

# Inzaliseko YobuThixo Icacisiwe



Enkosi, Mzalwana uCarlson. Ndiyabulisa kanaanalo kuni nonke bazalwana noodade eNkosini. Kuli... Ndisuka ngamanye amaxesha ndizive ndibumanqumqazi ukuphakama, xa ndiphulaphule ubungqina obumangalisa olu hlobo, njalo njalo, obunjengokuba ndibuve ngale ntsasa. Kwaye, ngoko, ummi ongowakuthi xa ehlupheka etshutshiswa, njengokuba umzalwana wethu nodade bamaBhaptizi benzile; endandi ngum—ngumBhaptizi ngaphambili, okwam, umBhaptizi onguMissionary, kwaye—kwaye ndisazi ukuba kuyintoni na xa abantu bakuni kanye...

<sup>2</sup> Ndafumana kwaloo nto inye. Abantu bakuthi kanye bandikhuphela ngaphandle, kwaye babecinga ukuba bayakundigxotha ngenxa yokuba ndandiphambene. Ndaze ndafumanisa, kwaye ndihleli ndithetha into encinane eyindlela nje yokuhlekisa, “Ukuba ndiphambene, ndiyekeni ke, kuba ndibonwaba ngolu hlobo kunokuba ndandinjalo ndisesezingqondweni.” Ewe, mhlekazi. Enkosi. Makhe... Ngoko ke loo nto yindlela encinane yolwazi endiyibambileyo, eyeyam. Kwaye—kwaye ngokuphandle ndikuvuyele kakhulu oku—eli—elixesha lokuba lolu hlobo.

<sup>3</sup> Nalomzalwana weBandla likaKristu ulapha, njengokuba sidla ngokubhekiselela kulo, okanye ubuCampbell. Kwaye ndiyakhumbula ukuba ngeliphandle babengabona bantu babehlasela kakhulu ngokuchasene nezi nkonzo ukuqala kwethu. Kodwa, uyazi, sasinaye ogama linguPawulos ngaxesha lithile owayelolo hlobo naye, waze wangomnye wethu. Ngoko ndiyacinga into esidla ngokuyikhangela bubomi obuphilayo. Uyazi, kungcono ukuba undiphilele intshumayelo kunokuba undishumayeze yona, nanini na.

<sup>4</sup> Ngethuba elithile eladlulayo, umfundisi othile omkhulu, indoda elungileyo yeVangeli ezeleyo; nonke—nonke ngabanye niyayazi, ndiyacinga. NguMfu. Booth-Clibborn; oshumayela iVangeli ngelwimi ezisixhenxe ezahlukeneyo. Ulumke kakhulu. Kwaye ndi... Uyingqondi ngolwazi. Kwaye sasihamba sikunye ngelinye ithuba, waze yena noMzalwana uMoore kunye nam, kwakukho into esasixoxa ngayo. Ndandibambe icala elimchasiweyo, waze wajika wajonga kum. Wathi, “Awuyazi nje wena iBhayibhile yakho.” Niyazi indlela anokuyithetha ngayo uMzalwana uBooth.

<sup>5</sup> Ndathi, “Yinyaniso leyo, Mzalwana uBooth, kodwa ndimazi uMbhali ngokucokiseke kakhulu.” Ngoko, ngoko ndi—ndifuna... Uyazi, hayi ukwazi iLizwi laKhe buBomi,

koko, “UkuMazi buBomi.” Injalo loo nto. ’Yabona? Nokuba ndiyalazi na iLizwi laKhe; ukuba ndinokukhe ndiMazi nje! YiNyaniso ke leyo ngokuqinisekileyo.

<sup>6</sup> Ndikhe, ngale ntsasa, ndabambana izandla nobu budlelane bulungileyo apha, babalungiseleli. Ndaze ndathi ndakuhlala phantsi kwabe kukho oku... Andizami kwenza nawuphi na umntu ukuba abalasele. Kodwa lo Mzalwana untsundu uye wangena, umzalwana, wahlala phantsi. Ndathi kunobhala wam lo, “Nankuya uMkristu wokwenene.”

<sup>7</sup> Undikhumbuza kakhulu ngoMdala uSmith owayekade engoweBandla likaThixo kuKristu, ndiyakholwa. Ndandidla ngokubashumayelela kakhulu phaya ezantsi, kwaye—kwaye ndisambona nangoku. Wayebufana nalo mzalwana ulapha, inye nje into wayenamabhovu abungwevu. Ndandiyi ndingene ngomnyango wangemva, kwaye andinakuze ndiyilibale ingcaciso elo xhego elaliyithetha; likhangele phezulu, babe bonke abangcwele becula, uyazi. Kwakukho intombazana encinane eyayikade ihlala ngasekoneni. Iculo lam endandilithanda yayingu*Lift Him Up* [Mphakamise.—Mguq.] Babeye baqhweba izandla bonke, ngokohobo lwePentekoste, uyazi, u-*Lift Him Up*. Babendithanda, nam ndandibathanda. Kwaye sasisithi ke sakungena... Lalidla ngokuhlala ngaphaya, intloko yalo *liyenjenje*, phezu kwedesika, lijonge nje, uyazi. Lalidla ngokuthi, “Ngena, Mdala. Phumza umnqwazi wakho. Phumza umnqwazi wakho.”

<sup>8</sup> Lo mzalwana ulapha; kwaye ndafumanisa, ngoko, ukuba omnye wabona baculi ndibathandayo beVangeli yayiyinkosikazi yakhe. Kwaye ndandizama konke ukurhweba endandinako ukuyenza ukuba icule. Kwaye, ngoko, yayicela ukuba ingabizwa, kwaye ndiyazi ukuba kuthetha ukuthini na. Kodwa mna ngokwam ndizakuyimema, ukuba inokuba nako, ukuba ize izokucula.

<sup>9</sup> Ngoko, awunguye laa dade wayecula—lo wayecula u-*Ship Ahoy*, ngenye intsasa phaya kula Madoda angooSomashishini baMakristu, ngoku? [Lo dade uthi, “Ewe, mhlekazi. Ewe.”—Mhl.] Ndiyathemba ukuba inkosikazi yam iyakunyuka kule veki kwaye ndifuna ukuba ikuve, ngokuba ndaqhayisa kakhulu. Ukuba ke niyiphosile ngekhathethi, sizakuyilungisa loo nto. Ndiyakuthanda okwa kucula kukuko.

<sup>10</sup> Kwaye, ndadidla ngokuxelela abantu, andi—andizange ndibe nakukwazi ukucula. Owu, bethu, ndabakude kakhulu kuloo nto. Kodwa ndathi, “Ukuba uyakuze uyokufika ngaphaya eZulwini uphile kwibhotwe lakho elikhulu, uyazi, phaya Phezulu,” ndathi, “emva phaya emazantsi enduli, ngemva emahlathini phaya, kuyakubakho ibhodlwana elincinci elimi apho. Liyakuba lelam ke elo. Kwaye ngenye yezi ntsasa usakube usihla ngaloo ndlela uve umntu omi apho, ecula,

‘Ubabalo olumangalisayo! esinjani ukuba mnandi isandi, esasindisa udwayi olunjengam!’” Uthi, ‘Makabongwe uThixo! UMzalwana omdala uBranham ukufumene ukuba lapha ekugqibeleni.’” Iyakuba indim ngaphaya, ndizama ukucula.

<sup>11</sup> Kubazalwana bam abangaMakristu, naku... ndiyakholwa ukuba omnye umzalwana ebeye wamazisa kuthi, kusasanje, njengomlungiseleli wamaBuddha, lo ungaphaya. Siyakubulisa, sihlobo sam esithandekayo. Kwaye ndibe nentsebenziswano eninzi, engeninzanga, kodwa ndikunye nabantu bamaBuddha; ingakumbi eCanada, phakathi kwabantu abangamaTshayina, ndabafumanisa ukuba banothando kakhulu nobubele.

<sup>12</sup> Ndikhumbula indoda encinane yomBuddha eyayiyeyalaTempile kaBuddha, yaye yangena kwinkonzo eyayiseWinnipeg, kwaye yayiyimfama. Ngabantu abancinane kakhulu, abalungileyo abancinane, kwaye bayakholwa ngokupheleleyo ukuba uThixo wayengumphilisi. Sathi xa sasiyithandazela, kwaye yayiwuphinda njalo nayo, indlela eyayithanda ngayo uThixo, kwaze kwathi ngequbuliso amehlo ayo avuleka, e... Kwaye yayiyinto eya—emangalisa kakhulu leyo. Ngoko, si—simvuyela kakhulu wonke umntu.

<sup>13</sup> Ngoku, andizange ndibe nalo eli thuba ngaphambili, eChicago, ukuzama ukuthetha...Lona elo, andinakuthanda ukuzisa namyalezo uthile, ngokuba kukho abalungiseleli apha abanokuba nako ngokuthe chatha kunam, ukuzisa umyalezo. Kodwa, kuyo yonke loo nto, anizanga apha ukuza kuva umyalezo. Kodwa ndicinge ukuba inokuba lixesha leentsikelelo endinako ukuhlangana nabalungiseleli baseChicago ngalo, esisithili silapha, ndize ndiqhelane ngakumbi nabo, size siqhelane sisonke. Kwaye ngokuqinisekileyo ndiyayibulela iNkosi ngenxa yeli thuba. Ngokuba, ndingene kwesi sixeko kaninzi apha, phantsi kokuxhaswa yinkonzo enye, naphantsi kokuxhaswa ngaMadoda angooSomashishini baMakristu; ngoko ke, ndingabinalo ithuba nelungelo lokuzicacisa kubudlelane babazalwana.

<sup>14</sup> Ndaze—Ndaze ke ngoko ndacinga, ukuba kuninzi kakhulu okudla ngokulandela ulungiselelo olunje ngolu, okwezintoyinto, namahlandinyuka, kude ngamanye amaxesha kube lula kumntu othile ukuba abone ingcaciso engeyiyo. Kwaye ndifuna ukuthatha le mizuzu imbalwa ilandelayo ukuzama ukucacisa ndi—ndiyenze icace loo nto kubazalwana bam, ndiyenze icace kangangoko ndinokuba nako ukuyenza.

<sup>15</sup> Kwaye ndi—andingomntu unako ukwenza i—intetho enokuthi mhlawumbi ibe yephilileyo ebantwini abafundileyo. Andinayo imfundo, ndiyiswele. Kodwa ndandi... ndiyayithanda iNkosi. Yaza iNkosi yandinika, mhlawumbi, enye indlela yokuzusa imiphefumlo, ngesipho esiNgewele,

ukuze sizalise eso sithuba sokuba abazali bam babengenakundinika, imfundo. Ndiphuma kwikhaya nosapho olungamahlwempu, nabantwana abalishumi, notata ogulayo, kwaye andizange ndibe nathuba lakufumana mfudo. Ngoko ke, ngoko, ekuzalweni, kwabakho into eyenzekayo, amava kunye noThixo kumama wam notata wam. Kwaye nakhe nalifunda ibali lam. Kwaye, ngaloo nto, ndizama ukubeka elam icandelo, kunye nani bazalwana, ukutsalela aboni kuKristu. Kwaye ngoku mna . . .

<sup>16</sup> Andingomntu uneenkolo. Kodwa ndaba soloko, ngaphambi kokuvulwa kweLizwi, ndiyathanda ukuthetha noMbhali kancinane. Singakhe sithobe iintloko zethu kwakhona okomzuzwana nje.

<sup>17</sup> Bawo wethu othandekayo, Wena unguThixo wethu, kwaye sisondele kuWe ngenxa yeVangeli. Ndilapha phambi kwabantwana baKho, abalungiseleli bakho, nabazalwana bokholo oluxabiso lunye. Indlela ekuyivuyisa ngayo intliziyo yam ukuva la madoda ebengaqondwa, aza athunyelwa kwindawo zokugcinwa, ngenxa yoBukumkani obungenxa kaThixo; ndabona indlela obiza ngayo abantwana baKho ngemihla yokugqibela.

<sup>18</sup> Saye siyakholwa ngenene, Bawo, ukuba siphila ekupheleni kogqatso. Njengokuba umprofethi watshoyo, “Kuyakubakho ukuKhanya ngexa langokuhlwa.” Sikholwa kananjalo namhlanje ukuba singabalungiseleli bohambo olukhulu loku kuKhanya kweVangeli, ngobabalo lwaKho, Usivumele ukuba sifumane iziphelo zehlabathi, apho le mvuselelo iye khona.

<sup>19</sup> Kwaye ndiyathandaza, Bawo, ukuba, ngokuphuma entliziyweni yam, ukuba Undenze ndicacisele abazalwana bam, ngalentsasa, injongo nomdla wobomi bam kuWe, ukuze babe nokuqonda. Ndiphe oko, ukuze sibe nothando olugqibeleleyo, nobudlelane, nentsebenziswano, kuko konke ukusebenza kweVangeli. Ngokuba sikucela eGameni likaYesu Owathandazayo ukuze sibe banye, njengokuba Yena noBawo waKhe babeBanye. Sikholwa koku, ukuba, “Ngenxa yoku bayakwazi bonke abantu ukuba ningabafundi baM, xa nithandana, omnye nomnye.” Amen.

<sup>20</sup> Ngoku nje . . . Kwaye ndiyathemba ndinethemba ukuba andiyikunidina bazalwana noodade, ngenxa yoku. Kodwa ndiyacinga ukuba ndingathanda ukuzicacisa, ukuze ungabi nakuva oko kuthethwe ngomnye umntu. Kwaye ndikhe ndacacisa, kumaxesha amaninzi, kwezinye iintlanganiso zobulungiseleli, kodwa oku lityeli lam lokuqala kwiqela laseChicago, kwaye ndingathanda ukuzenza ndaziwe ngokuphandle, ngoko ndizama ukukwenza.

<sup>21</sup> KwiVangeli endala esikelelekileyo apha, isahluko sama-26 seNcwadi yeZenzo, sifunda.

*Ekuthe koko, kumkani Agripa, andaba nguye  
ongawulamelayo umbono wasemazulwini;*

<sup>22</sup> Lo, kakade, uthethayo nguPawulos. Lowo, thina sonke, njengabalungiseleli, sithandayo ukubhekiselela kuye, ngokuba yena... Thina simxhelo mnye, siyakholwa ukuba wayengumpostile webandla leeNtlanga, awathi uThixo wambiza ukuba abe li—lingqina kwiiNtlanga. Kwaye ulungiselelo lwakhe lwaye alaqondwa.

<sup>23</sup> Esiqhelweni ke, nantoni na engaqhelekanga ethi ivele, iye ingabinakuqondwa. Oko ke, kwaye ndiyacinga ukuba oko akungaphezulu kokuba kulungile; kufanelwe ukuba kungaqondwa. Kwaye ndiyacinga ukuba abalungiseleli ngamanye amaxesha baba nokukrokra kwi—kwizinto abazivayo, kwaye ndiyacinga ukuba banelungelo lokwenza oko. Ngokuba, ukuba ndiyakuqonda ukucaciswa kwegama *umlungiseleli*, lithetha u“malusi.” Kwaye, ngoko ke, ungu—ngu—ngumondli, okanye umalusi, weqela lamadoda nabafazi athe uMoya oyiNgcwele wamenza ukuba abe ngumveleli wabo. Kwaye unelungelo lokwazi ukuba luhlobo luni lokudla ezikufumanayo izimvu zakhe, nokuba kuvela phi na. Ndiyacinga ukuba unelungelo laloo nto.

<sup>24</sup> Ukuba umlungiseleli, okanye ngamanye amaxesha abantu, bangakhangeleka benokukrokra okuncinane, oko akungekhe, akufanele kukhathaze nabani na. Kufanele kuzise into enye intlonipho entliziyweni yomntu, ngenxa yomntu omi—omi ngoloo hlobo, onokuba nembuzwano ngaloo nto. Kwaye, ngaphezu koko, ukuba awuqinisekanga ukuba usendleleni engqalileyo na, ungahamba njani ngokholo?

<sup>25</sup> Ukuba ubeke engqondweni yakho...Ngoku, oku kukhangeleka njengenzululwazi yengqondo; ntoleyo kuyiyo ngokupheleleyo, kwaye kuyiyo, kodwa kulungile. Kodwa usuke nje, ngokuphuma entliziyweni yakho, ucinge ukuba ubungenakuphakama etafileni, ubungenakuphaka nako. 'Yabona? Kufuneka... Kulula ngoloo hlobo.

<sup>26</sup> Ufanelwe kukuba ukholwe. Ufanele ukuba ube nokholo. Ufanele ukuba ube nethemba. Unganethemba njani ke ukuba kukwinto wena—kukwinto wena ongazi nokwazi ukuba uyaphi na? Ndingathini ukuhamba ndihle ngendlela endingazange ndayihamba ngaphambili, ngesantya esinobungozi, ndijikela kuwo wonke amagophe, ndingazi nokuba lindiphathele ntoni na igophe elilandelayo? Kufanele ukuba ubone apho uya khona, kungenjalo awazi ukuba ungahamba njani na. Nantso ke indlela wonke umntu amelwe kukuba yiyo. Kwaye ke wakuba unako, uyayibona, ityhiliwe kuwe, kwaye uyazi ukuba uyaphi na, ngoko ke akukho nto inokukumisa.

27 Kwaye loo nto, ndiyacinga, uPawulos, yinto awayezama ukuyixelela u-Agripa apha. Wa—Wabaxelela loo nto, “Ndandike ndangomnye wenu.”

28 Kwaye ndiyaqonda, mhlawumbi, ukuba—ukuba lo mzalwana womBhaptizi, ebenokuya kwibandla lamaBhaptizi kusasanje, inguye nenkosikazi yakhe, mhlawumbi ibiyakuba bubungqina babo obo. “Nda—Ndandingomnye wenu.”

29 Okanye, iBandla likaKristu, okanye umzalwana wobu—wobuCampbell lo, aye—aye kubantu bakowabo. Ndiyakholwa ukuba bubizwa ngegama elingcono; aBafundi bakaKristu, bayibiza njalo, kodwa ke eneneni bamele imfundiso ka—Alexander Campbell. Laze ke iBandla likaKristu laphuma, uyazi, ngenxa yomculo. Ilungile ke loo nto, akunjalo? Kwaye ukuba angabuyela phakathi kwabo, angathi, “Ndakhe ndangomnye wenu.”

30 Kwaye uPawulos ubuyela emva apha kuKumkani u-Agripa, noFesto, aze athi, “Ndakhe ndangomnye wenu. NdandingumFarisi wabaFarisi.” Wayephuma phantsi koGamaliyeli, ititshala enkulu, kwaye wayeyazi imithetho nemimiselo yabo, kanye kanye oko babekukholelwa noko babengakukholelwa. Waze wathi, “Nam ndandilitshutshisa iBandla likaThixo kuse ekufeni.” ’Yabona? Wathi, “Kwayona le nto ndibuzwa ngayo, ndandingumtshutshisi wayo.”

31 Ndabasoloko ndicinga ukuba ukufa kukaStefano kwamfumana uPawulos, ngokuba ngelo thuba wathi wabona ukukhangeleka kobuqaqawuli ebusweni bukaStefano. Wathi akukhangela phezulu, amagada embetha embulala, wathi, “Ndibona uYesu emi ngasekunene kukaThixo” kwaye uyazi, ungambulala umthunywa, kodwa awungekhe uwubulale umyalezo wakhe. YiNyaniso leyo. Kwaye isigidimi, nangona uStefano wayemkile wayakuma kunye noYesu, nangoko, isigidimi sakhe saqhubeka, kuba uPawulos wahlala ethetha ngaso, kwaye, nangona, engo”Mncinane” kubo, engafanelekanga nokubizwa ngokuba unguye, ngenxa yokuba wangqinayo wa—wavumelana ngamxhelo mnye ukuba isuswe le ndoda ingcwele.

32 Kwaye ngoko ke, uPawulos, njengomntu wonke, phambi kwabantu, wayenako uPawulos ukuthabatha a—amava akhe, abuye umva, asusele ekuqalekeni, ukuya kwinto awayeyiyo; aze ke akubeke oko ekusekela phezu kweSibhalo, ukubonisa ukuba loo nto wayeyenza yayingokweSibhalo. Nangona yayichasene nenkolo yabo, kodwa wayebabonisa ukuba oko kwakungokweSibhalo.

33 Ngoko ke, ndicinga ukuba thina... Nantoni na, njengokuba ndihlala ndisitsho, bazalwana, nina nikhe nakhona ezinkonzweni, ukuba, ukuba ndakhe ndafunyanwa ndithetha izinto ezingekho ngokweSibhalo, ngoko ke

ndiyacinga ukuba yinyaniso leyo. . . okanye nawuphi na omnye umzalwana, sifanele ukuba siye omnye komnye sithi, “Loo nto ayifumaneki eBhayibhileni,” uyabona. Ukuba iseBhayibhileni, usenokuba nengcaciso eyahlukileyo; kodwa, oko, ukuba kuseSibhalweni, kulungile.

<sup>34</sup> Ngoku, uPawulos wayenika ingcaciso yakhe ngento eyathethwa ngumprofethi, nento uMoses awayithethayo, eyayisenzeka. Kwaye wahlangana noYesu endleleni, embonweni. Waze lo Yesu wambiza.

<sup>35</sup> Ntoleyo, yayingenakuba yinto enzima kuloo maJuda, njengokuba watshoyo, “Festo odume kunene,” na—nanjalonjalo, ukuze “kungaba yinto emangalisayo na kuwe, ukuba uThixo uyabavusa abafileyo?” ‘Yabona?’ “Ngokuba ukuba uyazi ukuba uThixo wayeyintoni na phaya kudala, nge—ngeZibhalo, ngokuqinisekileyo unokwazi ukuba Yena unako ukubavusa abafileyo.”

<sup>36</sup> Waze ke wathi, wayebanike oko kwakwenzekile kuye kwindlela eyayisiya eDamasko, yoko kwenzekayo, ukuba, ukuze abaxelele ukuba lo Yesu lo—lo babesenza isidube-dube esingako ngaye ngoko waKushumayelayo, wayekwa ngulooThixo babezama ukumkhonza lonke ixesha. Ngokuba, Wayesentlango kunye nabo, Owabakhokelayo ekukuKhanya oko; uMlilo, iNtsika yoMlilo eyabakhokelayo. Kwaye Wavela kuPawulos ekwayinto enye, ukuKhanya kwakhona, okwamfamekisiyo. Waze wabuza, “Ungubani na Wena, Nkosi?”

<sup>37</sup> Waze Wathi, “NdinguYesu, omtshutshisayo. Wenzakala ukhaba imviko nje.”

<sup>38</sup> Wayezama ke ukucacisa kubo into awayeyiyo, e—ezama ukubafundisa oko, into awayeyimele eluntwini, yayiyiloo nto, ukuba, “UYesu Kristu wayenguMesiya, nokuba Wafa, waze uThixo waMvusa.” Loo nto ke kwakhona yayingokweZibhalo. “Kwaye ngoku Wayenyukele Phezulu kuThixo uYise,” waye—wayelingqina lovuko lwaKhe. Nokuba, ukuba, le mimangaliso, nemiqondiso, nezimanga, eyayizizinto ezazingaqhelekanga phambi kwabantu, yayingeyonto intsha kwelenene, ikholwa leSibhalo, ngokuba iBhayibhile yathetha ngayo.

<sup>39</sup> Khangela emva kubaprofethi, indlela abaprofetha ngayo, ukuba, ekuzeni kukaMesiya, nento Ayakuyenza, “Isiqhwala siyakuxhuma ngokwexhama,” ku—Isaya 35 nakwiZibhalo ezahlukeneyo awayenokubhekiselela kuzo. Asinazo ezibhalileyo apha, kodwa mhlawumbi wayebuyela emva ebhekiselela kwezo zinto kwintetho yakhe emfutshane phambi kookumkani; ngokuba, ngokuqinisekileyo babengenako ukumlinda ithuba elide njengokuba ninako kum. Ngoko, waze wa—wakucacisa, ezama ukubaxelela ukuba kwaloThixo babemnqula. . .

<sup>40</sup> Kwaze ke, kwakhona, wathi, “Ngaloo ndlela kuthiwa *yephambeneyo*,” oko kuthetha, “Impambano,” ’yabona. “Ngaloo ndlela kuthiwa *yephambeneyo*, yiloo ndlela endimnqula ngayo uThixo enimnqulayo.” ’Yabona, “Ngendlela ekuthiwa *yephambeneyo*.”

<sup>41</sup> Ndiqinisekile ukuba, namhlanje, ukuba singaya kwinkonzo zangaphambili esasingabazo, ezinjengomaPresbhithari, amaKatolika, amaBhaptizi, nezinye ezahlukileyo, singathetha ubungqina obunye kwabo bantu bathi bafuna, njengokuba, bangathatha umzalwana bambeke kwigumbi lokongela lengqondo okanye into elolo hlobo, “Ngendlela ekuthiwa *yephambeneyo*, yiloo ndlela endimnqula ngayo uThixo woobawo.”

<sup>42</sup> Kwaye yayibubungqina obumnandi kanjani obo phambi ko-Agripa, wade phakathi kwaloo ntetho yakhe, u-Agripa wakhwaza, wathi, “Pawulos, Sawule, ngeliphandle uzama ukundeyisela ukuba ndibe nguMkristu.” ’Yabona, indlela, awathi wazisa ngayo iSibhalo ngokucacileyo, kodwa esi Sibhalo sichasene nendlu yakhe yesikhungo. Kodwa iZibhalo zazicace ngokugqibeleleyo, wade wathi, “Uphantse ukundeyisela ekubeni ndibe njengawe.”

<sup>43</sup> UPawulos wathi, “Ndingwenela ukuba nibe beninjalo, nonke, inye kuphela into endiyifunayo kukuba ube ngaphandle kwezi ntambo, uyabona,” kodwa abe likholwa njengokuba wayelilo naye ngamanye amazwi, ukuba mna... “Ndiyanqwena ukuba kuThixo nibe naso isityhilelo njengokuba—njengokuba ndisibona.” Ngamanye amazwi, “Ndi—Ndingwenela ukuba kwenzeke oko kuwe.” ’Yabona? “Ndingwenela ukuba ube ubunokuba nako.”

<sup>44</sup> Kwathi, uFesto, ndiyakholwa, wamxelela ukuba “wayefunde kakhulu,” waye “phulukene nengqondo.” Kodwa wamazisa ukuba wa—wayengenjalo; ukuba wa—wayesazi ukuba wayephi na.

<sup>45</sup> Kwaye ndingathetha oku, kusasanje, bazalwana. Mna ngokupheleleyo ndinqwenela ukuba ndibe... andidibanisi ubomi bukaPawulos, kodwa ukwenzela nje ukuba kubekho isisekelo sokuthetha. Kuba, baninzi abangabanye abanokuthetha mhlawumbi kusasanje, kodwa bendifuna eli thuba lokuthetha oku. Ngoku ndinqwenela ukuba onke amabandla ahlukeneyo, njengokuba ndivile kwithuba elidlulileyo, iBethel Temple, i-Independent, i-Assemblies of God, namanye ahlukeneyo... Ndingwenela ukuba nonke nibone oko ndikubonayo. Ukuze nibe nako, ndinqwenela ukuba nibe beninokubona umbono endiwubonayo, ngoko beniyakuba nokuqonda okucacileyo, ngokubhekiselele kolu lungiselelo.

<sup>46</sup> Ekushiyeeni kwam ibandla laseBhaptizi, ukuze ndiwelele kwaMoya; noGqirha. uRoy E. Davis, owandithambisayo



kwibandla lamaBhaptizi obuMissionary, wandixelela ukuba ndibonene neshologu, ngethuba awathi umbono weNkosi wafika ngalo ya—yathetha nam. Kwaye—kwaye niyazi ukuba impiliso ngoko, yayiyinto ephantsi mpela.

<sup>47</sup> Kwaye—Kwaye ndandingazi nto ngobuPentekoste. Ndandive ukuba babeligquba labaqengqeleki abangcwele ababengqengqa phantsi emgangathweni bagebhuze njengezinja eziphambeneyo, kwaye kwakunyanzeleka ukuba babenzele umoya ukuze bababuyisele ebomini, nezinto zonke ezinjalo. Yayiyiloo nto kuphela endandiyazi ngabantu bakwaMoya.

Wathi, “Ucinga ukuba ngubani oyakukuva?”

<sup>48</sup> Ndathi, “Ukuba nguThixo uyandithuma, kuyakubakho ndaweni ithile umntu othile Andithuma kuye.” Injalo loo nto. ‘Yabona? Kuba ndathi, “Gqirha Davis,” ndathi, “Wayemi nje apho ngenene; ndaza ndaMjonga,” ndathi. Bandixelela ukuba loo mibono . . .

<sup>49</sup> Ndingokholwayo ngokukhulu, bazalwana, ukuba—ukuba izipho nobizo zingaphandle kwenguquko. Ndi—Ndikholelwa loo nto. Uyazalwa, awunakuba yenye into ongeyiyo. Kwaye nanini na uzama ukuzenza into ongeyiyo, udlala nje indima yobuhanahanisi. Kwaye uThixo makandenze ndife ngaphambi kokuba ndibe ngumhanahanisi, ‘yabona. Mandibe yiloo nto ndiyiyo kanye, ndize ke ndiyenze icace iqondakale. Kwaye—Kwaye, ngoko, mandi—mandibe lolo hlobo, ukuze ke wonke umntu azi. Ngoko ke uyakuba wazi ngokuchanekileyo.

<sup>50</sup> Kwaye ke ngoku, njengokuba nisazi, andizange ndifumane mfundo yaneleyo, njengokuba benditshilo. Ngoko kokwam . . . ngokwemfundo yezibhalo, ndingoyena ulihlwempu kwabakhoyo. Kwaye ndiyaqonda ukuba niyayazi loo nto, ‘yabona. Njengomshumayeli, andinako nokuzibiza ngokuba ndinguye ngeliphandle, ngokuba ndingazanga ndafumana mfundo yakwalizwi, nezinto ezinjalo. Kodwa oko kuncinane ndinako, ukuze . . . njengokuba ulwazi lwam lokwazi, ngobabalo lwaYo, iNkosi uYesu, ndizama ukwabelana nabazalwana bam ngalo kuyo yonke indawo, ndabelane nabo ngoku.

<sup>51</sup> Kwaye, kodwa, ndathi ukuqala kwam ukulishiya ibandla laseBhaptizi; elililo kuphela ibandla endakha ndangena kulo, okanye endathanjiswa kulo. Kwaye ndathanjiswa ngowe-1933, kwibandla lamaBhaptizi obuMissionary, eJeffersonville, e-Indiana. Li—Li . . . lililungu leNgqungquthela yamaBhaptizi aseMazantsi. Size ke, ngeli thuba, ndi . . . ndathi ndakuphuma ndasuka . . .

<sup>52</sup> Ngoku, ibandla lamaBhaptizi lilibandla elizimeleyo. So—Sonke siyayazi loo nto, loo nto i—loo nto i . . . Ungashumayela nangantoni na ofuna ukushumayela ngayo, ukuba ibandla linokumelana nayo. Basuka nje . . . Ungashumayela nantoni na ofuna ukuyishumayela.

<sup>53</sup> Ndiyayithanda loo nto, 'yabona, ngokuba ndikholelwa ukuba bubupostile. Ngokuba intloko, elona gunya liyintloko ebandleni ngumalusi, siyayiqonda loo nto, umlungiseleli. Kwaye—kwaye ukuba—ukuba... Ukuba umongameli othile okanye umntu othile uzakungquba isityhilelo siphume kumlungiseleli, uyakusebenza kanjani ke ngoko uThixo ebandleni lakhe? Uyabona, awungekhe ube nako ukusifumana ke. Ngoko, kwaye ndi... .

<sup>54</sup> Ndathi ndakuphuma apho, ndahlangana neqela lokuqala, elalilelokuphiliswa kukaBetty Daugherty omncinane, eSt. Louis, eMissouri. Kwaye lalilibandla lakwaMoya eliManyeneyo, okanye ibandla lakwaMoya leGama likaYesu, lo mlungiseleli ke wayengowalo, kwakuphiliswe intombazana yakhe encinane. Ngeliphandle, ndandicinga ukuba yiloo nto eyamenza ukuba abe ngowakwamoya, ngokuba yayiyiloo nto ababezibiza ngayo, "UYesu Yedwa." Ndacinga ukuba yiloo nto eyabenza abakwaMoya, kuba yiloo nto ababezibiza ngayo, yayiyiloo nto ke umahluko. Ngoko, kwalunga, kwaze ukusuka apho ndaya e... .

<sup>55</sup> Kwaye indoda elungileyo; yayiqhuba inkonzo eSt. Louis, apho uvela khona laa mfanekiso. SasikwiHolo iKiel; ibubusuku bokuqala, okanye besibini, yazaliswa lishumi elinesine lamawaka, sasingakwazi ke noku... kwafuneka simise amapolisa ajikeleze iminyango, ukubagcina bemi kude.

<sup>56</sup> Ukusuka apho ke, sehla ukuya kwaRichard T. Reed, ongoweBlessed Old Bible Hour Tarbanacle, eJonesboro, eyayikwayeyombutho omnye. Ukusuka apho ke, saya kwa Dr. G.H. Brown, ikwangumbutho omnye, kwa-505 Victor St. e-Little Rock, e-Arkansas. Ukuze, ukusuka apho, saya kuNxweme lwaseNtshona.

<sup>57</sup> Ke ndathi ndakufika kuNxweme lwaseNtshona, ndahlangana nomlilo. Apho ndafumanisa ukuba kwakukho iyantlukwano ezininzi phakathi kwabantu abangamapentekoste, kwimibutho yabo, njengokuba nathi maBhaptizi sinazo. Yabona, babe—neyantlukwano ezininzi kakhulu, babe nazo abo, babahlukahlukene. Kwakukho ama-Assemblies of God neBandla likaThixo, nenye into, nenye into, kunye ne—kunye nokwahlukana. Kwaye babezahlule, baza bakrwela imida emincinane. Baze bonke abanye abazalwana baqala ukuza, um bendixelela ukuba, "Ngoba unguYesu Yedwa, kunye neliqela lilapha."

<sup>58</sup> Ndathi, "Andi—andizibizi ngolohlobo." 'Yabona? Wathi, "Ngoba, uzibandakanya nabo nje?" Ndathi "Kulungile, oko—akundenzi ukuba ndibe yilonto." 'Yabona? Ndaza ndathi, "Ndi—ndi ndisuke nje... . Bebangabazalwana."

<sup>59</sup> Waze wathi "Ngoba, baliqela nje... . Ngoba, abanayo kwanto baliqela nje lezindlu zesangxa nezinto ezinjalo, bayajikeleza, ngolohlobo. Iphi... ."

<sup>60</sup> Ndathi, “Ngoku, ndicela uxolo. Ndihlangana namadoda anobuthixo ngenene phaya. Kwaye angamadoda akwaThixo.” Ndaze ndathi, “Mna—mna ndiyakwala ngokuqinisekileyo ukubabiza ngokuba ngabantu ababi; ngokuba, abanjalo.”

<sup>61</sup> Ngoko, ndazama ukuyisusa kangoko okoko nje ndandisenako, ngaphandle kokugxininisa nakweliphina elinye icala. Ngoko, ndaqalisa ukufundiswa ukuba zaziintonina izimvo zabo, yayi yintonina ukwahlukahlukana kwabo, nokuba yayintonina ebohlulayo. Ndaze ndafumanisa ukuba kukho amaqela amabini amakhulu, elinye lawo, lalibizwa ngokuba nguYesu Yedwa, lize elinye libizwe ngokuba yi-Assemblies of God. Ayebizelwe ngaphandle, okanye ahluliwe, ahlukene ngenxa yomba wobhaptizo lwamanzi; elinye lisebenzisa “UYise, uNyana, Moya oyiNgcwele,” lize elinye lisebenzise iGama lika “Yesu”.

<sup>62</sup> Ngoko, ndakhangelela, kwaye macala omabini kwakukho amadoda abalulekileyo, izicaka zikaThixo. Ndaze ndacinga, “Owu Thixo, ukuba nje bendinokubabona behlangana, ukuze nje baqhubele phambili babe ne... koko bangakrweli nje lemida yabo, babe besithi, ‘Asinakuba nabudlalane omnye nomnye.’” Kodwa ndafumanisa ukuba, kweli, umoya ongendawu wawungene phakathi kwabo wenza ukuba kubekho inzondo nolunya, ngemiba eyayithe yangena phakathi kwabo. Ndacinga, lo nto yilento kanye usathana afuna ukuba yenzeke. Yilonto kanye ayifunayo. Okoko nje imipu ijoliswa omnye komnye, akangeke abenanto kufanele ukuba alwe zithonga nayo. Kwaye mna...

<sup>63</sup> Ke ngoko, kwafikelela, ekugqibeleni amanqam. Kwaye lomboniso wamandla wawuSeattle eWashington, malunga nowe-1946. Kwathi ngenye intsasa ndeziswa kwiholo yehotele, into, eloluhlobo, ukuya—kwisidlo sakusasa nabalungiseleli abathile. Kwaye ndathetha namadoda abalaseleyo amabini.

<sup>64</sup> Enye yawo yayi nguDr. Ness. Ndiyacinga ukuba nina bazalwana base-Assemblies of God niyamkhumbula. Waye ngoweziphaluka zasemantla-ntshona; indoda ebalulekileyo, elumkileyo, isifundiswa. Kwaye wayemele i-Assemblies of God.

<sup>65</sup> Waze ke, uDr. Scism, weBandla lama Pentekoste aManyeneyo. Ndiyaqikelela ukuba nina bazalwana BamaPentekoste aManyeneyo niyakhumbula. Naye waye ngoweziphaluka zasemantla-ntshona phaya phezulu, naye ke wayelapho ongamele izithili ezilapho phezulu.

<sup>66</sup> Ngoko, la madoda mabini ahlangana. Kwaye kwafuneka ukuba ndisiwe phambi kwawo, kuba i—iincam zazisiya zibabukhali, kwaye zazisika kum zivela macala. Ndaza ndacinga, “Kufanele ukuba ndenze ntoni? ndingenza ntoni?”

<sup>67</sup> Ngoku, kwalunga, bathi, “Kulungile, kufanele ukuba uthabathe icala nomnye okanye omnye.” Ukuba uzakuhamba

neGama likaYesu, ufanele ukuba ube ngoweGama likaYesu. Ukuba uzakuhamba ne-Assemblies of God, ufanele ukuba umke kwabeGama likaYesu, ube ngowe-Assemblies of God, okanye njalo njalo.” Kwafikelela endaweni yokuba ndibe nokubonakalisa okuthile.

<sup>68</sup> Ndathandaza kakhulu ngalo ntsasa phambi kokuba ndihle. Ndathi, “Thixo, ndincede. Ngokuba, kukho amadoda amabini abalulekileyo; kukho amawakawaka abakhonzi. Kwaye Wena undithume ukuba ndiphumele apha ngolungiselelo. Kwaye omabini azizicaka zaKho. Ingaba ndingaphosa lempembelelo incinane ndinayo komnye umbutho ngelithuba ulwa nomnye?”; Yabona? “A—andingeke nje ndizive ndilungisa xa ndisenza oko. Andicingi ukuba ingaba yintando kaKristu kum ukuba ndenze oko.” Ndaze ndathi, “Thixo ndincede undiphe into ethile endinokuyenza, okanye undiphe into ethile endinokuyithetha.”

<sup>69</sup> Ngoko ke ndandingenaye namnye. Kwafuneka ukuba ndime apho, iyiNkosi uYesu nje kuphela nam, ngalontsasa.

<sup>70</sup> Ngoko, ingxoxo enkulu yaqala. “Uza kwenza ntoni? Yintoni—yintoni—yintoni isigqibo oyakusenza?”

<sup>71</sup> Ndathi, “Isigqibo sam sele senziwe. Ukuba, isigqibo sam, kukuma phakathi kwenu nobabini, ndingangeneleli namnye umbutho: ndize ndithi ingalo zam zinigaxe nobabini, ‘Singabazalwana.’ Yabona? Yabona, singabazalwana. Yabona? Ndaze ndathi, “Ndizamile ukufunda zonke incwadi endibenako, ukuba kwenzeka njani na oku, okwakubizwa ngokuba ‘ngumba omtsha,’ nendlela abathi bazahlula ngayo nendlela awathi lo waqala ukuhamba ngoluhlobo nangolwahlobo.” Ndaze ndathi, “Ekuxambulisani phakathi kwenu,” ndathi, “yinto enye eyathi yaphula ukuhamba kubupentekoste, ngomhla... Emva kwePentekoste. Baqala ukuxambulisana phakathi kwabo.” Ndaza, ndathi “Lo nto iyahlukanisa kwakhona.”

<sup>72</sup> Ndathi, “Ukuba kunokuba nokwenzeka kubekho indawo ephakathi kwenu, bazalwana? Ingaba kungakho into e—enokuma ngaphambili?”

<sup>73</sup> Kwalunga, ababinakho ukuwuvula umlomo wabo kulo ndawo, ngokuba yayibukhali kakhulu. Uyazi, malunga neshumi elinesihlanu, okanye amashumi amabini eminyaka eyadlulayo, indlela ekwakuyiyo, ngokuba elinye iqela lalisandula ukuphuma kwelinye, kwaye kwakukho imbambano enkulu kakhulu.

<sup>74</sup> Ngoko ndathi, “Kulungile, bazalwana, nantsi into endiza kuyenza. Ndiza kuthi... uThixo akazange andithume kubhaptiza, phofu. Wandithuma ukuthandazela abantwana baKhe abagulayo.” Ndathi, “Ngoko, ndizaku—kuthandazela abantwana abagulayo, nina ke balungiseleli yenzani okwenu ukubhaptiza,” ndatsho.

<sup>75</sup> Ndathi, “Ngoku ndifuna ukunibuza into, ukwenzela nje ukuba niqonde.” Ndathi, “Mzalwana uNess, aba bantu beGama likaYesu, uyakholwa ukuba bamamkele uMoya oyiNgcwele xa bethetha ngelwimi benze kwa izinto ezinye nezi nina nizenzayo e-Assemblies of God?”

Wathi, “Ngokuqisekileyo.”

<sup>76</sup> Ndathi, “Mzalwana uScism, uyakholwa ukuba i-Assemblies of God inomoya oyingcwele xa ithetha ngelwimi yenze kwa ezi zinto nazenazayo ngobhaptizo?”

Wathi Ndiyakholwa, ngokuqinisekileyo.”

<sup>77</sup> Ndathi, “Ngoku iBhayibhile yathi, ‘uThixo unika uMoya oyiNgcwele kwabo baMthobelayo.’ Ngoku, ngowuphi oMthobeleyo? Ngubani oMthobeleyo? Ngowuphi kuni oMthobeleyo? Kwaye uThixo uninike uMoya oyiNgcwele nobabini, uyabona.”

<sup>78</sup> Ndathi, “Ungatsho, Mzalwana wethu uScism ukuba uMzalwana uNess akanawo uMoya oyiNgcwele?”

Wathi, “Hayi.”

<sup>79</sup> Ndathi, “Ungatsho ukuthi Mzalwana uScism akanawo uMoya oyiNgcwele.?”

<sup>80</sup> “Hayi.” ’Yabona loo nto? bobabini babekholwa ukuba omnye unawo uMoya oyiNgcwele.

<sup>81</sup> Kodwa, uyabona, loo nto yinto nje engenangqondo, bazalwana. Asiyonto iphathekayo. Ndaza ndeva, kancinane emva koko ukuba . . .

Ndizakufikelela kumxholo wam emzuzwimi nje.

<sup>82</sup> Abazalwana bamaFinnish ngapha, emva kokuba ndayishiyayo iFinland; apho uThixo wathi wasipha khona, into endicinga ukuba yayi yenye yenkonzo ezinkulu. Apho kwathi leyo incinane, inkwenkwe yavuswa ifile, nezinto ezininzi. Ndahlangana eStockholm, eSweedan, noLeui Pethrus wase Philadelphia iBandla elilapho, oyindoda ebalulekileyo kaThixo, neBandla lase Philadelphia. UMzalwana wethu uGordon Lindsay, othe ngoku . . . Ndiyacinga. Andiqondi ukuba usengowalo ngoku, kodwa wayekade engowe-Assemblies of God.

<sup>83</sup> Kwaye i-Assemblies of God ngomnye wabona baxhasi bam bakhulu, ehlabathini jikelele. Kunye ne-Foursquare, eyayiphuma kwi-Assemblies of God, ingomnye wabaxhasi abakhulu bam. AboBunye, kwizizwe ngezizwe, bangabanye babaxhasi bam. Yabona? Kwaye ndathabatha nje lo ndawo, ndashiya nje kukho ezoncam zibukhali, ndaza ndaba nendawo yokuma, yokuba andisayi kuma nangaliphina elinye icala lokokuxambulisa. Side sibe nokubona ukuba

singabazalwana, sihlangane, ukuze ke si—sibone sonke lomxholo mnye uthe ngqo, siyakuthi size kuwo, isizathu nenjongo zokwenza ngolohlobo.

<sup>84</sup> Kwaye kufuneka u—uzivavanye izizathu nenjongo zakho, kuqala. Okokuqala, fumanisa intando kaThixo; ukuze ufumanise injongo zakho; ukuze emva koko uzivavanye izizathu ubone ukuba izizathu zakho zilungile na. Ukuze, njengokuba uYesu watshoyo kuMarko 11:24, “Ukuba nithe kule ntaba, ‘Suka,’ ningathandabuzi entliziyweni yenu.” Kodwa okoko nje usenamathandabuzo entliziyweni ukuba yintando kaThixo na okanye hayi, okanye isizathu okanye injongo yakho yengeyiyo, iya kusuka njani? Kodwa xa usazi isizathu sakho ukuba sesisiso, kwaye iyintando kaThixo, zaye nenjongo zakho zizizo, iyakusuka. Kuphela oko, okanye uThixo ingaba wathetha into engeyiyo.

<sup>85</sup> Seso sizathu kanye, xa ndiya eqongeni, emabandleni, akukho namnye owakha wandiva ndichaphazela ezozinto eqongeni, loo miba. Ndisuka ndiyiyeke nje. ‘Yabona, kukuni malunga nezozinto madoda. ‘Yabona? Ndilapha ukuza kuninceda ukubambisela imiphefumlo kuKristu ngesipho esiNgcwele, niyabona.’ Yabona? Akwenzi mahluko oko... Nina ningenza ukubhaptiza kwenu. Kodwa xa kuthe kwafika...

<sup>86</sup> Kakade, ndiye ndabizwa ngento yonke. Ndakhe ndabizwa, andazi ukuba ngamatyeli amangaphi na ahlukeneyo, nangantonina ukusukela ku—ku “Nyana kaThixo ongenweyo” ukuhla ukuya ku—ku “sathana.” Injalo loo nto, yonke into. Kodwa, emva kwaloo nto yonke, ndingumzalwana wenu, ummi kunye nani woBukumkani bukaThixo; osebenza kunye nani, esebenzela uBukumkani. Kwaye yinyaniso leyo.

<sup>87</sup> Ngoko ndiza kuthi, ukuba kulungile, naye nicinga ukuba sinexesha elaneleyo, ndingathanda ukunixeleva ukuba sakuxoxa njani oko. Ingaba kulungile, bazalwana, okomzuzu nje? [Abalungiseleli bathi, “Qhubela phambili. Ngokuqinisekileyo.”—Mhl.] Mzalwana, Mzalwana uNess nabanye... Kulungile. Kuse nokuba kokuncinane okunokuninceda. Kunganinceda ukuqonda, mhlawumbi.

<sup>88</sup> Ndizibhalile, apha, ezinye zezinto endizikhumbulayo. Ezathi zaqhubeka apho. Ngoko ke bandibuza, ukuba ndandikholelwa ntoni na nge “Triniti,” ukuba ndiyakholelwa na ukuba kukho um “Triniti” kaThixo?

<sup>89</sup> Ngoku, bazalwana, xa sisondelela koku, ndiyathemba ukuba, ekugqibeleni koku, siyakuba ngabaya bazalwana banye besikade singabo lonke ixesha. ‘Yabona? Kodwa ndiziva ndinoxanduva lokunixeleva, ngokuba abantu benu beza kwinkonzo zam, kwaye ngokuqinisekileyo andingethandi ukuba ndigoduse nokuba mnye kubo elahlekisiwe.

<sup>90</sup> Kwaye ndisoloko ndibaxela abantu abandibhalela ngemibuzo, ephuma koko ndikushumayela eqongeni. . . Kwaye nanku unobhala wam, njalo njalo. Ukuba bandibuza umbuzo, “Kuthini malunga *noku*, okanye kuthweni malunga *nokuya*?”

<sup>91</sup> Ndithi, “Buza kumlungiseleli wakho, ’yabona. Ngokuba, ukuba ukukhokele kwade kwanguku, wade wamamkela uMoya oyiNgcwele, uyakukuqhubela phambili, yabona. Wena, ’yabona buza kumlungiseleli wakho.” Ngokuba, izinto ezincinane ezinjalo zibanga ukudideka, ngoko ke ndimela kude kuzo, uyabona.

<sup>92</sup> Ngoku, kwaye kwathiwa mna ndi—ndingumlwi wemibutho. Ngoku, andinguye. Ndinga ukuba imibutho ilungile, kodwa xa inkqubo yombutho wakho ibola, nantso into endichasene nayo. ’Yabona? Akukhathaliseki nokuba ibubunye, okanye—okanye ibubutriniti na, okanye nantonina eyiyo, inkqubo; kodwa xa uthe wafika kwindawo, uyazi. . . uze uthi, “Sithi ama-Assemblies of God.”

“Ngoko, Ngubani lo ungaphaya kwesitrato?”

<sup>93</sup> “Owu, ngabazalwana bethu abaya. Banga—maPentekoste aManyeneyo.”

“Ke, ngubani lo ungaphaya?”

<sup>94</sup> “Owu, ngabazalwana bama-Foursquare. Owu, singabazalwana abamangalisayo. Sinobudlelane obukhulu, omnye nomnye,”

“Owu, nikholelwa into enye nonke?”

“Owu, ewe siyakholwa.”

“Ngoku, ke, yintoni enenza ukuba nibe nje?”

<sup>95</sup> “Kulungile, *aba* bazalwana babhaptiza *ngolu* hlobo. *Aba* ke babhaptize *ngolu* hlobo, ubuso bujonge kude kuthi.” Baze *aba* babhaptize. . .

<sup>96</sup> Nje ngaseMzantsi Afrika phaya, mzalwana, saya kufikelela kuloo nto. Bandibuza. Elinye iqela lalibhaptiza kathathu, ubuso bujonge phambili. Lize elinye libhaptize kathathu, ubuso bubhekiswe ngemva. Baza bathi. . . Ndathi. . . , “Niyifumana phi lonto?”

<sup>97</sup> Omnye wathi, “Kwathi ekufeni kwaKhe, iBhayibhile ithe Wathobisa intloko wayibhekisa ngaphambili,” waze wathi, “ngoko ke kufanele ukuba sibhaptize sibhekise ngaphambili.”

<sup>98</sup> Ndaze ndathi, “Kulungile,” “kwelinye eliya iqela, “kwathini. . . Nithini nina?”

Wathi, “Wakhe wamngcwaba umntu ubuso bakhe ubujongise ezantsi?”

<sup>99</sup> Ngoko, niyazi ukuba kutheni? Bazahlula ke benza amaqela amabini, imibutho emibini. Owu, okwenceba, bazalwana! Yiloo nto kuphela ayifunayo usathana. Yiloo nto kanye ayifunayo. Ewe. Zifumane. . .

<sup>100</sup> Ngoku, ‘uyabona, asiyo–Apostolic Faith Mission, okanye—okanye iyi—yi–Pentecostal Assemblies, kwelinye icala. Asiyilonto. Kukho amadoda alungileyo kumaqela omabini, njengokuba kunjalo apha. Kodwa, uyabona, yinkqubo le ingundonakele.

<sup>101</sup> Kunjenga kumaKatolika, njengokuba ndihlala ndisitsho. Ukuba ungumKatolika, exhomekeke kuKristu ngosindiso, usindisiwe. Ngokuqinisekileyo, yinyaniso leyo. Ukuba uxhomekeke ebandleni, ulahlekile. Kwaye nabanina kuni bazalwana bamaPentekoste niyazi ukuba, ukuba sikhagele kwibandla lobuPentekoste ukuba lisisindise, “singaba, phakathi kwabantu, sizezona ntsizana,” injalo loo nto, ngokuba silahlekile. Injalo loo nto.

<sup>102</sup> Kodwa ukuba sikhangele kuYesu Kristu, ngoko sisindisiwe, “Ngokholo lwakho,” (Yintoni?) umsebenzi ogqityiweyo. Kwaye ezi zinto zincinane zisebenzayo, namaphawu, oko akwenzi mahluko mkhulu.

<sup>103</sup> Ngoku ndathi kuMzalwana—uScism, ku. . . Mzalwana uNess “Ukuphendula umbuzo wenu,” ndathi, “Ngoku, andithabathi cala kuni bazalwana.” Kwaye ndiyazi, okoko nje nisaxambulisa, nobabini niphosisile. ‘Yabona? Ngokuba, ndikhetha ukuba ndiphosise ngemfundiso yam, ukuze ndilunge entliziyweni yam, kunokuba ndilunge emfundisweni yam, ze ndiphosise entliziyweni yam. ‘Yabona? Ndathi, “Ekugqibeleni iba yimeko yentliziyoyakho.”

<sup>104</sup> Kwaye ndakwenza into yokuziqhelisa oko, ukwazi oku; ukuba umntu, akukhathaliseki nokuba wenza ntoni na, nokokuba wahluke kangakanani, nokuba yintonina ayithethayo ngam; ukuba entliziyweni yam, hayi ngokuba nje ingumsebenzi, kodwa ngokusuka entliziyweni yam andinako ukumthanda lo mntu kanye njengokuba ndithanda nabanina, ngoko ndiyazi ukuba ukho undonakele olapha ngaphakathi, ‘yabona. Injalo loo nto, ngokuba akukhathaliseki ukuba u. . .

<sup>105</sup> Umzalwana omncinane weza, kungekudala kwithuba elidlulileyo, umzalwana omncinane weBandla likaKristu. Kwaye owu, wema apho, waza wathi, “Lo mfo ungasathana.” ‘Yabona? Wathi, “Uthi uthetha ngoMoya oyiNgcwele.” Wathi, “Akukho nto injalo. Bona, kulungile, ngabapostile abalishumi elinesibini kuphela abamkela uMoya oyiNgcwele. Kwaye—kwaye impiliso eNgcwele yanikwa kuphela abo bapostile balishumi elinesibini.” Waqhubela phambili, isithuba sesiqingatha seyure.



106 Ndaze ndathi, “Umzuzwana nje, mzalwana.” Ndinga ukuba ufanele ukundinika isithuba sokuba ndikukhusele Oku, 'yabona.” Ndathi, “Uthe ubuthetha apho iBhayibhile ithetha khona uze uthule apho Ithule khona.”

Waze wathi, “Senza njalo.”

107 Ndathi, “Ngoku, uthe yayilishumi elinesibini labapostile kuphela elamkela uMoya oyiNgcwele. IBhayibhile ithe, 'kwakukho ikhulu elinamashumi amabini kwigumbi eliphezulu ekuhleni kukaMoya oyiNgcwele, abafazi nabo bonke.’ Kwaye ungakhathazeka xa unokundixelela ukuba, ucinga ukuba uPawulos wayengenawo uMoya oyiNgcwele? Kwaye wawaMkela kwithuba elide emva koko, 'yabona. Kwaye uthe isipho sempiliso sanikwa kuphela elo shumi linesibini labapostile. Abe uStefano wehlayo, kwintsuku ezimbalwa emva koko, abe yena wayengenguye omnye wabapostile abalishumi elinesibini. Wayengenguye namshumayeli. Wayengumdikoni, wehla waya kwaSamari wakhupha iidemoni.” Ndathi, “Owu, mzalwana!” Ibithule kakhulu kanye apha, apho ibifanele ukukugcina.

108 Kwaza emva kokuba kugqityiwe oko, “Kodwa,” ndathi, “ndiyakuxolela ngenxa yokundibiza ngokuba ndingusathana, kuba ndiyazi ukuba ubungazimisele kuyenza loo nto.”

109 Kwaze kwathi ke akugqiba, wenyuka. Wathi, “Inye into endinokuyithetha unoMoya kaKristu.”

110 Ndathi, “Ngoku, mzalwana, ndiyeyiphi into, usathana okanye uKristu?” 'Yabona? 'Yabona?

111 Kodwa ndiyanixelela, 'yabona, ngokuba loo ndoda, yabanakho ukuqonda ukuba ndandiyithanda; kungenamsebenzi, yayingavumelani, ingavumelani ngokukhulu isilwa. Yathi. . .

112 Ndingumzingeli, yaye kwizilo zasendle, ubomi bam bonke. Abantu baye bathi, “Kanjani. . .” ngeliya thuba ndabulala laa bhene, ngemela, 'yabona. Bathi, “Wawungayoyiki?”

113 Ndathi, “Hayi. Ukuba ndandiyoyika, ngeyandibulalayo, 'yabona.”

114 Kodwa, 'yabona, awungekhe—awungekhe uzikhohlise. Ziyazi ukuba uyazoyika na, okanye hayi. Ungakhe woyike ihashe, ukhangele ukuba liyakukwenza ntoni na ihashe, liyakukukhaba. 'Yabona? Ngoko ukuba uyoyika. . .Awunakho ukuliqhatha. Kufanele ube nokuthile ngenene.

Ukwayiloo nto ke noSathana.

115 Kuyiloo nto ke naphakathi kwabantu. Ufanelwe kukubathanda abantu. Awunakho nje ukukhohlisa. Ufanele ube nalo, kungenjalo imibala yakho iyakubonakala kwindawo

ethile, 'yabona. Injalo loo nto. Ufanelwe kukubathanda ngenene abantu, bayakwazi ke ukuba uyabathanda. 'Yabona, kukho into malunga noko.

<sup>116</sup> Kwaye le ndoda ngoku, yatsalela umnxeba inkosikazi yam, kwintsuku ezimbalwa ezidlulileyo, yathi, "Ingaba uMzalwana uBranham ukhona apho?"

Yathi, "Hayi."

<sup>117</sup> Yathi, "Kulungile, inye into endinokuyithetha. Andivumelani naye, ngokwezakwalizwi kodwa ndiyatsho ukuba usisicaka sikaKristu."

<sup>118</sup> Kulungile, ngoko, ngoko phambi kokuba ndimnke, wathumela incwadi kum, waze wathi, "Ndiyenyuka, nje ukuba ubuye. Ndifuna ukubhaptizwa ngoMoya oyiNgcwele lo uthetha ngaye."

<sup>119</sup> Ngoko, uyabona, ukuba kuphina apho ukuba ubunokuba nakho... Ukuba ndandibenoko kuziva, kokuthi, "Ngoba, akukho nto inguwe. Ihlelo lakho elidala alilunganga, kwaye—kwaye nonke bantu beBandla likaKristu anilunganga. Nina, ningosathana." Ngendingazanga ndaba nokuyifumana la ndoda. Kwaye ukuba ndandinokuyixelela ukuba ndiyayithanda, ndibe ndingayisanga loo nto entliziyweni yam, ngeyazi ngecono kunoko. Nantso ke kuphela into ekhoyo. Ufanelwe kukunyanisa malunga naloo nto entliziyweni yakho.

<sup>120</sup> Yiloo nto ke eyenzeka ngobusuku endiye ndiphume ndikhwele eqongeni, phantsi kocalulo, 'yabona. Andicingi malunga naloo nto. Ndisuka nje ndingadli kudla ukusuka ngethuba ledinala; ndizile ndithandaze, ndihlale phaya egumbini. Ngokuba, Wandithembisa ukuba Uyakuyenza loo nto. Ngoko ke ndisuka ndihambe ndingenaso nesithunzi sokuthandabuza, ngokuba Wathembisa ukuba Uyakuyenza loo nto. Ngoko ke, 'yabona, okwam... Ndiyasazi isizathu sam (siyintoni?), nenjongo yam (iyintoni?), kukuqhubela phambili uBukumkani bukaThixo.

<sup>121</sup> Ukuba indoda iphuma *ngale* ndlela *ngaleya* indlela, nokuba ihamba kweliphi ibandla; okoko nje isiza kuKristu, akunamsebenzi kum. Loo nto ke isentliziyweni yam. 'Yabona? Kwaye akunamsebenzi, ukuba siyawela sijoyine iBandla likaKristu ilungile nje loo nto. Ilungile. Ukuba... Nokuba lelaphi na ibandla alijoyinileyo. Kodwa okoko nje ndiwufumene umphefumlo wakhe wakuKristu, yilonto ebalulekileyo.

<sup>122</sup> Ngoko ndathi, "Mzalwana uNess, ingekuba ndifuna ukwahluka..." ngoku ndiza kubonakalisa. Ingaba kulungile ukusebenzisa oku, mzalwana? [Umzalwana uthi, "ngokuqinisekileyo."—Mhl.] Ndathi, "Ndifuna ukuthetha ndicacise." Kwaye, koku, ndisenokutsho kuni bazalwana

balapha. Ngoku, ningakuthethi oku phakathi kwamabandla enu. Kwaye ukuba niyathanda nindenzele inceba nisuke nje—nje nindenze umzalwana wenu nje, 'yabona. Kwaye mna, ukuba—ukuba ndiphosisile, ngoko zenindixolele. Kodwa ndifuna ukucacisa kuni ngenxa yokuba amaqela omabini ahleli apha kusasa nje, omabini eloBunye nele—nele-Assemblies, ngokunjalo, nabakholelwa kubutriniti.

<sup>123</sup> Ngoku ndifuna ukwenza le ngxelo. Ndifuna ukuthi ndikholelwa ukuba omabini la macala aphisile, okoko nje esaxambulisana, ngokuba izizathu zawo ziphosakele. Kwaye okoko nje izizathu ziphosakele; akuthaliseki nokuba yintoni na injongo yenu, kodwa ukuba izizathu zenu zezonjongo ziphosakele, ngoko akunakusebenza. [UMzalwana Branham unkqonkqoza epulpethini kane—Mhl.] Injalo loo nto.

<sup>124</sup> Ngoku, abanye abantu bathe, “Mzalwana uBranham, unguYesu Yedwa.” Ndifuna ukuthi loo nto iyimposiso. AndingoYesu Yedwa.

<sup>125</sup> Omnye umntu uthi, “Mzalwana uBranham, ingaba ungumtriniti?” Hayi, mhlekazi. Andinguye umtriniti. NdinguMkristu. 'Yabona mna—mna—mna andi... Igama u-triniti alibizwanga nokubizwa eBhayibhileni, igama u “triniti.” Kwaye andikholwa ukuba kukho ooThixo abathathu abahlukeneyo.

<sup>126</sup> Ndikholwa ukuba kukho uThixo omnye ekwizikhundla ezithathu; uYise, uNyana, uMoya oyiNgcwele. Yiloo nto kanye ebangela ukuba siyalelwe ukuba sibhaptizwe eGameni loYise, uNyana, uMoya oyiNgcwele. Ndikholwa ukuba nguThixo lowo ezehlisa, esihla.

<sup>127</sup> Ngoku, uThixo, wathi Akuvela ebantwini okokuqala, Waye ekwimo yeNtsika yoMlilo. Niyakholwa yiloo nto, akunjalo? i... Nawuphina umfundi weBhayibhile owaziyo ukuba iNtsika yoMlilo eyayisentlango yayinguLogos, lowo ke yayi yiNgelosi yoMnqophiso, eyayinguKristu.

<sup>128</sup> Ngokuba, Wathi...?....ndikholelwa ukuba kuYohane oNgcwele 6 phaya, Wathi, “Phambi kokuba u-Abraham abekho,” wathi, “NDIKHO.” Wayengu “NDINGUYE.”

<sup>129</sup> Ngoko, yayinguThixo lowo, ongcwele; nomntu owayethi achukumise intaba, kwakunyanzeleka ukuba abulawe, 'yabona. Kulungile. Ngoku, loo Thixo mnye wayezama ukuZenza abuyele kwisidalwa saKhe Awathi wasidala. Ngoku, Wayengenako ukusondela kubo, ngokuba babe nezono, laye negazi lebhokhwe nelezimvu alizange lisisuse isono. Siyayazi loo nto. Lalisigquma nje isono.

<sup>130</sup> Ngoku, kodwa ngoko loo Thixo mnye wayeyiNtsika yoMlilo, Waba yinyama, ngoNyana waKhe, wahlala emzimbeni obizwa ngokuba yiNkosi uYesu uKristu. IBhayibhile yathi,

“Yayihleli kuye inzaliseko yoButhixo ngokomzimba.” Kwaye uYesu wathi kuye... Kulungile, kuTimoti wokuQala 3:16, “Ngaphandle kwamathandabuzo, inkulu imfihlelo yobuThixo.” Ukuba bebeyibiza ngoba inkulu, ngoba, singenza ntoni, ‘yabona?’ “Inkulu imfihlelo yobuThixo; kuba uThixo wabonakalaliswa esenyameni, wabonwa zingelosi, wamkelelwa phezulu eBuqaqawulini,” njalo njalo. Ngoku, waze Wathi kuYohane oNgcwele 14, kuTomas, “Xa uthu wabona Mna umbonile uBawo. Ngoko uthinina ukuthi, ‘Sibonise uYihlo?’” IBhayibhile yatsho, ukuthi, “UThixo wayekuKristu, elixolelanisa naye ngokwaKhe ihlabathi.”

<sup>131</sup> Ngoku, uThixo akanako ukuba ngabantu abathathu, oThixo abathathu. Engekhe kwakhona uYesu abe nguYise waKhe ngokwaKhe, emnye. ‘Yabona? Ngoko, uyabona, yenza ukuba zombini ezozinto ziphosakale ngokugqibeleleyo.

<sup>132</sup> Ngoku, ke ngoku ukuba niyakuqaphela nje, akukho ndawo... Ukuba sinoThixo abathathu, singabahedeni. Ngoku, siyayazi loo nto.

<sup>133</sup> Njengokuba iJuda lathi kum ngelinye ixesha, xa ndandithetha nalo, lathi, “Ngowuphi kubo onguThixo wakho? Ngowuphi onguThixo wakho; uYise, uNyana, okanye uMoya oyiNgcwele? Ngowuphi ongowakho?”

Ndathi, “Ngoba, akukho Thixo bathathu.”

<sup>134</sup> Lathi, “Awungekhe umcande—umcande uThixo abe ngamasuntsu amathathu zeze uMnike iJuda.”

Ndathi, “Hayi, mhlekazi.” Ndathi...

<sup>135</sup> Ngethuba uJohn Rhyn wathi waphiliswa ebumfameni, phaya eFort Wayne, niyazi; wabe lo Rabi ephaya eMishawana... okanye eye eFort... eBenton Harbor. Lathi, “Akunako ukumcanda uThixo abe ngamasuntsu amathathu zeze uMnike iJuda.”

<sup>136</sup> Ndathi, “Ngokuqinisekileyo awungeke. Kwaye andiyenzi loo nto.” Ndathi, “Rabi, kunganzima kuwe ukuba ukholelwe abaprofeti?”

Wathi, “Hayi.”

<sup>137</sup> Ndathi, “Ku-Isaya 9:6, ngubani lo kuthethwa ngaye, ‘Sizalelwe uMntwana, siphilwe uNyana, oyakubizwa ngokuba nguMthetheli, uThixo oliGorha, uMthetheli woXolo?’”

Lathi, “YayinguMesiya lowo.”

Ndathi, “Ngoko Rabi kuhlobana kuni ayakuba nako uMesiya noThixo?”

Lathi, “Uyakuba nguThixo.”

<sup>138</sup> “Ndathi bendicinga loo nto kanye.” ‘Yabona? Ngoku, uyabona, iyinyaniso kanye loo nto. Yiloo nto Ayiyo. Ngoko ke ndathi, “Ndixelele ke ngoku apho uYesu wasilela khona

ukuzalisekisa kanye oko umprofeti wathi Uyakukwenza.” Waze waqala ukulila wahamba wemka. Ndathi, “Ngenxa yoKo, uJohn Rhyn ukufumene ukubona kwakhe.” ’Yabona?

Waze, wathi “Makube le ukuba uThixo abe nonyana!”

<sup>139</sup> Ndathi, “UYehova omkhulu wasibekela umfazi, njengokuba umprofeti wathi Uyakwenza njalo, waza wadala isuntsu leGazi.” Kwaze ngelosuntsu leGazi kwalapho kwavela khona umzimba kaKristu.

<sup>140</sup> “Khangelana, kwiTestamente eNdala, Rabi,” ndathi xa indoda yayisiya kwenza idini, yayithabatha ixhwane. Yayisazi ukuba yayiyaphule imiyalelo kaThixo, ngoko yayithabatha ixhwane. Yayivuma izono zayo, ukuze elixhwane libulawe. Ngethuba i... izandla zayo zaziba phezu kwexhwane; ukuvuma kwayo ukuba yayisazi ukuba yayimelwe kukufela isono sayo, kodwa ixhwane lalithabatha indawo yayo. Kwaye iseli yegazi yayisaphulwa; kwaye yayilibamba ixhwane elincinane ngesandla sayo ide ibuve ubomi obuncinane balo buphuma kulo, lize liqine. Ukuze ke umbingeleli, kakade, alithabathe igazi alitshize e—emlilweni, kwisibingelelo sobhedu somgwebo.”

<sup>141</sup> Ndaze ndathi, “Loo ndoda, ngoko, yayiphuma apho, isazi ukuba ixhwane liyithabathile indawo yao kodwa yayiphuma isenaloo mnqweno mnye yayinawo ukungena kwayo, ’yabona, ngokuba lalingenako ukusisusa isono. ’Yabona? Kodwa, ngoko, kule imeko, ‘Onqulayo ethe wahlanjululwa kwaba kanye akasenasazela sesono.’ Apho, kwakusenziwa idini nyaka nonyaka. Kodwa,” Ndathi, “ngoku kukho elithuba ‘Onqulayo ethe wahlanjululwa kwaba kanye, akasenasazela sesono.’ Ngokuba... .

<sup>142</sup> “Khangelana, Rabi. Kwisibomvisi-gazi, obo bomi buncinane buqala kwisuntsu lobomi, elithi liphume koyindoda, lingene kongumfazi. Ukuze yena avelise iqanda; kodwa, inkuku inganakho ukulibeka iqanda, kodwa ukuba ayikhangela ihlangane nentaka eyinkunzi, alingeke liqandusele.”

<sup>143</sup> Ndaze ndathi, “Ngoko uThixo, oyena mkhulu owayezalise lonke ixesha nesithuba wehla waya kwisuntsu elincinane lobomi esizalweni somfazi.” Ndaze ndathi, “Xa sisindiswa namhlanje... uYesu waye ngenguye umJuda okanye iNtlanga, ngokuba iqanda livelisa kuphela inyama. LiGazi elalinoBomi. Ngoko thina—thina si... IBhayibhile yathi, ‘Sisindiswe ngeGazi likaThixo.’ ’Yabona, wayengeloJuda engeyoNtlanga; Waye nguThixo. Ngoko, xa sithi size esibingelelweni sibeke izandla zethu, ngokholo, phezu kwentloko yaKhe, size sive ukukrazula kwentlungu eKalvari, sivume izono zethu, ukuba siphosisile, abe Yena wafa endaweni yethu!

<sup>144</sup> “Ngoko, uyabona,” ndathi, “igazi lelo xhwane lalingenako ukubuyela kwakhona phezu koku, elo gazi lali... Isuntsu

lobomi lalaphulwe, baza ubomi obabuthe bakhutshwa, ekwaphulweni kweseli yegazi lexhwane, babungenakho ukuphinda bubuyele phezu kwalowo unqulayo, ngokuba bubomi besilwanyana, kwaye babungena kuhlangu nobomi bomntu.

<sup>145</sup> “Kodwa ngelithuba, xa elosuntsu leGazi lathi laphulwa, yayingengomntu nje kuphela. YayibuBomi bukaThixo obo, bakhululwayo. Kwaye xa athe onqulayo wabeka izandla zakhe, ngokholo, phezu koNyana kaThixo, wavuma izono zakhe; asibobomi bomnye umntu, koko buBomi bukaThixo obubuya bungene kuloo mntu, obubuBomi obunguNaphakade. Igama u-Zoe, elithi xa liguqulwa, “UBomi” ObubobukaThixo. Kwaye wathi Yena Uyakusinika u-Zoe, uBomi obunguNaphakade, ke ngoku singoonyana neentombi zikaThixo. Nantso ke.”

<sup>146</sup> Ndathi, “Ngoku yintoni na? NguThixo, ezehlisa.” Weza, okokuqala; ‘akuzange kubekho mntu unokuMchukumisa,’ ngokuba abantu babonile. Waze ke Wehla esemzimbeni, ‘ukuze angcamle isono, asuse isono.’ ’Yabona, Yena, into ekuphela kwayo uThixo awaye nokuyenza, ukuze abe ulilungisa, yayikukuba enze ngolohlobo.”

<sup>147</sup> Ngokomzekelo, bekunokuthini ukuba ulawulo lwezobulungisa lwesisihlwele sabaphulaphuli kusasanje, njengokuba uThixo wayelawula phezu koluntu, ndize ndithi, “Umntu wokuqala othe wakhanga esibondeni, uyakufa,” aze uTommy Hicks akhangele kuso? Ngoku, ngokomzekelo, ndithatha uCarl- . . . “Umzalwana uCarlson, wena mfele.” Loo nto ayingebe bubulungisa. Ndingathi,” Leo, ungunobhala wam; mfele. “Loo nto ayingebe bubulungisa. “Billy Paul, nyana wam, mfele wena.” Loo nto ayibobulungisa. Inye kuphela indlela endinokuba lilungisa ngayo, kukuthatha indawo yakhe ngokwam.

<sup>148</sup> Yilonto kanye awayenzayo uThixo. Yena, uThixo, unguMoya. Kwaye Wadala. . . Yena, Watshintsha oko Akwenzileyo. Imele ukuba yinto eyothusayo, ebantwini, ukucinga ukuba uYehova omncinane. Wayesenokuza, eyindoda eseyikhule ngokupheleleyo, kodwa Weza wangena esitalini, phezu kwemfumba yomquba. UYehova omncinane, ekhala ngokosana. UYehova omncinane, edlala njengenkwenkwe. UYehova omncinane, engumchweli, njengendoda engumsebenzi. UYehova omncinane, esekukhuleni, uYehova ejinga phakathi kwamazulu nomhlaba, ezezikhohlela zabantu abanxilayo nokutshicelwa ngamajoni ebusweni baKhe. UYehova, efela abantwana baKhe. UYehova, esifa, ukuze ahlangule; ingenguye omnye umntu, koko uThixo ngokwaKhe! ’Yabona, uThixo, yayi sisikhundla saKhe eso. Ngoba? Uzama ukubuyela entliziyweni yomntu.

149 Ngoku, sasingekhe siMchukumise *Phaya. Apha*, saMchukumisa ngesethu isandla. Ngoku Wenza ntoni, ngokunikezela ngalomzimba? Waba nguYehova ekuthi *ngaphakathi*. Sizinxalenye zaKhe. NgoMhla wePentekoste, iNtsika yoMlilo yaZiqhekeza, zaze ilwimi zoMlilo zahlala phezu komntu ngamnye, zibonisa ukuba yayinguThixo lowo ezahlulahlula ngokwaKhe phakathi kweBandla laKhe.

150 Ngoko, bazalwana, ukuba singathi nje sihlanganisane, sizise Oko kuhlangeane! Ngoko sinoYehova ephelele, xa sithe sahlangana. Kodwa ke singahlangana njani, xa lo ethetha ngelwimi abe naloo enobhaptizo, aze lo; abe egcine *eli* suntsu loMlilo ngapha, abe na lo? MasiWuhlanganise.

151 Xa uThixo, ngoMhla wePentekoste, wehlayo, kwaye iBhayibhile yathi, “Iilwimi zoMlilo zahlala phezu kwabo ngabanye.” Baze bona. . . “Iilwimi, ezinjengoMlilo,” izithonga. YayiyiloNtsika yoMlilo iZahlula iZaba, phakathi kwabantu, ukuze sibe ngabazalwana. “Ngalo mhla niyakukwazi ukuba Mna ndikuye uBawo, abe uBawo ekuM! Mna ndikum, nibe nina nikuM.” Kwaye, thina, sibanye. Sibanye, asahlukahlukananga.

152 Ngoku, uYehova uThixo, *Apha* phezulu, waye ngenako ukuluchukumisa uluntu ngenxa yobungwele bemithetho EyiyezaKhe; uYehova uThixo wabasisono ngenxa yethu walihlawula ixabiso; ukuze kwalo Yehova uThixo mnye abe nokuhla apha *ngaphakathi* kuthi. UThixo *esentla* kwethu; uThixo *enathi*; uThixo *engaphakathi* kuthi. Hayi ooThixo abathathu; uThixo oMnye! Iinjingalwazi ziyaphambana, zizama ukuqikelela loo Nto. Isi—sisisityhilelo. Imelwe kukuthi ityhilwe kuwe.

153 Ngoku, ngoku, xa kufikelela elubhaptizweni, ngoku, abantu abaninzi. . .Ngoku, nimelwe kukuyenza loo nto, bazalwana. Okanye, kunjengokuba ndatshoyo kuMzalwana uScism nakuMzalwana uNess, ukuba nina. . . U—ukuxambulwana kuyafika. Kwaye nabani na, abaninzi kuni zifundiswa zilapha zinokuba nako ngokungaphezulu kunam; kodwa ndenze ukufunda okuninzi ngale ngongoma. Kwaye ndafunda i-Pre-Nicene Fathers, i-Nicene Council, nabo bonke abanye bezembali, njalo njalo.

154 Loo mba wathi wavela kwiBunga laseNicene. Macala omabini aya embewini; lathi ibandla lamaKatolika lathabatha icala eliphokotshelweyo lobutriniti laza elinye laya kubunye, kwaye loo macala omabini aphuma. Kunjalo kanye kwakukho abantu abanothamani naloo nto.

155 Ufanelwe kukuyeka uThixo ayenze, akukho mfuneko yakuba sizame ukuyiqikelela. Masibe ngabazalwana. Masiqhubeke nje siyeke uThixo ayenze loo nto Aya kuyenza. Ukuba Ungongena siphelo esazi izinto zonke, waze waxela ngaphambili isiphelo kwasekuqalekeni, singathini ukuba

mento yokwenza ngaloo nto? Masiqhubele phambili njalo. Nantso indlela. Hlala kunye nesingqi, njengokuba benditshilo phezolo ngoYoshuwa wethu omkhulu.

<sup>156</sup> Ngoku khangela, ukuba kukho ooThixo abathathu... Ndifuna nje ukunibonisa ukuba yinto ehlekisa kanjani na le. Ukuba kukho ooThixo abathathu, ngoko uYesu wayenguYise waKhe ngokwaKhe... UYesu wayengekhe abe nguYise waKhe ngokwaKhe emnye. Kwaye, ukuba bathathu, Akazange azalwe yintombi eseyintombi. Ngoku bangaphi... [UMzalwana uBranham uyacacisa, esebenzisa izinto ezintathu —Mhl.] Ndiza kuthi *le* inguThixo uYise; ize *le* ibe nguThixo uNyana; ize *le* ibe nguThixo uMoya oyiNgcwele.

<sup>157</sup> Ngoku, kuni bazalwana bahlukahlukeneyo apha, ze nikhangele koku umzuzu nje nize nibone oku ndizama ukukukhomba. Ndiyathandaza ukuba uThixo abe nokwenza ukuba nikubone. Ngoku, khangela, nina nobabini nikholelwa kwinto enye, koko uSathana ungene nje phakathi kwenu wanaphula malunga naloo nto. Yinto enye ngokuqinisekileyo, kwaye ndizakunibonisa, ngoncedo lukaThixo, nangeBhayibhile kaThixo. Ukuba asiyoBhayibhile, ngoko ungakhe uyamkele. Injalo loo nto.

<sup>158</sup> Kodwa ngoku khangela. [UMzalwana uBranham uyacacisa, esebenzisa izinto ezintathu —Mhl.] Le (yintoni?) nguThixo uYise; *le* nguThixo uNyana; *le* nguThixo uMoya oyiNgcwele. Kulungile, ngoku, masime ngoku oko mzuzu nje, sizibeke zontathu ezozinto phaya; uThixo uYise, uNyana, noMoya oyiNgcwele.

<sup>159</sup> Owu, andi—andizukuba naxhesha lakukwenza oku. A... [Abazalwana bathi, “Qhubela phambili! qhubela phambili!”—Mhl. Kodwa, ‘yabona, kulungile, ndiza kungxama nje ndikhawulezise kangangoko ndinokuba nako. Ndixoleleni, bazalwana bam, kodwa andi—andi—andikhe ndibe nakuthetha nani, kwaye ndi—ndifuna ukukwenza oku.

<sup>160</sup> Kwaye ngoko, khangela uThixo uYise, uNyana, uMoya oyiNgcwele. Ngoku, nguBani uYise kaYesu Kristu? NguThixo uYise kaYesu Kristu. Sikholelwa kuloo nto sonke. Ingaba kunjalo? [Ibandla lithi, “Amen.” —Mhl.] Kulungile.

<sup>161</sup> Ngoku, xa sithabatha uMateyu 28:19, xa uYesu wathi, “Hambani ngoko, nizifundise zonke intlanga, nibabhaptiza eGameni loYise, uNyana, uMoya oyiNgcwele.” Kwintsuku ezilishumi emva koko, uPetros wathi, “Guqukani, nibhaptizwe eGameni leNkosi uYesu Kristu.” Oko ke kukungangqinelani okungqameneyo kwindawo ethile. Ngoku, masi...kukho... i...

<sup>162</sup> Wonke umntu ungqinile, nezinto ezinjalo. Nantsi ke. Nantsi eyam inkolo, kwaye ndibeka kanye phambi kwenu,



bazalwana. Andikuthethi oku ezipulpithini; kukuni. Kodwa ndifuna ukunibonisa endikubonayo macala omabini, ukuze uMoya oyiNgcwele akutyhile kuni, 'Yabona.

<sup>163</sup> Ngoku, uMateyu 28:19, nokuba uMateyu 28:19, uchasene neZenzo 2:38, ngoko ke kukho ukuphikisana eBhayibhileni, kwaye ke Ayilifanelanga iphepha Ebhalwe kulo.

<sup>164</sup> Ngoku ukuba uyakuqaphela kuMateyu isahluko se-16, uYesu wayenika uPetros isityhilelo, waze wamnika izitshixo.

<sup>165</sup> Ngoku, khumbula, iBhayibhile ayityhilwa ngamfundo yezakwalizwi yalungiselelo lwandoda ithile. Ayenziwa njalo. Isityhilelo.

<sup>166</sup> Yayisisityhilelo, indawo yokuqala. Kwathini ukuze u-Abheli anikezele kuThixo idini elamkeleke kakuhle kunelika Kayeni? "Lalityhiliwe kuye," ukuba yayi ngezopesika, nama-apile, nama-orange, nama-apile. Ukuba ama-apile ayakwenza abafazi baziqonde ukuba bahamba ze, ngoko kufanele ukuba siwadlule kwakhona ama-apile, mzalwana. Awucingi njalo? Ngoku, oko, oko kuvakala kuyinto ehlambelayo, kodwa andizimisele kuthetha loo nto. Kodwa, yayingengoma-apile, ewe mhlekazi. Ngoku, ukuba oko kunjalo, ngoko, "Kwatyhilwa ku-Abheli," ukuba waye ligazi likayise. Ngoko wanikela ngegazi, ngokuba yayisisityhilelo. Yonke loo nto yakhelwe phezu kwaloo nto.

<sup>167</sup> Ngoku khangela, nanku umlobi omdala ongazinto, engenayo namfundo yaneleyo... IBhayibhile yathi wayengazinto engafundanga. Kodwa wayemi apho, waze uYesu wabuza umbuzo, "Nithi ndingubani na Mna Nyana woMntu?"

<sup>168</sup> "Omnye wathi, ngoba, ungu—ungu 'Moses.' Bathi Ungu'Moses.' Bathi, bathini... Bathi, omnye wathi, ngoba, Wena ungu'Jeremiya, okanye abaprofeti," *noku, nokuya, okanye okunye.*"

<sup>169</sup> Wathi, "Asingombuzo lowo. *Ndibuza nina.* Nithi Ndingubani nina?"

<sup>170</sup> Waze uPetros wema phaya, wathi, "Wena unguNyana kaThixo."

<sup>171</sup> Waze Wathi, "Unoyolo wena, Simon, nyana kaYona." Ngoku khangela. "Inyama negazi azikutyhilelanga oku, koko nguBawo wam oseZulwini." 'Yabona?

<sup>172</sup> Ngoku qaphela, ngoku, ibandla lamaKatolika lithi Walakhela iBandla phezu koPetros. Iyimphosiso leyo.

<sup>173</sup> Ibandla lobuProtestante lithi Walakhela phezu kwaKhe. Kodwa ngoku khangela ufumanise, ubone ukuba kunjalo na.

<sup>174</sup> Walakhela phezu kwesityhilelo sokomoya sokuba WayenguBani na, 'yabona, ngokuba Wathi, "Unoyolo wena, Simon, nyana kaYona." Inyama negazi azikutyhilelanga oku,

“Ndithi kuwe unguSimon; phezu kolulwalwa” (oluphi ulwalwa? isithyilelo) “Ndiyakulakhela khona iBandla lam, namasango elabafileyo akayi kuLeyisa.” [UMzalwana uBranham unkqonkqoza ipulputi kathathu—Mhl.]

<sup>175</sup> Ngoko, wathi uPetros akuba emi ekho ngethuba uMateyu 28 wayecatshulwa waza wajika, kwintsuku ezilishumi emva koko, enesosithyilelo, wabhaptiza eGameni le “Nkosi uYesu Kristu.” Wayenzela ntoni loo nto? Ngesithyilelo sikaThixo; enazo nezitshixo zoBukumkani, mzalwana.

<sup>176</sup> Ngoko ndisenokunenza buhlungu oko mzuzu nje, elinye icala lenu, kodwa yimani umzuzu nje. Akukho nendawo enye eBhayibhileni apho abantu bakhe babhaptizwa eGameni lo “Yise, Nyana, Moya oyiNgcwele.” Akukho nendawo enye eZibhalweni. Kwaye ukuba ikho, yivelise. Kwaye ukuba unakho ukuyifumana naphi na kwimbali engcwele, kude kube lixhesha lokuyilwa kwebandla lobuKatolika, ndifuna ukuba uyivelise. Akukho ndawo, ngoko, yinyaniso ke leyo.

Kodwa ngoko yimani umzuzu nje, nina boBunye, umzuzwana.

<sup>177</sup> Ngoko, akukho ndawo apho... Ukuba Nawuphina umntu unako ukundibonisa isicatshulwa esinye seSibhalo apho elo siko lathi lasetyenziswa eBhayibhileni, lika “Yise, Nyana, Moya oyiNgcwele,” ninyanzelekile ukuba nindixelele apho kwakhe kwakho umntu owabhaptizwa ngolohlobo.

<sup>178</sup> Kwaye abanye babo bathi, “Kulungile, ndiza kuthabatha oku kwathethwa nguYesu, hayi okwathethwa nguPetros.” Ukuba babechasene, omnye nomnye, ingaba sizakwenza ntoni? Ukuba ayingoThixo yonke, yeyiphi indawo eBhayibhileni enyainiseleyo?

<sup>179</sup> Kunyanzelekile ukuba yonke ingqinelane ihlangane, kwaye isisithyilelo sikaThixo ekukuphela kwaso. Izikolo zethhu azinakuze ziyifundise. Isisithyilelo, ukuze ube nokuYibona.

<sup>180</sup> Ngoko, ukuba loo madoda mabini ayephekisana, enye nenyene, ngoko ingaba hlobo luphi lweBhayibhile esilufundayo? Ndazi njani ukuba uYohane 14 unyanisile, okanye hayi? Ndazi njani ukuba uYohane 3 unyanisile, okanye hayi? Kanjani, kanjani, ndazi kanjani? 'Yabona?

<sup>181</sup> Kodwa inye indlela endinokuba nokholo ngayo kuThixo, kukwazi ukuba laa Bhayibhile inyanisile, ndikholelwe ukuba iyinyaniso, ndihlale kanye naYo. Nangona ndingena kuYiqonda, ndiYihambe, nakanjani na.

<sup>182</sup> Kodwa xa kukho oku kuphekisana kuvelayo, ndiya phambi koThixo ke, ukuya kufumanisa. Kwaye laa Ngelosi inye ihlangana nam enkonzweni, nasebusuku, ikwa Yiyo Eyandifundisa le Nto. 'Yabona? Ngoko bona ukuba oku, kunjani na ngoko oku.

183 Ngoku, uMateyu 28:19, makhe sikhangele okomzuzwana ngoku. Kwaye ngoku ndiza kuthabatha iZenzo 2:38, kanye apha, apho uPetros wathi, “INkosi uYesu Kristu.” Kwaye uMateyu wathi, “Yise, Nyana, Moya oyiNgcwele.”

184 Ngoku phulaphula. Wathi, “Nibabhaptize...” “Hayi “egameni loYise, egameni loNyana, egameni loMoya oyiNgcwele. Akazange ayithethe loo nto. Akukho “Gama... egameni... egameni.”

185 Akazange, athi, “Nibabhaptize *emagameni* oYise, Nyana, noMoya oyiNgcwele,” kuba ayivakali nokuvakala.

186 Wathi, “Nibabhaptize eGameni (G-a-m-a) loYise, Nyana, noMoya oyiNgcwele.” Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl.] “...LoYise, Nyana, noMoya oyiNgcwele,” Isihlanganisi “Ne... ne... ne.”

187 Hayi “amagama.” Hayi “Egameni loYise, egameni loNyana, egameni loMoya oyiNgcwele. Hayi “*emagameni*” oYise, Nyana, noMoya oyiNgcwele. Koko, “EGameni,” G-a-m-a, isinye, “LoYise, Nyana, noMoya oyiNgcwele.” Ngoku liliphi igama elililo lokubhaptiza? LiGama elinye. Leliphi? Ingaba u“Yise” ligama elililo, okanye u“Nyana” ligama elililo, okanye u “Moya oyiNgcwele” ligama elililo?

188 Li “Gama,” kwindawo ethile. Ngaba kunjalo? [Ibandla, “Amen.”—Mhl.] Kulungile, ngoku ndifuna ukunibuza into, ngoko. Ukuba i“Gama,” ngoko, ukuba uYesu wathi, “Nibabhaptize eGameni loYise, Nyana, noMoya oyiNgcwele...” Bangaphi abakholwayo ukuba uYesu wayithetha loo nto? [“Amen.”] Zizibhalo ezo. NguMateyu 28:19, “EGameni loYise, uNyana...”

189 [UMzalwana uBranam ubona kukho ukuphazamiseka—Mhl.] Ingaba kukho into esinga... Hayi, kuku, bendicinga ukuba... Kulungile, mhlekazi. [Umzalwana uthi, “Uxolo Mzalwana wethu uBranham?”] Ewe. “[Ndifuna ukuguqula eli khasethi, andifuni kukuphosa oku.”] Kulungile. [Kukho indawo engenanto ekhasethini.]

190 Ngoku, “EGameni loYise, uNyana, noMoya oyiNgcwele.” Ngoku phulaphulani, bazalwana. Akukho nto injengegama “LoYise” ngokuba uYise ayilogama. Sisihloko. Akukho nto injengegama elingu “Nyana,” kuba uNyana usisihloko. Akukho nto injengegama elingu “Moya oyiNgcwele.” Yinto Ayiyo leyo.

191 Ndandithetha oko kwisidlo sakusasa sabalungiseleli ngenye intsasa, waza omnye umfazi... Ephumile emgweni, kakade, nabanina ophazamisayo, nantoni na elolo hlobo. Wathi, “Yima umzuzu! Ndicela uxolo!” Wathi, “UMoya oyiNgcwele uligama.”

192 Ndathi, “Yinto Ayiyo. Ndingumntu, kodwa igama lam alingo ‘Mntu.’”

193 UnguMoya oyiNgcwele. Asilogama elo. Yinto Ayiyo. Sisibizo, kakade, koko asilo... Asililo—asililo i... Asililo igama.

194 Ngoku ukuba wathi, “Nibabhaptize eGameni loYise neloNyana neloMoya oyiNgcwele,” ibe engelogama uYise, uNyana, okanye uMoya oyiNgcwele, ngoku lingubani iGama? Sifuna ukulifumanisa.

195 Ngoku, singayifumana yonke siyibeke apha, ukuba ninokukhe nikhangele kwaye—kwaye—kwaye sikhonze ixhesha elincinane ngoku okanye silondoloze ixhesha elincinane, bendizama ukutsho. Ngoku qaphela uMateyu 28:19. Ngoku, andikutsho oko...

196 Usenokuthi, usenokuba wayenza loo nto, abanye benu bodade nani bazalwana. Inokuba makhe nayichola incwadi, ngenye imini, nawukhangela umphandle wayo, yabe isithi, “UJohn noMary baphila kamnandi oko emva koko.” Ke, ngubani uJohn noMary? Yintoni, ngubani uJohn noMary abo bahlala kamnandi emva koko? Inye kuphela indlela oyakuthi wazi ngayo uJohn noMary ukuba ngubani na; kukuthi, ukuba iyinkohla kuwe, phindela ekufundeni incwadi. Ingaba kunjalo? [Ibandla lithi, “Amen.”—Mhl] Phindela ekuqaleni uyifunde yonke, iyakuxelela ke ukuba uJohn noMary bangubani na.

197 Kulungile, ukuba uYesu wathi, uYesu Kristu uNyana kaThixo, owathi, “Hambani ngoko, nizifundise zonke intlanga, nibabhaptiza eGameni loYise, Nyana, noMoya oyiNgcwele,” abe *uYise, Nyana* okanye *uMoya oyiNgcwele* engelo gama. Ngoko, ukuba iyinkohla, kufanele ukuba sibuyele emva ekufundeni iNcwadi.

198 Ngoku masityhile kwisahluko so-1 sika Mateyu, siza kuqala apho ke isinika umlibo, kude kuyokufika kumqolo we-18.

199 Ngoku khangela, ngoku khangela umzuzu nje. [UMzalwana uBranham uyacacisa, esebenzisa izinto ezintathu—Mhl.] *Le* nguYise, ikweli cala lasekunene kum; *le* iphakathi nguNyana; ukuze *le* ibe nguMoya oyiNgcwele. Ngoku, *le* nguYise kaYesu Kristu. Ingaba kunjalo? [Ibandla lithi “Amen.”] UThixo unguYise kaYesu Kristu siyikholelwa sonke loo nto? [“Amen.”] kulungile.

200 Ngoku uMateyu 1:18; wathi;

*Ke kaloku ukuzalwa kukaYesu Kristu kwaye kungolu hlobo: kwathi, ... akubon'ukuba unina uMariya useleganelwe uYosefu, bengeka... bengekahlangani, wafunyanwa emithi ngo...*

201 [UMzalwana uBranham uyaphumla. Ibandla, “Moya oyiNgcwele.”] Bendinga ukuba uThixo yayinguye uYise waKhe. [uMzalwana uBranham uyaphumla—Mhl.]

*Uyakuzala unyana ke, . . . umbize ngegama eli nguYESU; . . .*

*Wathi ke uYosefu indoda yakhe, engolilungisa, . . . engathandi ukumhlaza ekuhleni, wanga angamala ngasese.*

*Akubon'ukuba uyazicinga ezi zinto, naso isithunwya seNkosi sibonakala kuye ephupheni, sisithi, Yosefu, nyana kaDavide, musa ukoyika ukumthabathela kuwe uMariya, umfazi wakho; kuba ko kukhawulweyo phakathi kwakhe kungo . . .*

202 [UMzalwana uBranham uyaphumla. Ibandla, “Moya oyiNgcwele.”] Bendinga ukuba yayinguThixo uYise waKhe. Ngoku, ingaba Unoyise ababini, bazalwana? [“Hayi.”—Mhl.] Akangekhe abe nabo. Ukuba Wayenabo, Wayengumntwana ongumgqakhwe, ibe ke luhlobo luni lonqulo esinalo ngoku? Ufanelwe ukuba uvume ukuba uThixo uYise noMoya oyiNgcwele nguMoya omnye kanye. Ngokuqinisekileyo, unguYe. Ngokuqinisekileyo, unguMoya omnye. Ngoku, sigqibile, sakubona oko.

*Uyakuzala unyana ke, umbize ngegama elinguYESU; kuba yena eya kubasindisa abantu bakhe ezonweni zabo.*

*. . . oku konke kwenzeke, ukuze kuzaliseke . . .*

203 Ndicaphula iSibhalo. Nina balungiseleli niyazi, njengokuba ndihamba.

*. . . ukuze kuzaliseke . . . okwathethwa ngumprofeti, ngeNkosi, esithi,*

*. . . intombi le iyakumitha i . . . izale unyana, Bambize ngegama elinguImanuveli, oko kukuthi ngentetho evakalayo, . . .*

204 [UMzalwana uBranham uyaphumla. Ibandla, “UThixo unathi.”] “UThixo unathi” Ingaba kunjalo? [“Amen.”—Mhl.]

205 Ngoko ngubani iGama loYise, Nyana, noMoya oyiNgcwele? [Umzalwana uthi, “NguYesu Krestu.”—Mhl.] Kulungile, ngokuqinisekileyo. Naso isizathu sokuba uPetros ababhaptize eGameni lika “Yesu Kristu.”

206 Kodwa, andikhathali, ukuba ubhaptiza egameni loMfiyo waseSharon, iNtyatyambo yaseZihlanjeni, iKhwezi loKusa, zizihlonipho ezo, nazo. Ukuba intliziyo yakho ilungile ngokubhekiselele kuThixo, Uyayazi intliziyo yakho.

207 Kodwa ngoku, ngoku, ndiyayigxininisa loo nto. Ngoku, ngoku ndithe . . . Ngoku uMzalwana uScism wathi, “Ngoku!” kakade ngokuqinisekileyo, loo nto yakhangeleka ngokungathi buBunye, ngoko wayeyivuyela kakhulu.

208 Ngoku ndathi, “Apha ndifuna ukuthetha into kuni ngoku.” ’Yabona? Ndathi, “Ngoku ndifuna ukukubonakalisa kuwe ukuba ezi zinto, omabini la madoda, athetha into enye.”

209 Ngoku, uMateyu wathi, “EGameni loYise.” Ingaba kunjalo? [Ibandla lithi, “Ameni.”—Mhl] Kulungile. Waze uPetros wathi, “EGameni leNkosi.” UMateyu 28:19 wathi, “EGameni loYise,” neZenzo 2:38 zathi, “eGameni leNkosi.” UDavide wathi, “INkosi yathi eNkosini yam.” Yayingubani Lowo? UYise neNkosi liGama elinye. UDavide wathi, “INkosi yathi eNkosini yam, ‘Hlala Wena ngasekunene kwaM.’” ’Yabon, “EGameni loYise; eGameni leNkosi.”

210 Kwaye uMateyu wathi, “EGameni loNyana,” noPetros wathi, “EGameni likaYesu.” Ngubani uNyana? NguYesu.

211 “EGameni loMoya oyiNgcwele,” watsho uMateyu; noPetros wathi, “EGameni likaKrestu,” uLogos.

212 *UYise, Nyana, Moya oyiNgcwele*, “INkosi uYesu Kristu.” Ngoba, igqibelele kanye njengokuba inokuba nako. ’Yabona?

213 UMzalwana uScism wathi kum. UMzalwana uScism, umzalwana woBunye, wathi, “Mzalwana Branham, yinyani leyo, kodwa,” wathi “Oko *koku*.”

214 Ndathi, “Ngoko, oku *kokuya*.” Injalo loo nto. ’Yabona? Ndathi, “Ukuba okuya *koku*, oku *kokuya*. Ngoku yintoni le nixambulisanayo?”

215 Ndathi, “Mandivakalise oku kuni, bazalwana. Ukuba ndingaze ndibhaptize umntu, nantsi i . . .”

216 Ndathi, “Ngoku, nanku uGqirha uNess.” Kwaye kukho umntu othe, emzuzwini odlulileyo, nina bazalwana, niyamazi UGq. Ness.

217 Ngoko ndiza kuthi, apha, uMzalwana uHicks lo, unako . . . Ndiyacinga ukuba unaso iSidanga sobuGqirha. Ingaba kunjalo? Kulungile.

218 Ngoku ndathi, “Ukuba uGqirha Ness, lo uhleli apha . . .” Ngoku ndathi, “Ukuba bendifuna . . .” Ngoku, xa ndithabatha umntu ndimsa emanzini, ukuya kumbhaptiza, ndiyakuqonda nje ngokuba wenzayo, ndathi, “yayizizihlonipho ezazisingisele eGameni laKhe.”

219 Ndathi, “Ngoku, abazalwana bama-Assemblies basebenzisa izihlonipho, abazalwana boBunye basebenzisa iGama.” Ndathi, “Ngoku ndizakunibonakalisa nobabini ukuba nenza ngokuphosakeleyo, ndibe mna ndinyanisile.” Uyayazi ndlela ekuye kufuneke ngayo ukuba u . . . Uye ubatsalise kakhulu abantu ngolohlobo, kufanele ukuba ube nendlela ethile yokuhlekisa kube kanye emzuzwini, ukwenzela

ukuba kukhululekwe kancinane. Ngoku ndathi, “Ndiza kuniqondakalalisela ukuba nina nobabini nenza ngokuphosakeleyo, ndibe mna ndinyanisile.”

220 Ndathi, “Ngoku bekunokuthini ukuba bendinokumbiza uMzalwana uNess ndithi . . .”

221 Okanye, okanye uMzalwana uHicks lo, ‘yabona. Ndithi, “Hicks!” Ngoku, ingaba loo nto ingavakala kamnandi? Hayi. Ngoko, bekunokuthini ukuba bendinokuthi, “Gqirha! Heyi, Gqirha! Inganjani leyo?” Ngoku, loo nto ivakala ingeyontlonipho, ingaba ivakala njalo?

222 “Xa,” Ndathi, “oko kuyindlela nina ma-Assemblies enenza ngayo, ‘yabona. Xa nina bazalwana bama-Assemblies nithi, ‘EGameni loYise, neloNyana, uMoya oyiNgcwele,’ nithi nje, ‘egameni lomfundisi, ugqirha.’”

223 Ndaze ndathi, “Ngoko, wena mzalwana woBunye, xa ubhaptiza, uthi, ‘Yesu!’” Abasebenzisi . . .

224 Bona, abakaYesu Yedwa, basebenzisa nje igama u“Yesu.” Baninzi ke kakhulu ooYesu. Kodwa, UyiNkosi uYesu Kristu, uyabona. Baninzi . . . Babhaptiza egameni lika“Yesu,” ngokupheleleyo andiyithathi loo nto; akukho Sibhalo. Kufuneka ufumane okwasekuqaleni, ubone ukuba asiyiyo na i“Nkosi uYesu Kristu.” Ngokuqinisekileyo, UyiNkosi uYesu Kristu. Baninzi ooYesu, ngokuqinisekileyo. Kwaye u*Kristu*, uthetha u“Mthanjiswa.”

225 Ndathi, “Ngoku, ukuba bendiza kuthetha kwaloo nto inye kuMzalwana uNess. Ndiza kuthi, ingavakala iyinto elungileyo kum ukuthi, ‘Heyi, Ness!’” Ndathi, “Yiloo ndlela nina boBunye enikuthetha ngayo. ‘Yabona? Ingaba loo nto ayingebonakali ikukungahloniphi loo ndoda yafundayo, yaze yafumana iSidanga sobuGqirha? Ukuba wasifundela nzima, ufanele ukuba ahlonitshwe ngaso.”

226 Ndaze ndathi, “Ngoku ukuba ndithe, ‘Heyi, Gqirha!’” Ndathi, “Ingaba oku akunakuvakala kuyinto ephantsi, ukuba umlungiseleli abize omnye ngayo?” Okanye, ndathi, “Yiloo ndlela kanye enenza ngayo, ukungena nje ngecala ngezihlonipho.”

227 Kodwa ndathi, “Xa ndithabatha umntu ndimsa emanzini; ndiyenyuka ndiye apho ndimbuze, ndithethe, ndifune igama lakhe ukuba lingubani na, nokholo lwakhe.

228 “Ndize ndithandaze, ndithi, ‘Ngoku Bawo njengokuba Wena wasiyalelayo ukuba “Sihambe siye kulo lonke ihlabathi sizenze abafundi zonke intlanga, . . .”’” Nina bazalwana niyazi ukuba yinto yakuqala leyo, ‘yabona. “. . . nizenze abafundi zonke intlanga, nibabhaptizela eGameni loYise, loNyana, loMoya oyiNgcwele; nibafundisa zonke ezi zinto” kuba uth e Wena wa . . . zonke izinto othe Wena wasifundisa zona.’

229 “Ngoko ke ndathi, ‘Phezu kovumo lokholo lwakho; ngokuvuma kwakho izono zakho, nokholo lwakho kuNyana kaThixo ndiyakubhaptiza, mzalwana wam othandekayo, eGameni leNkosi uYesu Krestu.”

230 Ndathi, “Yiloo ndlela endibhaptiza ngayo. Kokubini ndiyaziqaphela izihlonipho zaKhe, into Awayeyiyo, kokubini uYise, uNyana, noMoya oyiNgcwele. Isizathu esabangela ukuba uYesu athethe oko yayi sesi . . .”

231 Ngoku khangela ukuba akunjalo, ninempikiswano eSibhalweni senu; ninokuphikisana. Ngoko ke niza kwenza ntoni xa . . . Kunothini ukuba lomzalwana womBuddah angaphakama athethe oko, “Kuthiweni *ngoku?*” Batheni xa bebendixelesa ukuba . . .

232 Ngaphaya xa lo mzalwana wom-Ndiya wamema uMorris Reedhead, wathi kuye, wathi, “Nithini ngoMarko 16?” Zange abe nandlela yakuyitsiba.

233 Akufunekanga uqakathe nto. LiLizwi likaThixo elo. Hlala naLo. Uthandaze nje. Ufumane isityhilelo. Liqhubekela phambili liyinto enye.

234 ‘Yabona, bobabini bathetha into enye, ngoku; hayi izihlonipho; hayi ngokungabi nantlonipho. Ndathi, “Ngoku . . .”

235 Ndiyamqonda. WayenguYise; hayi omnye uThixo waye nguNyana; hayi omnye uThixo. InguThixo omnye! Zizikhundla ezithathu. UThixo ekwisigaba soBuyise, ukuba ufuna ukusibiza olo hlobo, kwesoBuyise; uBunyana; kwaye ikwanguThixo omnye engaphakathi kuthi ngoku, Ndiya kuba nani.” U“Mna” isimelabizo somntu, “Ndiya kuba nani.” Ngoko, uyabona, zizikhundla ezithathu hayi ooThixo abathathu.

Ngoku, mzalwana, ukuba abafundi abazange bakusebenzise, konke ukhla . . .

236 Andithethi nto ngokuchasene noko. Kulungile. Kodwa ndiyakuxelela, ukuba umntu uphume apha, owayebhaptizwe egameni “LoMfiyo waseSharon, iNtyatyambo yaseZihlanjeni, iKhwezi loKusa,” ekholwa kuYesu Kristu njengoMsindisi wakhe; ndingathi, “UThixo akusikelele, mzalwana! Yiza, masihambe!” ‘Yabona? ilungile loo nto. Kuba, ukuba intliziyo yakho ayilunganga, awulunganga, nakanjani na. Kunjalo kanye. Kwaye i—intliziyo yakho imele ukuba ilunge.

237 Ndaze ndathi, “Ngoku khangela.” Ngoku, ukuba bendiza kubulisa umzalwana uNess lo, bendinokuthi ‘uMfundisi uGqirha uNess.’ Injalo kanye loo nto. Ungumlungiseleli. Ufanele kukuhlonitshwa njengomfundisi. Ufundile, wafunda kakhulu. UneSidanga sobuGqirha, ngoko ufanelwe ngokubizwa ngokuba “Gqirha.” Sisihlonipho sakhe eso, ‘yabona. Kwaye igama lakhe ngu‘Ness,’ phofu. Ngoku, andinakuthi, “Heyi, Ness! Heyi, Gqirha! Hayi, loo nto ayinakuba ilungile. Ndingathi, ‘UMfundisi uGqirha uNess.’



238 “Yabona, nantso indlela endibiza ngayo, 'yabona, into Ayiyo; kokubini uYise, uNyana, noMoya oyiNgcwele, 'iNkosi uYesu Kristu.” ‘yabona ?

239 Ndaze ndathi, “Ukuba ndinokuze ndibhaptize nokuba mnye ophuma kumabandla enu, yiloo ndlela endinokunibhaptiza ngayo.” Ndathi, “Ingaba ungamamnkela, Mzalwana uNess?”

240 Wathi, “Ngokuqinisekileyo. Ubhaptizwe eGameni loYise, Nyana, noMoya oyiNgcwele.”

Ndathi, “Ungamamnkela, Mzalwana uScism?”

Wathi, “Ngokuqinisekileyo, ubhaptizwe eGameni likaYesu.”

241 Ndathi, “Ngoku yintoni undonakele kuni, bazalwana?” Kutheni ningayamnkeli nje loo nto, nize ke ngoku naphule ezi ndonga apho aba bantu balusizana bakhoyo. UBunye bufuna, ngokupheleleyo, amabandla, afuna ukukhonza nama-Assemblies. Kwaye ama-Assemblies, ibandla, liyafuna ukuba nobudlelane naboBunye. Kwaye abazalwana balolo hlobo. Kodwa okoko nje uSathana enokubenza balwe . . .”

242 Ngoku niyabona ukuba ndithetha ukuthinina, bazalwana? Ndiqhubela kwinto enye, uYesu Kristu, nokuhlanganiswa koMzimba kaYesu Kristu. Nantso injongo yam. [Ibandla lithi “Amen.”—Mhl.]

243 Andithethi nto malunga nokuthi “Heyi, awubhaptizwanga eGameni likaYesu, uya esihogweni.” Ngoku, yimfeketho leyo.

244 Ndiza kukuxelela into eyenzekayo ngenye imini. Ndandi phaya ezantsi eTexas. Phambi kokumka kwam . . . Kwaye a—abazalwana aba balapha bangamangqina kule nto. Ibandla loBunye, ingamabandla angamashumi asixhenxe anesibini, awayexhasa inkonzo yam. Ndaze ndabeka uMzalwana uPetty, umzalwana wase-Assemblies of God, phezulu eqongeni ngobo busuku. Ngoku, uyazi yinyaniso le. Ungumzalwana othandekayo, uMzalwana uPetty, ukuba kukho umntu omaziyo kuni ngowase-Beaumont, eTexas. Ungomnye wamadoda alunge kakhulu endakhe ndahlangana nawo. Inkosikazi yakhe ingumKatolika oququkileyo, umfazi oyingcwele ngenene. Uyindoda yakwaThixo ngenene.

245 Ndixelele ukuba ngubani indoda elunge ukudlula uRoy Wead, wase-Assemblies of God. Ungabiza nayiphi na kulamadoda, khangelana apha bonke abazalwana endibaziyo bathe jikelele apha. Umzalwana ovela kwibandla lasePhiladelphia lo, namadoda ase-Assemblies of God, kwaye ngabaphi abantu abalunge ukudlula abo? Ndixelele ukuba baphina. Ndixelele ukuba ngubani indoda elunge nje ngoJack Moore? Ndixelele lonto. Bambiza . . . Bangabelo qela. Akayondlavini. Uyazifumana indlavini macala omabini; yi loo ndawo abantu abakhomba kuyo, kulapho ke noSathana akhomba khona.

<sup>246</sup> Kodwa bonke bangamadoda akwaThixo. UThixo ubaphile uMoya oyiNgcwele. Ukuba kwakungekho ngobabalo lukaThixo, ngekuba kuphelile ngathi sonke, nokukuxambulisana kwethu nezinto ezinjalo. Injalo kanye loo nto. Kodwa ubabalo lukaThixo luyasibopha lusihlanganise. Akumangalisi ukuba sicule, “Lisikelelekile iqhina elibophe intliziyo zethu eluthandweni lobuKristu.” Siswele loo nto, ngoko.

<sup>247</sup> Ngoko ke uyazi yintoni? UMveleli jikelele we-webandla, wandibiza, waze wathi, “Uyayazi into oyenzileyo phezolo?” Ngobusuku bam besibini apho.

Ndathi, “Yintoni?” Ndathi, “Besinenkonzo emnandi.”

Wathi, “Ubunendoda phaya epulpitini yakho engumoni.”

Ndathi, “Bendingayazi loo nto.” Ibiphi?

Wathi, “NguMnu. Petty.”

<sup>248</sup> “Owu,” ndathi, “umoni? Ngoba,” ndathi, “ungumshumayeli wase-Assembly of God, mzalwana.”

<sup>249</sup> Wathi, “Ewe, kodwa usengumoni, ngokuba akabhaptizwanga ngohlobo olululo.”

<sup>250</sup> Ndathi, “Mzalwana, ndiyathandaza ndixelele ngoba.” Ndathi, “Unawo uMoya oyiNgcwele.”

<sup>251</sup> Wathi, “Mzalwana uBranam, wathini uPetros?” ‘Guqukani, nibhaptizwe eGameni likaYesu Kristu ukuze nixolelwe izono.’ “Ngoku ke izono zakho azinakuxolelwa ude ube ubhaptizwe eGameni likaYesu.”

Ndathi, “Ingaba yindlela ofunyanwa ngayo leyo, mzalwana?”

Wathi, “Yindlela leyo.”

<sup>252</sup> Ndathi, “Ingaba uThixo waphazamisana neYeyaKhe inkqubo ngoko, kwiZenzo 10:49, kuba, uthe akubona ukuba uPetros usawathetha lamazwi, uMoya oyiNgcwele wabawela ababeliva iLizwi, ’yabona, kwaye babengekabhaptizwa, ngokuphelelweyo. Ngoko, uThixo wabapha uMoya oyiNgcwele abantu ababengaguqukanga nokuguquka?” Ndathi, “Ingaba umiphi ke apha elizweni ngoku?”

<sup>253</sup> Wathi, “Uyazi ukuba yintoni esiza kuyenza?” Wathi, “Siza kuzoba isangqana esincinci, sibe sikuzobela kanye ngaphandle kwesangqa sethu.”

<sup>254</sup> “Ngoko,” ndathi, “Ndiza kuzoba esinye ke, ndinizobele ngaphakathi kanye kwakhona.” Ndathi, “Aninako ukundizobela ngaphandle kuba ndiyanihanda. ’Yabona, aninako nje ukuyenza lonto.” Ndathi, “Baninzi kakhulu abenu—abazalwana benu phandle abandithandayo nabakholwayo kum.” Ndathi, “Nina, ndiza—ndiza...Baza

kuza, nakanjanina.” Ndathi, “Baza kuza.” Kwaye aninako ukundizobela ngaphadle. Ukuba nindizobela ngaphandle, ndiza kunizobela ngaphakathi kwakhona.” Ndathi, “Xa nithe nenza isangqa; uThixo, ngobabalo lwaKhe, uyakwenza ukuba ndizobe esinye ndinitsalele ngaphakathi kwakhona.” Injalo loo nto. Ndibazobe kanye ngaphakathi kwakhona.

<sup>255</sup> Kwaye, mzalwana, owu, eGameni likaKristu ndingathetha oku. Ndi—ndinako... Ndiyazi ukuba ndibambezele ixesha apha; kwaye sekuphantse kwaba lixesha lokuvala, ndiyaqikelela, kodwa makhe ndithethe ezi, 'yabona.

<sup>256</sup> Ndaze ndathi kuloo ndoda, ndathi, “Ndingahamba nani okoko nje nisashumayela iZibhalo, ninothando, nikhohla ukuba oko... nishumayela nisithi niyababhaptiza abantu... hayi egameni lika 'Yesu,' uYesu yedwa. Hayi, mhlekazi. A—andinako nakanjanina ukuvumelana noko, kuba ndazana nooYesu abaliqela; ndibazi e-Afrika nakwindawo ezahlukeneyo, abantu abathiywa ngokuba ngoYesu. Kodwa ukuba usebenzisa igama lokuthi 'iNkosi yethu uYesu Kristu,' ndingahamba nawe kuloo nto. Ilungile. Ndiyakunamathela ngakuwe. Ndiyacinga ukuba ungambeka u'Yise, Nyana, noMoya oyiNgcwele', 'yabona, ukuze ilunge.” Ndathi, “Ndingcinga ukuba umelwe kukwenza njalo.”

Kodwa wathi yena, “Owu, hayi, hayi,! Loo nto, isemva kubutrinithi.”

Ndathi, “Asibobutrinithi. NguThixo omnye ekwizikhundla ezithathu.”

<sup>257</sup> Asibobutrinithi, ooThixo abathathu. AsinaThixo bathathu. Ngokuqinisekileyo akunjalo. Akukho nto injalo. Ayizange yafundiswa eBhayibhileni. Kwaye kukho uThixo omnye kuphela. “Yiva, Sirayeli, ndinguYehova uThixo wakho.” UThixo omnye! Umthetho wokuqala, “Uze ungabi nathixo bambi ngaphandle kwaM.” Ngokuqinisekileyo, UnguThixo oMnye, hayi abathathu.

<sup>258</sup> Yinguqulelo yobuKatolika leyo; kwaye oko kwaphuma kubuKatolika ukuya kubuLuthere, konke ukhula, njalo njalo, kwaye ngokuqhelekileyo phakathi kwabantu namhlanje kukholelwa ukuba sinooThixo abathathu.

<sup>259</sup> Kwaye kulapho ungasokuze... Le Vangeli ayinakuya kumaJuda... Endathi, ndaprofetha ngenye intsasa kwiMission yamaJuda phaya. Awunakuze uthabathe uThixo wobutrinithi umse kwiJuda. Awunakuze uyenze loo nto. Nto leyo, angeyiyo; unokuqonda okungcono kunoko. 'Yabona, wazi ngcono ngaphezulu ngeBhayibhile kunoko. Kodwa Akanguye uThixo obathathu emnye, kwi—kwiJuda. Ukuba ungenza ukuba lazi ukuba Usekwa nguYehova omnye, uyakukwamkela khona ngoku oko. Ngokuqinisekileyo! Nantso ke, 'yabona.

<sup>260</sup> Kwaye ndiyakholwa yiyo yonke le nto. Njengoko uYosefu wathi, “Bazalwana, musani ukuzisola, ngokuba nguThixo okwenzileyo oku,” uyabona. Ngoko, ukuze loo nto ibe ilinde kwade kwaleli xesha, yiloo nto kuphela, ngokuba isigaba sethu seeNtlanga sesiza kuphela. Ngoku, ndiyakholwa kuloo nto ngentliziyo yam yonke. Ngoko niyabona, bazalwana bam? [Ibandla lithi, “Amen.”—Mhl.] Ndizama ukuqhubela entweni yokuba, eli qela labantu, lamadoda analo ubhaptizo loMoya oyiNgcwele.

<sup>261</sup> Iqela lika-Amee McPherson, wenza ntoni? Kuqala waye ngumntu woBunye, ndiyakholwa; waze waphuma waba ngowe-Assembly; waze waphuma waziqokelela ngolunye uhlobo; apha kungekudala, kwixesha elidlulileyo, wemisa iqelana elincinane, into encinane.

<sup>262</sup> Ndandisahleli phaya kwinkonzo ka-O. L. Jagers. Ngoku, siyamazi sonke u-O. L. Jagers U—uyise wancedisa ukusekwa kweNgqungquthela kaZwelonke ye-Assemblies of God. Ngoku, u-O.L. uyindoda ebalulekileyo ungumshumayeli omkhulu ndamxelela, kungekudala kwixesha elidlulileyo, ndathi, “Mzalwana uJagers ukuba bendinokushumayela njengokuba usenza, bendingenakuba nayo nenkonzo le yempiliso.” Kodwa unalo lonke elogazi newayini, nezinto ezinjalo, ekuqaleni kwakhe phaya.

<sup>263</sup> Uxolo, ukuba ndiyanikhubekisa, bazalwana, ngaloo nto. Ndi—ndi . . . Ilungile loo nto. UThixo angenza ukuba igazi lize, newayini ize, okanye i-oli ize, nantoni na Afuna njalo, kodwa loo nto ayihlambululi zono. Hayi, mhlekazi. Hayi, mhlekazi. Hayi, ngokuphandle. “IGazi likaYesu Kristu alinakuze liphelelwe ngamandla aLo, lide iBandla elithengiweyo likaThixo lisindisiswe lingabi sona kwakhona.

<sup>264</sup> Ndathi, “Mzalwana uJagers?” Ndamthabatha; ndambiza ukuba enyuke. NdandikuMadoda angaMaKristu angaSomashishini. Ndathi, ndathi, “Mzalwana u-O.L.?”

<sup>265</sup> Wathi, “Uphi kanye apha elizweni?” Ndandiphaya kwindawo enamagumbi aqeshisayo odidi oluphantsi ngaphandle. Waze wathi, “Uzakundixelela ukuba bakubeke phaya phandle?”

<sup>266</sup> Ndathi, “Ngumnqweno wam lowo.” Xa ndithe ndeza kuwe, ndathi, “Wenza ntoni? Wandibeka phaya kwiStatler Hotel, kwaye kwafuneka ukuba ndime ekoneni. Bandifaka etafileni; andayazi nokuba yeyiphi na imela emandiyisebinzise, okanye nantoni na ende. Kwaye ndandinga . . . Ndaphuma ndehla apho, ndinganxibanga dyasi, kwaye babefuna ukundigxotha bandikhuphe.” Ndaze ndathi, “A—andiyazi indlela emandiziphathe ngayo.”

Wathi, “Ndiza kukuthatha ndikuse phaya, ukuba bangamahlwempu kakhulu ukuba babenokwenza loo nto.”

267 Ndathi, “Hayi, mhlekazi.” Ndathi, “Into endifuna ukuyenza kukudla iqatha lenyama nawe ukuba unokulihlawulela.”

Waze wathi, “Kulungile.”

268 Ngoko ke saya kwindawo ethile saza sahlala phantsi. Ndaze ndathi, “Mzalwana uJaggers, ndiyakuhlonipha ngenene...”

269 Kwaye usisihlobo esithandekayo sam, umzalwana othandekayo. Kwaye ndi—bendinephepha lakhe, kwaye u... apho kwakhukho laa mfazi ebefika evela phesheya kolwandle waze waba nelaa gazi ezandleni zakhe, nezinto ezinjalo. Ngoko ndandinalo apha. Ndandifuna nje ukuba aliphike kube kanye, ndandinalo ke ngoko kanye—kwiphepha lakhe, uyazi.

270 Ndathi, “Ndikubonile apho uhamba khona, usiba, uzakuba nemvuselelo enkulu oyiqalayo.” Kuba, aMadoda angoSomashishini andiweza ndaya apho, kakade.

271 Kukhangeleka ngathi abantu bangazi. Ukuba uMoya oyiNgcwele angatyhila apha eqongeni Akanako ukundixelela into eqhubeka ezindaweni, bazalwana? [Ibandla lithi, “Amen.”—Mhl.]

272 Ndingakuxelela, igama negama, ndiqinisekise ngoMzalwana uCarlson, lo mzalwana *ulapha*. Bendihleli enkonzweni, izolo, ndaza ndabaxelela aba bazalwana ukuba kuya kubakho ntoni na kusanje. [Kukho umzalwana othi, “Ewe, mhlekazi.”—Mhl.] Injalo loo nto. Ngokuchanekileyo. [“Amen.”] ‘Yabona? Ngokuba, uMoya oyiNgcwele ubundivusile, wathi, “Yima ngasefestileni.” Ndaze ndakhangela, efestileni waze Wandibonisa kanye le nto. Ndathi, “Ngoku, bazalwana...” [Kukho umzalwana othi, “Injalo lonto.”] Ndaza ndanibonisa oku, injalo kanye. Nantso! ‘Yabona.

Ngoba, bamelwe kukuyazi loo nto.

273 Apha kungekudala kwithuba elidllulileyo kwaphakama umntu, apha eChataqua, waze wathi, “UMzalwana uBranham ungumprofeti.” Andibangi ukuba ndingumprofethi. ‘Yabona? Kodwa wathi, “UMzalwana uBranham umgumprofethi xa ephantsi kocalulo loMoya oyiNgcwele, kodwa,” wathi, “owu, iMfundiso yakhe iyityhefu. Yilumkeleni.” Ndacinga, kokomntu ongafundanga, ukuthetha into enjalo?

274 Kuthetha ntoni ukuthi *umprofethi*? “Umtyhili oNgcwele weLizwi.” “ILizwi leNkosi leza ngomprofethi,” uyabona. Kodwa, lonto nje, asikokuva ngondiva.

275 Kodwa, nakanjanina, uMzalwana uJaggers. Ndaze ndathi, wathi, owu...Ndathi, “Ndibone malunga nalaa mfazi ebenegazi esandleni sakhe.”

276 “Owu,” wathi, “Mzalwana uBranham, yeyonanto imangalisayo owakhe wayibona leyo!”

277 Ndathi, “Mzalwana uJaggers, ndiyakuthanda. Okokuqala, ndifuna ukuba ubeke isandla sam kwesakho. Masithi singabazalwana.”

Wathi, “Ngokuqinisekileyo. Yintoni embi?”

278 Ndathi, “Ungomnye wabona bashumayeli banamandla ndaziyo ngabo. Esi—esinjani sona isixhobo sikaThixo osiso!”

279 Wathi, “Enkosi, Mzalwana uBranham. Uthobekile ngenene.”

280 Ndathi, “Andikuthetheli nje ukuba ndibe ngothobekileyo oko. Ndikuthetha oko ngenxa yokuba ndiyakholwa ukuba usisicaka sikaThixo.” Kodwa ndathi, “Mzalwana uJaggers, ngaphandle kokuba wena...U—uphuma ecaleni kakhulu; awunako ukuyondelelanise oko uthetha ngako. Usekelezela...”

281 Nantsi ke into engundonakele kwabaninzi benu e-Assemblies of God, namanye amadoda kwezi nkonzozempiliso. Andinigxeki. Kuninzi okubizwa...No-Tommy, apha, ungumzalwana olungileyo, kwaye siyazi ukuba umingokomelele kangakanani na. Kodwa kukho okuninzi apha elizweni namhlanje phantsi kwegama lempiliso eNgcwele, akumangalisi ukuba ungabinamdla wakuxhasa inkonzosesesixekweni. Bayafika babophise abantu, baphume. Banantoni ke? Ababaniki nento encinane abantu kunokuba usenza eqongeni, xa ukweyakho ipulpiti. Kwaye nilungile, bazalwana. Ndiyanixelela, nilungile. Kodwa kufana nje...

282 Ndandifunda imbali kaMartin Luther. Yathi, “Yayi ngengomangaliso ukuba uMartin Luther wayenako ukumelana necawe yobuKatolika, aphumelele.” Nakhe nayifunda imbali yakhe. “Koko yayikukuba wabanako uMartin Luther ukuyiphakamisa intloko yakhe ngaphezu kwakho konke ukulinganisa okwakulandelana nemvuselelo yakhe, wawulapho ummangaliso.”

283 Kwaye xa ummangaliso usenzeka, abangalukileyo balandela, njengokuba kanye kwakunjalo eYiputha. Kwaye kwasoloko kusenza inkathazo elizweni. Siyayazi loo nto, xa siphuma phaya. Nto leyo, bathi bavelisa uKorah, waze uThixo kwafuneka ukuba ayitshabalalise. Kodwa, bazalwana, andinigxeki.

284 Umzalwana uJaggers wahlala apho wazama ukundixelela ukuba yayinguMoya oyiNgcwele owenza loo nto. Waze wathi... Ndabe ke ndinayo, ikwelakhe iphepha... Ndathi, “Mzalwana uJaggers, ngoku,” ndathi, “Ndingumfundi wodidi lwesixhenxe. Kwaye wena unguGqirha wobuNgcwele, wabe wafundela ukuba ligqwetha. Wakhuliselwa kwinkonzo

ephucukileyo, ecocekileyo, i-Assemblies of God. Utata wakho wancedisa ukusekwa kolo kholo. Ke xa uzahlula, kukuwe.” Kodwa ndathi, “Loo nto ixhomekeke kuyo nayiphina indoda, xa iyinto efuna ukuyenza leyo. Andikrweli mida apho. Kodwa xa kufika kwindawo yokuba isixhobo esinjengawe, esinokumfumanela amawaka emiphefumlo uKristu, usuke wakhele ulungiselelo lwakho ekuziveni.” Ndathi, “Mzalwana uJaggers, xa usakha intsika *enjalo*, ukuba awunayo indlela yokuyiyondelelanisa loo nto, iza kuwa emva komzuzwana. Kwaye umele ukuba ube neSibhalo sento othetha ngayo.”

Wathi, “Sikho iSibhalo.”

Ndathi, “Sivelise.”

<sup>285</sup> Wathi, “Kulungile, Mzalwana uBranham,” wathi, “nguMoya oyiNgcwele oyenzayo loo nto.”

<sup>286</sup> Ndathi, “Ndibonise, eSibhalweni apho Sathi, uMoya oyiNgcwele wathi wenza igazi ukuba livele emntwini, nezinto ezinjalo, ngolo hlobo. Ndibonise kuphela; i-oli isihla phezu kwabo. Uthe, ‘laa-oli yayimpiliso eNgcwele.’ Waze wathi, ‘Igazi lalamfazi liyakuba lusindiso lwezizwe.’” Ndathi, “Ukuba kunjalo, ngoko kwenzeka ntoni kwiGazi likaYesu Kristu? Liyasusa. Kwaye nantoni na echasene naLo, isisichasi. Ichasene naLo.” Ndathi, “Iba yimfundiso yobuchasi-Kristu.”

“Owu” wathi, “Mzalwana uBranham, uyakufunda ngenye imini.”

<sup>287</sup> Ndathi, “Ndingqwenela ukuba ndingafundi ngolo hlobo. Ngoku, Mzalwana,” ndathi “ndiyakuthanda, kwaye ungumzalwana wam.” Ndaze ndathi, “Mzalwana uJaggers, uza kukhwela esebeni, emva komzuzwana, ongasayi kuba nakubuyela usuke kulo. Buyela enkonzweni yakho, ukuze ubuye uhlale neVangeli.” Ndaze ndathi, “Musa ukuyakhela phezu kokuziva.” Ndathi, “I . . .”

<sup>288</sup> Ngoku unento, ubhaptizela eBomini obunguNaphakade, uyazi, “Qho ukuba ubhaptiza uphindela ebuntombini okanye ebufaneni. Ngoku oko kuya . . . Awusayi (kuze) ufe”. Ngoko, lo nto, usekupheleni kwesebe khona ngoku; kunye nezo “pilisi ze-vitamin eziphuma kuLwandle oluFileyo.” Uyabona kodwa ke kuyiloo nto, mzalwana, waqala ngoko kuziva kuncinane.

<sup>289</sup> Nani madoda analamabandla apha, ukuba nikhe navumela into elolohlobo yangena esixekweni, naze, uyazi, uSathana uliqili, kwaye u—uxhumela kwezo zinto zifana nezo. Uyaxoxa ngazo. Kwaye u—ufumana abantu ababophelele, kwaye wenza ingxubakaxaka ebandleni, nezinto ezilolo hlobo. Kodwa oko akunjalo.

<sup>290</sup> Ngoku, apha. Akukhathaliseki nokuba unyanise kangakanani na, nantsi into esisilelayo kuyo siyiphose, bazalwana bam. Ngoku ndiyavala, xa ndithetha oku.

Akukhathaliseki nokuba ndinyanise kangakanani na, nokuba ndingokweSibhalo kangakanani na, nokuba ndazi kangakanani na ngeBhayibhile kaThixo; ukuba andinawo uMoya kaThixo, wothando, entliziyweni yam, lokuthanda uluntu lonke nabo bonke, ngoko andinyanisanga indawo yokuqala.

<sup>291</sup> Ngoku, uPawulosi wathi, kumaKorinte okuQala 13, “Ndingafanelana ndinolwazi, ’yabona, nokuqonda imfihlelo zonke zikaThixo, ’yabona; phantsi kwako konke, ndime; ndingenalo uthando andinto yanto. Ndingafanelana ndithetha ngeelwimi zabantu nezezithunywa zezulu,” ezo zezo zithetha noThixo, kwaye zezo zidla ngokuba nokutolikeka. “Ndingafanelana ndithetha ngeelwimi, ezizizo zabantu nezengelosi, ndingenalo uthando, uthando, akundincedi lutho.” Ngoko ukuba ndazi zonke iimfihlelo zikaThixo, ndibe nokuzityhila ndi—ndizenze zidibane zinxibelelane zonke, ndingenalo uthando, kunceda ntoni? Kwaye xa ndi . . .

<sup>292</sup> UYesu wathi, “Bayakwazi ngalento bonke abantu ukuba ningabafundi baM xa nithe . . .” Xa athe um-Assemblies waba nothando lowoBunye, aze owoBunye abe nothando kum-Assemblies, “xa nithe naba nothando, omnye komnye,” nokuba ninyanisile okanye aninyanisanga na. Kwaye okokuba nje injongo iyephosakeleyo, okufunayo kuphosakele, gxebe, ngoko awunanyani indawo yokuqala. Ayinjalo loo nto? [Ibandla lithi, “Amen.”—Mhl.] ’Yabona, “Ndingafanelana ndithetha ngeelwimi zabantu nezezithunywa zezulu, ndingenalo uthando, andikabi nto yalutho.” Ngokuba, uThixo uluthando. Siyayazi loo nto.

<sup>293</sup> Ndaye ndiyakholwa ekuthetheni ngeelwimi. Ngoku, omnye umntu wathi, “UMzalwana uBranham akakholelwa kobona bungqina.” Ndingathanda ukunicacisela loo nto ngoku. ’Yabona? Ndingathanda ukunixelela.

<sup>294</sup> Ndiyakholwa ukuba xa umntu esamkela uKristu, wamkela inxalenye yoMoya oyiNgewele. Kuba, uYesu wathi, kuMateyu i—isahluko se-12, sesahluko sesi-5 nesamashumi amabi- . . . ivesi yama-24, Wathi. Hayi, ndiyakholwa ukuba kukuYohane oNgewele 5:24. Wathi, “Lowo uwevayo aMazwi aM, akholwe kuLowo waNdithumayo, unoBomi obunguNaphakade.” Ngoku, lunye kuphela uhlobo loBomi obunguNaphakade. “Kwaye akezi ekugwetyweni; koko uphume ekufeni wangena eBomini.”

<sup>295</sup> Ngoku, ndiyakholwa ukuba akukho mntu unokuzibiza; nguThixo omelwe kukumbiza. Kwaye ukuba uThixo ngenene umbizile . . . Kwaye baninzi abantu, siyazi, bazalwana, abasebenze baze bacinga ukuba uThixo ubabizile, kodwa ubomi babo kwamsinya . . . Bufumane, uye ufumanise. Kodwa ukuba uThixo uyakubiza, ngoba, wena, uyakuba lapho, kwaye uyakuhlala apho, ’yabona uyazi. Kwaye ukuba . . . Ngoku, asiyomfundiso yaseBhaptizi le. Niyayazi loo nto, ’yabona.



<sup>296</sup> Kodwa, kuba andikholelwa ekubambaneni izandla ukuze ube nokhuseleko lwaNaphakade, nezinto zonke ezinjalo. Andi—andikholelwa kuloo nto, ngokupheleleyo. Ukuba bafuna ukukholwa loo nto, kulungile, ilungile loo nto. Ndiyakuhlala ndisithi basengabazalwana bam.

<sup>297</sup> Kusasanje, ukuba bendiyakucela iqhekeza lepayi, (njengokuba sekusondele ilixa ledinala), ndingathanda i-cherry ube wena usidla i-apple, kodwa sobabini sidla ipayi. 'Yabona? Ngoko ayezi mahluko, oko nje sisidla ipayi.

<sup>298</sup> Nantso indlela esikholwa. Ukuba ndifuna ukuba ngowoBunye mandibe ngowoBunye; ukuba ufuna ukuba yi-Assembly of God, yiba yi-Assembly of God. Ukuba ufuna ukuba yiyo nantoni na, umBhaptizi, umPresbhithari, yiba nguMkristu ulapho. 'Yabona?

<sup>299</sup> Uze—uze uziphengululele ngokwakho, kodwa musani ukuxambulisa. Ngokuba, ezi zinto zincinane, ziye zihlangane kakuhle zizonke. Injalo loo nto. Ziyahlangana kakuhle zifike kuloo ndawo inye.

<sup>300</sup> Kwaye—kwaye akukhathaliseki ukuba senza ntoni na, mingaphi na imimangaliso esinokuyenza, zingaphi na iintaba esinokuzisusa, okanye nantoni na eziyiyo; singekafiki kwindawo enye yokuba nothando, hayi ukuzenzisa, kodwa sibe nothando omnye komnye. Xa siyakuthi sithande wonke umzalwana kungakhathaliseki nokuba ungoweyiphi na inkonzo, simthande; singazenzi nje ngokungathi, kuba sisazi ukuba yingcinga yobukristu, ukuba, "Simelwe kukuyenza loo nto." Koko, ngokuba siyenza, siyathandana; ngoko, ukunyamezela, sinyamezelana.

<sup>301</sup> Kwaye ndiyakholwa, kumaKolose 3, malunga ne-9, malunga apho...Ndinokuba, a—andi...ndisenokuba ndisiphosile eso Sibhalo, kodwa Sona sithetha oku. Emva kokuba sibengaMakristu, asimelwe kuba namona. 'Yabona? Asinakuba nalo ukhelo xa sizama ukunikana uzuko nembeko. 'Yabona, asinakuyenza loo nto; asinakuba nalo ukhelo. Kumelwe ukuba sihlonele uThixo, 'yabona, sihlonele Yena. Ndikholve kubazalwana bam, ngokuqinisekileyo, luthando; kodwa intlonipho nesidima sesikaThixo. Okokuba...Kodwa yibani nokholo nithembane omnye nomnye. "Kwaye musani ukuxokisana." 'Yabona? "Musani ukuxokisana." Ukuba ndithi kuwe kusanje, "Ndiyakuthanda," kumelwe ukuba ndinyanise ngaloo nto. Ukuba ke akwenzeki, ndingumhanahanisi. Injalo kanye loo nto.

<sup>302</sup> Ngoku, bazalwana, malunga nale ndawo...Ngoku, Mzalwana uTommy, ndiyathemba ukuba andibambanga xesha lide kakhulu apha. Mna...UMzalwana uTommy unento azakuyithetha emzuzwini nje. Kodwa ke ndingakhe nditsho ukuthi, xa ndithe ndeza phakathi kwenu... .

<sup>303</sup> Ndiyakholwa koku. Ndiyakholwa ukuba uThixo uBawo wethu wasibekela intombi ebizwa ngokuba nguMariya, waze wadala kuyo elo suntu leGazi elathi lezisa uYesu Kristu, owayenguNyana kaThixo, umnquba awathi uThixo waZigubungela kuwo, enyameni, Wabonakaliswa phakathi kwethu. “UTHixo waye kuKristu, elixolelanisa naye ngokwaKhe ihlabathi.” Ndiyakholwa ukuba isuntu leGazi laphulwa eKalvari, ukuze kuxolelwe izono zethu. Kwaye uMoya waphuma kuYe waze wabuyela phezu kweBandla, kuba, uKristu, uMoya oyiNgcwele; uKristu, uLogos, ukuthi ngoku, uMoya oyiNgcwele, ngobhaptizo. Esenza. . . UKristu waZahlula, ephisa ngoBomi baKhe kumntu ngamnye kuthi, ukuze thina, njengeqela labantu, sibe liBandla likaThixo. Kwaye kungekudala kwixesha elidlulileyo. . .

<sup>304</sup> Ndandidla ngokuphalisa. Niyayazi loo nto. Utata wayeyinkweli, eyinkcani kananjalo. Ndandidla ngokuphalisa. Sasisalusa i-i. . . E-Arapaho eNgxingweni, okanye ndithetha ukuthi kuMlambo i-Troublesome, ngaphesheya e-Arapaho eZintabeni. Umbutho we-Hereford udla kuloo ntlambo. Kwaye phezu kwalo ntlambo, abanini befama ezinkulu, bane—banengca eninzi kakhulu abayikhulisayo. Kwaye umnini fama uye avelise okungangetoni yotyani, unganako ukugcina imazi e—edlelweni, phaya emazantsi e-Estes Park apho, unganako nokushishina ngenkomo kwezo pa-. . . Kwimihlaba yam emikhulu yokuzingela. Kwaye ndakhe ndasefama apho unyaka. Ndisaya kwakhona, eNtwasahlobo nasekuNgeneni kobusika, xa ndithe ndaba sekuphumleni ndinako ukuya, ndize ndiphalise ekungqingeni, ukwenzela nje ukuba ndibe phaya, kuba ndiyakuthanda ukuphalisa. Ndinyuke ke ndisihla i-. . . loo ntlambo, kukho iqela labanini zifama abanako ukungena apho, badlise iinkomo zabo. Kwaye ngexesha leNtwasahlobo, ngamaxesha amaninzi, ndandikhe ndibancedise ukuqokelela iinkomo zabo siziqhube sizinyuse apho.

<sup>305</sup> Kwaye kukho ucingo lokurhanqela, apho zingenako ukungena kumhlaba ongomntu othile, xa zisihla ngolundi. Kwaye unogada uma apho azibale ezoo nkomo xa engena, xa zingena. Kwaye ndandiye ndihlale, iintsuku ezininzi, iyure emva kweyure; ndimjonge uMnu. Grimes neqela lakhe lingena, wayenohlobo lwe-Diamond Bar; ezethu yayi zeze-Turkey Track; babeke babe ne-Tripod ezantsi kwethu; nee-Jeffrey, njalo njalo. Ukuze xa ndithe ndawubeka umlenze wam, njengokuba uninzi lwenu lusazi, wanqamleza uphondo lwesali, ndize ndihlale apho ndimjonge unogada xa emi apho, ezibala ezi nkomo.

<sup>306</sup> Ndaqaphela into enye. Wayengaluhoyi kakhulu uphawu olukuyo. Kodwa inye into awayeyijonga kakhulu yayi luphawu lwegazi. Kwakufuneka ukuba ibe yi-Hereford yodidi okanye yayingangeni ngaphaya kocingo, kodwa uphawu lona lwalungenzi mahluko kakhulu.

307 Kwaye ndicinga ukuba yindlela ekuya kuba yiyo ngomhla woMgwebo. Akasayi kujonga amaphawu ethu, koko Uya kukhangela ileyibheli yeGazi.

308 Ndizenzile iziphoso zam, bazalwana, kwaye ndenze izinto ezininzi ezingezizo. Kwaye ukuba nangaliphi na ixesha kwindlela endithe ndayihamba, okanye nakhe nava into ethile endikhe ndayichaphazela okanye ndayithetha ethi ibeke isikhubekiso esithile, okanye kube ndikhe ndathetha into kusasanje eyenza isikhubekiso, ndiyakucela, njengomzalwana okanye udade onguMkristu, ndixolele. Andizimisele kuyenza loo nto. Ndizame nje ukukhuphelela intliziyo yam kuni, ukuze sazi.

309 Ukuba kukho ubhaptizo oluya kwenziwa, nini bazalwana eniya kulenza, ngokwenu, 'yabona. Nantso a—andilwenzi. Ukuba bendinako, yindlela endiya kubhaptiza ngayo leyo, olufana nolo. Akukho namnye kuni unako ukuluthatha, 'yabona. Ngoko ningamthatha umntu, bayakubhaptiza eGameni loYise, Nyana, noMoya oyiNgcwele, baze babhaptize eGameni leNkosi uYesu Kristu, kananjalo. Ngoko ukuba ndinokukhe ndibhaptize othile... kodwa andikayenzi loo nto. Ndibhaptiza kuphela kwelam ibandla, ke iba ngabaya bantu baphaya bodwa. Kwaye yiloo ndlela abantu abasebandleni lam ababhaptiza ngayo. Kwaye ukuba uya kukhangela emva, sisithethe esidala sama-Missionary, sisithethe samaBhaptizi amadala angama-Missionary. Kwaye ngoku ukuba... Yiloo nto ke.

310 Ndiyakholwa kwimpiliso eNgcwele. Ndiyakholwa kubhaptizo loMoya oyiNgcwele. Ndiyakholwa e—ekuthetheni ngeelwimi koMoya oyiNgcwele. Ndiyakholwa kuso sonke isipho athe uThixo wasinika iBandla lakhe. Ndiyazithanda, ngokupheleleyo. Kodwa ndiyakholwa... .

311 Andikholelwa kule mpiliso inkulu kakhulu sinayo isingqongileyo namhlanje. Ndingafuna nje ukukhe ndichaphazele into apha. Ngethuba elithile eladlulayo kwakukho umzalwana... Kwaye asinguye uMzalwana wam othandekayo uTommy Hicks, endimthatha njengesicaka senene sikaKristu. Kwakukho enye indoda kwelinye ilizwe, kwaye kweli lizwe kwakukho i... Yena nje, lonke ixesha, "UThixo umphilisi omkhulu kakhulu! umphilisi omkhulu kakhulu," uyazi, ngolo hlobo.

312 Ndakhe ndafumana incwadi emva kokuba loo ndoda yathi... evela kwibandla lama-Luthere. Kwaye unobhala wam lo uyazi ukuba sinayo isefayilini. Andinako ukulibiza igama lalondoda, ngokuba asibobukristu obo. Nangona, ndingavumelani nembono zaloo ndoda, kodwa kulunge kakhulu ke. Ndiyayithanda. Ingumzalwana wam.

313 Kodwa sekufike kwindawo apho bathi bahambe bayokuba sekuziveni okuthile, okanye ukuqweba, okanye into ethile enjalo, 'yabona. Kwaye, oko, akulunganga oko, 'yabona, mzalwana. "Ingqeqesho eyeyomzimba inceda kancinane."

314 Ke ngoko lo mlungiseleli wom-Luthere wabhala ephendula i-i-leta yalomlungiseleli. Waze wathi, "Nina bavangeli base-Melika nithi nize apha," wathi "nezi mpiliso zenu zinkulu kakhulu kumntu wonke!"

315 Kwaye ngoku kukhangeleka ngokungathi kukuzinika iwonga, kodwa uThixo uyazi ukuba andizimisela kulonto. "Kodwa," wathi, "kwathi xa uDeborah Stadskev omncinane wafayo, olo sana, waze loo mama wema apho ngalomini e-India-. . . eCarlifonia, apho olo sana lwalufile, sele lubanda. Lwaze lwabonwa. . . Lwabekwa olo sana engalweni kaMzalwana uBranham, wabe yena emi apho eluthandezela. Lwaze olo sana lwaqala ukukhala nokukhabalaza; walinikezela kunina."

316 Wayesazi nesiganeko sase-Mexico. Esinokuthi, sisekele phezu kwaso intetho yaMadoda angoSomashishini ase-Full Gospel. Umelwe kukuba ube nento ethile exelwe ngugqirha xa lwathi olwa sana luncinane lwase-Mexico lwafa ngalaa ntsasa, ngentsimbi yethoba, kwaye ngoku kwakungeyeshumi elinanye ngobo busuku. Ugqirha wabhala ingxelo yakhe. Umzalwana u-Espinoza, abaninzi benu bazalwana base-Assembly of God bayamazi, yayinguye owathi wafumana loo ngxelo kugqirha, yokuba lwalufile.

317 Ndaye ndabona umbono phaya esihlweleni; xa abantu abangamaKatolika abangamashumi amabini amawaka bathi beza kuKristu, esixekweni sase-Mexico. Ndathi, "Musani ukukuthabatha nje. Andazi, olo sana. . . Ndibone nje apha embonweni."

318 UBilly naye wayelapho, ezama, enamadikoni angamashumi amathathu okanye amane, abakwazi ukumsusa laa mfazi mncinane kungca wokuthandezela, ephethe olo sana. Wayesuka abaleke aphume phakathi kwemilenze yabo, nakwinto yonke. Kwaze, ekugqibeleni, ndathumela uJack Moore wehla. Ndathi, "Yiya, uluthandazele."

319 Ndaze ndajonga apha phandle ndaze ndabona usana oluncinane lwase-Mexico luncuma. Ndathi, "Yima umzuzwana. Luzise apha." 'Yabona? Ndaze ndathi ndakubeka izandla zam phezu kwaloo ngubo. . . Yayisina imvula, imini yonke. Kwaye babemi apho ukususela kusasa kakhulu, kwabe ngoko kwakumalunga nentsimbi yeshumi elinanye ngokokuhlwa. Ndaze ndabeka izandla zam apho phezu kosana oluncinane. Lwaqala ukukhabalaza nokukhala. Baze baqala ukukhala.

320 Ngoko baluthabatha ke bafumana loo ngxelo. Baya kugqirha, waze wathi ugqirha, "Bendiluginisekise

njengolufileyo olu sana, kusanaje ngentsimbi yethoba. Belibulewe yi-pneumonia.” ’Yabona? Kwaye ke ngoko ezo zinto zi—zi—ziyinyaniso. Zizingxelo zimelwe kukuba zibe njalo.

<sup>321</sup> Simelwe kukuthi sihlale sinyanisekile sinenyani malunga nayo nantoni na. Musa ukuyenza nje. . . Yenze nje ibe yiloo nto iyiyo. Mayibe. . . UThixo akadingi kuncediswa kuyo nantoni na. Uyabona, nguYe, Yena unguThixo.

<sup>322</sup> Yathetha oku ngoku, “Kodwa wathi lo mama akubiza uMzalwana uBranham e-Melika, elila kuye esemnxebeni, ‘Wela uze uvuse usana lwam!’ Wabe uRhulumente weZizwe eziManyeneyo. . .”

<sup>323</sup> Umyeni wakhe ungumfundisi eMkhosini. Kwaye nonke niyamazi uJulias, abaninzi kuni bayamazi; nguye owabhala incwadi yam, *u-Umprofeti Utyelela i-Afrika*.

<sup>324</sup> Kwaye laa mama mncinane wase-Norway, wayekhwaza, ngelizwi lakhe lonke, esithi, “Mzalwana uBranham, ndandimi apho xa lwathi olo sana lwavuka!” Wathi, “Siyakholwa kuwe ukuba usisicaka i. . . sikaKristu.” Wathi, “Yiza, ubeke izandla zakho phezu kosana lwam, kwaye luya kuphila.” Lusandula ukufa emzuzwini okanye emibini edlulileyo lune-pneumonia; belugula isithuba seyure ezine okanye ezintlanu.

<sup>325</sup> Kwaye la madoda ayekho apho, ekhwaza ekhala, exhumaxhuma, esithi, “UThixo uza kuluvusa! UThixo uza kuluvusa!” Athi. . .

<sup>326</sup> Ngenxa yoko, ezoMoya zaseMelika. . . Okanye, ingezizo ezoMoya zaseMelika. InguMkhosi weZizwe eziManyeneyo owawuza kundibhabhisa ngenqwelo moya i-jet, undibuyise, ngosuku. ’Yabona?

<sup>327</sup> Ndaze ndathi, “Phambi kokuba ndize, makhe ndifumanise ukuba yintoni na intando yeNkosi.” Ngoko, ndathandaza iintsuku ezimbini. Kwaye loo gqirha wayenobuntu kakhulu ukulugcina olo sana lungqengqe apho.

<sup>328</sup> Kwaze, ngenye intsasa, ndavuka ndaze ndaqalisa ukuhamba ndingena ekhitshini. Ndakhangela; kwakumi apho, phesheya, ukuKhanya nje, okungangokuyaa kukhanya kuphaya, kujikeleza, kwathi, “Musa ukuchukukumisa oko. Musa ukukukhalimela. Sisandla seNkosi eso.”

<sup>329</sup> Ndabaleka ndangena ndanxibelelana nesizwe, ndabiza ndathi, “A—andinako ukuza.”

<sup>330</sup> Waze lo mlungiseleli wama-Luthere wathi, “Kutheni ningalindi nje nide nifumane isigqibo esisiso esicacileyo esivela kuThixo, njengokuba uMzalwana uBranham wenzayo, ukuze nazi ukuba yintoni na enithetha ngayo!”

<sup>331</sup> Ngoku, yiloo nto, bazalwana, ukuba nje asinakusuke singxamele ukwenza izigqibo; silinde, ukuze sifumane ilitha, isigqibo esicacileyo esivela kuThixo.


<sup>332</sup> Kwaye konke oku kulapha, indawo zempiliso ezingazi nto konke ngoThixo. Ndikholwa ukuba impiliso eNgcwele isekelwe phezu komthetho-siseko, ukuba umelwe kukuba uze kuThixo, kuqala, unikezele intliziyo yakho kuYe nize nicoce ubomi benu eGazini likaYesu Kristu, ukuze ke uThixo asebenze ngani aniphilise. Kanye njengokuba lo mzalwana watshoyo, malunga naloo mfazi mncinane wathandazelwayo phaya ezantsi iNgcwele kaThixo, niyabona.

<sup>333</sup> Ebomini bam, ndenza iziphoso ezininzi. Ndenza izinto ezininzi eziphosakeleyo. Ndiyakuthi ngokuqinisekileyo, ukuba ndithe ndaphila ithuba elidana, ndiyakwenza ezininzi zazo. Mhlawumbi ezinye zazo ziya kuba zizikhubekiso endleleni yenu. Ndiyathemba ukuba ningandixolela.

<sup>334</sup> Ndandifunda ngo-Abraham indlela awayenokuxineka kwengqondo ngayo. Indlela awathi ngayo, kowu, izinto awazenzayo; wamthandabuza uThixo; waze waxoka malunga nenkosikazi yakhe; nayo yonke into. Kodwa kwathi xa kubhalwa incwadi yakhe yenkcazo eNgcwele kumaRoma 4, ayizange izikhankanye iziphoso zakhe, kodwa yathi, “U-Abraham akazange athandabuze” ngokungakholwa... kuThixo, “koko wayomelele.” Zonke iziphoso zakhe kwalityalwa ngazo, xa kwakubhalwa inkcazo eNgcwele ngobomi bakhe. Ukudideka kwakhe akuzange kukhankanywe nokukhankanywa. Iziphoso zakhe azizange zikhankanywe.

<sup>335</sup> Kwaye, bazalwana, ndiyathemba, ukuba xa kuyakube kufundwa eyam incwadi yenkcaza ngaloo Mini, ukuba Uyakuzicima, nezam, angabi nakucinga ngazo. Ndiyathemba ukuba niyakwenza njalo, nani. UThixo anisikelele.

<sup>336</sup> [UMzalwana uTommy Hicks wenza intetho, aze athandaze. Ibandla lidumisa iNkosi, lize licule *u-NdiyaMthanda*. Abazalwana bayangana, kanti noodade bayangana. Emva kwemizuzu esibhozo, uMzalwana uBranham ubuyele embokweni—Mhl.]

<sup>337</sup> Ukuba nje bendinokubona oku kuqhubeka kulo lonke ihlabathi, bendiya kuthi, “Nkosi, mndulule umKhonzi wakho enoxolo!” 

*Inzaliseko YobuThixo Icacisiwe, Umq. 4 Inani 5*  
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