


UKUPHILA

 Anginazo izibhakela, ngithole ukukugonwa. Ngangivame ukushaya isibhakela, njengoba nazi, ngaphambili, ukuthi nje ngithi, ngizokwenza umsebenzi okhokhelayo ngakho. Ngakho ngakushiya lokho kushaya isibhakela kudala, kudeveli kuphela. Bengicabanga lapha kulokhu ukusa, ngidla lezi...ngibuka etifuleni, lokhu okwehlukene, ukuthi banjani... bayadla, abanye babo babenamaqanda, kanti abanye babenamapanikuku, namasoseji, nokunye nokunye, futhi nokho sonke singabantu. Kuyamangaza, akunjalo yini, sonke singaba abantu, futhi sibe nokudla okuhlukahlukene?

² Ngicabanga ukuthi lokho kungaleyondlela nje emicabangweni yethu yezenkolo. Niyabo? Cabanga ukuthi si...Abanye lapha bathe babe...babengabaseFoursquare, nabanye ama-Assemblies, futhi abanye *lokhu*, *lokho*, kodwa emva kwakho konke, sonke singamaKristu, niyabo, nje yi...kungaleyondlela. Futhi lowo kwakunguMfowethu Courtner, ngangizama ukucabanga ngaye, waseFoursquare, uMfowethu Courtner. Ngabe usenabo na? [Omunye uthi, "Courtney."—Umhl.] Courtney. Uyindoda ekahle impela.

³ Ukudla amapanikuku, nginendaba encane ngalokho. Ngiyazi ukuthi iseceleni, noma kungahle kungahambi kahle njengamanje, kodwa siyaqonda. Ngi—ngiyakuthanda ukudoba, futhi ngiyawathanda amapanikuku. Futhi ngakho, ngangiphezulu phakathi, phezulu le eNew Hampshire, bengidoba izinhlanzi amathrawuthi, lokho kuthi akube ikhaya lenhlanzi ithrawuthi encane yasemfudlaneni. Futhi ngangi, ngangipakishele cishe izinsuku ezimbili nobhaka emhlangane wami, futhi ngangiphezulu le entabeni. Futhi ngi—ngizozibamba, niyazi, lapho ngibezimbili noma ezintathu ukuba ngizidle, ngizidedele zonke ezinye, ngiyathanda nje ukuzibamba. Ngakho ngi...Kwakukhona iminyezane emuva ngemuva kwami, umnyezane onameva owawubamba isinga lwami ngaso sonke isikhathi, Nganginetende elincane lamabantu ababili, futhi ngacabanga, "Awu manje, ngokusa okulandelayo ngizovuka kusesekuseni kakhulu, bese ngehlela lapho, futhi ngigawule leyo minyezane." Ngakho, o, kwakukhona inhlanzi ithrawuthi nje idlala yonke indawo ngaphansi kwalokho, niyazi, lapho amanzi ayegugule khona, niyazi, emuva ngaphansi kosebe, ezinye ezinhle. Futhi ngangiyimba, ngidlale ngayo, futhi ngiyidlukuze ngokushesha ngempela, niyazi, ngigweme ukuyibulala, bese ngiyidedela futhi. Ngakho ngacabanga...O, benginesikhathi esimnandi ngempela.

⁴ Futhi ngakho, ngehlela lapho kusesekuseni kakhulu, ngalokho kusa, Ngacabanga, "Cishe nje amabili nje alawo

makhekhe kashokoledi okokudla kwasekuseni azocishe nje alunge kanye namapanikuku,” niyazi, futhi ngakho ngikuthola sekuvele kuxutshiwe, ngoba angikwazi ukukuxuba, niyazi, a—angikwazi ukubalisa amanzi ngaphandle kokuwashisa, ngakho ngi—ngifanele ngikwenze nje. Futhi ngakho ngakhuphukela lapho, futhi ngathola usinga lwami lokudoba, ngasuka cishe emini, ngasika lezozihlahla, ngase ngizibambela izinhlanzi ezithi azibe zimbili, ngase-ke ngidedela ezinye, futhi ezithi azibe zimbili ezilimele ngabuya nazo.

⁵ Endleleni yami ebuyayo yi . . . Nina bazalwane abazingelayo, uyazi ukuthi kuyini ukuthi ibhere elidala elimnyama lizicanasele esifundeni. Ngakho ibhere lensikazi elidadlana lapho namawundlu amabili lalingene etendeni lami, ngokuqonde ngqo aye . . . avele alidabula laba yizicucu, futhi ayelapho-ke. Ngezwa into ethize ehhalayo, ngabheka ngale, futhi nakhu kuhlezi lomama omdala ehlezi lapho nalamawundlu amabili, ayevele adabula konke enganginakho.

⁶ Ngangazi ukuthi ngifanele ngibuyele emuva, akukuningi kakhulu akudlayo, yilokho akubhubhisayo. Futhi ngakho, ngangiphethe imbazo encane esandleni sami, nganginevolovolo elidala eseligqwalile lilele emuva lapho, kodwa lalisetendeni. Futhi ngakho, lali . . . futhi a . . . O, ibhere elingumama lizothi ukukuhlasela, noma yini izokwenza, niyazi, uma ukhathaza ngalapho benamawundlu khona. Futhi ngathi ukugcina ibanga lami, ngase ngibona isihlahla lapho engangingangena kuso masinya impela. Futhi ngingefune ukulilimaza, futhi ngishiye izintandane ezimbili emahlathini empeleni, niyazi. Ngakho ngangiphethe lembazo endadlana esandleni sami. Ngakho ngathi, “Phumani lapho,” futhi laphenduka, awu lona, esikhundleni sokuza kimi, labaleka, lase likhala libiza lamawundlu, niyazi. Futhi elinye lamawundlu labalekela kuye, omunye umfo omncane wayengifulathele, ehlezi nje *kanje*. Awu, ngacabanga, “Kungani unгахambanga, mfo omncane?” Futhi wayelokhu ekhala ezungeza, ukuze athole lelowundlu ukuba lize, alizange likwenze.

⁷ Well, ngazulazula ngapha nangapha, ngathi, “Yini umfo omncane anentshisekelo kuyo, ukuthi angeke aye kunina na?” Futhi wagijima wabuyela ucezu oluncane *kanjalo*, ngase ngibheka isihlahla sami, ngakho wa—wa—wayebheke ngasewundlini, nokho, ukuyolilanda lize. Futhi wayesaba ukusondela kimi, futhi khona-ke wayesaba ukufinyelela ewundlwini, wase ekhala kabili noma kathathu, wase-ke esebuyela kwelinye iwundlu lakhe. Nalomfo omncane wayehlezi nje lapho enza okuthize, futhi ngamangala ukuthi wayenzani emhlabeni. Ngakho ngangilokhu ngibheka isihlahla sami, ngizungeza ngapha nangapha.

⁸ Niyazi ukuthi wenzeni lowomfo omncane na? Nganginebhakede likatiligi lapho, kwaku, lamapanikuku

ami, ngoba ngiyathanda...Ngiyi...ngangivamise ukuba yiBaptisti, niyazi, futhi angithandi ukuwafafaza, ngithanda ukuwabhaphathiza ngempela, ngiwuthulule, niyazi, kahle. Nganginebhakede elihle likatiligi elikhulu *kanjaka*, nalowomfo omncane wayengene kulelibhakede, utiligi, futhi niyazi ukuthi akuthanda kanjani okunoshukela, futhi lalivule isivalo sawo, futhi laliligone ezingalweni zalo. Kusobala, lalingazi ukuthi udlwa kanjani, futhi lalicwilise izidladla zalo ezincane kuwo, liwukhotha *kanjalo*, niyazi, *kanjalo*, likhotha utiligi. Awu manje, lokho kwakungokokugcina kwamapanikuku notiligi, ngakubona lokho.

⁹ Ngakho ngathi, “Phuma lapho,” futhi alizange lingilalele, niyazi. Futhi emva kwesikhashana laphenduka, lase libheka, alikwazanga ukuvula amehlo alo, utiligi udonsa amehlo alo emuva naphambili *kanjalo*, into enhle kunazo zonke engake ngayibona, ngaphandle kwekhamera, niyazi. Futhi lalingutiligi kusukela phezulu kwekhanda lalo kuze kufike phansi ezinyaweni zalo. Futhi ngama lapho futhi ngahleka kwaze kwaba buhlungu izinhlangothi zami. Ngathi, “Lokho kufana nje nombuthano omuhle wePentecostal.” Niyabo? Kunjalo. Faka isandla sakho ebhakedeni loju kuze kuthi ngqu endololwaneni yakho, futhi nje uqale ukukhotha, niyazi, futhi akukho ukulahlwa noma ukwesaba.

¹⁰ Into exakile, emva kokuba sengilisusile lapho, laya kuwo wonke utiligi, lawuqeda ngaphambi kokuba lihambe, futhi lagijima laphumela lapho unina nomfowabo omncane ayekhona, futhi baqala ukulikhotha. Yileyo ndlela esethemba ngayo ukuthi lo mhlango uzoza yikho, bonke abanye bazozama ukukhotha olunye uju, niyazi.

¹¹ Leyo yindlela engenanhlonipho yokuzethula, akunjalo na? Kodwa ngi...iyona ndlela kuphela enginayo yokukwenza, niyazi ukuthi ngiqonde ukuthini, futhi ngiyaqiniseka ukuthi niyakuqonda ngaleyo ndlela. Kuyinhlanhla enkulu ukuba lapha nani bazalwane kulokhu ukusa, futhi ukwazi ukuthi—ukuthi niyangixhasa ngaphansi kobunzima. Ngi...Isizathu, njengoba nazi, uma Embula kimi emsamo, Yena...Mina ngaphansi...Niyazi ukuthi ngiqonde ukuthini. Niyabo? Ngaphansi kobunzima niyakwenza.

¹² Izikhathi eziningi, phakathi kwemihlangano, angazi ukuthi kungani, kodwa ngezinye izikhathi abantu banombono ongalungile walokho engizama ukukwenza, ngizama ukudiliza umgoqo ukwenza wonke amadoda angamaKristu, abafowethu kuKristu, niyabo. Futhi ngezinye izikhathi, ngaleyo ndlela ngiginqa phansi izinhlangano, akukhona ukuthi ngimelene nenhlangano, niyabo, lutho nhlobo. He, angizange ngijoyine neyodwa, ngoba ngangizizwa uma ngangihlale esikhaleni bengingaba nokuthonya okungaphezu kwalokho engangingahle ngibe nakho ngiphonsa lokho kuthonya okuncane engingakwazi

eqenjini elilodwa elithile labantu. Futhi ngiwushisekela kakhulu umnyakazo wePentecostal. Ngangingumfundisi oyisithunywa senkolo weBaptisti, ngenkathi ngibona lokhu, kwakuyi*lokhu*-ke. Futhi kusukela ngaleyonkathi, bengishisekela kakhulu abantu, ngiyabathanda.

¹³ Futhi khona-ke, ibanga elide ekubeni ngusomlando, kodwa ngokufunda umlando omncanyana, futhi ngithola ukuthi ngokuvamile i—inhlango ukuthi—ukuthi, lapho seyihleleke kakhulu ize ingakwazi ukwazisa umuntu olandelayo, uNkulunkulu uvele ayibeke phezulu eshalofini, akasayisbenzisi.

¹⁴ Manje, angifuni amaqembu ethu abe kanjalo, ngi—ngicabanga ukuthi inhlango yinto emangalisayo, kucina ubuzalwane obuhle obuhlanzekile, futhi, niyazi, ku—kufeza injongo yayo. Kodwa ngihlala ngibafuna bafike endaweni lapho omunye ekwazi ukugaxa omunye, futhi, niyazi ukuthi ngiqonde ukuthini, nibe nenhlanganyelo.

¹⁵ Njengoba uMfowethu Bosworth omdala asho kimi, ngesinye isikhathi, elimesabayo uNkulunkulu, elingcwele, ikhehla, abanengi benu babelazi, uF. F. Bosworth, wathi kimi, wathi, “Mfowethu Branham, ulokhu ukhuluma ngenhlanganyelo. Uyazi ukuthi iyini na?”

Ngathi, “Ngicabanga kanjalo.”

¹⁶ Wathi, “Ngabafo ababili emkhunjini owodwa.” Ngakho ngacabanga ukuthi lokho kwakuwukuzwakalisa okuhle kakhulu, niyabo, abafo ababili emkhunjini owodwa, khona-ke kukhona indawo yethu sonke.

¹⁷ Uma ngibone umfowethu lapha, omunye umfowethu, ehla ngomfula osheshayo ngesikebhe esincane, ukuthi ngangazi ukuthi leso sikebhe sasingeke sikwazi ukudlula endaweni enamatshe, niyabo, futhi ngaqala ukumklabalasela, akukhona ukuthi ngimelene nokuthile nomfowethu, luthando olungenza ngenze lokho. Niyabo? Yisikebhe akuso, ngeke simthwale. Niyabo?

¹⁸ Manje, lapho izinhlango...Ngicabanga ukuthi uma inhlango ingahlela bese iqeda imfundiso yabo ngokhefana, esikhundleni sikangqi, “*Lokhu yilokhu, nalokhu yilokho*, futhi yilokho kuphela.” Uma nje benza ukhefana, “Siyakukholwa *lokhu, kanye* nokuningi iNkosi engakwengeza kithi.” Kulapho uLuther enza khona iphutha, ukulungisiswa ngokukholwa, kwakuyilokho kuphela. UWesley wenza iphutha ngokungcweliswa, umsebenzi wesibili womusa, futhi wenqaba ukwemukela uMoya oNgcwele ngenkathi Ungena. Uma ukuphetha ngokhefana, kulungile.

¹⁹ Ngakho uyabo, uNkulunkulu mkhulu kakhulu, ithende lendlalekele phezulu kwethu sonke. Futhi thina, sidla ukudla okuhlukene, sigqoka ngokwehlukile, sibukeka sihlukile,

thina sehlukile. Kodwa uNkulunkulu unguNkulunkulu wezinhlobonhlobo, Akayena uNkulunkulu... Akayona iSears neRoebuck, iHarmony House. Niyabo? Yena... UNkulunkulu unguNkulunkulu wezinhlobonhlobo. Bheka phandle lapha, izintaba ezinkulu, izintaba ezincane, izihlahla eziluhlaza, izingwadule, izimbali ezimhlophe, izimbali eziluhlaza okwesibhakabhaka, izimbali ezipinki, izimbali ezibomvu, abantu abanamakhanda abomvu, abanamakhanda amnyama, na—nabamakhanda ampunga, bese kungabikho nhlobo. Niyabo, UnguNkulunkulu wezinhlobonhlobo. Yena... Ngiyakholwa ukuthi U—Ukuthanda ngaleyondlela, yileyondlela Akwenza ngayo. Ngicabanga ukuthi ekuphileni kwethu kwenhlangano uNkulunkulu unakho ngaleyondlela.

²⁰ Ngingowaseningizimu. Umphathi omkhulu lapha phezulu uthi, lesisizwe, abakushoyo kulungile. Ngicabanga ukuthi esimweni sokuhlukaniswa eningizimu, abanye babo basho kimi ngesinye isikhathi, wathi, “Mfowethu Branham, ugowaseningizimu, ucabangani ngokuhlukana na?”

²¹ Ngathi, “Akukhona okwami ukusho. Umphathi, uhulumeni, wathi, ‘Makube yilokho okuyikho, bavumele ukuba bashade, nokunye nokunye.’” Ngathi, “Lokho ku—lokho kukubo, njengomMelikana, ngi—ngiyayithobela imithetho. Kimina, benifanele nikushiye ngendlela uNkulunkulu ayenakho ngayo, Wenza umlungu, umuntu omnyama, umuntu onsundu. UnguNkulunkulu wezinhlobonhlobo, mabahlale ngendlela uNkulunkulu abenze ngayo,” yilokho engikucabangayo. Ukube bengingumuntu omnyama, benginga—bengingafuna—bengingafuna ukuhlala eklasini lami labantu; ukube bengingumShayina, ophuzi, ngi—ngi—ngifuna ukuhlala nginjalo. Njengoba ngiyi—Anglo—Saxon, omhlophe, mangishade phakathi kwabamhlophe, ngifundise abantwana bami okufanayo, futhi nje ngihlale uhlobo lwembali nombala uNkulunkulu asenza wona ekuqaleni, empeleni, NguYe owakwenza.

²² Uma ngingowe—Assemblies of God, ngiyoba yi—Assemblies of God; uma ngingoweFoursquare, ngiyoba yiFoursquare. Niyabo? Kodwa bengiyohlale ngifuna ukwelula izingalo zami komunye nomunye, niyabo, ngibahlanganise bonke. Niyabo? Yilokho—lokho—ke, ngihlanganyele nomunye nomunye. Ngaleyo ndlela bengingaqondwa kahle.

²³ Ngezinye izikhathi... Bengineteyipu ekhishiwe lapha kungekudala... *Inzalo Yenyoka*. Lokho kwabangela ukungqubuzana okukhulu. Uxolo labo bafana bakukhiphe lokho, lokho bekokwami—kokwami... abasekho nami, kodwa ngiyaxolisa bavumele lokho kuphume. Futhi emva kwakho konke, uma kuphumele phakathi kwamabandla... Ngiyaqonda ukuthi abefundisi bangabelusi bezimvu, babheke umhlambi wabo ngokuthi... futhi uma bengakwenzi, ababona abelusi

bezimvu abalungile. Kunjalo. Niyabo, ba—bafanele baqaphele umhlambi wabo, futhi ngakho, ukuthi uMoya oNgcwele ubenze umbonisi.

²⁴ Ziningi izinto osekukhulunyiwe, ezehlukene, wonke umuntu unombono wakhe ngezinto, sinelungelo kulokho, niyabo, emibonweni yethu. Kodwa lokho, bengi—ngingeke. . . ngokuqinisekile bengingeke ngivumele lokho kuphume. Kwakuwumbono wami siqu ngalokho engangikucabanga emiBhalweni ko—ko, ukuthi kwakungewona am—aphula u—Eva awadlayo abangela isono. Futhi lokho. . . Kulokho, nokho, kubonakale kubanga ukumunyu, ukuluma phansi phakathi kwabanye babazalwane. Ngi—ngifisa sengathi ngabe ayizange iphume, ngoba, niyabo, a—angikho phandle lapha ukuzama ukuvimbela abazalwane bami, ngiphandle lapha, ngizama ukusiza umfowethu, ngisebenzela inhloso eyodwa, futhi ngicabanga ukuthi sonke sizama ukwenza lokho.

²⁵ Nama-Assemblies, ne—iFoursquare, ne-Oneness, nanoma ngabe bayini, niyabo, bonke bangabazalwane. Futhi thina si, besifanele sizame ukwenza impumelelo eyodwa, lowo nguMbuso kaNkulunkulu. Niyabo? Futhi imiphefumulo eminingi engingabutha ngenetha lami ukuyithumela phezulu Lapho, Ngifuna ukuyibeka neyakho, neyakho, kanye nazo zonke ezinye. Yilapho esiya khona, futhi yilapho esisebenzela khona, kuphezulu Lapho.

²⁶ Futhi niyaqonda, iminyaka eyishumi nanhlanu emasimini nabazalwane, kubophezelekile kube nezinto ezincane eziqhamuka ngokuhlukana kwemibono. Nakhu sihlezi lapha kulokhu ukusa ngokuzwana okukhulu njengoba amadoda engaba njalo, ngiyacabanga, kodwa ake sihlale lapha isikhashana futhi siqale ukukhuluma, into yokuqala niyazi, kuzobakhona omunye umzalwane othile osho okuthize, omunye—omunye angahle angavumelani naye kancanyana. Manje, kubiza amadoda angempela, amaKristu angempela, ukumelana nalokho futhi esalokhu ezizwa njengomzalwane, niyabo. Ufanele ube nakho enhliziyweni yakho. Awukwazi nje—awukwazi—awukwazi ukukhohlisa ngalokho. Uma uthi unjalo, futhi awunjalo, yilokho okubambe. . . yilokho—yilokho okwenza isithiyu. Ufanele uhlanzeke futhi ucace ngakho, uyabo. Futhi si—siyohluka. Njengokuthi uma, thatha okuthile. . . uma umfowethu ubephumile ndawo ndawo, futhi angene phakathi kwesigaba esithize sabantu. . .

²⁷ Umfowethu ubefakaza kimi kulokhu ukusa, wabizelwa enkonzweni ngenkathi umfana omncane, wabe esewa, ushilo. Nami. . . Futhi wathi, kodwa-ke wabe esebuya enobizo oluningi lokushumayela kunanini ngaphambilini. Niyabona ukuthi kwakuyini, ngenkathi eba ngumKristu, wangena esimeni sendawo esingafanele, niyabo, futhi leso simo sendawo samthonya. Niyabo? Futhi ulokhu ubambebele kulolo hlobo

lwesimo sendawo, wena...ku—kuyakuthonya. Ngethemba ukuthi nikufunda kuvaliwe, lokho engikushoyo, niyabo. Kuyakuthonya kuleso simo sendawo, futhi into yokuqala oyaziyo, uba yingxenyeyaleso simo sendawo, ungena kuyo.

²⁸ Futhi njengendoda elungile ehlanzekile, ehlanzekile futhi eziphethe kahle, futhi iqala ukuzihlanganisa nesigejane sabantu abangenjalo, niyabo, uthatha umoya walokho. Yonke into ibuswa umoya. Izizwe zibuswa umoya. Lapho ngingena ezizweni ezahlukene, ngibona indlela abaziphatha futhi benze ngayo, uyabona ukuthi umoya waleso sizwe.

²⁹ Ngangiya emakethe...Uxoko, bodade. Ngangiya emakethe nomkabi, ngolunye usuku, futhi sacabanga ukuthi kwakuyinto ethize exakile, sibone inenekazi eligqoke isiketi. Bacishe babe nqunu nqu, niyazi, befake lezo zikhindi ezincane. Futhi wathi—futhi wathi...Futhi ngangazi abaningi babo, lapho, becula emakhwayeni, futhi niyazi, kahle nje, niyazi, u—usaziwayo wedolobha.

³⁰ Futhi umkabi ungomunye walamantombazane ayimfashini endala, niyazi, wayesethi, “Ngiyazibuza ukuthi kungani bekwenza.”

³¹ Ngathi, “S’thandwa, umoya, uyabo, ufika kubo. Niyabo? Ngumoya, labo besifazane abaqondile...abakuqondi abakwenzayo. Uyabo? Abaqondile lokho, kodwa umoya ofika kubo.” Futhi into yokuqala uyazi, bavele baqale kancane, bese kakhudlwanyana, futhi isono sinjalo (Ngingathini na?) sinobuqili, yebo, sinobuqili, sinobuqili kakhulu. Siyangena, sihle kakhulu, futhi sinobuqili kakhulu, yindlela esikuthatha ngayo.

³² Awu, ngiyacabanga, isikhathi esiningi, lawo amahle, amadoda acabangayo kahle angena e—enhlanguweni, futhi uthola, ngezinye izikhathi, ukuthi uthola indawo, phakathi lapho, lokho wuhlobo lwe...qala ukuza, “Siyiqembu.” Niyabo? Futhi empeleni akusibo ubuzalwane, kukhona nje umoya ongena phakathi kwabo, niyabo, futhi akuniki indawo eyanele nomfowethu olandelayo, niyabo. Ngi—ngicabanga ukuthi lokho kunjalo, futhi ngikuthola kukho konke, futhi siyazi...Kuhle lokho.

³³ Ngakho ngilapha, bazalwane bami, ukuzophonsa inetha lami nani nonke, ukwenza konke engingakwenza ngoMsindisi wethu—wethu othandekayo, uJesu Kristu, iNdodana kaNkulunkulu. A—a—anginakho...Qhabo, angisiyena umshumayeli, ukusho nje umshumayeli, njengani madoda afundile futhi abizelwe kulokho, Nginesiphiwo esincane uNkulunkulu angiphe sona, futhi kufana nokungena egiyeni, angikwazi ukuzibeka lapho.

³⁴ Ngihlangane nomfowethu lapha, kulokhu ukusa, obizwa ngoBacon, ngikholwa ukuthi bekunguye, noma...

UBacon, ngikholwa ukuthi bekunguye, enhla lapho endlini yezihambi, ya, uthe wayelapha eminyakeni edlule ngenkathi ngangisemhlanganweni. Ngalesosikhathi kwakuyisenzo nje esincane sokubeka izandla zami phezu kothile, bese-ke ngiyokwazi ukuthi kwakuyini. Manje-ke, niyakhumbula, nganitshela ukuthi Wangitshela ukuthi kuyokwenzeka ngazi yona impela imfihlo yenhliziyo yabo. Manje, bhekisisani umhlangano. Niyabo? Manje, lokho—lokho kuyiqiniso.

³⁵ Kodwa yona... Kuyini na? Lapho ngintula khona okuthize, Nkulunkulu, mhlasiwe ngazi ukuthi ngiyabathanda abantu, futhi Unginika nje enye into engizosebenza ngayo, niyabo. Futhi angifuni... Ngi—ngifuna ukukwenzela wonke umzimba kaKristu, kuwo wonke umuntu, niyabo, ukuze ngizame ukuthonya wonke umuntu engingakwazi ukukhonza iNkosi uJesu. Kungahle kube yinqaba kwabanye abantu, kodwa ngizama ukubakhuthaza, ngihlale phansi futhi ngikubone ngokomBhalo, uma bekungesiwo umBhalo, khona-ke ningakukholwa. Qhabo, mnumzane.

³⁶ ETestamenteni eLidala babenendlela yokwazi ukuthi kwakuyiqiniso noma qhabo. Uma umprofethi eprofetha, umphuphi waphupha iphupho, bamyisa phambi kwe-Urimi neThumimi. Bese kuthi-ke... Leso yisivikelo sesifuba ku-Aroni. Futhi—futhi akunandaba ukuthi kwakuzwakala kuyiqiniso kangakanani, uma lezozibani ezingaphezu kwemvelo zingazange zibaneke ngaleyo-Urimi neThumimi, abakukholwanga, niyabo, ngoba kwakufanele kube okungaphezu kwemvelo. Futhi uma i-Urimi neThumimi ingakufakazisanga, akunandaba ukuthi iphupho lizwakala lingokoqobo kangakanani, noma lokho umprofethi akushoyo, kwakungalungile. Manje, lokho kwakusebupristini bukaLevi. Nalobobupristi, kuqediwe ngabo, bususa leyo-Urimi neThumimi, kodwa uNkulunkulu usenayo i-Urimi neThumimi, lelo yiZwi laKhe. Kungakhathaleki ukuthi noma ubani uzwakala kanjani, uzwakala kahle, noma ngabe kuzwakala kukuhle kakhulu kungaba uhlelo, kimi, kufanele kubanike kuleyo-Urimi neThumimi. Kufanele kube yileloZwi, noma akusilo...

³⁷ Bona i... Manje, uNkulunkulu angenza izinto, manje sibe nazo zonke izinhlobo zezinto ziqhubeka, futhi, akungabazeki, amadoda amesabayo uNkulunkulu, amadoda alungile, kodwa thina... njengezinto ezahlukene, zemizwa, negazi, namafutha, nakho konke, kungase kulunge. Niyabo, uNkulunkulu angakwenza lokho, angisho ukuthi A—Angeke akwenze, Angenza lokho Akufunayo, UnguNkulunkulu, futhi anginamsebenzi wokuMtshela ukuthi enzeni, Wenza lokho Afuna ukukwenza. Kodwa kimi, makube ngokomBhalo, khona-ke ngiyazi ukuthi kuqinisele. Niyabo? Makubanike emBhalweni lapho, khona-ke lokho—lokho kulungile, ngoba ngiyazi

Uyoma emva kwa*Lokhu*, angazi ngokunye. Kodwa ukuzama ukukugcina ngaleyondlela ngakho konke engingakwenza . . .

³⁸ Futhi a—angikaze ngivumele imihlangano yami ibe mikhulu, lapho engingadingeka khona ngabele i . . . njengabanye babazalwane bethu abaligugu, amadoda akahle, njengoMfowethu Oral Roberts . . . Ngenkathi mina no-Oral sihlangana okokuqala, wayenethende elincane elimanikiniki, futhi ngangingapha kolunye uhlangothi lwe—lweDolobha lase Kansas, eKansas, futhi wayeseDolobheni laseKansas, eMissouri, nginesithombe sethu, simi lapho ndawonye, wathi, “Ucabanga ukuthi uNkulunkulu angangiphendula nge . . .” Awu, kwakukhona indoda, ehlakaniphile, enobuhlakani, indoda enkulu kaNkulunkulu, enokukholwa okuhle.

Ngathi, “Mfowethu Roberts,” umfundisi omncane nje, Ngathi, “UNkulunkulu uzophendula umkhuleko wanoma yimuphi umuntu ozoba qotho.” Nangu ehamba.

³⁹ Ngolunye usuku . . . Umfowethu oyigugu kangaka. Ngangi . . . babenomhlangano, iBusiness Men, eTulsa, khona-ke ngaba nomhlangano ezansi ehholo elikhulu, no-Oral wangena, walimaza umlenze wakhe, futhi wangibiza emsamo, ngahamba ngayomkhulekela. Wathi, “Ubonile i . . . isakhiwo sami kakade na?”

Ngathi, “Qhabo, Mfowethu Roberts, angikaze.”

Wathi, “Awu, ngeke udlule futhi usibheke na?”

⁴⁰ Ngakho-ke ngakusasa, ngathi shelele, ngazungeza, ukuze angabi lapho, uyazi, angifuni uku . . . indoda enkulu . . . indoda enjalo, ngiyazi ukuthi isikhathi sayo siyigugu. Ngakho ngahamba, ngahlala phansi ekhaya lakhe, angikwazanga, ukuphathwa kahle kakhulu ukube ngangisekhaya lami, U-Oral Roberts, umfo okhukhumele kangaka.

⁴¹ UTommy Osborn, o, he, abasigqoki nje isicathulo sesikhumba esingcono. Yilokho kuphela. Lokho . . . Yena nje uyi . . . ungumfana oligugu, ngangingale endaweni yakhe, futhi o, amadoda alunge kangaka. Futhi njengoba bonke besho, ukuthi ngaqala ensimini kuqala, futhi bakubonile, futhi yilokho okwabenza bahamba.

⁴² Ngaya ngale ngaleyonkathi, uMfowethu Fisher, ngangineqembu lakhe eNingizimu Afrika, wangikhombisa ngokuzungeza esakhiweni sika-Oral. Ngabheka, indawo enkulu kangaka, yinhle. Uma ungakaze uyibone, qiniseka ukuthi uyayibona. O, awukaze ubone noma yini efana nayo noma kuphi emhlabeni.

⁴³ Ngisanda kuba kwesika Mfowethu Tommy Osborn futhi ngibone indawo yakhe enkulu, amakhulu emishini ye-IBM ihleliwe, esebenza lokho, izandla zomuntu azilokothi zithinte izinhlamvu nhlobo, [UMfowethu Branham ushaya iminwe yakhe

kaningana—Umhl.] ivele igijime iqhubeke *kanjalo* nje. He! Imali ingena ngemithwalo, futhi ilahlwa ebhandeni elihambisayo, futhi yehla. Ngacabanga, “O, he!” Niyabo, ufanele abe nakho, yena . . . Lalela, umsebenzi omuhle lowo.

⁴⁴ Futhi ngema phandle lapho ngaphandle, Ngacabanga, “Nkulunkulu, ngibonga kakhulu, buka lapha kulesisakhiwo lapha cishe izigidi ezimbili nengxenye zamadola, ngiqagele, niyabo, ukuzuza ngempumelelo komfana oyedwa wePentecostal.” Lokho uNkulunkulu angakwenza, niyabo, u-Oakie oyedwa omncane ophuma emgodini wokucasha ezansi lapho, lokho uNkulunkulu angakwenza, kuvele kukhombise. Ngase ngibona uTommy, uTommy Osborn.

⁴⁵ Ngimi lapho egcekeni lika-Oral, ngangi. . . kwakukhona isigejane sabantu, niyazi ukuthi benza kanjani, nina nilindle ngaphandle, ne—nephoyisa lingidlulisa, futhi langikhombisa ngemuva, ukuthi ngijikeleza kanjani lapho engingathola khona imoto, noMfowethu Fisher wayezojikeleza, angithathe, futhi eze angijikise ngemuva. Futhi ngangimi emuva lapho ngibuka, izandla zami emva kwami, ngibuka, leso sakhiwo esikhulu, sihle kanjani, futhi—futhi ngibuka esibukweni phakathi lapho, niyazi, izandla ezededeleka phansi, futhi ngacabanga . . . Futhi ngathi, “Awu, ngine. . .” Okuthile kwavele kwathi kimi, “Awu, kuthiwani ngawe?” Ngacabanga, “Futhi khona-ke abazalwane bathi inkonzo yami encane yabasiza ukubabeka ensimini.” Niyabo, ngamunye wabo uhlale futhi angitshele lokho.

⁴⁶ Futhi ngacabanga, “Awu, ngiyacabanga mhlawumbe, kungani kungabanga . . . lapho . . . Uma ngangiphandle lapho, kungani ngingenayo into enjalo?” Niyabo? Ngacabanga, “Ngingakuzonda ngempela ukuthi beze endaweni yami,” umshini owodwa wokuthayipha omncane obekwe ekugcineni kwenqola, futhi ngincenga othile ukuba eze angisize ngikhiphe izincwadi. Ngacabanga, “Awu, uyabo, mhlawumbe uNkulunkulu ubengeke angethembe.” Niyabo? “Mhlawumbe ukube ngaba kanjalo, awu, bengingahle ngingabi yimina.” Futhi ngacabanga, “Kodwa ngibonga kakhulu kuNkulunkulu ukuthi Wayengathola umuntu Angamethemba kanjalo.” E-hhe.

⁴⁷ Bengingefune wena ukuthi ungasho lutho ngakho. . . angisho lokhu okuhlukile, kodwa ngisamile lapho ngakhala. Futhi ngacabanga, “Awu, uBaba wayazi ukuthi mina, ngingenamfondu. Labo bafana, bathandeka kanjani, baligugu. . .” Ngavele ngajike ngaqala ukubuyela emuva, ngilinde imoto ifike, ngama lapho, ngabuka lesosakhiwo esikhulukazi, kucace njengoba ngake ngezwa iphimbo, Lathi, “Ngiyisabelo sakho.” Manje, lokho—lokho kulungile. “Ngiyisabelo sakho.”

⁴⁸ Ngathi, “Ngiyabonga, Nkosi, ngalokho okuncane enginakho, ngizokwenza konke okusemandleni ami ukubeka isabelo Onginika sona eMbusweni kaNkulunkulu.”

⁴⁹ Manje, yileiyondlela engizame ngayo ukuhlala, ngimncane. Anginalutho, futhi sinezincwadi, kodwa akuzona ezami, ezikaMfowethu Gordon Lindsay. Sivele sizithenge ngamaphesenti angamashumi amane esingakwazi... Futhi ngifanele nginikeze amadoda imali, ngibuyele ekhaya ngiqhubeke, futhi njengoba bekhuphuka eWest Coast nalezi zincwadi. Futhi eziningi zazo zamosheka, zinikwa abantu, noma ubani ozifunayo, abanayo imali, ngani, bangaba nazo noma kanjani. Niyabo?

⁵⁰ Ngakho ngazama ukubalekela imali. Angikaze ngithathe umnikelo empilweni yami. Futhi ngacabanga, “Ngingenzenjani ukuba bekufanele ngixhase into ethile enkulu?” A—angikwazanga ukukwenza. Kuvele nje... A—angikwazanga nje ukukwenza. Yilokho kuphela. Ngakho uNkulunkulu omkhulu, ongenasiphelo wayekwazi lokho.

⁵¹ Ngakho lokho okuncane enginakho Angiphe khona, ngizama ukukwabelana nani bazalwane, niyabo, nina niyiBandla, sengathi sonke singahlala sibe munye, niyabo, futhi—futhi nje sihlale ndawonye njengabazalwane, futhi ake sabelane ngalokho esinakho nomunye nomunye. Niyabo? Ngaleyo ndlela, si—sisempini enkulu, futhi si—silwa nesono, hhayi omunye nomunye, si—sizolwa omunye nomunye, khona-ke—khona-ke uSathane angahlela futhi asiyeke silwe nakho sikukhiphe. Niyabo? Kodwa asijikiseni eyethu, yonke into esinayo iye eMbusweni, futhi sibeke amahlombe ethu kwelinye futhi-... nomunye, qala ukukhuphukela phezulu, futhi usebenzele lapho, ngoba angicabangi ukuthi sinisikhathi eside kakhulu, ngicabanga ukuthi sisekupheleni komgwaqo. Mhlawumbe ngoba nje sengiba ikhehla ukuthi ngicabanga lokho, kodwa ngi... qhabo, akusikho lokho, ngoba ngangicabanga lokho ngaso sonke isikhathi. Ngi—ngikholwa ukuthi sisekupheleni komgwaqo. Futhi masikhuleke, futhi sisize, futhi sisekele.

⁵² Manje, kukhona uMfowethu—Mfowethu Roberts kanye nabo, ba—ba—bathole... Niyabo, manje, ang—angikufuni, cabanga ukuthi ngisho noma yini emelene noMfowethu Roberts. Ungomunye wamadoda amahle kunawo wonke engake ngahlangana nawo, uTommy Osborn, abaningi, noTommy Hicks, nalabobazalwane bangabazalwane abahle, engizama ukukusho. Uyabo, nge... Manje, uMfowethu Roberts, ngiyacabanga, unemfundo yasekolishi, uhlakaniphile. Futhi u... Futhi uNkulunkulu uvele wabusisa leyondoda ngaleyondlela, uvele wathola yonke into emzungezile lapho ukuba ibuke... Sonke bantu, uma thina... UNkulunkulu usabele ingxenye yethu, futhi wamabela leyo ngxenye, kodwa zonke izitho zenza ingxenye eyodwa, niyabo, iya eMbusweni kaNkulunkulu, niyabo, sifuna ukuzihlanganisa.

⁵³ Manje, uma ngizama ukuzehlukhanisa mina kuMfowethu Roberts, lokho bekuyobe kungukwenza into efanayo

ebengilokhu ngikhuluma ngayo, inhlango eyodwa izehlukanisa kwenye. Asibe yiqembu elilodwa elikhulu, niyabo, iqembu elilodwa nje elikhulu.

⁵⁴ Ngikhuluma kwiChristian Business Men, bengikanye nabo, bebethi ukuba yindawo enamanzi ogwadule kimi. Futhi ngenxa yokuthi—ukuthi ekubavumeleni baxhase, osomabhizinisi bamabandla bazofika, futhi, kusobala, lokhu kuthi ukwenza kubukeke sengathi umelusi cishe ufanele akwenze, niyazi, ngenxa yokuyekelelwa phambi kwebandla. Kodwa ngitshela iBusiness Men, lapha esikhathini esingeside esedule, ngathi, “Bazalwane, ngi, njengoba umfowethu eshilo, ‘A—angikaze, angikaze ngibe ngumzenzisi ngokwanele ukuba ngidonse isibhakela kunoma yini. Uma kunjalo, kunjalo. Uma ngikusho, hhayi ngokuzwisa ubuhlungu, kodwa ngikusho ngothando.”

⁵⁵ Uma umfana wakho omncane, noma umntwana omncane, ubehlezi phandle lapho esitaladini, bese uthi, “Junior s’thandwa, uma ungangeni ungahle ulimale,” lokho akusilo uthando; uthando lwangempela luzophumela lapho, futhi lumthathe, futhi lumnyakazise, futhi lumenze asuke kulesositaladi. Niyabo? Lolo—lolo uthando lwangempela. Niyabo? Niyabo? Futhi yilokho—yilokho okuyikho, bazalwane. Angikuqondile ngalutho. . . Manje, gcina lokho engqondweni. Niyabo? Manje, ungambambathi uJunior, uyabo, sifanele sitshela uJunior, futhi simenze angene emgqeni. Niyabo?

⁵⁶ Manje, uthando lobuzalwane, ukuhlanganyela ndawonye, ukusebenza ndawonye, futhi njengokusebenza kwezivumelwano nokunye nokunye, yilokho esizama ukukwenza eMbusweni kaNkulunkulu.

⁵⁷ Manje, kulesisikhathi esikhulu esiphila kuso, lapho esikhona esikhathini sokuphela, Ngiyacabanga. . . Angazi ukuthi isikhathi esingakanani enginaso lapha. Cishe imizuzu eyishumi nanhlanu nje? Sisebenzela ukuphila, silwela ukuphila. Futhi si. . . Futhi kulomzabalazo wokuphila, sithola ukuthi sehlukele, kodwa siyefana. Ngithola ukuthi umunwe wami awusiyo indlebe yami, nendlebe yami ayilona iso lami, futhi ngi. . . kodwa ngithola ukuthi bafanele basebenzisane ukuze bafeze umsebenzi. Futhi yileyo ndlela esifanele senze ngayo, niyabo. Sifanele sisebenzisane ukuze siveze umsebenzi, yingakho ngilapha, ngukuzama ukufeza umsebenzi. Hhayi ukwenza umsebenzi, angikwazi ukuwenza. Ngilapha ukuze ngisebenze nani bazalwane ukuze siveze umsebenzi. Ngicabanga ukuthi amathuba. . . Futhi kunokwenzeka futhi kungenzeka futhi, ukuthi khona manje into ethile ingenzeka, khona lapha, lokho obekungathumela imvuselelo kuwo wonke amabandla enu, futhi niyabo, bekungakwenza.

⁵⁸ Manje, lokho okuncane engizokwenza ngakho, ngikubeka nani bazalwane, ngikubeka phezu kwe-altare elikhulu legolide likaNkulunkulu, kanye noMhlatshelo wethu kanye Nezinkundla

Zokuhlangana, uJesu Kristu. Niyabo? Lapho siyasebenza. Ngizosebenza ngakho konke engingakwenza, nanoma yini engi... Uma ubona ukuthi ngingakwenza... ucabanga ukuthi ngingenza kangcono, vele ukhululeke nje ukungitshela, uyabo, futhi ngizokwenza impela. Ngizokwenza konke engingakwenza ukuze ngisebenze kahle nani, ngenze konke engingakwenza ngenxa yoMbuso kaNkulunkulu. Bese kuthi-ke, ngesikhathi sokuphela-ke, sonke sizofuna ukuLizwa lithi, “Nenza kahle, zinceku zami ezinhle nezithembekile.”

⁵⁹ Khumbulani, lomhlangano lapha, uzoba umlando kwezinye izinsuku ezinhlanu. Niyabo? Futhi-ke izophinde ihlangane nathi ngolunye usuku. Ngakho masenze konke esingakwenza ukuze sikwenze kube kuhle.

⁶⁰ Ngizwa sengathi ngingathanda ukusho igama noma amabili lapha uma kulungile kancane nje... Ngifuna uku—ngifuna ukucaphuna iZwi laKhe kanye, futhi mhlawumbe nje, kancane nje, njengendikimba futhi ngizobhekisisa ngempela. Ake sithathe uJohane oNgcwele 5:24, uma nifuna ukucabanga ngakho, ungenye yezindikimba zami engizikhonzile, angagcwala isandla namadazini amabili amaqanda, niyabo, 5:24.

*Ozwa izwi lami, akholwe ngongithumileyo,
unokuphila okuphakade,*

⁶¹ Niyabo? *UkuPhila*. Yeka igama! *UkuPhila*. Senzani na? Si... Yilokho esizama ukukubamba, ukuphila. Yilokho esizama ukukuthola, ukuphila. Yinto enkulu kunazo zonke ekhona, ukuphila.

⁶² Lapha esikhathini esingeside esedlule, ngangihlezi nonobhala wami ekugijimeni okuncane okukhuphukela endlini, sacosha ucezu oludala lwezinsalela ezimbiwa phansi, okwakuphakathi lapho, wathi kimi, wathi, “Kuneminyaka emingaki lokho na?”

Ngathi, “O, mhlasimbe izazi zezikhathi, zithi kungaba, noma, ophenya izinto zasendulo angasho ukuthi kuyoba cishe iminyaka eyizigidi eziningana ubudala.”

Wathi, “Yeka ukuthi ukuphila komuntu kufushane kangakanani kulokho!”

Ngathi, “Qhabo, qhabo, qhabo.” Ngathi, “Uma lokho kungasekho, ngiyobe ngisaphila.” NginokuPhila okuPhakade, niyabo, ngakho-ke...

⁶³ Futhi uma siqalaza ngiyacabanga, bazalwane, ukuthi singaqaphela ukuthi yonke indawo esiyibonayo kukhona ukuphila, ukuphila. Buka ngaphesheya *lapha* ungabona, mhlawumbe, sithi, ubone isihlahla samawolintshi, siveza ukuphila ngendlela yaso. *Nali* isundu, liveza ukuphila; *nasi* isihlahla seshoba, siveza ukuphila; *nanso* imbali, ebomvu, iveza ukuphila; eluhlaza okwesibhakabhaka emi ngakuyo, iveza

ukuphila. Niyabo, izinhlango zethu na? Niyabo? Niyabo, ngayinye iveza ukuphila.

⁶⁴ Siyayiqaphela imbali encane. Ake sithathe u—ukubaluleka kwembali encane, ima lapho, inhle, ifeza injongo, iyifeza kahle. Futhi lapho isithwathwa siyishaya ekwindla yonyaka, yilokho-ke, encane noma endala, iyafa. Lokho kungukufa. Amacembe ayo amancane ayaqathaka, nembewu encane emnyama iyaqathaka kuyo. Ake sibone ukuthi ngabe uNkulunkulu ukukhathalele yini lokho esikuzabazelayo. Imbewu encane emnyama iqathaka kuyo, futhi emva kwesikhashana-ke, i. . . ngendlela exakile njengoba kubonakala, UNkulunkulu ukukhathalele kakhulu lokho kuphila okuncane Aze abe nodwendwe lomngcwabo wayo. Kungukuthi, izimvula zasekwindla ziyenza, izinyembezi ezinkulu zehla ziphuma ezibhakabhakeni, futhi zimbele leyombewu encane. Manje, ngabe lokho kuyiqiniso na? Impela kunjalo, uyimbela ngaphansi komhlabathi.

⁶⁵ Kulandela iqhwa lasebusika, libe yiqhwa ngaphezu kwamayintshi amaningana ngaphansi komhlaba, isigaxa esingaphansi komhlaba esincane siyabuna, sibe yiqhwa, sesihambile, iqabunga liyawa, selihambile, iqabunga selihambile. Imbewu encane iba yiqhwa, iqhume ivuleke, imbewana iyaphuma, lokho kuphila okuncane bandla uNkulunkulu akwenza. Ingabe sekuphelile na? Lutho nakancane. O, qhobo.

⁶⁶ Niyabo, ukuma konozungezilanga kulawula impilo yezitshalo, ilanga, l-a-n-g-a. Futhi kuthi nje lapho lelolanga elifudumele lisuka lizungeza emva komhlaba, futhi libuyela emuva lapha, kukhona imbewana yokuphila ndawana thize phakathi lapho okungekho usosayensi ongayithola, kodwa leyombali encane iyaphila futhi. Iyifezile injongo yayo, iyaphila futhi, ngoba ngukuphila.

⁶⁷ Awu, uma uNkulunkulu enzela ukuma konozungezilanga indlela ukuba baphinde bavuse ukuphila okwaMkhonzayo, kuthiwani ngeN-d-o-d-a-n-a uma Efika nokuPhila okuPhakade na? Futhi sinokuPhila okuPhakade, sizovuka futhi ngezinye zalezizinsuku. Masiyifeze kahle inhloso yethu, noma ngabe siyini, masiyifeze. Noma iyiphi indawo lapho uNkulunkulu akubeke kuyo, masiyifeze, ngokuba iN-d-o-d-a-n-a izovuka ngolunye lwalezizinsuku inokuphilisa emaphikweni aYo. Ngifuna ukuphuma-ke, ekukhanyeni nasenkazimulweni yokuvuka kwaKhe. Ngifuna ukuhamba ngibambene ngengalo ngamunye wenu, phezulu phambi koBukhona baKhe. Kuze kube yileso sikhathi, khumbulani, siyiqabunga elincane esihlahleni.

⁶⁸ Ngithanda ukuzingela. Ngicabanga ukuthi niyabona ubuso bami busakazekile. Ngangihlale ngifuna iWeatherby Magnum. Ezinye eziprec- . . . Bengingeke ngivumele muntu. . . Angikwazanga ukuthenga eyodwa, zibiza kakhulu. Omunye

ubezongithengela eyodwa, kunendoda ehlezi khona lapha manje, ngabe yangithengela eyodwa. Angikwazanga ukuyivumela ukuba yenze lokho, ngenkathi nginabangani abayizithunywa zenkolo bengagqoke zicathulo, angikwazanga ukwenza lokho, angikwazi ukucabanga ngakho.

⁶⁹ Yingalesosizathu ngizamile ukunika omunye umuntu lamapanikuku kulokhukusa, Ngiyazi ukuthi iyini indlala, ngiyazi ukuthi labo bantu laphaya bahlupheka kanjani. Angikwazi ukubona izinto ezimoshwayo, ekubeni nazi ukuthi abafowethu lowo okholwa into efanayo ngiyakholwa bangale ngaphansi kobunzima. Angikwazanga ukubavumela bakwenze.

⁷⁰ U-Art Wilson unginika i. . . unikeza uBilly Paul imodeli 7, noma, imodeli 70, .257 Roberts. UBilly, umfana wami, uyinxela, ubengakwazi ukusebenzisa ibhawodi elisesandleni sokudla. Umngane wami ophethe iWeatherby Company uthe, “Awu, ake ngikuthumele lokho kuWeatherby futhi ngimenze ayibhole kabusha, akwenzele iWeatherby kuyo.” Wathi, “Beyingeke. . .” Wathi, “Ingakubiza cishe amadola angamashumi amathathu, ingibize cishe ayishumi.” Wakwenza.

⁷¹ Akazange ayibhole kahle, ukudubula kokuqala kwasakazeka ebusweni bami bonke, kwathi akungibulale, futhi. . . ?. . . cishe emavikini ayisithupha edlule, nje. . . Niyayibona leyo ndawo *lapho* na? Yashaya yasusa *lelozinyo*, lapho eladlula khona *lapho*, yase isika uhlangothi lobuso bami. Ezintathu zazo zaya ngqo *ngalapho*, zanamathela ezindlaleni zamankanka, nasethanjeni. Ezizishumi nanhlanu zabo zangena zaqonda ngqo emva kwamehlo *kanjalo*, zacishe zasika amehlo kabili. Kuvele kubonise. . .

⁷² Ngithole umlayezo kukho, lokhu kuphenduka ngoku “xhawulana,” yilokho lokho okwakuyikho. Niyabo, ukuba leso sibhamu sasiqalwe emshinini wokusika nokubumba insimbi njengeWeatherby Magnum, ngabe sawubamba umthwalo. Kodwa ngenxa yokuthi saphazanyiswa futhi sazanywa ukuba sibholwe kabusha. . . Kusobala. . . yimuphi ushayasibhamu uyazi ukuthi kwenzekeni, saba nengcindezi ngaku*loluhlangathi*. Niyabo? Kwasisakaza.

⁷³ Kungaleyondlela ngokunye kwalenkolo yoku “xhawulana.” Ngikholelwa ekuzalweni ngokusha, ngibuyele ekuqaleni, futhi ngife, futhi ngibunjwe kabusha. Niyabo? Uma ungenjalo, kuzoba nokuqhuma ndawo ndawo ezansi nomgwaqo, izophephetha kuwe lapho kufika ingcindezi. Ngakho ake sibambe ingcindezi.

⁷⁴ Ngangisezansi eKentucky nomngane wami, sithengisa izincwadi lapha emihlanganweni, uMnu. Wood. UnguFakazi kaJehova owaguqulwa umfana onovendle anaye, ushadile manje, umlenze ufinyelele ngaphansi kwakhe, mhlawumbe athole ithuba lokuthi afakaze. Wasindiswa, wagcwaliswa ngoMoya oNgcwele.

⁷⁵ Abafowabo bayafika, uyise wayengumfundi, bamxosha kubo bonke ubuntu babo. Ngelinye ilanga kwangena umfowabo, ngangisekhaya eholidini, noma ngiphumule, futhi wehlela kumfowabo, wathi, “Banks, yini” yilona lapha, wathi, “yini enithandeleke kuyo izweni na?” Wathi, “Isigejane sobuhlanya!”

Wathi, “Lokho, hhayi ubuhlanya,” wathi, “buka umlenze kaDavid.”

⁷⁶ Wathi, “Aw, umbhedo.” Wathi, “Ubabayi wakho ukukhulisile, wasikhulisa ezinganyaneni ukuba singabakholwa labo bashumayeli bosihogo esivuthayo,” nokunye nokunye kanjalo. Wathi, “Awufanele wenze into enjalo.” Wathi, “Hlobo luni lukawaka olulalelayo na?”

Wathi, “Nanto, phandle lapho ensimini, lubutha utshani obomile.” Eduze kwendawo yabo.

⁷⁷ Wangibizela ngaphakathi, ngicabanga ukuthi ngangibukeka ngiyikho konke kodwa hhayi umfundisi. Futhi wathi, ehlezi lapho, wathi... Ngangikhuluma naye. Wathi, “Sawubona?” Obanda ngempela, ongenandaba.

⁷⁸ Ngakho kwafika umbono, ukukhuluma nje, ukwenze khona lapha, kathathu noma kane selokhu ngimi lapha, niyabo, futhi ngathi, “Wena u... Umshiyeleni umkakho, labo bafanyana ababili na?”

Wabheka ngale kuBanks, kube sengathi umfowabo ungitshelile ngakho.

⁷⁹ Ngathi, “Ungabheki kuye,” Ngathi, “akakaze angitshelile lokho.” Ngathi, “Kuthiwani ngobusuku bakuthangi na? Umkakho ungowesifazane onekhanda elimhloshana, ubunowesifazane owayenezinwele ezibomvana. Leya ndoda ingqongqoza emnyango, wena wangena ngefasitela. Kuhle ukuthi awuhambanga, noma udutshulwe ekhanda, indoda ibiphethe ivolovolo esandleni sayo.”

⁸⁰ Wawela kwiphansi, wanikela inhliziyo yakhe kuKristu, wasindiswa. Manje, umndeni wakhe wonke usindiswa ngendlela efanayo, ngamunye wabo. Niyabo? Sasinjalo... Gwaliswe ngoMoya oNgcwele.

⁸¹ Bese phansi... Sasizingela ezansi eKentucky, futhi sasizingela izingwejeje, Ngithanda ukuzingela izingwejeje, umdlalo nje wokuzingela izingwejeje. Siyazithanda ukuzidla. Ngiqeqeshe isibhamu sami esikhulu ukudubula emayadini angamashumi amahlanu ukuze ngibone ngehlo, niyabo, nej e—e—emayadini angamashumi amahlanu. Ngakho saba ne... Ukuzingela, kwakukakhulu... Uma wake wazingela izingwejejeje ezimpunga, niyakwenza, ngiqagele, e-Oklahoma phezulu lapho, zi... ukhuluma ngenhlanzi iHoudini ngokuba yingcweni yokuphunyuka, ayiyona ingcweni yokuphunyuka nhlobo, ohlangothini lwenye yazo. Yeka ukuthi zingabaleka

kanjani *kanjalo!* [UMfowethu Branham ushaya iminwe yakhe—Umhl.]

⁸² Ngakho kwakomile ngempela, wawungakwazi ukusondela kuzo, ngakho wathi, “Kukhona indawo phansi phakathi—phakathi lapha, ikhehla ukuthi singazingela emihumeni lapho kunomswakama khona.” Uyazi ukuthi uyini *umhume* na? Esikubiza *ngomhume*, yisigodi lapho amagquma ehla khona, bese ukhuphuka udabula lendawo, ubuka izinhlangothi zombili zeqquma, kunomswakama lapho kugeleza khona amanzi.

⁸³ Wathi, “Kodwa ungumphikinkolo, futhi ungomunye wabaneshluku kunabo bonke ezweni.” Futhi wathi, “O, mubi kabi.” Wathi, “Uyazi, wena ungumshumayeli,” wathi, “yena . . . Mm!”

Ngathi, “Awu, asihambe sikuzame.”

⁸⁴ Ngakho sehla sadabula onqenqemeni, nangale emihumeni, nakho konke, saze sabuyela emuva, le emuva ensimini. Lapho kubekwe indlu encane enhle emuva lapho, umfo omdala enesigqoko esidala esidonseleke phansi, ababili behlezi lapho, niyazi, phansi kwesihlahla. Wathi, “Nanguya.”

Ngakho ngathi, “Wena khuluma.” Ngakho sashayela sasondela, futhi waphuma, wakhuluma naye.

Wathi, “Ngena.” Niyazi ukuthi kanjani abantu baseKentucky, abaseningizimu . . . Wathi, “Ngena.”

⁸⁵ Wahlala phansi lapho kancane, wayesethi, “Igama lami nginguWood,” wathi, “NginguBanks Wood.” Wathi, “Angazi noma besingazingela yini,” wathi, “umngane wami usezansi lapha.” Wathi, “Kade sizingela ngapha komunye umfudlana,” futhi wathi, “kome kakhulu, besicabanga ukuthi mhlawumbe . . .”

Wathi, “Uyimuphi uWood na? Ingabe ungumfana kaJim Wood?”

Wathi, “Yebo.”

Wathi, “UJim Wood ungumuntu othembekile kulelizwe,” wathi, “noma yimuphi wakhe noma abantu bakubo, nginamakhulu amahekha lapha, zisize.”

Wathi, “Ngiyabonga, mnumzane.” Wathi, “Ingabe kulungile ukuba umelusi wami,” wayengahlosile ukusho lokho, niyabo, “umelusi wami ukuba ahambe nami?”

Wathi, “Awungitsheli ukuthi uWood usehle phansi kakhulu ngokwanele ukuthi udingeka athwale umshumayeli nomaphi lapho eya khona?”

Wathi, “Yebo.” Wathi . . .

Ngacabanga ukuthi kwase kuyisikhathi sokuthi ngiphume. Ngakho ngaphuma ethrakhini, ngahambahamba, ngathi, “Sawubona?”

Wathi, “Futhi wena ungumshumayeli na?”

⁸⁶ Ngangingakaze ngigeze emavikini amabili, niyazi, negazi lengwejeje, namadevu emade *kangako*. Ngathi, “Yebo, mnumzane.” Ngathi, “Ngicabanga ukuthi angibukeki njengaye.”

Wathi, “Awu, leyo ngxenye ilungile, kodwa,” wathi, “uyazi, ngifanele ngibe ngumphikinkolo.”

Ngathi, “Akukhona okungako ongaqhosha ngakho, ingabe yikho, mnumzane na?”

Wathi—wathi, “Angicabangi.” Wathi, “Kodwa ukuphela kwento engi—ngiyicabangayo ukuthi . . .”

Ngacabanga, “Nkosi, uma Wake wangisiza, Wena kwenze manje, ngoba ngi—ngine . . . kufanele kwenzeke okuthile.”

⁸⁷ Wathi, “Awu, into kuphela engimelene ngayo nani bafo, nikhonkotha nje esihlahleni okungesona.” Ukhona owaziyo ukuthi kusho ukuthini lokho na? Inja eqamba amanga, niyazi, ukukhonkotha okukodwa *kulesisihlahla*, nezimpungushe kwesinye isihlahla, niyazi. Ngakho wathi, “Nikhonkotha esihlahleni okungesona,” wathi, “nikhuluma ngokuthile, akukho lutho nje phezulu lapho.”

Ngathi, “Awu, mhlawumbe lokho ngukubeka umbono.” Niyabo? Ngathi, “Mhlawumbe inja ibona okuthize wena ongakuboni.” Mm?

Wayesethi, “Awu,” wathi, “akukho lutho phezulu lapho kwasekuqaleni.” Wathi, “Ayikho into enjengoNkulunkulu.”

Ngathi, “Awu, kusobala lelo yilungelo lakho laseMelika ukukholwa lokho.”

⁸⁸ Futhi ngakho, kwakukhona isihlahla sama-aphula esidala simi lapho, futhi—futhi amaningi awo ewela emhlabathini, niyazi. Cishe kwakuphakathi no-Agasti, namayelo jakhethe aye . . . Uyazi ukuthi yini iyelo jakhethe na? Ayemunca ngqo lawo ma-aphula, niyazi. Ngakho ngathi . . . ngacabanga ukuthi kungcono ngishintshe indaba ngokushesha masinya, niyazi, ngakho ngathi, “Awunankinga uma ngithatha elilodwa lalawo ma-aphula na?”

⁸⁹ Wathi, “O, lutho nhlobo.” Wathi, “Amayelo jakhethe ayawadla.” Ngakho ngehla futhi ngazibambela elilodwa, ngavele ngalihlikihla kuma-ovaloli angcolile. Uma useRoma, ufanele ube ngumRoma, niyazi.

Ngakho ngathi, “Awu . . .” Ngaluma i-apula, futhi ngama lapho kancane.

⁹⁰ Wathi, “Ya, leyo yinto ephambene ngani bafo, nihlala njalo,” wathi, “into kuphela okuyiyo, nivele niqonele abantu, niphila ngokuphiwa.”

91 Ngathi, “Ya, yiqiniso lelo, siphila ngeziphlo zabantu, ngokuzikhethele. Abadingekile ukuba beze. Niyabo? Bayakukholwa, futhi bayakuseka.”

92 Wathi, “Awu,” wathi, “ayikho into enjalo. Angikaze ngibone lutho lumemezela izinto ezinjalo.” Wathi, “Ngiyakwazi ukubheka ngithi ngqu phezulu kufike lapho amehlo ami engabona khona, angiboni Nkulunkulu, angiboni lutho olunye.” Uphuphuthetheke kakhulu, niyazi. Futhi ngakho, wathi, “Angiboni lutho, angiboni Nkulunkulu. Sengibe lapha iminyaka engamashumi ayisikhombisa nesithupha, futhi angikakaboni lutho.”

93 Wathi, “Ngizosho into eyodwa, kwakukhona umshumayeli oyedwa, ngesinye isikhathi, cishe eminyakeni emibili edule, owenyukela lapha e-Acton, enkundleni yokukhempa eMethodisti.” Wathi, “Wayengumfo ovela ngaphandle e*Indiana*’r.” Wathi, yena . . . “U-Old Lady Casshorn,” ngikholwa ukuthi kwakuyigama lakhe, wathi, “uhlala lapha phezulu esiqongweni segquma, phezulu ngqo ngaleya.” Futhi wathi, “Wayenomdlavuza esiswini.” Futhi wathi, “Mina nomkami besilokhu sikhuphukela lapho njalo ekuseni,” wathi, “asibange sisakwazi ukumbeka phezu kwepowa,” uxolo ngalokhu bodade, kodwa nina nonke . . . ? . . . niyabo, kodwa wathi, “kwakufanele sisebenzise ishidi lokumdonsa,” injoloba ngaphansi, niyazi, “bese sidonsa ishidi lokudonsa.” Wathi, “Mina nomkami sasikhuphukela lapho njalo ekuseni nanjalo kusihlwa, futhi sishintshe umbhede wakhe futhi simlungise. Yena nomyeni wakhe bahlala phezulu lapho.” Futhi wathi, “Odokotela babekade bembona,” futhi wathi, “ubekade elapha lomdlavuza isikhathi esingangonyaka.” Futhi wathi, “Wayesefike endaweni baze bangabe besabuya, esephila nje ngemithi.”

94 Wathi, “Lomshumayeli wayengowase-*Indiana*’r, wayengakaze abe sezansi lapha ngaphambilini,” futhi wathi, “futhi bona, enomhlangano phezulu lapho.” Wathi, “Kwakungu, ngiqagele kwakusondele kubantu abangamakhulu ayishumi nanhlanu kulokhu . . .” I-Acton incanyanyana, incanyana . . . Awu ngicabanga ukuthi inani labantu licishe libe ngamashumi amabili, niyabo, kodwa banenkundla yokukhempa lapho.

95 Futhi ngakho, wathi, “Ngobusuku besibili lapho eshumayela,” wathi, “wabheka emuva ezethamelini, wayesethi kudadewabo walo wesifazane, wambiza ngegama, wamtshela lapho esephuma ekhaya wathatha iduku elimhlophe elinesithombe esincane esiluhlaza ekhoneni lalo, futhi wayeliphethe ephaketheni lakhe; wayenodadewabo ogama lakhe lingu*S’bani-bani* ngapha owayebulawa umdlavuza, woza, ubeke leliduku phezu kwakhe, futhi uzosinda.”

96 Futhi wathi, “Ngalobobusuku cishe ngehora leshumi,” wathi, “Ngangicabanga ukuthi bane*Salvation Army* phezulu

lapho esiqongweni segquma, Angikaze ngizwe umsindo ongaka empilweni yami. Sasicabanga ukuthi isalukazi sasishonile.”

⁹⁷ Ngakho, eKentucky, balala ngelesikhombisa nqo nezinkukhu, niyazi, lapho zi...Ngakho-ke...Basho bathi... Futhi lowo kwakunguBig Ben, niyazi, owathatha leloduku, futhi wenyukela lapho nalelonenekazi ukuyolibeka phezu kwalo (Futhi angaklabalasa njengengwe, noma kanjani, niyazi.), phezulu lapho egqumeni. Ngakho, wayephezulu lapho.

⁹⁸ Futhi wathi, “Ngokusa okulandelayo sakhuphuka ukuyothola ukuthi yini esasingayenza ukuze sibasize.” Isizathu emuva le phakathi lapho, wawungakwazi ukuthola umngcwabi kuze kube sekuseni, niyazi. Wathi, “Sahamba—hamba senyukela lapho, sibone ukuthi singenzani, unkosikazi nami.” Futhi wathi, “Lapho sifika phezulu lapho,” wathi, “lowo wesifazane wayedla ophaya bama-apula abathosiwe, ehlezi etafuleni, ephuza inkomishi yekhofi, yena nomyeni wakhe.”

⁹⁹ Niyazi ukuthi yini ophaya bama-apula abathosiwe, inyanga enguhhafu? Niyabo, udonsa inhlama njengepanikuku, bese ubeka i...Uyazi ukuthi—niyazi ukuthi ubhontshisi oluhlaza owomisiwe uyini, ubhontshisi oluhlaza owomisiwe usho ukuthini na? Niyabo, ubhontshisi lowo, niyazi, uwulengise bese uyeka ilanga luwomise, bese womisa ama-apula, niyazi, ngendlela efanayo, phezu kwendlu. Bese uthatha lama apula uwafake kulokhu, uwaphendukise *kanjalo*, bese uwathosa, benze lokho abakubiza “ngenyanga enguhhafu,” ubeke utiligi wamabele phezu kwawo, amnandi ngempela. Futhi... [Umfowethu uthi, “Amnandi.”—Umhl.] Amnandi, impela anjalo. Futhi ngakho... .

¹⁰⁰ Wathi, “Wayedla ophaya bama-apula abathosiwe, yena nomyeni wakhe.” Futhi wathi, “Akenzi umsebenzi wakhe kuphela, kodwa wenza umsebenzi kamakhelwane kusukela ngalesosikathi. Ngakho manje, bengifuna ukwazi ukuthi leyondoda yakwazi kanjani lokho.”

NoBanks wayengibuka. Waqala-...Ngamnikinela ikhanda *kanjalo*.

Futhi wathi, “Ngingathanda ukwazi... .”

Ngathi, “Awuqondile ukuthi lelo yiqiniso.” Ngathi, “Ubungeke ukholwe into enjalo.”

¹⁰¹ “Awu,” wathi, “Ngingakwenyusela ngaleya futhi ngikufakazise kuwe.” Niyabo, manje wayeshumayela emuva kizini ngaleyonkathi, niyabo, ngamvumela... Wathi, “Ngingakwenyusela lapho ngikufakazise kuwe.”

Ngathi, “O, ngiyalithatha izwi lakho.” Niyabo? Ngathi, “Ngiyalithatha izwi lakho.”

¹⁰² Wathi, “Awu, liphezulu lapho ngqo. Futhi uma ungakukholwa, vele ukhuphukele lapho futhi ubuze, futhi ubuze

noma yimuphi womakhelwane ngalapha, noma yimuphi wabo angakutshela ngakho.”

“O,” ngathi, “Ngi . . . u—uqonde ukuthi kunjalo na?”

Wathi, “Impela kunjalo.”

¹⁰³ Futhi ngacabanga, “E-hhe. Manje, wena ushumayela emuva kimi.” Niyabo? Ngavele ngama kancanyana, ngase ngithi . . . Wathi . . . Ngathi, “Awu, yini enjalo . . . Yini—yini obufuna ukuyibonela umshumayeli na? Kwakungubani igama lakhe na?”

Wathi, “Angazi.” Wathi, “Uma ngike ngambona, ngizombuza ngakho.”

Ngathi, “Yebo, mnumzane. Awu,” ngathi, “ngethemba ukuthi uyambona.”

¹⁰⁴ Futhi wathi, “Awu,” wathi, “uyazi,” wathi, “engingakuqondi kwakuyilokho a—ayekhuluma ngakho lapho engama laphaya, futhi engakaze abe kulelizwe ngaphambili, futhi azi ukuthi lowo wesifazane wayenaleloduku, futhi lathunyelwa laphaya, futhi walibeka kulowo wesifazane, futhi wamtshela khona impela okwakuzokwenzeka. Sekuyiminyaka emibili edlule, futhi uphile saka,” wathi, “futhi u—ukahle.”

¹⁰⁵ Wathi, “Nangu lapho, odokotela bathi uzofa noma ngamuphi umzuzu, bamvula enomdlavuza, futhi bavele bamthunga bambuyisela, abakwazanga ukwenza lutho ngakho, wawusumbambile,” niyabo, wathi, futhi ngakho, wathi, “umzongolozele.” Futhi wathi, “Nanguya.”

Ngathi, “Awu, lokho kuqinisekile kuxakile, akunjalo na?”

Futhi wathi, “Impela kunjalo.”

Ngathi, “Mfana, i-apula elihle lelo.”

Futhi wathi, “Ya, lelo ngelihle.” Wathi, “Kunjalo.”

Ngathi, “Sidala kangakanani lesi sihlahla na?”

¹⁰⁶ Wathi, “Mfo osemusha,” yonke iminyaka yami engamashumi amahlanu, uyazi. Wathi, “Mfo osemusha,” wathi, “ngangivame ukuhlala phezulu ngaleya esiqongweni salelogquma. Mina, nobaba wami, nomama, nathi sonke sahlala phezulu lapho, lapho leyondawo yomlilo endala—endala, indlu yezingodo endala.” Wathi, “Ubaba wakha lendlu, futhi sathuthela ezansi lapha,” wathi, “ngenkathi efa, ngayithatha,” wathi, “Ngikhulise umndeneni wami lapha.” Wathi, “Ngineminyaka engamashumi ayisikhombisa nesithupha.”

¹⁰⁷ Wathi, “Ngatshala lesosihlahla, lapho, cishe eminyakeni engamashumi amane-nanhlanu edlule.” Futhi wathi, “Singikhiqizele isivuno esihle sama-apula kusukela saqala ukukhiqiza.”

Ngathi, “Kuhle kakhulu.” Ngathi lokhu ku . . . ? . . . Ngathi, “ngiqaphela amaqabunga onke ayawa esuka kuleso sihlahla.”

108 Niyabo, umama wami omdala wayevame ukungitshela, “Vele unike inkomo intambo eyanele, izozilengisa.” Niyabo? Ngakho vele ubophe ihhashi lakho emuva ekugcineni kwentambo, ulibhekisise ngenkathi libeka unyawo lwalo phezu kwayo emva kwesikhashana, uyazi. Ngakho yileyondlela, ngaphandle kokunye. . . Ngifanele nje ngethembele kuNkulunkulu, ubulula nje bokulalela, futhi hamba nje ngendlela Ahola ngayo, uyabo. Nginge—ngenawo amandla engqondo angawami ukunquma labo bafa abahlakaniphile, niyazi, ufanele nje uMyekele akwenze, niyabo.

Ngakho wathi, “Awu,” wathi, “ya, amahlamvu ayasuka.”

109 Ngathi, “Manje, leyo yinto exakile, akunjalo yini, mnumzane na?” Ngathi, “Nakhu la ukhona. . . Nakhu sekumaphakathi no-Agasti, sine. . .” Kwakusashisa, cishe amashumi ayisishiyagalolunye khona lapho emthunzini. Futhi ngathi, “Maphakathi no-Agasti ngaphandle kwesithwathwa nanoma yini, futhi nokho lawomaqabunga ayawa esuka esihlahleni.” Ngathi, “Ngiyazibuza ukuthi yini eyenza lokho.”

“O,” wathi, “u—ukuphila kuwashiyile.”

“O,” ngathi, “ngiyabona, ukuphila kuwashiyile. Kushonephi ukuphila na?”

Wathi, “Phansi ezimpendeni, amanzi esihlahla.”

“O,” ngathi, “ayakwenza?” Wayesethi. . . Futhi ngathi, “Akwenzelani lokho na?” Ngathi, “Usho ukuthi ukuphila akukho phezulu kuleso sihlahla ebusika na?”

Wathi, “O, qhabo. Abeyosibulala, imbewana yokuphila ibiyofa esihlahleni uma iphezulu lapho.” Wathi, “Ukuphila kwehlela ngqo ezimpendeni.”

“E-hhe,” ngathi, “kubuya entwasahlobo elandelayo, kukulethele esinye isixheke sama-apula.”

“Ya.”

110 Ngathi, “Ngifuna ungiphendulele umbuzo.” Ngathi, “Ngitshele, lesi sihlahla asinabo ubuhlakani, kodwa kunoBuhlakani obuthile obukhulu obutshela lesosihlahla ukuthi ‘Manje, kuyeza, ngubusika, suka lapho, futhi ubuyele ezansi ezimpendeni futhi ucashe, phansi ngaphansi kokungcola, entwasahlobo elandelayo ufanele ulethele lomfo amanye ama-apula.’ Futhi uma engaMlaleli, siyafa. Uma eMlalela, siyaqhubeka siphile, loboBuhlakani, afanele ahloniphe lobuBuhlakani.”

Wathi, “Awu, lokho kuyimvelo nje.”

111 Ngathi, “Iyini imvelo?” Ngathi, “Usho ngokwendawo nje, nokuhamba komhlaba na?” Ngasho. “Beka ibhakede lamanzi phezulu lapho esigxotsheni maphakathi no-Agasti, asiwabone ehlela ngansi esigxotsheni, bese kuthi entwasahlobo abuye, futhi ube nelinye ibhakede lamanzi.”

Wathi, “Ngeke akwenze lokho.”

Ngathi, “Awu, khona-ke, kufanele kube wuBuhlakani obuthile obulawula lawa.” Niyabo?

Wathi, “Angikaze ngikucabange kanjalo nje, kodwa ngicabanga ukuthi uqinisile.”

¹¹² Futhi nga—ngathi, “Awu, khona-ke, lapho uthola ukuthi Buhlakani buni obutshela lawo—lawo manzi esihlahla kulesosihlahla ukuba ehlele empandeni ukuba acashe, ukuba abuye futhi, futhi akhuphule okuthize okuzuzisa omunye, Ngizokutshela bona kanye uBuhlakani obangitshela ukuthi lowo wesifazane owayelele laphaya ebulawa umdlavuza, futhi uma engalalela imiyalo kaNkulunkulu, uzophulukiswa.”

Wathi, “Awuyena lowo mshumayeli?”

Ngathi, “Nginguye.”

“Ubani igama lakho?”

Ngathi, “Branham.”

Wathi, “Yilowomfo. Ungakufakazela na?”

Ngathi, “Awu, ngicabanga ukuthi ngingakwazi.” Futhi lapho ngaphansi kwalesosihlahla sama-apula, ngaleyonto encane elula, *ukuPhila*, ngamholela kuKristu.

¹¹³ Ngonyaka odlule ngangisezansi lapho futhi, ngenyukela esihlahleni, futhi owesifazane wayehlezi ngale ngemva kwalapho, umkakhe, ecwela ama-apula. Ngambuza, wayesahamba.

¹¹⁴ Wathi, “Mnu. Branham, uNkulunkulu makabe nawe njalo.” Wathi, “Unyaka nonyaka sazama, senza konke, kodwa leyondaba encane elula mayelana nalesisihlahla sama-apula, yamletha kuKristu.”

¹¹⁵ Ngakho ukuphila kulula kakhulu, kodwa nokho, kuhle kakhulu. Ake sibeke nje lokho esinakho, ukuze sibe nokuvuka ngolunye usuku, futhi kungabi yithina kuphela, asiveze omunye umuntu kanye nathi lapho sifika kulolosuku. Kulungile lokho na? Singakhuleka na?

¹¹⁶ Baba waseZulwini, Wenze ukuphila kwaba lula kakhulu, indlela yaba lula kakhulu, yacaca kakhulu. Makube kude nathi ukuzama ukuke sikusonte ngendlela e—enjalo yokungenisa okwethu, lokho esikucabangayo, ubuhlakani. Ake sithathe nje ubulula uNkulunkulu abubeke phambi kwethu lapho, sikusebenzise lokho ukuze sizuzele uKristu imiphefumulo.

¹¹⁷ Baba Nkulunkulu, silapha manje, silapha sivula lomhlangano. Kukhona izoni nxazonke lapha, angazi ukuthi zingobani, ukuthi zikuphi. Lapha ngihlezi nabesilisa nabesifazane, kulokhu ukusa, engikukholwayo ukuthi eminyakeni engapheli ezayo ukuthi sizophila ndawonye. Njengoba sihlezi lapha, kulokhu ukusa, sibuka ngaphesheya

kwetafula omunye komunye, ngibuka ezansi ngomugqa, ngibona amadoda ampunga okungenzeka ukuthi ayesensimini, eshumayela, lapho ngiseyisoni, saxhawulana omunye nomunye, sahlanganyela esidlweni sasekuseni.

¹¹⁸ Singase singaphinde sihlngane kwesinye isidlo sasekuseni, kodwa kunento eyodwa eqinisekile, sizohlangana eSidlweni sakusihlwa ngolunye usuku, leso yiSidlo sakusihlwa soMshado, lapho lelotafula elikhulu lendlalwe ezibhakabhakeni, lifinyelela ukusuka esibhakabhakeni kuye esibhakabhakeni. Sizobheka ngaphesheya kwetafula omunye komunye, kubophezelekile ukuthi kube nonyembezi ezihlathini zethu, njengoba sicabanga, njengoba sixhawulana omunye nomunye, sithi, “Ngiyawukhumbula umhlangano weSalem. Nangu uMfowethu *S'bani-bani*, nguye owangena ngaleso sikhathi; lona ezansi lapha.”

¹¹⁹ Khona-ke iNkosi ebuhleni baYo iyophuma igqoke izingubo zaYo ezimhlophe, isule zonke izinyembezi emehlweni ethu, ithi, “Ningakhali, bantwana, konke sekuphelile. Ngenani ezinjabulweni zeNkosi elungiselelwe nina kusukela ekusekelweni kwezwe.”

¹²⁰ Nkulunkulu, masibe nabaningi abahlezi etafuleni ngenxa yalomzamo esiwenzayo. Manje, sizokwenza konke esingakwenza, Nkosi, sithembele kuWe ukuba usisize. Singabakho, sisezandleni zaKho, Nkosi, yenza ngathi ngokubona kwaKho.

¹²¹ SiyaKubonga ngenhlanganyelo omunye nomunye, nangeNdodana kaNkulunkulu, oBukhona baYo bunathi manje. Kwangathi Ingahlala njalo, futhi kwangathi singahlala njalo sithembekile futhi siqinisile obizweni, ukuze siphume, hhayi emandleni emali, emandleni ezinto ezinkulu zomhlaba, kodwa emandleni entobeko, ebumnandini nasekuthobekeni kukaMoya, njengoba Ezosenza futhi asibumbe sibe yimifanekiso yamadodana namadodakazi kaNkulunkulu, ukuze sizuze abanye kuYe. EGameni likaJesu, sicela lesisibusiso ukuhlonipha uNkulunkulu. Amen.

¹²² Ngiyabonga ngomusa omkhulu, bangane. Uma nithanda, ngizo—ngizonikhokhela ukudla kwenu kwasekuseni. Ngaba nalesi sikhathi senhlanganyelo, Ngizojabula ukukwenza. [Umfowethu uthi, “Asithandi ukuba nenkani, asithandi, kwenze ngaleyo ndlela, nokho.”—Umhl.] Awu, ngi—ngingajabula ukukwenza. Niyabo? Ngi—ngingakujabulela ukukwenza. Ngokuqinisekile ngikujabulele ukuba lapha nokuba nani. Futhi manje, ngize nginibone namhlanje ebusuku, umfowethu, usihlalo, woza.



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