


ULIZWI WABA YINYAMA

(UMBIKO WOHAMBO LWASENDIYA)

 Sawubona, mngane. Impela kuyinhlanhla ukuba lapha etabernakele futhi, kulokhu ukusa. Kusobala, njengoba sihamba sidabula izingxenye ezahlukeno zomhlaba, kanjalonjalo, kwesinye isikhathi uyazibuza ukuthi uzoze ubuye yini futhi, kodwa ku... nokubona izingozi ezinkulu nezingozi nezinto ezihlezi ngaphambili. Kodwa njengoba uMfowethu Neville esanda kusho, “iNkosi izosinakekela.” Lokho ngukuthi, sifunda ukuMethemba... [Akuqoshwanga eteyipini—Umhl.] Futhi kulokhu ukusa, yi...

² Ngikholwa ukuthi nginohando olujule kakhudlwana ngeNkosi uJesus kunalokhu engake ngaba nalo empilweni yami yonke. Ngemva kokubona izinkolo ezahlukeno zomhlaba, nokusebenza kwazo nalokho abakukholwayo, nesayense yezenkolo yabo nokunye nokunye, bese-ke sifinyelela ekuqondeni ukuthi thina, njengamaKristu, sinoNkulunkulu weqiniso nophilayo. Zonke ezinye izinkolo zibonakala zishabalala zibe yize, lapho—lapho ubuKristu bulethwa e—endaweni.

³ Manje, angimemezi kakhulu, ukukhuluma. Uma kukhona noma ubani ofuna ukusondela nje kakhudlwana, ngani, wena u—wena umukelekile kakhulu ukuba uze ngaphambili, ngenkathi sisalindile.

⁴ Ngifuna nje ukunikeza umbiko womhlangano phesheya kwezilwandle, kafushane nje, futhi ukuze nibe no—nomqondo walokho iNkosi eyakwenza phesheya kwezilwandle. Ngokuba thina si... niyingxenye yeqembu elangithuma, futhi nangikhulekela ngiselapho, ngakho-ke ninelungelo lokwazi lokho iNkosi eyakwenza. Kwakuyimihlangano e—emikhulu nemangalisayo esabanayo. Bona...

⁵ KumaPutukezi; eLisbon, amaPutukezi, saba nomunye wemihlangano eyedlula yonke engake ngaba nayo esikhathini eside, ukuqathakela ngaphakathi njengoba senzile. Ngokuqondile, yizwe lamaKatolika ngamaphesenti ayikhulu, amaPutukezi injalo, avela eSpain. Futhi abaseSpain babengamaKatolika, futhi bangena. Futhi wonke—wonke amaPutukezi angamaKatolika. Kodwa phakathi kwakho konke ngqo, iNkosi yathululela uMoya waYo phezu kwamabandla, futhi saba nemihlangano enjalo nezimangaliso!

⁶ Futhi izinkulungwane eziningi, eziningi... Manje, uma kukhona abantu abangamaKatolika lapha, angizami ukusho

ukuthi abantu baphendulelwa ebuKristwini bephuma ebuKatolikeni; ngoba, lingokumele ubuKristu. Kodwa, bona, abantu abavame nje ukuya e—ebandleni eliKatolika, futhi hhayi amaKristu azinikele ngempela; sinakho kumaProtestane, futhi; bavele bathi, “Awu, ngingumKatolika ngoba ugogo wami wayengumKatolika.” Futhi, yilokho-ke, abaku—bakubali. Kodwa lababantu, kanjalo, baholelwa eNkosini uJesu Kristu, ngezinkulungwane, emhlanganweni kumaPutukezi.

⁷ Sasuka lapho-ke saya eRoma. Futhi ngqo...Awu, ngivakashela amangcwaba amakhulu lapho amaKristu ayekhonzela khona, ekuqaleni, iminyaka yangasekuqaleni. Futhi lapho saba nesipiliyoni esihle kakhulu, ukwehla, ikakhulukazi eSaint Angelo Catacomb. Futhi, kusobala, abaholi bethu babengamaKatolika ngokuqondile. Kodwa babezama ukusho ukuthi babengamaKatolika, kodwa konke ukuqoshwa nakho konke kwakubonisa ukuthi kwakwehlukile; kwakungenjalo, niyabo.

⁸ Kwase kuthi-ke ukusuka lapho saya eDolobheni laseVatican. Futhi eDolobheni laseVatican, ngaba nesikhathi esihle kakhulu. Futhi saba nenkonzo yokuphulukisa, khona ngqo emathunzini eCathedral kaPetru oNgwele lapho; umhlangano omkhulu. Futhi ngokuphathekayo konke ababengakuthola ngakhona, lapho sasifanele sikwenze ngasese, futhi nje sazise abantu lapho sikhona. Nezinkulungwane ziyaphuma futhi zemukela iNkosi uJesu Kristu, futhi Wenza izimangaliso nezibonakaliso nezimanga phakathi kwabantu. Phakathi e...eDolobheni laseVatican, ubungakucabanga lokho na?

⁹ Futhi bengingakwazi...ukuthi ngahlangana nosaziwayo abaningi abakhulu bezwe ngalesi sikhathi, ngenxa yokuthi u-Baron von Blomberg wayekanye nathi, wayengumphathi womhlangano, futhi aziwa kahle kakhulu yiwo wonke amakhosi, nabanamandla, kanjalonjalo, bomhlaba. ELisbon, ngani, sahlanguana nombusi wephalamende, saba nedina kanye nabo. Futhi eRoma, zonke izicukuthwane lapho.

¹⁰ Futhi leNkosi uFarouk, uFarouk, noma ngabe lalingubani igama layo, ephuma eGibhithe, owayesanda kushada inenekazi eliselincane, niyazi, saqonda, base-ke behlukana futhi. Futhi unelungelo lokuba nabafazi abane, ngakho-ke u—usecishe abe noyedwa noma ababili kuphela manje. Kodwa, washada nalentombazane esencane, intombazane yesikole, futhi nezwa ukusakaza ephepheni, kanjalonjalo. Indoda elungile ukukhuluma nayo. Umfo omkhulu, omkhulukazi... Ngiquonde ukuthi, umfo omkhulu! Wayemkhulu. Ngakho-ke u—wayeyindoda elungile.

¹¹ Sase-ke sihlanguana nezindlovukazi ezimbalwa ezansi emazweni aseMpumalanga, kanjalonjalo. Futhi khona-

ke babelapho eRoma, futhi bazi ukuthi sasilapho, beza ukusihlangabeza.

¹² Futhi waba nezethameli nopapa, futhi wayengakhuphuka futhi akhulume naye. Kodwa lapho ngithola ukuthi ufanele wange indandatho yakhe nozwane lwakhe, ngathi, “Qhabo, qhabo. Hhe-e! Qhabo.” Niyabo? Ngizonika noma yimuphi umuntu izihlonipho zakhe ezimfanele, njengomfundisi ohloniphekile, udokotela, noma ngabe uyini, ukumnika udumo, futhi ngimkhumulele isigqoko sami, njengomnumzane ohloniphekile, noma kanjalokanjalo. Kodwa uma sekuza ekukhonzeni, kunoYedwa kuphela, lowo yiNkosi uJesu Kristu. Futhi bengeke ngikwenze lokho.

¹³ Ngakho-ke wathi wayebuzile, wabuza umuntu omkhulu, kanjalonjalo, ukuthi engeke yini ahlangane nami ngaleya ngoLwesibili ntambama, noma into efana naleyo. Wathi, “Manje lapho ungena,” wathi, “into yokuqala oyenzayo, ukhothama phambi kwakhe. Bese eveza indandatho yakhe, khona-ke wena wanga indandatho yakhe. Bese-ke eveza unyawo lwakhe, nozwane kulolo.”

¹⁴ Ngathi, “Qhabo, qhabo, qhabo. Qhabo, mnumzane. Khohlwa nje yilokho. Ngeke sikwenze lokho.”

¹⁵ Ngakho-ke sadlulela eCairo, eGibhithe, nase-Athenes, eGrisi, kwehle njalo ungene e—ezingxenyeni ezahlukene zezwe, sase-ke siphelela eBombay. Futhi ngiyanitshela, angikholwa ukuthi ngangingaphuma kulokho engakubona eBombay, eminyakeni eyishumi, kulokho okwakuyikho. Mina... Ngukubonakala okudabukisa kakhulu engake ngakubona empilweni yami, emhlabeni jikelele.

¹⁶ Ngokuphathekayo yikho konke lokhu kodwa kuyiMpumalanga eyedlulele. Ngivakashele wonke amazwe aseYurophu nase-Eshiya ngokuphathekayo, futhi—futhi ngaleyo ngxenye yezwe, ngisho nasemingceleni yeRashiya, kodwa akakaze ngibe seJapani okwamanje. Futhi lokho kufanele kube okulandelayo ohlelweni, lokhu, i-Australia ne-New Zealand ne-Japani. Isitobhi sami esilandelayo, ukusukela lapho engangikhona, kwakuyiHong Kong, eShayina. Saseduze nje ngakolunye uhlangothi, eduze kakhulu ukuza eUnited States, siza ngalendlela. Kwadingeka nje sime eHong Kong, eTokyo, eFormosa, naseGuam, eWake, ePhilippines, bese kuba lapha. Esikhundleni salokho, sibuyela sithi ngqu emuva sizungeze ngale enye indlela, ukuza—ngena futhi. Kodwa phakathi lapho...

¹⁷ Abekho abantu abampofu eMelika. Angikhathali ukuthi ukuphi, nokuthi ufanele aphile kanzima kangakanani, akekho noyedwa, akekho noyedwa umuntu ompofu eMelika. Uma umthola emhumeni, edla emgqonyeni kadoti, izingubo zakhe zonke zihlubukile kuye, nakho konke okunye, ungusozigidi.

Ungalokothi ucabange ukuthi umpofu, ngoba akampovu; ngemva kokuvakashela eNdiya, ubona abantu abampofu lapho. Ngani, ngiyanitshela, enzima . . .

¹⁸ Ngingenhliziyo elukhuni. Ngibone okuningi kakhulu futhi kwadingeka ngidlule kokuningi. Abaningi benu bangase bangaqondi ukuthi kanjani, umphumela okunawo esidalweni esingumuntu, lapho ubona izinto eziningi kangaka, futhi ufanele ugibele phezu kwayo, ngaso sonke isikhathi, kanjalo, uzenze uzizwe wehlukile. Ngemva kwesikhashana, ungena kulolo hlobo lomkhathi, uze ubuke izinto futhi nje ungakuqapheli, ngoba wena u—wena uye wa—uye wazithola kuleyo ndawo.

¹⁹ Njengodokotela, kwakufanele asike avule indoda, angene ngaphakathi bese ekhipha i-aphendiksi yakhe. Okokuqala akwenza, mhlawumbe waquleka noma okuthize. Kodwa emva kwesikhashana, ufika endaweni, uyazi ukuthi kuzomele kwenziwe, ngakho-ke uvele ahambe futhi akwenze. Futhi uma isiguli siphila noma sifa, ngani, sivele nje, senze okuhle ukwedlula konke esingakwenza.

²⁰ Nomfundisi ungena ngendlela efanayo, uma wena u . . . ikakhulukazi umphostoli. Noma—noma, ini . . . Awu, umphostoli uyisithunywa senkolo. Igama elithi imishini- . . . *umphostoli* kusho “othunyiwe.” Futhi kungani isithunywa senkolo sifuna ukubizwa ngesithunywa senkolo, esikhundleni somphostoli, angazi. Uhlelo lweBhayibheli lwakho, ngukuthi, ngumphostoli. Futhi ngakho-ke uyathunyelwa. Akafanele neze abe ngumfundisi. Yena . . . umphostoli akudingeki abe ngumfundisi; ufanele nje abe ngothunyiwe. UNkulunkulu wamthuma ukuba enze izinto ezithile.

²¹ Bese kuthi-ke phakathi lapho, ngiyanitshela, ngenkathi siya eNdiya, nokubona labobantu abampofu belele ezitaladini, futhi bebulawa indlala. Nomama abancane nezingane zabo, futhi benxiba okuthize. Futhi bona befa, bona uqobo, ngenxa yendlala, kodwa bengavumeli ingane yabo ife. Futhi ngenca nje, ikota, yopeni, nanomayini. Uma bengathola ukudla okungako njalo ezinsukwini ezintathu, bangakwazi ukuphila. Abanalo ikhaya abangaya kulo. Lapho nje befikelwa ubuthongo, balala esitaladini. Futhi bona . . . ingulube enomgogodla osareza endala, mhlawumbe, ayibi ngaphezulu kwalobo bukhulu, nezinhlangothi zayo zihlangene ndawonye kuvela endlaleni, ihambahamba phezu kwabantu. Nembuzi endala, nayo isithi ayiginqike ibe yizicucu, nayo, ihamba phezu kwabantu. Futhi ziyanuka. Futhi, o, awukaze uyibone ingxubevange enjalo njengoba iNdiya ikuyo! Kusobala, ngokuphathekayo bekulokhu kungaleyondlela. Akuyona into entsha.

²² Basanda kuthola inkululeko yabo cishe eminyakeni eyisithupha edlule, ngokuba ngabinamali ebhange eNgilandi, njengoba nazi. Futhi ba—bangabantu abayinqaba kakhulu.

²³ Angikaze ngiyibone indoda kulo lonke elaseNdiya, enezigidi engizofanele ngizibone, ababenezitho, phezulu ngaphezu kwanoma yikuphi ethangeni labo, phezulu lapha, esikhulu *kangako* ngakhona; bonke bezacile ngempela, abantu abonile. Futhi efasiteleni lami, kwakungaphula inhliziyoyendoda, njengoba indodana yami ihlezi emuva lapho, ilalele. Futhi yahlala efasiteleni futhi yabuka lapho abantu behlezi ezitaladini. Lapho bethola ukuthi ngangikuphi, nabanochoko bengenazandla, izinto ezinjengeziphunzi ezincane ziphakama emoyeni, becela okuthile okudliwayo, noma yini; futhi bengenazinyawo, nokumhlophe ngaphezulu benochoko. Futhi, o, kungukuthi, omunye akakwazanga ukusiza omunye, neze. Futhi, o, ukubona okudabukisa kakhulu owake wakubona!

²⁴ Futhi ngasho ezithunywani zenkolo, ngathi, “Angikwazi nje ukukumela.” Ngikhipha wonke upeni enganginawo, ngawukhipha, nakho konke, ezitaladini. Futhi ngi—ngi—ngacabanga, “Banelungelo nje lokudla njengoba uSarah wami noRebekah benalo.”

²⁵ Futhi—futhi—futhi aniqondi nje ukuthi nibusisekile kanjani, bantu. Manje, kunjalo, anikuqondi. Niyazi, benifanele nibheke phezulu futhi nibone ukuthi kuvelaphi. He! Kuza... Futhi abantu baseMelika bafana nengulube ngaphansi kwesihlahla sama-aphula. Niyazi, yona... usuku lonke ama-aphula azoyishaya ekhanda, futhi izowadla, futhi ingalokothi ibheke phezulu ukuze ibone lapho evela khona. Futhi yileyondlela esiyiyo. Asilokothi sikucabange, ngiqonde, nonke; Angiqondile nina bantu lapha. NingamaKristu. Kodwa ngi—ngiqonde abantu bebonke, ukuthi bamane kanjani... aba—abaqondi ukuthi babusiswe kangakanani futhi baphila kahle kanjani.

²⁶ Udoti waseJeffersonville ubungondla, namhlanje, ubungondla ingxenye eyikota yeNdiya. Kunjalo. Kunjalo, futhi bangakujabulela ukukuthola, noma yini. Bona...

²⁷ Ubona indoda emgqonyeni kadoti; ithi, “Awu, Mfowethu Branham, kuthiwani ngalwomfo na? Azikho izingubo, neze, futhi zimanikiniki.” Kodwa, bukani, into kuphela azofanele ayenze wukucela isihawu, futhi bazomsiza. Lowomfo akanaso isihawu, laphaya. Yena, ikakhulukazi, uhlala emjondolo ndawana thize, lapho, uma lina, angagibela inqola yezimpahla kaloliwe.

²⁸ Akanayo into angaya kuyo. Lapho ewela khona, uvele alale lapho. Futhi bayabacosha lapho befa, futhi babashise, babaphonse emgodini omkhulu, noma kwenye indawo enjalo, futhi babasuse ezitaladini, kumbe noma yini; abanochoko, kanjalonjalo. Akekho obafunayo. Ayikho indawo abangaya kuyo. Lutho. Balambile. Bayizidalwa ezingabantu njengathi nje.

²⁹ Futhi ngiyakutshela, mfowethu, a—angikwazanga ukukumela. Ngacishe ngaquleka. Futhi kade ngisekhaya

manje, zonke lezinzinsuku, kusukela ngeSonto eledlule. Futhi angikwazanga ukuphuma ekamelweni. Umkami lapho uyalazi iqiniso, cishe izinsuku ezinhlanu. Kwakuthi akungibulale. Ngisho nalapho udokotela wethu ethatha umfutho wami wegazi, uthe, “Ndoda, kungcono uphumule.” Wathi, “Imizwa yakho iphansi kangangokuthi umfutho wakho wegazi wehle kakhulu, futhi ungeke ngisho ubeke, uphakamise igazi lakho, kanjalo, ukulikhuphula futhi.” Ngi . . . Kwacishe kwangiqhekeza kabili, ukubona izinto ezinjalo.

³⁰ Futhi, lokho, futhi ezinye zezithunywa zenkolo zathi, “Mfowethu Branham, uma lokhu kukuzwisa ubuhlungu, ungalokothi uye endlini engaphakathi, ngoba kuningi, kubi kakhulu kaningi kunalokhu.” I-Bombay idolobha labo elikhulu kunawo wonke, nedolobha elihle kunawo wonke abanalo. Futhi nifanele nilibone!

³¹ Futhi manje ezinkolweni ezikulolohlangothi, angikaze ngikubone okunje, izinkolelo-ze eziningi kangaka! Abantu, abayizimpuputhe ngokuphelele, ngenxa yokubuka ilanga, bekhonza ilanga; bavele baphuphuthetheke, bebheke ilanga.

³² Ngabungazwa lapho ngu, awu, usaziwayo, kuyiqiniso lokho, kuvela kuMnu. Nehru, nomongameli, nephalamende kanye nabo bonke. Nginamathikithi abo nezinto, khona lapha ephaketheni lami, amakhadi abo amancane, kanjalonjalo. Bebekahle. Bekungeka kwaba kahle. Bakuphatha kahle.

³³ Kodwa ngaya kumphathi-dolobha waseBombay, ehhovisini lakhe. Indlu yakho yezinkukhu ibukeka ingcono kakhulu, niyabo, kokuhle kunakho konke ababenakho. Futhi ngakho-ke akukho lutho lokudla. Futhi ezitaladini, ukubona okudabukisa kakhulu owake wakubona. Lapho uthumela izijumba zakho zo “kunakekela,” zithumele eNdiya. Yebo, mnumzane.

³⁴ Manje, angikho lapha njengomgxeki. Ngimtshelile umkami, ngehla, “Uma kukhona noma yini engifuna ukukubalekela,” futhi ngicela lelibandla lingikhulekele, “ukuyeka ukugxeka.” Ngiyagxeka enhliziyweni yami, futhi a—angiqondile ukuba ngaleyondlela.

³⁵ Ngokushesha nje lapho ngifika emhlabathini waseMelika, ngaphambi kokuba ngifike lapha, ngibone abantu baseMelika futhi ngaqala ukugxeka ngaleso sikhathi, ngenkathi ngibheke futhi ngibone umama osekhulile kwingemuva lebhanyoyi. Besiza ikilasi lesibili, indlela, ngempela, abashumayeli okufanele bahambe ngayo. Futhi emuva endizeni, umama omncane emuva lapho nabantwana abancane, futhi lapha bekunomfo ehlezi lapho eqophisana nalabo bantwana ngoba bona . . . kade sibe . . . Bengikade ngisemoyeni amahora angamashumi amahlanu nesishiyagalombili. Kodwa bona . . . futhi bebekade bephakathi cishe—cishe amahora angamashumi amathathu nanhlanu; abafu abancane bandla, bengahlaliseki, nabo beqhubeka.

³⁶ Bese-ke ngibona abesifazane baseMelika bevuka, begqoke okokuziphatha okubi kakhulu! Ngisho nasekuziphatheni kwabo okubi, ukulamba kwabo—kwabo, labo besifazane bangeza lapha futhi bafundise laba besifazane baseMelika ukuthi bangaphila kanjani ngokuhloniphekile. Kunjalo. Ungalokothi. . . Esitaladini, angikhathali uma kungumkakho, awukwazi ukuma phakathi kwamayintshi ayisithupha kuye. Bazokungenisa, niyabo, kunjalo. Akukho ukuqabulana nokuthandana, nezinto, ezitaladini lapho. Futhi abesifazane babo abalokothi babheke indoda ebusweni bayo, uma bekhuluma nayo, babhekisa ikhanda labo phansi *kanje* bese behamba. Futhi ba—futhi ababavumeli esitaladini kanjalo, kanjalonjalo. Futhi yizimilo. Futhi ukuza uthole abantu abalambile, nabahedeni, njengoba kwakunjalo, njengoba lokho kwakunjalo, nokubona ingxenye ephansi, eyehlisiwe yesizwe sakithi lapha, kungenza ngibe ogxekayo.

³⁷ Futhi ngi—ngama ehhotela, eTaj, eTaj Mahal. Ngiqagele uBilly. . . Ukubiza kanjani lokho, Billy na? Ubungenzenjani. . . Billy Paul, ukubiza kanjani lokho, iTaj Mahal Hotel? [UMfowethu Billy Paul uthi, “Taj Mahal.”—Umhl.] ETaj Mahal, ya, noma kanjani, futhi e—ehhotela lapho. Futhi uBilly ungufakazi.

³⁸ AmaMelikana amabili ayangena. Futhi ngenkathi eya esitaladini. . . Sawabuka lapho ephuma, ase ephumela phakathi kwalabobantu abampofu phandle lapho. Nomfanyana osekhlulile wagijimela kuwo. Kukhona uhlobo oluthile lwesifo abalutholayo. Cishe wayeneminyaka eyisishiyagalombili ubudala. Uzwane lwakhe lwalucishe lube lukhulu *kangako* nxazonke, ezimbili zazo; zaphakama cishe zaphakama *kangako*, futhi wadingeka adonse izinyawo zakhe ezincane *kanjalo*. Wenyuka futhi wacela upeni, niyazi, noma into efana naleyo, ukuba azitholele okuthile okudliwayo. Futhi lawo maMelikana athi. . . [UMfowethu Branham ulinganisa ngeminwe futhi ulingisa impendulo yabo.] Apenduka kanjalo, ase ehamba.

Ngathi, “Nkulunkulu, yiba nomusa.”

³⁹ Oqhoshayo! Futhi uNehru kanye nabo wayekhuluma nathi, wathi, “Singathanda ukuba nendlela yenu yonke yokuthi kanjani. . . nentando yeningi yenu, nokunye nokunye kanjalo, kodwa asiwufuni umoya wenu.” Kunjalo. “Asifuni umuzwa wokuba namawala, ophakeme eninawo nonke eMelika. Asiwufuni.” Niyabo? Abazange banqikaze ngokusitshela futhi. Bathi, “Asikufuni lokho.”

⁴⁰ Futhi ngathi, “Lokho akusikho ukumela kweqiniso kobuKristu.” Ngathi, “Lokho kuwuhlobo lokuzenzisa.” Nakanjani. Ngathi, “AmaKristu awenzi kanjalo. Qhabo, mnumzane.” Ngathi, “Bonke eMelika abenzi kanjalo.” Ngathi, “Sinabantu abathobekile nabamnandi nje njengoba benza

noma yikuphi emhlabeni. Kodwa sinabathile. . .” Ngathi, “E— ekudabukeni kwami, ukukusho,” ngathi, “iningi labo, neningi, yilolo hlobo oluphakeme, olukhukhumele, kanjalo.”

⁴¹ Futhi ukuza lapha, kungenza ngibe ngogxekayo, niyabo, futhi angifuni ukuba ngaleyondlela. Futhi ngathola, emva kokuningi kangako, ngibona okuningi kangako, nayo yonke into enjalo, kwaze kwathi, umfowethu nodade, abangane bami bakudala lapha basetabernakele, mazibusizwe izinhliziyu zenu. Anikuqondi engidlule kukho. Izinsuku zami zokuzama ukunondla nakho konke. Futhi ngizama ukwenza konke okusemandleni ami ukuba ngiphendule phambi kukaNkulunkulu ngolunye usuku. Kodwa ngikwenzile. . . Ngakho-ke uma ungibona ngenza okubi, ungangilahli, ngidabukele nje, futhi uzame ukungiqondisa, niyabo, ngoba a— angiqondile ukuba ngaleyondlela.

⁴² Kodwa ufanele udlule kokuningi kakhulu, aniqondi, futhi nifanele nigibele ngaphezulu kakhulu kakhulu. Benginganitshela izinto kulokhu ukusa, obekungeke kube ngokomthetho kimi ukuba nginitshele khona kulokhu ukusa, beniyiqonda ukuthi kungani bengiphezulu lapho izinsuku ezinhlanu, ekhaya, futhi ngangakwazi ukuhambahamba. Kunjalo. Anikuqondi.

⁴³ Kanjani, kwenzekeni kusukela kumshumayeli omncane omdala omsulwa emi lapha epulpiti, okudlule kuleyohliziyu, futhi kwanqamula, futhi kwashaya kwadlula, futhi kwadonsa kwadlula. UNkulunkulu kuphela owaziyo. Angikuxoxi ngisho nakubantu, hhayi ngisho nakumkami uqobo, Ngivele ngikugcine phakathi kukaNkulunkulu nami, futhi ngiqhubekele phambili ngokusemandleni ami onke. Kodwa uyaqonda ukuthi, isidalwa esingumuntu, ingqondo yaso ingama kakhulu kuphela, bese-ke siyaphuma, niyabo. Futhi okungibambile, angazi, bekunguNkulunkulu yedwa okwenzile.

⁴⁴ Manje, kukhona zonke izinhlobo zezinkolo eNdiya. Yonke into inenkolo. Yonke into inendlela yayo. Ngabungazwa owomlando. . . Akukaze ngaphambili, ukuthi izinkolo zaseNdiya zike zihlangane ukuze zijabulise umKristu. Kodwa emasontweni amabili edlule, ngoLwesine olwedlule, ngabungazwa izinkolo zaseNdiya.

⁴⁵ Futhi abaningi babo bakhonza izimpukane. Futhi bakhonza izinkomo. Futhi bakhonza, o, yonke into. Futhi babelapho, amaJain, ngenkathi sasihlezi ndawonye, ethempelini labo. Lapho abapristi babo. . . Leyo nkolo yasungulwa ngaphambi kokuba ubuKristu buke buzalwe; eminyakeni eyizinkulungwane ezintathu noma ezine edlule.

⁴⁶ Banomuzi wezindela, banezindela zesilisa, uhlobo impela lobuKatolika. Bakhapha izintshebe zabo ngezandla zabo,

nezinwele zabo ekhanda labo, *kanjalo*, ngezandla zabo, bese beqala ukubuya. Awukwazi ukukusika.

⁴⁷ Futhi banjalo ngazo zonke izindlela, baze ba—bathatha a—umshanelo ne. . . noma imophu encane. Bahlala lapho; izindela zesilisa zenza la mamophu amancane. Futhi baya ngaphambili, *kanjalo*, ukuqinisekisa ukuthi awuyinyatheli intuthwane noma okuthize, ukubulale. Uma bekuyokwenzeka, bekuyoba yisono esibulalayo, futhi ubungeke uthethelelwe. Bathwala into emhlophe emlonyeni wabo, nasezindlebeni zabo, lapho, uma bephefumula, bekuyokwenzeka ukuthi baphefumule imbuzane encane, bebengasoze bathethelelwa ngakho. Niyabo, i—ibulale okuthile. Futhi, o, he!

⁴⁸ Babengawemukela kanjani umhlatshelo weGazi leNkosi uJesu Kristu na? Babezwile ngaYe, kodwa abakukholwa. Bayazi ngoJesu. Izithunywa zenkolo ziyakuthatha. Wathi, “O, yebo, kodwa nina bantu nixovekile.” Wathi, “Wena—wena—wena ucabanga ngaleyoNdoda uJesu. . . Ukuba WayeyiNdoda engcwele, nivumele abantu abanonya baMbethele na? Umbhedo!” Wathi, “Wagibela ihhashi wagibela waya eZulwini. Yilapho aya khona.”

⁴⁹ Futhi—futhi amaSikh, agqoka umshuqulu; banommese phakathi *lapha*. Futhi ngaso sonke isikhathi lapho bethola umKristu efulathele, bayambulala. Niyabo, ngoba uma efika eZulwini. . . UmKristu uya ezulwini, naye. Kodwa lapho efika eZulwini, uzoba ngumKristu; uzoba yinceku kwiJain, niyabo. Ngakho-ke angaba nezinceku eziningi uma engasusa eziningi zazo phansi lapha emhlabeni, niyabo. Futhi ngakho-ke uma ebulala wena, uyabulawa nje, yilokho kuphela. Futhi emuva emshuqulweni wabo, ungasho, banekama elincane elinamathele lapha, nommese unamathele eceleni lapho. Futhi bafuna wena kuphela ufulathele, yilokho kuphela abafuna ukukwenza. Bese kuthi-ke, yonke into nje, izinkolo zomhlaba!

⁵⁰ Futhi ebalandisa ngalobobusuku, ngobusuku bokuqala bomhlangano, lapho yayingekho nhlobo indlela yokulinganisa abantu ababelapho. Yayingekho indawo owawungababeka khona. Emvuleni yokushitsha kwenyathi yonyaka, okwakuyizimvula, yayiqhubeka; nabantu belele phandle lapho, futhi bengenakuzisiza. Futhi, o, izimo ezinjalo ezidabukisayo. Futhi kwenzeka ukuthi owokuqala wakhuphuka, nanoma yini ababengayisukumisa, kwakungumfana omncane, owayeyi. . . Ngikholwa ukuthi wayengumHindu. Wayengeyena, uPaul na? Futhi akakwazanga. . . umntwana omncane oyisithulu nesimungulu, futhi wazalwa eyisithulu futhi eyisimungulu.

⁵¹ Futhi ngathi, “Manje nalu udaba lokuqala, umfana omncane lapha.” Ngathi, “Manje ngamunye wenu, oyedwa, amaJain, uzozama ukubenza babe ngabakaMohamede; nabanye, bezama ukukutholela izinto ezehlukene, futhi. . . ? . . .”

⁵² Futhi bonke bafunda amaBhayibheli abo abanawo, hhayi leliBhayibheli, futhi baneBhayibheli leKoran, niyakwazi lokho. Ngakho-ke bane...Lokho kungokwabakaMohamede. Futhi ba—banabasunguli abahlukene.

⁵³ Manje, kukhona abanye babo lapho abakholwayo, ukuthi, “Umuntu ungukulunkulu, ngokwakhe; ukuthi wonke umuntu ungukulunkulu. Futhi njengoba ungeono, ungukulunkulu ongeono.” Futhi, o, ku—kubi kabi ukubona ukuthi benza kanjani.

⁵⁴ Futhi laphaya, ngathi, “Bhekani manje, banumzane abahloniphekile,” Angikwazanga ukubabiza ngabazalwane. Ngavele ngabalandisa njengabanumzane abahloniphekile bezinkolo zomhlaba. Niyabo? Futhi ngathi, “Manje ngifuna ukunibuza okuthize. Lapho...Sikhona sonke namuhla, noma kulobubusuku, njalo. Futhi zonke lezizinto ezehlukene; futhi nikhonza izinkomo, futhi nikhonza yonke into.” Futhi ngathi, “Yikho konke, uma nizongixolela, inkolelo-ze.” Bonke babekwazi ukuqonda isiNgisi; babengakwazi ukuphendula ngaso. Kodwa, i-England ibalawule isikhathi eside kakhulu.

⁵⁵ Ngathi, “Nina ni—nina nilapha, futhi si...Ngamunye, nina nimelele izinkolo ezahlukene.” Ngathi, “Futhi hambani futhi niphendukele kwenye inkolo. Thathani u—u—umSikh, ukuba nimenze umJain; futhi thathani okaMohamede, ukuba nimenze u—uBuda, nokunye nokunye kanjalo.” Ngathi, “Kungukushintsha nje komcabango. Yilokho kuphela.”

⁵⁶ Ngathi, “Sinento efanayo eMelika. Asigonyiwe kulezi zinto,” ngathi, “kodwa sonke sikholwa kuNkulunkulu oyedwa.” Ngathi, “Manje-ke, sineMethodisti, neBaptisti, nePresbyterian, futhi baphendukela kwenye inkolo, omunye phakathi komunye, ukuze bangene enhlanganweni.

⁵⁷ “Kodwa nonke niphendukela kwenye inkolo nisuka kukulunkulu oyedwa niye komunye, niyabo. Kodwa,” ngathi, “manje ikuphi okuyikho na? Kungukuthi, zonke, izinkolelo-ze.”

⁵⁸ Ngathi, “Sona kanye isidalwa, impukane oyikhonzayo, inkomo oyikhonzayo, ihhashi, noma kungaba yini, UNkulunkulu uSomandla wadala leso sidalwa, niyabo.” Futhi ngathi, “Nina nikhonza indalo esikhundleni soMdali, niyabo, isidalwa,” ngathi, “kukho konke. Manje, akukho noyedwa wabo...” Futhi abanye babo nezithixo nokunye nokunye. Ngathi, “Akekho noyedwa kubo onganisiza. Akekho noyedwa kubo ongaphendula. Bonke bayizimungulu, futhi akekho noyedwa kubo okwazi ukuphendula. Akekho kubo ongafika ngesenzo.

⁵⁹ “Kodwa Munye kuphela uNkulunkulu weqiniso nophilayo, futhi uJesu Kristu uyiNdodana yaKhe.” Futhi ngathi, “Manje yilowo engize lapha ukummela.”

⁶⁰ Ngathi, “Manje, njengoba u-Eliya, umprofethi, aletha bonke abaprofethi bakaBali, kanjalonjalo, eNtabeni iKarmeli, ukufakazela nokusho ukuthi ungubani uNkulunkulu,” ngathi, “manje yinye kuphela into ukuba uyenze. Futhi, khona-ke, uma onkulunkulu benu beqinisile, khona-ke ake ngishiye owami futhi ngikhonze abenu.

⁶¹ “Manje nakhu kumi umfana oyisithulu nesimungulu. Yimuphi owonkulunkulu benu ongamphilisa, amnike okwakhe—mnike okwakhe—ukuzwa nokukhuluma kwakhe na? Yilokho engifuna ukukwazi. Niyabo? Imuphi ongabuyisela ukukhuluma kulomfana na?” Futhi wonke umuntu wathula.

⁶² Ngathi, “Manje ubuKristu buye bamelwa kini, ngesimo semfundiso, namapheshana, naseBhayibhelini.” Okungukuthi, ngikukho, ngamaphesenti ayikhulu. UNkulunkulu asize lezo zithunywa zenkolo eziya lapho ukuba zihlale lapho! Yebo, mnumzane. “Kodwa,” ngathi, “ayikamelwa ngokugcwele kini.” Niyabo? Ngathi, “Imelwe kimi, ngeZwi kuphela. Kodwa uNkulunkulu owaloba leloZwi, osuvele ulifakile enhliziyweni yakho, manje usefike endaweni kuze kuba Uzokwenza iZwi liphile, niyabo, azenze Yena uqobo eZwini.”

⁶³ Manje, ngathi, “Nakhu kumi umfana. Uyisithulu nesimungulu. Akakwazi ukukhuluma noma ukuzwa, noma lutho. Uzalwe enjalo.” NoMoya oNgcwele lapho futhi wembula izono nezinto, abantu. Futhi babevele bacishe baquleke lapho bekubona lokho, niyazi.

⁶⁴ Futhi bonke bebanga umsindo omkhulu kakhulu, wawungeke ukuqonde, ngoba nje babenabantu ababuthelwa impi ngezikhathi ezithile ukuba babaqaphe, niyazi. Futhi babephansi naphezulu nje. O, he! Bathi abantu abavela kulo lonke elaseNdiya babelapho. Ngakho-ke u—ubungeke usho ukuthi yini eyayilapho, niyabo, ukuthi bangaki noma lutho, ubungekuqonde.

Ngakho-ke, manje-ke, lomfana omncane, ngenkathi ngimenyusa lapho.

⁶⁵ Futhi ngathi, “Manje, Baba waseZulwini, Uyazi ukuthi nginjengalawa amanye amadoda lapha. Bengiyoba sesimweni nabo, futhi okubi nakakhulu, ukuba bekungengenxa yomusa waKho, uyabo. Ungisindisile. Futhi mina—mina . . . Konke lokhu kugcotshwe nguWe, hhayi okwami uqobo. Futhi, manje, Uyazi ukuthi angilokothi ngisho ukuthi ngingenza into eyodwa. NguWe, Nkosi. Kodwa khona lapha, kuyilapho izinkolo nezinkolelo-ze zalezizwe . . . Njengoba kwenzeka emihleni ka-Eliya umprofethi, njengoba kwakunjalo emihleni kaJesu, iNdodana yaKho, kunjalo namanje futhi.”

⁶⁶ Ngathi, “Ukuze kwaziwe, Nkosi Nkulunkulu, kanye futhi, ukuthi Nguwe wedwa uNkulunkulu weqiniso nophilayo, naLowo Owenza isintu, futhi angenza isimungulu sikhulume,

noma isithulu sizwe.” Ngathi, “NgiyaKucela, eGameni leNdodana yaKho, ngokweZwi laYo; wathi, ngicele noma yini kuWe, njengekholwa elingumKristu, ‘cela noma yini’ eGameni laKhe, kuBaba, uyakuphiwa khona.” Ngathi, “Manje ngiyalikholwa iZwi laKhe, futhi ngicela umoya wobumungulu nobuthulu ukuba umshiye umntwana,” kanjalo.

⁶⁷ Ngase ngishaya izandla zami *kanjalo*. [UMfowethu Branham ushaya izandla zakhe kanyekanye kanye—Umhl.] Futhi waphenduka waqalaza. Wayephakamise izindlebe zakhe *kanjalo*. Futhi wayelapho-ke, ekwazi ukukhuluma noma ezwe kahle njenganoma yimuphi umuntu ezethamelini, kanjalo.

⁶⁸ Awu, lokho kwakuqala! Okulandelayo, khona-ke awukwazanga . . . Kwadingeka bangikhiphe. Ayikho indlela. Futhi bavele nje . . . Bangikhumula izicathulo, cishe impela, bakhumula izingubo zami. Amabutho awakwazanga ukubabamba. Abantu ababuthelwa impi ngezikhathi ezithile, onogada, abakwazanga ukubabamba. Babegijima, ngqo, baphule lowomugqa wonogada, kanjalo. Bayokukhonza, niyabo, uma be—uma bengakwazi. Abaqondi. Akunandaba ukuthi uzama kangakanani ukufika kubo, abaqondi.

⁶⁹ Olandelayo kwakuyindoda, ngokuhlwa okulandelayo, kwakuyindoda eyayikade iyimpumpithe, o, cishe iminyaka engamashumi amabili noma amathathu, okhonza ilanga, ebuka ilanga aze avaleke amehlo akhe. Waye*kanjalo*, ebuka elangeni ngqo, waze waba yimpumpithe ngokuphelele. Wayengakaze abone iminyaka engamashumi amabili noma amathathu. Kwenzeka ukuthi abe ngolandelayo, uzongolozela indlela yakhe uyadlula, ukukhuphukela lapho, ngobusuku obulandelayo.

⁷⁰ Ngathi, “Manje, imuphi ongowayizolo ebusuku na?” Ngemva kokuba sengiqedile, wawungezwe nokuzwa, niyabo. Babekhona nje yonke indawo, yonke inkolo nento. Ngathi, “Bangaki kini manje abafuna ukwamukela iNkosi uJesu Kristu na?” Niyabo. Futhi yonke into eyayingabonwa, yemukela iNkosi uJesu Kristu njengoMsindisi womuntu siqu, yonke indawo. Futhi—futhi, kusobala, ubungeke . . . Lapho ngangingabona khona, njengoba ngangingaboni kakhulu.

⁷¹ Si—sasingeke sibe nendawo evulekile, izimvula ina, nezinto ezinjalo. Futhi abantu nje lapho futhi wawungakwazi ukufika kubo. Futhi, o, kwakungukubona okudabukisa kakhulu owake wakubona. Futhi—futhi bona beseza bewela imigwaqo nezinto, bedonsa imbuzi endala, niyazi, noma enye into efana naleyo, bezama ukuya emihlanganweni.

⁷² Kwase kuthi-ke ngobusuku lapho indoda eyimpumpithe, ngathi, “Manje yimuphi konkulunkulu benu ongayinikeza ukubona kwayo na?” Ngathi, “Nangu omunye wabakhonzi benu, nakuba inkolelo-ze, iye yakhipha amehlo akhe, ebuka ilanga.”

Ngathi, “Ikhonza ilanga ngoba iyazi ukuthi iyisidalwa esithile esadalwa, esidaliwe, isidalwa esithile esidaliwe, okuthize.”

⁷³ Kodwa, ngathi, “Yena impela uMdali owadala ilanga, wadala amehlo kulo muntu; niyabo, Lowo ofanayo.” Futhi ngathi, “Manje, uma Ethanda, uNkulunkulu uzomnika ukubona kwakhe; ngaphambi kokuba ngiphinde nginibuze, bangaki kini abazokwamukela iNkosi uJesu Kristu njengeNdodana kaNkulunkulu, ebethelwe esiphambanweni na?”

⁷⁴ Abazange baqonde ukuthi lowoMuntu ongcewele wayengake kanjani, abe yilokho esikushoyo, umKristu akushoyo, wayeyokufa. Ngathi, “Isizathu sokuba Wayefanele afe kwakuwukuba asuse izono zethu.” Ngathi, “Wayengesuye uMuntu wesithathu, noma uMuntu wesibili. WayenguMuntu ofanayo, enziwe inyama ukuze asuse isono sethu.” Ngathi, “Yena, Wayefanele afike futhi enze. . .”

⁷⁵ Futhi ngabanika indaba encane engishumayele ngayo lapha, ngobusuku bangaphambi kokuba ngihambe, yenyosi, niyazi, ukuthi itinyela kanjani, bese-ke ishiya udosi lwayo, niyazi, futhi ayisakwazi ukuphinda itinyele. Futhi kwakufanele kube yinyama yomuntu, ukuba i—ukuba inyosi yokufa ukuba itinyele, ngoba ukufa akukho emphefumulweni. Ukufa kusemoye. . . enyameni. Kwaba njalo. . . UNkulunkulu wadingeka abe yinyama, ukuze asuse udosi lokufa. Futhi ngakho-ke ngenkathi. . . Bafanele bakubone lokho, niyazi, ngoba kunezinambuzane eziningi eNdiya, futhi babe—babe. . .

⁷⁶ Ngathi, “Manje bukani. UNkulunkulu angakwazi, yena impela uMdali. . . Le ndoda, enkolelweni-ze yayo, ibheka ilanga, izama ukuthola isihawu ngomphefumulo wayo, ngokuba iyazi ukuthi ifanele iye ndawondawo lapho ifa, isuka lapha.” Ngathi, “Nakuba ilapho, amehlo ayo aphumile; futhi ngokungazi yakwenza lokhu. Kodwa yena kanye uMdali owenza ilanga alibukile, angakubuyisela ukubona emehlweni ayo.”

⁷⁷ Ngathi, “Ungavuma, mnumzane, ukwamukela iNkosi uJesu Kristu njengoMsindisi wakho, futhi uzoshiya zonke izithixo nakho konke okunye, futhi uzoMkhonza inqobo nje uma usaphila na? Uma uvuma, phakamisa izandla zakho.” Nomfo omdala ompofu waphakamisa izandla zakhe eziqhaq hazelayo. Yonke into elapho imane igqoke isiqeshana sendwangu yokhalo kubo, niyazi. Futhi waphakamisa izandla zakhe, ukuthi wayezokwenza.

⁷⁸ Futhi abakaze bahlale uma besesontweni. Lutho nhlobo. . . Abalokothi babe nezihlalo noma lutho. Bavele balale phansi, noma bahlale phansi, noma bawe phansi, noma banqwabelane, noma yini abangayenza. Ungacabanga ukuthi bekuyoba njani. Ngokubona kwakho nje, uyazi, abantu banjalo.

⁷⁹ Futhi ngakho ngakhuleka eNkosini enhle ukuba iyinike ukubona kwayo. Futhi lapho, ngomusa kaNkulunkulu,

leyondoda eyimpumputhe ngokuphelele, izinyembezi ziqala ukwehla ebusweni bayo obushwabene nesilevu, niyazi, intshebe emhlophe, yehla kanjalo. Futhi iqala ukuklabalasa okuthile ngolwimi lwayo. Futhi wonke umuntu uqala ukumemeza kakhulu. Futhi nansi ihamba iphumela lapho, imbambatha wonke umuntu kanjalo. Yayingabona, indoda eyayikade iyimpumputhe.

⁸⁰ Manje, uMfowethu Cox kanye nabo, ngiyacabanga, uhlezi ngemuva. Anganikhombisa izincwadi zokuqinisekisa, zalezi zinto ezingenile zivela eNdiya, futhi bekungathatha isikhathi eside, eside, eside.

⁸¹ Kodwa ngendlela ebesinayo, a—angikwazanga ukuhlala. Kungukuthi... Angiboni ukuthi ngike ngangena kanjani ubusuku obuhlanu. Ukuba kwakungengenxa yomfana wami emuva lapho, uBilly Paul, nosizo lukaNkulunkulu, angazi ukuthi ngangiyoke ngiphumelele kanjani. UBilly wanamathela kimi. Futhi yena—wangidlulisa, wazama ukungidlulisa. Nalabobantu, niyazi, lokho ngukuthi... Futhi banovalo kakhulu. Abafuni ukulimaza lutho, noma lutho. Futhi nizofanele nje niwele, niyabo, ngoba uzofihlizwa phansi ngaphansi kwesixuku, futhi thina—thina beseingeke sazi, niyazi. Bekuyovele kukunyathele ufe. Niyabo, ufanele nje udlule kukho.

⁸² Ngakho-ke, awu, ngibuyele ekhaya futhi, ngomusa kaNkulunkulu. Bengingasho okwengeziwe, kodwa yisikhathi sikaSonto sikole. Angifuni ukuthatha ukushumayela iZwi enkulumweni yobuthunywa benkolo.

⁸³ Noma isijumba so “kunakekela” onaso, futhi ufuna ukuthatha iseluleko, sithumele eNdiya. Angimelene lutho neJalimane; bangabantu abalungile, ngokuqhathaniswa nalaba abanye abantu. Kodwa, mfowethu, dade, sibathumelela izinto kuphela ukuze bazakhe, bese-ke beba nenye impi nabo, niyabo. Kunjalo. Asikuthumele ndawana thize lapho kudinga ukuba khona ngempela, niyabo. Uma unokuthile ongakuthumela, kuthumele eNdiya. Yibo abaswele. Futhi abampofu, abangafundile; banamagugu emvelo, kodwa abanabo ubuhlakani bokwazi ukuthi bakuthuthukise kanjani. Okuwukuphela kwento abayaziyo ukucela, futhi yilokho abakwenzayo.

⁸⁴ Futhi babezongiyisa e... Niyazi ukuthi ngikuthanda kahle kangakanani ukuzingela. Babezongiyisa ekuzingeleni ingwe enkulu yaseBengal phezulu lapho, ngezindleko zabo. Ngathi, “Ngenzeleni umusa. Thathani yona leyo mali ebeniyoyisebenzisa kulokho, futhi nondle labo bantu abampofu laphaya. Ngizoya ekhaya ngaphandle kwakho, niyabo. Kunjalo, ngoba mina—ngingaba nokuzingela kwenye indawo, niyabo.”

⁸⁵ Uke waba nanoma yiziphi izingubo ezindala, noma yini ofuna ukuyithumela ngaphasheya, yithumele eNdiya.

Niyabo? Sengihambe cische umhlaba manje, futhi ngi—ngi—ngiyazi ukuthi ngikhuluma ngani. Futhi, njengomzalwane ongumKristu, iNdiya iswele.

⁸⁶ Manje, ngifika ekhaya, ngafeza konke iNkosi eyayingitshela ukuba ngikwenze, ngokwazi kwami, ngokokwazi kwami okwedlula konke. Kuleli viki elizayo, ngizonitshela okuncane okwenzekile.

⁸⁷ Bengidla idina nombusi. Babezonginika ilayisi elidala lapho, nezinyawo zezimvu ziphekwe kulo, futhi liyoliswe ngamafutha omnqumo. Ungacabanga, nje kungenalutho njengoba kungaba njalo. Ngi...kwangigulisa kakhulu angikwazanga nanokukumela. Ngacishe ngalungela ukuphalaza nje. Umbusi walunguza futhi wathi, “Mnumzane, ngikhulwa ukuthi uyagula.”

⁸⁸ Futhi ngathi, “O,” ngathi, “ngicabanga ukuthi ukudla kuhluke kancane.”

⁸⁹ Lapho sifika ehhotele, kwakukhona udokotela ozimele wombusi lapho, engilindile. Wathi, “Ngifuna ukukuhlola.” Wathi, “Ngingudokotela ozimele wombusi.

Ngathi, “O, ngikahle.”

⁹⁰ Futhi ngakho-ke waqala, kusobala, njengendoda ehloniphekile, njengokuthi, wahamba engibuka yonke indawo. Futhi wathi, “Ngicabanga ukuthi ukahle.” Konke kwahamba kahle waze wathatha umfutho wami wegazi. Wabheka emuva kimi, wathi, “Awukhathele kabi kabi na?”

⁹¹ Ngathi, “Yebo, mnumzane.” Ngiqala ukumtshela imiphumela imihlangano eyaba nayo, leyomibono, niyazi, ngingena kuyo.

⁹² Wathi, “Angiboni ukuthi uphila kanjani.” Wathi, “Angifuni ukukwethusa, kodwa,” wathi, “umfutho wakho wegazi uthi awube phansi ngendlela ongaba ngayo.” Wathi, “Imizwa yakho ibuthakathaka kakhulu, ize ingakwazi ukumpompa iphakamise igazi lakho.” Niyabo? Wathi, “Umfutho wegazi lakho uphansi ngendlela eyingozi.” Wathi, “Uzoba lapha kuze kube nini?”

Ngathi, “O, ngineminye imihlangano emibili.”

⁹³ Wathi, “Awu, ngikweluleka ukuthi ubuyele eMelika ngokushesha ngangokunokwenzeka, futhi uthole udokotela omuhle ngempela ozokubuka,” wathi, “ngoba ngingakweluleka ukuthi ungabi namihlangano okwesikhashana.” Niyabo? Ngamtshela ukuthi lokho kwakunjani. Kusobala, wakubiza nga “mazinga,” niyazi, ukubhoka usukwa kwelilodwa uya kwelinye.

⁹⁴ Ngathi, “Awu, mnumzane, uma ngiya ekhaya,” Ngathi, “Ngithembise abantu baseMelika ukuthi, ngangibanike imihlangano, kusukela manje kuqhubeke ngeke kube yilokho.” Ngathi, “Bona... Bengiyovele ngikhulekele abantu.” Niyabo?

⁹⁵ Futhi, ngoba, ngiyakubona ku—akusebenzi njengoba kufanele. Ngibuka umfowethu, u-Oral Roberts, nabanye balabobafo lapho, abanemihlangano, futhi baze babe nabantu abanengi besindisiwe, lapha eMelika, kunokuba ngenza. Yinto nje engikholwa ukuthi ngiyisebenzise kabi, isipho esikhulu sobuNkulunkulu, sesiphiwo sesiprofetho, futhi ngasisebenzisa ngendlela yokuphulukisa ngokukaNkulunkulu. Futhi angicabangi ukuthi kukhuthazwa uNkulunkulu, noma kuye kwabangela uNkulunkulu ukuba acabange kakhulu ngami, ngokwenza kanjalo, ngoba bekungeke kube nomthelela onjalo.

⁹⁶ Akakaze angitshela ngalabo bantu, niyazi. Wathi kwake kwenziwa lokho. Wamelela ngisho noMose, ngendlela efanayo. UMose wehlela eGibhithe futhi wenza izimangaliso zakhe, ngesinye isikhathi. Kwakuxazulula lokho. Wabamba isandla sakhe, futhi waphulukisa ngochoko; futhi waphendula induku yaba yinyoka, futhi yabuyela endukwini, futhi lokho kwakuxazulula phakade.

⁹⁷ Futhi ngiyacabanga, emva kweminyaka eyishumi yokuwela iMelika, emuva naphambili, futhi ngidabula kuwo wonke amadolobha, abantu bayaqonda ukuthi kuyiQiniso manje, niyabo. Ngalesi sikhathi, kungokokukhuleka abantu, futhi yilokho engihlose ukukwenza.

⁹⁸ Ngibe nomoya omuhle kakhulu—kakhulu. Niyazi ngiyanihanda nina bantu. Futhi nginithanda ngothando olungapheli, noNkulunkulu uyakwazi lokho. Kwadingeka ngibe ngedwa zwi. Kukhona abantu, ngaphesheya kwale—le Melika, engingathanda ukuxhawulana nabo, futhi baye balangazelela ukukwenza emihlanganweni. Angikwazanga, niyabo. Awazi ukuthi lowo mbono unamthelela muni kuwe. Ngokushesha nje lapho uma phambi komuntu, nakho-ke, niyabo. Futhi beningeke nje ngikusho kubantu, ngesinye isikhathi, kodwa nakho kuphambi komuntu. Ngithole izinto, ngabantu, ngifisa sengathi beningazazi. Abantu okufanele babe ngabangane bami, futhi nokho, niyokwazi ukuthi bekungalungile. UNkulunkulu uzokwehla manje futhi angivumele, ngingakutshela izinto ezingakumangaza.

⁹⁹ Futhi lapho ngiwucelile uMoya oNgcwele, uma Ethanda, Angitshela wona. . . NgiMbizile ukuthi Angavele angivumele mina kuqala ngizinze ngibuyele endaweni lapho engangikhona ngenkathi ngisuka etabernakele. Ngibuyele lapho nje, futhi angivumele ngithuliswe phansi, kuze kuba, lapho ngima phambi kwabantu, ngeke kube ngumbono. Kuzoba ngukuthi ngingakuluma nomfowethu futhi ngingasiboni isimo sakhe. Khona-ke nje ngimnikelele umkhuleko, niyabo, futhi kube ngathi. . . Ngiye ngacela uNkulunkulu ukuthi enze lokho.

¹⁰⁰ Ngiza ekhaya. Futhi ngiyazi, kuleli viki, ukuthi akekho oke waba khona endlini. Kuyinto enhle. Sengibe cishe

nezinsuku ezinhlanu phezulu lapho, angikwazanga ngisho nokunyakaza. Ngi—ngike ngaba sendaweni, ngangisukuma, kubukeke sengathi amathambo ami ayebuhlungu, nakho konke. Kusobala, lokho kuguquka nxazonke, impela amahora ayishumi nanye nengxenyane, umehluko, phakathi kweBombay nalapha. Njengamanje sekuyisikhathi sokuthi ngiyo, o, ngi—ngiyobe sengiqedile ukulala ihora noma amabili edlule, niyabo; ngakho—ke kusebusuku, futhi kwashintsha nje. Kwase kuthi—ke lowomfutho wegazi obuthakathaka wehle le kanjalo, futhi angibange ngisakwazi ukwenyuka nokwehla neze. Yilokho kuphela. Ngizilethelile khona, ngizama ukuzigqilaza. Ngakho—ke, manje, ngibuyele ekhaya, ngomusa kaNkulunkulu.

¹⁰¹ Futhi manje, kuleliviki elizayo, ngiyahamba, ukuba nje ngihlale isikhashana, amaviki amabili noma amathathu, ngizikhiphe; ukuhlala ngedwa, ukukhuleka, kuqala. Ngizohamba ngiyozingela, uma iNkosi ithanda. Kodwa ngaphambi kokuba ngenze lokho, kuzoba, ngizohamba izinsuku ezimbalwa ngaphambi kwezinkathi zonyaka nokunye nokunye. Ngikhuphukela eColorado. Ngifuna ukuhlala okungenani amaviki amabili noma amathathu, noma mhlawumbe ngaphezulu, ukuba ngedwa nje nginesizungu sangempela qobo lwami, bese ngithi, “Nkulunkulu, ngilapha.”

¹⁰² Ngingahle ngehle futhi ngicele uMnu. Mishler umsebenzi futhi, uMnu. Mishler, ngibuyele eNkampanini Yemisebenzi Yomphakathi.

¹⁰³ Ngiye nga—ngiye ngagcwaliso lokho Angitshela ukuba ngikwenze. Futhi ngimi etabernakele, kulokhu ukusa, ngendlela nje engahamba ngayo eminyakeni eyishumi edlule. Anginamphathi. Umphathi wami wasula ngesikhathi kushisa. Anginaye umphathi.

¹⁰⁴ Umfana wami uyahamba. Nomfana wami, ohlezi emuva lapho, uya eMbuthweni. Ubekade engubhuti wami. Wanamathela kimi.

¹⁰⁵ Abanye babo babehlale beqophisana nami, “Kungani unoBilly nawe na?”

¹⁰⁶ Ukube benazi nje ukuthi ngamuthwala kanjani lowomfana engalweni yami lapho eseyingane encelayo, engenanina. Ngaligcina ibhodlela lakhe ngaphansi kwekhanda lami ebusuku, kungekho mlilo endlini ukuze ngigcine ibhodlela lakhe lifudumale, futhi ngimcelise. Ubengumngane wami, yonke indlela. Sizofa ngaleyondlela, uma uNkulunkulu ethanda.

¹⁰⁷ Mhlawumbe aye eMbuthweni ngokushesha; uthole amaphepha izolo okwenza isinqumo sakhe, noma ufuna ukuvolontiya noma—noma akhokhe inhlawulo. Awu, ngeke ngibe naye.

¹⁰⁸ Bese kuthi—ke ngi—ngingedwa, kodwa hhayi ngedwa, niyabo. Ukhona Owangikhipha kumama, Ongondlile, Ongidlulise kulezi

zivivinyo ezijulile. Umusa waKhe ungifikise lapha. Ngethemba ukuthi Lowo ukuba angidlulise. Futhi ngifikile endaweni lapho engikhona . . .

¹⁰⁹ Ngifuna ukubuza ibandla into eyodwa futhi ngaphambi kokuba sithole indawo ethile yokufunda emiBhalweni, okungukuthi, ukuthi nizongikhulekela. Ngiye ngaba nomoya wokugxeka, futhi uyangihlupha. Ngitshele umkami, izolo, okokuqala. Kukhona okwenzekile manje, futhi bengihlezi egcekeni, futhi ngimtshele. Wayengikhumbuzile, futhi ngamtshela ngakho. Ngathi, “S’thandwa, ngifike endaweni ngize ngigxeke abantu.” angifuni ukuba . . . O—kungumsebenzi kabani na? Akuwona oyami. Futhi uNkulunkulu nguYe, ukugxeka, hhayi mina.

¹¹⁰ Kwakukhona owesifazane, waya lapho, uNkk. Dowd. Angazi noma nake nezwa ngaye noma qha. O, ihlazo elingaka elaliseNdiya! Yingalesosizathu singakwazanga nokuba nemihlangano yethu endaweni evulekile. Wafika lapho futhi wazama ukuthatha iminikelo kulabobantu. Futhi—futhi—futhi ngoba bebengeke banikeze amarupi abo amancane . . .

¹¹¹ Owesifazane omncane ompofu onomsebenzi, ethwala udaka phezu kwekhanda lakhe, izitebhisi ezikhuphukayo nezinto ezinjalo, kusukela ngelesihlanu nqo kuya ngeleshumi nqo, uthola irupi ngosuku, amasenti angamashumi amabili nanye, niyabo. Kufanele asebenze kanzima ukuze agcine lowo msebenzi. Owesifazane egxambuza odakeni ngamadolo abo, kanjalonjalo, izinto ezincane ezindala ezimpofu, anakekele izingane zakhe ezincane njalonjalo; irupi, amasenti angamashumi amabili nanye.

¹¹² Futhi lapho beqophisana nalabobantu, futhi bethatha lawomarupi futhi bawaguqulele emalini yaseMelika! Futhi bathi, “Uza ukuzothatha esinakho, hhayi ukuzosisiza.” Niyabo, “nina bantu”!

¹¹³ Babengadingeki ukuthi banginike upeni, ukuthi ngidlule noma ngibuye, ngikhokhele izindleko zami, ngikhokhe yonke irenti yehholo, zonke izindleko zehhotela, yonke into. Futhi-ke konke engangikushiya, ngakuyisa ezitaladini, hhayi ukukunikeza umphakathi othile. Ngakukhipha futhi ngakunika abantu abancane abampofu ababulawa indlala. Yilapho imali yenu eyaya khona. Yilapho imali ynu eyaya khona. Yilokho impela, ukwazi kwami okwedlula konke, bengingakwenza mina ngokwami. Ngifisa nje ngabe benginokuningi, engingakwenza ngakho.

¹¹⁴ Manje, kodwa, manje, mfowethu, dadewethu, lona wesifazane waqala ukuthatha iminikelo, futhi eqophisana nabo. Bathi, “Uza ukuzothatha esinakho, hhayi ukuzosisiza. Bengicabanga ukuthi uzosisiza.” Wayefanele ukuba ngumphulukisi ngokukaNkulunkulu.

115 Wayengithukuthelele, ngenkathi ngingaleya eWest Coast. “Howard,” wathi, “Ngifuna ukubona ubaba wakho.” Wayeshade nendoda ethile evela ezansi lapho eGibhithe, noma okuthize. Wathi, “Ngiya eNdiya, futhi.”

116 Wathi, “Awu, nkosikazi, uma lologcobo luphezu kwakhe, thina . . . abantu abafiki nje.”

117 Wathi, owesifazane wathi, “Mtshela ukuthi nginguNkk. Dowd!” Futhi wathi, “Lapho ngiya eNdiya ngaphambi kwakhe, ngizoba nesimo ngaphansi kokulawula ngesikhathi efika khona.” Wathi, “Imihlangano yami mikhulu kunalokhu ake waba nayo, empeleni.” Awu, lokho kuyiqiniso, kungaba njalo, niyabo. Angazi.

118 Kodwa ukucabanga, wayenakho ngaphansi kokulawula, endaweni uze ungakwazi ngisho ukuba nomhlangano endaweni evulekile. Yilokho okwaba yikho. Futhi ba—baqala ukuxokozela, futhi wema lapho wayesethi, “Nina bodeveli abamnyama, nina!” Washo kanjalo. Futhi bazama ukumenza ukuba aphume, futhi wayengekwenze. Futhi omunye wamshaya ekhanda ngesitini, base bemthwala bamkhipha. Ngakho-ke bona, khona-ke, bamphulundlekisa. Wehlela kwelinye izwe lapho, noBaron von Blomberg wadingeka ehle futhi abone inkosi, nezinto, ukumkhipha lapho, agweme ukubulawa kwabantu abaningi. Ngakho-ke, ngakho bona . . . Kwakulapho-ke, futhi ngiyakubheka lokho futhi ngiyakugxeka lokho.

119 Ngiyabuya, futhi into yokuqala eyabekwa ezandleni zami kwakuyi The Voice of Healing, futhi ngiwubonile lomhlangano ka-A. A. Allen futhi ngabona ukuthi lokho kungokungekho ngokombhalo kanjani. Ngase-ke ngiyakugxeka, niyabo, “O, he,” ngiyacabanga. Kodwa bukani abantu abampofu, abantu abathandekayo, uphandle lapho elandela lokho, niyabo, ehamba naye, nabantu abanezinhliziyo eziqotho.

120 Ngiyaqalaza futhi ngibone lezi ezinye izinto eziqhubekayo, futhi kulokho ngi—ngiqala ukugxeka enhliziyweni yami, niyabo. Futhi angifuni ukuba ngaleyo ndlela. Uma ngenza lokho, ngizolahlekelwa umusa kuNkulunkulu. Niyabo? Futhi into kuphela . . .

121 Futhi ngibuka amaMelikana futhi ngibone indlela; bukani abesifazane, ukuthi bagqoka kanjani; futhi ubuke indoda; ukuthi aziphatha kanjani; nokuthi apuza kanjani, futhi bathuke, futhi babheme, futhi bahlafune, futhi bazisho ukuthi bangamaKristu, kuze kuvele kungigulise. Lapho ngibona ukuthi olunye uhlangothi luyini, futhi ngibona lokhu; bese ngibheka maphakathi, ngicabange, “O Nkulunkulu!” Kodwa yizwa lokhu, impi kabani na? UNkulunkulu wathi, “Dedela ukhula nokolo kukhule ndawonye. Izingelosi ziyofika futhi zikwahlukanise ekupheleni kwesikhathi.” Akumina.

122 Ngakho-ke ngisizeni, njengoba ngimi lapha, isandla sami siphakeme, epulpiti, ngisizeni ukuba ngingagxeki muntu. Futhi ngisizeni, ukuze uNkulunkulu anginike umoya enhliziyweni yami, ukuthi, esikhundleni sokukugxeka, ngizobathanda, noma kanjani, futhi ngiqhubeke.

123 Kuvele kwaba ukugaya njalonjalo, nokugaya, nokugaya. Kuze kube, ngingumuntu nje. Amandla engqondo yami ayaphuka kanjalo, niyabo. Futhi ngifanele ngihambe, ngiyophumula.

124 Futhi yilokho engizokuhambela, ukuze ngihlale ngedwa, ukukhuleka ukuthi uNkulunkulu uzosusa lowomuzwa wokugxeka kimi, futhi angincibilikise. Manje, bengingahamba futhi ngenze njengakho, kodwa lokho bekungeke kuvele enhliziyweni yami. Futhi ngiyoba ngumzencisi-ke, ngokwenele impela, niyabo. Ngifuna kusuke enhliziyweni yami, ukuthi nginothando ngempela ngalabo abangathandeki. Lokho uJesu akwenza. Ngenkathi ngigxeka, lapho ngidinga ukugxekwa, futhi noma kunjalo, Usangithanda, noma kanjani. Ngakho-le yileyo ndlela engifuna ukuba yiyo. Ngikhulekeleni.

125 Ngethemba ukunibona futhi, isikhathi eside cishe ngoNovemba, mhlawumbe ngibuye futhi sizobamba imvuselelo lapha etabernakele ngaphambi kokuba thina . . .

126 Ngakho-ke, manje, nansi into eyodwa engiyenzile, ngibuze lokhu. Enye into futhi. Ngine . . . angifuni ukuba nokukhonzisa abagulayo, kungengaphezu nje ngamaduku, noma kanjalonjalo. Ngizama ukusuka kulowombono, niyabo. Futhi ikakhulukazi njengoba ngibuthakathaka njengoba nginjalo manje, futhi ngihambe ngiyoma phambi kwabantu, awu, bese uqala lokho, lowombono uyabuya. Ngifuna ukuhamba futhi ngizithulise lapho engingaphuma khona futhi ngibe nomhlangano ohlukile. Nizongikhulekela, angeke na? [Ibandla lithi, "Amen."—Umhl.] Futhi, manje-ke, futhi ngi—ngiyakhuleka, e—eposini, nokuthumela amaduku nezinto kwabagulayo nabahluphekile—hluphekile.

127 Kodwa lapho abantu bengibiza ngomkhuleko, Ngibabhekisa kuMfowethu Neville, noma abanye babo bonke, ukuba bayokhuleka.

128 Isizathu, uma ngima phambi komuntu, lokho kunginyakazisa ngibuyele kukho futhi, niyabo. Futhi ngifuna ukuqhela kukho, ukuze ngilale phansi, ngithi, "Manje, Nkosi, entandweni yaKho nje. Noma nini lapho Ufuna ngazi noma yini, Uyangazisa. Futhi ngizokugcina kuyimfihlo kimina, ngaphandle uma Ungitshela ukuthi ngikusho." Niyabona ukuthi ngiqonde ukuthini na? Bese-ke ngiphumela lapho futhi ngikhulekele abagulayo, futhi ngiguqule inkonzo yami ngokuphelele. Ngingaba nemihlangano emide, imihlangano engcono,

nakho konke okunye enganginakho, kunengangingakwenza ngaphambili.

INkosi inibusise manje, sisakhothamisa amakhanda ethu.

¹²⁹ Baba waseZulwini, siyaKubonga, kulokhu ukusa, okwesikhathi sokukhuluma ngezimishini, nokuthi Usibusise kanjani futhi wasisiza. Futhi ukuthi ngicabange kangaki, lapho amagagasi belingqika phezulu, nezivivinyo ezinkulu beziqhubeka, ngiyoke ngibuyele ekhaya futhi. Kodwa, nakhu, ngilapha futhi. Nkosi, uyangibuyisela njalo. NgiyaKubonga ngalelibandla, ngomelusi walo, ngabantu balo. Sibusise.

¹³⁰ Futhi manje, Baba, kulokhu ukusa, ngi . . . inhliziyi yami ibheka ngaphesheya lapho eNdiya, futhi ngiyacabanga, kulele phandle lapho kuleso sitaladi, kulokhu ukusa. Konke ezansi ngasohlangothini lwalologu, ezansi kulezo zindawo zezipoki ezisabisayo ezincane, ezansi lapho, labo bantu abampofu, abalambile, ababulawa yindlala, abangafundile; bengayazi iNkosi uJesu, bekhonza uhlobo oluthile lwenkolelo-ze noma isithixo. Manje-ke, Baba, ngibonga kakhulu kanjani ukwazi ukuthi Ungazisile Wena; ukwazi, kungukuPhila.

¹³¹ Manje ngikhulekela ukuthi Uzongisiza. Susa umoya ogxekayo encekwini yaKho, Nkosi. Nkulunkulu, angifuni uku . . . Uma umuntu enephutha, Wena yiba ngumahluleli, Nkosi. Ake ngivele ngithande, noma kanjani. Uzokwenza, Baba na? Uma abesifazane begqoke ngokungafanele, futhi bezisebenzisa ngokungafanele futhi beba izifebe, futhi isizwe sakithi siyacwila, ngingawuguqula kanjani umlando uma Ukukhulumile, Nkosi na? Kodwa ngikhulekela ukuthi Uzongisiza nje, futhi ungivumele ngibe nothando nomusa, ukuze ngibe yinceku yaKho futhi ngenze intando yaKho. Lezi zinto ngiyazicela, Baba, ngenkazimulo yaKho.

¹³² Manje sibusise. Futhi njengoba ngiceliwe ukuba ngifundise iZwi, kancane. Baba, siphe nje umlayezo omncane omfushane manje, ukuze iZwi liphume, ukuthi kuzoba wusuku olukhulu kithi. Sikucela eGameni likaJesu. Amen.

¹³³ Kulungile. Manje ngineyishumi nanhlanu ngaphambi kweleshumi nanye. Ngabe kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Awu, singaba cishe nemizuzu engamashumi amathathu nanhlanu na? Ngabe lokho kuzolungu, futhi siphuma cishe ligamenxe eleshumi nanye na? [“Amen.”] Manje siyaphi na?

¹³⁴ Bengihlezi lapha, ngicabanga ngokufundisa eTestamenteni eLidala. Kodwa, wena, ngokuvamile ngimane nje . . . Ungena eTestamenteni eLidala ngaso sonke isikhathi. Ngakho-ke omunye wathi, “Mfowethu Branham, awazi lutho ngaphandle kweTestamente eLidala na?” Awu, kuhle. Lapho ngifunda lokho, ngizobe-ke sengifunda eLisha. Kodwa lapho ufunda elilodwa, uwafunda omabili. Niyabo, andawonye omabili.

¹³⁵ Kodwa ake siphenye eTestamenteni eLisha, ndawondawo. Angazi ukuthi benitadisha kuphi nonke, noma lutho. Ake si. . . Ngiyanitshela, ake sizwe uJohane oNgcwele. Asibuyele emuva kwesoku 1 sikaJohane oNgcwele, futhi siqale ukufunda uJohane oNgcwele. Manje lokho ngukuthi nje. . . Ngiphenyela kukho nje. Angazi. Ngakho-ke sizozala ukutadisha kuJohane oNgcwele. Ingabe kulungile kuwo wonke umuntu na? [Ibandla lithi, “Amen.”—Umhl.] Kunjalo na? Kulungile, uJohane oNgcwele, isahluko 1.

¹³⁶ Futhi manje, mhlawumbe, ngalobu busuku bangoLwesithathu obuzayo, ngizwile. . . Ngifuna ukuba nani kulobubusuku. Ngifuna ukwehla futhi—futhi ngibe nani kulobubusuku, bese kuthi-ke ngoLwesithathu ebusuku, futhi. Ngicabanga ukuthi ngeke sihambe ngaphambi koLwesithathu, ngakho-ke ngizoba lapha ngoLwesithathu ebusuku. Ngicabanga ukuthi kuzoba ngoLwesine oluzayo noma ngoLwesihlanu, olulodwa, ngaphambi kokuba sihambe. Ngakho ngakho-ke ngizoba lapha ngoLwesithathu ebusuku, uma iNkosi ithanda, ngenkonzo. Futhi manje sifuna u—ukufundisa abanye, mhlawumbe, ngoLwesithathu ebusuku, iNkosi ithanda.

¹³⁷ Awusho, Mfowethu Fleeman, lowo ngumqondo omuhle nje, vele ukhumule ibhantshi lakho manje futhi uzizwe usekhaya.

¹³⁸ Ingabe ukhona umuntu onanoma yini angamelana ngayo nanoma ubani na? Uma unakho, phakamisa isandla sakho bese uya kubo. Manje, ake senze lelidili elidala elilodwa elikhulu lothando, kulokhu ukusa. Wena uthini na? Wonke umuntu, nanoma yini onayo, uma umuntu engekho lapha, ake sithi, “Nkosi Jesu. . .” Asikubeke phansi kweGazi khona manje, futhi, kusukela kulolusuku kuqhubeka, “Angeke ngisacabanga ngakho.” Ake sihambe nje, futhi ake konke kuqale kabusha manje.

¹³⁹ O, ukube ubuwazi nje ukuthi ubufanele ujabule kanjani—kanjani. Kuzo zonke izinkolo zomhlaba, ukuzibona, zonke, zingenasiphelo nje njengoba zingaba njalo. Futhi lilodwa kuphela elingokoqobo, lelo yiVangeli leNkosi uJesu Kristu. Kungenandaba, uma livela ebandleni leMethodisti, ibandla leBaptisti, ibandla lasePresbyterian, iNkosi uJesu Kristu iqinisile. Amen. Niyabo, akunandaba ukuthi ivelaphi, ubuKristu buyakwedlula. Yinto kuphela enesisekelo kukho, kuphela. Ezinye izinto. . . Umnikelo weGazi leNkosi uJesu Kristu ukuphela kwethemba lomhlaba.

¹⁴⁰ Manje, ngizibonile izinkolo zabo. Ngizibonile izithixo zabo. Ngizibonile izinkolelo-ze zabo. Ngizibonile onkulunkulu babo nakho konke, nakho konke. . . Ngazitadisha, futhi ngatadisha i—iKorani, ngakho konke engikwaziyo ukutadisha. Futhi kanjani zona, konke nokuncane, futhi zibe izinkolelo-ze.

Futhi kukwenza nje uthakasele, ngempela kakhulu, o, ukuthi uJesu Kristu, iNdodana kaNkulunkulu, ukuphela kwethemba lezwe. Futhi nguYe kuphela Owake wavuka kwabafileyo. Futhi singafakazisa ukuthi Wavuka kwabafileyo, futhi Uyaphila namuhla. Amen. O, he, Mfowethu Neville! Awazi ukuthi ngijabula kanjani ngokuba ngumKristu! O, ufanele ujabule kakhulu!

¹⁴¹ Manje leliVangeli elikhulu likaJohane oNgcwele lapha, ngokukaJohane oNgcwele. UJohane wayengothandekayo. Sikholwa ukuthi loJohane oNgcwele wayengo—othandekayo owancika esifubeni sikaJesu, no—nokunye nokunye. Waphila waze waba ngomdala kunabo bonke abaphostoli, noma waphila isikhathi eside kunabo bonke abanye. Futhi yena—yena . . .

¹⁴² UPetru wabethelwa ikhanda lakhe libheke phansi, izinyawo zakhe ziphezulu. U-Andrya wabethelwa esiphambanweni enezandla zakhe eceleni, *kanje*, futhi wabethelwa ngesipikili. Ngibonile ezansi lapho lapho abanquma khona ikhanda uPawulu oNgcwele, lapho eRoma.

¹⁴³ Awu, nginakho, o, ngi—ngizozama ukukuletha ngesikhathi esilandelayo lapho ngifika, izithombe zakho konke lokho kubulawelwa ukhoho nakho konke, nokuphakelwa emabhubesini, nokunye nokunye. Nginayo yonke ifolda enkulu. Ngizokwehlisa, ngikubeke esigxotsheni esisodwa, nokunye phezu kwesinye, nokunye nokunye, ukuze nikwazi ukukubuka futhi nikubhekisise, konke ngesiNgisi.

¹⁴⁴ Qaphelani, o, umbono odabukisa inhliziyi kanje pho, lapho abanquma khona ikhanda likaPawulu lapho, futhi bamhlelela phandle emseleni wendle, futhi bamvumela . . . wacabanga, o, he, imbazo ayizange isaphinde ibe ngaphezu kokuthinta ikhanda lakhe waze waba seNkazimulweni. Amen. Akumangalisi, wema lapho kulelotilongo, ngenkathi ebhala, “O kufa, iphi intambo yakho na? Thuna, kuphi ukunqoba kwakho na? Kodwa makabongwe uNkulunkulu, Osipha ukunqoba ngeNkosi yethu uJesu Kristu.” Wabhala, wathi, “Ngikulwile ukulwa okuhle. Sengiliqedile ibanga, ngilugcinile ukhoho. Kusukela manje ngibekelwe umqhele wokulunga; ukuthi iNkosi, uMahluleli olungileyo ayonginika wona ngaloloSuku.” O! Ngani, kukwenza ucabange.

Izimpilo zamadoda amakhulu zonke
ziyasikhumbuza
Futhi singenza izimpilo zethu ziqhakaze,
Kodwa ukwehlukana kuyasishiya
Amanyathelo ezihlabathini zesikhathi.

¹⁴⁵ Manje, uJohane, umambuli othandekayo. Futhi, uJohane, kukhona oJohane abambalwa lapha eBhayibhelini. Kodwa uJohane, uJohane oNgcwele, lowo esikhuluma ngaye kulokhu

ukusa, umphostoli weNkosi uJesu Kristu, isithunywa senkolo esathunywa nguNkulunkulu.

¹⁴⁶ *Isithunywa senkolo* yi “lowo othunyiweyo.” Bengihlala ngizibuza ukuthi abantu bathini namuhla, “O, kukhona abaphostoli abayishumi nambili kuphela, niyabo, ishumi nambili kuphela.” Nikuzwile lokho. Awu, lona kanye igama ngokwalo lisho ukuthi, “othunyiweyo.”

¹⁴⁷ UPawulu wayengeyena umphostoli ngokusho kwabayishumi nambili. Kodwa nake naqaphela, bakhetha uMathiya, ngikholwa ukuthi kwakunguye, noma uMathiya, ukuthatha indawo kaJuda. Futhi yilokho okwenziwa umuntu. Yena... awuzwa ngaye neze. Kodwa uNkulunkulu wakhetha uPawulu ukuba athathe indawo yakhe, niyabo. Futhi bheka ukuthi uPawulu wenzani! Niyabo, kukhombisa umehluko phakathi kokukhetha komuntu, nokukhetha kukaNkulunkulu. Futhi lokho kwenza... kunginika umusa omningi enhliziyweni yami ezintweni namaphutha, kanjalonjalo.

¹⁴⁸ Ngisanda kulalela, emizuzwaneni embalwa edlule, emsakazweni, lo Dkt. DeHaan odumile, umfundisi omangalisayo, he, umfowethu othandekayo. Ngimthanda ngenhliziyo yami yonke; uNkulunkulu uyakwazi lokho. Ukubona nje ukuthi amadoda amakhulu angenza amaphutha kanjani! Futhi ngacabanga, masinya nje, mfowethu, lapho ngibona iphutha ayelenza, ngacabanga, “Nkulunkulu, ngizokwenza izinto ezifanayo, mhlawumbe, ngakho-ke Wena bheka awami.”

¹⁴⁹ UDkt. DeHaan wathi, “Umbhaphathizo waba kanye kuphela eBhayibhelini.” Ngisanda kulalela nje njengoba ngiza esontweni lapha namhlanje ekuseni. Wathi, “Umbhaphathizo kaMoya oNgcwele wabhaphathiza bonke abaphostoli, wabacwilisa ekamelweni. Futhi sibhaphathizwa ngamanzi, ukumela lokho. Futhi kwakuyilesosikhathi kuphela abake babhaphathizwa ngoMoya oNgcwele. Kanye kuphela, eBhayibhelini.”

Ngicabangile, “O, Dkt. DeHaan!”

¹⁵⁰ Ngani, cise ezinsukwini eziyishumi kamuva, uFiliphu wehla futhi washumayela kumaSamariya. Wawabhaphathiza eGameni leNkosi uJesu, nguMoya oNgcwele kuphela owawungakafiki phezu kwabo. UPetru wehla futhi wabeka izandla phezu kwabo, base bemukela uMoya oNgcwele.

¹⁵¹ Cise izinyanga ezimbili, noma izinyanga ezintathu, emva kwalokho, UPetru wayephezu kwendlu, futhi waba nombono, wangena e... wakhuphukela endlini kaKorneliyu. Futhi bonke babemi lapho, futhi babenhliziyonye, futhi bekhuleka. “Futhi uPetru esakhuluma lawa maZwi, uMoya oNgcwele wehlela phezu kwabo, njengoba Wenza ekuqaleni.” Futhi babengakabhaphathizwa ngamanzi nokho, ngisho. Wathi, “Umuntu angala yini amanzi, lokhu laba

bengakabhaphathizwa; sewemukele uMoya oNgcwele njengoba senza ekuqaleni na?” Pho wawumele kanjani lowomzimba omncane lapho. . . O, qhabo, qhabo.

¹⁵² Ciske eminyakeni eminingana kamuva, eminyakeni engamashumi amabili ethile kamuva, uPawulu kwadingeka adlule ezingwini ezingasenhla zase-Efesu, uthola abafundi abathile. Wathi kubo, “Namamukela yini uMoya oNgcwele lokhu nakholwa na?”

¹⁵³ Bathi, “Asazi nokuthi ukhona uMoya oNgcwele.”

¹⁵⁴ Wathi, “Ingabe nibhaphathiziwe yini na? Nabhaphathizwa kanjani na?”

Bathi, “NgokukaJohane.”

¹⁵⁵ Wathi, “Kodwa uJohane wabhaphathiza kukho ukuphenduka, ethi kholwani kuYe ozayo, eNkosini uJesu.”

¹⁵⁶ Lapho bekuzwa lokhu, babhaphathizwa futhi, ngamanzi, eGameni leNkosi uJesu. Futhi e. . . Wabeka izandla phezu kwabo, noMoya oNgcwele wehlela phezu kwabo lapho, niyabo, ngendlela efanayo njengoba Wenza ekuqaleni. O, yebo! Umbhaphathizo kaMoya oNgcwele, umbhaphathizo wamanzi, ulokhu ukhona, futhi uyoba khona kuze kube yilapho uJesu ebuya futhi.

¹⁵⁷ Kodwa iphutha elinje pho, niyabo, iphutha elinje pho, komkhulu, isifundiswa esihlakaniphe kanjalo! Kuyakhombisa, noma ngabe uhlakaniphe kangakanani, wazi kangakanani, uyisidawa esingumuntu futhi uzoba nephutha, ngokuqinisekile nje njengomhlaba. “Impi ingeyeNkosi.” Kunjalo.

¹⁵⁸ Ngibona izinto, ngisho nasemibonweni nasezintweni iNkosi engikhombise zona, futhi ngiphenduke ngqo ngenze ngokuphambene. Uyacabanga na? Futhi uNkulunkulu uyangibonisa! Ngaba nakho e-Lisbon. Ngathi, “Nkosi, susa nje isandla saKho kimi, angifanele ngisho nokuba yinceku yaKho.” Ukubona into ethize Angitshela yona, futhi ngase ngikhohlwe ngakho konke, ngase ngikhuphuka ngqo. Kwenzeka. Ngacabanga, “O, he! Lapho, kungani ngingakukhumbulanga lokho.” Niyabo? Lapha, bekubhalwe phansi, ephaketheni lami lapha, esiqeshini sephepha, futhi ngangena ngqo futhi ngenza into ngokuphambene. Niyabo? Lapho, kukhombisa ukuthi kungakanani okwe. . . kungakanani, ukuthi ngimuhle kangakanani, niyabo, hhayi. . . O, omubi kunabo bonke, kuyoba yimi. Ngokuba, emva kokuba uNkulunkulu ekutshela ukuba wenze okuthize, futhi uphenduke ngqo futhi wenze okuthize ngokuphambene, lokho kubi kakhulu. Niyabo?

¹⁵⁹ Ngakho-ke, niyabo, akunandaba ukuthi indoda ingubani, ayilutho ngaphandle kwesidalwa esingumuntu. Yena, Uzokwenza amaphutha. Ngakho-ke asihlupheke nje omunye

nomunye, futhi senze okwedlula konke esingakwenza. Yilokho kuphela esingakwenza. Kulungile.

¹⁶⁰ UJohane, manje, ivesi 1. Wonke umuntu uvule amaBhayibheli enu na? “Ekuqaleni . . .” O, uthi, lokhu kuhle, akunjalo, ukuqala nje?

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.
(Bukani!)

Yena lowo wayekhona ekuqaleni kuNkulunkulu.

¹⁶¹ Uthi, ake siqhubeke ezansi lapha, ivesi le 14. Ngifundise ngalokho izikhathi eziningi, futhi ngacabanga ngakho. Bukani.

ULizwi waba yinyama, wakha phakathi kwethu, (sabona inkazimulo yakhe, inkazimulo . . .kozelwe yedwa kuYise,) egcwele umusa neqiniso. (Bukani!)

Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.

ULizwi waba yinyama, wakha phakathi kwethu, . . .

¹⁶² “Ekuqaleni . . .” Manje ake sithole okwangempela . . . Lapha, ngibona okuthile. NoMoya oNgcwele ufanele ukuba ukumisele lokhu ukuba kube njalo, niyabo. Ngibona into enkulu lapha. “Ekuqaleni wayekhona uLizwi.”

¹⁶³ Manje, awukwazi ukuhamba uphindele emuva, ngokukhuluma ngokomqondo, kunasekuqaleni. “Ekuqaleni,” ngaphambi kokuba kube khona umhlaba, ngaphambi kokuba kube khona inkanyezi, ngaphambi kokuba kube khona ilanga, inyanga, noma yini enye, ngaphambi kokuba kube nanoma yikuphi okudaliweyo, lokho kuse “kuqaleni.” Ngabe kunjalo na? Manje, ibanga elide esingalihamba, ngukubuyela ekuqaleni.

¹⁶⁴ Futhi ekuqaleni, uNkulunkulu wayekhona. “Ekuqaleni wayekhona uLizwi, uLizwi wayenguNkulunkulu, uLizwi wayekuNkulunkulu. Futhi uLizwi waba yinyama, wakha phakathi kwethu.” Manje-ke, uLizwi wayenguJesu Kristu. Ngabe kunjalo na? [Ibandla lithi, “Amen.”—Umhl.] O, he! Khona-ke Wayengubani . . . “Ekuqaleni wayenguJesu Kristu.”

¹⁶⁵ Manje-ke, emicabangweni yethu yobuKatolika, yo “Budodana baphakade,” kwakungeke kube njalo. Ngokuba, uma WayeyiNdodana kaNkulunkulu, Wayefanele abe nokuqala kwesikhathi. Wayefanele abe “ozalwa yi,” ukuba abe yiNdodana, (ngabe kunjalo na?), uma WayeyiNdodana kaNkulunkulu.

¹⁶⁶ O, sizozizongolozela phandle lapha emBhalweni omuhle omdala! NgiWuthanda kanjani nje! Nje . . . Uzizwa usekhaya uma ungena kuWo, niyazi. AniWuthandi na?

¹⁶⁷ “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” ULizwi qobo lwaKhe wayenguNkulunkulu. “Futhi uLizwi waba yinyama, wakha

phakathi kwethu; futhi saMbona enkazimulweni kaBaba,” niyabo. Sabona uLizwi owayekhona ekuqaleni, eba yinyama lapha emhlabeni. Manje, into emangalisayo kanje pho, ukucabanga ukuthi uNkulunkulu, enziwe inyama, ukususa isono.

¹⁶⁸ Manje, uma besingathola izinkolelo-ze zezwe, ukuthi bakhonza kanjani futhi bafuna ukuba bahle. Manje, amanye amahlelo abo lapho, amaqembu amahlelo abo, bacabanga ukuthi, “Uma umuntu eba muhle ngempela, uba unkulunkulu. Futhi, yena, ungunkulunkulu ngaleyonkathi.” Futhi bamkhonza njengoNkulunkulu.

¹⁶⁹ Bese kuba nesinye isizathu sokuthi bayakukhonze... Akukwazi neze ukufundiswa e—ezethamelini ezixubene njengalesi. Ngoba, imbewana yokuphila iphuma kowesilisa, niyabo, futhi bacabanga ukuthi “ukuphila kulele kuyo, nokuPhila okuPhakade, ukuphila okungapheli, kuza ngowesilisa, ukusuka komunye kuye komunye. Besilokhu silapha. Besilokhu sikhona. Umoya ofanayo, uhamba ngapha nangapha, kubantu, niyabo.” Futhi, ngakho-ke, bakhonza indoda ngoba kuyo kuphuma imbewu yokuphila.

¹⁷⁰ Manje, kodwa, lapha kuyasitshela, ukuthi, ngaphambi kokuba kube khona indoda. Ngaphambili! “Ekuqaleni wayekhona uLizwi, uLizwi wayenguNkulunkulu, futhi uLizwi wayekuNkulunkulu. Futhi, uLizwi, wenziwa inyama!” Manje, cishe kude lapho umqondo womuntu ungaya khona, lokho kukude lapho esingabuyela emuva khona manje, ukuya “ekuqaleni.” Ngabe kunjalo na? “Ekuqaleni wayekhona uLizwi.” Kodwa manje lokho kukude njengoba singahamba ngesayense yezenkolo. Lokho kude njengoba singahamba ngengqondo yethu. Kodwa isambulo sisithwala sisedlulise ngaphezu kwalokho. Ngabe kunjalo na?

¹⁷¹ Manje, uma ufundisa okuthile ngesayense yezenkolo, uyacabanga, “‘Ekuqaleni wayekhona uLizwi,’ lowo kwakunguNkulunkulu. ‘Futhi uLizwi wayenguNkulunkulu,’ kunjalo. ‘NaloLizwi ofanayo wenziwa inyama, wakha phakathi kwethu,’ niyabo. ‘Futhi, manje-ke, uNkulunkulu wenziwa inyama. Lokho akunakuphikisana,’ yiqiniso lelo. ‘UNkulunkulu wenziwa inyama.’ Siyakukholwa lokho.” Kodwa, manje, ngaphambi kokuba *Leli* kube yiZwi . . .

¹⁷² Liyini izwi na? Izwi liwubonakaliswa komcabango, liwukuvezwa komcabango. Ngabe kunjalo na? Ngaphambi kokuthi usho noma yini, ngokunganaki uyacabanga ngaphambi kokuthi ukukhulume. Ngabe kunjalo na?

¹⁷³ Ngakho-ke, “Ekuqaleni wayekhona uLizwi,” kukude kangako ukuthi singabuyela emuva, nga*Lokhu*, ngesayense yezenkolo. Kodwa ngaphambi kokuba iZwi libe khona,

Lalingumcabango, nomcabango wabonakaliswa. Niyabona ukuthi ngiqonde ukuthini na? [Ibandla lithi, “Amen.”—Umhl.]

¹⁷⁴ Manje, Washo kanjalo-ke. Okokuqala, Wacabanga, futhi Wakhuluma iZwi, neZwi labonakaliswa. O, uNkulunkulu akanaphutha kanjani! Qaphelani, wonke umcabango, uma ukhulunywa.

¹⁷⁵ Lapho, uJesu, akumangalisi, ngenkathi Ehla egqumeni ngalobobusuku, futhi waqalaza kulesosihlahla, ukudla, kwakungekho lapho kungekho kudla esihlahleni. Futhi Wathi, “Akukho muntu odla kuwe.” Futhi Waqhubeka, wahamba. Futhi ngakusasa, ebuya, isihlahla sase sibunile. Umqondo kaNkulunkulu; umqondo, ukuthi, ekuqaleni, lowo kwakungumqondo ngaphambi kokuba kube yiZwi, elaveza uJesu Kristu, Lowo ofanayo wayeveza leloZwi emuva futhi. Niyabo?

¹⁷⁶ Futhi lonke iZwi eBhayibheleni liyimicabango kaNkulunkulu ilele esimweni sembewu, ukuthi uma lemukelwe esidalweni esingumuntu, futhi lakhulunywa ngomcabango ofanayo owenza iBhayibheli laphatheka, wenza into yenzeke. Niyabona ukuthi ngiqonde ukuthini na? IBandla belingaba namandla kanjani! IBhayibheli lathi, “Makuthi lomqondo owawukuKristu ube kini. Njengoba umuntu ecabanga enhliziyweni yakhe, ukanjalo-ke.” Manje, imicabango yakho, uma iba ukuveza!

¹⁷⁷ Njengokuthi, uNkulunkulu wathi, “Makube khona umhlaba.” Ngaphambi kokuthi kube izwi, kwakufanele kube umcabango. Ngakho-ke, uNkulunkulu, endalweni, wadala umhlaba ngomcabango waKhe, kuqala, wabe-ke esev... wakukhuluma. Futhi umcabango, owavezwayo, waba yinto ephathekayo. Niyabona ukuthi ngiqonde ukuthini na?

¹⁷⁸ Manje, uma lowoMoya ofanayo owathi, “Makube khona ukuKhanya,” futhi kwaba khona ukuKhanya; lokho kwathi, “Makube khona izihlahla,” futhi kwabakhona izihlahla; futhi uma lowomqondo ofanayo owawukuKristu, uba kini, kungasho kangakanani ukuthi, “Makungabikho mdlavuza,” futhi wawuyobe ungasekho; “Awavuleke amehlo aphuphuthekile,” futhi kuyoba njalo! Niyabo? Lona, liwumcabango wakho. UJesu wathi, “Ngqiqinisile...”

Wena wathi, “Lowo kwakunguJesu.”

¹⁷⁹ Kodwa ima kancane. Wathi, “Yiba nokukholwa kuNkulunkulu. Ngokuba, ngiqinisile, ngiqinisile, ngithi kini, uma niyakuthi kule ntaba: ‘Nqukuleka, siphuka futhi uphonseke elwandle,’ futhi ungangabazi enhliziyweni yakho, kodwa kholwa ukuthi lokho okushoyo kuzokwenzeka, uyoba nakho konke okushoyo.” Ngabe kunjalo na? “Uyakuba nakho. Hhayi Mina; wena uzoba nakho.” Yeka amandla anikezwe iBandla!

Lokho, manje, ungakuveza ngokucabanga kwengqondo...

180 Kodwa uma kuba yisambulo sangempela sikaNkulunkulu, ukuthi ukubone ngaphambi kokuba kwenzeka, futhi ukuveze ngesimo sezwi, lelo gama liyabambelela libe yinto ephathekayo; umcabango oveziwe! O, he, uNkulunkulu ubengakwenza kanjani. . . Niyakubona na? Inhliziyo yakho nengqondo yakho injalo, futhi igcwaliswe ngoMoya kaNkulunkulu, ize imicabango yakho ibe imicabango yaKhe. Amen. Nakho lapho okhona. Lapho ingqondo yakho, nokuhola kwakho, nokuqondisa kwakho, kuba yindawo eqondile, noma ukuphefumulelwa okuqondile kukaMoya oNgwele onyakazisa umuntu wakho ofayo! O, he!

181 Kufanele sibe ngabantu abanjani na? Uma wona kanye uMoya oNgwele uhlanganiswe kakhulu, noma unikwe amandla, ukuthi awusebenzisi imicabango engeyakho, awusebenzisi ingqondo engeyakho, awusebenzisi imibono engeyakho; kodwa uMoya oNgwele ukwakhe kakhulu, ize imicabango yakho nobuwena bakho nguMoya kaNkulunkulu Uziveza ngawe! Siyoba uhlobo olunjani lwebandla na?

182 Besiyoba uhlobo olunjani lwabantu, kulokhu ukusa, ukuba leliTabernakele likaBranham, kulokhu ukusa, beligcwaliswe kakhulu ngoBukhona bukaNkulunkulu, ngani, ngenkathi ungawusebenzisanga ngisho umqondo ongowakho, awusebenzisanga ngisho nemicabango engeyakho, ubungenakho ngisho isigcino esingesakho, kodwa nje ukuholwa nguMoya na?

183 “Futhi labo abangamadodana kaNkulunkulu baholwa nguMoya kaNkulunkulu.” Khona-ke lapho isakhi somuntu siphuma, futhi uMoya kaNkulunkulu ugcwalisa leso sikhala, lapho wena uzithulula khona, amen, kuyoba lapho-ke iBandla, eMandleni aLo okuvuka kweNkosi uJesu, liyohamba ezinyathelweni zaKhe, eMandleni aKhe, emicabangweni yaKhe, kuBuyena baKhe, ekuhambeni kwaKhe! Niyabona ukuthi ngiqonde ukuthini na? [Ibandla lithi, “Amen.”—Umhl.] Khona-ke imicabango yakho iyoba amazwi, futhi amazwi ayoba ngokuphathekayo. Lokho ngukuthi, ngenkathi, iBandla eMandleni alo.

184 Ngikholwa ukuthi kusendleleni yakho, ukuthi lapho iBandla liyogoqwa kakhulu kuKristu, uMoya oNgwele, isintu siqhele kakhulu kuso uqobo, ukuthi abaziboni, abanalutho [Akuqoshwanga eteyipini—Umhl.] ngaphandle kokukhonza uNkulunkulu. Nemicabango yabo iqhubeke. Benqaba izinto zezwe. Bavele bahambe kuMoya, baphile kuMoya, banyakaze kuMoya, bahambe kuMoya, ukuze bagcwalise umthetho kaKristu. Bese-ke, uthando lukaKristu enhliziyweni yomuntu, luhamba kuMoya oNgwele, leloBandla elikhulu elimangalisayo liyophuma ngaMandla nobuNkulunkulu; ngoba ubuNkulunkulu buyokwembulwa ezidalweni ezingabantu, ngoMoya oNgwele, ubonakalisa, umcabango wengqondo yabo.

¹⁸⁵ Imicabango yethu iyahluka. Izikhathi eziningi siyakhuphuka, sithi, “Unjani, mfowethu na?” Futhi awukuhlosi enhliziyweni yakho. Izikhathi eziningi sithi, “Ngiyilokhu nalokho. Ngizokwenza lokho.” Awukuhlosile enhliziyweni yakho. Niyabo? Angikuhlosile enhliziyweni yami.

¹⁸⁶ Kodwa uma ungaba ofile kakhulu ezintweni zezwe, ukuthi uKristu ungowokuqala, uKristu uyikho konke, khona-ke ukwakheka kwakho konke kungokukaMoya weNkosi uJesu Kristu. Unokulawula okugcwele. Yilapho imicabango yakho izobe ihlanzekile khona. Imicabango yakho izoba msulwa. Inhliziyo yakho! Inhliziyo yakho!

Abantu abaningi bathi, “Awu, inkolo ivela enhliziyweni yakho.”

¹⁸⁷ Ayikho imikhakha yengqondo kuleso sidalwa esithiwa yi “nhliziyu.” Awukwazi ukucabanga ngenhliziyo yakho. IBhayibheli lathi, “Njengoba umuntu ecabanga enhliziyweni yakhe, ukanjalo.” Awukwazi ukucabanga ngenhliziyo yakho. Ungeke, ngoba akukho lutho okomqondo lapho ongacabanga ngakho. UJesu wayengakhulumi ngesidalwa senyama; Wayekhuluma ngesidalwa esingaphezu kwemvelo.

¹⁸⁸ Siyizidalwa ezikathathu; umphefumulo, umzimba, umoya. Siyazi ukuthi le nyama iyini, siyakuqonda lokho; *kulapha*. Siyazi ukuthi umoya uyini; ulawula inyama. Kodwa uyini umphefumulo na? Umphefumulo uyimvelo yomoya.

¹⁸⁹ Lapho umuntu esephendukile, akusho ukuthi... Nansi imfundiso enhle, ejulile. Ngethemba ukuthi niyakuthola. Esikhathini esidlule... Bengitshela abafana abathile nje ngelinye ilanga.

¹⁹⁰ Kwahlala indoda egosini lami, futhi yathi: “Mfowethu Branham, ngake ngaba ngusomabhizinisi. Futhi ngichithe iminyaka, ngizama ukusindiswa.” Futhi ingitshela zonke izinkathazo zayo. Yathi umkayo wehla futhi wathatha uMoya. Futhi akakwazanga... Owesilisa, “akakwazanga ukuthola uMoya.”

¹⁹¹ Ngathi, “Uqonde ukuthini, mfowethu na?” Futhi wangitshela ukuthi wayevelaphi, futhi waziveza. Wathi... Ngathi, “Uzama ukusindiswa na?”

Wathi, “Yebo. Ngizama ukusindiswa.”

Futhi ngathi, “INkosi ifuna...”

¹⁹² Wathi, “Ngikholwa ukuthi ngeqe umugqa, Mfowethu Branham, lapho ongeke wasindiswa khona.”

Ngathi, “O, angazi.”

¹⁹³ Wathi, “Buka, ngaya emihlanganweni kaBilly Graham, omkhulu, umshumayeli odumile.” Futhi uyindoda kaNkulunkulu emangalisayo, enzela uNkulunkulu umsebenzi

omkhulu. Wathi, “Ngaya emihlanganweni yakhe, futhi washo, ‘Bonke abafuna ukusindiswa, phakamisani izandla zenu.’” Futhi wathi, “Ngaphakamisa isandla sami phezulu, ngase ngingena egumbini lokubuza imibuzo.” Wathi, “Base-ke bengitshela, emuva lapho, ngangifanele ngemukele uJesu.” Futhi wathi, “Ngehla futhi ngakhuleka. Futhi wangitshela, ‘Manje uyakholelwa kuJesu Kristu na?’ Ngathi, ‘Yebo,’ ngathi, ‘NgiyaMamukela njengoMsindisi wami siqu.’ Wathi, yena wathi, ‘Manje ususindisiwe.’” Wathi, “Akwenzekanga lutho kimi.”

¹⁹⁴ Wathi, “Ngahamba-ke iminyaka ethi ayibe ngibili, futhi ngathola abantu beFree Methodist, owathi ngangifanele ngi ‘jabule ngokwanele ukuba ngimemeze.’” Futhi wathi, “Bangikhulekela, nakho konke, ngaze ngajabula ngokwanele ukuba ngimemeze.” Wathi, “Bathi, ‘Manje usuWutholile. Uthole ukungcweliswa.’” Wathi, “Ngaphuma.” Futhi wathi, “Bengifunisisa konke engingakwenza.” Wathi, “Ngangisalokhu ngingenaWo.”

¹⁹⁵ Wathi, “Ngaya emihlanganweni kaMfowethu Roberts, u-Oral Roberts.” Wathi, “Bangena egumbini futhi bangitshela ukuthi kufanele ngemukele uMoya oNgewele, futhi kwadingeka ngi ‘khulume ngezilimi’ noma ngangingenaWo.” Wathi, “Ngabuyela phakathi lapho, futhi bafika . . . wakhuleka phezu kwami, futhi—futhi wangitshela ukuthi ngikhulume neNkosi.” Futhi—futhi wathi, “Ngi—ngakhuluma ngezilimi.”

¹⁹⁶ Wathi, “Mfowethu Branham, angikaWutholi.” Wathi, “Angazi ukuthi ngenzenjani.”

Ngathi, “Manje, mfowethu . . .”

¹⁹⁷ Wathi, “Kade ngisezansi eShreveport, iThe Voice Of Healing, futhi bangitshela ukuthi wawungumprofethi; ukwenyukela lapha futhi uyokwazi ukungembulela, lapho uMoya ufika phezu kwakho, yayiyini inkathazo yami.”

¹⁹⁸ Ngathi, “Mfowethu, awudingi ukuba umprofethi ukwenza lokho. IZwi likaNkulunkulu liyakuxazulula lokho.” Ngathi, “Akudingi siprofetho.”

¹⁹⁹ Ngathi, “Mfowethu, into kuphela, wena udidekile nje.” Ngathi, “Ngifuna ukukubuza okuthize. Ingabe ubuyithanda njalo iNkosi uJesu na?”

²⁰⁰ Wathi, “Awu, ngi—ngingowebandla lePresbyterian, kodwa,” wathi, “ngisanda kuya lapho.”

²⁰¹ Ngathi, “Awu, ngifuna ukukubuza. Yini eyenzeka, kwenzekeni, ukuthi uguqule umqondo wakho khona manjalo na?”

²⁰² Wathi, “Awu, umkami, wehlela kumaPentecostal futhi,” wathi, “uthole uMoya. Futhi ngakho-ke uyabuya uyakhuphuka, futhi,” wathi, “wayejabule.” Futhi wathi . . .

Ngathi, “Ucabangeni ngalokho na? Ngabe uWugxekile na?”

203 Wathi, “Qhabo.” Wathi, “Ngivele ngacabanga, ‘Awu, ngizobona ukuthi kuzogcina kanjani.’” Futhi wathi, “Kwaqhubeka.” Wathi, “Wayebonakala enaWo.”

204 Futhi wathi, “Ngolunye usuku, ngangingena ngivela ekuthengiseni phandle egcekeni, futhi kwenzeka ngafaka isandla ephaketheni lami, futhi omunye wayenginike incwajana endala encane.” Futhi wathi, “Ngihlala phansi ehhovisi futhi ngiqala ukufunda lelincwajana.” Futhi wathi, “Umuzwa omubi kunawo wonke wehlela phezu kwami, ukuthi bengifanele ngilungisane noNkulunkulu.” Wathi, “Bengilokhu ngicinga, kusukela ngaleso sikhathi.”

205 Ngathi, “Ngifuna ukukubuza okuthize? Lapho lo muzwa ufika phezu kwakho, awukaze ukwazi ukuphuma kuwo na?”

Wathi, “Qhabo, mnumzane, angizange.”

206 Ngathi, “Awu, kungaleso sikhathi lapho wemukela uKristu.” Ngathi, “Akusho ‘ukuphakamisa izandla zakho.’ Lokho kulungile. ‘Ukukhuluma ngezilimi,’ lokho kulungile.” Futhi ngathi, “‘Ukumemeza,’ lokho kulungile. Kodwa lezo izingxenye ezingahlukaniseki zikaKristu emva kokuba Engene ngaphakathi.” Ngathi, “Ukwamukela uKristu kungukwamukela uMuntu, uKristu Jesu. ‘Ukwamukela Yena, kungukuPhila.’” Ngathi, “Ukumemeza, ukukhuluma ngezilimi, futhi yonke imiboniso,” Ngathi, “lokho kuyizingxenye ezingahlukaniseki ezilandela Lokhu. Kodwa, okokuqala, ngukwamukela uKristu.”

207 Wathi, “Manje-ke, Mfowethu Branham, bengisindisiwe sonke isikhathi na?”

Ngathi, “Impela. Bheka,” Ngathi, “uyaMthanda na?”

Wathi, “Ngenhliziyo yami yonke.”

Ngathi, “Ngesinye isikhathi wawungaMthandi.”

Wathi, “Kunjalo.”

“Futhi manje uyaMthanda na?”

Wathi, “Awu, lelo yiqiniso.”

“Awu, wawunaYe ngaso sonke isikhathi.”

208 Futhi wagxuma esuka egosini, wayeseqala ukukhala, futhi engibambe ngezingalo zakhe. Futhi wathi, “O Nkulunkulu, bengingumKristu yonke leminyaka.”

209 Niyabo, into yakho kwaba ngukuthi, wayengaqondiswanga, ekuqaleni. Haleluya!

210 Ini? Ubungeke wenze iwundlu ngengulube, uma ubufanele wenze. Iyingulube, kwasekuqaleni; iphendukela emsebenzini wayo, futhi itshele iwundlu ukuthi linake umsebenzi walo. Indlela kuphela obungenza ngayo leyongulube ikholwe ukuthi akulungile ukuba sesibayeni sezingulube, ubungafaka umoya wewundlu kuyo. Uma ike yathola umphefumulo wewundlu kuyo. . . Noma, iwundlu alinawo umphefumulo. Kodwa uma ike

yathola umoya wewundlu kuyo, yona impela imvelo yento! Yingalesosizathu ungeke wenze, ukuguqula ingulube, angeke uguqule iwundlu, ngoba alinawo umphefumulo. Lokho eliyikho, emoyeni walo, linaleyomvelo efanayo kuze kube phakade. Niyabo?

²¹¹ Kodwa, isidalwa esingumuntu singaguqulwa sisuke ekubeni yingulube siye ekubeni yiwundlu, ngoba sinomphefumulo owenziwe ngomfanekiso kaNkulunkulu. Amen.

²¹² Awu, imicabango yakhe yashintsha. Kukhona okumenzela khona. Haleluya! “Njengoba umuntu ecabanga enhliziyweni yakhe.” Niyabo? UKristu uMdali uza kuye, enesimo esithulile, futhi adalwe. UMoya waKhe uQobo wasusa imvelo yomuntu, ukuthanda ukudansa, nezwe, nokuqhubeka, futhi kusukela ngaleso sikhathi wavele wakubeka eceleni futhi wayelambela uNkulunkulu. Futhi uNkulunkulu wayekuye ngaso sonke isikhathi. KwakunguNkulunkulu, ekuqaleni. Niyabo? Nakho lapho okhona. Amen.

²¹³ “Njengokucabanga komuntu.” Kufanele kube umcabango ngaphambi kokuthi kube izwi. Futhi izwi, eliveziwe, lenziwa liphatheke. Ngiyakholwa enhliziyweni yami ukuthi ngingumKristu ngoba ngamukele iNkosi uJesu Kristu; uma ngingakhali, uma nginganyakazi, uma ngingenzi lutho. Enhliziyweni yami, kuqala, ngikholwa ukuthi uKristu wangifela esikhundleni sami. Amen. Ngiyakwemukela, njengomKristu; ngiyakukholwa, njengomKristu; bese kuthi-ke kusenhliziyweni yami. Bese-ke ngikuveza ngezwi, “NgingumKristu.” Haleluya! Bese-ke ngiqala ukuhamba njengomKristu, ngikhuluma njengomKristu, ngiphila njengomKristu, ngibe njengomKristu. Futhi ngezithelo zami ngiyaziwa, yizwe, njengomKristu. Haleluya!

²¹⁴ Awusho, bengingahlosile ukuzwakala kanjalo. Kodwa, kodwa naLo, iZwi likaNkulunkulu! UJesu wathi...NaLi! O, vele ungitshele uma ngimude ngokwanele. Kodwa, awu, uJesu washo lokhu. Bukani, “Ekuqaleni.” Qaphelani. Niyabo, “Umuntu, njengokuzindla kwakhe enhliziyweni yakhe.” Manje lalala ukuthi uJesu wathini. Ngeke sathola . . .

²¹⁵ O, uma nje ubungahambahamba futhi ubone izinkolo; futhi omunye ufanele enze *lokhu*, futhi omunye ufanele enze *lokho*, futhi omunye ufanele enze *lokho*. Kodwa, bazalwane, asivumele lelitabernakele elidala, kanye, asiqondiswe kuze kube phakade.

²¹⁶ SingamaKristu, ngokukholwa. Ngomusa kaNkulunkulu, singamaKristu. Niyabo? UNkulunkulu, ngomusa waKhe ongapheli, wasibizela ukuba sibuyisane naYe, ngeNdodana yaKhe, uKristu Jesu. Kuyaxazulula! Hhayi lokhu esikwenzile. Lokho Akwenza; Washintsha umphefumulo wami wasuka ezintweni zezwe, waya ezintweni zikaNkulunkulu; ukusuka emijahweni yamahhashi, nokugembula, nokuphinga,

nokuqamba amanga, nokweba. Washintsha umphefumulo wami, washintsha imicabango yami; bese kuthi-ke imicabango yami ibe ngokoqobo kakhulu ize ibe amazwi ezindebeni zami; futhi yenziwa iphatheke, futhi manje ngingumKristu. Kungenze ngaba umuntu ohlukile. Yilokho okwakwenza. Niyabo?

²¹⁷ Manje, uma unomqondo ombaxa-mbili, futhi ungaLikholwa, “Ya,” uthi, “awu, ngiyazibuza nje.” Kungcono uqaphele!

²¹⁸ Wena uthi, “Awu, mfowethu, ngi—ngibe nesikhathi esimnandi.” Angikhathali ukuthi unesikhathi esimnandi kangakanani. Uthi, “Awu, ngimemezile.” Lokho kuhle, kodwa lokho namanje akusho Wona. Uthi, “Ngikhulume ngezilimi.” Lokho kuhle, kodwa lokho—lokho namanje akusho Wona. Wena uthi, “Ngiphulukise abagulayo.” Lokho namanje akusho Wona.

²¹⁹ UJesu wathi, “Abaningi bayakuza kiMi ngalolo suku, bathi, ‘Angikhiphanga amademoni ngeGama laKho, ngenge izinto zamandla na?’ Uyothi, ‘Sukani kiMi, nina benzi bokubi. Anginazi nokunazi.’” Yebo, mnumzane.

²²⁰ UPawulu wathi, “Noma ngikhuluma ngolimi, nabantu neziNgelosi, noma nginokukholwa ukugudluza izintaba, noma ngabela abampofu konke enginakho, kepha ngingenalo uthando, angiyinto yalutho.”

²²¹ Kufanele kube ushintsho. Nakhu, ukuguquka kwenhliziyo; hhayi ngokwalento yenyama, kodwa inhliziyo yomphefumulo wakho. Entweni ethize, kubambelise okwehange, ize imicabango yakho ngaleyondlela ibe buthuntu; awusakuboni lokho. Uvele ubone nje iNkosi uJesu. Ubona ukulunga, nobungcwele, nobumsulwa, nothando, nomusa. Yilapho usushintshiwe khona. Uyini ophendukile na? *Ukuphenduka* kusho “ukuguqula okuthile.” Nemicabango yakho, imikhuba yakho, ubunjalo bakho, bushintshiwe busuka ekubeni yisoni baba ngumKristu. Into yokuqala, uyakwazi enhliziyweni yakho; bese-ke ukuzwakalisa ngezindebe zakho; bese-ke kuba yinto ephathekayo, futhi yilokho oyikho.

²²² Manje, uma ucabanga ukuthi uyakucabanga, (yeka izwi!), kodwa ucabanga ukuthi uyakucabanga, futhi uyakuveza futhi akwenzeki kuphatheke, khona-ke usendleleni engalungile. Niyakuthola na? Mhlawumbe kungcono ngivumele. . . khulume kancane. Buka, uma ucabanga ukuthi ungumKristu, futhi ukukhulume ngezindebe zakho, kodwa uthole ukuthi awusiye, kungcono uguqule imicabango yakho, uguqule inhliziyo yakho. Niyabo? Ngoba, akufakazi, akutheli isithelo sakho. “Kodwa isithelo sikaMoya singububele, ukuthula, ukubekezela, ukulunga, isihawu, ukhoho.” Uma yonke into encane iza, futhi undizela phezulu kuyo, kungcono uqaphele. Kukhona okungenzekanga. Uzwakalisa okuthize *lapha*, okungekho *lapha*.

²²³ UJesu wathi kubaFarisi, “Nina bazenzisi! Ningasho kanjani izinto ezinhle na?” Yilokho okwabenza baba

ngumzenzisi; bacabanga into eyodwa enhliziyweni yabo, futhi bazwakalisa izindebe zabo ngenye into. Umzenzisi uyilowo. Yilokho okwenza umzenzisi. Wathi, “Ungakwenza kanjani, ungumzenzisi. Ngokuba, ngokuchichima kwenhliziyo umlomo uyakhuluma. Awukhulumi lokho okucabangayo ngempela.” Futhi niyabona ukuthi ngiqonde ukuthini na? Kufanele usho lokho okucabangayo. Uma ungakucabangi, ungakusho. Niyabo? Khuluma amazwi akho, mawaphume ekujuleni kwenhliziyo yakho.

²²⁴ Njengoba uJesu asho ngaleso sihlahla, “Akukho muntu odla kuwe.” Ngani, kwakungekho—kwakungekho ithunzi lokungabaza enhliziyweni yakhe yonke, ukuthi lesosihlahla sasiyobuna siphele. Ngani na? Inhliziyo yakhe yayivela kokumsulwa, ivela... KwakunguMoya kaNkulunkulu okuYe, owawuMenza ngaleyondlela, efundisa labo bafundi isifundo. Niyabona ukuthi ngiqonde ukuthini na? Kulungile.

²²⁵ Khona-ke, lokho makube msulwa. Imicabango yenu mayibe msulwa, nokuzwakalisa kwenu kube msulwa. Phila umsulwa futhi ube msulwa. Manje, enhliziyweni yakho kuphuma “ukucabanga okubi, ukuphinga,” nazo zonke lezi zinto ezehlukene; uma lokho kuvela enhliziyweni yakho, yilokho okusenhliziyweni yakho. Kodwa uma enhliziyweni yakho kuvela “ukulunga, ukuthula, uthando, injabulo,” o, he, khona-ke Livelya engebweni *lapha* eyenziwe ngalokho. Niyabona ukuthi ngiqonde ukuthini na? Kwenziwe ngoMoya kaNkulunkulu *lapha* ozivezwe Wona ngomsebenzi, futhi lokho okushoyo-ke kuzokwenzeka.

²²⁶ Ngizokunikeza ukuqonda okuncane kokuthile, ukuthi iZwi likaNkulunkulu alinaphutha kangakanani. Qaphela okushoyo. Uma uNkulunkulu ekhuluma noma yini, kufanele kube njalo, angikhathali ukuthi kubukeka kwehluke kangakanani. Ngizibonile izinto, njengakuloluhambo oluhleliwe manje. Ngibone uNkulunkulu enza okuthize, bangane, engangicabanga ukuthi kwakungenakwenzeka ukuba kwenzeke, kodwa kwenzeka. Emva kokuthi sengilibonile iphutha lento ethize engiyenzile, kwaba yiphutha; bekufanele ngabe kukhona okukwenzile. UNkulunkulu wangitshela, hamba ukwenze; nginakho kubhaliwe lapha ephaketheni lami. Futhi esikhundleni sokwenza lokho, ngakhohlwa ngakho, ngase ngiphenduka futhi ngenza enye into. Nomusa kaNkulunkulu wakuphephula kwashibeka kwabuyela emuva futhi wakuqeda, noma kanjani. Amen. Kufanele kwenzeke.

²²⁷ Awu, ngiyakholwa, lapha kuJohane oNgcwele, bengifunda nje ngolunye usuku, ndawondawo lapha, into efanayo. Cishe, ake sibone, leso ngese 12. Ya, nakhu. Bukani, uJohane oNgcwele 12, nevesi la 37. Lalelani, 36, siyaqala.

Nisenokukhanya, kholwani ngukukhanya, ukuze nibe ngabantwana bokukhanya. UJesu wazikhuluma lezi zinto, wamuka, futhi—futhi wahamba wazifihla kubo.

228 Manje lalelani. Nakhu. Manje bhekisisani lokhu, eduze ngempela. Ngikumakile lapha. Bengikufunda phakathi. . . ngale eBombay.

Kodwa nakuba yena—wazenza izimangaliso ezingaka phambi kwabo, niyabo, kepha abakhohlwanga kuye:

229 Noma ngabe kwakwenzeni! Wenza izimangaliso. Bukani lesisizwe, bukani lababantu, bukani ukuthi yiziphi izibonakaliso nezimanga ezenzekile khona lapha kulelitabernakele. Bukani izinto esezishiwo, nokuthi yini efakazelwe ukuthi ingekaNkulunkulu. Bukani! Niyabo! Efakazelwe nguNkulunkulu, futhi, nokho, abantu edolobheni bazoWuhleka, bahlekise ngaWo, bathi, “Kungukufunda ingqondo, noma okuthize okunye.” Abaqondi. Lalela lapha.

. . .nakuba wayenze izibonakaliso ezingaka phambi kwabo, abakhohlwanga kuye:

Ukuze kugwaliseke izwi lika-Isaya umprofethi, okuyinto. . .wakhuluma, Nkosi, ngubani owakholwa umbiko wethu? Nengalo yeNkosi yambulelwe bani na?

Ngakho kabakhohlwanga, ngoba. . .U-Isaya wathi,

230 Uma uNkulunkulu ekhuluma noma yini, ifanele yenzeke; ngokuba ngumcabango waKhe kuqala, khona-ke iZwi laKhe liyavezwa. Khona-ke akulutho. . .Kungakhathaleki ukuthi kufika noma kuhambani, kufanele kwenzeke. O, niyakubona ukungehluleki kweZwi na? O, he!

Uphuphuthekisile amehlo abo, wayenza lukhuni inhliziyo yabo; ukuze bangaboni ngamehlo, baqonde ngezinhliziyzo zabo, baphenduke, ngibaphulukise.

231 Bukani! UNkulunkulu, ngomprofethi waKhe, u-Isaya, indoda enokwehla nokwenyuka njengoba sinakho, wayenamaphutha akhe njengoba sinawo, kodwa uNkulunkulu wenza ukuthi lowomuntu azinikele kakhulu, ngokuba ngumprofethi, kangangokuthi amazwi akhe: imicabango kaNkulunkulu! Haleluya! Imicabango kaNkulunkulu ivezwe ngalezo zindebe ezifayo zika-Isaya; umuntu onesono nezinto enginazo, enokwehla nokwenyuka kwakhe njengoba nginakho, nanjengoba nawe unakho; kodwa isitsha esizinikele kuNkulunkulu, saveza umcabango, umcabango kaNkulunkulu, ngezwi. Futhi akunandaba ukuthi benzani, amazwi ka-Isaya kwakufanele agewaliseke, ngoba kwakungumqondo kaNkulunkulu owavezwa ngo-Isaya.

232 Nakho la ukhona. Haleluya! O Nkulunkulu! “Phezu kwalelidwala ngiyakulakha iBandla laMi, namasango esihogo awayikuLahlula.” O, he! Lapho umhlaba ungasekho, “Amazulu

nomhlaba kuyodlula, kodwa iZwi laMi alisoze ledlula.” Kungani na? Wayezwakalisa, eZwini, umcabango kaNkulunkulu uSomandla. Futhi uma thina, ngokukholwa, singalemukela leloZwi, lifanele libe yinto ephathekayo. O, kuyixhuxhumisa kanjani inhliziyo yami, ukucabanga, “IZwi laKho, kuze kube phakade, eZulwini, Nkosi, liqinisiwe.” Lokho imicabango kaNkulunkulu eyikho, Uyiveza ngamaZwi, futhi *Nali* iZwi likaNkulunkulu eliphilayo.

²³³ UJesu wathi, “Ozwa amaZwi aMi, akholwe NgoNgithumileyo, unokuPhila okungunaphakade, futhi ngeke angene ekulahlweni; kodwa usedlulile ekufeni wangena ekuPhileni.” Haleluya!

²³⁴ Hhayi “oya esontweni.” Hhayi “obhala igama lakhe encwadini.” Hhayi “ozishoyo.” Hhayi “omemezayo.” Hhayi “ophulukisa abagulayo.” Hhayi “ovula amehlo aphuphuthekile.” Hhayi “okhuluma ngezilimi.” Hhayi “oprofethayo.”

²³⁵ “Kodwa owezwayo amaZwi aMi, akholwe NgoNgithumileyo, unokuphila okuphakade, futhi akasoze angene ekulahlweni, kodwa usevele wedlulile ekufeni wangena ekuPhileni.” O, mfowethu, lokho kukholwa makugxilise okwehange kanye kuleyonhliziyo, aze lawoMazwi abe yiqiniso phambi kukaNkulunkulu. Khona-ke, amazulu nomhlaba kuzozamazama futhi kuhambe, kodwa leloZwi laPhakade, lowomcabango osenhliziyweni yakho, ovezwe nguNkulunkulu, ngeke usahluleka njengoba namazwi ka-Isaya engahluleka.

²³⁶ Kube nezinkulungwane ezibuka lezozimangaliso esenziwa, kodwa nokho zangakholwa, ngoba u-Isaya wakuzwakalisa futhi wathi, “Ngeke baLikholwe.”

²³⁷ IZwi likaNkulunkulu liPhakade. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” UNkulunkulu, ekuqaleni, emuva lapho ngenkathi Ebona izwe, Ukubonile wena nami lapha kulokhu ukusa. Uyibonile ingane yami ihlezi emuva ngaleya. Ubone wonke umuntu olambile eNdiya. Ubone wonke umshumayeli epulpiti. Ubone wonke umzenzisi ehamba. Uyibonile yonke into. Umqondo kaNkulunkulu ongapheli wakubona ngaphambili.

²³⁸ Futhi Wathi, “Manje, ukuhlenga lesosizwe esiwile, Ngizothumela iNdodana yaMi, uKristu Jesu.” Wayekhona uLizwi. Ekuqaleni, ngaphambi kokuba kube yiZwi, kwakuwumcabango. Ngaphambili, kwakuwumcabango; wavezwa ngezwi; neZwi laba ngokuphathekayo futhi lakha phakathi kwethu. Haleluya! Iminyaka eyizigidi eziyishumi, mhlawumbe, ngaphambi kokuba umhlaba uke ubunjwe, Umcabango kaNkulunkulu wawubona umzimba waKhe, utabernakele enyameni, ukukhipha udosi lokufa. Whewu!

239 LiPhakade kangakanani iZwi likaNkulunkulu! O, izikhathi ziyoshintsha, iminyaka iyofika futhi idlule, kuyodlula iminyaka eyinkulungwane; kodwa iZwi likaNkulunkulu liyohlala phakade. Nakho-ke!

240 “O Nkosi, mangifihle iZwi laKho enhliziyweni yami, ukuze ngingoni kuWe. Ake ngiLizindle, imini nobusuku. Mangilobe imiyalo yaKho phezu kwensika yombhede waMi. Futhi maWahlale njalo abe—abe phambi kwaMi. Futhi, Nkosi, ukuze ngingoni enhliziyweni yami kuWe.” Kodwa ake ngihambe kuLo. “Ngakho manje akusekho ukulahlwa,” KwabaseRoma 8:1. Haleluya! “Akukho ukulahlwa kwabakuKristu Jesu, abangahambi ngokwenyama, kodwa ngokukaMoya.” Amen.

241 Imicabango kaNkulunkulu eveziwe, enhliziyweni yomuntu, iqhubekela phambili, njengoba uNkulunkulu ongafiyayo ehola izikhonzi zaKhe zisuka endaweni ziya endaweni. Futhi iBhayibheli lathi, “Izinyathelo zolungileyo ziqondiswa yiNkosi.” O, he! Musha kangakanani umhlaba? Lide kangakanani iPhakade! Uma sicabanga ngeZwi likaNkulunkulu lizwakaliswa ngezindebe zomuntu ofayo, nokho ezithobe kakhulu eZwini likaNkulunkulu!

242 Wathi, “U-Isaya wakhuluma ngakho. Futhi abakwazanga ukukwenza, ngoba u-Isaya wayekushilo ngaphansi kokuphefumulelwa.”

243 Ukuthi uJesu Kristu, u-Emanuweli lapha emhlabeni, nayo yonke imiBhalo evela ezindaweni zonke. Ngenkathi Ehamba emhlabeni, Wayazi ukuthi Wayezovuka, ngosuku lwesithathu. Ngani na? Ngoba uDavide, ngaphansi kokuphefumulelwa, wathi, “Angiyikushiya umphefumulo waKhe esihogweni, futhi ngeke Ngivumele oNgcwele waMi abone ukubola.” Wathi, “Ngalokho-ke inhliziyoyi yami yathokoza nenyama yami yenziwa . . . ithokozile.” Lapho uJesu, ngaphansi kwegama elilodwa, ukugcotshwa, ekhuluma . . . wakhuluma ngoNkulunkulu ngomuntu owayenokwenyuka nokwehla kwakhe, uDavide. UDavide wathi, “Angiyikushiya umphefumulo waKhe esihogweni, futhi ngeke Ngivumele oNgcwele waMi abone ukubola.”

244 UJesu wathi, “Dilizani leli thempeli, futhi Ngizolivusa ngezinsuku ezintathu.” Haleluya! Wayekholwa iZwi likaNkulunkulu elingafiyayo. Yebo, mnumzane. Akunandaba . . .

245 “Akazange, Akakushongo lokho,” wena uyasho. “Awu, niyazi, Wafa ngoLwesihlanu, futhi Wavuka. Kuthiwani mayelana nezinsuku ‘ezintathu’ na?”

246 UJesu wayazi, emahoreni angamashumi ayisikhombisa nambili kufika okufayo . . . kufika ukubola emzimbeni. Wayazi, esikhathini esithile phakathi kwalezozinsuku ezintathu, esikhathini esithile phakathi lapho, uNkulunkulu wayezolivusa. Ngoba uDavide, ngaphansi kokuphefumulelwa, washo ukuthi

Uyolivusa. Haleluya! Omunye umBhalo waloba eBhayibhelini! Wahamba phambili njengeqhawe, kwaze kwaba sekufeni, azi ukuthi uNkulunkulu wayezoligcina iZwi laKhe; lokho uNkulunkulu ayekucabanga, kuqala, kwase-ke kuvezwa. Haleluya!

²⁴⁷ Ngakho-ke, namuhla, ngikholwa ukuthi, “LeyoNkosi uJesu yabe seyenyukela ngaleya kweliPhezulu, uyeza futhi, ngendlela efanayo, njengoba niYibonile ihamba.” Futhi Izela abaHlengiwe abaZelwe ngokusha, abagezwe ngeGazi. “Njengoba Amuka, kanjalo Uyofika.” Kuveziwe eBhayibhelini. Amakhosi angavuka, umehluko ungafika, ukuduma kungamisa umhlaba, indlala, amabhomu e-athomu, nanoma yini. Kodwa, “UJesu iNdodana kaNkulunkulu izobuya futhi ngendlela efanayo njengoba niMbonile ehamba,” ngokuba yiZwi likaNkulunkulu eliphefumulelwe elasho njalo.

²⁴⁸ Ngikholwa ngokweqiniso ukuthi uNkulunkulu uzowuphilisa lomzimba, abagulayo, ngoba wathi, “Yalinyazwa ngenxa yeziphambeko zami, yachotshozwa ngobubi bethu, isijeziso sokuthula kwethu siphezu kwaYo, nangemivimbo yaYo siphilisiwe thina.” Makuthi othisha, isayense yezenkolo, noma yini engase ivuke, amakholi enkolo avuke futhi awe, kodwa iZwi likaNkulunkulu liyonyakaza ngokufanayo nje. Yebo, mnumzane. UNkulunkulu washo njalo. Futhi ngaphambi kokuba uNkulunkulu akusho, kwakufanele kube umcabango. Futhi uNkulunkulu wayicabangisisa yonke into, futhi wayiveza emaZwini aKhe, futhi yayifanele yenzeke iphatheke.

²⁴⁹ Kungekudala, ngangifunda, noma ngabona indawo, lapho intombazane yayibeka lezi zinhlamvu ewashini, iyicwilisa kwiradiyamu. Futhi kwenzeka yakhotha lokhu, ibhulashi olimini lwayo. Kwayibulala. Iminyaka neminyaka kamuva, bamba uegbezi lwekhanda layo; futhi bafaka izikophu zabo zokulalela ezindlebeni zabo, nezinto, futhi bakunamathisela phansi ogebhezini. Futhi wawungayizwa leyo radiyamu, “ruti-ruti-ruti.” Ayinasiphelo. Ilokhu iqhubeka njalo njalo njalo. Akukho ukuphela kwiradiyamu. Ilokhu iqhubeka. Ngemva kweminyaka neminyaka neminyaka, futhi uegbezi lwalungelutho ngaphandle kwethambo elimhlophe, iradiyamu yayilokhu idlula lapho ngoba yayicwilisa emlonyeni wayo. Ingxenye yayo kanjalo, futhi iradiyamu iyaqhubeka.

²⁵⁰ Kakhulu kangakanani-ke uNkulunkulu waPhakade, ngoBuNkulunkulu baKhe, nangamandla akhulunyiwe eZwi laKhe, uma Ekhuluma iZwi laKhe! Izikhathi zizoshintsha, abantu bazoshintsha, izizwe zizoshintsha, imihlaba izoshintsha; kodwa leloZwi liqhubeka njalo njalo, kube phakade naphakade, ngoba ngumcabango kaNkulunkulu ngaphambi kokuba uvezwe. Haleluya!

²⁵¹ NgiyaMthanda ngayo yonke inhliziyo yami. Futhi emva kokubona amakhulu ezinkolo zalezizwe, ngithi, kulokhu ukusa, “KuKristu, iDwala eliqinile, ngiyoma; yonke eminye imihlabathi yisihlabathi esibishayo, onke eminye imihlabathi yisihlabathi esibishayo.”

Singakhuleka!

²⁵² Baba waseZulwini, o, yeka indlela engijabule ngayo namhlanje ekuseni, ukwazi ukuthi umusa waKho ohlengayo, iNdodana yaKho, isihlengile empilweni yesono. O, lapho ngibona umzimba wami uqobo ubuna, usuguga, uba mpunga futhi ushwabana, nokho ngiyazi ukuthi ngale kwalelithunzi lapha, ngaleya, kulele umzimba ongenziwanga ngezandla. Ngaleya kulele ongafiyo, olindile; nokuthi, ngolunye usuku, lapho ukuphila kudonswa kulomzimba, uzovuka, kabusha, eBukhoni baKhe ngaleya, ukuba ube naYe kuyo yonke iminyaka yesikhathi.

²⁵³ Nkulunkulu, makuthi wonke owesilisa nowesifazane, kulokhu ukusa, onalelithemba kubo, bazihlanze ezintweni zezwe. Nalezi zinto ezindadlana ezingabahudulela phansi, futhi zibagcine belusizi, mababe ngamaKristu athokozayo akhonza Wena. Siphe lezizinto, Baba, ngeGama likaJesu, iNdodana yaKho. Amen.

²⁵⁴ Ngicabanga ukuthi ngedlule isikhathi esithe xaxa kancane senu, kodwa inhliziyo yami iye yathatheka eZwini laKhe, kuBuyena baKhe. Ngiza ngingalungiselele, ngingazi ukuthi ngizokhuluma; kwenzekile ngasho lamazwi. Futhi angitholanga ivesi elilodwa kuphela emBhalweni, kodwa mhlawumbe emaSontweni ambalwa sizokucosha kusukela lapho futhi siqhubeke, lokho iZwi elaliyikho.

²⁵⁵ Niyamthanda na? [Ibandla lithi, “Amen.”—Umhl.] Lalela, mngane wami ongumKristu. Uma kukhona obekufanele enhliziyweni yakho okumele noma nobani, hamba uye kubo manje futhi nibuyisane. Khohlwa konke okwedlule. Futhi uma ubelokhu ungenipilo eyehlayo nekhuphukayo, khumbulani, kukhona okungenile kuleyonhliziyo, kukhona osekungene kuleyomicabango. Kungakhathaleki ukuthi ubani isitha sakho, mthande. Mthandeni. Kungakhathaleki ukuthi kwenzekeni, kuyeke kuhambe. Ngemva kwakho konke, usensimini enokhula, siyakuqonda lokho, kodwa kumele sikhule sobabili ndawonye. Sifanele sisukume ndawonye.

²⁵⁶ Ngokuba, umthombo omuhle awunakuphophoza amanzi amabi, nomthombo omubi awukwazi ukuphophoza amanzi amahle. Umuthi ungethele izithelo ezonakele nezinhle ngasikhathi sinye. Ngakho-ke masihlanze umthombo wonke, noma singcolise umthombo wonke; okunye noma okunye, niyabo. Ngokuba, ungcilile kwasekuqaleni, ngakho-ke

masihlanze imithombo kulokhu ukusa, futhi sithi, “Nkosi, thela uMoya waKho, futhi ungihole, O Nkulunkulu, ngihole.”

²⁵⁷ Ngokubona ukuthi sehla kanjani e—ebandla eliKatolika laphaya, ezansi lapho eRoma, futhi babefuna ukungiyisa kulelo ababelibiza ngokuthi yibandla iBone. Futhi izindela zabo zesilisa, amakhulu eminyaka, bazithatha futhi bazifaka emhlabathini, phansi ebandleni, futhi bazimbela. Lonke ibandla liyindawo yamathuna, cishe. Futhi bangenisa labo bafo phakathi lapho. Futhi emva kokuba sebhakathi lapho isikhathi eside kangako, bahamba bazimbe. Ngemva kokuba inyama isibolile othulini, bazimba.

²⁵⁸ Futhi benze igumbi, kaningi, eliphindwe kaningi ngobukhulu kunaleli, ngamathambo abantu nje, ukuthi bawenza kanjani futhi bawataka ndawonye. Nasemakhoneni, lapho wehla khona *kanje*, izingebhezi nakho konke. Izinto ezikhanyayo zenziwe ngezicucu ezincane zeminwe namathambo. Izibani zenziwe ngamathambo, nakho konke. Lutho kodwa nje. . . Futhi kukhona amathuna ezinye abolayo. Isibonakaliso, ekugcineni, esishaya kakhulu, bathi, “Ngesinye isikhathi sasinjengawe, futhi ngesinye isikhathi uzoba njengathi.” Kunjalo.

²⁵⁹ Futhi yilabo abathanda uNkulunkulu kuphela abayoke babe nokuPhila okungenakufa. Futhi lokho kuyiqiniso.

²⁶⁰ Futhi ngaqaphela lapho, kwakunabantu ababedlula. Inkolo yamaKatolika igxile kakhulu ezinkolelweni-ze nezinto. Lezozingebhezi kulezo zindela zesilisa lapho, zazihlikihlekiwe zaze zabamhlophe. Ezinye zazo zagqwala, zajula *kangako*; kodwa abantu bezihlikihla, bezama ukuthola izibusiso nezinto ezinjalo, ezingebhezini zalezi zindela zesilisa. Kuyaveza kuphela, yisidalwa esingumuntu. Yinhliziyi, futhi balambeke okuthile.

²⁶¹ Mfowethu, inkolo kaJesu Kristu ayihlanganisi ukuhlikihla amathambo abantu abafile. Ikhulwa eNkosini uJesu Kristu, futhi yemukela ukuPhila okungenakufa. O, he!

²⁶² Kodwa ukucabanga ukuthi kuyiqiniso, ngesinye isikhathi lawomadoda ayenjengoba silapha kulokhu ukusa. Ayenethuba lawo, nathi sinelethu. Nizokwenzani ngalo na?

²⁶³ O, yenza lonke i—awunsi lakho libale eNkosini uJesu. Ungabi nasikhathi sezinto zezwe. “Beka eceleni konke okusindayo okuthandela kangaka kithi. Masigijime leli banga, ngokubekezela, obekwe phambi kwethu.” Masithande iNkosi uJesu.

²⁶⁴ Yiba nomusa komunye nomunye. Yiba nomusa ezitheni zakho. Thanda wonke umuntu. Akunandaba ukuthi benzeni, bathande, noma kanjani. Futhi uma ungeke wakwenza lokho, mfowethu, dade, uma kwake kwaba khona isikhathi khona-ke

udinga i...?. . .e-altare, kungaleso sikhathi. Lapho ungabuya, udale. . .

²⁶⁵ Futhi ngabona, ngolunye usuku, umoya wobugovu ukhuphuka kimi, wokuthi, “*Le ndoda inephutha. Bekufanele ngiyitshela ngakho.*” Lokho akulungile. UNkulunkulu uYena ozoyitshela ngakho. Akunjalo. . .Akuwona umsebenzi wami. Kodwa umsebenzi wami ukushumayela iVangeli futhi ngithande wonke umuntu, futhi ngiqhubeke futhi ngithande izitha zami, njengoba uJesu Kristu wangithanda ngenkathi ngiyisitha saKhe. Kunjalo. Ngenkathi ngangingathandeki, Yena—Yena wangithanda esifubeni saKhe. Futhi noma ubani ongathandeki, angibathande ngokufanayo. Makuthi lowo Moya owawukuKristu, ube kithi. Amen. NgiyaMthanda. NgiyaMthanda. O, he!

Ungafisi ingcebo yaleli zwe eyize,
Ebuthuka ngokushesha kangaka,
Funa ukuthola lezo zingcebo zaseZulwini,
Azisoze zedlula!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Lapho uhambo lwami seluphelile,
Uma kuNkulunkulu bengiqinisile,
Lihle futhi liqhakazile ikhaya lami
eNkazimulweni,
Umphefumulo wami ohlwathiwe uyakulibona!

Ngakho-ke masibambebele esandleni
sikaNkulunkulu esingaguquki!

Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

Yakha amathemba akho ezintweni zaPhakade,
Bambelela esandleni sikaNkulunkulu
esingaguqukiyo!

²⁶⁶ Ngabe lowo ngumkhuleko wawo wonke owesilisa nowesifazane, umfana noma intombazane, phakathi lapha namhlanje na? [Ibandla lithi, “Amen.”—Umhl.] UNkulunkulu akubusise, futhi sengathi Angakugcina ngaleyondlela; zithobe emoyeni wakho; uthambile emphefumulweni wakho; uthethelela abanye njengoKristu, ngenxa kaNkulunkulu, ekuthethelela. Yiba nomusa, uphane, wamukele.

²⁶⁷ Ngabe ukhona omunye umsebenzi, noma yini ebandleni, Mfowethu Neville na?

²⁶⁸ Lalela, mngane wami othandekayo ongumKristu, njengoba uhamba usuka lapha, kulokhu ukusa. Asinakho okuningi lapha esingakunikeza khona, ngendlela yempahla, nina zihambi emasangweni ethu. Sinetabernakele elincane, elidala. Singabantu abampofu, abampofu njengoba singaba njalo. Si—siyaxolisa ukuthi ngeke sibe nokuthile okungcono kakhudlwana lapha ukumela u—ukwamukela abantu. Kodwa, mfowethu, dadewethu, ngaphakathi kwalezi zindonga ezincane lapha, ukuthi isakhiwo asibukeki kakhulu kangako, kodwa uzothola ukwamukelwa kweNkosi uJesu Kristu. Woza, ukhonze kanye nathi, uma ungenayo indawo ongayo kuyo. Sinomelusi othandekayo lapha. Amanye amadoda amahle lapha emabhodini abadikoni, kanjalonjalo, amanye amaKristu amahle. Woza, uzitholele isihlalo, futhi uyohlala njalo wamukelekile lapha eTabernakele likaBranham.

²⁶⁹ Yinye kuphela into esingayenza, sithanda iNkosi uJesu ngenhliziyo yethu yonke. Sikholwa ukuthi iZwi liyi... leliBhayibheli ukuba libe yiZwi likaNkulunkulu. Asinazo izincwadi zokufunda; leliBhayibheli nje. Asinawo umthetho lapha walokhu, lokho, wa...Awu, umthetho wethu uthando. Isivumokholo sethu nguKristu. Futhi sikuthanda nje ngezinhliziyi zethu zonke. Buya futhi ube nathi, uma ufisa. Futhi siyethemba ngolunye usuku ukunibona eZweni elingcono, lapho siyo... .

²⁷⁰ Kodwa ngalesisikhathi, asihambe simashe siye eZiyoni, uma uthanda, nisama ngezinyawo zenu. Teddy, ungakhuphukela lapha, umzuzu nje, ndodana, ngokushesha nje. Sikhona... .

²⁷¹ Inkonzo yesidlo kulobubusuku. O, ngiyajabula ukuba lapha ngalokho. Lalelani, uJesu wathi, “Odlu inyama yaMi, aphuze iGazi laMi, unokuPhila okuphakade, futhi Ngiyakumvusa ngezinsuku zokugcina.” LeloZwi alinakufa. Ngabe kunjalo na? [Ibandla lithi, “Amen.”] Kulungile.

²⁷² Manje, sonke kanyekanye manje, asicule *Siyamasha Siya eSiyoni*. Kulungile.

Wozani, thina esithanda iNkosi,
Futhi mazaziwe izinjabulo zethu,
Hlanganyelani engomeni yesivumelwano
esimnandi,
Hlanganyelani engomeni yesivumelwano
esimnandi,
Futhi kanjalo sizungeza iSihlalo sobukhosi,
Futhi kanjalo sizungeza iSihlalo sobukhosi.

Manje phenduka bese nixhawulana.

Siyamasha siya eSiyoni,
ISiyoni elihle, elihle;
Siyamasha siqonde phezulu eSiyoni,
UMuzi omuhle kaNkulunkulu.

O, siyamasha siya eSiyoni,
 Enhle, iSiyoni enhle;
 Siyamasha siqonde phezulu eZiyoni,
 LowoMuzi omuhle kaNkulunkulu.

²⁷³ Manje, sisacula lelokhorasi kanye futhi, bese-ke iculo lethu lokuphuma. Sizacula u *Siyamashia Siya eSiyoni*, kanye futhi, zethule esihambini. Sitshele ukuthi ujabule ukuthi sona silapha. Isizathu, isonto liyashisa, futhi ngeke sihlale isikhathi eside esontweni, siyamba. Inkonzo isiphelile manje. Sizoyikhipha emizuzwini embalwa. Manje ake siphenduke futhi sithi, “NginguMnu. Jones, futhi ngiyajabula ukuhlangana nawe. Buya etabernakele.” Yiba nobungane, mamatheka, wonke umuntu. Kulungile, manje.

Siyamasha siya . . .

Zethule kumfokazi, umtshele ukuthi abuye.

. . . iSiyoni elihle;
 Siyamasha siqonde phezulu eSiyoni,
 LowoMuzi omuhle kaNkulunkulu.

²⁷⁴ Manje ngeculo elingafi leTabernakele likaBranham, lokuphuma. Bangaki abakhumbula iculo lakudala loku phuma na?

Hamba neGama likaJesu,
 Mntwana wokudabuka nowosizi;
 Liyakukunikeza injabulo nentokozo,
 Lithathe, nomaphi lapho uya khona.

O, he! Wonke umuntu, ndawonye.

Hamba neGama likaJesu,
 Mntwana wokudabuka nowosizi;
 Liyakukunikeza injabulo nentokozo,
 Lithathe noma uyaphi.

O Gama eliligugu, O limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu;
 Gama eliligugu, O limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu.

Hamba neGama likaJesu,
 Njengesihlangu kubobonke onoxhaka;
 Uma izilingo zikuzungeza,
 O, phefumula leloGama elingewele
 ngomkhuleko.

O Gama eliligugu, O limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu;
 Gama eliligugu, (O, Gama eliligugu!) O,
 limnandi kangaka!
 Themba lomhlaba nokwethaba kweZulu.

²⁷⁵ Singakhothamisa amakhanda ethu manje ngomkhuleko. Melusi, woza usikhiphe, uzokwenza, mfowethu.



ULIZWI WABA YINYAMA (UMBIKO WOHAMBO LWASENDIYA) ZUL54-1003M
(The Word Became Flesh (India Trip Report))

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngeSonto ekuseni, ngo-Okthoba 3, 1954, eTabernakele likaBranham eJeffersonville, eIndiana, U.S.A., uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

ZULU

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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®.

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