


UHLELO LWEBANDLA

 Lapha, uyilumathisa—lumathisa kanjani? Yebo, uhuh...?...[Indawo engelalutho ethephini—Mhl.] Wena woba ulungiselele ukuwacitsha. Khona-ke, lapho, ngizanyikinya ikhanda lami kuwe, *kanjalo*. Bona? Bona? Minabo, nginyikinye ikhanda lami kuwe. Wena...[Umfowethu uthi, “Kunini lapho ofuna ngikwenze khona?” Omunye umfowethu uthi, “Uthe, ‘Ilumathise.’”]

Bazalwane, sibize lumhlangano ndawonye lapha lobubusuku okwenjongo yokwazi ukuthi lifanele lisebenze kanjani iBandla likaNkulunkulu ophilayo, lelo, esikholwa ukuba yingxenyeye yaleliBandla.

² Ngifuna uku, into yokuqala, ngifuna ukutsho lokho enhambweni zami emhlabeni jikelele, ngokwazi kwami, leyi ngeyinye yezindawo zikamoya lapho ozwa uMoya kaNkulunkulu ukwedlula loba yiyiphi enye indawo engiyaziyo. Ngangilezinye indawo ezimbili engqondweni ezazivame ukuba khona, kodwa okwamanje a—asikhangeleki ukuba siyazibona lezondawo; enye yazo isingene enhlanganisweni, futhi enye i—ingathi isiwile.

³ Ngakho ngabizwa izolo futhi nga—ngatshelwa ukuthi lonke belifuna umhlangano ukungibuza limibuzo mayelana ngemisebenzi yenu kulelibandla, futhi ngi...yikho lokho engingakho lapha lobubusuku, yiku...futhi yi—yikuhlela ibandla, kumbe ukulinika izinto engicabanga ukuthi—ukuthi yizo ezifanele ukwenza lelibandla liqhubeke lisiya.

⁴ Bazalwane, ngileqiniso ukuthi liyakunanzelela lokho, njengoba ngenze lesisitsho mayelana ngalokhu kuyindawo kamoya. Akusindawo enkulu ukwedlula zonke emhlabeni, futhi akusikho ukuba silokuhlabela okukhulu, ukuklabalala okwedlula konke, lokumemeza okwedlula konke, kumbe ukukhuluma ngendimi okwedlula konke, lezinto, lokho kayisikho, kodwa luhlobo loMoya osebenza lapha kuleli ithabhanekeli. Futhi, kuze kube manje, ngifuna ukuncoma lokubonga uMfowethu Neville, futhi—futhi lani bazalwane lapha, abaphathi, lamadikhoni, futhi umkhulu wesikolo seSonto, labo bonke, nga—ngalokho elikwenzileyo ekuncediseni ukugcina lokhu ngalindlela. Kube ngumkhuleko wami omude, lesifiso selokhu ngangungumfana, ukubona ibandla libekwe ohlelweni futhi lagcinwa ohlelweni.

⁵ Manje, lapho sibusisa ibandla, ngalitshela, “Ngokuya kwesikhathi kancane bengilento yokukhuluma ngayo kuni ukuthi uhlele kanjani linto, indlela okufanele iphathwe ngayo.” Futhi laqala...emva kokusuka lapha, sasilabatshumayeli lokunjalo. Kodwa manje, uMfowethu Neville esasemutsha nje

phakathi kwethu, wabuya phakathi kwethu, Bengicabanga ukuthi kungaba ngcono kuMfowethu Neville ukuba agxile ngcono oKholweni ngingakanikezi izinto ezinjengalezo esengizakwenza manje. Kodwa manje, emva kokuba sengifumene ukuthi usegxila kahle oKholweni, futhi ezwisisa lokho iMfundiso eyikho, futhi—futhi usedlale ingxenye yofakazi othembekileyo kuKhristu lokubambelela kulokho esikukholwa ukuba liQiniso, Ngicabanga ukuthi lihola manje, kungaba yisikhathi esihle, ukumsondelela phakathi e...futhi phakathi kwenu badala lezinto lapha zebandla, ukuthi lingathatha izilayezo lezi futhi lizikhumbule, ziyibungcono bolwazi lwami phambi kukaNkulunkulu. Futhi-ke ngikhangelele kini ukuqhuba lezizinto ngendlela engizitsho ngayo, ngoba omunye umuntu kumele abeyinhloko lapha. Kufanele libe...

⁶ Manje, kangizami ukuba lamandla kumbe enye into kanjalo, kodwa, uyabona, indoda kumbe loba yini elenhloko ezimbili kiyo, a—ayikwazi ukuthi ihambe njani. UNkulunkulu akaze abe lenhloko ezimbili eBandleni Lakhe, Akaze akwene, yinhloko eyodwa. Wayehlezi esebenza kuso sonke isizukulwane njengoba sitaditshile eMibhalweni, kuhlezi kuloyedwa lowo Asebenza laye. Ngoba ungaba lamadoda amabili, ulemibono emibili. Futhi kufanele kubuye kunomphela owodwa wokucina, futhi unomphela wami yiLizwi, iBhayibhili. Futhi njengomalusi lapha webandla, unomphela wami yiLizwi, futhi ngifuna...Ngiyazi lina, bazalwane bethu, lingani likhangela kimi ukuba ngunomphela wenu kulokho...ingqo kuphela ngilandela uNkulunkulu, njengo Phawuli watsho eMbhalweni, “Lingilandele, njengoba ngilandela uKhristu.”

⁷ Futhi-ke ngikhangelela lina bazalwane, loba ngasiphi isikhathi elingibona ngisuka kuluMbhalo, ukubuya kimi ngasese lokungitshela lapho engilahleke khona. Angilandaba nxa ungumunye wabaphathi kumbe u...kumbe nxa ungumgcini webandla, loba ungubani onguye, ubotshelwe kimi, njengomfowethu kuKhristu, ukungitshela lapho engiphambuke khona ngoMbhalo. Nxa kulombuzo, asihlalani phansi futhi siwulungisise, ndawonye.

⁸ Futhi yiso isizatho libuyile, ngiyathemba, kimi lobubusuku, lingilethe phakathi lapha, kungenxa yokuthi kulemibuzo lapha ekhangeleka ilibuzo engqondweni yenu ngezinto engi—engilazo lapha. Manje khumbulani, bazalwane, kangikwazi...akula mabizo asayinwe kuloba yiwaphi alawa matikiti, kodwa... futhi abhaliwe, futhi angeke...kangikwazi ukuthi ngubani owabhalileyo, kodwa yimibuzo esengqondweni yenu, futhi ngilapha ukuyiphendula ngobungecono bolwazi lwami.

⁹ Futhi khumbulani, uNkulunkulu ukhangele kimi ukubona ukuthi ngiyahlala eLizwini. Futhi ngikhangele kini ukubona ukuthi liyaqhuba iLizwi, bona, bona, kulelibandla. Futhi liligcine likumoya, ngokuba, khumbulani, wonke amandla

awo—awombuso wobumnyama kaSathane azakuphendulelwa kini lapho liqala ukukhula eNkosini. Futhi kumele libe ngamasotsha, hatshi nje abasaseluhlaza. Lingamasotsha asekhulile manje, futhi lafundiswa ukulwa. Futhi uSathane uzabuya phakathi kwenu, alibangele ukuphikisana omunye lomunye nxa engenelisa. Mlahleni masinyanye; lingabazalwane; futhi yisitha. Futhi silapha ukubamba isilinganiso kulesi isikhathi sokuKhanya kwantambama, ukuthi, lapho umhlaba ufiphazwa futhi umbuso wonke webandla usiya kuManyano wamaBandla. Futhi khona masinyane bazazama ukubethelela isibonakaliso kulumnyango lapha, “Kuvaliwe!” Futhi-ke sizamele sihlangane kwezinye indawo, ngoba ngeqiniso bazavala lawa amabandla ngezinye zalezinsuku nxa singathathi uphawu lwesilo. Futhi sithembele ekuhlaleni siqinisekile kuNkulunkulu ukufa kuze kusikhulule, futhi yikho lokho esijonge ukukwenza.

¹⁰ Manje siqonde khona e...Futhi ngizacela, ukuthi nxa kungaba lesikhathi lapho loba ziphi zalezi izinto zibuzwa, ukuthi lithephu ingakhaliswa phambi kwamalunga aleli ibandla, bona, emihlanganweni yenu, kumbe umhlango ungakaqali, ngaphambi kokuqala komhlangano nje. Vulani lithephu futhi liyikhalise! Futhi ibandla lapha malizwisise ukuthi amadoda lawa abotshelwe kuNkulunkulu, njengesifungo sabo kulelibandla, ukuncedisa ukubamba izimiso lezi. Lingaphikisana labo; futhi nxa ngingalivumela ukuliphatha, khona-ke lami ngingaphikisana lani. Kufanele sibe lesisusa ukwenye indawo lapho okumele kube lonomphela. Futhi okukhulu engikwaziyo, ngikunika ngaphansi kukaMoya oNgcwele, ngiMvumela abe nguNomphele wami. Futhi lithephu mayibe ngunomphela wenu phezu kwaleyi imibuzo.

Manje, owokuqala uthi:

220. Kumele lenze njani ibandla ngezikhhalazo sosizo lwezemali lo...okokudla lezigqoko? Kuyini—kuyini okwenziwayo, kuyini—kuyini ibandla okufanele likwenze?

¹¹ Manje siyananzelela ukuthi ibandla lilomlandu ngokwalo, kumalunga ethu lapha awebandla, silomlandu ngokugcweleyo mayelana ngezidingo esilazo ukubanika. Silomlandu ngabethu uqobo, labo abangazunguzekiyo, amalunga abuya njalonjalo ethabhanekeli lawo abuya lapha futhi akhonze lathi. Silomlandu kubo, njengabafowethu labodade abafakaze ukuba ngamalunga ethu alumbuthano.

¹² Manje, siyananzelela ukuthi kulezigidi lobubusuku ezingelakudla, ezingelazigqoko, futhi singathanda ukwenelisa ukuncedisa iqembu labo bonke, ukwenza konke esingakwenelisa; kodwa ngokwemali kasingeke sikwenze lokho, asingeke sisekele umhlaba wonke. Kodwa silomlandu kwabethu uqobo. Futhi ngicabanga, kulokho, futhi-ke nxa silaloba yini okuseleyo ukuthi lingafuna ukukunikela ebantwini

abangasiwo amalunga lapha alelibandla, into elingafuna ukuyinika kibo, kufanele kwenzelwe umhlangano phakathi kwebhodi lamadikhoni.

¹³ Amadikhoni yiwo lawo—lawo afanele ukuhlangana lalobubunzima, kumbe loluhlupho, ngingatsho; ngoba lokho eBhayibhilini lapho ukuphikisana kweza mayelana ngokudla lokugqoka, lokunjalo, eBhukwini leMisebenzi, babiza abapostoli mayelana ngakho, futhi bathi, “Hamba uzidingele sibusakho amadoda ayisikhombisa alobufakazi obuhle, labagcwele uMoya oNgcwele ukuze banakekele lezizinto. Ngoba sizizinikela sibisethu njalunjalo eLizwini likaNkulunkulu lasemkhulekweni.”

¹⁴ Futhi akusikho mandu kamalusi ukukhangela phandle ku... ukudla lokunjalo. Lokho kumele kube ngamadikhoni. Akusibo abaphathi, kuyiwofisi yamadikhoni ukwenza lokhu. Futhi khona-ke lokhu kufanele kube... Khumbulani eBhayibhilini, babenikela kwabakwabo, amaGriki lama—lamaJuda, lapho impikiswano eyeza khona lapho omunye wayethola okunengi kancane ukwedlula omunye, kodwa kwakungabantu ababethengise izimpahla zabo zonke futhi bazinikela ebandleni ukuthi ligcinakale, futhi-ke u—ukwehlukaniswa phakathi kwabo ngokulingeneyo. Futhi kwakulempikiswano encinyane eyaphakamayo, futhi lapho yikho esathola amadikhoni ethu akuqala. Futhi leyo ngeminye yemilandu yabo, yikwenza lokho.

¹⁵ Ngicabanga ukuthi, njengabethu uqobo, njengabantu bethu uqobo, kufanele sibanakekele. Futhi kufanelwe kungeniswe phakathi, loba yisiphi isikhalazo, kumgcinisihlalo webhodi lamadikhoni, futhi-ke kufanelwe kuhlangebezwe yibhodi lamadikhoni futhi abone lokho abangenelisi ukukwenza ngakho. Futhi konke kwalezo zinto okuzimpahla, lokudla, losizo lwemali, kumbe loba yini okuyikho, kufanele kubuye ngakumadikhoni. Khona-ke amadikhoni, lapho bekhetha ukuthi ba—ukuthi ba... lokho abazakwenza ngakho, khona-ke kufanele kubikwe khona-ke ku—kumgcinisikhwama, ukubona ukuba umgcinisikhwama uyenelisa kulesi isikhathi ukubhadala lelinani lemali ethile, kumbe—kumbe ukuthenga lezizigqoko, kumbe loba yini okuyikho kulokho. Kodwa i—ibhodi lamadikhoni kumele lihlangeane kulokho, futhi kakuhambi kubaphathi kumbe kumalusi. Kuyinto yamadikhoni, ngakho konke.

Manje, khona-ke, umbuzo wesibili.

221. Ngabe kufanele ukukhuluma sobala kuphuluphithi ukuthi indimi lokuchasisa kumele kwenziwe emhlanganweni inkonzo ingakaqalisi?

Lowo ngumbuzo wesibili kuleliphepha engilalo lapha, okulikhadi elincinyane.

16 Manje, lokhu kungabe kumayelana lomalusi lapha, bona. Ngoba yena—yena, phezu kwakho, phezu kwengxenyekamoya, uyinhloko yalokho. Amadikhoni ngamapholisa ebandleni, ukugcina uhlelo lokunakekela lezizinto, lokondla abayanga, lokunjalo. Abaphathi baphezu kwezemali lesakhiwo; yikho lokho okufanele bakukhangele. Kodwa umalusi ungaphezu kokuphathwa kwengxenyekamoya, futhi lokhu kuzakuya kuwe, Mfowethu Neville.

17 Manje, lapho... esinye isikhathi esedluleyo lapho uhlelo lubekwa, ibandla. Ngiyakholwa ekukhulumeni ngendimi, lokuchasisa, lazo zonke izipho ezinhle zikamoya ezigcotshwe nguNkulunkulu ukuba sebandleni. Kodwa siphila osukwini njengalokho okwakuyikho ngesikhathi seBhayibhili, lapho amabandla... Manje, liyananzelela uPhawuli, wasungula ibandla eEfesu, ibandla leEfesu, okwakulibandla elimiswe kahle. Linanzelele yini? Siyakholwa ukuthi uPhawuli, futhi wakhuluma njalo sibisakhe, ukuthi wakhuluma ngendimi ezinengi, futhi siyakhwazi ukuthi wayelezipho zendimi. Hatshi lezo ayezifundile, kodwa lezo ezazinikwe kuye ngokukamoya, ngoba ukukhuluma kanjani kwabaseKhorinte lapho. Futhi ukugcina isikhathi, kangivuli nje eBhayibhili lolulibalela khona, ngoba kungenza ukuhlala kwethu—kwethu lapha kube kude kakhulu lobubusuku, njengoba ngingela isikhathi esinengi kakhulu. Futhi manje... kodwa nje ukuze ubone ngokusobala.

18 Manje, uPhawuli kazange ngitsho lasikhathi sinye akhulume ebandleni laseEfesu kumbe ebandleni laseRoma, kumbe loba yiwaphi lawo amanye amabandla, mayelana ngezipho zabo zikamoya, mayelana lokuzibeka ohlelweni. Kodwa wakhuluma kwabaseKhorinte njalonjalo ngakho, ngoba bakwenza kwaba yindaba sonke isikhathi. Futhi uPhawuli wathi, lapho esiza phakathi kwabo, nxa bafumana ukuthi omunye wayelolimi futhi omunye wayelehubo, futhi wabonga iNkosi ngezipho zabo zonke ezinhle lezinto ezinjengalezo. Futhi nxa ungananzelela esahlukweni sokuqala kumbe esesibili sabaseKhorinte, UPhawuli wayebatshela, esikhundleni, lokho ababeyikho kuKhristu, ukuthi wa... babesesikhundleni kuKhristu.

19 Khona-ke emva kokuba esebatshelile, khona-ke njengobaba waqala ukuletha uswazi phezu kwabo, futhi wathi, “Ngizwa kulokubangisana phakathi kwenu, futhi ngiyezwa ukuthi liyadakwa etafuleni yeNkosi.” Kazange abahlubule isikhristu; futhi lani bazalwane lingakwenzi lokho, ukubahlubula isikhristu, kodwa kuyindlela abaziphatha ngayo sibisabo endlini kaNkulunkulu. Yikho lapho okukhona.

20 Manje, ngingatsho lokhu, ukuthi njengoPhawuli wasendulo wathi, ukuthi, “Lapho lisiza ndawonye, nxa omunye ekhuluma, makuthi omunye achasisise. Kungelamchasisi, khona-ke zithulele. Kodwa nxa kungaba lomchasisi...”

²¹ Manje, ngikhangele ibandla lapha, futhi ngilibone likhula, futhi ngibonile izipho ezinengi zikamoya zisebenza phakathi kwenu. Ngeqiniso, okukodwa ngenza okokubuya kuMfowethu Neville mayelana ngeLizwi elivela eNkosini, ukumqondisa phezu kwenye into ayeyenza.

²² Futhi nxa ngi...nxa iNkosi i...UMoya oNgcwele ungenze umbonisi woMhlambi, khona-ke kungumlandu wami ukulitshela iQiniso. Futhi ngilokubonga sibili kuMfowethu Neville, walalela eQinisweni. NgingaKukhuluma kuphela lapho Engitshela.

²³ Manje, kulokhu, njengoba nginanzelele ibandla lenu likhula, futhi ngalinanzelela. Futhi ebandleni, nansi indlela esabalakho kuqala, futhi leyi yindlela esi—esikufuna ngayo njalo.

²⁴ Manje, nxa ungakhangele, lapho ingane...Into yokuqala ingane eyenzayo yikuzama ukukhuluma lapho ingeke ikhulume. Bona? Uyabhuhudla, lomsindo, lo—lokunjalo, kodwa ucabanga nje u...engamedlula ukukhuluma umtshumayeli ngalesikhathi. Awu, siyathola ukuthi kakusikho kuphela empilweni yenyama, kodwa siyathola ukuthi empilweni kamoya njalo. Ngulowo *omncinyane*. Futhi nxa uzama ukuqondisa leyongane futhi uyitshaye kancinyane ngoba ithi “guu” futhi izama ukukhuluma, uzawona umntwana. Bona, futhi uzamlimaza. Futhi kuhle kakhulu ukuyekela leyo ngane ikhule okwesikhatshana ize yenelise ngempela ukukhuluma amazwi ayo kahle, futhi-ke ubusuyitshela ukuthi *nini*. “Hatshi lapho ubaba ekhuluma kumbe lapho umama ekhuluma.” Kodwa lapho kuyisikhathi esifaneleyo, makabe lesakhe esokukhuluma. Liyangizwisisa na? Manje, limyekele akhulume lapho isikhathi sakhe sisiza esokukhuluma.

²⁵ Manje, nxa ngake ngaba lento engameva enyameni yami, phandle emhlanganweni, ngumuntu ephakama lapho ngikhuluma futhi-ke anike umbiko ngezindimi futhi ephule uMoya. Ngisanda nje ukuphuma emhlanganweni eNew York lendawo ezehlukeneyo lapho abatshumayeli abavumela lokho kuqhubeke, isikhathi emva kwesikhathi, futhi akusilutho kodwa—kodwa ukudideka. Bona, lapho uNkulunkulu esebenza emzileni owodwa womcabango, Yena...kuzakuba—kuzakuba...Uzakuba echitha injongo Yakhe uQobo, nxa Ezama ukuletha umzila womcabango kuwe, ebandleni, ukwenza ukubizela ku-altare futhi enye into ibisingenela.

²⁶ Okomzekeliso, njengalokhu. Sihlezi etafuleni, sikhuluma, futhi sikhuluma ngeNkosi. Futhi uncane agijime etafuleni, ngokuphangisa sibili, asuse konke ukunaka kwesikwenzayo, futhi uya, klabalala, amemeze, “Baba! Mama! Minabo! Minabo! Ngatshaya ngahlohla eqenjini! Futhi senza konke *lokhu, lokho, lokunye!*” Futhi lapho sijule sibili phezu kwesifundo esingcwele. Manje, yena etshaya ehlohla, lokho kulungile; emdlalweni

webhesibholi, lokho kulungile. Kodwa ungaphandle kohlelo lapho engenela umbiko esikhuluma ngawo. Umyekeleni ame isikhathi sakhe size sibuye futhi-ke asitshela lokho akwenzileyo emdlalweni webhesibholi.

²⁷ Manje, yiyo into efanayo nje esiyitholayo ngeziphu lamuhla. Yiso isizatho uNkulunkulu engeke athemba iziphu ezinengi zikamoya ngabantu, abakwazi ukuthi baziphathe njani. Yikho okuluhlupho lamuhla, isizatho singela okunengi ukwedlula esikwenzayo.

²⁸ Futhi siyathola kulokulingisela okunengi kweziphu zikamoya. Kodwa angikholwa ukuthi *kunjalo* lapha ebandleni lethu. Ngilokubonga ngalokho. Kangikholwa ukuthi yikulingisela lakancinyane. Ngiyakholwa silezipho eziqotho, kodwa kumele sibe kwazi ukuthi siphathe njani lezoziphu.

²⁹ Futhi-ke lapho usiya ekwenzeni into enhle... Njengokuthi wawusebenzela ubasi futhi waqala wazala embenzini wakho wokuqala futhi uyathanda ukuthatha izilayezo, khona-ke ubasi ulethemba kuwe futhi aqhubeke ekuphakamisela phezulu ewofisini ephezulu sonke isikhathi.

³⁰ Manje, ngiyakholwa ukuthi isikhathi sesitshaye iBranham Thabhanekeli, ukwazi ukuthi... ukuthatha iziphu uNkulunkulu asinika zona, ukuthi uNkulunkulu angasithemba ngento enkulu kulalokho esilakho. Kodwa asingeke sihambisane... futhi uyabona umuntu ohlezi ufanele ukuba umtshela futhi yonke into. Futhi khumbula, “Umoya wabaprofethi ungaphansi komprofethi,” utsho uMbhalo. Lapho ubona indoda okufanele uyiqondise, kumbe umfazi, futhi lowo muntu uphuma phandle kohlelo, futhi-ke uyamtshela iQiniso loMbhalo, khona-ke kuyatshengisa ukuthi umoya ophakathi kwabo awusiwo kaNkulunkulu. Ngoba iBhayibhili lathi, “Umoya wabaprofethi,” kumbe, “ukuprofetha,” lokho, ukufakaza, ukutshumayela, ukukhuluma ngendimi, kumbe loba yini okuyikho, ngoba indimi zichasisiwe yisiprofetho. Ngakho singaphansi komprofethi, futhi iLizwi ngumprofethi. Ngakho si—siyabona ukuthi kungaphandle kohlelo kumbe umfazi ukweqa futhi anike umbiko, kungelandaba ukuthi bafuna okunganani ukukwenza, lapho umtshumayeli esasekuphuluphithi.

³¹ Manje nginika lumcijo kuBranham Thabhanekeli, ukuthi njengoba iziphu zethu—zethu esizitholayo... Futhi silabantu abahle sibili abaleziphu lapha. Manje, sinye ngasinye salezo zipho ziyinkonzo ngokwazo. Yiziphu, njengokutshumayela yisipho, njengokusiliswa yisipho, njengezinye izinto ziyiziphu, lezi yiziphu, ziyinkonzo ngokwazo uqobo. Futhi umuntu ngamunye ulayelwa ukuthi alinde kunkonzo yakhe uqobo.

³² Ngakho-ke makuthi iBranham Thabhanekeli iqhutshwe kanje, futhi osukwini, ikakhulu usuku lolu lapho esibe lokunengi (angifuni ukutsho lokhu, kodwa), ukukholwa

kokuzenzisa okunengi. Asifuni ukukholwa kokuzenzisa. Akulamuntu, akulamuntu othembekileyo ofuna ukuba lokukholwa kokuzenzisa. Thina...Nxa singasoze...singeke sibe lokuqotho, kasingabi lakho ngitsho lakancinyane, kasilinde size sithole okuqotho. Manje, ngiyakholwa lina–lina madoda lingavumelana lalokho. Asifuni lutho lokukholwa kokuzenzisa. Bazalwane, asingeke siqale phezu kokukholwa kokuzenzisa ulutho futhi sitshiya lumhlaba. Sifanele sibe lokuliqiniso, lalokho okuqotho. Nxa singelakho, kasilindeleni size sikuthole, futhi-ke sikhulume ulutho ngakho. Bona?

³³ Manje, ngingathi, makuthi wonke amadoda lawa labafazi abakhuluma ngendimi, lokuprofetha, futhi banike imibiko... Futhi ngi–ngiyakholwa kanye lani madoda ukuthi baqotho. Manje, iBhayibhili lathi, “Hlolani izinto zonke; futhi libambebele kulokho okuhle.” “Ngoba ngendebe ezigagasayo langezinye indimi ngizakukhuluma kulababantu, lokhu yikho ukuphumula engathi kufanle bangene kikho,” ngale eBhukwini likaIsaya.

³⁴ Manje, ngizanika lumcijo walokhu ukuthi indlu yokukhonzela ikhonzwe kuphela ngesipho esisodwa ngesikhathi, ngoba kusiletha khona emuva ohlelweni njalo ngalokho engizama ukukutsho: nxa omunye ekhuluma, makuthi umoya wabaprofethi ube ngaphansi komprofethi. Liyakuzwisisa? Manje, makuthi labo abalenkonzo eMzimbeni kaKhristu...Futhi manje kuyatshiwo, manje makwenziwe. Yeka labo abalenkonzo eMzimbeni kaKhristu balinde enkonzweni yabo, ngoba yinkonzo evela kuKhristu ebandleni. Kodwa alingeke lonke likhonze ngasikhathi sinye, kufanele kube loyedwa ngasikhathi sinye.

³⁵ IBranham Thabhanekeli izakuba kanje. Makuthi labo abakhuluma ngendimi, lalabo abachasisa indimi, futhi labo abalesiprofethi esizakunikwa ebandleni, mabahlangane bodwa kusasele e...ngaphambi komhlangano ungakaqalisi, mababuthane ekamelweni elikhethiweyo, futhi balinde enkonzweni yeNkosi.

³⁶ Njengomalusi kufanele akwenze sibusakhe ngaphambi kokuba abuye embuthanweni; kumele athathe iBhayibhili, ataditshe ekuthuleni kwekamelolo lakhe, eMoyeni, futhi agcotshwe ukuphuma phambi kombuthano ukukhuluma. nxa engakwenzi, uzakudideka lapho ephuma lapho. (Makuthi indoda ngayinye lomfazi ngamunye, olesipho sikamoya, abuye phambi kweNkosi.) Futhi kuyikuthi umalusi ulenkonzo eyodwa, ungumprofethi; ibala lesiNgisi, *umtshumayeli*, litsho “umprofethi,” lowo ngumakhuluma ngaphambili weLizwi.

³⁷ Makuthi labo abalezinkonzo eziyingxenyane yomunye umuntu, njengomunye ukukhuluma ngendimi lomunye ukuchasisa, bayalinda *ndawonye* kunkonzo yabo. Kabangeke bahlale ekutaditsheleni kwensitha futhi bakhulume ngendimi futhi-ke

babuye batshele omunye lokho akukhulumileyo, ngoba angaba lokubili indimi lokuchasisa. Bona? Manje, nxa elalokho, kuhle sibili, sifuna ukukwamukela kanjalo. Futhi sifuna ibandla lincadakale ngalezi izipho ezisebandleni lethu. UNkulunkulu uzithumele kithi, futhi ku...sifuna ibandla lethu lincadakale ngalezi izipho zikamoya. Ngakho makuthi umuntu okhuluma ngendimi, lalowo ochasisayo, lalowo oprofethayo, mababuye ndawonye ngaphambi kwe—kwebandla lingakahlangani. Mabahlngane ekamelweni bebodwa, belinde enkonzweni yeNkosi ebandleni. Kuzwisisiwe na?

³⁸ Futhi-ke, njenga lokhu, nxa uMfowethu Neville, asithi, awu, manje makuthi ngi, uxolo, mangithi lokhu: Nxa uMfowethu Collins ekhuluma ngendimi loMfowethu Hickerson anike ukuchasisa, khona-ke balenkongo *ndawonye* ukwenzela ibandla. Manje, lokho akusiyo inkonzo kaMfowethu Neville; leyo yinkonzo *yenu* ebandleni. Nginika lokhu njengomzekeliso. Khona-ke lina bazalwane kufanele lithakazelele nje ekuthatheni inkonzo yenu endaweni endlini kaNkulunkulu njengomalusi ethakazelela ekutholeni eyakhe, ngoba kuyadingakala nje ukuba likwenze. Kodwa awungeke ukwenze ekusithekeni kwemakelo lakho uqobo, nxa ukhuluma futhi uchasisa, kumele lize ndawonye. Manje, wozani ndawonye ebandleni, lilodwa ekamelweni, ngoba lilenkonzo esithekeleyo. Kayisiyonkonzo evulekileyo, yileyo eyokusiza ibandla. Bona? Yinto yokusiza ibandla, kodwa akumelanga kwenziwe ebandleni lihlalngene lonke, kuphela indlela engizalitshele ngayo okuzakwenziwa ngayo. Bona? Khona-ke, loba yini uMfowethu Collins akukhulumayo, loMfowethu Hickerson unika ingcazelo, njengomzekeliso, khona-ke makuthi uMfowethu *Omunye* abhale lokhu phansi, lokho okuyikho. Futhi-ke nxa kusiza...

³⁹ Manje, sonke siyakwazi ukuthi iNkosi iyeza, sikukhangelele lokho. Futhi nxa uMfowethu Neville esukuma ubusuku ngabunye futhi wathi, “Khangelani, iNkosi iyeza! Khangelani, iNkosi iyeza!” lokho kungaba kukuhle, bona. Kodwa uyatsho lokho (umalusi) kupulatifomu, ngoba uleLizwi lalokho. Futhi nxa engumalusi, umprofethi ebandleni...kumbe umalusi, bengisitsho, umele ataditshe iLizwi leNkosi futhi alitshela okubhaliweyo eLizwini leNkosi mayelana ngokubuya kweNkosi, futhi liyaxwayiswa ngalokho. Inkonzo ubakungenjalo (ebandleni) leyo angasoze abe ngitsho lokuxhumana layo, zindimi, ukuchasiswa kwendimi (okuyisiprofetho), kumbe umprofethi ekhuluma, leyo yinto engabhalwanga eLizwini. Lokho okubhaliweyo eLizwini, *uzakuletha*; kodwa lokho okungabhalwanga eLizwini, yilokho *ozakumtshela* khona. Njengokuthi, okomzekeliso, “Tshela uMfowethu Wheeler, ITSHO KANJE INKOSI, ‘Kusasa, egodini lakhe letshebetshebe, ukuba engayi kiwo, ngoba kuzakuba leroli ezabhewuka,’” kumbe into enjalo, futhi kufanele kwenziwe.

Futhi ukukhulumile futhi ukuchasisile, futhi-ke beka lokho kupulatifomu emva kokuba inkonzo yakho siphelile, khona-ke, ebusuku, emva kwebandla (ihubo) qala ukuhlabela lokunjalo; Nxa inkonzo yenu isiphelile khona-ke, mababuye lesiprofethi esinikeziweyo.

⁴⁰ Futhi angicabangi ukuthi sile. . . Kumbe nxa lingakwenza, beka lokhu phakathi lapho. Lapho lababantu behlangana ndawonye, makuthi labo abalokunhlakanipha kuqala babuye. Ngoba, uyabona, nxa omunye ekhuluma ngendimi futhi anike ingcazelo ngokoMbhalo, lokho akungeke kwamukelwe ngaphandle kufakazelwe ngababili kumbe abantu abathathu, ababili kumbe abanye abafakazi abathathu, bona, kufanele bafakaze kulokho, ukuthi bayakukholwa ukuba yiLizwi leNkosi. Ngoba. . . Futhi ngezinye izikhathi kulezi inkonzo ezincinyane, njengokufanayo kuloba yiphi nje enye inkonzo, liyathola imimoya engaqondanga; bona, iyaphaphela phakathi lapho. Futhi kasikufuni lokho. Hatshi. Sifuna inkonzo lezi zilungele ukuvezwa obala nxa zimele zivezwe obala, ngoba loba yini kaNkulunkulu anga. . . kawukhathazeki ngokukuveza obala, ngitsho ukuthi, kuza—kuzakumela isivivinyo, nxa kungokukaNkulunkulu.

⁴¹ Njengomalusi nje, nxa omunye umuntu emgolomba eLizwini, akadingi ukuthi abuyele muva ngakho, uyakwazi khona kanye lokho akhuluma kikhoh, “Buya phezulu lapha.” Bona? Futhi ngokufanayo lalezi ezinye inkonzo, kumele zibe yindlela efanayo.

⁴² Manje, nxa—nxa omunye ekhuluma ngendimi futhi esipha umbiko. . . Manje, abanye abantu bakhuluma ngendimi lapho nje “bezakha sibisabo,” iBhayibhili lathi, balesikhathi esihle. Bakhuluma ngendimi, bayezwa. Futhi bayakhuluma ngendimi, ngempela sibili bakhuluma ngendimi, futhi nguMoya okwenzayo. Kodwa nxa kuhlezi phakathi lapho embuthanweni, bekhuluma ngendimi, bezakha sibisabo, khona-ke akusiyonto esiza ibandla; indoda iyazakha sibisayo, kumbe umfazi, kumbe loba ngubani okwenzayo. Bona?

⁴³ Ukukhuluma ngendimi yisipho sikaNkulunkulu ekwakheni, njengoPhawuli esitsho eMbalweni, ukuthi kwakha ibandla. Ngakho kwakumele kube ngumbiko oqondileyo ovela kuNkulunkulu usiya ebandleni, ngaphandle kwalokho okubhalwe lapha eBhayibhilini. Bona? Kuyinto leyo. . .

⁴⁴ Nxa ungangibuza, “Mfowethu Branham, kufanele ngibhaphathizwe njani?” Ngingakutshela khona ngokuphangisa. Awudingi ukukhuluma ngendimi futhi ungitshela lokho, kulotshiwe khona lapha eBhayibhilini lokho okokwenza ngalokho. Bona? Angidingi ukuba. . . awudingi ukubuza imibuzo kulokho futhi ube lomunye umuntu

ukukhuluma ngendimi futhi akutshele. Bona, lokho sokuvele kwalotshwa.

⁴⁵ Kodwa nxa usithi, “Mfowethu Branham, kuyini okufanele ngikwenze? Ngilesinqumo lapha okumele ngisenze loba kufanele ngithathe ibandla leli kumbe ukuya kwelinye ibandla,” kumbe enye into enjengalokho. Kumbe, “Kufanele ngenze *lokhu, lokho?*” Manje, lokho kufanele kubuye kuvela kuNkulunkulu. Bona, uNkulunkulu kumele asitshela lokho. Kodwa lokho kuzamele kubuye ngeyinye inkonzo, ngoba iLizwi alitsho ukuthi, “Makuthi uOrman Neville atshiye iBranham Thabhanekeli futhi ahambe eFort Wayne Gospel Thabhanekeli.” Bona, akukutsho lokho eLizwini lapha, bona, ngakho yikho lokho lezi izipho ezingezakho.

⁴⁶ Njengomuntu obuya phezulu lapha futhi athi, “Uyakholwa ekusilisweni kwaPhezulu?” Siyakutshumayela lokho, siyakukholwa, sikhohwa ekugcobeni, amafutha.

⁴⁷ Kodwa nangu omunye umuntu uthi “Angeke angene emoyeni, yini indaba?” Khona-ke kuthatha uNkulunkulu, ngendimi, ukuchasiswa, ngesiprofetho, kumbe enye indlela yokwehla phansi kuleyo mpilo yomuntu futhi adonse leyonto ayenzileyo, futhi umtshele ngakho. Leyo yinkonzo engaveli kumalusi, ivela kulezi izipho ezisebenzayo, kodwa kazimelanga zenziwe phakathi kombuthano lapho. Bona?

⁴⁸ Manje, uPhawuli ngitsho lasikhathi sinye ake watshela labo—ukutshela labo ibandla laseEfesu ulutho ngalokho, babehlekile, ibandla leRoma, kumbe akula loba yiwaphi alawomabandla amanye; kuphela ibandla labaseKhorinte, futhi kabazange bazithole sibisabo... Manje, uPhawuli wayekholwa ekukhulumeni ngendimi. Wayelokukhuluma ngendimi ebandleni laseEfesu, okufanayo lalokho akwenzayo ebandleni labaseKhorinte, bona, kodwa wayengakhuluma kwabaseEfesu izinto ezinkulu ukwedlula lokho nje kukhuluma ngendimi, ukuchasiswa kwendimi.

⁴⁹ Manje, khona-ke nxa omunye engabhala umbiko onikwe ngendimi kumbe wanikwa ngesiprofethi, futhi wabekwa phezulu kweplatifomu, kumele kubalwe ngumalusi inkonzo ingakaqalisi, oko “ITSHO KANJE INKOSI” okuvela kulababantu abakhulumayo futhi bachasisa. Futhi nxa lokho kugcwaliseka khona kanye indlela ukuchasisa okwakutshoyo, siyaphakamisa izandla zethu futhi sinike ukubonga kuNkulunkulu ngoMoya Wakhe phakathi kwethu. Nxa kungagcwaliseki, khona-ke lingakwenzi futhi kuzekuthi lowomoya omubi uphume kini. UNkulunkulu kaqambi manga, Uhlezi eqinisile.

⁵⁰ Khona-ke, uyabona, usumdala okwaneleyo manje ukwenza njengamadoda, hatshi abantwana (“goo, goo, goo”), ufanele ube lomutsho kwenye into.

⁵¹ Makuthi ibandla manje, lapho lisiza ohlelweni, lisiza kuloluhlelo. Nxa omunye eprofetha...Nxa omunye engafika phakathi kwenu, engafundanga, futhi likhulume ngendimi, lizakuba ngabezizweni kuye, akakwazi lokho elikhuluma ngakho. Bona? Futhi sibili kulolusuku lapho bekulokudideka okunengi ngakho, kubangela isikhubekiso. Kodwa makuthi oyedwa akhulume ngendimi, futhi omunye achasise futhi anike umbiko, futhi makubalwe khonalapha kuplatifomu, ngalokho okuzathathindawo, futhi-ke makwenzakale, uyabona lokho okwenzakalayo. Batshela, ukuthi, “Kusasa ngesikhathi *esithile*,” kumbe “iviki elandelayo ngesikhathi *esithile*, kuzakuba yinto *ethile*,” khona-ke makuthi ongakholwayo ohlezi lapho elalele kulokho futhi abone kukhulunyiwe ngaphambili kungakenzakali. Khona-ke bazakubakwazi ukuthi luhlobo bani lomoya ophakathi kwenu, kuzakuba kunguMoya kaNkulunkulu. Yikho lokho uPhawuli akutshoyo, “Khona-ke nxa oyedwa engaprofetha futhi ambule izinto ezifihlakeleyo, ibandla lonke aliyikuwela phansi yini, kumbe, ongakholwayo, futhi athi, ‘UNkulunkulu uphakathi kwenu?’” Bona? Ngoba akungeke kube. . .

⁵² Kodwa manje kasifuni...“Lapho sisasengumntwana,” uPhawuli wathi, “Ngenza njengomntwana,” watshela abaseKhorinte lapho, “Ngakhuluma njengomntwana.” Wayelengqondo yomntwana. “Kodwa lapho sengikhulile, ngabeka izinto zobuntwana khatshana.”

⁵³ Manje, ngiyalitshela lonke, bona. Manje, iminyaka emilutshwane edluleyo, lalingabantwana ngalezizipho, lidlala lisiya emva laphambili. Kodwa selifundile okwesikhathi eside manje, sokuyisikhathi sokuba ngamadoda, hatshi ukusebenzisa lokhu nje okokudlala ngakho. Lezi izipho, zingwele, ngezikaNkulunkulu, futhi awudlali ngazo. Kasivumeleni uNkulunkulu azisebenzise. Yikho lokho inkonzo yenu efuna ukuba yikho. Yiyo indlela yokufaka iBranham Thabhanekeli enkonzweni. Futhi—futhi nxa lokhu kubuzwa, loba yisiphi isikhathi, ithephu leyi mayime njengofakazi ukuthi yiyo indlela okumele kwenziwe ngayo eBranham Thabhanekeli.

⁵⁴ Nxa kungaba lowemzini ongenayo, ngoba libalabo sonke isikhathi, ngoba leli liyithabhanekeli elingabandlululi ibandla, kulabantu abangenayo abangelalokhu ukufundiswa okuhle, kabalakho, kabazingcono. Futhi umalusi wabo uqobo, bayeqa futhi baphazamise umbiko wakhe, futhi bephule ubizo lwe-altare, futhi bakhulume ngendimi layo yonke into kanjalo. Lingabantu abafundiswe ngcono kulalokho. Bona? Khona-ke emva kwenkonzo, nxa engatshelaki, khona-ke yindawo yomdikhoni ukuya kubo. Lingavumeli umalusi wenu akwenze ngaphandle kungabuya endaweni lapho kungelamdikhoni lapha, kodwa umdikhoni kumele abone kulokho. Bona?

⁵⁵ Manje, emva kwenkonzo. . . Nxa umuntu ephakama nje futhi

esipha umbiko, umalusi, nxa efuna ukuma okomzuzu nje futhi aqhubekele phambili, yebo kukahle, bona, lokho kukumalusi. Kodwa khona-ke masinyane makuthi umdikhoni, ngaphambi kokuba lowo muntu aphume esakhiweni, mthatheni liye laye eceleni futhi likhulume labo ngakho.

Futhi nxa bekubuza, baletheni kulithephu futhi lithi, “Lokhu yikho ubhishopi, kumbe, umbonisi webandla...” (Ongubhishopi, i...umbonisi omkhulu, bona, yikho okubizwa ngakho eBhayibhili, “isikhundla,” bona, ngakho lowo ngumbonisi omkhulu webandla.) “makuthi...lezi yizinhlelo lendlela ibandla lethu elikwenza ngayo. Manje, siyakuthanda ukuthi ubuye unike umbiko wakho. Kodwa nxa ulombiko ovela eNkosini futhi ku...mawuphiwe, woza phezulu lapha futhi uwubeke kupulatifomu yethu, futhi umtshumayeli wethu uzakubalela ibandla, umbiko kulelibandla.”

Kodwa akumelanga kube yikuphinda phinda iMibhalo, lezinto ezinjengalezo. Kumele kube ngumbiko oqonde ebantwini, okwento elungiselela ukwenzakala, kumbe into okufanele bayenze. Kuyazwisiseka na? Kulungile.

222. Manje, ngabe kulendlela engcono yokugcina uhlelo ebandleni ukwendlula ukuqhubeka sikhumbuza abantu ngo—ngokuphinda phinda okuvela kumadikhoni ngokufaneleyo?

Hatshi, lokho, ngisanda kukuchasisa nje lokho. Lowo ngumbuzo wesithathu.

⁵⁶ Amadikhoni, umlandu wenu yikugcina uhlelo ebandleni, ngomusa langobungane. Futhi khona-ke kufanele ukwenze, nxa omunye umuntu ephuma phandle kohlelo ebandleni, kumbe angene phakathi lapha njengesidakwa, kumbe omunye umuntu angene phakathi.

⁵⁷ Njengoba badubula lowomtshumayeli epulatifomini ngobunye ubusuku phezulu lapho. Lezwa ngalokho, leso sidakwa singena phakathi silombhobho ompompi-mbili. Wabizela umkakhe, futhi—futhi wayefuna umkakhe, futhi wenyuka esiya kumalusi. Futhi umalusi wamtshengisa umkakhe ehlezi lapho, kodwa wayezakumdubula phakathi ebandleni, futhi umalusi waqala ukubambana laye. Futhi kulokuthi—kulokuthi a...I—indoda elombhobho yatshibilika futhi yadubula umalusi phandle ephuluphithini, futhi-ke yasidubula umkayo, futhi-ke yazidubula.

⁵⁸ Manje, nxa bekuleqembu lamadikhoni lapho lapho leyondoda ingena lowomnyango elalowombhobho, babengabe bamdumela ngengalo zabo, umbhobho bawukhuphe esandleni sakhe. Bona? Bona, lawo—lawo ngamadikhoni asohlelweni. Futhi manje, izinto lezi zihambile ngendlela ezenza ngayo manje, ungakhangelela nje loba yini. Kodwa, khumbula, amadikhoni ngamapholisa kaNkulunkulu endlini kaNkulunkulu,

kungelandaba ukuthi omunye umuntu ucabangani. Kwezinye izikhathi ipholisa alifuni ukuba lisukume futhi liyebopha omunye umuntu, mhlawumbe omunye wabangane bakhe, kodwa ufungile esikhundleni, kumele akwenze kungenani. Lowo ngumlandu wakhe edolobheni lakhe. Bona?

⁵⁹ Yiwo umlandu womdikhoni ebandleni. Futhi nxa omunye umuntu eseqa futhi aqale ukuphazamisa umalusi, kumbe enye into enjalo, futhi umalusi embikweni wakhe, amadikhoni kumele ahambe kulabo bantu, ababili kumbe abathathu babo, uthi, “Singakhuluma lawe, mfowethu?” Bona? Limsuse ebandleni, limngenise ewofisini, phakathi *lapha* kumbe kweyinye iwofisi, futhi likhulume kuye ngakho, lithi, “Awumelanga uphazamise.” Liyazi, yi–yifayindi enkulu emthethweni ukuphazamisa inkonzo kungenani. Bona? Kodwa abanye abantu, njengomuntu olihlongandlebe kumbe enye into, babuye phakathi kwenu, liyazi, futhi–futhi lolunye uhlanya lwenkolo, futhi–futhi aqale ukuqhubeka, khona-ke amadikhoni. . . Futhi nxa–futhi nxa amadikhoni bekhangeleka bengelenisi ukukuphatha, khona-ke ibhodi labaphathi kumbe loba ngubani ebandleni engaphakama futhi aphe usizo emuntwini onjalo. Liyakwazi lokho.

⁶⁰ Futhi–futhi manje mangibuze umbuzo njalo lapha.

Kungaba khona indlela engcono yokugcina uhlelo ebandleni kulokukhumbuza abantu ngokuphinda phinda okuvela kumadikhoni, manje, isikhathi ngesikhathi?

⁶¹ Manje ngicabanga ukuthi u–umalusi, kanenginengi. . . Kumbe likhalise lithephu, lokho makumele ubufakazi. Amadikhoni ngamapholisa, futhi ilizwi labo ngumthetho lomlayo. Bona? Futhi balamandla avela ebandleni futhi lasemithethweni yesizwe ukwenza leyondlu kaNkulunkulu ibe yindawo eqondileyo. Futhi umuntu ukuba aphikise umdikhoni njengalokho, uzibeka ngaphansi kwe–kwemibili kusiya kwelitshumi iminyaka entolongweni yesizwe. Nxa ungabatshela ukuthi bahambe futhi bengakwenzi, kumbe enye into enjalo, omunye umuntu olokuziphatha okungahlelekanga, akakwazi nje lokho akwenzayo uku. . . Uyazehlisa sibusakhe, kumbe azilethele kuzo zonke inhlobo zamafayindi, loba yini.

⁶² Futhi-ke nxa kusiza endaweni lapho omunye umuntu. . . Manje, njengokuthi. . . Futhi nxa omunye umuntu eseqa futhi enze okungekho ohlelweni. . . Mhlawumbe nje akhulume ngendimi kumbe enye into, angisoze ngingene kulokho. Bona, bayekele bahambe, ngoba nxa bengabemzini. Nxa bengabantu bethu, khona-ke yekela nje i, ubusuku obulandelayo, lina madikhoni thathani nje lithephu, futhi lithi, “Manje, sizakhalisa izilayezo zebandla singakaqalisi inkonzo, ngifuna wonke umuntu ukuba akuzwisise.” Futhi lina bomalusi lani lonke lingasebenza ndawonye kanjalo.

223. Manje, Mfowethu Branham, uthini ngesikolo seSonto? Mfowethu Branham, mayelana ngesikolo seSonto (kulungile), singaba inkonzo yokutshumayela ingakaqalisi na?

⁶³ Yebo, sihlezi silakho ngaleyondlela. Silesikolo seSonto inkonzo yokutshumayela ingakaqalisi. Futhi lokho kunika ithuba kubafo abancinyane abahamba esikolweni seSonto, ukuphumisa amakilasi abo. Futhi nxa—futhi nxa befuna... futhi abafo abancinyane abakuzwisisi, futhi kumele bahlale indlela yonke enkonzweni yokutshumayela futhi-ke babelesikolo seSonto, abafo abancinyane bakhathele. Isikolo seSonto masibe ngesokuqala, sibe lesikhathi esibekiweyo, ngesikhathi esisodwa nje esibekiweyo lapho isikolo seSonto esenzakala khona. Umkhulu wesikolo seSonto kumele abone kulokho, ukuthi lesi isikolo seSonto siyahlangana ngesikhathi esithize, isikhathi esibekiweyo. Futhi kukhutshwa ngesikhathi esithile. Sonke isikolo seSonto, sivumele isikhathi esingako, futhi-ke siphunyiswe.

224. Utitsha wekilasi yabadala ufanele yini ukuba ngomunye umuntu ngaphandle kukamalusi na?

⁶⁴ Nxa kuvunyelwane njalo. Nxa umalusi efuna ukufundisa isikolo seSonto futhi-ke alethe umbiko ngemuva kwalokho, lokho kulungile futhi kuhle nxa efuna ukwenza inkonzo ekabili. Kodwa nxa engafuni, khona-ke woba lotitsha wakho wesikolo seSonto sabadala, bona, okwekilasi yakho yabadala. Futhi-ke nxa—nxa umalusi elomunye umuntu lapho engqondweni, futhi umuntu ufuna ukukwenza, zipheni imizuzu engamatshumi amathathu, kumbe loba yini elizakuvumela isikolo senu seSonto, amatshumi amathathu kumbe amatshumi amathathu lanhlanu, imizuzu engamatshumi amane, loba yini okuyikho.

⁶⁵ Futhi kufanele kube lensimbi ebekiweyo lapha. Futhi lapho leyonsimbi itshaywa, lokho kutsho... kumbe loba insimbi yebandla, lapho itshaywa ngaphandle, lokho kuphumisa isikolo seSonto. Futhi lapho leyonsimbi ikhala, lokho kutsho ukuthi yonke into iza ohlelweni khonapho.

⁶⁶ Kuzakube kulesikhathi esithile khona-ke okwehubo kumbe amabili, loba yini elizakuhlabela. Hatshi isikhathi esinengi, uzakhathalisa abantu ngokubagcina okwesikhathi eside, bona. Futhi tshaya insimbi nje, woba lehubo loba yini ozakwenza, futhi-ke thumela amakilasi enu endaweni. Futhi masinya lapho leso sikhathi sisiza, sithi sizakuba nge—ngehola letshumi nta, kumbe eletshumi lengxenywe, kumbe eletshumi letshumi lanhlanu, loba yini okuyikho, tshaya leyo nsimbi wonke utitsha aphumise ikilasi yakhe, babuye kumbuthano phakathi lapha. Futhi-ke... Futhi banike umbiko, umbiko wesikolo seSonto, futhi-ke baphumise into yonke, futhi bonke labo abafuna

ukuhlalela inkonzo yokutshumayela babe ngabalandelayo. Bona, khona-ke kusohlelweni.

Umbuzo? **Mangak-...**[Umfowethu uthi, **“Futhi-ke silekilasi ehlukanisiweyo, ngamanye amazwi?”**—Mhl.]

⁶⁷ O, yebo kufanele libelakho. O—oleminyaka emithathu ubudala angeke azwisise lokho oleminyaka elitshumi lane angakuzwisisa. Ngicabanga ukuthi ngilalokho phambidlana.

225. Kufanele kube lamakilasi amangaki?

⁶⁸ Kufanele lifake amakilasi enu nge. . . Njengekilasi encinyane efuna ukuba lebhodi yokufundisa ngemifanekiso, lokho kakuyenzi kumfana kumbe inkazana eleminyaka elitshumi lane ubudala. Bona? Kufanele libe lomunye umuntu ozathatha ikilasi kulezongane ezincinyane, omunye umama omdala kumbe enye into okwaziyo ukuthi abanakekele njani. Amanye amakilasi, ngicabanga, kufanele kube ngumuntu owenelisayo ngokwedlulisileyo ukunikeza iLizwi. Bona? Futhi kufanele kube lamakilasi. Ukutsho manje, kuzakuba lekilasi elivela ku. . . Okungaba phose ngamakilasi amathathu.

⁶⁹ Kufanele kube lekilasi yengane ezincinyane, kufanele zibe ngeziqalisela okungaba iminyaka emihlanu ubudala. Futhi zonke ezinye ezingaphansi kwalokho kumele bagcinwe lomama, futhi zihanjiswe ekamelweni labantwana nxa kudingakala ngesikhathi soku—sokutshumayela, nxa beqala ukuhlupha. Yikho lokho ikamelo labantwana elikhona ngakho.

⁷⁰ Futhi ngicabanga ukuthi a—amakilasi afanelwe ahlelwe kusukela njengengane ezincinyane ezingaba iminyaka emihlanu kumbe eyisithupha ubudala, kusiya kowesificaminwembili kumbe isificamunwemunye, itshumi, into enjalo. Futhi-ke kusukela kuminyaka elitshumi ubudala kusiya kutshumi lanhlanu kufanele babese—babesekilasini yabontanga. Futhi-ke ikilasi yabadala ngaphezu kwetshumi lanhlanu, ngoba ba. . . nxa bebadala okwaneleyo uku—uku. . . kulezinsuku bengathola umsebenzi futhi bafuna ukuthi bavote kuleyominyaka, phose; ngakho ba—bafanele benelise ukuzwa iLizwi, kodwa bangene ewolu enkulu futhi babelakho lokho.

226. Ngobani okufanele babengamatitsha?

⁷¹ Nanko-ke, lokho kukuni ukuvotela phakathi amatitsha enu uqobo. Futhi kufanele likwenze lokho, libafake phakathi lapho, tholani omunye umuntu. Futhi lihlangane lebandla, futhi lithi, “Ngubani. . . Ngubani lapha ozwa ekhokhelwe yiNkosi?” Futhi-ke tholani utitsha okukwanisayo. Futhi-ke makwenziwe. Kufanele kube ngumsebenzi sibili, bazalwane. Nxa utitsha engenelisi kukho, khona-ke ntshintshani amatitsha.

⁷² Lapho isikhathi sisiza, njengaphansi kukaNkulunkulu, nxa ngisizwa kungathi uOrman Neville kasafanelanga njalo ukuba ngumalusi lapha, Ngizakukhuluma ebandleni.

Lapho ngingabona into eyodwa lapha, ngicabange ukuthi lina madikoni alisafanele ukuba ngamadikhoni, Ngizakukhuluma ebandleni, ukuthi, “Ngifumana ukuthi kulomdikhoni othile phandle lapha owenza into angafanelanga ayenze, futhi akagcini indawo yakhe yomsebenzi,” lokunjalo kanjalo, kumbe umphathi kumbe loba yini okuyikho. Angingeke ngikuvotele phakathi kumbe phandle, ibandla kumele likwenze lokho, kodwa ngeqiniso ngizakubika phambi kwebandla. Bona, ngoba yikho okumele kukwenze. Yikho okumele ngibe yikho, njengo mbonisi, kumele ngikhangele futhi ngibone okwenzakalayo. Siya eZulwini, hatshi phandle lapha kwenye indawo eralini kumbe enye into ukuba lentokozo enengi futhi sigijime phezu komunye lomunye, futhi sidlale ibhesibholi. Silapha ukuba sibambe into elomusa kakhulu ekhona emhlabeni, iLizwi likaNkulunkulu, futhi ifanelwe ibanjwe ngokohlelo lobunkulunkulu.

Ngobani abafanele babengamatitsha?

⁷³ Lokho kukini ukubakhetha. Kodwa ngangithatha, okwengane, ngangithatha umfazi omdala, abanye abangakwenza lokho. Kodwa okwabontanga, ngizathatha omunye utitsha ongayekethisiyo, futhi hatshi nje ophumayo lapha futhi nje esiya wosa amaseje. Lokho kungaba kulungile nxa befuna ukuqhubeka bewosa amaseje, kodwa nje bekani yonke into kulokho. . . Kufakeni eLizwini, vumelani omunye umuntu owenelisayo ukubamba iLizwi. Futhi kuzakuba njalo, ibandla leli kalimeli i. . . Ukuwosa amaseje kulungile, futhi—futhi lamapikiniki amancinyane elifuna ukuhamba ndawonye futhi libe lobudlelwano, lokho kuhle, lokho—yikho okufanele likwenze ukukholisisa abantwana. Kodwa kulindawo phakathi *lapha*, leli yiLizwi likaNkulunkulu. Ukuwosa amaseje kulapho lisiba ndawonye, kumbe enye into enjalo, kodwa hatshi kulindlu kaNkulunkulu. Futhi laba bayakwazi, yeboke, siyazi ukuthi asikholwa kulokhu lapha ubuwula ba—ba—bamaphathi lento yonke enjalo lapha, si—si. . . wazingcono kulalokho.

227. Ngubani ofanele abe ngaphezu kwesikolo seSonto ukusigcina sisohlelweni?

⁷⁴ Umkhulu wesikolo seSonto. Futhi yiwo umsebenzi wakhe oyikho. Akafanelanga abe lokokwenza lamadikhoni, abaphathi, omalusi, kumbe loba ngubani omunye, ulesikhundla sakhe uqobo. Loba ngubani utitsha wenu wesikolo seSonto angaba nguye, angikwazi. Kodwa lowotitsha wesikolo seSonto kumele abone ukuthi yonke ikilasi isendaweni yayo, futhi wonke utitsha ukhona, kumbe angenise omunye utitsha esikhundleni salowo nxa bengekho ngalolosuku.

⁷⁵ Khona-ke ngaphambi nje kweSonto. . . Lapho i—izifundo ziqhubeka, umkhulu wesikolo seSonto uzadlula futhi athathe iminikelo abalayo phakathi lapho (iminikelo yabo yesikolo

seSonto), futhi umbiko wokuthi bangaki abakhona, mangaki amaBhayibhili ababelawo kulikilasi, lokunjalo, futhi benze umbiko wakho. Futhi-ke bame phambi kombuthano nje ngaphambi kwenkonzo yokutshumayela, lapho ephiwa indawo yokukwenza, lapho sebelombiko wesikolo seSonto emva kwesikolo seSonto sesiphumile, akhulume ukuthi mangaki amatitsha, mangaki akhona, bangaki bonke besikolo seSonto bephelele bonke—yonke iminikelo ihlanganisiwe, lokunjalo kanjalo. Amadikhoni, abaphathi, omalusi, abafanelanga ukukwenza lokho. Abalalutho lokwenza kikho, lowo ngumsebenzi womkhulu wesikolo seSonto.

⁷⁶ Futhi-ke nxa ebona ukuthi isikolo seSonto sifuna izinto ezithile, khona-ke uzakuletha lokho e—ebhodini labaphathi, labaphathi babelomhlangano phezu kwakho, kuqala. Futhi-ke abaphathi, nxa bengathola ukuthi kulemali eneleyo lokunjalo, ngomphathisikhwama, khona-ke lokhu kungathengwa; nxa efuna enye into yokulotshiweyo, kumbe loba yini okuyikho, kumbe amaBhayibhili kumbe enye into, bafuna ukuthengela iBhayibhili omunye, liyazi, lokho kungathola amazwi amanengi futhi acaphune iMibhalo eminengi, umvuzo othile kumbe enye into abazakuyinikela njengalokho, isipho, futhi bafuna ukukuthenga ngebandla. Khona-ke lokho makwaziswe ku—ku—kumadikhoni... futhi-ke mabafumane nxa ku—ku—kukhona esikhwameni. Bona?

⁷⁷ Futhi-ke ngiyacabanga ukuthi lokho kunakekela imibuzo emihlanu kulokho.

Manje kolandelayo, yilowu:

228. Mfowethu Branham, mayelana lohlelo lwebandla, sizamile ukuqhuba ngendlela esizwisisa ngayo uhlelo olunikeziweyo ekubusisweni kwebandla elitsha. Futhi ngokwenza njalo, abanye basuke bahlanya futhi batshiya ibandla. Futhi abanye abasoze balalele ulutho esilutshoyo, ikakhulu abantwana. Sesikhulume kubazali ngabantwana babo, futhi kababanakekeli. Manje, ngabe singazwisisanga? Kumbe, sihamba ngakho ngendlela engayisiyo? Siyabonga.

Manje mangiphendule lokhu lapho isehla phansi.

Mayelana lohlelo lwebandla, sizamile ukuqhuba ngokwendlela esizwisisa ngayo okwaphiwa ekubusisweni kwebandla elitsha.

⁷⁸ Manje, lokho kuqondile, lenza kahle. Manje, lokhu kufanele kube ngamadikhoni, ngiyathemba, ngoba kukhona lapha, ngumsebenzi womdikhoni. Kulungile.

Futhi ngokwenza njalo, kanengi si...abantu kanengi basihlanyele.

⁷⁹ Bayakwenza lakimi, futhi! Bayakwenza lakuloba ngubani. Bona? Umuntu owenza lokho, kulento engalunganga ngalowomuntu. Kabalunganga kuNkulunkulu, ngoba uMoya kaKhristu ungaphansi kwemfundiso kaKhristu, indlu kaKhristu, uhlelo lukaKhristu. Bona? Futhi loba yiphi indoda leyo. . . kumbe loba nguphi umfazi, kumbe loba yibaphi abantu, abantwana, labo abazondela umdikhoni olobunkulunkulu ongabatshela ukuba. . . futhi, kumbe loba nguphi umzali ongazondela umdikhoni. . . Sibili, sifuna wonke umuntu kulelibandla esingamthola; kodwa nxa lokho kungabangela uhlupho kwenye indawo, kulameva kumbe “umvundla phakathi kwenqumbi yenkuni,” njengoba sasivame ukukutsho. Lowomuntu akalunganga.

⁸⁰ Nxa besuka, kulento eyodwa kuphela yokwenza: bayekele bahambe, futhi ubakhulekele. Bona? Khona-ke mhlawumbe abanye bamadikhoni bahambe kwelabo ibandl-. . . kumbe, ukuhamba endlini yabo kwesinye isikhathi, futhi bafumane ukuthi kungani besukile, futhi bababuze ukuthi kuyini okwaphambanisekayo. Khona-ke, futhi nxa be. . . Bona nxa engababuyisa. Nxa bengeke, khona-ke thatha ababili kumbe abathathu abafakazi laye, ukuze bazwisiswe. Khona-ke nxa bengeke bazwisiswe, khona-ke kuyakhulunywa phambi kwebandla nxa belilunga lapha lebandla. Khona-ke ba. . .

⁸¹ Futhi-ke nxa bengasibo amalunga ebandla, yebo kabasibo amalunga aleli ibandla, bafanelwe *benziwe* ukuba babuswe. Bona, ba—bafanele balalele inhlelo zethu lapha, ngoba lezi zinhlelo zebandla. Lezi yizinto esingafuni ukuzenza, izinto engingathandi ukuzenza, kodwa yizinto okumele zenziwe. Futhi ngiyaziveza obala sibisami: futhi libatshela lapha ngalithephu, yimi, bengangizwa ngikhuluma futhi babekwazi ukuthi yimi, hatshi lina madoda. *Lingibuzile* limibuzo, futhi ngiyinika kini ngobungcono engibaziyo ukuthi kanjani kuvela eLizwini likaNkulunkulu.

⁸² “Manje, nxa abantu labo bezonda futhi baphume phakathi kwenu, uMbhalo uthini ngakho, Mfowethu Branham?”

⁸³ “Baphuma phakathi kwethu ngoba babengasibo bethu.” Futhi lokho kuqeda indaba. “Batshiya ibandla,” yikho lokho abakwenzayo. Kulungile.

Abanye abalaleli kuloba yini esikukhulumayo, ikakhulu abantwana.

⁸⁴ Abantwana bafanele bazi ukulaywa, kufanele bakuthole ekhaya. Kodwa loba kungabami, abantwana bami bayangena lapha ngaloba yisiphi isikhathi, bengaziphathi, angifuni ukuthi lincenge ulutho; uSarah, uRebekah, uJoseph, uBilly, kumbe loba engubani ongaba nguye. Lingitshele, ngizakubona ngakho. Nxa bengaziphathi, khona-ke bazasuka ebandleni baze bafunde ukuziphatha. Leyi kayisiyokundla yemidlalo, leyi yindlu

kaNkulunkulu. Leyi kayisiyondawo yokudlala, lokutshelela, lokubhala incwajana, lokuhleka, lokuqumana, leyi yindlu kaNkulunkulu; iyakuphathwa ngobunkulunkulu.

⁸⁵ libuya lapha ukuzokhonza, hatshi ngitsho lokuvakatsha. Leyi akusiyo i—indawo yamapikiniki, leyi kayisiyo indawo yokuvakatshela; leyi yindawo yokuvakatshela kaMoya oNgewele, lalalani lokho Azakukhuluma, hatshi omunye komunye. Asibuyi lapha ukuzodlelana omunye lomunye, sibuya lapha ukuzodlelana loKhristu. Leyi yindlu yokukhonzela. Futhi abantwana kufanele baxwayiswe, futhi nxa be... ngabazali. Kakwaziwe ukuthi nxa lawamadikhoni... nxa laba abazali babantwana bengayikulalela kulokho amadikhoni lawa akutshoyo, khona-ke lumzali ufanele aqondiswe sibisakhe.

Sikhulume labazali mayelana ngabantwana, futhi kababanakekeli.

⁸⁶ Nxa bengamalunga aleli ibandla, khona-ke kufanele uthathe ababili kumbe abathathu kanye lawe futhi libize lomzali emhlanganweni wensitha, phakathi kwenye yamawofisi. Angilandaba ukuthi ngubani, nxa kuyimi, nxa kunguMfowethu Neville, nxa kunguBilly Paul lomfana wakhe omncinyane, nxa kunguMfowethu Collins futhi lomunye wabantwana bakhe, kumbe loba nguwuphi wenu lonke. Si... Siyathandana, kodwa sibotshelwe kuNkulunkulu ngaleliLizwi. Nxa kunguDoc, u... kungelandaba ukuthi ngubani, sizakubizelana omunye lomunye phakathi futhi sithembeke omunye komunye. UNkulunkulu engasebenza kanjani lathi, nxa singathembakalanga omunye komunye? Sizakuthembakala kanjani Kuye? Bona?

⁸⁷ Lowu ngumlayo, kumele sigcine indlu kaNkulunkulu! Lamadikhoni kufanele abekwazi ukuthi akwenze njani lokho. Bona? Futhi yikho ngilitshela manje, gcinani lezozinto zibanjiwe. Futhi nxa lokhu, litshela abazali futhi abakulaleli lokhu, abakulaleli, khona-ke liyathatha omunye umdikhoni kumbe omunye wabaphathi, kumbe omunye umuntu olungileyo waleli ibandla, futhi ubize... thatha abakho abapha... Thatha ibhodi lamadikhoni enu, wonke amadikhoni enu ndawonye, lithi, "Mfowethu Jones, Mfowethu Henderson, Mfowethu Jackson," kumbe loba ngubani ongaba nguye, bona, "abantwana babo abaziphathi, sibatshelile kabili kumbe kathathu ngabantwana babo, futhi kabakulaleli."

⁸⁸ Khona-ke bizani uMfowethu Jones phakathi, kumbe uMfowethu *Loba ngubani-bani-okunguye*, futhi lithi, "Mfowethu Jones, sikubizile phakathi lapha okomhlangano. Siyakuthanda, futhi si... uyingxenyethu, ungomunye wethu. Mangifake lithephu ethile futhi ulalele lokho uMfowethu Branham akutshoyo ngakho, bona. Manje, sikucelile ukwenza labo bantwana baziphathe. Bona? Nxa bengaziphathi, futhi ungeke ubenze baziphathe ebandleni, batshiye lomunye umuntu

lapho usiza ebandleni baze bafunde ukuziphatha sibisabo endlini kaNkulunkulu.” Bona? Kodwa lowu ngumlayo, kufanele wenziwe! Bona?

Manje, omunye umbuzo uyaqhubeka.

Manje, ngabe singakuzwisisa ngani?

⁸⁹ Hatshi, mnumzana. Kalizange lehluleke ukuzwisisa, lokho kuqondile. Ngiyakukhuluma njalo, izilayezo. Ebuthweni, kabakuceli, “*Kambe* ungenza into ethile?” Nxa usebuthweni, *ubanjwa ngamandla* ukukwenza. Bona? Futhi yiyo indlela okuyiyo phakathi e... Ngibanjwa ngamandla ukutshumayela iVangeli. Ngibanjwa ngamandla ukumela Lokhu kungenani lalokho amanye amadoda labazalwane bami lokunjalo abazakutsho Ngakho, Ngibanjwa ngamandla ukwenza lokhu. Kumele ngithunuke imizwa futhi ngiqume abantu iziqa, kodwa nxa ngi... .

⁹⁰ Awufuni ukuba njengoOswald. Bona? Nxa ungeke ungavumelani lomuntu futhi lezinto, futhi-ke uxhawule isandla sakhe futhi ube ulokhu ulemizwa efanayo kuye, khona-ke kulento engalunganga ngawe. Nxa ngingeke ngingavumelani lomuntu (kabuhlungu, kusukela kolunye uhlangothi kusiya kolunye) futhi ngibe ngilokhu ngicabanga kakhulu ngaye njengo—njengo Khristu angakwenza, khona-ke kulento engalunganga ngomoya wami, angilawo uMoya kaKhristu. Bona?

⁹¹ Nxa esithi, “Awu, Mfowethu Branham, ngi—ngiyakholwa ukuthi imfundiso yakho *yilokhu, lokho*.”

⁹² “Kulungile, mfowethu, masibuyeni ndawonye ukuthi sikhulumisane, wena lami. Sizakuzithathela khona ngokwethu. Sizahamba lapha ekamelweni ngokwethu, sizakukhulumisana.” Futhi uyangiquma nje iziqephu, futhi ngimele ngikhulume ngibuyisele izinto kuye. Nxa enhliziyweni yami kangizwa okufanayo ngaye, ukuthi “ulokhu engumzalwane wami futhi ngizama ukumsiza,” khona-ke kangisoze ngimsize, akulandlela kimi ukumsiza. Nxa ngingamthandi, kusizani ukuyakhonale lapho? Umtshele, “Indawo yokuqala, Mfowethu, angikuthandi, futhi mangikususe lokho phandle kwenhliziyo yami khona lapha singakangeni phakathi lapho, ngoba angeke ngikusize ngize ngikuthande.”

⁹³ Futhi lokho kunjalo, futhi yiyo indlela. Bona, kuqhubeni lisiya, likwenze ngokufaneleyo, yiyo indlela okufanele kube ngayo. Kalizange lehluleke ukukuzwisisa.

Sikwenza ngendlela engayisiyo na?

⁹⁴ Hatshi, kuyindlela eqondileyo ukuqhuba lokho. Uhlelo malugcinwe! Ngoba isikhathi sonke... Manje, abantwana abancinyane labomama, ingane ezincinyane lezinto, baza—bazakhala, futhi nxa bekhala kakhulu futhi bephazamisa

umalusi wakho phezulu lapho, khumbulani, lingabalindi bakhe, lingabalindi bakhe beVangeli. Bona? Futhi nxa kuphambanisa umbiko weNkosi, khona-ke lingamadikhoni, kuyini elizakwenza? Njengokuthi, umuntu ekhuluma ngendimi, ulomlandu. Futhi umuntu otshumayelayo, ulomlandu eLizwini, ubotshelwe ezintweni lezi. Munye lamunye wenu lilomlandu ewofisini, futhi yikho—futhi yikho nje lokho esi—silapha ukuzokwenza.

⁹⁵ Manje, kasifuni ukulinda okwesikhathi eside, futhi ngiyazi kulalapho okumele ngiye khona ngemizuzu emilutshwana, ngakho ngiza—ngizazama ukuphangisa masinyane ngengingakwenelisa.

229. Mfowethu Branham . . .

Kulemithathu, imibuzo emibili kulelikhadi lapha.

Mfowethu Branham, kuyini okufanele kube ngumthetho wokuthathela abantu iminikelo ebandleni? Lokhu kufanele kwenziwe njani?

⁹⁶ Ngicabanga ukuthi ukuthathela abantu iminikelo ebandleni akufanelanga kwenziwe ngaphandle kungokomalusi wenu. Futhi ngicabanga nxa omunye umuntu engabuya ukusizwa, kumbe enye into kanjalo, ukuthi . . . Kumbe omunye umuntu e—elesidingo sibili, njengomunye wamalunga ethu lapha, ibandla lethu, sithi nxa omunye wabafowethu, futhi belohlupho; awu, ngicabanga khona-ke ukuthi kufanele kumenyezelve kupulatifomu, futhi umalusi makakwenze lokho, ngicabanga kungumlandu wakhe ukukwenza lokho; omunye umzalwane olesidingo senye into, makazise ibandla, nxa kufuna ukuthathwa ngaleyondlela.

⁹⁷ Nxa kungomunye umuntu olesidingo futhi—futhi-ke lingafuni ukuthathela lumuntu umnikelo olesidingo, khona-ke amabhodi mawahlangane ndawonye futhi bavumelane phezulu kwamanani athile abafuna ukuwanika lumuntu esikhwameni. Kodwa nxa isikhwama siphansi ngalesosikhathi futhi singeke senelise ukukwenza, khona-ke kufanele kuhanjiswa phezulu, awu, maku—maku u . . . makukhulunywe lebhodi, iphe isilayezo kumalusi, futhi umalusi acele linto ethile. Sithi, “Manje, lobubusuku (UMfowethu Jones, ube le—lengozi eyesabekayo, indlu yakhe itshile.), futhi lobubusuku, njengamaKhristu, siza ndawonye, komunye lomunye wethu ukwenza umnikelo walokho esingakwenza ukusiza uMfowethu Jones ukwakha indlu yakhe njalo.” Bona, kumbe—kumbe loba yini okuyikho. Bona, thina kume- . . . sizakwenza lokho. Lokho makukhulunywe kupulatifomu, yiyo indlela yokwenza lokho. Futhi-ke izithembiso lezi zinikwe, futhi-ke lizinikeze kumgcinisikhwama webandla. Futhi izithembiso lezo zibhadalwe kudlulisela ngomgcinisikhwama webandla, futhi anikwe. Futhi—futhi anike umuntu irisithi ngakho, ngoba angikwazi loba lokho

kuyinhlelo yentela kumbe hatshi; Ngithemba kungokwento enjalo.

⁹⁸ Manje, kodwa nxa kusiza njengo—njengowemzini engena—owemzini engene sengathi u...indoda iyangena phakathi, yathi, “Awu, uyazi ukuthini? Ngi—ngi—ngisohambweni futhi ngidutshukelwe lithaya, futhi ngifuna ithaya elitsha. Ngithatheleni umnikelo lobubusuku okwethaya elitsha.” Manje, lokho akufanelanga kwenziwe. Hatshi, lokho akufanelanga kwenziwe. Futhi nxa kukhangeleka ku—nxa kukhangeleka ukuba yinto efaneleyo, yomuntu elimaziyo, ibhodi lingahlangana futhi libeke inani lemali ethile kumgcinisikhwama ukuthengela leyondoda ithaya kumbe loba yini okwakuyikho. Kumbe nxa isikhwama sebandla siphansi, futhi kunqunywa yibhodi ukuthi lezo...Umalusi akufanelanga abe lokokwenza kulokhu, a—amadikhoni afanele ukwenza lokhu, bona, kumbe amabhodi. Futhi manje nxa lokhu...Nxa kuvunyelwene, khona-ke nikani umalusi, umalusi engathatha umnikelo. Kodwa, nanzelela, nxa kungowemzini, kuyisiphangephange, umfo ufuna imali encinyane futhi lizwa ukuthi kungokwembangela elungileyo, (manje lowu ngumbono wami), nxa kungokwembangela eqotho nje futhi lisazi kungokwembangela elungileyo...

⁹⁹ Manje, kuqala, nxa usiya phezulu futhi ukhangele emabhukwini ami endlini, abantu besiza ngalapho futhi bathi, “NginguMhlonitshwa *Sibani-bani*, ovela kulelibandla *elithile-thile*, futhi nga—ngaba lohlupho phansi emgwaqweni lapha, futhi ngi—ngifuna isethi yamathaya,” futhi ngisazi ukuthi ngisanda nje ukuvela emhlanganweni futhi ngibe lomnikelo, kumbe enye into enjalo, ngingamnika, phose, ukuhamba ayethatha isethi yamathaya. Futhi khangela kumarekhodi, akuzange kube lomtshumayeli onjalo, owake waphila endaweni enjalo. Futhi kuletshumi kumbe amatshumi amabili ezinkululungwane zamadola emabhukwini kuliminyaka engazinikelayo kanjalo, ngingazi lutho ngabo lapho ababekhona. Ngafumana ukuthi, abanye abatshumayeli bathi, “Ngani, wangibhadalisa okuka *sibani-bani losibani-lonjalo*.”

¹⁰⁰ Manje, ibandla kalilamlandu, kuphela ngabalo. Kunjalo. Abalo, balomlandu.

¹⁰¹ Kodwa nxa kukhangeleka ukuba lembangela efaneleyo, futhi-ke nxa u, i, nxa lina baphathi lingathi, “Awu, manje mana okomzuzu. Lindoda, nango *elapho*, imota yakhe phansi lapho, lokhu yikho, kwenzakala, futhi *lokhu*. Kakusikho kwebandla lethu, bona, kodwa kuyikho.” Khona-ke nxa befuna ukukwenza kanjalo, futhi bakhulume enye into ekhethekileyo ngomuntu waphandle...

¹⁰² Hatshi abethu, manje, bona, hatshi abantu bethu, abantu

bethu uqobo bathathelwa khona lapha phakathi kwababo—ababo uqobo, abafowabo lapha, bona.

¹⁰³ Kodwa nxa kungomunye umuntu ngaphandle, futhi umfo athi ulambile kumbe...futhi omunye umuntu ufuna ukufinyelela phansi esikhwameni sakhe futhi amnike usizo, lokho kukini, kodwa ngikhuluma mayelana ngokucela ebandleni. Futhi-ke nxa abantu bebandla *becelwa* ukunikela, khona-ke...

¹⁰⁴ Manje, nxa lilomvangeli, yebo sibili, phakathi lapha etshumayela, khona-ke thathani...lina...lokho kuyazwisiswa engakafiki, liyazi, ukuthi lizamnika umnikelo, kumbe limbhadale iholo, kumbe loba yini afuna ukukwenza.

¹⁰⁵ Kodwa khona-ke nxa lumuntu elapha, futhi kungokwembangela elungileyo, futhi umalusi...lebhodi lingafuna ukuvumelana futhi litshele umalusi phezu kwakho, khona-ke makuthi umalusi athi, “Umuntu *othile-thile* uhlezi lapha, kasiyazi indoda, ungenile futhi wasicela okwe...uthi abantwana bakhe balambile. Asilaso isikhathi...asibanga lesikhathi sokuhlolisisa o—o—o—o—okutshiwoyo.” Bona?

¹⁰⁶ Nxa kulento enjalo, khona-ke eyethu—eyethu...Nxa kukhona phakathi kwabethu uqobo, amadikhoni ethu—ethu uqobo bahambe bayehlolisisa okutshiwoyo lokho. Bona? Futhi khona-ke nxa kufanele, khona-ke kwenzi. Nxa kungafanelanga, lingakwenzi, akudingi ukuthi likwenze. Kodwa manje nxa kungumuntu lapha, li—livumele umalusi athi, “Manje, ibhodi labaphathi lingitshele ukuthi belingamazi lumuntu. Kodwa umuntu uhlezi lapha, uthi ibizo lakhe nguJim Jones,” kumbe loba ngubani okungaba nguye, “futhi uhlezi khona lapha. Ungasukuma, Mnu. Jones? Manje, Mnu. Jones, ekucineni kwenkonzo, ume nje emnyango wemuva lapho, lapho uphuma. Futhi nxa bekhona abantu abezwa enhliziyweni yakho, kumbe loba yini ofuna ukuyenzela lindoda, mnikeni lapho liphuma phandle.” Kuyazwisiseka lokho, manje?

¹⁰⁷ Likutholile lokho kokwenu? Kulabo abasethephini... Futhi omunye wa...UMfowethu Collins ukweqile ethephini yakhe. Ngifuna ukuphinda leso sicaphuno njalo nxa...ngoba ungomunye wamadikhoni.

¹⁰⁸ Nxa-nxa kukhona omunye walabo, umuntu oyedwa uyangena lowo elinga...futhi ulesiphangephange futhi ufuna umnikelo ebandleni, yekela abaphathi kumbe amadikhoni bahlangane ndawonye, futhi makuthi i...kuhlangane ndawonye, futhi benze isinqumo lesi, futhi-ke batshele umalusi ukuthi kungenziwa njenga *lokhu*. Bavumele...Umalusi makuthi, ukuthi, “Lindoda ethile,” limbize ngebizo, “kasimazi. Futhi umthetho wethu lapha yikuhlola singakathatheli abantu iminikelo, futhi, lokho yikuthi, abangabethu uqobo. Kodwa lindoda lapha, uthi wephukele phansi, ube lendaba

eyisiphangephange, ulabantwana abagulayo, yena, uzama ukutholela abantwana bakhe umuthi,” kumbe loba yini okungaba yikho isiphangephange. “Manje, umile khona lapha. Ungasukuma, mnumzana?” Bona, futhi umvumeleni asukume. Futhi athi, “Manje lina bantu bonani lokho...ukuthi yena ungubani. Manje, ekuvaleni kwalinkonzo lindoda izakuma lapho emnyango ophambili, labantu bephuma, ozwa ukuthi ufuna ukunikela kulokhu, ukhululekile; sikumemezele kuphela ebandleni.” Awukuvumeli, uyakumemezela kuphela. Bona, lesi yisiphatho kowemzini. Bona? Liyazwisisa manje? Kulungile.

¹⁰⁹ Ngicabanga ukuthi lokho kuyawuqeda lowombuzo.

230. Uthini ngamathephu? Manje. **Njenge...Uthini ngamathephu?** Kulophawu lokubuza. **Njengoba, abanengi babhalela iwofisi futhi bekusola ngesenzo phezu kwamathephu. Kanjalo, mayelana ngabanye ebandleni bethengisa amathephu, nxa uMnu. Maguire kufanele abhadale inzuzo kuwo.**

¹¹⁰ Kulungile. Amathephu angesivumelwano. Futhi nxa ngi... angikwazi khona kanye lapho isivumelwano esiphelela khona, kodwa abaphathi, lokhu kungokwabaphathi; hatshi amadikhoni, abaphathi; hatshi umalusi, abaphathi. Abaphathi, izikhathi zonke, ba—babhala isivumelwano, ngendlela engikuzwisisa ngayo. Futhi nxa lokhu—lokhu kungayisikho, khona-ke abaphathi bayakuqondisa. Laba abaphathi balesivumelwano lomuntu oyenza amathephu, futhi amathephu angelungelo.

¹¹¹ Akula omunye umuntu ongenza amathephu phandle kokuba evunyelwe ngumuntu olelungelo, futhi kangeke athengiswe ngaphandle kokuba evunyelwe ngumuntu olelungelo, ngoba yiwo umthetho, bona, ukuthi ilungelo likuphethe. Bona? Futhi nxa ilung-... lowo ophethe ilungelo efuna ukuvumela u*Sibani-bani* enze amathephu, lokho kukuye. Nxa efuna ukuvumela wonke umuntu enze amathephu, lokho kukuye; Nxa efuna wonke umuntu ukuba athengise amathephu, kukulowomuntu ophethe ilungelo. Ufanele abe le—lenothi encinyane ebhaliweyo lisayinwe ngumphathi welungelo, ukwenzela lokuthengisa amathephu, ngoba khona-ke usobala emthethweni. Ngoba nxa engakwenzi, umuntu, ulungelo kikho... Wena uyazehlisela icala, sibisakho, ku... (Nxa kungaba lo—lomuntu omubi ofuna ukubangela uhlupho, engakwenza sibili.) ungeqa lelungelo, ngoba lokho kunje ngelungelo lobunikazi, liyabona, into efanayo. Alivunyelwa ukukwenza; kuyifayindi enkulu kakhulu ukwenza lokho.

¹¹² Ngakho nxa abantu besenza amathephu, mhlawumbe balesivumelwano esivela kuMnu. Maguire o—ole...o—ohola inzuzo kumathephu. Futhi manje...futhi angazi lutho ngalokho, ngoba angikho lapha lani okweneleyo ukubakwazi

ukuthi izinto lezi zingobani, lokuthi kuzabe kukhonjelwa kubani. Ngithemba ukuthi uMnu. Maguire ulokhu esaselawo, ngoba phandle-le, ngiseCalifornia kumbe Arizona, lapho engikhona, Ngiyazwisisa balokhu bethenga amathephu eCalifornia. UMfowethu Sothmann, ubabazala kaMnu. Maguire, ongumfowethu lapha ebandleni. Ngicabanga ukuthi uMnu. Maguire ulokhe esaselakho, i—ilungelo kukho.

¹¹³ Futhi manje, bekulokukhonona isikhathi sonke ekwenziweni kwamathephu. Manje, nxa kulokukhonona phezu kwaloba yini okuhambisana lezimali zalelibandla kungumlandu kubaphathi ukuba babone ukuthi leyonto ilungisiwe. Bona? Akufanelanga, loba kanjani, kube khona loba yini.

Manje liyabona lapha, kuthi kulelikhadi lapha, ukuthi:

Babhalela ewofisini futhi bekusola.

¹¹⁴ Ukukhuluma iqiniso, ngibe lencwadi ezinengi phezu kwakho, futhi befuna ukwazi ukuthi kungani bengenelisi ukuthola amathephu abo. Manje liyazi isivumelwano senu lalowo olungelo, njengoba ngizwisisile...Amathephu, a—angifuni lutho lokwenza ngawo, sibisami, nxa umuntu engasebenzisa ithephu ukuqhuba iVangeli, “Ameni!”

¹¹⁵ Kodwa, kuqala, uMfowethu Roberson lalabo baqala ukuwayenza, UMfowethu Beeler labanye abanengi babo baqala ukuwayenza; futhi-ke abafana ababili, uMfowethu Mercier loMfowethu Goad, bawenza okweminyaka; futhi, yebo, lapho omunye wamadoda esewayenzile, kubekhona ukukhonona kubo bonke. Kodwa, kukhangeleka lapha kungasikude, kube lokukhonona okunengi mayelana ngokungatholi amathephu abo. Abantu bangibizile elizweni lonke jikelele. Futhi-ke okunye, kuyikuthi, amathephu ayabe ekhalisa enye into umzuzu owodwa, futhi aphinde ukukhala kokunye, enye into, futhi-ke kabazwisisi lokho ayikho.

¹¹⁶ Manje, lababantu ababhadalela amathephu lawa kumele bathole ithephu eqotho. Kangilandaba lokho okufanele bakwenze ukuwathola, sifuna ukubona abathengayo bethu labafowethu (okuyikuthi ngabathengayo bethu labafowethu, lokunjalo), kufanele babe le “Le-namba-1” thephu. Manje, lina baphathi bonani kulokho, ukuthi abantu laba bayasuthiseka. Nxa bengasuthisekanga, imali yabo kumele ibuyiselwe kubo masinyane.

¹¹⁷ Futhi omunye umuntu ungibizile, futhi uthi bebelindele amathephu okwezinyanga. Manje, angazi ukuthi uMfowethu Maguire uphatha njani kulokho. A—angazi lutho ngalokho, njengoba ngingazi lutho ngakho. Futhi ngi...Akusimsebenzi wami ukungazilutho ngalokho, kungumsebenzi wakhe lalabo abaphathi. Futhi kangizami ukungena kukho, kodwa ngiyalitshela nje lokho umthetho wakho oyikho. Bona? Umthetho wakho yikuthi amathephu lawa, kusukela

ngesikhathi bethumela ukuwathatha, lawo mathephu afanele ukuba sendleleni yawo phakathi kosuku, kumbe ezintathu, kumbe ezine, kumbe insuku ezinhlano; emva kokuba sebethumele ukuba lalawomathephu, kufanele abe phakathi eposo kungenjalo ilungelo lokuwathenga lingakacitshwa ngaloba yisiphi isikhathi lapho lezizilayezo zingalalelwanga. Bona?

¹¹⁸ Manje, futhi zonke inyanga eziyisithupha kumbe umnyaka, lokhu kufanele kuvuselelwe, lesi sivumelwano kufanele sivuselelwe. Lifanele lihlangane kulolusuku *oluthile* lelilungelo elitsho ukuthi kumele lihlangane. Futhi khona-ke kufanele kube njalo, yikuba, abanye abantu kufanele bangene kulesosikhathi, futhi kufanele lazise abanye abakade bebuza ngamathephu, futhi bangene lesivumelwano sabo futhi bahlale phansi futhi likukhulumisane.

¹¹⁹ Manje, lezi izilayezo kufanele ziqhutshwe! Bona? Futhi kufanele ziqhutshwe kahle, ngoba zilokukhonona. Bakhonona ngoLeo loGene, bakhonona ngomuntu wonke, yikukhonona loMfowethu Maguire, futhi kuzabe kuyikukhonona ngomunye umuntu, kodwa kasifumaneni ukuthi kuyini ukukhonona okuyikho.

¹²⁰ Manje, kodwa lapho amathephu eqala ukubutheleka, amabhokisi awo, izincwadi ngamadazeni zithululeka phakathi, futhi baya...Bona, akuweli ngemuva kumenzi wethephu, kuwela kimi. Bahlezi bengipopotela ngakho. Manje, kungumlandu wami njengomKhristu ukubona ukuthi abantu bayathola lokho abakubhadalelayo, futhi ngifuna lina baphathi libone ukuthi bayakuthola. nxa bezafanele ukuthi babhadalise okunengi, tholani ithephu engcono, tholani umtshina ongcono, sifuna umuntu enze leyo thephu abe ngoyenza kahle. Yikho esikuthakazelelayo. Ithephu kumele yenzwe kuhle! Futhi othengayo kumele asuthiseke, kumbe misani yonke into yethephu, asiyikuba lamathephu, vumelani nje loba ngubani awenze ofuna ukuwenza. Kodwa nxa bazakuwabadalisa, kababone ukuthi bayathola lokho abakubhadaleleyo, ngoba leso yisiKhristu. Lokho akwedluli ukwenza. . .

¹²¹ Futhi lapho besiza lapha ukuzolalela iVangeli, ngifuna ukubanika okuhle lokho engikwaziyo ukubanika bona, futhi lapho besiza lapha ngifuna ukubona ukuthi wonke umuntu futhi lakho konke kuyenziwa. Yiso isizatho ngilitshela madikhoni, baphathi, labelusi, lapha lobubusuku, ukuthi kumele lenze lokhu ngokugeweleyo, ngoba abantu babuya lapha ukuzofumana uNkulunkulu, futhi kumele sibe lezinto lezi zihleliwe.

¹²² Futhi njalo amathephu kumele abekwe endaweni. Nxa bezakubhadalisa okunengi, nxa belamathephu ohlobo oluphansi abawenzayo, khona-ke tholani amathephu angcono. Nxa

kufanele bawakhweze intengo, bawakhweze intengo, umuntu makathole lokho abakubhadaliselayo.

¹²³ Angikhathali ngitsho lokukodwa kwenzuzo, ngitsho ipeni eyodwa, futhi lethabhanekeli kalikhathaleli; Angifuni ukuthi libenjalo. Lingakukhathaleli lokho, i—inzuzo. Nxa bengabhadala ezinye, ngithemba lingathatha inzuzo encinyane ngoba enziwa lapha. Ngicabanga ukuthi yinto abayikhulumileyo, Mnu. Miller, futhi labo, mayelana ngomthetho, esabalawo, sathatha inzuzo ethile kumbe okunjalo. Lokho kukini lonke ukubona kulokho. Angiyi, angilalutho lokwenza la—lalokho okubekwe ndawonye; lina lonke linakekele lokho. angeke nginanakele konke, ngiyalitshela nje indlela okufanele kube yiyo futhi lokuthi kuphathwe njani. Lokho. . . Lizwisisile, ngathi “kumele kuphathwe njani.” Ngakho sifuna lokhu kuphathwe kahle.

¹²⁴ Futhi nxa bemele babe lomtshina ongcono ukukuthatha, khona-ke thatha umtshina ongcono. Nxa kufanele kube yi. . . Manje, ngathi kibo, ngathi, “Wonke umhla- . . . imishini engiya khona enkundleni, ngingakahambi, ngizalazisa ukuthi yiziphi intshumayelo engizakuzitshumayela phandle lapho, into esengivele. . .” Futhi ngilithembisile lonke, engizakuthatha kakutsha njalo ngeSonto ebusuku, ukuthi, “Ngingakatshumayeli loba uphi umbiko omutsha, uzakavela kuleli thabhanekeli kuqala, ngoba bakhanya belokurekhoda okungcono.” Liyakukhumbula lokho? Khona-ke lokho engibuya lapha, ngitshumayela imibiko yami, khona-ke ngibuyele phandle futhi ngazise umuntu wethephu ukuthi yiziphi inkonzo. Bayanguza, “Yiziphi zakhona? Kuyini ozakutshumayela?” Ngamtshela, “*Lobubusuku ngizahamba lo sibani-bani, lobu ubusuku, usibani-bani,*” ukuze bebelakho kwenziwe futhi kulungiselele othengayo ukuba ayithole khonapho; ayithole khona labo, ithephu engcono ukwedlula abalayo phandle emhlanganweni, ngoba kwenziwe khonalapha ethabhanekeli lapho imisindo izwakala kuhle. Bona?

¹²⁵ Manje, manje ukungena kulokhu ukuvangela okukhulu, lokho engizakwenza manje phetsheya kolwandle lezinto, Angeke ngikuthembise lokho, uyabona, angeke ngithembise ngizakutshumayela umbiko wami wokuqala lapha. Ngoba lapho utshumayela ngalapho, imibiko, kumele ube lento lezo. . . Libalilaja kuwe, futhi kubotshelwe ukuba lilaja kulabo abayilalelayo. Kumele wenze into eyahlukileyo, uyabona, futhi ulethe njengalokho uMbiko *ukhona*. Kodwa mabafake umtshina enkundleni, kumbe loba yini okuyikho, lokho kuzathatha amathephu lawa ngokupheleleyo.

¹²⁶ Futhi benze ithephu epheleleyo, futhi ithephu ngayinye ikhaliswe njalo futhi ihlolwe ingakahambi, kumbe limise yonke into; futhi lingabi lento yokwenza, umuntu wonke makazenzele ithephu yakhe uqobo. Bona? Kodwa kayenziwe kuhle,

bona, ukuze lokhu ukukhonona kume. Asifuni ukukhonona lakancinyane. Nxa kulokukhonona, asikunakekeleni, khona-ke siqedelane lakho.

¹²⁷ Manje, ngizaphangisa masinyane ngokwenelisa kwami. UBilly ulengabamibili eminye imibuzo lapha, kumbe emithathu, khona-ke sizakuba sesiqedile.

231. Kuze kufike ngaphi, Mfowethu Branham, lapho kumbe umdikhoni angafika khona ukugcina uhlelo ebandleni? Kufanele sigcine uhlelo kumbe silindele uMfowethu Neville aze asitshela lokho okufanele sikwenze?

¹²⁸ Lowo kayisiwo umsebenzi kaMfowethu Neville, ngumsebenzi wenu. Bona? Alitsheli uMfowethu Neville lokho okokutshumayela ngakho, lokuthi akutshumayele kanjani. Bona, lowo ngumsebenzi wenu, lina madikhoni, kumele likwenze lokho. Kunakekeleni lokho. Lokho akusilutho kuMfowethu Neville, lowo ngumsebenzi wenu. Bona?

¹²⁹ Manje, nxa ipholisa liphandle lapha esitaladeni futhi libone umuntu entshontsha impahla ngemuva kwemota, engabiza umeya futhi athi, “Manje, Meyu, wena Mhlonitshwa, mnumzana, ngisebenzela wena lapha kulelibutho lamapholisa; manje, ngithole indoda esitaladeni lapha, uya—ubentshontsha amathaya emoteni izolo ebusuku; manje, angazi nje, uthini ngakho lokho?” Huh! Bona? Bona, lokho akungeke kube lengqondo, kungaba layo na? Hatshi, mnumzana. Nxa wayesenza into embi, umbophe.

¹³⁰ Futhi nxa umuntu esenza into embi lapha ebandleni, kumbe ngubani, ummiseni, khulumani labo. Ungazikhukhumezi; kodwa nxa bengalaleli, khuluma ngendlela yokuthi bayazi ukuthi uthini. Bona? Bona, njengokuthi utshela umntwana, uthi, “Buyela emuva lapho,” futhi akaziphathi. Madikhoni, hlalani endaweni yenu! Beka. . . Kulabane benu, hlalani ababili phambili lababili emuva, kulawamakhona kumbe kwenye indawo kanjalo. Futhi likhangelisise sibili, amahlongandlebe layo yonke into engena kanje, liyabona. Futhi lilinde, wobani sendaweni yenu yomsebenzi futhi lihlale khonapho leso yisihlalo sakhokho; kumbe lime eceleni komduli futhi likhangele umuntu wonke engena phakathi.

¹³¹ Umdikhoni ugcina indlu kaNkulunkulu. Omunye umuntu uyangena, khuluma labo; woba lapho ukuze ubabingelele, xhawule isandla sabo. Lokho, ulipholisa, “Singakutshengisa ikamelo lamabhatshi na?” kumbe, “Ungahlala phansi na?” “Singakupha isihlabelelo kumbe enye into na?” kumbe, “Manje singathanda ukuthi uzikholisele sibisakho lapha, futhi—futhi ukhuleke, futhi—futhi siyathokoza ukuthi ulapha kanye lathi lobubusuku.” Bakhokhele khona phansi endaweni, futhi uthi, “Ungathanda ukuba seduzane kumbe ungathanda ukubasemuva lapha?” kumbe loba ngaphi. Lokho yikuphatha kahle abemzini.

¹³² Ipholisa (kumbe umdikhoni) lipholisa lamasotsha ebuthweni, umusa, kodwa ngokuba lamandla. Bona? Liyazi lokho ipholisa lesisotsheni, eliyikho, eliyikho ngempela, nxa ethatha amalungelo akhe, ngicabanga ukuthi unjengomfundisi wesisotsha. Liyabona na? Umusa layo yonke into, kodwa kukanti ulamandla. Bona, kumele limnake. Bona, ubeka... Lezi izixhwali ziyaphuma phandle lapho futhi zidakwe, ngani, uyababeka endaweni yabo. Futhi kanjalo umdikhoni uyababeka endaweni yabo.

¹³³ Manje, khumbula, umdikhoni ulipholisa, futhi iwofisi yomdikhoni iwome kakhulu ukwedlula loba yiphi iwofisi ebandleni. Angazi ihofisi ewome ukwedlula iwofisi yomdikhoni. Kunjalo, ngoba ulo—ulomsebenzi oqotho, futhi uyindoda kaNkulunkulu. Uyindoda kaNkulunkulu ngokufana lomalusi eyindoda kaNkulunkulu. Ngeqiniso, uyikho. Uyinceku kaNkulunkulu.

¹³⁴ Manje abaphathi, into kuphela, bangaphansi komlandu ngoNkulunkulu ukukhangela lezozimali lokunakekela lokho, izinto ezihamba kanjalo. Ngilitshelile ngamathephu lawo, futhi—futhi langezinye izinto lapha ezenzakalayo, mayelana ngesakhiwo lokulungisa, lokuthatha izimali lezinto, yikho—yikho abangabaphathi ngakho: impahla, izimali lezinto. Amadikhoni awalalutho lokwenza kulokho. Futhi kanjalo lo—lomphathi akalalutho lokwenza ngehofisi yamadikhoni.

¹³⁵ Manje, nxa amadikhoni efuna ukucela uncedo lwabaphathi kuloba yini, kumbe—kumbe abaphathi amadikhoni, futhi lonke lisebenza ndawonye... Kodwa leyo yimilandu yenu, yikwehlukana. Bona? Kulungile.

¹³⁶ Manje, hatshi, lingabuzi uMfowethu Neville. Nxa uMfowethu Neville elicela ukwenza enye into, khona-ke lowo—lowo ngumalusi wenu, ngomusa, lothando layo yonke into... Nxa wayengathi, “Mfowethu Collins, Mfowethu Hickerson, Mfowethu Tony, kumbe *omunye*, lingabona ukuthi kuyini okungalunganga emuva-le ekhoni?” Endaweni yomsebenzi kanjalo, liyazi, njengomuntu uqobo kaNkulunkulu.

¹³⁷ Khumbula, kalisebenzeli iBranham Thabhanekeli, lakanjalo kalisebenzeli uMfowethu Neville kumbe mina, lisebenzela uJesu Khristu. Bona? Lina... Yikho eLiyikho ku... Futhi U—Uhlonipha ukuthembeka kwenu ngokufanayo njengalokho Ayikho kulowomalusi kumbe loba ngubani omunye umuntu, Ukhangelele ukuthembeka kwenu! Futhi sifuna ukutshengisa ukuthembeka kwethu.

¹³⁸ Manje, kwezinye izikhathi kuba nzima. Kunzima kimi ukubona umtshumayeli ehlezi lapho engimthanda ngenhliziyo yami yonke, kumele nje ngimtshela sibili; bona, kodwa ngendlela yothando, ngelule isandla ukumsiza. Kodwa, bona, futhi babuya kimi futhi bathi, “Mfowethu Branham, ungumuntu

nje omangalisayo, kungani ungayekethisi nje kancinyane kulobhaphathizo, futhi *kulokhu*, *lokho*, *lokunye*, futhi lokho kuvikeleka, lenzalo yenyoka?"

¹³⁹ Ngithi, "Mfowethu, ngiyakuthanda, kodwa manje kasi tha-...sithathe nje uMbhalo futhi sibone ngubani oqondileyo kumbe ophambukileyo." Bona, kufanele ngenelise uku-...

¹⁴⁰ "O, manje, Mfowethu Branham, ngiyakutshela, uphambukile kukho konke." Bona, aqale ukuphaphatheka.

¹⁴¹ "O," ngithi, "awu, mhlawumbe nginjalo. Khona-ke, nxa nginjalo, ngeqiniso (futhi uyangitshela, wena u...uyakwazi lapho engiphambuke khona), khona-ke ngitshengise lapho engiphambuke khona." Futhi ngiyafisa ukuthatha, bona.

¹⁴² Into efanayo, "Heyi, awula msebenzi wokutshela lowomntwana ukuthi ahlale phansi." Manje, umdikhoni ungu—ungumgcini endlini kaNkulunkulu. Bona? Manje nxa u... Unakekela indlu kaNkulunkulu futhi ayigcine ihlelekile. Yikho lokho uMbhalo okutshoyo, futhi nxa ulenye into umdikhoni afanele ayenze, wozani lingitshela. Bona, nanso into efanayo, kodwa lowo—lowo ngumlandu wenu ukwenza lokho, yebo, usekeleni nje.

¹⁴³ Futhi akufanelanga libuze loba ngubani, lowo—lowo ngumlandu wenu nje. UMfowethu Neville kabuzi muntu, ibandla kalidingi ukubuza...Ngitsho, a—a—abaphathi kabadingi ukuthi bahambe bayobuza uMfowethu Neville nxa—nxa efuna uphahla lufakwe kuthabhanekeli. Bona? Hatshi, hatshi, lokho akusilutho kuMfowethu Neville, akusilutho kimi, lokho kukini. Amadikhoni kadingi uku-...

¹⁴⁴ Indlela efanayo kumalusi. "Kuyini ozakutshumayela ngakho? Angifuni ukuthi wenze *lokhu*." Abalamsebenzi ukukhuluma lokho, ungaphansi kukaNkulunkulu, bona, umalusi wabo. Futhi-ke nxa—nxa—nxa...UMfowethu Neville, utshumayela umbiko lowo iNkosi esinike wona, futhi sisonke kulokhu. Futhi nxa ngingatshela uMfowethu Neville into engayisiyo, UNkulunkulu ungipha umlandu ngakho. Kunjalo. Bona? Ngakho uNkulunkulu unguBasi wakho konke. Bona? Futhi siyasebenza nje njengabammeli Bakhe, liyabona, phansi lapha ezikhundleni lezi.

232. Ngiyacela chasi-...

Umbuzo olandelayo, futhi-ke ngicabanga kulomunye owodwa, futhi-ke si—sizakuma.

Ngicela uchasisa nje ukuthi izipho zendimi zisebenza njani ebandleni lethu. Ngikwenzile lokho. **Kunini lapho ibandla elingabekwa khona ohlelweni njenge...** kumbe nje lapho izipho ezifanele zisebenze khona? Sikuchasisile nje lokho.

233. **Zingaki nje i c-h-r-i-s-t-m-a...** Ungabona ukuthi kuyini? [UMfowethu Billy Paul uthi, "**Izikhali**so."—Mhl.] O.

Izikhaliso. Zingaki izikhaliso okufanele sibe lazo ebandleni ngaphandle kwe-ogani lepiyano?

¹⁴⁵ Awu, kuya ngokuthi nxa belilebhendi yamakataru kumbe loba yini ebelilakho, uyabona. Angikwazi lokho elilakho, ukuthi lokhu kutshoni, angikuzwisisi. Kodwa i-ogani lepiyano yimpahla yebandla. Manje, nxa umhlabelisi engathatha umqondo wokuba lempondo lamakhonethi lokunjalo kanjalo, futhi omunye umuntu ungenile ebandleni futhi bakhalisa lezi izikhaliso. . . Futhi basebhendini, futhi—futhi-ke, yebo, khona-ke lokho ngokwabaphathi benu, ukukuthatha labaphathi futhi babone nxa belemali ukuthenga izikhaliso zabo lokunjalo, kumbe loba yini kanjalo. Ngiyathemba yiwo umbuzo wabo oyiwo.

¹⁴⁶ Kodwa nxa belezikhaliso zabo uqobo, kuhle. Nxa bengela izikhaliso zabo uqobo, futhi belilunga lapha lebhendi, hatshi nje umuntu ogijima phakathi lapha futhi akhalise kanye ngesikhathi, futhi aphume kanjalo, kumele kube yibhendi ebandleni. Ibandla alingeke lithengele umuntu u—u—uphondo olukhalisa lapha futhi kusasa ebusuku kweyinye indawo, futhi kwenye indawo, futhi angene phakathi kanye ngesikhatshana futhi akhalise kancinyane. Hatshi, mnumzana. Kufanele kube yibhendi khona lapha, ibhendi elihleliweyo elilo—lomkhokheli, futhi-ke ibandla, likhulume labo ngokuthenga izikhaliso.

234. Ngiyacela chasisa nje ukuthi sikwenze njani. . . ukuthi thina amadikhoni singagcina njani abantu nje endlini engcwele ngaphambi kumbe ngasemuva. . . Ngicela uchasisa.

[UMfowethu Billy Paul uyabala: **“Amadikhoni agcina njani abantu bethule endlini engcwele ngaphambili futhi langemuva kwebandla?”**—Mhl.]

O. Kulungile.

¹⁴⁷ Ngizanikeza lumbono, bazalwane. Manje, lapho kulento enkulu. Ngifisa ngabe besilesikhathi esinengi ukubeka kikho, ngoba ku—ku. . . ku—kutsho enye into kithi, bona. Manje, ibandla kayisilo. . .

¹⁴⁸ Nxa ufuna uku. . . Nxa lifuna ukukhalisa lithephu ngobunye ubusuku futhi iyikhalise ngaphambi komhlangano, ukuthi abantu bazakuzwisisa, lokhu makukhaliswe; lingxenye yethephu nje kodwa hatshi okunengi, lokhu nje. Loba yiphi ingxenye yalokhu elifuna kukhaliselwe into ethile, qhubeka nje liyihambisa lize liyithole, futhi-ke liyikhalise. Bona, ngoba kuyimibuzo.

¹⁴⁹ Manje, amadikhoni ebandla, futhi njengoba ngi—njengoba ngitshilo, ngamapholisa ebandla. Kodwa ibandla kalisilondlu nje yokuhlanganyela o—okobudlelwano lobungane lokudlala. Ibandla liyindlu engcwele kaNkulunkulu! Sibuya lapha. . . Manje, nxa sifuna ukuhlangana omunye lomunye, mangibuyele

endlini yakho, lina lize endlini yami, kumbe liye endlini yomunye lomunye futhi lihlangane omunye lomunye. Kodwa nje ukudlala lapho ebandleni, lokukhuluma lezinto ezinjalo, akulunganga, bazalwane; sibuya lapha, sisusa into yonke engqondweni zethu. Nxa singabuya lapha . . .

¹⁵⁰ Khangelani indlela esasivame ukukwenza iminyaka edluleyo. Udade Gertie wayekhalisa ipiyano. Lapho ngiselusa lapha, nga—ngangimele ngibe ngumalusi, umdikhoni, umphathi, yonke into ngasikhathi sinye, bona, kodwa nga—ngangimele ngikwenze. Manje alidingi ukuthi likwenze ngaleyo ndlela, bona, ngoba lilamadoda ukuqhuba lokhu. Kodwa lapho i . . . ngangilama—asha, uMfowethu Seward futhi labo bonke emnyango. Babelamabhuku ebuthelwe ngalapho emnyango, ehlezi esihlalweni, kumbe enye into, okunye. Futhi lapho omunye umuntu engena, wabatshengisa indawo yokulengisa ijazi lakho kumbe ukubasiza esihlalweni sabo, ubanike isihlabelelo futhi ubacele ukuthi “babesemkhulekweni.” Futhi—ke wonke umuntu wahlala esihlalweni sabo futhi wakhuleka ngokuthuleyo kuze kube yisikhathi sokuqala. Bona? Futhi—ke ngesikhathi sokuqala, uDade Gertie, umdlali wepiyano, wasukuma lapho futhi waqala umnyuziki ngaphambi . . . lapho abantu be—besiza ndawonye.

¹⁵¹ Ngingapha lumcijo ukuthi libe lokhalisa ipiyano wenu ukusukuma lapho lomnyuziki omuhle sibili. Nxa engeke abe lapha, kubekeni ethephini futhi—ke liyikhalise, kumbe enye into okunye. Futhi libe lomnyuziki, umnyuziki ohloniphekayo omnandi ukhala. Ngakho . . . Futhi licele abantu . . . Futhi nxa abantu bengaqala ukukhuluma futhi beqhubeka kanjalo, omunye wamadikhoni makaye kumayikhrofoni phezulu lapho etafuleni futhi athi, “sh, sh, sh,” kanjalo. Lithi, “Ethabhanekeli lapha, si—sifuna libuye ukuzokhonza. Kasingenzi umsindo manje, lalelani kumnyuziki. Thathani isihlalo senu, lihlale phansi, lihloniphe, bona, khuleka kumbe ubale iBhayibhili. Lokhu, endaweni engcwele lapha, kulapho iNkosi ehlala khona. Futhi sifuna wonke umuntu ahloniphe sibili futhi akhonze, hatshi ukugijima gijima ngalapho, ukhuluma izinkonzo zingakaqalisi. Zibuthaniseni sibisenu, futhi libuye lapha ukuzokhuluma eNkosini. Bona? Kungaba libe semkhulekweni othuleyo, bona, kumbe libale iBhayibhili lenu.”

¹⁵² Lapho ngisiya eBandleni leMarble phezulu lapho e . . . Norman Vincent Peale, lezwa ngaye, uyabona. Futhi ngangena phakathi e . . . Isazi sezengqondo esikhulu, umfundisi, liyazi. Futhi ngangena ebandleni lakhe, ngacabanga nje, lapho, “Ngafisa ithabhanekeli lami lingenza lokho njalo.” Wona amadikhoni ame khona lapho emnyango masinya nje ungena. Bona, yeboke, bayakunika islipu sesikolo seSonto, bakuthathe bakuse phansi. Wayemele angene kathathu, liyazi, lithwala kuphela phose amakhulu amane kumbe amahlanu, liyazi; futhi iNew York yindawo enkulu, futhi uyindoda edumileyo. Futhi

ngiyacabanga kwakumele babe lekilasi eyodwa ngeletshumi nta futhi lelinye ngeleshumi lanye, intshumayelo efanayo iphinda njalo, inkonzo efanayo xathu, ikhasi lephepha elifanayo. Kodwa lapho bephuma, futhi babele (ngiyakholwa) imizuzu emihlanu ukuba ibandla khona kanye. . . Akula omunye umuntu owayengangena baze baphume, khona-ke amadikhoni avula indlela lelinye ibandla lagcwaliswa. Babezihlalo lezi ezindala zamabhokisi, liyazi, bangena phakathi kanje, futhi bahlale phansi ezihlalweni lapho ovula khona umnyango. Isidala, ibimile lapho okwe—okweminyaka engamakhulu amabili, ngiyathemba, iMarble Church endala injalo.

¹⁵³ Futhi wawungezwa lephini iwela loba ngaphi kulelobandla, lomuntu wonke emkhulekweni okwakungaba yimizuzu engamatshumi amathathu inothi yokuqala ingakaze itshaywe ku-ogani, isingeniso. Bona? Futhi nje wonke umuntu emkhulekweni. Ngacabanga, “Kumangalisa okunganani!” Khona-ke lapho lowomtshumayeli. . . Leso singeniso, okungaba. . . ngicabanga ukuthi bakhalisa isingeniso esisodwa okungaba imizuzu emithathu kusiya kwemihlanu, *UMkhulu Kangakanani*, kumbe enye into enjalo, kuqhubeka kanjalo. Futhi-ke lapho bekwenza, wonke umuntu wama ukukhuleka, wayelalela isingeniso. Bona, kunika inguquko, kusukela emkhulekweni kusiya esingenisweni. Futhi-ke lapho bekhalisa leyo, khona-ke umkhokheli wekwaya wakhokhela ikwaya. Khona-ke babalengoma yebandla lekwaya. Futhi-ke basebelungisele ikilasi yabo yesikolo seSonto. Bona? Futhi-ke—futhi-ke lapho sokuphelile, kwakungela lutho olwenzakalayo ngaphandle kokukhonza kwaPhezulu, sonke isikhathi, futhi yikho lokho esikulandayo lapho.

¹⁵⁴ Futhi ngiyacabanga kungaba yinto enhle nxa ibandla lethu. . . Futhi ngiyatsho nje lokhu, thina, sesivele, sizakwenza. Bona? Kasikwenzeni. Nxa omunye umuntu esenza loba yini, futhi esithi, ukuthi, “Ngicabanga ukuthi kungaba yinto enhle.” Nxa kuyinto enhle, khona-ke kasikwenzeni. Bona? Kasifuni ukulahlala into enhle, sizakwenza, kungenani. Bona? Futhi nje qhubeka futhi—futhi ume phezulu lapho futhi—futhi nxa beqala ekuseni, kumbe enye into enjalo, abantu bevakatsha, yeka nje omunye umuntu, kumbe omunye wama—omunye wamadikhoni, kumbe omunye umuntu ahambe phezulu lapho futhi athi, “Kwenziwe kwaba ngumlayo ethabhanekelini lapha. . .”

¹⁵⁵ Angikwazi nxa bekwenza; bengabebekwenza—bengabebekwenza. Angikho lapha, uyabona, angikwazi. Kangikho lapha izinkonzo zingakaqalisi.

¹⁵⁶ Futhi lapho bengena phakathi futhi beqala ukukhuluma, makuthi omunye umuntu akhwele phezulu lapho futhi athi, “Sh, sh, sh nje, okwesikhatshana nje.” Bona? Makuthi i—makuthi i. . . Thatha udade omncinyane, akhwele phezulu lapho futhi menze akhalise leyo mnyuziki. Nxa ungakwenzi, kufake

ethephini futhi likukhuphe phandle lapho, bona, umnyuziki we-ogani. Futhi uthi, “Manje thina si...Kulomlayo omutsha ethabhanekeli. Lapho abantu bengena lapha, akumelanga sinyenyeze, sikhulume, kodwa ukukhonza. Bona? Manje, imizuzu emilutshwana nje inkonzo iyakube isiqalisa. Kuze kube njalo-ke, bala nje iBhayibhili lakho kumbe ukhothamise ikhanda lakho ukhuleke uthule.” Futhi izikhathi ezimbalwa kanjalo, bazafunda bonke. Bona? Bona?

¹⁵⁷ Lingezwa umuntu ekhuluma, khona-ke nxa kusiya phansi okwe...emva kwezikhathi ezinlutshwane kanjalo, ngemva kwesikhathi ufike endaweni lapho omunye, uthi, bona omunye ekhuluma, akula omunye okhulumayo, uyabona, awu, khona-ke omunye wamadikhoni uyahamba phezulu futhi athi, “Si—sifuna ukuthi likhonze ngesikhathi senkonzo.” Uyabona? Bona? Bona, akusiyo indlu yokukhuluma, yindlu yokukhonzela. Liyazwisisa na?

Ngicabanga ukuthi lokho bekuyikho. **Ngiyacela chasisa... Yebo. Kasiboneni. Yebo. Ngiyacela chasisa ukuthi kanjani...amadikhoni kufanele...endlini engewele.** Yebo, yikho kuphela. Kunjalo. Yikho.

Kulungile, manje, nanku owokucina.

235. Mfowethu Branham, lapho sibe lamathuba ekuqaleni kwenkonzo... Ngi—ngi...inso—...Hatshi,...sibe lokukhonona...

Kubhalwe ngamancinyane sibili. Futhi le “**sibe lokukhonona,**” akusikho na? [UMfowethu Billy Paul uthi, “Uh-huh,” futhi uyaqhubeka ukusiza uMfowethu Branham ukubala amabala amancinyane—Mhl.]

...sibe lokukhonona ekuqaleni kwenkonzo. Sibe... Kasiboneni. Si—si—sile ngoma, ubufakazi, lemikhuleko, lezicelo zomkhuleko, ukuhlabela okukhethekileyo, futhi m-h-l...mahlawumbe sikuthole...singene embikweni ngeletshumi lanye, ku...kumbe sokwedlule, kodwa kasila sikhathi esinengi kakhulu seLizwi. Abanye babantu kabahlaliseki futhi babe...bayasuka ngaphambi koku—soku, ku...ngaphambi—ngaphambi kokuba isiphelile. Kuyi...Ngiyacela chasisa zingaki ingoma, lesikhathi bani sokuqala umbiko. Futhi ngesinye—kwesinye isikhathi silomkhuleko—izicelo zomkhuleko futhi kucinga sokusemhlanganweni wobufakazi, ezinye izinto lezo—lezo ezingabi... ezingakhangeleki ziqondile kuleso sikhathi.

¹⁵⁸ Manje, ngithemba ngikutholile lokho. UBilly uzama ukungisiza lapha. Phezu kwethephu, wenzakale...omunye umuntu emhlanganweni, enkonzweni, elalele kulokhu okwakuyikho, nguBilly ozama okungincedisa ukukubala ngoba kubhalwe kwaba, kuncane kakhulu, futhi bengingeke ngenelise ukukubona. Ngithole umqondo, kuyiwo, ukuthi,

“Zingaki ingoma okufanele sizihlabele singakaqalisi inkonzo, futhi yisikhathi bani inkonzo okufanele iqalise?”

¹⁵⁹ Manje, into yokuqala engifuna ukuyenza lapha yisivumo. Futhi lapho ngiphambukile, ngifuna ukuvuma “Ngiphambukile.” Bona? Futhi ngi—futhi ngi—ngizakwenza isivumo lapha ukuthi “Ngingathi ngingumkhokheli walokho.” Ngoba bekuyimi engibamba lezi inkonzo ezinde lezinto, yikho okungenise iBandla kulinjwayelo, bona, ngokwenza njalo, kodwa akufanelanga kube yikho. Futhi manje, khumbula, ngile... Ngi... Bengilitshela lonke, “ISonto ebusuku, nxa iNkosi ithanda, ngeSonto ebusuku, ukuthi, ngizama ukugabanisa inkonzo zami kusukela lapha kusiya, nxa kufanele ngihlale iviki eyengeziweyo, kusiya kumizuzu engamatshumi amathathu kumbe amatshumi amane ubude benkonzo zami.”

¹⁶⁰ Ngoba sengafumana lokhu, ukuthi inkonzo ezi... Iyama, futhi umbiko uyanikezwa ngamandla; nxa ungaya khatshana, uyadina abantu futhi abakutholi. Isizatho benginikeza... ngangikwazi lokho isikhathi sonke. Bona? Izikhulumi eziphumelela kakhulu yilezo eziba khona kanye... UJesu wayenguMuntu wamazwi amatutshwana, khangela intshumayelo Zakhe. Khangela intshumayelo zikaPhawuli. NgoSuku lwePhentekhosti, mhlawumbe kwamthatha imizuzu elitshumi lanhlana, futhi watshaya i... lapho, into leyo—leyo—leyo eyathumela imiphefumulo ezinkulungwane ezintathu eMbusweni kaNkulunkulu. Bona, khona kanye nje endaweni. Bona?

¹⁶¹ Futhi ngi—ngilecala. Ngoba, isizatho ngenze lokhu, hatshi ngoba bengingazi okwahlukileyo, kodwa ngenza amathephu, bona, futhi lawa amathephu azakhaliswa ezindlini okwamahola phezu kwamahola phezu kwamahola. Kodwa lapho lizakufumana, iSonto ezayo, isizatho ngikwenzile, liSonto ezayo, isizatho ngenze lezi izinto... Ngingahle ngikukhulume khona manje ethephini. Isizatho ngenze lokhu kungenxa yalumthwalo omkhulu phezu kwami ngoMbiko walelihora, ukuze ngiWukhuphe. Manje uMbiko usuphumile, manje ngithatha imizuzu engamatshumi amathathu kumbe enye into kanjalo, ngizwa kokuqala komnyaka, emihlanganweni yami phandle e... yonke indawo engiya khona, futhi ngizame futhi ngize ngibeke inkombalanga yami kumizuzu engamatshumi amathathu, kumbe ingedluli ngaphezu kwamamatshumi amane ikakhulu; ngitshaye kulowoMbiko, futhi ngenze ubizo lwe-altare nxa ngi... kumbe loba yini engizakwenza, kumbe ngibizele umzila wokukhulekelwa; futhi ngingathathi isikhathi esingako, ngoba uyadinisa abantu. Ngiyakwazi lokho.

¹⁶² Kodwa khangela lapha. Ngiyathemba, ngomnyaka, asikabi labantu abangaba yidazeni abasukumayo futhi baphume, futhi kwezinye izikhathi ngiyabagcina lapha okwamahola amabili lamahola amathathu. Bona? Kunjalo. Ngoba bekuyikwenza lawa

amathephu ahamba emhlabeni wonke jikelele, bona. Futhi abantu phandle lapho, bazakuhlala okwamahola futhi balalele kuLokho; abatshumayeli, lokunjalo, iGermany, Switzerland, Africa, Asia, lakuyo yonke indawo, bona, belalele kuLokho.

¹⁶³ Kodwa, bona, ngendlu engcwele, ngokwebandla. . . Futhi lokho kulungile. Nxa lilapha lisenza ithephu, futhi lilethephu yamahola amabili, faka umbiko wamahola amabili kikho; kodwa nxa lingenzi ithephu ngokwenye into kanjalo, khona-ke quma umbiko wethu, bona, uqume umbiko wethu. Ngiyalitshela ukuthi kungani, kulabanye abagcwala kalula, abanye bathatha isikhathi eside ukugcwala, bona, kanjalo, futhi kumele ube lokujabula okulingeneyo phakathi kwalokho.

¹⁶⁴ Futhi manje, izikhathi ezinengi esona inkonzo zethu ngomhlangano wobufakazi odonsa isikhathi eside, engikwaziyo ukuthi ngilecala ngokukwenza. Futhi uyaphuma phandle lapho elalivame ukuba lemihlangano yesitalada, futhi uvumele omunye umzalwane omdala ame phandle lapho, futhi uzakuma phandle. . . Futhi umcele ukunika ilizwi lomkhuleko, futhi uzakhulekela umeya wedolobho, lombusi wesizwe, loMongameli woManyano, lo—lomuntu wonke kanjalo, labo bonke omalusi ngalapho, liyazi, munye ngamunye ngenombolo, loDade Jones osesibhedlela, lezinto ezinjengalezo; labantu bemile, behamba emhlanganweni wesitaladi, bona nje, bayaqhubeka—bayaqhubeka nje behamba. Bona? Ubadinisile nje. Thina nje, lanxa. . .

¹⁶⁵ Bona, into enkulu manje, umkhuleko wakho ufanele ube sensitha, owakho omkhulu, umkhuleko omude. Khuleka sonke. . . Ngena endlini yensitha, vala umnyango. Kulapho ofuna ukukhuleka khona usuku lonke, ubusuku bonke, kumbe amahola amabili, khuleke lapho. Kodwa phakathi lapha, lapho obambe khona abantu, yenza umkhuleko wakho ube mfitshane, uphangise, kiwo. Yenzani yonke inkonzo yenu. . . Futhi libeke isikhathi senu esinengi senkonzo kuleloLizwi. Yiyo into enkulu! Tshaya lelo Lizwi ngamandla wonke nje ongawenelisa, bona, ngenisa iLizwi ebantwini.

¹⁶⁶ Manje, nanku umcijo wami. Manje, manje khumbula, ngivumile ukuthi ngilecala lokukhokhela lokhu. Kodwa khona-ke ngilitshelile ukuthi kungani ngikukhokhelele, ngiyenza amathephu amahola amabili ukuthunyelwa phetsheya kolwandle layo yonke indawo, okoMbiko, liyabona. Kodwa ibandla akufanelanga lilandele lokho (umbiko lapha ethabhanekela) emva kwawo amathephu (amahola amabili) ukuba esehambile ezindaweni, bona, futhi aphume kanjalo.

¹⁶⁷ Manje, nanku lokho uhlelo lweni. . . Mangilinike umzekeliso. Kungabe lokho kukuhle, umcijo? Ngingatsho ukuthi ibandla kufanele libe leminyango yalo ivulekile esikhathini esithile, ibandla malingene phakathi, ingoma mazibe zikhala.

Futhi wonke umuntu makangene akhonze, hatshi ukuvakatsha. Futhi lingabavumeli ukuthi bavakatshe emva kwakho, batseleni uku “Phuma futhi baye phandle, hatshi ukuvakatsha. Nxa ubufuna ukuvakatsha, kukhona ingaphandle yonke. Kodwa leyi yindlu engcwele, lokhu makugcinwe kuhlanzekile.” Manje, nxa uMoya weNkosi usebenza lapha, asiwugcineni unguMoya weNkosi. Bona? Futhi—futhi Uzaqhubeka uhamba. Nxa lingakwenzi, liqaphele amazwi ami, kuzakuwa; kuzakwenza ngeqiniso. Futhi asikugcineni, kungumlandu wethu, yikho ngilapha lobubusuku. Gcina nje linto isemzileni kanye lalezi—kanye lalezi inhlelo.

¹⁶⁸ Manje khangela, ngizakukhuluma lokhu. Ngokwejwayelekileyo, ngaphandle sinikeza ikakhulu... futhi libatshela ukuthi lizarekhoda umbiko. Bona? Manje, nxa uMfowethu Neville elombiko lapha azakuwu... ulombiko afuna ukuwusa phandle ebantwini, phandle kuthephu, kumbe enye into, uthi “Manje, ngeSonto elandelayo ebusuku sizakwenza ithephu yamahola amabili,” ithephu yamahola amathathu, kumbe ini—ini okunye. “Sizakupha ithephu yamabili- kumbe amahola amathathu,” kumbe loba yini okuyikho, “iSonto elandelayo ebusuku.” Futhi-ke abantu bayakwazi. Futhi-ke lapho bengena, lithi, “Manje, sizakurekhoda umbiko lobubusuku. Futhi ngilombiko lapha owodwa engifuna ukuthi urekhodwe kuthephu futhi uthunyelwe phandle. Bengi... Ngizwa ngikhokhelwa ukuthumela lumbiko phandle. Futhi uzarekhodwa, ungaba ngamahola amabili, amahola amathathu, kumbe loba yini okuyikho.” Litsho lokho.

¹⁶⁹ Kodwa, ngokujwayelekileyo, njengoba ngisenza lapho ngisiya endaweni enjengeminye yemihlangano yaMadoda osomaBhizimusi, kumbe ngiphumile emihlanganweni yami phandle lapho okomzila womkhuleko. Nxa ngime phezulu lapho futhi nginike umbiko wamahola amathathu okobusuku singakabi lenkonzo yosiliso, liyabona lapho okungibeka khona? Bona? Ngani, abantu, ubusuku obulandelayo ibandla lakho liyingxenye yalokho elaliyikho. Bona? Ngoba abangeke nje bakwenze, kufanele bahambe emsebenzini layo yonke into.

¹⁷⁰ Nginganika lumbono walokhu, ukuthi ngokujwayelekileyo... Manje, ngakhangela uMfowethu Neville izolo ebusuku lapho etshumayela. Manje, ngiyazi siyakwazi sonke ukuthi lowo kwakungumbiko oyethusayo. Ngathatha amanothi akhe, ngilawo lapha esikhwameni sami, ukuwasebenzisa kweminye imibiko yami uqobo. Kunjalo. *INdlela yokuPhepha*, bona, futhi lowo kwakungumbiko omangalisayo. Liyabona ukuthi waphangisa kanjani ukuqeda? Bona, phose imizuzu engamatshumi amathathu lanhlanu, bona, futhi wa—wayeseqedile. Bona? Manje, lokho kwakukuhle. Manje, futhi uMfowethu Neville, ngokuvamileyo imibiko yakhe injalo. Bona, ayimide kangako. Bona? Kodwa lapho elibulala

khona umhlangano wenu yikho konke lokho okudonswayo lingakafiki kukho. Bona?

¹⁷¹ Manje, futhi—futhi lapho elenza khona lokho... Manje, ngiyazi, futhi manje khangelani, a—angitsho lokho ngokungahloniphi, kini baphathi, kumbe amadikhoni, kumbe—kumbe umalusi, kodwa ngiyalitshela nje: bona lokho okuliQiniso, futhi lokhu yikho okumele kube yikho. Manje, wena... Kuyini okukwenzayo? Manje, wonke umuntu, lina lonke, lilezimilo ezinhle, lonke lina madoda ngamunye lilezimilo ezinhle. Nxa kwakungenjalo, ngangizakuthi, “Lonke ngaphandle koMfowethu *Sibani-bani*, akala similo esihle, sonke siyamkhulekela.” Kodwa li—lilezimilo ezinhle, futhi lilesineke, lithambile, amadoda athuleyo. Lokho kuhle, kodwa ungabi yisitabane ngalokho.

¹⁷² UJesu wayelesimilo esihle, laye, kodwa lapho kusiza isikhathi sokukhuluma izinto, “Kulotshiwe, ‘Indlu kaBaba Wami yenziwe indlu yomkhuleko,’ futhi liyenza ubhalu lwamasela.” Bona? Bona, Wa—Wayekwazi lapho okokukhuluma khona lalapho okokungakhulumi khona. Yikho—yikho—yikho lokho okufanele sikwenze. Bona? Kwakungela, akukaze kube lomuntu onjengoJesu, WayenguNkulunkulu. Futhi khumbula, Yena waze... Khuluma ngokuba ngumdikhoni ebandleni, Wa—Wathumba! Weluka intambo ndawonye, futhi Akazange alindele ukubaphumisa kakuhle, Wabatshaya baphuma, bona, njengundlu yeNkosi. Futhi Wayedlala ingxenye yomdikhoni, okomzekeliso *kini* madikhoni. Bona, Waye nguMzekeliso wenu. “Futhi manje, ku—kulotshiwe, ‘Indlu kaBaba Wami yenziwe indlu yomkhuleko.’” Manje, khumbulani, uJesu wayenguMdikhoni lesosikhathi, liyakwazi lokho, uJesu wayethatha ingxenye yomdikhoni.

¹⁷³ Lapho Esiza ingxenye kamalusi, kuyini Akutshoyo? “Lina baFarisi abayiziphofu, bakhokheli beziphofu!” Bona, Wayethatha ingxenye yomalusi, lesosikhathi.

¹⁷⁴ Futhi lapho Ebatshele lokho okwakuzakwenzakala, Wathatha ingxenye yomprofethi. Bona?

¹⁷⁵ Futhi lapho befuna ukuthi kube lomthelo obhadalwayo, Wathatha ingxenye yomphathi, “Phetro, yehla phansi futhi uphosele ihuka emfuleni, futhi inhlanzi yokuqala oyikhuphayo ilendibilitshi emlonyeni wayo. Babhadale, bona, bhadala izikwelede zakho ezifaneleyo.” Wathi, kithi, “Nika uKhesari okukaKhesari, UNkulunkulu okukaNkulunkulu.”

¹⁷⁶ Waye yikho konke uMalusi, uMprofethi, uMphathi, loMdikhoni. Sibili wawayikho! Ngakho-ke uyabona lokho Akwenzayo, lowo mawube ngumzekeliso wakho endlini lapha kuleyiBranham Thabhanekeli, esifuna ukuba ibe yindlu Azakuhlonitshwa kuyo ngento yonke, iwofisi yonke, indawo yonke, ukuthi kungabi lokubuyisela emuva. Kube

lokuthambeka, lokuhlabusa, lomusa, kodwa khona kanye emzileni, wonke umuntu esendaweni yakhe yomsebenzi. Bona? Yiyo indlela, yiyo indlela Akufuna ngayo. Kazange ayekethise. Lapho kusiza isikhathi sokuthi, biza *lokho* okwakuyi *lokho*, Wakubiza. Lapho kusiza isikhathi sokutshengisa ukuthambeka, khona-ke Watshengisa ukuthambeka. Wayehlabusa, elomusa, ukuzwisisa; kodwa elukhuni, futhi yonke into yayiqondile ngokupheleleyo Laye, futhi Wenza lokho okomzekeliso wakho. Manje, uMoya oNgcwele ungiphe lokho nje. Ngakho kangizange ngicabange ngalokho, Yena engumDikhoni, ngaphambili, kodwa Wayenguye. Bona? We—Wenza njengomdikhoni, lesosikhathi.

¹⁷⁷ Manje, ngingatsho lokhu, sithi nxa inkonzo zenu ziqala ngelesikhombisa lengxenyeye, nxa leso kuyisikhathi, vula ibandla lenu ingxenyeye yehola ngaphambili, ngelesikhombisa nta. Makuthi okhalisa ipiyano...Tshelani okhalisa i-ogani...Liyambhadala na? Lonke liyabhadala okhalisa i-ogani na? Ngabe ebhadalwa, kumbe okhalisa ipiyano? Uyakwenza kungelambhadalo? Umceleni ngobumnene. Loba nxa efuna ukuba abhadalwe, ukumnika eyinye into ngakho, limtshole ukuthi simfuna ingxenyeye yehola ngaphambi kwenkonzo. Futhi nxa esithi, “Awu, angeke ngikwenze,” kumbe enye into, ukukhonona, khona-ke wobani laye ukuba afike lapha futhi enze ithephu yomnyuziki we-ogani omnandi. Liyabona? Futhi yekelani...fakani lokho ku...Akadingakali ukuba lapha isikhathi sonke, bekani ithephu yenu. Bona? Omunye wamadikhoni, umphathi, kumbe loba ngubani ovula umnyango, umgini webandla, makayibeke phezulu lapho, ithephu ikhala, futhi mayibe ikhala lapho abantu bengena. Bona? Ngoba nxa amadikhoni bengekho lapha, kumbe omunye umuntu, makuthi, umphathi kumbe omunye umuntu abe lapha ukukwenza, khona-ke makayikhalise okwengxenyeye yehola.

¹⁷⁸ Kodwa khona kanye elesikhombisa lengxenyeye, leyo nsimbi mayikhale phezulu kwesakhiwo. Bona? Lilokhu lisaselensimbi yenu phandle lapho na? Yebo. Kulungile, insimbi yenu mayikhale ngelesikhombisa lengxenyeye, futhi lokho kutsho ukuthi asisoze sihambe phezulu laphansi ebandleni futhi sixhawulane izandla loJones labo bonke. Umhlabelisi makabe semsebenzini! Nxa kungela umhlabelisi lapho, amadikhoni mababone ukuthi lapho kule...kumbe i...bonani ukuthi kulomunye umuntu ukuqalisa ukuhlabelisa ingoma lapho leyo nsimbi iqala ukukhala. “Vulani kuzihlabelelo zenu, inombolo *ethize-thize*.” Bona? Makubekhona ngqe nge—ngelesikhombisa lengxenyeye.

¹⁷⁹ Kulungile, khona-ke libe lengoma yebandla, futhi-ke mhlawumbe ingoma yebandla yesibili, futhi-ke libe lomuye osevele wakhulunywa laye, nxa lingenelisa, ukukhokhela emkhulekweni. Makuthi u—umalusi, kumbe, loba...Awu, umalusi akufanelanga abe lapho, u—umhlabelisi kufanele

akwenze lokho. NguMfowethu Capps, ngiyacabanga. Bona, uzakubakwazi lokho okokwenza, makuthi—makuthi abe lomunye akhulume...kumbe loba yena akhokhele emkhulekweni sibisakhe. Wobani lebandla limile emkhulekweni, bona, sukumani nje, futhi omunye akhokhele emkhulekweni. Manje, nxa lingakhangele. . .

¹⁸⁰ Manje, siyakholwa ukuthi wonke umuntu kufanele abuye endlini kaNkulunkulu akhuleke, yiyo i—yiyo indawo yokukhuleka. Kodwa lapho likuleyondlu engcwele, londolozani isikhathi senu. Bona? Lingababiza bonke phezulu ku-altare, uzafumana ukuthi kuzakuba lomunye umuntu ozakuba lapho okwetshumi lanhlana, imizuzu engamatshumi amabili; isikhathi senu sonke siyaphela.

¹⁸¹ Yiwo owakho, bona, imikhuleko yakho ingekhaya. UJesu wathi, “Lapho ukhuleka, ungami njenga lokho abazenzisi abakwenzayo, futhi—futhi okwesikhathi eside...wenzisa umkhuleko omude, futhi utsho *lokhu, lokho*, kumbe *okunye*, futhi—futhi konke lokho okokuzibonakalisa.” Bona? Wathi, “Lapho ukhuleka...khuleka, ngena endlini yensitha, endlini yensitha, vala umnyango ngemva kwakho; khuleka kuBaba wakho obona ekusithakeni, Uzakukuvuza obala.” Manje, yiyo indlela yokuba lomkhuleko ofihlakeleyo, yikho lokho Athi ukwenze.

¹⁸² Kodwa lapho wena, omunye umuntu, lapho bengena phakathi, yekela umhlabelisi, sithi, “Kulungile...” Emva kwengoma yokuqala, khona-ke omunye makabe lomkhuleko, loba engubani, umkhuleko omfitshane nje. Ungaphakami futhi ukhulekele bonke ababusi, lokunjalo njengalokho. Nxa kukhona loba yiziphi izicelo zomkhuleko, mazaziswe, mazithunyelwe phakathi, wobani lazo zithunyelwe phakathi, zibhalwe. Wothi, “Lapha, okwalobubusuku, ekubeni lomkhuleko, siyakhumbula uDade *Sibani-bani*, uMfowethu *Sibani-bani* esibhedlela, *uSibani-bani*, lo *Sibani-bani*, lo*Sibani-bani*. Bakhumbuleni emkhulekweni yenu lapho likhuleka. Mfowethu Jones, ungasikhokhela emkhulekweni. Asiphakameni.” Bona? Makubekwe kupulatifomu. Batseleni, mabakujwayele lokho, “Nxa ulesicelo somkhuleko, sibekeni phezulu *lapha*, phezulu *lapha*.” Ungabi ukhuluma, “Ngubani olesicelo manje, ungasenza saziwe ngo...” Futhi-ke, into yokuqala, omunye uyaphakama futhi athi, “Dumo kuNkulunkulu!” Liyazi, futhi aqale njengalokho, futhi into yokuqala uyazi, yingxenye yehola ngaphambili bengakahlali phansi kwezinye izikhathi. Bona?

¹⁸³ Silomlandu ngalelibandla, hatshi amanye; lowu ngumlandu wethu kuNkulunkulu. Lezi zikhundla ngumlandu wenu kuNkulunkulu. Bona? Isizatho ngikhuluma lapha lobubusuku, ngilitshela konke lokhu, kungenxa yokuthi ngumthwalo wami kuNkulunkulu; kungumlandu wenu: Uthwaleni. Bona?

184 Manje, futhi lapho enye into enjengaleyo . . . omunye umuntu makakhokhele emkhulekweni, futhi lapho bekwenza, lokho kuhle, mabakhokhele umkhuleko, khona-ke bahlale phansi.

185 Nxa ulokukhethekileyo . . . Manje, angingeke ngikutsho lokhu, angisoze ngihambisane . . . Futhi nxa kungabakhona ofuna ukuhlabela ekhethekileyo, kumemezeleni ebandleni. Batsheleni, ukuthi, “Loba yikuphi okukhethekileyo, kumbe loba kuyini okufunwa ukuhlatselwa, mababone umhlabelisi ibandla lingakaqali.” Futhi abelakho . . . Uthi, “Awu, ngiyaxolisa, Mfowethu, ngingathanda . . . ngempela ngingathanda ukukwenza, kodwa ngi—ngilokukhethekileyo kwami okwalobubusuku. Mhlawumbe nxa ungangitshela uzakuba lapha ngobusuku obuthile, ngizakukubeka ohlelweni. Bona, ngilohlelo lwami lubhaliwe lapha.”

186 Makuthi—makuthi uMfowethu Capps kumbe loba ngubani ohlabelisa ingoma . . . Futhi kube lomhlabelisi, kungelandaba lokuthi ngubani. Futhi lingabayekeli bame futhi bakhulume, kumbe baqhubeke sengathi bangumtshumayeli, bona. Bavumeleni bame phezulu lapho futhi bahlabelise ingoma, lowo ngumsebenzi wabo.

187 Kungumsebenzi kamalusi ukutshumayela, bona, hatshi ukuhlabelisa ingoma. Akafanelanga ahlabelise ingoma, umhlabelisi uyahlabelisa ingoma. Ulomlandu, futhi kumele aphume kakutsha ngaphansi kogcobo lukaMoya oNgeweze, ewofisini phakathi lapho, kwenye indawo, lapho kusiza isikhathi. Akadingi lokuba abe kupulatifomu, lokhu kusenzakala. Makahlale ewofisini emuva-le, bona, kumbe ngemuva phakathi lapha, kumbe loba kuyini okuyikho, imitshina ehambisa amazwi lapha izakuletha phakathi, bona, lapho sokuyisikhathi. Lapho esizwa lokho okokucina . . . nxa kulokukhethekileyo, njengohlabela eyedwa ababili, kumbe enye into, okwengoma yakho yesithathu. Bona?

188 Ukuthi ubelezingoma zebandla ezimbili, umkhuleko, umnikelo wenu nxa lizakuyawuthatha. Futhi umuntu wonke makabe sendaweni yakhe yomsebenzi. Uthi, “Kulungile, lapho sihlabela lingoma yokucina, manje, nxa ama-asha engathanda, mabaze phambili okomnikelo wantambama.” Bona? Futhi lapho beqeda ukuhlabela leyo ngoma, nampa ama-asha emile lapha. Uthi, “Kulungile, manje sizakuba lomkhuleko, futhi ekunikeleni umkhuleko, sifuna ukukhumbula u*Sibani-bani* lapha, lo *Sibani-bani*,” abale lokho, liyazi, njengalokho, njengalokho. “Kulungile, wonke umuntu uyama. Mfowethu, ungasikhokhelela emkhulekweni?” Khona-ke sekuphelile konke.

189 Khona-ke lapho behlabela lingoma yesibili, kumbe loba yini oyihlabelayo, lizakuthi, ngaphambi kwalokhu, thathani umnikelo wenu, nxa lizakuthatha umnikelo wenu. Kutshiye . . .

Ngizathatha ingoma yenu yokuqala, futhi-ke libe lomnikelo wenu wantambama, futhi-ke liqhubeke ngengoma yenu yesibili, futhi-ke liye ngayo. Khona-ke makuthi ingoma yenu yokucina lapha, makuthi ingoma yenu yokucina, bona, ibe ngeyokubiza umalusi. Futhi masinya lapho leyo ngoma yokucina ihlatshelwa, vumelani i-ogani iqalise ngokukhalisa isingeniso senu—senu—senu, umalusi wenu aphume. Bona, yonke into isohlelweni. Wonke umuntu uthule. Akula okunye okuyakhulunywa. Umdikhoni wonke endaweni yakhe yomsebenzi. Umalusi ame lapho.

¹⁹⁰ Aphume, abingelele umbuthano wakhe, avule eBhukwini lakhe futhi athi, “Lobubusuku, sibala okuvela eBhayibhilini.” Bona, emva kokuba esekwenzile, “Sibala okuvela eBhayibhilini.” Futhi kuyinto enhle kwesinye isikhathi nxa usithi, “Ekuhlonipheni iLizwi likaNkulunkulu, kasiphakameni ezinyaweni zethu lapho sibala iLizwi.” Bona, khona-ke bala, “Lobubusuku, ngibala kuvela eBhukwini lamaHubo,” kumbe loba yini okuyikho. Kumbe loba uvumele omunye akubale, umhlabelisi, kumbe umncedisi, omunye umuntu lapho kanye lawe, makuthi akubale, loba yini; lapho okuhle khona nxa ungazibalela sibisakho, nxa ungenelisa. Khona-ke kubale kanje, khona-ke thatha isifundo sakho. Bona? Kuleso sikhathi esingako, usuqede phose imizuzu engamatshumi amathathu, ngalesosikhathi lapho sokuphosa kube ngelesificaminwembili nta.

¹⁹¹ Futhi kusukela ngelesificaminwembili kusiya phose ikota kuze kube ngelesificaminwemunye, kwenye indawo phakathi kwemizuzu engamatshumi amathathu lamatshumi amane lanhlana, beka iLizwi lelo phakathi lapho njengalokho uMoya oNgwele alinikeza Lona kuwe, bona, kanjalo, Libeke nje khona lapho ngendlela Athi kwenze ngayo, bona, ngaphansi kogcobo.

¹⁹² Khona-ke wenze ubizo lwakho lwe-altare, uthi, “nxa loba ngubani lapha kulelibandla ongathanda ukwamukela uKhristu njengoMsindisi, siyakucela, siyakunxusa ku-altare khona manje, sukuma nje ngezinyawo zakho.” Bona?

¹⁹³ Futhi nxa-futhi nxa kungela omayo, wothi, “Kungaba khona loba ngubani lapha oselungiselele ubhaphathizo, osevele waphenduka, futhi ufuna ukubhaphathizwa emanzini ekuthethelelweni kwezono? Nxa befisa ukubuya, siyakunika ithuba manje. Ungabuya lapho i-ogani ilokhu isakhala?” Liyabona?

¹⁹⁴ Akula muntu obuyayo, uthi khona-ke, “Kungaba khona loba ngubani lapha onga...lowo ongakaze emukele ubhaphathizo lukaMoya oNgwele futhi engafuna ukwenza njalo lobubusuku, ongefuna simkhulekele?” Awu, mhlawumbe omunye uyabuya, khona-ke ababili kumbe abathathu mababeke izandla phezu kwabo, babakhulekele. Babathumele khona

ngemuva phakathi kwamanye amakamelo, omunye phakathi lapho kanye labo, balayeleni kwenye indawo ukuthi bafike kanjani obhaphathizweni lukaMoya oNgcwele. Ibandla lonke likhatshana labo.

¹⁹⁵ Nxa loba ngubani esiza ukuzo...efuna ukwamukela uKhristu futhi emile lapho ku-altare ukuzokhulekelwa, yenza eyakho...bavumele bakhuleke. Futhi lapho bekwenza, nje wothi, “Khothamisani amakhanda enu manje, sizakukhuleka.” Futhi uthi, “Uyakholwa?”

¹⁹⁶ Nxa loba yiphi into encinyane ezaphuzisa ibandla loba ngayiphi indlela lakancane, bathumeleni ekamelweni lokukhuleka, futhi ungene phakathi labo, kumbe thumela omunye umuntu phakathi lapho kanye labo. Futhi uvumele ibandla liqhubeke lisiya, bona, kanjalo, awuzange ubabambelele loba ngaphi-ke. Bona?

¹⁹⁷ Futhi-ke lapho...ngaphambi...Phakathi kwe—kokulutshwane...khona-ke nxa be, sithi, nxa loba ngubani esiza, khona-ke wothi, “Kungaba lomunye ongathanda ukugcotshwa ngamafutha lobubusuku, ngenxa yomkhuhlane wabo? Siyakhulekela abagulayo lapha.”

¹⁹⁸ “Awu, ngizathanda ukukubona ensitha, Mfowethu Neville.”

“Awu, ungibone ewofisini. Bona omunye wamadikhoni, bazakuthatha.” Bona?

“Futhi ngilenye into engingathanda ukuyitsho kuwe, Mfowethu.”

“Awu, omunye wamadikhoni lapha uzakubona ewofisini, futhi sizaku...Ngizakubona masinyazana emva kwenkonzo.”

¹⁹⁹ “Manje, lapho sizakuma manje sesiphuma.” Bona, futhi awuzange wedlulisa phose ihola lemizuzu engamatshumi amane lanhlanu entweni yonke. Bona? Bona, ihola lemizuzu engamatshumi amathathu, inkonzo yakho isiphelile. Ube lokuncinyane, ukutshaya kokuphangisa; u—uyakunika lokho okukwenzileyo; wenze i...futhi wonke umuntu usuthisekile, futhi ahambe ngekhaya esizwa kahle. Bona? Nxa ungakwenzi, khona-ke, uyabona, nxa uvumela...Bona, u—u—utsho kahle, bona, kodwa bona...

²⁰⁰ Liyazi, lokhu kungaba yiminyaka engamatshumi amathathu lantathu kulipulatifomu kimi, iminyaka engamatshumi amathathu lantathu, lomhlaba wonke jikelele. Uyafunda into encinyane kuleso sikhathi esingako, ngeqiniso. Bona? Nxa ungakwenzi, kungcono utshiye. Ngakho-ke, bona, ngiyafumana lokhu: Manje, nxa usebenza nje labaNgcwele bodwa, ndoda, ungahlala nje ubusuku bonke nxa ubufuna ukukwenza. Kodwa u...Bona, awusebenzi labo khona kanye, uzama ukubamba laba phandle lapha. Nampa labo obabambayo, kumele usebenze enkundleni yabo. Bona? Futhi unga...Baleteni phakathi

lapha futhi-ke yekela iLizwi libuye, futhi-ke, bona, akulanto engakhononwa. Nxa kulenye into abafuna ukukubona ngayo, awu, kulungile, bathathe khona ubangenise ewofinisi kanjalo, kodwa ungabambi ibandla.

²⁰¹ Khona-ke, uyazi, abantu bazaphakama futhi bathi, “Awu, ngiyakutshela, kasibeni lomhlangano wobufakazi omuhle.” Bona? Kangitsho abachothozi kulokhu, ngitsho nje ukulitshela iQiniso. Ngitsho ukulitshela iQiniso. Bona? Sengathola imihlangano yobufakazi kanengi...i—iyona kulokwenza okuhle kwesinye isikhathi. Bona, iyakwenza sibili.

²⁰² Manje, nxa omunye umuntu engaba lobufakazi obutshisa-bhe ngesikhathi semvuselelo, liyazi, liba lilemvuselelo eyenzakalayo, liyazi, umhlangano, futhi omunye wasindiswa futhi efuna ukukhuluma ilizwi, awu, busisa uNkulunkulu, umekele ethule umphefumulo wakhe. Uyabona? Nxa e—nxa efuna uku—nxa efuna ukwenza lokho, bona, ngesikhathi nje semvuselelo, uthi, “Ngifuna nje ukuthi, ‘Bonga iNkosi ngalokho Angenzele khona.’ Wangisindisa iviki edluleyo, futhi inhliziyoyami iyavutha ngenkazimulo kaNkulunkulu. Ukubonga kakube kuNkulunkulu,” ahlale phansi. Ameni! Lokho kuhle, qhubekela phambili. Bona, lokho kulungile.

²⁰³ Kodwa lapho usithi, “Manje buya. Ngubani olandelayo? Ngubani olandelayo? Manje asizweni ilizwi, asizweni ilizwi lobufakazi.” Manje, nxa ulomhlangano beka eceleni, ubusuku obuthile ngalokho, bona, elizakukwenza: “Lobubusuku... ngoLwesithathu ozayo ebusuku, kulokuba lomhlangano womkhuleko, kuzakuba ngumhlangano wobufakazi. sifuna umuntu wonke ukuthi angene, futhi kuzakuba ngumhlangano wobufakazi.” Futhi-ke lapho besiza e—endaweni ukunika ubufakazi, bala iLizwi, woba lomkhuleko, futhi-ke uthi, “Manje, simemezele lobu yibusuku bobufakazi.” Ngakho yeka abantu bafakaze okwalelo hola kumbe imizuzu engamatshumi amane lanhlanu, kumbe imizuzu engamatshumi amathathu, kumbe loba yini okuyikho, futhi-ke—khona-ke qhubekani kanjalo. Bona lokho engikutshoyo? Futhi ngicabanga ukuthi kuzasiza ibandla lakho, kuzasiza yonke into, ndawonye, nxa ungakwenza ngaleyo ndlela.

²⁰⁴ Manje, ku...Sengiphuza, ngakho...Bazalwane—bazalwane, leyi ingolwazi lwami olungcono. Ngiyabona lokho okusenhliziyweni yenu, lokhu kungobungcono bolwazi lwami imibuzo eliyibuzileyo. Manje, kusukela manje kusiya liyazi. Futhi nxa kungaba sengqondweni yenu, woza kuthephu. Buza lokho...Lalela ethephini. Nxa kungokwamadikhoni, abaphathi, kumbe loba yini okuyikho, makuthi ithhephu ikhaliswe. Mayikhaliswe ebandleni phandle-le nxa befuna ukuyizwa. Kulungile. Futhi lokho—lokho yibungcono bolwazi lwami entandweni kaNkulunkulu yaleli thabhanekeli lapha kuEighth loPenn Street, futhi yiyo indlela engilithuma ngayo

bazalwane ukuthi likuthathe lokhu ngaphansi kokukhokhela kukaMoya oNgcwele, ngomusa wonke lothando, litshengisa umusa wenu phambi kwabantu ukuthi lingamaKhristu. Futhi *umKhristu* akutsho ukuthi ingane engafuqwa ngalapho loba ngaphi, lokho kutsho “umuntu ogcwele uthando, kodwa kanti, egcwele uthando kuNkulunkulu njengalokhu ayikho okwebandla.” Bona lokho engikutshoyo?

²⁰⁵ Kungaba kukhona umbuzo? Ithephu isizakuphela lapha, futhi ngilomunye umuntu ongilindeleyo phetsheya. Yisikhathi bani ayefanele abe lapho? [UBilly Paul uyaphendula, “Khona manje.”—Mhl.] Khona manje. Uyeza ngokwakhe? [“Ngizahamba ngiyemthatha.”] Kulungile. Kulungile, mnumzana.

²⁰⁶ Manje, ngiyazi siyaphuma manje nxa kungasela—kungasela loba liphi elinye ilizwi. Huh? Manje, nxa kungasela, asiphumeni. Yebo. Yebo, Mfowethu Collins? [UMfowethu Collins uthi, “Kungaba ngcono nxa amathephu engacitshwa.”—Mhl.] Kulungile. [Indawo engelalutho ethephini.]

²⁰⁷ Awu, bazalwane, ngithakazelele ukuba phakathi lapha kanye lani lobubusuku, loMfowethu Neville, lakumadikhoni, labaphathi, lomkhulu wesikolo seSonto, lina lonke. Siyathemba ukuthi iNkosi izakulisiza manje ukuthi liqhube inhlelo lezi zoMbuso kaNkulunkulu. Isizatho ngikhulume lokhu kungenxa yokuthi ngicabanga ukuthi likhulile kusukela ebantwaneni lisiya ebadaleni. Lapho usasengumntwana, wakhuluma njengomntwana, futhi wazwisisa njengomntwana. Kodwa manje uyindoda, ngakho kasenzeni njengabadala endlini kaNkulunkulu, siziphatha, lokuhlonipha izikhundla zethu, lokuhlonipha iwofisi yonke. Sonke isipho iNkosi esinikileyo, asikubekeni ohlelweni, futhi sihloniphe uNkulunkulu ngeziphu zethu lezikhundla zethu.

Asikhulekeni.

²⁰⁸ Baba oseZulwini, siyakubonga Wena lobubusuku ngalumbuthano ndawonye wamadoda abekiweyo emawofisini lapha ukuqhuba umsebenzi weNkosi oqhutshwayo lapha eJeffersonville kulelibandla. Nkulunkulu, isandla Sakho masibe phezu kwabo, Ubasize futhi ubabusise. Makuthi ibandla labantu bazwisise futhi bazi ukuthi lokhu kuyikwenza ngcono uMbuso kaNkulunkulu, ukuze sibe ngabantu bokuzwisisa lokubakwazi uMoya kaNkulunkulu, futhi sibe kwazi lokho okokwenza. Siphe khona, Baba. Siphumise manje ngezibusiso Zakho, futhi makuthi uMoya oNgcwele usikhangele futhi usihole, futhi usivikele, futhi makuthi sihlale sitholakala sithembekile endaweni yomsebenzi. EBizweni likaJesu Khristu, ngiyakhuleka. Ameni. 🙏

63-1226 UHlelo LweBandla
Branham Thabhanekeli
Jeffersonville, Indiana U.S.A.

NDEBELE

©2024 VGR, ALL RIGHTS RESERVED

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org

Isaziso ngelungelo lokwenza

Amalungelo wonke agodliwe. Leli ibhuku lingadindwa ngomtshina wokudinda owangekhaya ngokuzisebenzisela, kumbe ukwabela, kungela mbadalo, njengesikhali sokusabalalisa iVangeli lika Jesu Khristu. Leli ibhuku alingeke lathengiswa, kumbe landiswe ngesimo esikhulu, lisakazwe kuwebhusayithi, ligcinwe endaweni lapho elingaphinda litholakale, lichasiswe ngezinye izilimi, kumbe lisetshenziswe ekuceleni izimali kungela mvumo elotshiweyo ngabe Voice Of God Recordings®.

Ukuze uthole ulwazi olunengi kumbe ezinye izinto ezikhona ezilusizo, siyacela thintha abe:

VOICE OF GOD RECORDINGS, ZIMBABWE OFFICE
8 ST. ANNES ROAD, AVONDALE, HARARE, ZIMBABWE

VOICE OF GOD RECORDINGS
P.O. BOX 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org