


Ufundo Ngeedemoni

Kwimihlaba Yezenkolo

 Andazi ingaba bangaphi abayaziyo le ngoma incinci, njengoko ndinibulisa ngobufudumeleyo ubudlelwana bobuKristu nothando lukaKristu namhlanje, bangaphi abayaziyo le ngoma incinci, “Uyakhathala Ngawe”? Ingaba niyayazi? Kulungile, masikhangele ukuba siyayifumana. Uyayazi, dade? Uyayazi? Ngoku:

Uyakhathala ngawe,
Uyakhathala ngawe;
Ekukhanyeni kwelanga okanye ethunzini,
Uyakhathala ngawe.

Owu, kuhle oko. Masiyizame kwakhona ngoku.

Uyakhathala ngawe,
Uyakhathala ngawe;
Ekukhanyeni kwelanga okanye ethunzini,
Uyakhathala ngawe.

[Indawo engananto eteyiphini—Mhl.]

² Bawo wethu waseZulwini, sibulela Wena ngokuba Ukhathala ngathi kwaye ubonakalise uthando Lwakho ngakuthi, kangangokuba ude Wathumela oyintanda uNyana Wakho, uku... omsulwa uNyana kaThixo, ukuza kuthatha indawo yaboni abanetyala. Indlela esikubulela ngayo Wena, ngokuba ekubeni Wena ukhathala ngathi kwaye wawusicingela, ekwenzeni oku! Kwaye sinombulelo kakhulu, Nkosi. Siyavuya ukuhlanganisana apha ngale mvakwemini, phantsi kwamaphahla ezibhakabhaka, kwaye sicela iintsikelelo Zakho phezu kwalenkonzozo. Siphe, Nkosi, okokuba yonke indoda, umfazi, inkwenkwe okanye intombi elapha, ingafundisisa ngoku eZibhalweni. Sijamelene nehlabathi elilawulwa nguSathana. Kwaye, Bawo, siyathandaza, njengoko sifundisisa amandla eedemoni nezikwenzayo ebantwini, okokuba Uyakusinika ukholo olukhulu, nemininzi imiqondiso nemimangaliso yenzeke. Kuba, sikucela kona eGameni likaKristu nokwenzela uThixo uzuko. Amen.

³ Thina, isifundo ngale mvakwemini, ngokukhawuleza kuso, ndiyaqikelela, malunga neshumi elinesihlanu lemizuzu phambi kwexesha. Iseku *Ufundo Ngeedemoni*.

⁴ Kwaye ngoku ndisandula kufumana umyalezo, ethubeni eligqithileyo; uMzalwana uBeeler, kubahlobo bam. Kwaye ndiqalisa e-Afrika, embindini kaJulayi. Ke oko kuyigqibile, siyenze yalungiseleleka ngoku. Kwaye uMzalwana uBaxter

akanakuhamba ngela xesha, ke kuzakufuneka ndiye e-Afrika ngokwam. Ke ukuya ngaphaya kunye...yanga i...Kufanele nithandaze ngam ngoku, ukuze iNkosi indincede, kuba ndizawudinga kakhulu wona ngoku, ngaphaya phakathi... ndilindele ngokuncinci amakhulu amawaka amabini abantu kula mhlango.

⁵ Kwaye ndifumene umbono ubhaliwe ngaphandle apha. Ndifuna nina bantu nixhamle ngawo. Wenzeke ngoDisemba. Bendisegumbini ngenye intsasa xa iNgelosi yeNkosi yeza yangena. Nda...Uyabona, xa ndandingaphaya, zange ndimthobeke uThixo, ndafumana i-ameba. Wonke umntu uyazi—uyazi yintoni i-ameba, intsholongwane engenayo... iphantse ikubulale. Kwaye ngenxa yokuba ndenza into uThixo awandixelelayo ndingayenzi. Bangaphi abalivileyo ibali layo? Ndiyacinga abanye benu balapha. Ndiyazi abafu abasuka kufutshane nomnquba balivile ibali lokwenzekayo. UThixo wandixelela ndiye endaweni, kwaye ndihlalele kude *kule* ndawo, kwaye ndibuyele emva kwenye indawo. Ndaza ndavumela abashumayeli bandikhupha kuyo. Ngoku, abashumayeli balungile, kwaye ngabazalwana bam, kodwa khathalela oko uThixo akuxelela kona. Injalo lonto. Yabona? Unomsebenzi omnye.

⁶ Bangaphi abakhumbulayo ngaxesha lithile kwakukho abaprofeti ababini eBhayibhileni? Kwaye omnye wabo, iNkosi yamxelela, yathi, “Yiya ndaweni *ithile*. Kwaye unga—ungayi phaya e...Ubuyele ngenye indlela,” nanjalo njalo. Kwaye—kwaye yathi, “Ungadli okanye usele ngelixa usephaya.”

⁷ Kwaye omnye umprofeti wenyaniso wahlangana naye, wathi, “INkosi ihlangene nam emva kokuba Ihlangene nawe.” Wathi, “Yiza endlwini yam.” Waza umprofeti waphulaphula koko omnye akutshiloyo, waphulukana nobomi bakhe ngalonto. Yabona, yenza oko uThixo akuxelela ukwenza nokuba omnye ongomnye uthini.

⁸ Ngoku si...Kulo mbono, Yena...Yandivusa, ishumi elinesithathu kaSeptem-...okanye kaDisemba. Kwaye—kwaye njengoko ndandisahleli ecaleni kwebhedi yam, ndandimangele ukuba liyakuba yintoni ikamva lam. Nda...Xa ndabuyela apha, babelungele ukundiphosa endlini yeempethu, iintsholongwane zaziphantse zandigqiba. Baze bandinika uxilongo xa ndifika kulo mhlaba. Kwaye, ngenceba kaThixo, bandivumela ndigoduke, ngokuba isasazeka kakhulu. Ndaza ndathandaza, ndaya kwabo balungiseleli, ndathi, “INkosi ithe mandingayi ngala ndlela.”

Bathi, “Owu, uThixo uyathetha nomnye umntu ngaphandle kwakho.”

⁹ Ndathi, “uKorah wayenolo luvo ngaxesha lithile.” Kwaye ke, ndahamba ndathatha amagqabi athile ndawabeka phezu

kweenyawo zabo, ndathi, “Khumbulani, eGameni leNkosi, ukuba sithathe olwa hambo phaya, aluzukuba yimpumelelo, kwaye siyakuhlulula ngenxa yoko.” Kwaye ngokuqinisekileyo sakwenza! Owu, bethu! Sonke saphantse safu. Ke ukubuyela emva . . .

¹⁰ Unokuninzi kakhulu othi uqubisane nako kulo mazwe asemzini. Umzekelo, intakumba iyakuluma, iyakubangela ubenomkhuhlane wekhalane. Kwaye la nto incinci, xa ikuluma, ukuba uva ukurhawuzela, akunakuyikrwempa. Uyajonga, ukuba ngumfo omncinci omnyama, sukuyitsala. Inentloko encinci, iyazombela esikhumbeni, ijika jika *ngoluhlobo* itshele. Ukuba uyayitsala, uyakutsalela intloko ishiyeke phaya. Inesifo kuyo, iyakukhubaza. Ke yona. . . Sukuyikrwempa, okanye sukuyitsala; thatha nje amafutha. Kwaye liphefumla ngomqolo. Beka amafutha kulo, lize liphume.

¹¹ Kukho nencinci ingcongconi. Ayenzi nencinci ingxolo. Iza ngomoya. [Umzalwana uBranham ukrweca isandla sakhe—Mhl.] Iyakuchukumisa nje, kuphelele, ufumene imalaria.

¹² Kwaye—kwaye ngoko kukho oko kubizwa inyoka imamba. Ukuba ikunqolile, uphila nje malunga nemizuzu emibini emva kokuba ikunqolile.

¹³ Kwaye kukho iphipi elityheli. Uphila malunga neshumi elinesihlanu emva kokulunywa lilo. Kwaye elinye lawo lalisondele kakhulu kunyana wam, njengoko wayenakho ukubeka isandla sakhe entlokweni yalo. Sele limile, ukuze linqole, phambi kokuba silidubule, nje ngolwahlobo.

¹⁴ Kwaye nalo iphipi elimnyama. Owu, kukho nje yonke into! Emva koko ezinoburhalarhume izilwanyana, kakade, iingonyama, ingwe, okanye ihlosi, kunye nento yonke engenye oqubisana nayo, ehlathini. Kwaye izifo, kukho nje zonke iintlobo zezifo khona phaya.

¹⁵ Kwaye unako konke oko ojamelana nako xa uhamba. Ngaphandle koko, nali igqwirha likucela umngeni ndawo yonke, yabona, nazo zonke iinkolelo zabo nezinto. Kodwa, njani, okunjani ukumangalisa ukubona iNkosi yethu iyityhalela nje phaya, emacaleni, ngolwahlobo, emva koko uqhubeke.

Kwaye ngala mhla ndiyakhumbula, ndimi phaya, obunjani ubuhle, yintoni eyenzekileyo, ndiyakunixelesa ngelinye ixesha komnye umhlangano, ngoba ndifuna ukufika kumxholo wam ngale mva kwemini, yo *Fundo Ngeedemoni*.

¹⁶ Kodwa ngoku, kwaye oku bendicinga ngako, ndihleli phaya, siyakuba yintoni isiphelo? Kwaye ukubuyela emva ukunqumla ulwandle, ndiyazi sibe malunga namakhulu amawaka abaguqukayo ngelixa besiphaya. Kwaye omdala uMzalwana Bosworth uze kum. Wathi, ndathi, “Kulungile, uMzalwana Bosworth?”

17 Wathi, “Ndiyazidla kakhulu ngawe, Mzalwana uBranham!”
Wathi, “nje usese—nje usesekuqaleni kobomi,” waza watsho.

18 Ndathi, “Kulungile, ndiyacinga kuphelile.” Ndathi, “Ndigqithe amashumi amane eminyaka ubudala. Ndiyacinga ndilwe idabi elihle ndalufeza ugqatso.”

19 Wathi, “Ugqithe amashumi amane eminyaka ubudala?”
Wathi, “Ndandimdala ngolwahlobo phambi kokuba ndiguquke.”
Wathi, “Ndisaqhubeka kakuhle.” Wayesondela kancinci kufutshane ekuyeni kumashumi asibhozo. Kwaye nje . . .

Ndacinga, “Kulungile, mhlawumbi oko kulungile.”

20 Ke wathi, “Hayi, usenguBranham nje omtsha ngoku. Uyazi nje indlela yokulawula imihlangano yakho ngcono, nayo yonke into.” Wathi, “Nje ukuba unokukhe ubethe iMerika ngendlela eyiyo, noqulunqwe kakuhle umhlangano, apho unokuhlala ezintandathu okanye ezisibhozo iiveki endaweni, uyilungise uze uyipapashe jikelele,” wathi, “uyakube wenze into, kodwa, kwaye uyenzela iNkosi yethu.” Ke saqhubeka, nje ukuqhubeka ngolwahlobo, ke yayimnandi kakhulu—kakhulu.

21 Ngoko emva kwethuba, ndabona umbono, xa ndandiseMerika, kwaye weza kum, waza wandibuyisela e-Afrika, kwaye wandibonisa la mhlango mnye, ndihleli phaya phambi kweDurban. Kwaye umhlangano wokuqala wanyamalalela kwimbali, usiya ngaseNtshona. Umhlangano wesibini wenyuka waza, xa kwenzekayo, wawusemkhulu kunowokuqala wawunjalo. Waza Yena . . . Ndeva umemezo, kwaye iNgelosi yayisiza iphuma eZulwini; Yayinokukhanya okukhulu.

22 Kwaye iNgelosi yeNkosi le imayo ecaleni kwethu apha, yayimi- . . . soloko ime ngasekunene kwam, ngaphaya *kwelicala*. Kwaye Yayimi phaya, kwaye Yayi—Yayisihla inyuka. Kwaye ndabona leNdoda imi phantsi kwaYo. Yona a—Yona ayi . . . Ngoku, asingombono xa ubona Yona. Kungokwenene nje njengoko ujonge kum. Kutheni, ungamva Yena ehamba kwaye ethetha nawe. Kwaye xa Yena . . . Nantoni, ingokwenene nje. Kwaye asingombono; iNdoda imi nje phaya nje ngohlobo olunye njengawe. Kwaye ilizwi Layo likwalinye njengalam linokuba njalo okanye elenu linokubanjalo. Kodwa umbono, into evuleka phambi kwakho kwaye uyayibona, nje ngolwahlobo. Kodwa leNdoda iyahamba nje ize ime phaya.

23 Ke Yandixelesa ukuba . . . yintoni eyayizakwenzeka. Kwaye Yathi . . . Le Ngelosi yehla, yaza Yandixelesa ukuba ndijike ndijonge *ngale* ndlela. Kwaye yajonga ngase Indiya, ngoku. Andithi ise Indiya, kodwa ikufutshane. Kodwa babengabantu base Indiya.

24 Kakade, ama-Afrika makhulu, anezoso, abantu abatyebileyo benamandla. Abanye babo baphantse babe ziinyawo ezisixhenxe ubude, kwaye bengumlinganiselo, owu,

amakhulu amabini anamashumi asibhozo, amakhulu amathathu obunzima, benezoso. AmaZulu, ngoku, amaShangana nabeSuthu, kwaye, owu, kukho ezininzi ezahlukeneyo iintlanga. Kukho ezilishumi elinesihlanu iintlanga ezahlukeneyo zihleli phaya ngala mini, endandithetha kuzo.

²⁵ Bendiya kutsho igama libe linye, njengo, “Yesu Kristu, uNyana kaThixo.” Bendiya kuya kusela amanzi phambi kokuba lihambe kuzo zonke iitoliki. Omye ebeyakuthi . . . Nazo zonke iingxolo!

Ndandiqhele ukucinga, xa ndandisiva abantu bakwaMoya bethetha ngeelwimi, ukuba mhlawumbi omnye ethetha ngolunye uhlobo lwesandi omnye ethetha olunye, ingabanjalo kanjani lonto ehlabathini? Kodwa ndiyakholwa iBhayibhile ilungile, kwaye ndisazi Injalo, xa Yathi, “Akukho nasandi ngaphandle kwentsingiselo.” Injalo lonto.

Abanye babo bebeyakuthi, omnye wabo aqhubeke, “Blrr blrr blrr blrr,” oko kuthetha “Yesu Kristu, uNyana kaThixo.” Omye aqhubeke, “Kluk kluk kluk kluk,” oko yayingu “Yesu Kristu, uNyana kaThixo,” ngolwimi lwakhe. Ke akukhathaliseki nokuba loluphi uhlobo lwesandi elisiso, yintsingiselo ndaweni ithile. Injalo lonto. Akukhathaliseki loluphi uhlobo lwengxolo eyiyo, ithetha into ethile kumntu othile ndaweni ithile. Kwaye Wayenjalo . . . Bebeyakukhupha oko.

²⁶ Kwaye ndaqwalasela ngasekhohlo kwam, xa laNgelosi yehlayo ndaza ndabona okungathi libubu phaya, kwaye yayiyabantu bene . . . bekhangeleka ngathi babene—bezibhijele ngeshiti, *ngolu* hlobo, kwaye bezibhijele kwaye beziqinisile, njengokubhijela usana, inapkeni. Kwaye yayiyilonto. Kwaye ndandinakho ukubona kude kangangoko ndibona, yayingeyonto kuphela abantu. Kwaye le Ngelosi yajikela kukukhanya okuguquguqukayo, kwaqalisa ukujingela emva naphambili, ngolwahlobo. Kwaye zange ndabona abantu abaninzi kangaka ebomoni bam!

²⁷ Kwaze emva koko le Ngelosi yasondele kakhulu kum, yaza Yathi, “Kukho amakhulu amathathu amawaka abo kula mhlangano.” Kwaye ndinayo ibhalwe phantsi apha. Kwaye uyibhala yona kuhlobo lwephepha oluthile, njengoko ndachazayo malunga nenkwenkwe encinci eyayivuswa ekufeni eFinland. Ukubhala oko kwiphethana leBhayibhile okanye ndaweni ithile, okokuba kulo mhlangano (Kuzakubakho umhlangano. Kwaye uyakuwuva ngomjelo othile.) wamakhulu amathathu amawaka abantu babe kuloo mhlangano. Ngoku, khangela oko ukuba akuchananga na. Iyakuba ngokuphindwe kathathu ubukhulu komnye owawunjalo. Yabona? Amakhulu amathathu amawaka abantu abayakubakho kumhlangano. Kwaye ndiyavuya nje kakhulu ukubanakho ukufika phaya,

andazi emandikwenze, ngoba ndiyathanda ukuzuzela iNkosi yethu imiphefumlo.

²⁸ Kwaye phaya, ngaxesha lithile, ukubona—ukubona amawaka ngamashumi amathathu abahedeni abakrwada besiza kuYesu Kristu kwisiguqo esinye, amawaka angamashumi amathathu abahedeni abakrwada.

²⁹ Ngoku masiye kumxholo wethu ngokukhawuleza. Izolo sifundisisile ubuchule beedemoni. Bendinga namhlanje, njengoko uThixo esebenza. Akwazi inkululeko ekuyiyo ukuphuma. Ngoku, andingomfundisi. Ndikude kakhulu ekubeni—ngumcacisi Bhayibhile. Kwaye ndingu...Imfundo yam iphelela kwinqanaba lesixhenxe. Ke oko...Kwaye, oko, ndiphume esikolweni malunga namashumi amabini anesihlanu eminyaka eyagqithayo, ke lixesha elide elo ngaphandle. Andinamfundo ininzi, kodwa kuphela endikwaziyo koko ndikufumana ngempemfumlelo. Kwaye ukuba laa mpefumlelo ayingqamani neBhayibhile, ngoko ayilunganga. Yabona? Ifanele ibe yiBhayibhile. Akukhathaliseki yimpemfumlelo enjani, ifanele ize...*Apha* sisiseko sikaThixo. Akukho siseko simbi sibekiweyo ngaphandle Kwesi. Kwaye esikuko Esi, ukuba bendiyakutsho okuyakunxaxha koKu, wenze amazwi am abe bubuxoki, ngokuba Oku yiNyaniso. Yabona? Yabona? Kwaye ukuba ingelosi iyakuxelela into ethile eyakwahluka kuko Oku, watsho uPawulos, “Mayibe sisiqalekiso kuni,” nkqu nengelosi yokuKhanya. Ngoku, kukho izinto ezinkulu ezininzi. Kuphela ndi...kuphela...ndikhethe iintsuku ezimbini, ngoba ukufikisa lomxholo ebantwini, oko bekuyizolo nanamhlanje, komhlangano wasemvakwemini.

³⁰ Ngoku, isizathu sokwenza oku, kukuzinika umzamo omncinci ukuze ndibone ukuba uThixo uyakundinceda na. Kukho okuthile entliziyweni yam. Kwaye oko, kukuba, emva kwalo Myalezo mkhulu, nasemva koThixo Buqu eqinisekisa oko ndithe ndakutsho ukuba yiNyaniso, eLizwini Lakhe; ngeLizwi Lakhe, okokuqala, emva koko ngemiqondiso nemimangaliso. Ngoku, ndiyacinga, ngeyeNyaniso iVangeli eBandleni, ndiphantsi kwembophelelo, kuThixo, yokuzisa oku eBandleni. Injalo lonto. Baqhekeke kakhulu, kwimibutho emininzi eyahlukeneyo neemvaba zazo, de oko kwaba kokungalunganga. Singabantwana bakaThixo sonke xa sizelwe ngokutsha, Oko, yabona. Kwaye inyaniso yalonto kukuba uThixo ufuna sikwazi oko, ukuba singabantwana Bakhe.

³¹ Ngoku, khumbula, itempile kaSolomon yayisikiwe, kwihlabathi lonke. Kwaye naku kusiza ilitye elinye lijijwe *ngolu* hlobo, nelinye ilitye lijijwe *ngolwa* hlobo, elinye lisikwe *ngolu* hlobo, nelinye lisikwe *ngolwa* hlobo, kodwa, xa ehlangana, kwakungekho ngxolo yasarha, nasandi sehamile, yonke into yaya ngqo ngendawo yayo. UThixo yayinguMlawuli walonto.

³² UThixo unebandla elibizwa Assemblies, kwaye elinye ibandla likaThixo, nelinye eli *leli*, nelinye eli *leliya*. Kwaye, kodwa xa bonke behlanganisana, bayakuba liqela elikhulu lokuthandana kwabazalwana, kwaye uThixo uyakubeka, ahlanganise ela Bandla ngokudibeneyo aze alithabathe Lona alinyusele esibhakabhakeni.

³³ Wonke umfanekiso odumileyo, phambi kokuba uxhonywe kwiholo lobugcisa, kufanele uxhonywe, ugqithe kwiholo lezigxeko, kuqala. Indoda eyazoba, umdla, okanye, ndixoleleni, andinakubiza igama layo, yazoba Isidlo Sokugqibela, nakanjani, kwamtyabula ixesha lobomi bakhe bonke. Wawuzoba la mfanekiso. Wawumalunga namashumi amabini eminyaka, okanye ishumi leminyaka, ndiyakholwa, phakathi kokuzoba uKristu noJudas. Kwaye uyaqonda, kulamfanekiso udumileyo, okokuba kwa indoda enye eyazoba uKristu, kwishumi leminyaka kamva yazoba uJudas? Injalo lonto. Wayenza. Ishumi leminyaka yesono, ukusuka kumculi omkhulu we opra, ukuya kuthatha indawo kaKristu, ukuya kwindawo kaJudas. Akudingeki ukuba uthathe ishumi leminyaka. Ithatha ishumi lemizuzu, iyakwenza kwa into enye kuwe. Iyakuguqula isimo sakho, kwisono. Kodwa, nakanjani, laa mfanekiso wagqitha kuzo zonke izigxeko.

³⁴ Kwaye koko endicinga ngako ngeBandla likaThixo, iqela elibiziweyo. Kulungile, andibhekiselelanga oko ekugadleleni. Ndihambe amalwandle asixhenxe, kwaye ndikuhambo lwesithathu ekujikelezeni ihlabathi, kwaye abantu bathi, “Umqengqeleki ongcwele! Umqengqeleki ongcwele!” Ndilihlolile ihlabathi, kwaye andikaze ndifumane mqengqeleki ungcwele okwangoku. Elo ligama athe umtyholi walincamathisela ebantwini. Kuko kuphela. Akukho nto inje ngomqengqeleki ongcwele. Kwaye ndinenkcukhachamanani ngawo onke amabandla angamakhulu amathandathu namashumi mathandathu anesibhozo ahlukileyo akhoyo, nangumbutho ehlabathini, akukho nelinye lawo onke elibizwa ngabaQengqeleki abaNgcwele. Kwaye oko kusuka kurhulumente. Akukho nelinye ibandla elinguMqengqeleki oNgcwele endilaziyo. Ke, yayinto umtyholi awathi wayibiza. Kodwa, ngoku, kuko konke oku, zonke ezi zinto, uThixo uzobe umfanekiso. Kwaye ngexesha elinye lamabandla mancinci akudala ayeqhele ukuba phandle apha, abanye benu . . .

³⁵ Ndibukela lamadoda antloko-zingwevu. Inkwekwe yam, izolo; bendisegumbini, ndifundisisa, umlungiseleli uye weza wathi, “Ndingathanda ukuxhawula isandla sika tata wakho.” Ngoba, inkwenkwe yam ikhuliswe kunye noMzalwana uBaxter kunye nabo, bona nje, “Hayi,” yilonto, ngokukhawuleza. Andikuthandi oko. Yabona? Akukhathaliseki nokuba mna . . . Kakade, andinakuba sisicaka somntu nesikaThixo, kananjalo. Kodwa ndicinga ndiyathanda ukuxhawula izandla nabazalwana

bam. Ndiyakuthanda ukuyenza lonto. Kukho okuthile malunga nayo, ndiyathanda ukuxhawula izandla zom—zomlungiseleli. Hayi kuphela umlungiseleli, kodwa nawuphi umntwana kaThixo, ndiyathanda ukwenza lonto. Bendingazi malunga nayo wade umfazi wam wandixelela kamva. Kulungile, ukuba wayenokuxelela laa mlungiseleli, “Nje okomzuzu, usemva phaya emthandazweni, kwaye—kwaye ndiyakubona ayakutsho.” Kulungile, okokuba, oko bekuyakuba ngcono. Ke ndimnika izilungiswana koko, ekubeni angayenzi lonto. Yabona?

³⁶ Kwaye ke yinyani, akunakuba phandle, njengoko umzalwana ebethshilo ngethuba eligqithileyo. Ukuba uyayenza, emva koko ngexa lasebusuku ndi—ndiphelile, uyabona. Abantu bayaya bathethe, kwaye ngamnye kubo bonke ingaba mhlawumbi unesigulo, kwaye xa bethetha malunga naso, ngokukhawuleza nantso, iNgelosi yeNkosi kanye apho ukuze ixele malunga nako.

³⁷ Kukho umntu ohleliyo, ejonge ngqo kum ngoku, uyazi ukuba oko kuyinyaniso, nje ukusuka kwimizuzu embalwa egqithileyo, okanye malunga neyure enesiqingatha egqithileyo. Inenekazi lihleli apha, ebelingazi ukuba ibiyintoni, leyo iNgelosi yeNkosi ibithetha kuye ngobunye ubusuku yaza yamxelela into ethile, kwaye akabanga nakuyiqonda lonto. Kodwa namhlanje yenzekile, ke uyazi ngoku into ethetha yona xa Yayithetha naye. Nendlela, ime phaya ithetha naye, iNgelosi yeNkosi yabuyela ngqo emva yaza yamxelela into eyayiyi ngxaki yakhe, kwaye yayimalunga nantoni, kwaye—kwaye noko lalicinga ngako, nomnye wabathandekayo kulo, nendlela uThixo athethe ngayo wathi Iyingqinile yona, nento eyayizakwenzeka. Ke oko kuchaneke ngqo ngendlela eyakuba njalo. Yabona? UThixo uyitshilo.

³⁸ Kulungile, ngoku, malunga naphi kwimizuzu embalwa eyakhe...Ngoko, kwaye mbono ngamnye nje ukwenza buthathaka ngolohlobo kakhulu, yabona. Kwaye into yokuqala uyazi, xa ufika ebandleni ebusuku, uphele tu de kubenzima nokwazi omawukwenze. Kwaye nindithandazele ngoku, yabona, ngokuba kukuphuma komnye umhlangano ukuya komnye, ukuya komnye. Lona yayikukuphela komhlangano, bekuyakuba ngumahluko, ukuba ndandigoduka ngoku kwaye ndingazokwenza kwanto iqela leenyanga, ndiphume ndifumane intambo yam yokuloba ndiyokuloba. Kodwa ndifanele ndisuke kumhlangano ndiye ngqo komnye, ukusuka ngqo komnye ukuya komnye, uyabona. Yilonto eyenza yona.

³⁹ Kwaye nonke nithandaze, nina bantu emva apha esihlweleni. Bandixelela kubusuku obugqithileyo ukuba mna—ukuba bendithetha kumntu othile, kwaye umntu akaphendulanga ekubizweni. Ngoku, oko kuyingozi, uyabona. Xa bathi... Kulungile, ngamanye amaxesha ezizikhanyiso azibengezeli, kukho indawo elithunzi ngaphakathi phaya.

⁴⁰ Kwaye ndiqwalasela iNgelosi yeNkosi xa Ime apha, ndingayiva ngemvakalelo. Emva koko ndiyive ngemvakalelo Yona isuka kum, kwaye ndiyakuqaphela, Iyakusuka kum ize Iye ngaphaya ndaweni ithile ime phaya kancinci, kwaye ndinakho ukuyibona Yona. Kwaye Iyakudanyaza kuze kubekho umbono ozayo. Ngoko ndiyakubona umbono. Ndiyakuqaphela hlobo luni olukhangelekayo lomntu ophaya. Ndiyamfumana umntu, emva koko ndithethe. Yilonto eyenzekayo. Koko okwenzekayo. Akudingeki uxelele wonke ubani oko, kodwa koko—koko okwenzekayo, uyabona. Konke kubakho kwimihlaba kamoya.

⁴¹ Ngoko ukuba la mntu akaphenduli, kuyakufana nokufunda iBhayibhile apha nokuthi, “Akukhonto kuYo,” suka kuYo. Yabona? Ke oko kwenza ibe nokwana. Ke lumka, yiba ngophulaphuleyo, yiba ngoqapheleyo. Xa Ithetha, phendula. Yabona, yiba ngolungeleyo nje ukuphendula nangaliphi ixesha.

⁴² Kwaye ke umfazi wam, noMzalwana uBeeler nabaninzi babo, ngale ntsasa, bebendixelela malunga nayo, okokuba ibibiza indoda malunga nomntakwabo, ndaweni ithile, obenento engalunganga, nanjalo njalo. Kwaye indoda zange iphendule ekubizweni, ke oko akunakuncedakala. Oko kuphakathi koThixo nendoda. Umbono wemka kum. Emva koko andabinakho ukuwufumana tu, ngokuba zange iphendule. Ke, yiba ngoqapheleyo, yiba ngophaphamileyo.

⁴³ Ngoku ukuthatha lo mxholo wo*Fundo Ngeedemoni* nokuthetha malunga needemoni. Ngoku, abantu, xa usithi “demoni,” ngokukhawuleza baqalisa ukucinga, “Owu, othile umthabatheki okanye into ethile!” Kodwa iidemoni zingokwenene nje ngeeNgelosi. Zingokwenene nje.

⁴⁴ Kwaye umtyholi ungokwenene nje ngomtyholi, njengoko uYesu Kristu enguNyana kaThixo. Ngumtyholi! Izulu liyinene nje. Kwaye ukuba akukho nto inje ngesihogo, akukho nto inje ngeZulu. Kwaye ukuba akukho ntsikelelo kaNaphakade... isohlwayo saNaphakade, gxebe, akukho ntsikelelo kaNaphakade. Ukuba akukho mini, akukho busuku. Yabona? Kodwa njengoko kuqinisekile ukuba kukho imini, bukhona ubusuku. Njengoko—njengoko kuqinisekile ukuba kukho i—kuqinisekile ukuba kukho umKristu, kunyanzelekile kubekho umhanahanisi. Njengokuqinisekileyo kukho umntu othile wenene osuka kuThixo, kukho umntu othile okulinganisayo oko. Yabona? Iyeqinisekileyo ngokuchanekileyo ukuvumelana nokungavumelani, ubumnyama nokukhanya, kuqhubeka ukhula ngobomi kuyo yonke into, inyani nobuxoki ndaweni yonke. Kwaye kukho ivangeli yobuxoki, kukho iVangeli yenyano. Kukho uBhaptizo lwenyaniso, kukho nobhaptizo lobuxoki. Kukho ikholwa lokuzenzisa, kukho nelenyani. Kukho idola yaseMerika yenyani, kukho nedola yaseMerika yobuxoki. Kukho umKristu wenene, kukho nomhanahanisi wenene,

yabona, oko nje kukulinganisa. Ke ufumana oko, ke ihamba kunye. Ngoku, asinakuyahlula. UThixo uvumela imvula ine.

⁴⁵ Wanga Angandivumela ndithethe apha nje ithutyana. Bangaphi abashumayeli abalapha, phakamisani izandla zenu. Konke ukujikeleza, abashumayeli, masibone izandla zenu. Kulungile, uThixo anisikelele, bazalwana. Ngoku, ngoku, anithathi oku njengemfundiso ngoku, kodwa, nje phambi kokusondela kulo mxholo ubalulekileyo, ndiyakunixeleva into. Bangaphi abakwaMoya abalapha? Phakamisani izandla zenu, yonke indawo jikelele. Kulungile, ningabakwaMoya nonke. Kulungile. Ndizakunixeleva oko ndakufumanayo ngexa lokuqala ukufika kwam phakathi kwenu, uluhlu.

Ndandilapha phezulu e-Indiana, kwindawo ethile ebizwa Mishawaka. Iqela lokuqala labantu bakwaMoya endakhe ndababona, babebizwa i—iPentecostal Assemblies of Jesus Christ, ndiyakholwa, okanye okuthile okunjalo, elimangalisayo igquba labantu. Ngoku bazihlanganisile bazenza umbutho baze bazibiza United Pentecost. Baqhekeka kwabanye, ngenxa yomcimba wobhaptizo lwamanzi. Oko akubenzi bahanahanisi tu. Kukho abaninzi abenene, abenene kakhulu boMoya oyiNgcwele, azelwe ngokutsha amaKristu phakathi kwabo. Kwaye uThixo ubanike uMoya oyiNgcwele ngokubhaptizwa e “Gameni lika Yesu,” waza wanika abanye ubhaptizo loMoya oyiNgcwele, ekubeni bebhaptizwe ku “Yise, Nyana, Moya oyiNgcwele.” Ke, “uThixo ubanike uMoya oyiNgcwele, abamthobelayo Yena,” ke lowo—lowo umfumeneyo, ngowuphi omthobelayo Yena? Nantso ke.

⁴⁶ Ukuba nje ulibele, nabo bafuna ukuba yindlela enye, bayeke, nize nina niqhubeke nibe ngabazalwana. Yilonto. Musani... Into eyenzileyo, kukubaqhekeza, ukuqhekeka. Yabona? Intoni? Kukuqhekeza, ikrazule, iqhekeza abazalwana, ikhuphele ngaphandle kwaye inahlule. Hayi, mhlekazi, asahlukenanga, sibanye. Injalo lonto.

⁴⁷ Kodwa xa ndandimi phaya, ndandiqaphela abo bantu. Ngoku, mna, ndisandula kuphuma kwelesiqhelo elidala elincinci ibandla iSouthern Baptist, ngoba, ndababona abo bantu, ndaya phaya kwaye babeqhwaba izandla zabo, bengxola, “Omnye wabo, omnye wabo, ndiyavuya ukuthi ndingomnye wabo!”

⁴⁸ Ndacinga, “Bethu! Whew!” Into yokuqala oyaziyo, naku kusiza mntu uthile ezantsi khona phaya, edanisa ngamandla anokudanisa ngako. “Tuh-tuh-tuh-tuh-tuh,” ndacinga, “sisimilo esinjani sebandla! Zange ndeva ngento ezinjeya.” Ndaqhubeka ndibaqaphele, bejikela. Ndamangaliswa, “Kulungile, ehlabathini yintoni ingxaki nabo bantu?”

⁴⁹ Ngoku, nindivile ndibalisa ibali ngobomi bam, apho ndafika kula mhlango phaya. Kodwa lena yinto endingazange ndiyibalise, zange ndiyibalise ngaphambili, esidlangalaleni.

Ke bona...Ngoku, ukuba ufuna ukuyicima kwisichicileli sakho, kutheni, ungayenza lonto. Kulungile. Ngoku, koku ndaqaphela, kwaye ngoku ndacinga, “Kulungile, bona abantu ngabona bavuyayo endakhe ndababona ebomini bam.” Babengenazintloni ngenkolo yabo. Thina maBhaptizi siba nentlonana, kanye ethubeni, uyazi. Yabona? Kwaye xa besiya kuthandaza, uyazi, jikela emva kwehlahla, uyazi. Kwaye—kwaye, kodwa thina...Kodwa bona abantu babengenjalo, mzalwana, babe—babenenkolo konke ngaphakathi, ngaphandle, nakubo bonke.

⁵⁰ Kulungile, ndikhumbula ngoba busuku xa ndaya eqongeni. Bathi, “Bonke abashumayeli eqongeni.” Ndandisenkomfeni. Kwakufanele babenayo apha eNtla, ngenxa ye—ngenxa yengxaki yebala, umthetho kaJim Crow waseZantsi. Ke babehlangana bonke phaya ukusuka ndaweni zonke. Ke, ndandihleli phezu phaya. Kwaye wathi...Kulungile, ngoku kukho...ndabeva bonke abashumayeli ngayo lamini nangobabusuku. Batsho umshumayeli omdala, wayeyendala indoda yebala yaphuma, nje intwanana encinci yomcwe wenwele ijikeleze intloko, *ngolwa* hlobo, omkhulu omde omdala umthika wedyasi yomshumayeli enomsila eyinxibile, uyazi, ikhola yevelvet, kwaye iyimo yezulu eshushu. Omdala ohluphekileyo umfo waphuma waza *ngolu* hlobo. Wathi, “Bantwana bam abathandekayo,” wathi, “ndifuna ukunixeleva,” wangena ebungqinini. Ndandingoyena mncinci ndihleli eqongeni. Ke ngoko wathi, “Ndiyanixeleva!” Wathatha isifundwana sakhe ngaphaya kuYobhi, “Wawuphi xa Ndabeka iziseko zehlabathi? Ndazise Mna apho zibotshelelwe khona.”

⁵¹ Bonke abanye baba bashumayeli babeshumayela malunga noKristu, ngendlela yesiqhelo. Ndabamamela, ndabonwabela. Kodwa hayi lamfo mdala! Waya emva ngaphaya malunga neshumi lamawaka eminyaka ngaphambi kokuqalisa ihlabathi. Wenyukela phezu eMazulwini wabuya wehla wayotsho ezantsi ekunqumlezeni izibhakabhaka, oko kwakusenzeka. Oko babekushumayela, beqhubeka, ngexesha lasemini; wayeshumayela ngoko kwenzekayo eZulwini. Wazisa uKristu ezantsi kulundi lomnyama, kubuyela ngaphaya ndaweni ithile kuNaphakade. Kutheni, ebengekashumayeli imizuzu emihlanu de la mfo mdala, Into ethile yamfumana. Waxhumela phezu emoyeni wangqubanisa izithende zombini, wadanduluka, “Whoopee!” Wayenendawo eyaneleyo kakhulu njengoko ndinayo apha. Wathi, “Aninandawo eyaneleyo yam yokushumayela,” waza wahamba.

⁵² Kulungile, ndacinga, “Ukuba okuya kuyakwenza lanto kwindoda emalunga namashumi asibhozo eminyaka ubudala, kungenza ntoni kum? Yilonto endiyifunayo. Yilonto endiyifunayo.”

53 Kodwa okwandifumanayo yayi koku. Ngoku, sithetha ngeedemoni ngoku. Okwandifumanayo, ndaqaphela amadoda amabini. Enye yayihleli ecaleni, nenye ihleli kwelinye. Kwaye xa uMoya usiwa, wona amadoda ebeya kuphakama aze athethe ngeelwimi akhwaze, aze ajike abe mhlophe ekujikelezeni umlomo. Kwaye ndacinga, “Owu, bethu, ukuba nje ndingabanakho okuya!” Yabona? “Okunjani ukumangalisa! Owu, oko kuku... Ndiyakuthanda nje okuya!” Kulungile, ndaya kumasimi erhasi. Kwaye ndanixelela ibali ngobomi bam. Nilifundile encwadini. Ndalala ubusuku bonke. Ndaza ndabuya kwintsasa elandelayo, ke ndacinga ndizakuvavanya nje. Ndinendlela yokwenza izinto ekungekho mntu waziyo kuphela nguThixo kunye nam. Ke, oko, ndithatha umzekelo ndize ndiye kudibana nomoya womntu. Uyabona apha kanye eqongeni. Yabona? Kwaye ke ngoko ndiye ndathetha nenye yalomadoda. Ndiyababona, bahleli kufutshane komnye, kwaye babeyakubambana ngezandla badanise baze bakhwaze. Ndacinga, “Owu, bethu, oko kuvakala kuyinene kum!”

54 Kwaye ndatsala enye ngesandla. Ndathi, “Kunjani, mhlekazi?”

55 Yathi, “Kunjani.” Elunge kakhulu indoda, uhlobo lwenene lomfo. Yathi. . .

Ndathi, “Ingaba ungumlungiseleli?”

Yathi, “Hayi, mhlekazi. Ndililunga nje.”

56 Ndaza ndaqhubeka kancinci ukuncokala naye ukuze ndibambise umoya wayo. Yabona? Yayingayazi lonto. Akukho mntu wayaziyo. Zange nditsho nanto malunga nayo. Kwiminyaka emva koko, phambi kokuba ndiyithethe. Ke bona... Kodwa xa ndafumanisayo, yavakala iyinyani, nje ngokugqibeleleyo, njengendoda yomKristu! La ndoda yayingongcwele kaThixo ngenene. Ndacinga, “Mzalwana, oko kuhle.”

57 Kodwa indawo engaqhelekanga, xa ndafumana enye indoda, kwakuchasene. Yayihlala nkqu ukuhlala nomfazi owayengomfazi wayo. Injalo lonto. Ndakubona kutyhileka kuyo, umbono. Ndacinga, “Owu, bethu, ayinakuba njalo.” Kwaye indoda... Ndacinga, “Ngoku, ngoku, lo moya uphakathi kwaba bantu awulunganga. Kuko konke okukuko.”

58 Ke ngoba busuku xa i... ndaya emhlanganweni, kwaye iintsikelelo zazisiwa, bendiya kuthandaza kuThixo, kwaye uMoya oyiNgcwele, iNgelosi yeNkosi inika ubungqina bokuba yayinguMoya oyiNgcwele. Kwaye uMoya okwamnye wawusiwa phezu *kwale* ndoda wawusiwa phezu *kwaleya* indoda. Kwaye xa uMoya usiwa, omabini ebeya kuphakama, kwaye omabini ebeya kukhwaza akhale aze adumise iNkosi, athethe iilwimi adanise. Ndathi, “A—a—andiyifumani nje kwaphela, Nkosi. I... andiyiboni eBhayibhileni, apho khona

okuya kungaba kulungile.” Ngoku ndathi, “Mhlawumbi ndikho hli siwe.” Yabona? Ndathi... Ngoku, apha, a—andi... ndi—ndingongqongqo ekuchubekeni eBhayibhileni. Ifanele ibe yiLe. Yabona? Ndathi, “Nkosi, Uyayazi imeko yam, kwaye ndi—ndifanele ndiyibone eLizwini Lakho. Kwaye a—andinakuyiqonda. Xa uMoya oyiNgcwele usiwa *kule* ndoda, uMoya oyiNgcwele uwa *kuleya* indoda, kwaye omnye wabo ungongcwele aze omnye abe ngumhanahanisi. Kwaye ndiyazi injalo.” Ndiyayazi. Ngaphandleni... Ndandinokuyithatha le ndoda ndiyibonakalise kuyo, okanye ndiyibize kanye phaya ndize ndiyixelele malunga nako.

⁵⁹ Njengoko bendinakho ngalandoda ibihleli kanye apha ngobusuku obugqithileyo, ibengeyonto kuphela u—umkhohlisi, ukuba wayekho onjengobehleli apha. Kwaye bekufanele ndimbizile, kodwa ebenokuphakama aqalise ukukhubeka. Ke ndiye ndayeka nje, ngenxa yomhlangano, kodwa bendiyazi. Ewe, mhlekazi.

Kukho omnye, ababini babo, abahleli apha emva phaya, ngobunye ubusuku, ngabelinye ibandla elithile kanye apha esixekweni. Abagxeki benene! Ndibabonile. Kodwa, ukuba ninakho, ekuqaliseni ingxaki. Ndiyenzile amaxesha amaninzi. Ndiyabayeka nje, yabona. Konke kulungile. UThixo uyazi, Yena nguMgwebi. Mabandibize ngenye imini, emva koko niyakubona okuthile kusenzeka, niyabona, myeke.

Njengedemoni, zange ndalibizela ngaphandle idemoni. Liyeza nje kum lindicele umngeni. Ngoku kuxa uThixo asebenzayo, yabona, injalo lonto, kwaye ubonile kwenzeka ntoni. Kulungile. Kodwa ndiyayiyeka nje. Iwenze nzima umhlangano, kuba lamoya wawusiza ngqo kum lonke ixesha, yabona. Ke ndaqhubeka nje.

⁶⁰ Kodwa ngoku, la madoda, zange ndiyiqonde. Kwaye kwakusemva kweminyaka emibini, okanye emithathu, xa ndandiphezulu eGreen’s Mill, e-Indiana, apha, kwindawo yoovulindlela. Ndandibuyele komdala umqolomba apho ndiyela ukuthandaza. Kwaye emva phaya, ndathi, “Nkosi, andinakho ukuqonda okulelaqela labantu. Abona bantu balungileyo endakhe ndadibana nabo ebomini bam, kwaye a—andiyiqondi indlela okuya kunokuba ngumoya ongalunganga. Xa iyi... ukuba ngoko... Uyakwazi ukuthembeka kwentliziyo yam. Uyazi indlela endikuthanda ngayo Wena nendlela endikukhonze ngayo Wena. Kwaye uMoya okwamnye olapha, kunye nam, wawukubo abo bantu. Kwaye apha Wawukulamfo, phaya, nje ngohlobo olunye.” Ke ndandingenakho ukuyiqonda.

⁶¹ Kwaye iNkosi yehlela ezantsi ngencebisa yaYo yaza yandibonisa. Naku apho yayikho. Kufanele ibe ngokweSibhalo, kuqala. Yathi, “Chola iBhayibhile yakho.” Ndaza ndayichola iBhayibhile yam. Ndiyaqikelela ndabamba laBhayibhile

kangangeshumi lemizuzu ngaphandle kwaye nabani . . . nelinye iLizwi eliphumayo. Ndalinda nje imizuzwana embalwa. Ndamva Yena esitsho kwakhona, “Tyhila kumaHebhere 6 uze uqalise ukufunda.” Ndaza ndakwenza oko. Kwaye xa yayisihla phaya, apho Yathi khona, “Imvula ina phezu komhlaba ukuze iwunike amanzi iwulungise, iwenze mhle ntoleyo eyi . . . kodwa ameva neenkunzane, awunto yanto, esiphelo sisa ekutshisweni.” Ndaza ndayifumana kanye phaya.

Ndacinga, “Nantso ke. Makubulelwe kuThixo! Nantso ke.” Yabona?

⁶² Ngoku, uYesu wathi, “Umhlwayeli waphuma waya kuhlwayela iimbewu,” akazange Ayenze? Ngoku, ningamaKristu nonke apha. Wonke umntu ephakamise izandla zakhe, nakanjani, abakwaMoya, azelwe ngokutsha amaKristu. Kulungile. Bona . . . Kwaye Wathi, “Umhlwayeli waphuma, ukuhlwayela iimbewu. Kuthe xa elele . . .” Ukuphumla kwakhe, ukufa, phakathi. Yabona? “Kuthe xa elele, laza lweza utshaba lahlwayela umdiza entsimini.” Yintoni umdiza? Ukhula, okulukhuni nezinto. Ngoku, “Kuthe xa umninindlu (umshumayeli) wabona lomdiza ukhula, wathi, ‘Mandiye ndiwunyothule.’ Wathi, ‘Hayi, hayi. Uyakunyothula nengqolowa. Yiyeke ikhule yomibini.”

⁶³ Nantso intsimi yengqolowa phandle phaya. Nanko uqaqaqa, nalo irhawu, ukhula olunukayo, into yonke kuyo. Ingaba injalo? Kodwa, ngoku, khona phaya kukho ingqolowa. Ngoku, imvula isoloko isiza phezu komhlaba, ukuwunkcenkceshela. Ngoku, yeyantoni imvula? Asiyoyokunkcenkceshela irhawu. Ngoku qaphela uze wondele. Asiyoyokunkcenkceshela uqaqaqa. Imvula ithunyelelwe ingqolowa, kodwa irhawu nokhula lunxanwe njengembewu injalo. Kwaye imvula ekwanye ewela engqoloweni iwela ekhuleni. Kwaye elidala elincinci ukhula luyakuma nkqo ngolwahlobo, kwaye livuye ligcobe, nje ngamandla njengoko ingqolowa encinci iyakuma ize izimise.

⁶⁴ “Kodwa ngeziqhamo zabo niyakubazi bona.” Nantso ke. Yabona? Ngoku, uMoya oyiNgcwele okwamnye ungasikelela umhanahanisi. Oko kukhahlele phantsi abanye benu ma-Arminiya, kodwa oko yiNyaniso. Oko yiNyaniso. Nifundiswe ubungcwele, ntoleyo ndiyikholelwayo nam, ubungcwele. Kodwa uMoya okwamnye, imvula iwela kolilungisa nongelolungisa, kodwa ngeziqhamo zabo niyakubazi.

⁶⁵ Ukuba ndijonga phandle apha ndize ndiye kufumana ingqolowa, ndifumana ingqolowa, kodwa umdiza ubotshiwe. Kwaye ziphila kwimvula enye ewela ingqolowa. Kwaye imvula yayingathunyelelwanga kumdiza, yayithunyelelwe kwiNgqolowa. Kodwa imvula ekubeni isentsimini, ingqolowa ekubeni . . . ukhula ekubeni lusentsimini yengqolowa, lufumana

nje ngokwaneleyo inzuzo evela emvuleni njengazo zonke. Kwaye invula ekwanye eyenze ingqolowa iphile, yenze ukhula luphile.

⁶⁶ Zonke izinto kwanyama zizekelisa izinto zakwamoya, njengoko sifundisa. Nantso ke, ufundo ngeedemoni, iidemoni zilinganisa ubuKristu, noko, kunentsikelelo. Asiyoxibhiya, bazalwana, ukuba unakho ukuyithabatha. Yabona? Yabona? Ngoku, iyi—iyiNyaniso.

⁶⁷ Ke, andisindiswanga namhlanje kuba ndinakho ukukhwaza. Andisindiswanga kuba ndiziva ngathi ndisindisiwe. Ndisindisiwe kuba ndahlangana nemiqathango kaThixo yale Bhayibhile. Wathi uYesu, “Lowo uwavayo aMazwi aM akholwe kuLowo waNdithumayo, unoBomi obungunaphakade, kwaye akasayi kuza emgwebeni, koko ugqithile ekufeni wangena eBomini.” Ndiyayikholelwa lonto. Injalo lonto. Kwaye kulomiqathango ndisindisiwe, kuba uThixo utshilo.

⁶⁸ Ukuba undixelele ukuba usindiswe kuba umntu othile ethe, “Umoya ovuthuza kakhulu wandibetha ebusweni,” oko kuyamangalisa, kodwa ndifuna ukwazi apho lamoya uvuthuza kakhulu uvela khona ngaphambi kokuba undibethe ebusweni, yabona. Ngoku, hlobo luni lobomi ozakubuphila emva kwalaa moya mkhulu uvuthuzayo ukubethile? Yabona? Yabona, kungesiqhamo sakho owaziwa ngaso. Ke, amademoni angasebenza kanye phakathi kwamaKristu. Niyayikholelwa lonto? Jonga kuPawulos, wathi uPawulos . . .

⁶⁹ Ngoku apha kulapho Usuku Lwemvula Yakamva . . . Ukuba kukho namnye kuni apha, ndixoleleni ukuba nditsho into ngokuchasene nani. Andinakutsho okungaphezulu ngokuchasene nani kunokuba ndinokwenza kuma-Assemblies, okanye nayiphi, iBhaptizi, okanye nabani ongomnye. YiNyaniso eyiNyaniso. Apho naphuma ecaleni khona, yayi yilento: nenza abaprofeti kubo abantu nezinto ezingengabaprofeti. Abaprofeti abakho “ngobekelo lwezandla” nokuthunyelwa. Abaprofeti bayazalwa. Yabona? EBhayibhileni, kukho *isipho* sokuprofeta. Apho kulapho impazamo yenu yayikho, phakathi kwesipho sokuprofeta nomprofeti. Isipho . . .

⁷⁰ “UThixo, kumaxesha amandulo nakwindawo ezahlukeneyo wathetha koobawo ngabaprofeti, kulo mhla wokugqibela ngoNyana Wakhe, uKristu Yesu.” Kwaye uMzimba kaKristu unezipho ezisithoba zikamoya zisebenza kuwo. Kwaye ungaba *kulo* mfazi ngobubusuku, isiprofeto, isenokungaze ibe bubomi bakhe bonke. Ingaba *kulo* mfazi kubusuku obulandelayo. Mhlawumbi *kule* ndoda kwixesha elilandelayo. Mhlawumbi *kulowa* emva phaya, kwixesha elilandelayo. Oko akumenzi umprofeti, akwenzi namnye umprofeti. Sisipho sokuprofetha kuwe.

⁷¹ Kwaye phambi kokuba laa ndoda okanye esa siprofeto sibe nokwaziswa ebandleni, kufanele sihlolwe phambi kwababini

okanye abathathu abakwamoya abahloli. Ingaba injalo? Ngokuka, ngoku, uPawulos wathi, “Ningaprofeta nonke, omnye ngamnye.” Ukuba into iyatyhilwa kulo, makathule *lowa*. Kulungile, oko kuyakwenza igquba labaprofeti ngoko, ngokwemfundiso yanamhlanje. Hayi, bandla lakwaMoya, siphithanise izinto. Kwaye seso sizathu uThixo engenakuza ngaphakathi, de silungise into ngokweBhayibhile. Injalo lonto. Kufanele ufumane indlela eyiyo. Uzakuyakha njani indlu ngaphandleni kokujonga umzobo wayo? Yabona? Kufanele uqale kakuhle.

⁷² Ngoku, khona phaya, umprofeti, zange ubone namnye esima phambi ko-Isaya, Moses. Omnye wema, uKorah, ngenye imini, wazama ukuphikisana naye, waza wathi uThixo, “Zahluleni, Ndizakuvula umhlaba kwaye . . .” Umprofeti uyazalwa. “Izipho nezibabalo . . .-ngaphandle kwenguquko.” Oko lubekelo lwexa elingaphambili lukaThixo, ukusukela ebusaneni ukunyuka. Yonke into yayilunge ngokugqibeleleyo, ngqo ngendlela awatshoyo ukuba yinyaniso kwaye wayingqinela wayikhupha. LiLizwi likaThixo, liza kumprofeti. Kodwa isipho sokuprofeta sisebandleni.

⁷³ Ngoku uthi, “Kulungile, abaprofeti ngabeTestamente Endala.” Owu, hayi! Itestamente Entsha yabanabo abaprofeti.

⁷⁴ U-Agabus waye—wayengumprofeti weTestamente Entsha. Jonga kuMoya womprofeti usiwela ezantsi phaya kwaye uxelela uPawulos malunga nayo. Ngoko naku kusiza u-Agabus esuka eYerusalem, waza wafumana uPawulos, wazibophelela ngombhinqo wakhe, wajika wathi, “ITSHO INKOSI, indoda enxibe oku iyakukhonkxwa ngamatyathanga xa ifika eYerusalem.” U-Agabus, owema wachaza, wachaza kwangaphambili okuya kwenzeka, wayengumprofeti, hayi indoda enesipho sokuprofeta.

⁷⁵ Kwaye isipho sokuphilisa nazo zonke ezo zipho, sihlobo sam sakwaMoya, nikwenze kwaphithana. Izipho zisebandleni, zinokuba zezakhe nabani osebandleni, nabani obhaptizelwe eMzimbeni. “NgaMoya mnye sonke sabhaptizelwa.” Kwaye iBhayibhile ithe . . .

“Kulungile, ndinesipho sempiliso.”

⁷⁶ Kulungile, iBhayibhile ithe, “Xe lelani iziphoso, nithandazelane.” Wonke umntu athandazele omnye. Asiloqela lahlukahlukeneyo; siyimbumba, iqela elihlangeneyo. Yabona?

Ngoku, kwaye nantso indlela amademoni asebenza ngayo ngelinye ixesha.

⁷⁷ Ngoku jonga into uPawulos awayitshoyo, “Ukuba othile uthetha ngeelwimi aze omnye atolike, nantoni ayitshoyo, mayihlolwe phambi—phambi kokuba yamkelwe libandla.”

⁷⁸ Ngoku, ayinakuba kukucatshulwa kweSibhalo, okanye into ethile njengaleya. UThixo Akaziphindi. Kodwa iyakuba sisilumkiso ebandleni. Ngoko ukuba abahloli bathi, “Masiyamkele. Kulungile, yayisuka kwiNkosi.” Owesibini uthi, “Masiyamkele.” Umlomo wamabini okanye amathathu amangqina, malamkelwe lonke ilizwi. Emva koko ibandla lisamkele lize liyokulungiselela sona. Ukuba oko akwenzeki, oko sikutshiloyo, ngoko ninomoya ongcilileyo phakathi kwenu. Injalo lonto. Kwaye ukuba iyenzeka, ngoko bulelani uThixo, uMoya kaThixo uphakathi kwenu. Yabona? Ngoku, apho kulapho kufanele niqaphela kwaye nilumke. Ke, sanukuzama ukunyanzela. Andingekhe ndibenakho ukuzenza ndibenamehlo antsundu ngelixa ndinaluhlaza, yabona, ndifanele ndonele ngamehlo aluhlaza. Ngoku, apho kulapho amademoni asebenzayo kwimihlaba kamoya ebantwini.

⁷⁹ Ngoku sinento enzulu ezayo apha, ndiyathemba ayikho nzulu kakhulu. Ngoku ngaphaya kuSamuweli Wokuqala 28, ndifuna ukufunda iSibhalo esithile apha kanye ngeli xesha. Ndifuna niphulaphulisise. Kwaye ndifuna ukuzisa “iidemoni,” ndinibonise indlela ezisebenza ngayo kanye ebandleni, nendlela uSathana anenkohlisa yayo yonke eyenene ekhoyo. Ngoku ningabona, ngokweBhayibhile, ukuba amademoni aza phakathi kwamaKristu kwaye ayalinganisa.

⁸⁰ Kwaye ngamaxesha amaninzi sibachaze abantu ukuba ngamaKristu xa bathe, “Ndiyakholwa kuYesu Kristu.” Kutheni, amademoni akholelwa lonto ikwanye, aze agubhe. Elo asilophawu lokuba usindisiwe. Ngobunye bobubusuku ndifuna ukufika kulonyulo, emva koko niyakubona into usindiso oluyiyo. Yabona? Asiyonto nanto yokwenza nalo, indawo yokuqala, okanye indawo yokugqibela, okanye nanto onokuyenza malunga nalo. UThixo umsindisa umntu, ngaphandle kwemiqathango. Kwedini, oko kuzika nzulu, ayinjalo? Ngoku, kungafane nje oko kuyikhuphe kumjelo wakho, ngelixa sikuyo. Kulungile.

⁸¹ U-Abraham wayesisiqalo sokholo lwethu. Ingaba injalo? Owu, u-Abraham wayenesithembiso. Kwaye uThixo wambiza u-Abraham ngokuba wayengumntu omkhulu, ndiyaqikelela? Hayi, mhlekazi. Wehla ephuma eBhabheli, kum-kumhlaba wamaKhaledi, kwisixeko i-Ure, kwaye uThixo wambiza waza wenza umnqophiso Wakhe kunye naye, ngaphandle kwemiqathango. “Ndizakusindisa. Kwaye ingenguwe wedwa, Abraham, kodwa neMbewu yakho,” ngaphandle kwemiqathango.

⁸² UThixo wenza umnqophiso nomntu, kwaye umntu uyawaphula umnqophiso wakhe ngalo lonke ixesha. Umntu zange wacina icala lakhe lomnqophiso kuThixo. Umthetho zange ugcinwe. Abazange babenakho ukugcina umthetho. UKristu weza kwaphula umthetho, ngokwaKhe, ngoba ubabalo lwaluselunikeze uMsindisi. UMoses wanikeza ngendlela

yokuphumela, kwaze emva koko ukuphumela, gxebe, baze emva koko abantu, emva koko, babesafuna into ethile abanokuyenza. Umntu usoloko ezama ukwenza into ethile ukuzisindisa, ngelixa ungenakho ukuyenza. Yimvelo yakhe. Kwamsinya efumana ukuba uze, emyezweni e-Eden, wazenzela umbhinqo wamagqabi omkhiwane. Ingaba injalo lonto? Kodwa wafumanisa ukuba awanakusebenza. Akukhonto umntu anokuyenza enakho enokumsindisa. UThixo ukusindisa, ngaphandle kwemiqathango, konke ukuhla ngesigaba. Kwaye xa usindisiwe, usindisiwe.

⁸³ Jonga ku Abraham. Apho la mfo wayekhona, waya ngaphaya, waza uThixo wamnika umhlaba iPalestina kwaye wamxelela ukuba angemki phaya. Nawuphi umJuda oshiya iPalestina wayewile. UThixo wamxelela ukuba ahlale phaya. Ukuba uThixo ukuxelela ukuba wenze into ethile engenye, uze ungayenzi, ngoko uwile. Ingaba injalo? Kulungile, imbalela yafika, ukulinga ukholo luka Abraham. Kwaye endaweni yokuba u-Abraham ahlale phaya, hayi, zange abe nakho ukuhlala phaya, wabaleka wemka, waza wathatha uSara wahamba malunga namakhulu amathathu eemayile (akwaba bendinexesha lokufika koko) wehla waya kwelinye ilizwe.

⁸⁴ Kwaye xa wafikayo phaya, waza wafumana lo kumkani mkhulu ezantsi phaya, u-Abhimeleki. Wayengumfo omtsha kwaye wayefuna isithandwa, ke wafumana umfazi ka-Abraham, uSara, wamthanda. Waza u-Abraham wathi, “Ngoku, uzumxelele ukuba ungudade wethu kwaye ndingumtakwenu.”

⁸⁵ Ke oko kwamkholisa u-Abhimeleki, waza wathi, “Kulungile, siyakumthabathela nje ebhotwe.” Kwaye ndiyaqikelela abafazi bamhombisa, kwaye wayezakumtshata ngosuku olulandelayo.

⁸⁶ Kwaye u-Abhimeleki eyindoda elungileyo, ilungisa lendoda. Kwaza ngoba busuku, ngelixa wayelele, iNkosi yabonakala kuye yathi, “Unjengendoda efileyo.” Yathi, “Owendoda... Umfazi omthabathileyo phandle phaya ukuba umtshate, ngumfazi wenye indoda.” Ngoku qaphela. “Umfazi wenye indoda.”

⁸⁷ Kutheni, wathi, “Nkosi, Uyakwazi ukuthembeka kwentliziyo yam,” ilungisa, indoda engcwele. “Uyazi ukuthembeka kwentliziyo yam. Laa ndoda indixelele ukuba ‘ngudade’ wayo. Kwaye akandixelelanga na, ngokwakhe, ukuba lowa ‘ngumntakwethu’?”

⁸⁸ Wathi, uThixo wathi, “Ndiyazi ukuthembeka kwentliziyo yakho, kwaye seso sizathu ndikugcinile ukuba ungandoni Mna. Kodwa lowa ngumprofeti waM!” Haleluya!

⁸⁹ Wayeyintoni? Umwi, nomncinci, ixoki lomaqhingana. Ingaba kunjalo? Owu, hayi, akukho buxoki bumhlophe buncinci. Bungaba bubuxoki obumnyama okanye asibobuxoki konke konke. Indoda ihleli phandle phaya ithetha obuphandle

ubuxoki, echaza ukuba lowa ngu “dade” wabo ngelixa engumfazi wakhe, ezulisa, ewile.

⁹⁰ Kwaye nantsi indoda elilungisa imi phambi koThixo, yathi, “Nkosi, Uyayazi intliziyo yam.”

⁹¹ “Kodwa Andisayi kuwuva umthandazo wakho, Abhimeleki, kodwa thatha yena...thata yena umbuyesele aze yena akuthandazele. Yena ungumprofeti Wam; Ndiyakumva.” Ehe, umwi, ixoki, kodwa, “Lowa ngumprofeti Wam.” YiNyani leyo? YiBhayibhile leyo.

⁹² Ngoku, sukuya kude ngaphaya ngapha kwicala lobuKalvini, “Ukuba ukubabalo, usoloko ukubabalo,” kakade uyakungena kwihlazo. Yabona? Ngoku, nje ithutyana, siyakufumana ithuba kule veki ukuzisa okuya size sinibonise umgangatho okuyo. Kodwa sanukucinga ngokuba nje nenze into engalunganga kuphelile ngani naphakade. Unguntwana kaThixo, nizelwe ngoMoya kaThixo, ningoonyana neentombi zikaThixo, kwaye iziqhamo ziyazingqinela. Nako ke apho ukhoyo.

⁹³ Ngoku, naku apho sikhoyo, sihleli elizweni. Ngoku, ndifuna ukufunda apha, umqolo wesi-6.

Kwaye xa uSawule wabuzisayo kuYEHOVA, UYEHOVA zange amphendule, nangephupha, nange Urim, nangomprofeti.

Waza wathi uSawule kwizicaka zakhe, Ndifuneleni umfazi oneshologu, ukuze ndiye kuye, ndibuzise kuye.

Ndingabeka into entongeni kanye apha, ukwenzela nje... “Ndifuneleni umfazi oneshologu.”

...Saze sathi isicaka sakhe kuye, Yabona, kukho umfazi oneshologu e-Endore.

USawule wazenza mntu wumbi, wambhatha ngubo zimbi, ngubo zimbi, waza wahamba, ababini... namadoda amabini ahamba naye, baza bafika kumfazi ngobusuku: bathi, ndiyakubongoza,...-khawundivumisele ngeshologu lakho, undizisele... phezulu, lowo ndiyakuthi ndimchaze kuwe.

Waza umfazi wathi kuye, Yabona, wena uyayazi into uSawule ayenzileyo, uyazi, ubanqamle bonke abanomoya weshologu, kunye...noosiyazi, wabasusa elizweni: ngenxa yoko...ububekele umgibe ubomi bam, ukuze undizisele ukufa?

Waza waphendula uSawule, wafunga kuye ngoYEHOVA, esithi, Ephila nje UYEHOVA, akusayi kubakho sohlwayo senzekayo kuwe...

Emva koko wathi umfazi, Ndikunyusele bani... wena? Waza wathi, Ndinyusele uSamuweli.

Kwathi xa umfazi abona uSamuweli, wakhala ngezwi elikhulu: waza umfazi wathetha kuSawule, wathi, Yini na ukuba undikhohlise? kuba wena unguSawule.

Waza wathi ukumkani kuye, Musa ukoyika: ngoko ubone ntoni na? Waza wathi umfazi ndi . . .kuSawule, ndibone oothixo benyukela ngaphandle komhlaba.

Waza wathi kuye, Unjani na ukumila kwawo? Waza wathi, Indoda endala inyukile; kwaye yambhethe ingubo. Waza uSam- . . .(Leyo yilangubo yomprofeti, kakade. Yabona?) . . .waqonda ukuba nguSamuweli, waza wema eno . . .kwaye ubuso bukhe bukhangela emhlabeni, waqubuda intloko yakhe.

Waza wathi uSamuweli kuSawule, Undiphazamisele ntoni, undinyusile nje? Waza waphendula uSawule, waza wathi, ndibandezekile kakhulu; ngenxa yamaFilistiya alwa nam, kwaye uThixo undishiyile, akandiphenduli, nokuba kungabaprofeti, nokuba kungephupha: ngenxa yoko ndi . . .ndize kuwe, ukuze undazise emandikwenze.

Waza wathi uSamuweli, yini na . . .ubuzisa . . .kum, kuba ubona ukuba uYEHova ukushiyile, kwaye—kwaye ujike walutshaba lwakho?

Kwaye uYEHova ukwenzile kuye, njengoko ethethile kum: kuba uYEHova ubukrazule ubukumkani bakhe kuwe esandleni sakho, waza wabunikezela . . .uDavide:

⁹⁴ Ngoku, abaninzi benu, bakuqhelile oku. Ngoku sifuna ukuya ngqo kuyo, kwaye uThixo asincede ngoku, okwethuba elimbalwa, ukungena kulento. Ngoku qaphelani. Kwakukho indoda, uSawule, owakhe wabalelwa ekubeni ngumprofeti, kuba waprofeta kunye nabaprofeti. Ingaba injalo, bafundisi? Ngoku, apha indoda yayiwile. Ingaba injalo? Kodwa khumbulani apho uSamuweli wathi uyakuba khona, kunye naye, kusuku olulandelayo. Wamka phambi kwexesha, yabona. Kulungile, ukuba akuyikumkhathalela uThixo, uThixo uyakukususa emhlabeni.

⁹⁵ Jonga kwincwadi yabaseKorinte phaya, indlela uPawulos awabeka abo bantu kulungelelwano. Wathi, “Okokuqala, Ndibulela uThixo ngani, okokuba akukho nto zinjalo phakathi kwenu, nanjalo njalo, nendlela enithe—enithe anasilela ngayo kwisibabalo sikamoya.” Ebaxelela into ababeyiyo, ngokwendawo, kuKristu. Emva koko waqalisa ukuthoba ihamile kubo, wabaxelela malunga nabafazi babo abangabashumayeli, nendlela ababesenza ngayo, nendlela ababesitya kwisithebe seNkosi.

Kwa nkqu nendoda ethile ehlala nomfazi kayise, waza wathi kule ndoda ikuKristu, “Yinikeleni kumtyholi, ukuba kutshatyalaliswe inyama yayo, ukuze umphefumlo wayo

usindiswe.” Yabona, injalo, nimnikele. IBhayibhile ithe, “Ngenxa yesi sizathu abaninzi bayagula kwaye bebuthathaka phakathi kwenu, kwaye abaninzi balele,” bamke phambi kwexesha ngenxa yesono. UThixo ukususile endleleni; uphawu olululo lokuba ungumKristu, ukuba ususiwe.

⁹⁶ Ke, ngoku qwalasela apha, uSawule wayebalelwa njengomnye wabaprofeti, okanye phakathi kwabaprofeti, ngokuba waprofeta. Kwaye ngoku wayewile, ngokuba zange athobele uThixo, baze ubukumkani bakhe bakrazulwa ezandleni zakhe baze babekwa esandleni sikaDavide, lowo uThixo wamthambisa ngoSamuweli, ngegutyana le oli.

⁹⁷ Qwalasela, ngoko, kwakukho iindlela ezintathu ababenazo zokufumanisa izinto kuThixo; yayi—yayingumprofeti, eyesibini yayiliphupha, eyesithathu yayiyi Urim yeTumim. Kwaye nanye kuzo zange iphendule. Ngoku, uyazi ukuba umprofeti yintoni, uyazi ukuba iphupha lokomoya yintoni, kwaye uyazi ukuba yintoni i-Urim yeTumim. Niyazi, ngenye imini ndabuza i—indoda yintoni i-Urim, kwaye loo ndoda zange ibenakho ukundixelela ukuba yayiyintoni, i-Urim yeTumim. Kakade, yayinguThixo ephendula ngezi. Yabona?

⁹⁸ Kwaye umtyholi wenza isilinganisi sayo nganye yezo zinto; usiyazi, umprofeti wobuxoki, nomhlalutyisi. Yabona?

Ngoku, i-Urim ye Tumim yayixhonywa esifubeni sika Aron, *apha*, kwaye i-Urim yeTumim yagquma phezu kwala matye. Kwaye babeyixhoma etempileni. Kwaye xa bengaqinisekanga, babeyakuya phambi koThixo, ngempendulo, kuze ukukhanya kubengezele kula-Urim yeTumim, okokuba, yintando kaThixo, okanye hayi. Ngoku, xa i-Urim yeTumim ingaphenduli... Ngoku, leyo yayiyimpendulo esuka ngqo kuThixo.

Ngoku, i-Urim yeTumim yanamhlanje; umvumisi uthathe ibhola yekristale, ukulinganisela Yona; into yobuxoki. UThixo ukwisithathu esimanyeneyo; amandla kaThixo akwisithathu esimanyeneyo. Kwaye umtyholi ukwiziqu zithathu, kwaye amandla akhe akwiziqu zithathu. Kwaye ndingakuqinisekisa oko ngeBhayibhile. Kwaye laa Urim yeTumim; yayikukuphela kwebhola yekristale asebenzisa yona umtyholi namhlanje. Kwaye umprofeti wobuxoki emva apha namhlanje, lowo sinaye ngoku, yayi... Okanye, umthakathi, okanye umvumisi ngaphandle ngaphaya, wathatha indawo yomprofeti, kwicala likamtyholi. Yabona endithetha kona?

⁹⁹ Ngoku, ngoko, i-Urim yeTumim namhlanje yile Bhayibhile. Ukuba umntu othile unike isiprofeto okanye iphupha, kwaye alingqinelani okanye alihlokomi ngokweBhayibhile kaThixo, bubuxoki. Sukuyikholelwa.

¹⁰⁰ Indoda ize kum kungekudala kwixesha eligqithileyo, isuka e-Indiya, apho ndilungiselela ukuya, omncinci olungileyo umshumayeli. Wathi, “Mzalwana uBranham, ndize kwelicala.”

Wathi, “Umfazi wayenoMoya oyiNgcwele, kwaye,” wathi, “wayengoyena ulunge kakhulu, nothandekayo umfazi.” Wathi, “Wayetshate amatyeli amane, kwaye wayehlala nowesine umyeni wakhe. Ndaza ndathi, ‘Kulungile, ingaba njani lanto, Nkosi?’” Waza wathi, “Ndiye kuYe ndathi, ‘Owu, uzuko kuThixo!’ Wathi, ‘Haleluya! Mayibongwe iNkosi!’” Nje omnye welahlobo, niyazi. “Wathi, ‘Haleluya! Mayibongwe iNkosi!’” Wathi, “iNkosi indixelele, ‘Apha, ndizakunika iphupha.” Yaza yathi, “Ndiphuphe ukuba umfazi wam, ndimbone ekrexeza. Waza wabuyela kum wathi, ‘Owu, ungandixolela na, Victor? Ungandixolela na? Andikhange...’ ‘Kutheni,’ ndathi, ‘ngokuqinisekileyo, ndiyakukuxolela ndikwamkele.” Wathi, “Ngoku, yilonto endiyenzileyo.” Wathi, “Yabona, ndiyaxolela.”

¹⁰¹ Ndathi, “Victor, iphupha lakho lalilihle ngamandla, kodwa umtyholi ukunike lonto.”

Wathi, “Kutheni?”

¹⁰² Ndathi, “Alingqamani neLizwi likaThixo. Uphila ekukrexezeni yena. Ngokuqinisekileyo. Akanakuba namadoda amane. Injalo. Ushiya okuya abuyele kowokuqala, umbi kakhulu kunakuqala. Kufanele ahlale yedwa, ubomi bakhe bonke.” Ndathi, “Uyazi oko ukuba akungqamani neLizwi likaThixo. Ke yena... Iphupha lakho lalixoka.” Ndathi, “Alinakungqamana naLe.”

¹⁰³ Kwaye xa umprofeti enike isiprofeto, baze bathethe, baze bafune ukubona ukuba esa siprofeto sasinyanisile, babesibeka phambi kwe Urim yeTumim. Kwaye ukuba iLizwi likaThixo lidanyazile kwi-Urim yeTumim, ngoko yayilugobo, iNyaniso. Kwaye ukuba umntu unika utoliko, unika iphupha, unike into ethile yeBhayibhile, kwaye, okanye into ethile engenye, kwaye ingangqamani neBhayibhile kaThixo, bubuxoki. Nantso i-Urim yeTumim yanamhlanje. ILizwi likaThixo liyathetha, kwaye ngokuthe ngqo liLizwi likaThixo, njengoko i-Urim yeTumim yayinjalo phambi kokubhalwa kweBhayibhile. Amen! Haleluya! Ndiziva ngahlobo luthile ndingonenkolo kanye ngoku. Sukundithatha njengomthabatheki, ukuba wenza njalo. Ndiyazi, apho ndikhoyo. Andithabathekanga. Injalo lonto.

¹⁰⁴ Nantsi apha iNyaniso, iLizwi likaThixo! Andikhathali hlobo luni lwephupha ubunalo, okanye hlobo luni lwesiprofeto osinikezileyo, ukuba asiloLizwi likaThixo, ayilunganga, ukuba ayinqamane nela Lizwi. Yilonto iyingxaki namhlanje. Omnye unephupha, omnye unombono, omnye unolwimi, omnye unesityhilelo; iyenze yonke into yayimbhutyulelo nento yonke, unamahlelo kwaye aqhekeza into yonke. Kufanele uyibuyisele emva kwisiseko sokugqibela, kwaye eso liLizwi likaThixo. YiNyani leyo.

¹⁰⁵ AmaBandla akhelwa kwenye, wathi, “Owu, uYesu uza ekwahashe elimhlophe. Ndiyazi. Ndimbone Yena embonweni.”

Benza icawa yolwa hlobo. “Owu, haleluya! Uza ngelifu.” Bayenza ngolwahlobo. Babaqhekeze, babahlule, babizane “isichopho sesangxa,” ne “indawo yeentwala,” nento yonke enjeya. Kutheni, mzalwana, iyabonisa, indawo yokuqala, intliziyo yakho ayilunganga kuThixo xa usenza lonto. Injalo lonto. Singabazalwana. Kufanele sixhasane. Siyadingana.

¹⁰⁶ Ngoku khangela. USawule wayewile, waza wanyuka. Yena, uThixo, wayebujikile ubuso Bakhe wabususa kuye. Waza wanyuka wabuza ngabaprofeti. Abaprofeti baya bazama ukuprofeta, waza uThixo wayicima, akanika mbono. Umprofeti waphuma, wathi, “Andinakho. Hayi. Zange wandixelela nanto malunga nawe.”

¹⁰⁷ Kulungile, waza wathi, “Nkosi, ndinike iphupha.” Ubusuku emva kobusuku, akwabakho phupha.

¹⁰⁸ Emva koko waya kwi-Urim yeTumim, waza wathi, “Owu Thixo! Ndibazamile abaprofeti, ndiwazamile amaphupha, ngoku Wena ndincede. Ungayenza Wena lonto?” Yacima, akwabakho kuKhanya kudanyazayo tu.

¹⁰⁹ Emva koko wabhenela kwigqwirha, ophantsi, ihlazo. Waza waya kulo, warhubuluza phaya wazijika. Laza eligqwirha laphuma labiza umoya kaSamuweli.

¹¹⁰ Ngoku, ndiyazi enikucingayo. Abaninzi bathi, “Lowo yayingengoSamuweli.” Kodwa iBhayibhile yathi yayinguSamuweli, kwaye yayinguSamuweli. Akuqhelekanga indlela enikufumana ngayo oko, ayinjalo? Kodwa lowo yayinguSamuweli. IBhayibhile ithe yayinguye.

¹¹¹ Kwaye elagqwirha lambiza lamnyusa, laza labiza uSamuweli. Kwaye uSamuweli wayesendaweni ethile, kodwa wayesazi okwakusenzeka, kwaye wayemile enengubo yobuprofeti kuye. Ke, mzalwana, xa usifa, akufanga, uphila ndaweni ithile, kwenye indawo.

¹¹² Mandime nje umzuzu, ukwenza olufundo ngeedemoni luhle nje kancikane. Igqwirha yayilidemoni, kodwa lalisondele kakhulu ngoqhagamshelwano nelizwe likamoya. Ngoku, namhlanje, kukho abaninzi abanemimoya abaziyo ngenene kakhulu ngelizwe likamoya kunabantu abazibiza ngamaKristu, kodwa lidemoni. Kumaxesha eBhayibhile yayiyinto ekwanye.

¹¹³ Xa uYesu wayelapha emhlabeni, zazikho zona izifundiswa nabafundileyo nabahlohli, abanye babangcono ababekho, abaphuma kwezingcono izikolo kunezo sinakho ukuzivelisa namhlanje. Kwaye abangcwele, abadumileyo abantu, kwakufanele babenjalo. Ukuba umLevi wayefunyanwa, kwakufanele angabinakusoleka, abelilungisa ngayo yonke indlela. Kwaye noko laa ndoda yayingazi okungaphezulu malunga noThixo kunomvundla esazi ngesihlangu sasekhephini. Xa uYesu weza, wasilela ukumqonda Yena, waza wabiza

uYesu u “mtyholi.” Wathi, “Yena nguBhelezabhule, ukumkani wedemoni.” Ingaba injalo?

¹¹⁴ Kwaye naku kuzisa elona didi luphantsi lwedemoni, elayenza indoda iqanyangelwe ngaphaya emangcwabeni, nayo yonke into, kwaye babiza. Idemoni ngokwalo lathi, “Siyazi ukuba Ungubani Wena. UnguNyana kaThixo, Lowo uNgcwele.” Ingaba injalo? Amagqwirha nabathakathi, iidemoni, zamqonda Yena uNyana kaThixo; ngelixa izifundiswa, abashumayeli bezikolo zakwalizwi zamqonda Yena ukuba nguBhelezabhule. Ngubani owayechanile, idemoni okanye umshumayeli? Idemoni lalichanile. Kwaye, mzalwana, ayikaguquki kakhulu nanamhlanje. Abawaqondi amandla kaThixo.

¹¹⁵ Akukhathaliseki ingakanani imfundo onayo, ungakubethelela oko kuwe. UThixo akakho mazwini makhulu. UThixo ukwintliziyo enyanisekileyo. Ungema apha, uthethe amazwi amakhulu, ngohlobo endingalwaziyo, oko akukusondezi kuThixo. Ungema ulinganise indlela oyakuyitsho ngayo intshumayelo yakho uze utsho ezi zinto, oko akukusondezi kuThixo. Ungafunda isichazi magama de ulale naso, noko asiyi kukusondeza kuThixo. Ethobekileyo, enikezeleyo intliziyo, kwintobeko, koko okukuzisa kuThixo. Kwaye oko yinyaniso. Amen! Intliziyo ethobekileyo, uyayithanda uThixo. Ngoku, akukhathaliseki nokuba akubazi oo-ABC bakho, oko akwenzi mahluko. Nje intliziyo ethobekileyo! UThixo uhlala entliziyweni ethobekileyo; hayi kwimfundo, akukho sezikolweni, hayi kwezenkolo, kwezakwalizwi, akukho kuzo zonke ezingezinye ezahlukileyo iindawo; akukho emazwini amakhulu, okanye kwezikhethekileyo iindawo. UThixo uhlala entliziyweni yomntu. Kwaye ngendlela onokuzithoba ngayo, kuxa ubangothobekileyo, ungaba ngomkhulu emehlweni kaThixo.

¹¹⁶ Mandininike into ethile. Ndiyabona amasimi enu azele yingqolowa phandle apha. Intloko egcweleyo yengqolowa isoloko ithokombisile. Igatyana elincinci elidala lithi qaphu phaya, liphakuza nje ngathi lazi into yonke, alinayo entlokweni yalo. Yiloo ndlela kwaba bafo abacinga banento eninzi ezintlokweni zabo, kwaye akukho nto ezintliziyweni zabo, noko. Intloko engcwele iyakuthokombisa eMandleni, iqonde uYesu Kristu njengoNyana kaThixo, ize ikholwe yimisebenzi Yakhe.

¹¹⁷ “Kwaye Isenguye, izolo.” Owu, bamqonda Yena, ngokuqinisekileyo, kumda wembali. Kodwa asiyonto yembali. Abantu bayaphakama bathi, “Owu, ndiyayikholelwa iPentekoste, xa babanokuthululelwa okukhulu kunye nezinto ezinjeya,” baze baqabe umlilo. Umntu ogodolayo akanakufudunyezwa ngumlilo oqatyiweyo. Umlilo oqatyiweyo awufudumalisi. Yilonto ababeyiyo. Yintoni ekuyiyo namhlanje, ukuba iseNguye izolo, namhlanje naphakade? Oko ngumlilo

oqatyweyo. Omnye umfo ugodolela ukufa, uthi, “Khangela kulaa mlilo ababenawo.” Kutheni, ako akukwenzi ufudumale.

118 Lonto bayenzayo ngePentekoste, lonto babenayo kwiTestamente engaphambili, sinayo namhlanje! Kwaye kwamsinya uThixo eyilungisile into, neBandla lihlangene, uXwilo luyakufika. Kodwa asinakubanalo nokholo lwempiliso eNgewele, yeka uXwilo, ngokuba siphithene, omnye *ngale* ndlela nomnye *ngala* ndlela. “Ugqirha *Zibani-bani* uthe Yayi *yile*. Kulungile, umshumayeli wam uthe Yena wayeyiLe.”

119 Ngethuba eligqithileyo, umfazi wathi, “Ngumkhohlisi nje.” Wathi, “Umpristi wam undixelele njalo.” Ndingwenela umpristi wakhe ubeyakuhla eze apha kube kanye, besiyakubona ngubani owayeyinkohliso. Ehe. Siyakubona ngubani ongumkhohlisi. Yiza uzame.

120 Apha ngexesha eligqithileyo kungekudala, eHarlingen, Texas, sasinomhlangano phaya. Kwaye babenamaphawu amakhulu, konke ngaphandle ezimotweni zabo ngoba busuku xa ndaya ngaphaya, bathi iFBI yayilapho iyokundiveza njengomkhohlisi. Ke intwazana yayiphilisiwe phezulu eTexas phaya ndaweni ithile. Yayiphezulu kakhulu, kwaye, ndi—ndiyaqikelela, kumalunga newaka leemayile, phezulu kakhulu kufuphi nePanhandle. Kwaye lena yayisezantsi kakhulu eHarlingen, ezantsi emdeni. Umzalwana uBaxter weza, wathi, “Mzalwana uBranham,” wathi, “zange uwubone umbhodamo ongakaya ezantsi phaya, malunga nesine okanye isihlanu samawaka abantu.” Waza wathi, “Kwaye ngoko, jikelele, iFBI izakubamba eqongeni ngobubusuku, ize ikuveze.”

Ndathi, “Kulungile, ndivuya kakhulu ngokuya.”

121 Ndathi, “Uyayazi lantwazana eyayiphilisiwe ngobunye ubusuku?”

122 Ndandibuyela ekhaya ndisuka...ndisiya egumbini lam. Ndeva into ethile ikhala, ndaza ndabhekabheka. Ndacinga mhlawumbi mntu othile uye wahlaselwa. Yayiyintombi. Ndajonga ngemva. Ndathi...Ndaza ndabuyela emva, ndathi, “Yintoni ingxaki, Nkosikazi?” Yaye ingamantombazanana amabini emile phaya, malunga neshumi elinesixhenxe, ishumi elinesibhozo leminyaka ubudala, ukwahlukana, iingalo zawo zigone omnye komnye, elila.

123 Athi, “Mzalwana uBranham!” Ndayazi ngoko babendazi. Athi, “Thina, ndimzisile ebudeni bendlela ukuza ezantsi apha.” Ndathi, “Ufanele aye kwiziko labaphambanayo.” Kwaye intwazana yayisemhlanganweni wam phezulu eLubbock, Texas. Yaza yathi, “Ndazile ukuba ndingamzisa ezantsi apha uze umthandazele, ndiyakholwa uThixo uyakumphilisa.”

124 Kulungile, ndacinga, “Olunjani ukholo!” Ndaza ndathi, “Kulungile, ngoku, dade, ungeza naye...” Kwaza nje ngoko

ndathi, “Uze ezantsi apha ngemoto etyheli engenaluphahla, akwenzanga njalo?”

Yathi, “Ewe!”

Ndaza ndathi, “Umama wakho ngumlwelwe.”

Yathi, “Injalo lonto.”

Ndathi, “UngowaseWisile.”

Yathi, “Leyo yinyaniso ngqo.”

¹²⁵ Ndaza ndathi, “Endleleni ezantsi, uphantse wajika. Wena nale ntombi benihleka xa benijika apho ibiyikokrithi engaphelelanga netela engaphelelanga, kwaye ubujika idolu.”

Wathi, “Mzalwana uBranham, leyo yinyaniso!”

Ndathi, “Kwaye, ITSHO INKOSI, intombi iphilisiwe.”

¹²⁶ Kusuku olulandelayo wayevuthisa idolophu yonke, exelela wonke umntu, ebalisa ngayo. Kakade, babengamazi phaya, nokokuba wayekhe wakula meko okanye hayi. Kwaye ngalaa mhla mna . . . UMzalwana uBaxter wathi, “Mzalwana Branham,” wathi, “wona amantombazana asezantsi phaya abeka imithwalo yawo.” Kwaye le na yinto engathanga wayazi ebendiyazi. Ezezimali zethu ziphantsi. Andizange ndimvumele athethe malunga nayo. Kodwa enye yamantombi yayibeke iidola ezingamakhulu asithoba—kula mnikelo ngobusuku phambi kokuya, yabeka lamali ngaphezulu. Ngoku, akazange, akazange ayazi de kube namhlanje, kodwa ndandiyazi. Yabona? Leya . . . UThixo wandixelela ukuba kuyakulunga.

¹²⁷ Kwaye uMzalwana uBaxter wathi, “Mzalwana Branham,” wathi, “kungcono undenze ndenze utsalo oluncinci.” Wathi, “Banabo abanye baba baphilisi baNgcwele ezantsi apha abathe babatsala nje ababantu.”

¹²⁸ Ndathi, “Nanto. Hayi, mhlekazi. Akuyi kuyenza. Mzalwana Baxter, naphina apho usenza utsalo ngenxa yemali ngolwa hlobo, elo lixesha wena nam sixhawulana izandla sahlukane nje ngabazalwana, ndiyakuhamba ndedwa. Yabona?” Ndathi, “Akuyenzi lonto.” Ndathi, “UThixo uneenkomo ezikumawaka eenduli, kwaye yonke into yeYakhe. NdingoWakhe. Uyakundihoya.”

Wathi, “Kulungile.”

¹²⁹ Kwaye ngobabusuku bunye wathi, “Mzalwana Branham, khangela apha. Umntu othile . . . Khangela apha! Nantsi imvulophu phakathi apha, akukho gama, inamakhulu asithoba eedola kuyo. Nje kanye ngqo oko sikudingayo ukuvala ikroba.”

Ndathi, “Mzalwana Baxter.”

Wathi, “Ndixolele.”

¹³⁰ Ke ngoko ndazi ukuba ibiyilantombi. Ke ngoko—ngoko kusuku olulandelayo, uMzalwana uBaxter wathi, “Mzalwana Branham, basezantsi phaya bebeka iimpahla zabo, belila.”

Ndathi, “Yintoni ingxaki?”

Wathi, “Kungcono uhle uyokubabona.”

¹³¹ Ndehla ndaya egumbini apho babekhona. Ndathi, “Eliphi igumbi abakulo?” Ndehlela phaya ndanqonqoza emnyango. Ndabeva belila. Ndankqonkqoza emnyango, yaza intombi yeza emnyango, yathi, “Owu, Mzalwana Branham, ndiyaxolisa kakhulu.” Yathi, “Ndikubangele yonke le ngxaki.”

Ndathi, “Ingxaki? Yintoni ingxaki, dade?”

Wathi, “Owu, ndenze iFBI ikulandele.”

Ndathi, “Owu, injalo?”

¹³² Wathi, “Ehe.” Wathi, “Ndiyacinga ndingqine kakhulu kwisixeko sonke namhlanje, nayo yonke into.”

Ndathi, “Hayi.”

¹³³ Waza wathi, “Mzalwana Branham, iFBI ikhona ngaphaya, ikhona ngaphaya, izakukuveza ngobubusuku.”

¹³⁴ Ndathi, “Kulungile, ukuba ndi—ukuba ndenza nayiphi into engalunganga, ndifanele ndivezwe. Yabona?” Ndathi, “Ngokuqinisekileyo. Ukuba ukushumayela iVangeli kufanele kuvezwe, kulungile, masiyenze. Yabona?” Ndathi, “Ndi—ndi—ndiphila ngaleBhayibhile, kwaye oko leBhayibhile ingakutshiyo. . . Oko sisikhuselo sam, kanye apha. Yabona?” Ndaza ndathi, waza yena. . .

Wathi, “Kulungile,” wathi, “Ndiyaxolisa nje ngokwenza oko ndikwenzileyo.”

Ndathi, “Akukhange wenze into engalunganga, dade.”

Wathi, “Kulungile, akoyiki ukuya ngaphaya?”

Ndaza ndathi, “Hayi.”

Wathi, “Kulungile, iFBI ikhona phaya.”

¹³⁵ Ndathi, “Kulungile, ndibenze beza emhlanganweni wam ngaphambili baza basindiswa.” Ndathi, “Mnu. Al Farrar. . .”

¹³⁶ Ukapteni Al Farrar, abaninzi benu bayazi ngenguquko yakhe phezulu phaya eTacoma, Washington, wasindiswa, kanye endaweni yokudubula. Weza emhlanganweni, wathi, “Ndiyilandele le ndoda iminyaka emibini. Kwaye ndivile ngezimali, kwaye ndiziqaphele, kwaye ndiye kuyo yonke indawo.” Yaza yathi, “YiNyaniso, aniphulaphulanga kumbaxi ngobubusuku, niphulaphule kwiNyaniso.” Yathi, “Enye yamadoda kwibutho lamapolisa, endifune ugqirha ajonge umntwana walo aze amthumele kumgca wokuthandazelwa,” waza wathi, “umntwana waxelelwa kanye ngqo okwakungalunganga naye, nokwenzakayo kuye.

Waza wathi, ‘Kwiintsuku ezisibhozo uyakubuyela esikolweni, isigulo sepolio.’” Waza wathi, “Kusuku lwesibhozo usana lwabuyela esikolweni.” Wathi, “Ndimlandele iminyaka emibini,” phambi kweshumi lamawaka abantu. Nantso yonke... Nanko umfanekiso wayo, umhlangano waseSeattle, e—encwadini yakho. Wathi, “Ndifuna nina nonke nazi ukuba aniphulaphulanga kumthandazeli wobuxoki. Niphulaphule kwiNyaniso.” Ukapteni Al Farrar. Kwaye kusuku olulandelayo ndamkholelela kuThixo, waza wamkela ubhaptizo lukaMoya oyiNgcwele, kwindawo yokudubula, ezantsi kwindawo enkulu phandle phaya.

Ndathi, “Mhlawumbi lomfo uyakwenza into ekwanye.”

Ke wathi, “Uyoyika ukuya ngaphaya?”

¹³⁷ Ndathi, “Ukoyika? Ngoba, ngokuqinisekileyo hayi. Ngokuqinisekileyo hayi. Kutheni kufanele ndoyike xa uThixo endithume ukuba ndiyenze? Nguye Yena olwa imfazwe, hayi mna.” Ke ndathi, “Ngoku, ndifuna nina nonke nihlalele kude.” Kwaye ke... .

¹³⁸ Saya ngaphaya emhlanganweni ngoba busuku, indawo yayizele. Waza umsindleki phaya waphuma, wathi, “Mfundisi Branham, ndiqeshe ishumi labantwana bamaMexico.” Wathi, “Khangelana apha, ‘UMfundisi Branham avezwe ngobubusuku yiFBI, umbaxi wenkolo,’” okanye into ethile engenye njengaleya. Waza wathi, “Ikuzo zonke imoto zabo. Wakhupha...” Wathi, “Ndiqeshe ishumi labantwana abancinci bamaMexico, bazakubakhupha bonke bababeke apha.” Wathi, “Owu, ndiziva ngathi ndingamfumana lamfo!”

¹³⁹ Ndathi, “Ungabi naxhala, mhlekazi. UThixo uyakumfumana, yabona.” Ndathi, “Myeke nje.”

¹⁴⁰ Ke weza. Kwaye ngoba bususuku xa sangenayo, andisokuze ndibulibale, ndangena egumbini. Nda... uMzalwana Baxter wacula u*Kholwa Kuphela*. Wathi, “Ngoku, uMzalwana Branham uthi ngobubusuku masisishiye isakhiwo.” Wathi, “Ndibuyela ngasemva emva ekupheleni ndiyokuhlala phantsi.” Wathi, “Balungiselela ukumveza ngobubusuku apha eqongeni.” Wathi, “Ndimbonile kwamaninzi anzima amadabi, ndaza ndabona uThixo ethatha indawo yakhe.” Wathi, “Ndi—ndibuyela nje emva ukuze ndihlale phantsi.”

¹⁴¹ Ndenyuka. Ndathi, “Bendifunda nje inqakwana elincinci apha apho bendifanele ndivezwe ngobubusuku eqongeni apha.” Ndathi, “Ndifuna i-arhente yeFBI ngoku ize ngaphambili indiveze phezulu apha eqongeni.” Ndathi, “Ndimi apha ndimele iVangeli; ndifuna nina nize nizokundiveza.” Ndalinda. Ndathi, “Mhlawumbi abakafiki.” Ndandisazi ndandimi phi. Wayesendibonisile egumbini lam phezulu phaya, okwakuzakwenzeka, phambi kokuba ndimke, niyabona. Ndaza

ndathi, ndathi, “Mhlawumbi ndiyakulinda ithutyana elincinci. Singacula iculo?” Waza umntu othile weza wacula eyedwa.

¹⁴² Ndathi, “Mnu. we-arhente ye FBI, ingaba ungaphakathi okanye ngaphandle? Ndilindele ukuvezwa. Ungeza na ngaphambili?” Akwabakho mntu uzayo. Ndaqhubeka ndimangalisiwe waye ephi. INkosi yandixelela yayiyintoni. Yayingabashumayeli ababini ababewile, kwaye nda—ndandiqaphele. Ndabona esimnyama isithunzi sindanda ekoneni. Ndazi ukuba yayiphi. Ndajonga ngaphaya, kwaza kwanyukela ngasentla kwaya kwigumbi elilodwa ngolu hlobo. Indoda enesuti eluhlaza, enye enengwevu.

¹⁴³ Ndathi, “Zihlobo, akukho FBI. Inanto yakwenza nantoni iFBI nokushumayela iBhayibhile?” Ndathi, “Ngokuqinisekileyo hayi. Bobabini babengezo-arhente zeFBI ezazizokundiveza. Kodwa, naku ukuchazwa, nabaya behleli kanye phezulu phaya, bona abashumayeli ababini kanye phaya.” Baza behla. Ndathi, “Sanukuhla ngolwahlobo.” Baza ababini babakhulu abaziTexans babezakuya phaya bababambe. Ndathi, “Hayi, bazalwana, lena asiyondaba yenyama negazi, hlalani nje nizole. UThixo uzakukuhoya okuya.”

¹⁴⁴ Ndathi, “Ngoku, bazalwana, khangelani, ngelixa beniphezulu phaya, nikhangele ngale ndlela.” Ndathi, “Ukuba . . . Nithe ndinguSimoni umvumisi, phantsi kobugqwirha, bendithakatha abantu.” Ndathi, “Ukuba ndinguSimon umvumisi, ngoko nina ningamadoda kaThixo. Ngoku yihlani nize kweliqongeni. Kwaye ukuba ndibe nguSimon umnyangi, uThixo makandithi qwaka andibulale. Ukuba ndingumprofeti kaThixo, yihlani uThixo anithi qwaka andibulale. Ngoku siyakubona ngubani olungile nongalunganga. Ngoku yihlani. Sizakucula iculo.” Ngaphandle kwesa sakhiwo baphuma, emva koko zange sibabone kwakhona. Yabona? Ndathi, “Yizani. Ukuba ndinguSimon umvumisi, uThixo makandithi qwaka andibulale. Kwaye ukuba ndingumprofeti kaThixo, ngoko uThixo uyanithi qwaka andibulale xa nisiza apha kweli qonga. Ukuba ndinyanisile phambi koThixo, uThixo uyakunibulalela kweliqonga.” Babesazi ngcono. Injalo. Babesazi ngcono. Babevile kwezinye iidawo. Injalo. Ke ungaze ucinge nto kuphela uThixo usenguThixo. Uyaphendula.

¹⁴⁵ Ngoku, eligqwirha lase-Endore, labiza umoya kaSamuweli. Waza uSawule wathetha noSamuweli. Ngoku, ungabe umangalisiwe ingenziwa njani lonto. Ayinakwenziwa namhlanje. Hayi, mhlekazi. Kuba, igazi leenkabi zeenkomo neebhokhwe lalilinde kuphela ixesha lokuzaliseka. Xa indoda yafa ngezo ntsuku. . . Bashumayeli, ndingqineleni ukuba nicinga ukuba Inyanisile. Xa indoda yafa, yafa phantsi kwesicamagushelo sesilwanyana, kwaye umphefumlo wayo waya eParadesi. Kwaye apho kulapho yahlala khona de

kwangoko, ukuya—ukuya kwiMini yeNtlawulelo. Kwaye umphefumlo wayo wawulapho.

146 Mandikuzobele umfanekiso omncinci apha. Bangaphi abalifundileyo inqakwana lam, okanye inqakwana abalibhalileyo malunga nam kwi*Reader's Digest* apha, malunga nento ka-Oktobha, Novemba? Kulungile. Niqwalasele indlela ebiyiyo? Ingaba niqwalasele, malunga nezimbini okanye ezintathu iiveki phambi koko, lo mkhulu udumileyo umvumisi apha ovavanyiweyo ixesha elide, yena, uNkosazana Piper. Ingaba ukhona owakhe wafunda okuya, inqakwana likaNkosazana Piper kwi*Reader's Digest*? Akumangalisi indlela loo mimoya mibini. . .

147 Lingakanani ixesha endinalo? Hayi nje lincinci. Ndikumashumi amabini ngasemva, nje kuyakufanela ndikhawulezise. Ndiyazi ninazo. . .Khangelani, ndixoleleni umzuzu.

148 Uyazi, kukho—kukho ubuxoki. Kukho ubunyani nobuxoki bayo yonke into. Ukuba ndikunika idola, ndize ndithi, “Ingaba lena yidola elungileyo?” Kwaye wena ubuya kuyijonga, ibifanele ikhangeleka ntle kakhulu njengedola okanye ubungayi kuyikholelwa. Ingaba injalo? Ke ibiyakufanela ibe yefana nayo ngenene.

149 Kwaye ukuba uYesu uthe imimoya emibini kwimihla yokugqibela iyakusondelelana kakhulu de ibe nokukhohlisa nabaNyuliweyo ukuba bekunokwenzeka, abantu abanenkolo. Ngoku khumbulani. Ngoku, akukho nto kubo abadala ababa-. . .bomi-. . .babandayo, bomileyo. Ngaphandle banomfaneleko nje wobuthixo, niyabona. Kodwa le mimoya mibini, imimoya yenene, iyakusondelelana kakhulu de ikhohlise nabaNyuliweyo, indlela eyayisebenza omnye ecaleni lomnye kwimihla yokugqibela. Ingaba ukutshilo oko uYesu? Wakutsho.

150 Ngoku qaphelani, zihlobo, ndizakunizobela umfanekiso omncinci. Ndifuna nijonge apha nje umzuzu. Nindinike epheleleyo ingqwalasela yenu, kuba ndizakuninika umzekeliso, kuze emva koko niyibone.

151 Ngoku, kwi*Reader's Digest*, ibhaliwe phaya, ndandimile phandle phaya, sasinamashumi amabini anesixhenxe amakhulu abantu belindele ukuthandazelwa, bemi phandle phaya. Nilifundile inqakwana. Kwaye indoda yehla isuka eCanada, kwaye yayinenkwenkwana encinci eyayiye kwaMayo noJohn Hopkins, esixhalabisayo isifo sobuchopho esabangela izandlana zayo ezincinci zibe *ngolu* hlobo, yabangela imilenze yayo ibe phantsi kwazo. Kwaye bathi, “Akukho natyando okanye nanto enokwenziwa.”

152 Ke yayibuyisela eCanada. Yathi, “Andikathwaxeki okwangoku.” Niyalifumana inqaku le*Reader's Digest* likaNovemba, kwaye ibizwa u—u—*Ummangaliso kaDonny*

Morton. Kwaye—kwaye emva koko bathi yona, khona phaya, okokuba i—okokuba indoda yathi, “Andikathwaxeki okwangoku, ngokuba ndazi umphilisi wokholo ogama linguWilliam Branham, eyabangela abahlobo bam ababini ababezizithulu bengathethi bathetha kwaye beva.”

¹⁵³ Kwaye bafunisa bezama ukufumana indawo endandikuyo, e—eMerika. Kwaye ndandiseCosta Mesa, eCalifornia. Kwaye linqaku, xa ulifunda, lungela ukulila. Iyakuyophula intliziyo yakho. Indlela awanqumla ngayo kwimfumba yekhephu, nayo yonke into engenye, kunye nolwa sana! Wathi, “Ulumke, Donny.” Wathi, “Ngoku, asoyiswanga.” Kwaye inkwenkwana encinci yayingenakho nokuncuma, kunzima, yayixhwaleke kakhulu. Wathi, “Asoyiswanga, sizakubuza uThixo. Sizakuya kumprofeti kaThixo simbuze.”

¹⁵⁴ Ke ngoko beza benqumla ekhephini. Baza ekugqibeleni bafika ezantsi phaya, kwaye unina wayesiza nabo, kwaye babengenamali yoneleyo yokuhamba ngenqwelo moya, ke babuyisela unina ngemva. Inkwenkwe noyise kwafuneka beze ngabhasi, kwaye indlela abahamba ngayo konke ukusuka eWinnipeg, eCanada, ukuya eCosta Mesa, eCalifornia. Kwaye bafika phaya, bengenanto, kwaye uyise ubalisa kwafanela batshintshe inapkeni kuyo, inkwenkwana encinci emalunga nesixhenxe okanye isibhozo seminyaka ubudala, nje ongenakuzenzela nto. Kwaye indlela eyayi... kungekho thuba lakutya nanto, waza wathi inkwenkwana yakhe yayinakho ukumva nje ethetha. Kwaye enokuchaza indlela amehlo ayo ayekhangeleka ngayo, okokuba yayi—okokuba yayizama ukuncuma, uyazi. Kwaye isazi ukuba yena... Ubesakumxelela indawo ezahlukeneyo azibonileyo, ngaphaya eMerika.

¹⁵⁵ Kwaye xa bafikayo khona phaya, eCalifornia, bathi kubancedi babahambi, oko wayezele kukubona. Wathi, “Nize kubona eNgcwele intoni?” Kwaye umbuzo omkhulu.

¹⁵⁶ Kakade, ungafane ucinge oko iMerika yakutshoyo malunga nako, niyabona. Khangela, sithi abo, yabona, “Sikrelekrele kakhulu! Sazi yonke into, niyazi, kwaye akukho mfuneko yokusixelela kwanto. Sinayo yonke ibhalwe phantsi.” Yabona?

¹⁵⁷ Ke ngoko, ke, “Ngcwele ntoni? Nisuka kude kangaka eWinnipeg, eCanada?” Kutheni, babecinga oko kwakukubi kakhulu.

¹⁵⁸ Nokuba kutheni, iphepha ndaba balungisa i—imoto baza bamthumela ngaphaya. Waza wathi, xa bafikayo emgceni, apho yayikhona, wathi, amashumi amabini anesixhenxe amakhulu abantu babelindele ukuthandazelwa. Kodwa wathi, xa babona lowa ukhubazekileyo, encinci ngenkangeleko inkwenkwana, nolwasizana lukayise lithwele isankwane, idyasi yakhe edlakadlaka, uthi wonke umntu wamela ecaleni bamnika indawo. Xa wafikayo eqongeni... .

¹⁵⁹ Kuchasene nemithetho ukutshitshisa ngekhadi lokuthandazelwa. Umntu kufanele eze emhlanganweni azokuzithathela elilelakhe. Ukuba ukhe nje wabhaqwa emgceci, nitshintshiselana ngamakhadi okuthandazelwa nomnye umntu, ikhadi elo alihoywa. Yabona? Kuba kufanele uze uve imiyalelo kwaye wazi ukuba lifumaneka njani. Ixhomekeke kuwe. Akunakulifumanela omnye umntu. Kufanele uze ulifumane ngokunokwakho, ke uyeva. Umntu omkhulu othile uthe, “Ukuba . . . Kulungile, andikholelwa kangako kule nto. Kodwa, mhlawumbi ukuba Uyakundiphilisa, ndi . . .” Uyabona? Kwaye emva koko oko kubangela uxambuliswano eqongeni, ke bayayisusa lanto nje phambi kokuba ifike phaya.

¹⁶⁰ Ke xa inkwenkwe yaqalayo, okanye uyise waqalayo eqongeni, ukugqitha ebantwini, uBilly wambuza ikhadi lakhe lokuthandazelwa. Wayengenalo nelinye. Wathi, “Ngoko ndilusizi, mhlekazi.” Wathi, “Uyakufuneka ulinde.”

¹⁶¹ Wathi, “Kulungile.” Wathi, “Ndiyakulinda.” Wathi, “Ndizakuthatha nje elam ithuba njengabanye, ngoko.” Wathi, “Bendingayazi ukuba kufanele ndenze oku.”

¹⁶² Kwaye ngoko bendithetha nomntu othile, kwenzeka ndiyive. Ndambona latata esimka, ndaza ndathi, “Ibiyintoni ingxaki?”

Wathi, “Ebengenalo ikhadi lokuthandazelwa.”

Yaza Into ethile yathi kum, “Mbuyise.”

¹⁶³ Ndaza ndathi, “Mbuyise.” Waza utata wenyuka weza, zaye iinyembezi zisihla ngobuso, engachebanga ndevu. Waza wa—wanyuka, kwaye nantsi *iReader's Digest* isitsho. Yabona? Andizange ndibuze mibuzo, kodwa ndajonga gqo ebusweni bosana, ndachaza apho lusuka khona usana, laliye kwiKliniki kaMayo, nako konke malunga nokwakuyingxaki nalo, indlela ebeligula ngayo, nayo yonke into.

¹⁶⁴ Kwaye ngoko uyise waqalisa ukulila, waza wemka. Kwaye uthi waqalisa ukumka eqongeni, waza wajika, wathi, “Injalo lonto, mhlekazi.” Wathi, “Kodwa ingaba usana lwam luyakuphila?”

¹⁶⁵ Ndathi, “Oku andinakutsho.” Ndathi, “Nje umzuzu.” Ndabona umbono uvela. Ndathi, “Akuyikufuna ukuyikholelwa le, kuba uMayo no Hopkins bobani bathe olwa tyando alunakwenziwa koba buchopho, kodwa ndiyakuxelela omawukwenze. Wena, ngomso, qhubekeka nje kunye nolusana. Ngeentsuku ezintathu uzakudibana nomfazi onentloko emnyama esitratweni, kwaye loo mfazi uzakubuza ukuba yintoni ingxaki nolwasana. Kwaye uzakuxelela ngogqirha wedolophana encinci phandle apha onokwenza olwa tyando, kwaye akuyi kufuna ukuyikholelwa, kuba uMayo uyigatyile wathi, ‘Ayikwazeki kwenziwa.’ Kodwa kuphela kwethuba usana lwakho olunalo, ngamandla kaThixo, inceba kaThixo nolwa tyando. Ngoko, ukuba uyandikholelwa ukuba ndingumprofeti

Wakhe, hamba wenze njengoko ndikuxelele.” Njengokubeka amakhiwane kuHezekile, nanjalo njalo.

Wathi, wajika waza wathi, “Enkosi.” Wemka.

166 Iintsuku ezimbini okanye ngaphezulu zagqitha, kwaye wayesezantsi esitratweni ngenye imini, kwaye inenekazi lenyuka, lathi, “Yintoni ingxaki nosana lwakho?”

167 Wathi, “Line—linesigulo sobuchopho.” Kwaye wayeqhubeka ethetha ngolwahlobo. Kwaye, kulungile, ba—bacinga yayimbi kakhulu, uyazi.

168 Ke wathi nje kwimizuzu embalwa okuthile kwenzeka. Lathi, “Mhlekezi, ndazi mntu uthile onokulenza olwa tyando.”

169 Wathi, “Nenekazi, khangela, Amadodana akwaMayo ayincamile aze athi alunakwenziwa.” Wathi, “Indoda phezulu apha ibiluthandazela, ebizwa Mzalwana uBranham.” Wathi, “Wenze umthandazo ngomntwana.” Wathi, “Linda umzuzu! Onentloko emnyama, enxibe idyasi yesuti engwevu.” Wathi, “Lilo.” Wathi, “Uphi la gqirha?” Kwaye wamxelela. Wenyuka naye wamsa phaya waza ugqirha walenza utyando, umntwana waphila.

170 Ngoku, oko kweza nge*Reader's Digest*, niyabona. Kwaye Amadodana akwaMayo andibizela kudliwano-ndlebe ngenxa yoko. Athi, “Mfu. Branham, yintoni oyenzileyo koluyasana?”

171 Ndathi, “Kwanto. Andizange ndiluchukumise. Ndachaza kuphela oko uThixo wandixelela kona ukuba ndiluxelele. Indoda yayithobela lonto.”

172 Ngoku, okumangalisayo malunga nayo, malunga neeveki ezimbini emva koko, okanye iiveki ezimbini phambi koko, okanye ezintathu, kwi*Reader's Digest*, mhlawumbi inyanga ngaphambili, inqaku likaNkosazana Piper laphuma. Ngoku, uligqwirha lenene, okanye umvumisi. Ngoku, kukho owenene, kukho nothile olinganisayo. Babenaye la mfazi kususela ku1897. Ungaphezu kwamakhulu eminyaka ubudala ngoku, eNew York, kokubini... ukungeva okwepali. I*Reader's Digest*, yifumane... ndicinga iza malunga neenyanga ezimbini okanye inyanga phambi kweyam; kwaye unakho ukuyifumana, ebutsheni bokwindla. UMnu. Baxter ube enayo apha ngomnye umhla. Ukuba bendiyicingile, bendiyakumenza yena... okanye bendisazi ukuba ndizakuthetha oku, bendi—bendiyakuba nayo. Ndinganifumanela yona. Kwaye inika malunga neshumi elinesibini okanye ishumi elinesine lamaphepha. Wayengoqhelekileyo nje umfazi wasekhaya. Kwaye wangena kwiphupharha ngenye imini, ngelixa agcumayo, kwaye waqalisa ukuthetha nabafileyo. Kwaye babenaye la mfazi kwihlabathi lonke, ndawo zonke. Bamthatha bamsa eNgilane. Baguqula nkqu impahla zakhe, amatyeli amaninzi, ukuze babone ukuba akukho zimpazamo nezinto, baze bafike ngaphaya bakhohlise ngomntu bagqubuthela ubuso bakhe, umGrike, adlale ngathi

liNgesi. Kwaye wamxelela konke malunga naye. Kwaye yena—yena—yena wayefuna ukubiza elinye lamaqabane akhe afileyo.

¹⁷³ Ngoku, into ekuphela kwayo yena... Kwihlabathi lonke, kwaye nantsi *iReader's Digest* itshilo phaya, apha kubusuku obumbalwa obugqithileyo, okanye iinyanga ezimbalwa ezigqithileyo, enye yezo zinto yavezwa. Indoda yayifanele iphuze isandla sonina owafayo, kwaye kusuku olulandelayo yaqinisekiswa enkundleni yamapolisa okokuba iphuze nje ilaphu eliyasuyasu. Abantu abaninzi balinganisa umvumisi! Bangaba bancinci kuphela abadala abafundi behleli phandle phaya ecaleni lestrato, abangengabo abavumisi into yokuqala. Abayonto kuphela ngabakhohlisi babalinganisi. Kodwa ukho umvumisi wenyani.

¹⁷⁴ Kwaye thina bantu benkolo, sinabaninzi abalinganisi macala omabini. Ngoku bambelelani okwemizuzu embalwa.

¹⁷⁵ Ngoku qaphela, ukuba uNkosazana Piper ngumvumisi wenene. Kwaye ulindixesha wathi, "Nantsi into enye ekunokuqinisekwa ngayo, yokuba, xa umntu esifa, akafanga. Uphila ndaweni ithile, kuba laa mfazi ubiza imimoya yabo ibuye aze athethe nabo abantu."

¹⁷⁶ "Ngoku, yena wenza ntoni, Mzalwana Branham? Ingaba uyayikholelwa?" Ewe, mhlekazi. Itsho njalo iBhayibhile, seso sizathu ndiyikholelwa. Kwaye yena ungokamtyholi. Ukuvumisa liqhinga likamtyholi. Ngoku qaphela, ngoku qwalasela aba babini.

¹⁷⁷ Kwaye ngoko ufanele ubone iileta zibhabha zisiza kum, ngelo xesha, xa inqakwana lam lalandela elakhe. Asinto ingaqhelekanga leyo, nje phambi kokuphela kwexesha, uThixo wazithetha ezi zinto? Kwaye *iReader's Digest* ipapashwe ngalo lonke ulwimi phantsi kwezulu. Yabona? Qwalasela, asinto ingaqhelekanga ukuba zilandelelane?

¹⁷⁸ Ngoku apha kungena iileta, zisithi, "Mzalwana uBranham, oko kubonisa akuyinto kuphela umvumisi." Yathi, "Lonto iyayibonakalisa. Khangela apha, uxelele laa mfazi apho azakufumana... Khangela *kulo* mfazi?"

¹⁷⁹ Ndathi, "Linda umzuzu." Ndakhupha ileta ngokusesikweni, (ndixoleleni), ukuthumela ebantwini. Ndathi, "Kuncinci kangakanani nina bashumayeli enikwaziyo." Ndathi, "Endaweni yokubhaptiza umzimba wenu, nidinga iingqondo zenu zibhaptizwe." Injalo lonto. "Anikhe nime nicinge ngezinto. Anikhe nizame ukuyigqala yona."

¹⁸⁰ Leyo yindlela ekwanye abenza ngayo kweminye imihla. Bambona uYesu. Babesazi wayenakho Yena... Wayesazi iimfihlelo zentliziyo zabo. Wayesazi ababekwenza ngolwahlobo. Kwaye bathi, "Uyinkosi yeedemoni. NguBhelezabhule, oyena mvumisi ubalaseleyo ehlabathini." Abazange bakhe beme bazame ukuyihlolisisa, ukuze babone ukuba lowa yayinguNyana

kaThixo. Babengekho semoyeni ngokwaneleyo ukuba bayazi. Yilonto, bafunda ngayo ngaphaya. Ngokuqinisekileyo, uYesu wayefanele eze eYerusalem, ekhwele i-esile, nanjalo njalo, kodwa bajonge eKuzeni kwesibini.

¹⁸¹ Kwaye into ekwanye namhlanje! Bajonge ngaphaya kwentloko yeyona nto. Haleluya! Injalo lonto. Ndiyazi ukuba uThixo ulapha, ngale mva kwemini, kwaye ndiyazi ndithatha ixesha lenu elininzi, kodwa kufanele ubone oku, sihlobo. Ukuba andisayi kunibona kwakhona, kufanele nazi ukuba zintoni iidemoni, kufanele nazi yintoni iNyaniso nemposiso. Kwaye zisondelelene kakhulu, kufanele uyohlule into.

¹⁸² Ngoku khumbula, ayizukuba phandle phaya, into ethile lee ngaphaya *kweli* cala njengabaFarasi, okanye into ethile lee ngasemva *kwela* cala. Iphezulu kanye apha emnyango, kanye kufutshane nawo. Yiqaphele. Ngoku ukuba ndithatha . . .

¹⁸³ Masithathe yona imiba emibini. Ukuba ndithatha ndikunike idola, ngoku, ukuba ndikunika idola yenkohliso. Sizakusebenzisa umzekeliso ukuze ube nokuyibona. Into yokuqala onokuyenza, ukuba ungumntu okrelekrele, ukuba uchola idola uze uyijonge, into yokuqala, uyakuyimpampha ukuze ubone yenziwe ngantoni. Ingaba injalo? Uyakujonga oko yenziwe ngako. Uyakujonga ekuxabisekeni kwayo. Idola yenene ayenziwanga ngephepha, iyinxalenye yephepha nesilika, uyabona. Kwaye into yokuqala, kuyakufanela ujonge kwixabiso layo. Eso sisiboniso sokuqala.

¹⁸⁴ Kwaye ngoku masimzise yena *kweli* cala; size sise iNkosi ngaphaya *kwela* cala, oko kuqubisana nathi.

¹⁸⁵ Ngoku khangela, into yokuqala ekufanele uyiqwalasele, yonke into . . . Qaphela inqakwana lakho. Kwiminyaka engamashumi amahlanu anento yokuvumisa kwakhe, nokubiza imimoya yabafileyo, akazange nangexesha elinye athethe ngoThixo, uKristu, impiliso eNgcwele, intlangulo, Umgwebo, okanye nanto. Akukho nto kuphela kukuzonwabisa kuyo.

¹⁸⁶ Kodwa ngapha *kweli* cala, okokoko nguThixo, Umgwebo, Ukubuya kukaYesu, impiliso eNgcwele, amandla kaThixo, intlangulo. Khangela kwixabiso layo. Akuboni bavumisi namagqwirha beshumayela iVangeli. Yintoni ingxaki nabantu? Bethu! Qwalasela!

¹⁸⁷ Kwaye into yenene yokwenziwa, ukuba ufuna ukufumanisa okokuba yidola yenene okanye hayi, ukuba ikhangeleka ngokwenene njengayo, thabatha amanani ayo uze uwathumele ku mvelisi-mali. Kwaye ukuba kukho amanani phaya angqamanayo naleya, kukho idola yesilivere eyilindeleyo. Ingaba injalo?

¹⁸⁸ Kulungile, ngoko, mzalwana, thatha oko akwenzileyo uze ukuse eBhayibhileni, uyakufumana ukuba ligqwirha lase Endore.

¹⁸⁹ Kwaye thatha oko kulapha, uyakuphinda uyifumane, iseNcwadini apha kuMvelisi-mali. “UYesu Kristu isenguye izolo, namhlanje, naphakade.” Ngokuqinisekileyo, umsebenzi Wakhe okwamnye! Akazange ahambe enze ubuyatha nobuvuvu ngabantu. Yayikokokulungileyo, ukunceda othile, ukubakhokelela kuThixo. Amen! Andizi “ameni” ngokunokwam, kodwa u *amen* uthetha “makubenjalo.” Kwaye ndi . . . ndiyayayikholelwa Yona. Ndiyazi IyiNyaniso.

¹⁹⁰ Ngoku qwalasela, nako apho nikhoyo. Ngoku, ngokukhawuleza ngoku, kuba andifuni kunigcina kade.

¹⁹¹ Apha, masinike umfanekiso omncinci apha, umfanekiso ngqondweni omncinci. Apha ngumjelo ukuqhubeka apha, ukuya ezantsi ngale ndlela, ukuhla ngobomi. Ngoku qaphela. Ngumjelo. Ndinike epheleleyo ingqwalasela ngoku, ukuze ningakuphosi oku. Ukuhlela ezantsi ngolu hlobo. Ngoku, kulo mjelo mcinci apha kuhlala iziqu ezifayo, mna nawe. Ngoku, khona phaya, masijonge yintoni. Yimfumba yobudenge nayo yonke into engenye, kodwa ethubeni ngaxesha lithile niyakubona ukukhanya. Nibona ubumnyama nezitrato, leyo yimigcobo nokuqhubekeka, iidemoni zifumana abantu. Owu, banxiba kakuhle, bethu, kwaye bachubeke kakhulu njengoko benakho, ezichubekileyo izifundiswa, kodwa noko ngabatyholi. Kodwa kukho abazelwe ngokutsha abahleli phaya.

¹⁹² Ngoku, aba bantu kulomjelo baphenjelelwa ngokusuka kumacala amabini ahlukeneyo. Ngoku, kweli cala kuya *ngale* ndlela, nantso itrinity. Kwaye kweli cala baya *ngale* ndlela, nantso itrinity.

¹⁹³ Ngoku, xa, ngoku indawo yokuqala, kweli *cala*, yimiphefumlo *yabangengamalungisa*, xa umntu esifa uya endaweni yokulindela umgwebo. UYesu waya waza washumayela kuyo imiphefumlo eyayisekukhonxweni phaya. Okulandelayo ziidemoni. Okulandelayo, ngumtyholi esihogweni. Ukunyuka, eyokuqala, ngoku, bona phaya yimimoya, imimoya yabantu abafileyo abangazange baguquke. Balindele Umgwebo. Kuphela kwento abayaziyo bubudenge noko bakwenzayo.

¹⁹⁴ Ngoku, phezulu apha, la maKristu aphenjelelwa ngokusuka Phezulu. Lona ngumzekeliso. Phezulu apha ngomnye uMoya, uMoya oyiNgcwele, uMoya woMntu, uKristu Yesu. UMoya oyiNgcwele, uMoya oyiNgcwele Uphembelela iBandla kulendawo yabafayo.

¹⁹⁵ Umtyholi, ngale mimoya, uphembelela abantu. Ngoku, khangela, okulandelayo ziiNgelosi. Okulandelayo nguThixo. Ngoku, konke okufayo apha kuphenjelelwa lelinye lalamazwe. Niyakubona endikutshoyo?

¹⁹⁶ Ngoku oko laa mfazi wakwenzayo, waphumela kula mmango. Kwaye uthetha nabo bantu baphethwe ziidemoni

ababengabo, ekuqalekeni, imimoya yezo ngelosi zawayo ezingazange ziguquke emva ngaphaya ekuqalekeni, zaze zavumela iziqu zazo zingenwe yiyo. Kwaye zilinde Umgwebo.

¹⁹⁷ Kwaye *aba* kweli cala baphenjelelwa kwaye bazelwe ngokutsha ngoMoya kaThixo. Kwaye umtyholi unabaprofeti bakhe, noThixo unaBakhe. Yabona endithetha kona? Yimpembelelo, kwaye nako ke apho sikhona. Yima uze uyahlule. UYesu, xa Wayelapha emhlabeni. . .

¹⁹⁸ Ngoku, namhlanje, akanakuphumela kulaa mhlababa afumane ilungisa kulaa mmango. Akanakuyenza lonto, kuba amalungisa awekho phaya apho ayeqhele ukubakho, eParadesi. Hayi, mhlekazi. IParadesi yachithwa, xa iGazi likaYesu layichithayo. Khangela apha. Bethu!

¹⁹⁹ Ukuba ndingacinga indlela laa Yesu, xa Wafayo, Waya kushumayela kwimiphefumlo eyayisekukhonxweni. Wafa, engumoni, engazani nasono, noko isono sethu sasikuYe. Kwaye uThixo, ngenxa yezono Zakhe, Wamthumela esihogweni. IBhayibhile ithi, “Waya kushumayela kwimiphefumlo.”

²⁰⁰ Abanye abantu bathi, “Mzalwana uBranham, andinakuyiqonda.” Bathi, “UYesu wavuka ngosuku lwesithathu. Wafa ngoLwesihlanu emva kwemini waza wavuka ngeCawa kusasa, kutheni, Wafa nje kuphela usuku olunye.”

²⁰¹ Wathi, “Ngalo eloxesha,” kuba WayeneSibhalo esinye eBhayibhileni, Awayenokuma ngaso. Kuba, uDavide, indoda eyawayo kamva, kodwa yasindiswa, kodwa umprofeti phantsi kwempefumlelo kaThixo, yathi, “Andisayi kuwuyekela umphefumlo Wakhe kwelabafileyo, ndingasayi kuwuyekela Yena Owam oyiNgcwele abone ukonakala.” Kwaye wazi, iintsuku ezintathu nobusuku obuthathu, okokuba lamzimba uyakonakala. Kwaye uThixo wayeseletshilo kumprofeti, “Akasayi kubona ukonakala.” . . . ? . . . [Indawo engananto ekhasetini—Mhl.]

Haleluya! Wathatha iLizwi likaThixo. Wamoyisa uSathana, lonke ixesha, kuLo. Wakoyisa ukufa, ngeLizwi likaThixo. Haleluya! Wakoyisa ukufa. Kwaye xa bambulala Yena, waza Wafa, njengomoni, izono zam nezono zakho phezu Kwakhe, Wehla, ndingambona Yena enkqonkqoza kula mnyango phaya.

Kwaye nayo imiphefumlo elahlekileyo yaphuma yathi, “Kulungile, Ungubani Wena?”

²⁰² Wathi, “Kutheni ningaphulaphulanga ku Enoki? Kutheni ningaphulaphulanga kwabanye babo baprofeti abashumayelayo?” Babegwetyiwe. “NdinguNyana kaThixo lowo wakhe wadla ubomi. Ndi. . . IGazi Lam liphalaziwe. Ndize kunixelela, ndizalisekisile, oko abaprofeti bathe Ndiyakukwenza.” Konke ukuhla ukugqitha iidemoni, ukuyokutsho kwelabafileyo, wathatha izitshixo zokufa

nelabafileyo wazixutha kumtyholi, wazixhoma ecaleni Lakhe, waqalisa ukunyuka. Haleluya!

203 Ukuvuka ekuseni. Haleluya! Masizobe umfanekiso omncinci apha. Ekuseni, kukho elinye iqela elilele apha eParadesi. Abakho phaya ngoku.

204 Ngoku, nina bahlobo abakhulu ningamaKatolika enikholelwa ekungxengezelweni ngabangcwele. Ukuba uthetha nengcwele ecaweni yakho, la mntu ngumoni, usesihogweni, okanye—okanye ulindele umgwebo wakhe ngaphaya. Kwaye ukuba wayeyingcwele, useluzukweni lukaThixo kwaye akanakubuyela emva. Injalo lonto. Ndingayiqinisekisa lonto. Igazi leenkunzi zenkomo azinakususa isono, kodwa iGazi likaYesu liqhawula izono.

205 Ndiyambona uYesu enyukela phaya apho, eParadesi, nanko u-Abraham omdala, u-Isake noYakobi, nabanye phakathi phaya, uSamuweli nabo bonke babo phakathi phaya. Ndiyamva Yena enkqonkqoza emnyango. [UMZalwana uBranham unkqonkqoza epulpitini amatyeli amathandathu—Mhl.] Amen! Owu, ndiyakuthanda oku. Ndibamnandi . . . ndiziva ndingowenkolo ngoku. Ndiyambona Yena ejonga ngaphaya kwela cala. Ndiyamva yena esithi, “Ngubani ngaphandle? Ngubani Lowo phaya?” Wathi, “Mna, lona ngu Abraham othethayo. Ngubani Lowo?”

206 “NdiyiMbewu ka Abraham.” Amen. Ndiyambona u-Abraham esiya emnyango, evula icango. Wathi, “NdiyiMbewu ka-Abraham.”

Wathi uDaniyeli, “Khangela phaya! Nalo iLitye endalibona lithetyulwa entabeni.”

207 Ndiyamva uHezekile esithi, “Nankuya Nguye! Ndimbonile Yena, njengothuli phantsi kwenyawo Zakhe, amafu anyakazayo, xa izandi . . . ziqhwaba izandla zazo, amasebe, kwaye zonke zazikhwaza.” Owu, ndiyababona abanye abohlukeneyo phaya eParadesi, belinde Yena.

208 Ndiyamva Yena esithi, “Yizani! Kukuqhekeka kokusa ngaphaya eYerusalem. Kumele simke apha. Siyenyuka, kuba nakhuselwa phantsi kwegazi leenkunzi zeenkomo neebhokhwe, nilinde ixesha leGazi Lam. Kodwa iGazi Lam liphalaziwe phezulu phaya eKalvari. Ndingosemzimbeni uNyana kaThixo. Lonke ityala lesono lihlawulwe. Sisindleleni yethu ephumayo!” Haleluya! Uzuko kuThixo!

209 Ndiyambona u-Abraham esithi hlasi uSarah ngengalo, nabo besiza, bephuma! KuMatheyu 27, xa waphumayo, ndiyabeva bemisa kancinci ekujikelezweni iYerusalem phaya. Kwaye into yokuqala uyazi, ndiyambona uKayafa nabo beme esitratweni, besithi, “Bandixelele ukuba lamfo uvukile. Bathi, ngubani la mfo uhamba phaya; la mfo mncinci, la ntombi incinci?”

²¹⁰ Akasemdalanga kwakhona; lowo yayingu Abraham noSara. Baza banyamalala. Bakhangela, “Umntu othile uqaphele.” Babenokunyamalala ngathi nguYe ephumela eludongeni, uhlobo lomzimba okwamnye. Haleluya! Injalo. Apha kukho bonke abaprofeti nabanye, bejikeleza, behlola isixeko.

²¹¹ Waza uYesu wenyusela phezulu phakathi, okanye phezulu ngaphaya kweenkwenkwezi, inyanga, amafu, waza wathimba intimbo, wabapha abantu izipho. UYesu uhleli namhlanje kwisandla sokunene sikaYise, wakhwela phezulu phaya, wahlala phantsi, de zonke iintshaba Zakhe zenziwe isihlalo seenyawo Zakhe.

²¹² Kwaye namhlanje, sihlobo sam somKristu esithandekayo, iidemoni zisebenza ndaweni yonke. Kwaye uMoya kaThixo uyaphumela ngaphandle, kwelinye icala, ukuqubisana nawo ngalo lonke ixesha. Haleluya! Nako ke apho ukhoyo. Amaphepha-ndaba nabahlalutyi nayo yonke into engenye iyayidandalazisa. Bayiqaphele. Abanakho ukubona ukuba yintoni. Yintoni? Sisikhokelo samakhulu amanqam esezayo kwamsinya, phakathi koThixo nomtyholi. Yiba kwicala likaThixo kwaye ulunge entliziyweni yakho. Amen.

²¹³ Apha kungekudala ndandiphezulu eToledo, e-Ohio, ndinomhlangano. Ndizakuvala.

²¹⁴ Niyakubona endithetha kona malunga needomoni? Ziyasenbenza. Zinenkolo kakhulu, nje ukubanenkolo! Owu, ziyaya ecaweni qho ngeCawa, ziphinde Imvumo-nkolo yabaPostile, zicule Ufefefe. Owu, bethu, nje ukuba ngowenkolo kangangoko zinakho!

“Mzalwana uBranham, uthetha ukuba oko kuyiNyaniso?”

²¹⁵ Olo luhlobo lomoya owaxhoma uYesu Kristu emnqamlezweni. Kwaye uYesu wathi, “Ningabakayihlo wenu, umtyholi.”

²¹⁶ Ngoku abanye babo bathi, “Owu, iRashiya ngumchasi-kristu.” Nakanye! IRashiya asingomchasi-kristu. Umchasi-kristu uyakuba ngowenkolo kakhulu ibenokuqhatha nabaNyuliweyo ukuba kungenzeka.

Khumbulani, uThixo uthatha umntu Wakhe, kodwa hayi uMoya Wakhe. Umtyholi uthatha umntu wakhe, kodwa hayi umoya wakhe. Ngoku, nabaya. Zanelise. Ndinoxanduva kuphela ngeNyaniso.

²¹⁷ Iidemoni, zisebenza! Izolo, bendizenze zikwimo yenyama. Namhlanje, ndinibonisa zikwimo kamoya, apho zikwimo yenkolo. Apho zingaphaya, ibizwa umhlaza, kwaye zibiza *oku*, *okuya*, *nokunye*, kodwa ndikubonisile kuni, ngeBhayibhile, zingabatyholi. Ngoku, ngapha, namhlanje, nazi kwakhona zikwimo yenkolo, zezenkolo kakhulu, izihlonitshwa.

218 Ukuba uyakuqalisa, mzalwana, ucinge. UKayin, oyena wokuqala walonto, wayengowenkolo ngenene. U-Esawu wayeyindoda enenkolo kakhulu. UJudas wayeyindoda yenkolo kakhulu. Yinkolo. Ayikho kwilizwe langaphandle. Ingaphakathi. Qaphela oko, ufundo ngeedemoni! Mhlawumbi kamva kancinci, ngaxesha lithile, ndingangena kuyo ngakumbi. Sishiywa lixesha.

219 Ungagwebi namnye. Thanda wonke umntu. Ukuba akunakuthanda ngokusuka entliziyweni yakho, ngoko uKristu akakho nawe.

220 EToledo, e-Ohio, ndaya kwivenkile yokutyela encinci. Ndandisitya endaweni, indawo encinci yakwaDankard, encinci entle indawo. Babelunge kakhulu. Ngala mvakwemini babevalile, ukuze baye kwisikolo seCawa. Kwaye xa benzayo, kwafanele ndinqumle isitrato, ukuya kweyehlabathi encinci indawo endala, ndaza ndangena phaya. Kwaye ndiyazi akukho semthethweni ukungcakaza e-Ohio. Kwaye nako kumi iPolisa likaRhulumente linengalo yalo ijikeleze intombi, isandla salo sijinga phezu kwesifuba sayo, lidlala umatshini wemali. Umthetho wezizwana zethu nesizwe, imkile. Usizi!

221 Ndithembele kuKristu iLitye eliqinileyo, ndimile, yonke eminye imihlaba yintlabathi ezikayo. Akukho nto eseleyo. Injalo lonto.

222 Ndajonga ngasemva phaya, kwaye kukho elihle inenekazi elincinci, mhlawumbi kwishumi elineto, okanye ishumi elinesithoba, ishumi elinesibhozo, ishumi elinesithoba leminyaka ubudala. Kwaye ababekwenza, wona amakhwenkwe emva phaya etafileni, kwakukubi kakhulu. Ndahlala phantsi phaya. Kwaye ngoku kumothuko wam, kuhleli kanye apha apho inenekazi leza khona, lathi, "Uzakufuna isitulo?"

Ndathi, "Enkosi. Ndifuna isidlo sakusasa."

223 Kwaye ndihleli esitulweni, nako kuhleli inenekazi elidala, lilidala njengomama wam, amashumi amahlanu anesihlanu, amashumi amahlanu anesibhozo iminyaka ubudala. Wayenxibe ezo zincinci imphahla ezingenabuthixo abazinxibayo.

224 Babanga ukuba zipholile. Inzululwazi ithi, "Uphambene." Ngokuqinisekileyo, akunjalo. Ufuna nje ukubonisa ubuze bakho. Zintloni, luhlazo. Inenekazi alinakuzinxiba. Umfazi angazinxiba, kodwa inenekazi alisokuze.

225 Kwaze emva koko, emva koko ke...nanko, ehleli phaya. Inyama yalo elusizi yayiluxuluxu. Lalinolwahlobo lokuzihombisa ngathi yintyatyambo, nokuba niyibiza ntoni, emilebeni yakhe. Kunye nentwanana yokuchetywa okunjengokwendoda, okwakufukufuku; oko iBhayibhile ikuthethileyo, okwakulihlazo. Kwaye umfazi, oko indoda...

226 IBhayibhile ibanga, ukuba umfazi ucheba iinwele zakhe, indoda inelungelo lokumgxotha ngoqhawulo-*mtshato*, kuba akanyanisekanga kuyo. Kufanele sishumayele iBhayibhile apha ngenye yezi ntsuku. Wathi, “Ukuba unqothula iinwele, uhlazisa umyeni wakhe.” Ukuba akahloniphekanga, ufanele agxothwe. Akunakutshata omnye, kodwa ungamgxotha. Whew! Kwendini, oko, kungena nzima, ndiyakuva. Kodwa yiNyani leyo.

227 Owu, yayiqhele ukuba njalo, sasinayo kwimo kaMoya oyiNgcwele, kodwa sihlise imivalo. Umzalwana omdala wayeqhele ukuthi, “Sihlise imivalo, sihlise imivalo, senzelele ngesono. Sihlisa imivalo, iigusha zaphuma, kodwa zingene njani iibhokhwe?” Nihlise imivalo. Yilonto yayiyinxaki. Nihlise imivalo, ihlabathi nebandla zixubene. NjengamaMowabhi nanjalo njalo, noBhalam, nendlela awatshatisa ngayo phakathi kwabo, leyo nje yinto ekwanye namhlanje. Kwaye ibandla lingcolisekile lonke, nesigaba sakwaMoya sisisigaba saseLawodike, esibadikidiki, kwaye satsicwa emlonyeni kaThixo. Kwaye kwiqela lonke, uThixo ubiza intsalela Yakhe, amthabathele Yena Ekhaya, lonto ichaneke ngokwenene, ichaneke, ngalo uvuko.

228 Kwaye nankuya, ehleli phaya, into yokuhombisa imilibe ubuso bakhe bonke, yayikwindawo yonke ngolwahlobo. Waye ena le apha into emnyama phezu kwamehl akhe, kwaye wayebilile, yayisihla. Kwaye usizi lwento endala wayenokuba unabantwana abasisizukulwana. Kwaye lalihleli phaya kunye namadoda amabini amadala, kwaye enye yawo inesikhafu esikhulu sibhijele intamo yayo, kwaye yayinguJuni, ihleli phaya. Yaza yaphakama, kwaye ngahlobo luthile wayesele, kwaye lalisele, nalo. Kwaye lalibhekabheka.

229 Ndacinga, “Owu Thixo! Thixo, kutheni ungavele Uyitshayele lento isuke ekubonakaleni? Kutheni Ungayenzi lonto? Ingaba uSharon wam omcinci. . . Usana lwam oluncinci, uSarah wam omcinci nomcinci wam uRebekah kufanele bakhuliswe kwesa sizukulwana, bajongane nento enjengaleya?” Ndacinga, “Jonga phandle apha kwiindawo zokuzonwabisa nezinto, nokwenzekayo.” Ndacinga, “Owu Thixo! Owu, ndiyavuya Wamthatha uSharon ukuba yayiyintando Yakho leyo. Ingaba uRebekah wam omcinci nomcinci—omcinci uSarah kufanele bakhulisele phantsi kwento enjeya ngaleya?” Ntoleyo, nabo abantu bayibiza. . . bacula ekwayareni nayo yonke into. Ndaza ndacinga, “Ingaba asilohlazo elo?” Ndacinga, “Thixo, bungathini ubuNgcwele Bakho ukumelana nayo? Kukhangeleka ngathi umsindo Wakho wobulungisa uyakubhabhela phaya uze—uze uvuthulule le ndawo.”

230 Ndaza ndeva iNgelosi yeNkosi, isithi, “Yiza ngapha.” Ndahamba ndaya ngaphaya. Kwaye xa Yayigqibile ngam, ndaziva ndingumntu owahlukileyo. “Umgwebela ntoni yena?”

Ndathi, “Jonga kulanto, indlela ayiyo.” Kwaye nantsi into Yena . . .

²³¹ Ndabona umbono. Ndabona ihlabathi *ngolu* hlobo, ukujikela, elinye ihlabathi. Kodwa *eli* hlabathi apha, lalinomnyama olijikelezileyo, kwaye elo yayiLigazi likaKristu elikhusela umsindo kaThixo. Wayengenakho ukujonga phezu koko, Wa—Wayeyakuyitshabalalisa into kanye ngoku, kuba Wathi, “Ngamini usitya kuwo, ngawo loo mhla uyakufa.” Kwaye Wayenokuyenza lonto.

²³² Emva koko ndacinga ngoluhlobo. Ndabona isiqu sam. Nangona ndandingayenzanga lonto, kodwa ndandingumoni, nakanjani. Kwaye ngoko iGazi likaYesu Kristu lisebenza kuthi njengesihlanganiseli. Yabona? Okokuba, xa ndisona, izono zam zibetha kuYe zize zithunuke intloko Yakhe ebalulekileyo, kwaye bendinokubona iinyembezi neGazi lisihla. “Mxolele, Bawo, akayazi into ayenzayo.” Kwaye bendiyakwenza enye into ndize ndiYibethe. “Mxolele, Bawo.”

²³³ Ukuba nje yayikhe yagqitha kuYe, bendiyakuba ngotshatyalalisiweyo. Kwaye ukuba bendingayamkelanga inceba Yakhe, kwaye ngemini umphefumlo wam udadela ngaphaya ngokuya, selendigwetyiwe. Ndalile. Akukho nto iseleyo kuphela ngumgwebo. Ndigwetyiwe, sele ndigwetyiwe. Uthe uThixo, “Ngemini othe watya ngayo kuwo, ngaloo mini uyakufa.” Ugwetyiwe kakuhle. Esi sisihlalo somgwebo ngale mva kwemini, isimilo sakho kuKristu.

²³⁴ Ndaza ngoko ndacinga, “Ewe, injalo.” Ndaza ndabona imini endakhasela ngayo kuYe. Ndabona incwadi yam endala ilele phaya, umoni, apho kulele yonke into kuyo. Ndabona izono zam zizo ezenza lonto, ndaza ndathi, “Nkosi, ingaba Uyakundixolela na mna?”

²³⁵ Wathatha isandla Sakhe ecaleni Lakhe, wakhupha iGazi, wabhala kumphezulu, wathi, “Uxolelwe.” Wayigibisela kulwandle lokulibala, ukungaphindi ikhunjulwe. Yayimkile naphakade! Wathi, “Ndiyakuxolela, kodwa uyamgweba yena.”

Oko kwaguqula ingcabango yam. Ndathi, “Nkosi, yiba nenceba.”

²³⁶ Emva kokuba ndiphumile kuwo, ndawelela ngaphaya ndahlala phantsi. Ndathi, “Kunjani, mama?”

Lathi, “Owu, molo.”

²³⁷ Ndaza ndathi, “Ukuba ungandixolela,” Ndathi, “NdinguMfu. Branham, umlungiseleli.”

Lathi, “Owu, uxolo. Uxolo, Mfu. Branham.”

²³⁸ Ndathi, “Nenekazi.” Ndalixelela ibali. Ndathi, “Bendimi phaya, kwaye bendikugweba, ndicinga, ‘Enjani ukubambi into!’ Mhlawumbi unabantwana.”

Lathi, “Ndinabo.”

²³⁹ Ndathi, “Yintoni eyenze indlela ingalungi?” Laqalisa ukundicombululela ibali ebelinokukrazula nokuba yeyantoni intliziyo. Ndathi, “Be—bendibuza uThixo kutheni Ebengayi kurhugula nje lanto isuke emhlabeni. Apha, nilapha nalamadoda mabini anxilileyo, nawe unxilile, ngokwakho.” Ndaza ndathi, “Ngenye imini. . . Ela Gazi libambe umsindo kaThixo kude kuwe. Uzakufa ngenye yezi mini. Kwaye, ngoko, wena—wena usisidalwa esinenkululeko yokuzikhethela ngoku, ungala okanye wamkele.” Ndathi, “Kodwa ngenye imini umphefumlo wakho uyakuya ngaphaya, apho kungekho nceba iseleyo. Kwaye ukuba ufela ezonweni zakho, sele ugwetyiwe, kwaye uya esihogweni.”

²⁴⁰ Uyazi ntoni? Laa mfazi wehla kwesa situlo phaya kulavenkile yokutyela. Saba nomhlangano womthandazo njengongazange uwuwe ebomini bakho, kwaye weza kuKristu. Yayintoni? Sukubagweba bona; baxelele ngeVangeli. Babanjwe ziidemoni; zizidalwa ezifayo kulomhlaba. Baphenjelelwa kokusuka ngapha. Impembelelo yethu isuka ngasentla. Masibone esinokwenza ngeziphwiwo zethu, ukuzuzela abanye kuKristu.

²⁴¹ Bawo wethu waseZulwini, sibulela Wena ngobulungisa nenceba Yakho. Ndiyaxolisa, Nkosi; mhlawumbi, abantu, ndibagcine apha ixesha elide. Kodwa ekubeni kusekupheleni kwalemihlangano yasemva kwemini njengawo lo, bendifuna ukubaxelela, “ngeedomoni,” ndinqunqele okuninzi endaweni enye, kwintshumayelo enye, kodwa mhlawumbi bangayichola, apha naphaya, baze baqonde endithetha kona. Uyazazi injongo zentliziyo yam, zokuzisa oku.

²⁴² Banga abantu bangahamba ukusuka apha ngalemva kwemini, amadoda nabafazi baqaphele yonke intshukumo abayenzayo, kodwa baphile ngovuyo nokukhululeka. Banga bangazi ukuba uThixo ubasindisile. Kwaye banga bangajonga kuYe, balibale malunga nazo zonke i-isms nezinto ezibangqongileyo, baphile ngoxolo nenzolo, nasekoyikeni uThixo. Kuze emva koko, Thixo, xa Ufuna ukubasebenzisela neyiphi into, Ungathetha gqo kubo kwaye ubathumele naphina apho Ufuna baye khona okanye nantoni Ofuna bayenze. Banga abantu bangathobeka kwaye bafumane uKristu entliziyo yeni yabo. Sixolele, Nkosi, ngokusilela kwethu, sonke ngabanye.

²⁴³ Kwaye siyazi ukuba—ukuba uSathana uphumile njengengonyama egqumayo, ndaweni yonke, eginya anako, enxibe iingubo zenkolo. Owu Thixo, ezi ntsizana zabantwana, bajonge, ndaweni yonke. Bavulekile kwaye bayafumaneka ebantwini. Kwaye ndithandaza Wena, Thixo, ubenenceba kubo, usindise bonke abalahlekileyo, philisa abagulayo. Kwaye, Thixo, siyaqonda ukuba ezi demoni zindala zezifo

eziza phezu kwabantwana Bakho, okokuba Unentethelelo elele ngaphaya, ukuqubisana nokuya. Kwaye zonke iidemoni eziyakubabangela ukuba bone, Unesicamagushelo esilele ngaphaya, siyakuqubisana nokuya. Kwaye ndiyathandaza okokuba Uyakunikeza eGameni likaYesu. Amen.

Andazi nokuba kukho . . .



Ufundo Ngeedemoni – Kwimihlaba Ngokwenyama
Juni 8, 1953, Emva kwemini ngoMvulo
Roberts Park Amphitheater, Connerville, Indiana

Ufundo Ngeedemoni – Kwimihlaba Yezenkolo
Juni 9, 1953, Emva kwemini ngoLwesibini
Roberts Park Amphitheater, Connerville, Indiana

Imimoya Elukhlayo
Julayi 24, 1955, Kusasa ngeCawa
Umnquba kaBranham, Jeffersonville, Indiana

Le Miyalezo ngoMzalwana uWilliam Marrion Branham, yaqala ukushunyayelwa ngesiNgesi, ithatyathwe kwisishicileli mazwi yabhalwa ngesiNgesi ingafinyezwanga. Olu guqulelo lwesiXhosa lwabhalwa lwaza lwasasazwa yi Voice Of God Recordings.

XHOSA

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