

# IMPI ENKULUKAZI

## KWESEZAKE ZALIWA



Ngiyabonga, Mfowethu Orman, iNkosi ikubusise.

Sanibona, bangane. Ngiyabula ukubalapha futhi namhlanje ekuseni, futhi sengathithi bekungabhekekile ngiqagele kimina uqobo, futhi ngineqiniso bekunganjalo ebandleni. Futhi bengifunda futhi (ngiyabonga, Dadewethu)—nenKosi kubukeke nje sengathi kukhona okuncane ekubeke enhliziyweni yami ukuba ngikulethe ebandleni, futhi ngicange ukuthi bese kuyisikhathi sokukwenza. Futhi manje, lokhu—ngenkathi ngifika kwathi-ke, ngingazi ukuthi sizobalapha ngaleliSonto, ngimemezele ukuthi ngino—noMlayezo webandla. Futhi ngifuna, uma uNkulunkulu ethanda, ukuletha loMlayezo ngeSonto elizayo. Futhi kuyobakhona isikhathi eside impela, ngakho mhlampe angeke uphele ngaphambi kwele 12:30, mhlambe ngelo 1 nqo, uma kungaleso sikhathi. Bekusenziziyweni yami isikhathi eside, futhi ngicabanga ukuthi umphakathi ngiwukweleta impendulo ukuthi bengingakhuthele ngani phandle ensimini. Futhi ngishumayele ngayijikeleza yonke, kodwa ngineqiniso ukuthi akushayanga emhloveni ngendlela obekufanele kwenzeke ngayo; ngakho ngicabanga ukuthi, ngokuvuma kweNkosi ngeSonto elizayo, ngifuna nje ukuthatha isikhathi sami bese ngeneka isizathu nokuthi kungani, bese ngingazisa ngokombhalo ukuthi kwenzekani. Niyabona na? Ukuthi nje kumayelana nani, ngoba mhlawumbe ngizoya phesheya kwezilwandle kumbe kwenye indawo nje nje. Ngilindile manje ukubona ukuthi iyiphi indlela Azongibizela ukuba ngiye kuyo.

Dlule... Ciske ebusukwini obuthathu obedlule kumbe ubusuku obubili, ngathola ucingo duze phakathi nobusuku, futhi kwakungolokuba ngikhulekele owesifazane othile owayesibhedlela. Futhi bangibiza base bethi khuleka (futhi ngiyalikhohlwa igama abanginikeza lona ukuthi... bathi kwakungumngane kaNkk. James Bell, udadewethu lapha ebandleni, udadewethu olikhaladi, othembeke ngempela, owesifazane olungileyo. Ngikholwa ukuthi igama kwakungu Shepherd, enganikezwa lona), ngakho ngavuka embhedeni ngase ngiguqa phansi futhi—futhi ngatshela umkami (ucingo lukhala lwamvusa), ngase ngithi, “Kufanele sikhulekele uNkk. Shepherd, udadewethu oshayile ungumngane kuNkk. James Bell.”

Ngakho samkhulekela, ngabuyela embhedeni, kwase kuthi nje lapho sekungele 10 kumbe kungele 11 nqo ngosuku

olulandelayo, ngabuye ngathola ucingo futhi; kwakungu Billy, futhi wathi kwakungesuye uNkk. Shepherd, wathi kwakunguNkk. Bell, uqobo lwakhe. Hhayi umngane kaNkk. Bell, kwakunguNkk. Bell, futhi usesibhedlela ugula kabi. Futhi sekuphuthunywa esibhedlela, kodwa wayengasekho. INkosi yase imbizele ekhaya uNkk. Bell.

UNkk. Bell ubengumhlanganyeli othembekileyo kanye nathi lapha ebandleni iminyaka. Umyeni wakhe, uJames, nami sasisebenza ndawonye nobaba wami eminyakeni eminingi eyedlulayo sigijima phandle—sasigijimisa lezizipolo phakathi zisuka e Pennsylvania ziyongena eColgates lapha eminyakeni eminingi eyedlula, ngiqagele iminyaka engamashumi amathathu eyedlula kumbe ngaphezulu. Futhi siyamthanda uDadewethu Bell; wayengumuntu omuhle.

Futhi ngiyaqonda wabanokuhlaselwa yisifo esidlangile sokuphathwa yinyongo, futhi ba—udokotela wakhe obesazi kahle kakhlophe isifo wayephumile edolobheni ngalesosikhathi, nodokotela omusha wafika ukuzombona futhi weluleka ukuhlinzwa okuphuthumayo, futhi akazange asinde kukho. Futhi—futhi waye... Ngicabange yena... Ngendlela engikuqonda ngayo, ukuthi udokotela wakhe ojwayelekile wayengeke alayeze u—ukuhlinzwa, ngoba wayesindana, nenyongo yakhe yayiyimbi, futhi wayenamatshe, ngiyacabanga, kumbe okuthile kuyo, futhi—neNkosi kade inomusa. Wayeke wabanalokho kuhlaselwa phambilini, neNkosi yakunaka lokho izikhathi eziningi, kodwa kwenzeka nje ukuba kube yilokho... Kuhle, uma sikuletha esilinganisweni esigcwele singasho lokhu: uNkulunkulu umbizile uDadewethu Bell, futhi yingaleiyondlela obekungathathwa ngayo. Niyabona na?

Nokuthi ugeje kanjani—kwafinyelela kimi, ukuthi ngicabange ukuthi kwakunguNkk—uNksz Shepherd; ngangingamazi uNksz Shepherd. Inkosazana kungenzeka ukuthi ilapha namhlanje ekuseni, futhi ngingayazi uma ngiyibuka ebusweni. Kodwa kwathiwa kwakunguNkk. Shepherd; futhi noma kumbe kwenziwe kanjalo konke, ukuze kuthi uma ku—ukuba ngiyazi ukuthi beku a—uNkk. Bell ubekulesimo, mhlawumbe bengiyophumela phandle lapho bese ngivele ngimnxusela khonamanjalo; bese, uyabo, lokho—uNkulunkulu akathandanga senze lokho mhlawumbe. Ngakho siyazi ukuthi zonke lezizinto zisebenzelana ndawonye kube kuhle kulabo abathanda uNkulunkulu. Futhi ngineqiniso ukuthi uDadewethu Bell ubeyithanda iNkosi yethu; ubengowesifazane olungileyo.

Manje, ungomunye wethu. Phakathi lapha asibandlululi ngebala, umndeni kaNkulunkulu awubandlululi ngebala. Nomangabe sibomvu, sinsundu, simnyama, kumbe siphuzi akusho lutho—ukubamhlophe, noma ngabe kuyini singabafowethu nodadewethu kuKristu; futhi ngakho si—

siyamthanda, futhi sizolahlekelwa nguye, itabernakele. Ngizolahlekelwa kakhulu nguDadewethu Bell—labo “ameni” abakhulu abaqatha abahhadlazelayo emuva laphaya ekhoni, lapho sesimusa ekhaya wayezikhulumela ngeNkosi uJesu.

Futhi uma ngikuqonda kahle (bengingakwazi nhlobo kuze kwaba semizuzwini embalwa eyadlule), kodwa ngicabanga ukuthi umngcwabo wakhe uzobanjelwa khona khona lapha esontweni ngalolu ulwesiBili oluzayo ngelo 1 nqo, futhi ngicabanga ukuthi nina nami sizowuphatha umsebenzi walenkongo yomngcwabo.

[UMfowethu Branham ukhuluma noMfowethu Neville—Umhl.]

Kodwa nje phakathi ebandleni, ukuthi singuye obuthakathaka namhlanje ekuseni, ekuhlonipheni uDadewethu Bell ake sime ngezinyawo zethu umzuzwana nje, sisakhothamisa amakhanda ethu.

Nkulunkulu wokuphila, Onikeza futhi athathe ukuphila, njengoJobe wasendulo wathi, “iNkosi iyapha futhi iNkosi iyathatha; malibongwe iGama leNkosi”. Eminyakeni ethize eyedlula Wathumela uDadewethu Bell phakathi kwethu ukuba abe yisakhamuzi esikanye nathi seNhlalakahle enkulu kaNkulunkulu. Futhi siyaKubonga ngalo lonke ugqozi abe eyilo phambi kwethu, ubekuthanda kakhulu ukucula, nokufakaza, futhi ubegcwala kakhulu uMoya aze akhale amemeze. Futhi ubengenamahloni ngeVangeli likaJesu Kristu, ngoba kuye beLingamandla kaNkulunkulu okusindisa. Sibona isibalo seminyaka yakhe sikhula, nesikhathi siyafika lapho sonke sifanele siphendule. Futhi Umthathile kithi namhlanje ekuseni ukuba abe seBukhoni baKho, ngokuba kuliqiniso ukuthi uma sisuka lapha siseBukhoni bukaNkulunkulu.

O, Nkulunkulu, siKubonga ngakho konke. Siyakhuleka ukuthi Uzobusisa umyeni wakhe, umngane wami, uJames, indodana yakhe, amadodakazi akhe, bonke labo aba... Siyaqonda ukuthi umfana wakhe undiza esuka eJalimane, ephuma kwezempi, ukuba eze ekhaya ukuba azovaleliya okokugcina ngci emhlabeni, kunina osemukile. Inhliziyo yensizwa ibiqaqamba kabuhlungu namhlanje ekuseni. Ngiyayikhulekela, Nkosi. Nkulunkulu mbusise. Busisa u Jimmy, futhi ikanjani eyakhe—ukumbona esebenza phandle lapho namahora akhathalisayo ukuba ondle umndeneni wakhe. Futhi ngiyakhuleka ukuthi umndeneni omkhulu awuzukwehlukana, kepha isondo lomndeneni alizukwephuka kulelozwe elingaleya.

Kwangathi thina, Nkosi, manje siqinise izikhali nokhalo luthi ukuqina, futhi sihambe siphumele empini manje, ukulwa singasenaye oyedwa ebesinaye evikini eledlule. Futhi siyakhuleka ukuthi Uzosesekela, usiqinise, futhi usisize sisaqhubeka. Futhi ngelinye ilanga sengathi sonke singabuthana

ndawonye futhi kulelozwe elingale. Lokhu sikucela eGameni likaJesu. Amen.

Manje, sengathi umphefumulo kadadewethu osemukile ungaphumula ngokuthula.

Ngithanda ukusho ukuthi owakhe—umngcwabo wakhe uzoshunyayelwa lapha ngeSonto—kumbe ngolwesiBili futhi sizo—noma ubani wemukelekile ukuba eze ongezisa. Futhi ngiqagele uMfowethu Neville lapha unamalungiselelo futhi... Unawo. [UMfowethu Branham ukhuluma noMfowethu Neville—Umhl.]

Manje, namhlanje ngivele... Niyabona ababaningi kakhulu, uma kungabakhona isihlalo ndawo-ndawo silethelwe uMfowethu noDadewethu Slaughter emuva laphaya... Ngilutholile ucingo lwakho, Dadewethu Slaughter, futhi ngaya ukuyokhulekela owakho—omunye uDadewethu Slaughter, uDadewethu Jean Slaughter enaleyomfiva kanogwaja, isifo esifana nesifo esiyimfiva esibanga ukushisa nokuqubuka kwezilonda emathunjini. Impela simxine kabi, kodwa sethemba uNkulunkulu ukuthi uzobangcono.

Manje, sifuna ukufunda umBhalo othize, futhi ngifuna ukufundisa nje ekuseni namuhla, ngithathe isikhathi sami, ngoba selokhu ngibuyile ngivela e Arizona, impela, umphimbo wami uthe nje ukungalungi kancane. Futhi manje, ngeSonto elizayo ningakhohlwa—futhi ngicabanga ukuthi uBilly usevele uziposile izi—izaziso futhi kuzoba yinkonzo ethi ayibe yinde impela siyakholwa, ngakho fikani kusesikhathi futhi—ngeningakwenza. Sifuna ukuqala cishe ngele 9:30—kumbe ngiqonde ele 10 nqo futhi mhlawumbe—khumbulani cishe ngelo 1:00 kumbe elo 1:00—mhlawumbe kumbe ngele 12:30, 1:00, into efana naleyo, amathathu kumbe amane amahora noma ngaphezulu.

Ngithanda ukuthatha futhi ngivele ngithathe imiBhalo (uphathela ipensela lakho nephepha) bese uvele ukulungiselela. Ngabe ukhona umbuzo, uwubuze (niyabona na?) futhi mhlawumbe singawuchaza, senze esingakwenza ukusiza.

Manje, asifunde eminye imiBhalo kuqala. Manje, nginezindawo ezintathu eBhayibhelini engithanda ukuzifunda. Nowokuqala owodwa wayo (uma uthanda ukuwuloba phansi futhi uma unepensela)—ngithanda ukuthathela namhlanje ekuseni ematekisini amaningana engithanda—kumbe imiBhalo eminingana, njalo, engithanda ukuthathela kuyo. Owokuqala kuzoba ngu I Petro 5: 8 - 10, abase Efesu 6: 10 - 17, noDaniyele 12: 1-14.

Manje, ekufundeni, sithatha isikhathi sethu (futhi wonke umuntu ngempela uhlezi, ngakho—abambalwa abamile nokho emuva nasecaleni), kodwa sizozama ukuqeda ngokushesha okukhulu bese sinidedela. Bese-ke sizokhulekela abagulayo.

Sinentombi encane, elele lapha namhlanje ekuseni, egula kakhulu. Nginyaqonda ukuthi ibigula kakhulu izolo. Futhi ngi—bengifuna ukuba izwe namhlanje ekuseni ngaphambi kokuba ngiyikhulekele. Futhi ngiyazazi izimo zentombi encane, futhi igula kakhulu; kodwa sinoBaba omkhulu kakhulu wasezulwini Onqobe ngokwedlulele zonke izifo.

Futhi ngenencane (ngicela uNkk. Woods ukuba angifundele yona, kodwa u—umadolonzima ekwenzeni njalo) umbhalo lapho udokotela wezemithi wamangala ngempela, ngenkathi engokhononayo ngokuphulukisa kukaNkulunkulu futhi wayengavumeli muntu ukuba akhulume ngakho ehhovisi lakhe, nomhlengikazi wakhe futhi. Ngakho kwenzeka ukuthi, wathola isiguli esasinesifo somdlavuza—umdlavuza omkhulu. Wayengafuni kwenza lutho ngalokho, ngakho wamthumela komunye umtholampilo. Babengafuni nakwenza lutho ngakho ngaphesheya laphaya, ngakho bambuyisela emuva. Ngakho ba...

O, wabe usebeleni, futhi wayesesimweni esibi; futhi sonke isikhumba sasesidlekile, nomdlavuza washona phakathi ebeleni, wangena ezimbanjeni. Ngiqagele niyaqonda ukuthi ngichazani. (Ngathola udokotela ongumngane wethu omncane ovela eNorway ohlezi nathi namhlanje ekuseni.) Futhi walungisa yonke impahla yakhe, ngoba wathi wayazi ukuthi—ukuthi wayefuna amhlinze asuse ibele. Futhi kwakungumsebenzi onegazi, futhi—futhi wabuyisa yonke imishuqulu yakhe nakho konke. Umhlengikazi walungisa inenekazi wase elingenisa egunjini lokuhlinzela, wase ebuyela emuva-ke ukuyolanda amathuluzi uku—ayezosetshenziswa, ngudokotela nomsizi wakhe ukususa ibele. Futhi ngakho babenamathawula nezinto zibekwe ngaphezulu. Futhi ngakho baqala—ngenkathi eqala ukuphenduka ezungeleza ...

Umyeni wayo wayefuna ukwazi noma angahlala yini ekupheleni kwegumbi akhuleke; wayengumshumayeli onobungcwele. Futhi wahlala lapho eceleni ko—nyawo lombhede ekhuleka. Nebala udokotela wayengenelisiwe kangako yilokho, uyazi, futhi—ngokuba kwakhe phakathi lapho. Kodwa inqobo nje uma engezukubuka, futhi kungeke kumlimaze, ngani, ngiqagele kwakulungile—kwakunge...? ... ngequleke.

Ngakho ngenkathi ku—ehlezi ekhuleka, nakho kubakhona ukudidizela egunjini; nodokotela ephenduka ukuba aye e—namathuluzi akhe ukuba aqale ukususa ibele; wagudluza umshuqulu ngomshuqulu futhi kwakungekho ngisho isibazi ebeleni—kungekho ngisho isibazi! Wathi, “Ngabe aku—ngabe ku—ngabe uyasuka na?” Futhi waqala... Nomhlengikazi wanikeza ubufakazi bakhe. Bobabili baphuma futhi sebengamaPentekoste, bagcwaliswe ngoMoya oNgcwele, bakhonza iNkosi.

Kungekho ngisho isibazi! UDokotela Holbrook wazifakazela, wathi, “Umzuzu owodwa ngaphambi kwalapho, kwakukhona o—owesifazane elele lapho, nomhlangikazi, futhi umdlavuzwa omkhulu oqatha wonke wafuqeleka ngaphandle ebeleni lakhe; futhi emzuzwini kamuva kwakungasekho ngisho isibazi lapho owawusuke khona.” Lowo ngomunye wodokotela bezokwelapha abangcono lapha eMelika. Wathi waneliseka khona lapho, futhi u—nokho wayengumdikoni ebandleni. Niyabona na?

Niyabona, abantu bavele bacabange ukuthi ibandla liyinto ovele uye kuyo nje futhi kuyi—o, uya lapho ukuyofunda ukuba ulunge kumbe into efana naleyo. Lokho akusikho, mngane. Qhabo! UNkulunkulu unguNkulunkulu; Uvele mkhulu namhlanje njengoba Wayenjalo—wayelokhu enjalo futhi Uyohlala njalo efana. Futhi Uyi . . . SiyaMthanda nje.

Manje, sifuna ukufunda manje ku I Petro isahluko 5, ivesi 8 nele 10 ukuqala:

*Qondani, . . . nilinde; ngokuba isitha senu usatane, . . . siyahamba, njengebhumbesi elibhodlayo, sifuna esingamqwinya:*

*Melanani naye niqinile e . . . kukholweni, nazi ukuthi zona lezozinhlopheko zehlela abazalwane benu abasezweni.*

*Kepha uNkulunkulu womusa wonke, osibizileyo enkazimulweni yakhe yaphakade ngoJesu Kristu, senihlophekile isikhashana, aniphelelise, aniqinise, aninike amandla futhi anisekele.*

Makadunyiswe kakhulu uNkulunkulu!

Manje, eNcwadini yabase Efesu . . . Sizothanda ukuvula lapha eNcwadini yabase Efesu isahluko 6, futhi sizothanda ukufunda kwele 10 kuya kwele 17 ivesi engilimakile.

*Elokugcina, bazalwane bami, qinani eNkosini, nasemandleni ayo amakhulu.*

*Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kasatane.*

*Ngokuba asibambene negazi nenyama, kodwa sibambene nemibuso, namandla, nababusi bobumnyama bezwe—balelizwe, nabawomoya bobubi emkhathini.*

*Ngakho hlomani nina izikhali zonke zikaNkulunkulu, ukuba nibe namandla okuma ngosuku olubi, . . . nalapho senifeze konke, nime.*

*Ngakho yimani, izinkalo zenu ziboshiwe ngeqiniso . . . nifakile isivikelo sesifuba sokulunga;*

*Izinyawo zenu zigqokisiwe ukulungela kukho ukushumayela iwangeli lokuthula;*

*Kukho konke, izinto isihlangu sokukholwa, eniyakuba namandla okucima ngaso yonke imicibisholo evuthayo yomubi.*

*Namukele futhi isigqoko sensindiso, nenkemba kaMoya, eyiZwi likaNkulunkulu:*

Manje, ngale eNcwadini kaDaniyeli ngithanda ukufunda okunye futhi. Manje, uDaniyeli isahluko 12; futhi ngifuna ukuqala kwelo 1 futhi ngifunde iningi—ingxenye ende yalokhu, amavesi alishumi nane.

*Ngalesosikhathi... uMikayeli uyakuma, isikhulu esiqhamileyo esimela abantwana babantu bakho: kuyakuba... yisikhathi sokuhlupheka, esingazange sibekhona kusukela ekuveleni kwesizwe kuze kube yilesosikhathi: ngalesosikhathi abantu bakho bayakukhululwa, bonke abafunyanwa belotshiwe encwadini.*

*Abaningi babo abalele othulini lomhlaba bayakuvuka, abanye bavukele ukuphila okuphakade, ... abanye ihlazo nokunengwa okuphakade.*

*Kepha abahlakaniphileyo bayakukhanya njengokukhazimula kwesibhakabhaka; nabo abaphendulela kude—baxoshele abaningi ekulungeni njengezinkanyezi kuze kube phakade naphakade.*

*Kepha wena, O Daniyeli, gcina i—gcina i... ncwadi, kuze kube sesikhathini sokugcina: abaningi bayakwehla benyuka, kothi kwande ukwazi.*

*Futhi ngase ngibona mina Daniyeli, futhi, bheka, kwakumi abanye ababili, ... omunye ogwini lomfula nganeno, noyedwa o ku—ogwini lomfula ngaphesheya.*

*Omunye wathi kumuntu owembethe ilineni, owayephezu kwamanzi omfula, Kuyakuba nini ukuphela kwalezizimangaliso na?*

*Ngase ngizwa umuntu owembethe ilineni, owayephezu kwamanzi omfula, lapho waphakamisela isandla sakhe sokunene nesandla sakhe sokhohlo ezulwini, wamfunga ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, isikhathi, nenxenye; nalapho eseqedile ukuhlakaza amandla abantu abangcwele, ... lezizinto ziyakuqedwa. (Ngikholwa ukuthi ngizoma khona lapho.)*

Ngifuna ukuthatha itekisi (uma ingabizwa ngetekisi) ephuma lapho kulokho, ukudonsa lesisiphetho sokuthi *IMpi Enkulukazi Kwesezake Zaliwa*. Yilokho engifuna ukukusebenzisela itekisi.

Manje, ngikuthole kanjani lokhu kube yitekisi yanamhlanje ekuseni, besisanda kubuya nje. Abaphathi ababili lapha

ebandleni nami besihambe e Arizona. Futhi sihambele empeleni ukuyoba nomhlangano ePheonix noMfowethu Sharrit etabernakele lakhe. Kepha lapho sengithola ukuthi u—umfowethu ubesedolobheni, enezinkonzo ethendeni, hhayi-ke lapho, ngizwe ngimadolonzima ngokubamba umhlangano. Ngicabange ukuthi mhlawumbe ngizobanawo ngeSonto ntambama, ukuze angabibikho oyokhathazeka emasontweni abo; kodwa ngathola ukuthi ubenezinkonzo ngeSonto ntambama futhi. Futhi bengiyi—ngithe ukukhathazeka kancane ngokuba ngibe nenkonzo, futhi ngakho thina bazalwane, esikhundleni sokuqhubeka emini (njengoba besiphumile sizingela), siye sayongena edolobheni ngo—salungiselela sase siya ku—ezinkonzweni zikaMfowethu Allen. (UMfowethu A.A. Allen ubenezinkonzo.) Ngakho-ke saya ezinkonzweni, noMfowethu Allen ushumayele intshumayelo enamandla. Besine—isikhathi, isikhathi esimnandi silalele uMfowethu Allen, sizwa a—abaculi, nokunye, bacula kahle, futhi bememeza, futhi benenkonzo enkulu.

Kwase-ke, sabona kuyo yonke indlela isandla seNkosi. Nomaphi lapho ebesiya khona iNkosi uJesu ibihlangabezana nathi. Futhi kukhona into ethize mayelana nokuphuma ube wedwa, le ezingwaduleni. Kukhona okuthize ngakho ukuthi uma uke ube wedwa ngaleyondlela, kukhona okukudonsayo. Lokho ngiqagele yisizathu esisodwa ngiyazithanda lezozindawo zokuthi qekelele. Uyasuka emandleni esitha.

Kakhulu njengoba sinawo lapha, udeveli ucishe angabi nangozi ngaphandle uma kukhona into angasebenzela kuyo. Une. . . Niyawakhumbula lawomademoni akhishwa kuLigiyona na? Ayene—afuna ukwenza okukhulu ukushinga, ngakho afuna ukuhamba ayongena ezingulubeni. Ngakho amademoni afuna into angasebenzela kuyo, umuntu azosebenza ngaye. Futhi yile yondlela uNkulunkulu asebenza ngayo futhi. Ufanele ukuba nathi; Wethembele kithi ukuba asebenze ngathi.

Nabangingi bafika namaphupho ngenkathi sisohambweni, neNkosi uJesu ayizange yehluleke kodwa yanika incazo ngokuyikho futhi nje kwaba yilokho—impela ngaleyondlela nse.

Wase-ke Ebamuhle kithi ukusiholela enyamazaneni, futhi wasitshela ukuthi yayikuphi futhi, uyazi, ukubakhona endaweni nje kanjalo; kuyamangalisa nje. Sihlale ngasebusuku ngasemlilweni wasekamu sikude kubantu bonke amamayela, ngamayela, ngamayela, futhi sibuke u—umlilo wasekamu ulokoza ondini olunamadwala futhi o, kwakukukhulu kakhulu!

Omunye umfowethu lapho owayekade ehluhwa yi—umkakhe owayekade. . . Eminyakeni eyedlula waphakamisa ikhanda lakhe emhlanganweni lapho enganginenkonzo khona, futhi ngangibacela ukuba bakhothamise ikhanda labo. Nganginomoya omubi owawungavumi ukusuka ko—kowsifazane emsamo, futhi inenekazi ngokungahloniphi



nje lalivele liziphakamisele ikhanda lalo. Nomoya waphuma kowesifazane emsamo wase uya kuye, futhi lokhu sekulapha eshumini nane leminyaka. Nenenekazi belisesimweni esinzima; kakhulu, ngisho nasemqondweni, lize livele lenze izinto ezingalungile. Njengalokhu nje, lashiya umyeni walo qho futhi lahamba futhi lashada nenye indoda ngenkathi lisahlezi nomyeni walo; lazisho ukuba belingazi ukuthi likwenzile.

Futhi ngakho i ba—bazama ukulihlola ngalokhu—yini lokho enikubiza lokho uma u...? *Ukuphelelwa ngamandla okukhumbula* na? Ku... Wo, noma ngabe yilelogama. Ngiqagela ukuthi kunjalo, Dokotela. Kodwa kwakungesikho lokho; kwakungumoya. Futhi okwakhe—nenenekazi lalingumngane wami omuhle, kodwa kusukela ngalobobusuku kuqhubeke langizonda ngokusobala. (Imbangela ungabona ukuthi kwakungani.)

Kodwa ngaleyonkathi lapho umyeni walo efika futhi saguqa endlini ukuba sikhuleke, wase ehla-ke uMoya oNgcwele; kwakuyikho. Khona-ke Wabonakala kumyeni wakhe ngalobobusuku ephusheni. Wabuya nephupho; wacabanga ukuthi kwakungukuntela. Wathola ukuthi kwakuyiyo impela impendulo yokuphulukiswa komkakhe. Ukuthi uMoya oNgcwele wasebenza kanjani! Saqhubekela ezansi eTucson noMfowethu Norman nabanye, nalapho iNkosi yaqala ukusebenza futhi nezinkulu, izinto ezinamandla futhi yembula izinto. Ngobunye ubusuku, okwangidonsela kulesisiphetho lapha, ngangimi noMfowethu Wood noMfowethu Sothmann, futhi sasi—kwakuthi akube ngele 10 nqo ebusuku futhi ngangibuka phezulu ezibhakabhakeni, futhi olukhulu uvalo lwafika phezu kwami. Futhi ngathi, “Awubheke nje! Yonke leyompi enkulu yasezulwini.” Futhi ngathi, “Yonke into inokuvumelana ngokuphelele.”

NoMfowethu Wood wathi, “Ngibuka izinkanyezi ezimbili ezincane zisondelene kakhulu ngangokuthi kwenza—kubukeka njengesibani.”

Ngathi, “Kodwa uyazi, Mfowethu Wood, ngokwesayense, kulokho kubenyezela (ukubenyezela okuncane, ukubenyezela okukhulu), lezozinkanyezi azibukeki zahlukene ngaphezu kwamayintshi amabili; futhi ziqhelelene kakhulu kunanathi kuzo! Futhi uma zingeza kulomhlaba kungathatha—ezinkulungwaneni zamamayela ngehora, kungathatha amakhulu ngamakhulu eminyaka ukuba zifike emhlabeni.” Futhi ngathi, “Kuyoyonke lena enkulu, inqubo ekude kakhulu lapha, kepha nokho basitshela ukuthi babuka ngezibuko, bangabona iminyaka eyizigidi eziyi 120 yesikhathi sokukhanya kude le phakathi lapho, futhi kusekhona izinyanga nezinkanyezi. Kepha nokho uNkulunkulu wazenza zonke. Futhi Uhlala phakathi kwazo.”

Futhi ngathi, “Ndawo ndawo phakathi lapho ngangikhombe ngaphandle kimi, ngesinye isikhathi ekuhloliseni, umgamu wezulu eliphezulu, kuqala ngentombi emsulwa, kuze kwedlulele onyakeni womdlavuzo, futhi kwehle njalo kuze kufike kolokugcina olwaluyibhubesi, iNgonyama iBhubesi. Ukufika kokuqala kukaKristu kwakuyintombi emsulwa; ukubuya kwesibili, kungeNgonyama yesizwe sakwaJuda.” Futhi ngathi, “Ngizame ngamandla ami onke ukubona lowomgamu wezulu eliphezulu, futhi angiwuboni; kepha nokho, ukhona. Labo abaqeqeshiweyo bayazi ukuthi ukhona. UJobe wawubona; umuntu wayevamise ukuwubuka; wake waba yiBhayibheli ngelinye ilanga. Kodwa kuleyonqwaba yezigidi nezigidi zezigidi zeminyaka yokukhanya, uNkulunkulu uhlezi phakathi kwakho konke, futhi Ubuka phansi. UPawulu uphakathi lapho; umama wami uphakathi lapho ndawo ndawo ubuka phansi.”

Futhi ngacabanga ngohlelo lwaleyompi yasezulwini. Akukho noyedwa wabo ophumile endaweni; ngakunye kusigcina ngokuphelele isikhathi, impi kaNkulunkulu enkulu. Ngacabanga ngamabutho, ukuthi kungabanjani uma leyonyanga kungenzeka iphume ohlelweni, umhlaba ungaphinda futhi umbozwe amanzi futhi emizuzwini embalwa nje. Umhlaba ungavele ubenjengoba wawunjalo nje ngenkathi uNkulunkulu enquma ukuwusebenzisela—ukuba sibelapha kuwo. Wawuze, ungenalutho, futhi kungubumnyama, namanzi ayephezu kobanzi bomhlaba. Futhi uma leyonyanga ingake ithi ukugudluka, ingena into efanayo futhi. Uma inyanga ithi ukugugquzela kancane iqhele emhlabeni ukuhlela nokubuya kolwandle kuyakhuphuka; uma yehla, kuvele kulandele ukuhlela nokubuya kolwandle. Kuyimpi kaNkulunkulu enkulu.

Futhi lapho ngicabanga nge—lokho okuyimpi kaNkulunkulu enkulu lapho... Manje, sahamba sayolala, ngase-ke ngiqala ukucabanga ukuthi akukho nayinye eyalezo ephuma endaweni yazo; zonke zihlala endaweni. Futhi uma kukhona ukunyakaza noma yikuphi kuzo, kungenxa yesizathu futhi kuyophumela kulomhlaba. Sisanda kuyibona imiphumela yawo manje, kusuka kwezinye zazo zigudlukela kwezinye izindawo zazo. Kuyasebenza; kuphumela ezintweni zonke.

Futhi ngacabanga-ke, uma leyompi enkulu yasezulwini enjalo ifanele ukugcina indawo yayo ukwenza yonke into ibesohlelweni, kuthiwani-ke ngokungahleleki kwempi yasemhlabeni na? Kanjani uma oyedwa ephuma ohlelweni, kuntshinga kanjani yonke into iphume emgudwini. Lonke uhlelo lukaNkulunkulu luyaphazamiseka uma ilunga elilodwa liphuma ohlelweni. Sifanele siqhubeke njalo silwele ukugcina uhlelo lukaMoya.

Futhi ngizothanda kuNkulunkulu namhlanje ekuseni, ukuthi sizokuletha lokhu enkonzweni yangempela

yokuphulukisa, ukuthi sizogcina lengxenywe—iqembu esibuthene nalo phansi kophahla namhlanje ekuseni ngokuvumelana okukhulu ukuthi uMoya oNgcwele uzobeka lonke ilunga lomzimba elilapha namhlanje ekuseni ngokuvumelana okukhulu, kuze kubekhona ukuphulukisa okuzenzekelayo komphefumulo nomzimba. Uma nje sizobamba izindawo zethu.

Manje, njengoba ngishilo ekuqaleni, lelinenekazi elalinomdlavuza uDokotela Holbrook othatha—wayezosusa... Manje, uNkulunkulu owabangela umsindo wokudidizela ukuba ungene kulowomtholampilo futhi wathatha lowomdlavuza ngaphandle kokuba ashiye ngisho isibazi, anazi yini ukuthi yena lowoNkulunkulu ulapha na? Futhi nokuyiyonanto kuphela Ayilindile ingokwaKhe—impi yaKhe ukuba babesendaweni yabo, njengezinkanyezi—zibesendaweni.

Manje, niyazi besinezimpi ngezimpi namahemuhemu ezimpi, futhi uma umhlaba usalokhu umi sizoba nezinye eziningi izimpi. Kodwa niyaqonda ukuthi ngempela kukhona amandla amabili kuphela kuwo wonke umhlaba kanye nezulu na? Kukho konke ukwehluka kwethu phakathi kwezizwe, nokwahluka phakathi komuntu nomuntu nakho konke, konke kukhula kube amandla amabili. Kukhona amandla amabili kuphela futhi kukhona imibuso emibili kuphela—amandla amabili nemibuso emibili. Konke okunye kwezinto ezincane eziyincosana zixhumene nelinye lalawomandla. Nalawomandla angamandla kaNkulunkulu namandla kaSatane. Yilokho oku—zonke izimpi, konke ukungahleleki, konke okufikayo, kubuswa kumbe ngamandla kaNkulunkulu noma ngamandla kaSatane, ngoba yilawomandla amabili kuphela akhona. Futhi lawo ngamandla okuphila namandla okufa. Manje, yilawomandla amabili kuphela.

Futhi uSatane kuphela anga... Amandla akhe anawo angamandla kaNkulunkulu ahlanekezelwe. Akusiwona amandla angempela; kungukuhlanekezelwa kwamandla kaNkulunkulu, konke uSatane anakho. Ukufa kuphela kungukuphela okuhlanekezelwe; amanga kuphela aliqiniso elishiwo ngokungesikho. Niyabona na? Ukuphinga kuyi—isenzo esisetshenziswa ngendlela engalungile, isenzo esilungile sisetshenziswa ngendlela engalungile. Niyabona na? Konke uSatane anakho kuyinto eyahlanekezelwa, kodwa kungamandla.

Futhi namhlanje sihlezi lapha, futhi awodwa kumbe amanye amandla azosiphatha; ngakho masilahle lawa amabi. Masithathe indawo yethu njengezinkanyezi zasemazulwini.

Njengoba iBhayibheli likhuluma, “*Izinkanyezi ezizulazulayo* (ngale encwadini kaJuda), zikhaphuza amahlazo azo.” Futhi asifuni ukuba yizinkanyezi *ezizulazulayo: angazi* noma lokhu kulungile yini, *angazi* noma lokho kulungile yini, *angazi* noma kuzokwenzeka yini, *angazi* noma—kungenzeka

kanjani. Ungazulazuli, hlala nj engalezozinkanyezi zasezulwini njengebutho loqobo esikhundleni somsebenzi walo! Yima lapho ukholwa! Ukuphila nokufa . . .

Manje, impi—uma impi ngempela—isizwe silungiselela ukubhekana nesinye isizwe, imele ukuhlala phansi kuqala ibale ukuthi kuyini okuyikho nokungesikho, futhi nokuthi bayakwazi ukubhekana nesizwe abaqondene naso noma qha. UJesu wakufundisa lokho. Futhi uma abantu bengenxa lokho, uma izizwe zingaba—zingahlala phansi futhi zime zicabange ngalezozinto, macala omabili, besingeke sisaphinde sibe nempi.

Manje, sithola ukuthi uma umuntu engakwenzi lokho, uma izinhloko zempi zesizwe zingahlali phansi kuqala futhi zibale futhi zibone ukuthi zikahle, nezimbangela zabo nezimpokophelo zikahle, futhi uma benamandla aneleyo namandla ukunqoba impi ezayo; ngakho nomakanjani bazokwahlulwa.

Yilapho-ke uJenene Custer enza khona iphutha lakhe eliwukufa. UJenene Custer, njengoba ngiqonda, wayenezizalo ezivela kuhulumeni ukuba angayi ezweni likaSioux, ngoba kwakuyisikhathi senkolo kubo. Kwakuyisikhathi sokukhonza; babenedili. Kodwa uCuster wadakwa, futhi wacabanga ukuthi uzovele akwenze noma yikanjani. Uzowela, noma kwakuyizizalo noma kungesizo izizalo. Futhi-ke empeleni badubula omunye umuntu ongenacala—babadubula. Ngicabanga ukuthi bashaya abanye babo. Kwakungamavulandlela ephumile ezingela ukudla ukuba ondle abawo—abantu bawo ngenkathi besekukhonzeni. NoCuster, ewela wawabona futhi wacabanga ukuthi ayebafuna, futhi ngakho bawadubula lamavulandlela. Nalamavulandlela aphunyuka abuyela emuva. Enzani na? Ahloma, futhi nakhu eza, nalokho kwaba ukuphela kukaJenene Custer—ngoba akazange ahlale phansi acabange kuqala.

Wayengahlanganise ngalutho lapho! Wayengenalungelo lokuba lapho! Wayedudule amaNdiya kusukela e East Coast aze ayofika entshonalanga noma yikanjani. Futhi babenesivumelwano, kodwa wasephula isivumelwano. Futhi ngenkathi ephula isivumelwano, khona-ke wehlulwa empini.

Futhi ngakho, impi, kuqala ekulungeleni impi, kuqala kufanele kube—kukhethwe amabutho athize. Afanele agqokiselwe ukulwa; afanele ukuqeqeshelwa ukulwa. Futhi ngikholwa ukuthi impi enkulu kunazo zonke esezake zaliwa imanje ilungele ukungena emnyakazweni. Ngikholwa ukuthi uNkulunkulu ubekhethe amabutho aKhe; ngikholwa ukuthi Ubewagqokisa, ewaqeqesha. Nempi engaphambili manje isihleliwe, ilungela ukuqala.

Lempi enkulu yokuqala eseyake yaliwa iqala eZulwini ngenkathi uMikayeli neziNgelosi zakhe belwa noLusifa nezingelosi zakhe. Kuqala yaqala—impi yokuqala yayiseZulwini, ngakho isono asiqalanga emhlabeni, saqala

eZulwini. Sase-ke siphonswa phansi sivela eZulwini, saxoshwa eZulwini saya emhlabeni sawela phezu kwabantu. Kwase kuthi impi esuka eziNgelosini yaba yizimpi zabantu. NoSatane uza ukubhubhisa indalo kaNkulunkulu. UNkulunkulu ayeyidalele ibengeyaKhe uqobo, wayese (uSatane), fikele ukubhubhisa lokhu. Kwakuyileyo inhloso yakhe, yayingukuyibhubhisa. Yase-ke impi iqala lapha emhlabeni futhi iqala phakathi kithi, futhi ibiyilokhu idlangile kusukela lapho.

Manje, nayiyiphi impi ngaphambi kokuba iphakwe, kuqala bafanele bakhethe inkundla yokuhlangana kumbe indawo lapho impi izolwela khona, indawo ekhethiweyo. EMPini yokuQala yoMhlaba yayibekwe kanjalo ezweni okungelamuntu nezindawo ababezolwela kuzo, futhi kufanele kubekhona indawo ekhethiweyo.

Njengamhla uIsrayeli eyolwa namaFilisti, kwakukhona igquma nxazombili lapho abahlangana khona. Futhi kulapho uGoliyathe aphuma khona futhi wabiza izimpi zika Israyeli. Kulapho la uDavide ahlangebuzana naye khona, esigodini, lapho edlula emfudlaneni omncane ogijima phakathi kwamagquma amabili, wacoshwa amadwala. Kufanele kubekhona indawo ekhethwayo.

Futhi kulokhu, kukhona i—inkundla yokuhlangana, “ezweni okungelamuntu,” futhi balwa lapha kulendawo. Abaze bangavele nje oyedwa alwe ngaphezulu ngapha, noyedwa phansi lapha, noyedwa khona lapha ngaphezulu; kukhona ikhala lempi lapho behlangana khona bazizwe amandla abo, lapho impi ngayinye izizwa khona ukuqina kwayo ibhekene nenye impi—indawo yokuhlangana nxazombili.

Manje, ungatholi—ngalahlekelwa yilokhu! Ngenkathi lempi enkulu iqala emhlabeni, kwafanele kubekhona indawo lapho ihlanganela ukubambana khona; kwafanele kubekhona indawo ekhethelwe ukuba impi iqale khona, nemi ukuba idlange khona; nalezozinkundla zempi ziqala emqondweni womuntu. Iqala lapho-ke impi. Umqondo womuntu wakhethelwa ukuba ube yindawo yempi, lapho eyayizoqala khona; futhi lokho kungukuthi, yingoba izinqumo zenziwa emqondweni, ikhanda.

Manje, abayiqalanga neze enhlanganweni ethize; abayiqalanga neze endabeni yomshini; izinkundla aziqalanga neze lapho; ngakho-ke, leyonhlangano ingeke neze, neze yenze umsebenzi kaNkulunkulu, ngoba izinkundla zempi, lapho ozohlangana khona nesitha sakho, isemqondweni. Ufanele uzikhethele. Ihlangebuzana nawe.

Ngifuna lentombazanyana lapha egula kakhulu ukuba iqiniseke ukulalelisisa ngempela manje kulokhu.

Izinqumo zenziwa emqondweni, ikhanda. Kulapho uSatane ahlangebuzana nawe khona. Nezinqumo ziyilokhu, ngokuba uNkulunkulu wenza umuntu ngaleyondlela. Manje,

ngine... Uma ububuka emanothini ami lapha, imephu encane edwetshiwe. Benginayo lapho esikhathini esingaside esadlulileyo phezu—bengiyisebenzisa ebhodini.

Umuntu wakhiwe nj engohlamvu lukakolo nje. Kuyimbewu, nomuntu uyimbewu. Ngokwenyama uyimbewu kayihlo nonyoko, nokuphila kuvela kubaba, intibintibi ivela kumama. Ngakho ababili bendawonye, iqanda ne—igazi kuyahlangana, nasengqamuzeni legazi ngukuphila, futhi phakathi lapho kuqala ukukhula kwenze u—umntwana.

Manje, noma yiyiphi imbewu inegobolondo ngaphandle; ingaphakathi wuntibintibi, futhi phakathi entibintibini yimbewu yokuphila. Kuhle, yileyondlela esakhiwe ngayo. Singumzimba, umphefumulo, nomoya. Okungaphandle umzimba, igobolondo, ingaphakathi lalokho (unembeza nokunye) ngumphefumulo, futhi phakathi emphefumulweni ngumoya. Nomoya ubusa konke okunye.

Manje, uma uzohlala phansi lapho ufika ekhaya bese udweba izindilingana ezincane ezintathu, uzothola ukuthi umzimba ongaphandle unemizwa imihlanu othintwa ngayo, futhi lokho kungukubona, ukunambitha, ukuthinta, ukuhogela, ukuzwa; leyo yimizwa emihlanu elawula umzimba womuntu. Ngaphakathi komzimba ngumphefumulo, nalowomphefumulo ulawulwa yimicabango, inkumbulo kanembeza, izizindlo, nezifiso; yileyo nto elawula umphefumulo. Kodwa umoya unomuzwa owodwa kuphela—umoya. O, asiwuthole! Umoya unomuzwa owodwa, nalowomuzwa kuyangokuthi uyawubusa, ngukukholwa kumbe ukungabaza! Kunjalo impela. Futhi yinye kuphela indlela eya kuwo, lokho kungukuzikhethela. Ungemukela ukungabaza noma ungemukela ukukholwa, okukodwa kwakho ofuna ukusebenzela phezu kwakho.

Ngakho-ke, uSatane uqala engxenyeni eyinhloko ukubangela umoya womuntu ukuba ungabaze iZwi likaNkulunkulu. UNkulunkulu waqala engxenyeni eyinhloko ukubeka iZwi laKhe phakathi kulowomoya. Nakho la ukhona, yilokho okukwenzayo.

Uma lelibandla nj engamanj e lingahlanganiswa ndawonye futhi liphicwe ndawonye kangako, ukuthi wonke umuntu uyobanhliziyonye, kungekho nesisodwa isithunzi sokungabaza noma yikuphi, kungebe bikho muntu obuthakathaka phakathi kwethu kweminye imizuzu emihlanu; kungebe bikho muntu lapha ofisa uMoya oNgcwele, angaWemukeli. Uma nje ungalungisa leyonto ethize!

Manje, iqala lapho-ke impi—khona impela emqondweni wakho, noma ngabe uzo... Manje ukhumbule, akusiyona iSayense yamaKristu manje, umqondo ngaphezu kwendaba; lokho akuka... Umqondo wemukela ukuPhila okuyiZwi likaNkulunkulu, futhi lapho liletha ukuPhila. Akwenziwa

ngumcabango wakho nje, kodwa iZwi likaNkulunkulu langenisa umgudu womcabango wakho. Niyabona na? Akusiwona umcabango, njengoba ikwenza iSayense yamaKristu, umqondo phezu kwendaba. Qhabo! Akusikho lokho. Kodwa umqondo wakho uyakwemukela ukubambe. Umqondo wakho ulawulwa yini na? Umoya wakho; nomoya wakho ubamba iZwi likaNkulunkulu, futhi yileyonto enokuPhila kuyo. Liletha ukuPhila kuwe.

O mfowethu, uma lokho kwenzeka, nxa ukuPhila kwehla ngalowomgudu kungene kuwe, iZwi likaNkulunkulu libonakaliswa kuwe. “Uma nihlala kiMi namazwi aMi ehlala kini, niyakucela enikuthandayo nikwenzelwe.”

Bese-ke lokho kwenzani na? Kusukela phakathi nenhliziyo, okungumphumulo, kusukela lapho kuhambe, kuphakela yonke imigudu. Inkathazo kukho ingukuthi simi phakathi lapha nokuningi ukungabaza sizama ukwamukela lokho okungaphandle lapho. Ufanele ukuyeke lokho bese wehla ngalowomgudu neZwi leqiniso likaNkulunkulu, bese-ke kuphuma, qobo lwakho, ngokuzenzekela. Kuyilokho okungaphakathi. Yileyonto esemqoka, yingaphakathi. Ukuvelela kukaSatane kuvela ngaphakathi.

Manje, uthi, “Angebi; angiphuzi; angizenzi *lezizinto*.” Lokho akuhlangene nakho (niyabona na?), yingaphakathi. Akunandaba ukuthi ulunge kangakanani, uziphethe kahle kanjani, uneqiniso kangakanani, lezozinto ziyahlonishwa, kodwa uJesu wathi, “Uma umuntu engazalwa ngokusha . . .” Niyabona na? Kufanele kubekhona okwenzeka ngaphakathi. Uma ungenjalo, lokho kungukugqoka-mbumbulu ngoba phansi enhliziyweni yakho ufisa ukukwenza noma ikanjani.

Kungeke kwaba ngokokwakhiwa, kufanele kube ngokoqobo. Futhi kukhona kuphela—indlela eyodwa kuphela leyo engehlela phansi, futhi lokho kungendlela yokuzikhethelela, kungene emphefumulweni ngemicabango yakho. “Njengomuntu ecabanga enhliziyweni yakhe kanjalo unjalo naye. Uma nithi kulentaba, ‘Suka’ futhi ningangabazi enhliziyweni yenu, kodwa nikholwa ukuthi enikushilo kuzokwenzeka; ningabanakho enikushiloyo.” Niyakuthola na? Nakho la ukhona. Niyabona na? Nanso inkundla yezempi.

Uma nje ungaqala ngalokho kuqala. Sishisekele kakhulu ukubona izinto zenzeka; sishisekele kakhulu ukwenzela uNkulunkulu okuthize. Lelinenekazi elincane lishisekele kakhulu—akungabazeki lishisekele ukuphila; lifuna ukuphila. Abanye balapha, bafuna ukuphila. Futhi nxa sizwa ngaleyondaba, njengodokotela, ukuvuka kwabafuleyo, izinto ezinkulu ezinamandla uNkulunkulu wethu azenzileyo, ngakho sishisekele. Nokuyikho yilokhu, sizama ukufinyelela kulemizwa ukubambelela sihwaphune okunye lapha, njengonembeza.

Ngakho abantu ananangi izikhathi eziningi bahlanekezele iZwi, futhi bengingaqondwa ngalokhu, ngokubizela e altare. Ngathi bengingekho nkabunkabu ekubizeni i altare; kungesikhona ukuchaza ukuthi awufanele ukubiza i altare, kodwa othile ubamba othile ngengalo athi, “O, Mfowethu John, uyazi ukuthini? Mina nawe besiyilokhu singomakhelwane sonke lesisikhathi; yenyukela lapha e altare; guqa phansi.”

Wenzani na? Ngifisa sengathi benginebhodi elimnyama lapha, nginganikhombisa ukuthi wenzani. Uzama ukusebenza ngomphefumulo wakhe phezu kwezifiso. Lokho akusebenzi! Akusiyona indlela leyo! Impela akusiyona. Mhlawumbe usebenza phakathi kukuphi na? Inkumbulo, ngomuzwa womphefumulo wakhe, “O, Mfowethu John, wawunomama omangalisayo; wafa kudala”—inkumbulo. Niyabona na? Ungeke ukwenze lokho, kufanele kufike kwehle ngomugqa wokuzikhethela. Wena, qobo lwakho, vumela iZwi likaNkulunkulu... Awuzi ngoba unyoko wayengowesifazane olungileyo, awuzi ngoba ungumakhelwane olungileyo; uza ngoba nguNkulunkulu okubiza ukuba uze, futhi uyaMemukela ezisekelweni zeZwi laKhe. LeloZwi liyilo elichaza konke.

LeloZwi, uma ungasusa yonke into endleleni—wonke unembeza, yonke imizwa—bese uvele uvumela iZwi lingene, leloZwi liyothela ngempela.

Lapha, uyabona ukuthi limbozwe ngani na? Uthi, “Kuhle, manje, ah...” Uthi, “Kuhle, labonembeza, nemizwa, nokunye akuhlangene nalo, Mfowethu Branham na?” Impela kuyenza! Kodwa uma uvumela iZwi lingene bese wena ulemboza ngonembeza, khona-ke ngeke likhule; liyoba yizwi elikhubazekile. Senake nalubona uhlamvu olukahle lokusanhlamvu lutshalwe emhlabathini bese induku iwela phezu kwalo, luyomila lube mazombe. Noma ubani, noma yini emila iye phezulu iyobanjalo, ngoba kukhona okuyivimbeleyo.

Yebo, yileyondaba ngokholo lwamaPentekoste ethu namuhla. Sivumele izinto eziningi kakhulu ziluvimbele, ukholo esifundiswe lona, uMoya oNgcwele obuhlala phakathi kithi. Sivumele izinto eziningi kakhulu—sibuka omunye umuntu, nodeveli njalo uzama ukukukhomba ekwehlulekeni komunye umuntu, kodwa uzama ukukuhelukisa ebufakazini beqiniso bangokoqobo. Uyokukhomba kumzenzisi kwesinye isikhathi, owaphuma elingisa enye into. Akakwenzanga, ngoba wayelingisa. Kodwa uma kuqhamuka emthonjeni weqiniso weZwi likaNkulunkulu, “Kodlula amazulu nomhlaba kepha iZwi laMi alisoze ladlula.” Lifanele lihlale. Uyakubona, Sisi na?

Lifanele lamukelwe engqondweni; khona-ke likholwa ngenhliziyo; bese-ke iZwi likaNkulunkulu liba yilo ngempela; bese-ke yonke imizwa yomphefumulo nomzimba ivele ikolajwe ngoMoya oNgcwele ikhishwe. Khona-ke usungumuzwa kaNkulunkulu; ungunembeza kaNkulunkulu;



konke okungukumesaba uNkulunkulu kugeleza kuwe. Akukho kungabaza noma kuphi. Akukho okungavuka. Akukho lutho olungakhuphuka enkumbulweni bese luthi, “Kuhle, ngiyakhumbula uNksz Jones wazama ukwethemba uNkulunkulu. UNksz *S'bani-bani*, uNksz Doe wazama ukwethemba uNkulunkulu ukuba aphiliswe ngesinye isikhathi, futhi wehluleka.” Niyabona na? Kodwa uma lowomgudu uhlanziwe, futhi wahlanjululwa, futhi wagcwaliswa ngaphakathi ngoMoya oNgcwele, lokho akuzi ngisho enkumbulweni. Akunendaba ngoNksz Jones nalokho akwenzayo, nguwe noNkulunkulu ndawonye, futhi akekho omunye kuphela yinina nobabili. Nakho lapho ukhona; nanso impi yakho.

Mbulale ekuqaleni; mmise efile emkhondweni wakhe! Akusikho ukuthi ungayilibazisa isikhathi eside kangakanani impi, kungukuyimisa njengamanje. Uma uzokuza, futhi uzozigcina lezozinkumbulo, nonembeza, nakho konke ukucabanga ngokuthi, “Yebo, kungenzeka ngehluleke. Kungenzeka kungabi kahle.” Ungakwenzi nhlobo lokho! Lahla eceleni konke bese uvula umgudu bese uthi, “Nkulunkulu, iZwi laKho liyiQiniso ingunaPhakade, futhi Lingelami. Uma ibandla lonke lehluleka, uma izwe lonke lehluleka, nokho mina ngeke ngehluleke, ngoba ngithatha iZwi laKho.”

Nanso impi; yileyonto-ke. Angenza kanjani uNkulunkulu uSomandla ukususa umdlavuzo ebeleni lowesifazane kungabibikho sibazi kepha ayekele umntwana alale afe na? Qhabo, mnumzane!

Intombazanyana yafika lapha esikhathini esingaside esedlulile ivela esikoleni esiphakeme. Unina wangibizela enhla, wathi, “Mfowethu Branham, intombazane yami inesifo iHodgkin.” (Lowo ngumdlavuzo owakheka ube yizigaxa.) Nodokotela bathatha isicucu esigaxeni emphinjeni wayo, basithumela, futhi kwakuyiso nse isifo iHodgkin.

Ngakho wathi, “Izigaxa ezilandelayo zingabhidlika phezu kwenhliziyo yayo; uma kwenzenjalo, izoshona.” Wathi, “Ayina—ngendlela ezibhidlika ngayo, cishe izothi ukuphila izinyanga ezintathu.”

Unina wathi, “Ngizokwenzenjani, ngiyibuyisele esikoleni na?”

Wathi, “Idedele ihambe ngoba izohamba mhlawumbe masinyane.” Futhi wathi, “Vele uyidedele ihambe iphile impilo ejwayelekile engayiphila. Ungayitsheli lutho ngakho.”

Ngakho intombi yathi kimi, “Kufanele ngenzenjani na?”

Ngathi, “Ikhuphule uyilethe bese uyibeka emgqeni wabakhulekelwayo.” Futhi ngathi, “Uze nayo!” (Ngezwa ukuzwakala okuncane okungej wayelekile. “)

Futhi ngenkathi intombazanyana ifika ngalokho kusa nezindebe ezibukeka ziluhlaza okwesibhakabhaka ngenxa yokuzipenda, futhi njengoba isikole sinabo, futhi—nentwanyana yafika (ngangingazi ukuthi izoba ngubani, owayezongibiza ocingweni) ngabamba isandla sayo; ngathi, “Sawubona ekuseni, Dadewethu.” Yayilapho; kwakuyiyo. Emizuzwini embalwa nje ngabuka phansi kunina futhi ngababona bobabili bengenaNkulunkulu, bengenaKristu. Ngathi, “Ningakulindela kanjani ukuphiliswa kulezizimo ezinjena na? Nizomamukela uJesu Kristu njengoMsindisi oqondene nani na?” Ngathi, “Ningenza kulelichibi lapha nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono zenu na?”

Bathi, “Sizokwenza lokho!” O, niyakwazi okwenzekayo!

Owesifazane kungahle ukuba uhlezi lapha namhlanje ekuseni. Abaningi benu bayayazi indaba. UMfowethu Mike Egan, omunye wabaphathi lapha, walubona udaba; lokho cishe sekungemine, iminyaka emihlanu eyedlulayo. Intombazanyana yathathwa yabuyiselwa kudokotela; kwakungekho ngisho nowodwa umkhondo wesifo seHodgkin owatholakala kuyo.

Kwakuyini indaba na? Wawufanele ukuvula umgudu kuqala! Ufanele uthole iButho, uMoya oNgcwele, okanise ngaphambili empini uthatha iZwi likaNkulunkulu. UyiZwi, futhi Uma lapho; futhi akukho lutho-ke oluzoyimisa lapho. Akukho lutho—yonke eminye imigudu ihlanzekile.

Njengobhayela omdala nje nombhobho kashimula ucinene; ufaka umlilo, futhi uyoqhumisa into yakho. Kunjalo nakumaKristu amaningi kakhulu aqhumile yingoba abayihlanzi imigudu iphumele ngaphandle; abahambi behlele ngaphakathi. Ufanele uwuhlanze—unembeza, inkumbulo, imicabango—ubeke eceleni konke futhi kuphumele ngaphandle okungaphakathi ngaleloZwi likaNkulunkulu elimsulwa, ukuthi LiyiQiniso. Akunandaba uma izinkulungwane ezilishumi zife ngakulelicala namhlanje zethemba, izinkulungwane ezilishumi zife ngakulelicala kusasa zethemba, lokho anginendaba nakho. Ngingozimele yedwa; yimina owethembayo; yimina olikholwayo!

Futhi siyabona emuva ngaleya, uma sifuna ukuvula gengelezi imigudu yethu-ke, uma singakwazi futhi sibone, sithola lona naloya, nalona naloya, izinkulungwane zabo zifakaza, kodwa udeveli uyozama ukubuya ngqo. Niyabona, uma angake aze angene phakathi lapho, useyixoshile vele impi yakho ngayo leyonkathi. Uma unemizwa yakho—ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa, ilungile yonke, kodwa ungayethembi ngaphandle uma ivumelana neZwi. Ilungile yonke, kodwa una ingavumelani neZwi, ungayilaleli.

Manje, imicabango, unembeza, izinkumbulo, izizindlo, nesifiso, konke kulungile, uma kuvumelana neZwi. Kodwa

uma isifiso sakho singavumelani neZwi, sisuse; uqhumisa umbhobho kashimula ngokukhulu ukushesha. Niyabona na? Uma umzindlo wakho ungavumelani neZwi suka kuwo! Kunjalo. Injini... Uma inkumbulo yakho, uma imicabango yakho, uma unembeza wakho, noma yini ingavumelani nalokho, lokho okungaphakathi, kususe!

Unani-ke lapho na? Unamandla elanga. Haleluya! UNkulunkulu wabeka izinkanyezi ngohlelo wayesethi, "Lengani lapho ngize nginibize." Zihlala lapho. Akukho okuzozigudluza. Nxa uNkulunkulu engabamba umuntu ngezandla zaKhe, aze athole imizwa, unembeza, konke kuhlanzekile, uze uwe noNkulunkulu emva kwawo eMoyeni; akukho develi ezweni ongashumeka ukungabaza phakathi lapho! Kunjalo.

Uma efika azulazule abese ethi, "Awuzwa bungcono," ngisho nonembeza wakho awusekho kulokho. Umbhobho kashimula ucace kakhulu umemeza u, "Haleluya." Isikhala sokuphumisa sishaya ikhwela; "Udumo kuNkulunkulu!" Uzwakala kahle ngempela, uhlanzeke nje wacaca ukuze iZwi likaNkulunkulu lisebenze liphumele ngale, amandla kaNkulunkulu. Niyabona na? Lokho yinto enkulu; nanso inkundla yakho yempi. Inkundla yakho yempi isemva lapha ekuqaleni, emuva lapha emphefumulweni, emuva emqondweni wakho ovulayo. U—umqondo uyisango eliya emphefumulweni—ngiqonde isango eliya emoyeni. Umqondo wakho uyavuleka bese wemukela uMoya kumbe wenqabe uMoya.

Ungaba nonembeza abancane, nokuzizwa okuncane, namavuso amancane, zonke lezizinto; azihlangene nakho. Lokho kungamavuso amancane nje nezinto. Kepha uma sekuza eqinisweni, umqondo wakho uyawuvulela. Umqondo wakho uya ngokuthi uyawemukela noma uyawenqaba! Yilokho-ke, bangane. UNkulunkulu, akavumeli nowodwa wawo ukuba liwugeje! Niyabona na? Umqondo wakho ovula umnyango (noma uvale umnyango) bese ulalela kunembeza wakho, ulalele kwinkumbulo yakho, ulalele ezifisweni zakho. Kodwa uma umqondo wakho uzivalela wona kulezizinto bese uvumela uNkulunkulu, uMoya weZwi laKhe, ungene, Uqhumisa ukhiphe konke okusele! Konke ukungabaza sekuhambile; konke ukwesaba sekuhambile; onke amavuso okungabaza asehambile; konke ukuzwa sekuhambile! Akukho lutho olumi lapho kuphela yiZwi likaNkulunkulu, noSatane angeke alwe naLokho! Qhabo, mnumzane! Angeke alwe naLo. Manje, siyazi ukuthi lokho kuliQiniso.

Lezizimpi selokhu zidlange kusukela ensimini yase Edeni, impi engqondweni yomuntu. NguSatane owayiqalayo. Wenzenjani ngenkathi enqwamana no Eva na? Akaliphikanga iZwi likaNkulunkulu, kodwa waLiziba. Wavimbela eminye imigudu emincane lapha ndawo ndawo. Wathi, "Kepha ngempela uNkulunkulu... (Genesis 3:1 Niyabona

na?) Ngempela uNkulunkulu... Zonke lezizinto A—A—Azethembisa...” Wayazi ukuthi iZwi laliqinisile, kodwa wayazi ukuthi wayengeke nje avele aphume aLiqhumise libange umsindo kanjalo, kodwa wa—wa—waLimboza ngoshukela.

Njengomama wayevamise ukusiphuzisa umuthi, futhi—futhi wayezama ukufaka ujusti wamawolintshi ku khasta oyela. Wo, kungcono ukuphuza ukhasta oyela ungenajusi wamawolintshi. Noma yini enokuzenzisa! Niyabona na? Wa—sasivamise ukuvuka ebusuku, futhi asinike amafutha amalahle ngenxa kagonqogonqo. Futhi wayefaka amafutha amalahle bese efaka ushukela kuwo. Niyabona na? Uhlobo lokuzenzisa, kodwa kwakuvele kukushise amalaka kuthi awashone phansi emva kokuba ushukela ungasekho.

Yebo, kungaleyondlela, bangane. USatane uzama uku—ukuba nokuzenzisa ngalo. Uzama ukukukhombisa into engcono, indlela elula, icebo elithe ukuhlakanipha. Kodwa alikho elinye icebo elihlakaniphe kunalelo uNkulunkulu alimisa ekuqaleni—iZwi laKhe! Donsa leloZwi; bambelela ngqi kuLo. Livumele Libambelele ngqi kuwe! Hlala lapho naLo! Yileyo—yileyonto.

Impi yadlanga ngenkathi u Eva evula ingqondo yakhe ukuba alalele ukuzindla kwakhe. Yilowombhobho woshimula okungena ngawo; lowo u—umgudu okwehla ngawo—umzindlo wakhe. Yena emphefumulweni wakhe, wazindla. Amehlo akhe, ngokubuka wabona inyoka. Yayiyinhle, ibukeka, ingcono kakhulu kunomyeni wakhe. Yayinobuqili obukhulu kunazonke ezinye izilwane zasensimini. Futhi mhlawumbe yayiyindoda enhle kunomyeni wakhe; ibukeka injengesilwane esikhulu sesilisa imi lapho. Yayinkulu impela, futhi yayizama ukumtshela ukuthi kwakuyinto enkulu kanjani. Futhi into yokuqala ayenzayo, wavula ingqondo yakhe. Futhi lapho ekwenza, imizindlo yobuntu yakubamba. “Ngani, kungebe lugqozi lokho!”

Yileyonto eyenzayo kowesifazane namhlanje. Owesifazane othile enomkhwenyana omuhle omncane athole othize omkhulu, umuntu omkhulu wesilisa; lendoda iyozama ukuvula imizindlo. Khumbulani, lowo ngu Satane; lowo ngudeveli! Kumbe kuphambane, owesilisa kowesifazane, owesifazane kowesilisa, ngandlela zombili. Wenzani na? Usebenza kulawomandla okuzindla, lowonembeza kumbe okuthize kuqala ukunyakaza, kepha nika iZwi likaNkulunkulu indawo yokuqala.

Umuntu angeke aze eze ngisho eku . . . angeke one. Haleluya! Nakhu, lokhu kuba kusha. Umuntu angeke one aze kuqala alahlele eceleni iZwi likaNkulunkulu! Angeke ngisho aze one (lokho ukungakholwa) aze kuqala axoshe iZwi likaNkulunkulu, uBukhona bukaNkulunkulu; angeke one.

UEva wayengeke one, waze wabeka eceleni iZwi likaNkulunkulu, wavula umgudu wakhe wemizindlo

ukuya emphefumulweni wakhe wayeseqala ukudlinza. “Ngani ngempela, umkhwenyana wami akaze angitshele lezizinto, kodwa ngikholwa ukuthi u... Wangitshela ukuthi ngingakwenzi lokhu, kodwa uyazi, wena ukwenza kube yikhona impela; kucace bha. Ngikholwa ukuthi kuzomangalisa, ngoba ukwenza kucace bha kimi.”

Niyabona na? Yabalapho impi yokuqala. Futhi kusukela kuleyompi yenze zonke ezinye izimpi nakho konke ukuchitheka kwegazi okwavelayo kwenziwa khona lapho e Edeni. Akalikholwanga iZwi likaNkulunkulu.

Futhi uma inhlanganisana eyodwa encane yeZwi likaNkulunkulu ingakhohlanganisa, yenza yonke lenkathazo, sizobuyela kanjani emuva, singalikhohlanganisa iZwi na? Ungeke ukwenze. Ufanele uvale zonke lezi ezinye izinto, unembeza, izinkumbulo bese uthi—imidlinzo, nazo zonke lezi ezinye izinto, “sichithe izizindlo.” Asizindli nhlobo ngalo, lutho nhlobo. Sivele semukele iZwi phezu kwezisekelo, “UNkulunkulu washo njalo”; futhi kubeka umfuclana phakathi kwakho noNkulunkulu. Yonke imigudu ifika ivuleke phakathi kwakho noNkulunkulu ngaleyonkathi. Nanso impi, wona impela umugqa ongaphambili wokuqala.

Asingasebenzisi isibhamu i .22. Asithole i—ibhomu le athomu. Aseze umsebenzi ngokuyikho. Asithole ibhomu le athomu likaNkulunkulu. “Liyini, Mfowethu Branham na?” Uku K-H-O-L-W-A eZwini laKhe! Lokho kuyibhomu le athomu likaNkulunkulu, futhi Lishaya ukugula namademoni ngakwesokudla nangakwesokunxele. Li—Liyawabhubhisa, lahlukenise. O, Li—Li—Livele libhubhise; Lihlakaza konke lokho okungukungamesabi uNkulunkulu. Uma leyobhomu yokukholwa iwela phakathi lapho neZwi likaNkulunkulu emva kwayo, lishaya onke amademoni, konke ukugula, zonke izifo.

Uthi, “Ngabe kunjalo, Mfowethu Branham na? Pho, yini kwenzeke komunye kungenzeki kwabanye na?” Kungenxa yomgudu. Ungabuka phandle ukubone, kodwa ufanele ubenakho phakathi lapha kubheke ngapha. Hhayi phandle laphaya ubuka phakathi, ufanele ukuba phakathi ubuke ngaphandle. Niyabona na?

Ungeke weza ngokuzindla; ungeke uze ngalezi ezinye izinto; ufanele ukuza wehle ngqo ngomgudu wakho kaNkulunkulu, kuze kuyofika phakathi emphefumulweni. Futhi ukwenza kanjani na? Yimuphi umgudu wokugcina na? Kuyozindla kuze kuyofika phansi ngqo bese kuthi, “Mizwa. O, ngi-ngiyakuzwa. Yebo, nakho. (Ehhe.) O mina, ngingakuhogela noma okunye. Lezizinto zilapho, yebo.”

Okulandelayo okudlinzayo, “Kuhle, kubukeka sengathi bekufanele akwazi akhuluma ngakho. Udokotela uthi ngeke ngisinde. Lokho kufanele ku...”

Niyabona na? Khona lapho u—usephutheni. Lowo ngudeveli emi lapho. Lowo ngudeveli eshutheka lezizinto kuwe; ungakukholwa. Haleluya! IZwi likaNkulunkulu lathi, “Mina, phezu kwezinto zonke ngifuna uphumelele empilweni.” Kunjalo. Ungaba kanjani yibutho langempela phandle laphaya na? Uyabo. “Ngifuna ukuba uphumelele empilweni.”

Nakho kukhona khona lapho, leyomigudu. Uma nje uyivula; ungafuni nje ukuyedlula. Ngakho uma uSatane engadabula lapho, angene ngalabonembeza nazo zonke lezi ezinye izinto, ube eshlela lapha ngqo ekugcineni komphfumulo phakathi engqondweni. Manje, uma nje engakuthola... Awusoze—awusoze wabuka kowodwa wabo kuze kuthi kuqala umvumele angene lapha. Uyamvumela angene; bese-ke uma engena, uyalawula.

Bese enzenjani-ke na? Uqala ukusebenzisa unembeza. Uqala ukusebenzisa *lokhu*, aqale ukusebenzisa lesisikhala sokuphumisa. Kuyini na? Ukubona, ukunambitha, ukuphatha, ukuhogela, ukuzwa, imicabango, unembeza, inkumbulo, imizindlo, izifiso; uqala ukusebenzisa yonke leyomigudu ehlukeni emincane, inqobo nje uma engangena ngaphezu kwalona lapha. Ungena engqondweni yakho kuqala, futhi uzokwamukela. Kunga...

Lalelani! Kungakungqubuzwa, kodwa kungeke kwafinyelela kuwe uze ukwamukele. Ngenkathi uSatane enyukela ku Eva wayesethi, “Uyazi, isithelo siyabukeka,” wathi ukuma kancane. O, yingaleyonkathi lapho enza khona iphutha—ngenkathi ethi ukuma kancane. Ungameli lutho! UnoMlayezo! UJesu uyaphila; uNkulunkulu ungumphilisi; lowo nguMlayezo. Ungameli lutho, nazizindlo, nalutho olunye.

Kodwa wathi ukuma kancane. Yilapho-ke uSatane ahamba khona wayongena ngqo kuleyongqondo. Wathi, “Kuhle, kuzwakala kunobuhlakani.” O, ungakwenzi lokho! Vele uthathe lokho okushiwo nguNkulunkulu.

U Abrahama, ukuba-ke wake wamela imizindlo lapho Emtshela ukuthi wayezobanomntwana ngoSara, futhi wayenamashumi ayisithupha-nanhlanu yena enamashumi ayisikhombisa-nanhlanu! Futhi lapho esenekhulu futhi wayeyi—futhi yena wayenamashumi ayisishiyagalolunye, wathula, wavuma ukuthi iZwi likaNkulunkulu laliqinisile; futhi wabiza lezozinto ezazingekho ngokungathi zazikhona. Niyabona na? Wa—waze wethemba. Ngabe lalikhona ithemba na? Azange alisebenzise ngisho ithemba.

“Kuhle,” uthi, “Ngethemba ukuthi ngingabangcono. Ngiyethemba ngizophila. Ngiyethemba ngithola uMoya oNgewe. Ngiyethemba ngingumKristu. Ngiyethemba ngenza *lokhu*.” Awukufuni lokho! U Abrahama akazange akubuke ngisho lokho! Ameni! Kungekho themba wayelokhu elikholiwe

iZwi likaNkulunkulu! Ukukholwa kungaphambili kwethemba. Ukukholwa kuvela ngemuva lapha kwingaphakathi, ukukholwa kuvela lapha. Ungena kanjani na? Ngalengqondo, lomnyango, impi engaphambili imi lapho.

Manje, uma impi uyihlelile . . . Manje, udeveli uhlela ngqo kuyo yonke inhliziyi namhlanje ekuseni. Uhlela inhliziyi yalentombazanyana; uhlela ezinhliziyweni zenu; uhlela konke khona ngapho. Wathi, “O, ngikubonile kuzanywa ngaphambili; ngikuzwile lokho ngaphambili.” Mxoshe; yilokho kuphela, mxoshe. Lathini iBhayibheli lapha, etekisini lethu na? Ukumxosha; kunjalo, mxoshe.

Siqeqeshiwe, ngiyacabanga, “Yini indaba ngathi thina bashumayeli na?” Ngiyamangala ukuthi nhloboni yokuqeqeshwa esibenayo. Ukuqeqesha kukaNkulunkulu kwalempi enkulu.

UMathewu 24 wathi kuyobakhona—futhi noDaniyeleli 12 wathi kuyobakhona isikhathi sokuhlupheka esingazange sibekhona esinjalo emhlabeni ngaphambili. Futhi siphila kulesosikhathi lapho impucuko, nemfundo, nezinto sezigqibelane phezu kweZwi lika Nkulunkulu kwaze kwafika ekuzindleni nokunjalo. Impi imanje. Ubani ozoma na? Haleluya! Impi ilungele ukungena; isekuphakweni manje.

Buka ukuthi sinempikiswano enkulu kangakanani ngaleya. Ubani oyoba njengoDavide owathi, “Nima nivumele lowomFilisti ongasokiwe adelele amabutho kaNkulunkulu oPhilayo! Ngizohamba ngilwe naye.” Ameni! UNkulunkulu ufuna owesilisa nowesifazane namuhla ekuseni ongasukuma athi, “Ngizothatha iNkosi eZwini laYo! Ameni! Akunandaba ukuthi kwehlulekani, lona wenze kuphi nalowo wenzani; lokho akuhlangene nakho. Nina boSawulu nokunye, uma nimesaba, buyelani emuva lapho eningabakhona, kodwa impi kaNkulunkulu iqhubekela phambili.” Ameni! Indoda enesibindi, indoda e-ekholwayo, indoda enamandla, indoda eqondayo. Abadingekile ukuba bahlakaniphe; Abadingekile ukuthi haze babe ngabafundisiwe; bafanele babeyimigudu. UNkulunkulu uthatha leyomigudu emincane. Wama isikhashana ukuba azindle, ethi, “Kuhle manje, ake sibone.”

Kuhle, njenga nje . . . Uma-ke i—lentombi encane namuhla ekuseni, akungabazeki ukuthi udokotela uyitshela ukuthi cishe isizofika ekupheleni komgwaqo; akukho okungenziwa. Kuhle manje, lokho i—lowodokotela, angingxeki. Leyondoda iyindoda yesayense. Iyabona ukuthi isifo sesinqobe umzimba womntwana. Kungaphezulu kwanoma yini. Akanawo umuthi ozokunqamula. Kanjalo lowomdlavuza wawusumnqobile lowo wesifazane. Impela, ukufa kwasekuyinqobile leyongane, kodwa iNduna yethu eNkulu (Haleluya!) yalempi enkulu, IngukuVuka nokuPhila; akukho okungaYinqoba. Haleluya!

Ubuchopho bempi busezinduneni zayo, ukuhlakanipha. U Rommel eJalimane wayewubuchopho baseJalimane—hhayi uHitler, URommel. Kunjalo. U Eisenhower, indoda yezempi, uPatton, lawomadoda ayengaphambili, kuya ngokuthi ayewunikeza ngayiphi indlela umyalo.

Ulandela induna yakho. Uma iwuhlobo olukahle lukajenene, uma ewuhlobo olukahle, uma engujenene onezinkanyezi ezine, uma evivinyiwe, uma efakazelwe ukuthi ukahle, mlandele! Noma kungabonakala kuliphutha kuwe, hamba uye phambili; yenza njengoba ekutshelile! Haleluya!

SinoJenene onezinkanyezi ezinhlanu ezibhalwa kuthiwe U-J-E-S-U, ebeka izinkanyezi ezinhlanu phezu kwethu u K-H-O-L-O. Akaze ahlulwe yimpi. Haleluya! Unqobe ukufa, isihogo, nethuna. Wadedisa amademoni endleleni. UyiNduna-Nkulu enkulu. Ngakho udeveli akayilutho.

Impi enkulukazi kweseyake yadlanga isihlelwe imi ngomumo njengamanje. Impela injalo. O, Haleluya! Uma ngicabanga ngakho, lapho ngima ngiMbheke enza izinto, ngiMbuke embula izinto, evula gembeqe izinto, athi, “Kuzoba ngalendlela nangaleyandlela,” futhi nakho! O, ngibuke emuva lapha bese ngithi, “Ubani leNduna enkulu na?” O, angibuki emuva ngibone uma kunguDokotela *S'bani-bani*. Ngibona lokho okwashiwo yiNduna; UyiNduna yensindiso yethu. Haleluya! Yini insindiso na? Ukukhululwa! Udumo! UyiNduna yokukhululwa kwethu!

Ihora elikhulu loku “Dumelana!” seliseduze. Haleluya! Ibutho nezikhali ezimenyezelayo, amafulegi ayabhakuza. Ukukholwa nokungabaza kuzihlelela ukuyiphaka kulelitabernakele namuhla ekuseni—ukungabaza ngakwelinye icala, ukukholwa ngakwelinye. Mabutho, manini endaweni yenu yokugada! Haleluya! INduna yethu, iNkanyezi yoKusa iholela phambili. Ayilokothi ibuyele emuva; Ayilokothi—ayilazi igama *ukuhlehlela emuva*. Ayidingi ukuhlehlela emuva. Amen! Impela!

Impi enkulu kunazo zonke eseyake yaliwa, iyaqhubeka khona phakathi lapha manje (yebo, mnumzane!) phakathi kokuphila nokufa, phakathi kokugula nokuphila, phakathi kokukholwa nokungabaza (o, he!), phakathi kwenkululeko nobugqila. Impi iyasha. Phucuzani imikhonto yenu, mabutho, pholishani isikhali.

UNkulunkulu ulungiselela amabutho aKhe. Amen! UNkulunkulu ugcoba impi yaKhe. IMelika igqokisa amabutho ayo ngendlela engcono kakhulu engawagqokisa ngayo, izigqoko zensimbi, nezikhali, nanganoma yini abanayo, izimoto ezisindayo zezikhali, nanganoma yini abahamba bangene ngayo. UNkulunkulu ugqokisa impi yaKhe. Haleluya! Nhloboni yezikhali esiyisebenzisayo na? UMoya weNkemba,



iZwi likaNkulunkulu. Ameni! IZwi likaNkulunkulu libukhali kunenkemba esika nhlangothi-zombili (amaHeberu 4) lihlaba lahlukane amathambo, ngisho no-nomnkantsha wathambo, ngisho ne-umahluleli wemicabango yengqondo, iZwi likaNkulunkulu. Ukukholwa yiZwi laKhe, futhi yileyo ndlela uNkulunkulu ahloma ngayo.

Yilokho Akunika u Eva ukuba ahlome ngakho, futhi wasidicilela phansi isikhali sakhe. Wakwenza kanjani na? Ngokuvula ingqondo yakhe ukuba azindle. Awuzindli ngeZwi likaNkulunkulu, Alinamzindlo. Uvele—yiZwi likaNkulunkulu kuphela. Akukho—akukho kungabaza ngaLo; akukho kuzindla kuLo; LiyiZwi kikaNkulunkulu, lokho kwanele! Linalokho. Lokho kwanele phakade. Uyabona ukuthi ngiqonde ukuthini, S'thandwa na? IZwi likaNkulunkulu. UNkulunkulu wakwethembisa. UNkulunkulu washo njalo.

Bathi ku Abrahamama, “Wazi kanjani ukuthi uzoba nalowomntwana na?”

“UNkulunkulu washo njalo!” Lokho kwanela.

“Pho, yini ungabi nakho na?”

“Angazi ukuthi ngizokuthola nini, kodwa ngizokuthola. UNkulunkulu washo njalo. Lokho ngeke kwangimisa nakancane!” Wabamba . . .

“Yini ungaqhubeki ubuyele emuva ekhaya lakho lapho ovela khona na?”

“Ngizoba yisihambi nomfokazi kulelizwe.” Ameni. . . ? . . . “UNkulunkulu unikeza isethembiso; uNkulunkulu uyonginika umntwana khona kulelizwe lapho Angithumela khona.”

Haleluya! UNkulunkulu uzokusindisa khona kuloluzwano lukaMoya oNgwele, lapho Ekuthumele khona. UNkulunkulu uyokunika khona; vele ukukholwe nje! Ameni. Vula imibhobho yentuthu yomphefumulo nomzimba, imizwa nonembeza, ne . . . Yumela nje amazwi kaNkulunkulu angene shi. Kuqala thatha lowomqondo; nanso inkundla yempi. Hhayi ukuthi, “Kuhle, uma ngingakuzwa . . . Uma ngingezwa inkazimulo kaNkulunkulu yehla . . .” O, lokho akuhlangene nakho, akukho lutho. Vula lowomqondo, yileyo inkundla yempi; kulapho la impi ihlelela ukuyiphaka khona, khona lapha emgqeni ongaphambili, umqondo wakho. Uvule bese uthi, “Mina . . . Konke ukungabaza, ngingabaza ukungabaza kwami.” Ameni! “Ngingabaza ukungabaza kwami manje; ngikholwa yiZwi likaNkulunkulu. Ngiza lapha, Satane!” Kukhona okuzokwenzeka. Impela kuzokwenzeka. Yebo, mnumzane!

Ugcoba izinceku zaKhe ngoMoya waKhe; Ubathumelela izingelosi. Abantu bahlekisa ngalokho ngesinye isikhathi, izingelosi. Ake ngi—ake ngiphendukele kokuthile nje lapha kanye nani umzuzu nje. Ake sivule ngapha kumaHeberu umzuzu

nje, amaHeberu isahluko 4. Isahluko sesine, futhi asi—ngiqonde isahluko 1 samaHeberu, futhi asivule evesini 14:

*A... zisibo yini zonke lezi omoya bokukhonza, abathunyelwe bevela—abathunyelwe ukukhonza ngenxa yabayakudla ifa lokusindiswa na?*

Yiyiphi yezingelosi Ake asho kuyo ukuthi, “Wena hlala ngakwesokunene saMi “—zonke izingelosi zikaNkulunkulu.

Manje, lapha iBhayibheli libuyela emuva ngqo futhi lisitshela lapha ukuthi uNkulunkulu uthumela izingelosi. Udumo! Ziyini na? ZiyimiMoya ekhonzayo. Udumo! ImiMoya ekhonzayo ethunyelwe kuphi na? Evela eBukhloneni bukaNkulunkulu. Ukuzokwenzani na? Ukukhonza Izwi laKhe. Ameni! Awufanele ukukhonza isayensi ethize yezenkolo yeqemba elithile lobuhlelo, kodwa ukukhonza iZwi laKhe. Leyo yimiMoya yaKhe ekhonzayo ethunyiweyo.

Sazi kanjani ukuthi ikhona na? IBhayibheli lasho ukuthi iZwi leNkosi lafika kubaprofethi. Ngabe kunjalo na? Lokhukukhonza kwezingelosi iZwi laKhe ngoMoya waKhe, zikhonza iZwi ngoMoya oNgcwele; noMoya neZwi lafika kubaprofethi; nabaprofethi babeneZwi likaNkulunkulu. Yingalesosizathu babenza izimangaliso abazenzayo. Kwakungesuye umuntu, kwakunguMoya kaNkulunkulu kumuntu, uMoya kaKristu kumuntu. Ngokuba iZwi likaNkulunkulu...

Wayenzeni na? Wahlanza yonke imigudu. UNkulunkulu wayemkhehthile, futhi wayegcotshwe ngoMoya oNgcwele, futhi kwakungesuye. Akazange enze lutho aze akubone embonweni. UELiya wathi eNtabeni iKameli, “Konke lokhu ngikwenze ngomyalo waKho. Manje, Nkosi, makwazeke ukuthi Wena unguNkulunkulu.” O, udumo kuNkulunkulu!

Ngikubonile izikhathi eziningi ningi. Nxa ubona uMoya kaNkulunkulu ushaya indawo, naleyondawo ingene ngaphansi kogcobo. Uma leliqembu elincane eliphakathi lapha namhlanje ekuseni elingavele nje lithathe lomqondo lapha, lisuse konke ukungabaza endleleni. Ungabe usangabaza kanjani uma ubona abafileyo—abafileyo bevuswa, izinyonga zihamba, izimpumpu the zibona, izithulu zizwa na?

Ingelosi yeNkosi, ngisho nesithombe saYo silenga lapha odongeni, isayense isisusele kuso sayiswa ndawo zonke. Yenzani na? Ihlala neZwi ngqo. Ameni! Lisika bonke odeveli. Yebo Liyakwenza. Liyini na? ImiMoya ekhonzayo ethunyelwe ivela eBukhloneni bukaNkulunkulu ukugcoba izikhulumi zeZwi, ezihlala neZwi, futhi Uyaligcizelela iZwi nezibonakaliso zilandela. Ziletha uJesu onguye izolo, namuhla, naphakade. Nango lapho Ekhona.

Singangabaza kanjani uma Eyikho kokubili ngokwesayense, ngokubonakalayo, ngokomoya, ngayo yonke indlela

okungafakazwa ngayo, Ufakazise lapha. Yini indaba na? Kusezingqondweni zethu. Sivula izingqondo zethu ezintweni, sithi, “Kuhle, a—angazi noma kuzobanjalo noma qha. Mhlawumbe, uma ngizizwa ngingcono kusasa...” O, lokho akuhlangene nalokho!

Njengoba bengilokhu ngisho kaningi, u Abrahamama ngahle ukuba wathi kuSara... Wayesedlulile eminyakeni yo—yokuba ngumfazi (niyazi ukuthi ngiqonde ukuthini?), isikhathi sokuphila, izinsuku zakhe ezingamashumi amabili-nesishiyagalombili. Niyabona na? Wayenamashumi ayisithupha-nanhlanu ubudala; wayesedlule kukho cishe ngeshumi nesihlanu, amashumi amabili eminyaka. Futhi wathi kuye, mhlawumbe izinsuku ezilandelayo ezimbalwa wathi, “Kukhona ukwehluka okuzwayo, S’thandwa na?”

“Akukho nokuncane ukwahluka.”

“Lokho akuhlangene nakancane nakho; sizoqhubeka noma kanjani. Yebo manje, uma uqala emuva njenge—owesifazane osemusha futhi, siyazi ukuthi ngalelogazi lokuphila, yeboke, siyathola lapho ukuthi kuzoqamelisa ingane nakho konke kulunge. Manje, kukhona ukwehluka okuzwayo namhlanje na? Sekuyinyanga kusukela Angethembisa. Kukhona ukwehluka okuzwayo, S’thandwa na?”

“Nakancane, Abrahamama. Akukho phawu, lutho. Ngi—ngisalokhu ngifana njengoba ngi—ngikade nginjalo manje eminyakeni embalwa eyedlule; akukho nomncane umehluko.”

“Udumo kuNkulunkulu, sizoba nakho noma kanjani!”

“Uqonde ukuthi, Abrahamama, phezu kwakho... Buka, uma Akwethembisa, impela Ubeyosinika isibonakaliso ngalendlela. Ngempela Ubeyosinika isibonakaliso!” He! Haleluya!

Isizukulwane esibi nesiphingayo sifuna izibonakaliso. Kunjalo! WayeneSibonakaliso. Sasiyini na? IZwi likaNkulunkulu, Leso kwakuyiSibonakaliso. UNkulunkulu angamphilisa kanjani umntwana waKhe na? IZwi likaNkulunkulu lasho njalo. Uma ngizwa ivuso noma kungekho vuso, uma ngi—akunandaba ukuthi kwenzekani, uNkulunkulu washo njalo, nalokho kwanele.

U Abrahamama wathi, “Qoqa izigqoko zakho nakho konke, siyasuka siya ezweni.”

“Uyaphi na?”

“Angazi (Ameni!), kodwa siyahamba noma kanjani. Nakhu sihamba!” Baqoqa bahamba. Haleluya! Lelo yiZwi leqiniso likaNkulunkulu. Yini eyayibambile phambi kwakhe na? Isethembiso sikaNkulunkulu, iZwi likaNkulunkulu. “Sizoba nakho.”

“Phuma phakathi kwabantu bakini, Abrahamama, ba—okuyikhona khona ukuthi bangabangabazi nabangakholwayo,

futhi bazokufaka entweni efanayo nawe. Phuma uzahlukanise uphilele Mina.” Kuyini na? “Shiya wonke unembeza wakho, nemizwa, nezibonakaliso o—kanjalo; vula ingqondo yakho, ukhumbule ukuthi YiMina. Woza uhlale naMi.” Ameni!

UNkulunkulu ubiza yonke iNzalo ka Abrahamama namhlanje ekuseni kuleyohlobo efanayo yokuphila. Impi enkulu iyalwa manje, umhlaba wonke. UNkulunkulu ufuna abantwana bakhe bazahlukanise kukuphi na? Ukubona, ukunambitha, ukuthinta, ukuhogela, ukuzwa, imicabango, unembeza, izinkumbulo, umzindo, izifiso, konke. Bavula ingqondo yabo bavumele iZwi lingene bese bemasha neZwi. Lelo yibutho langempela.

Yileyondlela ezima ngayo izinkanyezi. Amandla elanga awakaguquki. Umgamu wezulu eliphezulu, inkanyezi yokusa iphumela endaweni yayo yokusebenza njalo ekuseni ngayo impela indlela eyenza ngayo ngenkathi kudalwa umhlaba. Inkanyezi yokuhlwa ithatha indawo yayo. Yonke inkanyezi, ukubenzeyela okuncanyana—ikhona ngqo esikhathini senkathi yonyaka ilapho impela lapho okufanele ibekhona. INkanyezi yeNyakatho imi ngqo futhi ayilokothi igudluke. Halleluya! Yonke into iphenduka izungeze iNkanyezi yeNyakatho—zonke ezinye, ngoba imi ngqo maphakathi nomhlaba; lowo nguKristu. Ameni!

Umi lapho, uyala impi yaKhe njengeNduna enkulu. NjengoMose entabeni ephakamise izandla zakhe, noIsrayeli wayelwa, benqamula bedlula endleleni yabo; futhi wama ephakamise izandla zakhe. Wama izandla zakhe ziphakeme ilanga laze lashona; babephakamise izandla zakhe. Lowo kwakunguMose; wayengumfanekiso kaKristu. Ukuze kuqiniseke ukuthi izandla zaKhe zihlale ziphakeme, izandla zaKhe zabethelwa phezulu esiphambanweni. Halleluya! Futhi Wakhwela izingange zeNkazimulo namhla nezingubo zaKhe ezinegazi phambi kukaNkulunkulu ngakwesokunene sobuKhosi baKhe lapho. Nempi kulolonke ibutho liyonqamula ledlule endleleni yalo (angikhathali ukuthi kwenzekani) neZwi likaNkulunkulu, uyozinqumela ukuya enkululekweni. Ameni!

Njengechwane eqandeni, uma-ke lesaba ukutshiyozo? Uma-ke lesaba ukuqhofoza iqanda? Uma-ke ichwane elincane ngaphakathi eqandeni, inyonyana ibiyesaba ukushaya igobolondo leqanda na? Ukuba-ke ibizwe umsindo ngaphandle, wathi, “Ungalishayi lelogobolondo; ungahle uzilimaze na?” Kodwa imvelo qobo lwayo enyonini iyayitshela, “Lingqofoze! Bhodloza imbobo phakathi kulo.”

Ziyeke zonke izinhlango ezindala zithi, “Izinsuku zezimangaliso sezedlule. Uzozilimaza. Uzongena ekuhlanyeni.”

Ngqofoza khona egobolondweni ngamandla akho onke. Halleluya! “Satane, suka, ngiyaphuma lapha; angisalali lapha; angisahlali lapha; angisekho kulomhlabathi omdala kadeveli;

ngiyangqofoza ngiyaphuma namhlanje ekuseni! Ameni! Ngilukhozi!” Ameni! Haleluya!

Nalolokhozi oludala oluncane, leyontamo egcokamise okwesando emuva laphaya lungqofoza kulelogobolondo, akunandaba ukuthi igobolondo lalilukhuni kangakanani, lwangqofoza lwaze lwayophumela ngale kulo. Into yokuqala uyazi lwabhakuzisa kancane amaphiko alo. Lwalukahle.

Ngqofoza uphume; kunjalo. Ukwenza kanjani na? Uliqhumisa ngo ISHO KANJE INKOSI, ISHO KANJE INKOSI, ISHO KANJE INKOSI; ekugcineni luqala ukuhogela umoya omusha. ISHO KANJE INKOSI—khiphela ikhanda lakho ngaphandle. ISHO KANJE INKOSI. Fuqa kakhulu manje, uyaphuma! Akalokothi abuyele emuva egobolondweni futhi. Ameni! Ukhululekile. O, he! LeloZwi, uma nje selihlala phansi ledlula kuyo yonke leyomizwa, nonembeza, nezinto, lize Lizike lapha, nalowomqondo uvuleke bese ulingenisa (o, Nkulunkulu, yiba nomusa), akusekho lutho nhlobo lokulugqilaza futhi. Ukhululekile. Lowo iNdodana emkhululileyo uphumile egobolondweni.

Ihlelo lakho alisoze lakubiza ubuyele emuva; udeveli akukho okunye asayophinde akwenze kuwe; uyakufutha akukhonkothe, kodwa wena usemgwaqeni omkhulu ugijima ngejubane elikhulu. O he, ugijima uyaphezulu ngomgwaqo omkhulu weNkosi, ibutho eligcotshiweyo lesiphambano. Nonke nina zinkosi eninokholo memezelani “UJesu ukuKhanya kwezwe,” gijimani nenyuke ngomgwaqo omkhulu weNkosi.

Impela! Yebo, mnumzane! Lena yimiMoya ekhonzayo ethunywe ivela eBukhoneni bukaNkulunkulu ukuba ibe ngabefundisi. Ukukhonzani na? IZwi laKhe—hhayi isayense ethile yezenkolo, kodwa Izwi lika Nkulunkulu. ZiyimiMoya ekhonzayo ethunywe ivela kuNkulunkulu ukukhonza, imiMoya ekhonzayo. O! Futhi khumbulani uma ukhonza okuthize ngaphandle kweZwi, awuvelanga kuNkulunkulu, ngoba iZwi laKhe njalo ligcizelelwa eZulwini. Njalo eZulwini, iZwi, uNkulunkulu uyaLiqaphela, futhi Akasoze athumela uMoya ukukhonza okuthize ngaphandle kweZwi.

Akasoze athumela uMoya kanye nezinkulu ezidlondlobele iziqu zo D.D.D., Ph.d., nokhololo wakhe uphendulwe wabheka emuva nakho konke kanjalo, athi, “Impela, vele, izinsuku zezimangaliso sezedlule. Sonke siyakwazi lokho.” Qhabo, qhabo! Lokho akuvelanga kuNkulunkulu, kuphambene neZwi. Ameni! Uthumela labo abakhonza uMoya weZwi. Ameni. (O, cishe benginezinto ezine kumbe ezinhlanu ngaphezulu, kodwa ngizokuyeka kulesisikhathi, ngikuthathe ngeSonto elizayo. Kulungile!)

USatane namademoni akhe bagcotshiwe. Uma lemiMoya yezingelosi igcotshelwe ukukulethela iZwi, ukukwenza ukholwe

iZwi... Manje, ungake ubone lapho owake wezwa khona umprofethi, umprofethi wangempela kaNkulunkulu ephika iZwi likaNkulunkulu na? Qhabo, mnumzane! Kwenzekani lapho izinhlangano zemihla yabo zivuka zase zithi, “Manje, usephutheni.” Wazimela futhi wama yedwa qhwaba. Wathi, “Kuyikho.”

Bheka uMikaya ezansi lapho ngalolosuku, umgingiqi omncane ongcwele (niyabo?), indodana ka Imla. Kwakukhona amakhulu amane ayegcotshiwe—ayefanele ukuba—abaprofethi abagcotshiwe bemile lapho bonke bondleke kahle, futhi bethe mbe ezinkulu ezidlondlobele iziqu, futhi bengezifunde kakhulu neziphucukile izifundiswa, bathi, “Khuphuka, nkosi yethu ethembekileyo. INkosi ibe nawe. Lelo lingelethu; uJoshuwa usinika lona, ngakho wena khuphuka ulithathe. Kunjalo impela. Khuphuka ulithathe.”

Wathini, “Kuhle, Josh—“ Uyazi, uJehosafati wathi, “Akasekho omunye ndawo ndawo na?” Awu, babenabangamakhulu amane; yini ungakholwa ngamakhulu amane. Wathi, “Kodwa impela, unaye omunye ndawo ndawo.”

Wathi, “Ngi—ngi... Kuhle, sinaye oyedwa. Ukhona omunye, kodwa o, ngiyamzonda.”

“Laphaya—laphaya, yilowomuntu engithanda ukumlalela.” Niyabona na? Wathi, “Mkhuphuleni. Ake sibone ukuthi uzothini.”

Ngakho-ke bahamba bamtshela, bathi, “Manje lalela! Hlela intshumayelo yakho kahle namhlanje ekuseni, ngoba ushumayela enkosini. Ushumayela e—yonke inhlango yabefundisi ka *S'bani-bani* (niyabona na?) yasePalastine, yonke inhlango yabefundisi. Manje, niyakhumbula, nakhu abakushoyo; ubosho into efanayo; ukholwe yinto efanayo.”

Lokho okuncane... Wa—wayenendoda engalungile lapho! Leyondoda yayisisukile kulokhu ukuzindla okudala. Yayiyihlanzile imibhobho yentuthu (niyabona na?), unembeza wayo, futhi... .

“Kuhle—kuhle, uyazi ukuthi bazokwenzani? Uma uzosho into efanayo, ngicabanga ukuthi bazokwenza igosa lesifunda; mhlawumbe bazokwenzajalo. Bazo—bazokwenza umbonisi oyinduna wesifunda sakulendawo lapha uma uzo—uma nje uzovumelana nabo.” Lowo kwakungesiyo indoda yangempela kaNkulunkulu.

Ngani, imibhobho yakhe yentuthu yayihlanziwe, wonke unembeza wakhe nakho konke kucacile; ingqondo yakhe yayivulekele eZwini likaNkulunkulu; neZwi likaNkulunkulu wayekholwa yilona kuphela. Lokho yimiMoya ekhonzayo; lowo nguMoya okhonzayo. Wathi, “Angazi ukuthi ngizothini manje, kodwa ngizonitshela lento eyodwa: ngizosho kuphela lokho

uNkulunkulu angitshela ukuba ngikusho.” Ngakho balinda ngalobobusuku; wayenombono.

Ngokusa okulandelayo, sengathi ngiyambona uMikaya ebheka emiBhalweni futhi ethi, “Manje, ake sibone manje. Ngabe lowombono... Manje, onke lawomadoda... Kukhona okungahambi kahle lapha ndawo ndawo, ngoba kuphambene nalokho abakushiloyo. Kepha kwaKuthini na? Ake sibone ukuthi u Eliya wathini emuva lapha, umprofethi, ngoba siyazi ukuthi wayengumprofethi. Sibone ukuthi liZwi lini leNkosi elafika ku Eliya, yebo, futhi Lathini na? Futhi izinja ziyoxhapha elazi lakho, Jezebeli. Izinj a ziyomudla, futhi—ngenxa ka Ahabhi olungileyo—uNaboti olungileyo.” Wayesethi-ke... Ngenkathi esebone lokho, wabona ukuthi umbono wakhe wawuqondene ngqo neZwi likaNkulunkulu ngaleyonkathi. Ukuthi kwase kuza kuye u Ahabhi omdala.

Waphuma waqonda ngqo lapho wayesethi, “Khuphuka, kodwa ngibone u Israyeli...” Niyabo, akabanga namahloni ukusho umbono wakhe ngalesosikhathi, ngoba kwakuyiZwi leNkosi. Wayazi ukuthi wayengayithatha ngokuphelele phaqa leyonto. Ini? Wayevule inhliziyo yakhe nengqondo yakhe eZwini likaNkulunkulu, neZwi likaNkulunkulu lase lembulwe emuva, ngakho wazi ukuthi ngokuphelele kwakuyiZwi likaNkulunkulu.

Manje, wena uthi, “O, uma nje ngingaba nguMikaya!” Ungaba nguye; ungye! Unguye nawe futhi, S’thandwa. UnguMikaya, umprofethi. Ungenzani na? Vula ingqondo yakho. Yini engizama ukunitshela yona namhlanje ekuseni na? IZwi leNkosi. Niyabona na? Vula ingqondo yakho; uthi, “Manje, uyazi, ngiyakholwa ukuthi ngingaphiliswa.”

“Kuhle, kuyini-ke manje na? Ngabe yiZwi leNkosi na?”

Impela YiZwi leNkosi! Nalensizwa lapha ithi, “Izinsuku zezimangaliso sezedlule; ngeke ukwenze lokhu...” Khohlwa yikho! Beka uNkulunkulu kuqala! Nakhu kufika iZwi leNkosi, futhi waLikhuluma, futhi Labanjalo.

Manje, wenzani uSatane na? USatane wayenabanye ababegcotshiwe. Manje, uSatane ugcoba izinceku zakhe. O ngempela, ehhe, ngempela! Ugcoba izinceku zakhe. Uzigcoba ngani na? Ngokungakholwa. USatane namademoni akhe ugcoba isintu ukuba singakholwa yiZwi likaNkulunkulu. Manje, uma ufuna ukukugcizelela lokho, phenya kuGenesisi 3:4.

Ake sivule emuva lapho bese silalela lokhu umzuzu nje, bese sibona ukuthi lokho akusilo yini isu lakhe lokuqala. Yileyo nto kuqala ayenzayo; akawayeki amasu akhe afanayo; uhlale ekwenza. Manje, buka nje uma lokho—kuyilokho. Manje, akazange aphikisane neZwi; wavele nje wamenza ukuba athi ukukhulanekezela lokho kancane, uyazi, athi ukuLenza lizwakale ngendlela efana nale ayeLifuna lizwakale ngayo—

ungalithathi lonke iZwi. Manje, u Genesisi, lapha nginoGenesisi 3 no 4. Akesibone uma lokho kuyilokho okushiwo yilokho manje. Kulungile.

*Inyoka yathi kowesifazane, Aniyikufa nokufa:*

. . . *niyikufa nokufa*: niyabona ukuthi walicaphuna kanjani ngokuzungeza na? “O, sikholwa ukuthi izinsuku zezimangaliso sezedlule. Asikholwa ukuthi ikhona into yokuthi abantu bemukela uMoya oNgwele njengoba benza ePentekoste. O, ubhaphathizwa noma ikanjani, akwenzi mahluko.” Niyambona udeveli na? Niyawabona amasu akhe na?

“Kuhle, uma udokotela ekutshele ukuthi ungeke usinde, lokho sekwanele.”

Manje, akusikho ukudumaza—ukungamkholwa udokotela, udokotela usebenza ngasohlangothini lobusayense. Nodokotela wenze konke angakwenza ukuhlenga impilo yomuntu; futhi ingeke ihlengeke, ngoba akukho okunye akwazi ukukwenza; usekugcineni kokuhlakanipha kwakhe. Indoda iqotho.

Kodwa manje, umuthi wokwazi ulungile, kodwa uma wena ugcina lapho wona ogcina khona, khona-ke yehla ukhwele eMthini wokuPhila bese ulokhu uqhubeka. Ameni. Kunjalo. Kuyosebenza kangaka. Yebo!

Manje, enzani lamasu kaSatane manje na? Wathini lapha na? Manje qaphela, elokuqala nele—ivesi 2. Manje, ake—ake ngifunde ivesi 1 lapha kuya ku 3:

*Manje inyoka yayinobuqili kakhulu kunazo zonke—izilwane zasendle ebizenzile iNKOSI uNkulunkulu. Yathi kowesifazane, Ngempela, uNkulunkulu ushilo yini ukuthi, Aniyikudla . . . mithini yasensimini na?*

Mlalele manje, ukuthi ungena ngokucasula kanjani nokuthi kanjani—ulicaka libemhlophe kanjani leloZwi. Niyabona na? Uzama ukwenzani na? Ukungena emqondweni wakhe. Niyabona na? Ukhuluma naye emva kokuba iZwi lase livele liqinisiwe lapho. Manje, ungamvumeli uSatane aqinise lutho. Niyabona na? Wena gcina iZwi likaNkulunkulu liqinile enhliziyweni yakho. Niyabona na? Yenza okufanayo. Manje qaphela, nina boMikaya.

*. . . owesifazane wathi enyokeni, Singadla izithelo zemithi yasensimini:*

Kepha i—Kepha ngezithelo zomuthi ophakathi . . . (phakathi nendawo, niyabo?) . . . *nensimu, uNkulunkulu . . . ushilo ukuthi, Aniyikuzidla, aniyikuzithinta, ukuba ningafi.*

Niyabona na? Manje, lelo yiZwi; umcaphunela lona ulibuyisela kuye. Manje qaphela!

*Inyoka yathi kowesifazane, Aniyikufa nokufa:*



Niyawabona amasu akhe na? Niyabona na? Uzama ukwenzani na? Lowomuntu wokuqala, uzama ukugcoba lowo wesifazane oligugu lapho, indodakazi kaNkulunkulu, ngokungakholwa eZwini likaNkulunkulu. Yilokho impela azama ukumtholela ukuba akwenze. Yilokho ayozama ukuthola wena ukuba akwenze, S'thandwa. Yilokho ayozama ukuthola ngamunye wenu ukuba akwenze phandle lapho—akugcobe. Futhi nokuyiyonanto kuphela okumele uyenze (manje, ungozikhethela ngokukhululeka; manje, ungakwemukela uma ufuna), kodwa kukhahlele kuphume!

Ukuba u Eva akazange ame ngalesosikhashana ukuba alalele! Ungameli lutho! Ungami!

Lapho i—lapho u Eliya etshela uGehazi, wathi, “Thatha udondolo lwami, uhambe ulubeke phezu komntwana ofileyo; futhi uma ngisho noma yimuphi umuntu ekhuluma nawe, ungamphenduli. Uma kukhona ozama ukukumisa, vele uqhubeke uhambe.”

Buka owesifazane ngenkathi ebiza inceku yakhe. Wathi, “Bophela umnyuzi uhambe njalo, futhi ungalokothi ume ngize ngikutshela.” Nakho-ke! Uma uthole uMlayezo, hamba njalo. Ameni! Uthi, “Angikwazi ukuhamba yebo ngingakwazi. Manje—o, sengibuthakathaka.” Yiba ulokhu uqhubeke njalo; ungami! Ulahle konke, qhubeka ulokhu usika uphume. Mfowethu, uphethe iNkemba esandleni sakho, qhubeka nje ube ulokhu ugawula.

Ngake ngaya enkundleni yebhola lezinyawo ngelinye ilanga futhi ngangizoshumayela, futhi ngama emnyango ngase ngibuka phezulu, phezulu laphaya, futhi kwathi, “Akubona ubungako benja ekulweni, ngubungako bokulwa enjeni.” Ngakho yilokho okunqoba impi. Niyabona na?

Uthi, “Kuhle, buka—buka onke amabandla amakhulu aphambene nalokhu.” Anginandaba ukuthi ubungako bawo bungakanani, ngukulwa okusenjeni, okuyikhona okusemqoka. Kungukukholwa okukumuntu ngamunye. Uma uyigwala, buyela emgodini wakho wokusingatha. Kuhle, Mfowethu, uma uyibutho, yima phandle lapho; kukhona impi elwayo. Ukulunga nokungalungi kubambene. Masilwe.

NjengoPeter Cartwright wahambela edolobheni, wathi, “INkosi ingitshela ukuba—ukuba ngingene lapha ngibenemvuselelo.” Waqasha indlu endala yokugcina izimpahla, wangena phakathi lapho, wase eqala ukuyihlanza.

Nesichukuluzi esikhulu sedolobha, nevolovolo lilenga eceleni kuso, sehla sathola . . . iminyango . . . Abanye babo bathi, “Wenzani lowayamfokazi ezansi laphaya na?”

Wathi, “Ungumshumayeli. Uzobanenkonzo, washo njalo.”

“Kuhle,” wathi, “ngicabanga ukuthi ngizoke ngithi ukuhamba ngehle bese ngimphonsa phandle emgwaqeni, bese ngimxosha lapha. Kuphela. Asifune zinkonzo kuyo yonke lendawo yethu.”

Ngakho wehlela lapho wase ema emnyango; noPeter Cartwright wayegqoke ibhantshi lakhe, uyazi, futhi wayezigezela amafasitela nezindonga phansi—umfo omncanyana nje, uyazi. Umshumayeli omdala wamhleka, uyazi, ngokudla inkukhu ngezandla zakhe (okungumkhuba wokuziphatha kahle namhlanje, niyazi). Ngakho wayezigezela amafasitela futhi elungisa macala onke. Isichukuluzi esikhulu seza lapho, saqhekeza ibhantshi laso, ivolovolo lilenga eceleni kuso, sathi, “Wenzani?”

“O,” wathi, “Ngigeza amafasitela.” Waziqhubekela nje nokugeza amafasitela, uyazi. Wayenenhloso eyodwa: uNkulunkulu wamtshela ukuba ahambe ayobamba imvuselelo. Egeza amafasitela kuze kuyofika phansi . . .

Wathi, “Asizivumeli izimvuselelo konke lapha.”

Wathi, “O, kodwa iNkosi ingitshela uku—ukubamba lemvuselelo.” Niyabona na? Waziqhubekela nje nomsebenzi wakhe. Niyabona, niyabona na?

Wathi, “Yinye into ofanele uyi—ofanele uyiqonde.” Wathi, “Ngiphethe lelidolobha konke lapha.”

Wathi, “O, unjalo?” wayelokhu eziqhubekela egeza amafasitela, uyazi.

Wathi, “Ngaphambi kokuba ubenemvuselelo uzobhaxabula mina kuqala!

Wathi, “O, ngenzenjalo? Kulungile, ngizokwenza lokho kuzolandela nje!” Wayesevele ekhumula ibhantshi lakhe, waqonda lapho wafinyelela kuye ngokumxhakathisa ngokhololo, wamshaya wamlahla phansi, washo wagxumela phezu kwakhe, wathi, “Ngifanele ngilwe uma ngifanele ngibuse. Yandisa isibindi sami, Nkosi.” Emshaya ngetiyela. Wathi, “Kwenele?”

Wathi, “Yebo.” Wasukuma wamxhawula; wasindiswa ngalobobusuku ebandleni. Nakho lapho ukhona. Uyabona na? Vele uthathe iZwi likaNkulunkulu bese uhlahla indlela yakho wedlule kukho konke ukungabaza! Uyakubona na? Impela, yilokho! Uma lowo kungumsebenzi olandelayo, asiwenze. Kunjalo! Okulandelayo engikwenzayo kungukusuka ekungabazeni kwami, ngikujqulele phansi.

Lokho ngumsebenzi wami olandelayo kungukususa zonke izingxaki zami. Uma imizwa yami ingitshela ukuthi, “Yebo, uzizwa ukabi,” okulandelayo okufanele ukwenze kungukunqamula leyonto uyilahle. Kunjalo.

Uthi, “Kuhle, wena—bangitshela ukuthi a... Uyazi, unembeza wami uyangitshela, Mfowethu Branham, ukuthi nginga...” Kuhle, ungavele uyinqume uyilahle leyonto; awuzukuqhubeka wedlule kulokho. Vele wenze umsebenzi wakho olandelayo. Khumula ibhantshi lakho bese uvele ushuthekeke kulo. Qhubeka nje uhambe. Impokophelo eyodwa: “ngizophumelela.” Ameni! “Ngeke ngehluleke. Ngizophumelela.” Ameni!

USatane uyagcoba. Niyabona na? Yiliphi isu lakhe lokuqala na? Kwakuyiyiphi indawo yakhe yokuqala ukuyithola na? Ingqondo. Wathi ukuma kancane ukuba alalele ukuthi utheni.

“O, usho njalo!” Yilapho kaningi owesifazane omncane enze khona iphutha lakhe, nakaningi owesilisa omncane enze khona iphutha lakhe. Kunjalo. Ukuma isikhashana, ukuma isikhashana nje.

Kukangaki ngibona amacala okwahlukanisa nezinto ziqubuka na? “Kuhle, ngiyakutshela, Mfowethu Branham, washaya ikhwela njenge [uMfowethu Branham wenza umsindo onjengekwela lempisi—Umhl.] uyazi, futhi ngama; futhi qiniso, nga—ngangingaqondile.” Ehhe, nakho lapho ukhona.

“O, owesifazane... ngangihlezi ngale kwetafula ukusuka kuye; yena—wayenamehlo amahle kabi.” Niyabona, niyabona, niyabona na? Niyabona na? Yilokho-ke. Udeveli wenza into efanayo.

“O, udokotela wangitshela ukuthi ngeke ngisinde, ngakho ngi...” Nakho lapho ukhona. Into efanayo. Niyabona na? Impi enkulukazi eseyake yaliwa!

“Kuhle, bangitshela... Ngibone uS’*bani-bani* ezisho ukuthi unoMoya oNgcwele...” Yebo, ubuke umzencisi omdala. Kuthiwani ngalabo ababenaWo ngempela na? Uyabona na? Yebo, udeveli uyokukhombisa isicupho segwababa esidala, kodwa angeke akukhombise ijuba langempela. Kunjalo. Angeke akukhombise lokho; uyokugcina kuphuphuthekile lokho kuwe.

O, uyibutho naye. Khumbula, kodwa mkhulu owethu—mkhulu Lowo okini, kunalowo osezweni. Ngakho bambelela eZwini likaNkulunkulu; Likholwe, nina zinduna zempi lapha. Bamba inqaba yakho, Mfowethu. Kunjalo, bamba indawo yakho yokugada!

Ngakho, nganginentombazanyana lapha ngelinye ilanga. Inkosazana kungenzeka ukuba ihlezi lapha manje; igama layo kwakunguNellie Sanders. Esinye sezikhathi zokuqala ukuba ngize ngibone ukukhishwa kwedemoni. (Sahlala i... Manje, uma nje ngingathola indawo e—kungaba cishe yibanga lezindlu ezintathu ukwenyukela lapha, ngale kwasemangcwabeni.) Manje, ngangisanda kuba ngumshumayeli, futhi ngangishumayela khona lapha nje kulelikhona nginenkonzo yethende. Naleyontombazanyana

yayingomunye wabadansi abaphambili kakhulu. Yaya esikoleni esiphakeme ngezansi lapha. Futhi yona noLee Horn (futhi iningi lenu lapha edolobheni liyamazi uLee Horn ezansi lapha, unendlu eyidamu phakathi lapho)—ngakho bona, yona noLee Horn, babengabadansi abaphambili kakhulu kwababekhona ezweni. UliKatolika uqobo lwakhe; kusobala, inkolo yayingasho lutho kubona. Ngakho-ke (uNellie nabanye), ngakho wayengumdansi omkhulu nowesilisa wayenjalo futhi, futhi babenalokhu lapha umdansa obizwa ngokuthi “iphansi elimnyama” nothiwa “abadansi bejezi” nazo zonke lezozinto; futhi wa—bobabili babebadlula bonke ezweni.

Ngelinye ilanga wantengezela phakathi phezulu lapha (ngobunye ubusuku) eya enkonzweni. Lapho wawela e altare, uNellie omncane; ayibusiswe inhliziyō yakhe. Wavele walala laphaya e altare, wavusa ikhanda lakhe, wayesekhala; nezinyembezi zehla ezihlathini zakhe, wathi, “Billy...” (Wayengazi.) Wathi, “Ngifuna ukusindiswa kabi kabi.”

Ngathi, “Nellie, ungasindiswa; uJesu usevele ukusindisile, ntombazane. Ufanele ukwemukele manje phezu kwezisekela zeZwi laKhe.” Futhi wahlala lapho, futhi wakhala, wayesekhuleka, wayesetshela uNkulunkulu ukuthi akasophinde alalele izinto zezwe futhi. Khonamanjalo okuthandekayo, ukuthula okumnandi kwehlela phezu komphefumulo wakhe. Wavuka lapho ememeza ebonga uNkulunkul, edumisa uNkulunkulu.

Futhi cische ezinyangeni eziyisithupha kumbe eziyisishiyagalombili emva kwalokho, wayehla ngoMgwaqo uSpring ngobunye ubusuku (manje eyintombazane esencane, wayelapha nje ebutshitshini, cische eneshumi nesishiyagalombili leminyaka ubudala), futhi wafika kimi, wayesethi, “Hope...” (Lowo kwakungumkami, lo osewashona.) Wathi, “Ngangifisa ukuthi ngangibukeka njengoHope noIrene.” Wathi, “Uyazi, abazange baphumele ezweni.” Wathi, “Izwe likubeka uphawu.” Wathi, “Ngibukeka ngimaxhoxoxho.” Wathi, “Manje, sengiyekile ukupenda ubuso nezinto, kodwa ngibukeka ngimaxhoxoxho kabi. Ngisho nesimo sami sobuso bami,” wathi, “Ngibukeka ngimaxhoxoxho.” Wathi, “Babukeka bemsulwa futhi benomusa.” Wathi, “Ngifisa sengathi ngabe angizange ngikwenze lokho.”

Ngathi, “Nellie, iGazi likaJesu Kristu lihlanza sonke isono, S'thandwa. Qhubeka, likholwe.”

U Wayne Bledsoe (iningi lenu liyamazi lapha, umngani wami omkhulu iminyaka ngeminyaka), wayengumphuzi, futhi wenyukela lapha nomfowethu, uEdward. Futhi wadakwa ezansi lapha emgwaqeni, ngase ngimthatha, ngoba amaphoyisa ayezombamba. Ngase ngimenyusela lapha; futhi ngangingumshumayeli futhi ngihlala enhla lapha indlela kamama wami nobaba ngaphambi kokuba ngiganwe. Futhi

ngamthatha, ngambeka embhedeni phakathi lapho; ngalala—ngalala kwiDuo-fold. Kukhona esikhulu isixuku sakoBranham, uyazi (silishumi), futhi ngakho sasinamakamelo cishe amane, futhi sasithi ukuphinda kabili kancane. Ngakho nganginalo elidala iDuo-fold engalala kulo; futhi ngalidonsa kanje futhi—ngase ngilalisa uWayne embhedeni kanye nami, edakiwe. Ngamthwala ngamngenisa endlini ngase ngimlalisa phansi. Futhi ngangilele lapho, ngathi, “Wayne, awunamahloni ngawe uma usunjalo na?”

Yena, “Hhe, da, Billy, ungakhulumi nami kanjalo.” Uyazi? [UMfowethu Branham ulingisela ukukhuluma kodakiweyo—Umhl.] Ngabeka isandla sami ngale ngase ngithi, “Ngizokuthandazela, Wayne. UNkulunkulu akubusise.”

Futhi ngase ngisindisiwe cishe, o, ngiqagele cishe, mhlawumbe sekungunyaka. Futhi ngakho lapho-ke khona manjalo i—ikalishi eliqashwayo, kwabhaklazeka umnyango ngaphandle, kwabakhona futhi ongqongqozayo ngamandla amakhulu, “Mfowethu Bill! Mfowethu Bill!” [UMfowethu uBranham ungqongqoza epulpiti—Umhl.]

Ngacabanga, “Awu bakithi, kusho ukuthi kukhona umuntu ofayo.” Ngagxumela emnyango, ngadumela into yami endala laphaya, ngasho ngayibhinca ngaphezu kwamaphijama ami kanje, ngase ngimboza uWayne, ngagijimela emnyango. Kwakuzwakala sengathi ngowesifazane nje. Ngavula umnyango, nalentombazane esencane imi emnyango, yathi, “O, ngingangena na?”

Ngathi, “Ngena,” ngase ngikhanyisa futhi . . .

Manje, wayekhala kanjalo nje, futhi wathi, “O, Bill—Billy, ngi—ngi—sengifile, sengifile!”

Ngathi, “Kwenzenjani, Nellie na? Une—uhlaselwa yinhliziyona?”

Wathi, “Chabo.” Wathi, “Mfowethu Bill, bengiza ngehla ngoMgwaqo uSpring.” Wathi, “Qiniso, Mfowethu Bill, qiniso, Mfowethu Bill, bengingaqonde khona ukona; bengingaqonde khona ukona.”

Ngathi, “Kwenzenjani na?” Ngacabanga, “Ngizomenzenjani manje?” Niyabona na? Angazanga ukuthi kufanele ngenzeni. Ngangisengumuntu osemncane, futhi ngacabanga . . .

Wathi, “O, Mfowethu Bill,” wathi, “Sengivele—sengivele—sengivele ngiyizicucu zodwa.”

Ngathi, “Manje, thula, Sisi. Ngitshele konke.”

Wayesethi, “Awu,” wathi, “Bengiza ngehla ngomgwaqo, neRedmen’s Hall . . .” (Futhi babevamise ukubanemidanso yangoMgqibelo ebusuku lapho.) Futhi wathi, “Benginezimpahla ezithize; bengiya ekhaya ukuyozenzela ingubo.” Futhi wathi, “Ngizwe lowomculo, futhi,” wathi, “uyazi,” wathi, “Ngithe

ukuma umzuzu, futhi,” wathi, “ubuyilokhu uqhubeka uya ngokubangcono. Ngakho ngacabanga, ‘Uyazi, ngeke kulimaze uma ngima lapha nje.’”

Kulapho la enza khona iphutha lakhe, wama umzuzwana.

Walalela nje, wathi, “Cha, ngizocabanga.” Wathi, “O Nkosi, Uyazi ngiyaKuthanda. O,” wathi, “Uyazi ngiyaKuthanda, Nkosi, kodwa ngempela ngiyakhumbula ngesikhathi lapho uLee nami sasivamise ukuwina zonke izi—izinkomishi nokunye.” Wathi, “O, ngiyawukhumbula lowomculo omdala owawuvamise ukungithatha; awusahehi manje.” O, o! O, o, ucabanga ukuthi awukuthathi nje, usuvele ukutholile khona lapho nje. Kufana nse njengoba efuna khona laphaya. Niyabona na?

Bangaki abake bamazi uNellie Sanders na? Kuhle, ngiqagele inqwaba yenu. Yebo, impela! Ngakho ba—babe—wathi i... Wathi, “Kuhle, uyazi ukuthini?” wathi, “Mhlawumbe uma ngihamba ngikhuphuke ngezitebhiso phezulu laphaya,” wathi, “mhlawumbe ngizokwazi ukufakaza kwabanye babo.” Niyabona, usemhlathini kadeveli ngqo. Suka kuwo! Kugweme khona nje ukuvela kobubi!

Kodwa wahamba wakhuphukela ekugcineni kwezitebhiso wayesema lapho imizuzu embalwa, nento yokuqala uyazi, wayesesezingalweni zomfana laphaya enkundleni. Kwase kuthi dwe kuye, futhi wayemi lapho ekhala eqhubeka, wathi, “O, sengilahleke isiphelo manje.”

Ngacabanga, “Awu, angazi kangako ngeBhayibheli, kodwa ngiyakholwa uJesu washo lokhu: ‘NgeGama laMi bayokhipha amademoni.’” NoWayne wayesethe ukusanguluka kancane futhi wayehlezi lapho ekuqaphela. Niyabona na? Ngakho ngathi, “Manje, demoni, angikwazi ukuthi ungubani, kodwa ngiyakutshela manje, ngudadewethu lona, futhi awunamsebenzi naye, ukuba umbambe. Ubengaqondile ukwenza lokho; ume isikhashana nje.” (Kulapho-ke enze khona iphutha lakhe nokho.) Ngathi, “Kodwa uzophuma lapha. Uyangizwa na?” Ngakho-ke ngisize (uNkulunkulu esinqumweni sokwahlulela uyokwazi), lowomnyango oyisihengo waqala ukuvuleka futhi ubuye uzivalekele ngokwawo—unyakaza, gudlu, laphaya emnyango. Gudlu-gudlu, gudlu-gudlu, gudlu-gudlu, ngacabanga... Futhi wathi, “Bill, awubheke laphaya, awubheke laphaya!”

Futhi ngathi, “Yebo. Yini leya?”

Wathi, “Angazi.”

Ngathi, “Nami angazi!” Nomnyango wawulokhu unyakaza, ufutha, kle, uvaleka kanjalo, ngacabanga, “Kwenzenjani lapha? Kwenzenjani?” Ngase ngibuka phakathi kanjalo, futhi ngathi, “Myeke, Satane. NgeGama likaJesu phuma kuye!” Lapho ngisho lokho, kwakubukeka kufana nelulwane elikhulu elibanzi, elithi alibelide *kangaka*, livuka liqhamuka emva kwakhe, linoboya obude obulengayo bubheke phansi busemaphikweni

alo nasezinyaweni zalo kanjalo; lihamba lithi, “Whrrrrrrr,” laqala ukuza ngakimi, liza ngamandla amakhulu. Ngathi, “O, Nkosi Nkulunkulu, iGazi likaJesu Kristu alingivikele kulokho!”

No Wayne wagxuma embhedeni, wabuka; futhi nakhu kwakunjengesithunzi esikhulu, esiyindingilizi, kwaya ngale, kwase kwehlela emva kombhede. U Wayne wagulukudela waphuma embhedeni, waye wayongena ekamelweni elilandelayo egijima ngesivini.

Ngakho thina—ngathatha uNellie ngamusa ekhaya, ngase ngibuya, futhi angizange... Umama wangena lapho wathintitha amashidi nakho konke; kwakungekho lutho kulowombhede. Kwakuyini na? Idemoni laphuma kuye! Kwenzekani na? Wama isikhashana. Yilokho kuphela.

Ungalokothi ume! Uma uNkulunkulu ecwilisa iZwi laKhe phakathi enhliziyweni yakho, vele uthathe leyoNkemba uqale ukugawula nqamule! Haleluya! “Anginasikhathi sokulindela okunye. Sengiwelele, anginaso ngisho nesikhathi sokuhlala phansi.”

Wathi, “Uma uthatha udondolo lwami ulubeke phezu komntwana; futhi uma noma ubani ekhuluma nawe, ungakhulumi ngisho nanabo. Uma udeveli ethi, ‘Hheyi, uyazi ukuthi umuzwa wakho...?’ Ungakhulumi ngisho nanaye. Vele uqhubeke uhambe.”

Udeveli—uyazi, udeveli uthi, “Kodwa uyazi ukuthini? Uyamazi u*S'bani-bani*, ngenkathi bethola uMoya oNgewele, uyakhumbula ba—bacishe balahlekelwa umqondo wabo.” Ungakhulumi ngisho nanaye; vele uqhubeke uhambe. Awazi ngo *S'bani-bani*, nguwe noNkulunkulu. Kunjalo. Gcina uNkulunkulu!

Ugcoba izinceku zaKhe. (Kumele ngisheshise.) UNkulunkulu ugcoba izinceku zaKhe. Niyabona na? (Manje, ngizowedlula amanothi ambalwa lapha, kodwa ngithanda ukusho lokhu.) Lapha... Lalelani manje, lalélisisa, ntombi encane. Lalélisisa manje.

Lapha sibona amasu kadeveli. Senza kanjani na? Manje, ngineminingi imiBhalo lapha, yabaprofethi nezinto, lapho efika kubo, nabantu abehlukene kwiBhayibheli futhi benze into efanayo. Kuhlala kunjalo, isu lakhe lingukuzama ukuba azuze abantu bangakholwa yiZwi likaNkulunkulu.

Lalelani, nina mabutho esiphambano! Uma ungalikholwa iZwi elilodwa likaNkulunkulu leBhayibheli elilotshiweyo, awusahlomile. Uyakukholwa lokho, S'thandwa na? Awusahlomile; uyazinikela. Wena theketheke, hloma izikhali zonke zikaNkulunkulu! Ameni! Sisempini. UNkulunkulu akushilo kuliqiniso, onke amazwi omuntu angamanga. Niyabona na?

Kodwa ngokushesha nje uma u—akuthole ulalele okukodwa, lelo yisu lakhe, awusahlomile. Zingaki izinto azilalelayo u Eva na? Iyodwa; wayengasahlomile kusukela ngaleyonkathi.

Wenzani-ke udeveli na? Wangena waqonda ngqo wedlula engqondweni yakhe waze wayongena emoyeni wakhe, futhi waphambukiswa lapho-ke. Ngabe kunjalo na? Waphambukiswa, ngawo lowomzuzu nje ayeka ngawo ukuhloma, ngenkathi engakholwa yiZwi likaNkulunkulu. Kulungile! Nakhu lapho sibona khona amasu akhe.

Amabutho kaNkulunkulu ayalwe ukuba ahlome ngazo ziphelele izikhali zikaNkulunkulu. Ngabe kunjalo na? Manje, uma ufuna ukuwuloba phansi lowomBhalo, utholakala kwabase Efesu 6:10 ne 13. Niyabona na? Siwufundile esikhashaneni esadlulileyo; uyitekisi lethu. Kulungile.

Qaphelani, hlomani ngazo ziphelele izikhali zikaNkulunkulu. Ake si (ninaso isikhathi semizuzu emibili na?)—ake sithi ukubuyela emuva lapha umzuzu. Ake sibone ukuthi siyini isikhali esiphelele sikaNkulunkulu. Kulungile. Asiqale evesini 10. Manje, lalélisisani manje. Ake sithole isikhali esiphelele sikaNkulunkulu:

*Elokugcina, bazalwane bami, . . .*

Manje, ngiyazi ngizo. . . Yimizuzu engamashumi amabili njengamanje yeleshumi nambili, sekuthi nje. A—angi—angithandanga ukunifundisa isikhathi eside namuhla, kodwa ngi—ngingahle ngingabi nawo cishe omunye owodwa umlayezo, ngize ngithathe olunye lohambo lwami lwaseshlobo (niyabona na?) futhi . . .

Niyazi ukuthini na? Niyazi ukuthi yingani ngenza lokhu na? Ngizonitshela. Ngelinye ilanga ngabanephupho. Bengingezukulisho, kodwa lisemqondweni wami nje; ngingakwenza futhi.

Emva kokuba iNkosi inginike izincazelo, ngaphupha ngilungela ukuwela umfula omkhulu ngomsebenzi wokuba yisithunywa senkolo. Futhi ngi. . . Kuqala, ngangiphezulu laphaya nomkabi, futhi bangaki abake bamazi uGeorge Smith, u“Six-second” Smith, lapha edolobheni na? UGeorge Smith, umfana wakhe usembuthweni wamaphoyisa lapha. Wa—uGeorge ozihluphekelayo usengenwe wuphuzo manje. Kodwa wayengomunye wezilwi eziphambili. Nguye owayengiqeqesha, ngaphambi kokuba ngize ngiye e YMCA nanoma yikuphi. Wayevamise ukusiqeqesha. Futhi wayeshesha, eshesha ngempela futhi kuphela enesisindo somshayi-s’bhakela esisindayo, esingamaphawondi ayi 145, futhi wangiqeqesha. Wayevamise ukuma phezulu lapho; futhi amise isibhakela sakhe kanjalo, futhi angishaye esiswini, futhi angivuse angihlanganise nobonda (uyabo?), kodwa—futhi kwakungangikhathazi.



Wayefuna ngiqeqesheke nje, kwaze akwangabe kusaba ndabazalutho ngaphandle kokuthi ukuqeqeshwa nje.

Ngase-ke nga—ngaphupha ngobunye ubusuku ngabona u“Six-second” Smith (manje, kwakungesiwona umbono, kwakuliphupho), futhi ngabona u“Six-second” Smith—izinsizwa ezisencane zizolwa naye futhi bebambana. Futhi wa—leyondoda endala ethi—o, ngiqagele, nginamashumi amahlanu-nambili; yona cishe inamashumi amahlanu-nesishiyagalombili, amashumi ayisithupha—kwakungekho nayimuphi kulezozinsizwa ezincane owayengamthinta noma kanjani. Wayevele ababophele efindweni, kanjalo, wavele wababalisa phansi wayesebabamba ngesandla sakhe. Manje, ngacabanga, “Lokho kuyisimanga,” futhi ngangicabanga ukuthi umkami wayenami, futhi ngathi, “Lokho kuyisimanga.” Ngathi, “Uyazi ukuthini, Meda? Wayevamise ukuba ngumqeqeshi wami.”

Wathi, “Ngi—ngiyakukhumbula lokho, ungitshela ngakho.”

Ngathi, “Yebo, mnumzane! Ngokungiqeqesha kwakhe okuhle nganqoba izimpi ezilishumi nanhlano ezikhokhelwayo ngase ngiyeka i—ibhizinisi ukuze ngiyoshumayela iVangeli.”

Kwathi khonamanjalo kwaguquka, futhi ngase ngiqala ukuwela a—amanzi. Kodwa ngenkathi ngihamba, ngangihamba ngesikebhe esinenjini. Futhi ngabuka ngale, futhi nakho kuhlezi ababili babazalwane bami, behlezi laphaya esikebheni esigwedlwayo, belungiselela ukuhamba nami. Ngathi, “Ningeke nikwenze lokho, bazalwane. Hhe e. Kufanele ngihambe ngedwa.”

Nomgwedli wesikebhe wenyuka wayesethi, “Wena nasi isikebhe,” esimhlophe qwa, isikebhe seplastiki esigwedlwayo.

Ngathi, “Qhabo, hhe e, hhayi leso.”

Wathi, “Kulungile, ungagijimela ngenhla ngalendlela ngaso amamayela angamashumi amahlanu ngehora.”

Ngathi, “Kodwa kufanele ngiwele ngaleyandlela.” Niyabona na?

“Kuhle,” wathi, “hamba nalezozinsizwa.”

Ngathi, “Abasibo abagwedli besikebhe. Abazi ngokugcwele ngalokho, bashisekele. Bangeke batshuza ngalokho; bobabili bazominza le lapho; nje bangeke bakwenze!”

Wayesethi, “Wena u—ungethemba . . .?”

Ngathi, “Lalela, nga—ngazi kabanzi ngezikebhe kunanoma bazi bona, futhi ngingezame ukutshuza kuwo ngalokho—leyonhlobo nje yempahla.” Ngathi, “Kudingeka isikebhe esinenjini ukuwela lokho.” Ngathi, “Kuzodingeka into enkulu kunalokho.”

Futhi ngambona eqalaza komunye wabazalwane wayesethi, “Ngabe ungumgwedli wesikebhe na?”

Abazalwane bathi, “Yebo.” Niyabona na?

Ngathi, “Yiphutha lelo.”

Wayesebuya umgwedli-sikebhe; wathi, “Ngizokutshela ukuthi yenzenjani.” Wathi, “Bayakuthanda; bayakukholwa, kodwa” wathi, “uma uzama ukuwela usesikebheni esinenjini, bazozama ukukulandela bekulesosikebhe esigwedlwayo; bobabili bazofa.” Uyabona na? Wathi, “Bangeze bakulandela.”

Futhi ngathi, “Kuhle, kufanele ngenzenjani na?”

Nalomgwedli-sikebhe esikhumulweni semikhumbi, wathi, “Buyela emuva enhla laphaya.” Wathi, “Kukhona inqolobane encane eyodwa kuphela kulolonke lelizwe, inqolobane encane eyodwa. Futhi vele ubekelele okuningi ukudla,” wathi, “futhi bazohlala lapha. Bazo—bazohlala lapha, ngenkathi wena u—ngenkathi wena usuhambile, kodwa” wathi, “uzodingeka wena ubekelele ukudla.”

Futhi nje ngangi oda zonke izinhlobo zamaklabishi, noteniphu, noradishi, nezinto, ngizingqabela phakathi lapho kanjalo; ngase ngivuka. Angazanga ukuthi kwakuyini, kodwa ngiyazi manje. Niyabona na? Sibekelela ukudla phakathi, bazalwane. Lokhu ngukuphila ozokuhamba uwedwa.

Leo, uyalikhumbula iphupho owabanalo ngalesosikhathi ngenkathi uqala ukufika lapha, ngesivivane, futhi wacabanga ukuthi ukhuphukela phakathi lapho; futhi ngathi, “Leo, akukho muntu okhuphukela lapha; uNkulunkulu uzobeka umuntu phezulu lapha. Wena ukhwele kuyo yonke imibuso yokomhlaba engakhweleka.” Ngathi, “Ungeke uze lapha, Leo. (Niyabona na?) Yehla ubuyele emuva, ubatshele abantu ukuthi kuvela kuNkulunkulu. (Niyabona na? Niyabona na?) Kuyinto o—ungeke uncike e . . .”

Kufana nabazalwane, nodadewethu, nebandla lami, nakho konke; futhi kufana namanye amabandla njengoba enjalo, nabazalwane ndawo zonke . . .

Manje, ngingeke ngasuka ebandleni phandle laphaya. Omunye umuntu uthi, “Kuhle, yini uphume uhambe nalabobantu, labo bakaMthathu emunye, konke *lokhu*, *lokho*, na *lokhwya*, abaka Munye, nabeGama likaJesu, nazozonke lezi ezinye izinto phandle lapha. Ngempela wena uzixubaniselani nabo na?” Bangabami. Akunandaba ukuthi benzeni, bangabami. Bayipulpiti lami.

Ngenkathi u Israyeli esenze ububi obukhulu, uNkulunkulu waze watshela uMose ukuthi “Zehlukanise; ngizoqala esisha—sizwe esisha nawe,” uMose waziphonsa endleleni wayesethi, “Ngaphambi kokuba Ubathathe, thatha mina.”

Akunandaba ukuthi benzeni, yilowo engithunyelwe kuye. Uthumela ukuKhanya, hhayi ukukhanyisa lapho okukhona khona ukuKhanya, lapho okukhona khona ubumnyama; ukuKhanya kungokwalapho-ke. Futhi ufanele ukuhambisana nabantu; ufanele ukuma nabo noma ngabe kwenzekani. Ufanele . . .

Ephutheni labo . . . U Israyeli wayesephutheni ngempela ngempela. Babesephutheni kakhulu, uNkulunkulu waze wabayeka, kepha uMose . . . Bengihlala njalo ngimangele ukuthi kwenzeka kanjani lokho, kodwa KwakunguMoya kaKristu kuMose. Niyabo, niyabona na? Sonke sisephutheni. Wasimela sonke, ngenkathi sisesephutheni lethu.

Akunandaba ukuthi basephutheni kangakanani, asingahlukani kumbe singahambisani thina qobo lwethu nanoma yini. Inqobo nje uma singazuza umphefumulo, asihambe singene nokuthi “njengezinyoka ezihlakaniphile, njengamajuba angenangozi” (niyabona?), futhi sizame ukuzuza wonke umphefumulo esingawuzuza.

Manje, lokhu yilokhu, engikushoyo namhlanje ekuseni, kungukuqongelela ukuDla, ukuqongelela ukuDla, ukuze ubenakho ozokudla, ukuze ubenakho ozozondla ngakho. Kufakeni emateyipini enu; uhlale ekamelweni elipholile. Mhlawumbe uma sengijubalele, uyobe uyilokhu usakhumbula ukuthi lezizinto ziliqiniso. Hlala ekamelweni lakho ulalele. Niyabona na? Futhi lokhu ngukuDla, ngiKukuqongelela enqolobaneni. Angazi ukuthi uhambo lukuphi, kodwa noma ngabe lukuphi, Uyazi ukuthi Uholela kuphi; mina angazi. Ngiyalandela nje.

Manje, utheni lapha manje na? Lalelisisani!

*Elokucina, bazalwane bami, qinani eNkosini, nasemandleni ayo amakhulu.* (Qinani emandleni aYo amakhulu.)

*Hlomani izikhali zonke zikaNkulunkulu, ukuze nibe namandla okumelana namaqhinga kasatane.*

*Ngokuba asibambene negazi nenyama, . . . (ukudubula ngezinhlamvu nokusika ngemimese, niyabona, akusikho lokho) . . . kodwa sibambene nemibuso, namandla, nababusi bo . . . bumnyama balelizwe, (ababusi bobumnyama) . . .*

Ubani obusa izwe na? Udeveli. Ngempela. Ezikabani zonke lezizinto ezenzekayo, zonke lezizinto ezingesizo ezokumesaba uNkulunkulu ezenzekayo ndawo zonke kuze kuphumele lapha, nalabohulumeni, nokunjalo na? Konke kungudeveli; iBhayibheli lasho njalo. Udeveli ulawula eUnited States; udeveli ulawula eJalimane; udeveli ulawula isizwe sonke emhlabeni. (Ngizoza kukho emizuzwini embalwa.) Futhi sizothola ukuthi uyalawula noma qha, ukuthi noma wonke umbuso owake wabakhona

noyoke ubekhona, kuze u—uNkulunkulu amise uMbuso waKhe, ulawulwa ngudeveli. Angiqondile ukuthi wonke umuntu okuwo ungudeveli, manje. Kukhona umuntu onoNkulunkulu e—emahhovisi kahulumeni.

Uzobakhona oyedwa lapha ebusukwini obumbalwa, khona lapha, ukukhombisa isithombe lapha noMfowethu Arganbright lapha endaweni. Ubewusomaqhinga cishe komongameli abahlanu, uMfowethu Rowe, futhi uyi... (Uzobalapha, ngicabanga ukuthi cishe kusevikini lesibili ku Apreli. UMfowethu Neville uzokumemezela.) Futhi uyindoda emangalisayo.

Wathi ukwazi ukukhuluma izilimi eziyisishiyagalombili ezahlukeneyo (ngiyakholwa) kodwa ngenkathi emukela uMoya oNgewele, akabanga nalulimi angakhuluma ngalo neNkosi; ngakho iNkosi yavele yamnikeza olulodwa, wathi, ukuze akhulume naYo ngalolo olulodwa—yamnika olusha ayengakaze azejwayeze lona. Kulungile.

*... nabawomoya bobubi emkhathini.*

*Ngakho...* (Manje, lalelani, nonke nina mabutho manje, ngaphambi nje kokuba siqale umugqa wabakhulekelwayo)... *hlomani ezenu—hlomani i...* (z-o-n-k-e)... *zonke...* (hhayi ingxenye yaso nje)... *izikhali zonke zikaNkulunkulu, ukuba nibe namandla okuzabalaza ngosuku olubi,...* (Lolo wusuku esiphila kulona)... *nalapho senifeze konke, nime.* (NIME! Amen! Niyakuthola lokho? Uyabona, S'thandwa, uma sewenze konke ongakwenza ukuba ume, khona—ke yima, unganyakazi!)

*Ngakho yimani, izinkalo zenu...* (Lalelani kulokhu, lalelani ukuthi lokhu kuyini)... *izinkalo zenu...* (Leyo ingxenye yenu ephakathi naphakathi lapha. Niyabona na?)... *ziboshiwe ngeqiniso,...* (Yini iQiniso na? IZwi likaNkulunkulu. Kunjalo. "IZwi laKho liyiQiniso." Kulungile)... *nifakile isivikelo sesifuba sokulunga,...* (Lokho kungukuthi, yenza okulungileyo—ngenisa iZwi likaNkulunkulu kuwe, wenze okulungileyo)... *isivikelo sesifuba sokulunga;*

*Izinyawo zenu zigqokisiwe ukulungela kukho ukushumayela ivangeli lokuthula;* (Yana nomaphi, nakuyiphi indawo, noma ngasikhathi sini; izinyawo zigqokisiwe ngeVangeli. Niyabona na? Futhi bukani!)

*Kunakho konke,...* (kunakho konke okwalokhu)... *nithathe isihlangu sokukholwa,...* (Yikhona okushaya kuwisa imicibisholo. Niyabona na?)... *isihlangu sokukholwa, eniyakuba namandla okucima ngaso yonke imicibisholo evuthayo yomubi.*

*Namukele futhi isigqoko sensindiso, . . . (Lowo ngumphefumulo, ingqondo—ingqondo phakathi lapha—ikhanda—imboza ikhanda lonke.) . . . ne—nenkemba kaMoya, eyizwi likaNkulunkulu:*

Uzosifaka kanjani lesisigqoko, senzani na? Siyisivikelo. Senziwe ngani isigqoko na? Ngethusi! Ithusi ngeke lize liqiniswe—liqinile, liqine ukwedlula insimbi. Isigqoko sethusi—ini? Insindiso, ulwazi lokwazi lokhu: “Ukuthi ukuphiliswa kwami kuvela kuNkulunkulu; insindiso yami ivela kuNkulunkulu; ulwazi lwami luqhathaniseka neZwi laKhe,” hhayi umqondo wesonto, iZwi. Ameni! Nakho lapho ukhona. Umbozwe wonke ngesivikelo. Isigqoko sensindiso, ukukhululwa, thatha lokho bese uhamba umasha uqonde phambili. O, manje! Manje, yilokho esifanele sikwenze.

Impi kaSatane, manje qaphelani. (Manje, thina—kufanele ngisheshise, kodwa ngi—ngifanele ngikungenise lokhu.) Impi kaSatane iletha izifo. Uyilokho—ke uSatane, ungumbhubhisi. USatane—wonke umbuso kaSatane ungukugula, ukufa, nosizi, nezingxaki, nokukhathazeka—konke kukuSatane. UNkulunkulu ungukuPhila, ukholo, intokozo, ukuthula, ngapha. Niyabona na?

Manje, lokho amandla amabili amakhulu azohlangana ndawonye njengamanje. Ayalwa; alwa khona lapha endlini njengamanje. Alwa usuku nosuku nawe. Wonke amandla, uSatane ekulandela, lowo omkhulu oyisidlakela, onjengenkosi, uGoliyati onobupristi ezama ukukushayisa ngovalo, uqinisile. . . Kodwa kuNkulunkulu, uvikelwe (Ameni!) ngeVangeli, ngeZwi leQiniso ezinkalweni zakho. Udumo! Mshumayeli, kuyilokho: isigqoko sensindiso, isihlangu sokukholwa, neNkemba izulazula esandleni sakho. “Satane, ngizohlangabezana nawe. Wena uhlangabezana nami egameni lesayense; uhlangabezana nami egameni le—lesiko; uhlangabezana nami egameni lenhlangano; uhlangabezana nami egameni la *lokhu*, *lokho*, kumbe *okunye*; kodwa ngihlangabezana nawe eGameni leNkosi uNkulunkulu ka Israyeli! Ngiyakuxosha. Vulindlela!” Ngisho nokufa qobo lwakho kungeke kume lapho. Gawula imbobo wedlule kukho. Kunjalo.

Impi kaSatane iletha izifo, nempi kaNkulunkulu iyalwe ukuba izikhiphe. Ameni! Nakho lapho ukhona. Sonke isikhathi uma uSatane ephosa noma yini kuwe, impi kaNkulunkulu eyokuba imkhiphe imxoshe. Ameni! Xosha, lelo yilonasu uNkulunkulu ayelisebenzisa. USatane wasebenzisa impi yembubhiso ukungakhulwa yiZwi likaNkulunkulu, wase ezimisela umbuso ongcono kunalowo ayenawo uMikayeli, futhi uNkulunkulu wamxosha.

Indlela kaNkulunkulu ingukuxosha okubi, ukulahla phansi umzindlo, ukulahla phansi ukukholwa yizinto eziyize, ukulahla

phansi ukukhathazeka, ukulahla phansi izifo, ukulahla phansi isono. Amen! Ungaphezu kwaso, uvukile kuKristu Jesu uhlezi ezindaweni zasezulwini nawo onke amademoni ephansi konyawo lwakho. Uma eqala ukunamathelisa ikhanda lakhe phakathi lapho, yini. . .

Uyazi, ufile; ukuphila kwakho kufihliwe. Yini ukufa na? Ufile emizweni yakho; ufile kunembeza wakho (intando yakho yobuntu uqobo iyothi, “Yebo’ ngiqagele ngi. . .”), ufile ekuzindleni kwakho, ufile kuzo zonke lezozinto, futhi umbelwe eGameni likaJesu Kristu futhi wavuswa kanye naYe. Futhi noma ngabe Ukuphi, nawe ulapho futhi.

Kwenzekani lapho labo—omunuye walabobangabazi engena eZulwini na? UNkulunkulu wamkhahlela wamkhipha. Futhi Wathini emabuthweni avuka kuKristu na? Uma udeveli efika mkhahlele umkhiphe! Mxoshe umkhiphe!

Lapho uJesu eqeqeshe impi yaKhe futhi wabayala ukuba baye ekupheleni kwezwe: “Hambani niye ezweni lonke, nishumayele iVangeli kukho konke okudaliweyo. Okholwayo abhaphathizwe uyakusindiswa; ongakholwa uyolahlwa. Nalezizibonakaliso ziyobalandela abakholwayo, amabutho aMi; ngeGama laMi bayakukhipha amademoni; bakhulume ngezilimi ezintsha; baphathe izinyoka; kumbe baphuze okubulalayo, akusoze kwabalimaza; uma bebeka izandla zabo kwabagulayo bayosinda.”

Phambili, mabutho angamaKristu,  
Nihambe niye empini,  
Nesiphambano sikaJesu  
Nihambe ngaphambili! . . .

“Ngibethelwe kanye naYe; nokho ngiyaphila; akusimina engiphilayo, kodwa yiLowo ophila kimi.” IZwi lihamba ngaphambili, uNkulunkulu ecaba indlela ngenkemba yaKhe esika nhlangothi zombili. Limlimaza.

Akumangalisi, ngenkathi uGrant ethatha iRichmond, nalowo wesifazane omncane wangaseningizimu ebone uGrant engena, ugobo lwaqubuka kuye wayesethi:

Amehlo ami abonile inkazimulo yokubuya  
kweNkosi;  
Inyathela ukuvunwa lapho umvini nolaka  
kubekelwe khona;  
Uthukulule umbani othembekileyo  
ngenkemba yaKhe esabekayo esheshayo;  
Amabutho aKhe ayahamba. Amen!

U Grant wayithatha kanjani iRichmond na? Lapho efika nje kuyo. Amen! Wayithatha kanjalo iRichmond. Amabutho kaNkulunkulu asithatha kanjalo isono, isifo—lapho befika nje kuso. Amen! Yileyo ndlela abanqoba ngayo ukungabaza kwabo,

nokwesaba, nezinto. Othi uyadloba, bamgenca bamlahle phansi, asuke endleleni. O, he! Yilokho.

UNkulunkulu ubalahla phandle, njengoba Enza eZulwini. INduna yethu eNkulu kakhulu yasikhombisa ukuthi kwenziwa kanjani.

Roy Roberson, Mfowethu Funk, abaningi benu maqhawe amadala lapha, niyazi ukuthi induna yangempela iyini.

Ngesinye isikhathi ngangisemncane nje... UMnyango wezoMlilo waseJeffersonville ezansi lapha... Indawo iFowle yathungeleka ngomlilo, futhi lapha kwakukhona uMnyango wezoMlilo waseJeffersonville umi ezansi laphaya, futhi nenduna ihamba hamba yathi, “Chinsani ngamanzi amancane phezu lapha” [UMfowethu Branham ulingisa umsindo wamanzi etshaza ngepayipi elincane—Umhl.]—njengepayipi elincane phandle lapha. Nakhu kukhuphuka iClarksville, “Chinsani ngamanzi amancane ngapha.” [UMfowethu Branham ulingisa umsindo wamanzi etshaza ngepayipi elincane—Umhl.] Indlu iFowle yasha yangqongqa.

Babiza iLouisville; nakhu kufika indoda eqeqeshiwe. O, zasho zakhala lezozinsimbi ngaphesheya laphaya! Futhi nazi izinduna ezinkulu ngapha zaleminyango yomlilo zithi, “Chinsani ngamanzi amancane phezu lapha; chinsani ngamanzi amancane phansi lapha”—indoda engaqeqeshwanga. Mfowethu, kwathi nje leyonjini ingama, ubani owayesenhlokweni yelada na? Induna! Ngenkathi lelolada likhuphuka, yahamba nalo. Lapho lishaya ifasitela (yayingakafinyeleli efasiteleni nokho), yadumela imbazo yayo, futhi yayiphonsa ngefasitela, yayisithi, “Wozani, bafana.” Umlilo wacima emizuzwini embalwa. Induna! Yayingesiyo induna ethi, “Chinsani ngamanzi amancane lapha; zamani kancanyana lapha,” kodwa, “Wozani, bafana.” Ameni. Wahola indlela; wasikhombisa ukuthi kwenziwa kanjani.

Ngacabanga, “Lowomnyango wezomlilo oqeqeshwe ngokwanele, bawucima lowomlilo emizuzwini embalwa.” Ngani na? Babenenduna lapho eyayikwazi eyayikwenza.

Mfowethu, khuluma ngalo lonke ulwazi lwakho lwezenkolo oluthandayo, amahlelo enu enziwe ngabantu, izinhlango zenu. Dlalani ngakho! NgineNduna eNkulu eyangitshela ukuthi kwenziwa kanjani. Uthi, “Cha, uma ngingakuhogela, ngikuphathe...”

O umbhedo! Nansi indlela iNduna eNkulu eyathi kwenziwa ngayo kuLuka isahluko 4. Anginaso isikhathi sokukufunda; zifundele wena namhlanje ekuseni, uLuka isahluko 4 kuqala evesini 1. Ayizange ithi, “Manje, Ngiyakutshela. Hamba uye ngapha bese wenza inhlango enkulu; uthole amagosa esonto, namadikoni, no—kumbe uthole izikhulu zesonto nababhishobhi futhi uthole *lokhu*.” Ayizange isho lokho.

Lapho uSatane ehlangana naYo, wathi, “Manje, ulambile; guqula lawamatshe abe yizinkwa.”

Wathi, “Kulotshiwe.”

Wathi, “Phezulu lapha, sizokuthatha sikukhuphulele lapha bese sikukhombisa okuthile.”

“Kepha Kulotshiwe!”

“Ngizokwenza lokhu uma wena uzo. . .”

“Kulotshiwe!”

Yathi kwenziwa kanjalo-ke iNduna eNkulu. Kwenziwa kanjani, Dadewethu na? Kulotshiwe: “Uma nibeka izandla kwabagulayo bayosinda.” Kulotshiwe: “NgeGama laMi bayokhipha amademoni.” Ameni! Kuyini na? Kulotshiwe. Leyo imiyalo yeNduna. Kulotshiwe: “Ozwa amazwi aMi akholwe NgoNgithumileyo unokuPhila okuPhakade.” Kulotshiwe; kulotshiwe; kulotshiwe; leyo yi—leyo yimiyalo; lelo yibutho; leyo yindlela; labo ngombayimbayi esibaqubulayo.

Yenzani na? Yahamba yaqonda ngqo lapho kuGoliyati. Yasikhombisa. . . Wayikhombisa kanjani impi uDavide ukuthi kwenziwa kanjani na? UDavide wamkhombisa kanjani uIsrayeli ukuthi kwenziwa kanjani na? Ukuthi *Davide* kuchaza ukuthi *othandiweyo*, *umhlengi*. Niyabona na? UDavide wakwenza kanjani na? Wathi, “Nansi indlela okwenziwa ngayo: thembela eZwini leNkosi.”

NoGoliyati waphumela lapho, wathi, “Uyazi ukuthini? Ngizokuphakamisa ngikuchome ngesihloko salomkhonto; futhi ngizokuphakela izinyoni.”

Wathi, “Uza kimi njengenhlangano; uza kimi njengososayense wesimanje; uza kimi ngenkemba yakho enkulu eqatha engamayintshi alishumi nane; uza kimi ngesigqoko sethusi nangesihlephu sesihlangu engingakwazanga nokusiqukula ngisisuse phansi; uza kimi njengebutho eliqeqeshiwe; uza kimi nge Ph.D, ne L.L.D. ne LD ephindwe kabili; uza kimi ukuzo zonke lezizinto; kodwa mina ngiza ngeGama leNkosi uNkulunkulu kaIsrayeli, futhi namhlanje ngizokunquma ikhanda lisuke emahlombe akho.” Ameni!

Leyonsumpana encane, iphumela lapho ibhekene nalesosiqhwaga, kodwa wayazi lapho ayemi khona. UIsrayeli eyilokhu eqhaq hazela emuva laphaya, “O, isikhundlwana somfana bandla.”

UGoliyati wathi, “Ngizokukhombisa ukuthi ngizokwenza kubani,” futhi nangu eza.

Wayeno K-h-o-l-o (niyabona na?) k-u u-J-e-s-u, amadwala amahlanu, amatshe amahlanu. Elilodwa nje itshe elincane phakathi lapho eqala ngalo. Elizwiba kanjalo, uMoya oNgcwele walibamba idwala futhi nantiya lihamba; noGoliyati wawa phansi. Kwenziwa kanjalo-ke.



Washo kanjalo-ke uJesu lapho Ethi, “Manje, uma nina bazalwane niphuma niya ensimini, uma nifuna ukwazi ukuthi anqotshwa kanjani lamademoni, ngizonikhombisa ukuthi kwenziwa kanjani.”

USatane wathi, “Ngizohlangabezana nawe (uGoliyati); ngizokukhombisa ukuthi yini engingayenza. Ulambile; uma uyiNdodana kaNkulunkulu, ngizokucela inselelo. Uthi uyiNdodana kaNkulunkulu; ngizokucela inselelo. Uma uyiNdodana kaNkulunkulu, guqula lawamatshe abe yizinkwa. Dlana, ulambile. Futhi uma uyiNdodana kaNkulunkulu, unamandla okukwenza.”

Wathi, “Kepha kulotshiwe: ‘Umuntu akanakuphila ngesinkwa sodwa.’” O, yingaleyondlela iNduna eNkulu eyakwenza ngayo.

WaMthatha wamyisa esiqongweni sethempeli wayesethi, “Uma uziwisa phansi,” wathi, “uyazi, kulotshiwe futhi . . .”

Wathi, “Yebo! Futhi kulotshiwe futhi: ‘Ungaboyilinga iNkosi uNkulunkulu wakho.’” Uyabona ukuthi Wazibiza ngokuthini Yena uqobo na? *INkosi uNkulunkulu wakho.* “Ungayilingi iNkosi uNkulunkulu wakho.” Kulotshiwe futhi kanjalo. Niyabona na?

O, he! Wenzani na? Wamehlula ngeZwi likaNkulunkulu. Isu likadeveli lingelokukwenza ukuba ungalikholwa iZwi likaNkulunkulu, neNduna eNkulu ithi thatha iZwi likaNkulunkulu bese uyakwenza. “NgeGama laMi bayokhipha amademoni.”

O, uSatane, induna enkulu yabo, o, niyazi, amanye alamahlelo azama ukunenza nikholwe ukuthi unenselo embaxambaxa, uyazi, nomsila owahlukene, nayo yonke leyonto. Ningakukholwa. Hhe, e! Akanjalo. Cha, mnumzane, Mfowethu; uyisihlakaniphi. Ungakholwa ukuthi unalokho. Lokho bakwenzela ukunesabisa; akusuye udeveli lowo. Udeveli akanayo inselo okokuqala nje. Ngikungabaza kakhulu. Nje u—ungumoya; udeveli ungumoya. Akanazo izinselo eziyizimbaxambaxa nezinto njengoba bezama ukumdweba. Qha, qha! Kodwa uhlakaniphile. Mfowethu, uyindoda ehlakaniphe ngempela, efunde yagogoda (ubeyilokhu enjalo) ekuhlakanipheni okungokwezwe. O, yebo! Muhle. Uhlele impi yakhe ngokuhlakanipha okungokwezwe, kuze, Mfowethu, ungazami uku—uzame ukukhuluma amazwi akho. Kufanele wazi ukuthi ukhuluma ngani uma uhlangabezana nenye yalezizinsizwa ezithi, “Izinsuku zezimangaliso sezedlule.”

Manje, akanayo, akanayo inselo ehlukene. U—o, u—uphuma khona impela ekholiji, uphucukile, Mfowethu; ngichaza ukuthi uhlakaniphile—iPh. D., L.L.D., Q.U.S.D., nakho konke okunye. Niyabona na? O, phakathi lapho uhlakaniphe nse. Uhlakaniphile? Impela uhlakaniphile, inyoka—

“umsheshelengwana” obedlula bonke. Izinwele eziqonde ngqo zabheka phansi, Mfowethu, ngiqonde ukuthi ugqoke kahle hhayi ibhantshi elishwabene, uhlakaniphile—uhlakaniphe futhi unobuqili obedlula ukwenza. Kunjalo. Ungamenzi isilima, ngaphandle uma wazi ukuthi ukhuluma ngani. Kunjalo. O, kodwa siyawazi awakhe amadala—amasu akhe amadala. Siyazi ukuthi uzama ukwenzani: usizuzela ukuba singakholwa yiZwi likaNkulunkulu. Futhi akanazinselo ezimbaxambaxa. Qhabo, qhabo! Qhabo!

Manje, sithola ukuthi uma engenazo izinselo ezimbaxambaxa, ngakho-ke ufanele abeyinto ethize. Uyisihlakaniphi; uhlakaniphile, ufundile, uhlelile. Mfowethu, unempi yakhe ngakho. . .

Bukani! Ngesinye isikhathi ngale eSwitzerland (impela angiyitholi indawo yokuma, bafo) kukhona i—ngale eSwitzerland, nakho kufika leyompi yamaJamane—abezizwe bangena. Ngani, kwabukeka njengobonda lwezitini! Wonke umuntu wayeqeqeshiwe, yonke imikhonto ibekwe ngomumo kanje, isishiyagalombili kumbe ishumi lamafidi ngaphambili. Base bekhuphukela kumaSwiss amancane azihluphekelayo enhla lapho. Babenani na? Babehlome nge—ngokusikayo emasikeleni abo, izinduku, namadwala. Futhi bama lapho; babeseka. Khona ngaphesheya kwegquma kwakungamakhaya abo. Lapha impi yamaSwiss yaphuma ukuyohlangabezana nabo. Babengakenzi lutho kubo. Bavele bangena bathatha izwe labo.

Wenzi lomntwana ezweni na?—kuseyintombazanyana nje. USatane, nguye ongathatha impilo yayo uma engakwenza. Impela! Nango akakavuthwa.

Niyabona na? AmaSwiss ayengakenzi lutho. Babengabantu abalungileyo; babezama ukuvikela amakhaya abo, kodwa bama phandle lapho ukuzivikela. Emva kwesikhashana kwabakhona omunye ogama lingu Arnold von Winkelried.

Nakhu kufika lempi; bazungelezelwa bonke. Bathi, “Senzenjani na?” Ndawo zonke, izinkumbi zamadoda, aqeqeshwe ngokwanele. Yileyondlela uSatane enza ngayo. Uqeqesheke ngokwanele, umkhonto wakhe uwukhokhile, yileyo naleyondoda esinyathelweni, nganye-ngambili, nganye-ngambili, behosheleka kulempi encane. Nje—hamba nje, yilokho kuphela abakwenzayo bavele babathatha nje, bonke, phezu kwenkamba yabo; imikhonto ichusha kubo. Lokho kwakuyoba ukuphela kwempi yamaSwiss; kwakuyoba yilokho kuphela.

Ngale nje kwegquma kwakungamakhaya abo nabathandekayo. Nabesifazane babenukubeziwe, futhi badlwengulwa, namadodakazi abo amancane nabantwana babulawa namakhaya ashiswa, nakho konke, kwathathwa ukudla, izinkomo nempahla futhi kwase kuhambile. Babelapho. Kwenzekani na?

Usinga lwavuka kulowo ogama lingu Arnold von Winkelried. Wathi, “Madoda ase Switzerland, namhlanje ngifela iSwitzerland!” Amen! “Namhlanje ngifela iSwitzerland!”

Bathi, “Uzokwenzenjani na?”

Wathi, “Nina landelani mina nilwe ngakho konke eninakho!” Wama phezulu lapho, wawuphonsa phansi umkhonto wakhe (induku yakhe encane ayeyiphethe ngesandla sakhe kanjalo); futhi wamemeza kakhulu nezandla zakhe ziphakeme, kanjalo, futhi wagijimela kulokho, ememeza, “Yenzani indlela yenkululeko!” Wagijima ngesivinini eqonde empini; futhi lapho ekwenza, wadumela yonke imikhonto washo wayiphisela esifubeni sakhe kanjalo, wafa.

Wabatshela ngaphambi kwalokho, wathi, “Kukhona ikhaya elincane ngaphesheva ngaleya, unkosikazi, nabantwana.” Wathi, “Ngishiya ikhaya elincane engisanda kulithenga.” Futhi wathi, “Ngi—ngiyabathanda, kodwa namhlanje, ngifela iSwitzerland.” Unginika okwami—wathi, “Nginikela ngokuphila kwami ukuze ngiphephise isizwe.” Nalelo kwakuliqhawe ela... Akaze babenayo impi selokhu kwasukela lapho; lokho—lokho kwayiqeda. Kwavulela indlela leyompi, nalobobuqhawe obavezwa obala kangaka, kwaze akwangabe kusabakhona—lokho—lokho—impi yadideka kakhulu, amaSwiss aginqela amadwala phezu kwabo, futhi babaxosha babakhipha ezweni, futhi abakaze babuye kusukela lapho. Lokho sekungamakhulu eminyaka eyadlulayo. Niyabona na? Ngani na?

Leso kwaba yisenzo esikhulu, kodwa o, Mfowethu, ngelinye ilanga lapho ukungazi, ukukholwa yizinto eziyize, ukungabaza, izingxaki, nokwesaba kwakubavalele ekhoneni abantu bakaNkulunkulu, kwabakhona Oyedwa othiwa uJesu Kristu wathi, “Namhlanje Ngifela abantu.” Kunjalo.

Wathini empini yaKhe na? “Landelani Mina nilwe ngakho konke eninakho. Uma unesagila, yilwa ngesagila; ungesabi! Uma unenduku, yilwa ngenduku. Uma unedwala, yilwa ngedwala, noma ngabe yini onayo!” Yilokho iNduna eNkulu yethu ekushoyo namhlanje. “Ngithathe iZwi likaNkulunkulu futhi ngehlula udeveli emandleni akhe.” Wamhlahlela waba yimidweshu (Ameni!) ngaleloZwi.

Manje noma ngabe unani, uma uneZwi elilodwa vo, “INKosi uNkulunkulu uNkulunkulu wakho, okuphulukisayo.” Mgence! Landela Yena (Ameni!), landela iNduna yethu. Yebo, mnumzane, Wamgawula phezulu.

USatane nemibuso yakhe emikhulu emihle, futhi emihle kakhulu, nakho konke, konke kumanje akuhlalane nakancane nathi. Kunjalo. Useyilo iqili eledlula zonke izilwane zasendle. Yebo, mnumzane! UJesu washo ukuthi abantwana balelizwe babehlakaniphile kunabantwana boMbuso kaNkulunkulu.

Manje, lezizimpikiswano ezinkulu ezimbili (sizo... Sengi—zovala), lezizimpikiswano ezinkulu ezimbili zihlangana ndawonye njengamanje. Njengamanje yihora lapho khona ukugula nezinto kushaye izwe, kwaze kwathi ulwazi lwesayense yemithi yokwelapha lwafika kwangqingetshe, futhi konke sekufike kwangqingetshe; akukho lutho... Sivele... Nempi, impi encane kaNkulunkulu ivinjezelwa ekhoneni nakho konke. Mfowethu, kuyisikhathi somunye uArnold von Winkelried.

Kuyisikhathi, isikhathi senye indoda kaNkulunkulu ukuba ime gelekeqe; kuyisikhathi sika Eliya ukuba abonakale. Kuyisikhathi sokuba kwenzeke into; impi kaNkulunkulu, vala umqondo wakho; ungami nakancane ukuba ucabange nganoma yini udeveli azokunika yona ngemizwa yakho. Kodwa khumbula, iZwi likaNkulunkulu lingeke lehluleke. Lezizimpi ezinkulu ezimbili . . .

Uma isitha sifika njengomfula okhahlamezayo, njengoba siza namuhla, wathi uNkulunkulu Uyokwenzani na? UMoya kaNkulunkulu uyovusa ibhanela ukuphikisana nawo. Ungomunye wabo na? Yebo, mnumzane!

Siyafundiswa kuJakobe 4:7 (anginaso isikhathi sokuwufunda), uJakobe 4:7, ukumelana nodeveli, futhi angeke nje *asuke ahambe*, kodwa uyobaleka. Melanani nodeveli! Umelana kanjani nodeveli na? Ngendlela efanayo iNduna eNkulu yethu eyasitshela ukuba sikwenze ngayo. Thatha iZwi likaNkulunkulu; umelana kanjalo nodeveli kungeZwi likaNkulunkulu. INduna eNkulu yasitshela ukuthi empeleni kwenziwa kanjani. Kulungile.

Manje sengivala, ngifuna ukusho lokhu: lowodeveli omdala, manje ucabanga ukuthi ugangile; ucabanga ukuthi uyohlasela umntwana na? Uyohlasela noma yini; wahlasela uJesu Kristu. Uza kuYe ngokuhlasela okuthathu kwasendle. Benikwazi lokho na? USatane akazange ahlasele kanye. Uyokuhlasela ngesifo, ngakho lapha uyobuya futhi ahlasele athi, “Izinsuku zezimangaliso sezedlule. Awuzange uphulukiswe; akukho lutho kukho.” Uyazi ukuthi kunjalo na?

Wahlasela uJesu izikhathi ezintathu. Ukuhlasela kwasendle okuthathu wagijimela kuJesu ngokungakholwa kwakhe yiZwi likaNkulunkulu. UJesu wayeyiZwi. Impela, akazange aLikholwe. “Uma uyilo. Uma uyilo!” Nangu efika, ukuhlasela kwasendle, njengoba siyaye senze isitha ngezinye izikhathi. Nangu efika, wathi, “Uma uyiyo iNdodana kaNkulunkulu ngikhombise isimangaliso; angisibone senziwa.” Mfowethu, ukuhlasela okuthathu kwasendle wandizela phakathi, “Uma u—uma uyiyo.”

Manje, wenzani uJesu na? UJesu wayeyiZwi likaNkulunkulu; WayeyiZwi. Wahlasela iZwi. Udumo! Ngi—ngi—ngivele ngizizwe nje ngikahle ukushumayela manje,

qiniso ngikahle. UJesu uyiZwi. *Ekuqaleni wayekhona uLizwi, uLizwi wayenoNkulunkulu, uLizwi wayenguNkulunkulu.* NeZwi lakha—lenziwa inyama lakha... UJesu wayeyiZwi. Wenzani na? Wamsika waba yimidweshu. O, he! (Sengizoyeka.) Wenzenjani uJesu na? WayeyiZwi, ngakho ngeZwi Wasika uSatane ekuhlaseleni kwakhe kwasendle. Wandizela lapho njengesixuku samapara—amabutho ahlaselayo kumbe okunye okunjalo, wandizela kuJesu, iZwi, kanjalo, noJesu wathatha leloZwi wamqoba waba yizijuqu. Haleluya! Impela, wamqoba waba yizijuqu, wamehlula ngeZwi.

Niyakubona ukuhlasela kwakhe na? Qaphelani! Lalelisisani sesivala. Ukuhlasela kwakhe kuyini na? Ukungakholwa yiZwi likaNkulunkulu, lokho ngukuhlasela kwakhe. Lapho, niyayibona impi enkulukazi kwesezake zaliwa na? Mabili kuphela amandla: uSatane noNkulunkulu. Futhi siyini isikhali sikaSatane alwa ngaso nawe na? Singukuba ezame ukukwenza ungasikholwa isiKhali sakho. Ukwephuca isikhali. Ake si—ake silalelisise ngokuthula ngempela manje, lalalani.

Uma engakwenza ungakholwa ukuthi isiKhali sakho siyalingana, uma ekwenza ukuba ukholwe ukuthi isiKhali sakho asinamandla ngokwanele, usekwephuca isikhali. O, Mfowethu Neville, ngethemba ukuthi anisoze nangakukholwa lokho! Kodwa, ukwephuca isikhali, uma ekwenza ungakholwa yilesosiKhali. Uma ubeka Lokho phansi, lokho kuqeda ukulwa kwakho; usuphelile. Bamba lesosiKhali; ungaSibeki phansi! Siyakubona ukungakholwa kwakhe. Ake... Okunye futhi engisafuna ukukusho manje emzuzwini.

IRashiya... Ngizosho lokhu ukuze kube lusizo emabuthweni amadala, nokunjalo, nakinina bafundi beBhayibheli. Yini eniyiqophisanelayo niyimpongolozele ngeRashiya na? Aningizwa nginitshela ukuba nakhe isivikelo samabhomu, niyangizwa na? Yini eniyiqophisanela ngeRashiya na? IRashiya ayilutho; abazukunqoba zimpi; abazukunqoba zwe. Ubukhomanisi abazukunqoba zwe. Yini indaba kubantu na? IZwi likaNkulunkulu lingehluleka na?

Lalalani, kuseteyipini manje. Ngikhuluma ezweni kumbe noma kukuphi lapho lamateyiphu eyoya khona. Nakinina bantu lapha, akunandaba noma ngabe kwenzekani kimi, nikukholwe lokhu. IRashiya, ubukhomanisi abunqobi lutho! IZwi likaNkulunkulu lingeke lehluleke. UbuRoma obuzonqoba izwe.

Ake sithathe umbono kaDaniyeli; lelo yiZwi likaNkulunkulu. “Wena, o Daniyeli—kumbe wena, o Nkosi Nebukadinesari ikhanda legolide yileli—iBabiloni. Omunye umbuso uyongena esikhundleni sakho, olisiliva (niyabona na?), okungamaMede-Peresiya; omunye yizwe lamaGriki, u Alexander oMkhulu; olandelayo ukungena yiRoma”—futhi

akukho lutho olwashiwo ngobu—khumanisi! IRoma lanqoba umhlaba.

UJesu Kristu wazalelwa embusweni waseRoma futhi wahlushwa, isikhathi saKhe sokuqala ukufika lapha, ngombuso wamaRoma. Futhi nasekufikeni kwaKhe kwesibili okuza manje, uMlayezo waKhe uhlushwa yihlelo lamaRoma, elingumama wawo onke. Futhi lapho Esebuya, Uzobuyela ukuzoshanela lowombuso wamaRoma, amaJuda abeyilokhu eMbhekile ukuba afike azoshanela umbuso wamaRoma. Ukubusa kweKatolika ezindabeni ezingwele nawo onke amahlelo emhlabeni, njengamanje bahlangana ndawonye njengenhlangano, umfelandawonye wamasonto ezihlela wona ndawonye. Akusiyona iRashiya, yiRoma! ISHO KANJE INKOSI.

Ngikhombise umBhalo lapho ubukhumanisi kumbe noma yini okunye ngaphandle kweRoma okuyobusa. Ngabe amaMede-Peresiya asithatha isikhundla sikaNebukadinesari na? Impela. Ngabe izwe lamaGriki lasithatha isikhundla sawo na? Yebo! Ngabe iRoma yabathatha kusukela lapho na? Ngabe ihlakazeke yaba ngamandla alishumi ka Ottoman njengoba nje sinawo manje na? Ngabe u Eisenhower, okuchaza *insimbi*, Krushchev okuchaza *ubumba*, ngabe babanomhlangano wabo khona lapha noKhrushchev wakhumula isicathulo sakhe ukukwenza kube ngokucacile, into evulekile; wasishaya phezu kwedeski kanjalo [UMfowethu Branham ugqula phezu kwepulpiti ukufanisa—Umhl.] ukukhombisa abantu na? Yebo, yini indaba kubantu namhlanje na?

Kushonephi ukukholwa na? Kungani—awukholwa ukuthi iZwi likaNkulunkulu liliQiniso na?...?... Yini indaba kubashumayeli namhlanje na? Ubukhumanisi, wonke umshumayeli uphumele lapha ezama ukulwa nobukhumanisi. Ubukhumanisi abulutho! Into, udeveli ukuphica ngaphansi kwekhala lakho nje futhi awukwazi. NgubuRoma, ubuhlelo, neRoma lingunina wamahlelo. IBhayibheli lathi laliyisifebekazi namadodakazi alo ayeyizifebe eziphambene noNkulunkulu, eziphambene neZwi laKhe. Mabutho, coshani iZwi;...?... hlalani naleloZwi!

Ngiyobhubha ngelinye ilanga, kodwa leliZwi angeke libhubhe. Nani nina bantu abasha, uma kungenzeki esizukulwaneni sami, niyobona. Nanso into.

Nizizwile izindaba namuhla ekuseni, uNkk. Kennedy eyobona upapa, futhi upapa wathini na? Niyabona na? Zonke izinkolo zomhlaba na? O. Kuhle, mhlambe sizothola okuthe xaxa kwalokho ngeSonto elizayo.

Niyabona na? Ningakhathazeki ngeRashiya. IRashiya iyitshana eliyimbulungana elincane ogwini lolwandle. Ningakhathazeki ngobukhumanisi; qaphelani ubuRoma, uma

buhlangana namasonto. Akukho lutho olulotshwe emBhalweni ngobukhomanisi bubusa umhlaba. Futhi ngihamba ngeZwi, noma ngabe okunye kuhamba kanjani, YiZwi engilikhwayo.

NgubuRoma obuthatha umhlaba, nobuRoma bungunina wenhlangano. Kwakungakaze kubekhona nhlangano kwaze kwaba yiRoma, futhi zonke ziphuma kuyo, neBhayibheli lasho njalo. Lalingunina wezifebe! (Ngingahlala ingxenye yosuku kukho futhi, kodwa ngibona ukuthi kungcono ngiqhubekele phambili.)

Uma isitha sisihlasela, khona . . . “O, ngiyanitshela, kufanele uze uzoyoyina eyethu. . .” Uzokwenzenjani na? Ubuyele phansi na? Uyekelele na? Qha ibutho langempela lingeke. Qha, mnumzane! Senzenjani-ke na? Umqondo, lowomqondo owawukuKristu. . . Ngabe yilokho okwashiwo yiBhayibheli na? Umqondo owawukuKristu mawube nani. Nhloboni yomqondo Ayenayo na? Ukuhlala neZwi. Kunjalo! Ukuhlala neZwi, iZwi likaBaba, futhi wanqoba isitha njalo njalo.

Manje, uma isitha sihlasela futhi sizame ukuthi ufanele wenze *lokhu*, futhi wenze *lokho*, uzokwenzenjani na? Hlala neZwi. Kunjalo! Uzokwenzenjani-ke? Thatha iZwi! Yini iZwi na? IBhayibheli lasho lapha, sisanda kukufunda. Ngokuba uMoya ungo—kaNkulunkulu uyiZwi. Niyabona na? Buka lapha. “Nithathe isigqoko sensindiso, neNkemba, iNkemba kaMoya”—iNkemba kaMoya. Yini uMoya ongena ngomqondo wakho, bese ungena kuwe; neNkemba yalowoMoya iyiZwi likaNkulunkulu! Ulwa ngani lowoMoya na? Ulwa ngani uMoya oNgcwele na? ngamavuso na? ngemizwa na?—iZwi! Udumo! Udumo!

Ulwa ngani na? Imizwa, ngeZwi! NgeZwi! Ake sisho, iZwi! IZwi! [Ibandla liyaphendula, “IZwi”—Umhl.] KungeZwi likaNkulunkulu uMoya olwa ngalo.

UMoya kaNkulunkulu uhamba ukhuphuke uqonde ngqo kudeveli wase uthi, “Kulotshiwe!” Amen! “Kulotshiwe!” nodeveli uyadeda endleleni.

Thina senzenjani na? Thatha iNkemba, eyiZwi likaNkulunkulu, uLidonse ngani na? Isandla sokukholwa, isandla esinamandla sokukholwa, iNkemba esika nhlangothi-zombili. IBhayibheli lathi kumaHeberu 4, Liyi—LiyiNkemba esika nhlangothi-zombili, isika kokubili okufikayo nokuhambayo.

Mfowethu, wenzani na? Thatha iZwi. . . Thatha uMoya, vumela uMoya ungene enhliziyweni yakho, vula umqondo wakho, uthi, “IZwi laKho liyiQiniso.” (Futhi yenza lokhu, Dadewethu.) “IZwi laKho liyiQiniso. Nkosi, angizukunaka ukuthi ngizwa kanjani, ukuthi noma ubani omunye uthini; ngiyavimba ngci, ngicima yonke imigwaqo yami ephahlwe yizihlahla. Zonke izingxaki, nokungabaza, nokungakhohla esengake ngabanakho; yonke imizwa osewake wabanayo;

konke ukugula esengake ngabanakho; konke okunye esengake ngabanakho; ngikucima konke; ngiyakwedlula konke futhi ngibuyela ngqo eMoyeni wami. O, Nkosi, yehla; Wathi, Wangenza ngaba ngozikhethelayo.”

“Unjalo, Ndodana yaMi.”

“Kulungile, ngivula inhliziyo yami nengqondo yami. Ngena, Nkosi Jesu”; bese ngidumela ukholo, leyoNkemba kaMoya, ISHO KANJE INKOSI! Memeza, Haleluya! Ameni! Bese usika uwise sonke isitha esiphambi kwakho. Kulapho.

Sika sonke isitha. Uma u—umoya omdala onezipoki okwenza uzwe konke. . . Sika leyonto isuke ngeZwi leNkosi. Amandla ethu ayilokhu, ukuthokoza kweNkosi kungamandla ami. Suka kimi! Mqwaqwade bese umsika ngeZwi.

Noma ngabe yidemoni; nomangabe yisitha; nomangabe ukugula; nomangabe yisifo; nomangabe yini; thatha leloZwi bese uLihosha neNkemba: futhi uma—uma ukuqwaqwade okokuqala futhi kubonakale kungagudluki, kuqwaqwade futhi, uphinde ukuqwaqwade, uphinde ukuqwaqwade! Futhi ukuqwaqwade uze ukugqobhe imbobo, njengechwane elincane lizigqobhozele ukuphumela ngaphandle—kumbe ukhozi, lokho oyikho. Zigqobhozele wena uze uphume kulelogobolondo elidala lokugula, zicabele indlela yokuphuma, bese uthi, “Haleluya, kuphi okulandelayo na?” Ameni! Leyo yimpi; lelo yibutho. Lelo yibutho lesiphambano. Yebo, mnumzane!

Shaya ulahle phansi sonke isitha. Ngani na? Ngani na? SiyiNzalo emiselwe emaphakadeni yasebuKhosini ka Abrahamama. Lapho u Abrahamama enqaba konke okwakuphambene neZwi likaNkulunkulu, wahlahla indlela yakhe waphuma kuzozonke izithiyoy eziza phambi kwakhe. Bathi, “Umkakho useguge kakhulu.” Wavele wagawula lento wayisusa endleleni.

Udeveli wathi, “Ungeke ukwenze *lokhu*, futhi ungeke ukwenze *lokho*.”

U Abrahamama wagawula wakukhipha endleleni. Wakuqwaqwada, wakuqwaqwada, waze wazisikela wedlula. “Kukuphi okulandelayo, Nkosi na?”

“Khuphulela ithende lakho lapha.” Wahamba wazakhela i altare phezulu laphaya.

Wafika phezulu laphaya noSatane wafika, wathi, “Manje, ngiyakutshela, akusiyona indawo ekahle lena.”

“Ngizohlala khona lapha; suka endaweni yami!” Haleluya!

U Loti wathi, “Bekungcono ukuba uze wehlele lapha; sinesikhathi esihle phansi lapha. Sonke sinehlango phansi lapha. Ngani, umkami uyinhloko yenhlango yezincwadi nakho konke edolobheni. Ngiyakutshela, ufanele wehlele lapha.”

U Sara wathi, “Abrahamama. . .”



“Thula, Sara! (Haleluya!) Yima khona lapha! Kulapha lapho uNkulunkulu engibeke khona; khona khona lapha yilapho engima khona. Lapha yilapho uNkulunkulu engibeke khona.”

Bayede mandla egama likaJesu!  
 Makuthi iziNgelosi ziwe zilale phansi;  
 Zilethe umqhele wobukhosi,  
 Ngima, KuKristu, iDwala eliqinile;  
 Wonke omunye umhlabathi uyisihlabathi  
 esizikayo,  
 Wonke omunye umhlabathi uyisihlabathi  
 esizikayo.

Ngisho ukufa qobo lwakho, konke okunye kuyisihlabathi esizikayo. “Ngima, kuKristu, iDwala eliqinile...” INzalo yasebuKhosini ka Abrahamama, iNzalo yasebuKhosini.

Ngani, impi yeNgilandi okuyiyona ekhethwa kakhulu ngeyasebukhosini baseNgilandi, abanegazi lasebukhosini, konke. NeNzalo yasebuKhosini kaKristu iyiBandla eligcwele uMoya oNgcwele, eligcwaliswe ngoMoya oNgcwele. Ini na? INzalo yasebuKhosini ngesethembiso, hhayi ngamavuso, kodwa ngesethembiso sikaNkulunkulu. Bami ngeZwi likaNkulunkulu futhi bacaba indlela yabo badlule, bememeza, “Haleluya!” Ngisho nokufa kuyafika futhi kuthi, “Kukhuphuka ngomkhono wakho.”

Thana, “Deda endleleni, Jordane, ngiyawela.” Sika uvule indlela yakho uphumele eZweni leseThembiso. Amen!

Kwenzenjani na? Uma impi isiphele nya (sengiyavala manje, ngempela ngempela), uma impi isiphele nya, nabangcwele sebefika bemasha beya ekhaya... Ngifuna ukunibuzisa okuthile. Kwenzekani—kwenzekani ngenkathi uHitler eyongena eFransi na? Ngani, bathi wawungakwazi ngisho ukubona izibhakabhaka ngenxa yawo onke amabhanoyi. Ukunyathelisa okwamabutho amaJamane (niyabona na?) emile nje—emedlula, egubha ukunqoba.

Ngenkathi uStalin efika eRashiya, amamayela ngemuva, imoto esindayo yempi ngayinye ithe nje ukusondela emva kwenye, zaziylokhu zibhombe iBerlin kwaze akwangasala lutho kuyo. Yilokho kuphela. Futhi lapho behamba futhi lamaJamane—lamabutho amaRashiya egubha, bahamba bangena nalokho, niyazi, leyonto encane ehlekisayo abayenzayo. Ngikubonile esithombeni kanye eLandani, ukuthi bangena kanjani (isithombe sangempela salento lapho—ukuthi kwenzekani)—bengena begubha. O, he! Lapho sizwa ukuthi impi yayisiphelile, sahlokoma, sashaya amakhwela. Lapho amaqhawe esebuya, sawahlangabeza enhla lapho; ahlokoma ampongoloza.

Nganginomzala, wayephakathi lapho, wathi ngenkathi ebuya, bonke abadala—amaqhawe amadala ayenezibazi

ezimbi kabi ayengakwazi ukuvuka embhedeni; ngakho bavele bawaginqela phezulu phezu komkhumbi ngenkathi engena, ukuba babone isiThombe seNkululeko simile. Wathi, “Lawomadoda amakhulu aqatha, emi lapho, avele akhala aze ayowela ngale, kanjalo, ngenkathi esebone leso siThombe seNkululeko.” Babengekho ekhaya iminyaka emine belwa, impi ibambene nakho konke okunye, kodwa babazi ukuthi lowo nkosikazi, nesithandwa, nomama, nobaba, nabantwana, nabobonke ababebathanda babekhona impela emva kwesiThombe seNkululeko; sasimele lokho akade bekulwela. O, amakhwela akhala, neNew York yahlokoma, yilokho kuphela, lapho amaqhawe abo engena emasha. Lokho kuyoba yinto encane!

Ngelinye ilanga lapho uKesari, emva kwempi enkulu, wathi, “Ngifuna iqhawe lami elidume kakhulu ukuba ligibele lilinganisane nami kulomgubho omkhulu wokunqoba phezu kwesitha sethu.” Futhi zonke izikhulu zalungisa izidlodlo zazo, zashukusha izihlangu zazo, zase zimasha zedlula (niyazi, kanjalo) nje—njengamabutho angempela kanjalo. Emva kwesikhashana, umfo omncane omdala wedlula, esikekile? Wo, wavele wathi ukubheka phezulu wayeseqala ukuqhubeka kanjalo, uKesari wathi, “Awume kancane; awume kancane! Wena (wayengagqokisile ngisho okwe—okwesikhulu)” wathi, “woza lapha.” Wathi, “Uzitholephi lezozibazi na?”

Wathi, “Le enkundleni yempi.”

Wathi, “Khwela uze lapha; uwena insizwa engifuna ihlale eceleni kwami.” Ngani na? Wakhombisa ukuthi wayekade esempini.

O, Nkulunkulu yibanomusa kumuntu ongasika isandla sakhe ethinini likasayidinsi bese ethola inkomba. Ngifuna ukuba nezibazi zasempini! NjengoPawulu wathi, “Ngiphethe emzimbeni wami izimpawu zikaJesu Kristu.” Yingakho ngifuna ukulwa enkundleni.

Ngolunye usuku, lapho iNduna eNkulu yethu enkulu iyofika, Eyasihlomisayo, Esinika izikhali zikaNkulunkulu, uMoya oNgcwele, isinika iZwi laKhe ukuba silwe ngalo, sime phandle lapho; lapho iNduna eNkulu yethu enkulu ifika ingena igibele, ngifuna ukukhuphukela enqoleni futhi ngigibele ngikhuphukele ekhaya kanye naYo; anifuni na? Lapho, sengibamba umkami omncane omdala ngengalo, ngiqalaze lapha bese ngibona abazalwane bami, nomkabo, nabantwana babo; lapho sesiqala ukuhamba sehla ngalawomaparadesi kaNkulunkulu, neziNgelosi zigcwalisa umoya ngamahubo phezulu kanjalo; ukhuluma ngomgubho!

Nalapho impi isiphelile siyothwala umqhele. O, he! O, mabutho esiphambano, namuhla ekuseni, yelula leyongalo yokukholwa lapha bese ubamba lesisiKhali.

Uthini ngaso, Dadewethu na? Usulungele na? Hosha lesosiKhali, uthi, “Nkulunkulu, angikhathali ukuthi—ukuthi udeveli utheni kimi, ukuthi noma ubani omunye usho okungakanani, namuhla ekuseni ngiyakholwa. Ngiyakholwa.”

Njengoba ngasho ngelinye ilanga, okuncane—ngikhohwa ukuthi emaSontweni ambalwa edlule, kukhona indoda eyaba nephupho. Yaphupha udeveli engencanyana, into endala futhi wagijima wakhuphukela kuye wayesethi, “Hhewu!” Futhi wagxuma wahlehla nodeveli waya ngokubamkhulu. “Hhewu!” Futhi wagxuma wahlehla nodeveli waya ngokubamkhulu. Ekugcineni udeveli wabamkhulu ngangaye futhi wayezomnqoba. Wayazi ukuthi kwakufanele alwe naye ngokuthile, ngakho waqalaza; akatholanga lutho angalwa ngalo; wavele wacosha iBhayibheli, nodeveli wathi, “Hhewu!”

Wathi, “Hhewu!” naye ephindisela kuye, nodeveli waya ngokubamncane, wabamncane, wabamncane, nasekugcineni wamshaya waze wafa ngeZwi.

Ulibutho awusilo, Sisi na? Thatha leloZwi bese uthi, “Kulotshiwe. (Ameni!) Angizukufa; ngizophila. Ngizohlala khona kulelitabernakele bese ngidumisa uNkulunkulu ngobuhle baKhe nabo bonke abanye.” Niyakukholwa lokho, bangcwele na? [IBandla liyaphendula, “Yebo “—Umhl.] Ameni! Asikhothamise amakhanda ethu.

O, Nkosi Nkulunkulu, Mdali wamazulu nomhlaba, makwaziwe namhlanje ukuthi Usenguye uNkulunkulu. Akunandaba ukuthi ngingashumayela kangakanani, ukuthi ziningi kangakanani izinto engingazisho, Nkosi, iZwi elivela kuWe liqeda konke.

Lamaduku abekwe lapha, emelele abantu abagulayo. Ngiyakhuleka, Baba osezulwini, ukuthi izibusiso zaKho namandla aphumule phezu kwawo onke, ngisabeka izandla zami phezu kwawo. Nkulunkulu, eGameni likaJesu Kristu, ngiyakhuleka ukuba Ugcoke lamaduku ngoBukhona baKho obungcwele; ngokuba kulotshiwe eZwini, akuphambene ngalutho neZwi, kodwa kwasho eZwini ukuthi bathatha emzimbeni kaPawulu amaduku nezindwangu; omoya ababi baphuma kubantu, futhi baphulukiswa ezifweni ezahlukene.

Manje, asisuye uPawulu oNgc., kodwa Usenguye uNkulunkulu, futhi Usenguye uMoya oNgcwele ofanayo. Ngibeka izandla zami phezu kwalamaduku eGameni leNkosi uJesu, futhi ngicela ukuba Ubusise futhi ubaphulukise bonke.

Futhi Nkulunkulu, kulele ngapha embhedeni, okade ulapha, umntwana kuphela, intombazanyana enhle nje. Ayikwazi ukuphila, Nkosi. USatane wenze okubi kuyo, futhi nezinyanga ezithandekayo zakulomhlaba zizame kakhulu, akungabazeki, ukuhlenga umntwana; abakwazi ukukwenza. Sebesekugcineni kokuhlakanipha kwabo; abasakwazi okunye abangakwenza.

Kodwa, Nkosi, ngiyajabula ukuthi kukhona esinye isahluko esilotshiwe. Singaphenya elinye ikhasi, futhi kulelikhasi sibona iNyanga eNkulu ingena. SiYibizela ukweluleka namuhla ekuseni.

Manje, Nkosi, akulutshiwe yini eZwini laKho lapha, ukuthi “lezizibonakaliso ziyobalandela abakholwayo na?” Nkosi, uma ngingesilona ikholwa, ngenze ngibe yilona manje. Uma lentombazanyana ingesilona ikholwa, yenze ibe yilona manje. “Lezizibonakaliso ziyobalandela abakholwayo: uma bebeka izandla zabo kwabagulayo, bayosinda.” Kulutshiwe futhi: “Bayokhipha amademoni ngeGama laMi.” Nkosi, lawo—lawo ngamazwi aKho; LingelaKho, Li—LiyiZwi laKho.

Futhi manje, njengenceku yaKho, njengalokhu Wathi, “Uma kuyobakhona ababili noma abathathu benu behlangana ndawonye, Ngiyoba phakathi kwenu; futhi uma niyovumelana, njengokuthinta into eyodwa, bese nicela, niyokwamukeliswa khona.”

Nkulunkulu, lomntwana cishe uyena ogula kakhulu kakhulu kulendlu namuhla ekuseni, ngoba angephile ngaphandle kwaKho isikhathi eside kakhulu, futhi ugula kakhulu kakhulu. Ngakho thina sonke, siyavuma, njengalo lonke ibutho elimi lapha, futhi nakuleliqembu kumi iNzalo yasebuKhosini ka Abrahamama. Siyamasha siyangena phezu kukaSatane manje. Ungavele ulungele ukuhamba, Satane, ngoba izikhali zethu ziyabenzela, amafulegi ayabhakuza, abesilisa nabesifazane bebambe izinkemba, bemasha beyaphambili manje phezu kwakho ngenxa yalentombazanyana. Phuma kuyo, Satane! Myeke lowomntwana! Njengempi kaNkulunkulu oPhilayo, sikushaya indiva! Iyeke eGameni likaJesu Kristu! Ngiyahamba ngiyobeka izandla kuyo.

Manje, Satane, ubumbophile lomntwana; wena wenze lobububi. Ngiyazi ukuthi awunakuqhathaniswa nesidalwa esingumuntu, kodwa awuqhathaniswa neNkosi yami, ngakho ngiza eGameni laYo. Iyeke, wena moya kadeveli. Wena demoni lesifo, phuma kulomntwana, futhi makahambe ekhululekile kusukela kulolusuku kuyaphambili. Ngizokusho lokhu eGameni likaJesu Kristu.

Manje, Nkosi Nkulunkulu, Wena Owavusa abafile futhi wafakazisa ukuthi WawunguNkulunkulu, vusa lona wesifazane osemusha ukuba aphilile abenamandla futhi, ukuthi uzoma kulendlu lapha. Udeveli usehambile kuye. NguWe ongamphilisa. Makaphilele inkazimulo nodumo lukaNkuulunkulu. KU—SEKUKHULUNYIWE, MANJE MAKWENZEKE!

Ngabe bakhona abanye phakathi lapha enifuna ukuphakamisa izandla zenu bese nithi, “Ngifuna ukukhulekelwa. Ngiyagula; ngidinga uNkulunkulu.” Angazi ukuthi sinesikhathi esingakanani. Sinesikhathi esanele

ukudedela labobantu bedlule lapha. Impela ngizizwa nginethemba namhlanje ekuseni. Ngifuna nize nehlele lapha, Billy, futhi nivele nithathe, mhlawumbe lesisigaba esisodwa khona lapha, ngakulelcala ngapha kuphela. Dedelani lesisigaba size kuqala, sizobe-ke sesithatha isigaba esingemuva emva kwalokho, phezulu nje kulesosikhala sezihlalo lapho. Sizobe-ke sesibathatha kanjalo, khona-ke bangeke . . .

Futhi manje ngifuna uMfowethu Neville nabanye babefundisi abangabafowethu ukuba bame ngapha ngakimi, khona lapha, ukuze nibuye nibathathe nibase phansi esikhaleni sezihlalo futhi. Kulungile.

Kulungile. Manje, ngi . . . Bangaki kini enihlome ngezikhali zenu na? Wehlukile manje; hamba uye ekhaya ubekahle. Ameni! O, he!

O, nina mabutho, hoshani iNkemba, hoshani iNkemba, mabutho esiphambano. Mashani niye phambili, mashani niye phambili!

Ngima, kuKristu, iDwala eliqinile;  
Wonke omunye umhlabathi uyisihlabathi  
esizikayo.

Kulungile! Wozani niqonde nje, niqonde phansi ngasecaleni elisemsamo. Wonke umuntu akabe semkhulekweni manje, ngenkathi besedlula. Hoshani iNkemba yakho manje (Niyabona na?), hambani nedlule nje, yibani nilokhu nimemeza. [Abantu bedlula ngomugqa wabakhulekelwayo—Umhl.]

Phambili, mabutho angamaKristu,  
. . . Nihambe niye empini,  
Nesiphambano sikaJesu  
Nihambe ngaphambili!

Suka, Satane! Yini indaba, mabutho na? Anicabangi ukuthi singanqoba na? Sesivele sinqobile. Singaphezu kwabanqobi kuKristu Jesu. Onke amademoni ayakhishwa, konke okunye. [UMfowethu Branham uqhubeka nokukhulekela abagulayo—Umhl.]

Ngifuna inenekazi elincane . . . Kukhona okuthize okuyindaba ngalomshumayeli omncane lapha. Yenyukela lapha! Lendoda yathunyelwa ekhaya ivela esibhedlela khona maduze nje, ifa, idliwa umdlavuza, sekuphele unyaka—iminyaka emibili eyedlula egogekile. Nje—odokotela bathi uyophila izinsuku ezimbalwa nje. Futhi ngokunye ukusa, senyukela lapho kusesekuseni kakhulu; samenzela umkhuleko ngakho lokho kusa, njenganani nje, futhi abasatholi nokuthi kwakukuphi. Wenza umsebenzi omningi manje kunalowo ake abe nawo. Yena nomkakhe omncane bebelokhu besemasimini eVangeli, mhlawumbe ngaphambi kokuba ngizalwe. [UMfowethu Kidd uthi, “amashumi amahlanu-nanhlanu eminyaka”—Umhl.] Niyakuzwa lokho na?—amashumi amahlanu-nanhlanu

eminyaka. Ngaphambi ngisho kokuba ngifike emhlabeni babeshumayela iVangeli. Futhi nangu, uphulukisiwe eseneminyaka ethi ayibe amashumi ayisikhombisa-nanhlanu—kumbe amashumi ayisishiyagalombili-nanye. [UMfowethu Kidd uyakhuluma futhi noMfowethu Branham—Umhl.] Imvuselelo yamaviki amabili, kubanjwe nje imvuselelo yamaviki amabili futhi kushunyayelwa njalo ebusuku. Amashumi ayisishiyagalombili-nanye eminyaka ubudala, waphulukiswa kumdlavuzo.

Kulungile, Dadewethu, sekuyisikhathi sakho manje. Uyakholwa na? (*Phambili, Mabutho angamaKristu*) Kulungile, Dadewethu, wena, kini nonke, sizokwenzenjani na? ISHO KANJE INKOSI. Uzilazilani lapha, Satane, ulahlekile. Siyawela manje. Siyamasha siwelela eZweni leseThembiso. Yini leyo na? Iyini lentaba phambi kwethu abayakhayo na? Ubani lo oma phambi kwalapho, uzoba yithafa na? Ngani na? NgeNkemba esika nhlangothi-zombili sizoyigawula siyilahle phansi. Kunjalo. Kulungile!

Phambili, mabutho angamaKristu,  
Nihambe niye empini,  
Nesiphambano sikaJesu  
Nihambe ngaphambili!  
UKristu, iNkosi yobukhosi,  
Ihola ibhekene nesitha; (ngeZwi laYo)  
Qhubekani ningene empini,  
Bukani, ifulege laKhe lempi lisongeka!

Phambili, mabutho angamaKristu,  
Nihambe niye empini,  
Nesiphambano sikaJesu  
Nihambe ngaphambili!

Haleluya! Benzani na? Into yokuqala eyaphuma phambili empini ngaku Israyeli, kwakuyini into yokuqala na? Abahlabeleli baphuma phambili kuqala. Kwalandelani na? UmPhongolo, kwase kuba yimpi. Kulungile! Niyakukholwa manje na? Siyahlabelela, *Phambili, Mabutho angamaKristu*; sikhapha konke ukungabaza. Sisukume ngezinyawo zethu manje, simashela empini. Asisukumeni manje, wonke umuntu.

Phambili, mabutho angamaKristu,  
Nihambe niye empini,  
Nesiphambano sikaJesu  
Nihambe ngaphambili!  
UKristu, iNkosi yobukhosi,  
Ihola ibhekene nesitha; (Sisehlula kanjani na?  
NgeZwi.)  
Qhubekani ningene empini,  
Bukani, ifulegi laKhe lempi lihamba!

Phambili, mabutho angamaKristu,  
 Nihambe niye empini,  
 Nesiphambano sikaJesu  
 Nihambe ngaphambili!  
 Asehlukene;  
 Sonke simzimba munye,  
 Simunye ethembeni nasemfundisweni,  
 Simunye othandweni. . .

Bonke abakholwa nguNkulunkulu mabathi, “Ameni!”  
 [IBandla liyaphendula, “Ameni! —Umhl.] Haleluya!  
 Niyakukholwa lokho na? Singabanqobi. Ziphi zonke izitha  
 na? Ziphansi kwezinyawo zethu. Siyini thina namhlanje na?  
 Singabavukile kuKristu! Manje, sekuphelile, Sisi. Uyakukholwa  
 lokho na? Ungahamba uye ekhaya manje. Uzizwa ukahle na?  
 Uthi uzizwa ekahle manje, konke kuhamba kahle. Bangaki  
 kuleyondawo lapho abazizwa bekahle na?

Futhi lapho bememeza, izindonga zawela phansi  
 futhi bawudla (Ameni!); bawudla umuzi. Ameni! Ameni!  
 Niyamkholwa na?

Manje ningayikhohlwa inkonzo yanamhlanje ebusuku.  
 UMfowethu Neville uzobe ekhona namhlanje ebusuku futhi  
 ethula umlayezo wakhe, futhi ngeSonto ngeSonto elizayo,  
 ngokuvuma kweNkosi, yibani khona. Manje, asihambeni  
 njengoba sinyakaza, futhi manje, sesiphuma endlini, asihambe  
 sihlabelela u *Phambili, Mabutho angamaKristu* futhi kusukela  
 namhlanje kuqhubeke njalo, leyoNkemba ningaphinde niyifake  
 emgodleni. Ihosheni; asinqobe. Baphuma bengabanqobayo  
 nabayakunqoba. Kulungile. Futhi kulelovesi lokuqala.

Phambili, mabutho angamaKristu,  
 Hambani niye empini,  
 Nesiphambano sikaJesu  
 Hambani ngaphambili!  
 UKristu, iNkosi yobukhosi,  
 Ihola ibhekene nesitha;  
 Qhubekani ningene empini,  
 Bukani, ifulegi laKhe lempi lihamba!  
 Phambili, mabutho angamaKristu,  
 Hambani niye empini,  
 Nesiphambano sikaJesu  
 Hambani ngaphambili!



*IMPI ENKULUKAZI KWESEZAKE ZALIWA ZUL62-0311*  
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