


ULUNGELELWANO EBANDLENI

 Bazalwana, sibize le ntlanganiso yahlangana apha ngokuhlwanje ngesizathu sokuze sazi ukuba liqhutywa njani na iBandla likaThixo Ophilileyo, lona, sikholwayo ukuba liyinxalenye yeli Bandla.

² Ndifuna ukuthi, into yokuqala, ndifuna ukuthi kwiihambo zam zokujikeleza ihlabathi, ngokokwazi kwam, le yenye yezona ndawo zizezomoya apho uwuva khona uMoya kaThixo kunayo nayiphi na enye indawo endiyaziyo. Ndazi iindawo ezimbini engqondweni yam ezazikade zinjalo, kodwa ukuza kuthi ga ngoku a—akubonakali ngathi sazibona ezoo ndawo; enye yazo yaya kungena embuthweni, yaze enye ya—yaba sekuweni noko.

³ Ngoko benditsalelwe umnxeba izolo nda—ndaxelelwa ukuba bafuna inkonzo bonke yokuze bandibuze le mibuzo ngokubhekiselele kwimisebenzi yenu kweli bandla, kwaye ndi... Nantso into endizele yona ngokuhlwanje, kukuthi... noku—nokubeka ibandla endaweni, kungenjalo ukuninika izinto endicinga ukuba zi—zikoko kuyimfuneko ekwakheni kwenziwe ibandla eli liqhubele phambili.

⁴ Bazalwana, ndiqinisekile ukuba niyayiqonda eyokuba, njengoko ndiye ndaphawula malunga neli ukuba yindawo eyeyomoya. Asiyeyona ndawo inkulu ehlabathini, yaye asiyeyona ndawo sinowona mculo mkhulu, okona kukhala kukhulu, nokona kukhwaza kukhulu, okanye okona kuninzi ukuthetha ngeelwimi, nezinto ezinjalo, asiyiloo nto, koko lixabiso loMoya osebenza apha kulo mnquba. Kwaye, ukuza kuthi ga ngoku, ndifuna ukumncoma ndimbulele uMzalwana Neville, kunye—kunye nani bazalwana balapha, abasayineli zimali, namadikoni, nomphathi oyintloko wesikolo seCawe, nabo bonke, ngoko—ngoko nikwenzele e—ekuncediseni ukuligcina lilolu hlobo. Ibingumthandazo wam wethuba elide lowo, nomnqweno wam ndiseyinkwenkwe, ukuba ndibone ibandla libekwe kulungelelwano lagcinwa likulungelelwano.

⁵ Ngoku, xa sasiyinikezela ngokuyisikelela inkonzo, ndanixelela, “Emva kwethutyana ndiya kuba nento endiyakuthetha nani malunga nayo,” indlela yokubeka lento ngolungelelwano, indlela emaliquhutywe ngayo. Niye naqalisa ke... emva kokumnka apha, besinabalungiseleli nokunjalo. Kodwa ngoku, uMzalwana Neville esengolula nje phakathi kwethu, uye wangena phakathi kwethu, ndacinga ukuba kuyakuba ngcono kuMzalwana Neville ukuba amiliseleke ngokungcono eluKholweni phambi kokuba ndizise izinto ezinjengokuba ndizakwenza ngoku. Kodwa ngoku, emva kokuba ndifumanise ukuba uya ezinza ngokungcono eluKholweni

eyiqonda nento eyiyo iMfundiso, wabe edlale inxaxheba yengqina elithembekileyo kuKristu ebambelele koko sikholwa ukuba kuyiNyaniso, ndicinga ukuba lilixa ke ngoku, ingalithuba elilungileyo, lokusondela kuye kwi...naphakathi kwenu madoda amakhulu nezinto apha zebandla, ukuze nithathe olu lungelelwano nilukhumbule, kokona kungcono kolwazi lwam phambi koThixo. Yaye ke ndikhangele kuni ukuba niziqhube ezi zinto ngendlela endizithetha ngayo, ngokuba kumelwe kubekho umntu oyintloko apha kule ndawo. Nimelwe kukuba nibe ne...

⁶ Ngoku, andizami kugunyazisa nto okanye into elolo hlobo, kodwa, uyabona, umntu okanye nantoni na enentloko ezimbini, a—ayazi ukuba mayihambe njani. UThixo akazange abe neentloko ezimbini eBandleni laKhe, akazange enze njalo, yintloko enye. Wahhala esebenza kwisizukulwana ngasinye njengoko sifundisileyo eZibhalweni, kuhhala kukho umntu omnye Asebenza ngaye. Ngokuba ukuba ube nabantu ababini, kuyanyanzeleka ukuba ube nembono ezimbini. Kumelwe kukuba kufikwe kuqobo lokugqibelela olunye, yaye olwam uqobo liLizwi, iBhayibhile. Nanjengomlungiseleli webandla eli, esam isiqiniseko liLizwi, kwaye ndifuna...Ndiyazi ukuba ningaBazalwana, nikhangele kum njengokungathi ndisisiqiniseko senu njengokungathi ndisisiqiniseko senu sento...okoko nje ndilandela uThixo njengokuba uPawulos watshoyo eSibhalweni, “Xelisani mna, njengokuba nam ndixelisa uKristu.”

⁷ Ngoko ke ndingalindela nina bazalwana, ukuba naxesha nini na nindibona ndimnka kwesi Sibhalo, ukuba nize kum bucala nindixelele ukuba ndiphosise phi na. Kungenamsebenzi nokuba ungomnye wabasayinela izimali na okanye i...okanye ungumgcini wesakhiwo, nokuba ungubani na, unoxanduva kum, njengoMzalwana kuKristu, ukuba undixelele xa ndisenza okungalunganga ngokwasezibhalweni. Yaye ukuba kukho umbuzo, masihlale phantsi siwusombulule, kunye.

⁸ Yaye naso isizathu sokuba nize, ndiyaqonda, ngokuhlwanje, nindizise apha, kungokuba kukho imibuzo apha ekhangeleka ibuzwa nini engqondweni yenu kwizinto endi—endinazo apha. Ngoku khumbulani, bazalwana, andazi...akukho magama abhaliweyo kuwo wonke la matikiti, kodwa...abhaliwe, yaye andikwazi...andazi ukuba ngubani na owabhalileyo, kodwa ayimibuzo asengqondweni yenu, yaye ndilapha ukuze ndiyiphendule ngokona kungcono kokwazi kwam.

⁹ Yaye nikhumbule, uThixo ukhangele kum ukubona ukuba ndiyahlala eLizwini. Kwaye mna ndikhangele kuni ukuze ndibone ukuba niliqhubela phambili iLizwi, yabona, yabona kweli bandla. Kwaye niligcine lilelomoya, ukhumbule, yonke imikhosi yo—yobukumkani bobumnyama bukaSathana iyakuvukelana nawe nje ukuba uqale ukukhula eNkosini. Yaye nimelwe kukuba nibe ngamajoni, hayi nje asandula kungena

emkhosini. Ningamajoni akhulileyo ngoku, naqeqeshelwe ukulwa. Kwaye uSathana uyakuza phakathi kwenu abange impixwano omnye nomnye ukuba anganako. Mlahleleni ngaphandle ngokukhawuleza okungako; ningabazalwana; yaye yena ulutshaba. Kwaye silapha ukuza kugcina umgangatho woku Khanya kwexa langokuhlwa, oko, kwaxa ihlabathi lenziwe mnyama nobukumkani benkonzo buphela busiya kungena kwiBhunga leeNkonzo. Yaye ngokukhawuleza okunkhulu bayakuzama ukuncamathisela umbhalo apha kolu cango, “Ivaliwe!” Yaye ke kuyakunyanzeleka ukuba sihlngane kwezinye iindawo, kuba ngokuqinisekileyo baza kuzivala ezi nkonzo ngolunye lwezi ntsuku ukuba asiluthabathi uphawu lwerhamncwa. Yaye sixhomekeke ekuhlaleni sinyanisekile kuThixo side sikhululwe kukufa, nantso ke into esizimisele kuyo.

¹⁰ Ngoku sizakuya ngqo kwi...Yaye ndingacela, ukuba kungakho ixesha lokuba nayiphi na kwezi zinto ibe yebuzwayo, ukuba eli khasethi limelwe kukudlalwa phambi kwamalungu eli bandla, yabona, kwiindawo enihlangana kuba, okanye ngaphambi kwenkonzo, kanye phambi kokuba inkonzo iqale. Nivulele eli khasethi nilidlale! Yaye langa ibandla elilapha lingaqonda ukuba la madoda anoxanduva kuThixo, njengesifungo sawo kweli bandla, ukunceda abambe le mithetho ilawulayo. Usenokungavumelani nawo; yaye ukuba ndithe yiqhube, ngoko andisayi kuvumelana nawe nam. Kumelwe kukuba sibe nendawo engumthombo kwindawo ethile apho kumelwe kubekho isigqibo khona. Yaye eyona ingcono ndiyaziyo, ndinikezela ngayo phantsi koMoya oyiNgcwele, ndivumela Yena ukuba abe luQobo lwesikhokelo kum. Ukuze ke eli khasethi libe luQobo lwenu kule mibuzo.

Ngoku, lo ngowokuqala:

Liyakuqhuba njani ibandla malunga nokubiza uncedo lwezimali lwe...lokutya neempahla? Yintoni—yintoni isenzo, li—limelwe kukwenza ntoni ibandla?

¹¹ Ngoku siyaqaphela ukuba ibandla linoxanduva ngabantu balo, ngamalungu ethu alapha enkonzweni, sinoxanduva ngokupheleleyo ngokubhekiselele kwiintswelo noko sinokubabonelela ngako. Sinoxanduva ngabantu bethu, abo, ngokuthe chu, bengamalungu athe rhoqo walo mnquba athi eze apha ukuza kukhonza nathi. Sinyanzelekile ngoxanduva ngabo, njengaBazalwana nooDade bethu abaye baqondakalalisa ukuba bangamalungu ethu alo mhlngano.

¹² Ngoku, siyaqonda ukuba zikho izigidi ngokuhlwanje ezingenakudla, ezingenampahla, yaye singathanda ukuba sibe nokunceda lonke elo qela lazo, senze konke esinokuba nokukwenza; kodwa ngokwasezimalini asinako ukukwazi ukuyenza loo nto, asinako ukuxhasa lonke ihlabathi. Kodwa

sinyanzelekile kwabangabethu. Kwaye ndiyacinga, ngaloo nto, ukuze ukuba ninayo nantoni na eshiyekileyo enifuna ukunikela ngayo ebantwini abangengomalungu apha enkonzweni, into ethile eniyakuthanda ukubapha yona, imelwe kukuba phakathi kwebhodi yamadikoni loo nto.

¹³ Amadikoni ngawo a—amelwe kukuhlangabezana nochasayo, kungenjalo nengxaki, gxebe; ngokuba yiloo nto eBhayibhileni eyavelayo xa kwabakho ingxaki evelayo malunga nokudla nempahla, nezinto ezinjalo, kwiNcwadi yeZenzo, babiza abapostile malunga naloo nto, baze bathi, “Hambani nizikhangelele amadoda asixhenxe aziwa ngokunyaniseka nazaliswe nguMoya oyiNgcwele ukuze ahoze ezi zinto, ngokuba sizakunizinkela ngokuthe rhoqo thina kwiLizwi likaThixo nasemthandazweni.”

¹⁴ Yaye asingomsebenzi womlungiseleli ukukhangela i... ukudla nezinto ezinjalo. Imelwe kukuba ngamadikoni. Asingabasayinela izimali, ngumsebenzi wamadikoni ukwenza lento. Kwaye ngoko oku kumelwe kuku...Khumbulani eBhayibhileni, babenikela kwabangababo, amaGrike e—kunye namaJuda, apho kwavela khona iingxoxo, apho kwavela khona ingxoxo yokuba omnye wayefumana ngokungcono kunomnye, kodwa yayingabantu ababethengise ngempahla yabo baze banikela ngayo ebandleni ukulixhasa, baze ke ba—bazahlule phakathi kwabo ngokulinganayo. Kwaze kwakho ke ukungavisisani okuncinane okwabakhoyo, nako ke apho sifumana khona amadikoni wethu okuqala. Ngomnye wemisebenzi yawo ke lowo, ukwenza loo nto.

¹⁵ Ndiyacinga ukuba, njengabethu, abantu abangabethu, simelwe kukubakhathalela. Yaye loo nto ifanelwe kukungeniswa, nasiphi na isikhalazo, kusihlalo webhodi yamadikoni, ukuze ke ihlangatyezwe yibhodi yamadikoni abone ukuba anganako na ukwenza into malunga naloo nto. Zonke ke ezoo zinto zizimpahla, nokudla, noncedo lwezimali, okanye nokuba ziyintoni na, zimelwe kukuza ngamadikoni. Amadikoni, akuba enze isigqibo wona a—wona a...siyakwenza ntoni na ngaloo nto, ngoko imelwe kukusiwa ku—kunondyebo, ukuze kubonwe ukuba unondyebo unako na ngeli xesha ukuhlawula eli nani lithile lemali, kungenjalo—kungenjalo ukuthengwa kwezi mpahla, okanye nokuba yintoni na ekubhekiselelwa kuyo. Kodwa i—ibhunga lamadikoni limelwe kukuhlangana ngaloo nto, ukuze ingayi kwabasayinela izimali kunye nomlungiseleli. Yinto yamadikoni, ngokupheleleyo.

Ngoku, umbuzo wesibini.

Ingaba kwanele ukuthetha esidlalaleni epulpitini ukuba iilwimi nokucaciswa kweelwimi zimelwe kukwenziwa enkonzweni phambi kokuba iqale inkonzo?

Ngumbuzo wesibini okweli cwecwe lephepha ndinalo apha, elilikhadana.

¹⁶ Ngoku, le inokuba isingisele kumlungiseleli apha, yabona. Ngokuba yena—yena, ngaphaya koko, ikweli cala lomoya, nguye intloko yeloo cala. Amadikoni angamapolisa ebandleni, ukuze agcine ucwangco nokuhoya ezinye ezi izinto, ukondliwa kwamahlwempu, nezinto ezinjalo. Abasayinela izimali bangaphaya ezimalini nasesakhiweni, yaye yiloo nto abamelwe kukujongana nayo. Kodwa umlungiseleli ungapha e—ekongameleni icala lokomoya, le ke imelwe kukuza kuwe, Mzalwana Neville.

¹⁷ Ngoku, kukho...kwixesha elithile eladlulayo xa kwathi kwamiselwa ulungelelwano ebandleni. Ndiyakholwa ekuthetheni ngeelwimi, nasekutolikweni, zonke izipho ezilungileyo ezamiselwa nguThixo ukuba zibekho ebandleni. Kodwa siphila kumhla nje onjengokuba kwakunjalo ngexesha leBhayibhile, apho amabandla...Ngoku, uyakuqaphela ukuba uPawulos waseka ibandla elise-Efese, ibandla lase-Efese, elalilibandla elisekeke kakuhle. Uyayiqaphela loo nto? Siyakholwa ukuba uPawulos, yaye watsho ngokwakhe, ukuba wayethetha ngeelwimi ezininzi, yaye siyazi ukuba wayenazo izipho zeelwimi. Hayi ezo wayezifundile, kodwa ezo wayeziphiwe ngokomoya, ngenxa yendlela athetha ngayo phaya kumaKorinte. Yaye ukonga ixesha, mna, hayi nje... ndityhile eBhayibhileni ndikufundele, ngokuba loo nto ingenza ukuba si—sihlale ithuba elide kakhulu ngokuhlwanje, ndibe ke ndingenaxesha lide ngokwaneleyo. Kwaye ngoku...kodwa ukuze ubone nje ngokucacileyo.

¹⁸ Ngoku, uPawulos akazange nangaxesha linye athethe kwibandla lase-Efese okanye ibandla laseRoma, okanye naliphi na kulo mabandla, malunga nezipho zawo zomoya, indlela emazibekwe ngayo kulungelelwano. Kodwa wathetha kumaKorinte ngokuthe rhoqo malunga naloo nto, ngokuba babehleli beyiphethe njengomba lonke ixesha. Yaye uPawulos wathi, akufika phakathi kwabo, ukuba babethi bafumanise ukuba omnye uneelwimi aze omnye abe nendumiso, waze wabulela iNkosi ngazo zonke izipho zabo ezilungileyo nezinto ezinjalo. Yaye ukuba uyaqaphela kwisahluko sokuqala okanye esesibini samaKorinte, uPawulos wayebaxelela, ngokweendawo zabo, into ababeyiyo kuKristu, indlela awayeyakuthi... babebekwe ngokweendawo zabo kuKristu.

¹⁹ Waze emva kokuba wabaxelelayo, waphinda njengokuba uyise eqala ukubafaka isabhokhwe, wathi, “Ndiyeva ukuba kukho iimbambanwo phakathi kwenu, yaye ndiyeva ukuba niyanxila esithebeni seNkosi.” Wayengabenzi bangabi ngoMakristu; yaye ningaze niyenze loo nto bazalwana, ukubenza bangabi ngoMakristu, kodwa yindlela abaziphethe ngayo endlwini kaThixo. Nantso ke eyona nto.

20 Ngoku, ndingathetha oku, ukuba uPawulos wakudala watsho, ukuthi, “Xa nithe nahlangana, ukuba omnye uyathetha, makachaze intetho omnye. Ukuba ke akukho toliki, ngoko thulani. Kodwa ukuba ikho itoliki. . .”

21 Ngoku, ndikhe ndalikhangelela eli bandla, ndaze ndalibona likhula, ndaze ndabona izipho ezininzi zokomoya zisebenza phakathi kwenu. Ngeliphandle, enye into ekwanyanzeleka ndize malunga nayo kuMzalwana Neville yayiliLizwi elivela eNkosini, ukuba ndimlungise kwinto ethile awayeyenza.

22 Yaye ukuba ndi. . . ukuba iNkosi ithe. . . UMoya oyiNgcwele undenze umveleli woMhlambi, ngoko luxanduva lwam ukuba ndinixelele iNyaniso. Kwaye ndinombulelo kakhulu kuMzalwana Neville, uyimamele iNyaniso. NdiYithetha nje njengoko Endixelela.

23 Ngoku, malunga nalento, njengoko ndiliqapheleyo ibandla lenu likhula, ndaze ndayiqaphela. Yaye ebandleni, nantsi indlela ebesikade siqhuba ngayo kuqala, yaye le yindlela esi—esifuna ukuba kube yiyo kwakhona.

24 Ngoku, ukuba awunakukhangela, xa iintsana. . . Into yokuqala eyenziwa lusana xa luzama ukuthetha xa lungakwazi ukuthetha. Yabona? Lwenza ingxolo eninzi yokuvuthela, nengxolo, ne—nezinto ezinjalo, kodwa lona lucinga ukuba nje. . . lunako ukuthetha ngaphezu komshumayeli lonke ixesha. Kuba, sifumanisa ukuba loo nto ayikho kubomi bokwenyama kuphela, kodwa sifumanisa ukuba loo nto ikho nakubomi bokomoya. Ngomncinane lowo. Ukuba uzama ukulungisa usana uluchwakraze kancinane ngenxa yokuba lu “khala” luzama ukuthetha, uyakumonakalisa umntwana. Yabona, yaye uyakumenzakalisa. Kungcono uluyeke usana lukhule kancinane lude ngenene lukwazi ukuwathetha amagama alo ngokukuko, uze ke ulixelele ukuba *kunini* na. “Hayi ngeli thuba utata athethayo okanye xa umama ethetha.” Koko xa ilixesha elililo, luvumele lufumane eyalo indawo yokuthetha. Niyandifumana? Ngoku, luvumele luthethe lakufika ixesha lalo lokuba luthethe.

25 Ngoku, ukuba bendikhe ndanayo nantoni na ebeluviko enyameni yam, phaya ngaphandle enkonzweni, kukuthi umntu othile aphakame xa ndithetha aze yena akhuphe umyalezo ngeelwimi awaphule uMoya. Ndisandula ukuphuma enkonzweni eNew York nakwiindawo ezahlukeneyo apho abefundisi bebeye bayiyeke iqhubeke khona loo nto, ixesha emva kwelinye, yaye loo nto akukho nto iyiyi yi—yindideko nje. Yabona, xa uThixo esebenza ngomgca ongomnye wengcinga, Yena. . . akunakuba—akunakuba. . . Angaba uyaZiphikisa ngokwaKhe, ukuba Uyakuzama ukuzisa ingcinga ethile kuwe, ebandleni, ukubizela ngaphambili abazinikayo ukuze kugxuphuleke into ethile eyenye.

²⁶ Ngokomzekelo, njengale nto. Sihleli etafileni, siyancokola, kwaye sithetha ngeNkosi. Aze omncinane angene ebaleka eze etafileni, ngokukhawuleza okukhulu, asuse konke oko kuhoya into esiyenzayo, ze akhwaze, akhale, “Tata! Mama! Bethu! Bethu! Ndisandula ukufumana inqaku kwelaa qela! Yaye senze konke *oku*, *okuya*, kunye *nokunye!*” Ngeli thuba besiphakathi kanye kwenzulu ingongoma engewe. Ngoku, ukufumana kwakhe inqaku, yinto elungileyo leyo kwibhola yomnyazi, yinto elungileyo leyo. Kodwa uphume kulungelelwano akungenelela phakathi kumyalezo ebessithetha ngawo. Makalinde kude kufike ixesha lakhe aze asixelele ngaloo nto ayenze kumdlalo webhola yomnyazi.

²⁷ Ngoku, yinto enye leyo nale nto siyifumana malunga neziphona namhlanje. Naso isizathu sokuba uThixo anganikezeli ngeziphona ezininzi zomoya ebantwini, abazi ukuba mabazilawule kanjani na. Nantso ingxaki namhlanje, isizathu sokuba singabi saba nazo kunoko sikwenzayo.

²⁸ Yaye ke sifumana ukulinganiswa okuninzi kweziphona zomoya. Kodwa andikholwa ukuba kunjalo apha kwibandla lethu. Ndiyabulela ngaloo nto. Andikholelwa ukuba kukho ukulinganiswa konke konke. Ndikholwa ekubeni sineziphona ezizizo, kodwa simelwe kukwazi ukuba singazilawula njani na ezo ziphona.

²⁹ Yaye xa uzakuqalisa ukwenza into elungileyo... Kanye njengokuba usebenzela umphathi okanye uqala emsebenzini okokuqala ulungelele ukuthabatha imiyalelo ke, ngoku umphathi uyakuthemba yaye uyakuhlala ekunyusela kwisikhundla esingentlana lonke ixesha.

³⁰ Ngoku, ndiyakholwa ukuba kufike ixesha kuMnquba kaBranham, lokwazi ukuba... ukuthabatha iziphona athe uThixo wasipha zona, ukuze uThixo abe nokunikela kuthi into enkulwana kunaleyo sinayo. Kodwa asinakuqhubela phambili... ungambona ke umntu omelwe kukumxelela lonke ixesha. Yaye ukhumbule, “Umoya wabaprofeti uyabalulamela abaprofeti,” sitsho iSibhalo. Xa ubona umntu obumlungisile, okanye umfazi, aze loo mntu aphume ecaleni, uze umxelele iNyaniso yokweSibhalo, loo nto ibonisa ukuba umoya okuye awungokaThixo. Ngokuba iBhayibhile ithe, “Umoya wabaprofeti,” okanye, “wokuprofeta,” oko, kukungqina, ukushumayela, ukuthetha ngeelwimi, okanye nokuba yintoni na, kuba iilwimi xa zitolikiwe sisiprofeto eso. Ngoko uyamthobela umprofeti, yaye iLizwi ngumprofeti. Yaye si—sifumanisa ukuba kuphume emgceni ukuba indoda okanye umfazi ixhume yenze umyalezo, akunamsebenzi nokuba ifuna ukuyenza kangakanani na loo nto, ngeli thuba umshumayeli asepulpitini.

³¹ Ngoko ndiyacebisa kuMnquba kaBranham, ukuba njengoko izezethu—izezethu iziphona ezifuna... Yaye sinabantu abaneziphona

abalunge ngenene. Ngoku, ngasinye kwezo zipho zilulungiselelo olulolwabo. Zezi zipho, kanye njengokushumayela kususipho, njengokuba ukuphilisa isisipho, njengokuba nezinye izizipho, ezi zizipho, zilulungiselelo zizodwa. Yaye mntu ngamnye uyalelwa ekubeni alindele ulungiselelo olulolwakhe.

³² Ngoko ke mawuthi uMnquba kaBranham usebenze oku, yaye ngaloo mini, ingakumbi ngalo mhla xa sithe sanento eninzi (andifuni kukuthetha oku, kodwa) okuninzi kokuzenza amakholwa. Asifuni kuzenzisa malunga nokukholwa. Akukho mntu, umntu onyanisekileyo ofuna ukuba nokholo lokuzenzisa. Thina... Ukuba asikwazi ukuba ngabenene, masingabi nalo ngokupheleleyo, masilinde side sifumane olwenene. Ngoku, ndiyakholwa ukuba nina—nina madoda niyakuvumelana naloo nto. Asifuni kwanto yokholo lokuzenzisa. Bazalwana, asinakuqalisa into ethile yokholo lokuzenzisa sibe silishiya ihlabathi. Simelwe kukufumana into eyinene, nento eyesulungekileyo. Ukuba asinayo, masilinde side siyifumane ke, size ke sibe nento yokuthetha ngaloo nto. Yabona?

³³ Ngoku, ndingatsho, ukuthi wonke la madoda nabafazi athetha ngeelwimi, aprofete, akhuphe imiyalezo... Kwaye mna—ndiyakholwa kunye nani madoda ukuba zezenene. Ngoku, iBhayibhile ithe, “Zicikideni zonke izinto, nibabelele kwezo zilungileyo.” “Kuba ndiyakuthetha ngemilebe ethintithayo nangalwimi zimbi kwaba bantu, nantsi indawo yokuphumla eNdathi bayakungena,” ngaphaya kwiNcwadi ka-Isaya.

³⁴ Ngoku, ndingacebisa oku ukuze indawo engewele ilungiselelwe sisipho sibe sinye ngexesha, ukuze isibuyisele ngokuthe ngqo kulungelelwano kwakhona lwaloo nto ndizama ukuyithetha: ukuba omnye uyathetha, umoya wabaprofeti mawumlulamele umprofeti. Niyaqonda? Ngoku, mabathi abo banolungiselelo kuMzimba kaKristu... Yaye ngoku Ithethiwe loo nto, ngoku mayenziwe. Mabathi abo banolungiselelo kuMzimba kaKristu balindele ulungiselelo lwabo, ngokuba lulungiselelo oluvela kuKristu lusiya ebandleni. Kodwa aninakulungiselela nonke ngexesha elinye, nimelwe kukuba abemnye ngexesha.

³⁵ Umnquba kaBranham uyakuba lolu hlobo. Mabathi abo bathetha ngeelwimi, nabo batolika iilwimi, nabo banesiprofeto esiza kunikwa ibandla, mabahlangane phakathi kwabo kwangethuba e... phambi kokuba iqale inkonzo, mabahlangane kwigumbi ekubekelwene ngalo, balindele ulungiselelo lweNkosi.

³⁶ Njengomlungiseleli ukuba emelwe kukwenza okwakhe ngaphambi kokuba eze kubaphulaphuli; umelwe kukuthatha iBhayibhile yakhe, afunde ngokuzolileyo egumbini lakhe, ekuMoya, aze ke athanjiselwe ukuphuma eme phambi kwabaphulaphuli athethe. Ukuba akayenzi loo nto,

uzakudideka akufika phaya phandle. (Ndoda nganye ke nomfazi ngamnye, onesipho somoya, uza phambi kweNkosi.) Nanjengokuba ke umlungiseleli enolungiselelo olunye, ungumprofeti; igama lesiNgesi, *umshumayeli*, lithetha “umprofeti,” lowo ngumntu oxela kwangaphambili iLizwi.

³⁷ Mabathi abo banolungiselelo oluyakuba yinxenye kolomnye umntu, njengalowo uthetha ngeelwimi aze omnye atolike, *balinda kunye* belindele ulungiselelo lwabo. Abanako ukuhlala kwigumbi labucala lokufundela bathethe ngeelwimi baze ke bazokuxelela omnye ukuba ebesithini na, ngokuba angaba unako kokubini iilwimi nokutolikwa kwazo. Yabona? Ngoku, ukuba unayo loo nto, kulugile, sifuna ukuyamnkela ilolo hlobo. Yaye sifuna ukuba ibandla lizuze ngezi zipho zisebandleni lethu. NguThixo ozithumele kuthi, yaye zezo. . .sifuna ukuba ibandla lethu lizuze ngezi zipho. Ngoko makathi umntu othetha ngeelwimi, nalowo utolikayo, nalowo uprofetayo, mabahlangane phambi kokuba i—inkonzo ibe ihlangene. Mabahlangane egumbini bebodwa, belindele ulungiselelo lweNkosi kwibandla. Iyaqondakala?

³⁸ Kuze ngoko, ngolu hlobo, ukuba uMzalwana Neville uthi. . . Kulungile, ngoku mna mandi. . .Uxolo, mandithethe oku. Ukuba uMzalwana Collins uthetha ngeelwimi aze uMzalwana Hickerson atolike, ngoko banolungiselelo *oluhlanguyeyo* kwibandla. Ngoku, olo ayilolungiselelo lukaMzalwana Neville; lulungiselelo *lwenu* kwibandla. Ndiyikhupha njengomzekelo lento. Ngoko nina bazalwana nimelwe kukuba nomdla ekubeni ulungiselelo lwenu lube kwindawo eyiyo endlwini kaThixo njengoko umlungiseleli enomdla ekulufakeni nolwakhe, ngokuba kuyimfuneko ngenene ukuba ninyenze loo nto. Kodwa aninakuyenza kwigumbi labucala ninodwa, ukuba *wena* uyathetha uze *wena* utolike, nimelwe kukuba nihlangane. Ngoku, hlanganani ebandleni, ecaleni egumbini ninodwa, ngokuba ninolungiselelo lwabucala. Ayilolungiselelo lwasesidlangalaleni, lolo luzakunceda ibandla. Yabona? Yinto ethile yokunceda ibandla, kodwa ayimelwanga kukwenziwa phakathi ebandleni, ingaloo ndlela kuphela ndizakunixelela ukuba imelwe kukwenziwa ngayo. Yabona? Ngoko, nantoni na ethethwa nguMzalwana Collins, uMzalwana Hickerson ukhupha ingcaciso, ngokomzekelo, ngoko makathi uMzalwana *othile* kumntu othile abhale oku phantsi, noko ikuthethayo. Ukuze ngoko ukuba kuza. . .

³⁹ Ngoku, siyazi sonke ukuba iNkosi iyeza, siyayazi loo nto. Yaye ukuba uMzalwana Neville uphakamile ubusuku ngabunye athi, “Yabonani, iNkosi iyeza! Yabonani iNkosi iyeza!” ingayinto elungileyo leyo, yabona. Kodwa uthetha into (umlungiseleli) eqongeni, kuba nguye oneLizwi ngaloo nto. Kuba ungumlungiseleli, umprofeti ebandleni. . .okanye umlungiseleli, gxebe, umelwe kukufunda iLizwi leNkosi

anixelele oko kubhalwe eLizwini leNkosi malunga nokuza kweNkosi, nize nibe ngabayaliweyo ngaLo. Ulungiselelo olulolunye (kwibandla) anganxibelelananga nokunxibelelanano, ziilwimi, ukutolikwa kweelwimi (ntoleyo isisiprofeto), okanye umprofeti ethetha, yinto leyo engabhalwanga eLizwini. Okubhalwe eLizwini, *kokwakhe* ukukuzisa; kodwa okungabhalwanga eLizwini, koko *nimelwe* kukumxelela. Njengokuthi, kuba ngokomzekelo, “Xelesa uMzalwana Wheeler, ITSHO INKOSI, ‘Ngomso kwiqula lakhe lesanti makangayi, ngokuba kuzakubhukuqa inqwelo,’” okanye yinto elolo hlobo, yaye ke inyanzelekile ukuba yenzeke. Yaye sele uyithethile waze wayitolika yena, uze uyibeke eqongeni emva kokuba lugqityiwe ulungiselelo lwakho. I . . . ? . . . ngobusuku, emva kwenkonzo . . . iculo, uqalise ukucula njalo njalo; ukuba ulungiselelo lwakho lugqityiwe ngoko, mabeze ke neso siprofeto siye sakhutshwa.

⁴⁰ Yaye andicingi ukuba simelwe kukuba . . . Okanye ukuba wenze njalo, kubeke oku phaya ngaphakathi. Xa aba bantu behlangene, makungene abo banobulumko kuqala. Ngokuba, uyabona, ukuba omnye uthetha ngeelwimi aze omnye anike ingcaciso ngokweSibhalo, loo nto ayinakwamnkela ngaphandle kokuba ingqinwe ngabantu ababini okanye abathathu, amabini okanye amathathu namangqina angaphezulu, yabona, amelwe kukungqina loo nto, ukuba ayakholwa ukuba iliLizwi leNkosi. Ngokuba . . . Yaye ngamanye amaxesha kolu lungiselelo lulolona luncinci, njengokuba kunjalo nakolunye ulungiselelo, kubakho imimoya engalunganga; yabona, iyakubhabha ingene apho. Yaye asiyifuni loo nto. Hayi. Sifuna ukuba olu lungiselelo lulungele ukutyhilwa ukuba lumelwe kukutyhilwa, ngokuba nantoni na eyekaThixo inako . . . awubi nangxaki malunga nokuyityhila, i—iyakumelana nokuvavanywa ukuba yekaThixo.

⁴¹ Kanye njengomlungiseleli, ukuba kukho umntu ocela undikho kuye ngeLizwi, akamelwanga kukubuya umva malunga nalo, uyazi ngokuchanekileyo ukuba uthetha nabani na, “Nyukela apha.” Yabona? Kuyinto enye nangolunye olu ulungiselelo, lumelwe kukuba kwayiloo ndlela.

⁴² Ngoku, ukuba—ukuba kukho othetha ngeelwimi akhuphe umyalezo . . . Ngoku, abanye abantu bathetha ngeelwimi xa nje “bezakha,” iBhayibhile itsho, bazonwabele nje. Bayakuthetha ngeelwimi, bavakalelwe. Yaye bayathetha ngeelwimi, eneneni bathetha ngeelwimi, yaye nguMoya lowo wenza loo nto. Kodwa ukuba kuhleliwe phaya ngaphandle phakathi kwabantu, ukuthetha ngeelwimi, ukwenzela nje ukuzakha, ngoko ayiluncedi nganto ibandla loo nto; loo ndoda iyazakha nje, okanye loo mfazi, okanye nokuba ngubani na owenza loo nto. Yabona?

⁴³ Ukuthetha ngeelwimi kususipho sikaThixo sokwakha, njengoko uPawulos watshoyo eSibhalweni, kuba sesokwakha

ibandla. Ngoko kumele ukuba ibe ngumyalezo othe ngqo ophuma kuThixo usiya ebandleni, ngaphandle koko kubhaliweyo apha eBhayibhileni. Yabona? Yinto ethile ethe . . .

⁴⁴ Ukuba ungandibuza, “Mzalwana Branham, ndimelwe kukubhaptizwa njani?” Ndingakuxelela ngokukhawuleza okukhulu. Awumelwanga kukuba uthethe ngeelwimi uze undixelele, ibhalwe kanye apho eBhayibhileni into omelwe kukuyenza malunga naloo nto. Yabona? Andimelwanga kuku . . . awumelwanga kukubuza kwambuzo ngaloo nto ukuze ube nomntu othetha ngeelwimi akuxelele. Yabona, sele ibhaliwe kakade loo nto.

⁴⁵ Ukuba uthi, “Mzalwana Branham, ndithini, ndinesigqibo apha endimelwe kukusenza phakathi kokuba ndithabathe eli bandla na okanye ndiye kwelinye,” okanye into ethile elolo hlobo. “Okanye ndenze *oku, okuya?*” Ngoku, loo nto imelwe kukuba yevela kuThixo. Yabona, nguThixo omelwe kukusixelela loo nto. Kodwa loo nto imelwe kukuza ngolungiselelo olulolunye, kuba iLizwi alithi, “U-Orman Neville makashiye uMnquba kaBranham aye kuMnquba weVangeli waseFort Wayne.” Yabona, ayithethi loo nto apha eLizwini, yabona, ngoko zezaloo nto ke ezi zipho.

⁴⁶ Njengomntu onyukayo eze apha athi, “Uyakholwa kwimpiliso eNgcwele?” Siyayishumayela loo nto, siyakholwa kuyo, siyakholwa kwintambiso, i-oli.

⁴⁷ Kodwa naku kukho indoda ethi, “Ayikwazi kuphumela, yintoni ingxaki?” Ngoko kuthabatha uThixo, ngeelwimi, ngokutolika, ngesiprofeto, okanye ngohlobo oluthile lokuba kuhliwe kubomi baloo ndoda kutsalwe kukhutshwe loo nto iyenzileyo, ixelwe ngayo. Lulungiselelo olungelulo olo malusi olo, lolwezi zipho zokulungiselela, kodwa azimelwanga kwenziwa phaya phandle phakathi kwabantu. Yabona?

⁴⁸ Ngoku, uPawulos akazange nangaxesha linye abaxelele abo—abaxelele abo bebandla lase-Efese nantoni na enjengaleyo, babekulungelelwano, ibandla laseRoma, okanye naliphi na kwamanye amabandla; kuphela kukwibandla laseKorinte, yaye bona bebangakwazi nje ukuzenzela . . . Ngoku, uPawulos wayekhohlelwa ekuthetheni ngeelwimi. Wayenako ukuthetha ngeelwimi kwibandla lase-Efese, ngendlela efanayo kunokuba kwakuthethwa kwibandla laseKorinte, yabona, kodwa wayekwazi ukuthetha izinto ezinkulwana kwibandla lase-Efese kunokuba kuthethwe nje ngeelwimi, kutolikwe iilwimi.

⁴⁹ Ngoku, ngoko ukuba ubani ubhala umyalezo obukhutshwe ngeelwimi okanye ukhutshwe ngesiprofeto, awubeke apha phezu kweqonga, umelwe kukufundwa ngumlungiseleli phambi kokuba iqale inkonzo, oka “ITSHO INKOSI” uvela kwaba bantu bawuthethileyo baze bawutolika. Ke ukuba loo nto yenzekile kanye ngendlela ebitolikwe ngayo, siyakuphakamisa

izandla zethu sibulele kuThixo ngoMoya waKhe ophakathi kwethu. Ukuba ayenzekanga, ngoko ningakhe nibe sakwenza oko kwakhona ude loo moya ungcolileyo uphume kuni. UThixo akaxoki, Uhlala ethetha inyaniso njalo.

⁵⁰ Ngoko, uyabona, nibadala ngokwaneleyo, ukuze nenze ngokwabantu abadala, hayi njengabantwana (“gu, gu, gu”), nimelwe kukuba nentsingiselo ethile yento ethile.

⁵¹ Malithi ibandla ngoku, njengokuba lingena kulungelelwano, lingene *kolu* lungelelwano. Ukuba omnye uyaprofeta . . . Ukuba kungene othile phakathi kwenu, ongenamfundo, anive nithetha ngeelwimi, niyakuba ngamaBhari-bhari kuye, akayazi ukuba yintoni na le nithetha ngayo. Yabona? Eneneni ke ngalo mhla kuthe kwakho okungaka ukudideka malunga naloo nto, yenza isikhubekiso. Kodwa omnye makathethe ngeelwimi, aze omnye ayicacise loo nto akhuphe umyalezo, uze ufundwe uphume apha eqongeni kanye, malunga nento ezakuqhubeka, ize ke yenzeke, nibone ukuba kuyakwenzeka ntoni na. Ubaxelele uthi, “Ngomso ngexesha *elithile*, kungenjalo kwiveki ezayo ngexesha *elithile*, kuyakubakho into *ethile*,” ukuze ke athi ongakholwayo ohleli apho aphulaphule loo nto ayibone ixelwe kwangaphambili phambi kokuba yenzekayo. Ngoko bayakwazi ukuba moya mni na ophakathi kwenu, iyakuba nguMoya kaThixo. Nantso into eyayithethwa nguPawulos, “Ngoko ukuba othile uyaprofeta atyhile izinto eziyimfihlelo, aliyi kuthi liwe phantsi lonke na ibandla, okanye ongakholwayo, athi, ‘UThixo uphakathi kwenu?’” Yabona? Ngokuba akunakwenzeka . . .

⁵² Kodwa ngoku asifuni . . . “Ngokuya sasingabantwana,” uPawulos watsho, “Ndandisenza ngokomntwana,” waxelela ibandla laseKorinte apho, “Ndandithetha ngokomntwana.” Wayenengqondo yobuntwana. “Kodwa ndakuba mdala, ndazilahla izinto zobuntwana.”

⁵³ Ngoku, ndinixelela nonke, yabona. Ngoku, kwiminyaka embalwa eyadlulayo, naningabantwana ninezi zipho, nidlala nisihla ninyuka. Kodwa benisesikolweni ke ngoku, lixesha lokuba nibe ngamadoda, ningasebenzisi ezi zinto ngokudlala nje ngazo. Ezi zipho zingcwele, zizezikaThixo, yaye akudlalwa ngazo. Masivumele uThixo azisebenzise. Nantso into elumelwe kukuba yiyo ulungiselelo lwenu, yaye yiloo ndlela oyakwenziwa usebenze ngayo uMnquba kaBranham. Ke—Ke ukuba kuyabuzwa ngale nto, naxesha nini na, eli khasethi malime njengengqina lokuba leyo yindlela emakwenziwe ngayo kuMnquba kaBranham.

⁵⁴ Ukuba kukho undwendwe olungenileyo, kuba niba nawo lonke ixesha, ngokuba lo ngumnquba kankonzo-zonke, kukho abantu abangenayo abangafundiswanga kakuhle, abafundiswanga, akukho nto ingcono bayaziyo. Abalungiseleli babo buqu, bayaxhuma nje bawunqumlele umyalezo wabo,

bawukrazule nje wonke, bathethe ngeelwimi nayo yonke into enjengaleyo. Wena uyindoda efundiswe ngokungcono kunoko. Yabona? Ngoko emva kwenkonzo, ukuba uthe akalawuleka, yindawo yedikoni ngoko ukuya kumxelela. Ningayekeli umlungiseleli wenu ibe nguye omelwe kukuyenza loo nto ngaphandle kokuba kufikelele kwindawo apho kungekho madikoni khona apha, kodwa lidikoni elimelwe kukujongana naloo nto. Yabona?

⁵⁵ Ngoku, emva kwenkonzo... Ukuba umntu uyaphakama nje akhuphe umyalezo, ukuba umlungiseleli ufuna ukuma okomzuzwana nje aphinde aqhubeke, kulungile, yabona, ixhomekeke kumlungiseleli loo nto. Kodwa ngokukhawuleza okukhulu mayibe lidikoni, phambi kokuba loo mntu aphume esakhiweni, amthathe aye naye ecaleni athethe naye malunga naloo nto. Ukuba ke bayayibuza, nibabuyisele kweli khasethi nithi, "Sixelelwe loo nto ngubhishophu okanye umveleli webandla eli..." Ntoleyo *ubhishophu*, i... nawuphi na umveleli. Yabona, ubizwa ngolo hlobo eBhayibhileni, "ububhishophu," yabona, loo nto ithetha umveleli jikelele webandla. Makathi... "Nalu ulungelelwano nendlela eqhuba ngayo inkonzo yethu. Ngoku, siyathanda ukuba uze ukhuphe umyalezo wakho. Kodwa ukuba unomyalezo ophuma eNkosini yaye u... mawukhutshwe, nyuka uze apha eqongeni uwubeke aze umlungiseleli wethu awufundele ibandla, umyalezo oza kweli bandla." Kodwa awumelwanga kukuba ube kukuphinda-phinda iZibhalo nje, nezinto ezilolo hlobo. Umelwe kukuba ube ngumyalezo ongqalileyo oya ebantwini, okanye into ethile eza kwenzeka, kungenjalo into abamelwe kukuyenza. Iyaqondakala? Kulungile.

Ngoku, ingaba ikho indlela engcono yokugcina ucwangco enkonzweni kunokuhlala bekhunjuzwa abantu be— bekhunjuzwa ngamadikoni ngokufanelekileyo?

Hayi, leyo, ndisandula ukuyicacisa. Ngumbuzo wesithathu lowo.

⁵⁶ Amadikoni, umsebenzi wawo kukugcina ucwangco enkonzweni, enobubele nobuhlobo. Ngoko ke umelwe, ukuba kukho umntu ophumileyo kucwangco enkonzweni, okanye into ethile engeneyo enjengenxila, okanye umntu othile ongenileyo.

⁵⁷ Njengokuba kwadutyulwa laa mfundisi eseqongeni ngobunye ubusuku phaya phezulu. Nakhe nayiva loo nto, elaa nxila langenayo liphethe umpu omfutshane ongumbaxa. Lakhwaza inkosikazi yalo, li—lifuna inkosikazi yalo, lenyuka laya kumlungiseleli. Waze umlungiseleli walibonisa inkosikazi yalo apho, kodwa lalizakuyidubulela kanye enkonzweni, waqala ke ngoko umfundisi ukuzamana nalo. Endaweni yoku—endaweni yoku... Loo—Loo ndoda iphethe umpu omfutshane

yajika yadubula umfundisi eseqongeni, yaphinda yadubula inkosikazi yayo, yaphinda yazidubula.

⁵⁸ Ngoku, ukuba kwakukho iqela lamadikoni apho ekungeneni kwaloo ndoda emnyango iphethe umpu, ngewayeyibambe ngezandla ahlutha umpu lowo esandleni sayo. Yabona? Yabona, nga—ngamadikoni agcina ucwangco lawo. Ke ngoku, ezi zinto ziqhubeke ngolo hlobo ziqhubeka ngalo ngoku ungalindela nje nantoni na. Kodwa, khumbula, amadikoni ngamapolisa kaThixo endlwini kaThixo, akunamsebenzi nokuba ubani ucinga ntoni na. Ngamanye amaxesha ipolisa alifuni kunyuka liye kubamba umntu othile, mhlawumbi iitshomi zalo, kodwa lisifungele eso sikhundla, linyanzelekile ukuba liyenze loo nto nakanjani na. Luxanduva lwalo lomsebenzi kwisixeko. Yabona?

⁵⁹ Nango umsebenzi wedikoni ebandleni. Yaye ukuba kuxhuma othile aqalise ukuphazamisa umfundisi, okanye into ethile elolo hlobo, abe umfundisi esemyalezweni wakhe, amadikoni amelwe kukuphakama aye kuloo mntu, amabini okanye amathathu kuwo, athi, “Asinakukhe sithethe nawe, mzalwana?” Yabona? Amzise ebandleni, amkhuphele e-ofisini, *apha* okanye kwi-ofisi ethile eyenye, athethe naye ngaloo nto, esithi, “Awumelwanga kukuba uphazamise.” Uyazi, si—sisohlwayo esikhulu ngokusemthethweni ukuphazamisa inkonzo nakanjani na. Yabona? Kodwa abanye abantu, njengabantu abangootsotsi okanye into enjalo, xa bengene phakathi kwenu, uyazi, no—nomntu ongowenkolo oyibaxayo, aze—aze aqalise ukuqhubela phambili, ngoko amadikoni... Yaye ukuba amadikoni akabonakali enokuba nako ukuyilawula loo nto, ngoko ibhodi yabasayinela izimali okanye nabani na ongomnye ebandleni angangenelelaancedise kumntu onjalo. Niyayazi loo nto.

⁶⁰ Kwaye—Kwaye ngoku mandibuze umbuzo kwakhona apha.

Ingaba ikho enye indlela engcono yokugcina ucwangco ebandleni kunokukhumbuza abantu ngokuthe rhoqo ngamadikoni, ngoku, esiqhelweni?

⁶¹ Ngoku ndiyacinga ukuba u—umlungiseleli, njalo ethubeni... Okanye uyakudlala eli khasethi, alenze lime njengengqina. Amadikoni ngamapolisa, yaye ilizwi lawo lingumthetho nocwangco. Yabona? Yaye analo igunya elivela ebandleni nelivela emthethweni wesizwe ngokwawo lokuyenza indlu kaThixo ibe yindawo elungileyo. Yaye nabani na ke onokuphikisana nedikoni ngolo hlobo, unoku—unokuwelwa yiminyaka emibini ukuya kwelishumi yesigwebo kwitolongo yomanyano. Ukuba umxelele ukuba ahambe aze angahambi, kungenjalo enye into elolo hlobo, umntu othile ophazamisayo ngesimilo sakhe, engayazi nje into ayzenzayo... Uzifaka engxakini, uzibeka kuzo zonke iintlobo zezigwebo, nantoni na.

⁶² Ukuze ke ukuba kuthe kwafikelela kwindawo yokuba othile... Ngoku, njengokuba... Yaye ukuba umntu othile

uxhumile waphuma elucwangweni...Ngokuthi mhlawumbi nje athethe ngeelwimi okanye into ethile, andinakungena kuloo nto. Yabona, makaqhubeke, kakade ukuba ulundwendwe. Ukuba ke ngabanye babantu bethu, ngoko bayeke nje... Ngobusuku obulandelayo, nina madikoni thabathani eli khasethi, nithi, “Ngoku, sizakudlala inkqubo yocwangco lwenkonzo phambi kokuba siqalise inkonzo, ndifuna ukuba wonke umntu ayiqonde.” Nina ke balungiseleli nani ninako ukusebenza ngolo hlobo.

Ngoku, Mzalwana Branham, kuthiweni ngesikolo seCawe? Mzalwana Branham, malunga nesikolo seCawe (kulungile), simelwe kukuba phambi kwenkonzo yentshumayelo?

⁶³ Ewe, besihleli sisiqhuba ngolo hlobo. Yibani nesikolo seCawe ngaphambi kwenkonzo yentshumayelo. Loo nto ke inika abafu abancinane abaya bangena isikolo seCawe, ukuba bakhuphe amagumbi abo okufundela. Kwaye ukuba yaye ukuba bayafuna...babe abancinane bengayiqondi loo nto, baze banyanzeleke ukuba bahlale kuyo yonke inkonzo yentshumayelo baze babe nesikolo seCawe, aba bancinane sele badinwe baphela ngoko. Ke isikolo seCawe masibe sesokuqala, masibekelwe ixesha, sibekelwe kanye ixesha esiyakuthi ngalo isikolo seCawe siqhube. Umphathi wesikolo seCawe umelwe kukuba ajongane naloo nto, ukuba isikolo seCawe siqhube ngexesha elithile, simiselwe ixesha. Size ke sikhutshwe ngexesha elithile. Isikolo secawe sinikelwe nje elingako ixesha kuphela, size ke sikhutshwe.

Ingaba utishala wabadala umelwe kukuba ngomnye umntu ingenguye umfundisi?

⁶⁴ Ukuba kuvunyelenwe ngolo hlobo. Umlungiseleli xa efuna ukufundisa isikolo seCawe aze ayizise intshumayelo yakhe kamva, ilungile loo nto ilunge kakhulu ukuba ufuna ukuphinda-phinda inkonzo. Kodwa ukuba akafuni njalo, ngoko yibani naye utishala wesikolo seCawe sabadala, yabona, ukulungiseleli isifundo senu sabadala. Ke ngoko ukuba—ukuba umlungiseleli unomntu othile ngomnye amcingayo apho, abe naloo mntu efuna ukuyenza loo nto, mnikeni amashumi amathathu emizuzu, okanye nokuba yintoni na eniyakuyivumela isikolo seCawe, amashumi amathathu okanye amashumi amathathu anesihlanu, amashumi amane, nokuba yintoni na.

⁶⁵ Kumelwe ukuba kufakwe intsimbi ke. Ukuze yakubetha laa ntsimbi, ithetha...kungenjalo ibe yintsimbi yenkonzo, yakubetha phaya ngaphandle, ikhupha isikolo seCawe. Ukuze yakubetha laa ntsimbi, oko kuthetha ukuba yonke into mayibe selucwangweni, ngoko.

⁶⁶ Kubekho ixesha elingako leculo kungenjalo abe mabini, nokuba nifuna ukucula ntoni na. Ingabi loxesha lide, bayakudinwa abantu xa begcinwe ixesha elide kakhulu,

uyabona. Nibethe nje intsimbi, nenze iculo nokuba yintoni na eniyakuyenza, nibakhuphe ke abafundi benu. Ukuze ngokukhawuleza okukhulu lakufika eloo xesha, mhlawumbi singathi i—intsimbi yeshumi, kungenjalo icala leyeshumi, okanye umkhono emva kweyeshumi, nokuba leliphhi na, nibethe intsimbi aze wonke utishala akhuphe abafundi bakhe, baze ebandleni apha. Ukuze ngoko . . . Anike ingxelo, ingxelo yesikolo seCawe, ukuze ke ikhutshwe yonke loo nto, bathi bonke abafunayo ukuhlalela intshumayelo elandelayo bahlale. Yabona, ngoko ke ingocwangco.

Umbuzo? **Bangaphi . . .**[Kukho umntu obuza kuMzalwana Branham, “**Siyazahlula ke ngokwamagumbi okufundela, ngamanye amazwi?**”—Mhl]

⁶⁷ Oo, ewe, niyakunyanzeleka. O—Ominyaka mithathu ubudala akanakuqonda njengoko oneshumi elinesine ubudala eyakuqonda. Ndiyacinga ukuba ndisenokubhekela phambili kancinane ngaloo nto.

Mangaphi amagumbi okufundela amelwe kukuba khona?

⁶⁸ Abafundi benu kufuneka nibabeke kwi . . . Njengegumbi elincinane labafundi abamelwe kukuba ne-flannelgraph, ayifanelekanga noko loo nto kwinkwenkwe okanye intombazana eneshumi elinesine leminyaka. Yabona? Umelwe kukuba negumbi lokufundela labo baziintsana ezincinane, kubekho umama othile omdala okanye othile owaziyo ngokuphathwa kwabo. Amanye amagumbi, ndiyacinga, kumelwe kukuba ngumntu onako ngokuthe chatha ukuphatha iLizwi. Yabona? Yaye kumelwe ukuba kubekho amagumbi. Ndingathi ngoku, kungakho okufana negumbi lokufundela ukusuka . . . Mhlawumbi ubuncinane abemathathu amagumbi.

⁶⁹ Kungakho igumbi leentsana ezincinane, kubekho malunga nokuqalela kwiminyaka emihlanu ubudala. Bonke ke abanye abangaphantsi koko bamelwe kukugcinwa koomama babo, bathathwe bangeniswe kwindawo yeentsana ukuba kuyimfuneko ngexesha le—lentshumayelo, ukuba kunyanzelekile ukuba baqhubele phambili. Lelaloo nto elaa gumbi leentsana noonina liphaya ngaphandle.

⁷⁰ Yaye ndiyacinga ukuba a—amagumbi okufundela amelwe kukulungeleliswa ngokusuka kwiintsana ezincinane ezimalunga neminyaka emihlanu okanye emithandathu, ukuya kuma kweyesibhozo okanye elithoba, ishumi, into elolo hlobo. Ukuze ke kusuke kwiminyaka elishumi ubudala ukuya kwishumi elinesihlanu kwi—kwigumbi labaqalayo ukuba lulutsha. Kuze ke kubekho igumbi labadala abangaphezu kweshumi elinesihlanu, kuba bona . . . ukuba bakhule ngokwaneleyo ukuze—ukuze . . . kwezi ntsuku zanamhlanje basenokufumana umsebenzi babe befuna nokuvota xa bekobo budala, ngeli phandle, ngoko; bona—bona bamelwe kukuba banako ukuliva

iLizwi, besenokuphuma bangene kwiholo eyona inkulu bafumane oko.

Ngoobani abamelwe kukuba ngootishala?

⁷¹ Nantso ke, ixhomekeke kuni leyo kwivoti yenu nivotele ootishala benu. Yaye nimelwe kukuyenza loo nto, ukubafaka phaya, nifumane umntu othile. Nihlangane nebandla, nithi, “Ngubani... Ngoobani abaziva bekhokelwa yiNkosi?” Nize ke nifumane utishala ophumeleleyo. Yenziwe ke ngoko. Kunyanzelekile ukuba ibe luxanduva olo, bazalwana. Ukuba utishala akafanelekanga kulo msebenzi, ngoko mabatshintshwe ootishala.

⁷² Lakufika ixesha, phantsi koThixo, ukuba ndiva ngokungathi u-Orman Neville akasafanelekanga ukuba ngumlungiseleli apha, ndizakuyichaphazela loo nto ebandleni. Xa ndinokubona into apha, ndicinga ukuba nina madikoni aninakuba ngabafanelekileyo ukuba nibe ngamadikoni, ndizakuyichaphazela loo nto ebandleni, ukuba, “Ndifumanise ukuba kukho idikoni elithile apha elenza into elingamelwanga kukuyenza, libe lingasigcini isigxina salo somsebenzi,” nezinto ezifana nezo, kungenjalo umsayineli wezimali okanye nokuba yintoni ayiyo. Andinako ukumvotela ukuba angene kungenjalo aphume, libandla elimelwe kukwenza loo nto, kodwa eneneni ndizakuyizisa loo nto phambi kwebandla. Yabona, ngokuba lilo elimelwe kukwenza into. Nantso into endimelwe kukuba yiyo njengomveleli, ndimelwe kukukhangela ndibone ukuba kuqhubeka ntoni na. Siya eZulwini, asiyi nje apha kwindawo ethile yomkhankaso okanye into ethile yolonwabo oluninzi nokugudlana, sidlala ibhola yomnyazi. Silapha siphethe eyona nto inobungcwele ikhoyo ehlabathini, iLizwi likaThixo, yaye limelwe kukuphathwa ngocwango lobuthixo.

Ngoobani abamelwe kukuba ngootishala?

⁷³ Kuxhomekeke kuni ukubakhetha. Kodwa ndingathatha, kuba iintsana, ndingathatha ixhegwazana, abanye abakwaziyo ukuyenza loo nto. Kodwa kwabaqalayo ukungena ebutsheni, ndingathatha utishala ongqwabalala, yaye kungaphunywa nje apha kojiwe iinyama. Ingalunga loo nto ukuba bafuna ukojiwa kwenyama, kodwa yonke ibekwe kuloo nto... Ibekwe kwiLizwi, mayibe ngumntu onakho ukubamba iLizwi. Yaye kuyakuba njalo, eli bandla alimelanga... Ukojiwa kweenyama kulungile, yaye—yaye iipikiniki enifuna ukuhlanga kuzo nibe nobudlelane, intle loo nto, yi—yinto enimelwe kukuyenza ukonwabisa abantwana. Kodwa kule ndawo *ilapha*, eli liLizwi likaThixo. Ukojiwa kwenyama xa nithe nahlangana, okanye into elolo hlobo, kodwa hayi endlwini kaThixo. Yaye nazi, kakade ukuba siyazi ukuba asikholelwa kobu budenge be—be—bepati nayo yonke into esingqongileyo apha, thina—thina... nazi ngcono kunaloo nto.

Ngubani omelwe kukongamela isikolo seCawe ukusigcina siselucwangcweni?

⁷⁴ Ngumongameli wesikolo seCawe. Yaye ngulowo umsebenzi wakhe. Akamelwanga kukuba nayo nanto yakwenza kumadikoni, abasayineli bezimali, abalungiseleli, okanye nawuphi na ongomnye, unesikhundla esisesakhe. Nokuba ngubani na utishala wesikolo senu seCawe, andimazi. Kodwa laa mfundisi wesikolo seCawe umelwe kukuba aqaphele ukuba igumbi lokufundela ngalinye liyaqhubeka, nokuba yonke itishala ikho, kungenjalo ayivale indawo yaloo tishala ngenye itishala ukuba ayikho ngaloo mini.

⁷⁵ Ngoko phambi kweCawe kanye. . . Ngeli thuba i—izifundo ziqhubekayo, umongameli wesikolo seCawe umelwe kukudlula athabathe iminikelo ebebenayo apho (inkongozelo yesikolo seCawe), nengxelo yokuba bangaphi na abebekho, zingaphi na iiBhayibhile ebebenazo kweloo gumbi lokufundela, njalo njalo, aze enze ingxelo ngaloo nto. Aze ke eme phambi kwebandla kanye phambi kwenkonzo yokushumayela, xa enikwe ithuba lokuyenza loo nto, xa benayo ingxelo yesikolo seCawe emva kokuba siphumile isikolo seCawe, achaze ukuba bangaphi na ootishala, bangaphi na abebekho, nokuba lithini na inani lesikolo seCawe liphelele, lilonke—inani lilonke lomnikelo, nezinto ezinjalo. Amadikoni, ama-trustee, abalungiseleli, abamelwanga kukwenza loo nto. Abananto yakwenza naloo nto, ngumsebenzi walowo wongamele isikolo seCawe lowo.

⁷⁶ Ukuze ke ukuba uyabona ukuba isikolo seCawe siswele izinto ezithile, loo nto ke umelwe kukuyizisa kwi—kwibhunga lama-trustee, ukuze abo basayinela izimali babe nentlanganiso ngaloo nto, kuqala. Ukuze ke ngoko abasayineli bezimali abo, ukuba bafumanisile ukuba ikho imali eyaneleyo nokunjalo, ngokugqitha kunondyabo, loo nto ke ingathengwa; ukuba ufuna into eyenye enjegezinto zokufunda, nokuba yintoni na ekuyiyo, kungenjalo iBhayibhile ezithile kungenjalo into ethile, bafuna ukuthengela iBhayibhile, omnye, uyazi, okwazileyo ukufumana awona mazwi maninzi nokucengeceleza kakhulu iZibhalo, ibhaso elithile okanye into ethile abayakuphisa ngayo ngolo hlobo, isipho, babe befuna ukusithenga ngebandla. Ngoko loo nto mayiziswe ku—ku—ku—kumadikoni. . . aze ke wona afumanise ukuba i—i—ikho na engxoweni. Yabona?

⁷⁷ Ndiyacinga ukuba oko kuyayiphendula le mibuzo mihlanu ngaloo nto.

Ngoku olandelayo, uthi:

Mzalwana Branham, ngokubhekiselele kucwangco enkonzweni, sizamile kangangoko ngendlela esiqonda ngayo imiyalelo eyakhutshwa ekunikezelweni kusikelelwe le nkonzo intsha. Ngokwenza njalo ke, abanye baye banomsindo balishiya ibandla. Abanye abafuni kuphulaphula nentye into

esiyithethayo, ingakumbi abantwana. Siye sathetha nabazali malunga nabantwana babo, baze ababakhathalela. Ngoku, ingaba ikho into esingayiqondanga? Okanye, siyiqhuba ngendlela engafanelekanga? Enkosi.

Ngoku mandiyiphendule le into sisehla nayo nje.

Ngokubhekiselele kucwangco enkonzweni, sizame kangako ngokokuqonda kwethu oko kwathethwa ekunikezelweni kusikelelwa le nkonzo intsha.

⁷⁸ Ngoku, intle loo nto, nenza into elungileyo. Ngoku, le indawo imelwe kukuba yeyamadikoni, ndiyaqonda, kuba ilapha kanye kumsebenzi wamadikoni. Kulungile.

Kwaze kwathi ngokwenza njalo, sihlala esiqhelweni... abantu baye banomsindo kuthi.

⁷⁹ Baba nomsindo kum, kanaanjalo! Bayakuba nomsindo nakubani na. Yabona? Umntu owenza loo nto, ikho into engalunganga kuloo mntu. Akalungisanga kuThixo, kuba uMoya kaKristu uyayilulamela imfundiso kaKristu, indlu kaKristu, ucwango lukaKristu. Yabona? Yaye nawuphi na umntu... okanye umfazi, okanye abantu, abantwana, abanye bacaphuke kwidikoni elinobuthixo elizakubaxelela... yaye, okanye nawuphi na umzali othi acaphuke kwidikoni... Eneneni, sifuna wonke umntu kweli bandla esinokumfumana; kodwa ukuba loo nto iyakubanga inkathazo kwindawo ethile, lukho ulwamvila kungenjalo “into equnyiweyo,” njengoko sasidla ngokutsho. Loo mntu akalunganga.

⁸⁰ Ukuba bayemnka, inye ke into enokwenziwa: mabahambe, nize nibathandazele. Yabona? Ngoko mhlawumbi amanye amadikoni ayakuya ebandleni labo... kungenjalo endlwini yabo ngaxesha lithile, bafumanise ukuba kutheni na bemnkile nje, bababuze ukuba yintoni na engalunganga. Ngoko, ukuba bona... Ubone ukuba ungabaxolelanisa na. Ukuba awukwazi, ngoko thabatha abe mabini okanye mathathu amangqina kunye nawe, ukuze babe nokuqonda. Ke ukuba abaqondi, ngoko ixelwa phambi kwebandla loo nto ukuba bangamalungu apha enkonzweni. Ngoko ba...

⁸¹ Ke ngoko ukuba abangawo amalungu eli bandla, kakade abangomalungu ale ntlangano, bamelwe *kukwenziwa* balawuleke. Yabona, ba—banyanzelekile ukuba bamamele imiyalelo yethu apha, ngokuba le yimithetho yenkonzo. Ezinye zezinto esingafuni kuzenza, izinto endingathandiyo ukuzenza, kodwa zizinto ezimelwe kukwenziwa. Yaye ndiyazibhengeza ngokunixelela apha ekhasethini, ndim, banokundiva ndithetha bazi ukuba ndim, ingenini madoda. Nibuze *mna* le mibuzo, yaye ndininika okona kungcono ndikwaziyo ngokuphuma eLizwini likaThixo.

⁸² “Ngoku, ukuba aba bantu baba nomsindo baphume bemnke kuni, sithini iSibhalo ngaloo nto, Mzalwana Branham?”

⁸³ “Baphuma kuthi ngokuba babengengabo abethu.” Iphelele ke apho. “Balishiya ibandla,” benza loo nto. Kulungile.

Abanye abafuni kumamela kwanto siyithethayo, ingakumbi abantwana.

⁸⁴ Abantwana bamelwe kukuba baqeqesheke, bamelwe kukuyifumana ekhaya loo nto. Kodwa nokuba ngowam kanye, abantwana bam bayangena apha naxesha nini na, baze bangabikho kucwangco, andifuni ukuba nenzelelele nakancinane; uSarah, uRebekah, uJoseph, uBilly, okanye nokuba ngubani na. Xelelani mna, ndizakuyilungisa. Ukuba abanasimilo, ngoko bayakuhlala bangezi enkonzweni bade bafunde ukuziphatha kakuhle. Ayilobala lemidlalo eli, yindlu kaThixo le. Asiyondawo yokudlala le, nokwenza umtyibilizi, nokubhala iziqwengana, nokuhleka, nokundweba kuhlekiswa, yindlu kaThixo le, yaye imelwe kukuqhutywa ngokungcwele.

⁸⁵ Niza apha ukuza kukhonza, anizanga nokuza kuba ziindwendwe. Asingo—Asingomhlaba wepikniki lo, asiyondawo yotyelelo le; le yindawo yotyelelo kaMoya oyiNgcwele, phulaphulani oko Akuthethayo, ningaphulaphulani nina. Asizi apha uku—ukuza kufumana ubudlelane phakathi kwethu, siza apha ukuza kufumana ubudlelane noKristu. Yindlu yokukhonza le. Abantwana ke bamelwe kukuba nengqeqesho, ukuba ba... kubazali babo. Mayazeke loo nto! Ukuba la madikoni... Ukuba aba bazali baba bantwana abasayi kuyiphulaphula into ethethwa ngala madikoni, ngoko loo mzali umelwe kukulungiswa okwakhe.

Sithethile nabazali malunga nabantwana babo, kodwa ababahoyi.

⁸⁶ Ukuba bangamalungu eli bandla, ngoko umelwe kukuthatha ababini okanye abathathu kunye nawe nimbizele bucala loo mzali entlanganisweni, kwenye yee-ofisi. Andikhathali nokuba ngubani na, nokuba ndim, nokuba nguMzalwana Neville, nokuba nguBilly Paul nenkwenkwe yakhe encinane, nokuba nguMzalwana Collins nomnye wabantwana bakhe, okanye nani ninonke. Thina si...Sinothando omnye komnye, kodwa uxanduva lwethu lukuThixo kunye neli Lizwi. Nokuba ngokaDoc, akunamsebenzi nokuba ngubani na, simelwe kukubizana singene sinyaniseke omnye komnye. Angasebenza njani uThixo ngathi, ukuba asinyanisekanga omnye komnye? Siyakunyaniseka njani kuYe? Yabona?

⁸⁷ Lucwangco ke olu, simelwe kukuyigcina ngalo indlu kaThixo! Yaye amadikoni amelwe kukuyazi indlela yokwenza loo nto. Uyabona? Kungoko ke ndinixelela ngoku ukuba nizigcine ezi zinto zibanjiwe. Yaye ukuba lento, nixelela abazali baze bangayimameli, bangayifuni kuyimamela, ngoko zifumanele elinye idikoni okanye omnye kwabasayinela izimali, kungenjalo umntu othile olungileyo wale nkonzo, nibize...

uthabathe osayi-. . .Nithabathe ibhunga lenu lamadikoni, amadikoni enu onke ehlangene, nithi, “uMzalwana Jones, Mzalwana Henderson, Mzalwana Jackson,” okanye nokuba iyakuba ngubani na, “abantwana babo abanambeke, yaye sibaxelele kabini mhlawumbi kathathu malunga nabantwana babo yaye abafuni kumamela.”

⁸⁸ Ngoko bizani uMzalwana uJones angene, kungenjalo uMzalwana *Nokuba ngubani na*, nithi, “Mzalwana Jones, sikubizele intlanganiso apha. Siyakuthanda, yaye thina. . . uyinxalenye yethu, ungomnye wethu. Makhe ndifake eli khasethi lithile siphulaphule oko kuthethwa nguMzalwana Branham ngaloo nto, yabona. Ngoku, sikucelile ukuba wenze aba bantwana babe nembeko. Yabona? Ukuba abaziphathi kakuhle, ube ungakwazi ukubenza baziphathe kakuhle enkonzweni. Bashiye nomntu othile xa usiza enkonzweni bade bafunde ukuziphatha kakuhle ngokwabo endlwini kaThixo.” Yabona? Kodwa le into iselucwangweni, imelwe kukuqhutywa! Yabona?

Ngoku omnye umbuzo uyaqhubeka.

Ngoku, ingaba kukho into esingayiqondanga?

⁸⁹ Hayi, mhlekazi. Akukho nto ningayiqondanga, injalo loo nto. Ndiyayiphinda kwakhona, imithetho yocwangco. Emkhosini, abakubuzi, “Ungathanda na *ukuya* kwenza into ethile?” Ukuba usemkhosini, *unyanzelekile* ukuba uyenze loo nto. Yabona? Yaye yiloo ndlela ekuyiyo kwi. . .Ndinyanzelekile ukuba ndishumayele iVangeli. Ndinyanzelekile ukuba ndiyimele le Nto ngaphandle kokuba omnye umntu wam nabazalwana nokunjalo bathini na ngaYo, ndinyanzelekile ukuba ndiyenze lento. Ndinyanzelekile ukuba ndivise ubuhlungu ndikrazule indoda ithi saa, kodwa ukuba mna. . .

⁹⁰ Akufuneki ukuba ube njengo-Oswald. Yabona? Ukuba andikwazi kuvumelana nomntu nezinto ezithile, ngoko mandimbambe isandla ndibe ndingekakhululeki ngakuye nangoko, ngoko kukho into engalunganga kuwe. Ukuba andikwazi ukungavumelani nomntu (kabuhlungu, ukusuka kwelinye icala ukuya kwelinye) ndize ndibe ndisacinga kamnandi ngaye njengoko u—uKristu ebeyakwenza, ngoko kukho into engalunganga kumoya wam, andinawo uMoya kaKristu. Yabona?

⁹¹ Ukuba uthi, “Ke, Mzalwana Branham, ndi—ndiyakholwa ukuba imfundiso yakho *yile, leya*.”

⁹² “Kulungile, Mzalwana, masize sibonisane, wena nam. Sizakuyithabatha ngokwethu. Sizakuya ngapha egumbini sisodwa, siyixoxe ilunge.” Aze ke ke andixabele andivukuze, kunyanzeleke ukuba ndimthethele izinto. Ukuba entliziyweni yam andiziva ndiseyinto enye malunga naye, ukuba “usenguMzalwana wam nokuba ndizama ukumnceda,” ngoko andinakuze ndimncede, akukho ndlela kum yakumnceda.

Ukuba andimthandi, kunceda ntoni ukuya kwa ukuya? Mxelele, “Indawo yokuqala, Mzalwana, andikuthandi, ke mandikhuphe loo nto entliziyweni yam khona apha phambi kokuba singene apha, ngokuba andikwazi kukunceda ndingadanga ndikuthande.”

⁹³ Yaye injalo loo nto, kwaye yindlela leyo. Yabona, qhubelani phambili, niyenze ngokufanelekileyo kanye, nantso indlela emelwe kukwenziwa ngayo. Anikhange ningayiqondi.

Ingaba siyiqhuba ngendlela engeyiyo?

⁹⁴ Hayi, yindlela eyiyo yokuyiqhuba leyo. Malugcinwe ucwango! Ngokuba ngokuthe rhoqo... Ngoko, abantwana abancinane noomama, iintsana ezincinane nokunjalo, ziziyalila, yaye ukuba zithe zalila kakhulu zaphazamisa umlungiseleli phaya phezulu, khumbula, ningabakhuseli bakhe, ngingoonogada bakhe baseVangelini. Yabona? Ke ukuba loo nto iphazamisana nomyalezo weNkosi, ngoko ningamadikoni, yintoni enimelwe kukuyenza? Kanye njengendoda ethetha ngeelwimi, inyanzelekile. Nendoda eshumayelayo, inyanzelekile ibopheleleke kwiLizwi, inyanzelekile malunga nezi zinto. Mntu ngamnye kuni unoxanduva kwisikhundla esithile, yaye yi—yiloo nto kanye esi—esizele ukuyenza apha.

⁹⁵ Ngoku, asifuni kulinda thuba lide kakhulu, yaye ndiyazi ukuba ndinedinga kwimizuzu embalwa, ngoko ndi—ndizakuzama ukukhawulezisa ngokukhawuleza kangangoko ndinokuba nako.

Mzalwana Branham . . .

Mithathu, mibini imibuzo ekweli khadi apha.

Mzalwana Branham, imelwe kukuba yiyiphi inkqubo yokuthatyathwa kweminikelo ebandleni kusenzelwa abantu? Imelwe kukwenziwa njani lento?

⁹⁶ Ndingcinga ukuba ukuthathwa kweminikelo ebandleni kusenzelwa abantu makungenziwa ngaphandle kokuba ngumlungiseleli wenu. Yaye ndicinga ukuba ukuba kukho umnikelo wobubele, okanye into elolo hlobo e . . . Okanye umntu othile o—oneentswelo kakhulu, njengelinye lamalungu ethu apha ebandleni, sithi mhlawumbi ukuba omnye waBazalwana bethu, uthe ke wangena enkathazweni; kulungile, ndiyacinga ukuba ngoko loo nto ingavakaliswa eqongeni, aze ke umlungiseleli ayenze, ndicinga ukuba ngumsebenzi wakhe ukwenza loo nto; umzalwana othile oswele into ethile, makayibeke ebandleni, ukuba ufuna ibonelelwe ngolo hlobo.

⁹⁷ Ukuba ngumntu othile osweleyo nibe—nibe ngoko ningafuni kuthabatha umnikelo womntu osweleyo, ngoko ibhodi mazidibane zivumelane ngesixa esithile abafuna ukusinika lo mntu ngokuphuma engxoweni. Kodwa ukuba ingxowa iphantsi ngeloo xesha babe bengenakukwazi ukuyenza loo nto,

ngoko umelwe kukuthatyathwa, ke, makuthi—makuthi i... mayixoxwe nebhodi leyo, kunikelwe imiyalelo kumlungiseleli, ukuze ke umlungiseleli acelele lento ithile. Athi, “Ngoku, ngokuhlwanje, uMzalwana wethu uJones u—ufumene ingozi eyoyikekayo, indlu yakhe itshe yaphela. Ke ngokuhlwanje, njengaMakristu, sizakuhlangana, ukuze ngamnye kuthi enze isibhambathiso soko sinokukwenza ukunceda uMzalwana Jones abuyele endlwini yakhe kwakhona.” Yabona, kungenjalo—kungenjalo nokuba yintoni na. Yabona, si—siyakwenza loo nto. Loo nto mayithethwe eqongeni, nantso indlela yokuyenza. Ukuze ke ezoo zithembiso zingeniswe, zize zinikelwe kunondyebo webandla. Ezoo zithembiso ke mazihlawulwe ngokudlula kunondyebo webandla, zize zisiwe kuye. Yaye—Yaye anikwe ingxelo ebhaliweyo yentlawulo umntu ngaloo nto, kuba andiyazi nokuba iyahlawulwa na irhafu kuloo nto okanye hayi; ndiyakholwa ukuba iyenye into elolo hlobo.

⁹⁸ Ngoku, kodwa kwakufikelela ku—kumntu olundwendwe ofikileyo, umntu olundwendwe ofikileyo eyakhe... Indoda efikileyo yathi, “Ke, uyazi yintoni? Ndi—Ndi—Ndiseluhambeni ndiye—ndiye ndagqajukelwa livili, yaye ndifuna ukuthenga ivili elitsha. Ndithabatheleni umnikelo ngokuhlwanje wevili elitsha.” Ngoku, mayingenziwa loo nto. Hayi, mayingenziwa loo nto. Yaye ukuba ikhangeleka i—ukuba ikhangeleka iyinto efanelekileyo, okanye ingumntu enimaziyo, ibhodi inokuhlangana igqibe ngenani elithile lemali enokuphuma engxoweni ukuthengela loo ndoda ivili nokuba yintoni na ekuyiyo. Okanye kungenjalo ukuba ingxowa yebandla iphantsi, kube kugqitywe yibhodi ukuba ezi... Umlungiseleli makangabi nanto yakwenza kule nto, nga—ngamadikoni amelwe kukwenza lento, yabona, okanye ibhodi. Ke ngoku ukuba oku... Ukuba kuvunyelwene, ngoko yinikeni umlungiseleli, ngumlungiseleli onokuthabatha umnikelo. Kodwa, qaphela, ukuba lundwendwe, ukuba yinto engxamisekileyo, umntu othile oswele imalana nize nibone ukuba yeyento efanelekileyo, (ngoku yimbono yam le), ngoku ukuba yeyesizathu esinyanisekileyo esilungileyo yaye nisazi ukuba yenzelwa isizathu esilungileyo...

⁹⁹ Ngoku, okokuqala, ukuba ungenyuka uye phaya phezulu ukhangele ezincwadini zam endlwini, abantu abaye bedlula besithi, “NdinguMfundisi u*Sibani-bani* ovela kwibandla *elithile-thile*, kwaye ndi—ndinengxaki apha ezantsi endleleni, ndi—ndiswele amatayala apheleleyo,” esazi ke ukuba ndisandula kufika ndivela enkonzweni ndinomnikelo, okanye enye into enjalo, ndimnike ke, ngokusondeleyo, ukuba aye kufuna loo matayala apheleleyo. Uze ukhangele emizuzwini nje, akuzange kubekho mfundisi ufana nalowo, engazange ahlale kuloo ndawo injalo. Yaye lishumi ukuya kumashumi amabini amawaka eedollar asezinwadini ukusuka kule minyaka endiye ndaphisa ngawo ngolo hlobo, kungaziwa kwanto ngabo ukuba ngabaphi

na. Ufumanise ukuba, abanye abefundisi bathi, “Ke, mna wandenza *kanje nakanjeya nakanjeya nakanjeya.*”

¹⁰⁰ Ngoku, ibandla linoxanduva, kuphela kwabalo. Injalo loo nto. Abangabalo, nalo uxanduva lwabo.

¹⁰¹ Kodwa ukuba kukhangeleka iyinjongo efanelekileyo, nokuze ukuba nina—ukuba nina basayinela izimali ninokuthi, “Ke, ngoku khanime. Le ndoda, *nantsiya* inqwelo yayo phaya, yeyayo leya (kwenzekile,) kwakho *oku*. Ayiyoyebandla lethu, yabona, kodwa injalo loo nto.” Ke ukuba bayafuna ukuyenza ngoloo hlobo, bathethe into ethile ekhethekileyo malunga nowangaphandle. . .

¹⁰² Hayi abangabethu, ngoku, uyabona, hayi abantu bethu, abantu abangabethu abathatyathwa kanye apha phakathi kwa—kwababo, aBazalwana babo aba, yabona.

¹⁰³ Kodwa ukuba ngumntu othile osendleleni, aze loo mfo athi ulambile okanye. . . kubekho umntu ofuna ukungena epokothweni kuye enze ububele obuthile, loo nto ixhomekeke kuye, kodwa ndithetha malunga nebandla. Ukuze ke ukuba abantu abasebandleni *baceliwe* ukuba baxhase, ngoko. . .

¹⁰⁴ Ngoku, ukuba ninomvangeli, kakade, apha oshumayelayo, ngoko. . . thabathani. . . oko kwaziswe ngaphambi kokuba afike, uyazi, ukuba niyakumnika umnikelo, okanye nimhlawule umvuzo, nokuba yintoni na afuna ukuyenza.

¹⁰⁵ Kodwa ngoku ukuba lo mntu ulapha, yaye kungenxa yokulungileyo, abe umlungiseleli. . . nebhodi bethanda ukuvumelana baxecele umlungiseleli ngaloo nto, ngoko makathi umlungiseleli, “Umntu *othile-thile* nanku apha, asiyazi laa ndoda, ingenile yasicela ukuba. . . ithi abantwana bayo balambile. Asinaxesha. . . asibanga nalo ixesha lokuyiphanda e—e—elo bango.” Yabona?

¹⁰⁶ Ukuba kukho into elolo hlobo, ngoko okwethu—okwethu. . . Ukuba kukho nantoni na phakathi kwenu, kwa—kwawethu amadikoni amelwe kukwenza uphando ngaloo ngxelo. Yabona? Ukuze ukuba ifanelekile, ngoko niyenze. Ukuba yengafanelekanga, musani ukuyenza, aninyanzelekanga ukuba niyenze. Kodwa ngoku ukuba ungumntu olapha, ni—ni—nikelani umlungiseleli athi, “Ngoku, ibhodi yibasayineli bezimali indixelele ukuba ayimazi lo mntu. Kodwa nanku lo mntu ehleli apha, uthi igama lakhe nguJim Jones,” nokuba lingubani na, “nanku ke ehleli apha. ‘Awunakuphakama, Mnumzana Jones? Ngoku, xa iphela inkonzo, uze uphakame ume phaya emnyango, ekuphumeni kwakho.’ Yaye ukuba nawuphi na kubantu kubekwe entliziyweni yakhe, okanye nantoni na ofuna ukuyenzela le ndoda, yinike ekuphumeni kwakho.” Iyaqondakala loo nto, ngoku?

¹⁰⁷ Niye nayifumana loo nto kweyenu. . . Kwabo bamamele emakhasethini. . . Nabanye be. . . UMzalwana Collins uyiphosile

kwikhasethi lakhe. Ndifuna ukusibethelela eso sicutshulwa kwakhona ukuba . . . kuba ungomnye wamadikoni.

¹⁰⁸ Ukuba—Ukuba kukho nayiphi na kula, indoda ethe yangena naloo nto kuni . . . ibe iyinto engxamisekileyo ibe ifuna ukuthabatha umnikelo ebandleni, mayihlangane nama-trustee okanye amadikoni ehlangene, ukuze i . . . bahlangane, benze esi sigqibo, baze baxelele umlungiseleli ukuba inokwenziwa *kanje*. Mabathi bona . . . Makathi umlungiseleli ayithethe loo nto “Le ndoda ithile,” ayibize ngegama, “kwaye asiyazi. Inkqubo yethu ke apha kukuba—kukuba iphandwe into phambi kokuba kuthathelwe abantu iminikelo, kwaye, oko kukuthi, kwabangabethu. Kodwa le ndoda, ithi ayinazimali, yehlelwe yingxaki, igulelwa ngabantwana, izama ukufunela abantwana bayo amayeza,” okanye nokuba yintoni na ekunokuba yiyo, engxamisekileyo. “Ngoku, yiyo le imi apha kanye. Awunakuphakama, Mhlekazi?” Yabona, bayiphakamise. Bathi, “Ngoku kuni bantu niyabona ukuba yintoni na . . . ukuba ngubani na. Ngoku, ekuvalweni kwale nkonzo le ndoda iyakuma phaya kumnyango wangaphambili, ukuze abantu abaphumayo, ukuba niziva nifuna ukunikela kule nto, nikhululekile; siyivakalisa nje apha ebandleni.” Aniyinyanzeli, niyayivakalisa nje kuphela. Yabona, bububele obo kumntu wasemzini. Yabona? Niyayiqonda ngoku? Kulungile.

¹⁰⁹ Ndiyacinga ukuba kuyawuphendula lo mbuzo oko.

Kuthiweni ngamakhasethi? Ngoku nako: **Kuthiweni ngamakhasethi?** Inophawu lombuzo loo nto. **Njengoko, abaninzi bebhalela i-ofisi bekugxeka ngokusetyenzwa kwamakhasethi. Kananjalo, malunga nabanye abakufutshane nebandla apha abathengisa amakhasethi, nakuba uMnumzana Maguire emelwe kukuba ahlawule imirhumo kuwo.**

¹¹⁰ Kulungile. Amakhasethi angokwesivumelwano esisayiniweyo. Ukuba mna . . . Andazi nje ukuba siphela na nini na eso sivumelwano sisayiniweyo, kodwa abasayineli bezimali, lo ngumsebenzi wabasayineli bezimali; hayi amadikoni, abasayineli bezimali; hayi umlungiseleli, abasayineli bezimali, abasayineli bezimali, bahlala njalo ngawo—ngawo isivumelwano esisayiniweyo, ngokokuyiqonda kwam loo nto. Kwaye ukuba oku—oku kuphosakele, ngoko abasayineli bezimali bona banyanisile. Aba basayineli bezimali banesivumelwano naloo mntu wenza amakhasethi, amakhasethi ke wona angokokuthengiswa.

¹¹¹ Akukho mntu ungomnye unokwenza amakhasethi ngaphandle kokuba abe uvunyelwe nguloo mntu unelungelo lokuthengisa, yaye akanako ukuthengiswa ngaphandle kokuba sisivumelwano saloo mntu unelungelo lokuthengisa, ngokuba ngumthetho lowo, yabona, ngokuba ilungelo lokuthengisa

liwabambile. Yabona? Ukuba ilu-...lowo unelungelo lokuthengisa ufuna ukuvumela *uSibani-bani* enze amakhasethi, ixhomekeke kuye loo nto. Ukuba ufuna ukuvumela wonke umntu enze amakhasethi, ixhomekeke kuye loo nto; ukuba ufuna wonke umntu athengise amakhasethi, loo nto ixhomekeke kulowo unguMnini welungelo lokuthengisa. Umelwe kukuba ne—nesiqwengana esibhaliweyo sasayinwa esivela kulowo ubambe ilungelo lokuthengisa, lokwenza nokuthengisa amakhasethi, ngokuba ngoko ukhululekile emthethweni; kuba ukuba akayenzanga loo nto, laa ndoda inelungelo lokuthengisa kuwo...Ungaba uzibeka ityala ngokwakho kwi...Ukuba kukho u—umntu onentloni obefuna ukudala inkathazo, angayenza ngenene loo nto. Uyakube waphule elo lungelo lokuthengisa...kuba loo nto ifana nento enophawu lobunini, yabona, yinto enye, awuvumelekanga kuloo nto. Sisohlwayo esikhulu ukwenza into enjalo.

¹¹² Ngoko ukuba abantu benza amakhasethi, mhlawumbi banesivumelwano esivela kuMnumzana Maguire o—onalo...o—ofumana imirhumo kula makhasethi. Ke ngoku...yaye andazi mna ngaloo nto, kuba andihlali thuba lide nani apha ukuze ndazi ukuba zezikabani na ezi zinto, nokuba zibhekiselela kubani na. Ndiyaqonda ukuba nguMnumzana Maguire osalibambileyo, ngokuba phaya ngaphandle, ndiseCalifornia okanye e-Arizona, kulapho ndikhoyo, yaye ndiyaqonda ukuba bawathenga eCalifornia amakhasethi. NguMzalwana Sothmann, uyisezala kaMzalwana Maguire, ongumzalwana wethu apha ebandleni. Ndiyacinga ukuba uMnumzana Maguire usenalo, i—ilungelo lobunini kuwo.

¹¹³ Ke ngoku, kubekho izikhalazo malunga nokwenziwa kwamakhasethi. Ngoku, xa kukho isikhalazo kuyo nantoni na esingisele kwezezimali zeli bandla, yingxaki yabasayineli bezimali ukubona ukuba loo nto ilungisiwe. Yabona? Akumelwanga, nakanjani, ukuba kubekho nto.

Ngoku niyabona apha, itsho apha kweli khadi, ukuba.

Babhalela i-ofisi bekugxeka.

¹¹⁴ Ngeliphandle, ndineencwadi zaloo nto, yaye ndifuna ukuba niyazi ukuba kutheni na bengenakufumana awabo nje amakhasethi. Ngoku niyasazi esenu isivumelwano nalowo unelungelo lokuthengisa, ngokuqonda kwam...Amakhasethi, a—andifuni nto yakwenza nawo, okwam, ukuba umntu unokuwasebenzisa amakhasethi ekuhambiseni iVangeli, “Amen!”

¹¹⁵ Kodwa, kuqala, uMzalwana Roberson nabanye ngabo abaqalayo ukuwenza, uMzalwana Beeler neqela labo ngabo abaqala ukuwenza; yaze yangaba bafana babini, uMzalwana Mercier noMzalwana Goad, bawenza iminyaka emininzi; kwaye, kakade, xa ngamnye kuloo madoda ewenzile, kubekho

izikhalazo kuwo wonke umntu. Kodwa, apha kutshanje, kubekho isikhalazo esikhulu malunga nokungafumani amakhasethi abo. Abantu banditsalele umnxeba kulo lonke ilizwe. Ukuze ke enye into, iyeyokuba, ngamakhasethi aneendawo ezirhoxisiweyo. Badlala into ibenye ngomzuzu omnye, baze badlale baphinde enye into eyenye, uze ke ungabi nako nokuqonda ukuba ziintoni na ezo.

¹¹⁶ Ngoku, aba bantu bawahlawulelayo la makhasethi bamele ukufumana ikhasethi elililo. Andikhathali nokuba kunyanzelekile ukuba bawenze na, sifuna ukuba abathengi bethu naBazalwana bethu (ingabo nje abathengi bethu naBazalwana), njalo njalo bamelwe kukufumana ikhasethi lo “Didi lo-1.” Ngoku, nina basayinela izimali yiqondeni loo nto, ukuba aba bantu bayaneliseka. Ukuba abanelisekanga, imali yabo imelwe kukubuyiselwe kubo ngokukhawuleza okukhulu.

¹¹⁷ Yaye kukho umntu onditsalele umnxeba, esithi kube ziinyanga ezininzi belindele amakhasethi. Ngoku, andazi nokuba uMzalwana Maguire bayihoya njani na lento. A—Andazi nto malunga noko, njengoko ndingazinto malunga naloo nto. Yaye mna... Ayingomsebenzi wam ukwazi kwanto ngaloo nto, ngumsebenzi wakhe kunye nabo nabasayineli bezimali. Yaye andizami kungenelela, kodwa ndinixelela nje ukuba uyintoni na umthetho waloo nto. Yabona? Umthetho ngowokuba la makhasethi, ukusukela ekuthumeleni kucelwa wona, amakhasethi lawo amelwe kukuba sendleleni ngosuku olunye okanye ezimbini, ezintathu okanye ezine iintsuku ezintlanu; emva kokuba bethumele bawacela amakhasethi, amelwe kukuba seposini kungenjalo isivumelwano sokuthengisa singacinywa naxesha nini na xa le miyalelo ingathotyelwa. Yabona?

¹¹⁸ Ngoku, njalo ke ngeenyanga ezintandathu okanye unyaka, sona simelwe kukuhlaziywa, esi sivumelwano simelwe kukuhlaziywa. Nimelwe kukuhlangana ngomhla *othile* elithi eli lungelo lokuthengisa liwuchaze ukuba niyakuuhlangana ngawo. Kuze ke ngoko kunyanzeleke ukuba, ukuba, abanye abantu bamelwe kukuza ngeloo xesha, yaye nimelwe kukwazisa abanye abebenesicelo malunga namakhasethi, beze nezabo izivumelwano bahlale phantsi zixoxwe.

¹¹⁹ Ngoku, le miyalelo mayenziwe ke! Yabona? Yaye imelwe kukwenziwa ngendlela eyiyo, ngokuba kusisikhalazo. Bakhalaza kuLeo noGene, bakhalaza kuye wonke umntu, sisikhalazo kuMzalwana uMaguire, yaye iyakuba sisikhalazo nakomnye umntu, kodwa masifumanise ukuba siyintoni na isikhalazo sabo.

¹²⁰ Ngoku, kodwa xa amakhasethi eqalisa ukufumba, iibhokisi zawo, iincwadi zingena ngobuninzi, ukuze bona... Yabona, loo nto ayibuyeli kumenzi wamakhasethi, ibuyela kum.

Bandihlupha njalo ngaloo nto. Ngoku, luxanduva lwam njengoMkristu ukubona ukuba aba bantu bayayifumana into abayihlawuleleyo, yaye ndifuna ukuba nina ma-trustee niqonde ukuba bayawafumana. Ukuba bamelwe kukutsala enye imali, ukuze bafumane ikhasethi elingcono, kufumaneka umatshini ongongcono, sifuna ukuba kubekho umntu oyakulenza eloo khasethi olenza ngendlela eyiyo. Nanko umdla wethu. Ikhasethi malenziwe ngendlela eyiyo! Aze umthengi aneliseke, kungenjalo siyimise yonke loo nto ngokupheleleyo, singabi namakhasethi, sivumele wonke umntu alenze ofuna ukulenza. Kodwa ukuba bazakubiza imali ngawo, mabaqiniseke ukuba bafumana loo nto bayihlawuleleyo abantu, kuba buBukristu obo. Loo nto ayidlulanga ekwenzeni. . .

¹²¹ Ke bakuza apha beza kuphulaphula iVangeli, ndifuna ukubanika okona kungcono kolwazi lwam endinokubanika, yabona, yaye bakufika apha ndifuna ukuqiniseka ukuba wonke umntu nayo yonke into iyaqhutywa. Naso isizathu sokuba ndinixelele nina madikoni, basayineli bezimali, nabalungiseleli, apha ngokuhlwanje, ukuba nifanelwe kukuyigcina ngokucokisekileyo lento, kuba abantu bayeza bezokufumana uThixo, simelwe ke kukuba sizilungelelanise ezi zinto.

¹²² Kananjalo amakhasethi makabekwe endaweni yawo. Ukuba bamelwe kukutsala imali ethe chatha, ukuba ninamakhasethi odidi lwesibini aqhubekayo, ngoko fumanani awona angawo amakhasethi. Nokuba nimelwe kukutsala imali ethe chatha kubo, tsalani imali ethe chatha, makafumane loo nto adliwe imali ngayo umntu.

¹²³ Andinamdla nakancinane kwimirhumo, nditsho nepeni enye, ngokunjalo noMnquba awunamdla; andifuni ukuba nibe nawo. Musani ukuba nomdla kuloo nto, kwi-kwimirhumo. Ukuba bayabahlawula abanye, ndiyaqonda ukuba ningawuthabatha umrhumo omncinane ngenxa yokuba esenziwa apha. Ndiyacinga ukuba loo nto ingathethwa kuMnumzana Miller nabanye malunga nomthetho, simelwe kukuthabatha imirhumo ethile okanye into enjalo. Ixhomekeke kuni loo nto ukuyiqonda. Andisayi kuba nanto yakwenza nayo kodwa into. . .Ihlanganiswe kakuhle, nize niyikhathalele ke. Andinako ukuhoya loo nto iyonke, ndinixelela nje indlela emelwe ukuba yiyo nendlela emayiqhutywe ngayo. Ukuze. . . Kwaye niyaqonda, ndithe, “kunyaizelekile ukuba iqhutywe”! Ngoko sifuna ukuba iqhutywe ngokukuko lento.

¹²⁴ Ke ukuba kuye kwanyanzeleka ukuba nifumane umatshini ongcono onokuyiqhuba, ngoko fumanani loo matshini. Ukuba kunyanzelekile. . . Ngoku, ndithe kubo, ndithe, “Yonke inko- . . . ukuseka amabandla endiyakuko entsimini, phambi kokuba ndihambe, ndiyakunazisa ukuba zintshumayelo zini na endiya kushumayela zona phaya ngaphandle, into esele

ndiyilungisile...” Ndaye ndinithembisile nonke, ukuba ndiyakuphinda ndiyishicilele ekhasethini ngokuhlwa ngeCawe kwakhona, ukuze, “Phambi kokuba ndishumayele nawuphi na umyalezo omtsha, ube uphume usuka kulo Mnquba kuqala, ngokuba kukhangeleka ngathi banokona kushicilela kungcono.” Niyayikhumbula loo nto? Ngoko ndakufika apha ukuza kushumayela imiyalezo yam, ndiyakubuya ndiphume ndazise indoda yamkhasethi ukuba zeziphi na iinkonzo. Bayandibuza, “Zeziphi? Yintoni oza kuyishumayela?” Ndimxelele, “*yile* ngokuhlwanje ndiyakuba kwethile-thile, ukuze ibe *yile* ngokuhlwanje ndikwethile-thile,” ukuze babe nako ukuyenza ilungele abathengi ukuba bayifumane khona ngoko; babe beyifumene ikubo, ikhasethi elingcono kunelo bebenalo phaya ngaphandle enkonzweni, ngenxa yokuba lenziwe kanye apha eMnqubeni apho isandi sivakala kakuhle. Yabona?

¹²⁵ Ngoku, ndizakungena koku kuvangela kukhulu, into endiza kuyenza ngoku kwiindawo zaphesheya kolwandle nezinto ezinjalo, ndingathembisa ngaloo nto, uyabona, andinakuthembisa ukuba ndiza kushumayela umyalezo wam wokuqala apha. Ngokuba xa ushumayela ujikeleza, imiyalezo, kumelwe ukuba ube nento ethile ethi... I—Iyaphelelwa lixesha ngaphakathi kuwe, yaye imelwe ukuba iphelelwe lixesha kwabo bayiphulaphuleyo. Umelwe kukuba uye kwenza into eyahlukileyo, uyabona, uze uyizise kanye kulo Myalezo *uphaya*. Kodwa ke mababeke umatshini phaya ngaphandle entsimini, okanye nokuba yintoni na, eyakuwathabatha ngokugqibeleleyo la makhasethi.

¹²⁶ Baze benze ikhasethi eligqibeleleyo, lize lonke ikhasethi lidlalwe kwakhona lihlolwe phambi kokuba lihambe, kungenjalo imiswe yonke loo nto; singabi nayo kwanto yakwenza nalo, umntu ngamnye azenzele elakhe ikhasethi. Yabona? Kodwa mayenziwe ngendlela eyiyo, yabona, ukuze esi sikhhalazo sipele. Asifuni zikhhalazo konke. Ukuba kukho isikhhalazo, masisihoye, ngoko kube kuphelile ngazo.

¹²⁷ Ngoku, ndizakukhawulezisa ngokukhawuleza okukhulu kangangoko ndinokuba nako. UBilly unamalunga nesibini seminye imibuzo apha, okanye emithathu, size sibe sigqibile.

Kukangakanani, Mzalwana Branham, apho umdikoni anokuma khona ukugcina ucwangco enkonzweni? Silugcine ucwangco okanye silindele uMzalwana Neville ukuba asixelele emasikwenze?

¹²⁸ Ayingomsebenzi kaMzalwana Neville lowo, ngumsebenzi wenu. Yabona? Ayinini enixelela uMzalwana Neville amakashumayele ngako, ukuba makayishumayele njani na. Yabona, ngumsebenzi wenu, nina madikoni, nini enimelwe kukwenza loo nto. Yihoyeni loo nto. Ayinanto yakwenza noMzalwana Neville, ngumsebenzi wenu lowo. Yabona?

¹²⁹ Ngoku, ukuba ipolisa phaya ngaphandle esitratweni libone indoda isiba into ngemva emotweni ethile, ingaba limelwe kukutsalela umnxeba usodolophu, lithi, “Ngoku, Sodolophu, wena uHloniphekileyo, mhlekazi, ndisebenzela wena apha kulo mkhosi wamapolisa. Ngoku, ndifumana indoda apha phezulu esitratweni, i—ibisiba amatayala athile iwakhupha kwimoto phezolo. Ngoku, ingaba mhlawumbi, ithini imbono yakho malunga nalo nto?” Hee! Yabona? Yabona, loo nto ingayinto engekho ngqondweni. Akunjalo? Hayi, mhlekazi. Ukuba loo mntu wenza into engalunganga, mbambe.

¹³⁰ Yaye ukuba abantu benza into engalunganga apha enkonzweni, okanye nabani na, mmise, thetha naye. Ungabi krwada; kodwa ukuba abamameli, thetha ngendlela ayakuthi ngayo azi ukuba uthini na. Yabona? Yabona, njengokuxelela umntwana uthi, “Hamba phaya emva,” abe esenza ngokungenambeko. Madikoni, thabathani indawo yenu! Bekani... Nibane, hlalani ababini ngaphambili nababini ngasemva, kwezi kona okanye indawo ethile elolo hlobo. Nikhangelise ngenene, iindlavini nayo yonke enye into engena ngolo hlobo, uyabona. Yaye hlalani nigadile, yibani kwinxaxheba yenu yomsebenzi nihlale apho, sisihlalo senu eso; kungenjalo nime kanye ngaseludongeni nijonge wonke umntu ongenayo.

¹³¹ Idikoni ligada indlu kaThixo. Xa kungena umntu, athethe nalo; malibe phaya ukuze limbulise, limbambe isandla. Oko kukuthi, ulipolisa, “Singakubonisa igumbi lokutshintshela?” Kungenjalo “Ungasifumana isihlalo?” “Singakunika iculo okanye into ethile?” Okanye “Ngoku singathanda ukuba wonwabe apha, u—uthandaze, si—siyavuya ukuba ube kunye nathi ngokuhlwanje apha.” Nibakhokele behle baye kuhlala endaweni, niithi, “Ungathanda ukuhlala kufutshane kungenjalo uhlale apha emva?” Okanye nokuba kukweyiphi na enye indawo. Bububele obo.

¹³² Ipolisa (okanye idikoni) lilipolisa lasemkhosini kumkhosi othile, linononelelo, ukanti linegunya. Yabona? Niyazi ukuba linjani na ipolisa lasemkhosini, into eliyiyo ngenene, ukuba liqhuba okusemalungelweni alo, ndicinga ukuba lifana nomphathi oyintloko nje. Uyabona? Kukukhathalela nayo yonke into, ukanti ke linegunya. Yabona, kufuneka uliqaphele. Yabona, libeka... Aba basebatsha baphuma phaya phandle banxile, kuba, libafaka endaweni yabo. Linjalo nedikoni ukubafaka endaweni yabo.

¹³³ Ngoku, khumbula, idikoni lipolisa, yaye isikhundla sedikoni eneneni sesona singqwabalala kunazo zonke izikhundla ebandleni. Andazi kwasikhundla singqwabalala kunesikhundla sedikoni. Injalo loo nto, ngokuba li—linomsebenzi ngenene, yaye liyindoda yakwaThixo. Liyindoda yakwaThixo

kanye njengokuba umlungiseleli eyindoda yakwaThixo. Ngokuqinisekileyo, linjalo. Lingumkhonzi kaThixo.

¹³⁴ Ngoku abasayinela izimali, inye into, baphantsi koxanduva kuThixo ukuba bagade izimali bazihoye, izinto eziqhubekayo ngoloo hlobo. Ndinixelele malunga namakhasethi, na—namalunga nezinye izinto apha eziqhubekayo, malunga nokulungiswa kwesakhiwo, nokuthatyathwa kwezimali nezinto ezinjalo, yiloo nto—yiloo nto abangabasayineli bayo: izinto ezizezebandla, izimali nezinto ezinjalo. Amadikoni akananto yakwenza naloo nto. Ngokunjalo na—nabasayinela izimali abananto yakwenza nesikhundla sobudikoni.

¹³⁵ Ngoku, ukuba amadikoni afuna ukucela uncedo lwabasayineli bezimali kuyo nantoni na, okanye—okanye abasayinela izimali olwamadikoni, yaye nisebenza nonke. . . Kodwa ngumsebenzi wenu lowo, ukukhetha. Yabona? Kulungile.

¹³⁶ Ngoku, hayi, musani ukubuza kuMzalwana Neville. Ukuba uMzalwana Neville unicela ukuba nenze into ethile, ngoko ngu—ngumlungiseleli wenu lowo, ngokuhlonipha nothando kuyo yonke into. . . Ukuba uthe, “Mzalwana Collins, Mzalwana Hickerson, Mzalwana Tony, okanye umntu othile, khanibone ukuba konakele ntoni na phaya ekoneni.” Ukuba kukho uxanduva lomsebenzi olunjalo, uyazi, njengendoda yenene yakwaThixo.

¹³⁷ Khumbula, awusebenzeli Mnquba kaBranham, ungasebenzeli noMzalwana Neville kungenjalo mna, usebenzela uYesu Kristu. Yabona? Wena. . . Yiloo nto oyenzela. . . Kwaye Ulindele ukuba uthembeke kanye njengoko Yena enjalo kumlungiseleli okanye nakowuphi na omnye umntu, ulindele ukuba uthembeke! Yaye siyafuna ukubonisa ukuthembeka kwethu.

¹³⁸ Ngoku, ngamanye amaxesha, kuba nzima. Kunzima kum ukubona umlungiseleli ohleli phaya endimthanda ngentliziyo yam yonke, kuyakunyanzeleka ndimxelele ngenene; yabona, kodwa ngendlela yothando, ndolule isandla ukuze ndimncede. Kodwa, yabona, bayeza kum ke bathi, “Mzalwana Branham, ungumntu othandekayo nje, kutheni ungenzeleli kancinane nje ngobhaptizo, nangale, *leya*, kunye *naleya*, olwa khuseleko, nembewu yenyoka?”

¹³⁹ Ndithi, “Mzalwana ndiyakuthanda, kodwa masithabathe nje. . . masithabathe iSibhalo sibone ukuba ngubani na onyanisileyo okanye ophosisayo.” Yabona, kufuneka ndibe nako uku. . .

¹⁴⁰ “Owu, ngoku, Mzalwana Branham, ndiyakuxelela, uphosisa ngokupheleleyo.” Yabona, aphume ebhabha.

¹⁴¹ “Owu,” ndithi, “kulungile, mhlawumbi ndenze njalo. Ngoko, ukuba ndiphosisile, ngokuqinisekileyo unokundixelela,

wena...Wena uyazi ukuba ndiyiphose ndawoni na, ngoko ndibonise ukuba ndiyiphose phi na." Yaye ndikulungele ukumelana naloo nto, yabona.

¹⁴² Yinto enye, "Heyi, awunanto yakwenza nokuxelela abantwana ukuba mabahlale phantsi." Ngoku, idikoni li—lingumgcini wendlu kaThixo. Yabona? Ukuba wena... Likhathalela indlu kaThixo liyigcine iselucwangweni. Ngoku, nantso into ethethwa siSibhalo, yaye ukuba unayo enye into eyenye emelwe kukwenziwa lidikoni, yiza undixelele. Yabona, yiyo leyo iyinto enye, koko ngu—ngumsebenzi wenu ukwenza loo nto, ewe, ukuxhasa nje.

¹⁴³ Yaye akumelwanga kukubuza mntu, ngu—ngumsebenzi wakho lowo. UMzalwana Neville akabuzi mntu, ibandla alimelwanga kubuza...Ndithetha ukuthi, a—a—abasayinela izimali abamelwanga kubuza uMzalwana Neville ukuba—ukuba uyafuna na ukuba lubekwe uphahla emnqubeni. Yabona? Hayi, hayi loo nto ayinakwenza noMzalwana Neville, ayiyonto nakum, yeyenu. Amadikoni akamelwanga kuku... .

¹⁴⁴ Kukwayiloo ndlela kumlungiseleli. "Uzakushumayela ngantoni? Andifuni ukuba uyenze *le* nto." Abananto ekuthetheni oko, uphantsi koThixo, yabona, umlungiseleli wabo. Kwaye ngoko ukuba—ukuba—ukuba...UMzalwana Neville, ushumayela umyalezo ethe iNkosi yasipha wona, sibe sikunye ngaphakathi koku. Yaye ukuba ndixelela uMzalwana Neville into ephosakeleyo uThixo uyakundibeka ityala ngaloo nto. Injalo loo nto. Yabona? Ngoko uThixo nguye uMphathi waloo nto iyonke. Yabona? Yaye sisebenza nje njengabameli baKhe abangonozaku-zaku, uyabona, apha ezantsi kwezi zikhundla.

Nceda... Umbuzo olandelayo, ukuze ke ndiyacinga ukuba sakufumana ube mnye size si—sipheze. **Khawuncede ucacise iintlobo ezimelwe kukusebenza ngayo izipho neelwimi ebandleni lethu.** Sendiyenzile loo nto. **Kuxa kutheni ukuze ibandla libeke kulungelelwano njengoko...okanye apho zimelwe kukusebenza khona izipho kanye?** Ndisandula ukuyicacisa loo nto.

Zingaphi ii-c-h-r-i-s-t-m-a... Ungakwazi ukuyibona ukuba yintoni na le? [uMzalwana UBilly Paul uphendula, "Izixhobo."—Mhl.] Oo. **Izixhobo. Esimelwe kukuba nazo enkonzweni ngaphandle kwe-organ kunye nepiyano?**

¹⁴⁵ Ke, kuxhomekeke kuni ukuba ninganeqela lezinto ezinentambo okanye nokuba yintoni na eninokuba nayo, uyabona. Andazi nokuba yintoni na eninayo, andiyazi nokuba ithetha ntoni na lento, andiyiqondi. Kodwa i-organ nepiyano zizixhobo zasenzweni ezo. Ngoku, ukuba okhokelayo uyaculisa anganomdla wokuba kubekho amaxilongo nee-cornets nezinto ezifana nezo, kubekho umntu ongeneyo enkonzweni badlale ezi zixhobo zomculo...Babekwiqela

lomculo ke, kwaye—kwaye ngoko, kakade, loo nto yeyenu basayinela izimali, ukuyithabatha loo nto niyihlanganise nabasayinela izimali nibone ukuba banayo na imali yokuthenga izixhobo zabo zomculo nezinto ezinjalo, okanye nokuba yintoni na elolo hlobo. Ndiyaqonda ukuba ubhekiselele apho umbuzo wabo.

¹⁴⁶ Kodwa ukuba banezixhobo ezizezabo, intle loo nto, ukuba abanazo ezizezabo, babe bengamalungu eqela elidlala umculo apha, ingengomntu nje ongene ebaleka apha adlale kube kanye ethubeni, abaleke aphume ngoloo hlobo, kufuneka ibe liqela lomculo ebandleni. Ibandla alinakuthenga i—i—ixilongo lithengela indoda elidlala apha ukuze ngokuhlwa ngomso ibe kwenye indawo, iphinde ibekwenye indawo, ihlale ihlale ithi gqi ethubeni idlale kancinane. Hayi, mhlekazi. Kufuneka ibe liqela lokudlala umculo lalapha kanye, eliqokeleleneyo li—linenkokeli, ukuze ke ibandla, lithethe nabo malunga nokuthenga izixhobo.

Nceda cacisa nje indlela esinokuthi ngayo si . . . ekunokuthi ngayo thina madikoni sigcine abantu bekwindawo engcwele ngaphambili okanye emva . . . Nceda cacisa. [uMzalwana UBilly Paul ufundela umbuzo, “Singabagcina njani na abantu bezolile kwindawo engcwele yeholo phambi kungenjalo emva kwenkonzo?”—Mhl.] Oo, kulungile.

¹⁴⁷ Ndingacebisa oku, bazalwana. Ngoku, nantso into ebalulekileyo, yaye ndinqwenela ukuba sibe besinesha elithe chatha lokuyifaka, kuba yi—yi . . . i—ithetha into kuthi, yabona. Ngoku, ibandla aliyondawo . . .

¹⁴⁸ Ukuba uyafuna . . . Ukuba nifuna ukudlala eli khasethi liphele ngobusuku obuthile nize nilidlale phambi kwenkonzo, ukuze abantu babe nokuyiqonda lento, malidlalwe; yile ndawo nje yekhasethi kodwa akukho nto iyenye, le yodwa. Nayiphi na indawo kulo enifuna ukuba niyidlale ngenxa yento ethile, niliyeke liqhube lide lifike kuloo ndawo, nize niyidlale. Yabona, kuba yimibuzo.

¹⁴⁹ Ngoku, amadikoni ebandla, njengokuba bendi—njengokuba benditshilo, angamapolisa enkonzo. Kodwa inkonzo asiyondlu yentlanganiso yasesidlangaleni yo—yobudlelane nobutshomi nokuhlekisa. Inkonzo yindawo engcwele kaThixo! Siza apha . . . Ngoku, ukuba sifuna indawo yokuhlangana, mandiyi endlwini yakho okanye wena uze endlwini yam, okanye nihambelane ezindlwini nihlangane omnye nomnye. Kodwa into yokuhlekisana nje kwalapha enkonzweni, nokuthetha nezinto ezinjalo, ayilunganga, bazalwana; siza apha, siyikhuphe yonke loo nto engqondweni yethu. Ukuba sinokuza apha . . .

¹⁵⁰ Khangela indlela eyayikade isenziwa ngayo kwiminyaka eyadlulayo. UDade Gertie wayengumdlali wepiyano. Ndandingumlungiseleli apha, kwa—kwakunyanzelekile ukuba ndibe ngumlungiseleli, idikoni, osayinela iimali, nayo yonke

into ngexesha elinye, yabona, kodwa kwa—kwakunyanzelekile ukuba ndenze loo nto. Ngoku aninyanzelekanga ukuba niyenze ngoloo hlobo, yabona, ngokuba ninawo amadoda okuyiqhuba lento. Kodwa xa i...Ndandinabaququzeleli, uMzalwana Seward kunye nabanye emnyango. Babenemfumba yeencwadi eziphaya ngasemnyango, ihleli esitulweni, okanye into ethile kungenjalo enye. Kuthi ke kwakungena umntu othile, nibabonise indawo yokuxhoma iibhatyi zabo okanye nibancede ukufumana izitulo zabo, nibanike iculo nibacele ukuba “yibani semthandazweni.” Ukuze wonke umntu esitulweni sakhe athandaze ngokuzolileyo ide ibe lixesha lokuqalisa. Yabona? Kuthi ke ngexesha lokuqalisa, uDade Gertie, umdlali wepiyano, aphakame aye phaya aqalise umculo ngaphambili...xa abantu be—behlanganisana.

¹⁵¹ Ndingacebisa ukuba umdlali wenu we-organ aphakame aye phaya ngomculo omnandi ngenene. Ukuba ke akakwazi ukuba lapha, awufake kwikhasethi lize ke likhaliswe, okanye into ethile eyenye. Nibe nawo umculo, umculo ongcewele omnandi ngenene uqhuba. Ngoko...Nize nicele abantu... Yaye ukuba abantu baqalisa ukuthetha nokuqhuba ngoloo hlobo, elinye lamadikoni maliphakame liye embokweni phaya phezulu eqongeni lithi, “sh, sh, sh,” ngoloo hlobo. Athi, “Apha emnqubeni, si—sifuna ukuza kudumisa. Masingenzi ngxolo ke ngoku, masiphulaphule umculo. Zifumanele isitulo, uhlale phantsi, uhloniphe yabona, uthandaze kungenjalo ufunde iBhayibhile. Le yindawo engcewele yokukhonza kulapho iNkosi ihlala khona. Yaye sifuna ukuba wonke umntu ahloniphe ngenene adumise, angajikelezi nje, athethe phambi kwenkonzo. Zihlanganiseni, yaye ningene apha ukuza kuthetha neNkosi. Yabona? Kuphakathi kokuba kube semthandazweni ozolileyo, yabona, kungenjalo ufunde iBhayibhile yakho.”

¹⁵² Ndathi ndakuya kungena kwinkonzo yaseMarble phaya phezulu e—e...UNorman Vincent Peale, nakhe neva ngaye, uyabona. Ndaze ndaya kungena...Inzululwazi enkulu yengqondo, uyitishala, uyazi. Ndaya kungena ebandleni lakhe, ndacinga nje ukuba, “Ndingwenela ukuba ube umnquba wam ungayenza kwakhona laa nto.” La madikoni ayemi kanye apho emnyango nje ukuba ungene. Wona, kakade, akunika iphetshana lesikolo seCawe, akuthathe ehle nawe. Kwakufuneka bekhutshwe amatyeli amathathu, uyazi, ithabatha kuphela malunga namane okanye amakhulu amahlanu, uyazi; yaye ke iNew York yindawo enkulu, uyindoda edumileyo ke yena. Yaye ndicinga ukuba babeba nesifundo esinye ngentsimbi yeshumi babe nesinye ngentsimbi yeshumi elinanye, ikwayilaa ntshumayelo inye iphindwa kwakhona, iyilaa nkonzo inye ngokuchanekileyo, ilelaa phepha linye. Kodwa ekuphumeni kwabo, babe (ndiyakholwa) imizuzu emihlanu yenkonzo ngokuchanekileyo...Akukho mntu wumbi wayenokungena

bade baphume, ukuze ke amadikoni avule indlela abanye ke baphinde bazalise inkonzo. Babenezazitulo zakudala zeebhokisi, uyazi, babengena kanjeya, bahlale phantsi kwizitulo zenkonzo wakuvula ucango. Yeyodidi lwakudala, kudala imi phaya isithuba— isithuba esimalunga namakhulu amabini eminyaka, ndiyaqonda, inkonzo yakudala yaseMarble inayo.

153 Wawunokuva ke nesipeliti sisiwa kuyo yonke loo ndawo kuloo nkonzo, wonke umntu esemthandazweni isithuba endinokuthi ngamashumi amathathu emizuzu phambi kokuba kuqale kwa iqhosha lokuqala ukubethwa kwi-organ, ukwandulela. Wonke umntu nje esemthandazweni. Ndacinga, “Yinto emangalisayo le!” Ukuze ke laa mlungiseleli. . . Eso sandulela, malunga. . . Ndiyacinga ukuba babedlala isandulela sibe sinye isithuba esimalunga nemizuzu emithathu ukuya kwemihlanu, *Umkhulu Kakhulu*, okanye into elolo hlobo, baqhubele phambili ngolo hlobo. Lithi ke lakwenziwa njalo, wonke umntu apheze ukuthandaza amamele esoo sandulela. Yabona, yayinika inguqu, ukusuka emthandazweni ukuya kwisandulela. Bathi ke bakudlala loo mculo, ngoko okhokela ikwayala akhokele ngomculo. Babeneculo lebandla ke *kunye* nekwayala. Babesele belungele isikolo sabo seCawe. Yabona? Ukuze—Ukuze ke sakuphuma, kwakungekho nto iqhubekayo ngaphandle kokudumisa okungcwele, lonke ixesha, yaye yiloo nto esasiyele yona apho.

154 Ndiyacinga ukuba ingayinto elungileyo kwinkonzo yethu. . . Yaye ndiyithetha nje lento, sizakuyenza. Yabona? Masiyenze. Ukuba kukho umntu onenye, into. . . Yaye ndicinga ukuba iyakuba yinto elungileyo. Ukuba yinto elungileyo, ngoko masiyenze. Yabona? Asifuni kulahla nayiphi na into elungileyo, sizakuyenza, nakanjani na. Yabona? Baqhube ke be—beme ngenyawo apho ke ukuba baqalisa ngentsasa, okanye into elolo hlobo, abantu abandwendweleyo, bavumele nje abemnye, okanye a—amadikoni, okanye umntu othile anyuke aye apho athi, “Kwenziwe umthetho ke apha emnqubeni. . .”

155 Andazi nokuba bayayenza na, basenokuba—basenokuba bayayenza. Andikhe ndibekho apha, uyabona, andazi. Andizange ndibe lapha ezinkonzweni ngaphambili.

156 Bathi ke bakungena baqalise ukuthetha, kubekho umntu onyukayo athi, “Sh-sh-sh, umzuzwana nje.” Yabona? Makuthi—Makuthi. . . Bafumane uDade omncinane, bamnyuse apho aqalise ukudlala laa mculo. Ukuba aninaye, niwufake ekhasethini niwubeke phaya, yabona, umculo we-organ. Nithi, “Ngoku si. . . Kukho umthetho omtsha apha emnqubeni. Xa abantu bengena apha, akufuneki sisebeze okanye sithethe, koko masinqule. Yabona? Ngoku, okwemizuzwana embalwa nje inkonzo izakuqala. Kude kube ngoko ke, yithi nje mhlawumbi ufunde iBhayibhile kungenjalo uthobe intloko uthandaze

ngokuthe cwaka.” Amaxesha ambalwa ke nje ngoloo hlobo, bayakufunda bonke. Yabona? Yabona?

¹⁵⁷ Uyakuva umntu othethayo, ize iphinde ihle...kuba emva kwamaxesha ambalwa ngokunjalo, emva komzuzwana uyakufikelela kwindawo apho umntu ayakuthi...Xa ubona umntu othethayo, akukho mntu ungomnye omakathethe, uyabona, kulungile, ngoko elinye lamadikoni liyakunyuka lithi, “Si—Sifuna ukuba nibe semthandazweni ngexesha lenkonzo.” Uyabona? Yabona? Ayiyondlu yakuthetha, yindlu yokudumisa. Niyaqonda?

Ndiyacinga ukuba kuphelele apho. **Nceda cacisa...Ewe. Masibone. Ewe. Nceda cacisa indlela eku...amadikoni amelwe ngayo...kwindawo engcwele.** Ewe, kuphelele apho. Injalo loo nto. Kuphelele.

Kulungile, ngoku nanku owokugqibela.

Mzalwana Branham, xa sithe safumana amathuba ekuqaleni kwenkonzo...ndi—ndi...izikha-...nakuba besine zikhalazo.

Ibhalwe kancinci kakhulu. Yaye sibe “nezikhalazo,” ayitsho? [UBilly Paul uyaphendula, “Aha,” aqhubele phambili ukuncedisa uMzalwana Branham ukufunda oko kubhalwe kancinane—Mhl.]

...babe nezikhalazo ekuqaliseni kwenkonzo. Sibe... Masibone. Si—Si—Sibe namaculo, ubungqina, nemithandazo, nezicelo zemithandazo, namaculo akhethekileyo nem-a-...mhlawumbi singawafumana... singene emyalezweni ngentsimbi yeshumi elinanye, ukuze...okanye emva koko, kodwa singabi nalo ixesha elininzi kakhulu leLizwi. Abanye ebantwini bayadinwa bafune ukuyishiya i—i... ngaphambi—ngaphambi kokuba ligqitywe. I...Nceda cacisa ukuba mangaphi na amaculo, nokuba unokuqala xesha nini na umyalezo. Yaye abanye—ngamanye amaxesha siba nomthandazo— nezicelo zomthandazo iveki iphelele kwinkonzo yobungqina, into ethile e—enga...engakhangeleki ilungile kanye ngeloo xesha.

¹⁵⁸ Ngoku, ndiyathemba ukuba niyifumene. UBilly uzama ukundincedisa apha. Ekhasethini, kuyakunyanzeleka ni... umntu othile phakathi kwethu mhlawumbi... enkonzweni, phakathi enkonzweni, ophulaphule lento, nguBilly ezama ukundincedisa ukufunda lo mbuzo ngokuba ubhalwe kancinci, kancinci kakhulu, yaye andikwazanga kuwuqonda. Ndinayo ke imbono ethe gabalala, yokuba uyintoni na, “Mangaphi na amaculo esimelwe kukuwacula phambi kokuqalisa inkonzo, nokuba imelwe kukuqala xesha nini na inkonzo?”

¹⁵⁹ Ngoku, into yokuqala endifuna ukuvuma isono ngayo. Kukuba andenzanga kakuhle, ndiyayivuma loo nto

“Ndiphosisile.” Yabona? Ndaye ndi—Ndaye ndi—ndifuna ukwenza isivumo apha “Ndiluhlobo oluthile lwenkokeli kuloo nto.” Ngokuba ibindim obamba ezi nkonzu zinde nezinto ezinjalo, yiloo nto ebangele ukuba ibandla libe kwesi siqhelo senkqubo, yabona, yokuqhuba ngoloo hlobo, kodwa ayimelanga kuba njalo. Ke ngoku, nikhumbule, ndithe... Mna... Bendinixelele nonke, “Ngokuhlwa ngeCawe, ukuba iNkosi ithandle, ngokuhlwa kwangeCawe, ukuba, ndizama ukusikela inkonzo zam ixesha ukusukela ngoku, nokuba kuyakufuneka ndihlale iveki engaphezulu, ndizisa malunga namashumi amathathu okanye amashumi amane emizuzu eyona inde kwiinkonzo zam.”

¹⁶⁰ Ngokuba ndiye ndafumanisa oku, ukuba inkonzo ethi... Iyema, uze umyalezo ukhutshwe ngamandla; ukuba uhambe kakhulu, uyabandinisa abantu baze bangawufumani. Isizathu sesokuba bendikhupha...Bendiyazi loo nto lonke ixesha. Yabona? Ezona zithethi zinempumelelo zezo zithi ngokuchanekileyo... UYesu wayeyindoda enamazwi ambalwa, khangela iintshumayelo zaKhe. Khangela intshumayelo kaPawulos ngoMhla wePentekoste, ngeliphandle yamthabatha imizuzu elishumi elinesihlanu, yaye wakhupha i...apho into e—e—eyathumela amawaka amathathu emphefumlo eBukumkanini bukaThixo. Yabona, yafika kanye endaweni ngokuthe ngqo. Yabona?

¹⁶¹ Mna ke ndi—ndinetyala. Ngokuba, isizathu sokuba ndibe ndiyenzile lento, ayisesokuba bendingawazi umahluko, kodwa ndizama ukwenza amakhasethi yabona, yaye la makhasethi ayakukhaliswa ezindlwini iiyure ngeeyure ngeeyure. Kodwa njengoko niyakufumanisa kwiCawe ezayo, isizathu sokuba ndibe ndiyenzile lento, kule Cawe ezayo, isizathu sokuba ndibe ndenze ezi zinto... Ndisenokuyithetha loo nto ngoku ekhasethini. Isizathu sokuba ndibe ndiyenzile lento kungokuba kukho lo mthwalo mkhulu uphezu kwam malunga noMyalezo weli lixa, ukuba ndiWukhuphe. Ngoku uMyalezo uphumile, ngoku ndithabatha amashumi amathathu emizuzu okanye into elolo hlobo, emva konyaka wokuqala, enkonzweni yam phaya ngaphandle i...Kuyo yonke indawo endiya kuyo, ndizame nokubeka iwotshi yam kumashumi amathathu emizuzu okanye kungabi ngaphezu kwamashumi amane eyona inde; ndingene kuloo Myalezo ngokukhawuleza, ndibize abaguqukayo ukuba ndi...okanye nokuba yintoni na endiya kuyenza, kungenjalo ndibize umgea wokuthandazela; ndingathathi ixesha elide kakhulu, ngokuba ubenza badinwe abantu. Ndiyayazi loo nto.

¹⁶² Kodwa khangela apha. Ndiyaqonda, kwisithuba sonyaka, sibe neshumi elinesibini labantu abaphakamayo bahambe baphume, yaye ngamanye amaxesha ndibagcina apha zibe mbini okanye zibe ntathu iiyure. Yabona? Kunjalo. Ngokuba bekusenziwa la makhasethi aya kwihlabathi jikelele yabona;

yaye abantu abaphaya ngaphandle, baya kuhlala phantsi iiyure ezininzi baphulaphule loo Nto; nabefundisi, njalo njalo, eJamani, eSwitzerland, e-Afrika, e-Asia, nakuyo yonke indawo, yabona, bephulaphule loo Nto.

¹⁶³ Kodwa, yabona, kwindawo engcwele yokukhonza, yenkonzo . . . Yaye injalo loo nto. Ukuba ulapha usenza ikhasethi, kuze kunyanzeleke ukuba wenze ikhasethi leyure enye, ufake umyalezo weeyure ezimbini kuwo; kodwa ukuba awuzukwenza khasethi usenzela into enjalo, wunqumlele umyalezo, yabona, wunqumle ube mfutshane umyalezo wethu. Ndiza kukuxelela ukuba kutheni na, abanye bahlutha lula, abanye bathabatha ixesha elide ukuhlutha, yabona, kunjalo, yaye umelwe kukuba ube kwindawo ephakathi ngokufanelekileyo phakathi kwezo zinto.

¹⁶⁴ Ke ngoku, ngamaxesha amaninzi siyazonakalisa iinkonzo zethu ngokutsala inkonzo yobungqina, ntoleyo ndaziyo ukuba ndinetyala lokuyenza. Uyaphuma ke njengoko sasidla ngokuba nenkonzo yasesitratweni, ukhuphe umzalwana othile omdala eme phaya, aze eme ke . . . Umcele ukuba enze izwi lomthandazo, asuke athandazele usodolophu wesixeko, athandazele irhuluneli yesizwe, noMongameli womanyano, na—naye wonke umntu ololo hlobo, abefundisi jikelele, uyazi, mntu ngamnye ngamnye, noDade Jones osesibhedlele, nezinto ezinjalo; abantu ke bemile, bedlula ngakuloo nkonzo yasesitratweni, aqhube ke—aqhube ehamba. Yabona? Ubenze badinwa baphela. Ke, nje u . . .

¹⁶⁵ Uyabona, eyona nto ibalulekileyo ngoku, umthandazo wakho umele ukuba semfihlekweni, owona uphambili, umthandazo wakho omde. Uthandazele bonke . . . Ngena kwindawo efihlakeleyo, uluvale ucango. Nako apho umele ukuthandaza khona imini yonke, ubusuku bonke, okanye iiyure zibe mbini, thandaza apho. Kodwa apha khona, xa unabantu abathile abahoyileyo, wenze umthandazo wakho ube mfutshane, ukhawuleze, uthi ngqo. Yenzeni yonke inkonzo . . . Ke uninzi lwexesha lenu libekeni kwelaa Lizwi. Nantso eyona nto ibalulekileyo! Thulula elaa Lizwi kakhulu kangangoko unokuba nako, uyabona, zisa iLizwi ebantwini.

¹⁶⁶ Ngoku, nali icebiso lam. Ngoku, ngoku nikhumbule, ndivumile ukuba ndinetyala lokukhokela lento iqhubeke. Kodwa ndinixelele ukuba bekutheni na ukuze ndiyikhokele nje, ndenza amakhasethi eeyure ezimbini ukuze athunyelwe phesheya kolwandle nakuyo yonke indawo, woMyalezo, uyabona. Kodwa ibandla alimelwanga kulinganisa (umyalezo apha emnqubeni) kulinganiswe loo makhasethi (iiyure ezimbini) azakuya ezindaweni, yabona, aphume ngoloo hlobo.

¹⁶⁷ Ngoku, nalu ucwangco lwenu . . . Mandininike nje umzekelo. Kungalunga, icebiso? Ndingathi inkonzo kufuneka iingcango zayo zivulwe ngexesha elithile, lingene ke ibandla, akhaliswe

amaculo. Wonke umntu ke makangene ekuthandazeni, hayi ukutyelela. Nasemva koko ningabavumeli babe kutyelelo, baxelele ukuba “Masahlukane, siphume, singazi kundwendwela. Ukuba benifuna ukundwendwela, naliya iphandle lilonke. Kodwa le indawo yiholo engcwele, mayihlale icocekile.” Ngoku, ukuba uMoya weNkosi uyasebenza apha, masiyigcine ikuMoya weNkosi. Yabona? Yaye—Yaye Iyakuqhuba. UKuba anenzi njalo, zeniwaphawule amazwi am, iyakuwa; ngokuqinisekileyo iyakuba njalo. Yaye masiyigcine, ngumsebenzi wethu lowo, yiloo nto endizele yona ngokuhlwanje. Siyigcine lento isemgceci kule—kule miyalelo.

¹⁶⁸ Ngoku khangela, ndingakhe ndithethe oku. Ngokwesiqhelo, ngaphandle kokuba sikhupha okhethekileyo... Sithi nizakushicilela umyalezo othile. Yabona? Ngoku, ukuba uMzalwana Neville unomyalezo apha azakuwu... unomyalezo afuna ukuwukhuphela abantu, uphume usekhasethini, okanye into enjalo, athi, “Ngoku, kwiCawe ezayo ngokuhlwa sizakuba nekhasethi leeyure ezimbini,” ikhasethi leeyure ezintathu okanye nantoni—okanye nantoni na enyene. “Sizakukhupha ikhasethi leeyure ezimbini,” okanye nokuba iyakube iyintoni na, “kwiCawe ezayo ngokuhlwa.” Ngoko ke abantu mabazi. Ukuze ke xa besiza, athi, “Ngoku, siza kushicilela umyalezo ngokuhlwanje. Yaye ndinomyalezo apha o... Ndifuna ukuba ushicilelwe uthunyelwe ngaphandle. Ndibe... Ndiva ukuba ndikhokelelwa ukuthumela lo myalezo ngaphandle. Yaye uzakushicilelwa, usenokuba ziyyure ezimbini, iyyure ezintathu, okanye nokuba yintoni na oyiyo.” Yithethe loo nto.

¹⁶⁹ Kodwa, esiqhelweni, kanye njengoko ndenzayo xa ndiye endaweni enjengeenkonzozo zala Madoda angooSomashishini, okanye xa ndiphaya ngaphandle ezinkonzweni zam zemigca yokuthandazela. Ukuba ndithe ndema apho ndakhupha umyalezo weeyure ezintathu ngobusuku phambi kokuba sibe nenkonzo yempiliso, ungabona ukuba indibeka phi na loo nto? Yabona? Kuba, abantu, kubusuku obulandelayo ibandla lakho liba sisiqingatha sento ebeliyiyo. Yabona? Abakwazi nje ukuyenza loo nto, bamelwe kukuya emsebenzini nayo yonke into.

¹⁷⁰ Ndicebisa oku, ukuba ngesicelo... Ngoku, ndimkhangele uMzalwana Neville phezolo xa ebeshumayela. Ngoku, ndiyazi ukuba sisonke... Ingumyalezo owothusayo lowa. Ndiye ndathabatha amanqaku kuye, ndawafaka apha engxoweni yam, ndinokuwasebenzisa kweminye imiyalezo eyeyam. Injalo loo nto. *Indlela Yokuphepha*, yabona, yaye ibingumyalezo omangalisayo. Niyibonile indlela agqibe ngayo ngokukhawuleza? Yabona, malunga namashumi amathathu emizuzu, yabona, wabe e—ewugqibe wonke. Yabona? Ngoku, ilunge kakhulu loo nto. Ngoku, uMzalwana Neville ke, esiqhelweni imiyalezo yakhe injalo. Yabona? Kodwa apho niyibulala khona inkonzozo yenu

kuxa kurholwa zonke ezoo zinto ngaphambi kokuba nifike kuwo. Yabona?

¹⁷¹ Ngoku, kwaye—kwaye xa nisenza loo nto. . . Ngoku, ndiyazi, yaye ngoku khangela, andiyithethi lento ngokungahloniphi ama-trustee, okanye amadikoni, okanye—okanye umlungiseleli, koko ndinixelela nje: ukuba yiyiphi na iNyaniso, yaye nantsi into emakube yiyo. Ngoku, yena. . . Yenza ntoni loo nto, ngoku, wonke umntu, ninonke ninesimo esilungileyo, mntu ngamnye kuni ningabantu abanesimo esilungileyo. Ukuba bekungenjalo, bendiyakuthi, “Ninonke ngaphandle koMzalwana u*Sibani-bani*, akanasimo silungileyo, siyamthandazela sonke.” Kodwa nina—nina ninezimo ezilungileyo, yaye niyanyamezela, nimmene, ningabantu bodidi oluzolileyo. Ilunge kakhulu loo nto, kodwa ningakhe nibe nobusisi ngaloo nto.

¹⁷² UYesu wayenesimo esilungileyo naye, kodwa kwakufika ixesha lokuba kuthethwe izinto, “Kubhaliwe, ‘Indlu kaBawo waM yenzelwe ukuba yindlu yomthandazo,’ nina ke niyenze umqolomba wamasela.” Yabona? Wa—Wayesazi ukuba makathethe nini na naxa makangathethi. Yi—Yi—Yiloo nto esimelwe kukuyenza. Yabona? Akuzange kubekho—Akuzange kubekho mntu unjengoYesu, Yena wayenguThixo. Yaye khumbula, Wade wathi. . . Uthetha ngokuba lidikoni ebandleni, Wa—Wayithabatha loo ndawo! Waluka iintambo ezithile wazidibanisa, waze Akalinda ukude abakhuphe kakuhle, Wababetha wabakhupha yabona, endlwini kaThixo. Yaye Wayedlala indima yobudikoni, esenzela *nina* umzekelo wamadikoni. Yabona, Wayengumzekelo. “Ke ngoku, ku—kubhaliwe, ‘Indlu kaBawo waM yenzelwe ukuba yindlu yokuthandaza.’” Ngoku, khumbula, uYesu wayelidikoni kuloo ndawo, yazini ukuba uYesu wayethabatha indawo yedikoni.

¹⁷³ Xa Wezayo wathabatha indawo yomfundisi, wathini ke Yena? “BaFarasindini abazimfama, bakhokelindini beemfama!” Yabona, wayethatha indima yomfundisi ke ngoko.

¹⁷⁴ Naxa Wabaxelelayo oko kwakuza kuqhubeka, Wayethabatha indima yomprofeti. Yabona?

¹⁷⁵ Ukanti naxa babefuna ukuba kuhlawulwe umrhumo othile, Wathabatha indima ye-trustee osayinela izimali, “Petros, yihla uphose umnatha wakho emlanjeni, intlanzi yokuqala othe wayibamba inengqekembe yemali emlonyeni wayo. Bahlawule, yabona, hlawulela nje oko unetyala ngako.” Watsho, kananjalo, “Nikelani kuKesare izinto zikaKesare, nakuThixo ezikaThixo.”

¹⁷⁶ Wayekuko konke umfundisi, umprofeti, osayinela izimali, nedikoni. Ngokuqinisekileyo wayenjalo! Ke ngoko uyayibona into Awayenzayo, mayibe ngumzekelo kuwe endlwini kaThixo apha kulo Mnquba kaBranham, kuba sifuna ukuba yindlu Ayakuthi ahlonitshwe kuyo ngento yonke, sonke isikhundla, yonke indawo, ukuze kungabikho kuzibamba. Kubekho

ukulunga, ubumnandi, nobubele, kodwa kube semgcezi kanye, wonke umntu ekuxanduva lomsebenzi wakhe. Yabona? Nantso ke indlela, nantso ke indlela Ayifuna ngayo. Akazange ayekelele. Kwakufika ixesha lokuthetha, ayibize *into* ngaloo *nto* yayiyiyo, Wayibiza. Kwakufika ixesha lokubonisa ukulunga, ngoko Wayebonakalisa ukulunga. Wayelunge kakuhle, evelana; kodwa engqwabalala, yaye yonke into yayisendaweni yayo kuYe, Wayenzela umzekelo ke ngaloo nto. Ngoku, uMoya oyiNgcwele usandula ukundinika leyo into. Ngoko andikhange ndicinge ngayo eyokuba Yena wayelidikoni, ngaphambili, kodwa Wayelilo. Yabona? Wa—Wadlala ubudikoni.

¹⁷⁷ Ngoko ndingathi, masithi ukuba iinkonzo zenu ziqala ngecala leyesixhenxe, ukuba lelo xesha, vulani inkonzo yenu icala leyure phambi koko, ngentsimbi yesixhenxe. Odlala ipiyano...Nixelele obetha i-organ...Ingaba niyamhlawula? Ingaba nonke niyamhlawula obetha i-organ? Uyabhatalwa, okanye owepiyano? Uyenza ngokuzithandela. Mceleni kakuhle. Ukuba ufuna ukubhatalwa ngaloo nto, ukuba anikwe into ethile ngayo, mxelelani ukuba simfuna kwisiqingatha seyure ngaphambi kwenkonzo. Ukuze ukuba uthi, “Ke, andinakukwazi ukuyenza loo nto,” okanye into ethile, isikhalazo, ngoko nimfumane nje eze apha ukuze enze ikhasethi lomculo omnandi ngenene we-organ. Uyabona? Niyeke...nilifake kwi...Akanyanzelekanga ukuba abelapha lonke ixesha, fakani ikhasethi. Yabona? Makathi omnye wamadikoni, ama-trustee, okanye nokuba ngubani na ovulayo, umgcini-nkonzo, alifake phaya, ekhasethini, alivulele likhale ngeli thuba banganayo abantu. Yabona? Kakade ukuba amadikoni akakho apha, okanye umntu othile, oli-trustee okanye umntu othile apha unokuyenza loo nto, uze ke ubayeke bakhalise isithuba sesiqingatha seyure.

¹⁷⁸ Kodwa ngokuchanekileyo ngecala leyesixhenxe, mayikhale intsimbi phezu kwesakhiwo. Yabona? Nisenayo intsimbi yenu phaya? Ewe. Kulungile, intsimbi yenu mayikhale ngecala leyesixhenxe, loo nto ithethe ukuthi asizi kuhamba sinyuke sisihla enkonzweni sibambane izandla nabakwaJones nayo yonke loo nto. Okhokela umculo makabe semsebenzini! Ukuba akukho mntu ukhokela ngomculo, amadikoni makabone ukuba ukho...okanye i...abone ukuba kukho umntu othile ozakuqalisa ukukhokela ngomculo yakuqalisa ukubetha laa ntsimbi. “Tyhilani emaculweni enu, kwini elingusibani-bani.” Yabona? Makube nge—ngecala leyesixhenxe kanye.

¹⁷⁹ Kulungile, ngoko yibani neculo lebandla, ukuze mhlawumbi ibe lelesibini iculo lebandla, nize nibe nomntu esele kuthethwe naye ukuba ninganakho oya kukhokela ngomthandazo. Makathi u—umlungiseleli, nokuba ngubani na...Ke, umlungiseleli akamelwanga kubakho, ngo—ngokhokela ngomculo omelwe kukwenza loo nto. NguMzalwana Capps, ndiyacinga. Yabona, angayazi into amakayenze, ma—mayibe nguye othethe nomntu

othile...Kungenjalo akhokele umthandazo ngokwakhe. Malime ngeenyawo ibandla lisemthandazweni, yabona, lime nje ngeenyawo, kuze kubekho umntu othile okhokela ngomthandazo. Ngoku, ukuba aniqapheli. . .

¹⁸⁰ Ngoku, siyakholwa ekubeni wonke umntu umelwe kukuza endlwini kaThixo athandaze, yi—yindawo yokuthandaza leyo. Kodwa xa ukulaa ndawo ingcewele, libambe ixesha lakho. Yabona? Uyakubabiza bonke bangqonge isibingelelo, uze ufumanise ukuba kuyakubakho umntu othile oyakuhlala apho ishumi elinesihlanu, amashumi amabini anesihlanu, uze uphelelwe lixesha.

¹⁸¹ Mawuthi. . .yabona, ixesha lakho lokuthandaza lisekhaya. UYesu wathi, “Xa sukuba nithandaza, musani ukwenza njengokuba besenza abahana-hanisi, ne—nenze umlembelele. . . usenkuba ngumthandazo omde, uze uthethe *oku, okuya*, okanye *okunye*, uze—uze wenze yonke into enjalo ngokuqhayisa.” Yabona? Wathi, “Xa sukuba uthandaza. . .uthandaza, ngena egumbini lakho, igumbi labucala, uvale ucango emva kwakho; uthandaze kuBawo obona emfihlekweni, uyakukubuyisela ekuhleni.” Ngoku, nantso indlela yokuba nomthandazo osekhusini, nantso into Awathi mayenziwe.

¹⁸² Kodwa xa wena, omnye umntu, xa engena, onjengokhokela ngomculo, athi, “Kulungile. . .” Emva kweculo lokuqala, makubekho umntu othandazayo, nokuba ngubani, umthandazo nje omfutshane. Musa ukuphakama uthandazele zonke iirhuluneli, nezinto ezinjalo. Ukuba kukho izicelo zomthandazo, mazaziswe mazithunyelwe zingene, yibani nazo zingenisiwe. Sibhale, uthi, “Nasi.” “Esangokuhlwanje, emthandazweni, siza kukhumbula uDade u*Sibani-bani*, uMzalwana u*Sibani-bani* osesibhedlele, u*Sibani-bani*, no*Sibani-bani* no*Sibani-bani*. Ubakhumbule emthandazweni xa uthandaza. Mzalwana Jones, awunakusikhokela ngomthandazo. Masiphakame.” Yabona? Mayibekwe phaya eqongeni. Ubaxelele, mabayiqhele loo nto. “Ukuba ninesicelo somthandazo, sibekeni *apha phezulu, apha phezulu*.” Ningathethi, “Ngubani onesicelo ngoku, awunakusasiza ngoku. . .” Ke ngoku, into yokuqala, kuyaphakama umntu athi, “Uzuko kuThixo!” Uyazi ke, iqale iphume ecaleni kanjalo, uyazi into yokuqala, seyisisiqangatha seyure phambi kokuba ahlale phantsi ngamanye amaxesha. Yabona?

¹⁸³ Sinoxanduva ngeli bandla, hayi amanye; nalu olwethu uxanduva kuThixo. Ezi zikhundla zezoxanduva esinalo kuThixo. Yabona? Isizathu sokuba ndime apha ngokuhlwanje, ndinixelele yonke lento, kukuba luxanduva lwam olo kuThixo; luxanduva lwenu ukuyiqhuba ke. Yabona?

¹⁸⁴ Ngoku, xa kukho into elolo hlobo. . .makubekho umntu okhokela ngomthandazo, xa ke ethandaza, ilungile loo nto,

makakhokele ngomthandazo aze ahlale phantsi.

¹⁸⁵ Ukuba nine—ukuba ninesicelo esikhethekileyo...Ngoku, andinakuphetha lento, andinakuqhuba ixesha elide... Yaye ukuba kukho umntu othile ofuna ukucula umculo okhethekileyo, yivakalise loo nto ebandleni. Baxebele ukuba “Abakhoyo abanezicelo zomculo, okanye nantoni na abafuna ukuba iculwe, mababonane nokhokela umculo phambi kokuba inkonzo iqale.” Bayilungise... Bathi, “Ke, uxolo Mzalwana, ndingathanda...ngokuqinisekileyo ungayenza, kodwa ndi—ndinomculo ngokuhlwanje. Mhlawumbi ukuba umxelele ukuba uyakuba lapha ngexesha elithile ngokuhlwa, ndiyakukufaka kwinkqubo. Yabona, inkqubo yam seyibhalwe apha.”

¹⁸⁶ Makathi—Makathi uMzalwana Capps okanye nokuba ngubani na okhokela amaculo... Yibani ninaye umntu okhokela ngomculo nokuba ungubani na. Musani ke ukubavumela baphakame nje bathi...okanye baqhubele phambili ithuba elide, bangabashumayeli, yabona. Mabaphakame nje phaya bakhokele amaculo, nango umsebenzi wabo.

¹⁸⁷ Ngumsebenzi womlungiseleli ukushumayela, yabona, hayi abo bakhokela ngomculo. Akamelwanga kukukhokela maculo, ngumsebenzi wokhokela umculo ukukhokela emaculweni. Ngumsebenzi wakhe lowo, yaye umelwe kukuphuma ehlaziyekile ephantsi kwentambiso kaMoya oyiNgcwele, ephuma phaya e-ofisini, kwindawo ethile, lakufika ixesha. Akamelwanga nokuba seqongeni xa oku kuqhubeka. Makahlale phaya emva e-ofisini, yabona, okanye phaya emva, okanye nokuba kuphi na, le mibhobho yonxibelelwano ilapha iyakumngenisisa, yabona, lakubetha ixesha. Akuyiva leyo yokugqibela...ukuba kukho umculo okhethekileyo, onjengesolo umntu ocula yedwa, iduet abacula bebabini, okanye into enjalo, njengeculo lenu lesithathu. Yabona?

¹⁸⁸ Kuba nibe namaculo amabini aculwa libandla, umthandazo, umnikelo wenu ukuba niza kuwuthabatha. Ukuze ke wonke umntu abe kumsebenzi wakhe. Athi, “Kulungile, ngeli thuba sicula eli culo lokugqibela ngoku, ukuba abaquzeleli bangeza, beze ngaphambili bathabathe umnikelo wolu rhatya.” Yabona? Bathi bakugiba ukucula eloo culo, naba abaquzeleli bemi apha. Bathi, “Kulungile, ngoku siza kuthandaza,” baze bathandaze ke “siza kukhumbula u*Sibani-bani* apha, no*Sibani-bani*,” ifundwe ke loo nto, uyazi, ngolo hlobo, ngolo hlobo. “Kulungile, wonke umntu makaphakame. Mzalwana, ungasikhokela ngomthandazo.” Kube kuphelele apha.

¹⁸⁹ Ke ngeli thuba baculayo iculo lesibini, okanye nokuba yintoni na eniyiculayo, nina...thabathani umnikelo ukuba niza kuwuthabatha umnikelo. Wuyekeni...Ningathatha elenu lokuqala, ukuze nifumane umnikelo wenu wangorhatya, nize niqhubele phambili ngeculo lesibini, nize ke nigqibe. Malithi

ke iculo lenu lokugqibela apha...Iculo lenu lokugqibela, yabona, mayibe lelokubiza umlungiseleli. Yaye nje ukuba eloo culo lokugqibela liculwe, mayiqalise i-organ nge- ngesandulela senu, aphume umlungiseleli wenu. Yabona, yonke into ngolungelelwano, wonke umntu ezolile. Akukho nto yimbi imelwe kukuthethwa. Lonke idikoni likwisigxina salo somsebenzi. Umlungiseleli emi phaya.

¹⁹⁰ Akuphuma, abulise ibandla, atyhile encwadini yakhe athi, “Ngokuhlwanje, sizakufunda iBhayibhile.” Yabona, emva kokuba eyilungisile, “Sifunda eBhayibhileni.” Yaye yinto elungileyo ngamanye amaxesha ukuthi, “Ngokuhlonipha iLizwi likaThixo, masiphakame sime ngeenyawo ngeli thuba sifunda iLizwi.” Yabona, aze afunde, “Ngokuhlwanje, ndiza kufunda iNcwadi yeeNdumiso,” okanye nokuba yeyiphi na. Okanye acele omnye umntu ayifunde, lo ukhokela umculo, okanye umncedisi, umntu akunye naye apho, ibe nguye oyifundayo, nokuba yintoni na; kodwa kungangcono ukuba uyifunda ngokwakho, ukuba unako. Uze ke uyifunde ngoloo hlobo, uthabathe umongo itekisi yakho. Yabona? Ke ngoko ngeloo thuba sowudle malunga namashumi amathathu emizuzu, ngoko kumalunga kanye nentsimbi yesibhozo.

¹⁹¹ Ukuze ukusuka ngentsimbi yesibhozo ukuya ngomkhono phambi kweyethoba, apho phakathi kwamashumi amathathu namashumi amane anesihlanu emizuzu, ubeke iLizwi apho kanye njengoko uMoya oyiNgcwele ekunika lona yabona, ngoloo hlobo nje, ulibeke kanye apho ngendlela Alithetha ngayo, uyabona, uphantsi kwentambiso.

¹⁹² Ngoko thabatha ithuba lokubiza abaguqakayo, uthi, “Ingaba ukho umntu apha kweli bandla ongathanda ukwamnkela uKristu njengoMsindisi, siyakucela, sikumemela apha esibingelelweni kanye ngoku, yima ngeenyawo zakho.” Yabona?

¹⁹³ Yaye ukuba—Yaye ukuba akukho uphakamayo, uthi, “Ingaba ukho apha osele elungele ukubhaptizwa, osele eguqakile, ofuna ukubhaptizwa emanzini ukuze axolelwe izono? Ukuba unqwenela ukuza, sikunika ithuba ngoku, awunakuza ngeli thuba i-organ isakhalayo.” Yabona?

¹⁹⁴ Ukuba akukho mntu uzayo, ngoko uyakuthi, “Ingaba ukho umntu apha oyakuthanda...umntu ongazange alwamnkele uBhaptizo loMoya oyiNgcwele noyakuthanda ukwenza njalo ngokuhlwanje, oyakuthanda ukuba simthandazele?” Ke, mhlawumbi kubekho umntu onyukayo, makuthi ababini okanye abathathu babeke izandla phezu kwakhe, bamthandazele. Amthumele kwelinye lala magumbi, kubekho umntu onabo, oyakumyalela apho kuloo ndawo indlela ayakufikelela ngayo kubhaptizo loMoya oyiNgcwele. Ibandla limnkile lonke kubo.

195 Ukuba kukho umntu ozayo ukuze... ofuna ukwamnkela uKristu aze eme apho esibingelelweni ukuze athandazelwe, yenza... makathandaze. Xa ke ethandaza, yithi nje, “Thobani iintloko zenu ngoku, siza kuthandaza.” Uthi, “Uyakholwa?”

196 Ukuba yinto eincinane eyakuthi ilibambezele ibandla nangaluphi na uhlobo, mthumele ngqo kwigumbi lokuthandaza, ungene kunye nabo apho, kungenjalo uthumele umntu othile apho kunye nabo. Ibandla lona liqhubeke, yabona, ngolo hlobo, anibabambanga ndawo ke ngoko. Yabona?

197 Ukuze ngeli thuba... phambili... Kwi—Kwimizuzu embalwa, uthi, ... Ukuba akukho mntu uzayo, ngoko uthi, “Ingaba ukho umntu apha oyakuthanda ukuthanjiswa nge-oli ngokuhlwanje, ngenxa yokugula? Siyabathandazela abagulayo apha.”

198 “Ke, ndingathanda ukukubona bucala, Mzalwana Neville.” “Ke, uze ubonane nam e-ofisini. Ubonane nomnye wamadikoni akho, bayakuyithabatha, yabona.” “Ndinento endingathanda ukuyithetha kuwe, Mzalwana.” “Ke, elinye kumadikoni alapha liyakubonana nawe e-ofisini, ukuze si... Ndiza kukubona ngokukhawuleza emva kwenkonzo.”

199 “Ngoku, siza kuphakama ngoku sikhululeke.” Yabona, ube ke ungagqibanga nexesha elimalunga neyure okanye amashumi amane anesihlanu emizuzu kuloo nto. Yabona? Yabona, iyure enamashumi amathathu emizuzu, inkonzo yakho seyiphelile. Uzifumene ezo zincinane, izithonga ezincinane; u—uyikhuphile emelwe kukwenziwa; uyenzile kwaye wonke umntu wanelisekile, agoduke onwabile. Yabona? Ukuba wenze njalo, ngoko, uyabona, ukuba uvumela... Yabona, u—u—uzimisele kokukuko, yabona, kodwa yabona... .

200 Uyazi, ngoku kumalunga namashumi amathathu anesithathu eminyaka ndikweli qonga mna, amashumi amathathu anesithathu, nakwihlabathi jikelele. Ufunda into encinane ngeloo xesha lingako, ngokuqinisekileyo. Yabona? Ukuba awufundi, kungcono uyeke. Ngoko ke, uyabona, ndifumanisa oko. Ngoku, ukuba usebenzisana nabaNgcwele njengokuhlangeneyo, amadoda, unghalala ubusuku bonke ukuba uyafuna ukwenza njalo. Kodwa uya... Yabona, awusebenzi nabo ngokuchanekileyo, uzama ukubambisa aba balapha phandle. Naba abo babambisayo, umelwe kukusebenza entsimini. Yabona? Yaye musa... Bangenise apha ukuze uvumele iLizwi lingene, ukuze ke ngoko, yabona, akukho nto inokukhalazelwa. Ukuba kukho into abafuna ukukubona nawe ngayo, ke, kulungile, bathathe uye nabo e-ofisini ngoloo hlobo, kodwa musa ukulibambezele ibandla.

201 Ngoko, uyazi, abantu bayakunyuka bathi, “Ke, ndiyakuxelela, masibe nenkonzo elungileyo yobungqina.” Yabona? Ngoku, andithethi ngokwabantu abangabagxeke

balento, ndizimisele nje ukunixelela iNyaniso. Yabona? Ndizimisele ukunixelela iNyaniso nje. Yabona? Ndifumanise ukuba iinkonzo zobungqina ezininzi...zi—zenza umonakalo omkhulu ngamanye amaxesha kunokwenza okulungileyo. Yabona, ngenene zenza loo nto.

²⁰² Ngoku, ukuba kukho umntu onobungqina obushushu ngenene ngexesha lemvuselelo, uyazi, niyakuqhuba imvuselelo, uyazi, inkonzo, kubekho umntu osindiswayo afune nje ukuthetha ilizwi, ke, makabongwe uThixo, makawothule umthwalo emphefumlweni wakhe. Ubone ukuba a... Ukuba uyafuna ukwenza njalo—ukuba uyafuna ukwenza loo nto, yabona, kanye ngexesha lemvuselelo, athi, “Ndifuna nje ukuthi, ‘Ukubulela iNkosi ngento Endenzele yona.’ Undisindise kule veki iphelileyo, yaye intliziyo yam iyavutha bubuqaqawuli bukaThixo. Ndiyambulela uThixo,” ahlale phantsi. Amen! Ilungile loo nto, makaqhubele phambili. Yabona, yinto elungileyo leyo.

²⁰³ Kodwa ngoku xa uthi, “Ngoku yizani. Ngubani olandelayo? Ngubani olandelayo? Ngoku masive ilizwi, masive ilizwi lobungqina.” Ngoku, ukuba unenkonzo ebekelwe bucala, ngobusuku obuthile ibekelwe loo nto, yabona, ungayenza. “Ngokuhlwanje...ngolweSithathu ngokuhlwa, endaweni yenkonzo yomthandazo, izakuba yinkonzo yobungqina. Sifuna ukuba wonke umntu eze, yaye izakuba yinkonzo eyeyobungqina.” Baze bathi bakufika kwi—kwindawo yokunika ubungqina, ukufunda iLizwi, kuthandazwe, ukuze uthi, “Ngoku, sivakalise ukuba bubusuku bobungqina obu.” Ngoku abantu mabangqine esoo sithuba saloo yure okanye amashumi amane anesihlanu emizuzu, okanye amashumi amathathu anesihlanu, okanye nokuba yintoni na, ukuze ngoko—ngoko kuqhutyelwe phambili ngoloo hlobo. Yabona ukuba ndithetha ukuthini na? Yaye ndiyacinga ukuba loo nto iyakulinceda ibandla lenu, iyakunceda yonke into, ngokuhlangeneyo, ukuba nifuna ukuyenza ngoloo hlobo.

²⁰⁴ Ngoku, njengoko ndiphelelwa lixesha, ngoku... Mzalwana, bazalwana, ezi zezona zingcono ngokokwazi kwam. Ndiyayibona esentliziweni yenu, oku kokona kungcono kokwazi kwam imibuzo eniyibuzileyo. Ngoku, ukusuka ngoku ukuya phambili niyazi. Yaye ukuba ikhe yakho engqondweni yakho, yiza kwikhasethi. Ubuze ukuba... Uphula phule ikhasethi. Ukuba ibhekiselele kumadikoni, abasayineli bezimali, okanye nokuba yintoni na, makukhaliswe ikhasethi. Malikhaliselwe ibandla apha phandle ukuba lifuna ukuyiva. Kulungile. Yaye oko—oko kokona kungcono kolwazi lwam lwentando kaThixo ngalo Mnquba ulapha kwesesiBhozo neSitalato iPenn, yaye nantso indlela endiniyalela ngayo Bazalwana ukuba niqhube phantsi kokukhokela kukaMoya oyiNgcwele, ninobubele bonke nothando, nibonakalisa inceba

phambi kwabantu yokuba ningaMakristu. Yaye ukuba nga*Makristu* akuthethi ukuba lusana olunokutyhalelwa kuyo yonke indawo lujikeleziswe, kuthetha “ubudoda obuzele luthando, kodwa nje—nje uzaliswe luthando lukaThixo njengokuba enjalo yena kwibandla.” Yabona ukuba ndithetha ukuthini na?

²⁰⁵ Ingaba ukho umbuzo? Ikhasethi seliza kuphela apha, yaye ndinomntu ondilindeleyo ngaphaya. Umelwe kukufika xesha nini? [UBilly Paul uyaphendula, “Khona ngoku.”—Mhl.] Khona ngoku. Uza ngokwakhe? [UBilly Paul uyaphendula, “Ndiza kuya kumlanda.”—Mhl.] Kulungile. Kulungile, mhlekazi.

²⁰⁶ Ngoku, ndiyazi ukuba siyaphuma ngoku ukuba akukho—akukho lizwi lilelinye. Ngoku, ukuba akunjalo, ke, masahlukane. Ewe. Ewe, Mzalwana Collins? [UMzalwana Collins uthi, “Kuyakuba ngcono ukuba eli khasethi livaliwe.”—Mhl.] Kulungile. [Yindawo engenanto le ekhasethini—Mhl.]

²⁰⁷ Ke, bazalwana, kube mnandi kum ukuba kunye nani apha ngokuhlwanje, noMzalwana Neville, nakumadikoni, nabasyinela izimali, nomphathi wesikolo seCawe, nani nonke. Siyathemba ukuba iNkosi iyakuninceda ngoku ukuba niqhubele phambili ngezi ndlela zocwangco nisenzela uBukumkani bukaThixo. Isizathu sokuba ndibe ndikuthethile oku kungokuba ndicinga ukuba nikhulile ukusuka ebuntwaneni naya kubuntu obudala. Ngexesha wawungumntwana, wawuthetha ngokomntwana, uqonda ngokomntwana. Kodwa ngoku uyindoda, ngoko masenze ngokwabantu abadala endlwini kaThixo, siziphathe kakuhle, sihloniphe izikhundla zethu, sihloniphe sonke esinye isikhundla. Sonke isipho ethe iNkosi yasinika sona, masisifake kulungelelwano, sihloniphe uThixo ngezipo nangezikhundla zethu.

Masithandaze.

²⁰⁸ Bawo waseZulwini siyaKubulela ngokuhlwanje ngoku kuhlenganisana ndawonye kwamadoda abekwe kwizikhundla apha ukuze aqhubele phambili umsebenzi weNkosi oqhutywa apha eJeffersonville kule nkonzo. Thixo, sanga isandla saKho singaphezu kwabo, wanga Ungabanceda ubasikelele. Langa ibandla nabantu abaqondayo nabaziyo ukuba oku kwenzelwe ukwenza ngcono uBukumkani bukaThixo, ukuze sibe ngamadoda aqondayo siwazi uMoya kaThixo, sazi ukuba masenze ntoni na. Siphe oko, Bawo. Sindulule ngoku ngeentsikelelo zaKho, wanga uMoya oyiNgcwele angasalusa asikhokele asikhusele, ukuze sifunyanwe sithembekile njalo sikwisigxina somsebenzi. EGameni likaYesu Kristu, ndiyathandaza. Amen.



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