

# UKUTSHALA IZIMALI



Asibe silokhu nje simile nje umzuzwana, sisakhuluma manje kuYe, njengoba sikhothamisa amakhanda ethu.

<sup>2</sup> Baba wethu waseZulwini, sibonga ngempela ngalesisikhathi futhi ukuthi singama ukwethula iVangeli kulelidolobha, iChicago, njengoba kuphezu kwezinhliziyi zalababantu lapha, lamaKristu, ukubona abantu babo besindisiwe. Futhi, Baba, siyazi ukuthi akekho ongeza uma Ungamdonsanga kuqala, uJesu washo njalo. Futhi siyakholwa ukuthi, zonke izimbewu ezaziwa phakade ezilele kulelidolobha manje, akukhondlela yokuzivimbela ekwemukeleni ukuKhanya kweVangeli. Uzokwenza, Uzosipha khona, Nkosi. Uzokuqapha, ukuqiniseka ukuthi kufika lapho. Yethula uMlayezo, futhi ngikholwa ukuthi Uyakwazi, futhi uzoletha lezo ekuKhanyeni kweVangeli Ozimisele ukuba ziLibone.

<sup>3</sup> Ngakho, Baba, njengoba sidedela izibani zethu zikhanye, futhi siveza imizamo yethu, kukho konke lokho esikwaziyo ukuthi kanjani, uku—ukuletha i...leliVangeli elikhulu lesikhathi sokuhlwa; amabuya ngempela esono liyangena ligeleza, ukungakholwa nxa zonke. O, izinto eziningi kakhulu ezisabekayo zibhekene nobuso bethu. Kodwa sinesiqiniseko se...“Uma isitha siza njengomfula okhahlamezayo, iZwi likaNkulunkulu liyomisa ibhanela limelane nawo,” Baba, futhi Wena wakwethembisa, ngakho siyaKubonga.

<sup>4</sup> Futhi manje, namhlanje, sisize njengoba sizinza manje. Ngibonga Wena ngejubili lasekuseni, lamaculo amangalisayo nezimfazazo, noma yini eyenziwe. Futhi manje kwangathi singabuka eZwini laKho, Nkosi, ukudonsa kuLeli, amandla osuku. Sikucela eGameni likaJesu. Amen.

<sup>5</sup> Ningahlala phansi. Ngiyabonga, ngomusa kakhulu, ngesimemo esihle sokuza ngibe lapha nani. Futhi manje ngifuna ukubonga inenekazi elincane lapha ngeculo lalo, belimangalisa kakhulu. Ngikholwa ukuthi bekungokokuqala ukuba ngize ngilizwe licula. Manje-ke, kusobala, uMfowethu Mel Johnson lapho, ngicele ukuba acule lelculo, ngenkathi, *UNgikhumbule*. Futhi sinalo phansi ekhaya, futhi ngifuna ukulithola kabusha.

<sup>6</sup> Futhi uBilly Paul, ngiyacabanga, nje uphila ngalawomaculo. Wawafaka e...esese ofisi, futhi elidlalela abantu njalonjalo abezayo nabahambayo, abavela emhlabeni wonke. Futhi ningeza ngase ofisi futhi ningamuzwa uMel Johnson elicula kaningana impela ngapho, eteyipini. Bese kuthike uma ngizizwa ngithe ukukhandlela futhi ngikhathele, ngi—ngiyokwehla futhi ngihlale ndawondawo ekamelweni, futhi nje ngikhulume... ngenyuse esinye sezipikha, futhi ngiyophinde ngililalele.

<sup>7</sup> Ngakho si—sibonga kakhulu ngalababaculi abakahle. Futhi ngicabanga ngesikhathi uma sesiwela lomfula waseJordan. Ngifuna ukuzwa lelophimbo legolide likaMel Johnson lihlanguana thaqa noEinar Eckberg nabaningi balabo baculi abakhulu osewele umfula. Ngakho sibheke lesosikhathi.

<sup>8</sup> Ngifuna ukubonga umngani wami olungileyo lapha, uDkt. Lee Vayle, umfundisi owayeyiBaptisti phambilini, isifundiswa esikhulu esikahle impela nendoda emangalisayo, eme phambi kwami ngaleliviki futhi yakhuphula inkonzo ngendlela yayo yokuyenza, inginika usizo olukhulu lapha emhlanganweni.

<sup>9</sup> Uma sinalezozinkonzo, umkhuleko wabagulayo, siwubiza nge “nkonzo yokuphilisa,” kaningi, ngaphambi nje kwabantu. Kodwa, kusobala, siyaqonda ukuthi singeke sabaphilisa abantu, siwele sibakhulekele abantu kalula nje.

<sup>10</sup> Omunye wathi, esikhathini esithize esedule, wathi, “Mfowethu uBranham, wamphilisa u *s'bani-bani* na?”

<sup>11</sup> Ngathi, “Angikaze ngiphilise muntu, empilweni yami. Kodwa ngibe nezinye izimpendulo eziqonde ngqo emkhulekweni, ngoba uJesu wakwethembisa, futhi ngi—ngiyakukholwa.”

<sup>12</sup> Ngiyakhumbula ngobusuku i—isithombe salobu uBukhona obukhulu, uMoya oNgwele; leso esiku Eksodusi 13:22, ngiyakholwa, noma 21, lapho “iNsika yoMlilo iyohamba phambi kwakho, ukukuhola endleleni,” nokuthi kanjani leyoNsika yoMlilo eyayikade inoMose, Yahamba phambi kwabo.

<sup>13</sup> Kwase kuthi-ke ngenkathi Ibonakaliswa lapha kuMuntu othiwa nguJesu, owayeyiNdodana kaNkulunkulu. Wayesethi-ke Uvela kuNkulunkulu futhi wabuyela kuNkulunkulu.

<sup>14</sup> Manje-ke emva kokubuya kwaKhe, emva kokwenyuka, kwakukukhulu kangakanani kuPawulu oNgwele, ngaphambi kokuba abe nguPawulu oNgwele, washaywa walahlwa phansi. Manje, yena eyiJuda, wayengeke nhlobo abize lokho nge “Nkosi.” “Nkosi, Uthanda ukuba ngenzeni na?” Niyabo? Kodwa wayazi ukuthi Leyo kwakuyileyoNsika yoMlilo efanayo eyayilandele abantu bakubo, noma yahola abantu bakubo. Yingalesosizathu aYibiza ngokuthi, “Nkosi, Uthanda ukuba ngenzeni na? Futhi UnguBani na?”

Yayisithi, “NginguJesu.”

<sup>15</sup> Futhi manje kulamahora okugcina, ukuYibona ibuyela kithi. Futhi ngalobobusuku ngenkathi Ithwetsulwa okokuqala ngokusemthethweni eHouston, eTexas, i... U—umfowethu, umfundisi oyiBaptisti wayexoxa noDokotela Bosworth, njengoba abanengi benu mhlawumpe lapha wayelapho, mayelana nokuphilisa ngokukaNkulunkulu, futhi ngi... wathi ngangumphilisi ngokukaNkulunkulu. UDokotela Best washo lokho.

<sup>16</sup> Ngase ngithi, “Uma ukushumayela iVangeli lensindiso, futhi ngikholwa ukuthi uJesu uphilisa abagulayo, ngenxa yokuthi iZwi lasho njalo; uma lokho bekungangenza umphilisi ngokukaNkulunkulu, bekungenza umuntu okholelwa ensindisweni abengumsindisi ngokukaNkulunkulu, ngoba yiZwi elifanayo, uyabo.” UnguJehova-Jire noJehova-Rafi.

<sup>17</sup> Onke amagama aKhe okuhlanganiswa ayinhlangukani lamelwa kuJesu Kristu, futhi yilapho akhishwa khona futhi enza kukhulu lokho uNkulunkulu owayeyikho. Lapho, izingxenye ezingehlukaniseki ezinkulu zikaNkulunkulu ngaphambi kokuba Aze ngisho abenguNkulunkulu, kungakabikho... UNkulunkulu uyinto ekhonzwayo. Ngaphambi kokuba aze Abe yilokho, Wayesalokhu enguNkulunkulu. Uphakade, nalezingxenye ezingehlukaniseki yayikuYe. Futhi nje ziziveza zona obala, njengokuba nguBaba, neNdodana, no—noMsindisi, noMphilisi. Lokho nje yizingxenye ezingehlukaniseki zikaNkulunkulu ziziveza zona obala. Ngakho siyabonga ukuthi sinenhlangukani yokujabulela lesisikhathi esihle senhlanganyelo nesiqiniseko sensindiso yethu, ngezingxenye ezingehlukaniseki zikaNkulunkulu, OnguMsindisi. Kwangathi iGama laKhe lingadunyiswa!

<sup>18</sup> Manje ngifuna ukubonga uMfowethu Vayle, indoda enekhono ukuchaza lezizinto. Angisuye usiyazi wezenkolo, njengoba noma ubani azi. Anginayo nje imfundo.

<sup>19</sup> Ngezwa lomfowethu omncane lapha waseMoody Bhayibheli, esukuma, ngase ngicabanga, “He, ngifisa sengathi nganginemfundo yomfana.” Futhi ngithemba ukuthi uNkulunkulu, emnika lombono, uzomsebenzisa.

<sup>20</sup> Njengoba sengiguga, njengoba ngehla ngendlela, ukuthi lababafo abasebasha bazokhuphuka ukuba bathathe leliVangeli, ngendlela enamandla kakhulu kunoma linjalo manje. Njengoba izizukulwane sihamba, nesitha singena, uNkulunkulu ulokhu ephakamisa ibhaneli liphakame kakhulu nakakhulu nakakhulu, kuyoze kuthi ekugcineni siyohlangukani noKristu. YiLowo esibheke ukumbona, empeleni.

<sup>21</sup> Manje khumbulani leliviki nokuqedwa kwezinkonzo. Futhi wonke umuntu uyamenywa, futhi ngisho nawo onke amahlelo.

<sup>22</sup> Manje ngingahle ngisho lokhu ngisenethuba. Ungalokothi uthole emqondweni wakho uthi ngimelene nalabobantu. Ngiyabathanda labobantu. Yinqubo yehlelo ebhidliza inhlangukani. Leyo yi...Ngiyongena eNingizimu Afrika manje, emva kokuba ngimenyiwe selokhu ngaba lapho ngesikhathi esedlule, ngoba sineminye imikhandlu yezikhulu zesonto zeFull Gospel Business Men. Futhi angisuye nowa noma iyiphi inhlangukani, lutho kodwa leFull Gospel Business Men, futhi nokho akusiyo inhlangukani; futhi uma sekuba yiyo, manje-ke, kusobala, ngiyodingeka ngiyishiye, ngoba ngi...

yinhlango. Okuphilayo kulungile, kodwa hhayi inhlango. Ngakho si. . .

<sup>23</sup> A—amaqembu eAfrika, njengasohlangothi lwasepumalanga, ngabantu abakhuluma isiNgisi, namaPentecostal Assemblies of God. Ngasohlangothini lwaseshonalanga, yisiBhunu, okuyiBhunu; futhi kusukela eBhunwini, iDashi, futhi banalokhu abakubiza ngokuthi yiA.F. yeM, yaseAfrika. . . IziMishini zabaPhostoli baseAfrika.

<sup>24</sup> Futhi kunezigaba ezimbili zalabo, izigaba ezimbili ezehlukene. Bayabhaphathiza, umbhaphathizo kamthathu emunye, nge. . . Omunye wabo ubhaphathiza, ngiyacabanga, kathathu, ubuso bubheke phambili; kanye kuYise, kanye kuNdodana, nakanye kuMoya oNgcwele, kuMenza onkulunkulu abathathu esikhundleni soYedwa. Nomunye ubhaphathiza kathathu, aqethuke, eGameni likaYise, noyedwa eNdodaneni, nakuMoya oNgcwele; bebhaphathiza izikhathi ezintathu ezehlukene, kanye kuYise, kanye eNdodaneni, nakanye kuMoya oNgcwele.

<sup>25</sup> Omunye wabo uthi, “Ngani, sibhaphathizelwa ekufeni kwaKhe; futhi ngenkathi Efa, Wagebela ngaphambili.”

<sup>26</sup> Omunye wathi, “Ubani owake wangcwaba umuntu ngobuso bakhe na? Umngcwaba aqhethuke.” Ngakho bayinto enjengaleyo.

<sup>27</sup> Futhi ngamunye wabo ungibhalela izincwadi, futhi usayina lapha, “Mfowethu Branham, iAfrika iyakubiza. Fika kanye, kodwa ungasiza yini ushumaye lemfundiso na?” Awu, ngeke ngawe lela entweni enjengaleyo. Niyabo? Angikaze. . .

<sup>28</sup> Ngagcotshelwa ukuba ngumfundisi weMissionary Baptisti. Futhi nginezinhlonipho ezinkulu zabazalwane bami abangamaBaptisti, futhi—futhi ngiyabathanda, kodwa ngokuhlelekile ngesipho esithunyelwe, hhayi kuyiBaptisti, hhayi kuyiPresbyterian, kodwa eBandleni. Ngifanele ngime phakathi kwabo, ngokuzimela; kungabi ngokuzimela okuvela kubo, kodwa umfowabo nabo. Ngiyakholwa, njengomthombo wesithathu uJakobe awumbayo, kunendawo yethu sonke. Futhi ngi—ngiyakukholwa lokho. Kunendawo eMthonjeni, yethu sonke, ya—yalowo othandayo.

<sup>29</sup> Manje nginabo, kusobala, awu, ngingethande ukukubiza ngezi “mbangi,” kodwa ngingabantu ongawemukeli uMlayezo. Futhi, ngani, he, ngeke ngacabanga kakhulu ngabo. UJesu wayenento efanayo ngosuku lwaKhe, wonke omunye umuntu unabo. Futhi njalo, ngoMlayezo kaNkulunkulu, izwe alikaze liWemukela. Kodwa lokho akwenzi nelincane icashaza lokubaba ngakulowomuntu, noma labobantu, noma leyonhlango. Kusafana nje. Ngibonga kakhulu ngalokho. Lokho ngokunye kwezimfazazo ezibonakalayo ukuthi ngiyazi ukuthi ngedlulile ekufeni ngangena ekuPhileni; akunandaba ukuthi abazalwane

benzani, ngisalokhu ngibathanda, niyabo. Enhliziyweni yami, ngiyabathanda, niyabo, ngoba wuthando u—uNkulunkulu alufaka enhliziyweni yami ngabazalwane bami. Futhi namanje iNkosi ibusise.

<sup>30</sup> Futhi manje ngaphambi kokuba sisondele eZwini, ngizocela u—umngani wami othandekayo, umfundisi osemncane uhlezi khona lapha, ukuthi—ukuthi... Ubenohlobo lesimo sokudideka. Futhi yena nomkakhe omncane babevamise ukuza endlini yami ngasonke isikhathi, futhi wayehlala ngapho futhi wayengakhulumi. Futhi waye—wayebuza nje umbuzo owodwa, “Mfowethu Branham, ucabangani, iNkosi ingibizele enkonzweni na?” Futhi ngabona ukuba namandla alensizwa, ivela esikhungweni esikahle seBhayibheli, kodwa nje yayisilalelwe. NjengoMose nakho konke ukuqeqeshwa kwakhe, wa... uMose ayesilelwe yikho, isihlahla esivuthayo sasinakho. Yilokho uMfowethu Ruddell ayesilalelwe, yilokho isihlahla esivuthayo esasinakho, futhi ngelinye ilanga sasha. Futhi umfowethu unebandla lapho ngaphandle nje kwemikhawuko yedolobha, ngiyakholwa, laseJeffersonville, umsebenzi ngempela oqhubekayo weNkosi, elinye lamabandla akanye naleli eTabernakele.

<sup>31</sup> Futhi ngizothanda uma uMfowethu Don Ruddell, ngiyambona ehlezi emuva lapha, engama ngezinyawo zakhe futhi anikeze umkhuleko, ukuba uMoya oNgcwele usebenzise iZwi, kulokhu ukusa, ngendlela Angalibona ngayo lisetshenziswa. Mfowethu Don, uma uthanda, sisakhothamisa amakhanda ethu. [UMfowethu Don Ruddell uyakhuleka—Umhl.] Yebo, Nkosi. Amen.

<sup>32</sup> Asiphenye manje okokufundwa komBhalo, njengoba ngiguqula lokho ebengizokusho kulokhu kusa, ngibe nakho engqondweni ngisho, emva kokuba sengizwe ngaleli *Phimbo leBusiness Men*. Niyazi, ngibenomqondo omncane ngalokhu, qobo lwami. Futhi asiphenye kuMarku oNgcwele isahluko 10, futhi siqale ngevesi 17, ngiyakholwa, yindlela enginakho lokhu kubhalwe phansi lapha.

*Ekuphumeni kwakhe ukuya endleleni, . . . wagijimela kuye, eguqa kuye, wambuza wathi, Mfundisi omuhle, ngiyakwenzani ukuba ngidle ifa lokuphila okuphakade na?*

*UJesu wathi kuye, Ungibizelani ngokuthi ngimuhle na? kakho omuhle munye kuphela, okungukuthi, uNkulunkulu.*

*Uyayazi imiyalelo ukuthi, Ungaphingi, Ungabulali, Ugebi, Ungafakazi amanga, Ungamamuki umuntu utho, Yazisa uyihlo nonyoko wakho.*

*Kepha waphendula wathi kuye, Mfundisi, konke lokhu ngikugcinile kwasebusheni bami.*

*UJesu wayesembhaka esemthanda, wathi kuye, Usilalelwe into yinye: hamba, futhi uthengise ngakho konke onakho, uphe abampofu, khona uzakuba namagugu ezulwini: uze, uthabathe isiphambano sakho, ungilandele.*

*Kepha wanyukumala ngalelizwi, wamuka edabukile: ngokuba wayenengcebo enkulu.*

33 INkosi ayenezele izibusiso za Yo ekufundweni kweZwi.

34 Bengizoba nokuncane, uhlobo lokusho okuncane ukuthi ngi...ngakwiFull Gospel Business Men. Abanye babo, njengoba thina bafundisi sazi, bebezothi kimi, “Awusho, ungumshumayeli, uyini wenzani ngakulabo somabhizinisi na?”

Ngathi, “Ngingusomabhizinisi.”

Bathi, “Nhloboni yebhizinisi okuyo na?”

35 Futhi ngathi, “Isiqiniseko sokuPhila okuPhakade.” Niyabo, hhayi umshwalensi, manje. Isiqiniseko!

Isiqiniseko esibusisiwe, uJesu ungowami!

O, isandulelo esinje pho senkazimulo yobuNkulunkulu!

Indlalifa yensindiso, ngathengwa nguNkulunkulu,

Ngizalwa nguMoya waKhe, ngagezwa eGazini laKhe.

36 Futhi ngizothanda uku, ngokuba lokhu ngosomabhizinisi, futhi osomabhizinisi bayathanda ukukhuluma ngamagama ebhizinisi. Futhi ngifuna ukusho kosomabhizinisi, nosomabhizinisi besifazane futhi, ohlezi lapha, ngifuna ukuthatha lendikimba, kuqala, futhi ngiyibize ngokuthi: *Ukutshala Izimali.*

37 Manje ikakhulukazi noma yimuphi umuntu ongosomabhizinisi ukhathelele okuhle, ukutshala izimali okuzwakalayo. Uma ungosomabhizinisi, okungukuthi, ukhathalele kulokho. Futhi u—futhi usomabhizinisi uhlala njalo ebuka okuthize okuhle, ukutshala imali okuzwakalayo. Niyazi, ku—kuyinto ehle ukuthi siyiyo. Futhi ngizokhuluma kini kulokhu ukusa nge—ukutshala imali okuhle kunakho konke engikwaziyo. Futhi ngifuna nilalelisise, ngokuthi: *Ukutshala Izimali.*

38 Manje akusiyo i—akusiyo ipholisi ehle nhlobo kusomabhizinisi ukuthatha amashansi. Empeleni, ukuthatha amashansi ukugembula, futhi ukugembula akulungile. Asifuni kugembula ngalutho, ngoba ku—akulungile. Abanye balaba lapha, “ceba ngelanga,” niyazi, omunye othenga athengisele abanye noma okuthize ongaxilele kahle khulu, kodwa angaveza okuthize kuwe okuzwakala kahle kakhulu, ubuyothi, “O, he,” futhi nje undizele kukho. Futhi ngenkathi ukwenza, into

yokuqala uyazi, uzithola ungesenamali. Kodwa uma umuntu engokahle, usomabhizinisi osile, ufanele kuqala azame ukuthola ibhizinisi egxilile, ifemu endala ethembekile.

<sup>39</sup> Futhi, khona-ke, akusiyo into enhle kusomabhizinisi ukugcina imali yakhe ephakatheni lakhe. Uma unga...Uma ugcina imali yakho ephakatheni lakho, ingeke ikuholele lutho. Kodwa ufanele uyisebenzise ndawondawo, ikhiphe. Futhi, khona-ke, bhekisisa ukuthi wenzani ngayo.

<sup>40</sup> Manje, ngicabanga ukuthi yilolohlobo lwamagama ebhizinisi, ebesingaba kulo. Ngicabanga ukuthi kuyinto enengqondo enhle ukuthi sicabanga ngakho ngaleyondlela, ngalokho engizokusho. Manje sithola ukuthi uma u...Sineziningi kakhulu namhlanje ezweni, yizindlela ezinqamulelayo, no “kuceba ngelanga,” futhi bagxumela phezulu *lapha nalapho*.

<sup>41</sup> Futhi nje nganginomngani owathathelwa konke ekongeleni impilo yakhe, e—e—entweni ethize njengalokho, lokho omunye umuntu amtshela khona, “Utshala imali yakho *lapha. Lokhu* nje yikho. *Lokhu* yikho.” Futhi indoda yabuka esithombeni esipendiwe esasiphambi kwayo, futhi yatshala imali ekongeleni impilo yayo—yayo kulokho, futhi yalahlekelwa yikho konke eyayinakho, ngobusuku obubodwa, nje ngezinsuku ezimbalwa. Futhi ifemu yavalwa, futhi lapho bahamba. Manje, umuntu uyisiphukuphuku kakhulu, ukwenza icebo lokuphamba elinjalo. Okahle, umcabangi ozwakalayo angeke enze ibhizinisi kulolohlobo lwezivumelwano, niyabo.

<sup>42</sup> Kuqala, ufanele uhlole i—i—ifemu ozosebenzelana nayo. Futhi uma ifemu ingalungile, akunandaba ukuthi bakunikeza isiphakamiso esihle kanjani, ungeke ukwenze lokho. Uma ungosomabhizinisi okahle, ungeke uthathe amashansi anjengalawo, ngemiholo yempilo yakho, ukutshala imali kokunjalo.

<sup>43</sup> Futhi manje ukukhuluma lokho, okufana nokuhambisanayo, kunenqwaba yalezizinto zezenkolo okuqubukayo ngosuku lokugcina, lokho ngukuthi “kwenze ngobusuku obubodwa.” Futhi kulobubusuku u—ungumculi wasebhareni, futhi kusasa ushumayela iVangeli. A—angiyi entweni enjengaleyo. Qhabo. Ngicabanga ukuthi umuntu ufanele ahlolwe, kuqala.

<sup>44</sup> Ngicabanga ukuthi yilapho abanangi bethu mahlelo ePentecostal esithe ukwehlisa kancanyana lapho. Ngoba, sithatha owesifazane kulobubusuku, ungohhundule izingubo eplatifomu ndawondawo, futhi ubusuku obulandelayo uphandle lapha ecula ndawondawo, futhi ephuma futhi eneBhayibheli phansi kwengalo yakhe, “iNkosi imbizile ukuba ashumaye.” Angikungabazi lokho. Lokho kulungile, kodwa ngicabanga ukuthi owesifazane udingeka ahlolwe, kuqala. Kunjalo.

Makuhlole, ake imbewu ikhule okwesikhashana, futhi kubonakale ukuthi nhloboni yempilo esemva kwayo.

<sup>45</sup> Isizathu, ngisho abantu azohambisana nabo angeke babukholwe ubufakazi bakhe, noma ubufakazi bakhe owesilisa, noma kungaba yini, uma bembona ngobunye ubusuku, noma yena owesilisa ngobunye ubusuku, ebhareneni, futhi ubusuku obulandelayo phandle lapho neVangeli. Bathi, “Nhloboni ya—yamahlaya okukhohlisa empeleni na?” Kodwa uma lowo wesifazane ephila leyompilo enjalo edolobheni, isikhashana, futhi ngakubantu, baze babone ukuthi kunoshintsho kulowo wesifazane, khona-ke ubufakazi bakhe buzovela. Kuze kube yilesosikhathi, uzobangcono uma ezophila nje impilo, kuze kugxiliswe.

<sup>46</sup> Manje, asifuni lokhu ku “ceba ngelanga.” Ku... Futhi asifuni ukukugcina, ngoba uma ugcina imali yakho, ngithi, “Amasela azogqokeza futhi ayintshontshe.”

<sup>47</sup> Futhi uma unento ethize enhliziyweni yakho ngoNkulunkulu, futhi ungeke ukuzwakalise, nokunyenokunye, futhi ube ulokhu nje ukuhlehlisa, “Awu, kamuva, kamuva.” Futhi lesosifiso esincane oke wabanaso, ukukhonza uNkulunkulu, sizothathwa kuwe. U—udeveli uzongena bese ekuntshontsha lokho, bese kuthi-ke ungeke uphinde ubenesifiso ukuMkhonza.

<sup>48</sup> Ngakho uma unesifiso esincane! Kufanele kube nokuthize okukulethe ngisho kulokhu kudla kwasekuseni kulokhu ukusa. Kunokuthize. “Ukukholwa kuvela ngokuzwa, ukuzwa iZwi.” Futhi kufanele kube nesifiso esithize kungenjalo ungeke ngisho ube lapha. Manje, ungavumeli lesosifiso siconsisele phansi entweni ethize encane “ukujoyina,” noma “ukuxhawulana,” noma “fafazwa,” noma okuthize phandle lapho. Asithole ifemu yangempela egxilile, okuthize oku—okulungile ngempela.

<sup>49</sup> Ifemu ethize enhle ethembekile ekhokhela imihlomulo emikhulu, yile yondlela ofuna ukwenza ngayo ukutshala izimali zakho, kuyinto ethize esizayo.

<sup>50</sup> Futhi ngiyacabanga, isizathu ngicabange ngalokhu kulokhu kusa, ngiyakholwa, ngaleliqembu, bekuyilombusi osemncane oyisicebi, lomfo osemncane njengoba simazi, njengoba ebizwa ngombusi oyisicebi. Wayengumfo omncane, akukhokungabaza, isimilo esihle. Wayekhule ekhaya elihle, mhlampe ekhaya elikhohwa kakhulu, ngendlela asondela ngayo eNkosini uJesu.

Niyazi, uJesu wathi kuye, “Gcina imiyalo.”

<sup>51</sup> Wayesethi, “Lokhu ngikwenzile. Ngikugcinile lokhu kwasebusheni bami. Ngikwenzile lokhu.” Niyabo, wayene—nemuva elihle. Lokho kusho lukhulu, ngoba ngokwejwayelekile mhlawumpe wayengeke neze asondele kuJesu.



<sup>52</sup> Kodwa kufanele ukuthi yayikade ikhona into ethize ngoJesu, eyaheha ukunaka kwakhe, ehlukile kuleyo ayevame kuyo esinagogeni lakhe. Ngoba, niyabo, uJesu wayehlukile.

<sup>53</sup> Njengoba lomfo osemncane lapha ubesanda kufakaza, ovela e—eSikhungweni seMoody Bhayibheli ezansi lapha; indawo enkulu, akukho kungabaza nhlobo. Kodwa, niyabo, ngoluny’usuku wathola into ethize e, niyabo, yayehlukile, futhi wa—wavezelwa ithuba.

<sup>54</sup> Nalensizwa yavezelwa ithuba lokutshala imali. Ingusomabhizinisi, njengoba yayinguye, umbusi, kusobala, yayinengebo enkulu. NoJesu wayazi ukuthi kwakunamandla amakhulu okwenza kulensizwa, ngoba iBhayibheli lathi, “Embheka, Wamthanda.” Ufanele ukuthi wayekade e—eluhlobo oluthize lomfo, enesimilo esihle, nokusondela kwakhe kwaba nesithunzi.

<sup>55</sup> Ayizange ikhuphuke igijime futhi ithi, njengomunye uRicky omncane walolusuku wayengathi, “Awusho, Wena! Woza lapha, Shumayela!” Lokho kwakungesikho ukusondela kwakhe.

<sup>56</sup> Iyenyuka yayisithi, “Mfundisi omuhle.” Niyabo? “Mfundisi, noma Thisha, ngingenzani ukuba ngibe nokuPhila okungunaphakade na?” Manje, niyabo, yayitholile, kuJesu; nakuba yayiyigcinile imiyalo, nakuba yayikade yethembekile esinagogeni layo nasembangeleni, kodwa nokho yathola okuthize kuJesu lokho okwaveza lokho kuPhila.

<sup>57</sup> Manje, umthetho awunakuPhila kuwo, nhlobo. UkuPhila . . . Umthetho, ngiyaxolisa, umthetho kuphela uyiphoyisa elikhombisa ezonweni zakho, kodwa awunamusa ukuxolela isono sakho. Kuphela ukukhombisa futhi ukutshela ukuthi uyisoni.

<sup>58</sup> Nalokho kusontsiwe sekuze kwaletswa kwawezelwa ebuKristwini, isimo nje, ukuba sisho nje ukuthi besifanele, futhi senze i—i—isimemezelo se—sezivumokholo noma imithetho, imithetho yedolobha yobuKristu. Futhi—futhi sikwazile impela, ngokubakhona kwezihlakaniphi, ukuveza lokhu ezweni. Kodwa, niyabo, asibatholi bekuthatha njengoba bebefanele, ngoba akunakuPhila kukho. Niyabo, thina, sifanele sithole into ethize e . . . Wonke umuntu ubuka edlule ikhethini kulokho, ndawondawo ngaleya, avela khona, futhi uyazi ukuthi uzofanele abuye ngoluny’usuku. Wonk’umuntu ufuna uku—ukubona lokho, ufuna ukwazi ukuthi yini engaleya kwalokho.

<sup>59</sup> Esihle ngempela isithombe. UJesu wathi, “Nxa umoya ongcilileyo esephumile kumuntu.” Niqaphelile Akazange athi, “Nxa ekhishwa kumuntu”? Kodwa nxa eziphumela ngentando yakhe uqobo, “Nxa umoya ongcilile esephumile kumuntu, bese ebuyela kulomuntu bese ethola ukuthi indlu abehlala kuyo ishaneliwe, yahlotshiswa, khona-ke uyahamba bese elanda abanye odeveli abayisikhombisa, amademoni,

omoya abangcolileyo, bese engena kulomuntu, bese kuthi isimo sokugcina salomuntu sibe sibi ngokuphindwe kasikhombisa kunoma besinjalo ekuqaleni.” Niqaphelile yini ukuthi udeveli waziphumela ngentando yakhe uqobo, futhi wazibuyela ngentando yakhe uqobo na? Manje, uma lendlu bese kuvele kuhlalwa kuyo, ngenkathi ebuya, ubengeke akwazi ukungena. Kodwa, niyabo, uthole nje ishaneliwe futhi yahlotshiswa.

<sup>60</sup> Yisithombe esihle impela sonesimilo, njengoba besingacabanga namhlanje ngomuntu oyi—yi...ozama ukucabanga ukuthi uya eZulwini ngenxa nje yokuthi uyeka ukugembula, noma mhlawumbe uyeka ukugijima nowesifazane obengesuye umkakhe, noma wayeka uphuzo lwakhe, ngoSuku loNyaka Omusha, wayeseguquka endleleni ahamba ngayo wayesejoyina ibandla. Niyabo? Niyabo, akakwenzi, ngempela akaphendukile. Ungonesimilo nje. Futhi u—udeveli esebenzisa abanezimilo ukuba nje a—aphume futhi—futhi enze ukumelwa okungubuwula, kanti, ngempela, amandla angempela kaKristu ophilayo awekho lapho. Niyabo, ba—ba . . .

<sup>61</sup> Izwe lifuna ukubona uKristu. UJesu wathi, “NgingumVini, nina ningamagatsha.” Negatsha lifakaza ngomVini, ngoba lidonsa amandla alo nokuPhila emVinini. Awu, umVini wokuqala, igatsha lokuqala elaphuma kulomVini, lona, babhala iNcwadi yeZenzo emva kwalelogatsha. Sibona indlela uMoya oNgcwele owenza ngayo kulelobandla lokuqala, lelobandla lephentekoste. Bese kuthike nxa si—sikholwa ukuthi uma lomVini wasekuqaleni uke waze waveza elinye igatsha, bayobhala enye iNcwadi yeZenzo emva kwalo, ngoba ngukuPhila okufanayo okusemVinini.

<sup>62</sup> Futhi uma igatsha lokuqala liveza isixheke samagrepsi, bese kuthike sithole isixheke phandle lapha esinamakhabe emila kuso, noma amathanga, noma okhukhamba, siyazi ukuthi akusikho uku—ukuphila okusemvinini.

<sup>63</sup> Ngakho-ke, ngiyacabanga, ngisho nalapho ebesingazibiza thina ngama “Pentecostal,” kwehlulekile ukumela i—into yangempela uKristu asibekele yona ukuba siyimele, u—uMoya oNgcwele nokuPhila kukaMoya. Niyabo, simela ngezinye izikhathi amadlingozi, futhi simela ukujabula, kodwa, na—nalokho kuhle, kodwa kusenokuningi kukho kunalokho. Kunesithelo esihambisana nakho, ukuthi umuntu olambile ubheke lesisithelo sikaMoya, nalolu wuhlobo lokuqina olwalukuJesu.

<sup>64</sup> Ngoba, uJesu wayengesuye nje umuntu ojwayelekile. UJesu wayenguNkulunkulu. Wayengasilele ngalutho kuNkulunkulu. Hhayi nje umprofethi, nokho WayengumProfethi; WayenguNkulunkulu-mProfethi. Wayeyi—yindlu okwakhala kuyo konke okukaNkulunkulu. “KuYe kwakungukugcwala kobuNkulunkulu ngokomzimba.”

<sup>65</sup> UNkulunkulu ehla ukuba abe ngumuntu, ukuba afe. UNkulunkulu wayengeke afa njengoMoya, ngoba Wa—Wayengeke afa. UngoPhakade, futhi Wayengeke afa. Kodwa uNkulunkulu wakwazi ukuzenza Yena uqobo ngendlela ngangokuthi Wayekwazi ukuzwa ubuhlungu, futhi Wayekwazi ukuzwa nokuzwa ubuhlungu. UNkulunkulu wayengenakubuzwa ubuhlungu, njengoMoya oPhakade. Kodwa ngenkathi Eba nguMuntu, Wakwazi ukuzwa ubuhlungu, futhi ezwe u—ubuhlungu nezilingo umuntu edlula kuzo, njengoAdamu noEva eNsimini yaseEdene, nawo wonke umuntu kusukela lapho.

<sup>66</sup> Wadingeka abe yilokho, ukuze a—agcwalise umthetho waKhe uQobo, ukuzethwesa Yena uqobo umthetho waKhe uQobo. Wayengeke aba ngumuntu wesibili. Wayengeke aba ngumuntu wesithathu. Wayengeke abayilutho okunye kepha uMuntu. Niyabo? Wadingeka abe nguye.

<sup>67</sup> Ukuba benginamandla omthetho wa...lenhlangano yebandla, kulokhu ukusa, ngesilinganiso esifanayo Anaso ngomhlaba, futhi ngithi, “Uma noma ubani obuka insika, ufanele afe.” Nalona wesifazane omncane oyiKatolika ohlezi lapha abuke insika. Awu, bengingathi, “Empeleni, uyisifiki nje phakathi kwalokhu, makafe ukufa”? Kodwa nokho ngi—ngiyalidabukela i—inenekazi. Bengingathi, “Manje-ke lendoda lapha mayife endaweni yalo”? Qhabo, lokho bekungeke kulunge. Awu, ngithi, “Ndodana yami, Billy Paul, ngizodedela uBilly Paul afe endaweni yalo”? Lokho kusalokhu kungalungile. Ngoba, ukuzwa ubuhlungu kuphezu komunye umuntu, futhi kungishiya ngisithezekile kukho. Kodwa indlela kuphela engingalunga ngayo, njengoba uNkulunkulu elungile, bekungaba ngukuthatha indawo yalo. Ngifanele ngithathe indawo yalo.

<sup>68</sup> Ngakho-ke, uNkulunkulu wadingeka abonakaliswe enyameni, ukuze ezwe ubuhlungu bokufa, indlela kuphela Ayengafa ngayo, nangaleyo Waletha ukuhlengwa. Nalensizwa yabona, kuJesu, into ethize eyayingaphezu kwaleyo imiyalelo eyayinayo.

<sup>69</sup> Manje ngiyakuqonda lokhu, bamnumzane abahloniphekile, mhlawumbe kungesikho ekukholweni esizama ukukumela, ninga...Singabampofu abangabamele lokho esizama ukukusho; mina, qobo lwami, nekhanda elikhothome nenhliziyo. U—uMlayezo unikwe mina webandla ngalolusuku, ngingompofu omele wona. Futhi impilo yami, nakuba ngizama ukwenza lokho okulungileyo, ngi—ngineyami impumelelo nokungaphumeleli. Kodwa angu—nginicali ukuba nibuke engiyikho, engiyikho. Bukani engikushoyo, engikhuluma ngaYe, yiNkosi uJesu, kuYe yinsindiso.

<sup>70</sup> Nalomfo osemncane wakubona lokho, ukuthi loMuntu impela wayenoNkulunkulu kuYe. Wa—Wayekwazi ukubuka phansi ezinhliziyweni zabantu futhi abone ukuthi yini eyayingalungile, futhi wayekwazi ukubatshele ngayo; wayekwazi ukuvusa abafileyo emva kokuba sebefile. Manje, wayazi ukuthi umthetho awenzanga lutho olunjengalokho, wayazi ukuthi ibandla lakhe uqobo alenzanga zimangaliso ezinjengalokho, nokho wayenokuzwa ukuthi uNkulunkulu kaAbrahama, uIsaka noJakobe, wayephila; Wayengenakufa. Kodwa wabona konke lokho uNkulunkulu ayeyikho, kuloMuntu othiwa uJesu, nenhliziyo yakhe yalamba.

<sup>71</sup> Futhi wakwazi lokho, nokho wayeba yilunga lebandla, elikahle ilunga lebandla, mhlawumbe ubaba wakhe wayengomunye owabakhulu, umphatheli, noma o—omunye wezigungu ezinkulu, noma into ethize ebhodini. Nomfana wayekhuliselwe kulowomthetho, futhi wayewuginile, ngenhlonipho yokuzithoba, futhi wawuhlonipha. Nokho, phansi phakathi lapho, kwakunento ethize eyayilangazelele uku—ukuthola enye into ethize.

<sup>72</sup> Ngithemba ukuthi lokho kusenhliziyweni yawowonke owesilisa nowesifazane lapha kulokhu kusa, ukuthola into eyiyo ngempela. Niyakhumbula, ungeke wabuya bese wenza umzamo wesibili. Ufanele ukuthole manje. “Indlela isihlahla esincike ngayo, yileyondlela esiwa ngayo.” Ngi . . .

<sup>73</sup> AkukhomBhalo wokuphenduka emva kwalokhu. Lokho ngukuthi, leso yisikhathi sakho manje. Akunandaba ukuthi kuba ngokuthandwa ngabantu kanjani namhlanje, ne—nesihlanzo ndawondawo, ayikho into enjalo, ayikho into enjalo eBhayibhelini. Kwalotshwa kwezinye zezincwadi zikaMaccabees, noma enye into ethize, kodwa lokho akwenezelelwanga kuLo. Futhi, bukani, kuleyoncwadi eyodwa, isihlanzo siyaphathwa, nokho kulolonke iBhayibheli asiphathwa ndawo. Futhi, empeleni, uJesu ekhuluma ngalensizwa efanayo ngenkathi ifa, Wathi, “Kubekiwe umhosha okungekhomuntu oke wawuwela, futhi akasoze abakhona, emva kokufa.” Niyabo? Nalokho kuyakuxazulula, ngenkathi uJesu esho njalo.

<sup>74</sup> Manje siyathola kulokhu, ukuthi lokhu kulamba kwalokhu, ukuba ngu—nguphathina, noma hhayi uphathina, kodwa u—umthombo wokuPhila owawukhona kuKristu, lomfo osemncane wayefuna ukuba ingxenye yawo, lokho nje uJesu ayelapho ukuba akunikeze, ukuZalwa okusha. Niyabo?

<sup>75</sup> Yilokho esinakho namhlanje, ithuba lokwemukela ukuZalwa okusha, ukuthi siba yingxenye kaNkulunkulu, niyabo, amadodana namadodakazi kaNkulunkulu. Niyaqonda na?

<sup>76</sup> Qaphelani, njengesono nje. I—ibandla kade layikhohlwa indawo yalo; i—i—ihlelo, ngokuhamba ngobumpumputhe lisuka kuLokhu, ngempumputhe ihola impumputhe. Bukani, ukuba benginethonsi elilodwa lo—lo inki omnyama epenini lami lapha, futhi nginalenkomishi igcwele isisusamabala, noma—noma ubhavu ubekwe lapha ugcwele isisusamabala, abesifazane abasisebenzisayo. Manje, kwakuvamise ukuba isisusamabala . . .

<sup>77</sup> Awu, uma ngingento ethize eyembeni lami, ngenkathi ngisengumfana omncane nje, umama wayevamise ukuthola amafutha amalahlle, noma okunye okusamafutha ithephentini, noma—noma into ethize, futhi akubeke phezu kwalo, futhi ezama ukususa u—u—umbala webala. Kodwa kuphela wayelandisa, kodwa kwakungekho konke echashazeni elilodwa. Kodwa manje sebeqambe okuthize okubizwa ngesisusamabala. Futhi, he, lesosisusamabala siyosusa lelobala khona manje.

<sup>78</sup> Awu, kwakukhona umthetho kaNkulunkulu, ukuthi ngaphansi kwegazi lewundlu, elingasisusanga isono, nje lasisabalalisa. Futhi uma umuntu onile, wayewela igebe elikhulu, uma onile, kude le, wazehlukanisa yena uqobo kude le kuNkulunkulu, engazishiyeli ndlela ebuyela emuva. Kodwa uNkulunkulu, esihawini esithambile, wemukela isibambiso sakhe, futhi lesisibambiso sahlala izinkulunganwe zeminyaka; kodwa sasingasisusi isono, kuphela sasisibekela isono. Kodwa uma, hhayi okukhiqiziwe . . .

<sup>79</sup> Kodwa uNkulunkulu, emandleni aKhe okudala, wadala ingqamuza leGazi, ngaphandle kwesifiso soncansi, esizalweni sentombi; elingasibekeli kuphela izono, kushiya isono. Li—lisithatha lisise kude le kakhulu size singabibikho ngisho emqondweni kaNkulunkulu futhi. Alenzi ibhuloho ukuwela igebe, kodwa lisusa igebe. Ukuthi . . . Consisela lelithonsi lo inki kulelobhodlela lesisusamabala, noma kungaba yini, awusophinde uwuthole lowombala futhi.

<sup>80</sup> Wavelaphi umbala na? Manje, sithola ukuthi, ekwenzeni umbala. A—angazi. Angisuye usokhemisi. Kodwa nje ngiyasho, uma bekungabakhona usokhemisi ohlezi lapha, ubungacabanga ukuthi bengiphazamiseke ngokwengqondo, noma bengingazi ukuthi bengikhuluma ngani, uma ngisebenzise lamagama. Kodwa nje ukunenza nazi ukuthi ngichaza ukuthini, ake sithi manje, umbala, manje, kuqala, besingathi uvela, uwuhlobo oluthize lwe esidi. Awu, khona-ke, iesidi yavelaphi na? Asikuthathe emuva futhi sithi, awu, kwakuwuhlobo oluthize lwe esidi, lahamba nolunye uhlobo lwe esidi, ukwenza umbala.

<sup>81</sup> Okungukuthi, munye kuphela umbala wasekuqaleni, futhi lowo ngomhlophe. Sonke siyakwazi lokho, eminye iyizimpendukezelo ezisuka kuwo. Akukhombala kuphela omhlophe; yilowo mbala kuphela wangempela okhona.

<sup>82</sup> Manje, manje siyathola ukuthi lesayensi ephathelene nezithako zemvelo, sizokubuyisela emuva umzuzwana nje, futhi siyathola ukuthi mhlawumbe kuthi kuyangena manje kuma atomu. Awu, sizothi i atom B-wokuqala iphindaphindwa nge atom BC, iphindaphindwa kane, kwenza omnyama. Uma bekuyi atomu B-isishiyagalombili, ubuyophuma uphinki. Bese kuthi-ke umsuka wezinto imolikuli iphindaphindwa ngomsuka wezinto imolikuli iphindaphindwa ngokuthinokuthi kuphuma omnyama.

<sup>83</sup> Manje lapho kukhombisa ukuthi kwakukhona ubuhlakani emva kwakho, okwakhapha omnyama. Bese kuthi-ke uma ukuthatha ngaleya kwalokho, futhi ngaleya kwalokho, nguku, inqobo nje uma kungokudaliweyo, kufanele kuvele kumdali. Akusoze kwabakhona okudaliwe ngaphandle komdali. Manje siyatholake ukuthi uma lokhu kungena, futhi wonke umbala impendukezelo.

<sup>84</sup> Futhi noma yini engaphandle kwengaxutshwe nalutho indodana kaNkulunkulu emsulwa kuyimpendukezelo. Futhi yini isono na? Ngu—ngukulunga kuphendukeyelwe. Yini ukuphinga na? Isenzo uNkulunkulu asimisayo ukuba—ukuba nje agcwalise umhlaba, siphendukeyelwe. Yini a—amanga na? Yiqiniso livezwe ngokungesikho. Ngakho, niyabo, yonke into manje iyi—iyimpendukezelo.

<sup>85</sup> Futhi umbala wasekuqaleni umhlophe. Sizofanele sibuyisele lokhu kokumhlophe, nokho kumnyama. Kuphendukeyelwe ndawondawo. Kodwa uma kuconsiselwa kulokhu, lo inki uconsiselwe kwi—kwisisusamabala, kusithumela le emuva, futhi kumhlophe nje njengoba isisusamabala sinjalo. Awusoze wakuthola futhi. Kuphelile, kuze kube phakade.

<sup>86</sup> Manje, onke amadlingozi akho, njengoba thina bantu bePentecostal sithanda ukugxuma nokumemeza. Ngiyakuthanda. Ngikholwa ukuthi lokho kulungile. Siyathanda ukukhuluma ngezilimi. Ngiyakholwa lesa yisiphiwo sikaNkulunkulu. Udeveli angazifanisa nanoma yini ongayiveza kulowomugqa, kodwa qaphelani, khona-ke kukhombisa ukuthi okuthize kuyiphutha, ukuPhila kukaKristu akugobhozi kwedlule ebandleni ngendlela okufanele kwenzeke ngayo. UMzimba, uMlobokazi, akuhambi kwedlula lapho ngendlela okufanele kwenze ngayo, manje ekugcineni kuvimbela phezulu ndawondawo.

<sup>87</sup> Qaphelani, uma lokhu, izono zakho zivunyiwe, futhi izono zakho ziconsiselwe esisusamabaleni seGazi leNdodana kaNkulunkulu, lithethelela isono kakhulu ukuthi si—sifakwa oLwandle lokuKhohlwa lukaNkulunkulu, futhi asisophinde ngisho sikhunjulwe ekuboneni kwaKhe nhlobo. Khona-ke ini, ukuthi, ngabe lokho kuyamenza umuntu na? Indodana kaNkulunkulu. UNkulunkulu akakukhumbuli ukuba ube

yisoni. Uyindodana, uyindodakazi, akusekho ukukhunjulwa kwesono nhlobo. UNkulunkulu usifaka oLwandle lokuKhohlwa, isisusamabala. ULwandle lokuKhohlwa iGazi likaKristu elachithelwa wena. Futhi ngakho-ke, khona-ke, wena noNkulunkulu, ninguBaba nendodana, ngomusa kaJesu Kristu; hhayi nganoma yini oyenzile, kodwa ngomusa waKhe. Ningamadodana namadodakazi kaNkulunkulu, nomhlanganyeli wezibusizo zaKhe nowamandla aKhe nowokuPhila kwaKhe. UkuPhila kwaKhe kukuwe, ngokuba uyindodana kaNkulunkulu. O, uma ibandla belinga, singamela lokho kuphela!

<sup>88</sup> Akumangalisi uJesu athi, “Uma nihlala kiMi, neZwi laMi kini, khona-ke celani enikuthandayo.” Niyabo? “Imisebenzi eNgiyenzayo,” uJohane 14:12, “okholwayo, wavuma futhi akholwe yiMi, niyabo, imisebenzi eNgiyenzayo naye uyakuyenza.” Ngoba, uNkulunkulu use—sekholweni njengoba nje WayekuKristu. Hhayi ekugcwaleni Ayekukho kuKristu, kodwa Ukuwe njengoba Wayenjalo, ngoba uyindodana kaNkulunkulu ngoJesu Kristu.

<sup>89</sup> O, kwabakanjani ukuba lensizwa nokuphila kwebandla layo babone ukuthi lokhu kwakungokuthize eNkosini uJesu. Futhi yanikwa lenkinga, ukuza kuJesu, nokho kwakuphambene nebandla layo. Kodwa yayinesibindi, yayine—yayinokuthize ngayo, okwakufuna ukuthola, ukulamba, futhi yeza eNkosini uJesu.

<sup>90</sup> Futhi lomfo osemncane, ngicabanga ngaye enikwa ngaleyonkathi ithuba lalokhu kutshala imali, kodwa wayengakhathalele ekutshalweni kwemali okunjalo. Kwakulungile uma wayengaqhubeka ahlale nabangani bakhe, futhi aqhubeke ahlale ezintweni ayezenza, futhi azingenise ngaphansi kwakho, futhi nokho engavumi ukuzinikela.

<sup>91</sup> Manje yilapho esithola khona inkathazo enkulu namhlanje, kuse, ibandla lazi umBhalo. Lapha, lesisikhungo leso lomfo osemncane lapha ayevela kuso nje, futhi lezi, lomfo oyiBaptisti ohlezi lapha, babelazi leloZwi. Ba—ba—bangabafundi beZwi. Futhi nokho uma be... Bathi, “Awu, siyakukholwa, siyakwemukela.”

<sup>92</sup> Kunjengebhodlela nje lomuthi, iselapho. Niyabo, hhayi iselapho sesimilo; liveza ukuPhila kukaKristu. Niyabo? Uma uthatha iVangeli, khona-ke uba yingxenye yeVangeli. Futhi uma uba yingxenye yalo, njengoPetru, uJakobe, noJohane, nabo, benza ePhentekoste, impilo yakho ingenye iNcwadi yeZenzo ephilayo. Ayikho indlela ngaphandle kwakho. UJesu wathi, kuMarku 16, “Lezizibonakaliso ziyakubalandela abakholwayo.” Kodwa abantu bayofunda, futhi bedlula emakholiji nezikole, ukukufunda, kodwa abafuni lutho okwakho bona qobo lwabo, nokho bacabanga ukuthi banakho. Ya. Bacabanga ukuthi

banakho, kodwa izenzo sikhuluma kakhulu kunawo onke amazwi. Niyabo, impilo yakho—yakho iyakufakazela, noma ngabe ukuphi.

<sup>93</sup> Futhi lomfo wayengakhathalele kokunjalo. Nakuba lokhu okukhulu ukutshala imali kwakungesikho nje into yangobusuku obubodwa, kwakungesiyo nje into ethize uJesu ambuza yona, “Woza, gxumela kukho.” UJesu wayekhunjisisiwe, iNdodana kaNkulunkulu.

<sup>94</sup> Wayengaya kanjani umuntu ethuneni lapho umuntu ofile ayelele khona, futhi athi, “Lazaru, phuma,” lowo kwakungesuye uNkulunkulu na?

<sup>95</sup> Wayengama kanjani umuntu emkhunjini, ngenkathi odeveli abayizinkulungwane eziyishumi bolwandle babefungile ukuthi bayoMminzisa, Yena nabafundi baKhe, ngalobobusuku, futhi wakwazi ukubeka unyawo lwaKhe phezu kwentambo yokudonsa isikebhe, futhi abuke phezulu futhi athi, “Thula, uthi du,” nemimoya namagagasi kwaMlalela na?

<sup>96</sup> Wayengabuka kanjani umuntu phansi enhliziyweni yomuntu, futhi athi, “Wenze *ukuthi-nokuthi* no *kuthi-nokuthi*?” Kwakufanele kube nguNkulunkulu.

<sup>97</sup> Kwaqinisekiswa. Futhi akacelwanga nje ukuba atshale imali entweni ethize, ukuthi, nje u—umcabango oyinganekwane, noma inkolozethize. Kwakhonjisiswa, lokho ukutshala kwakhe imali okwakuyoba kukho.

<sup>98</sup> Uma ngabe wayethe, “Manje angazi ngalokhu.” Kodwa, niyabo, waMbiza ngokuthi, “Mfundisi oMuhle.” Futhi wazi ukuthi kwakukhona okuthize, kodwa nokho wayengalungele ukuthatha umuthi, ngoba uJesu wamcela ukuba enze okuthize.

<sup>99</sup> Futhi yilokho isithiyosikwenzayo phakathi kwabantu namhlanje, ngukuthi ba... Bayakholwa ukuthi kukhona uNkulunkulu. Akukhomuntu onobuhlakani obuhle kepha owazi ukuthi kukhona uNkulunkulu, ngoba, uma engamvumi uNkulunkulu, iBhayibheli ngokucacile lithi akaphilile kahle emqondweni. Uyisiwula, niyabo. IBhayibheli lathi, “Isiwula sithe enhliziyweni yaso, ‘Akukho-Nkulunkulu.’” Manje, kodwa uma ekholwa ukuthi ukhona uNkulunkulu, kodwa nokho engavumi ukuzehlukanisa ngendlela efanayo impela uJesu ayecela ngayo lensizwa, usomabhizinisi osemncane, ukutshala izimali zakhe.

<sup>100</sup> Wabona iNto ethize, kuJesu, lokho abanye abantu abangakaze babenakho. Wabona ukuthi kwakukhona iNto ethize uJesu ayenayo, ukuthi labobapristi babengenayo. Wabona iNto ethize orabi, abafundisi, akukho namunye wabo owayenaYo. Kodwa waKuvuma kuJesu, futhi waKuvuma ukuthi kunguNkulunkulu. Kodwa wacabanga, “Awu, uma ngingangena, ngani, futhi ngingenzi konke lokhu, ngizophuma ngithole.” Kodwa wathola ukuthi yinye kuphela iNdlela yokuza.



101 Futhi yilapho izwe elifanele lifunde khona namuhlanje, futhi uKristu ungaleyoNdlela; hhayi ibandla, hhayi ukungeniswa enhlanganweni, ihlelo, emahle njengoba enjalo, futhi angiphambene nawo ngaleyondlela. Kodwa nokho ufanele uqonde ukuthi nguKristu, ukuZalwa okusha.

102 Madoda, nina bosomabhizinisi bakulelidolobha, ngi—angigxeki amabandla enu, njengoba nihlezi lapha. Siyanithokozela nilapha. Kodwa ngi—ngizama uku—ukunidayisela isiqiniseko, kulokhu kusa. Angizami ukunidayisela khona; ngingomele lokhu, walefemu, futhi ngi—ngi—ngifuna ukunitshela ukuthi ipholisi yomshwalense imahhala. Niyabo? Futhi ino, ikhonjwe kahle emhlabeni namhlanje, ukuthi uJesusu Kristu nguyena izolo, namuhla, naphakade, ngemisebenzi yaKhe efanayo, izibonakaliso zaKhe ezifanayo, iVangeli laKhe elifanayo, iZwi likaNkulunkulu elifanayo. Ukhonjwe ngokuphelele njengoba kwakunjalo ngaleyonkathi.

103 Manje nilapha kulokhu kusa ngesizathu esithile. Niyabo? Ngani, nizele ini lapha empeleni na? Kunokukhencezayo okuncane phakathi lapho okukutshelayo. Manje, angisho ukuthi shiyani ibandla lenu. Yanini ebandleni lenu ungumuntu ongcono kunoma ubunjalo ngenkathi ulishiya, futhi uzoba ukukhanya okuhlezi phezu kwegquma, isibani esikhanyisiwe futhi esingamboziwe ngobhasikidi. Nizoba nokuPhila okuPhakade.

104 Manje siyathola, kufaka umuntu emuva ngqo endaweni lapha a—a—abantu bekhona namhlanje. I—iBhayibheli lathi ngapha...NginomBhalo obhalwe phansi lapha, ngithanda ukuthathisela kuwo. UJesusu washo, esahlukweni 3 seSambulo, ukuthi i—ibandla laseLawodikeya, ibandla laseLawodikeya, unyaka wokugcina webandla. Futhi sonke siyakholwa ukuthi siphila esikhathi sokugcina, futhi lona unyaka webandla wokugcina. Manje qhathanisa lonyaka webandla naloyombusi osemncane. Baqhathanise.

105 Manje, akashongo yini uJesusu, “Ibandla laseLawodikeya lalibebile, ngifuyile, angiswele lutho”? [Ibandla lithi, “Amen.”—Umhl.] Leso akusiso yini isimo sebandla namhlanje na? [“Amen.”] Futhi nokho uKristu uzisombulule Yena uqobo ngeminyaka yebandla emithathu, ngoLuther, ngoWesley, nangonyaka wePentecostal; uzisombulule Yena uqobo e...eZwini laKhe, ngokulungisiswa, ukungcweliswa, nombhaphathizo kaMoya oNgcwele (ukubuyiselwa eziphiweni), futhi manje inkomba eqondene naye yaKhe uQobo phakathi kwabo. Niyabo, ezama...Futhi wena mbusi oyisicebi esisesincane, bosomabhizinisi baseChicago, kulokhu ukusa, niyabo?

106 Lawodikeya! Siyathola, yonke eminye iminyaka yebandla, uJesusu wayesalokhu esebandleni. Kodwa oNyakeni

waseLawodikeya, Wayengaphandle, engqongqotha, ezama ukungena. Futhi lona ngunyaka ukuthi uma ukubonakaliswa kukaKristu kufika ngokuphelele kakhulu emfanekisweni kaKristu, eBandleni laKhe, kuze kuthi amabandla (njengoba umfowethu eshilo esikhashaneni esedlule) livala umnyango. Futhi nokho Umi ngothando, engqongqotha, “Uma umuntu elamba noma oma.” [UMfowethu Branham uyangqongqotha—Umhl.] Niyaqonda na? [Ibandla lithi, “Amen.”] Thina, ulindele umnyango ovaliwe, nguNyaka waseLawodikeya. IBhayibheli lasho ukuthi kuyoba ngaleyondlela.

<sup>107</sup> Futhi manje uma elenu—uma ihlelo lenu livale umnyango eMlayezweni onje pho, futhi isiThunywa esinje pho! Hhayi mina; ngingumfowenu, umfo oyinceku kanye nani. Kodwa isiThunywa nguMoya oNgcwele uzizwakalisa Wona uqobo ngezidalwa ezingabantu, iBandla uKristu alingeweliselaya yona lenhloso.

<sup>108</sup> Futhi manje unikwa ithuba lokutshala imali kulokhu kuPhila okuPhakade. Ibhizinisi lakho lingahle libe ngelivunywe ngokomthetho futhi elikhulu, kodwa akukhobhizinisi elikhulu nakanjani kunokongiwa kokuphila kwakho uqobo. Niyabo? Unethuba.

<sup>109</sup> Manje ibandla lakho lingahle liMkhiphe, kodwa, lonke. Kodwa uJesu akezeli lona ibandla nje, noma yiliphi nje iqembu elithize. Uzela abantu ngayedwa. “Niyakwemukela uMoya oNgcwele,” umuntu ngamunye. Manje yilokho Akuzelayo.

<sup>110</sup> Manje siyathola ukuthi uNyaka weBandla laseLawodikeya manje unikwa ithuba elifanayo ukutshala imali kuMuntu ofanayo lowo umbusi oyisicebi esisesincane ocebile walenqaba ngokusobala. Futhi kanjalo uNyaka weBandla laseLawodikeya uLenqaba ngokusobala, waMkhipha. Bathanda . . .

<sup>111</sup> Wenzani lombusi osemncane, yini—yini ayisho na? “Wahamba edabukile, ngenxa yokuthi wayenengebo enkulu.” Kwakuyi—kwakuyithuba elikhulu, nokho wayecele kakhulu ukuthi we—wezwa ukuthi kwakuyokonakalisa ingcebo yakhe.

<sup>112</sup> Ngiyamangala uma ukuthandwa ngabantu kwendoda kumaKiwani noma—noma edlangaleni, noma mhlawumbe ukuthandwa ngabantu kwakhe ebandleni, ngisho nanjengomelusi, bekungaba kukhulu kakhulu kulelohlelo, ukuthi ubungasuka uhambe ethubeni elifanayo, futhi ulenqabe ngokubandayo, ngoba belinga—belingonakalisa ifa lakho nebandla. Ngiyamangala uma okwakho—uma ubugosa bakho bebandla, inhlango, bubukhulu ngokwenele kuwe, kulokhu ukusa, ukuthi ubungasuka kuLo, abanye benu madoda abangabamabandla, futhi nihlezi lapha kulokhu ukusa njengosomabhizinisi na? Kucabangeni.

<sup>113</sup> Umbusi oyisicebi esisesincane wanikwa lokho, futhi wakwenqaba, futhi uKristu uyaphenduka wayesethi unyaka

webandla uyokwenza into efanayo ngezinsuku zokugcina. Manje, kuseChicago manje, enibhekene nakho ukwenza isinqumo. Isikhathi siyabaleka. Nifanele nikwenze khona manje. Yenzela uKristu isinqumo sakho, ukuba uzalwe ngoMoya waKhe.

114 Manje, manje sithola ukuthi lesisicebi senza lokhu ngenxa yokuthi sasilithanda izwe. Sasithanda inhlanganyelo yaso nenhlangano yaso ngaphezu kokuba sasithanda inhlanganyelo neNkosi uJesu.

115 Abaningi babo kulokhu ukusa, bathi, “Awu, ngingathathwa njengomunye wenu maPentecostal, ngingathathwa njengomgqingqiki ongcwele, uma ngenze into enje.”

116 Manje, iphi ingcebo yakho, empeleni? Ngabe isebandleni lakho na? Ngabe isebhizinisini lakho na? Noma, ngabe isezulwini na? “Ngokuba lapho kukhona ingcebo yenu, lapho iyakubakhona nenhliziyo yenu.” Ngakho anikwenzi ngani ukutshala imali kulokhu kusa, kokuPhila na? Ibhizinisi lenu liyoba yimilotha ngoluny’usuku.

117 Angazi, lowomfowethu oprofethile, nabafowethu, njalo, ngegagasi lebuya, lokho kungaba njalo. Kodwa ngisho into eyodwa, ngazi lokhu, iBhayibheli lithi lomhlaba uyosha. NeChicago ayikaze ibe nomlilo kulowo ezoba nawo ngoluny’usuku. NoNkulunkulu, uNkulunkulu olungileyo, ange—angeyiyeke iChicago iphunyuke olakeni lukaNkulunkulu.

118 Njengoba umngani wake wakubeka, ukuthi uJack Moore wathi, “Uma uNkulunkulu ededela lesisizukulwane sizedlulele, ngokwedelela iVangeli, nokwenza izinto abazenzayo, futhi bephila ohlobweni lwesono abaphila kuso, izimilo ezimbi nokunye nokunye, ngani, Ubeyobophezeleka ukuba avuse iSodoma neGomara futhi axolise ngokuwashisa awaqothule.”

119 Ngakho, bedelile, baLigwemile, futhi babuke uKristu ebusweni. Wona, umnyakazo kaKristu, ubungakaze ubeyinto enkulukazi yomhlaba wonke. Izehlisile. Ngani, Wayesezweni ngezinsuku zenkonzo yaKhe, mhlampe okukodwa kokuthathu kwamaJuda ePalestina akuzange kwazi lutho ngaYe waze Wamuka. Niyabo? Niyabo? Futhi a—abazange bakwazi isikhathi sesize saba leyithi kakhulu.

120 Kodwa ake sicabange, kulokhu ukusa, ukuthi lolu wusuku olukhethekileyo esinikezwa lona, njengabantu bebhizinisi, ukwenza ukutshalwa kwemali kuJesu Kristu; ukuba siyeke, silungele, futhi nje sishiye yonke into ekhona, ethandeka kulelizwe, ukuze sithole izingcebo zeZulu. Njengoba uJesu amtshela, “Futhi uze, uNgilandele, uthabathe isiphambano sakho.”

121 Hhayi uthabathe ukuthandwa ngabantu kwakho, lapho wonke umuntu ethi, “Impela, dokotela, ngena ngqo. Kuyinto

enkulu ngempela ukuba nawe lapha. O, idikoni, wena okahle. . .”

<sup>122</sup> Niyabo, yisiphambano. Futhi wena, bangahle bakubize ngokuthi “uyahlanya, ukweduka.” Futhi njengoPawulu, ubungafakaza, “Ngendlela ethiwa ‘ukweduka,’ yileyo ndlela engimkhonza ngayo uNkulunkulu wawoBaba bethu.” Niyabo? Sibe namanye amadoda phambi kwethu, adingeka enze lezizinqumo.

<sup>123</sup> Futhi, khumbulani, uPawulu oNgwele nombusi oyisicebi esisesincane bebhekene okwamavesi. UPawulu wayeyindoda enethuba elikhulu phambi kwakhe, naye, futhi wavezelwa lona, kodwa walemukela. Manje ungabuka emphumeleni wabo bese uzibeka wena uqobo, ukuthi umphumela wakho uzoba yini.

<sup>124</sup> Ungawesekela phezu kweZwi, ekuguqulekeni. . . elingaguqulekiyo, njalo, iZwi likaNkulunkulu, isithembiso sikaNkulunkulu. UNkulunkulu angenze into eyodwa, beseke ejika futhi enze enye into ngakho, futhi athi Wenze okungafanele endaweni yokuqala. UNkulunkulu angeguquke. UnguNkulunkulu, noNkulunkulu uyiZwi.

<sup>125</sup> Manje leliZwi lakhonjwa kahle ukuthi liyiNdodana kaNkulunkulu. Wabona into ethize kuJesu abanye abantu ababengenayo, kodwa intengo yayinkulu kakhulu.

<sup>126</sup> Futhi inkulu kakhulu namhlanje, ngebandla laseLawodikeya. Kodwa, khumbulani, baphuma esinagogeni ngoba lokho, baMkhipha esinagogeni, ngoba babengenandawo yaKhe esinagogeni. Bakhipha uKristu enhlanganweni namhlanje, ukubonakaliswa okuphilayo kwangempela, okukhonjisisiwe, iZwi likaNkulunkulu eliqinisekisiwe okungekhomuntu ongamelana nalo, lifakazisa ukuthi uKristu uvukile kwabafileyo nokuPhila kwaKhe kuphila kubantu baKhe, kwenza into efanayo Ayenzile. Kuzofanele kubizwe ngo “develi, ukubhula,” nayo yonke enye into, kodwa khumbulani iZwi liyafana. Izwi elilodwa elimelene naLo alithetheleleki. Neze kulelizwe, noma ezweni elizayo, alisoze lathethelelwa.

<sup>127</sup> Lona ngunyaka webandla wokugcina. Bekungeke kwaba kweminye iminyaka. Kudingeke ukuba kube kulonyaka. Sonke isikhathi sewashi, ukuba nje besinesikhathi, futhi ngokuzithandela sibeke phakathi lapha futhi sifakazise lokhu. IZwi likaNkulunkulu manje liyagcwaliseka. Nezwi lokugcina i. . . IBandla elibizelwe ngaphandle noAbrahama li—lisesifanekisweni, neSodoma. Manje khumbulani, Wa—Wezwakalisa ngokuyikho du kakhulu ngeSodoma. Niyabo? Manje Wathi, “Njengoba kwenzeka eSodoma, emihleni kaLoti.”

<sup>128</sup> Bukani uBilly Graham wesimodeni, izingelosi, izithunywa ezansi eSodoma, zibizela abantu ngaphandle, ukubona ukuthi zingawathola yini amashumi amane abantu nje; noNkulunkulu wayeyobaxegisela ngisho abayishumi, futhi

nokho abakutholi. Lomvangeli omkhulu, uBilly Graham, noJack Shuler wenu bantu beMethodisti, futhi, o, uOral Roberts wenu maPentecostal, ukuthi kwabakanjani phandle lapho eBabiloni kulezizinhlangano ebambisanayo.

<sup>129</sup> Kodwa, khumbulani, uAbrahama akamelanga noma yimuphi walabo; wayengesiwo umuzi. Wayefuna uMbuso, ehhe, futhi wayeneqembu likanye naye. Futhi kwakukhona Oyedwa wabathathu owasala futhi wamkhombisa isibonakaliso sokuthi WayenguBani, Efulathele ithende, futhi wazi ukuthi uSara wathini ethendeni, ukwehlulela kukamoya. UJesu esho ngokusobala, manje khumbulani lokho kwakuyi... Kwakungasekho nasinye esinye futhi isibonakaliso esenziwayo kwaze kwasha iSodoma. Into yokugcina iBandla elizoyibona, nguKristu ebonakaliswa emandleni aKhe, ekugcwaleni, eBandleni laKhe, ngaphambi nje kokuba kwehle umlilo. Khumbulani, uLoti kwabanguye umlilo owehla uvela esibhakabhakeni. Hhayi—hhayi emuva emihleni kaNowa; amanzi afika. Kodwa uKristu wezwakalisa ukuthi hlobo luni lwenkonzo olwaluzoba semihleni kaLoti, futhi manje sibona uMoya oNgcwele uhamba phakathi kweBandla laKhe, ngendlela efanayo. Sikubona esimweni seLawodikeya, njengoba nje kwakunjalo ngaleyonkathi.

<sup>130</sup> Manje ake sithole lapha ukuthi kungani lendoda yayingenakutshala imali kulepholisi yomshwalense, umnikaziyo, ngenxa yokuthi kwakukhona okukhulu kakhulu ngakolunye uhlangothi ayengafuni ukukuyeka.

<sup>131</sup> Futhi yileyo indaba ngebandla namhlanje. Akukhomuntu omqondo ophusile, uphapha, inkosi enamandla, noma yini enye, engama futhi iphike ukuthi uJesu Kristu akashongo ukuthi, “Lezizibonakaliso ziyakubalandela abakholwayo.” Kuze kube kuphi na? “Ezweni lonke, kukho konke okudaliweyo.” Futhi ongeke asho ukuthi uJesu akashongo ukuthi, “Kuseyisikhashana, nezwe,” ikosmos, “ukuma kwezwe kungabe kusaNgibona.” Ukuma kwebandla, ukuma, ukuma ezweni, kwezwe, bayacabanga.

<sup>132</sup> NoMbuso kaNkulunkulu awusiwo neze owezwe, akunandaba ukuthi bangaki amadoda ayizihlakaniphi angawamisa. Angigxeki bona labo bantu, kodwa ngizama ukunikhombisa icebo lokuphamba uSathane alenzile. A—angeke, angikhathali ukuthi makhulu kanjani. Nina maPentecostal nifuna... Nina bakamunye ufuna bonke abakamthathu ukuba bahlangane nani. Nani bakamthathu ufuna bonke abakamunye nechurch of God, nokunye nokunye, bahlangane nezinhlango zenu ezevile emashumini amathathu, nibe munye. Wena Methodisti neBaptisti, nokunye nokunye, indlela efanayo.

133 Lomkhandlu wenkolo yonke yobukristu ohlangana nje laphaya kuleliviki, ukuxoxa i—izinkinga, bonke bafuna ukuwuhlanganisa kowodwa. Futhi bazokwenza. IBhayibheli lithi bazokwenza, “Benza umfanekiso kuso isilo.” Niyabona ukuthi lona impela imuva livelaphi na? *Isilo* nga “mandla,” futhi kuyoba ngamandla, kodwa kuyoba ngamandla aliphutha.

134 UJesu wathi uMbuso waKhe wawungesiwo owalelizwe. Ukuba wawuyiwo, uMbuso waKhe, izithunywa zaKhe ezingamanxusa beziyolwa. Kodwa wathi, “UMbuso waMi ngowaPhezulu.” Niyabo? UMbuso kaNkulunkulu awusiyo inhlango engenza into enkulu. Ungamandla kaNkulunkulu, uMoya oNgcwele empilweni yomuntu.

135 Ngokushesha manje. A—angifuni ukunihlalisa lapha isikhathi eside, futhi sengivele nginihlalise isikhathi eside kakhulu manje. Kodwa nje bengingaba nayo eminye imizuzu embalwa na? Ya, sizosheshisa. Ngicabanga ukuthi niyazi ukuthi ngikhuluma ngani. Ngi—ngizo . . .

136 Ake sihlale nje abanye babanikazi bepholisi yomshwalense yalokhu ukuPhila okuPhakade, owathatha lokhu ukutshala izimali ekuPhileni okuPhakade, abanikazi bepholisi yomshwalense yeZwi likaNkulunkulu.

137 Khumbulani, Lona nguNkulunkulu esimweni sencwadi. “AmaZwi aMi anguMoya,” kwasho uJesu. “AngukuPhila.” Ngabe Wakusho na? [Ibandla lithi, “Amen.”—Umhl.] Washo lokhu futhi, kuJohane oNgcwele isahluko 1, iBhayibheli liyasitshela, “Ekuqaleni wayekhona uLizwi, uLizwi wayenguNkulunkulu.” “uLizwi waba yinyama,” njengoba ngisanda kuqenda ukunitshela, “futhi wakha phakathi kwethu.”

138 Usalokhu enguyena izolo, uLizwi owayekhona, uLizwi okhona, noLizwi ozayo. Uyizozonke izinto eBhayibhelini. Futhi uma ufunda iBhayibheli futhi ungamboni uJesu, khona kungcono ugibele uye emuva futhi uphinde uwufunde lowomBhalo. Ngoba, Lobu ngubufakazi bukaJesu Kristu, iTestamente eLidala esifanekisweni, iTestamente eLisha ligwalisiwe. Manje-ke, uJesu uyiLowo owayekhona, umlando; Lowo owayesemuva, ukuqala. Isiprofetho, Wayeyisiprofetho. Wayengumlando, WayengamaHubo. WayeyiNkosi uJesu, futhi Uyizinto ezizayo, eseBhayibhelini. Ngakho Uyibo, ubufakazi bukaJesu Kristu, yiBhayibheli.

139 Manje, neBhayibheli libizwa ngeZwi likaNkulunkulu, noNkulunkulu uzofanele ahlulele izwe ngomgomo othize. Uma Akubeka lapha nawo, futhi ezokwehlulela, khona-ke kuzofanele kube nomgomo othize.

140 Wena uthi, “NgoJesu Kristu.” Wonke umuntu unomcabango wakhe ngaLokho.

141 Lelinenekazi elincane lapha, i—iKatolika. Imuva lami laliyiKatolika, nalo, niyaqonda. NgingumIrishi. Qaphelani manje, ibandla eliKatolika lithi bayibandla. Manje bukani, kunezinhlolo eziningi ezehlukene zebandla eliKatolika. Yilona liphi lamabandla eliyiKatolika na? Uma kungelamaRoma, khona-ke ibandla loMthetho lamaGreki lilahlekile. Manje-ke uma kuyibandla loMthetho lamaGreki, amaRoma alahlekile. Uma kuyiLuthela, khona-ke amaMethodisti lilahlekile. Uma kuyi—uma kuyiMethodisti, amaBaptisti lilahlekile. Uma kuyiPentecostal, khona-ke onke amanye lilahlekile. Kodwa uma kuyiPresbyterian, khona-ke amaPentecostal alahlekile. Niyabo, kudidana kakhulu. Ungeke wakuqonda. Yilona liphi eliqinisile na? Akukho-nalinye lawo eliqinisile.

142 UJesu wathi, “Ngiyindlela,” futhi UyiZwi, “iQiniso, nokuPhila.” Akukho-muntu ongeza, kuphela Leyo; hhayi ngebandla lakho, ngesivumokholo sakho, ngomkhuleko wakho. Ufanele uze ngoJesu! UnguNkulunkulu. UyiZwi. UyiNdlala. UyiQiniso. UngukuPhila. Futhi uma isibani sihlezi lapha singokheliwe, bese usokhela isibani, siveza ukukhanya. Sizobonisa na? Ukukhanya okufanayo esakubonisa ngesikhathi sokhelwa endaweni yokuqala. Futhi uma iVangeli libonakaliswa, nguYena izolo, namuhla, naphakade. Niyakubona?

143 Manje asihlole nje abanye babanikazi, manje, futhi sibone ukuthi kwenzekeni osukwini lwabo olukhulu lwezihlakaniphi. Nje kwelandelayo eyishumi noma imizuzu eyishumi nanhlanu, futhi sizovala.

144 UNowa wenza ukutshala imali esithembisweni sikaNkulunkulu, iZwi likaNkulunkulu. Futhi, khumbulani, kwakuyiZwi likaNkulunkulu, uNowa enza ukutshala imali kwakhe kuLo.

145 Futhi, nokho, uthi nje umuntu angenza ukutshala imali, khumbulani, uSathane uzoza lapho ukuba athathe leyopholisi yomshwalense kuwe, uma engakwenza.

146 Kulotshiwe, ukuthi, “Akusinkwa sodwa umuntu ayakuphila ngaso,” leyo yimpilo yokomzimba, “kepha ngamaZwi onke aphuma emlonyeni kaNkulunkulu.” Hhayi nje ingxenye yaLo, uphisi *lapha nalapho*; kepha “ngamaZwi onke,” umuntu ayakuphila ngeSinkwa sokuPhila. Futhi yini iZwi likaNkulunkulu na? NgukuPhila, uMoya, ukuPhila. Futhi uma Libonakaliswa, “Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza. Eminingi kunalo uyakuyenza, ngoba ngiyakuBaba.”

147 Manje, siyathola manje ukuthi uNowa wahlolwa ngenkathi enza ukutshala kwakhe imali.

148 Kanjalo nawe uzokwenza, mfowethu. Futhi uma kungekho sikhathi sokuhlolwa, khona-ke awukakwenzi ukutshala kwakho

imali. Ngoba, isitha sakho simi lapho nedlebe lesibhamu emuva esibhanyini saso, nentambo yomnsalo idonsiwe, futhi silungele ukudubula yonke imicibisholo enophoyizeni esingayithumela, yonke inkoloze, nayo yonke imiqondo emincane, nasosonke isiqhwaga esiyisihlakaniphi njengoGoliyathi. Siyoyithumela ngalapho, esibukeka siside kakhulu kuna—nabazalwane ozihlanganisa nabo, abancane bakho, abazalwane abangazi lutho nabangafundile. Siyothumela iziqhwaga eziyizihlakaniphi zangokomoya ezinjalo, nezikole ezinkulu, ezingachaza yonke into ziyisuse kuwe. Kodwa uma ukwenzile ukutshala kwakho imali, futhi unepholisi yomshwalense wakho igxivizwe ngesitembu futhi ibekwe uphawu nguMoya oNgewele, akukho lutho okuzoyesula.

<sup>149</sup> Akukhomuntu onelungelo lokushumayela iVangeli andukuba ngokwemfihlo, emuva kwingemuva logwadule wama emhlabathini naye noNkulunkulu bebodwa. Akukhosidalwa esiyisihlakaniphi ezweni ebesingalichaza silisuse kuwe. Kunjalo, wawulapho, uyazi kwenzeka. Akunandaba ukuthi bangakuchaza kanjani, “kodwa, awume.” Ikhona into eyenzeka, uyazi yenzeka. Wayibona ngamehlo akho. Wakhuluma kuYo; Yakuphendula, futhi Yakubeka uphawu eBukhoneni baYo, futhi uba yingxenywe yaYo. Uyohamba usuke esiqhwageni esiyisihlakaniphi. Futhi sinenqwaba yazo ezweni namhlanje, nezinye eziyingozi, futhi, esiqeqeshwe kahle ngokwesayense yezenkolo, noma ukukhuluma ngokwesayense yezenkolo, ziqeqeshelwe ukusebenzisa lokho, futhi ziyakwazi ezikwenzayo. Kodwa ungesabi, Davide, uma iNkosi uNkulunkulu inawe.

<sup>150</sup> Qaphelani, uSathane wavivinya uNowa, ekutshaleni imali kwakhe—kwakhe. Futhi wa—wamvivinya, ukumenza akungabaze. Ososayense bavuka ukumtshela ukuthi akukhomvula ezibhakabhakeni, futhi kwakukhona abahleki abahleka usulu emihleni kaNowa.

<sup>151</sup> Manje uma kukhona abahleki abahleka usulu ngalolosuku, enzuzweni, ekupheleni kwesikhathi, njalo, ekutshaleni izimali a—amadoda athatha enhliziyweni yawo ukukholwa iZwi likaNkulunkulu, kunabahleki abahleka usulu namhlanje abaphikisana neZwi, ngoba aLibukeki linomqondo. Kodwa, niyabo, anifanele nisebenzise umqondo wenu uqobo.

Wena uthi, “Ngacabanga. Ngiyacabanga. Ngi. . .”

<sup>152</sup> Awunamcabango noma ucabange ukuza. IBhayibheli lathi, “Mawube kini lowomqondo owawukuKristu.” Futhi Wenza njalo lokho okwakuthokozisa uBaba, ngoba WayeyiZwi. Niyabo? Ngakho asinamcabango ozayo. Sifanele nje sikholwe lokho Akushoyo. Angi. . .

Uthi, “Awu, ngeke ngaLichaza.”

<sup>153</sup> Qhabo, uma ubungalichaza, khona-ke ubungachaza uNkulunkulu. Awumazi uNkulunkulu ngomqondo



wezihlakaniphi. Wazi uNkulunkulu ngokukholwa, iyona kuphela indlela owazingayo ukuthi uNkulunkulu umkholwa kanjani. Nje, ungeke wakuchaza. Akekho ongakuchaza. Akusikho okwakho ukukuchaza. Qhabo, akukho muntu ongachaza uNkulunkulu. UNkulunkulu ungaphandle kokuthola ngokuchaza; ufanele uMkholwe; bekungeke kusaba ukukholwa. Manje ufanele ukukholwe. Manje qaphelani.

<sup>154</sup> Futhi, manje-ke, ukutshala imali okukhulu kukaNowa ngoluny'usuku kwakhokhela. Ngenkathi emela ukuhlushwa, ngenkathi emela abahleki abahleka usulu, ngenkathi emela ukuphikisana nazo zonke izinto namapholisi emishwalense ezwe alolosuku, nazo zonke izinto zezenkolo ezazibonakala ziphikisana naye, kwakhokhela ngokusindisa impilo yakhe. Wakukholwa. Ukutshala kwakhe imali kwakhokhela.

<sup>155</sup> Manje, bosomabhizinisi, ake ngisho enye into. UDanyeli wenza ukutshala imali ngoluny'usuku. Wehliselwa ezweni elalingafani nezwe ayelejwayele. Wathatha phakathi kwabantu ababengayikholwa into efana nayeyikholwa. Kodwa wenza ukutshala imali, futhi bukani ukuthi wenzeni. Wazimisela enhliziyweni yakhe ukuthi akuyikonakalisa, akayikungcolisa lokho kutshala imali. Niyabo? Ukutshala imali ayekwenzile kuNkulunkulu, wazimisela enhliziyweni yakhe; nakuba kwathatha impilo yakhe, akakungcolisanga ngokukukholwa ngokungesikho.

<sup>156</sup> Ningakukholwa ngokungesikho. Uma nenza ukutshala kwenu imali, hlalani lapho kukho. Uma ningakulungele ukukukholwa, khona-ke ningakwenzi ukutshala kwenu imali. Kodwa uma senilungele ukuba umqondo owawukuKristu ubekini!

Nithi, “Awu, Lokhu yilokho nalokho.”

<sup>157</sup> Kungecono nikubhekisise. Uma kungekho eZwini, khona-ke nikushiye kanjalo. IZwi lingamaqiniso ayisisekelo neQiniso, akukhokuhumusha komuntu siqu sakhe. Kulotshwe nje ngendlela... Uma uNkulunkulu ezohlulela ibandla ngeBhayibheli, khona-ke, iBhayibheli, uNkulunkulu uLibhekisile ukuLigcina, futhi lilotshwe nje ngendlela eLifanele lilotshwe ngayo. Akukhosichasiso somuntu ngokwakhe! IMethodisti iLihumusha ngeny'indlela, neBaptisti ngenye, nokunye nokunye. Bese-ke kwehliselwa kwelamanqamu, akukho namunye wabo oqinisile. Ngumqondo womuntu, lapho bechezukela khona.

<sup>158</sup> Njalo uNkulunkulu wayevusa umqambi omkhulu njengoLuther, noWesley no—noJohn Smith, noCalvin, uKnox, uFinney, uMoody, noma okunjalo kanjalo, manje-ke, emva kokufa kwabo, khona-ke bahlela. Futhi bathola isigejane se—sezifundiswa ezikahle ezineziqo zasekholeji ngapho, zabeka okwazo uqobo ukuhumusha kuLo futhi zenza inhlango,

lapho ilapho ezafela khona ngqo. Futhi akukho ndawo neze, emlandweni, lapho noma yiliphi ibandla elake lahlela lake laphila kusukela ngaleyonkathi kuqhubeke. Kuphi lapho abake babanezimvuselelo ezinkulu ebandleni kanjalo na? Ibandla lafa ngenkathi belihlela.

<sup>159</sup> Kusukela e—ebandleni eliRoma Katolika, ibandla eliRoma Katolika lokuqala ngaphambi kokuba libe yibandla lamaRoma, kwakuyibandla likazwelonke ePhentekoste. Okucishe kube yiminyaka engamakhulu amathathu kamuva, eNayisiya, eRoma, lashintsha lisuka ekubeni yibandla likazwelonke lobuphostoli laya ekubeni yibandla eliRoma Katolika, elajova imiqondo yabantu, izinkoloze zobuhedeni ezincane zamaRoma emBhalweni. Futhi kusukela ngaleyonkathi, alikaze lenze lutho kodwa lalala lapho, lifile, namalungu.

<sup>160</sup> Kuphuma umguquli, kufika uLuther, noLuther uphuma njengendoda kaNkulunkulu, ekulungisisweni; iZwi lakufundisa, ngomusa kaNkulunkulu. Lapho, ibandla eliKatolika lathi, “Akukho, akukho nsindiso ngaphandle kwebandla. UNkulunkulu wayesebandleni laKhe. IBi. . .”

<sup>161</sup> Ngangisengxoxiswaneni nompristi, kungekudala. Wathi, “Mnu. Branham, uzama ukukhuluma ngeBhayibheli. Leli yibandla!” Wathi, “UNkulunkulu usebandleni laKhe.”

Ngathi, “Ngikhombise ukuthi kukuphi.”

<sup>162</sup> IBhayibheli lasho ukuthi uNkulunkulu useZwini. UyiZwi. Futhi uma iZwi likini, Liveza uNkulunkulu futhi. Futhi Wathi, “IZwi liyimbewu, nembewu iveza lokho inhlobo yayo eyikho.” Liyoveza impilo yokumesaba uNkulunkulu, impilo ezehlukanisele uJesu Kristu ngokugcwele.

<sup>163</sup> Manje qaphelani uDanyeli, emva kokutshala kwakhe izimali akwenza kuNkulunkulu, khona-ke kwakhokhela ngokusindisa impilo yakhe emphandwini wezingonyama.

<sup>164</sup> Abantwana bamaHeberu benza ukutshala imali ngoluny’usuku, ukuthi uma isimemezelo sivela ukuthi bonke babezodingeka bajoyine leliqembu futhi bakhonze ngenye indlela ethize ngaphandle kwendlela uNkulunkulu ayebatshele ukuthi kwakuyindlela efaneleyo, benza ukutshala imali kuNkulunkulu. “Nakuba besiphosa esithandweni, asizukukwenza. Sizohlala naleliZwi.” Lasindisa impilo yabo, laphendula isizwe, niyabo, ngoba babevuma ukugcina ukutshala kwabo imali. Yebo, mnumzane.

<sup>165</sup> UPetru, umdobi, wayengusomabhizinisi. Wayenebhizinisi elikhulu. Wayethengisa izinhlanzi. Naleyo kwakuyinto enkulu ngalezozinsuku, akhe lapho ngasechibikazini, njengendawo ethi ayifane neChicago lapha, ngasechibikazini. Futhi wayengumdobi wezohwebo. Kodwa, futhi wayethi ukuba yindoda el’khuni, ngoba wayengumFarisi, noyise wayengumFarisi omdala. Kodwa ngoluny’usuku. . .

166 Nga—ngangifunda indaba. Futhi nakuba ingahle ingabi ngeneqiniso, futhi ngi . . . Mhlampe ayinjalo, kodwa ngicabanga ukuthi ibingakumela ukuhlolwa njengamanje.

167 [Akuqoshwanga eteyipini—Umhl.] “. . . fika. Kodwa uyazi, ndodana, Akakafiki okwamanje, futhi Angahle afike osukwini lwakho. Manje khumbula nje, njengoyihlo, ngifuna ukusho lokhu, ukuthi kuyoba neziningi izinkoloze eziqubukayo, kuyoba nabaningi abaprofethi bamanga abaphumayo.” Njengoba uJesu asho ngalolusuku. “Ngesithelo sabo,” *nesithelo* siyisithelo sikaMoya, niyabo, “niyabazi.” Wathi, “Kuyoba kuningi okwalokhu,” okwakukhona. Kodwa wathi, “Manje ngifuna wazi ukuthi kungahle kubekhona abakhulu, abafundisi abasimati abaqubukayo.”

168 Okungukuthi, kwakunoyedwa owayezisho ukuthi unguKristu, futhi wahola amakhulu amane wawakhipha, futhi babhubha ehlane, ngoba kwakuphambene neZwi.

169 Wathi, “Kodwa ngifuna ukhumbule ukuthi, loMesiya, Uyoba nenkomba eqhaselwe kuYe, futhi Uyoba ngumProfethi. Manje, singamaHeberu, neNkosi uNkulunkulu isitshelile ukuthi si . . . Yasithumela abaprofethi ngoba iZwi leNkosi liza kuphela kumprofethi. Kunjalo. Futhi Yathi, ‘Uma ekhona phakathi kwenu, ongowomoya noma umprofethi, Mina iNkosi ngiyakukhuluma kuye. Futhi akushoyo, uma kufezeka, khona-ke mzwani. Kodwa, uma kungafezeki, ningamuzwa, ningamesabi lowomuntu. Kodwa mesabeni uma ni . . . uma kufezeka, akushoyo.’ NoMose wathi, ‘iNkosi uNkulunkulu wenu iyakuvusa umProfethi onjengami, futhi Yena niyakumuzwa.’ Manje, loMesiya uyakuba ngumProfethi. Khumbulani, hhayi umfundisi wemfundo, hhayi umpristi, hhayi umfundisi wasesontweni, kodwa Uyoba ngumProfethi.”

170 Futhi ngenkathi uSimoni ehlala kulesosigqiki sokhuni, mhlampe ngalolusuku ngenkathi uAndreya emehlisele ogwini lolwandle. Lapho uJesu . . . Emva kokuba beshikashikeke ubusuku bonke futhi abangabona lutho emanethini abo, bahlala phansi lapho. Futhi Weboleka isikebhe kuloPetru. Futhi—futhi manje-ke Wathi, emva kokuba Eseqedile ukusebenzisa isikebhe . . . UPetru angahle ukuba wayelalele ingxoxo yaKhe, futhi mhlawumbe uhhafu wafaka iminwe yakhe ezindlebeni zakhe, ehlezi kulesisigqiki phandle lapho, ngenkathi uJesu ehamba entanta, ephuma esikebheni sakhe, ngenxa yokucindezela.

171 Manje-ke siyathola, ukuthi, phandle lapho esikebheni, uJesu ufanele ukuthi waqhweba u—uSimoni, ukuba—ukuba—ukuba angenise isikebhe. Futhi ngenkathi Ephumela lapho futhi wathi, “Manje, ngiyazi nishikashikeke ubusuku bonke, futhi anangathatha lutho, kodwa kunezinhlanzi *ngapha* manje.

Phosa phakathi inetha lakho, futhi kunokujula kwezinhlanzi ezilindle.”

<sup>172</sup> Awu, kusalokhu kuyizwi nje. Kodwa ngenkathi ephosa inetha phakathi futhi uqala ukudonsa, futhi nazo izinhlanzi, lokho futhi kwakuchaza ukuthi wayelapho uMesiya uyise ayemtshela ngaye, umProfethi. Wayesethi, “Suka kimi, Nkosi, ngiyisoni.”

<sup>173</sup> Wathi, “Ungesabi, Simoni, manje usulibonile iQiniso. Emva kwalokhu uzoba ngumdobi wabantu.”

<sup>174</sup> UPetru wayeselungele ukushiya amanetha akhe ezinhlanzi, ibhizinisi lakhe. Wenza ukutshala imali okuphelele kuJesu Kristu, ngoba wabona ukuthi lowo wayenguMesiya othenjisiwe, ngoba lalilapho iZwi Alikhuluma labonakaliswa, nalowo kwakunguMesiya. Wazi ukuthi yilokho iZwi elakusho, uyise ongumFarisi omdala ayemtshela khona, ukuthi, “UMesiya uyoba yiZwi elingene kumuntu, futhi Uyoba ngumProfethi enza lesisithembiso sikaMesiya ukuba sifezeke,” futhi nakhu kwakulapho. Ngakho, uPetru wenza ukutshala kwakhe imali emva kokuba eseyibonile inkomba, ukuqinisekiswa kweZwi.

<sup>175</sup> UNatanayeli wenza ukutshala imali, njengoba ngikhulume ngakho izolo ebusuku. Futhi wenza kanjalo nowesifazane emthonjeni.

<sup>176</sup> UNikodemu, usiyazi wezenkolo omkhulu, ake sithi, into ethize efana nekhulunywe ngomunye kulokhu ukusa, isifundiswa esikhulu sasesikoleni. Futhi ba—bafika, wafikela ukwenza ukutshala imali. Futhi ngifuna niqaphele ukuzwakalisa kwalendoda enkulu, uNekodemu, utholakala kuJohane oNgcwele isahluko 3. Wayengesiyo nje indoda yobusuku obubodwa. Wayengusiyazi wenzenkolo. Bhekisisani ukuthi wathini.

<sup>177</sup> Akungabazeki, uMkhandlu weSanhendrin, isikhungo, babeyidingidile inkonzo yaleNdoda. Nakuba Yayibizwa ngomProfethi waseGalile, nokho kwakudade kunenhlole ecophelelayo eyenziwa ngenkolo yaYo.

<sup>178</sup> Manje qaphelani ukuvuma, uma kungeqi phezu kwekhanda lakho. Qaphelani ukuthi uNekodemu wathini kuJesu. “Rabi! Thina, abaFarisi, siyazi. Singeke sakuvuma. Singeke sakwazisa, ngoba sizolahlekelwa isikhundla sethu. Thina, sizolahlekelwa ukutshala kwethu imali esinkweni sethu—sethu—sethu nebotela lethu. Sizo—sizolahlekelwa isikhundla sethu phakathi kwabantu. Sizoba isilahlwa, njengabaseGalile noma abadobi. Sizothathwa njengo—ngo—ngomuntu oyisihlakaniphi esibi kabi, mhlawumbe onovalo, oxhuxhumayo, onokuhayiza, ongesiso isikhonzi ukwenza isinqumo esihle, ngakho—ke ibandla lingeke lisasisebenzisa uma senza lesisinqumo. Kodwa, kodwa siyazi ukuthi Wena ungumfundisi ovela kuNkulunkulu, akekho umuntu ongenza lezozinto Ozenzayo uNkulunkulu engenaye.”

179 Niyabo, uNikodemu, inqwaba yethu iqhubeka ngoNikodemu. Bathi, “Uza ebusuku.”

180 Ufikela ukwenza ukutshala kwakhe imali, futhi wathola ukuthi ibhange lalivuliwe amahora angamashumi amabili-nane ngosuku. Nakuba kusebusuku, i—ibhange lalivuliwe. Livuliwe kulokhu ukusa, lapha eChicago. Livulwe ngasonke isikhathi, uma ulungele ukwenza ukutshala imali. Wathola iminyango ivuliwe, inhliziyo emukelayo ukumemukela. Wamenyusela esiqongweni sendlu, futhi lapho behlala lapho kunyezi, futhi manje-ke uNikodemu wayezokwenza ukutshala kwakhe imali.

181 Futhi wenza ukuvuma kwakhe kuqala, “Siyazi ukuthi Wena ungumfundisi ovela kuNkulunkulu, ngoba akekho umuntu ongenza lezizinto Ozenzayo uma uNkulunkulu engenaye. Siyakwazi lokho.” Manje, wa—wathi “si,” lokho kwakuchaza umkhandlu, i—inhlango yomkhandlu. Babenomkhandlu ohlangene, njengoba sizama ukungena emabandleni ethu, umfelandawonye wamabandla, niyabo, uMkhandlu woMhlaba. Wayesethi, “Thina, siyakuqonda lokho.” Kodwa akukho namunye wabo bonke owayefuna ukukwazisa. Njengesicebi, babefuna ukugcina imicebo yabo yokwezwe.

182 Mngani wami webhizinisi, kulokhu ukusa, besilisa noma abesifazane, ningaphumelela ukukwenza na? Balani intengo. Ngabe kuzokonakalisa kakhulu ukwemukela umbhaphathizo kaMoya oNgewele na? Ngabe kuzolonakalisa kakhulu ibhizinisi lakho na? Ubungaqoka ukuba nebhizinisi lakho lonakalisiwe lapha emhlabeni, noma isikhundla sakho ebandleni sishintshwe, noma ubungaqoka ukuba nokuPhila okuPhakade na? Kuya ngokuthi iyiphi ipholisi yomshwalense ofuna ukuyibamba. Khumbula, uNikodemu wayeyindoda enkulu, futhi wayenenqwaba ayefanele amelane nayo, kodwa wemukela lepholisi yomshwalense.

183 Siyathola kuLuka 24:49, lokho, lababanikazi bepholisi yomshwalense. Futhi ngiyavala emizuzwaneni. Lababanikazi bepholisi yomshwalense, kuLuka 24:49, wonke lowo owayenze ukutshala imali. Niyazi, uma ubambe ipholisi yomshwalense, ikhokhela ngemihlomulo. Izikhathi eziningi, ubungadonsa umhlomulo epholisini yakho yomshwalense. Awu, babekholiwe eNkosi uJesu Kristu, futhi baMemukele njengoMsindisi oqondene nomuntu, kodwa bayaqonda ukuthi kwakukhona imihlomulo esilungele ukukhokhela epholisini yomshwalense, ngokuba uJesu wabatshela, kuLuka 24:49, “Bhekani, Ngiyathuma imihlomulo ethenjisiwe, isithembiso sikaBaba waMi, phezu kwenu.”

184 UJoweli 2:28 neminye eminingi imiBhalo eyayikwethembisile. Ngiyakholwa, uIsaya 28:19, lapho okwathi, “Isiyalezelo sifanele sibe phezu kwesiyalezelo, nomudwa phezu komudwa; ingcosana lapha, nengcosana lapho.”

“Bambelela kulokho okuhle.” “Ngokuba ngezilimi ezingingizayo nangezinye izilimi Ngiyakukhuluma kulababantu.” UJoweli washo, uJoweli 2:28, “Futhi kuyakuthi ngezinsuku zokugcina, usho uNkulunkulu, Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama. Amadodana namadodakazi enu ayakuprofetha, naphezu kwezincekukazi zaMi nezisebenzi eziyizincekukazi Ngiyakuthulula uMoya waMi. Nezinsizwa zenu ziyakubona imibono. Nina madoda amadala niyakuphupha amaphupho. Futhi kuyakuthi yilowo nalowo oyobiza iGama leNkosi uyakusindiswa.” Nalababantu baqonda, ngomBhalo nangokwemukela uJesu Kristu njengepholisi yomshwalense wokuPhila kwabo, ukuthi kwakukhona imihlomulo.

<sup>185</sup> Manje, somabhizinisi, kungahle ukuba ungowenye inhlangano. Kodwa kunemihlomulo. Kungahle ukuba wemukele, uKristu kungahle ukuba ubhaphathizwe eGameni likaJesu Kristu, njengombhaphathizo wamaKristu, kungahle ukuba wenze zonke lezizinto, kodwa nokho ikhona imihlomulo kulokhu kutshala imali.

<sup>186</sup> Futhi kuLuka 24:49, njengoba ngisanda kusho, be—benyuka ukuyodonsa imihlomulo, futhi bonke besabuthene ndawonye futhi baqala ukulindela eNkosini. Balinda, hhayi nje izinsuku ezimbili noma izinsuku ezintathu.

<sup>187</sup> Futhi mhlawumbe omunye wasukuma, mhlawumbe asithi uMathewu. Wayengumqoqi wentela kahulumeni. Angahle ukuba wayekade eyindoda eyisihlakaniphi kakhulu. Angahle ukuba wasukuma wayesethi, “Ake nime kancane! Sisalindelani esinye isikhathi eside na? Wasitshela ukuba senyukele lapha; nakhu lapha esikhona. Thina, sesibe phezulu lapha izinsuku eziyisishiyagalombili manje, ngicabangaba ukuthi sifanele sithathe inkonzo yethu futhi siqhubeke.” Kodwa lokho kwakungesikho okwashiwo yiZwi.

<sup>188</sup> “Ngezindebe ezingingizayo nezinye izilimi Ngiyakukhuluma kulababantu.” “Ngiyakuthulula uMoya waMi, futhi ngiyakubonisa izibonakaliso nezimanga.” Balindela ukuqinisekiswa kobufakazi obubonakalayo ukuthi ipholisi yomshwalense wabo yayiyinhle.

<sup>189</sup> Ngikhuluma nomfowethu oyiBaptisti ekahle, kungekudala. Ngeke ngilibize igama lakhe, ngoba uyindoda eyaziwa kahle, indoda ekahle ephuma ebandleni elikhulu. Iza kimi, yayisithi, “Billy, kungani uze uzixubanise entweni enjengaleyo na?”

<sup>190</sup> Ngathi, “Ntoni na?” Ngathi, “Ngaxubana kuKristu,” futhi ngathi, “ukuPhila kwami.”

<sup>191</sup> Wathi, “Manje wena, phambilini wawuyiBaptisti, uyazi.” Wathi, “Buka, iBhayibheli lathi, ‘UAbrahama wamkholwa uNkulunkulu, futhi kwambalela ukuthi kungukulunga.’”

Ngathi, “Yiqiniso lelo.”

192 Wathi, “Yini okunye uNkulunkulu ayengaku...noma uAbrahama ayengakwenza ngaphandle kokumkholwa uNkulunkulu na?” Futhi u...

Ngathi, “Awu, uyakholwa na?”

Wathi, “Yebo, ngiyamkholwa uNkulunkulu.”

193 Ngase ngathi, “Uyacabanga-ke yini,” mina ngiyazi imfundiso yamaBaptisti, ngathi, “uyakholwa ukuthi wawemukela uMoya oNgcwele na?”

194 Wathi, “Impela. Ngenkathi ngiWukholwa, ngaWemukela, ngoba yingalesosizathu ngaWukholwa.”

Ngathi, “Kuphambene kanjani nje noPawulu oNgcwele, eZenzweni 19!”

195 Ngenkathi ethola lawomaBaptisti phezulu lapho, ayengabaphendukele kuKristu bakaJohane, wathi, “Namamukela yini uMoya oNgcwele, nadonsa imihlomulo yenu, lokhu nakholwayo na?” Hhayi *ngenkathi* nikholwa, kodwa, “emva kokuba senikholiwe.”

Bathi, “Asazi nakuba ukhona.”

Wathi, “Nabhaphathizwa kanjani na?”

196 Ngakho bathi, “Sibhaphathizelwe kuJohane, lokho bekufanele kukuxazulule.”

197 Wathi, “Qhabo, hhayi manje. UJohane kuphela wabhaphathizela ekuphendukeni, hhayi kukho ukuthethelelwa kwezono; uMhlatshelo wawungakanikelwa.”

198 Futhi kwathi ukuba bakuzwe lokhu, baphinda babhaphathizwa, eGameni likaJesu Kristu. UPawulu wabeka izandla zakhe phezu kwabo, noMoya oNgcwele wafika phezu kwabo, futhi baprofetha futhi bakhuluma ngezilimi, futhi badonsa imihlomulo njengoba kwakunjalo endaweni yokuqala.

199 Wathi, “Ngani, uAbrahama wamkholwa uNkulunkulu, futhi kwabalelwa kuye.” Wathi, “Okungakanani okunye umuntu angakwenza na?”

200 Ngathi, “Qiniso, wamkholwa uNkulunkulu, kodwa uNkulunkulu wakuqinisekisa ngokunikeza uphawu lokusokwa. Futhi manje uma uthi uyi ‘kholwa,’ uNkulunkulu akakaze akuvume ukukholwa kwakho aze Akubeke uphawu ngombhaphathizo kaMoya oNgcwele futhi Usekuvumile njengembewu emiselwe ngaphambili.” Lelo kwakuyizwi elikahle kumBaptisti, niyabo. Niyabo? Futhi kuyiqiniso. Impela, kuyiqiniso.

201 “Akekho ongenza kiMi uma uBaba waMi engamdonsi. Futhi konke uBaba waMi angiphe khona kuyokuza.” Kungumsebenzi wethu ukushumayela iZwi lize Liphume. Enye iwela eceleni kwendlela. Kodwa enye ishaya leyombewu laphaya futhi ilethe ukuPhila kanye, bayaKubona khona manje.

Ngakho uyathola, bahamba badonsa imihlomulo.

<sup>202</sup> Yebo, uPawulu osemncane oyisicebi ebone lokhu kuqinisekiswa, ngoMoya ofanayo, futhi Wamguqula ngenkathi esendleleni eya eDamaseku. Ngani na? Ubone leyoNsika yoMlilo, futhi wayazi lowo kwakunguJesu ofanayo. khona-ke wamemeza, emva kokuba azile ukuthi kwakunguNkulunkulu. Futhi uJesu unguNkulunkulu. Futhi ngenkathi uPawulu wayengabona. . .

<sup>203</sup> Engusiyazi wezenkolo, uPawulu wayekade enezimpokophelo ezinkulu. Wayengusiyazi wezenkolo. Wafundiswa ngaphansi kukaGamaliyeli, indoda enkulu. Wayekade enokulangazelela ukuba ngumpristi ngolunyusuku, noma—noma mhlawumbe umpriisti omkhulu. Wayeyisihlakaniphi esikhulu, indoda efundile, indoda enkulu, impela. Kodwa ngenkathi. . .Futhi lezizinkoloze, zokugxuma nokuzungeza, futhi ukuqhubeka njengoba babenjalo, wacabanga ukuthi babeyigejane sa—sabakholwa ngokuphambene. Kodwa ngenkathi esendleleni yakhe ezansi eya eDamaseku, njengoba ngishilo. . .Futhi, manje, wayecebile, naye. Wayeyindoda ekahle, insizwa, futhi endleleni ezansi, konke okungaba namandla ayekade enakho, kwakulele phambi kwakhe, amathuba. Bhekisisani umehluko phakathi kukasomabhizinisi ocebile nalosomabhizinisi ocebile; omunye waKwemukela, futhi omunye waKwala. Qaphelani.

<sup>204</sup> Bese kuthi-ke, khona manjalo, washaywa wawiswa phansi ngukuKhanya, iNsika yoMlilo imi lapho, futhi waKuqonda. Wathi, “Nkosi, UnguBani?”

Futhi wathi, “NginguJesu.”

<sup>205</sup> Futhi ngenkathi ethola isambulo ukuthi uNkulunkulu noKristu kwakungesibo abantu ababili abehlukene, babenguMuntu ofanayo, khona-ke wayelungele ukwenza ukutshala imali. Ngiyamangala uma singayibona into efanayo namhlanje. Ngenkathi uPawulu ebonile-ke, eyiJuda, ukuthi, “Yena impela uNkulunkulu owangihola ngedlula, owahola abantu bami badlula ehlane, naNgo,” futhi ebiza igama laKhe “Jesu.”

<sup>206</sup> Kusuka ku “NGIKHONA,” Wayengu NGIKHONA. Futhi “NGIKHONA” ingunaphakade, kuPhakade. Hhayi ukuthi “Ngangikhona, ngiyobakhona.” Kodwa “NGIKHONA,” inkathi yamanje, yonke iminyaka, “nguyena izolo, namuhla, naphakade.”

<sup>207</sup> Khona-ke uPawulu wamemeza, “Nkosi, ngifuna ukwenza ukutshala imali. Uthanda ukuba ngenzeni na? Uzongenza ngenzeni, Nkosi na? Ngifanele ngenzeni na?” O, he! “Ngingenzani na?”

<sup>208</sup> Wayesehlela eArabiya iminyaka emithathu nengxenye, wayesethatha imiBhalo, ukuthola ukuthi ngabe Lowo kwakungesuye yini uNkulunkulu ofanayo. Wayesebuya. Futhi



konke akade ekuqeqeshelwa, konke okwamahlelo akhe—akhe kwakwedlulile kuye, konke okwakungaba namandla kwakhe—kwakhe kwemfundo yakhe.

<sup>209</sup> Wayesethi, ngale kwabaseKorinte lapho, “Angizanga kini ngamazwi okuhlakanipha, ngoba beniyosekela okwenu... beni—niyosekela imicabango yenu phezu kwami, yokuba yisihlakaniphi, indoda enkulu. Kodwa ngiza kini ngamandla nangokubonakaliswa, izibonakaliso zikaMoya oNgcwele.” Uma leyo kungesiyo into efanayo uJesu ayisho kuMarku 16, “Hambani niye ezweni lonke futhi nishumayele iVangeli,” kuchaza ukubonakalisa Amandla! Isizathu, ukushunyayelwa nje kweZwi, lodwa, kungeke kukulethe. Uzofanele uLemukele, futhi manje-ke Liyabonakalisa, “lezizibonakaliso ziyakubalandela,” ngoba yiZwi. Niyabo?

<sup>210</sup> Manje sithola ukuthi uPawulu, manje-ke, kwamkhokhela, ngokuPhila okuPhakade okukhulu.

Isinqumo esingubudedengu obunje pho manje!

<sup>211</sup> Sengiyavala, uma uNkulunkulu engisiza. Niyizethameli ezinhle kabi. Ngiyazi ngikhandle ukubekezela kwenu—kwenu. Ngithetheleleni. Kodwa nje ukuzama, ngi. . .

<sup>212</sup> Angenele ukuma lapha ukuba—ukuba ngixoxe ngento enjengaleyo. Kungaphezulu. Ngi—ngingeke, ngingeke ngaziletha mina uqobo endawaneni, futhi ngi—ngizibeka mina uqobo ukuba ngibe nguthisha. Bengi—ngingekwenze lokho, ngoba ang—ngi—nginalo ulwazi lwezihlakaniphi. Kodwa nginesambulo esikanye neZwi ngqo, neZwi liphila emuva futhi liveza eLithi Liyokwenza. Niyabo? Niyabo? Kanjalo nabaphostoli abazange; kuphela uPawulu, futhi kwadingeka azikhohlwe lezozinto ayezazi, niyabo, ukwenza ukutshala kwakhe imali.

<sup>213</sup> Futhi mhlawumbe ungavele nje ukukhohlwe lokho, “Ngingus’*bani-bani*. Ngingosonta kuleli. Umama wami wayesonta kulo.” Ungafanele nje ukukhohlwe lokho, uma ufuna ukwenza ukutshala imali. Ngakho bekungeke kwaba ngubudedengu na? Ubungeke ufune ukwenza njengalosomabhizinisi osemncane, into engubudedengu kanje pho lowomfo ayenza ngenkathi esuka ekutshaleni imali okunje.

<sup>214</sup> Lokho, manje, angiceli ukuba nitshale imali yenu. Lokho kukini, ukuthi nenzani ngalokho, komunye umphakathi wokuthunywa kwenkolo, noma ngabe kuyini, ukuthuma izithunywa zenkolo. Angazi ngalokho. UNkulunkulu uyokunakekela lokho.

<sup>215</sup> Ngikhuluma kini ngepholisi yomshwalense wokuPhila. “Woza, uNgilande. Thatha isiphambano sakho. Makuthi wonke umuntu akubize noma ngani abayithandayo; kodwa wena—wena woza, uNgilande.” Manje wayengathanda impela ukwenza lokhu. Wenza into engubudedengu impela,

njengabantu nje impela boNyaka waseLawodikeya namhlanje, epholisini yomshwalense. Abathandi. Abafuni.

216 Lokho kufana nensizwa eyisicebi. Uma ke bengingayilandela nje imizuzu embalwa na? Asikwenze umzuzu nje, bhekisisani. Embalwa, nje kancanyane kamuva, sithola lomfo osemncane oyisicebi. Asibhekisise isiphetho sakhe, bese kuthi-ke sizovala. Mbukeni. Siyamlandela, futhi wayengusomabhizinisi. Futhi ngabe ibhizinisi lakhe laphumelela!

217 Ngakho, bosomabhizinisi, khumbulani, impumelelo ayichazi njalo ukuthi ungumKristu. Udeveli... Niyazi, uDavide, ngiyakholwa, ngesinye isikhathi wathi, “Ngambona omubi enabile njengomuthi oluhlaza ogxilileyo, kodwa uNkulunkulu wathi, ‘Senake nambheka ekugcineni na?’” Lowo ngumehluko. Bukani ekugcineni kwendlela.

218 UErn Baxter, omunye wozakwethu, indoda enhle kakhulu ephucukile. Abaningi benu bayamazi uErn, omuhle kakhulu, umfundisi onekhono, waseCanada. Wayengixoxela indatshana, ngeliny’ilanga. Wathi, “Mfowethu Branham, sigibela amabhayisikili.” Futhi wathi, “Ngenkathi ngiyingane, sasi, ngangiya ezansi edolobheni, ngithengele umama wami isaka legrosa, futhi ngingazithinti ngisho i—izimpondo ebhayisikilini lami. Futhi lenkampani iyenyuka lapho, ethiwa yiSchwinn, yayizonikeza ibhayisikili kunoma iyiphi ingane eyayingagibela epulangweni eliyifidi ububanzi liphakeme amafidi amabili emoyeni, amayadi angamashumi amathathu.” Futhi wathi, “Sonke sasazi ukuthi singakwenza.”

219 Futhi wathi, “Kwakukhona umfana omncane oyisitabani lapho. Sasingalokothi ngisho sihlanganyele naye, ngoba wayengabukeki azi kakhulu,” wathi, “ngakho sacabanga sasiyizinga elithe nje ukubangconywa kunoma wayenjalo. Futhi wafanela, noma wayefuna uku—ukungenela umjaho, naye.” Futhi wathi, “Uyazi ukuthini? Sonke sawa kuleloluplangwe, ngaphandle kwakhe.” Futhi wathi, “Waligibela waze wayophumela ngqo ekugcineni, futhi wehla wakhothama, wachosha ibhayisikili lakhe iSchwinn futhi waqala ukugibela wahamba.” Futhi wathi, “Thina bafana sahlangana naye ezansi ekhoni, futhi sathi, ‘John, si—sifuna ukwazi. Ukwenze kanjani na?’”

220 Wathi, “Awu, manje, bafana, ngizonitshela ukuthi kwenzekeni.” Wathi, “Ngikubhekisisile ebenikade nikwenza nonke, ngase ngihamba ngeny’indlela.” Wathi, “Niyabo, ngenkathi nikhwela futhi beniphusha, beningcono. Nonke ningabagibeli abangcono kunami, niyakwazi lokho,” wathi, “ngoba angikwazi ukugibela ngingazibambile izimpondo.”

221 Futhi kanjalo nami ngingeke ngahamba ngaphandle kokubamba isiPhambano, niyabo. LeliZwi lifanele libe ukuPhila

kwami. Yilokho ezenu ezikudingayo. A—a—angikwazi—kwazi ukukhuluma ngaphandle kwaloluphondo ukuba lungihole, loMoya oNgewele onginyakazisayo futhi ungiqondisa.

<sup>222</sup> Wathi, “Angikwazi. A—a—angisuye umgibeli nina bafo eniyibo. Kodwa,” wathi, “ngiyabona lapho enenze khona iphutha lenu. Benibuka phansi *kanje* futhi nizama ukulibhalansisa.” Futhi wathi, “Lokho kunenze nesaba futhi nawa.” Wathi, “Ngenkathi ngikhwela lapho, futhi bangiphushile, bengilokhu nje ngibhekisise ekugcineni kwendlela futhi ngabambelela ngingaxhamazeli.”

<sup>223</sup> Manje, somabhizinisi, ungabuki *lapha*, ibhizinisi lakho lingahle lizwe, lehluleke kusasa, lingahle lehluleke ngeliny’ilanga, kodwa bhekisisa ukuphela kwendlela, futhi yilapho ipholisi yakho yomshwalense izokhokha khona.

<sup>224</sup> Lomfo osemncane wandelwa yizimpahla, kodwa siyathola usuku lwakhe lokukhokhela lokugcina luyafika. Umhawu wakhe, izimpahla zande kakhulu waze wathola ukuthi kwakufanele akhe izinqolobane ezintsha. O, ibhizinisi lakhe lalilokhu landa! Wahhala eyilunga lebandla. Wena uthi, “Yebo?” Yebo, mfowethu, kunjalo. Wahhala eyilunga lebandla. Futhi ngobunye ubusuku, wabamkhulu kakhulu, kwaze kwathi kwakukhona umuntu owayempofu emoyeni . . .

<sup>225</sup> Niyazi, asidingeki ukuba sibempofu kakhulu emalini, sifanele sibempofu emoyeni. UJesu wathi, kuMathewu 5, “Babusisiwe abampofu emoyeni, ngokuba owabo u,” hhayi inhlango, “uMbuso.”

<sup>226</sup> Futhi ompofu emoyeni walala esangweni lakhe, futhi umnika imvuthuluka eyimbijana. Ngamany’amazwi, ngenkathi bedlula, angahle ukuba wanikeza into ethize ebhokisini lenkongozelo, noma okuthize. Noma kungahle ukuba wathi, “Uyazi, bangabantu abakahle, angiphambene ngalutho nabo. Ngizoya ekudleni kwabo kwasekuseni, kanye ngasikhashana.” Uzonika imvuthuluka eyimbijana. Lokho kungahle kube njalo. “O, unkosikazi wami usonta ezansi lapho. Kodwa ngi, mina, niyabo, ngi—ngiyasazisa isikhundla sami—sami—sami nozakwethu bebhizinisi, niyabo.” Futhi washanela imvuthuluka.

<sup>227</sup> Futhi uLazaru, ompofu emoyeni, walala lapho engenawo ngisho umuthi owenele ukuzinakekela, futhi izinja zakhotha isilonda sakhe. Kodwa ngobunye ubusuku, yena, bobabili bafa. Futhi ngenkathi befa, iBhayibheli lithi ompofu emoyeni “wathwalwa ngabathwali bezidumbu abayiziNgelosi, zamyisa ezifubeni zikaAbrahama,” futhi oyedwa wayetshale imali, yaMenza ukutshala imali kwakhe ekuPhileni okuPhakade. Akaphilelanga lokho ayekade enakho lapha. Ngenxa yokuthandwa kwakhe ngabantu, wayengenalutho. Wayeyisinxibi esangweni.

Yena, wayengenalutho. Wayengenamali. Wayengenalutho. Wayengenabangani. Kodwa, nokho, wayeyikholwa. Wayenze ukutshala imali kwakhe. Futhi wafa emgwaqeni, nezinja zikhotha izilonda zakhe. Futhi iBhayibheli lasho, ukuthi, “IziNgelosi zamthwala zamyisa ezifubeni zika Abrahamama.”

<sup>228</sup> Futhi ngobusuku obufanayo, ocebile, umbusi omdala manje, wayekade enempilo enkulu ephumelelayo, futhi wafa. Manje wakhokhelwa emihlomulweni, naye. Umshumayeli othile oyisihlakaniphi uyafika, mhlampe nokhololo wakhe ubhekiswe emuva, futhi—futhi mhlawumbe embethe zonke izivatho zakhe zobupristi, futhi wathi. . . Futhi behlisa iflege uhhafu, futhi, futhi izimbali zazinganakubanjelwa kulendlu yomdanso lapha. Futhi, o, isiphithiphithi esikhulu kanje futhi babenaso, nalolonke ibhizinisi. Mhlawumbe umongameli wenhlangano yebhange, futhi bonke, beza, futhi wayengabathwali bezidumbu bakhe. Futhi mhlawumbe umfundisi oyisihlakaniphi wasukuma futhi wathi, “Umfowethu oyigugu, kukangaki ebhala amasheke enzela abafelokazi, futhi kukangaki ekhokha enhlanganweni yethu enkulu futhi waxhasa uhlelo lwethu!” Futhi mhlawumbe osomabhizinisi kungahle ukuthi basukuma futhi bakhuluma. Wathola umvuzo wakhe. Kunjalo. Ukutshala imali kwakhe kwakhokhela kunjalo. Kodwa, ezweni, wayengumuntu omkhulu.

<sup>229</sup> Kodwa ngoba wenqaba ukutshala imali uJesu amnika khona, iBhayibheli lathi, “Sesisehayidesi saphakamisa amehlo aso.” Futhi wabona umuntu owayenze ukutshala imali ngenye indlela, ephephile ezifubeni zikaAbrahamama, eduduzwa, ehambahamba, kahle. Futhi wakhala. Manje bhekisani. Wena uthi, ngabe wayeChri. . . ? Ya. “Baba Abrahamama,” iJuda, kunjalo, “Ngiyakuncenga, thumela uLazaru, ompofu emoyeni, owenza ukutshala imali. NgaKwala. Kodwa thuma uLazaru namanzi nje amancane, lamalangabi ayangihlupha.”

Wathi, “Ndodana, wawunethuba.” Wayenalo.

<sup>230</sup> UJesu wakuveza. “Thengisa onakho, futhi uze, uNgilandele. Yenza ukutshala imali kwakho ku—kuLokhu. Thatha isiphambano sakho.” Kodwa kwakukukhulu kakhulu.

<sup>231</sup> Wathi, “Manje uyaduduzwa, futhi wena uyahlushwa. Futhi ngaphandle kwakho konke lokhu, kunomhosha omkhulu obekiwe phakathi kwakho naye, ukuthi akukho muntu osewake wawuwela noma oyoke awuwele.”

<sup>232</sup> Lokho, kushaya isihlanzo nazozonke lezizimfundiso zibe izicucu. Lowo kwakunguJesu Kristu owasho lokho. Ungalindi isikhathi eside kakhulu, mnumzane. Mfowethu oyigugu, ophiyazayo, owile kuKristu, ungalindi isikhathi eside kakhulu ukwenza lokhu kutshala imali. Kungahle ukuthi wayehlose usuku oluthize ukuthi uyokwenza, kodwa njengoba isisho esidala sangaseNingizimu sithi, “Isihogo qobo lwaso silungiswe

ngezinhliso ezinhle.” Niyabo, izinhloso ayikwenzi. Funda isithako somuthi nokusetshenziswa kwawo ebhodloleni, kodwa khona-ke thatha umuthi uma ufuna imiphumela. Yenza ukutshala imali kwakho. Sayina igama lakho, eGazini laKhe, phezu kwenhliziyo yakho. Niyabo?

<sup>233</sup> Qaphelani, mbukeni. “Sesisehayidesi saphakamisa amehlo aso.” Wayesekhokhelwe. Futhi khona-ke qaphelani, wathi, “Manje-ke, Baba Abrahama, uma ungeke ukwenze lokhu; ungavumeli ozakwethu, lapho lonke ifa lami labuyela emuva emhlabeni, ukutshala imali kwami engakwenza, batshela bangenzi iphutha elifanayo engalenza.”

<sup>234</sup> Lowo bekungaba nguwe, kulokhu ukusa, mngani wami oyiJuda noma mngani ongoweZizwe na? Ungabi budedengu njengoba lowomfo wabanjalo.

<sup>235</sup> Wathi, “Mthumele emuva, futhi makuthi lomlayezo ulethwe kubo.” O, wayefuna ukuba ngumfundisi ngaleyonkathi. Wayefuna ukuKwemukela. Kwase kuleyithi kakhulu; ungekwenze manje. Isikhathi sakhe, wayenethuba, kodwa akenzanga ukutshala imali kwakhe.

<sup>236</sup> Futhi wathi, “Banabaprofethi, banalokho iZwi elakusho, nemithetho.”

<sup>237</sup> Wathi, “Yebo, kodwa uma oyedwa evuka kwabafile, futhi kungafakazisa ukuthi wavuswa kwabafile, khona-ke bayokukholwa.”

<sup>238</sup> Wathi, “Angeke bakholwe ngisho kuvuka oyedwa kwabafile.”

<sup>239</sup> Futhi iminyaka eyizinkulungwane ezimbili wedlulile kusukela kuleyonkundla. Ngo 1963, Oyedwa uphakathi kwethu kulokhu kusa, efakazisa ukuthi uKristu uvukile kwabafile. Futhi ukuPhila okwakukuYe kuseBandleni laKhe, enza izinto ezifanayo, ukugcwalisa iZwi laKhe. Ungeke yini, mfowethu, dadewethu, wenze lokhu kutshala imali kulokhu ukusa na? Nikelani izimpilo zenu kuKristu, njengoba sikhothamisa amakhanda ethu ngesizotha.

<sup>240</sup> Ungawavumeli lamaZwi abe yize, “Ufanele uzalwe ngokusha.” Ufanele. Manje, angikhulumi ngokuthi ningahle nidazuluke, nimemeze, nikhulume ngezilimi. Ngiquonde ukuzalwa ngokusha, ngempela, nalokho kuvunywa kwesono okujulile. Ukuthi awukaze ukwazi, nokho ubulokhu njalo ubambelele ehlanganweni yakho, nakuba wazi ukuthi babephambene neZwi, kodwa nokho okwemibono yokuzazisa, neyokuziqhenya, neyokuthandwa ngabantu, uhlale ebandleni elikhulu. Wawungafuni kwenza lutho ngemishini ekhoni. Niyabo, nanso ingcebo yakho, nenhliziyo yakho futhi.

<sup>241</sup> O, bosomabhizinisi, kulokhu ukusa, ngiyanikela kini, njengomthengiseli kaJesu Kristu, ukuPhila okuPhakade,

ipholisi yomshwalense wokuPhila okuPhakade, ukuthi uKristu iNkosi yami, noBasi wami ophakeme kakhulu, ngokuba ngifile ezintweni zezwe, ukuba ngiphilele Yena kuphela. Singasebenzisi umqondo wethu uqobo, kodwa nje sivumela umqondo waKhe, siyiziboshwa, njengoPawulu, njengoMose. Akunandaba ukuthi omunye uthini, uboshiwe kuleloZwi. UMoya oNgewele uyahola; Uyala ukuya ezindaweni, Uyala ukuza lapha, U—Ukuthumela ezindaweni obungeke uye kuzo, futhi akususe ezindaweni obungaya kuzo. Niyayifuna ipholisi yomshwalense na? Niyafuna ukwenza ukutshala imali na?

<sup>242</sup> Manje akukho ndawo lapha yoku, njengabantu beMethodisti nabaningi bePentecostal bebiza, ukubizela ealtare. Kodwa lelo linealtare khona lapho ohlezi khona. IBhayibheli lathi, “Abaningi abakholwa, babhaphathizwa.” Futhi uma ufuna ukwenza ukuvuma, futhi wazi ukuthi kade unephutha, futhi uthanda ukuba neyodwa yalamapholisi omshwalense, futhi uyafisa. Futhi ngiyethemba awucabangi manje ukuthi ngi... Ngithemba ukuthi akuzwakali kungokuthuka okungcwele uma ngithi, “amapholisi omshwalense.” Ngenza kuphela lenkulumbiko ngokwendikimba yami. Futhi ni... futhi—futhi nifuna ukuba nokuPhila okuPhakade, futhi nifuna ukutshala imali yokuphila kwenu kuJesu Kristu, uma nithanda manje, cabangani kanzima.

<sup>243</sup> Manje, ngokwesayense, amandla adonsela emhlabathini adonsela phansi izandla zenu. Kodwa kunokuphila kini, okungawashaya indiva amandla adonsela emhlabathini, futhi ungasiphakamisa isandla sakho. Futhi uma lokho kuphila okukuwe kukutshela, kulokhu ukusa, ukuthi njengalowombusi osemncane oyisicebi, “Nakuba kade ngingowesilisa olungileyo, noma owesifazane, kodwa anginginayo leyopholisi yomshwalense. Ngi—ngiqinisekile ngalokho. Futhi ngi—ngiyayifuna, nokho.” Futhi kuMdali Okhona, Okhulumayo nowazi inhliziyiyo, futhi uyazi Ubengakhuluma igama lakho khona manje, kodwa Uyakwenza kini. “Futhi manje-ke ngenxa yokuthi Unginika lelithuba kulokhu kusa, Nkosi, ngiphakamisela izandla zami kuWe. Yiba nesihawu, Nkosi. Angizukusuka kulendlu yomdanso, kulokhu ukusa, ongenalutho, umFarisi owomile. Ngemukela uhlelo lwaKho. Ngemukela ukuPhila kwaKho kokwami. Ngizoshiya ukuphila kwami. Ngizoba isiboshwa eZwini laKho.”

<sup>244</sup> “Ngikhulekele, Mfowethu uBranham. Ngiphakamisa izandla zami, ukukhombisa kuNkulunkulu; hhayi kuwe, Mfowethu Branham, kodwa kuNkulunkulu Okhona. Ngifuna lokhu kutshala imali.”

<sup>245</sup> Ningaziphakamisa izandla zenu manje, ngenkathi onke amakhanda ekhotheme nawo onke amehlo evaliwe. UNkulunkulu anibusise bantu. Akunandaba uma ni... Ngibona abefundisi. Nakho-ke. Yibani qotho. Niyabo, abefundisi

abakhishelwa ngaphandle. Ngokukhuluma ngokusobala, bangabelusi bezimvu, bafanele babenguye abaholayo. Kulungile. Angabakhona omunye ngaphambi kokuba ngikhuleke na? Yebo, uNkulunkulu akubusise. UNkulunkulu akubusise, phezulu lapho kuvulande osesitezi. Busiswa. Yebo, Uyazibona izandla zenu, ndawozonke. Manje ngobuqotho, njengoba nehlisa izandla zenu, senisenzile isinqumo senu manje.

<sup>246</sup> Manje njengoba ngikhuleka futhi ngicela loNkulunkulu omkhulu Owabonakaliswa enyameni, futhi manje uphinda unikwa thina, esimweni sikaMoya oNgcwele, kwangathi Angeza enhliziyweni yenu futhi axazulule umbuzo kuze kubephakade, futhi abhale ukuthi “uthethelelwe” ngokuvundla encwadini yakho yokuphila, futhi afake igama lakho eNcwadini yokuPhila, futhi akuphe ukuPhila okuPhakade nesiqiniseko sokuvuka, ngoba uKristu uyovuswa kuwe. Lo Obumbona ehamba edabula emihlanganweni ngaleliviki, eveza futhi efakazisa, evusa abafileyo, ephilisa abagulayo, wazi izimfihlo zenhliziyu, usho phambili yonke into ngokupheleleyo, ezezekayo, unyaka nonyaka, futhi akukho neze okukodwa okwehlulekayo, KuyiZwi. Ne... UJesu wathi, “Kodlula amazulu nomhlaba, kepha amaZwi aMi awasoze ehluleka.” Yingaleso sizathu Lingehluleki, yiZwi elithenjisiwe lalonyaka.

<sup>247</sup> Baba waseZulwini, sekuyisikhathi sokuhlwa. Siyazi, eBhayibhelini, ukuthi WawunguMuthi wokuPhila ovela eNsimini yaseEdeni. Futhi siyazi ukuthi amaSerafi athatha inkemba yoMlilo, iLangabi, futhi alinda lowoMuthi. Isizathu, uma umuntu eke wathinta lowoMuthi futhi wadla kuwo, wayezophila kuze kube phakade. Wena wawulinda uMuthi ngaleyonkathi. Kodwa uMlilo ofanayo, ovela enkembeni, iZwi likaNkulunkulu, welusa abantu babuyele kulowoMuthi, lowoMuthi wokuPhila ofika emhlabeni ngokuhle kakhulu, uzalwa emkhombeni, phezu kwe—kwesitebele lapho i—izinkomo nezimvu za—zazendlalelwe khona futhi zalala, noJehova omncane ekhala, esimweni seNgane. O, bekufanele kube yinto ebizoxhuxhumisa inhliziyo yawo wonke owesilisa nowesifazane.

<sup>248</sup> Futhi, manje-ke, uJehova efa esiphambanweni, ezwa ubuhlungu bezono zezwe. Wayengadingekile ukuthi akwenze, kodwa Wakwenza. Umusa waKhe waMcindezela. Uthando lwaKhe, “UNkulunkulu wathanda kangaka,” nothando lwaKhe lwaMcindezela, ngoba lokhu kwakukade ku... lesisintu sadingeka siveze obala izingxenye zaKhe ezingehlukaniseki zokubangu—nguMsindisi. Zadingeka zilahleke. Kwakungekho olulahlekile; Wenza izinto zaphelala. Kodwa uSathane wangeniswa wayesephendukezela lokho Ayekwenze kwaphelala, ezisekelweni zokuba nokuzikhethela ababekwa kuzo. Futhi manje-ke wadingeka akuhlenge, futhi Wakwenza.

249 O Nkulunkulu oPhakade, ngena ngesihawu futhi ukhulume kuzozonke izinhliziyzo ezilapha. Futhi kwangathi, namhlanje, njengoba lezizandla ziphakamile, futhi mhlawumbe abanye abathe ngalesosikhathi ngenkathi ngibuza, abangabi nawo u—umuzwa wangempela, kodwa manje unawo. Kwangathi bangasayina ngeGazi lokuphila kwabo uqobo, Nkulunkulu, ukuba kusukela ngalolusuku emva kwalokhu, ukuthi benza ukutshala kwabo imali kokuphila kwabo konke, kuJesu Kristu naseZwini laKhe.

250 NalowoMuthi omkhulu, lowoMuthi wokuPhila omkhulu, nxa Efika emhlabeni, bawugawula ngomkhonto wamaRoma, futhi bawuphanyeka emthini wamaRoma, ononya, umuthi oqalekisiwe, kodwa phakathi lapho Wahlanga uMuthi woMlobokazi, uMuthi woMlobokazi, owodwa ofana naYe nje. Lowomuthi onguEva waseNsimini yaseEdeni, umuthi owawuwile, uEva, ekuqaleni, noAdamu waphuma naye; manje uAdamu ufika naye, uAdamu wesiBili, azi ukuthi Wayewavulile amehlo aKhe, ukuba eze ukuzokwemukela uEva waKhe.


251 Futhi manje njengoba umprofethi asho, umprofethi uDavide, wathi uyoba “njengomuthi otshaliwe ngasemifuleni yamanzi.” Siphe khona, Nkosi, ukuthi amanzi amaningi okuPhila azonisela loMuthi woMlobokazi ngezinsuku zokugcina, lapho onke amagatsha ehlelo ethenwe khona ngumnini sivini. Futhi manje uMoya kaNkulunkulu uphila kabusha esiqongweni somuthi, ovela enhliziyweni yomuthi, iZwi. Siphe khona, Nkosi, futhi kwangathi ingathela isithelo esiningi. Futhi kwangathi isimo sabo singabanjalo, uma siba njengoLazaru, uma bezokuthatha ngaleyondlela emhlabeni, sazi ukuthi ingcebo yethu iseZulwini, ayisiyo eyomhlaba.

252 Busisa labosomabhizinisi, Nkosi, labosomabhizinisi besifazane, nawo wonke okhathalele. Futhi sibanikela kuWe manje, ngokuqhutshwa kwaloMlayezo. Futhi Wethembisile, Nkosi, ukuthi U—ukuthi Uyosipha khona. Futhi mina, njengenceku yaKho, ngibanikela kuWe. Futhi Wathi, “Akekho ongeza uma uBaba waMi engabadonsi.” Futhi baphakamise izandla zabo, Nkosi. Manje ngibanikela kuWe, njengezipho zothando ezivela eMlayezweni kulokhu kusa, weZwi laKho. Bagcine, Nkosi, kuzke kube yilolusuku. Wathi, “Akekho ongabahlwitha esandleni saMi. Futhi Ngiyakumvusa ngomhla wokuphela.”

253 Kwangathi bangemukela leyombewana yokuPhila, ukuthi yimbewu eqhumayo kuphela engamila, namaZwi kuphela. Onke amazwi omuntu liwukwehluleka, liyafa, aliqumi. Kodwa Wathi, “IZwi laMi,” okuyiBhayibheli, “alisoze lehluleka.” LingukuPhila. Siphe ukuba ukuPhila okwakukuKristu kuzokhula ngeZwi, kulokhu kusa, abalemukelile. Mina, njengenceku yaKho, nginikela umkhuleko wami kuWe, ukuba uphendulwe kulokhu, eGameni likaJesu Kristu. Amen.



<sup>254</sup> INkosi uJesu Kristu inibusise. Ngiyaxolisa kakhulu ukunihlalisa lapha ngalelihora eselileyithi. Ngithetheleni. Kodwa kulowo ngamunye eniphakamise izandla zenu, nizongithembisa ukuthi nizoya kwelinye ibandla lamaKristu elihle eligcwaliswe ngoMoya kaNkulunkulu na? Futhi nibhaphathizwe ngombhaphathizo wamaKristu, uma ningakaze. Thatha isikhundla sakho, mfowethu, ngoJesu Kristu.

<sup>255</sup> Size sibonane kulobubusuku, uNkulunkulu anibusise. Nenkonzo ibuyiselwa kuMfowethu Carlson ke. 

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