


UKUTSHALWA KWEZIMALI

 Sanibonani ekuseni, kuwo wonke umuntu. Ngijabule kakhulu ukuba lapha. Ngithi ukuba mfushane. Nifanele nidonsele phansi *lokhu* kancanyana. Lokhu kuthi akube okufika ngingakulindele kimi, ngokuba lapha kulokhu ukusa, ngoba bengimele ngihambe edolobheni kulokhu ukusa ngehora lesithupha nqo, ukuhamba cishe amamayela ayikhulu namashumi amahlanu ukuya enyakatho ukusuka lapha, nabanye abangani. Futhi ngakho-ke ngenkathi bengitshela ukuthi bengizoba lapha kulokhu ukusa ukuzokhuluma esidlweni sasekuseni, Ngithe ukudingeka ngiphuthume futhi ngishintshe uhlelo lwethu kancane. Kuhlala kuyinhlanhla, nokho, ukuba lapho abantu beNkosi bekhona. “Lapho okukhona isidumbu, izinkozi zizobuthana khona.”

² Futhi ngijabula kakhulu ukuba lapha nokuhlangana nabo bonke abangani bethu futhi, lenhlanganyelo enhle. Ningacabanga ukuthi ngizizwa kanjani, ngimi lapha nendoda ebishumayela iVangeli ngenkathi ngisengumfo omncanyanyana, futhi—futhi lokho kuthatha isikhathi eside emuva. Futhi, kodwa, ngibonga kakhulu ukubuthana lapha nabantu.

³ Futhi manje, kulobubusuku ngobunye ubusuku obukhulu, silindele uNkulunkulu ukuba enze izinto ezinkulu.

⁴ Futhi kulo lonke leliviki, ngiye ngaba nenhlanhla yoku—yokuhamba ngehla ngenyuka eSigodini saseMaricopa lapha, ngikhuluma nabantu emabandleni abo. Futhi sibe nesikhathi esimnandi. Ngibonga kakhulu ngokwakhe... inhlanganyelo, nangoMoya oNgcwele phakathi kwabantu baKhe.

⁵ Futhi ngibheke ngabomvu, futhi, ngeSonto ntambama, lapho ngi... kuyinhlanhla yami ukuphinde ngikhulume ngeSonto ntambama. Futhi, khona-ke, ngoMsombuluko ebusuku edilini lesidlo. Manje, ngethemba ukuthi konke okwenziweyo noma kwashiwo, sizo—sizoba novuthondaba olukhulu ngoMsombuluko ebusuku. UMfowethu Oral Roberts ukhethiwe ukuba akhulume lomhlangano wedili lesidlo. Futhi si... Sifuna ukumkhulekela. Sikhulekele ukuthi uNkulunkulu uzomnikeza umlayezo onjalo ozo—ozothumela iPhoenix ukuba iguqe ngamadolo ayo, ithuthumela, niyabo, inyakazisa bona kanye uBukhona bukaNkulunkulu kwi—kwingaphambili labantu. Futhi sethemba lokho ukuthi kwenzeka.

⁶ Futhi emugqa wonke, konke okwenziweyo, sethemba ukuthi kuzoshiya ukuzwakalisa okunjalo phezu kwePhoenix, ukuthi abasoze bafane. Futhi abantu ababe lapha futhi bazobuyela emadolobheni amakhulu akubo uqobo, ngeke babuyele emuva ngendlela abaphume ngayo. Buyela emuva, uphefumulelwe,

futhi ngokuzimisela okwengeziwe ukwenza umsebenzi weNkosi, ngombono omusha ovela kuNkulunkulu.

⁷ Ngilapha ngenxa yombono. Futhi uma noma yimuphi wenu uke wathatha noma yimaphi amateyipu... Angiyena umdayisi wamateyipu. Isizathu, sinebhizinisi lamateyipu emhlabeni jikelele. Kodwa uma uke wathenga iteyipu kimi, noma, hhayi kimi, kodwa kuMnu. Maguire. Ulapha ndawondawo, ethatha amateyipu, kulokhu ukusa, ngiyacabanga. Thola leyo, *Sikhathi Sini, Mnumzane na?* Ngimi endaweni ngize ngi—ngingawazi umnyakazo olandelayo.

⁸ Ngibone imibono kusukela ngisengumfana omncane. Into yokuqala engingayikhumbula, cishe, empilweni, kwakungumbono. Futhi mina, phambi kwabantu abavela noma yikuphi, ngicela noma ubani ukuba angitshele isikhathi esisodwa ukuthi omunye wayo wake wehluleka. Angeke wehluleke. NguNkulunkulu.

⁹ Ngakho-ke, lona ungifaka esimweni esinjalo ngize ngi—ngicabange ngawo, futhi uvele ungidabule. Futhi ngiyazi kukhona okuzokwenzeka. Futhi ngi—ngiyosaba...

¹⁰ Njengalokhu ebengikusho kothile ngolunye usuku. Siyaqonda ukuthi asifuni ukuthatha uNkulunkulu futhi sikwenze iqhinga nje manje. Futhi asifuni ukuthatha iziphiwo zikaNkulunkulu futhi senze amaqhinga ngaso. Lapho uthi iNkosi yasho okuthile, qiniseka ukuthi iNkosi yakutshela; ungabi ngukuzwakalisa. Niyabo? Kunokuningi kakhulu kwalokho manje, niyabo, futhi abantu abazi ukuthi uba nokuzethemba kanjani. Uma uNkulunkulu esho noma yini, kufanele kube ngaleyondlela ncamashi. Kufanele kwenzeke ngaleyondlela.

¹¹ Singalethemba kanjalo-ke iBhayibheli. Ekuqaleni, lathembisa uMesiya. Labo baprofethi bamaHeberu bakhuluma ngoMesiya, Ayeyokwenza. LowoMesiya wafika ngayo ncamashi nje indlela okwakuyiyo. IBhayibheli, ngakolunye uhlangothi, lithi kuzokwenzeka ngesikhathi esithile. Kuyenzeka, kwehle njalo.

¹² Manje sinokuzethemba ukuthi kuzoba noHlwitho. UJesu uzofika. Sikhona lapha. Ngoba, alikaze lehluleke kwenye indawo, futhi ngeke lehluleke manje. Lokho ukuzethemba kwethu.

¹³ Njengangenkathi, uJeremiya, iNkosi yayimtshelele, yabeka lelojoka entanyeni yakhe. Akunandaba ukuthi yimuphi umprofethi noma yini enye eyasho lokho, noma yini ephambene neminyaka engamashumi ayisikhombisa ezansi eBabiloni, kuzofanele kube ngaleyondlela. Nokho, uHananiya waphakama, umprofethi, nendodana yomprofethi. Futhi wasusa lelojokwe entanyeni kaJeremiya, wase elephula, wayesethi, “ISHO KANJE INKOSI, eminyakeni emibili bazobuya.”

¹⁴ Wathi, ngisho nomprofethi uJeremiya wathi, “Amen, Hananiya, iNkosi igcwalisa amazwi akho. Kodwa asikhumbule, kube nabaprofethi ngaphambi kwethu. Futhi lapho... Umprofethi waziwa kuphela lapho isiprofetho sakhe sifezeka.”

¹⁵ Ngicabanga ukuthi leso yisifundo sePentecostal esihle kakhulu. Niyabo? Singahlabeka umxhwele, sijabule kakhulu, futhi singaba nenjabulo kanye nezibusiso zeNkosi. Kodwa lapho sikhuluma eGameni leNkosi, futhi uma esikukhulumayo kungahambisani ncamashi naleloZwi, suka kude nakho. Angikhathali ukuthi kubukeka kahle kanjani.

¹⁶ Ngokuba, *Lesi* yisambulo esiphelele sikaJesu Kristu. Hlala naleloZwi. UngaLishiya, nganoma yini. Niyabo?

¹⁷ Manje, niyabo, ukuba uHananiya ubengaba nje nomcabango, lesosambulo. Futhi angikholwa ukuthi indoda yayingumzenzisi. Yayiphefumulelwe. Kodwa akuzange kuqhathaniseke neZwi. Kufanele kube yiZwi.

¹⁸ Futhi ngesinye isikhathi kwenzeka futhi, ukuthi lapho uJehoshafati ehla ukuvakashela u-Ahabi. Futhi baba nomkhandlu, futhi benyukela eRamoti-Gileyadi. Futhi uJehoshafati wathi, “Awu, kusobala, izinqola zami zinjengezakho, abantu bami banjengabakho.” Wathi, “Kodwa akufanele yini sibuze iNkosi na?”

U-Ahabi wathi, “Impela sifanele sikwenze lokho.”

¹⁹ Ngakho-ke babenabaprofethi bamaHeberu abangamakhulu amane; hhayi abaprofethi bakaBali, hhayi abahedeni, kodwa abaprofethi bamaHeberu. UZedekiya wenyuka nezimpondo ezimbili ezinkulu, wayesethi, “ISHO KANJE INKOSI. Ngalokhu uzoqhubukusha amaSiriya aphume ezweni.” Ngokuqavile, wayeqinisile, kodwa kunokuningi okuhambisana nakho ngaphandle kwalokho.

²⁰ Ungahlala njalo uqinisile ngokuqavile, nokho izithembiso zikaNkulunkulu zisekelwe phezu kwesimo.

²¹ Babegcina imihlatshelo yabo ngenhlonipho yokuzithoba ababengayenza, benza lokho iNkosi ebatshele khona, nokho ngaphandle kwalobo buqotho ngemva kwakho. Iminikelo, iba isiko lomndeni.

²² Yilapho sithatha khona iPentekoste: isiko lomndeni. Kufanele uthole ubuqotho kakhulu kunalokho. Ulindele ukuthi uNkulunkulu aphenyule lezibusiso nezithembiso, ubuyela ebuqothweni baleloZwi. Lokho iZwi elikushoyo, hlala naLo.

²³ Manje, lomprofethi ngokuqavile wayeqinisile. Ngenkathi uNkulunkulu ehlukanisa izwe, uJoshuwa alinika u-Israyeli. Futhi izitha zazilapha, zigcwalisa izisu zazo ngokolo owatshalwa eRamoti. Futhi okuyikho ngokuqavile, kodwa, niyabo, kwakusemibandeleni. Nalabobaprofethi, noma abefundisi, ukuprofetha, kwakuqinisile impela. Khona-ke bathi. . .

24 Kulendoda kaNkulunkulu, uJehoshafati, kwabonakala sengathi kukhona okuthile okuphambene kancane. Wathi, “Akekho omunye futhi na?” Omunye futhi, ngemva kokuba namakhulu amane na? Ngani, kwakubonakala kuyinhlekisa. Kodwa, nokho, phansi le ekujuleni kwenhliziyo yaleyondoda yayazi ukuthi kukhona okungalingile.

25 Noma yimuphi umuntu kaNkulunkulu uyabona ukuthi kukhona okungalingile. Izibusiso zethu zinhle, kodwa azifiki kumaki.

26 Ngakho-ke wabona ukuthi kukhona okungalingile. Wathi, “Akekho omunye futhi na?”

27 Wathi, “Yebo, ukhona omunye futhi. UMikhaya indodana ka-Imla. Kodwa,” wathi, “Ngiyamzonda.” Wathi, “Uhlala esidwengula futhi esikhuza.”

Wathi, “Mayingasho njalo inkosi. Kodwa ake simuzwe.”

28 Ngakho-ke bathumela ukuba eze. Futhi bathi, “Manje, wena uxoshiwe enhlanganweni, isikhathi eside ngokwanele. Manje, ungafika lapha futhi usho okuthile okufanayo ngendlela efanayo abenza ngayo, futhi kuzolunga.”

29 Wathi, “Kuphila kweNkosi uNkulunkulu, ngiyakusho kuphela lokho Ekubeka enhliziyweni yami,” yilokho abatshela khona. Siyamdinga u-Imlah futhi...Siyamdinga uMikhaya, njalo.

30 Kwase kuthi-ke yena, ngalobobusuku, wacela ukulinda iNkosi. Futhi lapho ebona umbono weNkosi, khona-ke wahlola lokho ngeZwi. Futhi ngenkathi ekuhlola ngeZwi, iZwi nombono kwakufana. Khona-ke wema phambi kwabo wabatshela okuyokwenzeka.

31 Futhi, kusobala, niyazi ukuthi uZedekiya wammukula emlonyeni, futhi wathi, “Iyipi indlela iZwi, iNkosi eyahamba ngayo ngenkathi Isuka kimi na? UMoya weNkosi, ngenkathi Ungishiya na?”

Wathi, “Uzobona.”

32 U-Ahabi wathi, “Faka lomfo ejele elingaphakathi. Mnike isinkwa sosizi.” Futhi wathi, “Khona-ke lapho ngibuya, ngizobhekana naye.”

Wathi, “Uma ubuya nokubuya, iNkosi ayikhulumanga kimi.”

33 Niyabo, kufanele kube neZwi, futhi sifanele sikukhumbule lokho. Kambe, ngi—angizelanga ukusho lokho.

Asikhuleke. Asikhothamise amakhanda ethu, wonke umuntu.

34 Baba wethu waseZulwini, siza kulokhu ukusa eGameni leNkosi uJesu. Futhi lapha Wena unginikile kulokhu ukusa, Nkosi, leliqembu elikahle labantu, ukuthi ngingahle ngikhulume

amazwi ambalwa kulaba somabhizinisi abavela esizweni sonke. Nkosi, ngikhulekela ukuthi Uzosipha kulokhu ukusa ukuthi kuzoba nokuthile okuzoshiwo lokho okungeke kube nje umuntu othile omi lapha ukuthatha isikhathi noma ukubungaza, kodwa iZwi leNkosi lingahle, ngandlela thize engaziwa, ngisho nakithi, livezwe, lokho okuyokwenza okuthile ukusiza abantu, lelihora elikhulu. Phulukisa abagulayo, abahluphekileyo.

³⁵ Nkulunkulu, sikhulekela ukuthi Uzoshukumisa izinhliziyozalabosomabhizinisi. Busisa abefundisi, amakholwa aKho azo zonke izigaba ezahlukene, nezingxenyane, neziphiso, namahhovisi lapho Obabeke khona. Futhi kwangathi singahamba kulokhu ukusa ne—isimo sengqondo esifanayo salabo ababevela e-Emawuse, bethi, “Izinhliziyozethu bezingavuthi yini phakathi kwethu na?” Kwangathi uMoya oNgcwele ungeza manje futhi ukhulume ezinhliziyweni zethu imizuzu embalwa elandelayo, ngeZwi. Siphe khona, Nkosi. Sikucela eGameni likaJesu. Amen.

³⁶ Manje kini enithanda nje ukuthatha amanothi ambalwa, ngibhalabhale phansi lapha, ukuthi ukuzikhumbuza. Bengizimisele ukuya ndawana thize namhlanje, kodwa kuhlezi kuyiZwi leNkosi, noma amathuba okuYikhulumela, eza kuqala. Asazi ukuthi yisiphi isikhathi esizoshiya ngaso lomhlaba, futhi sifuna ukufaka kukho konke nokuncinyana kwesikhathi esaziyo ukuthi kanjani.

³⁷ Ngifuna ukufunda kulokhu ukusa eVangelini likaMathewu oNgcwele, isahluko se 19, ngiqale ngevesi se 16, okwendikimba encane nje, ukuyidonsa lapha, uma uMoya oNgcwele ethanda, ingqikithi.

Futhi, bheka, kwafika omunye wathi kuye, Mfundisi omuhle, yini enhle engiyakuyenza, ukuze ngidle ifa lokuphila okuphakade, noma ngibe nokuphila okuphakade.

³⁸ Ngifuna ukuma umzuzwana nje.

. . . yini enhle ebengingayenza, ukuze ngibe nokuphila okuphakade na?

Wathi kuye, Ungibizelani ngokuthi ngimuhle na? akakho omuhle munye kuphela, uNkulunkulu: kepha uma uthanda ukungena ekuphileni, gcina imiyalo.

Wathi kuye, Yiphi? UJesu wathi, Ungabulali, Ungaphingi, Ungebi, ungafakazi amanga,

Hlonipha uyihlo nonyoko: . . . Wothanda umakhelwane wakho njengalokhu uzithanda wena.

Insizwa yathi kuye, Konke lokho ngikugcinile kwasebusheni bami. . . ngisasalelwe yini na?

UJesu wathi kuye, Uma uzophelela, hamba uthengise ngalokho onakho, uphe abampofu, futhi uzakuba nezingcebo ezulwini: . . . ngilandele.

Kepha insizwa seyilizwile lelo zwi, yamuka ilusizi, ngokuba yayicebe kakhulu.

Khona uJesusu wathi kubafundi bakhe, Ngiqinisile ngithi kini, Kulukhuni konothileyo ukungena embusweni wezulu.

. . . futhi ngithi kini, Kulula ukuba ikamela lingene ngentunja yenaliti, kunokuba isicebi singene . . . umbuso kaNkulunkulu.

Futhi sebekuzwile abafundi bakhe lokhu, bamangala kakhulu, bathi, Pho kungasindiswa bani?

. . . uJesusu—uJesusu wababheka, wathi kubo, Kubantu lokhu akunakwenzeka; kodwa kuNkulunkulu zonke izinto ziyenzeka.

³⁹ Manje ngithanda ukudonsa, kulento encane lapha, ingqikithi, uma bekungenzeka, ningangivumela, imizuzu embalwa nje. Manje, singasibona isenzakalo.

⁴⁰ Futhi njengalokhu kungukudla kwasekuseni kweBusiness Men, ngoMgqibelo ekuseni ukudla kwasekuseni okujwayelekile, ngiyakholwa. Ngibe nenhlanhla yokukhuluma ngoMgqibelo odlule ekuseni.

⁴¹ Okungukuthi, ngiyasithakasela lesisimemo esivela kulaba bazalwane abakahle abangivumelile ukuba ngize, ekungafundini kwami, naphambi kwabantu abakhaliphile nabafundile, futhi ngizame ukuveza loMlayezo engi—ngizizwela ukuthi izinhliziyi zethu ziyawudinga. Futhi ngi—ngiyakuthakasela lokho, lapho iminyango eminingi ivala ngokushesha ngemuva. Ngakho—ke ngi—ngiyabonga ngalamadoda, futhi impela ngikhulekela ukuthi uNkulunkulu awabusise.

⁴² NgoMgqibelo odlule ekuseni, ngizamile ukuletha uMlayezo owawuzoba yilokho engangicabanga ukuthi wawudingeka. Ngakhuluma ngo-Uziya, ukuthi wayeyindoda enkulu kanjani, isibonelo phambi kuka-Isaya. Kodwa lapho ephakama, khona—ke wazama ukuthatha indawo yo—yompristi, umfundisi. Futhi, ngokwenza kanjalo, uNkulunkulu wamshaya ngochoko. Futhi kwakuyisifundo esikhulu ku-Isaya, ukwazi ukungathembeli (kukuphi) noma yini ngaphandle kukaNkulunkulu. Khona—ke wayesethempelini, futhi wabona i—indawo.

⁴³ Ngibacelile abazalwane bami. Ungazami ukuthatha indawo yalutho ngaphandle kukasomabhezini, noma ngabe yini uNkulunkulu akubizele ukuba ukwenze. Ningazami ukuba ngabashumayeli, ngoba sinesikhathi esinzima ngokwenele, ukuKuceina kuqondile, empeleni. Futhi niyaKuxuba. Ngakho—ke masihlale lokho uNkulunkulu asibizele ukuba sibe yikho. Futhi ngiyacabanga, kubantu abavamile, kuyinto enhle ngathi ukuthi sizame ukuhlala.

⁴⁴ Ungazami ukulingisa umuntu othile. Niyabo? Yiba nje yilokho oyikho. Sonke singathanda ukuba nguBilly Graham, u-Oral Roberts. Sonke singathanda ukuba yilokho. Kodwa, khumbula, eMbusweni kaNkulunkulu nomnotho waKhe omkhulu, uma sizoba udomethe, uma leyo kuyindawo yethu, sizoba njengoba benjalo nje. Niyabo? Kodwa ufanele ugcine isikhundla sakho lapho uKristu akubeke khona.

Ngingathanda ukukhuluma kulokhu ukusa manje ngokuthi: *Ukutshalwa Kwezimali*.

⁴⁵ Manje, iningi lanoma yimuphi usomabhizinisi omuhle unentshisekelo ekutshalweni kwezimali okuthile okuhle. Ngikhethe lokhu ngoba bekungosomabhizinisi, abangaba nentshisekelo ekutshalweni kwezimali. Futhi iningi labo bonke abantu abanjalo, ukutshalwa kwezimali, futhi ikakhulukazi kufanele kube okuvelele eqenjini losomabhizinisi. Futhi sihlala sizama ukuthola indawo ethile yokwenza ukutshalwa kwezimali okumbalwa, ukwenza amadola ambalwa, noma, futhi lokho kulungile. Akukho engingakusho ngokumelene nalokho. Lokho kulungile ngokuphelele.

⁴⁶ Kodwa ngikhuluma nani ngokutshalwa kwemali okukwedlula konke engikwaziyo, ukutshala imali; indawo engcono kunazo zonke, njalo, ukutshala imali.

⁴⁷ Ibhizinisi elihle, noma usomabhizinisi omuhle, wazi kangcono kunokugembula. Ungagembuli; uzolahlekelwa. Angeke uzuze, ukugembula. Ungumuntu ohlwempu ngesinye isikhathi, isicebi ngokulandelayo, bese ubuyela kohlwempu futhi. Ukugembula kuyisifo. Umoya omubi nje. Futhi ungena kubantu, ngesinye isikhathi, ngesimo esithambile. Ungagembula enkolweni. Uhlahle ungakwazi, kodwa ungakwenza.

⁴⁸ Kufana nje nokuthi uma isizwe singama ukuze sibone. . . Uvumela indoda edakiwe iphumele lapha emgwaqeni nge—nge—ngemoto yayo. Leyo ndoda ibifanele ibe okungenani neminyaka eyishumi etilongweni. Uvumela indoda yehle ngomgwaqo, kulokhu ukusa, iphathe i—iphethe ivolovolo esandleni sayo, idubula ngapho kanjalo, bayolahla izikhiye kulowomfo. Bayomthumela emajele angaphakathi. Bese kuthi-ke indoda edakiwe ingehla ngomgwaqo, isengozini ngokoqobo njengokubulala umuntu othile njengoba indoda iphethe ivolovolo, futhi uthola amadola amahlanu ngakho, noma okuthize. Niyabo? Niyabo? Yona, yona. . . Cishe kuwukubulala okuhleliwe. Kodwa, niyabo, isizwe asikubheki ngaleyondlela.

⁴⁹ Futhi kanjalo nabantu, ngesinye isikhathi, lapho begembula, izindlela ezincane, ezithambile, zokuthi, “O, awu, ngi—ngimuhle njengabanye.” Lokho kuwukugembula. Ungakwenzi lokho. Ibhizinisi elibi lelo.

⁵⁰ Noma yimuphi usomabhizinisi omuhle akufanele athathe imali yakhe futhi agembule. Futhi—futhi abanye. . . Amakholwa

awafanele neze agembule. “O, awu, lokhu kulungile. Ngizothatha ishansi ngakho.” Ungakwenzi.

⁵¹ Kunephethini endlaliwe, into eqinisekile, futhi Ayisiyo eyanoma yiliphi iqembu elithile labantu. YiZwi likaNkulunkulu. Ungagembuli kuLelo. Manje, ungathathi amashansi.

⁵² Futhi enye into engiyiqaphelayo phakathi kwabantu, ngesinye isikhathi, ikakhulukazi. Indoda ithola imali encane, bese-ke iyozama ukutshala izimali ohlotsheni oluthile lokuceba ngelanga, ibhizinisi elithile elingaziwa. Uzolahlekelwa ihembe emhlane wakho, futhi uyakwazi lokho. Niyabo? Ungakuzami lokho. Futhi usomabhizinisi omuhle, onengqondo ngeke akwenze lokho. Umuntu othile ongavuthiwe emsebenzini ozothatha ishansi enjalo. Ayikhokhi neze.

⁵³ O, zingaki izehlo engizibonile esikhathini sami, lapho abantu babenemali abazongele yona, futhi bakhapha igajethi ethile encane, ceba ngelanga, ngokushesha impela, nakho konke *kanje*. Futhi bayakuthola. Manje-ke, into yokuqala uyazi, bazithola bephezulu e—emhubheni ohlala abalala emgwaqeni, ndawo ndawo, bezama ukwanelisa eyabo... noma baminzise imicabango yabo ngalokho abakwenzile.

⁵⁴ Futhi lokho kungasetshenziswa futhi nasemazingeni obuKristu. Abanye baceba ngelanga, baxhawule umshumayeli, bese ubhala igama lakho encwadini, futhi konke sekuphelile. Ungalinge uzikholelwe izinto ezinjalo. Akusebenzi. Kufanele kufike ngendlela eyodwa.

⁵⁵ Lab'omaceba ngelanga, abasebenzi. Usomabhizinisi olungile ngeke azilulaze ngakho. Uma unanoma yini, noma yini ofuna ukutshala izimali kuyo, thola ibhizinisi elithile elaziwayo, okuthile okufakazeliwe. Li—ligcina... Liyasigcina isithembiso salo. Liyakhokhela.

⁵⁶ Futhi nansi enye into. Ungagcini imali yakho ephaketheni lakho. Awusoze wathola lutho. Umuntu othile uzoyintshontsha kuwe, emva kwesikhashana. Ya. Niyabo? Awufuni ukwenza lokho. UJesu wafundisa into efanayo. Lapho unethalente, unga—ungalifihli. Ufanele ulisebenzise, liyakhula.

⁵⁷ Manje, ngingahle ukuba ngikhuluma nePresbyterian, iMethodisti, iBaptisti, kulezi zidlo zasekuseni, nanoma yini enye. Ngeke wazi ukuthi ubani ohlezi phambi kwakho. Niyabo?

⁵⁸ Ngakho-ke, khumbula, uma unokutshalwa kwezimali okuthile, okuthile ongatshala kukho izimali, itshale kokuthile okulungile, okuthile okungokwangempela, okuthile okufakazelwe ukuthi kuzokhokha, ethile enhle, ethembekile, ifemu eyaziwayo efakazelwe ukuthi iyakhokha, esikhathini esedlule. Inegama ngemuva kwayo. Nina madoda niyakwazi lokho.

⁵⁹ Noma ngabe ufanele ukuthathe kancane, okuzayo, izabelo zakho—zakho zi—zincane. Nokho, ngingathanda ukwazi, yonke imali yami, bengidonsa amaphesenti amabili, futhi ngiqiniseke ukuyithola, kunokudonsa amaphesenti angamashumi amahlanu futhi ungawatholi neze; wethenjiswa amaphesenti angamashumi amahlanu. Niyabo, ufuna uku—ufuna ukuhlala nefemu noma i—ibhizinisi elinemvelaphi, elinegama ngemuva kwalo, okuthile okuzokhokhela, futhi okuthile okungile.

⁶⁰ Manje, lomfo osemusha esikhuluma ngaye, losomabhizinisi osemncane, ngani, wa—wanikezwa ithuba lokutshala imali kwelinye lamabhizinisi amakhulu kakhulu ayengatshala kulo. Wanikezwa ithuba lokulandela uJesu Kristu. Futhi into e—ehlekisa kanje ayenza. Into ewubudedengu, ukuthi, lomfo osemncane, enikezwe lolu hlobo lwethuba, ukutshala umphefumulo wakhe—wakhe nemali yakhe, nanoma yini ayenayo, eMbusweni kaNkulunkulu, futhi wakwenqaba, ngokusobala. Siyambheka kulokhu ukusa, njengalo somabhizinisi osemncane, njengo—njengosomabhizinisi ompofu kakhulu. Kodwa ubungeke umtshela lokho. UJesu wayengenakumtshela okungcono.

⁶¹ Niyabo, iZwi likaNkulunkulu, lapho uJesu ekhuluma, Liyi—Liyiqiniso lonke. Akudingekile ukuthi kuchazwe. UNkulunkulu ukhuluma iQiniso nje, futhi Akadingeki ukuthi ahambe njengoba senza, azame ukuLichaza. Lokho, YiLokho. Yilokho kuphela okukhona kukho. Wathi, “Ngilandele.” Yilokho kuphela. Wayengadingi ukumtshela ukuthi kungani, aLichaze lonke njengoba ngenza, nabanye abantu benza. Kodwa amaZwi aKhe onke ayiQiniso. Asidingekile ukuba sizungeze naLo. Lisho nje. Wathi, “Ngilandele,” futhi lokho kuyakuzazulula.

⁶² Wayenesimemo sokutshala imali kuJesu Kristu. Futhi lowo nguMuntu engikhuluma ngaye kulokhu ukusa, ukutshalwa kwemali engifuna ukwenze, uma ungakakwenzi.

⁶³ Kodwa umfo osemusha ocebile, inejane yosuku lwayo, mhlawumbe indlalifa, inqwaba yemali. Futhi—futhi, okungukuthi, lokho kulungile. Akukho okumelene nalokho. Futhi ngizo—ngizobonga nganoma iyiphi indoda nanoma ubani onikezwe leyo nhlanhla. Kodwa lapho i. . . Engimelene nakho nomfo yilokhu: ukuba yindoda yebhizinisi. . .

⁶⁴ Futhi niqaphelile, wacela ukuPhila okuPhakade? Lokho kwakuyisiphakamiso sakhe sebhizinisi, “Kufanele ngenzeni manje ukuze ngibe nokuPhila okuPhakade na?” Futhi uJesu wamtshela ncamashi ukuthi enzeni. Kodwa wayengakhathalele, ngenxa yento okwakufanele ayenze, uku—ukuba nokuPhila okuPhakade.

⁶⁵ Futhi manje sibheka kulokho, thina bantu bePentecostal, futhi sicabanga ukuthi indoda yayiphambene engqondweni

yayo, hhayi ukwenza utho. Kodwa ake si—ake siyehlisele ekhaya imizuzu embalwa. Niyabo, kwakukhona okwakuhamba nakho.

⁶⁶ Wabuzwa ngemiyalo. Wathi, “Lokhu ngikwenzile kusukela ebusheni bami.”

⁶⁷ Mhlasimbe ekhuliswe e—ekhaya elihle, lomthetho, lapho akhuliswa khona, ukuba angebi, noma aqambe amanga, noma akhohlise, noma aplinge. Mhlawumbe umfana wayengeyena umkhohlisi. Umfana wayengeyena umqambimanga. Wayekhuliswe ngabazali abalungile, umuntu othile owayemfundise ukuthi kwakukhona uNkulunkulu, nokuthi uNkulunkulu wayeyomletha ekwaHlulelweni ngolunye usuku, futhi wayeyodingeka alandise ngakho konke akwenzayo. Naleyomfundiso yowakhe—yowakhe umzali mhlawumbe yayinamathele kuye, futhi wayazi ukuthi kwakukhona u—uNkulunkulu.

⁶⁸ Kodwa manje kufika isikhathi lapho efanele a—ahlangane mathupha naloNkulunkulu. Ufanele ahlangane naloMuntu. Futhi wabuzwa ukuthi yini. . . Wabuza ukuthi yini ayengayenza, nokuba abe nalokhu kuPhila okuPhakade, noJesu wamtshela ukuthi enzeni. Kodwa wayengakhathalele kulolo hlobo lokutshwalwa kwemali, ngoba lwasusa izinto ayezibambile ezithandeka kakhulu.

⁶⁹ Awu, wena uthi, “Leyondoda yayinemali, futhi yathathwa kuyo ngoba imali, njalo. UJesu wayeyithatha ngoba leyo kwakuyimpahla yakhe yasemhlabeni.”

⁷⁰ Kodwa akusho neze imali. Ziyinqwaba kakhulu nje ezinye izinto esizibambele zona, njengesithixo nje, njengoba leyonsizwa yabambelela kuleyomali; ukuthandwa ngabantu, umehluko wamahlelo, izimfashini, inkanuko yezwe, izithixo, yonk’into. Ziningi izinto ukuthi—ukuthi amadoda, namuhla, esikhundleni sokucebisa, abambebele ezintweni, anemali, a—abambelela ezintweni ezehlukene kanjalo, ngokuqinise nje njengaleyonsizwa, ngoba awakhathalelele ekutshalweni kwemali uKristu abanikeza yona.

⁷¹ Kungase kusho ukuthi uKristu uyokubiza uphume eqenjini okulo. UKristu angase akubize uphume ephathini yamakhadi onayo ebandleni lakho, umdlalo wamakhadi, inhlangano yomphakathi ongowayo. Njengoba ubambelela kulokho, wena u—wena wenza iphutha eliwubudedengu elifanayo njengoba kwenza lensizwa ecebile. Niyabo? Ubambelele kokuthile okuyigugu kakhulu kunokutshala uhambo lwempilo yakho kuJesu Kristu.

⁷² Manje, lokhu kungase kungabi nesendlalelo sokumemeza kukho, kodwa kunesendlalelo seVangeli kukho, seZwi. Niyabo? Yinto ukuthi. . . Abantwana bayahleka, futhi badanse, futhi bajabule, kanjalonjalo. Kodwa ufanele wazi ukuthi ukwenza ngani lokhu; uma ungazi, lokho kuba ukukhonza izithombe

kuwe, niyabo, kuba yisithixo nje. Futhi uma sibheka, futhi siqaphela e—ezimweni esizisontela kuzo! Kuza ngokunyonyoba kakhulu.

⁷³ Kufana nje nomuntu, isihlahla, simi e—emgwaqeni omkhulu. Nomvini omncane uyavuka, umvini wasendle, futhi uqala ukuzongolozela lesosihlahla. Isihlahla sifuna ukukhula siqonde, kodwa lowomvini ekugcineni uyasibamba leso sihlahla ngendlela yokuthi size siphokeleke ukuthi sihambe ngenye indlela. Nathi singena kulezo zinhlobo zezindawo, lapho sivumela ezinye izinto zingene ngesinyelela kithi, futhi zisisonde zisikhiphe kulobo buqotho bangempela eZwini.

⁷⁴ Manje, u-Israyeli wayeqotho kakhulu kulokho abakwenzayo, ekuqaleni. O, ngingabona umJuda ehla ngomgwaqo, nomhlatshelo wakhe ocwebezelayo, okuhle kunakho konke anakho emhlabini wakhe, wehlela e—emhlatshelweni. Ebeka isandla sakhe phezu kwesilwane. Futhi ezihlanganisa nesilwane, ngokubeka isandla sakhe phezu kwalesisilwane, bese-ke igazi liyachithwa. NaleloJuda libuyela ekhaya, lijabule nje ngendlela abelingajabula ngayo, ngoba lalazi ukuthi lalenze umyalo kaJehova. Lokho kwakulungile isikhathi eside.

⁷⁵ Bese-ke, emva kwesikhashana, leyonto efanayo iba isiko lomndeni. Kwakukhona uhlobo olufanayo lwesilwane, kodwa omunye mhlawumbe wayethi, “Uyazi, inyanga entsha lena.” Mhlasimbe, mhlawumbe, “Yebo, ngifanele nginikele umhlatshelo.” Ngenkathi, Wehlisa indlela umuntu wokuqala enza ngayo, kodwa yena—yena wayengenabo lobo buqotho kukho.

⁷⁶ Futhi lapho esekwenzile, uJehova wathi, “Into isiphenduke iphunga ekhaleni laMi.”

⁷⁷ Futhi Wavusa indoda enkulu enkundleni, u-Isaya umprofethi, owamemeza, wathi, “Imihlatshelo yenu, imikhosi yenu enesizotha, iyiphunga phambi kwaMi.”

⁷⁸ Qaphela, Pentecost. Imihlatshelo yenu nokuthokoza kwenu kuzoba yiphunga elibi emakhaleni kaJehova, uma unganenizwanga ngokujula kobuqotho. Thina, sifanele size siqotho kakhulu kakhulu, hhayi nje ukuhleka, nokujabula, nokudlaladlala. Sifanele size ngokujulile nangobuqotho eZwini lesithembiso. Lapho, ubambe i-altare, uhlale lapho kuze kwenzeke okuthile, size siphelisise, kuze kube senza u—ukutshala imali eMbusweni kaNkulunkulu noJesu Kristu. Khona-ke sise...Kungakhathaleki ukuthi kungokuqavile kangakanani. Singaba ngokuqavile, nokho ufanele ungene ngaphansi kobuqotho.

⁷⁹ Manje, leliJuda elincane laliqotho nje njengoba lalingaba njalo, kulokho elalikwenza. Kodwa lapho kufika i—isikhathi

sokuguqula isivumokholo salo, khona-ke yilapho inkathazo ifika khona.

⁸⁰ Ngiyamangala ukuthi uNkulunkulu ofanayo akakwazi yini nje namuhla ukusivusela u-Isaya, ukusivusela umuntu othile ongasitshela ukuthi imikhosi yethu enesizotha iba yiphunga elibi. Sifanele silungele uHlwitho, ngalesisikhathi sonyaka. Bheka lapho esikhona. Kukhona okudingekayo, futhi, lokho ngukuthi, sibuyele eZwini. Sithenjisiwe ngale kuMalaki ukuthi sizobuyiselwa eZwini, ukuKholwa kwasekuqaleni, futhi ngakho-ke asikukhumbule lokho manje.

⁸¹ Kodwa i—inani lensizwa eyacelwa ukuba ilikhokhe lalikhulu kakhulu. Yadingeka ukuba ithengise ngayo yonke impahla yayo yasemhlabeni, ukuze ibe nalokhu kuPhila okuPhakade.

⁸² Ungahle ungabi nayo indibilishi, kodwa nokho ubambe izinto, lokho, kuyimpahla yasemhlabeni.

⁸³ Isibonelo nje, bengilokhu ngithethisa abesifazane bakithi, kakhulu kakhulu, mayelana nokuphungula izinwele zabo nokugqoka izingubo ezikhangayo ngokocansi nezinto. Ungasina kanjani eMoyeni futhi uzibize ngePentecost, futhi uphile nomoya onjengalowo kuwe na? Ningazibiza kanjani nina madoda ngababusi bomuzi wenu, futhi nivumele abanjalo na? Ngifuna ukuthi nithathe uhlu lokuqukethwe. Niyazi ukuthi kuyiQiniso. Futhi nakho la nikhona. Niyabo? Ucelwa ukuba uzinikele.

⁸⁴ Wena uthi, “Awume kancane, Mfowethu Branham. Ngiyisakhamuzi saseMelika. NgiyiPentecostal. Ngi—ngingowe-Assemblies, noma a—amanye amaqembu, kumbe noma ngabe kuyini. Nginelungelo laseMelika kulokhu. Futhi ngokuba ngumKristu, nginelungelo, ngoba ngemukela uMhlatshelo.” Yileyo indaba ngeMelika. Yilapho isekusontekeni khona, namuhla.

Zonke izizwe zifuna umesiya.

⁸⁵ Futhi ngenkathi uNkulunkulu ethumela u-Israyeli uMesiya, bonke babekhulekela uMesiya. Ezinsukwini zokufika kukaMesiya, u-Israyeli wayefuna ujenene owayezophuma futhi agxobe iRoma ithi ngqu iphumele ngaphandle kwezwe.

⁸⁶ Ngesikhathi esifanayo, iRoma yayifuna umesiya owayezofika futhi—futhi abenzele umbuso omusha wezempi omkhulu oyo—oyothatha iGibhithe nazo zonke ezinye izizwe, futhi azigxome ziphume.

⁸⁷ Ngamunye wayefuna umesiya. Futhi namhlanje sikuthola kuyinto efanayo. EYurophu . . .

⁸⁸ Awu, isibonelo, iRsshia, bafuna umesiya ongabayisa enyangeni ngaphambi kokuba noma ubani omunye afike lapho.

⁸⁹ INdiya ifuna umesiya, futhi bafuna lowo ozobaphakela ngaphandle kokuyisebenzela.

⁹⁰ IMelika ifuna i...Bafuna isihlakani esikhaliphile. Banomshini wokuvota ogwegwile, ukubanika wona. UNkulunkulu uhlale ekuvumela ukuthi ube nezifiso zenhliziyoyakho. Manje, ususitholile. Uzokwenzani ngaso na?

⁹¹ Ngenkathi bonke bekhalela uMesiya, uNkulunkulu wabathumela Oyedwa. Kodwa, omunye wayefuna ujenene, omunye wayefuna umshini ofundile, nakho konke okunye nokunye, kodwa uNkulunkulu wabathumelela uMntwana. Wabathumelela uMsindisi. Wayazi ukuthi babedinga uMsindisi.

⁹² Ukuba-ke iRashiya ibithole umesiya wayo namuhla na? Besiyokwenzenjani na? Niyabo? UNkulunkulu uyazi ukuthi kunikezwa kanjani.

⁹³ Ukuba-ke abantu namuhla...lowo okhulekela uMesiya. Futhi sikhulekela ukuthi kwenzeka okuthize okukhulu. Sunjalo. Thina maPentecostal sikhulekela ukuthi kwenzeka okuthize okukhulu. Ngiyazibuza ukuthi bekuyokwenzekani uma kwenzekile ngempela na? Futhi mhlawumbe Uyawuphendula umkhuleko wakho futhi awukwazi. Futhi ubungeke uKwemukele uma Ekuphendulile. BeKungeke kuze ngombala obuwo khulekela. Yilokho ababehlale bekwenza. Futhi uma Kubuya futhi, beKuyofika ngombala ofanayo. BeKuyofika ngesishuqulu esifanayo. Vele kudlule phezu kwaKho nje!

⁹⁴ Ngakho-ke, uNkulunkulu usebenzana nomuntu ngamunye. Akazange asebenzane no-Israyeli wonke ngalolo suku. Akakwenzi. Wayesebenzana nalomfana ongumJuda. Niyabo? Akufiki ngendlela esifuna ukuthi kufike ngayo.

⁹⁵ Manje, leliJuda lalibone okuthize o—okwakuhlukile. Yilokho okwaheha inhliziyoyakhe. Kwakukhona okuthile aye—ayekubonile, okwakukuJesu, ukuthi amanye amadoda ayengenakho. Wayazi ukuthi umpristi wakhe norabi bakhe babengenayo into leyo lo—leyo loMfo osemusha ayenayo, othiwa uJesu, Abantu ababekholwa ukuthi ungumprofethi. WayeyiNdoda ehlukile.

⁹⁶ Babembonile urabi wakhe esukuma, nabaFarisi bephikisana nombono wabo, ukuthi, “Kwakukhona iNgelosi nomoya.” Futhi abaSadusi bayafika futhi bafakazele, “Akukho Ngelosi nomoya.” Futhi babenokwehluka kwabo. Futhi lomfo osemusha, wabanjwa phakathi kwalokho.

⁹⁷ Lapho, ibandla libanjwe khona namuhla, “Ingabe kubiza amaqembu amahlelo na? Ingabe kubiza iqembu lamadoda na? Ingabe kubiza iqembu labesifazane na?”

Kubiza umuntu oyedwa ozinikele kuNkulunkulu, eZwini laKhe.

⁹⁸ UJesu Kristu wayenguNkulunkulu, enziwe inyama ukuze afe. Ukuthi, iZwi, Yena neZwi babemunye. IZwi lalikhwazi ukugeleza nje kuYe. Akukho ukungabaza nhlobo.

⁹⁹ UNkulunkulu uzama ukuthola umuntu othile, ngamandla kaKristu angwelisayo, ukuba azinikele kuleloZwi, ukuze Yena neZwi baphinde babe munye futhi, khona-ke Angakwazi ukusebenzisa iZwi laKhe ngalowomuntu.

¹⁰⁰ Kodwa, niyabo, lo—lomfo osemusha wabona okuthize kuleNdoda, eyayihlukile kwamanye amadoda. Wayazi ukuthi kwakukhona okwehlukile.

¹⁰¹ Ngoba, ngesinye isikhathi Wabuzwa. “Le ndoda ayikhulumi njengamadoda ajwayelekile. Kukhona okuhlukile ngalo Mfo. Akukaze kukhulume umuntu kanje.” Ngoba, ngenkathi Ekhuluma, uNkulunkulu wayelapho ukuba aphenyule, lokho Akusho.

¹⁰² Njengoba ngike ngasho izikhathi eziningi, kuleliviki, umuntu usengumuntu. Badumisa uNkulunkulu ngalokho Akwenzile, babheke phambili kulokho Akwenzayo, azokwenza. Yithi labo. Kodwa awukunaki lokho Akwenzayo. Njalo, umuntu uyakwenza lokho.

¹⁰³ UJesu wathi, “Nizisho nina ukuba a—abantwana babaprofethi. Futhi yinina enabafaka ethuneni. Futhi nihlobisa amathuna abo.” Niyabo?

¹⁰⁴ Si—sicabanga lokho uNkulunkulu akwenza ngoSuku lwePhentekoste nasonyakeni wasekuqaleni. Khona-ke sithi, “UNkulunkulu uzofika nokuthile okukhulu,” Futhi into yokuqala niyazi, sidlula ngqo (thina) ngakukho, futhi asisoze sakwazi. Umlando uhlala uzifakazela uqinisile, futhi uyaziphinda. Siyadlula, sikudedele kudlule eduze ngqo, futhi singakuboni.

¹⁰⁵ Manje, lensizwa yayibone okuthile olwehlukile. Yabona ukuthi kwakunomehluko kulo Jesu. Wayengafani namadoda ajwayelekile. Wayekubonile lokho lowoMuntu ayengakwenza, ukuthi uNkulunkulu wayenaYe. Wabona ukuthi ukuphila kwaKhe, nakuba kwakuphambene nemfundiso yebandla lakhe uqobo, kodwa wabona, lowoMuntu, ukuthi uNkulunkulu wayenaYe.

¹⁰⁶ Njengoba uPetru asho, emva, ngoSuku lwePhentekoste, washo. Noma, ngikholwa ukuthi kwakuseZenzweni, isahluko se 3. Wathi, “Madoda akwa-Israyeli! UJesu waseNazaretha, iNdoda efakazelwe nguNkulunkulu, ngezimangaliso nezibonakaliso Azenzayo! Niyabo! Nina ngezandla ezimbi . . .” Wayebeka leso sizukulwane icala ngokuMlahla. “Nina ngezandla ezimbi niyibethele iNkosana yokuPhila.”

¹⁰⁷ Manje, siyathola manje ukuthi siyeza, onyakeni wethu. Futhi noma yimuphi umfundisi weBhayibheli uyazi ukuthi unyaka wokugcina, wePhentekoste, yiLawodikeya. *Lawodikeya* kusho “owesifazane,” ngesiGriki, isikhathi lapho abesifazane bengamela.

108 Anginalutho ngokumelene nabesifazane, inqobo nje uma behlala endaweni yabo. Uma uNkulunkulu ubenganika indoda noma yini engcono, Ubeyomnika yona. “Kodwa lapho ephuma endaweni, ungamanzi egazini lakhe.” Washo njalo uSolomoni. Uhlakaniphe kunabo bonke esake saba nabo.

109 Kodwa ngabesifazane kwezombusazwe. Akuzange, eminyakeni engamashumi amabili nanhlanu edlule, iNkosi yanginika umbono okhombisa ukuthi abesifazane, ngokuvunyelwa ukuvota, bayokhetha—khetha lentekenteke esinayo phezulu lapha manje, u-Ahabi wesimodeni ehlezi lapho noJezebeli ephendula intamo yakhe na? Nani besifazane nilingisa indlela efanayo, njengoba eyisibonelo somhlaba.

110 Kukhona okuningi okufanayo ku—ku-Israyeli, niyazi. Bayangena base bethatha izwe, base bexosha abahlala khona, base bezenzela olwabo uhlelo lapho. Futhi—futhi yileyo ndlela efanayo iMelika eyenza ngayo, yaxosha amaNdiya futhi yamisa uhlelo lwethu. U-Israyeli wayenendoda enkulu phakathi kwabo. Babenayo njengoSolomoni, no—noDavide, namaqhawe amakhulu. Sasinamadoda amakhulu, uWashington noLincoln. Kodwa ekugcineni kufike okuthize esihlalweni sobukhosi ukuthi, ngezombusazwe, uye wangenisa lapho. Futhi kwakungesuye u-Ahabi. Wayengumfo olungile ngempela, qobo lwakhe. Kodwa, lowo wesifazane osemva kwakhe!

111 Niyazi, iBhayibheli likhuluma leyonto efanayo, osukwini lokugcina lapha na? Futhi nina, nithanda ezombusazwe wenu, nina maDemokhrasi, nithanda ukuma kwenu kwezombusazwe ngaphezu kokuba nenza iBhayibheli lenu noNkulunkulu, futhi nakhetha lokho. Angiyena umRiphabhulikhi. NgingumKristu. Ngilapha ngento eyodwa. Ukukhuluma ngokudayisa ubuzibulo, sikwenzile. Impela, ukwenzile. Futhi manje usukutholile, uzokwenzani ngakho na? Wawufanele ukwenze, ukugewalisa lomBhalo, nabantu bakubonile lokho.

112 Manje qaphelani, manje, ibandla elicebile laseLawodikeya. UJesu uyembula, eSambulweni 3, unikeza lonyaka, lonyaka wePentecostal waseLawodikeya, ithuba elifanayo ukuthi lesi sicebi elalenza, elifanayo. Ngoba, iLawodikeya, “Ngqongqoza emnyango,” kwabonisa ukuthi ukuphila kwethu okuhleliwe kwakukhiphele uKristu ngaphandle. Ngoba, uKristu uyiZwi, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu,” neZwi lisenguNkulunkulu. NeZwi lakhishelwa ngaphandle, ngenxa yenqubo yethu yenhlangano.

113 Yingakho ngilapha naleBusiness Men. Nkulunkulu basize, ukuze bangalokothi bahlele. Kodwa awukude nakho. Kukhumbule nje lokho. Ngiyanithanda, futhi ninginika indawana, futhi lena kube yindawo yenkonzo yami. Kodwa ngikubona ngaphambili kuseza. Umbhalo wesandla usodongeni.

Manje, ningakwenzi lokho. Nizothatha isiphithiphithi esifanayo bonke abanye abasenza. Udeveli ubezama ukubulala umholi wenu isikhathi eside. Uma ekwazi ukumsusa, kukhona okuzokwenzeka. Amadoda nje. Afanele abe nemibono engeyayo ngakho. Nabhala usomqulu lapha esikhathini esingeside esedlule ephapheni lenu. Beningafanele nikwenze lokho. Lokho kunikhomba njenghlangano. Thina, siyiqembu labazalwane, okuthi, akunandaba ukuthi indoda ikholwani, siyahlanganyela, sizama ukuyithola. Maku—makukhanye ukukhanya kwenu. Izokubona ukukhanya.

114 UHudson Taylor washo, esikhathini esingeside esedlule, ukuthi kwakukhona umfana oyisithunywa senkolo owafika, wathi, eNdiya, wathi, “Mnu. Taylor, ngisanda kwemukela uKristu.” Wathi, “Ngingahamba manje futhi ngithole iZiqu zami zobuCiko, no—nokunye nokunye, futhi ngiqeqeshwe na?”

115 Wathi, “Qhabo. Hamba, ufakaze.” Ngakho-ke ngicabanga ukuthi umqondo omuhle lowo. Niyabo? Siyazama. . .

116 Niyabo, uma wenza, uzizongolozela phakathi kokuthile ngqo. Uphuma lapha futhi—futhi ungenise inqwaba yohlelo lwemfundo, kubiza uNkulunkulu uphume kukho ngqo.

117 Uma uthola ubukhazikhazi, uNkulunkulu akabuthandi ubukhazikhazi. IHollywood igcwele ubukhazikhazi. IHollywood iyabenezela; iVangeli liyakhazimula. Kunomehluko omkhulu phakathi kokubenezela nokukhazimula. IHollywood ibenezela ngezibani nangezina, futhi iVangeli likhazimula entobekweni. Umehluko omkhulu. Niyabo? Niyabo? Manje, nifanele nikukhumbule lokho, bazalwane bami nodadewethu. Unga—ungabenezeli. Khazimula!

118 Manje, siyathola, lomfo osemusha, enikezwe lelithuba ukwenza lokhu. Futhi yena—futhi yena. . . Walichitha ngoba kwakunentengo enkulu kakhulu kukho.

119 Futhi ngi—ngicabanga ukuthi yinto efanayo namuhla. Thina, asifuni, asifuni ukuvuma manje, asifuni *ukusho* ukuthi asikwenzi, kodwa ukuphila kwethu kuyakufakazela. Lokho kuyakufakazela. Kunjalo impela.

120 Kodwa i—iLawodikeya iMkhiphela ngaphandle kwebandla Ayengqongqoza kulo, niyabo, ezama ukubuyela phakathi. Futhi iLawodikeya yaMkhiphela ngaphandle ngenxa yokuthi ba—babecebile. Babengasweli lutho. Nje babe—nje bacebe ngendlela ababengaba ngayo. Futhi ngakho-ke bathi, “Sicebile. Asidingi lutho.”

121 Futhi uNkulunkulu wathi, “Uhambaze, umpofu, owokuhawukelwa, uphuphuthekile, kawukwazi.” Yileyo inkathazo, kuyilapho bengakwazi.

122 Uma umuntu ephandle lapha emgwaqeni, ekulesosimo, ehambaze futhi ephuphuthekile, awu, ikakhulu noma ubani

owayenenhliziyo yomuntu ubengaya kulowo muntu, athi, “Mnumzane, uhambaze. Uphandle lapha. Wena u, wena usobala. Futhi woza ungene.”

¹²³ Kodwa uma umuntu ephendukile, wathi, “Manje, naka izindaba zakho.” Niyabo? Manje, uzomenzelani lowomfo na?

¹²⁴ Futhi lapha, lapho ibandla licabanga ukuthi kakhulu li—kakhulu ligqokile, kwelalo...kungukuthi, ekuzilungiseni kwalo, kuze kube u—ucabanga kanjalo...Futhi hamba uyobalethela iZwi. Uthi, “Lokho kuphambene nesivumokholo sethu.” Ini? Wathengisa, khona-ke, ubuzibulo bakho. Lapho, esikhundleni sokuba ubukhazikhazi, besifanele sikhazimule.

¹²⁵ Esikhundleni sokuba namakhulu amahlanu noma ayisithupha, noma ngabe kuyini lapha ekudleni kwasekuseni... Kulungile lokho. Angimelene nalutho nakho. Ngi—ngilapha nje eGameni leNkosi uJesus. Esikhundleni salokho, bekufanele kube nokukhazimula phakathi kwethu, kukaMoya oNgcwele. Mhlawumbe kuneshumi nambili kuphela, elikhazimulayo ebuhleni beNkosi, iNkosi uJesus iyoba njalo phezu kwethu kuze kube yilapho ukukhazimula kweNkosi kuyoba kithi.

¹²⁶ Kodwa sifuna ukubenyezela, amalungu engeziwe. Niyabo? Ibandla belilokhu libala ubulungu. UNkulunkulu ubala isimilo, hhayi ubulungu.

¹²⁷ Njengoba ngishilo kuleliviki, u-Eliyeza wajuluka wamanzi te, ezama ukuthola isimilo. Futhi ngenkathi ethola uRebekah, khona-ke waba nesikhathi esibi kabi emenza ame anganyakazi waze wangqokisa.

¹²⁸ Lokhu kuyinto efanayo ngebandla. Sithola isimilo ebandleni lePentecostal. Kodwa, ukuligqokisa, futhi uyosho okuthize ngakho, khona-ke wonke umuntu uyasukuma, “Ngeke sisaba nakho. Ngeke sibe nalokhu.” Niyabo? Uyathola, lapho unesimilo ofanele usisebenze, kodwa khona-ke a—awukwazi ukubenza bame bathule isikhathi eside ngokwanele, ubabuyisele lapho abake bawa khona.

¹²⁹ Nina, bandla lePentecostal, phumani ngqo ebuhlelweni. Yilokho uNkulunkulu anikhiphela khona, kwakungukuba yiBandla laKhe. Nenzeni na? Najika nabuyela emuva, nabuyela emuva ngqo entweni eniphuma kuyo, “njengenza ebuhlanzweni bayo, nengulube ekuzibhixeni kwayo.” Abantu benza into efanayo. Futhi manje awukho umehluko omkhulu kini. Niyabo?

¹³⁰ Manje, ngethemba ukuthi anicabangi ukuthi ngizama ukuba luhlaza noma ukudelela. Ngithunyelwa lapha kuphela. Izinsuku zami zingase zibe mbalwa. Ngimi eGameni leNkosi uJesus, ukunitshela lokho okuyiQiniso. Phawulani amaZwi ami, uma engafezeki. Uzama ukubenyezela. Kuyeke. Khazimula.

¹³¹ Manje, ibandla elicebile laseLawodikeya lenze into efanayo eyenziwa ngumbusi osemusha ocebile, ngoba intengo

yayiyinkulu kakhulu. Akakwazanga nje ukwemukela iZwi leNkosi, ukuthi enzeni. Ubengancamela ukuthatha indlela yakhe nobukhazikhazi bosuku, ngoba wayenemali eyinqwaba, futhi wayekwazi ukuphuma emiphakathini ya—ya—yabantu futhi—futhi aphilile isikhathi sakhe.

¹³² Awu, kungendlela esesibe ngayo. “Singaba yinhlangano njengabanye.” Nephentekoste aliyona inhlango. Yisehlakalo. “Singaba *yilokhu, lokho*, noma *okunye*. Sifana nabo bonke abanye.” Wena, uthola amalungu engeziwe, kodwa yini onayo lapho uwathola. Niyabo? Awufanele ukwenze lokho. Lokho akulungile. Wenzani na? Wenza iphutha elifanayo eliwubudedengu elenziwa yilensizwa eyisicebi. Niyabo? Yebo. BaMkhipha ngenxa yothando lwabo lwezwe.

¹³³ Manje, ake siphenye abanye balababantu emuva lapho, nokuthi benzani. Futhi ake sibheke . . . lapho esikhona namuhla.

¹³⁴ Futhi manje omunye wathi, esikhathini esingeside esedlule, njengoba nginitshelile. “Ini? Wena, ungumshumayeli, kungani ungakulabo somabhizinisi na?” Ngabatshela ukuthi ngangimthengisi wesiqiniseko sokuPhila okuPhakade. Ngakho-ke, kukhona.

¹³⁵ Futhi yilokho uJesu ayekuzama. Lensizwa yayibone okuthize kuYe, manje, okwakuhlukile, futhi yayazi ukuthi WayenokuPhila okuPhakade. Ngakho-ke esikhundleni sokuya kurabi wayo, iza kulowoMuntu ambona ukuthi wayeyiZwi likaNkulunkulu eliqinisekisiweyo ncamashi.

¹³⁶ UNkulunkulu noKristu babemunye. Ngoba, uKristu wathi, “AkuMina owenza imisebenzi, nguBaba waMi.”

¹³⁷ Futhi njengoba ngishumayele ngale eCentral Assemblies, noma iFirst Assembly, ngobunye ubusuku, ukuthi imvelo enkulu kaNkulunkulu yamveza kanjani uJesu. Niyabo, yonke enye imvelo yayiwile. Wayengenakuthatha umprofethi, ngoba wazalwa ngesifiso socansi, futhi wayeyimvelo ewile. Kodwa uNkulunkulu, othandweni lwaKhe, waveza Ongenasono. Futhi ngakho-ke Lona wayephelele kakhulu noYise, umzimba nje owawulapha, obizwa ngeNdodana, ukuthi iZwi lalinguYe. UJohane uyakuchaza esahlukweni 1. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba yinyama.” Niyabo?

¹³⁸ Indlela manje, “IZwi leNkosi lafika kubaprofethi,” kodwa uJesu wayehlukile kulokho. WayeyiZwi. Niyabo? Umprofethi wayengasho kuphela lokho—lokho okwafakwa emlonyeni wakhe ukuthi akusho. Kodwa uJesu wayeyileloZwi, ukuthi lonke iZwi likaNkulunkulu lalikhwazi ukugobhoza kuYe. Ngaphandle . . . Futhi Wayekwazi ukudala, avimbe imimoya namagagasi, nokunye, ngoba kwakunguNkulunkulu, njalo eZwini.

139 Manje uNkulunkulu uzama ukuthola iBandla Angaveza ngalo iZwi laKhe. Niyabo, uNkulunkulu uyaliqapha iZwi laKhe, uku—uku—ukuLiqinisekisa.

140 Futhi AngaLiqinisekisa kanjani kuyilapho siphika ukuthi LiyiQiniso. Niyabo?

141 Ngakho-ke, lababapristi, ngezwi labo, nakuba ngendlela yabo yokucabanga ukuthi babeqinisile impela; AbaFarisi, abaSadusi, abakaHerodi, nanoma yini ababeyiyo. Sekufike kuleso sikhathi futhi. Niyabo? Yilowo nalowo ekucabangeni okungokwakhe, benza nje lokho okulungile, njengoba kwakunjalo osukwini lwabaHluleli.

142 Awu, kukhona okokugcina ndawondawo, nalokho kokugcina yiZwi likaNkulunkulu, ngoba WayeyiZwi.

143 Manje, sithola ukuthi babezithanda lezizinto kangcono kunokuba babethanda uNkulunkulu. IBhayibheli lathi bayokwenza. Manje siphila kulolosuku. Manje, uma isiprofetho sasho into ethile, siyayibona yenzeka, khona-ke si—sifanele sazi ukuthi iphutha lethu likuphi. Sifanele sazi ukuthi sidlulisa kuphi. Manje, incwadi yeSambulo, isahluko se 3, ifundisa lokhu, ukuthi siyoba kuloNyaka. Futhi silapha.

144 Manje, kuthiwani ngezinye zalezo, ukuba besinesikhathi sokuhlala kulokhu isikhathi eside na? Kodwa asiphuthume, ukuze sidlule, ngoba bengifanele ngabe ngihambile ehoreni eledlule.

145 Kodwa bukani lapha. *Lokhu* okokuqala, kusobala, iZwi likaNkulunkulu. Manje ake sihlole abanye abanamapholisi alokhu kuPhila okuPhakade futhi sibone ukuthi kubabizeni, abanikazi beZwi laPhakade.

146 Manje, “Mfowethu Branham, wena uthe, ‘IZwi laPhakade.’” Yebo, mnumzane.

147 Okuphakade akuzange kuqale. Okuphakade akunasiphelo. Futhi izwi liwumcabango oveziweyo. Lokho kwakuwukucabanga kukaNkulunkulu ngaphambi kokuba kube nomhlaba, noma inkanyezi, inyanga, nanoma yini. Lokho kwakungukucabanga kukaNkulunkulu, lokho Ayezokwenza. Futhi ngenkathi Ekhuluma iZwi, liPhakade, ngoba Angeke akhiqize lutho ngaphandle kokuthile okuPhakade. Yileyondlela kuphela esiba nokuPhila okuPhakade ngayo, yilapho sisusa lokhu kuphila okuphendukezelwe futhi sithola ukuPhila okuPhakade. Lowo nguNkulunkulu, iZoe, iZwi kuwe ngqo. Bese kuthi-ke iZwi liza kuwe ngqo futhi liZibonakalise.

148 Futhi yilokho lomfo ocebile akubonile, ukuthi loJesu wayengama lapho futhi Wakhomba imiBhalo.

149 UJesu wathi, Yena uqobo, “Uma Ngingenzi imisebenzi kaBaba waMi, khona-ke ningaNgikholwa. Hlolani imiBhalo, ngokuba kuYo nicabanga ukuthi ninokuPhila okuPhakade, futhi

YiYo eshoyo ukuthi NgiNgubani. YiYo efakaza ngaMi.” Niyabo? Kodwa babenakho kuyisivumokholo kakhulu, njengoba sinakho namhlanje, baze bangakwazi ukuKubona.

¹⁵⁰ Manje qaphelani. UNowa wabizwa ngeZwi likaNkulunkulu, futhi watshala imali kuNkulunkulu, iZwi likaNkulunkulu lesithembiso. Wahlosa, noma ngabe kwakubukeka kukubi kanjani—kanjani, nokuthi umhlaba wonke awukukholwanga kangakanani, uNowa wenza lokho kutshala imali. Watshala imali kuNkulunkulu, nakuba kwakuphambene nesayensi. Besingahlala lapho isikhathi eside.

¹⁵¹ INkosi ithanda, ngifuna ukushumayela ngokuthi “ukubala ngokuhlela,” ngeSonto ntambama, sibone lapho esiphila khona. Kulungile.

¹⁵² Qaphelani, yena...Kwakuphambene nezinkolelo zabo zenkolo. Kwakuphambene ocwaningweni lwesayensi yangalolosuku, ukuthi kwakukhona noma iyiphi invula ezibhakabhakeni. Lalingakaze line. Ngakho, ngakho-ke, wayefanele ukuba—ukuba—ukuba athathe ukuma, nokutshala imali. Futhi wenza kanjalo, esethembisweni sikaNkulunkulu. USathane wamlinga ngayo yonke indlela ayengayenza, nokho wabambelela ekutshaleni kwakhe imali. Futhi kwakhokha, ngesikhathi sokuphela, ngokusindisa impilo yakhe.

¹⁵³ Manje bosomabhinisi, yikuphi ukutshala imali okungcono ebeningakwenza kunalokho, ngesikhathi sokuphela lapho esikhona na? Futhi ngisho nesayensi uqobo manje iyafika, inathi, futhi isitshela ukuthi kunjalo, “ihora laphakathi kwamabili lilungiselela ukugadla.” Awu, zizosiza ngani izinto zethu ezinkulu na? Lisizani ihlelo lethu elikhulu, isigidi ngaphezulu, nokunye nokunye njengalokhu, futhi uwakhe kanjalo, lapho ukuPhila okuPhakade kulindle phandle ngaleya na? Futhi sinethuba, futhi simenywa ukuba semukele loKristu, ukuthi—ukuthi uNkulunkulu angakuthatha futhi akubeke eZwini laKhe endaweni enjalo, kuze kuthi lapho ukhuluma, izinto lezo—lezo ezibonwa kusengaphambili, futhi zabikezelwa, kanjalonjalo, kungasebenza ngawe ngqo, ngaso sonke isikhathi ncamashi. Akusoze kwahluleka. Angeke kwehluleke.

¹⁵⁴ O, wena uthi, “Ngikubonile lokho kuzanywa.” Yebo. Ngiyazi. Futhi uyakubona kwehluleka, lapho okukhona khona ukuzenzisa.

¹⁵⁵ Kodwa lapho ubona into yangoqobo, ingeke yehluleke, ngoba nguNkulunkulu. Futhi uNkulunkulu ubeka lezizinto zibe yisibonelo, ukuze abanye babone.

¹⁵⁶ “Kanjani,” wena uthi, “kufika kanjani na? Ngokuzila ubusuku bonke na?” Kuhle lokho. “Umhlangano womkhuleko wobusuku bonke na?” Lokho kusekule.

¹⁵⁷ Kodwa ukulalela iZwi yilapho kufika khona, ukulalela iZwi. Niyabo? Kulungile.

Manje, kwakhokhela, ngokusindisa ukuphila kwakhe.

¹⁵⁸ Ake—ake siphenye okunye ukutshalwa kwemali. Ukuthi, indoda egama linguDanilyeli, wayazi. Wayehamba... Ibandla lalehla phakathi kwabantu bezwe, ngakho-ke wayazi ukuthi yonke into yayizojika ngaleyondlela.

¹⁵⁹ Yilokho kanye esikubonayo manje. IPentecost isiphumele phakathi kwezwe.

¹⁶⁰ Ngicabanga ngoMfowethu Glover ohlezi lapha. Ngikholwa ukuthi unabantu baseFoursquare. Futhi ngangikhuluma ngolunye usuku noMfowethu Shakarian na—nalowomuntu ohloniphekile, uMfowethu McPherson, uMfowethu Rolf McPherson. Sasihlezi phakathi, futhi babexoxa.

¹⁶¹ Ngangiye ngale endaweni yomuntu othile owayezihlanganise nohlobo oluthile lwe—imvula yosuku lwakamuva noma okuthize. Futhi omunye wothisha wayengikhalima ngakho, kungani mina “ngiza eTempelini kuqala na? Futhi khona-ke kamuva... Noma, ziqhelelanise nalokho.”

¹⁶² Ngathi, “Awu, manje, khumbulani nje, ukuthi iLuthela laliyimvula yakamuva kwiKatolika. Futhi uWesley wayeyimvula yakamuva kuLuther. Futhi iPentecost yayiyimvula yakamuva kuWesley. UNkk. McPherson wayeyimvula yakamuva kwiPentecost. Konke kuyizimvula zakamuva. Abantwana bayalamba. Uma bengakutholi okudliwayo, bazodla emgqonyeni kadoti. Kodwa uNkulunkulu uzoveza uKudla uma nje sebelungele ukuKuthatha.”

¹⁶³ NoNkk. McPherson, lelonenekazi elihloniphekile, wasukuma futhi wathi, “Lokho yiqiniso, Mfowethu Branham.” Uvela kwenhle, imvelaphi yePentecostal. Wathi . . .

¹⁶⁴ Ngathi kuRolf, “Inqobo lapha, ukuthi iTempeli lethu selihambe kakhulu kulokho uNkk. McPherson ayebatshela ngakho.”

¹⁶⁵ Futhi bafinyelela ekwenzeni odokotela, nePh.D. kanye ne-LL.D., futhi kuyini ngaphandle kwesigejane sesihlabathi esibiza isigidi samadola, nendlovu emhlophe esandleni sabo? Okudingayo wukubuyela emuva ezimisweni kanye nobuqotho beVangeli, emuva entweni yepentekoste yangempela ekhiqiza uKristu empilweni yabantu. Kunjalo. Niyabo? Thina, siyasuka kulezozinto zangempela.

¹⁶⁶ Nalesi sicebi lapha sakubona lokho. Futhi sasazi ukuthi uJesu wayenakho lokho. Futhi Wabuzwa, “Ngingakuthola kanjani na?” Futhi uJesu wamtshela, futhi intengo yayiyinkulu kakhulu.

¹⁶⁷ Yilokho i-Assembles of God, iFoursquare, iOneness, nabo bonke, okwenzayo. “Into, intengo, inkulu.”

168 Sibuyela nje kulobo buqotho beZwi, sikholwe Lokho, ukuze uNkulunkulu aziqinisekise Yena.

Wena uthi, “Ngabe Uzokwenza na?” Impela. Uyakwenza.

169 Impilo yakho izobenezela kakhulu kakhulu kunobufakazi bakho ongame ubunikeze. Ukuphila kwakho kuzwakala kakhulu—kakhulu kangokokuthi abantu ababuqondi ngisho nobufakazi bakho. Lokho ngukuthi, lapho, ubuqotho nobungwele. Abantu abahlanu abalungile, abagewaliswe ngoMoya ngempela, bazokwenza okuningi ePhoenix kunawo wonke amalunga esinawo, uma behlukaniselwe kuNkulunkulu, empilweni eqotho, ngoba uNkulunkulu uzodlulisa iZwi laKhe lapho futhi aqinisekise Lelo ukuthi liyiQiniso. Futhi into yokuqala uyazi, izinto ziyenzeka. Ngakho wena nje... Awukwazi ukukubamba phansi.

170 UStefanu wayeyikho konke Ayekudinga, ezinkantolo zaseSanhedrin, umkhandlu ngalokho kusa, kwakuyindoda eyodwa eyayingama lapho neQiniso enhliziyweni yayo, lapho yayazi. Futhi Kwathi, “Wabenezela njengeNgelosi.” Niyabo, wayazi ukuthi wayekhuluma ngani. IZwi lalisemva kwakhe. WaKusho, wathi, “Obaba bethu ezansi eMesophothamiya,” kanjalonjalo, futhi waLichaza kubo. Wathi, “Nina bontamozilukhuni, abangasokile enhliziyweni, izindlebe! Nihlala njalo nimelana noMoya oNgwele. Njengoba kwenza obaba bethu, obaba bebu bakwenza, nani niyakwenza.” Niyabo? Leyondoda yayazi ukuthi yayikhuluma ngani. Yabeka umBhalo phandle lapho, kwase-ke kubiza ukuphila kwayo. Kodwa yayiqotho, ngoba yayazi ukuthi yayikhulwa yini, noNkulunkulu wakuqinisekisa.

171 Kwathi lapho bekhandla ngamatshe umfo omcane waze wafa, wasukuma wayesethi, “Ngibona uJesus emi ngakwesokunene sikaNkulunkulu,” lapho amagabade ayeshaya ubuchopho bakhe obuncane. Nokho, uNkulunkulu... Angikhulwa ukuthi bezwe inkotha yakho. UNkulunkulu wamenza waqoqelwa ezingalweni zaKhe, futhi Wamthunduzela embhedeni wengane wokuthula kwaze kuba uya ukuba noNkulunkulu. Wayazi. Yena, wayazi, noNkulunkulu wayeqinisekisa lapho. Ngisho nasekufeni kwakhe, wabona uJesus emi ngakwesokunene.

172 UDaniyeli, azi ukuthi izwe lalizofika ebandleni, futhi lafika. Kodwa qaphelani. Wakhapha enye yalamapholisi okuPhila okuPhakade noNkulunkulu, futhi wanquma enhliziyweni yakhe ukuthi wayengeke onakalise ukutshalwa kwemali yakhe. Amen. Lelo bandla, lalaboSomaBhizinisi, ukuba nina bantu beningathatha lesosimo kuphela, uma ubungasebenza kulokho kuphela, lokho kuzuza ngempumelelo, ukuze ungangcolisi lokhu kutshalwa kwemali okwenzile kuKristu, ngezinto zezwe, nobukhazikhazi.

173 Kungani, noma yini ingabenezela futhi ikhazimule, futhi iyiphi ingcebo yakho na? Inkawu. Kunjalo. Izinkawu zihlala zifinyelela entweni ecwebezelayo. Niyabo? Kunjalo. Qaphelani, sinjalo. Yilokho engikufondile. Niyabo? [Ibandla lishaya ihlombe—Umhl.] Udeveli uyokwenza izinkawu ngani, uma engakwazi. Uzama ukukwenza ucabange ukuthi uphuma kweyodwa, empeleni, ngakho-ke, ngezinqubo zabo zemfundo nezinto zalolusuku. Kodwa akunjalo. Kunjalo.

174 UDaniyeli wazimisela enhliziyweni yakhe ukuthi wayengeke azingcolise ngezwe. Wayezogcina isiko uNkulunkulu ayelibekile, imiyalo kaNkulunkulu.

175 Kungani nina besifazane nabesilisa ningakwazi ukwenza into efanayo na? Kodwa uMarilyn Monroe noma umuntu othile baphungula izinwele zabo, kwase kuthi-ke unkosikazi womshumayeli othile wenza into efanayo, futhi nicabanga ukuthi ninelungelo lokukwenza. Lokho akukuniki izaba eZwini likaNkulunkulu.

176 Nani bashumayeli uvumela umkakho akudonse ngekhalala. Ihlazo elinje pho! Izwi elinje—elinje—elinje, lokuba *yindoda*. “Inceku kaKristu ayikwazi ukulawula indlu yayo, izoyilawula kanjani indlu kaNkulunkulu na?”

177 “Awu,” wena uthi, “Mfowethu Branham, lokho, lokho yizinto ezincane nje.” Kulungile.

178 Masiqondise izinto ezincane, bese siya kokuthile okukhulu. Niyabo? Khona-ke sizokhuluma ngoMoya oNgewe, kanye ne—kanye nezinto zokuthi uzamukela kanjani iziphiwo zikaNkulunkulu.

179 Njengothile we...wenza lento engukudelela, kodwa ngatshelwa, wathi, “Uhlala njalo umpongolozela lawo madoda ngalokhu, futhi bevumela amakhosikazi abo enze *lokho*, nokugqoka izikhindi, naphandle ezitaladini, na—nalaba begqoka ezikhanukisa ngokocansi impela, ukuhahela ucansi.”

180 Akuvamisile kakhulu ukuthi kukhulunywe epulpiti. Bavele bacabange ukuthi lokho kuwumkhuba ojwayelekile. Sidinga indoda kaNkulunkulu, umuntu othile ozosukuma lapho futhi ayilahle leyonto.

181 Bathi, “Awu, benifanele nibafundise labo besifazane ukuthi zemukelwa kanjani iziphiwo zokomoya. Nibafundise okuthile okukhulu.” Enye indoda enkulu yangitshela lokho. Yabeka izandla zayo phezu kwami, yathi, “Ngizokukhulekela.” Yathi, “Ingabe wena...Suka kulokho.” Yathi, “Into, uNkulunkulu ukuthumele ukuba ukhulekele abagulayo.”

182 Ngathi, “Uma uNkulunkulu athumela umuntu, Wamthumela neVangeli eligwele uma Amthumela nokumthumela.”

Yathi, “Awu, uzolimaza inkonzo yakho.”

183 Ngathi, “Noma iyiphi inkonzo iZwi elizoyilimaza ibifanele ilimale.” Kunjalo. Impela.

Wathi, “Awu, abantu bazokwala.”

184 Ngathi, “Anginazo izinhlelo zomsakazo nezinhlelo zethelevishini ukuzisekela. Ngikhululekile kuKristu. Ngishumayela nje lokho Angitshela khona lapho.” Amen. [Ibandla lishaya ihlombe—Umhl.] “Angiyidingi iminikelo.”

185 Angidingi lutho kodwa okwengeziwe komusa kaNkulunkulu, ukuma futhi ngikhulume iQiniso; futhi singayekethisi eZwini likaNkulunkulu, ukudonsela noma yiziphi izinto eziseceleni noma izinto ezinomkhoshosho, ukusiza umuntu othile nje, ukuthatha futhi ngibenze umntwana wesihogo ophindwe kabili kunalokho babenjalo okokuqala. Ngibatshela iQiniso. Futhi lapho ngimi lapho ekupheleni komgwaqo wami, ngingathi, “Alikho igazi lomuntu phezu kwami.” Lokho kuyisifiso sami. “Angizange ngikugweme ukumemezela kini iseluleko esiphelele sikaNkulunkulu.” Manje, ungabafundisa kanjani abantu—abantu ongwaqa kuyilapho bengeke bafunde ngisho o-ABC babo na?

Yathi, “Abantu basho ukuthi ungumprofethi, umboni.”

Futhi ngathi, “Angikusho lokho.”

Wathi, “Kodwa abantu bayakusho. Ubufanele ubafundise izinto ezithile ezijulile.”

186 Ngathi, “Ungabafundisa kanjani izinto ezijulile kuyilapho bengeke bafunde ngisho o-ABC babo na?”

187 Kholwa njalo uKristu: ABC. Kunjalo. Kodwa ngeke bakwenze. Ngakho-ke uzobafundisa kanjani inani okuthi uma liziphindaphinda linikeze inombolo nokunye nokunye, izibalo zangempela zikaNkulunkulu na? “Uyibona kanjani imibono na? Zenzeka kanjani lezi zinto na?” He!

188 Ufuna ukudonsa into ethize encane, ukuthi, iqembu elincane lehlelo elibonakala liyinto encanyana kuwe, nokunye okuncane okucwebezelayo okubambelayo. “Futhi uma kwenzeka ngifinyelela e—eZwini, noma okuthile nokunye okufana nalokho, igosa lesifundazwe lami lizongikhipha, noma umbhishobhi wami uzongiphonsela ngaphandle.” Ngani, uma uza kuNkulunkulu, uzokhishelwa ngaphandle, noma kanjani. Ngakho-ke yini umehluko na? Ngingaqoka ukuba...Uma uphonselwa ngaphandle, uphonselwa ngaphakathi. Ngakho-ke yilokho-ke. Niyabo? Niyabo?

189 Kukhona izinto ezintathu. UNkulunkulu njalo usebenza ngokuthathu. Siyakwazi lokho. Uphelaliswe kokuthathu. Khumbulani, ngezinsuku zikaNowa, bangena *phakathi* emkhunjini. Futhi ezinsukwini zaseSodoma... UJesu wayekhuluma ngalaba ababili. Izinsuku zaseSodoma, *baphuma*. *Bangena*, ngesikhathi sikaNowa. *Baphuma*, nge—ngesikhathi

saseSodoma. Base-ke *benyuka*, kulesi sikhathi. Yebo. Bangena, baphuma, bakhuphuka! Niyabo?

190 Yilokho esikudingayo manje. Sidinga udaba olukhuphukayo. Sidinga ukukhuphuka sisuke kulezi zinto nezinto zezwe okusibophe phansi kakhulu.

191 UDaniyeli wayengeke azingcolise. Bhekisisani, wayezocina leloZwi endaweni lapho laLingageleza khona lidlule, iZwi. Lenzani na? Lathumela iNgelosi ezansi. Lavikela impilo yakhe. Akazange azilimaze.

192 Abantwana bamaHebheru babezimisele. Bathi, “Bonke abanye bayakhothama lapho kukhala imitshingo, nalapho ababhishobhi bethi, ‘Ngxobani.’ Futhi bayampongoloza, ‘Selesele,’ bayagxuma. Kodwa,” wathi, “ngeke sikwenze. Ungase ukwenze. Uyakwazi ukusishisa. Uyakwazi ukusixosha. Uyakwazi ukwenza *lokhu*, noma *lokho*, noma *okunye*. Kodwa ngeke sikhothamele isithombe sakho, noma kanjani.” Niyabo? Babengezuku—ukungcolisa ukutshalwa kwemali kwabo. Kwakuzoba yiZwi. Futhi, iZwi, babezosukuma. Futhi ngenkathi kufika isikhathi sokwenza isinqumo, babezoma ngaseZwini. Lasindisa izimpilo zabo. LalineNdoda yesine ezansi lapho.

193 Kukhona noma yini esiyidingayo kulokhu ukusa, yileyoNdoda yesine, phakathi kwethu. Kunjalo. Kunjalo. Lokho, manje.

194 Manje, uPetru, ngesinye isikhathi, waye—wayengelutho ngaphandle komdobi. Wayenebhizinisi, umdobi. Kodwa niyazi ukuthini? Wabona okuthile kuJesu Kristu, ukuthi uyise. . . Awu, niyazi, uyise, uJona, wayeyindoda enkulu. Wayengumdobi.

195 Ngizovele nginikeze umdlalo wasesiteji omncane lapha ngaphambi nje kokuba sivale, lokho emizuzwini embalwa elandelayo. Thina. . . Imizuzu eyishumi nje ngemva kweleshumi nanye. Sizozama ukuqeda ligamenxe ihora leshumi nanye, uma ningakwazi ukukumela isikhashana kade. Ngakho-ke, thina, sizoghubeke.

196 Futhi ngiyazi, uJona angahle ukuthi wathi endodaneni yakhe, emdlalweni wasesiteji omncane nje, ngenkathi ethatha yena no-Andrey a emathangeni abo. Nezinwele zakhe ezimpunga zicwebezela phansi, emva kwezinsuku zokudoba, lapho ababefanele bathembele khona, nsuku zonke, ngesinkwa sabo sosuku. Futhi ngiyambona ehlezi lapho, uthi, “Ndodana yami, lalela, Simoni. Lapho—kuyoba khona isikhathi. Ngangihlale ngifuna ukubona uMesiya. Futhi besihlala sikukholwa lokho, ngoba sethenjisiwe Oyedwa. Kodwa, lalela, Simoni, ndodana yami. Kuzovuka izinto mbumbulu eziningi,” futhi kwakukhona, “ngaphambi kokuba kufike uMesiya wangempela. Kodwa,” wathi, “niyomazi loMesiya, Simoni, ngoba Uyoba ncamashi nomBhalo. Futhi bonke abanye bayomelana naYe.” Niyabo?

197 “Kodwa loMesiya uzofakazisa, ngoba singamaJuda. Sifundiswa ukukholwa labo baprofethi. Ngoba, iNkosi uNkulunkulu yasitshela, ‘Uma kukhona ongowomoya phakathi kwenu, noma umprofethi, mina iNkosi ngizokhuluma kuye ngemibono. Futhi lokho akushoyo kuzokwenzeka, futhi niyokwazi ukuthi lowo muntu ungumprofethi.’ NoMose wasitshela ukuthi uMesiya wethu uyoba ngumprofethi. Futhi Mbhekisiseni. Manje, sekungamakhulu ngamakhulu eminyaka singenaye. Kodwa, kwazini lokho.”

198 Ngemva kokushona komnumzane ohloniphekile omdala. Futhi ngolunye usuku u-Andrew wayediyazelile, wehla ukuze ezwe i—indoda ikhuluma, eyayiprofetha ngoMesiya ozayo. Futhi emva kwesikhashana, loMesiya uyafika enkundleni.

199 Futhi manje—manje, uJohane, owayeMbhekile, wabona isibonakaliso sikaNkulunkulu sehla. “UJehova, uNkulunkulu ekhuluma ngePhimbo, futhi esesimweni sejuba, ekhanyisa phezu kwaKhe, nePhimbo lithi, ‘Lo uyiNdodana yaMi ethandekayo eNgithokozile ukuhlala kuYo.’” “ENgithokozile ukuhlala kuYo,” ngendlela efanayo, vele uphendule isenzo ngaphambi kwesandiso. Niyabo? Manje, “ENgithokozile ukuhlala kuYo, noma ngithokozile uku—ukuthi ngihlala kuyo.’ Yona, Ingigculisile. Yenza lokho eNgi—Ngikwaziyo ukuthi Ifanele—Ifanele ikwenze, nalokho eNgakusho ukuthi Iyokwenza.” Manje, futhi ngenkathi uPetru emi, noma ngiqonde . . .

200 U-Andreya, emi lapho, wakubona lokho. Ngakho-ke wabona uJesu ngakusasa okulandelayo, wathi, “Rabi, Uhlalaphi na?”

Wathi, “Woza, ubone.”

201 Ngakho-ke wahamba watshela umfowabo. Emva kokuhlala naYe ubusuku bonke, ngakusasa ekuseni wayekholisekile ngokugcwele ukuthi Lowo kwakunguMesiya. Futhi ngakusasa ekuseni, wahamba wayolanda umfowabo. Futhi wamletha, wathi, “Woza. Simtholile uMesiya.”

202 Ngiyambona ngengqondo uSimoni ethi, “Manje, ake ulinde umzuzu nje. Ngingumdobi wezohwebo lapha. Ngingu—ngingumFarisi phezulu lapha. Ngisonta ebandleni elifanayo nelikababayi wami. Futhi ngibe nazo zonke lezi zinto zikaMesiya, indlela yonke.”

203 “Kodwa ake ume kancane, Simoni. Uyasikhumbula isifundiso seZwi lethu—lethu na? Uyakhumbula lokho . . . Ngiyazi uzibonile zonke lezi zinto. Kodwa ubabayi akasitshelanga yini ukuthi yonke lento ezinobukhazikhazi izovela, kodwa bekungeke kube yikho na? Kodwa besizokwazi ukuthi Wayezoba yindoda engokomBhalo. Wayezohlala neZwi ngoba Uyoba yiZwi.” Niyabo? Ngakho-ke abakwazanga nje ukukuqonda lokho.

Ngakho-ke uSimoni uhamba uyakhuphuka, futhi wathi, “Awu, ngiqagele ngizohamba ngibone.”

204 Futhi kwathi nje lapho engena eBukhloneni bukaJesu... Manje, wayehambile ukuyodoba usuku, kwesinkwa sakhe semihla ngemihla. Wayengusomabhizinisi, niyabo. Futhi ngakho-ke uza kulomhlango. Futhi kulokhu, uyakhuphuka.

205 Futhi kwathi lapho uJesu Embheka, wathi, “Bheka, umIsrayeli okungekho nkohliso kuye.” Niyabo? Buka. Qhabo, ngiyaxolisa. Ngicaphune indoda okungesiyo.

206 Nakhu Akusho. Wathi, “Igama lakho unguSimoni, futhi uyindodana kaJona.”

207 Khona-ke uPeter wabe esethatha ipholisi. Niyabo? Watshala imali khona lapho. Akusikho ukuthi Wayengazi kuphela ukuthi wayengubani, Wayazi lowobaba omdala omesabayo uNkulunkulu owayemtshelile okwakuzokwenzeka. Futhi walibona iZwi liqinisekiswa. Lowombusi osemusha ocebile kungenzeka ukuthi wayemile, ukubona leyonto efanayo. Kodwa uPetru wayesekulungele ukuthengisa ibhizinisi lakhe kanye nobulungu bakhe, futhi atshale imali. Kwenza okuthile kuye.

208 Kuthiwani ngoNathanayeli na? Wayekade enesixhobo phandle lapho, njengoba ninaso lapha ePhoenix. Futhi—futhi ngolunye usuku wayephandle lapho. Futhi wayengumfundi weBhayibheli. Kwathi uFiliphu ebona lokhu kwenziwa, wawela wamtshela, wathi, “Hheyi! Si—simfumene uMesiya Lowo uMose akhuluma ngaye.”

Wathi, “Manje!”

“UJesu waseNazaretha, iNdodana kaJosefa.”

209 Wathi, “Manje, kungaba khona yini into enhle evela endaweni enjengaleyo na? Ngibhekile. Uthe WayenguBani?”

“UJesu waseNazaretha.”

210 “Ngabhekisisa onke amagosa ethu, futhi akekho noyedwa wawo oke washo utho ngaYe. Asinalo ikolishi lezenkolo Avela kulo. Qhabo.”

211 Benazi yini, kwehle njalo eBhayibhelini, abaprofethi abavuka, asazi ukuthi bavelaphi na? Akukho mumva kubo. Bavele baqhubeka enkundleni, base besuka ngendlela efanayo nje. Babengenazo izipilyoni emuva ndawo ndawo. Beza ukuzoletha abantu ababephume esandleni, futhi babuyise leyo mipetho futhi bakubophele eBhayibhelini futhi. Niyabo?

212 Wavelaphi uMose na? Umzali othobekile. Siyamazi nje umzali wakhe, asazi lutho ngemuva lakhe.

213 Bukani u-Eliya. Asazi ngisho ukuthi ubaba nomama wakhe kwakungubani; uvele ufika enkundleni.

Bukani u-Obadiya. Babukeni bonke.

214 Bukani u-Amose, sakhuluma ngaye ngobunye ubusuku. Akekho owaziyo ukuthi uvelaphi. Wayengumalusi. Yilokho kuphela esikwaziyo. Uvele ufika enkundleni.

215 Nokho, lapho eseqedile umsebenzi wakhe, njengo-Eliya omkhulu, uNkulunkulu umgibelisa inqola ebheke eZulwini. Niyabo?

216 Asazi ukuthi bavelaphi. Abanazo izikole noma imuva. UNkulunkulu uyabavusa nje, ukuba bamukule babuyisele leloZwi. Futhi abanazo izibopho zehlelo ukukubopha, futhi bathi ufanele wenze *lokhu*, noma ubakhiphe.

217 Bukani ngisho noJohane umBhaphathizi, lowomprofethi omkhulu owaziwayo, ngisho nasozalweni lompristi, kodwa akazange aye esikoleni sikababayi wakhe. Wayefanele ethule uMesiya.

218 Akakwazanga. Ngani, ngamunye wayethi, “Manje, niyamazi uDkt. Jones lapha. Uyindoda elungile. Niyazi nimazi njengoMesiya.” Akakwazanga ukuncengwa yisigejane samadoda anjalo.

219 Wangena ehlane, ngoba umsebenzi wakhe—wakhe wawubalulekile. Futhi wahlala phandle lapho waze wezwa kuNkulunkulu. Futhi wayazi ukuthi Wayeyoba yini. Futhi lapho eMbona eza, wathi, “Nalo iWundlu likaNkulunkulu elisusa isono sezwe.” Bonke abanye abakaze babone lutho. Kodwa waLibona.

220 UNathanayeli, wayethi ukumangala. Kodwa lapho ekhuphuka, wantshela ngalokho ayekushilo kuPetru. Wathi, “Manje, uyazi ukuthi singabafundi bomBhalo. Siyazi ukuthi uMesiya uzoba ngumprofethi.”

221 Ngakho-ke, ngenkathi efika enkundleni, ngani, wenyukela kuYe. Futhi Wathi... Wenyukela ebandleni. Futhi uJesu wambheka, wathi, “Bheka, umIsrayeli okungekho nkohliso kuye.”

Wathi, “Rabi, Ungaze nini na?”

222 Wathi, “Ngaphambi kokuthi uFiliphu akubize. Ngenkathi ubungaphansi kwesihlahla, emhlanganweni womkhuleko phandle lapho, Ngakubona.” Amehlo anjena pho!

223 Futhi khona lapho watshala imali. Wenzani na? Khona phambi kukarabi wakhe, umpristi, nakho konke, wakuvuma ukuzenzisa kwakhe. Wawa ngezinyawo zakhe... futhi esuka ezinyaweni zakhe, waya emadolweni akhe, wayesethi: “Rabi, Wena uyiNdodana kaNkulunkulu. Wena uyiNkosi yakwa-Israyeli.”

224 Ngenkathi, amaningi alawomadoda asezingeni eliphezulu ema ngalapho, nazo zonke izimo zabo nezinto, ayesethi, “Lo Muntu unguBelzebule.”

225 Futhi uJesu wabatshela ukuthi babehlambalaza, bebiza uMoya kaNkulunkulu njengento embi. Niyabo? Impela. O, he!

226 Owesifazane omncane emthonjeni, kuthiwani ngaye na? Impela waba nokutshala imali. Ngenkathi ephumela lapho,

kukho konke ukuziphatha kwakhe okubi. Ibandla lalimfake endaweni enjalo waze wangazi ukuthi wayekuphi, futhi ngakho-ke wavele waya ebufebeni; kodwa inhliziyo elula, ethobekile.

227 Lokhu kungaba yizwi elikhulu, futhi ngifuna nikuthathe kahle. Wayemiselwe ngaphambili ekuPhileni okuPhakade. “Konke uBaba aNgiphe khona kuzoza.” Wadingeke ukuba ezele aManzi, futhi waWathola, kodwa hhayi emthonjeni kaJakobe. Niyabo? “Akekho ongeza ngaphandle kokuthi uBaba ambize kuqala. Futhi konke Angiphe khona kuyozza. Ngizomvusa futhi ngezinsuku zokugcina.” “Labo Abazi ngaphambili, Wababiza; labo Ababizile, Ubalungisisile; labo Abalungisisile, Ubangwelisile; noma, kakade, Usekhazimulisile.”

228 Bhekisani. Ngenkathi leloZwi, isibonakaliso, iZwi, ukuqinisekiswa kombhalo kwehlela phezu kwalaborabi nabapristi, bathi, “Lomuntu ungudeveli.”

229 Kodwa ngenkathi kuwela phezu kwalesosifebe esincane, kwenzekani na? Ngokushesha kwakhanya kwaba ukuPhila.

230 Labo rabi bathi, “Lo Muntu ukwazi ukufunda ingqondo. LoMuntu ungu—u—umbhuli. Yileyondlela Angabatshela ngayo labobantu. Ungumbhuli.”

231 Kodwa kwathi nje Lokho kungashaya lesosifebe esincane, kulesosimo! Ukuba bekungaxwayisa lesosifebe, kulesosimo, beKufanele kwenzeni ebandleni lePentecostal elizisho ukuthi linoMoya oNgewele na? Niyabona ukuthi ngiqonde ukuthini na? Ngethemba ukuthi ngeke kudlule ekhanda lakho. Niyabo? Niyabo? Bekufanele Lenzeni kithi na? Kodwa kwathi lapho sekukhanyise amadoda . . .

232 Kwathi nje lapho sekukhanye kowesifazane omncane, akazange athi, “Wena ungu—unguBelzebule.” Mbuke. Wathi, “Mnumzane, ngiyabona ukuthi Ungumprofethi. Manje, siyazi. Siyazi. Sibheke Ozofika. Sekungamakhulu eminyaka singenamprofethi. Kodwa siyazi ukuthi uMesiya uzoba ngumProfethi. Siyazi ukuthi Uyositshela lezizinto lapho Efika.”

UJesu wathi, “NginguYe.”

233 Manje, uyazi, uMuntu owayengamtshela lokho, wayezothembeka ngempela, ngoba WayeneZwi. IZwi lalinaYe, ngokuba iZwi liza kumprofethi. Wayenokuhunyushwa kwaLo kweqiniso, ngokuba WayeyiZwi. Futhi kwathi nje Lingamshaya, wakhathalela ipholisi khona lapho. Wayefuna ukutshalwa kwemali, ngokushesha. Wayefuna amanye alaManzi okwakungadingeki ukuthi eze emthonjeni azowakha. Futhi kwathi nje eseLibonile, Lokhela inhliziyo yakhe.

234 Wehlela emzini, wathi, “Wozani, nibone uMuntu Ongitshela izinto engizenzile. Ingabe lo akuyena kanye uMesiya na? Ingabe lokhu akukhona lokho uMesiya okufanele abe yikho na?”

²³⁵ NeBhayibheli lathi abantu bomuzi bamkholwa uJesu ngenxa yalokho Ayekwenzile kulowo wesifazane. Ubufakazi bakhe babangela lowo muzi ukuthi uphenduke. Manje, Akazange enze noma yiziphi izimangaliso. Wayazi ukuthi uFiliphu wayehla ukuzokwenza lokho.

²³⁶ Ngakho-ke, njengokuthi, uJohane akazange abe nezimangaliso, ngoba uJesu wayezomlandela.

²³⁷ Manje, sithola ukuthi, ukuthi batshale imali kulepholisi, khona lapho.

²³⁸ Ake ngithathe nje omunye noma ababili, uma nizongixolela umzuzu, abambalwa.

²³⁹ UNikodima, ngelinye ilanga, walivuma iqiniso. Niyazi, wafika ebusuku, ukuzotshala imali, futhi wathola iBhange lalivuliwe. Lihlala livuliwe. Wacabanga, “Awu, ibhange lenza ibhizinisi usuku lonke, ngalokhu kutshalwa kwezimali, kodwa ngikholwa ukuthi ngizohamba ebusuku.” Futhi, kodwa waLithola livuliwe, lilungele. Futhi wathi, “Rabi, siyazi ukuthi Wena unguMuntu othunywe evela kuNkulunkulu. Akekho umuntu ongenza lezizinto njengoba Wenza, ngaphandle kokuthi uNkulunkulu abe naye. Lokho akunakwenzeka ngokuphelele.” Niyabo, wavuma lapho, kulo lonke izwe lamahlelo, ukuthi babazi ukuthi Lalinjalo. Kodwa ngenxa yobandlululo, nokuziqhenya, nokuthandwa ngabantu emphakathini kwangaleso sikhathi, njengoba kwenza leyonganyana ecebile, ngenxa yodumo nokuqonda komphakathi, futhi babengafuni ukuyeka izwe.

²⁴⁰ Ncamashi nje njengalesi sizwe asifuni indoda emesabayo uNkulunkulu phezulu lapho ukuba isiqondise. Yingalesosizathu sidliwa izikelemu ngobukhomanisi. Ngeke bathathe indoda esaba uNkulunkulu. Bayokhetha umuntu othile ongabavumela ukuba baphile nganoma iyiphi indlela abafuna ngayo. Kulula ngathi maMelika kanye nathi maKristu ukusho lokho, kodwa lapho sehla futhi . . .

²⁴¹ Manje ake sikhulume futhi sikubuyisele ekhaya kanye. Nina malungu ebandla nifuna into efanayo. Nifuna umshumayeli othile, nina besifazane, ongezukunilahla ngendlela enigqoka futhi niphile ngayo, umuntu othile ozonimbambatha emhlane nina bantu futhi anitshale, ukuthi, “Ungakwenza *lokhu, lokho, nokunye*. Futhi ningaziphatha njengezwe futhi niphile njengezwe, futhi niqhubeke ukugcina isivumo senu sikaKristu.” Nifuna lezo zinto. Niyakuvotela. Niyovotela ukukhipha indoda emesabayo uNkulunkulu emphakathini wakini, ukuthola indoda enjengaleyo phakathi lapho. Yisifiso. Ngumoya wesizwe. Ngumoya wezinsuku zokugcina, ufuna ukuvuma futhi ubambe ukuvuma kwakho, “Ngiyilokhu, ngiyiPentecost, ngiyiMethodisti, iBaptisti,” futhi usabambelele kulokho futhi uphile nganoma iyiphi indlela ofuna ukuphila ngayo.

242 UJezebeli wayenezwe ngendlela efanayo, kodwa uNkulunkulu wabathumelela umelusi. U-Eliya wayengumelusi wakhe. O, wayengeke akuvume, kodwa wayenguyey, noma kanjani. Ya. Impela.

243 “UNkulunkulu wayekwazi kulawa matshe ukuvusela u-Abrahama abantwana.” UNkulunkulu akudingekile ukuba eze ngeqembu lakho noma elinye iqembu. UnguNkulunkulu. Wenza lokho Afuna ukukwenza, futhi Uzokwenza. Into eyodwa Angeke ayenze, lokho ngukuthi, aphike iZwi laKhe uQobo.

244 Ngakho-ke, uNikodemu wafika, futhi wayefuna ukutshala imali, futhi wakuthola nje lokho ayekucela. Wayeqotho. Yena—waKuthola.

Sifanele siphuthume.

245 ULuka 24:49, kwakuneqeqebana labantu elalitshale imali. Futhi uJesu wabatshela, kuLuka 24:49, ukuthi ikhulu namashumi amabili, “Khuphukelani lapho oSukwini lwePhentekoste phezulu lapho, futhi nilinde nize nembathiswe amandla avela Phezulu. Ngizonithumelela inzalo ethile kulokhu okunani, ukutshalwa kwezimali enikwenzile.”

246 Wayebatholile. Walithatha kanjani nje leloqembu na? Walithatha kanjani leloqembu elincane na?

247 Ngolunye usuku ngenkathi Wayenenkonzo yokuphulukisa abagulayo futhi ekhombisa ubuMesiya baKhe, ngani, wonke umuntu, “O, kuyamangalisa, Rabi! O, woza ngapha ebandleni lethu. Bamba umhlangano lapha, Rabi. SiyaKufuna *ngapha*. SiyaKufuna *ngapha*.” Neqembu elikhulu liqala ukuMlandela.

248 Kodwa ngolunye usuku, lokho, ukuthi, uNkulunkulu waguqula leyonkonzo kuYe, isuka ezimangalisweni iya ekufundisweni kweZwi.

249 Ngokuqinisekile ningayifunda ivaliwe. Aniphuphuthekile kangako. Uma kunjalo, ungabeka ipensela phakathi kwamehlo akho bese ikuvala amehlo akho, qaphelani, qaphelani, ipensela elalizobhala iZwi likaNkulunkulu.

250 Qaphelani, kwathi nje lapho uNkulunkulu eseguqule inkonzo yaKhe isuka ezimangalisweni zaKhe. Izimangaliso zaKhe zaqhubeka, kodwa hhayi kunjalo. Waqala ukubatshela iQiniso lomBhalo eliqondile nalapho ababemi khona. Isixuku sasuka kuYe. “Lekhu nguKusho okunzima.” Kwenzenjani na?

251 Abangamashumi ayisikhombisa ababeMlandela, Wayebagcobile, bahamba, nabo. Bathi, “Ubani ongaqonda into enjengaLena. Lokho kuphambene nakho konke esake sakufundiswa.” Kwenzekeni na?

252 Wasephendukela kwabayishumi nambili, wayesethi, “Nani, nifuna ukuhamba na?”

253 Yingaleso sikhathi uPetru asho lelozwi elimangalisayo, “Nkosi, besiyakuyaphi na? Ngitshele okuthile okungcono.”

254 O, Nkulunkulu yiba nomusa! Ungasitholaphi noma yisiphi isivumokholo esingcono kuneZwi likaNkulunkulu na? Ungalutholaphi noma yiluphi uthando olujulile kunothando lukaJesu Kristu na? Ungakutholaphi noma yikuphi ukwaneliseka okujulile kunokwaneliseka uJesu Kristu akunikezayo na?

255 Okukwenza wenze izinto ozenzayo, yingoba wena u... Kukhombisa ukungabi nalutho, owesifazane openda amehlo akhe abeluhlaza okwesibhakabhaka, futhi agunde izinwele zakhe, futhi apende izinzipho. Nendoda eyoma futhi ivumele umkayo nabantwana ukuba benze kanjalo, kuzokhombisa ukuthi kukhona ukungabi nalutho ndawo ndawo. Lokho bekufanele kugcwaliswe ngamandla. Bekufanele kube nguKristu phakathi lapho. Kodwa kuyazifakazela.

256 Indoda eyosusa kwenye inkolo ise kwenye, ikhiphe amakholwa esuka kwelinye iqembu aye kwelinye, kukhombisa ukuthi kukhona ukungabi nalutho lapho. Isebenzela inhlangano esikhundleni soMbuso kaNkulunkulu. Angikhathali ukuthi bayaphi, inqobo nje uma bezelwe nguMoya kaNkulunkulu, bayophila impilo yobuKristu. Ukungabo nalutho, imisebenzi ifakaza ngakho.

257 Qaphelani, benyukela lapho ukuze bathole iholo. Futhi uNkulunkulu wakhokha kulokho ukutshalwa kwemali ababekwenzile, futhi Wabanika okwengeziwe.

258 Manje, uma leliqembu lePentecostal lifuna okwengeziwe, philani ngokufanele futhi nenze okufanele. UNkulunkulu unokuyinqwaba azokhokha ngakho, neBhange livuliwe, imini nobusuku. Kodwa uzofanele ungasho ukuthi, “Awu, ngicabanga ukuthi ngizokhuphukela lapho kanye.”

259 Bakhuphukela lapho base bethi, “Awu, ngiyacabanga... Uyazi ukuthini? Besi phezulu lapha izinsuku ezimbili. Ngani, ngicabanga ukuthi uma Ezokwenza noma yini... ”

260 “Bengilapha e-altare, imizuzu engamashumi amabili. Uma Ezonginika uMoya oNgewe, Uzonginika wona manje.” Leyo yi, leyo imibono yethu. Yilapho esifike khona. Ubuqotho...

261 O, sithanda ukuba njengabantwana, lapho sishayelwa ngamapayipi: ukusina, nokunye nokunye. Kodwa ngiyazibuza ngakho.

262 Khona-ke, izinsuku eziyisishiyagalombili, izinsuku eziyisishiyagalolunye, ukuba-ke—ukuba-ke uMathewu ubezosukuma futhi asho ku—kuSimoni, “Uyazi ukuthini? UJesu wasitshela ukuthi silinde lapha phezulu. Siqinisile ngokuqavile. Siye salinda. Manje, ngikholwa ukuthi sesivele siKwemukele. Niyabo? Ngikholwa ukuthi semukelile. Ake siqale. Wena, yenza

iqembu liqanjwe ngawe. Futhi *wena* yenza iqembu liqanjwe ngawe. Ngizokutshela, sizophuma futhi sishumayeke iVangeli manje”? Qhabo, qhabo. Lokho akusebenzanga nomBhalo.

²⁶³ U-Isaya wathi, “Isiyalezelo sizoba phezu kwesiyalezelo, nomudwa phezu komudwa; *lapha* kuzakuba ingcosana *nalapho* ingcosana.” “Bambelelisisa kulokho okuhle.” “Ngezindebe ezingingizayo nangezinye izilimi ngizokhuluma kulababantu, futhi lokhu ngukuPhumula. Lokhu ukuhlumelelisa.” Bayazi ukuthi uJoweli wayethembisile, “Ezinsukwini zokugcina, Ngizothulula,” Joweli 2:28, “Ngizothulula uMoya waMi phezu kwayo yonke inyama. Kuyakuba nokugcotshwa, ukuze ngibonise izibonakaliso ezulwini phezu nasemhlabeni phansi, izinsika zomlilo nomswakama wentuthu.” Futhi, o, he! Niyabo? Balinda kwaze kwafika inkomba yomBhalo. Niyabo? Babethengisile. Babenokutshalwa kwemali kwabo. Babefuna umholo onjalo.

²⁶⁴ Namuhla, esikhundleni sokuba ibandla lenze lokho, sithengisela ubulungu. “Qala, bangenise, noma yini, thola okungaphezu kwalokho amaMethodisti anakho, noma amaBaptisti anakho. Thola okungaphezu kwalokho i-Oneness anakho.” Ne-Oneness ngaphezu kukaziqo zithathu noma ababili emunye, noma bangaki o “-emunye” onaye. Angazi. Niyabo? Konke lokho, kuyini na? Yisigejane sobuzwe. Yisigejane sombhedo. Buyela kuNkulunkulu neZwi laKhe eliqinisekisiwe. Amen.

²⁶⁵ UPawulu osemusha ocebile ngesinye isikhathi, egcwele isayense yezenkolo njengoba ayengaba njalo; njengombusi osemusha ocebile. Wayesendleleni yakhe eya eDamaseku, futhi wabona ukuthi kwakukhona ukuKhanya okwandiza phambi kwakhe, iNsika yoMlilo, eyamvala amehlo akhe. Futhi Yakhuluma kuye. Futhi Yathi, “Sawulu, kunzima kuwe ukukhahlela ameva.” Futhi ngenkathi yena . . . Kwaqinisekiswa kuye ukuthi lowo kwakunguJesu, kwakunguNkulunkulu ofanayo weTestamente eLidala. Niyabo? WaYibona lapho. Wayekade eMenza umuntu othile, uBelzabule othile.

²⁶⁶ Kodwa ngenkathi ebona leNsika yoMlilo, wazi ukuthi leyo kwakuyiNsika yoMlilo efanayo ayefundiswe ngayo eyahola u-Israyeli. Futhi Yalilapho-ke. Wathi, “Ungubani Wena, Nkosi na?” WaMqonda njengeNkosi ngoba iNsika yoMlilo yayilapho.

Yathi, “NginguJesu.”

²⁶⁷ Watshala imali, futhi. Wayekufuna Lokho. Into ayeseyidlale isikhathi eside, Yayiphambi kwakhe ngqo. Watshala imali ngenkathi Eqinisekiswa ngokuyikho ukuthi lowo kwakunguJesu, futhi WayenguNkulunkulu. Wakwenza kwaziwa, “Nkosi, Ubufuna ngenzeni na?”

²⁶⁸ O, yeka isinqumo esiwubudedengu lombusi osemusha ocebile asenza! Thina bantu namuhla sicabanga ukuthi wenze

into embi kabi. Ufana nabantu baseLawodikeya namuhla. Ufuna ukuthandwa ngabantu, ukudunyiswa kwabantu, esikhundleni sepholisi yenkonzo (Yikho *Lokhu.*) uNkulunkulu ayinikela kubantu, ukuba baphile ngayo.

²⁶⁹ UJesu Kristu wayenguMfanekiso kaNkulunkulu oveziweyo. Wayeyilokho uNkulunkulu, ngamandla aKhe, akuvezayo; umzimba owawuthiwa iNdodana, ngoba WayenguMuntu. Futhi Uvela kuNkulunkulu. Futhi Wayezinikele kakhulu kuNkulunkulu, kwaze kwathi, Akacabanganga ukuthi kungukuphanga ukuthi Yena noNkulunkulu benguMuntu ofanayo. Futhi babeyibo, ngoba uNkulunkulu wayeyiZwi, futhi WayeyiZwi. “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu.” Futhi lapho lapho uNkulunkulu ayengathatha khona iZwi laKhe, ngaphandle kwanoma yini, noma yikuphi ukuphazamiseka. Wayehlala enza lokho uBaba ayefuna kwenziwe. Futhi lapho iZwi lalingasebenza ngaYe lapho, kwaze kwathi Yena noBaba baba Munye. Yilokho.

²⁷⁰ Wayese-ke ethatha lokho kuphila okuphelele, nazo zonke izono zethu, wayesekubeka phezu kwalokho kuphila okuphelele. Futhi Wafa ukuthi thina—thina mambuka singaba... singafa ngokwethu, futhi sizalwe Phezulu, futhi iZwi laKhe lalingasebenza ngathi imisebenzi kaNkulunkulu.

²⁷¹ O, into ebucayi kangaka, iphutha, elenziwe yibandla, ncamashi nje njengoba kwenza lomfo osemusha ocebile. Wandisa impahla yakhe. O, yebo, wenza kahle njengeLawodikeya, kodwa yena—yena wenza iphutha elibi. O, he! Futhi waba mkhulu kakhulu futhi waceba! Ake silandele lomfo imizuzu embalwa nje.

²⁷² Futhi, ngokweqiniso, ngizoyeka. Bukani, qaphelani. Yena... [Umfowethu uthi, “Lishumayele, Mfowethu Branham!”—Umhl.] Qaphelani. Ngiyabonga. Ngiyabonga, mfowethu.

²⁷³ Yena, wanda ngempahla. Manje, abantu abaningi bacabanga ngoba... Yilapho engizwa khona amanye amadoda angosomabhizinisi abangamaKristu, ngesinye isikhathi, behlala befakaza kulemihlangano, ukuthi iNkosi iniphumelelise kanjani. Kwesinye isikhathi lokho yiwo kanye amaqiniso obufakazi obubonakalayo bokuthi nehlulekile. Kunjalo. Lehluke kanjani leliqembu lePentecostal namhlanje kulokho elaliyikho ngalolosuku! Lapho sebenaMoya oNgcwele, basusa konke ababenakho, ukuqala inkonzo. Ya. Futhi, namhlanje, sizama ukuthi sinezigidi, nakho konke njengalokho lapha. [Ibandla lishaya ihlombe—Umhl.] Manje, lokho kulungile. Impela kuyiqiniso. Futhi sizibiza ngamaPentecostal.

²⁷⁴ Ngasho lokho ngesinye isikhathi, komunye wemihlangano ngezwa amanye amadoda efakaza, uMfowethu Demos kanye nabo bekhona. Ngathi, “Nina madoda, ngiphakathi kwenu

ngoba ngiyanithanda, futhi ngicabanga ukuthi ninokuthile. Kodwa ngilapha ukunisiza, ukwenza konke engingakwenza. Ngethemba ukuthi niyangiqonda.” Ngathi, “Kulobubusuku, konke enikwenzile bekungukusho ukuthi bangaki oCadillac eninabo, nokuthi u—ubuzimisele kangakanani...” Ngathi, “Lawomadoda anoCadillac abaningi kunobungake ube nabo. Ngibatshela ngokuthi bayisusa kanjani into ethile abanayo, yalezinto zezwe; futhi bathole Okuthile enhliziyweni yabo, iZwi likaNkulunkulu, ukuqinisekisa.” Niyabo?

²⁷⁵ Kwakukhona okahle, umfowethu omncane wePentecostal. Kungenzeka ukuthi uhlezi lapha manje. Angimelene ngalutho naye. Wasukuma. Futhi abaningi bosomabhizinisi abahlezi lapha bayazi ukuthi lokhu kuyiqiniso impela. Ngase ngithi... Wathi, “Kodwa, Mfowethu Branham, yilapho iphutha elikhulu elenziwa khona.”

Ngathi, “Yilphi iphutha uNkulunkulu alenza na?”

²⁷⁶ Wathi, “Ngani, labobantu abathengisa izimpahla zabo futhi—futhi zabelwa abampofu, njengoba uJesu atshela lendoda ecebile ukuba yenze, izabele abampofu, benza iphutha. Ngokuba, kwathi nje ukushushiswa kwaqala, babengenakhaya abangaya kulo.”

²⁷⁷ Ngathi, “Mfowethu, uzisho ukuthi uyiPentecost, futhi ucabange ukuthi uMoya oNgewele ungenza iphutha na? IZwi likaNkulunkulu lhlala linjalo.”

Wathi, “Awu, babengenayo indawo ukuya kuyo.”

²⁷⁸ “Yilokho impela uNkulunkulu ayefuna bakwenzele khona. Base-ke behamba besuka ezindaweni beya ezindaweni, besakaza iVangeli. Babengenayo enye indawo abangaya kuyo.” Niyabo? Ngiyazi. Kodwa, namuhla, sikuthatha ngokwehluke kakhulu.

²⁷⁹ Ake sibhekisise lomfo ocebile owenza leli phutha eliwubudedengu njengosomabhizinisi. Ngifuna ukunibuza bazalwane. Ingabe kwakungelona iphutha elibi lelo kusomabhizinisi na? [Umfowethu uthi, “Ya.”—Umhl.] Izethameli, kwakungelona yini iphutha elesabekayo lelo kusomabhizinisi na? [Ibandla lithi, “Amen.”] Ilphi ibhizinisi elikhulu ayengali—ayengafeza noma yini kulo, kunokuba abe nokuPhila okuPhakade na?

²⁸⁰ Bangaki oCadillac ongabanikeza, ekupheleni komgwaqo wakho na? Wayezokwenzani uDemos Shakarian ngolunye usuku ngenkathi leyonhliziyo iqala ukugxuma, futhi wayephuma na? Ngiyanibuza. Cabangani ngakho. Buyini ubulungu bakho bebandla, kuyini ukuthandwa kwakho ngabantu, okuzokwenza na? Kuzokwenzekani kuwe lapho usunazo zonke lezi zinto, bese kuthi-ke ufanele uhlangane noNkulunkulu na? Awekho amaphakethe endwangeneni yokusonga isidumbu. Uhlangana noNkulunkulu ngomphfumulo wakho. Futhi

indlela lowomphefumulo oyiyo, waveza ukuthi hlobo luni lwempilo oyiyo. Futhi uma lokho kuphila okukuwe kuphika leliZwi, khona-ke kulahle, futhi uthole ukuphila okuzohlala naleloZwi futhi kwenze uNkulunkulu aphile kuwe. Kulungile.

²⁸¹ Kukhona okungalungile, okuthile okungeke kwenze abesifazane bahambisane ngqo. Angikhathali ukuthi bakhuluma kangaki ngezilimi. Angikhathali ukuthi bakwenza kangaki *lokhu*. Lokho akusho lutho. Isithelo sakho sikhuluma kakhulu kunephimbo lakho. Niyabo? Impela, kuyakwenza. UMoya oNgewele yintobeko, ukuthobeka.

²⁸² Wena uthi, “Angidingekeile ukuba ngenze lokho.” Ngiyazi ukuthi awudingekile. Imvu ayidingeki ukuba igundwe, futhi, kodwa inikela ngovolo wayo ngesihle, uma uyimvu. Manje, imbuzi izokhahlela lonke uhlobo lokuqophisana ngakho. Ngakho-ke manje uyabona lapho omi khona, lapho isikelo sikaNkulunkulu siqala ukukugunda. Angikusho lokho. . .

²⁸³ Angikusholo ihlaya lokho. Lena akuyona indawo yamahlaya. Leli yipulpiti. Lena indawo lapho ukwahlulela kuphuma khona.

²⁸⁴ Manje, imvu izovele ilale futhi ikuyeke uyigunde, ilahlekelwe ngamalungelo ayo.

²⁸⁵ UngumMelikana. Ungazigunda izinwele zakho. Ungakwazi. Ungakwazi. Ugenza noma yini ofuna ukuyenza, eMelika. Ungadakwa, ulale emigwaqweni. Futhi—futhi ungaba isifebe. Ungahlala nendoda, noma indoda ihlale nowesifazane, abe unkosikazi wesintu. Ungaba nabane, abahlanu, abayisithupha, abayisikhombisa, abayisishiyagalombili, abanengi njengoba ufuna. Ugenzi. . . Abanye babo baneshumi nanhlanu, amashumi amabili. Ikuphi iphethini yakho na? Awudingekile ukuba wenze lokho. Wena uthi, “Awu, uma ngingumMelikana, anginawo amalungelo na?” Yebo, mnumzane. Kunjalo impela.

²⁸⁶ Kodwa ulahlekelwa ngamalungelo akho uma uyimvu, amawundlu kaNkulunkulu. Kunjalo. Ulahlekelwa amalungelo onawo.

²⁸⁷ Manje, cabangani ngalokhu manje njengoba sivala. Ya. “Ukwanda kwempahla.” Yebo, mnumzane. Manje siyamlandela kancanyana nje, bese kuthi-ke sizovala.

²⁸⁸ Sithola, endaweni elandelayo, ukuthi lensizwa ecebile yayinokuningi kuze kube yilapho ifanele ukuthi ibenokuthile okufana noxhaxha loCadillac.

²⁸⁹ Niyazi, bathi, eCalifornia manje, “Ngaphandle kokuthi okungenani ube noCadillac abathathu noma abane, futhi—futhi ube nendawo enkulukazi, awuyena owomoya.” Kungaba “owomoya wezwe.” Abantu abampofu; ngiyazazi izithunywa zenkolo, zishumayela iVangeli, zingenazo ngisho izicathulo ezinyaweni zazo.

²⁹⁰ Ngiyeza, ngoluny'usuku, futhi ngaqaphela lapho okwakuthi, “*Lelikhaya elikhulu lesikhathi esizayo likaS'bani-bani.*” Ngadlula ngalapha, “*Lelikhaya lesikhathi esizayo likaS'bani-bani.*”

Futhi ngathi, “Nkulunkulu, kuthiwani ngami na?”

Wathi, “Bheka phezulu.” Kulungile.

²⁹¹ Lapho intela yokungenile ingifaka ngaphansi komthwalo ngolunye usuku, nangamasheke abantu ababewasayinile emhlanganweni, ukuze kukhokhelwe umhlangano. Intela yokungenile yabuyela emuva eminyakeni eyishumi nanhlanu, futhi—futhi bangenza ukuba ngikhokhe kubo amadola ayizinkulungwane ezingamashumi amane. Kwakudingeka ngithole amadoda anesibambiso nezinto. Futhi ahlezi khona kulesisakhiwo manje, ukusayina ithikithi, ukuze ngikukhokhe ngamadola ayizinkulungwane ezine ngonyaka, noma ngingeniswe phambi kwezinkantolo. Ngathi, “A—angikukweleti. Nanka amaphepha ami, entela yami yokungenile.”

²⁹² Wathi, “Ya. Kodwa ngenkathi labobantu besayina lelosheke, bona... Uzibandakanye wena ngenkathi ulisayina. Kwakungelakho. Wase-ke uyalishintsha, ukuze ukhokhe inani lomhlangano.” Niyabo?

²⁹³ Ingabe lokho kuwubulungiswa na? Qhabo, mnumzane. Akukho bulungiswa. Ngacabanga kabi kakhulu ngakho. Ngenkathi, ngabheka eBhayibhelini, ngase ngibone ukuthi wonke umuntu owake waba nesikhundla sikamoya, eBhayibhelini, wayexhumene nohulumeni. Uhulumeni umtholile, ngoba uyisihlalo sikadeveli. Thatha emuva, oMose, noJeremiya, noDanilyeli, bonke abaprofethi, ngisho nakuJesu Kristu, wafa ngaphansi kwesijeziso sokubulawa nguhulumeni. Abakwazi ukubabamba ngokuziphatha nanoma yini enye, ngakho-ke udeveli, isihlalo sakhe esikhulu, ukuphonsela phambili nohulumeni. Kunjalo impela. Ya.

²⁹⁴ Lendoda ecebile yayandile ngempahla, he, lapho umuntu othile wayenga... .

²⁹⁵ Amadola ayizinkulungwane ezingamashumi amane, lokho okwakuhloselwe umuntu othile, kwakhokhwa kunjalo. Ngineminyaka eyishumi yokukwenza kuyo, ezinkulungwaneni ezine ngonyaka. Ngidonsa ikhulu lamadola ngeviki. Ngangingaba nakho. Kunjalo impela. Angizishayi ehloambe. Nginitshela okuthize, lokho engi... . Isibonelo nje noma okuthize, eningahle nikuqonde.

²⁹⁶ Ngangingaba nakho, ukuba ngathatha imali engangiyinikwe abantu. Bengiyoba ngaphezu kukasozigidi. Bengingaba neziqondile, zezakhiwo, beningeke nidingeke ukuthi niqashe lesi. Bengiyothi, “Wozani ningene, sithatheni.” Niyabo?

²⁹⁷ Kodwa, he, ngizamile ukucabanga lokho, ukwenza uJesu Kristu iPhethini yami. Ngabe wadala inhlanzi. Ngabe wadala imali. Wayengenza iwayini ngamanzi. Wayengondla, nge-ngezinkulungwane, ngezinhlanzi ezimbili no-nolofu noma ababili besinkwa. Kodwa, nokho, Wayengenayo indawo yokuqamelisa ikhanda laKhe. WayeyiSibonelo sethu. Hhayi okuthile okuzobenezela, kodwa okuthile okukhazimulayo, iVangeli.

²⁹⁸ Lapho sithola lendoda ecebile, yaze yaba nezinto eziningi kakhulu, kwaze kwaqhuma izinqolobane zayo zonke, nakho konke. Yasho. “Manje, niyabo, ukuba ngangilandele lezo zinhlanga, niyabona ukuthi bengiyoba kuphi na? Niyabo? Kodwa manje ngihlale ebukhazikhazini, bonke abesifazane bengizungezile, futhi nginakho konke *lokhu* engikufunayo, futhi nginakho konke *ukuthi-nokuthi*. Ngizwana kahle nabo bonke abapristi, orabi. Bangimbambatha emhlane bonke, futhi bathi, ‘Mfowethu Jones, sijabula kakhulu ukukubona.’”

Ngethemba ukuthi akekho uMfowethu Jones lapha kulokhu ukusa.

²⁹⁹ Kodwa, bambambatha emhlane, bese bethi, “Mfowethu, sijabula kakhulu ukuba nawe!” “O, nonke nina bantu, umzuzu nje. Manje, ngifuna ukunikhombisa, nakho kuhlezi uDkt. Levi Levinski Jones,” noma ngabe yini, “ehlezi ngapha. Ungomunye wabasekeli. Usakhela isonto. Wenza *lokhu, lokho, noma okunye*.” Hhe. Impela. Manje, leso yisimo sakhe lapho. Ubenyezela njengeHollywood. Mhlasimbe amantombazane ekhorasi nezinto ezimzungezile zazimangalisa. Futhi wayenakho konke ayekufuna okobumnandi balomhlaba. Yiqiniso lelo.

³⁰⁰ Futhi kwakukhona ompofu emoyeni, elele phandle lapho, ecela imvuthuluka embalwa. UMathewu 5, wathi, “Babusisiwe abampofu emoyeni.” Sithola uLazaru laphaya engenalutho. Ucabangani ngaye na? Washanela imvuthuluka embalwa, njalo nje, ukumondla. Ngiyazibuza. Ya.

³⁰¹ Kodwa inkokhelo yakhe ekugcineni iyafika. Ya, wathola inkokhelo yakhe. Futhi uyokwenza, nawe, futhi kanjalo nami nawo wonke ofayo. Ngiyavala. Inkokhelo yakhe iyafika. Yini ayithola na? Inkonzo yomngcwabo enkulu. Ngiyacabanga, omunye ongaganiwe ophendukezele isiphika sakhe, “Ufata oNgcwele.”

³⁰² Yini inkinga ngani bantu bePentecostal, nibiza laba bafo lapha, “Ufata”? Ngiyakubona kwiphephabhuku lenu. Yini inkinga ngalowo mhleli, empeleni na? Bengicabanga ukuthi ubuyiPentecostal. Usukume lapha bese uthi, “Fata oNgcwele *S'bani-bani*,” usho njalo.

³⁰³ IBhayibheli lathi, “Ningabizi muntu ngokuthi Baba,” kanjalo. “NinoBaba oyedwa, lowo nguJesu Kristu.”

304 Yini indaba na? Nikuyabona enginitshela khona na? Ni, ni. . . Ukhula selunitholile. Kungcono niyinqamule into, khona manje.

305 Kungcono nilalele lokhu enginitshela khona. Ningase ningafuni ukukwenza, ngoba ngiyi “siduphunga.” Kodwa angiyena ongazi lutho kanjalo, mhlawumbe, njengoba nicabanga ukuthi nginguye. Niyabo? Ngingase ngibe. Mhlawumbe uNkulunkulu ufanele athathe into ethile engazi lutho. Niyabo? Ngomusa waKhe, ngiyakubona kuza. Ngibona umbhalo wesandla odongeni. Qondisa, noma uyaphuma. Lelo yigama elikhulu umuntu othile angalisho. Angisho lokho ngesingami. Ngiphefumulelwe ukusho lokhu, noma bengingeke ngikusho, njengoba ngithanda abesilisa nabesifazane, njengoba ngibathanda.

306 Ake nginitshela okuthize. Ngale kuJohane wokuQala 4:17, siyathola, ukuthi, ukusola kanzima kuwuthando kuphela oluziveza ekwaHlulelweni. Kunjalo. Kungenxa yothando kuphela.

307 Uma ubone ingane yakho encane phandle emgwaqeni futhi izobulawa, ungasho yini, “Kulungile, Junior. Ricky, s’thandwa, hlala khona lapho. Unesikhathi esimnandi”? Ubungaba yinto embi kamama, noma ubabayi omubi. Ubungamngenisisa lapho futhi, uma ekwenza futhi, ubuzomphendulela ezingalweni zakho futhi umnikeze lokho abefanele abe nakho. Impela. Ubungamnika ukuhlala okunjalo—okunjalo kangangokuthi ubeyokwesaba ukuphuma futhi.

308 Yileyondlela uNkulunkulu enza ngayo owaKhe. Awukusho ukuze ube luhlaza. Ukusho ngenxa yothando. Abantu baxube zonke izinto, becabanga ukuthi uthando luyinto ethile nje encane ewumdlwane. Uthando luqondile. UNkulunkulu uluthando. UNkulunkulu uyasola futhi uyajezisa ngenxa yothando. Ngethemba ukuthi lokho kuzika ngokujula njengoba ngicabanga ngikwenza, niyabo, ukuthi u—uthando oluqondisayo. Uthando oluqondisayo. Futhi uthando lweqiniso luyokumela ukuqondiswa. Kodwa umdlwane wenja umbambatha emhlane, futhi “uDkt. *S’bani-bani*, uMbhishobhi *S’bani-bani*,” ngezinye izikhathi kwenza uMoya oNgcwele ukhale ngaphakathi enhliziyweni yakho. Kunjalo.

309 Inkonzo enkulu yehlelo, bonke abadikoni bayafika, nawo onke amagosa amakhulu. Futhi baba nenkonzo enkulu. Futhi, o, iBusiness Men Association yedolobha iyafika, futhi yathi, “Umfowethu othandekayo owakha *lokhu*, nomfowethu oligugu owakha lokho, ungaleya ezingalweni zeNkazimulo, enesikhathi esimangalisayo nje.”

310 Futhi iBhayibheli lathi, “Waphakamisa amehlo akhe esihogweni.” Futhi wabona indoda enomoya ompofu, empofu emoyeni, phandle ngaleya nefa layo ekutshalweni kwayo imali.

Watshala imali ngokungalungile, le ndoda yakwenza. Kunjalo. Yebo, mnumzane. Yayibone umnikazi wepholisi owemukela ukuPhila okuPhakade, futhi ngaleya wayeseZulwini. Futhi yayazi ukuthi yayimnika imvuthuluka kuphela, uku—ukumsiza, hhayi izinto obekufanele ngabe yakwenza. Yayingazange inikele ngempilo yayo phezu kwethuba uKristu ayinika lona.

³¹¹ Izikhulumi ezinkulu ziyafika, zasezithi, “Umfowethu oligugu, ungukuthi-no-kuthi.” Umuntu angasho into eyodwa, kodwa uNkulunkulu usho enye into ethile. Niyabo? Futhi sithola ukuthi ukuphila kwayo kwakungeke kuhambisane, kwakungeke kuqhamuke nalokho iZwi likaNkulunkulu elalikudinga. Manje ngifuna ucabange ngokwakho, njengoba ngicabanga ngokwami. Niyabo? Izikhulumi zakhe ezinkulu, amadoda amakhulu asukuma emngcwabeni wakhe. Yeka ukuthi kwakuhluke kanjani emngcwabeni ka-Abrahama!

³¹² U-Abrahama wayeshiye yonke ingcebo, ngisho nonyawo lwakhe esihlalweni sobukhosi ukuba abe nguFaro waseGibithe. Futhi wakushiya, ethi ukuthukwa kukaKristu kuyingcebo enkulu kunawo wonke amabandla nezinto ezinhle kakhulu zaseGibhithe. Wenzani na? Lapho u-Abrahama efa, kwenzekani na? Ngiquonde uMose, esikhundleni sika-Abrahama. Uxolo. UMose, ngenkathi efa, yena, niyazi ukuthi hlobo luni lwabathwali bezidumbu abanalo na? IziNgelosi. Ngani? Indoda yayingemthwale lapho ayeya khona. Wayefanele abe neziNgelosi, ukumthala lapho ayeya khona. Ngani? Wayekushiyele ubukhazikhazi bezwe, futhi wathatha ihlazo likaKristu.

³¹³ Ingabe nina, kulokhu ukusa, bazalwane bami, ingabe nikulelofa na? Ingabe leso yisimo sakho sesimanje manje, ifa lakho lamanje na? Ingabe likuthola usesimweni sokwamukela lokho na?

³¹⁴ Nina bodade, ingabe isimo senu samanje, nizojika Ngapha bese nithi, “O, uMfowethu Branham, ngi—ngiyamthanda, kodwa usangene kancane”?

³¹⁵ Ngingase. Uma ngisangene, ngifuna ukuba njalo, ukuze ngibe sekhandla laKhe. “Umqondo owawukuKristu mawube kini, futhi nikhulume iQiniso kuphela.” Impela. Manje, khumbulani, landelani uKristu.

³¹⁶ Sithola ukuthi, uMose, wayenaBathwali bezidumbi ababefanele bamkhuphule. Umuntu akakwazanga ukukwenza.

³¹⁷ Kodwa lendoda ecebile mhlawumbe yayinosaziwayo bedolobha, babe ngabathwali bezidumbu, kodwa esihogweni yaphakamisa amehlo ayo. Kodwa kungani na? Ukutshala kwayo imali e . . .

³¹⁸ Manje, yayiyilunga lebandla. Wena uthi yayingesilo. Yayiyilo. IBhayibheli lathi yayiyilo. Yabiza u-Abrahama “baba,” niyabo. “Baba u-Abrahama,” niyabo, “thuma uLazaru.”

319 Kodwa, yayiyilunga lebandla elizishoyo, kodwa yayingafuni noma yikuphi—noma yikuphi ukutshalwa kwemali kuJesu Kristu, ngakho-ke niyabona lapho eyaphakamisela khona amehlo ayo: esihogweni.

320 Manje-ke, yabona lesisinxibi sikude ezifubeni zika-Abrahama, khona-ke yona yaba yisinxibi.

321 Uzonxiba, ngesinye isikhathi. Ingabe uyakwazi lokho na? Uzonxiba, ngesinye isikhathi. Ngakho-ke, uma ungalungisene noNkulunkulu, qala ukunxiba khona manje, ukukhipha sonke isitashi kuwe, lonke izwe liphume kuwe. Nxiba umusa. Uma ungakwenzi, uzothola ifa lakho lifana lapho lomfo ocebile osemusha enza khona, lapho ithuba lethulwa kuye.

322 Njengokuthi, ubenalo Lethulwe kuwe ngeZwi likaNkulunkulu eliqinisekisiwe elenziwe laqondana nomuntu. Amen. Ngizizwa manje njengoba umphentekoste afanele azizwe. IZwi, iQiniso, uzokwenzani ngaLo na? Uzokwenzani, ukuLeqa, futhi uphumele lapho futhi wenze okunye okuthile, uphume futhi udle idina lakho na? Kufanele kubangele u—umhlangano womkhuleko. Kufanele kubangele ukuzila ukudla. Kufanele kubangele. . .

323 Futhi ungakwenza kanjani lapho kungekho lutho lapho ongakwenza ngakho na? Akukho sifiso, akukho buqotho! Akeze othile afike futhi aKuphike, ngeZwi. UNkulunkulu uyaliqinisekisa iZwi laKhe. Wethembisa ukuthi Uyokwenza. Wayehlale ekwenza.

324 Ngakho-ke, niyabo, yena uba yisinxibi, emva kwakho konke. Ngezinye izikhathi sifanele sinxibe. Ungalenzi iphutha lakho njengoba enza. Tshala imali yakho kulokhu ukusa kuJesu Kristu.

325 Ngizothatha enye indoda ecebile, eyodwa nje, cishe umzuzu owodwa.

326 Ngisanda kudlula kwi*Nicaea Council*, i*Pre-Nicaea*, i*Post-Nicaea Council*, ne*Nicaea Fathers*, zonke, ukubona lapho ibandla, ukubona nje lapho elenze khona iphutha lalo.

327 Ngifika phezu kwemibhalo kaMartin oNgcwele, eTours, uFulentshi. Futhi ngiyabona ukuthi wazalelwa ekhaya elicebile. Uyise wayeyindoda enkulu yezempi. Futhi eFransi, ngalolosuku, kwakungumyalelo ukuthi indodana ifanele yenze njengoba uyise enza.

328 Ngicabanga ukuthi lokho kuseyinto enhle endleleni yobuKristu. Uma Lowo enguBaba wakho, Mlandele.

329 Manje sithola ukuthi uMartin waye—wayezoba i—isosha. Futhi waye, ubizo empilweni yakhe, ngokaNkulunkulu. Futhi uthobekile, bayazi. Wonke amasosha ayene—nendoda okufanele ipholishe amabhuzu alo, futhi—futhi ilinakekele, alicine lihlanzekile, ngoba laliyisibonelo sesizwe, phambi kwabantu.

Futhi bathi, “Esikhundleni se—senceku kaMartin, mhlawumbe umfana wekhaladi owayezocwebezela amabhuzu akhe, wacwebezela amabhuzu omfana oyikhaladi.” Futhi, nokho, engakabi ngisho nomKristu. Wayengumhedeni, kodwa leyonzalo eyamiselwa ngaphambili yayilele lapho.

³³⁰ Njengoba kwenza kowesifazane omncane nje, ngenkathi ebona isimangaliso, ukuthi uJesu wakwazi ukumtshela ukuthi inkathazo yakhe yayikuphi. Kwabaneka *kanjalo*. [UMfowethu Branham ushaya iminwe yakhe—Umhl.] Kwaya ekuPhileni. INdodana yakhanya phezu kwayo.

³³¹ Futhi a—awukwazi ukugcina ukuphila phansi lapho ilanga likhanya phezu kwembewu. Imbewu ingalala lapho ingenakuphila kuyo, izovele ilale lapho. Kodwa inokuphila kuyo, iyofika lapho ilanga liyishaya khona.

³³² Futhi uMartin, nokho, lolobizo empilweni yakhe, futhi yena—yena wayefuna uku—yena wayefuna ukwenzela uNkulunkulu okuthile, futhi wayengazi ukuthi enzeni. Futhi wathi. . . Ngelinye ilanga wema ngasesangweni, lapho abantu bengena emzini, ubusika obubandayo impela.

³³³ Njengoba sinakho eMpumalanga manje. Ngisanda kuzwa ekhaya, bekungamashumi amabili ngaphansi kukanothi, nalapho e-Indiana. Lokho kucishe kube irekhodi. Ngicabanga ukuthi irekhodi.

³³⁴ Amakhaza angempela, nabantu abampofu belele ngaphandle, bengenakudla, futhi begodolela ukufa. NoMartin, uMartin oNgcwele, weza ehamba ngesango, futhi—futhi lapho wabona isinxibi esidala silele lapho. Nomfo ompofu omdala wayemanikiniki. Wayegodola. NoMartin wama emuva.

³³⁵ Futhi nakho kufika amadoda, anamafa amakhulu. Futhi wathi, “Ngiyacela, mnumzane. Ngiyafa. Ngeke, ngeke unginike okuthile na? Ngiyagodola. A—angeke ngikwazi ukudlula kulobu busuku. Ngicela ungangivumeli ngife.” Futhi badlula nje, ngoba wayengelutho ngaphandle kwesinxibi.

³³⁶ UMartin wama wasibuka. Wayenikele ngakho konke ayenakho. Yena—yena wathatha. . . Wayenejazi elilodwa. Kwakuyitshali, njengalo. Lalisemahlombe akhe; amasosha ayenawo ngalezo zinsuku. Futhi wayenelilodwa elikhulu, elide, njengengubo emahlombe akhe. Futhi wama. Wayazi ukuthi wayezoba yiqhwa, futhi, ngalobobusuku, uma wayengenalo. Ngakho-ke wathatha inkemba yakhe wase elisika, ingxenye, kabili. Wasondela wase esonga isinxibi esidala kulo, wathatha enye ingxenye wase ezisonga.

³³⁷ Lapho ehla ngomgwaqo, ngokwenza iqhinga elinjalo, bamhleka, bathi, “Yeka isosha elibukeka lihlekisa!”

³³⁸ Akungabazeki, namuhla, ngimi eZwini, ngimela iQiniso, izwe lehlelo liyothi, “Ubukeka njengento ebukeka ihlekisa.

Uphuma kusiphi isivumokhoho na? Ziphi izincwadi zakho ezikuchazayo na?" Kulungile. Lapho uzama ukwenza lokho okulungile, uzama ukwenza okulungile neZwi likaNkulunkulu.

³³⁹ Ngalobobusuku, ngenkathi uMartin elele, wavuswa, ebuthongweni bakhe. Wabheka. Uma ekamelweni, nakho kumi uJesu, futhi Wayesongwe ngaleso siqeshana sengubo ayesonge ngaso indoda endala. Niyabo?

³⁴⁰ Watshala imali. Wathola ubizo lwakhe lapho. Futhi wayeyisithunywa salowonyaka. Wabuyisela ibandla e—ezimisweni zephentekoste. Indoda enkulu!

³⁴¹ Esikhathini esingeside esedlule, ngibheka iMartyrology, ikhadi, ngacela ikhadi likaMartin oNgcwele. Lomngane ongumKatolika wathi, "Ngani, wayenga—wayengenziwanga ongcwele."

³⁴² Ngingahle ngingabi, ngebandla lamaRoma, kodwa wayeseNcwadini kaNkulunkulu. Wabuyisela iBandla ezimisweni zeVangeli, labuyele embhaphathizweni wasekuqaleni kaMoya oNgcwele, labuyele ekuPhileni kwangempela kukaNkulunkulu. Ngani? Wenza lokho okwakulungile. Watshala imali engcebweni yakhe, engcebweni yakhe yengcebo yomhlaba kanye nengcebo ya—yalokho ayeyikho, futhi wathengisa futhi waba umtshali-zimali wangempela kuJesu Kristu. Sengathi singathatha leyonto efanayo kulokhu ukusa.

³⁴³ Ngiyabonga, ngokulalela kwenu. Uxolo ngokunigcina isikhathi eside kangaka.

³⁴⁴ Angazi, lokhu kungase kube okokugcina kwami. Kodwa, lapho kufika, lapho okwami ekugcineni kufika, ngifanele ngihlangane nakho ngolunye usuku.

³⁴⁵ Lapho udlala leyoteyipu, uzoqonda. Angazi ukuthi kuzokwenzekani.

³⁴⁶ Kodwa ngokusuka enhliziyweni yami, njengomthandi wePentecost, kungani ngilapha nani na? Abanye benu bazalwane behlelo bathi, "Umelene nenhlangano yethu." Angimelene. Ngimelene nenqubo enidonsela ezweni.

³⁴⁷ Uma bengicabanga ukuthi iMethodisti yayiqinisile, bengiyoba nabo. Uma bengicabanga ukuthi iBaptisti yayiqinisile. . . ngiphuma kubo, ukuze ngibe nani. Abantu bami bayiKatolika. Ukube bengicabanga ukuthi lokho bekulungile, bengiyoba nabo. Ngibashiyile, ukuza kini, ngoba ngicabanga ukuthi niyinto esondele kunazo zonke khona lapho ekhona. Ngiyakukholwa lokho. Ukube bekungenjalo, bengiyobe ngibeka imizamo yami kwenye indawo.

³⁴⁸ Niyazi angikaze nginicele ngisho indibilishi. Angikaze, ngisho benginegeke ngithathe lokho eninginika khona. Akuyona imali.

349 Ngifuna nikhumbule, njengoba uSamuweli asho, ngenkathi befuna inkosi phezu kwabo. Wathi, “Lokho kufana nezwe. Ungakwenzi lokho. Nina bantu ninoNkulunkulu oyedwa, iNkosi eyodwa. Hlalani naYe.” Khona-ke bayakufuna, noma kanjani. Babefuna ukufana njengalo lonke izwe. Isithombe esinje pho sebandla lePentecostal!

350 USamuweli wema lapho ngalokhokusa, futhi wathi, “Bhekani. Ngake nganemuka noma yini kini, imali yenu na?”

“Qhabo, awukwenzanga lokho.”

351 “Sengake nganitshela noma yini eGameni leNkosi ngaphandle kwalokho okwenzekayo na?”

352 Futhi u-Israyeli, ngazwi linye, wathi, “Kuyiqiniso. Awukaze ukhulume eGameni leNkosi ngaphandle kwalokho okwenzeka.”

“Khona-ke,” wathi, “ngizwe. UNkulunkulu uyinkosi yenu.”

“Kodwa sifuna inkosi, noma kanjani.”

353 Futhi nizokwenza lokho. Masikhuleke. Ngicabanga ukuthi ngihambe nje ngokwazi kwami ukuthi ngifanele ngihambe kanjani.

354 Baba waseZulwini, si. . . Umoya okubantu ubenza bafune okuthile. Kunjengoba uKayafase athi, “Akulungile yini ukuthi umuntu oyedwa ufanele afe, kunokuba kubhubhe izwe lonke, isizwe sonke sibhubhe, njalo?” NeBhayibheli lathi waprofetha, engumphristi omkhulu. UMoya wawunelungelo lokumshaya. Kodwa ukuthi wayekude kangakanani, ukubethela yena impela uNkulunkulu ayezisho ukuthi wayemkhonza.

355 Bahlabelela kanjani ethempelini, “Nkulunkulu wami, uNgishiyeleni na?” Futhi yena impela uNkulunkulu ababekhuluma ngaye, wayelihlabelela esiphambanweni, ekugwalisekeni.

356 Nkosi, ayikho indlela engikwazi ngayo ukuvula amehlo alaba bantu. Angikwazi ukubacela ukuthi bangixolele ngokusika. Ngingakwenza kanjani, futhi ngihlale ngeqiniso kuWe na? Futhi angikusho lokhu, ukuthi bayangizwa. Uma bengingakwenza, ngi—bengizoya kuleli-altare, ngiphenduke, njengomzenzisi. Kodwa manje, iminyaka, Nkosi. . .

357 Mababone lokho ngenxa yokuthi—yokuthi banokuthinta kukaMoya lapha, ngisho nangaphezu kwabazalwane babo, futhi yilokho okubenza bafune okuthile. Kodwa, Nkosi, Angeke walakha iBandla laKho phezu kokufana nalokho, lapho behlonipha udumo, omunye komunye. “UNkulunkulu ngeke abelane iNkazimulo yaKhe namuntu.” Benze badeleleke ezintweni zezwe.

358 Nkulunkulu, busisa leliqembu leBusiness Men. Ubenzele i—indawo enamanzi ogwadule ngenkonzo yami. Ngikholwa ukuthi Ukuphakamise ngaleyondlela. Ngisho kukho konke

ukusikeka okunzima, nokho Wavimbela noma yimuphi kubo ekucabangeni okubi ngami. Baphinde bangishayela ucingo. Ngiyazi ukuthi yindlela yaKho yokufinyelela kubantu, Nkosi. Futhi ngikhulekela ukuthi Uzokuhlonipha engikushilo.

³⁵⁹ Futhi uma isikhathi sami siphelile, Nkosi, mangihambe ngokuthula. Mangihambe, ngingenagazi lamuntu ezandleni zami, noma ngingenabandla, noma ngingenasivumokholo sehlelo, noma lutho, kodwa ngeGazi likaJesu Kristu. Siphe khona, Nkosi.

³⁶⁰ Bazalwane bami behlelo phandle lapho, Nkosi, abanengi babo, kukhona abahle, abanye babazalwane abahle kunabo bonke engake ngahlangana nabo, kubo bonke, yonke indawo. Futhi kungani bekwenza, Nkosi na? Lapho, Uzojikela emuva ngqo futhi uqinisekise leloZwi ukuthi liyiQiniso, futhi ukhombise lokho, sona kanye isibonakaliso esasifanele senzeke ngezinsuku zokugcina, sokuvuka, ukuthi uKristu ulapha. Futhi akuyona indoda ethile. Lokho, nguMoya oNgcwele qobo lwaKhe.

³⁶¹ Nkulunkulu, ngiyamkhuya udeveli. Ngikhuya amandla emfashini, namandla ezwe, aphuphuthekisa amehlo eBandla laKho, Nkosi. Ngiyakhuleka ukuthi uzosuswa kubo, ukuze baphendukele kuWe ngenhliziyo egcwele, futhi bakhonze Wena zonke izinsuku zokuphila kwabo.

³⁶² Sithethelele, O Nkosi. Ngimi njengo-Isaya ngalokho kusa, owayebone umbono. Wathi, “Ngingumuntu ozindebe zingcolile, naphakathi kwabantu abangcolile abanezindebe ezingcolile.” Nkosi, mayibuye iNgelosi. Futhi maYilethe uMlilo e-altare, futhi ithinte izindebe zomunye nomunye wethu, Nkosi, ukuze sikhulume kuphela lokho okuyiQiniso, nalokho okuyiZwi, nalokho okulungile; ukuze sibize lolusuku olugcwele isono lo—lobuMelika nobuzwe kuxubene, kungene ebandleni, kubuyele ekuphendukeni.

³⁶³ Nkulunkulu, sikhulekele lokho, iminyaka. Futhi lapho kuthunyelwa kithi, kuza ngendlela ethobekile. Njengoba ngishilo, bacela i-iqhawe, futhi bathola uMntwana. Kodwa yilokho Owabathumela khona, futhi abaKwemukelanga. Nkulunkulu, abantu mabangenzi iphutha futhi, ukubona Lokho. Akusona isivumokholo esithile esisha, ihlelo elisha, kodwa babuyele eZwini, babuyele kuNkulunkulu, iZwi eliqinisekisiwe. Siphe khona, Baba.

³⁶⁴ Busisa uMfowethu uShakarian, ezizwela umoya wakhe ungena uvela emva kwami, ngazi ukuthi ubuthakathaka, ngazi ukuthi uSathane ulandela impilo yakhe manje. Nkulunkulu, ngibiza impilo yakhe, uze Uqede ngalolo—lolusuku lokugcina lapha. Sisize. Masikhuleke lomkhuleko wokukholwa; unkosikazi wakhe omncane othandekayo.

365 Ngikhulekela labosomabhizinisi, laba baphathi abakhulu, nalaba—laba befundisi. O Nkulunkulu, ngiyacela, ngiyakhuleka eGameni likaJesu! Ngisize, Nkulunkulu. Ngisize. Angazi ukuthi ngithini futhi. Inhliziyo yami iyavutha. Umphefumulo wami uyalangazelela. Mabeze, Nkosi, kamnandi, hhayi entweni engiyishilo, kodwa mababuyele eZwini, Nkosi, futhi babone, futhi bahlale lapho baze babone ukuthi kuyenzeka. Siphe khona.

366 Futhi, Baba, ngendlala ngaphambili iMbewu. Ngiyazi, uma Iwela kulowomhlaba owamiselwa ngaphambili, Izokhanya futhi icwebezele, ikhazimula iNkazimulo kaNkulunkulu. Sisize Baba. Sinikela lokhu kuWe manje, eGameni leNkosi uJesu.

367 Sisakhothamise amakhanda ethu, ngabe bangaba khona yini abanye lapha kulokhu ukusa, obengathi, “Mfowethu Branham, ngempela enhliziyweni yami ngikhulwa ukuthi lokho kunjalo, futhi ngi—ngifuna ukubuya. Ngi—ngifuna ukutshala imali kulokhu ukusa. Hhayi—hhayi futhi e...Ngizohlala ebandleni lami”?

368 Ungalishiyi ibandla lakho. Qhabo, mnumzane. Hlala ebandleni lakho, noma ngabe ukuphi, futhi uthande umelusi wakho, futhi uthande wonke amalunga, nakho konke okunye. Thanda lokho. Kodwa, o, hlala phakathi lapho, hhayi ukubenezela ngento ethile yezwe, hhayi ukubeka okuthile okwehlukile, kodwa ukhazimule ngeNkazimulo kaNkulunkulu, entobekweni, ukuzimisela ukuthwala ihlazo uma bekubiza ngemfashini endala. Futhi wena u... .

369 Ebandleni elikhulu, ngoluny’usuku, elinye lamahlelo aphakeme kunawo wonke ePentecost; indoda, umfundisi, wasukuma. Futhi inenekazi lalinezinwele ezinde, futhi zisontekile emhlane walo. Wathi, “Ibhaluni lakho belifanele lincishiswe.” Wathi, “Uhlukile kubo bonke.” Lesosimo esibi, sokuhlubuka! Hhe. Isikhathi esinje pho!

370 O, uzokwamukela na? Phakamisa isandla sakho, uthi, “Mina, ngizokwemukela. Ngizokholwa. Nkulunkulu, ngifuna ukutshala imali kulokhu ukusa. Ngifuna ukunikela ngempilo yami. Ngifuna ukutshalwa kwemali. Bengilokhu... Ithuba lethulwe kimi. Mfowethu Branham, ngiyazi ukuthi—ukuthi uNkulunkulu ubophezelekile futhi ukhuluma kuwe, noma ubungeke uzenze lezizinto. Ngiyazi ukuthi lokhu kuvela kuNkulunkulu. Ngifuna ukutshala imali, futhi ngizoma ngezinyawo zami khona manje bese ngithi, ‘Yimi engizotshala imali. Nginikela ukuphila kwami kabusha, khona manje, kuJesu Kristu.’”


371 Yimani ngezinyawo zenu, yonke indawo, futhi nithi, “Ngifaka imali yami.” Baba waseZulwini, asiphakamisele izandla zethu kuYe manje.

372 Baba waseZulwini, eGameni likaJesu Kristu, senza lokhu kwahlukanisela. Angazi ukuthi kuzosho ukuthini. Abanye babo

bakusho ngempela, ngiqagele, Nkosi. Abanye babo bamile nje. Abanye bamile ngoba abanye bamile. Abanye bamile ngoba Ukhuluma nabo. Abanye baye bezwa iZwi likaNkulunkulu. Nkulunkulu, angikwazi ukukuhlukanisa. Kodwa ngikhulekela ukuthi Uzokwenza, Nkosi, manje. Futhi thumele uMoya oNgcwele, nenkonzo enkulu yokuzahlukanisela kuNkulunkulu.

³⁷³ Manje phakamisani izandla zenu nje nezinhliziyo zenu. Ningakhathazeki ngedina. Kwenza mehluko muni lokho na? Nine. . .Ningakhathazeki ngalokho.

³⁷⁴ Ku, khona manje, phakathi kwamabili. Isayensi ithi, “Kusele imizuzu emithathu kube phakathi kwamabili.” Kodwa leli kungase kube ihora lakho laphakathi kwamabili. Yikhona impela, echashazeni, eleshumi nambili nqo. Bengingakwazi lokho. Futhi lokhu kungase kube ngeleshumi nambili nqo, uthi lwaphakathi kwamabili kwabanye benu. Kuphakathi kokuthi uzoKwemukela, noma. . .Hhayi ukwemukela mina, hhayi ukwemukela engikushiyo, kodwa yemukela iVangeli eligcwele, amandla agcwele, iBhayibheli eligcwele, konke uNkulunkulu akushoyo. Kwamukele, kungenjalo kuzoba leyithi kakhulu.

³⁷⁵ Manje phakamisani izandla zenu nje futhi nikhuleke. Njengokuthi, ngizonivumela nikhuleke. Ngikhuleke ngaqeda. Khulekani manje. Kukini. UNkulunkulu akubusise. 

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