


AMAHBERU,

ISAHLUKO SESITHATHU

 Sanibona ekuseni, bangani. Kuyinhlahlala ukuba lapha kulokhu ukusa enkonzweni yeNkosi. Futhi sithemba futhi sethemba ukuba nesikhathi esikhulu.

² Bengisemuva nje e... esasivame ukukubiza ngesikhundla sedikoni, lapho iziqophi zikhona manje, futhi nje bengikhuluma nentombi nonina emuva lapho, yasenhla eJoliet, eIllinois. Futhi nje bengicabanga ngokuthi ingumkhiqizo onjani womusa kaNkulunkulu leyontombazane. Abanengi bethu eduzane lapha bayayazi. Iguliswa wu—wuphuzo, olunye lohlobo olubi kakhulu. Futhi angikaze ngibe nendaba ngokucacile kimi kuze kwaba kulokhu ukusa, ukuthi yasuka kanjani emsamo. INkosi yayembulile kuyo konke lokho okwakungalungile nokwakuzokwenzeka. Futhi yasuka emsamo, ikhala izinyembezi futhi ithokoza ngoba uNkulunkulu wayeyisindisile e—ethuneni lesidakwa. Futhi i... Inekazi lenyukela kuyo lase liqala ukukhala izinyembezi, leyo indodakazi yalo, ngikholwa ukuthi bekuyiyo, ibingumshushumbisi wezidakamizwa. Futhi niyazi, ngomusa kaNkulunkulu, leyontombazane yabizwa. Ngiyakholwa, kwakungubusuku obulandelayo, uRosella wabizwa. Nentombazane ezidakamizweni yaphiliswa. Futhi yona nomyeni wayo ushumayela iVangeli. No—no—nokubona inekazi elincane elithandekayo njengoRosella, futhi nje livuthiwe. Futhi manje yena, uhlonipheke kakhulu, une... uzwa ubizo enhliziyweni yakhe. Kodwa, azi iBhayibheli ngabashumayeli besifazane, niyabo, uyazi ukuthi kungenye into. NoNkulunkulu umholela emajele nezinto, ukuba anikeze ubufakazi.

³ Kuyamangalisa nje u—u—kwazi, ukufuna intando kaNkulunkulu. Ngezinye izikhathi sinokuzwa, kodwa sifuna ukuthwala lokho kuzwa sikufake ezindaweni; uma ningabhekisisi, uDeveli uyothatha lokho kuzwa bese ekuphendukezela kungene kwenye into. Kodwa inqobo uma sihlala eBhayibhelini, khona—ke sikahle, niyabo, sihamba kahle nentando yeNkosi.

⁴ Futhi ngakho ngikholwa ukuthi—ukuthi uRosella ekugcineni uyojikela ezinkundleni zezimishini ndawo ndawo, ngoba iMelika ayilifuni iVangeli.

Niyakwazi lokho. Singavele nje sikuvume lokho, lokho, lo abantu bakaAnglo—Saxon, uphelile. Yilokho kuphela. Akusekho—Vangeli iMelika eyolemukela. O, uthola okumbalwa

ukusabalala, ngasikhathi. Kodwa, njengeVangeli nje, seledlule. Futhi awusakwazi ngisho nokushumayela kubo, awusakwazi nokukhuluma nabo. Abayikukholwa lutho. Niyabo? Banemibono yabo nje yamakhanda al'khuni, futhi isethiwe.

Futhi izinto ezilandelayo zalesisizwe ngukwahlulelwa. Izoba nakho, futhi. Kungaba ngokucindezeleka. Kungaba ngebhomu le atomu. Kungaba ngenhlupheko enkulu, isifo noma okuthize, kodwa, isimi ngomumo. Kuyeza. Izinkulungwane eziphinde kazinkulungwane ziyowa.

⁵ Sedlulile, izolo, uMfowethu Zabel nami, uku. . . noMfowethu Woods, singena sivela ezansi eKentucky, lapho ekade sikhona izinsuku ezintathu, futhi sedlula ngasesikhungwini sokwakha izindlu. UMfowethu Zabel wathi, "Akukho. . ." Ngiyakhohlwa. "Cishe impela abasekho labobantu, kulesosikhungo, esiya ngisho noma kuliphi ibandla."

⁶ Ubungababuza ngakho. "Awu, sinetelevishini yethu. Sikuthola kanjalo ukududuzeka." Niyabo? Leso yisimo saseMelika. Niyabo? "Sinetelevishini. Sineningi imali. Sinezimoto ezinhle, sinamakhaya amahle. Yini esiyidingayo ngeNkosi na? Asikudingi Lokho." Yileso isimilo.

⁷ Mayelana nenkolo kuphela nensindiso esinayo, nothando, iphakathi kwabantu abamesaba ngempela uNkulunkulu. Niyazi, iBhayibheli lasho ukuthi lokho kwakuzokwenzeka. [Ibandla lithi, "Amen."—Umhl.] Ehhe. Nina bafundi beBhayibheli, nginizwile nimpopolozo "amen," nani bashumayeli emuva lapho. Lokho, lokho kunjalo. Uthando lwaluzoba kude kakhulu, ngezinsuku zokugcina; uthando kuphela olwaluzosala, lwaluzoba phakathi kwabaKhethwa lwabantu bakaNkulunkulu. "Ubaba wayezomelana nomama, nomama amelane nobaba, nabantwana bamelane nabazali, nabehlukene bamelane bodwa." Nothando kuphela olwaluzosala, lwaluzoba nje yilabo baKhethwa, abaKhethiweyo nje. Igama "abaKhethwa" lapho livela egameni "abaKhethiweyo," abantu bakaNkulunkulu abakhethiweyo.

⁸ Futhi ngenkathi uRosella engicaphunela indaba endlwaneni, esikhashaneni esedlule, bengicabanga nje, ukuthi, ngalobo busuku, washo into ethize eyenzeka. Nokuthi lokho kwasho kanjani, kusukela phansi empilweni yakhe, ngenkathi nje wayevele abe ngodakwa wuphuzo. Abakwazanga, lutho nenhlangano esiza abehlulwa wuphuzo iAlcohol Anonymous. Odokotela abane sebedelile ngaye. Ayikho into eyayingenziwa. Futhi kanjani, kusukela ngawo lowomzuzwana, kukhona okwenzekile.

⁹ Manje akasiwo lawomehlo okudakwa wuphuzo. Ungethandekayo, intombi enhle eneminyaka engamashumi amathathu–nantathu ubudala, futhi wayedlula cishe amashumi amabili; ukuthi nje uNkulunkulu wamenzela

kanjani Akwenzayo, nokuthi ubukeka ehluke kanjani. Futhi, kodwa ngathi, “Rosella, ngaphambi kokusekelwa kwezwe, uNkulunkulu wawumisela lowomzuzwana.” Yebo, mnumzane. Niyabo? Kunjalo. Futhi ngenkathi uBilly Paul omdadlana emuva lapho, lapho ekhona, wayephusha ekhipha amakhadi omkhuleko kubantu ngalobo busuku, wayazi kancane kanjani ukuthi wayelinika bani ikhadi lomkhuleko.

Akumangalisi, Rosella na?

[UDade Rosella Griffith uthi, “Mfowethu Branham, angazi noma ibandla belingakhuleka ukuthi uNkulunkulu uzosiholela, ukuthi Wayeqine kanjani.”—Umhl.]

Amen. INkosi ikubusise, Rosella. Ngineqiniso ukuthi sizokwenza lokho. Ufuna ibandla ukuba likhuleke ukuthi uNkulunkulu uzomhola. Lokho ngukuthi, alandele isandla sakhe esingaguqukiyo. O, lokho kuhle kakhulu.

¹⁰ Ngibe nesiphakamiso esesabekayo sibekwe phambi kwami, kulokhu ukusa. Simayelana nomunye, usozigidigidi eziphindaphindwe zaphindaphindwa ofuna ukukhiqiza lapha eLouisville, eKentucky, futhi angakhele itabernakele lamadola ayizigidi ezinhlanu. Kodwa into ethize phansi enhliziyweni yami yathi, “Yima, awusuye umelusi.” Niyabo? Ngakho, manje-ke, amadola ayizigidi ezinhlanu emali ezingafaneleka. Manje ukudingeka ukuya kuhulumeni, ukukhokhela ugologo nezinto ezinjalo, kodwa ufuna ukuyibeka etabernakele leNkosi. Kodwa ngethemba ukuthi iya kwenye inceku kaNkulunkulu ezo... nanye inkonzo kuNkulunkulu. Kodwa, lawo ngamadola ayizigidi ezinhlanu ezifanelekile manje. Cabangani ngalokho, kungaba yitabernakele elinjani nje lelo.

Uyabona ukuthi lokho kubukeka kuhlobiseke kanjani, Rosella na? Kodwa kunento ethize phansi *lapha* esho okwehlukile. Niyabo? Niyabo? Into ethize phansi *lapha*.

¹¹ Singena kuleli elincane, itabernakele elidala, nina bafokazi. Awu, lena bekungaba yindawo enobuhle obukhangayo lapha ekhoni, anikuqondi lokho, ukuthi abantu ubefuna ukwakha lendawo futhi bayenze. Kodwa yilendlela esilithanda ngayo. Niyabo, yilendlela esilithanda ngayo. Izihlalo ezindala esasihlezi kuzo lapho, kwakuyi—yizihlalo ezindala zasekuqaleni zasetabernakele lapha, zedlula kuzamcolo futhi zantanta.

¹² IBhayibheli lami lilele livulekile *kanjalo* epulpiti. Laze layobhajwa kusilingi lase libuya lehla neZwi kuLo, “Mina iNkosi ngikutshalile. Ngiyakukunisela imini nobusuku funa abanye bakuhlwithe esandleni saMi.” Ukuthi sagwedla kanjani siqamula phezu kwalo ngesikejana iskefu, *lapha*. Futhi lehla labuya ngqo, izihlalo zibuyela ngqo endaweni yazo. Okwadingeka bakwenze nje kuphela kwakungukulikorobha futhi baqhubeke. Niyabo? Niyabo? Ngakho leli yileyo ndlela nje

esilithanda ngayo, lapho okungabantu abejwayelekile, indawo ejwayelekile, neNkosi emangalisayo. Amen.

¹³ Manje, namhlanje, sinokunye, siqala nje ukungena kukhilimu, niyazi, emva kokuba u—ubisi lonke selukhishiwe, futhi sekungukhilimu nje. Futhi khumbulani, kuthatha ubisi ukuveza ukhilimu, niyazi. U—ukhilimu ungokuqukethwe kobisi.

¹⁴ Ngakho kade sikwe so 1, ese 2, futhi sesiphetha kwese 3, futhi siqala esahlukweni 4 seNcwadi yamaHeberu eyinkazimulo. Futhi, o, izimfundiso zaleNcwadi! Besingahlala naYo, okwevesi elilodwa, izinyanga ezintathu, futhi nje sikhombise ukuthi lonke iBhayibheli libopheka kuwo onke amavesi eBhayibhelini. Senake nacabanga ngalokho na? Akukho nalinye ivesi ongabeka umunwe wakho kulo, kodwa lokho, ngomusa nosizo lukaMoya oNgwele, ukuthi singabophela uGenesisi eSambulweni kuYo ngqo.

¹⁵ Asikho esinye isiqephu sencwadi efundwayo ebhalwe nomaphi engenza lokho. Futhi ngokwezibalo, nangokomumo womhlaba, ngandlela zonke, ayikho iNcwadi eBhayibhelini ebhalwe njengeBhayibheli. . . Akukho—ncwadi ezweni, ngiqonde ukusho njalo, ebhalwe njengeBhayibheli. Akukho lutho. Ukwakheka kweBhayibheli kuvumelana ngokupheleleyo; nje ngisho nezahluko, nokhefana, nayoyonke into, kuphelele. Ayikho enye incwadi; ubungeke wafunda isahluko kuyo ungazange wabuye waphambana naso. Kodwa akukho nokukodwa ukuphambana kulo lonke iBhayibheli. Futhi lalotshwa ngabaningi, abaningi, abantu abaningi; namakhulu, namakhulu, namakhulu eminyaka ngokwehlukana. Bengazi nesisodwa isiqephu; omunye waLiloba *lapha*, nomunye waLiloba *ngapha*. Ngenkathi Lonke libunjwa lihlanganiswa, Lenza iBhayibheli likaNkulunkulu. Futhi ayikho nayinye ephikisana nenye, futhi, qha, akukho zibalo, komumo womhlaba. Noma yini enye yeBhayibheli, yonke into, umoya, yonke into ihambisana ndawonye. Lokho kungesikho okuphefumulelwe, angazi, yini obuzoyibiza ngokuphefumulelwa na? Ngijabula kakhulu ngelibusisiweyo, iBhayibheli elidala.

¹⁶ Abanye babo bathi, “UyiKatolika na? IProtestane na?”

Ngathi, “Angisuye owanoma yiliphi. Ngikholwa yiBhayibheli.” Kunjalo. Ngikholwa iBhayibheli, futhi ngiyajabula ukuthi sisenayo inkululeko ukuLishumayela kulesisizwe. O, Liyamangalisa.

¹⁷ Manje sizotadisha kuLo. Futhi manje sizophenya eNcwadini yamaHeberu futhi siqale ngesahluko 3. Futhi sishiye evesini 15. Futhi manje nonke. . .

¹⁸ Ngibone omunye eqaphela, esikhashaneni esedlule, ngenkathi ngicosha izibuko zami zokufunda. Akusikho ukuthi amehlo ami mabi, kodwa sengedlule eminyakeni

engamashumi amane ubudala. Ngingakufunda, khona *lapha*, ngokwejwayelekile nje, kodwa ngingakufunda kangcono ngezibuko. Futhi bangenzela ipheya lezibuko zokufunda engifuna ukuzisebenzisa, ngoba ngingafunda kangcono futhi ngisheshe kakhulu. Futhi yilokho engazitholela khona. Manje e. . .

¹⁹ Kuqala, sifuna isendlalelo esincane, ngoba kungenzeka kube khona izihambi ezithize phakathi kwethu, ezingakayicoshi ingxenywe yokuqala yeNcwadi yamaHeberu.

²⁰ Ngabe unguNkk. Cox, ohlezi khona lapha ekugcineni na? Awu, ngijabula ngempela ukumbona, ngaphambi nje kokuba ngiqale, njengobufakazi emseni kaNkulunkulu. Nangu owesifazane owayenomdlavuzo udla ubuso bakhe busuka. Lowo ngumama kaDadewethu Wood. Futhi ngangiseMichigan noGene noLeo, nabo, bethatha ukuqopha. Futhi endleleni sekuyiwa ekhaya, unkozikazi wangibiza, noma ngambiza. Wathi, “Yana emkhulekweni masinya ngoNkk. Cox, umama kaNkk. Wood, ngokuba umdlavuzo udla ubuso bakhe buyasuka.” Sewehle wangena eceleni leso futhi wehlela ethanjeni, uqonde eceleni leso lakhe, futhi nje uyasabalala. Omunye udokotela wenze okuthize okunye kuwo, kwawenza nje waba mubi kakhulu, futhi nje kwawusabalalisa; wafaka olunye uhlobo lomuthi kuwo.

²¹ Base bemletha evela ezansi eya eCampbellsville, eKentucky, wenyukela e. . .noma, ngikholwa ukuthi, eActon, eKentucky, kwenyukele e—eLouisville, ukuba elashwe.

²² Futhi ngakho uNkk. Woods, okokuqala ukuze ngimbone ukuthi wayedabukile. Ngoba, kusobala, ngumama wakhe—wakhe—wakhe, futhi impela wayezizwa edabukile. Kwangenwa ekamelweni futhi wakhulekelwa, ngokuba nethemba ukuthi uNkulunkulu wathi Uyophendula umkhuleko. Futhi izinsuku ezimbalwa, wayesephumile. Futhi nango uhlezi manje. Ngomusa omangalisayo nje, ukuthi Umenzele kanjani.

²³ Ungasukuma? Angifuni ukukwenza u—u—umphakathi. . . Lapho, wawakhelephi umdlavuzo na? E—eceleni lobuso, niyabo laphaya, kulelocala lobuso bakhe, ezansi *ngapha*, ethanjeni lakhe lesihlathi, phezu ngasesweni lakhe. NoNkulunkulu wamphilisa. Akamangalisi na? [Ibandla lithi, “Amen.”—Umhl.]

²⁴ Bangaki owayelapha ngeSonto eledlule ukubona ukuthi iNkosi yenzani ngombono na? Indoda, kokubili ikhubazekile futhi iyimpumputhe, ihlezi khona lapha esihlalweni esinamasondo. Nento ethize yangithunuka ngenkathi leyondoda endala ihlezi lapha yathi, “Mfowethu Branham. . .” Ngikholwa ukuthi kwakuyilomfowethu khona lapha. Wathi, “Yenzela unkosikazi wami okufanayo.” Inonkosikazi lapha okhubazekile. Inhliziyo yami yavele yancibilika nje. Ngifisa. . . Benginganikela nganoma yini ezweni ebengingayinikela, kodwa aku. . . akulele emandleni ami. Kodwa kulele emandleni ami namandla akho,

ukukhulekela ukuthi uNkulunkulu uzokwenza. Inonkosikazi okhubazekile, isandla esingasebenzi, unyawo olungasebenzi, kubukeka kanjalo. Nalendoda yayiyimbi kabi kude kakhulu kunaye, ngoba uyakwazi ukuma futhi uyakwazi ukuhamba kancane, kodwa lendoda yayingakwazi ngisho nokwenza lokho. Futhi i...Ubuchopho, umthambo omkhulu wokubhalansa wawungasekho. AbakwaMayo, inqwaba yabanye, yase idelile ngaye. NeKatolika layithumela lapha, udokotela oyiKatolika; nomfana walo ungumpristi kwa St. Meinrad ezansi eJasper, eIndiana. Kodwa lokho ngukubeka amatshe esisekelo saleyomvuselelo equbukayo, ezansi lapho.

²⁵ Futhi ngenkathi isukuma, yathi, “Kodwa angikwazi...” Yabuka, yathi, “Yebo, ngingakwenza.” Yayicabanga ukuthi yayingezukubona, niyazi. Yase ibheka phezulu, futhi kwenzeka nje yaphakamisa ikhanda layo, futhi lapho yayisikwazi ukuhamba nokubona; yehla ngalesosikhala sezihlalo, izihambela. Futhi babengamaPresbyterian. Yayiyibandla lomthetho. Futhi khuluma...Nicabanga ukuthi iPentecostal nje noma abantu beHoliness abangameza; niyaphaphalaza. Bangenza okunye ukumemeza okufanayo ngempela uma bebona into enjengaleyo yenzeka; begonana futhi bememeza. Yaphuma ngqo futhi yehla ngezitebhisi, iqhuba isihlalo sayo esinamasondo; ihamba, nemizwa yokubhalansa ephuma ekhanda layo. Kucabangeni. Ihamba njengoba mina noma wena unghamba. O, Uyamangalisa.

²⁶ Manje, uPawulu wabhala iNcwadi yamaHeberu. Futhi kulokhu ukubhalwa kwamaHeberu, waYibhala. Futhi ngaphambi kokuba abhale leziziNcwadi...Siyathola manje. Siya...Leli yiklasi lesikole sangeSonto, futhi ngizozama ukubhekisisa futhi ngingathathi isikhathi eside kakhulu. Futhi sizobe-ke sesiba nezinkonzo, ukuba siziqhube kulobubusuku, iNkosi ithanda. Manje, eNcwadini yamaHeberu nazo zonke ezinye iziNcwadi zokuthunyelwa zikaPawulu...

²⁷ Wayengubani uPawulu? WayengumHeberu wokuqina, isifundiswa esikhulu, nothisha omkhulu weTestamente eLidala. Futhi wayekade efundiswe ngenye yamadoda edlula onke osuku lwakhe. Omunye ungitshela ukuthi wayengubani igama lakhe. UGamaliyeli, omunye wothisha abakhulu kunabo bonke bosuku lwakhe. NoPawulu wayehlale ezinyaweni zikaGamaliyeli.

²⁸ Kukhona okuthize ngo...lapho oya khona, yiliphi ibandla oya kulo, nokuthi yini uthisha akufundisa yona. Benikwazi lokho na? Khona, kunokuthize kukho. Ngakho-ke sifanele sifone okwedlula konke impela esingakuthola, ngakho sithola okwedlula konke; hhayi ngoba kungokokuzwana nomphakathi kanjalonjalo, kodwa ukufundisa kwangempela kweBhayibheli.

²⁹ Bukani, ngesinye isikhathi ngenkathi uIsrayeli wayephumele ehlane nezimpi zabo, futhi babenokuzungeza

kwezinsuku eziyisikhombisa, base bephelelwa amanzi. Futhi base bezobhubha, bathi, “O, ukuba bekunomprofethi eduzane!”

³⁰ Nomunye wabo wathi, “Sinaye ezansi lapha, uElisha. Wathela amanzi ezandleni zikaElija.” Niyababona abahlangene naye na? Ngamany’amazwi, “Nangu uElisha obenokuzihlanganisa noElija. IZwi leNkosi linaye.” Niyakuthola na? Wayekade efundiswe kahle. Wayesethi, “Ulapha. Asehle sibuze kuye, ngoba uthisha wakhe wayenguElija, futhi unokufundisa kukaElija kuye.” Niyabona ukuthi kwenza mehluko muni na? Impela. Sifuna ukufundiswa.

³¹ Ngakho, uPawulu wayenokufundisa kukaGamaliyeli. NoGamaliyeli wayeyilowomuntu omkhulu owenza ukukhetha, eyisifundiswa esikhulu qobo lwakhe, ukuthi ngenkathi konke lokhu ukuqhubeka kuqala kwebandla lasekuqaleni, wathi, “Asingazibeki izandla zethu phezu kwalokho, bazalwane. Uma kungesikho okukaNkulunkulu, kuyakuchitheka, noma kanjani. Kodwa uma kungokukaNkulunkulu, futhi silwa nakho, sizozithola sesilwa noNkulunkulu.” Niyabo, wayekade enokunye ukufundisa okuhle.

³² UPawulu wayekhule phansi kwalendoda, futhi yayazi ukuthi uPawulu wayenguthisha omkhulu. Ngakho, ngoluny’usuku, eqotho enhliziyweni, ehlupha iBandla, ehla ukuyobabopha.

³³ Manje ake sithathe nje omunye umkhakha omncane kuPawulu, njengoba sithola isendlalelo sethu.

³⁴ Ngenkathi uJuda ewa, ngesiphambeko, ngothando lwemali nokuziqhenya kokuphila, wawa emseni wayeseya endaweni yakhe. Nabafundi bathi, “Kufanele kube yishumi nambili.” Nebandla, ngaso sonke isithunzi salo, ukunikhombisa ukuthi yini ibandla; ngaso sonke isithunzi salo nawo onke amandla alo, lisalokhu lishoda ngezigidi zamamayela, kokwedlula konke kwalo impela. Bathi, “Sifanele sibheke, omunye phakathi kwethu, ozothatha indawo.” Base bekhetha, ngokwenza izinkatho, uMathiya. UMathiya, ngiyakholwa, noma uMathiya. UMathiya, ngikholwa ukuthi nguye. Futhi nanini lapho bemkhetha futhi bambeka nabayishumi nambili, nabayishumi nanye, okwenza ishumi nambili, akenzanga nento eyodwa. Yingalesosikhathi kuphela igama lakhe elake laphathwa ngaso emiBhalweni. Lelo kwakuyibandla lenza ukukhetha kwalo.

³⁵ Manje, bacabanga, “Ungumnumzane ohloniphekile.” Akungabazeki. “Uyindoda eyisimangaliso. Uyisifundiswa esikhulu. Ukhaliphile. Ufundile. Ungumuntu oyisimangaliso. Uzothatha indawo kaJuda futhi abe ngomunye wethu.”

³⁶ Kodwa, niyazi, uNkulunkulu ngezinye izikhathi wenza okunye kwe... embonweni wethu, okunye kokukhetha okungubuwula obukhulu kunabo bonke. Manje, uNkulunkulu ubone iJuda elinekhala elincane eliyihhuku, nje ligwele ulaka

ngakho konke, nomlomo walo utshekele eceleni, “Ngizokwehla, ngibabophe bonke. Ngizo—ngizobaphosa ejele. Ngizokwenza *lokhu*.” Lokho kwakungukukhetha kukaNkulunkulu.

Bonke abanye babo bathathe isifundiswa esikhulu nosomaqhingana. Lokho ngukukhetha kwebandla.

³⁷ Niyabo, anazi ukuthi ubani lowo ose altare. Anazi ukuthi ubani lowo enifakaza kuye, ejele kumbe noma ngabe kukuphi. Kungahle kubukeke kungumshayisibhakela, izindlebe zakhe ziyethile, amehlo akhe agcwele ijwabu, futhi, kodwa anazi ukuthi ubani lowo. Nenza inkatho yenu nje, yilokho kuphela, mnikeni iZwi. UNkulunkulu uthatha ukukhetha.

³⁸ NoNkulunkulu ukhetha leliJuda elincane elinolaka, noma walikhetha, njalo. Lisendleleni yalo ebheke ezansi, “Ngizokwehla futhi ngibathole. Ngizo—ngizobakhombisa ukuthi yini engingayenza enjalo,” futhi uNkulunkulu wavele wamshaya wamlahla phansi.

UNkulunkulu wathi, “Lokho ngukukhetha kwami, khona lapho.”

³⁹ Bekungeke lokho kwaba ngubuwula, ebandleni na? “Ngani, uhlupha ibandla. Ungumuntu wenyama.” Kodwa uNkulunkulu wayazi ukuthi yini eyayikwingaphakathi lendoda. Niyabona ukuthi ngiqonde ukuthini na?

⁴⁰ Ngakho, uPawulu wayenesehlakalo. Bangaki okholwa ukuthi isehlakalo sifika ngokuphenduka na? Impela. Uma singenzekanga, bengingakungabaza ukuphenduka. Ukuphenduka kuletha isehlakalo. Futhi ungeke wasenzela inkatho kunoma yini manje. Ngezinye izikhathi kungahle kube ngukumemeza. Ngezinye izikhathi kungahle kube ngukukhuluma ngezilimi. Ngezinye izikhathi kungahle kube ngukukhala izinyembezi. Ngezinye izikhathi kungahle kube ngukububula. Anazi ukuthi kuyini, ngakho ningazami ukukwenzela inkatho. Ngoba, nonke kufakazeleke ukuthi nisephutheni kukho, nina maMethodisti, nani maBaptisti, nani maNazaretha, nani maPentecostal.

⁴¹ Ngibone abantu nje bememeza ngokukhulu ukumemeza abangakumemeza, bese beba igolide emazinyweni akho, bebengakwenza. Yebo, mnumzane. Ngibabonile abantu bekhuluma ngezilimi njengokuthululula uphizi esikhunjeni senkomazi esomile, futhi—futhi beqotho ekulungeni, nogwayi opilombwayo ngakwelinye icala lomlomo, futhi bakunqume umqala wakho uma bebengakwenza. Kunjalo. Ngakho lezozinto ayi... Akukho bufakazi obubonakalayo ongakufakazisa ngakho, kuphela ngempilo umuntu ayiphilayo. “Ngesithelo sabo, niyakubazi.”

⁴² Ngakho, lokho kukuNkulunkulu. Wenza ukukhetha. Uhlanganisa izinto ndawonye, futhi yileyondlela okuyiyo. Ngakho uma impilo yakho iqhathaniseka nezithelo

zeBhayibheli, unomqondo omuhle kakhudlwana. Uma umoya wakho ufakazelana noMoya waKhe, ukuthi amadodana enu namadodakazi kaNkulunkulu, ni... Noma, ububi bulahliwe, nayo yonke into isibe yintsha, futhi uphila ngothando, futhi unokuthula, nomusa, kanjalonjalo, ususondele kakhudlwana eMbusweni-ke. Ngoba, ukuPhila okukuwe kuveza lolohlobo lokuphila. Niyabo?

⁴³ Uma uthi, “O, haleluya, ngakhuluma ngezilimi. Haleluya!” Lokho akusho lutho. Lokho akusho nokuncu kunokuthi ubungaphuma lapha wase udlala ishuni esigincini noma okuthize. Lokho akusho nokukodwa. Noma wakhuluma ngezilimi, noma wamemeza, futhi wagijima wehla wenyuka esikhaleni sezihlalo, futhi wakhala izinyembezi kwaze kwaba sengathi ubucwecwa oanyanisi, lokho akusho nokukodwa, nokukodwa, ngaphandle uma leyompilo yansuku zonke ikwesekela ngempela nje, ihlala naLo.

⁴⁴ Manje, uma wenza lezozinto, kuhlanguaniswe naleyompilo, “amen,” ukuthi, lokho kukahle. Lokho kuhle. Kodwa ungazenza lezozinto ngaphandle kokuba nalokho kuphila.

⁴⁵ Ngakho manje-ke, akukho kumemeza, akukho-nto enjalo engubufakazi obubonakalayo. UJesu wathi, “Ngesithelo sabo, niyakubazi.” Nesithelo sikaMoya asisikho ukukhuluma ngezilimi. Leso akusiso isithelo sikaMoya. Ukumemeza akusiso isithelo sikaMoya. Ukukhala izinyembezi akusiso lesi isithelo sikaMoya. Kodwa, uthando, ukujabula, ukuthula, ukubekezela, ubuvi, ububele, ukukholwa, ubumnene, ukuzithiba, lokho yizithelo zikaMoya. Niyabo? Ziyilokho-ke izithelo zikaMoya. Kulungile.

⁴⁶ Manje, isizathu sokuba sibe nalezizinto, bayathanda ukwenza izinhlangano, niyabo. “Awu, sizoba nakho. Akabusiwe uNkulunkulu, wonke ukholwa ngendlela esenza ngayo, sizohamba ngalendlela. Wonke ukholwa njengoba senza, sizohamba ngalendlela.” Kodwa uNkulunkulu ufuna bonke bahambe ngaLendlela, bakhuphuke ngqo.

⁴⁷ Manje, uPawulu, emva kokuba ebe nalesisehlakalo, wase-ke ecabanga ukuthi lesi kwakuyisehlakalo esasiyisimangaliso. Manje, kanjani... Asi-asi-asicaphune lesesehlakalo kancanyana. UPawulu wayesendleleni yakhe ebheke eDamaseku, ukuyobopha abanye abantu ezansi lapho, ngoba iVangeli lalisabalale ezansi lapho. *IVangeli* lisho “izindaba ezinhle.” Futhi ngakho zisabalele ezansi lapho, nabantu abaningi wayesukuma, begcwele uthando, nokujabula, futhi bethanda iNkosi uJesu. Futhi Lalisabalale ezansi ngaleyondlela. Ngakho, uPawulu wathola izincwadi amaetha ezivela kumPristi oMkhulu. Wathi, “Ngizokwehla, futhi ngizobabopha, bonke.”

⁴⁸ Ngakho wazithathela abaphelekezeli abancane babalindi, abalindi bethempeli, amabutho, wahamba wehla njalo

ngomgwaqo. Ngenkathi besamasha behla ngomgwaqo, naye nje ekwazi konke ayezokwenza, khona manjalo, kwenzeka into ethize. Khona manjalo, kwabakhona ukuKhanya okukhulu phambi kwakhe. UkuKhanya okukhulu, manje, Kwakhanya njengelanga. Leyo yinto exakile ukuba yenzeke. UkuKhanya kwakhanya ngangokuthi wavele nje wa... Amehlo akhe aphuma, cishe impela. Wayesewela emhlabathini. Futhi u—ulele phansi emhlabathini, wayesebheka phezulu.

⁴⁹ Kwakukhona mhlawumbe amadoda ayishumi noma ayishumi nanhlanu enaye. Ngabe ikhona enye yalawomadoda eyabona lokho kuKhanya na? Qhabo, mnumzane. UPawulu waKubona. Kwakungakhethelwe lawomadoda ukuba aKubone. Ngakho, abanye abantu bangabona izinto, lapho, abanye bengaziboni. Niyabo? Ngakho, uPawulu wakubona lokho kuKhanya, ngangokuthi Kwaze ngisho kwamphuphuthekisa. Wayengaboni, izinsuku eziningana, Kwakuyinto ekhona ngempela kuye. Futhi wayengaboni eziningana. . .

Kamuva, ngenkathi ebhala izincwadi amaletsha, amehlo akhe ayemhlupha kabi kakhulu kulokho, waze waloba ngamagama amakhulukazi. Wathi, “Lokhu nginilobele ngamagama amakhulu.” Wayebona kanzima.

⁵⁰ Wayesejele, futhi wacela iNkosi ukuba imphilise kukho. Futhi wabuza kuYo kathathu. Kodwa yathini iNkosi na? “Umusa waMi wanele, Pawulu.”

⁵¹ UPawulu wathi, “Khona ngiyakubonga ngobuthakathaka bami.” Ngoba, wathi, “Funa ngiphakanyiswe ngaphezu kobukhulu beSambulo, nganikwa isithunywa sikaDeveli, iva enyameni, esangimukulayo.” Wayebangcono isikhashana, bese ephinde ehamba.

Ukumukula kusho “ukuvunguvunguza.” Njengomkhumbi olwandle, niyazi, amagagasi ayawumukula, niyabo, ukuvunguvunguza.

Futhi waye, wayebangcono, bese eba nakho futhi; bese eba ngcono, abe nakho futhi. Wathi, “Nkosi, yin’indaba, Awukususi lokhu kimi na?”

⁵² Wathi, “Umusa wami wenele, Pawulu. Qhubekela phambili nje.” Kwakugcina. . .

⁵³ Wathi, “Manje, ukuba—ukuba ngangiphelele nje, nayo yonke into iphelele,” wathi, “khona—ke uma ngiqhubekile, o, bengiyothola ukukhukhumala bese ngithi, ‘Uyabo, akukho okungalungile kimi. INkosi iyanginakekela, mfowethu. Haleluya!’” Khona—ke uthola ukulunga kokuzakhela.

⁵⁴ UNkulunkulu udingeka akunike into ethize encane, kanye ngasikhathi, ethi nje ukukwenza-mnene kancane, niyazi. Kunjalo. Kuthi ukukwenza uqonde ukuthi UnguBasi. O, Akamangalisi na? Yebo, mnumzane, nje inkazimulo!

55 Ngakho yena, uPawulu, manje-ke, nje emva kokuba nalesisehlakalo esikhulu. . .

56 Manje, ukuba lowo bekungaba ngomunye umuntu namhlanje, bebezothi, “O, akabusiswe uNkulunkulu, haleluya. Mfana, iNkosi ingenzele okuthize! Udumo kuNkulunkulu!” Kodwa hhayi uPawulu; wayeyisifundiswa esikhulu seBhayibheli.

57 Lesosehlakalo sifanele sivumelane neZwi likaNkulunkulu. Yebo, mnumzane. Uma ngakho konke singahhukekile eBhayibhelini. . . Hhayi nje ukubuka *ngapha*, uthi, “O, yebo, nakhu kukhona lapha. Akabusiswe uNkulunkulu, nginaLo.” Hhe e. Leyo akusiyo indlela uNkulunkulu aLinikeza ngayo.

58 Kufanele kube yiBhayibheli lonke, konke okwaLo. Isizathu, unga. . . Abaphikinkolo basebenzisa leliBhayibheli kube yizinkundla zabo ukuba baphikisane ngalo. Kodwa bayothatha umBhalo omncane *lapha*, baphendukele ngapha bese bethola omunye omncane *ngapha*, bazame ukuyenza ihlangane ndawonye, futhi yizindaba ezimbili ezehlukene, ngakho konke. Ngakho, ufanele wenze umBhalo uqhathaniseke nomBhalo.

59 Njengoba uIsaya washo, isahluko 28, “Kufanele kube umudwa phezu komudwa, umudwa phezu komudwa; lapha ingcosana, lapho ingcosana.” “Bambisisa kulokho okulungileyo.” Niyabo, nanso indlela eLifika ngayo: umudwa phezu komudwa phezu komudwa, iZwi phezu kweZwi, umBhalo phezu komBhalo. Ufanele wonke uhlanganiswe ndawonye. Yingakho, ngiyacabanga, kulezizifundo njengoba sinazo manje, yinto enkulu ebandleni, ngoba kubaletsa endaweni ukuthi yonke imiBhalo ibophana ndawonye. Nesehlakalo sethu sifanele sibophane nalowomBhalo. O, nakhu! Uma kungenzi, khona-ke kunephutha.

60 Nokuthi ngahamba kanjani iminyaka, ngingazi ukuthi kwakuyini lokho kuKhanya okwashaya uPawulu kwamlahla phansi. Ngenkathi, izwe elingaphandle, imiBhalo. . . Abantu, abashumayeli bazama ukungitshela, “Lokho ngokukaDeveli. Ngani, uzoba ngumbhuli. Uyoba ngokhonza imimoya yabangasekho. Ungazilulazi ngaLokho, Billy. Kukhona okungalungile ngaLokho. Ungakwenzi lokho, mfana. Lokho akulungile. Lowo nguDeveli. Awu, mfana, uyoba yisangoma esivamile. Uyoba ngokhonza imimoya yabangasekho uma wenza lokho. O, konke lokho ngokukaDeveli. Lokho a—lokho akulungile.” Kodwa ngenkathi. . . Ngangingafuni ukushumayela lokho.

61 Kodwa njengasendleleni ezansi eya eDamaseku, uPawulu wayengafuni ukukushumayela, waze wathola ukuthi ngabe kwakuqinisile noma qha. Ngakho wehlela eArabiya iminyaka

emithathu, futhi utadisha umBhalo. A! Ngenkathi ephuma, wathi, “Manje kuzamazamiseni nikukhiphe kimi.”

⁶² Wayazi ukuthi wayefanele abhekane nabaFarisi. Wayefanele abhekane nabaSadusi. Wayefanele abhekane nezwe, nezwe labeZizwe. Futhi kanjalo noPawulu, LeliBhayibheli lilotshiwe, leNcwadi yamaHeberu, ilotshelwe leyonhloso. Uzamazamisa lawomaHeberu, nokuthatha leloTestamente eLidala bese eLikhombisa ngapha eTestamenteni eLisha. “Lona nguNkulunkulu,” wathi, “nakhu kubo—bonke abaprofethi nazo zonke izinto.” Kusuka emuva lapho ekuqaleni, isahluko 1 esibe naso, “Ngokuba uNkulunkulu endulo, emuva le ngezikhathi zakudala, ngezindlela eziningi, wakhuluma kobaba ngabaprofethi.” Wawuletha kanjalo—ke uNkulunkulu umlayezo waKhe, wahlolwa ngeUrimi Thumimi. “Kodwa ngalomuhla ukhulume kithi ngeNdodana yaKhe, uKristu Jesu,” kwahlolwa ngeBhayibheli laKhe. Nakho lapho okhona.

⁶³ Ngakho lezizehlakalo izwe elithi, “O, okwengqondo. Ngani, akukho-muntu...” Ngenkathi leyoNgelosi ibonakala, lokho kuKhanya ezansi lapha emfuleni, ngenkathi ngishumayela imvuselelo yami yokuqala lapha ekhoneni, sabhaphathiza bonke labobantu. Ngiyakholwa, Mfowethu Fleeman, ungahle ukuba wawuse... Angazi noma wawulapha ngaleyonkathi noma qha. Bangaki owayelapha ngenkathi i—ngenkathi ukuKhanya kubonakala emfuleni na? Ngabe ukhona owabantu abadala lapha na? Yebo, abanye babo. Ngenkathi Kuphansi lapha emfuleni.

⁶⁴ Futhi bathi, “Kwakungokukhohliseka kwamehlo nje.” Abaningi bethu wayemi, beKubuka, futhi nakhu Kwehla. Kwase kuthi—ke iminyaka kamuva, uNkulunkulu waKufakazisa ngeso lomshini wekhamera. Kuyiqiniso.

⁶⁵ “Awu, ngabe i—ngabe inganekwane ethize na? Ngabe yinto e—e...” Qhabo, mnumzane. Sikuthatha khona lapha eBhayibhelini futhi sinikhombisa. YiNkosi uJesu ofanayo. Wenza into efanayo. Ukwenza kwaKhe kuyafana. Amandla aKhe ayafana.

⁶⁶ Bukani, ngeSonto eledlule, lapha. Ngaleyaya, ngilele embhedeni wami, ngingakaze ngiyibone indoda empilweni yami. Ngiyaphuma ngase ngithi, “Kunendoda etabernakele, futhi impunga, inekhanda elimnyama, isiba mpunga. Iyimpumputhe, futhi ayikwazi ukuhamba. Isesihlalweni esinamasondo. Indoda enekhanda elimnyama iyithumele phezulu; udokotela, uDr. Ackerman, indoda enekhanda elimnyama, indoda eyiKatolika. Yathumela indoda, yahlala khona *lapho*. NoISHO KANJE INKOSI, yasukuma, yaphuma isibona nakho konke. Yini eyakwenza na? Nansi iNgelosi efanayo. Yona Leyo eyashaya uPawulu yamhlala phansi, esendleleni eya ezansi eDamaseku,

iphila eBandleni laYo nabantu baYo namhlanje. NgumBhalo uqhathaniseka nomBhalo. Yileyondlela okufanele kube yiyo.

O, sinabasivivi. Siyangena kulokho, emva kwesikhashana.

⁶⁷ O, sinento ejulile phambi kwethu, uma nje singangena kuyo, namhlanje nakulobubusuku. Manje kuqala nje ukungena emanzini amaningi ajulile. Lapho o . . .

⁶⁸ Niyazi, ngenkathi ngisengumfanyana, ngangivame ukuba nesiziba esincane phandle emva kwendawo, futhi ngangiphumela lapho. Futhi sonke thina bantwanyana abancane sasengena, sinqunu; sibancane, cishe sinesithupha, iminyaka eyisikhombisa ubudala. Futhi si . . . Amanzi ajule cishe *kangako*. Ayengengaphezu kwalapho okuzibhixa khona izingulube. Futhi nganginebhokisi lensipho lapho. Ngangikhombisa ukuthi ngiyakwazi ukutshuza; ngibambe ikhala lami, bese ngiklubhuza, ngihamba *kanjalo*. Nesiswana sami sasishaya odakeni, niyazi, futhi nje lwalubhiza yonke indawo. Ngatshela ubabayi wami ukuthi ngiyakwazi ukubhukuda.

⁶⁹ Wangithatha wangibuyisela lapho ngoluny'usuku. Wathi, "Ngifuna ukukubona ubhukuda." Ngaxumela lapho, niyazi; ngahhundula izingubo zami, ihlashanyana lezintethe; ngase ngigijimimela phansi, ngashaya amanzi. Ngangikade ngiklubhuza, udaka lubhiza yonke indawo. NoBaba wayehlezi phezu komsele wokudonsa amanzi emgwaqeni. Wahhlala lapho wayesengibhekisisa imizuzu embalwa. Wathi, "Phuma kuleyombobo yamanzi, bese uzigeza umzimba, bese uya ekhaya." Niyabo?

⁷⁰ Awu, lokho kuthi nje akube ngendlela, abanye bethu esizibiza ngamaKristu. Sizihuqa odakeni. Kunjalo. Inqobo nje uma uxgilise okwehange, "NgiyiMethodisti. NgiyiPentecostal. NgiyiPresbyterian. Nginobufakazi obubonakalayo; nginaWo." Uzihuqa odakeni.

⁷¹ Ngoluny'usuku nganginomalume wami. Ngangilokhu ngimtshelela . . . Wayethi akabe neshumi nanhlanu, iminyaka eyishumi nesithupha ubudala. Sasisemfuleni. Ngathi, "Malume Lark, ngiyakwazi ukubhukuda." Futhi ngangihlezi kwingemuva lesikebhe, niyazi, ngizizwa ngikahle futhi ngiphephile. Wavele wathatha isigwedlo nje wayesengifuqela ngaphandle, emanzini athi awabe ngamafidi ayishumi. Kwakwehlukile ngaleyonkathi; konke ukuklubhuza, ukumemeza, owake wakuzwa empilweni yakho.

⁷² Ngoluny'usuku ofuqwa ngalo, kungcono wazi lapho omi khona. Yebo, mnumzane. Uma uMazi, kungcono uMazi ngempela. Kunjalo.

Kodwa manje sizongena emanzini ajulile, amanzi ajulile, lapho okuzokwenza khona uminze uma u—uma ungesuye okahle, umKristu okhuluphalisiweyo.

73 Qaphelani iZwi. UPawulu, kuqala wakuthola lokho. Wabuyela eTestamenteni eLidala, wayesethola lokhu. Wasibona lesosehlakalo sakhe, uqobo. “Manje bekuyini leYo engishaye yangilahla phansi na?”

74 KwakungukuKhanya, ukuKhanya okukhulu kumi lapho, kukhanya njengelanga, kumi phambi kobuso bakhe. Wathi, “Sawulu, Sawulu, uNgihluphelani na?”

75 Wathi, “Nkosi, Ungubani engimhluphayo na?”

76 Wathi, “NginguJesu.”

77 “Bengicabanga ukuthi Waye—yengumuntu, wayenesandla esinesibazi, abasho ukuthi ubonakala emihlanganweni manje, nezibazi zezipikili ezandleni zaKhe nekhandla laKhe.” Qhabo, qhabo; hhayi lwomzimba, hhayi kulowomzimba. Niyabo? Manje UsengukuKhanya. Usawulu. . .

78 Ngenkathi Elapha emhlabeni, Wathi, “Ngivela kuNkulunkulu. Ngibuyela kuNkulunkulu.”

79 WayeyiNgelosi eyahola abantwana bakwaIsrayeli kulokhu ukuKhanya, bedabula ehlane. Wabuyela kulokho kuKhanya okufanayo. NoPawulu waKubona, eTestamenteni eLidala. Wathi, “NginguJesu, iNgelosi yesiVumelwano.”

80 Wase eba yinyama, ukusihlenga. “Akathathanga isimo seziNgelosi,” siyathola ezahlukweni zangaphambili, si. . . tadisha. “Akazange athathe imvelo yeziNgelosi, kodwa kwakuyiNzalo ka-Abrahama,” ukuze Aziwe, ukuba abantu bakwazi ukubona uNkulunkulu. Amen.

Manje Uthi, “Ngiyobuyela kuLokho.”

81 Futhi ngenkathi uPawulu ebone Lokho, wathi, “Impela, lowo kwakunguYe. Lowo kwakunguYe.”

82 UPetru wayeneshlakalo ngobunye ubusuku ngenkathi ekhuleka. Lokho kuKhanya okufanayo kungena endlini, kwavula iminyango phambi kwakhe, waphumela emigwaqeni. NoPetru wayecabanga ukuthi wayephupha; wayegcotshwe kakhulu. Akazanga ukuthi kwenzekeni. Wathi, “Ngabe ngivele ngavuka nje na? Kodwa ngiphandle lapha emgwaqeni.”

83 Wayesehlela endlini kaJohane Marku. Nentombazanyana yavula umnyango, elinye inenekazi elincane lapho, lalikade lisemhlanganweni womkhuleko. Ukhona owayengqongqotha emnyango. Wavula umnyango. “O,” lathi, “nangu uPetru khona manje. Enimkhulekela ukuba aphume etilongweni. INkosi isimkhululile.”

84 “O,” bathi, “qhubeka.”

“O Nkosi, mkhulule!”

85 “Ngani,” lathi, “umi emnyango, engqongqotha.”

UPetru wayelokhu nje egqonqa, “Ngingeniseni.”

86 “O,” lathi, “nguPetru.” Lezozinsuku, basenakho, insinjana edonswayo. Isivadlwana lapha, uyasiphakamisa usihlehlise bese ubuka phandle, niyabo. Ngaphambi kokuba uvumele isimenywa sakho singene, ufanele wazi ukuthi ubani ongqongqotha emnyango wakho. Isizathu, babenabaphangi; uma uvule umnyango, babengakubulala.

87 Ngakho, bavula umnyango. Lathi, “NguPetru.”

88 Bathi, “O! O, he, usefile. Leyo yingelosi yakhe emi lapho. Niyabo? Usevele ungene emzimbeni wakhe okhazimulisiweyo, niyazi, lowomzimbamoya.”

89 Niyakhumbula ukuthi saKuthatha kanjani, iDayimane elikhulu, ukuthi Lalikubonisa kanjani ukuKhanya, ukuthi Kwabuyela kanjani lapho na? I... “Lelidokodo lasemhlabeni lidilizwa, sinalo eselivele lilindile.”

Futhi babecabanga ukuthi uPetru wayesevele esefile, lomzimba omdala wase uqathakile, futhi babezowumbela ezinsukwini ezimbalwa. “Wayengene engelosini yakhe, noma kweyakhe iglori...” Hhayi umzimba okhazimulisiweyo, kodwa emzimbenimoya wakhe, umzimba osuvele ulungisiwe. Ubungekwazi ukukuxhawula. Awunazandla zokuxhawula, kanjalo, kodwa usemfanekisweni womuntu. “Uyehla, futhi wawungqongqotha emnyango.”

90 Lathi, “Qhabo. NguPetru. Umi lapho.” Wavula umnyango wayesengena. Nango wayelapho. Manje, uPetru wayekade ekhululwe yilokhu ukuKhanya.

91 Manje, indlela efanayo ukuthi leyo yakuqala... lowoPawulu, eBandleni lasekuqaleni, ukubonile lokho kuKhanya kukaNkulunkulu okwakhanya kuPawulu, iNto efanayo yehlile. Manje, abantu bangasho noma yini, lokho akukwenzi kube ngokuyikho. Kodwa uma uNkulunkulu efakazisa noma yini, umsebenzi waKho uyaKufakazisa. Khonake ikhamera iyaKufakazisa. Nayo yonke into esi... iNkosi eyenzile, ibingokoqobo, yafakazelwa ngokungenasiphosiso ukuthi KunguNkulunkulu, ngemiBhalo, ngokwenza kwaKho, ngesehlakalo. Kodwa ngeke balalele.

92 Bukani lapha kulelitabernakele. Manje, khumbulani, niyakwazi lokhu. Asihaheli izixuku. Asinandawo yokuzibeka, empeleni. Kodwa, bukani. Umhlangano waloluhlobo, lapho esasiza sizohlangana ndawonye senzela lokhu, bekufanele kuhehe iFalls Cities. Kodwa bafile. Bafe uqobo. Banamehlo kodwa ababoni.

Wena uthi, wena, “Ngani, Mfowethu Branham, bangeye kudokotela futhi abalungise amehlo abo na?” Angeke alulungisa lolohlobo lokubona.

93 UJesu wathi, “Ukuba beningazi Mina, beniyakulwazi usuku lwaMi.” Wathi, “Nina baFarisi abayizimpumpothe. Niyakwazi

ukubona ubuso bezibhakabhaka, kodwa izibonakaliso zesikhathi, anikwazi ukuzibona.”

⁹⁴ Ngabe lokho kweqa ikhanda lakho na? Lalela. Bukani izibonakaliso esiphila kuzo phakathi lapha. Manje, akusikho nje okunye. . .Mina, qobo lwami, ngingumuntu nje, angisuye ngisho nomshumayeli, ukukhuluma ngaye. Anginamfundo, izwe elikubiza ngo, “mshumayeli.” Futhi nje singabantu abampofu. Bukani indlu esikuyo. Bukani amahlala–bhishobhi, kulokhu ukusa. Kodwa bukani lapho uNkulunkulu ekhona. Nanso into.

⁹⁵ Wayenjalo noMowabi emi lapho kubo bonke ubukhazikhazi bakhe nobuhle bakhe, kodwa kwakukhona uIsrayeli emathendeni. Kodwa wayekuphi uNkulunkulu na? Kwakunesigejane sabagingqini abangcwele abancane ezansi lapho, senza yonke into lapho eyayikhona eyayingalungile. Kodwa uBalami, umbhishobhi wabo–wabo, wehluleka ukubona leloDwala elishayiwe, leyoNyoka yeThusi, leyoNsika yoMlilo. Amehlo akhe laliphuphuthekile. Akakwazanga ukuYibona. Wathi, “Bayakucabangela nje Lokho.” Kodwa Wayelapho.

⁹⁶ Akabusiswe uNkulunkulu, o, Ulapha! UNkulunkulu ulapha, futhi Wenza into efanayo Ayenzile. Futhi Uzoyenza. Siqhathanisa umBhalo noMbhalo. UNkulunkulu akakaze Azipendele enye into ethize enkulu, emhlabeni, kodwa Ubehlala njalo akha phakathi kwabajwayelekile nabantu abathobile. Futhi nangu Ulapha kulokhu ukusa, enza into efanayo. UmBhalo uyaKuqinisekisa. Ikhamera iyaKuqinisekisa. Manje, Lokho, isizathu ngibhekisele kulesosithombe, akungoba ngilapho. Ngi–ngiyisoni nje, esisindiswe ngomusa, njengoba ninjalo. Kodwa engizama ukukusho, ngukuthi, NguBukhona baKhe obunathi. Yileyo into enkulu. Awu, uma Angenza u–uElisha ongaphakathi, uma wawungenakho ukukholwa ukuba ukukholwe, bekungeke kwakusiza ngalutho.

“Weza kwabaKhe uqobo. AbaKhe uqobo abaMemukelanga.”

⁹⁷ Yingalesosizathu, lapha edolobheni namhlanje. Ngani, bengingaqala imvuselelo lapha, kwenye indlu enkulu noma okuthize, beningeke nithole abantu abaningi ukuba bakukholwe. Bangeke nje. Bengekwenze. Usuku lwabo seluphelile.

⁹⁸ Lesisifundo esifanayo, kulokhu ukusa, eAfrika, mhlawumbe ibingaveza izinkulungwane eziyishumi, okungenani, imiphefumulo eyizinkulungwane eziyishumi kuKristu. Noma, kungahle kube nesoni esisodwa esihlezi lapha kulokhu ukusa, noma okuthize, umhlubuki othize. Iningi labo liyakanywa nje likanywe, lize nje liphele. Yilokho kuphela.

⁹⁹ Kodwa esizama ukukusho, ngukuthi, umBhalo uqhathaniseka nomBhalo. Manje, Akunandaba ukuthi

isihlakalo sikhulu kangakanani, ngaphandle uma siqhathaniseka nomBhalo, siyiphutha.

IUrimi Thumimi, akunandaba ukuthi umprofethi wayelunge kangakanani, uma ekhulumile nalezozinkanyiso azangabaneka kwiUrimi Thumimi, kwakuyiphutha. Ukuthi iphupho lalibukeke lilihle kanjani, uma lingabanekanga kwiUrimi Thumimi, kwakuyiphutha.

Ngenkathi lobobupristi sebuphelile, uNkulunkulu waphakamisa iBhayibheli laKhe. UPawulu wathi, “Uma iNgelosi evela eZulwini ibingafika,” kwabaseGalathiya 1:8, “futhi ishumayeke elinye ivangeli kunalelo eselivele lishunyayeliwe kini, mayibe ngeqalekisiweyo.”

¹⁰⁰ INgelosi evela eZulwini yasho kuJohane umambuli, okwabe kunguNkulunkulu qobo lwaKhe, “Mina Jesu ngithumile ingelosi yaMi ukuqinisekisa, noma ukubonisa lezizinto.” Wathi, “Uma noma yimuphi umuntu eyokwenezela izwi elilodwa kuYo, noma asuse iZwi elilodwa kuYo, naye uyosuswa eNewadini yokuPhila, ngaye.” Yiyo *Le*, iBhayibheli.

¹⁰¹ Ngakho-ke, lezizehlakalo nalezizinto esinazo ukuba zenzeke lapha, uma kwakungaqinisekiswa yiZwi likaNkulunkulu, bekungaba yiphutha; angikhathali ukuthi bekungenzekani, bekungaba yiphutha. Ngakho kungokomBhalo, iQiniso uqobo. O, ngijabula kakhulu ngiyilunga loMzimba kaKristu omkhulu.

¹⁰² Manje, asambeni manje, siyeza sehlela esifundweni. Manje, siphethele ngapha lapho khona athi, “Lokhu sihaqiwe manje. . .” Ngiyaxolisa. Lokho, bengicaphuna isahluko 12. kade ngisifunda, kodwa angikasitadishi. Ngi. . .

¹⁰³ UMfowethu Norman, ehlezi ekhaya lami enhla lapho, futhi uyazi ukuthi bengisanda kungena nje izolo, nabafowethu bayazi, ezansi lapho, bengisanda kungena nje. Isikhathi kuphela engifanele ngifunde umBhalo phansi, bengihlezi khona lapha, emizuzwini embalwa edlule. Kunjalo. NgingaWutadishi, ngilinda nje uMoya oNgcwele ukuba uWunikeze njengoba Ukufuna. Uyazi ukuthi umuntu ukuphi-kuphi, ozoba naWo. Ngakho uma ngingento esenginayo emqondweni wami engizoyisho, khona-ke kuyiphutha. Kodwa uma nje ngidedela Yena akwenze, UzoWuthatha awuqondise ngqo endawaneni lapho Ongowakhona. Niyabo? “Ningacabangi ukuthi niyothini, ngokuba Akusini okhulumayo, NguYihlo ohlala kini. Wenza ukukhuluma.”

¹⁰⁴ Manje, isahluko sokugecina, isahluko saphambilini, sizwe lokhu, ukuthi, “Thina siyakuphunyuka kanjani, uma sidebesela lokhu ukusindiswa okungaka; Owashunyayelwa kuqala kithi yiNkosi uJesu, naYe nalabo abaMzwayo na?” Izinto ezifanayo uJesu azenza, ukubonisa, lezozinto ezifanayo njengokwenzeka lapha: iNgelosi efanayo kaNkulunkulu, imisebenzi efanayo, ubufakazi obufanayo obubonakalayo, yonke into efanayo, yonke

into ngokuhambisana, iVangeli elifanayo, elihambisana kahle neZwi. “Uma lokho kwafundiswa yiNkosi yethu, kwase-ke kuqiniswa ngabafundi baKhe esibezwile,” uPawulu engofanayo, “siyakuphunyuka kanjani, uma sidebesela ukusindiswa okungaka na?”

105 Manje, uPawulu wayesho lokho ezethamelini zakhe ezingamaHeberu. Manje, babengenazo iziqophamazwi zamateyipu, namhlanje, njengoba sinazo lapha. Kodwa babenababhali owayehlezi lapho, beLiqopha phansi lapho nje uPawulu eKushumayela.

Futhi yilokho eLiyikho khona lapha. SiLithola ngeziqophamazwi zamateyipu, nalamateyipu aya emhlabeni wonke, niyabo, ukubonisa ukuthi LiyiQiniso. Inkolo yethu ayikho ezeni, Lingukuvuka uqobo kukaJesu Kristu, into efanayo. Manje asifanele siLidebesele.

106 Manje, manje unгахambi nje usuke ebandleni, namhlanje, futhi uthi, “Awu, ngithe nje ukukujabulela ukwehlela lapho. Ngiyakuthanda ukucula, nabantu banobungani ngakulelobandla elidadlana.” Ningakwenzi lokho.

107 Mfowethu, inhliziyo yakho mayibe yilangabi, uthi, “Lapha, kufanele kubekhona engikwenzayo ngalokhu. Ngifanele ngiphume futhi ngibone ukuthi ngingamthola yini umuntu osindiswayo.”

108 Futhi ungaphumi, uthi, “Akabusiswe uNkulunkulu, uma ungaphenduki, uzobhubha.” Qhabo.

Finyelela kukho ngobumnene. “Hlakaniphani njengenyoka, ningabi nangozi njengejuba.” Niyabo, yileyondlela yokuhamba. Sondela kumuntu, uma efuye izinkukhu, khuluma ngezinkukhu, kuye, isikhashana. Niyabo? Bese kuthi-ke, into yokuqala uyazi, uzokhuluma ngeNkosi. Uma engumlimi, khuluma ngeplazi lakhe.

109 Uma ethengisa izimoto, khuluma ngezimoto zakhe, isikhashana, “Waze wanezimoto ezinhle,” kanjalo kanjalo. Niyabo?

110 Uze ubambe uMoya, uma uBaba ethi, “Manje sekuyisikhathi sokusondela kuye mayelana nomphefumulo wakhe.”

111 Ungakusombulula, uyabo, “Leyo yimoto enhle. Uyazi ezokuthutha, namhlanje, seziphenduke zankulu. O, izizwe sezisondezwe kanjani ndawonye; namadolobha ezizwe zakithi, sezisondelene ndawonye. Abangani nomama sebengavakashelana. Uyazi, kuyinto enhle kakhulu ukuba nezimoto njengoba uzithengisa.”

112 “Yebo, mnumzane. Impela kuyiyo. Ehhe.” Uyazi, ephafuza isigazu sakhe, kumbe noma ngabe kuyini. “Ya, zona, zona yizimoto ezinhle.”

113 “Sewake wacabanga ukuthi abantu bakudala babeyocabangani uma babebone into efana naleyo na?” Ube ulokhu uqhubeka kanjalo nje, uyazi.

Emva kwesikhashana, uthi, “Yebo, ya, impela kunjalo.”

114 Uyazi, enye into okuyenzayo, kuletha njengoba sinakho, njengasezimvuselelweni. Abantu bangeza benqamula ezweni, masinya, beze emvuselelweni.” Niyabo, uvula indlela, ngaso sonke isikhathi, uyazi.

115 Uma uzwa Into ethize ivimba indlela, yima khona lapho, woza *ngapha*. Njengodokotela wathi, phandle ePhoenix, wathi, “Nkosi, gcwalisa umlomo wami ngamazwi amahle, beseke ungigqula uma sengisho okwenele.” Niyabo?” Ya. “Ungigqula uma sengisho okwenele.”

116 Manje, qaphelani manje, sizoqala esahlukweni 15, noma ivesi 15 lesahluko 3, ngokusondela manje.

Uma kuthiwa, Namuhla uma ni...lizwa izwi lakhe, ningazenzi-lukhuni izinhliziyu zenu, njengasekucunuleni.

117 Manje bhekisisani uPawulu ekhuluma lapha. Manje kuthiwa, “Namuhla, emva kwesikhathi eside kangaka.” Sizongena kukho emva kwesikhashana, ukuthi, “Namuhla, isikhathi eside kangaka.” Kungena esahlukweni esilandelayo, “Emva kwesikhathi eside kangaka.”

...kuthiwa, Namuhla uma ni...lizwa izwi lakhe, ningazenzi-lukhuni izinhliziyu zenu, njengasosukwini lwasekucunuleni, ngenkathi becnula uNkulunkulu.

118 Manje asifunde ivesi elilandelayo.

Pho-ke yibaphi, abezwayo, bacunula: . . .

Manje ukhuluma ngani na? IVangeli.

. . . Akusibo bonke abaphuma eGibhithe ngoMose.

Yibaphi-ke anengwa yibo iminyaka engamashumi amane na? Kwakungesibo abonayo, abazidumbu zabo zawa ehlane na?

119 Ake sime lapha umzuzu. Ukucunula, “ngenkathi becnula.” Manje wenzani uNkulunkulu na? Manje uPawulu uzama ukukhuluma. Yini Eyabahola yabakhipha eGibhithe na? Ngabe kwakunguMose na? Qhabo. UMose wayeyithuluzi eliyinyama.

120 Manje sinesendlalelo lapha. Sifuna ukuqondiswa manje. Uma sishaya lendawana lapha, emizuzwini embalwa, nizo-nizokubona.

121 Manje, uNkulunkulu wayenabantwana baKhe benokuphumula okungazinzile. Babesezansi eGibhithe. Babephumile endaweni yabo efanele. Babengekho ezweni labo lendabuko. Babengabafokazi nezihambi, noNkulunkulu

wayezobakhitha kuleyondawo eyenzelwe indlu, e—eGibhithe, benyukele ezweni lendabuko.

¹²² Umfanekiso wanamhlanje; asizinzile. Lapha akuthathi isikhathi eside. Abafana abancane abazandla—zikhuluphele bedlala izimabula, amantombazane amancane nonodoli, edlala; into yokuqala uyazi, usunezinwele ezimpunga, futhi senimbimbi. Kukhona okungalungile lapha. Akusilo ikhaya leli. Sisendaweni engafanele. Yingakho sithi siyizihambi nabafokazi. Kukhona okwenzekile.

¹²³ Inenekazi elincane lithe, kulokhu ukusa ekamelweni, mayelana nokuthi abantu balihleka kanjani, ngesinye isikhathi. Ngathi, “Kodwa, dade, othandekayo, awusuye owalabobantu.” Singabantu abehlukile.

¹²⁴ Intombazane yami encane yathi, “Babayi, amantombazane *athize—thize* enza izinto *ezithize—thize* azenzayo.”

¹²⁵ Ngathi, “Kodwa, buka, s’thandwa.” Ayenalamarekhode kaElvis Presley. Ngathi, “Ngingewafune endlini yami.”

¹²⁶ Yathi, “Kodwa, babayi, angamantombazanyana amahle.”

¹²⁷ Ngathi, “Angaba njalo. Anginalutho engingalusho olumelene nalokho. Kodwa kunento eyodwa, sehlukile. Sehlukile. Hhayi njengokuthi sifuna ukwehluka, kodwa uMoya ophakathi kwethu uphumile kulokho. Ningabakwelinye izwe.”

¹²⁸ Uma ngiyongena eAfrika, angikwazi ukwejwayela izindlela zabo—zabo—zabo zokuphila. Abagqoki—zingubo. Banqunu. Futhi bacosha into ebolile, enezimpethu kuyo, bayayidla, noma kanjani; akwenzi—mehluko. Niyabo?

¹²⁹ NaLokhu kwehlukile. Niyazi, ngesinye isikhathi, sonke sasinjengalokho, kodwa impucuko isilethe futhi yasenza sehluka.

Futhi ukuphenduka kukuphinde kabili lokho ngesigidi. Asisazifuni izinto ezibolile zezwe. UKristu usenze saba ngamaKristu; njengoba impucuko isenze sahlanzeka. Futhi qaphelani, akusikho lokho kuphela, kodwa sizisho ukuthi siyizihambi nabafokazi. Asisibo abezwe. Manje—ke, awufuni kuzihlanganisa ngalutho nezwe. Nalezozinto yedlule.

¹³⁰ Manje, uIsrayeli wayesezansi eGibhithe. Babengesiwu amaGibhithe. AmaGibhithe, kwakuyihlazo kumGibhithe ukubeka izandla zakhe phezu kwemvu. NabakwaIsrayeli babengabelusi bezimvu. Futhi kufanele ukuthi kwamthola kanjani uMose, emva kwakho konke okudumazayo ngokuba ngumGibhithe, abafuyi bezinkomo.

Niqaphelile ukuthi uFaro wayetheni kuJosefa, kanjalonjalo na? “Kuyisinengiso.” Wathi, “Abantubakini bangabelusi bezimvu.” Futhi ngisho nomGibhithe wayengabeki ngisho izandla zakhe phezu komelusi wezimvu. Wayengabantu abehlukile.

¹³¹ Futhi yileyondlela okuyiyo ngomKristu, namhlanje, uma ezelwe ngokusha. Aku. . . Kungcolile kuye ukuba azihlanganise lapho abantu bephuza khona futhi bexoxa amahlaya angcolile, nabesifazane benqunu. Nawo wonke. . . Ku, kungu—kungukungcola. O, ayibusiswe iNkosi! Siyizihambi lapha. Singabafokazi lapha. Umoya uphendukile, futhi sibheke uMuzi lapho abesifazane bengazigqoki khona izikhindi. Sibheke uMuzi lapho bengenawo amahhotela otshwala. Sibheke uMuzi lapho kuhlala khona ukulunga. Ngakho, siyizihambi.

¹³² Ngakho, uNkulunkulu wehla ngesikhulu isithungo soMlilo, njengeNdingilizi yokukhanya, kwashwibeka kwehlela esihlahleni futhi uqala ukuZembula kuMose, kuqala. UMose wathi. . .

Niyazi ukuthi saba kanjani nesifundo ngobunye ubusuku, ukuthi kwaba kanjani ngenkathi uJesu elapha emhlabeni, Wathi, “Awu, engakabikho uMose, NGIKHONA.” Lowo kwakunguJesu esihlahleni esivuthayo, eNsikeni yoMlilo. NguJesu, namhlanje, ofanayo.

Futhi Wazembula ngeNsika yoMlilo, noMose wathola isehlakalo. Wehlela eGibhithe. Ushumayela iVangeli, izindaba ezinhle, nezibonakaliso nezimangaliso zamlandela. Niyakuthola na? Into efanayo namhlanje.

¹³³ Akusikho lokho kuphela, kodwa lawomaHeberu aphuma, ahamba ekuKhanyeni, ayeholwa yiNsika yoMlilo efanayo. NeBhayibheli lasho ukuthi, “Ungamlingi uNkulunkulu.”

¹³⁴ Bhekisisani lokhu. Ake ngiKufunde.

Kusathiwa, Namuhla uma ni. . .lizwa izwi lakhe, ningazenzi-lukhuni inhliziyo zenu, izwi lakhe likhuluma enhliziyweni yakho, njengasekucunuleni, ngenkathi beMcunula.

Lalelani.

Pho-ke yibaphi, abezwayo, bacunula: . . .

¹³⁵ Bangaki owaziyo ukuthi abakwaIsrayeli bamcunula uNkulunkulu ngokungakholwa kwabo na? [Ibandla lithi, “Amen.”—Umhl.] Bakhononda. Ngokuphelele ba. . . UNkulunkulu wahamba wehlela ngqo lapho. Futhi ngenkathi bethola konke. . . Into yokuqala, bangena enkathazweni.

Nansi leNsika yoMlilo yayingaphezu kwabo. Angazi noma bonke baYibona, noma qha. Okungenani, uMose waYibona. Futhi Yayingaphezu kwabo, futhi baYibhekisisa. Futhi ngenkathi behla. . . Uthi uma bengaYibonanga, angazi noma ngabe bayibona noma qha. Yahamba phambi kwabo. IBhayibheli lathi Yayilapho.

¹³⁶ Lathi, “Inkanyezi yahamba phambi kwezazi.” Akukho-muntu owaYibona kodwa izazi. Yahamba ngaphezu kwazo zonke izinto ezisezulwini. Zazigcina

isikhathi ngezinkanyezi. Akekho owaYibonayo kodwa izazi. Kwakungokwazo ukuba ziYibone, nezazi kwaba yizo iNkanyezi eyayithunyelwe kuzo.

¹³⁷ NeNsika yoMlilo yathunyelwa kuMose, noMose wayethunye kubantwana bakwaIsrayeli. Futhi babefanele balandele uMose. Babekwazi ukubona uMose, noMose wabona ukuKhanya.

Baya lapho-ke!...?..Futhi lapho bephuma, bafika oLwandle oluBomvu. Futhi, o, ba—babengakaze bazibone zonke lezozibonakaliso zezimangaliso nezinto zenzeka ngenkathi besalokhu besezansi e—ezweni elidala laseGibhithe, kodwa ngenkathi bephuma lapho ehambweni lwabo, nje bephendukile futhi bakhishwa. Khona-ke, into yokuqala niyazi, bangena enkathazweni.

¹³⁸ UNkulunkulu uyathanda ukukuletha ungene enkathazweni. Uyathanda ukubeka inkathazo phansi ukubona ukuthi uzokwenzenjani ngayo. Ngakho Wavele wamisa nse uLwandle oluBomvu, nento yokuqala niyazi, wabamashisa baphuma baqonda kulendawo, wayesethuma uFaro emva kwabo. Niyabona ukuthi uNkulunkulu uthanda kanjani ukukwenza na? Uyathanda ukuveza obala amandla aKhe nothando. UnguNkulunkulu, futhi nje Uyathanda ukukukhombisa ukuthi Ungubani. Amen.

Nenkathazo yakho ingukuthi, namhlanje, abantu bathi, “O, lezozinsuku sezedlule.” Qhabo. UNkulunkulu Angaziveza kanjani obala, uma ufundiswa into enjengaleyo na? Kodwa uNkulunkulu uyathanda ukuZibonakalisa.

¹³⁹ Nakhu kufika abantwana bakwaIsrayeli, behamba ekuKhanyeni. UMose, ehamba phambi kwabo. Babelapho. “Wozani. *Yilena* indlela. UNkulunkulu uyabiza. Siyaphuma. Siya ezweni elithenjisiweyo.”

“O, haleluya!” Nakhu lapho bonke ababekhona, bememeza, futhi begxuma, futhi benesikhathi esimnandi, niyazi. Nento yokuqala niyazi, babuka emuva base bethi, “O, yini lolothuli na?”

¹⁴⁰ Omunye wabo wakhwela egqumeni, wathi, “O, o! Maye, maye! Yimpi kaFaro.”

¹⁴¹ UNkulunkulu wathi, “Nesabani kangaka na? Anikhohlwanga ngeNgakwenza ezansi lapho na? Nikhathazwe yini kangaka na? Yini niNgithukuthelise na?”

¹⁴² Ngenkathi befika ezansi lapho, uMose waphuma wayesenxusa kuNkulunkulu. UNkulunkulu wavele wavula uLwandle oluBomvu base behamba bewela; wavalela isitha phakathi. Yileyo ndlela uNkulunkulu akwenza ngayo. Ningesabi. Ningaxhuxhumi konke. Ningaxakeki. Nicunula uNkulunkulu.

143 Manje-ke Wenzani na? Kubukeka sengathi, “Awu, sasinesivivinyo esikhulu esisodwa; akabusiswe uNkulunkulu, siwelile kukho. Angeke sisabanakho. Sisendleleni yethu ebheke ezweni elithenjisiweyo.” Futhi Wabahola wabakhiphela ngqo ogwadule, lapho okungekho—manzi khona. Ningathini nje? UNkulunkulu, nabaKhe—nabaKhe abangcwelisiweyo, abantu abangcwele, wabahola wabakhiphela ngqo kulesisicupho; wayesebakhapha-ke kulesosicupho, wayesebahola ebakhipha ngqo lapha lapho okungekho—manzi khona. Kanti Wayengabathatha ngenye indlela lapho okwakunamanzi khona. Ngani, Wayengenza umfula nje, ngokuhamba njalo ngendlela, ukuba Wayefuna. Wayengahlakaza zonke izintaba ngenjabulo, zitshaza amanzi amafidi angamashumi amahlanu emoyeni, ukuba Wayefuna. Impela, Wayengakwenza. Kodwa ukuba Wayenze lokho, kwakuyobalula kakhulu. O, he! Alibusiswe iGama leNkosi.

144 “Kungani uNkulunkulu avumela *lokhu* kwenzeka, Mfowethu Branham na? Kwaba ngani ukuba uNkulunkulu?”

UNkulunkulu wenza lokho. Myeke kanjalo. Qhubeka nje. Lowo ngumsebenzi kaNkulunkulu. “Izinyathelo zabalungileyo ziqiniswa yiNkosi.” Yebo, mnumzane. Kwenza mehluko muni na?

145 “Ngalahlekelwa yiyo yonke imali, Mfowethu Branham.” Awu, akabusiswe uNkulunkulu, noma kanjani.

146 “O, ngenza *lokhu*, kwase kwenzeka *lokhu*, isiphopho saphephula indlu yami.”

147 Akabusiswe uNkulunkulu, noma kanjani. “INkosi iyapha, iNkosi ithathile, alibusiswe iGama leNkosi.” Qhubeka nje uya phambili. Konke kuyinkazimulo kaNkulunkulu. UNkulunkulu uyazi ukuthi wenzani.

Abanye bedlula emanzini, abanye bedlula kuzamcolo,
Abanye bedlula esivivinyweni esijulile, kodwa bonke bedlula eGazini.

148 Yileyondlela Asihola ngayo. Kunjalo. O, he! Ngizwa nje kuthi angime bese ngimemeza. Yileyondlela Ahola ngayo abantwana baKhe abathandekayo. O, ungazizwa nje... Manje, angisuye usiyazi wezengqondo, kodwa ningawuzwa nje lowoMoya othandekayo manje uhlamba phezu kwendlu na? [Ibandla lithi, “Amen.”—Umhl.] Ukuba-ke amehlo ethu abengavuleka manje nje, bese sibuka ukuthi kumi ini ngasemaceleni alezizindonga, phansi-phezulu kulezizikhala zezihlalo na?

149 O uElisha! Ngokunye ukusa, ngenkathi lowomfana wayephuphuthetheke impela nje ngakho konke, wathi, “Buka amaSiriya ezansi lapho.”

Wathi, “Kodwa baningi abanathi.”

Wathi, “Angiboni–muntu.”

Wathi, “Nkosi, vula lawomehlo omfana.”

150 Waqalaza lowomprofethi omdala, macala onkelokho, izintaba zazinoMlilo, namahhashi oMlilo, nezinqola zoMlilo. Waneliseka–ke.

151 Wathi, “Sizovele siphume nje bese siwashaya ngobumpumputhe.” Ayenokubona kwawo kuphelele nje njengoba ayekade elokhu enjalo, kodwa ayephuphuthekile kuye. Wathi, “Nonke nifuna uElija na?”

Athi, “Yebo, mnumzane.”

152 “Wozani, ngizonikhombisa lapho ekhona.” Nalowo kwakunguye, ewahola. Ayengakwazi.

153 Yileyondlela okungayo namhlanje. UKristu ulapha. UMoya oNgcwele ulapha, wenza izinto ezifanayo Abelokhu ezenza njalo, nezwe liphuphuthekile kuWo. AbaWazi. “O, a–angazi ngaLokho. Umelusi wami. . .” O, bantu abangumxegexeke abampofu! Niyabona ukuthi ngiqonde ukuthini na? Baphuphuthekile kuWo. AbaWazi. UNkulunkulu uyahola.

154 Manje, bayenyuka, bedabula eHlane leSono, kwakungekho–manzi lapho. UNkulunkulu wayenakho konke nje kuhlinzekiwe. O, futhi bathola isichibi samanzi, bathi, “Yiwo lawa.” Futhi abawanambithanga ngisho. O, ayemabi kabi. He, ma–mabi ukwedlula isibabule esingamapesente ayikhulu. Niyabo, njengamaqanda abolile nje, niyazi. “O, he! Mabi kabi.” Ayenguphoyizeni. Manje, libizwa ngeHlane leSono. Isundu eliningana limila lapho, nomthombo lapho lawomasundu emila khona. Khona–ke uMose wathi, “Ninga. . .”

155 UNkulunkulu wathi, “Kungani be? Kungani be? BaNgicunulelani na? Awu, uma Ngenza *lokho* emuva lapho, ngeke yini Ngenza into ethize ngalesisimo na?”

156 Uma Akukhipha elumbweni lokugula elilodwa, Angekukhiphe kwelinye na? [Ibandla lithi, “Amen.”—Umhl.] Wakukhipha enkathazweni eyodwa, Angekukhiphe kwenye na? [“Amen.”] Akabusiwe uNkulunkulu! Uma Angikhipha esonweni, Angangikhipha ethuneni. UnguNkulunkulu. Mehluko okuwenzayo na? Qhubeka nje, gcina amehlo akho ekuYe.

157 Wathi, “Uma Ngavala uLwandle oluBomvu ngemuva, futhi ngaminzisa lawomaGibhithe, Ngingenze into ethize ngalamanzi na? NiNgithukuthelisa ngani na? O, ukungakholwa kwenu! NiNgicunulela ukuba ngithukuthele, ngenxa yokungakholwa.”

158 Manje igama lapha liyasetshenziswa, “Isono,” sacunula. Senza. . . Isizathu sokuba bakwenze, abakhohlwanga. Abazange baphume futhi bangene ekugembuleni, manje, nezinto ezinjalo.

Abazange behle benyuka nomkamunye umuntu, futhi baphuma futhi bakhuluma amanga. Lokho kwakungesikho ababekwenza. Kodwa, lokho akusiso isono, okokuqala nje.

¹⁵⁹ Ukuhlala ngokuphinga akusiso isono. Ukubhema, ukupilomba, ukuphuza, ukugembula, ukuqalekisa, ukuthuka, kanjalonjalo, lokho akusiso isono. Lokho yimiphumela yokungakholwa. Wenza lokho ngoba ungongakholwayo. Uma uyikholwa, awukwenzi lokho. Yingalesosizathu uJesu athi, “Ozwa amaZwi aMi *akholve* NgoNgithumileyo, unokuPhila okungunaphakade.” Hhayi *othi* uyakholwa, kodwa okholwa ngempela! Nakho. Lokho kususa bonke ubufakazi bakho obuyisiboniso sokuqala. Niyabo? Manje, nakho lapho okhona.

Hhayi ukuthi, “Ozwa amaZwi aMi bese ememeza.” Hhayi ukuthi, “Ozwa amaZwi aMi futhi akhulume ngezilimi.” Hhayi ukuthi, “Ozwa amaZwi aMi futhi enegazi esandleni sakhe noma ebusweni bakhe,” kumbe noma yikuphi okunye. Lokho akusiKho.

“Ozwa amaZwi aMi akholwe NgoNgithumileyo, unokuPhila okuPhakade, futhi akasoze aya ekwaHlulelweni, kodwa wedlulile ekufeni wangena ekuPhileni.”

¹⁶⁰ Yini isono na? Ukungakholwa. Into ethize encane ingavuka, esikhundleni sokuqonda ngqo emBhalweni futhi uthole ukuthi Uqinisile yini noma qha, “O,” wena uthi, “Ngi . . . Cha! Niyabo, lapho, qhubeka. “Ngizohubeka nje ngiyiPresbyterian njengoba ngiyiyo, niyabo.” Qhubeka, uphuphuthekile, futhi ucunula uNkulunkulu.

¹⁶¹ Uma uNkulunkulu enza noma yini, ubheke isizwe ukuba siYidumele. Kodwa, esikhundleni salokho, “Uyazi, awu, angazi ngaLokho.” Niyabo? Ubheke abantu ukuba baYithole. Uma ukhathalele ngokwenele, hlala phansi nomBhalo. Dlula kuWo futhi uWuhlole, emuva naphambili, bese ubona ukuthi Wenzeka yini, uma Ubikezelwe ukuthi ufezeke, kanjalonjalo. Khona-ke uzoWuthola. Amen.

¹⁶² Manje qaphelani.

*Kusa . . . Namuhla uma ni . . . lizwa izwi
lami, ningazenzi-lukhuni inhliziyo zenu,
njengasekucunuleni, ngenkathi uNkulunkulu ecunulwa
yibo, niyabo.*

*Pho-ke yibaphi, abezwayo, bezwa ivangeli uMose
alishumayelayo, bacunula: akusibo bonke abaphuma
eGibhithe ngoMose.*

¹⁶³ Bangaki owaziyo ukuthi bangaki abantu owasindiswa kulesosigejane sasekuqaleni esiphumayo na? Bangaki na? [Omunye uthi, “Babili.”—Umhl.] Babili, kunjalo. Bangaki owazi amagama abo na? [“UKalebi noJoshuwa.”] Kunjalo. UKalebi noJoshuwa, ababili kuphela, ezigidini ezimbili nento.

164 Lalelani lokhu. “Kodwa i . . .” Ivesi 17 manje.

Yibaphi-ke anengwa yibo iminyaka engamashumi amane, ngenxa yokungakholwa. Kwakungesibo abonayo, abakhohlwanga . . . ?

165 Thatha isichazamazwi bese uthola ukuthi kusho ukuthini ukuthi *isono*. Thatha isichazamazwi seBhayibheli. Ngukungakholwa. *Ukungakholwa* kuyi “sono.” “Ongakholwa uselahliwe vele,” uJohane oNgewele 4, niyabo, “uselahliwe vele.”

. . . abazidumbu zabo zawa ehlane na?

Yibaphi afunga kubo ngokuthi abayikungena ekuphumuleni kwakhe, . . .

166 Ukungakholwa kwenu! O, angisoze ngafinyelela kanjani esahlukweni sami. Kodwa, bukani, yileyo indaba ngalesisizwe, namhlanje. Izibonakaliso nezimanga kuhambe kwaya kuso sonke lesisizwe. Benzani na? Bebelokhu beqhubeka beLifulathela. Wayesethi, “Ngiyakufunga ukuthi Angiyikubavumela bangene eZweni abaqala ukuya kulo.”

167 Yini indaba ngalamabandla amakhulu namhlanje na? Ukungakholwa kwawo kucunule uNkulunkulu. Haleluya! Angamvusela uAbrahama abantwana kulawamatshe. Wazama ukubanika iVangeli, base bezenza-lukhuni izinhliziyi zabo. Bazenzela inkoloze, base benza amahlelo amancane, “Futhi sikholwa *yilokhu* futhi lutho olunye,” futhi uNkulunkulu akakwazanga ukungena. Aphi namhlanje na? Ahlezi kulayini oseceleni.

168 ElikaNkulunkulu elincane, iqembu elithembekile lihamba liqonda ngqo, nezibonakaliso nezimanga. Ubafaka ekuhlolweni. “Yonke indodana eza kuNkulunkulu ifanele kuqala ivivinywe futhi ihlolwe,” umntwana oqeqeshiwe.

169 Into yokuqala encane yenzeka, “O, awu, mhlawumbe akukho lutho kuKho, empeleni.” Ungumntwana wesihlahla, futhi awusuye umntwana kaNkulunkulu.

170 Ngokuba umntwana kaNkulunkulu uyiNzalo ka-Abrahama, obiza lezozinto ezingekho, ngokungathi zazikhona, “uNkulunkulu washo njalo,” futhi nje alokhu eqhubekela phambili. Amen. Akunandaba ukuthi kuthini, kumbe noma yini ehluke, balokhu beqhubekela phambili, noma kanjani. “UNkulunkulu washo njalo.”

171 Iminyaka engamashumi amabili nanhlanu walindela leyongane, akunandaba ukuthi kwakuphambene kanjani. Wayesezahlukanisa nalabo abangakholwayo, amen, ukuze akholwe. O, he! Ngizizwa ngigcwala ukholo.

Kucabangeni. Ufanele uzahlukanise nalowombhedesho wezwe, “A, lezozinsuku zezimangaliso selwedlue. Ayikho into enjengaLeyo. Lobo ngubuhlanya.” Zehlukanise.

172 IBhayibheli lathi, “Phumani phakathi kwabo, futhi nahlukaniswe, isho iNkosi, futhi Ngonamukela.” Kumangalisa kanjani! “Ngokwamukela, emva kokuba usuzahlukanisile. Niyakuba ngabantwana bami. Ngiyakuba nguNkulunkulu wenu. Zahlukanise. Ungaboshelwa jokweni linye nabangakhowayo.” Kunjalo.

173 Insizwa iganwa, iganwa yintombazane ethize engakholwayo; noma intombi ethize igana umfana ongakhowayo. Ungakwenzi lokho. Angikhathali ukuthi ubukeka ebukeka kanjani, futhi—futhi, noma ibukeka kanjani, nokuthi lawomehlo amakhulu enawo anjani; onke ayoshabalala ngolunye lwalezizinsuku. Kodwa, mfowethu, umphefumulo wakho uyophila kuze kube phakade. Qaphela ukuthi wenzani. Ayisilo ikholwa langempela, noma yena ikholwa langempela, ungaboshelwa jokeni—linye nalokho. Deda entweni enjalo. Iyokubangela inkathazo ezansi nomgwaqo.

174 Manje lalalani, ivesi 17.

Kodwa . . . yimuphi a . . . anengwa yibo iminyaka engamashumi amane na? kwakungesibo abonayo, abazidumbu zabo zawela ehlane na?

. . . afunga kubo ngokuthi abayikungena ekuphumuleni, . . .

175 Baqala ukuphuma, kodwa basibonile isimangaliso, kodwa abazange bangene ezweni elithenjisiweyo. Isibalo esiqokiwe nje, sababili, sangena ezweni elithenjisiwe.

176 Manje wenzani uPawulu na? Ukhuluma kumaKristu manje, “Ningavumeli leliVangeli elifanayo, elashunyayelwa emuva ngaleya, ngezibonakaliso nezimanga, neNsika yoMlilo yabahola; uma lezizinto zenzeka futhi, ningaweli eceleni kwendlela, ngokungakholwa, ukuba niyongabaza, ngokuba izidumbu zabo zawela ehlane.”

177 Manje siyangena, ngokushesha manje. Bhekisisani ngokusondela.

. . . uma kungesibo abangaphilanga?

Siyabona—ke ukuthi babengenakungena ngenxa yokungakholwa kwabo.

Ukubiza ngesono kanye, ukubiza ngokungakholwa ngokulandelayo. *Ukungakholwa* yi “sono.” “Abangenanga, ngenxa yokungakholwa kwabo.”

178 Bambonile lowomprofethi, uMose. Bakubonile akwenzile, bakubonile akusho. Kwakuqinisile, ngaso sonke isikhathi, kuya eQinisweni ngqo. LeNsika yoMlilo yayibonakala phambi kwabo. BaYibhekisisa. BaYibonile.

179 UPawulu, ezama ukuthola, kamuva, wehlela lapha, isehlakalo ayenaso. Niyabo? Ezama ukulanda ngesehlakalo,

wasifanekisa neTestamente eLidala. Wathi, “Manje singene entweni entsha, kulesisimisele sesikhathi esisha, ngoJesu Kristu. Izikhathi ezindala, iNkosi yabonakala kubo ngabaprofethi, kodwa manje Isingendodana yaYo, uJesu.” Niyabo? Futhi uyangena, ukufanekisa izehlakalo nokubakhombisa ukuthi kwakwenzekani, zazikanjani izibonakaliso nezimanga, nayo yonke into, nokuthi kulotshweni.

¹⁸⁰ Manje wathi, “Abangenanga, ngenxa yokungakholwa kwabo.” Abakhohlwanga.

¹⁸¹ “Kodwa manje, thina, sigudlukela esimiselweni sesikhathi, futhi ungayenzi–lukhuni inhliziyo yakho. Ungenzi njengoba benza, ngezinsuku zokucunula, ngenkathi becnula uNkulunkulu.” Bakwenza kanjani na? Hhayi ngokuphila ngesimilo esibi. Ake ngikugaye lokhu kwehle kini.

¹⁸² Wena uthi, “Mfowethu Branham, ngiya esontweni.” Lokho kulungile. “Angikaze ngiqambe amanga empilweni yami.” Lokho kuhle. “Angizange ngebe. Angizange ngikwenze *lokhu, lokho*, noma *okunye*.” Lokho kuhle kakhulu. Lokho konke kuhle. Kodwa, lokho kuseyilokhu kungesiso isono.

¹⁸³ Isono kungenkathi uNkulunkulu ezikhombisa Yena futhi wena ungaKukholwa, ungeke uKulalele.

¹⁸⁴ “O,” wena uthi, “ibandla lami alikufundisi Lokho.” Inqobo nje uma iBhayibheli liKufundisa, noNkulunkulu eKufakazisa, yileyo nto–ke.

Manje bhekisisani umzuzwana nje. Manje sizozala manje entweni ejule ngempela, ngempela. Manje, faka unembeza wakho ephaketheni levesti yakho uze uphumele phandle.

¹⁸⁵ Manje bhekisisani ngokusondele ngempela.

Ngakho–ke masesabe, ukuba, kuthi kusekhona isithembiso ukungena . . . kwakhe,

Kwakhe, kwayo, izabizwana zomuntu manje. Ini?

. . . kungabikho noyedwa kini obonakala esele emuva.

¹⁸⁶ Manje, uPawulu uzama ukubatshelela, esahlukweni sangaphambili, mayelana nazo zonke lezizinto. Kodwa manje uzama ukubatshelela ukuthi Kuyini.

O, sinaso isikhathi na? Ngi . . . Mhlawumbe kungcono silinde kuze kube kulobubusuku. Isikhathi siyabaleka, futhi sizoba nenkonzo yomkhuleko. Mhlawumbe kungcono sikubambe kulobubusuku, ngoba lokhu ngempela kugcwele izakhamzimba amavithamini, amavithamini okomoya. Nginokuningi engifanele ngikwenze, futhi ngimatasatasa kulentambama. “Asi . . .”

Ngakho–ke masesabe, ukuba, kuthi kusekhona isithembiso . . .

187 Manje, ngabe babanaso yini isithembiso sezwe elithenjisiweyo, ezansi eGibhithe na? Futhi, ngenkathi, uNkulunkulu wehla, ukwenza lesisithembiso sibe yiso ngempela. Ngani, uNkulunkulu watshela uAbrahama, amakhulu ngamakhulu eminyaka ngaphambili, ukuthi Wayezosenza. KwakungokomBhalo.

188 UJosefa wathi, “Ningawathuthi amathambo ami lapha nize niye kulelozwe elithenjisiweyo futhi ningimbele enhla lapho nabo bonke bobaba bami.” Isizathu, wayazi ukuthi ukuvuka kwakuza, ngenkathi uJesu evuka kwabafileyo, ngoba wayazile ukuthi uJobe wayetheni. Niyabo?

189 Ngamunye walabobaprofethi wayazi nje ukuthi omunye umprofethi wayetheni, futhi wayazi ukuthi uMoya wabo wawufana. Futhi babebhekisisa. O, mfowethu! O, lokho bekufanele kusinyakazise sisuke esimweni sethu sokwezwe. Babenamehlo abo, hhayi ekutheni abantu babetheni, kodwa ukuthi labobaprofethi babetheni. Ngamunye wabo wayebhekisisile.

190 UAbrahama wathi, “Ngimbeleni khona lapha lapho uJobe ambelwa khona.” Wathi, “Sara, ngizothenga isiqephu somhlabathi. Sizombelwa khona lapha.”

191 UIsaka wayengumprofethi, emva kukayise. Wathi, “Lalelani. Ningangimbeli kunoma yiyiphi enye indawo, hhayi ezansi lapha eGibhithe, kodwa ningibuyisele ngqo ezweni elithenjisiweyo. Ningimbele khona lapha.”

192 UJakobe wafela ezansi ezweni elithenjisiweyo, kodwa wathi endodaneni yakhe, eyayingumprofethi, wathi, “Uyazi, ngobunye abusuku iNgelosi yangithinta ohlangothini. Sengiqhube kusukela lapho. Woza, ubeke isandla sami...” O, bakithi! “Ndodana yami engumprofethi, sengimdala futhi sengiyimpumpithe. Kodwa beka isandla sakho esingcwele, ungumprofethi qobo lwakho, sibeke endaweni lapho iNgelosi yabeka khona isandla saYo, bese ufunga kuNkulunkulu waseZulwini ukuthi awuyikungimbela ezansi lapha.”

193 Akabasiswe! Lapho! Niyasibona isambulo seZwi na? Ngani, ingxenye yabo, cishe amapesente angamashumi ayisishiyagalolunye, ayengazi ukuthi wayekhuluma ngani. Kodwa yena wayazi ukuthi wayekhuluma ngani. “Beka izandla zakho zomprofethi kulendawo lapho iNgelosi yabeka khona isandla saYo. Ngake ngaba ngenkulu, indoda eqatha, igwala elinamandla. Kodwa, Yangithinta, futhi kusukela ngaleyonkathi bengiyindoda eqhugayo. Kodwa bengiyinkosana kusukela selokhu ngaqhuga. Selokhu kwasukela lapho ngashintsha indlela yami yokuhamba, bengiyinkosana.” Yebo. “Beka isandla sakho lapha. Funga uNkulunkulu waseZulwini, awuyikungimbela lapha.” Ngani? Akekho owayazi ukuthi wayekhuluma ngani. UJosefa wayazi. Wathi, “Ngithathe

ungenyusele ngaleya bese ungimbela kulelozwe elithenjisiweyo.” Kwakulapho-ke. Impela.

¹⁹⁴ Ngenkathi uJosefa efa, iminyaka kamuva, wathi, “Ningangimbela ezansi lapha. Kodwa nibuke amathambo ami uma nedlula, ngoba ngoluny’usuku niyaphuma lapha. Futhi uma senihamba, nithathe namathambo ami.”

¹⁹⁵ Nakho lapho okhona. Izwe alisho abafuna ukukusho, futhi benze abafuna ukukwenza. Alibusiswe iGama leNkosi. Ngigcine kuKristu, uma ngibizwa nganoma yini. . .uhlanya, noma umgingqiki ongwele. Ngoluny’usuku Uyeza, nalabo abakuKristu uNkulunkulu uyakubaletsa kanye naYe, nxa Esefika. Konke kungokomoya, iQiniso elembuliwe lilele khona lapho, futhi kuthatha umqondo kamoya ukuLibamba. Phumula kulokho, usuku lonke. Kucabangeni. Ngisho noma ningalitholi idina lenu, kucabangeni.

¹⁹⁶ Futhi kulobubusuku, sizongena ekuPhumuleni kwaKhe, okwashiywayo, futhi sibone ukuthi lesisithembiso siyini namhlanje. Yini lento namhlanje? Ukuthi uNkulunkulu akanaSo yini eBhayibhelini, futhi aSifakazise, Sikhona lapha manje, khona-ke ngingumprofethi wamanga. Kunjalo impela. Kodwa Silapha. Kuyini lokhu ukuPhumula na?

¹⁹⁷ Wathi:

Manje, . . . *masesabe, ukuba, kuthi kusekhona isithembiso* ukungena njengoba benza nje, . . .

¹⁹⁸ Futhi Sizofanele sibe yisithembiso esifanayo. Kuzofanele kube ukuphumula okufanayo. Kuzofanele kube nguNkulunkulu ofanayo. Kuzofanele kube yizibonakaliso ezifanayo. Kuzofanele kube yinto efanayo. Kodwa asiphumule. Manje Siyini na? Kwangathi iNkosi ingasipha sona, kulobubusuku.

Sisakhothamisa amakhanda ethu.

¹⁹⁹ Nkosi ebusisiweyo, yiPhakade kuphela eliyokwembula izinto ezinkulu manje esihlephulelana zona ndawonye. Ncane . . .

Ngabangingi abamiselwe ukulahlwa. Njengoba Wena washo eNcwadini kaJuda, ukuthi, “Amadoda asendulo, amiselwa ngaphambili ukuba sekulahlweni, ayezothatha umusa kaNkulunkulu wethu futhi awuphendulele ube amanyala.” Futhi abangingi namhlanje bashumayela iVangeli, umusa kaNkulunkulu, baWuphendulele ecebweni lokwenza imali, benebandla elikhulukazi neningi kuSonto sikole, bethatha umusa kaNkulunkulu futhi beWuphendulelela ube amanyala. Nezwe liphuphuthekile, futhi lihamba njengezingulube eziphuphuthekile. Abaqondi.

²⁰⁰ O Nkulunkulu, vula kithi ukuqonda. Makuthi ukuqonda kwethu kungabi njengabantwana balelizwe. Ngokuba Wena washo eZwini laKho, ukuthi, “Abantwana

balelizwe bahlakaniphile kunabantwana bokuKhanya.” Ekuqaleni kwakunjalo, “abantwana bakaKayini” Babangongqondongqondo bososayense. Babangabafundisi abakhulu. Baba ngabasebenzi bempahla. Baya ekuqhubekeleni phambili, bakholwa impela, kodwa walahlwa futhi baminziswa ekwahlulelweni. Nezidumbu zabo zantanta emanzini, nemiphefumulo yabo yaya esihogweni.

²⁰¹ NoJesu wahamba futhi wakhuluma kubo, ngenkathi Efa. “Futhi waya esihogweni futhi washumayela emiphefumulweni owawusekuboshweni, ongaphendukanga ekubekezeleni, emihleni kaNowa,” kusho umBhalo. NoNkulunkulu, lapho Ema emhlabeni, Wathi, “Njengoba kwenzeka emihleni kaNowa, kuyakuba njalo ekufikeni kweNdodana yomuntu.”

²⁰² Kodwa siyaqaphela, “uhlanga-ke lukaSeti,” amadoda athobile, amadoda angempela kaNkulunkulu, engazi kangako ngezinto zezwe, enganaki ngezinto zezwe, kodwa ayelahle konke okusindayo futhi ayekade ekholwe nguNkulunkulu, futhi aba ngabaprofethi namadoda amakhulu eMbusweni. Ngenkathi amanye, elinye izwe lenkolo, lawahleka, lahlekisa ngawo. Kodwa ihora liyafika ngenkathi ozamcolo nokwahlulela kufika.

²⁰³ Kwakunjalo ekufikeni kukaJesu Kristu. Ukuthi bahleka kanjani futhi bahlekisa ngaYe, ngesikhathi babenezinkolo okungezabo namabandla abo amakhulu. Kodwa bahlekisa ngeNkanyezi yoKusa, futhi baMhleka. Kodwa nokho bangena ekwahlulelweni. Futhi ngenkathi bebaleka futhi bayongena eJerusalema, lapho badla abantwana babo uqobo, ngenxa yendlala, negazi labo lagijima layophumela emasangweni omgwaqo ngenkathi beshisa umuzi nethempeli, nemiphefumulo yabo yahamba yangena esihogweni.

²⁰⁴ Nkosi, nakhu lapha esikhona futhi, kokwesithathu. Lesi yisikhathi sokuphila. Okuthathu yinombolo yokukhanya. Futhi nakhu lapha esikhona, silungele uHlwitho.

Ibandla liqhubeka, izwe elikhulu lososayense. Amabandla namhlanje ahlezi agcwele amakholwa angabanqikazi. Amashumi ezinkulungwane namagama awo esencwadini, yebo, izigidi, futhi bahleke iVangeli, futhi bayasho, ukuthi, “Abafundile. Abazi.”

Mhlawumbe lokho kunjalo, Nkosi, kodwa esishoda ngakho emfundweni, Wakwenza emseni; ngokuthuma iNgelosi yaKho yokuKhanya, ngokubonakalisa amandla aYo, iqinisa amaZwi kulabo abampofu nabangakwazi ukufunda nokubhala njengathi. Kodwa siyaKuthanda ngalokhu, ngoba ngumusa kaNkulunkulu okwenzile, futhi siyazi ukuthi sazalwa. Futhi asithandeki, nhlobo. Singabangathandeki kakhulu. Kodwa Wena, ngomusa, welula isandla saKho esinomusa futhi uvule amehlo ethu, njengoba uJesu asikhulekela; njengoba uElija enzela uGehazi, lapho ebuka ukuba abone macala onke kuye.

Futhi namuhla amehlo ethu avulekile, futhi sibona izinto zikaNkulunkulu, futhi siyazi ukuthi sihamba esikhathini sokuphela; lapho izinsuku zabantu beZizwe sezithi aziphele, futhi Uzothathela abantu iGama laKhe. Masibandakanywe lapho, Nkosi, sinxusa ngokuzithoba. Sikhulekela ukuthi Uzokwenza.

²⁰⁵ Sibusise. Busisa lezizithameli ezincane kulokhu ukusa. Zenziwe yizo zonke izinhlobo ezehlukene zezinkolo nezinkolelo, kodwa bayazilahla namhlanje, Nkulunkulu. Futhi kwangathi bangabuka ngqo ngaseKalvari, bathi, “Nkulunkulu, ngibumbe futhi ungenze. Ngifana ne...” Umprofethi wathi wehlela endlini yombumbi, ukuze ephulwe futhi aphinde abunjaye. Sibumbe futhi usenze ngendlela uNkulunkulu azoba ngayo nathi. Akunandaba noma sizodingeka sibe ngumata waphansi eNdlini yeNkosi. Ngqiqoka ukuba ngudomethe kunokuhlala emathendeni nababi. Futhi siphe khona, Nkosi. Sibusise nje manje, futhi nje sigcine sithobekile. Makuthi izinhliziyi zethu zivulwe, izingqondo zethu zicacile, ezintweni zikaNkulunkulu, ngokuba sikucela eGameni likaKristu.

²⁰⁶ Amakhanda ethu ekhotheme, angazi noma ngabe ukhona yini ongafuna ukukhunjulwa ngezwi lomkhuleko, ngokusindiswa komphfumulo wakho na? Ungasiphakamisa isandla sakho, futhi isoni nje na? UNkulunkulu akubusise, mfo osemncane. Ukhona omunye futhi na? UNkulunkulu akubusise, emuva lapho, mnumzane. UNkulunkulu akubusise, nenekazi. Ukhona omunye futhi othanda ukukhunjulwa emkhulekweni njengamanje, ngomphfumulo wakho na? UNkulunkulu akubusise, mnumzane, isandla sakho siphakame. Futhi uNkulunkulu akubusise, nawe lapha. Kuyamangalisa. Angabakhona omunye, ngaphambi kokuvala nje na? Ngiyezwa ukuthi angabakhona. UNkulunkulu akubusise, emuva lapho, mnumzane, kwingemuva.

²⁰⁷ Ake nisho, manje bukani, kukhona engifuna ukunibuza khona. Angifuni nicabange nhlobo ngoba yilelitabernakele elincane. Angifuni nicabange ukuthi yingoba yilababantu. Futhi Nkulunkulu onesihawu, ungacabangi ukuthi yingenxa yokuthi leyoNgelosi yeNkosi eyaba nesithombe saYo sithwetshulwe nami, futhi ngi...ne—nento yalokho, ukwenza lokho. O Nkulunkulu! Uma ngizwe ngaleyondlela, khona-ke, mfowethu, ngidinga ukuba se altare esikhundleni sokubuza nina. Kodwa kuphela ngisho lokhu, ngisho lokhu kuphela ngomBhalo, ukuthi nizobona ukuthi leli yiQiniso. Uma ngiLishilo, futhi yilokho kuphela obekukhona kukho, ngaqhubeka njenganoma yimuphi omunye umshumayeli noma enye into ethize, noma yimuphi omunye, awu, khona-ke, bekungehluka. Kodwa nibona into, uNkulunkulu ubuya ngqo macala onke futhi afakazise ukuthi kuyiQiniso. Niyabo? Yilokho okuLenza libe yilo ngempela, nguNkulunkulu eLifakazisa. Bese kuthi-ke,

akusikho lokho kuphela, kodwa iZwi laKhe lithi Uyokwenza. Lapha Uyakwenza.

208 Manje uma ungekho kokufanele, inhliziyo yakho ingalungisene noNkulunkulu, ungasiphakamisa nje isandla sakho na? Uthi, “Ngikhulekele.” Kulungile, khona lapho okhona. Cishe izandla eziyisishiyagalombili noma eziyishumi siphakamile, befuna isihawu ngomphefumulo wabo. Nisakhothamise amakhanda enu, manje khulekani. Khumbula, nguwe ofanele uphenduke. Mina ngicelela wena kuphela, ukuthi uNkulunkulu uzoba nesihawu. Kodwa lelo yi altare, uNkulunkulu ukulethe endaweni engqondweni yakho; lelo yi altare. Siyakholelwa ekuyeni ealtare, impela, kodwa lokho aku—lokho aku. . . Kulungile. Kodwa ialtare lakho langempela yilapho uNkulunkulu ehlangane nawe khona. Futhi Uhlangane nawe khona impela lapho ohlezi khona. Lelo yi altare lakho.

209 Manje thana, “Nkulunkulu, yiba nesihawu kimi, isoni. Futhi kusukela kulolusuku kuqhubeke, uma Uzongisiza, ngizoKuphilela. Ngizo—ngizoKukhonza. Angikhathali ukuthi ubani uthini, ngithatha isinyathelo sokuphuma, kulokhu ukusa. Ngikhuleka khona lapha, futhi Wena susa lomoya omdala ochwensayo kimi. Susa lolulaka kimi. Ngiyazi ngingeziphathe kanjalo futhi ngibe ngolungisene noNkulunkulu. Futhi ngingenzondo enhliziyweni yami. Nginomona. Ngingenhliziyo embi. Nginalokhu, lokho. Kukhiphe, Nkulunkulu. Angifuni ukuba njalo. Ngenze ngibe nomoya omnandi, futhi ngithobe, futhi ngibe mnene. Ngenze ngibe nobubele. Ngenze ngibe ngumuntu onjalo ukuze ngizuzele abanye kuWe. MangiKwenzele okuthize ukukhombisa ukuthokozela empilweni yami.” Lowo ngumkhuleko owukhulekayo manje, sisakhuleka ndawonye.

210 Baba waseZulwini, bangabaKho. Bayizithelo zoMlayezo kulokhu ukusa. Baphakamise isandla sabo. Ikhona into ebenze benza lokho. Bona, bayishaye indiva imithetho yamandla adonsela phansi ngenkathi bephakamisa izandla zabo. Bekukhona umoya kubo owenze isinqumo. Baphakamise izandla zabo, ukuthi bemukele uMdali owabenzayo.

211 Manje, Baba waseZulwini, ngikhulekela ukuthi Uzobabusisa, futhi ubaphe ukuPhila okuPhakade, khona manje. Ayikho into ebengingayenza; ngibabize bazungeze i altare, ngibafake ekamelweni elengeziwe, ngenza wonke umsebenzi. Ku, kuthatha Wena ukuwenza, Nkosi. Akukho esingakwenza okwedlula ukushumayela iZwi. Wena wathi, “Ukukholwa kuvela ngokuzwa, ngokuzwa iZwi, iZwi likaNkulunkulu.” Manje, silishumayelile iZwi, futhi baziphakamisile izandla zabo, ukuthi baLikholiwe. Manje baphe ukuPhila okungunaphakade, ngoba Wethembisa ukuthi Wawuzokwenza. Uma bebeqotho ekuphakamiseni izandla zabo, bazophuma kulendlu kulokhu ukusa, onomoya omnandi, omnene, umKristu ozithobile, ngoba

Wakwethembisa. NamaZwi aKho angehluleke. Ngikucela eGameni likaJesu Kristu. Amen.

Manje ngiyabhekisisa, ngilindile futhi
ngiyalangazelela,
LowoMuzi okhazimulayo, uJohane awubona
wehla.

KulowoMuzi okhazimulayo, (khonzani manje),
uMuzi omhlophe okwamaparele,
Nginendlu enkulu, ihabhu nomqhele;
Manje ngiyabhekisisa, ngilinda futhi
ngilangazelela,
LowoMuzi okhazimulayo, uJohane awubona
wehla.

²¹² AniMthandi nje na? Umlayezo sewedlule, manje. Lokhu ngukukhonza. Asizi ebandleni ukuba nje sizwe umlayezo. Sizela ukukhonza. Mkhohlwe nje umuntu oseduze kwakho. Khonza Yena nje. O, kuhle kanjani! Kumangalisa kanjani! Mtshele nje ngokwakho. . . Awudingi ukuba uMtshele ngokuphakamisa izwi. Mtshele nje enhliziyweni yakho, “NgiyaKuthanda, Nkosi. Ngithethelele isono sami.” O, he!


. . . uMuzi omhlophe okwamaparele,
Nginendlu enkulu, ihabhu nomqhele;
Manje ngibhekisisile, ngilindele futhi
ngilangazelela,
LowoMuzi omhlophe, uJohane awubona
wehla,

²¹³ Baba wethu, Nkulunkulu, semukele. Silindile, njengoba silalele iZwi, silangazelele. “Izinhliziyo zethu zomela Wena, njengendluzele ilangazelela umfudlana wamanzi. Umphefumulo wethu womela Wena, O Nkulunkulu.” Silangazelela futhi silindele, silindele lelohora futhi lapho uJesu eyofika khona, silindele esikhathini esiyobizelwa khona esibhakabhakeni. Hhayi ukuba sime phambi koMahluleli ekwahlulelweni; sekuvele kwedlule. Sifile ezintweni zezwe. Ungene kuKristu, futhi Wathatha ukwehlulelwa kwethu. UnguMmeli wethu manje, esihlalweni sobulungiswa. UMMeli wethu obusisiweyo, ukuthi, ekuvumeni kwethu, Unxusela icala lethu size sazi ukuthi asifanele. Njengodadewethu omdala othandekayo kulokhu ukusa, ushilo ebufakazini bakhe, futhi efaka openi bakhe, “Selokhu ngifika lapha ngifunde ukuthi Akusibo ubungcwele bami, ngubungcwele bukaNkulunkulu.”

²¹⁴ Qiniso, Nkosi, sifundisa abantu, ayikho into enhle kumuntu, akukho neyodwa into. “Uyini umuntu ukuba Umnake na?” Kodwa ngumusa kaNkulunkulu obonakale kithi. Futhi sithembela kuphela kokwaKhe okufanele ukutuswa, hhayi kokungokwethu. Futhi sikhonza Wena, Nkulunkulu oNgcwele kaKhulu, ngokulunga kwaKho, ukuba usifake nathi eMbusweni

waKho omkhulu, emaswini aKho amakhulu. SiyaKwemukela ezinhliziyweni zethu, ngokukholwa. Futhi ngomusa, siyakholwa ukuthi Usiphe khona ngenkazimulo kaNkulunkulu, kube okwenkonzo kaNkulunkulu.

²¹⁵ Manje, Nkosi, philisa abagulayo njengoba bekhuphukela ukuzokhulekelwa, kulokhu ukusa. Baphe lokho kujabula, ukuthi balangazelela ukusinda. Bazise ukuthi lokhu okuncane ukuhlupheka okulula kwabekwa phezu kwabo, kuyisikhathi esincane nje sokuhlolwa. UNkulunkulu wazi konke ngakho. Wakwenza ukuba abone ukuthi siyokwenzenjani ngakho. Ukuthi uNkulunkulu...Kwangathi bangaphuma ngqo lapho futhi babize lowomsebenzi osuqediwe! Kwangathi Unga... Kwangathi bangeKucunule, ngokugijima *lapha nalaphaya, naphakathi nangaphandle*, “Awu, angikwazi lokhu, lokho.”

²¹⁶ Nkosi, kwangathi bangathatha isinqumo sokuma esiqondile, bathi, “Nkosi, WawunguWe owangisindisa. WawunguWe owangenzela lezizinto. NgiyaKukholwa, futhi ngithemba Wena, namhlanje.” Futhi ngikhulekela ukuthi Uzokupha abantu lokhu, eGameni likaKristu. Amen. 

INCWADI YAMA HEBERU

Lemi Layezo eyishumi nanye ngo Mfowethu William Marriion Branham okokuqala yethulwa kusukela ngoAgasti 21 kuya kuSeptemba 22, ngo 1957, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., ithathwe ekuqopheni kweteyipu enobuzibuthe futhi yashicilelwa ingafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

©2011 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