

INDIDA



Sisamile umzuzwana nje, asikhuleke.

² Baba wethu waseZulwini, sisondele esiHlalweni saKho sobukhosi somusa eGameni leNkosi uJesus. Sisondele ekupheleni kwalengqungquthela manje, futhi sitsheliwe emiBhalweni ukuthi uJesus ekupheleni komkhosi, wasukuma futhi wamemeza, kungahle ukuba kwakukade kukhona ukulindela ukuthi Wayethembile ukuthi kwaku, gwalisekile. Nkulunkulu, silindile ngokulangazela okukhulu, sazi ubuthakathaka bezidalwa ezingabantu, kodwa Nkulunkulu, silindele ukuthululwa okukhulu koMoya waKho, into ethize engavamile.

³ Futhi ngibuka inceku yaKho encane, uCarl Williams, ngibona izandla zayo ezincane ezisontekile, futhi iphala izinyawo zayo emihlabathini, ihlezi lapha ithela okuthize ekhaleni layo njalo njalo ukuba iphefumule, yazi ukuthi kokubili imini nobusuku isebenzile futhi yakhandleka, futhi inhliziyoyami iyayizwela. Nkulunkulu, Angeke uyidumaze.

⁴ Futhi kuleliviki, ngidlula esigodini lapha nalezi, izinceku zaKho, ngishumayela emabandleni azo, azizange zingitshela ukuthi angikhulume ini, zithe nje, “Qhubeka.” Ukubona lolobambiswano oluhle nomoya othandekayo, nazo futhi, zilapha zilindele into ethize ukuba yenzeke, ngakho ngokoqobo sizizwela uMoya oNgcwele umemeza kithi, “Woza, Nkosi Jesu.” Gwalisa izinhliziyozethu ezilindele, siphe lokho esikufunayo, Nkosi, isilinganiso esikhulu somusa waKho, siyakhuleka.

⁵ Asifanele ukucela isibusiso esinjalo, Nkosi, akekho kithi ofanelekile, kodwa asinamatheli kulokho, sicabanga kuphela ngoMhlatshelo uJesus asenzela wona ukuthi Wayezosihlanza. Futhi siza sicela eGameni laKhe manje, ukuthi inhliziyonyayinye izokhonziwa esikhathini esithize phakathi kwamanje nokuvalwa kwenkonzo, ukuthi lapho sisuka namhlanje sisuka lapha futhi siye ezindaweni zethu ezehlukene, kwangathi singakwazi ukusho njengalabo ababevela e-Emawuse, “Izinhliziyozethu bezingavuthi yini phakathi kwethu na?”

⁶ Ngokuba iNkosi evukileyo yahamba nabo, futhi Yenza okuthize phakathi kwabo. Emva kokuhamba naYo usuku lonke, futhi abaqondanga nje ukuthi YayinguBani, bazi ukuthi kwakuyisibusiso ukuba noMfundisi onjalo. Kodwa ngenkathi Enza into ethize njengoba nje Ayenza ngaphambi kokubethelwa, babazi ukuthi akukho-muntu owenza *lokho kanjalo* ngaphandle kwaKhe, futhi babazi ngempela ukuthi KwakuyiNkosi uJesus, ngokushesha bahamba bayotshela abanye.

⁷ Nkulunkulu, sikhulekela ukuthi kuzophinda futhi namhlanje. Senzele okukhulu kakhulu ngokwedlulele, Nkosi,

singahle sisuke kulengqungquthela ngoMsombuluko ebusuku, siya emakhaya ethu nasezindaweni ezehlukene, futhi sithi, “Izinhliziyi zethu bezingavuthi yini phakathi kwethu, lapho siMuzwa ekhuluma ngezinceku zaKhe kuyo yonke ingqungquthela na?” Siphe lezizinto, Nkosi, kithina izinceku ezingafanelekile, eGameni loMntwana waKho oNgcwele, uJesu. Amen.

⁸ Hlalani phansi. (*Leli* iBhayibheli lakho mfowethu na? *Leli*?) Lesi yisikhathi esingavamile ngempela kimi, futhi ngingaphansi kokulindela okukhulu futhi, namathemba okuthize ukuba kwenzeke ngalomhlango okwehlukile. Futhi uma besifanele sivale inkonzo kulentambama, ngingeqiniso ukuthi sonke besingathi, “Bekumnandi ukuba lapha,” ubusuku bokuqala ukuzwa uMfowethu Oral Roberts, nomlayezo wakhe onamandla kubantu wokubola kwezimilo zabantu, bese-ke kufika omunye wemilayezo ethinta kakhulu yemizuzu eyishumi nambili noma eyishumi nanhlanu, ovela kuMfowethu Velmer Gardner. Ngambuka futhi ngamazisa ngokuncoma okukhulu. Ukuthi ubengathwala okuningi kangaka ngesikhathi esincane nje!

⁹ Bengitshela umkami, emuva lapho, lokho, ngakho ngenkathi sifika ekhaya, futhi wathi, “Awu,” wathi, “Bill, yilokho abahlala- . . . Ubagcina isikhathi eside kakhulu.”

¹⁰ Ngathi, “S’thandwa, ngingensa kakhulu nje, a—angikwazi ukucabanga ngakho masinya kangako. UNkulunkulu unesihawu nje kimi ukungivumela ngingense, ngiqagele, futhi athi ukungivumela ngihambisane, angikhombise ukulunga kwaKhe.”

¹¹ Khona-ke ukuzwa udokotela wezokwelapha ngobunye ubusuku . . . (Yebo, izolo ebusuku kulungile, Mfowethu Shakarian.) Niyazi, ngingabangane abaningi abangodokotela abakahle. Ngaba nengxoxiswano kwaMayo, niyazi, ninalo iphephabhuku, *I—I*, ngikholwa ukuthi libizwa ngokuthi *I. . . O, i Reader’s Digest*, cische eminyakeni emihlanu edlule, *The Miracle Of Donny Morton*, laphaya eCalifornia, Ngahlangana nalesositafu sodokotela lapho, abafu abanomoya omuhle kunabo bonke ofuna ukuhlango nabo.

¹² Kodwa ngenkathi ngizwa lowodokotela ngobunye ubusuku, enikeza lesosiyalo ngoJesu, ngicabange ukuthi ubengahle abekahle ngempela ekuxilongeni kwakhe uma—uma ubezohlola umzimba wenyama. Futhi akenzanga kahle kakhulu, noma, umsebenzi omubi kakhulu ekuxilongeni isimo sokomoya, ubenokuxilonga okuhle ngempela kwalokho, namazwi awashilo. Ngethemba ukuthi angikaze ngidingeke ngibize inkonzo yakhe, kodwa uma ngike ngenza, ngifuna indoda enjalo ukuba yenze ukuhlinza, uma ngike ngidingeke ngibe nokukodwa, lowo othembele eNkosini.

¹³ Ngokuhambisana nalokho, nokuzwa amanye amadoda, amanye awo ngangingawazi ngisho, ngikholwa ngempela ukuthi bekungaba kuhle uma nje siye eKhaya khona manje, bekungamangalisa. Kodwa ngikholwa ukuthi Uzosipha ezinye izibusiso eziningi, ngoba ziningi lapha.

¹⁴ Ngilindele ukuzwa loMfowethu Brown, ngiyakholwa, kusasa ebusuku. Futhi angikaze... I-Episcopalian, hhe? [Umfowethu uthi, "IPresbyterian."—Umhl.] IPresbyterian. Iphutha elinjalo, ngingahle nje ngifunde umBhalo futhi ngiqhubeke, angizange na? Mangisho lokhu, Mfowethu Brown: "Umfowethu kuKristu." Ngiyazi ukuthi ngiqinisile ngaleyonkathi. Ngizwe kakhulu ngaye, futhi impela ngifuna ukumuzwa.

¹⁵ Thola ukuhlangana nabo bonke abangani bethu. Bese kuthi-ke omncane onqunyiwe, umlayezo oshukunyisiwe, izolo ekuseni, khona-ke ukubona uSathane egxumela kowesifazane omncane, emphuthumisa phandle lapho, o, uma abantu, yibani ngabakamoya nje! Ngimi lapha, ngazizwela leyongcindezi enkulu. Waphuma, futhi ngakhuleka, "Baba waseZulwini, thumela uMoya oNgcwele umlandele." Wambamba phandle khona *lapho*, wambuyisa, waxosha ububi kuye. Futhi ngiyaqonda ukuthi unoMoya oNgcwele manje. Nje, ngakho siyabonga ngalokho. "NgeGama laMi bayakukhipha amademoni."

¹⁶ Manje, asiphenye e—emBhalweni, futhi cishe nginamakhasi ayisithupha awo abhalwe phansi lapha, kodwa ngeke ngifinyelele kuwo onke alawo, kodwa—kodwa nje ambalwa. Futhi nje ngizwakalise ukubonga kwami kini nonke ngenhlanganyelo yenu enhle, ukubambisana, futhi ningangibekezelela ngendlela enenza ngayo.

¹⁷ Besisebandleni elincane kulokhu ukusa, i The Church Of God, ngapha, ndawondawo emuva, senyukele *ngapha*, futhi sabuyela emuva, bengi—ngingeke ngazi ukuthi bekukuphi, kodwa ngempela umelusi othandekayo lapho futhi. Futhi lelobandla lalilindile nje, ngangileyithi ngezinsuku eziyishumi nje kulelobandla, ngileyithi ngezinsuku eziyishumi, kodwa ngempela sibe nesikhathi esimangalisayo, inhlanganyelo neNkosi uJesu.

¹⁸ Manje, nina enimaka phansi izindikimba, uma bengingakubiza kanjalo, noma, makani phansi ukufundwa komBhalo, kuJoshuwa, iNewadi kaJoshuwa, ngizizwela ukuthi uMoya oNgcwele ubeke lokhu phezu kwenhliziyoyami ngalantambama, uJoshuwa 10:12, ivesi elilodwa:

UJoshuwa wayesekhuluma eNKOSINI mhla iNKOSI inikela ama-Amori phambi kwabantwana bakwa-Israyeli, wathi ebusweni bakwa-Israyeli, Langa, yima eGibeyoni; nawe, Nyanga, esigodini sase-Ajaloni.

¹⁹ Wena uthi, “Lokhu yindikimba engajwayelekile,” kunjalo, noma, “ukufundwa komBhalo okungajwayelekile.” Indikimba yami kulentambama ithi, *INDida*.

²⁰ Niyazi, uNkulunkulu uthatha izinto ezingejwayelekile, wenza izinto ngezindlela ezingejwayelekile, futhi Akajwayelekile kakhulu, kodwa Usebenzana nakho konke ndawonye kube ngokuhle kwabaMthandayo. Ngidonsa kulokhu, isiphetho sendaba ethi, *INDida*.

²¹ Manje, ngahamba, ngicabanga ngalokho, ngathola isichazamazwi, Futhi ngacabanga, “Lolo wuhlobo lwegama elingajwayelekile, asilisebenzisi kakhulu.” Futhi ngacabanga, “Mhlawumbe, Nkosi, ngoba Ubeke lokho phezu kwenhliziyo yami, kungahle kubekhona okuthize lapho engifanele ngikubheke.” Nesichazamazwi sikaWebster sithi *indida* i “nto ethize engakholakali kodwa eyiqiniso, into ethize engakholakali, kodwa nokho iyiqiniso.” Akubonakali sengathi kungaba yiqiniso nhlobo, kodwa kuyiqiniso, leyo *yindida*.

²² Ngigqala ukucabanga-ke ukuthi zingaki izindida ebesingazikhomba, futhi uma besingama kulentambama, bekungakumangaza ukubona ukuthi zingaki izinto ngokwesayense obekungeke kube yikho, kodwa nokho kunjalo. Lomhlaba ulenga emkhathini kuyindida. Siyatshelwa ukuthi ukuphenduka, wenza isiyingi sawo esiphelele njalo emahoreni angamashumi amabili-nane, futhi cishe kungamamayela ayizinkulungwane ezingamashumi amabili nanhlanu emhlabeni jikelele. Futhi niyazi, ninga...Akukho lutho emhlabeni oluyonyakazisa *lokho* ngokuphelele njengoba lowomhlaba wenza. Nokufiphala kwenyanga emgudwini omkhulu welanga, kumi kanjani emoyeni, kuzungeza ngokuphelele kangaka, futhi kuzungeze inkabazwe, uze ukwazi ukukubeka isikhathi seminyaka engamashumi amabili noma amashumi amathathu, futhi neke kugeje umzuzwana na?

²³ Nginewashi lapha, futhi ngalinikwa ngabanye abangani abahle ngale ngenkathi ngangiseSwitzerland, iwashi nje elijwayelekile laseSwiss, iwashi elincane mhlawumbe libiza cishe amadola ayikhulu namashumi amahlanu, noma okuthize, kodwa ngelihle, kimi. Futhi libizwa ngeVulcain Cricket, futhi ngelinye lamawashi awedlula onke engake ngawagqoka, nokho, ngingakulungisa lelo futhi ngilifake esikhathini, phakathi kwezinyanga ezimbili noma ezintathu kuphakathi kokuthi liyashesha noma liyanensa. Futhi akukho lutho esinalo oluzogcina noma yini iphelele.

²⁴ Kodwa isikhathi sikaNkulunkulu siphela, asigeji nje ukuhamba kwewashi. Likanjani lelibhola elikhulu lasezulwini lilenga emoyeni, lingaboshelwe kunoma yini, liziphendula qobo lwalo nangapha ngalendlela njalo emahoreni angamashumi amabili-nane, futhi njalo ezinyangeni eziyishumi nambili

lizungeze ngokuphelele, kusukela elangeni kubuya na? Ihlobo, ubusika, intwasabusika, intwasahlobo, ngokuphelele, ncamashi nje, futhi kade lenza lokho izinkulungwane zeminyaka. Akukho-muntu emhlabeni ongachaza lokho.

²⁵ Yikuphi okuphezulu naphansi na? Ngabe iNdawo yasekugcineni komhlaba ngaseNyakatho iphezulu, noma ngabe iNdawo yasekugcineni komhlaba ngaseNingizimu ingaphezulu na? Asazi, ngoba sisemkhathini. Futhi uphonsa ibhola emoyeni futhi ungalibuka, ngeke lenze imijikelezo emibili endaweni efanayo. Liyawa, lenyuka, futhi lenza umoya walo uqobo, futhi, njengoba nje umhlaba, amandla adonsela phansi elibambile, kodwa angeke liphenduke kabili endaweni efanayo, kuphakathi kokuthi liyakhuphuka noma liyehla. Kodwa nokho, lelibhola elikhulu seliphenduke izinkulungwane eziphindwe kazinkulungwane zeminyaka, aligejanga nakancane. Leyo yindida.

²⁶ Kuyindida lapho ubhekisisa leyonyanga. Bukani ukuya nokubuya kolwandle phandle ogwini lapha, ukuthi kanjani lawomagagasi athukuthele cishe okune kokuhlanu komhlaba, cishe impela, emanzini, uye ogwini lolwandle futhi ubuke lokho kuya nokubuya kolwandle njengalawo athukuthele, amagagasi amakhulu ehluhana le laphaya, uhhafu wemayela phandle olwandlekazi noma ngaphezulu, eshaya kulologu lolwandlekazi, kungani kungafiki nje ngale na? Yinye nje into ekuvimbayo ekwenzeni kanjalo, leyo yinyanga. Leyonyanga:inja egadayo kaNkulunkulu, ibhekisisa lologu lolwandle ngoba uNkulunkulu ubeke imingcele yalo, futhi angeke likwedlule lokho.

²⁷ Kodwa lapho leyonyanga iqala ukuphenduka ukuba ibuke uBaba, qaphela ukuthi ukuya nokubuya kolwandle kuyophuma ngesinyelela, noma, kungene ngesinyelela, khona-ke lapho lubuyela emuva, luthatha indawo yalo futhi. Li—lifanele, ngoba liyinja egadayo kaNkulunkulu.

²⁸ Leyonyanga, izigidi zamamayela kude ukusuka emhlabeni, ingawuthinta kanjani umhlaba na? Ingawudweba kanjani umugqa na? Kungani lololwandle lungagijimi amamayela angamakhulu ambalwa bese-ke luyama na? Ngoba uNkulunkulu wabeka imingcele yalo, angeke likwedlule lokho, futhi Unomlindi ukubona ukuthi alukwedluli.

²⁹ Futhi noma ubani uyazi lapho inyanga ishona, ukuya nokubuya kolwandle kuhamba nayo, iphuma, iphuma nakho, enye indida, akekho ongakuchaza. Asazi ukuthi kanjani, ukuthi leyonyanga phezu komhlaba iyoba namuphi umthelela, nokuthi bekungenzani ekuyeni nokubuya kolwandle na? Niyabo? Kuyindida.

³⁰ Singatshala imbewu emhlabathini, naleyombewu iyolala emhlabathini ubusika bonke, njengo—ukolo, leyombewu kakolo yakhiwe ngesikhumba ngaphandle, khona-ke ingaphakathi

liyintibintibi, futhi kulelongaphakathi laleyontibintibi yimbewana, lokho ngukuphila; yileyondlela oqanjwe ngayo.

³¹ Wena une. . . wenziwe ngomphefumulo, umzimba, nomoya. Ingaphandle, elingumzimba, lilawulwa yimizwa emihlanu, ungena kulowomzimba ngemizwa emihlanu, ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa. Ngaphakathi emzimbeni ngumphefumulo, lowomphefumulo unamasango amahlanu, unembeza, nokunye nokunye, inkumbulo. Kodwa ngaphakathi kwalokho ngumoya, yilokho okulawula konke, linye kuphela isango kulokho, futhi lokho ngukuzikhethela, ukwenza, ukwemukela, noma ukwala.

³² Naleyombewu etshalwe emhlabathini, khona-ke kwenzekani na? Ubusika buyafika futhi buyiqhumise, isikhumba asisekho, intibintibi ayisekho, naleyombewana yokuphila, angeke uyithole, kodwa ngesikhathi sasentwasahlobo iyabuya futhi.

³³ Lapha esikhathini esithize esedlule ngangisezansi eKentucky, ngizingela izingwejeje. Futhi mina. . . Thina. . . Kwakuyisimo sezulu esomile futhi asikwazanga ukuthola noma yiziphi izingwejeje, ngakho-ke saya ngale e—engxenyeni yegquma yezwe. UMnu. Wood, umngane wami, wathi, “Awu, Mfowethu Branham,” wathi, “Ngazi indoda laphaya enenqwaba yemithi yokwenza amapulangwe, futhi kunezingoxi ezinkulu ezijulile phansi. Cishe izoba manzi, singathi nyelele kulezo.”

³⁴ Futhi ngenkathi ngisephezulu lapho, ngani, sama endlini, futhi wathi, “Ngangingeke ngiphume, ngoba lomfo ungumphikinkolo.” Wathi, “Akakholelwa nje kuNkulunkulu, futhi uqalekisa yona impela imicabango kaNkulunkulu.”

Ngathi, “Kulungile, ngizohlala emotweni.”

³⁵ Ngakho manje-ke, sama, futhi wahamba waya ngale ngaphansi kwesihlahla sama-aphula esincane lapho indoda endala yayihlezi khona, cishe amashumi ayisikhombisana-hlanu, futhi wakhuluma nayo, futhi wayibiza ngegama, wathi, “Igama lami nginguBanks Wood.” Wathi, “Ngingathanda ukwazi ukuthi singazingela yini endaweni yakho.”

Umfo omdala wambheka, wathi, “Ingabe uyindodana kaJim Wood na?”

Wathi, “Ngiyiyo.”

³⁶ Wathi, “Zisize, noma yikuphi lapho ofuna ukuya khona, indawo iningi lapha, nginama-ekha angamakhulu amahlanu amahlathi.” Wathi, “Awu, uqhuba kanjani uJim na?” Bakhuluma umzuzwana nje.

³⁷ UMfowethu Wood wathi. . . Manje, wayenguFakazi kaJehova ukuthi umfana wakhe, ekhubazekile, umlenze owodwa ufinyele ngaphansi kwakhe, waphulukiswa emhlanganweni. Ungusonkontileka, ngakho usanda kuyeka ukwenza umsebenzi

wenkontileka, wathuthela kwamakhelwane wami, ubelapho cische iminyaka eyishumi. Manje, bonke abantu bakubo, ngemibono, bonke, ngisho nabafundi emnyakazweni woFakazi bakaJehova, yilowo nalowo ugcwaliswe ngoMoya oNgcwele.

Ngakho-ke thina simi lapho, wathi, “Ngize nomelusi wami.”

³⁸ Nalomfo omdala wathi, “Wood, awuqondile ukuthi usube phansi kakhulu, uze udingeke uze nomshumayeli nomaphi lapho uya khona na?” Futhi ngacabanga ukuthi kwase kuyisikhathi, mina, ngiphume emotweni ngaleyonkathi.

Ngakho ngaphuma emotweni, ngahamba ngazungeza lapho umnumzane omdala ohloniphekile ayehlezi khona, ngathi, “Sawubona?”

Wathi, “Sawubona, mnumzane?” Futhi wathi, “Futhi ungumshumayeli na?”

Wathi, ngathi, “Yebo, mnumzane, ngifanele ukuba nguye.”

Futhi wathi, “Awu,” wathi, “Angicabangi kangako ngalabo bafo.”

Ngase ngathi, “Awu, bangabafo abahle impela, iningi labo.”

Wathi, “Awu, yilolohlobo engingakahlangani nalo okwamanje.”

Futhi ngathi, “Yebo, mnumzane.”

Futhi wathi, “Ngiyakholwa . . .”

Ngathi, “Yini ekwenza usho lokho na?”

³⁹ Wathi, “Ngikhoholwa ukuthi bakhonkotha phezulu esihlahleni ekungesiso.” Manje, noma ubani uyazi ukuthiinja ozingela nayo ebusuku, futhi iyakhonkotha, isihlahla okungesiso, uhlala njalo ukhohliswa. Ngakho wathi, “Bakhonkotha phezulu esihlahleni okungesiso.” Wayesethi, “Bazisho ukuthi baneNto ethize esesihlahleni, kodwa awusoze waYibona.”

“Yebo, mnumzane.”

Futhi wathi, “Bahlala bekhuluma ngeNto ethize, kodwa abakwazi ukuveza lutho.”

“Yebo, mnumzane.”

⁴⁰ Wathi, “Kwakukhona umshumayeli othize ofika lapha cische eminyakeni emibili edlule, phezulu lapha endaweni encane ebizwa nge-Acton, enhla eMethodist Campground, babenomhlangano.” Wathi, “Bekunodade omdala, ohlala phezulu lapha egqumeni, wayebulawa ngumdlavuza.” Futhi wathi, “Lendoda yayingakaze ibe kulelizwe.”

⁴¹ Futhi wathi, “Emhlanganweni ngalobobusuku lapho abantu abayizinkulungwane ezingana babebuthene khona,” wathi, “Iodadewabo wowesifazane wayehlezi ngale phakathi lapho ekhala ngodadewabo.” Wathi, “Akabange esakwazi ngisho nokungena epoweni, unkosikazi nami sadingeka sidonse

ishidi lokudonsa ngaphansi kwakhe.” Futhi wathi, “Yena owesifazane . . . Udadewabo phandle lapho ne . . . ekhala.” Wathi, “Lomfundisi wabuka lowo wesifazane, futhi wambiza ngegama, wayesethi, ‘Ukhala izinyembezi ngodade obulawa ngumdlavuzaphozulu onqenqemeni oluthize.’ ‘Yebo,’ kusho owesifazane.”

⁴² Wathi, “Umfundisi wathi, ‘ISHO KANJE INKOSI: Thatha leloduku khona manje, onalo ephaketheni lakho, olifake ebhukwini lakho lasephaketheni ngenkathi usuka ekhaya, futhi walikhipha edroweni elingaphezulu lekhabethe, iduku elincane eline-inishiyali ekhoneni lalo, iduku elimhlophe eline-inishiyali el’hlaza s’bhakabhaka, thatha leloduku bese ulibeka kowesifazane eGameni leNkosi.’ Futhi wathi, ‘Uzosinda.’”

⁴³ “Awu,” wathi, “owesifazane wahamba nabanye abantu.” Futhi wathi, “Qiniso, amamayela amathathu, cishe impela, laphaya,” futhi wathi, “sacabanga ukuthi babeneSalvation Army kulowommango cishe ngeleshumi nqo ngobunye ubusuku.” Kodwa wathi, “Sawelela lapho ngokusa okulandelayo, nenenekazi elidala lalivukile lipheka ukudla kwasekuseni, lidla ophaya bama-aphula abathosiwe okokudla kwasekuseni.” Futhi wathi, “Lokho sekube yiminyaka emibili noma emithathu edlule.” Futhi wathi, “Uyazi, akakaze abenosuku lokugula kusukela lapho.” Wathi, “Manje, uma bengingabona into ethize enjengaleyo yenzeka.”

⁴⁴ “O,” ngathi, “wena . . .” UMFowethu Wood wangibuka, ngase nginikina ikhanda lami. Ngakho wathi . . . Ngimi lapho, ukungcola negazi lengwejeje, nakho konke, ubuhwanqa obuthi abubebude *kangako*, kade ngisemagqumeni sikhempile, futhi ngi—ngathi, “Kuyakudida lokho na?”

Wathi, “Qhabo, mnumzane.”

Ngathi, “Ungaba nenkinga uma nginelineye lalawomaphula na?”

Wathi, “Zisize, amayelo jakethe ayawadla awaqede.”

Ngathi, “Kulungile.” Ngalihlikihla ebhulukweni lami elidala elingcolile ngase ngililuma, ngathi, “Lelo yi-aphula elihle.”

Wathi, “Impela linjalo. Ngatshala lesosihlahla lapho eminyakeni engamashumi amathathu nanhlanu edlule.”

“A-hha.” Ngathi, “Ake sibone, leli sekuthi akube yiviki lokugcina ku-Agasti.”

“Yebo, mnumzane.”

Ngathi, “Mnumzane, ngifuna ukukubuza umbuzo.”

Wathi, “Qhubeka ngqo.”

Ngathi, “Ngenkathi utshala lesosihlahla lapho, sasisikhulu kangakanani na?”

“O,” wathi, “sasiyihlumela nje, siphakeme *kangaka*.”

45 “E-hhe.” Futhi ngathi, “Ngifuna ukukubuza, khona manje kuyiviki lokugcina ku-Agasti, asikaze sibe ngisho nobusuku obupholile, kodwa ama-aphula onke awohloka kulesosihlahla, namaqabunga aqathaka kuso, leloqabunga selibuyele phansi langena empandeni.”

“Kunjalo.”

Ngathi, “Mnumzane, kungani lelocembe liwohlokile na? Ngabe ligugile na?”

“Qhabo.” Wathi, “Awu, ukuphila kulishiyile.”

“O, ngiyabona. Kwase kuthi-ke ukuphila kwalishiya, kwabuyela empandeni na?”

“Yebo.”

Ngathi, “Mnumzane, uma kungabuyelanga empandeni, khona-ke ini na?”

46 “Awu,” wathi, “isihlahla . . . Sizofanele sibuyele empandeni, isihlahla besingeke siphile, besiyofa, ubusika bebuyosibulala.” Wathi, “Kuba amashumi amabili namashumi amathathu ngaphansi kwezinga-qhwa phansi lapha ngesinye isikhathi.”

47 Ngase ngithi, “A-hha.” Ngathi, “Mnumzane, ngitshele ukuthi Buhlakani buni obutshela lawomanzi esihlahla ukuba asuke esihlahleni, futhi ehlele ezimpandeni enzela ubusika. Manje, beka ibhakede lamanzi esigxotsheni phandle *lapho*, futhi sibone ukuthi maphakathi no-Agasti, amanzi azoqala ukwehlela phansi ekugcineni kwesigxobo.” Ngathi, “Isihlahla asinabuhlakani, asizazi izinkathi zonyaka, asinabuhlakani. Nokho, kukhona uBuhlakani ndawondawo obuthumela lesosihlahla emuva ukulondoloza impilo yaso.”

Wathi, “Bengingakaze ngicabange ngalokho kunjalo.”

48 Ngathi, “Manje-ke uyakubona khona lapha egcekeni lakho. Kungani ufune ukubona lowomshumayeli-ke, lapho ukubona khona lapha na?” Ngathi, “UBuhlakani obufanayo obangitshela ukuthi lowodadewabo wowesifazane wayebulawa ngumdlavuzi, futhi embonweni ngambona ephulukisiwe, loboBuhlakani obufanayo busondele kakhulu kuwe, buze Bulawule isihlahla esihlezi egcekeni lakho.”

49 Wasukuma wase engixhawula, ngamholela kuKristu ngaleyontambama, wafa cishe unyaka kamuva. Ngangisezansi lapho kulonyaka futhi ngahlangana nomfelokazi wakhe, ngenyuka ukuyomcela ukuba ngizingele. Wayezongixosha endaweni kuqala, ngenkathi ngibuyela lapho. Ngathi, “Awume kancane nje.” Wayengekho lapho ngenkathi ngenyuka.

Wathi, “Mnumzane, awukwazi ukufunda na?”

Ngathi, “Yebo, memu.” Ngiyakhuphuka. Ngathi, “Awungazi na?”

Wathi, “Qhabo, mnumzane, angikwazi. Lawo ilayisense yase-Indiana kuleyomoto na?”

Ngase ngithi, “NginguMfowethu Branham. Owakho umy- . . .”

⁵⁰ “O!” Wavele waqala ukukhala izinyembezi, futhi waphakamisa izandla zakhe, futhi uqala ukudumisa uNkulunkulu. Wathi, “Ndodana, ungazingela noma yikuphi lapho ofuna khona, uhlale isikhathi eside ngangokuthanda kwakho.”

⁵¹ Kwakuyini na? Indida. Akekho owaziyo, akekho. Angeke wabuthola uBuhlakani obulawula uMama weMvelo, kodwa kuyindida, asikwazi ukukuchaza.

⁵² Bengicabanga ngokufa, futhi uma sisemaqabungeni, iqabunga lilenga esihlahleni ukufeza inhloso, futhi wena nami silenga esiHlahleni sokuPhila emva kokuba semukele uKristu. Futhi emva kwesikhashana, lapho inkathi yonyaka ishintsha, ukuphila kuyaphuma kuleloqabunga kwehle kuyongena empandeni, kuyabuya futhi ngonyaka ozayo, kuletha iqabunga elisha.

⁵³ Futhi thina maKristu akholelwa kuKristu enokuPhila okuPhakade, futhi elenga esiHlahleni sokuPhila, kodwa ngoluny’usuku lelicembe elidala liyowohloka, libuyele kuNkulunkulu olinikezayo, kuphela ukuba lize futhi kwenye inkathi yonyaka. Lenkathi yonyaka sihlukene phakathi, singabesilisa nabesifazane, nakho konke okuyikho, yinkathi yonyaka yokuhlwaneyela. Isihlahla ngokuqhubekayo, unyaka nonyaka, ukufakaza nobufakazi bukaNkulunkulu ophilayo . . .

⁵⁴ Ilanga liyaphuma futhi lishone ukukhombisa ukuzalwa, ukufa, ukuvuka, ukuzalwa, ukufa, ukuvuka, ukuguquka ngokuphelele. Ihlobo, ubusika, intwasa-busika, ikwindla, ngokuphelele nje kukhombisa ukufa, ukumbelwa, ukuvuka, ukufa, ukumbelwa, ukuvuka. Kodwa lapho siphuma futhi, kuyoba yinkathi yonyaka entsha ephelele, kuyoba sesikhathini seminyaka eyiNkulungwane, ukufa akusayikubakhona. O, besingahlala yonke intambama kukho. Kumangalisa kanjani ukubona izindida zikaNkulunkulu, ukubona ukuthi U—Ukwenza kanjani!

⁵⁵ KumaHeberu, isahluko 11 nevesi 3, kuyasho phakathi lapho ukuthi uNkulunkulu wenza izwe, wabumba izwe ndawonye ngezinto ezingabonakali. Wona kanye lomhlaba esihlezi kuwo uyindida. Kuyini na? YiZwi likaNkulunkulu elibonakalisiwe, cabanga ngakho. Isihlalo ohlezi kuso, umhlabathi obeka izinyawo zakho kuwo uyiZwi likaNkulunkulu elikhulunyiwe. Wakwenza ngaphandle kwanoma yini ukwenza ngayo, iNto kuphela Ayenayo kwakuyiZwi laKhe, neZwi laKhe lingokuDaliweyo kuLo uqobo. Lapho seLikhulunyiwe, Lingeke

labuya futhi kuze kube seLikufezile lokho obeKuhlolelwe khona. Haleluya!

⁵⁶ Dokotela, sengiqala ukuzizwa ngikholwa. IZwi laKhe lingebuye lize kuba seLikufezile lokho okukhulunyelwe khona. UNkulunkulu ulindle kulentambama kubantu abazobamba leloZwi futhi baLibambe kuze kube seLikufezile lokho eLalihlolelwe khona. Yebo, Lingeke labuya, liyindida, lonke iZwi likaNkulunkulu liyindida, lingeke labuya, lizofanele lifeze eLakhulunyelwa khona.

⁵⁷ Manje, endikimbeni yethu, uJoshuwa. Njengoba niqhubeka nifunda isahluko, nizothola ukuthi iBhayibheli liyasho ukuthi alukaze lubekhona usuku olunjalo, ngaphambi noma kamuva, ukuthi ngenkathi uNkulunkulu elalele umuntu. Nginetshitshi, uRebekah, usesikoleni esiphakeme. Futhi lapha esikhathini esithile esedule ngangifunda lokho, wayesethi, “Babayi, kufanele ukuthi kukhona iphutha lapho ndawondawo.”

Ngathi, “Alikho iphutha. Hhayi i...Awekho amaphutha eZwini likaNkulunkulu.”

Wathi, “Babayi, i...UJoshuwa akazange alimise ilanga, Babayi.” Ngathi...Wathi, “Wamisa umhlaba.”

Ngathi, “Rebekah, wamisa ilanga!”

Wathi, “Babayi, ubengeke akwenze.”

“Awu,” ngathi, “ucabanga ukuthi iZwi likaNkulunkulu lenza iphutha, S’thandwa na?”

Wathi, “Qhabo, angikukholwa lokho, Babayi, kodwa ngikholwa ukuthi uJoshuwa akaqondanga nje.”

Ngathi, “Ukwazi uNkulunkulu kahle ngokwanele ukuba enze isimangaliso *esinjalo*, futhi nokho wayengaqondi na? Wayekwazi ayekhuluma ngakho.”

Wathi, “Babayi, ilanga selivele limile, alinyakazi, wamisa umhlaba.”

⁵⁸ Ngathi, “Ubengakhulumi ngalowomcibisholo ojikijelwayo, wathi, ‘Yima unganyakazi phezu kweGibeyoni; nasesigodini sase-Ajaloni, yima unganyakazi,’ nelanga alizange lisuke eGibeyoni, noma i-Ajaloni amahora angamashumi amabili-nane. Wayengakhulumi ngalowomcibisholo ojikijelwayo phandle *lapho*, wayekhuluma ngelanga linqamula umhlaba. Wayengakhathalele *ngalokho*, wayekhathalele ngokukhanya okwanele ukwehlisa isitha sika-Israyeli.” Ilanga yilokho ayekhuluma ngakho, ilanga, ukubonakaliswa kwelanga, lelo yilanga ayekhuluma ngalo.

⁵⁹ IZwi likaNkulunkulu alenzi-maphutha. Elukushoyo, aLidingi nayikuphi, ukuhumusha komuntu othize ukuLisonta, kuLenze lisho into ethize eLingayisho. Lithathe nje ngokwalokho eLukushoyo, ngoba LiyiZwi likaNkulunkulu.

⁶⁰ Manje, nokho lokho ngokuba lapho, umbhali owabhala leNcwadi futhi wathi akukaze kube khona into enjengayo, lowoNkulunkulu ofanayo owamisa ilanga washo lokhu kuMarku 11, 11:22 nelama 23, Wathi, uJesu wathi, ngenkathi Ekhuluma ngesihlahla, “Ngqiqinisile Ngithi kini, uma nithi kulentaba, ‘Nqukuleka,’ futhi ningangabazi enhliziyweni yenu, kodwa nikholwa ukuthi lokho enikushilo kuzokwenzeka, ningaba nakho enikushilo.”

⁶¹ Manje, kwakungesikho nje okukaJoshuwa kuphela, kwakungokwanoma yiliphi ikholwa elingathatha iZwi likaNkulunkulu. Okokuqala, ufanele ube nenjongo efanele nempokophelo efanele, isizathu esifanele sakho. Manje, kodwa kwakuyindida.

⁶² Siyazi, abaningi bethu bayazi, futhi ngibonile, mina uqobo, izinto ezinjalo zenzeka, izinto ezidalayo engaziyo ukuthi kwenzekile. Okungenakwenzeka (Ukuba benginesikhathi sokulibala kukho, kodwa anginaso.), kobufakazi besayense bokungenakwenzeka kokudaliweyo, uNkulunkulu kuphela qobo lwaKhe owayengakwenza, ngoba UnguNkulunkulu. UNkulunkulu owayengenza indida lapho, usenguNkulunkulu ofanayo namhlanje osangenza indida. Kunjalo.

⁶³ Isikhathi sikaNowa, osukwini lukaNowa kwakuyindida. Niyakhumbula, kwakukade kungekho mvula emhlabeni kwaze kwaba lusuku lukaNowa, uNkulunkulu wanisela ngeziphethu nokunye nokunye, kodwa uNowa uqala ukwakha umkhumbi. Wayenzani na? Ngaphambi kokuba indida ize yenzeke, uNowa wenza amalungiselelo ayo. O, mangisho kulentambama, uma thina lapha namhlanje sizolungiselela kuphela indida yethu! Lowo Ongaletha indida unathi. UNkulunkulu Oyonke imisebenzi yaKhe iyindida, ukuqonda osekwedlule, okungakholweki, kodwa kuqinisile, Angaletha indida.

⁶⁴ UNowa wayilungiselela. Sengathi ngiyabona ngesikhathi sakhe sokulungiselela ukuthi abantu bathi, “Angazi ukuthi lowomuntu omdala ongahlahlile ekhanda unani phandle lapho, phezulu lapho egxoba u—umkhumbi omdala wamapulangwe. Alikaze line, yi . . . ayikho into enjalo.”

⁶⁵ Sengathi ngiyabona isayense ibingaphumela kuNowa bese ithi, “Bukani lapha, sinamathuluzi esingadubula ngawo izinkanyezi, futhi akukho mvula phezulu lapho. Angaba kanjani neqiniso ezweni amazwi akho, lapho lizokuna, futhi kungekho-manzi phezulu lapho na?” Kodwa niyabo, uma uNkulunkulu ethe lalizokuna, Angayenza imvula. Ngakho wazilungiselela khona, walungiselela indid- . . . mayelana nendida, futhi lana.

⁶⁶ U-Abrahama, ngenkathi esesiqongweni sentaba nomntwana wakhe oyedwa, u-Isaka omncane, wayelinde iminyaka engamashumi amabili-nanhlanu ukuthola umntwana, kwase

kuthi-ke, ngenkathi umntwana ethi akabe neminyaka eyishumi nane ubudala, uNkulunkulu wamtshele... Wayekwenzelani lokhu manje na? Ukuqinisekisa ukuthi uNkulunkulu uyaligcina iZwi laKhe, akunandaba ukuthi Libonakala lingenangqondo kanjani, Usengakwenza futhi enze indida.

⁶⁷ Wathi, “Thatha lona omncane, umfana wakho oneminyaka eyishumi nane ubudala, umenyusele entabeni, futhi unikele ngaye abe ngumhlatshelelo.” Wayesemenyusela entabeni.

⁶⁸ Futhi manje, uma lokho...yena ngalesosikhathi cishe eneminyaka eyikhulu neshumi nanhlanu ubudala, walinda iminyaka engamashumi amabili nanhlanu kumfana, futhi lapha umfana...futhi wayezobhubhisa ubufakazi obubonakalayo kuphela anabo bokubona lesisithembiso sikaNkulunkulu, ukuba abe ngubaba wezizwe, kwenzeka njalo, bese-ke ecelwa ukuba akubhubhise lokho. Yingalesosizathu abiza indawo ngokuthi, “Jehova-jire,” ngokuba ngenkathi eselungele nje ukungena emgqeni ngokulalela okuphelele kuNkulunkulu, uMoya oNgcwele wabamba isandla sakhe, inqama yakhala emva kwakhe, ihhukeke ngezimpondo zayo ehlane. Kwakuyini na? Indida.

⁶⁹ Bukani, wayewuhambo lwezinsuku ezintathu esuka ekhaya lakhe, ebuyela phakathi kwezilwane zasendle, futhi ngaphandle kwalokho, esiqongweni sentaba lapho okwakungeke kube khona imvu, futhi yayingeke ibe phezulu lapho lapho okungekho khona amanzi. Yavelaphi leyonqama na? Kwakungesiwo umbono, wabulala inqama, negazi laphuma kuyo. KwakunguNkulunkulu, uMdali. Ngoba wahlala emgqeni womsebenzi eZwini likaNkulunkulu, nakho kufika indida, futhi wabulala inqama, yafa endaweni yendodana yakhe, indida.

⁷⁰ Impela kwakuyindida eSodoma, ngaphambi kancane kwalokho, ngenkathi uSara ehleka iPhimbo loMuntu enyameni yomuntu phandle lapho, okwakunguNkulunkulu, futhi Wayefulathele ithende ngomhlane waKhe, iNgelosi yakwenza, futhi Wakhuluma ku-Abrahama, futhi wambiza ngegama lakhe, “Abrahama” wabiza uSara, “Sara,” ngenkathi esanda kwemukela lelogama ezinsukwini ezimbalwa ngaphambili, futhi wathi, “Abrahama, Ngizokuvakashela ngokwesikhathi sokuphila,” noSara, ethendeni, wahleka, neNgelosi Ifulathele ithende, hhayi—hhayi eyodwa yalezi, njengoMzimba-moya nje, YayinguMuntu Efulathele ithende, wathi, “Uhlekeleni uSara ethendeni, ethi, ‘Lokhu ngeke kube njalo?’” Kwakuyindida.

⁷¹ Ngesinye isikhathi ngenkathi amabutho akwa-Israyeli ayemi ekwehlulweni, futhi kwakukhona amabutho amakhulu lapho, amadoda anamandla, uJowabe, uSawule, ikhanda namahlombe ngaphezu kwawo wonke umuntu ayenaye empini, bonke behlome ngezikhali ezinkulu nezinkemba, amadoda aqeqeshiwe, kusukela kubafana, ukulwa, kodwa

ngoba ebone abaphikisana nawo bebakhulu kakhulu, ayesaba ukuhlangabezana nenselelo kaGoliyati oqhoshayo wamaFilisti, esaba ukuhlangana nakho.

⁷² Kodwa nakho kufika omncane omahlombe aqhothile, umfo obukeka ebomvana. Umama wakhe wayebhake ophaya bamagilebhisi omisiwe, futhi wabakhuphula ukuba abanikeze abafowabo. Futhi ngenkathi esazulazula, ezingela abafowabo ekamu, lomFilisti waphuma futhi wenza ukuqhosha kwakhe, wathi, “Zikhethela indoda, futhi ize ngapha futhi ilwe nami. Uma . . . Ngeke sibe nokuchitheka kwegazi phakathi kwezizwe.” Kusobala yile yondlela isitha esithanda ukuqhosha ngayo, lapho sicabanga ukuthi sinonqenqema kuwe. Wathi, “Mlethe ngapha, sizobe-ke sesikhetha, futhi sizolwa, bese kuthi-ke, uma ngimbulala nina nizosikhonza, uyangibulala sizonikhonza.”

⁷³ Futhi niyazi ukuthini? Wakusho ngesikhathi esingafanele. Kwakukhona omdadlana, umfana oqhothile phakathi lapho, obomvana, iBhayibheli lasho, owayazi ukuthi uNkulunkulu wayeqonde ukuthini, wayembonile uNkulunkulu esemnyakazweni. Wayazi ukuthi uNkulunkulu ka-Israyeli wayenguNkulunkulu wePhakade. Wayazi ukuthi uNkulunkulu wayemkhululile ezidladleni zengonyama, ezidladleni zebhere, ngendwayimane.

⁷⁴ Futhi wathi kubafowabo, “Niqonde ukungitshela ukuthi nina ma-Israyeli amabutho kaNkulunkulu ophilayo nizoma lapha, futhi nivumele lowomFilisti oqhoshayo athi izinsuku zezimangaliso selwedlule na? Niqonde ukungitshela ukuthi nizomyeka azedlulele ngalokho, lapho isithembiso sikaNkulunkulu sisemva kwethu na?” Haleluya! “Isithembiso sikaNkulunkulu singemuva kwethu. Niqonde ukungitshela ukuthi nizomvumela aqhoshe, futhi asho na?”

⁷⁵ UDavide wayemncane kunabo bonke ebuthweni lonke, futhi wayengekho ngisho nasempini. Wayengakazihlanganisi nabo okwamanje, ngakho wa-wayewuhlobo *lwenzalo*, olahlwe ngumphakathi, futhi wayengesiyo indoda eqeqeshiwe, wayekade engakabi sekholoji nokho, futhi wayengenawo amabhantshi obufundisi bonke abanye ababenawo, kodwa, futhi ngenkathi bezama elilodwa kuye, alimlingananga.

⁷⁶ Futhi ngiyacabanga, mayelana nento efanayo namhlanje, lapho sithola ingubo kaSawulu yobufundisi, futhi isitshela, “Izinsuku zezimangaliso selwedlule, ayikho into okuthiwa ngumbhaphathizo kaMoya oNgcwele,” akufanelani nendoda kaNkulunkulu. Kunjalo. Abantu bakaNkulunkulu bakholelwa kwindida, bakholelwa kuNkulunkulu.

⁷⁷ Nalomfo omdadlana wama lapho, amahlombe exegile, isiqephu esincane sesikhumba semvu ezisonge ngaso, kungekho zikhali ezinkulu, kanjalonjalo akwembethe, ngakho wathi, “Niqonde ukungitshela ukuthi nizovumela lowomFilisti

ongasokile, lowo ongakholwayo athi ayikho into enjalo, futhi adelele amabutho kaNkulunkulu ophilayo na?” Wathi, “Ngizohamba ngilwe naye.”

⁷⁸ Kwakuyindida ngenkathi umfanyana ephonsela inselelo isiqhwaga esineminwe engamayintshi ayishumi nane. Indoda engenankemba, noma ingenasihlangu, njengoba babebona, yaphonsela inselelo indoda eyayinomkhonto onjengenalithi yomaluki, cishe amafidi angamashumi amathathu ubude, kwakuyindida.

⁷⁹ Wenzani na? Wathi, “Uhlangana nami njengomFilisti egameni lomFilisti, uhlangana nami ngezikhali, nangomkhonto, nasekolishi eliqeqeshiwe, kodwa ngihlangana nawe eGameni leNkosi uNkulunkulu ka-Israyeli.” Yilokho-ke. Futhi omncane, umntwana obomvana, umfana, mhlawumbe iminyaka eyishumi nesithupha noma eyishumi nesishiyagalombili ubudala, nendwayimane, wabulala lesosiqhwaga esikhulu esiqhoshayo, indida, ngoba wethemba uNkulunkulu. Impela.

⁸⁰ UMose, emva kokuba yindoda eqeqeshwe kahle, indoda yezempi, azi ukuthi wayekhuluma ngani, wayazi ukuthi libanjwa kanjani ibutho, wayekwazi ukulwa futhi wayevivinye izikhali zakhe, kodwa akusebenzanga. Futhi kwakuyindida, emva kokukhuluma noNkulunkulu esimweni somlilo esihlahleni, owathatha induku eyomile ogwadule futhi wehla futhi wadla ibutho, wadla isizwe ngenduku eyomile. Wadla ibutho, wadla isizwe eneminyaka engamashumi ayisishiyagalombili ubudala, engenalutho ngaphandle kwenduku esandleni sakhe. Haleluya!

⁸¹ Kwakuyini na? Kwakungesuye uMose, noma induku, KwakunguNkulunkulu wendalo kulokho, kwakuyilokho okwakukwenza, uNkulunkulu, kulena endala, induku eyomile, “Thatha lenduku esandleni sakho bese wehlela lapho,” njengoba ngasho ngobunye ubusuku, ukuhlasela kwendoda eyodwa.

⁸² Manje, lapho uMose angena khona enkathazweni enyameni futhi wabulala umuntu oyedwa, kwahlala njalo kulenga kuye, kodwa wehlela lapho eseMoyeni, futhi wabulala sonke isizwe, kwakuyinkazimulo. Impela. Wayelandela imiyalo yeNkosi, yilokho okukwenzayo.

⁸³ Bengicabanga kaningi ukuthi kwakungahle kubukeke kuyinhle kisa kanjani lokho emqondweni wenyama, ikhehla, ubuhwanqa bulenga phezu kwesifuba sayo, mhlawumbe ikhanda layo elinempandla likhanya elangeni, izinwele ziwela phansi, edonsa imbongolo encane emva kwakhe, umkakhe ehlezi lapho nomntwanyana ehlezi enqulwini yakhe, lenduku endala, amehlo ayo ebheke phezulu ngqo ngasezibhakabhakeni, ehamba ehla edabula lapho, “Uyaphi, Mose na?”

“Ngehlela eGibhithe ukuyolidla.”

⁸⁴ Into yakho ingukuthi, ukwenzile, ngoba ubengahamba ngeGama leNkosi. UNkulunkulu udinga umuntu oyedwa kuphela esandleni saKhe, Angakwenza konke okunye kwakho. Uzamile ukuthola amadoda. Ngesinye isikhathi Angathola indoda esandleni sakhe. Futhi wehla futhi wadla isizwe sonke nenduku esandleni sakhe.

⁸⁵ Manje, ngitsheleni nje uma lokho kungokwejwayelekile, inqubo ejwayelekile, ukuba indoda ithathe induku esandleni sayo bese iwela, idle iRashiya. Uma uNkulunkulu eyithumile, iyokwenza, ngoba uNkulunkulu owayithuma uyoba nayo. UJesu wathi, “Njengoba uBaba eNgithumile, naMi ngiyanithuma.” Futhi ngenkathi E...UBaba owaMthuma wayekuYe, futhi lapho uNkulunkulu ethumela noma yimuphi umuntu, uKristu ungena kuye, impela, “Njengoba uBaba eNgithumile,” uBaba owaMthuma wahamba naYe, noKristu othuma umuntu uhamba nomuntu. Niyabo? Kukhona nje izindida ndawo zonke.

⁸⁶ Manje, induku eyomile, kodwa wehla futhi walidla, kubonakala kuyinhlekisa kanjani, kubonakala kuxakile.

⁸⁷ Kwakubonakala kuyinhlekisa ngenkathi wawungekho umthombo ndawo. Phansi ezigodini, nxazonke phezu kwemimango abakwazanga ngisho nokuthola iphunga lamanzi. Nendawo eyome kunazo zonke eyayisogwadule kwakuyileloDwala elidala. Phumela lapha ogwadule, ubuke ubone. Buka njengasemuva ngaphansi kwesihlahla esinameva esihle, noma ndawondawo, kwakuyoba nesiphethu esincane. Yehlela esigodini lapho onke amanzi ehla khona, futhi umbe phansi lapho uzothola amanzi ngokushesha kunakho onke. Kodwa uNkulunkulu wamthumela phezulu egqumeni entweni eyome kunazo zonke lapho. Yileyondlela uNkulunkulu enza ngayo, Uyathanda ukuthatha into ethize engelutho futhi akhombise ukuthi Uyinto ethize. Njengoba bengihlale ngisho, “UNkulunkulu uthatha abantu abangelutho ukwenza *umuntu othile* ngabo. Kodwa lapho abantu becabanga ukuthi *bangabantu abathize*, khona-ke baba ngabantu abangelutho emehlweni kaNkulunkulu.”

⁸⁸ Manje, sithola ukuthi uMose wathatha leyonduku eyomile futhi washaya iDwala, futhi ngenkathi enza, amanzi aphuma. Manje, thola induku bese uphumela ogwadule namhlanje futhi uqale ukushaya emadwaleni. Kwakuyindida.

⁸⁹ Kwakuyindida ngenkathi uNkulunkulu enisa imana ivela amazulwini. Yebo. Kwakuyindida. Akungabazeki... Angazi noma Wayengenabo yini ohhavini abakhulu phezulu lapho ukukubhaka. Wayengadingeki ukuba abe nakho, WayenguMdali, futhi Wadala imana eyayiwa ifreshi njalo ebusuku. Wayengadingekile ukuba abe nohavini, UnguMdali.

⁹⁰ Ngesinye isikhathi lapho ikholwa lingena ebunganini obungalungile, sinalokho ngaso sonke isikhathi, ikholwa,

eligama linguJehoshafati, langena ebunganini obungalungile no-Ahabi, umzenzisi. Futhi lapho umzenzisi nekhohla behlangana ndawonye, unenkathazo. Manje, lapho uthola ikholwa ekholiji elinesigejane sabazenzisi phakathi lapho, unenkathazo futhi.

⁹¹ Ngakho uJehoshafati wayefuna imbazo yokugaya, noma, u-Ahabi, njalo, wathumela kuJehoshafati ukuba ehle. Wamkhombisa yonke inkazimulo yombuso wakhe, noJehoshafati, njengekholwa, ngezinye izikhathi ebona okuxhuxhumisayo, into ethize engavamile, uxhuxhuma ngakho, futhi kungalesosikhathi lapho indoda ifanele ibhekisise. Yilapho nina mantombazane enifanele nibhekisise khona, omunye umfo omncane nezinwele zakhe ziqonde phansi, futhi, qaphelani. Abanye benu bafana uzofanele ubhekisise lowoJezebeli omncane—omncane, niyazi, enihola endleleni engalungile. Qaphela, hlala ebunganini obulungile.

⁹² Qaphelani, ngakho lapha kwakukhona ikholwa lihambisana nomzenzisi, ngakho-ke wayenezembe ukuba iqothe, kusobala, futhi wathi, “Manje, ngiyakutshela ukuthi sizokwenzani. Uyazi ukuthi singabafowethu, sonke siyafana nje.” Kodwa asifani. Qhabo, mnumzane, awuxubi amafutha namanzi. Qhabo, mnumzane. “Sonke siyafana nje, ngakho izingqola zenu mazibe ngezethu, nezethu zibe ezenu, futhi sizokhuphukela eGiligali, futhi sizolwa lempi, futhi sifuqe laba, isitha sisuke.”

Awu, uJehoshafati wayenokuziphatha okuvamile okwenele ngaye ukuba athi, “Awucabangi ukuthi besifanele sibuze iNkosi kuqala na?”

⁹³ Sengathi ngiyambona uMongameli u-Ahabi omkhulu ethi, “Ahe! Ngani, impela kunjalo. Impela, si—siyisizwe esikhulu lapha, sikholelwa kuNkulunkulu. Ngakho niyazi ukuthini? Ngisanda kuyithola impendulo.” O, yebo. “Nginekhohli ezansi lapha ligcwele kakhulu bona, nginamakhulu amane babaprofethi abaqeqeshwe ukwedlula bonke okhona ezweni, Nginababedlula bonke. Ubufanele ubezwe bethi, ‘A-men.’ Ubufanele uzwe emnandi, imikhuleko emincane abangayikhuleka. Bakhuphuleni, asibabone.”

⁹⁴ Ngakho bazigqokisa ukwenza into ethize ebukeya kahle, bama ngaphandle emasangweni, futhi ngenkathi benza, lapho, bakhuphula abaprofethi abangamakhulu amane, futhi ngenkathi benza, bonke labo baprofethi, futhi bathi, “Yenyuka, neNkosi ikubusise. Yenyukela lapho. Sinamandla ngamakhulu amane, nganhliziyonye. Yenyuka, ‘Ngizokubusisa, ngibe nawe.’”

⁹⁵ Kodwa lokho akumshayanga uJehoshafati. Niyazi, bangakutshela ukuthi zonke lezizinto zilungile, kodwa phansi ngqo enhliziyweni yakho uyazi. Njengoba ngishilo izolo, “Lelo elincane, iPhimbo elincane elihashazayo liphendula

lonke isondo.” Into ethize ayibonakalanga ilungile, wathi, “Mnumzane, awusenaye omunye futhi na?”

⁹⁶ “Omunye futhi, lapho lonke ikholiji lilapha na?” Mm? “Ngani, *nangu* umBhishobhi omkhulu u*S'bani-bani* nabo bonke abanye. Usevele uzenzele izimpondo zensimbi, futhi wathi, ‘*Ngalokhu* niyofuqa isitha sisuke ezweni.’”

⁹⁷ Futhi lona, ngokusobala, kwakunjalo impela, ngoba, empeleni, izwe lalingelika-Israyeli. Niyabo, kungabukeka kuyikho ngempela futhi kulungile kakhulu, kodwa uma ufuna indida, awufanele wehlukanise nechashaza elilodwa eZwini likaNkulunkulu, ufanele uhlale neZwi ngqo. UJesu wathi, “Uma nihlala kiMi, neZwi laMi likini, khona-ke celani enikuthandayo.” Kodwa kusembandelweni.

⁹⁸ Manje, kwakubonakala sengathi: “Lelozwe lingelethu, kungani singenakuhamba silihole na? Ngelethu, lingelethu.” Nalawomadoda ayengesibo nje abahedeni, ayengabaprofethi abangamaJuda, athi, “Yenyuka, iNkosi inawe.” Kodwa okwakuyikho, baxoveka ezweni. Ngesikhathi sokubusa kuka-Ahabi noJezibele, wayebahole ngapha nangapha futhi—futhi wabaxova bonke ezweni, futhi, ngempela, uMoya weNkosi wawungenabo.

⁹⁹ Ngakho manje-ke, wavela wabakhipha lapho futhi baprofetha. Kodwa nokho, lokho akuzange kuthi ukumenelisa uJehoshafati, wathi, “Awunaye omunye ongambuza na?”

¹⁰⁰ Wathi, “Yebo, nginaye omunye, kodwa ungumgingqiki ongewe. A—angimthandi nje, uhlala engigxeka.” Makabongwe uNkulunkulu! “Uhlala engibhavumulela. Ukholwa ukuthi nginonkosikazi omubi kunabo bonke emhlabeni. U—u—u—mubi kabi. Ngeke nje sibe naye ngapha.”

“O,” wathi, “inkosi mayingasho njalo. Ngithanda ukumuzwa.”

¹⁰¹ Wathi, “UnguMikhaya, indodana ka-Imla. Kodwa a—a—angimthandi nje, uhlala esho into ethize embi ngami, ngike ngamfaka ejele izikhathi eziyidazini. Kodwa ungomunye walabo bagingqiki abangewe. Kodwa asimfuni phezulu lapha.”

“O, inkosi mayingasho njalo. Thumela ukuba abizwe.”

¹⁰² Ngakho babenomanduleli, ngezinye izikhathi njengoba wenza lapho uya emvuselelweni. “A! Shi, kodwa ungasho lutho *ngalokhu*. Ungashumayeli umelane *nalokhu*. O, i, abakholelwa *kulokho*. Manje, shiyani *lokhu*. Manje, ungasho lutho *nge-mm!*” Awu, niyazi ukuthi ngifuna ukuthini, anazi na? “Ungasho lutho *ngalokho* ngoba uzolimaza, ulimaza imizwa yabo. Manje, banabelusi lapho, futhi ba—babatshela *lokhu, lokho*. Unga... Nawe yisho okufanayo.”

¹⁰³ UMikaya, indoda egcotshiwe, wathi, “Ngizosho kuphela lokho uNkulunkulu akufaka emlonyeni wami ukuba ngikusho.”

Amen. Nkulunkulu, siphe abanye futhi oMikhaya. “Kodwa ngisho kuphela lokho uNkulunkulu akufaka emlonyeni wami.”

104 Ake sibone uma umbono wakhe wawuneZwi, yileyondlela okuyiyo. . .kwehlulele, okuyikhona, sibone ukuthi yikuphi okuhambisana neZwi. UMikaya wehla. Wathi, “Ngikufungisa kangaki na?”

105 UMikhaya wathi, “Qhubeka wenyuke. Kuqala nginike ubusuku, ake ngibone ukuthi iNkosi izothini, khona-ke ngizokutshela ukuthi yini u-ISHO KANJE INKOSI.” Kunjalo. Funani uMbuso kaNkulunkulu kuqala. Ake sibone ukuthi yini elungile.

106 Ngakho ngalobobusuku uMikhaya waba nombono futhi wabona iNkosi. Futhi wawuhlola lowombono ngeZwi, futhi wawuneZwi. Noma yimuphi umbono, iphupho, kumbe noma yini enye ephambene neZwi, ayilungile.

107 Ake ngime umzuzu nje. Indoda ifika kimi kungekudala, ivela phesheya kwezilwandle. Indoda yayinephutha, yayinabantwana abathathu noma abane, nonkosikazi, futhi yayigijima izungeza nowesifazane ngapha, angisho lutho ngokuziphatha okubi, kodwa nje akubukekanga kahle. Niyabo, nifanele nibhekisise ukuthi nenzani emehlweni omphakathi, niyizincwadi ezilotshiwe.

108 Futhi yathi. . .Ngathi ukubiza isandla sayo kukho, ngathi, “Mnumzane, ngithemba ukuthi awucabangi ukuthi ngiluhlaza, kodwa ngithanda nje ukusho into ethize njengomfundisi. Awucabangi ukuthi abantu lapha bazocabanga. . .?”

“O,” wathi, “Qhabo, qhabo, lokho kulungile ezweni lakithi.”

Ngathi, “Kodwa awukho ezweni lakini,” uyabo, “*ungapha*. Futhi uma. . .Abantu bazocabanga okuthile ngalokho.” Wathi. . .

Ngathi, “Uyamazi owesifazane na?”

“Yebo.”

Ngathi, “Uyalazi imuva lakhe na?” Ngangilazi.

109 Wathi. “Yebo.” Wathi, “Mfowethu Branham, ngiyazi ukuthi uhlala khona manje nendoda yakhe yesine.” Wathi, “Futhi, Mfowethu Branham, uyazi ukuthini? Ungowesifazane onomoya omuhle kakhulu.” Wathi, “Ngaya eNkosini, ngase ngithi, ‘Nkosi, ngitshela ukuthi yini indaba ngalona wesifazane.’ Wathi, ‘Umbusiselani ngoMoya oNgcwele, nakho konke, futhi ephila ngokuphinga na?’”

110 Wathi, “Awu,” wathi, “uyazi, iNkosi inginika iphupho.” Futhi wathi, “Ngibone umkami ehlala ngokungaziphathi kahle nenye indoda.” Futhi ngathi. . .Futhi wathi, “Khona-ke ukhuphukela kimi, futhi wawa phansi, wathi, ‘Uzongithethelela na?’ Futhi wathi, ‘Impela.’ Wayesethi, “Khona-ke iNkosi yathi,

‘Ngiyamthethelela.’ Wathi, ‘Uyabo, akunandaba noma enze ngendlela enza ngayo, ngiyamthethelela.’”

¹¹¹ Ngathi, “Mnumzane, umbono wakho, noma, iphupho lakho belimnandi, kodwa alihambisani neZwi likaNkulunkulu.” Kunjalo! UNkulunkulu angeke asho iNto eyodwa, bese eYibuyisela *ngapha*. Uzofanele asho iNto eyodwa, futhi ahlale naYo ize Ifeze lokho eYayihloselwe khona. Khona-ke ubona indida.

¹¹² Ngakho siyathola, futhi, uMikhaya wathi, “Qhubeka wenyuke, uma ufuna, kodwa ngibone u-Israyeli njengezimvu ezihlakazekile, zingenamelusi.”

¹¹³ Kwase kuthi-ke uZedekiya uyenyuka, ophakeme... isigejane sabakhulu kunabo bonke, omunye wabaprofethi, noma esisebenza kakhulu, umholi wabo, uyenyuka wayesethi, wammukula ngempama emlonyeni, wayesethi, “UMoya kaNkulunkulu waphuma waya ngakuphi... lapho Uphuma kimi na?” Wayengenawo uMoya kaNkulunkulu.

Wathi, “Ngibone u-Israyeli ehlahazekile njengezimvu egqumeni.”

¹¹⁴ Futhi ngakho wathi, “Thathani lendoda,” inkosi yakwenza, “futhi niyifake etilongweni, futhi niyiphe isinkwa namanzi osizi ngize ngibuye ngokuthula, njengabo bonke abelusi bami bezimvu lapha bethi ngizokwenza, ‘Futhi ubuya ngokuthula.’”

¹¹⁵ Manje, ukuba u-Ahabi wayehlale phansi futhi walalela... Khumbulani, siyazi ukuthi u-Eliya wayengumprofethi oqinisekisiwe. Umprofethi akagxumi nje ngobusuku obubodwa, abaprofethi bazalwa bengabaprofethi, impela, futhi wayekade engumprofethi kusukela ebuntwaneni bakhe. Futhi yena, lonke iZwi alisho, konke okweMfundiso yakhe kwakungokukaNkulunkulu, ngoba uNkulunkulu wamqinisekisa, ukuba wayengumprofethi, Wakwenza.

¹¹⁶ Ngakho-ke ngenkathi enza lokho, wazi-ke, uMikhaya wawubona umbono, nombono wawuqhathaniseka no—nombono womprofethi. Abaprofethi ababili bahlangana ndawonye. No-Eliya wayetshela u-Ahabi ukuthi kwakuzokwenzekani, ukuthi izinja zazizoxhapha igazi lakhe. Futhi uMikaya wayengakubusisa kanjani lokho uNkulunkulu ayekuqalekisiwe na?

¹¹⁷ Manje, ake ngime umzuzu. UNkulunkulu angakubusisa kanjani namhlanje lokho Akuqalekisiwe na? Akakwazi ukukwenza. Ukuqamba amanga, ukweba, ukukhohlisa, yonke lento ayilungile, nezinye izinto eziningi ebengingazisho. Uma kuliphutha, kuliphutha. [Akuqoshwanga eteyipini—Umhl.]

¹¹⁸ Kwenzekani na? Sithola ukuthi leyo kwakuyindida, leyondoda eyodwa, oyedwa omncane, umgingqiki ongewele omanikiniki, wama lapha ebusweni balo lonke ikholiji

labaprofethi, noNkulunkulu waqinisekisa iZwi lakhe ngoba wayeneZwi. Kunjalo. Ku. . . kwakuyindida.

119 Ngenkathi uNkulunkulu ethatha uJohane umBhaphathizi futhi wamenza umanduleli kaKristu, esikhundleni sokuthatha omunye wabacebile, abapristi basebukhosini, kwakuyindida. UNkulunkulu ubengamthatha kanjani umuntu owayengenamfundo nhlobo na? Waya ehlane eneminyaka eyisishiyagalolunye ngenkathi eselahlekelwe ngabazali bakhe, wahlala phandle lapho ehlane, waphuma, ebukeka njengesiqubuqubu, intshebe ebusweni bakhe, nesiqephu sesikhumba semvu ezisonge ngaso, futhi wama odakeni phezulu lapho, futhi wabiza i—izethameli ayezishumayela isizukulwane zezinyoka otshanini. Ungathini nje uNkulunkulu ethatha indoda eyosho lokho ezethamelini zamaJuda ayinkimbinkimbi, amakholwa afanele ukuba yiwo na?

120 Wathi, “Nina nzalo yezinyoka!” Hhayi ukuthi, “Halo, mBhishobhi *S’bani-bani*, ngijabula kakhulu ukukubona.” O, wenza osasitabane. . . ! “O, nina nzalo yezinyoka, ubani onexwayise ukuba nibalekele ulaka oluzayo na? Ningacabangi, ‘Singabalokhu noma lokho,’ uNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe.” Ngenkathi uNkulunkulu eqinisekisa, kwabangela indida. Wabona uMoya oNgcwele wehla njengejuba phezu kweNdodana yomuntu, kwakuyindida.

121 Yini eyayiyindida ukwedlula ukuzala kwentombi na? Manje, ngiyazi ang. . . angifuni. . . Manje, sinezethameli ezixubile. Manje, ngifuna ningiqonde, ngokuba ngilindele okuthile, nokulindela okuthile, ufanele uhlale neZwi. “Uma nihlala kiMi, neZwi laMi likini, khona-ke celani enikuthandayo.” Lowo yimibandela. Hhayi, namuhla, nakusasa enye into ethize, bese usonta ngalokhu, bese usonta ngalokho, kodwa hlala uqonde neZwi neKalvari, bese ucela okuthandayo.

122 Manje, sithola ukuthi kulokhu ukuzalwa yintombi, abaningi babantu, nina bantu abangamaKatolika ayigugu, imuva lami liyiKatolika futhi, niyazi, ngakho sithola ukuthi namhlanje uthatha uMariya futhi umenze unkulunkulukazi, umkhulumeli.

123 UMfowethu Valderna, lapha ndawondawo emsamo, ngiyakholwa, kwakusezansi eMexico, uJenene, [UMfowethu uthi, “UMedina.”—Umhl.] UMedina, uMedina. Wayelapha ngobunye ubusuku, wangigaxa, futhi wakhuluma ngomhumushi wakhe, wathi, “Mfowethu Branham, ngiyasazisa isibindi sakho sokuma ekukholelweni kwakho.” Wathi, “Hlala nakho, ndodana.” Uyindoda, indoda yezempi, eyazi ukuthi kusho ukuthini ukunikeza umyalo, wama phandle lapho emgqeni ongaphambili, “Hlala endaweni yakho yomsebenzi!” Yilokho uNkulunkulu afuna amasosha aKhe akwenze, ame endaweni yokugada kungakhathaleki ukuthi kuza noma kuhambani, hlala lapho, hlala khona lapho. Ngakho wathi. . .

¹²⁴ Lokhu ukuzalwa kwentombi... Ngangisezansi eMexico lapho, futhi kwakukhona nje zonke izinhlobo zabangcwele. Yilapho ingane encane yavuswa khona kwabafuleyo, nikubonile kuChristian Business Men. Ngifuna ukunibonga ngalokho kuncoma, uNkulunkulu anibusise. Ngenkathi ingane encane, besingeke sikuyeke kuhambe kanjalo nje, udokotela waze washo ukuthi ingane yafa ngalokho kusa ngelesishiyagalolunye nqo, futhi lokhu kwakucishe kube eleshumi noma ishumi nanye ngalobobusuku. Nodade omncane emi phandle lapho, intombazane encane eyiKatolika nengane eyigodlile, nabangenisi abangamakhulu amathathu abakwazanga ukuyivimba emsamo.

¹²⁵ UBilly uza kimi, wathi, “Babayi, ufanele wenze okuthile ngalokho,” wathi, “lokho—yilokho kuphela okukhona kukho.” Wathi, “Akanalo ikhadi lomkhuleko,” wathi, “ngoba ngibukile.” Wathi, “Lowo mfowethu, angazi. . .”

¹²⁶ Ngiyaxolisa, bantu baseMexico, kodwa ngambiza ngo*Mañana*, okusho ukuthi “kusasa,” Niyabo? Wayefanele afike angilande ngelesikhombisa nqo futhi ufika ngelesishiyagalolunye, njalo, cishe amahora amabili noma amathathu sekwedlule isikhathi, mubi njengami. Kwase kuthi-ke, nangu wayelapha, wayekhipha amakhadi omkhuleko, futhi wayehambisana nabo bonke, niyazi, noBilly embhekisisa, ukuba aqiniseke ukuthi wayengathengisi elilodwa, ngakho, embhekisisa, ehamba. . . Qaphelani, ngimthumele ezansi lapho ukuba enze njalo. Ngakho wayehloniphekile ngalokho.

¹²⁷ Ngakho ngangiya emsamo. Ngobusuku bakuthangi, lapho, kwakukade kukhona umfowethu omdala waseMexico okhuphukayo. Futhi isitaki sonke, inqwaba, kugcwele izingubo ezindala ngalobobusuku. Ompofu, umMexico omdala, nezinyawo ezindadlana ezingcolile, cishe iminyaka engamashumi ayisishiyagalombili ubudala, impumputhe ngokuphelele, isigqoko esidala ezandleni zakhe sithungwe ngentambo ephothiwe, uthuli yonke indawo, futhi wayehamba lapho esho okuthile ngeSpanishi, futhi angimqondanga. Futhi ngakho, wayezama ukufika kimi ngenkathi ethola. . . Wafaka phansi ephaketheni lakhe, futhi wakhipha irosari futhi waqala, asikho isidingo. Wayeyimpumputhe, ngase ngidonsele umfo omdala kimi.

¹²⁸ Ngacabanga. . . Uyazi, ufanele uzwe isimo somuntu, kungenjalo awusoze wamsiza. Ufanele ungene ekuhluphekeni kwabo, uma ungangeni, nje ngenhliziyo ebandayo, akusoze kwasebenza. Ufanele uzibeke wena uqobo. . . Ngabheka, yena. . . Ngacabanga, “Umfo omdala bandla, mhlawumbe igege enkulu yabantwana abancane phandle lapha ndawondawo.”

¹²⁹ Nezomnotho wabo uphansi kakhulu, futhi kunjalo. Mhlawumbe uPancho uthola opeso abangamashumi

amathathu ngeviki, futhi ungumbeki wesitini, nomunye uthola opeso abayishumi nanhlanu, uPedro, futhi—futhi ulungisa uJantshi, futhi—futhi unesigejane sezinganyana ukuba azondle. Bese kuthi-ke, badle iqebelengwane elidala elinamafutha ndawondawo elenziwe ngolethisi we-ameba, nezinto abazilahlayo, kodwa uzofanele onge *okuningi kangaka* ukuze athenge ikhandlela likagrisi ukuba aye e-altare lesigidi samadola ngenxa yesono sakhe. Umbhedo! UKristu unguMhlatshelelo wethu, uKristu nguYe. Asidingi-altare lamadola ayizigidi, sidinga inhliziyu evulekile.

¹³⁰ Ngakho lowo wesifazane omdadlana ezansi lapho, uBilly wathi... Futhi, kuqala ngalendoda endala, Ngaphakamisa unyawo lwami ukubona ukuthi ngabe izicathulo zami... lapho ngangimi lapho ngigqoke ipheya lezicathulo, cishe wayengakaze abe nepheya, ngacabanga, “Uma izicathulo zami zizomlingana, ngizomnika zona.” Ngancikisa amahlombe ami kwawakhe, wayemkhulu kakhulu, ngakho angikwazanga ukumnika izingubo zami zokugqoka.

¹³¹ Ngamgaxa, ngacabanga, “Ukuba ubaba wami ubephila, ubeyocishe abe yileminyaka.” Futhi ngathi, “O Nkosi Nkulunkulu,” yena, uMfowethu Espinoza, mhlawumbe ulapha ndawondawo, akawuhumushi neze umkhuleko, futhi ngakhuleka, “Nkosi Nkulunkulu,” futhi ngamuzwa empongoloza, “Gloria a Dios!” Futhi waqalaza, wayekwazi ukubona kangcono kunami. Waye... wayengabona, futhi lapho wahamba edazuluka.

¹³² Ngobusuku obulandelayo, amashali amadala namabhantshi kunqwabelene *kanjalo* emsamo wonke. Futhi uBilly wathi kimi, wathi, “Babayi, ungeke wamvimba lowo wesifazane lapho,” wathi, “unengane efile.” Liyidliwa imvula, futhi babekade bemi lapho, kungekho ndawo yokuhlala phansi, leyondawo enkulu, kungekho ndawo yokuhlala phansi, bencikene nje kusukela ngelesishiyagalolunye nqo ngalokho kusa, nalokhu kwakungaba ligamenxe eleshumi ngalobobusuku, bemi kulelolanga nemvula. O, Melika, Melika, ukuthi ngelinye ilanga uyokhuphukela kanjani ekugcineni okuncane kophondo ngaphandle uma bephenduka. Kunjalo. UNkulunkulu onothando! Ngalobobusuku ngabona cishe abantu abayizinkulungwane ezingamashumi amabili nanhlanu beza kuKristu ngesikhathi esisodwa, lapho eDolobheni laseMexico.

¹³³ Khona-ke mina, ngiqaphela lona wesifazane omncane, ezansi lapho ememeza, abangenisi babezama ukummisa, wayefaka leyonwane ekhwapheni lakhe futhi agijime phakathi kwemilenze yabo. Babezama ukumbamba, wayegxumela phezu kwabo, akhwele phezu kwabo, ehwaya, elwa, yonke into ukuze akhuphukele lapho. Futhi bathi, “Awukwazi ukusukuma,” bambambe.

¹³⁴ Ngakho ngathi kuMfowethu Jack Moore, angazi noma ubesengqungutheleni, ngathi, “Mfowethu Jack, hamba uye laphaya futhi umkhulekele. Akangazi, ngakho khulekela leyongane, futhi lokho kuzommisa.” Futhi ngaphenduka, ngangikanje, ngaphenduka ukuba ngibuke, futhi ngabona embonweni, khona lapha phambi kwami, encane, ingane yaseMexico enesikhumba esinsundu, kungekho mazinyo, ingisinekela. Ngalinda umzuzu, ngahlehla, ngabuka futhi, Ngathi, “Awume kancane,” indida, “mlethe lapha.” Abangenisi bavula umugqa.

Wenyukela lapho, futhi wawa phansi, uqala ukumpongozo, “Padre!”

¹³⁵ Ngathi, “Umzuzu nje. Sukuma.” Ngathi, “Baba waseZulwini, angazi ukuthi lokho bekuchaza ukuthini, kodwa ngaphansi kwalengubo yokulala,” futhi imanzi te, “ngencane, ingane efile. Bathi ifile kulokhu ukusa ngelesishiyagalolunye nqo. Futhi lenhliziyo yowesifazane omncane iyalangazelela, leyo yingane yakhe. Ngibeka izandla zami ekulaleleni lowombono.” Ngalesosikhathi ingane yathi “Waa,” futhi yakhala kakhulu, futhi yaqala ukumpongozo, yaphila, kwakuyindida.

¹³⁶ Ngathi, “Mfowethu Espinoza, ungakubhali lokho phansi. Hamba uye kudokotela bese uthola isitatimende esisayiniwe, ‘Leyongane ifile.’” Futhi wakwenza. Niyabo? Indida. Ngikubonile lokho kwenzeka kahlanu manje, kahlanu, indida.

¹³⁷ Ukuzala kwentombi kwakuyindida. Angikholwa ukuthi uJesu wayeyinoma yiyiphi ingxenye kaMariya, lowo kwakungesuye umama waKhe, kwakungowesifazane uNkulunkulu amsebenzisela leyonhloso, uku, umshini wokuchamusela, ukuba azale uMntwana waKhe. Uma uMariya...Uma inzalo yowesifazane...Okungukuthi, uyiqanda nendoda inenhlayiya yegazi, uma lokho kunjalo, Dokotela, uyabo, i-igazi. Ukuphila kulele engqamuzaneni legazi.

¹³⁸ Nesikhukhukazi singazalela iqanda, kodwa uma singazange sibe nenyoni yeduna, asisoze sachamusela. Manje, bengihlale ngisho lokhu, ngiyakusho futhi: Kuza intwasahlobo, izinyoni zonke zizobe zakha izidleke zazo. Umama wenyoni endala angangena esidlekeni sakhe futhi afukamele lawomaqanda, futhi ahlale lapho ethembeke kakhulu aze acishe abulawe yindlala, uba mpofu kakhulu akakwazi ukundiza asuke esidlekeni, lawomaqanda awasoze achanyuselwa, uma engazange abe nomata.

¹³⁹ Manje, mfowethu, akukho okungalungile ngama-Episcopalian, amaMethodisti, noma amaBaptisti, kodwa sinani na? Inqobo nje uma kuyinhlango (Makube yiPentecostal.), uma labobantu bengakaxhumani noMata, uJesu Kristu, awunalutho kodwa isidleke esigcwele amaqanda abolile ayolala

khona lapho futhi abole. Angikhathali ukuthi mangaki ama Ph.D., LL.D, o L.D abaphindwe kabili, kumbe noma yini enye oyibeka kubo ekholiji, lokho kungokwezwe kuphela. Sifanele sithole iMbewana yokuPhila, ukuPhila okuPhakade okukhulunyiwe kukaNkulunkulu, “Uma umuntu engazalwa ngokusha . . .”

¹⁴⁰ Unani na? Nenza abadikoni ngabo, ababhishobhi, nakho konke okunye, awunalutho kodwa isixheke samaqanda abolile, into kuphela okufanele yenziwe ngukuhlanza isidleke bese uqala kabusha futhi. Kunjalo. Akusoze kwakwazi ukukwenza size siqale. Ufuna indida na? Ufuna ukuPhila na? Ufanele ulethe ukuPhila kukho. Kunjalo.

¹⁴¹ UMariya, uma lowomzimba weNgane, okungukuthi inyama ivela eqandeni, futhi uma lowomzimba weNgane wawuyinyama kaMariya, khona-ke ini na? Khona-ke uMariya wadingeka abe nohlobo oluthile lomuzwa. Niyabona ukuthi nibeka uNkulunkulu enzani na? UNkulunkulu wadala kokubili iqanda neNgqamuzana leGazi. Futhi Wayengesilo iJuda, kanjalo Wayengesuye oweZizwe, WayenguNkulunkulu, uNkulunkulu esimweni senyama enesono. Yingalesosizathu, “Angizukubona . . . ngivumele ONgcwele waMi abone ukubola, ngingashiyi uMphefumulo waKhe esihogweni.” Wayengukubonakaliswa, uNkulunkulu, ukungena etabernakele Azidalela Yena uqobo. UJesu akazange, kuwo wonke umBhalo, ambize, ngomama, Wambiza ngo, *owesifazane*, hhayi, *umama*, *owesifazane*.

Bathi, “Umama wakho ungaphandle uyaKufuna.”

¹⁴² Wathi, “Ubani umama waMi na?” Wabuka abafundi baKhe, wathi, “Lowo owenza intando kaBaba waMi ngumama waMi.” Kunjalo. Ngakho niyabo, kwakungukuzalwa yintombi ngokuphelele, izinhlangothi zombili, ukuzalwa yintombi. Indida angeke yachazwa, akukho lutho olungakuchaza.

¹⁴³ Lapha esikhathini esithile esedlule ngangisezintabeni ngizingela, kwakukhona omkhulu omdala, umfo omude ogama linguJeverez, u-G-e-v-r-e-z, umFulentshi, sasigibele sibuyela emuva, futhi ngangisanda kuhlangu naye, wayesethi, “Uyini na?”

Ngathi, “Ngingumshumayeli.”

Wathi, “Ubukeya uhlakaniphe kakhulu kulokho.”

Futhi nga—ngathi, “Awu, ngi . . . Lowo ngumbono nje.”

Futhi wathi, “Ngiqagele uyakholwa ukuthi leyoNgane ya—yazalwa yintombi.”

Ngathi, “Yebo, mnumzane.”

Wathi, “Mnumzane, lokho kuphambene nayo yonke imithetho yesayense.”

144 Ngathi, “Ungeke wamfakazisa uNkulunkulu ngesayense, ufanele uMkholwe.” Awumfakazisi uNkulunkulu, uyakwemukela, uyakukholwa. Uma ungakufakazisa, akusesikho ukukholwa, khona-ke kuyinto ethize ongayichaza, uNkulunkulu angechazwe.

145 Wayesegibela waqhubeka kancane, wayesethi, “Angikukholwa, akukho lutho ezweni olungangenza ngikholwe.” Wathi, “UJosefa wayenguyise waleyoNgane.”

Ngathi, “UNkulunkulu wayenguBaba waleyoNgane.”

Wathi, “Ayikho iNto enjalo.”

Ngase ngithi, “O, umbhedo.”

146 Wathi, “Buka, Mnu. Branham.” Wathi, “Ngaphambi kokuba utshale ummbila, ngaphambi kokuba utshale isihlahla, noma yini, kuzofanele kubekhona ukuxhumana kwangempela kwesilisa nesifazane ngaphambi kokuba kukwenze.” Wathi, “Ungeke wakwenza lokho, ngeke kwaphinda kwaveza ngaphandle kokuthintana kwangempela.”

147 Ngathi, “Kukhona okuthize engifuna ukukubuza khona-ke. Ungitshela ukuthi indoda ivela e,” ufundisa isayense ephathelene nenkambo elungileyo kaDarwin, “lowomuntu wavela engqamuzaneni elilodwa elaliyinhlanzi encane ijeli noma into ethize eyaphenduka isipontshi, kwase kuba inhlanzi ijeli, yase-ke ikhula, futhi yamila insumpa encane, nengalo yafika, kanjalonjalo, konke kanjalo.” Ngathi, “Khona-ke uyasho ukuthi lowo kwakungumuntu wokuqala na?”

Wathi, “Ngiyakukholwa.”

148 Ngathi, “Ukukholwa kwami akuqinile kangako, mnumzane.” Ngathi, “Angikukholwanga lokho, Ngiyakholwa nje yilokho uNkulunkulu akusho ngakho, uyabo, ukuthi Wenza umuntu ngomfanekiso waKhe uQobo.” Ngathi, “Ngifuna ukukubuza okuthize-ke. Uma . . . Uzovuma ukuthi—ukuthi lona wesifazane wayengaba neNgane, kodwa empeleni wayefanele abe nokuxhumana nowesilisa na?”

Wathi, “Yebo, mnumzane, kuphambene nawo wonke umthetho wesayense.”

149 Ngathi, “Khona-ke kukhona okuthize engifuna ukukubuza khona.” Niyazi, uMama wayehlale engitshela, “Nika inkomazi intambo eyenele, izozilengisa yona.” Ngase ngithi, “Kukhona okuthize engifuna ukukubuza khona-ke, wavelaphi umuntu wokuqala owayengenayise engenanina na? Kwavelaphi lokho na?” Akakangiphenduli namanje. Akukho-mpendulo kukho. UNkulunkulu wadala umuntu wokuqala. UNkulunkulu unguMdali. Kuyindida.

150 Ngifanele ngiphuthume, bangane, ngiphuthume kakhulu. O, he! Kanjani labo . . . ? Siyaphi sonke isikhathi na? Ngifuna ukuhlangana nani nonke indawo engaLeya lapho engingahlala

khona nje iminyaka eyisigidi ngamunye wenu, siyokhuluma ngalezizinto.

¹⁵¹ Qaphelani, ngesinye isikhathi kwakukhona i—indoda, U-Oral Roberts ukhulume ngayo ngobunye ubusuku, uSamsoni, indoda ejwayelekile nje. Ngizohamba ngibe yinhlekisa kakhulu kunaye, wayengesuye u, nje, umuntu ojwayelekile, wayeyimfanzi nje encanyanyana, umfo omncanyanyana. Uma umuntu wayenamahlombe afana nomnyango wenqolobane, bekungeke kube yilutho ukumbona ebulala ingonyama.

¹⁵² Kodwa lena endadlana, imfanzi enezinwele ezisongene, amagoda amancane ayisikhombisa elenga ekhanda lakhe, futhi wayehamba ephumela lapho, umfanyana kamama, futhi lapha wayehambahamba njengosasitabane omncane, futhi into yokuqala niyazi, inkulungwane yamaFilisti yagijimela kuye.

¹⁵³ Manje, uma nake nayibona ingubo yamaFilisti, ngifisa sengathi benginesikhathi sokuyichaza, kodwa lesosigqoko sesivikelo sicishe sibe iyintshi nengxenywe ugqinsi lwethusi oluqinile phezu kwekhanda lakhe. Manje, khumbulani, babekwazi ukuqinisa ithubo ngalezozinsuku, esingeke namhlanje, ngoba uSolomoni wayenereza, kwakuyithubo. Manje, qaphelani, isigqoko sesivikelo sethisi, futhi wonke umzimba wakhe wawuyithubo eliwugqinsi ekugamanxile, ukuze akwazi ukuhamba egqoke izikhali zakhe.

¹⁵⁴ Inkulungwane yabo iqeqeshiwe, futhi lapha bahlangana nenceku yeNkosi phandle lapho, encane, imfazi enezinwele ezisongene, mhlawumbe egqoke ijakhethi encane, kodwa uMoya weNkosi wehlela phezu kwakhe, futhi wacosha umhlathi womnyuzi, futhi washaya walahla phansi inkulungwane yamaFilisti. Yebo.

¹⁵⁵ Ngani, mfowethu, lowo omdala, umhlathi obolile walowomnyuzi, ubuyoshaya esinye salezozigqoko ezinkulu zezivikelo zethusi ngawo, ngani, ubuyohlakazeka ube yizicucu eziyinkulungwane. Impela, kodwa kwakuyindida, uNkulunkulu wayekulowomhlathi omdala. Uma Engangena kofile, impela Angakwenza kowethu ophilayo. Qaphelani, indida, kwakuyiyo ngempela. Futhi wathatha lowomhlathi futhi washaya izigqoko zezivikelo zehla ngqo *kanjalo*, waze wafihliza inkulungwane yamaFilisti, indida.

¹⁵⁶ UJesu, ngenkathi Elapha emhlabeni, Wahamba phezu kwamanzi, ngichazele lokho. Ngokwesayense ngitshela ukuthi umuntu angahamba kanjani phezu kwamanzi, indida. Ngolunye usuku Wathatha amabheskidi amahlanu nezinhlanzi ezimbili futhi wondla izinkulungwane ezinhlanu. Hlobo luni lwe-atomu Aludedela na? Manje, leyo kwakungesiyo ngisho inhlanzi iphila. Ngenkathi Ehlephula lesosinkwa, wasihlephula ocezweni lwebheskidi, ngenkathi Elinikeza, ngesikhathi Ebuyisa isandla saKhe futhi, kwakukhona elinye ibheskidi lapho, selivele

likhulisiwe, ukolo ensimini, usuvele uphekiwe, wonke ugrisi kuwo, unongiwe. *Nasi* isiqephu senhlanzi, Wasihlephula, nesinye isiqephu senhlanzi *ephekiwe*. Amen. Halleluya!

¹⁵⁷ Lowomsuka wanikwa thina, uma nje siyohlala eZwini. Hlala lapho, ngikholwa ukuthi sisonqenqemeni lokukubona kwenzeka. Phila nje ngeqiniso eZwini. Nakho lapho okhona. Wayepheke inhlanzi, lokho kwakuyindida.

¹⁵⁸ Kwakuyindida ngenkathi Eyokhetha iBandla laKhe, ukuthi Wakhetha abadobi esikhundleni sabapristi. Lokho kuphambene nemvelo. Kubukeka sengathi Wayezoba nebandla elikhulukazi, naso sonke isigejane sabefundisi bonke becwebezeliwe futhi bepholishiwe, futhi uyayazi isayense yabo yezenkolo, futhi unazo zonke iziqu zabo zePh.D., nakho konke. Yilapho Efika khona. Kodwa Wavele nje wasedlula sonke isigejane, niyabo, wehla futhi wathola abanye abadobi ababengakwazi ngisho nokusayina igama labo uqobo. IBhayibheli lasho ukuthi uPetru noJohane wayengazi lutho futhi engafundile, yilowo Amtholele iBandla laKhe, leyo yindida. Impela. Yebo, mnumzane. Wakhetha abadobi, esikhundleni sabantu... esikhundleni sabapristi.

¹⁵⁹ Manje, sithola ukuthi ngoSuku lwePhentekoste, kuyamangaza ukuthi Wakhetha isigejane sabantu abangafundile, futhi wabathumela enhla lapho nomyalo ePhentekoste, hhayi ukuba baye ekholiji elithile, kodwa ukuba balinde baze bembathiswe aMandla avela Phezulu. Uma leyondoda, uPetru, noJohane nabo, babefuna ukushumayela futhi babengazi lutho futhi bengafundile, kubukeka sengathi Ubeyokwenza, wathi, “Bafana, kunesikole esihle khona *ngapha*, hambani nize nifunde o-ABC benu, khona-ke emva kokwenza lokho, niyothatha isikole senu sokufundwa nokubhalwa kolimi, nikuthole konke, lokho nikuqede, khona-ke biyothatha iminyaka emine yesikole esiphakeme, bese kuba yiminyaka emine yasekolishi, bese kuthi-ke cishe iminyaka emine noma emihlanu yeSikole seBhayibheli, khona-ke ungaphuma.”

¹⁶⁰ Kodwa Wathi, “Lindani emzini waseJerusalema, ngokuba Ngizothumela isithembiso sikaBaba phezu kwenu. Futhi khona-ke niyoba ngofakazi baMi,” uLuka 24:49, “ofakazi baMi eJerusalema, eJudiya, eSamariya, nasemikhawulweni yomhlaba.” Lokho kuselokhu kuyisidingo saKhe.

¹⁶¹ Niyazi, ngike ngaba nesehlakalo (ngizosheshisa.) ngenkolo yobuhedeni—yobuhedeni, izithixo. Ngike ngaba se-Afrika, eNdiya, ngibabonile abahamba emililweni ngenkathi bema lapho nesithombe esikhulukazi esidala lapho, esinamehlo amakhulu, amarubi, *kanjalo*, namarubi amakhulu ezindlebeni. Nokuthi kanjani labobantu abampofu. . . Abasibo abazenzisi.

¹⁶² Abalimi baphumela lapho, futhi balungiselela lokho, umpristi uyababusisa, ubathela ngamanzi angcwele. Futhi—

futhi bathatha amahhuku amakhulu okudoba namabhola, athi awabe makhulu *kangako* agcwele amanzi, futhi nje bahhuke inyama yabo igcwele wona, benza umhlatshelo esithombeni. Bese-ke bethatha, bawafake ezindlebeni zabo, bathunge umlomo wabo ndawonye, babeke umkhonto phezulu lapho, uma beqambe amanga, bahlanganisa ikhala labo nomlomo, bakudonsele phansi. Bese-ke behamba emlilweni, intambo yamafidi amane noma amahlanu ububanzi, amafidi angamashumi amathathu ukujula ngezinye izikhathi, yonke indlela ukunqamula amayadi angamashumi amathathu, bedabula kulowomlilo, bezilungiselela lokho, okwesithixo.

¹⁶³ Manje, ukukhonza izithombe kuyinto embi. Manje, ake ngikwendlalele lokhu umzuzwana nje, ngoba nje ngizo... okunye ukuphawula okumbalwa, ngizobe sengivala-ke. Kodwa ngifuna ukwenza lokhu. Niyabo, kwaku... Kuzoba yindida.

¹⁶⁴ Umhedeni, okhonza izithombe... Manje, amaNdiya phandle lapha, lapha eningizimu-ntshonalanga, ayevame ukukhonza izithombe, ayenalokho ayekubiza ngonkulunkulu wemvula, kwakulufudu lwasodakeni. Babazi ukuthi wayehlala ezansi emvuleni, phansi emhlabeni, futhi bakholwa ukuthi lowonkulunkulu wemvula ungena kulolofudu lwasodakeni.

¹⁶⁵ Manje, eRoma elidala lobuhedeni babevame ukuba noJupiter, nabaningi bonkulunkulu. Futhi bathi labonkulunkulu baphila, futhi babenezimpi. Nifunde isayense ephathelene nezinganekwane, nokunye nokunye. Ngakho labonkulunkulu wayefanele uku... .

¹⁶⁶ Ukuthi bakwenza kanjani, babene-altare elikhulukazi, nalesisithombe esibaziwe sasimi phezu kwalo, nomkhonzi uyangena, futhi wakhokhela umpristi ikhandlela. Futhi bathatha... Futhi wehlela ethempelini, ngezinye izikhathi kwakukhona onkulunkulu abaningana, futhi walibeka e-altare ukuze, ngiqagele, unkulunkulu akwazi ukuthola indlela yakhe eya emfanekisweni wakhe ofanele. Futhi balibeka phansi lapho base bokhela lelikhandlela.

¹⁶⁷ Khona-ke umkhonzi wahamba futhi wathola... Umpristi walungisa isithelo esithile, futhi wenza umhlatshelo, futhi waletha iwayini, futhi empeleni waba nesidlo nesithixo. Wase-ke ekhothama yena uqobo phambi kwesithombe, futhi walala lapho ebuthongweni obukhulu kwaze kwathi unkulunkulu wokuzicabangela, owayebukeka efana nomfanekiso ayewakhile, wafika futhi wangena kulesosithixo futhi wakhuluma wamphendula ngalesosithombe. Lokho ngukukhonza izithombe.

¹⁶⁸ Unkulunkulu wokuzicabangela, ababekucabanga, ngesithixo, ukuthi wayekwazi ukuthwebula lonkulunkulu ngomnikelo wakhe nekhandlela lakhe elivuthayo, kulonkulunkulu. Kwase kuthi-ke, ngenkathi umphefumulo

wakhe uthandelwa kakhulu yilokho (Niyabona lapho kungudeveli na? Niyabo?), futhi u—futhi uyocabanga ukuthi unkulunkulu uphendulile kunembeza wakhe lapho, futhi empeleni kwakungukulunkulu kuye.

¹⁶⁹ Manje, uNkulunkulu wayezobakhombisa ukuthi uNkulunkulu wangempela wayeyini. Futhi ngoSuku lwePhentekoste, bazilalisa phansi izinsuku eziyishumi, futhi hhayi okokukuzicabangela, kodwa kwavela eZulwini inhlokomo kungathi eyokuvunguza komoya onamandla, futhi yagcwalisa yonke indlu ababehlezi kuyo, futhi uNkulunkulu akazange athathe isithombe, Wathatha umuntu ophilayo, futhi wazibeka Yena uqobo ngombhaphathizo kaMoya oNgcwele kulomuntu, hhayi unkulunkulu wokuzicabangela, hhayi into yokuzicabangela, kodwa iqiniso likaNkulunkulu wangempela kumuntu wangempela. Futhi khona-ke lomuntu wavuka, futhi wasebenza imisebenzi kaNkulunkulu.

¹⁷⁰ Kuyamangaza ukuthi Wenza lokho, kuxakile ukuthi Akathathanga amadoda athile ahlakaniphile ayazi into ethize ngalokho, babeyozama ukukufanisa, kodwa Wathatha isigejane sabadobi abangazi lutho wayesebabeka phezulu lapho. Futhi bazilalisa phansi esithembisweni sikaNkulunkulu izinsuku eziyishumi nobusuku, khona-ke uNkulunkulu waseZulwini wafika futhi wahlala kulawomadoda.

¹⁷¹ UJesu wathi, “Kuseyisikhashana nezwe lingabe lisaNgibona, nokho niyoNgibona nina ngokuba Ngiyakuba nani, ngibe kini.” UJohane 14:12, Wathi, “I... Okholwa yiMi, imisebenzi eNgiyenzayo naye uyakuyenza, eminingi kunalo uyakuyenza, ngoba Ngiya kuBaba waMi.” Yingalesosizathu Athi kuMarku 16, “Lezizibonakaliso ziyakubalandela abakholwayo.” KwakunguNkulunkulu ophilayo kumuntu owayekwazi ukuzendlala phambi kukaNkulunkulu, ngokweZwi likaNkulunkulu, neZwi likaNkulunkulu liyobonakaliswa kuYe. Amen. Ku—kuyindida.

¹⁷² Njalo lapho ubona umuntu emukela umbhaphathizo kaMoya oNgcwele, kuyindida. Uzenza kanjani uNkulunkulu waseZulwini aziwe kulomuntu, ekhuluma ngaye, esebenza ngaye, ephila ngaye, kuyindida. Futhi sisemfanekisweni kaNkulunkulu, noNkulunkulu wathatha imifanekiso yaKhe uQobo futhi waziletha Yena uqobo emfanekisweni womfanekiso waKhe uQobo Awenza, indida.

¹⁷³ UNkulunkulu wake wahlala kumuntu, khona-ke isono saMxosha, khona-ke uNkulunkulu wabulala iNdodana yaKhe uQobo, futhi khona-ke makuthu uNkulunkulu abuye futhi ahlale kubantu baKhe futhi, yebo, mnumzane. Kuyindida. Kuyinto exakile ukuthi Ukwenza kanjani.

¹⁷⁴ IBandla, uNkulunkulu wakhetha iBandla laKhe ukuba libe yindida. Ukuthi Wathatha kanjani, esikhundleni sezifundiswa

eziphucukile, futhi enza lokho kube yibandla, osiyazi bezenkolo, Wathatha isigejane sabangazi lutho, abadobi abangafundile. Futhi Unikeza izihluthulelo eMbusweni, hhayi uKayafase, umpristi omkhulu, ofundile. Wenzani na? Wasinika abadobi abangazi lutho, hhayi indoda eyazi konke okungaphakathi nokungaphandle, Wasinikeza indoda eyayizilalise phambi kwaKhe futhi yaMazi. Hhayi, niyazi, hhayi, ukwazi iNcwadi yaKhe kungukuPhila, kodwa ukwazi Yena kungukuPhila. Nezihluthulelo zanikwa uPetru, indida, ukuthi Wayezokwenza lokho, esikhundleni sikaKayafase, indoda ehlakaniphe kunawo onke e—esigabeni sezenkolo, Wasinika uPetru.

¹⁷⁵ Manje, niyakholelwa kuyindida na? Usokhemisi omdala wangitshela esikhathini esingeside esedlule, wathi, “Mfowethu Branham, ngolunye usuku ngesikhathi sokucindezeleka,” wathi, “indodana nami sasihlezi ekhemisi,” wayesethi, “o, kwakunzima,” wayesethi, “o—owesifazane uyangena owayezoba ngumama, wayenesithako somuthi nokusetshenziswa kwawo ukuba sigwaliswe.” Futhi wathi, “Indodana yami yenyuka ukuba imlinde, yena nomyeni wakhe.” Futhi wathi, “Lapho ibuka isithako somuthi nokusetshenziswa kwawo,” wathi... Owesifazane wathi, ‘Anginayo imali yokukhokhela lokhu.’ Futhi wathi, ‘Khona *laphaya* yindawo lapho wena—wena... isifunda sezwe sizo—sizokutholela khona.’”

¹⁷⁶ Futhi wathi, “Yena nomyeni wakhe baphenduka ngobumnene ukuba baphume, ukubona ukuthi ngabe isifunda sezwe sizosigwalisa yini isithako somuthi nokusetshenziswa kwawo.” Wathi, “Kukhona okuthize okwangishaya, ‘Ungamvumeli lowo mama!’ Wathi, ‘Akakwazi neze ukuma ngezinyawo zakhe, ingasaphathwa eyokuma kulowomugqa lapho amahora amaningi ukuthola lesosithako somuthi nokusetshenziswa kwawo sigwaliswe.’”

Wathi, “Ndodana, hamba umbize, umbuyise.”

¹⁷⁷ Wathi, “Wahamba wayesembiza, wayesembuyisa.” Wathi, “Ngabuyela lapho ngase ngigwalisa isithako somuthi nokusetshenziswa kwawo ngayo impela imishanguzo eyedlula yonke impela engangiyazi ukuthi nganginayo esitolo.” Futhi wathi, “Ngayikhuphula, ngayithatha ngesandla sami, ngase ngiyibeka ezandleni zalowo wesifazane.” Wathi, “Mfowethu Branham,” sasihlezi siphuza amabele ndawonye, usokhemisi omdala, indoda kaNkulunkulu yangempela, wathi, “uyazi ukuthini?” Wathi, “Ungacabanga ukuthi ngiyahlanya lapho ngisho lokhu,” kodwa wathi, “ngenkathi ngibeka lokho esandleni sakhe, ngabuka, KwakunguJesu emi lapho, ngangikubeke esandleni sikaJesu.” Yebo, indida.

¹⁷⁸ UMartin oNgwele omkhulu, wayengumhedeni, uyise wayenguye, wayefuna ukukhonza uNkulunkulu. Kwakukhona umthetho eFransi ngalesosikhathi ukuthi uma ubaba

wayeyindoda yezempi, indodana yayifanele isebenze ize ibendala. Lalelisani, futhi ngenkathi beyibuthela empini, yayinenceku, futhi kusobala, onke amasosha ayenenceku, esikhundleni senceku ibhona amabhuzu akhe, wayebhona amabhuzu enceku. Wayeyindoda enkulu, wayemthanda uNkulunkulu.

¹⁷⁹ Kwenzekeni na? Ngobunye ubusuku, ubusuku obubandayo basebusika, imimoya ivunguza, abantu bebulawa amakhaza ngalobobusika obunzima, ngenkathi edlula esangweni, nakho kulele isinxibi esidala silele lapho, sithi, “Ngiyacela, othile akangisize. Othile akangisize. Othile!” Nabantu ababengasisiza basedlula.

¹⁸⁰ UMartin wayenikele ngakho konke ayenakho. Futhi wabheka, amasosha ayegqoke ikepisi, ibhantshi, wayedinga ibhantshi, wayezobulawa amakhaza, ngakho-ke wakhumula ibhantshi lakhe, wathatha inkemba yakhe wayeselihlukanisa kabili, wasonga isinxibi ngengxenye yalo, wathatha olisele. Abantu bamhleka. “Isosha elibukeka lihlekisa kanje pho, ligqoke uhhafu wekepisi!”

¹⁸¹ Kodwa ngalobobusuku ekamu, wavuka, futhi lapho ebuka, nakho kumi uJesu ezisonge ngalesosiqephu sengubo, nakho kumi iziNgelosi ziMzungezile, futhi Wathi eziNgelosini, “Niyazi ukuthi ubani oNgisonge ngalokhu na?” Wathi, “UMartin uNgisonge ngalokhu.” Khona-ke uMartin wayazi ukuthi uJesu wayesho ukuthini ngenkathi Ethu, “Enikwenza kwabancinyane baMi, nikwenzile kiMi.” Ngenkathi esonga lesosinxibi esidala, wasonga uJesu, ngokuba uJesu wayekuleso sinxibi esidala, ngakho asazi ukuthi sedlula bani. Kwakuyindida. Ngiyakholelwa kuzo ngayo yonke inhliziyoyami.

¹⁸² Uma nje sizithoba manje phambi kukaNkulunkulu, sikholwe ngenhliziyoyethu yonke! Lapha esikhathini esithize esedlule, indoda enkulu eyisihlakaniphi yenyuka phambi kwesigejane samaPentecostal, Yayizokwenza iPentecos-... inkulumo yobuhlakani futhi itshela abantu ukuthi babenephutha kuphi, nakho konke ngalokhu, nokuthi-nokuthi, futhi yayinakho konke, inkulumo yangempela, kodwa yenyuka iqhunsule isifuba sayo, niyazi, futhi “*Minu*, umfo omkhulu, oneziqo eziningi kangaka,” nokunye nokunye kanjalo.

¹⁸³ Futhi yaqala ukukhuluma kubantu bePentecostal, nabantu bePentecostal abazange bakuthathe. Niyabo? Ngakho yabona ukuthi yayehluliwe, ngakho ya-yagoqa amanothi ayo. Akukho okwakushiwo ngenkulumo yobuhlakani, kodwa izama ukusho ukuthi isenzeko sePentecostal sokukhuluma ngezilimi sasingalungile, izimangaliso zePentecostal ababekhuluma ngazo sasingalungile, lokho akuzange kushaye labobantu. Ngakho yaphoxwa kakhulu yaze yathatha incwadi yayo yesifundo yabe isihamba isuka emsamo.

184 Kwakukhona ongwele omdala ehlezi phandle lapho, wathi, “Uyazi ukuthini? Uma leyondoda ibikhuphuke ngendlela eyehla ngayo, mhlawumbe ibiyokwehla ngendlela ekhuphuke ngayo.” Ngakho lokho—lokho kuthi akube njalo, niyabo. Niyabo, intobeko, ukuba sizithobe phambi kweNkosi.

185 Kuyindida ngempela. UNkulunkulu uyindida. Imibono iyindida, asikwazi nje ukuyichaza, ukuthi uNkulunkulu angakhombisa kanjani izinto eyayikhona, ekhona, nezayo, ku—kungaphambili le kwanoma yiluphi ucwaningo lwethu. Imibono yabaprofethi abadala, emuva ngaleya emakhulwini eminyaka eyedlula, futhi siyayibona yenzeka nanamuhla, kuyindida.

186 Kwakuyindida, ngenkathi u-Andreya ehamba futhi wathola uPetru, igama lakhe kwakunguSimoni ngaleyonkathi, wamkhuphulela phambi kukaJesu, futhi wamtshela, wathi, “Uyazi, ubabayi wethu wasitshela ukuthi kuyobakhona zonke izinhlobo *zezimfundiso ezigqamileyo* eziqhubekayo ngaphambi kokuba kufike uMesiya wangempela, kodwa wasitshela, ngokomBhalo, ukuthi uMesiya wayezoba ngumProfethi, ‘iNkosi uNkulunkulu wenu iyakunivusela umProfethi, onjengami.’ Manje, uMesiya uzoba ngumProfethi.” AmaJuda onke ayakukholwa lokho.

187 IBhayibheli lathi, “Uma ekhona phakathi kwenu umuntu ongowomoya noma umprofethi, Mina, iNkosi Ngiyakuzazisa kuye ngemibono, futhi akushoyo kufezeke, khona-ke muzweni.” Kunjalo.

188 Ngakho ngenkathi u-Andreya enyusela uPetru lapho, futhi Waqalaza kuPetru, uJesu wakwenza, wayesethi, “Igama lakho unguSimoni, noyihlo nguJona,” uPetru wazi ngaso lesosikhathi ukuthi lokho kwakuyindida, ukuthi uNkulunkulu waye . . . ngokoqobo Lowo kuphela omaziyo noyise omdala obeyofanele abe nguNkulunkulu.

189 Ngenkathi uFiliphu ehla futhi wathola uNathanayeli, futhi wabuyisa uNathanayeli wamkhuphulela phambi kukaJesu, futhi ufika eBukhloneni bukaJesu, noJesu wathi, “Bheka umIsrayeli okungekho nkohliso kuye,” lokho kwammangaza.

Wathi, “Ungaze kanjani, Rabi na?”

190 Lalelani, “Ungakabizwa nguFiliphu, uphansi komuthi, Ngakubona.” Yeka amehlo! Amamayela ayishumi nanhlanu ukuzungeza intaba, Wabona entabeni, ngokuhamba kwesikhathi, futhi wabona uFiliphu phansi kwesihlahla.

191 Ngenkathi owesifazane emthonjeni eSikari ephuma lapho, intombi enhle, mhlampe ukuyokha amanzi. Mhlawumbe i . . . Wadingeka aphume lapho bonke abesifazane abahloniphekile sebehambile. UJesu wayehlezi ngale, into ethize encane ebonakala ngasikhathi sinye njengale. Futhi ngakho, wathi . . .

Wathi kuye, “Sifazane, Ngiphuzise.”

¹⁹² Wathi, “Akusilo isiko, sinokwehlukana lapha, nina maSamariya, thina maJuda, asidlelani omunye nomunye. Akulungile ukuba Wena ungibuze, o—owesifazane waseSamariya, umbuzo onjalo.”

Wathi, “Kodwa ukuba bewazi ukuthi Ubani obukhuluma naye, ubuyocela kiMi amanzi.”

¹⁹³ Wahamba, ekhuluma ngomthombo, ukuthi wawujule kanjani, nokuthi obaba babetheni, kanjalonjalo. Kwenzekani na? Emizuzwini embalwa Yena...owesifazane wathi... Wathola inkathazo yakhe, Wathi, “Hamba, ulande indoda yakho, uze lapha.”

Wathi, “Anginandoda.”

Wathi, “Usho iqiniso. Ubunamadoda amahlanu, ube namahlanu, nale ohlala nayo manje ayisiyo indoda yakho.”

¹⁹⁴ Wathini na? Lalelani, ngenkathi Enza lokho phambi kwamaJuda, amaJuda athi Wayefunda ingqondo yawo, “UnguBelzabule, umbhuli, udeveli.” Kodwa lona wesifazane wathi, “Mnumzane, ngiyabona ukuthi Ungumprofethi wena. Siyazi nxa uMesiya efika, Uzokwenza lezizinto.” Kwakuyindida, niyabo. “Siyazi ukuthi Ufanele ukuba ngumprofethi. UMesiya uzokwenza lokhu nxa Efika, kodwa Wena Ungubani na?”

Wathi, “NginguYe okhuluma nawe.”

¹⁹⁵ Wayazi ukuthi Lowo kwakunguNkulunkulu. Wayazi ukuthi leso kwakuyisibonakaliso sikaMesiya, ngakho uyashesha ungena emzini wayesethi, “Wozani nibone uMuntu Ongitshela i... izinkathazo zami. Lowo akusuye yini uMesiya impela na?” Nabantu bomuzi bakholwa kuJesu ngokusho kowesifazane.

¹⁹⁶ Manje, ngikholwa ukuthi uNkulunkulu ofanayo owenza indida ngaleyonkathi, angenza indida khona manje. Niyakukholwa na? Amen. IBhayibheli lathi, “UJesu Kristu unguye izolo, namuhla, naphakade.” Ngibekezeleleni nje umzuzu kade.

¹⁹⁷ Ngaphambi kokuba Ashiye izwe, Wathi, “Njengoba kwenzeka emihleni yaseSodoma, kuyakuba njalo ekufikeni kweNdodana yomuntu.” ISodoma...Khumbulani, inzalo ka-Abrahama yayine...U-Abrahama wayefikile, wabona zonke lezizinto zikaNkulunkulu, kodwa umbono wokugcina, into yokugcina u-Abrahama ayibonile ngaphambi nje kokuba izwe elisivivi libhujiswe... .

¹⁹⁸ Manje, khumbulani, njengoba bengihlale ngisho, kunezigaba ezintathu zabantu: ongakholwayo, umzencisi, nekholwa. Bonke baqinisekisiwe, bonke baqinisekiswa khona lapho: abaseSodoma, njengezwe namhlanje; ikholwa elisivivi, phansi phakathi kwabo, liphila enkucuncuwini yabo; kwase kuthi-ke u-Abrahama, iBandla elikhethiwe, labizelwa ngaphandle lase libekwa eceleni.

¹⁹⁹ INgelosi yehla ivela eZulwini. Ezimbili zazo zehla futhi zashumayela eSodoma, azenzanga-zimangaliso, zabaphuphuthekisa ngobunye ubusuku obubodwa, ukushumayela iVangeli kuyamphuphuthekisa ongakholwayo. UBilly Graham wesimodeni phandle phakathi kwabaseSodoma phandle lapho, ebekiwe. Ngikholwa ukuthi uBilly Graham uyindoda kaNkulunkulu, futhi yena phandle lapho eshumayela umlayezo wakhe wokuphenduka, futhi “Phumani kuleliSodoma!” Lowo kwakungumlayezo abawuzwa.

²⁰⁰ Kodwa khumbulani, leNgelosi *eyodwa* ayizange yehlele lapho, kodwa enye iNgelosi eyathunyelwa eBandleni elikhethiweyo, Yahlala, Yayingumuntu, idla inyama, iphuza ubisi, futhi Yahlala Ifulathele ithende, yabiza u-Abrahama igama lakhe, ayesanda kulinikwa nguNkulunkulu ezinsukwini ezimbalwa ngaphambi kwalokho, noSara ngendlela efanayo, yathi, “Uphi umkakho, uSara na?”

Wathi, “Usethendeni emva kwaKho.”

Yathi, “Ngizokuvakashela ngokwesikhathi sokuphila.”

NoSara wahleka, wathi, “*Ha!* Mina, isalukazi, ngibe nenjabulo nenkosi yami na?”

²⁰¹ Yathini na? “Uhlekeleni uSara na?” NoSara uyaphuma futhi wazama ukukuphika. Ini? Yayazi ukuthi wayenzani emuva lapho, leyo yinto efanayo uJesu ayenza, Wayibona imicabango yabo. Kungani na? WayeyiZwi. AmaHeberu 4 athi, “IZwi likaNkulunkulu libukhali kunenkemba esika nhlangothi zombili, umaHluleli wemicabango yenhliziyu, ingqondo.” IZwi, uJesu wayeyiZwi, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu. ULizwi waba yinyama, wakha phakathi kwethu.” Manje, “Uma nihlala kiMi, neZwi laMi likini...” Kuthiwani ngalokho na? Ngabe uNkulunkulu waqamba amanga na? Akakwazi ukuqamba amanga, Akakwazi ukuqamba amanga, UnguNkulunkulu. Niyakukholwa na? Ngiyakukholwa.

²⁰² Asikhothamise amakhanda ethu umzuzwana nje. Kwangathi uNkulunkulu angaba nomusa. Yima umzuzu nje, indida yokuqala kwaba ngenkathi usindiswa, indida elandelayo yayingenkathi Ekunika uMoya oNgcwele. Manje, ake nginibuze okuthize. Uma uJesu Kristu enguye izolo, namuhla, naphakade... Uma ngikutshela ukuthi umoya kaJohn Dillinger ubukimi, ulindele ukuthi ngibe nezibhamu, ngibe umgulukudu. Uma ngikutshela ukuthi umoya womdwebi ubukimi, ubuyongilindela, ngithathe ibhulashi bese ngipenda izithombe, njengoba kunjalo odongeni. Futhi uma nginitshela ukuthi uMoya kaKristu ukimi, khona-ke ngiyokwenza imisebenzi kaKristu; yilokho impela Akusho. Uyakukholwa lokho na? Uma ukukholwa, ungakungabazi, uNkulunkulu uzokubonakalisa.

203 Manje, Baba wethu waseZulwini, ngikhulume kade. Futhi Wena unguNkulunkulu. Manje, into kuphela engingayenza, Baba, ngukukhuluma, NguWe Ofanele uKubonakalise futhi ukwenze kube yiqiniso. Futhi ngikhuleka kuWe, Baba, ukuthi Uzosipha lenhlanhla, ngeGama leNdodana yaKho, iNkosi uJesu, siphe lokho esikufisayo, ukuze lababantu bazi, ngisho kunesihluku, kul'khuni, kudwengula, nokho kugcotshwe nguWe, hhayi ngenhliziyo embi, kodwa ngothando ukugcina iBandla lihamba kahle.

204 IBhayibheli lathi sinikwe thina kuqala, abaphostoli, abaprofethi, abafundisi, abelusi, konke okoku—kuqondisa kweBandla, ukugcina iBandla lihlelekile. Ngezinye izikhathi abelusi bethu usitshele izinto lokho, kuyasilungisa, kodwa uNkulunkulu uyakuqinisekisa ngomuntu oneZwi, akufakazise.

205 Futhi UsenguNkulunkulu, futhi ngiyakhuleka ukuthi Uzokwazisa kulokhu ukuhlwa ukuthi UnguNkulunkulu, nalezizinto ngizenzile ngomyalo waKho. Lezizinto ngizenzile, hhayi phakathi kwami uqobo, kodwa ngenxa yokuthi uMoya oNgcwele ubungihola. Ngikhulekela umusa. Ngikhulekela ukuthi Uzopha izicelo zalabantu, eGameni likaJesu Kristu.

206 Manje, geinani amakhanda enu phansi umzuzu nje futhi nikhuleke, yibani nokukholwa. Uma uzokholwa, ungangabazi! Kholwa nje ngayo yonke inhliziyi yakho. Uyakholwa ukuthi uNkulunkulu uzokwenza okukhulu ngokwedlulele, ngikholwa ukuthi uNkulunkulu uzozazisa Yena uqobo.

207 Angazi-muntu kulendlu ngokwazi, Ngizwe uMfowethu Fred Sothmann ethi, “Amen,” ngenkathi ngisashumayela, ngaphandle kwalokho, ngeke ngiwubale umsamo, ngoba ngazi amanye amadoda lapha, kodwa ezethamelini. Kodwa uma uJesu Kristu, uma Ephila, futhi wavuka kwabafileyo, nani bantu ninesidingo phandle lapho, Ulapha ukuhlinzeka lokho. Uyakukholwa lokho na? Qhubeka nje ukhuleka. “Uma ukholwa!”

208 Manje, bangaki phakathi lapha ongakaze abe komunye wemihlangano yami, ake sibone izandla zenu ziphakeme...?. . . Abanengi benu. Ngingumuntu njenganoma yimuphi nje omunye umuntu. Kodwa ngiyakholwa kuJesu Kristu, ngiyakholwa ukuthi Wavuka kwabafileyo. Ngiyakholwa ukuthi UnguNkulunkulu, UnguNkulunkulu kithi manje esimweni sikaMoya oNgcwele, Wayesethi, “Imisebenzi engiyenzayo Mina nani nyakuyenza.” Manje, ukukhuluma ngakho kuyinto eyodwa, kodwa kuYe ukukwenza kungenye. “Uma ukholwa, konke kungenzeka.”

209 Manje, ngifuna uphakamise ikhanda lakho umzuzu nje. Bangaki abantu abagulayo osesakhiweni na? Phakamisa isandla sakho. Bangaki abantu abanomuntu othile ogulayo

ongamkhulekela na? Phakamisa isandla sakho, soni, noma kungaba yini.

²¹⁰ Manje, kwakukhona owesifazane omncane ngesinye isikhathi, wathinta umphetho wengubo kaJesu futhi waphiliswa ngokuphelele. Wedlula, futhi bonke abantu babeMthinta, futhi—futhi Wathi. . . Lona wesifazane omncane wathi nyelele, futhi waMthinta, wathinta ingubo yaKhe, Waphenduka wayesemshela. . . Wathi, “Ukhona oNgithintile.”

²¹¹ Futhi wonke umuntu. . . UPetru waMkhuza, “O, Uyayazi into enjengaleyo!” Wathi, “Isixuku sonke siyaKuthinta. Ungakwenza kanjani. . .? Wazi kanjani ukuthi ubani oKuthintile na? Bonke bayaKuthinta. Ubani othi- . . .?”

²¹² Kodwa wathi, “Kodwa Ngiyabona ukuthi kuphumile amandla, Ngibe buthakathaka.” Nowesifazane omncane owaMthinta, Waqalaza ezethamelini waze Wamthola, futhi ngenkathi Ekwenza, Wamtshelela ukuthi yayiyini inkathazo yakhe, nokukholwa kwakhe kwakumphulukisile.

²¹³ Uyakholwa ukuthi uNkulunkulu ofanayo uyaphila na? Bekungakusiza ukukholwa kwakho uma Ubengafika namhlanje futhi enze into efanayo na? Kuthiwani ngani bosomabhizinisi na? Niyakholwa na? Niyakukholwa na? Nizongikhulekela na? Angiqinisekile ngalokhu, bangane, Angikaze ngibe nomhlangano onjengalona phakathi kweBusiness Men lapha; Ngiyethemba. Qaphelani, khulekani.

²¹⁴ Manje, iZwi—iZwi, uma ngikhulume iqiniso, futhi uma uNkulunkulu eqinisekisa leloqiniso, Uzokhombisa izibonakaliso nezimanga, Uzokukhombisa ngokweBhayibheli, lokho nje iBhayibheli elakusho. Kuzofanele kube yilolohlobo lwesibonakaliso nesimangaliso. Uyakukholwa lokho na?

²¹⁵ Uma okungenani Ezo. . . Abantu ababili noma abathathu phandle lapho ezethamelini ogulayo, noma odingayo, noma okuthize, uma nje uzokhuleka. Manje, bukani, uma nizobheka kuNkulunkulu bese nithi, “Nkosi Jesu, uMfowethu Branham akangazi, akazi lutho ngami, kodwa wenze isimemezelo lapho, ngimzwile ekuchaza kuphuma eBhayibhelini, ukuthi Wena usaphila, futhi ngamuzwile ekhuleka ukuthi Uzosikhombisa into ethize njengoba nje Wenza ngaphambi kokuba Ubethelwe, ngakho-ke sizo. . . UMoya oNgcwele omkhulu esikholwa ukuthi sinawo, Uzozifakazela qobo lwaWo, ukuthi UnguNkulunkulu.” Ngabe kunjalo na? Kufakazise phakathi kwethu.

²¹⁶ Manje, khulekani, futhi kholwani nje manje, futhi nithi, “Nkosi. . .” Manje, ngabe iBhayibheli liyakusho lokhu, befundisi na? Nonke nina bashumayeli enikukholwayo lokhu, bukani, ukuthi uJesu Kristu ungumPristi oMkhulu khona manje, ehlezi ngakwesokunene sobukhosi bukaNkulunkulu. Ngabe kunjalo na? UmPristi oMkhulu onokuzwelana nobuthakathaka bethu. Ngabe kunjalo na? Bangaki owaziyo ukuthi leyo

yiMfundiso yeTestamente eLisha na? IMfundiso yeTestamente eLisha.

217 Kulungile. Manje-ke lowomPristi oMkhulu ubengenza kanjani, uma uMthintile na? Uma Efana, Uyokwenza ngendlela efanayo, njengalowo wesifazane owaMthintayo. Wena uthi, “Bengiyoba lapho, bengiyoMthinta.” Awu, ungaMthinta khona manje, iBhayibheli lasho njalo, futhi yilokho engikukholwayo, yiBhayibheli. Futhi kukholwe, yonke inhliziyi yakho, ungakungabazi.

218 Nomaphi esakhiweni...Manje, hloniphani ngokuzithoba ngempela. Ngenhlonipho yokuzithoba nje...Angisho ukuthi uNkulunkulu uzokwenza, angazi. Bangaki abake basibona lesosithombe seNgelosi yeNkosi na? Ya, o, impela. Sinaso, niyabo. Benginakho lokho emanothini kulentambama, asikho isikhathi sakho. Yibani nikhuleka nje.

219 Manje, Nkosi, lokhu yi...Uma Ukufisa, Nkosi ungangivumeli ngiKulinge. Baba, angifuni neze ukuba ngumlingi kaNkulunkulu, kodwa, Baba Nkulunkulu, uma kuzoKukhazimulisa, khona-ke yazisa abantu ukuthi ngibatshela iqiniso, ngikhulume ukuthi ngibatshela iqiniso. Siphe khona, Nkosi. Ngikhulume ngaWe ngokwedlula konke ebengazi ukuthi kanjani, iZwi laKho. Lelo yiZwi, ngahlala naLo ngqo, Nkosi, kungakhathaleki ukuthi Layaphi, kanjani Lona, noma yini, ngahlala neZwi. Manje, Baba, ngikhuleka kuWe, phendula ukuthi ngikhulume iqiniso, liqinisekise, Baba, eGameni likaJesu.

220 Qhubeka nje ukhuleka, uthi, “Nkosi Jesu, ngiyakukholwa lokho, ngiyakukholwa.” Angazi, bangane, kuzoba seNkosini manje, niyabo. AngiKuzwa, ngandlela thize. Futhi ngi-nginjengalemayikrofoni nje, isimungulu ngokuphelele, ngaphandle kweNto ethize ikhuluma ngami. Niyabo? Kodwa leso yisiphiwo, indlela yokuziphumuza eBukhoni bukaNkulunkulu, ukuthi Uzongikhombisa, umbono. Ngethemba ukuthi Uyokwenza lapho sengehlela kulezozindida, kodwa mhlawumbe Akafisi ukukwenza. Mina...Uma kunjalo, ngeke ngakubamba lokho, niyabo, ngifanele nje ngilinde, ngibone ukuthi Uthini.

Ngokuthula nje ngempela, wonke umuntu ekhuleka. Ngibuka nje ngaphesheya kwezethameli. [Umfowethu ukhuluma ngezilimi—Umhl.]

221 IPhimbo elincane elihashazayo, gcina inhlonipho yokuzithoba. Kulungile, ungaphakamisa ikhanda lakho. Ulapha. Manje ngiphosela inselelo noma yimuphi ongakholwayo, manje khuluma noma uthule kuze kube phakade. Uma nje ukholwa kuphela, cela noma yini manje, funa uNkulunkulu, futhi ubone uma uNkulunkulu engeke

aphendule ukuthi kuyiqiniso. [Udade ukhuluma ngezilimi futhi ahumushe—Umhl.]

Hloniphani ngokuzithoba ngempela. Ngifuna wena, phendula ikhanda lakho.

²²² Inenekazi elincane elihlezi khona ngapha, liphethwe yisifo sokucinana kwemithambo emphinjeni walo. Ivela eFlagstaff. Uma uzokholwa ngayo yonke inhliziyi yakho, ungaba nakho okucelayo. Uyakukholwa, Dadewethu na? Sukuma ume ngezinyawo zakho futhi wemukele ukuphiliswa kwakho-ke.

²²³ Manje, ake ngiphinde umkhuleko wakhe, ubethi, “Nkosi, ngihlupheka *kakhulu*, uMfowethu Branham akakhulume kimi.” Vayizelisa isandla sakho uma lezozinto... uma ubukhulekela ukuba—ukuba mina ngikubize ngalesosikhathi na? Ngenkathi ngikubiza, ubukhulekela lokho, kunjalo na? Vayizelisa isandla sakho *kanje*, yiqiniso. Ngabe siyizihambi komunye nomunye na? Vayizelisa isandla sakho emuva futhi. Angikwazi. Uma lokho kuyiqiniso, vayizelisa isandla sakho emuva futhi. Kulungile. Uthinteni na?

²²⁴ Kukhona inenekazi elihlezi khona lapha phandle elikhulekela umngani onomdlavuzi. Uyakholwa ngenhliziyi yakho yonke na? UNkulunkulu uzophendula umkhuleko wakho. Ubona umuntu, indoda, egula kakhulu, kakhulu. Uma uzokukholwa ngayo yonke inhliziyi yakho (ngibuka embonweni.), uNkulunkulu akubusise, ungaba nakho.

²²⁵ Angimazi owesifazane, angikaze ngimbone. Uma lokho kunjalo... Inenekazi elihlezi khona lapha, ngiyalibuka, nakho lapho okhona. Bekungewena uhlezi lapho ukhuleka, “Nkosi Jesu, makuthi lokhu...”? UNkulunkulu akubusise.

Othile akakhuleke.

²²⁶ Nangu—nangu u—umuntu ehlezi khona phakathi lapha. Anikuboni lokho kuKhanya na? Khona ngqo phezu komncane, owesifazane osempunga ehlezi khona phansi lapha na? Yebo, inenekazi eliphakamise isandla salo. Linesifo sikashukela. Alilona elomdabu lapha, livela ezweni elisezintabeni, eSwitzerland. Kukhona lonke iqembu lenu lapho elivela eSwitzerland. Kunjalo. Kholwa, futhi ungabuyela ekhaya, usinde.

Uyakholwa?

²²⁷ Emuva phakathi lapha, nina bantu, lapha, lapha kuhlezi inenekazi lihlezi khona lapha. Angikaze ngilibone empilweni yami, kodwa lihlushwa yinkathazo ngomphimbo walo, inkathazo ngamehlo alo, lihlezi khona lapha lingibuka. Lingumshumayeli wesifazane. Yima ngezinyawo zakho futhi ukwemukele, nenekazi. Uphiliswe.

Angimazi owesifazane, angikaze ngimbone empilweni yami. Wena uzama ukufihla isono sakho manje.

228 Nansi indoda. Ibilokhu idlulisa umbono wayo ngami. Kunjalo, mnumzane. Umsebenzi wakho unguthisha, futhi unezinkinga zokomoya ozibuza ngazo. Uma lokho kunjalo, phakamisa isandla sakho. Zonke zizobe sezixazululiwe. Ngamukele njengomprofethi kaNkulunkulu, ngikutshela iqiniso, ISHO KANJE INKOSI.

Uyakholwa na?

229 Nanti inenekazi lihlezi khona emuva lapha. Liphethwe yisimo ebeleni lalo, libe nokuhlinzwa okuthathu. Liyakugeja. Makuthi...Nkulunkulu ngisize. Nkosazana Alexandra, yemukela ukuphulukiswa kwakho eGameni leNkosi uJesu. Uma lelo kuyigama lakho, futhi lokho...siyizihambi, yima ngezinyawo zakho, sukuma ume ngezinyawo zakho, uma lokho kunjalo.

230 Angikaze ngimbone owesifazane empilweni yami. Uyakukholwa na? Uma lowo kungesuye uJesu ofanayo owake waphila! Angazi, ngingumuntu. Uyakholwa na? Memukeleni.

231 Lapha, kukhona owesifazane ohlezi khona phansi lapha, angimazi, angikaze ngimbone. Ungumhlengikazi, futhi ukhulekela isiguli sakhe. Isiguli siphethwe ukuphazamiseka kwengqondo. Siyizihambi omunye komunye, asisizo na? Uma uNkulunkulu ezongitshela ukuthi ungubani, kuzokusiza na? Ngabe kuzosisiza izethameli na? Nasi isandla sami, angikaze ngimbone owesifazane empilweni yami. Uma siyizihambi, phakamisa izandla zakho, nenekazi. UnguNkk. Brandon. ISHO KANJE INKOSI!

232 Niyakholwa, nonke (Ngabe leyo yindida na? Ngani, UsenguNkulunkulu!), ukuthi uMoya oNgcwele ukuyo yonke indawo lapha manje na? Niyakukholwa na? Manje, amaZwi engiwashilo ayiqiniso, uNkulunkulu ukuqinisekisile.

233 Manje, uyamkholwa uNkulunkulu ngayo yonke inhliziyi yakho na? Khona-ke bekani izandla zenu phezu komunye nomunye, qalani ukukhuleka ukuba nithole umbhaphathizo kaMoya oNgcwele. Ungasondela kanjani kuJesu Kristu kunoma unjalo njengamanje na? Beka izandla zakho phezu komunye nomunye futhi ukhuleke ngendlela owenza ngayo ebandleni lakho uqobo, ukuthi uNkulunkulu uzokugcwalisa ngombhaphathizo kaMoya oNgcwele, futhi uzobona indida njengoba ungakaze uyibone ngaphambili. Kukholwe! UNkulunkulu uzonikhombisa indida yangempela.

234 O, Nkosi Nkulunkulu, yizwa lomkhuleko wenceku yaKho, futhi kwangathi udeveli angakhulula lezizethameli khona manje, ngamandla nokuvuka kukaJesu Kristu. Amen.



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