


IMINYANGO KUMNYANGO

 . . . apha ngale ntsasa. Bendicinga ngexesha lam lokuza eFlagstaff i—ixesha lokuqala. Bekumalunga, ndiyaqikelela, malunga namashumi amathathu anesibhozo eminyaka eyadlulayo, mhlawumbi amashumi amane. Ndandithetha malunga nokunyukela phezulu endulini. Kwakungekho khephu, kodwa iModel-T yam encinane yayingakwazi ukunyukela phezu kwenduli. Ibinokuhamba amashumi amathathu eemayile ngeyure, kodwa oko lishumi elinesihlanu *ngale* ndlela neshumi elinesihlanu *ngale* ndlela, uyazi, ngaphaya kwezinye zezi ndlela besinazo apha. Kwaye yayinga i . . .

² [Umzalwana oseqongeni uthi, “Kutheni ungasiniki lo mbongo waloo Ford?”—Mhl.] Mzalwana uCarl! [“Ndiyacela.”] Hayi. Undixelela ngombongo omncinane endakhe ndanawo ngaxesha lithile, ngeFord yam. Asiyondawo ilungileyo ukuyinika, Mzalwana uCarl.

³ Ke, sinombulelo kakhulu. Kwaye ndibe nobungqina obuninzi obumnandi ngale ntsasa, ndisiva ukusuka kwaba bazalwana, ndahlangana namanye amadoda.

⁴ Kwaye kukho lo mlungiseleli lowo obesandula nje ukuthetha apha, umzalwana omncinane womSpanish oyewanika obakhe . . . inkwenkwe encinci ixesha lokucula. Ingaba oko bekungamangalisi kwizwi elineminyaka emithandathu ubudala? Bethu, elona zwi lincinane ndakha ndaliva, lenkwenkwe encinane ngolo hlobo.

⁵ Ngoku, lo mzalwana, abazalwana balibele, kodwa ubambe umhlangano apha kwisixeko senu. Ndicinga ukuba kusezantsi ebandleni likaThixo, okanye i-Assemblies of God? [Umzalwana uthi, “i-Assemblies.”] I-Assemblies of God, ezantsi e-Assemblies of God. Kwaye ndiqinisekile ukuba baya kukuxabisa ubu—ubukho benu. Uthabatha ixesha elingakanani umhlangano, mzalwana? [“Ukuyakutsho ngeCawe.”] Ukuyakutsho ngeCawe. [“NgeCawe ebusuku.”] Ukuyakutsho kubusuku bangeCawe. [“Sinomdla wokucula ngokuhlwanje.”] Mhleka? [“Sinomdla wokucula ngokuhlwanje.”] Umdla wokucula ngokuhlwanje. Ngoku nonke nimenywa ngokufudumeleyo ukuba nize kulo mhlangano. [“Ngecala emva kwentsimbi yesixhenxe.”] Ngecala emva kweyesixhenxe, ngokuhlwanje. Kwaye ibekwe phi inkonzo, mzalwana? [“113 West Clay.”] Ungasixelela nje ukuba iphi? [“113 West Clay.”] 113 West Clay Street, kanye apha kwisixeko saseFlagstaff. Kwaye—kwaye ndiqinisekile ukuba niyaku . . .

⁶ Ingaba inkwenkwe encinane inani? [Umzalwana uthi, “Hayi.”—Mhl.] Hayi, utata wayo uyakucula. Uyacula, wenza

njalo? Ke, oko kulungile, ndikufumene oko nje kakuhle, ngelinye ixesha. Ke, oko kunqabile kakhulu uyakubona oko; kodwa yi, ngokuqhelekileyo, ukuba kukho italente enye kusapho, ithabatha ukusuka—ukusuka kulo lonke, ndicinga. Ke bane. . . [“Yonke yaqalisa ngokuzila ukutya kunye nomthandazo, Mzalwana uBranham.”] Ukuzila ukutya nokuthandaza, ngoku oko—oko kuhle ngokwenene.

⁷ Ngoku, uyazi, ukuba iMelika, iyonke, zonke iintsapho zethu zaseMelika bezi ngolo hlobo, ke, babeya kuwaxotha onke amapolisa. IMinyaka eliwaka ibiyakuqhubeka, ibingenakuba njalo? Besiya kuba kanye kudidi lokuqala ngoko. Kunjalo oko. Konke ukufa bekuya kunyamalala, konke ukugula, usizi, konke ukuphoxeka, kwaye besiya kuba kunye noKristu.

⁸ Ke, siyavuya, kwaye ndiyabuva bonke obu bungqina buhle! Kwaye ndaba nenyhweba yokuhlangana noMzalwana u-Earl, kwixa lam lokuqala. Kwaye—kwaye ngorhatya olugqithileyo bendithetha kunkosikazi wakhe, kwaye—kwaye uye wabizwa kwaye waphiliswa, amaxesha amaninzi, emihlanganweni; wathi, kumhlangano wokugqibela wayeseqongeni.

⁹ Ke, kusenza sibebancinci, uhlobo lokuhlekisa oluncinane. Andizange ndimkhumbule uMzalwana u-Earl, nangona ndandikhe ndaxhawula isandla sakhe ndaweni ithile. Kwaye—kwaye bendihleli efestileni, kubusuku obugqithileyo, ndimkhangele ukuba anyukele khona. Kwaye indoda enkulu ende yeza phezulu, ibinxibe iindevu ezimnyama. Ndathi, “Nanko esiza.” Kwaye ngoko xana. . . UBilly, unyana wam, wathi, “Owu, hayi,” wathi, “lowo asingoMzalwana u-Earl. Mncinane kakhulu kunala mfo.” Kwaye ke ngoko kuye kwafuneka ndihlangane noDade u-Earl apha kubusuku obugqithileyo, kwaye ndaba nenyhweba yokuba kwikhaya labo elithandekayo apha esixekweni.

¹⁰ Le yindawo entle. Ndihlala ndifuna ukuyibiza ngokuba *yiflagpole* endaweni yeFlagstaff, phezulu encotsheni yenduli apha, yabona. Kwaye, ndiyakuxelela, ukuba kukho umntu apha osuka eTexas, ngoku uyaqhayisa. Ndimke eTucson, izolo, malunga namashumi asixhenxe anesibini okanye amashumi asixhenxe anesihlanu, ndaweni ithile phaya, kwaye apha phezulu ngale ntsasa ndinxibe idyasi. Yabona, into abanayo eTexas, sinayo e-Arizona, asinjalo? Kunjalo oko. Silapha kanye.

¹¹ Kwaye ngeli xesha lobudlelwane. . . Ugqirha Omdala uBosworth, umhlobo wam, abaninzi benu basenokuba babemazi uMzalwana uBosworth. Wayengomnye wabangwele kakhulu wamadala amadoda. Kwaye wathi kum ngaxesha lithile, wathi, “Mzalwana uBranham, uyazi ukuba buyintoni na *ubudlelwane*?”

Ndathi, “Ndicinga njalo, Mzalwana uBosworth.”

¹² Wathi, “Ngabafu ababini kwinqanawa enye, ke kufuneka babelane kancinane.”

¹³ Ke yiloo nto ubudlelane obuyiyo, siyathabatha kwaye sinike, sabelana omnye nomnye; kunye noMzalwana uCarl Williams, bonke abanye, uMzalwana u-Outlaw. Owu, omnye wabantu bokuqala e-Arizona lowo wakhe waxhasa omnye wemihlangano yam, yayinguMzalwana uJimmy Outlaw, kwaye sibe singabazalwana abasenyongweni ukusukela ngelo xesha. Kwaye sonwabile kakhulu ngenxa yenu nonke, ngabalungiseleli nabazalwana abo esihlangana nabo apha. Andinaxesha lokuxhawula izandla naye wonke umntu, njengoko ndithanda ukwenza oko, kodwa bubudlelane apho sihlangukhona khona ndawonye.

¹⁴ Indikhumbuza nje nge—ngendibano yasePhoenix. Ndiye ndanenyhweba, okoko zaqalisayo izahluko, uku—ukunceda ukuququzelela izahluko nokuthetha kuzo. Kwaye kukuphela kombutho endingowawo, kwaye ayingombutho. Yinto nje ephilayo esebenza phakathi kwabantu.

¹⁵ Kwaye ukuba abanye benu madoda apha ngale ntsasa, aba—abangengabo abobudlelwane, bala Madoda angooSomashishini bamaKristu, beFull Gospel, maba . . . ukuba uyakholwa kwaye uyakuthabatha ilizwi lam, lelinye lawona maqela alungileyo abantu. Kwaye—kwaye nakubazalwana abalungiseleli, ayikho nxamnye nebandla lenu, ikho ngenxa yebandla lenu. Yabona, yindlela yabo yokubeka kwi—kwibandla.

¹⁶ Kuyekwenzeka nje ndibhekabheke kweli nenekazi lithandekayo apha elo lisandula ukucula elaa culo kwimizuzu embalwa edlulileyo. Ndiye iinzame ezininzi zalo, kodwa ela nenekazi belinelizwi elinokulithwala kakuhle, niyazi, ngaphandle kokulitswinizisa, njengalo. Ndikuthande kakhulu oko, nenekazi, ibi, ibi ntle kakhulu. Wathi bekuyinkosikazi yomlungiseleli apha. Kwaye, mzalwana, umelwe kukuba akuculele ukuba ulale ubusuku ngabunye, ukuze loo nto ilunge kakhulu, ilunge kakhulu. Oko ibikukucula okulunge kakhulu. Ndiyendakuxabisa.

¹⁷ Kwaye, ngale ntsasa, iluhlobo lokundikhumbuza ngelincinane i—ibali elincinane. Ukuba, ndi—ndiyathanda ukuzingela nokuloba, kwaye eso sesinye sezizathu zokuba ndibe lapha e-Arizona, ke, kukufumana ukuzingela kunye nokuloba. Kwaye ndiyakuthanda oko. Kwaye ke ndandiloba ngaxesha lithile eNew Hampshire.

¹⁸ Kwaye ndiyaqikelela ukuba ndinamaqabane amaninzi apha lawo athandayo ukuloba, kokubini kumadoda nakubafazi, ngokunjalo, yabona. Sonke siyakuthanda oko.

¹⁹ Ke bendinentente encinci empontshwayo ndandiyibeke kude phezulu, ngaphezulu apho, niyabazi abafu, uhlobo olubunzima kancinane okanye into ethile, ndingakwazi ukuhamba ndiye phezulu phaya. Kwaye kwakukho ezininzi ezintle, zezo, ntlanzi zomfula, kunye nentsundu, intlanzi emsila osiskwere, nentlanzi

icutthroat. Owu, zizele nje, loo mijelo mincinane isihla iphuma encotsheni yeentaba eNew Hampshire. Kwaye intlanzi yomfula encinane, mhlawumbi ishumi elinesine, ishumi elinesithandathu le-intshi ubude, nje uninzi lwazo! Kwaye ndindodwa nje... ndiya kuya ngaphaya kwaye ndizibambe, nje ukwenzela ukuzonwabisa mna ukuba ndizibambe, ndizikhulule. Ukuba ndibulele enye, ngoko ndi—ndiyayitya leyo, uyabona, yingenise ngaphakathi.

²⁰ Ke bendinawo omnye walo mdala umngcunube okhulayo, kwaye—kwaye ngalo lonke ixesha ndijija umgca wam obhabhayo... BendinoMqhubisikhoji omncinane waseBukhosini. Bendibhabhela ngaphakathi phaya kunye naye, bendiyakuyijija ndijikeleze igquba lomngcunube. Kwaye ndacinga, “Ke, ndiya kuthabatha izembe ndiye phaya, ngale ntsasa, kwaye—kwaye ndigawule laa mngcunube uwe, ukuze ndingabambisi umgca wam kuwo.” Owu, ndakhangela emva ngaphantsi kwendala encinane... njengedama lamabuzi, kwaye ayengqengqe nje phaya, elindele nje laa Mqhubisikhoji ukuba afike kuwo. Ngoku, ubusuku bonke...Ndandidla ngokuthi, “ndifumene iinwele zam,” kodwa andinazinwele zaneleyo ngenxa yazo ukuba zingene kuzo ngoku. Ke bendine... ndi nje...bezi nje indlela bezi—indlela beziya kubabukela ngayo. Kwaye ke ndafika phezulu phaya, ngaloo ntsasa, ndathabatha eli zembe lincinane lidala, kwaye ndawugawula lo mngcunube wexhama. Kwaye ndandinesithathu okanye isine, bendiza kulungiselela isidlo sakusasa, ndize ndibuye. Kwaye andingompheki olungileyo kakhulu. Kwaye ke ndaxelela unkosikazi wam ukuba andinakubilisa amanzi ngaphandle kokuwatshisa, ke uyazi ukuba oko bekuya kuba ngumsebenzi ombi wokupheka.

²¹ Ke, endleleni yam ebuyayo, kwakukho umama omdala webhere namatshontsho amabini, kwaye ayengene kwintente yam encinane. Kwaye uthetha malunga nokudlakaza into ethile, akwazi ukuba izinto zinokudlakazwa njani ude uvumele ibhere lingene ententeni. Lona, asiyiyo loo nto ziyitshabalalisayo...into eziyidlayo, nditsho, yiloo nto ziyitshabalalisayo. Ndandinesitovu esincinane, isitovu salo malusi mncinane phaya, kwaye ebeyakungena kwesi sitovu sincinci kwaye atsibe nje ukunyuka nokwehla, ukuva umbhobho ukhala, kwaye asiqhekeze nje sibe zingceba, uyazi. Kwaye xana ndeza ndinyuka, ndandinompu omncinane omdala onomhlwa i.22 ulele phaya, kodwa ndandinelizembe esandleni sam.

²² Kwaye, uyazi, xana ndenyukayo, umama omdala wabaleka waya kwelinye icala, waze wakhwaza kumantshontsho akhe. Kwaye elinye intshontsho lalandela, kulungile; kodwa elinye lahlala, umfo omncinane oyintwana. NgoMeyi, uyazi, phuma nje. Wayenomqolo wonke ugobele kum, ngolo *hlobo*. Kwaye ndacinga, “Wenza ntoni?” Ke, ngoko wakhangelela ngakum.

Ndaze ndakhangela umthi, ukuba ndibone indlela—indlela kwakusondele kangakanani, ngokuba zingakukrwela, uyazi, malunga nalawo mancinci. Kwaye, wona, awunakuwakhalmela ukusuka kuloo nto, yabona. Ke ndakhangela umama omdala okwethutyana, uyazi. Waqhubeka ekhwaza, kwaye esenza ingxolo, into ethile enjengentaka. Kuya kufuneka wazi ukuba enye ivakala njani na. Ke waqhubeka ekhwaza elaa ntshontsho, kwaye elaa ntshontsho alizange lize.

²³ Ke, ndacinga malunga nompu wam. Kwaye ndacinga, “Hayi, ukuba ndingabalekela ngaphakathi phaya ndize ndibambe laa mpu, ukuba ndingadubula umama omdala, ashiye iinkedama ezimbini ematyholweni,” kwaye ndandingafuni ukuba netyala ngaloo nto. Kwaye, ngaphandle koko, ukuhlasele kwakhe, loo mashumi mabini anesibini ebeyakuba luhlobo oluncinane, uyazi. Kwaye ngamanye amaxesha ubungadubuli, kufuneka ukuba uwuqhwa krazise kathathu okanye kane ukuwenza ukuba udubule. Ke ndacinga, “Ke, ndiyakuya kulaa mthi phaya, ukuba uyaqalisa ngapha. Ndiyakunyukela phezulu phaya emthini, ndizifumanele uswazi oluncinane ndize ndiwabethe phezu kwempumlo.” Impumlo yawo ithambile kakhulu. Kwaye nje asuka agwale, emva koko ndehle, uyazi, kwaye ayakuyeka. Ke ndacinga, “Ndiyakufika kulaa mthi.”

²⁴ Kodwa ukundweba kwalaa mfo mncinane, owu, ehleli ngolu *hlobo*. Kwaye ndacinga, “Wenza ntoni?” Ke ndaqhubeka ndichwechwa khona, ndimqaphele, uyazi, ndisiya kude kancinane, kwaye ndisondela emthini, ngokuba waqhubeka elikhwaza elaa ntshontsho. Ke ndiye ndawela umganyana, kwaye uyazi yintoni laa mfo mncinane awayenzayo?

²⁵ Ngoku, ndiyazithanda iiflapjacks, okanye iipankuku, ndiyakholwa ukuba nizibiza oko, ngaphandle apha. Ezantsi eMazantsi, sizibiza ngokuba ziflapjacks. Kwaye andikho mhle kakhulu ekuzenzeni, kodwa ndiqinisekile ukuba ndimhle ekuzityeni. Kwaye, uyazi, ndandingumBhaptizi. Andikuthandi ukufefa; Ndithanda ngokwenene ukuzibhaptiza, ndibeke inyhobhanyhomba kuzo. Ke ndaye ndazifumanela inkonkxa yenyhobhanyhobha, emalunga *noku* ukuphakama, ihleli phaya, esincinane isiqingatha segaloni ibhekile ukwenzela iiflapjacks zam.

²⁶ Kwaye laa mfo mncinane, uyazi, ibhere liyayithanda into emnandi okweswekile, nakanjani na. Lalifumene laabhekile yenyhobhanyhobha ivulekile. Kwaye lalihleli phaya ngelo thupha lincinane malunga *nobaa* bubanzi. Kwaye laliliphakamisele ezingalweni zalo, kwaye lalitshonisa nje unyawo lwalo oluncinane, kwaye likhotha ngolo *hlobo*, uyazi. Kunjalo oko. Kwaye beluyakukhotha olo lwimi luncinane. Kwaye ndaqalisa... Kwaye ukuba nje ndandinekhamera, bendingathanda ukuba ndikubonise oko kusanje, nje ukukhangela kuko. Kwaye lali phaya, libeke unyawo lwalo

oluncinci phantsi phaya, kwaye likhotha ngolo *hlobo*. Kwaye ndakhwaza, “Suka umke apho,” ngolo *hlobo*. Kwaye alizange lindihoye nokundihoya, kwaye nje laqhubeka likhotha ngolo *hlobo*. Lalincida laphela elabhekile, yabona.

²⁷ Kwaye ndalikhwaza ngolo *hlobo*, lajika kwaye landijonga ngolo *hlobo*. Lalingakwazi ukuvula amehlo alo, lalizele nje yinyhobhanyhobha, uyazi. Konke emehlweni alo, isisu salo esincinane, nje sizele yinyhobhanyhobha kangangoko lalinako! Kwaye ngoko, emva kwethuba, lagxadazela lisimka ngecala, labalekela ngaphaya kumama walo. Alifumana phezulu phaya ematyholweni aqalisa ukulikhotha. Ayesoyika ukuhlala ebhekileni, kodwa ayenokulikhotha.

²⁸ Kwaye ndathi, “Ukuba loo nto ayingomfanekiso olungileyo, womhlangano wakudala wamapentekoste; nje ukuzala kakhulu kokulungileyo, izinto ezimnandi, bayaphuma, kwaye umntu othile akhothe kuko. Lowo ngumhlangano wokwenene wobudlelwane. Ngoku siza nje ngolu *hlobo*, ukuza kufaka izandla zethu ebhekileni, ngamnye wethu, ukuya kutsho engqinibeni, yeentsikelelo zikaThixo. Kwaye ndiqinisekile ukuba niyakukufumana oko emvuselelweni leyo ibisezantsi e-Assemblies of God, ukwehlela ezantsi phaya ngoku. INkosi inisikelele.

²⁹ Ndathi ePhoenix, ngenye imini, kancinane. . . ndiyathemba ukuba ayivakali ihlambela, malunga nesiqhulo esincinane malunga nomlungiseleli obeya kuya eqongeni qho kusasa, amashumi amabini eminyaka, eqinileyo, ubeyakushumayela imizuzu engamashumi amabini, kwaye abe ngoko ugqibile, kwaye abazange bakuqonde ukuba kungokuba kutheni na. Kwaye ke, ngenye intsasa, washumayela malunga neeyure ezine. Kwaye a—amadikoni ambizela ngasemva, kwaye—kwaye athi, “Malusi, siyakuthanda ngenene.” Athi, “Si—sicinga ukuba imiyalezo yakho iyamangalisa.” Kwaye athi, “Siyazi, njengebhodi yamadikoni, besikukhangele kwaye sakubekela ixesha, imizuzu engamashumi amabini ngokuchanekileyo rhoqo ngeCawe kusasa.” Kwaye athi, “Ngale ntsasa bekuziyure ezine.” Athi, “Asiqondi nje.”

³⁰ Wathi, “Ndizakunixeleva, bazalwana.” Wathi, “Rhoqo kusasa, xana ndisiya kushumayela,” wathi, “xana nindibizela eqongeni, Ndiyangena ndifake enye yezilekese iiLife Savers phantsi kolwimi lwam. Kwaye,” wathi, “kwimizuzu engamashumi amabini, xana ezoLife Savers iphelile,” wathi, “Ndi—ndi—ndigqibile,” wathi, “Ndiyazi ukuba lixesha lokuyeka.” Kwaye wathi, “Ibiyintoni impazamo ngale ntsasa, ndifumene iqhosha.”

³¹ UCarl Williams, uJewel Rose, abazalwana abasenyongweni ngokwenyani kunye nabahlobo bam, baye behla besiya edolophini ngenye imini, baye bafumana iqhosha malunga *naloo*

nto inkulu, ukunika mna, kwaye, kodwa andiyifumananga ngale ntsasa. Ke, sinombulelo ngokuba lapha.

³² Ngoku, ukhona nabani na apha amaziyo uGqirha Lee Vayle? Andicingi... mhlawumbi akunjalo. Wayengumshumayeli womBhaptizi, uGqirha woBungwele, kwaye ubenezidanga zakhe. Wayengutishala wesikolo samabanga aphakamileyo, indawo yokuqala, kwaye ulunge kakhulu, indoda esisifundiswa. Kwaye iiteyiphu zam *ZeZigaba eziSixhenxe zeBandla*, ndazithumela kuye, ukuze azinike ulwimi oluvakalayo. Ngokuba, olwam oludala lwaseKentucky “ihit, kunye nehain’t, kunye netote, kunye nokuphatha, nokulanda,” oko akuhambelani kakuhle nabantu abafunda iincwadi, ngoko ke wayeza kuyinika ulwimi oluvakalayo ukenzela mna. Kwaye ngoko, emva kokuba egqibile, wayithumela kwakhona amatyeli aliqela, ukufumana iingxelo ezingakumbi. Ntoleyo, le ncwadi iyakushicilelwa ngoku, emva malunga neminyaka emithathu okanye emine.

³³ Wandibuza, wathi, “Ndingayibhala incwadi, nje izimvo zam?”

Kwaye ndathi, “Ke, kulungile, Mzalwana uLee.” Kwaye ndacinga...

³⁴ Ngoko wathi, “Ndiya kukuxelela into ethile.” Wathi, “Akumelwe ukuba ithengiswe; mayinikwe ngesisa.”

Ndathi, “Ke, ngoko, ndiqinisekile ukuba oko kulungile.” Yabona?

³⁵ Kwaye ke babenenkxaso, yabantu abamalunga neshumi ukuba bayixhase, ebaxabise malunga neshumi elinesihlanu lamakhulu eedola, ndicinga, ndiyaqonda, ngeshumi lamawaka lazo. Kwaye ke si—sizifumene, konke kuphume kwisishicileli kwiintsuku ezimbalwa ezidlulileyo, kwaye sifumene nje ezimbini okanye ezintathu, izolo, waze uBilly wazizisa. Kwaye zi—zinikwe ngesisa. Ngoku, andizange ndiyifunde, andazi ukuba ithini na. Kodwa mna... Oku kungokholo. Kodwa ndiqinisekile, ukuba ungathanda ukuba nayo enye, ukuba nje unokusibhalela, iya kuthunyelwa kuwe, ngesisa. Yabona? Kwaye ibizwa ngokuba ngu*Mprofeti weNkulungwane yaMashumi amabini*.

³⁶ Kwaye ngoko ndiye ndaqaphela kumfanekiso apha, ngaphambili kwincwadi, abaninzi benu banawo lo mfanekiso, kakade, kwaye niWubonile, kulapho iNgelosi yeNkosi yathatyathwa khona eHouston, eTexas, kodwa banqumle inxalenye yaYo bayisusa.

³⁷ Ngoko ndiye ndayibona apha ngasemva. Kwaye bangaphi apha abakhe babakho komnye wemihlangano, makhe sibone? Ndiyaqikelela ngokwenene ukuba nonke nike nabakho. Nindiva ndisithi, amaxesha amaninzi, “Eso sithunzi sijinga phezu komntu othile.” Ngoku, yabona, ukuba wenza ingxelo, kwaye ibe ingeyiyo inyaniso, uThixo akayi kuba nanto yakwenza naloo

nto. Uyazi ukuba uThixo akanxulumananga nobuxoki, kodwa Uxhasa kuphela loo nto iyinyani.

³⁸ Ke xana Waxelela uMoses, xana Wahlangana naye emva phaya entlango, kwiNtsika yoMlilo, emva kwelaa tyholo livuthayo, ngoko xana Wabakhupha abo bantu, nabo bayakulandela uMoses bephuma, ngenxa yohambo, ngoko Wehla phezu kweNtaba yeSinayi, laa Ntsika yoMlilo inye, yangqina ukuba loo nto yathethwa nguMoses yayiyinyaniso.

³⁹ Ngoku, uThixo uyakukwenza oko. Usoloko ekwenza oko. Ke oku kuKhanya *apha*, kakade, sikunxuLumanisa noThixo, ngokuba Kunemvelo efanayo nayo yonke into Awayenzayo xana Wayelapha emhlabeni.

⁴⁰ Ngoko koko, kusithi, “Lo mntu apha, ndikubona ugutyungelwe ukusa ekufeni, ithunzi elimnyama.” Bangaphi, bangaphi kuni abakuvileyo oko kusitshiwo! Ke, apha kutshanje kumhlangano, bekukho umntu ondwebileyo, wayefuna ukubona ukuba bangawufumana na umfanekiso wako oko, xana kwakutshiwo. Ke bona...Kwakukho inenekazi elalihleli kufutshane, kwaye le ndoda yayinekhamera. Kwaye ndathi, “Eli nenekazi lihleli apha, nguNksk. *Nje-na-nje*,” nokuba yintoni ena. Ndathi, “Ugutyungelwe lithunzi ukusa ekufeni, kodwa unomhlaza.” Kwaze nje ngoko wafota umfanekiso, kuba ibikufutshane. Kwaye nantso yayiphaya, yabona, oko kugubungeleyo, umhlaza omnyama wokufa ujinga phezu komfazi. Kwaye emva koko uMoya oyiNgcwele wathetha kwakhona...

⁴¹ Ngoku, xana bekubeka oku encwadini, babeyinqumle, ke bakubeka nje oku apha bade nje benze olunye ushicilelo lwencwadi. Kwaye yiloo nto uya kubona elaa khasi lingabambekanga phaya. Ndinga ukuba *IVoice Of Healing* bekuyiyo ebishicilela incwadi.

⁴² Kwaye ngoku ngokupheleleyo isimahla. Kwaye nabaxhasi emva apha emva kwencwadi, abathe bafaka ishumi elinesihlanu lamakhulu eedola kuyo, nje ukuze bayikhuphe iye eluntwini, bavumeleni uluntu ukuba luzifunde. Ke, isimahla, kwaye yincwadi encinci entle. Kwaye andizi ukuba iyintoni na imixholo, andizange ndayifunda; uBawo uyakwazi oko.

⁴³ Kodwa yabona, Yayiyi, kum, IyiNyaniso egqibeleleyo. Yiloo nto esiyikhangelayo, yiNyaniso. UYesu wathi, “Niya kuyazi iNyaniso, iNyaniso iya kunikhulula.” Kwaye Uyiloo Nyaniso. Nguye, uYesu, uNyana kaThixo, uyiNyaniso yeLizwi, ngokuba WayeliLizwi lenziwe inyama. “Ekuqalekeni ube ekho uLizwi, waye uLizwi ekunye noThixo, waye uLizwi enguThixo. Kwaye uLizwi wenziwa inyama wahlala phakathi kwethu.” Ngoko, oku kwaMenza iNyaniso, ngokuba iLizwi liyiNyaniso, kwaye WayeyiNyaniso.

44 Ngoku xana siMbona ebuya kule mihla yokugqibela, le ntshukumo inkulu kaThixo, ehamba nokunqumleza izizwe zehlabathi, ehlanganisa abantu ngenxa yoMtshakazi, leyo yiNyaniso.

45 Kwiminyaka eyadlulayo, bathi, “Kwakungekho nto enjengokuthetha ngeelwimi. Bekuyimfitshimfitshi leyo.” UThixo wayithembisa, kwaye Wayingqina ukuba iyiNyaniso. Kunjalo oko.

46 Umntu othile wathi, ngale ntsasa, ndiyakholwa ukuba ibingudade wethu obekekileyo phaya osebenza nabantwana kakhulu malunga nobhaptizo lwabo, wathi, “Unokumva umntu othile ethetha ngeelwimi. Kodwa, ukuva umntu othile ecula ngeelwimi, yabona, yayiyinto entle kakhulu leyo.”

47 Ndikhumbula amava am okuqala ndandiseRediger Tabernacle eFort Wayne, e-Indiana. Kwaye ndandithetha, ndinenkonzo yempiliso, emva kokufa kuka—kukaMzalwana uB. E. Rediger. Kwaye uMzalwana uBosworth wayephaya, uPaul Rader. Kwaye uninzi lwenu madoda amakhulu, njengam, niyamkhumbula uPaul Rader; kwaye wayengumBhaptizi, kwaye sasingawo, ke sasingabahlobo abakhulu. Kwaye ke ngelithuba ndithetha phaya, ndandizakuthandazela abagulayo. Yayiyinto engaqhelekanga kubo ngoko. Kodwa inenekazi lazisa inkwenkwe encinane ezantsi, leyo yayisisiqhwala, kwaye, njengoko isiza ukunqumla eqongeni, umbono weNkosi wabonakala kwaye wamxelela konke malunga nokuba yintoni na ingxaki ngenkwenkwe encinci. Kwaye ndacela intombazana ukuba inikezele—ukuba indinikezele inkwenkwe encinane.

48 Ngoku ngenxa nje yobungqina bukadade, ukuze ubone ukuba luyintoni uvuyo kunye nokuba zeziphi na iziganeko zokwenene zo—zobabalo lukaThixo, loo nto olunokuyenza, xana isetyenzwe ngokweLizwi likaThixo, yabona, idinga likaThixo leyure.

49 Ngoku, isithembiso sikaThixo kuNowa asiyi kusebenza kuthi namhlanje. Isithembiso sikaThixo ku—kuMoses, besingenakuba noMyalezo kaMoses. UMoses wayengenakuba nomyalezo kaNowa. Sifumene uMyalezo weyure. Besingekhe sibe nomyalezo kaLuther. Besingekhe sibe nomyalezo kaWesley. Eli lelinye ixesha. UThixo wabela iLizwi Lakhe kwisigaba ngasinye. Kwaye njengokuba eso sigaba sisiza njalo, Uthumela umntu othile phaya ukuba angqinele elaa Lizwi, ukungqina ukuba oko yinyani. Kwaye ngoku sibona kuso ngasinye ngoko, kanye njengokuba uYesu Wakuthethayo xana Wayesemhlabeni, Wathi, “Nakha amangcwaba wabaprofeti, kwaye ke ooyihlo babafake phaya.”

50 Ngoku, abantu bakuthi bangamaKatolika, njengokuba nisazi, ekubeni ndingum-Irishi. Ngoku thina...Ngoku ba—bathetha ngoPatrick oNgewele, amaKatolika ayambanga. Ke,

umalunga nokuba ngumKatolika njengoko nam ndinguye. Bathetha ngoJoan wase-Arc. Bayitshisa loo ntombazana esibondeni, besithi liqwirha, siyakwazi sonke oko, ngokuba yayingowomoya kwaye ibona imibono. Kakade, kwembalwa elikhulu iminyaka kamva, bagrumba umzimba wabo bapristi, kwaye benza inguquko, baze babaphosa emlanjeni. Kodwa oko akuyiyo into efunekayo, yabona.

⁵¹ Basoloko beyiphosa yona. Umntu uhlala edumisa uThixo ngenxa yaloo nto Wayenzayo, ekhangele phambili koko Aya kuba kuko, kwaye engayihoyi into Ayenzayo. Leyo nje yimvelo yomntu. Kwaye akakayiguquli imvelo yakhe, umntu wehlabathi.

⁵² Ke sifumanisa ukuba uMyalezo wethu yi, namhlanje, uMyalezo lowo esinawo, we, “Phumani eBhabeli, kwaye nikhululeke, kwaye—kwaye nizaliswe nguMoya, nezibane zenu zilungiswe kwaye zicace, kwaye, nikhangele phezulu, intlangulo yethu iyasondela,” ezi zinto zezasemzini kubantu abaninzi abaphefumlayo nabalibizayo iGama leNkosi yethu ethandekayo.

⁵³ Kodwa nangoko phakathi kwako konke oko, asinanto inxamnye nabo abo bantu, abo bantu bamahlelo. Balungile bonke, balungile. Bangawethu—bangamadlelane ethu kwiVangeli, ngokuba uYesu wathi, “Akukho mntu unokuza kuM engathanga uBawo waM amtsale. Kwaye—kwaye bonke uBawo Andinike bona, baya kuza.”

⁵⁴ Ke, sinoxanduva kuphela lokuhlwayela iiMbewu. Ezinye zawela ngasendleleni, ezinye kuhlobo olwahlukileyo lomhlaba, ezinye zawa ngaphaya zazisa ngokuphindwe kalikhulu. Ke, singabahlwayeli nje beMbewu. UThixo nguLowo UyaLathisayo xana Isiwa. Kwaye ngoku siyathandaza ukuba mhlawumbi, ngale ntsasa, kuyakubakho iMbewu encinane ewela ndaweni ithile, leyo inokukhuthaza umntu othile. Kwaye nje ngo—ngo—ngomntu. . .

⁵⁵ Ukugqiba ubungqina bam malunga nenenekazi elincinane elo ebendiya kuthetha ngalo. Eli nenekazi lazisa olu sana luncinane, inkwenkwe encinane, ndiyaqikelela, malunga neshumi, ishumi elinesibini leminyaka ubudala, okanye mhlawumbi hayi kobo budala, kuba lomfazi wayemphethe. Waza wamnikezela. Kwaye kanye ngoko, ngelithuba ndandisenza umthandazo ngenxa yomntwana, umfo omncinane watsiba ezingalweni zam kwaye waya ebaleka esihla eqongeni, malunga namakhulu amathathu anesihlanu okanye amawaka amane abantu. Kwaye xana benzayo, into yokuqala abakha bayibonayo isenziwa, umama, ehleli esihlalweni esingaphambili, waquleka waza wayokuwa. Kwaye intombazana encinane yom-Amish. . .

⁵⁶ Ingaba niqhelene nama-Amish? Andazi nokuba ninayo na apha ngaphandle, inwele ezinde, bangabantu abalungileyo kakhulu, kwaye bacocekile kakhulu kwaye baluhlobo

olulungileyo. Uyazi, kuwo onke amaMennonite, okanye ama-Amish, na njalo njalo, asinalo nelinye irekhodi lobunjubaqa bolutsha. Babize ngababaxekileyo ukuba uyafuna, kodwa si-sinento ethile esilelayo emakhayeni ethu, leyo abanayo. Abanalo nelinye irekhodi ezinkundleni zamatyala, zobu—zobunjubaqa bokungaziphathi kakuhle kusiza phakathi kwabo. Bakhulisa abantwana babo, nje ngendlela enye, kwaye yiloo ndlela abahamba ngayo.

⁵⁷ Kwaye eli nenekazi liselula lalingumdlali wepiyano owaziwayo, umfazi omhle oselula, kwaye ezinde, inwele ezinde ezigwangqa zilungiswe ngasemva. Kwaye xana wajonga ukunqumleza...Ngoku, wayengum Amish, wayengazi nto malunga nePentekoste, kwaye nam ndingazi. Kodwa xana wakhangela ukunqumla iqonga, kwaye wabona loo nkwenkwe incinane ihamba, ihamba inqumla phaya, waziphosa phezulu izandla zakhe emoyeni.

⁵⁸ Ndi—ndiyazi ukuba kukho ukuyibaxa, kwaye ndiyathemba ukuba andityekanga. A—andililo ixoki. Kwaye a—andililo, ukuba andilunganga, a—andingongalunganga ngabom, ndingongalunganga ngokungazi.

⁵⁹ Kodwa loo ntombazana yaphosa izandla zayo emoyeni, kwaye ezo nwele zawa ukuhla zinqumla emagxeni akhe, kwaye waqalisa ukucula ngolwimi olungaziwayo. Kwaye wayedlala elo culo, “UGqirha Omkhulu ngoku ukufuphi, uYesu onovelwano.” Wathi xana watsiba ukusuka phaya... Ndiyazi ukuba oku kuvakala kungaqhelekanga kakhulu ngoku. Kodwa le ntombazana yayingazange yazi nto malunga nokuthetha ngeelwimi, kodwa yayicula ngolwimi olungaziwayo, “UGqirha Omkhulu ngoku ukufuphi, uYesu onovelwano.” Kwaye laa piyano yaqhubeka idlala, “UGqirha Omkhulu ngoku ukufuphi, uYesu onovelwano.” Ke, bafumba kwezo ziguqo, kunye nokwehla ngebhalkhoni, ukuya emgangathweni, abantu bekhwaza! Laa ntombazana imi ngaphaya, ngobuso bayo buphezulu ngolo *hlobo*, ithetha ngezinye iilwimi; kwaye, ipiyano, amaqhosha ephondo lwendlovu esashukuma:

UGqirha omkhulu ngoku ukufuphi,
 UYesu onovelwano,
 Uthetha neentliziyo eziwileyo ukuba
 zichwayite,
 Alikho elinye iGama ngaphandle kukaYesu.

⁶⁰ Owu! Yi... “Iliso alibonanga, kwaye indlebe ayivanga, loo nto esiyigcinelweyo.” Uyazi ukuba ndicinga ntoni? Kutheni siyaku—kutheni siyakuze samkele isisibambiso okanye nje into ethile leyo yokholo lokuzenzisa, xana amazulu ezele luqobo, aMandla wokwenene kaThixo, lawo anako ukukhulula umphefumlo, lawo anokusenzela into ethile? UThixo anisikelele. Ngoku, kukho izinto ezininzi kakhulu.

⁶¹ Andizange ndinixelele ukuba ningayifumana phi le ncwadi, yabona. I-ofisi yeBhokisi yePosi engunombolo 325, eJeffersonville. Kwaye ukuba uyakubhala, ngokuba, bayakuyithumela kuwe. Okanye, nokuba, ndwendwela omnye wemihlangano, bayakube bezinikeza.

⁶² Ngoku, ndinombulelo kakhulu ngeli xesha lihle lobudlelwane. Kwaye ngale ntsasa bendicinga ngebali elincinane ebendidla ngokulibalisa kuMadoda angooSomashishini abangamaKristu, malunga noZakeyu. Abaninzi benu bandivile ndibalisa ngalo, malunga nendlela lo mfo mncinane awayengakholelwa ngayo koku kucalula, kwaye, kweNkosi. Kakade, ndiyaqikelela, njengokuba sinako kuso sonke isigaba, ubona okokwenene, ngoko ubone ekukulinganisa. Kwaye kufuneka siyinyamezele loo nto. Kodwa abalungileyo, abacinga luqilima nendoda engokweSibhalo iyaqonda, yabona. Yiyiphi, thina, kwaye akukhathaliseki. . .

⁶³ Xana uNksk. Aimee Semple McPherson, xana wayelapha emhlabeni, kubulungiseleli bakhe, bathi phantse wonke umshumayeli ongumfazi wanxiba ezo mpiko, njenge, uyazi, okanye iingubo ezilolo hlobo, kwaye waphatha iBhayibhile.

⁶⁴ Nje khangela ooBilly Graham abaselizweni namhlanje. Kodwa, uyazi, uBilly Graham akanakuze athabathe indawo yakho. Bendingenako ukuthabatha indawo kaBilly, ebengenakuyithabatha eyam. Andinako ukuthabatha eyakho, kwaye awunako ukuthabatha eyam. Ungumntu oyedwa, kuThixo. UThixo ukwenze waba ngaloo ndlelo oyiyo, ngenxa yejongo ethile. Ukuba nje singayifumana indawo yethu, kwaye ngoko sihlale phaya. Ukuba sizama ukwenza into eyahlukileyo, ngoko, yabona, si—sikwindawo yomntu othile, nto leyo sisuka nje sidyobhe nje umfanekiso kaThixo.

⁶⁵ Sithabatha njengoBilly Graham kwihlabathi lamahlelo namhlanje, njengoko anjalo, ukuba besinokuyibiza mhlawumbi kumdlali webhola yeenyawo, ufumene ibhola.

⁶⁶ Ngoku ukuba uzama ukuthabatha ibhola ukusuka kwindoda engakuni, umosha nje iqela lakho. Khusela indoda engakuni, yabona. Hlala uyikhusela, bagcine abanye bonke ukuze abenokubaleka. Kwaye siyakuba ukuyakulala emgceci emva kwethuba, kwaye uYesu uyakuza, kwaye ngoko kuya kudlula konke. INkosi inisikelele.

⁶⁷ Ngoku ndiya kuthetha malunga nale ndoda, uZakeyu. Kwaye bendinaye phezulu emthini, uyazi, namagqabi onke etsaliwe ngeenxa zonke kuye. Kwaye ngoko xana esihla ukuphuma emthini, waya ekhaya kunye noYesu. Kwaye ndathi, “Waba lilungu lesahluko saMadoda angooSomashishini beFull Gospel.” Ke ukuba kukho nawuphi na uZakeyu apha, ngale ntsasa, ndiyathemba ukuba uyakuyithabatha loo ngebisio ilungileyo kwaye ube lilungu laMadoda angooSomashishini beFull Gospel.

Uthi, “IFull Gospel?” Ewe, mhlekazi.

⁶⁸ Yiloo nto kuphela uYesu awayeya kuyishumayela, ubeyakuba yiVangeli ezeleyo. Kunjalo oko. Ingaba akunjalo oko? Ngokuqinisekileyo, kuba WayeyiVangeli ezeleyo. Kunjalo oko. Wayengenako Ukuzikhanyela.

⁶⁹ Kodwa ngoku ndineZibhalo ezimbalwa ezibhaliweyo apha, wencinane, itekisi encinane eqhelekileyo, ayizondithabatha kuphela nje imizuzu embalwa, ukuba niya kundinyamezela. Kwaye ngaphambi kokuba senze oku. . . Ngoku, kubudlelane bethu obuncinane bokuhlanganisana ndawonye, nokuthetha ngezandla zebhere, ebhekileni, na njalo njalo, ngoku masiyikhuphele ecaleni yonke le nto ngoku, kwaye sicinge nje ukuba siyasiqhelana. Kwaye, kwaye sifuna ngoku ukungena kwinxalenye enzulu yeLizwi.

⁷⁰ Makhe sithobise iintloko zethu ngoku, njengokuba sisondele kuYo. Kuba, asinalungelo lokusondela kwiLizwi, ngaphandle kokuthetha neMbhangi, kuqala.

⁷¹ Ngentloko zethu zithotywe, amehlo ethu evaliwe, kwaye ndiyathemba ukuba iintliziyi zethu zithotywe kunye nentloko yethu. Ndiyazibuza, ngelithuba ndiphakamisa amehlo am kwaye ndikhangela phezu kwesihlwele, ukuba kungakho umntu apha oyakuthi, ekuphakamiseni izandla zabo, “Mzalwana, mlungiseleli, ndikhumbule emthandazweni. Ndi—ndiswele namhlanje”? UThixo akusikelele. UThixo akusikelele. Ngoku Uyasibona isandla sakho. Uyakwazi okungaphantsi kwesandla sakho, entliziyweni yakho. Wanga angaphana ngayo, ngumthandazo wam lowo.

⁷² Thixo Othandekayo, njengokuba sinombulelo ngesi sakhiwo eso thina, abantwana Bakho abathobekileyo, sinokuhlanganisana ngokwethu kunye apha ngaphantsi, kwaye nje sithethe kwaye sibe nobudlelwane, nje ukuba sibe sithi, njengoko sizinikezela kuKristu, kwaye siqwenele ukuba sibe njengaYe ngakumbi. Singabazalwana abalungiselelayo sihleli kufutshane, Nkosi, amadoda anamandla ngakumbi okuma apha ukuzisa eli Lizwi kunam, umkhonzi Wakho ongafanelanga, kodwa liwile iqashiso lam. Kwaye, Bawo, ndiyathandaza, namhlanje, ukuba ndinokuthetha into ethile engayi kuba nje ngokwentando kaThixo, ukuba, ngaphambi kokuba ndiyithethe, Uyakuwuvala umlomo wam; njengokuba Wenzayo emilonyeni yeengonyama, ngenye imini, ukuze zingamkhathazi uDaniyeli.

⁷³ Bawo, siyaKucela ngoku ukuba ukhumbule wonke umntu, wonke umlungiseleli. Kwaye le mvuselelo iqhubekayo apha esixekweni, Nkosi, ezantsi kwi-Assemblies of God, Ndiyathandaza, Thixo othandekayo, ukuba Uyakuthumela imvuselelo enjalo phakathi phaya leyo esi sixeko sonke siyakuzanyiswa ngaMandla kaThixo, ukuba onke lamagumbi embharha kunye nabantwana ababhadulayo bejikeleza

esitalatweni, baya kuziswa kwiTrone kaThixo, kwaye bazaliswe kukulunga Kwakhe nangoMoya Wakhe. Siphe oko, Bawo waseZulwini.

⁷⁴ Kwaye siyathandaza ukuba namhlanje, ukuba kukho indoda okanye umfazi, inkwenkwe okanye intombazana, lowo othe waziswa kulo mhlango ngale ntsasa, apha phantsi kwekhushi ukusuka ekhephini, ukuba uMoya oyiNgcwele omkhulu uyakundwendwela iintliziyo zabo aze athethe kubo, ngendlela eyimfihlelo. Mhlawumbi abanye abo babhaduleyo bemka, abo ngaxesha lithile Bakonwabisayo, Nkosi, kodwa ngoku bemkile; babuyise umva, Nkosi, ngale ntsasa.

⁷⁵ Kwaye siyathandaza ngenxa yesi sahluko, ngenxa kaMzalwana u-Earl kunye nenkosikazi yakhe, kwaye nangenxa yabanye. Siphe oko, Nkosi.

⁷⁶ Ngoku siqhekezele iSonka soBomi, njengokuba sivulela emva amaphepha eLizwi, kuba siyazi ukuba iBhayibhile ayitolikwa bucala. Kodwa, uThixo akadingi ukuba sitolike iLizwi Lakhe, Uyitoliki yesiqu Sakhe ngoKwakhe. Wathi ngenye imini, “Makhe phaya kubekho ukukhanya,” kwabakho ke ukukhanya. Wathi, “Intombi enyulu iya kumitha,” kwaye yenjenjalo. “Kwaye ngemihla yokugqibela ndiya kumthulula uMoya waM phezu kwayo yonke inyama,” akukhathaliseki nokuba ihlabathi lathini na, Wayenza. Akadingi toliki. Utolika aMazwi AngaWakhe, ngokuLenza liphile kwaye aLingqinele ukuba linjalo. Yiza ezintliziyweni zethu, Nkosi Yesu, kwaye usitolikele, namhlanje, izinto esizisweleyo. Sikucela eGameni likaYesu. Amen.

⁷⁷ Ngoku eBhayibhileni, ukuba niyakutyhila. Ndiyakholwa ukuba andizange ndibe nomyalezo endizama ukuthetha ngawo, endingazange kuqala ndifunde iLizwi. Ngokuba, ilizwi lam liya kusilela, ndingumntu. Kodwa iLizwi Lakhe alinakusilela, UnguThixo. Ke makhe sityhile ngoku ngenxa nje yetekisi encinane, kwaye sizakuphuma nje malunga namashumi amathathu, amashumi amane emizuzu, iNkosi ithandle.

⁷⁸ KwiSityhilelo ngoku, siqwenela ukutyhila kwisahluko se-3 seSityhilelo, siqale ngomqolo we-14. Kwaye sifuna ukufunda inxalenye nje, nguMyalezo oya kwiSigaba seBandla laseLawodike. Kwaye ndiyakholwa, kwaye ndi—ndicinga ukuba uninzi lwabantu abazaliswe nguMoya kunye nabafundi beBhayibhile bayakholwa, bangathi *amen* kuloo nto, yokokuba sikwiSigaba seBandla laseLawodike, kuba eso sisigaba sokugqibela. Phulaphulani kuMyalezo wemeko yebandla ngeli xesha.

Kwaye nakwingelosi yebandla lase...Lawodike bhala; Ezizinto utsho u-Amen, ingqina elithembekileyo nengqina elinyanisileyo, ingqalo yayo indalo kaThixo;

Ndiyayazi imisebenzi yakho, . . . okokuba akubandi ungeshushu: ndingathanda ukuba ububanda okanye ushushu.

Ke ngoko ngokuba udikidiki, kwaye ungabandi ungeshushu, ndiya kukuhlanza uphume emlonyeni wam.

Ngokuba uthi, ndisisityebi, kwaye ndizityebisile, kwaye andiswele nto; kwaye ube ungazi ukuba uludwayinge, . . . ulusizi, . . . ulihlwempu, . . . uyimfama, kwaye uhamba ze:

ndiyakucebisa ukuba uzithengele kum igolide ecikidwe . . . emlilweni, ukuze ube nobutyebi; kunye nengubo emhlophe, ukuze wambeswe, lize lingabonakali ihlazo lobuze bakho; uze uthambise amehlo akho ngentambiso yamehlo, ukuze ubone.

Bonke endibathandayo, ndiyabohlwaya kwaye ndibaqeqeshe: zondelela ngoko, uze uguquke.

Yabona, Ndimi emnyango, kwaye ndiyankqonkqoza: ukuba nawuphi na umntu uthe waliva izwi lam, waza waluvula ucango, ndiyakungena ngaphakathi kuye, kwaye ndidle naye, naye adle nam.

Kulowo weyisayo ndiya kumvumela ukuba ahlale nam etroneni yam, nkqu njengokuba nam ndoyisayo, ndaza ndahlala phantsi noBawo etroneni yakhe.

Lowo unendlebe, makhe akuve oko uMoya akuthethayo kuwo amabandla.

⁷⁹ INkosi isikelele ukufundwa kweli Lizwi. Ngoku ndifuna ukuthabatha, nje okwemizuzwana embalwa, isiqendwana esincinane, esibizwa, *Iminyango KuMnyango. Iminyango KuMnyango*. Ngoku oku yi kakhulu . . . *Iminyango KuMnyango*, ngamazwi amathathu. *Iminyango KuMnyango*.

⁸⁰ Ungathi kum, “Mzalwana, mhlawumbi kukho ikhulu labantu apha. Phaya, awucingi ukuba olo luhlobo oluncinane lweqiqendwana, xana phambi kwakho unekhulu lwemiphefumlo?”

⁸¹ Ke, oko, oko isenokuba yinyaniso, i—isiqendwana esincinane. Kodwa ayibobungakanani besiqendwana, obo—obo bubalayo, yiloo nto eyiyo. Yilo—yilonto isiqendwana esiyithethayo, oko kubalayo.

⁸² Njengokuba, ndiyakholwa ukuba kwakuseLouisville, eKentucky, kwixesha elithile eladlulayo, i—inkwenkwe encinane yayiphezulu kwigumbi eluseluphahleni, izibhanxa iphethe iitranski ezithile zakudala phezulu kwigumbi eluseluphahleni, kwaye yabalekela kwisitampu seposi yodidi lwakudala. Ke, into yokuqala engqondweni yayo, isenokuzifumanela i-ice cream cone ngaloo nto. Kwakukho umqokeleli ezantsi

esitalatweni, ngoko yehla ngesitalato, nje ngamandla kangangoko yayinokuhamba. Yaze yathi, “Uyakundinika ntoni ngesisitampu?”

⁸³ Umqokeleli wakhangela kuso, kwaye sasiluhlobo oluphelileyo. Wathi, “Ndiya kukunika idola.”

⁸⁴ Bethu, kwayekukuthengiswa okulula. Ngewayeyiyekile yahamba ngeesenti ezintlanu, aze ngoko ayonwabele, ukuba afumane i-ice cream, kodwa yathengiswa ngedola. Umqokeleli wayithengisa ngamakhulu amahlanu eedola. Kwaye kamva, andiyazi nje ukuba yaya phi na, yaya kumakhulu eedola. Uyabona, isiqwengana esincinane sephepha sasingekho kakhulu, nje isiqwenga eso ubungenakusichola phantsi emgangathweni. Kodwa, yayingelophepha elo libalwayo, koko kusephepheni, oko kubalayo.

⁸⁵ Kwaye yiloo ndlela ekuyiyo ngokufundwa kweLizwi likaThixo. Ayilophepha nje, ixabiso lephepha, okanye ubungakanani bephepha, koko kubhaliweyo kwelo phepha. Kwaye ilizwi elinye lanele ukusindisa ihlabathi, ukuba lingamkelwa ngalo ndlela.

⁸⁶ Ngaxesha lithile elidlulileyo kwakukho... ndafunda ibali lemihla lababekekileyo bethu... Omnye wabona Bongameli bakhulu endicinga ukuba isizwe sakha saba naye yayi—yayinguLincoln. Hayi ngenxa yokuba wayevela eKentucky, kodwa ngenxa yokuba wayeyindoda enkulu. Wabandezwa imfundo, kodwa nangoko wa—wayenento ethile kwintliziyi yakhe, injongo ethile.

⁸⁷ Ndi—ndiyayithanda indoda yombono. Ndiyabathanda abantu abanento abayilwelayo, hayi nje ukuhlala ujikeleze, “Ke, nantoni na ezayo iya kube ilungile.” Owu, yiba phezulu kwaye ube kuyo! Kwaye uLincoln akazange avumele imfundo yakhe ime endleleni; wayenento ethile yokwenza. Ndinga ukuba wonke umKristu umelwe kukuba abe ngaloo ndlela, fumana injongo yakho uhambe uye kuyenza.

⁸⁸ Onke amalungu esi sahluko, hayi nje, “Ke, sinesidlo sakusasa kanye ngenyanga,” oko ayikuko, “okanye kube kanye ngayo yonke imiGqibelo.” Yiba nenjongo ebomini, into ethile oya kuyenza. Makhe... UThixo ukubeke apha; yenza into ethile malunga nalo nto, lonke ilungu lebandla ngalinye. Kukho imvuselelo edolophini. Loo mvuselelo ikho ngenjongo. Masifumane into ethile ukuphuma kuyo. Makhe senzeni into ethile malunga nayo.

⁸⁹ UMnu. Lincoln. Kwakukho indoda leyo... umfo oselula, wa—wayesemfazweni, kwaye—kwaye waye—wayeligwala, indawo yokuqala. Kwaye ngexesha lomsebenzi, wa—wa—warhoxa wasuka kwindawo yakhe yomsebenzi; kwaye bafumana into ethile nxamnye naye, yokuba wayeza kufuneka ukuba adutyulwe. Kwaye, owu, yena... kwakukubi kakhulu.

Kwaye omnye umfo oselula wayemthanda kakhulu, waya kuMnu. Lincoln, ukuya kufumana uxolelo. WayenguMongameli ngelo xesha, e-United States apha, kwaye ke waya kuye ngenxa yoxolelo.

⁹⁰ Kwaye wathi kuye, njengokuba wayephuma enqweleni yakhe; kwaye uMnu. Lincoln, omde, onentshebe, ngokuqhelekileyo emazantsi, ebhityile. Kwaye wathi, “Mnu. Lincoln, kukho inkwenkwe ezakufa, kwiintsuku ezimbini ukususela ngoku, izakudutyulwa, ngenxa yokuba ibalekile ngexesha ledabi.” Kwaye wathi, “Mnu. Lincoln, inkwenkwe ayiyonkwenkwe ingalunganga. Kodwa yonke loo mipu idubula, kwaye—kwaye abantu besifa, yayiphakuzela. Kwaye yayikhathazeke kakhulu, ukuba, yaphosa izandla zakhe waza yaqalisa ukukhala.” Wabaleka, wathi, “Bendiyazi lankwenkwe.” Wathi, “Mnu. Lincoln, igama lakho kuphela kwesisiqwenga sephepha elinokumconga. Ingaba uya kukwenza oko?”

⁹¹ Kakade, eli nene lingumKristu, ngokukhawuleza latyikitya iphepha, “Uxolelwe, *Nje-na-nje*.” Watyikitya igama lakhe, “Abraham Lincoln, uMongameli wase-United States.”

⁹² Wabuyela umthunywa umva ngamandla kangangoko wayenako. Kwaye wabaleka waya esiseleni, wathi, “Ukhululekile! Ukhululekile! Nalu olukaMnu. Lincoln—olukaMnu. Lincoln utyikityo. Ukhululekile!”

⁹³ Wathi, “Kutheni uzile ukuba undihleke, usazi ukuba ndiyafa ngomso?” Yathi, “Thabatha loo nto uyisuse apha, uyandihleka kuphela nje.” Kwaye akazange akwamkele oko. Yathi, “Hayi, a—andikufuni oko.” Wathi, “Wenza nje kuphela...” Yathi, “Ukuba lowo beku—beku nguMongameli,” wathi, “ibiya kuba nalo u—uphawu lwesizwe, kwaye ibiyakuba nephepha lakhe elifaneleyo.”

Wathi, “Kodwa ngumtyikityo wakhe!”

⁹⁴ Yathi, “Ndiyakuwazi njani umtyikityo wakhe?” Yathi, “Uyandihleka nje, uzama ukuba ndizive kamnandi.” Kwaye nje waqalisa ukukhala, wafulathela. Inkwenkwe yadutyulwa ngentsasa elandelayo.

⁹⁵ Kwaze emva kokuba inkwenkwe ifile, kunye negama likaMongameli kwesi siqwenga sephepha, ukuba wayexolelwe, ngoko kwathini? Kwaye bakulinga oko kwinkundla yomanyano. Kwaye nasi isigqibo seenkundla zethu zomanyano, ekusesona sigqibo seenkundla zonke zethu. Into abayithethayo ngamanye amaxesha, asisithandi isigqibo sabo, kodwa kufuneka sihlale ngakuso nakanjani na, yabona, ngokuba lowo ngundoqo. Elo lelokgqibela. Ngoku, sathi esi sigqibo, “Uxolelo asiloxolelo ngaphandle kokuba lwamkelwe njengoxolelo.”

⁹⁶ Kwaye yiloo ndlela iLizwi likaThixo liyiyo. Luxolelo ukuba Luyakwamkelwa njengoxolelo. Kwaye LiLizwi

likaThixo, Lingamandla kaThixo, kwabo bayakuLikhohla baze baLamkele.

⁹⁷ Akukhathaliseki, nokuba ukhangele kuLo, kwaye uthi, “Owu, oko kuphithanisiwe, kubekho iinguqulelo ezisisigidi, nayo yonke loo nto.” Isenokuba yiloo nto kumntu othile.

⁹⁸ Kodwa, kum, KuseliLizwi likaThixo, “UYesu Kristu isekwanguye izolo, namhlanje, nangonaphakade.” Ubophelelekile ukuba ahlale ngakwelaa Lizwi.

⁹⁹ Ngoku Umelwe kukugweba ibandla, ngenye imini. Kwaye ukuba Uligweba ngebandla lamaKatolika, abathi Uyakuligweba ngalo, ngoko leliphi ibandla lamaKatolika Ayakuligweba ngalo? Bohlukile omnye ukusuka komnye. Ukuba Uligweba ngamaWisile, nina maBhaptizi kuphelile ngani. Ukuba Uligweba ngamaPentekoste, bonke abanye kuphelile ngabo.

¹⁰⁰ Kodwa Akayi kuligweba ngebandla. IBhayibhile yathi, “Uyakuligweba ihlabathi ngoYesu Kristu, kwaye uKristu liLizwi.” Ke uyabona ukuba singaphandle kwezizathu, LiLizwi likaThixo, elo Asigweba ngalo; kwaye akukhathaliseki nokuba lincinane kangakanani na, ilizwi elinye libalulekile koKu, satsho iSityhilelo 22:18.

¹⁰¹ Okokuqala, ndiza kuqala kwiGenesis. UThixo wanika uhlanga loluntu iLizwi Lakhe, ukuze luzinqabise ekufeni, isono, kunye nosizi, okanye nayiphi na intlekele. Ityathanga, laMazwi Akhe. “Uze ungawuchukumisi lo mthi uthile, kuba, mhla uthe wadla kuwo, ngaloo mini uya kufa.” Kwaye ityathanga lingcono kuphela kwelona khonkco lalo libuthathaka. Kwaye imiphefumlo yethu itsalwe ngaphezu kwesihogo, ibambebele kweli tyathanga; yaphula libelinye lawo, yiloo nto kuphela ekufuneka uyenzile. U-Eva akazange ophule isivakalisi, wophula iLizwi, ngoSathana. Leyo yayikukuqala kweNcwadi.

¹⁰² Esiphakathini seNcwadi kweza uYesu, kwaye wathi, “Umntu akayi kuphila ngasonka sodwa, kodwa ngalo lonke iLizwi.” Hayi inxalenye yawo, nje elinye apha naphaya, kodwa, “Lonke iLizwi eliphuma emlonyeni kaThixo.”

¹⁰³ Xana Wayefile, wavuka, waze waya eZulwini, kwaye wabuya waze wanika uYohane. . .ntoleyo Awakuthethayo phaya emva kokuvuka Kwakhe. Wathi, “Kungathini ukuba. . .” Wathi, “Kuya kwenzeka ntoni *kule* ndoda?”

¹⁰⁴ UYesu wathi, “Kuyini na kuni ukuba uyaqhubeka ndide ndifike?” Engazi ncam ubomi bakhe buya kubanjalo, kodwa ulungiselelo lwakhe laliya kuqhubeka. Kwaye Wamphakamisa, kwisahluko se-4 seSityhilelo, kwaye wambonisa zonke izinto ezaziya kuza, ezo siphila kuzo, nkqu nesi siqendwana namhlanje.

¹⁰⁵ Kwaye ngoko kwisahluko sama-22, isahluko sokugqibela, umqolo we-18, Wathi, “Nabani na oyakususa iLizwi libe linye

kule Ncwadi, okanye ongeze ilizwi elinye kuYo, isabelo sakhe siyakususwa eNcwadini yoBomi.” Yabona? Ke siyakholwa ukuba umntu uphila ngalo lonke iLizwi likaThixo. Ndiyalikholwa kwaye ndiyazi ukuba liyinyani. Ukuba lincinane kangakanani, akunamsebenzi. Kuthabatha nje ilizwi elinye, ukukwenza oko.

¹⁰⁶ Ndinga malunga nendlela elincinane kwaye elingabalulekanga ngayo, ndibona ukuba uninzi lwabahlobo bam baseCanada behleli apha. Ndikhumbula ndandiseCanada xana uKumkani uGeorge...Lowo endaba nenyhweba yokuya kumthandazela, xana waphiliswayo, eneso sifo sokuqina kwemithambo; wayesiva ubuzima ngaloo mhla, ukusuka kukuqina kwemithambo, kananjalo wayenengxaki yesisu, isilonda; njengokuba uninzi lwenu maCanada lusazi, namaMelika, ngokunjalo. Kodwa ukumbona edlula esihla phaya, ehleli kula nqwelo, wa—wayengukumkani. Waziphatha njengokumkani. Ukumkanikazi wakhe omhle ehleli ngakuye, ekwilokhwe yakhe eluhlaza, kwaye nanjengoko wayesihla ngezitalato.

¹⁰⁷ Kwaye umhlobo wam, kunye nam, sasimi kunye. Kwaye xana laa nqwelo yadlulayo, wajika nje intloko yakhe kwaye waqalisa ukulila. Ndabeka isandla sam phezu kwexalaba lakhe, ndaze ndathi, “Yintoni ingxaki?”

¹⁰⁸ Wathi, “Mzalwana uBranham, phaya kuhamba ukumkani wam kunye nokumkanikazi wakhe.” Ke, nda—ndandinokukuxabisa oko.

¹⁰⁹ Ke ndacinga, “Ukuba umntu waseCanada, phantsi kwentloko karhulumente, hayi intloko karhulumente, kodwa useyintloko karhulumente, waseNgilani, kwaye edlula ngakukumkani, inokumenza umntu waseCanada alile, kwaye ajike intloko yakhe alile, kuya kuba njani xana sibona owethu uKumkani?” Kwaye ukucinga ngayo, inxalenye yethu iya kuba nguKumkanikazi.

¹¹⁰ Ngoko bonke abantwana babekhutshiwe ezikolweni, abantwana abancinane, babenikwa encinane, iflegi yaseBrithani. Iflegi yaseCanada ibizwa ngokuba yinto ethile. Mzalwana uFred, ibizwa ngantoni iflegi yaseCanada? [UMzalwana uFred Sothmann uthi, “Yi-Union Jack.”—Mhl.] Union Jack. Kodwa babanika encinane, iflegi yaseBrithani, ukuba bayitshangatshangise. Kwaye xana ukumkani wedlulayo, bonke abafu abancinci bema phandle, betshangatshangisa eyabo—eyabo encinane iflegi, kwaye bekhwaza kukumkani. Kwaye—kwaye kwakukho abadlali mculo abadlalayo, *Thixo Sindisa UKumkani*, njengoko wayematsha esitalatweni.

¹¹¹ Owu, ukuba unokufumana nje u...Ubuya kuba nombono waloo nto okuya kuba yiyo kolo luvuko phaya!

¹¹² Kwaye xana bayalelwa, abafu abancinane, ukuba babuyele esikolweni njewakuba u—umngcelele uphelile, kwaye abafu

abancinci bebuyela emva, esinye isikolo salahlekelwa yintombazana encinane. Kwaye baya kuyo yonke indawo, ukufumana umfo omncinane, benyuka besihla ngezitalato. Kwaye, ekugqibeleni, emva kwepali yocingo lwemfonomfono, kwakumi intombazana encinane, intwanana, encikane, intombazana emfutshane, ilila ikhupha intliziyo yayo encinci.

¹¹³ Ke, utitshala wayiphakamisela phezulu kwaye... [Indawo engenanto eteyiphini—Mhl.] “Yintoni ingxaki? Ingaba awumbonanga na ukumkani?”

Yathi, “Ewe, ndimbonile ukumkani.”

Wathi, “Ingaba—ingaba awuyitshangatshangisanga iflegi yakho?”

Wathi, “Ewe, ndi—ndiyitshangatshangisile iflegi yam.”

Wathi, “Ke, ngoko, kutheni ulila nje?”

¹¹⁴ Yathi, “Uyabona, tishala, ndimncinci kakhulu, abanye bebemi ngaphambi kwam, bebebakhulu. Kwaye ndiye ndatshangatshangisa iflegi yam, kodwa akazange ayibone.” Kwaye yayiphazamisekile malunga naloo nto. Ke, lowo isenokuba nguloo Kumkani uGeorge akazange ambone loo mfo mncinane, ngesithomo. Usenokuba akazange ayibone intliziyo yakhe yokuthanda ilizwe, kunye nendlela awayeziva ngayo ngakuye. Wayemfutshane kakhulu.

¹¹⁵ Kodwa akunjalo ngoKumkani wethu! Owu, eyona nto incinci encinane esiyenzayo, Uyayibona. Kwaye Wazi kwa ezo zinto neengcinga ezo zisezintliziyweni zethu, nantoni na esiyenzayo, nokuba incinci kangakanani na. Kwaye simkhonza njani Yena? Njengoko sikhonza omnye komnye. Ukuba andikuthandi, ndingathini ukumthanda Yena? Yabona? “Njengoko nenze ngako kwaba bancinane banga baM, oko nikwenze kuM.” Yabona?

¹¹⁶ Zi—zizinto ezincinci ezo sizishiya zingenziwanga, ngamanye amaxesha, oko kophula lonke ityathanga, uyabona, kwaye makhe sihambe sikhululekile, nje ingqondo yobuhlelo, kwaye silibale malunga nezi zinto zincinane ezo zizizo ngokwenene i—zinto ezibalulekileyo. Yonke into, lonke iLizwi likaThixo, libalulekile. Akukho nanye kuLo enokushiya ngaphandle. Simelwe kukuthabatha lonke iLizwi laLo, kanye ngendlela eLabhalwa ngayo.

¹¹⁷ “Ndimi emnyango,” Watsho uYesu, kwesi Sigaba saseLawodike, “kwaye ndiyankqonkqoza.” Ingaba uyewaqaphela, ekuphela kwesigaba eso Wathi wakhutshelwa ngaphandle kwebandla Lakhe? Zonke ezinye izigaba zebandla, Wayengaphakathi ebandleni. NgamaWisile, namaLuthere, na njalo njalo, Wayengaphakathi, ibandla. Kodwa apha Ungaphandle, iimvumo nkolo zethu nezinto zaMkhuphela ngaphandle ebandleni. Kodwa Umi phandle phaya, usankqonkqoza, “Lowo uthe weva waza waluvula

ucango, ndongena kunye naye, ndidle naye, kwaye ndimnike impiliso ngenxa yamehlo akhe, kunye—kunye neengubo, kwaye ndimnike ubutyebi beZulu; lowo oyakundiva Ndinkqonkqoza.”

¹¹⁸ Bendicinga ukuba ndingacinga ngegama lelaa gcisa lizobe laa mfanekiso, lazoba umfanekiso, gxebe, emnyango. Xana yena... Uyazi, yonke imifanekiso emihle kuqala kufuneka idlule emgceni, okanye, kwiholo yabagxeki, ngaphambi kokuba ixhonywe kwiHolo yoDumo. Laa mzobo wokuqala ngoku ungabaleka kwizigidi zeedola.

¹¹⁹ Kodwa, yabona, kufana neBandla, limelwe kukudlula kwiholo yabagxeki. Sidlula apho. Uya kubizwa “umqengqeleki ongcwele,” uya kubizwa ngayo yonke into. Kodwa ukuba unokubamba nje indawo yakho kuKristu, ngoko ngenye imini Uyakusithabathela kwiHolo yoDumo. Kodwa kuqala kufuneka simelane nokugxekwa. Kukho apho ubuncinane bethu buma khona, kulapho bubonakalisa khona. “Lowo ungenako ukumela ukohlwaywa ungumntwana ongumgqakhwe, kwaye hayi umntwana kaThixo.” Akukhathaliseki nokuba uzimanye kangakanani nenkonzo, kunye nantoni na ayenzileyo, usenjalo, ukuba akanako ukumela ukohlwaywa, ungumgqakhwe, kwaye akangomntwana wokwenene kaThixo. Kodwa owenene, umntwana woqobo kaThixo akakhathali nokuba lithini na ihlabathi, yonke enye into iyeyesibini. Nengqondo yakhe kuKristu, kwaye oko kuyayigqiba lonto. Ewe. Nantoni na uKristu athi yenze, uya kuyenza. Naphi na apho iMvana iya khona, bakunye naYo, naphi na. Kwaye ngoko ubona ukubonakala Kwakhe, uBukho Bakhe, kunye naloo nto Ayenzayo. Usoloko ekunye nabantu Bakhe, uMtshakazi Wakhe. Uyamthanda Yena. Ngenye imini kuya kubakho iSidlo sangokuhlwa soMsitho.

¹²⁰ Kwaye eli gcisa, nangona kunjalo, xana lidlula kubagxeki, iqela labagxeki lahlanganisana ngakweli gcisa. Andinako nje ukucinga ngegama lalo. Ndizama ukucinga ngoMichelangelo, kodwa wayengumkroli wesikhumbuzo sikaMoses. Kodwa andikwazi ukucinga ngegama lakhe. Kodwa, nangona kunjalo, wathi, “Umfanekiso wakho ubalasele,” wathi, “Akukho nto leyo endinokuyithetha nxamnye nomfanekiso.” Wathi, “Ngokuba, Uphethe isibane esandleni Sakhe, oko kubonisa ukuba Uyeza, ngokunjalo, kobona busuku bumnyama.” Wathi, “Kwaye ngoko Usemnyango, ngentloko Yakhe, nendlebe Yakhe, ke Akayi kuba... ukuqiniseka ukuba akumphosi okona kubiza kutyhafileyo. Ujikele indlebe Yakhe elucangweni, kwaye Ungongoza emnyango.” Wathi, “Kodwa, uyazi, mhlekazi, kukho into enye oyilibeleyo emfanekisweni wakho.”

¹²¹ Kwaye igcisa, kwalithabatha ubomi balo bonke ukuwuzoba, lathi, “Yintoni leyo leyo ndiyilibeleyo, mhlekazi?”

¹²² Wathi, “Akukhathaliseki nokuba kukangakanani na

Enkqonkqoza, yabona, ulibele ukufaka iletshi kulo. Akukho letshi elucangweni.” Ukuba uyakuluqaphela ucango, akukho letshi kulo.

¹²³ “Owu,” lathi igcisa, “Ndilizobe ngolu hlobo. Uyabona, mhlekazi,” lathi, “iletshi ingaphakathi. Nguwe lowo ovula ucango. Uvula ucango.”

¹²⁴ Owu, umntu yintoni ayikqonkqozela emnyangweni womntu? Uzama ukuzuza ukungena. Uzama ukungena ngaphakathi. Mhlawumbi unento afuna ukukuxelela yona okanye ayithethe kunye nawe. Unomyalezo wakho. Kwaye naso isizathu sokuba abantu bankqonkqoze omnye kumnyango womnye. Banesizathu esithile sokukwenza oko. Akunakubakho eso senzo ngaphandle kwesizathu esithile. Ubungayi kuya endlwini yomntu ngaphandle kokuba kukho isizathu esithile sokuba uye; ukuba akukho nto iyenye, ukundwendwela, mthabathele umyalezo, okanye into ethile. Kukho isizathu esithile sokuba indoda iye kunkqonkqoza kumnyango wenye indoda.

¹²⁵ Naphi na apho kukho umbuzo, kufuneka ukuba kubekho impendulo. Bekungayi kubakho mbuzo ngaphandle kwempendulo. Ke yiloo nto esiyikhangelayo eBhayibhileni, le mibuzo yosuku, iBhayibhile inempendulo. Kwaye uKristu uyiloo Mpendulo.

¹²⁶ Ngoku, abantu abaninzi ababalulekileyo baye bankqonkqoza emnyangweni, ukuhla njalo ngexesha lobomi, kwaye abaninzi bankqonkqozile kumaxesha adlulileyo; kwaye phaya mhlawumbi, amaxesha ayaqhubeka, kuya kubakho abaninzi kwakhona, abantu ababalulekileyo.

¹²⁷ Ngoku, into yokuqala, mhlawumbi, ukuba umntu othile onkqonkqoza emnyangweni wakho, ukuba ubungabanako, ubuyakuchwehwa ujikele kwaye utsalele umva umkhusane, ubone ukuba ngubani ophaya.

¹²⁸ Ukuba uxakekile, njengoko sibanga ukuba sinjalo namhlanje, “Uxakeke kakhulu ukuba ungaya enkonzweni; uxakeke kakhulu ukwenza *oku*. Kwaye, uyazi, ibandla lam alikholelwa kolo hlobo lwento.” Kwaye, yabona, siphumile nje kancinane ekulungiseni, ngamanye amaxesha, eLizwini.

¹²⁹ Kodwa utsalela ngasemva umkhusane, ngoko ufuna ukubona ukuba ngubani na omi phaya. Kwaye ukuba yindoda ebalulekileyo, ngokukhawuleza ubalekela emnyango.

¹³⁰ Ngoku makhe sibuyele umva nje kancinane, kwaye sithabathe abantu abambalwa abo bankqonkqozayo. Makhe sibuyele emva size sicinge ngoFaro eYiphutha, kumakhulu amaninzi eminyaka eyadlulayo. Kungathini ukuba—ukuba uFaro, ukumkani waseYiphutha, wehla weza endlwini yomlimi? Kwaye lo mlimi wayekade eluhlobo lokungavumelani kunye noFaro, kwaye akazange akholwe kwimigaqo nkqubo yakhe, kwaye wehluka kunaye. Kwaye—kwaye, kodwa apha kumi

uFaro, emi emnyango wo—womenzi wezitena okanye umxovuli wodaka, njengoko besiya kubabiza oko, ezantsi eYiphutha. Kwaye utsalela umkhusane wakhe emva, kwaye phaya kumi uFaro oligorha emnyango. Kwaye uyankqonkqoza; uncumo ebusweni bakhe. [UMzalwana uBranham unkqonkqoza kwinto ethile—Mhl.] Ngokuba, loo mlimi ubeyakuvula ucango, aze athi, “Ngena, Faro omkhulu, wanga umkhonzi wakho othobekileyo angafumana ubabalo emehlweni akho. Ukuba kukho nantoni na phakathi kweendonga zam, ndinjengekhoboka kangangoko kuwe, Faro. Undibeke ngaphezu kwabazalwana bam. Uze endlwini yam, xana ndiyindoda elihlwempu. Undwendwela ookumkani kuphela kunye—kunye nababekekileyo, nabantu ababalulekileyo. Kwaye ndingongabalulekanga. Kodwa u—undindwendwele, undinike imbeko, Faro. Yintoni umkhonzi wakho othobekileyo angayenza?” Kungakhathaliseki ukuba yintoni uFaro ayakuyicela, nkqu kwa ubomi bakhe, ubeya kubunikela. Ngokuqinisekileyo. Yimbeko.

¹³¹ Okanye, sithi umzekelo, u-Adolf Hitler ongasekhoyo, xana wayeliqhawe laseJamani. Bekungathini ukuba wathi wehla waya kwindlu yejoni? Kwaye elo gquba lincinane lamaNazi amajoni onke emise ngeenxa zonke, kwaye, into yokuqala uyazi, ngokuba, umntu othile wankqonkqoza emnyango. Kwaye ijoni elincinci lathi, “Ah, ndiziva kakubi ngale ntsasa! Nkosikazi, baxelele ukuba bahambe.”

¹³² Kwaye wachwechwa waya ngasemnyango, watsalela umkhusane emva. Wathi, “Myeni! Myeni, tsiba, ngokukhawuleza!”

“Yintoni ingxaki? Ngubani omi phaya?”

“NguHitler, iqhawe laseJamani!” Owu, bethu!

¹³³ Elaa joni lincinane latsiba laphuma, lanxiba iimpahla zalo, ngokukhawuleza, kwaye lema likwi ngqalelo. Lahamba laya phaya emnyango, lavula umnyango, kwaye laluvula ucango, laze lathi, “Onoloyiso uHitler!” Yabona, wayeyindoda enkulu, kwintsuku zakhe eJamani. “Yintoni endingayenza?”

¹³⁴ Ukuba wayethe, “Hamba uyotsiba eliweni phandle phaya,” ubeya kuyenza lonto. Ngokuba? Akusekho, akukho ndoda ibalulekileyo eJamani, ngemihla yamaNazi, kunokuba u-Adolf Hitler wayenjalo. Wayeyindoda enkulu. Kwaye yena... Kwaye, engakanani imbeko, xana endwendwela kuphela iinjengele kunye namadoda amakhulu, kodwa apha usemnyango wendoda encinci ehamba ngeenyawo! Owu, ngokuqinisekileyo ibiya kuba yimbeko enkulu kuye.

¹³⁵ Ke, ngoku, kungathini ukuba iFlagstaff? Siza kuyizisa kufutshane ekhaya. Kugathini ukuba ngale njikalanga, ukuba—ukuba uMongameli wethu, uMnu. Johnson, uL. B. Johnson, kungathini ukuba ebenokwehla kwinqwelomoya, phandle apha ndaweni ithile? Kwaye ngoku sonke nje

sikudidi olunye lwabantu. Sonke singamahlwepu. Mhlawumbi omnye unomsebenzi ongcono kancinane, mhlawumbi indlu engcono encinane, kodwa, emva kwako konke, singabantu nje. Kodwa kungathini ukuba uyehla eze endlwini yakho ezantsi apha, mhlawumbi oyena uthobekileyo kuthi, kwaye ankqonkqoze emnyango; kwaye uye emnyango, kwaye phaya kumi uMongameli uL. B. Johnson? Ngokuba, ibiyakuba liwonga elikhulu. Usengohluka naye, kwezopolitiko. Kodwa uyakuba yindoda ebekekileyo, ukuba noMongameli wase-United States emi emnyangweni wakho. Ungubani wena okanye ndingubani mna? Kwaye phaya kumi uLyndon Johnson emnyango wakho! Nangona unokuba ngumSoshiyali okanye umRiphabliki, okanye wahluke kuye ngesigidi seemayile, kodwa nangoko iyakuba liwonga.

¹³⁶ Uyazi yintoni? Ngenxa yokuba uyewaphiwa eli wonga, ngokuba, umabonakude uya kuyiphosa kwiscreen ngokuhlwanje. Ngokuqinisekileyo. Amaphephandaba aphakathi ngomso ayakuba nezihloko kuwo, khona apha kwiphepha laseFlagstaff, ukuba, “*UJohn Doe*. UMongameli wase-United States uye wantingela kwelase Flagstaff izolo, engabizwanga, kwaye nje waya ezantsi, nangaphandle kokumenywa, kwaye wankqonkqoza” emnyango wakho. Thobeka! Loo Mongameli ubeyakuba negama lokuba uyindoda ethobekileyo, njengoko emkhulu enjalo, ukuza kowam okanye kumnyango wakho; singabantu abangento, ngoko wehla waze wathetha kuthi.

¹³⁷ Ngokuba, uyakuhamba wehle ngesitalato, kwaye uthi, “Ewe, ndingumfo. UMongameli ubendindwendwele.”

¹³⁸ “Yima ngxi, makhe ndifumane eyakho—ndifumane eyakho inkangeleko. Khangela ngqo kum. Ngoku ukhangeleka njani xana uhamba?” Ubuya kuba ngumntu obalulekileyo. Ngokuqinisekileyo.

¹³⁹ Kungathini ukuba ukumkanikazi waseNgilani unokuza, nangona ungekho phantsi kolawulo lwakhe? Kodwa ingaliwonga kwabanye benu bafazi ukonwabisa ukumkanikazi waseNgilani, nangona ningekho phantsi kolawulo lwakhe. Kodwa, nangoko ungumntu omkhulu, ungoyena kumkanikazi mkhulu ehlabathini, ngeli xesha. Ngokuqinisekileyo, unjalo, oko kukuthetha kwezopolitiko. Kodwa ukuba ebekucela encinane intwana yokuhombisa eludongeni lwakho, leyo oyixabisileyo kakhulu, ubuya kumnika yona. Bekuya kuba liwonga kuwe ukwenza oko. Ngokuqinisekileyo, ungukumkanikazi waseNgilani.

¹⁴⁰ Kwaye ubuya kuba sembekweni, ngoMongameli. Kwaye wonke umntu ubeya kuthetha ngokuthobeka kokumkanikazi waseNgilani, entinga ukuya kubona umfazi othile eFlagstaff,

omncinane umntu ongento. Kwaye amaphepha ebeya kuyiqulatha, kwaye iindaba beziya kuyidanyazisa.

¹⁴¹ Kodwa, uyazi, oyena Mntu ubalulekileyo wexesha lonke, uYesu Kristu, unkqonkqoza emnyango wethu. Kwaye Ujikisiwe, ngaphezu kwabo bonke ookumkani namagunya lawo akhe akhona. Kunjalo oko. Kwaye usenokuMamnkela kwaye uphume uze uthethe into ethile malunga naloo nto, ihlabathi langaphandle liyakuhleka kubuso bakho. Akukho zindaba eziya ku . . .

¹⁴² Ngubani na onokuza endlwini yakho, nawuphi na omkhulu kunoYesu Kristu? Ngubani onokunkqonkqoza emnyango wakho, omkhulu kunoYesu Kristu? Ngubani onokuyenza loo nto? UNyana kaThixo, ngubani na onokunkqonkqoza endlwini yakho, ngubani onokubaluleka nangaphezulu? Kwaye nangoko Uyankqonkqoza, usuku nosuku. Kwaye ukuba nkqu uthe waMamkela, ubizwa ngokuba ungumbaxi. Ke, bona indlela ihlabathi elibazi ngayo abangabalo? Kunjalo oko. Kodwa ngoku Akayikuza ngaphandle kokuba Ubenesizathu sokuba eze.

¹⁴³ Kwaye ucinga ukuthobeka kukaMongameli uJohnson, okanye ukumkanikazi waseNgilani, okanye nawuphi na umntu omkhulu, indlela ebekuya kubonakaliswa ngayo, ukuthobeka kwaloo mntu ubalulekileyo ukunkqonkqoza emnyango wakho!

¹⁴⁴ Kukangakanani malunga nokuthobeka koNyana kaThixo? Thina singobani na ngaphandle kwaboni, abangcolileyo, “abazalelwe esonweni, bemiliselwe ebugwenxeni, abeza ehlabathini bethetha ubuxoki?” Kwaye ngoko uNyana kaThixo uya kuza aze ankqonkqoze emnyango wethu.

¹⁴⁵ Ngoku, ukumkanikazi waseNgilani usenokukucela uncedo kuwe. Usenokuthabatha into ethile esuka kuwe. Ke ngokunjalo noMongameli, usenokukucela ukuba wenze izinto ezo ubungafuni ukuzenza. Usenokukucela ubutyebi obo ubungafuni ukunikezela ngabo, kwaye obo bebungayi kuthetha nto, nje kuye.

¹⁴⁶ Kodwa uYesu uzisa into ethile kuwe xana Enkqonkqoza. Uzisa uxolelo. Musa ukwala. Kuba, njengoko kwalingwa kwiinkundla zethu apha, ke kuyakuba njalo eBukumkanini beZulu. Ukuba Wankqonkqoza kwaye wazisa uxolelo, kwaye walala, uze ufele ezonweni zakho, uya kutshabalala; nangona wabanewonga lokuhlala kumhlangano ofana nalo, nokuba ubunewonga lokuza emvuselelweni, okanye ibandla lakho, waze weva umalusi wakho eshumayela umyalezo weVangeli, kwaye wabane . . . Uthi, “Ewe, ndandiphaya.” Mhlawumbi, wena, kunzima ukuxela konke oko onokuthi ukuthethe. “Ndeva ukucula. Ndakonwabela. Ndeva ubungqina. Babuyinene.” Kodwa uBalile bona.

¹⁴⁷ Bekungathini ukuba bendiyindoda eselula ndize kwaye ndifumane inenekazi eliselula; lalilihle, lalingumKristu?

Laliyakwenza . . . Lalinayo yonke imfane- . . . [Indawo engenanto eteyiphini—Mhl.] Awunako ukufumana isiphoso kuLo, kodwa umelwe kukuzibekela bucala izithethe zabantu. Uthi, “Owu, ndiyakholwa ukuba Oko kulungile. Ndiyabona, ndilungisile . . .” Kodwa umelwe kukuba ukwamkele Oko. Wena . . . Ngoko loo mfazi uba yinxalenye yam. Ngoko uba yinxalenye yeLizwi, elinguMtshakazi. Ukuba UliLizwi, uMtshakazi uyakuba nguMtshakazi uLizwi. Yabona, ngokuqinisekileyo uya kuba njalo! Yabona, umelwe kukuba uLamkele. Uya ku . . . Ungathetha loo nto uyifunayo, ungaqhayisa malunga noMongameli; kodwa ngokwesiqhelo xana ithuba likaYesu lifika kumnyango wethu, sisuka nje siMjikele ecaleni. Yabona, nje asifuni nto yakwenza naYe. Sithi, “Ke, ngolunye usuku.”

¹⁴⁸ Kungathini ukuba unkqonkqoza emnyango womntu othile? Ngoku makhe siguqule nje umfanekiso kanye umzuzu. Kungathini ukuba uye waya waze wankqonkqoza emnyango womntu othile, kwaye ube unento ethile ngenxa yabo? Kwaye, emva kwako konke, bona kuwe ebengaba njengawe kuThixo; ke, ukuba uyenza, ngokuba, kulungile, kodwa awuna ntambo zibotshelweyo. Ke xana wankqonkqoza kumnyango womntu othile, kwaye bakroba ngefestile, baze bavala umkhusane; okanye abezanga kwasemnyango, kwaye bathi, “Ngelinye ixesha!”

“Ke, ndingathanda . . .”

¹⁴⁹ “Andinaxesha ngale ntsasa!” Uyazi ukuba yintoni oyakuyenza? Mhlawumbi into efanayo bendiya kuyenza, kwaye zonke nezinye zazo, ubungasayi kubuyela umva nanini na.

¹⁵⁰ Kodwa hayi uYesu. “Ndimile, kwaye ndiyankqonkqoza,” Ukunkqonkqoza rhoqo. [UMzalwana uBranham uqhubeke enkqonkqoza kwinto ethile—Mhl.] Yabona? “Lowo ufunayo,” hayi okhangelayo. “Ofunayo! Lowo unkqonkqozayo!” Nkqonkqoza, ukunkqonkqoza kukuqhubekeka, nkqonkqozayo! Yabona, “Lowo ufunayo, nalowo unkqonkqozayo, uyaku . . .” Hayi nje . . .

¹⁵¹ Njengomzekeliso womgwebi ongalungisiyo. Umfazi waya waze wafuna impindezelo, ukuziphindezela, kodwa akazange akwazi ukuyifumana. Yena . . . Ngokuqhubekeyo wankqonkqoza waza wabongoza. Waza wathi . . . “Nje ukuze ndimxothe, ndiya kuphindezela kutshaba lwakhe.”

¹⁵² Wobeka phi na ke uBawo oseZulwini? Yabona, kufanele ukuba kube sithi esinkqonkqoza emnyangweni Wakhe. Bekufanele ukuba ngu-Adam owayebaleka ukunyuka nokuhla emyezweni, ekhwaza, “Bawo! Bawo, Uphi na?” Kodwa endaweni yoko—endaweni yoko, yayinguThixo owayebaleka enyuka esehla emyezweni, “Nyana! Nyana, uphi na?” Yabona, oko kubonisa nje oko sikuko. Sisoloko sizifihla, endaweni yokuba siphume

kanye kwaye siyivume. Sizama ukubaleka, sizimele emva kwento ethile. Leyo nje yimvelo yomntu, sinayo ngalo ndlela. Ewe, mhlekazi.

¹⁵³ Ubuya kubanika aba bantu okona kungcono onako, yonke into. Kodwa ubungekhe, u—u—ubungekhe umamkela uYesu. Anditsho nina, kodwa nditsho abantu apha.

¹⁵⁴ Okanye mhlawumbi usenokutsho oku, usenokuthi, “Mshumayeli, ndikwenzile nje oko. Ndi—ndiye ndayivula intliziyo yam kwaye ndavumela uYesu ukuba angene ngaphakathi. Ndakwenza oko kwiminyaka elishumi eyadlulayo. Ndakwenza oko kwiminyaka engamashumi amabini eyadlulayo.” Ke, oko kusenokuba nje kuchanekile kanye, kodwa ingaba oko kuko konke okwenzileyo? Yabona?

¹⁵⁵ Ndifuna ukukubuzo ngoku. Ukuba ungamema nabani na endlwini yakho, kwaye ngoko xana ungena emnyango, umntu othile akumemele ngaphakathi, gxebe, athi, “Ngena ngaphakathi.”

¹⁵⁶ “Ewe, ndinenjongo, ndiya kuphumela ngaphandle kwedolophu kwaye ndibekwe embekweni, uyabona.” Leyo yindlela abantu abaninzi abamamkela ngayo uKristu. “Ndiya . . . ndi—ndingowe bandla. Ndingoka omkhulu u*Nje-nan-je* indawo ezantsi apha, apho uGqirha uPh. LL. engowakhona, uyazi. Kwaye yeyona cawa inkulu. Usodolophu uya phaya, nayo yonke into, uyazi. Ndi—ndingowela bandla.” BayaMvumela ukuba angene, nje kangako. “Ehe, ndiyakuMamkela,” yabona, ngenxa yenzuzo yobuqu.

¹⁵⁷ Kodwa yintoni ngoko xana uYesu engena entliziyweni? Abantu abaninzi bayaMamkela ngokuba abafuni ukuya esihogweni. Kodwa xana uYesu esiza entliziyweni yakho, Ufuna ukuba yiNkosi. Hayi nje uMsindisi; kodwa iNkosi, kananjalo. *INkosi* ngu “mlawuli.” Ungena ngaphakathi uku—ukuthabatha ulawulo.

Ngoku uthi, “Ingaba kunjalo oko, Mzalwana uBranham?” Ngokuqinisekileyo.

¹⁵⁸ Kungathini ukuba—ukuba ndikumemile endlwini yam, uze ungene emnyango? Kwaye unqonkqoze emnyango, ndaze ndakhangela ngaphandle, ndathi, “Ewe, ngena ngaphakathi. Ukuba unokundinceda, ke, wenza njalo. Kodwa ngoku, xana ungena ngaphakathi ngoku, andifuni ukuba ugxuphuleke ujikeleze endlwini yam. Uma kanye phaya emnyango!”

¹⁵⁹ Khumbulani, isiqendwana sethu sithi “iminyango” ngaphakathi komnyango. Ngoku, ngaphakathi entliziyweni yomntu kukho iminyango emininzi emincinane, kwaye loo minyango mincinane igubungela izinto ezininzi. Mvumela nje angene, oko asikuko konke okwaloo nto, xana Engena ngaphakathi.

160 Xana ndisiza endlwini yakho, ukuba uthe wandamkela emnyango, ngokuba, ukuba uyakuthi, “Ngena ngaphakathi, Mzalwana uBranham. Ndiyavuya kakhulu ukukubona!”

161 Ndiyakuthi, “Ke, yinyhweba kum ukuza ndingene endlwini yakho!”

162 “Owu, ubungekhe uze uhlale phantsi? Mzalwana uBranham, hamba hamba endlwini yethu, zenze uzive usekhaya!” Owu, bethu!

163 Bendiya kuya ngaphaya kwisibandisi, ndizifumanele enye yezisandwitshi zinkulu, malunga nolo *hlobo*, ndikhulule izihlangu zam, ndingene egumbini lokulala ndize ndingqengqepantsi. Kwaye bendiya kuba ne—nokwenene ukutya okumnandi, yabona. Ngokuba? Ngokuba ndizive ndamkelekile. Undenze ndaziva ndamkelekile. Ke ngoko ndingayixabisa loo nto ukuba wenze ndizive ndamkelekile.

164 Kodwa ukuba ndithe ndaya endlwini yakho, waza wandixelela, “Uma phaya emnyango, ngoku, ungakhe uhambe ugxuphuleka ujikeleza!” Bendingayi kuziva ndamkeleke kakuhle. Ubungaziva njalo wena? Hayi, yabona, ubungenakuziva wamkelekile. Umntu othile ukumemele ngaphakathi, waze wathi, “Ngoku linda! Ehe, ngena ngaphakathi, kodwa yima kanye phaya!”

165 Ngoku, kukho umnyango omncinane xana ungena entliziyweni yomntu. Siza kuthetha nje ngemibalwa yayo, yabona. Asinaxesha lokungena kuyo yonke le minyango, kuba kukho emininzi yayo. Yabona? Kodwa, sithi, kwimizuzu elishumi elandelayo, makhe sithethe ngemibalwa, iminyango emithathu.

166 Ngoku, kwicala lasekunene lentliziyoyomntu, xana ungena emnyango, kukho ucango oluncinane kwicala lasekunene, kwaye olo lubizwa, phakathi phaya, ucango lwekratshi. Owu, bethu! “Musa ukuya ungene ngalaa mnyango!” Abayifuni iNkosi phakathi phaya, kulaa mnyango, elo likratshi. “Ndingowegazi eliluhlaza. Ndiyakhathalela...Owu, ewe, ngoku khangela, ndiyakuxelela, ndi—ndi...” Yabona, likratshi. “Musa ukugxuphuleka phakathi phaya!” Ngoku, Akanakuziva emkelekile okoko nje ugcina laa mnyango wekratshi uvaliwe.

167 Ufanele akuhlaze. Yabona, yiloo nto Eza ngaphakathi ngenxa yayo. “Ufuna ukundixelela ukuba kufuneka ndihle ndiye phaya kwaye—kwaye ndenze njengabanye bonke?” Ke, akukhomfuneko yakwenza njalo, leyo yenye into ngokuqinisekileyo. “Ke, ndiya kukuxelela, yintoni ocinga ukuba ndiya kuyenza xana ndisiya kwibhunga leshishini kwixesha elilandelayo? Yintoni endiya kuyenza ukuba ndihlangana nomqeshi wam—wam ngomso? Kwaye oko, bekuyakufuneka ndiwufumane loo Moya kum, kwaye bendiyakutsibela phezulu phaya, esiphakathini somsebenzi wam, kwaye ndiye ekuthetheni

ngeelwimi, owu, loo nto ibiyakundihlazisa. Hayi, hlala ngaphandle phaya!”

¹⁶⁸ Yabona, nantso ke, yabona. Ehe, uyakumvumela uYesu angene ngaphakathi, uyakuzimanya nenkonzo kwaye ubeke igama lakho kuyo, wamkele uYesu njengoMsindisi wakho; kodwa kuthini malunga nokuba yiNkosi yakho, xana Yena elawula ngokupheleleyo? Xana EyiNkosi, Unako konke, koKwakhe, u—uzinikezele ngokupheleleyo kuYe ngoku.

¹⁶⁹ Kodwa elaa kratshi lincinane. “Owu, uthetha ukuba, kuthi bafazi, kuya kufuneka ukuba siziyeke inwele zethu zikhule?” Ke, yiloo nto Ayithethileyo. “Kuya kufuneka siyeke ukuziqaba, okanye izinto zokuziqaba?” Yiloo nto Ayithethileyo. “Ke, yintoni ocinga ukuba ivili lam elithungayo beliyakuyenza? Bebeya kundibiza ngodidi lwakudala.” Ke, nje gcina ikratshi lakho. Qhubeka. Uyakuma emnyango, obo kukuphela kobude Anokubuhamba.

¹⁷⁰ Kodwa xana sele ulungele ukuwuvula laa mnyango, mvumele angene phakathi, Uyakukucocela lona, iibhulukhwe ezimfutshane ziya kuphumela ngaphandle apha emgqomeni wenkunkuma, kwaye iziqabo ziya kubuyela kumgqomo wenkunkuma, kwaye umchebi uyakulamba kuse ekufeni ukuba nje ucheba inwele zabafazi, kwikholwa lenene.

¹⁷¹ Ngoku uthi, “Oko aku...” Owu, ewe, kuya yenza, ngokunjalo. Yiloo nto eyathethwa yiBhayibhile. Kunjalo oko. Yabona, kukho ilizwi elincinane phaya, elo ungafuniyo ukuba Yena agxuphuleke.

“Ke, umalusi wam!”

¹⁷² Andikhathali ukuba yintoni umalusi awayithethayo. Yiloo nto eyathethwa yiBhayibhile, “Lihlazo ukuba umfazi enze njalo.”

¹⁷³ “Ke,” uthi, “simelwe kukuzifundisa izinto, Mzalwana uBranham, yindlela yokufumana uMoya oyiNgewele, kwaye nendlela yokuba *koku, okuya.*” Uya kuyifunda njani i-aljibhra ukuba akubazi oo-ABC bakho? Abazi nkqu nendlela yoku, ukwenza njenge, ukukhangeleka njengomnye, ukunxiba njengomnye. Lihlazo ukubona aba bafazi esitalatweni namhlanje.

¹⁷⁴ Ndiye ndaya kwindawo izolo, xana, owu, abanye beqela leqele eligqwthekileyo langena. Bona, amadoda ebenenwele emehlweni awo, zisihla kwaye zijingele emiqolo yabo, kwaye njengempitsho, njengabantwana abancinci bezinxiba besiya esikolweni, benxibe izihlangu ezikhulu ezindala, umlomo uvuleke ngokwesiqingatha. Ubunokutsho ukuba bebezinjubaqa. Kwaye bangena phaya ngolo hlobo, bathi, “SingamaFrentshi.”

¹⁷⁵ Ngubani ehlabathini onokuqesha umntu ololo hlobo kwishishini lakhe? Baziphilisa njani? Kwaye ndabona isibini

samakhwenkwe enene ehleli ngaphaya...Asuka kulaa yunivesithi isezantsi phaya, oku kungaqhelekanga kwenza, okanye ndiyakholwa ukuba bazibiza ngokuba *zincukuthu* okanye *oqongqothwane*, okanye into ethile elolo hlobo, ezinye zezo zinto ziphuma eNgilane. Kwaye ngoko khona phaya ngolo hlobo, ngubani onokuqesha indoda enjengaleya ukuba imsebenzele? Ungayibeka indoda enjengaleya kwishishini lakho, nina bosomashishini? Ukuba uyakwenza, uya, kukho into ethile, awukasondeli ngokwaneleyo eMnqamlezweni okwangoku.

¹⁷⁶ Khangela kwaba bafazi phandle esitalatweni, kwaye oko lihlazo! Mhlawumbi abafazi abancinane abamsulwa benxibe ezi mpahla zincinane zincinci, yabona, ke, lihlazo elo, indlela abakhangeleka ngayo. Ke, uthi, “Kutheni, mfazi, uyakrexeza.”

¹⁷⁷ Bathi, “Linda umzuzu apha, mfana! Ndiziphethe kakuhle njengokuba ndi...” Oko kusenokuba njalo, kwezakho iingcinga. Kwaye kusenokuba njalo, kungqinelwe nangoxilongo lwezonyango, ukuba usenokuba njalo.

¹⁷⁸ Kodwa, khumbula, ngoMhla woMgwebo, uyakuphendula ngenxa yokukrexeza. UYesu wathi, “Wonke umntu okhangela umntu oyinkazana ukuba amkhanuke uselemkrexezile entliziyweni yakhe,” kwaye wazibonakalisa ngokwakho kuye. Bona indlela umtyholi abamfamekise ngayo? Lihlazo. Linyala. Uyabona, bano—banomoya. Ngumoya lowo okwenzayo oko. Ngumoya ongengcwele.

¹⁷⁹ Kodwa uMoya oyiNgcwele woqobo uya kumenza umfazi anxibe ngokundilisekileyo kwaye akhangeleke engcwele.

¹⁸⁰ Unkosikazi wam wathi kum, ngelinye ixesha, sasisihla ngesitalato, saze safumana umfazi enxibe ilokhwe, emva kwilizwe lethu. Yayiyinto engaqhelekanga kakhulu, yabona, akukho maPentekoste maninzi kakhulu emva phaya. Ke, sifumanisa ukuba wayenxibe ilokhwe. Kwaye wathi, “Billy,” wathi, “Ndiyabazi abanye babo bafazi. Bacula kwiikwayala apha ezantsi kula mabandla.”

Ndathi, “Ngokuqinisekileyo.”

Wathi, “Ke, kwaye babanga ukuba bangamaKristu?”

Ndathi, “Sthandwa, khangela. Yabona, asingabo...”

Wathi, “Kutheni abantu bakuthi...?”

Ndathi, “Khangela, sthandwa, asingabo abo—abohlanga lwabo kwaphela.”

Wathi, “Intoni?” Wathi, “BangamaMelika.”

Ndathi, “Ehe, kodwa asingawo.”

Wathi, “Asingawo?”

Ndathi, “Hayi.”

¹⁸¹ Ndathi, “Xana ndisiya eJamani, ndifumana umoya waseJamani. Xana ndaya eFinland...” Kwigumbi lomphunga

phezulu phaya, abaninzi benu maFinnish niyazi, abafazi bahlamba amadoda. Ke, lowo ngumoya nje wamaFinnish. Abantu abalungileyo abanaMandla, kodwa, ufumana, naphi na apho uya khona, ufumana umoya wesizwe.

¹⁸² Uya ebandleni kwaye ukhangele umalusi, ukuba unobundlobongela ngenene kwaye uyaqhubeleka, ibandla liyakuba kwayiloo nto inye. Yabona? Bathabatha umoya womnye komnye endaweni yoMoya oyiNgcwele.

¹⁸³ Naso isizathu sokuba sibe nemfundiso egqwetheke kangaka yeBhayibhile. Endaweni yokubuyela umva kuyilo, bathabatha umoya wehlelo elithile. Yabona? Kodwa iLizwi belingaqhelekanga nje kubo njengoko Lalinjalo ngemihla xana uYesu esiza embonakalweni, esazisa iVangeli yokwenene yenyani. Bathi, “Ungumtyholi. UnguBhelezebhule.” Yabona? Kodwa phaya uyayifumana.

¹⁸⁴ Kwaye wathi, “Ke, ngoko, asingawo amaMelika, siyintoni?”

¹⁸⁵ Ndathi, “UbuKumkani bethu bobaPhezulu.” Yabona, sikhululekile, sizelwe ngokutsha. UbuKumkani bukaThixo bungaphakathi kwenu. Yabona, yenzani njengaphezulu Phaya, ningabathunywa abasuka Phaya. Ndathi, “Singabemi apha, siphila apha enyameni. Kodwa, umoya wethu, singabahambi nabasemzini.” Singabasemzini kwihlabathi ngoku, nkqu nakwisizwe sethu, kuba siye sasamkela isimemo xana sankqonkqozayo entliziyweni yethu, sokuba sibe yinxalenye Yakhe, iLizwi Lakhe. Kwaye iLizwi liyasilungisa, lisenza siphile kwaye lisenza ukuba senze njengamaKristu.

¹⁸⁶ Kwixesha elithile elidlulileyo, eMazantsi, ibali elincinane. Kwakukho ukumkani...okanye, umthengi. Babethengisa amakhoboka. Oko kwakungexesha lo—localucalulo, kwaye babenamakhoboka kwelaseMazantsi. Babeyi...Babesiya bathenge kwaye bawathenge, kanye njengokuba ubuya kwenza inqwelo mafutha esele isetyenzisiwe, kakhulu.

¹⁸⁷ Ngoku, ndingumhlanganisi, ngokupheleleyo...ndithetha umcalucaluli. Ndingumcalucaluli. Ngokuba, andikhathali nokuba baxambulisa kangakanani na, awunakuba ngumKristu kwaye ube ngumdibanisi. Oko kuchanekile kanye. UThixo nkqu uyazahlula izingwe Zakhe. Uyabohlula abantu Bakhe. “Phumani nisuke phakathi kwabo!” Yena u...Ungumcalucaluli. “Musani nkqu...Ukuzichukumisa izinto zabo ezingahlambululunganga!” Wamtsala uSirayeli, olo hlanga lwamaYuda, ukuphuma kuzo zonke, zonke iintlanga kwihlabathi. Ungumcalucaluli.

¹⁸⁸ Kodwa andikholwa ukuba nawuiphi na umntu kumele ukuba abe likhoboka. UThixo wenza umntu; umntu wenza amakhoboka. Andikholwa ukuba umntu kufuneka alawule phezulu komnye, naluphi na uhlanga, umbala, okanye nantoni na.

¹⁸⁹ Kodwa kukho ucalucalulo, uMtshakazi kaKristu wahluliwe ukusuka kwamanye amabandla, kwaye oko kuchanekile kanye:

ibandla lemvelo, neBandla elilelomoya; ibandla lenyama, iBandla iLizwi. Kwasoloko kunjalo. “UYesu weza kwaBakhe, Abakhe abamaMnkela; kodwa bonke abathe bamaMkela!”

¹⁹⁰ Ke lo, babesidla ngokubangabathengi, abathengisi bedlula kwaye bathenge la makhoboka. Ngaxesha lithile kwafika omnye kwintsimi enkulu, kwaye wawabukela. Amakhoboka ayebethwe kalukhuni, nayo yonke into, uyazi. Ayekude nekhaya; ayengasayi kubuyela emva kwakhona. AmaBhulu, amaHollandi, bawela bawafumana, bawazisa apha baza bawathengisa. Kwaye abasayi kuphinda bambone utata kwakhona, umama kwakhona, bengasoze baphinde babone iintsana zabo kwakhona. Babazalisa omnye komnye; bachola indoda enkulu, bayizala kumfazi omkhulu, kude nenkosikazi yakhe, ukwenza amakhoboka amakhulu. Owu, uThixo uya kubenza baphendule ngaloo nto ngenye imini! Kunjalo oko. Oko akulunganga.

¹⁹¹ Njengoko u-Abraham Lincoln watshoyo ngaxesha lithile, xana wayehla enqanaweni phaya eNew Orleans, wothula umnqwazi wakhe wombobho wesitovu. . .

¹⁹² Wabona amathathu okanye amane amancinane amanegro, esihla, emi apho enganxibanga zihlangu, apho babenazo. . . Inkomo yayilele kwaye yasusa—yasusa iqabaka emhlabeni, ayemile emva kokuba kungeniswe iinkomo ngaphakathi. Iinyawo zabo ezincinci ezindala zigqabhukile, zisopha. Ayecula, “Unezihlangu, ndinezihlangu, kwaye bonke abantwana bakaThixo banezihlangu.”

¹⁹³ Xana wehlayo enqanaweni ezantsi phaya, waya phezulu kwisibaya senkunzi yenkomo, kwakukho indoda enkulu enkulu yomnegro eyayimi phezulu phaya, beyibetha nxazonke, bevavanya intliziyo yayo. Kwaye bemleqa ukunyuka nokuhla esitalatweni, ngesabhokhwe emva kwakhe; ngoko behlola intliziyo yakhe, babone ukuba waye lungile na. Unkosikazi wakhe omncinane olusizana emi phaya, ababini okanye abathathu abantwana bephantsi kweengalo zakhe ngolo *hlobo*; ukumthengisa, ukuba bamzalise kumfazi omkhulu. U-Abraham Lincoln omdala wafaka okuya phantsi komnqwazi wakhe. . . umnqwazi wakhe phantsi kwengalo yakhe, ngolo *hlobo*, wabetha ngenqindi lakhe, wathi, “Oko akulunganga! Kwaye ngenye imini ndiya kuyibetha loo nto, ukuba iyakuxabisa ubomi bam.” Kwaye ngaphaya, kumyuziyam eChicago, kulele ilokhwe enegazi kuyo, leyo eyakhulula elaa negro ukusuka ngaloo mini.

¹⁹⁴ Kwaye ndithi esa sono kunye nezinto azilunganga! Thixo ndincede ukuzibetha, nabo bonke abanye abalungiseleli beVangeli. Sizalwa sikhululekile, abantwana bakaThixo. Asinamsebenzi wayo nayiphi na invumo nkolo okanye unqulo lokusiqhubela kwiBhunga leeNkonzo zeHlabathi, singabantu

abazelwe ngokukhululekileyo, kuMoya oyiNgcwele, sinelungelo, siphuma kwizinto ezilolo hlobo ukuze sibe ngamaPentekoste. Kunjalo oko. Ngoku sikhululekile. Akuyomfuneko ukuba sibotshelelwe phantsi kwezo zinto kwakhona.

¹⁹⁵ Kodwa lo mthengi wathi, ekhangele kumakhoboka akhe, ikhulu okanye into ethile, yawo, kwintsimini enkulu, wathi, “Yitsho!” Omnye umfo omncinane phaya, kwakungafuneki ukuba bambethe; isifuba sakhe sasiphumile, nesilevu sakhe siphezulu, kanye emsebenzini! Wathi, “Yitsho! Ndifuna ukumthenga.”

¹⁹⁶ Wathi, “Owu, hayi!” Umnikazi wathi, “Akathengiswa. Huh-uh.”

Wathi, “Ke, ingaba ulikhoboka?”

Wathi, “Ehe.”

¹⁹⁷ Wathi, “Ke, yintoni emenza ohluke ngolu hlobo?” Wathi, “Ingaba umondla ngokwahlukileyo?”

Wathi, “Hayi, bonke badla phaya phandle kwinqanawa, kunye.”

Wathi, “Ingaba ungumphathi phezu kwabo?”

Wathi, “Hayi, ulikhoboka nje.”

“Ke,” wathi, “yintoni emenza ohluke?”

¹⁹⁸ Wathi, “Uyazi, bendimangaliswa yiloo nto, ngokwam. Kodwa,” wathi, “uyazi, ngaphesheya kwilizwe lasekhaya apho babevela khona, e-Afrika, uyise walaa nkwenkwe ungukumkani wesizwe. Kwaye nangona engowasemzini, uziphatha njengonyana wokumkani.”

¹⁹⁹ Owu, ndacinga, enjani yona into kubuKristu! Bafazi, yekani ukunxiba ezo mpahla ngolo hlobo! Madoda, yekani ukuxela ezo ziqhulo ezingcolileyo nayo yonke loo nto! Singoonyana neentombi zoKumkani. Nxiba njengokumkanikazi, nxiba njenge—ngenenekazi. Ziphathe njengenene, musa ukuvumela inwele zakho zikhule ukhula ngolu *hlobo*. IBhayibhile yathi, “Akulunganga (imvelo iyanifundisa) ukuba indoda ibe neenwele ezinde. Kwaye lihlazo kunye nento engahlambulukanga nkqu ukuba umfazi athandaze iinwele zichetyiwe.” Kwaye kunjani malunga nezi? “Li—lisikizi ukuba umfazi anxibe ingubo eyenzelwe indoda.” UThixo omkhulu onaguqukiyo akaguquki. Kodwa nangoko namhlanje ukhululekile kanye njengokuba sinjalo sonke isizwe sethu. Ihlazo! Makhe siziphathe njengoonyana neentombi zikaThixo. Makhe siphile njengaye. Singo—singoonyana boKumkani. Singabo. Singabo. Kanye ngoku eli gquba lembutyulela nobumdaka nokungcola, ngeenxazonke apha, abantu bazibiza “NgamaKristu” kwaye basaziphatha ngolo hlobo!

200 Kodwa khumbulani, safumana unKqonkqozo ngenye imini, kwaye saMvulela wangena ngaphakathi, ikratshi nako konke kwemka. Amen. Andikhathali nokuba bandibiza ngantoni na!

Owu, ndiyaqikelela nje ukuba kancinane
ndingowodidi lwakudala,
Kodwa uMsindisi wam wayengowodidi
lwakudala, ngokunjalo.

201 Ingaba kunjalo oko? Nilivile iculo. Yiba ngowodidi lwakudala! Musa ukuzama ukuxelisa umntu othile. UnguMzekelo wakho. Zama ukufana naYe, kwaye uMoya okuwe uya kukunceda ukuba wenze oko. Yenza ubomi bakho bufane noBakhe.

202 Ehe, kukho umnyango phaya. Ndifuna ukubiza omnye umnyango. Ndiba nexhala kakhulu. Kukho omnye umnyango phaya, nje ecaleni kwaloo mnyango, ujikela ngakwicala lesokunene, kwaye loo mnyango ngumnyango oya kubomi bakho babucala. Owu! Owu, awufuni ukuba Adlalele ngako oko. “Ngoku, ukuba ndifuna ukuphuma ndiye kwitheko elincinane leziselo zomxube, iyintoni loo nto kuWe? Leliphi ibandla eliya kundixelela into endiya kuyenza?” Uh-huh, nantso ke, yabona. “Isishumi somvuzo wam? Ngubani oya kundixelela ukuba ndenze ntoni? Obo bubomi bam babucala! Ndiyayenza le mali. Ndinobomi bam. Ndiya kunxiba iibhulukhwe ezifutshane ukuba ndiyafuna. Elo lilungelo lam laseMelika.” Leyo yinyani. Ngokuqinisekileyo. Kunjalo.

203 Kodwa ukuba uyimvana, kwaye hayi ibhokhwe, yabona, iimvana yiloo nto Asemva kwayo. Ziyakwahlukana ngenye imini.

204 Imvu inoboya. Yiloo nto kuphela enayo. Kwaye ayikwazi ukubuvulisa obo boya. Asicelwa ukuba sivelise isiqhamo soMoya, kodwa ukuba *sithwale* isiqhamo soMoya. Kwaye okoko nje iyimvu, iya kuthwala. Ayinyanzelekanga ukuba ivelise. Amadlala nayo yonke into ekuyo iyimvu, iyakwenza uboya ngokuba ingaphakathi layo linamadlala kunye nezicwangcisi mzimba kunye nezinto ezifunekayo ukwenza uboya.

205 Kwaye xana ungumKristu, uyakumelana neLizwi. Andikhathali ukuba nawuphi na omnye umntu uthini. Akunyanzelekanga ukuba usebenze nantoni na, kwaye uhlise nantoni na, tsala, umpompe. UngumKristu. Ngokuzenzekelayo uthwala isiqhamo soMoya. Yabona? Yabona, kwaye yiloo ndlela eyiyo. Yabona?

206 Kodwa, abantu namhlanje, abafuni ukuba udlalele ebomini babo babucala.

207 Inye kuphela into oyenzayo, vula nje yonke iminyango ekhoyo, ngoku yithi, “Ngena ngaphakathi, Yesu.” Ukhangele loo nto yenzekayo. Xana ubona eNcwadini, umelwe kukwenza *oku*, uyakuyenza. Ngokuba? Uyimvu, indawo yokuqala, ngoko.

208 Kodwa ukuba ufuna nje ukuhlala, Mgcine emnyango, yithi nje, “Ndizimanye necawe. Ndilungile kanye njengawe. Yabona, ndamamkela uKristu.” Mhlawumbi oko yiloo nto nje oyenzileyo. Kodwa ingaba uMenze *iNkosi*? Yabona?

209 Ngoku, iNkosi ayinako ukubeka phantsi iNcwadi yemigaqo kwaye ithethe iLizwi, ize ngoko ijikele kwaye iLikhanye. Kwaye ukuba uthi unoMoya oyiNgcwele, kwaye iBhayibhile ithethe into ethile omawuyenze, uze uthi, “Owu, andiyikholwa *Loo nto*.” Khumbula nje, loo moya ukuwe ayingoMoya oyiNgcwele, kuba Akanako ukuZikhanyela. Kunjalo oko. Akanako ukuZikhanyela. Wabhala iLizwi, kwaye UyaLigcina, ukuze aLenze. Yabona? Ke asingoyiNgcwele. . .

210 Ngumoya, kunjalo oko, usenokuba ngu—ngumoya wecawe, isenokuba ngumoya womalusi, isenokuba ngumoya wehlabathi, isenokuba nguwo, andiwazi ukuba uyintoni na, kodwa nokuba uyintoni na, usenokuba ngumoya wehlelo, “NdingumWisile; ndingumBhaptizi; ndingumRhabe; ndingumPentekoste; ndikoku,” oko. . .

211 IPentekoste, ngoku khumbulani, makhe ndikungqalise oku, iPentekoste ayingombutho, iPentekoste ngamava lawo owamkelayo. Nina maWisile, maBhaptizi, maKatolika, nani nonke, ninganawo amava wePentekoste. Awunako nje ukuxizixokomezela nePentekoste, kuba akukho ndlela yokuzixokomezela nayo.

212 Ndibekusapho lakwaBranham amashumi amahlanu anesihlanu eminyaka. Uyazi, abazange bandicele ukuba ndibe nguBranham. Ndazalwa, ndinguBranham.

213 Kwaye yiloo ndlela ongumKristu ngayo, uzalwa ungumKristu. Kunjalo oko, ngoku.

214 Owu, oba bomi babucala! “Owu, ndiyakuxelela, umalusi wam uya kule mijuxuzo, senza ukuziBhijabhija. Banawo. . .” Konke kulungile. Yabona? “Musa ukuza kundixelela into endinokuyenza kunye nento endingenakuyenza.” Kunjalo oko, yabona, awuyi kuMvumela angene ngaphakathi.

215 Nje Mvumele ixesha libe linye, uze emva koko ubuyele umva ekuzibhijabhijeni okanye kwirock-and-roll, okanye nantoni na oyakuyenza, ubone ukuba yintoni onokuyenza. Awunako ukuyenza lonto. Mvumele angene ngaphakathi ngelinye ixesha, kwaye uqalise ukunxiba iibhulukhwe ezifutshane, abanye benu bafazi.

216 Ndiyazi ukuba ndinithabatha ixesha elide, kodwa ndifuna ukuthetha into ibenye kwakhona, ukuba ilungile, kulo mba.

217 Ndinga, ukuba owona mhlango mkhulu iNkosi eyakha yandivumela ukuba ndiwubambeke Yona wawuseBombay, apho ndandinamakhulu amahlanu amawaka, kodwa, kunye namakhulu amabini amawaka athile e—e-Afrika, eDurban,

kwibala lomdyarho. Ngaloo mvakwemini, ndathi, emva kokuba bebone into enkulu kangako emangalisayo leyo iNkosi yethu enenceba eyehlayo yaze yayenza, Ndathi, “Iimishinari zinifundise iLizwi, kodwa iLizwi lidliswe ubomi laze lenziwa laphila. Oko Akuthethayo kufuneka ukuba kuze ebomini.” Kwaye—kwaye ngoko xana kwabakho amashumi amabini anesihlanu amawaka empiliso esenzeka ngaxesha linye, kunye nomthwalo emva komthwalo wezihlalo ezilungileyo zakudala phaya; nje umthandazo omnye olula omncinane, babembonile uMoya oyiNgcwele nje...Abo bantu abo babengazi nkqu nokuba bangoobani kwaye nalapho bavela khona, yiloo nto kuphela ababefuna ukuyibona. Yabona?

²¹⁸ Kwaye ndabuza, “Bangaphi abafuna ukwamkela uKristu?” Kwakukho amashumi amathathu amawaka abemi ngeenyawo zabo, iinzalelwane zengubo, zithwele izithixo.

²¹⁹ UGqirha uBosworth, uGqirha uBaxter kunye nabo, baqalisa ukulila. Kwaye uMzalwana uBosworth wabaleka wenyuka, wathi—wathi, “Mzalwana uBranham, olu lusuku lwakho lokuthweswa isithsaba.”

²²⁰ UMzalwana uBaxter wathi, “Mzalwana uBranham, ndiyazibuza, ndicinga ukuba bebethetha ngempiliso yasenyameni.”

²²¹ Laa nkwenkwe yayisezandleni nasemadolweni ayo. Kwaye uMoya oyiNgcwele wayixelela apho yayivela khona, yintoni eyenzekayo, wathi, “Uyathetha...ucinga ngomzalwana wakho, umalunga nesiqingatha semayile emva phaya. Wayekhwele ibhokhwe elubhelu, waza wenzakalisa umlenze wakhe.” Ndathi, “Kodwa, ITSHO INKOSI, uphilisiwe.” Nantso isiza inkwenkwe, iphetha iintonga zokuhamba ezandleni zayo, ngolo *hlobo*. Kwaye kubathabathe malunga nemizuzu engamashumi amabini ukuba umkhosi ubathulise.

²²² Ngoko le nkwenkwe, ezandleni zayo nasezinyaweni, ngolo *hlobo*, ezantsi, yayingenako nkqu nokuphakama, ihamba ze. Owu, bethu, into eyoyikeka kangako! Yayicinga ukuba yayisiza phezulu phaya kubakhenkethi, uyazi, ukuya kwenza uhlobo lo—lomxhentso wehlathi. Kwaye ndathabatha ityathanga ndaze ndalishukumisa. Ndathi, “Ukuba bendikwazi ukunceda eso sidalwa silusizi, kwaye ndingakwazi ukukwenza oko, bendiya kuba ngu...bendingayi kufanela ukuma emva apha. Kodwa,” ndathi, “Andinako ukumnceda. Kodwa ngoku ndinesibabalo esincinane, ndingasitsala nje egiyeni, nokuba yintoni na iNkosi eyitshoyo.”

²²³ Kwaye xana iNkosi yakubonisayo, yamxelela ukuba wayengubani na, yathi, “Umama notata wakhe bahleli phandle phaya, bangamaZulu.” Kwaye yathi, “Banciphile, akuqhelekanga.” UmZulu uya kulinganiselwa kumakhulu amathathu obunzima, kwindoda nganye. Ke ngoko yathi,

“Abaqhelekanga. Kodwa le nkwenkwe yazalelwa kwikhaya lobuKristu, ngokuba kwelayo. . . ngakwesokunene, njengokuba ungena emnyango, kukho umfanekiso kaKristu, kwindlu encinci yengca.” Kwaye oko kwakuchanekile kanye. Umama wakhe kunye noyise baphakama. “Kwaye *elo* ligama lakhe.” Oko yayikoko yayikuko, nayo yonke into. Abazange babenakho ukuqonda. Ndakhangela ngasemva ndaza ndambona emile, embonweni phaya, ngokuthe ngqo kangangoko wayenokuba njalo. Akazange aphakame, ebomini bakhe, wazalwa engolo hlobo. Ndathi, “INkosi uYesu iyamphilisa.”

224 Wayengekho nkqu nasengqondweni yakhe ephilileyo, ezama ukuhamba, “uh, ba, ba, ba,” ngolo hlobo.

225 Kwaye ndalibamba ityathanga, ndalishukumisa ngolo *hlobo*. Ndathi, “UYesu Kristu, nyana, uyakuphilisa. Yima ngeenyawo zakho.” Nanko ephakama. Iinyembezi zisihla, nasesiswini sakhe esimnyama, njengoko wayesihla ngolo hlobo. Ndabona amashumi amathathu amawaka abemi bengubo benikela iintliziyo zabo kuYesu Kristu.

226 Xana ndandikwiKlabhu yaseKiwanis, ndathi, “Ngoku, bandixelela ukuba ndandiyakuba ngumqengqeleki ongcwele xana ndilishiya ibandla lamaBhaptizi ke ukuze ndibe nobudlelane nabo bonke abantu, bathi, ‘Ke, uya kuba ngumqengqeleki ongcwele,’ ndathi. . . iqela labazalwana bam bamaBhaptizi lathi.” Ndathi, “Nathumela iimishinari phaya, kwikhulu elinamashumi amahlanu eminyaka edlulileyo, yintoni endibafumene beyiyo? Besathwala izithixo.” Ndathi, “Kodwa amandla wovuko lukaYesu Kristu, amawaka angamashumi amathathu amamkela uKristu ngaxeshanye.”

227 Ngoku ndifuna ukuthi kuni bafazi, niyazi ukuba kwenzeka ntoni kwabo bafazi? Ndathi, “Kanye kuloo mhlaba nimi kuwo, uMoya oyiNgcwele uyakunizalisa.” Kwaye xana baphakamisa izandla zabo ukuba bamkele uKristu njengoMsindisi wabo, baze bathi bakumka ukusuka phaya; beze, ngoku, kungekho nto ngaphandle nje kwesiqwenga esincinane, iqhiya, ngaphambili. Kwaye xana bemka ukusuka phaya, bazisonga iingalo zabo ngolu *hlobo*, ngokuba babekubukho bamadoda, emveni kokuba bemamkele uKristu.

228 Ngoku singenza njani ke, bodade, singathini na kwesizwe apho sibanga ukuba siyakholwa kwaye singamaKristu, kwaye unyaka nonyaka bakhulula ngokuthe chatha? Xana, laa mntu engazange nkqu weva iGama likaKristu, kodwa nje beMamkele entliziweni yabo. Hayi, wawungenakubaxelela ukuba babehamba ze, babengakwazi oko. Kodwa bazogquma ngokwabo ngolu *hlobo*, ukuba bahambe. Ngosuku olulandelayo, okanye ezimbini, ubuya kubafumana benxibe iimpahla, zohlobo oluthile. Owu, bethu!

²²⁹ Kukho into engalunganga ndaweni ithile. Kukujija kwezakwalizwi. Amandla wovuko lukaYesu Kristu, njengoko Wenzayo kuloo ndoda yabizwa “Mkhosi,” samfumana enxibile kwaye ekwingqondo yakhe ephilileyo. Kwaye ndaqalisa ukukholwa ukuba ngumoya ophezu kwabantu obaqhubela kobo buMelika nobuFrentshi, nazo zonke iintlobo zobuhlabathi nezobucawe. Kodwa makhe beze kanye kuloo Nkosi, baze beve olwa nkqonkqozo emnyango, bayakunxiba iimpahla kwaye benze njengabafazi namadoda, kwaye bayakuba ngamaKristu azelwe ngokutsha. Amen. Ewe.

²³⁰ Ngoku ndigqibile, amashumi amabini emizuzu kude kube lishumi elinesibini, nje i—imizuzu nje embalwa, makhe ndigqithe ezinye. Umzuzwana nje, iZibhalo ezithile, ndingathanda ukuvula umnyango oomnye kwakhona. Ingaba kuya kulunga oko?

²³¹ Umnyango olandelayo, ukuya phaya, lukholo. Yabona, ubomi bakho babucala...umnyango wekratshi, ubomi bakho babucala, ngoku makhe sivule ukholo. Nje zonke izangqa zazo, yabona, kodwa makhe singene elukholweni.

²³² Uyazi, kwixesha elidlulileyo ndandisesibhedlele kwaye umfazi wayephantsi kotyando. Wanditsalela umxeba, wathi, “Mzalwana uBranham, ndingumkreqi. Ubungathandaza ngenxa yam?”

²³³ Ndathi, “Ewe, nkosikazi, ndingakuvuyela oko.” Ndathi, “Ungumkreqi?”

“Ehe.”

²³⁴ Ndathi, “Ngoku makhe silinde nje umzuzu nje. Makhe ndikufundele iZibhalo.”

²³⁵ Kwakukho inenekazi elalilele phaya ebhedini, landikhangela, ngokungaqhelekanga ngenene; lona, nonyana walo omalunga namashumi amabini eminyaka ubudala, uRicky oqhelekileyo, kwaye emi phaya ekhangele kum ngolo hlobo.

²³⁶ Kwaye ndathi, “Ewe, nkosikazi,” Ndathi, Ndimfundela iZibhalo, “Nokuba izono zenu zinjengengubo ebomvu, ziya kuba mhlophe njengekhephu. Nokuba zibomvu njengebala elibomvu, ziya kuba mhlophe njengoboya.” Kwaye xana ndamfundela oko, ndathi, “Ukuba ubuthe waphambuka, yabona, umkile wasuka kuThixo, kodwa uThixo akazange emke ukusuka kuwe, okanye ubungayikundibiza.” Waqalisa ukulila. Ndathi, “Siya kuthandaza.”

²³⁷ Elaa nenekazi lingaphaya kwibhedini elandelayo, lathi, “Linda umzuzu! Linda umzuzu apho!”

Ndathi, “Ewe, nkosikazi?”

Wathi, “Tsala loo mkhusane!”

Ndaze ndathi, “Ingaba awungomKristu na?”

Lathi, “SingamaWisile!”

238 Ndathi, “Ke, inantoni yokwenza loo nto nayo?” Yabona, oko akukho ngaphezu kokuba uthi wawuli—wawulinkonyane le esile, ukuba ubusehokweni yehagu, yabona. Ndathi, “Oko akuthethi kwanto.” Yabona?

239 Kodwa, uyabona, kulapho iza khona, okwaa kuzenza ilungisa. “Oko kunxamnye nokholo lwethu!” Ndathi a... “Asiyifuni mpiliso eNgcwele ebandleni lethu, okanye olo hlobo lwento.” Yabona, yabona ukuba ndithetha ukuthini na? Yabona, abasayi kuvumela ngaphakathi kulaa mnyango. “Oko kunxamnye nokholo lwethu.”

240 Kukho uKholo olunye kuphela. “Lunye uKholo, inye iNkosi, lunye ubhaptizo.” Olwaa Kholo!

Ukholo lwam lukhangela phezulu kuWe,
Wena Mvana yaseKhalvari,
Msindisi oNgcwele;
Ngoku ndive ngelithuba ndithandaza,
Susa konke ukungakholwa kwam.

241 Isono! Isono, kukho isono esinye kuphela, oko kukungakholwa. Indoda leyo iselayo ayingomoni. Yabona, oko—oko—oko, yabona, akusosono. Akusiso i—akusiso isono ukusela. Akusosono ukukrexeza. Ukuxoka, ukuba, oko akusosono. Ezo zimpawu zokungakholwa. Ukuba wawulikhholwa, ubungenakukwenza oko, yabona.

242 Kukho okubini kuphela, ungongakholwayo okanye ikholwa, yabona, enye okanye enye. Awuzenzi zonke ezi zinto nemiya lelo yezenkolo ngolo hlobo, ngenxa nje yokuba ungongakholwayo; ukuba ulikhholwa, liLizwi okholwa kulo, kuba uKristu uliLizwi. Yabona? Kwaye ke ungongakholwayo nje ngenxa yokuba ukholelwa kwisithethe esithile, okanye iimfundiso ezithile ezongeziweyo eBhayibhileni, okanye into ethile, kwaye amahlelo ayazenza. Kodwa ikholwa lenene lhlala kanye kwelaa Lizwi. Kwaye uThixo usebenza kanye ngeloo Lizwi, ukuphumela kanye ukuLenza ukuba lenzeke, kwesi sizukulwana eso siphila kuso.

243 Kwaye ngoku qaphela, kwaye uthi, “Owu, ndi . . . Mzalwana uBranham, iNkosi . . .” Ke, oko kulungile, kwakukho amaFilisti amaninzi angalukile ahambayo ngaxesha lithile, ngokunjalo. Kwaye igquba lamaYiphutha lazama ukulandela uMoses ukunqumla u—uLwandle oluBomvu, kodwa ekugqibeleni . . . “NjengoYanes noYambres bachasana noMoses, ke, sifumana into efanayo ngomhla wokugqibela,” iBhayibhile yathi.

244 Ngoku umganyana nje. UYesu wathi apha, kwesi—kwesi sigaba, “Ngokuba uthi ukuba, ‘ndisisityebi, ndizityebisile.’” Khangela nje ukuba sinjani namhlanje, elona bandla lityebileyo elakha labakhona! Kwaye, ke, uyazi, nina maPentekoste beniyakuba ngcono kakhulu ukuba beniphandle phaya nentambula, ekoneni, njengokuba ootata noomama benu

babenjalo? Kodwa ninamabandla angcono kunawo onke ngoku, akhula ngokukhawuleza ngolona hlobo ehlabathini; kodwa uphi laa Moya kaThixo lowo wawudla ngokuba phakathi kwethu? Nishiye ngaphandle into yokwenene. “Ngokuba nisithi, ‘Ndisisityebi.’”

²⁴⁵ Khumbulani, le yiPentekoste iyathetha ku, kuba isigaba samaPentekoste sisigaba sokugqibela. Yabona, yonke le mvuselelo sinayo, akukho omnye umbutho oqalisayo. Awuyi kubakho. Esi sisiphelo. Ingqolowa iyavuthwa ngoku. Inyuke yaphumela emagqabini, kunye nesiqu, nekhasi, kwaye iphumile yaya kutsho kwingqolowa ngoku. Yabona, awusayi kubakho. Baqalise iMvula yaKamva encinane, kodwa yawela kanye ngaphakathi; nantoni na ekuyenye iyakwenjenjalo. Baya ku. . . Le yingqolowa iyaphuma. Qaphela.

²⁴⁶ “Kwaye ngenxa yokuba usithi, ‘Ndisisityebi, kwaye ndizityebisile, andiswele nto,’ kwaye awazi ukuba uludwayinge, ulusizana, uyimfama, uhamba ze, kwaye awukwazi oko; ndiyakucebisa. . .” Owu, bethu! “Ndiyankqonkqoza emnyangweni wakho.” [UMzalwana uBranham unqonkqoza kwinto ethile—Mhl.] “Lawodike, Ndiyankqonkqoza emnyangweni wakho, kwaye ndicebisa ukuba uze kuM, kwaye—kwaye uthenge igolide ecikidwe emlilweni; nengubo emhlophe, ukuze bungabonakali ubuze bakho.”

²⁴⁷ Zisuseni ezi zinto, kwaye ninxibe ngendlela enemelwe kukunxiba ngayo, yabona, ubulungisa bukaKristu, aMazwi. Hayi ubulungisa bam; ubulungisa Bakhe!

²⁴⁸ “Kwaye kananjalo Ndiyakucebisa uku—ukuza, ufumane intambiso yamehlo ethile, ukuze uthambise amehlo akho, ukuze ubenokubona. Intambiso yamehlo!”

²⁴⁹ NdingumKentucky. Ndazalelwa ezantsi ezintabeni, kwaye sasidla ngokuba nendawo encinane indawo endala phezulu kwigumbi eliphezulu. Kwaye thina bantwana sasinyuse i—ileli encinci yepali endala, leyo esasinyuka ngayo rhoqo ebusuku. Kwaye singqengqe phantsi. Kwakufuneka babeke isiqwenga seseyile phezulu kwethu xana kunekhephu. Ke, iinkwenkwezi, iithayile zakudala zokhuni. . .

²⁵⁰ Bangaphi abazaziyo ukuba yintoni na ithayile yokhuni? Ke, mzalwana, kutheni ndinganxibanga i-ovalolo yam phezulu apha? Ndisekhaya kanye, yabona. Ke, ezindala iithayile zokhuni!

²⁵¹ Bangaphi abawaziyo ukuba umatrasi wendiza yintoni? Ngoku yintoni oyaziyo! Bendinga ukuba ndizive ndinonqulo oluyikekayo malunga nento ethile. Ke, ndiyaqikelela ndisekhaya kanye ngoku. Kulungile oko. Kwaye andizange ndazi enye into kude nje kube yiminyaka embalwa edlulileyo.

²⁵² Bangaphi abaziyo ukuba isibane esidala yintoni na, itshimini endala, yazi? Leyo yayiyinyanga enkulu endala,

kunye nesikhova ecaleni. Babesidla ngokuba nesona sandla sincinane endlwini, kufuneka bacoce laa mle wakudala, uyazi. Ndandidla ngokuthabatha isitshizi esidala, size sitshize phezu kwam; ke ndathabatha laa tshimini yesibane kwaye ndayijikela ngaphaya, ukuze isigcine singatshizi. Ewe, ngokunjalo.

²⁵³ Ngoku, utatomkhulu wam wayengumbambisi. Umama kamama uvela kwindawo yocino. Watshata nentombazana yomNdiya ukusuka kwindawo yocino lamaCherokee phaya eKentucky naseTennessee, uyazi phi, intlambo yamaCherokee. Kwaye, bona, wa—wayezingela kwaye abambise, lonke ixesha, leyo yayi—leyo yayiyindlela awayephila ngayo.

²⁵⁴ Kwaye thina bantwana singqengqe phezulu phaya, ngokuba, ngamanye amaxesha kubanda ngokwenene. Kwaye loo mpepho ingena phaya, besiyi sifumane ukubanda emehlweni ethu, kwaye—kwaye amehlo ethu ebencamathela avaleke ebusuku, uyazi. Umama ubeyibiza “intongo.” Anda—andazi ukuba yintoni na leyo, kodwa ukubanda kuya kungena emehlweni akho, kwaye aya kufumana ukubanda. Kwaye ubeyakuthi, “Ninentongo emehlweni enu,” ngenxa ye—ye, uyazi, impepho ejikelezayo phaya, umoya usiza unqumleze ebusuku. Amehlo ethu ebeya kudumba avaleke.

²⁵⁵ Kwaye umama wayekhwela phaya elelini, kusasa, xana sele enze iibhiskithi. Wayedla ngokubeka inyhobhanyhobha yamazimba etafileni. Kwaye wayeyakuthi, “Billy!”

Ndithi, “Ewe, mama?”

“Wena no—Edward yehlani.”

²⁵⁶ “Mama, andiboni!” Ndabiza umntakwethu, sasimbiza, “UHumpy.” Ndathi, “Akaboni, naye. Yabona, amehlo ethu anentongo kuwo.”

Wayeya kuthi, “Kulungile, umzuzu nje.”

²⁵⁷ Kwaye utatomkhulu, xana ebanbe icon. . . Bangaphi abaziyo ukuba yintoni iracoon? Yiloo nto, kwaye wayeya. . . Wayeyakubamba icon, wayekhupha amanqatha kuyo aze awafake enkonkxeni. Kwaye loo mafutha ecoon ayelunyango kusapho lonke lakowethu. Babesinika yona ngenxa yokubanda okubi, kunye neturpentine kuyo, ne-oli yamalahle. Sasiyiginya ngenxa yomphimbo obuhlungu. Ngoko afumane loo mafutha ecoon ashushu, aze athambise amehlo ethu, aze amehlo ethu avuleke. Yabona, yayingamafutha ecoon lawo akwenzayo oko. Yabona?

²⁵⁸ Ngoku, mzalwana, dade, sidlule kwimeko yengqele, ebandleni. Kunjalo oko, ubuninzi bokuphephezela bezenkolo buyebafika, wonke umntu wabamba ingqele. Uninzi lwabantu lufumene amehlo alo evalekile, kwaye kukho iBhunga elikhulu leeNkonzo zeHlabathi elizayo, phezulu apha, liya kunyanzela wonke ubani wenu ukuba angene kulo. Bayemnka ukusuka

kwelaa Lizwi, nawethu amaqela anjalo. Ndibophelekile kuMyalezo; hayi ukuba ndohluka, kodwa ngenxa yothando. Uthando luyalungisa. Buyani! Hlalani kude naloo nto! Nina bazalwana abalungiselelayo, andikhathali nokuba amaqela enu enza ntoni na, hlalani kude naloo nto! Hlalani ngaphandle kwayo! Luphawu lwerhamncwa, hlalani kude ukusuka kuloo nto! Yabona, uYesu uyankqonkqoza kwesi sigaba seLawodike. Niyabona apho baMkhuphele ngaphandle khona? Uzama ukufikelela kubantu ngabanye, hayi—hayi imibutho namaqela abantu. Uzama ukufumana omnye *apha*, nomnye *phaya*, nomnye *phaya*, uzama. “Bonke abo Ndibathandayo, Ndiyabaqeqesha.”

²⁵⁹ Njengokuba umzalwana omncinane wayenombono apha, kwaye wathi wayenombono. Kwaye wathi, “Oku kuKhanya kunye oko ukwamkelayo, kubangela ukufa kwakho, ngokunjalo.” Yabona?

²⁶⁰ “Bonke eNdibathandayo, Ndiyabohlwaya; zondelela, kwaye ubuye. Ndimi emnyango, kwaye ndinkqonkqoza.” Ngoku, khangelana, amafutha ecoon akayi kwenza oku nabuphi ubuhle.

Kodwa kukho uMthombo ozaliswe liGazi,
Elitsalwe emithanjeni ka-Emmanueli,
Apho aboni benyhvale phantsi kwesikhukula,
Bahlukana nawo onke amabala obutyala.

Elaa sela lifayo lavuya ukubona
Loo Mthombo ngomhla walo;
Khona yanga, nangona ndikhohlakele
njengaye,

²⁶¹ Wawavula amehlo am, ngentambiso Yakhe yamehlo. UMoya Wakhe wehla wayifudumeza iBhayibhile, intambiso Yakhe yamehlo. NdandingaYiboni. Ndandingowasekuhlaleni nje, umalusi waseBhaptizi. Kodwa ngenye imini Wathumela uMoya Wakhe ezantsi, hayi amafutha ecoon Awenze ashushu, kodwa Wathumela uMoya oyiNgcwele nomlilo! Encinane intambiso yamehlo yarhugula ukunqumleza iBhayibhile yam—iBhayibhile zam... ndaze ndabanakho ukubona ngeliso lam, Ndithetha ukurhungulwa ukunqumleza amehlo am ukuze ndibenokubona iBhayibhile yam. Kwaye ndikubonile oko, “Wayekwanguye izolo, namhlanje, nangonaphakade. Makhe lonke ilizwi lomntu libe bubuxoki, kwaye elaM libe yinyani. Ndimi emnyango, kwaye ndiyankqonkqoza.”

²⁶² Elinye ibali elincinane kwakhona. Ingaba sinalo ixesha? Ehe, ehe, ngoko ndiya kuhamba, yabona.

²⁶³ Kwakukho umnyama omdala phaya ezantsi eMzantsi. Kwaye, umalusi wakhe, bendimazi, umfo omdala olungileyo. Sasimbiza ngokuba nguGabe. Igama lakhe lalinguGabriel, kwaye sasimbiza nje ngokuba nguGabe. Usoloko... uMalusi kunye nam, sa—sahamba sayokuzingela, kakhulu. Yayingumzalwana omdala ontsundu, saze saphuma

sayokuzingela. Kwaye ngoko uGabe omdala wayethanda ukuzingela ngcono kunaye nabani na endakha ndamazi, kodwa wayengumdubuli olusizana. Ke, ngenye imini umalusi wakhe kunye naye baya kuzingela.

²⁶⁴ Kwaye sasingenakuze sifumane uGabe omdala ukuba aye enkonzweni. Akazange nje akwenze oko. Akazange eze enkonzweni. Wathi, “Ah, andehli ndiye ezantsi phaya apho abahanahanisi bakhoyo.”

²⁶⁵ Ndathi, “Kodwa, Gabe, ukuba nje uhlala ngaphandle, bakhulu kunawe. Uzimela emva kwabo, yabona.” Ndathi, “Uzimela emva kwabo. Umncinane kunokuba benjalo; bayahamba behla benze inzame, yabona.”

²⁶⁶ Kwaye ke wathi, “Ndi—ndi—ndi—ndi—ndicinga kakhulu ngawe, Mnu. Bill. Kodwa,” wathi, “Ndi—ndi—ndi—ndiyamazi uJones omdala wehlela phaya, kwaye akayonto; udlala amadayisi, nayo yonke loo nto.”

²⁶⁷ Ndathi, “Oko kulungile konke, Gabe. Yabona, oko kulungile konke. Kodwa, khumbula, uJones umelwe kukuphendula ngenxa yoko; awunyanzelekanga ukuba wenjenjalo, uyabona. Ukuba nje uyaya. . .” Ndathi, “Unomalusi olungileyo.”

²⁶⁸ “Owu, uMalusi uJones ungomnye wawona madoda alungileyo akhoyo elizweni!”

²⁶⁹ Ndathi, “Makhe abe ngumzekelo wakho, ukuba awukwazi ukukhangela kude kunoko. Makhe abe ngumzekelo wakho.”

²⁷⁰ Ke ngenye imini uMzalwana uJones wathi, wathabatha uGabe omdala ukuyozingela, kwaye wathi, “Safumana imivundla neentaka ezininzi, ngaloo mini, kunokuba singakwazi ukuzithwala.” Kwaye wathi, “Yiza ngaphakathi ngokuhlwa.” Wathi, “UGabe omdala wayesiza ngasemva, kwaye wonke ethwele umthwalo, uyazi, ngolo hlobo.” Kwaye unkosikazi wakhe wayengumKristu wokwenene, onyanisekileyo. Wayenendawo kanye phaya, umfazi ozaliswe nguMoya oyiNgcwele, kwaye wayesoloko enendawo yakhe yomsebenzi. Ke wayenjalo. . . UGabe omdala wayesiza ngasemva, uyazi. Kwaye uMalusi uJones wathi wakhangelana ngeenxa zonke, wayebona, “UGabe omdala wayeqhubeka ekhangele egxalabeni lakhe, ngolo *hlobo*. Ilanga litshona,” wathi, “lalisiya litshona ngenene, kuphola.” Wathi, “Emva kwethuba,” wathi wayehamba, wathi, “uGabe omdala wenyuka. Isiqu sompu wakhe ujinga uzele imivundla neentaka, nezinto.” Wathi, “Waqhwetha umalusi egxalabeni, kwaye wathi, ‘Malusi?’”

Wathi, wajika, wathi, “Ehe, Gabe, yintoni ingxaki?”

²⁷¹ Ke wakhangelana, kwaye iinyembezi ezinkulu zibaleka ezidleleni zakhe ezimnyama, apho iintshebe yakhe yayisiba ngwevu. Wathi, “Malusi, bendihamba kolu nxweme apha, malunga nesiqingatha seyure.” Wathi, “Bendikhangele elaa

langa litshona.” Wathi, “Uyazi, lama bhovu angwevu am, kunye neenwele zam zijika,” wathi, “uyazi, ilanga lam liyatshona ngokunjalo, malusi.”

272 Wathi, “Kunjalo oko, Gabe.” Kwaye wema nje wajika, wathi, “Yintoni ingxaki ngawe?”

273 Wathi, “Ilanga lam liyatshona ngokunjalo.” Wathi, “Uyazi yintoni?” Wathi, “Ndifike ekucingeni,” wathi, “njengokuba bendihamba emva phaya.” Wathi, “Uyazi,” wathi, “INKosi kumele ukuba iyandithanda.”

Wathi, “Ngokuqinisekileyo, Yenza njalo, Gabe.”

274 Wathi, “Uyazi, andikwazi ukudubula kakuhle.” Wathi, “Andikwazanga ukuchana nanto, kodwa,” wathi, “besi—besiyidinga ngokwenene lenyama ekhaya.” Kwaye wathi, “Nje khangela igquba elihle elikhulu lezilwanyana elo Andinike zona, ezi ntaka nale mivundla.” Wathi, “Ndifumene okwaneleyo ukusigcina yonke iveki ezayo.” Wathi, “Kumele ukuba Uyewandithanda, kuba andinako ukuchana nanto, uyazi.” Wathi, “Andikwazanga ukuyichana, kodwa khangela nje loo nto Andinike yona.” Ngoko wathi, “Kumele ukuba Uyandithanda, okanye Ngengazange andinike oku.”

Wathi, “Kunjalo oko.”

275 Kwaye wathi, “Ke, ndibe nokunkqonkqozelwa okungaqhelekanga okuncinane emnyango wam, ezantsi phaya. Wandixelela ukuba mandijike, wathi, ‘Gabe, ilanga lakho liyatshona, nawe.’” Wathi, “Malusi, uyazi yintoni endiyenzileyo, malusi?” Wathi, “NdimeNzele isithembiso.”

276 Wathi, “Gabe, ndifuna ukukubuza into ethile.” Wathi, “Yeyiphi intshumayelo endayishumayelayo leyo ekwenze waziva ngalo ndlela?” Wathi, malusi, okanye wathi, “Ngoku linda nje umzuzu,” wathi, “yeyiphi—yeyiphi—yeyiphi ikwayala eyaculayo?”

277 Wathi, “Owu, ngokuqinisekileyo ndiyakuthanda oko kucula ezantsi enkonzweni, malusi.” Wathi, “Ndithanda yonke imiyalezo oyishumayelayo, kuba iphuma kanye kalaa Ncwadi ilungileyo, kwaye ndiyayazi ukuba ilungile. Kodwa,” wathi, “bekungekuko oko.” Wathi, “Nje Uyewankqonkqoza, kwaye ndabhekabheka apha, kwaye ndabona indlela Ayewalunga ngayo kum, loo nto Andinike yona.” Wathi, “Ngentsasa yangeCawe, ndiyakuhamba ndinyuke ndiye kanye ngaphambili phaya apho umi khona.” Wathi, “Ndiya kukunika isandla sam sokunene,” wathi, “ngokuba sele ndinikele intliziyo yam eNkosini, kanye ezantsi endulini phaya.” Wathi, “Ndizakubhaptizwa, ndize ndithabathe indawo yam kanye ecaleni kwenkosikazi yam. Kwaye ndiyakuhlala phaya ide iNkosi indibizele phezulu.” Yabona, kwenzeka nje ukuba abhekabheke abone indlela athe walunga ngayo uThixo kuye.

278 Ndingumishinari. Ukuba ubunokukhangela ngamehlo endikhangele ngawo ngoku, ubone indawo yamaNdiya, abo bantu bancinane balambileyo, oomama abalambileyo esitratweni, abantwana babo abasakwazi nokulila kwakhona, ngenxa yendlala, kwaye ucinge nje ngento ebesinayo apha namhlanje. Ukhangele kwinqwelo mafutha eningena kuzo. Khangelani iimpahla enizinxibileyo. Khangelani indlela enityebe ngayo. Mhlobo, awukuva na oko kunkqonkqoza kuncinane phaya ndaweni ithile?

Makhe sithandaze.

279 Ngeentloko zethu zithotywe, kunye neentliziyo zethu, njengoko imizuzu ngoku idlula, emalunga nemizuzu esixhenxe kude kube semini enkulu. Mzalwana wam, dade, inzululwazi isixelela ukuba kungaphantsi kwemizuzu emithathu kude kube sezinzulwini zobusuku. Ngoku ukuba unokubhekabheka, kwaye ucinge nje umzuzu. Abantwana bakho abancinane behleli phaya ngakuwe. Bangaphi abaqinelwe zizihlunu abancinci!

280 Khangela kunkosikazi wakho omhle, mzalwana, kwaye ucinge ukuba mangaphi amadoda afaanelwe zizigidi zeedola, kwaye athande umfazi ngentliziyo yakhe yonke, ungunontyintyi. Uyakunika isigidi sakhe esibandayo ukuba abe naloo mfazi amthande ngendlela umfazi wakho akuthanda ngayo. Kwaye wena, nkosikazi, bangaphi abafazi...?

281 Bangaphi oomama apha kusanje nabantwana babo abancinane, bangaphi ootata abane...? Ngokuba, bethu, kukho amadoda amaninzi akhangele kwibhedhi yosana, encinane endala eshwabeneyo, into encinane elusizana, isiqhwala, kwaye ukhangele abanjani ukuba bahle kwabantwana abancinane eninabo. Yabona? Kwaye abaninzi abadala kancinane, mhlawumbi... .

282 Owu Thixo! Kukho izinto ezininzi kakhulu, ukuba nje unokukhangela. Uye walunga kakhulu kuthi maMelika. Ngoku akuziva nje ukuba ubungathanda ukufumana isithambiso esincinci, ngale ntsasa, "Vula amehlo am umganyana nje, Nkosi, vula amehlo am"? Njengoko udade wethu ecula kamnandi, "Iliso Lakhe likungqatyana, ungqatyana nje omncinane, kwaye ndiyazi ukuba Undikhangele."

283 Ngoku Ukhangele kanye kuwe ngoku. Uganokuva nje, ezantsi ndaweni ithile, ukunkqonkqoza okuncinane ngolu hlobo, [UMzalwana uBranham unkqonkqoza kwinto ethile—Mhl.], "Ndiyandwendwela, ngale ntsasa"? Lelona wonga likhulu elinokuze lihlawulwe, ukuba unokuva oko kunkqonkqoza entliziyweni yakho.

284 Ingaba ubungaphakamisa nje isandla sakho, uthi, "Ngako oku, Nkosi, ngoncedo Lwakho nangobabalo Lwakho, ukususela namhlanje ukuya phambili, ndiya kuphila ngokusondeleyo kuWe njengoko ndiyazi indlela yokuphila. Yiloo nto kuphela

endiyaziyo ukuba ndiKucele yona”? UThixo akusikelele. UThixo akusikelele. “Ngoncedo Lwakho nobabalo, namhlanje, ukusukela namhlanje ukuya phambili, andisoze ndikulibale oku.”

“Yabona, Ndimi emnyango, kwaye ndiyankqonkqoza. Ukuba nawuphi umntu . . .”

²⁸⁵ Ngoku, khumbula, Wayenkqonkqoza phi, eshedini? Hayi. Embharheni? Hayi. Unkqonkqoza phi? Ebandleni!

²⁸⁶ “Ukuba nabani na uya kuliva iZwi laM, kwaye uNdivulele, Ndiyakungena ngaphakathi ndidle naye, naye adle naM.”

²⁸⁷ Thixo Othandekayo, la amancinane ophukileyo, axutyiweyo, amazwi ambalwa lawo aye athethwa kusakanje, ngandlela ithile vumela uMoya oyiNgcwele awatolike kwiintliziyo zabantu.

²⁸⁸ Ngoku bekukho abaninzi, Nkosi, mhlawumbi kweli khulu apha bekukho amashumi amabini okanye amashumi amathathu abantu abaphakamisi izandla zabo. Andinandlela yokwazi kanye loo nto abayisweleyo, Nkosi. Kodwa ndiyazi ukuba imini enkulu yimizuzu nje embalwa, kwaye kukwanjalo ke noKuza kweNkosi; nangoko, ngaphambi kokuba eli khephu linyibilike emhlabeni, sisenokubizwa, kwaye lo isenokuba ngumzuzwana lowo oya kutshintsha lonke ikamva lokuba bayakushiywa apha okanye benyuke.

²⁸⁹ Thixo Othandekayo, ngokuthobeka samkela uYesu, samkela onke aMazwi Akhe. Sizalise, Nkosi, sizalise ngoMoya Wakho oyiNgcwele, ukuze ubomi bethu nje ngokuzenzekelayo buvelise isiqhamo. Siphe oko, Nkosi.

²⁹⁰ Sixolele iimpazamo zethu ezininzi. Owu, sizele zizo kakhulu, Nkosi. Kwaye asinanto leyo sinokunikela ngayo, Nkosi, kuba, yonke into esinayo, Usinike yona. Njengoko uGabe watsho, kwibali elincinci esisandula ukulibalisa, “U—Uyasithanda ngokuqinisekileyo, Nkosi, okanye Ubungenakukwenza oku.” Kwaye, ukucinga, aba bantu bebehleli apha ukusukela kusasa ngale ntsasa, behleli apha ukusukela ngentsimbi yesibhozo, ziiyure ezine ezo bazihleli ngaphakathi apha. BayaKuthanda, Nkosi. BayaKuthanda. Ngoku, Bawo, Ungathumela nje isithambiso sikaMoya oyiNgcwele, vula amehlo ethu. Yanga singa . . .

²⁹¹ Aba balapha esixekweni, banga bangangxamela kulaa mvuselelo ngokuhlwanje, kwanga kungakho ukuthululwa okungako! Siphe oko, Nkosi. Yanga imvuselelo yodidi lwakudala ingaqalisa apha esixekweni. Siphe oko. Sikelela wonke umntu lowo osebenzayo, bonke abakhonzi Bakho kwihlabathi jikelele, abo bawenzayo umzamo. Yiba nabo, Nkosi, kwaye ubancede.

²⁹² Vula amehlo ethu ukuze sibone, ngakumbi nangakumbi, ukufana noKristu. Siphe oko, Nkosi. Usixolele izono zethu.

²⁹³ Ke ngoku aba baphakamise izandla zabo, Bawo, ndibanikela kuWe. Bamkele. Ngoku ndicaphula iLizwi Lakho, Nkosi, ukuba, “Izulu nomhlaba ziya kusilela, kodwa,” Wathi, “yena,” esisimelabizo somntu, “lowo uwevayo amaZwi aM...” Nkosi, kusenokwenzeka ukuba ophukile kwaye alula, kodwa umntu othile uwevile. IMbewu iwile. “Lowo uwevayo amazwi aM kwaye,” umdibaniso, “akholwe kulowo WaNdithumayo,” ngokuba Ekwenzile oku, “uno (ixesha langoku) Bomi obungunaphakade, kwaye akayi kuya emgwebeni kwixesha elizayo, kodwa udlulile ekufeni wangena eBomini.” Baphakamise izandla zabo, Nkosi. Bophule i (wonke) umthetho wenzululwazi; udontso lomhlaba lubambe izandla zethu phantsi. Kodwa bayangqina ukuba kukho umoya kubo, lowo onokuphulaphula ukunkqonkqoza emnyango, kwaye bolulele ngesandla sabo sokunene eZulwini. Ngoku vula umnyango. Vula, Nkosi, kwaye ungene ngaphakathi. SingaBakho. Samkele, eGameni likaYesu Kristu. Amen.

NdiyaMthanda, ndiyaMthanda
Ngokuba Wandithanda kuqala
Kwaye wahlawulela usindiso lwam
Emthini waseKhalvari.

²⁹⁴ NiyaMthanda? Ndiyazibuza ukuba besingawavala nje amehlo ethu, okomzuzwana nje. Ngoku ukusuka ezintliziyweni zethu, nezandla zethu ziphakanyisiwe.

NdiyaMthanda, ndiyaMthanda
Ngokuba...

²⁹⁵ Siyakwamkela ukunkqonkqoza Kwakho, ngale ntsasa, Nkosi. Izandla zam ziphakamile. Zonke izandla zethu ziphakamile, Nkosi.

Kwaye...

Ngoku ngena ngaphakathi, Nkosi Yesu. Ngena ezintliziyweni zethu udle nathi, kwaye siyakudla kunye naWe.

Umthi waseKhalvari!

²⁹⁶ NiyaMthanda? Owu, ndicinga ukuba Uyamangalisa kakhulu! Aninjalo nina? Anibuva uBukho Bakhe uhlobo nje lokukhuculula? Ndiziva ndinonqulo ngenene kanye ngoku, nje—nje ndiziva kamnadi ngenene, into ethile malunga nayo.

Ukholo lwam lukhangela phezulu kuWe,
Wena Mvana yaseKhalvari,
Msindisi oNgcwele;
Ngoku ndive ngelithuba ndithandaza,
Susa zonke izono zam,
Owu ndivumele ukususela namhlanje
Ndibe ngoWakho ngokupheleleyo!

²⁹⁷ Ngoku ndifuna wena, xana singqumshela lo mqolo ulandelayo wela culo limnandi, iculo elidala lebandla, Ndifuna

ukuba uxhawule izandla nomntu othile. Hlala nje esihlalweni sakho, nje yithi, “UTHixo akusikelele, mzalwana. UThixo akusikelele, dade. Ndiyavuya kakhulu ukuba nawe apha!” Makhe senze oko. [UMzalwana uBranham ungqumshela u*Kholo Lwam Lukhangela Phezulu KuWe—Mhl.*] UThixo akusikelele, Carl, ndiyavuya ukuba lapha...?...

²⁹⁸ Cinga nje, izandla zamaWisile zibamba amaPentekoste, amaBhaptizi ebamba amaRhabe.

Owu vumela . . . ukusukela namhlanje
Ndibe ngoWakho ngokupheleleyo!

²⁹⁹ Ngoku njengoko sicula ngokucothayo ngoku, ngokunjalo, ukusuka emazantsi entliziyi yakho. Uyazi, emva kokukhuculula, uMyalezo ongxolisayo, Ndinga ukuba kulungile ukungena kuMoya kwaye kuculwe, ubumnandi boMoya oyiNgewele.


³⁰⁰ “Owu indlela ekumnandi ngayo ukuba abazalwana bahlale ndawonye bemanjene!” IBhayibhile yathi, “Kufana ne-oli yokuthambisa eyayisendevini ka-Aron, eyehlayo iye kumqokumbelo wengubo yakhe.” Ningabantu abamangalisayo phezulu apha. Ndiyathemba ukubuya ndinibone kwakhona ngaphambi kokuba uYesu andibize, okanye iMillennium. Ukuba andenzi njalo, ndiyakunibona ngaphesheya komlambo. Ndiya kuhlangana nani emlanjeni. Amen. Lidinga.

Ngelithuba ubomi bumnyama ndinyathela,
kunye nenkxwaleko endingqongileyo
yandlaleka,
Yiba nguMkhokeli wam;
Yalela ubumnyama bujike bube yimini, (Oko
kuKhanya kuncinane bathetha ngako.)
Sula usizi uloyiko lumke,
Owu ndivumele ukususela namhlanje
Ndibe ngoWakho ngokupheleleyo!

³⁰¹ Wonke umnyango uyavuleka! Owu, nje chukumisa iqhosha elincinane, kwaye uwakhangele onke ejikeleza kanye isangqa; yithi, “Ngena ngaphakathi, Nkosi uYesu, yiba yiNkosi yam, konke okwam.”

Owu ndivumele ukususela namhlanje (hayi,
ndikuvumele Ume emnyango,)
Ndibe ngoWakho ngokupheleleyo!

³⁰² Nina niphakamise izandla zenu kwaye nifuna ukukhokelwa ukuya phambili kuyo iNkosi, Ndinicela ukuba nehle niye kwimvuselelo ngokuhlwanje. Kwaye ndiqinisekile ukuba umalusi phaya uyakunithabatha ukusuka apha ukuya kwindlu yabahambi. Uneedenariyo ezintandathu, okanye nantoni na eyanikwayo, ukuba ayikhathalele, newayini ne-oli ukuyigalela ngaphakathi. Angawugqiba umsebenzi.

³⁰³ UThixo anisikelele ngoku. Ndiyakubuyisela inkonzo emva ku, ndiyaqikelela, kuMzalwana uWilliams, okanye nokuba ngubani na... 

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