

KANTI KAWAZI

 Ngiyabonga, Mfowethu Neville. INkosi ikubusise. Ngingenekokuthize, angingenanga na? Ngifuna ukubonga iNkosi, ngempela ngempela, ngokunakelela umfana kaMfowethu Capps. Kwenzekile kanjalo nje ukuthi lesi yisikhathi esincane engibuyela ngaso eIndiana. Ngiyazi ukuthi abakuqophi lokhu; ngiyethemba abakuqophi. Futhi ngakho manje-ke angiboni-muntu phakathi lapho, ngakho ba... Ngiyabuyela ukuyozingela izingwejeje. Futhi ngakho ngiqagele uCharlie uzofanele angilalise, yena noNellie, nabo ezansi eKentucky, manje okosuku noma ezimbili, ukuyozingela izingwejeje. Ngakho, ngingamane ngiphuthelwe yinoma yini, noma yiluphi olunye uhlobo lokuqabula inhliziyo, bese-ke ngiza lapha ngo... cishe phakathi noAgasti, bese ngiyozingela izingwejeje noCharlie noBanks, nabo bonke abanye. Kuluhlobo lwento ewusiko kimi. Futhi ngakho ngithathe uJoe...

² Ngenkathi silapha ngesinye isikhathi, wonke umuntu wagula, ukushintsha kulesosimo sezulu esishisa ngempela ezansi kulobu—kulobubunjalo bezwe elipholile eninalo lapha. Ngiyazi nicabanga ukuthi lokhu akupholile, kodwa ake niphumele eArizona kanye. Kwakuyikhulu nesishiyagalolunye emthunzini ngenkathi ngisuka ngokuny'ukusa; kwase kuthi-ke lapha phakathi kwamabili, ebusuku, ngenkathi umoya opholile wehla usuka ezintabeni, kwakuselokhu kungamashumi ayisishiyagalolunye- nesithupha. Ehhe. Niyabo, lokho kuphakathi nobusuku, ngenkathi umoya opholile wehla. Futhi ngakho ku...Leyondawo ilungile ngesikhathi sasebusika, kodwa kungokofezela nemibankwa ngesikhathi sasehlobo, hhayi izidalwa ezingabantu. Ngisho nazo zonke izilwane ziyasuka ziye ezintabeni. Azikwazi nje ukukumela.

³ Futhi ngangikade ngiphumile futhi ngidubula isibhamu sami esincane siphakathi. Ngi...Ngandlela thize ngifuna ukunioxela ngomfana wakwaCapps omncane. Futhi ngathi... Futhi, uJoe, ngizofanele nje ngimnike isibhamu, ngoba ukwazi ukudubula ukwedlula mina. Sithole ukudubula phakathi, futhi ngang—ngangishayela izipikilana ezincanyanyana emayadini angamashumi amahlanu. Futhi ngathi ku—kuJoe... UJoe wathi, "Baba, ngikholwa ukuthi nami ngingakwenza lokho." Umfondini omncane bandla wayekade ephethwe yikhanda. Ngangikade ngimkhulekela, ephethwe yimfiva enkulu. Waphumela enkanjini nami, futhi ngi...

⁴ Noma yiyiphi ithu-ova-teni ebholelwe esibhanyini ithwenti-thu, inqamula emgqeni wayo womlilo emayadini angamashumi amabili-nanhlanu; iphakathi futhi emashumini amahlanu, ngokufanayo nje, uma kuyithu-ova-teni. Ngakho manje-

ke. . . Futhi ngangisidubule emayadini angamashumi amabili-nanhlanu. Futhi ngakho nganginezinye futhi ezimbili izipikilana ezincanyanyana futhi ngazibeka phezulu, futhi ukuba uJoe azange azishaye zombili lezozipikilana ezincanyanyana! Ngangingasenzipikilana ezincanyanyana, ngakho ngabeka uphisi omncanyana wejuba elidala lobumba olwalukade luqhunyiswe lapho, lapho abadubuli abacuphayo bedubula khona, cishe ikota nje leyintshi ngaphesheya, ngase ngiwukhipha emafidini angamashumi amahlanu, wase ewusika uba wohhafu ababili. Nesibuko esandisayo sasethelwa amehlo ami, iminyaka embalwa nje ubudala kunaye. Ngakho wathi, “Uyazi uk’thini? Ngifanele ngihambe ngiye ngakhona bese ngitshela uBilly ukuba aqhele ezinyaweni zami kusukela manje kuqhubeke.” Niyabo? [UMfowethu Branham nebandla uyahleka—Umhl.]

⁵ Ngakho, ngakho ngathi, “Awu, ngizokutshela uk’thini,” ngathi, “asehle sikhombise uMfowethu Norman lokho.”

⁶ Ngathi, “Joe, ekuqhathaniseni nomhlaba wonke, angikhathali ukuthi kungaba ngubani, akukho-muntu. . .” Manje, izipikilana ezincanyanyana asishayelwanga emaceleni, zashayelwa zabhoboza ngqo. Nalowophisi, hhayi ngaphezulu, ngiqagele, ikota le intshi, nogqinsi oluyishumi nesithupha, nekota le intshi ukuphakama, walisika ohhafu baba babili, emayadini angamashumi amahlanu. Ngathi, “Akukho-muntu ezweni obengadubula kangcono. Babengakwazi, ompetha, babengenza into efanayo, kodwa ubungeke udubule kathathu kangcono kunabo.” Izipikilana ezincanyanyana zingagobile, imbobo eqondile nje ebhoboza yedlule ephepheni lapho isipikilana esincanyanyana sedlule khona. Ngase ngithi, “Akekho obengadubula ka—kancono. Kulungile. Ngicabanga ukuthi ukuphathwa kwakhe yikhanda kwamshiya khona lapho.

⁷ Ngase ngithi, “Awu, asihambe siyokhombisa lokhu kuMfowethu Norman,” osebenzela i *Field And Stream*, indawo yezimpahla zokuzingela kaMfowethu Tony Stromei.

⁸ Wathi, “Asedlule kuBilly kuqala.” Wathi, “Ngi—ngifuna ukutshela uBubby okuthize.” Niyabo? Futhi ngokusobala, umfowabo akaze akwenze lokho kahle. Ngakho wathi, “Sidlula lapho kuqala.”

⁹ Futhi lapho nje sengingena emnyango, uBilly wayesagqoke amapijama akhe. Wayesethi. . . Sehla kusesekuseni, ngoba kuyaye kushise kakhulu. Futhi ngakho wathi. . . Ucingo lwakhala. Ngase ngithi. . . Wathi ukungibuka kanjalo. Ngathi, “Mhlawumbe wucingo logulayo.” Futhi kwakunguMfowethu Capps mayelana nomfana wakhe, esegunjini lokuhlinzela ngaleyonkathi, enesifo sokushiselwa ngumhlwehlwe nalokho kusalindiwe. Futhi manje nje ungitshele ukuthi umfana wakhe welulama kahle, kahle ngempela.

¹⁰ Ngakho, niyabona ukuthi uNkulunkulu nje ukusebenze kanjani lokho, ngisho nasephinjeni lalowomfana omncane, Joe? Esikhundleni sokwehlela kwaMfowethu Norman, wayengeke abe lapho, futhi uyenyuka. Futhi uMfowethu Capps nami sajoyina kanyekanye. Angisho ukuthi kwakuyimikhuleko ekwenzile, kodwa kwakusho okuthize kuye ukuba thina sixhumane kanjalo. Futhi, ngokusobala, yilokho okwa. . . Uma uno—unokukholwa kulokho okwenzayo. Niyabo? Futhi, lokho, ukukholwa kwakhe ukubiza, noBilly waye. . .

¹¹ Babefaka imali. Wathi, “Lelikufanele ukuthi yibanga elide ngempela,” wathi, “wayefaka cishe impela amadola amahlanu enele ushintshi, kolwamathathu. . .kocingo lwemizuzu emithathu.” Futhi ngangicabanga ukuthi lwaluzobe luvela eNew York noma ngaphandle kwesinye seziqhingini noma okuthize. Kodwa washaya ucingo oluxhumana nomuntu-nomuntu, ukuba athole uBilly esikhundleni sikaLoyce, niyabo, futhi kwambiza lokho ukwenza lokho.

¹² Futhi manje umfana wakhe uyelulama. UMfowethu Capps wathi udokotela umnika ithemba elincane kakhulu ukuthi uyoke aphume kukho, niyabo, ekuhlinzweni. Futhi siyabonga kuNkulunkulu kulokhu ukusa ngalokhu, sijabula kakhulu ngakho.

¹³ Manje, singenile, sekukhanya kulokhu ukusa, futhi ngilale cishe amahora amathathu, futhi—futhi ngikhathele ngempela. Kodwa uma isonto. . . kufika isikhathi sokuza esontweni, ngani, ngiyehla. Futhi. . .

¹⁴ INkosi ithanda, manje ngifanele ngehlele eKentucky, njengoba ngishilo. Ngase-ke ngethembisa ukukhuluma iSonto elilodwa ngisabuyele lapha, futhi ngibone ukuthi kungcono ukuba ngikwenze kube ngaleliSonto elizayo, ngoba okulandelayo ngizobe. . .ngizofanele ngibuyele emuva. Ngoba ngiyahamba futhi, ngenyukela eCanada. Ngakho ngi—ngibona kungcono ngikwenze ngeSonto elizayo, futhi ngeSonto elizayo ekuseni.

¹⁵ NoMfowethu Neville wathi, “Yini ungaphumi nje bese ubingelela abantu, bese ukhuluma nabo imizuzu embalwa nje na?”

¹⁶ Ngathi, “Mfowethu Neville, angikaze ngilivule ngisho iBhayibheli lami, cishe impela.” Ngathi, “Ngi. . .”

¹⁷ Wathi, “Awu, phuma bese usho okuthize kubo.” Futhi, Dadewethu Neville, a—a—angazi ukuthi ukwenza kanjani. Ungumfo oncengana ngempela. Kodwa ngenkathi. . .

¹⁸ Angilitholi ithuba lokusho lokhu uma yonke indawo igcwele yonke, futhi iminyene, nakho konke, kodwa ngibonga kakhulu kuNkulunkulu ngomelusi onjengoMfowethu Orman Neville. Uthembekile, uthembeke nje ngawo onke amandla akhe, esiSuseni, futhi awumuzwa neze ekhononda. Ngihlala emuva

laphaya... Ngaba nenhle ingxoxo yengxenywe yehora nginaye ngenkathi ngisathokozela uMfowethu Mann, futhi ngakho ngizomxoxela okuningi ngalokho uma sesifika eColorado kulonyaka. Ngakho ngenkathi sisathokozela umlayezo wakhe, futhi ngaba nengxoxo emnandi noMfowethu Neville. Ngathi, “Anginakho ngisho ukuthola ukuthi ngitshele abantu lutho ngomelusi wethu onomoya muhle.” Ngathi, “Abantu bakuphatha kahle na?”

Wathi, “Bekungebikho okungcono ukwedlula lokho.”

Ngase ngathi, “Awu, yilokho engijabulela ukukuzwa.”

¹⁹ Uma umelusi enelisekile, nabantu enelisekile, kwenza ibandla elihle ngempela, noNkulunkulu-ke wenelisekile. Futhi ngicabanga ukuthi, ukubabona beneliseke kanyenkanye, ikakhulukazi ngalolusuku loMlayezo esiwuthweleyo, ngicabanga ukuthi lokho kukhombisa ukuqhubeka koMlayezo nabantu nanoNkulunkulu. Niyabo?

²⁰ Futhi ngibonga kakhulu ngoMfowethu Orman Neville, nonkosikazi wakhe onomoya omuhle nomndeni. Futhi ngikhulekela ukuthi uNkulunkulu uzobagcina bethembekile kuYe nasesiSuseni. Futhi uma kuMthokozisa kangaka, kwangathi thina singama lapha etabernakele uma iNkosi uJesu isifikela thina, niyabo, ukusithatha isiyiswe oHlwithweni. Sethemba ukuthi sobabili sesiguge kakhulu, uMfowethu Neville, ukuthi omunye uzogaxa omunye ngengalo, futhi simi laphaya namakheyini ethu, sisalokhu sizama ukubambelela. Niyabo? “Khona-ke siyoguqulwa, ngesikhashana, ngokuphazima kweso.”

Nalezizingubo ezindala zenyama ziyogathaka,
Futhi sivuke futhi sibambe umklomelo
wanguaphakade,
Futhi simemeze lapho sedlula emoyeni,
“Salani kahle, salani kahle,” ihora elimnandi
lomkhuleko.

Siyobe sesenyukele phezulu-ke ngaleyonkathi.

²¹ Ngizwa ngokuphiliswa kukaMfowethu Coomers eNkosini, futhi sibonga kakhulu ngalokho. Izinto eziningi kakhulu. Ngakho ngiyabonga ukuba lapha kulokhu ukusa. Futhi ngicabange ukuthi, esikhundleni soku... .

²² Ngiza lapha njalo nendikimba ethize, bese ngikhuluma. Ngicabange ukuthi ngizovele ngiphume nje kulokhu ukusa. Futhi ngathi, “Mfowethu Neville, ngizolibhekisisa kalula kabi iwashi elikhulu, futhi mhlawumbe ngidedele abantu baphume ngesikhathi, futhi nje ngikhulume nani okubela enhliziyweni yami, imizuzu embalwa; nje izinto nje, esinazo nje... . Qhabo, abakuteyipi kumbe noma yini, ngakho sinenhlanganyelo nje ngenkathi kusekhona nje abafu bebandla lapha, niyabo, nje thina sindawonye.”

Ngakho asikhuleke.

²³ Jesu othandekayo, siyaKubonga ngenhlanhla esinayo yokubuthana ndawonye lapha. Futhi, o, njengoba ngibuke lelitabernakele kusesekuseni kulokhu ukusa, emva kwaphakathi nobusuku, ngedlula, ngicabange ukuthi Ume kanjani ngakulo.

²⁴ Futhi ngicabanga ngechibi elidala elalilapha nokhula olukhulu oludala lumile, khona cishe lapho lelipulpiti elikhona. Njengomfanyana, nga—ngama lapha. UMnu. Ingram wathi singaba naso isiza ngemali encane nje, futhi sikhokhe okuthize okuyidiphozi; futhi kungekho-mali, kungekho esingakuhlenganisela, noma kungekho lutho esingalukhipha, kodwa nje ukuzama. Ukuthi lokho kwenzeka kanjani, ngaleyonkathi, njengoba inani eligcwele laledlule kancane emadoleni ayizinkulungwane ezimbili; neminyaka engamashumi amabili ukulikhokhela lonke.

²⁵ Futhi manje, Nkosi, awulibheke manje! Futhi ngenkathi lisesebunganeni balo, lisalokhu lihlezi phansi embotsheni lapha, amanzi engena kulo; ukuthi Wasethembisa kanjani, ngeZwi: “Mina iNkosi ngilitshalile, Ngiyakulinisela imini nobusuku, funa abanye balisiphule ezandleni zaMi.”

²⁶ Isikhathi esifanayo, abantu bathi, “Phaka kwezinyanga eziyisithupha, lizophendulwa libe yigalaji.”

²⁷ Kodwa ngokwangempela izinkulungwane zemiphefumulo umtholile uKristu lapha ealtare. Netabernakele, ichibi lokubhaphathizela elisesontweni belilokhu njalo... Abantu ubebhaphathizwa eGameni leNkosi uJesu; bebiza iGama laKhe, kugezwa izono zabo. Amakhulu abakhubazekile, abahluphekile, izimpumpithe, izinyonga, izishosha, abadliwe ngumdlavuza, basuke bahamba besuka kulomsamo; bengena, befa, abesilisa nabesifazane, abafana namantombazane, futhi baphume bayophila impilo entsha, benenyama entsha emizimbeni yabo, futhi sebhamba futhi; bashiya izihlalo zabo ezinamasondo, izinduku zokuqhugela, kanjalo njalo. O Nkulunkulu, lo iminyaka engamashumi amathathu yenkonzo!

²⁸ Baba, Ngiyakhumbula ekuseni ngenkathi sibeka itshe legumbi. Futhi Wanikeza umbono ngapho, ukhombisa indawo, kugcwele futhi kuminyene, igumbi elihle; ngazi—ngazi ukuthi lokho kwakungeke kwehluleke. Ngakho ngiyaKubonga ngazo zonke lezizinto.

²⁹ Abaningi babo ulwile ukulwa okuhle, baqeda ibanga, bakugcina ukuKholwa; belele ngaleya, belindile, bephumule manje ekukhandlekeni kwabo, nemisebenzi yabo ibalandela; belindele ihora ukuba icilongo likhale, nokuba baphinde bavumbukele futhi ekuphileni okusha, umzimba omusha. Abaningi babo sebegugile futhi bayaqhaq hazela, abanye basha, abaphakathi nempilo, kanjalo njalo. Kodwa iGama laKho malidunywisa ngabo bonke.

³⁰ Manje simi lapha futhi, phambi kwa—kwabaphilayo nabafileyo. Ngikhulekela ukuthi Uzogcoba amaZwi aKho kulokhu ukusa. Angazi nokukodwa engingakusho, kodwa ngikhulekela ukuthi Uzosipha lokho, Obuhlala njalo ukwenza, Nkosi.

³¹ Busisa umelusi wethu, uMfowethu Neville, umkakhe. Busisa abaphatheli, amabhodi abadikoni, onke amalunga omzimba. Kwangathi, kanyekanye, siphile kanjalo kulokhu ukuphila, ukuthi ekuphileni okuzayo siyoba nokuPhila okuPhakade.

³² Sisize kulokhu ukusa ukuba sithathe ukulungiswa okuvela kuMoya neZwi, ukuze sikwazi ukuzilungiselela lapho sesisuka eminyango kulokhu ukusa, sizimisele enhliziyweni yethu ukuphila impilo engcono kunaleyo ebesinayo esikhathini esedlule. Sikucela eGameni likaJesu. Amen.

³³ Manje, ngi—ngisanda kuvula eBhayibhelini lapha, futhi kwenzeke emizuzwini embalwa edlule. NgiseZambulweni 3, ngakho ngizofunda lapha nje, e—eMlayezweni oya eBandleni laseLawodikeya.

³⁴ Futhi ngifuna ukumemezela, futhi, uMfowethu Neville ubengitshela nje; uMfowethu Parnell, njengoba kwenze ngabuka ezansi ngase ngimbona ehlezi lapha, use—semvuselelweni, ngapha nje kweMemphis. E—e...noma yimuphi kini uyazi ukuthi ikuphi iWimpy endala, lapho okumi khona ihembega inyama egayiwe, yayivamise ukuba lapho, une—nethende libekwe phakathi lapho, ezama ukungenisa izinyanda futhi athole ukuthi ngabe bakhona yini abalahlekile phandle kuleyondlela obemiselwe ukuphila, ukuze amzuze ngenkonzo yakhe kuKristu. Futhi uyivalele iSonto, ngenxa yezinkonzo ezisetabernakele, nalokho ngukwethembeka impela komfowethu. Futhi sifuna nazi ukuthi izinkonzo zizobe zivuliwe ngoMsombuluko ebusukwini obulandelayo, ngeviki elizayo. Futhi ngiyazi nonke niyamenywa ngenhliziyo emhlophe ukuba niphume niyozwa uMfowethu Parnell ethula umlayezo wakhe wothando lukaKristu.

³⁵ Futhi manje asifunde eZambulweni isahluko 3, ingxenye nje, ukuba sisho ukuthi sifunda iBhayibheli. Ngoba, engingakusho kungehluleka, kodwa Akushoyo ngeke kwehluleke. Futhi angazi ukuthi ngizoqala kuphi, ukuthi ngizokwenzani, ukuthi ngizoyaphi, kodwa nje ngifunda uNyaka weBandla laseLawodikeya.

...kuyo ingelosi yebandla laseLawodikeya loba ukuthi; Naku akushoyo uAmen, ufakazi othembekayo noqinisileyo, nokuqala kokudaliweyo kukaNkulunkulu uthi;

Ngiyayazi imisebenzi yakho, ...kawubandi kawushisi: Sengathi ngabe...banda noma ushise.

Ngakho-ke njengalokhu uyisivivi, ungabandi ungashisi, ngiyakukuhlanza uphume emlonyeni wami.

Ngokuba uthi, Ngicebile, ngifuyile, kangiswelelutho; kanti kawazi ukuthi ungolusizi, . . . owokuhawukelwa, . . . ompofu, . . . ophuphuthekile, . . . ohamba-ze:

Ngiyakululeka ukuba uthenge kimi igolide elihlanzwe ngomlilo, ukuze ucebe; . . . zingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; nomuthi wamehlo wokugcoba amehlo akho, ukuba ubone.

Bonke engibathandayo, ngiyabasola ngibalaye: ngakho-ke shisekela, uphenduke.

³⁶ Niyazi, ndawondawo phakathi lapho, njengoba bengifunda, ngi. . . Uma nizongixolela umzuzu, ngi—ngithole indawo ethize ezwakale kamnandi kimi, futhi angisazi nje ukuthi ibikuphi manje. Nansi.

. . . kanti kawazi. . . ngolusizi, . . . owokuhawukelwa, ompofu, . . . ophuphuthekile, . . . ohambaze:

³⁷ O, he, lolo wuhlobo lwesithombe lapha sebandla lanamuhla! Manje, kuyi, ngi—ngicabanga ukuthi lowonyaka webandla lapha, esikhuluma ngalo. . . Kusobala, nginonyaka webandla ozayo manje ezincwadini. Kodwa njengoba kunguNyaka weBandla laseLawodikeya esikuwo, ake nje sibuke izimo.

³⁸ Angifuni ukuthatha noma yiyiphi indikimba kumbe noma yini, ngoba asi. . . nje ukukhuluma njengakwezinye izikhathi, njengoba sibona ukukhuluma nganoma yini iNkosi ebingasiholela ukuba siyenze, kodwa into ezosisiza.

³⁹ Ake sicabange ngoNyaka weBandla laseLawodikeya nesimo sawo namhlanje. Ngokwazi kwami, angiboni lutho olungavimba, ngalesisikhathi, ukuFika kweNkosi uJesu, ngaphandle kokulungiselela kweBandla laKhe. Ngicabanga ukuthi esinye se—seziprofetho. . .

⁴⁰ Izolo, ngenyuka ngemoto, besishayela izinsuku ezimbili, sisuka eTucson, lapha, amamayela ayizinkulungwane ezimbili ngqo, uBilly nami. Futhi ngakho thina, manje, lokho bekungesikho ukwephula noma yimiphi imithetho yejubane. Sihlale ngokuyikho. Ngihlale lapho, uma eshayela, futhi nga—ngafingqa—fingqa izibhakela zami ngaziphakamisela emuva njengeshotgani nesando ngemuva. Ngimbonile eleqa. Ngathi, “Awulinde kancane, mfana.”

Manje, siyatshelwa, “Nika uKesari okukaKesari.”

⁴¹ Sase-ke singena ezansi lapha izolo ebusuku, intombazanyana ilele inabalele ngaphesheya komgwaqo, ecishe ibe neminyaka emithathu ubudala; umama efile ngale emseleni. Omunye umfana odakiwe, evela eR.O.T.C., uneminyaka eyishumi

nesishiyagalombili ubudala, ehamba amamayela ayikhulu namashumi amabili ngehora, ngakwesokunxele songwaqo, wafa. Futhi ngiqagele wayefa, naye. Khona-ke ungaqonda ukuthi kuyini.

“Nika uKesari okukaKesari.”

⁴² Abantu abangenacala befa. Intombazanyana eneminyaka emithathu ubudula yalahlekelwa yimpilo yayo, ngenxa yelinye isosha elidakiwe, niyabo, lihamba amamayela ayikhulu namashumi amabili ngehora, okulinganiswa kanjalo, ngasesayidini elingafanele lomgwaqo. Lenyuka phezu kwegquma, futhi ladubula labheka ezansi ngqo, futhi lababulala bonke khona lapho kanyekanye. Ngi . . . Lalifa, nalo. Ngakho manje-ke ningabona, ngisho noma ayehambisana nabo abengenacala babenza . . .

⁴³ Manje lowomfana unecala lokubulala ngonya. Niyabo? Ngicabanga ukuthi uma umuntu engabanjwa emgwaqeni, ephuza, ufanele anikwe iminyaka eyishumi, ngqo, ngokwenzeka kungakabi yisikhathi . . . ukubulala obekuhloswe ngaphambili; noma yimuphi umuntu, ngoba nje u . . . noma yimuphi umuntu.

⁴⁴ Thina, asisoze senza lutho olulungileyo ngezombusazwe. Kubolile. Umqondo kaNkulunkulu wokuba kube nenkosi, inkosi elungileyo, kulungile. Kodwa ezombusazwe zisabalala kalala nje, ungathenga noma yini ngazo; ukukhohlisa, amanga, ukweba, yonke enye into. Njengoba ngishilo emaSontweni ambalwa edlule: futhi bukani ukuthi nikuphi, niyabo, akulutho ngaphandle kokuthi nje yisinyokotho esigwegwile sayo yonke into. Kodwa inkosi elungileyo ingazenzela imithetho yayo. Futhi ungambulala umuntu; niyazi ezombusazwe ezinhle, kulungile lokho, uyaphuma kukho. Niyabo? Futhi ngakho, kuyi, ku—ku . . .

⁴⁵ Intando yeningi ingumbono omuhle, kodwa ngeke isebenze. Njengobukhomanisi nje, zonke izinto zihlanganyelwe; buzwakala kahle, kodwa ngeke busebenze. Qhabo. Indlela kaNkulunkulu yokuba nenkosi, njengoba wayenjalo uDavide, yayilungile, futhi unomqondo owodwa owengamele. Njengomholi oyedwa nesigejane samahansi, noma okunjengalokho, ungeke wathatha ababili noma abathathu babo. Manje-ke, uyabona bonke kanyekanye, uqhamuka nanoma yiluphi uhlobo lombono.

⁴⁶ Ngakho sithola izimo, namhlanje, zilungele ukuFika kweNkosi.

⁴⁷ Kodwa, ngenkathi uMfowethu Neville nami, nalaba abanye abafowethu sizama ukwelusa umhlambi, nginento ethize engqondweni yami manje, efikayo, esingahle sikhulume ngayo.

⁴⁸ Lokho kungukuthi, ngathola incwadi ngoluny’usuku evela enenekazini elinomoya omuhle. Angizange ngiyithole; ifika ngomunye umuntu. Futhi lalingidabula izicucu ngempela,

noma lizama ukwenzenjalo. Lalithi, “Wake wa...Akukho yini nina BosomaBhizinisi abamaKristu eningakwenza ukuba nimise uMfowethu Branham na?” Lathi, “Ngoba usekhiphe lelibhuku manje elibizwa ngokuthi *UNyaka weBandla laseLawodikeya*, ukhipha amaningi.” Lase lithi, “Udabula nje kalula imfundiso yamaPentecostal iba yizicucu.” Lathi, “Manje ukhuluma ngokuthi ubufakazi bokuqala obubonakalayo abusibo obokukhuluma ngezilimi.” Lase lithi, “Bese-ke, umelene nabashumayeli besifazane.” Futhi lona kwakungumshumayeli wesifazane. Nabafana bakhe, abanye babangane abakhulu kunabo bonke enginabo ezweni. U...Baphakathi kwabangane abakhulu abedlula bonke enginabo. Futhi wathi, “Manje...”

⁴⁹ Futhi lendoda nomfazi, ngangidla ukudla kwasekuseni nabo; bathi, “Mfowethu Branham, awubheke lokhu. Ubungakucabanga?” base behosha incwadi.

Ngathi, “Awu, dadewethu, ukuthi nje aliqondi.”

⁵⁰ Abafana bangitshela ukuthi unina wayengumshumayeli wesifazane, nokuthi wayengahambisani noMlayezo.

⁵¹ Futhi manje lithi phakathi lapha, lathi, “Manje wathi, ‘Abesifazane abafanele babe negunya phezu kwesilisa.’” Wathi, “Kanjani ngoFebe eBhayibhelini, umsizi kaPawulu na?”

⁵² Impela, wayengumthengisi wezimpahla. Futhi uPawulu wabuza abantu...Nicabanga ukuthi uPawulu wayezothi, “Abesifazane mabathule emabandleni, abavunyelwe ukuthi bakhulume,” bese ejika bese ethi, Manje, uFebe, umsizi wami eVangelini, uzoshumayela ubusuku obumalwa na?” Ngani, wayezobe uphikisa izwi lakhe uqobo. Niyabo?

⁵³ Wayesethi, manje-ke, ukukubeka phezulu konke, “Ngikholwa ukuthi kwakunguEsther...wayengomunye wabahluleli eBhayibhelini.” Wathi, “Owesifazane wayengumahluleli eBhayibhelini. Uma lelo kungesilo igunya phezu kwesilisa!”

⁵⁴ Nalosomabhizinisi owaphiliswa khona lapha ebandleni esikhathini esingaside esedlule, wathi...Manje, umkakhe wathi, “Mfowethu Branham, lokho kwakungidida njalo.”

Ngathi, “Ngani, dadewethu, bekungakudida kanjani lokho na?”

Wathi, “Awu, nangu umahluleli wesifazane.”

⁵⁵ Ngathi, “Lokho ezombusazwe, hhayi ibandla. Lokho akuhlangene ngalutho nebandla.”

⁵⁶ UPawulu wathi, “Mababe phansi kokuzithoba, njengalokho usho njalo nomthetho.” Nomthetho ungeke wamisa owesifazane ukuba abe ngumpristi ungeke wakumisa. Awukaze umbone umpristi omkhulu wesifazane. Awukaze umbone owesifazane engumpristi, akukho ndawo eBhayibhelini. Awukaze umbone owesifazane ongumshumayeli, eBhayibhelini. Impela.

57 Abanye babo babengabaprofethikazi, kanjalonjalo; uMiriyamu nabehlukile. NoEsteri... Omunye wabo wayengumahluleli phezu kukaIsrayeli. Ngezinye izikhathi babeyizindlovukazi phezu kwabo, kanjalonjalo kanjalo, inkosi nendlovukazi. Ekufeni kwenkosi, indlovukazi yayithatha indawo yayo baze bakhethe enye inkosi, kanjalonjalo.

58 E—eTucson, eArizona, sinomahluleli wesifazane lapho edolobheni. Yingalesosizathu idolobha lonakele kangaka. Futhi sine... Owesifazane akanamsebenzi ngalutho nezombusazwe. Akanamsebenzi ngalutho e... phezu kwanoma yiliphi igunya ebandleni.

59 Indawo yakhe ukuba yindlovukazi yowesilisa ekhaya. Ngaphandle kwalokho, akanalutho. Futhi sikwazi kuyiQiniso lokho. Awusoze wathola... Ngiyazi lokho kuzwakala kusefeshinini endala, kodwa ngibophezelekile.

60 Futhi ngiyakwazi lokho, emva kokumuka kwami kulomhlaba, lawomateyipu nalezozincwadi kuyohlala kuphila njalo, futhi abaningi benu bantwana abancane niyothola, ezinsukwini ezizayo, ukuthi lokhu kuyiQiniso ngempela, ngoba ngikukhuluma eGameni leNkosi.

61 Manje, siyamangala ukuthi kanjani owesifazane, ongowesifazane olungileyo, futhi ulethwe kulomhlaba yindoda yakhe ethembekileyo, owesilisa olungileyo, abanye babafana abanomoya omuhle ukwedlula bonke engake ngahlangana nabo, bayisilisa, engake ngahlangana nabo. Futhi nje ngokushesha, kwathi nje masinya bangezwa uMlayezo, bathengiselwa kuWo, ngamaphesente ayikhulu. Manje, lokho kwakungafika kuphela ngokwaziwa phakade. Yileyondlela kuphela okungafika ngayo.

62 Manje, umbuzo yilo, lapha. Bengicabanga lokho, niyabo, manje ukuthi iNkosi ibingibuyiselani. “Futhi uyakwazi, azi... Kawazi; uhamba-ze, owokuhawukelwa, olusizi, ophuphuthekile, kanti kawazi.”

63 Ngaphambi kokuba ngifike kuleyondawana, ngingake ngithi fahla kancane engakusho ezinsukwini ezimbalwa ezedlule, lapha eMlayezweni othi, ngikholwa ukuthi wawuthi, *UNKulunkulu WaLeliZwe*; waphuphuthekisa amehlo abantu, ukuthi ngokoqobo bakhonza udeveli ezinkonzweni zezenkolo. Nakuthola nonke lokho na? Nonke nakuqonda na? [Ibandla lithi, “Amen.”—Umhl.]

64 Kwase kuthi-ke kulowoMlayezo ofanayo, ngethula udaba, ukuthi, owesifazane egqoka izingubo zokungabi nasimilo, ngokungahlonipheki, uzokwahlulelwa eNkantolo yokwahlulelwa njengesifebe sasemgwaqeni. Lokho kuzwakala kuxake kabi.

Ake nginidwebele isithombe esincane.

⁶⁵ Manje, nangu ummeli edolobheni, umfo osemncane, futhi uyindoda enhle. Mayelana ne-nezombusazwe, ngiyabona ukuthi angaba nokuhlonipheka njenganoma ubani, ezombusazwe zakhe. Bese-ke ehamba nentombazane edumile ngempela. Bathandane futhi bashade. Bahamba onke amaphathi nezinto ezinkulu, futhi bonke baphuza ndawonye. Ekugcineni, i... Unehaya elihle. Uhlala nomakhelwane abahle. Waziwa kakhulu phakathi kwabantu. Kodwa u... Bobabili bayaphuza. Igqoka izikhindi, igunda izinwele zayo, ipenda ubuso, yonke into isankanuko nje, owesifazane omuhle ezeveza obala. Awu, akayi neze esontweni, nhlobo, namunye wabo.

⁶⁶ Ngakho, ongenayo, ongumakhelwane wabo, kufika owesifazane ovela ebandleni lamaBaptisti noma ibandla lamaMethodisti, yena nendoda yakhe. Manje, lona wesifazane...

⁶⁷ Asenze kube yiMethodisti, ngoba iMethodisti yona ithi ukuhamba ngobungcwele kancane ukwedlula iBaptisti; onke ngaphandle kweNew Testament Baptisti, bayakholelwa ebungcweleni. Kodwa, ngokwejwayelekile, amaBaptisti awayi nakuya ebungcweleni nhlobo, niyabo. Awakholelwa entweni enjalo. Ngakho-ke, manje, asenze kube yiMethodisti ngoba ayakholelwa ebungcweleni.

⁶⁸ Manje-ke owesifazane oyiMethodisti ugudlukela kwamakhelwane kwalona wesifazane, emgwaqeni ofanayo. Indoda yakhe iyi... Ake sithi ingumhloli-mabhuku ezimali womphakathi, futhi, noma esinye isikhundla. Awu, lona wesifazane oyiMethodisti ubukela komunye wesifazane.

⁶⁹ Futhi uma lesisazi-mthetho siphuma siye edolobheni... Igama laso nguJohn; asithi igama laso nguJohn. Manje, ungangathekiselile kulokho manje. Ngithatha nje amagama okuziqambela manje. Futhi igama laso nguJohn. Awu, owesifazane wayevame ukuhamba noRalph. Futhi lelo yigama lokuziqambela, lonke, niyabo, ukuze nje nithole indaba, ukwenza isithombe.

⁷⁰ Awu, into yokuqala uyazi, ephatheni yabadakiwe, uRalph uyamgona futhi. Awu, uzizwa esegcwala umlilo, ngoba usethandana noRalph futhi, uyacabanga. Manje-ke, emva kwesikhashana, uRalph uqala ukubonana naye. Futhi angameqisela uJohn, amboze amehlo. Futhi ucabanga ukuthi uyidada elihle elihlakaniphile, ngoba angazigijimela noRalph, eshade noJohn. Niyabo, owesifazane akanakho ngisho nakho impela okuphathelene nenhlonipho, futhi akacabangi lutho ngalokho.

⁷¹ Kodwa lona wesifazane oyiMethodisti ukhulele komunye ubakake. Uya, okungenani, sonta, futhi ucabanga ukuthi lowo wesifazane mubi kabi. Ngani, uthi endodeni yakhe, uma ingena, "Ngiyayibona leyandoda ingena laphaya futhi

ibonana naye. Futhi uma uJohn ephumile eye ecaleni ndawo ndawo, ePhiladelphia noma ndawondawo, umkhipha ngemoto yakhe enamandla elingene ababili, futhi bacambalala ebhishi. Ngiyababona befika ekhaya; abavali ngisho nekhethini ngesinye isikhathi, emqabula futhi enza uthando kuye, okulandelayo... O, akusiyo into embi kabi leyo na?" utshela indoda yakhe. "Ngani, akayilutho kuphela uyisifebe esaziwa abantu bonke." Yiqiniso. Mubi ukwedlula isifebe esaziwa abantu bonke, ngoba ungowesifazane oshadile. Niyabo? Futhi yena, lona wesifazane, lona wesifazane oyiMethodisti, ucabanga ukuthi lokho kubi kabi, akayi neze esontweni.

⁷² Manje, lona wesifazane oyiMethodisti ubengeke ayenze into enjengaleyo. Qhabo, impela. Ungowesifazane ohloniphekile. Futhi enye into, ubengeke athinte nencanyana iwiski, ngoba, ibandla lamaMethodisti, amaphesente angamashumi ayisishiyagalolunye ohlelo lwawo yenqatshelwe iwiski, bayaphikisana newiski. Ngakho, banohlelo lokwenqatshelwa, nalabo bantu balelobandla lamaMethodisti abaphili ngaphezu kwalokho okufundiswa yilelobandla.

⁷³ Kodwa yena lona wesifazane, lona wesifazane oyiMethodisti, uyaphuma, ngakusihlwa, nendoda yakhe, egqoke izikhindi ngeSonto, emva kukaSonto sikole. Ugunda izinwele zakhe. Upenda umlomo, futhi uze athi ukubhema kancane.

⁷⁴ Manje, eZwini likaNkulunkulu, bobabili bayizifebe, kodwa *lona* lapha ungo "hamba-ze, owokuhawukelwa, olusizi, ophuphuthekile, kanti akazi." Omunye unecala njengaye nje omunye, ngokuba, "Owesilisa obuka owesifazane, amkhanuke, usephingile naye enhliziyweni yakhe."

⁷⁵ Futhi uma lona wesifazane, manje, ubezothi, "Awulinde kancane nje, Mnu. Branham. Ngizokunika ukuthi uqonde, angisiso isifebe." Dadewwethu, mhlawumbe ukuba ubungayiswa phambi kweBhayibheli, bese ubeka izandla zaKho phezu kwaLo eBukhloneni bukaNkulunkulu, bese ufunga isifungo ukuthi ubuqotho nje, uqotho endodeni yakho ngamandla akho onke. Umzimba wakho ungowendoda yakho, kodwa umphefumulo wakho ungokaNkulunkulu. Kukhona umoya omubi okugcobile. Uma lokho, uma ungenjalo, khona-ke u... Ngingakufakazisa ukuthi uhlanga impela.

⁷⁶ Kwakuyokwenzekani kugogo wakho ukuba wayephume wahamba emgwaqeni egqoke lezozikhindi na? Babengamfaka esikhungweni sezinhlanga; uphuma engagqoke-ngubo. Kukhona okungalungile engqondweni yakhe. Uma kwakunjalo ngalesosikhathi, kunjalo namanje.

⁷⁷ Ngakho kuphosa lonke izwe lingene ebuhlanyeni. Yonke into isebuhlanyeni. Futhi kakhulu kulokhu njalo kungena ngesinyenyela abantu baze bangabe besakwazi.

⁷⁸ Manje, ngabe uyisifebe na? Hhayi ngendoda yakhe, isifungo emzimbeni wakhe. Kodwa, phambi kukaNkulunkulu, unomubi, umoya wesifebe kuye, omenza agqoke kanjalo. Futhi usoNyakeni waseLawodikeya, futhi akazi ukuthi wenza lokho. Owesifazane omsulwa akazi ukuthi uNkulunkulu uyomahlulela ngokuba yisifebe. Nakho lapho okhona.

⁷⁹ Lifinyelelise kuye; ungeke umtshele. Ayikho indlela yokuLifinyelelisa kuye. IBhayibheli lathi, “Bahamba-ze kanti kabazi.”

⁸⁰ Uma ubungambiza ngesifebe, siqu sakhe, ubengakubophisa. Ubengakwenza. Angikhulumi neze nanoma ngubani siqu sakhe. Ngikhuluma ngesono. Angisho ukuthi, “*Lelibandla elithize, uMnu. S'bani-bani* lapho, Umfu. u*S'bani-bani*, uyi. . .” Qhabo, qhabo. Ngisho lokho, imfundiso yalokho, niyabo, yonke into ndawonye. Angibizi umuntu ngamunye. Akusibo abantu ngamunye. Yinqubo abakuyo. Yinqubo yezwe.

⁸¹ UMfowethu George Wright ohlezi lapha u. . . Unamashumi ayisikhombisa-nanhlanu noma amashumi ayisikhombisa-nesishiyagalombili eminyaka ubudala, ngiqagele. Wawungacabanga ukuthi kwakuyokwenzekani ukuba wawuhambe ukuyobona uDadewethu Wright ngolunye usuku, futhi umfice emi egqoke izikhindi na? Ngani, wawungeke neze, wawu—wawungambopha owesifazane. Wawungeke neze ushade naye. Awu, uma noma yayiphi insizwa ngalolosuku eyayiyoke ikwenze, into efanayo yayiyokwenzeka. Awu, uma kwakuyisono futhi kuyiphutha ngalesosikhathi, kuyinto efanayo; kodwa abantu usekhule wangena ebuhlanyeni.

⁸² Ake ngiprofethe into ethize kini, ngaphambi nje kokuba ifezeke. Umhlaba wonke uqoqanela ebuhlanyeni, futhi uzoya ngokuba mubi kakhulu ube mubi kakhulu ube mubi kakhulu, bayoze babe yisigejane sezinhlaya. Futhi sekucishe impela kube ngaleyondlela manje.

⁸³ Ungathini nje indoda ishayela icishe amalambu ayo, ngasesayidini okungesilo lomgwaqo; intekenteke, umfana omncane, ofanele ngabe usanda kuphuma esikoleni esiphakeme, ubulala isigejane sabantu. Ngabe lokho kuyabayekisa na? Olandelayo uza ngqo emva kwakhe, enza into efanayo. Ungathini nje insizwa ecabanga noma yini ngesingayo. . . noma yini ngesingayo, iphuma lapha futhi iziphathe ngendlela abenza ngayo na?

⁸⁴ Ungathini nje intombi, futhi ilapha ebusheni bobufazane, iyinhle, yakheke kahle, imi kahle, inganhlaye, ubuso, iyinhle; futhi yona impela into yokubukeka kahle kwayo kukhombisa ukuthi sisikhathini sokugcina. Niyabo, ihambe ngakho konke yaphumela esimweni esiqhamileyo sezwe, izinto zezwe futhi kungesibo ubuhle bobungcwele, ubumnandi emphefumulweni wayo. Ngike ngabona abesifazane, kwingaphandle labo

kwakungekho lutho ongalubuka, kodwa ake ukhulume nabo kanye, uxoxe nabo imizuzu embalwa, bayinto ethize yangoqobo ngempela ongeke wadedwa kuyo. Niyabo, ubuhle bangaphandle ngobukadeveli, ngobezwe.

⁸⁵ Bukani abantwana bakaKayini, ukuthi bangena kanjani kubo. “Kwathi amadodana kaNkulunkulu ebona ukuthi amadodakazi omuntu mahle, azithathela abafazi kuwo,” noNkulunkulu akazange neze awathethelele.

⁸⁶ Bukani, ngenkathi labobesifazane bakwaIsrayeli bene—benezandla ezinesikofu, nezinwele ziyacazela; lapho lawomadodana kaNkulunkulu enyuka edabula ezweni lakwaMowabi, futhi ahlanguana nalabo besifazane abanobuhle obucolekile nezinwele ezenziwe kahle, futhi zahlotshiswa zahlotshiswa, nobuningi ubuqhathanzipho ebusweni babo, noma ngabe nikubiza nithini; futhi lapho lawomadodana kaNkulunkulu ebona labo besifazane abahle ngempela, umprofethi wamanga wathi, “Sonke siyafana.” [UMfowethu Branham ushaya phezu kwepulpiti kasithupha—Umhl.] Futhi beganwa phakathi kwabo, noNkulunkulu akazange neze awathethelele.

⁸⁷ Abhubha ehlane. Onke afela lapho, engenathemba, engenaNkulunkulu, futhi ilahleke Phakade; ilahlwe ingunaphakade, nakuba ayebubonile ububele bukaNkulunkulu, nakuba ayephuzile emthonjeni ongashi neze. Ayekade ephuze edwaleni elashaywayo. Babeyibonile inyoka yethusi yenza izimangaliso. Baphuma phansi kombhaphathizo kaMose olwandle. Babesibonile isandla sikaNkulunkulu. Babedle ukudla kweNgelosi, futhi babenze zonke lezozinto. Kodwa beganwa, bavumela abesifazane babangenise, base beganwa phakathi kwabo. Bengaphingi, beganwa phakathi kwabo nje; uNkulunkulu akakuthethelelanga neze.

⁸⁸ Leso yisikhathi sesibili okwahlangabezana naso. Manje lapha sisesikhathini sesithathu, esikhohlisa kakhulu manje kunoma kwake kwenzeka.

⁸⁹ Ngiyazi ukuthi lokho kul’khuni. Futhi bengilokhu ngimangala njalo, ngezindlela eziningi, ukuthi kuyoze kube njani na? Yingani ngidingeka ukuba ngikhulume budedengu kangaka kubantu na? Yini ekwenza kube njalo na? Kepha nokho, ngiyaqaphela, ukuba bekungesuye uNkulunkulu, bekungeke kubekhona-muntu, akekho owesifazane obengahlala angilalele. Kodwa bayabuya, ngoba ukhona umuntu onehange elincane leQiniso lapho, owaziyo ukuthi Lokho kuqinisile. Kungakhathaleki, bayazi ukuthi Kuqiisile. Manje bhekisisani ukuthi kwenzekani. Ngiyazi ukuthi kul’khuni.

⁹⁰ Kunjengokuthi nje uma udokotela ekunika umuthi, bese uyenqaba ukuwuthatha, manje-ke ungamsoli udokotela uma

ufa. Futhi lokhu kunjengomuthi. Kuthiwani ngalababantu njalo abasho ukuthi kimi ngingozonda abesifazane na?

⁹¹ Niyabo, bhekisisani nje indlela abesifazane abenza ngayo, futhi ngizonikhombisa ukuthi ibandla likuphi. Izimilo zabesifazane siseLawodikeya, ezweni, ngokwenyama, “bahamba-ze, abokuhawukelwa, baphuphuthekile, kanti kabazi,” a—abantu, abesifazane bezwe. Nebandla lisesigabeni esifanayo. Bhekisisani okwemvelo kufanekisa okomoya, njalo nje, ngesikhathi ngasinye. Manje, ngoluny’usuku eNkantolo yokwaHlulelwa . . .

⁹² Ngiyazi ukuthi akuthandwa ngabantu ukukusho. Futhi uma indoda ingakumiselwanga ukukusho, kungcono ungakusho; ngoba uyalingisa, ngakho-ke uyongena enkathazweni, impela impela.

⁹³ Manje qaphelani. Empeleni ngi, kubukeka sengathi, ngezikhathi, bambe umlomo wowesifazane ngawuvula ngase ngithela uMuthi emlonyeni wakhe, ngase-ke ngimbamba umlomo ngezandla zami, futhi uyoWuphimisa ngaso sonke isikhathi. Kuthiwani-ke uma udokotela enze lokho esigulini, kwase kuthi-ke isiguli safa ngoba zenqaba ukuwugwinya umuthi na? ENkantolo yokwaHlulelwa, lapho zonke lezizinto njengokugunda izinwele nokugqoka izikhindi ne . . .

⁹⁴ Ngiyakha kuphela. Ihora selisondele kakhulu lapho nizobona khona into ethize yenzeka, lapho kuzokwenzeka into ethize. Futhi sonke lesisendlalelo lapha besibeka kuphela isisekelo somfishane, osheshayo uMlayezo ozonyakazisa zonke izizwe.

⁹⁵ Yingani bengibeka icala abesifazane, bekubekwe phezulu nje lapha kwenzelwa into ethize ongayishaya ekhanda ngqo, ngakho. Ngisho ukuzama ukubatshela into eyiyo. Nami ngibambe isandla ngasibhekisa phansi *kanje*, njengalapho kukhona khona umlomo, futhi bayaWuphimisa. Manje-ke ubani ongasola udokotela na?

⁹⁶ Uzosho kanjani, ngoSuku lokwaHlulelwa, lapho wona impela amaphimbo elimemeze kakhulu liphikisana nakho, liyodlala irekhode libuye ngqo ebusweni bababantu na? Manje-ke bazobaleka kanjani kulo na?

⁹⁷ UWuphimisa phakathi kweminwe yakho. Uchitha omunye futhi phansi, bese kuthi-ke ekugcineni banikine ikhanda labo futhi ba re- . . . ? . . . emuva, bese ubuyela emuva, ngeke ukwenze. Nokho, uyabuya futhi bese uWuthela phakathi futhi. Manje-ke ubani ozosolwa na? Akusuye udokotela, akusiwo uMuthi, kodwa isimo sokuziphatha komuntu. Kunjalo impela. Kube wusuku olubi kakhulu, ngolunye lwalezizinsuku, lapho lesisizukulwane sokuphinga esinesono sima phambi kukaNkulunkulu uSomandla.

⁹⁸ Ngiyayibona iminyaka yami igaqazela, amahlombe ami eqhotha; futhi, ngiyazi, iminyaka engamashumi amathathu lapha kulomsamo, yebo, iminyaka engamashumi amathathu-nantathu lapha ensimini. Leyo yimpilo ende. Leyo yiminyaka engamashumi amathathu-nantathu yenkonzo. Kunye kuphela ukuzisola enginakho; ukuthi angibanga nayo iminyaka eyikhulu namashumi amathathu-nantathu yayo. Ngokuba leli kuzoba yithuba lokugcina engiyoke ngibe nalo, ngiselapha ngingosazokufa, ukushumayela iVangeli. UNkulunkulu angisize ngime ngeqiniso lamaqiniso, kuleloZwi, futhi ngisho njengoba Esho nje.

⁹⁹ Okwenza lowo wesifazane oyiMethodisti...Ubungaze uLifinyelelise kanjani kuye na? Nangu, kulowoNyaka weBandla laseLawodikeya.

¹⁰⁰ Manje sizothatha owesifazane wePentecostal. Akafanele agqoke izikhindi, ukuzipenda, noma agunde izinwele zakhe, kodwa ubuka emuva phansi kwiMethodisti, uthi, “Awubheke lowo wesifazane wenza *kanje-kanje!* Uthi owesifazane akazigqoki izikhindi, kodwa uthi...naye ugqobo ephungule izinwele. Niyabo?

¹⁰¹ Uma uphakama kakhulu kuNkulunkulu, kulapho into yonke ibukeka iyisono kakhulu. Bese kuthi-ke ngezinye izikhathi, emkhulekweni, ungabona nje nawe, uma uMoya oNgcwele ukuthatha ukukhuphulela esibhakabhakeni, khona-ke yonke into ibukeka iyinxushunxushu. Bese kuthi uma usubuyela phansi, ubukeka sengathi wena, kubantu, uyishinga, ukuthi a—awulutho kuphela ungumbhinqi omdala. Uyisiwula, ngoba umi njengomdala ongahlahlile ekhanda futhi njalo uthethisa abantu. Kodwa uma uke waze wakhuphukela kulezozibhakabhaka kanye, lapho ongaba seBukhoni bukaNkulunkulu (hhayi ngamadlingozi, kodwa ngowangokoqobo uMoya oNgcwele uphakamisa), yonke into ilotshwe ukuthi, “IKABODI.” INkazimulo yeNkosi isukile kuyo yonke ithimu yamahlelo. Kunjalo. Lapho akukho nelilodwa lawo eliqinisele.

¹⁰² Manje ake nginidwebele isiyingi esincane. Ukuba benginebhlekbhode...Kodwa ngifuna nibhekisise lapha. [UMfowethu Branham udweba izindingilizi ezilandelayo ngento ethize—Umhl.] Ngizokwenza indingilizi eyodwa *kanje*, futhi ngizokwenza enye indingilizi ngaphakathi kwaleyondingilizi, lezo zimbili, ngizobe-ke sengenza indingilizi ngaphakathi kwaleyondingilizi. Kukhona izindingilizi ezintathu, iziyingi ezintathu. Manje, lowo nguwe.

¹⁰³ Lowo nguNkulunkulu. UNkulunkulu ebuthathwini Munye, futhi ngaphandle kobuthathu Akasuye uNkulunkulu. Ngeke abonakaliswa nangayiphi enye indlela.

¹⁰⁴ Kanjalo nawe ungeke wabonakaliswa ngaphandle kokuba ngumuntu ongubuthathu oyibo, lokho ngukuthi:

umzimba, umoya, umphefumulo. Ngaphandle kokunye kwakho, awuphelele. Niyabo? Ukuba wawungenawo umphefumulo, wawungeke ube yilutho; ukuba wawungenawo umoya, wawungeke ube yilutho, ukuba wawungenawo umzimba, ube ngumoya nje, hhayi umzimba.

¹⁰⁵ Ngakho, uNkulunkulu uphelele kumthathu-emunye woMuntu; hhayi umthathu-emunye wezidalwa, kodwa isiDaslwa esiSodwa kumthathu-emunye. UYise, iNdodana, noMoya oNgcwele nguNkulunkulu weqiniso oyedwa obonakalisiweyo. UNkulunkulu!

¹⁰⁶ Qaphelani lapha, lindani nje, ngi—ngikholwa wukuthi ngikufundile emizuzwini embalwa nje edlule. Lalelani lokhu.

...kuyo ingelosi yebandla laseLawodikeya loba ukuthi; Naku akushoyo uAmen, ufakazi othembekayo noqinisileyo, ukuqala kokudaliweyo kukaNkulunkulu;

¹⁰⁷ UNkulunkulu ungumDali. Futhi Wake wadalwa kanjani na? Kodwa lokhu nguku “qala kokudaliweyo kukaNkulunkulu.” Ngenkathi uNkulunkulu, uMoya, udalwa esimweni soMuntu, lowo kwakunguNkulunkulu edalwa; uNkulunkulu umDali, qobo lwaKhe, eba ngokudaliweyo. UNkulunkulu, Owenza uthuli, wenza ikhalsiyamu isakhamathambo, wenza ipotashi isivundisa-mhlaba, ikhosmik layithi ukukhanya komhlaba nezulu, amapetroliyamu uketshezi olusamafutha kapetroli, wathatha into ndawonye wase ezidala Yena uqobo, e “kuqaleni kokudaliweyo kukaNkulunkulu.”

¹⁰⁸ “UAmen,” owokugcina. *Amen* kusho ukuthi “makube njalo.” “Ukugcina kukaNkulunkulu,” lapho uNkulunkulu eqeda kokudaliweyo kwaKhe.

¹⁰⁹ Manje, kwakukanjani na? “Akekho umuntu oke wabona uNkulunkulu noma nini, kuphela Ozelwe yedwa kuYise uMbonakalisile.” Niyakuthola na?

¹¹⁰ Awusho, umzuzu nje, anijahile. Asiphenye ngale kwabaseKolose, umzuzu nje. Kwenzekile nje nga...kufika umBhalo emqondweni wami. Asiphenye kwabaseKolose, iNcwadi yabaseKolose, futhi sithole i...Ngikholwa ukuthi yisahluko 1. Ngizokubheka lokhu, ngoba akuhloswanga ngaphambili lapha. Ngakho ngizo...Njengoba ngangivamise ukukwenza, ngisengumshumayeli omncane, bencingasacabangi ngalezizinto [UMfowethu Branham ushaya umunwe wakhe kanye—Umhl.] kumanje nje, kodwa njengoba ngiguga angisakwazi. Asiqale evesini 9, ngiyakholwa. “Ngalokho...” NguPawulu etshela abaseKolose ngoKristu, ukuthi WayenguBani.

Ngalokho nathi, kusukela osukwini esezwa ngalo, asiyeki ukunikhulekela, nokuninxusela ukuba nigcwaliswe ngokwazi konke intando yakhe ngokuhlakanipha konke kukamoya nokuqonda;

Nihambe ngokufanele iNkosi niyithokozise ngakho konke, nithela izithelo emisebenzini yonke elungileyo, nokuthi nikhule ekumazini uNkulunkulu;

Niqiniswe konke...ngokwamandla enkazimulo..., kuze kube ngukubekezela konke nokubheka kade ngokujabula;

Nibonga uYise, ohlanganise...osenze sifanele isabelo sefa labangcwele...

Osikulule emandleni obumnyama, wasibeka embusweni weNdodana yake etandekayo:

- 111 Nakhu lapho esingena khona manje. Bhekisisani.

Okukuyo sinokuhlengwa ngegazi layo, ukuthethelelwa isono:

Yona iphakathi ingumfanekiso kaNkulunkulu ongenakubonwa,...

- 112 Niyakuthola na? Ivesi 15, kwabaseKolose 1:15.

...izibulo lezidalwa zonke:

- 113 Amen! Ini? “Izibulo lezidalwa zonke.” Makube yiNgelosi, makube yinoma yini engaba yiyo; Uyizibulo lezidalwa zonke.

Ngokuba kwadalelwa kuyo konke—kwadalelwa konke, okusezulwini, noma...semhlabeni, okubonwayo...ngenakubonwa, nokuba kuyizihlalo zobukhosi, nokuba kuyimibuso,...kuyizikhulu,...kuyiziphathimandla: konke kwadalwa ngayo, kwadalelwa yona:

- 114 Makube yinoma yini okungaba yiyo; asikho esinye isidalwa! Qaphelani, “Futhi e...Futhi ngakho-ke u...”

Yona ingaphambi kwakho konke, nezinto zonke zimi ngayo.

- 115 Nokuba kunguYise, iNdodana, uMoya oNgcwele, noma ngabe kuyini, “Ingaphambi kwakho konke.” “Ngaphambi kwakho konke okuseZulwini, emhlabeni; okubonwayo, okungenakubonwa, kumbe noma yini,” leNdodana kaNkulunkulu yayingaphambi kwakho konke. Kunjalo na? Angikhathali, yizihlalo zobukhosi, yimibuso, noma ngabe yini; izihlalo zobukhosi zaseZulwini, imibuso, noma kungaba yini ezindaweni ezinkulu ezingaphezu kwemvelo ngaleya, emaPhakadeni lapho okwakukhona; noma ngabe kuyini, iziNgelosi, onkulunkulu, noma kwakuyini, “Ingaphambi kwakho konke.” Amen! Anikwazi ukuYibona na? “Yayingaphambi kwakho konke; futhi kwadalwa ngaYo. I...” Ivesi 17.

Yona ingaphambi kwakho konke, nezinto zonke zimi ngayo.

116 Akukho okungakwenza kugijime ngaphandle kwaYo. Noma ngabe nguNkulunkulu uYise, uNkulunkulu uMoya oNgcwele; noma ngabe yiziNgelosi, iziphathimandla, amandla, imibuso; noma ngabe yini, konke kuphethwe yiYo. “Nezinto zonke zimi ngaYo.” Yona!

*Yona iyinhloko yomzimba, ngisho ibandla:
engukuqala—engukuqala, izibulo kwabafileyo;
(okungukuthi, ivusa lokho Efikele ukukuhlenga); ukuze
yona ibe-ngowokuqala ezintweni zonke.*

117 “Ibe ngowokuqala,” niyazi ukuthi kusho ukuthini na? Ngukuthi, “phezu kwakho konke.” Iphezu kwakho konke okwake kwadalwa; yonke iNgelosi, sonke isidalwa, yonke—yonke into ekhona. Iphezu kwakho konke. Nhloboni yesiDalwa Lena na? Singaba yini na? Phezu kwakho konke! “Futhi seyenze ukuthula. . .” Ake sibone, umzuzu nje. Premi- . . .

*Ngokuba kwaba-kuhle kuYise ukuba ukugcwala
konke kuhlale kuyo;*

118 “Ukugcwala konke kwakho konke.” Ukugcwala konke kukaNkulunkulu, konke ukugcwala kweziNgelosi, ukugcwala konke kwesikhathi, ukugcwala konke kwePhakade; konke kwakuhlala kuYe. Lowo yiloMfo.

*Nokuba, abuyisane nako konke ngayo ekwenzile
ukutula ngegazi lesipambano sayo; ngisho
ngayo, nokuba kuyizinto ezisemhlabeni, nokuba
ngezisezulwini.*

119 Naso lesosiDalwa esikhuluma ngaso, “Ukuqala kokudaliweyo kukaNkulunkulu.”

120 Manje, manje lokho, iBandla, ukuthi yona impela inhloso yaKhe yonke kwakuyiBandla. Manje singena kanjani kuleliBandla na? “NgaMoya munye thina sonke sabhaphathizwa sibe-Mzimba munye,” iBandla, uMzimba kaKristu. Lingeke lehluleka.

121 Manje, nakhu okwenzekayo. Manje bhekisisani lokhu, isithombe esincane nje sokulinganisa. [UMfowethu Branham uyaphinda ukhombisa umdwebo wakhe wezindingilizi ezintathu—Umhl.]

122 Manje, lomuntu ongaphandle yinyama. Yilokho esikubukayo; esikubonayo. Futhi inemingena emihlanu kulowomzimba. Futhi noma yimuphi umntwana wesikole wolimi nokubhalwa kwalo, njengami, ubezokwazi ukuthi kukhona imizwa emihlanu elawula umzimba; ukubona, ukunambitha, ukuthinta, ukuhogela, nokuzwa. Ngaphandle kwalokho, ungeke wawuthinta umzimba. Yileyondlela kuphela eya emzimbeni; ukubona, ukunambitha, ukuthinta, ukuhogela, ukuzwa; uyakuzwa, uyakunambitha, uyakuthinta. . . Manje, yilowo omubi, kwingaphandle.

123 Manje, ngaphakathi kwalokho ngumoya, oba yiwo wena uma uzalwa emhlabeni nomoya wokuphila uphefumulelwa kuye. Lowomoya ungowemvelo yezwe ngoba awunikezwanga uvela kuNkulunkulu, kodwa wa (nikezwa) vunyelwa nguNkulunkulu. Manje nikutholile lokho na? Ngokuba, wonke umntwana ozelwe ezweni, “uzalelwe esonweni, wabunjwa ebubini; ufika ezweni ekhuluma amanga.” Kunjalo na? Ngakho, lowomuntu, ngaphakathi lapho, uyisoni, kwasekuqaleni nje. Manje, kodwa . . .

124 Manje, unemingenela emihlanu. Naleyomingenela emihlanu . . . Angazi noma ngingayiyeka khona manje. Uma i . . . Kuqala, ngiyazi, ngumcabango, unembeza, nothando, ukukhetha . . . Qhabo. Unembeza, uthando, umzindlo . . . Kukhona imingenela emihlanu eya emoyeni. Awukwazi ukucabanga ngomzimba wakho; ufanele ucabange ngomoya wakho. Awukwazi ukuba nonembeza emzimbeni wakho. Awunawo amandla engqondo nhlobo; umzimba wakho awunawo, ngakho ufanele ucabange ngomoya wakho. Ufanele uzindle. Ungeke wacabanga ngomzima wakho wenyama, ngoba umzindlo awuboni, unambithe, uthinte, uhogele, noma uzwe. Umzindlo yilokho ongakwenza emqondweni wakho. Uma ulele noma uphumile, umzimba wakho ulele lapho ufile, kodwa umoya wakho ungabe usalokhu uzindla. Kukhona imizwa emihlanu olawula lowomuntu ongaphakathi. Nalokho . . .

125 Manje, kumuntu wokugcina, ongumphefumulo, munye kuphela umuzwa olawula lokho, futhi lokho ukukhululeka . . . ukukhululeka kwentando ekhululekile yokuziphatha ukuthi ukhethe noma wenqabe.

126 Futhi manje isizathu sokuthi abantu namhlanje . . . Manje, ningakukhohlwa lokhu manje, futhi nizo—nizobona ukuthi uMoya . . . ukuthi buyini ubufakazi bokuqala obubonakalayo bukaMoya oNgcwele. Niyabo?

127 Manje, abantu bangahlala kulomoya, futhi basina emoyeni. Bamemeza emoyeni. Baya esontweni besemoyeni, futhi ngokoqobo bangaba nawo uMoya wangempela kaNkulunkulu ugcotshwe phezu kwalowomoya, kodwa noma kunjalo balahlwe futhi bakhwelwe ngamademoni ngakho konke, ngalowomoya.

128 Ngoba, bhekisisani, yingalesosizathu wawungeke umtshele lowo wesifazane, owayegqoke izikhindi, ukuthi kwakuyiphutha. Wawungeke umtshele ukuthi ukuphungula kwakhe zinwele kwakuyiphutha. “Awu, izinwele zakho zihlangane ngani nakho na?” Awu, kwenza, kuSamsoni. Niyabo.

129 “Oyonezela izwi elilodwa kuLeli, noma asuse iZwi elilodwa kuLo.” Ufanele ube nesigcino ndawondawo.

130 Manje, isibonelo, ukuba ngangiyindoda e—e—e—eyiBaptisti, futhi wehle wase ungitshela ukuthi ngifanele ngi—ngifanele ngibhaphathizwe eGameni likaJesu Kristu; kuseBhayibhelini.

Awu, into yokuqala uyazi, bengizothi, “Ngizobuza umelusi wami.”

¹³¹ Bese ngiya kumelusi; uthi, “O, leyo yinto yasemuva ngaleya, niyabo. Yebo, niyabo, thina maBaptisti, nakhu esikukholwayo; sikholwa ukuthi sifanele sicwiliswe eziqwini zika ‘Yise, iNdodana, uMoya oNgwele.’ Yileyondlela lonke ibandla elikwenze ngayo. Selokhu laqanjwa nguJohn Smith, yileyondlela elenze ngayo.” Awu, leso yisigcino sakho. “Kwesabe lokho okushiwo yilowomfo!”

¹³² Uma-ke uyiMethodisti, futhi ukufafaza kuyinqubo yakini, futhi uyatshelwa ukuthi ufanele ucwiliswe na? Niyabona ukuthi ngiqonde ukuthini na? Ubuyela kumelusi wamaMethodisti, futhi uzobhala bese ebuza umbhishobhi, ukuthi u *s'bani-bani* wakusho yini *ukuthi-nokuthi* mayelana na *lokhu*. “Kodwa thina, ibandla lamaMethodisti, saqanjwa eminyakeni engamakhulu amathathu noma amane eyedlula, eNgilandi, nguJohn Wesley, noWhitefield, nabo bonke abanye lapho, noAsbury. Saqamba lencwadi, silandela uJohn Wesley, ukuthi sifanele sifafazwe, ngoba nje eyangaphandle i emo-. . . isimo. Futhi sicabanga ukuthi ukufafaza kuhle ngokufanayo nje njengoba injalo enye indlela.” Uma ungowangempela. . . Uma ibandla leMethodisti liyisigcino sakho, lokho kuyilapho ohamba ugcine khona.

¹³³ Uma uyiKatolika. . . Futhi ngizokutshela, akukho eBhayibhelini ukungayidli inyama ngoLwezihlanu, nazo zonke lezizinto njengalokhu, ne “Eucharist eNgwele ayisiso isinkwa sesidlo, ngoba nguMoya,” kanjalonjalo. Bese uya kumpristi wakho, umpristi uthi, “Nakhu, kubhalwe khona impela encwadini yakithi.” Futhi uma ibandla lakho liyisigcino sakho, awushayi-hutha kokushiwo noma ubani. Leso yisigcino sakho.

¹³⁴ O Nkulunkulu, siza ukuba lokhu kuzike! Ngesingami, yonke into iyiphutha. IZwi likaNkulunkulu liyisigcino. Noma yini eshiwo yileloZwi, khona-ke ilungile.

¹³⁵ Manje, indlela kuphela ephezulu lapha kule izimbulunga, obuyoke ube kulomuntu omncane wangaphakathi; uzofanele ukuba ube ngowaziwa emaphakadeni. Ngoba wawunoNkulunkulu, wena uyingxenye kaNkulunkulu.

¹³⁶ Ngangikubaba wami. Ngangikumkhulu futhi, nomkhulu kamkhulu wami. Ngembewu, ngangikulokho.

¹³⁷ Futhi ngangikuKristu. NanikuKristu ngaphambi kokusekelwa kwezwe. Weza ukuzohlenga abaKhe uQobo, abaKhe uQobo owayekuYe. Haleluya! Abantwana baKhe owayekuYe!

¹³⁸ Akezelanga neze uku—ukusindisa abantwana bakadeveli. Abasoze baKwazi. Futhi bahlakaniphe kakhulu okobungqapheli ngezindlela zokufunda kwabo kokuhlakanipha, ngangokuthi ungeke waziqhathanisa nabo nhlobo. Ungeke wakhuluma ukwedlula bona. Kodwa, ngokukholwa uyaKubona.

139 Manje, isayense ayidingi-kukholwa. Isayense iyakufakazisa abakhuluma ngakho. Akudingi-kukholwa.

140 Umpristi oyiKatolika uzokutshela, “Buka ukuthi ibandla eliKatolika lishukume kanjani. Buka ukuthi lama isikhathi eside kangakanani phansi kwezinhluho zobuhedeni.”

Ibandla leMethodisti lithi, “Buka lapha ukuthi yisikhathi eside kangakanani. . .”

141 Ngibone ibandla. . . khuluma ngesibonakaliso somzenzisi; ngikhuphuka ngomgwaqo izolo, engisibonile. Wathi, “Ibandla likaKristu, lakhiwa ngo A.D. 33” Alikabi neminyaka eyikhulu ubudala, niyabo, ihlelo. O, he! “Imfundiso yabaphostoli”? Cishe impela abanalutho. BangabaSadusi bosuku; akukho-Moya, qha. . . Futhi ungeke ubatshele; ungeke ukhulume nabo; ungeke uzindle nabo.

142 Ngoba, sedlula siye ngale kokuzindla. “Unganciki kokwakho ukuqonda.” Ukukholwa akuzindli nhlobo. Ukukholwa kuyaKukholwa.

143 Bathi, “Manje, buka lapha, uyakholwa ukuthi sifanele senze lezizinto emuva lapho na? Umbhedo! Lokho. . .”

144 Kodwa iBhayibheli lasho njalo. Angikwazi ukuchaza ukuthi kwenzeka kanjani, kodwa kuyenzeka. UNkulunkulu washo njalo. Ngakho awudingi uku. . . Ngeke ngakutshela lutho ngakho. Ukukholwa akuKuchazi. Benikwazi lokho na? Ukukholwa kuyaKukholwa nje.

145 UJesu washo kuNikodemu, evela kwi San-. . . umkhandlu wenkolo yobukristu yangosuku lwaKhe; ufika kuYe ebusuku, wathi, “Nkosi, siyazi ukuthi UnguMfundisi ovela kuNkulunkulu, ngoba akekho umuntu obengenza lezizinto Ozenzayo, ngaphandle uma uNkulunkulu enaye.”

146 Wathi, “Ngqiqinisile, Ngithi kuwe, ‘Uma umuntu engazalwa ngokusha, angewubone ngisho uMbuso kaNkulunkulu.’”

147 Wathi, “Mina, umuntu omdala, ngingene esizalweni sikamama ukuba ngizalwe na?”

148 Wathi, “Manje Ngizokutshela kanjani izinto zaseZulwini, uma ungenakuzikholwa ngisho izinto zasemhlabeni na?” Niyabo?

149 Wayesethi-ke, ngolunye usuku, “Uma ningadli inyama yeNdodana yoMuntu, niphuze iGazi laYo, aninakuPhila kini.” Akakuchazanga.

150 Labobaphostoli nabo bangalolosuku, owamiselwa ukuPhila, Wayekwazi. Wathi, “Konke uBaba aNgiphe khona kuyoza. Into kuphela ofanele uyenze ngukuba nje wenze iPhimbo laMi laziwe; bayalazi, ngokuba izimvu zaMi ziyalazi iPhimbo laMi.” Nephimbo liyizwi elizwakalisiweyo. [Akuqoshwanga eteyipini—Umhl.] “BayaLikhola, noma kanjani. Abadinge

kufakazisa noma yini ngokwesayense, noma babuze noma yimuphi umSadusi noma umFarisi, kumbe noma yikuphi okunye, ngakho. Ngikushilo, bayakukholwa, ngokuba izimvu zaMi ziyalizwa iPhimbo laMi.”

¹⁵¹ Na *Leli* yiPhimbo likaNkulunkulu esimweni sencwadi, ngoba *Lesi* yisambulo sonke sikaJesu Kristu, eliDala neLisha iTestamente ehlanganiswe ndawonye. Amen. Nakho lapho okhona.

¹⁵² Ngani? Wena uthi, “Laba ngabantu abalungileyo. Yini ebenza...” Ngoba, into eyodwa, insika yabo yokubophela isebandleni. Futhi phakathi lapha... Niyayikhumbula eyangeSonto eledlule, sekwedlule iviki; bangaki obelapha futhi wayizwa intshumayelo ethi *AbaGcotshiveyo NgeziNsuku zokuGcina* na? Ngicabanga ukuthi nonke. Niyabo, bagcotshiwe. Imimoya yabo igcotshiwe, ku *le* ndawo yesibili.

¹⁵³ Manje, owesifazane wokuqala uthi... Qhobo, akashayi ihutha kulokho okushiwo yibandla, kokwashiwo noma yimuphi omunye. Uyidada elihlakaniphile. Unemfundo yasekholiji. Ubengakweqisela indoda yakhe, futhi ucabanga ukuthi uhlakaniphile ngokwenza lokho.

¹⁵⁴ Lona omunye wesifazane u “hamba-ze, uphuphuthekile, kanti akazi.” [UMfowethu Branham ushaya phezu kwepulpiti kabili—Umhl.] O, kuyadabukisa, kodwa lesa yisithombe iBhayibheli elisidwebela sona. Manje, uyasonta. Lowo wesifazane, mhlawumbe bekungangcono, ukuba lowo wesifazane ubezo... Uphila enhle, impilo ehlanzekile; ayikho into ephikisana nalokho. UNkulunkulu uzoba nguMahluleli wakho. Angazi; angisuye uMahluleli.

¹⁵⁵ Kuphela ngiyi... bophezeleke kulokho Angikhombisa khona. Yilokho okwashiwo ngabaphostoli. “Sikhuluma lokho esikwaziyo, esikuzwileyo, esikubonile.” Yilokho kuphela engibophezeleke kukho. Yilokho kuphela enibophezeleke kukho.

¹⁵⁶ Kodwa manje, niyabo, uma ubungathatha lowo wesifazane ofanayo... Waphelelaphi na? Niyabo? Wahamba wazungeza ngqo. Wezwa, akungabazeki; wayevula umsakazo, izikhathi eziningi. IPhimbo likaNkulunkulu belikhuluma, izikhathi ezinigi. Awu, manje, niyabo, uza ungena kulenkoloze lapha, uzalo. Onke amabandla awuzalo. Yonke into, kunjalo impela, angamadlangala nje lapho abantu beqoqanela khona ndawonye njengobulunga. Futhi uza ngapha; awu, lelo limenela kahle nje. Manje uma uhamba uyomshela ukuthi ufanele enzeni, angeke akulalele. Umkhombise eBhayibhelini; ngeke aLilalele.

¹⁵⁷ Manje, mfowethu othandekayo, dadewethu, okukodwa nje noma okubili ukuphawula ngaphambi kokuvala. Sekungukwata sishaye, isikhathi sokuphuma; imizuzu eyishumi nanhlanu.

158 Manje bukani, kukhona engifuna ukunibuza khona. Kungani lowo wesifazane engenakukubona na? Kungani engeke na? Mayelana nokuba sekuphingeni ngokomzimba, endodeni yakhe, akanacala; ayikho afanele ayivume. Umsulwa nje njengoba wayenjalo ngosuku azalwa ngalo; akukho ndoda emthintile.

159 Ngikhuluma ngokuhambisanayo manje, kowesifazane, kulo ibandla. Umsulwa nje njengoba wayenjalo ezalwa. Awu, yilokho impela ibandla eliyikho, njengoba azalwa, kodwa wa “zalelwa esonweni, wabunjwa ebubini, fika. . .” Niyabona ukuthi ngiqonde ukuthini na?

160 Manje umtshela ukuthi kuyiphutha kuye ukugunda izinwele zakhe; iBhayibheli lasho njalo. Kuyiphutha kuye ukugqoka izikhindi; iBhayibheli lasho njalo. Ubezothi, “Umbhedo.” Ngani na? Isigcino sakhe asikho phansi *lapha*, kulowomuntu wesithathu, umphefumulo omiselwe ngaphambili futhi wathunywa uvela kuNkulunkulu. Kodwa isigcino sakhe yinhlango ngaphandle *lapha*, omunye umuntu oyihlelile ngaphandle kwaLokhu. Niyabo?

161 Kodwa uma iZwi likaNkulunkulu liphansi kulowomphefumulo, lithi, “Amen! Ngiyakubona.” Kuhambisana naLo. Manje bukani *lapha*. Ngakho-ke, umuntu ozelwe nguMoya kaNkulunkulu. . .

162 Niyabo, *nansi* inyama engaphandle. Futhi ngikhuluma ezethamelini ezixubile, ngizokhuluma njengomelusi wenu—wenu, njengomfowenu. *Nansi* inyama, ibuthakathaka, ibophekile ukuba i. . .Inenekazi elincane lihamba lehle ngomgwaqo; enye isizwa eseseminyakeni yobusha nje, unga ineshumi nesikhombisa, ishumi nesishiyagalombili, amashumi amabili eminyaka ubudala, amashumi amabili-nanhlanu, amashumi amathathu, ihamba ijikeleza phakathi lapho. . .Nalencosazana ifike, itshikiza ngaso sonke isimo, umzimba wayo, ihamba igqoke izicathulo ezingamahayihili; ubulona bunamathele konke ngaphambili nangemuva; nengubo iphakeme *kangaka* ngenhla kwamadolo ayo, noma igqoke izikhindi. Benazi yini ukuthi iBhayibheli lathi iyokwenza kanjalo na? Niyazi, iBhayibheli lathi leyo yindlela eliyokwenza ngayo, ukuthi liyokwenyanyeka kakhulu kanjani

163 Nikufundile lokhu *lapha*, *iReader's Digest* yalenyanga, ukuthi, “Abesilisa nabesifazane balolusuku, amantombazane amancane, kusukela emashumini amabili noma amashumi amabili-nanhlanu ubudala, usesekuvalekeni kokuya esikhathini,” ukuthi nedlula ekuguqukeni kwempilo eminyakeni ephakathi nendima yempilo, ngokwesayense, phakathi kwamashumi amabili namashumi amabili-nanhlanu. Kwakuvame ukuba *lapha* emashumini amathathu noma amashumi amathathu-nanhlanu, entangeni yami. Ngeminyaka

kamama, owesifazane wayengavaleki neze ukuya esikhathini aze abe namashumi amane noma amashumi amane-nanhlanu.

¹⁶⁴ Kuyini na? Kungesayense, nokudla, okubhastelwe, okuphendukezele wonke umzimba womuntu sesize saba yisigejane se—se—sesinyokotho sokonakala. Awu, uma umuntu wenyama onakele, akusilo yini ingqamuzana lokuphila lobuchopho kulowomuntu wenyama na? [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.]

¹⁶⁵ Manje bhekisisani uMoya, ukulandela. Kuyofika isikhathi, eGameni leNkosi, ukuthi abantu bayohlanya ngokuphelele. IBhayibheli lisho njalo. Bayomemeza kakhulu baklabalase; izinto ezinkulu ezesabekayo engqondweni yabo ezicabangelayo. Imisakazo nezinto, izinhlelo zethu zetelevishini, ziyakuveza. Kuyoba khona izinto ezinjalo njengezintuthwane zivuka ziphuma emhlabeni, eziyophakama njengezihlahla eziyishumi nane; kuyobakhona i—i—innyoni iyondiza inqamule emhlabeni, inamaphiko amane noma amamayela amane ukunqamula; nabantu bayababona; bayomemeza kakhulu bampongoloze, futhi bakhale befuna umusa. Kodwa kuyoba yiziNhlupheko. Lindani ngize ngishumaye ngalelezoziNhlupheko zivulwa.

¹⁶⁶ Bhekisisani ukuthi uMose wenzeni phansi komuntu wenyama, hhayi uMoya, ngenkathi Ethi, “Mose...” UNkulunkulu wathi kuMose, “Phuma uye lapho,” kumprofethi waKhe, “ucaphune uthuli olugcwele isandla, uluphose emoyeni bese uthi, ‘ISHO KANJE INKOSI, sizovela amazeze emhlabeni.’” Kwakungekho-mazeze. Into yokuqala uyazi, baqala ukubona into ethize inwabuzela ehlathini. Babheka ngale, kukhona eny’into. Futhi emva kwesikhashana, ayesejule kakhulu wawungeke usagxambuza wedlule kuwo.

¹⁶⁷ Ayevelaphi na? UNkulunkulu unguMdali. Angenza lokho Akuthandayo. Uyinkos’enkulu. Wayengenza i—innyoni ebingafinyelela—ebingafinyelelisa amaphiko ayo esuka kwelinye icala lomhlaba aye kwelinye.

¹⁶⁸ Wathi, “Makube-khona izibawu, zembathe umhlaba wonke.” Kwakungekho-sibawu ezweni. Into yokuqala niyazi, impukane el’hlaza endala iqala ukundiza izungeza. Into yokuqala, kwase kukhona eziyisishiyagalombili noma ishumi, ishumi nambili. Into yokuqala niyazi, wawungeke usakwazi ukuhamba udabule kuzo. UNkulunkulu, uMdali, uyaligcina iZwi laKhe.

¹⁶⁹ Futhi welula induku yakhe, ngokuyala kukaNkulunkulu, wayesethi, “Makukhuphuke amaxoxo” bese esibekela umhlaba.” Namaxoxo afika aze baze bawenza inqumbi, izinqwaba, nephunga lalindawo zonke, mhlawumbe amafidi angamashumi amane noma amashumi amahlanu ukuphakama, amaxoxo. Ayesekebetheni lika—likaFaro. Ayese... uphendule ishidi, futhi kwakubakhona amaxoxo angamakhulu amahlanu

phansi kweshidi, phansi kombhede, ekudleni. Noma kuphi lapho ababeya khona, kwakunamaxoxo, amaxoxo, amaxoxo. Ayevelaphi na? [UMfowethu Branham ushaya phezu kwepulpiti kane—Umhl.] UNkulunkulu, uMdali, uyinkos'enkulu. Akushoyo, Uyokwenza!

¹⁷⁰ Futhi Wathi kuyobakhona izinto ezibonakala zesabeka phezu komhlaba. “Isikhonyane esinezinwele njengabesifazane,” izinwele ezinde, ukuhambela abesifazane ngokubahlupha abagunda izinwele zabo. “Amazinyo njengengonyama; izindosi emisileni yaso njengofezela; siyohlupha abesilisa, izinyanga.” Lindani nje size sifike ekuvulweni kwalezoziniNhlupheko neziMpwawu, naleyomiDumo eyisiKhombisa, bhekisisani ukuthi kwenzekani. O, mfowethu, kungcono ufinyelele eGosheni isikhathi sisekhona sokufinyelela eGosheni. Ningakunaki lokhu okungaphandle.

¹⁷¹ Bukani lapha. Nanti inenekazi elincane lizitshikizela lehla ngomgwaqo; nangu umfo osemusha, amehlo akhe ekubamba. Uyilunga lebandla. UyiPentecostal. Uyinoma yikuphi ayikho. Kodwa into yokuqala niyazi, akukho—nsika yokubambelela phakathi *lapho*. Liyothi, “Halo.” Unezinwele ezisongene, futhi uthi ukubukeka kahle, insizwa enamahlombe aqondile; mhlawumbe wazama ukuphila ngokufanele. Liqala ukwenyuka liya kuye, ngisho umshumayeli. Into yokuqala niyazi . . .

¹⁷² Kuyini na? Lokhu ngaphandle *lapha*, isifiso senyama; nomoya phansi *lapha*, nokho egcotshiwe, uthi, “Ungakwenzi, ungakwenzi.” Kodwa uzokwenzani na? Uzohamba ngqo uzungeze, lapho ubambelele, nanko uhamba. Into yokuqala uyazi, uzama ukunquma usuku lokubonana nalo. Unecala lokuphinga, noma ngabe uyalithinta noma qha.

¹⁷³ Kodwa, eyangoqobo, indodana kaNkulunkulu ezelwe ngokusha! Amen! Ungeke wazenzela ngokwakho. Akunakwenzeka nhlobonhlobo ukuba i—isilisa esigazi-libomvu ukuba sihambe phambi kwesifazane esinjalo, kungabibikho okwenzekayo. Kodwa uma kukhona Into engaphakathi; leyoNto encane ezelwe ngokusha *lapha!*

¹⁷⁴ Nakuba lowomuntu wayememezile, wakhuluma ngezilimi, wagxuma, wasina, konke okunye, wagcotshwa ngoMoya; wenza zonke izibonakaliso nezimangaliso uNkulunkulu azisho phakathi lapho, ngoMoya waKhe! [UMfowethu Branham ushaya phezu kwepulpiti kathathu—Umhl.] UJesu wathi, “Abanengi bayakuza kiMi ngalolosuku, bathi, ‘Nkosi, angiprofethanga yini ngeGama laKho na? Angikhiphanga yini amademoni ngeGama laKho na? Angi. . .’ Wathi, ‘Sukani kiMi, nina enenza okubi.’ Yini okubi na? Into okwaziyo ukuyenza, kepha ungayenzi. “Sukani kiMi, nina enenza okubi; Angizange nginazi ngisho.”

¹⁷⁵ Kodwa phansi ngaphakathi kulowomuntu, uma leyonsika encane yokubophela iphakathi lapho, leyoMbewu

kaNkulunkulu eyamiselwa ngaphambili ngaphambi kokusekelwa kwezwe; angikhathali ukuthi kwenzekani, iyambamba. Ilapho ukuba ihlale.

¹⁷⁶ Yingakho lowo wesifazane eyogqoka lezozikhindi. Ubalwa ngokuthi uyisifebe, ngokufanayo njengowesifazane osesenzweni. Niyabo? Akazi ukuthi lowomoya . . . Wazi kanjani na? Isigcino sakhe.

¹⁷⁷ Yini isigcino na? Yizwi lokugcina. Isigcino ngu amen. Singukuphela kwawo wonke umbango, isigcino sakho.

¹⁷⁸ Futhi uma ibandla lakho, ibandla lamaPentecostal, elikutshela ukuthi, “Izinwele ezinde nezinto kungubuhlanya nje. Unethayi eliyisipele, ingemuva lekhandla lakho,” kanjalonjalo, lezonhlobo zezinto, umuntu ukhwelwe yidemoni.

¹⁷⁹ Ngokuba, iZwi likaNkulunkulu lathi, “Kuyihlazo ukuba owesifazane agunde izinwele zakhe. Uyohlazisa ikhanda lakhe.” Uma ehlazisa indoda yakhe, nendoda yakhe yiBandla, neBandla nguKristu, uyisifebe ezenkolo esihlazisayo; uhamba-ze kanti kazi. Uhamba-ze! Alishongo yini iBhayibheli, “Isembozo sowesifazane yizinwele zakhe na?” Izinwele aziphiwa yena yini ukuba zibe yisembozo na?

¹⁸⁰ Ngoluny’usuku, ngaleya eNkantolo yokwaHlulelwa! Ngizamile ukwetha uMuthi, futhi ngiWubamba ngezandla zami, futhi naWuphimisa nawubuyisa ngqo phakathi kweminwe yenu. UNkulunkulu uzobehlulela ngoluny’usuku. Lowo nguISHO KANJE INKOSI. Bekungesiso isigejane sobulima, noma ikhehla elithize elihlanyayo elixovwe laxovwa. Akusikho. Ngoba, yiZwi leNkosi.

¹⁸¹ Nowangempela, umKristu wangokoqobo uyobambisana nalowomuntu ongaphakathi, lowoMoya owawukhona emuva ngaleya ekuqaleni, oyiZwi.

¹⁸² Njengoba Wayengukugcwala kwenu nonke, nanikuYe emuva ngaleya eKalvari. Wanazi ngaphambili ukuthi nanizoba lapha. Kuphela usakaza lokho okwakuzokwenzeka. Futhi nanikuYe; nafa kanye naYe. Nafa ekuzaziseni kwenu, nafa ezimfeshinini zenu, nafa kulo izwe. Ngenkathi E . . . Nafa kanye naYe eKalvari, futhi navuka kanye naYe ngenkathi Evuka futhi ngosuku lwesithathu. [UMfowethu Branham washaya phezu kwepulpiti kathathu—Umhl.] Futhi ngoba nikwemukele, manje senihlezi ezindaweni zaseZulwini kuKristu Jesu. Haleluya!

¹⁸³ Nakho lapho okhona. Yilowomuntu ongaphakathi. Lelongaphakathi eliyogcizelela lonke iZwi, ubambelela neZwi, kungakhathaleki. Akukho okunye ongakwenza. Ngakufunda lokho, eminyakeni eminingi eyadlula.

¹⁸⁴ Inganyana yami ilele lapha, ifa. Umkami elele lapha e . . . e—emakhazeni ezidumbu, wagqunywa futhi eselungiselelwa ukungcwatshwa. Bangibizela phandle lapho, noSharoni wayefa.

Lokho ngukulingwa okul'khuni ukwedlula konke engake ngahlngana nakho empilweni yami. Ngangineminyaka ethi ayibe ngamashumi amabili—nanhlanu ubudala. Ngahamba ngaphumela lapho, noBilly Paul elele eseduze kokufa.

¹⁸⁵ UDokotela Sam wafika, wathi, “Bill, angicabangi ukuthi sizomsindisa uBilly. Nami. . .” Wathi, “Kubi kabi kuye.” Wathi, “Bill, ngikudabukela kakhulu.” Wangigaxa.

Ngathi, “Doc, angisenamandla.”

¹⁸⁶ Amahora athi awabe mabili, ngambiza, ingane yami, uSharon, ngamgijimisa phandle lapho, u. . . ukumbona esekudlikizekeni; kwakungayeki. Bafaka inalithi emfunkulwini; bawuchumbuza, benyusa isayini, isifo solwembu lobuchopho esiyixhwala. Yilokho kuphela.

¹⁸⁷ Ngakhaphuzela endleleni yami ngiphuma ngiya esibhedlela; ngamisa itrakhi yami endala phandle lapho, ngase ngiphuma ngase ngiqala ukwehlela egumbini. Nakhu sekufika uSam ezansi ehholo, ephethe isigqoko sakhe ngesandla sakhe, ekhala, wangigaxa, wathi, “Buya, Bill.”

Ngathi, “Yin'indaba?”

Wathi, “Awukwazi ukumbona.” Wathi, “Uyafa, Bill.”

Ngase ngithi, “Qhabo, Sam, hhayi ingane yami.”

¹⁸⁸ Wathi, “Yebo.” Wathi, “Ungamceli ngisho ukumcela, Bill. Uma eke waphila,” wathi, “uyobe ehluphekile.” Wathi, “Uyohlala njalo egongobele, futhi uyobe elokhu ehluphekile zonke izinsuku zokuphila kwakhe.” Wathi, “Unesifo solwembu lobuchopho.” Wathi, “Ungayi ngakuye; u—uzobulala uBilly nje ngokukwenza.

Ngathi, “Sam, kufanele ngimbone.”

¹⁸⁹ Wathi, “Ungeke ukwenze, Bill. Ngi—ngiyakwenqabela. Manje, uyazi ukuthi ngicabanga kakhulu kangakanani ngawe, futhi ungubhuti wami nakho konke,” wathi, “ngicabanga kakhulu kangakanani ngawe,” wathi, “futhi ngikukholwa kakhulu kangakanani, Bill,” wathi, “kodwa unga—ungayi kuleyongane.” Wathi “Uma wenza lokho, . . . Isifo solwembu lobuchopho sikuyo.” Niyabo? Wathi, “Izobe isishonile emizuzwini embalwa, futhi,” wathi, “unga. . . sizoyingewaba.” Wathi, “Bill, nje ngiyakudabukela.”

¹⁹⁰ Futhi ubiza, watshela, wabiza unesi, ukuba angiodele uhlobo oluthize lomuthi. Wathi, “Angazi ukuthi indoda imi kanjani.”

¹⁹¹ Ngama lapho isikhashanyana. Wangenisa umuthi. Ngahlala phansi, ehholo. Wathi, “Hlala.” Nonesi wawuletha, wathi, “Phuza lokhu, Mfowethu Branham.”

¹⁹² Ngathi, “Ngiyabonga. Ubeke phansi nje umzuzu.” Ngenkathi eshiya kanjalo, ngawuthululela phezu kwesitsha sokuphimisela; ngabuye ngabeka ingilazi phansi.

193 Ngahlala lapho. Ngacabanga, “O Nkulunkulu, ngenzeni na? UnguNkulunkulu olungileyo. Uyivumeleni ife, ngolunye usuku, mina ngibambe izingadlwana zayo ezimbili kanjalo na?” Nginxusa Yena ngayo, “Uyivumeleleni imuke na? Nango uBilly elele lapho, efa; futhi nansi, ifa. Ngenzeni na? Ngitshele! Awu, kungangcono nje nami ngihambe nabo.”

194 Ngavula umnyango, futhi akukho-nesi owayelapho. Ngehla ngathi nyelele ngangena endlini engaphansi. Lokho kwakungaphambi kokuba isibhedlela silungiswe. Izihenqo, kungekho zihenqo emawindini, ciske impela, nezimpukane emehlweni ayo amancane. Wayenesiqephu sesivimbela-miyane, sikubiza kanjalo, okuyinetha kubekwe kwamboza ubuso bayo. Ngaphunga izimpukane; ilele lapho. Amehlo ayo amancane, yezwa ubuhlungu obunzima kakhulu aze aphambana.

195 Wase-ke uSathane enyukela eceleni kwami lapho, wayesethi, “Uthe UbenguNkulunkulu olungileyo na?”

Ngathi, “Ya, ngikushilo lokho.”

196 “Uthe Ubengumphilisi na? Awu, wafelelani uyihlo ezingalweni zakho lapho, nawe ubiza, yena eyisoni, ubiza ukuphila kwakhe na? Wafelelani umfowenu ezingalweni zomunye umfowenu, phandle lapho, nawe umi epulpiti ushumayela, emavikini ambalwa edlule na?” Wathi, “Manje Akakuphendulanga ngani na? Uthe Wayekuthanda futhi wakusindisa.”

197 Wayengeke angitshele ukuthi kwakungekho-Nkulunkulu, ngoba sengiMbonile vele. Kodwa wayengitshela ukuthi Wayengangikhathalele.

198 Wathi, “Nakhuya kulele umkakho. Izingane zakho zizoba lapho khona masinya nje. Uyihlo usengcwatshiwe. Umfowenu usengcwatshiwe. Nomkakho uzongcwatshwa manje, kusasa. Futhi nansi enye ingane yakho, ifa. UnguNkulunkulu olungileyo na? He? Ungumphilisi na?” Wathi, “Uzenze wena isiphukuphukwana!”

199 Kwenzani na? Kusukela...kwakusebenza ngaphandle, manje, kulomuntu wokuqala.

200 Wathi, “Manje buka. Uyazi, ngenkathi useminyakeni embalwa edlule, ciske eminyakeni emibili noma emithathu edlule, ngaphambi kokuba wemukele Lokhu, wawudume kahle phakathi kwabantu. Wawuphila enhle, impilo emsulwa. Noma yiyiphi intombazane edolobheni, eyayifuna ukuphuma, iphuma nawe, ngoba ayezizwa emsulwa futhi ehloniphekile.” Ngangikwazi ukuma phambi kwanoma yiyiphi yawo. Angizange ngithuke neyodwa, angizange ngisho lutho. Yayiziphatha ngisho kahle, ngangiyithatha ngiyiyise ekhaya. “Futhi wawuthandwa phakathi kwabantu. Kodwa usuyini manje na? Uhlanya lwenkolo.”

201 “Kunjalo. Ngangiyilo.” Niyabona lezizinto ziqala ukuhamba ndawonye? Ongaphandle, umzindlo emoyeni, uhambisa lezizinto ndawonye. “Kunjalo, Sathane.”

“Futhi uthe Wayengumphilisi?”

“Yebo. Ya.”

202 “Futhi uyancenga futhi uyakhala, nabantu bekutshela ukuthi kwakungenjalo, ukuthi uphume ngakho konke emgqeni. Ibandla lakho uqobo lakuxosha, ngenxa yaLokhu. Ibandla lakho uqobo leBaptisti ezansi lapho, lakubeka phandle emnyango, ngenxa yembangela efanayo.”

“Ya.”

203 “Uyihlo sewangcwatshwa. Umfowenu sewangcwatshwa. Umkakho ulele lapho, ukuba angcwatshwe. Nansi ingane yakho, cishe nje isikhathi eside ngemizuzu eyishumi nanhlanu izobe ingasekho. Futhi Ungumphilisi na? Inyama yakho uqobo negazi; izwi elilodwa elivela kuYe belizoyisindisa impilo yengane. ‘Ungumphilisi,’ usho njalo wena. Abantu bazamile ukukutshela. Umshumayeli wakutshela ukuthi wawubhixeka wabhixeka; wawuhlanya ukuhlanya; wawusuphenduka uhlanya lwenkolo. Futhi uthe Wayekuthanda. Ubengakuthanda na?

204 “Nokuthi wamkhalela kanjani uyihlo! Kanjani, ubusuku nobusuku, wazila ukudla, futhi ngenkathi u...ngesikhathi sasemini, lapho okwakudingeka ukuba ukhuleke, ukuba wenyuke ngesigxobo, ukuba uyosebenza. Futhi ngenkathi Emdedela ukuba afele ezingalweni zakho, isoni.

205 “Kanjani umkakho, owesifazane obenomoya omuhle kanjani pho, nokuthi ubumthanda kanjani wena!” Umama kaBilly; abaningi benu bayamkhumbula uHope. “Wayeyintombazane enomoya omuhle kabi! Wawujabule kakhulu, ikhaya lakho elincane laphaya; linefenisha ecishe ibize amadola ayisikhombisa noma ayisishiyagalombili, noma yiyiphi ifenisha owawunayo, kodwa nokho ubumthanda; futhi u...futhi benithandana. Futhi wahamba wayokhulekela abanye; futhi, amadlingozi athize engqondo, basukuma basuka bahamba futhi bathi base bekahle. Kodwa manje umkakho uqobo; futhi nanguya, efile, wusuku lwesibili manje, elele phansi komsebenzi womngcwabi ezansi ngaleya, uScott noCombs. Ungumphilisi na? He?

206 “Nomfanyana wakho useseduze kokufa, uBilly Paul, enezinyanga eziyishumi nesishiyagalombili ubudala. Nentombazanyana yakho, inezinyanga eziyisishiyagalombili ubudala, ilele lapha, iyafa, iphethwe yisifo solwembu lobuchopho. Futhi usanda kukhuleka nje; noNkulunkulu wehlisa ishidi, wathi, ‘Thula!’ Akezwa, ngeke akuzwe, nhlobo! Wakufulathela. UnguNkulunkulu olungileyo na? He? Uyakuthanda na? Futhi noma yiyiphi intombazane owawuhamba nayo, wonke umfana owake wazihlanganisa naye,

bona impela abangane bakho abedlula bonke, basukile kuwe njengohlanya lwenkolo.”

207 Yonke into ayeyisho yayiyiqiniso. Yonke into abezoyisho, yayiwela emgqeni ngqo, niyabo, *lapha*. Ngase ngilungele nje ngaleyonkathi ukuba ngithi, “Manje-ke, uma leyo kuyindlela Azokwenza ngayo, khona-ke ngeke ngiMkhonze.”

208 Kwathi nje ngisanda kusho lokho, kwaba khona Into eyayivela kwenye indawo, le phansi ngaphakathi. Yathi, “Ungubani wena okokuqala nje? INkosi yapha, iNkosi ithathile.” Niyabo, lowo ngumuntu ongaphakathi, akazindli nhlobo.

209 Ngabuka emuva, ngase ngicabanga, “Ngafika kanjani emhlabeni na? Ngivela esigejaneni sezidakwa. Ngafika kanjani lapha na? Ubani ongipha ukuphila na? Ubani ongipha lowonkosikazi na? Ubani ongipha leyongane na? Umkami wavelaphi na? Ukuphila kwami kwavelaphi na?” Ngathi, “Nakuba Engibulala, nokho ngiyoMethemba.”

Ngathi, “Suka kimi, Sathane!”

210 Ngabeka isandla sami phezu kwengane. Ngathi, “Sharon, s’thandwa, ngizokubeka ezingalweni zikanyoko emizuzwini embalwa, lapho iziNgelosi zikaNkulunkulu isifika ukuzokuthatha zimuke nawe, kodwa ngoluny’usuku ubaba uyobuye akubone futhi. Angazi ukuthi kuzoba njani, s’thandwa. Angikwazi ukukutshela ukuthi kanjani; uma Engifulathela, angeke ngisho ezwe ngawe.”

211 Wadedela umkami afe, nami ngimbambe ngezandla, ngikhalela yena. Nobaba wami, ezingalweni zakhe, wafela kulengalo khona *lapha*; engibuka, ezama ukuthola umoya wakhe. Futhi ngakhuleka ngamandla ami onke. Ngangiyobuye ngiwubheke kanjani umphakathi futhi, ukuba ngishumayeke ukuphilisa kukaNkulunkulu na? Ngangiyoshumayela kanjani ukuthi WayenguNkulunkulu olungileyo, futhi adedele ubaba wami uqobo afe, isoni na? Ngangiyokushumayela kanjani lokho na? Angazi kanjani, kodwa ngiyazi ukuthi Uqinisile.

212 IZwi likaNkulunkulu alisoze neze lehluleke. Liyonqoba, akunandaba ukuthi lokho kuyini. Ngase ngazi-ke ukuthi kwakukhona Into engaphakathi kwakho konke ukuzindla, Into engaphakathi kwawo onke amadlingozi, yonke enye into kanjalo. Kwakukhona uMuntu wangaphakathi owabambelela ngalelohora. Akukho okunye okwakungakwenza; wonke umzindlo, yonke into yayingakhonjiswa, yonke into yayingafakazisa ukuthi Kwakuyiphutha, futhi nami ngangisephutheni. Kodwa iZwi likaNkulunkulu, elamiselwa ngaphambili ngaphambi kokusekelwa kwezwe, labambelela ngaphakathi.

213 Ngezwa uMoya ovunguzayo omncane ungena udabula endlini. Umoya wakhe wahamba ukuyohlangana noNkulunkulu.

214 Mfowethu, dadewethu, ake ngikutshele, yiLeyonto kuphela. Ungazami ukuKukhipha ngokukuzindla. Ungazami ukuba nezizwele ezinde ngoba ngisho njalo. Ungazami ukwenza lezizinto nje, ngoba, enyameni yakho. Ungazami ukukwenza, ukuthi nje ukubambisana. Kodwa nje linda phambi kweNkosi, kuze kube yiNto ephansi le ngaphakathi!

215 Abaningi benu bacabanga ukuthi, ngoba unezinwele ezinde, lokho kuchaza ukuthi uzoya eZulwini. Lokho akuchazi khona lokho. Abaningi babo ucabanga ukuthi, ngoba ungolungileyo, owesifazane onesimilo, uzo...?... Akuchazi khona lokho. Abaningi babo bacabanga ukuthi, ngoba amabandla abo, futhi angawa *leli*, na *leli* amaqembu amakhulu, nodokotela abakhulu bezobuNkulunkulu. Lokho akuchazi khona lokho. Niyabo?

216 Abaningi bacabanga ukuthi, ngoba bakhuluma ngezilimi, banoMoya oNgcwele. Lokho akuchazi khona lokho. Nakuba, uMoya oNgcwele ukhuluma ngezilimi. Kodwa uze uthi lowo wangempela, uMoya oNgcwele wangoqobo ubambisane nalo lonke iZwi! Uma lowoMoya oNgcwele ukuwe, okwenza ukhulume ngezilimi, ubuke emuva lapho futhi ungavumelani nalolonke iZwi, khona-ke ungumoya ongalungile. Niyabo?

217 Kufanele kuvele ngaphakathi, okuyiZwi, kusukela ekuqaleni, “Ekuqaleni kokudaliweyo kukaNkulunkulu,” ngenkathi uNkulunkulu eqala ukudala, ukuletha ukuba ubekhona, niyabo. Wena waqala emuva lapho njengembewu, futhi wasetshenzwa phansi waze wazofika lapha okhona manje. Futhi, manje-ke, nonke nanikuKristu. Kwase kuthi-ke ngenkathi uKristu efa, Wafela ukunihlenga nonke. Futhi niyingxenyeye ya *leli*Zwi, futhi kungaba kanjani...iBhayibheli, konke okwaLo! “Umthetho phezu komthetho, umudwa phezu komudwa; lapha ingcosana, lapho ingcosana.” “Akukho nelilodwa ichashazi noma ichashazana eliyokwehluleka.” Ungaba kanjani ezweni wena, uyingxenyeye yaleloZwi, ungavumelani nakho konke kwaLo, kumbe noma yiyiphi ingxenyeye yaLo na?

218 UNkulunkulu anibusise. Sengeqe isikhathi manje. Angiqondile ukwenza lokhu, ukunihlalisa isikhathi eside kangako. Ngiyaxolisa ukuthi nginihlalisile; angixolisi ngalokho engikushilo.

Sisekupheleni kwenye into ngqo, bangane.

219 Nonke lapha, ngiqagele, ningamalunga nje lapha ebandla. Angihambahambi, kusenesikhathi, ukubona ukuthi yimaphi amalunga elikhona. Futhi ngibona sengathi nonke ningabeza njalonjalo lapha. Ake nginitshele into eyenzeka. Nizoyihlala,

asithi, eminye imizuzu eyisithupha na? [Ibandla lithi, "Amen."—Umhl.]

220 Ngabe lowo nguMfu. Mnu. O. Walker lapha ovela eOregon, owayekhona ngalelo—ngaleloSonto engangikhona ngalo na? Ukhona owaziyo ngaye na? Kwakungenkulu, into eyisimanga.

221 Ngehlela lapha, kwakukhona abantu abanangi kakhulu phakathi, nga—ngangine... Nganginenqwaba yezingxoxiswano, nazo zonke zifanele; umfana wabo, abantwana, abashadile, izidakwa, ne—nezinto ezehlukene, futhi izinto nje ezazifanele. Bonke babefanele babonwe. Angikwazi ukwenza konke lokho. Futhi ngininikela kuNkulunkulu, futhi ngibengame ngezingalo zami, emkhulekweni. Ngathi, "O Nkulunkulu, ang—angikwazanga ukukwenza. Finyelela kubo, Nkosi, yenza... Uyazi ukuthi kwenziwa kanjani. Ngikhulekela ngamunye."

222 UBilly wangibiza. Futhi ngisanda kungena nje noMfowethu Banks. Wathi, "Baba, uma u..."

223 Futhi, bukani, ngibona abantu beshayela phandle lapho ngesinye isikhathi, emgwaqaneni ongumhubhe ophahlwe yizindlu, ngibuka phakathi. Bese ngibalunguza, bese ngibavayizela *kanjalo*, futhi ba—bacishe impela baphendule ikhanda labo. Angifuni nenze lokho.

224 Ngeliny'ilanga ngenkathi bengithengela leyondawo phandle lapho eTucson ukuba ngakhe kuyo. UMfowethu Tony wayenendawo enhla lapho ayefuna ukungithengela yona, cishe ephindwe kathathu noma kane kunalokho okubiza lendlu. Wayefuna ngisho ukufaka izinkulungwane ezingi kangaka kuyo, qobo lwakhe. Kodwa indlela kuphela ongena ngayo lapho, umgcinisango wayemi ngaphandle lapho. Elikhulukazi... Awu, kuyisengezo phezulu lapho. Kodwa noma yimuphi... Lababantu owakhe lapho, ufanele ube nemvume ebhaliwe, khona-ke lomgcinisango uyakubiza bese ebheka ukuthi kubafanele yini ukuba bangene.

225 Ngathi, "Ubungathini nje, mina, abafowethu nodadewethu abafika bezongibona, ofuna ukungixhawula futhi bangicelele izibusiso zikaNkulunkulu, ubungathini nje mina sengizifaka lapho, Tony na?"

Wathi, "Awu, une..."

226 Ngathi, "Tony, indlela ibandla nabobonke linabantu ukuthi bangezi lapha," ngathi, "lokho okwabantu onakho konke abafuna ngikwenze."

227 Bona, bathi, "Awu, iNkosi yangitshela. Haleluya! Ngizohlala khona lapha. Udumo kuNkulunkulu! INkosi ingitshela ukuthi uzofanele ubambe umhlangano ngapha eqenjini lethu. Yebo, mnumzane, udumo kuNkulunkulu! UNkulunkulu ungitshela lokho. Uma ungakwenzi, Mfowethu Branham, uhlubukile

impela.” Mina phakathi lapho ngizama ukutadisha, niyabo. Kuyilokho-ke, niyabo. Nabaningi umuntu olungileyo uthola ukushayeka, ngokungena, ngenxa yalokho.

²²⁸ Njengomuntu nje ehamba ezingela ngaphandle lapha eplazini. Umniniplazi athi, “Ngena. Ungazingela.” Bese uphumela lapho bese udubula enye yamankomazi akhe; unogwaja ugijima phansi kwenkomazi, bese nje udubula unogwaja, noma kanjani. Ugibele othangweni, esikhundleni sokuya esigxotsheni bese ukhwela weqele ngale njengoba kufanele kwenze umuntu ohloniphekile; ukhwele phezu kothango bese uyalupatalalisa kanjalo. Niyabo? Khona-ke uzothi, “Ngizoyifaka izigxobo indawo!” Angi—angimsoli nakanci, ngisho nakanci. Awu, wenzani na? Uvimbela umzingeli ohloniphekile ukuba angangeni. Kungaleyondlela njalo. Ngububi obuvimbela okuhle ukuba kube ngokokuqala. Kunjalo njalo

²²⁹ Manje, kodwa labobantu banjalo, izinkulungwane ngempela ziyadinga nabantu abanomoya omuhle, abantu abathandekayo, abagwele umusa kaNkulunkulu.

²³⁰ Manje sinalokhu, ukuthi beza kanjani labobantu kanjalo. Asi, asikufuni lokho, qhabo.

Kodwa lomuntu ufika . . .

²³¹ UBilly wathi, Gijima wehle manje, masinya impela, baba.” Wathi, “UNkk. Waldorf usezansi lapha nabanye abantu abafayo; kufanele ubabone khona manje.” Ngase ngigijima ngangena; ngehlela lapha.

²³² Futhi sengibuya, bathi, “Akukho-muntu lapha kodwa yindoda elele eceleni kwaseceleni, phandle lapho, isemqamelweni nsuku zonke, eceleni kwendlu.” Bathi, “Ifuna ukuba uyikhulekele.”

Ngathi, “Kulungile.” Ngathi, “Ngizomfaka phakathi.” Ngangena.

²³³ Kwakukhona lapho, ngicabanga ukuthi, imoto yohlobo oluphambili iKhadilak ibekwe emuva lapha ngemuva, noma uhlobo oluthize lwemoto enkulu. Ngagibela, nga . . . Naleyondoda yathi, “Sawubona.” Yayingangazi.

²³⁴ Futhi ngangena. NoDadewethu Waldorf, into endala ezihluphekelayo, bandla, wangena. Uyazi, waye . . .

²³⁵ Niyalwazi udaba lwakhe, anilwazi na? Niyabo, wayenomdlavuzi; wafela emgqeni womkhuleko, cishe ihora ngaphambi kokuba ngifinyelele kuye. Udokotela wakhe uyafika, wakhomba . . . Lokho sekucishe kube yiminyaka eyishumi nesishiyagalombili eyedlula, umdlavuzi enhliziyweni, niyabo, futhi uyaphila namhlanje. Futhi wakhe ezansi eArkansas manje.

²³⁶ Futhi wayesesePhoenix, ngaleyonkathi. Futhi wathi, “Mfowethu Willie, bengikuzonda ukungena kanje, kodwa,”

wathi, “Bengingenandawo yokuhlala. Bakwenza... Bathi le a- . . . lona wesifazane uzofa. O, Mfowethu Willie.”

²³⁷ Wathi, “Bengifuna ukukulethela umnikelo omncane ngesandla sami, Mfowethu Willie,” wathi, “kodwa angikwazanga ukukwenza. Kodwa ngifake ethinini ujeli wamabheri amnyama.”

²³⁸ O, ngenkathi ngikhuphukela lapho futhi ngabona lawomaglasi amancane kajeli ayenawo ehlezi lapho, ngi . . . wawubukeka ungwele kakhulu kimi ukuba ngiwudle. Niyabo? Lowo wesifazane omdala omncane othandekayo, cishe iminyaka engamashumi ayisikhombisa ubudala. Ngathi, “Dadewethu Hattie . . .” A—angikwazanga ukuba ngithi qhabo. Qhabo. UJesu wayembonile lowomfelokazi efaka openi abathathu, futhi Wa—Wa—Wamyeka kanjalo. Niyabo? Qhabo. UNkulunkulu uyomvuza ngakho. Ya.

²³⁹ Futhi ngakho iNkosi yamphilisa owesifazane, yaphilisa konke ayenakho, wembula kumelusi wakhe ukuthi yena, yena owesifazane, wayenami emqondweni wakhe umelusi, ukuthi ufanele enzeni, enye into. Futhi, o, bonke baphuma, bememeza.

²⁴⁰ UBilly wayesengena egijima-ke. Wathi, “Baba, leyondoda isihambile. Angikwazi . . .”

Ngathi, “Ubani lowaya ongaphandle lapho emotweni na?”

²⁴¹ “O,” wathi, “omunye umfo owehle evela eOregon, uthe unohlobo oluthize lwephupho. Ngase ngimtshela, ‘Ngeke ngakunika ithemba elingamanga. Kukhona amakhulu amathathu lapha, alindile manje.’” Ngase ngithi, “Ngase ngimtshela, ‘Libhale nje iphupho.’” Ngathi, ‘Ngingenqwaba yawo phakathi lapha, aphakeme kangaka, empeleni, futhi nje ngengezela kuyo.’”

Ngathi, “Mngenise. Umnike imizuzu emihlanu.”

²⁴² Awu, yathi nje indoda ingangena, imizuzu emihlanu? Yathi, “NginguMfu. Walker,” ngicabanga ukuthi igama layo kwakuyilelo, “waseOregon.” Ngicabanga ukuthi ingelinye ihlelo, angazi, iPresbyterian, iPresbyterian ethize.

²⁴³ Yathi, “Ngahlangana nawe cishe eminyakeni engamashumi amabili edlule. Ngehlela eGrants Pass lapho o . . .” Noma, hhayi eGrants Pass, kodwa ngiyalikhohlwa igama lendawo. “Lapho,” yathi, “lonke izwe, izihloko zezindaba ephepheni njalo ekuseni.” Yathi, “Wonke umuntu uyazi ngakho.” Yathi, “Angikwazanga ngisho ukungena endlini lapho owawukhona, kodwa ngakubona wenyuka. Futhi ngelinye ilanga, emgwaqeni, ngenyuka,” yathi, “indoda amane noma amahlanu ekuzungezile, ngase ngixhawula. Futhi, u . . . ngakutshela ukuthi nganginguMfowethu Walker, nawe wangitshela ukuthi wawungubani.” Yathi, “Sedlulisa amazwi athi awabe mabili, kwase kuthi-ke indoda amathathu noma amane amakhulu

enawe avele akufuqela phambili.” Yathi, “Ngangingesuye umgxeki wakho, futhi ngangingekho ngakuwe.” Yathi, “Nje angiqondanga.

244 Yathi, “Kwahamba ngaleyondlela iminyaka embalwa, futhi emva kwesikhashana,” yathi, “Ngi... indoda yangitshela ukuba ngize ngizolalela amateyipu athize, cishe eminyakeni emithathu edlule.” Yase ithi, “Indoda yawadlala amateyipu. Futhi, ngenkathi ikwenza,” yathi, “Ngayizwa ikhuluma.” Yase ithi, “Lendoda yayikholwa ukuthi wena wawungumprofethi. Ngathi, ngayitshela indoda, ‘Angazi ngalezozinto; kungahle kube njalo, yilokho kuphela engikwaziyo.’”

245 Ngakho, yathi, “Kwase kuthi enye indoda yagudlukela edolobheni lakithi, yayinomhlangano, futhi ngahlangana nayo. Yase ithi, ‘Ngingumprofethi kaNkulunkulu walolusuku.’”

246 Yathi, “‘Nibangaki bafo lapho, empeleni na?’ Yathi, ‘Ngi—ngi—ngiyezwa lapho indoda ezansi lapha ilalele amateyipu, yathi, ‘UWilliam Branham, emuva empumalanga, wayengumprofethi wosuku,’ nezinto ezinjalo.’”

247 Yathi, “Lendoda...” Angizukulibiza igama layo, ngoba akuzwakali kahle, lapha, niyabo. “Yayisithi, ‘Ngiyamazi uWilliam Branham,’ yathi, ‘kodwa unamanga ngakho konke eMfundisweni yakhe.’ Yathi, ‘Akasiyo iPentecostal; akakholelwa ebufakazini bokuqala obubonakalayo.’ Yayisithi, ‘Enye into, uthi kukhona abaprofethi abakhulu nabancane. Ayikho into enjalo.’ Ythi, ‘Ungumprofethi noma awusuye umprofethi, yilokho kuphela.’”

248 Yathi, “‘Awu, mnumzane, ngi... angizange ngiphikisane nawe ngakho. Ngavele ngathi nje ngezwa lendoda ithi lendoda, uWilliam Branham... nokuthi lendoda eyayizisho ukuthi yayingumprofethi.’” Yathi, “‘Ngamangala nje ukuthi babebangaki ababelapho.’

249 “Wathi, ‘Kodwa ngifuna wazi lokhu. Ngingumprofethi walonyaka.’”

250 Yathi, “‘Awu, unganye?’” Yathi, “‘INkosi ikubusise futhi ibe nawe.’”

251 Yaqhubeka, ayizange ikunake. Yase ithi yaqala ukuqhubeka, phakathi kwabazalwane bayo, izinhlu zemihlangano emithathu noma emine. Futhi yehlela eposini, yathi, “Unga—ungalishintshi iposi lami. Liyeke lapha ngize ngibuye, cishe ezinsukwini ezine noma ezinhlanu kamuva.”

252 “Kulungile,” basho. Babeka ithikithi phezulu lapho, ukuba lingatshintshwa.

Yehla yase ibona indodakazi yayo.

253 Futhi emgwaqeni phandle, ya—yama esontweni. Futhi yayinalowomhlangano wasebusuku. Ngakusasa ekuseni, yathi kwenzeka nje yacabanga, “Hamba ulande iposi labantu bonke.”

Futhi lapho ikwenza, incwadi eyodwa yayingeniswe isinyelela eposini yase iyiyisa endodakazini yayo; indodakazi yayo yathumela lapho, iposi labantu bonke.

²⁵⁴ Yase iyivula. Yase ithi kwakuyindoda, uMnu. Hildebrandt, ongumngane wami, owayekade eyindoda eyayikade idlala amateyipu. Yathi, uMnu. Hildebrandt wayezwi elivela kuRoy Borders (futhi leyo ngenye yezimenenja, niyazi) ukuthi ngangizobamba umhlangano emuva lapha, esukela zingamashumi amabili-nesishiyagalombili kuya lulunye, uyabuya uzozibonela yena.

²⁵⁵ Yathi, “Manje, bukani lapha, labobafo bezama ukungidonselwa entweni ennjengaleyo!” Niyabo? Futhi yavele yayihlofoza incwadi yayifaka kubhaskidi wokulahla amaphepha, yase iqhubeka, kanjalo. Yaqhubeka yangena yase ibamba lowomhlangano ngalobo busuku. Futhi ngokusa okulandelayo...

²⁵⁶ Yase iqala ukubamba inhliziyi yayo, ekukhaleni, khona lapho ekamelweni.

²⁵⁷ Yathi, “Mnu. Branham, ngiyaqonda ukuthi ngifanele ngime phambi kukaNkulunkulu.” Yathi, “Angazi noma ngangilele noma kwenzekani.” Yathi, “Ngaphupha. Ngizothi ngangilele ngase ngiphupha.”

²⁵⁸ Yathi, “Ngacabanga ukuthi indodana yami, emakethe, yayifake isandla sayo e—esakeni.” Yayisithi, “Lapho ikwenza, kwakuyisaka lama-apula, futhi aphuma.” Yathi, “Ngenkathi eluhamba ngiyowacasha, onke ayengama-apula al’hlaza olunywe kanye.” Yathi, “Ngangiwoacasha, ngiwabuyisela esakeni.” Yathi, “Amanye awo aphuma agingqika, futhi agingqika ehla, ngakho ngahamba ukuba ngizame ukuwathatha, futhi ngaphansi... otshanini.” Yayisithi, “Agingqikela ngaphansi kwezinye zalezizintango ezikhiywa ngeketango. Futhi kwakukhona omkhulu umgwaqo omkhulukazi ongena lapho. Ngabheka emuva empumalanga, futhi,” yathi, “i—i—iketango lalihhukelwe e—edwaleni elikhulu emuva empumalanga. Futhi ngabuyela lapho, futhi ngacabanga ukuthi ngizolehlisa leliketango, bese ngeqela ngale bese ngithathela indoda ama-apula.” Yathi, “Ngaqala ukulehlisa iketango.”

²⁵⁹ Yathi, “Iphimbo lazamazamisa umhlaba wonke.” Yathi, “Umhlaba wamazama, phansi kwezinyawo zami.” Futhi wathi, “Emva kokuba usuyekile ukuzamazama, ngezwa iphimbo.” Futhi yathi, “Mfowethu Branham, kwakuyiphimbo lakho,” yathi, “Ngazi; kwakukhona into eyayisho lokho.” Yathi—yathi, “Lathi, ‘Ngizogibela lomzila kanye futhi!

²⁶⁰ Yayisithi, “Ngaqala ukubheka phezulu edwaleni, *kanje*, ngase ngibheka phambili, ekwedluleni emafini. Futhi le phezulu lapho, umi phezu kwedwala elalifinyelela ukusuka empumalanga kuya entshonalanga, esimweni esicijile

kanjalo, njengesivivane, sibuyela emuva lapha empumalanga, futhi,” yathi, “lapho wena wawumi lapho, usehhashini engingakaze ngibone noma yini enjengalo empilweni yami; ihhashi elikhulu elimhlophe, umhlwenga omhlophe ulenga.” Yayisithi, “Wawugqoke njengenduna yamaNdiya, nazozonke izinto amaNdiya azisebenzisayo.” Yathi, “Yayinesivikelo sesifuba; lawomabhengele ezingalweni, futhi kwehle konke kuthandele kanjalo.” Yathi, “Wawuphakamise izandla zakho *kanjalo*.” Yayisithi, “Lelohhashi limi lapho njengehhashi lempi, ligabavula *kanje*, lihamba,” mina ngimi ngithule. Yayisithi, “Wadonsa amatomu, wahamba ugibele uya ngasentshonalanga.”

²⁶¹ Wathi, “Ngabheka phansi lapho, futhi kwakukhona inqwaba eningi yososayense.” Futhi ngokusa okulandelayo... Lokho kwakungoMgqibelo. Ngokusa okulandelayo, ngashumayela ngososayense, niyazi, bengabakadeveli. Futhi wathi, “Ososayense babethela izinto emashubhini, futhi bakuxube.” Wathi, “Wena wamisa ihhashi, waphakamisa izandla zakho futhi wase umemeza kakhulu, ‘Ngizogibela lomzila kanye futhi!’” Futhi wathi, “Umhlaba wonke wazamazama. Labobantu baqhaq hazela,” wathi, “babheka phezulu base bebhekana bodwa, *kanjalo*, base bebheka phezulu kuwe. Bavele baqhikiza amahlombe abo, baqhubeka nocwaningo lwabo lwesayense.” Wayesethi, “Wena waqala ukuqhubeka uya ngasentshonalanga.”

²⁶² “Futhi ngenkathi kwenzeka,” wathi, “Ngabona lendoda eyazibiza ngomprofethi, niyazi,” wathi, “ikhuphuka egibele ihhashi elalixube okumhlophe nokumnyama ndawonye.” Wayesethi, “Yasukuma emva kwalelihhashi elikhulukazi.” Wathi, “Kwakuyi,” wathi, “le phezulu ngaphezu kwamafu, nomgwaqo wawungengaphezu kobubanzi *obungaka*.” Wayesethi, “Lelohhashi nje ladansa, emoyeni ophephezelisa izimpiko nakho konke e—esevathweni sakho,” wayesethi, “kwase kuba ngumhlwenga nomsila wehhashi kuphephezela. Inkosi enkulu, ihhashi elimhlophe elikhulu, lihamba emgqeni ngqo.” Wayesethi—wayesethi, “Lomfo wagijima enyuka emva kwakho, eza evela ngokuyela ngaseCanada,” nendoda yakhe eCanada. Wayesethi, “Buya, futhi,” wathi, “yathatha ihhashi layo elincane, izama ukushaya ihhashi lakho elikhulu ililahle phansi; iliphendula; yenza izinqulu zayo zishayisane ne...” Wathi, “Alizange lilinyakazise ihhashi elikhu; laqhubeka nje lizihambela.”

²⁶³ Wathi, “Manje-ke, khona manjalo,” wathi, “wena wajika.” Wathi, “Lokho kwakuzoba ngokwesithathu ukhulumile, kodwa okwesibili wathi ‘Ngizogibela.’” Wayesethi, “Awukhulumanga njengoba wenza. Wayala.” Wathi, “Wajika wase uyibiza ngegama indoda, wawusuthi, ‘Suka lapha! Uyazi ukuthi akukho-muntu ongagibela kulomgwaqo lapha ngaphandle kokuthi kube nguNkulunkulu omgobela ukuba akwenze. Suka lapha!’”

²⁶⁴ Wayesethi, “Indoda yajika.” Wayesethi, “Indoda ingibhalele izincwadi.” Wayesethi, “Ekunqumeni ezinqulwini zehhashi layo,” lokho okumnyama nokumpunga, futhi kuxutshwe ndawonye, wathi, “ekunqumeni enzinqulwini zehhashi layo kwakubhalwe igama layo, isayini ifana nse njengoba injalo encwadini yayo. Futhi yagibela yabheka ngasenyakatho.”

²⁶⁵ Wathi, “Wase-ke uqhubeka wehla; lelohhashi elikhulu lajika, laya kude le entshonalanga lapho owawungafika khona.” Wathi, “Wena wama wase uphakamisela izandla zakho phezulu *kanjalo*.” Yase iqala ikhala. Wathi, “Mfowethu Branham, ukubona lelohhashi limi lapho; sonke lesosigqoko sempi nakho konke *kanjalo*, futhi,” wathi, “lesosivikelo sesifuba nayoyonke into ikhazimula.” Wathi, “Wena waphakamisa izandla zakho isikhashana.” Wayesethi, “Wena wabuye wabheka phansi futhi, wacoshama atomu, wathi, ‘Ngizogibela lomzila nje kanye futhi!’” Wathi, “Umhlaba wonke wazamazama uya emuva naphambili, *kanjalo*.” Wayesethi, “Kwakungasekho-kuphila okwakusasele kimi; ngavele nje ngawela phansi eceleni kwedwala. Ngase ngiphaphama-ke.”

Wathi, “Kuchaza ukuthini, mnumzane na?”

Ngathi, “Angazi.”

²⁶⁶ Ngokusa okulandelayo... UJunior Jackson, owaphupha ngesivivane, niyazi, ngenkathi ngiphuma ngiya ngasentshonalanga. Niyakukhumbula lokho na? Wangibiza, inyanga noma ezimbili ngaphambi kwalokho. Wayenephupho elishisayo; ayefanele angitshela lona. Ngase ngithi, “Billy . . .”

²⁶⁷ Kwakukhona cishe amashumi amabili emi phandle lapho. Wathi, “UJunior Jackson, ezansi lapho, wathi wadingeka ukuba akutshela lelophupho.”

Ngathi, “Mthumele angene, cishe imizuzu emihlanu nje.”

²⁶⁸ Wangenisa umkakhe, futhi, wathi, okobufakazi. Wathi, “Ngaphupha, umfowethu Branham, mina nomkami ngiphumile ngigibele.” Wayesethi, “Ngabheka emuva empumalanga, ngase ngibona, okubukeka sengathi, indawana, njengokunye kwalawomasoso andizayo.”

²⁶⁹ Niyabo, izwe alazi ukuthi lokho kuyini, niyazi. Niyazi ukuthi kukhona. Siyazi ukuthi kuyini. Niyabo? Siyazi ukuthi kuyahlola, iziNgelosi zokwehlulela, niyabo. Nokuthi kukanjani ePentagon nakho konke, ngokuthi kwehla kanjani ngqo; nobuhlakani, ukuthi zinga [UMfowethu Branham ushaya iminwe yakhe kanye—Umhl.] hamba kanjani njengonyazi zibuye zinyamalale, zimonyuke kunoma yini abanayo. Niyabo, abaqondi ukuthi kuyini, niyabo. Mabacabange noma yini abafuna ukuyicabanga. Bakubiza ngamasoso andizayo, kumbe noma yini. Abazi, niyabo.

270 Wathi, “Futhi ngakubona kuza, futhi ngakubhekisisa. Nokuthi kwakuyini, kwakuyindoda isehhashini.” Wayesethi, “Yayiza ngejubane lombani.” Wathi, “Ngabona ukuthi yayizokwehla phambi kwami. Ngase ngimisa imoto yami, ngaxuma ngaphuma. Lapho kwenza,” wathi, “imoto. . . ihhashi lalimi emgwaqeni, elikhulu ihhashi lempi elimhlophe lihamba ligabavula.” Lelo yiZwi, kusobala, niyazi, lihamba ligabavula.

271 Wathi, “Kwakukhona indoda eyayihlezi lapho.” Wathi, “Ya—yayigqoke isevatho sasentshonalanga; yayingesilo ikhawa, kodwa,” wathi, “ibukeka njengenduna phezu kwabaqaphi besiqwi noma okuthize.” Niyabo, bonke abegunya lenduna yayo, abavela entshonalanga; amaNdiya phezu kwamaNdiya; abaqaphi besiqwi bengamele, niyabo. Wayesethi, “Indoda yayinesigqoko sayo isidonse sehla, futhi yayine. . . yayibuka nganhlaye.” wayesethi, “Ngenkathi ephendukela nganhlaye,” wathi, “kwakunguwe, Mfowethu Branham.” Wathi, “Awuzange ukhulume njengoba wenza. Wena wathi, ‘Junior!’ Wambiza kathathu. Wayesethi, ‘Ngizokutshela ukuthi yenzani.’” Wayesethi, “Wase udonsa uphakamisa amatomu alelihhashi. Wagijima wagqanqula cishe kathathu, wase usuka uya ezibhakabhakeni, futhi wase uhambe waya ngasentshonalanga.”

272 Wathi, “Umzuzu nje, ngaqalaza, futhi nakhu kwase kufika ihhashi elincane kunalelo, lohlobo olufanayo, kodwa elincane kunalo, futhi lama.” Wathi, “Ngahambahamba, wathi, ‘Ubefanele angibuyiselele leli.’” Wathi, “Ngangena kulo.” (UJunior ugibele kancane, naye. Wathi, “Uyazi ukuthi isihlalo sakho sehhashi sikwenela kanjani, Mfowethu Branham, izitibili nayoyonke into?”) Wathi, “Ngacabanga, ‘Awu, lesi singenela kahle impela nje.’ Ngakho ngadonsa amatomu ngawaphakamisa, ngasuka ngaya ezibhakabhakeni.” Wathi, “Ngalidonsa ngamatomu ngalimisa, ngalijikisa ngase ngibuyela emuva. Niyabo? Ngenkathi ngibuyela emuva,” wathi, “Ngalimisa ihhashi, ngehla, ngakhuluma nonkosikazi. Ihhashi lalingasekho.” Futhi waphaphama.

273 Manje-ke, kuthangi, ezinsukwini ezintathu ezedlule, kufika uLeo Mercier, ehla nephupho elifana nse, engazi lutho ngalo; mayelana nokuzama ukukhwelanisa inkunzi yehhashi enkulu emhlophe nehhashi lensikazi elimnyama, futhi abakwazanga ukhlopwenza; beshaywa wuvalo. Wathi ngenyukela lapho, ngathi, “‘Leo,’” futhi ngamtshela ukuthi ngenzani. Angifuni ukukusho lapha, niyabo, kodwa ngamtshela ukuthi ngenzani. “Wathi, ‘Awuboni na? Manje, ukwazi lokhu; ngangingazi ukuthi uEd Dalton wayenomkhwenyana, nomkhwenyana wayenenja ebizwa ngaleligama. Uzokwazi, Leo, ukuthi uyaphupha. Kodwa, uma uphaphama, ulikhumbule!’” Wayesethi, “Angikaze ngibe nomyalo onjalo.”

²⁷⁴ Ciske ngalesosikhathi, uRoy Roberson uyangena, wathi, “Mfowethu Branham, uyakhumbula emuva lapho ngaphambi kokuba ushiye ibandla okokuqala na? Sasi... Ngakubona uhlezi, njengasePalastine. Sasisonke, ibhodi nakho konke, sasihlezi njengasetafuleni lesidlo sakusihlwa seNkosi, waseke ukhuluma. Futhi u... Wayengenasiqiniseko ukuthi wawukhuluma ngani.” Wathi, “Ifu elimhlophe lehla lase likuthatha, lemuka nawe.” Bangaki olikhumbulayo i—iphupho likaMfowethu Roy na? Wayesethi, “Ihhashi elimhlophe lakuthwala lemuka nawe,” wayesethi, “khona-ke wase uhambile. Ngahamba ngidabula imigwaqo, ngimemeza futhi ngikhala.”

²⁷⁵ Ngenkathi ngikhuphuka ngiphumela lapha, naleyongalo endala encane ekhubazeke konke, njengoba wayenjalo, efunda lokhu. Wawisa ihhala wase eqala ukukhala ngenkathi engibone ngikhuphuka ngiphumela lapho. Ngangingambonanga ngakho ungitshela iphupho. Futhi wathi... Futhi wayehhala. Ngathi...

²⁷⁶ “Futhi—futhi wena wasuka wahamba.” Wathi, “Ngahamba emigwaqeni, ndawo zonke, ngizama ukukuthola. Angikutholanga, ndawo. Ngangimemeza kakhulu, ‘O, Mfowethu Branham, ungahambi!’” Wathi, “Ifu elimhlophe langena lase likuthatha, futhi lakuthwala lakususa kithi, uya ngasentshonalanga.” Lokho kwakuphambi kwesivivane kumbe noma yini. Wathi, “Lakuthwala lakuyisa ngasentshonalanga. Ngase ngikhala, ngase ngihamba emigwaqeni.”

²⁷⁷ Wathi, “Emva kwesikhashana ngahamba ngase ngihlala etafuleni. Kwenzeka ngabheka phezulu lapho ekhanda letafula.” Wathi, “Ngangikwazi nje ukubona ingxenye *engaka* yakho, yayimhlophe njengeqhwa.” Wathi, “Wawumi lapho.” Wayesethi, “Wakhuluma ngegunya. Kwakungekho kuqagela kukho.” Wathi, “Wonk’umuntu wakuqonda nse owawukusho.”

²⁷⁸ O, mfowethu, dadewethu, manje, yilowo nalowo wenu owazile, ngiyazi ukuthi lokho kuchaza ukuthini. Niyabo?

²⁷⁹ Bhekisani nje! Hlalani nisondele kuKristu. Anginexwayise manje, njengomfundisi weVangaeli, ngalokhu. Ningathathi noma yibuphi ubuwula. Ningacabangeli kunoma yini. Hlalani khona lapho kuze kuthi lelingaphakathi lengaphakathi libambelele njengehange eZwini, ukuthi nikuKristu ngqo, ngoba yileyonto kuphela ezo... Isizathu, sisonyakeni odukisa ukwedlula yonke esake saphila kuyo. “Kuyodukisa nabaKhethiweyo uma kungenzeka,” ngoba banogcobo, bangenza noma yini njengabo bonke abanye.

²⁸⁰ Hlanzani izimpilo zenu konke. Khokhani izikweletu zenu. “Ningakweleti muntu,” Kwasho uJesus. Manje, manje, ngisho ukuthi, njengerente yendlu yakho nezinto, ufanele ukwenze. Susani zonke izinto zenu ezandleni zenu. Lungisani yonke

into. Lungelani. Zilungiseleleni. Khumbulani, eGameni leNkosi, kukhona into ezokwenzeka.

²⁸¹ Ngiya emagqumeni ngaleliviki, hhayi ngempela ukuyozingela izingwejeje; kusobala, ngiyathanda ukuzingela izingwejeje. Kodwa ngiphumela lapho ngenxa yalenhloso, ngithi, “O Nkulunkulu, angazi ukuthi yiyiphi indlela engizohamba ngayo, futhi angifuni ukugeja lokhu. Ngisize.”

²⁸² Ningikhulekele. Nizokwenza na? Ngizobe nginikhulekela. Ngethemba, ngomusa kaNkulunkulu, ukuthi ngihlangane nani nonke, futhi sihlangane eZweni elingcono kunaleli lapha.

²⁸³ Futhi sizokwenzani lapha na? Senzani na? Ngabe siza lapha, sidlala umdlalo na? Ngabe siza lapha, sihlangane njengedlangala na? [UMfowethu Branham ushaya phezu kwepulpiti kathathu—Umhl.] Kungukuthi, uKristu ngeke eze lize leloBandla libe ngeliqondile ngokuphelele. Ulinde thina. Ngikhulwa ukuthi sisekupheleni.

²⁸⁴ Bukani, eCalifornia. Bukani izindlame. Bukani abantu abayishumi nesishiyagalolunye bebulawa, ubuzwe. Anginitshelanga yini, lapha esikhathini esingeside esedlule, ukuthi lowo Martin Luther King wayezoholela abantu bakubo ekubulaweni ngokucekelwa phansi na? Bangaki okukhumbulayo lokho na? [Ibandla lithi, “Amen.”—Umhl.] Akusibo labobantu abangamakhaladi; yilabo baholi ababagovuzayo. Akusikho ukuhlanganiswa, ukwehlukani, nokuthi bafuna ukukubiza ngokuthini; ngudeveli. Kunjalo. Hhayi kwabamhlophe kuphela, amakhaladi; lokhu kukubo bonke. Ngudeveli.

²⁸⁵ Amandla okucabanga kwengqondo nezizindlo zomuntu kubhidlikile. Akusekho-mathemba. Sekungaleya kwethemba. Yonke into iyisilonda esibhucukile. Amandla okucabanga kwengqondo yomuntu; abakwazi ukwenza izinqumo.

²⁸⁶ Angisuye usombusazwe. Angisuye, noweDemokrasi noma umRiphabliki. Bangcole bonke. NgingowoMbuso owodwa, nalowo nguMbuso kaJesu Kristu. Yilokho kuphela. Kodwa wake wasibona kanjani isigejane sezincelebana njengalezo esinazo enhla lapho manje, njengalesosigejane samaTexans esinaso phakathi lapho na? “Ngani,” bathi, “noma yini abantu ayifunayo! Uma befuna ubukhomanisi, siyobanika ubukhomanisi. Uma befuna kuhlanganwe, siyobanika ukuhlangana. Bafuna ukwehlukana, sibanika noma yini.” Ngabe ku . . . Iphi indoda na?

²⁸⁷ O Nkulunkulu! Lokho kunjengepulpiti. Iphi indoda, indoda eyindoda, emela umgomo na? Baphi abesifazane omela umgomo na? Liph iibandla elimela umgomo na? Anginaso isikhathi esingangozuka sentengentenge, odelayo, umoya wokuxegisa. Owesifazane ngowesifazane, makabe yinenekazi. Uma indoda iyindoda, mayibe yindoda.

288 Uma engumengameli... Uphi uJohn Quincy Adamses wakithi na? Uphi uAbraham Licolns wakithi, indoda yomgomo na? Uphi uPatrick Henry wakithi, wathi, “Nginikeni inkululeko noma ninginike ukufa na?”

289 Iphi indoda emela lokho okuyiqiniso na? Iphi indoda engesabi ukukhuluma kuzwakale na? Kungakhathaleki, lonke izwe limelene nayo, ikhulume kuzwakale lokho okuyiqiniso; futhi ikumele futhi ikufele. Uphi uArnold von Winkelried wakithi futhi namhlanje na? Iphi indoda yobuqotho na? Iphi indoda enomoya na? Ayizintengentenge kakhulu futhi amanakanaka konke ngangokuthi awazi ukuthi ami kuphi.

290 Nkulunkulu, mangime nemigomo yeNdoda eyodwa, njengomfundisi, iZwi likaJesu Kristu. “Ngokuba kodlula amazulu nomhlaba, kodwa Alisoze lehluleka. Phezu kwaleliDwala Ngiyakulakha iBandla laMi; amasango ehayidese awayikulahlula.”

Asisukume.

Libusisiwe igoda elibophayo
 Izinhliziyo zethu othandweni lobuKristu;
 Inhlanganyelo yethu yomqondo ofanayo
 Injengalokho ngaPhezulu.

Manje joyinani ngezandla zenu omunye nomunye.

Nxa sehluhana ingxenye,
 Kusinika ubuhlungu bangaphakathi;
 Kodwa siyolokhu sixhumene enhliziyweni,
 Futhi sethemba ukuphinde sibonane futhi.

Size sibonane! size sibonane!
 Size sibonane ezinyaweni zikaJesu;
 Size sibonane! size sibonane!

UNKulunkulu abe nani size sibonane futhi!

291 Asikhothamise amakhanda ethu manje, uMfowethu Neville esasikhipha, ngezwi lomkhuleko.

292 Nibuye kulobubusuku, manje. Sibheke inkonzo enkulu kulobubusuku, lapha etabernakele. UNkulunkulu anibusise. Futhi ningikhulekele; ngizonikhulekela.

293 Ningacabangi ukuthi ngiwuhlanya, bangane. Ningacabangi ukuthi ngizama ukuphushela into ethize phezu kwenu. Ngiyanithanda. Futhi nginomgomo, lelo yiBhayibheli. Akukho nelilodwa iZwi elingasuswa kuLo. Akukho nelilodwa izwi elingenezelwa kuLo. Futhi ngiLikholwa ngendlela eLilotshwe ngayo.

294 Asikhothamise amakhanda ethu manje, nowethu othembekile, umelusi olungileyo akhiphe ibandla. UNkulunkulu akubusise, Mfowethu Neville.



KANTI KAWAZI ZUL65-0815
(And Knoweth It Not)

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