


LAPHA KUKHONA

OMKHULU KUNOSOLOMONI

 Ngiyabonga kakhulu Mfowethu.

² Kumnandi ngempela ukubuyela epulpiti kulobubusuku, enkonzweni yeNkosi. Ukubingelela okukhethekile kubazalwane bami phezulu lapha e—e, emva kwami, epulpiti. Futhi ngijabula kakhulu ukuba lapha.

³ Ngiyazibuza ukuthi uphi umngane wami, uChris Berg na? Angikwazi ukumkhomba noma ngimbone. Ukuphi yena na? O, nakho lapho ukhona, Chris. Deda ebhereni lami elimpunga. O! O, isikhathi esihle kanje uChris nami esaba naso ngesikhathi sokugcina phezulu lapha. Futhi kade ngimfunana njalo ebusuku.

⁴ Futhi ngenze iphutha, ngiyakholwa, ngithe bengiphumile futhi ngidla idina nomndeni wakwaBonderud phandle lapha, futhi ngithola ukuthi akusiye uBonderud. Ngicabanga ukuthi bekuyindodakazi kaBonderud eyashada nomunye umuntu. Ngiyakhohlwa, uNysted, awu, Mfowethu noDadewethu Nysted, uma ngi . . . nilapha, ngiyaxolisa, kodwa nina, ngicabanga ukuthi beningoBonderud kwasekuqaleni. Ngicabanga ukuthi kunjalo. Anginasiqiniseko, kodwa ngicabanga ukuthi kunjalo. Ngakho bengiqinisele ingxenye. Kodwa, empeleni, ngithe bebengibulala ngomusa. Futhi lokho kuthi nje akube yindlela okuhambe ngayo. Ngakho sibonga kakhulu.

⁵ Futhi ngiqondile namhlanje, ngomfowethu ovela eDawson Creek, ngimbiza ngoMfowethu Eddie, ukuthi umngane wami omdala, umngane wethu uMfowethu Durney usaphila, nokuthi, ngiyakholwa, esinye isithunywa senkolo esivela phezulu lapho singilethele izwi ukuthi uDella uphulukisiwe, ngenkathi ebeka leloduku ebeleni lakhe, elinesimila. Ngijabula kakhulu ngalokho. Futhi ngizwa ukuthi uMnu. Durney, egula, futhi ngifuna ukumvakashela masinya nje lapho sifika eDawson Creek, futhi ngihambe ngikhulume naye ngensindiso, futhi, ngeNkosi, ngoba wangethembisa ngenkathi ngihamba ukuthi ubeyo—ubeyokhuleka, futhi ubeyocela uNkulunkulu ukuba amsize.

⁶ Indoda endala ekahle kakhulu, ephile impilo yayo nje emahlathini futhi ayizange ithathe umcabango wesibili kaNkulunkulu, ngiqagele, kodwa manje, mhlawumbe, ngenkathi esesembhedeni wakhe ngingakhuluma naye ngempela manje. Ngakho, ngesinye isikhathi uNkulunkulu uzofanele asilalise ngomhlane wethu ukusenza sibheke phezulu, niyazi, ukuthi, Unendlela yokwenza izinto.

⁷ Kodwa wangibhalela incwadi ngendodakazi yakhe, futhi wangitshela ngayo, futhi wathi kwakuyiyona kuphela indodakazi ayenayo eyayingabhemi nezinto, futhi wayejabule kakhulu ngayo. Kwase kuthi-ke omunye umfowethu isithunywa senkolo ovela enhla lapho weza wangitshela ngento emangalisayo iNkosi uJesu eyayibenzele yona. Futhi nge-ngethemba ukuthi uNkulunkulu uzoqhubeka abe nabo.

⁸ Manje, lombuthano wokuhlangana omncane nesikhathi senhlanganyelo, bengingazi ukuthi bekunalaba bashumayeli abaningi ezweni, ukuba qotho, bengingakwazi lokho kuhle. Awu, ngiyajabula ukubona ukuthi ninabahle, abaholi bakamoya lapha, futhi bazonifundisa indlela yeNkosi. Futhi ngilapha ukuba, nje ekuphenduleni umkhuleko, nokugijima phezu komhlabathi abawubekile. Kukhona noma yiluphi udumo olufanele lunikezwe, lunike amadoda angene lapha futhi asungula umsebenzi. Futhi akhulekile futhi akholwa ukuthi uNkulunkulu ubeyokwenza lezizinto ngezinsuku zokugcina, futhi inifundisile ukuthi beziyokwenzeka, futhi nazi, zenzeka manje, phambi kwamehlo ethu ngqo.

⁹ Manje, sifuna nikhumbule ukuthi umkhuleko ungamandla amakhulu kunawo onke akhona ezweni, ngumkhuleko. Umkhuleko uguqula ngisho nomqondo kaNkulunkulu. Bangaki abakwaziyo lokho na? Kunjalo. UNkulunkulu watshela umprofethi ngoluny'usuku, khuphuka futhi utshele inkosi, uHezekiya, wathi, "Hamba umtshele ukuba alungise indlu yakhe, ngoba uzofa."

¹⁰ Futhi khona-ke ngenkathi umprofethi u-Isaya (Ungathini nje ukuphoxeka kwalowomprofethi na?), ngenkathi enyukela eceleni, nabantu abampofu ngaphandle kwamasango, "O, mprofethi omkhulu, lithini iZwi leNkosi ngenkosi yethu edumileyo na?"

"ISHO KANJE INKOSI, izokufa."

Nakho kumi amasosha esangweni, "O, mprofethi omkhulu, lithini iZwi leNkosi elivela enkosini yethu na?"

"ISHO KANJE INKOSI, izokufa."

¹¹ UHezekiya wabuza isimo sakhe: "Uzofa, awuzukwehla kulombhede." Futhi wazi ukuthi lelo kwakuyiZwi leNkosi, ngakho wabhekisa ubuso bakhe odongeni futhi wakhala kamunyu, wayesethi, "Nkosi, ngiyaKuncenga ukuba unginake. Ngihambile phambi kwaKho ngenhliziyo ephelele." Lobo ngubufakazi obukhulu. "Ngihambile phambi kwaKho ngenhliziyo ephelele." Wayefuna eminye iminyaka eyishumi nanhlanu yokuphila.

¹² Manje, kubukeka sengathi uma uNkulunkulu wayefuna ukumupha khona, wayengumuntu omkhulu kunabo bonke e-embusweni, kubukeka sengathi Ubeyovele nje athi, "Kulungile, Hezekiya, Ngi-Hezekiya, Ngizokuvumela uphile eminye

iminyaka eyishumi nanhlanu.” Kodwa niyabo, uNkulunkulu unenqubo, indlela yokwenza izinto. Esikhundleni salokho, uNkulunkulu wehlela ehlaneni elincane phandle ehlathini ndawondawo lapho u-Isaya umprofethi ayekhona, wayesethi, “Buyela emuva futhi umtshela ukuthi Ngimzwile. Ngizomnika khona.” Manje, niyabo, umkhuleko waguqula izinto, niyabo, umkhuleko waguqula izinto.

Awu, ukuphoxeka kwalowomprofethi ebuya, “Ubuyelani, mprofethi weNkosi na?”

“ISHO KANJE INKOSI, izophila.”

Amasosha, “Uthini ngakho na?”

“ISHO KANJE INKOSI, izophila.”

¹³ Niyabo? Niyabo, yini eyakwenza na? Kusukela nje kusukela ekufeni kuya ekuphileni, umkhuleko wakuguqula, waguqula isimo sisuka ekufeni saya ekuphileni. Kuyonenzela into efanayo. Kuyongenzela into efanayo. Yisimo sethu sokuziphatha ngakuNkulunkulu.

¹⁴ Futhi manje khumbulani, ukuthi uma ucele noma yini futhi ungakholwa enhliziyweni yakho ukuthi kuzokwenzeka, ngeke kwenzeke, akunandaba ukuthi ucela kangaki. Kodwa lapho ukholwa, akukho lutho ukukuvimba ukuba kwenzeke. Ku—kuzofanele kwenzeke. Kufanele nje.

¹⁵ Ngineminyaka engamashumi amahlanu-nambili ubudala futhi kade ngisenkonzweni i, lokhu cishe sekuyiminyaka engamashumi amathathu-nanye. Futhi bengazi ngalemibono yenzenka selokhu kwathi nhlo ngangingakevi eminyakeni emibili ubudala, ngenkathi kufika umbono wokuqala. Ngikholwa ukuthi iziphiwo nokubizwa kungaphandle kokuphenduka. Ngikholwa ukuthi zi—ziyiziphiwo esiziphiwa ngomqondo kaNkulunkulu uQobo.

¹⁶ Manje, kuneziphiwo zokomoya eziyisishiyagalolunye ezingena kuwo wonke umzimba wendawo, siyakukholwa lokho, kwabaseKorinte bokuQala 12. Kodwa kuneziphiwo ezinhlanu esigcotshwe nguNkulunkulu zebandla, iziphiwo zomzimba. Yisiphi esokuqala na? Abaphostoli, futhi lokho akusikho, ngempela, osukwini lwethu, yisithunywa senkolo, ngoba *umphostoli nesithunywa senkolo* yigama elifanayo impela. *Isithunywa senkolo* kusho “othunyiwe.” *Umpostoli* kusho “othunyiweyo.” Niyabo? Abaphostoli, abaprofethi, abafundisi, abelusi, abavangeli, niyabo, iziphiwo ezinhlanu. Manje, indoda ingeke ibe ngumphostoli ngoba ifuna ukuba nguye. UNkulunkulu wabeka labo ebandleni. Futhi angeke ibe ngumprofethi ngoba ifuna ukuba nguye.

¹⁷ Manje, kukhona iziphiwo zesiprofetho ebandleni, kodwa kunenqwaba yomehluko phakathi kwesiphiwo sokuprofetha nomprofethi. Niyabo? Isiphiwo sokuprofetha sifanele sime

phambi kwabahluleli abathathu futhi kwehlulelwe ngaphambi kokuba ngisho kunikezelwe ebandleni, noma ngabe kulungile yini. Bekungaba phezu kwalo wesifazane kulobubusuku, futhi kungaphinde kufike impilo yakhe yonke, kungahle kube kulona wesifazane ngobusuku obulandelayo, nalowo wesilisa ngobusuku obulandelayo. Niyabo, yi—yiziphiwo zendawo emzimbeni. Kodwa isiprofetho yisikhundla, umprofethi; lokho kusukela ekuzalweni, niyabo, kuvela ekuzalweni.

¹⁸ UJeremiya wayengumprofethi, uNkulunkulu wathi, “Ungakabunjwa ngisho esizalweni sikanyoko, Ngakwazi, futhi ngakungcwelisa, futhi ngakubeka umprofethi ezizweni.” UJohane umBhaphathizi, iminyaka engamakhulu ayisikhombisa neshumi nambili ngaphambi kokuba azalwe, u-Isaya wambona: “Izwi lomemezayo ehlane,” umprofethi weNkosi. UJesu Kristu wayeyiNdodana kaNkulunkulu kusukela ensimini yase-Edene, iNzalo yowesifazane eyayizochoboza ikhanda lenyoka.

¹⁹ Njengoba uCongressman Upshaw omdala athi, “Angeke ube yilutho ongesilo.” Indoda kakhongolose yase-United States, ingenela ukuba ngumongameli, yayazi kangcono, kodwa yavele nje—yavele nje yasebenzisa ulwimi lwami, indlela yami yokukuzwakalisa. Kodwa lelo yiqiniso. Ningaba nje... Futhi yileyo indaba ngathi namhlanje, bangane. Wonke umhlaba wonke ubonakala ungaleyondlela. Uma nje besingaba yilokho uNkulunkulu asenza sibe yikho, ukuthi, khona-ke u—u—u, kukhona, icilongo aliyikukhala ngezwi elingaqondakaliyo khona-ke, liyonikeza izwi eliqondakalayo, futhi lonke izwe liyolazi, niyabo, lapho lizwakale kahle.

²⁰ Futhi ngakho, umfundisi angebe ngumfundisi ngoba ubaba wakhe nomama abe ngumfundisi, ufanele abizwe nguNkulunkulu ukuba abe ngumfundisi. Bekungeke kube nalutho olungenza inhliziyiyo yami ibe ngcono kunokwazi ukuthi indodana yami, uBilly Paul, wayeyoba ngumfundisi. Kodwa ukumthumela esikoleni futhi ngenze umfundisi ngaye, bengingaqoka ukuthi ngabe ubengumhlanzi wefonela yokuphimisela kunokuba abe yilokho, into ethile angesiyo. Niyabo? Ngiyaxolisa ngalesosisho esiwukwedelela. Bengingafanele ngikusho lokho. Niyabo? Akuzwakali kahle lapha, kodwa niyazi ukuthi ngiqonde ukuthini. Ngingaqoka ukuthi ngabe ubeyoba ngenye into.

²¹ Kodwa uNkulunkulu usebenzise uBilly. Ubengumuntu osesandleni sokunene kimi, indodana yami. Ngoba ngenkathi siqala ukukhipha amakhadi omkhuleko, sithola ukuthi, saba nendoda eyodwa phakathi lapho, okokuqala kwakungumfundisi, saba nesikhathi esibi kabi ngamakhadi omkhuleko, okokuqala, sasiwathumela kuwo wonke, lapho esasizoba nomhlangano khona, bonke abelusi abaxhasayo babezothola amakhadi ayikhulu ebandla labo. Umelusi

wokuqala wangenisa iqembu lakhe, lokho kuthi akuxazulule, bonke abanye abafikanga lapho.

²² Ngakho khona-ke saqala, sathi, “Awu, sizokwehla ngosuku lokuqala siyafika futhi sikhapha onke amakhadi omkhuleko.” Futhi manje, lokho akusikho okwemihlangano yebandla emincane, lokho okwamahholo amakhulukazi. Futhi ngakho, awu, usuku lokuqala siyofanele sinikeze athi awabe mabili, amakhadi omkhuleko angamakhulu amathathu. Akusizanga muntu ukungena leyithi, ngoba impela abangenanga emgqeni womkhuleko, ngoba asikwazanga ukukukhuphula konke. Amane, amahlanu, noma abayisithupha ngobusuku nje senze konke ebesingakwenza. Niyabo?

²³ Futhi, khona-ke, okulandelayo esasinakho, sasinomfundisi ukunikezela amakhadi omkhuleko. Awu, sithola ukuthi ngenkathi engena edolobheni, nenhlango yakhe uqobo, wayefanele akhombise umusa omncane kubo kungenjalo babezomxosha, ngakho, noma kubangele umuzwa ol’khuni.

²⁴ Ngase-ke ngifaka indoda ejwayelekile nje, futhi ngayithola izama ukuthengisa ikhadi lomkhuleko. “Qinisekisa,” indoda yathi, “uma uzoqinisekisa ukuthi umkami uzoba sohlwini olungaphambili, ngizokunika amadola angamakhulu amahlanu.” Futhi omunye wakuzwa ngandlebenye, futhi wakungenisa—nisa ngaphambi kokuba kwenzeke.

²⁵ Ngakho khona-ke lokho kwamisa lokho. Khona-ke ngithathe umfowethu, ngangazi ukuthi wayengeke alithengise ikhadi lomkhuleko. Futhi yilokho izwe elikufunayo, niyazi, into efana naleyo.

²⁶ Kodwa noma ubani owazi imihlangano, imali ibe yinto yokugcina emihlanganweni yethu. Ngizamile ukubamba igama elihle elihlanzekile. Angikaze ngithathe umnikelo empilweni yami, kade ngishumayela iminyaka engamashumi amathathu nanye, angikaze ngithathe umnikelo empilweni yami, futhi angikaze ngicele owodwa, angikaze ngihlose ukukwenza, lokho akusikho, asizeli imali, siyeza ukuzobona ukuthi yikuphi okuhle esingakwenza, sizama ukujoyina futhi sisizane nalababafowethu lapha ukusiza ukudonsisana umthwalo, yilokho okungokwakho.

²⁷ Leziziphiwo zinga—zingangenza ngibe usozigidi nge—ngesikhathi sezinsuku ezimbalwa. Niyazi ukuthi kuyini. Ya, ngiqagele nifundile ephepheni lapho lowo sozigidigidi eCalifornia wangithumelela isigidi esisodwa, izinkulungwane ezingamakhulu amahlanu emnikelweni owodwa. Amanxusa e-FBI awuletha e—awuletha e...Ngathi, “Ngiyenqaba ngisho nokuwubuka.” Niyabo? Ngathi, “Angiyithathi imali.” Ngingangabi nayo imali, izinto ezinjalo. O, bakithi. Mina? Anginawo, anginawo amandla engqondo ukunakekela leyomali eningi kangako. Ngakho khona-ke, ukuba-ke bekungaba njalo

na? Ngifanele ngikhathazeke ngakho. Niyabo? Mabakhathazeke ngakho. Uma ngiyidinga, iNkosi iyothi, “Mnikeni *okungaka*,” Niyabo? Ngakho manje-ke, lokho kulungile. E-hhe.

²⁸ Angi... Ngangikhuluma, uMfowethu Roberts, u-Oral Roberts, omkhulu, umphefumulo oyiqhawe, uMfowethu Roberts. Leyondoda ifanele ibe cishe namadola ayizinkulungwane eziyishumi ngosuku. Whewu! Awu, uNkulunkulu wayazi ukuthi Wayenzani ngenkathi Engabekanga *leso* sibopho kimi. Impela bengingekwenze lokho. Amadola ayizinkulungwane eziyishumi ngosuku, lokho bekungangihlanyisa ukuthola izinkulungwane eziyishumi ngosuku.

²⁹ Futhi okunye... Awu, manje, ukuba-ke bengifanele ngibe nezinkulungwane eziyishumi ngosuku, neNkosi yangibiza, yenyukela lapha eGrande Prairie, bengingenzani ngakho na? Niyabo? A—anginazo izinhlelo zomsakazo, anginalutho engingaluthengisa, futhi angidingi ukuba nosheleni ngosuku. Niyabo?

³⁰ Into kuphela engifanele ngiyenze ngukuzigcina ngikhululekile kuzo zonke izinto, ukuze ngikwazi ukuya nomaphi lapho Engitshela khona. Uma kusezansi e... Ngabamba imvuselelo yobusuku obubili endaweni eyayihlalisa abantu abangamashumi amathathu. Ngiyazi kwakulusizi. Cishe kwakungaphansi kweshumi ngaphansi kwezinga-qhwa, futhi bavele bame phandle lapho begodola, nezingane ezincane ezigulayo nezinto. Kodwa iNkosi yangitshela ukuba ngihambe, ngakho nga—ngavele ngahamba nje.

³¹ Futhi khona-ke uma Efuna mina, ngiye e-Afrika ngiyoshumayela ezinkulungwaneni eziyikhulu, izinkulungwane ezingamakhulu amabili, Ubeka enhliziyweni yomunye umuntu ukuba angithumelele isheke ukuba ngiwele, ngakho ngivele ngiqhubekele ngale. Ngakho, niyabo, uBaba waMi ungumnikazi wakho konke, futhi angidingi ukuba ngikhathazeke ngakho. Nje, ngiyathanda ukuba njalo, lapho engingaya khona nje nomaphi lapho Engitshela ukuba ngiye khona. Niyabo?

³² He, Chris, besingeke sihambe siyozingela ibhere ukuba bengifanele ngibe namadola ayizinkulungwane eziyishumi nsuku zonke. Bengingeke nje ngikwenze. Kodwa ngiyajabula nje ukukhululeka nje, ukuze ngikwazi ukuza kubazalwane bami, umfowethu omncane, unebandla elincanyanyana, kumbe noma yikuphi lapho iNkosi iholela khona, ngiye nje lapho Iholela khona. Yileyondlela engithanda ukuba yiyo: ngikhululeke, niyabo, akukho lutho oluzongibopha noma lungibambe, futhi ulungele ukuya noma yikuphi, noma ngasiphi isikhathi, noma yini Athi yenze. Futhi ngikuthole kuyimpilo enkulu, enhle kakhulu.

³³ Futhi nginakho, ngingakusho lokhu ngobuqotho kulelipulpiti, okungahle kube ngumlayezo wokugcina engike

ngiwulethe esintwini, niyabo, ngingamashumi amahlanu-nambili, ngolunye usuku, futhi angikaze empilweni yami ngike ngicele uNkulunkulu ngobuqotho nganoma yini, kodwa lokho Angipha khona, noma wangitshela ukuthi kungani Ebengenakukwenza. Manje, kunjalo. Izikhathi eziningi ngicele izinto, Ungenqabile, kodwa Ubeyongitshela ukuthi kungani, futhi kungukuthi, njalo, indlela yaKhe inhle ukwedlula zonke. Futhi ngithola ukuthi uma Ubeyonginika khona, mina, beku—kuyongona. Niyabo? Ngakho ngiyahamba nje, ngithi, “Nkosi, noma yini Ofuna ngibe nayo, ngilapha.” Futhi ngakho Uhlala njalo enginakekela.

³⁴ Kodwa bhekisisani emihlanganweni, noma nini lapho uzwa, lapho ukubona okufihlakeleyo kukhona, Uyakutshela, uyazenzela lokho, awukwazi, kodwa ngumoya wakho uqobo, njengowesifazane ethinta ingubo yaKhe. Kodwa lapho Ephendula, yilokho okudonsayo, qobo lwakho, kuNkulunkulu. Niyabo, uNkulunkulu ubengasebenzisi isiphiwo saKhe.

³⁵ Sonke siyazi ukuthi uNkulunkulu wayekuKristu enza ukuba izwe libuyisane naYe. Manje, siyazi ukuthi uKristu, uJesu, ukuGewala kobuNkulunkulu ngokomzimba kwakuhlala kuYe. Kepha kithina, sinoMoya ngesilinganiso, esinikeziwe kulowo nalowo ukuba asizakale ngawo.

³⁶ Manje kodwa, asithi, isibonelo nje, uma ngiphumele lapha olwandlekazi futhi ngathatha isipunu esigcwele samanzi olwandlekazi, ubungeke neze ukugeje. Niyabo? Kodwa bengingathatha lesosipunu esigcwele amanzi ngiwayise endlini yokucwaningela yesayense, futhi sinamakhemikhali afanayo kuso sonke ulwandlekazi olunawo, akusikho nje okukhulu kangako kwakho.

³⁷ Awu, manje-ke, lapho sicabanga ngoMoya kaKristu esinawo kithi, niyabo, kugcwele isipunu kulokho okwakukuYe. Niyabo? Wayenakho konke okwaWo kuYe. Konke lokho uNkulunkulu ayeyikho, Wakuthululela kuKristu; konke lokho uKristu ayeyikho, Wakuthululela eBandleni.

³⁸ Mangaki amaPentecostal elilapha na? Ake sibone isandla senu, bantu bePentecostal. Kulungile. Niyazi ukuthi uNkulunkulu wenzani ngoSuku lwePhentekoste na? IBhayibheli lathi babebuthene futhi bekhuleka ekamelweni eliphezulu, futhi ngokungazelele kwavela eZulwini inhloko kwangathi eyokuvunguza komoya onamandla, futhi yagcwalisa yonke indlu ababehlezi kuyo. Futhi kwabonakala kubo iziLimi ezahlukeneyo, njengomlilo, futhi Zahlala phezu kwalowo nalowo kubo, bagcwaliswa bonke ngoMoya oNgcwele, baqala ukukhuluma ngezinye izilimi njengalokho uMoya wabapha ukuphumisela.

³⁹ Manje, siyazi ukuthi uNkulunkulu wayeyileyoNsika yoMlilo eyahola abantwana bakwa-Israyeli badabula e—ehlane.

Wayenzani uNkulunkulu ngaleyonkathi na? Wayehlukanisa, lezo ziNkotha zoMlilo, yayihlukana, leyoNsika yoMlilo enkulu, futhi ezahlukanisa Yena uqobo phakathi kwabantu baKhe.

⁴⁰ Khona-ke, bazalwane, besifanele sibe yini na? Bafowethu, he, ndawonye sizoma, sehlukeni siyowa. Ngakho lokho okukhulu... Uma ibandla elikhulu likaNkulunkulu, uma udeveli engangena kubo futhi abenze bathi, “Ngiyilokhu, nawe, ngoba ungowalokhu nje asikwazi ukuzihlanganisa ndawonye,” angeke adingeke ukuba adubule. Siyalwa omunye nomunye. Niyabo?

⁴¹ Kodwa lapho lolodonga selubhidlikile, futhi asehlukene, sonke singumzalwane oyedwa, niyabo, sonke siMoya munye kuKristu, uNkulunkulu Ezahlukanisa phakathi kwethu ndawonye, ukuthi ndawonye singahle sibe yiBandla elikhulu elihlengiwe likaNkulunkulu ophilayo, khona-ke uzobona into ethize yenzeka-ke.

⁴² Manje, ngiqaphela, lapho Ekhuluma kuwe, uma Ephendula, “Ngu-ISHO KANJE INKOSI, izinto ezithize-thize zizokwenzeka,” manje, kubhale phansi lokho. Ungahle ungakwazi ukubona u—umehluko wokuklwebha ngaso lesosikhathi, kungahle kube yisikhathi esithile ukuthi ungeke usibone, uNkulunkulu wenza isithembiso, kodwa Uyasigcina isithembiso saKhe.

⁴³ Ya, ngiyathanda ukubhekisela kulokhu. Nina, benazi yini ukuthi abanye abantu bacabanga nje ukuthi ngoba akwenzeki masinyane, lokho ngukuthi, lokho—yilokho kuphela, ukuthi uNkulunkulu akakuzwanga na? Lelo yiphutha. Uma ukukholwa, kwenzekile, kodwa uma ungakukholwanga, ngani, akwenzi noma yimuphi umehlu-... bekungeke kwenzeke noma kanjani. Kodwa uma ukukholwa, sekungumkhiqizo osuqediwe ngayo leyonkathi, lapho u—lapho ukukholwa.

⁴⁴ Manje, nazi izinto eziningi kakhulu ebengingabhekisela kuzo. Ngesinye isikhathi kwakukhona abesifazane abathi ababe babili abancane. Ngiyathanda ukubhekisela kulokho, ngoba kwakuhlala njalo kunginamathela. Kwakusemsamo. Kwakukhona inenekazi elincane elenyukela emsamo, futhi, umama wekhaya omncane, umama omncane, noMoya oNgcwele wathi kuye, “Ungu *S'bani-bani*, u—ungowesifazane *othize-thize*.”

“Yebo, yebo.”

“Futhi uphethwe yinkathazo yesisu okungukuthi, ubukudokotela ezinsukwini ezimbalwa ezedlule, futhi wakatshela, ubunesilonda esiswini.”

“Yebo, kunjalo.”

“Umyeni wakho usebenza kwe *thize-thize* . . .”

“Yebo, kunjalo,” konke lokhu.

Wase-ke eqala ukuhamba, kwase kuthi-ke uMoya wakhuluma “ISHO KANJE INKOSI, usuphulukisiwe.”

O, he, lokho kuzofanele kwenzeke. Lokho nje kuzofanele kwenzeke.

⁴⁵ Khona-ke waya ekhaya, wayesethi “Awu, sengiphulukisiwe. Myeni, ngaphambi kokuba ngifike lapho, ngifuna wena, ungithengele ihambhega.” Licishe ukumbulala. Ezinsukwini ezimbalwa kamuva wayesathule, wayegula kakhulu lapho edla.

Futhi umyeni wakhe ekugcineni wathi, “Uletha ihlazo phezu kwembangela.” Wathi, “Awufanele ufakaze lokho.”

⁴⁶ Kwadlula amaviki amabili. Wayesalokhu ezama ukudla. Egula nje, njenganenkathi ekuthatha. I... Ngakho umyeni wakhe waya kudokotela, wamtshela. Wathi, “Kuzombulala.”

⁴⁷ Wathi... kodwa wathi, “Buka, leyondoda ibingangazi, futhi uma uMoya ubumi lapho, noma nayo, obungayitshela ukuthi ngangingubani nokuthi yayiyini inkathazo yami, ngikholwa ukuthi kwakunguMoya kaNkulunkulu.” Wayesethi, “Phila noma ufe, wakhuluma u ‘ISHO KANJE INKOSI.’” Wathi, “Ngiyakukholwa.” Kunjalo. “Ngiyakukholwa.”

⁴⁸ Ekuseni okubili emva kwalokho, okwase kuthi akube amasonto amane emva kokuba wayekade ekhulekelwe... Niyabo, lokho kwakungasho ukuthi wayengaphulukiswanga, waphulukiswa ngayo leyonkathi. U-Abrahama wanikwa isithembiso sokuthi wayezokwemukela indodana, futhi eminyakeni engamashumi amabili nanhlanu kamuva ngaphambi kokuba ayithole, kodwa waqina ekukholweni, enika uNkulunkulu udumo. Yilokho amaPentecostal angempela afanele abe yikho, iNzalo ka-Abrahama.

⁴⁹ Ngakho ngokunye ukusa, wathi... Awu, ngi—ngasengiqhele-ke cishe ngamamayela angamakhulu amathathu ukusuka endaweni, komunye umhlangano wemvuselelo, futhi ufika endaweni ukuzofakaza. Wathi, “Umyeni waya emsebenzini ngalokho kusa,” wathi, “o, isisu sami sasivutha,” futhi wathi, “emva kwesikhashana, ngangigeza izitsha zami, futhi ngangikhala izinyembezi,” wathi, “ngicabanga nje, ‘O Nkulunkulu, Umkhulu kangaka! Kuhle kanjani! Wenza ilanga likhanye, We—Wenza zonke lezizinto ezinkulu.’” Futhi wathi, “Umkhulu kangaka, O Nkulunkulu,” kanjalo, nje edumisa iGama laKhe, lapho emi lapho.

Wathi umuzwa oxakile ngempela wedlula kuye. Futhi wathi wacabanga, “Ngiyamangala ukuthi bekuyini lokho na?”

⁵⁰ Niyabo, manje, awudingi ukuzwa lutho. UJesu akazange athi, “Ukuzwile na?” Wathi, “Ukukholiwe na?” Niyabo? Uyakukholwa.

⁵¹ Kodwa khona-ke wezwa into ethize ihamba phezu kwakhe. Wathi, “Awu, angazi ukuthi bekuyini lokho,” wathi, “umuzwa

oxakile nje, ngizizwa ngikahle kakhulu,” wavele waqhubeka nje, wathi, “mhlawumbe, bengidumisa iNkosi nje, nguMoya oNgewele ongibusisayo.”

⁵² Waqhubeka nokugeza isitsha, walamba ngempela, ngakho ngiqagele bonke omama banjena, abantwanyana babeshiye ukudla okusanhlamvu epuletini, ngakho walamba ngempela, futhi leyo kwakuyinto eyayizomshisa nje, kwakungukudla okusanhlamvu i-othi, ngakho wavele nje wathatha isipunu esigwele, noma ezimbili, zokudla okusanhlamvu i-othi futhi wadla. Ngakho emva kokuba esezigwinyile, wacabanga, “Awu, ngeke kusashisa kakhulu.” Kodwa emizuzwaneni embalwa, kwakungashisi. Ngakho wazitholela ezinye izipunu ezithi azibe zimbili, akumkhathazanga, wase-ke ezitholela ucezu lwesinkwa esithosiwe, lokho akuzange kumkhathaze. Ngakho-ke wavele nje wahamba futhi wazithosela amaqanda amabili, wazitholela ithosti, nenkomishi yekhofi, futhi waba nejubili lokudla okumnandi. Ngakho wavele nje—wavele wahlala phansi futhi wadla ukudla kwasekuseni okumnandi. Walinda cishe ihora nengxenye, amahora amabili, wazizwa nje ekahle, eqala ukulamba futhi.

⁵³ Ngakho wazizwa ekahle kakhulu, wagijima wehlela kumakhelwane. Nomakhelwane wakhe wayekade ethe ukuqhubekela ezansi emgqeni womkhuleko, ngobusuku bakuthangi, futhi wayekade enesimila esikhulukazi entanyeni yakhe, futhi kwenzeka into efanayo, wamtshela konke ngakho, wathi, “ISHO KANJE INKOSI, lesosimila siyakunyamalala.” Futhi ngakho wayefuna ukugijimela kumakhelwane wakhe, iminyango embalwa ezansi nomgwaqo, ukuthi kwenzekeni. Futhi wathi lapho efika lapho wacabanga ukuthi babenenkonzo yomngcwabo noma okuthize, konke ukudazuluka nokuqhubeka, ake akuzwa. Wadluthula umnyango, futhi nangu owesifazane, wayemi ephethe ishidi esandleni sakhe, futhi wathi, “Yini indaba, s’thandwa na?”

⁵⁴ Wathi, “Uyazi ukuthini? Ngivuke sekuleyithi kulokhu ukusa,” futhi wathi, “angiyitholi ndawo leyonto. Isukile emphinjeni wami. Nganyakazisa onke amashidi nakho konke, angikutholi ndawo.” Niyabo? Futhi babelapha bobabili, benikeza ubufakazi.

⁵⁵ Kwakuyini na? Ngenkathi uNkulunkulu esekumemezele ukuthi iNgelosi yayisidlulile komakhelwane, iqinisa iZwi Eyayilikhulume eGameni leNkosi. Niyabo? “Noma kulibala, nokho kuzokhuluma.” Ngabe kunjalo, bazalwane na? Kufanele kukhulume. Ngakho njalo kugcine lokho engqondweni.

⁵⁶ O, nibahle kakhulu angikwazi ngisho nokuthola indikimba. Nginento ethize engqondweni yami engifuna ukuyisho. Ngizovele nje, nizongibekezelela nje imizuzu embalwa

eyengeziwe, ningeke na? Ngakho sethamba ukungena emgqeni womkhuleko emva kwesikhashana.

⁵⁷ Ngakho ngenkathi siya e-Afrika maduze nje, ukunikhombisa. . . Manje, ngiyambonga uNkulunkulu ngezikole, ngamabandla, nangakho konke Akwenzile, ngibonga kakhulu kuNkulunkulu. Kodwa nokho, benazi yini ukuthi lokho kwakungesiwo umyalo na? Umyalo jikelele wawungukuthi, “Hambani niye ezweni lonke futhi nishumayele iVangeli kukho konke okudaliweyo.” Manje, ukuze kushunyayelwe iVangeli, iVangeli alifikanga ngeZwi kuphela, kodwa ngamandla nokubonakaliswa kukaMoya oNgcwele.

⁵⁸ Manje, uma nikulandela kuqhubeke kwehle, ngicaphuna uMarku 16, “Lezizibonakaliso ziyakubalandela abakholwayo.” Ukufundisa iZwi nje ngeke kukwenze lokho. Kufanele kube nguMoya oNgcwele ubonakalisa iZwi. Niyabo?

⁵⁹ Kodwa senzani na? Sihambile, futhi senza izikole, nezihlangano, namabandla, ne—nezibhedlela, okuyinto enhle kakhulu. Ngeke sisho neyodwa into emelene nabo. Kodwa lowo kwakungesiwo umbono.

⁶⁰ Manje, ngenkathi ngiya e-Afrika, ngiyakukhumbula. . . Manje, bazalwane bami beBaptisti lapha, ngiyacela ninga. . . Nginjalo, ngiyakuthanda, ungumfowethu, uyabo. Kodwa ngangingumfundisi weMissionary Baptisti iminyaka, futhi lapho ngibatshela ngalezizinto, babengethusela ukufa, bathi kwakungokukadeveli, futhi, o, ngangingafuni kuzihlanganisa ngalutho nodeveli, ngoba ngiyayithanda iNkosi uJesu. Futhi ngangingakazange ngazi lutho ngakho waze wabonakala kimi futhi wangitshela ukuthi kwakuyini.

⁶¹ Manje, ngenkathi ngibuya futhi ngatshela uDkt. Davis, umbonisi jikelele, ngase ngithi, “Dkt. Davis, ngihlangane nalowo okhuluma nami, futhi kwakunguMuntu, futhi ungitshela lezizinto, futhi wangitshela ukuthi ngangizoshumayela emhlabeni jikelele, nalezizinto ziyokwenzeka.”

Wathi, “Ngemfundo yebanga lesihlanu, ngiyacabanga, Billy, uzoshumayela emakhosini nase mon- . . .”

Ngathi, “Yilokho Akusho, Mfowethu.

Wathi, “Billy, udleni ngalobobusuku okwesidlo sakusihlwa na?”

⁶² Ngathi, “Awu, manje, Dkt. Davis, uma kuyilokho, ngingahle nje ngikunike ikhadi lami lenhlanganyelo khona manje,” ngathi, “ngoba kimi kwakunguNkulunkulu, angazi ukuthi kwakuyini kuwe.” Niyabo? Futhi kusobala nikuzwile kwi *Voice of Healing*, ushumayela ukuphulukisa ngokukaNkulunkulu qobo lwakhe manje.

⁶³ Ngakho nokho, ngenkathi iNgelosi isho lokho. . . Futhi mina, ngenkathi ngingena e-Afrika, futhi ngathola, e-Afrika,

ngatholani na? Angehlisi lutho isithunzi, ngibonga kakhulu ngakho konke iNkosi ekwenzile, nonke niyakukhumbula lokho, konke iNkosi ekwenzile, ngiyabonga. Kodwa ngizama ukusho ukuthi siphila kolunye usuku, ngaphezu kwalokho manje. Niyabo? Si—sikhuphukela lapho uNkulunkulu efuna ukwenza khona izinto ezinkulu kunalezo Azenzile. Ufuna ukubusisa iBandla laKhe.

⁶⁴ Ufuna sihlangane ndawonye, futhi singaphikisani ngokuthi, “Ngiyi-Assemblies of God,” noma, “NgiyiChurch of God.” Kwenza mehluko muni na? SingabakaKristu. Yilokho-ke. Niyabo? SingabakaKristu. Hhayi. . . asifanele sicabange lokho. Futhi omunye wethu egibele amakameli anesifumbu esisodwa, amakameli anezifumbu ezimbili, nekameli elinezifumbu ezintathu. Kwenza mehluko muni na?

⁶⁵ UJakobe wamba umthombo owodwa, futhi amaFilisti amxosha kuwo, futhi wawubiza ngokuthi “Inzondo.” Wamba omunye umthombo, futhi amaFilisti amxosha kuwo, futhi wawubiza ngokuthi “Umbango.” Wamba omunye umthombo, ngakho wathi, “Kukhona indawo yethu sonke.” Ngakho ngicabanga ukuthi yileyo ndlela okungayo. Labo okuzo *zonke izinhlobo ezehlukene* zamakameli, singagibela ngqo senyuke futhi sithole isiphuzo. Kukhona indawo emthonjeni yethu sonke. Ya.

⁶⁶ Ngakho ngenkathi ngifika lapho, ngacabanga ukuthi ngiyothola, mhlawumbe, izithunywa zenkolo, uDavid Livingstones kuwo onke amagumbi. Kodwa yini engayithola ngaphandle, he, izithunywa zenkolo kwakuhlukile kunalokho engangicabanga ukuthi kwakuyikho. Babenenkomponi phandle lapho, lapho indoda eyikhaladi eyayingakwazi ukugcina upende wobuzwana. . .

⁶⁷ Bebengeza lapha futhi basifundise ukuziphatha kahle, labobantu bebengakwenza, e-Afrika. Impela, bebengakwenza. Isibonelo nje, kwesinye isizwe lapho kuBesuthu, uma umShangane, aBesuthu, amaXhosa, o he, izizwana eziningi kakhulu ezehlukene, kodwa uma inenekazi eliselincane, abazi neze ukuthi sebedadala kangakanani, kodwa uma inenekazi eliselincane linga, indoda ethile ilithathile, banesithembu, kodwa uma indoda ethile ingalithathanga libe ngunkosikazi esilinganisweni esithize, lizofanele lisuse upende walo wesizwana futhi lishiye i—sizwana, ngoba kukhona okungalungile.

⁶⁸ Uma linjalo, ngaphambi kokuba ligane, noma lithathwe libe ngumfazi, liyahlolwa ubuntombi balo, uma lifunyanwa linecala, lifanele lisho indoda ekwenzile, bobabili babulawa kanyekanye. Kuyoba nenqwaba yokufa, e-United States noma kanjani, uma bebengabahlolisisa kanjalo. Kodwa akukho

kuphila kwasebusuku phakathi kwabo. Qhabo, mnumzane. Bahlanzekile, banesimilo, njengoba bengaba njalo.

⁶⁹ Futhi, khona-ke, bangena ngamashumi ezinkulungwane emhlanganweni ngenkathi sibuthene eThekwini. Futhi ngangsi...UBilly wayenami, ngathi, “Ndodana, yehla futhi ukhiphe amakhadi omkhuleko kulentambama.”

⁷⁰ Futhi khona-ke ngenkathi ebuya emizuzwaneni embalwa, yena nemeya yedolobha, uSidney Smith, babengenawo, wayengenawo amaphakethe ebhantshini lakhe. Wathi, “Ukhipha amakhadi omkhuleko na? Yehlela lapho futhi ukuzame kanye!” Wathi, “Angeke ukwenze lokho, Babayi.”

Ngakho ngathi, “Awu, kulungile.”

⁷¹ Ngakho, uMnu. Smith, uSidney Smith, imeya yaseThekwini, wangikhipha, wathi, “Mfowethu Branham, kuwo wonke umlando wase-Afrika, ayikho into enjengale eyake yabonwa.” Futhi wathi, “Lowo mzila womjaho waseThekwini ugcwele *kakhulu* abantu, baze bawele le emzileni ngakolunye uhlangothi. Izinkulungwane eziphindwe kazinkulungwane, ngaphezu kwezinkulungwane eziyikhulu, zilele lapho nje,” wathi, “bavela, imifudlana evela kuzo zonke izingxenye zezwe, futhi balethe abathandekayo babo, amaviki ngesikhathi, bebalethe bedabula emenweni, ukuya lapho ababefanele baye khona, ibhubesi lalingabalandela, bebezodingeka babakotelise phezulu esihlahleni.”

⁷² Ngiyaxolisa ngalesosisho, lokho ngukuthi...Ngi—ngi—ngiyazi ukuthi nonke ninesiNgisi esingcono kunanjengami, esinaso ezansi lapho.

⁷³ Futhi ngakho, ngi—nginomGeorgia omncane ngapha, ngifuna anikhulumele ngobunye balobubusuku. Ukhuluma ngokuba nesiphiwo sokuhumusha! Yena...Nizo, nina bakaYankee phezulu lapha nizingekela ngempela nibe nakho ukuzwa lababantu baseGeorgia bekhuluma. Benyukela egaraji likapetroli, babuza ihhotela labahamba ngezimoto, futhi babefuna ukwazi ukuthi bayafuna yini, yena...bonke, bathi wayefuna amathayi amadala. Ngakho, eGeorgia.

⁷⁴ Ngakho, nokho, futhi saphuma, saqala ukuphuma saya kulendawo enkulu esasiya kuyo, futhi lapho siphumela lapho, siphuma, sibone laba bomdabu edolobheni, abomdabu boblangethe, manje, futhi babenecici elincane entanyeni yabo. Futhi ngathi kuSidney Smith, ngathi, “Meya, liyini lawomacici na?”

Wathi, “O, bangamaKristu.”

Ngathi, “Awu, basiphathelani isithombe na?”

Wathi, “Babuze,” wathi, “Leyondoda,” wathi “ingumShangane, ngingakhuluma ulwimi lwayo, shayela wenyuke, mbize nganoma yini oyifunayo.”

⁷⁵ Ngakho mina, sashayela senyuka eceleni kwakhe, futhi ngambiza ngoThomas, ngoba ngangicabanga ukuthi lelo kwakuzoba yigama elihle kuye, niyazi, ofanele ukuba ngumKristu, ephethe isithombe. Ngase ngithi, “Thomas.”

“Yebo.”

“Ngabe ungumKristu na?”

“Yebo, yebo, ya,” ungumKristu.

Ngathi, “Usiphathelani isithombe na?”

⁷⁶ O, uyise wayesiphatha. Niyabo? Leso yisizathu esihle. Ngelinye ilanga ibhubesi lalandela uyise, ngakho wa—wasibeka phansi isithombe esincane, futhi—futhi wabasa umlilo, futhi washo umkhuleko inyanga-mthakathi eyayimtshele wona, ibhubesi labaleka. Ngakho kwakungunkulunkulu.

⁷⁷ “O,” ngathi, “ngiyijagter.” *Jagter* kuchaza “umzingeli.” *Leeu* kuchaza “ibhubesi.” *Ileewjagter*. Ngathi, “Umlilo wesabisa ibhubesi liqhele, hhayi umkhuleko wenyanga-mthakathi.”

⁷⁸ “O, awu, uma u-Amoyah,” *Amoyah* kuchaza ‘umoya onamandla,’ amandla angabonakali njengoNkulunkulu, ongawuboni, uyazi, njengoMoya oNgcwele, “uma ehluleka, lona angeke.”

Ngakho wayesiphathe ngenhloso yokuphepha. Lokho ngamandla obuKristu.

USidney Smith wathi, “Uyabo?” Wathi, “Uyabona ukuthi kungani kunzima ukungena lapha njengesithunywa senkolo na?”

Ngathi, “Yebo, mnumzane.” Saqhubeka saya emhlanganweni.

⁷⁹ Ngakho ngaleyontambama, le ngaphesheya komzila, ngangithathe... Ngangi—ngadingeka ngibe nabahumushi abayishumi nanhlanu abehlukene. Niyabo? Ubuyokhuluma izwi elilodwa, khona-ke, uthi, “UJesu Kristu, iNdodana kaNkulunkulu, weza emhlabeni ukusindisa izoni,” awu, nganganghamba ngiyophuza amanzi, futhi ngihlale phansi, ngikhulume nomunye, isikhathi lapho okwakhamba khona kubo bonke labo bahumushi, ufanele ubhale phansi okushilo ukuze wazi ukuthi uzobuyela kuphi. Ngakho ngangibanika umlayezo omncane olula weBhayibheli, lokho uJesu ayeyikho.

⁸⁰ Futhi ngathi, “Ngamunye wenu zithunywa zenkolo hambani nithole abantu abathathu kwezinye izizwana phandle lapho bese nibakhuphula.” Kwakukhona cishe abakaMohamede abayizinkulungwane eziyishumi lapho futhi, ababengamaNdiya. Futhi manje, hhayi iNdiya lakithi elinguMelikana, kodwa iNdiya, elivela eNdiya. Ngakho ngathi...

⁸¹ Alukhuni impela, impela. Ngibone isithunywa senkolo esisodwa lapho, sathi, “O, Mfowethu Branham, sengibe lapha iminyaka engamashumi amabili, ngingegugu elihle kakhulu elilodwa.” Niyabo, a—a—abakaMohamede bavela esizweni esidala samaMede-o-Peresiya, futhi abaguquli noma baguqule imithetho yabo, niyazi. Ngakho uma uke waba ngokaMohamede, mfowethu, awubaguquli. Niyabo?

⁸² Ngakho lapho kuqhubeka, ngakho-ke bababiza. . . Ngathi, “Tholani abathathu esizwaneni ngasinye bese nibaletha.” Ngakho behlela lapho, futhi ekugcineni babaletsa ngapho. Futhi owokuqala emsamo kwenzeka kwaba ngowesifazane ongokaMohamede, ichashaza elibomvu phakathi kwamehlo akhe. Futhi wayengokaMohamede uqobo.

Ngase ngithi, “Uyasiqonda isiNgisi na?”

Wathi, “Yebo, mnumzane.”

Ngase ngithi, “Awu, ungokaMohamede na?”

Wathi, “Nginguye.” Ngicabanga ukuthi nikubiza lapha *ngokaMohamede*. Kodwa, futhi wathi, “Nginguye.”

Ngase ngithi, “Pho kungani uze kimi njengomKristu na? Awuyanga ngani kumpristi wakho na?”

Wathi, “Ngiyakholwa ukuthi ungangisiza.”

“O,” ngathi, “njengokaMohamede, awufanele ukukholwe lokho. Ufanele ukholwe ukuthi uma okaMohamede e. . . uma umprofethi uMohamede eyinceku kaNkulunkulu. . .”

⁸³ Bayakholelwa kuNkulunkulu. Niyabo? Ba—bangabantwana baka-Abrahama, kodwa hhayi abesithembiso, siyakuqonda lokho. Niyabo? Ngakho yena. . . ba—bakhalisa leyonsimbi enkulu enqenqezayo ekuseni bese bethi, “Munye uNkulunkulu weqiniso nophilayo, noMohamede ungumprofethi waKhe.”

⁸⁴ Sithi, “Munye uNkulunkulu weqiniso nophilayo, noJesu uyiNdodana yaKhe.” Niyabo? Manje, lowo ngumehluko. NokaMohamede uthi, “Makube kude noNkulunkulu eneNdodana, uMoya uneNdodana.” Ngakho bona, futhi ngakho bona. . .

Ngathi, “Awu, kungani ungangisiza kumpristi wakho na?”

Wathi, “Ngikholwa ukuthi ubungangisiza.”

“Awu,” ngathi, “Sewake walifunda iTestamente eLisha na?”

Wathi, “Ngilifundile.”

“Ubucabangisisile uKristu na?”

Wathi, “Ngibucabangisisile.”

Ngathi, “Kungani ukhethe okukaMohamede na?”

⁸⁵ Wathi, “Awu, ngenxa yokuthi ngicabanga ukuthi—ukuthi inkolo kaMohamede ayenzanga zithembiso, kodwa iBhayibheli lobuKristu lenza izithembiso, ngoJesu umProfethi, ukuthi

abafundi baKhe bayokwenza into efanayo Ayenza.” Futhi wathi, “UMohamede akenzanga isethembiso esinjalo. Ngakho-ke, bobabili bathembisa ukuphila emva kokufa, futhi angizange ngibone namunye umProfethi uJesu, abafundi baKhe, enza lokho Akwenza, ngakho-ke ngingokaMohamede.” Leyo ngenhle kakhulu, impendulo enengqondo. Niyabo?

Futhi ngathi, “Awu, uJesu unikeza inqwaba yenjabulo.”

Wathi, “Manje, okaMohamede angaveza kakhulu impela nje injulamqondo njengoba inkolo yamaKristu ingenza.”

⁸⁶ Amadlingozi amaningi nje, bangamemeza kakhulu nje, bangaklabalasa kakhulu nje, bangadlula njengoba nje senza. Niyabo? Kunjalo. Ngakho uma ungazi ukuthi ukhuluma ngani, kungcono uqhele kubo. Niyabo? Kuyeke kunjalo nje.

⁸⁷ “Awu,” ngathi, “khona-ke ulifundile iTestamente eLisha. UJesu, njengoba uMbiza, umProfethi, ngiMbiza ngeNdodana kaNkulunkulu,” ngathi, “ngempela WayengumProfethi. Abalingiswa beTestamente eLidala bafanele bakholelwe kubaprofethi babo, futhi WayeyiNkosi-mProfethi, uNkulunkulu-mProfethi. Futhi babeMbhekile. Yilokho nje engilethe umlayezo wami.”

Wathi, “Kunjalo, mnumzane. Ngakho-ke ngicele ukuba ngibe ngokhuphukayo.”

⁸⁸ Ngathi, “Nibangaki nina bakaMohamede phandle lapho abamaziyo lona wesifazane na?” Abaningi babo. Ngathi, “Manje, uma uJesu, iNdodana kaNkulunkulu, engicobe ngoMoya waKhe, futhi ngingakutshela, khona-ke, njengoba nje Ubengenza ukuba Ubemi lapha,” ngathi, “okokuphulukisa wena, Usevele ukwenzile, zonke izingxenye ezingahlukaniseki zensindiso yaKhe Asithengela zona eKalvari sezivele ziphelile, into kuphela Abengayenza bekungaba ngukufakazisa ukuthi WayenguMesiya. Kunjalo. Wethembisa ukuthi abafundi baKhe bayokwenza okufanayo.”

Wathi, “Ngiyaqonda.”

⁸⁹ NoMoya oNgewele wafika. Ngamtshela ukuthi wayengubani ngoMoya oNgewele. Ngathi, “Manje, umyeni wakho ungemfishane, indoda eqatha, enamadevu, wayekwadokotela ngoluny’usuku, futhi, kanye nawe, futhi ukunikeza ukuhlolwa kwabesifazane. Ukutshelile, ubunesikhwanyana esinobomvu esizalweni.”

Wathi, “Lelo yiqiniso.”

Ngathi, “Uthini ngakho manje na?”

Wathi, “Ngemukela uJesu Kristu njengoMsindisi wami.”

Ngaleyontambama cishe abayizinkulungwane eziyishumi bakaMohamede benza into efanayo. Niyabo, niyabo,

niyabo? Hhayi isayense yezenkolo, kodwa ukubona amandla kaNkulunkulu, niyabo, bangane.

⁹⁰ Olandelayo kwakungumlungu, owesifazane oyiBhunu. Ngamtshela ukuthi wayenesigaxa ebeleni lakhe, kodwa ukulungiselela ukufa, ngangiyibonile inkonzo yakhe yomngcwabo. Bamthatha phansi, efile.

⁹¹ Ngalobo busuku obufanayo owesifazane wayekade efile cishe amahora amane, umngane wemeya, waviruswa waphila futhi. Owesifazane osemusha, uyafa. Niyabo, ukuba bengingaphulukisa, bengiyomphulukisa *yena*. Ngathi, “Ngingasho kuphela lokho engikubonayo.”

⁹² Olandelayo kwakungomncane, umfana onezinxemu engena emgqeni, umZulu omncane. Noma yimuphi kini bafowethu abayizithunywa zenkolo? UmZulu, Mitchel, uyazi ukuthi amaZulu ayini, umfo omkhulu oqatha, olingene cishe ngamaphawondi angamakhulu amathathu. Baphosa umkhonto wabo niyazi (UmShangane omncane uzofanele agwincizise owakhe.), umZulu omkhulu. Khona-ke base bedle loluhlobo lokudla, niyazi, lelogazi noma ngabe yini ukukujiyisa ndawonye. Futhi amehlo akhe amancane ayeyizinxemu njengoba wayengaba njalo. Futhi e-Afrika, ba . . .

⁹³ Nina bodade niyayithanda iminduze na? O, ngicabanga ukuthi mihle. Baneminye yayo engama-intshi ayishumi nesithupha ukuvundla, iminduze ikala emikhulukazi phezulu emsamo, okuthize okuphuzi, futhi nje owasendle emenweni.

Ngakho manje-ke, ngenkathi lomfana omncane, ngenkathi ekhuphukela emsamo, ngathi, “Manje, noma ubani angabona ukuthi amehlo akhe ayizinxemu.”

⁹⁴ Uma wena, wawuse-Afrika ngalesosikhathi, Mfowethu na? Wawulapho na? Qhabo, eNdiya. O, ya. Awu, mina, mhlawumbe ngithola ithuba lokukhuluma ngeNdiya. Ngabe wawulapho ngenkathi ngiseNdiya na? Hhayi lapho. Yilapho engaba nombuthano wami omkhulu kunayo yonke, eBombay, izinkulungwane ezingamakhulu amahlanu ngesikhathi esisodwa. Ngakho manje-ke, yilapho engibone khona i, awu, angikwazi ukungena kulokho, kodwa kwakukhona i . . . Wenze okuningi kakhulu, ngiyanitshela, kuyamangalisa.

⁹⁵ Bese kuthi-ke, lomfana omncane emi lapho, ngase ngithi, “Noma ubani osondele ngokwenele, angabona ukuthi umntwana unezinxemu.” Ngathi, “Bengingekwazi ukuqondisa amehlo akhe.” Ngathi, “Anginalutho engingaqondisa ngalo amehlo akhe, kodwa,” ngathi, “mhlawumbe uMoya oNgewele angahle ukungambulula into ethize ekubangele, futhi khona-ke mhlawumbe bekuyobangela umfana omncane ukuba—ukuba abe nokukholwa ukuba akholwe kuKristu.” Futhi ngathi kuye, “Ngibheke.”

Futhi umhumushi, umhumushi wesiZulu, wathi, “Ngibuke.”
Nomfo omncane wabheka phezu.

⁹⁶ Ngathi, “Wazalwa ngaleyondlela.” Ngathi, “Manje, unina noyise bangabantu abazacile, okungajwayelekile kumaZulu.” Ngathi, “Kodwa uphuma ekhaya lamaKristu, ngoba eqhungwaneni labo elincane kunesithombe sikaKristu ngakwesokudla sodonga lapho ungena.”

Futhi cishe amayadi ayikhulu emuva, uyise nonina baphakamisa isandla sabo, bemi laphaya, “Uqinisele.”

⁹⁷ Futhi ngenkathi ngibuka emuva kumntwana, amehlo akhe ayeqonde njengawami. Ngathi, “Kusobala, noma ubani uyabona ukuthi kukhona okwenzekile, amehlo akhe, asevele aqondile. Dlula, ndodana.” Futhi bamedlulisa.

⁹⁸ Futhi ngaleyonkathi nje ngezwa ukuqophisana. Bangaki abake bamazi uMfowethu Bosworth na? Omdala uMfowethu Bosworth wayevame ukuba ngomunye womngani wami, u F. F. Bosworth. Wayemi lapho, futhi ngamuzwa eqhubeka nento laphaya, uhlobo oluthile lokuqophisana. Futhi kwakungudokotela waseBrithani, futhi wayeqhubeka. Wathi, “Ngifuna ukukhuluma naye.”

⁹⁹ UMfowethu Bosworth wathi, “Ungeke wakwenza lokho manje, mnumzane,” wathi, “ubungadala isiyaluyalu nje.” Babefanele babahlukanise. Babenezimpi zezizwana, futhi, niyazi. Futhi ngakho, wathi, “Ungeke wakwenza lokho manje,” wathi, “lapho umfowethu engaphansi kwalologcobo, ukhulekela abagulayo.” Wathi, “Kholwa nje.”

Wathi, “Ngifuna ukukhuluma naye.”

Ngaphenduka, ngathi, “Yini indaba, Dokotela na?”

Wathi, “Waze kanjani ukuthi ngingudokotela na?”

Ngase ngithi, “Awu, ufunani na?”

Wathi, “Ngifuna ukukubuzwa, Mnu. Branham, wenzeni kulowomfana na?”

Ngathi, “Lutho.”

Wathi, “Ngimbeke emsamo.”

“Awu,” ngathi, “lokho kuhle kakhulu.”

¹⁰⁰ Wathi, “Amevlo akhe aseqondile manje, nangu umile.” Wayebeke isandla sakhe ekhanda lakhe, wathi, “Ngimbeke emsamo *lapho*, amehlo akhe beliynxemu. Ngibeke izandla zami kuye *lapha*, namehlo akhe aqondile.” Wathi, “Manje, Mnu. Branham, ngiyakuqonda ukufunda kwakho ingqondo,” lokho kukhuluma kubantu, nokubatshele ngezifiso zabo, nalokho abakwenzile, “kodwa,” wathi, “kukhona engifuna ukukubuzwa khona, ngabe umthwebulile lowomntwana na?”

¹⁰¹ Ngathi, “Ngabe abezokwelapha beNhlango yezoKwelapha yaseBrithani ikunike ilayisense ukuba

usebenzise umuthi, futhi ungazi lutho ngokuthwebula kunalokho na? Uma ukuthwebula kuzoqondisa amehlo omntwana, anicabangi ukuthi nina bodokotela nifanele niqale ukwenza ukuthwebula, ukuthwebula na?"

Wathi, "Mnu. Branham, ngifuna wazi ukuthi ngikhuliswe ukuba ngikholwe kuNkulunkulu."

Ngathi, "Lokho kuhle kakhulu, Dokotela." Futhi khona-ke abanye futhi bakhuphuka. Ngathi, "Umzuzu nje. Myekeni." Niyabo?

¹⁰² Futhi wathi, "Awu," wathi, "Ngiyazi ukuthi uNkulunkulu ukulowo mnduze. Ubungeke ukhule, unokuphila esingeke sakuthola, singeke sathola i, imbewana yokuphila. Siyazi ukuthi uNkulunkulu usemnduzeni kungenjalo ubungeke uphile." Kodwa wathi, "Ngitshele, ingabe lowoNkulunkulu okhuluma ngaye uphatheka *kakhulu* ukuthi Ubengathatha lawo mehlo ayizinxemu futhi awaqondise, nawe uqhele ngamafidi ayishumi kuye na?"

"Awu," ngathi, "Dokotela, ngabe amehlo akhe aqondile na?"

Wathi, "Yebo, mnumzane."

"Awu," ngathi, "Ngabe ngimthintile na?"

"Qhabo, mnumzane." Wathi, "Khona-ke lokho kwenza uNkulunkulu ndawondawo phakathi kwalapha nalaphaya, akunjalo na?"

Ngathi, "Nje yonke indawo." Futhi ngakho-ke omunye umuntu waqala ukumdonga.

¹⁰³ Wathi, "Umzuzwana nje." Kwakuyimayikhi enkulu esalwebhu, ngoba babe, o, mhlawumbe amayadi angamakhulu amahlanu futhi namanje abantu, niyazi, phandle *kanjalo*, imayikhi enkulu. Wenyukela kuleyomayikhi, wathi, "Manje-ke ngemukela uJesu Kristu njengoMsindisi wami."

¹⁰⁴ Ngifuna ukunitshela okuthize. Ngenkathi ngisuka eThekwini cishe emavikini amabili emva kwalokho, kwakukhona cishe abantu abayizinkulungwane ezingamashumi amabili noma amashumi amathathu lapho, bevayizelisa bevalelisa nakho konke, niyazi, "Buya, buya." Kwenza inhloko-... amakhasi amabili namathathu ephepha nsuku zonke, imihlangano, lokho iNkosi yethu eyakwenzayo.

¹⁰⁵ Futhi lapho, kulokho, niyazi ukuthi wenzani na? Wagijimela phandle emmangweni, wagxumela ngale esuka konogada, futhi wagijimela phandle lapho futhi wangigaxa ngezingalo zakhe, *kanjalo*, futhi wangigona, futhi waqala ukukhuluma ngezilimi. Futhi wathi, "Mfowethu Branham, ngingumKristu. Ngibuyela emasimini ukuba ngibe yisithunywa senkolo," lowodokotela waseBrithani. Futhi lokho kwaphela ngalolosuku.

¹⁰⁶ Olandelayo kwakungumfana owayekhubezeke *kakhulu* (Ngiyaxolisa, bodadewethu, uma ngenza iphutha elingafanele, e, ngenza iphutha, njalo, ngisho into ebengingafanele ngiyisho, kodwa abakwenzi, abazigqoki izingubo, niyabo, bahamba-ze nje njengoba beza emhlabeni.), futhi ngenkathi umfana ekhuphukela emsamo, umfo osemncane, wayehamba ngezandla zakhe, *kanje*. Futhi wayegobe wonke, esesimweni esesabekayo, futhi babembophe ngeketango entanyeni yakhe.

¹⁰⁷ Futhi ngathi, “Buka lowomuntu osazokufa ompofu. Uma noma ubani engasiza lowomfana futhi angakwenzi, ngani, ubengaba ngumzenzisi.” Ngathi, “Uma benginonoma yini empeleni ebengingaphulukisa ngayo umfo ompofu, impela bengiyokwenza, kodwa angikwazi ukukwenza, niyakwazi lokho, kodwa,” ngathi, “mhlawumbe uMoya oNgcwele ubungembula kimi into ethize engahle imbangele ukuba abe nokukholwa ukuthi uNkulunkulu uyomphulukisa.” Futhi ngakho ngaphenduka ukuba ngibuke, futhi mina, ngenkathi ngimbuka, umbono, ngeke ngakuchaza lokho, ungeke wamchaza uNkulunkulu, asikho isidingo sokuzama. Uma ukwenzile, bekungeke [Iphimbo likaMfowethu Branham laqhekezeka—Umhl.] (Uxolo.), bekungeke kusaba ngokukholwa.

¹⁰⁸ Ngakho umfana wayelapho, wayebukeka ukuba, o, ngangiyomehlulela ngokuthi ulapha emashumini amabili, amashumi amabili-nambili, amashumi amabili-nanhlanu, ndawondawo kanjalo. Ngase ngithi, “Manje, sengikutholile ukunaka kwakhe.” Futhi manje, khumbulani, wayehamba ngezinyawo zakhe, izingxenye zangemuva zinamathele phezulu *kanje*, futhi entengezela emhlane njengehhashi, niyazi, ihhashi eligobile emhlane, futhi ehamba ngezandla zakhe, *kanjalo*. Futhi ucabanga ukuthi ngangifuna yena ukuba—ukuba enze umdanso wesizwana. A—abantu abashiya izizwana, bayangena, futhi bahlekise ezivakashini ngokwenza imidanso yezizwana. Wayethi “A, bha, bha, bha, bha.”

¹⁰⁹ Futhi nga—ngathi, “Uma nje ngingathola ukunaka kwakhe umzuzwana, ngibambe umoya wakhe.” Futhi wathi... Ngathi, “O, yena ucabangani manje, ngempela akazicabangeli yena.” Ngathi, “Lomfana waba ngaleyondlela ngenkathi esengumntwana nje.”

Futhi khona lapho nje uyise nonina basukuma, ezansi le *lapha*, ukuthi kwakuyiqiniso. Niyabo?

Ngathi, “Uvela kwelamamKristu futhi, ikhaya elizisho ukuthi lingelamamKristu.” Lokho kwakuqinisele.

¹¹⁰ Ngathi, “Kodwa acabanga ngakho ngumfowabo,” futhi ngathi, “umfowabo kuphakathi kokuthi wayegibele imbuzi ephuzi nomainja ephuzi, futhi wawa futhi walimala umlenze wakhe. Uhambe ngezinduku ezimbili manje iminyaka emithathu

noma emine edlule.” Kodwa mina . . . futhi lapho ngibuka emuva, ngabona umfowabo ehamba, egijima, egxumagxuma, *kanjalo*, ngathi, ngakubuka, ngathi, “Kodwa, ISHO KANJE INKOSI, umfowabo uphulukisiwe.” Futhi waqhubeka, *kanje*.

¹¹¹ Futhi ezansi le, o, cishe impela ibanga lezindlu ezimbili zasedolobheni, ngezwa ukumemeza okukhulu. Futhi babecishe babe, ngiqagele, bamasosha angamakhulu amathathu, amabutho, niyazi, ukuthi ukugcina ukuhleleka. Futhi nangu umfowabo eza nalezizinduku phezu kwekhanda lakhe, egxuma ngamandla akhe onke.

¹¹² Awu, kuthathe cishe imizuzu engamashumi amabili, ukubathulisa futhi, niyabo, ukubathulisa. Ngabheka emuva futhi kuye, ngase ngithi, “Manje, a—angikwazi ukwenza lutho ngaphandle kokukhulekela umfana.” Futhi ngabona njengethunzi elil’hlaza sas’bhakabhaka ngaphezu kwakhe, ngase ngibuka, futhi embonweni lapha wama, emi ngezinyawo zakhe. O, mfowethu, kukhona, bonke odeveli abaphuma esihogweni abakwazanga ukukumisa ngaleyonkathi.

¹¹³ Uma Ubengangitshela ukuthi—ukuthi uGeorge Washington wayezovuka emathuneni omongameli, bengingamema izwe ukuba lize likubuke kwenziwa. Kunjalo. U . . . Ngibone izinkulungwane eziphindwe kazinkulungwane zemibono, futhi ngizothatha noma ubani ukuba aqophe: awukaze nawodwa wayo wehluleke. Angeke kwehluleka, nguNkulunkulu, uNkulunkulu angehluleka kanjani na?

¹¹⁴ Ngakho ngangazi ukuthi umfana wayezophulukiswa, futhi ngacabanga, “Nanti ithuba lami, khona manje.” Ngathi, “Bangaki lapha abazokwemukela uKristu njengoMsindisi wabo uma lomfana ezosindiswa na?” Ngokubona kwami nje, lezozandla ezimnyama: umShangane, aBesuthu, yonke indawo, *kanjalo*, amaNdiya, ndawo zonke.

¹¹⁵ Futhi ngathi, “Sukuma ume ngezinyawo zakho, ndodana, uJesu Kristu uyakusindisa.” Kusobala yena, umhumushi, wamtshela lokho, kodwa umfana wayengaphilile ngisho nangokwengqondo. Ngakho wayelokhu nje ethi “E, bha, bha, bla, bla,” futhi ngi . . . ezama ukwenza umdanso, wayecabanga ukuthi sasimkhuphulela lapho ukuba ahlekise, niyabo, ukudansa. Ngakho ngaya ngale ngase ngibamba iketango ababenalo kuye, lapho ababemholela khona, ngathi, “Sukuma ume ngezinyawo zakho, uJesu Kristu uyakusindisa.” Nomfana wasukuma.

¹¹⁶ Futhi lapho esesukumile, izinyembezi zehlela esiswini sakhe esimnyama, wama lapho, futhi waqalaza *kanjalo*, okokuqala empilweni yakhe. Lesosixuku savele sangena *ekuyaluyaluzeni*. Wayelapho-ke, akaphulukiswanga kuphela, waqondiswa, kodwa esesile engqondweni yakhe. Niyabo?

117 Ngathi, “Bangaki kini abazokwemukela uJesu Kristu manje njengoMsindisi oqondene nawe, Lowo Onithandayo na?” Futhi ngathi, “Yimani ngezinyawo zenu.” Izinkulungwane ezingamashumi amathathu zabomdabu boblankethe bama ngesikhathi esisodwa.

118 Nina baseCanada niyamazi u-Ern Baxter, animazi na? UMfowethu Ern Baxter? Wayemi khona lapho emsamo. Futhi uMfowethu Baxter wathi, “Mfowethu Branham, ngikholwa ukuthi bebeqonde ukuphulukiswa ngokomzimba.”

Ngathi, “Ake ngikugijimise nge . . .”

Futhi uMfowethu Bosworth omdala ekhala izinyembezi nje. Wathi, “Mfowethu Branham,” wathi, “uMoya oNgcwele uthatha impilo yami nje kimi.”

119 Futhi ngathi, “Bengingaqondile ukuphulukiswa ngokomzimba, bengiqonde ukwemukela uKristu njengoMsindisi. Nina eniphethe izithixo, uma niqonda, phulani izithixo zenu emhlabathini.” Futhi njengesiphepho sothuli, lapho lezozithixo zaphuka khona. Izinkulungwane ezingamashumi amathathu zabangempela, abomdabu boblankethe beza kuKristu ngokubizela e-altare okukodwa. Cabanga nje, lokho ngukuthi, ake sibone, amashumi amathathu, ishumi, amashumi amabili, amashumi amathathu, awu, lokho bekungaba ngubukhulu obuphindwe kashumi bePentecost, e-hhe, kunjalo, cishe ubungako obuphindwe kashumi bePentecost.

120 Futhi ngokusa okulandelayo imeya yangibiza, ngale ekamelweni lami lasehhotela. Yathi, “Mfowethu Branham, yana efasiteleni lakho, uhlangothi olubheke echibini, khona manje.”

UMfowethu Bosworth wayekade elapho, wathi, “Mfowethu Branham, ngilinganisela . . .”

121 Futhi ngathi, “Manje, wena ofuna ukukhulekelwa, kholwa nje uKristu engikhuluma ngaye.” Futhi ngenza umkhuleko owodwa wenhlangano yebandla, manje, kwakukade kunabantu cishe abathathu kuphela emsamo, ngenza umkhuleko owodwa wenhlangano yebandla. Futhi kwakukhona okulinganiselwe, kwezimangaliso ezigqamile eziyizinkulungwane ezingamashumi amabili nanhlanu ezenzeka ngesikhathi esisodwa.

122 Niyabo? Azilotshwanga: “Siyi—siyiMethodisti.” “SiyiBaptisti.” “SiyiPresbyterian.” “Siyi-Oneness, iTwones, iThreeness,” Futhi o, niyazi, zonke—zonke lezozinto. Abazi lutho ngakho. Babebheke nje uNkulunkulu owayeneNto ethize, Owayengaphendula. Niyabo?

123 Manje-ke, niyazi ukuthini? Ngaya efasiteleni, futhi kwehla ngalowomgwaqo, uma ngiyakuphila ngibe nekhulu futhi ngibe semqondweni wami, angisoze ngakukhohlwa lokho, nakho kuza amaveni amakhulu ayisikhombisa aseBrithani, angazi

ukuthini, niyazi ukuthi ayini noma qha, cishe amade nje nengokusuka lapha ubuyela kulolodonga, egcwele izinduku zokuqhugela, amabhodi, izihlalo ezinamasondo, izinsimbi, lezo ababezilayishe zagcwala ezivela emenweni amakhulu amamayela, namaviki ezayo, *kanjalo*. Nazo zazikuwo, imithwalo yamaveni ayisikhombisa, kunqwatshelwe kuyofika phezulu. Futhi emva kwalokho kufika amaZulu, aBesuthu, amaShangane, amaXhosa, nabo bonke labo, emva kwakho, owayekulezo, izinto, kuthangi, beza behla ngomgwaqo, becula ngezilimi zabo zomdabu, “Kholwa kuphela, zonke izinto ziyenzeka.” O, ihora elinje pho!

¹²⁴ Nina besifazane baseCanada ningakwenzi lokhu, kodwa ngizosho lokhu ngokuthi iyini iMelika. Abesifazane baseMelika baba njalo, njalo ngonyaka bakhumula ezinye izingubo ezimbalwa. Ukwehlela nje kokokuqala, amalokwe amafushane, futhi manje ezintweni ezincanyana ezibukeka njengezingubo zabelisila, nezinto zokugqoka. Kuyihlazo, kuyadabukisa, kuyi...kuyi—kuyi...Owesifazane wathi kimi, wathi, “Mfowethu Branham, angizigqoki izikhindi,” wathi, “Ngigqoka amabhulukwe amasleksi.”

¹²⁵ Ngathi, “Lokho kubi kakhulu. IBhayibheli lathi kuyisinengiso ukuba owesifazane agqoke ingubo engeyowesilisa.” Kunjalo. Futhi ngathi, “Awufanele neze wenze lokho.”

Wathi, “Awu, aba . . .lapho uya esitolo ungeke uthenge lutho olunye ngaphandle kwalezizingubo ezibukeka zikhanukisa.”

¹²⁶ Ngathi, “Ngeliny’ilinga uyophendula eNkantolo yokwaHlulela ngokuphinga. Ungahle ubemsulwa njengomnduze kumyeni wakho; ungahle ubemsulwa njengomnduze esokeni lakho. Kodwa iBhayibheli lathi, uJesu wathi, ‘Yilowo nalowo obuka owesifazane amkhanukele usephingile naye enhliziyweni yakhe.’” Futhi ngathi, “Uma uzibeka phandle lapho futhi ugqoke kanjalo, futhi isoni siyakubuka futhi sikukhanukele, ubani onecala, uwena noma isoni na? Futhi sizophendula ngalokho, futhi saphinga nobani na? Nawe. Ubani onecala na? Nguwe, ngokuziveza kanjalo.” Futhi ngathi, “Uzoba necala lokuphinga lapho lesosoni sifanele siphendule ngokuphinga.”

“Obuka owesifazane amkhanuke usephingile naye.” Ubani onecala na? Nguwe. Kunjalo.

¹²⁷ Lelinenekazi lathi, langibhalela incwadi, lathi, “Mnu. Branham, abazenzi izingubo zokugqoka njengoba ukhuluma ngazo. Yilolu uhlobo kuphela abalubekayo. . .”

Ngathi, “Kodwa basenazo izimpahla, futhi bayayithengisa imishini yokuthunga,” ngakho akukho-zaba ngakho. Niyabo? Kunjalo.

¹²⁸ Lalelani, ngifuna ukusho lokhu, khumbulani lokhu nje, uma beke baqala ukugqoka izikhindi eCanada nezinto, niyabo,

uma beke bakwenze, kukhumbuleni nje lokhu: Labo besifazane bomdabu boblankethe, abancane nabadala, bengazi ukuthi yisiphi isandla sokudla nesokunxele, bemi lapho, bengafake lutho ngaphandle komgexo wobuhlalu, behamba-ze nje, phezu komzimba wabo, njengoba bebengaba kanjalo, bengazi ukuthi babehamba-ze, kodwa ngawo impela umzuzu abemukele ngawo uJesu Kristu njengoMsindisi oqondene nabo, basonga izingalo zabo ukuba baphume phambi kwamadoda.

¹²⁹ Khona-ke ngitshele ukuthi kungani, ukuthi uma lababantu abazibiza ngePentecostal, noma amaKristu, noma iMethodisti, noma iBaptisti, kukanjani unyaka ngamunye, nizisho ukuthi ninoKristu ofanayo, noMoya oNgcwele ofanayo, futhi uzama ukuzidalula kakhulu njalo ngonyaka na? Kungani lowoMoya oNgcwele ubungenza owesifazane azimboze ukuba aphume ebukhoneni babesilisa, futhi lapho nibabona ngosuku olulandelayo babefake uhlobo oluthile lwezingubo na? Kungani bekungenza abanye bagqoke izingubo, nabanye bazikhumule na? UNkulunkulu akasebenzi kanjalo. Kukhona okungalungile ndawondawo, bazalwane. O, he!

¹³⁰ Asisuke emibonweni yethu yenhlaliswano futhi sibuyele eVangelini, amen, sibuyele eqinisweni, sibuyele eZwini. Akumangalisi singeke saba neBandla. UNkulunkulu ubengake alakhe kanjani iBandla phezu kwesisekelo esinjalo na? Asibuyele eqinisweni, mfowethu, dadewethu.

¹³¹ Ngiyaxolisa kakhulu, bengifanele ngibize umugqa womkhuleko khona manje, kodwa ake sikhulume. Nijahile na? Asikhothamise amakhanda ethu umzuzwana nje. Ngithetheleleni, nina bafo, ngokuthatha lesosikhathi esingako. Ngithola nje...Nginitshelile ngenyukela lapha ukuba ngiphumule, ngithi ukwethuka, futhi ngenyukela ukuzophumula, futhi ngi... Ngiyaxolisa.

¹³² Nkulunkulu oNgcwele kakhulu, khona ngqo eBukhoneni baKho obuNgcwele naphambi kwesihlalo sobukhosi somusa siyeza, sizethula manje. Singabantu abangafanelekile, Nkosi. Wena unguNkulunkulu, ogcwele isihawu, ogcwele ubuhle. Yiba Wena seduze kwethu ukuba usithethelele. Lapho inhliziyi yami icabanga nge-Afrika, ngeNdiya, O Nkulunkulu, ukuthi yopha kanjani!

¹³³ Bengingachitha kanjani amashumi ezinkulungwane zamadola ngobuwula, nabampofu, izinganyana ezincane zilele lapho zifa, nezisu ezivuvukele, zingenalutho lokudla na? O Nkulunkulu, sisize ukuba siqonde. Besingagibela kanjani sizungeze uxhaxha loCadillac, abasha minyaka yonke, nazo zonke lezizinto, nabafowethu ngaleya bashumayela iVangeli bengafake zicathulo na? Bayoma ngoSuku lokwaHlulelwa, kanjalo. Yini esingayenza na? Thina lapha, siphikisana ngokuthi

sifanele siye *kulelibandla* noma *lelo*. O, Melika, Melika, Ubeyokufukamela kanjani wena na?

¹³⁴ NgiyaKubonga, Baba, ngoMoya weqiniso kaNkulunkulu, ngalesisikhathi senhlanganyelo ngasezimfakazweni, nangabazalwane, kulendawo enhle encane ebizwa ngeGrande Prairie. SiKubonga kanjani ngalaba abahle baseScandinavia, amaJalimane, amaNdiya, kanjalonjalo, ozehlukanisile nezinto zezwe, futhi owehlukani-sele izimpilo zabo kuWe, ukuba babe ngabantwana baKho abathandekayo, bengakhathali ukuthi izwe liyothini, kodwa bekhohwa ukuthi Wena unguKristu, iNdodana kaNkulunkulu, bezama ukuphila izibonelo phambi kwabantu ukuze bonke abantu babone uKristu kubo.

¹³⁵ SiyaKubonga ngakho Baba, njengoba sivula iZwi. Akukho-muntu ongalivula, Nkosi, kuphela...noma yimuphi umuntu ongokomzimba ngokwenele ukuba apheye amakhasi ubengakwenza lokho, kodwa sifunda eBhayibhelini ukuthi kwakukhona Oyedwa owayehlezi esiHlalweni sobukhosi...[Akuqoshwanga eteyipini—Umhl.]...ukuphila ezinhliziyweni zethu ezilambile. Sikomele Wena, O Nkulunkulu. Njengendluzele ilangazelela umfula wamanzi, umphefumulo wethu womela Wena, O Nkulunkulu.

¹³⁶ Sidilize, ubugovu bethu, khipha i—izwe kithi, Nkosi, futhi senze sibe mnene, sizithobe, sibe mnene, amaKristu amesabayo uNkulunkulu. Umoya wethu wonke uphukile. Ngakho kulotshiwe, “Ohamba ehlwanyela ngezinyembezi, ngokungangabazeki uyakubuya futhi, ethokoza, ephethe izinyanda eziligugu.” Leso yisifiso sethu, Nkosi.

¹³⁷ Busisa iGrande Prairie, Nkosi, busisa abefundisi bayo, busisa abantu bayo, Nkulunkulu, ngikhulekela ukuthi Uzobenza izingelosi zomusa, izingelosi zokuKhanya. Siphe khona, Nkosi, ngokuba siphila ezigcawini zokuvala manje. Masinya Wena uyakufika futhi sizoMbona. Zonke izinkathazo ziyobe seziphelile ngaleyonkathi. Kuze kube yileyonkathi, Baba, sigcine sigcotshwe ngothando lwaKho noMoya waKho, usinika iSinkwa sokuPhila ukuze sinikeze abanye. Yilenhloso esikucela ngayo ezinhliziyweni zethu, eGameni likaJesu. Amen.

¹³⁸ Ngale eNcwadini yeVangeli likaMathewu oNgcwele, isahluko 12 nevesi 42, okwengqikithi encane nje.

¹³⁹ Nginamahloni ukunihlalisa lapha kade kangaka, kodwa ngi—ngiyazi nginobunye ubusuku obubodwa kuphela. Futhi ngi—nje ngi—nje ngifisa sengathi ngabe besinesikhathi eside. Angikaze ngithole ukushumayela kini okwamanje. Ngi—ngivame ukuthola nje izimfakazo ezincane, ngoba, khona—ke angichezuki, uma ushumayela, ugcotshwe *ngalendlela*, ukubona okufihlakele *kungalendlela*, uyabo, futhi uzithintithe, omunye komunye.

¹⁴⁰ Ngakho nje ukukhuluma nani isikhashanyana, ngifuna ukufunda i—ingxenye encane yomBhalo lapha ngoba amazwi ami ayohluleka, amaZwi kaNkulunkulu awayikwehluleka.

Futhi inkosikazi yaseningizimu iyakusukuma ekwahlulelweni kanye nalesisizukulwane, isilahle: ngokuba yavela emikhawulweni yomhlaba izakuzwa ukuhlakanipha kukaSolomoni; futhi, bhekani, lapha kukhona omkhulu kunoSolomoni.

¹⁴¹ Ngingathanda ukusebenzisa lokho kube yingqikithi: *Lapha Kukhona Omkhulu KunoSolomoni*. Uma wena, lapho usuya ekhaya, ungahle ufunde isahluko esedlule nalesisahluko.

¹⁴² UJesu wayekade ebasola lababaFarisi bezinsuku zaKhe, ngoba babehlulekile ukuqonda ukuthi WayenguMesiya wabo. Babekade benelisekile. Nabantu bangalolosuku, kwakuyinqwaba njenganamhlanje, ukuthi abantu babebheke ebandleni insindiso.

¹⁴³ Manje, ngenza lesisititimende: Uma uyiKatolika futhi ubheke ebandleni ngensindiso, ulahlekile. Uma uyiBaptisti futhi ubheke ebandleni insindiso, ulahlekile. Uma uyiPentecostal futhi ubheke ebandleni insindiso, ulahlekile. Kodwa uma uyiKatolika, iPentecostal, noma iBaptisti, kumbe noma ungaba yini, futhi ubheke kuJesu Kristu ngensindiso, usindisiwe. Ngokuba ngokukholwa sisindisiwe. Niyabo?

¹⁴⁴ Manje, namhlanje abantu sekufike endaweni baze babheke ebandleni insindiso. Ibandla aliyilethi insindiso, insindiso ingekaKristu. Niyabo? Ibandla alinayo insindiso, uKristu unensindiso. Manje, ngithanda ukusho lokhu, ukuthi babheka ebandleni insindiso, futhi batholani na? Izivumokholo, nezinhlango, no—nokunye nokunye, futhi leyo yinto efanayo namhlanje. Ngakho babenelisekile ukukholwa ukuthi leyo kwakuyintando kaNkulunkulu ephelele, ukuba babe nazo, futhi, lezozivumokholo, kanjalonjalo, nokwenza lezozinto.

¹⁴⁵ Ngakho manje, sithola ukuthi ngalesosikhathi uJesu wafika, iMpendulo ephelele esiprofethweni sabo ukuthi Wayezofika. Manje, sonke sizovuma ukuthi uJesu akafikanga ngokuphambene nemiBhalo. Ufika impela ngemiBhalo, kodwa kuphambene nendlela abapristi ababetshele ngayo abantu ukuthi Uyofika.

¹⁴⁶ Manje, abaprofethi babekhulume ngakho, isibonelo nje, u-Isaya, wathi, “Zonke izintaba zitshekula njengezinqama ezincane, namaqabunga ashaya ihlombe; nezindawo eziphakemeyo ziyehliswa, nezindawo eziphansi zenziwa zaphakama,” ekufikeni kukaJohane umBhaphathizi.

¹⁴⁷ Ngani, ngilindele ukuthi abantu bacabangile ukuthi uNkulunkulu uyovele avule imihubhe, futhi ehlise izitebhisi zegolide, nomkhulu, umprofethi onamandla, egqoke izingubo zompristi, uyohamba ehle bese ethi, “Ngiyizwi lomemezayo

ehlane. Ngisanda kufika nje ngivela emihubheni yaseZulwini ukuzobingelela uKayafase lapha, futhi..." [Akuqoshwanga eteyipini—Umhl.] "...umsebenzi omkhulu awenzile," nakubapristi abehlukene, nokuthi yimuphi umsebenzi ababewenzile.

148 Yileyondlela ababekubheke ngayo, kodwa kwenzekani na? Indoda endala yasemahlathini ebukeka inobuso obugcwele uboya iphuma ehlane ingenakho i...yaya ehlane ineminyaka eyisishiyagalolunye, indodana kaZakariya, yazalwa ngokuzalwa okuyinqaba, iphuma ehlane, imi lapho, isola labobapristi, futhi ithi, "Nina nzalo yezinyoka otshanini, ngubani owanixwayise ukuba nibalekele ulaka oluzayo na?" Whewu! Indoda ehluke kanje pho! Niyabo?

149 Wayeyini na? Emi odakeni kuze kuyofika emaqakaleni akhe. Embethe izingubo ezinhle na? Isiqephu sesikhumba semvu ezisonge ngaso, efake ibhande lesikhumba sekameli. O, he, ukuthi wazizamazamisa kanjani izifunda! WayeneVangeli. Kwakwehluke ngakho konke.

Futhi bathi, "Lena yindoda yasendle, eminzisa abantu ngamanzi. Ya, lapho, uyi—uyi...he, umfo *onje* pho."

150 Khona-ke ngenkathi uJesu efika, igama elimnyama emva kwakhe njengomntwana wesihlahla, ezalwe ngaphandle komshado ongewele, isilahlwa, kanjalonjalo, futhi nangu Eza, ehluhla izinhliziyi zabantu, futhi ebathshela imicabango yabo, futhi ebona umcabango wabo, futhi enza khona impela uNkulunkulu athi Uyokwenza nabaprofethi bathi Uyokwenza. Khona-ke bathi, "Lomuntu ungudeveli." A-hha.

151 Niyabo, bathi, babefanele baphendule ebandleni labo, babemi lapho, bona, kwakungale kokungabaza ukuthi Wayekwenza, ngakho babefanele benze *enye into ethize*, ngakho bavele bathi nje, esikhundleni sokukufundisisa emiBhalweni, njengoba uJesu asho ukuthi fundani imiBhalo, "Hlolani imiBhalo, YiYo efakaza ngaMi," Wathi, esikhundleni sokwenza lokho, baphendula ebandleni labo, "Yena unguBelzabule, inkosi yodeveli."

152 Manje, noma ubani uyazi ukuthi umbhuli ungudeveli, yilokho kuphela, ngumoya kadeveli. Kodwa niyabo, babebiza uMoya kaNkulunkulu ngomoya kadeveli. Yingalesosizathu uJesu abathshela ukuthi lokho kwakungukuhlambalaza uMoya oNgcwele futhi akufanele neze kuthethelelwe. Niyabo?

153 Manje, futhi ngakho Wayenze lezizibonakaliso, futhi babe...Wayebasola, ngoba babengakukholwanga. Ba—babefuna uku...ba—babengenakukholwa, kepha nokho amaJuda ayalwa ukuba afune lolohlobo lwesibonakaliso.

Manje, iBhayibheli alisho yini ukuthi, "AmaJuda afuna izibonakaliso, amaGrecki ukuhlakanipha"? UPawulu wathi, "Futhi sishumayela uKristu obethelwe." Niyabo?

154 AmaJuda ayeyofuna izibonakaliso, ngoba ayeyalwe ukuba enze njalo. Yingalesosizathu babekwenza, ukuze bangamgeji uMesiya wabo, niyabo, ngoba Wayezoba yiSibonakaliso ebandleni, kubantu. Futhi Wayenze khona impela Ayefanele akwenze, futhi nokho abaMkholwanga, ngenxa yesiko labo. Ngakho uJesu wayebasola ngokungakholwa kwabo. Babefanele bakukholwe, kodwa abazange.

155 Futhi sithola ukuthi kuzo zonke izizukulwane, ndawo zonke, kuzo zonke izizukulwane, lapho uNkulunkulu ebonakala khona, kufika isibonakaliso esingaphezu kwemvelo. Ayikaze ibe khona imvuselelo, thatha uLuther, uWesley, noma kungahle kube ngubani, ukuphulukisa ngokukaNkulunkulu nezibonakaliso ezinkulu nezimanga ziphelekezela yonke imvuselelo, ngokuba uNkulunkulu ungaphezu kwemvelo, futhi lapho okungaphezu kwemvelo kukhona, okungaphezu kwemvelo kuzokwenziwa. Futhi isizathu kungaphezu kwemvelo, ngoba uMoya ongaphezu kwemvelo ubamba abantu futhi wenze izinto ezingaphezu kwemvelo. Niyabo? UNkulunkulu unguMdali, futhi uma Esenhliziyweni yethu, ngani, uMoya uyohlala njalo uthi, "Amen," eZwini laKhe.

156 Manje, eTestamenteni eLidala babe—babenezindlela ezimbili zokwazi ukuthi ngabe umuntu wayeqinisile yini. Kuqala babenomthetho, nanso imiYalo eyiShumi. Kodwa uma umprofethi eprofethile, bese kuthi-ke, umphuphi waphupha iphupho, babenenye indlela yokuthola. Akunandaba ukuthi kuzwakala kahle kanjani, niyabo, babenendlela yokungaphezu kwemvelo. UNkulunkulu njalo wayeqinisekisa Yena uqobo. Ningakukhohlwa lokhu. Niyabo? UNkulunkulu uZiqinisekisa ngokungaphezu kwemvelo, yonke iminyaka.

157 Khona-ke nakhu kufika indoda eyayingumprofethi, futhi yaprofotha, futhi kuzwakala kuyikho ngempela nje ngesayense yayo yezenkolo, kuzwakala kuyikho ngempela ukuthi kwakuphelele. Kodwa niyabo, ngalolusuku babekade beneminyaka engamakhulu amane bengenamprofethi. Ngakho bathi . . . Banesigejane sesayense yezenkolo eyenziwe ngumuntu. Angikusho lokhu ngokudelela, kodwa bazalwane, yilokho esingene kukho futhi, niyabo, umqondo nje owenziwe ngumuntu wokuthi ibandla belifanele libe yini, ukuthi uKristu ubefanele abe yini.

158 Kungesikho ukwehluka manje, uma ngisho lokho ukuba nje ngehluke, khona-ke Nkulunkulu yiba nomusa emphefumulweni wami, bengifanele ngibe sezansi lapha e-altare. Kodwa ngifanele ngikhulume iqiniso. Niyabo?

159 Manje, manje bhekani, nabazalwane abakhonzisayo bayakwazi lokhu, ukuthi uma umprofethi eprofethile, noma, umphuphi ephuphe iphupho, akunandaba ukuthi lizwakala kahle kanjani, bamyisa kuqala e, lokho okubizwa ngokuthi,

i-Urimi neThumimi. Manje, leso kwakuyisivikelo sesifuba u-Aroni ayesisigqoka, amatsho ayishumi nambili ezizwe eziyishumi nambili, ayelenga esigxotsheni esakhiweni.

¹⁶⁰ Bathathe lo oprofethayo, noma lomphuphi ezansi lapho, futhi wayeprofethile, noma—noma washo iphupho lakhe ngaphambi kwe-Urimi neThumimi. Futhi uma izinkanyiso ezingaphezu kwemvelo ziqala ukubaneka, uNkulunkulu ehamba ngakulamatshe ayishumi nambili, kwenza isibumbatha sezinkanyiso njengothingo lwenkosazana, lowo kwakunguNkulunkulu ethi, “Kuyiqiniso.” Kodwa uma i, kungakwenzanga, khona-ke abakukholwanga. Akunandaba ukuthi kuzwakala kahle kanjani, kwakuyiphutha.

¹⁶¹ Manje, ngenkathi lobobupristi sebuqediwe, ubupristi buka-Aroni, khona-ke leyo-Urimi neThumimi yasuswa. Kodwa kulobobupristi, ubupristi bukaMelkisedeki, sinayo futhi i-Urimi neThumimi. Akunandaba ukuthi umfundisi angakutshela kahle kanjani ukuthi izinsuku zezimangaliso selwedlule, ukuthi ayikho into okuthiwa ukukhuluma ngezilimi ngalolusuku, ayikho into okuthiwa ngumbhaphathizo kaMoya oNgewe, lokho ngeke kubaneke kwi-Urimi neThumimi kaNkulunkulu, futhi i-Urimi neThumimi yalolusuku yiBhayibheli.

¹⁶² Uma iBhayibheli lithi kunjalo, ungasho kanjani ukuthi nje kwakungokwabaphostoli na? UPetru wathi ngoSuku lwePhentekoste, “Phendukani, yilowo nalowo, nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu, khona niyakwamukeliswa isiphiwo sikaMoya oNgewe; ngokuba isithembiso ngesenu, nesabantwana benu, nakulabo abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.” Nginganikhombisa ngokucacile lapho uNkulunkulu anikeza khona iBandla amandla okuphulukisa abagulayo. Manje, omunye akangikhombise lapho khona Athi, “Manje, ngizokuhoxisha.” Ngikhombise lokho, ukuthi kukuphi. Akukho lapho.

¹⁶³ Ngukuthi, amandla asebandleni, kodwa ibandla selikukhohliwe, abakwenzi, abakufaki ekusebenzeni. Ngakho niyabo, sekuba, futhi, isayense yezenkolo, isayense yezenkolo eyenziwe ngumuntu, futhi lapho kukwenza, akuqhathaniseki neBhayibheli likaNkulunkulu.

¹⁶⁴ IBhayibheli likaNkulunkulu lisalokhu lifana: “UJesu Kristu onguye izolo, namuhla, naphakade. Imisebenzi engiyenzayo Mina nani niyakuyenza. Bhekani, Nginani njalo, kuze kube sekupheleni kwezwe.” Niyabo? O, kungukuthi, “Okholwa yiMi, noma efa wophila; nophila futhi akholwe yiMi akasoze afa. Uyakholwa yilokhu na?” Wathi.

UMarta wathi, “Yebo, Nkosi ngiyakholwa ukuthi UyiNdodana kaNkulunkulu eyafika ezweni.”

Wathi, “Nimumbale kuphi na?”

165 Kuhlale kukhona, okuthile kwakufanele kwenzeke lapho ukukholwa kwangempela kukhushulwa neZwi likaNkulunkulu. Ngakho-ke, bazalwane, iZwi likaNkulunkulu liqinisile ngaso sonke isikhathi. Kodwa labobapristi babeLisonge yonke indawo futhi benza amasiko, “SingabaFarisi, sigeza izimbiza *ngalendlela*.” “SingabaSadusi, sizigeza *ngalendlela*.”

166 O, he. Kuyini na? Sithatha okukodwa ekutheni, kufana nanamhlanje, “NgiyiMethodisti kuleliviki, iBaptisti kuleliviki, i...” Niyazi ukuthini? Kufana nje nokuthatha esisodwa, isidumbu, usuka kwenye imoshali uya kwenye. Lokho kumayelana neqiniso impela nje, yebo, bajoyina amabandla.

167 Kungani ungakhohlwa yikho futhi uthole igama lakho lilotshwe eNcwadini yokuPhila yeWundlu eZulwini na? Yilapho okungaso ke kwaguqulwa khona, kunjalo, kulotshwe ngeGama neGazi likaJesu Kristu eZulwini, lapho angeke adingeke ukuthi aliguqule lisuke ebandleni liye ebandleni, igama lakho.

168 Linye kuphela iBandla, iBandla lamaKristu linye, futhi yinye kuphela indlela yokungena kuLo, hhayi ukuxhawulana, hhayi ukufafaza, hhayi uhlobo oluthile lombhaphathizo wamanzi, kodwa ngaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye, futhi sibe ngamalungu oMzimba kaKristu.

169 Manje, kodwa niyabo, bathathe amasiko abo futhi benza imiyalo kaNkulunkulu ize. UJesu wayezama ukubatshele, “Ngize ngayo impela nje indlela umprofethi athi Ngiyoza ngayo, futhi aniyikuyikholwa.” Futhi izwi nje ngemuva lapha, bathi, “Sifuna isibonakaliso esivela kuwe. Sifuna isibonakaliso.” O, sonke, sonke isizukulwane uNkulunkulu ubeneziphiwo eBandleni laKhe.

170 Manje, siyaqaphela, ngaphambi kokuba sifinyelele endikimbeni yethu, Wabhekisela emuva kuJona. Futhi inqwaba yabantu ibihlala njalo icabanga ngoJona njengomuntu owageja intando kaNkulunkulu; Angikholwa ukuthi noma yimuphi umuntu ohamba entandweni kaNkulunkulu angageja intando kaNkulunkulu. Angikholwa ukuthi noma yimuphi umuntu ohamba kuMoya angageja intando kaNkulunkulu. Angahle acabange ukuthi ukwenzile, kodwa uNkulunkulu ukwenza konke kusebenzelani kube ngokuhle, Ukipha yonke into kahle.

171 Abanye benu befundisi bacabangile, “O, he, kungani ngize kulendawo na? Awu kwenzekeni ngapha na? Ngikushiyeleni *lokhu* na? Kodwa ngizizwe ngiholeleka ukuba ngikwenze.”

172 Ngikhulume nomfundisi omncane namhlanje, umfowethu ulapha emsamo, eshiya ibandla futhi eya kumaNdiya, lapho nje ezofanele aye lapha nalapho, nomaphi lapho engakwazi khona, eshiya ibandla elihle, wathi uzizwe eholeleka ukuba akwenze. Ngathi, “Ndodana, hlala nokuhola kwakho. Lokho ngukuthi, akunandaba noma ufanele ulale ngesisu sakho futhi uphuze amanzi egatsha futhi udle amakhekhe kasoda, futhi wawufanele

ushintshanise inkukhu kathathu ngosuku, uhlale entandweni kaNkulunkulu.” Kunjalo, akunandaba ukuthi intengo iyini, hlala nakho, uNkulunkulu wakubiza khona. Manje, sithola ukuthi lokho kuyiqiniso.

¹⁷³ Manje, qaphelani enye into, khona-ke sithola ukuthi Wabhekisela kuJona, Wathi, “Njengoba kwenzeka emihleni kaJona, isizukulwane esibi nesiphingayo sifuna isibonakaliso; bayobakhona esisodwa abanikwa sona, njengoba kwenzeka emihleni kaJona.” Manje, uJona, siyazi, sicabanga ukuthi uNkulunkulu wamthumela ngale eNineve, kodwa wangena emgwaqeni futhi waya eTharishishi, sicabanga ukuthi umprofethi wahlubuka, akazange ahlubuke.

¹⁷⁴ Bengifunda okuthile kuye, lapha, esikhathini esingeside esedlule, futhi kuzwakale kukuhle kakhulu kimi, futhi nansi indlela okuhambe ngayo: UJona wangena esikebheni, futhi wehla, nabantu bacabanga ukuthi wayephumile entandweni kaNkulunkulu, kodwa wayesentandweni kaNkulunkulu. Siyazi ukuthi kwaqubuka isiphepho, futhi bambopha izandla zakhe emva kwakhe, nezinyawo zakhe, futhi bamphonsa ngaphandle emanzini, noNkulunkulu wayenomkhomo omkhulu ukuba wenyuke, noma inhlanzi enkulu, futhi yamgwinya.

¹⁷⁵ Futhi noma ubani uyazi ukuthi lapho inhlanzi idla, ngokwehlayelekile yehlela emanzini bese-ke iphumuza isigwedlo sayo, iyantanta, izigwedlo, ngaphansi kwamanzi. Phakela inhlanzi yakho encane eyigolide futhi ubhekisise ukuthi kwenzekani, igcwalisa isisu sayo esincane, izokwehla ngqo, ibeke izigwedlo zayo ezincane phansi, futhi—futhi iphumule isikhashana. Niyabo? Isisu sayo sigwele, ngakho ye—yehlela nje ukuyophumula. Awu, ngenkathi lomkhomo isisu sawo sesigwele umshumayeli, u—ushona phansi ngqo, futhi, uye kwiphansi ukuyophumula.

¹⁷⁶ Futhi ngangihlala ngimdabukela uJona, niyazi, uJona, uma kukhona noma ubani one—nesizathu sokukhuluma ngezimpawu!

¹⁷⁷ Ngakho abanengi bethu bathi, “Awu, ngakhulekelwa, kodwa ngisagula.” Lokho kuhlange ngani nakho na? Wacelwa ukuba ukholwe, hhayi ukuba uzizwele, kodwa ukholwe. Futhi wena uthi, “Awu, ngakhulekelwa, ngibe nesandla esibi ebusukwini obubili obedlule, akukho mehluko, ngiqagele ngikugejile.” Awu, ukugeje ekuqaleni. Niyabo? Ukuba ubukukholiwe ekuqaleni, ubungeke neze ukunake lokho. Niyabo?

¹⁷⁸ Ukhuluma ngezimpawu, uJona wayenezimpawu! Bukani lapha: Manje, wayephansi esiswini somkhomo, izandla ziboshwe emva kwakhe, izinyawo ziboshelwe emva kwakhe, olwandle olunesiphepho, cishe amafatome angamashumi amane ukujula olwandle, esiswini somkhomo, ubuhlanzo bomkhomo nxazonke nkuye; wabuka *ngapha*, kwakuyisisu somkhomo,

ngaleyondlela kwakuyisisu somkhomo, yonke indawo ayebuka kuyo kwakuyisisu somkhomo. Akukho-muntu lapha omubi kangako kulobubusuku, ngiqinisekile. O, isisu somkhomo yonke indawo ayebuka kuyo.

Kodwa niyazi ukuthi wathini na? Wenqaba ukukubona. Wathi, “Kuyize kwamanga; kodwa ngiyophinda ngibheke ithempeli laKho elingwele, Nkosi.” O, he!

¹⁷⁹ UJona wayazi ukuthi ngenkathi lelothempeli linikelwa, ukuthi uSolomoni wakhuleka, futhi wathi, “Nkulunkulu, uma abantu baKho beba senkathazweni nomaphi futhi bezobheka kulelithempeli elingwele futhi bakhuleke, khona-ke, yizwa useZulwini.” Futhi uJona wayenethemba ukuthi leyondoda yayinokukholwa kuNkulunkulu, noNkulunkulu wawuzoda umkhuleko kaSolomoni. Futhi uNkulunkulu wagcina leyondoda iphila izinsuku ezintathu nobusuku esiswini salowomkhomo, futhi wayikhulula endaweni efanele. Noma ngabe Wafaka ithangwe le-oksijini phakathi lapho, angazi ukuthi Wenzeni, kodwa Wamgcina ephila.

¹⁸⁰ Futhi uma uJona, phansi kwalezozimo, kulesosimo, ubengabheka ethempelini elalenziwe ngumuntu futhi wakhulekelwa ngumuntu, besifanele kakhulu kangakanani thina, kulobubusuku, ngaphansi kwalezizimo, ubuka kude nethempeli, kodwa esiHlalweni sobukhosi lapho uNkulunkulu ehlezi khona lapho, noJesu ngakwesokunene saKhe nezingubo zaKhe uQobo ezineGazi enza ukunxusela ukuvuma kwethu, ehlezi njengomPristi oMkhulu phezu kwesiHlalo sobukhosi. Izimpawu azisho lutho kithina-ke, uNkulunkulu washo njalo futhi yilokho kuphela.

¹⁸¹ UJesu uhlezi lapho kulobubusuku ukwenza ukuvuma kwakho kube kuhle phambi kukaNkulunkulu. UngumPristi oMkhulu ukuba enze ukunxusela phezu kokuvuma kwethu. Ufanele ukukholwe futhi ukuvume, ukuthi kunjalo, futhi khona-ke uJesu angahamba ayokusebenzela kukho. O, yebo.

¹⁸² UNkulunkulu wamgcina ephila izinsuku ezintathu nobusuku. Futhi siyamthola-ke...Satshelwa ukuthi bonke abaseNineve babefulathele uNkulunkulu futhi bahamba bayokhonza izilwane, okuwuphawu lwabahedeni.

¹⁸³ Futhi babe, kakhulu macala onke eNineve, kwakusogwini lolwandle, ngakho umsebenzi wawungukudoba, nonkulunkulu wolwandle wayengumkhomo, wawuyisilwane esikhulu kunazo zonke o-olwandlekazi, nalowo kwakungukulunkulu wolwandlekazi.

¹⁸⁴ Ngolunye usuku cishe emini yasekuseni, ngenkathi bonke babephandle lapho bedoba, izinkulungwane zabo zidoba, khona manjalo kwenyuka unkulunkulu womkhomo omkhulu, wagijimela phezulu ogwini futhi wakhapha ulimi lwakhe, nomprofethi waphuma ngqo emlonyeni wakhe. Impela,

baphenduka, impela, unkulunkulu wolwandle wakhulula umprofethi khona ngqo. UNkulunkulu uyazi ukuthi zenziwa kanjani izinto. Ngakho Wayedingeke amfake esiswini somkhomo, aniboni na?

¹⁸⁵ Ngakho uJona akazange amphathe kabi uNkulunkulu, akazange agej-...wa—wamnaka uNkulunkulu. UNkulunkulu wakwenza lokho ukukhombisa ukuthi WayenguNkulunkulu, wamedela waphuma emlonyeni womkhomo ngqo ogwini, nalowo kwakungunkulunkulu ekhulula umprofethi, impela babeyomuzwa.

¹⁸⁶ Sengiyambona edabula emgwaqeni, nalelokhandela elinempandla licwebezela, ethi, “Phendukani, kungenjalo ezinsukwini ezingamashumi amane lomuzi uzobhujiswa!” Ngani, bafaka indwangu yamasaka ezilwaneni zabo; baphenduka. Yebo, mnumzane.

¹⁸⁷ O, uJesu wabhekisela emuva, wayesethi, “Ububi ne...” Ngizo...Lalelani lokhu, wathi, “Isizukulwane esibi nesiphingayo sifuna isibonakaliso.” Sifuna isibonakaliso, wonke umuntu ufanele abe nesibonakaliso, “Lona une...”

¹⁸⁸ “Isizukulwane esibi nesiphingayo,” Ngizonitshela into eyodwa, uma nizolalelisisa, nizothola ukuthi wayekhuluma ngalesizukulwane, esibi, esibi nesiphingayo, njengeSodoma.

¹⁸⁹ NgangiseLos Angeles, emavikini ambalwa edlule, emvuselelweni enkulu lapho ne-Assemblies of God, eHholo elikhulu likaMasipala eLong Beach, ngacosha iphepha, futhi ubungqingili bande ngamaphesenti angamashumi amane, amadoda ngokusetshenziswa kwemvelo kokuphila, kuphendukezelwe. Bukani, izizwe ziyabuthuka. Isono sengamela.

¹⁹⁰ Benzani e...? Benzeni sonke isikhathi eBandleni likaNkulunkulu na? Babahleka, futhi bababiza ngabagingqiki abangcwele, nezinhlanga zePentecostal. Banakho kuza kubo. Izizwe zinakho kuza.

¹⁹¹ Zonke lezizwe zifanele zidede, ngokuba kuza uMbuso. Haleluya! Uzongibiza ngomgingqiki ongcwele, empeleni, ngakho-ke ungahle nawe ukwejwayele khona manje. Yebo, ngiyakholelwa kukho, kuza uMbuso neNkosi. O, he!

¹⁹² Siyaqaphela uJesu wathi, “Isizukulwane esibi nesiphingayo siyofuna isibonakaliso,” futhi bazosithola, bazothola isibonakaliso, leso esibi nesiphingayo isizu-...“ngokuba njengalokhu uJona wayesesiswini somkhomo izinsuku ezintathu nobusuku, ifanele ukuba njalo iNdodana yomuntu.”

¹⁹³ Hlobo luni lwesibonakaliso lesi esibi, isizukulwane esiphingayo esingasithola na? Isibonakaliso sokuvuka. Amen. Yilokho esikutholayo manje, uKristu ephila phakathi kwethu, isibonakaliso sokuvuka, amen, uKristu waseGalile enza izinto

ezifanayo, imisebenzi efanayo nabantu baKhe, ephila phakathi kwabantu abasazokufa, enza izibonakaliso zikaNkulunkulu ophilayo phakathi kwabo.

¹⁹⁴ Lesosizukulwane esibi nesiphingayo esiphila kuso, sinesibonakaliso sikaJona, ukuvuka, amandla okuvuka angaphakamisa isoni empilweni yesono; angathatha abesifazane abayizoni, abangakholwa, abangamesabi uNkulunkulu, abakhwelwe amademoni, enze amakholwa kubo; athathe amadoda aphantsi futhi athobile ezimilweni, enze abanumzane abahloniphekile ngawo. Njengoba kwakunjalo ngalolosuku, isizukulwane esibi nesiphingayo siyokwemukela isibonakaliso, futhi kuyoba yisibonakaliso sokuvuka.

¹⁹⁵ Khumbulani, emlayezweni wayizolo ebusuku, noma, izolo ntambama, ukuthi siphila ezinsukwini zokugcina, esibonakalisweni seNzalo ka-Abrahama ithola isibonakaliso sokugcina esifanayo. Ngizocela noma yimuphi owesilisa noma owesifazane ukuba angitshela isibonakaliso esisodwa esethenjiswa eBhayibhelini ngaphandle kwalesisibonakaliso sokugcina, akhombise ukuthi sasikuphi. Ukuthi u-Abrahama, waletha kanjani ngokulungisiswa, unyaka kaLuther, ukungcweliswa, unyaka kaWesley, uMoya oNgcwele, unyaka wePentecostal, uqinisa, ubeka iziphiwo e, iBandla laKhe, wase-ke ebonakala nomhlane waKhe ufulathele, futhi wehlulela imicabango kaSara, ngemuva, nasemva kwaKhe *kanjalo*, nento elandelayo kwakunguMlilo kwabangakholwayo, nokuguqulwa esinye isimo komzimba ka-Abrahama, nabo, ukwemukela indodana ethenjisiwe. Hlolani imiBhalo futhi ningikhombise.

¹⁹⁶ Sisesikhathini sokuphela, bandla, sisekupheleni komgwaqo, bahleki abahleka usulu, abangamesabi uNkulunkulu. Ngiyaxolisa, a—angifuni ukunithethisa. Kodwa abahleki abahleka usulu, izibonakaliso zesikhathi sokuphela esiphila kuzo manje, izinhliziyoz eziphendukezelwe, izingqondo eziphendukezelwe, eziphambene noNkulunkulu. “Abanamawala, abakhukhumele, abathanda injabulo kunokuthanda uNkulunkulu; abangenakuthuliswa, abahlebayo, abangazithibi, nabazonda abalungileyo.” Wena uthi, “Lokho ngamakhomanisi,” lawo ngamaKristu avume izono. IBhayibheli lathi, lona impela ivesi elilandelayo, “Benesimo sokumesaba uNkulunkulu kepha bewaphika amandla kaNkulunkulu,” niyabo, “labo-ke wobagwema.” Lokho kungokomBhalo. Wakungenisa kulesosibonakaliso.

¹⁹⁷ Bese kuthi-ke okulandelayo, siyathola, Wabhekisela-ke, esikhathini sikaSolomoni. Sonke isizukulwane uNkulunkulu ubeneziphiwo, kusukela phansi eminyakeni. Manje, qaphelani ezinsukwini zikaSolomoni, nonke nina bafundi beBhayibheli niyazi, lowo kwakungunyaka wegolide ku-Israyeli, uNkulunkulu wabathumelela isipho, basikholwa. Izinsuku zikaSolomoni kwakungekho-mpi, bonke babesaba,

ngoba abantu babenhliziyonye, kuzwana kunye. UNkulunkulu wanika uSolomoni isiphiwo sokubona okufihlakele, futhi kwakunamandla kakhulu, kwaze kwathi wonke umuntu kwa-Israyeli, bonke, bakukholwa. Bakha ithempeli, kwakungekho-zimpi, nezizwe zabathumela ngeziphon nezinto. Ngizosho lokhu, ngoba bakholwa, nokuthandwa kwabo ngabantu kwalulekela emhlabeni wonke, nesizwe esinamandla kunazo zonke esasikhona emhlabeni.

¹⁹⁸ Ngizosho kulobubusuku ukuthi Canada, United States, amathemba ethu alakhelwe ndawondawo lapho ebesingangena khona esikhoselweni sebhomu ukucashela ibhomu le-atomu. Ungake umbe kanjani ungafinyeleli kukho na? Ngani, lokho esaziyo ngakho kuyoqhumisa imbobo emhlabeni amafidi ayikhulu namashumi amahlanu ukujula amamayela ayikhulu isikwele. Yilokho esaziyo ngakho. Kuthiwani ngalokho esingazi ngakho na? Ngani, uma umba amafidi ayizinkulungwane ezinhlanu, ubuyo, awu, kusobala, ubuyongena obindizeni, kodwa uma uhambe amafidi angamakhulu ayishumi nanhlanu, ngani, ukuxukuzeka kwalokho bekungaphula onke amathambo emzimbeni wakho. Ayikho indlela yokumba ngakukho, ihora selifikile.

¹⁹⁹ Kodwa sinawo umpheme webhomu, awenziwanga ngensimbi, wenziwe ngezimpaphe, “Ngaphansi kwamaphiko aKhe sizohlala.” Lapho ibhomu liwa, siyoba seNkazimulweni. Kodwa niyaqaphela lelihora selifikile kithi.

²⁰⁰ Manje, ukuba-ke bonke abaseCanada, bonke abase-United States, sonke lapha ndawonye, siyokholelwa esiphiweni uNkulunkulu asiphe sona, uMoya oNgcwele na? Ngani, ubungeke udingeke ukuba ukhathazeke ngeRashiya. Ngani, izizwe beziyosesaba, uNkulunkulu ubeyobeka ukwesaba phezu kwabo.

²⁰¹ Wakwenza ngenkathi engena ePalastine. Niyakhumbula ukuthi uRahabi isifebe wazitshelani izinhlozi na? “Ukwesaba! Asisenakuphila okusele kithi, ngoba sizwile ukuthi uNkulunkulu wanenzelani.”

²⁰² UNkulunkulu angenza into efanayo, kodwa sizama ukwenzani na? Senze ukuzuza ngempumelelo kwethu. Kungani ungathathi indlela kaNkulunkulu yokukwenza na?

²⁰³ Bekuyokwenzekani eCanada kulobubusuku, ukuba wonke owesilisa nowesifazane obezisho ukuthi bangamaKristu bebeyohlangana ndawonye futhi bakhuleke futhi bemukele umbhaphathizo kaMoya oNgcwele na? Izizwe beziyoyesaba kakhulu iCanada! Kuphela idlanzana elincanyanyana labantu lapha, nokubusa okukhulukazi njengoba ninjalo, kodwa ubu-ubuyoba nezizwe ziguqo ngamadolo azo, impela, ubuyokwenza. Ngoba nje asikwemukeli, yilokho kuphela. Ngezinsuku zikaSolomoni bonke bayemukela.

204 Wawungathini nje wonke umuntu eza ePalastine ethi, “O, sewake waya esontweni okwamanje na?”

“O, awu, kusobala, ngikhonza omunye.”

“Akunandaba ukuthi ukhonzani,”

“O, ngizwile ngokwakho. . .”

205 “Woza ngapha. Wozani ngapha futhi nibone isipho esikhulu uNkulunkulu asinika sona. O, sine. . . uNkulunkulu wethu unguNkulunkulu ophilayo, uNkulunkulu wethu usipha isipho esikhulu. Ngani, kuphezu komunye wabafowethu, simenze inkosi. Futhi nifanele nize, nibone lesisiphiwo, o, sipehelele, singukubona okufihlakele, nabantu bayafika futhi basibone.”

206 Ngani, ngalezozinsuku, babengenayo ithelevishini, ayibongwe iNkosi, futhi kanjalo, noma, izinto njengoba sinazo namhlanje, futhi indlela kuphela abayaziyo ngukuletha izindaba ngomlomo nomlomo, nangodwendwe lapho benqamula ezweni.

207 Futhi yonke indawo abantu beza bedabula entengisweni yabo nokuhweba, kanjalonjalo, babeyohamba, bathi, “Nifanele nenyukele kwa-Israyeli. O, nifanele nibone ukuthi uNkulunkulu wabo wenzeni. Ubeke uMoya waKhe phezu komuntu, nalowomuntu unokuhlakanipha, ukubona okufihlakeleyo. Kunamandla kakhulu ngangokuthi akukho lutho olungama phambi kwakhe.”

208 Kwakuyinto enkulu kangaka pho. O, abantu bebeyomangala. Zonke izizwe zesaba, bathumela izinkulungwane zezimvu nezinkabi, yonke into, ukwenza ukuthula nabo, “Asifuni *labo* bantu basithukuthelele.” Ngoba, niyazi, kulotshiwe, “Kungcono ukuba itshe lokusila lilengiswe entanyeni yakho, niyazi, futhi ugwilize e. . .”

209 Ngakho ekugcineni izwi lehlela *le* eSheba. Lokho kungaphesheya koGwadule iSahara, ezansi eningizimu, “INdlovukazi yaseNingizimu,” uJesu wabhekisela kukho. Wayesethi-ke ngenkathi lendlovukazi encane, wonke umuntu edlula, futhi wedlula, lezi udwendwe lwamakameli olukhulu nezinto, bonke bayothi, “Awu, zihamba kanjani izinto kulesisizwe na?”

210 Wonke umuntu, “Awu, ekahle, kodwa benifanele niye kwa-Israyeli. O, kuyinto enhle kakhulu kunazo zonke owake wayibona. UNkulunkulu wabo ubeke uMoya waKhe phezu komunye wabazalwane, nalabobantu banhliziyonye.” He, nakho lapho okhona! “Wonke umIsrayeli ukholelwa kuYe.”

211 O, ukuba nje besingazifaka ekuvumelaneni kunye, sibeke izinhliziyi zethu, hhayi ngoba siyiMethodisti, iBaptisti, iPresbyterian, kodwa sibeke izinhliziyi zethu phezu kwesiphiwo, uMoya oNgewele. Nganhliziyonye: amaMethodisti ayakukholwa, amaBaptisti ayakukholwa, amaPentecostal ayakukholwa, amaPresbyterian ayakukholwa, iKatolika

liyakukholwa. O, he, bekungeke yini kube yi...? O, lokho kuyoba sesikhathini seminyaka eyiNkulungwane. Impela, ukuzwana kunye.

²¹² “Wonke umuntu uyakukholwa, ufanele nje ubabone. O, he, ukuthi uNkulunkulu wabo ukuthulula kanjani ukuhlakanipha kwaKhe phezu kwalowomuntu! Awukaze ubone noma yini enjengakho, akukho lutho olungama phambi kwakhe. Futhi ungumuntu nje, kodwa nguMoya kaNkulunkulu ophezu kwakhe.”

Awu, ini, kufika kanjani ukukholwa na? Ngokuzwa. Indlovukazi encane ithi, “Ngabe kunjalo na?”

“Yebo.” Ukukholwa.

Kwase kuthi-ke udwendwe olulandelayo luyedlula. “Ube—ube, uthi, awume kancane, uke waba kwa-Israyeli na?”

“Yebo.”

“Ngabe kunjalo na?”

²¹³ “O, yi—yiqiniso ngempela. Awukaze ukubone *okunjalo* empilweni yakho. Ngama emhlanganweni lapho ngolunye usuku, futhi ngabona lowomuntu ehlukanisa ngokukamoya abantu kwaze kwathi, kwakufanele nje kube yinto ethize engaphezu kwemvelo.”

²¹⁴ “Babusisiwe abalamba bomele ukulunga.” Niyabo? Niyabo, ukukholwa kuvela ngokuzwa, ukuzwa iZwi likaNkulunkulu. Manje, uqala ukoma ukuba ahambe azibonele.

²¹⁵ Manje, khumbulani, wayenokuningi ukuba abhekane nakho. Into yokuqala, wayengumhedeni. Manje, wayezofanele ehlele ebandleni lakhe futhi athole imvume yokuhamba. Asithathe, ake sihambe naye isikhashana, wena uthini na?

²¹⁶ Uyehla, uthi, “Fata ohloniphekile ongewe, ngizwile ukuthi kunamandla amakhulu angaphezu kwemvelo phezulu kwa-Israyeli. Banemvuselelo. Futhi bangitshela ukuthi uNkulunkulu wabo ubeke uMoya waKhe phezu komuntu, futhi wenza imisebenzi umuntu angeke ayenze. Kufanele kube nguNkulunkulu wabo okwenzayo.”

²¹⁷ Sengiyamuzwa ethi, “*Aha, aha!*” Umbhishobhi, niyazi, “Ndodakazi yami, uyaqonda ukuthi ugogo wakho ubengowalelibandla na? Ukhokho wakho wayengowalelibandla, ukhokho wakhe wayengowalelibandla, uyilungu lapha, futhi ungumuntu onesithunzi, uyindlovukazi. Ungalokothi uzihlanganise nalesosigejane somgingqiki ongewe, e, niyazi, *bantu*, lokho,” ngiyaxolisa, “*lesosigejane* phezulu lapho, ngoba bangabancane nje...”

²¹⁸ “O, kodwa mnumzane, bangitshela lokho, bona...Yena, uMoya kaNkulunkulu wabo uphezu komuntu,” niyabo, “nokuthi

ba . . . nokuthi wenza imisebenzi njengoba kwenza uNkulunkulu, njengoNkulunkulu wabo.”

“Awu, lalela, ndlovukazi yami ethandekayo, ngingubabambhishobhi wakho, futhi uma yayikhona into enjengaleyo, ibiyokwenzeka ebandleni lethu.”

²¹⁹ Niyazi ukuthi leyomimoya ayifi, i—iyaqhubeka iphila nje. Niyabo? “Bekungenzeka *kithi* uma ibikhona into enjalo, kodwa njengoba ingekho ehlelweni lethu, ngani, kusobala, akukho lutho kukho, amadlingozi nje. Cishe kungukufunda ingqondo. O, sizwile ngezinto ezinjengalokho, kodwa ngamahemuhemu. Ningakunaki.”

Lokho akumenelisanga, wathi, “Kodwa, mnumzane, buka, bangitshela ukuthi nguNkulunkulu ophilayo.”

“S’thandwa, buka u—buka onkulunkulu esinabo lapha.”

²²⁰ “Yebo, kunjalo, zonke izincwadi nonkulunkulu, kodwa angikaze ngibone lutho lunyakaza kubo, Ugogo akabonanga lutho olunyakazayo kubo, nogogo wakhe akabonanga lutho olunyakazayo kubo, abalutho kodwa isigejane samazwi, abalutho kodwa isigejane sezithixo. Kodwa bangitshela ukuthi *Lowo* nguNkulunkulu ophilayo, Ophila ezidalweni eziphilayo.” Amen. “Ngifuna ukubona into ethize yangempela.” Busisa inhliziyo yakhe encane. “Ngifuna ukubona into ethize enokuphila kuyo, hhayi isithixo esifile, hhayi isayense yezenkolo egcina umthetho ngegama efile.”

²²¹ “Ngiyakholelwa kuNkulunkulu, uBaba, uSomandla, uMdali wamazulu nomhlaba; Ngiyakholelwa eBandleni eliNgcwele eliRoma Katolika.” Futhi ukusho ukuthe leso yisiVumokholo sabaPhostoli na? Ngikhombise ukuthi, isiVumokholo sabaPhostoli emuva eBhayibhelini. Akukho nezwi lakho eBhayibhelini. Kunjalo. Kungukucabanga kwengqondo okwenziwe ngumuntu. Akukho . . .

²²² Anginjalo, angiqondile ukuba nonya manje, ngi—ngifuna nje ukunitshela okuyiqiniso. Kodwa ngaphambi kokuba wenze ibhodi linamathele, ufanele uyibethelele phakathi, futhi ufake isipikili, futhi sifanele sikubambe lokhu. Niyabo?

²²³ Noma ubani owezwa into enjengesiVumokholo sabaPhostoli eBhayibhelini. Qhabo, kungumbhedo. Zonke lezozivumokholo, azikufikisi ndawo. Ukushilo iminyaka, futhi usalokhu uzulazula esonweni futhi udukuza ebumnyameni, unesimo sokumesaba uNkulunkulu. Futhi lapho uMoya oNgcwele wenza into ethize, ukubiza ngodeveli. Uzibeka ngophawu kude noNkulunkulu ngaso sonke isikhathi. Kunjalo. Lalelani, mfowethu nodadewethu, ningabi kanjalo, vukani, sisesikhathini sokuphela.

²²⁴ “O,” wathi, “Manje, s’thandwa, uma bekukhona noma yiziphi izimangaliso ukuba zenziwe, ibandla lethu—lethu

belizoba nakho lapha.” Lokho akwenelisanga. “Manje, khumbula, uyindlovukazi, ungowakwa—kwaRebecca, noma, *omunye* umphakathi, uyilungu leKiwani, noma, uyabo, ungeke wazihlanganisa nemfucumfucu ephansi kanjalo njenga—njengalesosigejane phezulu lapho, uyabo.”

²²⁵ Ubunakho lokho kuphoswe ebusweni bakho. Ilungu lani na? Ngingaqoka ukuba yilunga loMzimba kaNkulunkulu wami kunokuba ngibe nazo zonke izinhlangano zenu zemiphakathi. Kuphose emgqonyeni kadoti. Kunjalo! Mela uKristu, “KuKristu, idwala eliqinile, ngimi; wonke omunye umhlabathi uyisihlabathi esibishayo.” Noma yini ephambene naleloZwi, “Ma—makuthi onke amazwi omuntu abe ngamanga,” kwasho uNkulunkulu, “futhi awaMi abe yiqiniso.” Kunjalo. Impela. Makuthi onke amazwi omuntu abe amanga.

Awu, inhliziyi yakhe encane isalambile. Uyazi, uma ulambile, uNkulunkulu uzokwenzela indlela. A-hha.

Abanye babo bathi, “Ungaweleli kulokho, lowo yiPentecostal.”

²²⁶ Kwenza mehluko muni na? UNkulunkulu ukhuluma enhliziyweni yakho, hamba noma kanjani. Awudingi ukubuza umbhishobhi ukuthi unгахamba noma qha. UNkulunkulu ekhuluma kuwe, ubani ozokwehlulela, umbhishobhi noma uNkulunkulu. Niyabo? Manje, into yokuqala, niyazi, wathi, “Awu, ngizohamba noma kanjani.”

“Awu, sizolisusa igama lakho encwadini.”

²²⁷ “Awu, vele ulisuse nje.” Kunjalo. “Ngi—ngiyahamba, ngiyahamba, ngoba into ethize ngaphakathi kimi iyalamba.” O, lapho utwa lubiza utwa, umsindo wezimpophoma zaKho! “Ngiyahamba noma kanjani.”

“Awu, ingabe uzoletsa ihlazo phezu kwenkolo kamama wakho na?”

²²⁸ “Okukamama noma akusikho okukaMama, kukhona okuthize enhliziyweni yami okungitshela ukuba ngihambe ngizitholele mina uqobo, angizukuma qekelele lapha futhi ngikugxeke kanye nawe, ngizozitholele mina uqobo.” UNkulunkulu abusise inhliziyi yakhe encane. Yileyo ndlela. “Ngizothenga yonke imiBhalo egoqwayo yamaHeberu yawo wonke umprofethi owake wakhuluma. Ngizohamba ngibone ukuthi uNkulunkulu wabo ubenjani, futhi uma uNkulunkulu wabo engowangempela futhi ezibeka Yena uqobo, lokho Ayeyikho kulabobaprofethi, phezu kwalowomuntu, ngiyothi, “UnguNkulunkulu.” Amen. Yileyo ndlela yokukwenza. Hlolani umBhalo, nibone ukuthi iqinisile noma qha. Amen. Angiziameneli mina uqobo, kodwa *amen* kusho ukuthi “makube njalo.” Ngi—ngiyakukholwa ngayo yonke inhliziyi yami.

229 Lapha, manje, wayenenqwaba ayezobhekana nayo. Sengiyambona eqoqa amakamela akhe amancane ndawonye, nesigejane sakhe sezincekukazi ezincane ndawonye, isigejane sabathenwa bakhe futhi—futhi manje wathi, “Uyazi ukuthini? Ngenyukela lapho, futhi ngizothola. Futhi uma kuyiqiniso, ngizokwesekela.” Ngakho walayisha amakameli akhe igolide, namakha, nesiliva, izinto ezicebile. Manje, uthi, “Uma ngenyukela lapho, futhi uma *kunjalo*, ngizokukwesekela. Uma *kungenjalo*, ngingabuyisa imali yami.”

230 Lokho kungaba yinto enhle kubantu bePentecostal ukuba bafunde, besekela izinhlelo kwitele-. . .ku—kulena lapha emsakazweni, oyoma azungeze, ahleke, futhi akubize ngomgingqiki ongwele kamuva. Kunjalo. Sekela umelusi wakho, sekela ibandla lakho, sekela imbangela emele into efanele. Kunjalo.

231 Wathi, “Uma kungalungile, ngizobuyisa imali yami. Uma kulungile, ngikweleta okuthile kukho.” Yileyondlela esifanele sizizwe ngayo. Uma lona kuba nguNkulunkulu, kungesiyo imali yethu kuphela, imali yethu incane, kodwa siMkweleta izinhliziyi zethu, isikhathi sethu, amathalente ethu, nakho konke esinakho, sikukweleta uNkulunkulu. Uma kulungile, asingene kukho nakho konke esinakho. Uma kungalungile, hamba uthole okulungile, bese ungena kukho.

232 UJesu wathi, “Uma ngikhipha amademoni, ningakwenza ngendlela engcono, wozani nikwenze. Ungakwenza kangcono, khona-ke woza ukwenze ngendlela engcono,” Wathi, “kepha uma Ngikhipha amademoni ngomunwe kaNkulunkulu, yazini ukuthi uMbuso kaNkulunkulu ususondele kini.” Niyabo? “Manje,” Wathi, “uma unendlela engcono kunoma usho umBhalo, ake sikubone ukuveza.” Niyabo? Kunjalo.

233 Ngakusho lokho ekholiji elikhulu ngobunye ubusuku, ngenkathi umphathi wekolishi nabo bonke wayehlezi lapho, wayengazi, manje, njengaleyondoda, ihlezi lapho icabanga lokho, ibingazi ukuthi bengikubamba khona emsamo. Impela. Yahlala emuva lapho ithi, “O, impela une. . .impela uyisazi sokusebenza kwengqondo. Impela u. . .”

234 Ngathi, “Khona-ke uma ngiyisazi sokusebenza kwengqondo, uMphathi wekolishi, ngikucela ukuba uze lapha emsamo futhi uqhube lenkonzo. Angina Ph.D. futhi angazi lutho ngesayense ephathelene nengqondo. Uma unendlela engcono yokukwenza, khona-ke woza lapha,” umphathi wekolishi. Ngathi, “Kukhona udokotela wesayense ephathelene nengqondo, wenyukela lapha futhi akwenze, wozani, ningodokotela besayense ephathelene nengqondo. Kodwa uma ungenke ukwenze, khona-ke yima uthule ngakho.” Kulungile. Kunjalo. Angeke ukwenze, awukwazi ukukuveza, thula du.

Myekeni uNkulunkulu. Kulungile. Ngakho, kwakuyisigejane esithule esinamandla.

²³⁵ Ngakho sithola indlovukazi encane, yalungiselela yonke into ukuba ihambe, futhi yalayisha amakameli ayo. Manje, khumbulani, yayinokuningi okwakufanele ibhekane nakho, khumbulani, ngalezozinsuku amadodana ka-Ishmayeli yayisogwadule, futhi ayengabaphangi. O, inyamazane elula kangaka yalesosigejane sabagibeli boxhaxha lwezinqola, ukuba bagibele bangene ngqo kulesosigejane sonogada abancane futhi babanqume phansi ngomzuzu, nalabo besifazane abancane abambalwa lapho, futhi wabasika baba yizicucu, ekunqamuleni loloGwadule iSahara! Futhi manje-ke babeyokwenzenjani na? Bathathe wonke lowomcebo ube ngowabo.

²³⁶ Kodwa, niyazi, uma womele uNkulunkulu, uma ulambile, akukho kwesaba endleleni yakho. Niyazi, lapho ulambe uNkulunkulu, abekho odeveli abayizigidi eziyishumi abangakudedisa kuYe, uyamkholwa uNkulunkulu, akukho-develi ongakubamba, awucabangi ngezimo, unempokophelo eyodwa, leyo ukuya kuNkulunkulu, amen, kungakhathaleki ukuthi ubani osho noma yini ngakho. O, kwakungaba lula kubo. Kodwa, niyabo, uma ulambile futhi womile, uyosuthiswa, uNkulunkulu uyoqinisekisa ukuthi uyafika lapho. Ayizange icabange lutho ngalokho.

²³⁷ Ukuthi lwalulude kangakanani uhambo na? Linganisa ukuthi kuqhele kangakanani ukusuka ePalastine, lapho ithempeli lakhiwa khona, kwehle njalo kuze kuyofika lapho isigodlo sendlovukazi sasiseSheba, ngaphesheya koGwadule iSahara. Futhi ayiwelanga lapho ngemoto iCadillac efakwe isishayisamoya, yawela ngekameli. Kuthatha izinsuku ezingamashumi ayisishiyagalolunye, izinyanga ezintathu, emhlane wekameli, abanye abantu ngeke beze ngaphesheya komgwaqo ukuzokuzwa. Izimoto, namabhanoyi, nakho konke, akumangalisi uJesu athi, “Iyakuvuka ngoSuku lokwaHlulelwa futhi isilahle lesisizukulwane, yavela emikhawulweni yezwe ukuzozwa ukuhlakanipha kukaSolomoni, kodwa lapha kukhona omkhulu kunoSolomoni,” Washo. Impela. Futhi omkhulu kunoSolomoni ulapha kulobubusuku: uMoya oNgcwele, yena impela uNkulunkulu kaSolomoni. Lapha kukhona omkhulu kunoSolomoni.

²³⁸ Yenzani na? Emva kokuwela ugwadule. . .yaqala, yahamba ebusuku, ngenxa yaleyomisebe eqondile yalelolanga iyoshaya isikhumba sisuke ngqo kuwe, futhi nansi iza, lawomakameli, igibele lapho, ifunda leyomiBhalo egoqwayo, lokho uJehova ayeyikho. Amen.

Endleleni yayo udeveli wathi, “Kungcono ubuyele emuva.”

²³⁹ “Ngizimisele ukuthola.” O, mfowethu, “Babusisiwe labo!” Nampa beza. “Manje, siyabona ukuthi uJehova

wenza *lokhu*, Wabonakala kubaprofethi. Wenza *lokhu*; *lena* yindlela yaKhe. Abaprofethi basho izinto zingakenzeki. Nansi indoda enalowoMoya ofanayo wokubona okufihlakeleyo, futhi uma *lokho* kusebenza, ngizothola, Ngizohamba ngibone, futhi ngizobona ukuthi kuqinisile yini.” Ekugcineni yafika esangweni.

²⁴⁰ Manje, yayehlukile kwabesifazane baka 1961, niyabo, lolohlobo lwabo, bayangena, bahlala phansi imizuzu embalwa, “Uma esho into eyodwa ephambene nompristi wethu, sizothola, sigxishazele siphume.” Lokho kukhombisa ukuthi wakhuliswa kabi. Kunjalo. Kunjalo. Kukhombisa ukuthi hlobo luni lwekhaya ophuma kulo. Niyabo?

²⁴¹ Qhobo, ifikela ukuzohlala ize ineliseke ukuthi ngabe kwakulungile noma kwakungalungile. Yakuhlola ngemiBhalo futhi ikuhlole futhi ibone ukuthi kwakuqinisile yini. Ifikela ukuzohlala ize yaneliseke iphindaphinda.

²⁴² Yagxumeka itende layo elincane, yase ithukulula amakameli, futhi yashutheka imali yayo emuva ngaphansi kwezindawo, yayisibeka onogada nxazonke. Ngakusasa ekuseni, ngiyayibona ilungisa izinwele zayo zonke, niyazi, futhi ihlanza izandla zayo—zayo, nobuso bayo, futhi igqoka ingubo yayo enhle kunazo zonke, futhi iya ngale ebandleni. Ihlala phansi, futhi yonke i—ibhendi, kwakhala icilongo, nomculo wadlala, ngaphambi nje kokuba ibandla liqale. Futhi emva kwesikhashana, kuphuma uMelusi uSolomoni, uphumela epulpiti, uqala ukukhuluma.

²⁴³ Futhi ngenkathi kukhuphuka umuntu wokuqala, yathi, “Manje, ngizobona, ngazi kahle impela nje ukuthi uJehova uyini, uNkulunkulu wabo, ngizobona uma Esebenza kanjalo. Wazi imicabango yenhliziyu, wazi izimfihlo zengqondo, ngakho sizobona. Ngiyazi ukuthi leyondoda iyindoda, ngiyayibona imi lapho, igqoke izingubo, ingumuntu nje, njenganoma yiyiphi enye indoda, ngakho ngizobona nje uma lowo nguNkulunkulu kuleyondoda.” Ngakho into yokuqala, umuntu ufika emsamo kuMelusi uSolomoni, futhi wabatshela izimfihlo, zaziswa, khona-ke inhliziyu yayo encane iqala ukugxuma.

²⁴⁴ Into elandelayo, ngosuku olulandelayo, okuningi kwashiwo, ngosuku olulandelayo, okuningi kwashiwo, usuku nosuku, futhi ekugcineni ikhadi layo lomkhuleko labizwa. Futhi ngakho, mhlawumbe hhayi kanjalo, empeleni, niyazi, kodwa langena emgqeni womkhuleko, lathi, “Manje, ngizobona ukuthi uthini lapho efika kimi.” Ngakho emva kwesikhashana ikhuphukela emsamo lapho ayekhona, “Sawubona?” NeBhayibheli lasho ukuthi kwakungekho-mbuzo enhliziyweni yayo ngaphandle kwalokho okwaziswa kuSolomoni. Amen. Mfowethu, kwasebenza kuyo ngaleyonkathi.

245 Yenzani na? Yaphendukela ebandleni, “NgiyiNdlovukazi yaseNingizimu, ngizwile ngalesisiphiwo esikhulu uNkulunkulu wenu asinika lendoda. Futhi ngiyazi ukuthi iyindoda nje, ngiyixhawulile, ngiyibhekile, iyindoda. Kodwa kukhona uMoya ophezu kwayo, ngokuba ibingangazi, kodwa uNkulunkulu ukwambulile kuyo okusenzelisiyweni yami.” Futhi yathi, “UNkulunkulu wayo angaba nguNkulunkulu wami. Izinto engizizwile ngaYe zi—ziyamangalisa, zonke beziyiqiniso, futhi zingaphezu kwalokho engakuzwa.” Isizathu kungani na? Kwasebenza kuyo, niyabo. Niyabo? Kwakuyisehlakalo sayo uqobo. “Okungaphezu kwalokhu. Kukhulu kunoma ngezwa ngakho.” Futhi yathi, “Babusisiwe ngisho abantu abanayo ngaso sonke isikhathi ukubona lento isebenza, ukuthi kade elapho, babusisiwe abantu.” Ayisoze yakhonza omunye unkulunkulu kodwa lowoNkulunkulu. Ngani na? Yayilambile futhi yomile. Inhliziyo yayo yayenelisekile.

246 UJesu wathi, “Iyoma ngoSuku lokwaHlulela futhi isilahle lesisizukulwane samaJuda nabeZizwe, ngokuba yavela emikhawulweni yezwe izokuzwa ukuhlakanipha kukaSolomoni, futhi bhekani, kukhona lapha omkhulu kunoSolomoni.” O, sesibe cishe neminyaka engamakhulu angamashumi amabili nanhlanu yokufundisa nolwazi kusukela ngaleyonkathi, futhi lapha kukhona omkhulu kunoSolomoni, uMoya oNgcwele, uJesu Kristu esimweni sikaMoya, ehlala eBandleni laKhe, futhi efezekisa into efanayo Ayenza ngenkathi Elapha emhlabeni, ekhombisa ukuvuka kwaKhe esizukulwaneni esiphingayo.

Kwakuyini indaba ngayo na? Yakusholoni na? Lalelani, bangane, sengivala, ngalendlela. Yayibone into ethize yangempela.

247 Futhi noma yimuphi umuntu onehliziyo eqotho olinganisene ngokwengqondo, nothembekile noqotho, ofuna ukubona into ethize yangempela. Yilokho izwe elikufunayo namhlanje, akusiso isigejane sesayense yezenkolo, hhayi yomuntu othize obenga . . .

248 UJesu akazange athi, “Awu, uma Ngingenzi *ukufundisa* kukaBaba waMi,” Wathi, “Uma Ngingenzi *imisebenzi* kaBaba waMi, khona-ke ningaNgikholwa. Kodwa uma Ngenza *imisebenzi* kaBaba waMi, khona-ke kholwani yimisebenzi. Uma ningenakuNgikholwa njengomuntu, kholwani imisebenzi eNgiyenzayo kaBaba waMi.” Niyabo?

249 Ibone into ethize yangempela. Ibone into ethize, hhayi isigejane sezivumokholo zibhaliwe, kodwa ibone into ethize yangempela. Yilokho abantu afuna ukukubona namhlanje, abanehliziyo ethembekile, into ethize engeyangempela.

250 Sengivala, ngisho lokhu, wonke umuntu uyakwazi lokho . . . Angisho ukuthi ngingumzingeli, ngiyathanda nje ukuzingela. Umama kamama wami wavela ezabelweni zaseCherokee.

Ukuphenduka kwami, selokhu ngi... Imali yokuqala engake ngayisebenzela kwakungamasenti angamashumi amabili nanhlanu, ngathenga isicupho sensimbi, ngaqala ukucupha, kade ngisebhizinisini kusukela lapho. Ngakho ngi—ngiyathanda nje ukuba ngedwa emahlathini. Ngibona uNkulunkulu emahlathini. Ngikhuphukele ezintabeni futhi ngihlale lapho, nokukhwela esiqongweni sentaba, ngibuke ukuphuma kwelanga, futhi ngime lapho futhi ngidazuluke phambi kukaNkulunkulu.

²⁵¹ Lapha esikhathini esithize esedlule, phakathi, ngale eColorado, ngingumqaphi eColorado, ngasebenza eplazini elikhulu lapho, ngolunye usuku umfuyi wezinkomo nami sasihambe sayozingela izinyamazane ama-elki. Sase sivele sibafake sabakhipha abafu, ngakho si—sahamba sayozingela izinyamazane ama-elki. Sahamba sabuyela emuva lapho omafikizolo, njengoba nibabiza ngokuthi “omafika muva,” abangakwazanga ukuhamba. Ngakho saya phezulu le phezulu. Futhi wawelela kwelinye ibanga, ngangingeke ngimbone cishe iviki. Ngabopha ihhashi lami eligitshelwayo. Kwakukade kuthi akube, ngalolosuku, kwakukade kuyinkathi yonyaka eyomile, inyamazane i-elki yayingakehliselwa ezansi nokho. Futhi ngangiyephezulu le phezulu emgqeni wemithi yamapulangwe. Kuzofika imvula, futhi liyoba yiqeqeba lamakhaza, bese-ke kuza iqhwa, futhi khona-ke kuzofika imvula, futhi khona-ke ilanga liyokhanya, niyazi ukuthi kunjani ekwindla lonyaka.

²⁵² Ngangihamba ngidabula lapho, amehlo ami evaliwe, ngithi, “Udumo kuNkulunkulu! Umkhulu kakhulu, Baba. O, Umkhulu *kakhulu*. Phezulu lapha ngedwa, lapho okungekho-petroli noma osikilidi. O Nkulunkulu, akumangalisi Ungahlala phezulu lapha.” Ngiqhubeka nje, ngidumisa uNkulunkulu.

²⁵³ Into yokuqala niyazi kufika isiphepho esincane ngaphesheya kwentaba, ngangena emva kwesihlahla, kwakukhona ukuqhunyiswa phansi lapho, kwase kucishe kube semgqeni wezihlahla, Ngehlela ngezansi, ngehlela emva kwalesihlahla, ngase ngihlala phansi lapho kancanyana, neziphepho zavunguza kanzima impela. Ngangibhekise ikhanda lami *kanje*, ngithi, “Nkulunkulu, Uyamangalisa, UnguNkulunkulu wentaba, UnguNkulunkulu wesigodi, UnguNkulunkulu lapho simpofu, UnguNkulunkulu lapho sicebile, UnguNkulunkulu lapho sigula, UnguNkulunkulu lapho sijabula, UnguNkulunkulu lapho ngizingela, UnguNkulunkulu lapho ngikhala, UnguNkulunkulu kuNkulunkulu.”

²⁵⁴ Futhi ngangilapho, emva kwesikhashana isiphepho sayeka, ngaqalaza, ngacabanga, “Awu, ayibongwe iNkosi, isiphepho sesiphelile, ngiqagele ngizoqhubeka ngizingela inyamazane i-elki yami manje.”

²⁵⁵ Ngaqala ukuphuma, futhi khona manjalo ngabuka ngaphesheya ngasentshonalanga, ngaseCanada, *ngalendlela*, ilanga elikhulu lalifike lanqamula kulesisifundazwe lapha, futhi lalipopola ngeso lalo elikhulu emifantwini yedwala, ngabuka laphaya, ngacabanga, “O, yebo, Jehova,” ngabuka emuva ngapha, futhi kwakukhona uthingo lwenkosazana, ngoba izihlahla ezihlala ziluhlaza zazibe yiyeqeba lamakhaza, niyazi, nelanga likhanya ngokubhekene nazo kwabangela uthingo lwenkosazana ukuba lubumbeke ngaphesheya kwe—kwe—kwe—kwesigodi. Futhi ngacabanga, “Nango, Uphezulu lapha, Ufanele abukeke njengetshe lejaspi nesardiyyu, iSambulo 1, u-Alfa no-Omega, isiQalo nesiPhetho, Lowo owayekhona, okhona, noyakuza, iMpande neNzalo kaDavide, iNkanyezi yoKusa, uMnduze wesiGodi.” O, he, Wayelapho-ke, othingweni lwenkosazana. Ngacabanga, “O Nkulunkulu, Umkhulu kangaka!” Futhi ngacabanga, “O, kumangalisa kanjani!”

²⁵⁶ Cishe ngalesosikhathi, ngezwa kukhala inyamazane i-elki endala. Chris, uyazi ukuthi ngiqonde ukuthini. Ngizwe ukuthi *wii-wuu, kanjalo*, futhi ngacabanga, “O, he! Yayilahleke esiphewweni, yayikhalela zonke ezinye.” Ngacabanga, “Nakho-ke, utwa, lwasendle, lubiza.” Impisi endala empunga yakhala egqumeni, umata wayo wayiphendula ezansi ekugcineni. Manje-ke, mfowethu, ngiyakutshela, ingxenywe yangempela iphuma kimi. Ngama lapho futhi ngakhala njengengane, ngathi, “O Nkulunkulu, kumangalisa kanjani! Nango Wena othingweni lwenkosazana, nango Wena ekubizeni kwenyamazane i-elki, nango Wena ekubizeni kwempisi, Wena unguNkulunkulu yonke indawo! O, kumangalisa kanjani!” Ngathi, “Makabongwe uNkulunkulu!”

²⁵⁷ Futhi ngazungeza, futhi ngazungeza, ngaphamba ngizungeza isihlahla, ngimemeza, ngephimbo lami lonke. Ngingahle futhi nginitshela iqiniso. Ngampongoloza, “Udumo kuNkulunkulu! Haleluya!” Ngangingenandaba. Noma ubani omemezayo ukuze noma ubani omunye amuzwe ememeza, bangumzenzisi. Kwakungekho muntu emamayelani angamashumi amane kimi. Ngangixuma nje phansi naphezulu, ngigijima ngizungeza isihlahla, ngimpongoloza, “Haleluya, haleluya, haleluya, akadunyiswe uNkulunkulu!” Ngangimbona uNkulunkulu yonke indawo, Wayengowangempela. He, futhi ngagijima ngizungeza ngikuzungeza. Awu, uma omunye engena emahlathini, babeyocabanga ukuthi ukhona owayephume esikhungweni sezinhlanga enhla lapho. Ngangihambahamba, ngangingenandaba, nganginesikhathi esimnandi, ngiphetha ngikhupha esinye isitimu. Niyabo? Nganginesikhathi esimnandi, ngithi, “Haleluya, haleluya!”

²⁵⁸ Futhi ngama ngase ngithi, “O Nkulunkulu, kungani ngike ngehlele kulentaba na? He, mangiphile futhi ngifele phezulu lapha, ungimbele phezulu lapha, ungiyise eKhaya. Ngizobeka

isibhamu sami lapha, makuthi indodana yami, uJoseph, asithole ngolunye usuku, makazingele ngaso, Nkosi. Ngikhuphule manje, mangihambe.” O, nje ngesikhathi esimnandi nje. Ngathi ukucabanga njalo, ngesinye isikhathi ngangiyokhuphuka ngilahlekile emahlathini. “Ma—mangihambe, Nkosi, ngiphume, ngithathe njengoba kwenza u-Eliya, thumela amahhashi.” Ngangi, o, ngesikhathi esimangalisayo nje lapho.

²⁵⁹ Khona manjalo ngama, futhi ngenkathi ngimile, endadlana, angazi noma ninazo lapha noma qha, yebo, Chris, ngikholwa ukuthi uyazicupha, lezozingwejeje ezindala zeshoba, o, ingamaphoyisa ejazi eliluhlaza amahlathi, into enomsindo kunayo yonke owake wayizwa empilweni yakho, engenkulu ngokwenele ukwenza noma yini, yagxumela phezulu esiqwini yase ithi, “*Tshweke, tshweke, tshweke, tshweke. Tshweke tshweke, tshweke, tshweke. Tshweke, tshweke, tshweke.*”

²⁶⁰ Ngase ngithi, “Manje, awume kancane, mfo omncane,” ngathi, “uxhuxhunyiswa yini kangaka na? Awukuthandanga lokho na? Manje, bheka lokhu!” Ngase ngizungeza, ngizungeza isihlahla ngahamba futhi. Ngathi, “Ukuthanda kanjani lokho na?” Niyabo? Ngathi, “Uyakuthanda lokho na?” Ngathi, “Uyazi ukuthi ngenzani na? Ngikhonza uMdali wethu. Ubufanele wenze into efanayo. Ungaxabani nami.” Futhi nga—ngaqhubeka, ngathi, “O, ukuba kuphela ubuMazi ngendlela engiMazi ngayo. Nguye okunika izigaxa zeshoba. Uyabo? Ngiyakudabukela! Ungangikhathazi lapho ngidumisa. Thula!” Futhi ngazungeza ngazungeza isihlahla ngahamba futhi.

²⁶¹ Ngalesosikhathi ngaqaphela umfo omncane wayenganganakile. Amehlo akhe amancane eqhunsuke esihlathini sakhe, wayenaso litshekele phansi esihlahleni, *kanjalo*. Ngacabanga, “Yini indaba na?” Ngokuqondile ukhozi olukhulukazi, lwaluphoqelwe phansi esiphephweni, lwenyuka. Ngacabanga, “O, yilokho exhuxhuma ngakho, lolokhozi.” Umoya wawuluphephulele ngaphansi kwalapho.

²⁶² Futhi ngacabanga, “Awu, manje, Nkulunkulu, kungani Ubungephula ukuba ngihambe ngizungeza ngizungeza lesisihlahla lapha,” ngikholwa ukuthi uNkulunkulu wenza yonke into yenzeke kahle, ngathi, “Ungenzelani ukuba ungephule ekugijimeni ngizungeza ngizungeza lesisihlahla lapha ukungivumela ngibone leyonwejeje endadlana yeshoba noma lolokhozi na? Kuthiwani ngokhozi na? Inqe elidala,” ngathi, “yini eliyihlalele lapho empeleni na?”

²⁶³ Futhi ngalubuka, ngacabanga, “Awu, Nkulunkulu, Ungaba kulolokhozi na?” Ngalubuka, ngase ngicabanga, “Yebo, Ukhona, ngoba alwesabi.” Yileyonto eyodwa, lwalungesabi. Ngathi kulo...

²⁶⁴ Futhi uNkulunkulu akalifuni igwala, uma unamahloni ukufakaza, ungayi e-altare, unamahloni ukuthi, “Ngemivimbo

yaKhe ngiphulukisiwe,” unamahloni ukuthi, “Yebo, ngemukele uMoya oNgcwele, haleluya!”

²⁶⁵ UNkulunkulu ufuna ukubeka ithambo lomgogodla, hhayi ithambo lesifuba, kuwe, Ufuna ukukwenza umuntu othize, akunike ubufakazi. Njengoba uBuddy Robinson athi, “Nginike ubufakazi njengogodo lokusahwa. Faka inqwaba yolwazi ekupheleni kodonga lomphfumulo wami, mangilwe nodeveli inqobo nje uma ngisenezinyo, bese-ke ngimnamathelisa ngenhlaka ngize ngife.” Futhi lokho kwakungubufakazi bakhe, uMalume Buddy omdala, niyazi, futhi ngakho wayekuqondile lokho futhi. Ngakho-ke, iminyaka engamashumi ayisishiyagalombili-nanhlano ubudala, wayegijima amamayela ayizinkulungwane ezingamashumi ayisithupha ngonyaka ngemoto encane iChevrolet, esashumayela iVangeli.

²⁶⁶ Wabhala incwadi, yathengisa amakhophi ayisigidi, wayengawazi umehluko phakathi kwebizo nesabizwana, wathi, “Bengingakwazi, ngavele ngabhalela iNkosi into.” Kodwa wayeyindoda enkulu kaNkulunkulu.

²⁶⁷ Manje, qaphelani lolukhozi, ngacabanga, “Kungani ungesabi na? Uyazi ukuthini? Ngingathatha isibhamu sami esikhulu futhi ngikudubule.” Kusobala, lalazi ukuthi ngangilwazisa kakhulu ukwenza lokho. Lwangibuka, ngase ngicabanga, “Awu, alungesabi, ngoba lwalwazi...” Ngalubhekisisa, lwalulokhu luzwa lawomaphiko, niyazi, lubone uma lezozimpaphe lwalungahambi ngendlela ezazifanele zihambe ngayo. Ngacabanga, “Impela, yingalesosizathu lungesabi, lunesipho elisiphiwe nguNkulunkulu, amaphiko. Futhi lunethemba kulesosipho elisiphiwe nguNkulunkulu, lwalazi ukuthi lwalungaba kuleyomithi yamapulangwe ngaphambi kokuba ngifinyelelise isandla sami kulesosibhamu, lwa—lwalunokuzethemba.”

²⁶⁸ Uma ukhozi lungaba nokwethemba emaphikweni alo, njengesipho elisiphiwe nguNkulunkulu, besifanele kakhulu kangakanani ukuba sibe nethemba esiphiweni esisiphiwe nguNkulunkulu sikaMoya oNgcwele, ukusithwala namhlanje! Ngabhekisisa izimpaphe zalo lapho lunyakaza, ngacabanga, “Awu, Mfowethu, ngi...Ngi—ngikuthanda kakhulu ukuba ngikudubule.” Niyabo? Ngalubhekisisa.

²⁶⁹ Emva kwesikhashana ngaqaphela ukuthi lwalungakhathazekile ngami. Lwalubuka leyongwejeje endadlana yeshoba ithi, “*Tshweke, tshweke, tshweke. Tshweke, tshweke, tshweke.*” Lwase lwenele yikho emva kwesikhashana, lwavele nje lenza ukubhamba okukhulu okukodwa, mhlawumbe lwabhakuzisa amaphiko alo cishe kabili, futhi lwahamba lwayothi ngqu ngaleya kwaleyomithi yamapulangwe. Futhi lapho selukwenzile, kungalesosikhathi lapho engabona khona lokho uNkulunkulu ayekwenza. Lowomfo omkhulu akabange

esabhakuza, lwalazi nje ukuthi ahlelwa kanjani amaphiko alo, futhi njalo uma umoya ungena, lwalugibela phezu kwawo. Emva kwesikhashana lwalulokhu lwenyuka, lwenyuka, lwenyuka, lunganyakazisi uphaphe, lwenyuka, lwenyuka, lwenyuka, laze laba yichashaza elincane nje.

Ngangilapho, ngimi lapho, izandla zami ziphakamele eZulwini, ngithi, “O, udumo kuNkulunkulu!”

²⁷⁰ Yilokho-ke. Akusikho ukuthi, “*Bhaku, bhaku*, ngiyiPentecostal namhlanje; *bhaku, bhaku*, ngiyiBaptisti kusasa; *bhaku, bhaku*, ngizoya emhlanganweni ka-Oral Roberts; *bhaku, bhaku*, ngizoya emhlanganweni kaMfowethu Branham; *bhaku, bhaku*, ngizoya kuTommy Hicks.” Qhabo! Kungukwazi ukuthi ahlelwa kanjani amaphiko akho, amaphiko akho okukholwa emandleni kaNkulunkulu, njalo lapho igagasi lenkazimulo lingena, gibela kulo ngqo.

²⁷¹ Washiya lesosilwanyana esinomsila oyisiyephu esidala esiboshelwe emhlabeni sihlezi lapho, sithi, “*Tshweke, tshweke, tshweke*. Izinsuku zezimangaliso selwedlule, ayikho into okuthiwa ukuphulukisa ngokukaNkulunkulu, ayikho into okuthiwa nguMoya oNgcwele.” Lwakhathala ukukulalela, ngakho lavele nje lahlela amaphiko alo lase lisuka. O, he, vele uhlele awakho, yilokho-ke, bangane, vele uhlele amaphiko akho ngokukholwa.

²⁷² Emahlathini asenyakatho, ngangivame ukuzingela nomfana, uthi akabe iNdiya ingxenye. Igama lakhe nguBert Call, wayengomunye wabazingeli abakahle kunabo bonke engake ngazingela nabo. Awudingeki neze ukuthi ukhathazeke ngoBert, nomaphi emahlathini, wawungadingeki ukuba ukhathazeke ngaye, wayengena, myeke kanjalo.

²⁷³ Futhi sasivame ukuthanda ukuzingela ndawonye, kodwa wayeyindoda enonya kunawo onke engake ngayibona; wayenamehlo anjengesibankwa. Futhi wayevame ukungihleka ngokuba ngumshumayeli. Futhi wayengumfo okahle, kodwa nje yena—yena nje—yena nje wayene. . . wayenonya nje. Futhi wayevamise ukuthanda ukudubula amazinyane ezinyamazane ukuze nje angenze ngiphatheke kabi.

²⁷⁴ Manje, khumbulani, kulungile ukudubula izinyane lenyamazane, lokho kulungile, kodwa hhayi nje ukuba nonya, ukulidubula nje, uliyeke lilale lapho, futhi uhleke ngakho. Lokho akulungile, lokho ngukubulala ngamabomu, niyabo.

²⁷⁵ Futhi ngakho wayevame ukuthi, “Awu, mshumayeli, ufana nabo bonke abanye, abanenhliziyu yenkukhu. Ubungaba ngumzingeli okahle ukuba ubungesuwe owayenenhliziyu yenkukhu kakhulu.”

Ngathi, “Bert.”

Wathi, “Bengicabanga ukuthi ubungumzingeli.”

Ngathi, “Ngingumzingeli, kodwa hhayi umbulali. Niyabo? Kunomehluko omniningi kulokho, Bert.”

Wathi, “Awu, hlakanipha, Billy, hlakanipha. Manje, ubungeke udubule izinyane lenyamazane na?”

²⁷⁶ Ngathi, “Ngidubule amazinyane enyamazane amaningi.” Ngathi, “UNkulunkulu, u-Abrahama wabulala ithole futhi waliphakela uNkulunkulu, futhi Uyalidla.” Kunjalo. Ngakho akukho-kulimaza ngokubulala izinyane lenyamazane uma umthetho uthi ungaba nalo, kulungile, kodwa ungakwenzi nje ukuba ube nonya, ukuba nje ubukise. Ngakho wakwenza lokho ukuze nje abukise.

²⁷⁷ Ngakho ngelinye ilanga ngangiphezulu lapho, futhi wathi, “Awu, Billy, uleyithi kancane ukhuphuka ngalesisikhathi.” Futhi wayenempempe encane ayeyenzile, futhi wathatha leyompempe encane, futhi wayeyishaya, futhi ikhala njengezinyane lenyamazane encane eyingane, leyo yingane encane yenyamazane idiye, ibiza unina.

Futhi ngacabanga, “Bert, ubungeke ukwenze lokho.”

Wathi, “Awu, qhubeka, Billy.”

²⁷⁸ Ngakho-ke sasihlala njalo sithatha ujeke weflaski ogcwele ushokoleli oshisayo, ngoba uyakufudumeza, kuyenzeka uphenduke, into ethize. Ngiyaxolisa ukuba leyithi, kodwa ngizovalala khona manje. Wathi, “Ngi . . .” Wathi, “Ngi . . .”

²⁷⁹ Saqala ukuphuma, nalezozinyamazane amadiye anomswela omhlophe, o, he, ukhuluma ngoHoudini ngokuba yingcweti yokuphunyuka, wayeyimfundamakhwela. Ubufanele uzibone emva kokuba sezidutshuliwe kanye. O, zingasuka njengokuthi, uyabona nje ukuthi bezikuphi. Futhi ngakho, khona-ke, zazishesha kakhulu. Futhi zazenze . . . inkathi yokuzingela yayikade isemavikini amabili, futhi, ngani, sahamba konke ukusa, asibonanga ngisho nomzila. Cishe ngesikhathi sasemini, ngokuvamile sasihlala phansi, sidle ukudla kwethu kwasemini.

²⁸⁰ Ngakho kwakucishe kube semini, singena ebaleni elincane, cishe okuphindwe kathathu noma kane kubungako balelibandla lapha, *kanjalo*. Futhi ngakho uBert wahlala phansi. Futhi sasingawubonanga umzila noma lutho. Futhi sasivame ukwehlukana cishe emini, futhi uhamba ngenye indlela nami ngihamba ngenye, futhi sibuyele emuva ngesinye isikhathi ngalobobusuku ekamu lethu lespike, lapho amahhashi ethu nezinto zazikhona.

²⁸¹ Ngakho-ke ngenkathi uBert ehlala phansi, wafinyelela emuva *kanje* esifubeni sakhe. Ngacabanga ukuthi ubezothola iflaski yakhe—yakhe—yakhe, niyazi, ukuba athole ushokoleli wakhe. Ngakho ngenkathi eqala ukukhipha into ethize, futhi kwakuyileyompempe encane, ngase ngithi, “Bert, ubungeke ukukhalise lokho.”

282 Wathi. “Awu, mshumayeli, hlakanipha,” wangibuka phezulu ngalawomehlo esibankwa, uyazi, wathatha lempempe encane, wayeseyishaya, futhi yayikhala njengezinyane lenyamazane elincane likhala.

283 Awu, okwangimangaza, khona ngaphesheya kwaleyondawo inyamazane idiye enkulu eyinsikazi engumama, lowo ngumama wenyamazane idiye, wasukuma. Wayecashile, niyabo, ngaphansi kwehlanana. Wasukuma, lokho ku—lokho akuvamile. Hhayi kulelizwe kungahle kungabi njalo, kodwa kulelozwe kunjalo, e-hhe, akujwayelekile kakhulu ukuba inyamazane yensikazi iphakame, kumbe noma yiyiphi inyamazane idiye, ngalesosikhathi sosuku, cishe ngeleshumi nanye nqo.

284 Yaphakama, yaqalaza. Kwakuyini indaba na? Yayingumama, ingane yayisenkathazweni. Yaqalaza. Sengiyawabona nje lawomadlebe amakhulukazi, lawomehlo amakhulu ansundu eqalaza. Futhi uBert omdala wabheka phezulu kimi ngalawomehlo esibankwa. Ngathi, “Bert, ubungeke ukwenze lokho.”

285 Ngakho waphinde wayifutha futhi, nomama wenyamazane idiye waphuma ngqo ehlaneni wangena endaweni evulekile. Manje, wayengembethe lutho. Wayengumama, lokho kwakuyinto ezalwa kuye, umama. Ingane yakhe yayisenkathazweni, wayeyicinga. Waqalaza, waphumela esikhaleni.

286 Ngimbonile... Asilifaki neze igobolondo endaweni yenhlamvu, lapho sizingela ndawonye kanjalo. Ngakho wayene .30-06, wayidonsela emuva futhi, kalula ngempela wayesephosa lelogobolondo phezulu lapho, 180 uhlamvu olusakhowe. Futhi wayengumnombi. He! Ngambona esukuma *kanje* futhi ebeka lesisiphambano sokukala kuleyonhliziyi ethembekile yalowomama.

287 Ngacabanga, “O, he! Ungakwenza kanjani, Bert na? Ungakwenza kanjani na? Ungaba kanjani nonya kangaka na? Ngomzuzwana leyonyamazane idiye empofu, leyonhliziyi ethembekile kulowomama, angeke asaba nanhliziyi, uzoyiqhumisa ithi ngqu kuye.” Niyabo? “Ungakwenza kanjani, yena efuna ingane yakhe, wena umkhohlisa kanjalo na?”

288 Waphumela ngaphandle. Futhi ngenkathi ibhawodi lehlela kwimodeli '70 ngenkathi yehla *kanjalo*, inyamazane idiye yathuka, yaqalaza futhi yabona umzingeli. Ingagxuma na? Qhabo, mnumzane. Yayazi ukuthi yayibhekene nokufa, kodwa ingane yayo yayisenkathazweni. Yayilokhu iqhubeka, kancane, ifuna leyongane, lawomadlebe amakhulu ephakeme, ibuka, lelokhala libheke phezulu. Ibone umzingeli, futhi yayazi ukuthi kwakungukufa ngomzuzwana nje, lokho akwenzanga mehluko kuyo, ingane yayo yayisenkathazweni. Yayingambethe lutho,

njengoba kwenza inqwaba yamalungu ebandla. Kwakukhona into ethize yangempela, yazalwa ingumama.

²⁸⁹ Yaqalaza. Ngathi, “Angikwazi ukukubuka.” Ngafulathela. Ngathi, “O Nkulunkulu, ungamvumeli akwenze, ungamvumeli akwenze, Nkosi, kukhona izinyamazane amadiye kulelihlathi, ungamvumeli abulale loyo ompofu, umama oligugu, ungamvumeli enze lokho. Unezinyane lenyamazane ndawondawo kungenjalo ubengeke enze kanjalo, ucabanga ukuthi lilahlekile, liyamkhalela. Ungamvumeli akwenze, Nkosi.” Ngalinda umzuzu, ngilalele nje noma ngasiphi isikhathi ukuzwa lesosibhamu siqhuma. Futhi ngangazi uma siqhumile, impela yayizoba yinyamazane idiye efile. Futhi yayingamile emayadini angamashumi amathathu ukusuka kuye, khona impela ebaleni.

²⁹⁰ Ngaqhubeka nje ngilindile, kodwa isibhamu asizange siqhume. Ngalinda, ngalinda, isibhamu sasilokhu singaqhumi, ngacabanga, “Yini indaba na?” Futhi ngaphenduka, lowomuzwa wensimbi kuleloNdiya ingxenye... wayenza *kanje*, ewunyakazisa *kanjalo*, waphenduka, izinyembezi zehla ezihlathini zakhe, waphosa isibhamu esikhulu phansi, wangidumela ngasemilenzeni, ngimi kulowomkhondo oseqhweni, wathi... [Akuqoshwanga eteyipini—Umhl.]

²⁹¹ Namehlo enu evaliwe, nikhuleka, bangaki phakathi lapha abangathanda ukuba uhlobo lomKristu lolo leyonyamazane idiye eyayingumama na? Ungathanda ukuba nothando lukaKristu *kanjalo* enhliziyweni yakho, ukuthi ubungaveza obala uKristu, hhayi into embethwe, kodwa okwangempela, ukuzalwa okukwenza umKristu, njengokuzalwa okwenza leyonyamazane idiye ibe ngumama na? Uma ungathanda ukuba nalolohlobo lwesipiliyoni, ungasiphakamisa isandla sakho na? UNkulunkulu akubusise. UNkulunkulu anibusise, ndawo zonke, impela.

²⁹² Baba wethu waseZulwini, lendatshana elula, futhi nokho abantu bayazi ukuthi bayaKudinga, Nkosi. Badinga ukuba ngumKristu, bafuna ukuba nguye. Sonke sifuna ukuba nento yangempela esingayisho ezweni ukuthi Wena unguKristu, iNdodana kaNkulunkulu. Siphe khona, Nkosi, kulobubusuku, kwangathi lesosehlakalo singafika kithi sonke.

²⁹³ Kulesisakhiwo esincane mhlawumbe sabantu abayikhulu namashumi amahlanu, abangaphezu kwengxenye yabo baphakamise isandla sabo ukuthi bebefuna lolohlobo lwesehlakalo. Nkosi, kukhombisa ukuthi bantula lolohlobo lwesehlakalo. Kwangathi uKristu, kulobubusuku, ebungcweleni baKhe bokwethembeka, akhombise lezizethameli ukuthi Uyazithanda, futhi angazinika lesosehlakalo sokuba ngumKristu wangempela, ozelweyo, hhayi into embethwe,

kodwa isehlakalo sangempela. Siphe khona, Baba. NgeGama likaJesu, iNdodana kaNkulunkulu, ngiyakucela.

²⁹⁴ Sisakhothamise amakhanda ethu ngokuqhubekayo, ngabe ukhona omunye lapha kulobubusuku, noma bangaki, njalo, ongathanda ukwemukela uJesu njengoMsindisi wakho, futhi uthi, “Mfowethu Branham, njengeNdlovukazi yaseNingizimu, ngi—ngifuna—ngi—ngifuna uKristu, njengomama wenyamazane idiye, ngi—ngi—ngifuna ukuba ngumKristu wangempela, angikaze ngibe ngumKristu, angikaze, angikaze ngiMthathe njengoMsindisi wami, kodwa kulobubusuku ngifuna ukukwenza,” ungasukuma nje ume ngezinyawo zakho umzuzu na? Uthi, “Ngifuna ukukhunjulwa emkhulekweni.”

²⁹⁵ UJesu wathi, “OyoNgivuma phambi kwabantu, yena Ngiyakumvuma phambi kukaBaba waMi neziNgelosi ezingcwele.”

²⁹⁶ Ubungama nje ngalesisikhathi na? Uthi, “Angikaze ngiMmele ngaphambilini.” UNkulunkulu akubusise. UNkulunkulu akubusise. Lokho kuhle. Yimani, abanye benu, manje. UNkulunkulu akubusise. Omunye umuntu na? Yima ngezinyawo zakho nje. UNkulunkulu akubusise. UNkulunkulu akubusise. Lokho kuhle. UNkulunkulu akubusise. Omunye umuntu, sukuma nje. UNkulunkulu akubusise, Dadewethu. Omunye umuntu.

²⁹⁷ Kholwa nje kuphela, isimangaliso esikhulu kunazo zonke yinsindiso, kholwa kuphela. Niyibonile into ethize yangempela ngamaKristu na? Ngabe ukhona owenze into ethize enibeke izimpilo zabo futhi niyazi ukuthi ukhona umKristu wangempela na?

²⁹⁸ Abane noma abahlanu basukumile, bangabakhona abanye futhi ngaphambi kokuba sivale inkonzo na? UNkulunkulu akubusise, nsizwa, into enkulu kunazo zonke owake wayenza empilweni. Angabakhona omunye na? Themba uNkulunkulu enza umshumayeli ngomfana. Omunye umuntu na?

²⁹⁹ Vele usukume noma uphakamise isandla sakho, uthi, “Ngokwami ngikhulekele, Mfowethu Branham, ngi... UNkulunkulu ubuka isandla sami, ngakho ngi—ngifuna ukhuleke.” Qhubeka nje, manje, umzuzwana nje, wonke umuntu ekhuleka, onke amaKristu ekhuleka. UNkulunkulu akubusise. Omunye na? Yiba nokukholwa nje, kholwa. UNkulunkulu akubusise, ndodana. Ngilinde nje kuMoya oNgcwele.

O, Nkulunkulu, yiba nomusa.

Umzuzwana nje, manje. Nje, ngilindile umzuzu nje.

³⁰⁰ Baba wethu waseZulwini, silinde umzuzwana nje, abaningana baphakamise izandla zabo nabanye bama ngezinyawo zabo. UmBhalo uthi, “Akekho ongeza kiMi, uma uBaba waMi engamdonsi kuqala; nakho konke uBaba aNgiphe

khona kuyakuza kiMi.” Mabazi ukuthi leyo yinto enkulu kunazo zonke abake bayenza, kwakungukwenza isinqumo. “Oyofakaza ngaMi phambi kwabantu, yena Ngiyakufakaza phambi kukaBaba waMi neziNgelosi ezingcwele.” [Akuqoshwanga eteyipini—Umhl.]

³⁰¹ Yiba nomusa Nkulunkulu, futhi ukholwe, siyakholwa, ngayo yonke inhliziyoyethu, ukuthi Uzosindisa lababantu. Ngingahle ngingakwazi neze ukubaxhawula, kodwa ngizokwenza kuleloZwe ngaphesheya komfula.

³⁰² Thumela lezizinsizwa emasimini, Nkosi, yenza abefundisi ngazo. Bonke laba abaphakamise izandla zabo futhi bama ngezinyawo zabo, abesilisa nabesifazane, siphe, Nkosi, kwangathi lesi kungaba yisikhathi sokuguquka. Kwangathi njalo lapho becabanga futhi bahlangane nobubi, kwangathi bangama njengalowomama wenyamazane idiye beneshlakalo abaziyo ukuthi bedlulile ekufeni bangena ekuphileni.

³⁰³ Manje, Wena washo lokhu, Baba: “Lowo, ozwa iZwi laMi,” futhi sikholwa ukuthi sinakho kulobubusuku, nakuba Liphuliwe, Nkosi, ngendlela yami ethobekile yokuLethula, “ozwa amaZwi aMi futhi akholwe NgoNgithumileyo, une,” inkathi yamanje, “ukuPhila okuphakade, futhi akayikuya ekwahlulelweni; kodwa u,” inkathi edlule, “wedlulile ekufeni wangena ekuPhileni.” Ukushilo wena, Nkosi, ngi—ngikholwa yiZwi laKho nje. Ngibiza ngamunye wabo, ngibabizela inkazimulo yaKho. Manje, siphe khona, Baba, eGameni likaJesu Kristu. Amen.

³⁰⁴ UNkulunkulu akubusise. Kwangathi isibusiso sikaNkulunkulu esicebile...ngicela wena ophakamise isandla sakho futhi wama, uzokwenza yini, ngeke ngibe nani kodwa cishe nje futhi usuku olulodwa kulomkhankaso, kodwa lababefundisi lapha, uma uhlala eduze ngasemabandleni abo, hamba nabo ngqo, uzokwenza na? Yana kubo, uthi, “Melusi, bengilapho emkhankasweni ngalobobusuku. Nginguye ophakamise isandla. Yimina osukumile. Ngifisa wena ukuba ungibhaphathize ngombhaphathizo wamaKristu. Ngifuna uhambe nami futhi ufune size sibe...ngicwalisiwe ngoMoya oNgcwele, futhi ngemukele lowo—lowoMlayezo abakhulume ngawo. Ngifuna into ethize yangempela.” UNkulunkulu akubusise.

³⁰⁵ Manje, ngizothemba ukuthi nizokwenza lokho. Ngiyazi ubukuqondile. Futhi uma ubukuqondile ngempela ngokusuka enhliziyweni yakho, abekho odeveli abenele esihogweni abangake bakwehlukanise noNkulunkulu. Wedlulile ekufeni wangena ekuPhileni. Lelo yiZwi likaNkulunkulu uQobo.

³⁰⁶ Sekucishe kube ngeleshumi nanye nqo, sekuleyithi kakhulu okomugqa womkhuleko. Ngiyanethembisa ukuthi kusasa ebusuku, ngizokhulekela wonke umuntu onekhadi lomkhuleko,

nawo wonke umuntu esakhiweni, ofuna ukukhulekelwa. Ngizocabanga ukuthi lokho kuzoba ngcono kancane, uma nje ngi—ngingeke nje ngishumayele kodwa—kodwa amahora amane kusasa, noma, imizuzu emibili nje kusasa ebusuku, futhi ngiqale umugqa womkhuleko. Nizo—nizohlupheka ngalokho, uma ngethembisa ukukhulekela wonke umuntu kusasa ebusuku na? Yenzani lokho. UNkulunkulu anibusise.

Uyafuna ukukholwa ngaphandle komugqa womkhuleko na? Khothamisani amakhanda enu.

³⁰⁷ Nkosi Jesu, balapha. Ngisanda kushumayela nje ngokubona into ethize yangempela. Mhlawumbe kukhona abanye lapha ongakaze aKubone, Nkosi, emandleni aKho amakhulu ukuba asebenze. Ngiyakhuleka ukuthi Uzonika abesilisa nabesifazane ukuqina namandla manje ukuba bakholwe. Kwangathi labo abagulayo, bangathinta ingubo yaKho. Kwangathi ngingakwazi ukuthoba inhliziyu yami ukuthi Uzosebenzisa iphimbo lami ukubona umbono ukutshela abantu izinto abazifisayo. Siphe khona, Baba.

³⁰⁸ Ngenkathi nisakhuleka manje, gcinani amakhanda enu ekhothame, amehlo enu evaliwe, nikholwa ngayo yonke inhliziyu yenu. Yiba nokukholwa kuNkulunkulu. Qhubeka nje ukhuleka. Manje, nina, nonke, niyizihambi kimi, ngaphandle kwalababantu baseGeorgia noMfowethu Sothmann ohlezi lapha. UNkulunkulu angakupha lokhu. Manje, amakhanda enu ekhothame namehlo enu evaliwe.

³⁰⁹ Kunendoda ehlezi emuva lapha esakhiweni ngakwesokunxele sami. Inesimo sokwethuka, inenkathazo ngomlenze wayo. Ikhulekela indodana yayo engasindisiwe. Uzokholwa, mfowethu, futhi wemukele ukuxolelwa kwakho okuvela kuNkulunkulu, esifisweni sakho na? Ngiyabonga. Uzakukwemukela.

³¹⁰ Nanti inenekazi lihlezi lapha, angikaze ngilibone ngaphambilini. Ngokwazi kwami, liyizihambi kimi. Lihlushwa yisimo sokwethuka, nenkathazo yabesifazane, libenokuhlinzwa, linokunamathela emathunjini ohlangothini lwalo. Omunye uyakhuleka, ngoba ngiyakubona. O, uma lingakugeji! Uyakholwa, nenekazi na? O, ngingakuthola kanjani na?

Nkulunkulu, ngitshele ukuthi lingubani.

³¹¹ Nkk. Fontane, sukuma ume ngezinyawo zakho. Ngabe igama lakho lelo na? Ngabe lesa yisimo sakho na? Ngabe siyizihambi komunye nomunye na? Khona-ke uKristu ukunika isifiso sakho. Hamba, uphulukiswe.

Lenzani na? Niyabona ukuthi yini eyangempela na?

³¹² Nansi indoda eyiNdiya ihlezi lapha, angiyazi. Omi phambi kwami unesandla esikhubazekile. Uyakholwa ukuthi uNkulunkulu uzosiphulukisa lesosandla esikhubazekile,

Mfowethu na? Uzokwemukela na? UNkulunkulu akubusise. Angizange ngazi ukuthi ubunesandla esikhubazekile, kodwa uNkulunkulu ubazi.

³¹³ Ufuna ukuphulukiswa kulawomatshe avimba umchamo na? Angikwazi, ngiyakwazi, mnumzane na? Anginandlela yokwazi lokho. Kodwa lelo yiqiniso, bekungesilo na? Uma lokho kunjalo, phakamisa isandla sakho ukuze izethameli zibone. Bonga iNkosi.

³¹⁴ Ngikholwa ukuthi nina bantu baseNdiya nifanele nibuyele emuva, anifanele na? Makuthi lababantu abangamaNdiya bahlale lapha, ngibukeni. Niyangikholwa ukuthi ngingumprofethi kaNkulunkulu na?

Unenkathazo yamanenekazi, inkathazo yabesifazane, isimila endlaleni yabesifazane. Kunjalo. Kunjalo, sukuma. Uyakwemukela ukuphulukiswa kwakho na?

³¹⁵ Lelinenekazi, alikwazi ukukhuluma isiNgisi, futhi uyazi angikwazi lokho. Kulungile, khuluma wenzela mina. Linenkathazo yokomoya. Inkathazo yalo yile: liyamthanda uJesu kodwa alazi nje ukuthi lisondele kanjani kuYe. E-hhe. A-hha. Lifuna ukuhamba eduze naYe. Manje, litshele. Kunjalo. Kunjalo. Uzoba nakho. Litshele. UNkulunkulu akubusise.

³¹⁶ Baba, kuthiwani ngenkathazo yakho yomphimbo na? Ucabanga ukuthi uNkulunkulu uzokusindisa na? Uyakholwa ukuthi Uzokuphulukisa na? Uma ukholwa, yima ngezinyawo. Sukuma ngqo, yilokho-ke. Indoda eyiNdiya ihlezi lapha ingibuka, nezandla zayo kweyakhe...*kanjalo*, sukuma ume ngezinyawo. Khuluma kuye ngolwimi lwayo ukuze iqonde. Kulungile. Unakho ukuphulukiswa kwakho. Hamba uye ekhaya, uJesu Kristu uyakusindisa.

Uzokholwa na? Kuthiwani ngawe phakathi lapha na? Kuthiwani ngesifo samathambo na? Ucabanga ukuthi Uzokusindisa na? Sukuma futhi ukwemukele...?... UNkulunkulu akubusise.

³¹⁷ Uyakholwa manje na? Ngenhliziyo yakho yonke uyakukholwa na? Ungangabazi, yiba nokukholwa kuNkulunkulu. Niyayibona into ethile umuntu angeke ayenze na? Ngamunye walabantu obizelwe ukuba, uma niyizihambi, futhi nazi ukuthi bengingazi ukuthi yini ebingalungile ngani, phakamisa isandla sakho. Nina bantu obiziwe kulobubusuku, phakamisani izandla zenu. Nakho lapho okhona. Kuthiwani ngani bantu baseNdiya, nazi ukuthi bengingazi ukuthi yini ebingalungile ngani, ngabe lezozinto zinjalo na? Uma bezinjalo, okushiwo, vayizelisani izandla zenu *kanje*, ngamunye wenu, noma ngabe benikuphi.

Kuthiwani ngakho, nenekazi na? Uyakholwa ngenhliziyo yakho yonke, nawe na? Kulungile. Ngabe bekunjalo na? Kulungile.

318 Manje, niyabona ukuthi nguNkulunkulu na? Lapha kukhona omkhulu kunoSolomoni, uMoya oNgcwele. Uyakukholwa ngenhliziyo yakho yonke na? Manje, UnguMsindisi wakho, UnguMphulukisi wakho, UnguNkulunkulu wakho, UyiNkosi yakho, UnguMkhululi wakho, Ulapha. Anikukholwa na? Manje, bangaki abaMthandayo na? Phakamisa isandla sakho. O, lokho kuyamangalisa.

319 Manje, nonke bekani izandla zenu phezu komunye nomunye, nje bekani izandla zenu phezu komunye nomunye. Noma yini esenhliziyweni yakho... Engizama ukunitshela khona, niyabo, ukuthi ngaphandle kwamakhadi omkhuleko, ngaphandle kwanoma yini, UNkulunkulu uyasazi isimo sakho, Wazi konke ngawe. Manje, ningamaKristu, ningamakholwa, aninjalo na? Awu, iBhayibheli lathi, “Lezizibonakaliso ziyakubalandela abakholwayo; uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.” Manje, ungazikhulekeli, khulekela umuntu onesandla zabo, ba—bakhulekela wena, bakhulekele. Manje, asikhothamise amakhanda ethu. Indlela okhuleka ngayo ebandleni lakho, yileyondlela okhulekela ngayo umuntu okukhulekelayo.

320 Baba wethu waseZulwini, amahora asebaileyithi. Kodwa uPawulu washumayela iVangeli elifanayo ubusuku bonke, futhi umfana wawa ngefasitela futhi wafa, uPawulu wahamba wayesebeka umzimba wakhe phezu komfana, futhi uyabuya uyaphila futhi.

321 O, Nkulunkulu oPhakade, Wena Owenza isithembiso, Wena Oqinisile, Ungongunaphakade, UnguJesu Kristu ovukileyo, futhi lolusuku kulonyaka, lapho izwe seliphenduke isizukulwane esibi nesiphingayo, ubona isibonakaliso sikaKristu ovukileyo, nabantu abaMkholwayo, onokukholwa ukwenele ukuMthinta, nangokubonakaliswa kwesiphiwo sobuNkulunkulu, khuluma kuzwakale ngolwimi lomuntu ngodebe olungafanelekile, futhi ubuke ngeso elingafanelekile, futhi ubone umbono ongenakuphosisa ngaso sonke isikhathi, uNkulunkulu ofanayo owahamba eGalile, uJesu ofanayo owathi owesifazane uyoma ngoSuku lokwaHlulelwa, iNdlovukazi yaseNingizimu, futhi isilahle isizukulwane saKhe ngoba yeza ukuzozwa ukuhlakanipha kukaSolomoni, futhi kwakukhona Oyedwa lapho enza umsebenzi omkhulu kunoSolomoni enza, futhi wayebizwa ngoBelzabule, futhi ngalolusuku, Wena wathi, “Lemisebenzi eNgiyenzayo nani niyakuyenza; engaphezu kwale niyakuyenza.”

322 Ngesinye isikhathi, owesifazane wathinta ingubo yaKho, futhi Waphenduka futhi wambuka, futhi wamtshelela, umopho wakhe wase unqamukile, ukukholwa kwakhe kwakumsindisile. Wathi Waba buthakathaka ngoba oyedwa wesifazane waKuthinta. Bengingama kanjani lapha njengesoni esisindiswe ngomusa, futhi ngidedele idazini lithinte, futhi ngibe ngilokhu

ngihleli ngezinyawo zami na? Yingoba iZwi laKho lethembisa, “Eminingi kunale niyakuyenza, ngokuba Mina ngiya kuBaba waMi.”

³²³ Nkulunkulu, siphila osukwini ukubona omkhulu kunoSolomoni, uMoya oNgwele, ebonakaliswa phakathi kwethu. Nampa abesilisa nabesifazane abalahlekelwe yimpahla yonke ezweni ukuba bakhonze Wena. Babeke izandla zabo phezu komunye nomunye. Bayizinceku zaKho. Ngilahla zonke izifo, wonke udeveli.

³²⁴ Phuma lapha, Sathane, wehluliwe empini. Bayeke, eGameni likaJesu Kristu!



LAPHA KUKHONA OMKHULU KUNO SOLOMONI ZUL61-0515
(A Greater Than Solomon Is Here)

LomMlayezo ngo Mfowethu William Marrion Branham, okokuqala wethulwa ngesiNgisi ngoMsombuluko kusihlwa, ngoMeyi 15, 1961, eZion Gospel Tabernacle eGrand Prairie, e-Alberta, Canada, uthathelwe ekuqopheni kweteyipu enozibuthe futhi washicilelwa ungafinqiwe ngesiNgisi. Lokhu ukuhunyushwa ngesiZulu kwashicilelwa futhi kwakhishwa yiVoice Of God Recordings.

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