


# IMIPHEFUMULO

## ESEKUBOSHWENI MANJE

 Ngiyabonga. Asikhothamise amakhanda ethu umzuzwana nje.

Baba waseZulwini, siyaKubonga, namhlanje, ngalelithuba lokubuthana ndawonye kanye futhi, sazi ukuthi langa limbe siyobuthana kokwethu kokugcina, njengabafayo, bese kuthi-ke siyobuthana sisesimweni esikhazimulisiweyo kanye naWe, nabo bonke abahlengiweyo bayo yonke iminyaka bayobuthana lapho.

<sup>2</sup> O, izinhliziyiyo zethu zishaya kakhulu, nge . . . nangokulindela okukhulu, zilinde lelohora ukuba lifike! Nalokho, konke ukwesaba kushabalale kithi. Asinakho okufanele sikwesabe, lutho ukukwesaba kakhulu. Sibheke phambili esethembisweni uNkulunkulu oPhakade asenzele sona, futhi siyazi ukuthi siliQiniso. Yingakho siphila. Siphilela lokho, lelohora, lesosikhathi, lapho lokhu okufayo kuyoguqulwa, futhi siyokwenziwa sibe njengaYe, futhi akusayikubakho ukugula, kungasekho kudabuka, kungasekho buhlungu benhliziyiyo. O, konke kuyobe sekuphelile-ke. Futhi ngenjabulo yenhliziyiyo, thina, ngokukholwa nenkuthalo, sibheke phambili kuloloSuku.

<sup>3</sup> Yingakho sibuthene ndawonye lapha namhlanje, Nkosi, ukuba sivume amaphutha ethu futhi sicele umusa. Yingakho sibheke kuleli-altare kulokhukusa, ngenxa yokuthi siyazi singabafayo, futhi maningi amaphutha kithi, futhi sigcwele isici. Kodwa sizela ukuvuma amaphutha ethu, bese-ke sibheka kuBaba wethu waseZulwini ngezinhliziyiyo ezivulekileyo, ngezibusiso nokwenziwa busha kwamandla nokukholwa, ukuthi Uzosipha khona kulelihora, njengoba sibuthene lapha ngokwesethembiso, “ezindaweni zaseZulwini kuKristu Jesu.” Ngokuba sizisho ukuba sesedlulile ekufeni sangena ekuPhileni, ngesethembiso saKhe, futhi sihlwathelwa esimweni sendawo saseZulwini, sihlezi kanye naYe manje. Kwangathi Angasifundisa kulokhukusa izinto Abengathanda sizazi, futhi asiphe iSinkwa sokuPhila, ukuze siqiniselwe inkathi ezayo elele ngaphambi kwethu. Siphe khona, Nkosi. Lona ngumkhuleko wethu esiwucela eGameni likaJesu Kristu. Amen.

Ningahlala phansi.

<sup>4</sup> Sanibona ekuseni nonke. Futhi kuhle kakhulu ukubuthana lapha nani futhi kulokhukusa, kulesisimo sendawo saseZulwini sokukhonza.

<sup>5</sup> Kuthe nje ukuba leyithi kancanyana, besine . . . okuthile kwangempela, izingcingo ezimbi ngempela emizuzwini embalwa

nje eyedlule; umfana elele lapho, efa. Futhi ngokuqinisekile nje njengoba ngimi lapha, iNkosi iwuthintile umzimba wakhe yase imthumela emgwaqeni. Ngakho . . .

<sup>6</sup> Futhi u—u—umfana umi lapha, oyindodana kamzala wami. BabeliKatolika ngempela, okokuqala nje, kodwa baye emiseni kulokhukusa futhi kukhona okubatshele ukuba beze lapha. Futhi ngakho ba . . .Kukhona uguquko. Ngakho ba—bayeza manje endlini, futhi balungiselela umbhaphathizo wamanzi. Ngakho khona-ke bayi—bayi . . .nje izinto ezimangalisayo iNkosi yethu ezenzayo ngaso sonke isikhathi. Ilokhu iqhubeka nje yenza izinto. Bazela ukuzongena, futhi abakwazanga ukungena. Bathe abanayo nje indlela yokungena.

<sup>7</sup> Ngathi, “Awu, uma nifuna ukukhuluma nami,” ngase ngithi, “awu, vele nje nikhuphukele endlini, futhi sizokuxoxisana lokho, lapho.”

<sup>8</sup> Ngakho ngicabangile, endleleni yami ngibheke eNew York manje, kulomhlangano okhuphukayo, ukuthi nje bekungakuhle kakhulu . . .Ngiyazi bengingahlumeliseka ukuthi qathatha phakathi futhi—futhi ngisize ukuphamba umlilo wami kulowo mlilo nonke ebeninawo, futhi sime usuku, kulokhukusa. Futhi singene izolo, kuthangi, emini.

<sup>9</sup> Futhi khona-ke sidingeka ukuba sisuke. Bengizosuka, namhlanje ntambama, kodwa ngicabanga ukuthi ngizohamba . . .Futhi siqala ekuseni, kusesekuseni, kusesekuseni ngempela ngo . . .Singahle sibe neqhwa emigwaqeni, nezinto, phakathi kwalapha naseNew York. Sifanele sihambe sedlule eVirginia, sidabule izintaba, kanti futhi sidabule kwa-Allegheny, bese kuba nje sengxenyeni ephansi khona-ke ye—ye-Adirondack.

<sup>10</sup> Ngakho siqala e, ngiyakhohlwa, yinkundla yemidlalo lapho, etsha. Bayidilizela phansi inkundla yemidlalo endala iSaint Nicholas, ngiyaqonda. Bakha lena entsha. Futhi ngokwazi kwami, sithola cishe obunye bobusuku bokuqala okwake . . . obudedelwe. Ngakho sibonga kakhulu ngalokho, ngabantu bePentecostal beNew York enkulu ngokuthe xaxa. Futhi ngicabanga ukuthi sinamabandla amaningana abambisanayo, futhi silindele isikhathi esikhulu.

<sup>11</sup> Futhi sizobuya, iNkosi ithanda, ngesinye isikhathi ngeviki elizayo. Futhi—futhi uma kuyintando kaNkulunkulu, ngani, sethamba ukwazi ukuma ngeSonto, iviki, kwe—kwenzelwe inkonzo yangeSonto ekuseni.

<sup>12</sup> Ngibe-ke sengifuhleleka ngqo kumelusi wethu futhi, njengenhlayenza, niyabo, futhi—futhi ngicabange ukuthi mhlawumbe uma ngingenile, futhi ngisho ngaphandle kokucela. Futhi khona-ke ukuba lapho yiqembu elihle lapha, nabantu engibabonayo abavela ngaphandle kwedolobha, balapha; ngicabange ukuthi mhlawumbe, kulobubusuku, uma umelusi

engenakho noma yini okukhethekileyo, ukuthi bekungenzeka ukuba sibe nenkonzo encane kulobubusuku, emfishane nje, futhi, awu, mhlawumbe kukhulekelwe abagulayo. [Ibandla lithi, "Amen."—Umhl.] Ngiyabonga.

<sup>13</sup> Sethemba ukukhulekela abagulayo kulobubusuku, sikhulume ngokuphulukisa kukaNkulunkulu, futhi—futhi sikhulekele abagulayo. Siqale kusenesikhathi ukuze siphume ngaphambi kwesikhathi. Futhi uma umelusi ethanda, ukuthi...Ngokuvamisile niqala ligamenxe elesikhombisa. Ngabe kunjalo na? Kunjani kuqalwe ngelesikhombisa kulobubusuku, elesikhombisa na? [UMfowethu Neville uthi, "Amen."—Umhl.] Futhi ake ngiqale ligamenxe elesikhombisa, futhi lokho kuzongivumela ngiphume ngelesishiyagalombili noma ligamenxe elesishiyagalombili, futhi kubanika isikhathi—ke abantu ukuba—ukuba bahambe, uma lokho ku—lokho konke ku—kulungile. Wonke umuntu uhlekile ngenkathi ngi—ngenkathi ngithi elesishiyagalombili, noma ligamenxe elesishiyagalombili. Nge—nge—ngethemba ukuphuma ngalesosikhathi. Ngikhulekele abagulayo, niyazi, singeze sazi.

<sup>14</sup> Ngakho sibe ne—isikhathi esimnandi selokhu nginishiyile kuleKwindla yokugcina, kuse-eli, neNkosi isibusisile ngezinto ezinkulu eziningi. Ukuthi...Futhi kulobubusuku, uma iNkosi ithanda, ngithanda ukunitshela ngokuhanjelwa kokugcina engaba nakho, okuvela kuNkulunkulu, eColorado, emavikini ambalwa edlule. Futhi yilokho engicabange ukuthi ngizonilethela khona manje, mhlawumbe kuvuselele ukukholwa kwenkonzo enhle yokuphulukisa kulobubusuku, kwabagulayo nabahluphekileyo.

<sup>15</sup> Manje, kulokhukusa, ukungena ngqo enkonzweni, ngi... Kukhona okwethuse inhliziyi yami cishe sekwedlule inyanga. Futhi kungahle, manje, ngicabanga ukuthi ba...Ngabe bayakuteyipa lokhu na? Ngabe bayakuteyipa lokhu na? Ya. Kulungile. Ukuze ngazi ukuthi kuphi, uma iteyipu iphumela kwabanye. Ngeke ngakusho lokho engizokukhuluma kulokhukusa...Ngeke ngasho ukuthi ku—ku—ku...Ngiyazi ukuthi kuyikho, niyabo, ingxenye yoMlayezo izoba yiyo. Kodwa into, engifuna ukuyenza, ngumbuzo engqondweni yami. Kubukeka kuyikho ngempela kakhulu. Futhi nokho selokhu ngingenile, futhi selokhu ngi...kwembulwa kimi, bengesaba kakhulu ukuthi ngizosho into okungesiyo futhi ngingahle ngishiye umqondo okungesiwo phezu kwabantu. Futhi kuyi... Futhi ngi...

<sup>16</sup> Ebenginakho ngamanothi abhalwe phansi, kulokho ebengizokusho, nginqume ngakhipha inxenye yakho, ukuze ngingakwenzi kuqine kakhulu. Ngoba, niyabo, uma u—uma umuntu...Ngi—ngiyayithanda iNkosi uNkulunkulu, futhi, indlela kuphela engazi ngayo ukuthi ngiyaYithanda, yingoba ngiyamithanda. Niyabo? Yileyondlela kuphela engiyaziyo. Futhi

nokho a—angifuni ukuba nanoma yini eyembulwa kimi bese nginganitsheleli, uma kungokokuba nginitsehele. Futhi khonake ngiyesaba ukuthi uma ngisho okuthize okuthe ukuqina kakhudlwana, kungahle kulimaze omunye. Futhi, niyazi, kuyi. . . Ufanele nje ucishe nje uye emsamo bese uzwa uholeleka ukusho lokho ozokusho. Yilokho kuphela. Kanti-ke ngezinye izikhathi ungahle usho okuthize, futhi omunye athole i. . . olunye utsheku kukho, futhi bayopotshukela kulelo cala; bese kuthi-ke othize uyothi, “O, lokhu yilokhu,” niyabo.

<sup>17</sup> Kodwa ngifuna nazi ukuthi engizokusho ngukucabangela nje, futhi igama *cabangela* lisho uku “linga ngaphandle kwegunya.” Ngakho ngi. . . A—angisho ukuthi lokhu liqiniso, kodwa kungumcabangwana nje engingahle nginizwise wona, ukuthi ningahle niwulinganise bese nibona ukuthi nicabangani ngawo. Bese kuthi-ke kuzo, kusobala, kuzoba—kuzoba ngokomBhalo, ngoba ngingeshumaye le lutho. . .

<sup>18</sup> Kodwa ngabe sekuyilelohora manje na? Ngabe lokhu sekufike kulelihora, futhi ngabe lezizinto bezisho lokho na? Ngiyakhuleka, ngakho konke lokho okungaphakathi kwami, ukuthi akusilo. Niyabo? Ngikhulekela ukuthi kungabi yilo, ukuthi akusilo lelohora. Kuzoba yilo, kodwa ngabe sekufike kulesosikhathi manje na? Niyabo, yilokho engizibuza ngakho. Manje, wonke umuntu uyaqonda, kahle hle, ukuthi angazi na? Ngivele. . . Ngabe yilesisikhathi na? Uma kuyiso, Nkulunkulu yiba nomusa kithi. Kodwa, uma kungesiso lesosikhathi, makuthi. . . sizofika.

<sup>19</sup> Manje, kothi singakwazi nje, sinohambo olukhulu phambi kwethu, iNkosi ithanda. Futhi ngifanele ngiye ngaphesheya kwezilwandle, khona ngqo emva kukaKhisimuzi, eYurophu nase Eshiya; eYurophu, ikakhulukazi. Bese kuthi-ke ngibuyela lapha e-United States, okwezinkonzo ezimbalwa, bese kuthi-ke ngibuyela emuva ezansi eNingizimu Afrika. Ngiqala zimbili ku—kuSeptemba, eThekwini, bese ngihamba ngisuka zimbili, ngiyacabanga, zize zibe cishe ziyishumi, futhi khonake nginezinsuku ezintathu engizozihamba ukusukela lapho ngiye eGoli ngiphinde ngiqale futhi. Kodwa ngicabanga ukuthi yinyanga ka-Aphreli, siqala emazweni aseScandineviya, eNorway nase Sweden na—naseFinland, na—naseHolland naseSwitzerland naseJalimane, na—nangokwedlula eYurophu lapho. Ngakho yibani ngaba sikhulekelayo.

<sup>20</sup> Sinemihlangano embalwa lapha, isikhathi sikaKhisimuzi manje, emva kukaKhisimuzi ngqo. Empeleni, sifuna ukuba lapha kuKhisimuzi wonke, ekhaya. Abantwana ufuna ukuza ekhaya, kuKhisimuzi wonke. Futhi si—siyayithanda i-Arizona, kodwa niyayazi i—into esiyikhumbulayo, futhi nje asikwazi ukuyeqa, yilelibandla nani bantu. Akunandaba ukuthi siyaphi, ukuthi senzani, nje kuyi. . . Izinganyana, mina, unkosikazi nathi

sonke. Ayikho nje indawo enjenga le. Kunjalo. Nje akukho ndawo.

<sup>21</sup> Ngintweze izilwandle eziyisikhombisa, futhi ngi—ngike ngaba sezindaweni zonke, kodwa akukho ndawo ebonakala yahlukaniselwe kimi njengalendawana khona lapha. Yilokhuke. Suka nje kukho kanye, uma ufuna ukwazi. Kukhona nje okuthize ngayo lapha. Ngishumayele izwe lonke jikelele, ngokuphathekayo, futhi angikaze, noma ngasiphi isikhathi, noma kuyiphi indawo, ngike ngizwe uMoya kaNkulunkulu, ngenkululeko nezinto, njengoba ngenza ngimi khona lapha. Yikho-ke.

<sup>22</sup> “Nkulunkulu, maku...” Njengosuku engabeka ngalo lelotshe legumbi laphaya, ngathi, “Nkosi Nkulunkulu, ungaliyeki liwe.”

Abantu bathi, “Ezinyangeni ezimbili, kuzoba yigaraji.”

<sup>23</sup> Ngathi, “Ungaliyeki liwe, Nkosi. Malime, nabantu phakathi lapha bedumisa Wena lapho uJesu esebuya.” Ngethemba ukuthi kuzoba ngaleyondlela.

<sup>24</sup> Manje asiphenyeni eBhayibhelini manje, futhi—futhi silindele iNkosi ukuba isiphe okwezibusiso zaYo. Futhi sifuna ukufunda eminye imiBhalo. Ngineminye imiBhalo ebhalwe phansi lapha engifuna ukubhekisela kuyo, namanothi athize. Futhi ngifuna ukufunda ezindaweni ezintathu zeBhayibheli, futhi ngizoninikeza yona, kuqala. Ngifuna ukufunda kuJuda 5 ne 6. UJuda yiNcwadi eyodwa nje, niyazi. Bese kuthi—ke ngifuna ukufunda uPetru wesiBili isahluko se 2, 4 ne 5. Bese kuthi—ke ngifuna ukufunda uPetru wokuQala, 3:18 kuya kwelama 20.

<sup>25</sup> Futhi indaba yami kulokhukusa, iNkosi ithanda, ngukuthi: *Imiphefumulo Esekuboshweni Manje*. E-hhe. *Imiphefumulo Esekuboshweni Manje*, ivaletwe, ilahlwe ingunaphakade. Lutho neze, ayikho indlela yokusindiswa, niyabo, imiphefumulo ebiboshiwe manje.

<sup>26</sup> Manje asifunde ngale eNcwadini kaJuda, kuqala. Ngikholwa ukuthi ngimake phansi lapha okwendawo yokuqala, kuJuda; bese kuthi-ke ngale kuPetru wesiBili, bese kuthi-ke—bese kuba ngale kuPetru wokuQala. Manje, uJuda, ngingathanda ukukufunda konke; kodwa nje ukonga isikhathi, ngoba seligamenxe vele eleshumi, ngizoqala ngevesi le 5. Manje, uJuda wayengumfowabo, usingamfowabo, kaJesu Kristu, njengoba sonke sazi. Niyabo? Wayeyindodana kaJosefa.

*Kepha ngiyathanda ukunikhumbuzo, nokuba kade benikwazi lokhu, ukuthi iNkosi, isisisindisile isizwe isikhipha ezweni laseGibhithe, emva kwalokho yabhubhisa labo abangakhawanga.*

<sup>27</sup> Yabasindisa, kuqala, yabakhipha eGibhithe, yase ibuye ibabhubhisa ngoba abaqhubekanga nomlayezo wabo, niyabo.

*Nezingelosi ezingagcinanga ubukhosi bazo, kodwa zalishiya ikhaya lazo, izigcinile ebumnyameni ngeziphakade izinguquko un-. . . izibopho kuze kufike ukwahlulela kosuku olukhulu.*

<sup>28</sup> Izingelosi ezake zahlala eZulwini, futhi azangabugcina ubukhosi bazo nendlela ezazikuyo, zawa, futhi manje izezibophweni zaPhakade zobumnyama, izibopho eziphakade zobumnyama, zigcinwe kulesisimo kuze kube ngukwaHlulelwa koSuku olukhulu lapho ziyokwahlulelwa kanye nabo bonke abangakholwayo.

<sup>29</sup> Manje kuPetru wesiBili, isahluko se 2, kuqala ngevesi le 4, okuzoba nje yincwadi noma ezimbili emva kwayo, niyabo.

*Ngokuba uma uNkulunkulu engayekanga izingelosi ezonileyo, kodwa wazinikela ukuba ziphonswe esihogweni, emigodini yobumnyama, ukuba zigcinelwe ukwahlulelwa;*

*Nezwe lamandulo engalijekanga, kodwa wamsindisa uNowa, nabantu abayisishiyagalombili, umshumayeli wokulunga, mhla eletha uzamcolo ezweni elingamesabi uNkulunkulu;*

<sup>30</sup> Engayekanga iziNgelosi; wazifaka ezibophweni zobumnyama, futhi walahla izwe lonke ngembhubhiso, ka—kaNowa.

<sup>31</sup> Manje kuPetru wokuQala, isahluko 1 ne. . . uPetru wokuQala, isahluko se 3, futhi kuqala ngevesi le 18, siyafunda futhi. Manje, lalelisisani manje.

*Ngokuba naye uKristu wahlupheka kwaba-kanye ngezono, olungileyo ngenxa yabangalungile, ukuba asiyise kuNkulunkulu, ebulawa enyameni, kepha ephiliswa eMoyeni: . . . ebulawa enyameni, kepha ephiliswa eMoyeni:*

*Ehamba ngawo ukushumayeza omoya abasekuboshweni; washumayela kulababantu abasekuboshweni;*

*Abakade ngezinye izikhathi bengalaleli, lapho ukubekezela kukaNkulunkulu kubalindele ezinsukwini zikaNowa, umkhumbi usakhiwa, abasindiswa ngawo abayingcosana, okungukuthi, abayisishiyagalombili ngawo amanzi.*

*. . . enisindisa ngawo manje ngokomfanekiso okungukuthi ngombhaphathizo (hhayi ukususa insila yenyama, kodwa ukuphendula konembeza omuhle kuNkulunkulu,) ngokuvuka kukaJesu Kristu:*

*Okhona ngakwesokunene sikaNkulunkulu, esenyukele ezulwini; sekubekwe phansi kwakhe izingelosi namagunya namandla.*

Asikhuleke futhi.

<sup>32</sup> Manje, Baba waseZulwini, u—umugqa onje womBhalo lapha, ofakazi abathathu, izindawo ezintathu emBhalweni zinikeza ubufakazi. Futhi Ushilo eZwini laKho, ukuthi, “Ngomlomo wawofakazi ababili noma abathathu, onke amazwi mawaqiniswe.” Manje ngikhuleka kuWe, O Nkulunkulu, ukuthi Wena uzoza kubantu futhi uzohumusha leliZwi, loMlayezo, ngendlela ofanele ube kuyo, ukuthi wonke owesilisa, owesifazane, umfana, noma intombazane, ikwazi ukuqonda emandleni Obagcobebe wona ukuba baqonde bekuwo, futhi manje bazi ukuthi laba ofakazi abathathu bafakazela iQiniso.

<sup>33</sup> Futhi ngikhulekela ukuthi Uzothumela uMoya oNgcwele phezu kwethu manje. Futhi sizobuka kuYe OyiNkosi yethu, phakathi kwethu kulokhukusa, iNkosi uJesu Kristu; lapho esivuke khona manje ngokukholwa, sihlezi kulezizindawo zaseZulwini kuYe. Silindela uMlayezo waKhe. Ukhulume ngathi, Nkosi, uzwe ngathi, njengoba siKucela ukuba usoke izindebe ezikhulumayo nezindlebe ezizwayo, ukuze kube ludumo nenkazimulo yaKhe OngumBhalo. Lokhu sikucela eGameni laKhe. Amen.

<sup>34</sup> Manje, khumbulani izinkonzo kulobubusuku, inkonzo yokuphulukisa. Angiboni ukuthi kuzoba nesidingo sokukhipha amakhadi omkhuleko, ngakho sivele sikhulekele abagulayo. Nginokuthize engifuna ukunitshela khona, futhi nge—ngethemba ukuthi nje kuzongenisa ibandla endaweni lapho okuyoze khona kube nje nazozonke izinhlobo zokuphulukisa. Ngiyazi ukuthi kuzoba njalo uma nje sizokukholwa ngaleyondlela.

<sup>35</sup> Manje lokhu, imiphefumulo manje esekuboshweni, imiphefumulo esisekuboshweni manje!

<sup>36</sup> Manje, umphefumulo womuntu awusiwo umzimba womuntu, ngumphefumulo. Niyabo? Futhi umphefumulo yinto eyi—yimvelo yomoya. Bese-ke lapho imvelo yomuntu. . . Lapho ethi, “Sifile,” umBhalo usitshela ngokucacile ukuthi, “sifile, nezimpilo zethu zifihliwe kuNkulunkulu ngoKristu, zabekwa uphawu lapho ngoMoya oNgcwele.” Manje, kwakungesikho ukuthi umzimba wakho wafa; kwakungesiwo umoya wakho owafayo. Kwakuyimvelo yomoya wakho eyafayo; niyabo, imvelo, okungumphefumulo. Imvelo yomphefumulo wakho ingu—inguNkulunkulu, uma uzelwe ngokusha. Uma ingenjalo, ingeyezwe. Noma yini eqalayo izofanele iphele, ngakho-ke indlela kuphela ongaba ngayo nokuPhila okuPhakade ngukuba nokuPhila okungazange kuqale. Futhi khona-ke impilo yakho yaqala ngenkathi uzalwa, ngenkathi uNkulunkulu ephefumulela umoya wokuphila emakhaleni akho wase uba ngumphefumulo ophilayo, wase uqala lapho-ke. Kodwa ngenkathi wena. . .

<sup>37</sup> Leyomvelo eyayikuwe, ngemvelo wawungowezwe, wehlukene noNkulunkulu, eqinisweni wawuyisilwane. Kunjalo impela. Noma ubani uyazi ukuthi siyisilwane esincelisayo. Bangaki okwaziyo lokho na? Thina, siyisilwane esincelisayo, siyisilwane esinegazi elifudumele, kodwa yilokho esiyikho ngendalo yethu yasemhlabeni. Kodwa, niyabo, okusenza sehluke kwezinye izilwane ezincelisayo, ukuthi—ukuthi uNkulunkulu wabeka umphefumulo phezu kwethu. Niyabo? Manje, ezinye izilwane ezincelisayo azidingi ukugqoka izingubo. Asikho esinye isilwane esidinga sigqoke izingubo ukufihla ihlazo laso, ngaphandle kwethu. Yithina kuphela okwenzayo, ngoba sinomphefumulo. Kodwa, niyabo, uNkulunkulu, ekuqaleni, wazi ukuthi umuntu uyoba njani. Futhi Wadala umhlaba, wase ekhulisa zonke izinhlobo zezilwane, kusukela kuso impela esiphansi kunazo zonke kuya kwesiphakeme kunazo zonke; nesilwane esiphakeme kunazo zonke savela, kwakungumuntu.

<sup>38</sup> Kwase kuthi-ke, kuqala, umuntu wenziwa, wayengumuntu ongumoya, emfanekisweni kaNkulunkulu.

<sup>39</sup> Okungukuthi, “UNkulunkulu unguMoya,” uJohane oNgcwele 4. Manje, “Ungu—uMoya. Nalabo abaNkxhonzayo, baNkxhonzayo ngoMoya nangeQiniso. NeZwi laKho liyiQiniso.” Manje, siNkxhonzayo ngoMoya nangeQiniso. Ungu—uMuntu unguMoya.

<sup>40</sup> Ngaleyonkathi kwakungekho muntu wokulima umhlabathi, kwase kuthi-ke uNkulunkulu wabumba umuntu ngothuli lomhlaba.

<sup>41</sup> Futhi khona-ke Uthathe ohlangothini lwakhe, okuvela kokunye, ubambo; futhi, kusukela kulokho, wehlukanisa lomuntu owayenemvelo embaxambili, okwakuyikho kokubili ubufazane nobulisa. Futhi Ukhipe ubufazane, ngoba kwakuluthando, wase Ebufaka kumuntu othiwa ngu-Eva, lowo u-Adamu ambiza ngo-Eva, okwakungumkakhe. Yilapho uthando lwakhe, lwemvelo, uthando lokuthandana kwabantu, lwabambelela kumkakhe. Yileyo ndoda indoda efanele ukuba yikho namhlanje, naye ngokunjalo kumyeni wakhe. Indoda, ubulisa; owesifazane, ubufazane.

<sup>42</sup> Futhi khona-ke, niyabo, emva kokuba Esemenzile umuntu ngomfanekiso waKhe uQobo, “Wabadala, owesilisa nowesifazane,” kwakungakabikho muntu wokulima umhlabathi. Wase Emfaka othulini lomhlaba, futhi ngakho-ke uba . . . wayeyilowomuntu. Lendoda engumuntu yayiyisilwane esincelisayo, niyabo, wayeyisilwane; kodwa Wafaka lomoya kaNkulunkulu, ukuphila, phakathi kuye, wase emenza ezisekelweni zokuthi angakwazi ukuzikhethela. Kwase kuthi-ke lapho lomuntu . . .

<sup>43</sup> Manje sicabanga ukuthi siwutho. Khumbulani nje, siyini na? Igabade lothuli. Yilokho kuphela. “Futhi ngokuba uluthuli,



uyakubuyela othulini.” Ngakho uma ubona lendoda ihamba yehla ngomgwaqo, icabanga ukuthi iwutho, uyazi, futhi ibe nemfunjwana nezinto, khumbula, yigabade lothuli lwase-Indiana. Yilokho kuphela. Nalowo wesifazane ogqoke izikhindi konke, futhi ebhema osikilidi futhi eqhubeka ehla ngomgwaqo, etshikiza sengathi ubengumnikazi wezwe lonke, yigabade lothuli lwase-Indiana, futhi yingaleyondlela olubuyela ngayo emuva. Ngakho awukho kakhulu okokuqala nje, niyabo. Ngakho lokho, kunjalo, yilokho oyikho.

<sup>44</sup> Kodwa, lowomphefumulo ophakathi lapho, niyabo, lowomphefumulo uyilokho uNkulunkulu asebenza kukho, niyabo. Uma Engathola nje leyomvelo kuphela, lowomoya, ukuba uvumelane naYe, khona-ke leyomvelo iyafa, imvelo nothando lwezwe kuyafa, nezinto zezwe ifile. Niyabo? Ngoba, “Uma uthanda izwe, noma izinto zezwe, uthando lukaNkulunkulu alukho kuwe.” Niyabo? Futhi umuntu ufanele azalwe ngokusha. Ngakho, lemvelo ifanele ife, nemvelo kaNkulunkulu iyafika bese iphila phakathi kuwe. Futhi uNkulunkulu yiyonanto kuphela ekhona engazange iqale noma engasoze yaphela.

<sup>45</sup> Ngakho, ngakho-ke, Uhlanganyelelile, niyabo, futhi uthathe lomuntu, ongomhlaba, naloMoya waPhakade, futhi wakuhlanganisa ndawonye. Ngoba, uNkulunkulu wazibonisa qobo lwaKhe emuva kulokho, ukuthi Uba ngumuntu ngenkathi Eba nguKristu Jesu, futhi WayenguNkulunkulu, niyabo. UNkulunkulu wayekuKristu; ukuthi, niyabo, wahlala kuYe, Ebuyisana nezwe. Futhi, ngalowoMuntu ophelele, yilo nalowo wethu ongaphelele okholwa nguNkulunkulu futhi wakwemukela Lokho, uba ngukuphelela kwaKhe.

<sup>46</sup> Futhi Akazange neze ashiye umzimba waKhe ubone ukubola, Akashiyanga nomphefumulo waKhe ehayidese, kodwa waMvusa ngosuku lwesithathu, futhi Uphila kuze kube phakade. Futhi sizoba nomzimba ofana nomzimba wenkazimulo waKhe uQobo.

<sup>47</sup> Yingakho sibhaphathizelwa eGameni laKhe, ukuze sivuke eGameni laKhe, ekufeni kwaKhe, ekuvukeni kwaKhe, ukuze sivuke futhi, sifakaza ezweni ukuthi sinokuPhila okusha, ukuthi umuntu omdala ufile. Sayimbela leyomvelo yokuqala. Niyabo? Leyomvelo yokuqala isihambile, futhi manje siyimvelo yaKhe. Uphila kithi, futhi asenzi intando okungeyethu. Senza intando yaKhe. Asicabangi imicabango okungeyethu. Umqondo, umqondo yiwo ocabangayo. Umqondo owawukuKristu Jesu ukulo lonke ikholwa. Niyabo, nanko—nanko umphefumulo, futhi yilokho esikhuluma ngakho. Manje, yileyongxenywe engicabanga ngayo manje, leyo ephakathi kwethu, umphefumulo.

<sup>48</sup> Manje, uma siqaphela, kulokhu, kukhona izinto eziningi ezenzekayo ngesinye isikhathi, futhi siyamangala ukuthi

kungani zenzeke, futhi sizibuza thina, futhi sibuzwa abanye. Kodwa ekugcineni, emva kwesikhashana, siyathola ukuthi, uma singamaKristu, konke kusebenza kahle nje, ngandlela thize. Nikubonile lokho. Onke amaKristu ayakubona lokho. Siyamangala ukuthi kungani sakwenza.

<sup>49</sup> Ngamangala ngesinye isikhathi, ngenkathi ngiqala ukufunda iBhayibheli, “UNkulunkulu wamvumelelani u-Abrahama, lowomuntu omkhulu, ukuba ake ame lapho futhi athi uSara wayengesuye umkakhe na?” Nokuthi Wamvumelelani ame lapho futhi aqambe amanga ngalokho, nezinto azenzayo, nokuthi khona-ke Wamvumela kanjani u-Abrahama ukuba asuke ezweni lesethembiso lapho Ayemtshele khona ukuba angasuki. Noma yimuphi umJuda osuka ezweni lesethembiso uhlubukile, ngoba uNkulunkulu wabanika lelo futhi wabethembisa ukuba bahlale lapho, niyabo, futhi basuka kulo. Ngakho wehlela eGerari. Kodwa ukuba kwakungengenxa yalokho. . .

<sup>50</sup> Bese kuthi-ke u-Abimeleki, leyonkosi ezansi lapho ezweni lamaFilisti, yathandana noSara futhi yayizomshada, futhi yayiyindoda eqotho, indoda elungileyo. Futhi emva kokuba mhlawumbe. . . Lokhu kuzwakala kuyinsini, kodwa ukukwenza kube yikho ngempela kini. Emva kokuba esehlambele ikusihlwa wagqoka namaphijama akhe, washo nemikhuleko yakhe wayeseya embhedeni, iNkosi yabonakala kuye yase ithi, “Usufana nje nofile,” nendoda yayingenze lutho. Niyabo? Yakhohliswa ngokoqobo, yibo bobabili u-Abrahama noSara. Kunjalo. Wathi, “Unonkosikazi wenye indoda, uyabo. Futhi A—Angeke ngiyizwe imikhuleko yakho, akunandaba ukuthi ukhuleka kangakanani. Usufana nofile. Kodwa lowomuntu ungumprofethi waMi.” Niyabo?

<sup>51</sup> Niyabo, kul’khuni ukukuqonda lokho, niyabo. Kodwa ukuba kwakungesikho lokho, besingeke sazi ukuthi wawuyini umusa.

<sup>52</sup> Wahambelani futhi waganwa nguHagari, emva kokuba nonkosikazi othandekayo njengoSara na? Futhi wayengafuni ukukwenza, niyabo, kodwa uSara wamtshela. Yase-ke iNkosi imtshela, “Lalela lokho uSara akutshela khona.” Ngani na? Kwakufanele kube khona u-Ishmayeli, “ukuthi isigqilakazi nomntanaso abayikulidla ifa kanye nowesifazane okhululekileyo nomntwana wakhe.” Niyabona ukuthi ngiqonde ukuthini na?

<sup>53</sup> Zonke lezizinto ziyimifanekiso. Kwenziwa yini ukuba lowomprofethi aganwe yisifebe futhi abe. . . nalababantwana, abe nabantwana ababili ngaye na? Njengesibonakaliso. Kungani oyedwa alale ngakwesokudla sakhe izinsuku ezingamakhulu amathathu namashumi amane, futhi khona-ke walala izinsuku eziningi kangako ngakolunye uhlangothi kanjalo na? Njengesibonakaliso. Omunye wahunzula izingubo zakhe wase

ehamba phambi kuka-Israyeli. Futhi, manje, zonke lezozinto, kwakuyimifanekiso namathunzi, niyabo; futhi sifanele sibe nazo lezozinto, ukugcwalisa.

<sup>54</sup> Futhi, izikhathi eziningi, izinto ziyenzeka kithi esimangalayo ukuthi kungani kunjalo. NguNkulunkulu esikhombisa okuthize kungakenzeki.

<sup>55</sup> Manje, njengomfanyana, futhi niyawazi umlando wempilo yami, nga—ngangihlala njalo ngikholwa, kusukela ngiqala ukukhumbula... Eyodwa yezinto zokuqala engiyikhumbulayo... Manje lokhu, manje, ungahle ukuba ungitshela okuthize izolo, futhi bengingakukhohlwa namhlanje. Kodwa kukhona ezinye izinto, emuva, ezenzeka ezinsukwini zobuncane bethu, abaningi bethu bayileyondlela, ukuthi sihlala sikhumbula. Futhi lokhu kucishe kuzwakale kuyinsini ukusho lokhu, kodwa ngiyakhumbula ngenkathi ngisakhasa, ngigqoke ilokwe elide. Izinganyana, manje abanye benu bantu abangontanga bami bayokukhumbula lokho, izingane zazivamise ukugqoka amalokwe amade ngempela. Futhi ngiyakhumbula ngikhasa, futhi ngicaphuna iqhwa elalisezinyaweni zikamalume futhi ngilidla, ngenkathi engena futhi wayemi ngaseziko.

<sup>56</sup> Bese futhi into elandelayo engiyikhumbulayo yenzeka empilweni yami, kwakungumbono, owokuqala ngqa engake ngaba nawo, futhi wangitshela ukuthi ngiyohlala ingxenye enkulu yempilo yami eduze kwedolobha elithiwa yiNew Albany. Futhi ngangiyinganyana yasezintabeni phezulu lapho, kungekho ngisho nodokotela ngenkathi ngizalwa. Futhi—futhi ngi—ngi... Niyazi, bona... Sengihlale lapha cishe iminyaka engamashumi amahlanu, khona lapha; umbono.

<sup>57</sup> Nokuthi-ke bengihlala njalo ngazi kanjani ukuthi kwakukhona uNkulunkulu ndawo ndawo, futhi njengomfanyana Wakhuluma kimi, “ngingalokothi ngibheme, noma ngiphuze, noma ngingcolise umzimba wami,” lokho ngukugijima ngokungabi nasimilo nabesifazane nezinto. Ngangihlala njalo ngikwesaba kakhulu, futhi ngangiyinsizwa.

<sup>58</sup> Futhi khona-ke ngangiphumile ngizingela ngesinye isikhathi, okubonakala kuyimvelo yesibili kimi, ukuthanda ukuzingela. Futhi ngangiphumile ngizingela nomfana, uJim Poole, inganyana ethandekayo. Ngicabanga ukuthi umfana wakhe uza ebandleni lapha, uJim omncane, nomndeni okahle wabantu. Ngiyabazi abakwaPoole. UJimmy nami sasilala ndawonye futhi sasihlala ndawonye kusukela sisengabafanyana esikoleni. Sishiyana cishe ngezinyanga eziyisithupha, ubudala. NoJimmy wadedela isibhamu sakhe sadubula, futhi sangidubula imilenze yomibili, eseduzane impela kimi, ngesibhamu ingebe. Ngathathwa ngasiwa esibhedlela, futhi, lapho, ngilele lapho ngifa, kungekho mjovo kazifozonke noma lutho ngalezozinsuku.

Futhi, manje, babeneshidi eliyirabha phansi kwami, futhi ngiyazi ngalobobusuku. . . Babezohlinza ngokusa okulandelayo.

<sup>59</sup> Bavele bathatha base behlanza isilonda, nezicubu ezinkulu zenyama zishayekile, futhi bathathe isikelo base bekusika bakususe, futhi ngadingeka ngibambe izandla zendoda. Futhi babenoFrankie Eich, usanda kuzibulala nje maduze, futhi babedingeka babambe, baqaqulule izandla zami ezihlakaleni zakhe, ngenkathi—ngenkathi sebeqedile. Ngadazuluka ngakhala, futhi ngibambelele kuzo kanjalo, futhi bona besika bekipha leyongxenywe yomlenze. Ngangineminyaka elishumi nane ubudala, ngingumfana nje.

<sup>60</sup> Futhi ngalobobusuku ngazama ukuyolala, futhi bona. . . Ngavuka, kukhona okwakuchaphaza. Futhi nakhu kwakunegazi, eselithi alibe nguhhafu wegalane, ngiqagele, laliphume kuleyomithambo. Futhi babene. . . babethathe ix-reyi, futhi bathi inxeba lenhlamvu lalisondele kakhulu kolowomthambo omkhulu, macala omabili, ukuthi umudwa omncane ubungawusika ube mbili ngqo, futhi ngiyogqala ngophe. “Awu,” ngacabanga, “lokhu ukuphela kwami.” Ngase ngehlisa izandla zami *kanje* ngase ngisiphakamisa, negazi lehla ngezandla zami, kwakuligazi lami uqobo engangilele kulo. Ngamemeza, ngashaya insimbi. Umhlengikazi wafika, futhi wavele wacwilisa ithawula kulo ngoba kwakungekho lutho ababengalwenza.

<sup>61</sup> Futhi ngokusa okulandelayo, ngaphansi kwalezozimo zokuphelelwa amandla, babengalifakeli igazi ngalezozinsuku, niyazi, ngakho ba—bangihlinza. Futhi banginika i-ether isithulisa-zinhlungu. Futhi ngenkathi ngi. . . I-ether isithulisa-zinhlungu esidala, ngiqagele niyakhumbula, ngumuthi omdala othulisa izinhlungu. Futhi phansi kwaleyo ither isithulisa-zinhlungu, ngenkathi sengiphuma, ngangiphuma kwi-ether isithulisa-zinhlungu emva kwamahora ayisishiyagalombili. Babedingeka banginike esiningi kakhulu, babecabanga ukuthi angikwazanga. . . beningeke ngikwazi ukuvuka. Abakwazanga ukungiphaphamisa.

<sup>62</sup> Ngiyamkhumbula uNkk. Roeder ema ngakimi, phandle lapho esibhedlela. Angisoze ngamkhohlwa lowo wesifazane. Akunandaba noma ngabe kwenzekani, ngangingasoze ngamkhohlwa. Wayeseyintombi nje ngalesosikhathi. Umyeni wakhe wayengunumpa ezansi lapha okusetshenzwa khona izimoto. Futhi ngi—ngiyakhumbula yena emi ngakimi, yena noNkk. Stewart. Futhi kwaba yibo empeleni abakhokha isikweletu sami sasesibhedlela. Ngi. . . Sasingenakho ngisho ukudla esingakudla, endlini, pho sasingakwazi kanjani ukukhokha isikweletu sasesibhedlela, amakhulu amadola na? Kodwa yena, ngenhlangano yebandla lakhe neKu Klux Klan, bangikhokhela isikweletu sasesibhedlela, amaMason. Angisoze ngabakhohlwa. Niyabo? Akunandaba ukuthi benzani, noma

yini, ngisalokhu . . . kukhona okuthize, futhi lokho kuhlala nami, niyabo, lokho abangenzela khona. Futhi bakhokha isikweletu kuDokotela Reeder. Usaphila, uhlala lapha ePort Fulton, anganitshela indaba.

<sup>63</sup> Ngenkathi sengiphuma phansi kwaleyo ether isithulisa-zinhlungu, kukhona okwenzeka kimi lapho. Bengihlale ngikukholwa ngokuthi kungumbono. Isizathu, ngangibuthakathaka kakhulu, futhi ngi . . . Babecabanga ukuthi ngangifa. Wayekhala. Ngenkathi ngivula amehlo ami, ukuba ngibuke, ngangimuzwa ekhuluma, ngase-ke ngibuye ngilala, futhi ngaphaphama, izikhathi ezimbili noma ezintathu. Ngase-ke ngiba nombono ngalesosikhathi. Ngase-ke ngiba . . .

<sup>64</sup> Cishe ezinyangeni eziyisikhombisa kamuva, ngadingeka ngihambe futhi ngisuswe izicucu zesibhamu ingebe nezingubo ezinamafutha zokuzingela sikhishwe emilenzeni yami; udokotela akazange akuthole. Futhi ngakho ngaba noshevu wegazi, yomibili imilenze yayisivuvukele futhi kwaphindana ngemuva ngaphansi kwami, futhi babefuna ukujuqula imilenze yomibili ezinqulwini zami. Futhi ngavele . . . Ngathi, “Qha, yenyukani nje nikususe phezulu *lapha*.” Ngangingakwazi nje ukukumela, niyabo. Futhi ngakho ekugcineni, uDokotela Reeder noDokotela Pirtle, base Louisville, benza ukuhlinza, futhi basika ngezansi phakathi lapho base bekukhipha; futhi namhlanje nginemilenze emangalisayo, ngomusa kaNkulunkulu.

Kodwa ngaphansi ko—kombono wokugcina engaba nawo . . .

<sup>65</sup> Umbono wokuqala, ngenkathi sengifika e, ngase-ke ngehlelwa isiyezi. Futhi ngacabanga ukuthi ngangisesihogweni, kucace bha . . .

<sup>66</sup> [Umfowethu uthi, “Uxolo, mnumzane.”—Umhl.] Ehhe. [“Kukhona owesifazane ngapha osequlekile, khona *lapho*.”] Kulungile, omunye beka izandla zakho phezu kwakhe, futhi yena . . . myiseni emoyeni. Manje noma ngubani omi lapho, beka izandla zakho phezu kwakhe.

Asikhuleke.

<sup>67</sup> Nkosi Jesu ethandekayo, sengathi udadewethu ogulayo kulokhukusa, futhi uqulekile endlini, sengathi umusa waKho nokuqina namandla . . . kukhona izandla ezibekwe phezu kwakhe manje, zimele Wena. NomBhalo ushilo, “Lezizibonakaliso ziyakubalandela abakhohwayo. Uma bebeka izandla zabo phezu kwabagulayo, bayosinda.” Futhi manje sengathi udadewethu angaphuma kulokhu ukugula, futhi aphiliswe ngenxa yodumo lukaNkulunkulu. EGameni likaJesu Kristu siyakucela, futhi sinnikela kuWe. Amen.

<sup>68</sup> Manje myiseni emoyeni. Ku—kukhuthelene kabi kabi. Ngiyakuzwa lapha, ngempela, kubi ngempela. Ukuzwa sengathi

uyaquleka, lapha emsamo. Ngikuzwile, kane noma kahlanu lapha. Uma kukhona . . . kothi nje angazizwa esengconywa, ngani, mbekeni lapho engakwazi khona ukuthola umoya. Lokho kuhle. E-hhe. Niyabo, nje kukhuthelene kabi kabi, niyazi. Izidalwa ezingabantu zidala, sonke ngamunye, amafidi ayizikwele amaningi kangako okugula nje. Uma ninawo, omunye enamanzi lapho, noma okunye ukukubeka phezu kukadade. U—uzofanele, kulungile manje. Niyabo? Kulungile. [Umfowethu uthi, “Asibe silokhu sivula iminyango, Mfowethu Branham.”—Umhl.] Ya, mhlawumbe uma ningavula gelekeqe iminyango, mhlawumbe, noma ninikeze umoyana omncane, ngakho konke esingakwenza, ngandlela thize, niyabo.

<sup>69</sup> Manje kulesisikhathi, njengoba nganginalombono, futhi ngicabanga ukuthi nga—ngase ngedlule kulokhu ukuphila ngaya ekhulshweni.

<sup>70</sup> Futhi ezinyangeni eziyisikhombisa kamuva, lapha esiBhedlela iClark County Memorial, ngaba nokuhlinzwa kwesibili. Futhi ngaleso sikhathi, ngenkathi ngiphuma, ngacabanga ukuthi ngangimi eNtshonalanga. Ngaba nomunye umbono. Futhi kwakukhona isiphambano esikhulu segolide ezibhakabhakeni, neNkazimulo kaNkulunkulu igobhoza isuka kulesosiphambano. Futhi ngama nezandla zami zenekeke *kanje*, naleyoNkazimulo yayiwela esifubeni sami. Futhi ngi . . . Umbono wangishiya. Ubaba wami wayehlezi lapho engibuka, ngenkathi kufika umbono.

<sup>71</sup> Bengihlala njalo ngizizwela, wena . . . Bonke abantu lowo ongazile kuyo yonke leminyaka, uyazi bengihlale ngifuna ukuya eNtshonalanga. Niyazi ukuthi kukanjani. Bekuhlala njalo kuyinto ethize ukuya eNtshonalanga. Kodwa ngoba usonkanyezi wake wangitshela, into efanayo, ukuthi ngifanele ngiye entshonalanga . . . Izinkanyezi, lapho zinqamula eziyingini zazo nokunye nokunye, ngazalwa ngaphansi kwalesosibonakaliso, futhi angisoze ngaphumelela eMpumalanga; ngiyofanele ngiye eNtshonalanga. Futhi ngonyaka odlule ngasuka, eNtshonalanga, ukugewalisa lokho isifiso sempilo ebesiyikho, niyabo, uku—ukukwenza.

<sup>72</sup> Kungani ngilapho na? Kuyinto eyinhlekisa kakhulu. Ngihlezi phandle lapho ogwadule, ngikhokha ikhulu neshumi lamadola ngenyanga, erente, futhi nansi indlu ihlezi phezulu lapha, indlu yomfundisi, ngifakelwe yona ifenisha, niyabo. Kodwa kungukulandela iNkosi, niyabo, yilokho—lokho kuphela engikwazi ukukwenza. Futhi niyayazi imibono nalokho okwenzekile phandle lapho. Manje—manje kulokhu ngifuna ukusho ku . . .

<sup>73</sup> Manje uma udadewethu ezizwa ebuthakathakana kancane, Mfowethu Roy, futhi eyo . . . nifuna ukumkhiphela ngaphandle ndawo ndawo futhi nimhlalise endlini ngapha, lapho athola

khona umoya omningi noma okuthize, futhi lokho kulunge ngokuphelele, ngoba, ngizwa ukuthi uzobakahle manje, niyabo. Kulungile. Unokuquleka nje, uyagula. Futhi ngakho ngi—ngiyanitshela, uma yena...uma nifuna ukumletha ngapha lapho umoya...niphakamise lamafasitela, Mfowethu Roy, futhi uma udade efuna ukwedlula, lokho—lokho kuzoba kahle. Niyabo, uma efuna uku—ukuza ngapha, awu, ungakwesabi nje lokho.

<sup>74</sup> Ngifuna ukumbeka izandla lapho edlula lapha. Nonke ningixolele umzuzu nje. Futhi uNkulunkulu angithethelele ngoku...Lokho, kulungile, mfowethu.

<sup>75</sup> Baba waseZulwini, lena indodakazi yaKho lapha ehlezi lapha kulokhukusa, futhi iza ukuzozwa uMlayezo, futhi ine... USathane uzama ukuyishaya ayisuse kuwo, kodwa angeke akwenze. Angeke akwenze.

Busiswa, dade, eGameni likaJesu Kristu.

Kulungile. Awu, lowomnyango, ngicabanga ukuthi uma abambalwa...?...abazalwane, khona-ke umoya ungedlula lapha, uze kuwe.

<sup>76</sup> O, nikhuluma ngokukhuthelana, benifanele ningene kwezinye zalezizindawo phesheya kwezilwandle lapho benqwabelana khona phakathi omunye phezu komunye, nochoko nomdlavuzwa. Futhi, o, he, awukwazi neze ukuphefumula, niyazi, ezintweni ezinjalo. Balale kulezozakhiwo ezinkulu, nje boniwe yi—yizifo. Futhi niyazi ukuthi uchoko luyoba njani. Lapho, belele lapho bengenazindlebe, futhi ingxenye yobuso babo idleka, futhi bengenazingalo, nezikhonkwane ezincane zezinyawo, nezinto ezinjengalokho, belele, benqwabelene omunye phezu komunye. Futhi abaningi babo befa ngayo leyonkathi, belele phandle lapho, ekunqwabelaneni omunye phezu komunye, bezama ukungena ndawo ndawo, niyazi, ukuzozwa uMlayezo.

<sup>77</sup> Futhi manje—manje kulokhu, ngiyanitshela ukuthi kwenzekani. Embonweni enganginawo, ngizobuyela emuva, ngoba ngikwethulile lokho, imibono emibili phakathi, ukunikhombisa ngowodwa wayo. Ngangizophuma ngiye eNtshonalanga. Bengihlala njalo ngikulangazelela lokho.

<sup>78</sup> Futhi manje, injongo yoMlayezo namuhla ekuseni ingukumisa ibandla, kukho konke Azongivumela ngimise ibandla kukho, ngokwazi kwami, kuze kuba i...njengoba ngiqhubeka. Futhi lokhu kwangethusa, ngakho ngangifuna ukumisa ibandla. Manje, lokhu kungokwalelitabernakele kuphela, niyabo, kulapha. Manje, futhi kulombono, owokuqala, nakhu okwenzekile.

<sup>79</sup> Emva kokuba umbono usungethusile, futhi ngaba buthakathaka kakhulu, futhi ngase ngilahlekelwe yilo lonke lelogazi, futhi ngahamba...Ngangicabanga ukuthi ngangicwila

kwiPhakade elingakhawukiyo. Abaningi benu bangizwile ngixoxa lokhu phambilini, futhi—futhi ngicwila kwiPhakade elingakhawukiyo. Kuqala, ngangihamba ngedlula kokungathi amafu, ngase-ke ngedlula ebumnyameni, futhi ngicwila ngehlela phansi, phansi, phansi. Futhi into yokuqala niyazi, ngangena ezindaweni zabalalekile, futhi phakathi lapho nga—ngakhala kakhulu. Futhi ngabuka, futhi lapho, yonke nje into, kwakungekho-sisekelo kukho. Ngangingami ukuwa. IPhakade, kwakubukeka sengathi, ngangizowa. Kwakungekho-kuma, ndawo.

<sup>80</sup> Futhi khona-ke kwakungumehluko onjani embonweni engaba nawo lapha, esikhathini esingeside esedlule, sokuba seNkazimulweni nabantu, okuphambene! Kodwa kulokhu, ngenkathi ngiwa, mina ekugcineni, nga—ngakhala kakhulu ngifuna ubabayi wami. Kusobala, ngiseyinganyana nje, yilokho engangingakwenza. Ngakhala kakhulu ngifuna ubabayi wami, nobabayi wami wayengekho lapho. Futhi ngakhala kakhulu ngifuna umama wami, “Othile akangibambe!” Kwakungekho mama lapho. Ngangihamba nje. Ngase-ke ngikhala kakhulu kuNkulunkulu. Kwakungekho-Nkulunkulu lapho. Kwakungekho lutho lapho.

<sup>81</sup> Futhi emva kwesikhashana ngezwa umsindo wesililo omkhulu ukuyedlula yonke esengake ngayizwa, futhi kwakungumuzwa owesabeka kunayo yonke. Akukho ndlela . . . Ngisho nomlilo ovuthayo wangempela ungaba yinjabulo ohlangothini lwalokhu okwakuyikho. Manje leyo mibono awukaze ube yiphutha. Futhi kwakungomunye womuzwa omubi kakhulu esengake ngaba nawo, nalokho okwenza . . .

<sup>82</sup> Ngezwa umsindo, wezwakala ngokungathi uhlobo lwe—u—udaba lokupokelwa. Futhi ngenkathi kwenzenjalo, ngabuka, kuza, futhi kwakungabesifazane. Futhi babenento el’hlaza satshani, nje wawungabubona nje ubuso babo, futhi babenento el’hlaza satshani ngaphansi kwamehlo abo. Futhi amehlo abo ayebukeka sengathi ahlehile, njengabesifazane namuhla bependa amehlo abo, ahlehle *kanjalo*, futhi amehlo abo nje nobuso. Futhi babethi, “Hhee, hhee, hhee, hhee!” O, he!

<sup>83</sup> Ngavele ngakhala kakhulu, “O Nkulunkulu, ngihawukele. Ngihawukele, O Nkulunkulu! Ukuphi na? Uma kuphela Uzongivumela ngibuyele emuva futhi ngiphile, ngiyaKwethembisa, ukuba ngumfana olungileyo.” Manje, yileonto kuphela engangingayisho. Manje, uNkulunkulu uyazi, futhi ngoSuku lokwaHlulelwa, Uyongehlulela ngaleyonkulumo mbiko. Yilokho engakushoyo, “Nkosi Nkulunkulu, ngivumele ngibuyele emuva, futhi ngizoKwethembisa ngizoba ngumfana olungileyo.”

<sup>84</sup> Futhi ngenkathi ngidutshulwa, ngangikhulume amanga, ngangenze cishe impela konke lapho okwakufanele



kwenziwe, into eyodwa kuphela engithi...Sengingavele nje ngikuhlambuluke njengoba ngisekhona lapha manje. Futhi ngenkathi ngibuka phansi futhi ngabona ukuthi ngangiqhunyiswe ingxenye ngaba kabili, cishe, ngathi, “Nkulunkulu, ngihawukele. Uyazi angizange ngiphinge.” Yileyo nto kuphela engangingayisho kuNkulunkulu. Ngangingakaze ngikwemukele ukuxolela kwaKhe, nazo zonke lezizinto. Ngivele ngithi, ngangingathi, “Angizange ngiphinge.”

<sup>85</sup> Base-ke bengikhipha lapho. Kwase kuthi-ke, kulokho, ngakhala, “Nkulunkulu, yiba nomusa kimi. Ngizoba ngumfana olungileyo, uma kuphela Uzongivumela ngibuyele emuva,” ngoba ngangazi ukuthi kwakukhona uNkulunkulu ndawo ndawo. Futhi ngakho ngisize, lezo zidalwa ezikhandlekile macala onke, ngangingosanda kufika nje. Futhi okwesabeka kakhulu kunakho konke, okubi kakhulu, umuzwa wokungamesabi uNkulunkulu kulokho... Kubukeka njengamehlo amakhulukazi, izinkophe ezinkulu zingaphandle *kanjalo*, futhi ehlehle njengekati, njengemuva *kanje*; nento el’hlaza satshani, futhi sengathi lalidlekile noma okuthize.

Futhi babe—babethi, “Hhee, hhee, hhee!” O, umuzwa onje pho! Manje ngenkathi ngi... .

<sup>86</sup> Kwathi-ke esikhathini esingumzuzwana, ngase ngibuyele ekuphileni kwemvelo futhi. Leyonto ingihluphile. Ngacabanga, “O, akube ngukuthi angisoze ngiye endaweni enjengaleyo; asikho esinye isidalwa esingumuntu esiyoke sidingeke ukuya endaweni enjengaleyo.”

<sup>87</sup> Ezinyangeni eziyisikhombisa kamuva, ngaba nombono wokuma eNtshonalanga, futhi ngibona leso siphambano segolide sehlela kimi. Futhi nga—ngazi ukuthi kwakukhona izindawo zabalahlweyo ndawo ndawo.

<sup>88</sup> Manje, angizange ngikunakisise kakhulu kwaze kwathi cishe emavikini amane edlule. Unkosikazi... Ngangingakaze ngicabange ngakho kulesi izimo. Cishe emavikini amane edlule, unkosikazi nami sehlela eTucson, ukuyothenga okuthize. Futhi ngenkathi sisahlezi... Unkosikazi, sahamba sangena esitezi esiphansi, futhi—futhi kwakukhona isigejane sabafana abasazitabane beluke okusamsila wegundane izinwele zabo, niyazi, njengoba kwenza abesifazane, futhi—futhi bekame zaba yisikhophoco zehlela lapha ngaphambili, begqoke lamabhulukwe anokhalo oluphezulu ngempela, athi awabe njalo, ngithi amabhitniki, noma-ke eniwabiza ngakho. Futhi babephakathi lapho, futhi wonke umuntu wayebabuka, futhi amakhanda abo lalilikhulu *kangako*, njengabesifazane olungisa lezi lapha ukugunda izinwele zibe “inkimbinkimbi,” niyazi. Futhi babesezansi lapho.

<sup>89</sup> Futhi kwafika intombi, futhi yathi, “Ucabangani ngalokho na?”

<sup>90</sup> Ngathi, “Khona-ke ubufanele ukuba namahloni ngawe, uma ungacabanga lokho.” Ngathi, “Yena unelungelo lonke lokukwenza njengoba nawe unalo. Aninalungelo nobabili.”

<sup>91</sup> Ngakho ngaya esitezi esiphezulu, futhi ngahlala phansi. Futhi lapho senghlezi, kwakukhona isitebhisi esizihambelayo, kwakusesitolo sika J. C. Penney, futhi isitebhisi esizihambelayo senyusa abantu. Awu, ngaphendukelwa yisisu ngempela, ngibona labo besifazane benyukela lapho; abancane, abadala, nabanganaki, asebe-mbimbi, abancane, futhi ngandlela zonke, begqoke izikhinjana ezincanyana; umzimba wabo onyanyekayo, nalabo besifazane abagqoke okukhanukisayo, nalawomakhanda amakhulukazi kanjalo, futhi nampa beza. Futhi oyedwa eza ehla ngqo kuleso sitebhisi esizihambelayo, wenyuka nje ngqo kanjalo, lapho engangihlezi khona emuva esihlalweni, ngihlezi lapho ngibhekise phansi ikhanda lami.

<sup>92</sup> Futhi ngaphenduka ngabuka. Futhi omunye wabo enyuka ngezitebhisi wayethi, “Hhee,” ekhuluma ngesiPenishi, komunye wesifazane. Wayengowesifazane omhlophe ekhuluma nowesifazane oyisiPenishi. Futhi ngenkathi ngibuka, [UMfowethu Branham ushaya iminwe yakhe—Umhl.] khona manjalo ngaguqulwa. Lapho, ngangikubonile lokho phambilini. Amehlo akhe, niyazi ukuthi abesifazane benzani manje, bependa amehlo abo, maduze nje, njengekati, niyazi bakumise *kanje*, futhi begqoke izibuko zekati nakho konke, niyazi, namehlo ephezulu *kanje*, naleyonto el’hlaza satshani ngaphansi kwamehlo abo. Nakho lapho kwakukhona leyonto engangiyibone ngisengumntwana. Nakho lapho kwakukhona owesifazane ncamashi nje. Futhi ngavele ngaba ndikindiki yonke indawo, futhi ngaqala ukuqalaza, futhi kwakukhona lababantu behhumuzela, niyazi, beqhubeka ngamanani nezinto esakhiweni. Futhi mina nje. . .

<sup>93</sup> Kwabukeka sengathi ngavele ngaguquka okwesikhashana. Futhi ngabuka, futhi ngacabanga, “Yilokho engakubona esihogweni.” Nampo lapho babekhona, lokho kudleka. Ngacabanga ukuthi ngoba babesesihogweni yilokho okwabenza babakanjalo, okusal’hlaza sasibhakabhaka satshani ngaphansi kwamehlo abo. Futhi nakhu babelapha laba besifazane bepende ngokusal’hlaza sasibhakabhaka satshani, ngendlela nje lowombono owasho ngayo cishe iminyaka engamashumi amane eyedlula.

<sup>94</sup> Niyabo, cishe iminyaka engamashumi amane eyedlula, yilokho obekuyikho. Nginamashumi amahlanu-nane; anganeshumi nane. Ngakho cishe iminyaka engamashumi amane eyedlula, ngi. . . Futhi leyo yi—yi. . . Leyo yinombolo, noma kanjani, yokwahlulelwa, niyabo. Manje kwakukhona. . .

<sup>95</sup> Ngangikubonile lokho futhi angikwazanga ngisho nokukhuluma nomkami ngenkathi efika. Wayengale ezama

ukutholela uSarah nezinganyana okuthize, okuthi akube yi—yingubo noma okuthize kwesikole, futhi a—angikwazanga ngisho . . . Angikwazanga ngisho ukukhuluma naye. Wathi, “Bill, yin’indaba ngawe na?”

Ngathi, “S’thandwa, nginjenge . . . Ngicishe ngibe ngumuntu ofile.”

Futhi wathi, “Yin’indaba na? Ngabe uyagula na?”

Ngathi, “Qhabo. Kukhona okusanda kwenzeka.”

<sup>96</sup> Manje akazi. Ulindele leteyipu ukuba ibuye. Angikaze ngikusho kumuntu. Futhi ngacabanga ukuthi ngizolinda, njengoba ngethembisa, ukukwethula ebandleni kuqala. Niyabo? Ngikwethule ebandleni. Leso kwakuyisithembiso sami. Futhi nizoqonda, emva kwalobubusuku, isizathu sokuba ngizame ukugcina isethembiso sami. Niyabo?

<sup>97</sup> Ngacabanga ngaleyonkathi, lapho ngiwaqaphelisisa lawomehlo abukeka edlekile kulabo besifazane. Kwakukhona owaseSpeni, umFulentshi, nomNdiya, nomhlophe, nabo bonke ndawonye, kodwa lawo makhanda amakhulukazi, niyazi, enziwe aba yisihlonti, ngalawo-makama, indlela abalikama ngayo bakubhekise emuva, kube kukhulu kakhulu, bese-ke kuphuma. Niyazi, niyazi ukuthi bakwenza kanjani, bakulungise njengoba bekwenza. Bese kuthi-ke lawo mehlo abukeka edlekile, namehlo anopende, ahlehla njengamehlo ekati. Futhi bona bekhuluma, futhi ngase ngilapho-ke futhi, ngimi lapho esitolo sika J.C. Penney, ngibuyele esihogweni futhi.

<sup>98</sup> Nge—nge—ngesaba kakhulu. Ngacabanga, “Nkosi, impela angikafi, futhi Usungivumele ngeza kulendawo empeleni.”

<sup>99</sup> Futhi nampo babelapho, benza . . . nje macala onke kanjalo, kulokho okufana nombono, wawungakuzwa kancane ngezindlebe zakho, niyazi. Ukuhhumuzela nje nokuqhubeka, kwabantu, nalabo besifazane benyuka ngalesositebhisi esizihambelayo futhi behamba hamba lapho, nalowo, “Hhee, hhee!” Kwakukhona al’hlaza satshani, amehlo abukeka eyinqaba, nokulila.

<sup>100</sup> Nonkosikazi uyenyuka. Futhi ngathi, “Ake ungiyeke ngibe ngedwa nje umzuzu, s’thandwa.” Ngathi, “Uma kungekuphathe kabi, ngi—ngi—ngifuna ukuya ekhaya.”

Wayesethi, “Ngabe uyagula na?”

<sup>101</sup> Ngathi, “Qhabo, qhubeka nje, s’thandwa, uma kukhona osazokuthenga.”

Wathi, “Qhabo, sengiqedile.”

<sup>102</sup> Ngase ngithi, “Angikubambe ngengalo.” Niyabo? Ngase ngiphuma ngihamba.

Wathi, “Yin’indaba?”

Ngathi, “Meda, ngi—ngi—ngi...Kukhona okwenzeke phezulu lapho.”

<sup>103</sup> Futhi ngenkathi ngisephansi kwalokho, ngacabanga lokhu, “Suku luni esiphila kulo na? Kungabe lona ngumdonso wesiThathu na?” Manje nginamanye amanothi lapha.

<sup>104</sup> UJesu. Siyathola ukuthi, uJesu, enkonzweni yaKhe, emva kokuba Eshumayeke kubantu...Manje sizoba ngokomBhalo ngempela kulokhu. Emva kokuba uJesu eseyiqedile inkonzo yaKhe, futhi inkonzo yaKhe yenqatshwa ngabantu. Manje nizoyifunda ivaliwe, nizihluzele nina. Khumbulani enginitshela khona ekuqaleni. Emva kokuba Eshumayeke... .

<sup>105</sup> Ufika njeNgothenjisiweyo walolosuku. Sonke siyakwazi lokho. ImiBhalo yakhomba uJesu Kristu njengoMesiya. Kunjalo. Ngokwenzisisa, ngokugxilile, okuqinisekiswe nguNkulunkulu neZwi laKhe, ukuthi WayenguMesiya. Akukho mbuzo. Uma noma yimuphi umuntu ekubuza, uma ukwenza, khona-ke ufanele uze e-altare, ukuthi, “Wayengesuye uMesiya.” Wakhonjwa ngokucacile enguMesiya. Kodwa emva kokuba Ecacise... UNkulunkulu waMkhomba.

<sup>106</sup> Njengoba uPetru washo ngoSuku lwePhentekoste, ngenkathi ekhuluma kuyiSanhedrin lapho, kwezine...ciske ezinsukwini ezine kamuva. Wathi, “UJesu waseNazaretha, iNdoda efakazelwe nguNkulunkulu phakathi kwenu ngezibonakaliso nezimanga, uNkulunkulu azenzayo ngaYe phakathi, thina sonke esingofakazi. Niyabo? Nithathe, nangezandla ezimbi, nabethela iNkosi yokuPhila; uNkulunkulu ayivusileyo, futhi wabonisa lezizinto enizibonayo.” Niyabo? UKristu waphila njalo. Kusobala, usaphila nanamhlanje.

<sup>107</sup> Manje emva kokuba uJesu esefike ngokucacile, waZikhomba, uNkulunkulu waMkhomba, futhi Waprofetha. Futhi emva kwezinsuku zesiprofetho saKhe, nakuba ekhonjwe ngokomBhalo, abantu baMala. Kunjalo. Futhi Washumayela khona-ke emva kokuba sebeMalile lapha, labo ababenokwenzeka ukuba basindiswe. Khumbulani, ngenkathi Eshumayela, kwakunokwenzeka kwanoma ubani asindiswe. Asazi ukuthi bangobani. Bamiselwe ngaphambili. Kodwa Waqhubeka washumayela.

<sup>108</sup> Kodwa emva kwezinsuku zokushumayela kwaKhe, inkonzo yaKhe yaqhubeka njalo, ngoba iqembu lokugcina Ashumayela kulo kwakuyimiphefumulo eyayisesihogweni, eyayingenakuthethelelwa. Ngikufunde ngokucacile lokho eBhayibheleni lapha, kuPetru wesiBili. Niyabo? Wahamba wayoshumayeza imiphefumulo eyayisekuboshweni, okuyisihogo, evalelwe kuze kube luSuku lokwaHlulelwa.

<sup>109</sup> Isizathu, niyabo, ukwaHlulelwa akukabi manje, futhi asikho isihogo esivuthayo manje. Othile uyakutshela, “Umfo usesihogweni esivuthayo manje,” lokho liphutha.

Niyabo? Umahluleli walomhlaba wanele impela nje ukuba angalokothi alahle umuntu aze alethwe ekuthethweni kwecala. NoNkulunkulu akasoze aphose umuntu esithandweni somlilo aze kuqala alahlwe yimithetho kaNkulunkulu uQobo. Wawala umusa, ngakho, niyabo, kuqala ufanele abe nokuthethwa kwecala, nokuthethwa kwecala ngukwaHlulela kwesiHlalo esiMhlophe esiKhulu sobukhosi. Kodwa manje usendaweni ebizwa ngetilongo.

<sup>110</sup> Njengoba ngabona umbono wezindawo zombili, futhi ngomusa kaNkulunkulu. . . Ngisho lokhu kungesikho ukuthuka okungcwele, futhi, uma kuliphutha, Nkulunkulu ngithethelele. Ngikholwa ukuthi ngiyazi ezindaweni zombili, niyabo, ezindaweni zombili. Futhi ngibabonile abahlengiweyo, ababusisiweyo; futhi ngibabonile abalahlekileyo, nalapho babekhona. Futhi yingakho ngimi njengomfowenu, namhlanje, ukunexwayisa ukuba niyibalekele leyondlela eshona phansi. Ningalokothi nihambe ngalowomgwaqo. Futhi ninakho konke eningakuphilela, leyondlela ebheke phezulu ebusisiweyo, lapho abahlengiweyo besenjambulweni nokuthula, futhi bangeke bone. Bangeke—ngeke badabuke. Bangeke. Lapho, akukho lutho; baphelele. Ngibone izindawo zombili! Ngiyazi ukuthi leyo yinkulumo—mbiko embi kabi umuntu ukuba ayenze, kodwa, uNkulunkulu engumaHluleli wami, ngesizotha ngiyakholwa ukuthi ngizibone zombili izindawo. Ngi—ngiyakukholwa lokho.

<sup>111</sup> Futhi, o, makube kude kunoma yimuphi umuntu ukuba ake angene kulezozindawo zabalahllekileyo! Ukuba ubumi nezincingo ezishisayo zibhotshozwe kuwe, uhlushwe ngandlela zonke, bekungefane nalokho kuhlupha kukadeveli okukuleyondawo. Kungebekho lutho obekunga. . . Ingqondo yomuntu ibingeke, ingqondo yomuntu ibingeke yakubamba lokho leyo izindawo zabalahllekileyo eyikho. Ayikho indlela yokukuchaza. Futhi ayikho indlela yokuchaza lokho izindawo zababusisiweyo eyikho, kukhulu kakhulu. Lokho kubi kabi, futhi Lokhu ku—kukhulu kakhulu, kusuka ngokuyinhle kisa kuye ekuphakameni okukhulu. Ngakho uma noma ngubani engizwa. . .

<sup>112</sup> Futhi sengiba yindoda endala. Angazi ukuthi nginesikhathi eside kangakanani. Ngokushesha ngizoba neminyaka engamashumi amahlanu-nanhlanu ubudala. Futhi a—angazi, ngokwemvelo, ngingahle ngingabi nayo iminyaka eminingi kakhulu. Angazi ukuthi leteyipu izoya kuphi. Kodwa makuthi wonke umuntu ezwe, lapha nasetyipini, nanoma yikuphi lapho engaya khona. Ningalokothi niye ngakulezo zindawo zabalahllekileyo. Ungeke wasifanekisa isihogo sisibi kangako. Futhi noma yini oyenzayo, ungalokothi uthole noma yini. . . ukhohlwe yilokhu, ukuthi izindawo zababusisiweyo. . . Bengingasho lokhu, kanye noPawulu oNgcwele, “Iso alikubonanga, indlebe ayikuzwanga, noma

akungenanga enhliziyweni yomuntu, uNkulunkulu akubekele abaMthandayo.” Ngakho yima, uma ulalele eteyipini, vala umshini, futhi uphenduke uma ungasindisiwe, futhi ulungisane noNkulunkulu.

<sup>113</sup> Mina ngikusho lokhu ngolwazi lokuzibonela ngamehlo, njengoba ngikholwa enhliziyweni yami. Futhi ngithi, uma lezi, uma imibono ingikhohlisile, Nkulunkulu ngihawukele ngokwenza inkulumo-mbiko enjalo. Kodwa ngobuqotho enhliziyweni yami, ngazi ukuthi akukho nowodwa waleyomibono osewake wehluleka, ngikholwa ukuthi ngibe sendaweni zombili. Makube kude nanoma yimuphi umuntu ukuba ahambe ngalowomgwaqo oshona phansi!

<sup>114</sup> Manje, uJesu, emva kokuba Eseyiqedile inkonzo yaKhe, washumayela kuleyomiphefumulo eyayingenakusindiseka, eyayingeke ike ize isindiswe. Manje iBhayibheli liyasitshela lokho. “Wahamba washumayeza imiphefumulo eyayisekuboshweni, engaphendukanga.” Ngenkathi benikwa umusa, bawedelela umusa, futhi manje balindele ukwaHlulelwa. O, kwakuyisikhathi esinjani lesi! O, ngifisa sengathi bekungaba khona enye indlela ebenginganyakazisa ngayo izwe ngalokho, ukubabonisa ukuthi kuyinto ekhona ngempela kanjani.

<sup>115</sup> Futhi uJesu washo, qobo lwaKhe, “Njengokuba uBaba ethume Mina, naMi ngiyanithuma nina.” Futhi njengokuba uBaba aMthuma ukushumayela kwaba—abaphilayo, kulabo ababenethemba, bese ethula uMlayezo ofanayo kulabo ababengenathemba, kubonakala kufanelana, kulesisikhathi, ukuthi lokho kuzodingeka kwenziwe, ngoba uMoya kaKristu ophila kithi awuyiguquli imvelo yaKhe, noma awuluguquli uhlelo lukaNkulunkulu. Ufanele afane kuzo zonke izizukulwane. Ufanele afane. Wathi, “Njengokuba uBaba ethume Mina, naMi ngiyanithuma nina.”

<sup>116</sup> Izinkonzo zifanele zifane, ngangokuthi Wathi... Ngibona abanye benu beloba phansi imiBhalo. UJohane oNgewele 14:12, “Okholwa yiMi, imisebenzi eNgiyenzayo naye uyakuyenza.” Niyabo, “imisebenzi,” ukushumayela kwabalahlekileyo, ukuphulukisa abagulayo, bese kuthi-ke kuba kwabangenakwenzeka ukuba basindiswe. Niyabo? Umsebenzi waqhubeka ngokufanayo nje. Ngakho, lokhu bekuyikho, (ngabe lokhu bekuyikho na?) angikubeke kanje, inkonzo kaJesu Kristu ibuye yazozalwa futhi eBandleni laKhe kulolu izinsuku zokugcina. Yilokho abaningi bethu abakukholwayo. Ngikholwa kanye nani. Ngiyakukholwa lokhu. Uma ngingakukholwanga, bengiyokwenza okuthile okunye ngakho. Ngoba, empeleni, yimina lona okha-...okhathalele phakathi lapha. Futhi uma uMoya kaNkulunkulu uba phakathi kini, ubakhathalele abantu.

<sup>117</sup> Kwakukhona umBhalo owawuhlala njalo ungidida, ukuthi uMose wayengamthshela kanjani uNkulunkulu umqondo

ongcono kunalowo uNkulunkulu aye nawo, ngaze ngathola ukuthi kwakunguMoya kaKristu kuMose. Niyabo?

118 UNkulunkulu wathi, “Mose, zahlukanise nabo. Ngizobhubhisa yonke into, bese ngiqala nawe.”

119 Wathi, “Nkosi!” Waziphosa yena esikhaleni, wathi, “Thatha mina. Yesula igama lami.” Kubona kanye lababantu ababevukele, inhliziyi yakhe yabahawukela. Niyabo?

120 Futhi lapho umfundisi onabantu phezu kwenhliziyi yakhe... Ngingake ngizizwe kanjani nginobulungiswa kokwami... phambi kukaNkulunkulu, nakimi uqobo, ukuba uke ufihlele abantu noma yini obathanda kangcono kunoma uzithanda wena. Indoda ingamthatha kanjani umuntu imfake esontweni ngokujoyina ngesandla, noma ukufafaza okuthize, noma umbhaphathizo othize wamanga, noma okuthize, futhi ibayeke balale phansi ko—kokuthonya kwamanga futhi ilazi leloBhayibheli elilele lapho, bese ithi iyamthanda umuntu na?

121 Nakuba ngifanele ngincengele ukuphila kwami, noma ngabe kuyini, mangthembeke kuNkulunkulu nabantu, ukuba ngibatshela iQiniso. Angangiyekeli neze ngibe ngumkhohlisi. Ngingamkhohlisa kanjani engimthandayo na? Nakuba ngifanele ngibalimaze, nokho ngiyabathanda. Yingalesosizathu uthwansula umntanakho, yingoba uyamthanda. Hhayi ngoba ungamthandi; ngoba uyamthanda. Uma enephutha, uzobulawa uma ungamqondisi.

122 Manje, ibenjalo-ke nenkonzo. Njengoba kwakunjalo, kunjalo nanamhlanje. Kushunyayeliwe, futhi kwaqinisekiswa yiZwi likaNkulunkulu, ukuthi bekungebe ngumuntu, kufanele kube nguNkulunkulu. Kufanele. Qaphelani, izibonakaliso ezifanayo zokomoya uJesu azenzileyo, ziphinde zenzeka emhlabeni ezinsukwini zokugcina. Sona impela isibonakaliso sokomoya Azikhomba ngaso enguMesiya, siMkhombile namhlanje. Usenguye uMesiya! Izibonakaliso ezifanayo ezibonakalayo sibonakale emhlabeni, esabonakala ngaYe, ukuthi Wayeyini. INSika yoMlilo efanayo uPawulu oNgcwele ayibonayo, yena Lowo, konke lokho kuphinde kwenzeka ngemvelo efanayo phakathi kukho, kwenza into efanayo.

123 UJesu washo ukuba Akenzanga lutho waze Wakhonjiswa nguBaba. Futhi uBaba nguMoya oNgcwele, siyakuqonda lokho. Kuyisikhundla sikaNkulunkulu nje. Uma kungesiso, pho-ke yimuphi kubo onguBaba kaJesu Kristu na? UJesu wathi uNkulunkulu wayenguBaba waKhe, futhi iBhayibheli lathi uMoya oNgcwele wayenguBaba waKhe. Manje, ungeke uMenze abe ngumntwana wesihlahla, ngakho uMoya oNgcwele unguNkulunkulu, kanjalo noJesu wayenguNkulunkulu. Ngakho, uNkulunkulu, uYise, iNdodana, noMoya oNgcwele ungu... Yi... Lokho yizikhundla ezintathu zikaNkulunkulu

oyedwa. Yizingxenye ezingahlukaniseki ezintathu, uNkulunkulu ofanayo.

<sup>124</sup> Nina niyingxenye kaNkulunkulu, nami ngiyingxenye kaNkulunkulu, niyabo; kodwa angiyikho konke okukaNkulunkulu, kanjalo nani aniyikho konke okukaNkulunkulu. Niyabo? Niyabo? Yizingxenye ezingahlukaniseki zikaNkulunkulu phezu kwethu, njengamadodana enziwa abantwana ngoJesu Kristu. Okungukuthi, uNkulunkulu qobo lwaKhe uba yinyama, ukufela thina.

<sup>125</sup> Manje, uMoya oNgcwele wawuhlala njalo uMkhombisa izinto ezizayo, futhi Akazange abe nephutha. Kwakuhlala njalo kuphelele. Ngabe kunjalo na? Akazange aZibonge. Ubonga uNkulunkulu. Wathi, “INDodana ingenze lutho ngokwaYo kuphela lokho Ebona uBaba ekwenza lokho.” Futhi uBaba, uMoya oNgcwele, wayenguBaba waKhe. Ngabe kunjalo na? “Josefa, ndodana kaDavide, ungesabi ukumthatha uMariya umkakh, ngokuba lokho akukhulelweyo kungoMoya oNgcwele,” owayenguBaba waKhe. Futhi uMoya oNgcwele wakhombisa uJesu izinto ezizayo, waMtshela izinto ezaziyikho.

<sup>126</sup> Futhi WayenguNkulunkulu-mProfethi. Ngoba, iZwi leNkosi liza kuphela kumprofethi; ekhombisa ukuthi amaZwi afika, esimweni esincane, abaprofethi baloba lokho iNkosi eyabatshela khona. Kodwa Yena akalobanga lutho, ngoba WayeyiZwi. WayeyiZwi.

<sup>127</sup> Qaphelani, uMoya oNgcwele ofanayo owawuhlala kuYe, “Kuseyisikhashana, izwe lingabe lisaNgibona; kepha niyoNgibona nina, ngoba Ngiyoba nani, ngibe kini, kuze kube sekupheleni kwezwe. Ngiyoza kini,” Washo. “Ngi,” kwakunguBaba owayekuYe, “oyoza kini.” Futhi Wathi, “Nxa uMoya oNgcwele esefikile kini, Uzokwambula lezizinto eNginifundise zona, futhi anibikele okuzayo.” Nilapho-ke manje.

<sup>128</sup> Manje siyaqaphela, ukuthi njengalokhu uMoya oNgcwele asebenza eBandleni ngalesosikhathi, kanjalo uMoya oNgcwele wenze izinto ezifanayo ncamashi namuhla; ememezela ngeNsika yoMlilo, njengoba kwakunjalo nje impela ekuqaleni, into efanayo. Futhi ebona lokhu kwehlela kuJesu, uJohane wakumemezela emfuleni waseJordani. Futhi kufakazise konke, ngisho nezithombe zesayense zakho. Kungeke kwaphikiswa. Kwaba ngokwesayense. Kwakungokubonakalayo. Kwakungesiwo umcabango oyinsumsumane. Kwakungesiyo injulamqondo. Njengoba uGeorge J. Lacy athi, “Iso lomshini lekhamera ngeke layithatha injulamqondo. UkuKhanya kwashaya ingilazi eqoqa ukukhanya ikuhambise ngamsebe-munye.”



129 Nithini ngani, bandla, ukuthi cishe ezinyangeni eziyisithupha noma eziyisishiyagalombili ezedlule lapha, futhi ngimi lapha, ngithi, “Ngu ISHO KANJE INKOSI, ukuthi ngiya eTucson, e-Arizona. Kuzobakhona ukuqhuma, neziNgelosi eziyisikhombisa zizobonakala.” Niyakhumbula na? [Ibandla lithi, “Amen.”—Umhl.] Kungekho ngisho... UNkulunkulu ekwenza kube yikho uqobo laze lathi iphephabhuku iLook lathatha izithombe zakho. Ngokomoya, ngakubona kungakenzeki, kwenzeka kwavela ngokufanayo nje ncamashi, iziNgelosi eziyisikhombisa, ezaveza ukusonga yonke imiBhalo. Isizathu, zonke izimfihlakalo zeBhayibheli lonke zilele eziMpawini eziyisiKhombisa. Siyazi ukuthi Leyo yi—yiNcwadi, uphawu lwaYo, naLokho kuphume kwalinganisana. Kuyimfihlakalo yeNcwadi yonke, kulele kulezo ziMpawu eziyisiKhombisa, iNkosi esivumele sikwethule.

130 Futhi kukhona amadoda ahlezi lapha, namuhla, yayilapho ngqo ikhona kanye nami ngenkathi kwenzeka. Iphephabhuku iLook yafakazisa into efanayo, ukuthi kwe—kwenzeka ngempela. Ngoba, kwakunguNkulunkulu owakushoyo. KwakunguNkulunkulu oma emva kweZwi laKhe, ukuLenza lapho Ethi Uzokwenza. Ngakho-ke, akusuye omunye umuntu, umuntu wenyama njengami, ophakathi kwenu bantu. NguNkulunkulu waPhakade.

131 Usebenzisa abantu. Yiqiniso lelo. Akenzi lutho ngaphandle kwalokho Akwenza ngabantu. Siyakuqonda lokho. Yena, lowo ngowaKhe—lowo ngowaKhe umphatheli. Yilokho Akukhethayo. Ngani, angazi. Wayengakwazi, enze ilanga ukuba lishumayele iVangeli. Wayengenza umoya ukuba ushumayele iVangeli. Wayengenza umoya ukuba wenze izinto, kodwa Wakhetha abantu.

132 Kwakuyilowo umqondo waKhe, ukuthi umuntu uyophendula, ngomuntu; hhayi yena uqobo, kodwa, “IZwi likaNkulunkulu leza kubaprofethi,” abangabaprofethayo, abashumayeli. Futhi ongoprofethayo ophika iZwi lasekuqaleni, angaba kanjani ngumprofethi weqiniso na? Niyabo? Angebe, ngoba uphika iQiniso leZwi. Bese-ke uma kungenjalo, khona-ke leliZwi, qobo lwaLo, njengoba Lishunyayelwa ngeqiniso leZwi nangeqiniso likaMoya oNgcwele, Liyobonakalisa zonke izethembiso eLazethembisayo. Sazi kanjalo-ke ukuthi liqinisile noma qha. Yilokho uJesu akusho, “Uma Ngingenzi lokho okulotshwe ngaMi ukuba ngikwenze, khona-ke ningaNgikholwa.” Niyabo? Manje siyazibona lezizinto.

133 Khumbulani, iziMpawu eziyisiKhombisa lwaqedwa, futhi ngenkathi lawomaQiniso embuliwe ayisikhombisa... .

134 Olunye lwazo, Ubengesivumele ukuthi silwazi. Thina... . Bangaki owayelapha eziMpawini eziyisiKhombisa, futhi wezwa

na? Nonke, ngiyacabanga. Niyabo, u—uPhawu lwesiKhombisa, Wayengeluvumele.

<sup>135</sup> Wama khona lapho egumbini wase ezembula zonke. Futhi uma kukhona esengake ngakushumayela empilweni yami, kwaphefumulelwa, kwakuyilokho. Futhi bekufanele ukuba yiqiniso, kini. Ngime lapha futhi nginitshela ukuthi kuzokwenzeka, futhi ngiye lapho ngqo, futhi ngisho nesayense nakho konke okunye, ucwaningo lwesayense nakho konke, imfihlakalo kubantu, kwafakaza ukuthi kwenzeka khona lapho. Futhi ngabuya ngqo futhi ngakuzwa kusombululwa, futhi kwenza lonke iZwi ngokuyikho ncamashi. Suku luni esiphila kulo na? Sikuphi na?

<sup>136</sup> Futhi khumbulani, kuloloPhawu lwesiThupha, lapho, onke amaCilongo ayisiKhombisa likhala ngaphansi kwaloloPhawu lwesiThupha. Lapho singena kulokho, nizokubona lokho. Onke (ayisikhombisa) amaCilongo enzeka kuloloPhawu lwesiThupha.

<sup>137</sup> Isikhombisa sihlala njalo siyimfihlakalo. Qaphela lesosikhombisa, lokho kungukuqeda. Lokho kwakungukuFika kweNkosi. IZulu lathi cwaka, lathula, akukho-muntu owanyakazayo. Ngoba, uJesu wathi qobo lwaKhe, “Akukho ngisho naNgelosi yaseZulwini eyaziyo ukuthi Ngiyobuya nini. Angikwazi ngisho mina, qobo lwaMi, ukuthi sikhathi sini. UBaba uye wafaka lokho emqondweni waKhe.” Saziwa nguNkulunkulu kuphela, uMoya. Wathi, “Ngangingasazi.” Ngalesikhathi, kwakungembuliwe. Ngenkathi leloCilongo lesiKhombisa likhala...noma iNgelosi yesiKhombisa, u—uPhawu lavulwa, khona-ke kwabakhona ukuthula du eZulwini. Niyabo, akunikezelwanga, okuyokwenzeka.

<sup>138</sup> Kodwa ngaphansi koPhawu lwesiThupha, lapho lamaCilongo avulwa khona, khumbulani, phansi kwalapho, sithola ukuthi iWundlu leza, labonakala esigcawini. Lase lisishiyile isiHlalo soMusa. Umsebenzi waLo wokuhlenga wase uqediwe. Futhi Leza layithatha iNcwadi esandleni sokunene saKhe owayehlezi esiHlalweni sobukhosi, futhi “isikhathi sasesingasekho.” Futhi masinya ingelosi yabonakala esahlukweni sesikhombisa, noma isahluko se 10 nevesi le 7, ithi...LeNgelosi iyehla futhi iyafunga, ukuthi, “isikhathi sasingasekho.”

<sup>139</sup> Kodwa, niyabo, kuleNcwadi kwakukhona lokho okwahlengwayo. KwakuyiNcwadi yokuHlengwa. Futhi konke Ayekuhlengile kwakulotshwe kuleyoNcwadi. Konke lokho Akufelayo kwakulotshwe eNcwadini, futhi Wayengenakusuka esiHlalweni saKhe sokulamulela aze ukuba Usehlangisisile. Futhi Wayengenakukuhlenga esiphambanweni, ngoba babemiselwe ngaphambili eNcwadini yokuPhila yeWundlu, futhi Wayefanele ahlale Lapho ukwenza izinxuselo aze ukuba lowomuntu wokugcina usephelile. Udumo!

140 Kodwa ngeliny'ilanga Wasukuma Lapho, weza. Yayikuphi iNcwadi na? Yayiselokhu ikuMnikazi oyahlukaniselwe, uNkulunkulu uSomandla. Futhi uJohane waqalaza, futhi wakhala, ngoba kwakungekho-muntu ngisho owayefanekile ukuba abuke eNcwadini futhi, ikakhulukazi, avule iziMpawu, ukuba embule ukuthi yayiyini imfihlakalo eyayifihliwe.

141 Izimfihlakalo yayiseziMpawini eziyisiKhombisa. Ngenkathi kuvulwa leziMpawu eziyisiKhombisa, ezavula iBhayibheli lonke. IziMpawu eziyisiKhombisa; Lwalunamekwe ngophawu ngeziMfihlakalo eziyisiKhombisa, futhi kuleziziMpawu eziyisiKhombisa kubabelele imfihlakalo yonke yaLo. Futhi kwakuyiNcwadi yokuHlengwa, iTestamente eLisha.

142 Hhayi eLidala. Kuphela lamemezelela iTestamente eLisha. "Benziwe... abanakupheleliswa ngaphandle kwethu," amaHeberu 11. Niyabo? Niyabo? Manje, ukuhlengwa kuphela kufika lapho uMhlengi esefile. Futhi ngokungaba namandla babephansi kwegazi lamawundlu, hhayi uMhlengi; babengakahlangwa, kwaze kwafika uMhlengi.

143 Qaphelani manje ngenkathi loMhlengi... uJohane waqalaza, futhi nakhu kuhlezi uNkulunkulu esiHlalweni sobukhosi, neNcwadi esandleni saKhe, eyayinamatheliswe ngeziMpawu eziyisiKhombisa, nalo lonke icebo lokuhlengwa lalikuYo.

144 Futhi yayikade ilahlwe yisintu, u-Adamu. Futhi uNkulunkulu... Yabuyela emuva kuphi na? USathane wayengenakuYithatha; wavele nje wambangela ukuba aYilahle. Kodwa pho-ke iNcwadi yaya kuphi khona-ke na? Ayibanga ngeyesintu. Izibusiso azibanga ngezalapha; lapha isintu sase siYilahle. Ngakho Yabuyela ngqo kuMnikazi wayo wasekuqaleni, lowo kwakunguNkulunkulu.

145 Nangu Uhlezi naYo, futhi Ubiza indoda ethize, umuntu mumbe, ukuba eze aYithathe.

146 UJohane waqalaza, futhi kwakungekho muntu eZulwini, kungekho muntu emhlabeni, kungekho muntu, kungekho Ngelosi, akukho okwakungayithatha iNcwadi noma kuqaqe iziMpawu, noma ngisho ukuba kubuke kuYo. Akekho owayefanelekile. UJohane wathi wakhala kamunyu.

147 Khona-ke iNgelosi yafika kuye, yathi, "Ungakhali, Johane, ngokuba iNgonyama yeSizwe sakwaJuda inqobile, futhi Ifanele."

148 NoJohane wabheka ukuba abone iwundlu... noma abone ingonyama, futhi wafumana ini na? IWundlu, futhi kwakuyiWundlu elineGazi, iWundlu elalihlatshiwe. Isikhathi esingakanani na? Selokhu kwasekelwa izwe.

149 IWundlu leza, lahamba lakhuphukela kuYe owayeneNcwadi esandleni saKhe sokunene, futhi layemukela iNcwadi;

lakhwela esiHlalweni sobukhosi lase lihlala phansi. Yilokho-ke. Kwase kuphelile (nini na?) ngenkathi kwembulwa iziMpawu. Ngenkathi owokugcina, lokho kwakuyikho konke Elalikulhengile, kwakungekho lutho. . .

Lifikela ukuhlenga.

<sup>150</sup> Awusho, “Alibahlanganga ngani eminyakeni engamashumi amane eyedlula na? Eminyakeni eyizinkulungwane ezimbili eyedlula na?”

<sup>151</sup> Niyabo, amagama abo aseNcwadini yokuPhila, kuleyoNcwadi. Futhi Lalifanele lime lapha, ngoba kwakuyinhloso kaNkulunkulu ukubahlenga. Amagama abo abekwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. IWundlu labekwa lapho nakho, ukuba lihlatshwe. Nanti lifika iWundlu, ngenkathi lihlatshwa, libuyela ukwenza izinxuselo.

<sup>152</sup> Liqapheleni! Kuyobakhona inqwaba yokulingisa, inqwaba yakho konke okunye, kodwa kwakukhona othile ngempela owayezosindiswa, ngokuba Lona. . . IBandla lamiselwa ngaphambili ukuba lingabi nachashaza noma mbimbi. Lizoba Lapho. NeWundlu lafela leyonhloso. Kwase kuthi-ke ngenkathi igama lokugcina kuleyoNcwadi lihlangwa, iWundlu leza layithatha iNcwadi, “Yimi engakwenzayo!”

<sup>153</sup> IziNgelosi, amaKherubi, amaLunga angamashumi amabili nane, iZilo, konke, kwethula imiqhele yakho, kwawa phambi kwesiHlalo sobukhosi, futhi kwathi, “Ufanele Wena!”

<sup>154</sup> UJohane wathi, “Konke eZulwini nasemhlabeni kwangizwa ngimpongoloza, ‘Amen,’ ngidazuluka, ‘Haleluya,’ nezindumiso kuNkulunkulu.” Ukudazuluka kwenyukela phezulu. Ngani na? Amagama abo lalikuluyoNcwadi, ukuba embulwe, neWundlu lase lilembulile.

<sup>155</sup> IWundlu lase lilihlangile, kodwa Lalingenukuza kuze kwembulwe onke amagama, futhi lokho kwakwenzeka ngaphansi koPhawu lwesiThupha, ngaphambi kokuba kwephuke olwesiKhombisa. Khona-ke ongenachashaza. . . Khona-ke iWundlu lezela lokho Elalikulhengile. Lifikela ukubiza lokho Elalikulhengile. Selivele linakho, khona lapha eNcwadini, liYithathe esandleni saKhe. Manje Lizela ukuzokwemukela lokho Elikuhlangile. Lowo ngumsebenzi waLo. Selenzile. Lizela ukuzokwemukela. O, isikhathi esinje—esinje pho! Likufakazele, uPhawu lwesiKhombisa likufakazile. Labuya lathatha iNcwadi yokuHlangwa!

<sup>156</sup> Qaphelani, kwakuzoba nguMlayezo wengelosi yesikhombisa owawuzokwembula olwesikhombisa, iziMpawu eziyisiKhombisa. ISambulo 10:7, manje, nizokuthola. Niyabo?

<sup>157</sup> “Wayeseyibona leNgelosi yehla, yabeka unyawo lwaYo ezweni nasolwandle,” lowo kwakunguKristu, “inothingo

lwenkosikazi luphezu kwekhanda laYo.” Iqapheleni, nizoYithola eSambulweni 1, futhi, “nothingo lwenkosikazi luphezu kwekhanda laYo; ibukeka njengejaspi nesardiyu,” nokunye nokunye. Nansi Iza, yabeka isandla esisodwa... “Unyawo olulodwa phezu kwezwe, olulodwa phezu kwamanzi; yaphakamisa isandla saYo. Yayinonhloko lwenkosikazi phezu kwekhanda laYo,” nokho. Leso yisivumelwano. YayiyiNgelosi yesiVumelwano, okwakunguKristu; wenziwa waba-mncane kuneziNgelosi, ukuba ahlupheke. Nango Eza, “Yayisiphakamisela izandla zaYo eZulwini, futhi yafunga Yena ophilayo kuze kube-phakade naphakade,” OPhakade, uBaba uNkulunkulu, “ukuthi akusayikubakho isikhathi,” lapho lokhu sekwenzeka. Sekuphelile. Sekwenziwe. Sekufeziwe.

<sup>158</sup> Bese kuthi-ke umbhalo uthi, “Futhi ngo—ngoMlayezo wengelosi yesikhombisa yasemhlabeni,” isithunywa emhlabeni, uNyaka weBandla wesikhombisa nowokugcina, “ekuqaleni kwenkonzo yaso,” lapho isuka iqala emhlabeni, ngalesosikhathi, “imfihlakalo kaNkulunkulu, yaleziziMpawu eziyisiKhombisa, iyofanele yaziwe ngalesosikhathi.” Manje siyabona ukuthi sikuphi. Kungaba yiso, bangane, kungaba yiso na? Qaphelani, konke kungenzeka.

<sup>159</sup> Konke lokho obekuhlangiwe eNcwadini, Uzela ukuhlengwa. Konke lokho okwakuzohlengwa kwakuseNcwadini, kwamiselwa ngaphambili ngaphambi kokusekelwa kwezwe. Ufikela ukuKuhlanga. Konke Ayekuhlangile kwakulotshwe phakathi kuyo.

<sup>160</sup> Ngifuna ukunibuza umbuzo manje. Nani bantu abaseyitepini, lalelisani. Lawomehlo esabekayo, lelokhanda elesabekayo, ngahle ukuba yingakho loMlayezo ubuphikisana kakhulu nabesifazane bonyaka wesimanje na? Ngahle ukuba lona yilowoMlayezo wengelosi yokugcina na? Wathini ezansi lapho emfuleni, cisha eminyakeni engamashumi amathathu nantathu eyedlula na? “NjengoJohane wathunyelwa,” niyabo, “ukumemezela ukufika kokuqala kukaKristu, uMlayezo wakho uzomemezela ukuFika kwesibili.” Umhlaba jikelele, futhi yilokho okwenzileyo, ngakho-ke ukuFika kufanele kubeseduzane. Qaphelani ukuthi kwenzekani manje.

<sup>161</sup> Ngani na? Ngenwaye ikhanda lami. Ngibhuquze ephilweni lami. Ngihambe kwiphansi. “Yin’indaba ngani na?”

<sup>162</sup> Ezinsukwini ezimbalwa ezedlule, ngabuza amadoda amabili engangigibele nawo. Ngabuza uJack Moore ngesinye isikhathi. Futhi nonke niyamazi uJack Moore. Ngiya kuye eShreveport. Ngathi, “Mfowethu Jack, ubungumngane engisondelene kakhulu naye emhlabeni.” Futhi ngingakambuzi, ngabuza umkami.

<sup>163</sup> Uma noma ubani owazi noma yini ngami, ububi bami na—nakho konke, ngumkami, niyabo, umuntu othandekayo. Futhi

ngathi kuye ngelinye ilanga, ngathi, “S’thandwa, njengomyeni wakho, ngingumfundisi weVangeli. Angithandi ukuletha ihlazo kuLowo engimthandayo. Qhabo. Angifuni ukukulimaza. Ngingelethe ihlazo kuwe. UNkulunkulu yala ukuthi ngike ngenze noma yini engakulimaza. Futhi kakhulu kangakanani-ke noma yini eyolimaza uNkulunkulu, ngiMthanda kangakanani! Wena ungumkami; Yena unguMsindisi wami noNkulunkulu. Ngifuna ukukubuzo umbuzo. Ungacengi. Ngitshela iqiniso.” Ngathi, “Ngabe ngifundise kakhulu. . .”

164 Futhi ngiye ngamangala. Ngingozenzayo, ngi—ngingogqogqayo, oxakile, oyingqaba. Ngiyakwazi lokho. Wonke umuntu wathi, “Nhloboni yomuntu!” Awu, uyabo, ungeke uzenze qobo lwakho. Uyilokho oyikho, ngomusa kaNkulunkulu.

165 Futhi nga—nga—ngathi, “Ngabe sengilahlekelwe yingqondo yami kancanyana nje, uyazi, futhi—futhi isithe ukuhamba na?” Ngathi, “Kungani ngigxeka labo besifazane, njalo njalo, lapho ngibathanda na?”

166 Bayabiza, bathi ngangi “ngozone abesifazane,” nje angizondi. . .Nje ngi “zone abesifazane.” Niyabo? Yiphutha lelo. Ngiyabathanda abesifazane, ngiqonde ukuthi, njengodadewethu.

167 Angizukukumbambatha emhlane, ngikubona ukuthi usephutheni. Ngingakutshela lokho. Ngikuthanda kakhulu ngalokho. Amadoda athize engenza lokho, kuluhlobo olwehlukile lothando. Niyabo? Ngiyakuthanda ngoba ngithanda oyikho; ungumsizi endodaneni kaNkulunkulu, futhi uyingxenywe yayo. Niyabo? Futhi ngi—ngiyakuthanda ngenxa yokuthi—yokuthi wenziwa ngomfanekiso wendoda, nendoda yenziwa ngomfanekiso kaNkulunkulu, ngakho ngakho-ke, ndawonye, nimunye kuKristu. Yingakho ngikuthanda. Noma yiyiphi, enye into, ayilutho kukho. UNkulunkulu uyakwazi lokho, yonke impilo yami. Niyabo? Kunjalo. Ngiyakuthanda. Bengingasukumelani futhi njalo njalo. . .

168 Lapho bethi, “Tshela bonke abesifazane, lapho, uma bezoba bazozwa uMfowethu Branham eshumayela, bakame izinwele zabo ngokwehlukile. Bafake isigqoko noma okuthize noma okunye, ngoba uzoqala ukuqhuma mayelana nezinwele ezimfishane, futhi okwenu. . .Ningapendi-buso,” nokunye nokunye kanjalo. Yilokho abakwenza. “Konke akhuluma ngakho!”

169 Othile wathi, “Yini unga. . .” Wathi, “Abantu bakukholwa ukuthi ungumprofethi. Awubafundisi ngani abesifazane ukuthi zemukelwa kanjani iziphiwo zokomoya ezinkulu, nezinto ezinjengalokho, esikhundleni sokuzama ukubafundisa into enjengalokho na?”

170 Ngathi, “Uma bengenakubafunda o-ABC babo, bazobazi kanjani ongwaqa na?” Niyabo? Lungani, kuqala.

171 Futhi lapho ngishumayela kakhulu, kuya ngokuba kubi kakhulu. Futhi khona-ke uthi, “Awuyeki ngani na?” Qhabo, mnumzane. Kuzobakhona iphimbo, ufakazi omelene nakho.

172 Omunye wamadoda adume kunawo onke enkonzweni namuhla, wangibeka izandla esikhathini esingeside, wathi, “Ngizokukhulekela, Mfowethu Branham, uma uzongivumela ngikwenze, ukuba uNkulunkulu uzokhipha lokho enhliziyweni yakho.” Wathi, “Shiya phansi labo besifazane, kulezozinto.”

173 Ngathi, ngathi, “Uyakholelwa kulokho, mnumzane na? Ungumshumayeli wobungcwele.”

174 Wathi, “Impela. Angikukholwa, kodwa,” wathi, “lokho ku—lokho kuku. . .”

Ngathi, “Qhabo.”

Wathi, “Lokho kukubelusi.”

Ngathi, “Abakwenzi.”

175 Ukhona ozofofanele akwenze. Umfula umele uwelwe. Isikhumba sizofanele siyobulwe. Angifuni ukukwenza. UNkulunkulu uyazi angifuni ukukwenza. Abaningi balabo besifazane bondla abantwana bami, futhi bebengabeka phansi ukuphila kwabo ngenxa yami, cishe impela. Niyacabanga, nomusa kaNkulunkulu wachithelwa ndawo-zonke ngoMoya oNgewele, nicabanga ukuthi ngangingama ngithule futhi ngibone lowomuntu bandla ehamba ayothi ngqu ngaleya angene ePhakadeni engenathemba, uma ngingadazuluki kakhulu ngimelane nakho na?

176 Akusikho ukuba ngunqeqe; kodwa umoya walesisizwe, umoya webandla, hhayi uMoya kaKristu, manje; umoya webandla, ihlelo, usonte laba besifazane baphuma bayongena kuleyongxovangxova ngaphandle ngaleya. Futhi kuphela ngiliphimbo, elimemezayo, “Phumani kukho. Balekelani lokho kungcola.” Ningamvumeli udeveli enze into enjengaleyo kini. Kuliphutha!

177 Nani ma-Assemblies of God, nivumela labo abesifazane, nivumela labo besifazane baphungule izinwele zabo, kodwa nibenqabele ukupenda ubuso. Eqinisweni awukho umBhalo omelene nokupenda ubuso, kodwa ukhona omelene nokuphungula izinwele zenu. Akafanele ngisho ukukhuleka phambi kukaNkulunkulu, kusho iBhayibheli. Umyeni wakhe unelungelo lokwehlukana naye futhi amshiye. Kunjalo. Uzikhombisa ezweni enjengowesifazane ongcilile. IBhayibheli lasho njalo. Uhlazisa umyeni wakhe uqobo lapho ekwenza. Yilokho impela iBhayibheli elakusho. Niyabo?

178 Awu, kodwa owesifazane openda ubuso, sithola owesifazane owakwenza eBhayibhelini, munye kuphela. KwakunguJezibele. Kwakuyilowo-ke. Okunguyena muntu kuphela eBhayibhelini owake wapenda ubuso, kwakunguJezibele, futhi uNkulunkulu

masinya wamnikela e—ezinjeni zasendle. Usephenduke waba yihlazo, futhi ngisho naye . . . Konke, konke okudelelayo kubizwa ngoJezibele.

<sup>179</sup> Anidingi ukuba nenze lokho. Anidingi ukuba nikwenze. Yini enenza nikwenze khona—ke na? Umoya kadeveli.

<sup>180</sup> Anikuqondi. Ngiyazi anikuqondi. Ninga—ningabantu abalunge kakhulu. Nilungile. Niyangixhawula, nikhulume nami.

<sup>181</sup> Futhi ngiyanihanda. Kunjalo. Kodwa uma ngibona lokho, ngingebe ngumzencisi. . . UPawulu wathi, “Angigwemanga ukunitshela lonke iCebo likaNkulunkulu.” Kwangathi kungebekhona igazi lowesifazane eliphezu kwami ngaloloSuku, noma kungabi elowesilisa. Nginitshelile iQiniso. Futhi bengikuzonda ukukwenza; hhayi ukuzonda ngoba angifuni ukwenza lokho uNkulunkulu angitshela khona ukuba ngikwenze, kodwa ngiyanihanda. Angifuni ukunilimaza, pho ngizokwenzenjani na? Kodwa olucwebile, uThando lobuNkulunkulu luzoniqhubela ukuba nikwenze.

<sup>182</sup> UJesu waze wakhulekela ngisho ukusivika isiphambano. “Kungenzeka yini kuba isitsha sedluliswe na?” Wathi, “Nokho, akungabi yintando yaMi, eyaKho.”

<sup>183</sup> Ngabe ngizoba ngumfo osho lokhu na? Ngabe ngizodingeka ngithathe labo besifazane abaligugu abanomoya omuhle kakhulu nakho konke, futhi ngivele ngibayobule babe yizicucu na? Ngabe ngizodingeka ngikwenze na? Ngabe ngizodingeka ngithathe abafowethu abangabefundisi, futhi ngime lapho futhi ngibatshela ukuthi bathanda imali ne—nehlelo kangcono kunoma bethanda uNkulunkulu na? Mina, kubafowethu abaligugu ababeka ingalo yabo. . . O, ngabe ngizodingeka ngenze lokho na? O Nkulunkulu, ungangivumeli ngikwenze.

<sup>184</sup> Kodwa angigwemanga ukunitshela lonke iCebo. KuluThando loqobo olungiqhubele ukuba ngikwenze.

<sup>185</sup> Ngabe yingalokho loMlayezo ube ngalendlela na? Awukho ndawo ezweni onjalo. Ukuphi na? Kulungile. Bayesaba. Niyabo? Kodwa ubungesabi. Impela. UNkulunkulu uhlala njalo eyileyondlela, niyabo. Kulungile. Ngabe lokhu yingakho abesifazane bafanele besolwe kangaka yiloMlayezo na? Bengazi, kwakungembuliwe. Kwakhonjiswa mina, kodwa akuzanga kimi kwaze kwaba ngolunye usuku nje. Niyabo? Bhekani lapho. Kulungile. Impela kufanela inkonzo.

<sup>186</sup> Manje ake nime umzuzu. Sesake sabakhona yini isikhathi lapho khona kuba yizwe lowesifazane ngaphambili na? Ya. Ngokomlando, ngezinsuku zika-Eliya, kwakukhona owesifazane othiwa uJezibele. Futhi wathola ukubusa phezu kwebandla likaNkulunkulu, elithi iBhayibheli uyophinda futhi ngezinsuku zokugcina; umoya wakhe, ngebandla, inhlango. Futhi uyoba yisifebekazi, futhi onke amanye amabandla kanye



naye ayoba yizifebe, njengoba enjalo nje yena. Ngabe kunjalo na?

<sup>187</sup> ISambulo 17, sathi, “Uyisifebekazi, futhi uNGUNINA WEZIFEBE.” Lokho kungebe ngamadoda. Lokho ngabesifazane. Niyabona na? Futhi bonke baphoswa, besezwa, eChibini loMlilo, futhi baqedwa. Ngabe yiqiniso lelo na? Nakho lapho ukhona.

<sup>188</sup> Qaphelani, ngenkathi lowoJezibele esukuma enkundleni, kwabakhona indoda eyasukuma yamelana nakho. UNkulunkulu waletha indoda. Asazi ngisho ukuthi ivelaphi. Yayingenasendlelelo senkonzo. Yayingazange ibe ngumpristi noma lutho. Iyaphuma, umhlali-mahlathini omahhadlahhadla omdala ogama lingu-Eliya, futhi wabeka izembe empandeni yomuthi, futhi bamzonda. Akusikho lokho kuphela, kodwa lonke ibandla lakhe lamzonda.

<sup>189</sup> Futhi ngesinye isikhathi wacabanga ukuthi wayemi yedwa. Wathi, “Qhabo, ngingezinkulungwane eziyisikhombisa nokho ezikanye nawe impela.” Niyabo? Lelo kwakuyileloqembu elikhethiwe, niyabo. Kuhlala njalo kuyileloqembu. Wathi, “Ungesabi, Eliya. Ngiyazi ucabanga ukuthi uyaxoshwa, ngoba amahlelo akuxoshele phezulu lapho esicongweni segquma. Kodwa,” wathi, “Ngingezinkulungwane eziyisikhombisa ezikholwa yinto efanayo oyishumayelayo. Niyabo, nginabo.”

<sup>190</sup> Kwase kuthi emva kosuku lwakhe, iRoma yengamela, futhi lapho kuba yisikhathi kwaba yizwe lowesifazane futhi, zonke izimfashini za—zabesifazane, ukuthi baphuma kanjani bedlubhe izigqoko zabo nezinto, niyabo. NoNkulunkulu wavusa omunye enoMoya ofanayo phezu kwakhe, uMoya ka-Elisha. Ngabe kunjalo na? Futhi wathi, “Izembe libekiwe empandeni yomuthi.”

<sup>191</sup> Futhi kwakukhona owesifazane onoshiki omdadlana phakathi lapho, futhi wayegane eyakhe...eshiye umyeni wakhe, wagana umfowabo, uHerodi. UHerodiya, futhi wayengu—umhlelisi opend’ubuso wangelolosuku, wasina. Wafundisa intombazane yakhe ukuthi kusinwa kanjani. Wayenendodakazi, ngoyise oyisingababa, u—usingababa; ngobaba, umfowabo. UHerodiya! Leyo kwakuyindodakazi yo—yo—yowesifazane. Wayese-ke emfundisa ukusina, futhi waba ngumdansi wangempela ohhundula izingubo, efuze unina. Futhi wayecabanga ukuthi wayengagana kane noma kahlanu, enze noma yini ayeyifuna.

<sup>192</sup> Futhi nakhu kuphuma uHerodi. Bonke babengamaJuda, manje khumbulani. Babengabantu bebandla. Nakhu kuphuma uHerodi, nebandla lakhe, ukuzwa lomprofethi, abantu babekholwa ukuthi wayengumprofethi.

193 Wahamba waqonda ngqo ebusweni babo bobabili, wayesethi, “Awuvunyelwe ube naye.” Ngabe lokho kwamqhumisa! Niyabo?

194 Manje, omunye umuntu ojwayelekile nje wayeyothi, “Sawubona, Herodiya? Impela siyajabula ukuba nawe ebandleni lethu namhlanje.” Kodwa hhayi uJohane.

195 UJesu wathi, “Naphuma ukuyobona bani, ngenkathi niphuma ukuyobona uJohane na? Naphuma ukuyobona ogqoke kahle njengompristi na? Qha, lokho kungenzeka, leyonhlobo yanga izingane futhi imbele abafileyo.” Niyabo? Wathi, “Naphuma ukuyobonani na? Umoya, umhlanga ontengantengiswa ngumoya na? Bathi, ‘Woza ngapha, Johane. Sizokuholela kakhulu uma uzosishumayelela. Futhi, thina, siyinhlangano enkulu kunazo zonke?’” Hhayi uJohane. Qhobo, akazange ayobona lokho.

196 Wathi, “Naphuma ukuyobonani, ngaleyonkathi, ngenkathi nihamba ukuyozwa nokubona uJohane, umprofethi na?” Wathi, “Futhi Ngithi, kini, odlula umprofethi! . . . ningakwemukela, nguye lona umprofethi akhuluma ngaye ukuthi wayeza, ‘Ngiyakuthuma isithunywa saMi phambi kobuso baMi, futhi siyakulungiselela iNkosi indlela.’” Wayeyisithunywa sesiVumelwano. Wathi, “Akuvelanga umuntu, ozelwe ngowesifazane, omkhulu njengoba enjalo yena.” Niyabo?

197 Yilolohlobo lomuntu uNkulunkulu aluvusayo lwangalolosuku, u-Eliya, umuntu ohlala ehlathini elimnyama. UJohane, into efanayo. Niyabo? UMoya ka-Eliya wawuphezu kukaJohane. Futhi Uthi, lapho sekufika usuku lowesifazane futhi, lowoMoya uyovuka futhi, “Ngaphambi kokuFika kweNkosi, lapho umhlaba uyoshiswa, nabalungileyo bayophuma bahambe phezu kwe—kwemilotha yababi, njengemilotha phansi kwezinyawo zabo.” Wakwethembisa, futhi, kulezizinsuku. Qaphelani, uMoya oNgcwele wakwethembisa lokho. Kuyafanelana nesikhathi esiphila kuso.

198 Kufanele kubekhona omunye ovukayo. Ofanele afike, ngokuba kungu ISHO KANJE INKOSI, uMalaki isahluko se 4. Yilokho impela Athi kuyoba yisibonakaliso, “Ngaphambi nje kokufika koSuku lweNkosi olukhulu nolwesabekayo, Ngiyonithumela u-Eliya.” Futhi uzokwenzani na? “Aphendulele izinhliziyi zabantwana zibuyele emuva eMfundisweni yawobaba, babuyele eBhayibhelini,” baphume kulomehluko wamahlelo, “futhi babuyele eBhayibhelini, babuyele kuNkulunkulu.” Yilokho Ayokwenza. Qaphelani ukuthi yisikhathi esikhulu kanjani esiphila kuso.

199 Labobaprofethi babasola labobesifazane besimanje bezinsuku zabo, futhi bobabili bahlawula ngokuphila kwabo. Umlando uyakufakazisa ukuthi ngasinye salezozikhathi kwakuyizwe lowesifazane, lapho abesifazane belawula.

<sup>200</sup> Bukani ngenamuhla. Sizoba noyedwa, uMongameli, ngolunye lwalezizinsuku, kubukeka sengathi bekungenzeka njengamanje. Eqinisweni, yena owesifazane unguMongameli. Niyabo? Owesilisa uyinhloko ngegama nje. Lapha esikhathini esingeside esedlule, kwesinye sezinye izizwe, yena owesifazane wayethola udumo olukhulu nakho konke kubo bonke abantu, waze wathi uMongameli, qobo lwakhe, wathi, “Ngingumyeni wakhe.” UMongameli wase-United States, niyabo. Uhlela izimfashini, abesifazane beyilandela, niyabo, njengoba nje kwenza uJezibele. Nayizwa intshumayelo yami ngokuthi *INkolo KaJezibele*. Niyabo, niyazi. Niyazi ngakho. Niyabona ukuthi sikuphi manje na?

<sup>201</sup> Niyabona ukuthi kwenzekani lapha, evikini noma amabili edlule, lapha edolobheni na? Umfundisi weFaith Lutheran wamema umpristi wamaKatolika weNhliziyo eCwebileyo ukuba enyuke azomshumayelela, futhi wakwenza, nomfundisi weFaith Lutheran wehlela kumpristi wamaKatolika futhi wamshumayelela.

<sup>202</sup> UMkhandlu wamaBandla ngaleya manje, lowo ohlangene eRoma. Lencwadi ejikelezayo ukuthi umngani wami, uDavid duPlessis; ngenkathi ngihlezi lapho futhi ngikhala kuye ngayo, eFourteenMile Creek, esikhathini esingeside esedlule; engaqondi ukuthi wasonta ibandla waliqondisa eBabiloni, lapho wonke umuntu ethi, “O, onke amabandla lizoba linye manje.” Ya, ngiyakwazi lokho, niyabo, khona impela okubhalwe encwadini yami yesiprofetho ngo 1933, ukuthi kuyokwenzeka. Ngani, aniqondi yini ukuthi nguSathane ebumbana ndawonye na? IBhayibheli liyakusho lokho. Futhi nje emva kancanyana, emva kwesikhashanyana nje, kothi nje bangaba munye, khona-ke ukungakhethi bandla sekuphelile, niyabo. Luyoba lapho-ke uphawu lwakho lwesilo, kunjalo. Niyabo?

<sup>203</sup> Nje anginaso isikhathi sokungena kulokhu, kodwa, sekuthi akube yishumi nanhlanu kushaye eleshumi nambili. Niyabo, ngifuna ukuqeda lokhu, ngithole leliphuzu. Ngibeka nje lemiBhalo phakathi lapha lapho eningabona khona okunokwenzeka ukuthi sikuphi, sizobe-ke sesivala emizuzwini embalwa.

<sup>204</sup> Manje qaphelani nje ukuthi kwenzekeni. A—abaprofethi babasola labo besifazane ngalezozinsuku futhi wabizwa ngaba “zonda abesifazane.” Kunjalo. Umlando uyakufakazisa ukuthi kwabanjalo.

<sup>205</sup> Manje ake nilinde umzuzu nje. Nibhala phansi imiBhalo, nifanele nibhale phansi uThimothewu wokuQala 5:6. IBhayibheli lathi, “Owesifazane ozinikela e—ekutamase ni kwezwe.” Kungebe kwaba ngukutamasa kukaNkulunkulu; ngakho kwakumele kube-njalo, niyabo. “Owesifazane ozinikela ekutamase ni kwezwe ufile esekhona.” Yilokho umprofethi

akusho, uPawulu oNgcwele, “Owesifazane ozinikela kulokhu ukutamasa kwesimo sezwe ufile esekhona.” Futhi uma enqaba umusa, anganqamula umugqa ohlukanisayo lapho kungasekho ndawo yakhe. Futhi khona-ke ukuphi, namehlo akhe apendiweyo, izinwele zakhe ezigundiweyo na? Futhi usenqamule umugqa, engasena ndlela yokubuya, futhi kuzoba nenkonzo azoyishunyayezwa. Kodwa khumbulani, ngalesosikhathi, sekuphelile konke. Sekwenziwe. Kungukuhanjelwa nje.

<sup>206</sup> Kuzobakhona inkonzo ezobonakalisa izimangaliso ezinkulu, UJoweli washo njalo, kodwa asiyikubakho isikhathi sokuhlangwa. Sekuphelile konke. IWundlu seliyithathile iNcwadi yaLo, nokwaLo okuhlangiwe sekuphelile. Njengoba uJesu kuqala washumayela futhi wenqatshwa, wase-ke ehamba futhi wahambela labo ababephakathi lapho, washumayela kubo ababesekuboshweni, kabaphenduka, akusekhosikhathi sensindiso, leyonkonzo efanayo izofanele iphinde futhi. Ukuba-ke lowo bekunguMdonso wesiThathu na? Kwabalahleke Phakade. Kuthiwani uma lulapho na? Ngethemba ukuthi akunjalo. Kuthiwani uma kuyiwo na? Cabangani ngakho umzuzu nje manje. Kuthiwani uma kuyiwo na? Nkulunkulu yala. Nginabantwana. Niyabo? Kodwa impela kubukeka kusondele ngempela lapha.

<sup>207</sup> Wafikelani lowombono ngiseyinganyana na? Kwakwenziwa yini ukuba ngingacabangi ngawo ngaphambilini na? Kwakwenziwa yini ukuba leso siyezi sifike lapho ekamelweni ngelinye ilanga, sithi, “Nakhu”? Kukhona impela phakathi kwe-un-. . . i—imiphefumulo elahlekile. Futhi uJesu washumayela kuyo, wafakaza, kodwa ayi—yizange iphenduke. Futhi lapho ngishumayela kakhulu, baya ngokuba babi. Akukho kuphenduka. Ayikho indawo yakho.

<sup>208</sup> IWundlu lathatha iNcwadi yaLo ngenkathi, uPhawu lwesiKhombisa nje selulungele ukuvulwa, uPhawu lwesiThupha. Khumbulani, Wasifihlela uPhawu lwesiKhombisa. Wayengekwenze. Ngenkathi iNgelosi ima, usuku ngosuku, ikusho, kodwa-ke Yayingekwenze kulolo. Kwathiwa, “Kukhona ukuthi du eZulwini.” Akekho owayazi. KwakungukuFika kweNkosi.

“O,” wena uthi, “kungebe yikho.” Ngethemba ukuthi akusikho.

<sup>209</sup> Nje ake sithi nje ukuqhubeka kancane lapha. Nginokuthile okubhalwe phansi, niyabo. Kulungile.

<sup>210</sup> Khumbulani, “Lowo wesifazane ozinikela ekutamaseeni kwezwe,” kwezinto zezwe, eziphathisa okwalo. Wayengaya ebandleni futhi aziphathise okongcwele, lokho akuhlangene ngalutho nakho, niyabo, kodwa, “ufile esekhona.”

<sup>211</sup> Buka ukuthi amahlelo limenzeleni. Bamenze umphathi weZwi eliNgcwele, okuphambene neBhayibheli. Bamenza

umshumayeli. Kwenqatshelwe ngumBhalo. Baze bamenze ngisho namanje abe ngumbusi, umphathi dolobha, ababusi, zonke izinto ezweni, nomfundisi endlini kaNkulunkulu.

<sup>212</sup> Kanti, yena unecala laso sonke isono esake senziwa, uyimbangela yaso. Kulungile. Manje, angikwenzi, angikhulumi ngamalungelo. Yena unecala. Nguye owabangela ukuba zonke izingane zizalwe ziyizimpuputhe. Nguye owabangela ukuba onke amathuna agujwe. Nguye owabangela isono, ukugula, ukudabuka. I-ambulense ingeke yakhala kungabangangwa ngowesifazane. Akukho bugebengu okungenziwa, akukho sono, akukho kufa, akukho kudabuka, akukho kuhlupheka, kepha kwenziwe ngowesifazane. Futhi uNkulunkulu uyamenqabela ukuba aye epulpiti ukuba ashumayeke, kepha nokho bayakwenza. Ihlelo, uyabona ukuthi likuphi na?

<sup>213</sup> Ungukulunkulukazi. Udeveli usembezini kanjani pho! Ngani, abantu abangamaKatolika bayabenza, abesifazane, onkulunkulu, bakhuleke kubo; kunjalo, unkulunkulukazi uMariya, nokunye nokunye. Ngiyabona ukuthi kukuphi eMkhandlwini wenkolo yobuKristu abathi kuzofezeka ukuthi bayokhuleka kakhudlwanyana kuJesu uma kuyosiza amaProtestane ukuba angene. Niyabo? Niyabo? O, lokho kumboza ngoshukela ngaphandle! “Akuguquleki,” basho njalo. Niyabo? Kusenguye udeveli omdala ofanayo. IBhayibheli lathi, “Wenza ukuba bonke bemukele uphawu ebunzini labo, ababengenawo amagama abo elotshwe eNcwadini yokuPhila yeWundlu.”

<sup>214</sup> YiBandla elimiselwe ngaphambili engikhuluma kulo, hhayi labo abangaphandle lapho. Qhabo, mnumzane. Abaphuma kuwo onke amaqembu, Udonse abaKhe abamiselwe ngaphambili. Yilokho Akuzelayo, kuyo yonke iminyaka.

<sup>215</sup> Kodwa nango umile. Nango. Nguye lowo; eshumayela iZwi, ephatha iZwi, eba ngukulunkulukazi, nembangela yaso sonke isono. IBhayibheli lathi, “Angimvumeli owesifazane ukuba afundise, noma abuse, kepha abe sekuzithobeni njengokuba usho njalo no-nomthetho.” Niyabo? Futhi angekwenze. Kodwa bamenza umbusi wezwe, umphathi dolobha, umbusi wakwahulumeni; ngokushesha uzoba nguMongameli. Impela. Nakho lapho okhona. Yileyondlela, yileyondlela okuhamba ngayo, niyabo. Futhi nabantu uyakwenza lokho ngoba abalikhathalele leliZwi. Abasoze balibona.

<sup>216</sup> Buka lawomaJuda emi lapho, izifundiswa ezinkulu, amadoda akahle. Futhi uJesu wathi, “Ningabakayihlo, udeveli.”

<sup>217</sup> Ukuba-ke bengiMlethe ecaleni njengamanje phambi kwenu na? Ake nje silithethe umzuzu, futhi uNkulunkulu angithethelele ngokuthatha izinhlangothi ngokumelene naYe; kodwa umzuzu nje, ukunikhombisa okuthize.

218 Ukuba-ke nithi, “Awu, mina, udumo kuNkulunkulu, ngakhuluma ngezilimi! Haleluya! Ngiyazi. Mina, ya, ngi—nginaWo. Makabongwe uNkulunkulu. Ya!” E-hhe, uwemukele na?

219 Khumbulani labobantu bakwa-Israyeli. IBhayibheli lathi, emva kokuba Esebizele abantu ngaphandle, futhi wabasindisa baphuma eGibhithe, Wababhubhisa ngoba abawulandelanga uMlayezo. Niyabo? Badla imana evela eZulwini. Badla imana uNkulunkulu ayinisayo emhlabeni enzela bona ukuba badle, futhi bama ebukhoni besithunywa, futhi bayibonile iNsika yoMlilo, futhi balizwa iPhimbo likaNkulunkulu, futhi balibona liqiniswa. Kwase kuthi-ke, ngoba babefuna ukukholwa uKora, “Kungabakhona amanye amadoda angcwele. Kungabakhona *lokhu*, *lokho*, noma *okunye*. Sifanele sibe ngcwele, nathi. Sifanele senze konke *lokhu*. Bonke abantu ungcwele.”

UNkulunkulu wathi, “Zahlukanise nabo. Suka lapho.”

220 UMose wathi, “Wonke omela iNkosi, akeze nami.” Kunjalo. Niyabo? Futhi wavele wavula umhlaba wabagwinya nya. Niyabo?

221 Babengabantu abalungileyo, nabo. Impela, babeyibo. Babengabantu abakahle. Yebo, mnumzane, kodwa lokho akuzange kukwenze. “Akusibo bonke abathi, ‘Nkosi, Nkosi,’ kepha yilowo owenza intando kaBaba waMi.” “Akusuye lowo oqalayo; yilowo oqedayo.” Lokho, azikho izindlela ezinqamulelayo; wephucwa izimfanelo ekupheleni kokuncintisana. Azikho izindlela ezinqamulelayo. Ufanele nje uze ngendlela nje eyashiwo ngumBhalo.

222 Uma Wona uthi, “Phendukani, nibhaphathizwe eGameni likaJesu Kristu, niyakwamukeliswa isiphiwo sikaMoya oNgcwele,” ayikho indlela enqamulelayo, ukuxhawulana, ukujoyina ibandla noma ihlelo. Woza ngaleyoNdlela! Uma ungafi kuwe uqobo, bese uzalwa ngoMoya kaNkulunkulu, u—u—ulahlekile. Yilokho kuphela. Azikho izindlela ezinqamulelayo.

223 Wena uthi, “Awu, ngiyasonta.” Ngiyazi. Lokho kuhle. “Awu, umama wami. . .” Angikungabazi lokho, kodwa nguwe lona engikhuluma naye. Niyabo? Ufanele uze ngaleyoNdlela, ngoba azikho izindlela ezinqamulelayo; wephucwa izimfanelo ekwaHlulelweni. Uza ngeNdlela eyodwa.

224 Kukhona iNdlela eyodwa kuphela, noKristu uyileyoNdlela. Futhi uKristu uyiZwi elihlala ngaphakathi kuwe, eliqinisa konke Akwethembisa esikhathini sonyaka wakho. Niyabo? Nikutholile lokho na? [Ibandla lithi, “Amen.”—Umhl.] Kulungile. Qaphelani manje.

225 Abanye bathi, “Lababantu balungile.” Impela. Angisho ukuthi abasibo abantu abalungile. Angisho ukuthi uCecilia oNgcwele nabo bonke kwakungesibo abesifazane abalungileyo; wayenjalo nomama wami, kodwa impela angikhuleki kuye.

Impela qhabo. Impela, ngibone izinqwaba zabantu abalungileyo, kodwa abasibo onkulunkulukazi. Bangabesifazane, amadoda. “Munye kuphela uMlamuleli phakathi kukaNkulunkulu nomuntu.”

226 Pho yingani, yingani umuntu, iPentecostal, indoda yezwe ...leyoncwadi ejikelezayo uMfowethu duPlessis, umfowethu oligugu, ayijikelezisayo. Mhlawumbe abanye benu banayo. Beka...Ya, ninayo. EMkhandlwini wenkolo yonke yobuKristu, ngasohlangothini lukaphapha, futhi kwathiwa, “Kwakungokomoya impela.” Lokho ngukwahlukanisa kukamoya, akusikho na? “O, uMoya weNkosi wawulapho, kungokomoya ngempela.” Ya. Nakho lapho okhona.

227 Ngani na? Ngoba kulithuba ukuhlanganisa amaProtestane nalokho ndawonye, esikulwele iminyaka, neBhayibheli lakumela futhi lasitshela ukuthi kuyofika. Futhi awethu... omunye wabholi bakithi abakhulu kunabo bonke ungena ngqo, wathi, “Kunjalo. Yilokho esikwenzayo,” futhi lonke ibandla lamaProtestane liyakungenela.

228 Futhi kunjalo impela, uma uzobuka phezulu lapho, ISHO KANJE INKOSI. Kuqala, iZwi lakusho. Khona-ke uMoya weNkosi washo, ngo 1933, owasho zonke lezi ezinye izinto ngezizwe ziya empini, nokuthi imishini iyoba njani, nakho konke okunjengalokho, wathi yilokho impela okuyokwenzeka ekupheleni. Futhi nakhu. Akwehluleki neze. Futhi nakhu siyakubona kukhuphuka kulolongeka.

229 Niyayikhumbula intshumayelo yami ngokuthi *INkolo KaJezibele* esikhathini esingaside esedlule na? Niyakhumbula u-Elisha eza ehla ngomgwaqo ngalokho kusa, ukubatshela na? Lokho, ngashumayela ngalokho. Niyabo? Nokuthi ngabikezela kanjani ngalesosikhathi ukuthi isikhathi siyofika lapho loMkhandlu wenkolo yonke yobuKristu ekugcineni uyoba uphawu lwesilo, ngoba uyohlangana nesilo. Uyakwenza. Onyakeni wami, ngiphile ngaze ngakubona. Futhi nanka amaProtestane, ngezigidi, ayakwemukela. Ngani na? Yilokho abakufunayo.

230 Baphuphuthekile! UJesu wabatshela labobaFarisi, “Nina zimpumpithe ezihola izimpumpithe. Uma impumpithe ihola impumpithe,” Wathi, “aziyikuwela emgodini zonke na?” Futhi yilapho bewela khona. Ngangiyoke ngikukholwe kanjani ukuthi indoda eyama nami futhi yakhuluma nami, ibingake ihlale phansi futhi iphawule kanjalo! Niyabo, “Kufihliwe, amehlo, kwabahlakaniphile nabanokuqonda, futhi Kwembulelwa izingane zona eziyofunda.”

231 Ngiyazi suku-lumbe lokho kuzobiza ukuphila kwami. Kunjalo. Kuzoba njalo, kodwa lapha iQiniso liyaziwa. E-hhe.

Owokuqala ukufela lelicebo likaMoya  
oNgcwele,  
Kwaba nguJohane umBhaphathizi, kodwa  
akazange adebesele, wafa njengendoda;  
Kwase kufika iNkosi uJesu, baMbethela,  
Washumayela ukuthi uMoya uyo sindisa  
umuntu esonweni. (Ngabe kunjalo na?)

Base bemkhanda ngamatshe uStefanu,  
washumayela wamelana nesono,  
Wabathukuthelisa kakhulu, bamphihliza  
ikhanda phakathi;  
Kepha wafela eMoyeni, waphuma  
umphefumulo,  
Futhi wahamba ukuyohlangana nabanye,  
lesosixuku esikhulu esinikela ngokuphila.

Kukhona uPetru noPawulu, noJohane  
omkhulu,  
Banikela ngezimpilo zabo ukuze iVangeli  
likhanye; (Benzani na?)  
Baxubanisa igazi labo, nabaprofethi  
basendulo,  
Ukuze iZwi likaNkulunkulu leqiniso lishiwo  
ngobuqotho.

Imiphefumulo engaphansi kwe-altare,  
yayimemeza, “Koze kube nini?”  
Ukuba iNkosi ijezise konke lokho okwenze  
ububi;  
Kodwa bazoba baningi abazonikela ngegazi  
lokuphila kwabo (Yebo, kunjalo.)  
NgaleliVangeli likaMoya oNgcwele  
nokuwululeka kwesikhukhula.

Lilokhu livuza igazi.

<sup>232</sup> Yebo, liyokwenza suku lumbe, kodwa ngilinde lelohora lapho sekuphelile.

<sup>233</sup> Omunye udade usanda kuba nephupho. Walithumela kimi, wathi, “Ngibabonile, lelobandla lilungise indlela,” lizongibulala, isinyelela, ngesinye isikhathi, ngiphuma emotweni yami, “ngingena, ngidutshulwe e . . .” Kodwa wathi, “khona-ke uMoya wathi, ‘Hhayi ngalesisikhathi, kodwa kuzoza kamuva.’” E-hhe.

<sup>234</sup> Nkulunkulu yala ukuthi ngixegise kunoma yini. Angazi lutho ngaphandle kukaJesu Kristu futhi Yena ebethelwe. Siphila osukwini olubi kabi. Isono senze lokhu. Yebo. Ba—bakhanda ngamatshe uStefanu. Babenqume ikhanda likaJohane, owesifazane wakwenza. Angazi ukuthi siyowanikela kanjani awethu, kodwa kuyoba suku lumbe. Kulungile, qaphelani.



235 KuJohane oNgcwele, uma benifuna lowomBhalo kulokho. UJohane oNgcwele 6:49, yilapho abadla khona imana, noJesu wathi, “Futhi bona, bonke, bafile.”

236 Uthi, “Awu, dadewethu—wethu, ngi—ngimbonile lona wesifazane esina eMoyeni.” O, ya. E-hhe. “Ngiyababona benza lokho. Ngimbonile ekhuluma ngezilimi. Ngimbonile. . .” Ya.

237 UJesu wathi, “Abaningi bayakuza kiMi ngalolosuku, bese bethi, ‘Ngenze zonke lezizinto.’” Niyabo? “Badla imana ehlane,” uJesu wathi, “futhi bona, bonke, bahlukaniswe iPhakade. Bafile.” Lokho ngukuthi bahambe iPhakade. Babhubha khona lapho ehlane.

238 Niyawakhumbula amaHeberu isahluko se 6, “Labo asebake baziswa iQiniso, futhi bala ukuhamba kuLo, akusekho ukuphenduka kubo.” Niyabo, othiyeka emngceleni okholwa- . . . Lapho iQiniso lethulwa kumuntu okokugcina, futhi bayala ukuLemukela; ngokweNcwadi yamaHeberu, niyabo, bayo. . . akukho ngisho lutho ezweni oluyoke lubasindise.

239 Sebephelile. Akukho kuphenduka, akukho kuhlengwa, akukho lutho okubasalele. Bahlukaniswe iPhakade. IBhayibheli lashi njalo, “Ukulindela umlilo osabekayo nolaka oyakuqeda iphikankani.” Futhi lapho iQiniso leVangeli selifakazisiwe, laqinisekiswa, bese-ke baphenduke basuke kuLo, sebephelile. Yilokho kuphela. Kubi kabi, kodwa ngifanele ngikusho.

240 Khumbulani iziNgelosi ezingabugcinanga ubukhosi bazo, kodwa zasala lapho kulelotilongo ebumnyameni, lapho izwe elihamba khona namhlanje kulelotilongo elifanayo, akukho kuphenduka.

241 Khumbulani eminyakeni embalwa edlule, ngathi, ngenkathi ngehla ngivela eChicago, “Kuzoba ngukuthi iMelika izokwemukela kulonyaka, noma ingeke ikwamukele nhlobo.” Niyabona ukuthi isihambe yayaphi na? Ya.

242 Manje angazi noma uMdonso wesiThathu ungaba yiwo na? O Nkulunkulu, sengathi kungaba kude nalokho! Ngabe ungowalokho uMdonso wesiThathu na? Kungaba yilokho na? O, he! Kucabangeni, bangane. Kucabangeni; angithandi ukukwenza.

243 UJesu wathi, “Loluhlobo lokuzenzisa. . .” Uma nifuna ukukubhala phansi lokho, uMathewu 23, nesikhombisa. Ngi—nginakho lapha, “kufunde lokho,” kodwa ningabona. “Nina baFarisi abayizimpumputhe!” Ake. . .

244 Ninayo imizuzu nje ethi ayibe mubili ehlukele na? [Ibandla lithi, “Amen.”—Umhl.] Ake sibone. Ake siphenye nje kulokho, ngoba ngithe “kufunde.” Bekukhona okuthize lapho engifuna ukukufunda ngaphambi nje. . . Manje ngizonqamula mhlawumbe ngikhiphe okunye okuthize, kodwa ake—ake nje sithole lokhu umzuzu nje. UMathewu 23, umzuzu nje, kulungile,

futhi sizogala evesini lama 27. Lalelani nje manje. Nikufunde konke uma seniya ekhaya, uma nithanda. Eminye nje imizuzu embalwa.

<sup>245</sup> Manje qaphelani lapha. UMathewu 23, futhi siqale evesini lama 27, “Maye kini, babhali!” Manje, khumbulani, lena amadoda angcwele Akhuluma nayo.

*Maye kinina, babhali nani baFarisi, bazenzisi! ngokuba nifana namaliba acakiweyo (lokho abantu abafile, niyabo), amaliba acakiweyo, abonakala emahle ngaphandle, kanti ngaphakathi agcwele amathambo abafileyo, nokungcola konke.*

<sup>246</sup> Ukuzenzisa nemibango nengxabano, ngaphakathi kubo; ngaphandle, “NginguDokotela uS’bani-bani.”

*Kanjalo nani ngaphandle nibonakala kumuntu nilungile, (bukani uMkhandlu wenkolo yonke yobuKristu namaPentecostal ehlezi lapho), kanti ngaphakathi nigcwele ukuzenzisa nobubi.*

<sup>247</sup> Yini ububi na? Into ethize eqinisweni oyaziyo ukuthi ilungile futhi ungeke uyenze. UJesu, manje qaphelani lokho Yena... sizukulwane sini Abeka lokhu phezu kwaso manje.

*Maye kinina, babhali nabaFarisi, bazenzisi! ngokuba nakha amaliba abaprofethi, nihlobisa amathuna abalungileyo, . . . (Niyabo, “O, abaprofethi!”)*

*Nithi, Uma sasikhona emihleni yawobaba, sasingayikuhlanganyela nabo egazini labaprofethi.*

<sup>248</sup> “Sasiyolikhholwa iZwi leNkosi ukuba sasiphile emuva lapho.” Bhekisisani.

*Kanjalo ningofakazi nina, ukuthi ningabantwana bababulala abaprofethi.*

*Nani gwalisani isilinganiso sawoyihlo.*

<sup>249</sup> Yilokho nje okwenzekayo. Manje qaphelani ukuthi Uthini lapha.

*Zinyoka, nenzalo yamabululu, niyakukubalekela kanjani ukulahlwa kwasesihogweni na?*

<sup>250</sup> Ningakwenza kanjani na? Manje Ukhuluma nabefundisi, niyabo, kunjalo, amadoda angcwele. Ningama kanjani futhi nazi ukuthi iBhayibheli liyabikezela futhi liyabatshela labobantu ukuba bangakwenzi lokho, futhi ningama futhi nixegise ngenxa yambalwa amabi kakhulu, amadola anukayo, ngenxa yokuthandawa ngabantu okuthize, nothize ukuba akumbamathe emhlane bese ekubiza ngo “Dokotela”? Ungasho kanjani ukuthi uyabathanda labobantu na?

*Ngishumayela kumateyipu, futhi. Niyabo?*

<sup>251</sup> Ungakwenza kanjani, ungashe kanjani ukuthi uyabathanda labobantu, futhi udedele into enjengaleyo yenzeke na? Niyabo?

Nina—nina baFarisi, nina zimpumputhe, nina nzalo yamabululu, nina nzalo yamabululu, nizokubalekela kanjani ukulahlwa kwasesihogweni na? Lapho nina . . . Ingakwenza kanjani indoda namuhla, eyaziyo ukuthi lezizinto ziliphutha, futhi ime lapho ukuba ibambe ibandla layo, ukuba ikhulise ihlelo layo, futhi yehluleke ukutshela abesifazane namadoda na? Uzolubalekela kanjani ulaka lwasesihogweni, ngenkathi senzela wena na? Uzokwenza kanjani na? Niyabo?

<sup>252</sup> Lalelani, lalelani lapha. Kuzoba yini na? “Ngakho-ke . . .” ivesi lama 34.

. . . *bhekani, mina ngiyothuma kini abaprofethi, . . .*

<sup>253</sup> “Ngiyo,” enkathini ezayo. Nampo abafarisi benu bebuya futhi. Niyabo?

. . . *ohlakaniphileyo, . . . babhali: abanye kubo niyakubabulala nibabethele; abanye niyakubashaya emasinagogeni enu, nibazingele imizi ngemizi:*

<sup>254</sup> Wabikezela ukuthi Wayezothumela labo baprofethi, beneZwi leNkosi. Futhi babezokwenzani na? Into efanayo neyenziwa woyise, ngoba yilokho eniyikho. Niyabo, imimoya ayifi. Abantu ongenwe yiyo uyafa, kodwa imimoya ayifi. Wathi, “Ningabantwana. Nginguye.” Futhi nje qaphelani ukuthi lezizinto zinjani.

<sup>255</sup> Ukuthi uPawulu oNgwele wama kanjani lapho (niyakholwa ukuthi wayengumprofethi na?) futhi wabalahlala abesifazane, ukuba baphungule izinwele zabo; walahlala izinhlangano zabo; wamemezela ukuthi wonke umuntu owayengabhaphathiziwe eGameni likaJesu Kristu ufanele eze uphinde ubhaphathizwe futhi. Kunjalo.

<sup>256</sup> Futhi namhlanje bayaxegisa bese bethi ukukunonga ngoshukela. Abazi mehluko, nokho. Kubi. Uma ihora seliphelile, ngingahle ngisho lokhu, niyabo: babephuphuthekile, bamiselwa ngaphambili ukuba yizimpumputhe. Nkulunkulu yiba nesihawu. Abakwazanga ukukubona.

<sup>257</sup> UJesu wathi, “Niphuphuthekile. Nina zimpumputhe ezingababhali nabaFarisi, nina bazenzisi! Lapho nifunda iZwi elifanayo bonke olifundile, futhi lapha niyeza niNgilahlale. Futhi Ngiyilokho impela iZwi elathi kuyoba yikho kulolusuku. Ngangizoba yisiThunywa salolusuku. NginguMesiya,” Wathi, ngamazwi amaningi kakhulu. “NginguMesiya. Ngabe ngehlulekile ukukufakazela na? Uma Ngingakwenzanga okwalotshwa ngaMi, khona-ke Ngilahleni. Futhi nina baFarisi abayizimpumputhe nihola abantu benu bayongena ngqo entweni enjengaleyo, futhi nithumele sonke isigejane.” Wathi, “Awu, impumputhe ihola impumputhe.” Wathi, “Ninjalo . . .”

<sup>258</sup> Nathi, “O, uma sasiphile emuva esikhathini sikaPawulu oNgwele, ya, ngangiyohambisana noPawulu oNgwele.”

259 Nina bazenzisi! Niyabo? Anihambisani ngani neMfundiso yakhe pho? Naniyokwenza into efanayo ngaleyonkathi neniyenze manje, ngokuba ningabantwana boyihlo, oyihlo benhlangano: abaFarisi, abaSadusi, nozikhukhumezayo. Yilokho—yilokho-ke. E-hhe. Ngizonitshela, na—nasehoreni esiphila kulo, angazi noma lona kungaba nguMdonso wesiThathu? Umzuzu nje manje, niyabo, uJesu wathi, “Loluhlobo lwemukela ukulahlwa okukhulu.” Niyabo? Akukubi na?

260 NjengomMelikana omkhulu, ngesinye isikhathi, ngenkathi isitha sase sizothatha lelizwe, kukhona indoda ngehora laphakathi nobusuku, yagxuma yahlala ehhashini futhi yagibela yehla ngomgwaqo, idazuluka, “Isitha siyeza!” KwakunguPaul Revere.

261 NgingumMelikana, nami. Futhi ngigibele, lelihora laphakathi nobusuku, ngingasho ukuthi isitha siyeza, kodwa silapha! Asizi; sesivele silapha! Sesinqobile. Ngiyesaba sekuphelile; ukunqoba, lelihora laphakathi nobusuku.

262 Khumbulani, eTucson, iziNgelosi eziyisikhombisa, lokho uMlayezo owawuyikho, “Ukuqedwa kwemfihlakalo kaNkulunkulu.” Masinya emva kwalokho, ngehla ngo’ndi . . .

263 Nonke nezwa ngezintaba. Qaphelani. UMfowethu Fred unazo izithombe zakho, noMfowethu Tom. Nami nginazo izithombe, amabhayisikobho, konke. Sizoyikhombisa lapha ngelinye ilanga, futhi sinikhombise nje ukuthi kwakukuphi. Nonke niyayazi indaba.

264 Bhekisisani, iziqongo ezintathu. Wathi, “Nanko owakho wokuQala, owesiBili, nowesiThathu.”

265 Futhi uMfowethu Fred unesithombe esigqamile sawo, ngenkathi yena noDadewethu Martha bedlula. Amafu ayekhuphuke evela emswakameni womhlabathi, futhi wabafihla bonke, futhi nje kukhombisa imiDonso emiThathu; owodwa *lapha*, owodwa *lapha*, nowodwa *lapho*. Niyabo? Isikhombisa!

266 Bhekisisani, owokuQala, isithathu. Isithathu ngukuphelela. Kungaleyonkathi lapho inkonzo yaphuma khona.

267 UMdonso wesiBili kwakungukwahlukaniswa kwemimoya, isiprofetho. (OwokuQala kwakungukuphulukiswa kwabagulayo.) OwesiBili kwakuyisiprofetho esaphumayo, futhi sazi imfihlo yemicabango, ngenkathi iZwi qobo lwaLo labonakaliswa. Okungukuthi, lowo ngumusa.

268 Kodwa, khumbulani, isikhombisa singukuqeda. Kungahle lona kube nguMdonso wokuqeda, sekwedlule na? Kungahle kube njalo na? Kucabangeni manje. Cabangeni nje. Nikuphi na? Niyabo? Isikhombisa njalo singukuqeda. ImiDonso emiThathu!

269 Inkonzo kaJesu yayihlanganise imiDonso emiThathu. Benikwazi lokho na? Qaphelani! Futhi ubeqotho, uma wake

wabanjalo empilweni yakho, manje okomzuzu, imizuzu embalwa.

<sup>270</sup> UMDonso waKhe wokuQala wawungukuphulukisa abagulayo. Waba ngumuntu othandwa ngabantu kakhulu. Wonke umuntu wayeMkholwa, kwakubukeka kanjalo. Ngabe kunjalo na? Ngenkathi ephuma ephulukisa abagulayo, bonke abantu babeMfuna ebandleni labo.

<sup>271</sup> Kodwa ngelinye ilanga Waphenduka wase eqala ukuprofetha, ngokuba WayeyiZwi, futhi WayengumProfethi akhuluma ngaYe uMose. Futhi ngenkathi Ehamba eyobatshele, futhi abatshela ukuthi babephila kanjani, nezinto ababezenza, Uba ngongathandwa nhlobo ngabantu. Lowo kwakunguMDonso waKhe wesiBili.

<sup>272</sup> Angazi noma sekubuye kwafanekisa ngqo futhi na? Cabangani umzuzu nje. Kungaba yiwo na? OwokuQala, ukuphulukisa, wonk'umuntu. OwesiBili: "O, kwakungaba yiJesus Only. Kwakungaba nguBelzabube, kwakungaba yi..." Leyo yinto efanayo abayenza lapho. Niyabo? Imimoya efanayo iphila ohlobweni olufanayo lwabantu, abantu abalahliwe abangasoze basindiswe, ngoba balahlwa ngaphambili; bona, njengoJuda Iskariyotho, owazalwa eyindodana yokulahlwa.

Wena uthi, "UJuda?" Impela.

<sup>273</sup> Khumbulani, wayekholwa impela, kodwa akakwazanga ukuhamba indlela yonke noMlayezo. Wayengathatha ingxenye yawo, kodwa owawo osele akakwazanga ukuwubekezelela. Bangathatha ukuphulukisa nezinto ezinjalo, kodwa lapho sekufika kuNkulunkulu ekhuluma kubekhona izingwejeje, khona-ke lokho kujule kakhulu kubo. "Akukwazi!" Lowo kwakunguJuda. Umoya wakhe ungahlala ngqo uze uyofinyelela kuleyondawana. Akakwazi ukuyihamba emva kwalokho. Niyabo?

<sup>274</sup> Babengamthatha kahle uMose ngenkathi evula uLwandle oluBomvu, nokunye nokunye kanjalo. Kodwa uma sekufika phansi ekutshelweni, babengenjalo, bonke babengezukuphulukisa *lokhu* noma *lokho*, noma *okunye*: "Uzenza uNkulunkulu, phezu kwethu." Niyabo, abakwazanga ukuhamba lokho, uKora nabo. Ngakho, babefanele babe nenhlangano, ngakho uNkulunkulu wavele wabagwinya nya.

<sup>275</sup> Inkonzo kaJesu, ngenkathi Ephulukisa abagulayo, "Wayemangalisa, lowomProfethi osemncane waseGalile! Ngani, Wenza izimpumpethe zibone. Useke wavusa ngisho nabafileyo. Sinezehlakalo ezintathu zakho. Wabavusa ngempela abafileyo."

<sup>276</sup> Kodwa ngelinye ilanga Waphenduka, Wathi, "Nina nzalo yamabululu. Nihlanza ingaphakathi lesitsha. Nibonakala ningcwele, kepha ingaphakathi lenu, anilutho kepha isigejane sezinyoka." O, ngenkathi lesosiprofetho siphuma, silahla

leyonhlangano, khona-ke kwaguquka. BaMphendukela. Kunjalo. Futhi ekugcineni, ngokuMenqaba, baMbethela.

<sup>277</sup> Kodwa ungeke uyibulale iNkonzo. Ihlala njalo. Ungasilalisa isithunywa, kodwa ungeke uwulalise uMlayezo. E-hhe. Kunjalo. Yena wahlala njalo. Futhi qaphelani ngenkathi uMdonso wesiThathu wenkonzo yaKhe ufika. OwokuQala kwakungukuphulukiswa kwabagulayo.

<sup>278</sup> OwesiBili wawungukusola izinhlangano, nokuprofetha; ababekwenzile, ababeyikho, nokuthi kwakuzani. Ukuthi kuyini, ukuthi kuyini, okuzokuza; nokuthi kwakuyini, ukuthi kuyini, nokuthi kuzozani. Yilokho Akwenzile. Ngabe kunjalo na?

<sup>279</sup> Kodwa uMdonso waKhe wesiThathu wawungenkathi Eshumayela kwabalahlekileyo ababengenakuphinde basindiswe. Babesezansi lapho lawo amakhulu, amehlo apendiwe lalikhona, “Hhee, hhee!” Washumayela emiphefumulweni esesihogweni, engazange iwemukele umusa, kodwa yehlukaniswa iPhakade eBukhoneni bukaNkulunkulu. Kodwa nokho yayifanele ikuqonde, Ayeyikho, ngoba uNkulunkulu waMenza lapho.

<sup>280</sup> Angazi noma intshumayelo yaKhe ayikhweli yini iphume ngendlela efanayo ezinsukwini zokugcina, njengoba kwakunjalo na? “Njengalokhu uBaba engithumile Mina, naMi ngiyanihuma. Imisebenzi eNgiyenzayo nani niyakuyenza.”

<sup>281</sup> Balahlwa, babengasoze basindiswe. Babenqabe umusa. Lowo kwakunguMdonso waKhe wesiThathu.

<sup>282</sup> Manje ukhona umbuzo na? UMdonso waKhe wokuQala, Waphulukisa abagulayo. Ngabe kunjalo na? INkonzo yaKhe yesiBili, Wayeprofetha. INkonzo yaKhe wesiThathu kwakungukushumayela kwabalahlekile iPhakade. Izintaba ezintathu, nokunye nokunye; abalahliwe, iPhakade!

<sup>283</sup> Inkonzo kaNowa, zonke izinkonzo, zenze okufanayo. UNowa washumayela. Kunjalo impela. Wahamba wangena emkhunjini. Futhi ngenkathi engena emkhunjini, kwakukhona izinsuku eziyisikhombisa okungenzekanga lutho ngazo. Ubufakazi bakhe bashumayela kwabalahliwe.

<sup>284</sup> ISodoma neGomora! UJesu wabhekisela kukho kokubili njengokufika. “Ngaphambi kokufika kweNdodana yomuntu, kuyakuba njalo emihleni kaNowa, kuyakuba njalo njengoba kwakunjalo emihleni yaseSodoma.” Wabhekisela kuNowa.

<sup>285</sup> UNowa wayenemiDonso emiThathu, futhi owesiThathu wakhe wawukwabalahlekileyo emva kokuba umnyango wase uvaliwe. Ngokuba, uNkulunkulu wawudedela uhlale lapho, lapho okwakungekho muntu owayengangena noma aphume. Babengaphakathi. Ngokuba, (njengasentabeni yesikhombisa) intaba ephakeme kunazo zonke, yilapho Ahlalisa khona umkhumbi, intaba. Niyabo? Kunjalo na?

<sup>286</sup> Ngemihla yaseSodoma, uMdonso wokuQala kwakunguLoti olungileyo. NeBhayibheli lathi, “Izono zaseSodoma zawuzwisa ubuhlungu umphefumulo wakhe olungileyo imihla ngemihla,” ngendlela labo besifazane ababeziphatha futhi benze ngayo.

<sup>287</sup> Niyakhumbula, “Njengoba kwakunjalo nasemihleni kaNowa.” Babenzani na? “Bedla, bephuza, benda, bendisa.” Abesifazane, niyabo, abesifazane. Kwakuyini emihleni yase—yaseSodoma na? Abesifazane.

<sup>288</sup> Nomlayezo wokuQala kwakunguLoti. Bamenza inhlekisa nosulu.

<sup>289</sup> Base-ke bethumela ezinye izithunywa, ezimbili zazo, futhi zehla. Lowo kwakunguMdonso waKhe wesiBili kuLoti... kuyiSodoma.

<sup>290</sup> Kodwa bukani Lowo owahamba ekugcineni, kunomningi umusa nomusa. Kwase kukuyo yonke indawo ngalesosikhathi, kuphele konke ngalesosikhathi. LesosiThunywa sesithathu esehlala lapho, uMdonso wesiThathu, Sasiyini na? Sasinanhloboni yenkonzo na? Sahlala nabakhethiweyo, futhi sabatshela ukuthi kwakwenzekani emva kwaSo. Kunjalo na? Kodwa ngenkathi sesingena eBabiloni, noma eSodoma, Sasifuna ukuthola... .

<sup>291</sup> Ngisho no-Abrahama, ekhala, “Uma ngingafumana abalungileyo abangamashumi amahlanu na?” Kwehle njalo kufike kwa “balungileyo abayishumi na?”

UNkulunkulu wathi, “Yebo, fumana abalungileyo abayishumi.”

<sup>292</sup> Ake ngikutshela okuthize, dadewethu, umzuzu nje. Ungahle ube yimfashini endala, kodwa wena unokuthile lab'onobuhle bezocansi angenakho. Wena unokuthile yena angeke neze abenakho. Kunjalo. Ungahle ube yimfashini endala ngokugqoka kwakho, ugqoke kahle okwenenekazi. Bangahle bathi, “Awumbheke lowomgingqiki omdala ongwele.” Ungakhathazeki. Yena unokuthile lokho lowonobuhle omdadlana wezocansi, onezwe lonke elimbukayo phandle lapho, angenakho. Akasoze abanakho. Ulahlekile, ingunaPhakade. Ulahliwe. Niyabo? Akakaze... Wena unesimilo; wena unobumsulwa. Yena akanalutho. Yena unesicupho esicupha imiphefumulo elahlekile ingene esihogweni. Impumputhe ihamba ingene kuso. Manje, wena unokuthile.

<sup>293</sup> Niyazi, unahle ungabibikho ngisho nasencwadini yebandla, kodwa kungahle kube yimpilo yakho elungileyo ebambe ulaka lukaNkulunkulu ezweni namhlanje. Izwe lingeke likukholwe. Wena owesifazane obizwa ngomgingqiki ongwele, wena ndoda encane engazi lutho neze, kodwa ukhala kuNkulunkulu, imini nobusuku, ngenxa yezono zezwe, unahle ube nguwe obambe ulaka. “Uma Ngingafumana ishumi, Ngizoliyeka. Uma ngingafumana ishumi!” “Njengoba kwakunjalo nasemihleni

yaseSodoma, kuyakubanjalo.” Niyabona ukuthi ngiqonde uk’thini na?

<sup>294</sup> Kungesikho, “Uma ngingafumana amaMethodisti ayishumi, uma ngingafumana amaBaptisti ayishumi, uma ngingafumana amaPentecostal ayishumi, uma ngingafumana abagijimi abayishumi, uma ngingafumana osigele abayishumi, uma ngingafumana abefundisi abayishumi.”

<sup>295</sup> Kodwa, “Uma Ngingafumana abalungileyo abayishumi!” Munye olungileyo, lowo nguKristu. UKristu ehlala koYedwa, labo abayishumi, niyabo, “Ngizoliyeka.”

<sup>296</sup> Kodwa lesosithunywa sokugcina sashumayela kwabalahliweyo. Wena uthi. . . Sehlela lapho. UmBhalo awusho ukuthi kwenzekani, kodwa umlilo wehla ngokusa okulandelayo, kunjalo, emva kokuba Sesenze lezozibonakaliso, masinya emva kokuba Sesenze inkonzo yaSo yesiprofetho. “Uhlekeleni uSara na?”

Wathi, “Angizange.”

Sathi, “Yebo, ukwenzile.” Niyabo?

<sup>297</sup> Manje, masinya emva kwalokho, Sangena eBabiloni, noma sahamba sayongena eSodoma. Asizange sibafumane, ngakho umlilo wehla. Safumana uLoti namadodakazi akhe amabili, sathi, “Phumani lapha njengamanje.” Niyabo? Kwaphuma. Sehlela lapho. Khumbulani, Sasisendleleni yaSo sibheke ezansi. Sathumela izithunywa phambi kwaSo, kodwa Sazehlela qobo lwaSo, kunjalo, ukuthola ukuthi ngabe yonke lento yayinjalo. Futhi Salifumana ligcweleni na? Abesifazane ababuso obupendiwe. Umlayezo kwabalahliweyo. Benzani na? Bawuhleka.

<sup>298</sup> Benzani namhlanje na? Into efanayo. “Ngingowe-Assemblies. Ngingowe Oneness. Ngiyi—ngiyi. . . Ngisinile eMoyeni. Udumo kuNkulunkulu, ngikhuluma nge. . .” Kulungile, qhubeka. “Ngizozigunda izinwele zami uma ngifuna. Ngizokwenza *lokhu*. Ngizo—ngizovele nje ngisho *lokhu*. Angidingi ukubhaphathizwa eGameni likaJesu. A—angikhathali ukuthi kwathiwani. UPawulu ungomdala ozonda owesifazane, empeleni. Lokho yi. . .” Kulungile, qhubeka.

<sup>299</sup> Ngolunye lwalezizinsuku, uma ungakaze vele, uzokweqa lowomugqa. Awusophinde ubenokufisa ukwenza okulungile. Nizwile ukuthi ngitheni na? Udaba. Mfowethu, dadewethu, niyakuqonda okushiwo na? Nizokweqa lowomugqa, futhi anisoze nafuna ukukwenza. Niyolokhu nisalizwa iVangeli, impela, kodwa anisoze naLemukela. Ningeke naLamukela. Kodwa iVangeli liyoshunyayelwa kwabalahliweyo, labo abalahlekile iPhakade, bangeke basasindiswa, nhlobo. Senivele nikuleyondawana, futhi anikwazi. Nicabanga ukuthi nihlala enjabulweni, futhi nifile nisaphila.



<sup>300</sup> O, lalelani. Bonke labo abanqabe uMlayezo wehora, phambi kokulahlwa, iVangeli lashunyayelwa kwabalahliweyo, kuqala, ngaphambi kokuba bahambe; ngaphandle komusa. UNowa, wavala, kwakungubufakazi. UNkulunkulu wavala umnyango, emva kwaloMdonso wesiThathu wakhe. Emva koMdonso wesiThathu eSodoma, iminyango wavalwa. Kwakungasekho musa. Abalishumi abatholakalanga. Nabalahlekile baba neVangeli abashunyayezwa lona, ababengeke besasindiswa, ngoba nje kwakuyi. . . Bekuyileyondelela kuyo yonke iminyaka, yonke iminyaka yenqaba uMlayezo phambi kokwahlulelwa.

<sup>301</sup> Ngabe bakwenzile futhi na? Ngabe lokho kubonakala eNsikeni yoMlilo ezansi lapha emfuleni na? Ngabe lokho kubonakala kuhambisana eMlayezweni wokunquma abesifazane, nokuphosa izindawo lapho okufanele kubekhona, nokusola labo befundisi othatha indawo nehlelo esikhundleni sokuhlala eZwini na? Lapho, uNkulunkulu ukuqinisekisisile ukuthi nguYe, futhi hhayi into ezihluphekelayo engazi lutho engafundile njengomuntu. NguNkulunkulu! Futhi ngabe manje sesifike endawaneni lapho uMdonso wesiThathu uzobuyela futhi uye kwabalahlekileyo, iPhakade na?

<sup>302</sup> Ngabe lokho kwakuyilowombono owanikwa mina, ngisengumfanyanyana ngaphandle ngaleya na? Futhi ngihambe ngaya eNtshonalanga, futhi naso isiPhambano segolide seVangeli sikhanyisa phansi, simemezele isibonakaliso esivela eZulwini, ncamashi nje. Khumbulani, isiPhambano sasibonakala ngasikhathi sinye nxazonke, njenge—njengesivivane, futhi, sakhiwe. Niyabo? Kungenzeka ukuthi kuyingxenye yenhloko lapho sipele khona, futhi saqala kusukela *lapha* futhi senyukela ebunhlokweni na?

<sup>303</sup> Njengesivivane, sikhuphuka sidabula kuLuther, uWesley, iPentekoste, bese-ke kuba ngukusibekela kwetshe. Kungahle kube yilokho na? Uma kuyilokho-ke, sikuphi na? Khona, lokhu kungahle. Ngethemba ukuthi akusikho, kodwa kufanele kube khona. Kuzobakhona. Khumbulani nje, lezo zinkonzo ifanele, zihlala njalo zihlangana okwesisila sejuba ngokufanayo nje, neny. Ifanele ifike. Futhi uNkulunkulu akaguquki. Cabanga ngakho!

<sup>304</sup> Luma unembeza wakho ngamazinyo kamoya, bese uthola ukuthi sikuphi. Ukuba-ke kuyikho, futhi niseyileyondelela eniyo na? Khona-ke seningavele nje nihambe. . . Seniphelile, labo ongaphandle. Emva kokuba iNcwadi yase ithathwe yiWundlu, uPhawu lwesiThupha luyembulwa nazozonke iziMpawu, sekwedlule. Kungaba njalo. Ngethemba ukuthi akunjalo. Kungaba njalo. Kulungile.

Manje, ngabe yingakho loMdonso wesiThathu ubulibele isikhathi eside kangaka na?

<sup>305</sup> Niyaqaphela, uMdonso wokuQala noMdonso wesiBili wasuka komunye waya komunye. Ngabikezela, niyakhumbula, ngenkathi ngiqala kuqala, ngowokuQala. Futhi ngathi, “Kuyofika isikhathi Kuyoze kwazi ngisho nezimfihlo zenhliziyi.” Niyakhumbula na? Bangaki na? Ngani, nonke niyakukhumbula lokho, emihlanganweni yami ngapho. Futhi ngobunye ubusuku ngavele ngahamba ngangena eRegina, phezulu lapho, futhi ngahamba ngaqhubeka emsamo; noMfowethu Baxter lapho, izinkulungwane eziningana zabantu. Nendoda yahamba yenyukela emsamo, [UMfowethu Branham ushaya umunwe wakhe—Umhl.] futhi kwakulapho. Futhi kusukela kulokho bekuyilokhu kufana.

<sup>306</sup> Kodwa sekube yiminyaka selokhu ngiphumile ensimini, emine, cishe iminyaka emihlanu selokhu ngiphumile. Kuyini na? Yini eyenze lokhu na? Ngabe lokho kubengakho yini ukuthi kwakunjengasekuqaleni, kuGenesisi, “Ukubekwezela kukaNkulunkulu”?

<sup>307</sup> Khumbulani, ngenkathi Enza izwe, usuku lwesikhombisa Akenzanga lutho. Waphumula. Niyabo? UNkulunkulu wayenokubekwezela kulowonyaka wesithupha, engathandi ukuba kubhubhe namunye, kepha ukuze bonke beze baphenduke. UNkulunkulu wayenokubekwezela.

<sup>308</sup> Kuphinde, futhi, kuGenesisi 15:16, uma ufuna ukukubhala phansi, 16, 15. Watshela u-Abrahama, “Ngaphesheya kulelozwe lama Amori, ububi bawo,” babengabeZizwe manje. “Angikwazi ukuningenisa lapho njengamanje, ngoba ububi bama-Amori, abeZizwe, akukagewali. Kodwa Ngizobehlulela. Ngiyofika kulesosizukulwane sesine, futhi khona ngiyosehlulela lesosizwe ngentonga yensimbi.” Ngabe kunjalo na?

<sup>309</sup> Ngabe sekube yisikhathi eside kakhulu, ukuthi ukubekwezela kukaNkulunkulu, inkonzo njalo njalo, ngeteyipu nakho konke okunye, sekufunisise izwe lonke, ukubona ukuthi usekhona yini omunye na? Kodwa mhlawumbe lowo wokugcina ungena khona maduze nje. Ngabe bekungububi osebu—osebunesikhathi eside na? Uma uJesu esenguye, okungukuthi Usenguye, amaHeberu 13:8, uMlayezo waKhe ufanele ufane. (Sengilungiselela ukuvala.) Ukwenza kwaKhe kufanele kufane.

<sup>310</sup> Uma uMdonso wokuQala nowesiBili ungenambuzo! Ukhona yini umbuzo engqondweni yenu ngoMdonso wokuQala nowesiBili na? Ngabe wafezeka njengoba Asho na? [Ibandla lithi, “Amen.”—Umhl.] Pho niwubuzelani owesiThathu na? Niyabo? NingaWubuzelani na? Owokuqala ombili wakhonjwa ngumBhalo. Ngifakazisile kini kulokhukusa ukuthi owesiThathu ukhonjwa ngumBhalo, futhi.

<sup>311</sup> Bukani phezu kwezwe, nibuke ukuthi likuphi. Bukani ukuthi balenqabe kanjani iQiniso, nokuthi likhonjwe kanjani ngokufanelekile, ingxenye yesiprofetho. Manje sikuphi na? O

Nkulunkulu, yiba nesihawu! Lokho kwenza inhliziyi yami yophele ngaphakathi. Kuthiwani ngakho na? Sikuphi na?

<sup>312</sup> Khumbulani, leziziqongo eziyisikhombisa phezulu lapho, zingakutshela. Kungukuthi... Asikho esinye isiqongo ngaleya kwaleso. SisemaHlukanweni weZwekazi. Sihamba singene ngqo ogwadule, ukusuka lapho kuqhubeke. Kungena iPhakade. Iziqongo eziyisikhombisa, khona ngqo emaHlukanweni weZwekazi. Lokho kukhona ngqo phakathi kokulungile nokungalungile. Futhi ekupheleni kwalokho, uMdonso wesiThathu wawunguMdonso wokugcina ngokulandelana. Ngabe kunjalo na? Niyabo? Kulungile.

<sup>313</sup> UNowa wahamba wangena, kwase kuthi emva kwezinsuku eziyisikhombisa, akwenzekanga lutho, niyabo. Ezinsukwini eziyisikhombisa ukwahlulela kuyafika. Uma kuphela... Lalelani manje, sengivala. Uma kuphela, esikhathini sikaNowa, babeyosazi lesosibonakaliso! Uma nje kuphela babazile! Manje sengizovala. Uma nje kuphela babesazile lesosibonakaliso, izwe ngalolosuku! Ukuthi, uNkulunkulu ufakazisile lapha, ngokufundwa kombhalo, esikhashaneni esadlule, Wababhubhisa labobantu.

<sup>314</sup> Hhayi ngaphandle komusa; umusa wathunyelwa kubo ngomprofethi. Abawukholwanga. UNkulunkulu unomusa, kodwa, Wathumela umusa kodwa abawemukelanga. Uhlala njalo ethumela umusa, kuqala.

<sup>315</sup> Ukuba-ke babesazile lesosibonakaliso ukuthi sasiyisibonakaliso sesikhathi sokuphela na? Futhi lapho sebebonile, khona manjalo, insindiso yadedeleka. Akukho muntu, niyabo. Nje, into yokuqala niyazi, umnyango wavalwa. Uma be... Kwakukhona umuntu oyedwa kuphela owayazi lesosibonakaliso, lowo kwakunguNowa neqembu lakhe. Kwaba nguye kuphela owayazi. Ngenkathi lowomnyango uvalwa ngci, uNowa wakwazi. UNowa wazi ukuthi lokho kwakungukuphela. Wakwazi. Kunjalo. Uma nje kuphela benisazi isibonakaliso!

<sup>316</sup> O, uma kuphela nje babesazile lesosibonakaliso, ngenkathi bebone Lona engena lapho, ekade ephezulu lapho no-Abrahama!

<sup>317</sup> Uma nje kuphela bebazile ukuthi lowoBilly Graham wesimanje wangalolosuku, wehlela lapho, yena no-Oral Roberts, futhi bashumayela lowomlayezo kulabo bantu abaphuphuthekile! Uma nje kuphela bebazi, lawomaMethodisti amadala alungileyo namaBaptisti emuva ngaleya kwakukade kunesibonakaliso kubo sangalolosuku, uLoti, ngenkathi izono ziwuzwise ubuhlungu wona kanye umphefumulo wabo. Khona-ke amaMethodisti namaBaptisti aguqukelela kuphi na? Njengoba kwenza uLoti, into efanayo. Kodwa olungileyo, ophuma lapho, waphuma. Impela.

318 Ukuba-ke kwakungenkathi uBilly Graham ehlela ezansi na? Enyukela isinqumo, behlafuna ushungama, bedushuzana, futhi behleka, izinwele eziphunguliwe, ubuso obupendiwe, futhi bengancinzeke ngisho nakancane ngakho. Babuye ngosuku olulandelayo, noBilly wathi, “Nginezinkulungwane ezingamashumi amathathu; ngibuye onyakeni, futhi angisenawo ngisho amashumi amathathu.”

319 “O, ngenze isinqumo. Nge—nge—ngeke ngiye esihogweni; ngiya eZulwini, niyabo,” begxambuza ngqo esonweni. Uma nje kuphela bebe. . .

320 Bese kuthi-ke iVangeli lishunyayelwa ngaMandla, nezibonakaliso nezimanga, neNsika yoMlilo iphezu kwakho, nakho konke kuqhubeka ncamashi nje, futhi kubikezelwe kwenekwa obala. Uma babe. . . Bathi, “Isigejane sabaginqiki abangcwele. Kungukufunda ingqondo. Uhlobo oluthize lomoya womthakathi. Udeveli, Kuyilokho kuphela. NingaKukholwa. Akukho enhlanganweni yethu. Asihlanganise lutho naLokho.” Uma nje kuphela babesazile isibonakaliso! Uma nje kuphela bazi!

321 UJesu washo, wathi, “Uma nje kuphela bewulwazile usuku lwakho, Jerusalema. Uma nje ubuqondile! Kodwa,” wathi, “manje usushiwa wedwa.” Niyabo? “Uma nje kuphela ubuwazi. O Jerusalema, Jerusalema, beNgifisa kangakanani ukukufukamela, njengesikhukhukazi emazinyaneni aso, ezahlulelweni okuzofika nje! Kodwa awulwazanga usuku lwakho.” “Wena owakhanda abaprofethi ngamatshe, wabulala olungileyo, uma nje kuphela ubulwazile usuku lwakho! Uma nje kuphela ubuwazi, futhi ubukahle emBhalweni wakho, futhi wazi ukuthi ukufika kwaMi bekuyisibonakaliso sokuphela kwakho. Manje uphuphuthekile. Manje usoliwe. Isikhathi sakho sesedlule.” Futhi kwabanjalo. Kunjalo. “Uma nje kuphela ubusazile isikhathi!”

322 Bukani, ngenkathi uJesu enza lesosimemezelo, izwe laqhubekela phambili. Niyabo? Izwe laqhubekela phambili, ngokwejwayelekile. Ngani na? Ngoba abalazanga ihora labo.

323 Izwe lavele laqhubekela ngqo phambili, ngenkathi uNowa engena emkhunjini. Izwe laqhubeka ngqo. Abahlekusulu, ngalolosuku, babesalokhu benawo amadili ocansi. Basadla, baphuze, bagana, benze izinto abazenzayo namhlanje. Impela nje, ngokuvamile. “He-he! Lowomginqiki ongcwele omdala uvale umnyango. Manje, senake nayizwa into enjalo na? He-he! Niyazi ukuthi uthini na? Sonke sizo ‘minziswa.’ Umbhedo! Akuphi amanzi na?”

324 Abahlekusulu, ezinsukwini zikaNowa. “Kuyobanjalo ekufikeni kweNdodana yomuntu.” Kulungile. UNowa wayesazi isibonakaliso. Into efanayo ezinsukwini zikaLoti. Into efanayo

ezinsukwini zikaJesu. Kunjalo nanamuhla. Bahleka usulu isikhathi sabo sokugcina...?...

325 Kuyafana eSodoma, abazange bazi. Ngenkathi lesosiThunywa sasimi lapho, uMlayezo ovela kuNkulunkulu, kuphela bazihleka futhi bazama ukuziphambukisela ezenzweni zabo uqobo. Ngabe kunjalo na? “Ngena usijoyine. Yiba ngomunye wethu.” Ngabe kunjalo na? “Ngena usijoyine, yiba ngomunye wethu. Uzoba ngomunye wabafana. Woza, sijoyine.” Niyabo? Abazange basazi isibonakaliso sabo.

326 Babengazi ukuthi ngenkathi lowoMlayezo wawuqhubeka, ukuthi sona impela... Abakwazanga ukusibona, ukuthi umlilo nolaka lokwahlulelwa, njengoba uNkulunkulu, umlilo olanguka isibabule wawokheleka ezibhakabhakeni. Abakwazanga ukusibona. Izithunywa zazingakwazi. E-hhe. ULoti wayesazi, naye. Wayazi ukuthi sasilapho. Impela.

327 Kufana njengoba kunjalo namhlanje, into efanayo nje. Ulaka luyokheleka, amabhomu ama-atomu ayalenga, yonke into isekupheleni. Kuyafana manje.

328 Bukani, bantu, lalelani. Benazi... Wena uthi, “Mfowethu Branham, o, uthini ngakho konke na?” Niyazi, abantu bangalokhu beqhubeka beshumayela iVangeli njengoba babehlala benza, lokhu abakubiza ngeVangeli, kungabe sekwedlule. Benza ezinsukwini zikaNowa. Benza ezinsukwini zikaLoti. Benza ezinsukwini zikaJesu. Kunjalo na?

329 Ngisho namaJuda, emva kokuba uJesu esewatshelile ukuthi ulaka... “Akusekho lutho ngani. Seniphelile. Akusekho lutho. Seniphelile.”

330 “O,” wathi, “lowomginqiki ongcwele. Wavela kusiphi isikole na? Wavelaphi, lowo na?”

331 Khumbulani, Wayesewulungele ngalesosikhathi uMdonso waKhe wesiThathu. E-hhe. Kunjalo. Wathi, “BeNgifisa kangakanani ukunifukamela!”

332 ULoti wenza ubizo lwakhe lokugcina... noma, ngiqonde ukuthi, kwenziwa yiNgelosi, isithunywa, noma kwakunguBani. UNkulunkulu umelwe kulolusuku, uNkulunkulu umelwe enyameni yomuntu, wenza isibonakaliso sokugcina, wenza umsebenzi wokugcina. Kwase kuphelile-ke ngalesosikhathi.

333 UNowa washumayela intshumayelo yakhe yokugcina; umnyango wawalwa emva kwakhe. Kwaba yilokho kuphela. Bakuhleka, futhi bahlekisa ngakho.

334 Cabanga, abantu bangahamba baqhubeka nokushumayela! UMkhandlu wenkolo yonke yobuKristu ungazihlanganisa nebandla eliKatolika, njengoba nje bethembisa ukukwenza. Zonke izinhlangano zingeza, kodwa uphawu lwesilo seluvele lukhona. Bayaluthatha, phakathi kulokho. Niyabo? Futhi bathi, “O, haleluya, akabongwe uNkulunkulu, bekukhona

abaningi abasindisiwe izolo ebusuku.” Bakwenzile na? “Basine eMoyeni. Bakhulume ngezilimi.” Lokho akuthi shu. Niyabo? “O, bathobile futhi bamnene futhi bazibeke phansi. Yebo, mnumzane. Banesithelo sikaMoya.” Leso akusiso isibonakaliso. Nakancane.

<sup>335</sup> Ake ngininike isithelo sikaMoya, phakathi kukaJesu nabaFarisi, nibone ukuthi uyena muphi owayenesithelo sikaMoya. Ukuba-ke bengimile, njengoba ngiqale ukusho esikhashaneni esedlule, ngokumelana noKristu manje umzuzu na? UNkulunkulu angithethelele ngisho nokukusho, niyabo, kodwa nje ukunikhombisa okuthize.

<sup>336</sup> Uma-ke ngifika kuwe bese ngithi, “Anisho, nina bandla, ubani umngane wenu na? Ubani okhombisa isithelo sikaMoya na? Umpristi wenu omdala onomusa. Ubani ofika kini esibhedlela lapho nigula na? Umpristi wenu omdala omnene. Kunjalo. Ubani lo ohlala njalo eneboleka imali lapho nisengxakini ngayo, nisendaweni exinekile na? Nina malungu ebandla lakhe, aniyi yini kumpristi wenu omdala onomusa bese eneboleka imali na? Niyabo? Ubani lo ohlala njalo ethanda futhi enomusa, futhi ekhombisa isithelo sikaMoya na? Umpristi wenu omdala onomusa.

<sup>337</sup> “Ubani lo owafundisisa iminyaka neminyaka, emasinagogeni ezansi lapha, lapho ukhokho-kakhokho-kakhokho-kakhokho-kamkhulu evela khona, kwehle njalo na? Ubani lo owafundisisa futhi wathola . . . wasebenza kanzima futhi wathola iziqu zobudokotela nama PhD nama LLD, ukwazi leliZwi, futhi ame lapha futhi alethule kini njalo ngeSonto ekuseni ebandleni lakhe na? Umpristi wenu omdala onomusa.

<sup>338</sup> “Ubani lelimbuka, elithiwa, u ‘Jesu’? Wavela kusiphi isikole na? Uphuma kusiphi isikole na? Liphi ikhadi laKhe lokuhlanganyela na? Ungowayiphi inhlango na?

<sup>339</sup> “Wenzenjani lapho nonke ninempikiswano yomndeni na? Ubani ofika kini na? Umpristi wenu omdala onomusa, ukuzama uku. . . Futhi ninempikiswano ngokuphambana nalomakhelwane ngapha, nompristi wenu omdala onomusa uyafika futhi anilungisele. Wathi, ‘Nonke ningabantwana bakaNkulunkulu. Anifanele nenze lokho.’ Yilokho a. . .

<sup>340</sup> “Wenzani loJesu waseNazaretha na? Uyayisimbula lento. Wenzani na? Ubhaxabula inhlango yenu. Wenzani na? Wabiza umpristi wenu ngo ‘mholi oyimpumputhe ohola impumputhe.’ Wambiza nge ‘nyoka otshanini.’ Wathatha umhlatsheho uNkulunkulu awugcobayo, futhi wakhahlela amatafula lagumbuqela, futhi waphonsa imali phandle, futhi wababhaka ngentukuthelo. Senake nambona umpristi wenu ebukeya kanjalo na?” Manje siphi isithelo sikaMoya na? E-hhe. E-hhe.

<sup>341</sup> Hhayi ngokukhuluma ngezilimi. Hhayi ngokusina eMoyeni. Hhayi ngokujoyina ibandla. Hhayi ngesithelo sikaMoya; iChristian Science ingagqiba noma ubani wenu kulokho, niyabo, futhi iphike ngisho ukuthi uJesu wayengonobuNkulunkulu. Hhayi lokho.

<sup>342</sup> Kodwa yiZwi, liphila! Nakho la kukhona. Uma nje kuphela babebukile, WayenguMesiya. WayeyiZwi eliphilayo, elibonakalisiwe.

<sup>343</sup> Nomuntu onoMoya kaNkulunkulu kuye, noma owesifazane, uphila leloZwi, uphila kubo ngqo. Lokho ngukushaya kwenhliziyo, abamiselwe ngaphambili, ngokuba iZwi leNkosi liza kubo, futhi bayiZwi kubantu. “Izincwadi ezilotshiwe ezifundwa ngabantu bonke.” Ngabe kunjalo na? Kungahle ukuba uMdonso wesiThathu usukhona na?

<sup>344</sup> Bantu bamateyipu, lowo nguwe olalele leteyipu, ngifisa sengathi ubungabuka lelibandla ngalesisikhathi. E-hhe. Ngethemba ukuthi nizwa ngokufanayo.

<sup>345</sup> Uma-ke kuyiwo na? Bukani imiBhalo enqwatshelwe phakathi lapha. Kungaba yiwo na? Ngabe uMdonso wesiThathu ungukushumayela kwabalahlwe ingunaPhakade lowo onqabe uMlayezo wensindiso na?

<sup>346</sup> “Awu,” wena uthi, “ibandla liyahamba. . .” Ya, azokwenza. Azoqhubeka ngqo, ngokufanayo nje.

<sup>347</sup> Kodwa, khumbulani, ngaso sonke lesisikhathi, uNowa wayesemkhunjini. UMlobokazi ubekwe uphawu phakathi kanye noKristu, ilunga lokugcina selihlengiwe. UPhawu lwesiThupha seluzivezile. UPhawu lwesiKhombisa luMbuyisela emhlabeni. IWundlu liyafika lase lithatha iNcwadi esandleni saKhe sokunene, lase lihlala phansi lase libiza okungokwaLo, Elalikulhengile. Ngabe kunjalo na? Bekuhlala njalo kuyilowoMdonso wesiThathu.

<sup>348</sup> Okuthathu kungukuphelela. Inkonzo ifika ekupheleleni kwayo lapho iveza uKristu futhi ngokwemvelo, phakathi kwezidalwa ezingabantu, njengoba kwabikezelwa, “Njengoba kwakunjalo ezinsukwini zikaLoti.”

<sup>349</sup> O, cabanga, abantu bebengaqhubeka ngqo beshumayela, becabanga ukuthi bayasindiswa, bekholwa ukuthi benza ngokuyikho, bekholwa ukuthi izinhlangano zabo ziyakhula, impela, futhi kungekho ngisho nomkhwazana wethemba. Futhi uma lowombono wawuyilokho, futhi kube l’khuni ngokumelene nabesifazane, sesifike kulelohora. Umnyango uvaliwe, kuphelile, vele iNcwadi isisesandleni saKhe. Cabanga ngakho.

<sup>350</sup> Ake nginitshela lokhu nje ngaphambi kokuvala manje. Ngiyavala. Kwashiwo, mayelana ne-Ireland, ibhekene namanzi. Kwakukhona uthunge olukhulu lwamatshe ahamba phansi ngokugudla icala losebe, naphezu kwaleligquma elikhulu.

Futhi kwakukhona indoda ihamba, ihamba igudla lapho ngelinye ilanga, nje—nje ngesikhathi sokungena kokuhlehla nokubuya kwamanzi. Futhi kwakukhona indoda edumileyo eyayihlala eggumeni, eyayikwazi lokhu kuhlehla nokubuya kwamanzi. Yayisazi isikhathi sosuku ukuthi ukuhlehla nokubuya kwamanzi kwakufanele kufike ngaso. Yayazi ukuthi sikhathi sini ukuhlehla nokubuya kwamanzi okungena ngaso. Lomfo akazange abenandaba ukuthi sikhathi sini. Wayengomunye walab'osazi konke. Wayenombono ongowakhe. Wayeyindoda yezokusubatha, ehlakaniphile, umfo okhaliphile, kodwa nje wayengasazi nje isikhathi sokuhlehla nokubuya kwamanzi. Akazange alazi izwe. Akazange asazi isikhathi lapho isibonakaliso sasiqinisile khona, ngenkathi inyanga yayisifulathele umhlaba.

<sup>351</sup> Futhi lapho uNkulunkulu eke aqathaze uMoya waKhe usuke emhlabeni, mfowethu, usuphelile, sekuphele konke.

<sup>352</sup> Leyonyanga iyoke inyakaze igudluke endaweni yayo, amanzi abeyomboza umhlaba njengoba kwakunjalo ngenkathi uNkulunkulu ewuqala, kuGenesisi 1. Kodwa inyanga ihlala lapho, futhi ngenkathi lapho ngisho isiphendula ikhanda layo, ukuhlehla nokubuya kwamanzi kuqala ukungena kugijima.

<sup>353</sup> Lelikhehla elihlakaniphile elalihlala lapho phambi kwakho, lalazi ukuthi lokho kwakungasikhathi sini. Lomfo wayengazi. Akazange akufundisise. Wayengenandaba ngakho. Futhi lelikhehla elihlakaniphile lagijimela phandle, lase lithi, “Muntu wami olungileyo, ungabe usalokotha uqhubekele phambili. Buyela emuva, ngokushesha. Kukhona udonga. Ungeke ulweqe udonga. Uzobhubha. I... Yizibonakaliso ezikhona, isikhathi. U—ukuhlehla nokubuya kwamanzi kuzotheleka khona manje, futhi ungeke usakwazi ukubuya. Ungabe usaqhubekela phambili.”

<sup>354</sup> Nendoda yaphenduka, futhi yalihleka, yathi, “Hamb'uyonak'ezakho. Ngiyazi ukuthi yini engingayenza nokuthi yini engingeyenze.” Nokuhlehla nokubuya kwamanzi kwambamba. Niyabo?

<sup>355</sup> Kungahle ukuba isikhathi sesihambile kunoma sicabanga. Niyabo? Kuzokubamba. Ungabe usaqhubekela phambili. Ningakwenzi, bantu. Uma benihlale ningikholwa njengenceku kaNkulunkulu, thathani izwi lami kulokhukusa, uma nake nakwenza. Kungahle ukuba isikhathi sesivele sihambile. UmBhalo omningi kakhulu ukukhombisa ngaleyondlela. Manje, khumbulani, angisho ukuthi kunjalo. Angazi. Kodwa bukani nje.

<sup>356</sup> Futhi sengiyeke amakhasi athi awabe lishumi lapha, ebengesaba ukunitshela wona. Niyabo? Niyabo? UNkk. Wood ulirekhode lalokho, noMnu. Wood. Ngenkathi ngehla kulokhukusa ukuyobabona, ngithe, “A—angikwazi ukubatshela



lokho, ngeke ngafinyelela kude kangako. Ngizovele ngibeke lomBhalo ongaka, futhi ngibashiye nawo, ngoba kuzoteyishwa.” Kuzohamba.

<sup>357</sup> Nabantu bazowuhleka loMlayezo. Kulungile, kuyoba ngosekwedlule ekubuyeleni emuva, ngolunye lwalezizinsuku. Qhubeka, yiba yilunga lebandla nje. Nquma izinwele zakho, penda ubuso bakho. Qhubeka, futhi uthathe u “Yise, iNdodana, noMoya oNgcwele,” uma ufuna, lokho, wenze oNkulunkulu abathathu futhi ube ngumhedeni. Qhubeka, namathela enhlanganweni yakho. Yenze njalo, uma ufuna.

<sup>358</sup> Uthi, “Ngasina kuMoya, ngakhuluma ngezilimi; nginaWo.”

<sup>359</sup> Ngibabonile odeveli benza into efanayo. Ngibabonile abathakathi bekhuluma ngezilimi futhi bakuhumushe; futhi babhale ngezilimi ezingaziwa, bakuhumushe; abaphuza igazi lisogebhezini lwekhanda lomuntu, futhi babize udeveli, basine emoyeni.

<sup>360</sup> AbakaMohamede basina emoyeni, kanjalo, baze bakwazi ukuthatha izincezu zezinkuni bagwaze ngaphansi kweminwe yabo; bese bethatha umkhonto bazigwaze ngawo ebusweni, kanjalo, bese bewudonsa, futhi ngeke kuphume ngisho ithonsi elilodwa legazi kubo.

<sup>361</sup> AmaNdiya azohamba phezu komlilo, engafake sicathulo, ujule amafidi amathathu; namane-, amathathu-noma amafidi amane ukunqamula; phephetha, azulise amalahle aze ashise abe mhlophe; futhi angatholi ngisho ukusha ezinyaweni zawo, futhi uphike ukuthi kukhona into ethiwa uJesu Kristu.

<sup>362</sup> Qhabo, qhabo, mngane. YiZwi elikushoyo. Abantu neZwi kufanele kube kunye. Niyabo? UJesu neZwi kwakufana; WayeyiZwi. Futhi lapho uJesu ephila esidalweni esingumuntu, lokho kusenza sona neZwi bafane. Unga...Impilo yakho iyakusho oyikho.

<sup>363</sup> Manje ake uzibuke wena engilazini kaNkulunkulu yokubuka, uthi, “Ngibukeka kanjani kulokhukusa na?” Ngenkathi sisakhuleka.

<sup>364</sup> [Umfowethu ukhuluma ngolunye ulimi. Omunye umfowethu unikeza incazelo: “Bantwana baMi, namuhla, ngithi kini. Ya, ngisho nanaMi, uNkulunkulu uSomandla, ngiwubhekile umhlaba namuhla. Ngibubonile ububi lendalo elethwe kubo. Ya, Ngiyasibona isono lesu umuntu, namhlanje, asibiyele ngaphakathi. Ya, anazi yini ukuthi Ngenzile into enkulu kini na? Ya, Ngithumele umuntu ngalolusuku lokugcina, ya, ukuze abe ngumkhulumeli walesi sizukulwane. Kodwa Ngithi kini, namuhla, bantu baMi, abanengi baliklolodela leligama. Ya, bazifulathele izinto azikhulumile. Kodwa Ngithi kini, labo abayozwa lamaZwi, Ngiyakubangela izibusiso ezinkulu zehlele phezu kwabo. NginguNkulunkulu uSomandla.

Ngiyakuziklomelisa, namuhla, ngalabo abayokwemukela ngobuqotho lamaZwi, isho iNkosi.”—Umhl.]

. . . ngazulazula kude noNkulunkulu,  
Manje ngiz'ekhaya;

Khulekani, uma nake nakhuleka!

Vula kakhulu izingalo zaKho zothando,  
Nkosi, ngiz'ekhaya.

Ngiza . . .

<sup>365</sup> Nisqhubeka nicula, ngifuna ukunibuza okuthize. Ngabe likhona ichashaza enhliziyweni yakho elibonakala limnyamiswa yisono na? Uma likhona, manje yisikhathi sokulisusa, njengamanje, uma usekhona umusa osele.

<sup>366</sup> Lokhu, ngiyethemba, akunjalo. Ngiyethemba ukuthi akukho lapho. Kodwa akubukeki sengathi kungaba njalo na? Lalelani ukuthi uMoya oNgcwele utheni phakathi kwabantu, emva kokuba sengiqedile, “UyiPhimbo *kini*.”

<sup>367</sup> Futhi uma likhona, uma unobumnyama enhliziyweni yakho, ungeze yini lapha ngqo uzungeze i-altare manje, ngenkathi siqhubeka nokucula na? Khona manje, uma kukhona ukukhathazeka, uma kukhona ichashaza, ungabe usakushaya indiva.

<sup>368</sup> Ngethemba futhi ngikholwa ukuthi lokhu akunjalo; kodwa kuyoba njalo, ngolunye lwalezizinsuku, futhi kungahle kube namuhla.

Manje, Nkosi, ngiyeza . . .

<sup>369</sup> Ngokuphefumula kwamakhala akho khona nje eduze kwakho! Uma abantu bamateyipu bengabona nje kuphela ukuthi kwenzekani phandle lapha manje; nje bethuthelana omunye phezu komunye, bekhala, bevela ndawozonke.

<sup>370</sup> Ngabe lowombono, ngenkathi ngisengumfanyana, ngabe yihora na? Ngabe lesi yisikhathi lapho labo ababukeka bekhathazekile, abakhwantabele. . . isihogo sidalwa khona lapha emhlabeni na?

<sup>371</sup> Ama-altare nezikhala eziphakathi nezihlalo, nakho konke, sekugcwele manje. Uma ungenakwazi ukujikela ngase-altare noma izikhala eziphakathi nezihlalo, noma yikuphi phakathi kwalamakhulu lapha, vele usukume, uma uthi, “Ngifuna ukuma ngikhuleke, nje ukuba abantu bazi,” noma uguqe, noma yini oyifunayo. O, he! Manje anikwazi neze ukubona noma ubani ohlezi phansi. Ngabantu bemi ndawo zonke.

<sup>372</sup> Mangisho lokhu: Nkulunkulu yala, Nkulunkulu yala ukuthi engikushilo kumanje. Sengathi ngingakuqonda, wonke umuntu; Nkulunkulu yala. Kukhona i. . . Nginabantwana ongekho phakathi. Nginamadodakazi amabili nendodana. Nginabafowethu. Nginabantu bakithi ongekho phakathi.

Nkulunkulu yala ukuthi umusa ususishiyile; ukuthi konke lokhu nje kuphela kuzoba ukushaya sengathi.

<sup>373</sup> Ngabe ukhona umusa osasele, Nkosi na? Mangibe nephutha kulokhu, Nkosi. Makube sephutheni kulesisikhathi. Ukuthi mina, akusikho, ukuthi abantu basangasindiswa. Siphe khona, Nkosi. Ngiyakhuleka, futhi nginikela lezizethameli kuWe manje, eGameni likaJesu Kristu.

<sup>374</sup> Wonke umuntu akakhuleke manje, njenge... Ukuba-ke bekuyikho na? Manje, angazi ukuthi kuyini, kodwa uma bekuyikho na? Khuleka ngendlela yakho. Vele nje ukhuleke ngendlela ofuna ukukhuleka ngayo. Ukuthi nje uma-ke lokhu bekuyiqiniso, besizokwenzenjani, bangane na? Besizokwenzenjani na? Yini, yini ezokwenzeka na? Manje khulekani, nonke. Nje—nje khala, nje khuleka ngendlela ofuna ngayo. Vele nje ukhale kakhulu kuNkulunkulu, ngendlela okungeyakho. O Nkulunkulu!

... Zandla zaKho zothando,  
O Nkosi, ngiz'ekhaya.

<sup>375</sup> “Nkosi, bengizimisele ukukwenza esikhathini eside esedlule. Ngabe sengilinde isikhathi eside, Nkosi na? Ngabe lokhu, ngabe sekwedlule na? O Nkulunkulu, vula izingalo zaKho zothando ungamukele. Okuthize enhliziyweni yami kuncenga khona, Nkosi. Vula kanye futhi. Uma igama lami laliseNcwadini yeWundlu, khuluma kimi manje, Nkosi. Mangikwamukele khona manje. Ngiyacela kwenze, Nkulunkulu.”

Ngiz'ekhaya, ngiz'ekhaya,  
O, angisoze (Angisophinde, Nkosi.) ukuba  
ngibuye ngizule;  
Vula kakhulu izingalo zaKho zothando,  
O Nkosi, ngiyeza...

<sup>376</sup> IBhayibheli lathi, ngenkathi sebemqonda uJesu, ukuthi, “Yilowo nalowo uyokhala izinyembezi njengendodana yabo eyodwa ibulewe.”

Ngiz'ekhaya,

<sup>377</sup> Nina eningaphandle, nina ezimotweni zenu, ngamaza omsindo aseduzane, wena omi uzungeze isakhiwo, iningi lenu, yeyamisa nje ikhanda lakho esakhiweni, uthi, “Nkosi Nkulunkulu, ngihawukele.”

Vula...

Yibani ngabafayo ngeqiniso, bangane! Cabangani ukuthi sikhathi sini esiphila kuso! Sikuphi na?

... thando  
Nkosi, manje ngiz'ekhaya.  
Ngiz'ekhaya,...

378 Nkos'uJesu, ngenze okwedlula konke engikwaziyo ukuthi kwenziwa kanjani. Ngenze konke engikwaziyo ukuthi kwenziwa kanjani. Siphe, Nkosi, ukuthi iminyango yomusa isavuliwe. Yalamakhulu, ngokwempela amakhulu efunisisa Wena ngalesisikhathi, susa lonke ichashaza lesono, Nkosi, futhi ubathathe ubangenise namhlanje.

379 Ngi—ngiyaxusa, ngenhliziyo yami yonke, njengoba singaboni kuphela umuntu othize okhulumayo, kodwa, umBhalo qobo lwaWo usiletha kulelihora. Nalowombono, womfanyana, ebona labobantu bekulesosimo; futhi manje, cabanga, ukuthi isihogo qobo lwaso, umusa sewesuliwe emhlabeni, futhi manje isihogo qobo lwaso silapha, nabantu, Nkosi, bakulesisimo esesabekayo.

380 O Nkulunkulu uSomandla, phezu kwaleliBandla eliKhethiweyo, ngiyakhuleka, Nkulunkulu, ukuthi Uzothulula izibusiso zaKho, ukuze bemukele i—inkonzo yobufakazi, leyo enjengaleyo ayenayo uLoti, njengoba ayenayo uNowa, njengoba uJesu ayenayo, kwabalahlekile iPhakade, uma kuba lapho; ukuthi bona qobo lwabo baphawulelwe ngaphakathi eMbusweni kaNkulunkulu, kodwa benikeza ubufakazi kuJesu Kristu enguye izolo, namuhla, naphakade. Siphe khona, Nkosi. Sengathi Ungemukela isicelo sethu, njengoba sinxusa eGameni likaJesu.

381 Vele nje ukhuleke ngendlela ofuna ukukhuleka ngayo manje. Ungajahi. Ungajahi. Ukuba wena uyigama lokugcina ukungena eNewadini na?

. . . Ngiz'ekhaya.

Ngiz'ekhaya, ngiz'ekhaya,

382 Mfowethu Neville, wena yenyuka ubakhulekele. Umelusi uzokhuleka manje kanye nani nisakhuleka. Ngizocula.

Vula kakhulu izingalo zaKho zothando,  
Nkosi, ngiz'ekhaya.

Ngiz'ekhaya, ngiz'ekhaya,  
Angisophinde ngizule; (Yebo, Nkosi.)

Vula kakhulu izingalo zaKho zothando,  
Nkosi, ngiza ekhaya.

Ngiz'ekhaya, ngiz'ekhaya,  
Angisophinde ngizule;

Vula kakhulu izingalo zaKho zothando,  
Nkosi, ngiza ekhaya.

383 [UMfowethu Neville uyaqhubeka nokukhuleka: “Futhi kwangathi ngamunye, Nkosi, anganeliseka, namuhla, ukuthi Wena unguNkulunkulu uSomandla. Uma lokhu kuyisandiso somusa, makube yiso kulowo nalowo, ngabanye.”] Siphe khona, Nkosi. [“Makube njalo manje, Baba. Futhi makuthi ukuthula kukaNkulunkulu, obekuhlale kudlula ukuqonda, makubuye ezinhliziyweni ezilindile.”] Yebo, Nkosi. [“Makube yihora leli.”]

Yebo. ["Siyakholwa ukuthi Uzwire useZulwini."] Nkulunkulu, siphe khona. ["Noma yini esibekelwe yona, uma isiphelile, khona-ke, Nkosi, siyazi ukuthi isiphetho siyini."] Yebo, Nkosi. ["Kodwa, uma kungenjalo, makeze uFakazi."] Yebo, Nkosi. ["Makuthi laba abafikile, mabathole ukuthula namuhla,"] Siphe khona, Nkosi. ["ngoJesu Kristu. Futhi eGameni laKhe siyakhuleka. Amen."—Umhl.]

<sup>384</sup> Nkosi Jesu, ngikhulekela ukuthi Uzosindisa uBecky noSarah noJoseph, kanye nabo, futhi, Nkosi. Ungakuvumeli lokhu kwenzeke kubantwana bami, Nkosi. Ungakuvumeli kwenzeke kubafowethu nabangane bami. Siphe khona, Nkosi.

<sup>385</sup> Asazi, asazi, kodwa sibona into ethize, Nkosi. Ingabe kuwuphawu olunyakazayo njengamanje phambi kwethu na? Siphe khona, Nkosi. Sisondeze sonke kuWe, masinyane, Nkosi. SiyaKuthanda futhi siyaKudinga. Makube njalo, Baba, uMoya oNgcwele usiphe induduzo ezinhliziyweni zethu manje.

<sup>386</sup> Sikhulekela ukuthi singahle sibe ngofakazi kuWe kulelihora, ngokuba siyazi lokhu kufanele kwenzeke. Kubikezelwe iminyaka, futhi sifanele sibhekane nakho, ukuthi sesisikhathini sokuphela lapho sibona lezizibonakaliso zivela. Siyazi, futhi sitsheliwe iminyaka eminingi manje, ukuthi lento iyokwenzeka. Manje sikubona emnyango wethu ngqo, ulaka olukhulu olunamandla lukaNkulunkulu luhamba ludabula ezitaladini, lukhipha abangasokiwe. Lapho okungekho khona iGazi phezu komnyango, ukuhambela kwengelosi yokufa; futhi bayaziqhubekela nje baphile, kodwa bafile besaphila, bengenamusa, bengenaNkulunkulu, futhi abasoze basindiswa.

<sup>387</sup> Nkulunkulu, siKubonga kanjani ngalaba abasindisiweyo! Thina kanjani. . . Kuyisibusiso esikhulu kanjani ezinhliziyweni zethu, ukuba ngaphakathi manje, ngaphansi kweGazi, ngenkathi leyongelosi yokugcina yedlula ezweni, ikhipha i. . .

<sup>388</sup> Labo abangaphandle abaphume ngaphansi kwegazi, bafa ngaphandle komusa. Lowo kwakungumdonso wokugcina kaMose. Owokuqala, i—insizwa ikhuluma no-Israyeli; owesibili, yehla ukuyobakhulula; owesithathu, kwakungumlayezo wokugcina. Izimangaliso zazenziwe, uMose wayesendleleni yakhe ebheke ezweni lesethembiso, nabahlengiwe. O Nkulunkulu, yiba nomusa, ngiyakhuleka, eGameni likaJesu.

<sup>389</sup> Manje ngizothanda ukubuza lokhu: Nina enikhulekayo, nina enizizwa ukuthi ninawo umusa, nokuthi (Nkulunkulu) nizizwa niseMbusweni kaNkulunkulu, nizizwa ukuthi—ukuthi senigxiliswe ngandlela-thize, ukuthi kuKristu unokukhowa ukuthi ungumKristu, usuzelwe ngokusha futhi uyazi ukuthi ungumKristu, futhi ngaphandle kokungabaza. Ngifisa sengathi ningama nonke, nina enifuna lokho, okholwa lokho, ukuthi lowomusa welulelwe nina manje, futhi ningamaKristu, futhi

ni—futhi nikholwa ukuthi—ukuthi iGazi libhecwa enhliziyweni yakho, no—no—nokuthi uthethelelwa zonke izono.

<sup>390</sup> Lokhu bekuyinto el'khuni kakhulu ukuba ngikhulume kini bantu. Ngiyabonga kakhulu, futhi ngibona abantu phezulu abavela ndawo zonke. Futhi nina, ngi—ngikakhulu. . .

<sup>391</sup> Angazi ukuthi lento iyiqiniso, kodwa izofanele ibe ngaleyondlela, ngesinye isikhathi. Niyabo, kuzofanele kufike kulokho, futhi kungaba yimanje. Niyabo? Ngandlela zonke, izwe lizoqhubekela phambili ngqo. Abantu basazolokhu beza e-altare, basazolokhu bekhala kakhulu, kodwa akuyikusiza ngalutho. Niyabo? Bayobe sebehambile, niyabo, kuyobe sekuphelile. Awusayikubakhona umusa. Kukhumbuleni lokho. “Nendawo engewele iba ngethunqayo.” “Ongcolile, ungcilile njalo; olungile, ulungile njalo; nalowo ongewele, ungcilile njalo.” Awusekho umusa, lapho iWundlu lithatha iNcwadi; yilokho-ke, yilokho konke okwakho. Futhi kubukeka kakhulu kakhulu njengoba kungaba njalo manje.

<sup>392</sup> Mhlawumbe sinalo olunye usuku; mhlawumbe namhlanje yilolosuku. Mhlawumbe kusasa yi la- . . . Mhlawumbe namhlanje ebusuku ngubusuku bokugcina. Mhlawumbe lona ngunyaka wokugcina. Angazi, bangane. Ngiyanitshela, angazi. Akusoze kwatshelwa mina.

<sup>393</sup> Kodwa ngenkathi uNkulunkulu ethatha lelogama lokugcina futhi elihlenga kuleyoNcwadi yokuPhila, yilokho konke okwakho. Niyabo, ngeke kusabakhona, noma kanjani. Angeke kusabakhona, noma kanjani. Yilokho kuphela. Sekuphelile.

<sup>394</sup> Bangaki owaziyo ukuthi kuyiQiniso? Kulungile. Kuyi—kuyiQiniso. Manje njengoba sizwa . . .

<sup>395</sup> Futhi ngiyalibona lelibandla engishumayele kulo futhi ngalexwayisa, yonke leminyaka, futhi libona uMlayezo onjengalo engi . . . engi—engiwulethe ngalendlela yobumfundamakhelwa. Futhi khumbulani nje, ngikusho ukuze nizokuqonda, indlela yobumfundamakhwela; ezinye izinto ezingaphezulu bezingacishe zininikine nibe izicucu, niyabo. Kodwa nje ngikuyekile, ngizwe kuthi angikwenze, ngoba angiqinisekile. Uma ngingaqinisekile ukuthi nginyathela kuphi, ngizonyathela kalula, niyabo, kodwa nje ngiyanitshela.

<sup>396</sup> Lalelani. Anijabule na? Kungabakhona yini okunye okukhulu, ebeningacabanga ngakho, enikwenzile empilweni yenu na?

<sup>397</sup> Ukuba-ke sekwedlule manje na? Ukuba-ke sekwenziwe konke na? “O,” wena uthi, “Mfowethu Branham, mhlawumbe . . .” Ya, ngiyazi. Bebengaqhubeka ngqo nje. Bakwenza, isikhathi ngasinye. Ngikuchazile lokho futhi ngakufakazela ngomBhalo, niyabo, izwe laqhubeka lilokhu ligingqika liya phambili ngqo, kodwa kwenziwa. Niyabo?

<sup>398</sup> “Ubuwula bentshumayelo busindisa abalahlekile. Futhi kungubuwula, kubantu. Kungukuhlakanipha kukaNkulunkulu.” Niyabo? UNkulunkulu unguMoya. Usebenza ngezindlela zikamoya, niyabo, izimanga zaKhe azenzayo; izindlela ezimangalisayo. Kodwa, thina singumuntu, sinesiphelo. Asazi; sibuka nje kuphela lokho esingakubona. Kodwa Okuthize phakathi kwethu . . .

<sup>399</sup> Ngenkathi uphuma kulelogumbi lapha, uma ungazange waba nakho kubonakala empilweni yakho, ungakaze uyibone imini, ubuyokwazi ukuthi wedlula kuleligumbi lapha, ungene ekukhanyeni kwelanga noma okuthize. Kwakufudumele. Wawungakuzwa. Uma kungekho muzwa womzimba wakho ukukumemezela, ubuyokwazi, o, akukho muzwa wokubona ukukubona. Ayikho indlela yokubona izihlahla eziluhlaza, ukubona imvelo; ubungenakho ukubona, akekho umuntu owake wabanakho. Ubuyokwazi ukuthi ubuyoba sebukhoni bokuthize; ukuzwa kwakho kuyokutshela lokho. Ubuyokwazi lokho. Ukuba bengizozama ukukutshela, “Yilanga. Liyabonisa. Likhombisa izinto,” niyabo, ubuyokwazi ukuthi bekulapho ngoba ubungakuzwa ngemizwa yakho. Ngabe kunjalo na?

<sup>400</sup> Manje, siyazi ukuthi uKristu ulapha. Niyabo? Mhlawumbe awuMboni ngamehlo akho. Niyabo? Mhlawumbe awumboni. Kodwa ngombono, ngiyakutshela, Ulapha. SiyaKuzwa. Siyazi ukuthi kukhona Okuthize lapha imizwa yethu ongamemezeli. NguMoya okumemezelayo, ukuthi uKristu ulapha.

<sup>401</sup> Ngizizwela ukuthi Usesihlengile. Ngizizwela ukuthi amagama ethu aseNcwadini yaKhe. Ngikholwa ukuthi sesihlengiwe ngeGazi leWundlu.

Ngiyanithanda, futhi ngiyazi ukuthi niyathandana.

O, libusisiwe igoda elibophayo  
 Izinhliziyo zethu othandweni lobuKristu;  
 Inhlanganyelo yomqondo ofanayo  
 Injengalokho ngaPhezulu.

<sup>402</sup> Sifanele njalo sizizwele ngaleyondlela komunye nomunye. Niyabo, sifanele, sifanele, sifanele sizizwele ngaleyondlela omunye komunye. Niyabo? Isizathu, njengoba sithandana, sithanda uNkulunkulu. “Ungamzonda umfowenu ombonile, bese uthi uthanda uNkulunkulu Ongambonanga na?” Sifanele sithandane. “Uthando olukhulu alunamuntu kunaLowo owabeka phansi ukuPhila kwaKhe ngenxa yesitha saKhe, ukuze zibe ngabangani baKhe.” O!

<sup>403</sup> Niyalazi leluculo, *Libusisiwe Igoda Elibophayo?* Alimangalisi na? Libusisiwe igoda! Ungasinika indlela kulelo, dadewethu, lapho na? Ake uliyeke nje lidlale umzuzu.

<sup>404</sup> Ukuba-ke sekwedlule na? Ukuba-ke uMdonso wesiThathu, okhuphukayo manje, ungukushumayela kwabalahlekileyo na? Ukuba-ke yonke imifanekiso izokhomba manje na? Futhi

siphakathi, futhi siphakathi, lokho bekungemangalise na?  
Inhlanganyelo enje pho!

O, libusisiwe igoda elibophayo (Nakhu  
okukwenzayo):  
Izinhliziyi zethu othandweni lobuKristu;  
Inhlanganyelo yomqondo ofanayo  
Injenga. . .

<sup>405</sup> Bekuyini leyo na? “Inhlanganyelo yemiqondo efanayo.”  
“UMbuso waKho mawufike. Intando yaKho mayenziwe.”  
Niyabo?

<sup>406</sup> Sizama ukwenza uNkulunkulu u—umfana oletha inhlanhla,  
ongumsebenzi wokuthunywana noma okuthize, “Nkulunkulu,  
yenza *lokhu*, yenza *lokho*.”

<sup>407</sup> UJesu wathi, “Nikhuleke, ‘UMbuso waKho mawufike.  
Intando yaKho mayenziwe emhlabeni, njengaseZulwini.’”  
Khona-ke, iZulu lehliselwa kithi, futhi se—senyuselwa eZulwini,  
futhi sihlezi ezindaweni zaseZulwini manje kuKristu Jesu.  
Sonke siyawukholwa lowoMlayezo ukuthi uliQiniso, ukuthi  
uJesu Kristu, iNdodana kaNkulunkulu, uyasihlenga.

<sup>408</sup> Asivale amehlo ethu manje bese siphakamisa izandla zethu,  
ngenkathi sisaliculula.

Libusisiwe igoda elibophayo  
Izinhliziyi zethu othandweni lobuKristu;  
Inhlanganyelo yomqondo ofanayo  
Injenga. . . (Qhubeka ulidlale.)

<sup>409</sup> Manje, kungamoyizelwa nakanye. Lesi akusiso isikhathi  
sokumoyizela. Ngokujula kobuqotho, ngenkathi leluculo  
lisadlala, asixhawulane nalowo ongakuwe, uthi, “UNkulunkulu  
akubusise, mKristu,” ngobuqotho.

<sup>410</sup> UNkulunkulu akubusise, Mfowethu Neville. [UMfowethu  
Neville uthi, “Busiswa, Mfowethu Branham.”—Umhl.]  
Amashumi amahlanu-nesishiyagalolunye iminyaka ubudala.  
[“Kunjalo.”] Zind’izindlela!

UNkulunkulu akubusise, Mfowethu. . . ? . . .

Manje asiphakamisele izandla zethu kuYe.

Nxa sehlukana ingxenye,  
Kusinika ubuhlungu bangaphakathi;  
Kodwa siyolokhu sixhumene enhliziyweni,  
Futhi sethemba ukuphinde sibonane futhi.

<sup>411</sup> Manje asikhothamise amakhanda ethu, futhi, ndawonye,  
singazi ukuthi ikusasa liphetheni, ngalomzuzwana, singazi  
kodwa osekwedule. Angazi. Ngingeke ngasho. Ngingeke  
ngasho. Angazi. Kodwa ebusweni balokho amaqiniso  
esiwembule kulokhukusa, asikhuleke umkhuleko iNkosi  
eyasitshela ukuba siwukhuleke. Ngisho noma kungukuthi,



“UMbuso waKho mawufike. Intando yaKho mayenziwe.”  
Asikwenze ndawonye:

Baba wethu oseZulwini, Malingeweliswe  
iGama laKho.

Mawufike uMbuso waKho. Mayenziwe  
intando yaKho emhlabeni, njengaseZulwini.  
Usiphe namuhla isinkwa sethu semihla  
ngemihla.

Futhi usithethelele iziphambeko  
zethu, njengoba nathi sibathethelela  
abaneziphambeko kithi.

Futhi ungasingenisi ekulingweni, kodwa  
usikhulule kokubi; ngokuba uMbuso  
ungowaKho, namandla, nenkazimulo, kuze  
kubekhe phakade. Amen.

<sup>412</sup> Manje izinhliziyi zethu zikhothome. IBhayibheli lathi,  
“Bacula ihubo, baphuma.” Khumbulani, ngenkathi benza  
lokho emBhalweni, kwakungenxa yokuthi babebethele inkonzo  
yoMdonso wesiBili weNkosi yethu, noMdonso wesiThathu  
wawusulungele ukungena. Emahoreni ambalwa emva kwalokho,  
wenyukela esihogweni futhi washumayela kwabalahlekile  
ababenqabe umusa wabo.

<sup>413</sup> Indlela yelithi *Ukholo Lwami Lubheka Phezulu KuWe*.

Ukholo lwami—lwami lubuka phezulu kuWe,  
Wena Wundlu laseKalvari,  
Msindisi waPhezulu;  
Manje ngizwe ngisakhuleka,  
Susa zonke izono zami,  
Nami makuthi mina e...kusukela  
kulolusuku

Ngibe ngowaKho wonke!

Lapho nginyathela ekudidekeni okumnyama  
kwempilo,


Nezinsizi zanda macala onke kimi,  
Yiba Wena nguMholi wami;  
Yala ubumnyama busuke namuhla,  
Hlanza ukudabuka, ukwesaba kudede,  
O makuthi mina kusukela kulolusuku  
Ngibe ngowaKho wonke!

<sup>414</sup> INkosi inibusise, yenze iNdodana yaYo nomusa ukuba  
kukhanye phezu kwenu. NeNkosi iniphe ukuPhila okuPhakade,  
futhi ibe nani lapha kulelizwe, nezwe elizayo emva kwalokhu.  
Futhi, ukuPhila kwaPhakade, sengathi ningaMkhonza sonke  
isikhathi seminyaka engenakubalwa esizayo.

<sup>415</sup> Uma lesi kuyiso isikhathi, futhi sesifike kuleyondawo,  
anginamahloni ngalokho engikushumayelile. Futhi uma  
umfundisi ngamunye ezoma nebandla lakhe futhi ahlulelwe,

njengoba ngakubona embonweni, ngiyabonga ngeVangeli engilishumayelile, ngoba liyiVangeli elifanayo uPawulu nabo abalishumayela.

<sup>416</sup> Ngiyajabula ngani. Ngiyajabula ukuthi nimemukele uKristu njengoMsindisi wenu. Mthandeni, futhi nikhuleke.

<sup>417</sup> Futhi ngizonibona namhlanje ntambama, iNkosi ithanda, ngelesikhombisa nqo, lapha endlini yokukhonzela. UNkulunkulu anibusise. Niyakhululwa. 

*IMIPHEFUMULO ESEKUBOSHWENI MANJE ZUL63-1110M*  
(Souls That Are In Prison Now)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo Novemba 10, 1963, eTabernakele likaBranham, eJeffersonville, e-Indiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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