

IMINYANGO EMNYANGO

...lapha kulokhu ukusa. Bengicabanga ngesikhathi sami ngizongena eFlagstaff o—okokuqala. Sekuthi akube, ngiqagele, lapha eminyakeni engamashumi amathathu-nesishiyagalombili eyedlule, mhlawumbe amashumi amane. Ngangikhuluma ngokukhuphuka egqumeni. Kwakungekho-qhwa, kodwa iModel-T yami encane kwakul'khuni ukuba ikhuphuke igquma. Yayihamba amamayela angamashumi amathathu ngehora, kodwa lokho yishumi nanhlanu *ngapha* neshumi nanhlanu *ngapha*, niyazi, phezu kweminye yalemigwaqo esasinayo lapha. Futhi ngempela kwakuyi. . .

² [Umfowethu emsamo uthi, “Yini ungasisholo leyonkondlo yeFodo.”—Umhl.] Mfowethu Carl! [“Siyacela.”] Qha. Ungitshela ngenkondlo encane engake ngaba nayo, yeFodo yami. Akusiyo indawo enhle ukuyisho, Mfowethu Carl.

³ Ngakho, sibonga kakhulu. Futhi ngibe nezimfazazo eziningi kakhulu ezimnandi kulokhu ukusa, ngizwa ngalababazalwane, ngahlangana nenye yendoda.

⁴ Futhi bekukhona umfundisi nje okhulumile nje lapha, umfowethu omncane waseSpain onikeze eyakhe. . . isikhathi sokuba umfana omncane acule. Bekungamangalisi yini ngephimbo elineminyaka eyisithupha ubudala na? [Ibandla lithi, “Amen.”—Umhl.] He, iphimbo elimnandi ukwedlula onke engake ngalizwa, lomfana omncane kanjalo.

⁵ Manje, lomfowethu, abazalwane bakukhohlwa, kodwa ubambe umhlangano lapha edolobheni lakini. Ngicabanga ukuthi kusezansi kwiChurch of God, noma kwiAssemblies of God? [Umfowethu uthi, “IAssemblies.”] IAssemblies of God, ezansi kwiAssemblies of God. Futhi ngineqiniso ukuthi bazobuthokozela ubukhona bakho—bakho. Uzothatha isikhathi esingakanani umhlangano, mfowethu? [“Kuze kube yiSonto.”] Kuze kube yiSonto. [“ISonto ebusuku.”] Kuze kube yiSonto ebusuku. [“Sinokuphefumulwa komculo kulobubusuku.”] Mnumzane? [“Sinokuphefumulwa komculo kulobubusuku.”] Ukuphefumulwa komculo kulobubusuku. Manje nonke niyamenywa ngenhliziyo emhlophe ukuba nize kulomhlangano. [“Ligamenxe elesikhombisa.”] Ligamenxe elesikhombisa, kulobubusuku. Futhi likuphi nendawo isonto, mfowethu? [“E 113 West Clay.”] Ungasitshela nje ukuthi likuphi? [“E 113 West Clay.”] E 113 eMgwaqeni uWest Clay, khona lapha edolobheni laseFlagstaff. Futhi—futhi ngineqiniso ukuthi nizo. . .

⁶ Ngabe umfana omncane ukanye nawe na? [Umfowethu uthi, “Qhabo.”—Umhl.] Qhabo, uyise uzocula. Uyacula, uyacula na? Awu, lokho kuhle, ngikuqagele kahle nje lokho, kanye.

Awu, lokho akuvamile impela ukuba ubone lokho; kodwa ku, ngokwejwayelekile, uma kukhona ithalente elilodwa emndenini, lithatha ku—kukho konke, ngiyacabanga. Ngakho ba... ["Konke kwaqala ekuzileni ukudla nomkhuleko, Mfowethu Branham."] Ukuzila ukudla nokukhuleka, manje lokho ku—lokho kumnandi ngempela.

⁷ Manje, niyazi, uma iMelika, yonke kanyekanye, yonke imindeni yakithi yaseMelika ubunjalo, awu, bebeyochitha wonke umbutho wamaphoyisa. Bekuyobakhona isikhathi seminyaka eyiNkulungwane, bekungebe njalo na? Bekuyo nje... Bekuyoba impela wuhlobo oluphambili-ke. Kunjalo. Konke ukufa bekuyofiphala, konke ukugula, usizi, zonke izindumalo, futhi besiyoba kanye noKristu.

⁸ Ngakho, siyababala, futhi ngiyazizwa zonke lezizimfazozo ezinhle! Futhi ngibe nenhlanhla yokubonana noMfowethu Earl, kungokokuqala kimi. Futhi—futhi izolo kusihlwa bengikhuluma nomkakhe, futhi—futhi ubebiziwe wayesephiliswa, izikhathi eziningana, emihlanganweni; washo, emihlanganweni wokugcina ubesemsamo.

⁹ Ngakho, kusenxa sibe bancane, ukuba nje nomqondo omncane wokwamukela okuhlekisayo. Angimkhumbulanga uMfowethu Earl, nakuba ngimxhawulile ndawondawo. Futhi—futhi bengihlezi efasteleni, izolo ebusuku, ngimcinga ukuba enyuke. Nendoda enkulu ende yenyuka, ibinamadevu amnyama. Ngathi, "Nangu eza." Kwase kuthi ngenkathi... UBilly, indodana yami, wathi, "Qhabo, qhabo," wathi, "lowo akusuye uMfowethu Earl. Usemusha kakhulu kunalowomufu." Futhi ngakho-ke ngase ngibonana noDadewethu Earl lapha izolo kusihlwa, futhi ngaba nenhlanhla yokuba sekhaya labo elithandekayo lapha edolobheni.

¹⁰ Lena yindawo enhle. Ngithanda njalo ukuyibiza nge *flagpole* esikhundleni seFlagstaff, le phezulu esiqongweni segquma lapha, niyabo. Futhi, ngiyanitshela, uma kukhona noma ubani lapha waseTexas, manje qhosha. Ngisuke eTucson, izolo, cishe kungamashumi ayisikhombisa-nambili noma amashumi ayisikhombisa-nanhlanu, kulezondawo nje, futhi phezulu lapha kulokhu ukusa ngifake ijazi. Niyabo, abanako eTexas, sinakho eArizona, asinakho na? Kunjalo. Sikhona lapha.

¹¹ Lesisikhathi senhlanganyelo! Omdala uDokotela Bosworth, umngani wami, abaningi benu ngahle ukuba babemazi uMfowethu Bosworth. Wayengomunye wendoda endala engcwele kunawo onke. Futhi wake wathi kimi, wathi, "Mfowethu Branham, uyazi ukuthi i yini *inhlanganyelo* na?"

Ngathi, "Ngicabanga kanjalo, Mfowethu Bosworth."

¹² Wathi, "Ngabafo ababili emkhunjini owodwa, ukuze bathi ukuhlephulelana kancanyana."

13 Ngakho iyilokho-ke inhlanganyelo, siyathatha futhi siphe, sihlephulelane; noMfowethu Carl Williams, bonke abanye, uMfowethu Outlaw. O, omunye wabantu bokuqala eArizona owake waxhasa omunye wemihlangano yami, kwakunguMfowethu Jimmy Outlaw, futhi besingabafowethu besifuba kusukela ngalesosikhathi. Futhi sijabula kakhulu ngani nonke, ngabefundisi nabazalwane esibonana nabo konke lapha. Anginaso isikhathi sokuxhawulana nawo wonke umuntu, njengoba ngithanda ukuxhawula, kodwa yinhlanganyelo lapho sibuthana khona ndawonye.

14 Kungikhumbuza nje nge—ngengqungquthela yasePhoenix. Ngibe nenhlanhla, selokhu kuqala kwaqala umkhandlu wabakhulu besonto, uku—ukusiza ukuhlela umkhandlu wabakhulu besonto nokukhuluma kubo. Futhi yiyona-nhlango kuphela engikuyo, futhi ayisiyo inhlango. Ingokuphilayo kusebenza phakathi kwabantu.

15 Futhi uma abanye benu ndoda lapha kulokhu ukusa, e—engesiyo owalenhlanganyelo, yalo OsomaBhizinisi abangamaKristu, iFull Gospel, akuthi...uma ukholwa futhi uzothatha izwi lami, ingelinye lamaqembu abantu amahle kunawo onke. Futhi—futhi kubafowethu abangabefundisi, ayiphambene nebandla lakho, ingeyebandla lakho. Niyabo, yindlela yabo yokubeka e—ebandleni.

16 Kwenzekile nje ngaqalaza lelinenekazi elithandekayo lapha elicule nje leluculo emizuzwaneni embalwa edlule. Ngizwe eminingi imizamo yalo, kodwa lelonenekazi belinephimbo lokuliphatha kahle, niyazi, ngaphandle kokulinswininiza, okufana nakho. Ngilithande kakhulu lelo, nenekazi, belilihle, kakhulu kakhulu. Bathe bekungumkamfundisi lapha. Futhi, mfowethu, ubufanele ukuba akuculele uze ulale njalo ebusuku, ngakho lokho kungaba kuhle kakhulu, kuhle kakhulu. Bekungukucula okuhle kakhulu. Ngikuthokozele.

17 Futhi, kulokhu ukusa, kuthi akungikhumbuze ngendaba encane—encane. Ukuthi, ngi—ngiyakuthanda ukuzingela nokudoba, futhi leso ngesinye sezizathu ngilapha eArizona, ngakho, ngukuthola ukuzingela nokudoba. Futhi ngiyakuthanda. Futhi ngakho ngangidoba ngesinye isikhathi eNew Hampshire.

18 Futhi ngiqagele ngingenqwaba yophathini phakathi lapha okuthandayo ukudoba, bobabili esiliseni nesifazane, futhi, niyabo. Sonke siyakuthanda.

19 Ngakho nganginethende elincane lomdlwane engangilipakishe laphakama kakhulu, ngaphezu kwalapho, niyabazi abafo, kuthe ukusinda kancane noma okuthize, ngingakwazi ukuhamba ngenyukele lapho. Futhi kwakukhona eziningi ezinhle, zalezo, izinhlanzi amatrawuti omfudlana, nezinsundu, ezinomsila oyisikwele, nosik'umqala. O, zigcwele

nje, leyomingenela eyehla iphuma esiqongweni sezintaba eNew Hampshire. Nenhlanzi itrawuti encane, mhlawumbe engayishumi nane, amafidi ayishumi nesithupha ubude, nje eziningi zazo! Futhi kuphela ngi...Ngiwelele lapho bese ngizibamba, kube ukuzibamba nje, bese ngizidedela. Uma ngiyibulalile eyodwa, bese ngi—ngiyayidla leyo, niyabo, ngiyingenise.

²⁰ Ngakho nganginalomnyezane omdala wezinyamazane amadiye ukhula, futhi—futhi njalo uma ngiphosa isicupho sodobo lwami...Nganginoluncane iRoyal Coachman. Ngangilubuyisa nawo phakathi lapho, ngangiluphosa ngasesixhobweni somnyezane wezinyamazane amadiye. Ngase ngicabanga, “Awu, ngizothatha izembe bese ngenyukela lapho, kulokhu ukusa, bese—bese ngiyawugawula lowomnyezane wezinyamazane amadiye, ukuze ngingabambisi udobo lwami kuwo.” O, ngabheka emuva phansi kwendadlana...njengendlu yedamu, futhi nje zazilele phakathi, nje zilinde leyoCoachman ukuba izibambe. Futhi manje, ubusuku bonke...Ngangivamise ukuxhuxhuma, kodwa angisenakho ukuxhuxhuma okwenele ngazo ukuba zingene manje. Ngakho nje ngi—ngi...ukuthi zazizibhekisisa kanjani. Futhi ngakho ngavuka lapho, ngalokho kusa, ngathatha lelizembe elidadlana, ngase ngiwugawula lomnyezane wezinyamazane amadiye. Futhi nganginezintathu noma ezine, ngangizozilungiselela ukudla kwasekuseni, bese ngiyabuya. Futhi angisuye umpheki okahle. Futhi ngakho ngatshela umkami ngangikwazi ukubilisa amanzi ngingawashisanga, ngakho niyazi lokho kungaba ngumsebenzi omubi ngempela wokupheka.

²¹ Ngakho, endleleni sengibuya, kwakukade kukhona umama omdala webhere namawundlu amabili, futhi ayengene ethendeni lami elincane. Futhi ukhuluma ngokuchitheka okusandingilizi kwento ethize, awazi ukuthi izinto zingachitheka kanjani sandingilizi uze udedele ibhere lingene ethendeni. Lona, akusikho lokho akubhubhisayo...lokho akudlayo, ngiqonde khona, yilokho akubhubhisayo. Nganginesitofu esincane, lesisitofu esincane sabelusi bezimvu phakathi lapho, futhi ayengena kulesisitofu esincane bese nje egxuma phansi-phezulu, wawulizwa ipayipi likhenqeza, futhi nje eliphihliza liba yizicucu, niyazi. Futhi ngenkathi ngenyuka, Nganginesibhamu esidadlana esesilusile itwenti—tu sibekwe phakathi lapho, kodwa nganginalembazo esandleni sami.

²² Futhi, niyazi, ngenkathi ngenyuka, umama omdala wasuka wabaleka wabuyela eceleni, wayesekhala emawundlwini akhe. Nelinye iwundlu lalandela, kahle; kodwa elinye lahlala, umfo omncanyanyana. NgoMeyi, niyazi, ephuma nje. Lalifulathele lonke ilunda libheke ngakimi, *kanjalo*. Ngase ngicabanga, “Lenzani?” Awu, lase lingilunguza. Ngase ngibheka isihlahla, ukubona nje ukuthi sasiseduze kanjani—kanjani, ngoba

angakuklwebha, niyazi, ngalabobantwana. Futhi, bona, ungeke wakhuluma ngawo kulo, niyazi, niyabo. Ngakho ngambhekisisa umama omdala isikhashana, niyazi. Wayelokhu ekhala, futhi ebanga umsindo, into engathi yinyoni. Ubufanele wazi ukuthi lizwakala kanjani. Ngakho wayelokhu ekhalela lelowundlu, nalelowundlu lalingezi.

²³ Awu, ngacabanga ngesibhamu sami. Ngase ngicabanga, “Qhabo, uma bengingagijima ngingene lapho bese ngidumela lesosibhamu, uma bengingadubula umama omdala, ngishiye izintandane ezimbili ehlathini,” futhi ngangingafuni ukuba necala lalokho. Futhi, ngaphandle kwalokho, ukuhlasela kwakhe, leyotwenti-tu yayingaba wuhlobo oluncane, niyazi. Futhi ngezinye izikhathi sasingadubuli, kudingeka ngize ngisidluthule kathathu noma kane ukusenza sidubule. Ngakho ngacabanga, “Awu, ngizovele nje ngingene kulesosihlahla lapho, uma eqala ukuza ngapha. Ngizokhwela laphaya esihlahleni, ngizitholele iswishi encane bese ngiwabhaxabula ekhaleni.” Ikhala lawo lithambe kabi. Futhi avele answininize, bese eyehla, niyazi, bese ekushiya kanjalo. Ngakho ngacabanga, “Ngizongena kulesiyasihlahla.”

²⁴ Kodwa isimanga salowomfo omncane, o, ehlezi ngezinqe *kanje*. Ngase ngicabanga, “Lenzani?” Ngakho ngangilokhu ngihamba nginyonyoba, ngilibhekisisa, niyazi, ngilokhu ngiqhela kancane, futhi ngisondela esihlahleni, ngoba lalilokhu likhala kulelowundlu. Ngakho ngawela ngithi ukuqhela kancane, futhi niyazi ukuthi lowomfo omncane wayenzeni?

²⁵ Manje, ngiyawathanda amakhekhe amaflepjeke, noma amapanikuku, ngikholwa ukuthi niwabiza kanjalo, phandle lapha. Ezansi eNingizimu, siwabiza ngamaflepjeke. Futhi angikahle kakhulu ekuwenzeni, kodwa ngikahle ngempela ekuwadleni. Futhi, niyazi, ngangiyiBaptisti. Futhi angikuthandi ukufafaza; ngithanda ukuwabhaphathiza ngempela, ngempela ngiwathele utiligi. Ngakho ngangiziphathele ikani likatiligi, eliphakeme *kangaka*, lihlezi lapho, ibhakede elincane elinguhhafu wegalane lamaflepjeke ami.

²⁶ Nalowomfo omncane, niyazi, ibhere liyayithanda into eswidi, empeleni. Lalithathe lelobhakede likatiligi lavuleka. Futhi lalihlezi lapho nalesosidladla esithi asibe banzi *kangako*. Futhi laliphakamisile lisezingalweni zalo, futhi nje lalishaya ngonyawo lwalo oluncane phansi, futhi likhotha *kanjalo*, niyazi. Kunjalo. Futhi lalikhatha lololimu oluncane. Ngase ngiqala... Futhi nje ukuba nganginekamera, bengingathanda ukukhombisa lokho kulokhu ukusa, ukukubuka nje. Futhi lalilapho, libeka unyawo lwalo oluncane phansi lapho, futhi likhotha *kanjalo*. Ngase ngimpompoloza, “Suka lapho,” kanjalo. Futhi alinginakanga ngisho, futhi laqhubeka nje likhotha kanjalo. Lalimunca lelobhakede, niyabo.

²⁷ Ngase ngimpopolozela kulo kanjalo, laphenduka lase lingibuka *kanjalo*. Lalingasakwazi ukuvula amehlo alo, nje lase ligcwele utiligi, niyazi. Konke emehlweni alo, isisu salo esincane, nje ligcwele nje utiligi ngakho konke! Kwase kuthi-ke, emva kwesikhashana, labhadazela litshekele eceleni, futhi lagijima lawelela kunina. Alithola lapho ezihlahleni ase eqala ukulikhotha. Ayesaba ukuhlala ebhakedeni, kodwa akwazi ukulikhotha.

²⁸ Ngase ngithi, “Uma lowo kungesiwo umfanekiso womuhle, umhlangano wephentekoste; nje ogcwele kakhulu enhle, into emnandi, bayaphuma, nomunye akhothe kukho. Lowo ngumhlangano wenhlanganyelo yangempela. Manje nje siza kanje, ukuba sifake izandla zethu ebhakedeni, ngamunye wethu, kuze kuyothi ngqi endololwaneni, yezibusiso zikaNkulunkulu. Futhi ngingeqiniso ukuthi nizokuthola lokho emvuselelweni ezezansi eAssemblies of God, eyenzekayo ezansi lapho manje. Inkosi inibusise.

²⁹ Ngasho ePhoenix, ngoluny’usuku, encane... Ngethemba ukuthi akuzwakalanga kungokuthuka inkolo, ngehlanya elincane ngomfundisi owayeya emsamo njalo ekuseni, iminyaka engamashumi amabili, yonke, wayeshumayela imizuzu engamashumi amabili, bese eyaphela-ke, futhi ngakho babengaqondi ukuthi kungani kwakunjalo. Futhi ngakho, ngokunye ukusa, washumayela cishe amahora amane. Naba—badikoni bambiza bambuyisa, base—base bethi, “Melusi, sikuthanda ngempela.” Bathi, “Si—sicabanga ukuthi imilayezo yakho iyamangalisa.” Base bethi, “Siyazi, njengebhodi yabadikoni, sikubhekisisile futhi sakubuka ngesikhathi, imizuzu engamashumi amabili ncamashi njalo ngeSonto ekuseni.” Base bethi, “Kulokhu ukusa bekungamahora amane.” Bathi, “Nje asiqondi.”

³⁰ Wathi, “Ngizonitshela, bazalwane.” Wathi, “Njalo ekuseni, uma ngiyoshumayela,” wathi, “uma ningibizela emsamo, ngiyangena bese ngibeka owodwa walaboswidi amaLife Savers phansi kolimi lwami. Futhi,” wathi, “emizuzwini engamashumi amabili, uma lowoswidi iLife Savers usuphelile,” wathi, “Sengi—ngi—ngiphelile,” wathi, “Ngiyazi sekuyisikhathi sokuyeka.” Wayesethi, “Okubeyiphutha kulokhu ukusa, ngithole inkinobho.”

³¹ UCarl Williams, uJewel Rose, abafowethu besifuba ngempela nabangani bami, baya ezansi nedolobha ngeliny’ilanga, base bengitholela inkinobho eyindingilizi enkulu *kangaka*, ukuba banginike yona, futhi, kodwa anginayo kulokhu ukusa. Ngakho, siyabonga ukuba lapha.

³² Manje, ngabe noma ubani lapha uyamazi uDokotela Lee Vayle na? Angicabangi... mhlawumbe abamazi. Wayengumshumayeli wamaBaptisti, uDokotela

wezobuNkulunkulu, futhi uneziqo zakhe. Wayenguthisha wasesikoleni esiphakeme, kwase kuqaleni nje, futhi ungenomoya omuhle kakhulu, indoda eyisifundiswa esikhulu. Namateyipu ami athi *ImiNyaka yeBandla eyisiKhombisa*, ngayithumela kuye, ukuba awahlele ngokukhulunywa nokubhalwa kolimi. Ngoba, iKentucky yami endala “shaya, hain’t, nothutha, nophatha, nolanda,” lokho abakuzwa kahle abantu abafunda izincwadi, ngakho wayezongihlelela yona ngokukhulunywa nokubhalwa kolimi. Bese kuthi-ke, uma eseqedile, ayibuyise izikhathi ezithi azibe mbili, okwezitatimende ezinye futhi. Okungukuthi, incwadi iya ekugayweni manje, emva cishe kweminyaka emithathu noma emine.

³³ Wangibuza, wathi, “Ngingayibhala incwadi, iziphawulo zami nje na?”

Ngase ngithi, “Awu, kulungile, Mfowethu Lee.” Ngase ngicabanga . . .

³⁴ Wayesethi-ke, “Ngizosho okuthize.” Wathi, “Ayizukuthengiswa; izophiwana.”

Ngathi, “Awu, ke, ngineqiniso ukuthi lokho kulungile.” Niyabo?

³⁵ Ngakho baba noxhaso, lwabantu cishe abayishumi ukukuxhasa, okwababiza cishe amadola angamakhulu ayishumi nanhlanu, ngiyacabanga, ngiyaqonda, ngezinkulungwane eziyishumi zazo. Futhi ngakho si—sinazo, konke kuphuma esigayweni ezinsukwini ezithi azibe mbili ezedlule, futhi sithole nje ezimbili noma ezintathu, izolo, noBilly uzikhuphulile. Futhi zi—ziyanikezelwa. Manje, angikaze ngiyifunde, angazi ukuthi wathini. Kodwa ngi . . . Lokhu kungokukholwa. Kodwa ngineqiniso, uma ningathanda ukuba nayo eyodwa, uma nje ungasibhalela, izothunyelwa kuwe, mahhala. Niyabo? Futhi ibizwa ngokuthi *UmProfethi weKhulu-Minyaka lamaShumi amabili*.

³⁶ Ngase-ke ngiqaphela esithombeni lapha, kwingaphambili lencwadi, abanengi benu unaso lesisithombe, kusobala, futhi ngaSibona, kulapho iNgelosi yeNkosi yathwetshulwa khona eHouston, eTexas. Kodwa bayinqumile inxenye yaSo.

³⁷ Bese-ke ngibona lapha ngemuva. Futhi bangaki lapha oseke waba komunye wemihlangano, ake sibone? Ngiqagele ngokwangempela nonke senike nabakhona. Niyangizwa ngithi, izikhathi eziningi, “Lelothunzi elilengayo lengame omunye.” Manje, niyabo, uma wenza isitatimende, futhi singesilo iqiniso, UNkulunkulu ngeke azihlanganisa ngalutho nakho. Niyazi uNkulunkulu angeke azihlanganisa namanga, kodwa Wesekela kuphela lokho okuqinisele.

³⁸ Ngakho ngenkathi Etshela uMose, ngenkathi Edibana naye emuva lapho ehlane, eNsikeni yoMlilo, emuva kulesosihlahla esivuthayo. Kwase kuthi ngenkathi Ekhapha labobantu, nalabo

ababemlandela uMose baphume, benzela uhambo, Wayesehlela phezu kweNtaba yaseSinayi, leyoNsika yoMlilo efanayo, futhi yaqinisekisa lokho uMose ayekushilo ukuthi kuyiqiniso.

³⁹ Manje, uNkulunkulu uzokwenza lokho. Ukwenza njalo lokho. Ngakho lokhu ukuKhanya *lapha*, kusobala, saKumatanisa noNkulunkulu, ngoba Kunemvelo efanayo nayo yonke into Ayenzayo ngenkathi Elapha emhlabeni.

⁴⁰ Bese-ke kulokho, ngithi, “Lomuntu lapha, ngiyabona usibekelwe yithunzi lokufa, ithunzi elimnyama.” Bangaki, abanengi benu bakuzwile lokho kushiwo! Awu, lapha khona maduze nje emhlanganweni, kwakukhona omunye owayefisa ukwazi okufihlakeleyo, wayefuna ukubona ukuthi bangesithole yini isithombe salokho, Okwashiwoyo. Ngakho ba... Kwakukhona inenekazi lihlezi lisondele, nalendoda yayinekamera. Ngase ngithi, “Lelinenekazi elihlezi lapha, linguNkk. *S'bani-bani*,” noma ngabe kuyini. Ngathi, “Lisibekelwe yithunzi lokufa, kodwa linomdlavuza.” Futhi kwathi ngaleyonkathi nje yashaya isithombe, ngoba kwakusondele. Futhi kwakulapho, niyabo, lowo owenzeke umgaxo, umdlavuza omnyama wokufa ulenga phezu kowesifazane. Wase-ke uMoya oNgcwele uyakhuluma uphendula futhi...

⁴¹ Manje, ngenkathi befaka lesi encwadini, basisika, ngakho nje bafake lesi lapha nje baze benze okunye ukushicilelwa kwencwadi. Futhi yingakho nizobona lelokhasi elingenalutho phakathi lapho. Ngicabanga ukuthi i *The Voice Of Healing* yiyona eshicilele incwadi.

⁴² Futhi manje imahhala ngokoqobo. Nabaxhasi emuva lapha kwingemuva lencwadi, abafaka amadola angamakhulu ayishumi nanhlanu kuyo, ukuba nje iphumele emphakathini, bavumele umphakathi uzifunde. Ngakho, imahhala, futhi iyincwadi enhle encane. Futhi angazi ukuthi yini ekuqukethe, angikaze ngiyifunde; uBaba uyakwazi lokho.

⁴³ Kodwa niyabo, Kwaku, kimi, KuyiQiniso uqobo. Yilokho esikufunayo, yiQiniso. UJesu wathi, “Niyakulazi iQiniso, iQiniso liyakunikhulula.” Futhi UyileloQiniso. Uyilo, uJesu, iNdodana kaNkulunkulu, yiQiniso leZwi, ngoba WayeyiZwi elenziwe inyama. “Ekuqaleni wayekhona uLizwi, uLizwi wayakuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama wakha phakathi kwethu.” Manje-ke, lokho kwaMenza iQiniso, ngoba iZwi liyiqiniso, futhi WayeyiQiniso.

⁴⁴ Manje uma siMbona ebuya ngalezizinsuku zokugcina, lomnyakazo omkhulu kaNkulunkulu, ehamba ezizweni zonke zezwe, eqoqa abantu enzela uMlobokazi, lelo yiQiniso.

⁴⁵ Eminyakeni eyadlula, bathi, “Yayingekho into okuthiwa ngukukhuluma ngezilimi. Kwakungumbhedo.” UNkulunkulu

wakwethembisa, futhi Wakufakazisa ukuthi kuyiQiniso. Kunjalo.

⁴⁶ Omunye uthe, kulokhu ukusa, ngikholwa ukuthi bekungudadewethu odumileyo lapho ophathelene nabantwana kakhulu mayelana nombhaphathizo wabo, uthe, “Ungamuzwa omunye ekhuluma ngezilimi. Kodwa, ukuzwa omunye ecula ngezilimi, uyabo, bekuyinto enhle ngempela.”

⁴⁷ Ngiyasikhumbula isehlakalo sami sokuqala le eRedigar Tabernakele eFort Wayne, eIndiana. Futhi ngangikhuluma, ngingenkonzo yokuphilisa, emva kokufa kuka—kaMfowethu B. E. Redigar. NoMfowethu Bosworth wayekade elapho, uPaul Rader. Futhi abaningi benu ndoda esindala kakhulu, njengami, niyamkhumbula uPaul Rader; futhi wayeyiBaptisti, futhi sasiyiyo, ngakho sasingabangani abakhulu. Futhi ngenkathi ngisakhuluma lapho, ngangizokhulekela abagulayo. Kwakuyinto exakile endodeni, kodwa inenekazi laletha umfana omncane phansi, owayekhubazekile, futhi, lapho eza enqamula emsamo, umbono weNkosi wabonakala futhi wayitshela konke ngokuthi kwakuyini indaba ngebhungu elincane. Futhi ngacela intombazane ukuba inginikeze—nikeze umfana omncane.

⁴⁸ Manje okobufakazi bukadade nje, ukuze nibone ukuthi yinjabulo enjani nokuthi unjani umusa ka—kaNkulunkulu wangempela oyisimanga esavelayo, ukuthi Kungenzani, uma Kusebenza ngokweZwi likaNkulunkulu, niyabo, isithembiso sikaNkulunkulu sehora.

⁴⁹ Manje, isithembiso sikaNkulunkulu kuNowa ngeke sasisebenzela thina namhlanje. Isithembiso sikaNkulunkulu ku—kuMose, besingeke saba noMlayezo kaMose. UMose wayengeke abe noMlayezo kaNowa. SinoMlayezo wehora. Besingeke saba nomlayezo kaLuther. Besingeke saba nomlayezo kaWesley. Lesi ngesinye isikhathi. UNkulunkulu wabele iZwi laKhe onyakeni ngamunye. Futhi lapho lowonyaka uza, Uthumela omunye lapho ukuba aqinisekise leloZwi, ukufakazisa ukuthi lokho kuqinisele. Futhi manje siyabona kulowo ngamunye-ke, njengoba nje uJesu asho ngenkathi Esemhlabeni, Wathi, “Nakha amathuna abaprofethi, noyihlo babafaka lapho.”

⁵⁰ Manje, abantu bakithi bayiKatolika, njengoba nazi, kungumIrishi. Manje si...Manje ba—bakhuluma ngoPatrick oNgcwele, amaKatolika amusho kanjalo. Awu, uthi nje akabe yiKatolika njengoba ngiyilo. Bakhuluma ngoJoan of Arc. Bashisela leyontombazane esigxotsheni, ngokuba ngumthakathikazi, sonke siyakwazi lokho, ngoba wayengowomoya futhi ebone imibono. Kusobala, eminyakeni ethi ayibe ngamakhulu amabili kamuva, bembulula leyo umzimba wompristi, futhi benza ukuzisola, base bebaphosa emfuleni. Kodwa akuthathi khona lokho, niyabo.

51 Bakugeja njalo. Umuntu njalonjalo udumisa uNkulunkulu ngalokho Akwenzayo, bese ebheka phambili kulokho Ayokwenza, futhi anganaki lokho Akwenzayo. Leyo nje yimvelo yomuntu. Futhi akakayishintshi imvelo yakhe, umuntu wasezweni.

52 Ngakho sithola ukuthi uMlayezo wethu uyi, namhlanje, uMlayezo esinawo, wokuthi, “Phumani eBabiloni, futhi nikhululeke, futhi—futhi nigcwaliswe ngoMoya, nezibani zenu zilungisiwe futhi zicacile, futhi, bhokani phezulu, ukuhlangwa kwethu sekuseduze,” lezizinto ziyindida kwabanye abantu abaphefumulayo futhi babize iGama leNkosi yethu ethandekayo.

53 Kodwa nokho phakathi kwakho konke lokho, asinalutho olumelene nalabobantu, labobantu bamahlelo. Balungile, bakahle. Bangabahlange nathi—nathi eVangelini, ngoba uJesu wathi, “Akekho ongeza kiMi uma uBaba waMi engamdonsi. Nanawo wonke uBaba aNgiphe yena, bayakuza.”

54 Ngakho, sibophezeleke kuphela ekuhlwanyeleni iziMbewu. Ezinye zawela ngasendleleni, ezinye ohlobweni olwehlukene lomhlabathi, ezinye zawela ngaphezulu futhi zathela ngekhulu. Ngakho, singabahlwanyeli beziMbewu nje. UNkulunkulu nguYe OYiqondisayo uma Iwa. Futhi manje sikhulekela ukuthi mhlawumbe, kulokhu ukusa, kuzobakhona iMbewu encane ehamba iqathaka ndawondawo, engahle ikhuthaze omunye. Futhi nje njenge—nge—ngendoda . . .

55 Ukuqeda ubufakazi bami mayelana nenenekazi elincane ebengizokhuluma ngalo. Lelinenekazi laletha lengane encane, umfana omncane, ngiqagele, cishe ishumi, iminyaka eyishumi nambili ubudala, futhi mhlawumbe engemdala kangako, ngoba lona wesifazane wayemphethe. Wayeseyamletha. Futhi kwathi nje ngaleyonkathi, ngisasho umkhuleko womntwana, umfo omncane wagxuma waphuma ezingalweni zami wayesehamba egijima ehla emsamo, cishe kwabangamakhulu angamashumi amathathu-nanhlanu noma abantu abayizinkulungwane ezine. Futhi ngenkathi bekwenza, into yokuqala ukuba bake bayibone yenziwa, umama, ehlezi esihlalweni esingaphambili, wavele nje waquleka futhi wajikijeleka. Nentombazane encane engumAmish . . .

56 Ngabe niwejwayele ama-Amish na? Angazi noma ninawo khona lapha, izinwele ezinde, bangabantu abanomoya omuhle kabi, futhi bahlanzeke kabi futhi bawuhlobo oluhle. Niyazi, kuwo onke amaMennonites, noma ama-Amish, kanjalonjalo, asinalo nelilodwa irekhode lobuhlongandlebe bentsha. Babize ngenhlekiisa uma ufuna, kodwa si—sinto ethize eshodayo emakhaya ethu, abanayo. Abanalo nelilodwa irekhode ezinkantolo, lo—lokungaziphathi kahle kwentsha

kuza kuzungeza phakathi kwabo. Bakhulisa abantwana babo, ngendlela eyodwa nje, futhi yileyondlela abahamba ngayo.

⁵⁷ Nalentombi yayingumshayi wopiyano odumile, owesifazane omuhle osemncane, nezinde, izinwele ezikhanyayo zilungiswe ngemuva. Futhi ngenkathi ebuka ngaphesheya...Manje, wayengumAmish, wayengazi lutho ngePhentekoste, futhi kanjalo nami. Kodwa ngenkathi ebuka ngaphesheya komsamo, futhi wambona lowomfana omncane ehamba, ehamba ngezinyawo enqamula lapho, washo waphakamisela izandla zakhe emoyeni.

⁵⁸ Manje, ngiyazi ukuthi kukhona ubuhlanya, futhi ngethemba ukuthi angijwayeli. A—angisuye umqambimanga. Futhi a—angisuye. Uma nginephutha, a—anginaphutha ngamabomu, nginephutha ngokugazi.

⁵⁹ Kodwa leyontombazane yasho yaphakamisela izandla zayo emoyeni, nalezozinwele zayo zawela phansi emahlombe ayo, yase iqala ukucula ngolimi olungaziwa. Futhi yayidlala lelohubo, “INyanga eNkulu manje iseduze, uJesu onozwelo.” Futhi ngenkathi igxuma isuka lapho...Ngiyazi lokhu kuzwakala kuyinqaba kabi manje. Kodwa lentombazane yayingakaze yazi lutho ngokukhuluma ngezilimi, kodwa yayicula ngolimi olungaziwa, “INyanga eNkulunkulu manje iseduze, uJesu onozwelo.” Nalolopiyano lwalulokhu luqhubeka ludlala, “INyanga eNkulu manje iseduze, uJesu onozwelo.” Awu, bagwalisa lawoma-altare, futhi behla esitezi esiphezulu, bayongena kwiphansi lendlu, abantu bedazuluka! Leyontombazane imi lapho, ubuso bayo bubheke phezulu *kanjalo*, ikhuluma ngezinye izilimi, futhi, upiyano, izinkinobho zamazinyo endlovu zisalokhu zinyakaza:

INyanga eNkulu manje iseduze,
 UJesu onozwelo,
 Ukhuluma ezinhliziyweni eziyethile ukuba
 zithokoze,
 Alikho elinye iGama kepha elikaJesu!

⁶⁰ O! “Iso alikubonanga, nendlebe ayikuzwanga, okubekelwe thina.” Niyazi ukuthi ngicabangani? Kungani si—kungani size semukele isibambiso noma nje into ethize engukuzenzisa, abe amazulu egwele owangoqobo, Amandla kaNkulunkulu angempela, angakhulula umphefumulo, angasenzela okuthize na? UNkulunkulu anibusise. Manje, kunezinto eziningi kakhulu.

⁶¹ Angikaze nginitshela ukuthi ningayitholaphi lencwadi, niyabo. Post Office Box 325, eJeffersonville. Futhi uma ubungabhala, ngani, bebezoyithumela kuwe. Noma, kambe, uvakashele omunye wemihlangano, bayonikezelana ngazo.

⁶² Manje, ngibonga kakhulu ngalesisikhathi esihle senhlanganyelo. Futhi kulokhu ukusa bengicabanga

ngendaba encane engangivamise ukuyixoxa koSomaBhizinisi abangamaKristu, ngoZakewu. Abaningi benu uzwile ngiyixoxa, ukuthi lomfo omncane wayengakholelwa kanjani kulokhu ukubona okufihlakele, futhi, kweNkosi. Kusobala, ngiqagele, njengoba sinakho kuyo yonke iminyaka, ubona okungokoqobo, bese ubona izilingiso. Futhi nje sifanele sihambisane nalokho. Kodwa abakahle, abacabangi abaqinile nendoda yemiBhalo bayaqonda, niyabo. Okungukuthi, thina, futhi akunandaba . . .

⁶³ Ngenkathi uNkk. Aimee Semple McPherson, ngenkathi elapha emhlabeni, enkonzweni yakhe, bathi khona maduzane nje wonke umshumayeli wesifazane wayegqoka lezozimpiko, ezifanayo, niyazi, noma amagawuni anjalo, futhi ephethe iBhayibheli.

⁶⁴ Bukani nje okaBilly Graham usezweni namhlanje. Kodwa, niyazi, uBilly Graham ubengeke neze athatha indawo yakho. Bengingeyithathe indawo kaBilly, ubengeke ayithatha eyami. Ngeke ngayithatha eyakho, nawe ungeke wayithatha eyami. Ungumuntu ngamunye, kuNkulunkulu. UNkulunkulu wakwenza ngendlela oyiyo, ngenye inhloso. Ukuba nje besizothola indawo yethu, bese-ke uhlala lapho. Uma sizama ukwenza into ethize ehlukile, manje-ke, niyabo, si-sisezweni lomunye umuntu, okungukuthi nje sibhixa isithombe sikaNkulunkulu.

⁶⁵ Sithatha njengoBilly Graham ezweni lamahlelo namhlanje, njengoba enjalo, uma besingakubiza mhlawumbe kumdlali webhola, uphethe ibhola.

⁶⁶ Manje uma uzama ukwephuca umuntu wangakini impela ibhola, uyayona ithimu yangakini nje. Gada umuntu wangakini, niyabo. Yiba ulokhu umgadile, vimba bonke abanye ukuze akwazi ukugijima. Futhi sizoba nebhola seledule umugqa emva kwesikhashana, noJesu uzofika, khona-ke kuyobe sekuphele konke. INkosi inibusise.

⁶⁷ Manje ngiya ekushoni ngalendoda, uZakewu. Futhi nganginaye ekulesisihlahla, niyazi, nawo onke amaqabunga ezimboze ngawo. Kwase kuthi-ke ngenkathi ehla ephuma esihlahleni, waya ekhaya noJesu. Ngase ngithi, “Waba yilunga labakhulu besonto boSomabhizinisi beFull Gospel.” Ngakho uma ekhona uZakewu lapha, kulokhu ukusa, ngethemba ukuthi uthatha lesoseluleko esihle futhi ube yilunga loSomaBhizinisi beFull Gospel.

Wena uthi, “IFull Gospel?” Yebo, mnumzane.

⁶⁸ Yileyonto kuphela uJesu ayeyoyishumayela phakathi, kwakuyoba yiVangeli eligcwele. Kunjalo. Akunjalo na? [Ibandla lithi, “Amen.”—Umhl.] Impela, ngokuba WayeyiVangeli eligcwele. Kunjalo. WayengenakuZiphika.

⁶⁹ Kodwa manje ngenemiBhalo embalwa ebhalwe khona lapha, yencane, indikimba encane ejwayelekile, izongithatha

nje kuphela imizuzu embalwa, uma nizongivumela. Futhi ngaphambi kokuba senze lokhu. . .Manje, enhlanganyelweni yethu encane yokubuthana, futhi sikhuluma ngezandla zebhere, ebhakedeni, kanjalonjalo, manje ake sithi ukukubrasha eceleni konke okwalokhu manje, futhi nje sicabange ukuthi siyeywayela. Futhi, futhi sifuna manje ukungena enxenyeni ejulile yeZwi.

⁷⁰ Asikhothamise amakhanda ethu manje, njengoba sisondele kuLo. Isizathu, asinalungelo lokusondela eZwini, ngaphandle kokukhuluma kuMqalisi, kuqala.

⁷¹ Amakhanda ethu ekhothame, amehlo ethu evaliwe, futhi ngethemba ukuthi izinhliziyi zethu zikhothama kanye nekhandla lethu. Angazi noma, ngisaphakamisa emehlo ami futhi ngibuka phezu kwezethameli, ukuthi angabakhona yini omunye lapha ozothi, ekuphakamiseni izandla zabo, “Mfowethu, mfundisi, ungikhumbule emkhulekweni. Ngi—ngiyadinga namhlanje”? UNkulunkulu akubusise. UNkulunkulu akubusise. Manje Uyasibona isandla sakho. Uyazi ukuthi yini ephansi kwesandla sakho, enhliziyweni yakho. Kwangathi Angakupha khona, ngumkhuleko wami.

⁷² Nkulunkulu othandekayo, njengoba sibonga ngalesisakhiwo ukuthi thina, abantwana baKho abazithobile, singazibuthanela ndawonye phansi kwalapha, futhi nje sikhulume futhi sihlanganyele, ukuba nje sibe yithina uqobo, njengoba sizinikela kuKristu, futhi sifise ukuba sibe ngabafana naYe kakhulu. Singabafowethu abafundisayo sihlezi eduze, Nkosi, indoda anekhono eselihambe kakhulu lokuma lapha ukwethula leliZwi kunami, inceku yaKho engafanele, kodwa kube wunkatha lwami. Futhi, Baba, ngiyakhuleka, namhlanje, ukuthi uma ngingasho into engezukuba nje ngokwentando kaNkulunkulu, ukuthi, ngaphambi kokuba ngiyisho, Uzovala umlomo wami; njengoba wenza ngemilomo yamabhumbesi, ngoluny’usuku, ukuze angamhluphi uDanyeli.

⁷³ Futhi, Baba, siyaKucela manje ukuba ukhumbule wonke umuntu, wonke umfundisi. Nalemvuselelo eqhubekayo lapha kulelidolobha, Nkosi, ezansi kwiAssemblies of God, ngiyakhuleka, Nkulunkulu othandekayo, ukuthi Uzothumela imvuselelo enjalo phakathi lapho ukuthi lonke lelidolobha lizoshukunyiswa ngaMandla kaNkulunkulu, ukuthi onke lamabhara nabantwana abazulazulayo bezungeza umgwaqo bazolethwa esiHlalweni sobukhosi sikaNkulunkulu, futhi bagcwaliswe ngobubele baKhe nangoMoya waKhe. Siphe khona, Baba waseZulwini.

⁷⁴ Futhi sikhulekela ukuthi namhlanje, ukuthi uma kubakhona owesilisa noma owesifazane, umfana noma intombazane, o lethwe kulomhlango kulokhu ukusa, lapha phansi kompheme ukuvikela iqhwa, ukuthi uMoya oNgcwele omkhulu uzovakashela inhliziyi yabo futhi ukhulume kubo, ngendlela

eyimfihlakalo. Mhlawumbe abanye akade bezula, abake baKubungaza, Nkosi, kodwa manje usemukile; babuyise, Nkosi, kulokhu ukusa.

⁷⁵ Futhi sikhulekela laba abakhulu besonto, ngoMfowethu Earl nangomkakhe, nangabanye. Siphe khona, Nkosi.

⁷⁶ Manje sihlephulele iSinkwa sokuPhila, njengoba sipheqa amakhasi eZwi, ngoba siyazi ukuthi iBhayibheli alihunyushwa ngasese. Kodwa, uNkulunkulu akasidingi ukuba sihumushe iZwi laKhe, Ungumhumushi waKhe Yena. Wathi ngoluny'usuku, "Makube-khona ukukhanya," futhi kwaba-khona ukukhanya. Wathi, "Intombi iyokhulelwa," futhi yakwenza. "Futhi ngezinsuku zokugcina Ngiyakuthulula uMoya waMi phezu kwayo yonke inyama," akunandaba ukuthi izwe lithini, Wakwenza. Akadingi-mhumushi. Uhumusha amaZwi aKhe uQobo, ngokuLenza liphile futhi eLiqinisekisa ukuthi linjalo. Woza enhliziyweni yethu, Nkosi Jesu, futhi usihumushele, namhlanje, izinto esizidingayo. Sikucela eGameni likaJesu. Amen.

⁷⁷ Manje eBhayibhelini, uma nizophenya. Ngikholwa ukuthi angikaze ngibe nomlayezo engazama ukuwenza ukukhuluma ngawo, ngingafundi neze kuqala iZwi. Ngoba, izwi lami liyohluleka, ngingumuntu. Kodwa iZwi laKhe ngeke nje lehluleka, Yena unguNkulunkulu. Ngakho asiphenye manje okwendikimba encane nje, futhi sizophuma nje cishe nje kwengamashumi amathathu, imizuzu engamashumi amane, iNkosi ithanda.

⁷⁸ ESambulweni manje, sifisa ukuphenya esahlukweni 3 seSambulo, siqale ngevesi 14. Futhi sifuna nje ukufunda inxenye, nguMlayezo kuNyaka weBandla laseLawodikeya. Futhi ngiyakholwa, futhi ngi-ngithemba ukuthi cishe impela bonke abantu abagcwaliswe ngoMoya nabafundi beBhayibheli bayakholwa, bebengathi *amen* kulokho, ukuthi sisoNyakeni weBandla laseLawodikeya, ngenxa yokuthi ngunyaka wokugcina. Lalelani uMlayezo wesimo sebandla ngalesisikhathi.

Nakuyo ingelosi yebandla laseLawodikeya loba ukuthi; Nakhu akushoyo uAmen, ufakazi othembekayo noqinisileyo, ukuqala kokudaliweyo kukaNkulunkulu uthi;

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

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

Ngokuba uthi, Ngicebile, ngifuyile, kangiswele-lutho; kanti kawazi ukuti ungolusizi, . . .wokuhawukelwa, . . . ompofu, . . .ophuphuthekayo, nohamba-ze:

Ngiyakululeka ukuba uthenge kimi igolide elihlanzwe ngomlilo, ukuze ucebe; nezingubo ezi mhlophe ukuze wembathe, kungabonakali ihlazo lakho lobuze bakho; nomuthi wamehlo wokugcoba amehlo akho ukuba ubone.

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

Bheka, ngimi ngasemnyango, ngingqongqotha: uma umuntu ezwa izwi lami, avule umnyango, ngiyakungena kuye, ngidle naye, naye adle nami.

Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokho nami ngingqoba ngahlala noBaba esihlalweni sakhe sobukhosi.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

⁷⁹ INkosi ibusise ukufundwa kwaleliZwi. Manje ngifuna ukuthatha, okwezikhashana ezimbalwa nje, indikimba encane, ethiwa, *iMinyango eMnyango. IMinyango eMnyango*. Manje lena yiyo impela. . . *IMinyango eMnyango*, amagama amathathu. *IMinyango eMnyango*.

⁸⁰ Wena ungahle uthi kimi, “Mfowethu, kukhona okungathithi ikhulu labantu lapha. Lapho, awucabangi ukuthi lolo wuhlobo lwendikimba encane, ube phambi kwakho unemiphefumulo eyikhulu na?”

⁸¹ Awu, lokho, lokho kungaba yiqiniso, i—indikimba incane. Kodwa akusibo ubungako bendikimba, o—obusemqoka, ukuthi iyini. Ku—kuyilokho okushiwo yindikimba, okusemqoka.

⁸² Njengokuthi, ngikholwa ukuthi kwakuseLouisville, eKentucky, esikhathini esithize esedlule, u—umfana omncane wayephezulu ethala, edlala ngamatranki athize amadala ekamelwaneni elingaphansi kophahla, futhi wagijimela esitembini esiyifeshini endala sokuposa. Awu, into yokuqala engqondweni yakhe, wayengahle athole umbhoshongo ka ayiskhrimu ngalokho. Kwakukhona umqoqi ezansi nomgwaqo, ngakho wahamba ngokukhulu ukushesha. Wayesethi, “Uzonginikani ngalesisitembu na?”

⁸³ Umqoqi wasibukisisa, futhi sase sithi asifiphale. Wathi, “Ngizokunika idola.”

⁸⁴ He, lokho kwakungukudayiswa okulula. Wayengasiyeka sibize utiki, futhi bese ejabula ngalokho, ukuba athole u ayskhrimu, kodwa sathengiswa ngedola. Umqoqi wasithengisa ngamadola angamakhulu amahlanu. Futhi kamuva, angazi nje ukuthi sabizani, sabiza amakhulu amadola. Niyabo, isiqephu esincane sephepha sasingesikhulu kangako, isiqephu nje

owawungeke usicoshe phansi. Kodwa, kwakungesilo iphepha elalisemqoka, kuyilokho okusephepheni, okusemqoka.

⁸⁵ Futhi yileyondlela okungayo ngokufunda iZwi likaNkulunkulu. Akusilo nje iphepha, ubunani bephepha, noma ubungako bephepha, kuyilokho okubhalwe ephepheni. Futhi izwi elilodwa lenele ukusindisa izwe, uma belingemukelwa ngaleyondlela.

⁸⁶ Esikhathini esithize esedlula kwakukhona...Ngafunda indaba ngakho izinsuku zowakithi odumile...Omunye woMongameli abadume kunabo bonke engicabanga ukuthi isizwe sake saba naye kwa—kwakunguLincoln. Hhayi ngoba evela eKentucky, kodwa ngoba wayeyindoda edumile. Wephucwa amalungelo emfundo, kodwa nokho kwa—kwakukhona into ethize enhliziyweni yakhe, inhloso ethize.

⁸⁷ Ngi—ngiyayithanda indoda yombono. Ngiyabathanda abantu onento ethize abayilwelayo, nje hhayi nje ukulokhu ucambalala, “Awu, noma ngabe yini efikayo iyobe ilungile.” O, sukuma ube kuyo! NoLincoln akazange ayeke imfundo yakhe ime endleleni; wayenanto afanele ayenze. Ngicabanga ukuthi wonke umKristu ufanele abe yileyondlela, thola inhloso yakho bese uyahamba uyenze.

⁸⁸ Lonke ilunga lalaba abakhulu besonto, hhayi nje, “Awu, sinokudla kwasekuseni kanye ngenyanga,” akusikho lokho, “noma kanye njalo ngoMgqibelo.” Yiba nenhloso empilweni, okuthize ozokwenza. Asikwenze. UNkulunkulu ukubeka lapha; yenza okuthize ngakho, lonke ilunga lalo lonke ibandla. Kukhona imvuselelo edolobheni. Leyomvuselelo ilapho ngenhloso. Asithole into ethize kuyo. Asenze okuthize ngayo.

⁸⁹ UMnu. Lincoln. Kwakukhona indoda, umfo osemncane, wa—wayesempini, futhi—futhi wa—wayeyigwala, kwase kuqaleni nje. Futhi ngesikhathi somsebenzi, wa—wa—wahoxa esikhundleni sakhe; futhi bathola okuthize okumelana naye, ukuthi wayezodutshulwa. Futhi, o, u...kwakwesabeka. Nomunye umfo osemncane wayemthanda kahle kakhulu, waya kuMnu. Lincoln, ukuba athole ukuxolelwa. WayenguMongameli ngalesosikhathi, eUnited States lapha, futhi ngakho waya kuye eyocela ukuxolelwa.

⁹⁰ Wayesethi kuye, lapho ehla enqoleni yakhe; noMnu. Lincoln, emude, enentshebe, umningizimu uqobo, ezacile. Wayesethi, “Mnu. Lincoln, kukhona umfana ozofa, ezinsukwini ezimbili kusukela manje, adutshulwe, ngenxa yokuthi wabaleka ngesikhathi sempi.” Wayesethi, “Mnu. Lincoln, umfana akusuye umfana omubi. Kodwa zonke lezozibhamu amamasket zidubula, na—nabantu befa, wayenoval. Futhi wayexhuxhuma kakhulu, ngangokuthi, washo waphakamisa izandla zakhe wayeseqala ukudazuluka.” Wayesethi, “Bengimazi umfana.” Wathi, “Mnu.

Lincoln, yigama lakho kuphela kulelisisiqephu sephepha elingamsindisa. Uzokwenza na?"

⁹¹ Kusobala, lomnumzane ohloniphekile ongumKristu, masinyane wasayina iphepha, "Uxolelwe, *S'bani-bani.*" Wasayina igama lakhe, "Abraham Lincoln, uMongameli weUnited States."

⁹² Sabuyela emuva isithunywa ngokukhulu ukushesha. Sasesigijimela ekamelwaneni, sathi, "Usukhululekile! Usukhululekile! Nansi ekaMnu. Lincoln, isayini kaMnu. Lincoln. Usukhululekile!"

⁹³ Wathi, "Kungani uzongibhuqa, wazi ukuthi ngiyafa kusasa na?" Wathi, "Kususe lokho lapha, uyangibhuqa kuphela." Futhi akakwemukelanga. Wathi, "Qhabo, a—angikufuni." Wathi, "Kuphela wenza..." Wathi, "Uma lowo bekungu—nguMongameli," wathi, "bekuyoba ne—nebheji, futhi bekuyoba nephepha lakhe elifanele."

Wathi, "Kodwa yisayini yakhe!"

⁹⁴ Wathi, "Ngizoyazi kanjani isayini yakhe na?" Wathi, "Uyangibhuqa nje, uzama ukungenza ngizizwe ngikahle." Futhi nje waqala ukudazuluka, wafulathela. Umfana wadutshulwa ngokusa okulandelayo.

⁹⁵ Kwase kuthi emva kokuba umfana esefile, negama likaMongameli kulesisisiqephu sephepha, ukuthi waxolelwa, kwase kwenzekani-ke? Base belithetha enkantolo kazwelonke. Futhi kwakukhona nasi isinqumo sezinkantolo zakithi zikazwelonke, esingunqamlajuqu wazo zonke izinkantolo zakithi. Abakushoyo ngezinye izikhathi, asisithandi isinqumo sabo, kodwa sifanele ukuhlala ngaso noma kanjani, niyabo, ngoba leso yisigxobo sokubophela. Lowo ngumnqamlajuqu. Manje, sathi lesisinqumo, "Ukuxolelwa akusikho ukuxolelwa ngaphandle uma kwemukelwa njengokuxolelwa."

⁹⁶ Futhi yileyondlela iZwi likaNkulunkulu eliyiyo. Lingukuxolelwa uma Lemukelwa njengokuxolelwa. Futhi LiyiZwi likaNkulunkulu, Lingamandla kaNkulunkulu, kulabo abazoLikhholwa futhi baLivume.

⁹⁷ Akunandaba, uyaLibuka, futhi uthi, "O, lokho bekuhilelene, kubekhona izihumusho eziyisigidi, nakho konke lokho." Kungahle kube yilokho komuny'umuntu.

⁹⁸ Kodwa, kimi, Liseyilokhu liyiZwi likaNkulunkulu, "UJesu Kristu nguyena izolo, namuhla, naphakade." Ubophezelekile ukuhlala ngaleloZwi.

⁹⁹ Manje Uzokwehlulela ibandla, ngoluny'usuku. Futhi uma Elehlulela ngebandla eliKatolika, abathi Uyohlulela ngalo, manje-ke liphi lona elamabandla aKatolika Ayolehlulela ngalo na? Ayehlukana elinye kwelinye. Uma Elehlulela

ngeleMethodisti, nina maBaptisti anisekho. Uma Elehlulela ngelePentecostal, nonke nina awusekho.

¹⁰⁰ Kodwa Angeke alehlulele ngebandla. IBhayibheli lathi, “Uyokwehlulela izwe ngoJesu Kristu, noKristu uyiZwi.” Ngakho niyabo asinazaba, yiZwi likaNkulunkulu, Asehlulela ngalo; futhi akunandaba ukuthi lincane kanjani, izwi elilodwa lingelibalulekile kuLeli, kwasho iSambulo 22:18.

¹⁰¹ Kuqala, ngizoqala kuGenesisi. UNkulunkulu wanika isintu iZwi laKhe, ukuba baziqinise ekufeni, isono, nasosizini, noma yiyiphi inhlekelele. Iketango, lamaZwi aKhe. “Awuyikuwuthinta lomuthi othize, ngokuba, mhla uwudla, ngalowomuhla uyafa.” Neketango likahle kakhulu kuphela ekuxhumaneni kwalo okubuthakathaka kakhulu. Nemiphefumulo yethu idonswa phezu kwesihogo, ibambebele kuleliketango; gqashula elilodwa lawo, yilokho kuphela ongakwenza. UEva akazange ephule umusho, wePhula iZwi, ngoSathane. Leyo kwakungeyokuqala yeNcwadi.

¹⁰² Phakathi neNcwadi kufika uJesu, wayesethi, “Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke.” Hhayi inxenye yawo, elilodwa nje lapha nalaphaya, kodwa, “NgamaZwi onke aphuma emlonyeni kaNkulunkulu.”

¹⁰³ Ngenkathi Esefile, wavuka, futhi wayongena eZulwini, wayeseyabuya wayesenika uJohn . . . Athi lapho emva kokuvuka kwaKhe. Wathi, “Uma-ke . . .” Wathi, “Kuyini kuyokwenzekani *kulo* muntu na?”

¹⁰⁴ UJesu wathi, “Kuyini kuwe uma eqhubeka ngize Ngifike na?” Engayazi kahle ukuthi impilo yakhe yayizoqhubeka, kodwa inkonzo yakhe yayizoqhubeka. Futhi Wamphakamisa, esahlukweni 4 seSambulo, futhi wamkhombisa zonke izinto ezaziza, esiphila kuzo, kuze kube ngisho nakulendikimba namhlanje.

¹⁰⁵ Bese kuthi-ke esahlukweni 22, isahluko sokugcina, ivesi 18, Wathi, “Oyosusa iZwi elilodwa kuleNcwadi, noma enezele izwi elilodwa kuYo, isabelo sakhe siyosuswa eNcwadini yokuPhila.” Niyabo? Ngakho sikholwa ukuthi umuntu uphila ngawo onke amaZwi kaNkulunkulu. Ngiyakukholwa futhi ngiyazi ukuthi kuqinisele. Ukuthi kuncane kangakanani, akunandaba. Kuthatha nje izwi elilodwa, ukukwenza.

¹⁰⁶ Ngicabanga ngokuthi kuncane futhi akubalulekile kangakanani, ukubona lowo abaningi babangane bami baseCanada abahlezi lapha. Ngiyakhumbula ngangiseCanada ngenkathi uKing George . . . Lo engaba nenhlanhla yokuyomkhulekela, ngenkathi ephiliswa, enalokho kuqina kwemithambo okuninginingi; wayegula ngalolosuku, ephethwe ngukuqina kwemithambo, futhi ngakho wayehlushwa yisisu, nesilonda; njengoba abaningi benu maCanada nazi, namaMelika, futhi. Kodwa ngimbona edlula ezansi edabula

lapho, ehlezi kuleyonqola, wa—wayeyinkosi. Waziphathisa okwenkosi. Indlovukazi yakhe ehle ihlezi eceleni kwakhe, igqoke ingubo yayo eblu, futhi lapho ehla eza ngemigwaqo.

¹⁰⁷ Nomngane wami, nami, sasimi sindawonye. Futhi ngenkathi leyonqola yedlula, wavele nje waphendula ikhanda lakhe wayeseqala ukukhala. Ngabeka isandla sami phezu kwengalo yakhe, ngase ngithi, “Yini indaba na?”

¹⁰⁸ Wathi, “Mfowethu Branham, nanso ihamba inkosi yami nendlovukazi yayo.” Awu, nga—ngangingakuthokozela lokho.

¹⁰⁹ Ngakho ngacabanga, “Uma umCanada, phansi kwenhloko kahulumeni, hhayi inhloko kahulumeni, kodwa kusalokhu kuyinhloko kahulumeni futhi, waseNgilandi, futhi kwedlula inkosi, kungenza umCanada akhale, futhi aphenhule ikhanda lakhe futhi akhale izinyembezi, kuyoba njani uma sesibona iNkosi yethu na?” Nokucabanga ngakho, isabelo sethu siyoba yiNdlovukazi.

¹¹⁰ Kwase kuthi bonke abantwana bakhishwa ezikoleni, abantwana abancane, banikwa elincane, iflege laseBritani. Iflege laseCanada libizwa ngenye into. Mfowethu Fred, libizwa ngokuthini iflege laseCanada na? [UMfowethu Fred Sothmann uthi i “Union Jack.”—Umhl.] I Union Jack. Kodwa babanika elincane, iflege laseBritani, ukuba baliphephezelise. Futhi ngenkathi inkosi yedlula, bonke abafu abancane bavela, bephephezelisa iflege labo—labo elincane, futhi bememeza inkosi. Futhi—futhi kwakukhona amaqembu abashayi bezinsimbi bedlala, *Nkulunkulu Sindisa INkosi*, lapho imasha idabula emgwaqeni.

¹¹¹ O, uma nje beningathola i . . . Beningathola umbono ukuthi kuzobanjani kulokho kuvuka lapho!

¹¹² Futhi ngenkathi beyalwa, abafu abancane, ukuba babuyele esikoleni masinya nje u—umviliyelo usuphelile. Futhi, abafu abancane bebuyela emuva, esinye isikole salahlekelwa yintombazane encane. Futhi baya ndawo zonke, ukuba bathole umfo omncane, phansi-phezulu nemigwaqo. Futhi, ekugcineni, emva kwesigxobo setelegrafu, kwakumi encane, encu, encanyana, intombazane ebhashile, nje ikhala inhliziyoyayo iphukile.

¹¹³ Awu, uthisha wayiqukula . . . [Akuqoshwanga eteyipini—Umhl.] “Yin’indaba? Awuyibonanga yini inkosi?”

Yathi, “Yebo, ngiyibonile inkosi.”

Wathi, “Awuli—liphephezelisanga yini iflege lakho elincane?”

Yathi, “Yebo, ngi—ngiliphephezelisile iflege lami.”

Wathi, “Awu, pho, ukhalelani?”

114 Yathi, “Uyabo, thisha, ngimncane kakhulu, abanye ubemi phambi kwami, bebethe ukuba bakhulu. Futhi ngiliphephezelisile iflege lami, kodwa ayilibonanga.” Futhi yaphazanyiswa yikho. Awu, kungahle kube ngukuthi uKing George akambonanga lowomfo omncane, ngesidumbu. Angahle ukuba akayibonanga inhliziyayo yayo eshisekele, nokuthi yazizwa kanjani ngaye. Yayimfishane kakhulu.

115 Kodwa akunjalo ngeNkosi yethu! O, into encane encane kakhulu esiyenzayo, Iyayibona. Futhi Yazi zona impela izinto nemicabango osezinhliziyweni zethu, noma yini esiyenzayo, noma kuncane kanjani. Futhi siYkhonza kanjani? Njengoba sikhonzana. Uma nginganithandi, ngingaYthanda kanjani na? Niyabo? “Enikwenzile kulaba abancinyane baMi, nikwenzile kiMi.” Niyabo?

116 Yi—yizinto ezincane esizishiya zingenziwe, ngesinye isikhathi, egqashula lonke iketango, niyabo, futhi ezisiyeka sihambe sikhululeke, nje sinomqondo wobuhlelo, futhi sikhohlwe yilezizinto ezincane ngempela ezi—ziyizinto ezifanelekile. Zonke izinto, onke amaZwi kaNkulunkulu, afanelekile. Akukho nakunye okwaLo okungashiywa ngaphandle. Sifanele sithathe onke amaZwi aLo, ngendlela nje eLabhalwa ngayo.

117 “Ngimi ngasemnyango,” kwasho uJesu, kuloNyaka waseLawodikeya, “futhi ngingqongqotha.” Niqaphelile yini, unyaka kuphela Akhishelwa ngawo ngaphandle kwebandla laKhe na? Yonke eminye iminyaka yebandla, Wayengaphakathi kwebandla. Kuya kumaMethodisti, namaLuthela, kanjalonjalo, Wayengaphakathi, ibandla. Kodwa lapha Ungaphandle, izivumokholo zethu nezinto ziMxoshile waphuma ebandleni. Kodwa Umi phandle lapho, usangqongqotha, “Oyozwa avule umnyango, Ngiyongena naye, ngidle nabo, futhi ngimnike ukuphiliswa kwamehlo akhe, ne—nezingubo, futhi ngimnike ingcebo yaseZulwini; oyoNgizwa ngingqongqotha.”

118 Bengicabanga ukuthi bengingalicabanga igama laleyongcweti eyadweba lesosithombe, yapenda isithombe, njalo, sasemnyango. Ngenkathi i...Niyazi, zonke izithombe ezinkulu kuqala zifanele zihambe ngolayini, noma, ihholo labagxeki, ngaphambi kokuba silengiswe eHholo loDumo. Lesosithombe sasekuqaleni manje sesingabiza izigidi zamadola.

119 Kodwa, niyabo, kunjengeBandla, lifanele ledlule ehholo labagxeki. Sedlula kulo. Uzobizwa ngo “mgingqiki ongcwele,” nizobizwa ngayo yonke into. Kodwa uma kuphela ubungabamba indawo yakho kuKristu, khona-ke ngolunye usuku Uyosithatha asiyise eHholo loDumo. Kodwa kuqala sifanele sikumele ukugxekwa. Yilapho ubuncane bethu buma khona, bukhombisa lapho. “Ongayikukumela ukulaywa ungumntwana wesihlahla, futhi akasuye umntwana kaNkulunkulu.” Akunandaba ukuthi

ulijoyine kangakanani ibandla, nanoma yini ayenzile, usalokhu, uma engenakukumela ukulaywa, ungowesihlahla, futhi akasuye umntwana kaNkulunkulu wangempela. Kodwa owangempela, umntwana kaNkulunkulu wangoqobo akakhathali ukuthi izwe lithini, yonke enye into ingeyesibili. Unomqondo wakhe kuKristu, nalokho kuyakuxazulula. Yebo. Noma yini uKristu athi ayenziwe, uzoyenza. Nomaphi lapho iWundlu eliya khona, bakanye naLo, nomaphi. Bese-ke ubona ukubonakala kwaKhe, uBukhona baKhe, nokuthi Wenzani. Uhlala njalo enabantu baKhe, uMlobokazi waKhe. Uxoxisana naye. Ngoluny'usuku kuzoba neSidlo sakusihlwa soMshado.

¹²⁰ Nalengcweti, nokho, ngenkathi siya kubagxeki, isigejane sabagxeki sabuthana ngakulengcweti. Sengililibe igama layo. Ngizama ukucabanga ngoMichelangelo, kodwa wayengumqophi wesithombe sikaMose. Kodwa sengililibe igama lakhe. Kodwa, nokho, wathi, "Isithombe sakho sigqamile," wathi, "Anginalutho engingalusho oluphambene nesithombe." Wathi, "Ngoba, Ubambe isiketekete ngesandla saKhe, sikhombisa ukuthi Uyeza, futhi, ebusuku obumnyama kunabo bonke." Wathi, "Futhi-ke ungasemnyango, nekhandla laKhe, indlebe yaKhe, ukuze Angabi. . . aqiniseke angaphunduleki ekusabeleni okuncane ncu. Indlebe yaKhe uyibhekise emnyango, Futhi Ungqongqoza emnyango." Wathi, "Kodwa, uyazi, mnumzane, yinye into oyikhohlwe esithombeni sakho."

¹²¹ Nengcweti, kuyithathe impilo yayo yonke ukusipenda, yathi, "Yini leyo engiyikhohliwe, mnumzane na?"

¹²² Wathi, "Akunandaba ukuthi Ungqongqoza kangakanani, uyabo, ukhohlwa ukufaka isibambo kuwo. Akukho-sibambo emnyango." Uma uzoqaphela umnyango, akukho-sibambo kuwo.

¹²³ "O," kusho ingcweti, "Ngasipenda kanjalo. Uyabo, mnumzane," yathi, "isibambo singaphakathi. Nguwe ovula umnyango. Uvula umnyango."

¹²⁴ O, ungqongqothelani umuntu emnyango womuntu na? Uzama ukuthi akwazi ukungena. Uzama ukungena. Mhlawumbe kukhona afuna ukukutshela khona noma akuxoxisane nawe. Unomlayezo wakho. Futhi yingalesosizathu abantu bengqongqoza emnyango womunye. Banesizathu esithize sokukwenza. Kungenzeke lokho ngaphandle kwesizathu esithize. Ubungeke uye emnyango womuntu ngaphandle uma kunesizathu esithize sokuya; uma kungekho lutho olunye, ukuba uvakashe, umphathele umlayezo, noma okuthize. Kunesizathu esithize kumuntu ukuba ayongqongqoza emnyango womunye umuntu.

¹²⁵ Noma yikuphi la kunombuzo khona, kufanele kube nempendulo. Ubungebekhona umbuzo ngaphandle kwempendulo. Ngakho yilokho esikubhekayo eBhayibhelini,

lemibuzo yosuku, iBhayibheli linempendulo. NoKristu uyileyoMpendulo.

¹²⁶ Manje, abantu abaningi abasemqoka bangqongqothile eminyango, kusukela phansi esikhathini sokuphila, nabanye bangqongqotha ezikhathini ezedlule; futhi lapho mhlawumbe, isikhathi siqhubeka, kuyoba nabaningi abanye, abantu abasemqoka.

¹²⁷ Manje, into yokuqala, mhlampe, uma umuntu engqongqothe emnyango wakho, ukuba ubungakwenza, ubungajikeleza uthi nyelele bese uphenya ikhethini, ubone ukuthi ubani olapho.

¹²⁸ Uma umatasatasa, njengoba siyaye sizisho ukuthi sinjalo namhlanje, “Ngimatasatasa kakhulu ukuthi ngiye esontweni; ngimatasatasa kakhulu ukuthi ngenze *lokhu*. Futhi, niyazi, isonto lami alikholelwa kulolohlobo lwento.” Futhi, niyabo, siphume kancane nje emgudwini, ngezinye izikhathi, eZwini.

¹²⁹ Kodwa uphenya ikhethini, bese ufuna ukubona ukuthi ubani omi lapho. Futhi uma kungumuntu osemqoka, masinyane ugijimela emnyango.

¹³⁰ Manje ake sibuyele emuva kancanyana Nje, bese sithatha abantu abambalwa ongqongqothile. Ake sibuyele emuva futhi sicabange ngoFaro eGibhithe, iminyaka engamakhulu amaningi eyedlula. Ukuba ke—ukuba ke uFaro, inkosi yaseGibhithe, wehlela endlini yomuntukazana na? Nalomuntukazana wayekade ethi ukungezwani noFaro, futhi wayengazikholwa izinqubomgomo zakhe, futhi wayehluka kuye. Futhi—futhi, kodwa nakhu kumi uFaro, emi emnyango wo—wombazi wamatshe obumba udaka noma onameka ngodaka, njengoba besingababiza, ezansi eGibhithe. Futhi uphenya ikhethini lakhe, futhi nakho kumi uFaro onamandla emnyango. Futhi uyangqongqotha; ukumamatheka ebusweni bakhe. [UMfowethu Branham ungqongqotha kwenye into—Umhl.] Ngani, lowomuntukazana wayeyovula umnyango, bese ethi, “Ngena, Faro omkhulu, kwangathi inceku yakho ethobile ingafumana umusa ebusweni bakho. Uma kukhona noma yini phakathi kwezindonga zami, ngiyisigqila kakhulu nje kuwe, Faro. Ungihloniphile ngaphezu kwabazalwane bami. Uze endlini yami, futhi ngiyimpofana. Uvakashela kuphela amakhosi ne—nezikhulu, nabantu abasemqoka. Futhi angisemqoka. Kodwa u—uyangivakashela, ungihloniphile, Faro. Yini inceku yakho ethobileyo ebingayenza na?” Akunandaba ukuthi uFaro wayengacelani, ngisho nasempilweni yakhe, wayeyonikela ngayo. Impela. Kungukuhlonishwa.

¹³¹ Noma, asithi isibonelo nje, uAdolph Hitler ongasekho, ngenkathi esenguFührer umholi wamaJalimane. Ukuba-ke wayehlele endlini yesosha na? Nalesosigejane samasosha amancane amaNazi onke ekanise azungeza, futhi, into yokuqala uyazi, ngani, omunye umuntu wangqongqotha emnyango.

Nesosha elincane lathi, “A, ngizizwa ngikabi kulokhu ukusa! Nkosikazi, batshele bahambe.”

¹³² Futhi wanyonyoba waya emnyango, futhi waphenya ikhethini. Wathi, “Myeni! Myeni, gxuma, masinya!”

“Yin’indaba? Ubani omi lapho?”

“UHitler, uFuhrer umholi waseJalimane!” O, he!

¹³³ Lelososha elincane lagxuma laphuma, lagqoka izingubo zalo, masinya, lase lima lishaya indesheni. Lenyukela lapho emnyango, lavula ukhiye womnyango, lase livula umnyango, lase lithi, “Bayede Hitler!” Niyabo, wayengumuntu omkhulu, izinsuku zakhe eJalimane. “Yini ebengingayenza na?”

¹³⁴ Ukuba wayethe, “Hamba ugxumele eweni phandle laphaya,” wayengakwenza. Ngani na? Akasekho omunye, akekho umuntu omkhulu osemqoka kakhulu eJalimane, ngezinsuku zamaNazi, kunoma uAdolf Hitler wayenjalo. Wayengumuntu omkhulu. Futhi u. . . Futhi, ukuhlonishwa okunje pho, lapho ayevakashela kuphela izinduna nabantu abakhulu, kodwa nangu usemnyango wensila yenkosi! O, impela kwakungaba ngukuhlonishwa okukhulu kuyo.

¹³⁵ Awu, manje, kuthiwani ngeFlagstaff na? Sizokusondeza kakhudlwana ekhaya. Ukuba-ke kulentambama, ukuthi—ukuthi uMongameli wethu, uMnu. Johnson, L. B. Johnson, ukuba-ke ubengehla endizeni, phandle lapha ndawo ndawo na? Futhi manje sonke siyizinga nje elilodwa labantu. Sonke simpofu. Mhlawumbe oyedwa unomsebenzi ongconywa, mhlawumbe indlu engconywa, kodwa, empeleni, siyisidalwa esingumuntu nje. Kodwa uma ehla-ke eza ekhaya lakho ezansi lapha, mhlawumbe kophansi kunabo bonke bethu, futhi wangqongqotha emnyango, futhi waya emnyango, futhi nakho kumi uMongameli L. B. Johnson na? Ngani, bekungaba ukuhlonishwa okukhulu. Ungehluka kuye, kwezombusazwe. Kodwa ubungaba ngumuntu ohlonishiwe, ukuba ube noMongameli waseUnited States ame emnyango wakho. Ungubani wena noma ngingubani mina na? Futhi nakhu kuma uLyndon Johnson emnyango wakho! Noma ungaba ngumSoshiyalisti noma umRiphabliki, noma wehluke kuye ngamamayela ayisigidi, kodwa nokho bekungaba ngukuhlonishwa.

¹³⁶ Futhi niyazi ukuthini? Ngenxa yokuthi wanikwa lokhu ukuhlonishwa, ngani, itelevishini ibiyokufaka esibukweni kulobubusuku. Impela. Amaphephandaba aphakathi kusasa abeyoba nezihloko kulo, phakathi lapha ephepheni laseFlagstaff, ukuthi, “UJohn Doe. UMongameli waseUnited States undizele eFlagstaff izolo, kungaswelekile, futhi nje wehla, ngaphandle ngisho kwesimemo, futhi wangqongqotha” emnyango wakho. Ukuzithoba! LowoMongameli ubeyoba negama lokuba yindoda ezithobile, emkhulu kangako, ukuza

kowami noma emnyango wakho, asimuntu, bese ehla futhi wakhuluma kithi.

¹³⁷ Ngani, ubuyokwehla ngomgwaqo, futhi uthi, “Yebo, yimina umfo. UMongameli ungivakashele.”

¹³⁸ “Yima uthi du, angiku—kuthathe isithombe uhlangothi. Ngibheke ngqo. Manje ubukeka kanjani uma usuka uhamba?” Ubuyoba ngumuntu osemqoka. Impela.

¹³⁹ Ukuba-ke bekungafika indlovukazi yaseNgilandi, noma ubungekho phansi kombuso wayo? Kodwa bekungaba ngukuhlonishwa kwabanye benu besifazane ukuba nibungaze indlovukazi yaseNgilandi, noma beningekho phansi kokubusa kwayo. Kodwa, nokho ingumuntu omkhulu, iyindlovukazi enkulu kunazo zonke ezweni, ngalesisikhathi. Impela, inguye, lokho ngukukhuluma kwezombusazwe. Kodwa uma icele elinye igugwana elincane odongeni lwakho, obuluthatha ngokuthi lunenani eliphakeme kakhulu njalo, ubuyomnika lona. Bekuyoba ngukuhlonishwa kuwe ukuba ukwenze. Impela, uyindlovukazi yaseNgilandi.

¹⁴⁰ Futhi ubuyohlonishwa, nguMongameli. Futhi wonke umuntu ubeyokhuluma ngokuzithoba kwendlovukazi yaseNgilandi, iwele indizele ukuzobona owesifazane othize eFlagstaff, omncane ongemuntu. Namaphepha abengakuthwala, nezindaba beziyothunyelwa masinyane.

¹⁴¹ Kodwa, uyazi, uMuntu osemqoka kunabo bonke waso sonke isikhathi, uJesu Kristu, ungangqoqotha emnyango wethu. Futhi Uyaxoshwa, ukwedlula onke amakhosi namakhosi anamandla eyake yaba khona. Kunjalo. Futhi ungahle uMemukele futhi uphumele phandle futhi usho okuthize ngakho, izwe elingaphandle belingakwedelela. Akukho zindaba ezizo. . .

¹⁴² Ubani obengeza endlini yakho, noma yimuphi omkhulu kunoJesu Kristu na? Ubani obengangqongqotha emnyango wakho, omkhulu kunoJesu uKristu na? Ubani obengenza lokho na? INdodana kaNkulunkulu, obani obengangqongqotha endlini yakho, ubani obengaba semqoka kakhulu na? Kepha nokho Uyangqongqotha, usuku nosuku. Futhi uma ngisho uMemukela, ubizwa ngohlanya. Ngakho, bukani ukuthi izwe libazi kanjani abalo na? Kunjalo. Kodwa manje Ubengeke eze ngaphandle uma bekunesizathu sokuza.

¹⁴³ Futhi nicabanga ukuthi ukuzithoba kukaMongameli Johnson, noma indlovukazi yaseNgilandi, kumbe noma yimuphi umuntu omkhulu, bekungavezwa kanjani obala, kokuzithoba kwalowomuntu omkhulu ukuba angqongqothe emnyango wakho!

¹⁴⁴ Kanjani ngokuthotshiswa kweNdodana kaNkulunkulu na? Singobani thina kuphela izoni, ezingcolile, “sizalelwe esonweni, sabunjwa ebubini, sifika ezweni sikhuluma amanga?” Bese

kuthi-ke iNdodana kaNkulunkulu iyofika futhi ingqongqothe emnyango wethu.

¹⁴⁵ Manje, indlovukazi yaseNgilandi ingahle icele ukuba uyisize. Ingahle ithathe into ethize kuwe. Angenza kanjalo noMongameli, angahle akucele ukuba wenze izinto obungafuni ukuzenza. Angahle akucele amagugu obungathandi ukuphana ngawo, futhi obekungeke kusho lutho, kuye nje kuphela.

¹⁴⁶ Kodwa uJesu uletha into ethize kuwe uma Engqongqotha. Uletha ukuxolelwa. Ungakwali. Ngokuba, njengoba kwathethwa icala ezinkantolo zakithi lapha, kuyoba njalo naseMbusweni weZulu. Uma Angqongqotha futhi waletha ukuxolelwa, futhi wakwala, bese ufela ezonweni zakho, uyobhubha; nakuba waba nokuhlonishwa kokuhlala emhlanganweni onjengalona, nokuba waba nokuhlonishwa uthamela imvuselelo, noma ibandla lakho, futhi wamuzwa umelusi wakho eshumayela umlayezo weVangeli. Futhi waba nezethameli, zithi, “Yebo, ngangikhona.” Mhlawumbe, wena, kul’khuni ukusho ukuthi ubungathini. “Ngakuzwa ukucula. Ngakujabulela. Ngazizwa izimfakazo. Kwakuyikho ngempela.” Kodwa waLala.

¹⁴⁷ Ukuba-ke ngangiyinsizwa futhi ngathola intombi; yayiyinhle, yayingumKristu? Ibiyokwenza...Kakhulu yayi qualifi-...[Akuqoshwanga eteyipini—Umhl.] Ungeke ufumane cala kuLo, kodwa ufanele ubeke eceleni amasiko omuntu. Wena uthi, “O, ngikhohlewa ukuthi, Lelo liqinisile. Ngibona, kwahlala...” Kodwa ufanele uLivume, wena Khona-ke lowo wesifazane uba yinxenye yami. Khona-ke uba yinxenye yeZwi, okunguMlobokazi. Uma EyiZwi, uMlobokazi uyoba nguMlobokazi-Zwi. Niyabo, impela uyoba yilo! Niyabo, ufanele uLemukele. Ubenga...ubungasho ofuna ukukusho, ubungaqhosha ngoMongameli; kodwa ngokwejwayelekile uma ukujika kukaJesu kokuza ajikele emnyango wethu, sivele nje siMjikisele eceleni. Niyabo, nje asifuni kuzwa lutho ngaYe. Sithi, “Awu, ngolunye usuku oluthize.”

¹⁴⁸ Ukuba-ke ubungqongqotha emnyango womuny’umuntu na? Manje asiphendule isithombe macala onke impela okomzuzu. Ukuba-ke ubuhambe futhi wangqongqotha emnyango womunye umuntu, futhi ububaphathele into ethize na? Futhi, empeleni, kuwe bebe njengoba wena ubuzoba njalo kuNkulunkulu; awu, uma ukwenza, ngani, kulungile, kodwa awunazintambo eziboshiwe. Ngakho uma ubungqongqotha emnyango womuny’umuntu, futhi balunguza ngefastela, base bevala ikhethini; kumbe noma beze emnyango, futhi bathi, “Ngesinye isikhathi!”

“Awu, ngithanda...”

149 “Anginasikhathi kulokhu ukusa!” Uyazi ukuthi ubungenzani? Mhlawumbe into efanayo ebengingayenza, nabo bonke abanye, ubungeke uphinde ubuyele.

150 Kodwa hhayi uJesu. “Ngimi, futhi ngingqongqotha,” eqhubeka engqongqotha. [UMfowethu Branham uqhubeka nokungqongqotha kwenye into—Umhl.] Niyabo? “Ofunayo,” hhayi ofuna. “Ofunayo! Ongqongqothayo!” Ukungqongqotha, ukungqongqotha kungukuqhubeka, ongqongqothayo! Niyabo, “Ofunayo, ongqongqothayo, kuyaku. . .” Hhayi nje. . .

151 Njengomfanekiso womahluleli ongalungile. Owesifazane wahamba futhi wayefuna ukuphindisa, ukuphindisela, kodwa wayengakutholi. U. . .Ngokuqhubeka wangqongqotha futhi wanxusa. Futhi wathi. . . “Msuse nje, ngizophindisa esitheni sakhe.”

152 Kuyoba kangakanani-ke kuBaba waseZulwini na? Niyabo, bekufanele ngabe yithina esingqongqotha emnyango waKhe. Kwakufanele kube nguAdamu owayegijima ehla enyuka ensimini, empompoloza, “Baba! Baba, Uphi na?” Kodwa esikhundleni, esikhundleni salokho, kwakunguNkulunkulu egijima ehla enyuka ensimini, “Ndodana! Ndodana, uphi na?” Niyabo, lokho nje kuveza obala esiyikho. Sicasha njalo, esikhundleni sokuphuma ngqo futhi sikwemukele. Sizama ukugijima, sicashe emva kwento ethize. Niyabo, leyo nje yimvelo yomuntu, sinayo ngaleyondlela. Yebo, mnumzane.

153 Ubuzonika lababantu okuhle kunakho konke obunakho, yonke into. Kodwa ubungeke, u—u—ubungeke umemukele uJesu. Angiqondile nina, kodwa ngiqonde abantu lapha.

154 Noma mhlawumbe ubungasho lokhu, ubungathi, “Mshumayeli, ngakwenza nje lokho. Nga—ngavula inhliziyo yami nje futhi ngavumela uJesu angene. Ngakwenza lokho eminyakeni eyishumi eyedlula. Ngakwenza lokho eminyakeni engamashumi amabili edlule.” Awu, lokho kungaba nje yikho ncamashi, kodwa ngabe yilokho kuphela okwenzile na? Niyabo?

155 Ngifuna ukukubuzza manje. Ukuba ubungamema noma ubani endlini yakho, kwase kuthi-ke ngenkathi ungena ngaphakathi emnyango. . . Omuny’umuntu ekumemile ukuba ungene, njalo, uthi, “Ngena.”

156 “Yebo, nginenhloso, ngizophuma edolobheni futhi ngihlonishwe, uyabo.” Yileyondlela inqwaba yabantu emukela ngayo uKristu. “Ngizo. . . Ngi—ngisonta esontweni. Ngisonta endaweni enkulu *Ethize-thize* ezansi lapha, lapho uDokotela Ph. LL. esonta khona, uyazi. Futhi yisonto elikhulu kunawo onke. Imeya iya khona, nayo yonke into, uyazi. Ngi—ngisonta kulelosonto.” Bayamvumela angene, kangako nje. “Ya, ngizoMemukela,” niyabo, enzela ukuzizuzela.

157 Kodwa kwenzekani-ke uma uJesu eza enhliziyweni na? Abantu abaningi bayaMemukela ngoba abafuni ukuya

esihogweni. Kodwa uma uJesu ezongena enhliziyweni yakho, Ufuna ukuba nguMbusi. Hhayi nje uMsindisi; kodwa uMbusi, futhi. *Mbusi* nguku “busa.” Ungenela uku—ukuzokwengamela.

Manje wena uthi, “Ngabe kunjalo, Mfowethu Branham na?” Impela.

158 U—ukuba-ke bengikumemile endlini yami, bese ungena emnyango na? Futhi wangqongqotha emnyango, ngase ngibheka phandle, ngathi, “Yebo, ngena. Uma ungangisiza, awu, yenzenjalo. Kodwa manje, uma ungena manje, angifuni ukuba uhamb’uzigaxa endlini yami. Ume khona lapho emnyango!”

159 Khumbulani, indikimba yethu ithi “iminyango” ngaphakathi emnyango. Manje, ngaphakathi enhliziyweni yomuntu kuneminingi iminyango emincane, naleyominyango emincane eminingi umboza inqwaba yezinto. UkuMngenisa nje, akusikho lokho kuphela kwakho, uma Engena.

160 Uma ngingena endlini yakho, uma ungemukela emnyango, ngani, uma ubuzothi, “Ngena, Mfowethu Branham. Ngijabula kakhulu ukukubona!”

161 Ngingathi, “Awu, kuyinhlahlala kimi ukuza ngingene endlini yakho!”

162 “O, ungeze neno bese uhlala phansi na? Mfowethu Branham, guduza endlini yethu, zenze ube sekhaya!” O, he!

163 Bengingaya efrijini, ngizithathele elilodwa lalawomasemishi amakhulukazi, athi awabe *ngako*, ngikhumule izicathulo zami, bese ngiya ekamelweni lokulala bese ngicambalala. Futhi nje ngingaba nejubili lo—lokwazi ukudla okuhle ngempela, niyabo. Ngani na? Ngoba ngizizwe ngisekhaya. Ungenze ngemukeleka. Ngakho-ke ngingakuthokozela uma ungenze ngemukeleka.

164 Kodwa uma ngihambe ngayongena endlini yakho, futhi wangitshela ukuthi, “Yima lapho emnyango, manje, ungalokhu uhamb’uzigaxa!” Bengingezizwe kakhulu ngemukelekile. Ubungazizwa wena na? Qhabo, uyabo, ubungeke uzizwe wemukelekile. Omuny’umuntu ekumemile, wayesethi, “Manje linda! Ya, ngena, kodwa yima khona lapho!”

165 Manje, kukhona umnyango omncane uma usenhliziyweni yomuntu. Sizokhuluma ngangemibili yayo, niyabo. Asinaso isikhathi sokwedlula kuyo yonke leminyango, ngoba kunezinqwaba zayo. Niyabo? Kodwa, asithi, imizuzu elishumi elandelayo, ake sikhulume ngengangemibili, iminyango emithathu.

166 Manje, ngakwesokudla senhliziyo yomuntu, uma uhamba ungena emnyango, kukhona umnyango omncane ngakwesokudla, nalowo ubizwa ngokuthi, phakathi lapho, umnyango wokuziqhenya. O, he! “Ungahambi uyongena kulowomnyango!” Abamfuni uMbusi phakathi lapho, kulowomnyango, lokho ngukuziqhenya. “Ngiyigazi

elil'hlaza s'bhakabhaka. Ngiyanakekela! O, yebo, manje buka, ngiyakutshela, ngi—ngi..." Niyabo, ngukuziqhenya. "Ungazigaxi phakathi lapho!" Manje, Angeke azizwa emukelekile inqobo nje uma ugcina lowomnyango wokuziqhenya uvaliwe.

¹⁶⁷ Ufanele akuthobise. Uyabo, Ungenela lokho-ke. "Uqonde ukungitshela ukuthi ngifanele ngehlele lapho futhi—futhi ngiziphathise okwabo bonke na?" Awu, awudingekile, yileyo nto kuphela eqinisekile. "Awu, ngizokutshela, ucabanga ukuthi bengiyokwenzenjani uma ngiye emkhandlwini webhizinisi ngesikhathi esilandelayo na? Bengiyokwenzenjani uma ngihlangane nomqashi wami—wami kusasa na? Nokuthi, bengiyofanele ngithole lowoMoya ube kimi, futhi bengiyogxuma phezulu lapho, phakathi nomsebenzi wami, futhi ngiyokhuluma ngezilimi, o, lokho bekuyongithobisa. Qhabo, deda lapho!"

¹⁶⁸ Niyabo, nakho lapho okhona, niyabo. Ya, uyovumela uJesu angene, uyojoyina isonto bese ufaka igama lakho kulo, umukele uJesu njengoMsindisi wakho; kodwa kuthiwani ngokuba abe nguMbusi wakho, uma Enokuthonya okugewele na? Uma EnguMbusi, Unakho konke, kungokwaKhe; niyabo, wena, uzinikele ngokugewele kuYe manje.

¹⁶⁹ Kodwa lokho kuziqhenya okuncane. "O, uqonde ukuthi, okwethu thina besifazane, sizodingeka siyeke izinwele zethu zikhule na?" Awu, yilokho Akusho. "Sizofanele siyeke ukuqhatha izinzipho, noma into yokupenda ubuso na?" Yilokho Akusho. "Awu, ucabanga ukuthi engithunga nabo bayoba yini? Bayongibiza ngefeshini endala." Awu, nje gcina ukuziqhenya kwakho. Qhubeka. Uyoma emnyango, Angahamba aqhele kangako-ke.

¹⁷⁰ Kodwa uma usulungele ukuvula lowomnyango, Mvumele angene, Uyokuhlazela yona. Izikhindi ziyophuma lapha zingene emgqonyeni kadoti, nokupenda ubuso kuyobuyela emgqonyeni kadoti, nomgundi uyobulawa yindlala uma nje egunda izinwele zebesifazane, ekholweni langempela.

¹⁷¹ Manje thanini, "Lokho akwenzi!" O, yebo, kuyenza, futhi. Yilokho okwashiwo yiBhayibheli. Kunjalo. Niyabo, kunezwi elincane lapho, ukuthi awuMfuni lapho.

"Awu, umelusi wami!"

¹⁷² Angikhathali ukuthi umelusi utheni. Kuyilokho okushiwo yiBhayibheli, "Kungamahloni kowesifazane ukwenzenjalo."

¹⁷³ "Awu," wena uthi, "sifanele sizifundise izinto, Mfowethu Branham, ngukuthi siwuthole kanjani uMoya oNgcwele, nokuthi sibe kanjani yi *lokhu*, *lokho*." Nizobafunda kanjani ongwaqa uma ningabazi oABC benu na? Anazi ngisho nokuthi nizokwazi kanjani uku, ukuba niziphathise okwakhe, nibukeke njengaye, nigqoke njengaye. Kungamahloni ukubona laba besifazane emgwaqeni namhlanje.

¹⁷⁴ Ngihambe ngangena endaweni izolo, ngenkathi, o, enye yegenge ephendukezelwe iyangena. Ba, indoda izinwele zawo bezisemehlweni awo, zehla zaze zayofika emhlane wawo, futhi njengamathayithi njengoba izinganyana ziwagqoka esikoleni, begqoke izicathulo ezindala ezinkulukazi, umlomo uvuleke uhhafu. Ungabona ukuthi ayengamahlongandlebe. Futhi ahamba ayongena lapho kanjalo, ethi, “SingamaFrentshi.”

¹⁷⁵ Ubani ezweni obengaqasha indoda enjalo ebhizinisini lakhe na? Bazophila kanjani na? Futhi ngabona abafana ababili bangampela behlezi laphaya . . . Bavela kuleyoyunivesithi ezansi lapho, lepitniki yenzenjalo, noma ngikhulwa ukuthi bazibiza nge *zizwanyakazana* noma *amabhungane*, noma into efana naleyo, enye yaleyonto ivela eNgilandi. Kwase kuthi-ke phakathi lapho kanjalo, ubani obengaqasha indoda enjalo ukuba imsebenzele na? Beningayifaka indoda enjalo ebhizinisini lenu, nina bosomabhizinisi na? Uma beningakwenza, ni, kukhona okuthize, anikasondeli ngokwenele esiPhambanweni.

¹⁷⁶ Bukani laba besifazane phandle emgwaqeni, futhi kuyihlazo! Mhlawumbe abesifazane abancane abaqotho begqoke lezingubo ezincinyane, niyabo, awu, kuyihlazo, indlela ababukeka ngayo. Awu, uthi, “Ngani, sifazane, uyaphinga.”

¹⁷⁷ Bathi, “Awume kancane lapha, nsizwa! Ngimsulwa nje njengoba ngi . . .” Lokho kungaba njalo, emicabangweni yakho uqobo. Futhi kungahle kube njalo, kufakazeleka ngisho nangokuhlola kwezemithi, ukuthi ungahle ube njalo.

¹⁷⁸ Kodwa, khumbula, ngoSuku lokwaHlulelwa, uzophendula ngokuphinga. UJesu wathi, “Yilowo nalowo obuka owesifazane amkhanuke usephingile naye enhliziyweni yakhe,” futhi waziveza wena kuye. Niyabona ukuthi uDeveli ubaphuphuthekise kanjani na? Kuyihlazo. Kungamahloni. Niyabo, ba—banomoya. Ngumoya owenza lokho. Ngumoya ongengcwele.

¹⁷⁹ Kodwa uMoya oNgcwele woqobo uyokwenza owesifazane agqoke ngokuhloniphekile futhi abukeke engcwele.

¹⁸⁰ Umkami wathi kimi, ngesinye isikhathi. Sasehla ngomgwaqo, futhi sathola owesifazane egqoke ingubo, emuva ezweni lakithi. Kwakuyinto eyisimanga kabi, niyabo, awamaningi amaPentecostal emuva lapho. Ngakho, sithola ukuthi wayegqoke ingubo. Wayesethi, “Billy,” wathi, “Ngiyabazi abanye balabo besifazane. Bacula emakhwayeni ezansi lapha kulamasonto.”

Ngathi, “Impela.”

Wathi, “Awu, futhi bona bazisho ukuthi bangamaKristu?”

Ngathi, “S’thandwa, buka. Uyabo, asi . . .”

Wathi, “Bakwenzelani abantu bakithi?”

Ngathi, “Buka, s’thandwa, asisibo abesizwe sakubo—kubo nhlobo.”

Wathi, “Ini?” Wathi, “BangamaMelika.”

Ngathi, “Ya, kodwa asisiwo.”

Wathi, “Asisiwo?”

Ngathi, “Qhabo.”

¹⁸¹ Ngathi, “Uma ngiya eJalimani, ngithola umoya waseJalimani. Uma ngiya eFinland...” Ekugezeni umzimba ngesitimu enhla lapho, abaningi benu abangamaFinishi bayazi, abesifazane bageza abesilisa imizimba. Ngakho, lowo nje ngumoya wamaFinishi. Abantu abakahle kakhulu, kodwa, uthola, noma ngabe uyaphi, uthola umoya wesizwe.

¹⁸² Uhamba uyongena esontweni bese ubhekisisa umelusi, uma engumdlwembe wangempela futhi eqhubeka, ibandla liyofana. Niyabo? Bathatha umoya womunye nomunye esikhundleni sikaMoya oNgewele.

¹⁸³ Yingalesosizathu sinokuningi kangaka ukufundisa okuphendukezelwe kweBhayibheli. Esikhundleni sokubuyela eplanini, bathathe umoya welinye ihlelo. Niyabo? Kodwa iZwi liyindida nje kubona njengoba Lalinjalo ngezinsuku lapho uJesu ephuma, ethula iVangeli langeqiniso ngempela. Bathi, “Uyidemoni. UnguBelzabube.” Niyabo? Kodwa ukuthola lapho.

¹⁸⁴ Wayesethi, “Awu, ke, asisiwo amaMelika, siyini?”

¹⁸⁵ Ngathi, “UMbuso wethu ungowaPhezulu.” Niyabo, sikhululekile, sazalwa ngokusha. UMBuso kaNkulunkulu uphakathi kini. Niyabo, ziphathiseni okwaphezulu Lapho, niyizithunywa ezivela Lapho. Ngathi, “Siyizakhamizi lapha, siphila lapha enyameni. Kodwa, uMoya wethu, siyizihambi nabafokazi.” Singabezizwe ezweni manje, ngisho nesizwe sakithi uqobo, ngokuba semukele isimemo ngesikhathi singqongqotha enhliziyweni yethu, ukuba sibe yinxenye yaKhe, iZwi laKhe. NeZwi liyasilungisa, lisenza siphile futhi lisenza siziphathise okwamaKristu.

¹⁸⁶ Esikhathini esithize esedlule, eNingizimu, indaba encane. Kwakukhona inkosi...noma, umthengi. Babethengisa izigqila. Lokho kwakungesikhathi so—sokwehlukana, futhi babenezigqila eNingizimu. Babeyi...Babehamba bese bezithenga, njengoba ubungenza nje emotweni eyisekeni, yehle kakhulu.

¹⁸⁷ Manje, ngingumhlanganyeli, ngokoqobo...Ngiqonde umhlukanisi. Ngingumhlukanisi. Ngoba, angikhathali ukuthi baphikisana kangakanani, ungeke waba ngumKristu bese uba ngumhlanganyeli. Kunjalo impela. UNkulunkulu wahlukanisa ngisho izizwe zaKhe. Wehlukana abantu baKhe. “Phumani phakathi kwabo!” Ungu...Ungumhlukanisi. “Ngisho ninga... Ningathinti okungcolileyo kwabo!” Wadonsa uIsrayeli,

lesosizwe samaJuda, kuzo zonke, zonke izizwe ezweni. Ungumhlukanisi.

¹⁸⁸ Kodwa angikholwa ukuthi noma yimuphi umuntu ufanele abe yisigqila. UNkulunkulu wenza umuntu; umuntu wenza izigqila. Angikholwa ukuthi omunye ufanele abuse phezu komunye, noma yisiphi isizwe, ibala, noma yini enye.

¹⁸⁹ Kodwa kukhona ukwehlukana, uMlobokazi kaKristu wehlukani siwe kuwo onke amanye amabandla, futhi kunjalo impela: ibandla lemvelo, neBandla likamoya; ibandla lenyama, iBandla iZwi. Bekuhlala njalo kunjalo. “UJesu weza kwabaKhe, abaKhe abaMemukelanga; kepha abaningi abaMemukelayo!”

¹⁹⁰ Ngakho kwakuvamise ukuba nabathengi, umthengi oqashiwe ahambe bese bethenga lezizigqila. Ngesinye isikhathi kwafika oyedwa epulazini elikhulu, futhi wazibhekisisa. Izigqila zazishaywe kanzima, nakho konke, niyazi. Zazikude nekhaya; zazingasophinde zibuyele emuva futhi. Amabhunu, amaHolandi, ayewelile futhi azithola, aziletha lapha ayesezithengisa. Futhi zazingasophinde zibone ubaba futhi, umama futhi, zingasophinde zibone izingane zazo futhi. Babezizalana; bakhethe owesilisa omkhulu, bamzalanise nowesifazane omkhulu, ekude nomkakhe uqobo, ukwenza izigqila ezinkulu ngokuthe xaxa. O, uNkulunkulu uyobenza baphendule ngalokho ngoluny’usuku! Kunjalo. Lokho akulungile.

¹⁹¹ NjengoAbraham Lincoln wake washo ngesinye isikhathi, ngenkathi ehla esikebheni lapho eNew Orleans, wacoshwa lesosigqoko sepayipi lesitofu. . .

¹⁹² Wabona amanigro amabili noma amane, ehla eza neno, emi lapho engafake zicathulo, lapho ayene. . .Inkomazi yayilele futhi yathola—yathola isithwathwa enhlabathini, ayemi emva kokungenisa amankomazi. Izinyawo zawo ezindadlana ziqhumile, zopha. Ayecula, “Unezicathulo, nginezicathulo, nabo bonke abantwana bakaNkulunkulu unezicathulo.”

¹⁹³ Ngenkathi ehla esikebheni ezansi lapho, esibayaneni sezinkunzi, kwakukhona inigro elikhulukazi limi lapho, ehamba elibhaxabula, ehlola inhliziyo yalo. Futhi eligijimisa lehla lenyuka nomgwaqo, nesiswebhu emva kwalo; bese-ke ehlola inhliziyo yalo, ukubona ukuthi lalikhale yini. Umkalo bandla emi lapho, izinganyana ezimbili noma ezintathu phansi kwengalo yakhe *kanjalo*; ukuba alithengise, ukuba alizalanise nowesifazane omkhulu ngokuthe xaxa. UAbraham Lincoln omdala wanamathelisa lokho phansi kwesigqoko sakhe. . . isigqoko sakhe phansi kwengalo yakhe, *kanjalo*, wayeseshaya inqindi yakhe, wathi, “Lokho akulungile! Futhi ngoluny’usuku ngiyokushaya lokho, uma kubiza impilo yami.” Futhi ngaleya, emnyuziyemu indlu yezinto ezibukwayo eChicago, kubekwe ingubo inegazi kuyo, lokho kwakhulula lelonigro kulokho.

194 Futhi ngithi isono nezinto akulungile! Nkulunkulu ngisize ukuba ngisishaye, nabo bonke abanye abefundisi beVangeli. Sizalwe sikhululekile, abantwana bakaNkulunkulu. Asinabhizinisi lanoma yisiphi isivumokholo noma inkoloze ukuba kusiyise eMkhandlwini wamabandla oMhlaba. Sikhululekile kumuntu, sikuMoya oNgcwele. Sinelungelo. Siyaphuma entweni enjengaleyo, ukuba sibe yiphentekoste. Kunjalo. Manje sikhululekile. Asidingi ukuba siboshelwe phansi kulezozinto futhi.

195 Kodwa lomthengi wathi, ebuka ngale kwezigqila zakhe, ikhulu noma into ethize, lazo, eplazini elikhulu, wathi, “Awusho!” Omunye umfo omncane lapho, babengadingeki ukuba bambhaxabule; isifuba sakhe siqhoshile, nesilevu sakhe sibheke phezulu, emsebenzini ngqo! Wathi, “Awusho! Ngifuna ukumthenga.”

196 Wathi, “O, qha!” Umnikazi wathi, “Akathengisi. Hhe-e.”

Wathi, “Awu, uyisigqila?”

Wathi, “Ya.”

197 Wathi, “Awu, yini emenza ahluke kangaka na?” Wathi, “Umondla ngokwehlukile na?”

Wathi, “Qhabo, zonke zidla phandle lapho emkhunjini wempi, ndawonye.”

Wathi, “Ngabe singubasi phezu kwazo na?”

Wathi, “Qhabo, siyisigqila nje.”

“Awu,” wathi, “yini esenza sehluka na?”

198 Wathi, “Uyazi, ngamangala ngalokho, qobo lwami. Kodwa,” wathi, “uyazi, ngale ekhaya lendabuko lapho zivela khona, eAfrika, uyise walowomfana uyinkosi yesizwana. Futhi noma engowezizwe, uziphathisa okwendodana yenkosi.”

199 O, ngacabanga, into enje pho entombini nasensizweni engumKristu. Besifazane, yekani lokho kugqoka lezozingubo ezinjalo! Silisa, yeka lokho kukhuluma lawomahlaya anenhlamba nayo yonke leyonto! Singamadodana namadodakazi eNkosi. Gqokisa okwendlovukazi, gqokisa okwe—kwenenekazi. Ziphathise okomnumzane ohloniphekile, ungayeki izinwele zakho zikhule zehle *kanje*. IBhayibheli lathi, “Kuyiphutha (imvelo iyanifundisa) ukuba owesilisa abe nezinwele ezinde. Futhi kuyihlazo nento engenasithunzi ngisho ukuba owesifazane ukuba akhuleke izinwele zakhe zigundiwe.” Futhi kuthiwani ngalaba na? “Kuyi—kuyisinengiso ukuba owesifazane embathe ingubo engeyowesilisa.” UNkulunkulu omkhulu ongaguquki akaguquki. Kodwa nokho namhlanje kuxega njengoba nje sonke isizwe sakithi sinjalo. Amahloni! Asiziphathise okwamadodana namadodakazi kaNkulunkulu. Asiphile njengakho. Siyiwo, singamadodana eNkosi. Siyiwo. Siyiwo. Khona manje lesisigejane semfucumfucu nothuli

nokungcola, konke lapha, abantu bazibiza “ngamaKristu” futhi bebe besalokhu beziphatha kanjalo!

²⁰⁰ Kodwa khumbulani, sathola ukungqongqotha ngoluny’usuku, futhi saMvulela wangena, ukuziqhenya nakho konke kwasuka. Amen. Angikhathali ukuthi bangibiza ngani!

O, ngiqagele ngiyifeshini endadlana nje,
Kodwa uMsindisi wami wayeyifeshini endala,
naye.

²⁰¹ Kunjalo na? Nilizwile iculo. Yiba yifeshini endala! Ungazami ukulingisa omunye umuntu. UyisiBonelo sakho. Zama ukuba njengaYe, noMoya kuwe uyokusiza ukuba wenze lokho. Yenza impilo yakho ibe njengeyaKhe.

²⁰² Ya, kukhona umnyango lapho. Ngifuna ukubiza omunye umnyango. Ngithatheka kakhulu. Kukhona omunye umnyango lapho, nje eduze kwalowomnyango, ujikela ngakwesokudla, nalowomnyango ungumnyango oya empilweni yakho yangasese. O! O, awuMfuni ukuba one lokho. “Manje, uma ngifuna ukuphuma ngiye embuthanweni omncane wokuphuzwa utshwala obuyingxubevange, kuyini kuWe na? Yiliphi ibandla elizongitshela ukuthi ngizokwenzani na?” Ehhe, nakho lapho okhona, niyabo. “Okweshumi kweholo lami na? Ubani ozongitshela ukuthi angenzeni na? Leyo yimpilo yami uqobo yangasese! Ngenza lemali. Nginempilo yami uqobo. Ngizogqoka izikhindi uma ngifuna. Leyo yinhlanhla yami uqobo yaseMelika.” Lelo yiqiniso. Impela. Kunjalo.

²⁰³ Kodwa uma uyiwundlu, futhi ungesiyo imbuzi, uyabo, amawundlu yilokho Akufunayo. Ayohlukaniswa ngoluny’usuku.

²⁰⁴ Imvu inovolo. Yileyonto kuphela enayo. Futhi ayikwazi ukukhiqiza lowovolo. Asicelwa ukuba sikhqize isithelo sikaMoya, kodwa ukuba si *thele* isithelo sikaMoya. Futhi inqobo nje uma kuyimvu, iyothela. Ayidingi ukukhiqiza. Izindlala nakho konke kuyo yimvu, iyokwenza uvalo ngoba ingaphakathi layo linezindlala ne aldrenalini nento eyithathayo ukwenza uvalo.

²⁰⁵ Futhi uma ungumKristu, uyobambisana neZwi. Angikhathali ukuthi ubani omunye uthini. Awudingi kusebenza lutho, futhi wehlise lutho, udonse, uphampe. UngumKristu. Uvele nje ngokuzenzekelayo uthele isithelo sikaMoya. Uyabo? Uyabo, futhi yileyondlela okuyiyo. Niyabo?

²⁰⁶ Kodwa, abantu namhlanje, abafuni uzogangela empilweni yabo yangasese.

²⁰⁷ Into kuphela oyenzayo, nje vula yonke iminyango ezungezile, manje uthi, “Ngena, Jesu.” Bhekisisa ukuthi kwenzekani. Uma ubona eNcwadini, ufanele wenze *lokhu*, uyokwenza. Ngani na? Uyimvu, kwase kuqaleni nje, ke.

208 Kodwa nje uma ufuna ukuhlala, uMgcine emnyango, uthi nje, “Ngijoyine isonto. Ngilunge njengawe nje. Uyabo, ngemukela uKristu.” Mhlawumbe yilokho nje okwenzile. Kodwa waMenza uMbusi na? Uyabo?

209 Manje, uMbusi angeyibeke phansi iNcwadi yokuphatha futhi usho iZwi, bese-ke ufika ujikeleze bese uLiphika. Futhi uma uthi unoMoya oNgcwele, neBhayibheli lithi into ethize ayenziwe, bese uthi, “O, angikukholwa *Lokho*.” Ukhumbule nje, lowomoya phakathi kuwe awusiwo uMoya oNgcwele, ngoba Angeziphike Yena uqobo. Kunjalo. Angeziphike Yena uqobo. Waloba iZwi, futhi UyaLiqapha, ukuLenza. Niyabo? Ngakho akusiwo oNgcwele. . .

210 Ngumoya, kulungile. Kungahle kube ngu—ngumoya wesonto. Kungahle kube ngumoya womelusi. Kungahle kube ngumoya wezwe. Kungahle kube yiwo. Angazi ukuthi uyini, kodwa, noma ngabe uyini, kungahle kube ngumoya wehlelo, “NgiyiMethodisti. NgiyiBaptisti. NgiyiPresbyterian. NgiyiPentecostal. Ngiyi *lokhu*.” Leyo yiPentecostal.

211 Manje khumbulani, ake ngikuqondise; iphentekoste ayisiyo inhlangano, iphentekoste iyisehlakalo osemukelayo. Nina maMethodisti, maBaptisti, maKatolika, nabo bonke, inganehlela iphentekoste. Anikwazi ukujoyina iphentekoste, ngoba ayikho indlela yokuyijoyina.

212 Sengibe semndenini wakwaBranham iminyaka engamashumi amahlanu-nanhlanu. Niyazi, abazange bangicele ukuba ngibe nguBranham. Ngazalwa, nginguBranham.

213 Futhi ungumKristu kanjalo, uzalwa ungumKristu. Kunjalo, manje.

214 O, leyompilo yangasese! “O, ngiyakutshela, umelusi wami uya kulemidanso, futhi siyathwista. Banayo.” Kulungile. Niyabo? “Ungezi uzongitshela ukuthi yini engingayenza nokuthi yini engingeyenze.” Kulungile, niyabo, ungeke uMvumele angene.

215 Ake nje uMvumele angene kanye, bese-ke ubuyela ethwistini noma umculo wokuzibinya, kumbe noma ngabe yini ozoyenza, ubone ukuthi ungenzani. Ungeke wakwenza. Ake uMvumele angene kanye, bese-ke uqala ukugqoka ipheya lezikhindi, abanye benu besifazane.

216 Ngiyazi nginithathela isikhathi eside, kodwa ngifuna ukusho enye futhi into eyodwa, uma kulungile, mayelana nalokhu.

217 Ngithi, umhlangano omkhulu ukwedlula yonke iNkosi eyake yangivumela ngiyibambele Yona wawuseBombay, lapho enganginezinkulungwane ezilapha emakhulwini amahlanu, kodwa, nezinkulungwane ezingamakhulu amabili nento e—eAfrika, eThekwini, enkundleni yomjaho. Leyontambama, ngathi, emva kokubona into emangalisa kabi enkulu iNkosi

yethu enomusa yehla yase iyenza, ngathi, “Izithunywa zenkolo zanifundisa iZwi, kodwa iZwi liyaphiliswa futhi lenziwa liphile. Eyakushoyo kufanele kuphile.” Kwase—kwase kuthi-ke ngenkathi kukhona ukuphiliswa kwezinkulungwane ezingamashumi amabili-nanhlanu kwenzeka ngesikhathi esisodwa, nomthwalo ngomthwalo wezinhle izihlalo ezindala lapho; owodwa nje umkhuleko omncane olula, babewubonile uMoya oNgcwele nje. . . Labobantu ababengazi ngisho ukuthi babengobani nokuthi bavelaphi, yilokho kuphela ababefuna ukukubona. Niyabo?

²¹⁸ Ngase ngibuza, “Bangaki ofuna ukwemukela uKristu na?” Kwakukhona izinkulungwane ezingamashumi amathathu ezama ngezinyawo zazo, abomdabu boblanke the, bephethe izithixo.

²¹⁹ UDokotela Bosworth, uDokotela Baxter nabo, baqala ukukhala izinyembezi. NoMfowethu Bosworth wenyuka egijima, wathi—wathi, “Mfowethu Branham, lolu wusuku lwakho lokugcotshwa.”

²²⁰ UMfowethu Baxter wathi, “Mfowethu Branham, ngiyamangala, ngicabanga ukuthi bebeqonde ukuphiliswa komzimba.”

²²¹ Lowomfana wayehamba ngezandla zakhe namadolo. NoMoya oNgcwele wamshela ukuthi uvelaphi, ukuthi kwakukade kwenzenjani, wathi, “Uzokhuluma. Cabanga ngomfowenu, uqhele cishe ngohhafu wemayela emuva lapho. Ubegibele imbuzi ephuzi, futhi walimala umlenze wakhe.” Ngathi, “Kodwa, ISHO KANJE INKOSI, usephilile.” Nangu eza umfana, nezinduku zokuqhugela phezu kwezandla zakhe, *kanjalo*. Futhi kubathatha cishe imizuzu engamashumi amabili ukuba abombutho babathulise.

²²² Kwase kuthi lomfana, ehamba ngezandla zakhe nezinyawo, *kanjalo*, phansi, engakwazi ngisho ukuvuka, enqunu. O, he, into embi kangaka pho! Wayecabanga ukuthi wayenyukela ezivakashini, niyazi, uhlobo nje lokwenza u—umdanso wasemenweni. Ngase ngithatha isheyini ngase ngiyinyakazisa. Ngathi, “Uma ngingasisiza lesosidalwa bandla, futhi ngingekwenze, ngingaba yi. . . Bekungengifanele ukuma emuva lapha. Kodwa,” ngathi, “Angikwazi ukumsiza. Kodwa manje ngingesiphiwo esincane, ngingasidonsa nje ngegiya, noma ngabe yini eshiwo yiNkosi.”

²²³ Futhi ngenkathi iNkosi ibonisa, yamshela ukuthi wayengubani, wathi, “Unina noyise uhlezi khona phakathi lapho, bangamaZulu.” Futhi wathi, “Bancane ngomzimba, imvamisa.” UmZulu ulapha esilinganisweni esingamaphawondi angamakhulu amathathu, umuntu emunye. Ngakho manje-ke wathi, “Abejwayelekile. Kodwa lomfana wazalelwa ekhaya lamaKristu, ngoba kweyakhe. . . ngakwesokudla, uma uyongena

emnyango, kukhona isithombe sikaKristu, eqhugwaneni elincane.” Futhi lokho kwakunjalo impela. Unina noyise basukuma. “Nalelo yigama lakhe.” Wayeyilowo-ke, nakho konke. Abaqondanga. Ngabhaka emuva futhi ngambona emile, embonweni lapho, eqonde nje ngqo. Engakaze asukume, empilweni yakhe, wazalwa kanjalo. Ngathi, “INKosi uJesu iyamphilisa.”

²²⁴ Wayengaphilile ngisho nasengqondweni, ezama ukuhamba, “ah, ba, ba, ba,” kanjalo.

²²⁵ Ngase ngiyibamba isheyini, ngase ngiyinyakazisa *kanjalo*. Ngathi, “UJesu Kristu, ndodana, uyakuphilisa. Yima ngezinyawo zakho.” Lapho wasukuma. Izinyembezi zigobhoza, futhi nasesiswini sakhe esimnyama, lapho ehla kanjalo. Ngabona izinkulungwane ezingamashumi amathathu zabomdabo boblanke the benikela izimpilo zabo kuJesu Kristu.

²²⁶ Ngenkathi ngiseKiwani Club, ngathi manje... Futhi bangitshela ukuthi ngangsi “zoba ngumgingqiki ongwele” ngenkathi ngishiya ibandla leBaptisti, ukuze ngikwazi ukuhlanganyela nabo bonke abantu. Bathi, “Ngani, uzoba ngumgingqiki ongwele.” Ngahlala nesigejane sabazalwane bami beBaptisti, ngathi, “Nithumele izithunywa zenkolo phakathi lapho, eminyakeni eyikhulu namashumi amahlanu edlule, ngabathola benjani na? Besalokhu bephethe izithixo.” Ngathi, “Kodwa amandla okuvuka kukaJesu Kristu,” izinkulungwane ezingamashumi amathathu zemukela uKristu ngesikhathi esisodwa.”

²²⁷ Manje ngifuna ukusho kinina besifazane, niyazi ukuthi kwenzekani kulabo besifazane na? Ngathi, “Kuzo impela izinkundla enimi kuzo, uMoya oNgwele uzonigcwalisa.” Futhi ngenkathi bephakamisa izandla zabo ukuba bemukele uKristu njengoMsindisi wabo, futhi ngenkathi sebesuka lapho; benqunu, manje, kungekho lutho isibheqe esincane nje, indwangu, ngaphambili. Futhi ngenkathi behamba besuka lapho, basonga izingalo zabo *kanje*, ngoba babephambi kowesilisa, emva kokuba sebemukele uKristu.

²²⁸ Manje singakwenza kanjani, bodadewethu, singakwenza kanjani kulesisizwe lapho esizisho khona ukuthi siyakholwa futhi singamaKristu, futhi minyaka yonke bakhumula eziningi na? Kanti, lowomuntu akaze alizwe ngisho iGama likaKristu, kodwa nje baMemukele enhliziyweni yabo. Qhabo, wawungeke ubatshele ukuthi babenqunu, babengakwazi. Kodwa bazemboza phezulu *kanje*, ukuba basuke bahambe. Ngosuku olulandelayo, noma ezimbili, wawubathola sebegqoke izingubo, zohlobo oluthize. O, he!

²²⁹ Kukhona okungalungile ndawo ndawo. Kungukusontanisa kwesayense yezenkolo. Amandla okuvuka kukaJesu Kristu, njengoba Enza kumuntu owayebizwa ngo “Legiyona,”

simthola esegqokile futhi esesangulukile. Futhi ngiqala ukukholwa ukuthi ngumoya ophezu kwabantu obaqhubela kulobo buMelika nobuFrentshi, nazo zonke izinhlobo zezwe nobusonto. Kodwa ake beze kanye kuleyoNkosi, futhi bayakuzwa lokho kungqongqotha emnyango, bayogqoka izingubo futhi baziphathise okwabesifazane nesilisa, futhi bayoba ngamaKristu azelwe ngokusha. Amen. Yebo.

²³⁰ Manje sengiqedile, imizuzu engamashumi amabili nce kushaye elelshumi nambili, nje i—nje imizuzu embalwa, angikweqe okunye. Umzuzwana nje, eminye imiBhalo, ngithanda ukuvula omunye umnyango owodwa. Kungalunga na? [Ibandla lithi, “Amen.”—Umhl.]

²³¹ Umnyango olandelayo, oya lapho, ngukukholwa. Niyabo, impilo yakho yangasese...umnyango wokuziqhenya, impilo yakho yangasese, manje asivule ukukholwa. Nje yonke iringi yayo, niyabo, kodwa asingene ekukholweni.

²³² Niyazi, esikhathini esithize esedlule ngangisesibhedlela nowesifazane ehlinzwa. Wangibiza, wathi, “Mfowethu Branham, ngingumhlubuki. Ungangikhulekela na?”

²³³ Ngathi, “Yebo, mem, ngingajabula ukukwenza.” Ngathi, “Ungumhlubuki na?”

“Ya.”

²³⁴ Ngathi, “Manje ake nje silinde umzuzu. Ake ngikufundele imiBhalo.”

²³⁵ Kwakukhona inenekazi lilele lapho embhedeni, langibuka, ngokuxakile impela; lona, nendodana yalo ethi ayibe neminyaka engamashumi amabili ubudala, uRicky ojwayelekile, futhi limi lapho lingibuka kanjalo.

²³⁶ Ngase ngithi, “Yebo, mem,” Ngasho. Ngalifundela umBhalo, “Noma izono zenu zibomvu kakhulu, ziyakuba-mhlophe njengeqhwa. Noma zibomvu njengokububende, ziyakuba-mhlophe njengoboya bezimvu.” Futhi, he, ngalifundela lokho. Ngathi, “Uma udukile, uyabo, uqhelile kuNkulunkulu, kodwa uNkulunkulu akaqheli neze kuwe, kungenjalo ubungeke ungibize.” Laqala ukukhala. Ngathi, “Sizokhuleka.”

²³⁷ Lelonenekazi ngale embhedeni olandelayo, lathi, “Awulinde umzuzu! Awulinde umzuzu lapho!”

Ngathi, “Yebo, mem?”

Lathi, “Donsa lelokhethini!”

Ngase ngithi, “Awusuye umKristu na?”

Lathi, “SiyiMethodisti!”

²³⁸ Ngathi, “Awu, lokho kuhlange ngani nakho na? Uyabo, lokho akwehlukene nokuthi uthi wawuyi—wawuyinkonyane yehhashi, uma wawusehhokweni lengulube, uyabo.” Ngathi, “Lokho akusho lutho.” Niyabo?

²³⁹ Kodwa, niyabo, kuvela lapho-ke, lokho kulunga kokuzenzela. “Lokho kuphambene nokukholwa kwethu!” Ngathi i... “Asikufuni ukuphilisa ngokukaNkulunkulu esontweni lakithi, noma lolohlobo lwento.” Niyabo, niyabona ukuthi ngiqonde ukuthini na? Niyabo, bangeke bakungenise ngalawomnyango. “Lokho kuphambene nokukholwa kwethu.”

²⁴⁰ Yinye kuphela iNkolo. “Yinye iNkolo, yinye iNkosi, munye umbhaphathizo.” LeyoNkolo!

Ukholo lwami lubheka kuWe,
Wena Wundlu laseKalvari,
Msindisi waPhezulu;
Manje ngizwe ngisakhuleka,
Susa konke ukungakholwa kwami.

²⁴¹ Isono! Isono, sinye kuphela isono, lokho ngukungakholwa. Indoda ephuzayo ayisiso isoni. Niyabo, lokho—lokho—lokho, niyabo, akusiso isono. Akusiso i—akusiso isono ukuphuza. Akusiso isono ukuphinga. Ukuqamba amanga, ukweba, lokho akusiso isono. Lokho yimiphumela yokungakholwa. Ukuba ubuyikholwa, ubungeke ukwenze lokho, niyabo.

²⁴² Babili kuphela, ungongakholwayo noma ikholwa, niyabo, oyedwa noma omunye. Awuzenzi zonke lezizinto neziyalo zezenkolo kanjalo, ngoba nje ungongakholwayo; uma uyikholwa, yiZwi okholelwa kulo, ngoba uKristu uyiZwi. Niyabo? Futhi ngakho nje ungongakholwayo ngenxa yokuthi ukholwa yisiko elinye, noma eminye imibhedesho, okwenezelelwe eBhayibhelini, noma into ethize, namahlelo enza. Kodwa ikholwa langempela lihlala naleloZwi ngqo. NoNkulunkulu usebenza ngaleloZwi ngqo, lihambe njalo ukuLenza lifezeke, kulesisizukulwane esiphila kuso.

²⁴³ Futhi manje qaphelani, futhi wena uthi, “O, ngi... Mfowethu Branham, iNkosi...” Awu, lokho kulungile, kwakukhona amaFilisti amaningi angasokile ake ahamba, nawo. Nesigejane sabaseGibhithe sazama ukulandela uMose phesheya ko—koLwandle oluBomvu, kodwa kwathi ekugcineni... “NjengoJane noJambre bamelana noMose, awu, sithola into efanayo ngosuku lokugcina,” iBhayibheli lasho.

²⁴⁴ Manje ukuqhubeka kancane nje. UJesu washo lapha, kulo—kulonyaka, “Ngoba uthi, ‘Ngicebile, ngifuyile.’” Bukani nje ukuthi sinjani namhlanje, isonto elicebe ukwedlula eselake laba yikho! Futhi, awu, niyazi, nina maPhentekoste beniyoba ngcono kakhulu ukuba naniphandle nesigujana itamborini, ekhoneni, njengoba wayenjalo oyihlo nonyoko. Kodwa ninamasonto angcono kunawo onke amanye manje, akhula ngesivinini esedlula konke ezweni; kodwa uphi lowoMoya kaNkulunkulu owawuvamise ukuba phakathi kwabo na? Nishiye into yangempela. “Ngoba uthi, ‘Ngicebile.’”

245 Khumbulani, lena yiPentecostal okukhuluma kuyo, ngoba unyaka wePentecostal ungunyaka wokugcina. Niyabo, yonke lemvuselelo ebesinayo, ayikho enye inhlango ebalayo. Ngeke ibekhona. Lokhu ngukuphela. Ukolo usuvuthiwe manje. Usukhuphuke wedlula amaqabunga, nesiqu, nekhoba, futhi sekuphumele kukolo manje. Niyabo, ngeke kusabakhona okunye. Baqala iMvula yaMuva encane, kodwa nje yawela phakathi ngqo; noma yini enye iyokwenza. Bayokwenza. Lona ngukolo ovelayo. Qaphelani.

246 “Futhi ngoba uthi, ‘Ngicebile, futhi ngifuyile, kangisweli lutho,’ kanti kawazi ukuthi ungolusizi, owokuhawukelwa, ophuphuthekile, ohamba-ze, kanti kawazi; Ngiyakululeka . . .” O, he! “Ngingqongqotha emnyango wakho.” [UMfowethu Branham unqongqotha phezu kwento ethize—Umhl.] “Lawodikeya, Ngingqongqotha emnyango wakho, futhi ngikululeka ukuba uze kiMi, futhi—futhi uthenge igolide elihlanzwe ngomlilo; ingubo emhlophe, ukuba kungabonakali ubuze bakho.”

247 Khumula lezizinto, bese ugqoka njengoba ufanele, uyabo, ukulunga kukaKristu, amaZwi. Hhayi ukulunga kwami; ukulunga kwaKhe!

248 “Kanti Ngiyakululeka futhi ukuba—ukuba uze, uthole umuthi wokugcoba amehlo, ukuze ugcobe amehlo akho, ukuze ubone. Umuthi wokugcoba!”

249 NgingumKentucky. Ngazalelwa ezansi ezintabeni, futhi sasivamise ukuba nendawo endadlana phezulu ethala. Futhi thina zinganyana sasiphakamise i—ilada lezixobo elidadlana, esasikhuphuka ngalo njalo ebusuku. Bese silala phansi. Babebeka isiqephu sikaseyili ngaphezulu phezu kwethu uma likhithika. Awu, izinkanyezi, izingcwecwe zamapulangwe okuvimbela isimo sezulu . . .

250 Bangaki owaziyo ukuthi yini ucwecwe lwepulangwe lokuvimbela isimo sezulu na? Awu, mfowethu, kungani ngingayigqokanga i ovaloli yami phezulu lapha na? Ngisekhaya impela, niyabo. Awu, izingcwecwe ezindala zamapulangwe okuvimbela isimo sezulu!

251 Bangaki abaziyo ukuthi yini umatilasi wotshani na? Manje nazini! Bengicabanga ukuthi ngizizwe ngigcwala ukholo ngento ethize. Awu, ngiqagele ngisekhaya impela manje. Lokho kuhle. Futhi angikaze ngazi lutho olunye kwaze kwaba yiminyaka embalwa edlule.

252 Bangaki owaziyo ukuthi yini ilambu elidala, ushimula omdala na? Niyazi, leyo kwakuyinyanga endala enkulu, nesikhova eceleni. Babevamise ukuba nesandla esincane kunazo zonke endlini, befanele bahlanze lesosiqungo, niyazi. Ngangivamise ukuthatha isichaphazelo esidala, futhi sasichaphazela kimi; ngakho ngathatha lowoshimula welambu

bese ngiwuphendulela lapho, ukuwuvimba ungachaphazeli. Yebo, impela.

²⁵³ Manje, umkhulu wami wayengumcuphi. Umama kamama wami uvela ezabelweni. Waganwa yintombi yeNdiya yasezabelweni zaseCherokee lapho eKentucky naseTennessee, niyazi ukuthi kukuphi, isigodi saseCherokee. Futhi, bona, wa—wayezingela futhi ecupha, sonke isikhathi, kwakuyileyo—leyondlela ayeziphilisa ngayo.

²⁵⁴ Futhi thina zinganyana silele phezulu lapho, ngani, ngezinye izikhathi kuba makhaza ngempela. Nalowomoya ohelezayo ungena lapho, sasigodola emehlweni ethu, na—namehlo ethu ayevaleka ngci ebusuku, niyazi. Umama wayekubiza ngo “bhici.” Anga—angazi ukuthi kuyini lokho, kodwa amakhaza angena emehlweni akho, bese ligodola. Futhi wayethi, “Unobhici emehlweni akho,” ngenxa ye—ye, niyazi, umoya ohelezayo ujikeleza ungena lapho, umnyecele uwelela nganeno ebusuku. Amehlo ethu ayevaleka avuvukale.

²⁵⁵ Futhi umama wayefika lapho eladini, ekuseni, uma esenze amabeskidi. Wayethatha utiligi wamabele ewubeke etafuleni. Futhi wayethi, “Billy!”

Ngangithi, “Yebo, mama?”

“Wena noEdward yehlani.”

²⁵⁶ “Mama, angiboni!” Ngabiza umfowethu, sasimbiza ngo “Humpy.” Ngathi, “Akaboni, naye. Uyabo, amehlo ethu abe nobhici kuwo.”

Wayethi, “Kulungile, umzuzu nje.”

²⁵⁷ Futhi umkhulu, uma ebambe inyamazane efana negqalashu. Bangaki abaziyo ukuthi yini inyamazane efana negqalashu na? Yilokho, futhi waye...Wayebamba inyamazane efana negqalashu, wayekhipha lawomafutha kuyo bese ewafaka ekanini. Nalowogrisi wenyamazane efana negqalashu wawunguzifo zonke emndenini wakithi. Babesinika wona uma kunomkhuhlane omubi, unokusanhlaka kuwo, namafutha amalahlle. Sasikugwinyela umphimbo obuhlungu. Bese eshisisa lowogrisi wenyamazane efana negqalashu, wayeza bese ehlikihla amehlo ethu, namehlo ethu ayevuleka. Niyabo, kwakungugrisi wenyamazane efana negqalashu owakwenzayo. Niyabo?

²⁵⁸ Manje, mfowethu, dadewethu, sedlule elumbweni lamakhaza, esontweni. Kunjalo, inqwaba yomnyecele wezenkolo ungenile, wonk’umuntu uthole amakhaza. Inqwaba yabantu unamehlo abo avaleke onke ngci, futhi kukhona omkhulu uMkhandlu wamaBandla oqubukayo, phezulu lapha, uzoniphoqela nonke kuwo. Bayaqhela kuleloZwi, amaqembu ethu uqobo anjalo. Ngibophezelekile eMlayezweni, hhayi ukuba ngehlake, kodwa ngenxa yothando. Uthando luyaqondisa. Buyani! Qhelani kuleyonto! Nina bafowethu

abakhonzisayo, angikhathali ukuthi amaqembu enu lenzani, qhelani kuyo! Hlalani ngaphandle kwayo! Iwuphawu lwesilo, qhelani kuyo! Niyabo, uJesu ungqongqotha kulonyaka waseLawodikeya. Niyabona ukuthi baMkhiphelaphi na? Uzama ukufinyelela kubantu ngamunye, hhayi—hhayi izinhlango namaqembu abantu. Uzama ukuthola oyedwa *lapha*, noyedwa *laphaya*, noyedwa *laphaya*, ezama. “Bonke eNgibathandayo, Ngiyabalaya.”

²⁵⁹ Nomfowethu omncane waba nombono lapha, futhi wathi wayenombono. Futhi wathi, “Lokhu ukuKhanya okufanayo okwemukelayo, kubangela ukufa kwakho, futhi.” Niyabo?

²⁶⁰ “Bonke eNgibathandayo, Ngiyabalaya; shisekela, uphenduke. Ngimi emnyango, ngingqongqotha.” Manje, bukani, ugrisi wenyamazane efana negqalashu ngeke isakusiza ngalutho lokhu.

Kodwa kukhona uMthombo ogcwaliswe
yiGazi,
Elimuncwe emithanjeni kaImanuweli,
Lapho izoni zibhukuda ngaphansi
kwalelothantala,
Kusuka onke amabala azo ecala.
Lelosela elifayo lajabula ukubona
LowoMthombo ngosuku lwalo;
Kwangathi mina, nakuba ngimubi njengalo . . .

²⁶¹ Wavula amehlo ami, ngomuthi waKhe wokugcoba amehlo. UMoya waKhe wehla wase ufudumeza iBhayibheli, umuthi waKhe wokugcoba amehlo. NgangingaLiboni. Ngangingowendawo nje, umelusi oyiBaptisti. Kodwa ngeliny’ilanga Wathumela uMoya waKhe wehla, Akashisisanga ugrisi wenyamazane efana negqalashu, kodwa Wathumela uMoya oNgcwele nomlilo! Umuthi omncane wokugcoba amehlo ngisho ukuthi wahhala eBhayibheli lami—amaBhayibheli ami . . . futhi ngakwazi ukubona ngamehlo ami, ngiqonde ukuthi wahhalwa emehlweni ami ukuze ngikwazi ukubona iBhayibheli lami. Futhi ngakubona lokho, “Wayenguye izolo, namuhla, naphakade. Onke amazwi omuntu awabe amanga, nawaMi abe yiqiniso. Ngimi emnyango, futhi ngingqongqotha.”

²⁶² Enye futhi indaba encane. Sisenaso isikhathi na? [Ibandla lithi, “Amen.”—Umhl.] Ya, ya, ngizobe sengihamba-ke, niyabo.

²⁶³ Kwakukhona umuntu omdala onsundu ezansi lapho eNgingizimu. Futhi, umelusi wakhe, ngangimazi, umfo omdala onomoya omuhle. Sasimbiza ngoGabe. Igama lakhe wayenguGabriel, futhi nje sasimbiza ngoGabe. Uhlala njalo, umelusi nami, sa—sasizingela, kakhulu impela. Wayengumfowethu oyikhaladi elidala, futhi saphuma siyozingela. Futhi ngakho uGabe omdala wayethanda ukuzingela kangcono kunoma ubani engage ngamazi, kodwa

wayeyisehluleki sokudubula. Ngakho, ngoluny'usuku umelusi wakhe naye bahamba bezingela.

²⁶⁴ Futhi sasingakwazi neze ukuthola uGabe omdala ukuba aqonde enkonzweni. Wayengakwenzi nje. Wayengezi enkonzweni. Wathi, "A, angiyi ezansi lapho lapho okunabazenzisi khona."

²⁶⁵ Ngathi, "Kodwa, Gabe, inqobo nje uma uhlala ngaphandle, bakhulu kunawe. Ucasha emva kwabo, uyabo." Ngathi, "Ucasha emva kwabo. Umncane kunabo; bayehla futhi benze umzamo, uyabo."

²⁶⁶ Futhi ngakho wathi. "Ngi—ngi—ngi—ngi—ngicabanga kaninginingi ngawe, Mnu. Bill. Kodwa," wathi, "Ngi—ngi—ngi—ngiyazi uJones omdala wehlela lapho, futhi akalutho; udlala amadayisi, nakho konke lokho."

²⁶⁷ Ngathi, "Kunjalo, Gabe. Uyabo, kunjalo. Kodwa, khumbula, uJones uzophendula ngalokho; wena awudingi, uyabo. Uma nje uhamba. . . ." Ngathi, "Unomelusi okahle."

²⁶⁸ "O, uMelusi Jones ungomunye wendoda enomoya omuhle kunawo onke ekhona ezweni!"

²⁶⁹ Ngathi, "Akabe yisibonelo sakho, uma ungenakubuka phambili kungalokho. Akabe yisibonelo sakho."

²⁷⁰ Ngakho ngoluny'usuku uMfowethu Jones wathi, wathatha uGabe omdala bayozingela, wayesethi, "Sathola onogwaja abaningi kakhulu nezinyoni, ngalolosuku, kunoma singakwazi ukubathwala." Futhi wathi, "Woza ungene kusihlwa." Wathi, "UGabe omdala ubeza ngemuva, futhi ethwele esisitheka, uyazi, kunjalo." Nomkakhe wayengumKristu othembeke, ngempela. Wayenendawo khona lapho, owesifazane ogcwaliswe ngoMoya oNgewele, futhi wayehlala njalo esemsebenzini wakhe. Ngakho waye. . . UGabe omdala wayeza ngemuva, niyazi. NoMelusi Jones wathi waqalaza, wayebona, "UGabe omdala wayelokhu ebuka phezu kwehlombe lakhe, *kanjalo*. Ilanga lishona," wathi, "lehla kancane impela, liphola." Wathi, "Emva kwesikhashana," wathi wayelokhu ehamba, wathi, "uGabe omdala uyenyuca. Wayenombhobho wengebe yakhe ulenga ugwele onogwaja nezinyoni, nezinto." Wathi, "Wamuthi qhwaba umelusi ehlobo, wayesethi, 'Melusi?'"

Wathi, waphenduka, wathi, "Ya, Gabe, kwenzenjani?"

²⁷¹ Ngakho wabuka, nezinyembezi ezinkulu zehla ngezihlathi zakhe ezimnyama, lapho intshebe yakhe yase ijika iba mpunga. Uthi, "Melusi, kade ngihamba ngigudla lolusebe lapha, cishe uhhafu wehora." Wathi, "Kade ngibhekisisa lelolanga liyoshona." Wathi, "Uyazi, lobubuhwanqa bami obumpunga, nezinwele zami sezijika," wathi, "uyazi, ilanga lami liyashona nalo, melusi."

272 Wathi, “Kunjalo, Gabe.” Futhi wavele nje wama wayesejika, wathi, “Yin’indaba ngawe na?”

273 Wathi, “Ilanga lami liyashona, nalo.” Wathi, “Uyazi uk’thini?” Wathi, “Bengicabanga,” wathi, “njengoba bengihamba hamba emuva lapho.” Wathi, “Uyazi,” wathi, “iNkosi ifanele ingithande.”

Wathi, “Impela, Iyakuthanda, Gabe.”

274 Wathi, “Uyazi, ngingumdubuli ohlulekayo.” Wathi, “Bengingakwazi kushaya lutho, kodwa,” wathi, “besi—siyidinga ngempela lenyama ekhaya.” Wayesethi, “Awubheke nje isixheke sezinyamazane ezinhle Engipha zona, lezizinyoni nalabonogwaja.” Wathi, “Nginokwenele ukusigcina sonke ngeviki elizayo.” Wathi, “Kufanele ukuthi Ingithandile, ngoba angikwazi kushaya lutho, uyazi.” Wathi, “Bengingekwazi ukuwushaya, kodwa nje buka ukuthi Ingiphani.” Wayesethi-ke, “Ifanele ingithande, kungenjalo Ibingeke ingiphe lokhu.”

Wathi, “Kunjalo.”

275 Wayesethi, “Awu, ngibe nokungqongqotha okuncane okuxakile emnyango wami, ezansi lapho. Ingitshele ukuba ngijike, yathi, ‘Gabe, ilanga lakho liyashona, nalo.’” Wathi, “Melusi, uyazi ukuthi ngenzeni, melusi?” Wathi, “NgiYenzele isithembiso.”

276 Wathi, “Gabe, kukhona engifuna ukukubuza khona.” Wathi, “Yiyiphi intshumayelo engiyishumayelile ekwenze uzizwe ngaleyondlela na?” Wathi, melusi, noma wathi, “Manje awulinde umzuzu,” wathi, “yiyiphi—yiyiphi—yiyiphi ikhwaya eculile na?”

277 Wathi, “O, impela ngiyakuthanda lokho kucula ezansi enkonzweni, melusi.” Wathi, “Ngiyithanda yonke imilayezo oyishumayelayo, ngoba ivela ngqo kuleyoNcwadi enhle, futhi ngiyazi ukuthi iqinisile. Kodwa,” wathi, “bekungesikho lokho.” Wathi, “Ivele yangqongqotha nje, ngase ngiqalaza lapha, futhi bona ukuthi Ibe yinhle kanjani kimi, ukuthi Ingiphani.” Wathi, “NgeSonto ekuseni, ngizohamba ngiqonde ngaphambili lapho lapho omi khona.” Wathi, “Ngizokunika isandla sami sokudla,” wathi, “ngoba sengenikele inhliziyoyami eNkosini, khona impela ezansi ngasegqumeni lapho.” Wathi, “Ngizobhaphathizwa, bese ngithatha indawo yami khona impela eduze komkami. Futhi ngizohlala lapho iNkosi ize ingibizele phezulu.” Niyabo, kwenzeka nje waqalaza futhi bonani ukuthi uNkulunkulu omuhle wayekade enjani kuye.

278 Ngiyisithunywa senkolo. Ukuba beningabuka phandle ngamehlo engibuka ngawo manje, bese nibona indawo yamaNdiya, labobantu abancane abalambile, omama bebulawa yindlala emgwaqeni, izinganyana zawo azisakwazi ngisho nokukhala, ngenxa yendlala, futhi ukucabanga nje ukuthi besinani namhlanje. Bukani izimoto enifika ngazo. Bukani izingubo enizigqokile. Bukani ukuthi nicebe kanjani. Mngani,

awukuzwa lokho kungqongqotha okuncane lapho ndawo ndawo na?

Asikhuleke.

²⁷⁹ Amakhanda ethu ekhotheme, nezinhliziyo zethu, njengoba imizuzu manje idlula ngokushesha, ngemizuzu cishe eyisikhombisa kube phakathi nemini. Mfowethu, dadewethu, isayense isitshela ukuthi kusele ngaphansi kwemizuzu emithathu kube phakathi kwamabili. Manje uma nje ningaqalaza, bese nje nicabanga umzuzu. Nina bantwana abancane nihlezi lapho eduze kwenu. Bangaki abancane abaphethwe ngukudlikiza kwemisipha . . .

²⁸⁰ Buka umkakho omuhle, mfowethu, bese ucabanga ukuthi bangaki owesilisa obiza izigidi zamadola, futhi othanda owesifazane ngenhliziyo yakhe yonke, ungumahlal'etshwaleni. Ubenganikela ngesigidi sakhe esibandayo ukuba athandwe yilowo wesifazane ngendlela umkakho akuthanda ngayo. Nawe, nkosikazi, bangaki abesifazane . . .

²⁸¹ Bangaki omama lapha kulokhu ukusa nabantwana babo abancane, bangaki obaba; ngani, he, baningi owesilisa obuka indlwana, endadlana eshwabene, into encane bandla, ekhubazekile, futhi buka ukuthi unabantwana abancane abahle kanjani. Niyabo? Nabaningi abadadlana, mhlawumbe . . .

²⁸² O Nkulunkulu! Kunezinto eziningi kakhulu, uma nje benizobuka. Ubemuhle kakhulu kithina maMelika. Manje anizizwa yini nje ukuthi beningathanda ukuba nomuthi wokugcoba omncane, kulokhu ukusa, “Vula amehlo ami athi ukubuka phambidlana, Nkosi, vula amehlo ami”? Njengoba udadewethu ecule kamnandi kanjalo, “Amehlo aKhe akumzwilili, umzwilili omncane nje, futhi ngiyazi Uyangiqaphela.”

²⁸³ Manje Ukuqaphele ngqo manje. Ungezwa nje, phansi ndawo ndawo, ukungqongqotha okuncane *kanje*, [UMfowethu Branham unqongqotha phezu kwenye into—Umhl.], “Ngiyavakasha, kulokhu ukusa”? Kungukuhlonishwa okukhulu kunakho konke obekungake kukhokhwe, uma nje ungezwa lokho kungqongqotha enhliziyweni yakho.

²⁸⁴ Ungasiphakamisa nje isandla sakho, uthi, “Ngalesi, Nkosi, ngosizo lwaKho nomusa waKho, kusukela namuhla kuqhubeke, ngizophila ngokusondele kakhulu kuWe njengoba ngazi ukuthi kuphilwa kanjani. Yilokho kuphela engaziyo ukuthi ngingaKucela kanjani”? UNkulunkulu akubusise. UNkulunkulu akubusise. “Ngosizo lwaKho nomusa, namuhla, kusukela namuhla kuqhubeke, angisoze ngakukhohlwa lokhu.”

“Bheka, Ngimi ngasemnyango, futhi ngingqongqotha. Uma umuntu . . .”

285 Manje, khumbulani, Wayengqongqotha kuphi, enqolobaneni na? Qhabo. Ebhareneni na? Qhabo. Ungqongqotha kuphi na? Ebandleni!

286 “Uma umuntu eyozwa Izwi laMi, futhi aNgivulele, Ngiyongena futhi ngidle naye, naye adle naMi.”

287 Nkulunkulu othandekayo, leli elincane elephukile, elixovekile, amazwi ambalwa elishiwo kulokhu ukusa, ngandlela thize uMoya oNgcwele awuwahumushe ezinhliziyweni zabantu.

288 Manje kube nabanengi, Nkosi, mhlawumbe kulelikhulu lapha kube nabangamashumi amabili noma abantu abangamashumi amathathu abaphakamise izandla zabo. Anginandlela yokwazi nje ukuthi bebedingani, Nkosi. Kodwa ngiyazi ukuthi imaphakathi nemini seliyimizuzu embalwa nje lishaye, futhi kanjalo nokuFika kweNkosi; nokho, ngaphambi kokuba leliqhwa lincibilike emhlabathini, singahle sibizwe, futhi nalona kungaba ngumzuzwana oyoshintsha lonke ikusasa lokuthi ngabe bayoshiywa lapha noma baye phezulu.

289 Nkulunkulu othandekayo, ngokuzithoba semukela uJesu, semukela konke okwamaZwi aKhe. Sigcwalise, Nkosi, sigcwalise ngoMoya waKho oNgcwele, ukuthi impilo yethu nje ngokuzenzekelayo izothela isithelo. Siphe khona, Nkosi.

290 Sithethelele ngamaphutha ethu amaningi. O, sigcwele kakhulu wona, Nkosi. Futhi asinalutho esingalunikela, Nkosi, ngoba, yonke into esinayo, Usiphe yona. NjengoGabe wathi, endabeni encane esisanda kuyixoxa, “Wena, Usithanda ngempela, Nkosi, kungenjalo Ubungeke ukwenze lokhu.” Futhi, ukucabanga, lababantu bahlale lapha kusukela kusesekuseni kulokhu ukusa, behlezi lapha kusukela ngelesishiyagalombili ngo, ngamahora amane abawahlale lapha. BayaKuthanda, Nkosi. BayaKuthanda. Manje, Baba, Ungathumela nje umuthi wokugcoba kaMoya oNgcwele, uvule amehlo ethu. Kwangathi thina . . .

291 Laba abalapha edolobheni, kwangathi bangaphuthuma kuleyomvuselelo kulobubusuku, kwangathi kungaba khona ukuthululwa okukhulu! Siphe khona, Nkosi. Kwangathi imvuselelo eyifeshini endala ingaqala lapha edolobheni. Siphe khona. Busisa wonke umuntu okhipha, zonke zezisebenzi zaKho umhlaba wonke, okhipha umzamo. Yiba nabo, Nkosi, futhi ubasize.

292 Vula amehlo ethu ukuze sibone, kakhulu kakhulu, ukufana noKristu. Siphe khona, Nkosi. Sithethelele izono zethu.

293 Futhi manje laba abaphakamise izandla zabo, Baba, ngibanikela kuWe. Bemukele. Manje ngicaphuna iZwi laKho uQobo, Nkosi, elithi, “Kohluleka amazulu nomhlaba, kodwa,” Wathi, “o,” okuyisabizwana somuntu, “ozwa amaZwi aMi. . .” Nkosi, angahle ukuba abekade ephukile futhi elula, kodwa

ukhona owezwile. IMbewu iwile. “Ozwa amaZwi aMfi futhi,” isihlanganiso, “akholwe NgoNgithumileyo,” ngoba Wenza lokhu, “uno (inkathi yamanje) kuPhila okuphakade, futhi enkathini ezayo akasayikuya ekwahluleleni, kodwa uphumile ekufeni wangena ekuPhileni.” Baphakamise izandla zabo, Nkosi. Bephule u (yonke) umthetho wesayense; amandla okudonsela phansi ehlisa izandla zethu. Kodwa bafakazisile ukuthi kukhona umoya kubo, okwazile ukulalela ekungqongqotheni emnyango, base belulela isandla sabo sokunene ngaseZulwini. Manje vula umnyango. Vula, Nkosi, bese uyangena. SingabaKho. Semukele, eGameni likaJesu Kristu. Amen.

Ng’yaMthanda, ng’yaMthanda
Ngoba Wangithanda kuqala
Wang’thenge’linsindiso
Emthini waseCalvari.

294 Niyamthanda na? Angazi noma besingavala amehlo ethu nje, umzuzwana nje. Manje ngokuvela ezinhliziyweni zethu, izandla zethu ziphezulu.

Ng’yaMthanda, ng’yaMthanda be- . . .

295 Semukela ukungqongqotheni kwaKho, kulokhu ukusa, Nkosi. Izandla zami ziphezulu. Zonke izandla zethu ziphezulu, Nkosi. Futhi manje ngena, Nkosi Jesu. Ngena ezinhliziyweni zethu futhi udle nathi, futhi sizodla naWe.

Emthini waseKalvari!

296 Niyamthanda na? O, ngicabanga ukuthi Uyisimangaliso! Anicabangi nina na? [Ibandla lithi, “Amen.”—Umhl.] Anibuzwa uBukhona baKhe buthi nje ukunikolobha na? Ngizizwa ngigcwala inkolo ngayo leyonkathi, nje ngizizwa ngikahle kakhulu, okuthize ngakho, niyabo.

Ukhohlo lwami lubheka phezulu kuWe,
Wena Wundlu laseKalvari
Msindisi waPhezulu;
Manje ngizwe ngisakhuleka,
Susa zonke izono zami,
O makuthi mina kusukela namuhla
Ngibe ngowaKho wonke!

297 Manje ngifuna nina, ngenkathi sihamisha lelivesi elilandelayo laloluhubo elimnandi, ihubo elidala lebandla, ngifuna nixhawulane. Yiba ulokhu usesihlalweni sakho nje, nje uthi, “UNkulunkulu akubusise, mfowethu. UNkulunkulu akubusise, dade. Ngijabula kakhulu ukuba nawe lapha!” Asikwenze lokho. [UMfowethu Branham nebandla bahamisha elithi, *UKhohlo Lwami Lubheka KuWe*, futhi liyaxhawulana—Umhl.] UNkulunkulu akubusise, Carl noMfowethu Williams. Ngijabula ukuba lapha.

298 Cabangani nje, isandla soweMethodisti sibambe esowePentecostal, esoweBaptisti sabamba esowePresbyterian.

O makuthi . . . kusukela namuhla
Ngibe ngowaKho ngakho konke!

299 Manje njengoba siculela phansi manje, futhi, kusuka phansi ekugcineni kwenhliziyo yenu. Niyazi, emva kokukolobha, uMlayezo othethayo, ngicabanga ukuthi kuhle ukungena eMoyeni futhi sicule, ubumnandi bukaMoya oNgcwele.

300 “O kumnandi kanjani ukwakha ndawonye ebunyeni!” IBhayibheli lathi, “Kufana namafutha okugcoba ayesentshebene ka-Aroni, ehla njalo aze ayofika emiphethweni yemiphetho yengubo yakhe.” Ningabantu abayisimangaliso lapha. Ngethemba ukuthi ngizobuya ukuba nginibone futhi ngaphambi kokuba uJesu angibize, noma isikhathi seminyaka eyiNkulungwane. Uma ngingabuyi, ngiyonibona ngaphesheya komfula ngaleya. Ngiyodibana nani emfuleni. Amen. Nqumani usuku lokubonana.

Lapho ukudidakala kobumnyama
ngikunyathela,
Nosizi lwanda macala onke kimi,
Yiba Wena nguMholi wami;
Yala ubumnyama buphenduke imini, (lokho
kuKhanya okuncane abakhuluma ngakho)
Sula ukwesaba kokudabuka,
O makuthi mina kusukela namuhla
Ngibe ngowaKho wonke!

301 Wonke umnyango uvulekile! O, nje thinta inkinobho encane, bese ubabhekisisa bonke behamba beshaya indingilizi ngqo; bethi, “Ngena, Nkosi Jesu, yiba nguMbusi wami, owami wonke.”

O makuthi mina kusukela namuhla,
ngingaKuyekeli ume emnyango,
Ngibe ngowaKho ngakho konke!

302 Wena ophakamise isandla sakho futhi ofuna ukuqhubeka uhlelelwe ngaseNkosini, ngikucela ukuba wehlele emvuselelweni kulobubusuku. Futhi ngingeqiniso ukuthi umelusi lapho uzokuthatha kusukela lapha uye endlini yezihambi. Unodenariyu abayisithupha, kumbe noma yini eyanikelwayo, ukunakekela, nwayini namafutha ukuwathela. Angawuqeda umsebenzi.

303 UNkulunkulu anibusise manje. Ngizobuyisela inkonzo ku, ngiqagele, Mfowethu Williams, kumbe noma ngabe ngubani . . . Kulungile.



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