

KUNGANI?



...?...Ngiyabonga.

Asikhothamise amakhanda ethu okomzuzwana nje senzele umkhuleko.

² Baba wethu waseZulwini, njengoba sisondele esihlalweni saKho somusa kulobubusuku, siza ngaleloGama elanele konke leNkosi uJesu nesiqiniseko esibusisiwe, Asiphe sona, ukuthi besizozwiwa, nemikhuleko yethu ibizonakwa. Sizocela kuqala intethelelo yezono zethu nezono zabantu. Futhi sizophinda futhi sicele ukuthi izibusiso zaKho zizoqhubeka zaziswe phakathi kwethu, ukuze iGama laKho lihlonishwe.

³ Busisa amazwi ashiwo kukho kokubili iculo nentshumayelo, ubufakazi, nanoma yini ebingenziwa. Phulukisa abagulayo, sindisa abalahlekile, yipha uMoya oNgcwele kulabo abalambileyo nabomile. Futhi sengathi lobu kungaba ubusuku obude obukhunjulwayo ngenxa yoBukhona baKho. Siyakucela, eGameni likaJesu. Amen.

⁴ Ningahlala phansi. Ngangisho ngokunye ukusa ngesikhathi sokudla kwasekuseni, “Ngihlale ngileyithi kancanyana.” Futhi bengishumayela ebandleni i-United Brethren kungekudala, futhi ngangi, ngiyangena, cishe ngileyithi ngehora futhi ngakho umfundisi wathi, “Manje ngizokwethula uMnu. Branham oleyithi.”

⁵ Ngathi, “Awu, bengihlale ngileyithi kancane. Umama wathi ngangiyingane yezinyanga eziyisishiyagalolunye ezingcwele, khona-ke kwakubukeka sengathi ngangingenaso isikhathi esanele, ngangisinda amaphawundi amahlanu kuphela. Futhi lapho sengishadelwe, nga...wangilinda cishe isikhathi esingangehora. Ngabamba yonke lento ngaze ngashaya ucingo esibhedlela ngase ngibuya. Futhi uma nje ngingase ngibe leyithi emngcwabeni wami manje, leyo yinto elandelayo, uma nje ngingahlehlisa lokho isikhashana manje, Angifuni ukuthi lokho kufike ngokushesha okukhulu, ngakho, ngifuna ukuhlala futhi ngikhonze iNkosi.”

⁶ Kuhle ukuba lapha nokuba nalezizethameli ezinhle zabantu futhi, kulobubusuku. Ngicabanga ekuseni, kini ohlala enhla ngaseLos Angeles, kukhona isidlo sasekuseni seChristian Business Men ekuseni. Ngikholwa ukuthi basaba naso eClifton’s Cafeteria, futhi ngethemba ukuba lapho ekuseni.

⁷ Ngithole ukuthi uMfowethu Shakarian ubegula kakhulu. [Umfowethu uthi, “Uzoba lapho.”—Umhl.] Uzoba lapho? Awu, lokho kuhle. UMfowethu Demos Shakarian, u—umfowethu oqondene nami, umngane wami omuhle. Ngiyadabuka ukuzwa

ngakho. Ngezwa ukuthi wagula kancane, kodwa bengingazi ukuthi wayegula njengalokhu abeyikho, wavele wagijima wehla. Ngamtshela eminyakeni emibili edlule ukuthi kungcono adonse kancanyana nje, wabheka emuva, wathi, “Yenza lokho okushumayelayo.” Futhi ngakho. . .

⁸ Ngiyakhumbula isikhathi sokugcina lapha, ngenkathi uRaymond Richey engibamba ngomlenze webhulukwe njengoba sasiza singena ebandleni ezansi lapha eLos Angeles e, qhabo, ngiyaxolisa, eLong Beach, sasingena ehholo elikhulu lapho ngalobobusuku. Futhi uRaymond ungumngane wami siqu, futhi wayenokwahluleka, wayesesimweni esibi kakhulu. Futhi wathi, “Mfowethu Branham, ungahambi isikhathi eside kakhulu.” Usanda kubuya eKorea. URaymond, naye ekhuphuka kadanyana ngomgwaqo futhi, niyazi. Wathi, “Uzozibulala.” Wayesethi-ke, “Buka ukuthi simo sini engikuso manje.”

⁹ Futhi kade ngingakuleyomigqa, ngakho ngiyazi ukuthi kuyini. Futhi ngibona okuningi kakhulu okufanele kwenziwe, nokho wena. . . kubukeka sengathi awunaso isikhathi sokukwenza, futhi kukwenza ube novalo. Ngakho ngiyethemba ukuthi iNkosi izongithethelela, ukuthi ukushisekela kwami ngeke kunqobe ukuhlakanipha kwami, Unginika ukuhlakanipha ukuze ngazi indlela yokuphatha intshiseko yami, njalo.

¹⁰ Kumnandi ukuba lapha, kulobobusuku, nani bazalwane futhi, emuva lapha, ngalesisikhathi, uLes Kopp nani nonke bazalwane. Kuhle kakhulu, lesi izethameli ezinhle lapha, ngijabule kakhulu nje ukubona i. . . lemihlango, kubukeka sengathi wonke umuntu ubenhliziyonye nokuzwana kunye, kubukeka sengathi kungenzeka noma yini. Futhi imihlango embalwa yokugcina ibingaleiyondlela, futhi ngibonga kakhulu eNkosini.

¹¹ Inqobo nje uma beqhubeka kanjalo ngizwa sengathi ngingaqhubeka nokuhamba isikhashana. Lapho. . . Kulapho ushaya kulokho kungqubuzana ngemibono, kuyilapho kukubi, uyazi, futhi—futhi akukho bumbano, futhi, kodwa lapha nje kube nje ubuzalwane obukhulu kakhulu. Konke, sibonga kakhulu ngalokho, sengathi iNkosi ingaqhubeka.

¹² Manje, siyabona ukuthi asinakho okucwebezelayo emihlanganweni esakwenza ekuqaleni. Ngokweywayelekile imvuselelo iyaqubuka, ihlala, ngokomlando, cishe iminyaka emithathu. Umfundisi ngokujwayelekile unikeza okusemandleni akhe eminyakeni emithathu, emva kwalokho uphila ngodumo lwalokho akwenza kuleyominyaka emithathu. Ngijabula kakhulu ngokuthi ngibeke olwami phezu kweZwi. Kunjalo. Ngakho ngingaphila ngeZwi.

¹³ Ngiyalikholwa nje leliBhayibheli elidala elibusisiwe, ngicabanga nje ukuthi LiyiNto enhle kakhulu, futhi ngicabanga

ukuthi I—InguNkulunkulu. IZwi linguNkulunkulu esimweni sencwadi. Futhi lapho uMoya oNgcwele umi phezu kwaLo, Uvele nje Ulilethe ekuPhileni.

¹⁴ Bengikhuluma nomunye...Besinezingxoxiswano zangasese, futhi yilapho okufanele wenze khona...Thina... Kambe, ekhaya ngicabanga ukuthi kwakunamakhulu amathathu ohlwini ngenkathi sihamba, silindele lezozingxoxiswano zangasese. Siyangena nabantu, sivele sehlise amakhethini, futhi sihlale lapho kuze kube, sikhuleka ize iNkosi yembule ngombono okufanele sikwenze. Manje, siyazi iZwi leNkosi liyasitshela, futhi lendlala uhlelo, kodwa kukhona kwesinye isikhathi ukuthi kunezinto empilweni yomuntu angazi ukuthi enzeni. Futhi yilapho esihlala khona phambi kweNkosi kuze kuphendulwe. Bese-ke sishaya lezizingxoxo, sengathi siza ngalapha, abantu bakulesisifunda mhlawumbe kade belindile, abanye babo, iminyaka emine noma emihlanu ngalezizingxoxiswano.

¹⁵ Futhi besikhuluma, ngiyakholwa ukuthi bekuyizolo, noma kulokhu ukusa, okukodwa, lokho mayelana nokuKhanya okukhanya ngezinsuku zokugcina. Manje, ngiyekile ukushumayela, ngoba ngilapha nje ukuzokhulekela abagulayo, nokubeka inetha lami nabafowethu, futhi ngidonse. Kodwa ngikholwa ngempela ukuthi siphila ezinsukwini zokugcina, kusesikhathini sokuphela impela.

¹⁶ Futhi ngingathanda ukuthatha i—iqembu elifana naleli, ubunye bomoya nenhliziyo, futhi ngifisa sengathi ngabe besina cishe—cishe amaviki amabili noma amathathu ebesingaqala ngawo nje, sinezinkonzo zantambama, nezinkonzo zasekuseni, nezinkonzo zakusihlwa, futhi nje silethe iBhayibheli njengoba siLibona.

¹⁷ Futhi ngibonge kakhulu. Kukhona isifundiswa sesiGrecki esihlezi emva kwami, futhi nganginaso ngolunye usuku. Indoda ivela eGreece, uyise ungumfundisi owaziwayo eGreece, futhi ithatha amateyipu ami. Futhi yathi, “Mfowethu Branham, bengicabanga ukuthi uyisifundiswa esingumGrecki.”

Ngathi, “Angisazi ngisho isiNgisi esikahle, kungasaphathwa igama elilodwa lesiGrecki.”

¹⁸ Wathi, “Kodwa uletha amabizo akho, izabizwana, nakho konke ekufundiseni kwakho emateyipini akho,” uthi, “ngingabeka umugqa ofana *nalona* futhi kuwuhlukanisa ngokuphelele futhi ungene ngqo kanye nesiGrecki.”

¹⁹ Futhi ngathi, “Awu, ngiyabonga ngalokho, ngoba ngihlala ngizama ukuzwa ngiholwa nguMoya oNgcwele ukuba ngisho engikushoyo. Futhi khona...Mina...Uma kusho noma yini ephambene neBhayibheli, khona-ke ngeke bencingekukholwe, niyabo, bencingekholwe ukuthi bekunguMoya oNgcwele, ngoba Uyohlala njalo eBhayibhelini, uMoya oNgcwele uzohlala.”

²⁰ Futhi besikhuluma ngalowesifazane omncane ebengi, kulentambama, kulokhu ukusa, ngikholwa ukuthi bekuyikho, ukuthi besikhuluma ngowesifazane omncane engakhuluma ngaye, umfo owayenegama elibi owaphumela emthonjeni waseSikhari, futhi wabona iNkosi uJesu, futhi akaYiqondanga, nokho wayezoba ngomunye wabafundi baYo.

²¹ Manje, ngineMfundiso encane ehlekisayo, futhi manje, uma ingahambisani kahle nje neyakho, yenza ngendlela efanayo engenza ngayo lapho ngidla inkukhu ethosiwe endlini yakho, ngiyayithanda nje inkukhu ethosiwe, futhi lapho ngizithela ethanjeni, angiyeki ukudla inkukhu, ngivele ngilahle ithambo, ngiqhubeke nokudla inkukhu. Ngakho manje, kholwa into efanayo.

²² Manje, ngikholwa ukuthi igama leBandla lafakwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe, ngenkathi, ngaphambi kokuba iWundlu lihlathshwe, ngoba iBhayibheli lathi umphikukristu uyodukisa bonke abasemhlabeni abamagama abo angalotshwanga eNcwadini yokuPhila yeWundlu, elahlathswa ngaphambi kokusekelwa kwezwe. Ngikholwa ukuthi uNkulunkulu ongenasiphelo, ngokwazi kwaKhe ngaphambili, wabona iBandla.

²³ Manje, ngiyazi ukuthi leyo yindaba ebucayi, futhi khumbula, kuneqiniso kuyo, angikukholwa ngomgudu abanengi okwenzayo, kodwa ngikholwa ukuthi kukhona, ngokwazi ngaphambili uNkulunkulu ubengasho ukuphela kusukela ekuqaleni, ngoba UnguNkulunkulu ongenasiphelo. Manje, noma ngabe ngiyingxenywe yaleloBandla, ngithemba ukuthi ngiyiyo, ngifuna nje insindiso yami uqobo ngokwesaba nokuthuthumela, ngihlale eZwini ngqo. Lapho, uma ngiphuma Lapho, khona-ke ngizokhuleka ukuba ngibuyeke kuLo futhi.

²⁴ Futhi ngakho ngenkathi leyo, akulona igama elihle ukulisebenzisa, niyabo, kodwa ngenkathi leyoMbewu eyamiselwa ngaphambili ilele kulowo wesifazane omncane, ekholwa, ebhekile, nokho esimweni sakhe sesono, wayebheke ukufika kukaMesiya. Uhlelo lwebandla ngalolosuku lwalunjalo, cishe impela njengoba lunjalo namuhla. Yena—wayevele ngokushesha aphile njengoba wayephila, futhi, ngoba wayebone inhlekisa yokuthi kanjani abantu ababezisho ukuthi bayakholwa futhi wayengelutho ngaphandle komthwalo wokuzenzisa. Futhi ngisho lokho hhayi ukuthuka okungcwele, ngisho lokho ngokwethembeka, futhi ngiqotho enhliziyweni yami, nothando lawo wonke umuntu.

²⁵ Bese kuthi-ke, ngenkathi lokho... ngenkathi... Wayemile lapho elindele ukubona ukuthi yayithini impendulo yaleyoNdoda ngenkathi ethi, “Akusilo isiko,” wayengena esikweni ngaleso sikhathi, labadala, “ukuba nina maJuda nicele

umSamariya, mina, owesifazane waseSamariya i—into enjalo, noma ube nanoma yikuphi ukuphathelana.”

²⁶ Wathi, “Kodwa uma bewazi ukuthi ubukhuluma noBani, ubuyocela kiMi amanzi.” Khona-ke umbuzo uyafika, futhi uJesu wathi, “Hamba, ulande indoda yakho.”

Wathi, “Anginayo.”

²⁷ Wathi, “Awu ushilo, ngoba ubunayisihlanu, nale ohlala nayo manje akusiyo indoda yakho.” Masinya, bhekisisani, kwakukhona leyoMbewu eyamiselwa ngaphambili ekuPhileni okuPhakade. “Konke uBaba aNgiphe khona kuyokuza. Akekho ongeza, ngaphandle kokuthi Embiza.” Niyabo? “Konke uBaba a,” inkathi edlule, “Ngiphe khona kuzoza.”

²⁸ Futhi ngenkathi lokho kuKhanya kubaneka kuleyoMbewu eyamiselwa ngaphambili, masinyane, hhayi njengalezozifundiswa ezifundile, zimile laphaya zigxeka, zazicabanga ukuthi zazikuleloQembu, kodwa zazingekho, zaMbiza ngoBelzabule, kodwa kwathi nje lapho Engashaya leyoMbewu eyamiselwa ngaphambili, lokho kuKhanya kwabaneka phezu kwaYo, wathi, “Mnumzane,” Iza ekuPhileni, niyabo, kwaYiphilisa, “Ngiyabona ukuthi Wena ungumprofethi. Siya uMesiya, lapho Efika, Uzokwenza loluhlobo lomsebenzi.”

²⁹ Wathi, “Nginguye Okhuluma nawe.” O, he! Kwakuxazulula lokho. Niyabo? Ini? “Konke uBaba aNgiphe khona...” Sihlwanyela izimbewu kuphela, uNkulunkulu uzibeka lapho Ethanda khona. Enye iwela eceleni kwendlela; enye ikhula emeveni izinsuku ezimbalwa, namakhakhasi ayiminyanisa nokunye nokunye, nenye ingena endaweni efanele. Angazi ukuthi zikuphi, siyazihlwanyela nje.

³⁰ Ngiyabonga. UNkulunkulu akubusise. Manje asifunde iZwi. Manje ngifuna ukuthatha, uma kulungile, ithuba kulobubusuku, ukuthi ukufundisa kancane nje, akukho okungaphandle kokwejwayelekile, ukufundisa okuncane nje. Futhi mhlawumbe ngeSonto ntambama, iNkosi ithanda, ngingathanda ukufundisa umlayezo omncane ebandleni, uma iNkosi ivuma.

³¹ Kuhle kakhulu kulababazalwane lapha abangitshelile, “Mfowethu Branham uma i...” Incwadi iletha enhle futhi bonke bayisayina. “Sikuphendulela epulpiti, shumayela okusenhliziyweni yakho.” Mina...lokho ngukuthi... Bengingeke ngibe nenkululeko engaphezu kwalokho. Futhi ngakho, ngi—ngibonga kakhulu ngeqembu lamadoda, abefundisi, abelusi bezimvu. Futhi mina...

³² Ikakhulu abefundisi bayasola ngoba (Banelungelo lokuba njalo.) bangabelusi bezimvu futhi bafuna ukwazi ukuthi umhlambi wabo udlani, kunjalo. Bafanele bazi. Futhi umuntu onesithunzi nodumo angeke enze lutho ukulimaza noma ubani nanoma yimuphi umhlambi, uyozama njalo ukuwunikeza amavithamini athile, uma noma yini, akufake e—emhlambini.

Ngakho mhlawumbe iNkosi izosinika amavithamini athile emaZwini afanayo esiwazwile izikhathi eziningi.

³³ Asiphenye, kulobubusuku, eNcwadini yesiBili yamaKhosi futhi sifunde nje ingxenye yomBhalo. [II AmaKhosi 1:1-8—Umhl.]

UMowabi wahlubuka kwa-Israyeli emva kokufa kuka-Ahabi.

U-Ahaziya wawa eheleni lekamelo eliphezulu laseSamariya, wagula: wathuma izithunywa, wathi kuzo, Hambani, nibuze kuBali-Zebubi unkulunkulu wase-Ekroni uma ngiyakusinda kulesisifo na.

Kepha ingelosi yeNkosi yathi ku-Eliya waseThishibi, Suka, futhi uhambe... ukuhlangabeza izithunywa zenkosi yaseSamariya, uthi kuzo, Kungoba kungekho-Nkulunkulu kwa-Israyeli, ukuba niye nibuza kuBali-zebubi unkulunkulu wase-Ekroni na?

Lapho isho kanje iNkosi, Umbhede okhuphukele kuwo awuyikwehlika kuwo, kepha uyakufa nokufa. U-Eliya wamuka.

Izithunywa zibuyela kuye, wathi kuzo, Nibuyeleni na?

Zathi kuye, Kwakhuphuka umuntu ukuba asihlangabeze, wathi kulokhu, Hambani nibuyele enkosini enithumileyo, nithi kuyo, Isho kanje iNkosi, ithi: Kungoba kungekho-Nkulunkulu kwa-Israyeli na, ukuthi uthume ukubuza kuBali-zebubi unkulunkulu wase-Ekroni na? ngalokho kawuyikwehla kulowo mbhede okhuphukele kuwo, kepha uyakufa nokufa.

Wathi kuzo, Bekungumuntu onjani oweza... ukunihlangabeza, wanitshela lawomazwi na?

Zathi kuye, Umuntu wayenengubo yoboya... ebhince ibhande lesikhumba okhalweni lwakhe. Wathi, Bekungu-Eliya waseThishibi.

³⁴ Manje, kuJeremiya okwendikimba, uma ngingayibiza, kuJeremiya isahluko se 8 nevesi lama 22:

Ibhalsamu alikho kwaGileyadi; inyanga ayikho lapho na? pho ayipheleliswa ngani impilo yendodakazi yabantu bami ingasindi?

³⁵ Futhi ngithanda ukuthatha indaba, uma kufanele ibizwe kanjalo, indikimba, njalo, njengegama elincane elithi *Kungani?* K-u-n-g-a-n-i. *Kungani?*

³⁶ Futhi ngethemba ukuthi angizwakali kakhulu emuva lapho, uma unjiniyela walokhu ezothi ukukulawula. Banejoka elincane entanyeni yami kulobubusuku lapha, ukuthi, ngakho ngi-ngethemba ukuthi angizwakali kakhulu kakhulu. Futhi kuhle ngephimbo lami elimahhadlahhadla.

³⁷ Lapho uNkulunkulu enzela abantu indlela yokuphunyuka, nabantu benqaba lokho kuphunyuka, khona-ke uNkulunkulu ubuza umbuzo, “Kungani?” Ngicabanga ukuthi Unelungelo lokukwenza lokho. Uma uNkulunkulu enzela abantu konke Angakwenza, futhi abantu benqabe ukwemukela usizo lwaKhe, khona-ke Unelungelo lokubuza ukuthi kungani bengakwenzanga.

³⁸ Ngikholwa ukuthi kuzoba ngaleyondlela ekwaHlulelweni. Nxa uNkulunkulu esenze wonke amalungiselelo abengenzelwa iBandla kanye nabantu bese bewenqaba, uNkulunkulu uzosibuza ukuthi kungani singakwemukelanga, ngiyakukholwa lokho.

³⁹ Manje, sithola ukuthi lo-Ahaziya wayeyindodana ka-Ahabi noJezebeli, wayephume emndenini oqalekisiweyo. Futhi lapho uthatha umndeni okhulisa abantwana bawo esimweni sendawo engafanele, awukwazi neze ukulindela noma yini enye.

⁴⁰ Manje, u-Israyeli wayeyisizwe into efana nalesisizwe, senza amaphutha aso afanayo lesisizwe esiwenzile. Futhi sithola ukuthi u-Israyeli wenyuka ephuma eGibhithe futhi wabaxosha ababehlala ezweni futhi walidla izwe, okufanayo ukuthi siza sifuna indawo enamanzi ogwadule, futhi saxosha abomdabu lapha futhi salidla izwe. U-Israyeli wathola umusa phambi kukaNkulunkulu, siyakholwa ukuthi obaba bethu abayizihambi bawuthola nabo. U-Israyeli ezigabeni zakhe zokuqala wakhiqiza amadoda athile amakhulu, awu, isibonelo babenoDavide, uSolomoni, uJoshuwa, amadoda amakhulu, futhi sasinoWashington, uLincoln, no . . . amadoda amakhulu.

⁴¹ Kodwa ekugcineni, u-Israyeli, kwezombusazwe zakhe, wabumbeka futhi waba nembuka esihlalweni sobukhosi, u-Ahabi, ikholwa eliphakathi nendawo, ilungu lebandla elisivivi. Futhi u-Ahabi wayengesiso i-isixhwanguxhwangu njengoba wayenjalo umkakhe. Nguye owayekwazi nje ukuphatha u-Ahabi, noma ngayiphi indlela ayefuna ukumenza ahambe ngayo, wakwenza.

⁴² Futhi akudingekile ukuba ube ngokomoya kakhulu ukuze uqonde engikhuluma ngakho. Yinqubo engemuva kwakho. Kodwa ngalolosuku babenomprofethi, futhi igama lakhe kwakungu-Eliya, futhi wayeyindoda ehlonipha uNkulunkulu engesabi.

⁴³ Futhi ngicabanga ukuthi iningi lenu maDemocrats alungile enithengise ngobuzibulo benu kwezepolitiki, ukwenza into embi kanjalo eniyenzileyo, uNkulunkulu makabe nomusa kini. Yebo, mnumzane. Ngolunye usuku lesisizwe sazi leyonto endala, kodwa sesikukhohliwe. Sathengisa, ngoba ibandla labasivivi futhi lasuka kuNkulunkulu. Kunjalo impela.

Kungcono ngikuyeke lokho, ngoba ngithe bengingezukushumayela ngalokhu. Manje, njengoba siqhubeke, kodwa niyazi ukuthi ngicabangani.

⁴⁴ Qaphelani, kodwa ngalolosuku uNkulunkulu wathuma onamandla ezweni, ngaphambi nje kwalokho kufika inhlu pho eyakhukhula izwe, futhi uNkulunkulu wafakazelwa.

⁴⁵ Manje, ngalokhu, ngemva kokufa kuka-Ahabi, indodana yakhe yathatha indawo yakhe, futhi, uHezekiya, futhi wabusa eSamariya. Futhi ngoluny'usuku ephuma eheleni, wawa futhi isifo esithile sahlala endaweni lapho alimala khona. Futhi manje, esikhundleni sokulandela, njengoba kwenza okhokho, ukuxoxisana noNkulunkulu ngakho, wathumela esithixweni, uBelzabule.

⁴⁶ Kuyinto eyisimanga ukuthi indoda okufanele ibe ngumIsrayeli ibiyoxoxisana nokunjalo, esikhundleni sokubuyela kuye impela uNkulunkulu owabangenisa kulelozwe futhi wabanika lona. Ngoba wayezama ukulandela inkambiso yosuku, nangemva kukayise nonina.

⁴⁷ Yilokho okwenzekile emabandleni namuhla, kakhulu. Sesiphumile ekusetshenzisweni ngokomoya kwezimiso lesisizwe esizimeleyo futhi uvukele kwezombusazwe, nenyunyana, nesikhathi esikhulu, futhi isisu esigcwele, nemoto entsha, namakhaya amasha, futhi—futhi sakusuka ezimisweni zangempela zezinto, izimiso zangempela zobuKristu.

⁴⁸ Kubi kakhulu ukuthi sifanele sisho lezizinto, kodwa omunye ufanele akusho, futhi kuzofanele kufezeke. Sifanele sikhulume ngokusobala, futhi sithembeke, futhi sibe qotho. Futhi awudingi ukuhumusha kokomoya, ngoba kuphambi kwamehlo akho, ungakubona.

⁴⁹ Kodwa sikwenzile, njengoba benza ngalezozinsuku, sathengise ngobuzibulo bethu ngokudlanyana, futhi sizovuna lokho nje esikutshalile. Futhi sekwedlule manje, nemvuselelo ebesinayo ishanela ezweni lonke, isilothile elangabini elincane elilothayo lapha nalaphaya, noma okuthize. Asifuni ukukukholwa, kodwa kuyiqiniso. Kunjalo.

⁵⁰ Futhi saphuma futhi sahlwanyela isigejane sezimbewu ezinkulu zehlelo, futhi lapho uMoya wehla, savunani na? Isivuno sehlelo. Ukuba besihlwanyele iZwi likaNkulunkulu, besiyovuna iBandla likaNkulunkulu, ukuba besikwenzile, kodwa siye ohlangothini olungalungile.

⁵¹ Imvula ifika emhlabeni ukuwunisela. Futhi uma i . . . Noma ngabe hlobo luni lwembewu esensimini, yilokho ekuvezayo. Kunjalo. Futhi ngakho uMoya oNgcwele ofanayo oveza iBandla likaNkulunkulu ophilayo uveza ukhula futhi, *lobuhlelo*. Kodwa niyakubona esikuvunile, "Izigidi ezengeziwe ngo '44," zamaBaptisti, kanjalonjalo futhi kwehle kanjalo. Futhi yilokho

esikuvunile, njengoba nje impela sahlwanyela. Kuzohlala njalo kungaleyondlela.

⁵² Futhi u-Israyeli waye, wavele wavuna lokho ayekutshalile. Nalomfo osemncane wayengenile manje ukuzothatha izintambo. Futhi esikhundleni sokuthumela phansi nokufuna uNkulunkulu, kubantu ababeze lapho kulomnotho omkhulu uNkulunkulu ayebanike wona, wathumela ngale ku, isithixo esaziwayo sosuku, uBelzabule, inkolo edumile phakathi kwabantu; abambalwa nje babebambe ukuKhanya kwethoshi.

⁵³ Futhi u-Eliya wayengumprofethi omkhulu wangalolosuku. Futhi wayekhohliwe ngo-Eliya, wayengenandaba no-Eliya, ngoba u-Eliya wayezomtshela lapho ayemi khona. Ngakho-ke, abafuni ukwazi ukuthi liyini iqiniso, baqoka ukuthatha le enye indlela, ungaqondi ukuthi uzovuna okutshalile, ncamashi. Lowo ngumthetho wemvelo, uyawenza; ngumthetho kaMoya, ufanele ngempela ukwenze.

⁵⁴ Manje, kodwa niyazi, uNkulunkulu wembula izimfihlo zaKhe kubaprofethi baKhe. IBhayibheli lathi, ngale ku-Amose, “Impela uNkulunkulu akenzi lutho, ngaphandle kokuthi embulele abaprofethi baKhe.”

⁵⁵ Bese kuthi-ke lapho lezizithunywa endleleni ukuyohlangabeza umpristi, nokuthola kuBelzebule isimo senkosi yabo, nokuthi wawuyoba yini umphumela, babengafuni ukuthatha indlela kaNkulunkulu ukuze bahambisane neZwi likaNkulunkulu, bahambisane nendlela kaNkulunkulu yokwenza izinto, babefuna ukuphila nganoma iyiphi indlela ababefuba ngayo futhi bebe besakholwa.

⁵⁶ Futhi yilokho i, lesisizwe esifike kukho namuhla. Asifuni nje ukuhambisana noNkulunkulu, sifuna ukuphila nganoma iyiphi indlela esifuna ngayo, kodwa lifuna ukukholwa, ngakho-ke sizothatha indlela elula yokuphuma, sihlale sikuthola lokho. Amanzi adlula izinga lawo, njalo. Manje, babeneye ingalo ababencike kuyo, babengasamdingi uJehova. Babengayifuni leyondlela eqinile, babefuna ukuphila ngokwezinkanuko zabo uqobo nezimfashini zabo uqobo, futhi nokho babengaba abakholwayo.

⁵⁷ Kodwa khumbulani, ezansi le lapho kulowomhume, wadonsela emuva indoda endala ebukeka inoboya, okwakubukeka njengesibungu esiphuphuzelayo emuva lapho, kodwa ngaphansi kwalesosikhumba esincane esinsundu nezingalo ezicile, kwashaya inhliziyi uNkulunkulu ayehlala kuyo.

⁵⁸ Wathi, “Eliya, sukuma futhi wenyukele lapho futhi ubahlangabeze.” O, he! Esikudingayo namuhla ngomunye u-Eliya, ongesabi ukukhuluma iQiniso. Wenyukela lapho futhi wema endleleni, isiqeshana sesikhumba semvu, noma

isikhumba, sizungeze ukhalo lwakhe *lapha* ukuze simbophe, futhi nango emi, ubuso bakhe buphuphuzela bonke.

⁵⁹ Futhi—futhi ngicabanga ukuthi akazange ageze njalo ebusuku, futhi asebenzise izimfologo zakhe nemimese ngendlela esenza ngayo lapha eHollywood, futhi akhanye ngendlela esenza ngayo, kodwa nokho, uNkulunkulu wayenaye, uNkulunkulu wayekuye. Sibeka ingcindezi enkulu kakhulu emasikweni osuku.

⁶⁰ Manje, siyaqaphela, manje, wama endleleni ngenkathi lezizithunywa zikhuphuka, futhi wathi, “‘Kungoba...’ Hambani nimtshela, ‘Kungoba kungekho Nkulunkulu kwa-Israyeli na? Akekho umprofethi lapha na? Kungalesozizathu na?’” O, wayekhona uNkulunkulu, futhi wayekhona umprofethi! Kodwa kwakuyinkani yenkosi uqobo, yayingafuni ukuhambisana noNkulunkulu nomprofethi waKhe. Futhi lesi kwakuyisizathu ukuthi inkosi yayifuna indlela elula yokuphuma kulezizinto. Wathi, “Kungoba engekho umprofethi, akekho uNkulunkulu kwa-Israyeli na? Ayikho enye, ayikho indlela yokukuthola na?”

⁶¹ Ngiyamangala, namuhla, uma kuyinamuhla ukuthi sifuna induduzo. Sisanda kulahlekelwa...sishiye amaholide. Abantu bayaphuma futhi badakwe kulawo maholide, bangothisha bakaSonto-sikole, amalungu ebandla, amalungu ekhwaya, bayaphuma futhi baphuze futhi baxokozele, bayagembula, futhi—futhi abantu baphila ngendlela nje abafuna ngayo, futhi nokho bangabamabandla aphakeme kunawo wonke akhona edolobheni, uhlelo oluthile oluphakeme kunalo lonke lwalenqubo yobuhlakani yezobufundisi, ebusa lelizwe, ekhona.

⁶² Futhi uyazibuza, “Kungani? Kungani bengezi na?” Bafuna injabulo, bafuna ukuthula, bayabambisa, udeveli ubambisa ngeshinga elinjalo njengezinto ezinjalo ukuthatha indawo yesilungile ngempela, isehlakalo esigcwaliswe ngoMoya, lapho intokozo yeNkosi ingeza phezu kwabo futhi ibanike ukuthula nokuphumula.

⁶³ Bathanda izinjabulo zezwe ngaphezu kokuthanda uMbuso kaNkulunkulu, ukuphila kwabo kuyakufakazela. Kunjalo impela. Abakuphilayo kuyakukhombisa. Akukho mehluko kubo, kubonakala kanjalo, ngubani okholwayo futhi ubani ongakholwayo, khuluma nabo, bakhuluma nje amahlaya angcolile, futhi banemiphakathi yabo nokunye nokunye, nokuqhubeka njengezwe lonke nje.

⁶⁴ Ngangihlala ngaphesheya ukusuka e—esifundeni esikhulu somfundisi sohlelo olukhulu lwabantu abangamaKristu, njengoba bezibiza kanjalo, futhi njalo ngoMgqibelo ebusuku esitezi sendlu yomfundisi, ngani, awukaze uzwe ukuqhubeka okunjalo, nokutshikiza, nokuzibinya, nodum-dumu, nazo zonke lezozinto zokungamesabi uNkulunkulu, nokuqhubeka! Bese

kuthi-ke ngeSonto ekuseni baye ebandleni benokubukeka okumnene ebusweni babo.

⁶⁵ Mfowethu, lapho uMoya oNgwele engena empilweni, Uguqula leyompilo isuka phansi ezinyaweni zakhe iye esicongweni sekhandla lakhe. Futhi ingxenye edabukisayo, kuhuquzela kungena ezinhlanganweni zethu zePentecostal. Kungena lapho ngoba, njengoba bekuhlala kunjalo nje . . .

⁶⁶ Lapho u-Israyeli ebona ezinye izizwe zinenkosi, futhi babefuna ukwenza njengezinye izizwe. Umprofethi omdala wafika kubo, uSamuweli, wayesethi, “Nifanele-. . . ningabantu abahlukile, anifanele nifane nabo, uNkulunkulu uyiNkosi yenu.” Wathi, “Sengake nganitshela noma yini eGameni leNkosi, ngaphandle kwalokho okwenzekayo na? Sengake nganxiba imali yenu, noma ngathatha izimali zenu, nokunye nokunye, ukwakha izikhumbuzo ezinkulu ezihloniphekile nakho konke okunye na?”

⁶⁷ Kwakufanele basho ukuthi wayengakwenzanga. Wathi, “Khona-ke ngilaleleni.” Futhi wayeneZwi leNkosi. Kodwa abantu babefanele bavume ukuthi konke ayekushilo bekuyiZwi leNkosi, futhi kwenzeka njengoba asho ukuthi kuyokwenzeka, kodwa nokho abantu babefuna ukubukeka njengabo bonke abanye abantu.

Kungaleyondlela namhlanje, ukuthi amabandla azama ukuzifanisa namanye amabandla, uKristu uyisiFanekiso sethu. Kunjalo impela lokho.

⁶⁸ Manje, babengawufuni, babengawufuni uMlayezo. Kuthiwani ukube leyonkosi yayizithobile na? Kuthiwani ukuba yayehlile. . . yayehliswe isithunzi, futhi yayibuyele kuNkulunkulu futhi yaphenduka na? Ngikholwa ukuthi indoda ibiyophila, ngikholwa ukuthi u-Eliya wayezoza kuyo neZwi leNkosi, futhi indoda yayiyophila, kodwa wayenza lukhuni inhliziyayo futhi ayizange ilalele iNkosi.

⁶⁹ Futhi u-Eliya wathi, “Hambani nimbuze, ‘Kungoba kungekho—ngekho Nkulunkulu kwa-Israyeli na? Akanamprofethi na?’” Qhabo, Wayenomprofethi. Waye. . . Kwakukhona uNkulunkulu, kodwa inkosi ayizange iKufune, futhi kuyilokho namuhla.

⁷⁰ Kufana nje ne—isiguli sihlezi ezitebhisini zomnyango kadokotela, futhi sifa sihlezi esitebhisini somnyango, ngoba sinenkani kakhulu ukungena siyothatha umuthi udokotela anawo waso. Impela, sife esitebhisini sikadokotela, sihlezi phandle lapho, futhi udokotela uthi, “Nginalo ikhambi lesifo sakho,” kodwa sinenkani kakhulu nje ukuba singene silithathe.

⁷¹ Leyo yinto eyingozi, u—umfo angafa, futhi ubengafa, ehlezi lapho, lapho kunenqwaba yemithi, bathola ubuthi bakho kodwa bona. . . angeke abuthathe, unenkani kakhulu. Awu khona-ke,

angeke ukubeke kudokotela, futhi ungeke ukubeke emuthini, yindoda, yiyo.

⁷² Kunjalo namhlanje, abesilisa nabesifazane bazohlala ebandleni, ebhentshini lasesontweni, futhi bezwe iVangeli elingaxutshiwe, namandla kaMoya oNgcwele, futhi babone ukuvezwa nezibonakaliso zoMoya waKhe, zophilayo, uKristu ovukileyo, futhi bafele esonweni, behlezi ebhentshini lasesontweni. Hhayi ngoba lingekho ibhalisamu, hhayi ngoba ingekho inyanga, kodwa yingoba abantu banenkani kakhulu ukuba bathathe umuthi, bezama ukuthola indlela encane yokwenqaba, behamba ngendlela yezwe, bebhuhba ekuphikeni kukaKora.

⁷³ Niyazi ukuthi uKora wenzeni. Kuhlala njalo kungabaholi abaxubanisa abantu, nokuthi babhubha ekuphikeni kukaKora, impela.

⁷⁴ Ungasoli udokotela, ungasoli umuthi, nguwe okufanele uzisole. Uma udokotela enalo ikhambi, futhi unenqwaba yalo, uyakumema ukuba uze futhi awuzi, khona-ke akulona iphutha likadokotela, kanjalo akusilo iphutha lomuthi, iphutha lakho, ngoba angeke uwuphuze umuthi. Kunjalo.

⁷⁵ Futhi abantu behlezi emabandleni, bafela ebhentshini ngaphandle kokwazi uNkulunkulu, ngaphandle kokwamukela uMoya oNgcwele, ngoba bacabanga ukuthi bazodingeka bayeke ezinye zezinto zezwe. Bangamane basonte ebandleni elinegama eliphakeme, noma lokho abakucabangayo, udumo oluthe xaxa.

⁷⁶ Uke ubone ukuthi indlela kaNkulunkulu injalo, bambalwa ohamba ngaleyondlela? Futhi badeleliwe futhi balahlwa, ngoba abasibo abezwe, bangabakaNkulunkulu, abantu abayingqaba, ubupristi basebukhosini, benikela ngemihlatshelo yokomoya, leso yizithelo zezindebe zidumisa uNkulunkulu. Amen.

⁷⁷ Imithi kadokotela, niyazi kwake kwaba nesikhathi lapho bengenabo nhlobo ubuthi balokho okunjengopokisi, izinkulungwane zazifa minyaka yonke ngopokisi. Babengenabo ubuthi boklilo, futhi izinkulungwane zazifa minyaka yonke ngenxa yobuthi, noma, ngaphandle kokuba nobuthi babefa ngoklilo. Kodwa manje sebenobuthi, banomnokoloto walezozinto.

⁷⁸ Futhi udokotela uke ayithole kanjani lemithi empeleni na? Yini, bakwenza kanjani—bake bakwenze kanjani na? Niyazi ukuthi benzani na? Bahlanganisa izinto eziningi ndawonye, uphoyizeni othile, bese-ke kuba isihlungu esithile, bakuxube ndawonye baze bahlanganise ifomula. Bese-ke bethola i—bathole isilwane sokuhlolela umuthi, futhi bajova lomuthi esilwaneni sokuhlolela umuthi, uma sisinda kuwo, khona-ke bakunika wona. Bese kuthi-ke . . . futhi uma khona . . .

⁷⁹ Niyabo, okokubulala isifo esisemzimbeni wakho, *okungaka* kophoyizeni, *okungaka* kokuchitha lowophoyizeni. Uphoyizeni

omningi kakhulu uyokubulala, isihlungu esiningi kakhulu besingekusize ngalutho, umuthi ubungeke, kufanele kube ifomula elinganisiwe.

⁸⁰ Futhi eminye imithi evela kudokotela, angayinikeza, isibonelo, njengomjovo ipenisilini, enye yezinto ezinkulu ezivumbululiwe ukuthi. . . Bacabanga ukuthi okuvumbululiwe. Awu, ngenkathi ngiseNingizimu Afrika ngabona owomdabu lapho, futhi lapho wayeyo. . . bathola isilonda emlenzeni wabo, noma *enye into*, isilonda siba sidala, bathola iwolintshi elidala, lilele phansi kwesihlahla ndawana thize, elikhuntile, futhi bayalihlikihla lelowolintshi phakathi lapho, kade bekwenza amakhulu ngamakhulu eminyaka, futhi bayasinda. Kuyini na? Umjovo ipenisilini, ngokuqinisekile.

⁸¹ Ngakho bacabanga ukuthi bahlakaniphile, iLawu e-Afrika lalikwazi lokho eminyakeni eyinkulungwane edlule. UNkulunkulu wayeselitshelile ukuthi lizinakekele kanjani, khona-ke sicabanga ukuthi yinto ehlananiphile esinayo. Manje, umjovo ipenisilini, ngezinye izikhathi ukwenza ngokweqile kuzobulala isiguli futhi okunye kwakho kuyasiza, kunombuzo lapho.

⁸² Basho lokho kulezizinsuku, kusobala, umbulali ohamba phambili, bathi, inkathazo yenhliziyu. Qhabo, ngiyehluka kulokho, umbulali ohamba phambili akuyona inkathazo yenhliziyu, umbulali ohamba phambili inkathazo yesono, lowo ngumbulali, yileyo into. Yisono, lowo ngumbulali, hhayi inkathazo yenhliziyu.

⁸³ Abantu abaningi kangaka bathi, “Ngifanele ngone nje. Ngifanele ngibheme nje.” Abesifazane bathi, “Ngifanele ngigunde izinwele zami nje. A—a—angeke nje ngithole ezinye izingubo, ngifanele nje ngigqoke lokho abanakho.” Uyazi ukuthi yini inkinga na? Benza izaba, abakazami ubuthi bukaNkulunkulu nokho. Uma beke bekuthola lokho, bebeyonokolotwa kuleyonto. Kunjalo. (Uxolo.) Yebo, yingoba abakabuzami ubuthi bukaNkulunkulu, bayenqaba ukubuthatha.

⁸⁴ Ngokuba lapho uMoya kaNkulunkulu ukuwe, Uhambisana neZwi likaNkulunkulu, futhi uma uphika iZwi likaNkulunkulu khona-ke akuwona, awukabi nawo umjovo okahle, yilokho kuphela. Awukanokolotwa, isono sisalele emnyango, ukungakholwa eZwini. Ngakho kuthatha ubuthi bukaNkulunkulu ukubulala isono, futhi isono singumbulali ohamba phambili. Yebo, sinjalo. Siyabulala, futhi sibulala kuze kube sekugcineni. Ngakho siyazi ukuthi yi—ukuthi yi. . . isono esibulalayo. Ngakho ubuthi, abantu bavele benqabe ukubuthatha, ababuthandi, abawuthandi umcabango wokuzalwa kabusha.

⁸⁵ Manje, siyazi ukuthi noma yikuphi ukuzala kungamahlaphahlapha, Angikhathali uma kusehhokweni lezingulube noma kusegumbini lasesibhedlela elihlotshiswe ngokuphinki. Noma yikuphi ukuzala kungamahlaphahlapha, futhi ukuzalwa kabusha kuyalingana, kungamahlaphahlapha. Kunjalo. Kuzokwenza ububule, futhi ukhale, futhi uqhubeke, sengathi wawusesiphithiphithini esibi kakhulu owake waba kuso, kodwa kuzokusiza.

⁸⁶ UJesu wathi, “Ngaphandle kokuthi uhlamvu lukakolo luwele emhlabathini futhi lufe, luhlala lodwa.” Futhi abantu abafuni ukufa, ufuna ukuphila ezweni, futhi usafuna ukuba ngokholwayo, ngakho umukela umqondo wobuhlakani bakho. Bese kuthi-ke, lapho wenza lokho, usalokhu ufile esonweni naseziphambekweni. Futhi yilokho okwenza abantu baziphathe futhi benze ngendlela abenza ngayo, ngoba umoya okubo ubusa ukuphila kwabo.

⁸⁷ Uthi, “Awu, abanye abantu bayakwenza *lokhu*.” Awu, awufani nabanye abantu, ufile, futhi ukuphila kwakho kufihliwe kuNkulunkulu ngoKristu futhi kwabekwa uphawu ngoMoya oNgcwele. Niyabo, awuzange uzame ubuthi; kungenxa yokuthi abantu abafuni ukukuzama.

⁸⁸ Manje, ufanele ufe, ufanele ubole. Yileyo inkathazo yabantu, esikhundleni sokukhala e-altare: bathola uhlobo oluthile lwamadlingozi, bagxume phezulu futhi baxhawulane nomshumayeli, baphume futhi bathole uhlobo oluthile lombhedsho noma isivumokholo nokusiphindaphinda, futhi bathi, “NgingokaS’bani-bani. NgingokaS’bani-bani.”

“Ngabe ungumKristu na?”

“NginguS’bani-bani.”

⁸⁹ UmKristu ufanele abe njengoKristu, ukuba njengoKristu ukukholwa iZwi. Futhi uma ungalikholwa iZwi, khona-ke angeke ufane noKristu. Ungasho kanjani ukuthi ungumKristu futhi uphike ingxenye yeZwi na? Uma uMoya oNgcwele waloba iZwi, uMoya oNgcwele uqinisekisa iZwi, noMoya oNgcwele uyiZwi. IZwi elihlala kuwe liletha izithembiso zikaNkulunkulu kulolonke ikholwa. Amen. Igama lisho ukuthi “makube njalo.” Ngiyakukholwa ngenhliziyi yami yonke, yiZwi likaNkulunkulu ophilayo. Amen.

⁹⁰ Qaphelani, yebo, ukuzalwa okusha, abafuni ukufa. Manje, babambise okuthile ngokuzalwa okusha. Uma... udeveli... uma ungeke uthathe iZwi likaNkulunkulu, khona-ke udeveli uzokunika izwi lakhe. Futhi yilapho umuntu wokuqala ra-... lapho uhlanga lwesintu lwaqala khona ukuwa, kwakungukungalikholwa iZwi likaNkulunkulu.

⁹¹ Indlela ezedlula zonke uNkulunkulu ayengake aqinise ngayo ibutho laKhe kwakungukubaqinisa ngokukwedlula konke. Uma isizwe sakithi... Sinezinhlozi eNgilandi, iNgilandi

inezinhlozi lapha, nokho sinobungani. Sinezinhlozi emhlabeni wonke jikelele, nomhlaba unezinhlozi lapha. Zibhekile, zibone ukuthi hlobo luni lomcibisholo omusha, hlobo luni lwento entsha, khona-ke babuyela esizweni sabo, bathole okuthize okungathikameza lokho. Kungani? Futhi bagqokise amadoda abo, balungise izinto zalolohlobo lwempi. Kuhlala kuqhubeka. Kunempi phakathi kukadeveli noNkulunkulu, ibilokhu ikhona.

⁹² Futhi unyaka nonyaka bathola okuthile okusha. Izindiza ezindala ababezisebenzisa emuva lapho, ama-P-38 amadala, nanoma ngabe zaziyani, bazilahla, sebenamajethi manje. ISpringfield endala ayilungile neze, banesibhamu esikhulu esingumcibisholo manje. Ibhomu elinamandla kakhulu iblokbhastha elidala lisemuva kakhulu. Awu, ngisho izitimela ezindala, izinjini zesitimu ezindala, zazivame ukudonsa izinto phansi naphezulu emzileni, ezingasasetshenziswa. Impela, bathole okuthile okusha. Bahlala becinga, into ethile entsha, into ethile entsha. Manje, bazama ukumba phansi emhlabathini, bathole indlela ethile yokubalekela ibhomu le-atomu, into ethile entsha, into ethile entsha.

⁹³ UNkulunkulu wanikeza okuhle impela, ekuqaleni, okwelaKhe elikhulu, ibutho elinamandla, futhi Akakaze adingeke akuKuguqule, ngoba, njengoba ngishilo izolo ebusuku, isinqumo saKhe sokuqala yisona esihle kunazo zonke naso kuphela, Unikeze abantu baKhe iZwi laKhe.

⁹⁴ Futhi uSathane wazindla nabo, ukuzindla ngokumelene neZwi likaNkulunkulu, yilokho udeveli akwenzayo namhlanje. Uzama ukuKuzindla, ethi, “Manje, lokhu ukuzindla kuphela kokuthi awufanele wenze *lokhu*. Ukuzindla kuphela, sinodokotela abalungile, asikudingi ukuphulukisa ngokukaNkulunkulu. Ukuzindla kuphela, sinamalungu ayinqwaba, asiwudingi—asiwudingi uMoya oNgcwele, akukho Moya oNgcwele.”

⁹⁵ Bayakuzindla bakukhiphe, bezama ukusho ukuthi abantu baphatheke kabi ngokomqondo, basemizweni, ngoba, ngokwabo, bafile esonweni naseziphambekweni futhi abazi lutho ngamandla kaNkulunkulu.

⁹⁶ Kungikhumbuza ngomphikinkolo ngesinye isikhathi wayebambile, ephikisana, futhi wathi, “Ayikho into okuthiwa uNkulunkulu.”

Umfana omdadlana wasemaphandleni, efake i—ijakethe eyi-ovaloli, izinwele zakhe zilengela ebusweni bakhe, wenyuka, waqala ukucwecwa i-aphula.

Umpikinkolo wathi, “Siwula, ufunani?”

Wathi, “Ngifuna ukukubuzisa umbuzo.”

Wathi, “Awu, uyini na?”

Wakhipha umnyombo e-aphuleni, wase eliluma, wayeseqala ukudla, wathi, “Ingabe lelo-aphula limuncu noma limnandi na?”

Futhi umphikinkolo wathi, “Angazi ngoba angilidli.”

Wathi, “Yilokho nje ebengikucabanga.” Yilokho—yilokho-ke. Futhi abantu bamhleka umphikinkolo ephuma emsamo.

⁹⁷ Ngani na? Ngoba akakaze alinambithe, akakaze akuzame, akakaze abuthathe ubuthi, haleluya, bamandla kaNkulunkulu ukukujova kunoma yikuphi ukungakholwa kweZwi likaNkulunkulu.

⁹⁸ UMoya oNgcwele wangempela uyogcizelela wonke umusho ngo “Amen.” Angeke uthi, “Izinsuku zezimangaliso selwedlulile. Akukho okufana *nalokhu*, akukho okufana *nalokho*. Awu, *ukuzindla* kuphela, sathi asifanele sikwenze *ngalendlela*, asifanele sikwenze *ngaleyondlela*.”

⁹⁹ Lokho uNkulunkulu akushoyo, uMoya oNgcwele wathi, “Amen.” Wonke umusho, lonke iZwi, lonke ivesi eBhayibheli ligcizelelwe ngo “Amen.” Yebo, mnumzane.

¹⁰⁰ Ukuzalwa okusha kuletha amahlaphahlapha, kodwa kuletha ukuPhila okusha nakho. Kunjalo. Isitshalo, noma yini, imbewu ifanele ibole ukuze ilethe ukuphila okusha kuyo. Isoni sifanele sife futhi sibole emibonweni yaso uqobo. Impilo yaso uqobo izofanele ibole ukuze ukuPhila okusha kungakhula kukho; kungamhlaphahlapha, kodwa kungamahlaphahlapha ayinkazimulo, kuletha ukuPhila okusha.

¹⁰¹ Yilokho ibandla elikudingayo namhlanje, kodwa bayakweqa ngemibhedesho nokunye nokunye, ukuzama ukubalekela imicabango yokufa kubona uqobo, bafuna ukuphila ngesingabo. Lowo oziphilela yena, uphilela i. . . yena uqobo nodeveli, lowo oziphikayo uyothola ukuphila kwakhe kuKristu futhi uyoba isidalwa esisha.

¹⁰² Manje, sithola ukuthi babuthola kanjani lobubuthi. Bayabuthatha, njengoba bengisho, futhi baxuba ifomula, *isayensi* iyenza, bese bekunika isilwane okuhlolwa ngaso umuthi. Manje, wonke umuntu akayona imvelo njengesilwane okuhlolwa ngaso umuthi, ngakho kuzobulala abanye, kusize abanye, siyakwazi lokho.

¹⁰³ Kodwa, niyazi ngenkathi kwakunesikhathi lapho uNkulunkulu engenabo ubuthi obuhle kakhulu, ubuthi baKhe babungezimvu nezimbuzi. Kodwa ngesinye isikhathi uNkulunkulu wayezophelelisa ubuthi baKhe, ngakho Akazange azame ukukunikeza isilwane okuhlolwa ngaso umuthi, Wazinika Yena uqobo. Wathatha ubuthi Yena uqobo. Kungakho uKristu, oGcotshiweyo, uNkulunkulu wenziwa inyama ukuze athathe ubuthi abufake emzimbeni waKhe uQobo.

¹⁰⁴ Noma yimuphi udokotela olungile uzozama ubuthi kuye uqobo, lapho kungekho omunye ozokwenza. Futhi kwakungekho omunye owayengakwenza ngaphandle kukaNkulunkulu. Ngakho Wehla, uJehova, futhi wenziwa inyama futhi wakha phakathi kwethu futhi wathatha ubuthi qobo lwaKhe.

¹⁰⁵ EJordani ngenkathi Wayemi lapho, uJohane wafakaza, wathi, “Ngibone uMoya kaNkulunkulu njengejuba, wehlela phezu kwaKhe.” Futhi Wathola ubuthi nomnokoloto esonweni nasekufeni. Wazalwa ngowesifazane, futhi wemukela ubuthi, futhi baMbheka ukuze babone ukuthi kwakuzokwenzekani. Futhi baMqaphela ekuvivinyweni kwaKhe, baMqaphela lapho Efika ekubhekaneni nokuphikisana, Wayehlala ebambebele eZwini likaBaba. [Akuqoshwanga eteyipini—Umhl.]

¹⁰⁶ “...?..uyazi ngempela uNkulunkulu ubengeke enze into enjalo,” wakuzindla no-Eva, kodwa lapho efika emelana noKristu, washaya lowoWayona onamandla kagesi ayizinkulungwane eziyikhulu, izimpaphe zandiza lapho efika nokuzindla kwakhe, ngoba Wahlangana naye impela emuva no ISHO KANJE INKOSI.

Wathi, “Uma uyiNdodana kaNkulunkulu futhi ulambile, kungani ungaphenduli lawamatshe abe isinkwa futhi udle na?” Ukuzindla. “Ubungakwenza.”

Impela Wayengakwenza, kodwa Uyabuya, “Kulotshiwe, ‘Umuntu akayikuphila ngesinkwa sodwa, kodwa ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.’”

¹⁰⁷ BaMbuka, babona ubuthi bubanjwe kulolonke udaba. Lapho kufika isikhathi, bubhekena nokufa, ubuthi babambelela. Ngenkathi beMkhafulela ebusweni, behlekisa ngaYe, ubuthi babambelela.

¹⁰⁸ Yilapho ongathembela khona ukuthi unobuthi noma qha, lokho ukuhlolwa kwakho. Omunye asho okuthile ngawe futhi athi, “Ungumgingqiki ongwele omdala...?” Awu, uyeka ukuya esontweni, bese-ke uthi unokolotwe, uthi wemukele ubuthi, ibhalisamu.

¹⁰⁹ “Alikho ibhalisamu kwaGiliyadi; ayikho inyanga lapho na? Uma ikhona, pho kungani indodakazi...?” Khumbulani, hhayi umama, Wehlukana naye, kodwa indodakazi yileliBanda, lesosiprofetho siphathelene nalokhu. “Kungani indodakazi yabantu baMi, impilo yayo ingalulamanga-ke na?”

¹¹⁰ Nangu unokushodelwa yizinhlayiya ezibomvu zegazi kulobubusuku, kunjalo, ingxenye ngalendlela nengxenye ngaleyondlela, futhi konke ukuyishaya emuva naphambili, nazo zonke izinhlobo zemiyalo nakho konke okunye, futhi kwehlukaniswa ebuzalelwaneni, kwahlakazeka yonke indawo, ingxenye ikholwa yilokhu, nengxenye ikholwa yisivumokholo, nengxenye ikholwa yihlelo, ingxenye ikholwa lokhu nalokho. Awu, bakithi, impilo yayo ibifanele ukuma iphelele, izihlathi

ezi bomvana, ngeZwi likaNkulunkulu namandla okuvuka kwaKhe!

¹¹¹ “Yini indaba ngendodakazi yabantu baMi khona-ke na? Iphi indodakazi yaMi na? Ngithumela izibonakaliso zaMi phakathi kwabo kanjalo, futhi bavele basukume baphume. Yini indaba ngendodakazi yabantu baMi na?” lapho kuchaziwe futhi kwafakazelwa ngeZwi. Futhi iBhayibheli lathi uma i... njalo ukukholwa yiZwi. IZwi liqinisekisiwe, khona-ke angeke ungaLikholwa, kodwa uyazindla, uvumela uSathane akutshela engqondweni yakho.

¹¹² Izolo ebusuku lapho ubambe isandla sakho ukuthi ubuyisoni, futhi wangafuna ukufa uyisoni, ngase ngikubizela emsamo, ngaphenduka futhi ngaphuma. Yini indaba na? Uvumela uSathane azindle, “Uzolahlekelwa umsebenzi wakho.” Ngingamane ngilahlekelwe umsebenzi wami kunokuba ngilahlekelwe yiMpilo yami. “Umkakho uzokushiya.” Ngingamane ngilahlekelwe unkosikazi kunokuba ngilahlekelwe uKristu wami. “Umyeni wakho noma umakhelwane wakho—wakho uzohlekisa ngawe.” Ngingamane ngibe nomakhelwane wami ehlekise ngami futhi ngibe kahle noNkulunkulu.

¹¹³ Kodwa, niyabo, ulalela ukuzindla, yilokho-ke, nje u... unezinto mbumbulu eziningi kakhulu. Awuboni, mngane, ukuthi ngasonke isikhathi into mbumbulu, imemezela ukuthi kukhona eyangempela na? Impela, kuyakwenza.

¹¹⁴ Qaphelani, uNkulunkulu wanikela ubuthi baKhe kuYe uqobo, bakubuka. Ngesikhathi lapho bebeka indwangu ebusweni baKhe, Wayezoba... wayengahlulela imicabango ezinhliziyweni zabantu, futhi babeka indwangu ebusweni baKhe, baMshaya ekhanda ngenduku, futhi bathi, “Manje, uma ungumprofethi, sitshela ukuthi ubani okushayile, futhi sizokukholwa,” kodwa ubuthi babambelela. Amen. Wayengahlekisi.

¹¹⁵ Yileyo indaba ngezwe namuhla, bafuna ukuhlelekisa okuthize. Yileyo indaba ngaloluGu lwaseNtshonalanga, nineHollywood eningi kakhulu kukho, ninokubenyezela okuningi kakhulu. UMoya oNgcwele awucwebezeli, uMoya oNgcwele uyakhazimula. Kunomehluko phakathi kokukhazimula nokucwebezela. Ibandla liyacwebezela ngohlelo lwalo olukhulu, kodwa uMoya oNgcwele ukhazimula ngentobeko, ukuthobeka, ukubuyisana neZwi, ukukholwa yiZwi.

¹¹⁶ Ongcwele omdala ngesinye isikhathi, ehlezi ebandleni... Emavikini ambalwa edlule ngangifanele ngibe semhlanganweni waseChicago, futhi umfundisi omkhulu lapho wathi, “Ngeke sibe noMfowethu Branham ngenxa yemfundiso yakhe.” Futhi angishumayeli Mfundiso phakathi kwabo, kodwa wayefuna ukusho lokho nje.

¹¹⁷ Futhi wathola umfo omkhulu othize ovela esikhungweni esithile esikhulu lapho. Futhi uyafika ehamba, isifuba sakhe, namaphepha enele ebekwe lapho kwakubukeka sengathi wayengenza noma yini ngakho, wenyuka eqhunsule isifuba, wajikijela lokho emuva, le ncwadi enkulu, enkulumweni yobuhlakani. He, kwakumangalisa, inkulumo yakhe yobuhlakani, kodwa kwakungekho Moya kuyo!

¹¹⁸ Emva kwesikhashana wabona ukuthi lokho akuhambanga nabantu bakaNkulunkulu, njengoSawulu ezama ukugqokisa iversti yakhe yobufundisi kuDavide, indoda kaNkulunkulu, akuzange kumlingane. Futhi umlayezo wobuhlakani awulilingani iBanda eligwaliswe ngoMoya, bafanele babe namandla kaMoya oNgcwele nokubonakaliswa. UJesu wathi, “Lezizibonakaliso ziyakubalandela,” bafanele babe nakho.

¹¹⁹ Futhi khona-ke indoda yathola ukuthi akuhambisananga nabantu bePentecostal, yagoqa izincwadi zayo yehla ibhekise ikhanda phansi. Nongcwele omdala ehlezi ngale ekhoni weza wangitshela kamuva, wathi, “Ukube ubekhuphuke ngendlela ehle ngayo, ubeyokwehla ngendlela akhuphuke ngayo.” Ngakho kuthi akube ngendlela okungayo namuhla.

¹²⁰ Esikudingayo ngukuthi, sibuyele kuMoya oNgcwele, sibuyele eBhayibhelini, sibuyele emandleni okuvuka kukaJesu Kristu, futhi hhayi konke lokhu lapha ukuzindla, nezihlakaniphi, nokunye nokunye, impela.

¹²¹ Bathola ukuthi kwabambeleva, kwabambeleva ngehora lokufa, kwabambeleva ngehora laseGetsemane, kwabambeleva kuzo zonke lezozinto, khona-ke Wafa. Wafa, njengoba ngishilo izolo ebusuku, kwaze kwathi yonke into, yamemezela ukuthi Wayefile. Inyanga, ilanga, nezinkanyezi, umhlaba, ukuzamazama komhlaba, yonke into yafakazela ukuthi Wayefile; ilanga lashona phakathi nemini.

Isosha elingumRoma lathi, “Impela leyo bekuyiNdodana kaNkulunkulu.”

UJuda wathi, “Ngikhaphela iGazi elingenacala.”

UPilatu wathi, “Nginike amanzi, mangihlambe izandla. Ngeke ngisakwazi ukhlanganisa lutho olunye ngakho.”

¹²² Wafa, futhi Wahamba nalowomnokoloto, kodwa kwakungumnokoloto wokuPhila okuPhakade, ngosuku lwesithathu usabambeleva. Ngemva kokugcwaliseka kweziprofetho zikaNkulunkulu, Wavuka ngosuku lwesithathu ephila, iBanda lakubona futhi lajabula.

“Manje,” Wathi, “nani nifanele nithole umnokoloto nani, kodwa Ngifuna nikhuphukele *lapho* futhi nilinde nize nithole umnokoloto wenu.”

¹²³ Yileyo indaba ngabantu namhlanje, abakhuphukanga futhi balinda umnokoloto wabo. Bahamba baya ekholiji futhi

bathola iB.A. yabo esikhundleni sokuyela umnokoloto, qhubeka ukhuphuke futhi uthole iBhalisamu lakwaGileyadi lijovwe emithanjeni yemiphefumulo yabo. Kunjalo.

¹²⁴ Benyukela lapho ngoSuku lwePhentekoste, bonke babebuthene ndawonye. Babekholwa ukuthi Wayevukile kwabafileyo, babekhulume naYe, futhi Wethembisa ukuthi Uyothumela phansi inqwaba yalowomnokoloto. Futhi ngenkathi bonke besabuthene ndawonye, iBhalisamu laqala ukuwela phezu kwabo, neZilimi ezahlukeneyo zahlala kubo njengomlilo. Bonke babegcwaliswe ngoMoya oNgewele, futhi bagijimela ngaphandle, baqala ukukhuluma ngezinye izilimi lapho uMoya wabanika ukuphumisela.

¹²⁵ Kwakukhona indoda e, ezinsukwini ezimbalwa ngaphambili, yayiphike uJesu, yasukuma phezu kwebhokisi lensipho, noma esiqwini, yayisithi, “Nina madoda aseJudiya, nani enakhileyo eJerusalema, makwazeke lokhu kini futhi nilalele amazwi ami: Laba abadakiwe, njengokuba nicabanga, lokhu nibona ukuthi kuseyihora lesithathu emini. Kodwa lokhu yilowomnokoloto owawuzofika, ukuthi Wayenokolota esonweni, ekuguleni, ekufeni, ethuneni, ekuPhileni okuPhakade.”

Babona ukuthi kwakusebenzile kuJesu ngenkathi behlabeka ezinhliziyweni zabo, futhi bathi kubo, “Madoda bazalwane, singenzenjani na?”

¹²⁶ Manje, babenodokotela lapho, igama lakhe kwakunguDkt. Simoni Petru. Babenenyanga, futhi babenenqwaba yeminokoloto, ekufakazisa, bonke babedakwe yikho. Ngempela bakwemukela ngendlela enkulu.

¹²⁷ Futhi babenoDkt. Simoni Petru lapho, wathi, “Manje, umzuzu nje, uma ufuna ukwazi ukuthi unganokolotwa kanjani, ngizokunikeza isithako somuthi nokusetshenziswa kwawo. Futhi ungazikhohlisi ngakho, kugcine nje, ngoba kuzoba ngokwakhoh, nakubantwana bakho, nakulabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.

¹²⁸ “Ngizokunika isithako somuthi nokusetshenziswa kwawo saPhakade somnokoloto. Uma ufuna ukwemukela leliBhalisamu, leliBhalisamu lakwaGileyadi, lomnokoloto esonweni nasekufeni, yemukela lesisithako somuthi nokusetshenziswa kwawo.” Noma yimuphi udokotela okahle okala umuthi wakhe, uwukala ngendlela efanele. Ngizokutshela, mfowethu, wabatshela ngaleyonkathi, wathi . . .

¹²⁹ Manje, namhlanje babambise ngezinto ngenxa yalesosithako somuthi nokusetshenziswa kwawo, bazama ukuthi, “Xhawula. Fafaza kancanyana,” noma into ethize enjalo, kodwa uPetru wathi, “Phendukani yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, futhi niyakunokolotwa. Ngokuba isithembiso ngesenu, nasebantwana

benu, nakulabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Impela.

¹³⁰ Uma udokotela ebhala isithako somuthi nokusetshenziswa kwawo. . . Yini indaba namuhla na? Uma lowodokotela ebhala isithako somuthi nokusetshenziswa kwawo walesosifo, lokho kwakufanele kube yiPhakade. . . Kude kangakanani na? “Kubantwana benu.” Bathi kwagcina ngabaphostoli, akuzange. Udokotela, uSimoni Petru, wathi, “Ngokwenu, nakubantwana benu, nakubo bonke abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Lona ngumnokoloto wabo.

¹³¹ Yini-ke indaba khona-ke na? Siyabona emabandleni ethu, abesifazane abaphungule izinwele, begqoka izikhindi, opende, ukuziphacula, sibona amadoda anethambo lenkukhu lesifuba elintekenteke esikhundleni semigodla, sibona abashumayeli epulpiti abangenawo amandla enele oku—kushaya iqanda, bese-ke bezibiza ngabashumayeli. Into yakho ingukuthi, mfowethu, abawemukelanga umnokoloto, yilokho kuphela okukhona kukho.

¹³² Uyazi, uthatha ifomula kadokotela, futhi uyawona ngakho, uzobulala isiguli sakhoh. Kunjalo. Kodwa yini inkathazo yethu, ngusokhemisi onguwaka ophuma ekholiji elithile uzame ukuhlanganisa lefomula ngokuxhawulana, kanye nenqwaba yobuphukuphuku. Yingalesosizathu benebandla elifile esinalo namhlanje. Libulewe ngoba abazange balandele ifomula yesithako somuthi nokusetshenziswa kwawo.

Uthi, “Akwenzi mehluko.”

¹³³ UPawulu wathi kwawenza, wathi, “Uma iNgelosi evela eZulwini ishumayela elinye ivangeli kini, mayibe ngeqalekisiweyo.” Ninamalungu ebandla afile ngoba bazama ukuzilulaza ngalesosithako somuthi nokusetshenziswa kwawo, xhawula, fafaza, zonke ezinye izinhlobo zezimo, nakho konke okunye. Landela ngqo lokho okushiwo isithako somuthi nokusetshenziswa kwawo. Uma ukhipha isihlungu, uzobulala isiguli, uma ufaka isihlungu esiningi kakhulu, isibulali phakathi lapho ngeke sibulale isifo, kuthathe nje ngendlela okubhalwe ngayo. Amen. Haleluya! Ngikholwa ukuthi kuyiqiniso ngenhliziyo yami yonke. Impela.

¹³⁴ “Alikho ibhalisamu kwaGileyadi na? Ayikho inyanga lapho na? Khona-ke kungani indodakazi yabantu baMi isesimweni sokushodelwa yezinhlayiya ezibomvu zegazi, injalo kulobubusuku na?” Kungani ukuba, iBandla lisesimweni Elikuso kulobubusuku na? Ngoba bazilulaze ngesithako somuthi nokusetshenziswa kwawo. Yebo, likhona iBhalisamu kwaGileyadi. Haleluya! Likhona iBhalisamu lapho. UKristu ulapho. UyiBhalisamu. Jovwa ngokuPhila kwaKhe.

¹³⁵ Yena ulapha manje, Uhamba phakathi kwethu. SiyaMbona esebenza, enza izibonakaliso nezimanga phakathi kwethu.

Likhona iBhalisamu kwaGileyadi, futhi kukhona odokotela lapha. Amen. Sinodokotela. Khona-ke yini indaba na? Yinina ziguli eningeke nikhuphuke futhi nibhekane neqiniso lakho, futhi nilandele ifomula.

¹³⁶ Mhlawumbe sengisho okwanele. Kwangathi uMoya oNgewele angasho konke okunye. “Alikho ibhalisamu kwaGileyadi na? Ayikho inyanga lapho na? Khona-ke kungani iBandla laMi lisesimweni Elikuso kulobubusuku na?” Kukhona okuthile okungalungile ndawondawo. Kunjalo. Ngicabanga ukuthi sithathe imibhedesho eminingi esikhundleni sokuthatha isithako somuthi nokusetshenziswa kwawo, amakholiji angowaka ekhipha izithako zemithi nokusetshenziswa kwawo okunguwaka okuphambene nesithako somuthi nokusetshenziswa kwawo kwasekuqaleni.

¹³⁷ Buyela emuva, yileyo ndlela yokukuthola, leso yisithako somuthi nokusetshenziswa kwawo saPhakade, hhayi ukuxhawulana, futhi i... usho isivumokholo, nento efana *nalokhu*. “Phendukani, yilowo nalowo nibhaphathizwe,” wathi, “eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, futhi niyakwamukeliswa isiphiwo sikaMoya oNgewele. Ngokuba isithembiso ngesenu, nesabantwana benu, nesabo okude, nabaningi iNkosi uNkulunkulu wethu eyakubabiza,” bazo zonke izizwe, zonke izikhathi, zazo zonke izindawo, yonke indawo.

¹³⁸ “Alikho ibhalisamu kwaGileyadi na? Ayikho inyanga lapho na?” Kunenqwaba yeBhalisamu lapha, kunenqwaba yobuthi, buphambi kwenu. Yebo. Kwenzenjani na? Kungenxa yokuthi abantu abafuni ukwemukela isithako somuthi nokusetshenziswa kwawo, banodokotela lapha abangasibhala, sesivele sibhaliwe. Awusadingeki ukuthi uphinde usibhale, sesivele sibhaliwe, vele usho lokho osekuvele kubhaliwe, bese usithatha kanjalo.

¹³⁹ Hhayi ukuxhawulana okuncane okosasitabane, kancane, uthi, “Ngizosho isivumokholo, isiVumokholo sabaPhostoli. Ngizosho u ‘Yethi, Mariya’ kanye ngankathi, ngishise ikhandlela.” Umbhedo, phenduka noma ubhubhe. Hhayi, “Ngizokholwa, futhi ngemukele futhi ngikholwe.” Udeveli uyakholwa naye, lokho akukwenzi usindiswe. Kodwa ufanele uzalwe ngokusha. Uma uzalwe ngokusha, uzalwe yiZwi likaNkulunkulu, ngoba UyiZwi neZwi likini, futhi Ligcizelela wonke umusho ngo “Amen.” Amen.

Asikhuleke.

¹⁴⁰ Baba waseZulwini, kukhona iBhalisamu kwaGileyadi, ngibonga kakhulu ngaLo. Ngibonga kakhulu ukuthi kukhona izinyanga abangeke bazihlanganise nalesosithako somuthi nokusetshenziswa kwawo ngalutho, kungesikho ukuthola amalungu ebandleni, kodwa ukuyisa abantwana kuNkulunkulu,

bahlala nakho. Hhayi ukuxhawulana okungokomthetho okubandayo, isivumokholo noma okuthize, kodwa isithako somuthi nokusetshenziswa kwawo sangempela, esibhalwe nguNkulunkulu uBaba, qobo lwaKhe, futhi wanikezwa isithako somuthi nokusetshenziswa kwawo saPhakade. UBaba Nkulunkulu, wathi kwakungokwabantwana babo, nalabo abakude, abeZizwe, nabaningi iNkosi uNkulunkulu wethu efanele ibabize babengamukela uMoya oNgcwele. Nakhu lapho esikhona eziNkanyisweni zakusihlwa kulobubusuku.

¹⁴¹ Emuva le ekuqaleni, umhlaba ungakadalwa, Wawunakho engqondweni yaKho, futhi khona-ke kwakungumcabango, wase-ke uzwakaliswa, futhi khona-ke ukuzwakaliswa kuba okwangempela. Futhi manje, Nkulunkulu, Wafaka amagama ethu eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe.

¹⁴² Futhi, Baba Nkulunkulu, ngiyakhuleka kulobubusuku, uma kukhona noma iyiphi yaleyoMbewu elele lapha, kulelibandla kulobubusuku, angisiye uMahluleli, Wena unguye, Ngibophezeleke kuphela ekushumayeleni iZwi laKho, kodwa uma kukhona noma iyiphi yaleyoMbewu lapha kulobubusuku, Nkosi, futhi ngikholwa ukuthi ukuKhanya kubaneka phezu kwaYo, Izofanele ize ekuPhileni. IzoKubona ngokuqinisekile njengezwe, ngoba Imiselwe ngaphambili ukuKubona, Izofanele iKubone.

¹⁴³ Nkosi, Wena wathi, “Akekho ongeza kiMi, uma uBaba waMi engamdonsi. Konke uBaba aNgiphe khona kuyoza.” Nkosi, ngabe bakhona kulobubusuku, abanikelwe kuWena? Uma kunjalo, ngikhulekela ukuthi bazobona ukuKhanya futhi bahambe kuKho, baphenduke ezonweni zabo. Siphe khona, Nkosi.

¹⁴⁴ Hhayi ukuthatha isibambiso nokubona ezimpilweni zabo, inqwaba yalababantu abazisho ukuthi bakwemukele, futhi ubuke ngendlela abenza ngayo, futhi ubuke ngendlela abenza ngayo, futhi benganaki iZwi, futhi basuke bahambe futhi bathi izinsuku zezimangaliso selwedlule. Abesifazane bethu baqala ukuba yibo ngegama njengezwe lonke. Nkulunkulu, benginomona ngabo. Ngi-ngiyakhuleka ukuthi Uzobenzela okuthize. Siphe khona, Nkosi.

¹⁴⁵ O, buyelani eKalvari, abantu, buyelani esithakweni somuthi nokusetshenziswa kwawo, buyani futhi niphenduke futhi nife kinina uqobo, futhi nisindiswe futhi nigcwaliswe ngoMoya oNgcwele.

¹⁴⁶ Sisakhothamise amakhanda ethu, nezinhliziyo zethu zikhothame, ubuntu bethu bangaphakathi bukhothame, neZwi likaNkulunkulu libekwe phambi kwethu, ningawufisa umkhuleko na? Ngizocela nje ukuthi niphakamise izandla

zenu. Nithi nje, “Ngiphakamisa isandla sami.” UNkulunkulu akubusise. UNkulunkulu akubusise. Kuhle.

¹⁴⁷ Manje, bakwethu, angixeki, kodwa ngi. . . uMoya oNgcwele uphezu kwami, futhi ngifuna ukusho lokhu: Angisiye omunye walaba bashumayeli lapha ozohambahamba, efuna. . . Abantu namuhla bafuna ukubungazwa, bafuna ibhaluni likapeni, “Manje, sukumani. Isinyathelo esilandelayo, yenza *lokhu*, isinyathelo esilandelayo yenza *lokho*.”

¹⁴⁸ Nginesinyathelo esisodwa kuphela, lokho ukuphenduka, futhi esilandelayo ukubhaphathizwa eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zakho, khona-ke into elandelayo, uNkulunkulu wathi, “Ngizokunika uMoya oNgcwele.” Lezo yizinyathelo ezintathu engizaziyo ukuba uzithathe. Anginawo amabhaluni kapeni, noma ophini begolide engingakunika bona ukuba uye kuSonto sikole, ngineVangeli. Lingamandla kaNkulunkulu kube yinsindiso kubo bonke abakholwayo.

¹⁴⁹ Manje, uma ungumKristu omahlilikhi, uma uyinceku kaKristu yangempela, nginazo, kulobubusuku, izibusiso zabantu, nginesiphiwo esizosebenza phakathi kwabantu okuyisiqinisekiso sokuthi nginitshela iqiniso. Ucabanga ukuthi uNkulunkulu uBaba, ubeyoke athumele umzencisi noma u—u—umyalezo mbumbulu, bese-ke ephenduka futhi aqinisekise lowo mlayezo na? Akusiye uNkulunkulu wethu lowo. UNkulunkulu wethu umsulwa, akangcolisiwe, futhi ungcwele. Akahlangene ngalutho namaphutha. UyiQiniso, futhi Uhlala eZwini laKhe, UyiZwi.

¹⁵⁰ Manje, abagulayo mababuke ngapha futhi bakholwe. Angisiye umphulukisi, ngingumfowenu. Kholwani, bukani uma umnokoloto ukahle, ubone ukuthi Akusho, “Imisebenzi eNgiyenzayo nani niyakuyenza,” uJohane 14:12.

¹⁵¹ Lelinenekazi elihlezi ohlwini olungaphambili lapha, owesifazane ongumfelokazi, ekhulekela indodana yakhe. Uyakholwa ukuthi uNkulunkulu uzokupha isicelo na? Ohlulwa uphuzo, uyaphuza. Uyakholwa ukuthi uNkulunkulu uzokunakekela na? Unalo ikhadi lomkhuleko na? Awunalo. Awulidingi. Uma uzokholwa ngenhliziyo yakho yonke, kuzomshiya.

Manje, angimazi lowo wesifazane, angikaze ngimbone, kodwa uNkulunkulu uyamazi. Kulungile. UNkulunkulu unguNkulunkulu. Amen.

¹⁵² Lowo wesifazane ohlezi khona emuva lapho, ekhulekela umyeni wakhe, egqoke ingubo ebomvu enamachashazi. Uma ezokholwa ngenhliziyo yakhe yonke, uNkulunkulu uzomnika isicelo sakhe, uma nje ezokukholwa ngokuphelele. UNkulunkulu akubusise.

153 Angimazi owesifazane. Akalidingi ikhadi lomkhuleko. Wena, ngabe unalo na? Awunalo. Unekhadi lomkhuleko. Unalo na? Awu, akudingeki ukuthi ulisebenzise, akudingeki ukuthi uze emgqeni. Awukungabazi nje lokho okushilo. . . lokho okutsheliwe ukuthi kuyiqiniso, futhi ungaba nakho okushilo. Amen.

154 Amen. O, ngijabula kakhulu ngomnokoloto ekungakholweni! Yini isono na? Ukungakholwa. “Ongakholwayo uselahliwe kakade,” akakwazi ngisho nokufika esisekelweni sokuqala. Uphumile emdlalweni ngokuphelele, ukhishwe ngaphandle ngaphambi ngisho kokuthi uze ungene endaweni engashonile. Ufanele ukholwe lonke iZwi likaNkulunkulu. UJesu wathi, “Imisebenzi eNgiyenzayo. . . Uma eyaMi. . .” Uma uMoya kaNkulunkulu uhlala kuwe, Ungeke uveze ukuPhila okufanayo okwakukuYe na? Impela, Kuyokuveza.

155 Owesifazane omncane ehlezi lapho naleyonkathazo nesifuba sakhe, uma ezokholwa, uNkulunkulu uzomsindisa. Uyakukholwa, Nenekazi na? Uyakholwa? Awunalo ikhadi lomkhuleko? Awulidingi uma uzokukholwa. Lokho kuvuvukala kuzokwehla, uzoba ngojwayelekile futhi uphile. Uzokukholwa na? Kulungile.

156 Nakhu kuhlezi owesifazane, ehlezi lapha ebhekise ikhanda lakhe phansi, ekhuleka. Owesifazane uzofa uma uNkulunkulu engamsizi. Akasuye owalapha. Ubunokukholwa okuningi kunalokho obucabanga ukuthi ununakho. Uvela ezansi ngase-Santa Anna. Unomdlavuza, uhlezi esondweni- . . . uhlinzwe ngenxa yawo. Unalo ikhadi lomkhuleko na? Awunalo. Awulidingi. Unomdlavuza, usubuyile. UNkulunkulu uzokuphulukisa.

157 Lalela, omunye ukulethe lapha kulobubusuku, obelapha izolo ebusuku futhi ube nokukholwa okwanele ukuba abizwe akhishwe emgqeni futhi aphulukiswe enkathazweni yenhliziyu, lowo ngu ISHO KANJE INKOSI. Nansi enye into engiyibonayo, ungumshumayeli wesifazane. Kunjalo. Manje, uma ukholwa uNkulunkulu futhi ungeke ungabaze enhliziyweni yakho, uzoqhubeka nomlayezo wakho. Yebo. Kholwa nje.

158 Ukube bengisendaweni yakho, ngikholwa ukuthi bengizosukuma kulesosihlalo, futhi ngiphume kulesisakhiwo, futhi ngithathe uNkulunkulu. . . Uzofa uhlezi lapho, ngakho bengingaphuma kulesosihlalo, futhi ngihambe ngikholwa kuNkulunkulu, futhi ngihambe ngiphile. Uzofa uhlezi lapho, odokotela ngeke bakwenzele lutho, sebezamile.

159 Njengoba onochoko ohlezi esangweni athi, “Sihlaleleni lapha size sife na?” Uma bengena emzini, eSamariya base bebele bebulawa indlala, bedla abantwana bomunye nomunye,

uma behlala lapho babefa, babefanele behlele ekamu lesitha. Bayithatha leyoshansi.

¹⁶⁰ Awudingi ukuba uthathe leyoshansi, awumenyiwe ekamu lesitha, umenyelwe esiHlalweni sobukhosi sikaBaba wakho okulindele ukuba uze kulobubusuku. Uma unokukholwa okwanele ukuthinta umphetho wengubo kaJesu Kristu, ukuthi Uzosebenzisa iphimbo lami ukuba akuphendule, khona-ke ingabi. . .gcina lokho kukholwa futhi uhambe uphume lapha futhi uphile, uma uzokholwa. Uzokholwa na? Amen.

¹⁶¹ Ngiphonsela inselelo wonke umuntu phakathi lapha ukuba akholwe umnokoloto. Uyawukholwa na? Nonke niyawukholwa na? Khona-ke sukumani ngezinyawo zenu futhi nemukele ukuphulukiswa kwenu eGameni likaJesu Kristu. (Yenyuka, Mfowethu.) Kunjalo. O, amen!

Thatha isitulo sakho usiphushele ekhaya.

Nango, ephuma esihlalweni, ehambela uMbuso kaNkulunkulu. Uyakholwa na? Udumo!

¹⁶² Manje, aniboni ukuthi Ulapha na? Umnokoloto, iBhalisamu lilapha. Udumo kuNkulunkulu! Kukholweni bangane, ningesabi ukuMethemba. Haleluya! Kuphi ukukholwa kwenu na?

¹⁶³ Uzizwa uhlukile, awunjalo, Dadewethu? Ungathatha isihlalo sakho esinamasondo esidala manje futhi uye ekhaya futhi uphile. Thatha. . .Ungangabazi, ungangabazi, gcina nje ukukholwa okufanayo onakho. Uma unokwanele. . .Uyazi owesifazane wathinta ingubo yaKhe, awu, wenze into efanayo, khona-ke hamba futhi ukholwe.

NgoMdumisa, ngoMdumisa.

Dumisani iWundlu ngokuhlatselwa izoni;

Asilicule, wonke umuntu, siphakamise izandla zethu.

NgoMdumisa, ngoMdumisa,

Dumisani iWundlu ngokuhlatselwa izoni;

O, Mnikeni udumo nonke nina bantu,

Ngokuba iGazi laKhe lizezile onke. . .

Kulungile, nina nonke eniphakamise izandla zenu ukuze nisindiswe, wozani ngaphambili manje sisacula futhi.

NgoMdumisa. . .

Woza khona manje.

. . .NgoMdumisa,

Dumisani iWundlu ngokuhlatselwa izoni;

O, Mnikeni udumo nonke nina bantu,

Ngokuba iGazi laKhe lizezile onke. . .

¹⁶⁴ Awukaze usithathe isithako somuthi nokusetshenziswa kwawo na? Awukaze unokolotwe, awukaze usizame isithako somuthi nokusetshenziswa kwawo, awukaze ugqwaliswe ngoMoya oNgcwele na? Awuzi ngani manje na? Nakho-

ke. UNkulunkulu uyaqinisekisa ukuthi Ulapha. Likhona iBhalisamu kwaGileyadi, likhona iBhalisamu, zikhona izinyanga. Awuzi ngani ngenkathi sisalricula futhi?

NgoMdumisa, ngi . . .

Uma ufuna uMoya oNgewele, woza.

Dumisani iWundlu ngokuhlatselwa izoni;

O, nika . . .

¹⁶⁵ Nkosi Jesu, siphe lezizicelo. Baphilise eGameni likaJesu. Amen.

. . . abantu,

Ngokuba iGazi laKhe lizezile . . .

Wozani, wonke umuntu wozani ngqo, nonke nina enidinga uKristu.

NgoMdumisa, ngoMdumisa,

Dumisani iWundlu ngokuhlatselwa izoni;

O, Mnikeni udumo nonke nina bantu,

Ngokuba iGazi laKhe lizezile . . .

¹⁶⁶ Wozani, amanzi ayazanyazanyiswa. Ngenani, nonke, nisengakwazi. Ngenkathi amanzi esazanyazanyiswa, wozani.

NgoMdumisa, ngizodumisa . . .

Uma unesidingo sikaNkulunkulu, woza.

. . . iWundlu ngokuhlatselwa izoni;

O, Mnikeni udumo nonke nina bantu,

Ngokuba iGazi laKhe lizezile onke amabala.

NgoMdumisa, ngoMdumisa,

Dumisani iWundlu ngokuhlatselwa izoni;

Nika . . . abantu,

Ngokuba iGazi laKhe lizeze onke amabala.

NgoMdumisa, ngoMdumisa,

Dumisani iWundlu ngesoni . . .

Ngeke nize manje, ngaphambi kokuthi kube leyithi kakhulu na?

O, Mnikeni udumo nonke nina bantu,

Ngokuba iGazi laKhe lizeze onke amabala.

NgoMdumisa, ngizodumisa . . . (Thinta—
Mthinte.),

Dumisani iWundlu ngokuhlatselwa izoni;

Mnikeni udumo, nonke nina bantu,

Ngokuba iGazi laKhe lizezile onke . . .

Asiphakamise izandla zethu manje futhi siMdumise.

NgoMdumisa . . .



KUNGANI? ZUL62-0622E
(Why?)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgesi ngoLwesihlanu kusihlwa, noJuni 22, 1962, eGreat Western Exhibit Center eSouth Gate, eCalifornia, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgesi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2023 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, SOUTH AFRICA OFFICE
58 DISA ROAD, ADMIRAL'S PARK, GORDON'S BAY 7140 WESTERN CAPE
REPUBLIC OF SOUTH AFRICA

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Inothisi yelungelo langokomthetho

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

Ngolwazi olwengeziwe noma olwenye impahla ekhona, siza uxhumane ne:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org