiloyo, yisiFulentshi." Kude le emuva ngemuva, onekhanda elinezinwele ezimhloshana, umfo obukekayo onogazi, emile encike obondeni, weza ngaphambili waqhathanisa amanothi. Wayengumhumushi weNhlangano yeZizwe, kwisiFulentshi. Futhi lendoda ngapha yayinguVictor LaDeaux, webandla iArne Vick ngaphandle lapho, futhi wakubhala phansi. Futhi nginakho ukuhunyushwa kwayo.

135 Lalelani lokhu, uma ngingayifunda.

> Mina, Victor LaDeaux, ngiyindoda engumFulentshi ngokwegazi eligcwele; umKristu ozelwe ngokusha, wagcwaliswa ngoMoya oNgcwele. Ikheli lami lithi 809 North King Road, Los Angeles 46. Ngihlanganyela eBethel Temple, uMfundisi Arne Vick, umfundisi. Ukuhunyushwa okuyiqiniso engikumemezelayo, kwesiprofetho esishiwo phezu kukaMfowethu Branham, sinikezwa nguDanny Henry ngesiFulentshi, ngoFebuwari 11, 1961, ekudleni kwasekuseni koSomaBhizinisi beFull Gospel. Ukuhunyushwa okuyiqiniso kwesiprofetho.

136 Manje nakhu Esakushoyo:

> *Ngoba ukhethe indlela eyingcingo, indlela elukhuni ngokuthe xaxa, uhambe ngokwakho ukuzikhethela.* (Manje, ngingakubona lokho. UMose wafanele azikhethele, futhi. Niyabo?)

> *Uthathe indlela eyiyo du neqinisileyo, isinqumo esiqinisileyo, futhi KUYINDLELA YAMI.* (Kudwetshelwe ngaphansi, "*INDLELA YAMI*." uMoya oNgcwele uphendula.)

> *Ngenxa yalesisinqumo esinzima, isabelo esikhulu kakhulu seZulu sikuhlalele . . . sikuhlalele.*

> *Isinqumo esihle kakhulu kangaka pho . . .* (Manje lalelisisani) . . . *Isinqumo esihle kakhulu kangaka pho osenzileyo. Lesi kuso uqobo yilokho okuyokwenza, futhi kufezeke, ukunqoba okukhulu kakhulu ebuNkulunkulwini bothando.*

137 Niyaqaphela, yisenzo ngaphambi kwesandiso. Niyabo, isiFulentshi. Manje umhumushi weNhlangano yeZizwe uhumusha lokho. Futhi umfana akazi nelilodwa igama, akaze ezwe—akaze ezwe ngento okuthiwa ngukukhuluma ngezilimi. WayeyiBaptisti. Kwenzeka nje watheleka phakathi lapho, futhi wawuzwa lowomculo, futhi wathi . . . wenyukela lapho wayesema phezulu lapho futhi wangilalela ngishumayela.

138 Manje, "ebuNkulunkulwini bothando," uthando lobuNkulunkulu. Kungaba kanjani lolo wuthando lobuNkulunkulu uma kungesuye u—uMoya oNgcwele na? UMoya oNgcwele uluthando lobuNkulunkulu.

139 Manje, futhi lapho uBilly nami siqala ukwehla ngomgwaqo, niyabo, siqala ukuhamba sehla ngomgwaqo, uBilly walala futhi. Futhi Lathi, "Ngizokunika isibonakaliso esiyingunaphakade."

140 Ngase ngithi, "Nkosi, yini . . ." Ngalinda kancanyana futhi akwenzekanga lutho. Ngathi, "Yini isibonakaliso esiyingunaphakade, Nkosi na?" Futhi ngalinda imizuzu embalwa. Futhi kwathi nje khona lapho ngalunguza ukuba ngibone uBilly; wayelele.

141 Futhi Yathi, "Ngizokunika isibonakaliso esiyingunaphakade," futhi. Yathi, "Buka ngasentshonalanga ngalapho ongakhona."

142 Futhi ngaphendula ikhanda lami kanje etrakhini, ukuba ngibuke; ngehlisa ijubane, uyazi. Futhi, o, he, uMoya weNkosi! Ngezwa kuthi angimemeze kakhulu, futhi ngikhale. Futhi ngabuka, futhi ngavele ngabona intaba inezisibekelo ezimhlophe kuyo. Ngathi, "Angazi, angiboni sibonakaliso esiyingunaphakade mayelana nalokho."

143 Yathi, "Igama lakho libhalwe phezu kwayo yonke."

144 O, ngacabanga, "Yini leyo na?" Futhi ngaphelelwa amandla ngempela futhi ngaqala ukuma.

145 Futhi uBilly wavuka wayesethi, "Yin'indaba kuwe." Futhi ngadonsa izandla zami ka*nje*, umjuluko uconsa esandleni sami, futhi liyakhithika.

146 Ngathi, "Billy, kukhona okwenzekayo. Kwesinye isikhathi ngiyazi lapho engenze khona iphutha. Ngiyazi ukuthi ngehlulekile kuNkulunkulu." Futhi kubukeka sengathi ngangilizwa leloculo liculwa, futhi ngibona izinkulungwane zabantu abaxubene, izinyonga, abaqhugayo, izimpumputhe, nabashwabeneyo; ngezwa ikhwaya, iphimbo lephimbo elithize elikhulu elinesithunzi, licula:

> Ngingcolile! Ngingcolile! Imimoya emibi yamqhuba. (Niyalazi iculo.)
> Khona uJesu wafika wakhulula abathunjiweyo.

147 Ngangiyibona imigqa yabagulayo belele ndawo zonke, futhi ngadingeka ukuba ngime. UBilly wayengazi ukuthi kwakwenzekani. Futhi ngabuka phezulu.

148 Ngama ngabuka phezulu entabeni, futhi ngiwabonile lawomagquma ayisikhombisa. Manje, lapha, uma ufuna ukubona okuthize. Kwakukhona iziqongo eziyisikhombisa phezu kwesiqongo sentaba, intaba eyodwa, engamamayela amaningana. Intaba yokugcina ngaphambi kokuba uyongena kwelinye izwe; azisekho ezinye izintaba emva kwalokho. Futhi yayisuka empumalanga iyofika entshonalanga, intaba ihlezi, futhi yayisibekelwe yiqhwa esiqongweni.

149 Iziqongo zokuqala ezimbili ezincane, bese kuba-ke isiqongo esibanzi; bese kuba-ke ngesinye isiqongo esincane, bese kuba-ke isiqongo esibanzi ngokuthe xaxa; bese kuba-ke isiqongo esincane, bese kuba-ke ngenkulu, ebanzi, ende, intaba esibekelwe yiqhwa. Futhi ngathi, "Nkosi, angiqondi ukuthi lokho kuchazani."

150 Yathi, "Zingaki iziqongo ezilapho na?"

151 Ngathi, "Kukhona eziyisikhombisa."

152 "Mangaki amagama elisegameni lakho na?" B-r-a-n-h-a-m, M-a-r-r-i-o-n B-r-a-n-h-a-m.

153 Futhi kwakukhona iziqongo ezintathu ezaziqhamile. Yathi, "Lezoziqongo ezintathu zingowokuqala, owesibili, nomdonso wesithathu. Owokuqala kwakuyisabelo sakho senkonzo yakho, igquma elincane; bese kuba umdonso wakho wokuqala, ophakeme kakhudlwana." Niyazi, isibonakaliso esandleni. Kwase kuba khona isikhawu esincane phakathi lapho, isikhathi engathathwa kuso ngisuswa ekukhathaleni kakhulu. Abaningi benu bayakukhumbula. Bese-ke kufika ukwehlukanisa, umdonso wesibili. Manje ngaba nomunye, cishe iminyaka embalwa lapha weziqongo ezithe nje ukuba zincane, niyabo, emuva sengathi inkonzo yami yayingakabikho, bese-ke kufika owesithathu.

154 Isithathu yinombolo yokuphelelisa, niyabo, owesithathu. Isiqongo esilandelayo kwakuyisihlanu, inombolo yomusa. Nesiqongo esilandelayo kwakuyisikhombisa, inombolo yoku—yokuphelela, ukuphela. "Uyakusebenza izinsuku eziyisithupha. Eyesikhombisa yiSabatha," ukuphela kweviki, ukuphela kwesikhathi. Niyabo? Futhi ngama futhi ngakukhombisa uBilly. Futhi ngazibuka.

155 Yathi, "Lokho, kuyeke lokho kume. Uma kuba nokungabaza engqondweni yakho, ukhumbule lendawo, ubuyele lapha."

156 NoBilly wangindondonya ehlombe, wathi, "Baba, awubuke ngasempumalanga!" Ukuthi kwakwenzeke kanjani, angazi, kodwa laphaya ngasempumalanga lecala lomgwaqo kwakuyileyondawo yezibi evuthayo. Amamayela ngamamayela ukusuka kunoma yinhloboni yedolobha, endala indawo yokulahla udoti eyindunduma ubekwe lapho ngakwesokunxele lecala lomgwaqo.

157 Ngibuyela enkundleni. Ameni. Ngimdala noma ngimusha, ngiphila noma ngifa, ngiyomlalela uNkulunkulu ngiyoze ngikhululwe ukufa. Ngehlulekile eNkosini, kungengantando. Noma ngabe ngenza... Ngizame... Ake ngingenise lokhu. Niyabo? Isekhona iteyipu esele? Ake ngingenise lokhu. Bengifuna, bengifuna ukubona uJesu Kristu ebonakaliswa ngaphandle kolulodwa ufa. Futhi makuthi abazalwane abezwa leteyipu, nalelibandla likhumbule, kusukela kulolusuku, isizathu sokuba ningabanga nazimfa, nesizathu sokuthi yonke leminyaka ngeke nisho neyodwa into eseyake yashiwo kumbe yenziwa ayangenzeka. Ngiphosela inselelo noma ubani ukuba alethe noma yiyiphi yezinkulungwane zezinto emsamo, nokwahlukanisa, nesibikezelo salokho obekuyokwenzeka; kwenzeke ngokuyikho ncamashi. Manje, ibandla liyakukholwa lokho, thanini, "Ameni," ukuze... [Ibandla lithi, "Ameni."—Umhl.] Akukho-muntu ezweni ongakhombisa okukodwa. Kodwa makwaziwe ebandleni

lapha nasebandleni emva kwalokhu: uma uNkulunkulu efuqa indoda ingene ngepayipi, futhi inganyakazi nhlobo uNkulunkulu aze ayitshele, akukho-kukholwa okuxhumene nakho. NguNkulunkulu ekufuqela kokuthize. Futhi kwakhe inkonzo yaya endaweni lapho khona okungekho-muntu ongasho nelilodwa izwi elimelene nakho. Kodwa kusukela emva kwalokhu, ake ngithi kuqala ukukhuluma nani eGameni leNkosi, ngaphambi kokuba nilalele, ngoba ngifanele ngiphume ngihambe ngokukholwa. Ngifanele ngikwenze ngokukholwa, noma ngabe ngicabanga ukuthi kulungile noma akulungile, noma ini. Ngenza ukukhetha kwami okukwedlula konke, bese-ke ngiyahamba ngikwenze. Ngoba akukaze kube ngokungalungile, yingoba ngilindile Yaze wangitshela ukuba ngihambe ngikwenze. Ngilinde Yona. Ngakho kwakungesimina; kwakuYiyo.

158 Kodwa, niyabo, ngisho noPawulu oNgcwele omkhulu wake wafika phakathi kwemingcingo ngesinye isikhathi. Futhi izikhathi eziningi ukuthi uNkulunkulu ubenza izinto noma adedele izinceku zaKhe zikwenze, okwakungamaphutha, ukuze kufakazeke lezizinto. Manje, siyazi ukuthi izidalwa ezingabantu zingawenza amaphutha, kodwa uNkulunkulu angenze-phutha. Kodwa manje uma ngingena enkundleni yokushumayela, futhi ngihambe ngendlela e—engenza ngayo, khona-ke ngihlela imihlangano ngaphambili futhi—futhi ngithole izinto zimi emgqeni. Futhi mhlawumbe lesi yilesosikhathi esikhulu esizayo ebesisifuna. Futhi qiniso uma "Lokhu kukho qobo lwakho kuyinto enkulu kakhulu ezofezeka, futhi yenze kufezeke, ukunqoba okukhulu kakhulu ebuNkulunkulwini bothando," futhi leso yisenzo ngaphambi kwesandiso, khona-ke luthando lobuNkulunkulu, okungukuthi nguNkulunkulu. Niyabo? Futhi kuthatha uthando lukaNkulunkulu ukuphuma uthi dwi lapho emgqeni ongaphambili bese umela abantu esikhaleni.

159 Futhi lab'oRickies noRickettas, ababhavumule amazwe, futhi ngibabize ngo "Ricky" no "Ricketta," uNkulunkulu unginika ukuqonda ukuthi ngingabokusho lokho, ngoba kukhona abaningi babo abasengabantwana baKhe. Ngiyi . . . Bangesize ngoba baziphatha ngokwehlukile kakhulu. Amanye alawa amadala, amabandla abandayo agcina umthetho ngamehlo nje linabo, lowomoya phezu kwabo, futhi bakakhulu e—ejele njengoIsrayeli wayesejele, njengoba impela nje uMose wehla ukuyobakhulula ebugqilini. Izidalwa ezingabantu ezazithanda uJesu Kristu, ebeziyoMkhonza uma nje zazi ukuthi ziMkhonze ngani. Futhi zisebugqilini phansi kobuhlelo obubatshela ukuthi, "Ningakwenzi *lokhu*, futhi ningakwenzi *lokho*."

160 Kodwa ubizo lukaNkulunkulu lufanele lufike, "Noma ngubani ofuna ukumasha aqonde eZweni lesethembiso, akamashe." Sisemgwaqeni wethu oya eZweni

lesethembiso. Ameni. Mabeze, bamashe. Sisemgwaqeni wethu ukuyohlangabeza uKristu esikhathini sokuphela. Futhi bengifuna ukunilethela lokhu ukuze nibone, futhi nginikhombise lokho, iphutha umuntu angalenza, nokho abe eqotho.

161 UMose walulahla uzwelo lwabantu bakhe ngoba babengamlaleli. Futhi, Mfowethu Roy, uyalibona iphupho lakho na? Futhi manje ngeke ngahamba, nenkonzo kanjalo, ngize ngizwe ukwehluka enhliziyweni yami ngayo, akunandaba uma uNkulunkulu engitshelile. Kodwa lokho yilologuquko lolo uMfowethu Roy. . . alubonile luza. Kukhona okuzongiguqula, ngoba mina, enhliziyweni yami, uma ngiphuma ngiye lapho ngizwa ngendlela engizwa ngayo manje; ngisalokhu ngizwa ukuthi bebefanele ukuwuzwa lowoMlayezo, bebefanele bakwenze. Futhi anginalo uzwelo lwabantu okufanele ngibenalo. Ngize ngikwazi ukuthola lolozwelo, akukho sidingo kimi sokuba ngihambe, ngoba ngingaba ngumzenzisi.

162 Futhi yonke leminyaka ngizamile ukuYikhonza ngenhliziyo eqinisileyo, futhi angisoze ngaphuma ngiye lapho ngingumzenzisi. Ngifanele ngikuzwe lokho, ukuthi akusuye u*Ricky* no*Ricketta*, futhi akusiso lesisi*gejane*. Ngabantwana bakaNkulunkulu abasebugqilini, futhi ngifanele ngiye kubo. Ngize ngizwe ngaleyondlela, ngiyovele nje ngizilovele ngokuzungeza, ngishumayele izingqungquthela ezithile nezinto, kodwa ngilinde.

163 Ngineculo elincane. Angikwazi ukucula. Ngizothanda nje ukunicaphunela lona. Bazalwane, ngithe nje ukunqumela. Angikaligcwalisi nokho. Alibhaliwe kahle. Angazi noma ngingaze ngilifunde noma qha. Lingendlela ye *Battle Hymn Of The Republic*, "Udumo! udumo, haleluya!" Nike nalizwa. "Udumo! udumo, haleluya!" Bangaki? Kusobala, sonke sike salizwa lelo.

> Umshumayeli ongumgibeli wesigodi wahamba
> egibele edabula izwe,
> Nesibhamu ehlombe lakhe neBhayibheli
> esandleni sakhe;
> Watshela abantu basenkangala ngeZwe
> lesethembiso elibusisiweyo,
> Lapho ehamba egibele, ehamb'ecula.
>
> Ngencikile, ngencikile,
> Ngencike engalweni engunaphakade;
> Ngencikile, ngencikile,
> Ngencike engalweni engunaphakade.
>
> Washumayela ukwahlulelwa okuzayo komlilo
> nesibabule;
> Nelikhazimulayo, iZulu elingenakuphela
> labalungisisiwe kuphela.

Lapho egibele enqamula izintaba wawungamuzwa ecula leliculo,
Lapho ehamba egibele eqhubeka.

Akhona amandla, amandla, amandla enza izimanga,
EGazini leWundlu;
Akhona amandla, amandla, o, amandla enza izimanga,
EGazini eliligugu leWundlu.

164 Umshumayeli wesigodi omdala. Niyamkhumbula. Niyabo?

Manje isibhamu sakhe sesisidala futhi sesithombile, futhi silenga obondeni;
IBhayibheli lakhe seliguge ngempela futhi linothuli, ne . . . alisavamile nhlobo ukuthintwa; (kunjalo)
Kodwa uMlayezo Elisilethela wona uyohlangana nathi ngaloloSuku,
Ngokuba iQiniso likaNkulunkulu lisalokhu liqhubeka limasha.

Sonke:

Udumo! udumo, haleluya!
Udumo! udumo, haleluya!
Udumo! udumo, haleluya!
IQiniso laKhe limasha liyaphambili.

165 Ngizokufunda lokho. Ngimile ngalokhu ukusa ngenkathi ngikuloba phansi lokho, ngabeka isandla sami esibhanyini sami esidala silenga obondeni. Ngacabanga, “Akusekude.”

Isibhamu sakhe sesisidala futhi siyathomba, njengoba silenga obondeni, (kunjalo)
NeBhayibheli seligugile futhi linothuli, futhi alisavamile nhlobo ukuthintwa;
Kodwa uMlayezo wakhe ovela kuleliBhayibheli . . . ekwaHlulelweni ngolunye usuku;
NeQiniso laKhe liyilokhu liqhubeka limasha.

166 IQiniso likaNkulunkulu kuleliBhayibheli! Yebo. UJesu Kristu unguye izolo, nanamuhla, naphakade.

167 Umshumayeli wesigodi omdala nesibhamu sakhe esigaxe emhlane wakhe, iBhayibheli lakhe esandleni sakhe, wagibela enqamula enkangala, futhi wenyuka phezu kwezintaba, futhi ehla edabula emigodini nasezindaweni zonke, eshumayela ngesikhathi seminyaka eyiNkulungwane esizayo, sokuza kokwaHlulelwa komlilo kwabangalungile, nokushumayela uMbuso kaNkulunkulu kwabalungileyo. Liqiniso. IWinchester endala iyathomba iya le. Futhi iBhayibheli, ba—banencwadi ethize yezocansi esikhundleni saLo. Kodwa iQiniso

likaNkulunkulu lisalokhu limasha liya phambili. Uzenza qobo lwaKhe enguye impela namuhla, futhi akufakazele, njengoba Wayehlal'enjalo. "IQiniso likaNkulunkulu lilokhu limasha liya phambili!"

Udumo! udumo, haleluya!
Udumo! udumo, haleluya!
Udumo! udumo haleluya!
IQiniso laKhe limasha liya phambili.

168 Ngani? Ukhona ozoLithatha. Ngokuba uJesu Kristu unguye izolo, nanamuhla, naphakade. Asilicule futhi. Manje sixubene phezulu lapha, iMethodisti, iBaptisti, iLuthela, konke okunye. Sisacula lelokhorasi lokugcina, asixhawulane nalowo ongakuwe, sizobe-ke sesiphuma.

169 Futhi manje, khumbulani, wena ozoya ebandleni okungelakho, hamba kulobubusuku. Ungikhonzele kumfundisi wakho. Bese—bese-ke ungikhulekela, nonke. Bese-ke futhi ngifuna nikhumbule, uma ungenandawo ongaya kuyo. . . [UMfowethu Branham uthi kuMfowethu Neville, "Futhi uma ubunanoma yini."—Umhl.] Emva komlayezo kaMfowethu Neville kulobubusuku, emva kokuba esebenomlayezo wakhe, khona-ke ngifuna ukwenza iteyipu ebizwa ngokuthi *ILambu EliBanibanika okuBomvu loKuza kwaKhe*, niyabo, kulobubusuku. INkosi inibusise manje. Futhi ngeviki elizayo, ngizo, ngeSonto elizayo, iNkosi ithanda, ngingahle ngibe sezansi futhi ukwenza enye iteyipu, ngoba ngizodingeka ngibe seArkansas ngaleliviki elizayo.

170 Kulungile, manje asicule futhi, futhi sixhawulane manje.

Udumo! udumo, haleluya!
Udumo! udumo, haleluya!

Nkosi Jesu, busisa lamaduku! . . .? . . . [UMfowethu Branham uyakhuleka ngenkathi ibandla licula—Umhl.] EGameni likaJesu Kristu, sibeka izandla phezu kwalamaduku.

. . . phambili.

Makabongwe uNkulunkulu! Manje ake sikhothamise amakhanda ethu okomzuzwana nje.

171 Ukuso impela isikhathi, Mfowethu Ruddell. Hamba wenyukele lapha umzuzu nje futhi ukhuleke. UMfowethu Ruddell, omunye wabazalwane esihambisana nabo lapha, wenhlangano encane yamabandla esinawo ndawonye, le ephethwe ngamabandla ehlukeneyo. Futhi ngikuzwile ukuma kobuqhawe uMfowethu Ruddell akuthathile kwe—kweVangeli. Futhi ngakho ngisho lokhu, Mfowethu Ruddell, ukuthi yonke into endleleni . . . UNkulunkulu akethembisanga umbhede onezimbali wokuthokomala. Kodwa Wethembisa impi, yebo, kodwa Wethembisa ukunqoba. Yileyonto.

172 Ngiyakhumbula ngenkathi ngiqala ukuthatha lokhu ukuma, ngisho nomama wami uqobo nobaba bafuna ukungiphebeza ekhaya. Niyabo? Kodwa, o, he, ukuthi ngababhaphathiza kanjani eGameni leNkosi uJesu! Amathemba kuphela engiyilokhu nginawo namhlanje yingenxa yokuma. Ngijabule kakhulu ukuthi uMlayezo weBhayibheli, osukela kumshumayeli wesigodi omdala kwehle kuzofika kulesisikhathi . . . Nakuba abantu eWubambile futhi baWusikasikile, futhi benze amahlelo futhi bafaka izivumokholo nakho konke okunye kuWo, leloQiniso lisalokhu limasha liya phambili. Kunjalo. Lisalokhu limasha liya phambili.

173 UNkulunkulu anibusise, nonke, futhi sethemba ukunibona futhi masinya impela. Kuze kube ngalesosikhathi, ningangisiza ngalokhu okukodwa manje, nxa zombili lapha nasemateyipini futhi, nina bazalwane na? Khulekani ukuba uNkulunkulu akubeke enhliziyweni yami ukuthi okuthize engikulahlile phandle lapho kulesosimo sokuzicabangela. Kulula kabi ukwakha isimo sokuzicabangela.

Nganginoxoxiswano ngelinye ilanga noMfowethu Way wami ohlezi lapha, omi lapha ngaphambili. Indoda elungileyo, kodwa yazakhela esimweni sokuzicabangela, enye inhlobo yesimo sokuzicabangela, yenza into efanayo. Mfowethu Way, ungakwenza kalula kabi; kusuke kunguwe uzitholela okuthize nje okuncane emqondweni wakho, ube ulokhu ucabanga ngaleyondlela. Buyela emuva ukuhlole ngomBhalo, futhi ubone ukuthi kulungile noma qha, bese-ke uhamba usuka lapho uqhubekele phambili. Yebo. Ungalahlekelwa wuzwelo lwabantu. Niyabo? Ufanele ukhumbule abakhiwanga ngemvithi yamapulangwe asahwayo. Bayinyama negazi, izidalwa ezingabantu nomphefumulo. Ningikhulekele, nonke, uma nithanda. UNkulunkulu anibusise manje.

Sizokhothamisa amakhanda ethu futhi sicele uMfowethu Ruddell uma ezo . . .

174 Uxolo? [UMfowethu Parnell uthi, "Mfowethu Branham, nginokuthile engithanda ukukusho, kungithatha ingxenye yomzuzwana nje."—Umhl.] Kulungile, mfowethu. [UMfowethu parnell uxoxa ngephupho ayeliphuphile.] Makabongwe uNkulunkulu! Lona ngumfundisi. Othize angahle angazi. Futhi wayengomunye weqembu lelo, angibanga naso isikhathi namhlanje ekuseni, lokho kwakukwelinye lalawo maphupho, akhuluma ngami ngihamba ngenye indlela, niyabo, ngiya eNtshonalanga, ngiphuma ngiya eNtshonalanga kulesisikhathi sokugcina. Mfowethu J.T. Parnell.

175 Manje, kungahle kube nezihambi ezimangalayo ngabantu bebanamaphupho, angawabaphuphi. Qhabo, asilandeli zonke izinhlobo zamaphupho nezinto, kodwa siyakholwa ukuthi iBhayibheli lathi, "Kuyakuthi ngezinsuku

zokugcina, Ngiyakuthulula uMoya waMi phezu kwabantu; futhi bayakuprofetha, futhi bayakubona imibono, futhi baphuphe amaphupho." Futhi inqobo nje uma lokho kusezisibekelweni zeBhayibheli, kungumsebenzi wami ukukukholwa nokukushumayela. Futhi nxa abantu besho amaphupho, nxa iNkosi ingakunikezi ukuhunyushwa, siyaliyeka. Futhi uma kungokuthile... Nxa noma ngubani ekhuluma ngezilimi, kufanele kube ngokuthize ebandleni, futhi kufanele kwenzeke, futhi. Asikwenzi, kungaba ngumoya omubi. Kufanele kufezeke, ngoba ukuhunyushwa kwezilimi kuyisiprofetho. Siyazi lokho kuliqiniso. Ngakho siyazama lapha ukuliphila iBhayibheli nje ngayo indlela eLifundiswa ngayo. Singasusi lutho kuLo kumbe singenezeli lutho kuLo, kodwa nje siLiphile ngendlela eLiyiyo. INkosi ayibusiswe. Lokho kwangisiza, Mfowethu J.T., ukukukholwa lokho... UNkulunkulu akazange angitshele ukuba ngiphume ngihambe manje futhi ngiyekelele ngasesonweni; kodwa nje ukuba ngiphume ngihambe futhi nje ngibe ngilokhu ngenza. Niyabo?

176 Asikhuleke manje. Mfowethu... [Udade ebandleni uyakhala kakhulu—Umhl.]... Othize uqulekile. Umzuzu nje. Hlalani nithule, wonke umuntu. Niyabo? [UMfowethu Branham ushiya ipulpiti futhi wehlela ebandleni.]

177 Baba waseZulwini, isihawu saKho nobubele makube noMfowethu Way. EGameni likaJesu Kristu, sengathi angabuya abuye. Mbuyisele, Nkosi, futhi umnike amandla nempilo.

Ngakho ngisize, inhliziyo yakhe iqala ukushaya futhi! Thulani, wonke umuntu, futhi nikhuleke nje.

Nkosi Jesu, ububele nesihawu saKho makube noMfowethu Way, eGameni likaJesu Kristu.

178 Sekwedlulile. Njengoba ngima lapha kuleli altare, lapho imingcwabo ubushunyayelwa khona. Lapho engima khona lapha, lapho amakhulu abantu ekhuleke khona kuKristu. Ngafinyelela, amehlo akhe bese lishone phakathi, ukushaya komthambo kwakhe besekungasekho. Futhi akubanga-sikhathi nje kubizwe iGama likaJesu Kristu, futhi ukushaya komthambo kwakhe kwaqala ukubuya futhi. Ayibongwe iNkosi! Ayibongwe iNkosi! Ngengomfundisi wesiphambano, ngikusho lokho eGameni likaJesu Kristu. Akamangalisi na? [Ibandla lithi, "Ameni."—Umhl.] Ukuhlaselwa yinhliziyo. Niyabo? Ngibonga kakhulu ukuthi kwenzeke njengamanje, esikhundleni sokulinda size sisuke sihambe. Niyawubona umusa kaNkulunkulu? INkosi ayibusiswe!

Asikhothamise amakhanda ethu nje.

179 Baba waseZulwini, sibonga Wena manje ngobubele baKho nesihawu saKho. Uhlala njalo uphakathi kwethu. Ngiphe, Nkosi, amaFutha esibanini sami. Ngiphe i—i—i—iNduku yeNkosi, ukuze ngiYelule, phezulu phezu kwabagulayo

nabakhathazekileyo. Ukuze ngikukhiphele phezu . . . ukuletha ukukhululwa kulabo abadingayo, nokwahlulelwa kulabo abaYenqabayo. Siphe khona, Baba. Sibonga Wena ngabo bonke ububele baKho, eGameni likaJesu Kristu. Ameni.

Mfowethu Ruddell, uNkulunkulu akubusise, mfowethu.

UKuma EsiKhaleni ZUL63-0623M
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LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo Juni 23, 1963, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilelwa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 1994 ngabe:

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Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

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