


# Ukwenziwa Oonyana

## Isiqendu IV

 Kubahlobo bethu abathandekayo, sivuya kakhulu ukuba sibuye sibelapha enkonzweni ngokuhlwanje. Kubufudumala, ngoko ke sakuzama ukukhawulezisa ngokukhawuleza kangangoko sinako, siye ngqo eMyalezweni.

Kuqala, sinezaziso esizakuzenza, no—nomthandazo wesikhawu oceliweyo. Ndzifumene iincwadi zenu phaya emva, ebinikezelwe, kwaye iyeyodade oziva ukuba unethumba ebuchotsheni. Kwaye bekukho nomnye eLouisville; nomnye umntakwabo ngumlungiseleli, uyise unokuhlasela kwentliziyo; kwaye baninzi, baninzi abantu abagulayo ehlabathini namhlanje. Abaninzi babo batsala umnxeba kwaye siqinisekile ukuba siyabathandazela ngayo yonke intliziyo yethu, ukuba uThixo asincede.

Ngokwesiqhelo malunga namashumi alithoba anesihlanu ekhulwini olungiselelo lwam luhlala luyiloo nto, ukuthandazela abagulayo, uyabona, kodwa ndi—ndibune—ndibunembono encinane ngaloo nto... Ndisabathandazela abagulayo, ngoku, niyikhumbule loo nto. Oko kuqhubeka kanye nalo. Kodwa, owu, ukuba sinokufumana i—inkonzo apho sinokuthi ngokuhlala sibekhona, ngoko, sibe nako ukusebenza, uyabona. Simelwe kukuzibumba, 'yabona, sihlanganise yonke into.

Kukho into ethile ethe yathi chapha entliziyweni yam, kwimizuzwana embalwa edlulileyo. Kuxa ithe indoda engumakhwekhwetha omdala, enye yengalo zayo yaphantsa ukudutyulwa isuke, umlenze waphantsa ukudutyulwa usuke. Ayikho apha ukuze indiphulaphule khona ngoku. Kodwa yinkosana yenene yomfo, egama linguRoy Roberson, kwaye ngomnye wabasayinela izimali apha ebandleni, ekwalelinye inene elilungileyo loMkristu. Ungene nje phaya, waza wathi, “Mzalwana Branham, ungamlibali uMongameli.” Wathi, “Udenze ndaziva ndinosizi ukumbona engcambaza,” ndimbona kumabonwakude, “yena engcambaza esihla kwinqwelomoya, iinyembezi zisihla ngezidlele zakhe, umlomo ujijekela emacaleni.” Uyazi, wayephaya ngaphesheya kanye noRoy nabanye, kwela—kweladabi.

Akunamsebenzi nokuba wahlukene naye ngokwezopolitiko, usenguMongameli wethu. Ewe, mhlekazi. Kum, mna—mna ndingomDemocrat ndinguyeye umRepublican. NdinguMkristu. Kodwa ndi—ndiyakuxelela, bendimthanda ngenene u—uMongameli Dwight Eisenhower. Ngokuqinisekileyo. Mhlekezi, ngokuqinisekileyo ebeyenye yamadoda

abalulekileyo, kweyam indlela yo—yokucinga. Ukuba ebezigqatsile kwakhona, ndibe ndizakuvota, bendiyakumvotela kwakhona. Injalo loo nto. Andikhathali nokuba ebe—ebenekhulu leminyaka ubudala, bendiyakumvotela nangoko, ngokuba ndiyamthanda. Kwaye simkhumbule emithandazweni yethu ngokuhlwanje.

J. T., eneneni ndiyithandle laa ntlanganiso, nina nonke, inguwe noMzalwana uWillard beninayo kule veki. Ukuba bendithe ndangena ndivela ngaphandle, nonke nathi, “Kulungile, Mzalwana Branham, uyazi, *ngokunje nanje.*” Kodwa kube ngcono nje ndime phandle ndiniphulaphule, aniboni njalo? [UMzalwana Branham uyahleka—Mhl.] Kulungile. Ngoko, ilunge kakhulu.

Ndinezinikezelo endizakuzenza ngamabandla athile, ukuba nonke niyawafuna, ukuba senilungele ukuya niyokwalusa ngoku, ukuba nilufumene uqeqesho lwenu. Kwaye, lona, ndicinga ukuba ninalo, nibe nonke nizinzile. Ndinelineye e-Oregon, elinye eWashington, eCalifornia, e-Arizona, kwindawo ezahlukeneyo. Ukuba unfuna ukukhe uthabathe ibandla okanye nantoni na, kuba, apha kanye yindawo elungileyo esinokuqala kuyo, kanye apha. Kwaye kukho imiphefumlo elilayo kuyo yonke indawo, nakumahlathi ama-India nantoni na ofuna ukuya kuyo. Sasize nje, ngokuba ndiyakholwa ukuba nina bafana nimiliselwe ngoku. Kunjalo. Ndiyathanda nje ukubabona besenza loo nto.

Kukho uMzalwana uRuddell ophaya phezulu endleleni. Ndizakunyuka ndiye kumqhubela inkonzo, kwintsuku ezimbalwa. Uzakuba nemvuselelo, uMzalwana uRuddell uzakubanayo. Kwaye ndi—ndiyakhumbula ukuba ndandidla ngokumtyhalela ajikeleze yonke indawo lo mfo mncinane, ndizama ukumenza ukuba aphume angene emsebenzini ashumayele. Wayesesemva kangako. Wayedla ngokuthi, “Andikwazi nje ukuthetha.” Ukuba ungakhe umve nje. Ewe. Yabona? Awuyazi into onokuyenza ngaphambi ko-ukuba uvumele uMoya oyiNgcwele akubambe. Kunjalo.

Kunye noMzalwana uGraham Snelling e-Utica, noMzalwana uJunior Jackson phaya ezantsi. Si—siqulunqa ukuba onke amabandla amancinane angodade bethu, anathi kanye. Kunye sisonke. Asinako ukungavumelani ngemfundiso zethu, okanye amathemba ethu neenjongo, iimfundiso zethu, zinye. Sima kunye, yonke into ihlangene. Silibandla elinye nje. Kwaye ngokuqinisekileyo singathanda ukuba basasazeke kuyo yonke indawo; sinabanye e-Afrika, abanye e-India, najikelele, kulo lonke eli lizwe. Kulapho sibafuna khona, besasaza iiNdaba.

Kwaye ndiyababona aba bafo basebatsha benyuka besiza, njengoMzalwana uJ. T. Parnell lo, no—noMzalwana uWillard nabanye, bayeza kakuhle, abafu abasebatsha, ngeli thuba

ndisiya ndiba mdala. Ukuba kukho ingomso, bayakuba ngamadoda angomso. Andifuni ukuba lo Myalezo ube nokufa. Awunako nje. Umelwe kukuphila uye phambili. Kwaye andikholelwa ekubeni sinethuba elide kakhulu lokuWuzisa.

Olwa sana luncinane bebesithi luzakufa, ndiyabona ukuba belikhona enkonzweni yonke imini namhlanje, dade. Ilunge kakhulu loo nto. Siyayibulela iNkosi ngaloo nto, ukuba iNkosi inobabalo, izele yinceba. Hlala nje uyikholelwa into obuyixelelwa apha kanye, 'yabona, kuzakulunga.

Ngoku, ingaba niyayivuyela imfundiso? Niyayithanda imfundiso? [Ibandla, "Amen."—Mhl.] Owu, ndi—ndi—ndicinga ukuba ngenene iyasilungisa. Isinika indawo encinane yokuphumla ekuthandazeleni abagulayo, nemibono, nempiliso eNgcwele. Kakade, ngoku, ngokuhlwanje si... Emva kwenkonzo, sizakuthandazela abagulayo kwakhona, ngokuhlwanje. Sihleli sifuna ukuyenza loo nto, sibhaptize nabani na naxesha nini na.

Bangaphi abakhumbulayo ngokuya ndandidla ngokuhamba ngeentambo zombane? Ke, ndandihamba kanye ndiphumela kwiintambo zombane, kumaxesha amaninzi, kufanelwe ukuba ndihamba amashumi amathathu eemayile ngemini ndinqumla entlango. Ndandinamakhulu amabini anamashumi asibhozo eemayile ezontambo ekufanelwe ndiwahambe. Ndandihamba ndinqumle apho, ndiphethe ihempe ngesandla, kwaye, owu, ndidinwe kangako, ndihamba ndinqumla kuloo mahlathi, nemithana eluhlaza enameva isika. Ndahlangana nomfama omdala ehleli phantsi komthi ndathetha naye ngobhaptizo eGameni leNkosi uYesu. Wanokuthi, "Kulungile, bendihleli ndifuna ukubhaptizwa."

Ndathi, "Akukudanga kakhulu emfuleni." Waze wanokuthi...

Kwaye, ndathatha bababaninzi ukuhla ukuya apho ndababhaptiza eGameni likaYesu. Ndehla kanye ngaloo mgca, ndihamba ngokukhawuleza kangangoko ndandinokuba nako. Injalo loo nto. Ngamaxesha amaninzi ndikwimpahla zam ezindala zomsebenzi, ndibhaptiza abemnye, ndisahlula ukuhla epalini kanye. Ndihlale apho ndisebenza ndinqamleze isibonda; ndandingumntu osebenza ngeengcingo, kananjalo, ndisebenza ndinqamleze isibonda ndikunye nendoda ndithetha nayo ngeNkosi. Ize ithi, "Kuba, Billy, ngolunye lwezintsuku ndizakunyuka ndiye enkonzweni yakho ndibhaptizwe."

<sup>2</sup> Ndize ndithi, "Kutheni ufuna ukulinda kude kube ngoko nje? Sikufutshane nomlambo ngoku, maninzi amanzi kanye phaya." Wabambe khona ngoku. Kunjalo. Nalo ithuba. UFiliphu wathi...

<sup>3</sup> Ithenwa lathi kuFiliphu, "Nanga amanzi, kwala ntoni?" Injalo loo nto. Akukho nto yalayo. Ukuba sowulungile, lithuba

elo. Musa ukuvumela uMtyholi afumane ithuba lokuba ajule into phakathi apho. Musa ukuzibekela ingomso izinto onokuzenza namhlanje. Ingomso lisenokungakuzeli. Ndihumbula ngelinye ithuba endathi ndenza loo nto, ndafunda, oko kwandifundisa isifundo. Ndabekela into ethile endandimelwe kukuyenza ngenye imini bucala, yabe imini elandelayo sele kusemva kwexesha kakhulu.

<sup>4</sup> Ngoku, eneni andifuni kunigcina lonke eli thuba. Kodwa ndifuna ukuze—ukuze sikhululeke, andazi, ndiziva ndonwabe kakhulu nje kangokuba ndingabikho zingqondweni, ngokufutshane. Ndiziva ndonwabe ngolona hlobo.

<sup>5</sup> Ngoku masithobe iintloko zethu okomzuzwana phambi kokuba sisondele eLizwini.

<sup>6</sup> Bawo wethu waseZulwini, Wena unguThixo ophilileyo, ohleli ephilile. Ilanga elisandula kutshona, kwa elo langa, uDanilyeli wakhangela kulo njengokuba lalitshona, uYeremiya walijonga litshona, u-Adam walijonga litshona, uYesu walijonga litshona. Kwaye iselihlabathi elinye ababephila kulo bahamba kulo, kwaye Wena uhleli ukwanguThixo omnye.

<sup>7</sup> Ngokuhlwanje zininzi izicelo. Kukho indoda enethumba ebuchotsheni, udade othile woyikela kwaloo nto. Nguwe kuphela ithumba, Nkosi, elikhoyo malunga naloo nto. Elo thumba liye ladumba, akukho nto inokumiswa. Likude ukuba lingafikelelwa zizandla zikagqirha. Kodwa ngokuhlwanje sihamba kunye nesilinge sethu esincinane, silandela loo mvana, ukuze siyibuyisele kubuhlanti bukaBawo. EGameni leNkosi uYesu sijolisa imithandazo ekubulaleni ingonyama, ithumba, ukudumba, ngokukhuselekileyo ukuze sibangenise ebuhlanti.

<sup>8</sup> Kwaye thina, Thixo, siyamkhumbula ngokuhlwanje uMongameli wethu othandekayo umzalwana uDwight Eisenhower. Ulikhokele ilizwe, Nkosi, uzamile ukusigcina singekho mfazweni. Wathembisa imfazwe yaseKorea ukuba iyakuphela ukuba anganayo indlela anokwenza ngayo. Wathembisa abo mama ukuba uyakubabuyisa abaya bafana. Kodwa wathi, “Ukuze ndibe nako ukwenza oko, andinakuba nako ukukwenza. Ndingazifaka iinzame zam, kodwa nguThixo kuphela omelwe kukukwenza oko.” Kwaye Wena wawunaye, Nkosi, ngoku yonke loo nto ilungisekile. Kwakutheni ukuze bangayiboni loo nto kwakwindawo yokuqala? Thixo, ndiyathandaza ukuba Umncede. Sikelela loo mphefumlo ukhaliphileyo, Nkosi. Kwaye sithandaza ukuba Usikhethele inkokeli eyakulandela. Intando yaKho yenxa yengaphambili iyakwenzeka, Nkosi.

<sup>9</sup> Kodwa Lowo sinomdla kangako kuye ngokuhlwanje, ngaphandle kwemicimbi yethu yobuzwe, nguLowo mkhulu uzukileyo uzakuza kumisa uBukumkani obungayi kuba nasiphelo, iNkosi uYesu, uNyana waKho. Ngoko

bayakuzifumba izixhobo, izingqi ziyakuvakala kwaye akusayi kubakho zimfazwe kwakhona. Bayakutyala izidiliya badle iziqhamo zazo. Bayakwakha izindlu, bazihlale. Kwaye akusayi kuze kubekho nkathazo kwakhona ngoko emva koko.

<sup>10</sup> Sisikelele ngoku njengokuba sisondela kwiLizwi. Kwaye, Bawo, Wena uyasazi isizathu sokuba ndisondele kwiLizwi ngesi Sibhalo kanye silapha. Kungokuba ndi—ndiva ukuba Wena ufuna ukuba oku ndikwenze ngolu hlobo, yintando yaKho eNgewele leyo, kulungelelwano lwaKho, use... ulungelelwano lwalo mhla, ukuze abantu bafumanise indawo yabo balungele iyure yedabi. Njengokuba umzalwana ethe kumthandazo wakhe oza kuWe kungekudala, "Owu, Usiqeqeshe ithuba elide kakhulu, Nkosi." Ngoku, Bawo, sinike isikhundla sethu. Sibeke apho koko simelwe kukukwenza, ukuze sibe semsebenzini kaBawo. Ngokuba sikucela oko eGameni likaYesu, uNyana waKho. Amen.

<sup>11</sup> Ndibe nenjikalanga emnandi kanene ngale njikalanga, ndithetha nogqirha odumileyo eLouisville, nomongikazi wakhe. Beve ngezinto ezimangalisayo zeNkosi. Kwaye uyise wayengugqirha. Waze weza wahlala kwigumbi lam ithuba elininzi lenjikalanga, usuke wafika nje, wavele wangena. Umntu omangalisayo; obulukhuni gxebe, uyazi, ubungqongqo, ungumRhabe wenene indawo yokuqala, kodwa umke iinyembezi zisihla ngezidlele zakhe. Owu, mna... UThixo unabo bethe gqi kuyo yonke indawo, kwii-ofisi zoogqirha, abongikazi. Andikholelwa ukuba ukho umongikazi kwiSibhedlele sabaGugileyo iNorton endingazange ndingqine kuye malunga nokuba noMoya oyiNgewele, ndaze ndambuza ukuba ubhaptiziwe na eGameni likaYesu. Akukho nogqirha endahlangana naye, naphina, okanye entl-... 'Yabona?

<sup>12</sup> Ndibaxelele ngaWo. Asinathuba lininzi, mzalwana. Akunamsebenzi nokuba kukhangeleka kunzima kangakanani na apho, lindela nje ukuba uwelele ngaphaya kwala mphefumlo wokugqibela phesheya ubone, ngoku uyakunwenela ukuba ube kanti ubuyenzile. Ewe, mhlekazi. Musa ukulinda kude kube leloxesha, masiyenze khona ngoku. Yiyo le iyure. Owu, basenokungavumelani, baphuphume baxambule kancinane malunga noko, kodwa abazimisele kuyenza loo nto. Ngenene abazimisele kuyenza loo nto. Ba—ba—balungile. Xa bexambulisa nawe, yithi nje—nje ukhumbule, a—abazimiselanga kwenza njalo eneneni. Abazimiselanga kuyenza loo nto. Mhlawumbi nje kukuba bafundiswe into enye ababambelele kuyo, ukuze wena—wena ube nokuyibona imbono yabo. Musa ukuxambulisa nabo, musa ukuxambulisa naye namnye, kokoba bathande nje Bangene kuWo. Uze ke ubathandazele.

<sup>13</sup> Kulungile, ndiyacinga ukuba sihle saya kufika kwivesi ye-9, andiqinisekanga. Kukude kakhulu ukuya kwisahluko se-3,

akunjalo, madoda? Owu, buBusi buseliweni kum obo! Besithetha ngoku, nikhumbule, ukuwenzela nje ukuba sibe nesandlalelo kwakhona. Kwaye ngoku, Mzalwana Neville, u—uze unditsale kancinane ngoku ukuba ndisilele ukulibona ixesha ukuba liyemka, ukuze ndibe nokuthandazela abagulayo. Sifuna ukufaka lonke ichaphaza elincinane esinokuba nako ukulifaka. Kwaye ngokuhlwanje ndifuna ukubizela ngaphambili abaguqukayo. Ndi... Ukugqibezela oku ukuze ndibe nako ukufunda konke okuseleyo koku.

<sup>14</sup> Kodwa injongo yoku, yile, kukuba ubone indawo yakho kuKristu, ukubona ukuba akuyonto unokukhubeka nje ungene kuyo, okanye into usenokuthi... ube ulingenwe yiyo kwindawo ethile, kodwa koko uThixo wakwenzela kona, ngokwaKhe. Hayi ukuthi wawulunge kangangokuba wade waya enkonzweni ngobunye ubusuku, waze umzalwana olusizana othile wakukhokelela esiguqweni. Kwaye kwakungeyiyo loo nto. YayinguThixo, ngaphambi kokusekwa kwehlabathi, owakunyulela kwangaphambili uBomi obunguNaphakade. Wathi wakufika apho ngaloo mini, akumangalisi ukuba mashumi amane... kumashumi amabini anesine amadoda amakhulu azithula izithsaba zawo, wonke umntu wabeka isithsaba sakhe phantsi, wonke umntu wawa ngobuso, ayengenayo nento enye awayenokuyithetha, akukho mshumayeli, akukho ndoda inkulu, nantoni na eyenye. Konke ukudunyiswa kuya kwiMvana! UThixo uyakuhlanganisela kuYo zonke izinto ngaloo mini. Owu, ukuba nje besinokuqaphela ukuba yayinguBani na Lowo wabethelwayo. Ngoku kuyi...

<sup>15</sup> Siqala ngevesi ye-8, ukufumana isandlalelo esincinane.

*Awaluphuphumisela kuthi lunabo bonke ubulumko nokuqonda;*

*Esazisile imfihlelo yokuthanda kwakhe ngokwenkolelo yakhe,...*

<sup>16</sup> “Imfihlelo zokuthanda kwaKhe.” Niyayikhumbula ke indlela ebesibambebelele ngayo kuloo nto? Bangaphi abebelapha kusasanje, masibone. Indlela esithe sabambelela ngayo koko, “imfihlelo yokuthanda kwaKhe.” Ngoku, asiyonto incinane nje, ngoko yimfihlelo. Ukuthanda kukaThixo kuyimfihlelo. Kwaye mntu ngamnye umelwe kukuyifuna ayifumane intando kaThixo ngesiqu sakhe eyindoda okanye engumfazi, imfihlelo kaThixo.

<sup>17</sup> Siyifumanisa njani? UPawulosi, yayisaziwa nguye. Wathi akazange athethane naye nabani na, hayi inyama negazi. Akazange aye sikolweni, iziko lamfundo. Akazange abe nanto yakwenza naloo nto. Kodwa yena... Yatyhilwa kuye nguYesu Kristu, Owahlangana naye endleleni eya eDamasko, eku—ekukuKhanya okunjengeNtsika yoMlilo, kwaze Kwambiza.

Wehla waya kwelase-Arabhi, waze wahlala apho iminyaka emithathu. Owu, awucingi ukuba yayilithuba elide elo, Mzalwana Egan? Iminyaka emithathu uPawulosi apho ezantsi e-Arabhiya, waziqeshela isakhiwo esincinane kwindawo ethile, esihla enyuka ngemigangatho, nezo ncwadi zisongwayo zindala zonke. Babengenazo ezi zintsha; nguPawulosi owazibhalayo, uninzi. Kanye apha kwezi ncwadi zindala zisongwayo, indlela awathi uThixo, ekuqalekeni, wasimisela ngenxa engaphambili uBomi obunguNaphakade. Nendlela Awayezakuthi athumele ngayo uYesu, ukuze ngenxa yeli Dini sibe nokuba nelungelo kuMthi woBomi. Abo Wabazi ngenxa engaphambili, Wababiza; abo Wababizayo, Usele ebangcwalisile; abo Abangcwalisileyo, Usele ebazukisile. UThixo, ukusukela ekuqalekeni kwehlabathi, wasimisela ngenxa engaphambili ekwenziweni oonyana. Ngoku indalo iyonke iyancwina, ilindele ukubonakalaliswa koonyana bakaThixo. Owu, ndinokuqikelela ukuba uPawulos waba nexesha elimnandi. Ndingathanda ukuba ndibe ndandilapho kunye naye. Awungethandi wena?

<sup>18</sup> Ngoku wathi, “Usazisile imfihlelo.” Fumana ukuba uMoya oyiNgcwele ube phezu kwakho ixesha elithile, uqale ukuqhuba. Oko ukhangele ukuba Kuhamba njani na. Ngale njikalanga bendine, owu, malunga namashumi amathathu emizuzu okufunda, ukusikhangela nje kwakhona esi sifundo; mhlawumbi ingekuko, ndingathi sisiqingatha soko, imizuzu elishumi elinesihlanu phakathi kwalo maxesha. Ndaze ndaqhubela phambili, ndaze ndacinga, “Imfihlelo, kuyimfihlelo kanjani!” Kwaye iSibhalo sandibuyisela emva saya kundingenisa kwiTestamente eNdala, emva koko sabuyela emva saza kungenza kwiTestamente eNtsha; kuyinto nje ehlangeneyo, ndibone imfihlelo yoKuza kwaKhe, imfihlelo yentando yaKhe, imfihlelo yethu sihleli ndawonye. Khumbula, ayinakufundiswa nakuliphi na iziko lemfundo. Yimfihlelo. Awunakuyazi ngemfundo, ngemfundo yezakwalizwi. Yimfihlelo eyayifihlwe ukususela ekusekweni kwehlabathi, ilindelwe ukubonakalaliswa koonyana bakaThixo.

<sup>19</sup> Ndixelele, mzalwana wam, ndixelele, dade wethu, yayileliphi ixesha apho oonyana bakaThixo babenokuze babonakalaliswe ngaphandle kweli xesha ngoku? Lalikhe lakho phi ixesha embalini, apho babeya kubonakalaliselwa ukuhlangulwa kwendalo iphela? Indalo, indalo ngokwayo iyancwina, ilindele ixesha lokubonakalaliswa. Ngoba, ngaphambi kokuba isicamagushelo sibe senziwa, ngaphambi kokuba uMoya oyiNgcwele wathi wathululwa, ngaphambi kwayo yonke—yonke iTestamente eNdala, konke ukuhla apho, kwakungenakuze kubekho kubonakalaliswa. Kwafanela ukuba ilinde kude kube lelixesha. Ngoku zonke izinto zizisiwe, ziyeza, zidibanela ukuba lilitye lentloko, ukuya

ekubonakalalisweni koonyana bakaThixo bebuya kwakhona, kwaye uMoya kaThixo ungena kula madoda, ugqibelele kangako, lude ulungiselelo lwawo lusondele kangako ekubeni ngathi lolukaKristu lude luMnxibelelanise neBandla badibane.

<sup>20</sup> Bangaphi abakhe bayifunda imbali yeephiramidi? Ndiyaqikelela mhlawumbi lelinye inenekazi eliphakamise isandla salo. Kulungile.

<sup>21</sup> UThixo wabhala iiBhayibhile ezintathu. Enye yazo yayiyi-Zodiac esibhakabhakeni, yiBhayibhile yokuqala leyo. Umntu kwakufanele ukuba ajonge phezulu ukuze abe nokuqonda ukuba uThixo uvela ngasentla. Landela i-Zodiac, nake nayifunda? Inika nditsho sonke isigaba sexesha, kwa isigaba sexesha sikanonkala. Inika isiqalo, uku-...ukuzalwa kukaKristu. Yintoni umqondiso wokuqala kwi-Zodiac? Yintombi eseyintombi. Yintoni umqondiso wokugqibela? YiLeo ingonyama. UKuza kokuqala noKuza kwesibini kukaKristu, konke kubhalwe apho.

<sup>22</sup> Ukuze iBhayibhile elandelayo eyabhalwayo, ilitye elibizwa ngokuba “ziiphiramidi.” UThixo wabhala kwiiphiramidi. Ukuba uyazifunda, khangela iimbali zakuqala neemfazwe, indlela ezazakhiwe ngayo ngaphambi kwentshabalalo kanogumbe.

<sup>23</sup> Eyesithathu yabhalwa ephepheni, iBhayibhile, ukwenzela elikhulu, elinengqondo elilumkileyo ihlabathi eliyakuza. Ngoku, njengokuba uThixo eye wehla ngesigaba sexesha, sikwi-Leo ingonyama. Sisekuthwesweni kwephiramidi. SikwiNcwadi yeZityhilelo, kwisahluko sokugqibela. Inzululwazi ithi sikwimizuzu emithathu ngaphambi kwenzulu zobusuku. Owu, cinga nje ukuba siphi na.

<sup>24</sup> Kwaye qaphela, masithabathe iphiramidi, ilula. Ihamba nje ngokungathi ngunxantathu.

<sup>25</sup> Xa sasilapha ezantsi ekuqalekeni kwesigaba sexesha sakuqala sebandla, emva koHlaziyo kwixesha likaLuther, ukuthi nje kumntu wayenguMkristu, kwakuthetha mhlawumbi ubomi bakhe kungenjalo ukufa. Babambulalela nje ngenxa yokuthi wayenguMkristu. Ngoko ke ukudlula kwimbandezelo... Sonke isigaba sexesha, kulo lonke ixesha, bekuhleli kukho intshutshiso. “Bonke abathanda ukuhlala ngokuhlona uThixo kuKristu Yesu bayakutshutshiswa.” Kwisigaba sexesha sikaLuther, kwakusoyikeka ukuthi u “ngumLuthere.” Wawuthathwa njengomntu oyibaxayo, kwaye wawunokubulawa. Ngamaxesha amaninzi babebabulala kumaziko omlilo, bebatshisa, nayo yonke enye into, ngenxa yobuLuthere.

<sup>26</sup> Laze ibandla laya lincipha, njengephiramidi. Langena kwelinye inyathelo lobabalo, elalilungcwaliso. Ixesha



likaWesley, ngexesha wathi wamelana nebandla lama-Anglican, wafundisa ungcwaliso. Lwaya kwabambalwa kwakhona, baze babizwa ngokuba liqela labayibaxayo.

<sup>27</sup> Bangaphi apha ababengamaWisile, okanye ababekade bengawo, okanye abake banonxibelelwano nebandla lobuWisile? Sisiqingatha senu. Benisazi ukuba ibandla lamaWisile lakhe laphantse lanoMoya oyiNgcwele ngaxesha lithile? Ndakhe ndaya kwiinkonzo zamaWisile ndawabona esiwa emgangathweni, baze babajule amanzi ebusweni babafake umoya ngephiko lokwenza umoya, bezama uMoya oyiNgcwele ukuba ungehli phezu kwabo. Injalo loo nto. Ngoku, yinyaniso leyo, ezantsi kwinduli zaseKentucky apho kwakukho amaWisile. Nina bafana ningabajoyini beecawe apha. SasinamaWisile phaya, namaBhaptizi. Sehla esiguqweni sabethana emqolo sade safumana into ethile. Saphuma apho, saphila ngokwahlukileyo emva koko.

<sup>28</sup> Kodwa ninyuka nje nibhalise igama encwadini nithi, “NdingumWisile.” Nize nithabathe ibhotilana yokusasaza ityiwa nizifefe ngamanzi, kube kuphelele apho. Niphume apho ninxibe iibhulukhwe ezimfutshane, nifake i-make-up, nibalekise umdyarho wamahashhe, nibheje, nidlale amaqashiso, nidlale oomatshini bamaqashiso nayo yonke enye into, nangoko nibe nisengamaWisile athembekileyo, 'yabona. AsibobuWisile obo. Ngabajoyini nje beecawe abo. Injalo loo nto. AmaBhaptizi, ikwayinto enye, amaPresbhithari, konke ukuhla kuyindlela enye.

<sup>29</sup> Njengokuba uDavid duPlessis wathi, “Abazukulwana, uThixo akanabo abazukulwana.” UThixo akazange abe namzukulwana. Unoonyana, kodwa akanabo oonyana abangabazukulwana. Injalo loo nto. Nina...kwaye abantu abangena kwibandla laseWisile, okanye ibandla lakwaMoya, okanye ibandla lamaBhaptizi, ngokuba umama wakho okanye utata wakho wayengowakwaMoya okanye umBhaptizi, ngoko ungunyana ongumzukulwana. Babengoonyana bona. Ungunyana ongumzukulwana wena, 'yabona. Ngoko uThixo akanayo into elolo hlobo. IBandla linento eninzi yoko, kodwa hayi—kodwa hayi i—hayi i—hayi. . . uThixo akanayo.

<sup>30</sup> Ngoku, qaphela ezi zinto, konke ukuhla kude kuze kutsho ngoku, njengokuba kusiya kuba kwabambalwa, ibandla. Isigaba sexesha lakwaMoya singenile. Loo nto ngokuqinisekileyo yasusa zonke iindawo ezingamaqhuma. Yaze yenza ntoni ke? Yashiya nje amaWisile namaLuthere ngasemva.

<sup>31</sup> Ngoku uMoya oyiNgcwele wahamba ngoko wemka kwisigaba sexesha sakwaMoya. Benza ntoni? Bazenza umbutho, bazenza ngokwabo, “Singama-Assemblies of God. SingaboBunye. SingaboBubini. SiliBandla likaThixo. SiKoku,

okanye *Okuya*. Awungowethu, awunakungena eZulwini ngaphandle kokuba igama lakho libe kwincwadi yethu.” Owu, imfeketho enjalo! Andikhathali nokuba ungumBhaptizi, umWisile, umPresbhithari, igama lakho ulibhala kwiNcwadi yoBomi xa uThixo ethe walibeka apho. Ukuba wawumiselwe ngenxa engaphambili kuBomi obunguNaphakade, uThixo uyakukubiza ngandlela ithile, ngandlela ithile, nge—ngandlela ethile, okanye eyenye. Ngokuqinisekileyo uyakuyenza loo nto. “Konke aNdinike kona uBawo kuyakuza kuM.” Akunamsebenzi nokuba yeyiphi na inkonzo ongowayo, loo nto ayinakwenza nto noko. Kodwa imvaba ayinakuze ikwenzele nto, koko isenokukuthintela kakhulu ekuqhubeleni phambili noThixo, kodwa ayingeke—ayingeke ikwenzele into eyenye. Ikuhlanganisa ngokobunkonzo neqela labakholwayo kunye nabangakholwayo. Kakade, uhlanguana naloo nto kuyo yonke indawo oya kuyo, kwaye babenayo loo nto naseZulwini. Ngoko, kulungile, kodwa ukhangele kwihlelo lakho. Khangela kuYesu, nguYe Omakujongwe kuye.

<sup>32</sup> Ngoku njengokuba sisihla nje sifike apho...babene... Bangaphi...Ndiyakholwa ukuba lo mfazi ebephakamise isandla sakhe ukuba wakhe wafunda ngeephiramidi. Uyazi, iphiramidi ayizange ibekwe nto phezulu. Ingaba labekwa? Ayizange ibe nalitye lentloko phezulu kwayo. Abazange, abazange babe nako nokulifumana. Abazi ukuba kwenzeka ntoni na kulo. Ngoba? Kwakutheni ukuze ilitye lentloko lingabekwa ngaphezulu, ilitye-ntloko, phezulu kwayo? Kungokuba Waliwa ekuzeni kwaKhe. Waba liLitye elaliwayo. Injalo loo nto. Kodwa lizakuthweswa. Injalo loo nto. Aze ngoko loo matye anxibelelanayo alingane iLitye-ntloko, ayakuba ngamatye ayakuthi ngokugqibeleleyo afane nelo Litye, liyakuwalingana, linxibelelane nayo yonke—yonke indawo. Iphiramidi igqibelele kangangokuba awunako nokuhambisa incakuba i-razor phakathi kwawo, apho loo matye ahlanguana khona. Enjalo ukuba ntle i-masonry isakhiwo sezitena. Amanye wawo anokuba nobunzima amakhulu eetoni ephezulu emoyeni, abe ehleliswe kunye ngokugqibelele kangako.

<sup>33</sup> Nantso indlela uThixo alizisa ngayo ibandla laKhe. Sinxityelelaniswe ngokulinganayo, ntliziyo nye namxhelo mnye. Ngoku umntu othile uthi, “Ke, amaLuthere phaya kudala akukho nto ayenayo.” Musa ukukholelwa yiloo nto. AmaLuthere ayakuvuka eluvukweni kanye njengokuba nabanye beyakuvuka eluvukweni. AmaBhaptizi, amaPresbhithari, nabo bonke abantwana bakaThixo, bayakuvuka koloo vuko. Kwaye naso isizathu namhlanje sokuba abantu bathi, “Owu, kulungile, kuyakubakho imvuselelo etshayelayo eyakuphuma apha isindise amakhulu ezigidi zabantu bakwaMoya. Bayakusindiswa bonke kuze ke kubekho uXwilo.” Niyaphazama. Olwa Xwilo luyakuba

ngamakhulu amawaka, kunjalo, kodwa ayakwenziwa ngamawaka amathandathu eminyaka yosindiso kananjalo, kumawaka amathandathu eminyaka eyadlulayo. Umntu uhamba ekuKhanyeni njengoko ukuKhanya kusiza kuye, uzilungisa iingxaki akuhlangana nazo kuphela. Ngoku, ukuba uyayala loo Nto, ngoko ushiyeka emnyameni. Kodwa ukuba uhlala njalo eqhubela phambili!

<sup>34</sup> Ngoku, qaphela, ngoko uKuza kweNkosi uYesu kusondele kakhulu kangangokuba uMoya osuka ezantsi apha... kugwetyelo nje kuphela, ungcwaliso, ubhaptizo loMoya oyiNgcwele, ukuze ngoku kube kwixesha kanye lokuza kweLite lentloko. IBandla limelwe kukuba ligqibelele lifane noKristu kangangokuba uKristu neBandla babenokumanywa bahlangane, kuMoya omnye. Kwaye ukubauMoya kaKristu ungaphakathi kuwe, Ukwenza ukuba uphile ubomi bukaKristu, usebenze ngobomi bukaKristu, wenze imisebenzi kaKristu. "Lowo ukholwayo kuM, imisebenzi eNdiyenzayo uyakuyenza naye." UYesu wayithetha loo nto. 'Yabona? Ngoku sizakuba ne, sinolungiselelo oluzayo olufana kanye nobomi bukaKristu ngokuchanekileyo. Luqondakalisa ntoni olo lungiselelo? UKuza kweNkosi.

<sup>35</sup> Khangela ehlabathini namhlanje, ukhangele ukuba uthini na uKhruschev, nazo zonke ezi zinto zinkulu, nazo zonke ezimpixano zisehlabathini jikelele khona ngoku, naxesha nini na, lingaba ngumgubo nangawuphi na umzuzwana. Kunjalo. Kwaye ukuba oko siyazi ukuba kusondele. Nawuphi na umntu osezingqondweni angafunda amaphepha-ndaba okanye aphulaphule unomathotholo, aze azi ukuba oko kusondele. Ke, khumbula, uKristu uzela iBandla laKhe ngaphambi kokuba kwenzeke oko. Ngoko kusondele kangakanani Ukuza kweNkosi uYesu? Mhlawumbi ngaphambi kokuba le nkonzo iphele ngokuhlwanje. Sisekupheleni kwexesha. Ngokuqinisekileyo yinyaniso leyo.

<sup>36</sup> Khangela ibandla njengokuba lisiza, njengokuba liqhubela phambili. Lithabathe nje engqondweni yakho, nina bezembali nifunda iimbali. Khangela kwibandla lamaLuthere phantsi kogwetyelo, lisiza ngokuhlaziyekileyo liphuma kubuKatolika, likhangele liqhubela phambili. Uze ukhangele kuWesley esiza esondela kancinane, engena kungcwaliso, lithungelana lingena eZibhalweni. Khangela kanye phakathi naphakathi, amaWisile. Kwaze into elandelayo eyangenayo yaba sisigaba sexesha lakwaMoya. Kwaye isigaba sexesha sakwaMoya sasisesokubuyiselwa kwezipo, izipo zomoya. Ngoku, khangela kwisigaba sexesha esingenayo ngoku kanye ukuya kuma kwiLite-ntloko. 'Yabona ukuba ndithetha ukuthini na? UKuza kweNkosi, kwazisiwe. UThixo nayo yonke indalo ulinde nje ukuba ibandla lifumane indawo yalo ngokufanelekileyo.

<sup>37</sup> Inkathazo namhlanje, mna...phantse wonke umntu endakhe ndahlangana naye. Ndandiphuma, sasithabatha... Ndinoxilongo lwasemzimbeni, uyazi, ukuba siya phesheya kolwandle, nina baseki bamabandla nabanjalo niyayazi loo nto. Xa ndandithabatha uxilongo bandikhupha kwelo gumbi apho, ndandisela laa nto indala...kukhangeleka kum ngathi yintlama, okanye umgubo, okanye into enjalo, ndaze nda—ndandiyisela. Ndaze ndaphuma apho, ndahlala phantsi, ndalinda isiqingatha seyure ukuze ndibone ukuba iphumile na esiswini kum okanye hayi. Ndakhangela ngaphaya, kwakukho umfazi omncinane, ekhangeleka ngokungathi selezakufa. Waye...imilenzana neengalwana. Ndaze ndabe ndisuka kulo mntu ndiye kula mntu, kulo mntu ndiye kula mntu, ndisiya ndisondele kuye, ndade ndaya kufika ezantsi apho wayekhona. Wakhangela ngokungathi usizana lwento selezakufa. Ndaya ndasondele kuye, ndathi, “Uxolo, nkosazana.”

Wathi, “Ninjani?” Owu, wayegula ngolona hlobo!

Ndaze ndathi, “Konakele phi?”

<sup>38</sup> Wathi, “Bendiye eTucson ukuya kutyelela intombi yam. Ndagula, abafumanisi ukuba yintoni na eyonakeleyo.”

<sup>39</sup> Ndathi, “Inye into endifuna ukukubuza yona.” Ndathi, “Ndingumshumayeli weVangeli. Ingaba unguye uMkristu? Ingaba ukulungele ukuhamba ukuba loo yure iyafika?”

Waze wathi, “Ndingowebandla e*Lithile thile*.”

<sup>40</sup> Ndathi, “Asingombuzo endiwubuzileyo lowo. Ingaba unguye uMkristu ozaliswe nguMoya kaThixo ube ukulungele ukuhamba xa Ekubiza?” Loo mfazi wayengayazi kwa into endandithetha ngayo. 'Yabona? Owu, ngumbono olusizi njani elikuwo ihlabathi!

<sup>41</sup> Ngoku, “othe wasazisa imfihlelo yokuthanda kwaKhe,” okusondelayo...Mandinifundele into. Bendifunda phaya... Masityhile ngaphaya ngoku ku “imfihlelo yokuthanda kwaKhe.” Masityhile kumaHebhere apha umzuzu nje, isahluko se-7 samaHebhere, ndiyakholwa siso. Kwaye ndingathanda ukunifundela into eyakuthi nje inenze nizive kamnandi xa sicinga ngathi sihleli kunye kwindawo zaseZulwini. AmaHebhere, isahluko se-7.

*Kuba lo Melkitsedeke, (ngoku khangela) kumkani waseSalem, mbingeleli kaThixo Osenyangweni, . . .*

<sup>42</sup> Yintoni imfihlelo ngoku? Nantsi imfihlelo, khangela koku. Ngubani lo Mfo, “wenza, ukwaziwa, imfihlelo yokuthanda kwaKhe,” lo Melkitsedeke? Ndilindele wonke umntu olapha, iiBhayibhile zisatyhilwa. AmaHebhere, isahluko se-7, nguPawulos othethayo laa mntu mnye wamaGalati.

*Kuba lo Melkitsedeke, kumkani waseSalem,  
mbingeleli kaThixo . . . osenyangweni  
wahlangabezanyo no-Abraham ebuya evela  
ekubulaleni okumkani, wamsikelela;*

*Awathi u-Abraham wamabela nesishumi sezinto  
zonke, esithi okunene ukuqala ukuthetha ngentetho  
evakalayo nguKumkani wobulungisa . . . kodwa kamva  
. . . abe nanguKumkani waseSalem, (Ngubani lo Mfo?)  
oko kukuthi, nguKumkani woxolo;*

*Engenayise, engenanina, engenasiqalo sabomi,  
engenasiphelo sabomi; . . .*

<sup>43</sup> Yayingubani le Ndoda? Yayingubani Yona? Wayengenayise, Wayengananina, Wayengazange Abe nasiqalo, okanye engazange abe naxesha Ayakuze afe ngalo. Wahlangana no-Abraham evela ekubulaleni ookumkani. Wayesenza ntoni? Wayephumile ukuya kulanda uLothe, umntakwabo owayelahlekile, ukumbuyisela. Waze wabulala ookumkani; oko kukuthi, abo kumkani babebulele; ndiyakholwa ishumi okanye ishumi elinesihlanu lookumkani, nobukumkani babo. Kodwa u-Abraham waxhobisa izicaka wamlandela, wazahlula ngobusuku, 'yabona, akuhlangu naye ngexa langokuhlwa. Owu, mzalwana, sisebenza ebumnyameni ngoku, ukuKhanya ekuphela kwako esinako, kukukhanya kweVangeli. Kodwa wazahlula, waze wambamba wambuyisela kwakhona. Kwaze kwathi endleleni yakhe yokubuya, emva kokuba idabi liphelile!

<sup>44</sup> Masiye kwiGenesis 14, okomzuzu nje, silifumane ngokucace ngcono eli bali. Masiye ngapha kwiGenesis, esesi- . . . Ndiyakholwa ukuba likwese-14, kwiGenesis 14. Ewe, masithabathe iGenesis 14:18, siqalise. Masiqale nje ngaphambili kancinane kunoko. Masiqale, ewe, ivesi ye-18, kwiGenesis 14:18, "Waze uMelkitsedeke. . ." Ngoku, ngu-Abraham ebuya ngoku ekubulaleni ookumkani. Wabuya, andleleni yakhe yokubuya, ebuya noLothe, bonke abantu ababenabo ababethatyathiwe. Bonke!

<sup>45</sup> NjengoDavide, owahamba waze wafumana. . . Wenza ntoni uDavide? Wathabatha isilinge esincinane, waphuma waya kulibamba itakane elincinane walikhupha emlonyeni wengonyama. Cinga nje ngesilinge, elanda itakane. Ngubani ehlabathini owayenokuyenza loo nto? Ndixelele ukuba yeyiphi na indoda apha enokuyenza, phakamisa isandla sakho. Ndiyakukuxelela kwangoko ukuba uyaphosisa. Anindibonanga ndisiphakamisa nesam. Hayi, andinakulilanda nange-thirty-ought-six, kunganzima. Kodwa yena walilanda ngesilinge, into efana nesuntswana lofele, luneengcingo ezimbini kulo, lijikeleziswa. Ngokuba . . . Kwathi ke kwakuba lithuba likaGoliyathi ukuba enze ukuqhayisa kwakhe,

walandela uGoliyathi, waze wathi, “UTHixo waseZulwini undenze umhlanguli wemvana emlonyeni wengonyama, emlonyeni webhere.” Wayesazi ukuba yayingesiso isilinge. Yayingamandla kaThixo awahamba naye. Nguye Lowo owabuyisa laa mvana.

<sup>46</sup> Kwaye yiloo nto esiyithethayo namhlanje. UThixo unabo ooDavide bethe gqi macala, ewe mhlekazi, abadlisa izimvu zikaBawo. Kwaye kanye ethubeni xa ithumba livela, okanye umhlaza usiza, okanye into ethile, ibe ixhuma iphuma ezandleni zikagqirha. Loo nto ayinakummissa uDavide, uyakuphuma kanye apho elanda loo mfo, ephethe isilinge, sika, “Celani nantoni na eGameni laM, niyakuyenzelwa.” Andikhathali, oogqirha bangahleka, naye wonke omnye umntu angahlekisa ngaye, uyakumlanda nakanjani na, eyibuyisela ebuhlanti loo mvu. Ewe, mhlekazi. Ungumntwana kaThixo, susa izandla zakho kuye! Yingqube iwe phantsi le ngonyama, ngoko ingonyama yavuka, wayibamba ngodevu wayibulala; inkwenkwana encinane edlakadlaka, ngeliphandle inobunzima bamashumi asibhozo okanye amashumi alithoba eeponti.

<sup>47</sup> Khangela. UMelkitsedeke, uKumkani waseSalem onguKumkani woXolo, ntoleyo iSalem ilapha ngaphaya kwenduli. UnguKumkani weJerusalem, yayinguYe lowo. Nguye kanye Eyayinguye, uKumkani weJerusalem. Ntoleyo, iJerusalem yayibizwa ngokuba kuqala yiSalem, into ethetha uxolo; yayiyiJerusalem leyo kuqala, ngaphambi kokuba ibe yabizwa ngokuba yiJerusalem. WayenguKumkani weJerusalem. WayenguKumkani wobulungisa, uKumkani woxolo, uKumkani weSalem. Wayengenayise, Wayengenanina, Wayengenasiqalo samihla, Wayengenasiphelo sabomi, Wayengenamlibo wakuzalwa. Owu, owu, owu! Ngubani lo Mfo? Mkhangele. Emva kokuba idabi lalidlule, emva kokuba uloyiso lwalufunyenwe, khangela into Awayithethayo. “Kwaye uMelkitsedeke,” ivesi ye-18, isahluko se-14, kwiGenesis.

*UMelkitsedeke ukumkani waseSalem waphuma enesonke newayini: ube engumbingeleli kaThixo osenyangweni.*

*Wamsikelela, wathi, Makasikelelwe u-Abram nguThixo Osenyangweni, uMnini mazulu nehlabathi:*

*Makabongwe uThixo Osenyangweni obanikeleyo ababandezeli bakho esandleni sakho. U-Abram wamnika isishumi sento zonke.*

<sup>48</sup> Masifunde siye phambilana.

*Wathi ukumkani waseSodom ku-Abram, Ndinike abantu, uthabathe impahla.*

*Wathi u-Abram kukumkani waseSodom, Isandla sam ndisiphakamisele kuYEHOVA uThixo osenyangweni,*

*uMnini mazulu nehlabathi,* (Phula phula indlela awakushunqulela ngayo oko, mh, indlela awamnika ngayo kona!)

*Ukuba andiyikuthabatha nosinga nokuba ngumtya wembadada, ukuba andiyi kuthabatha kuko konke . . . nokukokwakho, ukuze ungatsho ukuthi, Mna ndimtyebisile u-Abram:*

*Kuphela ibe yilento idliweyo ngabafana, . . .*

<sup>49</sup> Qaphela lo Melkitsedeke kanye nje ukuba Ahlangane no-Abraham evela kubulala ookumkani. Imfihlelo kaThixo ngoku iyaziswa! Wayengubani Yena? Akukho mntu . . . Abanakyifumana nayiphi na imbali ngaYe, ngokuba Wayengenayise, Wayengenaye nanina, Wayengazange abe naxesha Waqala ngalo, Wayengazange waba naxesha Ayakufa ngalo, ngoko nokuba WayenguBani na usaphila. Akazange abe nasiqalo, ngoko Wayengenakuze abe ngomnye umntu ingenguye u-El, Elah, Elohim; okho ngokwakhe, ohlala ekho ngokwakhe, uThixo Onamandla onke!

<sup>50</sup> UYesu wayenoYise, uYesu wayenonina; uYesu wayenesiqalo semihla, uYesu wayenesiphelo sobomi emhlabeni. Kodwa le Ndoda yayingenaye unina okanye uyise, amen, ingenayise nanina. UYesu wayenabo bobabini uYise nonina. Le Ndoda yayingenaye nayise nanina. Amen. Kwaye Yenza ntoni, emva kokuba lidlule idabi, emva kokuba u-Abraham wathabatha indawo yakhe?

<sup>51</sup> Emva kokuba ibandla lithabathe indawo yalo, sibizelwa ekwenziweni oonyana, ngoMoya oyiNgcwele. Kwaye xa umntu ngamnye ethabatha indawo yakhe, into uThixo ambizele ukuba ayenze, aze eme kuye ekupheleni kwendlela, elanda abalahlekileyo.

<sup>52</sup> Okokuqala, uPawulos ususa konke ukoyika kuloo nto, ke ngoku, “Ukuba ubiziwe, ukuba awusebenzanga nje engqondweni yakho ngohlobo oluthile lwemfundo yakwalizwi; ukuba uzelwe ngenene ngoMoya, ngoko uThixo wakumisela ngenxa engaphambili ngaphambi kokusekwa kwehlabathi, wabeka igama lakho eNcwadini yoBomi yeMvana, kwaye ngoku siyahlangana ukuya kuhlala kwiindawo zaseZulwini kuKristu Yesu. Singabantu abangcwele, isizwe esingcwele, abantu abahlukileyo, isibingeleli esingukumkani, sinikela amadini angowomoya kuThixo, oko kukuthi, iziqhamo zemilebe yethu edumisa iGama laKhe.”

<sup>53</sup> Abantu bayangena bathi, “Aba bantu baphambene.” Ngokuqinisekileyo banjalo; ubulumko bukaThixo bububudenge ebantwini, nobulumko babantu bubudenge kuThixo. Baphambene, omnye komnye.

<sup>54</sup> Kodwa ibandla elizaliswe nguMoya ngenene, lizele ngamandla kaThixo, lihleli kunye kwiindawo zaseZulwini, linikela amadini angawomoya, indumiso kuThixo, uMoya oyiNgcwele uyahamba hamba phakathi kwalo, ucalula isono ubiza zonke izinto eziphakathi kwabo eziphosakeleyo, ulilungisile ulenza libe thabalala lilingane. Ngokuba kutheni? Njalo Phambi koThixo kukho elo Dini lophayo.

<sup>55</sup> Ngoku khumbula, singene kuyo kusanje. Awuzange usindiswe ngeGazi, *uhlala* usindisiwe ngeGazi. Kodwa wasindiswa ngobabalo, ngokukholwa, ukuLukholelwa. UThixo wankqonkqoza entliziyweni yakho ngokuba Wakumisela ngenxa engaphambili. Wakhangela phezulu waza wakukholelwa oko, wakwamkela. Ngoku iGazi lenza intethelelo ngenxa yezono zakho. Khumbula, ndithe, “UThixo akamgwebi umoni ngenxa yokona.” Ungumoni indawo yokuqala. Ugweba uMkristu ngokona. Ukuze ngoko ngenxa yokuba Engwebile, uKristu wathabatha ukugwetywa kwethu. Ngoko akukho kugwetywa kwabo bakuKristu Yesu, abangahambiyo ngokwenyama, koko abahamba ngokoMoya. Kwaye ukuba wenze nantoni na engeyiyo, akukho ngabom. Awoni ngabom. Umntu owona ngabom, ophuma ngokuthanda one, akakangeni kuloo Mzimba. Kodwa umntu owakhe waba lapho, ufile, kwaye ubomi bakhe bufihlwe kuThixo, ngoKristu, otywinwe ngoMoya oyiNgcwele, kwaye uMtyholi akanako nokumfumana, ukude kakhulu apho. Kungafuneka aphume apho ngaphambi kokuba uMtyholi amfumane, “Ngokuba ufile!”

<sup>56</sup> Xelela umntu ofileyo ukuba ungumhanahanisi ubone ukuba kuyakwenza ntoni na. Mkhabe ecaleni uthi, “mhanahanisi omdala, onguwe,” akasayi kuthetha nelizwi elinye. Kwaye kunjalo, uyakungqengqa nje apho.

<sup>57</sup> Kwaye indoda efileyo kuKristu, ungayibiza ngokuba ngumhanahanisi, umbize ngayo nantoni na oyifunayo, akasayi kuphakanyiswa yiyo. Ukuba nantoni na, uyakunyebelezela aphumele ndaweni ithile akuthandazele. Injalo loo nto. Kodwa, owu, abanye babo baphile ngenene. Nantso into endicinga ngayo, simelwe ukuba singcwaba abantu abafileyo. Abo bafileyo kuKristu, sibangcwaba emanzini. Ngamanye amaxesha singcwaba abantu abaninzi kakhulu abahleliyo, abanekratshi neembambano ezininzi, kwaye kuninzi okusebandleni. Kodwa asinakukwahlula oko, kodwa uThixo unako. Uyabazi abantu baKhe. Uyazazi izimvu zaKhe. Wazi lonke izwi. Uyabazi abantwana baKhe. Uyazi ukuba ngubani na Anokumbiza aphume, Uyazi ukuba ngubani Awammisela ngenxa engaphambili. Uyazi ukuba ngubani Amnike ezi zinto, ezo AzakuZisa ngazo. Indlela Yena. . . UThixo anokuthembela ngayo kubantwana baKhe, kwinto emelwe kukwenziwa, esazi ukuba bayakwenza yona kanye.



58 Uyakholwa ukuba uThixo uyayenza loo nto? Kuba, uSathana wathi u—uYobhi ngenye imini...wathi kuThixo ngenye imini, “Ewe, Unaso isicaka.”

59 UThixo wathi, “Akukho ufana naye emhlabeni. Uyindoda egqibeleleyo.” Wayemthembile.

60 USathana wathi, “Owu, ewe, yonke into kuye ilula. Makhe ndimfumane umzuzwana kwaye ndiyakumenza akuqalekise phambi kwaKho.”

61 Wathi, “Usezandleni zakho, kodwa ungabuthabathi ubomi bakhe.” ‘Yabona? Waze wenza yonke into engabuthabathi ubomi bakhe.

62 Kodwa, owu, uYobhi, endaweni yokuthi...wenzwa ntoni? Ingaba wamqalekisa uThixo xa uThixo wathabatha abantwana bakhe, xa wathi wenza zonke ezo zinto zimbi kuye, nayo yonke into? UYobhi akazange abe nambuzo. Wawa ngobuso wadumisa, haleluya, wathi, “YiNkosi enikileyo ikwayiNkosi ethabathayo, malibongwe iGama leNkosi!” Nantso ke.

63 UThixo wayelazi ithemba laKhe kuYobhi. UThixo uyazi ukuba Angakuthemba kangakanani na. Uyazi ukuba Angandithemba kangakanani na. Kodwa into esithetha ngayo ngoku kukubekwa gendawo kwalo mntwana.

64 Ngoku, xa iBhayibhile...Ngethuba idabi lalidlule, xa yonke into yayigqityiwe, ngoko yintoni into elandelayo esiyenzayo? Yintoni elandelayo esiyenzayo emva kokuba lidle idabi? Ubusazi ukuba senza ntoni na? Sihlangana noMelkitsedeke. Masityhile kuMateyu 16:16, ngokukhawuleza kakhulu, sibone ukuba injalo na loo nto okanye hayi. UMateyu oNgewele, isahluko se-16 nomqolo we-16. Ndiqiniseke mpela ukuba yiyo leyo, uMateyu 16:16. Mateyu isitha...Hayi, asiyiyo leyo, ayinakuba kufutshane olo hlobo 26:26. Oo, Li-16 apha, Uthetha noSimon Petros; uxolo, bendingathethi loo ndawo. 26:26, kakade sisidlo sokugqibela nje, nako apho ndizama ukufika khona. UMateyu, isahluko sama-26 nomqolo wama-26. Ngoku simfumene, nantsi, kwisidlo sangokuhlwa sokugqibela

*Bakubon'ukuba bayadla ke, uYesu wasithabatha isonka, wathi akusikelela, waqhekeza, wanika abafundi baKhe, wathi, Thabathani, nidle; ngumzimba wam lo.*

*Wayithabatha nendebe, wabulela, wabanika, esithi, Selani kuyo nonke;*

*Kuba ligazi lam eli lomnqophiso omtsha, eliphalala ngenxa yabaninzi ukuze kuxolelwe izono, (i-z-o-n-o, izono, aMakristu enza okuphosakeleyo).*

65 Kulungile, “Kodwa...”

*Kodwa (phulaphula, umqolo wama-29) Ndithi ke kuni, andisayi kusela kwesi siphamo somdiliya*

*kuthabathela kweli xesha, kude kube yiloo mini  
sukuba Ndisisela nani sisitsha ebukumkanini  
bukaBawo.*

66 Intoni? Laa nto inye uMelkitsedeke wayenzayo emva kokuba u-Abraham wangena kwindawo yakhe. Wahlalisa amadoda akhe ngolungelelwano, waza waloyisa idabi, waza wagoduka, uMelkitsedeke waphuma enesonka newayini. Emva kokuba idabi lidlule, ngoko siyakudla iSidlo sangokuhlwa soMsitho kunye neNkosi uYesu kwilizwe elitsha. Owu, malibongwe iGama leNkosi. Kulungile.

67 “Imfihlelo yokuthanda kwaKhe, ngokwenkolelo yokuthanda kwaKhe,” ngaphaya emva kwakhona ngoku kuma-Efese, 9, “awayimisayo ngokwaKhe.”

*Ukuze akuzaliseka amaxesha . . .*

68 Kwaye khumbula oku, sesikudlule oko. Ama-Efese, isahluko soku-1, ivesi ye-10.

*Ukuze akuzaliseka amaxesha . . .*

69 Ngoku, sikufundile ukuba ukuzaliseka kwamaxesha kulinde ntoni na? Ukuzaliseka kwalo lonke ixesha, ixesha apho isono siyakuphela khona, ixesha apho ukufa kuyakuphelelwa khona, ixesha apho ukugula kuyakuphela khona, ixesha apho isono siyakuphela khona, ixesha apho konke okugqwethiweyo (ezo zinto zigqwethiweyo, awathi uSathana wazigqwetha) ziyakuphela khona, xa ixesha ngokwalo liyakuphela. Khangela.

*Akuzaliseka amaxesha ukuba azihlanganisele . . .  
zonke izinto kuye uKristu, ezisemazulwini,  
kwanezisemhlabeni; ewe kuye:*

70 “Azhlanganise zonke izinto ngoKristu.” Njengokuba bendisitsho kusasanje onke amagaqa amancinane esiwafumanayo, ezizinto zinkulu zincinane, uyazigudisa kwiGenesis, unokuzigudisa kwi-Eksodus, ungazigudisa kwiLevitikus, uze uphumele nazo, kwaye kwiSityhilelo ziyakuphelela ekubeni nguYesu. Ungathatha uYosefu, uthabathe u-Abraham, ungathabatha u-Isake, uthabathe uYakobi, uthabathe uDavide, uthabathe nasiphi na kwezo zigaqa, loo madoda kaThixo, ubone ukuba awuboni Yesu Kristu ebonakaliswe kuye ngamnye kubo na. “Ukuze Azihlanganisele zonke izinto kuLowo mnye, uKristu Yesu.”

71 Ngoku, sihambela phambili kancinane ngoku, ngoku ivesi ye-11.

*Kuye lo sithe sikuye sadla ilifa, . . .*

72 Owu, “ilifa.” Umntu othile umelwe kukukushiyela into, ukuze uyidle ilifa. Ingaba kunjalo? Ilifa! Yintoni ilifa esinalo? Yintoni ilifa esasinalo? Andizange ndibe nalo. Kodwa uThixo wandishiyela ilifa ekubekeni kwaKhe igama lam kwiNcwadi yoBomi yeMvana ngaphambi kokusekwa kwehlabathi.

<sup>73</sup> Owu, uthi, “Ngoku, yima umzuzu, mzalwana, uYesu wayenza loo nto ekufeni kwaKhe efela wena.” Hayi, Akazange. UYesu weza kundithengela elo lifa. Funda kwakolandelayo u- . . . umgca nje olandelayo.

*Kuye lo sithe sikuye safumana ngokucacileyo . . .  
sadla ilifa, simisiwe ngenxa engaphambili  
ngokwengqibo yozisebenzayo zonke ezo zinto  
ngokwecebo lokuthanda kwakhe:*

<sup>74</sup> UThixo, ngaphambi kokusekwa kwehlabathi, njengokuba sisithabathe ukusuka ezantsi isifundo, nina bantu, indlela esibone ngayo uThixo ukuba wayekho kuye ngokwakhe, nendlela yokuba kuYe kwakukho uthando. KuYe kwakukho ukuba uyakuba nguThixo; kwakungekho nto inokuMnqula. KuYe kwakukho ukuba wayeyakuba nguYise; Kwakungekho nto . . . Yayinguye Eyedwa. Kuye kwakukho ukuba wayeyakuba nguMsindisi; kungekho nto ilahlekileyo. KuYe kwakukho ukuba uyakuba nguMphilisi. Ezo ziimpawu zaKhe. Kwakungekho nto apho. Ngoko Yena ngokwaKhe, elaKhe elilelaKhe icebo lavelisa ezi zinto, ukuze Abe nakho ukuthi ngale Ndoda inye uKristu Yesu, azihlanganise zonke izinto kwakhona. Owu! “Iliso alibonanga, indlebe ayi . . .” Akumangalisi ukuba ibe yinto eyimfihlelo!

<sup>75</sup> Khangela, “wasimisela ngenxa engaphambili kweli lifa.” Ukuba ndinelungelo lenene lelifa lento ethile, ukuba uThixo unqonkqozo entliziyweni yam athi, “William Branham, ndakubiza kudala kwixesha elidlulileyo, ngaphambi kokuba lisekwe ihlabathi, ukuba ushumayele iVangeli,” ndinelifa, ilifa loBomi obunguNaphakade. Ngoku, uThixo wathuma uYesu ukuba enze elo lifa ukuba libe yinene kum, ngokuba kwakungekho nto ndandinokuyenza ukuze—ukuze ndilidle ilifa. Kwakusenyanyeni, lalifanelekile, kungekho nto ndandinokuyenza. Kodwa ekuzalisekeni kwamaxesha uThixo wathumela, ngexesha laKhe elilunge kuYe, uYesu iMvana, eyaxhelwa kwasekusekweni kwehlabathi. IGazi laKhe lachithwa ukuze ndibe nokuya kwilifa lam. Ukuze kube yintoni, elinjani ilifa? Ubunyana, ukuba ngunyana kaThixo.

<sup>76</sup> Ke ngoku Oku kusenokukutsarha ufe. Kodwa ubusazi ukuba abantu abangoonyana bakaThixo bangoothixo abancinane? Bangaphi abakhe bayazi loo nto? Bangaphi abaziyo ukuba uYesu watsho? IBhayibhile, uYesu wathi, “Awuzange utsho umthetho wenu, ngokwawo, ukuba ‘ningoothixo’? Kwaye ukuba nibabiza ngokuba ngoothixo . . .” Abo, uThixo wathi kwiGenesis 2 babengoothixo, ngokuba babengabo, babenolawulo olupheleleyo kubukumkani behlabathi. Wamnika ubungangamsha kuzo zonke izinto. Waze walahlekwa bubuthixo bakhe, walahlekwa bubunyana bakhe, walahlekwa bubungangamsha bakhe, waze uSathana

wabuthabatha. Kodwa, mzalwana, silindele ukubonakalaliswa koonyana bakaThixo abayakubuyela babuthabathe kwakhona. Silindele ukuzaliseka kwexesha, xa iphiramidi ifikelela entloko, xa oonyana bakaThixo abazeleyo bayakubonakalaliswa, xa amandla kaThixo ayakuphuma phandle (haleluya) aze athabathe lonke igunya awathi uSathana wemka nalo kuye. Ewe, mhlekazi, lilelakhe.

<sup>77</sup> Nguye uLogos owaphuma kuThixo, yinyaniso leyo, yayinguNyana kaThixo lowo. Waze Yena wenza umntu ukuba abe nguloo thixo mncinane. Waze Yena wathi, “Ukuba bababiza abo iLizwi likaThixo leza kubo, abaprofethi, ukuba bababiza ngokuba ‘ngoothixo’ abo iLizwi likaThixo leza kubo...” Kwaye uThixo watsho, ngokwaKhe, ukuba babengoothixo. Waxelela uMosisi ukuthi, “Ndikwenze uthixo, ndaze u-Aron ndamenza umprofeti wakho.” Amen. Wowu! Ndiyazi ukuba ndisenokuqhuba njengowenkolo ongenangqondo, kodwa andinjalo. Owu, xa amehlo enu engavuleka nizibone ezo zinto. Kulungile. Wamenza umntu wanguthixo, uthixo kubumkani bakhe. Kwaye ubukumkani bakhe busuka kulwandle ukuya kulwandle, ukusuka kunxweme ukuya kunxweme; unolawulo kubo.

<sup>78</sup> Kwaye ngethuba uYesu wezayo, enguThixo omnye ongenasono, Wakuqondakalisa oko. Ngethuba imimoya yayibhudla, Wathi, “Yithi tu, zola!” Amen. Waze ngethuba umthi Wathi, “Akukho mntu uyakudla kuwe.”

<sup>79</sup> “Inene, Ndithi kuni, nina bangoothixo abancinane, ukuba niyakuthi kule ntaba, ‘suka,’ ndingathandabuzi entliziyweni yenu, koko nikholwe ukuba oko nikuthethileyo kuyakwenzeka, ningakufumana oko nikuthethileyo.”

<sup>80</sup> Buyela emva kanye kwiGenesis, ekuqalekeni, yintoni? Ngoku ihlabathi nendalo liyancwina, liyalila, yonke into iyashukuma. Yintoni? Ukuba kubonakalaliswe oonyana bakaThixo, xa oonyana benene, oonyana abazelweyo, bezaliswe bubunyana bethetha lize ilizwi labo lingqinelwe. Ndiyakholwa ukuba sikumda woko kanye ngoku. Ewe, mhlekazi. Yithi kule ntaba, makube njalo.

<sup>81</sup> Mzalwana, ndi—ndinqwena *kanje nakanje*, into ethile yenzeke. Ndilikholwa kuYesu Kristu.”

<sup>82</sup> “Ndiyakunika oko eGameni leNkosi uYesu Kristu.” Amen. Nako ukubonakalaliswa.

<sup>83</sup> “Owu, mzalwana, izityalo zam ziyatsha ngaphesheya phaya. Andikxhange ndifumane mvula konke.”

<sup>84</sup> “Ndizakukuthumela imvula, eGameni leNkosi.” Nantso iyakufika. Owu, ilindile, iyancwina, yonke indalo ilindele ukubonakalaliswa koonyana bakaThixo. UThixo wamisela oko ekuqalekeni. Wanika umntu ubukumkani.

<sup>85</sup> Wanika uYesu Kristu, waza uYesu wabunikela eGameni laKhe, ndinesi siqinisekiso, “Celani kuBawo nantoni na eGameni laM ndaye Ndiyakuyenza.” Owu, Mzalwana uPalmer! Lilindele ukubonakalaliswa koonyana bakaThixo, ukuma ngendawo, ibandla!

<sup>86</sup> Njengokuba nditshilo, iNewadi yama-Efese iyiNewadi kaYoshuwa, kwaye uYoshuwa ubeka abantu apho balunge khona. Ngoku, ukuba bebengayi kuma nje, aze abeke u-Efrayim, aze...?...Manase, aze lo abe ebuyela emva exambula exoxisana, babeya kuqhubela phambili kanjani? Xa omnye athi, “NdingumBhaptizi, ndingumWisile, ndingumPentekoste, ndingowoBunye, ndingowobubini, ndingusibani bani.”

<sup>87</sup> Uyakuyenza njani loo nto? Yima uzole! UThixo ufuna ukulibeka ngendawo ibandla laKhe, oonyana neentombi zikaThixo. Thixo, mandiphile ukuze ndikubone oko, ngumthandazo wam lowo. Kukufutshane kangangokuba ndibe ndiyakuva ngezandla ngokufutshane, kukhangeleka njalo. Kulapho kanye. Yiloo nto ebendiyilangazelela ukuyibona, ndilindele elo xesha xa ndiyakuhla ngesitrato, nako kulele isiqhwala apho, ebesisiqhwala ukusuka ekuzalweni, “Isilivere negolide andinayo.” Owu, lilindele ukubonakalaliswa koonyana bakaThixo, haleluya, xa uThixo ayakuZazisa, xa bayakumisa ukugula, bayakumisa umhlaza, bayakumisa izifo.

<sup>88</sup> Ucinga ukuba umhlaza yinto ethile? IBhayibhile ithe kuyakubakho ixesha elizayo apho abantu bayakuthi babole nkqu inyama yabo, aze amaxhalanga adle kwizidumbu kwangaphambi kokuba bafe nokufa. Umhlaza ulizinyo nje elibuhlungu kwinto ezayo. Kodwa, khumbula, loo nto yoyikekayo yaliwa ngaloo mhla ukuba ichukumise abo babeneTywina likaThixo. Yiloo nto esizabalazela yona ngoku, ukungena size sibekwe ngokwendawo zethu ngaphakathi kuBumkani bukaThixo ngaphambi ezi zibetho zoyikekayo zihlasele. Owu, kulunge kangakanani oko! Isigaba esiqingqiweyo sexesha, ukuzaliseka kwexesha, ilifa.

*Lo sithe sikuye...sadla...ilifa, simisiwe ngenxa engaphambili...*

<sup>89</sup> Lanikezelwa kanjani ilifa lethu kuthi, ngantoni? Ngokumiselwa ngenxa engaphambili. Ukumiselwa ngenxa engaphambili lulwazi lwakwangaphambili. Wazi njani uThixo ukuba Anganako ukukuthemba ukuba ube ngumshumayeli? Lulwazi lwakhe lwenxa engaphambili. “Asikokothandayo ingekokobalekayo, okanye lowo...NguThixo owenzela inceba.” Kunjalo, ukumiselwa ngenxa engaphambili. Wayesazi ukuba yintoni na engaphakathi kuwe. Wayesazi ukuba yayiyintoni na engaphakathi kuwe ngaphambi kokuba uze

ehlabathini. Wayesazi ukuba yayiyintoni na engaphakathi kuwe ngaphambi kokuba kubekho umhlaba ukuze wena ube nokubakho. Lowo—lowo nguYe. NguThixo ongenasiphelo lowo, ongenasiphelo. Sinasiphelo, sicinga nje ngokunesiphelo.

<sup>90</sup> Kubekho okuninzi kum, ukusukela koko kuthe kwenzeka kum. Andazi. Xa ndicinga apho, xa ndandimi apho kuloo mizuzu imbalwa yoyolo, ndaze ndacinga, “Akukho ngomso.” Kwakungekho zolo, akukho kugula, akukho ntsizi. Akukho ntwana yakonwaba ukuze kubekho ulonwabo olukhulu, lulonwabo lonke. Owu, bethu! Owu, xa ndandimi apho ndaze ndathi, “Yintoni le?”

<sup>91</sup> Elo Zwi lathi, “Olu luthando olugqibeleleyo, kwaye yonke into owakhe wayithanda nayo yonke into eyakhe yakuthanda ilapha kunye nawe.”

<sup>92</sup> “Kwaye uyakusiziza kwiNkosi uYesu xa Ibuya, njengeendebe zolungiselelo lwakho.” Ndababona abo bafazi bahle bemi apho, bonke bendixhakamfula bekhwaza, “Owam othandekayo, umzalwana oyintanda!” Ndawabona loo madoda nezo nwele ziyakayaka zisezintanyeni zawo apha, ebaleka, endixhakamfula esithi, “Umzalwana wethu oyintanda!”

Ndaze ndacinga, “Kuthetha ntoni oku?”

Wathi, “Bangabantu bakuni.”

<sup>93</sup> Ndathi, “Abantu bakuthi? Akunakubakho abakwaBranham abangaka, zizigidi ezi.”

<sup>94</sup> Wathi, “Bangabo wabaguqulayo!” Haleluya. “Bangabo wabaguqulayo. Bangabo babehleli...” Wathi, “Uyambona lowa umi phaya?” Oyena mfazi mhle ndakha ndambona. Wathi, Wayedlule kumashumi alithoba eminyaka ubudala ekumkhokeleleni kwakho kuThixo. Akumangalisi ukuba abe uyakhwaza, ‘Mzalwana wam oyintanda.’” Wathi, “Akasayi kuze aguge kwakhona. Udlule kuloo nto. Usekuqaqambeni kobutsha. Umi apha. Akanakho ukusela isiselo esibandayo samanzi, akasiswele. Akanako ukungqengqa phantsi alale, kuba akadinwa. Akukho ngomso, kungekho zolo, kungekho nanto. SikwinguNaphakade ngoku. Kodwa ngenye imini yozuko uNyana kaThixo uyakuza, kwaye uyakugwetywa ngokweLizwi owalishumayelayo kubo.” Owu mzalwana!

Ndathi, “Ingaba uPawulos uyakumelwa kukuba eze nelakhe iqela?”

“Ewe, mhlekazi.”

<sup>95</sup> Ndathi, “NdaLishumayela kanye njengokuba uPawulos waLishumayelayo. Andizange ndahluke, andizange ndithathe ndingenise naziphi na iimfundiso zecawe okanye nantoni na eyenye. Ndahlala kwinto enye.”

<sup>96</sup> Baze bonke bakhwaza ngamxhelo mnye, “Siyayazi loo nto! Siphumle ngokuqiniseka.” Bathi, “Uyakusiziza kuYe, ukuze sibuyele emva emhlabeni kwakhona, siphile ngonaphakade.” Owu, bethu!

<sup>97</sup> Kwathi kanye ngoko ndaqala ukuqabuka. Ndakhangela, kwakungqengqe apho ebhedini, ndaze ndasibona isidumbu sam esidala apha sisaluphala sishwabana, sisongiwe si-sinezifo sixhwalekile, ndaze ndazibona izandla zam zisemva kwentloko yam, ndaze ndacinga, “Owu, ingaba ndiyakubuyela kulaa nto kwakhona?”

<sup>98</sup> Ndahlala ndiliva elo Zwi, “Xhathisa uye phambili njalo! Xhathisa uye phambili njalo!”

<sup>99</sup> Ndathi, “Nkosi, bendihlala ndikholelwa kwimpiliso eNgwele, ndiyakuhlala ndikholelwa. Kodwa ndizakuxhinela ekufumaneni loo miphefumlo, ngoko ndinceda. Ndiyakuba nemininzi apho ndiya...Mandiphile, Nkosi, kwaye ndiyakungenisa esinye isigidi apho, ukuba nje Uyakundenza ndiphile.”

<sup>100</sup> Andikhathali nokuba bambala mni na, bangayiphi na imfundiso, bangasiphi na isizwe, bazintoni na, bebonke banye bakufika phaya, naloo mida yahlulayo midala idlule. Owu, ndiyababona abo bafazi, bebahle olo hlobo; ndingazange ndibabone...yehla, iinwele ezinde zihle ngemiqolo yabo. Iilokhwe eziyimibhinco zisezantsi kakhulu. Babenganxibanga nto ezinyaweni. Ndawabona loo madoda enezonwele ziyakayaka zisezintanyeni zawo, iintloko ezibomvu, iintloko ezimnyama, nayo yonke imibala eyahlukileyo. Ayejula iingalo zawo ngaphaya kwam. Ndandiwava. Ndaziva izandla zawo. UThixo nguMgwebi wam, nale Ncwadi ingcwele ivuliweyo. Ndandibeva kanye ngale ndlela ndiziva ngayo izandla zam ebusweni. Babephosa iingalo zabo ngaphaya kwam, kungekho kuvakalelwa kwabafazi njengokuba benokuba njalo ngoku. Andikhathali nokuba ungewele kangakanani na, ungubani na, uhlobo lunjani na lomshumayeli, umpriste okanye nantoni na onokuthi ube yiyo, akukho ndoda inokuvumela umfazi aphase iingalo zakhe ngaphaya kwayo, ngaphandle kokuba ibe nokuvakalelwa kobuntu. Yinyaniso kanye leyo. Kodwa, mzalwana, wakudlula phakathi kwalapha nangaphesheya, akululo olo hlobo ngaphaya. Owu, bethu! Kungathi...Owu, apho kukho...Akunakwenzeka. Luthando nje lodwa. Yonke into ingumzalwana ngenene kwaye yonke into ingudade ngenene. Akukho kufa, akukho ntsizi, akukho mona, akukho nantoni na, akukho nantoni na inokungena apho. Yingqibelelo nje. Nantso into endizabalazela yona. Nantso into endenzela yona ukubeka ngendawo.

<sup>101</sup> Ndathi, “Owu Nkosi, nantso into endizele yona apha enkonzweni, kukuzama ukubeka ibandla ngolungelelwano.”

Ndiyakuxelela, mzalwana nawe dade, inye kuphela into enokungena apho, luthando olugqibeleleyo. Hayi ngenxa yokuba uthembekile kuMnquba kaBranham, okanye kwinkonzo yaseWisile okanye kwinkonzo yaseBhaptizi. Zona zilungile, umelwe kukwenza njalo. Kodwa, owu, zihlobo, nimelwe kukuthi. . . Hayi ngenxa yokuba wathetha ngeelwimi, waxhentsa ukuMoya, ngokuba ukhuphe iidemoni okanye ususe iintaba ngokholo. Konke oko kulungile, okwako kulungile, kodwa nangoko ngaphandle kokuba uthando lwenene olugqibeleleyo lube lukho. Kwakulapho olugqibeleleyo. . . [Yindawo engenanto le ekhasethini—Mhl.]

. . . *sadla ilifa*, (sidla ntoni? UBomi obungunaphakade) *simisiwe ngenxa engaphambili*. . .

<sup>102</sup> Njani? Ingaba wonke umntu uyayiyiqonda loo nto? Ingaba wakhe wambiza uThixo? Hayi, nguThixo owakubizayo. Akukho mntu wakha wafuna uThixo. NguThixo ofuna umntu. UYesu wathi, “Akukho mntu unokuza kuM engathanga uBawo waM amtsale kuqala.” ’Yabona, yimveli yomntu ukumbaleka uThixo. Kwaye uthi ngoku. . .

<sup>103</sup> Yiloo nto, yiloo nto endihluphayo, phofu, ukushumayela kuni bantu; musa ukuhlala ukuloo mo ubuhamba ukuyo, tshintsha ngoku! Ndiva njengokuba ndisithi, ITSHO INKOSI. Andizange ndizibize ngale nto, andinjalo. Kodwa nindibiza ngokuba ndingumprofethi wenu, okanye umprofethi. Ihlabathi jikelele liyayikholelwa loo nto, izigidi ngezigidi ngezigidi zabantu. Ndithetha ngqo okanye ndingathethi ngqo kwishumi okanye—okanye ishumi okanye ishumi elinesibini lezigidi zabantu, okanye nangaphezulu, ngokuthetha ngqo. Ndikhe ndabona amashumi amawaka emibono nemiqondiso nemimangaliso, kwaye akukho namnye wakha wasilela kuyo. Kwaye injalo loo nto. Wandixelela ngenxa engaphambili izinto ezingazange zisilele ukwenzeka kanye ngolo hlobo. Ndivavanya nawuphi na umntu ngenxa yoko. Injalo loo nto. Andibangi ukuba ndingumprofeti, kodwa nindiphulaphule.

<sup>104</sup> ITSHO INKOSI, kuyakuthabatha uthando olugqibeleleyo ukukufaka kula ndawo, kuba yiloo nto kuphela eyayilapho. Akunamsebenzi nokuba yimalini na, mingaphi na imiboniso yezenkolo, zingaphi na izenzo ezilungileyo owazenzayo okanye nantoni na owayenzayo, loo nto ayiyikuthetha nto ngaloo mini. Kuyakuba ngenxa yothando olugqibeleleyo. Ngoko nantoni na oyenzayo, yibekele bucala yonke enye into ude ube uzaliswe ngolona hlobo luthando lukaThixo ude ube nokuthanda abo bakuthiyileyo.

<sup>105</sup> Njengokuba benditshilo kusakanje, ndenziwa, ukwenziwa kwam konke lubabalo. Abantu abaninzi bathi, “Ngoku, ukuba undonwaya umhlana ndiyakukonwaya nawe. Ewe, ukuba undenzele into ndiyakukwenzela into nam.” Asilobabalo olo.



Ubabalo lukukuthi, ukuba umqolo uyarhawuzela, ndiyakukonwaya nakanjani na, nokuba uyawonwaya na owam okanye hayi; undichwakraza ebusweni, uthi, “umqolo wam uyarhawuzela, uswele ukonwaywa,” ndizakuwonwaya. ‘Yabona? Nantso ke, yiba nento oyenzayo. Andikholelwa kwimisebenzi. Ndikholwa ukuba imisebenzi iluthando. Imisebenzi—imisebenzi ikukubonakaliswa kokuba ubabalo lwenzekile. Andinyanisekanga kwinkosikazi yam ngenxa yokuba ndikholwa ukuba iyakundala ukuba andenzanga njalo, ndinyaniseke kuyo ngenxa yokuba ndiyayithanda.

<sup>106</sup> Andiyishumayeli iVangeli ngenxa yokuba ndicinga ukuba ndiya kuya esihogweni ukuba andenzanga njalo, ndishumayela iVangeli ngenxa yokuba ndiyaMthanda. Ngokuqinisekileyo. Ucinga ukuba ndingawela ezo lwandle zineenkqwithelo, zibe ezo nqwelo-moya zijuleka emva naphambili, nemibane ilanyaza ijikeleza, na—nayo yonke enye into, kangangokuba nangawuphi na umzuzu...kwaye wonke umntu ekhala, noo “Ah Mariya” beqhubeka kuyo yonke inqwelo moya, nayo yonke into? Babe abantu bejuleka phakathi kuloo mabhanti okhuseleko, abe umqhubi nqwelo-moya esithi, “Amafutha aseleyo anele imizuzu elishumi elinesihlanu kuphela, andazi nokuba siphil na.” Ucinga ukuba ndingayenzela nje loo nto—nje ukonwaba ngenxa yokuyenza? He! Ucinga ukuba ndingangena phaya emva emahlathini apho amajoni amaJamani kwafuneka ukuba abeke izixhobo zawo andijikeleze ngolu *hlobo* ubusuku ngabunye andithathe andingenise andikhuphe enkonzweni, wade uMoya oyiNgcwele waqala ukwenza imimangaliso? Amakomanisi ehleli nezixhobo zokubonisa zasebusuku, ukuze abe nokundidubula ndikwisithuba semayile ukuba kude. Ucinga ukuba ndingayenza loo nto ndiyenzela nje ukudlala? Kungokuba kukho into ethile ekum nothando; kukho abantu awathi uKristu wabafela. UPawulos wathi, “Andikulungelanga nje ukungena eYerusalem, koko ndikulungele ukuya apho ndibethelelwe. Ndinyukela ukuya kufa. Ndinyuka ukuya apho ukuze ndife ngenxa yeNkosi.” Yinto ethile, uthando luyakunyanzela, lulo olukwenza njalo. Injalo kanye loo nto.

<sup>107</sup> Ukuba bendinokushumayela iVangeli ndisenzela imali, ukuba bekunjalo, ngendingenamashumi amabini amawaka eedola ngokuhlwanje etyaleni, ngendingenatyala lingako. Hayi, mhlekazi. Ngokuba ngendizigcinile ezinye zee—ezinye zezigidi endazinikwayo. Indoda enye, indoda enye yathumela ummeli we-FBI inesigidi esinamakhulu amahlanu eedola emali ebhaliweyo. Ndaze ndathi, “Jika nayo.” Asikokwamali! Ayiyomali ebalulekileyo. Andishumayeli iVangeli ngenxa yemali. Andenzeli loo nto!

<sup>108</sup> Kungenxa yolo thando. Into endifuna ukuyenza, kukuthi, ndakuwela okwa kuphefumla kokugqibela phaya ngaphesheya,

ntoleyo inokwenzeka kwimizuzu emihlanu ukusuka ngoku, kusenokuba kwiyure ezimbini ukusuka ngoku, kusenokuba kwiminyaka engamashumi amahlanu ukusuka ngoku, andazi ukuba kuyakuba nini na. Kodwa kwakwenzeka, ndiyokufika apho, ndifuna ukukubona usekuqaqambeni kobutsha, uqhubeka, ukhwaza, “Mzalwana wam oyintanda! Mzalwana wam!” Nantso into esentliziweni yam. Kungenxa yoko. Andizami kungavumelani nani ukuze—ukuze nje ndahluke, koko ndizama ukunibeka endleleni eyiyo. Nantso indlela yokungena. Hayi inkonzo yakho, hayi ihlelo lakho lenkonzo, koko ukuzalwa kwakho kuKristu. Owu, bethu. Whowu!

*Lo sithe...sikuye sadla...ilifa, simisiwe ngenxa engaphambili ngokwengqibo yozisebenzayo zonke ezo zinto ngokwecebo lokuthanda kwakhe:*

<sup>109</sup> Phulaphula. Sizakuvala kwimizuzu embalwa. Phulaphulisisa phambi kokuba sivale.

*Ukuze sibe ngabokudumisa uzuko lwakhe, thina aba sathi ngenxa engaphambili sathembela kuye... uKristu.*

*Enithe nikuye nani nakuthembela,...*

<sup>110</sup> Khangela oku ngoku, ngokusondele kakhulu. Nxibani iibhatyi zenu, iibhatyi zenu zeVangeli. Baza indlebe zakho, phulaphulisisa. Ndikwivesi ye-13.

*Enithe nikuye nathembela, nakuliva... (“Ukholo luza ngoku...” [Ibandla lithi, “Kuva.”—Mhl.]...kuva i...” [“Lizwi.”] “...Lizwi lika...” [“Thixo.”])*

*...nakuliva ilizwi lenyaniso,...*

<sup>111</sup> Yintoni iNyaniso? LiLizwi likaThixo. Ingaba kunjalo? UYohane 17:17, nina nizibhalayo iZibhalo, uYesu wathi, “Bangwalise, Bawo, ngayo iNyaniso. ILizwi laKho liyiNyaniso.”

*...enithe nakuyiva inyaniso, uNdaba ezi zilungileyo zokusindiswa kwenu:...*

<sup>112</sup> Yayiyintoni olu sindiso wayezama ukubaxelela lona? Ukumiselwa kwangaphambi kokusekwa kwehlabathi (ingaba kunjalo?), ekwenziweni oonyana, ukumiselwa ngenxa engaphambili kuBomi obunguNaphakade. Ngoku, emva kokuba ningene kuBomi obunguNaphakade, emva kokuba nisindisiwe, nangwaliswa, nazaliswa ngoMoya oyiNgcwele, ningoonyana. Ngoku uThixo ufuna ukunibeka ngokwendawo zenu, owu, ukuze nisebenzele uBukumkani baKhe nozuko lwaKhe.

<sup>113</sup> YiVangeli ke leyo. Ekukuthi, kuqala, uve iLizwi, “Guqukani nibhaptizwe eGamani likaYesu Kristu ukuze nixolelwe izono.” Uhlambulule zonke izono zakho, ubiza eGamani leNkosi uYesu Kristu, ngenxa yeLizwe ledinga.

Idinga likuye wonke umphambukeli okwindlela yakhe. Ukuba ushiye ikhaya lakho ngokuhlwanje, ungumoni, usithi, “Ndizakuhamba ndiwelele phaya kuMnquba kaBranham,” uThixo ukunika ithuba ngokuhlwanje. Inye into emi phakathi kwakho neLizwe ledinga. Yintoni iLizwe ledinga? NguMoya oyiNgcwele. Into eyayimi phakathi koYoshuwa nelizwe ledinga yayiyiYordane. Kunjalo kanye.

<sup>114</sup> UMoses, engumzekelo kaKristu, wabakhokela abantwana ukuya kuma phezulu kwiLizwe ledinga, ngoko uMoses akazange abathabathe abantwana abangenise kwiLizwe ledinga. NguYoshuwa owabangenisayo abantu waza walaba ilizwe. UYesu walihlawula ixabiso, wabakhokelela phezulu kuMoya oyiNgcwele. UThixo wathumela wathoba uMoya oyiNgcwele waze Yena walibeka ngendawo zalo ibandla ngolungelelwano, mntu ngamnye, emzalisa ngoBukho boBuqu baKhe. Niyabona ukuba ndithetha ukuthini na? Bonke bekuKristu Yesu, indlela awathi ngayo uThixo wamisela oku ngexxa engaphambili kubizo lwaleVangeli!

<sup>115</sup> UPawulos, kumaGalati 1:3, wathi, “Ukuba iNgelosi iza ishmayela ntoyimbi, mayiqalekiswa.” INyaniso, iVangeli. Ngoku phulaphulisisa njengokuba sifunda sibheka phambili, sigqibezela ivesi.

*...iindaba ezilungileyo zokusindiswa kwenu:  
enithe nikuye... (phulaphulisisa) ...nakukholwa  
nokukholwa kuye, natywinwa naqiniselwa ngaye  
uMoya oyiNgcwele wedinga,*

<sup>116</sup> Ngemihla yokugqibela, iBhayibhile yathi, ngoku khangela, ngemihla yokugqibela kuyakubakho iindidi ezimbini zabantu. Olunye kuzo luyakuba neTywina likaThixo, olunye lube nophawu lwerhamncwa. Ingaba kunjalo? Bangaphi abayaziyo loo nto? Ke, ukuba iTywina likaThixo liliTywina le... Ukuba iTywina likaThixo linguMoya oyiNgcwele, ngoko ngaphandle koMoya oyiNgcwele luphawu lwerhamncwa. Kwaye iBhayibhile ithile loo mimoya mibini iyakusondelelana kangako ide ilahlekise naBanyuliweyo ukuba bekunokwenzeka. Ayinakuze ibe nokuyenza loo nto kuba babenyulelwe kuBomi obunguNaphakade. 'Yabona?

<sup>117</sup> Ukuhamba nje inkonzo njengeentombi ezilishumi ezaphumayo zaya kukhawulela iNkosi, zonke zingcwalisiwe, zonke zingcwele, nganye kuzo ingcwalisiwe. Ezintlanu kuzo zalibala zaziyeke izibane zazo zacima. Ezintlanu zazine-oli ezibaneni zazo. “Kwaye, nanko uMyeni esiza!” Zaze ezintlanu ezazine-oli ezibaneni zazo zangena kwiSidlo sangokuhlwa soMsitho. Ezinye ke zashiyeka ngaphandle apho kukho ukulila nokukhala nokutshixiza kwamazinyo. Hlalani nilungile, ngokuba ningazi ukuba iza ngawuphi na umzuzu iNkosi. Ne... Imele ntoni i-oli eBhayibhileni? UMoya oyiNgcwele.

118 Ngoku kuni namhlanje, nina bazalwana bama-Seventh-day Adventist nina nathi umhla wesixhenxe liTywina likaThixo, velisani iSibhalo sibe sinye ukuqondakalisa loo nto. IBhayibhile itshilo ukuba iTywina likaThixo nguMoya oyiNgcwele. Khangela oku. “Yeyiphi. . .” Khangela ivesi ye-13 ngoku.

*. . . nakukholwa nokukholwa kuye, natywinwa naqiniselwa nga—ngaye uMoya oyiNgcwele wedinga.*

119 Tyhilani kuma-Efese 4:30, ndiyakholwa ukuba siso eso. Sibone ukuba asifumani kwese-4:30 na, sibone ukuba asiyonto inye na le. Kuma-Efese, isahluko se-4 umqolo wama-30. Ewe, nantsi, 4:30.

*Kananjalo musani ukumenza buhlungu uMoya oyiNgcwele kaThixo, enathi kuye natywinwa naqiniselwa imini yentlawulelo.*

120 Ixesha elingakanani? Xa uthe ngenene, ngenene wamamkela uMoya oyiNgcwele, ingaba Ukugcina ixesha elingakanani? Kude kube yimvuselelo elandelayo, ade umhakhulu akucaphukise, ade umqeshi akuchunube? Kude kube yimini yentlawulelo yakho! Haleluya!

121 Emva kokuba ufile, emva kokuba udlulele kwela Lizwe, ube umi apho nabo ubathandayo, usazaliswe nguMoya oyiNgcwele nangoko. SiSibhalo! Ulolohlobo ululo ngoku kanye, into nje inye uno. . . ufudukele komnye umzimba. Utshintshe nje izindlu. Le igugile, awusenakubethelela izibonda zophahla kuyo kwakhona, imiqadi ibolile. Kunjalo. Ngoko uyilahlela kude loo nto indala uyiyeke ibole iphele, ufudukele kwentsha. Ingaba kunjalo? “Kuba xa lo mnquba wasemhlabeni uthe wachithwa, sinawo olindileyo.”

122 Niyakhumbula ngenye imini, sidlula kuloo nto? Xa usana oluncinane lubumbeka kwisizalo sonina, nezihlunu zalo ezincinane zikhabalaza zixhuma ziqhubela phambili. Kodwa nje ukuba umama alubeke usana lube usana lufikile emhlabeni, into yokuqala, kukho umzimba ongowomoya oyakubamba loo mzimba mncinane wemvelo. Mhlawumbi ugqirha aluthi [UMzalwana uBranham uqwaba izandla—Mhl.] kanjalo, okanye into ethile ukulushukumisa, no “wha, wha, wha.” Ukuze ngokukhawuleza luye ngqo kwelo bele likamama luthi, “um, um, um,” luyinyusa luyihlisa intlokokwana yalo phezu kwebele likamama, ukwenza loo mithambo yobisi izise ubisi.

123 Ithole elincinane, nje ukuba liwe kunina, liya kuma ngamadolwana alo emva kwemizuzu embalwa. Liyakwenza ntoni? Liyakubuyela ngqo emva lijikeleze, lifumane loo nina, liqale ukuyinyusa luyihlisa intloko yalo encinane ngolo hlobo, lifumane ubisi lwalo. Haleluya! Ewe, mhlekazi.

124 Xa lo mzimba wemvelo ufika kulo, kukho umzimba womoya owulindeleyo.

125 Kwaye xa lo mzimba wemvelo usiwela emhlabeni, haleluya, kukho olinde phaya ngapheshaya! Sifuduka nje komnye singene komnye, sitshintsha iindawo zethu zokuhlala. Oku kunokonakala kumelwe kukwambatha ukungonakali, oku kukokomoya; oku kubolayo kwambathe ukungaboli. Lo ushwabeneyo, wafingana, wagoba umzimba, kodwa awusayi kiyitshintsha imbonakalo yawo konke, ndithetha wakufika ngaphaya, uyakube usenalo moya mnye.

126 Mandikunike into encinane evakala ikujija, kodwa iyiBhayibhile, ndize ke ndikunike enye eyakukusombululela yona. Khangela le. Ngethuba uSawule omdala, u—ukumkani, o—omdala, umshumayeli omkhulu omdala wehlelo apho ezantsi ngelo xesha, uyazi, owayenentloko namagxa angaphezu kwawabo bonke, kwaye wayesoyika, babengazinto ngamandla Angaphezu kwendalo. U Davide kwafuneka ukuba azokuhlangula imvana emlonyeni wengonyama, wambulala uGoliyathi. Mjonge. Wabuyela emva kakhulu kuThixo, waqalisa ukumthiya lo mshumayeli ungumqengqeleki ongcewele. Waze endaweni yokummela, wachasana naye. Ukuba asinguwo kanye lowo umfanekiso, ngokuchanekileyo nguloo mfanekiso. Wesuka wagwilika kuye!

127 Bangaphi ababelapha xa ndandisimka kuhambo lwam lokuqala, ndaze ndashumayela, “U Davide, nokubulawa kukaGoliyathi,” ekumkeni kwam? Abaninzi, abanye babo, abambalwa kumakhwahla. Ndilungiselela ukuhamba kwakhona ngoku. Niyakhumbula yintoni, nibonile into efike kule Cawe iphelileyo? Kunyukela komnye umgangatho. Uhlasele lwesibini luka Davide, isigaba sesibini solungiselelo lwakhe. Injalo kanye loo nto. Ekuthi, ngoko uba ngukumkani phezu koSirayeli. Qaphela ulungiselelo lwakhe ngoku luphumela kwisigaba esikhulu, luya lusiba lukhulu. Wenza njalo u Davide. Ndiqaphela oku njengokuba esiza, u Davide, owu, uThixo akumbamba waze wabulala ibhere, walandela ngokubulala umFilisti. Ngoku, kuza ixesha apho uThixo wanikela khona umoya ongolileyo kulo mfana mdala. Ukuze . . . Kwintoni? Athiye u Davide. Kwaye ndiyakholwa . . .

128 Ngoku, la makhasethi. Ngoku phulaphulani, bazalwana, nina niphulaphule amakhasethi, ukuba anivumelani nam, nindixolele. 'Yabona, ndiyanithanda. Ndiyakuhlanguka nani phaya ngaphesheya nakanjani na, 'yabona, kuba ukuba uyindoda yakwaThixo ndiyakuhlanguka nawe nakanjani na. Kodwa, ndifuna ukuthetha oku, nasi isizathu. Ngenxa nje yokuba uSawule wabona ukuba u Davide wayenento awayengenayo yena. Ngoko kwenzeka ntoni?

129 Intwana endala “elidlakadlaka,” egobileyo, iBhayibhile ithetha “lidlakadlaka.” Wayengengomntwana mhle kakhulu lowo,

“idlakadlaka” yintwana nje egobileyo yohlobo lomfo. Waphuma apho ke, wabe uSawule, kuba, wathi akufaka izixhobo zikaSawule kuye, kwaye ndiyaqikelela ukuba ikhaka laya kuma phezu kwenyawo zakhe. Waze wathi, “Susani lento kum. A—andi...” Mhlawumbi wayem-nike isidanga sobugqirha, i-Ph.D. okanye i-LL.D., okanye into ethile, uyazi. Indlela awathi ngayo, “Andazi nto malunga naloo nto, ngokuba andiyilinganga. Mandibe noku nje, ndaziyo endikwenzayo ngako.” Ewe, mhlekazi. Wathabatha isilinge.

<sup>130</sup> Baze bamphambanisa uDavide ngenxa yeentombi, amabandla, amabandla ayecula, “uSawule, usenokuba uwabulele amawaka akhe, kodwa uDavide ubulele awakhe amashumi amawaka.”

<sup>131</sup> Ngoko waba nomona, “Yilaa nto indala yeGama likaYesu, akukho nto Iyiyo.” Kunjalo. Wenza ntoni ke kuye uThixo? UThixo wathumela umoya ongolileyo phezu kwakhe, yiloo nto kanye eyenzekayo, ukuba athiye uDavide, kwaye wayemthiye ngaphandle kwesizathu.

<sup>132</sup> UDavide ngewayijija intamo yakhe ngemizuzu embalwa. Ngewenza njalo, kodwa wayeka nje kwaqhubeka. Akazange nje athethe nto. Ngokuqinisekileyo ngewayenzayo loo nto. Wawela wanqumla isondo lebhaty yakhe, ngobunye ubusuku, wabuya, wathi, “Khangela apha, uyabona!” Ewe, mhlekazi, ngewayenzayo loo nto, kodwa wamyeka nje. Ngewalaphulayo ibandla lakhe wabachithachitha, waqala umbutho ngokwakhe ukuba wayefuna ukwenza njalo. Kodwa akazange ayenze loo nto, wamyeka nje uSawule waqhubela phambili. Mayibe nguThixo olwayo. Ewe, mhlekazi.

<sup>133</sup> Ngoko njengokuba wayehamba ephuma egaya egqibezela, wabheka phambili, laa moya ungolileyo wamfumana uSawule waze akaba nampendulo ivela kuThixo. Emva kwethutyana wa...uMoya weNkosi wawumkile kuye. Kwaye uSamuweli omdala, onguyena babemalile, onguyena ngenene wayeliliLizwi likaThixo kubo, onguyena wathethayo kubo ngaphambi kokuba babe bafuna nokufuna ukwenza njengokuba ihlabathi lisenza.

<sup>134</sup> Lifuna ukuwenza njengehlabathi njani ibandla? Kutheni ukuba amaPentekoste, abhaptiziweyo, amaWisile anamava oMoya oyiNgcwele, namaBhaptizi, namaRhabe afune ukwenza njengokuba lisenza ihlabathi? Kutheni ukuba benze loo nto? Andazi. A—Andinakuyiqonda nje loo nto. Uthi, “Ke, kukuzonwabisa okunjani ukudlala umdlalo wamakhasi, ukuzonwabisa nje okuncinane, ukudlala nje ipenny ante” Nokuba uyibiza ngokuba yintoni na. Kusisono. Awumelwe ukuba ube nazo ezo zinto endlwini yakho. “Kuba, asiyongozi ukuthabatha intwana encinane, yeglasi yebhiya. Siyazifumana nje zibe mbalwa. Mna nenkosikazi yam siyazithatha zibe

mbalwa emva kwemini.” Kwaye into yokuqala uyazi, abantwana benu bafumene zambalwa. Ngokuqinisekileyo kunjalo.

<sup>135</sup> Kwaye nina bafazi, mh, uSathana unenze nje. . . Yiloo nto awayenza ekuqalekeni, kwaye ngokuqinisekileyo ungqale kuni boodade. Loo nto uyenzela nje uku. . . kakade uyazi ukuba yintoni na anokuyenza. Angamqhatha umfazi ngewaka lamathuba ngokukhawuleza kunendoda. Ndiyazi ukuba oko kuyanikhubekisa, kodwa yiNyaniso leyo. Injalo kanye. Yiloo nto awayenzayo emyezweni wase-Eden. Angenza ukuba. . . Ngoku, umfazi wayethembekile, wayenyanisekile, kodwa walukuhlwa. “U-Adam akazange alukuhlwe,” iBhayibhile itshilo. Wayengazange alukuhlwe, kodwa ngumfazi owalukuhlwayo. Ngoko uSathana angamlukuhla. Kwaye abalungiseleli bayakuphuma babe besamisela abashumayeli babafazi, bababeke ukuba bongamele amabandla ngolo hlobo, ibe le Bhayibhile igxeka loo nto ukusuka kwiGenesis ukuya kwiZityhilelo. Uthi, “Kulungile, oko kulungile. Kulungile. Bana. . . Bangashumayela kanye kanjeya.” Ndiyazi ukuba injalo loo nto.

<sup>136</sup> Njengokuba umntu othile waqalisayo ukuthetha ngeelwimi ngelinye ithuba, ndaqhubeka nje ndishumayela ndaza ndathi ndakuphuma, umfazi othile wathi kunyana wam, wathi, “NdinoMyalezo endiyakuwukhupha ngokuhlwa ngomso,” wathi, “xa uTata wakho esiza eqongeni.”

Wathi, “Ke, Nkosk., uthetha ukuthini?”

<sup>137</sup> Kwaze ngoku kuhlwa wazilungiselela, xa ndandilungiselela kubizela phambili abazinikelayo, walungisa iinwele zakhe wazinyusa wanyusa iikawusi zakhe nayo yonke enye into, wazilungiselela, waxhuma wema esizikithini somgangatho waqala ukuxhuma esihla enyuka, ethetha ngeelwimi, waprofeta. Ndaqhubela phambili ndishumayela, ndenza ukubizela ngaphambili kwabazinikelayo kwam. Ndangayihloniphi loo nto eneneni nakancinane, yayingalunganga. Ngoko ke, iBhayibhile yathi makungabinjalo, yathi, “u—uMoya wabaprofeti uyabalulamela abaprofeti.” UThixo kwi. . . UThixo uthetha eqongeni, Myeke athehe. UPawulosi wathi, “Ukuba kukho into atyhilelwe yona omnye, makathule ade olandelayo agqibe.” Kunjalo.

<sup>138</sup> Ngoku, ndathi ndakuphuma phandle, aba bantu bathi, iqela elikhulu labantu, lathi, “Umenze buhlungu uMoya oyiNgcwele ngokuhlwanje.”

Ndathi, “Konakele phi? Ndenze ntoni?”

<sup>139</sup> Bathi, “Ke, ngethuba la dade ekhupha umyalezo, haleluya, wathetha okuya.”

“Ngoba,” ndathi, “bendishumayela. Ebephumile kulungelelwano.”

140 “Owu,” bathi, “okuya bekukutsha kuphuma eTroneni. Koko kusetsha kunento obuyishumayela.” Aha!

141 Ngoku, oku kubonisa u...oko kubonisa mhlawumbi oku, kwaye ndikuthetha ngentlonipho kuni, mhlawumbi ngempambano, okanye ngokungahloniphi, okanye ngemfundiso yokungafundi engazinto ngoThixo kunokuba umvundla unokuzazi izihlangu zekhephu. Ngoku, oko, andikuthethi khon’ukuze ndenze i—intetho esileyo, ngokuba le asiyondawo yakuqhula. Kodwa oko—oko yinyaniso ngenene. Umntu umelwe kukwazi ukuba uThixo akangawosiphithiphithi. Ungowoxolo. IBhayibhile abayazi. Inye into abayaziyo kukuxhuma besihla benyuka, bathethe ngeelwimi, bathi, “NdinoMoya oyiNgcwele. Haleluya!”

142 Ndakhe ndema ndabona e-Afrika, amaxhwele nayo yonke into zithetha, ngamawaka amahlanu wawo ngexesha; exhuma esihla enyuka, igazi lizele ubuso bawo, ethetha ngeelwimi, esela igazi ngeqokobhe lentloko yomntu; enqula uSathana, aze athethe ngeelwimi.

143 Ibe ke kukuthetha kususipho sikaThixo, kodwa ke oko akungomqondiso ungenakuphikiswa woMoya oyiNgcwele. Mandinixelele loo nto ngoku. Ndiyakholwa ukuba onke amakholwa aphefumlelweyo ayathetha ngeelwimi. Ndiyakholwa ukuba umntu ngaxesha lithile ngethuba awathi waphefumlelwa nguThixo kangako ude uthethe ngeelwimi. Ndiyakholwa yiloo nto. Kodwa andikholelwa ukuba oko ngumqondiso wokuba unoMoya oyiNgcwele. Ewe, mhlekazi. Ndiyakholwa ukuba kukho amaxesha othi ube nokholo ngawo, umntu, ungangamba ngqo uphume ubeke izandla phezu komntwana omncinane onomhlaza, xa amashumi amahlanu abashumayeli ebekhe amthandazela aze aphiliswe ngenxa yokuba loo mama unokholo ngaloo mntwana. UThixo uyamnika, ulilungu loMzimba kaKristu. Ewe, mhlekazi. Ndiyakholwa yiloo nto. Ndakhe ndakubona oko kusenziwa ndiyazi ukuba kuyinyaniso. Kodwa yintoni na, kukuba nje ibandla lifakwe kulungelelwano, lubekwe ngolungelelwano kuze sibe nokusebenza.

144 Ngoku masigqibezele okushiyekileyo kwale vesi ilapha phambi kokuba sihambe.

*...enithe nakukholwa nokukholwa kuye, natywina naqiniselwa ngaye uMoya oyiNgcwele wedinga.*

145 “ITywina!” Yintoni iTywina? Yintoni iTywina? Itywina leli, into yokuqala libonisa ukuba umsebenzi sele ugqityiwe, ngumsebenzi ogqityiweyo. Into elandelayo libonisa ubunini. Ize into elandelayo ibe kukuba libonisa ukhuseleko, ukuyigcina.

146 Masithi, ngokomzekelo, ndandidla ngokusebenza kumgaqo wakwaLoliwe ePennsylvania, ndandidla ngokusebenza notata kumgaqo wakwaloliwe. Sasiye silayishe iimoto. Sasidla



ngokubeka apha ezantsi kule nkampani yokulayisha, sasiyifaka kwiinkcenkce, size sibeke ezinye *apha* phezulu size sibeke ezinye *apha* ezantsi, ezinye apha phezulu *ngolu hlobo*. Kodwa ngaphambi kokuba imoto ibe yayinokutywinwa, umhloli wayefika apho, aze ayityhale ngaphezulu, atyhale *le*, ashukumise *leya*. “Ah! Ayigxeke! Bayakuwaphula onke amasuntsu ngaphambi kokuba ifike apho. Ayigxeke! Bayikhuphe. Bayenze ngokutsha kwakhona.” Umhloli uyigxekile leyo imoto.

<sup>147</sup> UMoya oyiNgcwele nguye uMhloli. Uyakushukumisa kancinane, uze ubhabhazele. Uyakholwa lilo lonke iLizwi likaThixo? “Andikholwa kulaa nto indala yeGama likaYesu.” Uyayigxeka. Uyabhabhazela, ‘yabona. “Andikholwa kwimpiliso eNgcwele okanye nakuyo nantoni na enjalo.” Usabhabhazela nangoko. Bayazikhupha. Uyakholwa ukuba uYesu Kristu isekwanguye izolo... “Ke, ngendlela ethile.” Uyabhabhazela. Uyikhaba iphume, ‘yabona, ayikalungi. Ewe, mhlekazi.

<sup>148</sup> Mzalwana xa sele ilungile uthi “Amen!” Wawamkela uMoya oyiNgcwele? “Amen!” Yonke into sele igqityiwe? “Amen.” Ngoko wenzani uMhloli? Yonke into ipakishwe ngokuqinileyo nangokulungileyo, izele yiVangeli. Owu, lonke iLizwi likaThixo lilungile. Yonke into igqibelele. “Ndikholwa liLizwi ngalinye. Amen! Amen! Amen!” Uyakholwa ukuba uThixo usaphilisa? “Amen.” Uyakholwa ukuba uYesu isekwanguYe izolo, nangonaphakade? “Amen.” Uyakholwa ukuba uMoya oyiNgcwele useyinene kanye njengokuba Wakhe wanjalo? “Amen.” Uyakholwa ukuba loo Moya mnye wawa phezu koPawulosi uyawa phezu kwethu? “Amen.” Uyakholwa ukuba Wenza kwa ezo zinto kuthi wabenzela zona bona? “Amen.” Owu, owu, iya iqina ngoku. ‘Yabona, iyaqina ngoku, sesilungele ukuluvala ucango. Kulungile.

<sup>149</sup> Ngoko umhloli uyaluvala ucango. Wenza ntoni? Ubeka iTywina kulo. Ukuze ehle eze abambe ezi zivalwana zezinto, afikelele ngaphaya kule nto incinane ayitywine. Kungcono ungaze uyaphule. Kuba bona, loo moto, indawo eya kuyo iyiBoston, ayinakuze yaphulwe. Ingalulwaphulo-mthetho elinesohlwayo ukwaphula elo tywina ingekafiki eBoston. Kwaye yindoda enegunya enokuvula elo tywina, kwaye yiyo yodwa. Kunjalo. Iyeyinkampani yakwaloliwe *ethile thile*. Litywina layo elo. Sisiqinisekiso sabo eso sokuba loo moto ipakishiwe, le moto sele imkile. Iyeyabo. Abanakho ukubeka uB & O kwiPennsylvania. Umelwe kukuba utywinwe, ukuze ke yakuba itywiniwe.

<sup>150</sup> Kwaye xa uMkristu epakishiwe ngeVangeli, ezaliswe kukulunga kukaThixo, zonke izinto ezilungileyo zikaThixo zikuye, ngentliziyo evulekileyo, ilindele ukusebenza, ilindele ukubekwa ngendawo eyeyakhe, enze yonke into uMoya

oyiNgcwele amxelela ukuba ayenze, udlule ekufeni wangena eBomini, ungcwalisiwe kuzo zonke izinto zehlabathi, uhamba ekuKhanyeni njengokuba ukuKhanya kusiza kuye, ukuya phambili, usele elungile. Ngoko uThixo uyalivala ucango lwehlabathi emva kwakhe, alukhabe luhlangane ngolu hlobo, aze amtywine ngoMoya oyiNgcwele wedinga. Haleluya! Ithuba elingakanani? Ade afike kwindawo asingise kuyo. Musa ukumkhupha ngaphandle apha kumzila womgaqo kaloliwe umaphule ukuze ubone ukuba yonke into isemi ngendlela kwakhonana. Kulungile, yiyeke nje. UMhloli sele eyihlolile. Utywinwe ixesha elingakanani? Kude kube yimini yokuhlangulwa kwakho. Utywinwe ithuba elingako.

<sup>151</sup> “Kulungile, xa usifa, ngoko, Mzalwana Branham uthini ngethuba lasemva kokuba ufile, uthe usenaWo?” UnaWo ngonaphakade. Buqala phi uBomi? Esiguqweni. Kanye apho ubona ithunzi elincinane. Sesosithunzi, iTywina likaMoya oyiNgcwele. Ukuze ibe sisithunzi sezithunzi sezithunzi, njengokuba ndandisitsho ngenye imini. Kodwa xa ufayo, uhlala njalo uphumela kwezo zithunzi ude uye kufika ekunyakameni, ukusuka ekunyakameni uye kwintwana yomthombo otsawulayo, ukusuka kumthombo otsawulayo uye kumfula, ukusuka kumfula uye emlanjeni uye kulwandlekazi, 'yabona, luthando lukaThixo. Usekwanguloo mntu mnye kanye.

<sup>152</sup> Khangela apha. USawule omdala, umkreqi omdala, wayengakwazi ukunxibelelana noThixo, wabe ke engelahlekanga. Wayengenako ngokuqinisekileyo. Wayengumprofeti, kodwa waphuma nje kuThixo. Naso isizathu, bazalwana, ndathi, “Anilahlekanga.” Ke ngoko khumbula, waphuma nje kwintando kaThixo, ngoko ke into yokuqala uyazi, wa—wayengavumelani. Ngoku, mhlawumbi ngendingayithethanga loo nto. Kulungile, ndizakuqhubeka nebandla elonwabileyo ngokuhlwanje. Ke ngoko, uyazi, into yokuqala, uyazi, owu, bethu, ngoko i. . . Waya kwi—kwi-Urim-Tummim.

<sup>153</sup> Uyazi ukuba ukuba i-Urim-Tummim yayiyintoni na, yayisisigcina-sifuba, i-efodi e—eyayinxitywa ngu-Aron. Yayihlala njalo, uThixo wayehleli enguThixo wamandla angaphezu kwendalo ephendula ngeendlela ezingaphezu kwamandla endalo. Kwaye xa umprofeti wayeprofeta, kuze oko kukhanya kungummangaliso kungaveli phezu kwe-Urim-Tummim, wayephosisa. Xa umphuphi ephupha iphupha lize lingakhanyi kuloo Urim-Tummim, andikhathali nokuba lalivakala lilunge kangakanani na, laliphosakele. Kunjalo.

<sup>154</sup> Andikhathali nokuba eneneni zingaphi na izidanga zobugqirha onazo nokuba mkhulu kangakanani na umbutho wakho, xa uprofeta okanye ushumayela, kungekho ngokweliLizwi, uyaphosisa, mzalwana. Wena. . . Le yi-Urim-Tummim kaThixo. Xa usithi awuzange umiselwe ngenxa

engaphambili ngaphambi kokusekwa kwehlabathi, ayisayi kudanyaza, ngokuba iBhayibhile ithi kwakunjalo. Xa usithi umelwe kukuba ubhaptizwe eGameni lo “Yise, Nyana, Moya oyiNgcwele,” ayidanyazi, ngokuba akukho mntu eBhayibhileni wakha wabhaptizwa ngaloo ndlela. Kuphela kuseGameni leNkosi uYesu. Ayisayi kudanyaza, ngoko kukho into ephosakeleyo kwindawo ethile.

<sup>155</sup> Ngoko i-Urim-Tummim yayingenakumphendula uSawule wakudala, kwaye wayengaphuphi nokuphupha. Wayemke kakhulu wade akabinako nokufumana iphupha. Ngoko uyazi into awayenzayo? Wehla waya kwigqwirha elithile, laze eli gqwirha lakudala, igqirha elithile lakudala ezantsi apho, igqirha. Waze wathi, “Ungandivumisela?”

<sup>156</sup> Lathi lona, “Ewe, kodwa uSawule uyakubulala wonke umntu ovumisayo.”

<sup>157</sup> Wathi, “Ndiyakukukhusela,” enxibe njengomntu ophantsi nje. Wathi, “Ndivumisele undizisele ophuma kwelabafileyo othe wedlula apha.” Ngoku phulaphula oku. “Ndinyusele umoya kaSamuweli umprofeti.”

<sup>158</sup> Waze waya ku—kuvumisa. Laze, lakwenza njalo, laya kuwa ngobuso balo, lathi, “Ndibona oothixo benyuka.” Yabona, lalingumhedeni, “oothixo,” bebabini okanye bebathathu, njengoYise, Nyana, Moya oyiNgcwele, okanye into ethile enjalo, uyazi. Lathi, lathi, “Ndibona oothixo benyuka.”

<sup>159</sup> Wathi, “Khawumchaze. Ukhangeleka njani? Injani imbonakalo yakhe?”

<sup>160</sup> Lathi, “Unomzimba onciphileyo kwaye unengubo esemagxeni kuye.” Wayengazange atshintshe, nakancinane.

<sup>161</sup> Wathi yena, “NguSamuweli lowo. Mzise kweli gumbi, mzise apha phambi kwam.”

<sup>162</sup> Kwaye khangela ngethuba uSamuweli weza phambi koSawule, wathi, “Utheni na ukundibiza, sowuthe walutshaba lukaThixo nje?” Kwaye khangela. Asikokuphela kokuba wayesenguye uSamuweli, wayesawugcinile umoya wobuprofeti. Ungatsho ukuthi uphosakele, nabani na angathi uphosakele. UyiNyaniso! Kwaye wayesenguye umprofethi. Kuba wathi, waprofeta wathi, “Idabi liyakulwa nawe ngomso, kwaye wena noonyana bakho niyakuwa edabini ngomso, ukuze ngeli thuba ngomso ngokuhlwa ube kunye nam wena.” Ingaba kunjalo? Wayesenguye umprofeti!

Ngoku uthi, “Owu, kodwa yayiligqwirha elo lenza loo nto.”

<sup>163</sup> Kulungile, ndizakukuxelela ngaLowo wayengelogqwirha. UYesu wathabatha uPetros, uYakobi, noYohane, wenyuka nabo iNtaba yoTshintsho ngathuba lithile, kwaye wayemi apho phezulu encotsheni yentaba. Waza, uYesu, uThixo wayebeka ngendawo owaKhe uNyana; njengokuba ndizama ukwenza

oku...ndandinaloo nto ngobunye ubusuku, ukubekwa ngendawo koonyana. Wathi akwenza njalo, bakhangela jikelele bafumanisa ukuba kwakumi apho uMosisi no-Eliya. Babethetha, bencokola. Ingezoflegi zincinane zimhlophe zibhabhayo zijikeleza, okanye amafu amancinane amhlophe, gxebe, endanda ejikeleza. Kodwa babengamadoda, bethetha. UMosisi wayesele wangcwatywa kwingwaba elalingaphawulwanga isithuba samakhulu asibhozo eminyaka. Abe u-Eliya wayeye eKhaya ngenqwelo, kumakhulu amahlanu eminyaka. Kwaye apho bobabini babekho, besaphile kanye njengokuba babekhe baphila, bemi apho bethetha naYe, phambi kokuba Aye eKalvari. Haleluya! "Nitywinwe kude kube kuyimi yokuhlangulwa kwenu!"

<sup>164</sup> Ndizakukhawulezisa, size ke sivale kuba liphelile ixesha, sizakuthandazela abagulayo, malunga neminye imizuzu nje emihlanu. Ivesi ye-14, sifunde, mandifunde eye-13, ukufumana, isandlalelo.

*Enithe nikuye...nakuliva ilizwi lenyaniso, iindaba ezilungileyo zokusindiswa kwenu:...*

<sup>165</sup> Ngoku khumbula, ukuba babenalusindiso luni na? Aba babe aba babengaMakristu ase-Efese. Wona, ngoko khangela, uwaqaphela amaKorinte? Kwakufuneka ahlale ewaxelela, "Xa ndithe ndize phakathi kwenu, omnye uba neelwimi, omnye uba neelwimi, omnye uba nendumiso, omnye uba nesiprofetho, omnye une..." 'Yabona, wayengenako ukuwafundisa nto, kuba ayehleli enqwenela oku njalo, okuya okanye okunye. Aba bantu babekwanento enye, kodwa babenolungelelwano. Akazange afundise nto kumaKorinte efana nale, wayengekhe, ibandla lalingekho kulungelelwano ukuze lifundiswe loo nto. Ngoku, wayenako ukubafundisa aba bantu into eyinene.

*...ezi, zokusindiswa kwenu: enithe nakukholwa nokukholwa kuye, natywinwa naqiniselwa ngaye uMoya oyingcwele wedinga,*

*Osisinyaniso...(owu, mandingayidluli loo nto)...  
Osisinyaniso selifa lethu ukude...kugqibelele ukukhululeka ngentlawulelo kwabo bazingobo kuye,  
ukuba kudunyiswe uzuko lwakhe. Whowu!*

<sup>166</sup> Yintoni uMoya oyiNgcwele? Ngoku, ngoko ndizakufunda le ndawo iseleyo ngokukhawuleza kakhulu ukuba niyakundinyamezela kangaka. Sasiphi ngoba busuku, Mzalwana Mike? Apho babonwabile bonke, owu, yonke into iseluxolweni, yayiluthando olugqibeleleyo olo. Ngoku, lonke ixesha usiza ngapha uyehla kancinane, uhle. Ngalo lonke ixesha uthabatha inyathelo, usondela ngee-intshi. Xa lufika phantsi emhlabeni, unesithunzi sesithunzi sesithunzi sezithunzi. Ngoku, ungako uMoya oyiNgcwele onawo kuwe. Luthando olo. Kodwa, owu, unxanelwa into ethile.

<sup>167</sup> Owu, abanakuthi abantu abadala njengo, abantu abadala... Indlela endinokuthanda ngayo ukubuyela emva ndibe neshumi elinesihlanu kwakhona, amashumi amabini! Owu, ndingakhupha nantoni na. Bekuyakundenzela ntoni oko? Bendisenokuba neshumi elinesihlanu ndife nangoko ngokuhlwanje. Yinto eqinisekileyo leyo. Bekunokuthini ukuba ubuneshumi elinesihlanu ngokuhlwanje, wazi njani khona ukuba umama wakho uyakube ephila xa ufika ekhaya okanye hayi? Wazi njani ukuba uyakufika ekhaya? Wazi njani ukuba uyakube uphila ngomso ukuba uneshumi elinesibini ubudala, ukwimpilo eyiyo? Usenokubhubha kwingozi, uwe ufe, nantoni na isenokwenzeka kuwe. Akuqinisekanga, 'yabona. Akukho nto apho iqinisekileyo. Kodwa unqwenela loo nto. Yintoni leyo? Yilaa Nto iPhaya phezulu ekwenza unqwenele oko.

<sup>168</sup> Ngoku, ungena Koku, uze ke ubenoBomi obunguNaphakade. Ngoku kwenza ntoni oko? U "sisinyaniso."

<sup>169</sup> Yintoni imali yesinyaniso kuyo nantoni na? Ukuba ndiza kuwe ukuza kuthenga imoto, ndithi, "Yimalini laa moto?"

<sup>170</sup> Uthi, "Le moto, Mzalwana Branham, iyakukudla amawaka amathathu eedollar."

"Yimalini imalana enokubekwa?"

"Kulungile, ndiyakuvumela ukuba uyithabathe ngamakhulu amahlanu eedollar."

<sup>171</sup> "Kulungile, nanga amakhulu eedollar. Ndi—Ndiyakuza nayo enye ngelinye ixesha, ngokukhawuleza kangangoko ndinokuba nako. Yibambe loo moto." Ndikunika amakhulu amahlanu eedollar, sisinyaniso eso. Ingaba kunjalo?

<sup>172</sup> Ngoku, bamba loo nto, i "sisinyaniso," yi"malana ebekwayo."

*...natywinwa naqiniselwa ngaye...uMoya oyingcwele wedinga, u...Moya wedinga...nakuba nitywiniwe...*

*O...( Yintoni, yintoni iTywinwa ledinga, uMoya oyiNgcwele wedinga?)...osisinyaniso selifa lethu... ukude kugqibelele ukukhululwa ngentlawulelo kwabo bazinqobo kuye,...*

<sup>173</sup> Yintoni na? Yimalana ebekwayo kwintlawulo. Kwaye, mzalwana, owu, owu, owu, owu, owu, bashumayeli! Ukuba oku kuyintlawulo ebekwayo, kuyakuba yintoni sakufika phaya! Kuyakuba yintoni? Ukuba oku kuyi... ukuba oku oku sikuvuyelayo ngoku, sivuye side... Ndakhe ndabona amadoda anamashumi alithoba eminyaka ubudala enyuka nje...

<sup>174</sup> Ndabona umshumayeli omdala owaphakama wenyuka ngobunye ubusuku waphuma ngolu *hlobo*, wathi...Ngolu *hlobo*, esuka eqongeni. Ndaze ndathi, "Ela xhego lizakushumayela?"

175 Wathi, “Ke, mayibongwe iNkosi.” Umfo omdala ontsundu, enxibe idyasi enkulu ende endala yabashumayeli.

176 Ndathi, “Kutheni bengayeki omnye waba bashumayeli baselula ashumaye nje? Ela xhego, lingashumayela kanjani?”

177 Lathi, “Kwalunga,” lathi, “bazalwana,” lathi, “namhlanje ndibavile abazalwana bonke beshumayela imini yonke,” lathi, “malunga nento uYesu awayenzayo emhlabeni. Ndizakunixelela into Awayenza eZulwini.” Lathi, “Ndiza kuyithabatha eyam itekisi ngokuhlwanje kuYobhi 7:27,” lathi, “ngethuba kwakusesemva phaya ngaphambi kokusekwa kwehlabathi,” lathi, “ngethuba Wathi amakhwezi okusa acula kunye noonyana bakaThixo beduma luvuyo.” Laqalisa ngolo hlobo. Lathi, “Uyazi lento, kukho okuthile okwenzeka phaya emva.” Lathi, “Uyazi . . .” Laza laqalisa ukuzisa oko kwenzeka eZulwini. Lakuzisa gca ngomnyama wase zulwini ekuZeni kwesibini. Malunga nelo thuba, uMoya oyiNgcwele walihlela. Ngoku, kwanyanzeleka ukuba bamkhokele lo mfo mdala ukuphuma, wayemalunga namashumi alithoba anesihlanu ubudala. Wathi nje *ngolu hlobo*, wagoba wonke, enomcwe nje omncinane weenwele, uyazi, *ngolu hlobo*. Waphuma apho waqala ukushumayela, wathi, “Whoopee! Haleluya! UZuko!” Laqala ukuxhuma linyuka lisihla *ngolu hlobo*. Lathi, “Owu, aninandawo yaneleyo apha yakuba ndishumaye.” lemkisela, lehlela emgangathweni ngolu hlobo, kakhulu kangangokuba lalinokuba nako. Kwaye isesisinyaniso nje eso. Owu!

178 Wenzani uMoya oyiNgcwele? Owu, uyindawo elungileyo, mandifunde yo-1 isahluko esilandelayo. Ndingayifunda? Kulungile? Yithani, “Amen.” [Ibandla lithi, “Amen!”—Mhl.] Kulungile, ivesi yo—isahluko se-2, ngokukhawuleza. Phulaphula.

Nani . . . nina . . . *Unidlise ubomi, enanifudula . . .*  
*nifile nje ziziphoso nazizono;*

179 “Nina Univusile.” Kuthetha ukuthini ukuvusa? “Ukwenza uphile.” Sele uphantse ukuba uphelile, kodwa Yena wakuvusa kanye nje ngemali encinane yokubeka. Kuyakuthini xa u—xa ngenene ziyakube zonke izahlulo zihlawulwe? Owu! Akumangalisi ukuba uPawulos, wenyuswa wasiwa kwelesithathu izulu, wathi, “Iliso alizange labona; indlebe ayizivanga; kungazange kwathi qatha ntliziyweni, ntliziyweni yamntu, okwezinto uThixo abagcinele zona (ebabekele) abo baMthandayo.” Ukuba kuyakuba yintoni na! Uthetha ngovuyo olungathethekiyo nobuqaqawuli obuzeleyo! Whowu! Mh! Nina enanifudula nifile zizono naziziphoso Univusile koko kokubini isithunzi nesithunzi sezithunzi. Yintoni ekuya kuba yiyo nakunfika kwisithunzi sezithunzi ngaphakathi kwezo zithunzi, kwisithunzi ngoko uyakungena kumfula, umfula uyakungena emlanjeni, umlambo uyakungena kulwandlekazi?

<sup>180</sup> Kwaye kuyintoni ngethuba usiya kutsho apho ngaphandle ekuhlangulweni, unomzimba omtsha kraca, ubuyele emva ekubeni ngumfana ngokupheleleyo kwakhona, okanye intombi eselula, ungasayi kuze ufe kwakhona? Uze ukhangele ezantsi emhlabeni, ucinge, “Ndinganako ukudla ndonwabele idiliya namanzi amnandi abandayo, kodwa, uyazi, andiwaswele apha. “Kodwa ngamini ithile uYesu uyeza, kwaye loo mzimba ungowengelosi, loo mzimba-lizwi ndiphila kuwo. . .” Awusayi kuza ngasizalo samfazi kwakhona, awusayi kuza ngankanuko yenyama kwakhona; kodwa ngokuba Yena wazalwa ngaphandle kwenkanuko yenyama, ndiyakuvuswa ngaphandle kwawo, kwaye Uyakuthetha ngamini ithile baze abafele kuKristu bavuke, ukuze loo mzimba ndandikade ndiphila kuwo uvuselwe kumzimba wobuqaqawuli, kwaye ndiyakuhamba ndithethe, kwaye ndiyakonwabela (haleluya), ndiyakuphila wonke aMaphakade obuqaqawuli ezayo, ngoYesu Kristu iNkosi yethu. Whu-u-u! Nantso ke, mzalwana, yiVangeli leyo!

<sup>181</sup> “Apho ndithi nam,” uPawulos exela nje ngoku ukuba uyintoni na. Ndizakufunda le ndawo iseleyo yoku size ke sithandazele abagulayo. “Kude kufumaneke esi sisinyaniso. Kude kufumaneke. Kuse kuzuko lodumo lwaKhe.”

*Ngenxa yoko nam, ndakuba ndikuvile okwenu ukukholwa (Ndivile ukuba nikholiwe yile nto, ndivile ukuba ngenene nikholiwe kummiselo lwenxa engaphambili, ubomi obunguNaphakade, nosindiso, njalo njalo) yiNkosi uYesu, nokubathanda kwenu bonke. . . abangwele,*

*Andiphezi ukubulela ngenxa yenu, ndinikhumbula emithandazweni yam;*

*Ukuba uThixo weNkosi uYesu Kristu, uYise wozuko, aninike umoya wobulumko wokunithilela. . . nimazi kakuhle; Ahlale njalo eZityhila kuni lonke ixesha, nikhula ukusuka kubabalo ukuya kubabalo, ukusuka emandleni ukuya emandleni, uzuko ukuya kuzuko. Ningaweli ngasemva; nize, nisuke kuzuko ukuya kuzuko, nihlale niqhubela phambili. Ndizakuhlala ndinithandazele.*

*Amehlo—amehlo engqondo zenu. . .*

<sup>182</sup> Mh! Uyazi, iBhayibhile yathi nanizimfama ningayazi loo nto. Kodwa apha uPawulos uthe, “Ndizakuthandaza ukuba amehlo wengqondo zenu. . .” Uqonda ngentliziyo yakho. Nantso into athetha ngayo. Ukhangele ngeliso lakho, kodwa ubona ngentliziyo yakho. Niyayazi loo nto. Kulungile. “Ukuze uThixo woZuko. . .” Masibone, u—umqolo we-18.

*Nikhanyiselwe amehlo engqondo; ukuze nilazi into eliyiyo ithemba lobizo lwakhe, nento ebuyiyo ubutyebi bo...bobuqaqawuli belifa lakhe phakathi kwabo abangcwele,*

*Nento obuyiyo ubukhulu obuncamisileyo bamandla akhe abhekisele kuthi... (whowu! Bathi amandla aphela? Amandla akakafiki nokufika) thina bakholwayo, angokokusebenza kokuqiniseka kokomelela kwakhe,*

Nina nikholiweyo kukusebenza kwamandla amakhulu aKhe, ndithandazela nje ukuba uThixo agalele amandla aKhe phezu kwenu. 'Yabona?

*Awakusebenza kuye uKristu, ekumvuseni kwakhe kwa—kwabafileyo, waza wamhlalisa ngasekunene kwakhe...kwezasesemaZulwini iindawo,*

*Ngaphezu kwalo...lonke ulawulo,...negunya,... namandla,...nobukhosi, nalo lonke igama elikhankanywayo,...*

<sup>183</sup> Owu, owu, owu! Kuba...Hayi, kungcono ndingenzi njalo. Besinokuthi ngokuqinisekileyo sibuthathe ubusuku obushiyekileyo buphela kuloo nto.

*...lonke igama elikhankanywayo, kungekona kweli phakade lodwa, kunakwelo lizayo:*

<sup>184</sup> Yintoni ulonke—yintoni ulonke igama? Lonke igama lakhe wonke umntu liyakuphatha iGama lantoni? [Ibandla lithi, “Yesu”—Mhl.] Lonke iZulu libizwa ngoYesu. Lilonke iBandla libizwa ngoYesu. Yonke into ibizwa ngoYesu, kuba lilo kuphela iGama awathi uThixo wanalo. Ubizwa ngokuba nguYehova; nguYehova-ozibonelayo, yiNkosi ebonelele ngeDini; uJehova-rapha, iNkosi ekuphilisayo; uYehova, ibhanile yeNkosi, uManase; noYehova, ooYehova abahlukeneyo; ubizwa ngokuba liKhwezi loKusa. Ubizwa ngokuba nguYise, Ubizwa ngokuba nguNyana, Ubizwa ngokuba nguMoya oyiNgcwele. Ubizwa ngokuba ngu-Alpha, Ubizwa ngokuba ngu-Omega. Ubizwa ngokuba siSiqalo, Ubizwa ngokuba siSiphelo. Ubizwa ngokuba liHlumelo. Owu, Ubizwa...Ubizwa nje ngazo zonke izihloko ezahlukeneyo, kodwa WayeneGama elinye.

<sup>185</sup> Nantso into uMateyu awayethetha ngayo, ngethuba Wathi, “Hambani ngoko nifundise zonke iintlanga, nibabhaptizela eGameni,” hayi emagameni, “eGameni loYise, Nyana, noMoya oyiNgcwele.” UYise asilogama, uNyana asilogama, uMoya oyiNgcwele asilogama. Sisihloko esisingisele kwiGama. Ligama lezibonakaliso ezithathu ezizezikaThixo omnye. Yayingubani iGama laKhe? Ingelosi yathi, “Niyakulibiza iGama laKhe” [Ibandla lithi, “Yesu”—Mhl.] “kuba Yena



eyakubasindisa abantu baKhe ezonweni zabo.” Naso isizathu sokuba bonke babhaptiza ngoloo hlobo eBhayibhileni. Nantso indlela u-Augustine oNgcwele awabhaptiza ngayo iKumkani yaseNgilane, malunga—malunga nekhulu elinamashumi amahlanu, amakhulu amabini eminyaka emva kokufa kukaKristu, eGameni likaYesu Kristu. Kulungile.

*Ngaphezu kwalo...lonke ulawulo,...negunya,... namandla,...nobukhosi, na—nalo lonke igama elikhankanyayo, kungekhona kweli phakade lodwa, kunakwelo lizayo:*

*Waza izinto zonke wazithobela phantsi kweenyawo zakhe, wammisa ukuba abe yintloko phezu kwento zonke kulo ibandla,*

*Lona lingumzimba wakhe, . . .*

<sup>186</sup> Ngoku, ukuba umzimba wam unamandla phezu kwazo zonke izinto, ngoko into oyiyo umzimba wam yiloo nto endiyiyo. Ingaba kunjalo? Yiloo nto endiyiyo, yiloo nto enindazi ngokuba ndiyiyo. Ingaba kunjalo? Ke, ngoko, yonke into uThixo awayeyiyo, Wayiphokozela ngaphakathi kuYesu, kuba Yena wayeyinzaliseko yeNtloko—buthixo ngokomzimba. Ingaba kunjalo? Yonke into awayeyiyo uYesu, Wayiphokozela ngaphakathi kwiBandla, “Ezi zinto ndizenzayo Mna, niyakuzenza zonke izinto nani. Nezinkulu kunezi niyakuzenza, ngokuba Mna ndisiya kuBawo.”

*Lona lingumzimba wakhe, ukuzala ke oko kozizalisayo izinto zonke ngako konke.*

<sup>187</sup> Owu, indlela endiyithanda ngayo loo nto! Indlela endiyithanda ngayo loo nto! Ndandifunda ngenye imini incwadi eyayibhalwe ngohambo endandiye kulungiselela kulo—kulungiselela e-Afrika. Ndingazange ndayifunda ngaphambili. Bangaphi abakhe bayifunda incwadi, *Umprofeti Utyelela I-Afrika?* Apho ndandikhangele kwinkwenkwe encinane yeNdiya. Bangaphi abakhe bawubona lo mfanekiso?

<sup>188</sup> Ndeva umvangeli othile, owayethandazela abagulayo malunga neshumi elinesihlanu leminyaka okanye ngaphezulu, wathi, “Andizange ndiyibone imimangaliso isenziwa ebomini bam.” Wathi, “Ndi ke ndababona abantu ababesithi babeneentloko, bephila. Ndi ke ndabona abantu besithi bebenezisu ezibuhlungu, baphila, nezinto ezinjalo. Kodwa imimangaliso, into ethile edaliweyo yenziwa yayinto ethile. . .”

<sup>189</sup> Ndandicinga ukuba loo nkwenkwe imelwe kukuba ilapho ukuze iyibone loo nto. Umlenze wala nkwenkwe yeNdiya wawubungaka ubukhulu ukujikela, omnye wayo. Omnye lo wawungumlenze oqhelekileyo njengokuba unjalo umlenze womntu. Kwaye, ukuba uyaqaphela, into yayo yokubopha umlenze, sasilapho isihlangu sakhe simalunga neshumi

elinesine lee-intshi okanye ishumi elinesihlanu lee-intshi siphakame, ngolu hlobo. Yayinecwecwe lentsimbi ngaphantsi kwaso. Isihlangu sayo siphezu kwesibini seentsimbi ezinde ezazimile. Yenyuka yaya kuloo ndawo ndandimi kuyo, bayinyusa bayizisa apho. Yayineentonga zokuhamba ezimbini. Yathabatha esi sikhulu sentsimbi yasibetha phantsi ngolo hlobo. Ndakhangela emlenzeni wayo, wawubungaka ubukhulu ukujikeleza.

<sup>190</sup> Ngoku, abo bantu bangamaMohammed, amaMohammed. Niyakhumbula kwiCawe ephelileyo ngethuba ndandifunda ekwakubhalwe ngamaphepha? Ndinawo kanye apha okukwam, okuphuma e-Afrika, kuthunyelwe kum ngomlungiseleli wethu obuyayo wokuseka amabandla, uMzalwana uStricker, nalo apho elo nqaku indlela uBilly Graham awabuya umva ngako kuloo nto. Kunjalo kanye. Bayeka umMohammed emtyhalela elwandle kanye. Yintoni undonakele? Abashumayeli bokuseka amabandla bayayishiya intsimi. Kunceda ntoni ukuba sahlala, babethiwe nje.

<sup>191</sup> Ndiyamthanda uBilly Graham, kwaye ndicinga ukuba uyindoda emangalisayo yakwaThixo. Kodwa into uBilly Graham awayemelwe kukuhlaselana naye ngayo, athi, “Yima umzuzu nje...” ukuba la maBhaptizi anekratshi ayenokumvumela enze loo nto, ndiyakholwa ukuba ngewayeyenzile. Ndiyakholwa ukuba uBilly Graham uyindoda yakwaThixo. Kodwa ukuba wayethe, “yima umzuzu nje! Ndingumlungiseleli weVangeli. Niyakholwa kwiTestamente eNdala, kwaye nitshilo ukuba uYesu kwakungekho nto ayiyo wayengumntu nje. Ndiyakumema ukuba siyixoxe loo nto.” Andikholelwa ekuthabatheni ukumenywa nguMtyholi, hayi mhlekazi, kodwa ngendammemayo ukuba abuye, ndaze ndathi, “Masithi mna nawe sidibane. NdinguGqirha wobuNgcwele,” UBilly Graham nguGqirha woBungcwele. “Mandikumemele phezu koku, ndize ndibonise kuwe ukuba uYesu wayenguKristu. Ngoku, xa kufika kwimpiliso eNgcwele, andinazo ezo zipho, kodwa sinabo abazalwana abayenzayo loo nto. Ngoku, ukuba ufuna ukuzisa abantu phaya phandle, mandibize omnye wabo, u-Oral Roberts okanye umntu othile, umntu othile onolungiselelo olukhulu olunokufikelela ngenene apho.” Yiza ngaphaya, size sibone okwenzekayo, ndithi, “UBukristu abuyilento ucinga ukuba buyiyo.”

<sup>192</sup> Ngoku wonke umntu uziva etyhafile ngokuba wavele wahamba wemka wamshiya. Kakade, ngoku, andikholelwa ekubeni uMtyholi akubize undikho. Ndimtshicele ebusweni oku kwam ngolo hlobo, ndaze ndemka kuye. Kunjalo. Kodwa xa kufikelela kwindawo apho... uBilly ngewathi—ngewamenza loo Mohamed waziva efana nokhula oluncinane *ngolo hlobo*. Ngewathabatha iBhayibhile wathabatha u-Isaya 9:6, athi, “Wayethetha ngabani, ‘Sizalelwe uMntwana, sinikwe

uNyana'? Yayingubani le Ndoda? Yayingubani Lo wayethetha ngaye? Yayingubani lo Mprofeti? Yayingubani lo Mesiya wayezakuza? Ndibonise apho waZivelisa khona kuMohamed. 'Wahlatywa ngenxa yezikreko zethu, watyunyuzwa ngenxa yezenzo zethu ezigwenxa, ubetho lokuba sibe noxolo thina lube phezu kwaKhe, ngemivumbo yaKhe saphiliswa.' Ndibonise loo ndawo ke kuMohamed. Kwathini ukuze Akhale, 'Thixo waM, Thixo waM, UNdishiywe ngani na? Bagqobhoza izandla zaM neenyawo zaM,' njalo njalo? Ndibonise ngelakho ilizwi, ngeyenu itestamente." Ngoba, ngewayembethile lamMohamed kakubi kangangokuba wayengenakuzazi nokuba wayephi na. Injalo loo nto.

<sup>193</sup> Kodwa xa iphephandaba kwafuneka lijikile li, nantso eyona nto ibuhlungu, eyonanto eyenza intliziyo yam ixhume. Ngethuba lisithi apho, "Nangona uBilly kwafuneka abuye umva ahlehle, ayenokuthini amaMohamed ukuthi yayiyinto engekho leyo," athi, "ngethuba uMfundisi uWilliam Branham wayeseDurban, eSouth Africa, kwimimangaliso engenakuphikiseka emva kwemimangaliso, amandla aNgcwele, ngethuba ishumi lamawaka amaMohamed awa ngobuso bawo ngaxesha linye anikezela ngobomi bawo kuYesu Kristu." Ngokupheleleyo. Bayazi ngaloo nto. Aba bangabokuqala bayayazi loo nto. Ungandixeleli.

<sup>194</sup> Ngexesha elithile kukho oweza kuYesu, wathi, "Rabi!" Uyazi wayengumFarisi. Wathi, "Siyazi ukuba Wena unguMfundisi ovela kuThixo. Siyayazi loo nto. Siyayazi, kuba akukho mntu unokwenza ezi zinto uzenzayo Wena ngaphandle kokuba uThixo unaYe. Siyaqonda. Siyayazi loo nto. Kodwa asinako nje ukuyivuma, 'yabona, kuba ukuba senze njalo, ke, siyakukhutshwa ebandleni lethu. 'Yabona, siyakulahlekelwa sisidima sethu." Waze ngoko uYesu wathi, waqala ukumxelela ukuba umelwe ukuba azalwe kwakhona.

<sup>195</sup> Kuloo nkwenkwe yomMohamed, ngethuba yayimi apho, nankuya umfanekiso wayo. Ikhamera ayinakubuthabatha ubuxoki. Nantso imi apho, umlenze omnye umfutshane kangakaya (malunga neshumi elinesine lee-intshi) kunomnye lowa, ime kweso sihlangu sentsimbi. Ndathi kuyo, ndathi, "Uyasithetha isiNgesi?"

<sup>196</sup> "Hayi, mhlekazi." Yayingakwazi ukuthetha isiNgesi. Itoliki yathi, "Akasithethi isiNgesi."

"Lithuba elingakanani unjalo?" Itoliki yambuza.

"Ukususela ekuzalweni."

"Awukwazi ukushukumisa loo mlenze konke?"

"Hayi, mhlekazi."

"Uyakholwa kuYesu Kristu?"

Yathi, "NdingumMohamed."

Ndathi, “Uyakumamkela uYesu Kristu ukuba Ukwenze waphila?”

<sup>197</sup> “Ndiyakumamkela uYesu Kristu njengoMsindisi wam ukuba Undiphilile.”

<sup>198</sup> “Ukuba Uyakuyiphilisa laa ndawo, laa mlenze ube njengomnye, uyakuMamkela?”

“Ndiyakwenza njalo.”

<sup>199</sup> “Ke, Thixo, Uyakwenza ntoni?” Nantsi into elandelayo; yonke imibuzo iphendulekile. Mzalwana uMike, nako ukuvakalelwa. Ndilinda umzuzo nje ukuze ndibone ukuba Uza kuthetha ntoni na. Ndakhangela phaya ndaze ndayibona loo nkwenkwe ihamba, ijikeleza ihamba, malunga nasecaleni kwendonga ngolo hlobo. Ndathi, “Bangaphi kuni maMohamed abaya kuyamkela? Nantsi inkwenkwe yomMohamed, yikhangeleni, yimiseni phaya phezulu.” Ndathi, “Nina boogqirha, nifuna ukuyikhangelela? Nantsiya imi phaya.” Owu, uyazi ukuba uphi na ke ngoko. ‘Yabona, uyazi ukuba umi phi na. Akukho mntu. . . Yayiyiyo leyo.

<sup>200</sup> Ndathi, “Hambela ngapha, nyana,” baze bayifumana, nantso isiza. (“Jingxe, Jingxe.”) Ndathi, “Kukhangeleka ngathi lishumi elinesibini, ishumi elinesine lee-intshi ubufutshane. Malunga *kangaka*.”

“Ewe.”

<sup>201</sup> Ndathi, “Kodwa uYesu Kristu uNyana kaThixo angamphilisa. Ningakholwa yiloo nto nina maMohamed niMamkele njengoMsindisi wenu?”

<sup>202</sup> Ngamawaka ezo zandla zimnyama enyukayo avela ngolo hlobo. “Kulungile, Nkosi, lixesha ngoku.” Ndathi, “Bawo waseZulwini, ukuba wakhe Waphendula, ndiphendule ngoku, oku kwenzelwa uZuko lwaKho, oku kwenzelwa Wena. NdiyaKuthandaza philisa le nkwenkwe.” Ndayithandazela nje ngolo hlobo.

<sup>203</sup> Ndathi, “Khulula isandla sakho.” Yandijonga kakubi ngenene itoliki. Ndathi, “Khulula isihlangu sakho.” Yakhulula umtya. Ngokuba ndase ndiwubonile umbono, into eyayizakwenzeka. Yayikhulula loo nto. Yathi yakuyisusa yahamba yeza kum, imilenze yayo yomibini iphilile nje, njengokuba yomibini ihamba njengemitsha. Ndathi, “Uyafuna ukunyuka usihla?”

<sup>204</sup> Yaqalisa ukulila kanjalo, isiya emva naphambili, yayingayazi into emayiyenze. Ihamba ngolo hlobo, yathi, “Owu Allah! Allah!”

Ndathi, “Yesu! Yesu!”

Owu, owu, owu! “Owu Yesu! Yesu,” ngoko. “Yesu! Yesu,” ngolo hlobo.

Ndathi, “Ingaba ikho imibuzo, ikho imibuzo?”

<sup>205</sup> UJulius Stadskev, bangaphi abamaziyo? UMzalwana uStadskev owayehamba apha enkonzweni? Usa—usandula ukuya eJamani. Wathi, “Umzuzu nje, Mzalwana Branham, umzuzu nje.” Ukuzisa umfoti ngokukhawuleza okukhulu. “Ndingawuthatha umfanekiso wayo?”

Ndathi, “Yenza njalo.”

<sup>206</sup> “Hamba uze *apha*, phakamisela isihlangu sakho *apha*.” Sema ngolo hlobo, wathatyathwa umfanekiso walo nkwenkwe apho, imilenze yomibini iphilile yoluke kangangoko inokuba njalo. Naso isihlangu sayo simi apho nento yokolula umlenze, ngolo *hlobo*, ngolo *hlobo*.

<sup>207</sup> Ndathi, “Bangaphi kuni maMohamed ngoku abamalayo uMohamed njengomprofeti, baze bakholwe kuYesu ukuba unguNyana kaThixo, baze baMamkele njengoMsindisi wabo?” Ishumi lamawaka lenyukela emoyeni. Haleluya! Abafuni i . . .

<sup>208</sup> Bazama ukuzibamba, ngokuba singa “baqengqeleki abangcwele,” basibiza ngolo hlobo, uyabona. Kuyinto enye, uThixo uyashukuma. Ubeka iBandla laKhe ngendawo. Wenza ngokugqithisileyo, ngokukhulu ngaphezu koko sinako nokukwenza okanye sikucinge. UsenguThixo nje ngokuhlwanje njengokuba wakhe Wanjalo.

<sup>209</sup> Ngoko, bahlobo abancinane, mandinixelele into khona ngoku. Bantu abazizithandwa zam ezithandekayo, nina balapha kulo mhlaba, nabanye abakumazwe aphulaphule amakhasethi abayakuba phesheya kweelwandle naphi na apho nikhoyo, musani ukoyika. Konke kulungile. UBawo, uThixo, ngaphambi kokusekwa kwehlabathi, wayesazi yonke into eyakwenzeka. Yonke into isebenza iqhubeka kakuhle. NiyaMthanda? Gcinani intliziyo yenu ilungile.

<sup>210</sup> Kwaye, khumbula, xa lo mphefumlo usimka kobu bomi, kuni bantu badala okanye nakuni bantu batsha, nakuni boomama, xa nibona iintsana zenu ezincinane, laa ntombazana incinane ilusana yasweleka ngethuba eyayineentsuku ezilishumi elinesibhozo ubudala okanye iintsuku ezintlanu ubudala, iyakuba ngumfazi omhle xa uyakuyibona. Laa Tatomkhulu mdala wayegobe wonke, engaboni nokubona apho aya khona; xa uyakube umbona, umakhulu, uyakuba ngumfana osemntsha osemhle, esemtsha kangangamashumi amabini ananye eminyaka ubudala, esekuqaqambeni kobutsha. Kwaye uyakuba lolohlobo ngonaphakade. Ungasichukumisa isandla sakhe, ungabambana isandla naye. Uyakuajula iingalo zakho ngapha kwakhe, kodwa akasayi kuba “myeni,” uyakuba ngu”mzalwana.” Owu, bethu! Uyakuba yinto enkulu kangako kuno “myeni.” Ucinga ukuba wawumthanda? Ngokuqinisekileyo wawumthanda. Kodwa olo yayiyi *phileo*; linda ude ufumane i-*agapao*. Linda de olo

thando luNgcwele lwenene lukufumane, uze ubone ngoko ukuba luyintoni na. Olu lulapha luyinto nje yendawo yokulahla inkunkuma endala elozizayo, alulunganga, akukho nto luyiyo. Inye into endinokucebisa yona ukuba ziyenze ngoku, yile, ezam—ezam—ezam izihlobo. . .

<sup>211</sup> Emva kwethutyana ndiza. . . Ningathanda ukuba ndizithabathe eziya zahluko zibini ngexesha elithile elilandelayo? INkosi. . . Ndi—Ndifanelwe kukuphumla ndiphumle kancinane phambi kwaseChataqua. Ngoku, andinakuzishumayela ezi zinto kwezo nkonzo. Zininzi kakhulu ezin-. . . zininzi kakhulu iinkolo ezahlukeneyo. 'Yabona? Apha libandla nje lilodwa. 'Yabona? Andinako. . . Ndinawo umnquba, 'yabona, kwaye ndiyanixelela. Ngoku, ndiyakholwa akuba abo bantu basindisiwe. Ewe, mhlekazi. Ndiyakholwa ngenene yiloo nto. Kodwa, owu, lithuba elingakanani eliseleyo lokuhamba xa usazi ukuba uhamba phi na. Lithuba elingakanani, usazi, ukwazi nje ukuba wenza ntoni na, uyabona, endaweni yokugxadazela, uhambe ukhubeka. Masime nje ekuKhanyeni, size sihambe ekuKhanyeni sazi ukuba siyakweliphi na icala. Yinyaniso leyo. INkosi ibe nani.

<sup>212</sup> Kwaye ukuba ngamnye kuni apha ngoku akakabekwa ngokwendawo yakhe! Kusenokuba akukho nto uyiyo uyinkosikazi nje esebenza endlwini. Ke, uthi, "Mzalwana Branham, andizange ndenze ebomini bam. Andingomshumayeli." Ke, mhlawumbi uThixo wakuzisa apha ukuze ukhulise usapho lwabantwana, kuze kolo sapho kube kusenokuphuma olunye usapho lwabantwana oluya ngumshumayeli oyakuthumela izigidi zemiphefumlo kuKristu. Kwanyanzeleka ukuba ubekho. Ukho ngenjongo apha. Ubuyazi loo nto?

<sup>213</sup> Ke, uthi, "Konke endakha ndakwenza kukuhlanganisa apha la magada madala. Kwaye bendiphuma njalo ngorhatya, ndingazi ukuba ndingenza njani na ukuze abantwana bam baphile. Ndikhangele kwaba bafo bancinane bengenazihlangu. Ndihlale phantsi ndilile. Ndinengqwelana yabantu ababini endala, ukuze mna noMa siye enkonzweni." Musa ukukhathazeka, mzalwana. Hlala njalo uMthanda, Unenjongo ngawe. Hlala nje ngaloo ndlela uyiyo, uhambe ngokukuko uye phambili. 'Yabona? Usenokuba ungabinakushumayela ntshumayelo, kodwa usenokuba unguyise mkhulu kayise mkhulu walowo uyakuyenza loo nto.

<sup>214</sup> Ubusazi ukuba uThixo ukubalela (masibone ngoku, yayingubani igama lakhe?) ULevi, ukuba wahlawula isishumi ngethuba wayesesinqeni sika-Abraham, ngethuba uMelkitsede wamhlangabezayo. Bangaphi abayaziyo loo nto? Kwaye masibone. U-Abraham wazala u-Isake, u-Isake wazala uYakobi, uYakobi wazala uLevi; owayenguyise, uyisemkhulu, uyise kayisemkhulu; ngethuba wayesesinqeni, kwimbewu

kayise kayisemkhulu, iBhayibhile yakubalela kuye ukuba wahlawula izishumi kuMelkitsedeke. Bethu, bethu, bethu, bethu, bethu! Mzalwana! Owu! Ndi. . .

<sup>215</sup> Kukho i—indoda encinane yeNgesi eyakuguqukayo ngaphaya ngobunye ubusuku eNgilane, yathi, “Ndivuya ngolona hlobo! Ndivuya ngolona hlobo!”

<sup>216</sup> Ewe, ndivuya kangangoko ukwazi ukuba oko kuyinyaniso! Kwaye ngemini ethile yozuko, andazi ukuba kuyakube kunini na ngaloo mini, kodwa ukuba yayingumbono lowo, anditsho ukuba yayinguwo. Khumbula, hlala ugcine oku engqondweni, banga nabagcini boko kushicilelweyo banga nja. Ukuba ndandikhona embonweni, okanye ndithatyathwe ndasuswa ndikuMoya, andazi. Kodwa yayiyinto eyinene njengokuba ndibamba uMzalwana wam uNeville *kanjeya*, iyinene kangangoko. Kwaye ndandinokukhangela ndithethe nabo bantu. Kwaye kwakumi apho inkosikazi yam yokuqala, ayizange ikhwaze, “myeni wam,” yathi, “Mzalwana wam oyintanda.”

Kwakumi apho intombazana endandikade ndihamba nayo kwiminyaka eyadlulayo.

<sup>217</sup> Mhlawumbi abanye babantu bakowabo bahleli apha, u-Alice Lewis wase-Utica, intombazana elunge kunene, yoMkristu wegazi. Yatshata kade kancinane ebomini, yanosana lwayo lokuqala yaze yabhubha ibeleka. U-Alice Lewis, ndaya kungena kwikhaya labangcwabi ukuya kuyibona. Ndandisandula ukufika ekhaya, ndeva ukuba yayiswelekile. Ndahamba ndehla ndaya apho, kwakungekho mntu kwelo gumbi, ndathi, “Ingaba kukho umfazi apha, uNkosk. . .” Igama layo yayingu-Immerke. Yaze yatshata umfana olungileyo onguMkristu, kwaye yayiyintombazana elungileyo onguMkristu. Ndandiba kunye naloo ntombazana kuyo yonke indawo, kwiindidi zonke zeendawo nakuyo yonke indawo. Singabantwana nje, ishumi elinesibhozo, neshumi elinethoba leminyaka ubudala, kuyo yonke indawo, uMkristu olungileyo, kungekho nto ndakha ndayazi ngayo ngaphandle koBukristu obubobenene. Kwaye ndandingumoni, kodwa ndandihamba nayo. Ndandingena. . . Kwaye umyeni wayo wayenguMkristu ozelwe ngokutsha, indoda yenene. Kwaye ndandingazi; ndandisazi ukuba iswelekile, ndandiyibone ephepheni. Ndaze ndehla bandixelela. Ndehla ndaya kwaCoots, ndaze ndathi, “Ninaye uNkosk. Immerke?”

Wathi, “Billy, uphaya kanye kwela gumbi.”

<sup>218</sup> Ndaya apho ndema ecaleni kwaloo bhokisi yomngcwabo. Ndacinga, “Alice, ndakhe ndakwezona ndawo ziphantsi komhlaba zimnyama ndaphumela kwiindlela ezimnyama. Wena kunye nam sasike sahamba siphumela kwezona ndlela sisihla ngasemlanjeni, ngethuba babedla ngokuba

namaphenyana amadala emiboniso, sihlale phantsi apho siphulaphule i-Calliope idlala. Sihle sinyuka ngeendlela, wawulelinjani inenekazi! Indlela endimbulela ngayo uThixo ngobomi bakho. Phumla, dadewethu othandekayo, phumla ngoxolo lukaThixo.”

<sup>219</sup> Kwaze kwathi ngobunye ubusuku embonweni, nanko esiza ebaleka kum. Wathi, “Mzalwana wam othandekayo,” waze waphosa iingalo zakhe ngaphaya kwam. Owu, owu, mzalwana nodade kunditshintshile oko. Andisenakuze ndibe yinto enye kwakhona. Kuyinene kangangoko! Kuyinene—kuyinene kangangokuba ndikujongile, kuyinene ngenene. Ngoko, akukho koyika. Ndisenokufa ngaphambi kokuba kudlule ubusuku.

<sup>220</sup> Ndifuna ukukhulisa inkwenkwe yam encinane phaya emva, uJoseph. Ndifuna ukumbona epulpitini, xa ndinokuthabatha le Bhayibhile...ndakufikelela kwindawo apho ndinokubona uJoseph esepulpitini eshumayela njengo—njengomfana ozaliswe nguMoya oyiNgewele, ethanjiswe nguMoya kaThixo phezu kwakhe. Kwaye ndiyakholwa ukuba uyakuba ngumprofeti. Ngomhla enda—xa nda—xa ndambona kwiminyaka emithandathu ngaphambi kokuba azalwe, niyakhumbula ndinixelela ukuba wayesiza. Ndikhumbula into endambiza ngayo, kanye phaya ecaleni kwesibingelelo, ndingazi into endandiyithetha, ndisikelela iintsana, ndathi, “Joseph, ungumprofeti wena.”

<sup>221</sup> Kwaze ngenye imini ndimi phaya phandle eyadini, wangena weza kum, waze wathi, “Tata, uYesu unazo izandla ezifana nezakho?”

Ndaze ndathi, “Ke, ewe, nyana. Ngoba?”

<sup>222</sup> Wathi, “Bendihlei phezu kwebhayisikile yam, ndijonge uSarah” (ngudade wabo omncinane lowo) “ukuba eze ekhaya ebuya esikolweni.” Ehleli apho phandle. Andimvumeli ukuba aphumele phandle endleleni, wayehleli phaya emva *ngolu hlobo*. Waze wathi, “Ndakhangela phezulu, ndaze” wathi, “ndathi ndakwenza njalo, kwakho isandla esifana nesakho, sinomkhono omhlophe sibambebele phezu kwam.” Waze wathi, “Sahamba senyuka.” Wathi, “Ingaba ibisisandla sikaYesu eso sinyuka?” Ndajonga kunina, unina wajonga kum. Sehla saya kwaNkosk. Wood. Naphi na apho akhoyo, uhleli apha. Samncina, saphinda, nangayo nayiphi na indlela esasinokwenza ngayo. Yayingumbono. Wawubona. Xa ndinokubona apho uJoseph omncinane emile...Ndiyathemba ukuba ndiyakuphila ndide ndimbone etshata, ukuba uYesu akakabuyi.

<sup>223</sup> Kwaye ndilixhego, amabhovu angwevu ajinga emacaleni entamo yam. Ndakhe ndathumela...Ndifuna ukuthumela isibini okanye isithathu sezigidi zemiphefumlo



eyongezelelekileyo kuKristu ukuba kunokwenzeka. Kukuzimisela kwam ukushumayela iVangeli kuyo yonke ikona yehlabathi. Ewe, mhlekazi. Ngoko, ndinceda, Thixo, ndiyakuyenza loo nto. Ngoko, xa ndinokubona elo xesha lifika, Mzalwana Mike.

<sup>224</sup> Ndinokukhangela kwixesha uMama, uMeda, ndimbiza ngolo hlobo, isithandwa sam, 'yabona, u...siyaluphala, ndibona iinwele zijika ziba ngwevu, kwaye siyazibona ukuba siyemka, siyanyamalala.

<sup>225</sup> URebekah, ndinombulelo ngoRebekah. Utishala wakhe womculo wandixela ngobunye ubusuku, wathi, "Bethu, ukuba angagcina eqhubela phambili, Mzalwana Branham," wathi, "kunjima ukuxela ukuba uyakwenza ntoni na." 'Yabona, ukuqhubela phambili emculweni. Ndiyamfuna, kwaye ndifuna...Ndifuna uSarah kwi-organ, uBecky kwi-piano, ndifuna uJoseph epulpitini.


<sup>226</sup> Xa ndinokubona oko kusenzeka, kwaye ukuze mna noMama sigxadazele singena, mna ndiphethe intonga yam yobudala, ngobusuku obuthile, ndihle ngendlela, ndize ndikhangele apho ndibone umfana wam emi apho ethanjiswe ngoMoya oyiNgcwele, eshumayela le Vangeli inye. Ndifuna ukuthabatha le Newadi indala, ndize ndithi, "Nyana, yiyo Leyo, Yeyakho. Uze ume naYo, ungakhe wenzelelele nangeLizwi elinye. Uze uhlale naLo, sthandwa. Ungakhe, andikhathali, andikhathali nokuba ngubani na ochasene nawe, ngubani na ochasa, uThixo uyakuba nawe. Uze ushumayele lonke iLizwi kanye ngale ndlela Libhalwe ngayo Apho, kwaye uTata uyakukubona ngaphesheya komlambo." Ndingathanda ukufikelela apho ndibambe isandla sakhe kwesam, inkosikazi yam, ndiwele iYordane.

<sup>227</sup> Kude kube lelo xesha Thixo, mandihlale entsimini, ndithembekile! Mandenze njalo! Andikhathali nokuba kubiza ntoni na oko, okanye bangaphi na, into endiyenzayo, okanye *le*, *leya*, okanye *enye*. Mandihlale ndithembekile ndinyanisekile kwiLizwi likaThixo ophilileyo, ukuze xa loo mini ifika ndibe ndiwela apho, kwaye ndingakhangele ngaphesheya ndithi, "Nantso. Owu, mhlobo wam othandekayo, mzalwana wam othandekayo, dadewethu othandekayo."

<sup>228</sup> Mshumayeli osemntsha, ngena entsimini, hlala ekusebenzeni. Nonke bashumayeli basebatsha nezinto ezinjalo, musani ukuhlala nje jikelele. Musani ukuhlala ningenzi nto. Phuma phandle phaya uzuze umphefumlo. Makubekho into oyenzayo! Hambela phambili, qhubela phambili. Musa ukuma, mshumayeli osemntsha ngaphaya. UThixo ayisikelele intliziyo yakho.

<sup>229</sup> Undikhumbuza ngethuba ndandimalunga nobo budala, ndiyaqikelela, kwaye mhlawumbi ndimntsha kunaye.

Ndandimalunga malunga namashumi amabini anento ubudala ngethuba ndandibeka ilitye lekona phaya. Ndiyakhumbula ndandidla ngokunxiba ibhatyi eluhlaza nebhulukhwe emhlophe, ndaze ndema apho ndabeka ilitye lembombo malunga namashumi amathathu ananye eminyaka eyadlulayo. Niyabona ukuba ndandimdala kangakanani na, ndandiyinkwenkwe nje. Ndema nje apho, ndibeka elo litye lembombo. Andizange ndenzelelele nangeLizwi elinye. NdiLigcine kanye kanye ngendlela endalibeka ngayo ela litye lembombo. Nabuya ubungqina bam bulele phaya, xa ndabubhala phaya kwiphepha elihleli nje leBhayibhile, ndaze ndalikrazula ndalikhupha ndalifaka kwela litye lekona, kwaye lisephaya. Kwaye langa lingabhalwa kumaphepha eLizwi likaThixo elinguNaphakade eZulwini. Mandihlale ndinyanisekile kude kube sisiphelo. Masithobe iintloko zethu ngoku okomzuzu nje sithandaze.

<sup>230</sup> Ekuvalweni kobu busuku, ekuvalweni kwezi, isahluko esinye, esingagwetyelwanga. Umelwe kukuba ube naso esinye, indlela aqhubela ngayo phambili ebeka ibandla kwindawo yalo. Ndizakuza naso kuni ngelinye ixesha, uThixo ethandile. Ndimelwe kukuba ndifumane nje ukuphumla okuncinane ngoku ngaphambi kokuba ndiye kungena eChataqua ngaphesheya, ukuya kwenye inkonzo enkulu, ndize ndiwelele ngaphesheya ukusuka apho e-Oklahoma. 

UKWENZIWA OONYANA, Isiqendu I ..... Iphepha 1  
Ama-Efese Angqamana NoYoshuwa, inani lekhasethi 60-0515E  
Meyi 15, 1960, Ngorhatya NgeCawe

UKWENZIWA OONYANA, Isiqendu II ..... Iphepha 29  
Oonyana BakaThixo Bebonakalalisiwe, inani lekhasethi 60-0518  
Meyi 18, 1960, Ngorhatya NgoLwesithathu

UKWENZIWA OONYANA, Isiqendu III ..... Iphepha 77  
Indawo KuKristu, inani lekhasethi 60-0522M  
Meyi 22, 1960, Kusasa NgeCawe

UKWENZIWA OONYANA, Isiqendu IV ..... Iphepha 123  
Ukwenziwa Oonyana, inani lekhasethi 60-0522E  
Meyi 22, 1960, Ngorhatya NgeCawe

Le Miyalezo kaMzalwana uWilliam Marrion Branham yashunyayelwa ekuqaleni ngesiNgesi kuMnquba kaBranham eJeffersonville, e-Indiana, eMelika. Zonke iinzame zenziwe ukususa ngokuchanekileyo uMyalezo othethiweyo kumakhasethi kazibuthe ukuwuzisa kwiphepha elishicilelweyo, yaze yashicilelwa apha ingafinyezwanga yasasazwa ngabe Voice of God Recordings. Ibhale kwakhona ngowe 2011.

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