

ISIDLO

¶ . . . emphinjeni wami kwezingana, izinkonzo eziyishumi nesihlanu ngaphandle eArizona. Ngaba nesikhathi esimangalisayo. INkosi uJesu yavele yasibusisa nje ngokungaphezu kwamandla, kakhulu. Bazama ukusebenza kancanyana nje ngesu leNkosi, ngethemba lokhu, ukuthi kuzoba yindlela efanele yokukubeka, ukungena nokudubula unqenqema lwendawo, kuqala. Ngangena izinsuku eziningana ngaphambi kвесихathi, nganginezinkonzo eziyishumi noma ishumi nambili kuwo onke amabandla amakhulu okuyiwo amakhulu ePhoenix, eSunnyslope naseTempe naseMesa nasezansi ukwedlula lapho, futhi nohlobo lokudubula unqenqema yonke indawo ngase-ke ngiyihola yonke kuya ebusukwini obuhlanu bengqungquthela. Futhi kwakuyingqungquthela enkulu ukwedlula zonke esake saba nayo eNyakatho Melika. Yayingenkulu. Ukudla kwasekuseni okukhulu ukwedlula konke, ne—nedili futhi ngalobobusuku.

² Nje angikwazanga ukusho ukuthi bangaki owemukela uMoya oNgcwele. Kwaku—kwakukuhle kakhuIlu ukuthi babebangaki abemukela uMoya oNgcwele, nokuthi bangaki owaphiliswa futhi wasindiswa, ku—kuyamangalisa nje. Ngakho siyabonga kuNkulunkulu njengoba sibona isikhathi senyuka. Amaningi indoda enkulu engena. Enye ye . . .

³ Lokhu kuzomsiza kakhuIlu uMfowethu Neville. Ngibone umfundisi oyiPresbyterian, ophuma eKholeji lePresbyterian elikhulu kunawo onke ku—kulesisizwe, esina eMoyeni. O, he, bekuyinto ethize ngempela, wemukele uMoya oNgcwele. Wayesengitshela—ke, wathi, “Ngithole eyodwa yamateyipu akho.” Wathi, “Ibingeyinhle kangako.” Wathi, “Ibithi nje ukujampa, kodwa,” wathi, “Ngayithatha ngayoyifaka ekholiji lami ngqo ngase ngiyidlala.” Wayesethi . . . Eyindoda edumile yenjulamqondo isayikholoji lapho, wabathulisa bonke. “Awu, bafanele baWuzwe kanye, empeleni,” washo. Futhi uthe ubene . . .

⁴ Futhi wathi usine eMoyeni ebandleni lakhe, emva kokuba emukele uMoya oNgcwele, base bethi, “Mfundisi, uzosifunda nini isitebhu esisha na?”

⁵ Wathi, “Uma ibandla lami lifunda lesi.” Ngicabange ukuthi lokho bekuwubuqili obuhle kakhuIlu, niyazi, ukubusa ezindabeni ezingcwele kwePresbyterian, yebo, wathi, “Uma ibandla lami lifunda lesi.” Ngakho leyo yinto enhle. Njengengane encane nje, emusha nje nokho kade e . . . Awu, niyazi ukuthi ubengaba yini, ukuba ngusolwazi wesayikholoji eKholeji

lePresbyterian elikhulu kunawo onke eBoston, awu, liseUnited States.

⁶ Ngibone omunye wodokotela bakwaMayo abayinhloko yezokuhlinzwa kwenhlizyo eshumayela iVangeli eseMoyeni futhi ekhuluma ngezilimi. O, he! Ngibone omunye udokotela ofundele isifo esithize, owayeyiSeventh-day Adventist, ephuma e... Wayengu—ngu—dokotela ofundele isifo senhlizyo kanye nomphimbo futhi, futhi yena, eseyikhehla, wemukela umbhaphathizo kaMoya oNgcwele. WaWemukela. Ngobunye ubusuku ngabeka izandla phezu kwakhe ngale emagecekeni, futhi wemukela uMoya oNgcwele. Ngakho si...izinto eziningi kakhulu nje iNkosi yethu eyazenza esibongayo ngazo, futhi ikakhulukazi sibuka kulesisikhathi.

⁷ Ngase ngithi kubo, “Niyaqonda ukuthi hora lini leli lapho izintombi ezilele iqala khona ukucela amafutha na?” Kwase kuvisikhathi uMyeni afika ngaso, nabantu, Abalungele bangena. O, ngijabula kakhulu ukwazi ukuthi siphila lapha ngalezizinsuku zokugcina. Niyabo? Ngikholwa ukuthi siphila kwesinye sezikhathi ezinkulu kakhulu impela izwe eselike lazazi, osukwini nje ngaphambi kokuFika kweNkosi. Lokho akumangalisi na? Cabangani, ukuthi impela noma ngasiphi isikhathi manje, wonke umBhalo usuthi nje awugcwaiseke! Futhi ngakho siMbheke nganoma yimuphi umzuzwana. Futhi sifanele sihlale ngaphansi kwalolohlolo lwamathemba, ukuthi, nje noma ngasiphi isikhathi kungenzeka. Yibani ngabakhulekile, nilungele!

⁸ Ezinye zezingxoxiswano namhlanje, mina, ngedwa, ngihlangane nesithunywa senkolo saseFormosa, owesifazane oyiqhawe, oneminyaka engamashumi ayisikhombisa-nantathu ubudala, futhi ubengedlula cishe ngamashumi amane-nanhlanu. Futhi uselokhu e—enguNkosazana, futhi ufanele ukuthi wayeyintombazane esencane enhle. Futhi wathi wakhuliswa ekhaya lamaKristu lapho u “yebo” wayesho u yebo, no “qhabo” wayesho uqhabo. Futhi ukhula phansi kwaleyomfundiso enesandla esiqinile. Wayesethi, “Mfowethu Branham, sengineminyaka cishe, o,” wathi, “ethi ayibe yiminyaka eyisishiyagalombili ubudala, ngacabanga ukuthi nganikela impilo yami eNkosini uJesu.” Wathi, “Sengineminyaka ethi ayibe yishumi nambili ubudala, ngayengwa ngumfundisi wehlelo elithize, ukuthi ngifanele ngithole isibusiso sesibili,” wayesethi, “futhi ngakhohliseka kabi kakhulu kuso.” Kodwa wathi, “Sengineminyaka ethi ayibe yishumi nesikhombisa ubudala, ngempela ngemukela uMoya oNgcwele.” Futhi usebuyele lapha manje uzama ukuphaphamisa lawa amanye amabandla amaBaptisti aleleyo. Wathi uma—uma yake yabakhona into ake ayibona eyayi “file,” uyiBaptisti uqobo lwakhe, wathi, “yilamabandla amaBaptisti afile emuva lapha.” Wawabiza ngama “khaza ezidumbu.”

⁹ Ngathi, “Awu, ngiqagele uma usekhaleni lempi...” Ngicabanga ukuthi manje u...Cabangani nje, mina, nginamashumi amahlanu-nambili, wayesephumile njengesithunywa senkolo ngingakazalwa. Manje-ke ngicabanga ukuthi besengiguge kakhulu ukuba ngibe sensimini. Futhi ngiyacabanga, “Wo, ngithethelele, Nkosi.”

¹⁰ Futhi yena, ekahle, nje ehlakaniphile futhi ekhaliphe ngakho konke. Futhi manje-ke engioxela izehlo esendleleni, nokuthi iVangeli lalidingeka kanjani eFormosa nase—naseShayina, naseJapane, kanjalonjalo. Ngakho bambuyisela emuva esuka ensimini, bathi, “Awukwazi ukuthi uye emasimini emva kokuba sewedlule eminyakeni engamashumi ayisikhombisa, uyazi.” Ngakho bambuyisela emuva. Kodwa akazukuthula, uya kuzo zonke lezizingqungquthela zamaBaptisti. Wayesethi, “UBilly Graham,” wathi, “indlela ayephethe ngayo umlayezo wamaBaptisti, wayeyisikweletu ebandleni lamaBaptisti.” Wathi, “Akawathathi awayise kude ngokwenele ukuba athole uMoya oNgcwele,” washo. O, dadewethu, hlala nalokho ngqo. Lokho kulungile. Wathi, lawomaShayina emuva lapho, wathi wayengawayekeli nje ahambe bese ethi, “Siyamkholwa uJesu Kristu.” Wathi, “Lokho kwakulungile,” kodwa wathi wayewenza ukuba ahlale lapho kuze kwenzeke okuthize, bese-ke eba ngamaKristu angempela.

¹¹ Ngathi, “Yileyondlela okuhamba ngayo, dadewethu. Batshele nje, bahlalise kuze kube khona into eyenzekayo.”

¹² Ukuba-ke abaphostoli babethe, manje, emva kwezinsuku eziyisishiyagalolunye, “Sikhola ukuthi sesinaWo, niyabo, asiWemukele ngokukholwa futhi siqhubeke nomsebenzi wethu.” Niyabo, kwakungeke neze kusebenze. Balinda lapho baze bazi ukuthi kukhona into eyenzekile. Futhi iyileyo inkathazo yethu namhlanje, asihlali isikhathi eside ngokwenele. Awu, yingalesosizathu kamuva singavele nje siphile noma yiluphi uhlobo lwempilo, senze noma yini, akusikhathazi, ngoba asihlali lapho isikhathi eside ngokwenele. Namhlanje siphakathi, kusasa siphandle, nanga *le* ndlela nanga *leya* ndlela. Uma sihlala isikhathi eside ngokwenele nize ningene futhi nivale umnyango emva kwenu, nizohlala lapho-ke. Nibekwe uphawu kuze kube wusuku lokuhlengwa kwenu. Ngijabula kakhulu ngalokho.

¹³ Futhi sasinesikhathi esikhulu, njengoba ngishilo, ePhoenix nakulo lonke izwe lesigodi amanangi amaKristu lapho, amanangi awo ebambelele ngempilo ethandekayo.

¹⁴ Ngenyukela eSouth Mountain, unkosikazi emuva lapho nami, ngoluny’usuku si...abangane...Umfwethu Doc wagcina amantombazane omabili, no—noMfwethu noDadewethu Wood bagcina umfana, futhi mina nonkosikazi wami sasinosuku lweholide lesibili labasand’ukushada. Futhi wathi, “Bill, uyazi, lolu bekuwusuku lweholide

labasand'ukushada oluyilo kakhulu kunolokuqala.” Wathi, “Isikhathi sokuqala esaya ngaso eholidini labasand'ukushada, into kuphela engiyenzile kwakungukuhlala ekhempini futhi ngilinde wena ukuba ungene uvela ekuzingeleni,” washo.

¹⁵ Ngathi ukusebenzisa iqchinga elincane, niyazi. Ngacabanga, “Awu, manje, anginayo imali eningi.” Esasiyigcina ekanini likabhekeni phawuda, eyenele ukuya ohambweni lokuyozingela, futhi nokho ngangizoganwa ngalelokwindla. Ngakho ngacabanga, “Angikwenze nje kanyekanye,” niyazi. Futhi ngenkathi ngisesohambweni lokuyozingela, kuzoba yiholide labasand'ukushada, niyazi, ngakho saqinisa. Kodwa ngalesisikhathi salikhokhela futhi saphuma ngempela, noku... saba nesikhathi esikhulu.

¹⁶ Nabaningi babo bavela etabernakele lapha. Ngikhola wa ukuthi uMfowethu Sothmann, umdeni wakhe usemuva lapho, noMfowethu Tom Simpson nabanye, noMfowethu Maguire, futhi sonke saba nesikhathi esikhulu eNkosini.

¹⁷ Futhi ngakho senyukela eSouth Mountain, okuseNingizimu yasePhoenix nje, futhi senyuka saqhela kulokho kucindezeleka. Mh! Ukucindezeleka edolobheni lesimodeni! Akumangalisi lapho abantu begala ukwanda phezu komhlaba, isono, nodlame kuyangena. Futhi ngabheka phezulu lapho, futhi sihlezi le phezulu kakhulu ukuze sikhaza ukubona isigodi sasePhoenix, ngathi kunkosikazi, “Ngiyamangala ukuthi kukangaki, selokhu sihlale lapha lemizuzu eyishumi nanhlanu, ukuthi iGama leNkosi liphathwa ngeze kanjani kulelidolobha na?”

¹⁸ Mayelana, awu, endaweni yedolobha elikhulu, kufakwa iTempe ne—neSunnyslope, nakuyo yonke leyondawo, ngibona ukuthi kukhona impela abantu abayisigidi kulesosigodi. Ngathi, “Eminyakeni engamakhulu amathathu eyndlula kwakungekho lutho kuphela umdolofiya namankentshane amakoyote phakathi lapha. Futhi sicishe, emehlwensi eNkosi, bekuyobangcono ukuba sasisemuva kanjalo.” Kunjalo. Nakuba idolobha elikhulu—elikhulu abalakha lapho, namakhaya amahle kanjalonjalo, kubukeka. Kodwa bekuzoba kuhle, bekuyobangcono ukuba owesilisa nabesifazane babebla benyuka nemigwaqo izandla zabo ziphakamele emoyeni, bedumisa uNkulunkulu futhi beMbonga. Kodwa, esikhundleni salokho, ngukuthuka, kuqhutshewa, kuphuzwa. Ake udedele impucuko ingene, nobubi bulapho.

¹⁹ Ngathi, “Kungaki ukuphinga okwenziwe izolo kusihlwa, izolo ebusuku kulelidolobha! Kungaki ukudakwa! Mangaki amakhaya... Zingaki—zingaki izinto eziphambene ezenziwe ngehora eledlule, kulelidolobha elikhulu!”

²⁰ Nonkosikazi wathi kimi, washo ngalesisikhathi into efana nalena, njengoba ngangicabanga, “Kungasiza ngani ukuza lapha pho? Ulishiyeleni ikhaya ukuba uphume uze lapha na?”

²¹ Ngase ngithi, “Kungenxa yalokhu. Emva kwakho konke lokho, ngempela okuseningini, kodwa ikhona ingcosana encane ezansi lapho. Mingaki imikhuleko ethembekileyo eyenyukileyo izolo kusihlwa ezansi lapho, izo enkonzweni nje na?”

²² Futhi Ubemuhle kakhulu kithi ukuthi amabandla abegcwala phama ngaphambi kokushona kwelanga, obungakwazi ukungena emagecekeni ukuzungeza indawo. Nalezozinhlangano kanjalonjalo, neNkosi yathulula uMoya waYo futhi yababusisa. Futhi angizigodlanga neze izibhakela, bengilokhu nje ngigadla njalo eVangelini. Futhi ngezinye izikhathi, kusobala, kuthi ukuba nesihluku kancane, kodwa kuyiyonandlela kuphela engikwazi ngayo. Kunesihluku phakathi lapha. Ngakho kuzoba nesihluku esikhulu enkantolo yokwahlulela lapho esiyodinga sime kukho. Ngakho, ngakho konke, kube yinto enkulu kakhulu. Futhi sifuna ukubonga ibandla lapha ngokukhuleka nokubambelela kithi, no—nokusigcina siseduze nesiphambano.

²³ Futhi manje sengibuyela ekhaya-ke, phakathi lapha, futhi bengizokwehla kulokhu ukusa mhlawumbe ukuzokhulekela abanye babagulayo. Ngineziningi zezingxoxiswano elindile, izindaba ezinye zazo engangena kuzo kuya ezinsukhwini ezithi azibe mbili selokhu ngibe lapha, bezilinde inyanga selokhu ngihamble. Ngakho bazama ukungena kuzo ngokukhulu ukushesha, bazithole ezindaweni ezhelukene lapho ezikhona.

²⁴ Futhi iNkosi ithanda, cishe kwamanye futhi amaviki amabili, ngiya eTucson, lapho kusezansi engxenyenii engasezansi. Futhi manje osomabhizinisi ngalesisikhathi, ukuze nikhulekele lokhu... Angizange ngithande ukwenza noma yini ngize kuqala ngikholve ukuthi kuyintando yeNkosi. Manje, ingqungquethela elandelayo iza eModesto bese kuthi-ke ukusuka lapho iye eWashington, isifunda, iWashington, bese iya eZurich, bese kuba yiPalastine, bese-ke kuyongena eNingizimu Afrika. Nalokho konke kwenzeka phakathi kwamanje noJuni. Futhi ngimenywe ukuba ngibe yisikhulumi kuzo zonke lezizingqungquethela. Futhi kungahle kunginike ithuba lokuba ngingene eNingizimu Afrika futhi. Ukubiza kwabo, nyanga zonke sithola izimemo. Kodwa uma esisodwa...

²⁵ Kukhona okukhulu ukwehlukana emabandleni, amabandla amaPentecostal. Futhi uma uya ngasohlangothini olulodwa, elinye ngeke lizihlanganise ngalutho nalo. Futhi ngeke abambisane ndawonye, ngakho ngivele ngama ngahlehlia manje cishe iminyaka emihlanu nginobizo enhliziwayeni yami lokuba ngihambe. Futhi manje, mhlawumbe uma osomabhizinisi bezongithatha bangingenise, ngokwenele nje ukuba athole ukwakheka, lokho kube nhlangothi zombili, niyabo, futhi ngakho lokho kuwenza onke afinyelele ebudeni. Onke afanele afinyelele ekubambisaneni kulokho ngenxa yezidingo zemali zawo—izidingo zamabandla awo silapho, ngakho afanele eze ukuzokonga ubuso bawo, niyabo. Ngakho mhlawumbe kungahle

kube yintando yeNkosi, nokho, angazi. Kuzwakala kukuhle, kodwa angazi.

²⁶ Bese kuthi-ke, ngalonyaka, uMfowethu Borders unginika uhlu lohambo noma izimemo. Futhi, qiniso, kwakuyibhuku eliphindwe kabili eliwugginsi *kangako* elingenileyo selokhu kwasukela ngoKhisimuzi odlule, lezimemo ndawo zonke. Kukhulu kakhulu ekubeni umqondo womuntu uzame ukukuxazulula, ngakho angithathanga nayisiphi sazo. Ngizothatha nje umhlangano owodwa, bese ngilinda bese ngibona ukuthi iNkosi ingitshela ukuba ngiye kuphi, ngizobekе sengihamba ngokulandelayo, bese kuba ngokulandelayo, nayikuphi lapho Engitshela ukuba ngiye khona. Ngakho, ningikhulekele.

²⁷ Ngiyakhumbula ngonyaka odlule, ezansi noMfowethu... noma kwaDadewethu Cox ezansi lapho, ngenkathi uMfowethu Arganbright engibiza ukuba ngiye kuloluhambo ngenyukele eAnchorage. Ukuba-ke ngangihamble ngalokho kuzicabangela nje ukuthi kwakulungile na?

²⁸ Manje, bengicabanga lokho, *ukuzicabangela*, ngashumayela ngendaba yalokho. Ngathi ngenkathi ngiphumela lapho, ngatshela abafana bamateyipu, “Ningathathi mateyipu. Ningaphumeli mateyipu, ngizoshumayela ngezindaba ezifanayo engazenza lapha.” Ngicabanga ukuthi ngashumayela ngeyodwa engayenza lapha, zonke ezinye zazizintsha. NoMfowethu Maguire wazithola, zonke.

²⁹ UkuZicabangela. Ngakho ukuba ngangihambile, *ngokuzicabangela* enhla lapho, kwakuyokwehluka ngempela kunalokho okwaba yikho, umbono wawungeke ugcwaliseke. Kodwa umbono wagcwaliseka, futhi nonke nikwazi kahle lokho, ukuthi iNkosi yabusisa kanjani.

³⁰ Manje, kukhona enye into ekade isenhliziyweni yami isikhathi eside. Ibandla, liyakukhulekela. Nonke nina bantu lapha uyakwazi lokho selokhu kwasukela ngisengumfana omncane angikaze ngeneliseke kulelizwe. Yonke inhliziyo yami ibilangazelela njalo ukuya eNtshonalanga. Futhi ngiyakhumbula ngenkathi ngigundela umkhwekazi wami utshani phezulu lapho endaweni encane eyayingeyebandla phakathi lapha, ukuthi indawo... Ngangihlezi ezitebhisi, noMoya oNgewe wakhulum kimi, Wathi, “Ngeke ngaqhube ka nokukubusisa uze uNgilalele ngokugcwele, njengoAbrahama.” Niyabo? Futhi, uAbrahama, uNkulunkulu wamtshela ukuba azehlukanise futhi ahambe abe ngesingaye. Futhi, ngenkathi ekwenza, wathatha wahamba noyise nomshana wakhe. UAbrahama waze wamlalela ngokuphelele uNkulunkulu, khona-ke kwabakhona ukugcwaliseka okuphelele kwalokho uNkulunkulu ayemethembise khona. Nefindo, elinye lamafindo amakhulu elangibophayo lapha, kwakungumama wami.

Niyakwazi lokho. Futhi manje umama usehambile ukuyoba neNkosi uJesu. Futhi a—angazi ukuthi ngizophendukela ngakuyiphi indlela, ukuthi ngizokwenzenjani, ngakho ngikhulekeleni.

³¹ Manje, Mfowethu Neville, ngiphume ngaya emsamo, ngacabanga, “Awu, ngizophumela lapho.” Omunye wahlangana nami wayesethi, “He, banenqwabakazi yenkonzo kulobubusuku.” Wathi, “Bazoba nenkonzo yokushumayela, inkonzo yamaculo, inkonzo yomkhuleko, bese-ke bethatha iminikelo, wayesethi-ke bane—banokugezana izinyawo, isidlo, nenkonzo yombhaphathizo.”

³² Ngacabanga, “Umfowethu bandla! He! He, konke lokho, ngyazi ukuthi lokho kuyini, mhlawumbe emva kokushumayela kanzima kulokhu ukusa.” Manje, ngacabanga, “Ngizothi nyelele ngyiye lapho, mhlawumbe uzofuna nginikeze isidlo.”

³³ Wayesethi, “Ungakhuluma kithi kulobubusuku uma uzwu uholeka?” Ngakho ngyiasi ukuthi lokho kusho ukuthini. Ngakho ngase-ke ngibuyela emuva ngase ngithola umBhalo lapha futhi nginamanothi ambalwa, futhi mhlawumbe iNkosi izongisiza ukuba ngethule nje umlayezo omfishane wamahora athi awabe mane, sizobe-ke sesiba nokugezana izinyawo kwethu—kwethu, bese-ke kuba yisidlo. Futhi—futhi, o, mina, mhlawumbe ngyiye sengiphelile ngaphambi kwalesosikhathi. Qhabo, benginincokolisa nje. Cishe amashumi amabili, imizuzu engamashumi amathathu, sizobe-ke sesiba neyombhaphathizo, feet—. . . Yiyiphi elandela lena, isidlo? Isidlo silandela lena, bese kuba yinkonzo yombhaphathizo.

³⁴ Manje, siyajabula ukuthi nizobhaphathizwa. Manje, uma uNkulunkulu ethanda nalokho kuMthokozisa, futhi kulungile kumelusi nabantu, ngeSonto elizayo ekuseni ngizobe ngisezansi ukuba ngikhulekele abagulayo, nokuba ngikhulume, uma iNkosi ithanda, ngaleliSonto elizayo, ngoba mina mhlampe ngeSonto elilandelayo ngyiye sengihambile futhi ngalesosikhathi. Futhi manje uma ngikhona, ngithanda ukungena bese—bese ngikhuluma lapha, ngoba siuhlobo oluhlangene ndawonye njengabazalwane, noMfowethu Neville nami lapha, futhi sisiyathandana, futhi si—si—sifuna ukuhlala sisondelene futhi sisizane.

³⁵ Lokhu kuzwakala kungokuthuka okungcwele, kodwa ngethemba ukuthi akuzwakali ngaleyondlela kini, uMnu. Cory wake wathi, u. . . ngangisemkhankasweni wamalambu, ngithengisela inkampani amaglobhu. Futhi wathenga inqwaba eningi kakhulu yamaglobhu eyayingamgcina iminyaka emine noma emihlanu, ngajika ngase ngithenga iFodo kuye. Wathi, “Billy, ngikholwa ukuthi senwayana umhlane nje.” Ngakho lokho yi, awu, uhlobo lokusiza nje ngesikhathi sokudinga.

Ngakho ku—kunjalo. Siyazi ukuthi siphephisana kanjani omunye nomunye futhi sisizane.

³⁶ Manje, asiye engxenyeni eqotho yakho manje, futhi uma ngingaphosisi, ngikholwa ukuthi ngibona uMfowethu Beeler emuva lapho ngemuva, omunye umfowethu ongumfundisi. Futhi namhlanje ngenkathi ngedlula, uMfowethu Junie Jackson ubemi phandle lapha egcekeni noMfowethu Creech. Ngabe banenkonzo lapha mhlampeni na? Inkonzo yombhaphathizo, ngiyabona. Kulungile, singawafaka amanzi uma bethola ozongena. Si—sinawo amanzi, kulungile.

³⁷ Ngakho manje, ngenxa yokuthi sizoba nesidlo, ngicabange ukuthi bekungaba kuhle uma ngikhulume ngesidlo imizuzu embalwa nje.

³⁸ Manje, ngaphambi kokuba sisondele eZwini, masilahle konke manje, nabo bonke ubuntwana bethu nezindlela zobungane, bese—bese sisondela singene eBukhoneni bukaNkulunkulu ngomkhuleko. Asikhuleke. Manje amakhanda ethu ekhotheme, futhi ngiyethemba nezinhliziyo zethu futhi, uma kukhona isicelo phakathi lapha esinga...uthanda ukuba saziwe kuNkulunkulu, futhi uthanda ukuba mina ngikukhumbule phambi kukaNkulunkulu, ungakwazisa nje ngokuba uphakamisele isandla sakho kuNkulunkulu. UNkulunkulu makaphe isicelo somuntu wonke.

³⁹ Nkulunkulu uSomandla, Yise weNkosi yethu uJesu Kristu, OwaMvusa kwabafileyo futhi waMhlalisa ngakwesokunene soMkhulu, ephilela njalo ukwenza izinxuselo phezu kwezinto esizikhulwayo Asenzela zona, futhi sikuvuma ukuthi kunjalo. Siyakhuleka Nkosi Nkulunkulu, ukuthi kulobubusuku, ukuthi Uzothethelela izono zethu. O, sifuna ukugcineka siphansi kweGazi ngazo zonke izikhathi, ngokuba asazi nje ukuthi kungenzekani. Zonke izinto sezithi azisongeke, siyezwa, Nkosi, ukuthi ukufika kweNkosi sekuseduze. Futhi silungiselela ukuthatha uhambo. Futhi njengoba sicabanga ngohambo, singahle sicabange ngamasudukesi, no—nokokugqoka okuthasiselwe nezicathulo ezithasiselwe. Kodwa kwehluke kanjani kuloluhambo! Akusikho ukupakisha; kungukuthulula izimpahla, silahlia. Njengenceku yaKho enkulu, uPawulu, washo eNcwadini yamaHeberu, isahluko 12, “Silahlia konke okusindayo nokungakholwa okusithandela kangaka, ukuze sigijime ngokubekezela ekuncintisaneni esikubekelweyo.”

⁴⁰ Futhi singeke saprofetha manje ngezinto ezinhle kulelizwe lesimodeni. Into kuphela esingayiprofetha ngoMoya yinhlakelele, izinkathazo, ukuzamazama komhlaba, amagagasi amakhulu abangwa ngukuzamazama kolwandle, ilanga nenyanga kwehluleka, ibandla onyakeni waseLawodikeya, uKristu engaphandle komnyango, engqongqotha ukuba angene. O Nkulunkulu! NjengoMikaya wasendulo nje, wayengambusa

kanjani uAhabi kanti isiprofetho sasimelene naye na? Ngenkathi lowomprofethi omkhulu onamandla, uElija, enyukela kuye, futhi ngoba wayethathe ukuphila kwalowomuntu ongenacala, uNaboti, ngakho wathi, "Izinja ziyoxapha igazi lakho." Manjeke uMikaya wayengaprofetha kanjani izinto ezinhle na?

⁴¹ Bangakwenza kanjani abantwana abagcwaliswe ngoMoya banamhlanje baprofethe okuhle kubantu abanesono, abanganaki okhiphele iNkosi ngaphandle na? O Nkulunkulu, kuphela sibona umunyu wokwehlulelwa ngaphambili. Futhi sikhala kakhulu kulabo abangalungile, "Balekelani eNkosini, ngokuba IyiDwala ezweni eliyethileyo! InguMphephe ngesikhathi sesichothe. NeGama leNkosi linguMboshongo onaMandla, nabalungileyo bagijimela kuWo futhi baphephile." Singacobanga kanjani ngalawomadolobha amakhulu akiwe, okuphephela, futhi uma umxoshi...elandela umuntu bese engena e—embhoshongweni, wayephephile, akukho okwakungamthinta. O Nkulunkulu, masibaleke futhi sisheshe siye eNkosini, ngokuba IyisiPhephelo sethu naMandla ethu, nosizo impela ngesikhathi senkathazo. Ngakho, ngokubona ngeso lokhozi, njengoba kwakunjalo, inkathazo yenzeka, amafu ayasongan, umdumo nombani wokwahlulela uvela phansi phezu komhlaba, siyazi ukuthi isichothe sesiseduze.

⁴² Kulobibusuku, Nkosi, sikhulekela laba lapha abaphakamise izandla zabo. Angazi ukuthi bafuneni, Baba, Wena uyazi. Ngikhulekela ukuthi uzobapha yonke into emiphefumulweni yabo eyigugu, incazelu ngemuva kwalessosandla ebephakamiselwa yona. Siphe khona, Nkosi. Philisa abagulayo. Duduza abayethileyo. Nika injabulo kwabacindezeweyo. Nika ukuthula kwabayethileyo, uKudla kwabalambileyo, isiPhuzo kwabomileyo, ukujabula kwabadabukileyo, amanda ebandleni. Nkosi, lethu uJesu phakathi kwethu kulobibusuku, njengoba silungiselela ukuthatha isidlo sifanekisa umzimba waKhe ohleshuliweyo. Siyakhuleka, Nkosi, ukuthi Uzosivakashela ngendlela egqamileyo.

⁴³ Busisa lelibandla elincane, umelusi walo othandekayo, uMfowethu wethu uNeville nomndeni wakhe, nabadikoni, nabaphatheli, nawo wonke umuntu okhona. Busisa abanye, Nkosi, emhlabeni jikelele, olindele ngenjabulo ukufika kweNkosi, izibani zilungisiwe, noshimula bonke bephishiwe, nokuKhanya kweVangeli kukhanya ezindaweni ezimnyama.

⁴⁴ Manje, ngisize, Nkosi, ngalamazwi ambalwa. Futhi Libusise njengoba siLifunda, futhi siphe ingqikithi, ngokuba sikucela eGameni likaJesu. Amen.

⁴⁵ Manje singaphenya eNcwadini, esahlukweni 6 sikaJohane oNgc., futhi kungakuhle uma ngamunye wethu sisifunda sonke lesisahluko uma sesiye ekhaya. Ngithanda ukufunda,

ngiqale evesini 47, kwehle kuyofika kwelama 59, nalo, okwendlela nje yokwakha ingqikithi endabeni yesidlo. UJesu ekhuluma manje, emkhosini. Kwakuyisikhathi esikhulu, lemikhosi yaynjalo. Baphuza amanzi aphuma edwaleni, ukufanekisela iDwala elalisehlane. Futhi bayadla, ngemana eyayiwile eminyakeni engamakhulu amanangi eyedlula, esikhumbuzweni. Kwakungumkhosi wephasika nje, njengoba sinawo kulobubusuku.

Ngiqinibile, ngiqinisile, ngithi kini, Okholwa yimi unokuphila okuphakade.

Mina ngiyilesosinkwa sokuphila.

Oyihlo badla imana ehlane, bafa.

Lesi siyisinkwa esehla ezulwini, ukuba umuntu adle kuso, angafi.

Mina ngiyisinkwa esiphilayo esehla sivela ezulwini: uma umuntu edla lesisinkwa, uyakuphila phakade: futhi-ke isinkwa engizakusinikela siyinyama yami, engiyakuyinika ibe ukuphila kwezwe.

Base bephikisana bodwa abaJuda, bethi, Lo angasinika kanjani inyama yakhe siyidle na?

Khona uJesu wathi kubo, Ngiqinibile, ngiqinisile, ngithi kini, Uma ningayidli inyama yeNdodana yomuntu, niphuze igazi layo, aninakuphila kini.

Odla inyama yami, aphuze igazi lami, unokuphila okuphakade; mina ngiyakumvusa ngomuhla wokuphela.

Ngokuba inyama yami ingukudla isibili, negazi lami lingukuphuza isibili.

Odla inyama yami, aphuze igazi lami, uhlala kimi, nami kuye.

Njengalokho uBaba ophilayo ungithumile, nami ngiphila ngoBaba: lowo ongidlayo, naye uyakuphila ngami.

Lesi siyisinkwa esehla ezulwini: kungenjengalokho oyihlo badla imana, bafa: kodwa osidlayo lesisinkwa uyakuphila phakade.

Lokho wakukhuluma esinagogeni, efundisa eKaperawume.

⁴⁶ INkosi ayibusise iZwi laYo. Ngifuna uku, okwemizuzu embalwa nje, khuluma ngokuthi *Isidlo*. Lichaza ukuthini igama elithi *isidlo* na? Xoxisana lichaza “ukuxoxa.” Ukuba ne *sidlo* ngempela kuchaza “ukuba nenhlanguyelo, nioxisisane.” Uma ukhuluma efonini nomunye, uphethe ingxoxo lapho, niyaxoxisana. Futhi uma sifanele sibuyelete eceleni bese sima

emuva kwingemuva lendlu, noma yimuphi umuntu ngamunye nomelusi, kumbe noma yibaphi abantu ababili, bayaxoxisana.

⁴⁷ Manje, awuxoxisani ngomsakazo, ngoba ungeke waphendula, noma itelevishini. Kodwa uma...Ungakwenza ngoteleponi, ngoba niyaxoxisana, akusilo nje uhlangothi olulodwa. Yi...Ngeke ngaxoxisana nani manje, ngoba aniphenduli. Ngakho, ngakho-ke, kungebe ngukuzolalela umfundisi ethula umlayezo wakhe. Lokho kungebe njalo, sihlangana ndawonye, ukuba sixoxisane. Isidlo singeke saba yilokho. Uma uza nje ukuba uxoxisane nomfundisi, ubungambizela eceleni, kumbe noma yimuphi umuntu ngamunye, bese uxoxisana naye noma naye owesifazane.

⁴⁸ Kodwa esingena kukho, isidlo, singokuba thina ngamunye njengomuntu ngamunye sixoxisane noKristu. Lokho ngukuxoxisana. Manje-ke, ukuxoxisana akusikho nhlobu *okoyedwa* exoxa, thina senza konke ukuxoxa, kodwa silindile futhi sibona ukuthi Usiphendula uthini.

⁴⁹ Manje kulapho, izikhathi eziningi, esenza khona amaphutha ethu amakhulu, ngukuthi, senza konke ukuxoxa futhi singalindi futhi siMniqe ithuba lokuba aphendule. Siyahamba ngezinye izikhathi, sithi, "Nkosi, bengithanda ukuthi Übungenza *ukuthi-nokuthi* no *kuthi-nokuthi*, amen," bese siyasukuma bese siyahamba. Manje, ngempela lokho akusikho ukuxoxisana. Lokho kungukuhamba futhi ucela ukusizwa. Kodwa uma uhlala isikhathi eside ngokwenele Aze aphendule, kungaleyonkathi-ke othola ngayo ukuxoxisana, uxoxisana neNkosi. Manje, nendlela enkuIu yokuxoxisana, ngukuba kuvunyelwane, nifanele nivumelane phezu kwezinto ezithize. Manje, futhi kuyisimanga ukuthi ngezinye izikhathi uma sithola lezozinto...

⁵⁰ Ukudla kuhambisana nakho. Manje, thatha abantu bebhizinisi, uma befuna ukwenza intengo ephathelene nebhizinisi, bayomema omunye ukuba baphume baye edineni. Futhi emva kokuba sebehlae phansi futhi bedla, bese-ke bexoxisana. Umthengisi okahle, ngokwejwayelekile angexoxe nomuntu isisu silambile. Kuhle kakhulu ukulinda aze azizwe esekahle, bese kuthi-ke emva kokuba esebe nokudla kwakhe kwasekuseni. Ungasukumi lapho bese umvusa embhedeni bese umtshela ngento ozomthengisela yona, kodwa linda aze abe nokudla kwakhe kwasekuseni bese—bese ehleleka kahle esimweni.

⁵¹ Ngoluny'usuku, ngishumayela ngowesifazane owageza izinyawo zikaJesu, ngisenhla eCanada ngangikhulumu lokhu, ngithi kwakuthi uma isimenywa sifikele ukuvakashela omunye umuntu, lomuntu wayenezinqubo ezithize ababefanele bedlule kuzo ngaphambi kokuba ngempela bazizwe befanelekile ukuza bazovakasha noma baxoxisane. Ukvavakasha kungukuxoxisana. Manje, babeza e...Bamenywe, kuqala kwakufanele umenywe.

Bese-ke ufika emnyango nesisebenzi esiyinsila yomnumzane sasigezana izinyawo, ngoba ukuhamba, wawuba nephunga le-lezilwane kanjalonjalo emgwaqeni. Bonke ba...abantu babehamba ngendlela efanayo kanye nesilwane, bese—bese-ke kwakuba nephunga nothuli, nengubo ende yamaPalastine ilucoshe futhi lwaluhlala emjulukweni wemilenze, nobuso lapho obabungamboziwe khona, na—nasezandleni. Futhi—futhi babebabamba emnyango, isisabenzi esiyinsila yomnumzane sasikwenza, futhi sigeze izinyawo zabo. Bese kuthi-ke enye indoda ime lapho nethawula ne—ne alabasta, futhi babefafaza le alabasta ezandleni, bese beyihlikihla *kanje*, bese—bese beyihlikihla ebusweni babo, bese-ke bethatha ithawula bese bezesula ngalo. Lokho sekususe konke ukungcola nephunga. Futhi yayiba nento kuyo enikeza ukuhlumeleka, njengomuthi okhakhathayo imentoli, futhi yayibenza bazizwe bekahle.

⁵² Kwakuthi-ke ngenkathi bengena, ungazigqokile izicathulo zakho ezindala ezingcolile, lawomaragi amahle, babeyaye babe nezincane, njengehliphasi lasendlili elincane, bese bengenake. Bese kuthi-ke i—isimenywa sihambe singene bese—bese kuthi-ke umninindlu a—abemukele ngokuthi abange. Futhi, niyabo, wawungeke uthande ukuba umninindlu akwange uma wawunuka kabi. Wawungeke uthande ukuhamba phezu kwamaragi uma wawungcolile. Bese kuthi-ke umninindlu akwemukele ngokukwanga, wabe-ke usuba ngomunye wendlu nje.

⁵³ Futhi, manje, uNkulunkulu unazo izinto ezinjalo. Ngaphambi kokuba ngempela silungele ukuxoxisana noNkulunkulu, sifanele kuqala sigezwa ngamanzi amanangi eZwi. Ukwehlukanisa, amanzi okwehlukanisa asehlukanisa nezono zethu. Manje, kuqala, ungeke wakhulumma noNkulunkulu futhi ungeke waxoxisana noNkulunkulu, futhi kukhona i... Kuqala, ufanele uphenduke kulokho okwenzile, ngoba ungeke wakholwa kahle uze ukuba uyaphenduka, “Nkosi, thethelela ukungakholwa kwami.” Niyabo? “Thethelela ukungakholwa kwami.” Ufanele uphenduke, kuqala. Futhi, uma uphenduka, khona-ke u...izonzo zakho zasemuva zithethelelwé, khona-ke usungolungele umbhaphathizo-ke. Manje, bese-ke, Wethembisa uMoya oNgcwele emva kombhaphathizo.

⁵⁴ Manje, into yile, ukuthi, kulokhu ukuxoxisana, sithola ukuthi kwakukhona u—ukugezana izinyawo nezinto ezihambisana nalokho, futhi, ukugeza izinyawo zethu, njengophawu lokuhlanza kukaMoya oNgcwele.

⁵⁵ Manje, manje-ke, kufanele kubekhona ukuzwelana komunye nomunye. Uma usonqenqemeni no—nomnininindlu wakho, khona-ke u—ungeke waba nokuxoxisana. Qhabo, u—ungeke wakwenza, ngoba uyaphikisana naye. Kodwa uma nisekuvumelaneni, khona-ke ningaxoxisana. Ngakho kungaleyondlela uma siza etafuleni leNkosi, sifanele sibe sekuvumelaneni neZwi laKhe.

Niyabo? Sifanele sizalwe ngokusha, uMoya kaNkulunkulu phakathi kithi uthi “amen” kulo lonke iZwi Alilobile, khona-ke singaxoxisana naYe.

⁵⁶ Lokhu sinakho okukaNkulunkulu, uma izinhliziyo zethu zingsilahli, khona-ke sifumene umusa kuNkulunkulu. Siyazi ukuthi siyazithola izicelo zethu nesinxuso sethu, kungenxa yokuthi izinhliziyo zethu azisilahli. Manje, uma uNkulunkulu esitshela ukuthi sifanele sizalwe ngokusha, futhi asikawemukeli ukuzalwa okusha, khona-ke siyozwa okuncane okuxakile mayelana nokuhamba, siMcele nomu yini, niyabo, ngoba siyazi ukuthi asikahlangabezani nezidingakalo zaKhe. Into kuphela ngaleyonkathi ngumkhuleko weson. Kodwa sikhulumna naYe uma sisenhlanguanyelwenu naYe, lokho kuletha isidlo.

⁵⁷ Manje, lokhu okuchaza ngesidlo, ngithanda ukuchaza isikhashana esincane. Manje, sithatha, esikubiza nge sidlo, yisinkwa newayini. Manje, lokho kufanekiswe ngokungesikho kakhulu ngangokuthi akusekuhle ngisho ukukhulumna ngakho. O, lokho kufanekiswe ngokungesikho kanjani kusukela phansi eminyakeni! Lokho ngempela akusiso isidlo, lokho nje kungukugcina umyalo. Niyabo? Manje, isizathu sokuba sikubize ngesidlo, yingoba kuvela enhlanganweni yamaKatolika kokuba yisidlo “esiNgcwele iYukharisti, ngokwangempela okungumzimba weNkosi uJesu.” Kodwa akusiwo umzimba weNkosi uJesu! Kusesikhumbuzwenu kuphela somzimba waKhe.

⁵⁸ Futhi angikhathali ukuthi bangaki abapristi noma abashumayeli, kumbe noma ngabe ubani obusisa lokho, kuseyilokhu kuyisinkwa newayini. Akukho-mpristi njengoba besitshela, ukuthi, “UNKulunkulu ubophezelekile ukulalela umpristi uma eguqula isidlo,” abakubiza ngesidlo, “iYukharisti, ibe ngumzimba wangempela weNkosi uJesu. Manje-ke ikholwa lithatha lokho, nalokho yisidlo.” Lelo yiphutha!

⁵⁹ *Xoxisana* nguku “xoxa no, xoxisana, into ongakhulumna kuyo futhi ikuphendule.” Lokho ngukuxoxisana. Isinkwa esiwucwecwana oluyindilingana ngeke saphendula. Ngakho, ngempela, isidlo sangempela nguMoya oNgcwele uphendula. Uma uWuba, khona-ke Uyaphendula, lesu yisidlo esiyisona sona. *Lokhu* yisikhumbuzo, ukuthatha okokubethelwa kwaKhe nokuvuka kwaKhe, futhi hhayi isidlo. Sikubiza ngalokho, kodwa akusiso. Kuvela ebandleni eliKatolika, okokuthathwa kwalesisinkwa esiwucwecwana oluyindilingana njengoba sedlula kukho ngolunyusuku ngokohlelo, futhi sikhulumna ngakho kokuthi *Ubuhedeni Bubhekene nobuKristu*.

⁶⁰ “Ukuthi kwenzeka kanjani lesisinkwa esincane esiwucwecwana oluyindilingana sibe ngumzimba wangempela kaKristu.” Manje, ibandla eliKatolika liyakukholwa lokho.

Senake naqaphela, ekwedluleni ebandleni, bayaziphambanisa, bathi ukuzithintanisa ngezihloko izigqoko zabo, kanjalonjalo. Akusilo ibandla, yilesosinkwa esiwucwecwana oluyindilingana phakathi lapho, “lowomzimba umpristi awuguqule usuka ekubeni yisinkwa esiwucwecwana oluyindilingana sibe ngumzimba wangempela kaKristu,” lapho amabuzi namagundwane abengasithatha khona. Ngani, awu, awukwazi ukucabanga ngokucabanga kwempucuko futhi ucabange ukuthi uphisi wesinkwa ungaba ngumzimba weNkosi uJesu! Ngeke kwenzeza.

⁶¹ *Isidlo* ngu “kuxoxa, futhi kuyaphendula, into oxoxa nayo.” Lona impela igama elithi *xoxisana* lichaza u “kuxoxa no,” noma, “zihlanganise nento ekuphendulayo.” NoNkulunkulu uyakuphendula, exoxisana. Futhi kuseyiso isinkwa newayini, esikubiza nge *sidlo*.

⁶² Manje, uJesu wathi lapha, njengoba ngifunda, “Umzimba waMi ungukudla nokuphuza, iGazi laMi, umzimba neGazi ngukudla nokuphuza.”

⁶³ Manje, sifuna ukucabanga ngoJesu nokuMhlanganisa, ukuthi Wayeyini. Uyini umzimba waKhe na? Yini umzimba kaKristu na? Ngumzimba wamakholwa azihlanganisa naYe kuMoya oNgewe. Hhayi isithixo, hhayi uphisi wesinkwa, kodwa uMoya osenhliziyeni yekholwa, futhi bahlangene ndawonye, ukuthi uma umuntu noNkulunkulu bengaxoxisana, amadodana namadodakazi kaNkulunkulu. Owesilisa osazokufa, ngokuchitheka kweGazi kwaletsha ukuthethelelwa kwesono, nalona wesilisa nalona wesifazane, umfana noma intombazane, onenhlhanganyelo noKristu, uxoxisana naYe, umzimba.

⁶⁴ Njengendoda nomfazi bengahlala phansi bakuxoxisane, noma umfana nentombi yakhe, uKristu neBandla laKhe uxoxisana ndawonye. Yingalesosizathu sikwazi ukuzwa kuYe, futhi sibone inkathi ezayo ngaphambi kokuba ifike lapha, futhi singayisho inkathi ezayo ukuthi iphelele, ngenxa yokuthi sixoxisana noNkulunkulu Ophethe iPhakade esandleni saKhe. Sixoxisana, umzimba kaKristu, ofihlakele, umzimba wokomoya kaKristu. Ongahlangene nanoma yiluphi uhlobo lwesithixo, noma isinkwa noma i—iwayini, kodwa e—esimwени sokomoya.

⁶⁵ Manje, uJesu washo into efanayo. Thatha uJohane oNgc, isahluko 4, exoxa nowesifazane emthonjeni, wayekhuluma ngento enjengokuthi nje, “Obaba bethu baphuza kulesisiphethu, futhi bamba lomthombo, uJakobe, futhi—futhi waphuzisa abantwana bakhe nezinkomo zakhe, lamanzi, futhi Wena uthi, ‘Sikhuleke emzini othize,’ nabanye bathi ‘Kulentaba.’”

⁶⁶ NoJesu njengokuba nje—njengokuba impela nje athi, “Umzuzu nje! SingabaJuda, futhi siyaqonda ukuthi kuyini, ukuthi kuchaza ukuthini ukukhuleka. Kodwa lalela lokhu, sifazane. Ihora liyeza, namanje selikhona, ukuthi

abakhulekayo abaqinisileyo beyokhuleka kuNkulunkulu ngoMoya nangeQiniso. 'IZwi laKho liyiQiniso.' NoBaba ufun abanjalo abazokhuleka kuYe ngoMoya nangeZwi, iQiniso. 'IZwi laKho liyiQiniso.'" Manje, Washo lokho kowesifazane.

⁶⁷ Niyabo, uKristu...uNkulunkulu unguMoya. *Kristu* kuchaza ukuthi "ogcotshiweyo, umuntu ogcotshwe ngoNkulunkulu," okwaMenza waba nguKristu. Manje, uKristu wathi, "NginguKudla nokuPhuza." Hhayi isinkwa esiwucwecwana oluyindilingana, hhayi isinkwa esiwucwecwe oluyindilingana esisithatha lapha. Lowo akusuye uKristu. Iwayini esiliphuza ealtare, alisuye uKristu. Lifanekisela Yena, ngendlela yokufanekisela. Kodwa uKristu unguMoya oNgewe, ugcobo oluphezu kweBandla, lokho nguKudla nokuPhuza.

⁶⁸ Isililo esikhulu kunazo zonke esikhona kulo lonke izwe, ngiyethemba akukho namunye wenu owake wasizwa, kodwa, uma nake nasizwa, akukho sililo esilingana nesililo sokulamba. Uma ubona umama nengane yakhe, futhi engakwazi ukuhamba, ebuthakathaka kakhulu, nengane encane ifa, nesisu sayo sivuvukele sibangwa ngukulamba, uzwa lezozilokozane zivela enhliziyeweni yallowomama, ubona leyongane nezihlathi zayo zibookile zize zibe yisikhumba namathambo, nezinsini zayo ezincane zicwebezela, futhi ingakwazi nokubanga umsindo, kul'khuni, amehlo ayo amancane eqhunsukele ngaphandle. Akukho sililo esinjengokulamba nokoma.

⁶⁹ Phandle ezingwadule, singaki isilisa esilahlekelwe yizimpilo zaso ngenxa yokoma! Izindaba eziningi, ebenginganihlalisa ubusuku bonke, ngezindaba eziyiqiniso zasogwadule. Ukuthi kuba njani uma uthola...wome, ukuthi uDeveli ukunika kanjani u-utalagu. Nilubonile lapha, awudingi ukuba uye eNtshonalanga ukuba ulubone. Yehla ngomgwaqo, futhi kubukeka sengathi kukhona amanzi ezansi nomgwaqo. Nonke nikubonile lokho, oke washayela futhi waba semgwaqeni omkhulu. Lolo watalagu olungamanga. Lapha esikhathini esithize esedlule, cishe eminyakeni emithathu noma emine edlule, ngafunda lapho amany'amadada, endiza enqamula izwe, abona utalagu ayesewela emgwaqeni, ecabanga ukuthi ayezithela emanzini. Futhi avele abuthuka nje, ashayeka emgwaqeni ol'khuni, ecabanga ukuthi ayehlela emanzini, utalagu.

⁷⁰ Kukangaki uDeveli enze leyonto efanayo kubantu, ubanika utalagu lwamanga, lapho, akukho lutho lapho, kodwa nje kungukuzenzisa. Abantu abanangi kakhulu namhlanje bathola inkolo yokuzenzisa, bezama ukwenza into ethize noma beshaya sengathi kukhona into ethize ibe ingenjalo! Njengowesifazane omncane oyisithunywa senkolo wathi walinda waze wabona ukuthi yikho ngempela. Kungcono senze lokho. Ungeke wabuya bese ukuzama futhi. Unethuba elilodwa, futhi unePulani, ngakho sifanele siye phansi ngqo kumaka.

⁷¹ Isililo sokulamba, lalelani, yisililo esikhulu ngoba yisililo esinosizi. Umuntu uyafa. Futhi, o, ukuba besingafika kuleyondawo, ukuba lessizwe besingafika endaweni lapho khona silambele kakhulu uNkulunkulu! Sisendlaleni embi kakhulu kunezizwe ezinjengaseNdiya esibulawa yndlala ngokomzimba, lessizwe sibulawa yndlala ngokomoya. Kodwa emva kokuba usulambe isikhathi eside kakhulu, kufika endaweni ongasazi ukuthi ulambile.

⁷² Njengokubanda saqhwu nje. Emva kokuba usufike lapho, ubanda saqhwu, ugodola kakhulu, bese kuthi emva kwesikhashana uyafudumala. Futhi uma ukwenza, uyafa! Futhi yileyo indaba kulobubusuku. Amabandla agodole kakhulu ngangokuthi asebanda saqhwu, futhi acabanga ukuthi afudumele, ngobulunga, futhi afa ngokomoya. Ayafa! Awakwazi. Ekugcineni, uyacambalala phansi ukuba alale, bese kuphela kanjalo. Akabe esavuka, ngoba igazi lakhe seliphenduke iqhwu emithanjeni yakhe.

⁷³ Manje, ukoma. UJesu wathi, “IGazi laMi lingukuphuza isibili.” Uma ulambele ukuphila, ulambele ukuphila, uJesu unamanzi kuphela angacima lokho koma. “Zanini kiMi, nonke nina enikhathetheleyo nenisindwayo.” Ngale eSambulweni, Kwathi, “Owomileyo makeze emithonjeni yamanzi okuPhila futhi aphuze ngesihle.” Uma womele ukuPhila!

⁷⁴ Siyabona ukuthi osonkanyezi bayabikezela, ngesinye isikhathi kulengxenye yangasekuqaleni noma ingxenye yokuqala yenyanga, kuqala zimbili noma zinhlanu, noma ndawondawo ngalenyanga, osonkanyezi baseNdiya babikezela ukuthi izwe lizoqhuma libe yizicucu. Namaphephandaba aseMelika enza inhlekisa ngakho. Angikholwa ukuthi izwe lizoqhuma libe yizicucu, kodwa ngiyasho ukuthi kuyiphutha ukuhlekisa ngakho. Ngoba, kukhona into ezokwenzeka ngolunye lwalezizinsuku, into efanayo nalokho, lapho imihlabu emihlanu, uMars, uJupiter noVenus, no-nokunjalo, kufika kokwayo—kwayo...AyiKaze ikwenze. O, bayasho ukuthi mhlawumbe eminyakeni eyizinkulungwane ezingamashumi amabili-nanhlanu eyedlula, kodwa ubani owayesemuva lapho ukuba akwazi na?

⁷⁵ Ngibikezela ukuthi lokhu kuphathelene nokokomoya. Ngikholwa ukuthi ngukungena kwendaba-mlonyeni kaNkulunkulu, ukuthi isambulo esikhulu seZwi sizovulwa ngalesisikhathi. Khumbulani, basho ukuthi kwakuyizinkanyezi ezintathu ezangena emkhondweni ngenkathi uJesu ezalwa. Nalokhu kuhlanu, nesihlanu ngumusa, inombolo yomusa, Isithathu yinombolo yokuphelela. Isihlanu yinombolo yomusa, u-J-e-s-u, u-m-u-s-a, u-k-h-o-l-o, njalonjalo. Inombolo yomusa! UNkulunkulu uthumela njalo amandla aKhe ebandleni, kuyoba ngumusa waKhe, ngeke kube ngukungalaleli kwabantu. NoIsaya washo, esahlukweni 40, ukuthi li “khalelwa kanjani

iJerusalema, ukuthi ukulwa kwalo impi kwase kuphelile,” nokho lalinecalo lokukhonza izithixo, kodwa kwakungumusa kaNkulunkulu owawukuthumela. UNkulunkulu uthumela noma yini kithi, kuyoba ngumusa waKhe futhi hhayi ukuzibonga kwethu. Ngakho, kungahle kusho into ethize. Ngiyabikezelu ukuthi kuyobakhona uguquko. Angazi ukuthi kuyoba yini, kodwa ngikhola ukuthi kuzokwenzeka. Sise... siphambi kosuku lwakho impela manje.

⁷⁶ Futhi uma noma yimuphi umuntu elamba, makeze kuKristu. Uma noma yimuphi umuntu omile, makeze kuKristu. Ucima ukoma. UNGUManelisi wakho konke ukoma kwethu nokulamba.

⁷⁷ Nganginendaba engaxoxelwa yona ngesinye isikhathi esedlule. Ngingahle ukuba ngayixoxa kulelibandla. Uma ngayixoxa, ngithetheleleni ngokuyiphinda nje ukuba ngishaye iphuzu. Kwakukhona umphelekezeli oyiNdiya, noma, uhlobo lombonisi lwamaNdiya. Wayehamba ezweni laseNavajo, futhi walahleka. Igama lakhe kwakunguCoy. Futhi wayehla ngomzila, umzila wezinyamazane, wayesecabanga, “Manje, uma ngishaya ngalomzila, impela ngizowathola amanzi.” Nehhashi lakhe lalome kakhulu ulimi lwalo lwaze lwaphumela ngaphandle, lomile, amakhala ayesephenduke aba bomvu futhi aba yikhekheba elinesihlabathi. Wayebeke iduku lakhe phezu kobuso bakhe eziunguvungwini zesihi labathi laze laba yikhekheba, futhi wayebhubha, efuna amanzi. Futhi wayehola ihashi lakhe lapho enqwamana nomzila. Wayesethi, esegibe ihashi wawubona lomzila wezinyamazane, wathi, “Impela uzongiyisa emanzini.” Ngakho ugxmela esihlalweni sehhashi lakhe wayeseqala ukwehla ngomzila.

⁷⁸ Nehhashi lazi nalo ukuthi lalisemzileni oya emanzini. UNkulunkulu uwunikeza kanjani nje umkhondo ezilwaneni eziyizimungulu! Futhi lehla njalo ngomzila. Ekugcineni, emibalwa yayijkela nganhlanye, embalwa nje yendlela esivuthiwe. Ihhashi lalifuna ukuphendukela ngapho, kodwa uCoy wacabanga ngokwehlukile. Wazama ukuligcina lisemzileni omkhulu ovulekile, wayeseqala ukwehla nehhashi alangavuma ukuhamba. Walifaka izipolo, lase lithimula lase liqala ukuya ngakwenye indlela. Lase liqala ukuqethuka. Lase libuthakathaka kakhulu ukuba limpilingele.

⁷⁹ Ngakho waqala ukudonsa izipolo kulo futhi, waze waliska ihashi, empampiswa kakhulu ukufinyelela emanzini, impilo yakhe yayizophepha, ihashi laze lama, livevezela, lopho. Wayesebuka phansi, wabuka phansi lapho, lalivevezela kanjalo futhi selicishe impela liwele phansi kwakhe. Walibuka phansi, wayeselibona igazi ohlangothini lwalo. WayengumKristu. Wayesethi ehhashini lakhe, wathi, “Kukaningi ngizwa ukuthi esasendle...noma, izilwane zinomkhondo. Akubukeki sengathi lesosigejane esincanyana esaphandukela ngakuleyondlela kwakuzoba ngukuya emanzini. Kubukeka sengathi lendlela

yezinyawo enku lu lapha izoholela lapha ziya khona njalo emanzini.” Kodwa wathi, “Uma ungithwale ngokwethembeka kuze kube lapha, ngizolandela umkhondo wakho.”

⁸⁰ O, ngicabanga kanjani ngalokho ngoKristu! Indlela eya embubhisweni ifakwe izigxobo futhi yavuleka yonke indlela, kodwa kakhona umgwaqo omncane oholela ekuPhileni. Bayingcosana abayoYifumana. Kuphela, hhayi umkhondo, kodwa uMoya oNgewelete uyokuphambukisela eceleni kulawomanzi okuPhila. Ngicabanga ukuthi, Ungigcine kwaze kwaba lapha, ngizoWuthatha yonke indlela.

⁸¹ Ukuqedela indaba, wa-wayengakahambi nohhafu wemayela, kwaze kwathi, khona manjalo, ihashi elethembekile layothi dlwa ngqo kwenku lu imbobo yamanzi. Ihhashi lalazi ukuthi lalikhuluma ngani, ukuthi kwakuchazani endleleni yalo yokuzwakalisa ku-kungibeli. Wangena phakathi lapho. Wathi waphosa amanzi ekhaleni lehhashi. Wabhukuda yena, wamemeza kakhulu futhi wampompoloza, futhi wayememeza ngalo lonke iphimbo lakhe, futhi ethela amanzi phansi emphinjeni wakhe, futhi ememeza kakhulu, “Sisindisiwe! Sisindisiwe! Sisindisiwe!” Nehhashi, liphuza, futhi livevezela. Wayesebuka izinhlangothi ezinegazi, kwase kuthi lonke laphuma komaka bezipolo.

⁸² Wayesethi kwathi nje ngaleyonkathi, wathi...wezwa omuny'umuntu ethi, “Phuma emanzini.” Wayesebheka, futhi kwakukhona umelusi wezinkomo omncane owayengemuhle emi lapho. Wayeseyaphuma emanzini. Wayesethi wezwa kunuka umlilo, wayesebheka ngale, futhi kwakukhona isigejane sendoda sikhemppe lapho. Ayekade enyukile eyohlwaya yonke impahlala edingekayo. Ayezithele egolideni, futhi esesendleleni ebuyela emuva ayehamba namahhashi awo namahhashi ayethwеле ehambisana, ayesefika kulomgodi wamanzi futhi ayephumule, futhi ayesedakwe onke.

⁸³ Futhi wathi ayepheka inyama yenyamazane, wayesedella nawo. Wayesethi, omunye wawo wathi, “Phuza.” Wawatshela ukuthi wayengubani, wayenguJack Coy, u-umphelekezeloyiNdiya. Ngakho yathi, “Awu, manje, phuza.”

Wathi, “Qhabo,” wathi, “Angiphuzi.”

⁸⁴ Nalokho kuwu hlobo lwenhlamba kulabobantu. Ngakho yathi, “Uzophuza kithi!”

Wathi, “Qhabo, angiphuzi.”

⁸⁵ Ngakho wawuphosa phezulu ujeke, wayesethi, “Phuza!” Edakwe onke, niyazi, cishe uhhafu wedazini.

Futhi ngakho wathi, “Ngiyabonga, bafana.”

⁸⁶ Athi, “Uma inyama yethu yenyamazane iyinhle ngokwenele ukuthi idliwe, uwiski wethu muhle ngokwenele ukuthi uphuzwe.”

⁸⁷ Futhi niyazi ukuthi anjani, edakiwe. Wayesethi, “Qhabo,” washo.

⁸⁸ Ase ephosa igobolondo esibhanyini, ayesethi, “Manje uzophuza noma kungenjalo!”

⁸⁹ Wathi, “Qhabo. Qhabo, ngeke ngiphuze.” Yayisiqala ukusikhokha isibhamu. Wathi, “Umzuzwana nje.” Wathi, “Angesabi ukufa.” Wathi, “A—angesabi ukufa.” Wathi, “Kodwa ngi—ngifuna ukunioxela indaba yami ngaphambipha kokuba ngife, isizathu sokuba ngingaphuzi.” Wathi, “NgingumKentucky.” Wathi, “Futhi endlwaneni endadlana yezingodo, ngokunye ukusa, lapho umama wayelele efa, wangibizela eceleni kombhede wakhe, wayesethi, ‘Jack, uyihlo wafa nepaki lamakhadi esandleni sakhe, enqume etafuleni, edakiwe.’ Wayesethi, ‘Ungalokothi uphuze, Jack, noma ngabe wenzani.’” Wayesethi, “Eshiyeni likamama wami ngabeka izandla zami. Futhi ngethembisa uNkulunkulu, njengomfanyana oneminyaka eyishumi ubudala, angisoze ngakuthatha ukuphuza kwami kokuqala.” Wathi, “Angikaze ngikuthathet.” Wayesethi, “Manje uma nifuna ukudubula, dubulani nje.”

⁹⁰ Futhi lapho isidakwa siphakamisa isibhamu saso futhi saphosa phezulu ujeke futhi, sathi, “Uthathe kungenjalo ngizokudubula!” Futhi kwathi nje ngalesosikhathi inganono yase idubula nojeke wasakazeka.

⁹¹ Omi eceleni komgede kwakungumfana omdadlana owelusa izinkomo, engemuhle, nezinyembezi zehla ezihlathini zakhe. Wathi, “Jack, nami futhi ngivela eKentucky. Ngenza isithembiso kumama ngoluny’usuku, kodwa ngasephula isithembiso sami.” Wathi, “Bengilindile baze lababafo badakwe ngokwenele, futhi bengizosibulala sonke isigejane sabo, empeleni, ngithathe lonke igolide abebenalo.” Wathi, “Kodwa kade ngiyisidakwa futhi ngenze okungalungile. Kodwa,” wathi, “Ngineqiniso ngenkathi inganono yami ibabaza phezulu idabula emigedeni yasezulwini, umama wangizwa ngenza isifungo sokungaphuzi angisophinde ngikwenze futhi.” Futhi lapho, ngomusa kaNkulunkulu, wabaholela bonke labobantu kuKristu, bonke labo phandle lapho.

⁹² Niyabo, kukhona okuthize ngamanzi, okuthize ngokuhlumeleleka. Iphuzu lami bekuylelo, ukuthi, yana emanzini uma womile. Kukhona into ayenza kuwe, ngukuya emanzini uma womile.

⁹³ Manje, Wathi, “Ukuthula kwaMi Ngikushiya kini. Ukuthula kwaMi nginipha khona.” Kungenjengokuba izwe linipha ukuthula, kodwa indlela Anipha ngayo ukuthula. Ukuthula kwaKhe kucima ukoma kwethu. Uma silangazelela ukuthula, khona-ke masihlumeleleke ekuthuleni kwaKhe, ukwazi ukuthi

sinokuthula noNkulunkulu ngeNkosi yethu uJesu Kristu. Ungumuphi wokuThula okucima ukoma kwethu.

⁹⁴ Ivesi elithi, “UnguKudla isibili nokuPhuza isibili.” Nginomaka omncane lapha, ivesi 57, “UkuDla isibili nokuPhuza isibili.” Lalelani ukuthi Wathini lapha.

Njengalokho uBaba ophilayo ungithumile, nami ngiphila ngoBaba: lowo ongidlayo, uyakuphila ngami.

⁹⁵ Ngamany’amazwi, “UBaba uNgithumile, futhi Ngiphila ngaYe. Nawo wonke umuntu oza kuKristu ufanele aphiile ngoKristu.” O, he, nakho lapho okhona, leso yisidlo. Leso yisidlo sangempela ositholayo uma uphila ngoKristu.

⁹⁶ Manje, imizimba yethu idinga ukudla nokuphuza usuku ngalunye, ukuze uphile, umzimba wethu wenyama. Uma singakuthathi ukudla usuku ngalunye futhi siphuze, khonake umzimba wethu uba buthakathaka. Kukhona into ethize phakathi kithi ukuthi sifanele sibe nokudla. Ukudla kosuku olulodwa ngeke kuhlale kuze kube ngakusasa. Ufanele ube nokudla usuku ngalunye, ukuqinisa ubuwena obusazokufa. Ungaphila uze weqe, kodwa uya ngokuba buthakathaka. Futhi ngosuku lwsibili, usalokhu uya ngokuba buthakathaka. Futhi ngosuku lwsithathu, usuya ngokuba buthakathaka kakhulu kakhulu.

⁹⁷ Awu, yilokho izikhathi eziningi esikwenzayo endaweni yokomoya. Niyabo, usuku ngalunye sifanele sixoxisane noKristu. Sifanele sixoxe naYe usuku ngalunye. Sifanele sikuxazulule naYe usuku ngalunye. UPawulu wathi, “Ngifa usuku ngalunye.” Niyabo? “Usuku ngalunye, ngiyafa; nokho ngiyaphila, akusimina kepha uKristu uhlala kimi.” Ngakho, uma umzimba wakho wokwenyama udenga ukudla usuku ngalunye nokuphuza usuku ngalunye, ukuze uphile, umzimba wakho kamoya udenga uKudla komoya nesidlo neNkosi usuku ngalunye, ukuze uphile. Yebo. UJesu wathi, “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Ngakho, usuku ngalunye sifanele sitadishe iBhayibheli. Abanye abantu akaLitadishi nhlobo. Abanye uLithatha njalo kabilo noma kathathu ngonyaka. Kodwa, elangempela, ikholwa langempela elakheke ngokomoya ngempela, lifunda iBhayebheli lalo nsuku zonke, futhi likhulume neNkosi. Kunjalo. Lifanele likwenze. “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.”

⁹⁸ Manje, enye into esiyithathela ukudla, ngukwakha umzimba wethu ukuba ukwazi ukumelana nezifo. Uma ungakuthathi ukudla, futhi uyekele umzimba wakho ubebuthakathaka, khonake uphansi kokuthi ube nezifo. Izifo ziyogqabuka zingene ngqo emgudwini wegazi, futhi nakhu usushonile. Uma igazi lakho lingacebile futhi lihlanzekile, awu, khonake lizo, isifo

siyongena ngqo emgudwini wegazi lakho. Ngakho ufanele udle ukudla okunomsoco okahle ukugcina umgudu wegazi lakho ukahle. Uma ungakwenzi, kulula ukuba ungenwe yizifo. Yileyo indaba ngenqwaba yamaKristu.

⁹⁹ Njengezithombo ezimiliselwa endlini eyingilazi. Niyazi, khipha isithombo endlini eyingilazi yokumilisela izithombo, ufanele usitotose. Asisazi isimo sezulu. Asikwazi ukukhanya kwelanga nezinto, kade simboziwe futhi sitotoswa. Futhi yileyo indaba ngabanangi kakhulu abathiwa amaKristu, bayizithombo ezimiliselwa endlini eyingilazi. Kunjalo, baphansi kwazo zonke izilwanyakazana ezifikayo! Niyazi, kuphela yi—yi—kuphela yi—zithombo ezitetemayo esidinga ukuchelwa ngomuthi, nomá, izithombo ezibhasteliwe.

¹⁰⁰ Niyazi, thatha inkomazi endala iherefodi enombala obomvu nomhlophe bese uyidedela iphumele lapho edlelweni, bese udedela enezimpondo ezinde iphumele lapho, leyo enezimpondo ezinde iyazazela indlela okungeyayo ngoba iwuhlobo lokuzalwa. Kodwa thatha iBrangusi noma iHerefodi enombala obomvu nomhlophe ewuhlobo oluxutshiwe nebhestelilwe, iyinkomazi enhle uma uyibuka, impela, ikhuluphele ngokuthe xaxa futhi iphile ngokuthe xaxa, kodwa ake uzidedele ziphumele lapho, futhi azikwazi ukubona indlela yazo. Ziyofa! Zifanele zitotoswe. Niyabo?

¹⁰¹ Futhi yileyo indaba namhlanje, sinamaKristu agqoka kangcono, amabandla amakhulu ukwedlula amanye, nenqwaba ye—yemfundo, inqwaba yesayense yezenkolo, kodwa afanele atotoswe ngaso sonke isikhathi, ufanele uwabheke ngezibuko zaho kungenjalo awuboni nhlobo. Esikudingayo amaKristu awuhlobo lokuzalwa uqobo, azalwe phansi kweGazi leNkosi uJesu, angaphili ngesayense yezenkolo yebandla, kodwa ngeZwi likaNkulunkulu, isidlo noKristu. IZwi lizongena ekholweni, umzimba walo—walo kamoya wakhiwe. Hhayi ingane yendlu yengilazi yokumilisa izithombo!

¹⁰² Bekukhona umfundisi othize oshilo namhlanje, ngimzwile, ukushilo lokho ekusakazeni, uthe, ukuthi uma engena ezweni, waba nenkuI inkathazo yokuhlushwa amankanka, futhi babekhuluma ngokuhlinzwa. Futhi babekhuluma ngokuthi babezokwenza *lokhu* na *lokho*, futhi bamsike futhi bahlinze, bese bekhipha ingxenyé yezindlala zamankanka, okwakuzofocoza ubuso bakhe, nokunye kanjalo. Futhi uthe wayephuze amaphilisi ngomphongolo. Kubukeka sengathi ayemaningi kakhulu amaphilisi ayedingeka awaphuze. Kodwa ngenkathi efika kudokotela ongumKristu olungileyo, udukotela wathi, “Asikhohlwe amaphilisi futhi asikhohlwe ukuhlinza, futhi asakhe umzimba ukuze ukwazi ukumelana nesifo samankanka esiyiso.” Yilokho-ke!

¹⁰³ Yini indaba abantu bengasaphili isikhathi eside njengoba babenza na? Sifanele sithathe umjovo wa *lokhu* nomjovo wa *lokho*, futhi sizichela thina yonke indawo ngazo zonke izinhlobo zomuthi. Wenzani na? Usenza sithambe, sikhuluphale, sibe yintecentece, awusizi. Ngenkathi umuntu wakudala... Ngani, singenwa yizifo kuyo yonke into. Manje bathola ukungenwa yizifo zobubi nakho konke okunye.

¹⁰⁴ Ngike ngama eAfrika, babengamjoveli umalaleveva. Kodwa umiyane kamalaleveva wake walayida esandleni sami, ngaba nomalaleveva. Ababhuzi, futhi awazi cishe impela. Iyalayida, ivele ilayide nje, yilokho kuphela, usube nawo. Uma uphila, uyoba nawo iminyaka eyishumi nanhlanu. Futhi ngezinye izikhathi ufa nawo. Futhi kwakukhona labo bomdabu eqhugwaneni labo elincane, begcwele omiyane yonke imilenze yabo, bona benqunu. Omiyane bebaluma, omiyane bakamalaleveva, futhi wawungabakhathazi. Ngani na? Sebakha umgomo. Babenomjovo wukugoma abawuphiwe nguNkulunkulu.

¹⁰⁵ Futhi yileyo indaba kubantu namhlanje. Yileyo indaba ebandleni. Sineminingi kakhulu imijovo yezingane nesayense yezenkolo eyenziye ngumuntu, sesize sachelwa yonke indawo. Esikudingayo ngumjovo wukugoma kaNkulunkulu ngeZwi leNkosi uNkulunkulu. Umuntu uyakuphila nsuku zonke ngalolohlobo loKudla, ukwakhela umphefumulo wakhe emjowweni ongumgomo ezifweni zikamoya ezigeleza futhi zigxuma izwe lonke. Nginezinqwaba zamanothi kulokhu, kodwa ngizodingeka ukuthi ngime.

¹⁰⁶ Manje, yakhani, lungelani umjovo owumgomo. Manje, siphila ngalokhu, imizimba yethu—yethu ifanele ibe nalokhu. Futhi, uma singakwenzi khona-ke siphansi kokuba singenwe yizozonke izinhlobo zezifo. NeZwi likaNkulunkulu, njengoba siLikholwa futhi siLemukela ngesidlo, “Nkosi, iZwi laKho liyiQiniso.”

¹⁰⁷ “Ibandla lami lithi awudingekile ukuthi uzalwe ngokusha. Bathi ‘Ukuxhawulana kungukuzalwa ngokusha.’ Bathi ‘Ukufafaza.’ Basho zonke lezi ezinye izinto, ‘Yilokho-ke, uYise, iNdodana noMoya oNgcwele,’” Kodwa iBhayibheli lathi akubhaphathizwe eGameni likaJesu Kristu. Niyabo? Manje, qhubeka naleyomjovo-mbumbulu uma ufunu, uzozenzela umKristu-mbumbulu. Niyabo? Awukufuni lokho.

¹⁰⁸ Ungeke waba nokuPhila, kuphela ngoKristu. Futhi manje lenzani iZwi laKhe na? Lakha umzimba wethu womoya, oqinile, lapho sixoxisana naYe, ukuba simelane noDeveli.

¹⁰⁹ Wena uthi, “Mfowethu Branham, yini leyo oyishoyo, ‘ukuxoxisana eZwini laKhe na?’”

¹¹⁰ Yebo, UyiZwi. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. NoLizwi

waba yinyama wakha phakathi kwethu.” Futhi sifanele sidle umzimba waKhe. Khona-ke umzimba waKhe uyiZwi laKhe, ngoba UyiZwi. Futhi Wathi, kuJohane oNgc. 15, “Uma nihlala kiMi, nesidlo saMi, iZwi laMi, lihlala kini, khona-ke ningacela enikuthandayo futhi niyokwenzelwa khona.” Nakho lapho okhona. Yiqiniso lelo. Niyabo, celani enikuthandayo!

¹¹¹ Wenzani na? Wakha umzimba wakho uye emjovweni ongumgomu usuka e... Kungena umuntu wayesethi, “O, ibandla lethu alikholelwa ekumemezeni.” Niyabo, uyakhiwa. Ini? Unesidlo kuwe, iZwi. Futhi unomjovo wokugoma kukho. Uma kungena isixheke sombhedo, kuyini na? AsinaZwi kuso, khona-ke uqinisekile ukuthi asilungile. Angikhathali ukuthi sibukeka siyiso ngempela kanjani, uma singesilo iZwi siyeke kanjalo. Kunjalo, siyeke kanjalo. Angikhathali ukuthi senzani, sifanele siphathaniseke neZwi!

¹¹² Emkhulekweni, njengoba bengicaphuna uMikaya emi lapho, bukani, kwakubukeka kuyinto eqinisileyo ngempela, ngenkathi kusekhona uIsrayeli, nalesosiqephu sezwe sasingesabo. Lezozitha zazingenile futhi zalithatha kubo futhi zase zakhe izindlu okungezazo, futhi zazihlala engxenyeni yezwe uNkulunkulu alinika bona. Ngakho kwakubukeka sengathi labobaprofethi bamaHeberu abangamakhulu amane wayeqinisile. Kodwa, niyazi, kwakukhona okuthize ngoJehoshafati okwakungokomoya, wathi, “Awunaye omunye na?”

¹¹³ Wathi, “Nginaye omunye, kodwa,” wathi, “Ngiyamzonda. Into kuphela ayenzayo ngukuprofetha okubi.”

Wathi, “Hamba umlande futhi ke sizwe kuye.”

¹¹⁴ Wayesenuka, wathi, “Qhubeka, qhubeka wenyuukele lapho, kodwa ngibone uIsrayeli ehlakazekile njengezimvu ezingenamelusi.” Wayese-ke ewuxoxa umbono wakhe.

¹¹⁵ Manje, okabani oqinisileyo na? Kwakubukeka sengathi amakhulu amane ayeqinisile. Indoda engamakhulu amane aqequeshwe kahle, ethi, “Yenyuka, iNkosi inawe.” Futhi ngisho noZedekiya wayene—ne—ne—ne... UZedekiya wayenezimpondo zensimbi ezinkulu ezimbili azakhile. Wathi, “Ngalokhu uyoqhubukusha izitha ziphume ezweni.” Wayeqinisekile ukuthi wayeqinisile. Wayazi ukuthi wayeqinisile. Kodwa, niyabo, wayenephutha.

¹¹⁶ Futhi nangu uMikaya, oyedwa emelene namakhulu amane, wayesethi, “Uma wenyuka, uIsrayeli uzohlakazeka, akukho-melusi.”

¹¹⁷ Nabanye bathi, “Yenyuka, iNkosi inawe!” Manje, ngokuphathekayo, babeqinisile, indawo yayingeyakwaIsrayeli. Kodwa iZwi leNkosi lalimlahlile uAhabi, ngakho uNkulunkulu wayengakabusisa kanjani Ayekade ekulahlile na?

¹¹⁸ Nakho namhlanje. Niyabo? IZwi lesidlo lalikuMikaya. Manje, uma uxoxisana noNkulunkulu ekuthatheni isidlo sangempela, nomoya phakathi kuwe ungavumelani naleliZwi, awuxoxisani noNkulunkulu, uxoxisana nodeveli. Futhi balingisa kakhulu! IBhayibheli lathi, “Ngezinsuku zokugcina bayodukisa nabaKhethiwego impela uma kungenzeka. Kodwa kodlula amazulu nomhlaba, kodwa iZwi laMi alisoze.” Futhi njengoba uPawulu washo, kwabaseGalathiya 1:8, “Uma ingelosi evela ezulwini ishumayela noma yiliphi elinye iVangeli kunaleLi esenivele nilizwile, maybe ngeqalekisiwego.” Ngisho ingelosi! Ebandleni lasekuqaleni, ngenkathi lawo indoda, njengoMartin oNgcwele, uIrenaeus, lawo indoda emesabayo uNkulunkulu, ngenkathi uDeveli ayeqhamuka njengengelosi yokukhanya. Kodwa, bhekisisa, uyothi ukuqhela kancanyana eZwini.

¹¹⁹ Waqhamuka kuEva njengengelosi yokukhanya, wamtshela, “Impela, iNkosi yasho *lokhu*, iNkosi yasho *lokhu*,” kodwa akavumelani noNkulunkulu ekugcineni ngqo. Futhi yileyondlela isidlo samanga esikwenza ngayo namhlanje. Uma abantu becabanga ukuthi bakhuleka kuNkulunkulu, futhi bengenakulilalela iZwi, kuyisidlo samanga.

¹²⁰ “Uma nihlala kiMi, neZwi laMi kini, khona-ke celani enikuthandayo,” niyabo, “futhi kuzokwenziwa.” Manje, ngeke nje kwahamba ngesikhathi esisodwa, bese kuchezuka ngesilandelayo. “Nihlala kiMi, amaZwi aMi ahlala kini,” lokho ngukuthi, hlanani lapho. *Hlala* kuchaza ukuthi “phumula lapho, hlala khona lapho.” Yebo, ku—kungumjovo wokugoma ezifweni ezinesono.

¹²¹ Manje, angivale ngokuthi ngisho lelizwi elilodwa manje, ngaphambi kokuba siye etafuleni lesidlo. IGazi noMzimba weNkosi, kuxutshaniswe nokukholwa, ukuthi iGazi noMzimba, lowo nguMoya neZwi, kuxutshaniswe nokukholwa, kulingana nokuPhila okuPhakade. “Odla iNyama yaMi aphuze iGazi laMi unokuPhila okuPhakade, futhi Mina ngiyakumvusa ngomuhla wokuphela.” Nakho lapho okhona. Kuyini na? Isidlo seNkosi. IZwi noMoya, lokhu ukuPhila kuseGazini, iZwi noMoya kulingana nokuPhila okuPhakade, ngokukholwa eNkosini.

¹²² Nanku umkhuleko wami, njengoba ngibona ukuphela kusondela futhi ngibona, noma ngamuphi umzuzu, ikhona into ebingenzeka, nokwazi ukuthi asikude kakhulu nokuFika kweNkosi. Nkosi, bese kuba seGameni leNkosi uJesu, iNDodana kaNkulunkulu, mangithathe iZwi, iNkemba, futhi ngiYivivise nalokho kukholwa enginakho, bese ngicaba indlela yami ngedlule kuwo onke amandla amademoni, ngize ngibone uJesu, ngokuxoxisana neZwi laKhe.

¹²³ Ngioxoxisane neZwi laKhe. “Uma nihlala kiMi, neZwi laMi kini, khona-ke celani kiMi enikuthandayo futhi kuzokwenzelwa nina.” Kuhle kanjani pho! Naso isidlo sangempela neZwi

noMoya, nokukholwa kokuLivivisa ndawonye, “Celani enikuthandayo, futhi kuzokwenzelwa nina.” Asikhuleke.

¹²⁴ Baba oNgcwele oNomusa noDumileyo, Nkulunkulu, omkhulu uNGINGUYE, uEl Shadayi, kuAbrahama. O Nkulunkulu, silingana kakhulu kangakanani lesisidlo seNkosi nokuPhila okuPhakade, nokuthi Ligomana kanjani ekuziqhenyeni, ukuthi Ligomana kanjani ekungakholweni, ukuthi Ligomana kanjani esonweni sezwe! Yisidlo, ngobuNkulunkulu bothando kuBaba wethu waseZulwini. Nangokulunga kukaJesu Kristu sinokungena kulelitalufa. Futhi siyakhuleka, Nkosi, ukuthi Uzosinikeza sonke lokho kungena kulobubusuku, eMoyeni. Sithethelele. Futhi sifuna ukuba imizimba yethu kamoya ikhule. Asinandaba nokujoyina ibandla elithize noma ihlelo. Sifuna ukwakha umzimba kamoya, ekugonyweni kwesono, siye endaweni lapho okungasekho khona isifiso sokwenza okungalungile, nalapho khona uMoya oNgcwele ungathatha iZwi laKhe uQobo phakathi kwethu futhi siLikhulume nje lilisha njengoba Lakhulunywa ngalolosuku, ngoba NguMoya ofanayo owawuseNkosini uJesu. Ngiyakhuleka, Baba, ukuthi Uzosipha lokho.

¹²⁵ Amahora aseyavala. Nje kunini, asazi, owokugcina ezosindiswa khona. Kodwa ngyakhuleka kulobubusuku, Nkosi, uma kakhona labo lapha ongakwazi Wena njengoMsindisi wabo, kwangathi bangakufumana kulobubusuku lapho bezza kulamanzi ombhaphathizo, njengesikhumbuzo, ukuvuma lomzimba wamakholwa ukuthi bayayikhola indaba ukuthi uJesu waseNazaretha wazalwa yintombi uMariya, futhi wabulawa, wabethelwa nguPonti Pilatu, futhi wavuswa ngosuku lwasithathu nguNkulunkulu, futhi uhlezi ngakwesokunene soMkhulu waKhe, kulobubusuku, ephilela njalo ukwenza izinxuso.

¹²⁶ Siphe khona, Nkosi, ukuthi umuntu ofanayo, elalela imiyalo yeBhayibheli, “Phendukani, yilovo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelela kwezeno zenu. Ngokuba alikho elinye igama phansi kweZulu elinikiwe ebantwini eningasindiswa ngalo.” O Nkulunkulu, kwangathi abantu bangabubona ubuqotho bakho, neZwi eligxilile. “Alikho elinye igama phansi kweZulu elinikiwe ebantwini eningasindiswa ngalo, kodwa eGameni likaJesu Kristu.” Ngakho-ke, umphostoli wathi, “Phendukani, yilovo nalowo abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelela kwesono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele. Ngokuba isithembiso ngesawo wonke unyaka, iNkosi uNkulunkulu wethu eyakubabiza.” Siphe, Nkosi, ukuthi kuzobakhona okuningi kakhulu ukubiza kulobubusuku.

¹²⁷ Futhi kuyashiwo futhi, yiNkosi yethu, “Akekho ongeza kiMi uma uBaba waMi engamdonsi, nakho konke lokho uBaba aNgiphe khona kuyoza kiMi. Izimvu zaMi ziyalizwa iPhimbo

laMi.” Umfokazi, futhi uma umfokazi ekhuluma, iphimbo elingekho ngokombhalo, ngokushesha izimvu ziyoliqonda. O Nkulunkulu! Futhi uma kuyiPhimbo laKho, iBhayibheli, eLikushoyo, zonke izimvu ziyolizwa, ngoba Lingukudla kwezimvu. Zixoxisene. Ziyazi ukuthi hlobo luni loKudla uBaba azipha lona. “Akusinkwa sodwa umuntu ayakuphila ngaso, kepha ngawo onke amaZwi aphuma emlonyeni kaNkulunkulu.” Siphe, Nkosi, ukuthi abanangi bazobona futhi bazoqonda, futhi bazoza kuWe kulobubusuku.

¹²⁸ Labo abangenawo uMoya oNgcwele, kwangathi bangekugudlulele eceleni kwelinye ihora. Kungahle ukuba isikhathi sesedlule kwelinye ihora. Bangahle bangabibikho lapha.

¹²⁹ Futhi, Baba, njengoba sibuthene sizungeze itafula manje ukuba sithatha lesifanekisel somzimba waKho ohleshuliwego, sikhulekela ukuthi uma kuba khona isono phakathi kwethu, Nkosi, sithethethele. Wena wathi, “Uma nibuthana ndawonye, anolindana.” Nkulunkulu, uma kukhona isono kulelibandla, noma yikuphi, ngikhulekela ukuthi iGazi likaJesu Kristu lizomehlukanisa lowo wesilisa nesono sakhe, noma lowo wesifazane, umfanana noma intombazane. Futhi, Baba, ngizikhulekela mina, ukuthi Uzon gehlukanisa nakho konke ukungabaza, sonke isono, konke ukungakholwa, noma yini. Siyazi ukuthi ukungakholwa kuyisono. Yisono kuphela esikhona. “Ongakholwa usehluelwe vele.” Futhi isono kuphela esikhona, kungukungalikholwa iZwi likaNkulunkulu. Futhi, Baba, uma kukhona noma yikuphi ukungakholwa kimi, ngithethethele, O Nkulunkulu, okungukuthi kuningi, futhi ngikhulekela ukuba Ungithethethele. Thethelela ibandla lami Ongiphe lona kulobubusuku, futhi ubondle ngeZwi. Siphe khona.

¹³⁰ Futhi njengoba sithatha lezizikhumbuzo ezincane zomzimba ohleshuliwe waKhe Ovuswe kwabafileyo futhi ophila kuze kube-phakade phakathi kwethu, kwangathi singemukela isidlo kuYe, Nkosi, ukuxoxisana kukaMoya oNgcwele. Siphe khona, Baba. Sikucela eGameni likaJesu. Amen.

¹³¹ Manje, kinina enifanele nihambe futhi eningeke nayihlalela inkonzo yesidlo yemizuzu eyishumi nanhlanu... Asibaningi, futhi sizothatha isidlo. Akusiso isidlo esiyinguyazana. Ngokoqobo singesalo lonke ikholwa elingumKristu. UNkulunkulu akanawo umugqa odwetshwe phakathi kweBaptisti neMethodisti, kanjalonjalo. Thina sonke, ngaMoya munye, sabhaphathizwa sibe-Mzimba munye, futhi siyizakhamizi zakithi zoMbuso kaNkulunkulu. Futhi uma kukhona phakathi kwethu ongajwayelwe, angikho lapha isikhathi esiningi kakhulu, futhi angazi ukuthi ubani ongamarlunga nokuthi ubani ongesilo. Khumbulani, akunandaba ukuthi ukhonza kuliphi ibandla, lokho

akuhiLangene naso. Linye kuperela iBandla, empeleni, futhi awuLijoyini, uyazalwa kuLo. Kunjalo. Futhi uyazalwa kuleliBandla likaNkulunkulu. Futhi sikhulekela ukuthi nizokwemukela uKristu kulobubusuku, nioxoxisane naYe njengoba sikhumbula umzimba waKhe ohleshuliwe, nalezizinto zesidlo esizithathayo, zephasika, futhi kwangathi uNkulunkulu angafafaza izinhliziyo zethu nonembeza ngeGazi.

¹³² Manje bazoletha isidlo, futhi sizofunda manje kwabaseKorinte I, isahluko 12. Futhi sizothatha isidlo masinya emva kwalokhu, futhi sethemba ukuthi uNkulunkulu uzonibusisa kakhulu kakhulu. Bese kuthi ngokushesha uma sifunda lokhu, noma ngaphambi nje kokuba sikufunde, uma nizohamba, awu, ningaphuma kalula. Bese-ke niba nathi futhi ngoLwesithathu ebusuku, nangeSonto ekuseni nangeSonto ebusuku. Uma ningahlala ukuba nithathe isidlo kanye nathi, sizojabula kakhulu ukuba nikwenze. Bese kuthi masinya emva kwalokho, kuzoba yiNkosi...kuzoba yinkonzo yombhaphathizo, ezoba cishe semizuzwini eyishumi nanhlanu, noma engamashumi amabili kakhulu impela, ngiyethembra. KwabaseKorinte I, isahluko 11, ivesi 23.

... mina ngakwamukela eNkosini lokho nenganinika khona, Ukuthi iNkosi uJesu ngalobobusuku akhashelwa ngabo wathabatha isinkwa:

Wabonga, wasihlephula, wathi, Tabatani, futhi nidle: lokhu kungumzimba wami, ohleshulelwwe nina: lokhu kwenzeni ukuba ningikhumbule.

Kanjalo wathabatha nesitsha, futhi emva kokudla kwakusihlwa, wathi, Lesi yisitsha se esiyisivumelwano esisha egazini lami: lokhu kwenzeni, ngezikhathi zonke enisiphuza ngazo, ukuba ningikhumbule.

Ngokuba njalo nxa nidla lesisinkwa, niphuza lesisitsha, nimemezela ngaphambili ukufa kweNkosi ize ifike.

Ngakho-ke ongayi ku dla lesi...ozakudhla lesisinkwa, aphuze lesisitsha seNkosi, ngokungafanele, unecala lomzimba negazi leNkosi.

Kodwa umuntu akazihlolise, khona-ke akadle lesisinkwa, aphuze isitsha.

Ngokuba odlayo aphuze ngokungafanele, uzidlela aziphuzele icala, uma engawahlukanisi umzimba weNkosi.

Ngenxa yalokho baningi phakathi kwenu abagulayo na babuthakathaka,...baningana balele.

Ngokuba uma besizahlulela thina, besingayikwahluwelwa.

Kepha nxa sahlulelwa, siyalaywa yiNkosi, ukuze singalahlwa kanye nezwe.

Ngakho-ke, bazalwane bami, nxa nibuthana ukuba nidleanolinda omunye.

¹³³ Manje, umzuzwana nje womkhuleko othule wethu sonke, ngikhulekeleni ngisanikhulekela. [UMfowethu Branham uthi ukuthula kancane—Umhl.] Siphe lezizicelo, Nkulunkulu uSomanala. Sithethelele iziphambeko zethu njengoba sibathethelela labo abaneziphambeko kithi. Lokhu sikucela eGameni likaJesu Kristu. Amen.

¹³⁴ Lamaphasela amancane okuyisinkwa ikosha esenziwe ngaphandle kwamafutha engulube, isinongo, kanjalonjalo, esifanekisa umzimba weNkosi. Asisiyo indingilizi, sihleshuliwe saba yizingcezu sonke. Yingenza yokuthi sichaza umzimba waKhe ohleshuliwe owahleshulelwa thina. Futhi kwangathi uNkulunkulu angapha izibusiso zaKhe kuwo wonke umuntu osidlayo. Manje, asisiwo umzimba, kuphela sifanekisa umzimba. Anginamandla, akekho omunye futhi onawo, ukusenza sibe yinoma yini ngaphandle kokuba yisinkwa. UNkulunkulu yedwa. Futhi yilokho Asitshela khona, ukuba sidle lesisinkwa futhi siphuze lesisitssha sewayini. Manje asikhothamise amakhanda ethu.

¹³⁵ Nkulunkulu oNgcwele kakhulu, esiyizinceku zaKhe thina, eGameni likaJesu Kristu, ngcwelisa lesisinkwa ukuba senze esikuholoselweyo, ukwenza thina, njengoba sisemukela, sikhumbule ukuthi iNkosi yethu yabethelwa; nomzimba waYo, uyigugu futhi ungcwele njengoba wawunjalo, waxutshaniswa nemivimbo nameva nezipikili, ngenxa yethu, ukuthi emzimbeni waKhe oklejuliwe kwaphuma uMoya osinika ukuPhila okuPhakade. Kwangathi thina, Nkosi, njengoba sidla lesi, sibe nomusa wokuhamba, njengoba uIsrayeli enza iminyaka engamashumi amane ehlane, futhi kungekho namunye obuthakathaka phakathi kwabo. Baba Nkulunkulu, siphe lokhu, njengoba sikhuleka kuWe ukuba ungcwelise lesisinkwa, isinkwa ikosha, ukuba senze esikuholoselweyo. EGameni likaJesu. Amen.

¹³⁶ Isitsha seTestamente eLisha, iGazi. Ngicabanga ngaleloculo, “Selokhu kwabanjalo ngokukholwa ngawubona lowomfudlana okhishwa yizilonda zaKho ezigobhozayo, uthando oluhlengayo beluyindikimba yami, futhi luyoba yiyo ngize ngife.” Uma ngibona leligazi, amagrepesi, igazi lamagrepesi, ngiyazi ukuthi lifanekisa iGazi elaphuma emzimbeni weNkosi uJesu. Kwangathi noma ubani owemukela lokhu abe nokuPhila okuPhakade, kwangathi ukugula kungasuka kuphume emizimbeni yabo, kwangathi ukukhathazeka nobuthakathaka, ingcindezelo, kwangathi uDeveli (ngaso sonke isimo) angabayeka, ukuze babenamandla okuqina amakhulu nempilo nokuPhila okuPhakade, ukudedela ukukhanya kwabo kukhanyo

phambi kwalesisizukulwane esibi nesiphingayo esiphila kuso, ukuba bakhazimulise uNkulunkulu.

¹³⁷ Baba waseZulwini, sethula kuWe isithelo somvini. EGameni likaJesu Kristu, singcwelise, ukufanekisa iGazi leNdodana yaKho, uJesu, kuLo sinakho, “Yalinyazwa ngenxa yeziphambeko zethu, ngemivimbo yaYo siphilisiwe thina.” Siphe, Nkosi, lokho kuPhila kuzoza kithi, ukuPhila okuPhakade kube kukhulu kakhulu okukhulu, ukuze sikwazi ukuKukhonza kangcono, sibe nokuqina nempilo ukusithwala siye ezindaweni ngezindawo lapho esibheke ukuba siKukhonze khona, noma yikuphi lapho Ozosiholela khona. Siphe lezizibusiso eGameni likaJesu, siyakhuleka. Amen.



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(Communion)

LoMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto kusihlwa, ngo Febuwari 4, 1962, eTabernakele likaBranham, eJeffersonville, eIndiana, U.S.A., wathathelwa kwisiqophamazwi sikazibuthe futhi washicilewa ngesiNgisi ungafinqiwe. Lokhu ukuhunyushwa ngesiZulu kwakhishwa ngo 2004 ngabe:

ZULU

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