


IMIBUZO LEMPENDULO

 ...okunengi okuzafanele ngikuthole, kodwa ngithole...
ngilethe isichazamazwi sami lapha. Ngingasinikeza kuLeo
lapha, kumbe omunye umuntu ohlezi eduzane ongangisiza nxa
lifisa ukukwenza, nxa singafika kikho.

² Manje, nxa lelikhosikazi eliphezulu lapho, nxa kule...
nxa enga...Ungaphi u...Ngubani umkakhe na? Yebo. Awu,
nxa ufuna umkakho abuye ahlale lawe, benga—bengakwenza,
kakulalutho olukhulunywa phakathi kwabazalwane kodwa
lokho okungakhulunywa kudade, laye. Thina nje...uyazi.
Ngabe lokho—ngabe lokho kuqondile na? Manje, wamukelwe
okwedlulisileyo ukuba laye. Ngabe—ngabe ekhudumala
phandle lapho, Dkt na? Awu, lokho kulungile, kodwa kungathi
kulesizungu esincinyane kuye.

³ Futhi akula lutho—akula lutho phakathi lapha...
kwesinye isikhathi isizatho ngithe “indoda,” ngoba kulezinye
izikhathi indoda engabuza umbuzo phakathi kwamadoda
ongeke uphendulwe lapho okulabafazi khona. Kodwa akula
lutho phakathi lapho kodwa lokho okungaphendulwa nje
khatapho ebandleni elijwayelekileyo, ngoba kuqonde ikakhulu
abatshumayeli, lokunjalo, futhi lokuthi umsebenzi wabo—wabo
uyini lalokho abamele bakwenze.

⁴ Manje, ngiyakholwa lokhu kuya kuthephu rekhoda. Nxa...
Angiqinisekanga. Mfowethu Goad, kungaphi lokho, ngabe
kukumathephu rekhoda manje? Kulungile. Isizatho sisenza
lokhu yikufumana, bazalwane, siyini isiqokoqela, iyini i—
ingxenye, i...lokho okusengqondweni yendoda, yini—ziyini
izinto zethu.

⁵ Thina—sonke kumele sikhulume into efanayo. Manje,
njengokuthi, omunye uyangena futhi, athi, mhlawumbe
bahambe ebandleni lomfowethu lapha, (ngubani ibizo
lakho lokuqala, mfowethu? Willard. Mfowethu...Manje,
kulaboWillard ababili lapha, kumele ngikunike enye into.
Nxa ngi...Ngubani isibongo sakho, manje? Crase) Ibandla
likaMfowethu Crase, loMfowethu Crase uzakutsho into ethile.
Khona-ke bavela eSellersburg ngale koMfowethu Ruddell,
uMfowethu Ruddell uzakuba eyahlukile kulokho. Bahambe
koMfowethu Junie, bayabe bahlukile, ndawonye. Wehle phansi
ethabhanekeli, futhi ulokhe wahlukile. Bona? Kuyadida abantu.

⁶ Manje, njengomunye umuntu uthi, “O, angikholwa
ukubana unga...kufanele sibili wamukele uMoya oNgcwele.
Angicabangi ukuthi kuyadingakala.” Tshono, njengokuthi,
uMfowethu Crase engatsho lokho. Futhi-ke libuye khona ko—
koMfowethu Ruddell, futhi yena athi, “Yebo, kuyadingakala.”

Futhi-ke uyehlele koJunie, futhi uthi, “Awu, akwenzi mahluko omkhulu.” Bona? Nxa singabuya ndawonye loba . . . Ngiyafisa aluba singaba labo bonke abatshumayeli beJeffersonville (kulaba bantu) bengabuya ndawonye ukuze sitsho into efanayo.

⁷ Futhi-ke, izikhathi ezinengi, amadikhoni labaphathi, kufanele bafumane lokho okungumsebenzi wabo. Futhi ngiyabona silomgcinisikhwama webandla lomgcinisakhiwo lapha lobubusuku, ngakho sizafumana ukuthi umsebenzi wabo ngowani. Kodwa kukho konke lokhu ikakhulu (lapha) yimibuzo nje engabuzwa nje loba ngaphi futhi ingaphendulwa loba ngaphi. Yimibuzo elula nje, futhi njengemisebenzi yabaphathi, imisebenzi ye . . . Manje, nxa kuyimisebenzi yangempela, ngicabanga lokho kufakwe ebhodini khona lapha manje, okwemisebenzi yabaphathi lalokho abafanele bakwenze. Kodwa ngicabange mahlawumbe . . .

⁸ Futhi omunye weza khona lapho, futhi ngicabanga ukuthi muhle, Ngizawuphendula ngemva kwesikhatshana, iNkosi ithanda ukuthi singene kuyo, yilo:

Esimweni esinzima esithile, kuyini umdikhoni afanele akwenze? Kuyini yena . . . Uyini umsebenzi wakhe wokwenza lapho isimo esinzima esithile siphakama? Kufanele enze njani? Bona? Kumbe kuyini umphathi afanele akwenze, kuyini umalusi afanele akwenze, into enjengaleyo, lapho isimo esinzima? Siyakwazi okuvamileyo, kodwa aluba enye into isenzakala engaphandle kweyansuku zonke, bona, khona-ke kuyini okufanele bakwenze na?

⁹ Futhi siyazi nje lapho esingaya khona, kunjengokuqeqetsha ibutho, futhi thina ngamunye siyazazi izindawo zethu. Manje, njengeqembu elinjengalokhu, singahlala lapha ingxenye yobusuku, siyakwazi lokho, kodwa ku . . . Angicabangi ukuthi kuyadingeka. Sizakuwuphendula. Manje ngifuna munye lamunye . . .

¹⁰ Manje, kakula mabizo, eminye yayo ilamabizo kiyo, kodwa a—angingeke ngibize amabizo abantu. Ngoba lobayini nje—nje umbuzo oyiwo, ngizabala nje umbuzo. Ingaba mibili yayo ephakathi lapho elamabizo kiyo. Futhi, lindani, ngingabe ngithole omunye. Ngiyazi, nguDokotela Ingleman omdala, bengizakumfonela khona e—e phikweni lwaseningizimu, e 4—426 ephikweni lwaseningizimu. Yikho lapho udokotela omdala phansi lapha lapho ebesikhona lamuhla, phansi eGeorgetown, wasiliswa, kumbe waphaphama emva kokuqaleka okwesikhathi eside kangako lo—lokunjalo. Manje, ngicabanga lokhu kubatholile, manje sizangena emibuzweni yethu yakuqala engiqale ngayitaditsha.

Manje asisukumeni nje okomzuzu, ngiyacela.

¹¹ Baba wethu oseZulwini, sibuthene lapha njengeqembu lamadoda, amadoda esiKhristu aKuthandayo, akholwa Kuwe,

futhi lawo anikele impilo zethu lezinkonzo enkonzweni Yakho. Kulabatshumayeli lapha, amajaha, amadoda aphakathi laphakathi, balamabandla, balomlandu phambi kukaNkulunkulu. Kulamadikhoni lapha abalomlandu ezikhundleni zabo kulawamabandla ehlukeneyo. Kulabaphathi, umlandu wabo. Abelusi, abavangeli, loba yini, Nkosi, silomlandu Kuwe. Futhi yikho sibuya ndawonye, ukuthi sonke singakhuluma into efanayo njengoba sakhulunywa ukuthi kumele sikwenze eMbhalweni. Kumele sonke sikhulume okufanayo.

¹² Futhi Baba, sicabanga, kuloluhlobo lweqembu, ukuze sifumane mhlawumbe abanye babazalwane bethu kumbe abanye bethu bazakuba lokwehlukana okuncinyane phezu kwezinto, futhi abanye bebebuza nje ngeqiniso ukufumana lokho okuliQiniso ngakho. Futhi siyakwazi ukuthi asenelisi, ngamunye wethu. Nxa ngingabuza loba nguphi walaba abanye abazalwane ukubuya kulimibuzo, mhlawumbe bazakube besenelisa kumbe ukwedlula engingaba yikho ukuyiphendula. Kodwa ndawonye sithembele esambulweni Sakho, oNgasambula kithi ngeLizwi futhi ngase...ngoMoya Wakho, ukuthi ku...ukuthi singaba lempendulo kuwo wonke umbuzo. Ukuze inhliziyo zethu...singagcwaliswa ngezimpendulo futhi singabuyela sisizwa ukuthi sasihlonyiswe ngcono okwenkonzo Yakho lokuphatha isikhundla sethu kulalokho—kulalokho esiyikho manje. Yiyo injongo yethu yokuba lapha, Baba. Siphe khona manje.

¹³ Futhi phendula imibuzo yethu, Baba, lapho silindele Kuwe. Makungabi lokuphicayo kuloba yikuphi engqondweni yethu, kodwa masihlale lalowo mbuzo uze uphendulele ngokgcweleyo futhi sisuthiseka ngoMoya, sivumelana kanyekanye sonke ngenxa yoBukhona Bakhe. Siyakucela eBizweni likaJesu. Amen.

¹⁴ Ngifuna nje ukucaphuna uMbhalo, ukuqala ngakho. Njengo Isaya wathi, umprofethi wathi:

O wozani...siqondisane sindawonye, itsho iNkosi:...

¹⁵ Futhi ngicabanga yikho silapha lobubusuku, yikuzama ukuqondisana, ukwenza izinto ziqondiswe. Futhi manje ngizaqalisa...futhi ngilezinye zezinto ezibhalwe phansi lapha mayelana ngezinombolo lokunjalo, ukuthi ngangilalokhu, uMfowethu Wood ayekubambile; ngilaleyi invulophu ilempendulo kiyo. Futhi manje ngifuna munye lamunye wenu, bazalwane bami abathandekayo, ukwazi ukuthi—ukuthi impendulo lezi zi—zinikezwa ngokwazi kwami konke, ngokwazisisa kwami konke engingakuzwisisa.

¹⁶ Futhi lezi impendulo azitsho ukuba azilaphutha, bona, ngoba iMbhalo ayilaphutha, futhi ngokwazi kwami isemzileni kanye leMbhalo. Ngithemba lokho kukwenza kube sobala.

Futhi ithephu izagcinwa manje futhi loba ngubani ongayifuna, awu, bengaba layo. Kodwa manje, ngiyazi iMibhalo ayiphuthisi kodwa impendulo zami akutsho ukuthi azilamaphutha. Ngakho ngileqiniso wonke umuntu uyakuzwisisa lokho. Futhi nxa kungayisikho—kungayisikho ukuthi iyaphuthisa, khona-ke ulelungelo mhlawumbe ukungibuza kuloba yisiphi isikhathi.

¹⁷ Nxa kulombuzo owomunye umuntu, akudingi ukuba kube ngumbuzo wakho, kodwa nxa kungumbuzo owomunye umuntu, mhlawumbe ungakaze ucabange ngawo, kodwa kungenye into silapha ukusiza. Silapha uku—ukuza ndawonye ngoba sisensukwini zokucina, futhi insuku zimbi, futhi—futhi sifuna ukufundiswa, singeniswe esikolweni.

¹⁸ UMfowethu Stricker, isotsha; UMfowethu Goad ngemuva lapho, isotsha; futhi mhlawumbe uMfowethu Ruddell lapha, wayelisotsha; uMfowethu Beeler; futhi labehlukeneyo labo—labo ababesempilweni yesibutho; liyahhala ndawonye, li—licebisane, li—liyayazi impi lingakaphumi phandle lapho, futhi wonke amaqhinga ongawenelisa esitha, ukuze uhlangane laye emhlabathini wakhe.

¹⁹ Lapho ngisavame ukutshaya inqindi, babengidingela engilwisana laye, lokho ayezakuba yikho, wayesilwa ngohlobo luphi, loba kwakuyinqindi yangaphezulu kumbe esokhohlo kumbe atshaye ngesandla sakhe sokunene, lokuthi wayesebenzisa esokudla kumbe isandla senxele, lokuthi wayeqine okunganani, lokuthi loba wayentshintshanisa inyawo zakhe, lokuthi wayesebenzisa njani amehlo akhe, lokuthi wayevelela kuliphi ikhona, lawo wonke amaqhinga atshiyeneyo esingawenelisa. Futhi babefumana ukuthi...a—abaqeqetshi bake bambona lowo mfo esilwa ngaphambili. Ngakho-ke babeka umuntu phakathi lapho ndawonye lami ukungiqeqetsha khona kanye njengaleyondoda yayisilwa, u—ukwazi lokho ayezakwenza.

²⁰ Futhi yikho lokho esingakho lapha okwalobubusuku. Siyazi ukutshaya kwesitha. Siyakwazi lokho amaqhinga akhe ayikho. Futhi silapha lobubusuku loMibhalo ukumboza ukuze anganyikinyeki, ngoba isitha sinxazonke.

²¹ Mfowethu Roberson, bengicabanga emuva lapho, ngimbona, ngeqiniso kufanele abekwazi ukuthi isotsha liyini. Ngempela waba lesikhathi sakho! Mangaki amasotsha phakathi lapha, asiboneni, labo ababengamasotsha ebuthweni? Khangela nje lapha, bona, iqembu lenu lamasotsha. Kulungile, manje, liyakwazi lokho okuyikho. Futhi yikho lokho elikutaditshayo, kayisikho na, Mfowethu Roy, Mfowethu Beeler, futhi lina maqhawe lokunjalo? Yikuthi, taditsha isitha, “Kuyini azakwenza? Uhamba njani?” futhi-ke ubekwazi ukuthi uhlangana laye njani.

²² Futhi yikho lokho esikulandileyo lapha, taditsha ukwenza kwesitha lo—lokuba kwazi ukuthi sihlangane laye njani, into ezakumqoba.

²³ Futhi khumbula, wothi ngithi lokhu, bazalwane, ibandla elincinyane seliqalise lapha emzileni wezipho, bona, izipho ziyabuya ebandleni. Kodwa loba kulezipho kumbe kungela, nxa kungazange kube lesipho, Ngizalitshela, isipho kasiyi kunqoba isitha zonke izikhathi, kodwa iLizwi lizakwenza. ILizwi lizahlangana laso loba ngaphi.

²⁴ Futhi uJesu, lapho Esemhlabeni, wafakaza lokho. Eyakhe...Waye nguNkulunkulu ebonakaliswe enyameni. Kodwa Akazange asebenzise loba siphi sezipho Zakhe ezinhle ukutshaya isitha. Siyafumana kuMathewu i...Ngiyakholwa ngesesi 2 kumbe isahluko 3 sikaMathewu, Wathi...Hatshi, isahluko 2 sikaMathewu, lapho Ehlanguana lesitha, Wahlangana laso ezindaweni zeLizwi, “Kulotshiwe.”

Futhi isitha saphenduka, “Kulotshiwe.”

²⁵ Futhi Wathi, “Kulotshiwe njalo,” njenga lokho, waze Wasitshaya isitha. Futhi yikho lokho esikulandileyo lapha, yikuhlangana lesitha ngezinto uNkulunkulu asipha zona uku—ukuhlangana laso ngazo.

²⁶ Manje ngilemibuzo engaba mine lapha phezu kwe... isesi—isesiqetshini esisodwa sephepha, futhi ngiyibeke izinombolo: owokuqala, owesibili, owesithathu, owesine, owesihlanu, owesithupha...owesificaminwembili, owetshumi, futhi kusehla kanjalo. Futhi masinyane nje ngiqeda kulokhu, khona-ke ngiyakweqa kuleyo lapho. Uthi:

107. Mfowethu Branham, nxa limibuzo ingaphandle kwendlela khona-ke nje ungayinaki yona, futhi kangiyi kuzwa kabi ngakho ngoba ngizabakwazi ukuthi bekungayisiso isandla seNkosi. Umbuzo wokuqala: Mfowethu Branham, ngikuzwile... ukuthi kufanele ku—kubuyele e... Ngi—ngi—ngikuzwile usithi kufanele ngibuyele enkonzweni, futhi ngacabanga ngakho ngokwami, kodwa ngalindela ilizwi langempela elivela Kuye mayelana ngakho. Kuze kube lamuhla alikezi. Manje, njengokuba ngisazi ukucina sekuseduze, kufanele ngibe ngilokhu ngilindele iNkosi uJesu uku—ukukhuluma kimi? Kumbe, ngabe Engathokoza ukukutshela wena okokungitshela mina, njengokubana ngisazi ukuthi uyisikhulumeli Sakhe salolusuku?

²⁷ Awu, manje, mfowethu, nginga...ngilakho kubhalwe phansi lapha impendulo yami kikho. UNkulunkulu ebiza lumfowethu, ubizo empilweni, manje, kulento eyodwa enkulu esingayithatha nje leyo njengesifundo futhi sitshumayeleye ubusuku bonke ngayo, bona, leyonto eyodwa, “ubizo.” “Yenza ubizo lwakho lokhetho kuqiniseke,” bona. Asifuni ukuba nje

simangala ukuba sibiziwe. Kumele ube ubiziwe kungenjalo uzakunqotshwa, silwa impi. Bona? Futhi nxa uleqiniso sibili, mfowethu, ukuthi ukubizwa kwakho kungokuka Nkulunkulu, futhi ubizwe nguNkulunkulu ukwenza umsebenzi. . .

²⁸ Manje, kulomqilibezelo omkhulu lapho isitha esingawudlala kuwe. Angakwenza ucabange ukuthi awubizwanga lapho ubiziwe, khona-ke aphenduke emuva futhi akwenze ucabange ukuthi awubizwanga; kumbe akwenze ucabange ukuthi u-ubiziwe lapho ungabizwanga; kuphendukezelwe, loba ngayiphi indlela. Futhi kufanele ukukhangele.

²⁹ Manje, nansi indlela yokukwenza. Fumana kuqala. . . Awu, manje, lesi yiseluleko, into kuphela engingayipha kulokhu yiseluleko. Bona? Kodwa woba leqiniso ukuthi ukubizwa kwakho kuvela kuNkulunkulu, futhi-ke hlola injongo zakho lenhloso. Bona? Manje, liyakwazi lokho engikutshoyo ngalokho. Iyini injongo yakho yokutshumayela? Kwakuyikuthi nje. . . Ucabanga ukuthi kwakungumsebenzi olula kulalowo olawo? Khona-ke kungcono ukukhohlwe, kwakungayisilo ubizo.

³⁰ Ubizo lukaNkulunkulu luyavutha kakhulu enhliziyweni yakho awungeke uphumule imini lobusuku ngakho. Awungeke nje usuke kikho, kuyabe nje kukudla njalonjalo.

³¹ Futhi—futhi nxa wawumele utshumaye. . . Wena uthi, awu, enye inhloso, “Ngiyakholwa, emsebenzini engilawo, nxa ngingaba ngumvangeli ophumeleleyo kumbe umalusi, ngibe lomholo obekiweyo omuhle, ngibe lekhaya engingahamba kilo lokunjalo, futhi ngiphile, khona-ke ngi—ngiyakholwa lokho kungaba yinto enhle, okulula kakhulu kulalokho engikwenzayo manje. Futhi sibili ngicabanga ukuthi kungaba. . .” Manje, bona, injongo yakho iphambukile kwasekuqaleni. Bona, ayilunganga. Bona? U—ulahlekile lapho kulokho.

³² Khona-ke ungathi, “Awu, mhlawumbe ngenxa yokuthi ngiyi. . . cabanga mhlawumbe ukuthi ngingaba ngokudumileyo phakathi kwabantu.” Bona, uzafumana usulungiselele ukuwa okukhulu. Sibili, bona!

³³ Kodwa, manje, nxa inhloso yakho iyilokho “Angilandaba nxa kumele ngidle amabhisikiti esoda futhi nginathe amanzi esifula, ngizathumayela iVangeli kungenani.” Enye into idabula phakathi kwakho, “Ngizakutshumayela iVangeli kumbe ngife!” Bona? Khona-ke uzaku—uzakuhamba kwenye indawo, ngoba kunguNkulunkulu esebenza lawe. UNkulunkulu uyaZazisa kuwe, ngoba kunguNkulunkulu ngeke nje akuyekele uphumule. Futhi, ngokujwayelekileyo, umuntu obizwe nguNkulunkulu akafuni ukukwenza. Lake lakucabanga lokho? Loba yiphi indoda. . .

³⁴ Kungasikude nje ngabuzwa ngabanye abazalwane abaligugu, abathi, “Manje njengoba sesibuye eNdleleni, Mfowethu Branham, manje njengoba sesifumane iNkosi futhi

samukela uMoya oNgcwele, singadinga izipho okwenkonzo yethu okufanele siyenze.”

³⁵ Ngathi, “Lingaqali ukukwenza.” Bona? Ungaxwayisi abantu ukwenza into enjengaleyo, ngoba ngokujwayelekileyo umfo ofuna ukukwenza ungumfo o—ongeke akwenze.

³⁶ Kungumfo ozama ukukubalekela nguye lowo uNkulunkulu amsebenzisayo. Bona? Nxa ezama ukubaleka kukho, “O, mfowethu, ngiyakutshela, ngi...ubizo lukimi kodwa ngi... Whew! Ndoda, ngiyazonda ukuzama lokho.” Awu, nanko-ke, uyabona. Lokho—lokho yikuzama ukubaleka.

³⁷ Nxa yena e—nxa efuna kabi ukukwenza, into yakuqala uyazifumana “ihembe ekhukhumeleyo.” Njengoba usithi, “Nkulunkulu, ngipha amandla okususa izintaba, NgiyaKutshela, ngizaKwenzela ulutho nxa Ungivumela ukususa izintaba.” Hatshi, akasoze, angeke azingenise esimilweni esiqondileyo, bona, ngakho akasoze asusele uNkulunkulu izintaba.

³⁸ Thatha nje, njengokuthi, njengo Phawuli. Ucabanga ukuthi uPhawuli wayengabe wasuka obizweni lwakhe? O, mfowethu! Wayengeke akwenze. Kwakumudla nje imini lobusuku waze watshiya ibandla lakhe, watshiya into yonke futhi—futhi wehla phansi wangena...ngiyakholwa kwakuyi Asia, kwakungayisikho na? Futhi wahlala iminyaka emithathu phansi lapho, etaditsha iMibhalo, ukufumana loba Yayiqondile kumbe hatshi, bona, ukufumana loba uNkulunkulu wayembizile sibili.

³⁹ Ngakho nxa uNkulunkulu ekubiza, mfowethu, futhi kuqhubeka kugebha enhliziyweni yakho, khona-ke ngingathi “Lahla konke okukusindayo, lesono esikuthandele kalula.” Uyabona? Uba...Kodwa nxa kungagebhi kuwe, futhi-ke ngi—ngi—ngingeke ngicabange kakhulu mayelana ngakho-ke. Kuyekele nje kubuye endaweni yakho.

Manje, uthe, lumzalwane uthe phakathi lapha:

Mfowethu Branham, kufanele...Ucabanga ukuthi uNkulunkulu engakhuluma... (kimi ukumtshela.)

⁴⁰ Ngiyakholwa uNkulunkulu engakhuluma khona kanye kuye. Ngoba, uyazi, uNkulunkulu...Kasibakhulu kakhulu kodwa Engakhuluma kithi. Futhi E—E—Engakhuluma kithi, kulungile. Bona, Yena nje...Engakhuluma kithi.

⁴¹ Futhi ngiyalitshela, nxa Wangitshela, khona-ke umfowethu angathi, “Awu, Watshela uMfowethu Branham njalo, dumisa uNkulunkulu!”

⁴² Kodwa, uyabona, akusiMfowethu Branham okunika ubizo, yiNkosi uJesu ekunika ubizo. Bona? Futhi nxa kuyiNkosi uJesu ekunika ubizo, Uzakwenza ukukhuluma. Bona? Ngingakhuluma lawe endlebeni zakho, kodwa lapho uKhristu ekubizela

enkonzweni kusenhliziyweni yakho. Bona? Yikho lapho into okufanele igxile khona futhi awungeke usuke kiyo.

Manje, ngiyakholwa embuzweni wesibili . . .

⁴³ Manje nxa kulombuzo kulokho, loba uphi umbuzo kikho, bona, ukuthi ubizo lomuntu kufanele lube senhliziyweni yakhe, kuvela kuNkulunkulu. Futhi—futhi lomunye umfowethu. . . O, ngiyazi ukuthi lowu ngubani obhale lokhu. Bona, ngiyazi lowo okubhalileyo, oligugu, othandekayo, umfowethu olomusa engimkholwayo ngeqiniso ukuthi ulobizo lukaNkulunkulu. Kodwa nje ngi. . . Ngingeke ngifune ukuthi akwenze phezu kweyami (yiso isizatho ngiwuphendule ngendlela engenze ngayo), bona, phezu kwami ngisithi; “Awu, yebo, uMfowethu *Sibani-bani* kufanele angene enkonzweni.” Bona?

⁴⁴ Manje wena uthi, “UMfowethu Branham ungitshele ukuthi kufanele ngikwenze lokho.” Bona, futhi mhlawumbe aluba enye into yenzakele kuMfowethu Branham, ngiyabulawa, kumbe ngife, kumbe—kumbe ngisuke ngihambe? Khona-ke, bona, ubizo lwakho solwedlule khona-ke. Kodwa nxa uJesu ekubiza, mfowethu, ingqe kuphela kule laPhakade kuzakube kulokhu kukhala. Bona? Futhi-ke uyakuba ukwazi lapho omi khona.

Manje kowesibili . . .

⁴⁵ Kumbe enye into enjenga lokhu, “Ngisazi ukuthi lusuku lokucina.” Ngiyakuthakazelela sibili lokho ngalowo mfowethu. Ngiyakuthakazelela ngempela lokho ngalowo mfowethu nginanzelela ukuthi sisesukwini lokucina, futhi ukuqiniseka kwenhliziyo yakhe, efuna ukwenzela uKhristu enye into.

Olandelayo ngowokuthi:

108. Manje, nxa iNkosi yethu eligugu ingivumela ngiyeNzela into encinyane, ngingabuyela esigabeni sabantu lapho engangitshumayela khona ingxenye e. . . empambekweni (engilosizi ngakho) . . . ulalokho kubekwe phakathi kwezibaya. . . futhi ngizama ukubatshele iQiniso? Kade bekakhulu—kade bekakhulu enhliziyweni yami.

⁴⁶ Hatshi, mfowethu, bengingasoze ngicabange ukuthi kulesidingo kuwe ukubuyela esigabeni sabantu abafanayo. Futhi ngiyakholwa, mfowethu othandekayo, lapho iNkosi ikubiza Akasoze akuyekele uhamba njengalokho owake wabayikho esigabeni sabantu, futhi wena mhlawumbe wafundisa izinto kumbe waba lezinto ezazingaso. . . lezo ngempela ozibona zehlukile khona manje, bona, ongazibona okwahlukileyo kulokho owakwenzayo leso sikhathi. Manje, futhi iNkosi, lapho Ikubiza, Inga. . . nxa Ikwenza kube qotho kuwe, Ingakuthumela loba ngaphi. Bona? Ungeke uhambe kuloba yisiphi isigaba sabantu kumbe enye into.

⁴⁷ Lapho usaselapho wawuqinisekile. Ngiyamazi umfowethu, njengoba ngisitsho, lowo obhale imibuzo leyi. Ngokuqiniseka

okujulileyo, futhi lomKhristu oqotho, wenza okukhulu owawungakwenza lakho konke owabakwazi ukuthi ukwenze njani, futhi yikho kuphela uNkulunkulu akufunayo. Bona? Manje, nxa uNkulunkulu engakubizela kulesosigaba sabantu, ngingabuyela khona njalo. Kodwa nxa Engazange, ngi—ngiyakholwa ngingahamba nje lapho Angithumela khona. Ngabe kulombuzo na?

Owesithathu:

109. Umuntu wazi kanjani indawo yabo eqondileyo eMzimbeni kaKhristu?

⁴⁸ Lowo ngomuhle, muhle kakhulu, “Kukanjani...” Lolo kungaba luhlobo lombuzo phakathi kwabanengi bethu lapha lobubusuku, “Ukwazi kanjani ngokuqondileyo?” Manje, ngiyacabangela ukuthi lumfowethu ufuna ukubakwazi “Yisiphi isikhundla, *siyini* kuKhristu, yiphi ingxenye kaKhristu engiyidlalayo?”

⁴⁹ Manje, njengokuthi, ngingakhuluma lokhu, mfowethu, ukukupha impendulo edlula yonke engiyaziyo. Isikhundla sakho si...kuKhristu sambulwa kuwe ngoMoya oNgcwele. Futhi-ke nxa ufuna ukubakwazi loba kunguMoya oNgcwele kumbe hatshi, fumana loba Uyabusisa lokho okwenzayo, kumbe hatshi. Futhi nxa Ekubusisa, khona-ke lowo Nguye. Nxa Engabusisi...

⁵⁰ Njengomunye umuntu wathi kimi kungasikude, wathi, “INKosi ingibizile ukutshumayela.”

Ngathi, “Awu, khona-ke tshumayela.” Bona? Futhi-ke yena—yena...

⁵¹ Ngiyacabanga sibili kunjalo..USathane, nxa nje engenza omunye umuntu uku—ukwenza njengalokho futhi-ke abakhohlise, yikho nje lokho afuna ukukwenza. Khona-ke umhlaba wonke ukhomba umunwe wabo khona lapho. Umuntu ucabanga ukuthi balesipho sokukhuluma ngendimi lokuchasisa; abanye balesipho sokusilisa kwaPhezulu; abanye balezinto ezinjenge...Kwezinye izikhathi bayaphuthiseka kulezo zinto, bona. Futhi kwezinye izikhathi bayacabanga ukuthi abalako lapho belakho. Ngakho kulomqilibezero sibili.

⁵² Ngakho hlalani lisenza lokhu bazalwane, loba nini lisizwa ukuthi kufanele lenze ulutho, kuqala fumana nxa kuseMbhaweni ukuthi ukwenze (nxa kuseMibhalweni). Hatshi nje kulotshwe endaweni eyodwa, kodwa ngitsho kuphelele eMbhaweni eBhayibhilini ukuthi wena ukwenze, isikhundla sakho, sithi nxa ungaba ngumvangeli, umalusi, umfundisi, umprofethi, loba yini uNkulunkulu angabe ekubizele ukuba yikho. Uyabona? Kumbe nxa ulesipho sendimi, isipho sokuchasisa, isipho saloba—saloba yiluphi uhlobo lweziphu zikamoya eziyisificamunwemunye ebandleni, futhi izikhundla

ezine zikamoya ezebandla, loba yisiphi isikhundla, qala ubone nxa uNkulunkulu ekubizile.

⁵³ Khona-ke, ngokujwayelekileyo, indlela engikubona ngayo ngokwami, nje...lowu yimi, Ngiyakhangela imvelo yomuntu futhi ngibone ukuba luhlobo bani lwesipho abazithi balaso. Bona, uNkulunkulu uzakusebenza lesidalwa Sakhe ngendlela Amenze ngayo. Bona? Uzakwenza isidalwa...

⁵⁴ Nxa umbona ephaphatheka sibili futhi eqhubeka, wena...futhi athi, "iNkosi ingibizele *kokuthize-thize*, ukuba ngumalusi." Manje, umalusi angeke abe ngumuntu ophaphathekayo. Umalusi uqinile, uzothile. Bona?

⁵⁵ "iNkulunkulu ungibize ukuba ngumfundisi." Futhi umkhangele ukuthi uchasisa njani iLizwi. Bona? UyaLixubanisa lonke futhi lakho konke, khona-ke uyabona. Bona?

⁵⁶ Kodwa, khona-ke, into yokwenza, isikhundla sakho sivame ukwaziwa gokuba uyanelisa ukukwenza kumbe hatshi.

⁵⁷ Manje, lapho uNkulunkulu engibiza ukuba ngumvangeli, ngangifuna ukuba ngumalusi. Futhi ngacabanga ukuthi ukuhlala ngekhaya lapha kungaba kuhle nje. Futhi iNkosi yangibiza. Futhi ekucineni abantu bonke babuthana...Akula loyedwa wabo oseleyo lobubusuku phakathi lapha, ukuthi bakhala futhi baphuma phandle-le ku1717 Spring Street. Futhi ikhosikazi, uNkz. Hawkins ngalapha, wahlangana lami futhi wathi (ekhala, ngesikhathi sokuswelakala kwemali, lapho omunye esigabeni wayepheka indumba futhi sasingena sonke futhi sidle kulokho), futhi wathi, "Ngizaphungula isabelo sokudla kwabantwana bami etafuleni nxa lingakha kuphela ithabhanekeli." Bona?

⁵⁸ Futhi ubizo lwami lwaluyikuba ngumvangeli. Ukusa... Kubekwe khona lapha kuleli litshe lekhona, nxa singaphahlaza phakathi lapho lobubusuku, lizabona ipheji elingabhalwanga lutho elidatshulwe eBhayibhili lami lapho Angitshela khona ukuba ngumvangeli. Bona? Futhi ngangingasuye umalusi ophumelelayo, ngangingasoze ngibenjalo, ngoba kangilakho ukubekezela lalokho okukuthatha ukuba ngumalusi. Bona? Ngakho-ke nxa ngazama ukuba ngumalusi, ngingaba nje khatshana kakhulu njengomalusi ezama ukuba ngumvangeli.

⁵⁹ Bona lokho engikutshoyo? Ungabona indlela iNkosi ekubiza ngayo, lokho isikhundla sakho esiyikho eMzimbeni. Kulombuzo na?

110. Bonke abantu abagcwaliswe ngoMoya oNgcwele bayakhuluma ngendimi masinyane khonapho kumbe ngokuya kwesikhathi?

⁶⁰ Ngumbuzo wokuqala, "Ngabe bonke aboMoya oNgcwele..." Khona-ke, konke kusembuzweni owodwa,

Ngilakho kugatshani siwe lapha okombuzo wenombolo yesine. Kodwa ngiza—ngizakutsho lokhu kuqala, uyabona:

Bonke abantu abaloMoya oNgcwele bayakhuluma ngendimi masinyane khonapho kumbe ngokuya kwesikhathi? Ngiyafumana lapho uPhawuli athi “wayekhuluma kakhulu ngendimi ukubedlula bonke.”

Kulungile, umbuzo wesine: **Bonke bayakhuluma ngendimi lapho besemukela u...Kumbe, hatshi, wathi: Bonke bayakhuluma ngendimi...Hatshi: Bonke abantu abagcwaliswe nguMoya oNgcwele bayakhuluma ngendimi masinyane khonapho kumbe ngokuya kwesikhathi?**

⁶¹ Manje, mfowethu, ngi...Lowu ngumbuzo ojulileyo. Manje, lapho, wena mhlawumbe...mhlawumbe ngizakuba lezipendulo ngemuva kulokhu.

⁶² UMoya oNgcwele, ingxenye kaMoya oNgcwele yikulungisiswa. Yikho lapho uqala...UNKulunkulu kumele akubize kungenjalo awusoze ubizwe. Bona, akulalutho ongalezwenza ngokwakho. “Akulamuntu ongabuya Kimi ngaphandle uBaba Wami emdonsile kuqala.” Kunjalo na? Ngakho ingxenye yokulungisiswa nguMoya oNgcwele.

⁶³ Langizwa ngichasisa kulowomphathi weLutheran leso sikhathi mayelana ngensimu yamabele? Bona, “Amabele, umuntu waphuma futhi wahlanyela okubili...wahlanyela insimu yakhe yamabele. Ukusa okulandelayo waphuma futhi ‘kungela lutho.’ Emva kwesikhathana wafumana inhlamvu ezimbili ezincinyane ziphakeme, wathi, ‘Kadunyiswe uNkulunkulu ngensimu yami yamabele!’” Futhi ngathi, “Ubelensimu yamabele na?”

Futhi umphathi weLutheran wathi, “Kungatshiwo.”

⁶⁴ Ngathi, “Kunjalo, kungatshiwo kunjalo.” Kodwa ngathi, “Nge...” Ngathi, “Kwakuyini maLutheran.”

⁶⁵ “Ngokuya kwesikhathi inhlamvu zakhula futhi kweza esitshakaleni. KwakuyiMethodisti. Isigaba sesibili sebele, yisitshakala.” (Ngicabanga kunjalo, lina bazalwane abavela epulazini.) “Futhi-ke isitshakala sikhangelana phansi emuva ehlamvini futhi sathi, ‘Huh! Ngiyisitshakala, wena uluhlumvu nje! Bona, angisakudingi futhi.’ Futhi-ke isitshakala... Impova iwa esitshakaleni, ibuyela ehlamvini njalo; kumele ibe lehlamvu.”

⁶⁶ “Futhi-ke kulokho kuletha isikhwebu. Leyo kwakuyiPhentekhosti, ukubuyiselwa kwezipho njengokuthi kuya endaweni yakuqala, kubuyela ekuqaleni. Khona-ke lapho isikhwebu siphuma, sathi, ‘Kangikudingi, sitshakala. Kumbe lami kangikudingi, hlamvu.’”

⁶⁷ Kodwa, phezu kwakho konke, impilo efanayo eyaye ise—isehlamvini lwebele yenza isitshakala. Futhi lokho

okwakusehlamvini lesitshakaleni kwenza intanga. Ngakho uyini uMoya oNgcwele ukhuluma ngendimi na? Yikulungisiswa okuqhubekela phambili. Bona? Liyini ibandla lePhentekhostali? ILutheran eqhubekela phambili. Bona?

⁶⁸ Kodwa manje lapho ukuqubekela phambili sokubuyile, umbuzo uzakuba yilokhu, “Khona-ke ngizakusala nje?” Hatshi! Hatshi, ibele selivuthiwe. Bona? Uqala ngohlamvu. Qala nge—ngeLizwi, uhlamvu, Izathela ukulungisiswa. Futhi ihlale ekulungisisweni Ize iveze ukungcweliswa. Hlala ekungcweliswa uze wamukele uMoya oNgcwele.

⁶⁹ Manje lapho usamukela uMoya oNgcwele, kuyini Ozakwenza? Kuyini... Lokhe usaselombuzo, kawulawo na? Kulungile:

111. Kuyini “ukukhuluma ngendimi”?

⁷⁰ Ukukhuluma ngendimi akusilutho kodwa ubhaphathizo lukaMoya oNgcwele olwakulungisisayo futhi lwakungcwelisa. Kugcwele kakhulu! Manje, bengifuna... Bengifuna lumbuzo. UNkulunkulu uyakwazi angizange ngibeyazi indoda yayizabuza, impendulo... kumbe ukuwubuza.

⁷¹ Manje, ngabe kakhulu... nxa kutshisa kakhulu phakathi lapha, vula umnyango lowo nxa uwozela kumbe enye into. Ngifuna likubambe lokhu kuhle langokuqinileyo. Ngoba ku—kuyakhudumala sibili kancinyane, kungakwenza uwozele.

⁷² Manje nanzelela, nanzelela lokhu: ukulungisiswa, ukungcweliswa, ubhaphathizo lukaMoya oNgcwele.

⁷³ Manje khangela lapha, nanku lapha. Wothi ngikuzekelise. Manje, ngiphansi lapha, ngiyisoni, ngihamba *lindlela*. Kanye, emva kwesikhatshana, Enye into ikhuluma kimi. Futhi akula lutho olungangitshibilikisa kodwa uNkulunkulu. Kunjalo na? Ngitshibilikiswe *lindlela*. Manje, lapho ngitshibilika, lokho yikulungisiswa kwami. Kunjalo na? Manje, umfanekiso yinto yami yokuhamba, bona, umfanekiso kaKhristu.

⁷⁴ Manje ngifuna endaweni lapho engingezwa kuhle ngaKuye. Bona, ngilungisisiwe. Manje ngiyabuya kulesi sigaba *lapha* lapho engingakhuluma Kuye, ngoba... Ngilokhu ngilamahloni ngokwami. Ngilokhu ngisabhema, ngilokhu ngiqamba amanga, izinto ezincinyane engingafanelanga ngizenze, futhi isikhathi sonke *ukukhwela lokwehla* kwami, *ukukhwela lokwehla*, kodwa ngifuna Yena angihlanze kuzo zonke lezo zinto ukuze ngihambe ngiye Kuye futhi ngikhulume Laye. Bona? Kulungile, nanku lapha, yikulungweli-... isigaba sokungcweliswa. Manje, kuyini okukwenzileyo? Kwangiqondisa. Bona?

⁷⁵ Manje ngiyaqhubeka kuMoya oNgcwele. Bona? Futhi lapho ngingena phakathi *lapha* ngikuMoya oNgcwele ngobhaphathizo. Kunjalo na? Kuyini uMoya oNgcwele akwenzayo? Unginika amandla. Amandla okuba ngumtshumayeli, amandla

okuba ngumhlabeleli, amandla okukhuluma ngendimi, amandla okuchasisa indimi. Ugcewele amandla, ngoba uMoya oNgcewele ngamandla kaNkulunkulu. Futhi kwakungamandla kaNkulunkulu angitshibilikisayo. Kwaku ngamandla kaNkulunkulu angingcwelisayo. Manje ngamandla kaNkulunkulu angingcwalisileyo.

⁷⁶ Manje, esenzakalweni esithile, ngimile lapha futhi ngizama ukukhuluma ulutho futhi aMandla kaNkulunkulu abuye phezu kwami ngendlela enkulu ngize ngingasanelisi nje ukukhuluma futhi. Bona? Futhi ngaqala ukugagasa. Njenga lokho engangizakukutsho, “Bazalwane,” njengokuma njengalokhu.

⁷⁷ Nanku lapha, ngizakukuzekelisa ngalindlela. Ngizakhuluma kini bazalwane ukuze libe leqiniso ukukubamba. “Ngabe—ngabe—ngabe unjani, mfowethu?” Bona, lokhu ngilecala. “Uh, ngi—ngiyathokoza ukuthi ngi—ukuthi ngilokhu ngingomunye wenu. Ngi—ngi—ngiyathokoza kakhulu, uyabona.” Kulungile. Manje, emva kwesikhatshana, ini? Ngiyazi lingikhangele futhi ngisazi ukuthi ngilokhu ngisenza izinto, lokhe ngisenza izinto ezilokungcola komhlaba kizo.

⁷⁸ Emva kwesikhatshana ngiyahlanzwa. Manje enye into yenzakele, ngingcwelisiwe. Ngingalikhangele ebusweni, ngingomunye wenu. Bona? “Kulungile, mfowethu. Dumisani uNkulunkulu! Ngiyathokoza ukuba kuleliqembu likaMoya oNgcewele. Ngiyathokoza ukuba phakathi kwenu bazalwane abangcewele.” Ngani? Ngeke ukhombe umunwe wakho kimi, ngihlanziwe. Kodwa manje uNkulunkulu uzangibeka enkonzweni. Manje, yebo, mnumzana!

⁷⁹ “Mfowethu Branham, walungisiswa na?”

⁸⁰ “Yebo! Ngiyakhumbula lapho nje ngingenelisi ukulikhangele. Mfowethu, ngingakukhangele ebusweni manje.”

⁸¹ Bona, nanku silapha. Manje, kuyini lokhu okunye? Manje ngizaku... *Lokhu* kuhlanziwe futhi kwabekwa eceleni *ukusetshenziswa*, futhi *lokhu* kuza *ekusetshenzisweni*. Manje sonke siyazi ukuthi ibala *ukungcwelisa* libala lesiGriki, ibala lesiGriki elingumbaxa elitsho “ukuhlanziwe, lokubekwa eceleni ukusetshenziswa.” Izitsha zahlanziwe futhi nge-altare, lokungcweliswa nge-altare lokubekwa eceleni *ukusetshenziswa*. Kodwa ukuba semsebenzini yikugcwaliswa lokubekwa emsebenzini.

⁸² Manje, ngiya ngapha futhi manje ngiza *phakathi* kokusetshenziswa. Manje, kwakunguNkulunkulu owangitshibilikisayo, esithi, “NgiZwa. NgiZwa! NgiZwa!” Futhi Wathi...

⁸³ Liyakubamba engikutshoyo? Bona? Futhi lapha, [UMfowethu Branham uzekelisa umuntu ekhuluma ngendimi—

Mhl.] . . . ? . . . Bona, lapha, ugcele nje kangako . . . Yikho lokho. Nanko-ke, lokho yikukhuluma ngendimi.

⁸⁴ Futhi ngiyakukholwa lokhu manje: Angikholwa ukuthi ukukhuluma ngendimi kuyibufakazi bukaMoya oNgcele. Akusikho! Ngoba ngibonile abathakathi, abalumbi, abaphathinyoka, odeveli, lakho konke kukhuluma ngendimi, futhi akusiso senzo esingaphuthisiyo sikaNkulunkulu (lapho ukhuluma ngendimi) ukuthi uloMoya oNgcele. Kodwa, khumbula, uMoya oNgcele uyakhuluma ngendimi futhi udeveli engakulingisela.

⁸⁵ U—ubufakazi bokuthi uloMoya oNgcele yimpilo oyiphilayo, bona, “Ngezithelo zabo lizakubabazi.” Futhi isithelo sikaMoya asisikho (akula okutholakala khona eMbhaweni) ukukhuluma ngendimi. Isithelo sikaMoya luthando, intokozo, ukholo, isineke, ukulunga, ubumnene, ukuthambeka, ukubekezela. Bona, manje, yiso isithelo. Yikho okuthola esihlahleni ukutshengisa ukuthi luhlobo bani lwesihlahla oluyilo. Bona?

⁸⁶ Yikho abantu abakukhangeleyo kini batshumayeli, lakini madikhoni, lani baphathi, futhi lani bavangeli. Ungakhuluma ngendimi phandle lapha kulesi sitalada usuku lonke, abasoze bakukholwe. Kodwa phila lokho okhuluma ngakho, uyatshengisa ubumnandi, lempande zonke zobumnyu ziphumile kuwe, khona-ke umuntu uzakunanzelela kulenye into.

⁸⁷ “Ukukhuluma ngendimi.” Manje, ngiyakukholwa lokhu, ukuthi kwesinye isikhathi, ukuthi umuntu ogcwaliswe nguMoya ohlala ngaphansi kwe-altare likaNkulunkulu uzakhuluma ngendimi. Kodwa sengabona abanengi bekhuluma ngendimi abangakaze bazilutho ngoNkulunkulu. Bona? Babengazi lutho Ngaye lakancinyane, futhi balokhe bekhuluma ngendimi. Loba yiziphi zalezo zipho zingalingiselwa. Bona?

⁸⁸ Kodwa isithelo sikaMoya siyafakaza lokho uMoya oyikho ngaphakathi, ulobufakazi beMpilo kaJesu Khristu. Ngoba nxa kulomhluzi wesihlahla samapintshisi esihlahleni sommapula, sizathela amapintshisi ngokuqinisekileyo njengomhlaba. Kunjalo. Bona, ngoba yimpilo ephakathi kwakho.

⁸⁹ Manje, leyo yinto efanayo lapha. Kodwa manje, ukuze ngikulethe lokhu kini lonke, ukuze sonke sibe kwazi into efanayo. Ngiyakholwa ukuthi umuntu ogcwaliswe nguMoya o . . . Manje ubuya kuKhristu ngobhaphathizo, futhi nje . . . lokho kayisikho . . . Ukukhuluma ngendimi kayisibo bufakazi bobhaphathizo. Bona?

⁹⁰ Ubhaphathizo, ungabhaphathizwa emandleni kadeveli, futhi ukhulume ngendimi ngobhaphathizo lomoya kadeveli wokukhohlisa. Kukangaki sikubona kusenziwa? Kukangaki ngikubona kusenziwa?

91 Ngiyazi ngabo benatha igazi okhakhayini lomuntu futhi bekhuluma ngendimi.

92 Ngabona abomdanso wenyoka enkangala lapho bethandela leyinyoka enkulu kubo futhi bahamba ngalapho bekhuluma. Umlumbi ephuma phandle njengalokho, futhi bekhuluma ngendimi futhi bezichasisa.

93 Sengake ngaba sezinkambeni zabathakathi lapho ababebeka khona phansi impenseli njenga lokho, futhi babeke ibhuku phansi njengalokhu, futhi impenseli igijime phezulu laphansi ngasephayiphini yesitofu, futhi idlale, “*Ukuphuca lokugela inwele, amasenti amatshumi amabili lanhlanu,*” futhi babhala ngendimi ezingaziwayo, futhi umlumbi akuchasisa futhi atsho khona kanye okwenzakeleyo. Ngi—ngiyakwazi lokho ngokwami. Bona? Ngakho ngi . . . Bona, ungeke . . .

94 UPhawuli wathi, “Lapho okulendimi khona, zizakukhawuka. Lapho okuleziprofetho, zizakwehluleka. Lapho izipho zonke lezi, masinyane ziyakuphela.” (Silombuzo ngesikhatshana kancinyane.) “Kodwa lapho lokho okuphelelyo sokubuyile, lokho okuyingxenywe kuzakuphela.” Bona? Ngakho sifuna into epheleleyo, bazalwane. Bona? Sibone izinto ezinengi kakhulu ezamanga futhi zinika ingcazelo engayisiyo kikho.

95 Futhi ungaqali ukukhangelana lomuntu futhi—futhi ukholwe ukuthi baloMoya oNgcwele ngoba bakhuluma ngendimi. Bona? Kodwa kholwa ukuthi baloMoya oNgcwele ngenxa yezithelo abazithelayo, ngoba uJesu wathi, “Ngezithelo zabo lizakubazi.” Bona? Kunjalo, “Ngesithelo sabo.”

96 Manje, kodwa manje, mangingasuki kulokho manje, ngoba angifuni ukuhlazisa isipho esikhulu uNkulunkulu asinikileyo. Bona? Futhi ngiyakholwa ukuthi indoda egcwaliswe nguMoya kumbe umfazi, kumbe umntwana, ohlala phansi kwe-altare likaNkulunkulu, kasoze ahlale lapho isikhathi eside baze bakhulume ngendimi. Bona? Ngiyakholwa ukuthi uzakwenza, kumbe umfazi.

97 Manje, ungamukela uMoya oNgcwele futhi mhlawumbe kawuzange ukhulume ngendimi lapho uWuthola. Bona? Kodwa nxa ungaqhubeka uhlezi lapho phambi kukaNkulunkulu isikhathi sonke, ngobhaphathizo phezu kobhaphathizo lukutshaya, enye into izakuthatha indawo. Bona? Uzagcwala kangako ngolunye usuku uze ungasenelisi ukukhuluma ngitsho ulutho; bona, u—u—uzama ukukhuluma ulutho, awungeke nje ukutsho njalo, futhi awungeke nje ukukhulume. Njalo izikhathi ezinengi nxa abantu benanzelela ukuthi lowo kwakungu Moya oNgcwele babezakuqhubekela phambili futhi bavule inhliziyiyo zabo futhi bavumele uNkulunkulu akhulume labo.

98 IBhayibhili lathi, “Ngendebe ezigagasayo futhi langezinye indimi ngizakukhuluma kulababantu.” UIsaya 28, bona,

28:18. Manje, “Ngendebe ezigagasayo futhi langezinye indimi Ngizakukhuluma.”

⁹⁹ Kuyini uku “gagasa”? Umuntu ongeke akhulume ngokucacileyo, ehamba, “Huh, uh, uh, huh, uh, huh, uh, huh.” Wena nje...uyagagasa, uzama nje, “Huh, uh, huh.” Bona, ugcwele nje ngoMoya! Uzama ukuthi...Njengokuthi bengizakuthi, “Mfowethu Ja-Jack-...Ja-...Mfo’ethu Jack-... Mfowethu Ja-Ja-Jack-Jack-Jackson.” Bona, kunjengalokho, uzama ukukhuluma, awungeke ukukhulume. Bona, lokho, kugcwele ngoMoya! Ku...

¹⁰⁰ Ngifuna ukulibuza bazalwane, lake lezwa uMoya oNgcwele elinyikinya kabi laze langenelisi ukukhuluma ngitsho ulutho, uhlale nje uthule kwesinye isikhathi, uhlale nje lapho futhi ukhale? Wake wakwenza lokho? Awu, lowo nguMoya oNgcwele. Nxa unga...Isizatho abantu bengakhulumi ngezindimi izikhathi ezinengi, abakwazi ukuthi bazinikelele kanjani eMoyeni futhi badinga into ekude khonale lapho Ikhona phakathi kwabo. Bona? Yiso isizatho benga...

¹⁰¹ Futhi-ke abanye abantu bayazingenisa phakathi kwamadlabuzane futhi bakhulume inqumbi yamazwi angatsho lutho kuwo, futhi belokhu bengela Moya oNgcwele, futhi bezama ukuthi bathi balawo ngoba bakhuluma ngendimi. “Ngezithelo zabo lizakubazi,” bona.

¹⁰² Manje, ukhona umbuzo na? [UMfowethu Junior Jackson uthi, “Mfowethu Branham?”—Mhl.] Yebo, mfowethu. [“Ngiyathaba lowo mbuzo ubuziwe, ngoba kungela kuthandabuza abanye bangamangala lokho mhlawumbe engingabe ngikukholiwe futhi ngakufundisa okwesikhathi eside. Kodwa ngiyakukholwa ngendlela owakufundisa ngayo.”] Ngiyabonga, Mfowethu Jackson. [“Kungenani lokuthi kukangaki ngingakhuluma ngendimi, kumbe loba yini, nxa impilo yami ingela bufakazi balokho iBhayibhili elikutshoyo khona-ke angikho ngcono ukwedlulainja engelambeko ehamba esitaladeni.”] Kunjalo. [“Futhi kangikaze ngikhulume ngolimi olungaziwayo kwaze kwabazinyanga eziyisithupha emva sengamukele ubhaphathizo lwami.”] Kungaba ngaleyondlela engenza ngayo, lami, Mfowethu Jackson.

¹⁰³ Ngemukela ubhaphathizo lukaMoya oNgcwele emuva eshedini lami, bona. Futhi kungaba ngumnyaka olandelayo, kumbe into enjengaleyo, ngangangi—ngangi...ngakhuluma ngendimi.

¹⁰⁴ Futhi ngokungaba umnyaka kumbe emibili emva kwalokho, ngangitshumayela njalo ebandleni, futhi ngangangi—ngangimile phezu kwepulatifomu njenga lokhu, futhi nga...Lapho ngisasemutsha futhi ngangingekho lukhuni lokubamdala njengalokho engiyikho manje, Ngangihamba kalula kancinyane futhi ngilamadlabuzane ekutshumayeleni. Ngangimile

lapho ngitshumayela futhi ngeqela phezu kwetafula. Kwakusebandleni leBaptisti, ibandla leMilltown Baptisti, futhi ngahamba khona phansi emkhandlwini wokudlula phakathi wezihlalo, ngitshumayela ngamandla wonke engangingawenilisa njenga lokho. Futhi nje lapho ngisima ukutshumyela, Enye into nje yangenza ngathatheka futhi ngakhuluma amazwi athile, amane kumbe amahlanu, kumbe amazwi ayisithupha, ngendimi ezingaziwayo. Futhi ngingakazi lokho engangikwenza, Ngazizwa ngibizela “IDwala elizweni elikhatheleyo, uMthunzi esikhathini sesiphepho.” Bona?

¹⁰⁵ Futhi-ke ngolunye usuku ngisiza phansi esipolweni, ngangihamba phansi esipolweni, loluhlangothi lweScottsburg, ngisiza phansi esipolweni, ngipatirola. Imimoya ivunguza kakhulu, o, minabo, futhi ungqoqwane yonke indawo esipolweni, futhi ngachaphela ngale ukuze ngenelise ukuhamba eyami ezinkulungwane ezingamatshumi amathathu; amatshumi ayisithupha lesithupha ngakhwela ngenye indlela, ngangathi ngihamba malungana lesipolo. Futhi ngangisehla phansi esipolweni, futhi dukuduku...ngangihamba ngalapho, ngangihlabela. Ngangihlala ngihlabela. Ngangilezindawo ezitshiyeneyo lapho engangisiya khuleka khona. Futhi ngangihamba ngalapho, ngihlabela, futhi khona kanye ngafumana ukuthi ngangikhuluma ngendimi, bona, ngingazi lokho engangikwenza.

¹⁰⁶ Ukukhuluma ngendimi kubuya ngokuvutha okokuthi umuntu akazi ukuthi wenzani, kumbe, abakwazi lokho abakutshoyo. Futhi ingcazelo ingendlela efanayo. Abakwazi lokho abazakukutsho. Abalamqondo ukuba bazakukhuluma, ngoba kungokukamoya. Bona, ingqe ungenisa okwemvelo phakathi kwakho khona-ke wena awu...u—u—ulokwenyama, uyabona. Kodwa nxa enye into ikudumela futhi ikubambe, futhi uyakwenza. Bona?

¹⁰⁷ [UMfowethu Neville uthi, “Mfowethu Branham, ngingakhuluma enye into khona lapha?”—Mhl.] Sibili, ungakutsho, Mfowethu Neville. [“Manje, wena uyakukhuluma ngaleyo ndlela, ungajonganga ukukukhuluma, lanxa, ukuthi—ukuthi indimi zizamele zibe ziqondile enkonzweni nxa umuntu engasoze azibambe? Ngoba u...Umuntu olesipho kufanele abengosilawulayo.”] Angazilawula sibusakhe. Yebo. Njenge... [“Kufanele ube uphapheme okweneleyo ukubakwazi ukuthi usezakhuluma ngendimi”] yebo, kunjalo [“kungenjalo ungaphandle kohlelo kwasekuqaleni.”] Kunjalo, uyakuzwa. Bona? Manje, njengeBhayibhili latsho, “Nxa—nxa ekhona okhuluma ngendimi futhi kungela mchasisi, khona-ke makazithulele.” Manje, yebo sibili.

¹⁰⁸ Sithi, njengokuthi, ngimile lapha, loba ngubani, lapho ulungiselela ukumemeza, into efanayo. Wake wezwa amandla kaNkulunkulu esiza phezu kwakho lapho uqala ukumemeza?

Bangaki abake bakwenza lokho? Awu, sonke sakwenza. Bona? Uyahlala lapho nje, uyakuzwa kusiza. Manje, kulezikhathi lapho ongenelisa ukukucima lokho, bona. Ungakubamba, bona, akulunganga.

¹⁰⁹ Aluba wawumi, ukhuluma lo—loMongameli weUnited States, kumbe wawumile phandle lapha ukhuluma lomeya wedolobho, futhi wawukhuluma ngenye into ethile, khona phandle esitaladeni lapha, ukhuluma lexuku labantu, futhi khona kanye uzwa nje sengathi ungeqa phezulu laphansi, futhi uklabalale lokumemeza “Dumo! Haleluya!” futhi ukhahlele konke futhi ugijime phezulu laphansi esitaladeni njengalokho. Babezakuthi uyahlanya. Bona? Babezakuthi, “Leyondoda iyahlanya.” Bona?

¹¹⁰ Awu, bona, ukwazi ngcono kulokukwenza-ke. Uyabamba, lanxa nje kugebha nje phansi kuwe futhi awukwanisi nje ukukubamba. Uthi, “Yebo, mnumzana. Yebo, mnumzana. Uh-huh. Uh-huh. Yebo. Yebo, mnumzana. Uh-huh.” Mfana, kuyakugebha nje ube yiziqephu kodwa uyazi ukuzithulelela khona lapho-ke. Bona?

¹¹¹ Njengasendlini yomthethwandaba lapha kungasikude, babelamanye amaPhentekhostali ngo—ngokwenza enye into ethile, ememeza okwedlulisileyo kumbe enye into, leyo aba—eyayivumakala sibili, liyabona, kulungile. Kodwa sonke isikhathi umahluleli eqala ukukhuluma kumbe atsho ulutho kubo, babekhuluma ngendimi. Bona? Umahluleli wathi, “Susani lababantu abahlanyayo lapha.” Bona?

¹¹² Manje, nxa kwakulengcazelo kuleyo ndimi futhi batshela umahluleli “ITSHO KANJE INKOSI,” into *ethile-thile* eyayingabe iliqiniso, “ITSHO KANJE INKOSI! Mahluleli, kuyini okumele lapha ungahlulele ngoba ubusuku obedluleyo uphile lesifebe? Ibizo lakhe kwakunguSally Jones, uhlala phansi ku 44 *Ethile-thile-thile* indawo, njenga lokho. Kungani ungahlulele? Lokho yi ITSHO KANJE INKOSI! Manje phika lokho futhi uzakuwa ufe.” Manje, o, mfowethu! Kulento eyahlukileyo lapho.

¹¹³ Kodwa lapho usima nje futhi ukhulume, futhi wathi, “Ungowezizweni kubo.” Uyabona? Manje, uyazi lapho omele uzithulele khona lalapho okungafanelanga ukwenze khona. Bona? Manje, lokho. . . Bona. Ngi. . . Lingizwe ngokuqondileyo manje, liyakwazi lokhu engikutshoyo. Bona? Lokho kuyikho. Ngempela. . .

¹¹⁴ Silombuzo lowo khona phansi lapha. Isizatho bengiwubambile njengalokhu, silento efanayo, “Bafanele ukuzithulele na?” Uyabona? Yiso isizatho ngingazange ngiwuphendule njalo futhi ukwedlula lokho obukutsho. Kodwa yiso isikhathi, ngiwuphendula manje, bona, khona manje. Futhi sizawuthola njalo kulumbuzo phansi lapha, futhi

ngizakubuyelela emuva kuwo. Umuntu wonke uyazwisisa lowombuzo kuhle?

[UMfowethu Fred uyabuza, **“Mfowethu Branham?”**—Mhl.] Yebo, Mfowethu Fred. [**“Ngabe—ngabe umuntu ekhuluma e—eMoyeni, enika ukuphumisela (sithi ngumuntu wesiNgisi futhi ekhuluma isiNgisi) futhi uMoya uganika ukuphumisela?”**]

115 Ngempela. Yebo, mnumzana. Bona, ngoba uMoya oNgcwele ukhuluma ngolimi lonke. Bona? NgoSuku lwePhentekhosti zonke inlimi ngaphansi kweZulu zazibuthene ndawonye, bona. Ukhuluma ngesiNgisi...Manje, ngihlezi ngisazi lokhu, Mfowethu Freddie, ngokwami, ukuthi ngi...nxa ngingatshumayela intshumayelo kulogcobo kiyo, nguMoya enika ukuphumisela, uyabona. Kuyi...Bona? Ngakho kuba lulimi olungaziwayo emuntwini owayengazwisisi isiNgisi. Kodwa kukanti...

116 Futhi njengolimi olungaziwayo akusilo olu “ngaziwayo” ulimi, kuyi...kulomunye umuntu lapho...NjengoSuku lwePhentekhosti, bathi, zonke lezi izoni, bathi, “Sizwa kanjani umuntu wonke ngolimi lwethu? Siwezwa kanjani amaGalili lawa ekhuluma ngolimi lwethu?” Kwakungela “okungaziwayo” ngalokho lakancinyane. Akulanto enjengokuthi indimi “ezingaziwayo” ePhentekhosti. Manje, bona, lokho akukho eMbhalweni lakancinyane. Bona? Kwakungela okungaziwayo...kwakungasondimi ezingaziwayo, kwakululimi. “Sizwa kanjani umuntu wonke ngolimi lwethu esazalelwa kulo?” Kakula okungaziwayo ngalo lakancinyane. Bona? Lokho...ukhona umbuzo kulokho manje, khona manje singakawutshiyi? “Sizwa kanjani umuntu wonke ngolimi lwethu?” Bona?

117 [UMfowethu uthi, “Yikho—yikho lapho okulempambeko khona encinyane ngenxa yobuthakathaka bomuntu, futhi lapho abantu ba—bazehluleka ukwamukela ulutho, bathi kuphela, ‘Kangiyi kukukholwa loba ngayiphi indlela, kuphela ngokweMisebenzi 2:4.’”—Mhl.] Awu, nxa babelakho njengokweMisebenzi 2:4 ngeqiniso babengasoze bakhulume ngendimi ezingaziwayo. [“Hatshi, ngolimi.”] Uh-huh. Babezafanela bakhulume ngo—ngolimi lolo abantu abakuzwa ngalo, bona, ngoba “umuntu wonke wezwa ngolimi lwakhe.”

118 Manje, nxa ngisemukela uMoya oNgcwele khona manje, mayelana ngo...ngithi...Ngiyakholwa kulomfowethu oyedwa lapha odinga uMoya oNgcwele, lowo—o—onguMfowethu Wood. Kunjalo na, Mfowethu Wood? Kangitsho ukukubizela, kodwa konke...singabazalwane nje lapha futhi sifuna ukukhuluma lokhu. Futhi udinga ubhaphathizo lukaMoya oNgcwele. Manje, nxa uMfowethu Banks emukele uMoya oNgcwele lapho, ngendlela eqondileyo, nxa waWamukela

njengokweBhayibhili, ubengaphakama lapho, akukhulume, ubezakukhuluma ngesiNgisi, futhi esithi, “UJesu Khristu iNdodana kaNkulunkulu uvukile,” wayekukhuluma ngesiprofethi esivuthayo esikutshoyo. “Ngiyazi ukuthi Unjalo, ngoba Ungenile nje enhliziyweni yami. UyiNdodana kaNkulunkulu! Izono zami azisekho, kulento eyenzakale kimi.” Bona? Nanko-ke. Lokho yikukhuluma nge . . .

“Sizwa kanjani umuntu wonke ngolimi lwethu?”

¹¹⁹ Uthi, aluba thina abantu beIndiana sasikhuluma ulimi olwahlukileyo labantu baseKentucky, futhi uMfowethu Banks engowaseKentucky? Futhi bakhuluma ngolimi olwahlukileyo khona-ke, futhi lapha sikwazi ukuthi wayengakhulumi ulimi lweIndiana. Futhi-ke waphakama lapho ekhuluma ngo—ngolimi lwaseIndiana, futhi esazi ukuthi akalwazi. Bona? Futhi siyamuzwa ngolimi lweIndiana, ucabanga ukuthi ukhuluma ulimi lwaseKentucky. Uyafakaza nje, “Dumisa uNkulunkulu! UJesu wavuka kwabafuleyo. Haleluya!” kodwa siyamuzwa ngolimi lwaseIndiana.

¹²⁰ Yiyo indlela okwakuyiyo ngoSuku lwePhentekhosti. Bona? “Sizwa kanjani umuntu wonke,” bona, “khangelani, akusibo bonke laba abakhuluma isiGalili,” bona, abeKentucky? “Futhi kanjani thina amaIndiana, Ohio, lamaIllinois, leMaine, leMassachusetts, lamaCalifornian, simuzwa ngolimi lwethu esazalewa kilo?” Liyawubamba umqondo? Bona, yikuphefumulelwa. Bona, yikuphefumulelwa kibo ukuzwa, yikuphefumulelwa kibo.

¹²¹ Bona, umbiko . . . into yakho yikuthi, yibufakazi bokuvuka kukaJesu Khristu. Bona, kunjalo. Manje, nxa uNkulunkulu engaphili leyoMpilo kuwe, kungenani lokuthi ufakaza okunganani Ngayo, lokhe ungaYitholanga. Bona? Kunjalo. Kuhle kanganani wena . . .

¹²² Kungabakhona omunye umbuzo manje? [UMfowethu Roy Roberson uthi, “Awu, Mfowethu Branham, ngicabanga ukuthi sabona lokho kusenzakala emzileni wokukhulekelwa, leyonkazana yaseSpain.”—Mhl.] Yebo. Kuhle sibili, Mfowethu Roy. Kwaku—kulapho engiya khona manje, eBeaumont—Beaumont. KwakuseBeaumont? Yebo, mnumzana.

¹²³ Manje, umzila womkhuleko wamiswa. Lapho kwakulenkazana encinyane yaseSpain yabuya kupulatifomu. Awu, ngokusobala, ngiyakholwa ngasengiphuma, kwakungayisikho na? UHoward wayengiphumisa, futhi—futhi lokhu . . . Nge—nge—ngezwa omunye umuntu ekhala, kwakuyinkazana encinyane yaseSpain lapho, o, owayengaba iminyaka elitshumi lanhlanu, elitshumi lesithupha ubudala, kunjalo . . . umntwana nje. Futhi—futhi ngakhangelwa wayeyakuba likhadi elilandelayo lokukhulekelwa nxa ngangingabe ngiqhubekele phambili. Ngangilenqumbi phezulu

lapho, wayezakuba likhadi lokukhulekelwa elilandelayo. Ngathi, “Mletheni.” Ngakho bamletha phezulu. Ngangisiya komunye umhlangano, futhi ngathi, “Umletheni phezulu.”

¹²⁴ Ngakho, ngafumana, ngathi kuye into enjengaleyi, “Manje, uzakholwa na? Nxa uJesu engangisiza ukukutshela lokho okungalunganga ngawe, uzakukholwa ukuthi—ukuthi Uzakusilisa?” Futhi nje wayelokhu ebeke ikhanda lakhe phansi. Ngacabanga ukuthi wayeyisacuthe lesimungulu. Bona?

¹²⁵ Ngakho lapho ngikhangela njalo, ngathi, “Hatshi, akakhulumi isiNgisi nje.” Ngakho bathatha umtoliki ukubuya lapho, futhi ngathi, “Ungakukholwa na?” Futhi wakuphendula emuva ku. . . Khona-ke wayesezwisisa ngomtoliki, yebo sibili. Bona?

¹²⁶ Awu, khona-ke ngathi. . . Futhi ngakhangela futhi ngabona umbono. Ngathi, “Ngiyakubona uhlezi endaweni yomilo yasekadeni futhi legedlela enkulu izunguzela phandle, igcwele izikhwebu zamabele alithanga. Lina o- . . .” Uyakukhumbula lokho, Mfowethu Roy? Ngathi, “Wadla wedlulisa lawomabele. Futhi lapho ukwenza, wagula ngamandla futhi umama wakho wakubeka embhedeni futhi waqala ngezithuthwane.” Futhi ngathi, “Ube lazo kusukela lapho.”

¹²⁷ Futhi-ke waphendukela kumtoliki futhi wathi kuye ngolimi lwakhe, “Ngacabanga ukuthi wayengenelisi ukukhulumi isiNgisi. . . kumbe ukukhuluma iSpanish!”

¹²⁸ Futhi waphendukela kimi futhi wathi, “Awukhulumanga isiSpanish, angithi na?”

¹²⁹ Ngathi, “Hatshi.” Ngakho sakhangela kurekhoda, samisa amarekhoda, kwakuyisiNgisi ngokupheleleyo.

¹³⁰ Kodwa-ke umtoliki wathi, “Ngitshela lokho akukhulumileyo-ke.” Bona, wayemele athole ingcazelo. Wathi, “Ngitshela lokho akukhulumileyo.” Futhi wakhuluma wona amazwi afanayo kuye, futhi wakunikeza njalo.

¹³¹ Manje, wangizwa ngolimi lwakhe uqobo azalelwa kilo, futhi ngangikhuluma isiNgisi. Wakuzwa ngeSpanish. “Sizwa kanjani umuntu wonke ngolimi lwethu uqobo esazalelwa kulo?” Futhi umntwana waliswa. Bona, yikho lokhu, yimisebenzi emangalisayo kaNkulunkulu.

[Umfowethu, uyabuza, “**Khona-ke isitsha esiloMoya oNgcwele asisoze. . . sizakuba yisitsha nje, laLowo osigcwalisayo engasigcwalisa ngalokho Yena. . . ?**”—Mhl.]

¹³² Loba yini Akufisayo, kunjalo. Khona kanye. Futhi-ke khangela lokho okugcwaliswe ngakho, khona-ke uyakwazi loba uloMoya oNgcwele kumbe hatshi, khona-ke. Bona? Khangela nje lokho okugcwaliswe ngakho. Nxa i—nxa isitsha sigcwaliswe yikungcola, khona-ke kayisiso sitsha sikaNkulunkulu. Kodwa sigcwaliswe ngokumsulwa, khona-ke yisitsha sikaNkulunkulu.

Bona lokho engikutshoyo? [Umfowethu uthi, “Futhi isitsha, kulezikhathi lapho isitsha esingasetshenziswa khona futhi kungazakali, kungaziwa esikhathini lokho, esasetshenziswa khona?”—Mhl.] O, sibili. [Umzalwane unika ubufakazi.] Uh-huh. Uh-huh. Kunjalo sibili, sibili. O, sonke siyakubona lokho. Ngikubonile lokho izikhathi ezinengi. Yebo, mnumzana. Yebo, mnumzana. Sonke si. . . Siyakwazi sijwayelane lezinto lezo.

Ngiyakholwa lowo bekungowesine: **Ngabe bonke—ngabe bonke abantu abagcwaliswe nguMoya oNgcwele bekhuluma ngendimi masinyane khonapho kumbe ngokuya kwesikhathi? Ngiyathola lapho uPhawuli athi, “Ngikhuluma ngendimi ukwedlula—ukwedlula bonke.”**

Manje, lokho engikucabangayo manje, ukuqeda umbuzo womfowethu:

UPhawuli, ekhuluma ngendimi ezinengi ukwedlula bonke.

¹³³ UPhawuli wayeyindoda ekhaliphileyo, wayesazi indimi ezinengi, ngokwakhe. Bona, wayengakhuluma nge. . .yena. . . Khumbula lapho engena ekuthonisisweni, wayengakhuluma ngaloluhlobo lolimi kumbe lolohlobo lolimi, kumbe loba yini okwakuyikho. Futhi lezo zindimi ezingaziwayo ebantwini, kodwa lokho kwakungayisikho okuphefumulelweyo. Lezo kwakuzinlimi zokukhuluma, uyabona. Kodwa. . . futhi. . .

¹³⁴ Kodwa ngiyakholwa ukuthi umuntu ogcwaliswe nguMoya ohlala phansi kwe-altare likaNkulunkulu, kungelakuthandabuza, masinyane khonapho kumbe ngokuya kwesikhathi, uzakuba lesehlakalo sokukhuluma ngendimi, ngoba leyo ngenye into ephansi leyokucina ekhona njengokuchasisa kukaPhawuli. Nxa ungakuhlela, yinto yokucina emzileni wezipho, bona, yikukhuluma ngendimi.

¹³⁵ Kodwa manje, okokuqala, uyabhaphathizwa. . .Lapha, munye lamunye wenu lonke liyizipho. Ngingaphandle. Manje, “NgoMnyango munye, uMoya munye,” umnyango owodwa ungena *lelikamelo*. Kunjalo na? Manje, angeke ngingene ngaleyo ndlela, angeke ngingene *ngalindlela* futhi emuva ngaleyo ndlela. Bona? Ngingena njani phakathi *lapha*? NgoMfowethu Roberson? Hatshi, mnumzana. Nge, awu, uthi, uMfowethu Leo? Ukuthi uzakuba yisipho sokukhuluma ngendimi, bona, ngabe ngingena ngoLeo? Hatshi, mnumzana. Huh-uh. Awu, ngingena njani? “NgoMnyango owodwa, ngoMoya munye.” UMoya awusiwo ndimi zonke nje. Hatshi. Bona? Bona, “NgoMoya munye ngibhaphathizwe kuluMzimba.”

¹³⁶ Manje, *lowu* nguMoya, *lina* lonke liyizipho. Uthi, “Awu, busisa uNkulunkulu!” Ngizakuhamba futhi, ngithi, kulo—kuloMfowethu Wood, uyizimangaliso. Bona? “O, ngangilesimangaliso esenziwayo. Ngiyazi ngiloMoya oNgcwele ngoba ngenza isimanga.” Hatshi ngesi “mangaliso” sinye sibhaphathiziwe sonke eMzimbeni.

137 Hamba kuMfowethu Junie khona-ke, ululwazi, “Awu, awu, ngilolwazi lweBhayibhili! Mfana, ngiyakutshela, ngiyazi ukuthi ngilo Moya oNgewele ngenxa yalokho.” Hatshi, lokho kulokhu kungayisiyo indlela yokungena.

138 Kulungile. Hatshi ngoMfowethu Leo, hatshi ngoMfowethu Wood, hatshi—hatshi ngoMfowethu Junie. Bona? Hatshi. Kodwa ngani okukodwa? [Ibandla lithi, “Moya!”—Mhl.] Kulungile. Ngibhaphathizwe kuluMzimba, manje ngiphakathi kwawo, manje kungaphi lapho uBaba azangisebenzisa khona? Bona? Kwenzakala ukuthi uLeo wayehlezi duzane lomnyango; kungelakuthandabuza lokhu kuzakuba ngokunye kwezinto zokuqala ezizakwenzakala. Kodwa kungezake kube njalo. Ngingabe ngijulile kakhulu eMoyeni, ngize ngihambe ngiye ngangapha kuMfowethu Wood, ngedule konke kwakho. Awungeke ungitshela manje kangila Moya oNgewele, ngoba ngiseMzimbeni lowu ngobhaphathizo. Kodwa uNkulunkulu kazange angilethele lapha ukuthi athi, “Awu, busisa uNkulunkulu, ngithemba ngizahlala phansi manje, ngithathe ‘kalula, ngiya eZulwini.’” Huh! Bona lokho engikutshoyo?

139 Kodwa ngingabuyela khona emuva kulokhu lapha, khona emuva lapho. Bona lokho engikutshoyo? Ngingahamba kusukela kokunye okwedlulisileyo kusiya kokunye, kumbe ngingangena phakathi, kumbe loba ngaphi. Kodwa enye into izakwenzakala, enye into kumele yenzakale. Futhi kuyini? Ngobhaphathizo lukaMoya kuyangitshengisa ukuthi NgiseMzimbeni, “NgoMoya munye.” Uyakubamba lokho, mfowethu, lapha? Kulungile! Kuyikho na? Kulungile.

112. Yiluphi uhlelo indimi leziprofethi okumele lusetshenziswe ngesikhathi senkonzo (Akumelanga kusetshenziswe lakancinyane ngesikhathi senkonzo! Bona?) **ukudumisa uNkulunkulu** (Ngitsho lakancinyane!), **lokwakha ibandla? Ngiyazi abantu bathi umoya womprofethi—ngiyazi u—ngi—ngiyazi i...** (p...ngiyathemba ukuthi...Hatshi, ngiyaxolisa, bekuyi “iBhayibhili,” B-h-a-y-i-b-h-i-l-i. Ngaqalisa b-h-i-l-i kumbe enye into enjengakho. Hatshi.) **i—iBhayibhili lithi, “Umoya wabaprofethi ungaphansi komprofethi.”** (Khona kanye.)

140 Ukukhuluma ngokukamoya ngendimi futhi lokuprofetha yikwakha ibandla, kodwa kulenkonzo yakho ngokwakho. Bona? Akumelanga kukhathaze ingqe umprofethi webandla e... umhlangano usohlelweni. Bona? Akumelanga kuphazamise umhlangano.

141 Manje, bona, “imimoya yabaprofethi.” Si—silomunye umbuzo manje, kasikuyekele lokho kudlule nje okomzuzu. Bona, indlela eqondileyo yeqiniso yalezi... ukusebenzisa izipho lezi... Lokhu yikuphendula izipho ezinengi, uyabona. Lapho

sifika kizo sizakuthi sikuphendulile kulokhu okwakuqala, lumuntu kulokhu lapha. Bona? Lowo ngowesihlanu:

Ngabe izindimi leziprofetho kufanele zisetshenziswe enkonzweni ukudumisa uNkulunkulu?

¹⁴² Uyabona, manje, umtshumayeli... nxa umtshumayeli egcotshiwe nguNkulunkulu, futhi ibandla libekwe ohlelweni, manje, indlela eqondileyo... Abanengi benu liyakwazi ukuthi kanjani ngi—ngikhulume kini mayelana “woba lalo libekwe ohlelweni.” Lezipho kufanele... Manje, nanku lokho esizakwenza ethabhanekeli, iNkosi ithanda. Manje, ngikhangele, ngibona enye into, ngitshiya uMfowethu Neville labanye abazalwane lapha ohlelweni. Manje lina li... Futhi lapho abanengi balaba abafowethu ngabafowethu abasasebatsha.

¹⁴³ Manje, ngi—ngiliqhawe elidala ki—kini lonke kuliNdlela. Sengibe leminyaka engamatshumi amathathu lanye kuLokhu. Kwakungaba yiminyaka engamatshumi amathathu edluleyo ngabeka lelo litshe lapho. Ngakhangelana layo yonke into eyayikhona ukukhangelana layo, futhi kungcono wazi lokho okhuluma ngakho, futhi, lapho usiza kikho. Kungcono ungazi lokho kuphela, kungcono uNkulunkulu abelapho ukukusekela lapho uthola—lapho uqeda ngakho.

¹⁴⁴ Manje, indlela ephumelelayo yo—yokwenza lokhu manje, ungaba lomhlangano okhethekileyo. Ngiyakholwa yikho lokho abakwenzayo kwabaseKhorinte bokuQala 14 lapho, “Enye into yambulwe komunye ehlezi eceleni, yeka omunye azithulele khona-ke.” Ngiyakholwa kwakungu “mhlango okhethekileyo owezipho,” okuzakube kukuhle. Nxa babefuna ukuba lomhlangano okhethekileyo lapho abantu bonke abalezipo bahlango kanye ngeviki, labo abalezipo, futhi babuye ebandleni, lokho kungaba kuhle. Bavumele babelalowo mhlango, akula... kuyabe kungelakutshumayela, ngokwezipo zikaMoya.

¹⁴⁵ Akusikho kwabaphandle labangakhulwayo. Babengena, bahlale phansi, bathi... Omunye uyaphakama futhi athi, “ah-ah,” akhulume ngendimi; omunye athi, “wha-ah.” “Kuyini emhlabeni!” Bazakuza futhi bathi, “Kungaphi ukhulabela? Kungaphi okunye kwakho konke?” Bona?

¹⁴⁶ Kodwa, manje, laba abakhuluma ngendimi, abanengi babo (futhi bechasisa, lokunjalo) zingane eVangelini. Bona? Unga—ungabakhubi, bayekele—bayekele bakhule kuze kuthi lesosipho... Okunye kwakho, uyabona ukuthi uSathane uzama njani ukungena kokunye. Yebo, amaqhawe, si—si—siyakubona lokho. Bona, singakubamba lokho, futhi liyakukhangelana.

¹⁴⁷ Lapha kungasikude umtshumayeli othile, ohlezi khona lapha manje, wabuya kimi futhi wangitshela futhi wayelami ekhaya lakhe, umfowethu oligugu sibili.

148 Kangikutsho ngoba uhlezi lapha, kodwa lonke lingabazalwane abaligugu. Nxa ngingazange ngicabange lokho, ngingakutshela, “Wena lami masiqondise lento phakathi kwethu, kuqala.” Bona? Kunjalo. Bona? Ngiyalithanda lonke, futhi ngiphakathi lapha kuphela emoyeni wokuvumela iBhayibhili, uyabona, u—ukunceda. Bona?

149 Lumfowethu wayelami endlini yakhe uku... umfazi othile, futhi umfazi lowo wayephambukile. Futhi lokhu... angikaze ngimbone umfazi kodwa ngakuzwa kuthephu, yena esipha ukuchasisa kwendimi, futhi ekhuluma ulutho. Wawukubamba khona kanye lapho.

150 Ngolunye usuku, komunye umtshumayeli, lami, womuntu ofanayo, sahlalo phezu kwesigodo, sizingela osinti, futhi sakhuluma ngakho. Futhi abatshumayeli bobabili, abakhona manje, bayakwazi ukuthi lokho kwaphuma njani. Bona, nje, khangelana wena.

151 Lapho lina batshumayeli liqondisa umuntu mayelana ngesipho, lapho libaqondisa, libaqondisa ngokoMbhalo, futhi bakhubeke, khumbula, kwakungayisiwo Moya kaNkulunkulu, ngoba uMoya kaNkulunkulu awungeke ukhubeke ngeLizwi Lakhe. Uza eLizwini Lakhe. Bona, uhlezi ethanda. Ongcwele uqobo kaNkulunkulu ufuna ukuhlala emzileni. Yebo, mnumzana.

152 Ngifuna ukuqondiswa. Ngifuna uMoya oNgcwele ukungiqondisa ezintweni engizenzayo ezingayisizo. Angifuni enye into ethatha indawo. Ngi—ngifuna into uqobo kumbe kungabi lalutho, ngitshiye nje nginjalo, unga—ungavumeli ngibe lolutho lakancinyane. Bona? Ngoba ngingangcono ngenze lokho kulokuletha isigcono kuKhristu.

153 Futhi ngingeke ngifundise ulutho futhi ngingeke ngitsho ulutho ngaphandle uMbhalo... .

154 Futhi nxa omunye umfowethu, umfowethu ongumKhristu othile engangibona ngifundisa enye into embi, Ngingakuthakazelela nxa ungangibizela eceleni emva kwenkonzo, futhi uthi, “Mfowethu Branham, ngizathanda ukubuya ekamelweni lakho futhi ngikhulume lawe, usempambekweni ngolunye ulutho.” Bona? Nginga—ngeqiniso ngingakuthakazelela lokho, mfowethu, ngoba ngifuna ukuba ngiqonde. Ngiyakufuna.

155 Manje, sonke sifuna ukuba siqonde, yikho sifuna uku—sifuna ukukhuluma izinto lezi. Futhi kumele badlule eMbhalweni, uyabona, ukwenza uMbhalo ubophane ndawonye.

156 Manje, ukukhuluma ngendimi kumele ku... Manje, phambidlana kancinyane... Manje, kuvumele kuhambe khona manje, okwesikhatshana. Bona, ngiyakweluleka nje kuvumele kuhambe futhi ukuyekele. Kini batshumayeli manje, lina belusi, kuyekeleni kuhambe kuze kuthi ingane lezi zikhule nje

kancinyane. Manje, mhlawumbe, masinyane kumbe ngokuya kwesikhathi, nxa kuyisitha esizama ukukhohlisa lowo muntu, kuzatshengisela. Kasilaqiniso kangako.

¹⁵⁷ Manje, emva kwalokhu, ungakaqali lokhu, bekani umoya wenhlakanipho phakathi lapho, okunye ukudalula kwemimoya, uyabona, ukufumana. Into yokuqala, liyazi, uyaqala ukunanzelela ukuthi omunye umuntu uqala ukubona ukuthi kukhona enye into encinyane ephambukileyo, lokho yikudalula. Khona-ke, futhi ukutotoze lokho okwesikhatshana. Bona? Khona-ke lapho ubona ukudalula kuphambaniseka, khona-ke kuqondise lokho. Futhi nxa leyonto... nxa ingeka Nkulunkulu, uzakumela ukuqondiswa ngeLizwi. Bona?

¹⁵⁸ Sithi, njengokuthi, ngizakuthi ngizakhuluma ngendimi, omunye umuntu, thina si... leli li—liqembu lamadoda alezipho. Futhi uLeo waphakama futhi wakhuluma ngendimi; khona-ke, futhi umfowethu lapha, uWillard, wapha ukuchasisa. Kulungile. Manje, ngifuna ukuthi uMfowethu Neville loMfowethu Junie loMfowethu Willard Collins babengabadaluli, bona. Manje, ngoba uLeo wakhuluma... Manje, silapha nje phakathi njengasemhlanganweni omncinyane wabangwele, umhlangano wabalezipho, futhi uLeo wakhuluma loWillard wanikeza ukuchasisa, futhi wathi, "ITSHO KANJE INKOSI! 'NgoLwesithathu ebusuku kuyeza umfazi phakathi lapha futhi uzaku—uzakuba lodlakela. Tshela uMfowethu Branham ukuba angamkhalimeli, ngoba uyahlanya. Kodwa umtshale ukuthi amthathe amuse ekhoneni, ngoba kwakusekhoneni lapho ayenza khona into embi kwesinye isikhathi lento ethile yathatha indawo.'" Bona? Lokhu kuzwakala kukuhle kakhulu, akunjalo na? Bona? Kulungile.

¹⁵⁹ Manje, kodwa into yokuqala, uyazi, eMbalweni oMdala, kungelani lokuthi umprofethi wathini kumbe lokho omunye umuntu akukhulumayo, kwavivinywa yiUrimi Thumimi, kuqala. Bona, kwahamba eLizwini. Futhi nxa inkanyiso lezo zingabanekanga, baktshiya kunjalo. Bona?

¹⁶⁰ Futhi into yokuqala, manje, kasikubuyiseleni ngemuva eLizwini. Manje, *lindoda* yakhuluma ngendimi, kwezwakale kukuhle. *Lowu* wachasisa, kwazwakala kukuhle. Kodwa iLizwi lathi, "Makwahlulelwe ngababili kumbe abathathu abahluleli, kuqala." Kuhambiseni kuUrimi Thumimi.

¹⁶¹ Manje, into yokuqala, Willard Collins uthi, "BekungokweNkosi." Junie uthi, "KungokweNkosi—Nkosi." Ngababili phakathi kwabathathu. Kulungile, kubekwa esiqetshini sephepha, kuyakhulunywa khona lapha kulelibandla. Khona-ke lapho abantu abakubona kubalwa kungakenzakali, futhi-ke bakubone kusenzakala, bathi, "Mfowethu, lowo nguNkulunkulu! Bona, lowo nguNkulunkulu!"

¹⁶² Kodwa uba-ke kungasoze kwenzakale, khona-ke kuyini okwenzakalayo? Bona? (Manje sizakungena kwenye into engingayitshaya khona lapha, “Sonke isiprofethi ngokugcweleyo...konke ukuchasisa lemibiko kuyisiprofethi na?”) Manje, okomzuzu nje. Manje, uba-ke kungasoze kwenzakale? Khona-ke uLeo ukukhulume emoyeni wamanga; wanika ukuchasisa kwamanga; futhi lanika ukwahlulelwa kwamanga. Khona-ke khuphani leyonto kini. Kawukufuni lokho. Lokho akusikho. Kutshiye kunjalo. Lowo ngudeveli. Bona? [Indawo engelalutho ethephini—Mhl.] “Angisuye umtshumayeli, kodwa ngingu—ngingumchasisi. Bona, ngingumchasisi, Nkosi, a—angisuye umtshumayeli. Ngi...” UMfowethu Leo uthi, “Nkosi, kangisuye mtshumayeli, kodwa ngi—ngilesipho sendimi futhi udeveli ungiphazamisile kulokho. Nkulunkulu, susa leyonto kimi.” Wena uthi, “Nkosi, Unginike umoya wokudalula, futhi ngikubonile Ukwenza izikhathi ezinengi sibili, kwenzakale njani? Baba, ngihlanze! Kuyini okwenzakeleyo?” Uyabona, nanko-ke, khona-ke usulakho ngokuqotho.

¹⁶³ Bona, lowo ngumhlango wabangcwele ojwayelekileyo. Ngicabanga ukuthi yikho lokho okwakuyikho eBhayibhilini, ngoba uPhawuli wathi, “Nxa omunye eprofetha futhi enye into isiba ngeprofethiweyo, enye into ingaba...futhi enye into yambulwe komunye ohleziyo; makazithulele kuze kuthi lowo akhulume kuqala, khona-ke angakhuluma. Futhi lina lonke lingaprofetha munye ngamunye.” Manje, lokho kwakungeke kube semhlanganweni ojwayelekileyo, liyakwazi lokho, omunye lamunye wayengeke anike.

¹⁶⁴ Manje, ukuba leqiniso ukuthi ngokukaNkulunkulu, bona, ngoba nxa kuyibuwula nje akusikho okukaNkulunkulu. Nxa kungagcwaliseki, kayisikho kukaNkulunkulu. Bona? Kumele kugcwaliseke. Futhi—futhi ngokunjalo emabandleni ethu, uyabona, mfowethu, silebandla eliqinileyo khona-ke, bona, lapho kungela muntu ongatsho ukuthi loba yini ike yakhulunywa kumbe yenziwa...

¹⁶⁵ Khangela lokho okungibeka khona phambili, lapho ngiphezulu lapho phambi komphakathi. Khangela kulokho! Sithini iphutha elilodwa kulokho? Bona? Ngoba ngiyaMethemba. Bona? NgiyaMethemba. Omunye uthi, “Uyesaba iphutha, Mfowethu Branham?” Hatshi, hatshi, uh-huh, angesabi phutha. NgiyaMkholwa. UyiSivikelo sami. Nngicotshelwe ukwenza lokhu ngakho ngizakuhlala khona lapho.

¹⁶⁶ Nxa uNkulunkulu ekugcobile ukwenza enye into, khona-ke UyiSivikelo sakho. Bona, Uzakuvikela. Nxa Ekuthumile, Uzasekela ilizwi lakho. Ungummeli khona-ke. Ungummeli ngesipho sendimi; ungummeli ngesipho sokuchasisa; ungummeli olesipho sokudalula; abathathu benu. Bona lokho engikutshoyo?

Khona-ke kuyini olakho? Ulebandla eliqinileyo. Ungeke wesabe. Umile, yebo, kungedluli izolo. . .

¹⁶⁷ Lapha, ngangise mhlanganweni phansi lapha. Umfanyana omdala wesiNgisi ovela eNgilandi wabuya lapha, wayezama ukuzibulala. UMfowethu Banks wabuya phezulu lapho futhi wathi, “Wayephansi lapho insuku ezine kumbe ezinhlanu.” Ngangilezinto ezinengi zokwenza, kodwa wathi, “Umfana uzazibulala.” I-Waterview Hotel phansi lapho yayingitshela mayelana ngesimo salowo mfana.

¹⁶⁸ Futhi ngangena ekamelweni ukuyamkhulekela. Ngaphenduka futhi ngathi, “Manje, Mfowethu Banks, angikaze ngibone lindoda kumbe ukwazi ulutho ngaye, kodwa ngizakutshela lokho okubi ngaye ngingakafiki lapho.” Kunjalo na, Mfowethu Banks? Futhi lapho sifika lapho, uMoya oNgeweze wehla khona phansi futhi wantshela lokho okwakwenzayo lakho konke ngaye, futhi lapho ayekhona lakho konke mayelana ngempilo yakhe. Wawa nje, phose.

¹⁶⁹ “Uyesaba iphutha, Mfowethu Branham, utshela indoda into enjengaleyo?” Kanganani kupulatifomu, utshele umuntu ukuthi uphila engaqinisekanga kumkakhe, ulengane ngomunye umfazi? Uzakuphosela entolongweni. Kungcono ube uqondile! Bona? Bona? Ungesabi, nxa kunguNkulunkulu. Kodwa nxa ungesabi. . . Nxa—nxa ungakwazi ukuthi nguNkulunkulu, khona-ke zithulele uze ubekwazi ukuthi nguNkulunkulu. Kunjalo na? Woba leqiniso uqondile futhi-ke uqhubekele phambili.

¹⁷⁰ Manje, lokhu yikufundisa okulukhuni, mfowethu, kodwa lingabazalwane bami. Li—li—lingabatshumayeli abasasebatsha abaphakamayo, futhi mina ngiyindoda endala, ezakusuka ezinye zalezinsuku. Bona? Futhi-ke woba leqiniso ku—kuqondile.

¹⁷¹ Ngiphuma ekamelweni le. . . Mhlawumbe ngizabamba lokhu mbayimbayi phezulu lapha. Umfana. . . Awu, ngizakukhuluma ingxenye yakho manje. Izolo, uMfowethu Banks lami, siphathekile sibili, sasi (o, minabo) ngamandla onke engingawenelisa, futhi ngiza—ngizalitshela lokho engangizakwenza kulumhlango. ULeo loGene leqembu lethu sasizakuya khonale, labazalwane, futhi sithi sasizakuya zingela ingulube, ukuzingela ihotshi. Balensuku ezinhlanu zokuzingela ingulube zeganga, eArizona, emva umhlango usuphelile, umhlango wethu uyavala. Siyahamba ePhoenix okosuku olulodwa, futhi kufanele sime insuku ezinhlanu singakabi lomunye, insuku ezine bengakabi lomunye umhlango waloba ngaphi. Kumele sibe khona lapho eArizona. Awu, kwenzakala ukuba sesikhathini leso nje isikhathi sengulube zeganga sivuliwe.

¹⁷² Ngakho ngangifuna ukuhamba ngiyedubula umbhobho wami phakathi, ukubona nxa wawuphakathi kakuhle. UBanks

wayehamba lami. Saphuma phandle kwesango, saphuma phandle kwesango. Nanko kusiza indoda ingena khona phakathi, phezu kwesiqongo saleso sibonakaliso (bona, wathi, “Ngiyacela lingaceli uMfowethu Branham”).

¹⁷³ Bona, isizatho besenza lokho... akusikho kwabantu abagulayo. Minabo, futhi endlini, buzani uBanks, uhlala endlini elandela eyami. Abantu bayabuya, imini lobusuku lakho konke okunye, labantwana abagulayo, yonke into. Asilanduleli umuntu onjenga lokho. Kodwa... .

¹⁷⁴ Futhi bangibiza, uLeo labo, bevela phandle-le kutreyila, futhi uJim futhi labo, “Kulomuntu lapha olengane egulayo. Futhi indoda ilapha elemvukuzane.” Sibeka eceleni yonke into futhi sisuke siye kuye.

¹⁷⁵ Izolo ebusuku ngabizwa ekamelweni lesibhedlela lapho omunye umuntu wangibiza khona, futhi indoda yayingangivumeli ngitsho ukungena emva sengifike lapho. Bona, umuntu nje etshiseka. Kodwa lokho kulungile, ngiyahamba kungenani. Bona? Ngoba kungumlandu wami ukuthi ngihambe, bona, futhi ngizame ukunceda omunye umuntu.

¹⁷⁶ Awu, lokho akusikho lokho leso sibonakaliso esingakho. Kodwa lindoda, lapho nje singena emoteni, loMfowethu Banks uyakwazi ukuthi kwakumele ngi... Ngalindela kuleyondlu ngeyinye indlela. Kwakulomuntu owangena koMfowethu Banks owambambezelayo. Futhi ngisandakufika lapho, ngabambezela. Khona-ke sisandakubamba umbobho wethu futhi saqala ukungena emoteni, nanko kusiza indoda ingena phakathi. Wenyukela lapho.

¹⁷⁷ Futhi ngasengilungiselela ukumtshela ukuphuma futhi ngifonele leyo nombolo phandle lapho (eButler 2-1519) ngale kuleso sibonakaliso. [Inombolo zefoni sezintshintshiwe.—Mhl.] Ngathi, “Sijahile.”

Wathi, “Ngithemba ujahile, mnumzana.”

Ngathi, “Ibizo lami... .”

¹⁷⁸ Okokuqala ngahamba, wathi, “Kunjani?” Futhi ngabona ukuthi wayengazi ukuthi ngangingubani.

Ngathi, “Ibizo lami nguBranham.”

Wathi, “Ungu Mfowethu Branham?”

Ngathi, “Nginguye.”

¹⁷⁹ Futhi wathi, “Ngi—ngi... Bengifuna ukuhlangana lawe, Mfowethu Branham.” Wathi, “Ngiyabona ulungiselela ukuhamba.”

Ngathi, “Yebo, mnumzana, nginjalo.”

Wathi, “Ngiyazi ujahile.”

Ngathi, “Sengihamba khona manje, mnumzana.”

¹⁸⁰ Futhi wathi, “Awu, bengifuna nje ukukhuluma kuwe imizuzu emilutshwana.”

¹⁸¹ Futhi ngangizakumtshela nje; futhi uMoya oNgcwele wathi, “Ungenise ekamelweni, ungamsiza.” Manje, lapho, lokho kuntshintsha into yonke. Umbobho ubekwe nje eceleni, futhi yonke into njenga lokho, umsebenzi kaNkulunkulu ngowokuqala. Bona? Futhi wathi . . .

¹⁸² Ngathi, “Woza, uhambe lami.” Ngathi, “Ngizaphenduka ngemva kwesikhatshana, Mfowethu Banks.”

Wathi, “Kumayelana ngomphefumulo wami, Mfowethu Branham.”

Ngathi, “Kulungile, ngena phakathi.”

Ngadlula endlini, uMeda wathi, “Awukahambi lamanje?”

¹⁸³ Ngathi, “Hatshi, hatshi, hatshi, ngomunye umuntu ophandle lapha.” Ngathi, “Gcina abantwana emuva kwelinye ikamelo.” Ngamngenisisa kwelinye ikamelo lasensitha, ngahlala phansi. Ngisandukuhlala phansi . . .

¹⁸⁴ Leyo ndoda yayisebandleni izolo ebusuku. Kumbe wayebuyile na, Banks? Ngabe u . . . Yebo, awu, kwakumele abuye izolo ebusuku. Waye nje . . .

¹⁸⁵ Into yokuqala, uMoya oNgcwele waqala ukumtshela ukuthi wayengubani, lokho ayekwenzile, lokho okwenzakalayo phansi empilweni yakhe, konke mayelana ngakho, bona, kuqhubeka nje kusiya, emtshela konke. UBanks ngufakazi. Kazange avule umlomo wakhe futhi kodwa okungaba ngamazwi amabili kimi; futhi nanko lapho Kwabuya kumtshela, wathi, “Ubuluzulane, ngempela uhlala eMadison. Usandukuvela nje eEvansville, Indiana. Ubuphansi lapho kulesisikolo seBhayibhili, inkolo yeze, waxubaniseka. Ubuyile nje eLouisville imizuzu embalwa edluleyo. Kwakulendoda, futhi indoda yakutshela (ukuthi wahlala njalo wadla layo), yakutshela ukuthi ubuye lapha futhi ungibone futhi ‘uzakuqondisa ohlutshweni lwakho.’” Ngathi, “Lokho yi ITSHO KANJE INKOSI!”

¹⁸⁶ Indoda ihlezi nje, icwayiza amehlo ayo, ingikhangele, yathi, “Yebo, mnumzana!”

Ngathi, “Kukumangalisile, akuzange na?”

Wathi, “Kungimangalisile.”

Ngathi, “Uyakholwa uMoya oNgcwele?”

Wathi, “Ngiyafuna, mnumzana.”

¹⁸⁷ Futhi ngathi, “Ufuna ngikutshela lokho okucabangayo?”

¹⁸⁸ Wathi, “Yebo, mnumzana.” Futhi ngamtshela. Wathi, “Futhi, mfowethu, lelo liqiniso.”

Futhi ngathi, “Guqula imicabango yakho.”

Wathi, “Kulungile, sengikwenzile.”

Ngathi, “*Lokhu* yikho ocabanga ngakho.”

Wathi, “Kunjalo! Kunjalo!”

¹⁸⁹ Ngathi, “Manje, kawudingi umbono, udinga nje ukuqondiswa.” Futhi ngamtshela enye into lapho ongasoze ufune ukuthi ngikukhulume. Nxa kwakukuwe, wawungasoze. Kungenye into engalunganga eyayimbi, ngakho awungeke uthande ukuthi ngiyikhulume nxa yayikuwe. Futhi kangikhulumi lokho iNkosi engitshengisa khona ebantwini. Ngakho nje ngathi, “Kulungile, uzakwenza na?”

Wathi, “Ngizakwenza.”

Ngathi, “Woba sendleleni yakho.”

¹⁹⁰ Sasiphakathi lapho phose okungedluli imizuzu elitshumi, kwakungayisikho na, Mfowethu Banks? Phose, phakathi kwemizuzu eyisikhombisa lelitshumi. Wahamba wabuyela phandle, waphenduka phansi emgwaqweni, yena lami loBanks lomfana wami omncinyane, uJoe Ngiyakholwa kwakuyikho, sihamba ngalapho ndawonye, sihamba phansi emgwaqweni obhadalisa intela. Watshibilika kimi, wathi, “Mnumzana, ngifuna ukukubuza umbuzo.”

Ngathi, “Kulungile.”

¹⁹¹ Wathi, “Ngididekile kancinyane.” Wathi, “Waze kanjani izinto zonke lezo kimi?” Bona? UBanks wayehlezi lapho.

¹⁹² Futhi ngathi, “Mnumzana, wake wezwa ngemibono yami lenkonzo yami?”

¹⁹³ Wathi, “Angizange ngazi ibizo lakho kwaze kwaba lihola eledluleyo. Omunye wangitshela, wathi nje khona ngale eLouisville, wangitshela ukubuya lapha, futhi ngahamba ngachapha ibholoho.” Kunjalo na, Banks? Wathi, “Angizange ngazi lebizu lakho, ngazi ukuthi ungubani.”

¹⁹⁴ Ngathi, “Kunkonzo yami, kuyisipho sikaNkulunkulu leso Asithumayo.”

¹⁹⁵ Wathi, “Khona-ke nxa lokho—lokho kunjalo,” wathi, “manje ngi. . .” Wathi, “Mina nje ngi. . .Ngikahle manje,” yena wathi, “yonke into isihambile.” Bona? Wathi, “Lokho okuyikho, lowo nguNkulunkulu ekhuluma ngawe kimi.”

Ngathi, “Kuqondile.”

¹⁹⁶ Wathi, “Manje, ngiyazwisisa eBhayibhilini ukuthi. . . Ngesinye isikhathi ngabala eBhayibhilini futhi, lathi, UJesu wakhuluma kubafundi Bakhe,” labo ayebatsho “abantu,” liyabona. Wathi, “Wakhuluma kubafundi Bakhe futhi Wabatshela izinto ababecabanga ngazo.” Bona, “ebona imicabango yabo” yikho ayesiya kikho. Wathi, “Futhi Wathi kwakunguBaba Wakhe owayekhuluma Ngaye.”

Ngathi, “Kunjalo.”

¹⁹⁷ Wathi, “Manje, manje, uBaba khona-ke nje ukusebenzisile ukukhuluma ngawe, ukungitshela izinto lezi, ukungenza ngikholwe ukuthi lokho ongitshele khona kwakuliqiniso.”

Ngathi, “Kwakuliqiniso na?”

Wathi, “Yebo.” Wathi, “Khona-ke kumele kube nguNkulunkulu.”

¹⁹⁸ Futhi ngathi, “Mfowethu, ususazi okunengi ngakho manje” (mina loBanks sasikhuluma) “kulabanye ababesemhlanganweni okweminyaka elitshumi futhi lokhu balokhu bengazi.” Leyo nje—leyo ndoda! Manje, lokho yikho okuyikho. Bona?

Futhi uMoya (okusehlelweni) ngendimi yisiprofethi okumele kusetshenziswe ngesikhathi senkonzo?

¹⁹⁹ Hatshi. Kumele kusetshenziswe ngalindlela, futhi-ke *kukhulunywe* enkonzweni. Kodwa okwalesi sikhathi, okwalesi sikhathi samanje, mabakhulume. Manje, nxa kuphuma phandle kwendlela, khona-ke akusikho, kumele likukhangele lokho. Manje, kwesinye isikhathi kungaba nguNkulunkulu. Futhi labo bafu abancinyane, njengomntwana omncinyane ezama ukuhamba, manje, nxa ewela phansi kane kumbe kahlanu... Manje, ngikubonile lokhu kusukela ngilapha ebandleni, futhi—futhi, awu, ngiza—ngiza nje ngizakutshiya njengalokho. Bona? Futhi, kodwa, uyabona, kodwa ini ngakho, usungathi khona-ke, “Mfowethu Branham, kungani ungazange uqondise lokhu?” Hatshi, hatshi.

²⁰⁰ Lapho uBilly Paul ngemuva lapho eqala ukuhamba, wayephakama lokuwa, lokuwa ukwedlula ephakama. Kodwa wayengakwazi ukuhamba. Kodwa ngiyakholwa wayele siphu sokuhamba. Bona? Ngangimyekela ahambe okwesikhathshana. Futhi-ke lapho esefike ekukhubekiseni inyawo zakhe ezinkulu, ngiyamtshela ngakho manje. Liyabona lokhu engikutshoyo? Bona? Hamba ngalapho ukhangele kwenye into futhi udumela kwenye into, ngithi, “Phakamisa inyawo zakho, mfana. Ungaphi?” Bona? Manje, yiwo—yiwo umahluko, uyabona.

²⁰¹ Manje, bayekeleni—bayekeleni bakhubeke futhi bayekeleni bavimbeke ngalapho okwesikhathshana. Manje, lapho kumele ubaqondise, nxa bekucaphukela khona-ke uyakwazi ngokwakho kwakungasuye uNkulunkulu. Ngoba uMoya kaNkulunkulu uyazithoba. Njengalokhu lilakho lapha kancinyane, “Umoya wesiprofethi uyathobela umprofethi.” Bona? Kunjalo.

[UMfowethu Stricker uthi, “Mfowethu Branham, ngizathanda ukuqondiswa.”—Mhl.] Kulungile, mfowethu. [“Izikhathi ezinengi sengahlala ezinkonzweni futhi sengezwa ukhuluma ngendimi lokuchasisa, futhi izikhathi ezinengi ngezwa kubi kakhulu ngakho. Futhi ngiyahamba ngekhyaya futhi ngikhangeleka sengathi ngiyazisela indlela yonke. Kungabe kwakungenxa yokuthi

kwakungasikho kukaNkulunkulu, kumbe kwakungenxa yokuthi kwakungaphandle kohlelo?”]

²⁰² Kwakungaba kuyikho, mfowethu, kwakungaba kungokukodwa kwakho. Bona? Ngingathi...Manje, lowu ngu—lowu nguWilliam Branham, bona; ngize ngingene eMbalweni, ngani, lokhu kuyimi, uyabona. Manje, lokhu ngingathi, Mfowethu Stricker, ukuthi kungaba ngokukodwa kwakho. Kungaba yikuthi kwakuphandle kohlelo; kungabe yikuthi kwakuyinto engalunganga ngawe; kungaba yikuthi kwakulenze into embi ngomuntu; enye into embi ngombiko; kumbe loba yini engakwenza *uzwe* kabi.

²⁰³ Manje, manje, wothi ngikuncedise kancinyane, Mfowethu Stricker, lapha. Bona? Izikhathi zonke...Ungahluleli ulutho ngemizwa yalo, uyabona. Kwahlulele ngezifanekiso zalo, uyabona; loba yini kuyathela isithelo, uyabona. Ngoba kwezinye izikhathi... .

²⁰⁴ Ngoba, siyananzelela ukuthi kulezinto ozizwayo, lowo muzwa owesabisayo. Ngiyawuthola lami, futhi, mfana, ngiyaqala ukuya khatshana khona—khona kalula, uyazi. Kodwa kangikhulumi lutho. Kutshiye nje kunjalo ngoba kangikwazi ukuthi kungaba yini, uyabona, ngize ngibe *kwazi* ukuthi kuyini.

²⁰⁵ Manje, njengabantu abanengi bathi, “Whew! Mfowethu, ngiyazi ngiloMoya oNgcwele! Haleluya! Dumisa uNkulunkulu!” Futhi bayabe belokhu bengela Moya oNgcwele. Bengakhuluma ngendimi, lakho konke, futhi bamemeze futhi badanse eMoyeni, futhi babe belokhu bengela Moya oNgcwele. Ngoba izulu lina kwabalungileyo labangalunganga. Akusikho ngemizwa, kungezithelo zabo.

²⁰⁶ Uthi kule...Khumbula umbono wami walokho? Ukuthi kanjani...AmaHebheru 6, liyabona, “Izulu elibuya isikhathi sonke phezu komhlabathi yikuwuthelezela, lokho okugqokiselwa khona, kodwa ameva njalo lokhula oluhlabayo okuseduze lokulahlwa isiphetho sakho esiyikutshiswa.”

²⁰⁷ Ngiyaxolisa, ngizavumela umoya omncinyane ungene, ngiyazi lonke selilala futhi liyadinwa. Ngakho manje, manini, ngizamele ngiphangise ngakuleyi masinyazane kumbe angisoze ngiyithathe. Lokhu kule... .Sesiphose sibe ezisekelweni zakho—zakho konke, phakathi kulingcosana lapha. Kodwa baza... . Bona, i... .

²⁰⁸ Nansi i—insimu egcwele ingqoloyi. Futhi kuleyonsimu kuhlanyelwe ukhula lwejimson, isihlabamakhondlwane, kumbe ini okunye, ukhula. Awu, ukusweleka kwezulu kukhona. Manje, ukhula i-jimson lesihlabamakhondlwane akuwomi nje njengengqoloyi na? Futhi luhlobo bani lwezulu o... .ukuna kwezulu okukhethekileyo phezu kwengqoloyi futhi-ke izulu elikhethekileyo elina phezu kwehlabamakhondlwane? Kunjalo na? Hatshi, izulu elifanayo linetha phezu kwakho. Kunjalo na?

UMoya ofanayo uwela umzencisi lowo uwela umKhristu, into efanayo. Kodwa ngesabo “isithelo”! Akuthopheli na phakathi lokho, bazalwane?

²⁰⁹ Ubufakazi bukaMoya oNgcwele yisithelo Sawo, isithelo sikaMoya. Awu, ku...Awu, manje, wena uthi, “Ngiyisidindi, ngiyisihlabamakhondlwane. Ngiyisidindi okufanayo laleyongqoloyi ilesidindi.” Kodwa luhlobo bani lwempilo olukuwe? Impilo ekiyo ithela izinama, ihlezi iphophotha, lokuquma, futhi, “ukwenza umsindo,” ukuncitshana lomona, layonke into. Bona lokho engikutshoyo? UBuqholo, bona, akusiso isithelo sikaMoya. Isithelo sikaMoya yibumnene, ukubekezela, ukuthambeka, bona, konke lokho. Bona?

²¹⁰ Angathi, “Awu, ngingamemeza nje kakhulu njengawe. Busisa uNkulunkulu, uMoya oNgcwele uwela kimi!” Lokho konke kungaba liqiniso elincinyane kakhulu, kodwa impilo ayiphilayo ayisekeli lokho akhuluma ngakho. Bona? Yena wayelukhula, wayelukhula kwasekuqaleni.

²¹¹ Manje, siyehla phansi embuzweni omkhulu khathesi, bona, *ekukhethweni*, uyabona. Ngakho lokho... Kumele ube yilokho. Liyakuzwisisa lokho.

²¹² *Babeyisihlabamakhondlwane* kwasekuqaleni; *wayeyingqoloyi* kwasekuqaleni. Ngakho ukuswelakala kwezulu kwabakhona; izulu lawela phezu kwabalungileyo labangalunganga. Kulungile, liyakuthola?

[Umfowethu, uyabuza, **“Kanjani ngezithelo zomtshumayeli, ngabe lokho...lowo otshumayela iLizwi?”**—Mhl.]

²¹³ Lokho, umtshumayeli, loba kunjalo, nxa wasukuma lapho futhi watshumayela iLizwi njengeNgilosini enkulu, bona, azwisise imfihlakalo zeBhayibhili, futhi wenza umalusi omuhle kakhulu, wahamba futhi wavakatshela abantu lezinto ezinjengalezo, engabe elokhu elahlekile. Bona? Yisithelo sakhe esikutshengisayo sonke isikhathi, mfowethu. Bona? Yena, kungelandaba ukuthi ulunge kanganani kumbe lokho ayikho, kumele abe loMoya oNgcwele empilweni yakhe. Bona?

²¹⁴ Manje, kazange atsho uJesu, “Abanengi bazakuza Kimi ngalolosuku futhi bathi, ‘Nkosi, kangiprofethanga yini (ukutshumayela) eBizweni Lakho, futhi ngasebenza izimangaliso eBizweni Lakho?’” Wayekhulume ngendimi, wayeyenze izimangaliso, wanika ingcazelo, izinto eziyimfihlo zikaNkulunkulu, lazo zonke lezozinto lapho; Wathi, “Sukani Kimi, lina benzi bokubi, Angizange ngibelazi.” Bona lokho engikutshoyo?

[UMfowethu Taylor uyabuza, **“Kanjani ngendoda eletha u—umbiko ongayisiwo? Ngitsho, u—ucabanga ukuthi uqondile kodwa utshumayela okungayisikho.”**—Mhl.]

²¹⁵ Awu, ngiyakholwa ukuthi leyondoda iqinisekile, njengomfowethu ohlezi lapha ubefuna ukubuyela kweyakhe. . . alandelele izinto lezi njenga lokho. Nxa leyondoda ikhethwe nguNkulunkulu, futhi angakaze alethwe phambi kweQiniso, uza—uzaLiqaphela. Bona, “Izimvu zami ziyalazi iLizwi Lami.” Liyazwisi-. . . Bona lokho engikutshoyo, Mfowethu Taylor? Yikho lokho obukhuluma ngakho na? Bona?

²¹⁶ Manje, njengokuthi, sithi uMfowethu Crase—Crase—Crase, sithi wayengumtshumayeli weBaptisti futhi engakaze azilutho ngobhaphathizo lukaMoya oNgcwele, loba ukwazi laziphi izinto lezi, izipho zikaMoya, futhi wayengolungileyo, othembekileyo umtshumayeli weBaptisti. Bona? Kodwa into yokuqala uyazi, Lokhu kuze phambi kwakhe. Futhi ngiyakholwa ukuthi wonke umntwana kaNkulunkulu uzakuba. . .sonke isikhathi sizahugula aze Amthole. UMBuso awungeke ubuye kuze kuthi iNtando kaNkulunkulu yenziwe. Kunjalo. Futhi ngitsho loyedwa ozabhubha, uyabona. Manje, bona, yiyo indlela.

²¹⁷ Futhi uMBuso weZulu unjengomuntu ephosela imbule olwandle futhi wayikhupha. Lapho esekwenzile, wabalenhlobo zonke. Wagcina inhlanzi, futhi ofudu bamanzi lemfudu kwabuyela emanzini. Waliphosela njalo, wathola okunye okunengi, mhlawumbe wathola inhlanzi eyodwa. Kodwa Waqhubeka ehugula kwaze konke kwahugulelwa phandle. Bona lokho engikutshoyo manje?

²¹⁸ Kodwa leyonhlanzi yayiyinhlanzi kwasekuqaleni. Yabekwa nje emsebenzini weNkosi, lokho kwakuyikho konke, wambeka ngale kwelinye ichibi lapho okwakungcono khona, okukhanya ngcono. Kodwa Wayelokhu ehugula kulelichibi lamaxoxo waze Wakhupha zonke inhlanzi amabhesi konke phandle kwalo. Bona lokho engikutshoyo? Uyakubona lokho engikutshoyo, Mfowethu Taylor. Kumele wazi ngezakho phezulu lapho.

Kulungile, manje:

113. Ngabe yena lowo. . .Ngabe yena ngezikhathi zonke ulokulawula phezu koMoya njengokuthi enze nini lokuthi enze njani?

²¹⁹ Yebo, mnumzana. Yebo, mnumzana, uMoya oNgcwele uyalawula. Yebo, mnumzana. Uyakulawula futhi lawe uyaWulawula, futhi Awusoze ukwenze wenze loba yini ephikisana loMbhala. Uzakwenza. . .“UMoya awuZiphathi ngokungafanelanga.” Kuqondile. Kulungile.

²²⁰ “Kuvela kulowo okuthandayo. . .” Yebo, lokho—lokho kukulindawo. Kulungile, manje sizakweqela komunye lapha futhi sibone lapho esikhona.

²²¹ Manje, ngicabanga ukuthi lokho kube lesisekelo. Manje—manje, lapho ngibizela leyi manje, nxa kulombuzo. . . Bekulombuzo futhi kulokhu? Sonke siyakuzwisisa? Siyazwisisa ukuthi siKukholwa njani manje?

222 [Umfowethu uthi, “Ngilombuzo owodwa.”—Mhl.] Qhubekela phambili. Kulokhu lapha okwamanje? Kulungile. [“Yebo, kulowo lapho. Ngingani ngithikazile, kodwa. . .”] Ungathikazi, lokhu yi—lokhu yi. . . [“Ubukhuluma ngomuntu otshumayelayo, futhi nxa engatshumayeli uMbiko lowo uKhristu awulethayo, futhi kungenani lalokho okwenzakalayo kunkonzo yakhe. Lapho ehlangana leQiniso futhi aLiphike, manje-ke kuyathiwani?”] Ulahlekile. Ngiyaxolisa okomzuzu nje oko. . . [“Bengikhuluma ngokuthi ukumiselwa ngaphambili kumbe ukugcotshwa umhlaba ungakasekelwa.”] Kunjalo. Kunjalo. Bona? [“Khona-ke, njengokuba kwakuyikho, wayengayikuba ngaleyondlela?”] Kwakungayi kuba ngaleyo ndlela ekuqaleni, bona. “Baphuma kithi ngoba babengasibo bethu.”

223 Njengokuthi, njengalokhu, kuyinto efanayo kumaHebheru 6. Bona? Abantu bachasisa ngokungayisikho lowoMbhalo kangako, bacabanga ukuthi akula “kwenzeka.” Wathi, “Akula kwenzeka kulabo asebake bakhanyiswa futhi baba ngabahlanganyeli bakaMoya oNgcwele, nxa beyakuhlumuka.” Bona, kabaKutholi nje khona. Uthi, “Kakula kwenzeka kulabo asebake bakhanyiswa labahlanganyeli bakaMoya oNgcwele, sibona ukuthi bazakuhlumuka ukuzivuselela ngokwabo njalo ekuphendukeni, bona bazibethelela iNdodana kaNkulunkulu kakutsha futhi beYithela ihlazo obala; babala iGazi lesivumelwano Abethelwa ngalo ‘into engangcwele,’ benze okungalunganga emisebenzini yomusa.”

224 Awu, kimi, yisambulo. Sibili. KunjengeMisebenzi 2:38, loMisebenzi. . . loMathewu 28:19. Kumele nje uKubambe, uyabona.

225 Manje khangela, nanku lapha, into efanayo. Awu, manje, ukhuluma kumaHebheru. Bona? Manje balani kusehla esahlukweni, kuqhubeka kusiyaphambili futhi isithi, “Ngoba yinto eyesabekayo ukuwela e—ukuwela ezandleni zikaNkulunkulu ophilayo.” Manje, nansi indoda njengekholwa elisemngceleni. Lapha, nansi i. . . Lapha, into efanayo ibilapha, umzekeliso opheleleyo engiwubonayo engqondweni yami.

226 UNkulunkulu wabiza uSrayeli ukuphuma eGibhithe. Bonke abantu laba baphuma, bonke babo bakhululwa, bachapha ngaphetsheya uLwandle oluBomvu bengena enkangala. Kunjalo na? ULwandle oluBomvu. . . Lapho belungiselela, balalela umbiko kaMose, baqala ukumatsha, (ukulungisiswa) batshibilika, baqala lapha.

227 Babuya oLwandle oluBomvu, (iGazi), njalo bedlula oLwandle oluBomvu, futhi ngemuva kwabo bonke abancindezeli babelele, befile. Basebe phose nje insuku ezintathu lasezweni lesithembiso leso sikhathi. Bona? Yikho kuphela ababeyikho, ngaphansi kwamamayila angamatshumi amane, bona. Ngakho

nampo belapho, insuku ezimbili nje zazingababeka khona lapho kuhle.

228 Yikho lokho engihlose ukukutshumayela ePhoenix ensukwini ezinlutshwana kusukela manje, emhlanganweni waMadoda angosomaBhizimusi, *Ukuhlala kuliNtaba*. Kodwa Wabagcina khona lapho okweminyaka engamatshumi amane ngoba ba . . . Uh-huh! Bona?

229 Ngakho beza kulokhu futhi bakhangela emuva, (bengwelisiwe), “O, haleluya! Dumisa uNkulunkulu! Dumo kuNkulunkulu. Haleluya! Lapho kulele into endala eyake yangikhathaza, isifile. Igwayi elidala engake ngalibhema alisekho. Utshwala obudala engangivame ukubunatha konke kusolwandle olubomvu olweGazi likaJesu Khristu. O udumo kuNkulunkulu! Haleluya!”

230 Bonke babo babuya phezulu lapha, bakhangelana leKhenani manje, bachapha iJordan. Awu, wathatha ummeli esizweni ngasinye. Kunjalo na? Futhi wabathumela khonale. Awu, abanye babo bathi, “Ah, ah, ah, asingeke sikwenze. Hatshi, ku—ku . . . Ngani, sikhangeleka njengentethe eceleni kwabo!” Bona?

231 “Manje, luhlobo bani lwebandla engingatshumayela kilo nxa ngifundise ukuthi uMoya oNgcwele lazonke lezo zinto njengalokho? Ngani, ngingaba lezihlalo ezingela bantu. Abantu bami beMethodisti bangaphuma, abantu bami beBaptisti, iPresbyterian yami.” Bayekele baphume. Babezimbuzi kwasekuqaleni! Ufuna izimvu, bona. Bona? Awelusi imbuzi. Yelusa izimvu! Kuncedani ukwelusa imbuzi lapho . . . ? . . . futhi kulezimvu zokweluswa? Bona? Futhi nanko—nanko ulapha khona ngaphakathi lapha, bona. Ngangihlala ngisithi ngingatshumayeza insika ezine futhi ngitshumayeke iQiniso, iBandla. Yebo, mnumzana, woza ngapha.

232 Kodwa bona manje, kuyini akwenzileyo? Baphenduka, futhi uJoshuwa loKhalebhu, amaphesenti amabili, kumbe yilohlobo lwamaphesenti . . . ababili phakathi kwe . . . ababili betshumi lambili babo, okubili phakathi kwetshumi lambili. Awu, kwakulabalitshumi lambili babo, lokho kuzakuba ngababili phakathi kwabalitshumi lambili, ababili phakathi kwetshumi lambili baKukholwa. Bayahamba khona elizweni lesithembiso, bathi, “Mfana, leyi yindawo enhle ukuba kiyo.” UJoshuwa Omdala loKhalebhu, mfana, babethemba iLizwi; UNkulunkulu wabanika lona, wathi “lelo ngelenu.” Bachapha, bahluthuna isixha esikhulu samagirebisi, futhi nampo besiza futhi lapha babuya bemdonsa njengalokhu. “Wozani, bafu! Leyi yindawo enhle! Nambithani,” bona, amagirebisi amakhulu phose kangako lapho.

233 Futhi, o, ndoda, bawabona, bathi, “Ah, asingeke sikwenze.” Lapho bebuyela emuva, bathi, “Hatshi, mfowethu, luMose usevele wasiletha lapha enkangala,” luMoya oNgcwele,

liyabona, lowo ayewumela, “wasiletha phandle lapha enkangala. Futhi nanko silapha, inkonzo yethu isiphambanisekile, futhi besingeke senze into enjengaleyo.”

²³⁴ “Buyela emuva,” bona, “labo abake bakhanyiswa, balungiswa ngokholo, bangcweliswa.” Bona, babuya kuleli altare lesibili futhi bakhangela elizweni lesithembiso. “Thina esake sakhanyiswa futhi saba...sanambitha okwezipho zaseZulwini.” Bona, “banambitha” oKwakho. Bakuphendukisa. “Siyabona ukuthi Kuyikho. SiyaKubona ngempela.” “Banambitha okwezipho zaseZulwini, benziwa abahlanganyeli baLinto, uyabona, luMoya oNgcwele, baWuhlanganyela.”

²³⁵ “Lokho kuhle, mfana, khangela leyo—leyondoda. Ngani, ngiyazi wayeyisiphofu, manje usebona. Khangela lowo omdala...Mfana, kwenzakalani kulowo mfo? Ngubani owayengacabanga lowomntwana engelamfundo...phetsheya umile loMlilo emhlabeni.” Uyabona? Bona? Bona?

²³⁶ Futhi-ke awe, bona, futhi use...ukuzivuselela, abuyele njalo ekuphendukeni, abuyele ukutshumayela ukuphenduka kulalokho Akutshoyo okokuqala, ebeka i...sivumele...Liyazi, mayelana ngokubeka njalo isisekelo semisebenzi efileyo ekuphendukeni, lokunjalo. Siza, uNkulunkulu ethanda, liyabona. Bona, sizakwenza lokho. Sizabuyela futhi sibeke lesisisekelo emuva-ke, kodwa ukubuyela ekuphendukeni sibisabo, ukuphenduka ngakho ngokuba khona phezulu lapho. “Ngiyaxolisa ukuba ngake ngaba phezulu lapho,” futhi abale iGazi lesivumelwano angcweliswa ngalo sengathi Kwakuyi “into engangcwele,” futhi weyisa imisebenzi yomusa. Usehambile, mfowethu! Yikho kuphela. Usephelile. Bona?

²³⁷ Awu, manje, bona, akwenzeki emntwaneni okhethiweyo ukwenza lokho. Akayi kukwenza lokho. “Izimvu zami ziyalazi iLizwi Lami.” Nxa ibizwe eKhenani kumbe langaphi, bayahamba. Bona? “Izimvu zami ziyalazi iLizwi Lami.”

[Umfowethu uyabuza, “**Futhi badingakala ukukholwa kuMisebenzi 2:38, futhi, akunjalo na?**”—Mhl.]

²³⁸ Lokho kungathatha lokho, konke okuncinyane koMbhalo, kuNgenise konke phakathi. Kunjalo sibili, mfowethu.

114. Kulezimbili, ku—kulezimbili inhlobo ezehlukeneyo zendimi zeBhayibhili na? Kulomehluko kundimi ezikhulunywa emkhulekweni wensitha, lasebandleni lapho ingcazelo efunakalayo? NgoSuku lwePhentekhosti indimi zazwiswa ngabantu bezizwe ezitshiyeneyo; kodwa kwabaseKhorinte bokuQala 14:2, indimi ezingaziwayo ezikhulunywa kuNkulunkulu, hatshi emuntwini. AbaseKhorinte bokuQala 13:1 ukhombela emuntwini onjalo... (K-h-o-r, ngithemba ngabasebaKhorinte 13, lokho...)... emuntwini onjalo labanye bezingilosi.

239 O, yebo. Bona? Awu, ku . . . Manje, mfowethu, loba ungubani, u—usuziphendulile lapha. Bona? Bona:

Kulendimi ezimbili ezehlukeneyo na? (Kulendimi ezinengi ezehlukeneyo. Bona?) Kulendimi ezimbili ezehlukeneyo eBhayibhili ni na, indimi ezimbili ezehlukeneyo na?

240 NgoSuku lwePhentekhosti isizwe sonke ngaphansi kweZulu sasilapho ngendimi. Bona? Kulungile.

Futhi kulomehluko phakathi kwendimi ezikhulunywa emkhulekweni wasensitha lasemabandleni lapho ingcazelo efunakala khona? Yebo.

241 UPhawuli wakhuluma lapha njalo kwabaseKhorinte lapho obukade ubuza lapha, futhi wathi, “Kulendimi zengilosi futhi kulendimi zomuntu.” Manje, indimi zengilosi kulapho umuntu ekhuleka kuye—kuye loNkulunkulu, yedwa. Kodwa lapho ekhuluma u—ulimi, kufanele luchasiswe ebandleni, okokwakha ibandla. “Lowo okhuluma ngolimi olungaziwayo uyazakha; kodwa lowo okhulumayo . . . lowo oprofethayo wakha ibandla.” Ngakho wathi, “Ngingangcono ngikhulume amazwi amahlanu ngokuzwisisa kulenkulungwane ezilitshumi ngolimi olungaziwayo, ngaphandle, ngaphandle kokuthi kube lesichasiso.” Khona-ke ku—kukhulunywe-ke ngesiprofethi okuyikwakha. Bona lokho engikutshoyo?

242 Manje, i . . . Manje, kulendimi ezimbili ezehlukeneyo, abantu lengilosi. Bona? Futhi uPhawuli wathi, “Lanxa ngikhuluma ngendimi zabantu lengilosi,” bona, zonke ezabantu lezengilosi, zonke zalezo ndimi, lezo engeke . . .

243 Manje, yikho lapho abantu bePhentekhosti, abantu bobufakazi bendimi abathi, bangitshela, wathi, “Manje, Mfowethu Branham, uxubanisekile.”

244 Wathi, ngathi, “Awu, nxa ukuthola ngokweMisebenzi 2:4, khona-ke wonke umuntu wakuzwa ukhuluma ngolimi lolo abazalelwa kulo.”

“O!” wathi. Futhi “Hatshi! Hatshi!” watsho.

Ngathi, “Sibili. Yebo, mnumzana.”

245 Wathi, “Manje, Mfowethu Branham, uxubanisekile.” Wathi, “Ukhuluma mayelana nge . . .” Wathi, “Kulezindimi ze ‘ngilosi.’ Leyo yingilosi kaMoya oNgcwele ehla phansi futhi ikhulume ngawe.”

246 Manje, kuzwakala kuhle, bona, kuzwakala sengathi kungaba liqiniso elinengi, kodwa akusilo lonke iQiniso. Lapho uSathani etshela uEva, “ngeqiniso awusoze ufe,” lokho kwakuyi . . . wamtshela iqiniso elinengi, kodwa lokho kwakungayisilo Qiniso. Bona?

247 Manje, wathi, “‘Abantu lengilosi,’ futhi ingilosi ayekhuluma ngayo ya . . .”

248 Manje, kasikhangeleni ukuthi akusoze ku jayive loMbhalo. Bona? Manje, akusoze “kusebenzelane,” ngitsho ukuthi. Lingixolele, bengingazimiselanga ukuthi “ukujayiva” leMibhalo. Ngitsho “ukusebenzelana” leMibhalo, kumbe “ukulandela, ukuhlangana” leMibhalo libala elingcono.

249 “Manje, indoda ikhuluma ngendimi zezingilosi,” uthi, “zindimi zikaMoya oNgcwele lowo” wathi, “manje, lapho lina, thina, bemukela uMoya oNgcwele.”

Ngathi, “Wenzile . . . Lapho, wawamukela ngaphi Wona?”

250 Awu, wangitshela yona kanye indawo, umzuzu lehola. Angikuthandabuzi kodwa lokho akwenzayo. Bona? Angila . . . Kangisomahluleli wakhe. Bona? Wathi, “Yikho lapho engakukhuluma khona.” Wazi yona kanye indawo. Wathi, “Enye into yenzakele kimi.”

251 Ngathi, “Ngiyakukholwa. Bona? Kodwa loba kunjalo lobo babungayisibo ubufakazi bukaMoya oNgcwele kuwe, ndodana.”

“O, yebo!” Wathi, “Lokho, kwakuyikho!”

Futhi, “Hatshi.”

Wathi, “Manje, khangela, ngifuna ukukutshela enye into, mfowethu.”

252 Ngathi, “Ngabe abantu kumbuthano wakho, lelobandla lapho eIndianapolis lapho owathi waWamukela khona, abantu labo bengabe bakuzwa ukhuluma ngesiNgisi ubatshela ngokuvuka lamandla kaNkulunkulu lakho konke?”

Wathi, “Ngani, ngitsho! Ngakhuluma nge—ngendimi ezingaziwayo.”

253 Ngathi, “Awuzange uwuthole ngokweMisebenzi 2:4, ngoba konke . . . kwakungelabala elilodwa elingaziwayo. ‘Sizwa wonke umuntu ngolimi lwethu uqobo.’”

254 “O,” wathi, “Mfowethu Branham, ngiyabona lapho odideke khona.” Wathi, “Uyabona,” wathi, “kulendimi okuzindimi zengilosi, lapho usamukela uMoya oNgcwele,” wathi, “khona-ke ukhuluma ngendimi futhi kakulamuntu omele akuchasiswe lokho, lowo—lowo nguMoya oNgcwele okhulumayo. Bona? Kodwa-ke ulesipho sezindimi, futhi lokho kufanele kuchasiswe.”

255 Ngathi, “Khona-ke ufake inqola phambi kwebhiza. NgoSuku lwePhentekhosti bafaka inqola phambi kwebhiza. Bengakatholi uMoya oNgcwele, indimi ezingaziwayo, bakhuluma ngendimi ezazizwisiseka.” Bona? Ngakho sibili ku . . .

256 Kulendimi ezimbili ezehlukeneyo. Indimi zengilosi, lowo ngumuntu osemkhulekweni wasensitha phandle-le kwenye indawo ekhuluma kuNkulunkulu, ekhuluma kuNkulunkulu ngendimi zengilosi. Ngingalibizela nje indaba khona manje, kodwa angila sikhathi. Liyakhumbula lapho umfazi esiza eholu

lapho, okuvela phakathi lapho uDokotela Alexander Dowie avela khona, eZion. Liyangikhumbula phansi lapho na? Futhi uBilly wangilanda phansi lapho ukuzongithatha ukuba ngiye emhlanganweni, futhi ngathi, “Billy, buyela emuva.” Futhi nga . . .

Wathi, “Ukhalelani? Kubelomuntu obelapha?”

257 Ngathi, “Hatshi, mnumzana. Wena buyela emuva, tshela uMfowethu Baxter atshumayele lobubusuku.”

258 Futhi ngehla phansi esibuyeni futhi ngathi, “Nkosi, luyini uhlupho ngami?”

259 Futhi ngesikhatshana ngezwa oMunye umuntu emnyango, ekhuluma ngezinye indimi. Ngacabanga . . . Kwakuyisi German. Ngacabanga, “Awu, lowomfo ubuye ukuzomthathela i . . .” Ngama, uyazi, ukukhuleka, ngamlalela ngimile lapho njenga lokhu. Futhi ngacabanga, “Awu, leyondoda izakuzwisisa kanjani lokho?” Ngoba ngangiyazi indoda eyayiphethe leyo hotela, phose amamayila amahlanu phandle kwedolobho, liyazi. Ngenza okokuphuma phandle lapho (abantu abanengi belapho), idolobho elincinyane. Ngathi, “Awu, lokho kuyamangalisa. Uh.” Futhi ngathi, “Lapho . . . Awu, mfana, uke wezwa i . . . lokho . . . Lowo mfo kakhokhi ngitsho umoya wakhe, lakancane.” Bona, ngangicabanga lokho, kalukhuni lapho ekhuluma! Awu, ngathi, “Awu, lokho, ngani, bekuyimi!” Ngakho ngaqhubeka ngithule sibili, bona, angizange ngitsho loba . . . ngalokhu nje ngithule sibili. Emva kwesikhatshana Waqeda ukukhuluma, futhi, lapho Kukwenza, ngezwa sengathi ngingagijima phakathi kwebutho futhi ngeqe phezu komduli.

260 Futhi ngaphuma phandle futhi uBilly wayephuma phandle kwesango futhi ngamemeza kuye, “Mana okomzuzu!”

261 Waphenduka, wayekade enatha inamunedi yesoda. Futhi wathi, “Baba, luyini uhlupho?”

262 Ngathi, “Mana okomzuzu nje, okomzuzu nje, ngihamba lawe.”

263 Ngaqala ukugeza ubuso bami ngokuphangisa. Wathi, “Yini indaba?” Wazi ngcono ukukhuluma kimi, ngisiya emhlanganweni. Wathi, “Yini uhlupho?”

264 Ngathi, “Akulalutho, akulalutho, akulalutho, ngitsho lakancinyane. Qhubeka nje emhlanganweni.”

265 Saqhubekela emhlanganweni, uMfowethu Baxter wayehlezi lapho edlala, “*Akulalutho phakathi komphefumulo wami loMsindisi.*” Wangena phakathi, wathi, “Whew! Ngacabanga ukuthi awusabuyi!”

Ngathi, “Sh.” Ngaqhubekela phezu futhi nje ngaqala ukutshumayela.

266 Lapho ngiqeda, ngesikhathi sengizaqeda ukutshumayela, awu, mfana, omunye umuntu wathanda ukuthatha ingemuva yesakhiwo, emuva lapho kuleyo holu enkulu. Egijimisa intambo yemayikhrofoni emuva lapho, futhi lapho kwakulomfazi emuva lapho ehamba phezulu laphansi phakathi komkhandlu wokudlula phakathi kwezihlalo, ememeza ngamandla ayengamemeza ngawo.

267 Ngafumana ukuthi, wayeleTB, futhi wayetshiye iTwin Cities, Saint Paul, i-ambulensi yayingeke imlethe ngoba babesesaba ukuthi uzadabuka amaphaphu akhe. Udokotela wathi, “Enye into, amaphaphu akhe ayenjenghlanga zenyosi,” wathi, “uba engadabuka uzakuba esefile. Lokho kuzakuba yikho kuphela.” Futhi abanye abangcwele bathatha imota i ’38 Chevrolet endala, futhi bathatha isihlalo sangemuva futhi basilungisa, bamfaka phakathi lapho futhi baba semgwaqweni. Futhi batshaya ibhampa elincinyane kumbe enye into phansi lapho, futhi waqalisa ukopha, futhi nje waqala ukukhafula igazi khona phandle, futhi wa . . . lalisedlula emakhaleni akhe lakho konke njengalokho. Waba buthakathaka lokuba buthakathaka, futhi ekucineni . . . Wayengafuni ukufela emoteni, wabatshela ukuba bame futhi bamfake endaweni elotshani.

268 Bamkhuphela phandle. Futhi bonke babemile ngaphezu kwakhe, bekhuleka, futhi masinyazana wathi enye into yamshaya futhi waphakama. Futhi nango wahamba, ememeza phansi kulowomgwaqo, ngamandla ayengawayenelisa. Wayelapha esebandleni, ehamba nje phezulu laphansi kuleyomikhandlu yokudlula phakathi kwezihlalo.

269 Ngathi, “Dade, bekuyisikhathi bani lokho?” Sona kanye isikhathi esifanayo uMoya oNgcwele ukhuluma ngami. Kwakuyini? Izipho.

270 Yini leyo—leyo opossum endala ilele phezulu lapho esangweni ukukhulekelwa? Inyamazana engaziyo, ngitsho lomphfumulo, ayikwazi okuhle kokubi; bona, kayila mphefumulo, (ilomoya), akula mphefumulo kiyi.

271 Kwakuyini? UMoya oNgcwele unxusela. UNkulunkulu wathumela isipho emhlabeni, futhi uMoya oNgcwele wawungeke ube usalindela ngitsho ngakho wabuya Wangithatha futhi waqala ukuZiphendula njengalokho, eZiphendula, esenza ukunxusela Sibisakhe. Futhi lapho sikhangelisa isikhathi, kuwona kanye umzuzu lowo a . . . bamkhuphela phandle endaweni njengalokho, babefuna ukubona . . . Ngoba babekwazi wayesifa, babefanele bakhulume ukuthi yisikhathi bani afa ngaso. Kwaku yiwona kanye lowo mzuzu uMoya oNgcwele wehlela phezu kwami phezulu lapho futhi waqala ukunxusela, ukuphumisela, amazwi, angeke uwazwisise, bona, njengalokho, ukuphumisela. NguMoya oNgcwele ekhuluma.

272 Ngangingadingi ukuba ngibekwazi lokho. Bona, angizange. Lowo kwaku nguye . . . mhlawumbe ingilosi yakhe. Sizakungena kulokho ngemizuzu emilutshwane, bona, lokho kweza lapho futhi kwanika lumbiko, liyabona.

273 Manje—manje, lokho—lokho yikho. Kulezindimi ezimbili ezehlukeneyo, enye yazo iya . . .

274 Kulombuzo na? Kulungile, ukuzama ukubakwazi ukuthi uNkulunkulu uthini, uyabona. Manje, nginga—ngingathi, Mfowethu Stricker, kulokho, okumayelana lalokho, zama ukungacabangi ngakho, bona. Yekela nje uMoya wenze ukukhuluma Sibisawo. Ungazami ukukuzwisisa, bona, ngoba zinikele sibisakho duze loMoya. Bona? Ngoba uzama u—u—ukuthi, “Yeyi, kuyini okutshoyo?” Bona? “Yeyi, wena ukhuluma lami? Huh?” Uyabona, u . . . bona, uyazama.

115. Manje. Kulungile yini umuntu ukuthi akhulume ngendimi lapho ukhulekela abanye ku-altare [Indawo engelalutho ethephini—Mhl.] kungela kuchasisa? [Indawo engelalutho ethephini.]

275 Wothi ngibone lokho engikubeke phansi kulokho, kufanele ngikhangele. Nxa kungela ochasisayo, kabazithulele. KwabaseKhorinte bokuQala, isahluko 1 . . . isahluko 14 lendima 28. Ngubani oleBhayibhili? [Umzalwane ubala abaseKhorinte bokuQala 14:28—Mhl.]

[. . . *nxa kungela ochasisayo, makathule ebandleni; . . .*]

276 Kulungile. Manje, nxa kungela umchasisi, loba yisiphi isikhathi ebandleni, loba ngaphi ebandleni, thula nxa kungelamchasisi.

277 Ku-altare, into kuphela umuntu . . . Izikhathi ezinengi uzwa ngabantu besiya ku-altare. Ngezwa umzalwane oligugu manjemanje ku-altare, esehla phansi nje futhi anyikinye omunye umuntu emhlane, futhi-ke akhulume ngendimi ngokwabo, bekukhuluma sengathi bazama ukubatshengisa lokho okokwenza. Bona, lokho kungathi yikuletha kwamanga uMoya oNgwele (ezama uku) ebantwini. Ungakwenzi lokho. Bona? Into yokwenza nje yikuyekela lowomuntu eyedwa. Bayekele baphakamise izandla zabo kuze kuthi uMoya oNgwele ungene phakathi, uyabona. Bona? Ngakho ku—aku—akulunganga. Hatshi, kumele bathule ebandleni, uyabona.

278 [Umzalwane uyabuza, “Mfowethu Branham?”—Mhl.] Yebo, mfowethu. [“Sithi umuntu wayesenkonzweni futhi—futhi ekuvaleni kwenkonzo, ngokuvamileyo lobanini umbiko uzakuza ngalapho, umuntu olesipho, bazakwenelisa ukutsho, kumbe bangenelisa ukutsho umahluko phakathi kwe—kwengilosi . . . ulimi lwengilosi kumbe umbiko obuya ngakho?”]

279 Manje, kasiboneni. Manje...[Indawo engenalutho ethephini—Mhl.]...ingqe bengena futhi babhale leyonto, bayibeke etafuleni yami. Bona? Futhi ngizakuyibala njengalokhu. Kodwa lapho ngingena ekamelweni lelo lapho, mfowethu, lokho kwaba yikho konke kwakho. Bona?

280 Futhi bengakangeni phakathi lapha, babesima ngemuva lapha futhi wonke umuntu nje ethule zwi. Futhi udade uyabe elapho, uDade Irene, lapho khona ku—ku-altare, ekhalisa lapho, ekhalisa *Phansi esiPhambanweni*. Sasingeke... Ama-asha ahamba ngemuva nje laphambili. Bangabona loba ngubani ekhuluma, babesithi, “Sh, sh, sh.” Bona? Futhi nxa abantwana bethola... Babehlala phansi kamnandi sibili futhi babesithi, “Indlu yeNkosi, sithandwa. Awufanelanga. Kufanele uziphathe manje endlini yeNkosi.”

281 Futhi indoda lomfazi, labo bonke, bayabavumela balengise amajazi abo phezulu lezinto ezinje ngalezo. Omunye umuntu lapha emnyango ukubabona nje masinya lapho umnyango uvuleka. I... futhi yonke into ilungele ukuhamba, uyazi, wabeka ibandla kahle. Wonke umuntu abatholele isihlalo futhi abone uba babehlezi phansi.

282 Futhi ngangisekamelweni, ngikhuleka, bengi phakathi lapho mhlawumbe kusukela ngehola lesibili kumbe elesithathu nta leyo mini. Akula muntu owangikhathazayo. Ngahamba phansi lapho lombiko wami.

283 Futhi-ke ngesikhathi nje sokuqalisa, umhlabelisi waqala ingoma, “Asivuleni kunombolo yehubo *elithile-thile*,” njengelithi, *Phansi esiPhambanweni lapho uMsindisi wami wafa*, khona kanjalo, uyazi, futhi baqale ukuqhuba kanjalo. Khona-ke lapho uhlabela ezingabambili ezikhethekileyo... Asifaki isikhathi esinengi ekuhlabeleni; yiliLizwi. Nxa belokuhlabelela izingoma, yikho lokho abalaxho ngokuhlabelela okujwayelekileyo. Si—si... ILizwi yinto eqakathekileyo abantu abayilandileyo lapho, yindlu yokuqondisa.

284 Futhi-ke mhlawumbe umcedisi, njengo Mfowethu George, uMfowethu George DeArk, aphakame futhi anikele umkhuleko. Futhi-ke sasisiba lokukhethekileyo, njengokuhlabela uwedwa kumbe enye into njengalokho. Futhi-ke sekuyisikhathi, omunye umuntu wayengazisa kwasekuyisikhathi sokuphuma. Nxa besokuyiso, kulungile, ngangiphuma ngihlumelekile kakutsha ngaphansi kogcobo. Bona?

285 Awu, mhlawumbe leyoviki babebelomhlangano kwenye indawo lapha ebandleni, babebelomhlangano wabo. Mhlawumbe inkonzo ingakavuli lobobusuku, babebelomhlangano. Futhi nanko kulapha... Ngilakho lapha, futhi ngithi, “Kulotshiwe lapha ephepheni leli ukuthi kuzabuya isiphapho esithile kulelilizwe iviki elandelayo,” kumbe enye into, into, liyazi, into enjengaleyo izakwenzakala.

“Kwakulotshiwe, kwakhulunywa ngendimi, futhi kwachasiswa ngabangcwele ababili bebandla lapha, UMfowethu *Sibani-bani* loMfowethu *Sibani-bani*. Abafakazi ababili bakho banika ubufakazi lapha, balamabizo abo esayiniwe lapha, ukuthi kwakubhaliwe ‘kuzakuba ngokukaNkulunkulu,’ kungu *sibani-bani* lo *sibani-bani*.” Yiyo ingxenye yami yokuqala.

²⁸⁶ Khona-ke ngithi, “Kulungile, sizalungiselela lokhu, wonke umuntu akabe semkhulekweni. Bona? Manje kungaba lesicelo esikhethekileyo, wonke umuntu?” Uyazi. “Kasikhulekeni.” Sasukuma futhi sakhuleka. Khona kanye eLizwini, khona eLizwini.

²⁸⁷ Khona-ke masinya emva inkonzo isiphelile, ukubizela ku-altare sekwenziwe. Bona? Ubizo lwe-altare yilo esasilukathekisa kalukhuni, ubizo lwe-altare, ukuletha abantu ku-altare. Futhi-ke emva ubizo lolu lwe-altare seluphelile, mhlawumbe khona-ke ngangikhulekela abagulayo, bona, kumbe enye into enjengaleyo.

²⁸⁸ Inkonzo yonke yathathwa ngoba umoya wabaprofethi ungapasi komprofethi.

²⁸⁹ Yikho ebengicabanga ngakho...Liyakhumbula ubusuku lapho ngibona umbono lapho ingilosi isiza ihamba kimi? Ngangihlezi lapho ekamelweni, ngicabanga. Phose, o, khonale ebusuku, isithi, “‘Umoya wabaprofethi u...’ Kungaba kanjani lokho?” Ngakhangelanga kulokho kuKhanya okubanekayo, futhi lapha Wabuya ehamba khona phansi lapho lapho engangikhona. Bona? Yikho lapho Angithuma khona lapho, bona, kuleyi imihlangano.

²⁹⁰ Manje, hatshi, kungu—ngumuntu onika umbiko. Lokho, ngumbuzo wakho, ngiyakholwa, “Umuntu onika umbiko, enga...u—umuntu enikeza umbiko, wayengabakwazi ukuthi kwakuyingilosi yeNkosi kumbe hatshi?”

²⁹¹ [Umfowethu uthi, “Manje, umbuzo ubuyikuthi, wena uthi kulendimi zengilosi...” Indawo engelalutho ethephini—Mhl.] Angicabangi ukuthi wayengakwenza. Manje, yindlela esikuthole ngayo manje. Kodwa, bona, lapho sisiba ngendlela okufanele sibe ngayo, lapho ababalomhlangano ojwayelekileyo walokho, makuthi...

²⁹² Bona, munye lamunye wawo yinkonzo. Uthi, *wena* ukhuluma ngendimi, *yena* uyachasisa, futhi *yena* uyakhuluma ngendimi, *yena* uyaprofetha; lilibandla nje lapha, ibandla, kodwa kanti lilenkonzo futhi lilenye into. Lizama ukuncedisa uMbuso kaNkulunkulu, ukuwenzela olunye ulutho, bona, futhi-ke lina bazalwane lihlangane ndawonye. Yiso isizatho abelusi, njengalokhu, siyahlangana ndawonye, silenye into ehambelanayo. Lina bazalwane lihlangane ndawonye, litaditshe iMibhalo, futhi likhulume ngendimi futhi lichasisa, njalo linike imibiko, liyabona.

293 Kodwa, manje, nxa lindoda, khona-ke, nxa enanzelela... Ube semhlanganweni, ulesipho sendimi. Awu, yena uyafika emhlanganweni, uyakhuluma ngendimi kodwa akula kuchasisa okunikwayo, umchasisi akakutholi.

[Umfowethu uyabuza, **“Ungathi khona-ke ukuthi abantu labo bakha uMzimba, kodwa izikhundla njengabelusi, abafundisi, lalakho, kuphelelisa uMzimba?”**—Mhl.]

294 Yebo, yikho lokho okungakho, ukupheleliswa. Bona? Lokhu kunikwa ukuphelelisa, uyabona. Ngiyakholwa, i—i—imiMoya inikezwa ukuphelelisa, ukupheleliswa kwebandla.

295 Manje, bona, abantu laba abakhulumayo, bagewaliswe nguMoya, akulakuthandabuza. Manje, nansi indoda, mhlawumbe ukhuluma phakathi lapha emhlanganweni, futhi unika... Manje, ukhona phambi kwabachasisi, bona, kukanti akulamuntu othola ingcazelo, kukhona nje enye into embi. Umchasisi angeke enze ulutho ngalokho, bona. Yena—yena kumele achasisa ngokuphefumulelwa okufanayo lalowo okhulumayo lokho. Futhi angabe elesipho sibili sokukhuluma ngendimi, kodwa akala sipho sendimi, ulimi. Bona, yena... .

296 Futhi-ke into yena yokwenza yikuthi, lapho esebenzisa ulimi lolu, khona-ke uyabona... Manje, lokho a—angakuzamiyo... Nxa ezama ukuzikhukhumeza phandle njalo, uyihembe ekhukhumeleyo. Akekho... Yena—yena uphambukile kwasekuqaleni, uyabona, akasoze ahambe ndawo. Bona, uyacabanga, “Awu, busisa uNkulunkulu, leyondoda kayifuni ukuchasisa indimi zami. Yikho kuphela okukhona kukho.” Manje, bona, yena uphambukile kwasekuqaleni. Khona lapho ule—ulenjongo engayisiyo, inhloso engayisiyo. Bona?

297 Kodwa nxa ehlabusa futhi ezithobile ngakho, athi, “Awu, mhlawumbe iNkosi ayizange ithande ukungisebenzisa enkonzweni Yakhe. Kodwa kukanti ngi... Uyabusisa nje umphefumulo wami. Ufuna ukungakha, ukwazi ukuthi ngiseduzane Laye lapho ngikhuluma ngendimi. Ngakho ngizaphuma ngiye esivandeni sama-apula, ‘O Nkulunkulu!’ Futhi amandla aqala ukuwela phezu kwami futhi ngiqale ukukhuluma ngendimi. Ngingena ngihlumelekile, uyabona.” “O, Uyabona, Ukhuluma kimi, Nkosi, Wena nje ungicina emzileni ngokukhuluma ngendimi.” Bona? “Futhi, Nkosi, lamuhla bekufanele ngikhulume laleyana indoda. Ngithethelele ngakho, Nkosi. Ngi—ngi—ngidlule phezu kwenye into ebengingafanelanga ukuyenza. Baba, ngiyacela ngixolele.” Futhi, khonapho, nanko kuqhubeka ukukhuluma ngendimi. “Ah, whew, ngizwa ngecono ngakho manje!”

298 Liyabona, lokho kulungile. Bona, isipho sakho—sakho asimelanga sisetshenziswe ebandleni, kodwa ngesokukwakha. “Lowo okhuluma ngolimi olungaziwayo (olungaziwayo) uyazakha sibusakhe.” Bona? Manje, nxa kungela mchasisi,

khona-ke...Bona lokhu engikutshoyo? Bona, yikho. Ngakho wayengeke azi sibisakhe. Yena nje...Kodwa uzakuba kwazi lapho yena ekukho.

Manje, manje kufanele nje ukuyekele kuhambe ndawonye, uyabona, yinto kuphela ongayenza uze ukwehlukanise. Yiso isizatho ngicabanga ku... .

116. Chasisa AbaseKhorinte bokuQala 14:5.

²⁹⁹ Ngubani okuthole ngokuphangisa na? Omunye wenu ukutholile? [Indawo engelalutho ethephini. Umfowethu ubala abaseKhorinte bokuQala 14:5—Mhl.]

[...lonke likhulume ngendimi, kodwa ikakhulu ukuthi liprofethe: ngoba oprofethayo umkhulu kulo khuluma ngendimi, ngaphandle kokuba achasisa, ukuze ibandla lamukele ukwakiwa.]

³⁰⁰ Kulungile. “Ngingathanda ukubana...Ngingathanda ukubana lina lonke likhulume ngendimi.” UPhawuli wayezama ukuthi...Njenge bandla, lina—lina libe libandla lami. Amanye amabandla kaPhawuli ayengekho makhulu ngobunengi njengamalunga engilawo lapha. Kunjalo, kwezinye izikhathi abalitshumi kumbe itshumi lambili. Bona? Bona? Manje, manje wathi, “Ngingathanda ukuthi lonke lalikhuluma ngendimi.” Lokho kuyalinqanda?

³⁰¹ Bona, lapho i—i—ibandla lelo i...kuMisebenzi 19, ngiyakholwa lalilamalunga angaba lidazeni kilo. Bona? Okuncinyane nje, amamishini, uyabona. Ngakho lihlezi liyingcosana, bona. Futhi ngicabanga kwathi futhi kwakungaba labanengi okungaka, amadoda ayidazeni labafazi, uyabona, kilo.

³⁰² Manje, nxa u—ubona lapha, wathi, “Ngiyathanda ngabe lina lonke lalikhuluma ngendimi. Ngi—ngiyafisa lina lonke lalingakhuluma, lonke lalikhuluma ngendimi, ligcwale nje kakhulu ngoMoya oNgeweke lingakhuluma nje ngendimi. Kodwa” wathi “Ngingathanda ukubana liprofethe; ngaphandle kungokokuchasisa, kubekhona lengcazelo.”

³⁰³ Kubaleka kanjani lapho? Ngubani...Ukutholile lapho, khona...?...Kasiyibaleni njalo. Manje lalelani:

³⁰⁴ [Umfowethu ubala abaseKhorinte bokuQala 14:5—Mhl.]

[Ngiyathanda ukuthi lonke likhulume ngendimi, ...]

Manje bamba lokho okomzuzu, “Ngingathanda ukuthi lonke likhulume ngendimi.”

[...kodwa ikakhulu ukuthi liprofethe: ...]

“Ngingathanda ukuba lonke liprofethe.”

[...ngoba oprofethayo umkhulu kulokhuluma ngendimi, ...]

Manje kubambe okomzuzu.

305 Manje, kuyini, “Umkhulu lowo lowo oprofethayo”? Yikho obufuna ukuthi ngime kukho? [Umfowethu uthi, “Bengisithi nje, ‘Lokho beku ngowahlukileyo. . . ? . . .’”—Mhl.] Yebo. Bona? Yebo. Bona? Manje, nanku lapho. . .

306 Manje, uthi njengokuthi, manje, silamadoda amabili angafundanga phakathi kwethu lobubusuku. Abazi lutho ngalokhu, futhi ngiyangena phakathi futhi lina lonke li. . . siqala lapha kulumhlango, futhi—futhi nje uqale ukukhuluma ngendimi, lonke ngamunye wenu nje likhuluma ngendimi, likhuluma ngendimi, futhi likhuluma ngendimi, lokukhuluma ngendimi. Futhi, awu, kuyini? Bona, indoda engafundanga ithi, “Uh! Bonke bayahlanya!” Bona? Kodwa nxa omunye eprofetha, bona, khona-ke ukhuluma into angayizwisisa.

307 Manje, qhubeka futhi ubale okunye konke kwakho manje. [Umfowethu uyaqhubeka—Mhl.]

[. . . *ngaphandle kokuba achasisise, . . .*]

Nanko-ke. Manje, “ngaphandle,” bona. Ngi—ngiza. . . Labo aba—abaprofethayo bakhulu kulalowo okhuluma ngendimi *ngaphandle* lokhu kunike ingcazelo. Manje, qhubeka, bona.

[. . . *ukuze ibandla lamukele ukwakhiwa.*]

Nanko-ke, bona, ibandla liyakhiwa.

308 Manje, ngamanye amazwi, ngani, ibandla, lumfo. Nanku—nanku *lokhu* abanengi lapha kabafundanga, lihlezi nje phakathi kwethu lobubusuku; siba lalumhlango. Sonke silapha sidinga eyethu. . . sifuna ukwazi ngeNkosi, lonke lina nje liqalile ukukhuluma ngendimi. Akula muntu owakhuluma ulutho, laqalisa ukukhuluma ngendimi nje. “Ngifuna wena. . . Nginga. . . Lokho kuyakube kukuhle,” UPhawuli wathi. “Lonke lakhuluma ngendimi, kungabe kukuhle.” Kodwa asithi abanye benu bangaprofetha, liphakame futhi lithi, “ITSHO KANJE INKOSI, ‘Kulendoda ehlezi lapha futhi ungowemzini phakathi kwethu. Ibizo lakhe ngu*John Doe*. Uvela endaweni *ethilethile*. Utshiye umkake labantwana abane lapho. Ulapha lobubusuku ngoba udinga usizo. Ubelodokotela lamhlanje eMemphis, Tennessee. Futhi wathi. . . Udokotela wamtshela wayelemvukuzane yamaphaphu. Uyafa?”

309 Wathi, “Nxa bonke bekhuluma ngendimi futhi abangafundanga babuye phakathi kwenu, uzakuthi. . . khona-ke uzakuthi, ‘Aliphambananga lonke kumbe ukuhlanya?’ Kodwa oyedwa angaprofetha futhi ambule imfihlo yenhliziyo, khona-ke bazawela phansi, bathi, ‘NgeQiniso uNkulunkulu ukanye lani!’” Bona lapho?

310 Awu, manje, lapha. Manje likhuluma ngendimi, kodwa omunye unika ingcazelo, uthi, “ITSHO KANJE INKOSI,” ngaphansi kwengcazelo, “‘Kukhona indoda ehlezi phakathi kwethu, itshiye umkayo, ubeseNashville lamuhla,’” kumbe

eMemphis, kumbe loba kuyini okwakuyikho, “futhi ulemvukuzane yamaphaphu. Ingene phakathi lapha, futhi ibizo lakhe nguJohn Doe,” *Usibani-bani* njengalokho. Bona?

³¹¹ “Ngaphandle kube ngokokuchasiswa,” kumbe, bona, khona-ke kunika ukwakha. Bona? Khona-ke bazakuthi. . . Khona-ke lowomfo uzaphuma, athi, “Wothi ngilitshele enye into, ungangitsheli ukuthi uNkulunkulu akekho kulabo bantu lapho. Ngempela! Labo bantu babengangazi ngitsho lakancinyane.” Bona?

³¹² Ngakho sifuna izipho zesiprofethi lezipho zokukhuluma ngendimi. Kodwa, ekukhulumeni ngendimi, bona, kumele kube lokuchasisa. Futhi-ke, lapho kuchasiswa, yisiprofethi. Bona? Yisiprofethi. Manje, ngilalowo mbuzo lapha ngomzuzu, ngakho ngiza—ngizafika kuwo nje ngokuphangisa okukhulu. [Indawo engelalutho ethephini—Mhl.]

117. Mathewu 18:10.

[Umfowethu ubala uMathewu 18:10—Mhl.]

[. . . *ukuthi lingadeli omunye walaba abancinyane; ngoba ngithi kini, Ukuthi ezulwini ingilosi zabo—ingilosi zihlala zibona ubuso bukaBaba osezulwini.*]

³¹³ Kulungile. Manje, umfowethu, loba ungubani okunguye, yebo akula mabizo, amatikiti nje amancinyane, liyabona, lowo okhulume lokhu. Ngileqiniso ngi. . .

³¹⁴ Manje, ungathatha indlela ezimbili zakho, uyabona. Kodwa ngicabanga ingcazelo, nxa nje ungibuzile, “Chasisa lokhu,” indlela engichasisa ngayo lokhu yilokhu.

³¹⁵ Manje, vula kwabaseKhorinte beSibili, omunye, 5:1, ikhuluma lokhu, “Nxa leli ithabhanekeli lasemhlabeni lidilizwa. . .” Liyakwazi ukuthi kuyini, bona. “Nxa lelithabhanekeli lasemhlabeni lidilizwa, silelinye elivele likhona,” liyazi, “lilindele.” Kulungile.

³¹⁶ Manje, manje Waye. . . Nxa unanzelele, kuMathewu 18:10, Wayekhuluma ngokuthatha abancinyane “abantwana.” Babengabantwana abancinyane, injetshane ezincinyane, iminyaka emithathu kumbe emine ubudala, wabaphakamisa. “Baletha Kuye abantwana, umntwana.” *Abantwana* kuvela ebizweni lokuthi “mntwana.” Umntwana ungumfo omncinyane—omncinyane, hatshi usane kodwa phakathi kwalokho lontanga. Bona? Kakukazinakekeli okwamanje sibusakho.

³¹⁷ Manje, Wathi, “Qaphelani ukuthi alideleli.” Nxa ungathatha ingcazelo yalelobala, lithi “phatha kubi.” Bona, “Ukuphatha kubi omunye walabo.” Ukuphatha kubi umntwana, akufanelanga ukwenze lokho. Bangabantwana, kabazi. Bona?

³¹⁸ Futhi manje nanzelela, wathi, “Ngoba bona. . . ingilosi zabo zihlezi zikhangele ubuso bukaBaba waMi oseZulwini,” uyabona.

Ngamanye amazwi, “Ingilosi zabo, izithunywa zabo—zabo, imizimba yabo, imizimba yengilosi, leyo abazakuya kiyi nxa bengafa, bahlezi bephambi kobuso bukaBaba Wami eZulwini.” Bona?

³¹⁹ Manje, “Nxa lelithabhanekeli lasemhlabeni lidilizwa, silelinye elivele lilindele.” Kunjalo na? Lowo ngumzimba.

³²⁰ Khangela lapha. Nxa bengilesikhathi nje sokudlula kulokhu! Yebo, ngiyazi a—angiyi kuba laso. Kodwa, lapha, wothi ngilnike khona ukuze kube kuthephu, futhi lizakuthola kungenani.

³²¹ Khangela, ngobunye ubusuku uPhetro wayesentolongweni. Babelomhlangano womkhuleko phansi endlini kaJohane Markho, bona. Futhi-ke iNgilosi yeNkosi yangena phakathi, leyo Nsika yoMlilo, ukuKhanya kwehla phansi, futhi uPhetro wacabanga ukuthi wayephupha lapho ebona ukuKhanya lokhu kusiza kuye. IBhayibhili lathi, “KwakuyikuKhanya.” Bona? Futhi ngiyakholwa Kuyilokho Okufanayo okulathi, bona, Wehla phansi. Futhi siyangena enkathazweni efanayo, mhlawumbe into efanayo ingenzakala. Bona? Futhi wangena phakathi lapho, futhi-ke Wathi, “Woza, uhambe Lami.”

³²² Ngakho uPhetro wacabanga, “Ngiyaphupha manje, ngakho nje ngizabona lokho leliphupho elikutshoyo.” Ngakho wadlula kubalindi, futhi wacabanga, “Uh-huh. Manje siyaqhubeka sisiya, umnyango uvulekile nje ngokwawo.” Waphuma emnyango olandelayo, wavuleka ngokwawo. Wadlula ngaphakathi kwamasango asedolobheni, futhi avuleka ngokwawo. Futhi wayelokhu ecabanga ukuthi uyaphupha. Ngakho lapho esima phandle lapho, futhi wathi, “Awu, sengikhululekile, ngakho ngizakwehlela phansi endlini kaJohane Markho futhi ngibe lobudlelwano.”

³²³ Babengemuva lapho, “O Nkosi, thumela iNgilosi Yakho futhi ukhulule uPhetro.”

³²⁴ Futhi ngaleso sikhathi enye into yahamba [UMfowethu Branham uyaqoqoda—Mhl.]. Intombazana encinyane yahamba emnyango futhi yathi, “Ngubani olapho?” Yaphakamisa okungamapulanka okuncinyane, wathi, “Ngani, nguPhetro!” Ngakho wabuyela emuva, wathi, “Yeyi, li—lingama ukukhuleka manje, uPhetro ulapho.”

Wathi, “O, minabo! Qhubekani,” wathi, “li—li—li . . .” Bona?

³²⁵ [UMfowethu Branham uyaqoqoda njalo—Mhl.] Wathi, “Vulani! Ngiyangena.” Bona? Futhi-ke wathi . . .

Ngakho wabuyela emuva, wathi, “Hatshi, ku—nguPhetro emnyango.”

³²⁶ “O,” bathi, “sebevele baquma ikhanda lakhe, leyo yingilosi yakhe emnyango. Bona, ithabhanekeli lakhe laseZulwini,

wayesevele wawemukela, ukuthi lowu wasemhlabeni wadilizwa, ngoba wawumlindele eZulwini ukuthi abuye kiwo.”

³²⁷ Lokho engikubonileyo ngolunye usuku kulowombono, liyazi, ngachapha. “Nxa lelithabhanekeli lasemhlabeni lidilizwa, silelinye.”

³²⁸ Futhi labo abafu abancinyane abangenzanga sono okwamanje, liyabona . . . Bona?

³²⁹ Lapho ingane i—ingane ibunjwa esibeledweni sikamama, masinya lapho ibekwa lapho . . . Bona? Bona? Kodwa kuqala kungumoya. Futhi lapho umoya lowo uqala ukuthatha inyama, imbewana encinyane yempilo iqala ukuthatha inyama, futhi masinya isiwa e . . . Manje, esibeledweni, kungokuncinyane, okuqhaqhazelayo, imisipha eqhuqhayo. Siyakwazi lokho. Lezo yizicucucu zezakhi. Njengalokho uthatha uboya bebhiza futhi ububeke emanzini, buzavala futhi buhambe, futhi ungabuthinta futhi buzakweqa. Yiyo indlela ingane eyiyo.

³³⁰ Kodwa masinya nje lapho izontalwa kulomhlaba futhi iphefumule umphefumulo wayo wokuqala, iba ngumphefumulo ophilayo. Bona? Ngoba masinya lapho umzimba womhlaba uzalwa emhlabeni, kulomzimba wezulwini, kumbe umzimba kamoya, ukuwubamba. Futhi masinya lapho lumzimba wemvelo uwiswa, kule thabhanekeli laseZulwini eliwulindeleyo. “Nxa leli ithabhanekeli lasemhlabeni lidilizwa, kulethabhanekeli laseZulwini eliwulindeleyo.” Khona nje masinya lapho—lapho ingane iwela emhlabeni enyameni, kulomzimba kamoya olindele ukuwemukela. Futhi masinya lapho umzimba kamoya . . . umzimba wemvelo udilizwa kulomzimba kamoya olindeleyo phetsheya. Bona? I “tiyofani” siyibiza njalo, bona, itiyofani.

[Umfowethu uyabuza, **“Awu, manje, lumzimba uyi . . . ngabe lowo ungowesikhatshana, ulindele ukuvuka kwalumzimba?”**—Mhl.] Yebo. Bona? Yebo. O, yebo. **["Yiso isimo esiyakuphila kuso kuze kube u—ukuvuka?"]** Kunjalo. Bona? Bona?

³³¹ Akwembulwanga kumadodana abantu okwamanje. Ngiyakholwa . . . Ngi—ngiyazi ngakubona. Bona? Kodwa kangazi ukuthi luhlobo bani lomzimba oyiwo, kodwa ngangibezwa nje ngokufanayo ngisizwa izandla zenu kumbe okunye okuthile. Ngoba, lokhu kusethephini futhi lingabe likukhalisa iminyaka emva kokuba sengihambile. Uyabona? Kodwa . . . Futhi lokho, loba kuyini okwakuyikho, bona, ngangi—ngangibambe labo bantu futhi ngibabamba, futhi kwakuqotho nje—njengoba lawe uqotho, kukanti kwakungekho . . . Babengadli loba ukunatha. Kwakungela izolo loba ikusasa. Bona, kwakuyi laPhakade.

³³² Futhi manje lapho lelo thabhanekeli . . . babetshiye lapho kulowo mzimba, baphenduka emhlabeni, futhi lolohlobo lomzimba ababeluthethe kokungafiyo. U—uthuli lomhlaba lwabuthana kuleyo tiyofani ngenye indlela futhi baba ngabantu

njalo, babemele badle njengalokho ababekwenza esivandeni seEdeni. Bona? “Kodwa nxa lelithabhanekeli lasemhlabeni lidilizwa, silelinye elivele lilindele.”

³³³ Ngakho abantwana laba abancinyane ababengela sono, bona, bengakabi lesono, *ingilosi* zabo, “imizimba yabo” (lowo uPhetro ayephenduke kiwo e...) bona, wawulindele. “Ikhangele ubuso bukaBaba, eZulwini,” ihlezi iphambi Kwakhe; “bayakwazi.” Nanko lapho.

³³⁴ [UMfowethu uthi, “Kodwa kwakunzima kancinyane lapho uJesu athi, kungxenye yokuqala yokuVuka Kwakhe, Wathi, ‘UngaNgithinti,’ Wayengakenyuki. Futhi-ke lapho Engena ekamelweni lapho uThomasi ayekhona, Uthi, ‘Woza lapha futhi ungenise isandla sakho ohlangothini Lwami; beka umunwe wakho.’”—Mhl.] Kunjalo, Wayengakenyuki. [“Futhi u—umahluko wokubili, lapho lowo Wa—Wabatshela ukuthi bengaMthinta, futhi ngale Watshela uThomasi ukuthi abuye aMthinte.”] Wayengakenyukeli phezulu lapho, uyabona. Yena... [“Ngoba aNgikenyukeli kuBaba Wami.”]

³³⁵ Kunjalo, bona, Wayengafanelanga athintwe kuze kuthi Yena...ngemuva kokuvuka Kwakhe. Wayephume emhlabeni, uyabona. Waphuma emhlabeni futhi wayehamba phakathi kwabantu, kodwa Wayengakenyuki. Wathi... Watshela uMariya, Wathi, “UngaNgithinti.”

Wathi, “Rabboni.”

³³⁶ Wathi, “Thinta...UngaNgithinti, ngoba aNgikenyukeli kuBaba. Kodwa ngenyukela kuNkulunkulu Wami lakuNkulunkulu wakho, kuBaba Wami loBaba wakho.”

³³⁷ Futhi-ke lobobusuku, emva kokuba Eshambe phezulu phambi kukaNkulunkulu, futhi wavuka kwabafileyo, waya phezulu phambi kukaNkulunkulu. Ephenduka, Wanxusa uThomasi ukubuya athinte uhlangothi Lwakhe. Bona, Wenyukele phezulu phambi kukaNkulunkulu. Kunjalo. Kulungile.

118. Manje. KwabaseKhorinte bokuQala 14, “Landelani—landelani uthando, futhi lifise izipho zikamoya, kodwa ikakhulu ukuthi liprofethi.” UWebster, esithi, “ukuprofetha: ukukhuluma ngaphambili izenzakalo zakusasa, ikakhulu ngokuphefumulelwa kwaphezulu.” Ngabe umbiko...Manje ba...lokho—yikho lokho uWebster akukhulumayo futhi u—umfowethu akubuzileyo. Umbiko ungabizwa ngokuthi “isiprofethi” ongakhulumi ngaphambili izenzakalo zakusasa?

Hatshi, mnumzana. *Isiprofethi* yiku “khuluma ngaphambili.” Bona? Kulungile.

119. Manje. AbaseKhorinte bokuQala 14:27, ngiyakholwa ukuthi yonke imibiko kufanele ichasiswe lokuthi

akula okwedlula imibiko emithathu kundimi okufanele kunikezwe kuloba yiphi inkonzo eyodwa.

³³⁸ Yiwo uMbhalo. Ngilawo ubhalwe phansi lapha. Ngoba, asi...Sijwayelane lalokho futhi siyakwazi lokho, liyabona. Lokho...Yebo, mnumzana, ku...kufanele kube kuphela ngokudedelana kwabathathu. Lokho kukwabaseKhorinte bokuQala 14, futhi. Bona? Kunjalo, “ngokudedelana kwabathathu.” Manje likukhangele lokho emhlanganweni yenu, bazalwane. Manje, uza—uzakufumana lokho kusiza manje, uzafumana ukuthi abantu abanengi bayatshiseka. Futhi ungathi abalaMoya oNgcwele, manje. Kodwa, uyabona, uPhawuli wehla phansi ukuyahlela ibandla labaseKhorinte. Siyakwazi sonke lokho, asikwazi na? Wayemele alihlele. Futhi wathi, “Zonke izinto zenziwe ngenhlonipho langohlelo.”

³³⁹ Manje, nxa linanzelele, uPhawuli, ekwehleni phansi, wayehlezi elohlupho lebandla labaseKhorinte. Awukaze umthole ngaleyo ndlela e...Kazange atsho ulutho ngakho ebandleni labaseEfesu, wayengabafundisa ukuvikeleka okulaPhakade. Akulanto emayelana ngokuvikeleka okulaPhakade e—ebandleni labaseKhorinte. Babehezi bezingane, bezama, “Omunye ulendimi, omunye ulehubo.” Akunjalo na? Bona? Futhi nxa uvumela ibandla lakho liqale kulokho...

³⁴⁰ Njengo Martin Luther, wagcwaliswa ngoMoya waze wakhuluma ngendimi. Yena wathi, ebhukwini lakhe lezenzakalo, wathi, “Ngakhuluma ngendimi,” wathi, “kodwa nxa ngingafundisa abantu bami lokho” wathi “bazadinga isipho kulokudinga uMuphi.” Lokho kwakuqondile, bona, bazakuba bedinga isipho kuloMuphi.

³⁴¹ Futhi yikho lokho abantu abakutholayo, futhi-ke bathola ukungahlaliseki konke lokuzikhukhumeza lapho bebavumela ukukhuluma ngendimi kumbe enye into enjengaleyo. Futhi nxa kungasikho kukaNkulunkulu, khona-ke akusoze...kuzakuba yize. Kodwa si...

³⁴² Manje, amabandla alamuhla aphumisa into yonke phandle, kodwa asikwenzi. Siyakholwa ukuthi yisipho sikaNkulunkulu futhi singabekwa phakathi lapho ngoMoya kaNkulunkulu. Uthini ngalokho, Mfowethu Roy? Kunjalo. Yebo, mnumzana. Kubekwe ebandleni! Kungokwase bandleni. Isipho sokukhuluma ngendimi singesalapho, bona, eBandleni likaNkulunkulu.

³⁴³ Manje, kasiboneni manje khona kanye lokho umbuzo wakhe obuyiwo lapha. Wathi, ukuthi:

Ngiyakholwa ukuthi imibiko yonke... (kuqondile)... kufanele ichasiswe, futhi lokho ngokudedelana kwabathathu.

344 Kunjalo, bona, ngoba nxa uvumela i... Manje kasithini, njengokuthi, njengalokho lalilomhlango futhi sihlezi phakathi lapha futhi—futhi... Manje, kusizani ukumvumela *yena* akhulume ngendimi, *yena* akhulume ngendimi, *yena* akhulume ngendimi, *yena*? Ngani, sonke sizabe sididekile kakhulu siyabe singakwazi ngitsho lokho ebesikwenza. Bona? Ngokudedelana kwabathathu, vumela... njengo, uHollin, ukhuluma ngendimi, nxa ekhuluma ngendimi... .

345 Futhi kumele kube njalo ochasisayo. Manje, kungaba lomchasisi oyedwa ngaphandle uchasise ulimi lwakho. Manje, wena... “Makuthi lowo okhuluma ngendimi ezingaziwayo laye akhuleke ukuthi angachasisa.” Engachasisa indimi zakhe nje njengoba kusemthethweni—njengoku semthethweni njengalokho okuyikho kwabanye abachasisi. Kodwa kumele kube lomchasisi oyedwa indimi zingaka... Nxa uleqembu labantu bekhuluma ngendimi futhi kungela mchasisi, khona-ke khuleka ngokwakho ukuthi ungachasisa lokho eliku—lokho okutshoyo.

346 Manje, ungakwenzi nje ukuba uzikhukhumeze, ngoba uyazakha-ke nje, uyabona. Ungakwenzi lokho. Kodwa khuluma ngezindimi ukuze wakhe uNkulunkulu, ukuze wakhe ibandla. Uyabona, konke kungokwesizatho esisodwa esikhulu, mfowethu. Lezi izipho ngezokwakha uNkulunkulu, ukwakha ibandla, ukuletha abantu kuNkulunkulu, ukubavumela babekwazi ukuthi uNkulunkulu ulathi. AkasiNkulunkulu ofileyo, UnguNkulunkulu ophilayo esebenza phakathi kwethu. Bona?

347 Futhi kumele nje sikukhangelisise lokho sibili ngoba, mfana, udeveli uzonda lokho njengento yonke, uyabona, ukubona izipho eziqotho zeqiniso. Ngoba izipho zibuthakathaka, futhi yena engahamba sibili ukusebenza kulezo zipho. Ndoda, o, ndoda, engalingisela sibili zonke zazo. Ngakho yiso isizatho... .

348 Manje, khangela, umahluko phakathi kwesipho sokuprofetha lomprofethi, kulomehluko nje wezigidi zamamayila. Ngaphambi kwesiprofethi... Umuntu olesipho sokuprofetha singakhulunywa phambi kwebandla, ababili kumbe abathathu kumele badalule lokho futhi bathi “lokho kuliqiniso.” Kunjalo. Kodwa hatshi umprofethi. Bona? Umprofethi yisikhundla. Isipho sesiprofethi yisipho. Umprofethi uzelwe, ulo ITSHO KANJE INKOSI, mfowethu, khona kusiya lokuya. Akulalutho kulokho, uyabona. Lowo ngumprofethi. Kodwa isipho sokuprofetha, leso yisipho, uyabona. Okunye yisikhundla sikaNkulunkulu, okunye yisipho sikaNkulunkulu. Bona? Futhi yiwo umahluko.

349 Manje, imibiko, uthi, manje, njengokuthi, nansi indlela okungaba ngayo. Manje, sizakuthi, njengoMfowethu Junie, lobubusuku, uyachasisa. Siyakwazi ukuthi ungumchasisi.

UMfowethu Neville ungumchasisi, bona, uyachasisa indimi. Siyakwazi lokho. Manje, aluba lapha sihlezi lobubusuku, o, uMoya kaNkulunkulu uyafuthela nje ukukhuluma. Minabo, bakithi! Futhi kasikho...kumele si...kumele si...Lindani, ibandla lizakuqala ngemizuzu emilutshwane. Bona, si—siyahlangana phambi kwebandla nje. Ngikubeka ohlelweni njengalokho esingaba lakho lapha.

³⁵⁰ Awu, khona-ke, into yokuqala uyazi, nangu esukuma uMfowethu Ruddell futhi akhulume ngendimi. Manini nje okomzuzu. Bona? UJunie ege phezulu, “ITSHO KANJE INKOSI, ‘Into *ethile-thile*.’” Kulungile, omunye umuntu lapha, ababhali bekubhala khona phansi lapha, bona, loba yini okukhuluniweyo; uh-huh, kasikuthatheni nje masinyane, ngoba ku...kuthathe kusasekutsha, khona lokho akukhulumileyo. Kulungile, baya...Nxa—nxa kwaliwe, khona-ke kungcono li—likuyekele kuhambe, bona, kudabule. Kodwa nxa kungaliwanga, kuyavunyelwa ngabantu ababili, khona-ke kuyabhalwa phandle lapha, bayasayina ibizo labo kukho. Bona? Lokho—lokho—lokho ngokwebandla lenu. Lokho yi...ngilithela lonke kube yikusizakala kwenu, bona, angikwazi loba bakwenza lokho ekuqaleni kumbe hatshi.

³⁵¹ Futhi into yokuqala uyazi, nango eseqa uHollin, ukhuluma ngendimi. Manje, ochasisayo engazungeza umbiko munye, bona, kungaba yinto efanayo, into ethile ukuthathi ndawo, isiprofethi; bona, enye into elungiselela ukwenzakala, kumbe enye into okufanele uyenze. Nangu eseqa uMfowethu Roberson, ngemuva, akhulume ngendimi. Kulungile. Kungaba ngumbiko ofanayo, unike ingcazelo efanayo, bona, kumbe kungaba yimibiko emithathu.

³⁵² Manje, uNkulunkulu akayi kubeka imibiko engamatshumi amahlanu ngobusuku bunye. Siyakwazi lokho, ngoba u—ungeke uyithole. Uyabona? Kodwa loba kuyini okuncindezela ibandla, njenge...kumbe enye into eliyenzayo, kungokokwakihiwa kwebandla. Bona? Khona-ke a—a—angingeke ngivumele okunye futhi kulalokho, bona, ngoba Kwathi, “Makube ngokudedelana kwabathathu.” Bona?

³⁵³ Khona nje ukudedelana kwabathathu, khona-ke—khona-ke ngingathi “Qhubekani futhi libabhale phansi, futhi liyibeke phezulu lapho kuphuluphithi.” Bona? Khona-ke kusasa ebusuku siyahlangana njalo. Bona? Futhi nxa kukhona enye into elungiselela ukwenzakala phakathi kwamanje lakusasa ebusuku, UNkulunkulu uzakukhuluma kweminye yaleyo mibiko. Bona lokho engikutshoyo? Makube ngokudedelana kwabathathu. Futhi ngiyacabanga manje, UWebster uthi, isiprofethi singa... .

Ngabe umbu-...umbiko ungabizwa isiprofethi ongakhulumi ngaphambili ngelakusasa?

³⁵⁴ Hatshi. Nxa kuyisiprofethi, yikuprofetha, ukukhuluma ngaphambili ngento ezakwenzakala. Lokhu kuliqiniso, lakho.

³⁵⁵ Kulungile, futhi ngiyacabanga. . . Manje, lowu ngowokucina size singene kuleyi lapha.

120. Mfowethu Branham, ngabe—ngabe yiphi yaleyi. . . Mfowethu Branham, loba yiphi yalimbuzo. . . ibhalwe ngomtshina wokubhala futhi ingathi kucitshekile. Ngabe loba yiyiphi yalimbu- . . . Mfowethu Branham, loba yiyiphi yalimbuzo ongezwa ungakhokhelwa ukuwuphendula kumbe ukunikela ku. . . kumbe ukukhuluma ngayo (yebo), ukukhuluma ngayo, ibeke eceleni, angisoze ngizwe kubi ngitsho. Iyini imisebenzi egweleleyo yomdikhoni ngokutsho koMbhalo?

³⁵⁶ Awu, ngi—ngiyakholwa balakho lokho phandle-le. Nxa ku. . . ngiyakwazi kungomunye wamadikhoni ebandla lethu. Ngakho ngiyakholwa balohlelo lwakho lapho. Kufanele sithole amanye amanengi amakhophi akho futhi sinike omunye lamunye wamadikhoni ethu nxa singakabi lawo. Ngingazi uba singathola ikhophi yalokhu, Gene, oyedwa. . . kumbe, wena kumbe uMfowethu Leo, kumbe abanye babo, mayelana. . . thola phose ayisithupha kumbe ayisificaminwembili awo futhi nike kumadikhoni ethu. Lokho kunika imisebenzi, ngokweMibhalo, lokho umdikhoni okufanele akwenze.

121. Kungenzakala sibe lesiprofethi kumbe umbiko ngendimi ngaphandle kohlelo, kufanele nje sikuqondise kanjani?

³⁵⁷ Manje, leyo yindaba enhle yokuphuthuma, bona. Bona? Manje, akubusise, mdikhoni okhulume lokhu, ngoba leyi yinto enhle. Ufuna ukukuphatha ngamagilavisi erabha. Manje, nxa unika i. . . Nxa omunye umuntu engena ebandleni lethu lapha futhi anike umbiko kumbe isiprofethi okungekho ohlelweni, akusela ngitsho lakancane into ongayenza mayelana ngakho nxa besesibuyeni. Bona? Wena nje. . . Bayakwazi bangaphandle kohlelo futhi kuza—kuza. . . kungaphambanisa inkunzi. Bona? Kodwa, nxa kukwenza, into nje enkulu yokwenza, kumadikhoni, yikuthula nje. Bona? Ngoba umprofethi kupulatifomu nguye lowo ngempela o. . . Liyi—liyisivikelo sakhe, lingamapholisa akhe, bona, lingabalindi kithi. Bona?

³⁵⁸ Manje, nxa kungo munye ebandl- . . . Nxa kuphakathi kwebandla lethu, umuntu kafundiswanga, bona, kabafundiswanga. Yikho lokho esizama ukungena kikho lapha, bona, ukuthi si—siyakwazi lokho okokwenza. Siyakwazi ukuthi sifundise njani abantu bethu. Kodwa nxa ku—nxa kungaphandle kwebandla lethu, awu, asikwazi ukuthi lowo muntu ohawulayo ufundiswe njani.

³⁵⁹ Njengokuthi, kanje. . . UBilly uyakukhumbula lokhu, eCosta Mesa, California. Isikhathi sonke lapho ngilungiselela ukwenza ubizo lwe-altare kuzakuba lomfazi eseqa yeqa, futhi agijime

phezulu laphansi emikhandlweni yezihlalo, ekhuluma ngendimi, futhi wayedabula nje lolo bizo lwe-altare kube yiziqephu. Futhi nje ngangiphuma phandle ngihambe. Wawubona uMoya usuvele—usuvele wadabuka, liyabona. Akulanto engadabukisa uMoya kaNkulunkulu nxa kusohlelweni. Bona? [Indawo engelalutho ethephini—Mhl.] . . . engakalungeli ukuqalisa, ukuthi wayezilungiselela njani, ngoba ngamkhangela. Loba nguphi umtshumayeli uzakwenza lokho lapho ebona ulutho lungaphandle kohlelo. Khona-ke lumfazi wayengemuva ngale futhi watshela uBilly, futhi uBilly wangitshela lapho ngingena kulobobusuku, wathi, “Baba, uyamazi umfazi lowana owephule lolo—lolo bizo lwe-altare, ubusuku obubili?”

“Yebo.”

³⁶⁰ Wathi, “Wayehlezi phandle lapho,” wathi, “wathi, ‘Dumo kuNkulunkulu, Billy, ngilomunye umbiko lobubusuku!’”

³⁶¹ Awu, manje, uyabona, ngamkhangela phansi embuthanweni. Kwakulezinkulungwane ezimbili zabantu lapho; kulapho i*Reader’s Digest* yabhala lokho mayelana ngokusiliswa kukaDonny Morton, uyazi, *IsiManga sikaDonny Morton*. Ngakho ngamkhangela umfazi lowo, futhi nje phose ngesikhathi ngiqala ubizo lwami lwe-altare, wa . . . Manje, wayengafundiswanga nje; kungela kuthandabuza, umfazi olungileyo. Kodwa wathalaza ngalapho, waqalisa ukulungisa inwele zakhe. Wayelenwele ezigeliweyo, bona. Ngakho, uyabona, wayengowe Assemblies kumbe amanye alawomabandla a—avumela lokho. Wayelungisa inwele zakhe. Wafinyelela phansi futhi wakhweza amasokisi akhe, walungiselela njengalokho. Futhi nje ngesikhathi ngiqala ukwenza i-altare . . . Ngathi, “Manje, bangaki phakathi lapha . . . bangaki abakhona manje abangathanda ukubuya phambili futhi—futhi banikele inhliziyi zabo eNkosini uJesu?”

³⁶² Weqela phezulu. Ngathi, “Hlala phansi.” Waqala. Ngathi, “Hlala phansi!” Bona? Futhi, mfana, wonke umuntu . . . ngama nje. Wenza sengathi kazange angizwe, futhi ngakumemezela njalo. Wangizwa lesi sikhathi, ngoba ngasinyikinya isakhiwo ngaleyoy mayikhrofoni enkulu imile khona lapho. Futhi wahlala phansi.

³⁶³ Ngathi, “Manje, njengoba bengitsho, bangaki abafuna ukuza ku-altare futhi banikele inhliziyi zabo kuNkulunkulu?” Futhi ngaqhubekela phambili lomhlangano, bona.

³⁶⁴ Futhi lobobusuku lapho ngisiya erolini, ngagonjolozelwa. Futhi lapha lona iqembu labafazi limile lapho njengexuku lenkukhu, liyazi, “Uhlambaze uMoya oNgcwele.”

³⁶⁵ Ngathi, “Ngikwenzile?” Ngathi, “Ngingahlambaza kanjani uMoya oNgcwele ngokulandela ins- . . . isimemezelo seMibhalo?” Bona?

366 Futhi lumfazi wathi, “Ngangilombiko ovela uqondile kuNkulunkulu.”

367 Ngathi, “Kodwa ubuwunika ngesikhathi esingayisiso, dade.” Ngathi, “Angi. . .”

“Uthi lokho kwakungayisikho—lokho kwakungayisikho kukaNkulunkulu?”

368 Ngathi, “Ngingeke ngikutshele, khosikazi.” Ngathi, “Ngi—ngi—ngiyakholwa kwakuyikho, bona.” Ngathi, “Ngizakukhulumela ukusizakala kwakho, ukuthi, ‘Ngithi ngiyakholwa bekuyikho.’ Futhi ngiyakholwa ungumfazi olungileyo, kodwa wawuphandle kohlelo.”

369 Futhi nango umalusi wakhe emile lapho. Ngabakwazi ukuthi wayengumalusi wakhe, bona. Futhi ngathi. . .Nga—ngathi, “Kulento eyodwa engingayitsho, leyo kungaba wawusenyameni kumbe ulomalusi owakufundisayo ongazi lutho ngeMibhalo.” Ngathi, “Kufanele abuye futhi akhulume lathi okwesikhathshana mayelana ngeMibhalo. Lokho kayisikho, ungaphandle kohlelo. Ulahlekelwe yimiphefumulo eminengi, ebusuku kuthange, labanengi ubusuku bayizolo, futhi ngabe wenze into efanayo lobubusuku.”

370 Futhi lindoda yathi, “Mfowethu Branham,” wathi, “Uxolo.” Ngasengisithi, “Utsho ukuthini?”

371 Wathi, “Wayelelungelo ukunika lowombiko, ubusuqedile.”

372 Ngathi, “Ngangikupulatifomu, lomoya wabaprofethi ungaphansi komprofethi. Ngilokhu ngikupulatifomu.”

Futhi wathi, “Awu. . .”

373 Ngathi, “Bengilokhu ngiloMbiko. Ngangisenza ubizo lwami lwe-altare, lokho yikuthanyelela phakathi. Ngaphosela imbule lami phakathi, ngalidonsa manje. Ungaphoseli iwayila ehlabayo phandle lapho kumbe enye into ukukuphazamisa, bona.” Ngathi, “Bengilokhu ngidonsa imbule lami.” Futhi—futhi ngathi, “Uphazamise uku—ukungeniswa kwemiphefumulo. I. . . Kusizani ukutshumayela kumbe loba yini okunye nxa ungabizi futhi wenze izoni zibuye? Bona?”

374 Futhi wathi, “Awu, umbiko wakhe wawungemva kowakho. Owakhe wawusuka kupulatifomu. . .Owakhe wawuvela khona kuNkulunkulu.”

375 Ngathi, “‘Uba umuntu ezicabanga ukuba ngokamoya kumbe umprofethi makavume lokho engikutshoyo kuyiMilayo yeNkosi. Kodwa uba engazi, makahlale nje engazi. Asilamkhuba onjalo, loba iBandla likaNkulunkulu,’” ngicaphuna uPhawuli, liyazi. Ngathi, “Hatshi, mnumzana, akula lutho olutsha! Yena. . . UJesu wathi, ‘Makuthi lonke ilizwi lomuntu libe ngamanga futhi eLami kube liQiniso.’ UPhawuli wathi, ‘Lanxa iNgilosi evela eZulwini ingabuya lenye into ngaphandle kwalokho okuLapha,

kayibe ngeqalekisiweyo.” Ngathi, “Mnumzana ungaphandle komzila ngokuqinileyo.” Ngathi, “Luhlobo bani lwebandla olalo? Ngiyakubhejela liqembu elikhulu lokudideka. Bona? Nxa ubavumela abantu ukwenza lokho wenza njani ubizo lwakho lwe-altare? Ulenkonzo, bonke balenkonzo, kodwa wena ulezikhathi zenkonzo yakho, bona oziphiweyo.”

³⁷⁶ Ngakho kunjalo. Hatshi, futhi manje nxa lokho kuthatha indawo ebandleni *lethu* njengalokho, njengalokhu, ngabanye abafowethu kumbe odade lapha ebandleni abakhuluma ngendimi, manje, amadikhoni emva kwebandla, ibhodi ngicabanga kufanele lihlangane labo ndawonye, futhi lithi, “Wothi ngikhombele emuva kini ethephini, okwemizuzu nje embalwa, liyabona.” Bona, lina nje...Kumbe—kumbe, umalusi, uthi, “Ngi—ngileqiniso umalusi ufuna ukukhuluma kini. Ungahlangana lathi nje lapha endaweni yokutaditshela okwesikhatshana, bona, mfowethu.” Lapho, khona-ke phakathi lapho futhi likhulume kuye kahle sibili. Bona? Futhi lithi . . .

³⁷⁷ Kodwa, manje, nxa bonke bephuma phandle kohlelo futhi bephazamisa umalusi wenu, bona, nxa—nxa bephazamisa umalusi wenu, khona-ke lina badala kufanele liye kuye futhi lithi, “Okwesikhatshana nje.” Futhi nxa umalusi ekuqhubeka ukubamisa, khona-ke usewubambile umoya phezulu lapho, ukuthi yikho . . . ukuthi bephula umoya womhlangano, uyabona.

³⁷⁸ Ngakho nxa umalusi esima futhi ngokuhlonipha akhothamise ikhanda lakhe, lingakhulumi lutho nje. Bona? Lingakhulumi lutho; vumela umalusi. Kodwa khangelani umalusi wenu. Nxa ekuqhubeka njenga lokho, ukuthi kufanele ukumise, khona-ke hamba ngothando lwesiKhristu, uthi, “Mfowethu, dade,” loba yikuphi okungaba yikho, “Ngiyakholwa uphandle kohlelo, ngoba uphazamisa umprofethi, uyabona. Ulombiko ovela kuNkulunkulu. Lapho eqeda ngombiko wakhe, khona-ke sizabona ngakho mbayimbayi.” Bona, nxa kumphazamisa.

³⁷⁹ Kodwa nxa kungumuntu wangaphandle, futhi umalusi ngenhlonipho nje esima futhi alinde okomzuzu, khona-ke yena . . . mhlawumbe uzaqala ukuqhubeka, uyabona. Ngakho . . . Futhi nxa unanzelela, amaphesenti angamatshumi ayisificamunwemunye esikhathi njengalokho, ukuchasisa, kuhlezi nje kucaphuna uMbhalo othile nje kumbe enye into njengalokho, lokho mhlawumbe kuyinyama kuwo wonke amaphetho omzila. Liyakwazi lokho engikutshoyo njengalokho. Bona? Kulungile.

122. Ngabe owedlula oyedwa evunyelwa ukukhuluma umbiko ngendimi kungela kuchasisa?

³⁸⁰ Hatshi. Kufanele babuye munye ngamunye. Bona? Omunye uyapha . . . Omunye uyakhuluma, futhi-ke kunikwe ingcazelo. Bona? Futhi-ke nxa omunye ekhuluma, ingcazelo; ngoba nxa

ungakwenzi, umchasisi akasoze abe kwazi lokho akwenzayo ngoba kulembibili kumbe emithathu imibiko lapha etshayelela kuye sikhathi sinye, uyabona, futhi lokhu kuyakube kudida kuye. Futhi uNkulunkulu akasuye msunguli wesiphithiphithi, uyabona. Ngakho akube munye akhulume, futhi omunye achasisise. Bona? Futhi ke. . . Banike imibiko emithathu, kodwa makuthi umbiko ngamunye uchasiswe.

³⁸¹ Khona-ke sizakuba. . . Njengokuthi uMfowethu Ruddell engakhuluma loMfowethu Neville anike ingcazelo, uMfowethu Fred azithulele nje. Bona, thola leyo ngcazelo. Okokuqala, kufanele kwahlulelwe kuqala, ukubona nxa kungokuka Nkulunkulu kumbe hatshi, kwasekuqaleni. Bona? Futhi kulungile. Manje, nxa uMfowethu Ruddell ekhuluma, uMfowethu Beeler ekhuluma, uMfowethu Neville ekhuluma, umchasisi ohawulayo ulemibiko emithathu emzileni; kuyini—kuyini, kungaphi azakwazi khona okokwenza? Bona? Umyekele enjalo. Nika umbiko futhi-ke uzithulele, mana nje. Makuthi enye into yambulwe kolandelayo ohlezi eceleni kwakhe; umyekele azithulele, hlalani nje lithule. Bona? Futhi-ke vumela ingcazelo ibuye.

³⁸² Khona-ke, lapho likwenza, kubhaleni phansi khona-ke, bona lokho abadalu abakutshoyo. Bona? Nxa besithi, “Awu, ku—kungokukaNkulunkulu.” Kulungile, kulombiko, bona, kubhaleni phansi. Khona-ke mana nje okomzuzu. Futhi into yokuqala uyazi, awu, khona-ke uMoya uhamba phezu kwakhe, uzakhuluma. Khona-ke umchasisi uyalinda umzuzu, bona lokho uMoya oNgewele azakutsho. Nango Esiza okwalowo mbiko, uyabona. Futhi-ke uzakubhala lokho phansi, bona. Futhi makube ngokudedelana kwabathathu.

123. Mfowethu Branham, siyakwazi ukuthi uyisithunywa esithunywe sivela kuNkulunkulu kulesi isikhathi sebandla. Zona kanye izibonakaliso ezifanayo ezalandela uJesu sibona zikulandela, futhi siya. . . zwisisa kungani abanye abakwaziyo kakhulu bacabanga ukuthi unguMesiya. Ungachasisa umahluko ubuhlobo bakho kuNkulunkulu lalobo obukaKhristu?

³⁸³ Awu, ngiyazi, bazalwane, lokho kuliqiniso. Bona, kodwa asilindeleni, ngilenye into elotshwe phansi kulokho lapha, okomzuzu nje. Bona, izikhathi ezinengi akuzwisiswa. Bona? Kodwa, manje, emuntwini kwesinye isikhathi. . . Futhi ngifuna abanye benu ukuthi livule lami kuLukha, isahluko 3 lendima 15. Lapho lisenza lokho, ngingabe ngisithi kini. . . Lapho likuthola, ukuthi nguLukha 3, ku. . . kunga. . . kuku. . . Wothi nje ngi. . . angiyi kuvala umnyango, ngoba akula muntu lapho. Wothi—wothi ngilethe lokhu kini, bazalwane. Lakuzwa, kundawo zonke. Kodwa wothi ngilitshela, bona, kumele kubuye ngaleyo ndlela. Kumele kubuye ngaleyo ndlela. Nxa kwakungayisikho ngaleyo ndlela ngingaphenduka ngombiko wami.

³⁸⁴ Lalelani, bazalwane, Ngiyalilaya phambi kukaKhristu ukuthi li—li—lithule, kodwa nxa belingabomoya belizazwisisa. Bona? Alikwazi yini lokho into yokuqala Ayitshoyo phansi lapho emfuleni? Kalikhumbuli lokho Akutshoyo? “Njengo Johane uMbhaphathizi wathunywa ukwandulela ukuza kokuqala kukaKhristu, uMbiko wakho...” NguMbiko ozakwandulela ukuBuya kweSibili kukaKhristu. Yikho iNgilosu yeNkosi eyakutshoyo.

³⁸⁵ Manje, manje nanzelela. Manje, “Njengo Johane uMbhaphathizi . . .” Manje, lonke lina lakuzwa lokho. Lakubala emabhukwini, futhi lezwa abantu ababemile lapho beKuzwa, lakho konke okunye, lapho leyo Ngilosu Sibisayo ikhuluma lowo mbiko, “Njengo Johane uMbhaphathizi wathunywa ukwandulela ukuza kokuqala kukaKhristu, uthunyiwe lalumbiko, uzakwandulela ukuBuya kweSibili kukaKhristu.” Manje, “uMbiko.”

³⁸⁶ Manje, nxa ungananzelela, futhi ngi . . . UWillie omncinyane phandle lapho wabeka ibizo lami ngaphansi kwaleyonkanyezi phandle lapho, futhi yiso isizatho ngakwedlula, uyabona, ngoba a—angicabangi . . . Manje, ngizathembeka ngengingakwenelisa, Angicabangi ukuthi ningaba lolutho lokwenza lesithunywa lesi, bona. Kunjalo. Ngiyakholwa ukuthi mhlawumbe ngingabe ngithunyelwe okwengxenywe eBandleni Lakhe, ukusiza ukwakha lowo Mbiko ukuwubeka endaweni lapho ongaba khona lapho lumanduleli esiza, ukuthi uzakuza.

³⁸⁷ Kodwa ngiyakholwa, mina kuyilokho engiyikho, Ngi . . . Ngiyakholwa ukuthi ngiloMbiko wosuku. Ngiyakholwa ukuthi lokhu yikuKhanya kosuku, futhi ngiyakholwa kukhombela kulolosuku oluzayo, uyabona, ngiyakholwa ukuthi uMbiko awukhulumayo phansi lapho, “uMbiko olawo.” Manje, nxa unanzelela leyo Nkanyezi eyaphakama emuva—le, yayi . . .

³⁸⁸ Wothi ngikwenze . . . Ngiyazi ngi—ngiqeda isikhathi sami lapha, futhi ngileminywe leyi, okuyi mibuzo emihle. Angifuni . . . So—sokungemva kweletshumi manje, ngakho, futhi ngiyazi lifuna ukuya ngekhasa. Bona? Kodwa lalelani lapha. Wothi ngilitshengise enye into. Linganginika nje i—nje isikhatshana esilutshwane esengeziweyo? Kulungile, kulungile.

³⁸⁹ Manje khangela, manje wothi ngikhulume enye into. Manje, lina bazalwane gcinani lokhu phakathi kwenu. Bona? Manje, gcinani lokhu phakathi kwenu. Kufanele ngilingenise khona kanye kulokhu ngoba ungumalusi wami . . . lingabomalusi bami lezinto, liyabona, futhi ku—kufanele ngenze lokhu. Futhi lingabafowethu kanye lami sisebenza kuluMbiko. Bona?

³⁹⁰ Manje, ngokuya ngami sibisami, njengomuntu, nginjengani futhi ngimubi kulani. Ngi—ngi—ngi . . . Abanengi benu lonke libuya ngezisekelo zesiKhristu lezinto. “Ngingesikhulu isoni kulazonke,” njengoba kwatshiwo kwesinye isikhathi,

“phakathi kwenu.” Impilo ephansi kulazo zonke, ngiyathemba, leyo engaphilwa, njengongakholwayo lothandabuzayo, nganginguye.

³⁹¹ Kodwa kusukela ngingumntwana ngangihlala ngisazi ukuthi kwakuloNkulunkulu, futhi ngazi ukuthi kwakulento eyenzakalayo empilweni yami. Futhi lokho—lokho kungaphezu kombuzo loba yiwuphi, mfowethu. Bona? Kodwa wothi ngithi lokhu, ukuthi kuzakuza—kuzakuza uMbiko, futhi kuzakuza isithunywa. Ngiyakholwa ukuthi nxa kuzakuba ngumuntu ku—kuzakuba ngomunye emva kwami. Bona? Kuzakuba. . . Kodwa luMbiko engiwutshumayelayo nguMbiko weqiniso walulusazo, futhi kunguMbiko wokucina. Liyabona lokho engikwenzayo, bazalwane? Ngilibeka lonke endaweni efanayo engikiyo, ngoba liphakathi kwayo njengalokho engiyikho. Liyizithunywa zaluMbiko ofanayo.

³⁹² Khangela lapha, ngilomzekeliso. Ngi—ngicabanga ukuthi ngingakwenza ngcono ngomzekeliso. Wothi nje ngivale lumnyango kancane okwesikhatshana. *Lowu* nguJesu, futhi *lowo* nguJesu; awu, ngizakubeka *lokhu* lapha, iGetsemane, *lalokhu* lapha *lalaphana*. Manje, awungeke. . . Angizange ngikhulume lokhu phambi kwebandla phandle lapho. Manje, khumbula, luhlobo bani lokukhanya (inkanyezi) okwakhokhela umuntu owayedinga inhlakanipho, “*ukusihola ekuKhanyeni Kwakho okupheleleyo*”?

³⁹³ Manje ngizakwephulela phansi lapha okomzuzu nje futhi ngilitshela enye into. Wothi sihluthune leyo nto isuke. . . leyo uWillie ayenzileyo phezulu lapho, futhi khona-ke sithi kulungile. Wothi sithi nje kulungile. Angeke ngikutsho lokho, bazalwane. Leyo yihembe ekhukhumeleyo. Lokho, angingeke. . . Loba nxa ngingakukholwa, angingeke ngikutsho. Bona? Omunye umuntu uyakukhuluma, labo yibo.

³⁹⁴ Kodwa, lapha, njengalokho engakubuzwayo nje, abanye babafana, nxa bengathi bayafakaza ngezinye zezinto ezenzakalayo. Kangithandi ukungena kuphuluphithi futhi ngifakaze ngento eyenzakeleyo emhlanganweni. Wothi umphathi kumbe omunye umuntu akwenze lokho, omunye umuntu uyakwenza. Kangithandi ukukwenza lokho.

³⁹⁵ [Umfowethu uthi, “Bafika lakuJohane babuya futhi bathi, ‘Ngabe unguKhristu na?’”—Mhl.] Yebo, yikho lokho, engizama ukufika kikho. [“Ngabe unguno Mprofethi na?”] Wakulandula. [“Akazange atsho loba kuphi kwakho, wathi, ‘Ngingulowo nje omemezayo enkangala.’”] “Ilizwi lalowo omemezayo enkangala.” Wazibeka esikhundleni sibisakhe.

³⁹⁶ [Omunye umfowethu uthi, “Bambuza uba waye nguye lowo Mprofethi, wathi ‘Angisuye.’”—Mhl.] Yebo. Manje. . . Ngoba uMprofethi wayeNgulowo uMose akhuluma ngaye. Bona, nguye uMprofethi, bona. Bona? Kodwa wayesazi ukuthi wayengubani,

bona. Kodwa wakhuluma, manje, ukuthi . . . Wabatshela, bona, futhi yena wathi, “Mina ngiyilizwi lalowo . . .” Kwakunguye. Yena—yena watsho lokho ayeyikho. Bona? Kodwa yena waye e . . .

³⁹⁷ Qhubeka. [Umfowethu uthi, “Lapho uKhristu esiza ngalapho, elandela uJohane, babuya Kuye, bathi, ‘Sifundisiwe ukukholwa ukuthi uElija uzabuya uMesiya engakabuyi.’ Wathi, ‘Nxa ungakwamukela.’”—Mhl.] Lowo kwakunguye. Kunjalo. Kunjalo. Futhi uJohane waqhubeka esithi, “Kangisilutho! Kangisilutho! Kangifanelanga ukuthukulula isicathulo Sakhe!”

³⁹⁸ Kodwa uthini lapho uJesu ekhuluma ngaye? Wathi, “Ngubani elaphumela phandle ukuyambona?” Yebo. Yebo. “Ngabe laphuma ukubona uhlanga oluzunguzwa ngumoya? Kumbe kuyini elahamba ukuyabona, indoda egqoke isambatho esihle lobutifitifi lezinto?” Wathi, “Basendlini yobukhosi. Kodwa lihambe ukuyabona umprofethi? Ngithi yebo, futhi owedlula umprofethi.” Wayesedlula umprofethi, wayeyisithunywa sesivumelwano. Yikho lokho ayeyikho. Wayesedlula umprofethi. Wathi, “Akukaze kube lendoda ezelwe ngumfazi omkhulu njengaye kuze kube yilesi isikhathi.” Bona?

³⁹⁹ Yikho lokho okwakuyikho, bona, wayeyisithunywa sesivumelwano. Waye nguye owazisayo futhi wathi, “Lowu Nguye.” Bonke abanye abaprofethi bakhuluma *ngaYe*, kodwa uJohane wathi “Lowu *nguYe*.” Bona?

⁴⁰⁰ Manje khangela. Manje nanzelela. Indoda ehlananiphileyo yalandela inkanyezi. Ngizakuthatha ngikubuyisele emuva ngendlela encinyane, bona. Indoda ehlananiphileyo yalandela inkanyezi, iyabuza, “Ungaphi Ozelwe eyiNkosi yamaJuda?” Layizwa ingoma. “Siyibonile inkanyezi Yakhe empumalanga futhi size ukumKhonza.” Selakuzwa lokho, lakubala eMbhhalweni. Kulungile.

⁴⁰¹ “ENTshonalanga ikhokhela, ilokhu iqhubeka, sihole kulokho ekuKhanyeni Kwakho okupheleleyo.” Bona, inkanyezi yayiholela ekuKhanyeni okupheleleyo, ngoba inkanyezi yayikhanyisa kuphela ukuKhanya. Yikho lapho esithole khona lokhu phandle lapha ngolunye usuku. Bona? Bangaki ababelapha ngeSonto ukubona lokho? Uyabona, ngisanda kuqeda nje ukutshumayela ngakho. INkazimulo yeShekhina yakhanyisa enkanyezini, futhi inkanyezi iyakukhanyisa. Nansi iNgilosi yeNkosi imile lapha kupulatifomu iKukhanyisa ngemuva phandle ngale, kuphuma kuNkazimulo yeShekhina. Yona kanye nje into efanayo. Nanko kulapho khona kanye. Ngikhangele lapha kokuqotho, ngikhangele phandle lapho futhi khona Ikhanyiswa khona eceleni njengalokho. Bona?

⁴⁰² Manje nanzelela lokhu, manje, leyo nkanyezi yaphakama empumalanga. Kuyikho na? Kwakuyinkanyezi enkulu. Kulungile. Futhi ngubani inkanyezi yangempela yasemhlabeni

esikhathini sokubuya kukaJesu? Ngani, uJohane. Nguye owabaholela kulokho kuKhanya okupheleleyo. Kunjalo na? Lokho kwakusempumalanga ekubonakaleni kokuqala kukaJesu. Futhi, manje, kulenkanyezi ezinengi ezincinyane emqamlezweni kuze kubuye enkanyezini yantambama.

⁴⁰³ Futhi inkanyezi yantambama ikhanya ntambama. Indosakusa iyakhanyisa ekuseni. Futhi zonke zinkanyezi ezilinganayo futhi uhlobo olufanayo lwenkanyezi. Manje beka okubili lokubili ndawonye futhi ukutholile, bona. Bona, nankoke. Ngakho akusiyo. . . Inkanyezi kayisuye uMesiya, ubonakalisa nje uMesiya.

⁴⁰⁴ Manje, inkanyezi kayikhanyisi ukukhanya kwayo. Inkanyezi ikhanyisa ukukhanya kwelanga. Kunjalo na? [Umfowethu uthi, “Hatshi.”—Mhl.] Huh? [“Ngomqondo. Inyanga iyakwenza, inkanyezi zikhanyisa ukukhanya kwazo.”] Yebo. Yebo, inyanga, yebo, kha- . . . ngitsho ukuthi inyanga ikhanyisa lokhu ukukhanya. Yebo, Uh-hum. Manje, nxa—nxa inkanyezi ikhanyisa ukukhanya kwayo, khona-ke ukukhanya kwayo kuzamele kuvele ku. . . kuvele kuNkulunkulu, ngoba yikukhanya kolunye uhlobo. Akusikho na? [Umfowethu uthi, “ILanga.”] Huh? Ilanga ngesibisalo, liphuma elangeni. [“Amalanga akhatshana ukwedlula ilanga lethu.”] Yebo. Futhi ba. . . Siyatshelwa ukuthi amalanga lawo aphuma elangeni elikhulu. Ilanga laphosa amamisayili lawa futhi ngamamisayili amancinyane avuthayo njengelanga. Ngakho angamalanga amancinyane kithi. Kunjalo na? Ukukhanya okuncinyane. [“Amanye a. . . amanengi awo makhulu ukwedlula ilanga lethu.”] Ngitsho *kithi*, kithi, bona. Sikhuluma mayelana ngathi lapha. Kulungile.

⁴⁰⁵ Manje, nxa engamalanga kithi, kumbe okunika ukukhanya, ayingxenye yomnikezi omkhulu. Bona? Ilanga elikhulu lisinika ukukhanya okukhulu, ukukhanya okupheleleyo. Amalanga amancinyane, kumbe inkanyezi ezincinyane, esizibona emizimbeni, zingabe zikhatshana u—ukwedlula ilanga elikhanyayo, kodwa lokho okukukhanyisa kithi yikukhanya okuncinyane. Kodwa zinikeza ubufakazi bokukhanya. Kunjalo na? Khona-ke lapho ilanga elikhulu liphuma, amalanga amancinyane ayacima. Kunjalo na? Awasilo i—ilanga kithi, ayakhanyisa njenge langa. Bona lokho engikutshoyo?

⁴⁰⁶ Manje, okukhulu phakathi kwawo (ekuseni) okumemezela ukubuya kwelanga, ukutshona kwelanga lokuphuma kwelanga, yinkanyezi yokusa lenkanyezi yantambama. Kunjalo na? Ezimbili zezinkanyezi ezinkulu kakhulu, inkanyezi yempumalanga lenkanyezi yentshonalanga.

⁴⁰⁷ Manje, manje liyabona lapho okukhona? UEliza wayeyisithunywa ukuhlangabeza, ukumemezela ukuza kwenkanyezi yempumalanga, futhi kwabikezelwa ukuba

ngumemezeli we—wenkanyezi yentshonalanga, kumbe ukuza njalo kosuku olutsha emva lolusuku soludlulile. Manje liyabona lokho okuyikho?

⁴⁰⁸ Intshonalanga, “Kuzakuba yikukhanya nta...” Bona, iLanga lingakamenezelwa nje emhlabeni, inkanyezi yokusa inika ubufakazi ukuthi “iLanga liyeza.” Kuyikho na? Bona, lokho kuletha inkanyezi yokusa. Awu, khona-ke inkanyezi yokusa lenkanyezi yantambama kuluhlobo lwenkanyezi efanayo, futhi kulezinkanyezi ezincinyane indawo yonke. Alikuboni lokho engikutshoyo na? Izithunywa.

⁴⁰⁹ Awu, khona-ke, Wayekhangeleka njengoAlfa loOmega, isiQalo lesiCino, iJasper lelitse leSardius. Bona lokho engikutshoyo? Manje, ukubuya ku—kukaKhristu kusondela duzane lokufika, khona-ke uMbiko uElija okwakumele awutshumayele ensukwini zokucina, nxa kulokuphindakala kwembali. . . Njengenkanyezi yokusa imemezela ukubuya lapho, inkanyezi yantambama imemezela ukubuya kosuku olutsha, olunye usuku. Lokhu yikuza kwelanga-ke elimemezela u—ukuhamba kwe—kwelanga ebasilalo lokubuya kwelanga elitsha, bona, isikhathi esitsha, isikhathi esitsha sokungena.

⁴¹⁰ Manje, lalelani: Khona-ke, nxa uJohane waletha umbiko wakhe futhi wamemezela ukubuya kokuqala kukaKhristu, futhi uElija uza ngosuku lokucina, umprofethi wathi, “Kuzakuba yikuKhanya ngesikhathi santambama.” Ngamanye amazwi, kuzakuba lokuKhanya esikhathini santambama.

⁴¹¹ Ukukhanya kwantambama, ukukhanya kwentambama okukhulukazi esilakho yinkanyezi yantambama, ukukhanya okukhulu kakhulu esilakho. Awu, khona-ke, kuzamele kumemezele umbiko ofanayo owawuyiwo kuleyi eyinye inkanyezi. Kumemezela ilanga, kukhuluma ngelanga.

⁴¹² Awu, manje sesisesikhathini santambama, ukuKhanya kwantambama kulapha. Lesi isikhathi sesinyamalele. Liyabona lokho engikutshoyo na? Lolusuku solwedlule, futhi kuzakuba lokumemezela olunye uSuku oluzayo.

⁴¹³ Ngoba, bona, yikho ngempela. . . Nxa omunye umuntu wayesentshonalanga futhi wakhangele emuva kuleyonkanyezi, izakuba isempumalanga. Futhi-ke, uyabona, “siyibonile inkanyezi Yakhe empumalanga,” kodwa ngempela kwakule. . . babe—babesempumalanga bekhangele entshonalanga ngakuleyonkanyezi. Kuqondile na? Izazi zazise ntshonalanga. . . ngasempumalanga zikhangele ngemuva kunkanyezi yasentshonalanga. Bona lokho engikutshoyo? Kodwa kwakuyinkanyezi yasempumalanga kulabo ababesentshonalanga.

⁴¹⁴ Bona, njengokuthi singathi. . . Ngihlala ngisithi, “Phansi kuphezulu.” Ukwazi njani uba lokho kungenjalo? Sime elaPhakadeni, ngakho iSouth Pole ingabe iphezulu leNorth

Pole ingabe iphansi. Asikwazi. Bona, indlela yokuya phezulu kuphansi. Bona? Thina si...Sizakutshiya lokhu; emva kwalokhu siya elaPhakadeni. Kuyabika, kumemezela ukuza kwelaPhakade, usuku olwahlukileyo, isikhathi esahlukileyo, futhi ngakho konke.

⁴¹⁵ Manje sisesikhathini santambama. Siyakukholwa lokho. Sikholwa ukuthi ukubuya kweNkosi kuseduzane. Kulungile. Manje, nxa lokho kunjalo, khona-ke kufanele kube lokuKhanya kwantambama. Futhi ukuKhanya kwantambama, ngokutsho kukaMalakhi 4, kwakufanele ukuthi “abuyisele inhliziyo zabantwana kubobaba,” zibuyele ekuqaleni.

⁴¹⁶ Kodwa lapho esiza okokuqala, wayebuyisela inhliziyo zabobaba kubantwana. Abantwana yibo labo ayebabuthanisele kuye. Wayezakuletha abantwana...izinhliziyi zabobaba (abakudala, abobaba basemandulo abezenkolo) zibuyele kulokhu kukhanya ayekumemezela lapha.

⁴¹⁷ Kodwa lapho esiza njalo, uzakuphenduka njalo ngalapho (likunanzelele, ngaphambili umhlaba ungakabhidlizwa, “usuku olukhulu olwesabekayo lweNkosi”) futhi “aphendule inhliziyo zabantwana kubobaba,” inkanyezi yantambama—yantambama okwakuyinkanyezi yokusa ngaleso sikhathi. Amen.

⁴¹⁸ Ngithemba—ngithemba ngikuthola kahle, bona. Inkanyezi yantambama okwakuyinkanyezi yokusa, ngoba kuyinkanyezi efanayo. Sisentshonalanga, sikhangele empumalanga. Babesempumalanga, bekhangele entshonalanga. Yinkanyezi efanayo ngempela. Bona lokho engikutshoyo? Kuyangokuthi ungaphi, bona, loba yinkanyezi yempumalanga kumbe inkanyezi yentshonalanga. Liyabona lokho engikutshoyo? Kulungile.

⁴¹⁹ Manje, kuyaletsa...omunye uletha ukholo lwabobaba kubantwana; kulesi isikhathi ku “lukholo lwabantwana lubuyela kubobaba.” Uhambe ngalapho, futhi waphenduka ngalapho njalo. Awukuboni lokho okutshoyo? Bona lokho engikutshoyo? Yinkanyezi efanayo sonke isikhathi. Into efanayo, uMbiko ofanayo, into efanayo iphenduka njalo. Sokwedlule.

⁴²⁰ Futhi ukwazi njani ukuthi yiphi indlela ohamba ngayo? Ngiyakholwa ihola lizakuza lapho abazakuthola ngempela ukuthi umhlaba awuhambi ngitsho. Ngiyakukholwa lokho ngenhliziyo yami yonke. Angikholwa...ukuthi bakufakazela ngokwesayensi okunganani kumbe okunye okunengi. Benze ukufakaza okunengi kwesayensi abaphinde bakuphendukisa. UNkulunkulu wathi umhlaba wama...ilanga. Ngitsho ukuthi ilanga lama kulokuthi umhlaba ume. Bona, ilanga. Ngempela angikholwa ilanga...a—a—angikholwa ukuthi ilanga lenza lokho abathi liyakwenza. Ngiyakwazi inyanga iyahamba, njalo ngiyakholwa i—ilanga liyahamba lalo. Bona?

421 Kodwa abanye babo bathi, “Wakhangela ukungazi kukaJoshuwa, bona, futhi” wathi “Wamisa i...wathi ku...” Awu, wathi, “Wamisa umhlaba.”

422 Ngathi, “Khona-ke wangitshela, ‘Nxa u—nxa umhlaba ungama, ungatshoka njengenkanyezi elomsila emkhathini.’ Bona?” Ngathi, “Khona-ke, kuyini okwenzakalayo lapho?”

423 Ngangikhuluma loMnu. Thiess phansi lapha, umfundisi weBhayibhili esikolo saphezulu; liyazi ukuthi kwakungubani, kodwa wakhuluma lokho. Ngathi, “Ngiyakholwa lokho iBhayibhili elakutshoyo, ukuthi umhlaba wama...” Ngathi, “Ngitsho ukuthi, ‘ilanga lama.’ UJoshuwa wathi elangeni, ‘Mana khonapho!’ futhi lama khonapho.”

424 Wathi, “Awu, Wamisa nje umhlaba, Wabona ukungazi kukaJoshuwa.”

Ngathi, “Yenza okufanayo ngenhlakanipho yakho, khona-ke.” Bona?

425 [Umfowethu uthi, “Ngiyakholwa bengakufakaza ngokwesayensi ukuthi isikhathi esinganani i—ilanga limile.”—Mhl.] Yebo, lapho ba...Ngakuzwa lokho, lami. Yebo, bayatsho...Ngezwa isazi sezinkanyezi lapha isikhathi esedluleyo sikhuluma ngalokho, ukuthi babengakufakaza. Futhi ngesikhathi esifanayo leso aba...enye into yathatha indawo emkhathini ababengayibona lapho enye into yenzakala eZulwini futhi yavula uLwandle oluBomvu kuleso sikhathi lento yonke. Bakufakaza konke lokho. Awu, mfana, ngiyakutshela, inkanyezi zivela khatshana khonale kwenye indawo ezenza into enjengaleyo ngakuleso sikhathi. Kungenani, lokho kujule kakhulu kithi.

426 Ngakho, manje, isizatho ukuthi luMbiko...luMbiko uzamele ukhangelwe ngalindlela, ukutshengisa ukuthi kuyikho. Manje, siyazi, bazalwane, ukuthi umuntu angeke abe nguNkulunkulu. Umuntu, kukanti ungunkulunkulu, munye lamunye wenu lingunkulunkulu. Wenziwa ukuba ngunkulunkulu, kodwa hatshi lapho usase kulimpilo. Bona? UJesu wayengumuntu njengalokhu esiyikho, kodwa uNkulunkulu wayeKuye. Ukugcwala kukaNkulunkulu kwakuKuye; siloMoya ngesilinganiso.

427 Kodwa kuyikuthi ukuKhanya lokhu kubuyile, futhi nxa kuyikuKhanya kweqiniso okumemezela uMbiko uJohane uMbaphathizi awumemezelayo, njengoba Watsho ukuthi wakwenza emfuleni phansi ngale...Futhi khangela nje, kungaba kanjani—kungaba ngenye into kanjani? Khangela kimi, bona, ngitsho lemfundo esikolo yokubala lokubhala. Lapho Engitshela izinto ezazizakwenzakala, ngitsho lokukodwa kwakho okwehlulekayo. Ngitsho lokukodwa kwakho okwake kwehluleka. Khangela lokho Akwenzileyo. Khangela, Ulayo le...

428 Futhi ngatshela abazalwane, ngemuva eminyakeni edluleyo, kangikwazi ukuthi ngubani ongaba mdala phakathi kwethu, kodwa ngabatshela mayelana ngalezi izinto, ngokubona lokhu kuKhanya lokuthi Kungumbala bani owawuyiwo, lakho konke. Manje umfanekiso uyatshengisa ukuthi kuliqiniso. Zonke izinto lezi ezehlukeneyo ziyafakaza ukuba liqiniso. Kunjalo na? Awu, khona-ke, nxa lokho kuliqiniso. . . Futhi yikuKhanya.

429 Manje, qala phose eyesine. . . [Indawo engenalutho ethephini—Mhl.] . . . phezu kwaleyondima 35 lapho, kumbe ngitsho i. . . Asiqaliseni ngokungaba yindima 14, mfowethu. Ngubani olayo ivulekile? Kulungile. Qalisela phose kundima 14 yesahluko 3 sikaLukha oNgcwele lapho. [Umfowethu uyabala uLukha 3:14-16.]

[Lamabutho lawo ambuza, athi, Thina-ke sizakwenzani? Wasesithi kuwo, Lingenzi udlakela emuntwini njalo lingacali ngamanga; njalo yeneliswani yimuvuzo yenu.]

[Futhi kwathi abantu belindile, futhi bonke bezibuza enhliziyweni zabo ngoJohane, ukuthi kambe yena angaba enguKhristu, kumbe hatshi;]

[UJohane waphendula, esithi kubo bonke, Mina-ke ngilibhaphathiza ngamanzi; kodwa uyeza olamandla kulami, futhi engingafanele ukuthukulula umchilo wamanyathela akhe: uzalibhaphathiza ngoMoya oNgcwele langomlilo;]

430 Kulungile. Kwakuyini? Abantu babengaphansi kwenkangelelo engako kaMesiya ukubonakala, lapho bebona linkonzo enkulu egcotshiweyo, indoda iphuma ivela enkangala futhi elomkhankaso wakhe futhi ebuyela enkangala, abantu abanengi, ababengabalandeli bakhe, bathi, “UnguMesiya.” Babekukhangelele, bona.

431 Khona-ke nxa lowu kunguMbiko weqiniso kaNkulunkulu usandulela ukuBuya, kukaJohane umBhaphathizi, ofanayo. . . njengento efanayo, uMbiko kaElija, kuzafanele kucatshangwe ngakho ngendlela efanayo. Bona? Ngakho lokho kuyaphendula lowombuzo, ngiyacabanga, khona kanye. Bona? Kufanele kucatshangwe ngendlela efanayo. Bona?

432 [Umfowethu uyabuza, “Kungabe kukhona into esimele siyenze ukuze sizame ukusiza loba ngubani onga—ongangenisa u—ukulwisana okunjalo? Kumbe kuyini esingakwenza?”—Mhl.] Akungeke kube lolutho, akula lutho ongalwenza. [“Ingqondo elahlekileyo. . . Ngabe lokho kungakhula kube yingqondo elahlekileyo?”] Awu, kungeza engqondweni elahlekileyo nxa kusiza kulokhu: nxa umuntu, lowo owakhulunywa ngaye, engafakaza ukuthi wayenguMesiya, khona-ke siyazi uzakuba engukhristu wamanga. Bona?

433 Bona, ingqe kuphela umuntu sibisakhe engabamba isikhundla sakhe, uyabona. Njengalokho abatshela uJohane, uJohane akazange... Akukhulumi ulutho lapho mayelana ngaye ekhuluma ulutho mayelana ngabo. Babe—babenga—ngabantu, a—amaKhristu amahle lawo... kumbe amakholwa ayekholwa kuJohane.

434 Bathi, “Lindoda ngeqiniso ngumprofethi kaNkulunkulu, akula kuthandabuza.” Bathi, “A—a—a—a—awusuye lowo uMprofethi na?”

Wathi, “Hatshi.”

435 Wathi, “Ngani, a—a—awusuye uMesiya na?” Bona, ba—bacabanga ukuthi sibili wayenguye. Bona?

Wathi, “Hatshi.” Bona?

“A—a—awusuye? Ungu—ungubani?”

Wathi, “Ngiyilizwi lalowo omemezayo enkangala.”

436 Futhi-ke iBhayibhili lathi, “Abantu bengaphansi kwenkangelelo.” Wayengubani lowo? Abalaleli bakhe, abalaleli bakhe, abalandeli bakhe, abazalwane bakhe. Bona? Manje, babengafuni ukumzwise ubuhlungu, babengazami ukumzwise ubuhlungu. Kodwa, bona, ba—bacabanga sibili enhliziyweni zabo ukuthi wayenguMesiya.

437 Awu, manje, imbali kufanele iziphinde sibisayo esenzakalweni sonke. Siyakwazi lokho. Kumele iziphinde sibisayo.

438 Njengoba uthatha lapho kuMathewu 3, kwathi, “Ukuthi kungagcwaliseka, okwakhulunywa ngumprofethi, ‘Phandle kweGibhithe ngibizele indodana yami.’” Manje, lokho kwakungesikho... Kwakukhuluma ngoJesu, iNdodana; kodwa khangela okukhombelayo; kwakunguJakhobe, indodana, futhi. Bona? Bona? Konke kulomutsho otsho kabili.

439 Ngakho manje nxa lokho... nxa—nxa leyonto ingazange iphakame, ngizakuba ngilokhu ngisithi kwelakusasa kuzakuphakama, ngoba ngiyazi luMbiko uvela kuNkulunkulu futhi uvisandulelo sikaKhristu, futhi kunguMoya lamandla kaElija ngoba yikubuyisela inhliziyi zabantwana. Yonke into khona kanye iyakuqinisa, ngakho kubotshiwe ukubumbeka ukuba njengalokho ngaphansi kwabantu beqiniso, labo—labo abakholwa ngempela futhi abafowenu labangane.

440 Manje, ngibele... Ngilodokotela khona lapha edolobheni. Ngingakutshela ngodokotela... Angiyikulisshela ukuthi ngubani, umngane wami owabeka izandla zakhe kimi, futhi wathi, “Billy, kuzakubalula kimi ukuthi ngithi kuwe, ‘unguMesiya kaNkulunkulu wosuku lokucina.’” Bona?

Ngathi, “Dkt, ungakwenzi lokho.”

441 Wathi, “Awu, kangiboni muntu emhlabeni lowo osowake waba lolutho futhi wakhuluma izinto futhi wenza izinto ozenzayo, Billy.” Kwamsiza kakhulu, bona. Wathi, “Ngiya kulawamabandla futhi ngibone abatshumayeli laba lezinto,” wathi, “wahlukile kubo futhi ngiyakwazi awulamfundo.” Bona? “Futhi ngiyazi ukuthi wena awusuye osebenza ngengqondo lemicabango ngoba wena...okwezengqondo lemicabango akusoze kwenze lezozinto.” Bona?

Futhi ngathi, “Lokho kuliqiniso, Dkt.”

442 Akudingakali ukukhuluma laye ngoba akakwazi ngitsho, awungeke ungene esisekelweni sokuqala laye, bona, ngoba kakwazi ukuthi enzeni. Kodwa yikho lokho, uyabona.

443 Ngiyazi umfazi onsundu ohlala phezulu emgwaqeni kusukela kimi, futhi usebenzela enye indoda engiyaziyo, futhi umfazi walindoda wafona, wathi, “Umfazi lowo ngempela engakukhonza njengonkulunkulu, ngoba wayesifa ngemvukuzane futhi wabeka izandla kulowomfazi futhi wathi waye...” Lumfazi amsebenzelayo, umkakhe laludokotela othile (hatshi udokotela ebengikhuluma ngaye, omunye udokotela) badlala igolufu lezinto ndawonye, futhi wayesemdelile. Futhi lowo kwakungumngane wesisebenzikazi sakhe, futhi wayesemdele ukuthi afe, futhi wasiliswa ngempela. Futhi udokotela kazange athole ngitsho isici sayo, esemvukuzane. Futhi, bona, wayesithi... .

444 Manje, abakutsho ekukhanyeni kwalokho engicabanga ukuthi bayakutsho kumbe esikuthatha ngakho. Bona? Batsho ukuthi ba—ba...Batsho ukuthi bayakholwa uNkulunkulu ukanye lathi, phakathi kwethu, esebenza ngathi; hatshi ukuthi umuntu unguNkulunkulu, uyabona. Manje, babekwazi ukuthi uJohane wayengumuntu nje.

445 Futhi-ke uJesu wayengumuntu nje. UJesu wayengumuntu nje, Wazalwa ngumfazi, wayemele afe. Kunjalo na? Wayengumuntu, wayemele adle futhi anathe, futhi walamba, wakhala, futhi woma, lakho konke, engumuntu nje njengalokho oyikho, engumuntu njengalokho engiyikho. Kodwa uMoya kaNkulunkulu wawu Kuye ekugcwaleni, ungela silinganiso. Wayengusomandla ngamandla.

446 Lapho, uElija wayeyisabelo salowoMoya; mhlawumbe egcotshwe kancinyane ngaphezu kwabazalwane bakhe, kodwa wayeyingxenywe nje kaMoya. Kodwa abantu babedinga uMesiya. Futhi babona isabelo lesi ngaphezu kwabazalwane babo, bathi, “O, minabo, lowu kufanele kube Nguye!”

447 Kodwa lapho Eqala ukukhanya, ukukhanya okuncinyane kukaJohane kwacitsha. Bona?

448 Futhi lezizibane ezincinyane zizacitsha lapho Esiza, lowo Khristu omkhulu ogcotshiweyo waseZulwini evela empumalanga esiya entshonalanga. Futhi i...futhi...Bona?

Kodwa Akayi kuba semhlabeni manje, uMesiya kasoze abe semhlabeni kuze kuthi iMileniyamu ingene. Bona? Bona? Ngoba iBandla, “siyahlwithwa ndawonye ukuhlangana leNkosi emoyeni.” Akabuyi emhlabeni. Uyahlwitha uMlobokazi Wakhe.

⁴⁴⁹ Uyathatha ilele, liyazi, njengokuthi... Wawuyini lowomdlalo, uLeo, lapho umuntu abeka khona ilele phezulu ngaseceleni kwendlu? URomeo loJuliet. Kunjalo, beka ilele phezulu futhi wantshontsha umlobokazi wakhe.

⁴⁵⁰ Manje Uyehla nje phansi kwelele likaJakhobe, futhi athi, “Psst, Sithandwa senhliziyo, woza lapha.” Bona, siya phezulu ukuyahlangana Laye.

⁴⁵¹ [Umfowethu uyabuza, “Mfowethu Branham, ngabe lokhu kuqondile kanye lalokho na? Abantu laba babuya kuJohane uMbaphathizi futhi babefuna ukumbiza ngokuthi uMesiya. Futhi ngakuzwa ngesinye isikhathi usithi umJuda ucabanga ukuthi uMesiya wayenguNkulunkulu.”—Mhl.] Utheni? [“Ngithi, abantu laba babuya kuJohane umBaphathizi, becabanga ukuthi wayenguMesiya, uKhristu. Ngakuzwa usithi ngesinye isikhathi ukuthi uMesiya uzakuba nguNkulunkulu, kumJuda.”] Yebo, mnumzana. Kunjalo, u “rabi.”

⁴⁵² [Umfowethu uthi, “Awu, uJohane wabakhuza, esithi ukuthi waye ‘ngayisuye,’ ukuthi uKhristu owayesiza.”—Mhl.] Kunjalo. [“Kodwa akusiloqiniso ukuthi abafundi babiza uJesu ‘Nkosi’? Futhi uJesu wavumelana lalokho, esithi, ‘LiNgibiza “Nkosi,” futhi Nginjalo.”] Yebo. [“Ku—kuJohane 13, lapho Agezisa...?...”] Yebo, Wayezakuvuma. [“EyiNkosi, yebo, Wakuvuma.”] Wakuvuma. [“Wakwamukela.”] Uh-huh. Kodwa, bona, uJesu eyiNkosi, lapho Ebuzwa uba Wayeyiyo, Yena wathi, “Yebo, mnumzana. NgiyiNkosi yakho loMfundisi. Wena uNgibiza lokho, futhi utsho kahle, ngoba lokho Ngiyiyo.” Kodwa... [“Kodwa akukaze kube lomunye umuntu owayeza, lokho...”] owayengakutsho lokho. Hatshi.

⁴⁵³ Njengokuthi nxa kwa... Nxa umuntu engatsho ukuthi ngangingukulunkulu, awu, wothi ngikutshole eBizweni leNkosi uJesu ukuthi “Leyo yimpambeko!” Bona? Ngiyisoni esisindiswe ngomusa, loMbiko *ovela* kuNkulunkulu. Bona? Bona?

124. Ngabe kufanele kumbe ngabe kungafanelanga ibandla lasendaweni linakekele abalo, elayo—elayo indawo (yalo) imilando lingakanakekeli izidingo zangaphandle kwamanye amazwe? Kungenani, emva seli...zalo... Emva selihlangane lezidingo zalo, kuseMbhaweni ukuba ibandla lasendaweni lincendise emsebenzini wamamishinari lapho lisenelisa?

⁴⁵⁴ Yebo. Kunjalo. Uthando luqala ngekhaya, liyabona. Si—si—siyanakekela izidingo zethu lapha, ngoba singaba... leli libandla likaNkulunkulu, kumbe loba, ibandla lenu

elincinyane, ibandla likaNkulunkulu. Manje, nxa lingenelisi ukubhadala umalusi wenu, alenelisi ukuzuzza izihlabelelo lezinto, akufanelanga libe likuthumela kweyinye indawo. Bona? Kodwa-ke emva kokuba selibhadalele ibandla lenu, lakho konke, izikwelede zenu zonke zibhadelwe lakho konke, kulungisiwe futhi kulungele lokuqhubeka, khona-ke ncedisa lowo omunye umfowethu ofuna usizo oluncinyane phandle-le, liyabona. Thola okuncinyane. . .

⁴⁵⁵ Ngiyakholwa, lapho. . . nxa libhadala okwebandla lenu ngizakuba lesikhwama esincinyane esibekwe kwenye indawo okomnikelo wemishinari nxa abantu besizwa njengokuthi babefuna ukunikela kwezemishini. Ngoba abantu abanengi bazanikela kumamishini lapho bengasoze banikele emabandleni angekhaya lezinto. Ngakho nxa bengakunikeli kumamishini, bazakusebenzisela kweyinye into. Ngakho ngingathi nje wobani lebhokisi elincinyane elemishini, futhi ngiza. . . Yiyo indlela esizama ukuyenza.

125. Lukha 1:17, ngicela uchasisse ukubuya kukaJohane ese “moyeni kaEliyasi.”

⁴⁵⁶ Awu, ngicabanga nje sithole uLukha—Lukha 1:17, uh-huh, esiza ese “moyeni kaEliyasi.”

⁴⁵⁷ [Umfowethu uyabuza, “Yikho lapho abathi umuntu uyaphenduka ekomunye abathola khona imfundiso yabo na?”—Mhl.] Uxolo? [“Kungabe kulapho abantu abakholwa ekuphendukeni komuntu ekomunye abaqalisa khona inkolo yabo?”] Kumele kube yikho. [“Bona, bakholwa ukuthi uyaphenduka eku. . .”] Yebo. [“. . . uphenduka ekomunye umzimba] Yebo, bona, kuliqiniso ukuthi umoya awufi. Lokho kuliqiniso. UNkulunkulu uthatha umuntu Wakhe kodwa hatshi uMoya Wakhe. [“Bathi, ‘Nxa ubukade ulungile uzaphenduka ungene—komunye umfo olungileyo.’”] Yebo. Yebo. [“Nxa ubukade umubi ungaphenduka uphakathi kwenja.”] Yebo, bale. . . Yebo.

⁴⁵⁸ Awu, manje, njengaphetsheya e—e—eIndia, kwakuphakathi kweqembu labantu lapho esahlangana khona njengalokhu, futhi babe—babezakolobha isibuya; banganyathela phezu kobunyonyo obuncinyane kumbe enye into, kungabe kuyisihlobo kumbe enye into. Uyabona, babengeke bakwenze. Kodwa, uyabona, leso—leso yisihedeni. Bona? Leso yisihedeni. Lokho kuliqiniso.

126. UPhawuli wathi ku. . . uPhawuli wathi ukuba si “Fise iziphos ezingcono, futhi kanti ngilitshengisa indlela engcono kakhulukazi.” Ngiyacela chasisa ukuba “indlela engcono kakhulukazi” iyini.

⁴⁵⁹ Uthando, AbaseKhorinte bokuQala 13, bona. “Fisani. . .” Thatha owokuQala. . . Manje thatha AbaseKhorinte bokuQala 13 lapho, mfowethu. AbaseKhorinte bokuQala, isahluko 13,

futhi manje bala nje indima zokucina ezintathu kumbe ezine zazo. AbaseKhorinte bokuQala 13, sokucina... phose indima ezintathu zokucina zesahluko—sesahlu-... [Umfowethu ubala kwabaseKhorinte bokuQala 13:11-13—Mhl.]

[Lapho ngilusane, ngakhuluma njengosane, ngazwisisa njengosane, ngacabanga njengosane: kodwa kuthe sengiyindoda, ngazenza ize izinto zosane.]

[Ngoba khathesi sibona esibukweni, kaluwivi; kodwa ngalesosikhathi ubuso ngobuso: khathesi ngazi nganzanye; kodwa ngalesosikhathi ngizakwazi njengoba nga... ngisaziwa.]

[Njalo khathesi-ke kumi ukholo, ithemba, uthando, lokhu kokuthathu; kodwa okukhulu kulokhu luthando.]

Uh-huh, uthando, bona?

127. Engahlwa kanjani umfowethu obuthakathaka bakhe yikuthatha indawo ebandleni engacelwanga ukwenza njalo?

O, minabo! Awu, umbekezeleleni, ngiyathemba. Bona?

Engahlwa kanjani umfowethu... (Akafenelwanga alahlwe!) **...obuthakathaka bakhe—bakhe yikuthatha indawo ebandleni engacelwanga ukwenzwa njalo?**

⁴⁶⁰ Njengokuthi, nxa wayefuna uku—ukuba ngumdikhoni. Bona? Futhi engazange acelwe ukwenza njalo, kukanti ufuna ukuba ngumdikhoni kungenani, bona. Awu, nxa umuntu enjalo, uyazi kulenye into encinyane, uyazi, ebuthakathaka kwenye indawo, kungenani, futhi-ke bengizathi nje ngisebenze laye ngothando.

⁴⁶¹ Futhi, ngoba, awufuni u—ukwenza into enjengaleyo ngaphandle usazi sibili. Beka umuntu wakho ongcono kakhulu ongamenelisa kubhodi yakho, uyabona, njengalokho. Mfowethu, unganenisi lutho phakathi lapho lokho... Vivinya lowomuntu, kuqala. Umdikhoni ulomsebenzi omkhulu ukwedlula lowo umalusi alawo. Kufanele engasoleki, umdikhoni unjalo. Bona?

128. Enkonzweni yesidlo, indoda yeza ku-altare ukukhuleka. UMfowethu Branham wayemile ngemuva kwe—kwesinkwa lewayini kwesidlo lapho kunikezwa, wathi ukuthi “wayengeke akutshiye ukuyakhuleka kanye lendoda ku-altare.” Ngiyacela uchasise.

⁴⁶² Ngathuma oncedisayo, liyabona, UMfowethu Neville. Ngiyakhumbula ubusuku lapho kuthathi ndawo. Kumele ngihlale kanye laleyotafula yesidlo, bona, loba lapho... Khangelala lapha. Manje, angila sikhathi sokungena kulokhu. Omunye umuntu ohlezi lapha obuzileyo, yebo sibili. Nanku lokho okuyikho, mfowethu. Lapho—lapho ulesidlo, lokho kumela umzimba kaJesu Khristu. Kungaba... Kufanele kube kulindiwe sonke isikhathi.

463 Khangela, lapho uElija esithi ku—kuGehazi, “Thatha intonga yami” (wayebusise leyontonga), wathi, “hamba endleleni yakho. Futhi nxa omunye umuntu ekhuluma, ungaphenduli. Nxa loba ngubani ekubingelela, ungamphenduli. Hamba, futhi ubeke leyontonga phezu kwengane.” Kunjalo na? “Hlala lentonga leyo!” Bona? Futhi yikho lokho ebengikwenza.

464 Manje, nxa kwakungela malusi ongumsekeli lapha, emile lapho... Ngasengiqedile ukutshumayela. Ngiyakhumbula ukuba kwakunini. Futhi ngi... nxa be... nxa uMfowethu Neville wayengabe engamanga lapha, kumbe omunye umuntu ukusiza leyo ndoda ku-altare... Ngangisanda kuqeda ukutshumayela, ngakho ngangimile etafuleni yesidlo. Futhi lapho belungiselela ukuthatha isidlo, futhi sengivele sengi—sengisekunikezeni isidlo. UMfowethu Neville wayeme nje ngalapho, futhi ngangiphatha isidlo. Manje, uMfowethu Neville wayeme lapho.

465 Aluba babebuye ku-altare futhi uMfowethu Neville wayelokhu esentshumayelweni yakhe, futhi etshumayela? Ngangizabe ngihambe ku-altare laleyondoda, nxa wayengabe esukume waphuma emhlanganweni lapho etshumayela, wahamba phezulu ku-altare. Ngangingabe ngabona umfowethu e... ukuthi wayelocobo lukaMoya. Wayetshumayela. Wayengumtshumayeli e... wayesemzileni womsebenzi, umtshumayeli emzileni womsebenzi.

466 Futhi awumelanga ngitsho ubavumele bakhulume ngendimi, baphazamise, kumbe loba yiphi indlela, umtshumayeli emzileni womsebenzi. Kukanti, nxa uMoya oNgcwele ukhuluma komunye umuntu futhi begijime ku-altare ukusindiswa, yeka umtshumayeli aqhubeke ngomzila wakhe womsebenzi; yeka umalusi, umdikhoni, umncedisi, nxa kulomncedisi kumbe loba omunye umtshumayeli, yeka athathe lowo muntu khona masinyane. Futhi ungakhathazi umtshumayeli emzileni womsebenzi. Bona?

467 Futhi ngangimile ngemuva kwetafula emzileni womsebenzi, nginikeza isidlo. Futhi umcedisi wami, uMfowethu Neville, wayemi eceleni kwami. Futhi indoda yagijimela ku-altare, ngathi, “Suka, uye phansi kuye, Mfowethu Neville.” Futhi uMfowethu Neville wehla phansi kuye. Yiso isizatho ngingazange ngihambe.

468 Manje, nxa kwakungela mncedisi lapha, kumbe olunye ulutho ukuba kuhambe endodeni, Ngangizabe ngisukile futhi ngamisa isidlo, futhi ngehla phansi futhi—futhi ngabona lowomphefumulo ukuthi uyasindiswa. Liyabona? Kodwa kuyikuba kwakulomunye umuntu wokuthumela, kwakuzabe kwangisusa emzileni womsebenzi, uyabona, lapho enganginikeza khona isidlo.

129. Kuyini konke umuntu angakwenza... Kuyini konke umuntu angakwenza njengomuntu osebenzayo ekusebenzeni lomuntu odinga uMoya oNgcwele, futhi ahlale eseMbalweni?

⁴⁶⁹ Kulungile. Qhubeka licaphuna iLizwi kuye, kuyinto enhle yokwenza. ILizwi lilokuKhanya. Wothi nje, “Mfowethu, uJesu waKuthembisa. Khumbula, yisithembiso Sakhe.”

⁴⁷⁰ Ungamnyikinyi, umfuqe, kumbe umbhodise, kumbe enye into. Ungazami nje uku—uku...hatshi, ungazami ukumnika Wona, ngoba awungeke ukwenze. Bona? Bona? Wena... uNkulunkulu uzakumnika Wona. Wena qhubeka nje ucaphuna izithembiso njalo. Bona? Qhubeka umile khonapho ucaphuna isithembiso. “Nkulunkulu eZulwini, ngiyamkhulekela umfowethu. Isithembiso sakho yikuthi Uzamupha uMoya oNgcwele.”

⁴⁷¹ Khona-ke nxa uzama ukumkhuthaza...Uthi, “O, mfowethu, malusi, mfowethu,” loba ngubani okunguye omzingezeleleyo, “Ngi—ngifuna uMoya oNgcwele.”

⁴⁷² “Mfowethu, Kuyisithembiso. UNkulunkulu wenza isithembiso. Uyakholwa ukuthi Uthenjisiwe? Manje, ungaKuthandabuzi. Nxa ukholwa isithembiso, uMoya oNgcwele uzabuya kuwe nje loba yisiphi isikhathi manje. Woba uWukhangelele. Nikela konke olakho Kuye, futhi uthi, ‘Nkosi, ngimile esithembisweni Sakho.’”

⁴⁷³ Manje, qhubeka ucaphuna. Manje, yenza isifundo sakho—sakho—sakho—sakho, bona, menze atshiye...Qhubeka ucaphuna. Uthi manje, “Uyatshela uNkulunkulu. Manje, usuphendukile?”

“Yebo.”

⁴⁷⁴ “Manje uthi, ‘Nkosi, Wena wathi nxa ngingaphenduka Wawulungile ukungithethelela nje. Uthi nxa ngingaphenduka futhi ngibhaphathizwe eBizweni likaJesu Khristu ekuthethelelweni kwezono zami, Ngizakwamukela uMoya oNgcwele. Manje, Nkosi, ngikwenzile lokho. Ngikwenzile lokho, Nkosi. Ngikwenzile. Ngilindele, Nkosi. Wakuthembisa.’”

⁴⁷⁵ Bona, yiyo indlela, qhubeka umkhuthaza. Umgcine khona eLizwini. Nxa Kuzakuza Kuzakuza ngalesosikhathi.

130. Umtshumayeli kumbe uphi umKhristu engabe esenza kahle ongakholwayo e...Hatshi: Umtshumayeli kumbe uphi umKhristu engabe esenza kahle ongakholwayo ekuvikelekeni okulaPhakade?

⁴⁷⁶ Manje, kasiboneni. Ngicabanga i “...besenza...” Bona nxa ubala lokho ngokufana lengikwenzayo. Kubale. [Umfowethu ubala umbuzo, “Umtshumayeli kumbe uphi umKhristu engabe esenza kahle ongakholwa ekuvikelekeni okulaPhakade?”—Mhl.]

Ngicabange ukuthi ngingakubamba kahle. Manje, awu, ngi...

Ngabe umtshumayeli esenza kahle uba engakholwa ekuvikelekeni okulaPhakade?

⁴⁷⁷ Ngingakholwa ukuthi umtshumayeli wayesenza...aluba wayengazi lutho mayelana ngokuvikeleka okulaPhakade. Kodwa nxa wayekwazi futhi ekwazi ukuba liQiniso, futhi-ke engaKutshumayeli, ufanele abelenhloni sibusakhe; kunjalo, kumbe loba nguphi umKhristu. Manje, umKhristu, manje, ngingathi ku—kumKhristu ongakuzwisisi kakuhle lokho...

⁴⁷⁸ [Umfowethu uyabuza, “Leyo akusiyo mfundiso evulekileyo, kuyiyo na, Mfowethu Branham, ukutshunyayelwa ebantwini abangakaze...?”—Mhl.] Hatshi, hatshi, hatshi. Manje, yikho lokho ebesengingena kikho. Yebo. Bona? Bona?

⁴⁷⁹ Manje, likhumbule lokho engikukhulumileyo ngeSonto edluleyo? Nxa ungumtshumayeli, zitholele iphuluphithi. Nxa ungenjalo, phila intshumayelo yakho. Bona, yiyo indlela enhle yokwenza lokho, phila intshumayelo yakho. Nxa ungumtshumayeli, thola iphuluphithi, bona, futhi uhambe ekutshumayeleni. Nxa ungenjalo, phila nje intshumayelo yakho, yeka impilo yakho ibe yiphuluphithi yakho. Bona? Ngicabanga lokho kunakekela okunengi, awucabangi njalo na? Bona? Bona? Ngoba izikhathi ezinengi siyafumana...Futhi lina bazalwane kwenzeni lokho emabandleni enu.

⁴⁸⁰ Khumbula, ibandla lakho kwesinye isikhathi liyazama ukuchasisa izinto lokwenza izinto, kuhle kakhulu ukuthi ubalaye ukuba bangakwenzi. Futhi nxa omunye umuntu efuna ukwazi olunye ulutho, mababuye komunye owe...lowo olayelwe ukukwenza. Uyabona?

⁴⁸¹ Uthi, awu, manje, njengomunye umuntu engatsho, “Yeyi, ngiyatshela...Bangitshela, lina ngale ebandleni lenu likholwa ekuvikelekeni okulaPhakade.”

⁴⁸² Manje, kungcono ukhangele. Mhlawumbe ungangena phakathi kwengxabangxoxo enkulu ukwedlula owake wangena kayo, uyabona, futhi umenze edlulise kabi kulaloba nini. Uthi, “Ngiyakutshela ukuthini, nxa ungabuya futhi ubuze umalusi wethu, bona. Wena—wena hamba uyekhuluma laye, bona. Thina...Lokho kuliqiniso, ngiyazi umalusi wethu uyakukholwa lokho. Ngiyakukholwa lami, kodwa angenelisi ukusekela...Kangisuye mtshumayeli. Ngiyakukholwa nje, yikho kuphela engikwaziyo. Ngiyakukholwa ngoba ngimzwile ekuchasisa lokho kuvela eBhayibhilini, ukuthi kwakungaphezu kwaloba yiliphi ithunzi lokuthandabuza kimi.” Bona?

⁴⁸³ Kodwa kungcono uvumele i—kungcono uvumele ibandla likhulume kumalusi ngalokho. Futhi, umalusi, abeinqiniso ukuthi uyakwazi ukuthi akuphendule njani, laye. Ngakho

kufunde kahle sibili, ngoba izikhathi ezinengi bazakubopha phakathi kwakho, uyabona. Ini. . .

484 [Umfowethu uthi, “Mfowethu Branham?”—Mhl.] Uxolo. [“Ngingaphansi kokuvuma ngendlela encinyane, kodwa ngi—ngiyakwazi ukubizwa kwami futhi ngenze ukhetho lwami lwaqiniseka.”] Uh-huh. [“Usanda kukukhuluma lokho ‘Nxa ungumtshumayeli, kufanele ube lephuluphithi.’”] Yebo, mnumzana. Kunjalo. [“Kangisuye mtshumayeli, ngingumvangeli.”] Yebo mnumzana. [“Kodwa iphuluphithi yomuntu wonke ngeyami.”] Kunjalo. [“Kodwa khona manje ngiyasebenza, umsebenzi wezandla. Awusiwomsebenzi onzima, kodwa ngiyasebenza, futhi angila phuluphithi. Futhi ngiyakholwa ukuthi lesi isikhathi somsebenzi engikiso sisentandweni yeNkosi. Ungitshelile ukuthi ngikwenze, ngeLizwi lobufakazi bukaMoya. Futhi ngiyakholwa, ngokuya kwesikhathi, ukuthi amaphuluphithi azavuleka.”] Sibili, kunjalo. [“Kunjalo na?”] Kunjalo, mfowethu.

485 Mfowethu, manje, nxa ungabuyela emuva lapha futhi uthathe ibhuku lebandla elidala, uzafumana ukuthi ngelusa ibandla leli iminyaka elitshumi lesikhombisa, futhi ngitshumayela nsuku zonke, ngitshumayela nsuku zonke futhi ngisebenza nsuku zonke. Bona? [Umfowethu uthi, “Nxa usebenza, kuyisibonakaliso esihle ubiziwe.”—Mhl.] Yebo. Uphawuli wakwenza, akazange na? Uphawuli wenza amathente. [“Ngangisiba ngodanayo ngoba, njengoba utshilo, nxa ngingumtshumayeli, kufanele ngibe lephuluphithi. Ngi. . . Ngangisiba ngodanayo, kodwa ngiyazi ukuthi uNkulunkulu ungibizile ukuthi ngithole umsebenzi, okwesikhathi.”] Sibili. Uphawuli wahamba futhi wenza amathente, kazange na? Wasebenza ngezandla zakhe ukuze angadingi uku. . . Lokho yikho kanye. Sibili. [“Yebo, o, awu, yikho lapho engikuthole khona, kuvela kuPhawuli.”] Hmm. Kunjalo. Bona? UJohn Wesley wathi, “Umhlaba yisifunda sobufundisi bami.” Ngakho iphuluphithi yakho lokhe ivulekile, mfowethu. Abavangeli bayahamba emhlabeni wonke. Akunjalo na? “Hambani emhlabeni wonke.” Ngakho iphuluphithi yakho umhlaba wonke. Yebo, mnumzana.

Umbuzo:

131. Kuyisinqumo yini, i-s-i-n-q-u-. . . Kuyisinqumo yini ukuthi umdikhoni kumbe umphathi kumele ahlale emfundisweni yebandla labo? Yebo. Kunjalo. Kusemthethweni yini kibo ukungezelela kumbe ukuphungula imfundiso ngenxa yombono wabo uqobo kumbe isambulo? Hatshi, mnumzana. Hatshi.

486 Umdikhoni kumbe umphathi kumele abe evumelane ngokupheleleyo le—lemfundiso yebandla labo. Kufanele bahlale ngokupheleleyo ngokuchasiswa kweMibhalo yebandla labo,

ngoba, nxa bengakwenzi, balwisana lento uqobo lwayo. Baya—bayazilimaza sibisabo. Bona? Liyalwisa. . .

487 Kuyi, amanye amazwi, njengokuthi nxa—nxa—nxa ngingathi ngiyathanda imuli yami futhi ngizame ukubadlisa itshefu. Bona, into efanayo. Bona, kawungeke ukwenze lokho, wena. . .

488 U—umphathi kumbe umdikhoni ekuthatheni isikhundla sabo, kumbe uphi umphathi webandla omela umzimba othile webandla, bona, omela ibandla.

489 Yiso isizatho ngaphuma ebandleni leBaptisti, bona, okwesikhathi sakuqala uqobo. Ngangiphakathi lapho kancinyane futhi ba—bangicela ukugcoba abafazi abatshumayelayo. Awu, ngangingeke ngihlale kilo impela. Ngathi, “Ngi—ngiyala ukukwenza.”

490 Futhi umalusi wangidonsa. “Kuyini lokhu? Ulilunga!”

491 Ngathi, “Dokotela Davis, kuyo yonke inhlonipho kukholo lweBaptisti, layo yonke into engagcotshelwa kuyo, Angibangakwazi ukuthi kwakusemfundisweni yebandla leBaptist ukugcoba abafazi. Leyo yinto eyodwa eyatshiywa ngaphandle kwayo.”

Futhi wathi, “Leyo yimfundiso yalelibandla.”

492 Ngathi, “Mnumzana, ngingaxolelwa okwalobubusuku, kumbe ungangiphendula eminye imibuzo?” Bona?

493 Wathi, “Ngizaphendula imibuzo yakho.” Wathi, “Kungumsebenzi wakho ukuba lapho.”

494 Ngathi, “Kuyikho, mnumzana. Kunjalo. Kufanele ngikhangelele kuloba yini ibandla leli elikwenzayo. Ngisemzileni womsebenzi, omunye wabadala bakuleyi indawo.” Futhi wathi. . . Ngathi, “Ungangichasisela kungani ukuthi kwabaseKhorinte bokuQala 14 kumbe 15 lapho, lapho uPhawuli wathi, ‘Abafazi benu mabathule emabandleni, akuvunyelwa kibo ukuthi bakhulume.’”

495 Futhi wathi, “Ngani, isibili!” Wathi, “Nxa. . . Ngingakuphendula lokho.” Wathi, “Uyabona, lokho okwakuyikho,” wathi, “UPhawuli wathi. . . Bonke—bonke abafazi babehlezi emuva emakhoneni, bebanga umsindo njengalokho abakwenza kanengi esinye isikhathi. Wathi, ‘Ungabavumeli bakwenze lokho.’ Bona?”

496 Futhi ngathi, “Khona-ke chasisa uThimothi weSibili kimi, lapho uPhawuli wathi, njalo, umbhali ofanayo, umpostoli ofanayo, wathi, ‘Angivumeli umfazi ukufundisa kumbe ukuba legunya, bona, kodwa uku—ukuba ekulaleleni. Ngoba uAdamu wabunjwa kuqala futhi kwalandela uEva, futhi uAdamu kazange akhohliswe kodwa umfazi wathi ekhohlisiweyo.’ Ukhohlisiwe. Manje, angitsho ukuthi ufuna ukwenza ulutho olubi, kodwa ukhohlisiwe kukho. Akumelanga abengumfundisi.”

Wathi, “Ngabe lowo kungumbono wakho ngokwakho?”

497 Ngathi, “Yiwo umbono woMbhalo ngendlela yami yokukubona. Yikho lokho iBhayibhili elakutshoyo.”

498 Wathi, “Jaha, ungathathelwa isithupha sakho ngalokho.”

499 Ngathi, “Ngizenza bangazihluphi. Ngizakusinikeza nje, Dokotela Davis.” Ngathi, “Kungayisikho ukungakuhloniphi...” Futhi wayengelakukwenza, loba kunjalo. Wakuyekela kwedlula, wakuyekela kwedlula njengalokho.

500 Khona-ke wangitshela wayezakubamba impikiswano evulekileyo lami ngalokho. Futhi ngathi, “Kulungile, loba yisiphi isikhathi.” Kodwa a—kazange akwenze lokho.

501 Ngakho-ke ngokuya kwe—kwesikhathi kancinyane, lesosikhathi, lapho iNkosi ikhulume lami, futhi mayelana nge—ngeNgilosi yeNkosi ibuya, khona-ke—khona-ke wenza inhlekisa yaLokho, uyabona. Futhi-ke nga—ngamtshela nje, ngathi, “Awu, Dokotela Davis, kuhle kakhulu ukuthi ngiqedelane lalokhu khona manje,” Ngathi, “ngoba kuzakuba ngumthwalo. Ngisanda kugcotshwa kungesikude nje, kungenani, ngakho kuzakuba ngumthwalo kimi, ngakho ngingangcono ngiqedelane lakho khona manje.”

502 Ngakho-ke nxa ngangengeke ngihlale ebandleni leBaptisti futhi ngifundise imfundiso yeBaptisti futhi ngiqhube inkolo yeBaptisti. Nxa ngakwenza—nxa ngakwenza ngoba nje kwakulibandla, khona-ke ngiphambukile, bona, ngifihla enye into. Futhi nxa ngi—nxa ngi—nxa ngithembekile ngokwami, ngizakuhamba ebantwini beBaptisti (umalusi wami kumbe loba ngubani ongakuchasisa kimi) futhi ngibacele i—ilizwi lokuPhila; nxa engangitshengisa ngokuqondileyo lapho okuqonde khona eMbhaweni, futhi kusuthise umuzwa wami, khona-ke ngizakukhuluma ngendlela nje abakukhuluma ngayo, bona, futhi ngizakuba ngumBaptisti.

503 Yiso isizatho ngizimela ngedwa. Yiso isizatho ngingasuye wenhlanganiso, ngoba kangikholwa ezinhlanganisweni. Futhi ngiyakholwa akukho embhalweni, okwe, inhlanganiso.

504 Ngakho-ke, angingeke ngibe ngowayiphi inhlanganiso futhi ngizizwe ngilungisisiwe ngokukwenza. Bona? Ngakho-ke, kangithathi abantu ngibangenise futhi ngibenze amalunga, lokunjalo njengalokho, ngoba ngiyakholwa *siyazalwa* ukuba ngamalunga, sizalelwe eBandleni likaNkulunkulu ophilayo. Bona?

505 Asisusi amabizo abantu ebhukwini futhi sibaxotshe, layo yonke into njengalokho, ngoba ngiyakholwa lokho akukho emisebenzini yethu ukukwenza. Ngiyakholwa nguNkulunkulu owenza ukuxotsha. Bona? Kodwa ngiyakholwa ukuthi ibandla, nxa kungaba lomzalwane owayesenza into embi... .

506 Okomzekeliso, nxa—nxa bembamba uMfowethu Neville, kumbe uMfowethu Junior, kumbe uMfowethu...omunye umfowethu lapha, omunye wamadikhoni kumbe abaphathi, kumbe enye into ethile, esenza into engalunganga, Ngiyakholwa into yokwenza libandla ukuhlungana ndawonye futhi likhulekele lumfowethu. Nxa elokhu engaqondisi, khona-ke ababili mabahambe laye, bahambe kumfowethu ukubuyisana. Futhi nxa engakwamukeli, khona-ke kukhulumeni phambi kwebandla. Khona-ke nxa bengakwemukeli khona-ke, yiso isikhathi ibandla lonke-ke, bona, lokho kungokukamalusi, abadala, lakho konke okunye ukukwenza. Angikholwa ukuthi loba yiliphi ibhodi lamadikhoni lilelungelo lokuphosela umuntu phandle kwebandla kumbe loba yiliphi ibhodi labaphathi kumbe uphi umalusi ulungelo lokukwenza.

507 Ngicabanga ukuthi nxa umuntu wayeyakukhutshwa ebudlelwaneni, kungaba ngenxa yokuphila okungelambeko, kumbe enye into enjengalokho, ukuthi wayengasuye muntu ofaneleyo, njengomuntu esiza phakathi lapha engcolisa amankazana ethu kumbe—kumbe ethethisa abafazi bethu, lezinto ezinjalo, futhi elokhu esitsho ukuba ngomunye wethu lapha. Bona? Manje, nxa ephandle kwenye indawo engena, ngani, kumele senze ulutho ngakho, kodwa, lapho kusiza emuntwini onjengalokho, umuntu ongelambeko ezama ukwenza uthando ebafazini bethu kumbe—kumbe ethethisa amadodakazi ethu kumbe, uyazi, enye into njengalokho, kumbe enze enye into engelambeko kuye, kumbe ethatha abafana bethu abancinyane phandle futhi ebenza abaphambuki, kumbe enye into.

508 Lezo zinto kumele ziphakanyelwe, futhi-ke lowomfo kumele axotshwe ebudlelwaneni futhi engavunyelwa ukuthatha isidlo kanye lalo, ngoba akufanelanga senze lokho. Asifanelanga. “Nxa loba ngubani esidla ngokungafanele, ulecala ngeGazi lomzimba weNkosi,” kulowo muntu.

509 Kodwa ngiyakholwa njengalokho umfo esithi, “Awu, manje, u—uyi *lokhu, lokhuyana*.” Umkhulekeleni. Kulungile.

510 Kangisoze ngikhohlwe, eStockholm, Sweden, uMfowethu Lewi Pethrus, indoda enkulu kaNkulunkulu. Sasihlezi etafuleni, amahola amalutshwana nje ngaphambi kokuphenduka eMelika. Saba lemihlangano emikhulu lapho. Futhi wathi, uGordon Lindsay wathi, “Ngubani umbonisi walumzimba omkhulu?” Mfana, kutshaye iAssemblies of God ngamakhulu amamayila, uyabona. Wathi, “Ngubani umbonisi?”

Futhi uLewi Pethrus ungathi yindoda engathi ithambile, futhi wathi, “UJesu.”

Wathi, “Ngobani abadala benu?”

Wathi, “UJesu.”

511 Wathi, “Ngiyakwazi kunjalo,” wathi, “siyakholwa into efanayo nge Assemblies of God yethu.” Wathi, “Kunjalo.”

“Kodwa,” wathi, “sithi, njengalokhu, u—umfowethu uyaphuma emzileni,” wathi, “ngubani olukutsho ngokumkhuphela phandle?”

Wathi, “Kasimkhupheli phandle.”

“Awu,” wathi, “kuyini elikwenzayo?”

512 Wathi, “Siyamkhulekela.” Ngacabanga ukuthi lokho kwakumnandi sibili! Lokho kwazwakala sengathi yisiKhristu kimi, “Siyamkhulekela.” Akula muntu omkhuphela phandle, bayamkhulekela.

513 Wathi, “Awu, khona-ke, aluba abanye babafowethu bevuma,” wathi, “futhi abanye babo kabafuni ukuba lobudlelwano laye futhi? Mletheni phakathi, njengokuthi ngumalusi, uyabona, oseqala ukuba yindoda yabafazi phakathi kwe. . .Liyakwazi lokho engikutshoyo, lezinto ezinjengalezo, labanye babelusi abasayi kuba laye emabandleni abo. Kuyini elikwenzayo lonke, limphosele phandle kwenhlanganiso yenu?”

514 “Hatshi.” Wathi, “Siyamyekela nje enjalo futhi simkhulekele.” Wathi, “Asikaze silahlekelwe ngoyedwa kuze kube manje. Bahlezi bephenduka, ngenye indlela.”

515 Wathi, “Awu,” wathi, “manje, aluba. . .” Wathi, “Aluba abanye babo besithi bayamfuna labanye kabamfuni? Manje, uthini ngalokho?”

516 Wathi, “Awu, labo abamfunayo, mthatheni; labo abangamfuniyo, akudingi likwenze.”

517 Ngakho—ngakho ngicabanga ukuthi yiyo indlela elungileyo ukuba lakho, akunjalo na, bazalwane? Futhi ngaleyondlela singa “bazalwane.”

518 Manje, bazalwane, ngithemba ukuthi izinto lezi zinike olunye uhlobo lombukiso omncinyane empendulweni kumbe enye into, ukuthi umhlangano wethu lapha lobubusuku usi—usisize ngolutho. Ngilungiselela ukusuka manje okwesikhatshana, ngisiya emihlanganweni phandle eNtshonalanga. Ngokuzithoba ngilangazelela imikhuleko yenu.

519 Ezinye zempendulo zami lapha, mhlawumbe ezinengi zazo, mhlawumbe akula leyodwa yazo, ebiqondile. Angikwazi. Kodwa kungaba ngokukhulu engingakubuthela endleleni yami uqobo yokucabanga, uyabona, ukuzama ukuKuchasisa. Mhlawumbe leyi eyokucina, ikakhulu, engene phakathi lapho ekucineni, angizange ngibe lesikhathi sokuyikhangela. Futhi nje angizange, ibi. . .Lokho engikutshoyo, kwakuleMibhalo esidlula kiyo lapha sonke isikhathi, usuku ngosuku ebandleni. Ngacabanga mhlawumbe kuzakuba ngolunye ulutho olukhulu olukhathazayo olungasibangela ukwehla phansi ukuba singene sibili kwenye into enkulu, kodwa ubunengi yimibuzo nje yamabandla.

520 Ngiyathokoza ukulibona likubambe njengalokho, akula ngitsho okungahlelekanga, ngitsho ukungasuthiseki, ngitsho okudidayo. Ngitsho umbuzo oKuphikisileyo futhi wathi “Akulunganga, Lokhu akulunganga, asisoze sibe Lakho.” Kwakungabazalwane nje ababefuna ukubakwazi ulutho ukuqinisa ukubamba kwabo, yikho kuphela. Lokho... kuyaqondisa, bopha—bophela isikhali sibambisise kancinyane, donsa elinye ifindo kikho. Ngiyathemba ukuthi sizahlangana izikhathi ezinengi njenga lokhu, sidonse izikhali.

521 Futhi khumbulani, bazalwane, isikhali sami sidinga ukudoswa, laso. Ngakho lingikhulekele kuNkulunkulu ukuthi uNkulunkulu uzangisiza futhi ngidonse isikhali sami sibopheke kancinyane, ukuthi ngiza... ngingayekethisi ngezinto. Futhi impilo engiyiphilayo lezinto engizenzayo, mangikwenze ngomoya omnengi wokuzehlisa, lokufutheka okukhulu ukukwenza. Futhi uNkulunkulu anginike inhliziyi yokukwenza ukwedlula esengake ngakwenza ngaphambili. Ngiyakhuleka into efanayo ngani lonke. UNkulunkulu alibusise.

522 Ngilibambe lapha isikhathi eside, futhi khona manje yimizuzu emihlanu kuze kube ngeletshumi lanye.

523 Futhi manje, Mfowethu, Neville, ngi—nginga... Manje, ngafumana, kungaba phose amamayila angamakhulu ayisificamunwemunye lokunye khona ngale, Kangiyi kusuka kuze kube nguMvulo ekuseni. Kodwa ngifuna ukuba lapha ngeSonto okwesikolo seSonto, ngibuya njengesethekeli senu ukulilalela litshumayela, uyabona, ngeSonto. Bona? Kodwa... Awu, mfowethu, yebo, mfowethu. Mfowethu Neville, nansi isizatho, mfowethu. Ngi... ngiyakuthanda futhi uhlezi ungonakekelayo ekunikeleni iphuluphithi njengokuthi nxa... njengokuthi ngangingomdala omkhulu kuwe, kumbe enye into. Kodwa angikaze ngizwe ngaleyo ndlela, Mfowethu Neville. Ngizwa ukuthi singabazalwane.

524 Mfowethu Ruddell loMfowethu Junie, futhi, o, lonke lina bazalwane lani lonke, si—singabafowethu nje ndawonye, liyabona.

525 Kodwa ini... Isizatho sakho, ngingathi nje ngitshe ilizwi kancinyane manje, uyabona, futhi ngilamaviki ayisithupha aqondileyo okulwa okuqhubekayo, uyabona. Futhi ngi—ngifuna nje mhlawumbe ukuqalisa nxa ngisenelisa, ngicabange, ngemva kwalumhlangano lobubusuku, lokho kuzanginika oLwesihlanu loMgqibelo langeSonto ukuphumula, ngingakaqalisi imihlangano phandle-le.

526 Futhi uMfowethu Junie, masinya nje lapho ngibuyela, kwesinye isikhathi ngingena, kumele ngehle futhi ngilibone njalo, ngifuna ukuphuma. Ngedlula ibandla lakho elincinyane phandle lapho, izolo, ngiyakholwa. UNkosikazi wami wathi, “Ngicabanga ukuthi...” Ngabe kuphandle lapho

ngasesipolweni sesitimela ngaseGlenellen Park? Ngingathanda ukuphuma phandle lapho futhi ngikhulume kulabo bafo base Sellersburg. Kuhle.

⁵²⁷ Mfowethu Ruddell, busisa inhliziyo yakho. Ngizathanda ukuziveza, uleqembu elihle labantu. Uhlale lapho lobubusuku ulalele njenga lokho wawungomdala ukwamukela.

⁵²⁸ UMfowethu Beeler ngale, ungomunye wabafowethu bokuvangela. Ngithemba kwesinye isikhathi ngingahlangana leminye yemihlangano yakho kwenye indawo, mfowethu, ungenza enye infunzelelo, ube lenye into yokutsho kwenye indawo ukukuphakamisa ngalapho. Ngihlezi ngilelizwi elihle ngawe okwa loba ngubani, wena lakuMfowethu Stricker lapha, labavangeli.

⁵²⁹ UMfowethu Collins lapha, engikhulwayo ngolunye usuku uzakuba ngumtshumayeli ngokugcweleyo emsebenzini.

⁵³⁰ Indoda eliqhawe, indoda eliqhawe, indoda eqotho yokholo, UNkulunkulu abe lani lonke, lani lina madikhoni, lina baphathi, lina bazalwane.

⁵³¹ Ngiyakholwa ungu...Umfowethu lapha, angenelisi ukucabanga ibizo lakhe. Wena u...[Mfowethu Caldwell uthi, "Mfowethu Caldwell."—Mhl.] Caldwell. Wena nje u...Ungomunye wabadala kumbe enye into, awunjalo na, kumbe nje u...["UMtshumayeli."] Umtshumayeli. ["Ngingumtshumayeli. Ngangingowe Church of God, ngangingelakutshumayela iVangeli eligcweleyo futhi ngihlale labo. Ngangingelakutshumayela ubhaphathizo eBizweni leNkosi uJesu futhi ngihlale labo. Ngangilesithupha esiphezulu senkonzo ababesipha, kodwa ngasibuyisela. Kusukela ngikuzwa utshumayela leyoMibiko emikhulu, ngabuyisela, ngaphuma phakathi kwenhlanganiso. Manje ngifuna ukuba ngomunye wenu."]

⁵³² Ngiyabonga, mfowethu. Siyakwamukela ebudlelwaneni bethu. Futhi izincwadi zethu—zethu zobufakazi ngezaphezulu. Impilo yethu iyenza izincwadi zethu zobufakazi, uyabona. Lezo zincwadi zethu zobufakazi. "Nxaxaxa ngingenzi imisebenzi kaBaba Wami, khona-ke lingangiKholwa." Bona? Kunjalo. Lezo zincwadi zethu zobufakazi. Futhi njengomdala...Njengo Howard Cadle evame ukukutsho, "Kasilamthetho kodwa uThando, asila bhuku kodwa iBhayibhili, futhi—futhi akula—akula sivumokholo kodwa uKhristu." Kunjalo. "Akula mthetho kodwa uThando, isivumokholo kodwa uKhristu, ibhuku kodwa iBhayibhili."

⁵³³ Futhi si—si, Mfowethu Caldwell, siyajabula ukuba lawe. Uphuma phakathi kwenhlanganiso enkulu. I-Anderson Church of God, ngiyathemba. [UMfowethu Caldwell uthi, "I-Cleveland."—Mhl.] Kumbe ibandla leCleveland, iPhentekhostal Church of God. ["Futhi ngangivame ukuba ngumalusi phandle

lapha e...?...”] O, yebo. O, yebo, ngangiphandle lapho. Ngiyakholwa ngangiphandle lapho loMfowethu Neville... kumbe uMfowethu Wood, ngesinye isikhathi, satholainja kumbeinja yokuzingela komunye umuntu owahamba ebandleni lenu phandle lapho. Futhi ngasengisima phezu kwamastebhisi phandle lapho futhi ngikhuluma, futhi babekhuluma ngawe. Awu, ngiqinisile... [“Ebandleni lami.”] O? [“Burns.”] Kunjalo, Mfowethu Burns. Kunjalo [UMfowethu Caldwell ulandisa isenzakalo.] O? Yebo. O, Bertha, kunjalo. O, lokho kuyamangalisa.

⁵³⁴ UMfowethu Rook ngale, usebe ngumalusi manje, kumbe umvangeli, ngiyakholwa. Kunjalo na? Kumbe ngabe uselusa na? [UMfowethu Rook uthi, “Umvangeli nje.”—Mhl.] Umvangeli. Ngifuna ukukubabaza, Mfowethu Rook. Ngizwile ngomsebenzi omkhulu owenzela iNkosi. Wena... Ngezwa wahamba eIndianapolis kumbe wawusiya eIndianapolis, futhi waba lezinkonzo futhi wathola imiphefumulo kuKhristu. UNkulunkulu abe lawe, Mfowethu Rook. Ngiyathokoza sibili ukukubona. Ngikubonile phandle lapha kulithalakhitha endala phandle lapha, ugijima phandle lapha, nje ubeka ifethilayiza iguma lakho phandle lapho. Awu, ukukubona phandle uzama ukwenzela iNkosi olunye ulutho. Ngiyathokoza Ukubizile wena enkonzweni, uhlale Umbambile ngaphambi kwakho, mfowethu. UNkulunkulu akubusise. Ungayekethisi ngalutho; kodwa kwenze ngomoya omuhle kakhulu ongenza ngawo. Makuthi umbiko wakho—wakho uhlale usesikhathini ngobumnandi bukaMoya oNgewele.

⁵³⁵ Futhi uMfowethu Stricker... [Umfowethu uthi, “Sifisa imikhuleko yenu lonke. Si—sizama ukuqala ibandla eNorth Vernon.”—Mhl.] O, ngithemba liyakubamba. Sizakulikhulekela. [“Wenza kuhle kakhulu, kuze kube manje.”] Kunjalo.

Billy, kunini lapho ozakuqala ukwelusa?

⁵³⁶ UDokotela Goad loDokotela Mercier lapha, ngi—ngi—ngithemba... lapho sibizana ngalokho omunye lomunye. Futhi uMfowethu Goad ulendawo ngize ngi... yena sibili ufanele isihloko, engakhokha imbumbuluzi manje. Yebo. Futhi, Mfowethu Leo, ngiyakholwa singamvumela nje ahambe kulokho njengalokho, futhi simbize... makaqhubeke lesihloko sakhe sika—sika “Dokotela.”


⁵³⁷ Awu, “Dokotela” Branham, emuva ngale, umgcine nje elatshiwe kuhle sibili, futhi lezibane zibhebha kuhle sibili. Futhi—futhi ngizalitshelani, loba nini sisiba lomhlangano okhethekileyo ngizakhuluma lebhodi futhi ngibone nxa bengeke bakunike okwengeziweyo kulokho [UMfowethu Branham uyahleka—Mhl.], okomsebenzi okhethekileyo lapho kufanele wenze okunengi uthanyela futhi ungena lokuphuma futhi lokho kuzakwenza ujabule.

538 UDokotela Wood. Ngambiza “Dokotela,” Ngithemba liyamangala kungani. Angimbizi ngokungafanelanga, ugamula inkuni zonke zibe yiziqephu, uyazi. INkosi izamilisa isihlahla esihle, futhi uzasiqumela phansi futhi enze indlu ngaso. Angikaze ngibone okunje lakhathesi, ngakho kufanele ngimbize “Dokotela.”

539 Mfowethu Taylor, ulokhu uthembekile emnyango, ukunika umfo isihlahlo. Ngicabanga ngawe njengalokhu, “Ngingangcono ngibe yisigcabha emnyango endlini yeNkosi kulokuhlala emathenteni lababi.” Kunjalo, mnumzana.

540 Mfowethu Hickerson, usanda kuqalisa nje ngeNdlela, futhi phezulu, esiza. Ngafisa eyakho...Ngi...Uqalile eNdleleni, futhi usiza ngalapho, Ngeqiniso ngiyabuka ukuqiniseka kwakho lakho konke elikwenzela iNkosi uJesu. UNkulunkulu ahlale ekubusisa futhi akwenze umdikhoni weqiniso, mfowethu, engikholwa ukuthi unguye, indlu yakho ekuzehliseni lezinto zonke njengalokho obuyikho.

541 Mfowethu Fred, ubungekho lathi okwesikhathi eside, uvela phansi eCanada. Asisezwa njengokuthi ungowaseCanada futhi, sizwa njengokuthi ungumfokazi lesihambi lathi, umfowethu, njengomphathi. Wena loMfowethu Wood, lani eliphathe izikhundla kahle loMfowethu Roberson, futhi lokunye kwakho; Mfowethu Egan, kakho lapha lobubusuku.

542 Futhi uMfowethu Roberson, ube lu—lusizo oluqotho kimi, UMfowethu Roberson kanye labanye, kulindaba yomthelo eyahamba ngaphansi kokuhlolisiswa lokhu. 

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