


# ISIVUMELWANO

## SIKA-ABRAHAMA

### SIQINISEKISIWE

 Sanibona kusihlwa, bangane. Kumnandi ukubuya futhi endlini yeNkosi kulobubusuku, futhi ngilungele ukukhuluma ngaYe futhi, futhiABELANE inhlanganyelo yethu ngaseZwini laKhe. Ngiyathanda nje ukuhlanganyela ngaseZwini likaNkulunkulu, anithandi na?

<sup>2</sup> Ngisanda kutshelwa nguMfowethu Arganbright, ukuthi uMfowethu Espinoza ubesemhlanganweni kulobubusuku, ubelapha, futhi ngicabanga ukuthi umfowethu uthe bebemfuna eze emsamo, kodwa ukugwemile futhi waya ndawondawo. Ngiwukhumbula ngempela umhlangano omkhulu eDolobheni elikhulu laseMexico noMfowethu Espinoza, ukuthi iNkosi yabusisa kanjani. Leso kwakuyisikhathi lapho ingane encane efule yavuswa khona, ukuthi i...Angisoze ngabukhohlwa ubusuku lapho intombazane encane yaseSpain engashadile e-eyayinengane phandle lapho okwe... .

<sup>3</sup> Awu, he, lapha ngqo—ngqo emehlweni ami, Mfowethu Espinoza, impela kuyinjabulo ukuhlangana nawe. UNkulunkulu akubusise. Njengokubona okuhle ukubona ngamehlo abuthakathaka. UNkulunkulu akubusise. Ungahlala phansi na? Noma u—unomkakho noma abanye babo phandle lapho na? [UMfowethu Espinoza uyaphendula, “Nginomkami nabangane abathi ababe babili.”—Umhl.] O, awu, lokho ku...kuhle kanjani. Awu, lokho kukahle. Bengicabanga nje, izikhathi eziningi ngibhekisele kulokho, uMfowethu Espinoza, ukuthi iNkosi yambusisa kanjani ezansi eMexico. Ngikholwa ukuthi ngimbonile uDadewethu Espinoza manje, ngijabula kakhulu ukunibona nonke.

<sup>4</sup> Niyazi, lapho sonke sifika eZulwini, kuyoba wusuku olunjani lokuthokoza, lapho sonke si—sihlezi phansi edineni lamazwe ngamazwe futhi, noma, isidlo sakusihlwa samazwe ngamazwe, kunjalo. Futhi sizoba ne, ngempela, isikhathi esihle kakhulu sikhuluma ngezinto ezindala, nokwazana okudala kuvuselelwa, futhi kuzoba yisikhathi esikhulu.

<sup>5</sup> Ngizwa sengathi ngingamela omunye umhlangano eMexico; lokho bekungaba kuhle nje, ngiye ngaba nesikhathi esimnandi. Ngiyayikhumbula ingane encane, angisoze ngakukhohlwa lokho. Lona wesifazane omncane omuhle waseMexico waye... .

UBilly uza kimi, futhi wathi, “Babayi, kuzofanele wenze okuthile.” Wathi, “Ungeke ngisho ubambe lowo wesifazane phandle lapho.” Wathi, “Banabangenisi abaningi kakhulu,” kodwa wathi, “Ufuna, wenyukela lapho noma kanjani.” Futhi wathi. . .

<sup>6</sup> Umfowethu, ngi—ngiyalikhohlwa igama lakhe owayenaye, wayekhipha amakhadi, kwaku. . . Ngangihlala ngimbiza ngoMañana ngoba uhlala eleyithi. Waye. . . Ngakho wa—wayezongilandela ngelesithupha nqo, ngiyakholwa, futhi wangilanda ngelesishiyagalolunye. Ngakho ngangimbiza ngo*Mañana*, “kusasa,” niyazi. Yebo. Ngakho, futhi wayengumfowethu okahle nokho, umfowethu onomoya omuhle ngempela.

<sup>7</sup> Futhi ngiyayikhumbula lengane encane. Ngathi kuMfowethu Jack Moore, ngathi, “Awu, yehla futhi ukhulekele ingane futhi izo. . .” Futhi uMfowethu Espinoza wayengihumushela. Futhi lapho ngibuka phandle phezu kwezethameli ngalendlela, nalabobantu. . . bakhuluma ngokuza nokwethembeka ebandleni, o, he. Babefika lapho ekuseni; bame elangeni elishisayo usuku lonke ukuba ngibe lapho ngalobobusuku. Niyabo? Futhi ngakho, ba. . . Yileyondlela othola ngayo into ethize. Yilapho othola khona okuthize.

<sup>8</sup> Hhayi ngoba uMfowethu Espinoza ulapha, kodwa ngakusho ngobusuku bokuqala lapha. Ngolunye usuku ngangisebandleni, ibandla kwelinye idolobha, eTucson, e-Arizona. Futhi kwakukhona nje cishe uhhafu wedazini labangane bami baseMexico ababevela ndawondawo, futhi babehlale lapho usuku lonke, ngalolosuku, kulesosakhiwo esishisayo, bengilindele ukuba ngibe lapho ngalobobusuku, babehlezi lapho usuku lonke, belindlele. Futhi ngenkathi, ngifika emsamo, ngangikade ngikhuleka lonke lolosuku, ngangikhuluma ngalokhokusa bese-ke ngibuya. Futhi ngalobobusuku masinya nje umsamo, labobantu abampofu. Kusobala, bafanele nje ba. . . bathola. . . bashova amakhadi bawakhiphe bese bewanika noma ubani abawafunayo.

<sup>9</sup> Futhi ngenkathi ngibiza umugqa womkhuleko wageja bonke labo, cishe impela bonke. Cishe oyedwa ngiyacabanga, owesifazane waseMexico wayephakathi lapho, futhi wayengakwazi ukukhuluma isiNgisi, futhi ngenkathi efika emsamo, uMoya oNgcwele wehla, futhi uqala ukukhuluma naye, futhi wantshela ukuthi wayevelaphi: wantshela ukuthi wayeno—nomama noma omunye umuntu, ezansi le kuleli (Yini lelidolobha elingezansi nje komngcele lapha na? I. . . Tijuana.) ITijuana, ezansi phakathi lapho, nokuthi wayegula kanjani, futhi wathi phakathi kwezinsuku eziningi kakhulu wayezothola incwadi ukuthi wayekahle futhi esephila futhi. Futhi kwathi nje Angaqala lokho, khona-ke uMoya oNgcwele waphuma ngqo wadabula kulabobantu abamhlophe phandle phakathi lapho,

futhi waphuma ngapho phakathi lapho, futhi wakhetha bonke labobantu baseMexico owayengakwazi ngisho ukukhuluma nelilodwa igama lesiNgisi, wabaphulukisa bonke.

<sup>10</sup> Ngakho kwakuyilokho-ke. Ukulindela! Niyabo? Wena... Uma ufika endaweni lapho nje uzithoba khona, ungabuzi, nje—nje zithobe, khona-ke uNkulunkulu uzohamba ayosebenza. Uzokwenza; kungokwaKhe...lapho Ezosebenza khona ngempela.

<sup>11</sup> Manje, ngakho ngiyalikhumbula lelinenekazi elincane lenyuka, futhi ngenkathi uMfowethu Moore ehla ukuyozama ukulanelisa, futhi ngabuka ngapha, ngase ngibona umbono wengane encane enhle kunazo zonke yaseMexico, ihlezi, ithi guu, futhi yayingenawo ngisho namazinyo, ithi guu nje, ihleka. Ngacabanga, “Leyo ngenhle...Awume kancane,” ngacabanga, “leyo yileyongane engaphansi kwaleyongubo yokulala.” Ngakho ba...Elincane...Lalina, nenenekazi elincane lalimbethe ingubo yokulala. Futhi ya—yayifile ngalokho kusa, futhi lokhu kusebusuku. Ngahamba futhi ngabeka izandla phezu kwaleyongane encane, ngayikhulekela, futhi iqala ukukhahlela futhi idazuluka kakhulu ngakho konke. Futhi ku...yabuyiselwa ekuphileni futhi iyaphila namhlanje ngokwazi kwami.

<sup>12</sup> Manje, uMfowethu noDadewethu Espinoza omunye wabo, ngiyazi bakuhlolisile lokho phansi. Futhi lokho sekukahlanu manje ukuthi ngiMbonile, ngokweqiniso, ebuyisa abafileyo ekuphileni emva kokuba sebefile amahora namahora (Niyabo?), ababuyisele ekuphileni. Ungu—UnguNkulunkulu.

<sup>13</sup> Ngiyakutshela, mfowethu, dadewethu, ukuthi kuyini, si—si...Beku...Ngesinye isikhathi kwakukhona...Ngizonixoxela indatshana, khona-ke nizo—nizothola engikufondile.

<sup>14</sup> Kwakukhona umuntu ngesinye isikhathi wathatha uhambo, wayehlela olwandle. Wayefundile ngalo, wayezwile ngalo, kodwa wayengakaze alubone u—ulwandle olukhulu. Futhi endleleni yakhe ebeke ezansi wahlangana nosawoti omdala, noma, itilos, niyazi, libuya olwandle, futhi lathi kuye, lathi, “Uyaphi, muntu wami olungileyo na?”

<sup>15</sup> Wathi, “O, ngiya olwandle.” Wathi, “Kubamba ukuxhuxhuma nokujabula ngokweqile.” Wathi, “Angikaze ngilubone,” futhi wathi, “o, bengikulangazelela kanjani ukulubona, ngibone igagasi lalo elikhulu elinosawoti ligxumela emoyeni, futhi ngizwe izinyoni zazolwandle zimpongoloza, ngihogele usawoti emoyeni,” nokunye nokunye kanjalo, futhi washo konke ukuthi kuyoba yini kuye.

Usawoti omdala wathi, “Ngazalelwa kulo, ngaphila kulo iminyaka engamashumi ayisithupha, angiboni lutho oluxhuxhumisayo ngalo.”

<sup>16</sup> Manje, kungaleyondlela nje. Kube nezinto eziningi kakhulu kulemvuselelo yaseMelika eyenzekile, sekuze kujwayeleka

kakhulu kuwe, uze ungaqondi ukuthi kuyini ngempela. Nalabobantu abangakaze bakubone noma bakuzwe, he, izinhliziyi zabo—zabo nje zakhiwe futhi zilungele futhi azisekho. Niyabo? Yilokho oku... Kuba ngokwejoyalekile kithi. Futhi, mfowethu, dadewethu, yingakho ungizwa ngikusika kanzima njengoba ngingenza, “Imvuselelo yaseMelika isiphelile.” Yaphela cishe eminyakeni emine edlule. Ngakho se—seyiphelile. Futhi ayisekho imvuselelo eMelika; sikhothoza kuphela emasimini asevele evuniwe futhi ashiswa nya. Ucosha uhlanga kanye ngankathi, kodwa ziyingcosana kakhulu. Manje, asikutholi kuphela lapha eLos Angeles noma eLong Beach; sikuthola kuso sonke isizwe, indlela efanayo, ndawo zonke.

<sup>17</sup> Futhi i—imihlangano manje, izimvuselelo ezinkulu iphesheya kwezilwandle, ngale e—kwamanye amazwe, ngaphandle kwalapha. Futhi lokho yi...kungukuthi... Bengikhuluma nesinye sezithunywa zenkolo zenu ebandleni ngqo, umfana ohlezi lapha kulobubusuku, wahlangana nomkakhe emuva lapho, umfowethu othandekayo, osanda kubuya eGold Coast. Futhi, o, he, ngathi, “Ucabangani na?”

<sup>18</sup> Wathi, “Lona—lona ngeke kusaba khona imihlangano kimi lapha.” Niyabo? Awunayo nje inhliziyi efanayo, lapho uhamba. Futhi uyababona abantu bakithi baseMelika begqoke kahle kakhulu futhi bondlekile futhi bengadingi lutho, uyazi, kanti kawazi ukuthi ungolusizi, owokuhawukelwa, ophuphuthekile, ompofu, ohamba-ze, kanti kawazi.

<sup>19</sup> Futhi nibabona belele lapho emgwaqeni befa, ingane encane, isisu sayo esincane sivuvukele ngenxa yendlala, nomama efa, edonsa emgwaqeni. Futhi nje ukukhuluma ngoJesu Kristu, bayalangazelela nje futhi balinde. Futhi nje usho into eyodwa, futhi nje balungele. Lapho usuzohamba noma okuthize, bazokulandela uye esikhumulweni sezindiza, “Sitshele kanye nje futhi ngoJesu.” Niyabo? “Babusisiwe abalamba bomele ukulunga, ngokuba bayakusuthiswa.” Kunjalo.

Manje, asikhothamisa amakhanda ethu umzuzwana nje eNkosini yethu enkulu, e—ekuYihlonipheni, futhi sikhulume naYo.

<sup>20</sup> Baba waseZulwini, Wena unguMqalisi waleliZwi laPhakade. Ekuqaleni wayekhona uLizwi; uLizwi njalo wayekhona, ngoba kwakunguNkulunkulu. Wenziwa inyama wakha phakathi kwethu. Futhi kulobubusuku siyaKubona usalokhu wembula leloZwi, iZisombulula ngeZwi, nokusivumela sihlanyane kulezizinto ezinkulu.

<sup>21</sup> Futhi ngiyaKubonga, Nkosi, njengoba imiqondo yethu ibhekiswe eMexico, izwe elingumakhelwane wethu. Ezansi le lapho phakathi kwalabobantu, ngiyayikhumbula leyondoda ethandekayo endala eyimpumpu the iza emsamo ngalobubusuku, futhi yayifuna ukukhipha irosari layo. Ukuthi ngalubeka

kanjani unyawo lwami lwencika olwayo, ngibone ukuthi izicathulo zami zazizoyilingana yini, namahlombe ami, ngibone ukuthi ngingayika yini ibhantshi lami. Kodwa, Nkulunkulu, Uyenzele okuthile okukhulu ngokwedlulele: Uyinika ukubona kwayo, nokuthi yayibonga kanjani.

<sup>22</sup> O Nkulunkulu, ngobusuku obulandelayo ngibona lowomsamo unqwabelene ugcewele amabhantshi amadala nezindwangu nezinto labobantu abampofu babezisonge ngawo emimoyeni ebandayo. O, ngiKubonga kanjani, Nkosi, ukuthi, “Babusisiwe abalamba futhi bome, bayakusuthiswa.”

<sup>23</sup> Ngiyakhuleka, Baba, ukuthi kulobubusuku, ukuthi leliqembu elincane lapha lizobamba umbono omusha weNkosi uJesu nokuFika kwaKhe okuseduze. Siyabona ukuthi sisekugcineni ngqo manje koNyaka weBandla laseLawodikeya. Ngikhulekela uMfowethu noDadewethu Espinoza, nomsebenzi wabo omkhulu, nothando ngaWe, ngazi ukuthi waqhubeka nomhlangano emva kokuba sengihambile, futhi Wambusisa; nezinyonga zahamba, izimpumpethe zibonile, abakhubazekile, o, Wabaphulukisa kanjani abantu emvuselelweni enkulu. Ngijabula kakhulu, Nkosi, ukuthi Ubunomusa kulabo abathandekayo, abantu abangenakuzisiza. Nkulunkulu, Ungasithumela emuva futhi na? Singathanda ukuhamba uma kuba yintando yaKho.

<sup>24</sup> Manje, sicela umusa kithi lapha kulobubusuku, futhi kwangathi uMoya oNgcwele ungeza futhi ungene eZwini njengoba sizama ukufundisa ukwakha inkonzo yokuphulukisa, ngeSonto elizayo ebusuku. Ngiyakhuleka, Nkosi, ukuthi izinyonga zizohamba, izimpumpethe zizobona, noMoya oNgcwele omkhulu uzozibonakalisa Wona uqobo ngendlela emangalisayo. Sisize kusasa, Nkosi, ngokusakaza nesidlo sasekuseni seBusiness Men. Futhi noma ngabe sikuphi, kwangathi singakwazi ukusabalalisa ukukhanya kwelanga kokukhanya kwabadingayo, futhi sibize labo, Nkosi, abalambile futhi bomile, ukuze basuthiswe. Busisa iZwi elizungeze izinhliziyi zethu kulobubusuku njengoba sihlanganyela, eGameni likaJesu. Amen.

Manje, kulobubusuku sizozama ukuqhubeka esifundweni sethu eNcwadini kaGenesisisi.

Uma ngenza ukushaya ikhwela okuncane, ngi—ngiqhephuke ikhona lezinyo namhlanje, futhi ngakho kuwuhlobo lokuzwa okuxakile phezulu lapho uma ngizama ukukhuluma.

<sup>25</sup> Ngakho manje, si . . . Bengikwakhela inkonzo yokuphulukisa ezayo yaleliSonto elizayo kusihlwa. Futhi manje, kusasa ebusuku, uma iNkosi ithanda, sipelela eSodoma, noma eNtabeni lapho u-Abrahama athathe khona indodana yakhe ibe ngumhlatshele; Ngicabanga ukuthi kuzoba yisifundo esihle lapho ukusiletha kuleyonkonzo yokuphulukisa yangeSonto,

ngoba ngempela kuyazwakalisa lapho, ncamashi nje njengoba kuzoba njalo ngalolusuku.

<sup>26</sup> Futhi izolo kusihlwa ngi... Izikhathi eziningi ekukhulumeni, ukusika, angiqondile ukulimaza. Ngi—ngiqonde nje ukugxilisa okwehange izwi. Niyabo? Ngoba yi—yisikhathi lapho esi—si... Ngiyalishisekela ibandla. Ngi—nginjalo. Ngi... Lapho ngibona ibandla lichezuka ezweni, kuvele kungidabule ngibe yizicucu; angikwazi nje ukuma ngithule. Manje, angiqondile ukwehluka; uNkulunkulu uyakwazi lokho; angiqondile ukwehluka. Nginithanda kakhulu ngalokho, ukuba ngehluka. Kodwa lapho ngi—lapho ngibona izinto, futhi ngazi ukuthi kuyiqiniso, khona-ke ngi... kukhona nje into ethize kimi, angikwazi nje ukuthula; ngifanele nje ngikukhulume, ngoba... Futhi ngikhuluma kuphela ngokuphefumulelwa noma kanjani futhi ngakho a—angiqondile ukulimaza. Kodwa ngi—ngifuna nikuthathe ngaleyondlela.

<sup>27</sup> Futhi manje, ukuze nizoqonda, sonke sizovuma ukuthi siphila oNyakeni weBandla laseLawodikeya; sonke siyakwazi lokho. Manje, khumbulani, oNyakeni weBandla laseLawodikeya, unyaka kuphela wanoma yimuphi wayo uJesu abekwa ngaphandle kwebandla laKhe uQobo, engqongqotha emnyango ezama ukubuyela ngaphakathi, futhi yilokho esikwenzile, impela nje. Yilokho amaqembu amaPentecostal akwenzile ngoba njalo kungamabandla. Kuyo yonke iminyaka bekuyibandla lePentecostal. Uma nizwa ukusakaza kusasa, ngizokhuluma ngalokho. Futhi ngakho thola ukuthi lokho akunjalo yini. Kuhlala njalo.

<sup>28</sup> Lapho sizwa nge—ngebandla, ibandla, lapho kukhulunywa ngalo, ngeBhayibheli, yibandla lePentecostal. Akukaze kwehluleke ukuba yikho. Kube nedlanzana elincane lePentecostal yonke indlela onyakeni ngamunye, futhi uma nizothatha umlando.

<sup>29</sup> UMfowethu Paul Boyd, engimaziyo, umngane wami uphakathi lapha ndawondawo, ya. Ngiyakubonga, Mfowethu Paul, ngaleyoncwadi emangalisayo ongithumelele yona. Futhi ngithathe iNayisiya, uMkhandlu wangaPhambi kweNayisiya, uMkhandlu waseNayisiya; futhi abanengi balaba abanye abefundisi bacashunwe kangcono kakhulu, noma, ba—banolwazi kulokho, kunami. Kodwa kwakuseMkhandlwini waseNayisiya; kwakuyileyonsali yePentecostal abayiphoqeleyo, bangenisa imibono engeyabo, lapho ibandla, imfundiso yamaNikolawu, okokuqala nje okwakuyi—isisho esincane phakathi kwabo. Kwaku... .

<sup>30</sup> Futhi *nikao* yigama elisho “nqoba,” *laity* kuchaza “ukunqoba abantu abangafundele lutho.” Ngamany’amazwi, bakhapha wonke umoya ebandleni, abantu abangafundele lutho, base benza umuntu ongcewele ngakho. Makuthi i... “Abantu

akekho ngcwele ngakho-ke u—umpristi ongcwele, umbhishobhi ongcwele, noma okuthize...” Futhi *nikao*, “nqoba abantu abangafundele lutho” futhi ukwenze umuntu oyedwa. Ngakho bonke babeyongena, futhi bakhe ibandla, futhi bakhokhe, nokunye nokunye kanjalo. Umuntu oyedwa nje wayengaba ngumkhulumeli ukuthethelela izono.

<sup>31</sup> Kodwa lelo akusilo ikhambi likaNkulunkulu. UNkulunkulu akasebenzani nathi njengebandla; Usebenzana nathi njengomuntu ngamunye. Ngakho uMoya oNgcwele usebantwini abangafundele lutho, ngokufanayo nje njengoba Uphezulu lapha noma yikuphi.

Futhi—futhi sithola lokho kulokho, ngalesosikhathi bakhapha u—uMoya oNgcwele ebandleni, futhi bahlanganisa ibandla nohulumeni.

<sup>32</sup> Futhi uConstantine wayengesuye ophendukile, indoda eyenze lezonto. Wayenjengo-Ahabi nje; wayengusombusazwe. Wathatha kuphela iRoma lobuhedeni neRoma lamaKristu futhi wawahlanganisa ndawonye, futhi wathatha izinkoloze zamaKristu, nemikhosi yabahedeni futhi wababopha ndawonye, futhi wenza inkolo yomhlaba wonke ngayo ukuqinisa umbuso wakhe uqobo. Wayengesuye ophendukile. U... Izinto azenza zafakazisa ukuthi wayengesuye. Ngakho u... Angisuye umahluleli wakhe kusobala, kodwa nje ngikuthatha nge—ngendlela umlando okufunda ngayo.

<sup>33</sup> Kwase kuthi-ke, lapho wedlula oNyakeni woBumnyama, ibandla lenza. Bese-ke uphuma noMartin Luther, bese-ke kuba noJohn Wesley, bese uya ePentecost futhi. Bekuhlala njalo kuyibandla lePentecostal. Futhi bhekisisani phansi kuleyominyaka, lapho nilandela uPawulu oNgcwele webandla lase-Efesu, bese-ke uthatha u-Irenaeus wonyaka webandla olandelayo, uMartin oNgcwele wolandelayo, uColumba womunye olandelayo, bese kuba uLuther, uWesley, futhi kwehle njalo kuze kube kulolusuku lokugcina: manje sibheke isithunywa esikhulu ngosuku lokugcina, okuzoba ngukufika kwesibili kuka-Eliya. Kuhle.

<sup>34</sup> Uma niqaphela, uJesu wathi ku... Uma nibhekisisa, sinezinto eziningi kakhulu ezinjalo; ufanele ubhekisise ukuthi ukhuluma ngani, ngoba wonke umuntu ungu-Eliya. Sinaye ndawo zonke manje nakho konke okunye, kodwa lokho—lokho kuyiphutha. Lokho nje kuyiphutha njengoba kungaba njalo.

<sup>35</sup> Futhi ngakho, nizoqaphela eSambul-... kuMalaki umprofethi wokugcina, engxenyeni yokugcina ye—yesahluko 4, wathi, “Ngaphambi kokufika kosuku olukhulu nolwesabekayo lweNkosi, Ngizothuma kini u-Eliya umprofethi.” Manje, bhekisisani. “Futhi uyakuphendulela izinhliziyi zabantwana... izinhliziyi zawoyise kubantwana, nezinhliziyi zabantwana koyise.”

Manje, uma nibhekisisa, abafundi baMbuza, “Ziyoba nini lezizinto na? Kwakungani,” bathi, “ukuthi u-Eliyase umelwe ukufika kuqala na?”

<sup>36</sup> Wathi, “Usevele ufikile,” uJesu wathi, “futhi benza kuye okwalotshwayo.” Futhi baqonda ukuthi Wayekhuluma ngoJohane umBhaphathizi. Wayengu-Eliyase; kuyiqiniso. Kodwa qaphelani; kukhona inhlanganisela ezayo lapho. Lowo kwakungeke kwaba ngu-Eliyase wangempela owayefanele ukuba nguye, ngoba ngenkathi lo-Eliyase efika, kwakungenkathi Ezoshisa umhlaba nge... nabalungileyo baphume bahambe phezu komlotha wababi. Niyabo, kwakuyo—kwakuyofanele kube njalo futhi—futhi ngakho lowo kwakungesuye u-Eliyase. Uyisithunywa sesahluko 3 sikaMal-... “Bheka Ngiyathuma isithunywa saMi phambi kobuso baMi.” Lowo kwakungu-Eliyase.

<sup>37</sup> Futhi qaphelani lapha, u-Eliyase wokuqala wayezofika, wayezophendulela izinhliziyi zabantwana koyise, noma, izinhliziyi zawoyise kubantwana. Niyabo obaba abongokhokho abadala, ibandla lomthetho elidala, ogcina umthetho, umthetho, wawubuyisela emuva e—ekukholweni kobaba, lapha, kubantwana, izinhliziyi kubantwana, loMlayezo omusha uJohane ayewushumayela (Niyabo?) kaMesiya ozayo oseduzane. Waphendulela izinhliziyi kulokhu.

<sup>38</sup> Kodwa bhekisisani esilandelayo—isikhathi esilandelayo uJohane aqhamuka ngaso, uphendula izinhliziyi zabantwana zibuyele ekukholweni kobaba bePentecostal. Ngakho kuzobuyela eMlayezweni wasekuqaleni. Futhi si... uzokwazi—uzokwazi lapho kufika lapha. Kuyoba ngukubuyiselwa ukuthumela lelobandla laseLawodikeya elisivivi libuyele kulokho kukholwa kwasekuqaleni emuva ngaleya futhi. Yebo, mnumzane. Futhi uyogcotshelwa ukwenza kanjalo. Lapho lo-Eliya efika, uyoba ngumprofethi. Akazukuncenga; uzosika kwesokudla nesokunxele.

<sup>39</sup> Thatha eyakhe... thatha imvelo ka-Eliya. Bukani u-Eliya; nibone ukuthi wayeyini. Wayeyini ngenkathi efika ngesikhathi sikaJohane na? Wayewazonda amahlelo: “Nina baFarisi, ningacabangi ukuba nithi phakathi kwenu, ‘Sino-Abrahama onguBaba wethu,’ ngoba uNkulunkulu angamvusela u-Abrahama abantwana kulawamatshe.” Wenzenjalo no-Eliya. Bobabili babezonda abesifazane, noma, abesifazane abanesimilo esibi, nezinto zenziwa ngokungalingile. Bukani u-Eliya noJezebeli. Bukani uJohane umBhaphathizi enoHerodiya. Niyabo? Omabili amadoda asehlane, ayethanda amahlathi, nangaphandle. Ephuma ngqo emahlathini futhi athumela uMlayezo. Uzofika enkundleni ngolunye lwalezizinsuku. Ku... .

<sup>40</sup> Ya, futhi kungahle kungabi ngumuntu oyedwa nje. Kodwa kuyoba nguMlayezo ebandleni. UMoya oNgcwele ebandleni



ukushwiba lokho kukholwa kubuyele emuva futhi ekukholweni kwasekuqaleni. Kunjalo, ngokuba uyophendulela izinhliziyi zabantwana zibuyele koyise. Okokuqala waphendulela izinhliziyi zawoyise kubantwana, ngalesisikhathi izinhliziyi zabantwana koyise, niyabo, bethathe ukukholwa obaba ababenakho, futhi ebeka ngapha phezu kwabantwana, lo osanda kungena nje ngaleyonkathi. Futhi ngalesisikhathi uzothatha lokho kukholwa okufanayo, ngoba basuka ekukholweni kwasekuqaleni, futhi uzophendula ukukholwa koyise, noma, abantwana babuyele koyise, obaba bePentecostal; ezinye iZenzo 2, kunjalo, ezinye.

<sup>41</sup> Ngikhuluma ngalokho ekuseni, iNkosi ithanda, *Kwakungenjalo Kusukela Ekuqaleni*, ekudleni kwasekuseni kweChristian Business Men. INkosi... Lokho ngukusakaza, bese kuthi kamuva ngifuna ukukhuluma ngendaba ethi *Ukuzwa, Ukukholwa, Nokwenza IZwi LikaNkulunkulu*. Manje, futhi kusasa ebusuku, manje-ke, sibuyele lapha futhi ukuvala lokhu ukutadisha kukaGenesisi. Futhi ngeSonto ebusuku, iNkosi ithanda, sifuna ukuba nenkonzo yokuphulukisa ukukhulekela abagulayo futhi, ngeSonto ebusuku.

<sup>42</sup> Manje, isizathu sokuba uMoya oNgewele namhlanje usole futhi udilize ibandla, khumbulani, unyaka waseLawodikeya, Uthi, “Bonke eNgibathandayo, Ngiyabasola. Bonke eNgibathandayo, Ngiyabasola.” Makabongwe uNkulunkulu ngokusola; uBaba wangempela, ukusiqondisa futhi asikhiphe.

<sup>43</sup> Ngihlangane ne...kwenzekile ngahlangana nenenekazi namhlanje, futhi beliphatheke kabi kakhulu ngalokho engakusho ngobunye ubusuku mayelana nabesifazane begqoke ezincane, izingubo ezimfishane: “Kwakungekühle kumaKristu ukwenza lokho, futhi kwakungesikho ngokombhalo ngokoqobo.”

Wathi, “Nsizwa, uzo—uzoyona inkonzo yakho.”

Ngathi, “O, qhabo, qhabo. Uma ngingakwenzi, iyokonakala. Uyabo?” Wathi... Ngathi, “Unecala na?”

Wathi, “Qhabo, mnumzane, angizigqoki izikhindi.”

Ngathi, “Awu-ke, uqophisana ngani na?”

Wathi, “Ngigqoka amabhulukwe amasleksi.”

Ngathi, “Lokho kubi kakhulu.”

<sup>44</sup> Wathi, “O, qhabo,” wathi, “ku—ku—kuhloniphekile njengakho.” Futhi wathi, “U—ubeka, njengokuthi, uzomenzenjani owesifazane phandle ensimini na?” Ngikhulwa ukuthi yindlela akubeka ngayo, wathi, ya, “Egibele ihhashi,” wathi, “ngiphume nomyeni wami ukusiza ukuqoqa izinkomo, ucabanga ukuthi bengifanele ngigqoke isiketi na? Njengoba u...”

<sup>45</sup> Ngathi, “Ubungafanele ube phandle lapho kwasekuqaleni. Yileyo indaba; abesifazane bezama ukuthatha umsebenzi wabesilisa manje; sinamadoda amaningi kakhulu angasebenzi.” Kunjalo, kunjalo.

<sup>46</sup> Wathi, “Kuthiwani-ke engadini lapho u—lapho udonsa izinto, ingadi une—ugqoke ingubo. Awucabangi ukuthi bekungaba ngcono nga—ngamabhulukwe amasleksi na?”

<sup>47</sup> Ngathi, “Qhabo, mem. Umkami akanankathazo ngakho, kanjalo nomama wami. Angicabangi ukuthi nawe uzokwenza, uma nje uzozinakekela.” Ngathi, “Angi, uma—uma . . .”

Wathi, “Futhi amabhulukwe amasleksi alilungile na?”

Ngathi, “IBhayibheli lasho ukuthi owesifazane oyogqoka noma iyiphi ingubo engeyowesilisa, kuyisinengiso emehlweni kaNkulunkulu.” Kunjalo.

<sup>48</sup> Mfowethu, umBhalo wonke ulapha; asikulalele nje. Yilokho kuphela. “Bonke eNgibathandayo, Ngiyabasola.” Lowo ngu . . . lonyaka, ngabe kunjalo na? Ngakho, kwase kuthi-ke, iBhayibheli lathi, futhi, kumaHeberu isahluko 12 nevesi 8, “Futhi uma bengenakuma, futhi bengeke bathathe ukusolwa, bayivezandlebe futhi abasiwo amadodana kaNkulunkulu.”

<sup>49</sup> Indoda iyaqhuma, “Huum!” Owesifazane, “O, angisezukukulalela lokho, angina . . .” Kulungile, qhubeka, ivezandlebe. Kunjalo impela.

<sup>50</sup> Kodwa umntwana wangempela kaNkulunkulu uzothatha ukuqondiswa kwakhe, ethi, “Yebo, Baba, yiZwi laKho; Ngifanele ngiqondise manje; ngifanele ngenze lokho okufaneleyo.” Niyazi ukuthi lelo yiqiniso, akunjalo na? Ivezandlebe yilowo ohlala ehlehla nempukane esojeni, ngakho, ezama nje ukuphazamisa into ethize. Kodwa umntwana wangempela kaNkulunkulu uyakwazisa ukusolwa nokuqondiswa.

<sup>51</sup> Angika . . . Ubaba wami omdala akakaze angibhaxabule nakanye kodwa ngibusisa konke ukukhotha engishaya angishaya ngakho ukungenza ngibe yilokho . . . Ukuba bekungengalokho, ngani, mhlawumbe bengiyoba yimbuka mina uqobo. Ngakho ngi . . . Yileyo indaba ngoRicky abancane abaningi kakhulu nokunye nokunye namhlanje. Ubadedela baphume bagijime lapha, futhi bajikijele ngapha nangapha, bagxobe ngonyawo lwabo; noMary omncane, “Ngeke nje ngikwenze lokho.” Yena ne . . . ubefanele abe nomama wami. Kunjalo. A-hha. Yebo, mnumzane.

<sup>52</sup> Sinokuningi kakhulu manje kokuvumela nje abantwanyana . . . Akumangalisi sinobuhlongandlebe bentsha. Niyazi ukuthi kwabangelwa yini na? Ubuhlongandlebe babazali. Yilokho okwakuqalayo. Yebo, mnumzane. Awuzange ubagcine abantwana bakhó beseduze kwakho. Bakhipele kulezizindawo

futhi beqhubeka kanjalo, futhi ukuvumela. Akumangalisi sisonyakeni onjalo njengoba sikuwo manje.

<sup>53</sup> Manje, lezizinto azithandwa ngabantu. Yingalesosizathu inkonzo yami ingakhulanga, noma, ibe nkulu njengabanye abafu. Futhi uma kuke kwafika ngaleyondlela, ngifuna uku, “UNkulunkulu akudilize,” ukuze kufinyelele phansi lapho engingaqhubeka khona ngempela futhi ngikhulume iqiniso.

<sup>54</sup> A—a—angisiye owanoma iyiphi inhlango, ngakho-ke ngingayibhaklaza noma ngayiphi indlela engifuna ngayo. Niyabo? Angisuye owanoma yiliphi iqembu, ngakho ngingasho engikufisayo. NgingokaKristu nje, futhi ngingahlala nje khona lapho. Angidingeki ukuba ngibe nemali, ngakho-ke na—nakho-ke. Ngihlala nakho ngqo. Ukuze noma yikuphi lapho uNkulunkulu engithumela khona, ngivele ngihambe ngikuqhumise phansi ngqo ngendlela Angitshela ngayo bese ngisuka ngihambe (Niyabo?), ngibuyele emuva futhi.

<sup>55</sup> Ngakho ngiwo- . . . Yileyondlela engikufuna ngayo. Angifuni izibopho ezinkulu lapho ofanele unxibe khona imali, futhi unxusele *lokhu*, futhi uthathe *lokhu*, futhi uqhubeke *nalokhu*, nalomfo omkhulu. Ngifanele ngigcine umqondo wami kuKristu. Hamba, uzibheke wena uqobo phakathi kwenu abanye ukuba nenze lokho. Okwethu, asizinikele eZwini likaNkulunkulu no—nokushumayela, sihlala neqiniso nesambulo sikaMoya oNgcwele nokuthi kuzokwenzekani.

<sup>56</sup> Manje, siyathola . . . Manje, asithole izendlalelo ezincane ngo-Abrahama manje. Izolo ebusuku sithola ukuthi u-Abrahama wayengumuntu ojwayelekile nje. Ngabe kunjalo na? Manje, lokho ngukuthi, namhlanje ngukuthi, lapho uNkulunkulu ebusisa umuntu, khona-ke a—abantu bacabanga ukuthi uzofanele abe yinqaba ngempela, ongejwayelekile ngempela. Qhabo, ngumuntu ojwayelekile nje.

<sup>57</sup> Menze umuntu ongcwele, omunye omkhulu, ehla edabula ezizukulwaneni zamadoda angcwele futhi ufanele abe yikho. Qhabo, akusikho lokho.

<sup>58</sup> IBhayibheli lathi u-Eliya wayengumuntu onjengathi ngokudabuka. Wayengumuntu nje. U-Abrahama wayengumfundo ojwayelekile nje owehla, indoda endala yehla ivela eBabiloni, wehlela ezweni lamaKaledi nomuzi wase-Uri, umuntu ojwayelekile nje, yena nomkakhe, mhlawumbe umlimi ompofu, noma ngabe yini ayeyenza ukuze aziphilise.

<sup>59</sup> Futhi sithola ukuthi uNkulunkulu wakhuluma kuye ngolunye usuku futhi wamtshela ukuthi wayezoba nomntwana ngomkakhe. Futhi wayeneminyaka engamashumi ayisikhombisa-nanhlano ubudala futhi yena wayenamashumi ayisithupha-nanhlano ngalesosikhathi. Manje, kwakungubuhlanya, ukuba ishinga, njalo, ukucabanga ngalokho uNkulunkulu ayengakusho lokho kumuntu

oneminyaka engamashumi ayisikhombisa-nanhlanu ubudala. Kodwa niyabo, uNkulunkulu wenza lokho Akufunayo, futhi ngokwejwayelekile Wenza izinto ngendlela eyinqaba kabi kabi.

<sup>60</sup> Futhi Ukwenza uziphathe ngokungejwayelekile noma nini lapho ulalela iZwi laKhe. “Ngokuba bonke abahamba ngokumesaba uNkulunkulu kuKristu Jesu bayakuzingelwa.” Kodwa ufanele uze ngqo eZwini; unga—unga. . . Akuchasiswa ngasese. Lifundeni nje ngendlela eLilotshwe ngayo futhi niLikholwe ngendlela eLilotshwe ngayo, nangendlela enifanele niLikholwe ngayo. Futhi uma ungaLingabazi, Lizoveza konke Elakwethembisa. Uma ungathatha isimo sengqondo esifanele uNkulunkulu aLiloba ngayo: “UNkulunkulu waLisho; isethembiso singesami; ngiyakukholwa,” kubhekisise kwenzeka. Kuzofanele, kufanele kwenzeke nje.

<sup>61</sup> Manje, sithola ukuthi uNkulunkulu wamtshela ukuba azehlukanise (izolo ebusuku) futhi ekude nezihlobo zakhe, ekude nabantu bakubo. Kodwa u-Abrahama, njengomuntu ojwayelekile. . . Manje, uNkulunkulu akazange—akakaze amxoshe e. . . wabuyela ezweni lakubo lendabuko ngokukwenza. Kodwa u-Abrahama akazange abusiswe nguNkulunkulu waze wazehlukanisa nabo bonke abantu bakubo. Wahambisana noyise; wahambisana nabanye futhi, wathatha umshana wakhe. Nomfo omdala njalo wayesendleleni, kwaze kwathi ekugcineni uNkulunkulu wambiza wasuka enkundleni. Kwase kuthi-ke uLoti, umshana wakhe, wahlubuka futhi wehlela eSodoma. Kwase—kwase kuthi-ke ngenkathi esehlukene nabo, khona-ke uNkulunkulu uqala ukumtshela ngesibusiso, Ngi. . . lokho Ayezombusisa. Ngiyakuthanda lokho.

<sup>62</sup> Manje, siyathola kuGenesisi 13:16, i. . . uNkulunkulu watshela u-Abrahama, ngenkathi Ekhuluma kuye ngesivumelwano saKhe, Wathi, “Ngiyakukwandisa, nenzalo yakho iyakuba-njengo” thuli lwe. . . nge. . . “izihlabathi ngasohlangothini lolwandle,” njengezinhlamvu ezincane zothuli emhlabeni. “Inzalo yakho—yakho iyakuba njalo; uyise wezizwe.”

<sup>63</sup> Futhi manje siyaqaphela futhi kuGenesisi 15:5, ngenkathi Eqinisa isivumelwano, noma wakhuluma naye futhi ngakho, Wathi, “Futhi uphumele ngaphandle, ubheke phezulu; ungazibala izinkanyezi na?” ukuthi ziningi kanjani izinkanyezi, azinakubalwa.

<sup>64</sup> Bukani, kusukela othulini kuya ezinkanyezini. O, he, kusukela emhlabeni, ithuna kuya eNkazimulweni. Futhi khumbulani, iNzalo ethenjisiwe yangempela ka-Abrahama, efika ngo-Isaka, kwakunguKristu. Futhi “UnguMnduze wesiGodi, iNkanyezi yoKusa eKhazimulayo, enhle kakhulu yezinkulungwane eziyishumi emphefumulweni wami.” Ukuthi sikubuka kanjani lokho, ukuthi uNkulunkulu emgdwini

yaKhe enkulu yelanga umemezela kanjani. Uyakholwa ukuthi uNkulunkulu uhlala emgudwini waKhe welanga na? Uyakholwa ukuthi Wenza izinkanyezi na? Wathi Wakwenza. Ukuthi yonke into ihlelwe kanjani ngokuphelele kakhulu emgudwini welanga. Kusukela e . . .

<sup>65</sup> Bukani, kusukela othulini, phansi lapha ekuboshweni umhlaba, kuya ezinkanyezini eNkazimulweni, uJesu, iNkanyezi yoKusa eKhazimulayo, iNhloko yakho konke. UyiNzalo ngempela eyaveza lezi ezinye izinkanyezi ngaYe. Futhi sithola ukuthi thina sifile kuKristu, siyinzalo ka-Abrahama futhi siyizindlalifa kanye nobaba u-Abrahama esithembisweni. Manje-ke uma siyinzalo ka-Abrahama, sithola ukuthi sine—sifanele sibe nokukholwa kuka-Abrahama, kungenjalo asiyona inzalo ka-Abrahama.

<sup>66</sup> Futhi iyini iNzalo ka-Abrahama na? UMoya oNgcwele (Amen!) efika ngoKristu Jesu, lokho kusenza, njengoba semukela uMoya oNgcwele, khona-ke asinjalo, asisesibo abeZizwe, kodwa singamaJuda. Futhi iJuda, ngokuzalwa, alisilo iJuda. UPawulu wathi, “Lokho okuyiJuda akusikho lokho ngaphandle: kodwa lokho ngaphakathi,” lokho kunokukholwa kukababa u-Abrahama. Futhi uma siyinzalo kababa u-Abrahama, khona-ke sithatha sonke isithembiso uNkulunkulu asenza, akunandaba ukuthi kubukeka kuyinsini kanjani, kanjani un- . . . kwakungeke kwenzeke kanjani; kodwa uma uNkulunkulu asho njalo, siyakukholwa noma kanjani.

<sup>67</sup> Manje, u-Abrahama, ngenkathi wayefanele ukuba nalengane, sedlule kukho izolo ebusuku, lapho uSara ngahle ukuba washo emva kwezinsuku zokuqala ezingamashumi amabili-nesishiyagalombili, wathi, “Uzizwa unjani, s’thandwa na?”

“Akukho kwehluka.”

“Akabongwe uNkulunkulu, sizoba nayo noma kanjani.” Futhi akazange abe buthakathaka; waqina ngaso sonke isikhathi, “Ya, uzoba nengane noma kanjani.”

<sup>68</sup> “Wazi kanjani ukuthi unjalo na? Ngani, usu—usumdala ngokwedulele, uyaguga. Awu, unamashumi ayisikhombisa nanhlanu; uhlale naye kusukela eneminyaka eyishumi nesishiyagalombili ubudala, noma okuthize,” udadewabo ingxanye. “Futhi manje uyazi ukuthi lokho akunakwenzeka; ngenkathi usemusha, ngenkathi useyinsizwa, futhi mhlawumbe ngenkathi u . . . wayeneshumi nesishiyagalombili futhi wena, amashumi amabili nesishiyagalombili.” Kwakukhona umehluko weminyaka eyishumi onyakeni wabo. “Awu, yilapho ubuyoba nengane ukuba ubuzoba nayo. Kodwa yonke leminyaka, futhi manje useneminyaka neminyaka neminyaka esedlule ukuya esikhathini, khona-ke uzoba nayo kanjani ingane na? Akunakwenzeka.”

Awu, udokotela uyambheka, uthi, “Umfo omdala bandla usangene ikhanda, niyazi, u . . . kukhona okungalungile.”

<sup>69</sup> Yilokho abakushoyo kuyo yonke inzalo yeqiniso ka-Abrahama. Bavele nje, “O, unga, myeke nje, angeke alimaze lutho, akanasizo, kodwa, uyazi, futhi engenathemba futhi,” bayacabanga. Kodwa uyamkholwa uNkulunkulu.

<sup>70</sup> Wayengakwenza kanjani umfo owayenesithembiso, njengoMose ehla ukudla iGibhithe, indoda eyodwa nenduku esandleni sayo na? “Ngehlela uku yolidla.”

“Wazi kanjani ukuthi uzolidla na?”

“UNkulunkulu washo njalo, lokho kuyakuxazulula.” Kunjalo. Inzalo ka-Abrahama futhi. Niyabo? Wayewayenokukholwa kukaNkulunkulu ngoba wayeyinzalo ka-Abrahama.

<sup>71</sup> Futhi manje, siyathola izolo ebusuku ukuthi wayengu-Abrama uNkulunkulu waze wambusisa futhi wenza isivumelwano naye, wase-ke Eguqula igama lakhe lisuka ku-Abrama laba ngu-Abrahama. Futhi u h-a-m wayeyingxenyeyeGama likaNkulunkulu. Nikuqaphelile lokho na? Ngabe kwake kwacwila na? U-Abrahama. U-Elohim. Niyabo? Wabeka ingxenyeye yeGama likaNkulunkulu ngoba uNkulunkulu unguYise wakho konke. Futhi Wenza iGama laKhe, engu-Elohim, Wabeka ingxenyeye yeGama laKhe no-Abrahama (Niyabo?), futhi wamenza uphathini naYe. Ngenzalo yakhe Uyoveza iNzalo futhi abusise zonke izizwe emhlabeni. Uyoba nguyise wezizwe eziningi. U-Abrahama wayezophinda aveze ukukholwa kuka-Elohim, u h-e-m no h-a-m. Kodwa Wamenza ingxenyeye yeGama laKhe ngoba wayezoba nguyise wezizwe eziningi.

<sup>72</sup> O, kucebe kakhulu, ngifisa sengathi ngabe besinaso sonke isikhathi; besingavele nje sikuthathe futhi nje sifunde ivesi ngevesi futhi sedlule kukho. Nginyanitshela; kungenza nje ngigxumele eZulwini lesikhombisa cishe impela, uku-ukucabanga ukuthi leloBhayibheli liphelele kanjani. Akukho nowodwa umBhalo ophikisana nomunye, ngokuphelele nje ngakho konke njengoba kungaba njalo. Akukho kuphikisana eBhayibhelini. Umfo osho lokho, mlethe nje. Ayikho into okuthiwa ukuphikisana eBhayibhelini okungeke kwaqondiswa yiZwi likaNkulunkulu. Kunjalo. Manje, konke kuxakile, ngoba Ukwenze ngaleyondlela ukukufihla emehlweni abahlakaniphileyo nabanokuqonda futhi akwambulele izingane zona eziyofunda. Yebo.

<sup>73</sup> Manje, nginonkosikazi; ngimthanda kanjani; owesifazane onomoya omuhle kunabo bonke emhlabeni kimi. Manje, asi . . . si . . . Sikholelwa e . . . siyakholwa ukuthi uNkulunkulu uluthando. Futhi uma uNkulunkulu eluthando, khona-ke Usithanda kakhulu ngangokuthi Wanikela ngeNdodana yaKhe

ezelwe yodwa ukuze thina sisindiswe. Manje, lapho ngiya phesheya kwezilwandle, angimbizi uNkk. Branham angene, ngithi, “Nkk. Branham wami othandekayo, ngithatha uhambo phesheya kwezilwandle; awuyikuba nanoma iyiphi enye indoda ngenkathi ngisahambile. Awuyikubuka noma ubani ngenkathi ngingekho.”

<sup>74</sup> Bekungeke yini lokho...futhi uma ubengangibamba ngothayi futhi athi, “Awume kancane, Mnu. Branham, ungabi nabanye abafazi noma ngisho izithandwa, ngenkathi usahambile.” Manje, lokho bekungeke yini kube yikhaya na? Qhobo. Akusikho lokho. Uma bekungaba njalo, bengiyokwesaba ngaso sonke isikhathi; ubeyoba njalo naye.

Kodwa into yakho ingukuthi, ngi—ngiyamthanda. Futhi ngiyothi, “S’thandwa, iNkosi ingibizile phesheya kwezilwandle.”

“Awu, mayibongwe iNkosi.” Uzofanele ahlale ekhaya, niyazi, futhi anakekele abantwana.

<sup>75</sup> Futhi ngakho, senzani na? Sehlela phansi kwiphansi futhi sikhuleke, silethe abantwanyana bethu abancane futhi sikhuleke. Futhi uyakhuleka, “Nkulunkulu, mnakekele uBill; ngi—ngingekke ngaba usizo kakhulu kodwa ngizo—ngizo—ngizokwenza konke engingakwenza lapha nabantwana.”

Bese-ke ngimanga ngimvalelisa, “Usale kahle, s’thandwa.”

<sup>76</sup> Inqobo nje uma ngimthanda kanjalo, ningakhathazeki; inqobo nje uma engithanda kanjalo, akukho ukukhathazeka ezweni. Akusikho lokho engiphokelekile ukuba ngikwenze; yilokho engikwenzayo ngothando.

<sup>77</sup> Futhi kuyilokho-ke ngoNkulunkulu. Si—siyayeka ukwenza lezizinto, hhayi ngoba, sithi, “Awu, bengi—ngi—ngi—ngi—ngingafanele ngiye emibukisweni yezithombe; bengi—ngingafanele ngidanse; bengingafanele ngibheme; bengingafanele ngiphuze, ngoba ngingumKristu angifanele ngikwenze, nokho ngifuna ukukwenza.” Ungahle nje ukwenze. Mm? Lapho uthanda uNkulunkulu, u—ukwenza nje ngo-... awukwenzi ngoba uthanda uNkulunkulu. Niyabo?

<sup>78</sup> Manje, ukuba-ke phesheya kwezilwandle, ukuba bengingabuya, futhi ngikhiphe elinye inenekazi, futhi ngalikhapha ndawana thize sigibele, ngiyabuya ngase ngilingenisa, ngathi, “Ubusuku obuhle kuwe,” kanjalonjalo. Futhi—futhi—futhi ngi—ngiyazi ngifanele ngitshela uMeda ngalokho. Awu, ngikholwa ukuthi ubengangithethelela ngakho.

Ng—ngi—ngingathi, “Meda, ngi—ngikwenzile.” Ngiyohamba ngikuvume bese ngithi, “Ngikwenzile. Ngi—ngiyaxolisa ukuthi ngikwenzile.”

<sup>79</sup> Yena...Ngiyazi ubengathi, “Bill, ngizokuthethelela ngakho.” Kodwa lokho bekungangihlupha zonke izinsuku

zami, lowomfo omncane bandla, ngiyazi ukuthini, ukuthi ngimthanda kanjani. Akunandaba ukuthi yini engangingeka ngedlule kuyo, ngangingeke ngimlimaze ngalutho. Ngimthanda kakhulu. Ngi... Lolo wuthando lwami ngaye. Yebo, mnumzane.

<sup>80</sup> Ngi—ngisuka ekhaya, ngisuke kubantwana bami, lapho inhliziyi yami yopha ukuba ngibe lapho kanye nabo. UJoseph omncane wangibiza, ngolunye usuku, ngenkathi ngihamba; uyazi ukuthi ngezinye izikhathi ukushintsha emanzini ngezinye izikhathi kusenza sigule. Waphuma; wayefuna ukuhamba nami kabi kabi, wayekade ekhala ukusa konke. Futhi waphuma waya egosini; wabuka ngaphandle, futhi waziqondisa yena uqobo, futhi wahlikihla amehlo akhe amakhulu, wabuka phandle, wathi, “Babayi?”

Ngathi, “Yebo, ndodana?”

Wathi, “UNkulunkulu akubusise, futhi kwangathi ungelokotho ugule,” iminyaka emine nje ubudala, umfo omncanyanyana. O, he.

<sup>81</sup> Umfo omncane ubona imibono nakho konke. Ngi... Ngoluny’usuku lapho sengiqedile, ngifuna ukuthatha iBhayibheli lami futhi ngiLinikele esandleni sikaJoseph, bese ngithi, “S’thandwa, hlala nakho; ungaxegisi kukho; hlala khona lapho. Ngifuna uhlale neZwi ngqo.”

<sup>82</sup> Futhi ngakho, yilokho-ke; wuthando. Nakuba ngazi ukuthi uma ngenza noma yini engalungile, ngiyakholwa ukuthi uNkulunkulu ubezongithethelela ngakho. Kodwa, o, he, ngingefune ukuMlimaza. Bengingefune ukwenza lutho ukuMlimaza. NgiMthanda kakhulu. Awu, yileyo ndlela esifanele siphilele ngayo uNkulunkulu, ngokuthandana naYe. Uthando, uthando nje kakhulu ukuthi niyathandana. UJesu wathi, “Lokhu bonke abantu bayokwazi ukuthi ningabafundi baMi lapho nithandana.” Hhayi ngoba uyiMethodisti, noma iBaptisti, noma iLuthela, noma iPentecostal; ngoba niyathandana.

<sup>83</sup> Futhi yilokho ebengihlala ngizama ukukwenza ukuze ngidilize lezizindonga ezincane zengqondo futhi ngasuka ngahamba ukuze ngisho ukuthi siyathandana. Niyabo? Kodwa, niyabo, inqobo nje uma senza izinto esizenzayo... sikuthola lapho njengamathunzi eBhayibhelini lapho abakwenza khona ekuqaleni; futhi niyabona ukuthi kwenzekani kubo. “Futhi konke lokhu kwenzeka kwaba yizibonelo,” kusho amaHeberu.

<sup>84</sup> Manje, siyathola, kuyinto efanayo manje. Siyazehlisa, futhi sibande futhi singanaki; futhi sihlale kulentaba iminyaka engamashumi amane esikhundleni sokuya ezweni lesithembiso.

<sup>85</sup> Ngakho uthuli, kusukela othulini kuya ezinkanyezini. Kusukela othulini lomhlaba, lokho esenziwe ngakho, kuya ezinkanyezini ezikhanyayo eNkazimulweni. “Labo abamaziyo uNkulunkulu wabo bayophikelela, futhi bayokhanya njengezinkanyezi kuze kube phakade naphakade.” UDaniyeli



12. Yebo, bazokwenza. Cabangani nje, leyonkanyezi yokusa ayikalahlekelwa yinoma yibuphi ubuhle bayo selokhu uNkulunkulu ayiphanyeka lapho e—emgudwini welanga nezinkanyezi. Ayilahlekelwanga yinoma ibuphi ubuhle bayo. Iyophela izigidigidikazi nezigidigidikazi zeminyaka, futhi siyobe sisalokhu sikhanya eNkazimulweni. Yebo, mnumzane. Kuyisampula nje, isibonelo nje.

<sup>86</sup> Ngifuna ukusho okuthize lapha, futhi ngiyesaba ukukusho, futhi ngi. . . Ngabe kulungile, mfowethu na? O. . . Manje, ufanele ubhekisise lapho u. . . ikakhulukazi ngabantu; abaqondi kahle.

<sup>87</sup> Manje, ngikholwa ukuthi okuthathu kungubuthathu, kukoyedwa, njengoba sazi. Manje, ngikholwa ukuthi uNkulunkulu wayenamaBhayibheli amathathu, uma nizobhekisisa. Manje, iBhayibheli lokuqala Alilobayo lalisemazulwini, umgamu wezulu eliphezulu. Manje, ngiyazi ungehlela emaphethelweni ajulile alokho, futhi uchezukele emaphethelweni ajulile anoma yini enye. Kodwa ngempela, uma niqaphela umgamu wezulu eliphezulu, kwaqala kanjani na? Kuyaqala, okokuqala emgamwini wezulu eliphezulu yintombi. Owokugcina emgamwini wezulu eliphezulu uLeo ingonyama, ukuFika kokuQala nokuFika kwesiBili kukaKristu: kanye ngentombi, okulandelayo njengengonyama yesizwe sakwaJuda. Ubamba ofishi abayisiphambano ngalokho, unyaka womdlavuza esedlula kuwo.

<sup>88</sup> Konke okusesibhakabhakeni kumemezela uNkulunkulu; impela kuyakwenza. Futhi uNkulunkulu. . . abantu wayezobuka phezulu, beqonda ukuthi uNkulunkulu wabo akekho emhlabeni, kodwa UseZulwini. Waloba iBhayibheli lokuqala.

<sup>89</sup> Manje, into yesibili Ayiloba, u-Enoke, ngezikhathi zesivivane, ezansi eGibhithe. Ngike ngaba lapho futhi mhlampe amadoda amaningi phakathi lapha, nabesifazane, kade elapho. Niyaqaphela lezozivivane, asikwazanga ukuphinda siziveze. Zinkulu kakhulu, zibanzi kakhulu. Zingokomumo womhlaba kakhulu maphakathi nendawo yomhlaba, akunandaba ukuthi ilanga likuphi, alikho neze ithunzi elizungezile. Futhi bathola amathani namathani namathani amatshekazi phezulu lapho ukuthi baphikisana ngakho kanye. Sasivame ukwenza inkulumo—mpikiswano ngakho esikoleni, ukuthi bazakha kanjani. Awu, umfo, engiphikisana naye yathi, “Baligingqa.”

<sup>90</sup> “Ngani,” ngathi, “lokho yi—lokho yi. . . Ngani, babengekwenze.” Ngiyazi ungeke uthathe inqola yokulayisha bese uyithulula futhi uyibeke emzileni kaloliwe futhi ubeke amadoda enele ngakuyo ukuba ayiphushe. Akunjalo, ithululiwe, ungeke wakwenza. Ngikubonile kuzanywa izikhathi eziningi kakhulu. Ungabeka kuphela umugqa owodwa wabantu. Umugqa olandelayo uzophushela emhlane wendoda elandelayo. Uzoliphusha kanjani i—itshekazi phezulu ngaleya,

uhhafu wendlu yasedolobheni emoyeni elisinda amathani ayinkulungwane. Ababenakho ngaleyonkathi kwakungamandla e-athomu, njengoba benawo nje manje, futhi basakha. Futhi yilokho abazamazamisa izwe liphume emkhondweni walo, imbangela, lasuka elangeni, baliphosa emaceleni, futhi kwaletsha izimvula futhi—futhi kwabhubhisa izwe ngamanzi. Ngalesisikhathi bazophosa into efanayo ibuyeke ngqo elangeni futhi balishise futhi; kuphelele nje ngakho konke.

<sup>91</sup> Kodwa qaphelani ekwakheni isivivane. . . Manje, bhekisisani lokhu. Unayo imali eyidola ephaketheni lakho na? Ngi—ngicabanga ukuthi nginalo elilodwa. Ngakho uma uqaphela ngemuva kwemali yakho eyiphapha eyidola, kungani benesivivane sithi, “UPhawu oluKhulu na?” Uke wakuqaphela edoleni lakho laseMelika na? A-hha. “UPhawu oluKhulu.” Qaphelani kulesosivivane futhi, ukuthi siqala kanjani phansi futhi silokhu sikhuphuka *kanje*, ingcosana, ingcosana. Futhi niqaphelile yini, itshe lokuvala phezulu alikho ngisho nakuso. Kanjalo nesivivane asimboziwe. Kungani na? ITshe lokuvala phezulu lenqatshwa, uJesu Kristu, iNhloko yalo, kunjalo impela.

<sup>92</sup> Manje, qaphelani, onyakeni wamaLuthela, sasiphilani na? Ukulungisiswa, phansi le lapha phansi, betshala amatshe esisekelo, uLuther; UWesley, sasikholelwa ekungcweliswa, ukuba singene engcosaneni ngesibalo; IPentekoste, kusengumbhaphathizo kaMoya oNgcwele, phezulu engcosaneni ngesibalo. Kodwa bhekisisani, iBandla eliphumela ngqo ekupheleni kwalo, khona ngqo ekupheleni kwalokho, leloBandla lizofanele lifane ngokuphelele kakhulu nenkonzo kaJesu Kristu, kuze kuthi lapho lelotshe lifika, lishaya ngqo emseleni. O, Haleluya! O.

<sup>93</sup> Uma ungakubamba futhi wazi ukuthi ngikhuluma ngani, yona impela inkonzo uJesu Kristu ayeyenza lapha emhlabeni, uma isibuya, yona impela inkonzo efanayo Ayenayo, iPentecost ayizukudingeka ukuba izinwebe enhlanganweni, kodwa izibumbele kuKristu kuze kuthi iTshe eliyihloko neBandla kuzongenelana khaxa. Futhi wona afakwe usimende kakhulu, uze ungakwazi ngisho nokuthatha insingo futhi uhambe uzungeze futhi uthole umfantu lapho ahlanganiswa khona. Futhi lifanele lifike kanjalo-ke iBandla, njengoKristu kakhulu. Futhi bukani ukuthi sizofanele senzeni-ke. Unqamule futhi usoke futhi unqume, futhi ubumbe futhi ubunjwe emfanekisweni kaJesu Kristu kuze kuthi leloBandla nesiValo sifika sithi thaqa ndawonye.

<sup>94</sup> Bukani isandla sami ethunzini odongeni. Lapho siqhelile kimi, sihlakazekile. Njengoba siza, sisondelela kakhulu ngokwedlulele. Akukho-munwe omkhulukazi, uya ngokuba mncane ngokuba mncane ngokuba mncane, kuya ngokubamnyama ngokuba-mnyama ngokuba-mnyama, kuze kube isithunzi, inegethivu nesithombe sangempela kuba kunye.

Futhi kungaleyondlela ekuFikeni, iBandla lizofanele lizilolonge lize lingabi nachashaza noma umbimbi kulo. Amen. Nanto leloBhayibheli lesibili.

<sup>95</sup> Elesithathu libhalwe ephepheni ngoba lona yilowonyaka omkhulu wemfundo esiphila kuwo. Futhi kanjalo akukho namunye wabo oyophikisana omunye nomunye. Ngakho niyabo, umgudu omkhulu welanga sikhuluma ngoKristu. Yonke into oyibonayo ikhuluma ngoKristu uma nje uyibuka. Bukani ibandla namhlanje esimweni salo, libuthakathaka, lihlubukile, selibuyele emuva ezweni. Lokho kukhuluma ngoKristu, khona impela Akusho. Wayeyoma emnyango futhi angqongqothe. Futhi lokho, wakhishwa, baMhlela waphuma, futhi baMbeka ngaphandle; izivumokholo zethu nokunye nokunye kwaMkhipha. Kodwa Usamile emnyango futhi engqongqotha futhi wathi, “Wonke umuntu eNgimthandayo, Ngiyamyala futhi ngimkhuze.” Kunjalo. Ezama ukubagawula futhi abalethe endawaneni lapho lapho iTshe lokuvala phezulu elikhulu lifika, inkonzo esebandleni neTshe lokuvala phezulu kuyohlangua nje ngqo njengozibuthe. Kuzovele nje kunamathelane ngqi ndawonye. O, Nkulunkulu, sizise ukuba sibe ne. . . Kuyoba lapho; ungakhathazeki; kuyoba lapho. Wathi kuyoba lapho. Ngakho-ke asizilinganise ukuba sihlangebezane nalelotshe leGumbi. Asithande futhi siveze izimpilo zethu kuKristu futhi sibeqotho futhi sihlale neZwi, kuze kuthi lapho Efika sivele silingane nje ngqo njengeglavu esandleni, kanjalo, naYe. O, lelo yiBandla uNkulunkulu alilindile. Yebo, mnumzane.

<sup>96</sup> Manje, Waye. . . Siyaqonda kusukela othulini manje, isahluko 13, kuya esahlukweni 15, manje, siyathola. Simshiye izolo ebusuku lapho ayenze khona into enhle, u-Abrahama. Umfowabo ohlubukile uLoti wehlela eSodoma futhi waba yindoda enkulu ezansi lapho futhi waphuma entandweni yeNkosi. Khona-ke sifanele sifune umbhede onezimbali wokuthokomala na? Ngabe sifanele sibuze indlela elula na? Qhabo. Umbhali omdala wayevame ukubhala, wabhala iculo, “Ngifanele ngithwalwe ngiye ekhaya eZulwini ngombhede onezimbali wokuthokomala, ngenkathi abanye balwela ukuzuzana umklomelo futhi bagwedla badabula izilwandle ezinegazi na? Qhabo, ngifanele ngilwe uma ngifanele ngibuse. Yandisa isibindi sami, Nkosi.” Yilokho-ke.

<sup>97</sup> Asiceli into elula. Namhlanje ibandla lifuna nje ukuyolala futhi likuphephethe kusuke ngolunye uhlobo lwesayense yezenkolo encane, niyazi. “Yebo, siyakukholwa. Yebo, ulungile; joyina ibandla, yilokho kuphela ofanele ukwenze. Letha incwadi yakho evela kwiMethodisti ize kithina maBaptisti. Futhi—futhi—futhi uma i-Oneness ingeke ibe nawe, thina Trinity siyoba nawe. Futhi ngakho, nakhu la sikhona, nje ayibusiswe inhliziyi yakho encane.” O, mfowethu. Mm, mm. Lokho akusiwo amaKristu. Leyo ebhasteliwe, inkolo ebhasteliwe,

ngashumayela ngayo esikhathini esingaside esedlule.

<sup>98</sup> Noma yini ebhasteliwe ingcolile. Nenkolo ebhasteliwe isuka kuleliBhayibheli iye enhlanganweni noma ihlelo noma izivumokholo zebandla, ibhasteliwe. Manje, bukani, okubhasteliwe kuveza ubuciko obuhle kakhulu, umkhqizo omuhle kakhulu. Thatha ukolo. Sinommbila, ummbila obhasteliwe, omunye wommbila ongcono kunabo bonke esake saba nawo, kodwa awulungile. Thatha lowommbila obhasteliwe bese uwutshala futhi; ungeke uphinda uziveze futhi.

<sup>99</sup> Isisebenzi esihle kunazo zonke abanaso umnyuzi. Umama wawo—wawo wayeyi—yihhashi lensikazi, futhi ubaba wawo wayengujeni omncane, noma inkuzi yembongolo encane. Futhi bona...lowomnyuzi ungekhulise omunye umnyuzi; ungeke uphinde uzizalanise futhi. Futhi esinakho namhlanje yisigejane senkolo yeminyuzi ebhasteliwe, impela nje, wazalaniswa usuka kwiMethodisti uya kwiBaptisti nezivumokholo zePentecostal nePresbyterian namahlelo size singabi nalutho. Uma kukhona noma yini engizondayo ukuyibuka, ngumnyuzi omdala. A—awuthandeki nhlobo. Uhlala emuva, lelokhandela elide elikhulukazi, niyazi, futhi ukhuluma nawo, uthi, “Mcwi. Woza, mfana, woza mfana.”

<sup>100</sup> Uyothi, “O, o, o. Izinsuku zezimangaliso selwedlule; sakufunda lokho ekholiji, o. Ayikho into okuthiwa umbhaphathizo kaMoya oNgcwele, o, o,” akukho-thando nhlobo. Awazi ukuthi ubaba wawo wayengubani. Awazi ukuthi umama wawo wayengubani, futhi ungeke uqhubekele phambili kunalokho usuhambile khona ngaleyonkathi.

<sup>101</sup> Kodwa noma yini engiyithandayo elibhasteliwe elihle ihh-...uhlu oluhle lwehhashi olwaziwayo uhlobo lwalo, uhlu lwemfuyo enhle olwaziwayo uhlobo lwayo, o, mfowethu, elohlobo. Yileyondlela engithanda ngayo inkolo, ngithanda inkolo yamaPentecostal yohlobo yangempela. Bangakutshela ukuthi bavelaphi. Bayazi ukuthi uyise nonina wayengubani. Awubaboni nezinwele eziphunguliwe, nezingubo othululelwe kuzo, njengohlobo oluthize lwesoseji elimpitshiwe, noma into efana naleyo. Manje, nibhema osikilidi, nishada abesifazane abathathu noma abane, nigijima nizungeza niphuzo, futhi beqhubeka, bezibiza ngamaKristu. Abakwenzi lokho, lelo yiPentecost elibhasteliwe elingeniswa ehlelweni. Kodwa iPentecost yangempela ima emgqeni ongaphambili empini, imele uNkulunkulu, kunjalo.

<sup>102</sup> Okubhasteliwe, kubhasteliwe kakhulu kulokhu, iMelika isihambe kakhulu ekubhasteleni sekuze kube...abantu uba yibhastela. Uyazi ufanele ubuyele kokwasekuqaleni. Manje, ake nginikhombise lapho isayense isho khona ukuthi sivela empilweni yesilwane; lokho kuyabadiliza. Uma noma yini izalana...uGenesisi 1:26 wathi, ngikhulwa ukuthi wathi,

“Yonke...Yonke imbewu mayiveze inhlobo yayo.” Yonke imbewu ngenhlobo yayo bese uphambanisa leyombewu, ingeke ibuye izizalanise futhi. Qhabo, mnumzane, sekuphelile ngenkathi... Lokho kukhombisa ukuthi asizange siguquguquke sisuka ezinkawini nokunye nokunye, siba ngcono nokuba ngcono. Qhabo, mnumzane, asizange. Senziwe kalula nje ngomfanekiso kaNkulunkulu. Singamadodana namadodakazi kaNkulunkulu.

<sup>103</sup> Yebo, indoda nomkayo bamunye. Umuntu, ngenkathi enziwa kuqala, wayeyikho kokubili, emoyeni wakhe, kokubili ubulisa nobufazane. Kokubili kwakunguye, owesilisa nowesifazane kwakunguye owesilisa, eyedwa. Kodwa ngenkathi uNkulunkulu emehlukanisa akazange ahambe... Owesifazane akekho kokudaliweyo kwasekuqaleni. Ungumkhiqizo ovele kamuva wendoda. Wathatha umzimba emzimbeni wendoda wayesethatha ingxenye yobufazane emoyeni wakhe wayeseyifaka kuye, futhi unobufazane, naye unobulisa.

<sup>104</sup> Lapho nibona abesifazane njengaseMelika namhlanje, befuna ukuziphathisa okowesilisa, kukhona impendukezelo lapho ndawondawo. Uma ubona indoda iyisitabane kakhulu, iyesaba ukuma, “Angithandi nje ukunitshela nonke ukuthi niyaphi.” Ungumshumayeli othize: wesaba, “Angifuni ukusho...” O, he. UNkulunkulu ufuna amadoda, kunjalo, ufuna wena, uma ungowesifazane, yiba yinenekazi, uma ungowesilisa, yiba yindoda. Unga...

<sup>105</sup> Manje, lalelani, kubhasteliwe. Kuyagcinya, futhi, mfana, loluGu lwaseNtshonalanga lusemgqeni nakho yonke indawo. Niyazi ukuthi kungani na? Impucuko ihambe isuka empumalanga, entshonalanga; futhi konke kuhambe nakho. AmaNdiya athi ngaphambi kokuba umlungu afike nabesifazane bakhe, newiski yakhe, futhi nesono sakhe, babephila impilo enhle. Kodwa nakhu kufika umlungu, umbulali, umbulali ngamabomu, futhi wabulala inyathi yakhe nakho konke okunye, bese kuthi-ke isono sonakalisiwe, futhi selingingqiwe ngqo phezu kwaloluGu lwaseNtshonalanga lapha sekuze kwaba ngaphezulu kunezibhakabhaka. Kunjalo impela. Uma uqhubeka, bese ubuyela empumalanga futhi.

<sup>106</sup> Lena yindawo yamathuna ezansi lapha yabashumayeli. Bukani uPaul Rader nabobonke befa ezansi lapha: u-Aimee McPherson, bonke. Nginomfowethu phezulu lapha wayengumshumayeli omncane okahle, ngenkathi ephuma lapha, washaya uthuli. Futhi nango uphezulu lapho kunkoloze, igazi, amafutha nazo zonke izinhlobo zezinto engekho ngisho ngokomBhalo. Nkulunkulu yiba nomusa.

<sup>107</sup> Ukhuluma ngeSodoma lesimodeni, lapho amaphesenti angamashumi amathathu okwanda kwezimpendukezelo ngonyaka odlule, nezindaba zocansi. Ngithola izincwadi

amaletha ezivela komama phandle lapha ogwini kubafana babo uqobo bathathe abafana futhi bahambe bayohlala nabo emakamelweni; bekhala, omama abadala abampofu ngabantwana babo. Kungani kuyihlazo. Omunye uzofanele akubize. Phendukani noma nibhubhe. Kunjalo. Buyelani kuNkulunkulu. Okudabukisayo. UNkulunkulu abe nomusa.

<sup>108</sup> Manje, a—angixoleli lonke izwe. Umhlaba wonke ungaleyondlela. Kodwa niyagingqika nje lapha, niwa yonke indawo. Njengoba ngishilo, “Sasivame ukuya eParis, kodwa iHollywood ibanika izimfashini zabo—zabo manje.” Abesifazane bakithi sebebabi kakhulu baze badingeke bathumele izimfashini ngale eParis ukubakhombisa izinto ezivula amehlo. Bakithi, ukuthi kunjani, nalokho kwaethwa ngqo ebandleni lethu lePentecostal. Nkulunkulu yiba nomusa, kuyinto eyihlazo. Phendukani noma nibhubhe. Kunjalo. Phuma kulolohlobo lwezinto.

<sup>109</sup> Benziwe iphethini njengezwe, yileyondlela inkosi eyayikufuna ngesinye isikhathi. Babefuna—babefuna inkosi kwa-Israyeli ngoba bonke abanye... Lowomprofethi omdala olungileyo wenyukela kubo, wathi, “Ngake nganitshela nini noma yini eGameni leNkosi, akwangenzeke na? Ngake ngayithatha nini imali yenu kini na? Uma nifuna inkosi futhi nibe njengabo bonke abanye, nala uNkulunkulu njengeNkosi yenu.”

<sup>110</sup> Lapho uthatha izivumokholo esikhundleni seBhayibheli, khona-ke uthatha ibandla kube insindiso yakho. Futhi uKristu uyinsindiso yakho. UMoya oNgwele uhola futhi uqondise ibandla. UNkulunkulu akazange athumele ababhisobhi kanjalonjalo ukuqondisa amabandla noma amahlelo. Wathumela uMoya oNgwele u—u—ukuphatha ibandla. Umbono kaNkulunkulu ngakho, owaKhe umb-... Ubefanele azi, UnguNkulunkulu.

<sup>111</sup> Manje, simthola lapho, emva kokuba elandele umfowabo ohlubukile futhi wabuyisa uLoti, kwenzekani, esahlukweni 14 na? Wathi nje angabuyisa uLoti, uLoti wayefanele azi ukuthi angaphinde angene kulokho kuzibhixxa futhi, kodwa wabuyela ngqo kukho futhi, “Njengengulube iya ekuzibhixeni kwayo, nenja ebuhlanzweni bayo,” kusho iBhayibheli. Kunjalo impela. Uma kwamenza wagula ngokwenele ukuba ahlanze okokuqala, kuzomenza agule futhi. Niyabo. O, njengengulube ekuzibhixeni kwayo, nanjengenja ebuhlanzweni bayo, ibuyela emuva. Kunjalo impela nje.

<sup>112</sup> IPentecost eyakhishwa emuva ngaleya eminyakeni engamashumi amane edlule, yenza ibandla lobungcwele, indlu yamandla kaNkulunkulu, futhi niyabona ukuthi izivumokholo zenu zenzani kini okokuqala, bese-ke nibuyela ngqo kukho

futhi. Vumela uMoya oNgcwele athathe izintambo. Makabuse ibandla. Mvumele angene.

113 Esikhathini esingaside esedlule ngaklabalaselwa ngalokho ekuDleni kwasekuseni kweChristian Business Men, noma, kwakungukudla kwakusihlwa, khona impela emva kwalokho i...ngobunye ubusuku uMfowethu Roberts wayekhulumile, futhi ngangikhuluma emva kwakhe ngobusuku obulandelayo. Futhi ngenkathi ngikwenza, ngakhuluma ngalokho. Ukuthi kwaba kanjani, ukuthi lezizinto engizikhulumile ngoDelila noSamsoni. Futhi ngakho omunye wabafowethu wasukuma wayesethi, “Awu Mfowethu Branham, umelusi wethu uthe bayakwazi lokho, kodwa ngeke basho lutho.” Wathi, “Uma bekwenza, ibandla lizobakhipha ngqo.”

114 Ngathi, “Bakhipheni! Ngingaqoka ukushumayela kubantu abahlanu abagcwele uMoya oNgcwele kunezwe lonke ligcwele imfudumalo ehlubukile ingxenye. Khuluma iqiniso.”

115 Njengoba nje kuza intwasahlobo, umama wakho omdala wezinyoni uzophuma lapha futhi azalele amaqanda, futhi enze isidleke, futhi afukamele phezu kwawo. Futhi izo...Ubaletsha kanjalo abancane bakhe. Awu manje, uma leyonyoni engumama endala nokho, angahle abeke isidleke esigcwele amaqanda, futhi uma engazange abe nomata angeke achanyuselwe. A—awachamuseleki. Umgudu wegazi uvela ebulilini bowesilisa. Siyakwazi lokho, umbala obomvu ezinhlayiyeni zegazi, igazi livela endodeni, ngoba kwakufanele kube ngaleyondlela, ngoba owesifazane ukhipha iqanda. Ungumchamuseli kodwa akahlanganise lutho negazi lengane. Yingalesosizathu ihlala njalo ithatha igama likayise.

116 Wakubumba kanjalo-ke uNkulunkulu. UJesu waye... Omunye wathi, “Kodwa uJesu wayeyiJuda.” Wayengesilo. “Sisindiswa ngegazi lamaJuda.” Asinjalo. Wayengesuye umJuda noma oweZizwe; WayenguNkulunkulu. UNkulunkulu wayenguBaba waKhe. UNkulunkulu wadala leloNgqamuzana leGazi ngaphandle kokuzihlanganisa ngalutho nanoma yimuphi umuntu, iJuda noma oweZizwe. Sisindiswa ngeGazi lika-Emanuweli. “Elimuncwe emithanjeni ka-Emanuweli, lapho izoni zibhukuda khona ngaphansi kwethantala, zilahlekelwe yilo lonke ibala lazo lecala.” Akukho okubhasteliwe ngalokho, yiGazi langempela elimsulwa lokudaliweyo kukaNkulunkulu uQobo, ngaphandle kobulili kulo.

117 Umama wenyoni omdala, wayengafika phezu kwalesisidleke futhi azalele. Angazalela amaqanda kahle, nathi singaba namabandla; njengoba nje ngishilo, “inkolo yethu ebhasteliwe.”

118 “Sinebandla elihle ukwedlula esasivamise ukuba nalo. O, he, kühle.” Ngiyakwazisa lokho, kodwa mfowethu, lapho ubona abesifazane bethu nabesilisa ebandleni lakithi behlakazekela kulokho okudala, okubandayo, ukulingisa

okungendlela nokupenda, nabesifazane. . . Ngani, kwakuvame ukuba yiphutha kwabesifazane bePentecostal ukuba bapende izinzipho, noma, yini leyonto abayifaka ebusweni babo na? noma ngabe kuyini, kwa—kwakuvamise ukuba. . . okokugcoba umlomo. Kwakuvamise ukuba yiphutha kubo ukwenza lokho. Kodwa ngiyaqaphela bayakwenza manje. Yini indaba na? Hhe?

<sup>119</sup> Lalelani. Munye kuphela owesifazane eBhayibhelini owake wapenda ubuso bakhe, nalowo kwakunguJezibele. UNkulunkulu wamphakela izinja ngokukwenza. Manje, lapho ubona owesifazane efake omningi upende, uthi, “Unjani, Nkosazana nyama-yeNja?” Yilokho impela okwakuyikho eBhayibhelini. UNkulunkulu wamphakela izinja, ngakho Wavele nje wenza inyama yenja ngakho. Kunjalo impela. Esikudingayo yimvuselelo eshukumisayo yePentecostal ukuhlanza yonke indlela kusukela epulpiti kuya kwiphansi lendlu yokukhonzela, ukuhlanza. Sidinga uKristu, mfowethu, dadewethu; siyamdinga.

<sup>120</sup> Umama wenyoni omdala ehlezi lapho futhi afukamele lawomaqanda aze ahlupheke kakhulu angakwazi ukundiza asuke esidlekeni. Kunjalo. Angawaphendula ngenhlonipho yokuzithoba, futhi, “O, he, angawami,” futhi awamboze, futhi awamboze. Bese-ke nje athi, “Awu, bengingahamba ngiyodla kodwa nje ngifanele kakhulu, ngifanele ngethamele inhlango yomphakathi yamanenekazi. Ngifanele ngi—ngifanele ngibe *nalokhu nokunye*.” Niyabo, aze ahlupheke kakhulu angakwazi ukundiza, kodwa uma. . . awasoze achanyuselwa; afile. Ayolala khona lapho futhi abole.

<sup>121</sup> Yileyo indaba ngenqwaba yabazukulu bethu bePentecostal. UNkulunkulu akanabazukulu, njengoba nginitshelile. UNkulunkulu akanabo abazukulu. Unabantwana nje, amadodana namadodakazi. Kodwa thina bantu bePentecostal sangenisa abantwana bethu, sababeka ohlwini lwabantwana, futhi bayenyuka, bangamaPentecostal nje ngoba sasingamaPentecostal; lokho ngabazukulu. UNkulunkulu akanabo, amadodana namadodakazi nje.

<sup>122</sup> Naleloqanda, uma leyonyoni endala engumama, ingaliphendula noma ngayiphi indlela efuna ngayo, alisoze lachamusela; liyolala khona lapho futhi libole. Futhi yileyo nje indaba namhlanje emabandleni ethu. Isizathu si. . . bonke bahlakazeke ezinhlanganweni namahlelo ehlukena. Sabangenisa ngencwadi, futhi sabaxhawula sabangenisa, ngoba babengabakhokhi bemali enhle ebandleni, futhi basiza ukwakha izakhiwo ezinkulu ezinhle, nezinto ezinjalo. Futhi abazi lutho ngoNkulunkulu kunoma iLawa lazi ngobusuku baseGibhithe. Abayikukholelwa ekuphulukiseni ngokukaNkulunkulu. Banqaba uMoya oNgewe. Ba—baqophisana nawe ngoba uklabalasela abantu futhi uzame ukubaqondisa. Afile, amaqanda abolile.



123 Into engcono kakhulu ongayenza ukuhlansa sonke isidleke bese uqala kabusha. Thola umuntu othize axhumane noKristu Ophila futhi aphefumule. Kunjalo impela. Thola ibandla, isidleke sihlanziwe, usibulale amagciwane futhi usifuthe amagciwane kahle, bese uqala kabusha futhi. Kunjalo. Thola umuntu othize olala e-altare lapho baze beze.

124 Izolo ebusuku ngenze ukubizela e-altare, izoni ezintathu noma ezine zagijimela phezulu e-altare, futhi ngadingeka ngincenge abantu cishe impela kulo lelibandla ukuba benyuke futhi bakhuleke nalabobantu. Mm. Khona-ke u... Ungawampongoluzeli amaBaptisti. Ngingehlela eKentucky futhi ngenze ukubizela e-altare nomunye umfana omdala phandle lapho ehlafuna isigqoko sakhe futhi engaphansi kokulahlwa yicala, aqale ukuya e-altare, kube neshumi nanhlanu lalabo omama abadala bemzungezile ndawondawo. Ezama... Futhi manje, akehleli nje lapho e-altare bese ethi, “Ngi-ngithatha uKristu, uMsindisi wami.” Bashayana emhlane baze badlule. Banento ethize ngenkathi bephuma lapho.

125 Esikudingayo ngukubuyela emuva futhi sifunde ukuthi amaBaptisti anani. Sidinga omunye umshumayeli onjengoJohane, owabeka imbazo yakhe empandeni yomuthi futhi waphuma ngale, waphosa... wasigawula futhi asiphonse esithandweni. Amen. Yebo.

126 Emva kokuba esehambile futhi wabuyisa umfowabo, u-Abrahama, wabuyisa umfowabo, wase-ke ejika ngqo wangena entweni efanayo futhi, ukuzibhixa okufanayo. Kwase kuthi emva kwalokho, uNkulunkulu wathi, “Abrahama...”

127 Wathi, “Uzongenzelani, Nkosi na? Ngiyahamba... Anginamntwana. Anginabantwana. Futhi indlalifa kuphela yendlu yami yilo-Eliyeza waseDamaseku.”

128 Wathi, “Kodwa akasiyo indlalifa yakho. Ngakwethembisa ukuthi wawuzoba nomntwana ngoSara, futhi yileyondlela okuzoba ngayo.” UNkulunkulu ubeka iZwi laKhe; aLisoze laguquka; Lizofanele nje lihlale kungaleyondlela. UNkulunkulu uyakwenza. Futhi uma singabantwana baka-Abrahama sikukholwa nje ngaleyondlela. Okushiwo nguNkulunkulu, yilokho-ke. Akusekho kukho.

129 Manje, wathi, “Ngizokwazi kanjani, Nkosi na?” O, lento enhle, ninga—ninga—ningayigeji manje. Kufunde lapho usuya ekhaya: Ukuqinisekiswa kwe—kwesiphiwo, Ayezomnika sona manje. Bhekisisani ukuthi Wenzani esahlukweni 15. U-Abrahama, Wambiza waphuma, wathi, “Hamba, uNgitholele i—ithole elincane elinemyaka emithathu, futhi—futhi uNgilethele i—imbuzikazi eneminyaka emithathu, ne—ne—nemvu eneminyaka emithathu, futhi ukulethe.” Futhi u-Abrahama waziqoba zaba amaqatha wase ezibeka phansi. Futhi wathi, “Ngiletheleni ihobhe nejuba eliselincane.”

<sup>130</sup> Kodwa akazange...niqaphelile, akalinqumanga ijuba noma ihobhe; akazange akwehlukanise lokho. Wenza umhlatshelelo wesilwane, wawenza. Kodwa akazange azenze izinyoni, azinqume. Kungani na? UNkulunkulu akasiguquli neze isivumelwano saKhe phezu kokuphulukisa ngokukaNkulunkulu, ngoba lokho kwakungukuphulukisa ngokukaNkulunkulu, ihobhe noma—noma ijuba elisencane elifuywayo. Bashumpula ikhanda futhi bayekela igazi liconse phezu kukamata, kwase kuthi-ke umata wadedelwa futhi wahamba ezungeza ebhakuphela amaphiko akhe negazi lachinseka ekhala, “Ingwele, ingwele, ingwele, kuyo iNkosi.” Lokho ngukuhlanzwa kochoko, abakwenzela ukuhlanzwa. Niyayibona i...Futhi leso yisifanekiso impela sikaMata wethu, uKristu, ebulawa, iGazi laKhe phezu kwethu futhi sasakazeka emhlabeni wonke simemeza, “Ingwele, ingwele, ingwele.” UMata ofile, uKristu, Owafa esikhundleni sethu.

<sup>131</sup> Manje, akazange azinqume izinyoni kabili, kodwa wanquma izilwane. Manje, nasi isithombe esihle. Angifuni nikugeje manje, klasi. Kodwa a—angicabangi ukuthi lokho kungenza ukudabula *lokho*, ngizokudabula *lokhu*. Kulungile.

<sup>132</sup> Manje, ezweni elidala, emuva emazweni aseMpumalanga. Manje, sinezindlela ezehlukene esenza ngazo isivumelwano. Senzani thina abaseMelika na? Siyaphuma, sithi, siyoba nokuthile esikudlayo. Ngi—ngifuna ukukhuluma, njengokuthi, into yebhizinisi kuMnu. Borders lapha, omunye, umphathi wethu womkhankaso. Ngithi, “Mnu. Borders, ngithanda ukukhuluma ngezinye izinto.” Futhi senzani na? Siyaphuma futhi sibe nesemishi nenkomishi yekhofi, kumbe noma yini esiyenzayo, sihlale lapho futhi sixoxe isikhashana. Futhi khona-ke siyasakuma, sikhuluma ngalokho esizokwenza futhi ngithi, “Ungathanda ukwenza lokho na?”

<sup>133</sup> “Yebo.” Futhi siyaxhawulana. Leso yisivumelwano. Senza isiv-...senza isithembiso komunye nomunye futhi saxhawulana kuso. Yileyo ndlela esikwenza ngayo. Ukuba bengitshela umfowethu lapha, “Ngiyehla, ngikubambeke imvuselelo, mfowethu.”

Futhi ubeyothi, “Awu...”

Singahle ukuba sihlezi etafuleni sixoxa bese—bese-ke sisukuma bese ngithi, “Kuvunyelwene na?”

“Kuvunyelwene.” Sixhawulane omunye nomunye. “Kubeke lapha.” Yi—yisivumelwano; sivumelene.

<sup>134</sup> Manje, senake nazi ukuthi benza kanjani eJapani na? Bayaxoxisana, bese bekhapha ingcosana kasawoti ophisweni bese beluphosa phezu komunye nomunye. Lowo ngu—lowo ngu—umlindi, isinongo (Niyabo?), usawoti. Bafafaza usawoti omunye komunye lapho benza isivumelwano omunye komunye.

<sup>135</sup> Kodwa ngesikhathi sika-Abrahama ngenkathi benza isivumelwano omunye komunye, basenza ngokwehlukile, manje, ngenkathi benza isivumelwano, omunye nomunye, e—emazweni aseMpumalanga, ngalesosikhathi. Manje, bhekisisani indlela u-Abrahama. . . UNkulunkulu waqinisa lesisivumelwano naye ngqo, futhi bhekisisani ukuthi Wakwenza kanjani. Uthathe i—imvu, i. . . nomhlatshelo, wayesewusika kabili, wayesewubeka phandle lapho. Futhi manje, qaphelani-ke, u-Abrahama waqapha izinyoni ukuba zisuke kuwo, wagcina umhlatshelo uhlanzekile.

<sup>136</sup> O mfowethu, susa amaqe kuwo. Yilokho engizama ukukwenza manje. Mm. Mmm! Susa amaqe amadala aseHollywood ezwe ebandleni lePentecostal. Mmm. A-hha. Asuse e. . . aqhele kwabesifazane bakithi futhi aqhele kubafowethu nezinto ezinjalo. Futhi ungaba nawo onke amakhulu, amahlaya awubuphukuphuku nezinto ofuna ukuzisho, bavumele babe nakho, lowo ngumbuso wabo. Asisibo—asisibo abalelizwe. UMBuso wethu awusibo lelizwe. Sihlala lapha njengabaseMelika, kodwa umphefumulo wethu uvela phezulu. Ngenkathi. . . Wathi, “Okholwa yimi, unokuPhila okuPhakade.” Lokho kuPhila okuPhakade kuvela egameni elithi *Zoe*, futhi i*Zoe* nguku “Phila kukaNkulunkulu uQobo”. Siyingxenyeyo yokuPhila kwaKhe.

<sup>137</sup> Ekuqaleni Wayengu-El, u-Elah, u-Elohim, Okhona ngokwaKhe konke. KuYe kwakukhona izingxenyeyo ezingahlukaniseki zokuba nguBaba, ukuba nguMsindisi, ukuba nguMphulukisi. Nalezizinto zibonakalisa kuphela, okwezixenyeyo zaKhe ezingehlukaniseki, niyabo, kuyilokho okuyikho. Yilokho okusenzayo. Yena, kuqala, Wadala. . . Awu, Wayengesuye uNkulunkulu kwasekuqaleni, ngoba u *nkulunkulu* yi “nto ekhonzwayo.” Ngakho Wadala iziNgelosi ukuze Abe nguNkulunkulu. Wayese-ke Ebeka umuntu ekuzikhetheleni ngenxa yobungwele baKhe uQobo, futhi ngenkathi Esenzile lokho, khona-ke umuntu wawa. Khona-ke Uba nguMsindisi. Niyabo, kungukuveza izingxenyeyo zaKhe ezingahlukaniseki. Akukho lutho oluphumile emgqeni, kuyahamba, ningacabangi ukuthi udeveli ukubeka phezu kukaNkulunkulu; U—UnguBasi; Uyazi ukuthi konke kukuphi. Kunjalo. Uyazi ukuthi kukuphi.

<sup>138</sup> “Awu,” wena uthi, “wenzani-ke ekushumayeleni na?” Wasitshela ukuba sihambe siyophonsa inetha phakathi futhi sibadonsele ogwini. Uyazi ukuthi iyiphi inhlanzi nokuthi iyiphi inhlanzi eyisikhuphashe nokuthi yini izinyoka nezimfudu zazolwandle nezimfudu amateraphini. Wazi konke ngakho. Kodwa kwakuyilokho kwasekuqaleni. Kunjalo. Kungumsebenzi wethu nje ukuphosa inetha phakathi futhi silidonse, uthi, “Nampa, Nkosi. Nampa, Nkosi.”

<sup>139</sup> Into yokuqala niyazi, ulwembu oludala lukaNkk. Lwembu-lwamanzi wahlala lapho isikhashana, uthi, “Hha, angikholelwa

kulokho. Umelusi wami akanjalo.” Futhi lugxuma, lugxuma lubuyela ngqo odakeni futhi. Kunjalo.

<sup>140</sup> Mfowethu, lowomfo ngenkathi ephuma, uma wayeyinhlanzi kwasekuqaleni, uyinhlanzi ekugcineni komgwaqo, yebo, mnumzane. Igama lakhe lafakwa eNcwadini yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Wathi, “Izimvu zaMi ziyalizwa iPhimbo laMi; umfokazi aziyikumlandela.” Ziyolizwa iZwi. “Bonke eNgibathandayo, Ngiyabasola ngibalaye; shisekela, futhi uphenduke, futhi ubuye.” Lowo ngu—lowo ngunyaka, lowo nguMlayezo esiwutholayo manje. “Buya . . .” [Akuqoshwanga eteyipini—Umhl.]

<sup>141</sup> Imimoya yethu ingena lapho lapho kungcwele futhi kumsulwa. Izinhliziyo zethu zifanele zibekwe e . . . uthando lwethu ezintweni zaphezulu lapho uNkulunkulu ekhona. Singabantwana bakaNkulunkulu. Manje, sizoqaphela lapha kancanyana nje.

<sup>142</sup> Manje, ngenkathi u-Abrahama esuse onke amaqe e—emhlatshelweni kwaze kwashona ilanga; yilokho esifanele sikwenze manje. Susa amaqe kuze—kuze ku—kuba sekuqaleni kokusa; yilokho kuphela engingakusho. Yebo, mnumzane. Manje, bhekisisani ukuthi kwenzekani. Futhi kwathi nje kungenzeka, ubuthongo obukhulu behlela phezu kuka-Abrahama. Niyabo? Manje, *ukulala* kusho “ukufa.” Futhi ngenkathi evula amehlo akhe futhi wabheka, kwakukhona isithando somlilo esithunqayo. Yilapho sonke isoni siya khona, lapho sonke sifanele ukuya khona. Isithando somlilo esithunqayo saphuma; leso yisihogo, lapho wonke—wonke owesilisa nowesifazane ozelwe esonweni, wabunjwa ebubini, efika ezweni sikhuluma amanga, yilapho impela esifanele ukuya khona.

<sup>143</sup> Kodwa qaphelani, khona-ke emva kwalokho, nakho kufika ukukhanya okuncane okumhlophe. Nalokhu kukhanya okuncane kwahamba phakathi kwalamaqatha omhlatshelo. Wayenzani uNkulunkulu na? Enza isivumelwano saKhe no-Abrahama. O, mfowethu, hhayi ngemisebenzi manje, kodwa ngomusa; akukho ongakwenza. Yena khombisa u-Israyeli ukuthi Wa—Wa—Wasindisa u-Israyeli khona lapho ngomusa ngaphandle kwemisebenzi. Isivumelwano sika-Abrahama sasingesikho ukuthi, “Abrahama uma uzokwenza into ethize, Ngiyokwenza.” Wathi, “Ngikwenzile.”

<sup>144</sup> UNkulunkulu uhlose abantu ukuba baphile ngomusa, hhayi ngomthetho. Sithola ukugcina umthetho kakhulu, kuze kuthi, “Awu, bekungaba yiphutha kimi ukubhema. Bekungaba yiphutha kimi ukuba ngigijigijime kumkami.” Wuthando, mfowethu. Hhayi ngoba . . . Uma uthanda uNkulunkulu wakho, ungeke wenze noma yiziphi izinto ezimbi, ngoba uMthanda kakhulu. Hhayi ngoba bengingafanele ngikwenze,

bengingafanele ngikwenze. Yingoba uMthanda kakhulu awufuni ukukwenza. “Okhonzayo oke wahlanjululwa une... unembeza omningi, noma, isifiso, ekoneni.” Lapho yena, eke wahlanjululwa eGazini likaJesu Kristu, akasenaso isifiso sokona; izinto sezihambile kuye. Akadingekile ukuba a...

<sup>145</sup> Abanye babo bathi, “Ungawulimazi unembeza wami.” Ngani, abanye abantu akasenawo unembeza kunoma inyoka inezinqulu. Ngakho siyazi ukuthi—ukuthi ayikho into enjengaleyo. Akusiwo unembeza empeleni; ngumoya wakho, uMoya oNgcwele kaNkulunkulu. Nakho lapho okhona. Uthando lwakho ngaYe, uyaMthanda.

<sup>146</sup> Manje, qaphelani, manje-ke, basibhala kanjani isivumelwano ezinsukwini zakudala na? Babulala umhlatshelo. Manje, lokho kuKhanya kwakunguNkulunkulu. Kwamkhombisa lapho ayefanele aye khona, emva kokufa kwakhe wayefanele aye esihogweni, kodwa ngaleya kwalokho kwahamba lokhu kuKhanya okuncane okumhlophe, kuhamba phakathi kwalemihlatshelo.

<sup>147</sup> Manje, eTestamenteni eLidala, uthi...Woza lapha Mfowethu Borders. Manje, sizokwenza isivumelwano, uMfowethu Borders nami, njengeTestamente eLidala. Manje, into yokuqala esiyenzayo, sihlala phansi lapha bese ngibhala, “Ngizokwenza into ethize, into ethize.” Leso yisivumelwano sami. Bese-ke sibulala umhlatshelo. Siyawuvula, sime phakathi komhlatshelo, wena nami. Futhi senza isivumelwano omunye nomunye, bese kuthi-ke lapho senza lokho, sidabula *lokhu*. Manje, isikhathi esithize sizobuya. Futhi gcina leyongxenywe futhi ngizogcina lena. Manje, nakhu la sikhona. Manje, lokho ngeke kwaqhathaniseka. Ngeke (Niyabo?), ngoba yiphepha nezinhlamvu zisikwa ngalendlela, nokusongeka okuncane, nezinto. Kuzofanele kufanelane ngokuphelele, impela.

<sup>148</sup> Wathi, “Ngalokhu niyakukwazi ukuthi isivumelwano saMi siyini, Abrahama.” U-Abrahama engowomoya wakwazi. Ngani na? Yilokho impela uNkulunkulu akwenza. Wathatha iNzalo yaKhe yesivumelwano, okungukuthi iNzalo yangempela yayiyiYo ethenjisiwe ngokukholwa, kuphuma ku-Isaka, kuphuma kuKristu. UKristu wayeyisiVumelwano sikaNkulunkulu. Futhi Akwenza, WaMthatha wamenyusela eKalvari, njengoba nje u-Abrahama enza endodaneni yakhe uqobo ezinsukwini ezimbalwa kamuva, noma iminyaka embalwa kamuva, emva kokuba esezelwe. Wenzani na? WaMthatha eKalvari futhi WaMdabula wamehlukhanisa phakathi (Amen.), waMdabula wamehlukhanisa phakathi. Wavusa umzimba waKhe ekuseni kwePhasika futhi waMhlalisa ngakwesokunene sesihlalo saKhe sobukhosi. Kodwa uMoya owawukuYe, Wawuthumela emuva phansi ebandleni. Ngakho ibandla, lapho lesisiVumelwano singeniswa emandleni aso agcwele, lapho isiVumelwano siqiniswa noNkulunkulu, ibandla, abantu

ongena kulomzimba lapha ukuba abe nguMlobokazi waKhe, kuzoba nguMoya ofanayo ncamashi owawuphezu kukaKristu, wenza izinto ezifanayo, inkonzo efanayo, amandla afanayo, futhi kuyohlangana futhi kube yiZwi ngeZwi kufane: kuqinisa isiVumelwano.

<sup>149</sup> Manje, bukani namhlanje; bukani ukuthi sibonani namhlanje futhi sithole. Ngathini ngesivivane na? Lizofanele lilolongwe futhi lifakwe ngokuphelele kakhulu, konke ukucwecwa nakho konke, kuze kuthi lelotshe eliyinhloko lizofanele lingene ngokuphelele nje phakathi. Niyabo? Itshe eliyinhloko elinqatshiwe lizofanele libuye.

<sup>150</sup> Isivumelwano, ukuPhila okwakukuKristu kusebandleni, uMoya oNgcwele. UJesu wathi, “Kuseyisikhashana izwe lingabe lisaNgibona; nokho niyoNgibona nina, ngokuba Ngi . . .” *Ngi* “yisabizwana somuntu.” “Ngiyakuba nani, ngibe kini, kuze kube sekupheleni kwezwe. Nemisebenzi engiyenzayo Mina, nani niyakuyenza.” Whewu. Anikuboni na? Yini ibandla lesivumelwano eliqinisiwe, yilowo onoMoya oNgcwele, lokho yi . . . “Thina esifile kuKristu, sithatha inzalo ka-Abrahama futhi siyizindlalifa kanye naye ngokwesithembiso.” Futhi uma ungakaze umemukele uMoya oNgcwele namanje, awukaze ungane esivumelwaneni sikaNkulunkulu.

<sup>151</sup> Omunye wabazalwane bami beBaptisti uza kimi esikhathini esingeside esedlule, phezu, umfowethu othize ubhale kwi*Voice of Healing* mayelana neziNgelosi ezimbili zehla nezimpaphe eziyimfukumfuku, futhi wazizwa; zamkhuphulela kuNkulunkulu uBaba. Futhi o . . . Futhi wathi, “Uthini ngalokhu, Billy na?”

Ngathi, “Manje, awume kancane. Angizange ngilubhale lolodatsana. Angihlanganise lutho nalo.”

Wathi, “Ngiyabona ususukile komdala omuhle, umBhalo oqavile.”

Ngathi, “Qhabo, mnumzane, nginawo ngqo.”

Wathi, “Billy, uqonde ukungitshela ukuthi ucabanga ukuthi labobantu bePentecostal unento ehluke kithina maBaptisti na?”

Ngathi, “Qhabo, banokuningi nje kwalokho onakho okuncane kwakho. Uyabo?” Ngathi, “Yilokho okuyikho; banokuningi nje kwakho.”

<sup>152</sup> Lapha esikhathini esingeside esedlule ngangisenhla . . . UDokotela Hegre, kungenzeka ukuthi uhlezi lapha kulobubusuku, umphathi weBethany College, ikolishi lamaLuthela. Wangibhalela incwadi, futhi uma engangithethisanga: wathi, “Ngashayela amamayela ayishumi nanhlanu esiphephweni seqhwa esiphuphuthekisayo ukuzwa inceku kaNkulunkulu, futhi ngatholani ngaphandle

kwesangoma esiphucukile,” washo. Futhi o, wavele nje wangidwengula ngaba yizicucu, wathi, “Indoda ekhuluma kubantu okwenzayo wena, nesayense yezenkolo ebole kunazo zonke engake ngayizwa empilweni yami.”

<sup>153</sup> Wathi, “Uthe uSathane akaphulukisi,” wathi, “manje, sinowesifazane emphakathini wakithi phandle lapho, uno—u—umoya wedlozi. Ugqoke iphinifa elikhulu; unabantu abeza beqathaze imali phakathi lapho, bese kuthi-ke uyothatha futhi akhiphe ezinye zezinwele zakhe, futhi aqhathule imithambo yabo, futhi uyohlanganisa izinwele negazi, futhi ahambe ehlele emfundlaneni emva kwakhe, akuphose ngale komhlane wakhe. Uqala ukuhamba eya kubantu, uma ephoqekekile ukuba aqalaze isifo sibuyela kubantu; uma singakwenzi, siyalahlwa.” Futhi wathi, “Siyabhekisisa, cishe amaphesente angamashumi amabili alabobantu bayaphulukiswa. Bese-ke usukuma epulpiti bese uthi uSathane akakwazi ukuphulukisa.”

<sup>154</sup> Awu, ngi. . . Futhi wayengeke angibize ngo “mfowethu.” Wathi, “Ngangishumayela ungakazalwa.” Futhi yena, o, wavele wangihhala ngempela phezu kwamalahle. Ngacabanga, “Awu, kulungile, lokho kulungile. Ngiyakuthakasela lokho.”

<sup>155</sup> Ngakho ngacabanga, “Ngamakhasi angamashumi amabili nambili ngifanele ngimphendule okungenani ikhasi elilodwa ukumkhombisa inhlanganyelo yami.” Ngakho ngazitholela i—incwadi encane, ngase ngithi, “Manje,” ngathi, “Mfowethu othandekayo kuKristu,” ngathi, “Imikhonzo yobuKristu kuwe.” Uma umuntu eshumayele isikhathi eside kangako, ufanele ukuhlonishwa, uma eshumayele iVangeli, ngisho noma esephutheni. Ngathi, “Into yokuqala engifuna ukuyisho, ngiyakuthethelela ngalokho okushilo. Manje, uJesu wathi. . .

<sup>156</sup> Abantu beza ukuzoMbona, futhi, enze izinto ezifanayo enizibone zenziwa, ephuma futhi ebona imicabango yabantu futhi ebatshela ukuthi *kwakuyini*, nokuthi *kwakuyoba yini*, futhi baMbiza ngo ‘Belzabule, umbhuli, udeveli.’

<sup>157</sup> Futhi uJesu wathi, ‘Ngizonithethelela ngalokho, kodwa ngolunye usuku uMoya oNgcwele uyeza ukuzokwenza futhi ukhuluma ngokumelene nalokho, awusoze wathethelelwa khona, ngakho khona-ke, kulelizwe kanjalo nasezweni elizayo.” Ngathi, “Uma-ke lokhu bekuqinisile, pho ishonephi iminyaka yakho engamashumi amahlanu yokushumayela na? Niyabo? Kukusize ngani na? Ulahlekile futhi awusoze wasindiswa.” Ngathi, “Kodwa ngiyazi ngokungazi ukuthi ukushilo.” Niyabo, ngakho ngithi nje ukumncinza kancanyana ukumazisa ukuthi sasingekho ebunmyameni.

<sup>158</sup> Ngakho manje-ke, wathi. . . Ngase ngithi, “Kodwa umqondo wakho ungukuthi, engitadisha ngakho, mfowethu,” ngathi, “okungitholayo, ngukuba wena uthi uSathane angaphulukisa.” Ngathi, “UJesu Kristu wathi, ‘Uma uSathane engakhipha

uSathane, khona-ke umbuso wakhe wehlukene kuye uqobo.' Kunjalo. UJesu wathi wayengephulukise, manje wena wathi angakwazi, noJesu wathi wayengeke. Khona-ke ubani oqinisile na? Wathi, 'Onke amazwi omuntu mawabe amanga futhi awaMi abe yiqiniso.'" Ngathi, "Ngakho-ke, manje-ke, uJesu uqinisile futhi ngemukela iZwi laKhe, mfowethu."

<sup>159</sup> Ngathi, "Kodwa noma kungaba njalo," ngathi, "impela, ngiyabona lapho ukuphulukisa kuvela khona." Ngathi, "Sinabantu ezweni namhlanje, ababizwa ngabaphulukisi ngokukaNkulunkulu, abahamba bezungeza bathi, 'Udumo, nginokuphulukisa esandleni sami, whewu, uyakuzwa na?'" Qhabo, awunjalo, uyasizwa isandla, hhayi ukuphulukisa.

<sup>160</sup> UJesu akazange athi, "Nikuzwile na?" Wathi, "Nikukholiwe na?" Kunjalo. Hhayi ukuthi, "Ngabe ukuzwile." Yonke lemiswa nazo zonke izinto, mfowethu, kuyinto ethize eyingane kwane, eyenziwe. Akusilo iZwi likaNkulunkulu. "Okholwayo..." Kulapho-ke. Ngukukholwa emsebenzini osuqediwe. UKristu wafa, wakuphulukisa eKalvari. Wakusindisa lapho. Ufanele ukwemukele ngokukholwa njengoba kwenza thina sonke. Kunjalo. Uyakukholwa.

<sup>161</sup> Awudingi ukuba uhlale lapho futhi ushaye futhi ukhale ubusuku bonke; ubungakhala uze ube mpunga bese ulala e-altare futhi ufe. Uze wemukele lowomhlatshele weGazi uNkulunkulu akunika wona, ulahlekile. Angikhathali ukuthi uzizwa kanjani. Angihambi ngendlela engizizwa ngayo; Ngizizwa izikhathi eziningi sengathi ngisemuva le. Kodwa iBhayibheli lathi ngihlangabezane nezidingakalo zikaNkulunkulu.

<sup>162</sup> UJesu wehlula udeveli eZwini. Wathi, "Uma uyiNdodana kaNkulunkulu, yala lamatshe ukuba aphenduke abe yisinkwa."

Wathi, "Kulotshiwe, 'Akusinkwa sodwa umuntu ayakuphila ngaso.'"

<sup>163</sup> Wamehlula ngeZwi likaNkulunkulu, futhi simehlula kanjalo-ke, kungeZwi likaNkulunkulu, ISHO KANJE INKOSI. Lokho kuqinisile.

Uthi, "Yisangoma."

<sup>164</sup> Pho kungani uNkulunkulu athi, "Uma ekhona phakathi kwenu ongowomoya noma umprofethi, lapho ekhuluma bese kuthi-ke akushoyo kufezeke, nimuzwe, ngoba Nginaye"? Yonke lemiBhalo isehlisa kanjani ngqo kulolusuku lokugcina na?

<sup>165</sup> Niyabo, abaqondi nje. Niyabo, abakwazi nje ukuqonda. Kuyisambulo sikaNkulunkulu ngeZwi laKhe. Bafika... AbaMkholwanga ngenkathi Efika. Abalikhulwa ibandla namhlanje lapho lingena ebukhoneni bethu. Aba—abakukholwa ngoba akuhambisani nesayense yabo yezenkolo. Kodwa kuhambisana neZwi. UNkulunkulu eqinisa iZwi laKhe



ngezibonakaliso zilandela, lokho ngukuqinisekisa, uma Esho *lokhu* futhi kufezeke. Uma sishumayela umbhaphathizo kaMoya oNgcwele nomunye awuthole, lokho kufakazisa ukuthi kuqinisele.

<sup>166</sup> Manje, qaphelani, futhi uDokotela Hegre ngenkathi ngikhuluma naye ngathi. . . ngabhala lencwadi, ngathi, “Impela, ngike ngaba se-Afrika futhi ngibabone bephulukiswa ngesithixo sodaka.” Ngathi, “Ngike ngaba ngale eLa Salle, eLorraine eFransi, futhi ngibona labobantu benyukela lapho kulowo wesifazane, owesifazane othize ofile, futhi ngibabone bephulukiswa. Ngani na? Ngoba bakholwa ukuthi basondela kuNkulunkulu ngalesosithombe. Niyabo? Futhi uNkulunkulu ubeke ukuphulukisa ngokukaNkulunkulu ezisekelweni zokukholwa kwakho.” Yingalesosizathu Engawahlukanisanga lamahobhe nezinto. Niyabo? “Kuphezu kokukholwa kwakho, uma ukukholwa; nalabobantu bacabanga ukuthi basondela kuNkulunkulu. Laba abaseMelika bacabanga ukuthi basondela kuNkulunkulu ngomphulukisi ngokukaNkulunkulu. Um-Afrika ucabanga ukuthi usondela kukho ngenyanga mthakathi yakhe. Lowomthakathi enhla lapho emva kwendlu yakho, labobantu bacabanga ukuthi basondela kuNkulunkulu. NoNkulunkulu uyakuqonda ukukholwa kwabo. Yilokho kuphela.” Kodwa ngathi, “Bayophendula ngakho, uSuku lokwaHlulela, ngokufana nalokho.”

<sup>167</sup> Kodwa ngathi, “Okungethusile, njengeNhloko yeLuthela, ukusekela isayense yakhe yezenkolo phezu kwesipiliyoni esikhundleni seZwi likaNkulunkulu.” E-hhe, ngacabanga ukuthi ngizomazisa ukuthi sasingesizo izichuse empeleni. Niyabo? Wayengasekela kanjani isipiliyoni sakhe phezu kweWo- . . . Ubengasekela kanjani ukufundisa kwakhe phezu kwesipiliyoni, omunye wesifazane wenze into ethize noma enye, esikhundleni salokho uNkulunkulu akusho na? UNkulunkulu wathi uSathane akakwazi ukuphulukisa, nalokho kuyakuxazulula kimi. Kunjalo.

<sup>168</sup> Niyazi ukuthini? Wangicela ukuba ngiphume. Wathi, “Mfowethu Branham. . .” Manje, saphumela lapho, futhi sasinabaningi nje njengalapha, okwedina, wonke umgwamanda wabafundi wawuphakathi. Wathi, “Manje, Mfowethu Branham,” wathi, “Ngi—ngi—ngifuna ukukubuza okuthize.” Wathi, “Beningakuqondile engikushilo,” kodwa wathi, “siyalamba futhi somele uNkulunkulu lapha.”

Ngathi, “Lokho kuhle; lokho kulungile, Dokotela.”

<sup>169</sup> Futhi wathi, “Nakhu esikufunayo.” Futhi uma nonke nifuna ukumbhalela ngakho, bhala nje Dokotela Hegre e—e . . . Ngizama ukucabanga ngalokho. . . Minneapolis, eMinnesota, eBethany College. Futhi ngakho u. . . Futhi nje bhala futhi umbuze. Futhi wathi, “Awu, somele uNkulunkulu lapha,” wathi, “sifuna

uNkulunkulu.” Futhi wathi, “Sifunda ngamaPentecostal,” futhi wathi, “ucabangani ngawo na? Manje, wawuyiBaptisti.”

<sup>170</sup> Ngathi, “Yebo, mnumzane, ngangiyilo.” Ngathi, “NgiyiBaptisti yePentecostal manje.” Futhi wathi... Ngathi, “NgiyiBaptisti enesehlakalo sePentecostal. Niyabo,” ngathi, “iPhentekoste, Dokotela, ayisiyo inhlango. Ungeke wahlela iPhentekoste; yisehlakalo (Niyabo?) okweMethodisti, iBaptisti, iKatolika, nawo wonke umuntu; kuyisehlakalo. Akusikho nje ezansi e... I-Assemblies akusiyo yodwa enoMoya oNgcwele. I-Oneness akusiyo yodwa enoMoya oNgcwele, iFoursquare. Yilowo othandayo, makeze. Yilokho-ke.” Uyakuthanda lokho. Futhi ngathi, “Yileyo ndlela okungayo.”

<sup>171</sup> Futhi wathi, “Awu, kukhona engifuna ukukubuza khona.” Wathi, “Ngibabonile bekhahlela phezu kwezihlalo, futhi bashaya amalambu amawindi, futhi bawela kwiphansi lendlu.”

Ngathi, “Yebo, mnumzane.”

Wathi, “Yini leyo na?”

Ngathi, “UMoya oNgcwele.”

Wathi, “UMoya oNgcwele na?”

<sup>172</sup> Ngathi, “Ya, bakhapha isitimu sabo sonke ngempempe esikhundleni sokukuhlanganisa ukwenza amasondo agingqike. Niyabo, ya, abazi nje ukuthi kwenziwa kanjani... Niyabo, uma ungeke ubathole ukuba bame phansi baye endaweni bese ufaka amanye alawo—amanye alawo mandla e... isitimu emavalvini ukuwenza aphushe inqola futhi abe nezibonakaliso, izimanga, izimangaliso, nomlilo omkhulu emphefumulweni kanjalo, uqhubekela phambili, bekungenza okuthize.” Niyabo? Ngathi, “Kodwa bakuqhumisa konke ngempempe, futhi yilokho kuphela okukhona kukho.” Ngathi, “Kuhle ngokwenele bane... futhi bakhombisa ukuthi banesitimu noma kanjani.”

Futhi ngakho wathi, “Awu, ucabanga ukuthi sinani thina maLuthela na?”

<sup>173</sup> Ngacabanga, “O, o. O Nkosi, Wena—Wena ngisize lapha.” NeNkosi yanginika okuthize. Isizathu cishe banezinkulungwane zama-eka lapho ommbila nezinto aba—abakulimayo. Umgwamanda wabafundi, uma bengakwazi ukukhokha indlela yabo esikoleni, khona-ke bangasebenza indlela yabo emaplazini. Ngakho ba—babenalokhu isivuno sokusanhlamvu esikhulu phakathi phandle lapho. Ngase ngithi, “Dokotela Hegre, ngokunye ukusa kwakukhona indoda eyayihhale insimu yayo futhi yayinenhle insimu enhle yommabila. Futhi yayitshale ummbila phakathi lapho futhi njalo ekuseni yayihamba iyofuna ummbila. Ekugecineni ngokunye ukusa yahamba, yabona amacembe amancane amabili.” Noma ubani owake watshala ummbila, umila kanjalo-ke. “Futhi indoda yathi, ‘Akabongwe

uNkulunkulu ngesivuno sami sommbila.” Ngathi, “Manje, ngabe yayinaso isivuno sommbila na?”

Wathi, “Qhabo.”

<sup>174</sup> Ngathi, “Kodwa sekungashiwo ukuthi yayinaso. Niyabo? Sekungashiwo yayinaso.” Ngathi, “Lowo kwakuyini maLuthela enguqukweni yokuqala.” Ngathi, “Ekugcineni lowo wakhula njalo njalo, waze waphuma intshakaza kuwo. Futhi lokho kwakungamaMethodisti. NamaMethodisti abuka emuva phansi kini maLuthela, athi, ‘Nonke aninalutho. Siyakholelwa ekungcwelisweni; nonke nje nikholelwa ekulungisisweni. Niyabo, awukho ngisho nakuyo.’

<sup>175</sup> “Kodwa lindani, into yokuqala niyazi, leyo—leyo—leyontshakaza iyimpova, yayifanele isebenzise iqabunga futhi. Ngakho impova yaqathakela e—eqabungeni, futhi yaveza ibandla lePentecostal.” Ngathi, “Lu—luwuhlamvu lwasekuqaleni, olufana nolwangena emhlabathini. Uhlamvu luyaphuma.” Ngathi, “Sinenqwaba yesikhunta esikhwebweni, kodwa noma kunjalo kukhona okusanhlamvu lapho futhi.” Ngathi, “Lokho—lokho kunjalo.” Ngathi, “Ba . . .sinenqwaba yesikhunta kuso; Ngizokuvuma lokho.” Kodwa ngathi, “Kwakunguhlamvu lwasekuqaleni olwangena.”

<sup>176</sup> Ngase ngithi, “Khona-ke uyazi ukuthi isikhwebu sathini na? Sathi, ‘wena mLuthela omdala, nawe Methodisti endala, awukho nhlobo kulo.’” Kodwa ngathi, “Empeleni, ukuphila okufanayo okwakusemacedbeni kwenza intshakaza, bese kuthi-ke amacembe nentshakaza kwenza isikhwebu.” Ngathi, “Into kuphela ibandla lePentecostal eliyiyo, yibandla lamaLuthela elithuthukile (Amen.): ukuphila okufanayo, kodwa okuningi kwakho.”

<sup>177</sup> Yileyo indaba kulobubusuku, mfowethu. Ungazami ukubuyela phansi empandeni futhi, kube ngukuphila, qhubekela phambili; qhubekela phezulu. Yilokho engakusho kumfowethu oyiBaptisti.

Wathi—wathi, “Mfowethu Branham, u-Abrahama wakholwa yiNkosi futhi kwabalelwa kuye ukuthi kungukulunga.”

Ngathi, “Kunjalo impela.”

<sup>178</sup> Wathi, “Mfowethu Branham, ngifuna ukukubuza umbuzo owodwa.” Lomfo wayengudokotela, futhi mina, isichuse. Ngakho wathi, “Ngifuna ukukubuza umbuzo owodwa.” Wathi, “Yini umuntu angayenza ngaphandle kokukholwa; yilokho kuphela ayengakwenza.”

Ngathi, “Kunjalo.”

Wathi, “Khona-ke uma sikholwa uNkulunkulu, semukele uMoya oNgcwele lapho sikholwa.”

<sup>179</sup> Ngathi, “Qhabo, lokho ngeke kwahambisana nokufundisa kukaPawulu.” Ngathi, “UPawulu wathi kwabaseGalathiya 1:8,

‘Uma iNgelosi ifundise noma yini enye mayibe ngeqalekisiweyo.’ UPawulu wathi kubo, iZenzo 19, wathi, ‘Namamukela yini uMoya oNgcwele selokhu nakholwa na?’ Hhayi *ngenkathi* ukholwa, kodwa *selokhu* wakholwa. Sishilo ukuthi, ‘Asazi noma ukhona uMoya oNgcwele.’ Wathi, ‘Pho nabhaphathizwa kanjani na?’ Wathi, ‘KuJohane.’ Wathi, ‘Wabhaphathiza kuphela kukho ukuphenduka, ethi bafanele bakholwe nguYe wafika, kungesikho okokuthethelelwa kwezono.’ Futhi sebekuzwile lokhu babhaphathizwa eGameni likaJesu Kristu, noPawulu wabeka izandla zakhe phezu kwabo, noMoya oNgcwele wehlela phezu kwabo, futhi bakhuluma ngezilimi futhi baprofetha.”

“Awu,” wathi, “kuthiwani ngakho na?”

<sup>180</sup> Ngathi, “Buka, uma uthi unokukholwa kuNkulunkulu futhi Akakaze... Niyabo, u-Abrahama wamkholwa uNkulunkulu kwase kuthi-ke uNkulunkulu umnika ukusoka njengesibonakaliso, noma isiqinisekiso, ukuthi Wayekwemukele ukukholwa kwakhe,” ngase ngithi, “Uma Engakaze akunike umbhaphathizo kaMoya oNgcwele okwamanje, Akakaze akunike isiqinisekiso (Amen.), ukuthi uyinzalo ka-Abrahama.”

<sup>181</sup> Futhi sibekwe kanjani uphawu eMbusweni kaNkulunkulu na? Kwabase-Efesu 4:30 kuthi, “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube luSuku lokuhlengwa kwenu.” Amen. Onke amabhuloho ashile emva kwakho. “Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye (Niyinzalo ka-Abrahama.), kuze kube luSuku lokuhlengwa kwenu.” O, ngikuthanda kanjani lokho, uNkulunkulu enikeza isiqinisekiso sesibonakaliso sokuthi Wayemukele ukukholwa kwakhe.

<sup>182</sup> Futhi Ubeyothini ngokuthi Uyoqhubeka kanjani nalokhu ukukholwa kwenzalo na? Wadabula wehlukhanisa uKristu maphakathi, waphakamisa umzimba waKhe wase ewubeka phezulu lapho njengomhlatshelo oneGazi, ehlezi ngakwesokunene sikaNkulunkulu, esinxusela phezu kokuvuma kwethu: umPristi oMkhulu onokuzwelana nobuthakathaka bethu, onguye izolo, namuhla, naphakade. Futhi uMoya waKhe wawuphezu kwaKhe usemuva ebandleni enza imisebenzi efanayo Ayenza, eqhubeka entweni efanayo, ebumba ibandla ngalelotshe eliyiNhloko ukuba lize kulo ngolunye usuku. Haleluya!

<sup>183</sup> O, ngizizwa ngikholwa. Uzongibiza ngo “mgingqiki ongcwele” noma kanjani, ngakho-ke usungavele nje uqale. Nakhu phezulu lapho. Lapho ngibona leyoNdoda eyodwa ephelele ihlezi njalonjalo, uMbusi kahulumeni, noMbusi, noNkulunkulu phezu kwakho konke, isiQongo sesakhiwo, sihlezi ngaleya kulesosivivane, lawo amakhulu imaje-... amandla amakhulu, uNkulunkulu omkhulu, ehla evela eZulwini, ehlezi, eZihambela ezansi ngoqo phakathi

kwalamatshe, ehlezi lapho. Futhi ngenkathi uLuther enokukholwa okungako nje, uWesley wayenokuningi nje, iPentecost yayinokuningi nje, kodwa Ubopha lawomatshe ndawonye lapho alingana khona itshe ngetshe. Haleluya! Ngiyakubona ekwenziweni: UNkulunkulu eqinisa ngoMoya oNgcwele kaNkulunkulu uhamba ebandleni futhi wenza imisebenzi efanayo nempilo uJesu ayiphila.

<sup>184</sup> Uma kuyisihlahla samapentshisi, sizoveza amapentshisi. Uma kuyisihlahla sama-apula, sizoveza ama-apula. Angikhathali ukuthi ingaphandle libukeka kanjani; kukhombisa ukuphila okungaphakathi kuso, yilokho okuletha isithelo saso. Uthola umvini wamagilebhisi, ufaka ukuphila kwethanga kuwo, uzoveza amathanga. Futhi uwushintsha uwubuyisele emuva ngqo bese uthatha umvini wethanga bese ufaka ukuphila kwamagilebhisi kuwo, uyothela amagilebhisi. Noma ngabe yikuphi ukuphila okuphakathi, angikhathali ukuthi unasiphi isiqu, iMethodisti, iBaptisti, iPresbyterian, iPentecostal, noma ngabe kuyini. Thatha impilo yethanga bese uyifaka emvini wamagilebhisi, uzoletha amathanga. Uma leli kuyibandla lePentecostal, unokuphila kwethanga elidala kulo, likhiphe futhi ube nokugoma kubuye. Amen. Ngiyabona ninezihlahla phezulu lapha ziletha cishe izinhlobo eziyisishiyagalolunye zesithelo esisawolintshi ezehlukene. Ngizibonile ngale e-Arizona ngolun'usuku; kwakukhona isihlahla samawolintshi sasinolamula nazo zonke izinhlobo zesithelo esisawolintshi, uphaphamuzi. Kungaleyondlela-ke.

<sup>185</sup> UJesu wathi, “Mina ngingumVini, futhi nina ningamagatsha.” Kunjalo. Futhi uma igatsha lokuqala... Manje, khumbulani, umvini awutheli isithelo; yigatsha elithela isithelo. Manje, uma lelogatsha lokuqala livela futhi laveza ibandla lePentecostal, babhala iNcwadi yeZenzo emva kwalo, uma lelogatsha like laze laveza elinye, liyoba uhlobo olufanayo lwebandla lePentecostal, babe nezibonakaliso ezifanayo nezimanga ezifanayo.

Manje, kodwa wena uthi, “Uthini ngalaba abanye na?”

Bafakelwe.

“Kuthiwani ngamaMethodisti na? Kuthiwani ngamaBaptisti na? Kuthiwani ngababizwa ngePentecost na?”

<sup>186</sup> Imivini efakelwe. Ningasilethi isithelo. Ngani, aba... Bazikhiphele lapha futhi bazenze ikoloni, “Singukuthi-nokuthi; asizukuzihlanganisa ngalutho nawe.” Lokho akusikho ukuphila kukaKristu. Wafa ukusindisa izitha zaKhe, ekhipha izingalo, waze wazikhulekela; isikhwehlela silenga ebusweni baKhe, futhi wazikhulekela ukuba zisindiswe. O, yebo. Niyabo?

<sup>187</sup> Kodwa kuyini na? Yini eyenza lokho...? Ini? Ngabe lokho...? Hlobo luni lwesithelo lowolamula ofakelwe osithela kulesosihlahla samawolintshi na? Awutheli amawolintshi;

uthela ulamula. Futhi yilokho ibandla elikwenzayo. Lithela amaMethodisti; lithela amaBaptisti; lithela iPresbyterian. Kodwa uma lowomvini, ngokwawo, uveza igatsha, lithela amawolintshi. Kungokokuqala kuphuma e... Kodwa amabandla ayahluma futhi aphile futhi abe nomusa nokuphila ngoKristu okufakelwe phakathi lapho. Kodwa isihlahla sangempela qobo lwaso nguMoya oNgcwele oveza indoda ezelwe ngokusha, owesifazane ozelwe ngokusha, amandla okuvuka ephila kubo. Niyabo? Amen.

<sup>188</sup> Wakuqinisa, wamkhombisa Ayezokwenza, ukuthi Wayezoyidwengula kanjani iNdodana yaKhe uQobo; wasindisa indodana yakhe ngapha kuGenesisi—Genesisi 22:14. Sithola ukuthi Wayisindisa indodana yakhe lapho, eyikhombisa Ayezokwenza. Isiphambano saYo emhlane waYo, siyakuthola kusasa ebusuku, lapho Yenyuka eKalvari; ningakugeji.

<sup>189</sup> Manje, qaphelani, manje sizothola esinye futhi isitatimende lapha. Ngiyabona nginemizuzu cishe emithathu. Manje, esahlukweni 17, asithole lokhu; lokhu kuhle. Bhekisisani. Izikhathi ezintathu Waphatha ukuqinisa kwesivumelwano. UGenesisi 13:14, ngenkathi ezahlukanisa, walalela, khonake Wamtshela, Ngizokwenza ube njengezihlabathi zaso—solwandle. Khona-ke uGenesisi 15 lapha, njengezinkanyezi zezulu. UGenesisi 17:1, Wabonakala kuye emva kokuvivinywa okukhulu, lapho uSara ayephumile khona. UNkulunkulu wayezombulala uSara. O, nansi into enhle. Lapho engabazile...

<sup>190</sup> Ngenkathi uSara engabaze uNkulunkulu, uNkulunkulu wayeyomsusa, kodwa Akakwazanga ukukwenza. Ngani na? Uyingxenyane ka-Abrahama. Yingalesosizathu lapho senza okungalungile, uNkulunkulu ubeyosibulala. Bengingeke neze ngize lapha futhi ngishumayeke invuselelo, akekho omunye umshumayeli obengakwenza; ubungeke neze ube nemvuselelo. Ubuyonqunywa kuze kube phakade, kodwa Angeke akwenze. Unquma iNdodana yaKhe uQobo uma Ekwenza. Niyabo? Ngokuba umfazi uyingxenyane yendoda; abasebabili; bamunye. Ngakho Wayengeke amlimaze uSara ngaphandle kokulimaza u-Abrahama. Ngakho Wadingeka amngenise uSara. Yileyondlela uNkulunkulu enza ngayo kithi. Izone zethu, Ubeyosuka kithi kudala, kodwa sikuKristu. Amen. Niyabo, ngakho U—Usithethelela izono zethu. USara, onke amaphutha akhe...

<sup>191</sup> Futhi emva kokuba u-Abrahama esedlule kulokho kuvivinywa okukhulu futhi waba nalendodana, ka-Ishmayeli, eyayi... ngokoqobo, UNkulunkulu wamtshela ukuba alalele uSara. Kodwa wazala lendodana, emva kwalokho kuvivinywa okukhulu. Wase-ke Ehlangana naye futhi—futhi isahluko 17 sikaGenesisi, simake phansi futhi ukufunde lapho ufika ekhaya, anginaso isikhathi sokukushaya kodwa umzuzwana nje. Wabonakala kuye eGameni likaNkulunkulu uSomandla. “Somandla” livela egameni lesiHeberu elithi

*El Shaddai*. Shaddai, *Shad* kusho “ibele lowesifazane.” UShaddai ungubuningi, okubili. Khona-ke Wabonakala kuye, “NginguNkulunkulu onamabele.”

<sup>192</sup> O, induduzo enje pho ekhehleni. “Ngizoba nayo kanjani lengane, Nkosi na? Senginemyaka eyikhulu ubudala.” Wayenamashumi ayisishiyagalolunye nesishiyagalolunye. Ngakho wathi, “Kanjani mina, ikhehla, nowesifazane wami lapha—lapha Ongitshela ukuthi ngangizoba nengane ngaye, unamashumi ayisishiyagalolunye nami, noma, amashumi ayisishiyagalombili-nesishiyagalolunye, ubengaba njalo, futhi mina nginamashumi ayisishiyagalolunye nesishiyagalolunye. Kungenzeka kanjani . . .”

<sup>193</sup> “Kodwa NginguYe onamabele,” kokubili iTestamente eLisha neLidala. “Ngalinyazwa ngenxa yeziphambeko zenu; ngemivimbo yaMi niphilisiwe.” O, Onamabele. Elani ibele na? Elengane etetemayo. Thatha ingane encane egulayo futhi etetemayo, umama uyayiqukula, ayibeke esifubeni sakhe. Incela amandla kamama, izincelela ibuyele empilweni.

<sup>194</sup> Manje, uma sonke sikhubazwe yisono futhi saphumela ezimfashinini zaseHollywood, kungani nje ungenyukeli ku-El Shaddai na? Bangaki abangathanda ukubona ibandla langempela eligcwaliswe ngoMoya oNgcwele lapha, amandla kaNkulunkulu nje na? Impela. Awu, senzani na? Awu, Ungu-El Shaddai, Onamabele; uma ufuna insindiso, ncika esifubeni saKhe futhi wondle amandla akho okomoya ngeZwi laKhe. Nanti iBele laKhe, kokubili iTestamente eLisha neLidala. Hlala phansi, “Nguyena izolo, namuhla, naphakade.” Ubisi olufanayo oluvela ebeleni likamama oyedwa luvela kwelinye, khona impela nje; kodwa nje yizigaba ezimbili ezehlukene zakho. “Yalinyazwa . . .” Uma ugula, kungani ungebambelele nje ebeleni laKhe lesithembiso. “Ngalinyazwa ngenxa yeziphambeko zenu; ngemivimbo yaMi niphilisiwe.” Yini oyidingayo kulobubusuku na? yencika nje esifubeni saKhe.

<sup>195</sup> Futhi enye into, niqaphelile na? Yena . . . u *El* kusho “onamandla”; *Shaddai*, “o—Owenele, uMnikezeli wokuPhila, uSomandla, Onamandla.”

“Abrahama, usunemyaka eyikhulu ubudala, umdala futhi ubuthakathaka; kodwa NgingaMandla akho okuqina.” Lokho . . .

<sup>196</sup> Ingane encane lapho incela, hhayi kuphela . . . Kodwa kuyenelisa. Niyabo? Ingane ebeleni likanina yenelisekile. Ingadzuluka, isisu sayo esincane sibuhlungu, futhi ikhahlela, futhi amandla amancane onke awasekho, kodwa izolala ngqo phezu kwebele likanina omncane kanjalo futhi iyeke ukukhala, ihogele, ihogele, incele, iqhubeke, kuzolunga. Kungani na? Ngoba yenelisekile.

<sup>197</sup> Futhi lapho nginganikhombisa kuleliBhayibheli ukuthi Uthethelela bonke ububi bethu (O Nkulunkulu), uphulukisa zonke izifo zethu, mangibambe nje lesosithembiso bese ngithi, “Baba Nkulunkulu, ngibuthakathaka; NgiyaKudinga. Ngiyazi Uyaligcina iZwi laKho. Ungu-El Shaddai. NgiyaKukholwa, Nkosi. Ngigcwalise ngoMoya waKho. Ngihlanze eGazini laKho. Ngibuyisele emuva, O Nkosi, ungivivinye. Mangincike esifubeni. Ngingumntwana waKho; ngazalwa nguWe kodwa ngaba buthakathaka, kodwa Wena unguMnikezeli wamandla ami okuqina. Wethembisa ukuthi Uyokwenza, futhi nje ngizobambelela khona lapha, Nkosi, futhi ngizokweneliseka ukuthi Uzongigcwalisa ngoMoya waKho, ungigeze eGazini laKho, ususe konke ukulahlwa kwami, uphulukise umzimba wami futhi ungisindise.”

<sup>198</sup> Isithembiso esinje pho ukuqinisekisa isithembiso saKhe ku-Abrahama, “Ngingu El Shaddai.”

<sup>199</sup> “Awu Mfowethu Branham, ngi—ngi—ngiyisifebe. Ngiyi—ngiyisidakwa. Ngingo—ngingohlulwa wuphuzo. Ngiyikho konke lokhu oth- . . .”

<sup>200</sup> Angikhathali ukuthi uyini. Yenyukela ngqo ku-El Shaddai. Uma amandla akho okuqina nawo onke amathemba engasekho, i-Alcoholics Anonymous inhlangotho yabahlulwa uphuzo isikudlele, udokotela usekudlele, akukho ongenzelwa khona, Ungu-El Shaddai, Onamandla. Neika esifubeni saKhe futhi nje uncelele futhi weneliseke. Uzokufezekisa. UngeMthande na?

Ng'yaMthanda, (Kungani bengingemthande  
na?) Ng'yaMthanda  
Ngoba Wang'thanda kuqala  
Wang'thengel'insindiso  
Emthini waseKalvari.

Asikhothamise amakhanda ethu manje sisacula ngokuthula.

Ng'ya . . .

Uthule ngempela futhi uhloniphe ngokuzithoba.

. . . Ng'yaMthanda

Manje, vumela uMoya oNgcwele akhulume kuwe.

Ngoba . . . (Yilokho-ke.)

. . . Wa . . .

Uyazi ukuthi Ukumemile na? Uma utetema, ungazi nje ukuthi umi kuphi, uthi, “Ngingowebandla.”

Futhi wathenga . . .

Angazi ukuthi uzosonta kuliphi ihlelo; ningeze nje ku-El Shaddai manje na? “Sekuyisikhathi eside ngifuna uMoya oNgcwele, Mfowethu Branham, kodwa kulobubusuku ngiyeza.”

E . . .



<sup>201</sup> Ningaziphakamisa izandla zenu bese nithi, “Ngikhulekele Mfowethu Branham, ngiyeza.” UNkulunkulu akubusise, ndodana. UNkulunkulu akubusise, dadewethu. UNkulunkulu akubusise, mnumzane. UNkulunkulu akubusise, mfowethu.

Ng’ya . . . Yena, ng’yaMthanda,  
Ngoba . . .

Manje, lena akusiyo indaba eyinganekwane, leli yiqiniso; uMoya oNgcwele ulapha.

. . . thanda . . .

Ngabe uyisoni futhi ufuna uNkulunkulu akusindise kulobubusuku na? Phakamisa isandla sakho, uthi, “Ngikhulekele.”

Wathenga . . . (UNkulunkulu akubusise,  
mfowethu.) . . . insindiso . . .

Ubungeke uphakamise isandla sakho ngaphandle uma E . . . “Akekho ongeza kiMi uma uBaba waMi engamdonsi.”

Emthini waseKalvari.

<sup>202</sup> Asilihamishe. Manje, nisalihamisha, ngifuna nijike, xhawulana nomunye osezude kwakho bese uthi, “Ngikhulekele, mfowethu,” noma, “dade,” noma ubani omxhawulayo, omunye ohlezi eduze kwakho, uthi, “Ngikhulekele.”

Ngokuthula ngempela manje.

Ngoba Wa . . .

Yilokho-ke, kamnandi, nina maMethodisti, maBaptisti, nonke ndawonye. “Ngikhulekele, mfowethu, ngikhulekele.”

Wang’thengel’insindiso  
Emthini waseKalvari.


<sup>203</sup> Manje khulekani. Uthe uyokhulekela umfo olandelayo, manje mkhulekele. “Nkosi, mangihlangane nalowo wesilisa engixhawulane naye, noma lowo wesifazane, mangihlangane nabo eNkazimulweni, Nkosi. Uma umphefumulo wabo ungalungile, ulungise, Nkosi. Owesilisa uhlezi lapha eduze kwami kulobubusuku; owesifazane uhlezi lapha. Owesifazane uyangikhulekela, noma owesilisa uyangikhulekela. Ngisize, Nkosi, ngisize.”

Wang’thengel’insindiso  
Emthini waseKalvari.

<sup>204</sup> Manje, usakhuleka, ucela uNkulunkulu; uma ugula, awubeki ngani isandla sakho phezu komunye ohlezi eduze kwakho futhi ubakhulekele. Makuthi bona . . . Wena unga . . . Manje, bakhulekele; bazobe bekhulekela wena. Beka isandla sakho phezu komunye nomunye manje. Manje, uvumile ukuthi ubufuna uMoya oNgcwele, ubufuna insindiso. Manje, uma nifuna ukuphulukiswa, bekani izandla zenu phezu omunye komunye.

UJesu wathi, “Lezizibonakaliso ziyakubalandela abakholwayo; uma bebeka izandla zabo phezu kwabagulayo, bayakusinda.”

<sup>205</sup> Ungebeke izandla zakho phezu omunye komunye uma uyikholwa, uthi, “Nkosi, phulukisa lona wesifazane ohlezi eduze kwami? Phulukisa lendoda. Bayangikhulekela, Nkosi. Ngifuna bangikhulekele, ngakho ngibeka izandla zami phezu kwabo.” UNkulunkulu uyawuphendula umkhuleko wakho. Yilokho-ke. “Khulekelanani. Nivuma amaphutha enu omunye komunye, futhi nikhulekelane, ukuze niphulukiswe. Ngokuba umkhuleko oqinileyo wolungileyo unamandla kakhulu.” Baphulukise, Nkosi.

<sup>206</sup> Melusi, woza lapha futhi uqedele lomkhuleko. Ngenkathi nisakhulekelana, qhubekani nikhuleka nje, ngizocela umelusi ukuba asihole ngomkhuleko. UNkulunkulu akubusise. 

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ZULU

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